

# Taubenschlag, Rafał

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"Epitaphes grecques d'Egypte", J. Schwartz, "Annales du Services des Antiquités de l'Egypte", T. 50 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

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 [ἰτ]πέα καὶ πρ[ωτ]ήκτορα 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.

## POPYRI 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

is the most important. We read there (v. 1) of one Ammonia ἀστὴ Ναυκρατέως Μενελάου πατρός. Ammonia was then a citizen of Naucratis (cf. on ἀστοὶ my *Law I* 11 note 48, II 200 ff; V. A r a n g i o - R u i z, *Rev. int. d. droits de l'ant.* vol. IV, p. 7 ff) born of a marriage of a father who was a Greek and a mother who was probably of Egyptian origin (wherfrom her name), as the Naucratices were granted *ius conubii* with the Egyptians.

## PAPYRI FROM THE ROMAN PERIOD

A. Bataille, *Les inscriptions grecques du Temple de Hatshepsout à Deir-El-Bahari. Le Caire 1951* (Publications de la Société Fouad I de Papyrologie. Textes et Documents).

There are not many inscriptions among these published in this edition which are of an immediate legal interest. Nevertheless it contains much material substantially adding to our knowledge of names (cf. N<sup>o</sup> 19 Ἀμμώνιος Νειλέως κροκόδειλος), of professions (cf. N<sup>o</sup> 16 Ζώιλος ἰατρός); N<sup>o</sup> 43, N<sup>o</sup> 48 (ἐργαζόμενος μισθοῦ), the legal status of some persons (cf. N<sup>o</sup> 76, 112 Ἀντᾶς ἀπελεύθερος). Very interesting is N<sup>o</sup> 126 a προσκύνημα by Athenodorus, *tesserarius* of the  *vexillatio*. Athenodorus had a good idea to commit the thing to writing as soon as recovered from illness (N<sup>o</sup> 16) and the priests had furnished him with the tool to draw up his inscription (v. 20—22). Perhaps in order to state that his courage of having opened the gate of the sanctuary should not be considered sacrilegious he adds (v. 23—24): ]·α·νόσιον Ἀθην[ό]δωρος ἐν οὐ[δὲν ἀπαντᾶν οὐδ'αμ[ῶς]κτλ.

E. G. T u r n e r, *Papyrus 40 „della Raccolta Milanese”* (The Journal of Roman Studies vol. XL (1950) Part I and II p. 57—59).

In his work „*Un papiro storico greco della raccolta Milanese e le campagne dei Romani in Ethiopia* (Collezioni del Castello Sforzesco di Milano)” V o g l i a n o published in 1940 a scrap of papyrus describing an engagement between Romans and Ethiopians. V o g l i a n o jumps to the conclusion that the text is a fragment of a literary work (to be fathered on the historian Nicolaus of Damascus) from which it follows that it deals with the Ethiopian expedition under Augustus. T u r n e r however reproducing this text expresses the view that it is a part of an official letter or a report