are looking at Etruscan representations of death, on the next pages we are dealing with the imagery of the Vergilian Elysium. Even the way a painter of the sixteenth century, Antoine Caron, looked upon the massacres of the Roman triumvirs, is discussed in the paper presented by Marie-Domitile Procheron.

Although the individual papers are generally interesting enough the collection as a whole makes it clear that there is essentially something wrong in calling together people and giving them just one catchword, in this case death. The few pages at the end in which Françoise Lecocq summarizes the discussions do not suggest a very lively exchange of views on ancient death.

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Greek and Latin Papyrology is the English translation of Avviamento alla papirologia greco-latina (Napoli 1983), a concise survey of Greek and Latin papyrology. The work was originally intended for the students of Prof. Gallo's courses in papyrology at the University of Salerno, later rewritten and enlarged so as to be accessible to a larger public of classicists and historians. The information provided in Gallo's book is based primarily on E.G. Turner, Greek Papyri (Oxford 1980) and on the indispensable handbook of O. Montevecchi, La papirologia (Milano 1988), which is still only available in Italian. Unlike most papyrologists, Gallo approaches papyrology mainly from the literary point of view.

Thus in setting the limits of papyrology in Chapter One, the author only includes Greek and Latin texts, ignoring the fact that contemporary documents in such languages as Demotic, Coptic and Arabic are no longer excluded from papyrological studies. In the second chapter, which covers writing material and books in antiquity, there is ample discussion of the manufacture of papyrus sheets and rolls, which is mainly known to us from Pliny's Naturalis Historia XIII 68-89. Somewhat more attention might have been given to the new explanation of this passage by I.H.M. Hendriks

according to which the papyrus stem is not cut into narrow vertical strips, but stripped from the outside to the middle of the stem so as to form sheets.

Chapter Three recounts the story of the beginning of papyrology, from the first discoveries in the mid-eighteenth century and the first publication of a papyrus text in 1778, up to the present state of the discipline. This is followed by a historical survey by country, which focuses on the most important collections, scholars and publications. Understandably, ample space is given to Italian papyrology, which reappears in the next chapter on the Herculaneum papyri. It is the extensive discussion of the Herculaneum material which distinguishes Gallo’s *Greek and Latin Papyrology* from other introductions to papyrology. The study of the Herculaneum papyri has often been considered as only peripherally part of papyrology, since they all come from the specialized library of the Epicurean philosopher Philodemus. In the last twenty years the study of the Herculaneum papyri has been given a new incentive by the work of M. Gigante and others.

Classists will be especially pleased with the fifth chapter, on Greek and Latin literature in papyri. The literary papyri are divided into two categories2). First, there are the new texts, whose authors are known to us only or mainly through the papyri; our knowledge of Greek authors (especially the minor ones) has increased enormously through the papyrus finds. Second, we have the papyrus versions of texts already transmitted to us, some of which are worthwhile for our textual criticism. Here, however, one must bear in mind that most papyri are found in the Egyptian *chora*, as the climate of the cultural capital Alexandria was too wet to conserve the organic material. Thus we seldom find a critical text edited for scholarly purposes. The Latin literary papyri are of little importance; only about 116 (fragments of) texts were published up to 1981.

A rather meagre discussion of documentary papyri is found in Chapter Six. After a brief sketch of the historical background of Egypt, the various types of documents are listed, on the basis of “the grouping criteria and order in Montevecchi’s *La papirologia.*” What concerns Gallo most in documentary papyrology is the lack of a complete inventory of documentary texts, such as exist for literary papyri and for Herculaneum papyri. However, the number of 40,000 odd documentary papyri published may already be prohibitive. Moreover, new documents are still being published, while