THE NEW VOLUME OF THE CATALOGUE OF THE JOHN RYLANDS GREEK AND LATIN PAPYRI.

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The first and second volumes of the Rylands Papyri catalogue have long been familiar to students of papyri as among the most elegant ever published. They were prepared especially by Professor A. S. Hunt, whose early death in 1934 was a calamity for his many friends as well as for scholarship. It was intended that he should prepare the other volumes of the Catalogue also, but this was not to be. The study of papyri having, however, been established on a firm basis in Oxford by the joint teaching of Grenfell and Hunt, it was natural that the task should fall to their distinguished young pupil, Mr. C. H. Roberts, whose works, An Unpublished Fragment of the Fourth Gospel in the John Rylands Library (1935) and Two Biblical Papyri in the John Rylands Library (1936) have permanently established his name.

If the scholarly public is to be felicitated on the excellence of this volume, the editor is also to be congratulated on the extremely important and varied literary documents that it has fallen to him to describe. Of the many catalogues of papyri that I have read through in the course of the last forty years I can recall none which surpasses this in manifold interest. This


2 A worthy tribute was paid to him by Dr. H. I. Bell in Proceedings of the British Academy, 1934, pp. 323-336.
very fact increases the difficulty of the editor's task, for while it is possible to acquire a good knowledge of one field, the papyri described cover nearly twenty; and an editor is continually beholden to experts to supplement his own knowledge.

The theological texts comprise the fragment of St. John's Gospel, chap. xviii, of the first half of the second century, which is probably the oldest existing MS. of any part of the New Testament in any language; the fragments of Deuteronomy, chaps. xxiii to xxviii, of the second century B.C., the oldest known fragments of the Old Testament in any language; fragments of Isaiah, chaps. xxi-xxii (of the fifth or sixth century); a fourth-century fragment of a 'testimony book' unrelated to Cyprian's well-known work; Psalms iii and lxiii (sixth century); Psalms cxlviii to cl (sixth-seventh century); the new Gnostic Gospel of Mary (third century); Liturgy of St. Mark (sixth century); Epistle against the Manichees (third century, of great interest).

No feature of this volume of the catalogue is more striking than the relatively large number of Latin texts. They begin with a mysterious third or fourth century liturgical fragment; the next piece is a new fragment of a second or third century MS. of Sallust's Histories. The exhaustive but as yet unpublished Sallust lexicon by Mr. J. M. Wyllie, Assistant Editor of the Oxford Latin Dictionary, enables me to state that ten or eleven words in the fragment ¹ (euolant, nando, puppibus, algosum, trepidissimum (superl.), semerrium, humatis, ex propinquo, patrandi, testimonium, and barba) are absent from Sallust as hitherto known, but there is no doubt that we have in this papyrus a new part of Sallust. Of these words the most interesting is algosum, of which the oldest example in the dictionaries comes from the Elder Pliny, over a century later. Nearly sixty years ago Professor John E. B. Mayor wrote, 'How many words, denounced as "post-Aug." by Freund, have been found in Sall. hist.'² Other Latin items are juristic in character. Then follow fragments of Cicero, Divinatio in Q. Caecilium (fifth century), with Greek glosses, and Virgil, Aeneid I (fourth century) with a Greek word for word translation.

¹ With which is taken an Oxyrhynchus fragment of the same MS.
Of new classical texts (Greek) there are a fragment of a tragedy (second century), possibly by Sophocles, fragments of Greek comedy (second century), a portion of Callimachus *Iambi* (fourth century), an epyllion on Hero and Leander, Epic fragment, fragment of an anthology, two new speeches by Lysias, an anonymous history about Philip of Macedon, a fragment on the Second Punic War, fragments dealing with the Persian Wars, Aesop (?), *Fables* (first century), and a number of miscellaneous fragments, both verse and prose.

The next section contains scientific and technical texts: Ptolemy, *List of Famous Cities* (third century), Astronomical Table (third century), Astronomical Work (third century), mathematical and astrological treatises, as well as writings on surgery and medicine, Harpocration’s *Sayings of the Ten Orators*, grammatical fragments, lexicons to Homer, *Iliad* XIII, V and a metrological table.

Of the portion dealing with extant Greek authors the following is a list: fragments of the *Iliad*, books I, II, V, XI, XXIV, Odyssey, books IX, XXIV, Euripides’ *Phænisæae*, Thucydides II, Xenophon, *Cyropædia* VII, [Demosthenes] *Against Theocrites*, and Lycurgus, *Against Leocrates*. Of these the most important is no. 540, of *Iliad* II, as it contains a stichometry which is at least twenty-eight lines shorter than the number of lines in the ordinary MSS., and the rare Attic notation is also there employed. This is the same papyrus as that of which Mr. H. J. M. Milne has already published other fragments as no. 6 of his *Catalogue of Literary Papyri in the British Museum*.

The indexes are of the usual fullness associated with British publications of papyri, and the ten plates, which are worthy of the Oxford University Press, represent between thirty and forty of the papyri here described.

The following notes have occurred to me in the course of reading: p. xv, ‘Florentini’ should be ‘Fiorentini’; p. xvii, as in some other places, the German system of using capital letters is not consistently followed; p. 7, this point about the date at which ‘sacred’ names began to be abbreviated in Greek is very important; p. 8, it would be well to collate with Rahlfs (1935) rather than with Swete, as the former is a constructive
edition; p. 23, for ὁργιλός read ὁργιλὸς; p. 25, for F.A. read F.E.; p. 27, l. 37, why not πάτερ?; p. 44, n. 1, for veneraris read venereris; p. 45, l. 6, for μετάληψιμ read μετάληψιμ; p. 47, ll. 4-5, a note on 'catholic and apostolic' would have been in place; p. 51, for πατήρ read πάτερ; p. 51, it is begging the question to stigmatize magnificientia, seeing that beneficiencia is found; p. 53, for Latini read Vocum Latinarum; spiritus principalis comes ultimately from Psalm 50, 14; p. 54 on l. 19, I should have little hesitation in suggestion cordium, in view of the frequent use of cordis inspector (καρδιογνώστης); p. 54 on l. 24, read Gundermann; p. 55, read 'Ογδοάς; p. 55 on l. 31, could the form lethalis = lethalis be found as early as this?; on l. 33, read ποίησον; p. 65, the comparatively rare abbreviation for autem in l. 1 deserved a note; p. 70, l. 12, misprint; p. 72, accent of μεθοδεύεω omitted, and the equivalent of the Greek numerals in Arabic notation not given; p. 80, the latest critical edition of Virgil, Sabbadini's, might also have been used; p. 96, read 'provides'; p. 119, n. 2, edition of Schmidt-Stahlin unspecified; p. 130 (no. 498), I suggest 'Ἀροίνος; p. 165, l. 8, read σπασοῦς; p. 182, l. 113, read Κλυταμήσατράς; p. 209, read, μεταφορά and p. 210, πανθημεί.

I suggest that the fourth volume should include further notes on the papyri published in the first and second volumes.