Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.
pia Poppaea. In the still known documents this lex was mentioned only in connexion with birth reports. Lex Julia de maritandis ordiniibus, closely related with lex Papia Poppaea is indicated only in two papyri: PSI 730 and Mich. Inv. 508 + 2217. As the lex Papia Poppaea is mentioned, we must accept that our text is a translation of a Latin formula, probably of the same formula which was used in the above mentioned PSI 730 and Mich. Inv. 508 + 2217 (cf. the ed. p. 20). We find in our text the consent of the bride (v. II) παρουσάν καὶ ἐφοβουσάν πρὸς γάμου [κοινωνίαν]; this is probably again the translation of an analogous Latin formula (cf. the ed. p. 21). On the question whether the consent of the filia familia was a prerequisite of the validity of her marriage cf. ed. p. 21/22. № 6 (250 A.D.) is a διαγραφή on a sale of catoecic land; the sellers, brothers and sisters are acting μετὰ κουράτορος (cf. my Law I 134); on διὰ τῆς ἐν Ἕρμου πόλει μισθωτῶν τραπέζης cf. my Law II 90µ; on Achillianos, the oldest among the relatives, who is privileged in the inheritance see my Law I 139. Nr 7 (225 A.D.) is a sale of a slave (partly published, SB 5274, 5833). The words (v. 16) καθ᾽ ὑπομνήματος πρυτάνεων ὡστε ἀποδόσθαι τὴν δοόλην show that in this period a permission of the Prytanæus to the alienation of a slave (cf. ed. p. 34; cf. also my Law I 59) was necessary. № 8 (332 A.D.) is a lease of palm-land; the singularity of this lease consists in the prescription that the rent shall be smaller in the first than in the following years. № 9 (331 A.D.) is a lease of a garden with olive-trees; № 10 (IV cent. A.D.) is a fragmentary lease of land, № 11 (I—III cent. A.D.) a receipt of rent. № 12 (286/7 A.D.) is a loan in παλαιὸν πτολεμαϊκὸν νόμισμα, that means in currency not affected by inflation (cf. the ed. p. 47). № 13 (IV cent. A.D.), an account where the δοῦξ and the πραιπόσιτος (sc. praepositus pagi) are mentioned. № 14 (IV cent. A.D.) is an order to repair a boat, given probably by a procurator rei privatae (cf. the ed. p. 55).

PAPYRI OF THE ROMAN PERIOD

ERIK J. KNUDTZON, Bacchiastexte und andere Papyri der Lund Papyrussamling, Lund 1946.

The edition contains fourteen texts concerning the village Bacchias, the temple of the God Soknobraisis and its priests. The first eleven texts deal with cult questions. № 1 (198 A.D.) is a complaint done by three priests to the prefect of Egypt G. Aemi-
lius Saturnianus. The priests complain of being illegally forced to compulsory labor on dykes since they have paid the poll-tax of 8 drachmas which releases from liturgical duties. № 2—4 are γραφαί ιερέων καὶ χειριστή. № 5 is a letter of advice to a transmitted γραφή ιερέων. № 6 is a fragment of an official record. № 7 is an excerpt from a record on tax-reduction. № 8 is a fragment of an application to the strategus. № 9 concerns linen supply for an Apis funeral; according Gnom. § 89 those who omitted to send linen supply for an Apis or Mnevis funeral were punished with a fine; the supply was then obligatory. Our papyrus is of the same kind as W. Chr. 85 and 86. In this papyrus we find for the first time the term: ἀντιγαμνασιαρχόν, the designated gymnasiarch; he is also mentioned in a Locrian inscription, published by W. A. Oldfather, A.J.A. XIX (1915), 324. № 10 (I/II cent. A.D.) is a fragment of a lease concerning a brick-yard. On the brick-yard monopoly see W. Chr. 316 (111/112 A. D.), Reil, Beiträge zur Kenntnis des Gewerbes im hellenistischen Ägypten, passim and K. Durst, Zubehör und Unternehmen im Rechte der Papyri p. 25, 52. № 11 (169/170 A.D.) concerns a cult association of the Dioscuri. This document consists of two parts: in the first part we find a detail of expenses on occasion of a στολισμός θεών Διοσκορέων the other part contains a list of persons who contributed to the festival (cf. on cult associations, my Law II 67).

As to the other texts, № 12 is a magic papyrus, № 13 (III cent. A.D.) an application about a theft to a stationarius (cf. C.I. 9, 2, 8), № 14 is an account.

The edition closes with two appendices; the first one about the priests' families in Bacchias, the other one about the εἰσκρίτικαν or ὁπίσευς εἰσκρίσεως. According to the editor these terms designate a yearly tax, paid by every priest (even a hereditary priest), of every lower and higher rank. The tax was graduated according to the different ranks of the priests. In addition the tax depended upon the different importance of the temples; a common ιερεύς in a more important temple had a higher grade than such a ιερεύς in a less important one.

JEAN SCHERER, Papyrus de Philadelphie (Publications de la Société Fouad I de Papyrologie) Le Caire 1947.

The publication consists of 35 documents, one part of which is of legal importance. № 1 (103—124 A.D.) is a collection of four