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"Les P. Genève lat. 5 et 7", R. Marichal,
"Chronique d'Egypte", XXX, no 60, 1955 :
[recenzja]

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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.

death of his son to the authorities; p. 50 on relations between the government and organized religion in both the Ptolemaic and the Roman period; p. 55 on the dynastic cult of the Ptolemies, the distinction between the Greek and Egyptian form of worship; a distinction has to be made in the Roman period also; p. 57 — The living Emperor was not officially described as god; p. 57 — Those Emperors who are deified after death, from Julius downwards, were officially worshipped; and the most important discussion on p. 82: like the Greeks, the Romans were very tolerant of opinion as such (Roman and Greek tolerancy of any form of religion).

J. Tondriau, *Quelques problèmes religieux ptolémaïques (Aegyptus XXXIII (1) [1953] 125—130).*

The author refers to the following questions: 1. The enigma of the „dynastic” cult (p. 125), 2. The divinity of Arsinoë II as a goddess (p. 127), 3. A propos the Ptolemaia (p. 128 ff.).

R. Marichal, *Les P. Genève lat. 5 et 7 (Chronique d’Égypte XXX, No. 60 [1955] 346—360).*

The author presents new supplements and new corrections to these papyri and comes to the conclusion that the P. Gen. lat 5 should be approached to the γραφαὶ τῶν χειρισμῶν which the government demanded every year from the clergy. Since in those inventories are found the statues of gods and heroes, it means that P. Gen. lat. 5 is an inventory of art objects, of furniture and undoubtedly of the ”treasury” of the temple. P. Gen. lat 7 is not an administrative inventory. It is the series of mythological informations referring above all to Hermes. It is either a ”guide” or a catalogue more or less thorough.

M. T. Cavassini, *Lettere cristiane nei papiri greci d’Egitto (Aegyptus XXXIV, (2) [1954] pp. 266—282).*

The article comprises a collection of all Christian letters known by now. Our letters represent also a documentation of the progressive development of Christianity and the consequent progressive decline of the paganism.