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"Noch einmal zu P. Ibscher VII", H. Vocke, "Sav. Z.", LXIX, 1952 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

A. Steinwenter, *Was beweisen die Papyri für die praktische Geltung der justinianischen Gesetzgebung* (Aegyptus XXXII, fasc. I, p. 131 — 137).

The author asserts, that the Codex and Novellae were considered in Egypt in principle as the laws prevailing in the practise but the proofs were missing that the same held good for the Digest. On the whole the compilation of the Digest was treated only as a school text book. This part however which contained the laws practised before the compilation or encompassed the new imperial legislation, could also well persist indirectly in the documents after 533 A. D. The question whether a judgement was based upon the passages of the Digest cannot be categorically decided upon the evidence furnished by the papyri.

W. Erichsen, *Processen i Siût*, Kopenhagen, 1945.

This is a Danish translation of the B. M. Dem. 10591 recto (*A family archive from Siut from papyri in the British Museum* ed. by Sir Herbert Thompson, 1934) cf. Seidl, *Studia et docum. hist. et juris*, XVIII, 350.

T. Reekmans, 'Ἐὰν μηδεὶς ἐαθῆι στρατεύσασθαι in *U.P.Z.* 110 (164 B. C.) l. 162 (Aegyptus, XXXII, nr 2, p. 286 — 293).

The author gives a new interpretation of this passage. With ἐὰν μ. — he asserts — the dioiketes explains what he means by "dealing with the status of Crown peasants and officials" namely he responds to the reluctance they show against agriculture.

Claire Préaux, *Note sur le verbe στραγεύομαι dans U.P.Z.* 110, l. 162 (*Chronique d'Égypte* 55, [1953], 142/3).

The author demonstrates that the verb στραγεύομαι has the meaning "to prevaricate", "to seek false pleas or subterfuges".

Schubart, *Spicilegium criticum* (Aegyptus, XXXI, [1951], 150 — 153).

The article contains complements to P.S.I. 1310.

H. Vocke, *Noch einmal zu P. Ibscher VII*, (*Sav. Z.* LXIX, (1952), 394 — 398).

In this article the author raises objection to Seidl's interpretation of P. Ibscher in J.J.P. IV, (1950), 159 — 164. He is also against Manteuffel's reading upon which Seidl rests his interpretation.

J. F. Gilliam, *The Ostrakon from Mons Claudianus* (*Chronique d'Égypte*, nr. 55 (1953), 144 — 146).

Gilliam gives a new interpretation of the ostrakon from Mons Claudianus published by Claire Préaux in *Chronique d'Égypte*, nr 53, (1951), p. 354 — 363 (cf. *Journal of Jur. Pap.* VI, 311). The author thinks that Ptolemais mentioned in the ostrakon was a civilian who worked in the military quarters at Mons Claudianus and received *cibaria* and other allowances at monthly intervals. The *cibariator*, one may suppose, issued rations and advances in lieu thereof and accepted receipts. But Caesarianus was either Ptolemais' employer, or his deputy and was fully authorized to advance pay to his workmen. The promise to repay Gaion is perfectly intelligible in the more personal and variable employer-worker relationship, but it would be out of place in army records and book keeping.

S. Riccobono jr., *Humanitas* (estr. da "Il circolo giuridico", 1950).

In this study the author discusses the meaning of *humanitas* and makes suggestion that the imperial chancellery and the *cognitio* of the provincial functionaries show clearly the reception of the word *humanus* and *humanitas*. In this matter the author refers to a mention made by Seidl concerning Pap. Oxy. XVIII 2177.

Wilhelm Ensslin, *Zu Papyrus Oxyrynchus I Recto* (*Aegyptus* XXXII, I, 163).

Pap. Oxy. I Recto, as it is known, is an official document which contains an account of the delivery of fodder to different detachments of the army. A selection of the receipts of the underofficers in charge of this duty is added in form of copies. The author gives in this article a very interesting analysis of these receipts.

J. Scheltema, *Florilegium Jurisprudentiae graeco-romanae* (Leiden, 1950).