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.

Based on a study of V. V. Struve entitled On the Sources of the Romance on Alexander, Oriental Memoir I, Leningrad, 1927, M. A. Korostovtsev analyses the pure Egyptian elements which give to the Romance on Alexander an Egyptian colouring and testify that this romance can originate only in the valley of the Nile: the relation of the romance to the “demotic chronicle”, the story on the birth of Alexander from Olympias and Amon, the story on the foundation of Alexandria, the story on the funeral of Alexander, the Egyptian names of months.


All the historical and ethnographical facts testify that there is a direct and close relationship between the contemporary and ancient Egyptians. The Egyptian people emerged mainly in effect of the intermingling of two ethnic elements: Egyptians and Arabs (with an insignificant admixture of the Turks, Albanians, Circassians and others — mostly in Lower Egypt). Long ago the Greco-Macedonian elements of Alexandria, Naukratis, Ptolemais and Antinoe melted in the mass of the local population leaving only insignificant traces — mostly among urban population. The problem of mutual ethnical relations in Greco-Roman Egypt is analysed in detail on pp. 41—43.


Undoubtedly, this edition is interesting for the papyrologist. The texts of 1320 inscriptions (1316+4 in the addenda) are provided with appendices which consist of A Short Outline of the Grammar of Bosporan Inscriptions (pp. 797—831), of a chronological table as well as of ten indexes and concordances.


A continuation of the edition of Hermitage texts (nos. 2—17; no. 1: cf. JJP XV, p. 421). The fundamental part of this edition consists of the mummy-labels (nos. 2—12; inv. no. 13270, 5648, 8829, 13269, 5326, 8824, 5415, 3260, 3002, 5416). Some of them are reditions: no. 6 = SB, 1, 5749; no. 8 = SB,
I, 5751; no. 9 = SB, I, 5752; no. 12 = SB, I, 5750. The chapter is provided with an introduction as well as with an ample bibliography, all documents — with a translation. At no. 2 (inv. no. 13270—3rd cent.), a genealogical table of Areios, son of Romanos and Magos from Bompae, is drawn up with the help of the data of W. Spiegelberg. In the commentary to this text, a new reading of SB, VI, 9022 (2nd—3rd cent.) is proposed: "Αρείος ο βασιλεύς Ἀττάοιος Μαρτίος Ἄλκυόνομος λεγόμενος Ἀπλόυτος" and based on SB, I, 1268 an assertion is made that a man could and probably must be buried in his ιδία. In the reedited text the inaccuracies are amended which slipped into the preceding editions (cf. nos. 6 and 8). Nos. 13—16 are the ostraca. No. 13 (inv. no. 13301) a receipt of the two πράκτορες ἀργυρικῶν Domitius Fanianus and Germanus concerning the payment of tax for the years 148—149, is edited for the first time; no. 14 (inv. no. 3912) is a reedition of the text published by G. F. Zelestei in 1913 (APF, V, p. 176, no. 26); no. 15 (inv. no. 13312—2nd cent. A.D.) a list of masculine names, as it seems, Judaic; no. 16 (inv. no. 13305) — a wine account (3rd cent.). Here the masculine names are Egyptian (Τέλους is not found in the NB); the wine is counted by ρόδια. No. 17 entitled On the Problem of Religious Syncretism in Roman Egypt is not a publication of a text but a presentation of O. O. Krüger's lecture delivered some years ago at the department of classical philology of the State University of Lenin-grad. By the reedition of P. Ross, Georg. II 40 40—45 O. O. Krüger's reading in 1.45 μήλων asserts that μηροβόλημα from 1.40 appeared as the result of a Ferndissimilation or as a consequence of the frequent substitution of ρ for λ in Hellenistic Egypt. The ancient ceremony — throwing at a chosen girl — is well known in antiquity. It is interesting that the word Αιγυπτίων, is added to the name of the feast. Evidently, the matter in question is the mysteries performed by a closed circle of persons, probably σύνοδος. All the texts are provided with translations. The photographs of all the texts except no. 17, are appended to the edition.


An edition of 17 mummy-labels inv. nos. 7286, 5642, 5651, 5649, 10276, 5650, 5647, 13273, 13261, 8830, 13271, 8831, 13274, 13265, 10275, 4980, 4968) with (as in the preceding edition) a very detailed onomastic analysis. All the photographs, except no. 27 (inv. no. 8830) which is stained with pitch, are appended.

V. P. Maslyuk. Do pitaniya pro pokhozhdeniya gretskogo folkloru v elle- nistichnomu Egipti (A Contribution to the Question of Origin of Greek Folklore