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ποινή appears in the juristic language of the papyri not sooner than in the Byzantine period. It means then nearly exclusively a contractual penalty, under the influence of the Roman Law, it is sometimes applied, however, in the sense of legal penalty.

E. BICKERMAN, *The Warning Inscription of Herod's Temple* (*Jewish Quarterly Review*, New Series vol. XXXVII No. 4).

The author explains in this essay the inscription of Herod's temple in Jerusalem, which reads: *No alien may enter within the balustrade around the sanctuary and the enclosure. Whoever is caught, on himself shall he put blame for the death which will ensue* (Dittenberger, OGIS II 598). There are many references to the papyri e. g. to Tebt. 35 (p. 396). Noteworthy are also his remarks p. 403 on the policy of the Romans who adopted the rules and norms on ἱεροσουλία which were in force before the annexation of Judaea.

E. BICKERMAN, *Une proclamation séleucide relative au Temple de Jérusalem*, (*Syria* 25 (1946—1948) 67—85).

The author translates and comments the πρόγραμμα of Antiochus III from Syria (223—187 B.C.) in the temple of Jerusalem quoted by Flavius Josephus, *Ant. Jud.* XII 3, 4 § 145—6. In this commentary there are many references to Egypt and the papyri.

R. TAUBENSCHLAG, *The inviolability of domicile in Greco-Roman Egypt* (offpr. from *Symbolae Hrozný*).

The inviolability of domicile was not unknown in Greco-Roman Egypt. It could be, however, in the Ptolemaic period legally infringed *a*) by a private person as it takes place in Alexandrian law, *b*) by state officials: the usher of the court, the police gendarmerie, fiscal officials, *c*) by tax-farmers but with assistance of state-officials. The inviolability of the house could be also legally infringed in the Roman period *a*) by private persons in virtue of special prescriptions in the law governing domestic relations or in virtue of an agreement, *b*) by the same state officials as in the former epoch.