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"Miscelanea papyrologica", Adolf Berger, "Bull. dell' Ist. di dir. rom.", vol. XIV-XV, (N. S. = LV-LVI), 1951 :
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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 φιλανθρωπότερον 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).

Adolf Berger, *Miscellanea papyrologica* (Bull. dell' Ist. di dir. rom. vol. XIV — XV N. S. = LV — LVI della collezione „Post — bellum”, Milano 1951, p. 98 — 123).

The *Miscellanea* are a reprint of his former articles I *P. Mich. Inv. 4703 and dotis dictio in Roman Law* (from *The Journal of Juristic Papyrology* vol. I 1945 p. 13—40); II *Ἀναλαμβάνεσθαι in the Epistula Hadriani BGU I 140* (*ibid.* p. 40); III *The Emperor Justinians Ban upon commentaries to the Digest* (from the *Bulletin of the Polish Institute of Arts and Sciences in America* III New York, 1945 pp. 656 — 696).

J. F. Gilliam, *Notes on PSI 1307 and 1308* (I cent. A. D.) (*Classical Philology* vol. XLVII N^o. 1 1952 p. 92).

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.

J. F. Gilliam, *Michigan Papyri vol. VII* (Reprint from *American Journal of Philology* vol. XLVII N^o. 1 p. 432 — 433).

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