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The current editorial address for the *Bulletin of the American Society of Papyrologists* is:

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The editors invite submissions not only from North-American and other members of the Society but also from non-members throughout the world; contributions may be written in English, French, German, or Italian. Manuscripts submitted for publication should be sent to the editor at the address above. Submissions can be sent as an e-mail attachment (.doc and .pdf) with little or no formatting. A double-spaced paper version should also be sent to make sure “we see what you see.” We also ask contributors to provide a brief abstract of their article for inclusion in *L'Année philologique*, and to secure permission for any illustration they submit for publication.

The editors ask contributors to observe the following guidelines:

- Abbreviations for editions of papyri, ostraca, and tablets should follow the *Checklist of Editions of Greek, Latin, Demotic and Coptic Papyri, Ostraca and Tablets* (<http://scriptorium.lib.duke.edu/papyrus/texts/clist.html>). The volume number of the edition should be included in Arabic numerals: e.g., *P.Oxy.* 41.2943.1-3; 2968.5; *P.Lond.* 2.293.9-10 (p.187).
- Other abbreviations should follow those of the *American Journal of Archaeology* and the *Transactions of the American Philological Association*.
- For ancient and Byzantine authors, contributors should consult the third edition of the *Oxford Classical Dictionary*, xxix-liv, and *A Patristic Greek Lexicon*, xi-xiv.
- For general matters of style, contributors should consult the 15th edition of the *Chicago Manual of Style* or this issue of *BASP*.

When reading proof, contributors should limit themselves to correcting typographical errors. Revisions and additions should be avoided; if necessary, they will be made at the author's expense. The primary author(s) of contributions published in *BASP* will receive a copy of the pdf used for publication.

John Wallrodt and Andrew Connor provided assistance with the production of this volume.

Charikleia Armoni, James M.S. Cowey, and Dieter Hagedorn, *Die griechischen Ostraka der Heidelberger Papyrus-Sammlung. Veröffentlichungen aus der Heidelberger Papyrus-Sammlung*, N.F. 11. Heidelberg: Universitätsverlag Winter, 2005. xxiii + 514 pages. ISBN 3-8253-5087-8.

This massive volume publishes the entirety of the Greek ostraka, including the Greek-Demotic bilinguals, in the Heidelberg collection. Texts are given for 453 items, and descriptions for another 72 which are partially or wholly unreadable; even the language is in doubt in some of these latter cases. The volume includes those ostraka previously published by F. Bilabel in *P. Bad.* 4 and P. Sattler in *P.Heid.* 3, as well as those that have appeared in more recent articles; there is a concordance to previous publications as well as an inventory list from which the reader can see the modest place occupied in the collection by ostraka in Demotic (about 65 pieces), Coptic (30), and a scattering of Hieratic, drawings, blanks, and forgeries.

The editors have presented their texts in standard papyrological format, with commentaries, translations and extensive notes (except for some items recently published in journal articles with extensive commentaries).<sup>1</sup> They have integrated illustrations of the ostraka into the presentation, which is very convenient but, as they remark in the preface, somewhat diminishes the quality of the reproduction. Color images on the Internet are promised (“in nicht allzu ferner Zukunft”); these have not yet become available as of July, 2008. When they do, it will become easier for readers to pursue any questions about readings in the texts. (For this reason, I have deferred to another time a few suggestions about readings that I would offer.)

The bulk of the contents of the Heidelberg collection belongs to the Roman period (just 29 of the texts are assigned to the Ptolemaic period, 17 to Late Antiquity, vs. 407 Roman). There is a very large representation of the Theban West Bank among these texts, although there are also many texts from the East Bank and some from other provenances (a handful each from Edfu and Elephantine/Syene, stray pieces from Elkab, Koptos, and the Fayyum). Information on provenance comes from internal evidence, whether textual or ceramic. There is no discussion of the origins of the collection and the purchases by which one presumes it was acquired. Given the strong current of interest

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<sup>1</sup> To my taste, they tend to print too many symbols rather than resolving them. For reasons I cannot understand, the symbol for  $\pi\rho\omicron\upsilon$  is sometimes resolved and sometimes not; there does not seem to be any visible principle at work.

recently in “museum archaeology” and more generally tracing the routes by which papyrological collections have been formed, this is regrettable.

The quality of the editions is, unsurprisingly, very high. Anyone who has edited many ostraka will know how much agony lies behind many lines of text, how far from the certainty of the undotted Greek letters the original process of reading was; and in the case of dotted letters, this is still more true. For some of these, as I have indicated, I am waiting to see the digital image before trying to solve problems in the texts. But in reading texts against the printed photographs, I found consistently that even readings I initially found doubtful were generally justifiable if one went through the editors’ mental processes with them. Fortunately, the notes are very full and candid; uncertainties are not glossed over, alternative readings are laid out, difficulties are analyzed. The editors are acutely conscious how often in the history of ostracology a text becomes intelligible only in light of parallels published afterwards, and again and again one can see how much progress has been made in recent decades in almost every aspect of understanding (especially) the Theban and West Bank texts. The editors also define various problems that may be solved with future evidence. The commentaries and notes are also generally excellent in treating all of the substantive or formal issues presented by each ostrakon; only rarely was there not a comment for a point that seemed to me to warrant one.

In a volume of these dimensions, I can only single out a number of points that I found of interest in reading it. Ostraka are mostly about details, and there are lots of details here. In the Ptolemaic section, I would call attention to the important discussion of chaff (18-19 introd.), noting that in a number of published texts the reading ἀγω(γή) (in the accusative singular or plural) should be replaced by μῶα, the term for “bundle” derived from Demotic *myh* (Coptic MOE|ⲟ); this reading remains to be verified in some cases.

The Roman section opens with four archives. The first, the descendants of Petemarsnouthis (30-50, plus 6 ostraka in *O.Deiss.*), belongs to AD 58-86 and contains receipts for taxes in money from a family of Pakerkeësis on the West Bank. The central figure is a Psenptouthis, and almost all of the texts in fact concern him (a couple belong to his brother or his children; it is misleading to say that his grandfather “wird aber auch noch in dem spätesten erhaltenen Dokument erwähnt” when he is in fact nowhere mentioned as alive; he is only a papponymic). Aficionados of taxation will ponder 45 and 46, receipts for, respectively, δS ἀφηλ( ) and . . . κ( ) ἀφηλ( ). In the first, it seems likely that we should resolve the first part of the tax name as (τετραδραχμιαίας) or something of the sort. About the second example, Hagedorn remarks, “Mag der erste Bestandteil auch unentziffert geblieben sein, so läßt sich doch mit Sicherheit sagen, daß er weder ein Delta noch das Drachmensymbol noch

Teile von τετρα- oder δραχμ- enthalten haben kann.” In any case, it is hard to avoid the impression that the second word is to be connected with minors and probably to be resolved as ἀφηλ(ικων). It seems unlikely that it is a tax levied on minors, but we have, as Hagedorn remarks, no other evidence for the state’s levying taxes to support them, either.

A small archive (51-57), already discussed by Hagedorn in *ZPE* 109 (1995) 187-192 but supplemented here with two additional texts, is that of Petemenophis son of Osoroueris, dating to AD 70-79. There then follows the much larger archive of Herakles (58-132), Senkametis, and their family, ranging from AD 106-193. They pose a real problem of seemingly giving Senkametis an exceptionally long lifetime, making her a centenarian or nearly that by the time of her last appearance. Part of this reconstruction rests on 61, dated to 106 with some hesitation, where the reading of the text before her name is uncertain, and given the extremely heavy clustering of texts concerning her toward the end of the archive’s span (between 178/9 and 191), it is hard not to wonder if the two early texts (65 is the other, dated to 117) really refer to the same woman. The discussion of the burial tax, τέλος ταφῆς, in the commentary to 118 is substantial.

The last archive is that of Mechphres (133-144), consisting only of tax receipts from the years 137-139. The editor canvasses possible appearances of this man elsewhere.

The money taxes constitute the larger part of the receipts (145-269), with taxes in kind (270-323) considerably less numerous. This latter section, however, offers an important discussion of the relatively rare συναίρεμα formula (274 introd.), for which the Heidelberg collection provides 7 of the 17 published examples. Another important discussion is that of the εἰς πρόσθεσιν formula (303-308 introd.), which Cowey renders as “for credit” to an account. A handful of certificates for dike work (324-327; there are others at 39 and 47 in the first of the archives) and a long section of accounts and lists (328-429) follow, plus some letters and other minor categories.

Many of the texts in this volume are austere at best, taken singly, but the overall contribution, as usually with ostraka, lies in the mass and in the patient increments of knowledge that help make earlier publications of ostraka more intelligible and valuable. The editors have accomplished their task with patience, learning, good eyes, and intellectual honesty, and the result deserves our admiration and gratitude.



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