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.
in favour of Rome — are the most interesting for the papyrologists. The second part contains a valuable discussion on the edict from Nazareth, the Augustian edict from Cyrene and the inscriptions from Rhodos.


In this interesting article the authors resume the discussion on the meaning of the term προστάγματα βασιλέων in the Gnom. § 37 and they establish that there are numerous reasons in favour of the mature translation of this expression as „the ordinances of the kings”. On the contrary the arguments in favour of the interpretation of these words as meaning „the imperial edicts” are not sufficient.


By the elimination of the doubtful reading — the line 15 of the inscription SB 7337 does not contain a letter between the words τῶν νομῶν and δὲν τρόπον — the meaning of this text becomes perfectly clear. The complaint of the cultivators of Prosôpite and of Bubastite aimed at the functionaries of these two nomes and more particularly at the fiscal agents who drained them.

A. Schiller, Κάνων and κανονίζειν in the Coptic texts (Reprint from Coptic Studies in honor of Walter Ewing Crum 1950, The Byzantine Institute Inc.).

Lexical studies of Greek words in Coptic are relatively rare. The author wants to call attention to a noun and its related verb that will demonstrate the value of semantic study of Greek in Coptic texts. This are κάνων and κανονίζειν. On the basis of a Coptic papyrus of the 7-th century A. D. he establishes that κανονίζειν means „to regulate”, „to rule”, „to line up”, „to coach”. As the author remarks he owes thanks to prof. Berger for the participation in a conversation which eventually led to this conclusion.

In this article the author deals with P. Heid. 1272; Ryl. III 479 Ryl. III 474 and Pap. 16.976 and 16.977 published by S c h u b a r t Münchener Beitr. XXXV (1945), 184—190, which according to the author refer to the exc. resp. querela non numeratae pecuniae. Very interesting are his remarks on p. 138, 142 on the Emperor Justinian’s Ban upon Commentaries to the Digest with reference to B e r g e r’s noted article on the subject (p. 138).)

B r o r O l s s o n, Κολπιτεύω „faire de la contrebande” (Eranos vol. XLVIII, fasc. 4 (1950) 157)

B r o r O l s s o n establishes that the term κολπιτεύω in the Papyrus № 35 of the „Papyrus de Philadelphia” ed. by J e a n S c h e r r e r, Cairo 1947 (II cent. A. D.) means „to smuggle”. Thus the meaning of the letter of Longinos seems to be the following one: „As concerns the numerous rumours regarding the city outside the gates a smuggled letter will reach you before long”.

D. D e t c h e r, Die angebliche Erwähnung des bulgarischen Volksnamens in einem Papyrus aus Ägypten (Spisanie na Bulgarskia Akademia na Naukite, LXXI, Kl. istoriko-filologicon 34, Sofia 1950. pp. 192-194)

The author concerns himself with the papyrus, which W e s s e l y does complete — Studien zur Paläographie u. Papyruskunde VIII (1908), 189 and XX (1921), 100—in the following way:

[βουλγαρικοῦ χαρτοβακιοῦ]

and assumes that the papyrus presents a receipt given upon the delivery of a „Bulgarian” girdle. The author proves that the word cannot have this meaning as such a kind of girdle did not exist in the middle ages. Βουλγαρικός (1, 5) is not adjective but a name of a person, as it by Ρ r e i s i g k e, Namenbuch 77 has already been presumed. The Latin rendering of the name Βουλγαρικός = Bulgari- curs is also met in an epitaph from Spain (D i e h l, Inscriptiones Lat. Christ. No 1436). The German origin of the same cannot be doubted. That the Germans are to be found in Egypt during the time, to which our text belongs, is shown by Ρ r e i s i g k e, Namenbuch 354 and SB 7483.

A. S t e i n w e n t e r, 'Ακολουθία (Journal of Juristic Papyrology IV, 219—227).