

P.Ross.Georg. 1.22, a third-century papyrus from Memphis, consists of a list of books arranged in two columns. It has been published several times and studied by numerous scholars, because it gives us information on the dissemination of literature (Otranto, *Antiche Liste di Libri*, 79-87), on philosophy (Linguiti in *CPF I.1** [1989] 85-93, and other matters. It has not yet been fully exploited as a source in library history, however, and that is the goal of the present study.

At first sight, the list of books appears to be straightforward and systematic. The compiler recorded the author's name and then the title of the work, generally entering only one title on each line. There are few abbreviations and only one mistake. The list is clearly philosophical in focus: we find typical philosophical forms (letters, treatises on abstract qualities, and probably dialogues). Famous philosophers and at least three of the great philosophical schools appear. The non-philosophical works included are all closely related to philosophy, and all are prose.

Despite the clear focus and care in copying, however, the list is surprisingly disorganized. Authors are not arranged alphabetically, chronologically, or in any other discernible system. Three writers appear in both column 1 and column 2. Works that one would expect to find listed together are not grouped together. This disorganization is a puzzle, and it will be worth our while to do our own organizing. If we arrange the authors chronologically, the nature of the collection becomes clearer.

Despite its focus on philosophical works, the collection turns out to be wide-ranging in dates, topics, and character. Many of the works were written in the fifth, fourth, or third centuries BC, but later periods too are well represented. There are treatises on abstract concepts such as wisdom and virtue, but there are also semi-historical works, a medical treatise, probably a work on mathematics, and perhaps a novel. The owner acquired (knowingly or not) some spurious works and a condensed version of a larger work.

Although we have several great names, we have no major work of any philosopher. With one or two exceptions, the works listed are not and were not famous, and many of them appear to have been brief. The collection had only one book each of Chrysippus' *Handbook* and Posidonius' *On Anger*. The Socratic dialogues of Crito, Simon, and Cebes were all quite short. Nothing prevents us from taking every item on this list as short, occupying a part of a roll or at most a single roll. This is, it would seem, the collection of a person with many interests, but not one who was inclined to take on the most difficult questions, or the most probing philosophical works, that were current in his day.