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

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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*.

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

## Alan Edouard Samuel (1932-2008)

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Roger S. Bagnall *New York University*

With the death of Alan Samuel on 15 August 2008, an era in this Society's history came to a close. Samuel was the first Secretary-Treasurer of the Society and the first Editor of the *Bulletin*, the title of which reflected accurately its original purpose as a means of keeping the membership informed of the Society's activities,<sup>1</sup> and of American Studies in Papyrology. The membership of the Society numbered 25 in 1963, at the time of the first issue of *BASP*.

Alan Samuel was born in New York on 24 July 1932. He received his B.A. from Hamilton College in 1953, then spent three years in the U.S. Navy before entering the graduate program in Classics at Yale University in 1956. His first book, *Ptolemaic Chronology* (Munich 1962) was the published version of his dissertation (1959), written under the direction of C. Bradford Welles. After his Ph.D., he was appointed to the faculty at Yale, where he taught until 1966. He moved in that year to the University of Toronto, where he was Professor of Greek and Roman History until his retirement in 1997.

That simple description of a seemingly straightforward career might suggest a scholar for whom stability was the dominant characteristic. Nothing could be further from the truth. First, Samuel had an extraordinary range of scholarly interests, some distant from the concerns of the ASP or of either of the departments he served. His second book, for example, was *The Mycenaean in History* (Englewood Cliffs, NJ, 1966), an attempt (as the title suggests) to treat the late Bronze Age as an historical, rather than archaeological subject. And his later books for a general or student audience, *The Promise of the West: The Greek World, Rome and Judaism* (London 1988) and *The Greeks in History* (Toronto 1992), bore witness to the sweep of his interests. They were interspersed with books closer to his original focus on chronology and Ptolemaic history, notably *Greek and Roman Chronology* (Munich 1972), part of the *Handbuch der Altertumswissenschaft* series, and *From Athens to Alexandria: Hellenism and Social Goals in Ptolemaic Egypt* (*Studia Hellenistica* 26; Leuven 1983). He was also co-editor, with Welles and John Oates, of *P.Yale* 1, and co-editor

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<sup>1</sup> "This Bulletin is not intended to be a journal, and with good fortune it will never become one. I plan for it to be a means of rapid dissemination of information, and now that it is started, I shall send out material as it is received." *BASP* 1 (1963-64) i.

(with Alan Bowman and me) of the two volumes of *Ostraka in the Royal Ontario Museum*. It would be fair to say, however, that Samuel was principally an historian rather than an editor of texts.

This list of books, however, gets no closer than the facts of Samuel's career to giving a sense of the distinctive individual behind them. Most importantly, he was never just an academic. His restless nature would never have permitted that. While at Yale, he became involved in politics, leading an effort to get Connecticut to support the nomination of Adlai Stevenson for president, for a third time, in 1960. He unsuccessfully sought the Democratic nomination for Connecticut's congressman-at-large position in 1962 and was involved in SANE (an organization against nuclear weapons) in the following years. In Toronto, he became involved in community organizing against large-scale destructive redevelopment of inner-city neighborhoods (in one of which he lived) and then in city-wide politics, as a group of his friends sought to take control of city government away from the friends of the developers. A number of these friends were elected aldermen, and in my graduate school years the Samuel house was perpetually the center of politics – this in a city to which Samuel had moved relatively recently and in a country (Canada) of which he was not yet a citizen.

Somehow, all of this was going on at the same time as he was running the publication operations of the Society, with its growing number of monographs leading to the creation of a Toronto subsidiary of Adolf M. Hakkert's firm (at that time located in Amsterdam), which Alan ran; the acquisition of Welles's library after his death and its cataloguing (with the help of public job-creation funds); the transfer of the unpublished Hibeh papyri from London to Toronto; and much else including the ROM ostraka editing project, for which he had a grant from the Canada Council. He had exceptional gifts of persuasion, and he understood the art of getting grants far before most scholars in the humanities even thought of trying. The first papyrology summer school benefited from one of the earliest grants of what was to become the National Endowment for the Humanities. Over the course of time, publishing came to take over more and more of his time, as his firms took various corporate forms and published in a variety of fields unrelated to antiquity, and his university roles less. In 1974 he began farming wheat, spelt, and soybeans, an activity that continued through the rest of his life alongside, later on, a new publishing firm. His later writing included Canadian history and two novels.

He was also a gifted teacher, even if not always in conventional ways. I remember vividly how he would come into class at Yale juggling a cup of coffee, a stack of Loeb's, a cigarette, and some papers, proceeding to talk about some stretch of classical Greek history in what seemed like a largely impromptu

performance, not always apparently very well organized, but full of original insights. He seemed to assume that opening up the ancient text, quoting it, and explaining its problems as if in a scholarly discussion would work with an undergraduate class, and for the most part it did. One might, without great exaggeration, describe the method as charismatic chaos. He was a brilliant and charming talker, with ideas cascading forth continually. He was also strikingly less formal than most professors, rather in the spirit of the sixties, and at a substantive level he had absorbed Welles's habit of treating students as younger colleagues.

Alan Samuel was the engine of the ASP's first decade. The senior figures of the discipline were also heavily engaged, as one can see reading the first volumes of *BASP*: Herbert Youtie, Bradford Welles, Naphtali Lewis, William Willis, Frank Gilliam, and Robert Fink all figure in the first published list of the officers and directors. Certainly Samuel always credited Welles above all with understanding the need for an ASP if our field, then almost vanishingly small, was to have a future in North America. But the program of annual meeting, *Bulletin*, American Studies in Papyrology, and summer seminars would not have materialized except for Samuel's energy and organization. The latter may seem a strange term for the chaotic figure I have described in the preceding few paragraphs, but in fact he was gifted at organization and working with boards, and he was a director of the American Philological Association and a member of the Comité International de Papyrologie, both at a young age.

Like many products of Yale in that era, above all John Oates, Alan Samuel had a strong sense of the Rostovtzeff tradition and his place in it. As Welles had become a kind of son to the childless Rostovtzeff, Samuel saw himself as one of Welles's scholarly offspring. He cherished the charcoal sketch of Michael Rostovtzeff made in Paris in 1933, which Sophie Rostovtzeff had given to him, and when he passed it on to me a few years ago, his sense of the transmission of the tradition was manifest.



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