This volume celebrates the 65th birthday of Ludwig Koenen. It contains texts from the papyrus collection of the University of Michigan, where K. teaches, edited by former pupils and other colleagues. Of varied content, and of more than average interest, these texts make up a major papyrological publication: a fitting tribute to a scholar who has contributed so much to papyrology and the study of antiquity in general.

Among the most interesting pieces in the literary section (759–68) are those pertaining to Early Christianity. 763 is an early (second–third century) example of a homiletic work or Gemeindebrief with citations from the New Testament. There is a remote possibility that this is a fragment of a lost work of Origen, during whose lifetime 763 must have been copied, but what little survives cannot confirm this. 764, of similar nature and date, is of special interest for its close affinities with 2Clem., a text possibly written in Egypt in the second century. 767 is ‘an original document from the Arian controversy’. The identification is tentative, and indeed difficult; but if correct, this would be the first text of this kind to appear. The reference to a Didymos, ὁ υὸξ 'Ονθσοξ νεµευῶξ, apparently Didymos the Blind, is noteworthy. As for the other literary pieces, 760 comes from a work on geography (south Italy and Sicily), possibly Homeric. 765 was taken to contain medical prognostics, but it clearly comes from a handbook of divination, a genre already represented in papyri (Pack 2 2104–13). There are also fragments of Homer (759), of the Alexander Romance (761), mythography (762; cf. W. Luppe, APF 43 [1997], 233ff.), materia Aesopica (765), and a fever amulet (768).

Documentary papyri occupy the largest part of the volume. The Ptolemaic texts (769–81) were all recovered from the same cartonnage (NB: partial (?) publication of another text on p. 95 n. 10), and mostly relate to the village of Mouchis in the Fayum. 771–4 shed new light on the taxes known as γσφχογοϊλή and λόµµφβοχ, 777–80, which merit further study, on the workings of the beer monopoly. The whipping by the policeman in 773 and the ‘report of violence’ in 776 should be of interest to the social historian. 781, a list of cleruchs, attests some interesting ethnic designations. The list of officials under Ptolemy V Epiphanes (pp. 94–6) is of special note also.

Of the texts of the Roman period, I single out the following. 782 is probably the earliest declaration of small animals from the Fayum. 784 combines a new fragment with PSI IV 320. 787 augments P.Mich. IX 616, and advances its understanding (in 55–56 *ἀνυνέγοναί is an addendum lexicis). 791 is an addition to the archive of Marcus Lucretius Diogenes. 793 furnishes the first instance of a postconsular date by the consuls of 380.

The last two documents should be of interest to Late Roman historians. 794 (late fifth century) is an order issued by the office of the *κουρεπιστολάριον (cura epistularum) of the praeses provinciae Arcadiae; see D. Hagedorn, F. Mitthof, ZPE 117 (1997), 187ff., who also sketch the contribution of 794 to our knowledge of Late
Roman bureaucracy. The addressees, the Oxyrhynchite *defensor civitatis* and *riparii*, are ordered to compel the acting *curator civitatis* and a *protodemotes* (here one misses any reference to J. Gascou, *BIFAO* 76 [1976], 200ff., and *POxy*. LIX 3987) to dispatch wreaths to Heracleopolis (the *prases*’s residence). The date, 23 December, made the editor think of New Year celebrations. 795 (fifth–sixth century) is a memorandum drafted in a *scrinium canonum* (the first attestation in papyri), apparently that of the *sacrae largitiones* (see *ZPE* 121 [1998], 144), concerning the oil supply of Pelousion. There are several uncertainties, but it is at least possible that the activities illustrated by this document relate to an *alimonium*. Alimonia of oil are known to have existed in Rome and Constantinople, and *P.Mich. XI* 613 (415) attests this institution at Alexandria. Pelousion was the chief city of the small province of Augustamnica I at the time; could we extrapolate such *alimonia* for all provincial capitals in the Late Empire?

796–8 are Coptic (literary). This is the first time that Coptica are included in a volume with Greek texts from Michigan: a reminder that post-Pharaonic Egypt should not be viewed through Greek eyes only.

Some details (I thank Dr P. Heilporn for checking my readings on the originals). 760 i.8 τῶις εἰς 20 Ἐκέλεξεν in text. 766 It is a pity that a computer whim has eliminated all the ἢ.6 ὠραξ then. 778 1–2 read ἐκεῖνοι ἐν τῷ πνεύματι; 31 surely τῶις καλῶις ἐχώντωι; 34 τὴν τάσιν ἀπὸ σΤου ἡδί ποτι ἐξ ἡμᾶς γε is a self-contained elliptical expression, and γε should not be bracketed (likewise in 779 16 εἶ δὲ μή γε, γε→ ἐλ δὲ μή γε, γε 26 ΠεῖΙα 25–26 seems for δοῦ 26 δοῦ ἢ ἃ γε οὐ δοῦσαι); 37 read γεγονόταν. 779 4 διακητήτη→ διακητήτη. 780A The editors’ dating, 205–204?, relies on a docket of uncertain import, and is at best a terminus post quem. 11–12 The editorial interventions are unnecessary. 781 37 Ἀρκαδιοῖ ὄνομα is a patronymic; after that, the uncertain Ἀρκαδιοῖσκο is an unlikely version of Ἀρκαδιοίκος. 787 40, 41a read ἐκτετᾶτε. 788 1–2 In the context, ἄντιστοι τῶις πάλιν (cf. 1 n.) is an unviable alternative; 9 οῦ→ ὁδό. 17 ἄργυρῳ[ν] διαχωριῶν ἑπταφόριον→ ἄργυρῳ[ν] διαχωριῶν, with the amount of the rent lost in the break; 18 the sublinear dot should follow τοκάδων. 789 2 The man mentioned here seems to have had τρια nominia; if so, his praenomen should be restored as Γαίου. 790 1 Πετεύρο[ν] → Πετευρώ[ν]; 9, 11–12 the restorations are at least too bold to admit into the text. 792 8 νῦν→ εἰσ[ ὃν}; 9 π[δια]→ Κ[τέρω]; 12 delete the restored καί; λαβέω (14) depends on δῆλον[μέ]νων (13–14), and has no relation with ἐχωκέναι (14); 13 <διὰ>→ ἔξ[λο]; 14 ε[το]→ ἔξ[το] τῶις; 17 πετακο[λε]→ πετακο[λε] (26 supplement ταύτα rather than τάδε, cf. *POxy*. VI 908.37; 32 Ἀρ[θά]→ Ἀρ[θά]; 34 (PH) προ[σ]εται→ προ[σ]κεται. 794 9 ἐκ [π]άροικο, impossible, but I have not arrived at a plausible reading; 16 καλαγνησια(ν)→ Καληγνησια(ν). Coptic indices: ΚΕΥΟΣ is Greek. παρρίστα is a vox nullius: ΠΑΡΩΙΣΤΑ stems from παρίστημι.