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"The Garden of Ptolemaeus at Panopolis", C. B. Welles, "Transactions of the American Philological Association", vol. LXXVII, 1946 : [recenzja]

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cratis was dedicated to the actually reigning king. The article contains also considerations about the foundation and the development of Naucratis and the statute of the city (cf. on this article Welles, *American Journal of Philology* vol. LXXI 1 (1950) p. 109 ff.).

C. B. WELLES, *The Garden of Ptolemagrius at Panopolis* (Extr. from *Transactions of the American Philological Association* vol. LXXVII (1946) p. 192 ff.).

This article deals with the inscription published first by J. Milne, *Greek Inscriptions from Egypt* JHS 21 (1901) 286—290 N. X and by Guéraud, *Annales du Service des Antiquités de l'Égypte* 39 (1939) 279—303 pls. XL—XLIII. It is the object of the present paper to review the text in the light of Guéraud's edition. For the jurists the most interesting part are the five hexameters, translated p. 199 as follows: *Agrius feasts twice yearly the entire people of Pan the mountain dwelling at the solemn banquets of Phoebus, calling two men, rulers from each ethnos; and he is wont to glorify(?) priests of the ethnos and helpers for the libations to the number of a hundred, twice each year alike.* The terms are those of Egyptian public life. Without knowing the date of the inscription or the constitutional history of Panopolis it is possible only to speculate. The author discusses especially the meaning of ἔθνη. „Whether the population was divided into tribes and demes which may be called ἔθνη or not, or what meaning we are to ascribe to that word of wide use, I cannot say”. One remembers that ἔθνος could also be used of priestly group.

V. TCHERIKOVER, *The Jews in Egypt in the Hellenistic-Roman Age in the Light of the Papyri* (The Hebrew University Press Association, Jerusalem 1945).

This is an English summary of the Hebrew original. It gives its principal conclusions but omits the discussions and the main body of evidence, as well as references to the sources and to the modern literature. After an introduction the author deals with the settlement of the Jews in Egypt (Ch. I), the economic life of the Jews in Egypt (Ch. II), the taxes of the Jews (Ch. III), Jewish and Hellenistic Law (Ch. IV), the civic status of Egyptian Jews in the Roman period (Ch. V), the Jewish Revolt under Traian (Ch. VI). For jurists are ch. V and ch. IV the most interesting. The author states that every Jewish community could enjoy its