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"Caracalla et les troubles d'Alexandrie en 215 après J. C.", P. Benoît, J. Schwartz, "Etudes de Papyrologie", T. VII : [recenzja]

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repayable if the bid was not accepted. The repayment of this direct by the actual purchaser would save trouble at the bank.

PAPYRI FROM THE ROMAN PERIOD

J. SCHWARTZ, *Bull. de l'Inst. franç. de l'Archéologie Orientale* t. XLVII p. 196 (Appendix).

Pap. A (89/90 A.D.) contains an oath sworn by the Τύχη. It is the most ancient instance amongst the known ones. It gives us an oath of guarantee and the same part of the papyrus contains an ἀντίγραφον ἐγγυήσεως as announced in v. 6. The people who have to swear the oath are [οἱ] προκεχ[ε]ρισμένοι ὑπὸ τῶν τῆς κώμης... σιτολόγων πρὸς καταγωγήν κτλ. The object of the sworn obligation, was nothing else than the delivery of wheat to Neapolis. Pap. B (first half of the III cent. A.D.) is a receipt for a delivery of wheat. It is not necessary to insist on the well known wording of this receipt for wheat that was to be transported to Alexandria (cf. Oxy. 1259 and 1225). The *bouleutes* to whom the receipt is to be delivered is probably an inhabitant of Oxyrhynchus. He seems to assume the functions of a *sitologus*.

P. BENOÎT, O. P. et J. SCHWARTZ, *Caracalla et les troubles d'Alexandrie en 215 après J. C.* (Extr. des *Etudes de Papyrologie* t. VII).

The papyrus contains fragments from the minutes of a public session presided by 'Antoninus Sebastos'. Three persons appear speaking: Antoninus Sebastos, Herakleitos and Haraxos. Two other persons are mentioned as having spoken: Italikos and one hekatontarch whose name is not given. One Herakleites prefect of Egypt, and one Italikos, acting high priest, both 215 A.D. are known personages. The presiding Emperor is Caracalla, who came to Egypt in the same year 215 A.D. (Dio Cass. 77, 22). The mention of Alexandria (Dio Cass. II 10) and of Canope (Dio Cass. I 7) allow us to determine the place of the session. The visit of Caracalla has won celebrity, owing to a very serious incident, about whose repercussions the papyrus gives us new details.

The financial difficulties of the Empire and the decrees of the Emperor depreciating at the same time golden and silver currency seem to have provoked a riot among the contractors bound to deliver statues. They saw that their statues were not to be paid for at all and at least they would be paid for in a depreciated

currency. Some of these statues have been already erected at Canope, other ones were still in the workshops. The statues in question were undoubtedly ordered by Caracalla to be erected in honour of Alexander the Great. We must assume that the statues suffered damage during the unrests. Looting of temples is also mentioned (ἱεροσυλία) as well as arson and flight of slaves. Herakleitos seems to have been responsible for the statues, if not for the choice and control of the contractors, and Caracalla proceeds to impute him his negligence.

HERBERT C. YOUTIE, *Papyrus de Bruxelles E 7641 (Chronique d'Égypte No. 49 (1950) pp. 102—109).*

Youtie thinks that the papyrus is not a declaration of property but a κατ' οἰκίαν ἀπογραφή. The declaration of property and κατ' οἰκίαν ἀπογραφαί are two different things although their formulae are nearly identic.

JEAN BINGEN, *Documents provenant des Archives d'Héroneinos (Chronique d'Égypte No. 49 (1950) pp. 87—101).*

The five documents published by J. Bingen come from the s. c. archives of the φροντιστής Heroninos found at Theadelphia. No. 1 (255 A.D.) is a letter of Apianos to Heroninos his manager in Theadelphia. He orders him to carry with oxen to the villlage trunks of trees belonging to his brother Apollonius. The meaning of the terms in (v. 12) διὰ Ἀσκληπιάδου is not clear; we dont know whether they refer to a plenipotentiary or simply to an ἐπιστολόφορος. In the letter No. 2 (265 A.D.) is the editor inclined to assume the proof of the existence of private police on the large estates already in this period. No. 3 (265 A.D.) is an account of the μισθωτής Suchammon. This account, best illustrated by Flor. 16, No. 4 (259 A.D.), is an order sent to the ἐπικτηνίτης (*frumentarius*) Hermias to deliver the daily ration of two *choinices* of barley to an unnamed person (cf. on mandate my *Law I* 297/8). No. 5 (259 A.D.) contains an account of the expenses during a journey to Alexandria (?).

HERBERT C. YOUTIE, *The Kline of Sarapis (The Harvard Theological Review 41 (1948) 9—29).*

The author examines an inedited papyrus, Mich. Inv. 4186 (III cent. A.D.) and remarks that the word κλίνη in this papyrus does not necessarily mean a banquet. It means also an association whose meetings take form of a banquet.