

Taubenschlag, Rafał

"Les inscriptions grecques du Temple de Hatshepsout à Deir-El-Bahari", A. Bataille, Caire 1951 : [recenzja]

The Journal of Juristic Papyrology 6, 310

1952

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.

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 Naucraticites 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^o 19 Ἀμμώνιος Νειλέως κροκόδειλος), of professions (cf. N^o 16 Ζώιλος ἰατρός); N^o 43, N^o 48 (ἐργαζόμενος μισθοῦ), the legal status of some persons (cf. N^o 76, 112 Ἀντᾶς ἀπελεύθερος). Very interesting is N^o 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^o 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