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"Der Arzt im römischen Recht", K. H. Below, "Münch. Beiträge z. Pap.", Bd. 37, 1953 : [recenzja]

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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.

growing needs of the public distribution of grain, Rome too must seek Egyptian supplies to such a point that, once annexed, the latter furnishes her with no less than 150.000 tons a year, a third of her requirements.

K. H. Below, *Der Arzt im römischen Recht* (Münch. Beiträge z. Pap. 37 Bd. 1953).

This study ought to be interesting for the papyrologists since it deals also with the papyri (cf. p. 35₄₉, 36) which but in connection with the other sources appear in the proper light. Noteworthy are the author's remarks about the institution of city-doctors which developed under the Hellenistic influence. Perhaps these physicians were sometimes also called ἀρχίατροι which at the beginning was the official title of physicians in ordinary to the *princeps* in Asia Minor. In addition it developed in the course of time to a title only. In Roman law, where it refers also to the physicians of the courts, it can be attested for the first time in C 7,35, 2 (*Dioctetianus et Maximianus A. A. Aurelio archiatro* a. 286).

V. Gazza, *Prescrizioni mediche nei papiri dell'Egitto greco-romano* (*Aegyptus* XXXV, fasc. 1 [1955] p. 86—110).

This article comprises a collection of medical prescriptions from the III cent. B.C. until the late Byzantine period. The author gives "an analysis of the recipes" which are valuable for the history of medicine.

J. Seyfarth, *Φράτρα und φρατρία im nachklassischen Griechentum* (*Aegyptus* XXXV (1) [1955] 3—38).

The author examines first P. Hib. 28 (= W. Chr. 25 p. 41) and comes to the conclusion that there are no convincing proofs so as to attribute the ordinance comprised in the papyrus to Ptolemais and that also Alexandria may be considered as the possible place of its origin. She supposes that in this papyrus the phratries could be imposed a worship task. Then the author examines P. Lond. 2710 (ed. by Roberts-Skeat-Nock, *Harv. Theol. Rev.* XXIX [1936] p. 39 ff.) a νόμος of a worship association from the I cent. A.D. where the notion φράτρα appears first. According to