

Taubenschlag, Rafał

"Graeco-Egyptian Religion", H. I. Bell,
"Museum Helveticum", X, 1953, fasc. 3-4
: [recenzja]

The Journal of Juristic Papyrology 9-10, 505-506

1955-1956

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.

appear in each century from the III until the IV A.D.. Principally the expression ἐπὶ ξένης is significant not as much in the Ptolemaic era when its examples are but few and not particularly important but chiefly in the Roman era. It is worth taking into consideration the usual forms and the antithesis of this expression in order to elucidate its meaning: one time the antithesis is the ἰδέα, the other time the antithesis is made between ξένη and ἴδιος τόπος. The conclusion is that ξένη means an alien place but not a foreign one, what means a place situated in some not so far a distance, from the native one where everybody was inscribed. The author assembles in the chronological order a detailed list of cases where the individuals are said to be ἐπὶ ξένης.

ADMINISTRATIVE LAW

M. Amelotti, *La posizione degli atleti di fronte al diritto romano* (SDHI XXI [1955] 124—156).

The opportunity to write this article was given by a Florentine papyrus published as PSI XIV 1422. In this text an *athletes* applies to the emperor to be appointed in the Egyptian administration as κῆρυξ. The author examines the legal position of the *athletai* making to a large extent use of the papyri (SB 4244; BGU 1074; 1073; Lond. 1178).

J. F. Gilliam, *The Roman Military Feriale* (repr. from the *Harv. Theol. Rev.* XLVII, No. 3, 1954).

This article deals with three things: first it discusses the purpose of the military Feriale when it was established, as it probably was, by Augustus; secondly — he considers the distribution of the occasions in the Feriale and hence to some extent their value as breaks in the soldier's routine; finally he examines three sections of the text which deserve close study.

H. I. Bell, *Graeco-Egyptian Religion* (*Museum Helveticum* X, fasc. 3/4, [1953] 222—237).

In this essay consecrated to the history of Graeco-Egyptian religion one will find many remarks on questions which can inte-

rest jurists: p. 224 on racial and religious mixture, as is shown by such a name as that of Hellenomemphites; p. 225 on the curse of Artemisia; p. 227 on SB 5022 which records the existence of a σύνοδος νεανίσκων ἐκ τοῦ Ὀσιριείου, a society which looks like an Egyptian adaptation or imitation of the Greek ephebate; p. 229—230 — on intermarriage of brother and sister.

S. R. K. Glanville — T. C. Skeat, *Eponymous Priesthoods of Alexandria from 211 B.C.* (*J.E.A.* 40 [1954] 45—58).

The authors restrict their survey to Alexandria, beginning with the year 211—210 B.C. in which Ptolemy IV Philopator inaugurated a new priesthood, the Athlophoros, in commemoration of his mother, the famous Berenike, whose memory has been more effectively immortalized by the pen of Callimachus.

H. I. Bell, *Cults and Creeds in Graeco-Roman Egypt* (Liverpool 1953).

This volume consists of four public lectures delivered in the University of Liverpool during February 1952. Lecture I deals with the Pagan Amalgame, Lecture II — with the Jews in Egypt, III — the preparation for Christianity, IV — The Christian Triumph. The most interesting lectures touch also problems which are for the jurists of highest importance: p. 5 on the s.c. petition of Artemisia (UPZ No. 1). According to Wilcken's probable interpretation of the document the wrong done by the man to his dead daughter consisted in pledging her mummy as security for a debt, on which he had defaulted (cf. *Law*² 271). The very words Artemisia's recall those of the law as given by Herodotus; p. 5 on πολιτεύματα, racial groups (lists given by Lesquier, *Les institutions militaires de l'Égypte sous les Lagides* p. 319—28; Heichelheim, *Die auswärtige Bevölkerung im Ptolomäerreich* [*Klio Beiheft* 18] 1928); p. 22—3 on dynastic cults, the difference between the Egyptian and the Greek cults of the Ptolemies; p. 33 on loans between Jews where no interest is charged; p. 34 on the manumission of a Jewess and her two children in consideration of a sum paid by the synagogue (Oxy. IX 1205); p. 37 a discussion over the question whether the Jews were members of the citizen body in Alexandria; p. 43 on the oath of a Jew by the Emperor Trajan notifying the