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Marie Thérèse Lenger, *Fragment d' ὑπόμνημα du II siècle avant J. C.* (Raccolta di scritti in onore di Girolamo Vitelli p. 246—253).

The papyrus contains a complaint against some persons who had sown a land tilled by the plaintiff and had gathered in the harvest. The plaintiff provoked an inquiry and the komogrammateus established that the land in dispute belonged to him. Now he addresses to the strategus or the epistates to summon her adversaries καὶ ἐκθεῖναι μοι τὸ δίκαιον. The editor explains different questions raised by the text and gives good comments on different terms such as l. 3—4 ἐκ τοῦ παρεγγέλματος, ἀναφορά, βία etc.

## PAPYRI FROM THE PTOLEMAIC ROMAN AND BYZANTINE PERIOD

C. H. Roberts and E. G. Turner, *Catalogue of the Greek and Latin Papyri in the John Rylands Library Manchester*. Vol. IV Documents of the Ptolemaic, Roman and Byzantine Periods (Nos. 552—717) Manchester 1952.

This publication contains papyri which are of highest interest for the jurists.

N<sup>o</sup> 572 (II cent. B. C.) is an official letter probably addressed by a superior to a strategus perhaps of the Arsinoite nome. It contains a number of instructions regarding the selection of scribes permitted to draw up demotic contracts and fixing a standard tariff of charges. BGU 1214, an official letter also of the II cent. B. C. from the strategus Ptolomaeus of the Arsinoite nome deals with a later stage of the same transaction, transmission of the list of selected scribes and the tariff fixed κατὰ τὰ ὑπὸ Πρωτάρχου τῶν φίλων δι[α]σαφηθέντα. The recipient of this letter is to consult with the ἐπιστάτης (i. e. the civil officer) the ἐπιστάτης τῶν φυλακιτῶν, the nome οἰκονόμος and royal scribe; representing the natives are the ἐπιστάται of the temples, the ἀρχιερεῖς and the λαοκρίται.

In N<sup>o</sup> 608 (I—II cent. B. C.). an imperial slave (cf. on imperial slaves my *Law I* 52<sub>13</sub>) is commended to the notice of Claudius Hermeros, an imperial procurator, not otherwise known by Ulpius Celer, his senior in the hierarchy as terms of the letter show (*domini nostri imperatores servum hominem mei domesticum*). One other such letter is known from the Latin Papyri — P. Berl. II, 649 publ.

by W. Schubart, *Amtl. Ber. a. d. kgl. Kunstsammlungen* XXXVIII (1917) 334. — In N<sup>o</sup> 593 (35 B. C.) a business letter, the terms (v. 5) ἐπιστάτης τοῦ παιδίου („the slave supervisor”) are remarkable.

N<sup>o</sup> 590 (epoch of Cleopatra ?) appears to contain a business resolution of a σύνοδος that cannot be more closely defined, meeting in full session (συναγωγή) in a Jewish house of prayer (προσευχή) under a president (?) and with its γραμματεὺς. For supposing the σύνοδος to be Jewish is the choice of a προσευχή as meeting place. — N<sup>o</sup> 589 (180 B. C.) was published by E. G. Turner and O. G. Neugebauer in *Bulletin of the John Ryland Library* XXXII (1949) p. 80 ff (cf. *Journ. of Jur. Pap.* IV, p. 375).

N<sup>o</sup> 612 (early sec. century) — This pap. is part of the same document as Mich. VII, 434. M. (the Michigan fragment) forms the first page; on the *recto* of the first page is the *scriptura interior*; on the *verso* are the signatures of the witnesses. Ryl 612 belongs to the second page of the diploma; on the *verso* is the *scriptura exterior*, while the *recto* is blank. The two texts, the inner and the outer are not identical, but usefully supplement each other. The editors give a revised version of the inner text (cf. on Mich. VII 434 the literature in *Journ. Jur. Pap.* III, p. 162—3, 181).

N<sup>o</sup> 600 (223 A. D.) may be a bilingual request for *agnitio bonorum possessionis* (cf. the tentative restoration in I. 5 τῆς διακατοχῆς, see my *Law I* p. 162). The fact that the application is made through an ἐπίτροπος (cf. my *Law I*, 119) may suggest that the applicant is a minor, though in that case the description ἀφῆλιξ would be expected in I. 3. The interest of this fragment lies in the glimpse it gives on the chancery procedure of the Egyptian prefect in answering a *libellus*. — N<sup>o</sup> 659 is a settlement of claims arising from an inheritance, parallel to BGI 405 = *Sel. Pap.* I 56 (345 A. D.) (cf. my *Law I*, p. 305).

N<sup>o</sup> 584 (late III cent. B. C.) is a loan on mortgage. Provisions are laid down for a woman Arsinoe to perform certain obligations punctually, to cultivate the property and to keep it free of encumbrances. If these obligations are performed a certain Demetrius is under penalty to carry out renewal (ἀνανέωσις) (cf. my *Law I*, p. 213 and the note). At the foot a certain Apollodotus, an Alexandrine, makes certain undertakings perhaps acting as guardian for Arsinoe. He is styled πολίτης (cf. my *Law II*, p. 18 ff). — In N<sup>o</sup> 606 (III cent. A. D.) in a business letter is mentioned a pledge on movables called

ὑποθήκη (cf. my *Law I* p. 215); see also N<sup>o</sup> 685 and P. Merton N<sup>o</sup> 48 (VI/VII cent) and my survey in *Journal of jur. pap.* IV 376 ff.

N<sup>o</sup> 585 (early sec. cent. B. C.) contains a contract of loan made in a temple of Berenice Aktia by Dionysius son of Athenagoras, a Cretan. Dionysius appears to have assigned his salary of 2 dr. per month to meet the interest of the loan (cf. my *Law I*, 316). There are also the beginnings of a βασιλικὸς ὄρκος certifying this cession. The form and the manner of this oath fulfill the conditions set out for a βασιλικὸς ὄρκος by G u é r a u d in his comment. on P. Ent. 26. On the oath of a security for a debt cf. my *Law I* p. 315 ff.

N<sup>o</sup> 586 (about 99 B. C.) is a deed of loan for 53 talents and some thousands of drachmae in copper coinage carrying interest of 2 drachmas per mina per month made to one Demetrius. Repayment is to be made to the lenders or to the treasurer of the association to be appointed: ὁ προχειρισθησόμενος τοῦ κοινοῦ χρηματοφύλαξ. (cf. on this representative *solvendi causa* W e b e r, *Unt. z. gr.-äg. Obl.* p. 26 ff, 49 ff). Both have the right of πραξις. Demetrius wife is surety of payment and acts with him as her guardian. There is no a *tutor ad actum* because of a conflict of interests (cf. my *Law*, p. 131).

N<sup>o</sup> 587 (87 A. D.) is a deed of loan in the form of a ἐξαμάρτυρος συγγραφή. The borrowers are ἔγγυοι ἀλλήλων εἰς ἕκτισιν and the right of execution is to rest with the lender against the three borrowers singly or against whomever he may choose.

N<sup>o</sup> 588 (78 B. C.) is an acknowledgment of the repayment of a loan of money contracted six and a half years previously. A point of great interest is the description in 1.8 of the repaying debtors as Μακεδόνες and the express statement that in the contract of loan they were described as Πέρσαι τῆς ἐπιγονῆς. This provides an effective demonstration of the conclusion argued on general grounds by J. G. T a i t (*Arch. f. Pap.* VII, p. 180 cf. Z u c k e r in R. E. XIX, 913 ff) that the designation Πέρσης τῆς ἐπιγονῆς does not indicate Persian nationality or race or a population class but is a legal fiction voluntarily submitted to by debtors in contracts, the effect of which was to provide additional security for the creditor. T a i t conjectured that this practice was not an innovation of the Roman period but was introduced under the Ptolemies; the present document shows that the date of the establishment can be carried back to Febr. 84 B. C. and it was clearly not novel then. It can in fact be traced farther to 105 B. C. the date of P. Reinach 25, a similar

acknowledgement of a repaid loan in which on the basis of this text 1. 3 should be restored

Μακ[έδονι]

ὡς δὲ [πρότερον συ]νῆλλαξε Πέρση[ι] τῆς ἐπιγονῆς

τῆς ἐ[πιγονῆς] καὶ.

The acknowledgement has the form ἀπέχειν: the acknowledgement is given the two sons of Protarchus on their own behalf and on behalf of their brother Protarchus (on agency cf. my *Law I*, p. 233); the lenders were ἑγγυοὶ (mutually responsible). The acknowledgement is corroborated by the declaration that any proceedings behalf of this loan should be invalid and in addition by a fine. N<sup>o</sup> 700 (IV cent. A. D.) is an official letter to the curator and nyktostrategi of Antinoopolis, apparently threatening them with penalties for failing to repay a loan.

Ryl. N<sup>o</sup> 581 (121 B. C.) is a sale of a dove-cot and incultivated land in the form ἀπέδοτο-ἐπρίατο (cf. my *Law I*, p. 245). N<sup>o</sup> 709 is a sale of a slave. In l. 6 we read. ἔπ[λω] χρέματι. The editors think that this has no exact parallel to their knowledge. But the same terms occur in Freib. 8 (143 A. D.) (cf. Partsch, *Mitt. a. d. Freib. Papyrussammlung* p. 29 and my *Law I* p. 252<sub>16</sub>). N<sup>o</sup> 582 (42 B. C.) refers probably to a cession by Dionysia of a portion of her κλήρος to Chares for a sum in drachmae, plus an obligation on Chares to cultivate the portion which he detains.

N<sup>o</sup> 600 (8 B. C.) is a sale on credit in the shape of a lease; the lessees have the right to gather the crops before the rent is paid. (cf. my *Law I* p. 256). — In N<sup>o</sup> 601 (26 B. C.) the first main section contains a formal lease of 49 arurae of cleruchic land granted by the lessor Demetrius, a Thessalian; the second section is a signed form of agreement of the lease accepted by the two lessees acting conjointly (v. 21) ἑγγυώμεθα ἀλλήλους εἰς ἔκτισιν; there the clause (v. 14) ἀνυπόλογον πάσης φθορᾶς πλὴν ἀβρόχου occurs (cf. on similar clauses my *Law I*, p. 271). Further instances of leases: Nos. 683, 583.

N<sup>o</sup> 662 (364 A. D.) is an acknowledgement of a deposit of 11.600 talents repayable on demand. It may be noted that the νόμος παραθηκῶν is still quoted (cf. my art. *Journ. Jur. Pap.* V, p. 138<sub>28</sub>).

N<sup>o</sup> 701 (305 A. D.) is a record of proceedings before a local senate (?) concerning a division of house property.

N<sup>o</sup> 580 (I cent. B. C.) the editors determine as an assignment of burial benefit. The text has been drawn down by or on behalf of

one Heracleides, a member of a soldier club, and by it he bequeathes (or, as the document is not drawn up in testamentary form we would perhaps say „assigns” in the event of his death: Καταλείπω can only bear one meaning whatever the form of the document) his ταφικὸν or burial benefit to which he is entitled as a member of the club of the value of 100 drachmae (2<sup>nd</sup> hand) (v. 4 ff.) ἔτους γ Μεσορῆ ιε Ἡρ[ακλείδης] Καταλείπω τὸ γινόμενον[ν μοι ταφικὸν συνόδου τῶν συστρατιωτ[ῶν] ἧς προστάτης Ἐπιφανῆς Η[ ] ὁ ἐστὶν ἀργυρίου (δραχμαὶ) ἑκατὸν] συμβόλου ἐπιφέροντ[ ] But what is more remarkable than that such a benefit should have been transferable during the life time of the member is that no assignee is named; in other words the assignment is negotiable; payment would be made to whoever presented the document. The editor find a parallel to this procedure in P. Mich Inv. 6051 = SB 7532 publ. by B o a k, *Aegyptus* XIII (1933) p. 107. As for the shares payable to the bearer I would rather refer to Mil. 25 (126—7 A. D.) cf. Arangio-R u i z, *Atti Firenze* p. 251; S e i d l, *Röm. Privatrecht* p. 62. This papyrus shows us a law-suit, in which somebody sues for 2.000 drachmae against the drawer of the document which runs however not on his (i. e. the plaintiff) name but on another's name. The advocate of the defendants objects only that the document was stolen, does not however contest that another creditor than that named in the document has the right to claim. (cf. on the meaning of the clause παντὶ τῷ ἐπιφέροντι my *Law I* p. 261<sub>19</sub> and the liter. quoted there; add M. S a n - N i c o l ò, *Beitr. z. Rg. im Bereiche der keilschr. Rechtsquellen* p. 168 ff); on the corporation of συστρατιῶται see the note 8.

In N<sup>o</sup> 703 (IV cent. A. D.) a group of shepherds bind themselves by oath not to allow their flocks to stray cf. on damage caused by cattle my *Law I*, p. 349 and my article in *Diatribae Lexa* (in print).

N<sup>o</sup> 577 (146 or 135 B. C.) is a petition to the strategus from a ταριχευτῆς of the Labyrinth. The ταριχευταὶ who did the actual work of embalming, were subordinated to the stolistae who formed a corporation with priests of their own, were the custodians of corpses brought to the cemetery and superintended the mummification. The petitioner requests intervention against a woman and her son who refused to await a proper judicial investigation regarding claims to property due to be conducted before the official supervisors of the temple and were alleged to be inducing mischief advocates (v. 15) τοὺς συ[να]γορουμένους ἐργολάβους to take up the case

contrary to a published royal decree (πρόσταγμα). This πρόσταγμα is evidently a πρόσταγμα against selfhelp (cf. my art. *Arch. d'Hist. d. Droit Orient.* III p. 80 ff) and provided an εὐθύνη against those who took recourse or supported such an action. It may be pointed out that the pap. makes a distinction between property (ὑπάρχειν) and possession (κράτησις) cf. my *Law I* p. 173 — N<sup>o</sup> 578 (about 58 B. C.) is a petition of a Jew — a cultivator of 3 acres of dry ground near Philadelphia for which he pays in addition to the ordinary rent a special fee — who protests against the action of the village scribe raising the amount of this special fee (ἐκλογή cf. Tebt. 5, 66) and appeals to the ἐπιμελητής for redress (cf. on the competence of the ἐπιμελητής, Berneker, *Sondergerichtsbarkeit* p. 90 ff). — N<sup>o</sup> 579 (I cent. B. C.) is a petition to the strategus from Ecleides son of Nicias who wishes to demolish and rebuild a wall on his property and fears he may be prevented by his brothers, coheirs of his fathers property cf. Ent. 13 = W. Chr. 101 (222 B. C.); Strassb. 100 (II cent. B. C.); BGU 1575 (187—10 A. D.). — Nos. 618—622 are fragmentary petitions. In N<sup>o</sup> 618 (317 A. D.) the petitioner is the ἀρχιπροφήτης of Alexandria and the occasion of it is most probably a disputed inheritance — Ryl. 706 (early IV cent. A. D.) is a draft of a petition addressed to the Prefect by a citizen of Antinoopolis in matrimonial difficulties (cf. my *Law I*, p. 307). — The subject of N<sup>o</sup> 621, a petition addressed to the Emperors is a family quarrel over an inheritance. — In N<sup>o</sup> 669 the petitioner is a woman who is concerned to recover her dowry.

N<sup>o</sup> 653 (321 A. D.) refers to judicial proceedings before a *praeses*. The community of Theadelphia or a group of villagers acting through Arion accuse the inhabitants of the neighbouring Andromachis before q. Iper of interfering with and blocking the canal on which the life of Theadelphia depends and of reducing the village to a state of desolation. The claim appears to be made that only three inhabitants or taxpayers left (though if Arion is one of the three and not merely their representative it is a different triad of survivors who plead the same case against different neighbours through an advocate in P. Thead. 16) and in the person of their advocate they conclude their case by offering to resign forthwith their land on the plain in question (where their opponents own a mere twenty arurae) provided their opponents take over their financial responsibilities together with the water and the land. Thead. 20 may stand in a particularly close relation to this papyrus. In a petition to

a *praeses* whose name is lost, the same Arion with two other villagers appeals to a previous decision whereby the inspector of dykes and the *praepositus pagi* were ordered, in response to similar complaints, to find out the facts about the water supply; this may well be one of the two decisions quoted in 653.

N<sup>o</sup> 654 (IV cent. A. D.) refers to a case tried before Maximianus vir perf. who is styled *iuridicus Aegypti* not *Alexandreae*. In the surviving portion of the minute, Apollinarios who is perhaps a minor official of the Oxyrhynchite nome, introduces a linen weaver to testify on behalf of his apprentice, the plaintiff in this action. The latter Paulus who is actively engaged in the practice of linen-weaving though (probably) the term of his apprenticeship has not been attained, has been forced by certain builders with whom he is in close contact to drop his weaving and learn the building trade. The *iuridicus* rules that the strategus and the logistes are to investigate the point of fact and lays down the principle that if the plaintiff has completely learned his craft and is actively engaged in its practice, his is not to be transferred to another. It is not clear why the builders pressed the weaver to learn the building trade.

In N<sup>o</sup> 641 an account of wine, terms *παρεδρῶν στρατηγού*, attendants rather than assessors, occur. — In N<sup>o</sup> 644 a fragment of one column of account (v. 9) *βρέκωνι* (i. e. *praeconi* cf. Stud. Pal. XX, p. 77) is to be found (cf. my art. *Arch. d'Hist. d. droit orient.* V, p. 189 ff). — N<sup>o</sup> 675 (16—17 A. D.) is an official letter from Fabullus (strategus of Cynopolite nome ?) to the royal scribe Heraclides (probably the royal scribe of the Oxyrhynchite and Cynopolite nomes mentioned in P. Oxy 746) enclosing an official notice (*διατάγμα*) and letter to be posted in a prominent place cf. Schwind *Publikation* p. 70 ff.

N<sup>o</sup> 599 (226 A. D.) an application for admission to the gerousia of Oxyrhynchus was published by E. G. Turner in *Arch. f. Pap.* XII (1937) p. 179—186 from which the text was reproduced as SB 8032. Apart from Alexandria where there is known to have been a *γερούσια* (cf. my *Law* II p. 14<sub>16</sub>) no other locality in Egypt whether city or metropolis is known to have possessed such an institution. For Oxyrhynchus the evidence of PSI 1240 (222 A. D.) has also to be taken into account. The gerousia of Oxyrhynchus was a body for which members of the privileged class of Hellenes were eligible after reaching a certain age. As to (v. 9) *τοῖς ἀπὸ τοῦ γερουσίου* T. E. Skeat suggests the possibility that the phrase

means a class of supernumerary gerousiasts i. e. persons enjoying the privileges (τίμια) without the actual title of gerousiast. Such persons might be the προσγεινόμενοι [γέ]ρόντες of PSI 1240. He points out that if the only qualification was age (or age with some minimum social status) and if the total number were limited, there would inevitably be people who had a right to become gerousiasts but who could not be formally admitted until a vacancy occurred. — In N<sup>o</sup> 679 (III cent. A. D.) reference is made to transactions in a βουλή.

In N<sup>o</sup> 678 (III cent. A.D.) ἀλλόφυλοι are mentioned cf. my *Law II* p. 23<sub>31</sub>. — In N<sup>o</sup> 657 (323—4 A. D.) a sworn return of the amounts collected for the *annona militaris* the term πολῖται in (v. 7) settles the meaning of κωμοκατοικῶν in l. 8 and confirms Wilcken's suggestion (*Grundzüge* p. 315 n. 2) that the latter are the residents (κατοικοῦντες) in a city or its territory as distinct from the *cives*. The distinction can hardly be between the inhabitants of the *civitas* and those of its *territorium* since in a papyrus quoted by Wilcken l. c. occurs the phrase κωμητῶν καὶ κωμοκατοίκων cf. on κωμηται my *Law II* p. 25<sub>43</sub>.

N<sup>o</sup> 613 (II cent. A. D.) is a private letter. Its interest lies in the word *sambatha*; as *sabbata* is the correct form of the word for the Jewish day while *sabbatum* was introduced by the Christians, this letter comes from Jewish rather than from Christian circles.

N<sup>o</sup> 573 (231 B. C.) is a letter from an official (οἰκονόμος) to a subordinate. The latter whose name ended in -ippus, had apparently received certain monies for τιμὴ οἴνου τοῦ ἕκτης from the farmers of the ἀπόμοιρα and had not transmitted these sums in full to the central authority. — N<sup>o</sup> 574 (late I cent. B. C.) is a letter addressed by Ischyriion to Petosiris and „his partners in the burier's guild” (συννεκροτάφοι) cf. San-Nicolò, *Ägypt. Vereinswesen* I, p. 98—100 and concerns payments for the „tax on drugs of the Sarapeum” φόρος τοῦ φαρμάκου τοῦ Σαραπείου. This tax(?) and its connexion with the Sarapeum is new. — N<sup>o</sup> 575 (235 B. C.) contains a declaration by Ptolemy, farmer of the tax of one-sixth of fruit-trees for the Arsinoite nome to certain fruit — growers that he has waived this tax on their fruit-trees but has deducted the supplementary 20 per cent, which has been paid into the royal bank. This is probably the earliest dated occurrence of the ἕκτη τῶν ἀκροδρύων, usually regarded as a branch of the ἀπόμοιρα. The supplementary 20 per cent or ἐπίπεμπτον has not occurred before. — The interest of the mutilated

scraps N<sup>o</sup> 667 is in the mention of λαογραφ[ία] in the second century B.C. — N<sup>o</sup> 594 (145—6 or 167—8 A.D.) contains taxation totals for Karanis. The totals are of considerable interest and on them may be based a rough estimate of the tax-paying population (for example, 38, 312 drachmae were collected for λαογραφία). It is worth noting that at the date when this return was made there only one was Jew in Karanis.

N<sup>o</sup> 595 (57 A. D.) is a list of missing persons. The *recto* of this list (under the description P. Ryl. Gk. Inv. 823) was made available to H. I. Bell for his paper „*The Economic Crisis in Egypt under Nero*”, publ. in J. R. S. XXVIII (1938) p. 1 ff. It is one of a collection of three documents which reveal grave defects during the early years of Nero's principate in the administration of Egypt, a part of the empire which clearly knew no *quinquennium Neronis*.

Of these three documents, P. Graux 2 (= SB 7462) is an appeal to the prefect Balbillus (55—59 A.D.) by six πράκτορες λαογραφίας from six villages in the Heracleides meris of the Arsinoite nome requesting that owing to serious defaults by absentee tax-payers the strategus Asinianus should not press for a full discharge of their liabilities until the prefect held his διαλογισμὸς in the nome. The second document is P. Cornell 24 which contains a list of 44 persons described as ἄποροι ἀνέυρετοι who were in arrear with poll-tax and dyke-tax at July A. D. 56. N<sup>o</sup> 595 then carries the story forward to October A. D. 57, when the total of persons missing reached the high figure of 105. Comparison with the figures for the tax-paying population at Karanis in the second century A. D. contained in N<sup>o</sup> 594, suggests that this amounted to 10 per cent. or over of the male inhabitants of Philadelphia. — N<sup>o</sup> 597 (90 A. D.) is a draft of a registration of property made in accordance with the commands of the Prefect; see on ἀπογραφαί *Law I* p. 170 ff. II 38 ff. — N<sup>o</sup> 656 (300 A. D.) is a declaration of land for the census of A. D. 297 made by Aurelius Kamotis of Arsinoe to Iulius Septimius Sabinus, *censitor* of the Arsinoite nome. An important piece of new information is the explicit description in l. 7 of the three *juratores* who form part of the census party as βουλευταί: the new census procedure throws an important share of responsibility on the decentralized municipal senates. — N<sup>o</sup> 596 (204 A. D.) is a return of an inundated land at Kerkesoucha which had been apportioned under forced lease (ἐπιβολή) to a number of farmers of cleruchic land at Karanis; see on such declarations my *Law II* p. 39; the list by

S. A v o g a r d o, *Aegyptus* XV, (1935) p. 134—5 should be supplemented by the additions noted in introduction to Mich. 366—9; and add 682 and P. Philadelphia 9 cf. 682 (202/3 A. D.) containing another returns of uninundated land.

N<sup>o</sup> 616 (312 A. D.) from the archive of Theophanes an advocate and legal adviser of some higher official, is a taxation list of the province of *Aegyptus Jovia*. — N<sup>o</sup> 617 (317 A. D.) is a petition to the Emperors. The petitioner claims that on her land, which had been assessed at  $\frac{3}{4}$  (or  $\frac{7}{8}$ ) of an artaba per *iugum* (see A. E. R. B o a k, *Etudes de Papyrologie* II p. 3 and W. E n s s l i n in C.A.H. XI p. 400—1), she had been taxed at the rate of first two and then three artabas the *iugum*. — N<sup>o</sup> 658 (IV cent. A. D.). The petitioner in this petition is a *praepositus i. e.* almost certainly a *praepositus pagi* and the ground of complaint seems to have been occasioned by Diocletian's reform of the taxation-system, and the person complained of, the comarch. — N<sup>o</sup> 659 (322 A. D.) is a petition to the *praeses* against the violence of the tax-collectors. At the bottom of the petition is the *subscriptio* of the *praeses* with the stereotyped reply. — N<sup>o</sup> 660 (338 A. D.) appears to be a demand for payment (or repayment) of money from the State. A matter of interest is the deduction of 1,900 *denarii* from a total of 29,137 for ῥοπή (cash-payment), which anticipates by two centuries the earliest example of this practice in the Egyptian documents. (A yet earlier example has recently occurred in P. Ant. 39 II (323—324 A. D.).

N<sup>o</sup> 576 (III cent. A. D.) contains certificates of unloading of river boats in Alexandria. It seems not unreasonable to conjecture that they were made out to local officials by the persons concerned on their return (whether by boat or overland) to the sailing ports up the Nile, for this papyrus must have been found in the *chora*.

N<sup>o</sup> 592 (late III cent. B. C.) is a letter about shipbuilding timber. For cutting fresh timber an authorization is required from the *στολάρχης* of Agathocles, who must surely be the minister of Philopator and associate of Tisibios cf. on regulations concerning the right of cutting bushes and trees my *Law* II 77.

N<sup>o</sup> 611 (87—88 A. D.) is most probably a declaration made to the local authorities by a veteran on behalf of himself and his wife on settling down in the Fayoum and accompanied by the appropriate extract from the prefect's *τόμος ἐπικρίσεων*. His discharge took place in Sept. 87 and possibly 84 A. D. and was explicitly accompanied by the grant of *conubium*. This interesting fact supports the view

already put forward by E. G. Turner in CR LXII p. 146 in correcting P. Mich. 432 that non-citizens were drafted into *legio* XXXII in 170 A. D. — N<sup>o</sup> 609 (505 A. D.) (first published by K. Brandi, *Arch. f. Urkundenforschung* V (1914) p. 269 cf. Wilcken, *Arch. f. Pap.* VI, p. 444) a letter; in effect, a call-up-notice served on an inhabitant of Hermopolis by order of the Count of the Thebaid Frontier through the local tribune, in which the conditions which would exempt him from conscription are carefully stated. — N<sup>o</sup> 598 (73 A. D.) contains ends of 15 lines from a dossier forming part of a petition requesting the retention of certain privileges in connexion with a *προφητεία*. They include a letter from a high Roman official, Mummius Gallus (?) who appears to have been *idiologus* in A. D. 73. It is not clear whether the *idiologus* intervention was purely fiscal (cf. Uxkull-Gyllenband, *Gnomon* II p. 5) or resulted from a general religious supervision as *ἀρχιερέυς* cf. Plaumann, *Idiologos* p. 37; Scherer, B. I. F. A. O. XLI (1942) p. 60 ff.

N<sup>o</sup> 652 (IV—V cent. A. D.) is a letter from the *praefectus annonae Alexandriae* in which he transmits to the authorities of Hermopolis a formal receipt discharging them from their obligations. Immediately after the prescript (l. 1—2) follows a line which was added after the completion of the document; in this the superior of the *praefectus*, the Count of the Sacred Consistory in Constantinople (acting, no doubt, through his local representative) countersigned the receipt. Lines 4—9 consist of the receipt itself; then follows a copy of the detailed statements addressed to the *praefectus* by his subordinates, which form the necessary basis for the receipt. The whole document (to which we know of no parallel), is a good example of the elaborate process of check and countercheck typical of the Byzantine bureaucracy.

N<sup>o</sup> 603 (7 B. C.) is a private letter of some legal importance. It shows that the work on dykes (cf. my Law II p. 43 ff) could be enforced by seizure of the crops belonging to persons who have not finished their job.

N<sup>o</sup> 604 (III cent. A. D.) is a confidential letter with an interesting direction at its foot „To Theodosius by a safe friend because it is of great importance to our friends”. It is possible that our writer and his correspondents were Christians. On the other hand the term *ζυστοφόρος* suggests a pagan cult title, and a Christian should not employ the *ἀβάσκαντος* wish.

It may be finally noticed that N<sup>o</sup> 552 mentions a βιβλιοφόρος, N<sup>o</sup> 572 a γραμματοδιδάσκαλος, N<sup>o</sup> 563 a ἐρμηνεύς, N<sup>o</sup> 661, 679 a ῥήτωρ, N<sup>o</sup> 654 a σύνδικος and N<sup>o</sup> 627 a νομικός.

Herbert Ch. Youtie, *Greek Ostraca from Egypt* (Transactions of the American Philological Association 81 (1950) p. 99—116).

The work lists a number of ostraca of the Ptolemaic Roman and Byzantine periods. — N<sup>o</sup> 7 (261 B. C.) is a receipt of a salt tax (άλική). — N<sup>o</sup> 3 (I cent. A. D.) is an account. The measure unities are the γόμοι what suggests that the payment is effected in straw. — N<sup>o</sup> 8 (27—8 A. D.) is an order addressed to the secretary of a corporation of donkey drivers asking him to assign to one of them the commission of furnishing twelve asses to transport corn to a private granary. — N<sup>o</sup> 8—10 (Domitian's and Traian's epoch) are receipts of the poll-tax and the tax on baths. — N<sup>o</sup> 6 (157 A. D.) is a receipt of corn delivered at Thebes. In N<sup>o</sup> 11 (III cent. A. D.) an officer asks a *curator praesidii* for a leave to be granted to a cavalier styled [ἴπ]πέα καὶ πρ[ω]τήκτορα ἐ[π]άρχου. — N<sup>o</sup> 4 (281—282 A. D.) presents an addition of several deliveries of corn. — N<sup>o</sup> 1 (298—299 A. D.) confirms that on the fifteenth year of Diocletian (298—299 A. D.) a load of crops had been convoyed by a donkey-driver from the granary of Karanis to an undetermined place of destination. — N<sup>o</sup> 5 (IV cent. A. D.) is a private account. — N<sup>o</sup> 12 (III cent. A. D.) contains a few words of a private letter. Nos. 13—16 concern literary works.

## PAPYRI FROM THE PTOLEMAIC AND ROMAN PERIOD

Roger Remondon, *Ostraca provenant des fouilles françaises de Deir el Médineh et de Karnak* (Bulletin d'Institut Français d'Archéologie orientale 50 (1951) p. 1—15).

The edition contains eight ostraca: the first six are receipts of άλική dating from the Ptolemaic period, the last two from the Roman period, while N<sup>o</sup> 7 is a receipt of λαογραφία.

J. Schwartz, *Epitaphes grecques d'Égypte* (Extrait des Annales du Service des Antiquités de l'Égypte t. 50).

The author publishes three epitaphs with translations, one of the Ptolemaic, two of the Roman period. From these the first one