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"Ostraca de Pselkis de la Bibliothèque Bodléenne", Cl. Préaux, "Chronique d'Egypte", no 51, 1951 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Antinoite privilege of ἐπιγαμία with the Egyptians is applied. The father is an Antinoite, the mother is „from the metropolis”, the daughter again has full citizenship. The respective provision is all the more characteristic as it was not in force in Alexandria (cf. Oxy 56 = M. Chr. 320).

N^o 51 = SB 5342 (206 A. D.) and N^o 52 (208 A. D.) are returns of inundated land (cf my *Law* II 34). The ἀφῆλιξ in N^o 51 acts (v. 12) δι' ἐπιτρόπου (cf. my *Law* I 124).

N^o 18 (117—8 A. D.) is a notification of an appointment. Heraclides Valerius has recently been designated as *episkeptes* (cf. Oertel, *Liturgie* p. 182) for the Oxyrinchite nome by the strategos of his own district. The exact nature of this liturgy is not known.

N^o 53 B 1 (219—220 A. D.) is noteworthy for the problem of double citizenship (cf. my *Law* II 20). After the C. A. Marcus Aurelius Philosarapis receives Roman citizenship; nevertheless he remains citizen of Antinoopolis. He styles himself (B2 Marcus Aurelius Philosarapis).

Cl. Préaux, *Ostraca de Pselkis de la Bibliothèque Bodléenne* (*Chronique d' Egypte* No 51 1951 p. 121 ff).

These ostraca give some data as to the life of the garrison at Pselkis. The names of the soldiers confirm the indigenous recruitment of the Roman army in Egypt, being besides certified by the „fatherlands” of the soldiers indicated in the main text. The chief interest of the receipts of Dakkeh consists in the fact that they bring us some particulars as to the pay.

Especially interesting for the jurists are Nos 2970 and 2992 (177 A. D.) where we read διὰ Ἐρμίνου κουρά[τορος ?] Ἰσίδορος Ἀθαμόνις [ἰ]ππεύς (τούρμη) Γέμελος Ἀλεξάνδρω καθαριάτορι χαίρει.

It is a case of proxy (cf. my *Law* I 233); as to the κουράτωρ cf. Lesquier, *L'armée romaine* p. 122, 144, 145. The reading of κουρά[τορος] is very uncertain. In N^o 3005 (v. 5) we are reading κουράτωρ [ἔ]γραψα ὑπὲρ αὐτοῦ.

Nos 3001—3002 (II cent. A. D.), being a fiscal document brings very interesting particulars on the ἐπιτηρητῆς εἰδῶ[ν — Ἰν][[δικ(ῆς) θαλάσσης] who collected the taxes imposed upon the goods arriving along the two routes — the southern and the eastern one — which joined at Syene.

C. H. Roberts, *Titus and Alexandria: A new document* (*Journal of Roman Studies* 39 (1949) pp. 79—80).