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"Aus 50 Jahren juristischer Papyrusforschung", L. Wenger [w:] "Antike und Orient. Festschrift Wilhelm Schubart zum 75 Geburtstag her. von S. Morenz", Leipzig 1950 : [recenzja]

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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.

M. Amelotti — J. Bingen — M. Th. Lenger, Προτάγματα βασιλέων (Gnomon § 37) (*Extrait de la Chronique d'Égypte* XXV année 1950 p. 317—323).

In this interesting article the authors resume the discussion on the meaning of the term προτάγματα βασιλέων in the Gnomon § 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.

M. Th. Lenger, Note sur „le dernier décret des Lagides” (*Extrait de la Chronique d'Égypte* XXV année 1950 N° 50 pp. 324—327).

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 ὃν 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.

L. Wenger, Aus 50 Jahren juristischer Papyrusforschung (*Aus Antike und Orient. Festschrift Wilhelm Schubart zum 75 Geburtstag her. von S. Morenz, Leipzig Otto Harrasowitz* 1950, pp. 133—145).

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 Schubart *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 Berger's noted article on the subject (p. 138₇).

Bror Olsson, Κολπιτεύω „faire de la contrebande” (*Eranos* vol. XLVIII, fasc. 4 (1950) 157)

Bror Olsson establishes that the term κολπιτεύω in the Papyrus N° 35 of the „*Papyrus de Philadelphia*” ed. by Jean Scherer, 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. Detcher, *Die angebliche Erwähnung des bulgarischen Volksnamens in einem Papyrus aus Ägypten* (*Spisanie na Bulgarskaia Akademia na Naukite*, LXXI, *Klon istoriko-filologichen* 34, Sofia 1950. pp. 192-194)

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

]βουλγαρικ[οῦ
χαρτα]λαμίου

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. Βουλγαρικὸς (l, 5) is not adjective but a name of a person, as it by Preisigke, *Namenbuch* 77 has already been presumed. The Latin rendering of the name Βουλγαρικὸς = *Bulgarius* is also met in an epitaph from Spain (Diehl, *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 Preisigke, *Namenbuch* 354 and SB 7483.

A. Steinwenter, Ἀκολουθία (*Journal of Juristic Papyrology* IV, 219—227).