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"Cults and Creeds in Graeco-Roman Egypt", H. I. Bell, Liverpool 1953 :
[recenzja]

The Journal of Juristic Papyrology 9-10, 506-507

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.

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

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.