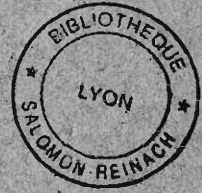


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A. PAPYRI (1926-1927)



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### A. PAPYRI (1926—1927)



[Even after obtaining assistance in the preparation of this bibliography (see *Journal*, XIII, 84, note) I found it so exhausting a task that I reluctantly decided to abandon it. As, however, no single person could be found to continue the work it was eventually arranged to make its production a joint undertaking. The scholars who have assisted this year, and who will, I hope, continue their collaboration in the future, are:—Mr. H. J. M. MILNE, Mr. A. D. NOCK, Mr. J. G. MILNE, Mr. N. H. BAYNES, Prof. F. DE ZULUETA, Miss M. E. DICKER, Mr. R. MCKENZIE. The plan adopted has been to divide the reading of the periodicals used among the contributors, each reader communicating references which fall outside his own sphere to the proper person. Each collaborator is responsible for the compilation and arrangement of his own section (at the end of which his name will be found), though I have made a few editorial changes to secure greater uniformity of form and have added a few references not accessible to the author of the sections in which they occur. H.I.B.]

#### 1. LITERARY TEXTS.

*Collections.* Several important collections have appeared in the course of the year, easily headed by the new volume (XVII) of the *Oxyrhynchus Papyri*, the literary section of which contains important fragments of the *Aitia* of Callimachus, Hesiod's *Catalogue*, Sappho Bk. ii (already published by LOBEL), Sophocles—*Nauplius*?, Euripides?—*Pirithous*, Phlegon—*Chronica*?, Life of Aesop, Encomium on the Fig, Scholia on Euphorion?, Treatise on Rhetoric, Glossary, Latin fragment on Servius Tullius, Latin Juristic fragment. Also additional fragments of *Ichneutae*, *Eurypylus*, Sappho, Alcaeus, Bacchylides, Ibycus. Among known works are: Hesiod—*Theogony* and *Opera*, Pindar—*Ol.* ii, Sophocles—*Ajax*, Lycophron—*Alexandra*, Herodotus—Bks. i, vii, viii, Thucydides—Bks. iv, v, viii, *Cyropaedia* i, Plato's *Phaedrus*, Gaius—*Institutiones* iv. For the non-literary texts in this volume see § 3.

Another batch of fragments from *Oxyrhynchus*, published by EDGAR in *Annales du Service des Antiquités de l'Égypte*, xxvi, 203–210, includes: Homer, Callimachus—*Hymn to Artemis* with scholia, glossary, hexameters, Hesiod—*Theogony*, Hesiodic Genealogy of Heracles, Xenophon—*Mem.* iii, History of Alexander, Oppian—*Halieutica*.

The new P.S.I. VIII contains fragments of *Iliad* and *Odyssey*, Romance with names of Καλλιγόνη and Εὐβίος, Prophecy on τάλαινα Αἴγυπτος, Multiplication tables, Lexicon, Ostrakon with hexameters mentioning Pleuron and Calydon.

PAUL COLLART publishes in *Les papyrus Bouriant*, Paris, 1926, an important treatise on Aeolic forms. Other pieces include: Historical fragment mentioning Ptolemy, more *Acta Alexandrina*?, *Iliad* XIII, and a schoolboy's exercise-book first published in 1906 in Wessely's *Studien*.

Finally we may mention a convenient compilation—*Cat. of the Literary Papyri in the British Museum*, 1927, by H. J. M. MILNE with many suggestions by CRÖNERT, HUNT and BELL. Magic (except amulets) and metrology are excluded. Most of the pieces are known already and of these as a rule only a description with pertinent bibliography is given (although some of the *Petrie Papyri* are re-edited). The new items include: two important Alexandrian dramatic lyrics, poems of Dioscorus of Aphroditopolis, an *Iphigenia*, scholia on the *Aitia*, epigrams of Parthenius, early metrical colophon (publ. in *Cl. Rev.*, xli, 60), scraps assigned to Semonides of Amorgos and Archilochus, grammars assigned to Phrynichus and (Latin) to Palaemon, a long τόποι δικανικοί, a non-vulgate *Iliad* XII, an Invocation to the Nile, medical receipts, biblical texts, theology, etc. At p. 126 observe that No. 153=P. Herc. 1149 and erase "with—it." At p. 127 No. 154=P. Herc. 1042 and erase "The remainder—Naples."

E. CAVAIGNAC gives statistics of authors found and chances of attribution in *Sur l'attribution des fragments de papyrus* (*Rev. de l'Ég. anc.*, i, 1925–27, 176–81).

KÖRTE's *Hellenistische Dichtung*, 1925, is reviewed by J. GEFFCKEN in *Gnomon*, 1927, 692–6, by R. PFEIFFER in *Phil. Woch.*, 1926, 961–6, and by J. HAMMER in *Class. Phil.*, 1927, 115–18.



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POWELL's *Coll. Alexandrina* is reviewed by P. MAAS in *Gnomon*, 1927, 689-92, and by E. CAHEN in *Rev. ét. anc.*, 1926, 185-7.

*Epic.* In *Class. Philology*, xxii, 99-100, OLDFATHER confirms a reading of Zenodotus and Aristophanes in *Od.* i, 38 from Pap. 121 in the Brit. Mus. and Epictetus, iii, i, 38 in Cod. Vind. 307—'Ερμείαν πέμψαντε δίακτορον. GUÉRAUD's *Odyssey* papyrus is reviewed by HOMBERT in *Rev. Belge Phil. Hist.*, v (1926), 215-16.

HENRI HENNE prints in *Bull. Instit. Franç. d'Arch. orient.*, xxvii (1927), 79-82, II, iii, 1-5, from an ostrakon. New reading in l. 5 *ῥοῆσιν*, vulgate *ῥόων*.

In *Riv. di Filologia*, 1926, 572 f., A. R. reviews WINTER's edition of 'Αλκιδάμαντος περὶ 'Ομήρου (see *Journal*, xiii, 85).

An epic fragment (1-2 cent. A.D.) with parts of 21 lines, mentioning Egypt and the Nile, is edited by S. EITREM in *Symbolae Osloenses*, v (1927).

*Lyric.* LOBEL has now followed up his edition of Sappho with a companion volume, ΑΛΚΑΙΟΥ ΜΕΛΗ, Oxford, 1927, in which he subjects the usage of Alcaeus to those rigorous tests which have so dismayed the critics of his Sappho. Reviewed in the *Times Lit. Suppl.*, 12 Jan. 1928, and by J. M. EDMONDS in *Camb. Rev.*, 27 Jan. 1928. J. SITZLER reviews the Sappho in *Phil. Woch.*, 1927, 993-1004, and makes many suggestions. F. STIEBITZ proposes restorations of Sappho 65 (Diehl) in *Phil. Woch.*, 1926, 1259-62.

MEDEA NORSA publishes *Frammenti di un inno di Philiskos*, 32 choriambos (right half preserved) of a hymn to Demeter (3 cent. B.C.) in *Stud. Ital. di Fil. Class.*, 1927, 87-92. Cf. P. MAAS in *Neues zu Philiskos von Kerkyra* in *Gnomon*, iii, 439-40.

Vol. III of EDMONDS' *Lyra Graeca* has now appeared, containing Bacchylides, Timotheus, etc.

I learn from *Aegyptus* of two fragments of hymns to Isis published by G. OLIVERIO in *Not. Arch. Colonie*, iv (1927), 207-12. Bacchylides III is translated by G. CAMMELLI in *Atene e Roma*, 1926, 204-7, and in the same volume, 286-8, N. RUSSO interprets and translates the Alexandrian Erotic Fragment (P. Grenf., i, 1)—*La Fanciulla Abbandonata*.

*Elegiac.* The Berliu *Tyrtaeus*, text and translation, is re-edited by V. DE FALCO in *Riv. Indo-Grec.-Ital.*, x (1926), 63-76.

EDGAR publishes in *Ann. du Service*, xxvii, 31-2, a Greek epitaph of 16 lines from Saqqarah of the Roman period in dialogue form on one Heras.

*Drama.* VOGLIANO re-edits a tragic fragment first published by VITELLI in *Rev. égyptologique*, i (1919)—*Il frammento tragico fiorentino* in *Riv. di Fil.*, 1926, 206-17.

WILAMOWITZ gives restorations and suggests the *Phrixus* of Sophocles in *Riv. di Fil.*, 1927, 79. Attributed in *Hermes*, 1928, 1-14, by W. SCHADEWALDT in a more elaborate discussion to the *Phrixus* of Euripides.

The sources of the *Ichneutae* are discussed by L. PREVIALE in *Boll. di Fil. Classica*, xxxiii (1927), 174-82. He finds other origins besides the *Hymn to Hermes*. I learn from *Aegyptus* of an article by F. AGENO, *Indicazioni di senso negli Ichneutai di Sofocle*, in *Raccolta Ramorino* (Milano, 1927, 627-59). The *Eurypylus* is studied by G. BRIZI in *Aegyptus*, 1927, 3-39. The *Hypsipyle* is shown to be a late play by the resolved 5th foot in col. iv, 35 of P. Oxy., by A. KÖRTE in *Phil. Woch.*, 1927, 584, in a review of TH. ZIELINSKI's *Tragodumenon libri III*.

*Bursians Jahresbericht*, lxi (1926), reports on the recent (1921-25) literature on comedy. The new discoveries are allotted a section. Important studies on *Menander* appear in *Rh. Mus.*, lxxvi (1927), 1-13, by CH. JENSEN—*Der Anfang des 4. Aktes der Epitrepontes*. He places leaf Z as first of the quaternio and admits the Didot *ῥῆσις* as the speech of Pamphile.

MARCEL HOMBERT translates the Περικειρομένη as *La femme aux cheveux coupés* in *Rev. Belge de Philologie et d'Histoire*, vi (1927), 1-30. The same play, ll. 147-51, is interpreted in *Hermes*, 1927, by WILAMOWITZ—*Lesefrüchte*, ccxxvii.

The *Georgos*, l. 34 (καλόν γ' ἂν εἶη) is translated "a fine thing it would be" (ironically), and in *Samia*, 322-3, πιθανόν is treated as neuter—by O. GUÉRAUD in *Bull. Instit. Franç. d'Arch. orientale*, xxvii (1927), 111-12.

CAPOVILLA's *Menander* is reviewed by O. REGENBOGEN in *Or. Lit.-Z.*, xxx (1927), 854-6. Contents not deemed adequate to scope. VOGLIANO reviews WILAMOWITZ—*Schiedsgericht* in *Boll. Fil. Class.*, 1926, 144-53, and COPPOLA in *Riv. di Fil.*, 1927, 394-402. I learn from the *Cl. Rev.* of a new edition of *M.* by W. G. WADDELL—*Selections from Menander*. Pp. xxxvi+182; illustrations. Oxford: Clar. Press, 1927. 7/6 net. A 2-3 cent. papyrus from the Fayyûm with the subscription Μενάνδρου γινώμαι is edited by K. KALBFLEISCH from the Janda collection in *Hermes*, 1928, 100-3. Six of the 10 lines are new. Neither

the *Loeb* nor the *Budé* Herodas has appeared as yet. HERZOG's edition is reviewed by KNOX rather favourably in the *Journal*, XIII (1927), 131-2, and SITZLER reviews H.'s *Traum des Herondas* (*Philologus*, LXXIX, 370-433) with various proposals in *Phil. Wochenschr.*, XLVII (1927), 35-40.

VOGLIANO re-asserts in *Ancora l'viii mimiumbo di Heroda* that a woman is the speaker. Thinks a column may be missing and doubts if the present end really belongs to this mime. Would scrap ll. 30, 31, θεῶν ἀδελφῶν τέμενος, etc., in Mime I—*Riv. di Fil.*, 1927, 71-8.

In *Mnemosyne*, 1927, 104-8, VOLLGRAFF discusses the meaning of πύραστρον in *Herodas*, IV, 62.

*Grammar.* *Byz. Ztschr.*, 1927, 181, reviews a publication: WILLI GÖBER, *Ein spätantiker Pergamentkodex des Dionysius Thrax.*, P. Hal., 55 a. *Mittelalterliche Handschriften, Festgabe zum 60. Geburtstag von Hermann Degering.* Leipzig, Hiersemann, 1926. S. 111-18 (1 Taf.). Codex of 5-6 cent.

*History.* Various historical papyri are re-edited by JACOBY in his *Fragm. Griech. Historiker*. P. Herc. 1418 is restored by VOGLIANO in *Nuovi Testi Storici* and BELOCH adds a supplementary note on *Mithres*—*Riv. di Fil.*, 1927, 310-31.

The papyrus on the archaeology of Thucydides is reviewed by ROSSBACH in *Phil. Woch.*, 1926, 513, and by K. FR. W. SCHMIDT in *Gnomon*, III (1927), 61.

The Olympian Chronicle (of Phlegon?)=P. Oxy. ii, 222, is republished by W. JANELL in *Klio*, XXI (1927), 244-9.

In *Class. Phil.*, 1926, 346-55, W. G. HARDY writes on *The Hellenica Oxyrhynchia and the Devastation of Attica*.

*Medicine.* NACHMANSON's *Neuplatonischer Galenkommentar* (see *Journal*, XIII, 87) is reviewed by R. FUCHS in *Phil. Woch.*, 1927, 545-8.

E. PEZOPOULOS makes several restorations in παρατηρήσεις εἰς παπύρους Ἑλλήνων ἱατροῦς καὶ Βυζαντινοὺς συγγραφεῖς (*Byz. Neogr. Jhb.*, v, 1926, 63-75).

*Metrics.* An important article, *Sviluppo musicale dei metri greci*, by CARLO DEL GRANDE in *Riv. Indo-Grec-Ital.*, 1927, 1-144, uses the evidence of P. Oxy. 9, 220, etc.

*Music.* TH. REINACH's *La Musique grecque*, 1926, is reviewed by A. PUECH in *J. des Savants*, 1927, 88-9, and by C. DEL GRANDE in *Riv. Indo-Grec-Ital.*, 1926, 282-3.

The hymn with music (P. Oxy. 1786) is treated by O. URSPRUNG—*Der Hymnus aus Oxyrhynchos im Rahmen unserer kirchen-musikalischen Frühzeit* in *Theologie u. Glaube*, XVIII (1926), 397-419; and by H. ALBERT—*Das älteste Denkmal der christlichen Kirchenmusik* in *Die Antike*, II (1926), 282-90. These references I owe to *Byzant. Ztschr.*

*Orators.* In the *Budé Aeschines*, tome I, by V. MARTIN and G. DE BUDÉ, 1927, the authority of the papyrus texts is examined.

L. AMUNDSEN discusses an Oslo papyrus fragment of Demosthenes, *De Corona* (summarized in *Phil. Woch.*, 1927, 820-1). It agrees mostly with S.

Interesting fragments from a collection of progymnasmata are published from a 3-4 cent. Vienna papyrus by H. GERSTINGER in *Mitteilungen des Vereines klass. Philologen in Wien*, IV (1927), 35-47.

*Philosophy.* In a very important article, *The Herbal in Antiquity*, in *Journ. Hell. Stud.*, XLVII (1927), 1-52, C. SINGER edits, with plates, the Johnson papyrus and connects it with the pseudo-Apuleius tradition.

S. LURIA discusses P. Oxy. xv, 1797, in *L'Argomentazione di Antifonte* in *Riv. di Fil.*, 1927, 80-3, while WILAMOWITZ in *Lese Früchte*, CCXXI (*Hermes*, 1927), seconds LURIA in his comparison of Antiphon and Euripides (see *Journal*, XIII, 87). The sophist Antiphon can be distinguished from the orator textually by the former always using the form ξυν and ττ for later συν and σσ (so LURIA in *Riv. di Fil.*, 1927, 218-22).

VOGLIANO writes on *Nuovi Testi Epicurei* (P. Herc. 1005) in *Riv. di Fil.*, 1926, 37-48. An important article by F. ZUCKER in *Philologus*, LXXXII, 241-67, suggests restorations of Philodemus—*Zur Textherstellung und Erklärung von Philodems v. Buch περὶ ποιημάτων. Mit einem Exkurs über εὐρησιλογεῖν, εὐρησιλογία, εὐρησιλογος*.

In *Boll. Fil. Class.* VOGLIANO reviews DE FALCO's article on the περὶ κολακείας of Philodemus (see *Journal*, XIII, 87). Reviewed also by D. BASSI in *Aegyptus*, VIII (1927), 198-9.

REGINA SCHÄCHTER has collected the fragments of Philodemus περὶ ποιημάτων, Book II, from *Volumina Herculaniensia*, tom. x, in the periodical *Eos* (= *Commentarii Societatis Philologiae Polonorum*, ed. R. GANSZYNIEC, TH. ZIELIŃSKI. Leopoli [=Lwow], XXIX (1926), 15-28.

*Romance.* In *Phil. Woch.*, 1927, 1558, E. HOFMANN notices LUDVÍKOVSKÝ's book on the Greek romance (see *Journal*, XIII, 87).

H. J. M. MILNE.

## 2. RELIGION, MAGIC, ASTROLOGY.

(Including Texts.)

*General.* Vol. LXXXII of *Revue des études juives* consists of *Mélanges* in honour of I. LEVI's seventieth birthday, and opens with a bibliography of his writings (we may note p. 23, on Alexander the Great in Jewish legend). Vol. VI of *Jahrbuch für Liturgiewissenschaft* includes as in previous years a valuable bibliography of liturgical material and has a careful criticism of LIETZMANN, *Messe und Herrenmahl*, by O. CASEL (209-17). The new edition of *Religion in Geschichte und Gegenwart* (Mohr: Tübingen, 1926-) includes a number of relevant articles, as for instance *Alchemie* (by F. R. STRUNTZ, 194-200; excellent), *Alexandria, Alexandrinische Theologie, Allegorie, Alphabet, and Aegypten*, IV.

HOPFNER's *Fontes* has been reviewed by K. PREISENDANZ in *Gnomon*, 1926, 478-81.

E. F. BRUCK, *Totenteil und Seelgerät*, has been reviewed by E. BICKEL in *Phil. Woch.*, 1927, 721-6 (qualified praise), A. D. NOCK in *Journ. Hell. Stud.*, XLVII (1927), 151-2, D. M. ROBINSON in *Am. Journ. Arch.*, XXXI (1927), 132-3, K. PREISENDANZ in *O.L.Z.*, XXX (1927), 235-7, HAAS in *Theol. Lit.-Z.*, 1926, 505-8.

E. FASCHER, ΠΡΟΦΗΤΗΣ (Töpelmann: Giessen, 1927. 12 M.) discusses, pp. 76-101, the use of προφήτης to render "Egyptian priest." It has been reviewed by J. M. CREED in *Journ. Theol. Stud.*, XXIX, 57 f.

FR. BILABEL, in a review in *Phil. Woch.*, 1927, 836, promises a Corpus of papyrus texts important for religious history.

K. LATTE, *Die Religion der Römer und der Synkretismus der Kaiserzeit* (*Religionsgeschichtliches Lesebuch*, Heft 5; Mohr: Tübingen, 1927. 4 M. 30, or in subscription, 3 M. 90), gives an excellent collection of texts in translation.

*Pre-Ptolemaic.* I learn from a summary in *Rev. hist. rel.*, XLI (1925), 261-2, that the late H. BASSET in *Mélanges R. Basset* (Leroux: Paris, 1923), has published an elaborate study of the Libyan Ammon, regarding A. as a Libyan god, akin to Amen-Rê and assimilated to the great divinities of successive conquering peoples. Of Ammon there is a judicious discussion by E. S. G. ROBINSON, *B.M.C. Cyrenaica*, ccxxxiii-ix.

*Ptolemaic: Texts.* In W. KUNKEL'S *Verwaltungsakten aus spätptolemäischer Zeit* (*Arch. f. Pap.*, VIII) we may remark nos. 11-13 (pp. 207-11) recording the delivery of corn to the priests at Tilothis and also for the ἀθήρα or "porridge" daily set like shewbread before the Nemeseis and Adrasteiai, "very great divinities."

H. I. BELL's suggestion (*Gnomon*, 1926, 569) that ἀθήρα was sold by the temple in *U.P.Z.*, 98, is very interesting in this connection; presumably the ἀθήρα was thought to have acquired special virtues by this contagium (BELL's suggestion is approved by WILCKEN in *U.P.Z.*, I, 654).

In *P. Bouriant* (reviewed in § 3) we may here note no. 12, a letter dated 88 B.C. by Plato to the priests and others at Pathyris. COLLART in his commentary has some notes (p. 59) on the loyalty of the priest-hoods to the Ptolemaic dynasty.

U. WILCKEN, *Zu den "Syrischen Göttern"* (*Festgabe für Adolf Deissmann*, 1-19; Mohr: Tübingen, 1927; obtainable separately), first discusses the existing evidence for their cult in Egypt, explaining ἐστιγμένος in P. Paris, 10 (*U.P.Z.*, I, no. 121) with reference to Lucian *de dea Syria*, 59, and comparing τὰ στίγματα τοῦ Ἰησοῦ in *Gal.* 6. 17, and then publishes P. Freib. 76. 7, early 2nd cent. B.C., a complaint about a nocturnal attack on an Ἀραρυαίον in Philadelphia with most instructive comments.

*General.* E. R. BEVAN, *A History of Egypt under the Ptolemaic Dynasty* (noticed in § 4), gives, pp. 87-90, a good general sketch of religious conditions, 106-8 of the royal cult at Ptolemais, 127-31 of deification, 177-8 of the relations of the government and the native priest-hoods, 296-9 of the Serapeum papyri in *U.P.Z.*

L. R. TAYLOR, *The "Proskynesis" and the Hellenistic Ruler Cult* (*J.H.S.*, XLVII, 1927, 53-62; cf. § 4), comments, p. 57<sup>24</sup>, on the Ptolemaic oath by the king's daimon. In the *Cult of Alexander at Alexandria* (*Class. Phil.*, XXII, 1927, 162-9), she gives evidence for the identification of Alexander with Agathos Daimon.

R. HERZOG has some remarks on Ptolemaic cult in the course of a paper on Herodas in *Philologus*, LXXXII; he holds that ΘΕΩΝΑΔΕΛΦΩΝ on the coins from 270 onwards refers to the two pairs, Ptolemy I and Berenice on the one hand, and Ptolemy II and Arsinoe Philadelphos on the other; the title Soter, originally applied to Ptolemy I in his lifetime in cultus outside Egypt and in private cultus in Egypt, became canonical and produced the fixed epithet Σωτήρ, whence θεοὶ ἀδελφοί was limited to Ptolemy II and Arsinoe (pp. 53-8).



H. JEANMAIRE, *La politique religieuse d'Antoine et de Cléopâtre* (*Rev. arch.*, xix, 1924, 241-61), shows how Antony and Cleopatra used religious propaganda. This able and illuminating paper is completed by H. J. ROSE, *The Departure of Dionysos* (*Ann. Arch. Anthr.*, xi, 25-30), who has discovered counter-propaganda by Octavian in two stories preserved in Plutarch's *Life of Antony*.

R. REITZENSTEIN, *Die hellenistischen Mysterienreligionen*, has appeared in a third edition, much revised and amplified (Teubner, 1927; pp. viii+438, with 2 plates. 14 M. unbound; 16 M. bound). The new edition is indispensable, even to those who possess the first or second. I would add here to my review in *Gnomon*, 1927, 643-6, only the remark that REITZENSTEIN's view that ὁρατικοὶ ἄνδρες in Philo corresponds to γνωστικοὶ ἄνδρες may be strengthened by a reference to a gloss in Hesychius, III, 215, l. 1104, Schmidt ὁρατικόν· γνωστικόν. This admirable book has been warmly praised by H. J. ROSE in *Class. Rev.*, xli (1927), 234, and *J.H.S.*, xlvii (1927), 272. REITZENSTEIN's support (p. 210) of the supplement ὁ Ἄμ[μων] ἦκει ἐπ' ἐμὲ in *U.P.Z.*, lxxviii, 44, is opposed by WILCKEN, *Urkunden*, I, 653-4. A very interesting appreciation has now appeared by von HARNACK, *Theol. Lit.-Z.*, 1927, 364-5.

A. M. WOODWARD, in his report on archaeological finds, notes (*J.H.S.*, xlvi, 1926, 249) SALAC's discovery that on the Acropolis at Cyme the earlier cult of some goddess of fertility was replaced in the 2nd century B.C. by the worship of Isis and Osiris.

E. HOPPE, *Heron von Alexandria* (*Hermes*, lxii, 69-105), dating Heron in the second half of the second century B.C., deserves a mention here in view of Heron's penny-in-the-slot machine for holy water and of his other pious inventions (for which cf. *Pauly-Wissowa*, viii, 996 and 1048).

W. VON BISSING, *Eine hellenistische Bronzefigur des Gottes Bes* (*Ath. Mitth.*, L, 1925, 123-42), discusses a figure in the Naples Museum: it was meant to support a candelabrum.

*Imperial*. No. 17 of the Cornell papyri (reviewed in § 3), from Hibah, of the year 447 A.D., as restored by FR. BILABEL in *Phil. Woch.*, 1927, 1295, gives, ll. 38-9, an oath by Herakles as god of the nome, [καὶ τὸν τοῦ νο]μ(οῦ) θεὸν Ἡρακ[λέ]α [ἐξ ὕμ(οῦ)ς] καὶ ἐ[π'] ἀληθείας after that by the Emperor.

P. BOURRIANT, no. 41a, is a γραφὴ ἱερέων and records the purchase by two priests of places as στολισταί, and (col. iii) the purchase of a πετραφορία. COLLART has a note (p. 128) on Roman regulations in the matter.

E. ORTH, *Ein orphischer Papyrus* (*Phil. Woch.*, 1927, 1469-71), re-edits P. Berol. 13426 (100-150 A.D.; first published by SCHUBART, *Papyruskunde*, 42, in GERCKE-NORDEN, *Einleitung*, 31, ix), a mythological fragment on the death of Orpheus with some new conjectures of his and two from WILAMOWITZ. (In l. 9 f. read perhaps ἀνθ' ὧν | [δὴ μνησίκ]ακος κ.τ.λ., not δὲ as ORTH.)

In P. Oxy. 1380, 104 ff. F. CUMONT, *Fouilles de Doura-Europos*, 1927, 1972, proposes ἐν Πέρσαις Ἀναεῖτιν (for Λαεῖτιν)...ἐν Σούσαις Ναυ(α)ίαν. *Ib.* 106-7.

U. WILCKEN, *Zu den "Syrischen Göttern"*, 32, proposes ἐν Φοίνικι (or -ικῇ) Συρ[ε]ία(ς) (= Συρία) θεός.

W. SPIEGELBERG, *Der Weckruf an die ägyptischen Götter* (*Arch. f. Rel.*, xxiii, 348), remarks that Porphyry, *De abst.*, iv, 9, affords evidence for the continued practice in the 3rd century A.D. of greeting or awakening the deity of the temple in the morning.

R. MEHLIS, *Antinous-Denkmünzen* (*Phil. Woch.*, 1926, 174-6), puts together coin-types relating to the apotheosis of Antinous.

A. D. NOCK, *Pagan baptisms in Tertullian* (*Journ. Theol. Stud.*, xxviii, 289-90), defends the MSS. reading *Pelusiis* in *De bapt.* 5 and explains it as referring to the *Pelusia*, a festival celebrated on March 20 in Rome.

M. SCHEDE, *Isisprozession* (ΑΓΓΕΛΟΣ, II, 60-1, with plate), publishes a Potsdam relief showing a procession very like that described by Apul. *Met.* xi, 10-11.

J. LEIPOLDT-K. REGLING, *Archäologisches zur Isisreligion* (*ib.*, I, 126-30, with 5 plates), reproduce the Herculaneum pictures and six relevant coin-types with bibliography.

I. FRANK-KAMENETZKI, *Über die Wasser- und Baumnatur des Osiris* (*Arch. f. Rel.*, xxiv, 234-43), quotes Georgian and Caucasian folklore parallels for the myth as given by Plutarch: I feel this enquiry is vitiated by the writer's failure to recognise that the tale as it there appears has suffered Hellenistic development.

R. BARTOCCINI, *Isis*, in De Ruggiero, *Dizionario epigrafico di antichità romane*, iv, fasc. 3 (1926), 86-91, collects the Latin epigraphic evidence in convenient form. On her connection with the planet Sirius GUNDEL has written in *Pauly-Wissowa*, III A, 321-2. A dedication of an image of Diana ALBVLAE ISIDI has been found at Tivoli (*Notizie degli scavi*, 1926, 417).

E. GHISLANZONI, *Il Santuario delle Divinità Alessandrine* (*Notiziario Arch. Col.*, IV, 1927, 149-206), publishes a most important sanctuary from Cyrene. On the evidence of a coin find GHISLANZONI dates it

ca. 350 A.D., and he is inclined to connect it with the Julianic revival. The finds include two Hecataea, a seated Cybele, the torso of an Eros, a group of Charites, a head of Mithras (Pl. xx, 7), a statuette of a priestess of Isis, a statue of Zeus Sarapis, and a most interesting statue of Isis with the lower part of her body swathed like a mummy (not later than first century A.D.), an Aphrodite, and a Libya with attributes of Isis. We have also a self predication by Isis in iambs, in an inscription dated 103 A.D., closely akin to the texts found at Ios and Andros, and fragments of a hymn in hexameters (published by G. OLIVERIO, *ib.*, 201-12).

The finds have been discussed by F. CUMONT, *Nouvelles découvertes à Cyrène* (*Journ. des Sav.*, 1927, 318-22). He makes the illuminating suggestion that the supposed Isis is not the goddess, but an initiate playing her part, and therefore wearing divine robes, and swathed as a mummy because initiation was a mystic death; he also shows that the statue illustrates the "rite of the veiled hand," as DIETERICH called it.

A. TARAMELLI in his report on Sardinian discoveries (*Notizie degli scavi*, 1926, 446-56) raises the question (p. 453) whether the crypt called Carcere di S. Efisio was used by worshippers of Isis who fled from Rome as a result of the repressive measures directed by Tiberius against their worship.

H. LEHNER, *Orientalische Mystrienkulte im römischen Rheinland* (*Bonner Jahrbücher*, CCXXIX, 1925, 36-91; obtainable separately), discusses, pp. 47-50, remains of Egyptian cults in his region; specially valuable is his treatment (pp. 56-8) of the influence of the Oriental cults here on the native cults. He does not rate the importance of the army high as a channel of Eastern beliefs. For a statuette of Harpocrates found in India cf. A. W. LAWRENCE in *J.H.S.*, XLVI (1926), 263.

R. REITZENSTEIN, *Weltuntergangsvorstellungen*, 36 ff. (= *Kyrkohistorisk Årsskrift*, 1924, 164 f.), explains P. Fay. II as a Hellenisation of an Oriental *Descensus ad inferos* myth and suggests col. iii 7 δ δὲ τὸν θῆν εἰς κραδίαν φέρων, 23 λυγρὰ σώματα δ' [εἶρ]αθ' ὑπερθε γῆς, 42 κατὰ γῆς ἐβόα δὲ.

E. PETERSON, *Eἰς θεός als Zirkusakklamation in Byzanz* (*Theol. Lit.-Z.*, 1927, 493-6), publishes some addenda to his valuable *Εἰς θεός*, noticed here last year (XIII, 89) and reviewed by K. PREISENDANZ, *O.L.Z.*, xxx (1927), 960-2.

H. LEISEGANG, *Der Bruder des Erlösers* (ΑΓΓΕΛΟΣ, I, 24-33), studies a concept in the Hymn of the Soul in *Acta Thomae* and in *Pistis Sophia*, and traces it to speculation of a Philonic type. His index to the *editio maior* of Philo by COHN and WENDLAND deserves a mention here (pars I; Berlin, 1926; de Gruyter. Pp. viii+338. 30 M.). That it does not cover the fragments and is not exhaustive is the fault of the times and not of the author (commended by O. STÄHLIN in *Phil. Woch.*, 1927, 8-13, cf. 281-2).

B. A. VAN GRONINGEN, *Inscriptio dedicatoria Aegyptiaca* (*Mnemos.*, LV, 1927, 263-8), puts together three fragments of a dedication at Coptos of which part was published by PREISIGKE in *Sammelbuch*, 5874; it is interesting for its description of Sarapis as τὸν πολυ[έα Δία Ἑλ]ιον μέγαν | Σάραπ[ιν τὸν φιλ]οκαίσαπα (discussed by GRONINGEN, p. 265) and for its reference to the *Olympia* kept at Alexandria.

T. GRASSI, *Le liste templari nell'Egitto greco-romano secondo i papiri* (*Studi della scuola papirologica*, Vol. IV; Parte IV; Milano—"Aegyptus"—1926; pp. 72. 12 l. 50), is an excellent study of temple inventories.

J. VOGT's *Terrakotten* is commended by W. SCHUBART, *Deutsche Lit.-Z.*, 1927, 1301-2.

For E. BICKERMANN, *Ritualmord und Eselskult* (*Monatsschr. f. Gesch. u. Wiss. d. Judentums*, LXXI, 1927, 171-264) and for the literature called forth by H. I. BELL's *Jews and Christians*, I refer to §§ 3 and 4.

*Magic.* S. EITREM has completed his *Die vier Elemente in der Mysterienweihe* (*Symb. Oslo.*, v, 1927, 39-59); this very interesting paper discusses the worship of the elements in Persia and Scythia and tendencies in the same direction in Greece. (For purification by the elements discussed (p. 55), add C. H. BLINKENBERG, *La chronique du temple Lindien*, p. 25 [341]: a man hanged himself behind the cult-image, and on Delphi's bidding the Lindians removed the roof over the image and left it ἔσπε κα τρεῖς ἀλ[ε]ι γένωνται καὶ τοῖς τοῦ πατρὸς ἀγνισθῇ. The phrase cited by EITREM from Hyginus, *Fab.* 139, *ut neque caelo neque terra neque mari inueniretur*, seems to be a riddle which has become a myth.) In *Varia* (*Symb. Oslo.*, v, 86 f.) he proposes some emendations on P. Leid. J. 395 W (that edited by Dieterich, *Abraxas*, 169 ff.). In *König Aun in Upsala und Kronos* (*Festschrift til Hj. Falk*, Oslo, 1927, 245-61), he gives an interesting discussion of a Swedish parallel to the Kronos legend; p. 251, he comments on ll. 2844 ff. of the Paris magical papyrus; p. 253, on l. 1823 (significance of swallowing an object to heighten its magical properties).

The late H. GRESSMANN in *Die Aufgaben der Wissenschaft des nachbiblischen Judentums* (in *Zeitschr. alt. Wiss.*, XLIII, 1925, 11) remarks justly that Jewish names in magic texts do not necessarily point

to Jewish practitioners of the art, and refers to Origen, *Contra Celsum*, iv, 33, for magi who invoke the God of Abraham, Isaac, and Jacob; *ib.* (112) he does collect instances of Jewish magicians.

It should be mentioned here that SCOTT in his *Hermetica*, II, 415-18, finds rhythmical structure akin to that of Byzantine hymns in P. Par. 1115-1166.

L. RADERMACHER in *Festschrift Kretschmer*, 1926, explains *συννομή* in l. 403 as metathesis for *συναρμόση*. In *Byz.-neugr. Jahrb.*, v, 80, he explains l. 2309.

E. BICKERMANN, in a review in *Phil. Woch.*, 1927, 914, gives papyrus illustrations of the killing of an animal whose power one wishes to appropriate.

K. PREISENDANZ has remarked (*Symb. Oslo.*, iv, 60-1) that P. Oslo 3 is verbally identical with P. Par. 1635-1695.

L. DEUBNER supports RADERMACHER's defence of *βαρπάχων κύκνων* in Arist. *Ran.*, 207, by citing P. Oslo i, 233 *βάτραχον φροῦνον* (*Hermes*, LXII, 128); W. KRANZ (*ib.*, 256) adduces also *βάτραχος γυρίνος* in Plato, *Theaet.*, 161 c.

CAMPBELL BONNER, *Traces of Thaumaturgic Technique in the Miracles* (*Harv. Theol. Rev.*, xx, 1927, 171-81), compares *ἐστίναξεν, στενάξας* in Mark 7. 34, 8. 12 (*v.l. ἀναστ-*) with P. Par. 2492, 765 ff., Leid. W. 21-9 ff. and for sense with P. Par. 537, 628 ff. and explains *ἐνεβριμῶντο* in Mark 14. 4 and *ἐνεβριμήσατο* in John 11. 33 of inspired frenzy, comparing the historian Menander (xiv, 381, Bonn), *ἐτάραξεν ἑαυτὸν* in P. Par. 620 ff., and Plut. *De def. orac.*, p. 435 c; he thus supports the Western text of Mark 1. 41-3.

I have not seen J. W. HAUSER, *Die Dhārāni im nördlichen Buddhismus und ihre Parallelen in der sogenannten Mithrasliturgie* (*Beitr. z. ind. Sprachwiss. u. Rel.*, II; Kohlhammer, Stuttgart; pp. 25. 1 M. 80).

TH. HOPFNER, *Die Kindermedien in den griechisch-ägyptischen Zauberpapyri* (in *Recueil d'Études dédiées à la mémoire de N. P. Kondakov*, 1926, 65-74), studies the ancient sources in the light of modern practical knowledge of hypnosis.

R. HERZOG, *Die Zaubereinnen des Sophron* (*Hessische Blätter für Volkskunde*, xxv, 1926, 217-29), explains the title *ταὶ γυναῖκες αἱ τὰν θεὸν φαντὶ ἐξελάω* as "women who say that they cause Hecate to come forth (i.e. appear and give assistance in love-magic)," refers to it the anonymous citation in Plut., *De superstitione*, p. 170 B, and gives an able reconstruction of the rite. We may compare the invocation in Orph., *Arg.*, 900 ff., discussed *J.H.S.*, XLVI, 50-3, which supports the placing here of fr. 8 (concerning the sacrifice of a dog) before the invocation. This able paper is important as confirming the view that the magic of Theocr. II substantially follows that of Sophron.

S. EITREM, *Papyri Osloenses*, I, has been reviewed by K. PREISENDANZ, *O.L.Z.*, xxx (1927), 99-100, C. JOUGUET, *Journ. des Sav.*, 1928, 32-3; for other reviews, cf. *Aegyptus*, VIII (1927), 208.

F. DORNSEIFF, *Das Alphabet in Mystik und Magic*, is reviewed by R. HALLO in *Phil. Woch.*, 1926, 1089-92, O. WEINREICH in *Deutsche Lit.-Z.*, 1927, 249, M. DURRY in *Journ. des Sav.*, 1927, 281-2, H. HEDDING in *Hessische Blätter*, xxiv, 183 f. (with addenda), LIDZBARSKI in *Theol. Lit.-Z.*, 1927, 197.

K. PREISENDANZ, *Akephalos*, has been warmly praised by S. EITREM in *Gnomon*, 1927, 176-9 (with addenda), J. LEIPOLDT in *ΑΓΓΕΛΟΣ*, II, 159, H. LEISEGANG in *O.L.Z.*, xxx (1927), 567.

F. LEXA, *La magie dans l'Égypte ancienne*, is commended by F. CUMONT in *Rev. belge de phil. et d'hist.*, VI (1927), 459-60, H. O. LANGE in *Deutsche Lit.-Zeit.*, 1927, 346-8, P. P[ETERS] in *Anal. Bolland.*, XLV (1927), 129-32, M. A. M[URRAY] in *Ancient Egypt*, 1927, 27-8.

H. RANKE reviews in *Theol. Lit.-Z.*, 1927, 32, O. BRINK, *De magische Beteekenis van den Naam inv. in het oude Egypte* (H. J. Paris: Amsterdam, 1925), which I have not seen.

*Hermetica*, etc. SCOTT's edition is reviewed by H. DELEHAYE in *Anal. Bolland.*, XLIV (1926), 409-12, A. JÜLICHER in *Theol. Lit.-Z.*, 1927, 175-7; vol. 2 by REITZENSTEIN in *Gnomon*, 1927, 266-83 (giving in effect a commentary on C. H. 1); vols. 1 and 2 by M. DIBELIUS in *Zeits. f. K. G.*, XLV (1926), 600-1 (note also his review of O. G. v. WESENDONK, *Urmensch und Seele in der iranischen Überlieferung*, in *Theol. Lit.-Z.*, 1927, 243-4); vol. 2 by A. D. NOCK in *Journal*, XIII, 268; vol. 3 by H. J. ROSE in *J.R.S.*, XVI (1926), 136-7; vols. 2 and 3 and BRÄUNINGER's dissertation by F. PFISTER in *Phil. Woch.*, 1927, 548-50; vol. 3 by A. PUECH in *Rev. ét. anc.*, XXIX (1927), 115-16, H. LEISEGANG in *O.L.Z.*, xxx (1927), 14, A. D. N[OCK] in *J.H.S.*, XLVII (1927), 151.

REITZENSTEIN-SCHAEDEER, *Studien*, has been reviewed by K. PREISENDANZ in *O.L.Z.*, xxx (1927), 789-95.

W. J. WILSON, *The career of the prophet Hermas* (*Harv. Theol. Rev.*, xx, 1927, 21-62), decides, pp. 37-42, that H. in writing the fifth vision had something like the *Poimandres* before him.

The late H. GRESSMANN, *Foreign influences in Hebrew prophecy* (*Journ. Theol. Stud.*, xxvii, 241-54), throws incidental light on the Potter's oracle in the course of an illuminating discussion.

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A. D. NOCK, *Hermetica* (*Journ. Theol. Stud.*, XXIX, 41-3), reads εὐλογῆσαι in C. H. v, 10, and brackets καθὼς ὁδοῦδα ὁ Ποιμάνδρης ἐθέσπισε in XIII, 15. In *Hagiographica* (*ib.*, XXVIII, 409-17) he discusses the *Confessio S. Cypriani*, explaining the initiation-scene on Mount Olympus from Hermetic and other theosophical parallels, and treating oppositional stories on the rivalry of Christians and pagans.

The paper of ROBBINS mentioned under *Astrology* is of importance for Hermetism.

*Astrology.* K. DIETERICH, *Hellenistische Volkreigion und byzantinisch-neugriechische Volksglaube, I Teil* (ΑΓΓΕΛΟΣ, I, 2-28; II, 69-73), is so far concerned with astrological belief and includes a full study of στοιχείον.

Of great importance is F. E. ROBBINS, *A New Astrological Treatise: Michigan Papyrus No. 1* (*Class. Phil.*, XXII, 1927, 1-45). Asklepios is quoted as an authority for the theory of the eight τόποι, I, 19, p. 14, ll. 18 ff.

Some notes on this papyrus have been published by A. E. HOUSMAN in *Class. Phil.*, XXII (1927), 257-63.

DELATTE, *Cat. Cod. astr. gr.*, x, is commended by W. KROLL in *Phil. Woch.*, 1926, 1076-7.

F. H. COLSON, *The Week*, is reviewed by R. KREGLINGER in *Rev. hist. rel.*, XCIII (1926), 335-6, J. M. CREED in *Journ. Theol. Stud.*, XXVIII, 328.

BOLL, *Sternglaube und Sterndeutung*, is reviewed by M. PIEPER in *O.L.Z.*, XXX (1927), 1046-9, B. A. MÜLLER in *Phil. Woch.*, 1927; 592-3.

F. GISINGER, *Der Globus*, is reviewed by H. PHILIPP in *Phil. Woch.*, 1927, 1151-2.

H. GRESSMANN, *Die hellenistische Gestirnsreligion*, is reviewed by W. ENSSLIN in *Hist. Zeits.*, CXXXVI (1927), 416, K. H. E. DE JONG in *Museum*, 1927 (Aug.-Sept.), 312.

J. G. W. M. DE VREESE, *Petron 39 und die Astrologie* (Inaug.-Diss. Amsterdam. H. J. Paris, Amsterdam, 1927. Pp. xvi+269 with one plate. 4 fl. 50), gives an elaborate astrological commentary on this chapter of the *Cena*. While some of his interpretations of Petronius are dubious, the collection of material is welcome. Reviewed by W. KROLL in *Phil. Woch.*, 1927, 904-5.

P. WUILLEUMIER, *Cirque et astrologie* (*Mél. arch. hist.*, XLIV, 1927, 184-209), draws attention to *C.C.A.G.* v, 3. 127-8, and publishes with translation and full comment unprinted texts of the same sort from Ambrosianus C 222 inf. fol. 42 (13th cent.) and Parisinus graecus 2423 fol. 17 verso (12th cent.), the latter being long and more important. All three are memoranda for the astrologer to enable him rapidly to predict which colour would win in the Circus; the third quotes a special method by ὁ Ἀλεξανδρινὸς ἐκείνος Θεόδ(ω)ρ(ος) πολυπειρότατος ἐπὶ τῇ ἐπιστήμῃ γενόμενος καὶ μάλλον ἐπὶ πλέον τὰ περὶ τοῦ ἵπποδρομίου πολυπραγμονήσας, an otherwise unknown authority. The methods are based in part on the familiar colours ascribed to planets (see also p. 188, τὸν δὲ Ἥλιόν τινες μὲν βοηθεῖν τῷ ῥουσὶφ ἀπεφάναντο διὰ τὸ πυρῶδες, οἱ πλείους δὲ καλοῦσι μεσίτην πεποιήκασιν ὡς μέ(σον) καὶ κοινὸν ἀστέρη, where the theory of the sun's central position is used (cf. C. H. XVI, 7, and Cumont, *La Théologie solaire*; I prefer this to translating μέσον as WUILLEUMIER, "un astre mixte et commun"). WUILLEUMIER argues that the predictions go back to Roman times, and compares *de circo astrologos* in Cic. *de div.* I, 134 and the cosmic symbolism of the circus in Lydus, etc.

*Christianity.* P. Bouriant (see § 3) contains: 2, Ps. 39-41, 4th cent. leaf of papyrus codex; 3, Homily (noticed in *Gnomon*, 1927, 645-6), six fragments of roll, 5th cent.; 4, Homily, 6th cent. (roll or codex?); 25, Christian letter, 5th cent.

*Oxy. Pap.* XVII includes 2065 (Ps. xc, parchment, 5th-6th cent.); 2066 (fragment of Eccl. vi, vii, papyrus, 5th-6th cent.); 2067 (Nicene Creed, omitting ἡ κτιστοῦ in anathema clause, papyrus, 5th cent.); 2068 (possibly liturgical fragments, papyrus-roll, 4th cent.); 2069 (apocalyptic fragment, papyrus codex, late 4th cent.); 2070 (Christian treatise in dialogue form, directed against the Jews, papyrus, late 3rd cent.); 2071 (fragment of dialogue, one speaker ὁ Ἀθα[νάσιος], 6th cent.); 2072 (fragment of apology, late 3rd cent.); 2073 (fragment of homily, papyrus, late 4th cent.); 2074 (apostrophe, probably to Wisdom, in elaborate *Du-stil*, papyrus, 5th cent.).

Vol. VIII, Fasc. II of P.S.I. (see § 3 below) contains two Psalter texts: no. 921 verso, the early fragment noted last year (*Journal*, XIII, 92), and no. 980, a 3rd-4th cent. papyrus containing Ps. 143, 14-148, 3.

A. H. SALONIUS, *Die griechischen Handschriftenfragmente des Neuen Testaments in den Staatlichen Museen zu Berlin* (*Z. neu. Wiss.*, XXVI, 1927, 97-119) publishes with notes and two plates seven vellum fragments, six unpublished (1 of *Matthew*, 1 *Mark*, 2 *John*, 3 *Acts*) and mentions one other Gospel fragment, one *Acts*, and one of 1 *Thess*.

H. A. SANDERS, *An early papyrus fragment of the Gospel of St. Matthew in the Michigan Collection* (*Harv. Theol. Rev.*, XIX, 1926, 215-26, with two plates), publishes P. Mich. 1570, which he dates near the

end of the 3rd century; it gives *Matth.* xxvi, 19-52, in a "western" text. The same writer publishes *A papyrus fragment of Acts in the Michigan Collection* (*Harv. Theol. Rev.*, xx, 1927, 1-19, with two facsimiles), P. Mich. 1571, dated on script 200-56, contains *Acts* xviii, 27-xix in a "Western" text. SANDERS remarks on the predominance of these texts in third century fragments from Egypt. This fragment has since been discussed by A. C. CLARK, *The Michigan fragment of the Acts* (*Journ. Theol. Stud.*, xxix, 18-28).

CAMPBELL BONNER, *A new fragment of the Shepherd of Hermas* (*Michigan Papyrus* 4411) (*Harv. Theol. Rev.*, xx, 1927, 105-16, with two plates), publishes a text of the end of mandate II and the beginning of III, approximately of the time of Marcus Aurelius, with peculiar readings.

*The Monastery of Epiphanius and New Texts from the Monastery of St. Macarius* by H. G. EVELYN-WHITE, W. E. CRUM, and H. E. WINLOCK are reviewed with high praise by F. C. BURKITT, *Journ. Theol. Stud.*, xxviii, 220-5 (instructive comment), and E. J. GOODSPEED, *Journal of Religion*, vii (1927), 482-3, the first by H. LECLERCQ in *Journal*, xiii, 25-7. See too in § 3.

*The Monasteries of Wadi'n Natrun*, I, is reviewed by DE LACY O'LEARY in *Journal*, xiii (1927), 128-9.

I have not yet seen H. A. SANDERS and C. SCHMIDT, *The Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis* (Univ. of Michigan Studies, Humanistic Series, vol. xxi. Macmillan Company, N.Y., 1927. Pp. xiii + 436. 7 plates).

E. BURROWS, *Oxyrhynchus Logion* (1907) v (*Journ. Theol. Stud.*, xxviii, 186), quotes Talmudic parallels for hidden truth being compared with a pearl which must be extracted from its shell, suggesting that *λίθον* is a mistranslation for shell. P. Oxy. 840 has been discussed by E. RIGGENBACH, *Z. f. neut. Wiss.*, xxv, 140 ff.

S. G. MERCATI, *Ps. 90 riconosciuto nel Papiro 739* (*Biblica*, viii, 1927, 96), contributes a point on a papyrus mentioned in *Journal*, xiii, 92. 739 in his title is a slip for 759 verso.

For W. E. CRUM's important *Some further Meletian documents* (*Journal*, xiii, 1927, 19-26), I must refer to § 3.

S. G. MERCATI, *Un frammento della liturgia Clementina in papiro* (*Aegyptus*, viii, 1927, 40-2), identifies P. Rainer 1937, cd. WESSELY in *Patr. Or.*, xviii, 434, as from the "Ante Sanctus" of the liturgy in *Apost. Const.*, viii.

H. LIETZMANN, *Ein liturgischer Papyrus des Berliner Museums* (*Festgabe für Adolf Jülicher*, 213-28; Mohr, Tübingen, 1927), publishes with facsimile P. Berol. 13918 (in l. 1 read *ποιμένα ζωής*) and republishes P. Heidelb. 2 (= Bilabel, *P. Bad.*, iv, no. 58). Both belong to the last part of the Eucharist, and represent older and simpler types of liturgy which survived in the country after the official victory of the liturgy of St. Mark.

L. ST. P. GIRARD publishes, with a translation, an ostrakon containing a fragment of a magical liturgy. It consists of adjurations to various angels, to the sun, the four winds, etc. *Un fragment de liturgie magique copte sur ostrakon* in *Ann. du Serv.*, xxvii, 1927, 62-8.

C. SCHMIDT, *Studien zu den alten Petrusakten*, II. *Die Komposition* (*Z. f. Kirchengeschichte*, N.F., viii, 481-513) deals incidentally with P. Oxy. 849. His translation of *Pistis Sophia* is commended by B. VIOLET, *Theol. Lit.-Z.*, 1927, 7.

For H. DELEHAYE, *La personnalité historique de S. Paul de Thèbes* (*Anal. Boll.*, xlii, 1926, 64-9), and his *Vie inédite de Saint Jean l'Aumônier*, see § 4.

W. TELFER, "Bees" in *Clement of Alexandria* (*Journ. Theol. Stud.*, xxviii, 167-78), is an instructive study of Clementine symbolism. TELFER rightly rejects the view that there is a liturgical allusion in *Paedag.*, I, vi ad fin.

P. ALFARIC, *Gnostiques et gnosticisme* (*Rev. hist. rel.*, xciii, 1926, 108-15), is a penetrating critique of DE FAYE's book noticed *Journal*, xii, 316. It has been reviewed also by J. COPPENS in *Rev. d'hist. eccl.*, xxii (1926), 822-6, H. LEISEGANG in *O.L.Z.*, xxix (1926), 471-2, F. LOOFS, *Theol. Lit.-Z.*, 1926, 361-8 (admirable survey).

L. TH. LEFORT, *S. Pachôme et Amen-em-ope* (*Le Muséon*, xl, 1927, 65-74), points out a parallel between P.'s *Rule* and old Egyptian proverbs, and urges that in a measure old Egyptian literature lives on in Coptic.

I have not seen DENYS GORCE, *La "lectio divina" des origines du cénobitisme à S. Benoît et Cassiodore* (Picard, 1295; 20 fr.) or G. BARDY, *La vie chrétienne aux III<sup>e</sup> et IV<sup>e</sup> siècles d'après les papyrus* (*Revue apologetique*, xli, 1926, 643-51, 707-21; noted in *Byz. Zeit.*, xxvi, 432).

J. LEISEGANG reviews in *Phil. Woch.*, 1927, 306-7, P. HENDRIX, *De Alexandrijnsche haeresiarch Basilides. Een bijdrage tot de geschiedenis der Gnosis* (Amsterdam, 1926, H. J. Paris. Pp. xii + 127), which



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is inaccessible to me. To judge from the review it would appear to contain material of use but not to be very conclusive. See also in § 4.

J. LEBRETON, *Bulletin d'Hist. des origines chrétiennes* (in *Rech. de Sc. Rel.*, June-Aug. 1927, 329-60), is concerned *inter alia* with papyrus evidence; on p. 331 n. he refers to an unpublished papyrus.

C. DEL GRANDE, in a short review of P. Oxy. xvi, proposes a restoration of P. 1927, a liturgical text (*Riv. Indo-Grec. Ital.*, xi, 1927, 165).

VON DER GOLTZ, in reviewing LIETZMANN, *Messe und Herrenmahl* (*Theol. Lit.-Z.*, 1927, 149-51), has some remarks on the Dér Balyzeh liturgical papyrus. He thinks that the invocation πλήρωσον ἡμᾶς πνεύματος ἁγίου (in place of the usual πλήρωσον τὴν θύσιν ταύτην π. ἁ.) represents an older form, whereas LIETZMANN urged (pp. 74-5) that τ. θ. τ. was earlier.

H. DUENSING, in reviewing BILABEL, *Koptische Fragmente über die Begründer des Manichäismus*, in *Theol. Lit.-Z.*, 1926, 185, regards the fragments as "eine glossierte Rezension des Stückes vi 22 Ende bis 24 aus Cyrills Catechese" and publishes some suggestions on readings.

A. D. Nock.

### 3. PUBLICATIONS OF NON-LITERARY TEXTS.

(N.B. Miscellaneous notes and corrections of documents previously published are placed in § 9 below.  
Reviews are noticed here.)

*Ptolemaic-Byzantine.* Part I of the third volume of the *Sammelbuch*, whose publication was recorded last year, has been reviewed by J. WOLFF (*O.L.Z.*, xxx, 1927, 1063-4) and W. SCHUBART (*Gnomon*, III, 1927, 180-1; laudatory).

I know only from the bibliography in *Aegyptus* (VIII, 208, no. 6143) a volume, probably a manual for schools or university students, by W. SCHUBART, "*Griechische Papyri: Urkunden und Briefe vom 4. Jh. v. Chr. bis ins 8. Jh. n. Chr.*, Ausgew. u. erkl. Text: Kommentar, Bielefeld, Wellhagen u. Klasing, 1927."

P. CORNELL I, whose appearance was noted last year, has been reviewed by WILCKEN (*Archiv*, VIII, 294-8; valuable; numerous corrections and suggestions), S. R[EINACH] (*Rev. Arch.*, xxv, 1927, 401; this part is not at present accessible to me), W. SCHUBART (*Gnomon*, III, 1927, 552-5; very severe), J. G. MILNE (*J.R.S.*, xvi, 1926, 275-6), H. B. VAN HOESSEN (*Am. Journ. Phil.*, xxxi, 1927, 277), F. BILABEL (*Phil. Woch.*, XLVII, 1927, 1294-7; favourable on the whole; some suggestions), and H. I. BELL (*Class. Rev.*, xli, 1927, 188 and *J.H.S.*, XLVII, 1927, 281-2).

HOMBERT's publication of miscellaneous texts (*Journal*, XIII, 97) has been reviewed by WILCKEN (*Archiv*, VIII, 298-302; favourable; valuable suggestions), SCHUBART (*Phil. Woch.*, XLVII, 1927, 16-17; suggestions) and E. KÜHN (*O.L.Z.*, xxx, 1927, 1064-5), and part IV of P. Baden by F. Z[UCKER] (*Byz. Z.*, xxvii, 1927, 174-5), E. KIESSLING (*Phil. Woch.*, XLVII, 1927, 684-5) and LEHMANN-HAUPT (*Klio*, xxi, 1926, 110-12; all favourable).

The second fasciculus, completing Vol. VIII, of P.S.I. has been issued during the year, and contains nos. 921-1000. As one or two Ptolemaic papyri are included it is noticed here, but the majority of the texts are of the Roman and Byzantine periods. The first section, nos. 921-939, consists of the Alexandria papyri edited by M. Norsa (*Journal*, XIII, 100), whose edition is here reprinted. Of the remainder the majority come from Oxyrhynchus. Many are fragmentary or of inferior interest, but others are comparatively well preserved, and there are several which contain material of value. Special reference may be made to nos. 953-956, a useful series of accounts from the Apion archive, supplementing those in P. Oxy. xvi; 961, part of a composite roll containing a lease of geese dated A.D. 176 and a receipt dated A.D. 178; 963, a lease of an *orbiopolion* dated A.D. 581; 968, a rather interesting late Ptolemaic private letter; and 975, 976, which are re-editions respectively of 504 and 632, from the Zeno archive. There are also some ostraca, edited by VIERECK. Indexes for the whole volume follow. The part contains also some literary texts and two Psalter fragments, which are noticed in §§ 1 and 2 above. *Pubblicazioni della Società Italiana: Papiri greci e latini*, Vol. VIII, Fasc. II. Firenze, Anonima Libreria Italiana, 1927. Pp. 89-274. L. 120. The previous part has been reviewed by F. Z[UCKER] (*Byz. Z.*, xxvii, 1927, 176-7).

An important volume of papyrus texts, which has been edited by P. COLLART, contains both literary works (noticed in §§ 1 and 2 above) and documents, the latter ranging in date from the 2nd century B.C. to the 5th or 6th century of our era but for the most part belonging to the Roman period. These are the Bouriant papyri, a collection which was formed a considerable time ago and several texts of which had previously been edited separately. Among the documents this is the case with nos. 10-12, which are letters by Plato

found at Pathyris, and 20, the well-known report of a law-case before the *Juridicus* at Alexandria edited by COLLINET and JOUGUET in the first volume of the *Archiv*. The reason for the selection of these pieces was of course their special interest, and it is good to have them here collected and indexed; but besides them there are several documents of considerable value. From the administrative point of view the most important is certainly no. 42, a long and mostly well preserved terrier and taxing roll relating to Hiera Nesos and neighbouring localities in the Fayyûm. Valuable in itself, it receives an added value from the very detailed and careful editorship of Collart, who brings out of it a great amount of information as to the categories of land, their exploitation and taxation. In human interest the first place is held by no. 25, a letter from Apamea in Syria, in which an Egyptian Christian girl informs her aunt at Coptos of her mother's death. This touching letter deserves and will probably obtain a place in any future edition of DEISSMANN'S *Licht vom Osten* along with the other more intimate examples of the Graeco-Egyptian letter. Several of the other non-literary texts are of value and interest, but those mentioned are probably the outstanding items. *Les Papyrus Bouriant*, Paris, Champion, 1926. Pp. 254. 4 plates. A valuable review by WILCKEN, *Archiv*, VIII, 302-8.

*Ptolemaic*. The first two volumes of Edgar's publication of the Cairo Zeno papyri (P. Cairo Zenon), whose appearance was noted last year, are reviewed by WILCKEN (*Archiv*, VIII, 275-85), and Vol. I by A. PUECH (*Journ. des Savants*, 1926, 274-5). A single Zeno text from the British Museum collection has been edited by H. I. BELL. It is an interesting letter from Apollonius to Zeno announcing the coming of *theoroi* from Argos and ambassadors from Paerisades, no doubt Paerisades II, King of Bosphorus, sent by the King to see the sights of the Arsinoite nome. It is dated in 254 B.C. *Greek Sightseers in the Fayum in the Third Century B.C.*, in *Symbolae Osloenses*, V (1927). The Zeno papyrus edited by HUNT (*Journal*, XIII, 94) is reviewed by WILCKEN (*Archiv*, VIII, 285).

W. L. WESTERMANN has published another papyrus from the Zeno archive. This is an extremely interesting and well preserved lease—or rather it is a document regarding litigation arising out of a lease, which includes (1) a copy of the lease itself, (2) an account of arrears (rent, etc.) owing by the lessees, (3) directions to Zeno's agent for the conduct of the case. The whole is well edited by WESTERMANN with a detailed commentary, and a facsimile is given. *A Lease from the Estate of Apollonius*, in *Mem. Amer. Acad. in Rome*, VI (1927), 21 pp., 2 plates.

H. I. BELL has published some Ptolemaic waxed tablets, part of a "book," acquired by PETRIE in 1889-90 and now in University College, London. They are of special interest as being the earliest examples of such tablets yet found in Egypt and also because the wax in two cases is coloured red, not, as usual, black; but the contents are also by no means without interest. They contain accounts, which clearly relate in part to a journey to the Delta; and in a short article annexed to the publication PETRIE develops, perhaps more ingeniously than convincingly, the view that the reference was to a picnic party of schoolboys. *Waxed Tablets of the Third Century B.C.*, and *A Ptolemaic Holiday*, in *Ancient Egypt*, 1927, Sept., 65-74, and 75-6.

A publication by P. JOUGUET of a Magdola papyrus is at present inaccessible to me but is referred to in the bibliography in *Aegyptus*, VIII, 208 (no. 6130). *Une nouvelle requête de Magdola*, in *Raccolta Ramorino*, Milano, 1927, 381-90.

F. ZUCKER has published an interesting letter dated in the year 226 B.C. It is addressed to the writer's sisters and asks for further information supplementary to that contained in an *ἐπρενξίς* in a dispute concerning an inheritance. It is juristically of some value. A facsimile is given. *Griechische Urkunde oberägyptischer Herkunft aus einem Erbstreit v. J. 226 v. Chr.*, in *Cartellieri-Festschrift*, 168-80.

During the year under review Part 3 of the Freiburg papyri, edited by J. PARTSCH and, after his death, prepared for publication by U. WILCKEN, has appeared. PARTSCH'S MS., at the preparation of which he had worked for several years in such time as he could spare from other occupations, was almost ready for publication, but WILCKEN had undertaken to communicate certain corrections of his own in an appendix. Later revisions yielded further readings, affecting radically in some cases the interpretation of the documents; and eventually it was decided, in consultation with GRADENWITZ, to publish PARTSCH'S MS. unaltered and to add an appendix (actually longer than PARTSCH'S portion of the volume) in which WILCKEN states the results of his revision and his own interpretation wherever this diverges from that of PARTSCH. The decision, in the circumstances, was perhaps justified, but it certainly entails great inconveniences. PARTSCH'S commentary, obviously of great importance in view of his mastery of the subject, is not infrequently "in the air" because, on looking at the appendix, one finds that the readings on which his views were based cannot be maintained; and one has continually to turn from text to appendix in order

to discover what the true reading is. But the position was certainly a difficult one, and it goes without saying that a work which contains the results of the labours of two such authorities is of prime importance. The papyri are all Ptolemaic, and the majority form fragments of a single roll containing copies of documents written in the year 179-8 B.C. As to the nature of this roll WILCKEN inclines to a different view from that of PARTSCH. All the fragments are very imperfect, and indeed the whole collection is disappointing at a first glance. It is only the constructive genius of the two editors which brings out its real value and significance. *Mitteilungen aus der Freiburger Papyrussammlung*. 3. *Juristische Urkunden der Ptolemäerzeit*. (Abh. d. Heidelberger Ak., Phil.-hist. Kl., 1927, 7. Abh.) Heidelberg, Carl Winter, 1927. Pp. ix + 112.

WILCKEN publishes from the Freiburg collection a petition addressed to the village scribe of Philadelphia by a cleruch and a *ἱερεὶα Συρίων θεῶν* and makes it the occasion for a valuable discussion of the Syrian cult. An *Ἀπαγυρισμός* is mentioned in the petition, and also a *Μητρόφων*. Zu den "Syrischen Göttern," in *Festgabe für Adolf Deissmann*, 1927, 1-19. In *Archiv*, VIII, 287, WILCKEN gives a note on this publication, with a small text correction.

An important event during the year is the appearance of Part IV of Vol. I of WILCKEN's great undertaking generally referred to as U.P.Z. This part, which contains pp. 453-676, concludes the volume, and contains the "Nachträge und Verbesserungen," a useful "Serapeums-Chronik," giving a chronological table of events, the indexes to the volume (the full index verborum is reserved for Vol. II), and two plates, showing the Dresden papyrus. The texts are of a miscellaneous kind but include several very important documents. With them is completed the publication of the Memphis papyri, and WILCKEN is to be heartily congratulated and thanked on the conclusion of the first part of his task. *Urkunden der Ptolemäerzeit (Ältere Funde)*. See notices in earlier instalments of this bibliography. This part is reviewed by P. M. MEYER (*Z. vergl. Rechtsw.*, XLIII, 467-72).

Two publications of documents in other languages than Greek may be mentioned as an appendix to this division. M. LIDZBARSKI has published an Aramaic ostrakon of the 4th or 3rd cent. B.C. (year 33 of ARTAXERXES II, Ptolemy I, or Ptolemy II) bought by SPIEGELBERG at Luxor in January 1927. It is a receipt for salt-tax. *Epigraphisches*, in *O.L.Z.*, xxx (1927), 1043-4. WILCKEN has published a note on SOTTAS'S P. Lille dém. I, which had hitherto been inaccessible to him (*Archiv*, VIII, 285-6).

*Ptolemaic-Roman*. B.G.U. VII (see *Journal*, XIII, 98) has been reviewed by WILCKEN (*Archiv*, VIII, 288-94; important as usual) and SAN NICOLÒ (*O.L.Z.*, xxx, 1927, 477-9; specially from the legal side). WILCKEN has also published a belated review or rather perhaps a note (with new readings) on the two papyri published by Khaviraras and Kugeas as long ago as 1913 in *Ἀρχαιολογ. Ἐφημερίς*. *Archiv*, VIII, 287-8.

*Roman*. OLSSON'S *Papyrusbriefe* has been reviewed by W. OTTO (*Phil. Woch.*, XLVII, 1927, 50-1), W. SCHUBART (*O.L.Z.*, XXIX, 1926, 407), and M. HOMBERT (*Rev. belge de Phil.*, VI, 1927, 287-9).

H. HENNE has continued his publication of the Graux papyri, his new instalment containing nos. 3 to 8, which are as follows: 3. Oath of A.D. 51, that a shepherd from Philadelphia is not being concealed. A new strategus occurs. 4. A.D. 248, Philadelphia. An interesting petition in a case of assault (an *Ἀπαβοροξότης* of 80 years of age occurs). 5. A.D. 44. Bank *δευρολή* (a difficult document, as the formula is not clear). 6. A.D. 148. The same class of document as P. Oxy. 1639, etc. 7. A.D. 221, Philadelphia. Loan of money (in l. 1 for *βρολος* qu. *βρο(κ)λος*?). 8. A.D. 221, Philadelphia. Repudiation of a lease in consequence of *ἀβροχία*. This and the previous instalment are reviewed together by WILCKEN (*Archiv*, VIII, 310-12).

WILCKEN reviews (*Archiv*, VIII, 308) BOAK'S *Alimentary Contracts* (see *Journal*, XIII, 101).

C. C. EDGAR has published some papyrus fragments from Oxyrhynchus, all but one of which are literary and have therefore been noticed in § 1 above. The exception is a letter from Teos, a *ἱερογλύφος* and probably the person who occurs in P. Oxy. 1029, to his father Onnophris about a summons from the centurion at Akoris to the *ἱερογλύφου* to go up to that place. It dates from the reign of Domitian. *Fragments of Papyri from Oxyrhynchus*, in *Ann. Serv.*, XXVI, 203-10. Reviewed by WILCKEN (*Archiv*, VIII, 309-10).

A review in *Μουσείον*, III (1927), 184, of THUNELL'S *Sitologen-Papyri* is known to me only from the bibliography in *Aegyptus* (VIII, 209, no. 6146).

The Michigan ephebic document edited by BELL (*Journal*, XII, 245 ff.) is reviewed by WILCKEN (*Archiv*, VIII, 309). It has occasioned the publication of two other documents relating to ephebi. One, at Berlin, which furnishes a useful parallel to P. Oxy. 477, is edited from SCHUBART'S transcript of the original by H. I. BELL. *A Parallel to Wilcken*, Chrest. 144, in *Journal*, XIII, 219-21. The other, at

Michigan, is edited, with a more detailed commentary, by A. E. R. BOAK. *The Epikrisis Record of an Ephebe of Antinoopolis found at Karanis*, *ibid.*, 151-4. Both are of the 2nd century; the Michigan document is particularly useful, yielding several new pieces of information.

R. CAGNAT reviews the Latin document published by SANDERS (see *Journal*, XIII, 100), reproducing the text and adding some notes (one suggestion for reading). *Nouveau papyrus latin d'Égypte*, in *Journ. Sav.*, 1926, 268-70. He has also published an article on the Latin tablets containing extracts of notifications of birth, in which he republishes the Kelsey tablets, those in B.G.U. VII, and then the other examples, and adds some valuable notes. CUG suggests for the formula *c. r. e. ad k.* the extension *c(ontuli) r(elegi) c(xemplum) ad k(artam)*. *Extraits de Naissance Égyptiens*, *ibid.*, 1927, 193-202.

H. HENNE publishes a papyrus of the Cairo Museum which contains a petition of A.D. 186 concerning the theft of a *τελεία χοιροδελφας*. It comes from Theadelphia. Reviewed by WILCKEN (*Archiv*, VIII, 312).

J. G. WINTER has published a small but extremely interesting collection of letters from the Michigan collection. They are miscellaneous in origin, but they have a certain common interest in that they relate in one way or another to persons on military service. The first two, which are also those most likely to make a popular appeal, are two excellently preserved letters found together at Karanis in the autumn of 1926, both from a youth named Apolinaris (*sic*) to his mother and written, the first from Ostia, the second, a few days later, from Rome. We learn that he had been drafted to Misenum and that he thought Rome "a fine place." The date is about A.D. 200. No. 3 is from Sempronius to his son Gaius on his enlistment; early 2nd century. Sempronius is much upset by the report that his son had not enlisted in the fleet. 4. Time of Hadrian. Julius Clemens, a centurion of the legio XXII Deioteriana to Socraton. 5. Time of Trajan? Interesting letter written from Pselkis to Karanis. 6. 3rd century. Longinus Celer to his brother Maximus. Refers to the supply of bread to soldiers at Taposiris, one day's journey from Alexandria. In *the Service of Rome: Letters from the Michigan Collection of Papyri*, in *Class. Phil.*, XXII (1927), 237-56.

I know only from a review by R. HOLLAND (*Phil. Woch.*, XLVII, 1927, 979-81), a publication by G. ZERETELI of a 2nd century letter from Ammonius to Apion concerning fish (in *Recueil Gébélév*).

WILCKEN reviews the 3rd century lease published by VAN HOESSEN and JOHNSON (see *Journal*, XIII, 101). *Archiv*, VIII, 310.

J. G. WINTER has published an extremely interesting small archive of family letters from the Michigan collection. They date from the time of Diocletian, and consist of: four letters from Paniscus to his wife Plutogenia; one from the same to his wife and daughter; one to his brother; one from Plutogenia to her mother. The letters are rich in human interest and have moreover other interesting features. Notably, though in most the family is clearly Christian, one letter is as obviously pagan. Is this a case of conversion or of relapse under persecution? If WILCKEN is right, as he well may be, in suggesting that the Achilleus mentioned in one of the letters is the well-known usurper of the name (*Zur Geschichte des Usurpators Achilleus*, in *Stzgsber. Pr. Ak.*, 1927, 270-6), the last idea must be rejected. *The Family Letters of Paniskos*, in *Journal*, XIII (1927), 59-74. 3 plates.

*Roman-Byzantine*. The British Museum volume, *Jews and Christians in Egypt*, is the subject of an interesting and valuable review by W. HENGSTENBERG (*Byz. Z.*, XXVII, 1927, 138-45). See also below, in the following division (*Byzantine*) and in § 9.

The chief item in this division, and probably the most important miscellaneous collection of papyrus published during the year is P. Oxy. XVII, issued as a memorial volume to Prof. GRENFELL and containing, as a frontispiece, an excellent portrait of him. The valuable literary texts in this volume are dealt with in §§ 1, 2, 6, but the non-literary texts are in their own way not less noteworthy. A rescript of Severus Alexander (no. 2104) is unfortunately too much mutilated to yield much definite information, and even more imperfect is an edict by a prefect relating to a triennial contest in honour of Livia and some other person (2105), but 2106, a 4th-century letter from a prefect ordering the collection of a quantity of gold to be sent to Nicomedia, is well preserved, though the prefect's name is lost. Three other important official documents follow, and still more valuable is 2110, a well-preserved papyrus recording proceedings in the senate in A.D. 370. 2111 is a report of cases before the prefect Petronius Mamertinus; 2113-2115 are official letters, each with something of importance; and there are several other papyri among the official documents which offer points of outstanding interest. Among the petitions may be mentioned 2130, an application (A.D. 267) to the board of gymnasiarchs of Oxyrhynchus from a senator of Antinoopolis; 2131, a document of the same nature as B.G.U. 970 but better preserved; and 2134, a long and well preserved application for the registration of a mortgage (about A.D. 170). Among the contracts, 2136,

a sale of a boat in the form of a lease (A.D. 291), calls for special notice. There are a number of letters, several of them offering points of interest; 2153, concerning an intended voyage by ἡ μική ("the little girl"), 2154, 2155, and 2156 are specially worthy of mention. *The Oxyrhynchus Papyri*, Part XVII. Edited by ARTHUR S. HUNT. London, Egypt Exploration Society, 1927. Pp. xv+313. 4 plates and portrait.

M. NORSSA's edition of some Alexandria papyri, which as already mentioned has now been reprinted in P.S.I. VIII, is reviewed by WILCKEN (*Archiv*, VIII, 312-14).

G. MANTEUFFEL, a new recruit to the ranks of papyrology, has produced a meritorious edition of some private letters in the Berlin collection. These are:—1. Pap. Berol. 13897, early 4th century. Christian, probably from the same persons as P. Oxy. 1774 (which he reprints); 2. P. Berol. 13989, mid 3rd century. A set of four letters on one sheet. Both papyri are distinctly interesting. *Epistulae privatae ineditae*, in *Eos*, xxx (1927), 211-15.

*Byzantine*. WILCKEN reviews the fragment relating to liturgies edited by VAN HOESEN and JOHNSON (see *Journal*, XIII, 101), which he holds to date from the early 4th century rather than the early 3rd as the editors supposed (*Archiv*, VIII, 314).

W. E. CRUM edits another Coptic Meletian letter from the archive published in *Jews and Christians in Egypt* which has been acquired by the British Museum since the appearance of that volume. A facsimile is given, and the Coptic is translated. In connection with this letter he notes further references to the Meletians supplementary to those collected in *Jews and Christians*, and publishes two Coptic theological texts. *Some Further Meletian Documents*, in *Journal*, XIII (1927), 19-26.

ENSSLIN's *Prozessvergleich* (see *Journal*, XIII, 116) is reviewed by WILCKEN (*Archiv*, VIII, 314-15) and F. ZUCKER] (*Byz. Z.*, xxvii, 1927, 177-8).

The Metropolitan Museum volume, *The Monastery of Epiphanius* (see *Journal*, XIII, 102) has been reviewed by C. H. KRAELING (*Am. Journ. of Arch.*, xxxi, 1927, 129-30), W. SPIEGELBERG (*O.L.Z.*, xxx, 1927, 678-9), and P. P. (*Anal. Bolland.*, xlv, 1927, 393-8). See too in § 2.

*Arab.* JERNSTEDT's P. Ross.-Georg. iv (see *Journal*, XIII, 103) has been reviewed by WILCKEN (*Archiv*, VIII, 315-16) and H. I. BELL (*Journal*, XIII, 1927, 269-71); BELL's *Two Official Letters* (ibid., 103) by WILCKEN (*Archiv*, VIII, 316) and F. ZUCKER] (*Byz. Z.*, xxvii, 1927, 179-80); and GROBMAN's vol. I of the Arabic Series of *Corpus Pap. Raineri* by M. SOBERNHEIM (*D. Lit.-Z.*, 1927, 256-8).

Among some Coptic ostraca from Thebes published by A. MALLON are four of the 7th-8th century which contain harvest accounts, and one (7th century) which contains a letter. *Quelques Ostraca coptes de Thèbes*, in *Rev. de l'Ég. anc.*, I (1925-7), 152-6.

H. I. BELL.

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

*General*. The fourth volume of PETRIE's *History of Egypt*, originally written by MAHAFFY, has been put into the capable hands of E. R. BEVAN for revision, with the result that the third edition is practically a new book, giving a complete survey of our present information on the Ptolemaic period. *A History of Egypt under the Ptolemaic Dynasty*. London, Methuen, 1927.

C. F. LEHMANN-HAUPT contributes to the memorial volume *Επιτύμβιον Heinrich Swoboda dargebracht* (Reichenberg, 1927), pp. 142-65, an article *Vom pyrrischen und ersten syrischen zum chremonideischen Kriege*, criticizing Sidney Smith's Babylonian evidence and linking up the Syrian war with the struggles in Europe.

The second volume of KAERST's *Geschichte des Hellenismus* is reviewed by C. W. in *Historisches Jahrbuch*, XLVII (1927), 126, by W. W. TARN in *Class. Rev.*, xli (1927), 149, and by H. PHILIPP in *Phil. Woch.*, XLVII (1927), 1246-7.

W. SPIEGELBERG's *Die Glaubwürdigkeit von Herodots Bericht über Aegypten* is reviewed by P. A. A. BOESER in *Museum*, 1927, 244.

C. C. EDGAR reviews JOUGUET's *L'impérialisme macédonien* (see *Journal*, XIII, 103) in *Journal*, XIII, 268-9.

*The Hellenistic Age* (see *Journal*, xi, 97) is reviewed by J. R. LUKEŠ in *Phil. Woch.*, XLVII (1927), 1144-7.

Of general works upon the history of Egypt under the Christian emperors it would seem that there is nothing to report. Thus MATTHIAS GELZER's appeal (cf. *Journal*, XIII, 104) for a renewed study of this "ebenso vergangenheitsbelastete wie zukunftsweisende Epoche" is timely. *Hist. Z.*, cxxxv (1927), 173-87. OTTO SEECK's *Regesten* has been reviewed by F. DÖLGER in *Byz. Z.*, xxvi (1926), 393-8. He questions some



of the principles on which SEECK corrected the text of the imperial constitutions. O. BARDENHEWER's *Geschichte der altkirchlichen Literatur* (vols. 3 and 4) has been reviewed with bibliographical supplements by F. DREXL, *ibid.*, 391-3, and E. SCHWARTZ's *Acta Conciliorum oecumenicorum*, t. I, vol. v (on the Council of Ephesus) has been reviewed by LEBON in *Revue d'histoire ecclésiastique*, xxii (1926), 832-6. For the development of the imperial cult reference may be made to the review by KAHRSTEDT in *Hist. Z.*, cxxxvi (1927), 90-6, of F. KAMPERS' *Vom Werdegang der abendländischen Kaisermystik* (Leipzig, 1924) and to the review of the same work by HARALD FUCHS in *Gnomon*, II (1926), 612-16. JEAN MASPERO's *Histoire des patriarches*, etc., has been reviewed by LEBON in *Revue d'histoire ecclésiastique*, xxii (1926), 592-4. N. H. BAYNES has attempted to explain the references to Egypt in the *Historia Augusta*. *The Historia Augusta: its Date and Purpose*. Clarendon Press, Oxford, 1926, 65-6, 109, 141-2. LOUIS BRÉHIER has considered recent publications on the later Empire in *Revue historique*, cliii (1926), 193-225.

*Political history and position of nationalities.* LILY ROSS-TAYLOR discusses the evidence to be derived from the Alexander romance. *The Cult of Alexander at Alexandria*, in *Class. Philol.*, xxii (1927), 162-9.

ERNST MEYER, *Alexander und der Ganges* (*Klio*, xxi, 1927, 183-91), may be noted for criticism of "Alexander-historians."

G. RADET deals with Alexander's visit to the oracle of Ammon, *Notes sur l'histoire d'Alexandre*, vi. *Le pèlerinage au sanctuaire d'Ammon*. *Rev. ét. anc.*, xxviii (1926), 213-40.

An article in *The Times*, Jan. 7th, 1927, on the same point, suggests that the motive of the visit was military. *Pilgrim or Spy? Alexander in the Oasis*. Criticized by D. G. HOGARTH, *ibid.*, Jan. 14th, and reply Jan. 20th, and by S. R[EINACH] in *Rev. Arch.*, xxv (1927), 235-6.

H. BERVE's *Das Alexanderreich auf prosop. Grundlage* is reviewed by U. WILCKEN (*D. Lit.-Z.*, xlvii, 1927, 359-66), by W. W. TARN (*Class. Rev.*, xli, 1927, 39), and by C. C. EDGAR (*Journal*, xiii, 1927, 268).

EHRENBERG's *Alexander und Aegypten* (see *Journal*, xiii, 104) is reviewed by J. KAERST (*Hist. Zeits.*, 136, 1927, Heft 2, 306-8), by H. P. BLOK (*Museum*, 1927, 305-6), by A. H. (*Hist. Jahrb.*, xlvii, 1926, 661-2), by E. MEYER (*D. Lit.-Z.*, xlvii, 1927, 37), by F. HEICHELHEIM (*Phil. Woch.*, xlvii, 1927, 425-8), and by U. KAHRSTEDT (*Or. Lit.-Z.*, xxx, 1927, 474-7).

FRITZ GEYER's *Alexander der Grosse und die Diadochen* is reviewed by H. BERVE (*Gnomon*, 1927, 127-8), by F. HEICHELHEIM (*Hist. Zeits.*, 135, 1927, 316-17), and by R. WAGNER (*Phil. Woch.*, xlvii, 1927, 391-3).

KORNEMANN's *Satrapenpolitik des ersten Lagiden* (see *Journal*, xiii, 104) is reviewed by C. F. LEHMANN-HAUPT in *Klio*, xxi, 1926, 108-10.

The article by E. CUQ, *La condition juridique de la Coelé-Syrie au temps de Ptolémée Épiphanes* (*Syria*, 1927, 143-62), has historical as well as juristic importance (see also § 6).

Reference should also be made here to L. ROSS-TAYLOR, *The "Proskynesis" and the Hellenistic Ruler Cult* (*J.H.S.*, xlvii, 1927, 53-62) (see also § 2), and to E. BICKERMANN, *Beiträge zur antiken Urkundengeschichte*, I. *Der Heimatsvermerk und die staatsrechtliche Stellung der Hellenen im ptolemäischen Aegypten* (*Archiv*, viii, 216-39) (see also § 6).

V. TSCHERIKOWER, *Die hellenistischen Städtegründungen von Alexander dem Grossen bis auf die Römerzeit*. Pp. xi+216. Leipzig, 1927, is reviewed by F. HEICHELHEIM in *Phil. Woch.*, xlvii (1927), 1247-53, and by S. R[EINACH] in *Rev. Arch.*, xxvi (1927), 192.

SPIEGELBERG's *Beiträge zur Erklärung des neuen Priesterdekretes* (see *Journal*, xiii, 105) is reviewed by C. F. LEHMANN-HAUPT in *Klio*, xxi (1926), 107-8.

HEICHELHEIM's *Auswärtige Bevölkerung im Ptolemäerreich* (see *Journal*, xiii, 105) is reviewed by H. KEES in *G.G.A.*, 1926, 172, by H. PHILIPP in *Petermans Mitt.*, lxxii (1926), 29, and by H. BERVE in *Phil. Woch.*, xlvii (1926), 1116-21.

U. KAHRSTEDT's *Syrische Territorien in hellenistischer Zeit* is reviewed by R. LAQUEUR in *Gnomon*, 1927, 527-36.

SCHUBART's *Griechen in Aegypten* (see *Journal*, xiii, 105) is reviewed by P. COLLART (*Rev. de philol.*, ser. 3, I, 1927, 272-3), by A. LESKY (*D. Lit.-Z.*, 1927, 1199-1200), by F. MÜNZER (*Or. Lit.-Z.*, xxx, 1927, 937-8), by A. GODINA (*Aegyptus*, viii, 1927, 200-201), by H. I. BELL (*Journal*, xiii, 1927, 272), by J. R. LUKEŠ (*Listy Filol.*, liii, 1926, 291-3), by F. W. VON BISSING (*Phil. Woch.*, xlvii, 1927, 1553-6), and by E. BICKERMANN (*Gnomon*, iii, 1927, 671-5).

VAN GRONINGEN's *Hellenisme op Vreemden Boden* (see *Journal*, xiii, 105) is reviewed by A. KRAEMER (*Phil. Woch.*, xlvii, 1927, 118-29) and by M. HOMBERT (*Rev. Belge Phil.*, v, 1926, 217).

PRIDIK's *Mitregent des Königs Ptolemaios II* (see *Journal*, xiii, 105), is reviewed by E. KÜHN (*Or. Lit.-Z.*, xxx, 1927, 161-6).

ERNST MEYER's *Die Grenzen der hellenistischen Staaten in Kleinasien* is reviewed by M. ENGERS in *Museum*, xxxiv, 1927, 102-3.

The Jewish question at Alexandria continues to excite some interest. S. REINACH criticizes STUART JONES (see *Journal*, xiii, 107) and holds to his own theory. *Claude et les Juifs Alexandrins* in *Rev. Arch.*, xxv (1926), 242. R. LAQUEUR, in *Griechische Urkunden in der jüdisch-hellenistischen Literatur* (*Hist. Z.*, 136, 1927, 229-52) refers to the letter of Claudius and WILLRICH's theory of two Jewish embassies, which he rejects. E. BRECCIA gives a summary of the interpretations of the letter in a lecture delivered on 18 April, 1927. *Juifs et Chrétiens de l'ancienne Alexandrie*. Alexandria. Soc. de Publ. Égypt. 1927. Pp. 30. 6 plates. From *Aegyptus* we have references to H. LICHTENSTEIN, *Zur Geschichte der Juden in Alexandrien* in *Mon. Schr. Gesch. Wiss. Jud.*, lxix (1925), 357-61, and to R. MATTA, *Gli "Atti di martiri" Alexandrini* in *Didaskaleion*, N.S., iv (1926), 49-84.

BELL's *Juden und Griechen* (see *Journal*, xiii, 106) is reviewed by S. R[EINACH] in *Rev. Arch.*, xxv (1926), 276, by M. WELLNHOFER in *Hist. Jahrb.*, xlvii (1927), 130-1, by S. GASELEE in *Class. Rev.*, xli (1927), 87, by H. WILLRICH in *D. Lit.-Z.*, 1927, 150-1, by F. HEICHELHEIM in *Phil. Woch.*, xlvii (1927), 1148-51, in *Num. Lit. B.*, xlvii (1927), 2128, by A. JÜLICHER in *Christl. Welt*, xli (1927), 440-1, by J. VOGT in *Or. Lit.-Z.*, xxx (1927), 759-61, by J. G. MILNE in *Journal*, xiii (1927), 124-5, and by E. BICKERMANN in *Gnomon*, iii (1927), 671-5.

VON PREMERSTEIN's *Alexandrinischen Märtyrerakten* is reviewed by F. BILABEL in *Phil. Woch.*, xlvii (1927), 836-9.

The technical sense of the term ἀστοί is discussed by E. BICKERMANN, who concludes that it denoted the citizens of Alexandria enrolled in demes, whereas Ἀλεξανδρεῖς, under the later Ptolemies and the Romans, were "citoyens de moindre droit," not members of demes. *À propos des ἀστοί dans l'Égypte gréco-romaine* in *Rev. de Phil.*, 3 Sér., i (1927), 362-8.

*Administration*. The constitutional inscription of Cyrene (see *Journal*, xiii, 107) has been discussed in several papers, two by G. DE SANCTIS, *La Magna Charta della Cirenaica* in *Riv. di Filol.*, liv (1926), 145-76, and *Le Decretale di Cirene* in *Riv. di Filol.*, lv (1927), 185-212, by F. HEICHELHEIM, *Zum Verfassungsdiagramma von Kyrene*, in *Klio*, xxi (1927), 175-82, who dates it in 308, and by TH. REINACH, *La charte Ptolémaïque de Cyrène*, in *Rev. Arch.*, xxvi (1927), 1-32, who places it in 322 or 321.

COLLOMP's *Chancellerie et diplomatique des Lagides* (see *Journal*, xiii, 107) is reviewed by W. W. TARN in *Class. Rev.*, xli (1927), 201-2.

H. HENNE publishes in *Bull. Inst. fr. d'Arch. Or.*, xxvii (1927), 25-7, *Notes sur la stratégie*. I, *Sur les stratégies de l'Arsinoïte au 1<sup>er</sup> siècle après J.C.* II, *Note sur le Périthèbes à l'époque romaine*.

G. FLORE, *Sulla Βιβλιοθήκη τῶν ἐγκτήσεων (Aegyptus, viii, 1927, 43-88)* should be noted here as well as in § 6.

*Biography*. Reference may be made to R. PFEIFFER, *Arsinoe Philadelphos in der Dichtung*, in *Die Antike*, ii, 3, 161-74.

N. AIMÉ-GIRON finds the name of a new epistrategus in an inscription of Denderah. *Réfection du mur d'enceinte du grand temple de Dendérah sous Tibère* (*Ann. Serv.*, xxvi, 1926, 109-12 and xxvii, 1927, 48).

L. CANTARELLI's paper *Per l'amministrazione e la storia dell'Egitto Romano*. v, *Il viaggio di Seneca in Egitto in Aegyptus*, viii (1927), 89-95, comes under this head.

C. CICHORIUS writes on *Der Astrologe Ti. Claudius Balbillus, Sohn der Thrasyllus*, in *Rhein. Mus. f. Phil.*, N.F., lxxvi (1927), 102-5.

B. A. VAN GRONINGEN reconstructs a fragmentary inscription from Koptos, with the name of a new prefect—Valerius—in 3 Severus Alexander. *Inscriptio dedicatoria Aegyptiaca in Mnemosyne*, lv (1927), 263-8.

U. WILCKEN, dealing with the Paniskos letters (see *Journal*, xiii, 59-74), traces their connection with the revolt of Achilleus and finds in Firmus and Achilleus nationalist leaders against Rome. *Zur Geschichte des Usurpators Achilleus* in *Sitzungsb. Pr. Akad.*, 1927, 270-6.

P. HENDRIX, *De alexandrijnsche haeresiarch Basilides*, has been reviewed by J. COPPENS in *Revue d'histoire ecclésiastique*, xxiii (1927), 73-75. (See also § 2.) AUGUSTINE FITZGERALD's *The Letters of Synesius of Cyrene* has been reviewed by N. TERZAGHI in *Byz. Z.*, xxvi (1926), 381-4. TERZAGHI accentuates the doubts which surround the chronology of the life of Synesius. That chronology is largely based on *argumenta e silentio*, and the validity of such arguments depends upon our answer to the question: How far is our collection of letters complete? What if many letters have not been preserved? It is indeed improbable that Synesius only wrote 150 letters. Fitzgerald contends in his preface that Synesius was a Platonist,

rather than a Neoplatonist, and reduces to a minimum the influence of Plotinus. TERZAGHI would lay more weight upon the Alexandrian period of the life of Synesius; Plato is not the only source of his thought: to explain the hymns or such works as the *De Insomniis* not even Neoplatonism or Plotinus suffices. Here we must include gnosticism and magic, "o l' astrologia orientale in genere ed egiziana in ispecie"; cf. the letter to Peonius *de dono astrolabii*. The contacts are too close "per non farci credere che tutto il fiorire di letteratura gnostica e magica non fosse ben noto a lui e non fosse anche, per molta parte, passato a costituire un nucleo centrale e sostanziale del lavoro intellettuale di questo autore." NORMAN H. BAYNES, in a review of the same book, *Eng. Hist. Review*, XLII (1927), 416-18, has supplemented the bibliography of recent work on Synesius. J. GEFFCKEN has written a paper on *Kingsley's Hypatia und ihr geschichtlicher Hintergrund*, in *Neue Jahrbuecher*, II (1926), 150-5. The article of THEODOR HERMANN, *Zur Chronologie des Kyrill von Scythopolis*, in *Z. für Kirchengesch.*, XLV (1927), 318-19, has an interest for students of Christian Egypt, since it is useful for the general chronology of the Monophysite controversy. W. ENSSLIN has suggested that the Maximinus who was sent as envoy to Attila in 448 is possibly to be identified with the *dux* of the Thebaid who concluded a peace treaty with the Blémyes in 453. *Maximinus und sein Begleiter, der Historiker Priskos*, in *Byzantinisch-neugriechische Jahrbücher*, v (1926), 1-9. N. H. BAYNES has attempted to show that the *στρατηλάτης* Eustathius who carried the *Ecthesis* in December 638-9 to Cyrus in Alexandria cannot be identified with the *μάγιστρος* of the same name who took part in the ceremonies described in Const. Porph. *De Ceremoniis*, II, 29, for *μάγιστρος* always = *magister officiorum*. A Note on the Chronology of the Reign of the Emperor Heraclius, in *Byz. Z.*, XXVI (1926), 55-6 (as against A. JÜLICHER in the Harnack *Festgabe*, Tübingen, Mohr, 1921). The most important biographical contribution of the year is H. DELEHAYE's publication of a new version of the Life of John the Almsgiver. *Une Vie inédite de Saint Jean l'Aumônier*, in *Anal. Boll.*, XLV (1927), 5-74. This is derived from MS. Gr. 349 of the Library of S. Mark at Venice. The Venice text, concludes Père DELEHAYE, is like that of the Metaphrast, a compilation in which the biography of Leontius has been combined with that of Sophronius: it is older than the Metaphrastic version which is derived from it and it preserves infinitely better than the Metaphrastic text the account of Sophronius.

*Topography.* H. I. BELL has published the interesting lecture on *Alexandria* which he delivered to the Society last year, adding references where material. *Journal*, XIII (1927), 171-84.

Some useful information as to Jewish burials at Alexandria is included in BRECCIA's *Juifs et Chrétiens* mentioned above.

*Chronology.* ERNST MEYER's *Untersuchungen zur Chronologie der ersten Ptolemäer* (see *Journal*, XIII, 110) is reviewed by W. ENSSLIN in *Phil. Woch.*, XLVII (1927), 876-8.

A. E. R. BOAK discusses the Egyptian names of the months under Caligula. ΜΗΝ ΔΡΟΥΣΙΑΑΗΟΣ. *Journal*, XIII (1927), 185-6.

C. E. VAN SICKLE, for *The Terminal Dates of the reign of Alexander Severus*, uses the evidence of Egyptian papyri. *Class. Phil.*, XXII (1927), 315-17.

H. MATTINGLY continues the argument about the regnal years of the Emperors in the third century (see *Journal*, XIII, 110) in *Notes on the Chronology of the Roman Emperors from Valerian to Diocletian* (*Journal*, XIII, 1927, 14-18). See also the present number.

J. G. MILNE.

N. H. BAYNES.

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

*General.* W. OTTO's *Kulturgeschichte des Altertums* (see *Journal*, XIII, 110) is reviewed by B. MEISSNER (*Or. Lit.-Z.*, XXIX, 1926, 398-400) and A. CALDERINI (*Aegyptus*, VIII, 1927, 204-5).

M. ROSTOVITZEFF's *Social and Economic History* (see *Journal*, XIII, 110-11) is reviewed by R. CAGNAT (*Journ. des Sav.*, 1926, 426-8), F. MÜNZER (*Or. Lit.-Z.*, XXIX, 1926, 982-5), G. RADET (*Rev. ét. anc.*, XXIX, 1927, 119-21), and G. DE SANCTIS (*Riv. di Filol.*, LIV, 1926, 537-54).

E. CAVAIGNAC, *Sur l'attribution des fragments de papyrus* (see above, § 1), may be noted as useful for the purposes of this section.

*Social life.* W. OTTO contributes a paper to the *Ἐπιτύμβιον Swoboda* (pp. 194-200) entitled *Zum Hofzeremoniell des Hellenismus*, in which he traces the custom of bearing a light before a monarch from Persia through Hellenistic Kingdoms to Rome, noting particularly the *φωσφόρος* of Kleopatra III.

In the same collection (pp. 255-300) is an exhaustive study by M. SAN NICOLÒ, *Zur Vereinsgerichtsbarkeit im hellenistischen Aegypten*, the interest of which is mainly juristic.

M. ROSTOVITZJEFF has published two articles, practically repeating and expanding parts of his *Economic History*; one, on *The Problem of the Origin of Serfdom in the Roman Empire*, in *Journal of Land and Public Utility Economics*, 1926, 198-207; the other, on *Les classes rurales et les classes citadines dans le haut empire romain*, in *Mélanges d'histoire offerts à Henri Pirenne*, 419-34.

The third edition by F. OERTEL of PÖHLMANN'S *Geschichte der sozialen Frage* is reviewed by J. HASEBROEK in *Gnomon*, 1927, 257-66, by V. EHRENBURG in *Hist. Zeits.*, 135, 1927, 444-6, and by W. ENSSLIN in *Phil. Woch.*, XLVII (1927), 775-84 and 803-9.

In *A Ptolemaic Holiday* W. M. FLINDERS PETRIE reconstructs the story of the documents published by BELL (see § 3) (*Ancient Egypt*, 1927, 75-6).

G. SEURE, *Touristes anciens aux tombeaux des rois* (*Journ. des Sav.*, 1927, 168-78, 262-71, 307-18) and *Les impromptus touristiques aux tombeaux des rois* (*Rev. ét. anc.*, XXIX, 1927, 341-76) deals with the graffiti published by BAILLET.

The bibliography in *Aegyptus* (6561, p. 233) mentions a dissertation by K. FR. W. SCHMIDT, *Das griechische Gymnasium in Aegypten*, Halle, 1926.

Reference may be made here to an article belonging also to § 2, E. BICKERMANN, *Ritualmord und Eselskult*, in *Monatsschr. f. Gesch. u. Wiss. d. Judentums*, LXXI (1927), 171-264.

*Education, Science, and Art.* R. W. SLOLEY describes the Groma: *An Ancient Surveying Instrument*, in *Ancient Egypt*, 1926, 65-7.

K. RONCZEWSKI, *Description des chapiteaux corinthiens et variés du Musée d'Alexandrie (Égypte)* (pp. 36, 8 pls. and 29 figs.) is published as a supplement to fasc. 22 of *Bull. Soc. Arch. Alex.*, 1927, and reviewed by R. L. in *Rev. Arch.*, XXV (1927), 401.

Alexandrian Art is briefly and inadequately mentioned in A. W. LAWRENCE'S *Later Greek Sculpture* (London, Cape, 1927. Pp. xvii + 158, 112 plates): the book is reviewed by R. H. in *J.H.S.*, XLVII (1927), 271-2.

O. M. DALTON'S *East Christian Art* has been reviewed at length by CHARLES DIEHL in *Byz. Z.*, XXI (1926), 127-133. DIEHL has himself just published a book on *L'art chrétien primitif et l'art byzantin*. Van Oest, Paris and Brussels, 1928. Pp. 61 + Table des matières + 64 plates.

*Finance, Agriculture, Industry.* V. MARTIN'S *La fiscalité romaine* (see *Journal*, XIII, 112) is reviewed by P. C. in *Rev. de Phil.*, ser. 3, I (1927), 272-3 and by J. G. MILNE in *Journal*, XIII, 276.

A dissertation (Jena, 1923, unprinted) by O. GRABE on *Die Preisrevolution im 4. Jahrhundert n. Chr. und ihre Ursachen, nachgewiesen an Aegypten*, is mentioned in B.G.U., VII, 139.

M. SCHNEBEL'S *Landwirtschaft* is reviewed by M. ROSTOVITZJEFF in *Classical Weekly*, May 2, 1927, and by W. SCHUBART in *Or. Lit.-Z.*, XXX (1927), 163-4.

The second part of CH. DUBOIS, *L'olivier et l'huile d'olive dans l'ancienne Égypte*, dealing with the Roman period, appears in *Rev. de phil.*, ser. 3, I (1927), 7-49 (see *Journal*, XIII, 112 on first part).

The British Museum *Guide to an Exhibition of Manuscripts and printed books illustrating the history of Agriculture* (1927, pp. 30, 8 plates) includes descriptions of and notes on nineteen papyri, some of them unpublished, relating to Egyptian agriculture in the Graeco-Roman period.

J. VOGT reviews RICCI'S *Cultura della Vite* (see *Journal*, XI, 102), in *Or. Lit.-Z.*, XXX (1927), 676-7.

W. L. WESTERMANN uses the Zeno papyri to illustrate the conditions of agricultural labour under Philadelphus, with special reference to the rate of wages. *Egyptian Agricultural Labor under Ptolemy Philadelphus* in *Agricultural History*, I, No. 2 (1927), 34-47.

A. W. PERSSON'S *Staat und Manufaktur* (see *Journal*, XIII, 112-13) is reviewed by M. P. CHARLESWORTH in *Class Rev.*, XLI (1927), 152.

In the bibliography of *Journ. des Sav.* is mentioned A. JARDÉ, *Les céréales dans l'Antiquité* (*Bibl. des Éc. fr. d'Athènes et de Rome*, fasc. 130). Paris: de Boccard, 1926. Pp. xvi + 240.

*Numismatics and Metrology.* A. SEGRÈ has published a comprehensive work on ancient metrology, a considerable part of which is taken up with facts and figures derived from Egypt: he seems to have missed very little that comes within his purview, and the book will be of great service to students for purposes of reference. *Metrologia e circolazione monetaria degli antichi*. Bologna, Nicola Zanichelli, 1928 (published 1927). Pp. xiv + 546. Incorporated in this are several articles which have previously been noticed in this bibliography, and one more recent, *Note di metrologia Greco-Egizia* in *Studi Ital. di Fil. Class.*, N.S. v, 93-110.

E. S. G. ROBINSON's volume on the Cyrenaic coins in the British Museum is important from the point of view of Ptolemaic numismatics, and the exhaustive introduction contains much valuable information in relation to the history of Egypt. *Catalogue of the Greek coins of Cyrenaica*. London, British Museum, 1927. Pp. cclxxv+154, 47 plates. Reviewed by J. G. MILNE in *Class. Rev.*, xli (1927), 233-4.

G. F. HILL publishes a gold octodrachm of Ptolemy III in the British Museum. *Brit. Mus. Quarterly*, i, 70: also in *Greek coins acquired by the British Museum in 1926*, in *Num. Chron.*, vii (1927), 208.

P. COUISSIN, in an article on *Les armes gauloises figurées sur les monuments grecs, étrusques, et romains* (*Rev. Arch.*, xxv, 1927, 138-176), refers to a tetradrachm of "Ptolemy Soter," which provoked a note from TH. REINACH pointing out that a large class of coins with the symbol of a Galatian buckler exists, belonging to Philadelphus. *Rev. Arch.*, xxvi (1927), 184-5.

J. G. MILNE discusses *The Alexandrian coinage of Augustus* in *Journal*, xiii (1927), 135-40.

L. LAFFRANCHI refers to the Alexandrian numismatic evidence on p. 117 in a paper entitled *Die Daten der Reisen des Kaisers Hadrian*. *Num. Zeit.*, xix (1926), 113-18.

H. MATTINGLY quotes the letter published in MEYER, *Jur. Pap.*, 249, 73 note, and points out its bearing on the circulation of Egypt at the end of the third century A.D. *Sestertius and denarius under Aurelian* in *Num. Chron.*, vii (1927), 224-6.

A review by J. VOGT of MAX BERNHARD's *Handbuch zur Münzkunde d. röm. Kaiserzeit* should be noticed. *Gnomon*, 1927, 55-8.

ARTURO ANZANI has in preparation a Corpus of Axumite coins, which are of interest to the student of Roman Egypt: a preliminary article has appeared. *Numismatica Axumita* in *Riv. Ital. Num.*, iii, ser. 3. (1926), 5-110. There are also some remarks on Axumite coins in G. F. HILL's *Greek coins acquired by the British Museum in 1925* in *Num. Chron.*, vi (1926), 134-6.

J. G. MILNE.

N. H. BAYNES.

## 6. LAW.

### A. General.

i. *Bibliographies*. The most complete bibliography is that of E. PERROT, *Rev. hist. dr. fr. et étr.*, N.S., v (1926), 8\*-25\*. In that of H. LÉVY-BRUHL, *Rev. hist.*, cliv (1927), 231-6, there is little that concerns us. In *Z. Sav.-St.*, xlvii (1927), 513-79, W. KUNKEL continues from previous volumes the review of Italian legal literature, 1915-22, and *ibid.*, 586-94, he contributes an impressive bibliography of J. PARTSCH, to whom V. ARANGIO-RUIZ devotes a *Necrologio* in *Bull. Ist. Dir. Rom.*, xxxv (1927), 227-37. Less relevant here is the bibliography of PAUL KRÜGER by FRITZ SCHULZ in the same number of the *Z. Sav.-St.*, xxxiii-ix.

ii. *Lexicographical*. EGON WEISS, *Z. f. vgl. Rechtsw.*, xlii (1926), 291-3, warmly welcomes M. SAN NICOLÒ's Greek part of the *Vocabularium Cod. Just.* (*Journal*, xiii, 113). It confirms the continuity of Greek legal terminology and also contributes to the solution of the basic problem of Roman law, namely its re-thinking into Greek during the fourth and fifth centuries. It is no merely mechanical index: thus the proper Latin term is often supplied (see νόμος πολιτικός, ἐγγυή, ἀγωγή).

In *Bull. Ist. Dir. Rom.*, xxxv (1927), 177-89, O. GRADENWITZ illustrates the utility of PREISIGKE's *Wörterbuch* by deriving from it rectifications of B.G.U. 613, 14 and 41-2, B.G.U. 592, 11-16, P. Amh. 67 and B.G.U. 361. Interesting suggestions are made for the further organisation of papyrology. Again in *Archiv*, viii, 250, the same writer argues in favour of his own completion of B.G.U. 388, ii, 38: ταῖς ἀλ[ηθε]αῖς against L. MITTEIS's (*Chrest.*, p. 109): ταῖς ἀλ[ηθιν]αῖς, using the data of the index to Justinian's Novels which is being prepared at Munich. And lastly, reviewing ARANGIO-RUIZ and OLIVIERI's *Inscriptiones Graecae Siciliae et Infimae Italiae* (Milan, 1925), in *Z. Sav.-St.*, xlvii (1927), 490-502, O. GRADENWITZ elucidates ἀμπώλημα, a ἀπαξ λεγόμενον which occurs on the recto of *Tab. Heracl.* 1. 109, with the help of the new LIDDELL and SCOTT s.v. ἀναπώλειν.

iii. *New texts*. New publications of papyri are catalogued above in § 3, and some individual documents from them are mentioned incidentally in the course of the present section. Special interest attaches to P. Oxy. xvii on account of its inclusion (2103) of fragments of a third-century papyrus showing portions of the text of Gaius, *Inst.* iv. Fr. 1 gives a few words of s. 57; frs. 2 and 3 cover from the middle of s. 68 to the middle of s. 72a, thus coinciding at the end with an illegible page of the Veronese palimpsest. Unfortunately they break off just where we can now see that information as to the formula of the *actio de peculio et de in rem verso*, suppressed by Just., *Inst.* iv, 7, was given by Gaius. Hence the new part is



perhaps less important than the second copy now available of the earlier sections, for this greatly discredits the view of certain modern writers that the Veronese Gaius contains material additions by post-Gaians. Even in this matter we might have been more fortunate, since the sections found do not appear to have been specifically attacked in any serious point. No. 2089 is another juristic fragment, in a fourth-century hand, dealing, so far as its mutilated state allows one to speak, with legacies: joint legacies *per vind.* and a wife's right to take under the will of her husband. See further under G, below.

iv. *Miscellaneous reviews.* L. WENGER's *Der heutige Stand der römischen Rechtswissenschaft* is reviewed below, p. 186.

In *Z. f. vgl. Rechtsw.*, XLII (1926), 289-91, PER. BISOUKIDES notices shortly the inaugural lecture of the first holder of the chair of Greek Legal History at Athens, a lecture which included in its survey the influence of Egyptian on Greek law: P. S. PHOTIADES, *Εισιτήριος λόγος, Yearbook of the Athenian Law Faculty*, 1925.

In *Aegyptus*, VII (1926), 154-63, V. ARANGIO-RUIZ reviews *Raccolta Lumbroso (Journal*, XIII, 115), especially the legal contributions: P. DE FRANCISCI on P.S.I. 55, contesting P. COLLINET's thesis that it is pre-Justinian; S. SOLAZZI, who maintains that P. Ryl. 117 is not a degenerate *in iure cessio*, but a *cessio bonorum*; B. BRUGI referring P. Stud. 22, 131 to *damnum infectum*; L. WENGER on the P. Oxy. XVI procedural documents; and F. MAROI on *Expositi* (see below, B, v).

In an appreciative, but cautious, review of P. COLLINET's *Histoire de l'école de Beyrouth* (Paris, 1925), PRINGSHEIM (*Z. Sav.-St.*, XLVII, 1927, 463-9) supports the author's opinion, controverted by P. DE FRANCISCI, as to the age of P.S.I. 55.

v. *The written instrument.* A. SEGRÈ continues his studies (*Journal*, XIII, 114; add *Nota a P.S.I. 906* by G. FLORE, *Aegyptus*, VII, 1926, 271-4) with two articles in *Bull. Ist. Dir. Rom.*, XXXV (1927). The first (61-8), *I documenti agoranomici in Egitto nell'età imperiale*, deals mainly with a feature of the Oxyrhynchite documents, namely the preliminary proceedings before a private notary *ἐν ἀγυῖᾳ*. The *agoranomus* might adopt the document drawn *ἐν ἀγυῖᾳ* either by superseding it by a proper agoranomic document or by allowing an *ἐκμαρτύρησις* of it before himself. The first case presents no difficulty, but in the second where do we get the *ἐπίσταλμα* of the *βιβλιοθήκη ἐγκτήσεων* required for the effect *in rem* of contracts of sale or hypothecation? SEGRÈ thinks that the presentation to the *agoranomus* of the document drawn *ἐν ἀγυῖᾳ* was accompanied by a request for *ἐπίσταλμα*. Though the forms in which the *agoranomus* communicated to the *βιβλιοθήκη* and the *ἐγκυκλείον* are not known, the control of the latter is proved by P. Oxy. 241-3; 327-40.

SEGRÈ's second article (69-104), *Note sulla forma del documento greco-romano*, deals with the convergence of the Greek and Roman forms to a uniform type, the Byzantine tabellionary instrument, a much wider subject, less successfully presented. The first section traces the decay of the objective double *syngraphe* and its replacement by subscribed duplicate documents, one copy being deposited in a public archive: illustrated from the Delphic manumissions. The second section, on the imperial period, makes more use of papyri. Even before the *Const. Antoniniana* the Roman chirograph, with *scriptura interior* and *exterior* is diplomatically very close to the Greek. SEGRÈ's explanation of the regulation of this form by a *SC.* of Nero (Paul *Sent.* 5, 25, 6) should be noted (p. 80). But from the third century the Roman chirograph was absorbed by the Greek. In epistolary form it underwent little change till the fourth century (section 3), when begins the evolution towards the tabellionary instrument. This is considered chiefly in light of the papyri, subject to the reservation that the evolution there is rather special. There appears to be a misunderstanding (p. 100) of C. 4, 21, 17, 1. SEGRÈ ends with an account of the *nomicus* Dioscorus of Antinopolis (P. Lond. v) and an appendix on the *tabelliones* of Byzantine papyri (pp. 102-4).

*Die antiken Grundlagen der frühmittelalterlichen Privaturkunde* (Teubner, 1927), by H. STEINACKER, I have only seen enough of to note the title of section 10: *Das gräko-ägyptische Urkundenwesen* (28-45). Neither SEGRÈ nor STEINACKER could take account of P. Oxy. XVII, 2131, showing the survival as late as A.D. 207 of the old double document.

In *Mnemosyne*, LV (1927), 187-238, J. C. NABER goes on with his *Observatiunculae ad papyros iuridicae*, the subject being the official entries on documents known as *πρώματα* and *χαράγματα*. The present article continues the latter topic and more is to follow. § 15, after discussing the exact significance of *χρηματίζειν* and *συγγραματίζειν*, deals with the offices connected with the census. § 16 treats of *ἐπίσταλμα*, *προσαγγελία*, the nature of the official examination of title, the moment when civil title passed, *παράθεσις* and *μετεπιγραφή*. § 17 considers various offices connected with the validation of instruments, and § 18 the exact purpose and effect of *δημοσίωσις*. The article ends with a rich *clenchus fontium* for §§ 11-18.

B. *Law of persons.*

i. *Corporations.* Το 'Επιτύμβιον *Heinrich Swoboda dargebracht* (Reichenberg, 1927) M. SAN NICOLÒ contributes (pp. 255-300) an article on the internal jurisdiction exercised by corporations in Ptolemaic times: *Zur Vereinsgerichtsbarkeit im hellenistischen Ägypten*. The material, chiefly demotic and confined to religious corporations, is eked out by Greek analogies. Successive sections treat of the constitution of the corporate courts, their competence, offences dealt with, penalties inflicted, procedure up to judgement and execution. For Roman corporations the question is too complex to admit of a simple solution, but in Greece and Egypt the corporate statutes formed a sort of contract between the members, so that the jurisdiction was in essence arbitral. Within the law the state recognized corporate autonomy. Greek law sanctioned distress for execution of arbitral decisions, and resistance would, at Athens, ground the *δίκη ἐξούλης*. The Egyptian evidence is defective, but corporate statutes contain a clause which, J. PARTSCH has shown, corresponds to the *καθάπερ ἐκ δίκης* clause of later contracts.

P. W. DUFF's *The charitable foundations of Byzantium*, in *Cambridge Legal Essays*, 71-82 (Heffer, Cambridge, 1926), contains a good account of the statute law of the earlier Byzantine period, but hardly uses the papyrological materials.

ii. *Status libertatis.* Important corrections of P. Freib. 10, published by J. PARTSCH, *Stzgsber. Heidelberger Ak.*, 1916, 35 ff. (=P. MEYER, *Juristische Papyri*, no. 7: cf. J. PARTSCH, P. Strassb. II, 112, 11) are given by U. WILCKEN in his Appendix (105-7) to J. PARTSCH's P. Freib. III (1927; see above, § 3).

iii. *Status civitatis.* E. BICKERMANN, *Archiv*, VIII, 216-39: *Der Heimatsvermerk und die staatsrechtliche Stellung der Hellenen im ptolemäischen Ägypten*, is an important study of the light thrown on the legal position of Greeks in Ptolemaic Egypt by the "home-styles" appended to their names. The home-style was for the natives a Greek innovation: a Greek is *Διονύσιος Διονυσίου Μακεδών*, a native is *Ξεννήσις Ἀρείου τῶν ἀπὸ Θίβος*. So we have two forms, an ethnic and a local, corresponding to the two classes of the population recognized by Euergetes II, viz. Greeks (including immigrants generally) and natives. The ethnic style, showing a foreign *πατρίς*, was preserved by the descendants of immigrants, but with a growing inexactitude which indicates the legal unimportance of exactitude. From the legal point of view Macedonian, Cretan, Athenian, were simply Hellenes, and this shows that the doctrine of personality of law, alleged but unproved for Greece, never applied to Greeks in Egypt. They were foreigners subject to the common, i.e. royal, law, and their imagined personal law was not even subsidiary. Such privilege as the Greek had was due to office, not to race; that is why the ethnic style is regularly accompanied by mention of office, except with *τῆς ἐπιγραφῆς*, which of itself implies office. Later the Greeks began to add to their own ethnic style the local style which they had invented for the natives. The native is *ὁ δέινα τῶν ἀπὸ*, the Greek *Ἕλλην τῶν ἀπὸ*. This shows the gradual absorption of the Greeks into the native population owing to the absence of racial privilege, so that, as Livy says: *Macedones in Aegyptios degenerarunt*, and the style adopted by the Roman census for the *χώρα* is universally *ὁ δέινα τῶν ἀπὸ*.

The unexpected turn given by E. BICKERMANN to the controversy between P. MEYER and G. SEGRÈ on the interpretation of P. Giessen 40, I (*Journal*, XIII, 114-15) has occasioned articles by A. SEGRÈ and G. DE SANCTIS in *Riv. di Fil.*, LIV, N.S. IV (1926), 471-87 and 488-500. A. SEGRÈ accepts BICKERMANN's contention that the restoration *πολιτευμάτων* in l. 9 is palaeographically impossible, but not the rest of his position, namely that we have here not the *Const. Ant.*, but a supplementary edict of 213. For him the only question is of the exact extent of population covered by the exception of *dediticii* in l. 9. Here he comes near to BICKERMANN, holding that what is meant is not the mass of the peasantry, the *λαογαφούμενοι* in Egypt, the *capite censi* elsewhere (P. MEYER's view), but only barbarians who, having surrendered at discretion, had been incorporated in the army or been settled within the empire. G. DE SANCTIS, on the other hand, accepts substantially BICKERMANN's whole position, adding that the *Const. Ant.*, even condensed, must have been too long for our papyrus. The strongest objection made by A. SEGRÈ is in the matter of date. If we move the date of P. Giessen 40, I to late 213, how comes it to be followed by a second constitution of 212 and that by a third of 215? DE SANCTIS therefore revises BICKERMANN's chronology: the defective preamble refers to the Geta episode, and if the word *νίκη* in l. 4 is unsuitable, it is after all only a conjecture. The same word in l. 10 refers, he holds, perhaps to no specific event, but to hopes for the coming German campaign. In conclusion he observes that BICKERMANN's interpretation squares with the policy of the Severi, with Caracalla's militarism and with ROSTOVITZEFF's general conception of imperial history.

J. VOGT, reviewing BICKERMANN's thesis in *Gnomon*, III (1927), 328-34, pronounces against its positive side, and controverts its arguments more directly than A. SEGRÈ. Thus he denies that the religious

motives alleged in the preamble are incompatible with the *Const. Ant.*, and he defends the view that the *vίκη* of l. 10 is the Geta episode; against the enigmatic words of l. 6: [όσ]άκις ἐὰν ἵ[π]ρισέλθ[ωσ]ιν εἰς τοὺς ἐμοὺς ἀν[θρ]ώπους, which form BICKERMANN's strongest argument, he sets the generality of the phrase [κατὰ τ]ὴν οἰκουμένην. But on the exception of *dediticii* in l. 9 he fully accepts BICKERMANN's criticism of the usual view, which is much too wide, especially if *dediticii* is taken, as in a constitution it must be, in its strict legal sense. In that sense the Greeks in Egypt were *dediticii* too. The exception must be taken, as G. SEGRÈ said, with the words immediately preceding it, though what those words may be is now quite uncertain. Thus there was no exception of *dediticii* in the *Const. Ant.*, though some exceptions were left to be implied by the general principles of Roman law, and that is why our literary tradition of the *Const. Ant.* says nothing about them.

In *Rev. hist.*, CLV (1927), 403-4, CH. LÉCRIVAIN regards BICKERMANN as having established the universality of the *Const. Ant.*, but is not satisfied with the corollary that Caracalla in the present supplementary edict excluded a class of soldiers.

An even more radical view than BICKERMANN's is adopted by R. LAQUEUR: *Das erste Edikt Caracallas auf dem Papyrus Gissensis 40* (*Nachr. d. Giessener Hochschulgeseilschaft*, VI, 1927, 15-28). The text has nothing at all to do with the *Const. Ant.*, for the motives in the preamble have, according to Roman ideas, no possible connection with an extension of the *civitas*. It is un-Roman to imagine that the glory of the gods is increased by an extension of their worshippers, and, for that matter, *cives* were not necessarily of the state cult (Jews), and non-citizens were not exempt from duty to the state gods. He holds then that the clause of l. 6: [όσ]άκις ἐὰν ἵ[π]ρισέλθ[ωσ]ιν εἰς τοὺς ἐμοὺς ἀν[θρ]ώπους, refers to the infiltration of non-Roman cults, and that what the emperor proposes to do in gratitude is to endow them with official recognition and to abolish the police measures (*αἰτίας* l. 2) against their exercise. This position is very attractively supported in the body of the article, but we must not forget that even before the discovery of the papyrus a connection between the extension of *civitas* and that of the state cults had been observed (U. WILCKEN, *Archiv*, V, 1913, 428). And it remains for LAQUEUR to make what he can of the rest of the papyrus. He does this with great ingenuity, but all depends on his assertion that the τ of the supposed π[ολιτ]είαν in l. 8 is irreconcilable with the remains before εἰαν. Till this is admitted, his whole hypothesis must be rejected.

iv. *Marriage*. E. CUG's article mentioned below (G) deals with an application of the Egyptian law of dowry to international relations. In *O.L.Z.*, xxx (1927), 217-21, M. SAN NICOLÒ's *Vorderasiatisches Rechtsgut in den ägyptischen Eheverträgen der Perserzeit* traces into Egypt an old Babylonian procedure for divorce initiated by a formal declaration of "hatred": this, in contrast to Jewish law, is made more frequently in our examples by the wife than by the husband. The fifth century Aramaic papyri of Elephantine show the Semitic colonists following the Babylonian version of the custom, and the technical word for "hatred" recurs between the Persian conquest and Alexander in each of the four demotic papyri dealing with marriage. In Ptolemaic times the technical word is not so generally used, and only by the husband. It occurs neither in the pre-Persian hieratic documents nor in the Greek Ptolemaic papyri, though in the latter we have similar expressions. It follows that the technical "hatred" was an orientalism introduced by the Persians and expelled by Greek influence, and it is to Persian influence that we should attribute the independence of the Egyptian wife, including her right to divorce. In demotic papyri of the later Ptolemies we find the wife owning separate property, and against L. MITTEIS (*Grundz.*, 211) P. Lonsdorfer I (363 B.C.) shows this feature before the times of Greek influence: it has its origin in Further Asia, where the constitution of a wife's separate property is seen as early as the Hamurabbi dynasty.

Important new illustration of the adaptation of the Greek marriage in Egypt is furnished by P. Freib. III, 29-31 (§ 3 above). According to J. PARTSCH's brilliant introduction they form a bridge between the primitive Greek document seen in P. Elephantine I and the hellenistic P. Tebt. 104 (end of second century B.C.). In his appendix (p. 60) U. WILCKEN accepts and reinforces PARTSCH's general conclusion that we have in the present documents Greek marriage contracts which, under the influence of native law, create a free marriage, to be followed by a full marriage: distinction between *ὁμολογία γάμου* and *συγγραφὴ συνοικισίου*, which reappears 150 years later in the Alexandrian *συγχωρήσεις* of B.G.U. IV, 1050 ff.

v. *Status familiae*. In Ptolemaic times soldiers despatched on duty enjoyed, as did their wives and children (*οἱ ἐν ἀποσκευῇ*), privileges which recall the medieval *privilegium crucis*. These are studied by E. KIESSLING, *Archiv*, VIII, 240-9: *Aposkeuai und der prozessrechtliche Stellung der Ehefrauen im ptolemäischen Ägypten*. He contributes to the more exact interpretation of P. Hal. I, 124-56, with the help of

P. Bad. IV, 48, but his chief thesis, against SEMEKA, *Ptolem. Prozessrecht*, 225, is that the wife of an absent soldier would neither have been specially protected against being sued, nor in certain cases have been secured a right to sue, unless in general a wife would have been in these matters under the tutelary oversight of her husband. He thinks that the argument may be extended to Egyptians as well as to Greeks.

Taking as his text F. MAROT's article on *Expositi* (above, A iv), P. FOURNIER draws a gruesome picture of this ancient form of Malthusianism, showing how moderate and indirect the legislation even of a Constantine had to be in the face of so inveterate a practice. The article does not deal *ex professo* with papyrological material: *À propos des expositi*, *Rev. hist. dr. fr. et étr.*, N.S. v (1926), 302-8.

ALBERTONI, *La apokeruzis. Contributo alla storia della famiglia*, so cited *Bull. Ist. Dir. Rom.*, xxxv (1927), 247, I have not seen.

### C. Property.

The only topic to be mentioned under this head is the system of publicity applied to the transfer of interests in land. Discussion has mostly taken the form of reviews of the recent works of J. PARTSCH, E. SCHÖNBAUER and FRIEDR. VON WOESS (*Journal*, xi, 99; xiii, 116. See P. MEYER's *Bericht*, *Z. Sav.-St.*, xlvi, 1926, 323, 333). There is however in *Aegyptus*, VIII (1927), 43-88, a substantive article by G. FLORE: *Sulla βιβλιοθήκη τῶν ἐγκτήσεων*, and current literature has not yet had time to take account of U. WILCKEN's new edition of P. Freib. III, 36-7 (above, § 3), with an important commentary. There is also B.G.U. VII, 1573, published at the end of 1926, to be reckoned with. This considerably mutilated text of A.D. 141-2 contains the official documents relating to an ἐμβάθεια up to an advanced stage of the process. It shows several novelties in detail, but the general scheme, as outlined by A. B. SCHWARZ (*Hypothek und Hypallagma*, 111 etc.) and L. MITTEIS (*Grundz.*, 161) on the strength of P. Flor. 56, is confirmed. P. Oxy. xvii, 2134 furnishes a fresh illustration of an application by a creditor for the registration at Alexandria of a secured loan (ca. A.D. 170).

G. FLORE's article agrees in principle with E. SCHÖNBAUER in depreciating the Ptolemaic publicity system, maintaining that it was the Romans who realized the legislative ideal, by creating in the βιβλιοθήκη ἐγκτήσεων a central office for the collection of deeds, to which notaries and parties could appeal with confidence. After examining the Edict of Mettius Rufus, P. Oxy. 237, he has sections on κατοχαί (impediments to ἐπίσταλα), ἀπογραφὴ (notification to parties of the perfection of the contract; also inscription of the property in the διαστρώματα), παράθεσις (marginal entry), and the special registers of catœcic land. He concludes that the function of the βιβλιοθήκη was not that of a registry of title or of deeds, but simply the prevention of frauds by publicity given to the transmission of real rights.

In *Z. f. vgl. Rechtsw.*, xlii (1926), 301-2, M. SAN NICOLÒ gives a very short and rather unfavourable review of E. SCHÖNBAUER's *Beitr. z. Gesch. d. Liegenschaftsrechtes* (*Journal*, xiii, 116). The same work is reviewed at greater length, along with J. PARTSCH's *Die griech. Publizität der Grundstücksverträge im Ptolemäerrecht* (*Festschr. f. Lenel*, Freiburg, 1921), by W. KUNKEL in *Gnomon*, III (1927), 145-65. He considers that the chief service rendered by PARTSCH is the linking up of ancient Greek practice through the Ptolemaic with the imperial Roman, and that it is in the field of Greek law that he is supreme. In the Ptolemaic field he is less successful than SCHÖNBAUER. On the question of the βιβλιοθήκη ἐγκτήσεων he finds substantial agreement between SCHÖNBAUER and FRIEDR. VON WOESS, in spite of the difference of their methods. In the detail of the Ptolemaic period he is against PARTSCH's view of ἀναγραφὴ, but, though agreeing with SCHÖNBAUER's doctrine of καταγραφὴ, he thinks that his restoration of P. Hal. I, 245 is unproven. On the Roman period he holds that SCHÖNBAUER is successful in showing the continuance of the Ptolemaic καταγραφὴ as the constitutive act, but dissents from his hypothesis as to the origin of the βιβλιοθήκη. He also accepts SCHÖNBAUER's doctrine (against A. B. SCHWARZ's) that δημόσιος χρηματισμός was necessary to the validity of dealings with land, and he regards his theory of *hypotheca* as tempting, but not proven.

To complete the picture, there is a review of FRIEDR. VON WOESS's *Untersuchungen über das Urkundenwesen und den Publizitätsschutz im römischen Ägypten* (Munich, 1924) by P. KOSCHAKER in *O.L.Z.*, xxix (1926), 737-9. The central question is of the βιβλιοθήκη ἐγκτ., which was set up at the beginning of the empire in the districts of Egypt for the purposes of private dealings in land. L. MITTEIS thought that inscription there was necessary for effect as against third parties, not *inter partes*. WOESS holds that it was not a registry of title, but rather a supervisory office, collecting the notarial deeds of its district and serving, besides fiscal and other purposes, to systematise the examination of the titles of alienors of

land and slaves. KOSCHAKER agrees in principle, and accepts the contention that the decisive moment for the acquisition of property was the entry of the conveyance in the notary's register of contracts, not registration in the *βιβλιοθήκη*.

See also above, A v.

#### D. Obligations.

i. *Compromise*. To the *Rev. d'hist. du dr.* (*Tijdschrift voor Rechtsgeschiedenis*), N.S. VII, 1927, 432-45, A. ARTHUR SCHILLER contributes *A Coptic Dialysis*, a translation with commentary of CRUM and STEINDORFF's *Koptische Rechtsurkunden* 38, being a settlement of an inheritance by agreement.

ii. *Lease*. Fresh Ptolemaic leases will be found in P. Freib. III, 21-5.

V. ARANGIO-RIJZ finds in P. Oxy. XVI, which he reviews in *Riv. di Fil.*, LIV, N.S. IV (1926), 96-9, confirmation of the importance in agricultural Egypt from the fifth century onwards of leases at the will of the lessor. As he observes, the lessees at will form an intermediate class between the upper class *emphyteutae* and the *coloni adscripticii*, being free in status, but in clear economic dependence on the lessors. That such holdings were, however, stable, he neatly deduces from P. Oxy. XVI, 1965, 14, where he rightly rejects the editors' emendation. The *Rev. hist. dr. fr. et étr.*, N.S. V (1926), 604-5, summarises an address by F. MARTROYE on the connected subject of the earliest legislation against patronage in which Egypt is prominent, though the short report cites no papyri.

In the volume dedicated to SWOBODA (325-35, above B i), EGON WEISS under the title 'Ἐπὶ Συγγραφῇ studies from the juristic side a Delian inscription published in full by ZIEBARTH (*Hermes*, LXI, 87). It is a *lex locationis* of temple land offered under the Athenian administration of Delos, which began in 166 B.C. Some papyrological parallels are adduced.

iii. *Sale*. Mentioned in *Rev. hist. dr. fr. et étr.*, N.S. V (1926), 152, is a Paris thesis by E. POPESCO: *La fonction pénitentielle des arrhes dans la vente sous Justinien*; much the same subject was expounded by G. CORNIL in an address reported *ibid.*, 585-7.

P. Oxy. XVII, 2136 of A.D. 291 should be noted: a sale of a boat is put in the form of a lease for 50 years (*μισθοπρασία*). The explanation must be, as the editor says, some special advantage attaching to the nominal ownership of a boat.

iv. *Guarantee*. *Cautionnement mutuel et solidarité* (*Mélanges Cornil*, I, 157-80), by E. CUG, treats of *ἀλληλεγγύη*, a form of obligation which first appears late in the Ptolemaic period. CUG holds that it came from Mesopotamia, having at first only the effect which it had in its birthplace, namely to guarantee the creditor against the absence of one of the debtors, not against his insolvency. That last risk would be met either by a special clause or by the guarantee of a third party. But in the long run *ἀλληλεγγύη* came to be employed in Egyptian practice to set up Roman solidarity. The difficult *responsum* of Papinian, D. 45, 2, 11 pr., is in point, also Nov. 99, which CUG explains as an attempt to reduce *ἀλληλεγγύη* to its original function.

#### E. Inheritance.

The *Rev. hist. dr. fr. et étr.*, N.S. VI (1927), 589-91, reports an address by J. PIRENNE: *Quelques observations sur le régime des successions dans l'ancienne Égypte*. Denying the alleged matriarchal character of even the earliest known Egyptian law of succession, PIRENNE discerns in its evolution from Dyn. II to Dyn. XXV an oscillation between individualism, understood in the sense of division amongst children, females included, and feudalism, the tendency of which is to keep property undivided in the hands of the eldest male.

B.G.U. VII contains several documents concerning succession in the second century of our era. 1662, A.D. 182, is an acknowledgement of payment of one silver talent on account of a legacy in a Roman will. The tablets from which 1695 has been composed show so small a part of the Latin will, A.D. 157, of a *miles classis Augustae Alexandrinae* that nothing much can be derived from it, and 1696, also composed of fragmentary tablets, only affords some parallels from a Latin will of the second century with that of Dasumius. 1655, more complete, gives the Greek version, taken A.D. 169 at its opening, of a will which provokes comparison with that of C. Longinus Castor. The influence of the Latin original, compulsory at this date, is plain. Our text begins with legacies (*δίδωμι καταλείπω*). In ll. 19-33 and at the end are noteworthy provisions for the testator's funeral, and the *mancipatio familiae* shows the fictitious price as *σησπερτίων νούμῶν χειλίῶν* instead of *σ. ν. ἐνός*. This is probably due to a faulty expansion of the numeral *ā*, and an explanation is thus suggested of P. Hamb. 73, 14. The end of the minutes does not name the witnesses. The opening took place in the Caesareum of the *κώμη Φιλαδέλφεια*, the first mention of such an institution in a village.



## F. Procedure.

Last year (*Journal*, XIII, 116) a considerable literature concerning P. Oxy. XVI, 1876-81 (early libellary procedure) was noted: P. COLLINET, *Rev. hist. dr. fr. et étr.*, N.S. III (1924), 720-5; L. WENGER, *Raccolta Lumbroso*, 325-34 and *Zivilprozess*, 263, n. 14, 267, n. 26; A. STEINWENTER, *Festschr. f. Hanausek*, 36-51; add P. MEYER, *Z. Sav.-St.*, XLVI (1926), 344-5. We have further a notice by V. ARANGIO-RUIZ, *Riv. di Fil.*, LIV, N.S. IV (1926), 92-6. The striking fact is that these documents show Justinian's libellary procedure in application a century before him. The editors suggest that the later and simpler procedure was first introduced for cases of debt (more exactly, money lent); COLLINET (723) observes that three of the cases point to special difficulty in carrying out the then normal *litis denuntiatio*; STEINWENTER (39) draws attention to C.T. 2, 4, 3 and 6 (A.D. 371 and 406), which create a class of case freed from the ordinary procedure, a class which includes debt on chirograph or simple *mutuum*. ARANGIO-RUIZ, however, denies the possibility of inferring a special character for our cases from these few and fragmentary documents. He points out that, though 1876-9 are only minutes of proceedings in court, in which the *libellus* is not recorded in full, still the generality with which the plaintiff's claim is stated makes it unlikely that the *libellus* itself, at this date, named the exact action brought. So far he agrees with COLLINET, but he rightly adds that we must not argue from pre-Justinian practice to the more romanized procedure of Justinian. In particular, he refuses to see in the very uncertain word *edantur* read at the end of 1877 a reference to the technical *editio actionis*: the reference is merely to the magistrate's order that the present minutes be communicated to defendant (so also STEINWENTER, 38). Defendant is put to his election, either to settle or to defend, and the alternatives are illustrated by 1880 and 1881. Editors and writers agree in noting that the defendant's βιβλίον, his ἀντίρρησις or *libellus contradictorius*, is a simple notification of intention to defend, not a pleading. STEINWENTER (45-6) has valuable remarks on the *cautio iuratoria* which accompanies the ἀντίρρησις of 1881—a forerunner of the *cautio iudicio sisti*—and on the effect of the settlement in 1880. He is inclined to regard the demand made in 1879, 7 in respect of πεφευγόντα πράγματα as a demand for *missio in rem*.

The chapter on Ptolemaic procedure which one might expect to find in A. STEINWENTER's *Die Streitbeendigung durch Urteil, Schiedsspruch und Vergleich nach griechischem Rechte* (*Journal*, XIII, 116) is, according to a laudatory review by M. SAN NICOLÒ in *Z. f. vgl. Rechtsw.*, XLIII (1927), 293-6, reserved for a future separate work, though the evidence of pre-Ptolemaic Egyptian procedure appears to be utilized in places.

## G. Public Law.

The papyrus copy of the Edict of Tiberius Julius Alexander, published by U. WILCKEN in *Z. Sav.-St.*, XLII (1921), 124, is reproduced in B.G.U. VII, 1563. P. Oxy. XVII contains some documents of a similar class: 2104, a rescript of Severus Alexander; 2105, an edict of the prefect M. Petronius Honoratus of 147-8; 2106, a letter of an early fourth-century prefect. 2110 records proceedings of the Oxyrhynchite senate in 370.

In *Syria*, VIII (1927), 143-62, E. CUQ discusses *La condition juridique de la Coelé-Syrie au temps de Ptolémée V Épiphane*. Antiochus, after reconquering this country, constituted it dowry for his daughter Cleopatra on her marriage with Ptolemy in 193-2. The problem of the consequent status of the country can be solved by taking this transaction seriously as constitution of dowry. There was no cession of territory to Egypt because by Egyptian law the wife's dowry did not become the property of the husband.

In the two volumes of PAULY-WISSOWA which appeared in 1927 (26, *Lodoroi-Lysimachides*, and 5, *Silacensis-Sparsus*) I find nothing relevant except coll. 1490-3 of the article *Losung* (κλήρωσις, *sortitio*) signed EHRENBURG. Mention is made of the use of the lot in the attribution of liturgical offices and of compulsory leases and transport; also of its use for division of inheritances (H. KRELLER, *Erbrechtliche Untersuchungen*, 87 ff.). But this last was only a customary extra-legal usage. In fact, in the public life of Egypt *sortitio* played but a small part.

In a review of FRIEDR. VON WOESS's *Asylwesen* (*Journal*, XIII, 116) FRIEDR. OERTEL, *Deutsche L.-Z.*, 1927, 1713-22, also sums up the intervening literature. He considers that WOESS has made many good points, especially the connection he has established between asylum and personal execution, but that he has gone wrong on others, notably the relation of "Church" and State. Nor has he proved that asylum is of ancient Egyptian origin.

*La terreur de la magie au IV<sup>e</sup> siècle*, by JULES MAURICE, in *Rev. hist. dr. fr. et étr.*, N.S. VI (1927), 108-20, dealing with the legislation against and prosecutions for magic, may, though it does not mention papyri, be of service.

F. DE ZULUETA.

## 7. PALAEOGRAPHY AND DIPLOMATIC.

SCHUBART's *Griechische Palaeographie* has been reviewed by the following: P. MAAS (*O.L.Z.*, xxx, 1927, 938-9), W. WEINBERGER (*Phil. Woch.*, 1926, 1230-1), and G. ZERETELI (*Gnomon*, II, 1926, 482-90) who doubts some of his dates and has other criticism to offer on details of the work.

W. WEINBERGER contributes an article *Zur Griechische Tachygraphie* to *Phil. Woch.*, 1927, 733-6. This is a commentary on the article by MENTZ (*Die hellenistische Tachygraphie* in *Archiv*, VIII, 34-59), and deals chiefly with P. Berol. 5464 and the nine wax tablets at Halle recently deciphered (H. 1-9).

W. SCHUBART has written an article of a popular character—*Die Schönschrift altgriechischer Bücher*. This, although only an outline, makes an extremely lucid and concise introduction to the subject. He gives some very useful facsimiles. *Berliner Museen, Ber. v. d. preuss. Kunstsamm.*, XLVIII, 1927, 40-5.

F. BABINGER, in *O.L.Z.*, xxx (1927), 179-80, reviews GROHMANN's *Allgemeine Einführung in die arabischen Papyri nebst Grundzügen der arabischen Diplomatik* (Wien, F. Zöllner, 1924. Pp. iv + 108. 4to), which is reprinted from the *Corpus Papyrorum Raineri*. (I have not yet seen this.)

E. BETHE in a review of H. GERSTINGER's *Die griechische Buchmalerei* (*Phil. Woch.*, 1927, 1005-10) discusses the use of illustration in papyrus rolls. He combats the suggestion that the illustration of literary texts was usual only in codices. He refers to an unpublished fragment of a Romance at Paris (*B. N. Suppl. gr.* 1294) illustrated with miniatures. Reference might have been made to the Johnson Botanical Papyrus and B.M. Pap. 113 in this connection. The former is rather fully discussed by C. SINGER (*J.H.S.*, XLVII, Pt. I, 1927) in an article on *The Herbal in Antiquity* (1-52).

A. CALDARA's *I connotati personali* is reviewed by W. SCHUBART (*O.L.Z.*, xxx, 1927, 938-9) and J. HASEBROEK (*Gnomon*, 1927, 494-6). Both of these draw the comparison between the work in question and HASEBROEK's own *Signalement*.

M. E. DICKER.

## 8. LEXICOGRAPHY AND GRAMMAR.

The second volume of F. PREISIGKE, *Wörterbuch der griechischen Papyrusurkunden*, has been completed by the publication of the third Lieferung (*συννοικεσία—ὄχρα*). The promised third volume will contain the lists of technical terms (names of officials, taxes, etc.) to which cross-references have been given in vols. I and II. Vol. I, Lief. 1, is reviewed by R. BULTMANN in *Theologische Lit.-Zeitung*, LI (1926), 491.

Part III of the new edition of *Liddell and Scott* (see *Journal*, XIII, 117) has appeared, bringing the work down to *ἐξεντελιστής*. Part II is reviewed by P. MAAS in *J.H.S.*, XLVII (1927), 154-6, and by W. SCHMID in *Phil. Woch.*, XLVIII (1927), 225-47.

Part VI of MOULTON and MILLIGAN, *Vocabulary of the Greek Testament*, is reviewed by H. I. BELL in *Journal*, XIII (1927), 271-2.

E. MAYSER, *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, II, 1, is reviewed in *Deutsche Literatur-Zeitung*, 1927, 1558-60, by W. SCHUBART, who praises the work but criticizes some details. MAYSER has sometimes classified sentences according to their German translation instead of according to their Greek content.

E. PREUSCHEN, *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (see *Journal*, XIII, 118) and L. RADERMACHER, *Neutestamentliche Grammatik* (2<sup>e</sup> Aufl., Wien, 1925), are reviewed by H. D(ELÉHAYE) in *Anal. Bolland.*, XLIV (1926), 140-2. RADERMACHER's book is reviewed at much greater length by A. DEBRUNNER in *G.G.A.*, 1926 (No. IV-VI), 129-52, who expresses dissatisfaction with it.

Latin words and names occurring in Greek papyri have been collected by B. MEINERSMANN, *Die lateinischen Wörter und Namen in den griechischen Papyri* (*Papyrusinstitut d. Univ. Heidelberg*, 1), Leipzig, 1927 (cf. *Journal*, XIII, 118).

An article by PAUL JOÜON, *Quelques aramaïsmes sous-jacents au grec des évangiles* (*Rech. de Sc. rel.*, 1927, 210-29), though not papyrological, is worth mentioning here.

O. GRADENWITZ has shown (*Archiv*, VIII, 250), with the help of the unpublished Munich Index to the Novellae of Justinian, that *ταῖς ἀλ[ηθε]ῖαις* is the true restoration in B.G.U. 388, II, 38 ff., as this phrase is well attested and it is doubtful whether the formula *ταῖς ἀληθυναῖς* existed at all.

F. STIEBITZ points out (*Phil. Woch.*, XLVIII, 1927, 890) that *ἐπιούσια* in *Sammelbuch* 5224, 20, is the equivalent of *diaria*, which occurs in a very similar context in a Pompeian graffito (*C.I.L.*, IV, suppl. 4000 g). He discusses the bearing of this fact on the interpretation of *ἐπιούσιος ἄρτος* in the New Testament.

G. GHEDINI adds a note (*Aegyptus*, VIII, 175) to his already expressed opinion on a special meaning of *τόπος*, with reference to P. Oxy. 1492, 11.

R. MCKENZIE.

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

N. HOHLWEIN, opening a course on papyrology in the Faculté de Philosophie et Lettres at Liège, lectured on 27 Jan. 1927 on *La papyrologie grecque*. The lecture is published in *Musée Belge*, xxxi (1927), 5-19.

J. MANTEUFFEL, whose publication of some private letters at Berlin is noted above in § 3, has also published in Polish an introduction to the study of papyrology with a select bibliography and an account of discoveries. *Wiadomości wstępne z zakresu papyrologji* in *Przegląd Historyczny*, vi, 234-57. L. MALHA has published a similar general article in Arabic, the title of which is translated into French as *Les Papyrus, leur fabrication, leur histoire, leur découverte, ce qu'ils contiennent etc.* in *Bull. Soc. Roy. d'Arch. d'Alex.*, No. 22, 236-312.

DEISSMANN'S *Licht vom Osten* is reviewed by DRAGUET (*Rev. Hist. Eccl.*, xxiii, 1927, 270-3).

R. HELBING reviews SCHUBART'S *Die Papyri als Zeugen antiker Kultur* (Berlin, Walter de Gruyter, 1925, 88 pp.; a guide to the papyrus collection in the Neues Museum, Berlin) in *Phil. Woch.*, xlvii, 1927, 627-8 (high praise).

The *Raccolta Lumbroso* has been reviewed by H. D[ELEHAYE] (*Anal. Bolland.*, xlv, 1926, 416-18) and W. SCHUBART (*Gnomon*, iii, 1927, 99-105). P. M. MEYER reviews vols. v (3/4)-vii of *Aegyptus* (*Z. vergl. Rechtsw.*, xliii, 465-7).

Several references have been given above to the longer notices in the bibliography in *Byz. Z.*, xxvi, 425-75, but the whole bibliography, and not merely the portion devoted to papyri, will be found useful by students of Byzantine Egypt.

The article by O. GRADENWITZ on PREISIGKE'S *Wörterbuch* referred to under § 6 above must be mentioned here also, since it includes notes on individual papyrus texts (B.G.U. 613=Mitteis, *Chr.* 89, 592, 361=Mitteis, *Chr.* 92, Amb. 67), with suggestions for restoration. *Preisigke's Wörterbuch und die Papyrologie* in *Bull. Ist. Dir. Rom.*, 1927, 177-89. Reference may also be made to the same scholar's note *ταῖς ἀληθείαις oder ταῖς ἀληθιναῖς?* (on B.G.U. 388, etc.) in *Archiv*, viii, 250 (see §§ 6, 8 above).

P. JERNSTEDT has published an interesting note on two of the Coptic letters (P. Lond. 1920, 1921) in *Jews and Christians in Egypt*. He makes some ingenious suggestions for readings but several of these are irreconcilable with the papyri. *Zu den koptischen Briefen an den Meletianer Παῖδῶν* in *C.-R. de l'Acad. d. Sc. de l'U.R.S.S.*, 1927, 65-8.

R. C. HORN makes an acute and on the whole convincing attempt to explain the obscurities in the very illiterate letter P.S.I. 835. *Interpretation of a Papyrus Letter P.S.I. 835 Chaeremon to Philoxenus* in *Class. Phil.*, xxii (1927), 296-300.

There are some papyrus references in a review by E. HERMANN (*Phil. Woch.*, xlvii, 1927, 870-5) of the *Festschrift* for P. KRETSCHMER (1926).

H. I. BELL.

## 10. MISCELLANEOUS AND PERSONAL.

In the article on PREISIGKE'S *Wörterbuch* referred to in the previous section GRADENWITZ makes three useful suggestions for papyrological *subsida*. One is for a contrary-index, in which the words are arranged the opposite way to an ordinary index. This would often be a very great help in restoring a mutilated word of which only the conclusion remains. CATTIER'S *Gazophylacium* is of very little use for this purpose, as it is too full, contains many "ghost" words, and naturally does not include the many words which occur only in papyrus texts. The second is for an index of vernacular words with their Greek equivalents. His idea is that a German-Greek index should be compiled, with key-numbers to the words, and that from this should be prepared indexes in the other principal languages, so that on looking up, e.g., an English word one would readily find the corresponding German and so the Greek. This also would be of great service to editors. The third proposal is for a "Centralstelle" in each country to which scholars engaged in papyrological work could notify their results in the correction of texts, etc., and which could transmit such results to an international centre. This suggestion deserves hearty support, though it may be difficult to carry out. Who in this country, for example, where papyrologists are so few, can be found to undertake the responsibility? I am glad to learn from GRADENWITZ himself that the first scheme at least is secured.

Prof. KALBFLEISCH informs me that KLING is engaged on the second Heft of the Giessen papyri, which is to include juristic texts prepared by O. EGER (mostly Byzantine, largely from the Archive of Flavia Anastasia). In a third Heft GLAUE will publish an unknown Early Christian text. The Janda papyrus collection has now acquired some Zeno papyri, many of them fragmentary.

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M. HOMBERT gives an account of the acquisitions of the Bibliothèque de papyrologie grecque of the Fondation égyptologique reine Élisabeth at Brussels. They include some papyri, chiefly Coptic but a few Greek. *Chronique d'Égypte*, II (1927), 192-4.

Reference was made in § 9 to a course in papyrology by HOHLWEIN at Liège. A syllabus of a course on juristic papyrology at Naples by ARANGIO-RUIZ is given in *Aegyptus*, VIII (1927), 175-6.

The Egypt Exploration Society's next Graeco-Roman publication will be vol. I of J. G. TAIT's *Ostraca*. This will include all the Ptolemaic ostraca in the Bodleian and several other collections; the Bodleian Roman and Byzantine are reserved for vol. II, which will contain the indexes. The volume is now passing through the press. Next after it will be published the extensive Theocritus papyrus found by JOHNSON at Antinoopolis, transcribed by him and with a commentary by HUNT. The volume will also contain some smaller fragments. When this is finished work will be resumed on the important vol. III of the *Tebtunis Papyri*, which it has been arranged to issue, like vol. I, as a joint publication of the University of California and the Egypt Exploration Society.

It is again necessary to record with regret heavy losses by death. Dr. HOGARTH was known chiefly as an archaeologist and traveller, but he worked with GRENFELL and HUNT in the Fayyûm, and was also an active and valued supporter of the Graeco-Roman branch of the Egypt Exploration Society, at whose committees he was a regular attender. He lectured for the Society on Naucratis only a year ago.

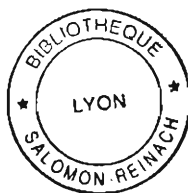
Prof. KELSEY of Michigan was also not himself definitely a papyrologist, though he edited a valuable Latin waxed diptych; but he had done more than any other man to organize the purchase of papyri for American libraries, and the already large collections at the Universities of Michigan, Wisconsin, Columbia, Cornell, and Princeton are chiefly owing to his initiative, energy, and organizing capacity. His death, like Dr. HOGARTH's, was quite unexpected, and was learned with sincere regret by all who had the privilege of knowing him. The present writer, who had been brought into specially close connection with him and had spent an unforgettable fortnight in his company at Cairo, cannot forbear to pay a tribute to the charm and kindness of a singularly lovable personality. His death is a heavy blow to the causes which he had at heart, but it is pleasant to record that for the present season at least excavations are being continued at Kôm Washîm (Aushîm). Obituary notices of Prof. KELSEY have been published by H. A. SANDERS (*Michigan Alumnus*, XXXIII, 1927, 645-7; *Class. Phil.*, XXII 1927, 308-10) and J. G. WINTER (*Class. Journ.*, XXXIII, 1927, 4-6).

Another archaeologist, who, though not a papyrologist, had done some work in the sphere of Graeco-Roman Egypt, and whose death was as premature and unlooked for as that of the scholars just mentioned was Mr. A. G. K. HAYTER, a well-known and valued member of the Egypt Exploration Society.

In K. KUNST (1895-1926), the editor of the rhetorical papyri which formed the last volume of the Berlin classical texts, has been lost a younger scholar, and one of very great promise. An obituary notice of him is published by M. SCHUSTER (*Bursians Jahresber.*, LIII, 1927, Nehr. 1-12).

Obituary notices of GRENFELL have been published by A. S. HUNT (*Proc. Brit. Acad.*, 1926-7, 8 pp.; *Aegyptus*, VIII, 1927, 114-16), WILCKEN (*Archiv*, VIII, 317), and S. R[ EINACH ] (*Rev. Arch.*, S. v, XXIV, 1926, 76-7); of COMPARETTI by A. NEPPI-MODONA (*Historia*, Genn.-Marzo, N. I, Anno I-V, 75-8), G. PASQUALI (*Aegyptus*, VIII, 1927, 117-36), and E. COCCHIA (*Μουσείον*, III, 1927, 245-7, not accessible to me); of PISTELLI by M. Norsa (*Aegyptus*, VIII, 108-11); of BOLL by A. REHM (*Bursians Jahresber.*, LIII, 1927, Nehr. 13-43; bibliography); and of KRÜGER by W. KUNKEL (*Gnomon*, II, 1926, 495-6).

H. I. BELL.











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