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Review of Colomo, D.; Chapa, J. (2011) The Oxyrhynchus Papyri, LXXVI (Nos. 5072-5100)

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REVIEWS

The Oxyrhynchus Papyri, LXXVI (Nos. 5072-5100). Edited with Translations and Notes by D. COLOMO AND J. CHAPA. Graeco-Roman Memoirs 97. Pp. xii + 213, pls 14. London, The Egypt Exploration Society, 2011. ISBN 978 0 85698 203 3. Price £85.

The papyri published in this volume were originally presented at the colloquium ‘New Greek Texts from Oxyrhynchus’, convened by E. Handley and D. Obbink in June 2009.¹ They are here edited by their various authors from all over the world and were obviously chosen because of their special interest. This volume contains three theological texts, three new literary texts, fifteen fragments of different dialogues of Plato, three subliterary texts (among which is the remarkable ‘Rhetorical Epideixeis’), and five interesting documents.

I. Theological Texts. No. 5072² (J. Chapa) is a small fragment with sayings of Jesus, which appears to stem from an uncanonical gospel (end second / beginning third century). The fairly complete, wide strip of papyrus no. 5073 (G. S. Smith, A. E. Bernhard) may have served as an amulet (late third or fourth century). Traces of writing along the bottom edge may point to another text having been cut off. As a kind of heading it bears the instruction to read the beginning of the gospel, which is then followed by the quotation of *Mark* I, 1-2. No. 5074 (M. Konstantinidou) is a fragment of a large luxurious papyrus roll from the late sixth, early seventh century, inscribed in brown ink. It contains a part of Cyril of Alexandria, *Festal Letter* 28 (PG 77.944C-949A), which is not otherwise preserved on papyrus. A left-out passage leads the editor to the suggestion that, by way of exception, this text may have been copied from a codex unto a roll. The text was later cut off and used for another text on the back.

II. New Literary Texts. No. 5075 (E. W. Handley) is a small fragment with lyric dialogue from comedy or tragedy. Remarkable is the insertion, in a different and much smaller hand, between two decorative horizontal strokes below the text, of [XOPOY] ΜΕΛΟΣ. This is taken to indicate a lyric not included in the text and interpreted as a sign that the play is post-classical (probably fourth century BC). The back of the professionally written text, itself dated to the first or second century AD, was reused for a register of money payments (not published here). No. 5076 (E. W. Handley) consists of four small fragments dated to the second or third century AD. The mention of two slaves named Sosias and Parmenon in combination with a mixed metrical pattern would point to Old Comedy, perhaps from the class of ‘Ideal World’ comedies. The last new text is the fragmentary no. 5077 (D. Obbink, S. Schorn) dated to the late first / early second century AD. This is probably the first representative on papyrus of a canon of the Letters of Epicurus and his early followers, *Epistulae ad familiares*. The back of fragment 1 was reused for building accounts (not published here).

III. Known Literary Texts. Nos. 5078-5092 are fragments of papyrus rolls with dialogues of Plato dated to the second and third and once (no. 5083) to the third or early fourth century AD. For the interested reader, and to do justice to the individual editors of each papyrus, an overview is given of the passages of Plato here published. *Alcibiades* I 105 C-D in no. 5078 (M. C. D. Paganini). *Alcibiades* I 109 A-B, 109 B in no. 5079 (S. Trepanier). Pseudo-platonic *Alcibiades* II 146 B-C in no. 5080 (A. Schatzman). *Charmides* 166 C, 167 A in no. 5081 (H. Essler). *Charmides* 172 C-D, 173 A-B in no. 5082 (M. Salemenou). *Cratylus* 423 E in no. 5083 (J. Barton). *Crito* (first published papyrus with Crito) 43 B, 45 B-E, 45 E- 46 A, 46 C-D in no. 5084 (A. Benaissa). *Euthydemus* 286 D, 286 E in no. 5085 (J. Barton). *Laches* 179 C-D, 180 A-B in no. 5086 (M. Salemenou); from the same roll that contained the

¹ Cf. P. Parsons, ‘New Greek Texts from Oxyrhynchus’, *British Academy Review* 14 (2009) 28–31.

² In lines ↓ 4, 5 and 7 the oblique strokes used as punctuation marks should have been printed before, not behind the letter they now follow (cf. plate II).

Charmides of no. 5082. *Laches* 180 E, 182 B-C in no. 5087 (B.H. Weaver); probably from the same roll as *P. Oxy.* LII 3671. *Meno* 72 E, 73 A-B in no. 5088 (M. Konstantinidou). *Politicus* 257 B-C, 257 D-258 A in no. 5089 (M. Konstantinidou), belonging to and partly connecting with *P. Oxy.* XXVII 2468. *Politicus* 270 D-E in no. 5090 (M. Konstantinidou). *Politicus* 299 E, 300 A-B, 300 C in no. 5091 (O. Ranner). *Politicus* 305 D - 306 B in no. 5092 (G. Xenis), belonging to the same papyrus roll as *PSI XV* 1484 and *P. Oslo* II 9. Every papyrus has been collated with modern editions and the bearing of new or different readings on the study of their textual tradition is pointed out in the detailed introduction to each text.

IV. Subliterary Texts. The edition of the 'Rhetorical Epideixeis' of no. 5093 (D. Colomo) forms the core of this volume of Oxyrhynchite papyri (pp. 84-171). This unparalleled text is found on the remains of a papyrus roll made up from two large fragments and 68 tiny pieces. The writing on the recto was continued on the verso of the roll. The text is full of abbreviations and its informal handwriting is dated to the second half of the first century AD. The roll appears to have been the author's copy, or someone else's private copy, of a number of rhetorical speeches, possibly written or copied both for teaching purposes and for lecturing. On the largest fragment are found: 1) end of a speech on the difference between παιδία and σπουδή ('play' described as more natural than 'seriousness'); 2) remains of not a complete speech, but rather of notes taken for preparing a speech, an *encomium* on the order in the natural world and in the τέχνη; 3) more than 80 lines of a speech on plots of tragedy involving child-murder or other immoral deeds (with a quotation of two iambic verses from, allegedly, an earlier version of Euripides' *Medea*), ending in a comparison between tragedy and (the preferred) comedy; 4) (on the verso) remains of a speech on the use of magic and the like to recover wives from death and on the usefulness of σοφία in case of the loss of a beloved person, referring to examples from mythology (Orpheus and Euridice) and history (Periander and Melissa, Ptolemy and Arsinoe). Some of the smaller fragments seem to deal with related subjects, most are too small to give any clue. Although very incomplete, this is a unique text giving insight in the practice of rhetoric and rhetorical education in first century AD Oxyrhynchus.

The remaining subliterary texts in this volume are no. 5094 (M. Perale, W. B. Henry): fragments of a roll with mythography (second/third century AD; mention of the lost poem Κύπρια and perhaps of the grammarian Demetrius of Skepsis); and no. 5095 (F. Montanari): fragments of a fifth/sixth century AD codex with a new detailed commentary on the *Iliad* (sections on *Iliad* XII and XV survive) in a calligraphic hand. This is the latest known example of a Homeric hypomnema, and the first to be written in a papyrus codex.

V. Documentary Texts. No. 5096 (D. W. Rathbone) is a fragment of a spaciouly laid out collection of Ptolemaic rulings dated to the early first century AD. They are the kind of laws and rulings that were sometimes included in the well-known collection 'Gnomon of the Idios Logos'.³ The first two rulings involve the confiscation of estates after death, the third seems to be a Ptolemaic ruling with a Roman adaptation. The nineteenth year in the text may well refer to the reign of Ptolemy XII (64 BC). The back of the text was reused for no. 5098, the remains of, presumably, the draft of an advocate's speech. No. 5097⁴ (A. K. Bowman) is written across the fibers on a narrow strip of papyrus, which seems to have been cut off from an earlier used sheet of papyrus with very wide margins.⁵ The papyrus contains the larger part of an edict of prefect L. Julius Vestinus, dated 27 February 62 AD. It is a decision concerning the fine for Sarapion, son of Diogenes, president of the weavers' guild, and his associates. Sarapion seems to be accused of illegal financial exactions (λογείας). The identification with his homonym in *P. Oxy.* XLI 2957 is very likely and would link him to the imperial house. This would explain why the prefect was involved with an individual case like this, since Vestinus belonged to the inner circle of the former emperor Claudius. The text also offers two *addenda lexicis papyrologicis*: ἀσύμβατον, 'contrary to (?)' and στασειώθεις, perhaps for στασιώδεις, 'dissidents'. No. 5099⁶ (A. Koenig) and 5100⁷ (A. Koenig, M. Salemenou) are private letters, of the late first / second century and c. 136 AD, respectively. The name Hymenaeus, the sender of 5100, is an *addendum onomasticis papyrologicis*.

³ S. Riccobono, *Il Gnomon dell' Idios Logos* (Palermo, 1950).

⁴ A minor printing error in no. 5097, *apparatus criticus*: fr. 1 l. 6 refers to fr. 2, l. 6.

⁵ On Plate XII one can see on the upper right side of no. 5097 the ends of two washed-off lines of writing underneath and at a right angle to the ends of lines 1-5. The text was written across the fibres on what must have been the reused lower margin of a discarded text (for which cf., e.g., *P. Lugd. Bat.* XXV 62).

⁶ In no. 5099, line 5, α has a supralinear stroke: $\bar{\alpha}$ (see Plate XIV).

⁷ In no. 5100 I would rather transcribe line 2: χ(αίρειν) → χ(αί(ρ)ειν); line 7: στρ(ατηγῶ) → στρα(τηγῶ), and

The fact that all texts were first presented and extensively discussed during and after a colloquium appears to have led to even more elaborate and detailed commentaries than are usually found in the editions of *The Oxyrhynchus Papyri*. The Greek transcriptions are accurate and the detailed description of what is actually visible on the papyrus is sometimes perhaps over-accurate.⁸ All Greek texts except the known Plato texts are provided with English translations. The volume concludes with the usual indexes (J. Brusuelas) and fourteen plates with black-and-white representations of sixteen of the texts.⁹

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