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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.
This paper deserves attention because of his new interpretation of BGU I, 140. The author remarks that in lines 19—20 the terms φιλάνθρωπότερον ἐρμηνεύων are a literal version of the terms humanius (benignius) interpretari and confirms perfectly the humanior interpretatio of Marcus Aurelius in the text of Marcellus (C 28, 4, 3 pr. and 50, 17, 192, 1).


PSI 1307 concerns assignments and activities of legionary soldiers and Miss Norsa quite rightly cites P. Gen. lat. I. The Dura acta diurna (Gilliam, Yale Classical Studies XI 1950 p. 209—52 cf. also P. Mich. 455) may also be compared. Gilliam gives some interesting new readings. From this II 17 is most interesting: excubuerunt ad aquilam et signa. The men in this entry stood guard at the shrine, housing the legion’s eagle and standards. Its appearance here is evidence that it was a regular part of the military religion in all periods of the Empire. PSI 1308 dates in the middle of the second century A. D. and may be a list of sailors.


In his review Gilliam p. 433 remarks that no other certificate of assumption of the toga pura than that in Mich. №. 493 is known. The fact however, that young Romans would then be at the age when other youth in Egypt subject to the epiceris were being enrolled, suggests that their registration and the certificate were required when they came of age.