

Rafał Taubenschlag

"Papyrus de Bruxelles E 7641",
Herbert Ch. Youtie, "Chronique
d'Égypte", no 49, 1950 : [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.

currency. Some of these statues have been already erected at Canope, other ones were still in the workshops. The statues in question were undoubtedly ordered by Caracalla to be erected in honour of Alexander the Great. We must assume that the statues suffered damage during the unrests. Looting of temples is also mentioned (ἱεροσυλία) as well as arson and flight of slaves. Herakleitos seems to have been responsible for the statues, if not for the choice and control of the contractors, and Caracalla proceeds to impute him his negligence.

HERBERT C. YOUTIE, *Papyrus de Bruxelles E 7641 (Chronique d'Égypte No. 49 (1950) pp. 102—109).*

Youtie thinks that the papyrus is not a declaration of property but a κατ' οἰκίαν ἀπογραφή. The declaration of property and κατ' οἰκίαν ἀπογραφαί are two different things although their formulae are nearly identic.

JEAN BINGEN, *Documents provenant des Archives d'Héroneinos (Chronique d'Égypte No. 49 (1950) pp. 87—101).*

The five documents published by J. Bingen come from the s. c. archives of the φροντιστής Heroninos found at Theadelphia. No. 1 (255 A.D.) is a letter of Apianos to Heroninos his manager in Theadelphia. He orders him to carry with oxen to the village trunks of trees belonging to his brother Apollonius. The meaning of the terms in (v. 12) διὰ Ἀσκληπιάδου is not clear; we dont know whether they refer to a plenipotentiary or simply to an ἐπιστολόφορος. In the letter No. 2 (265 A.D.) is the editor inclined to assume the proof of the existence of private police on the large estates already in this period. No. 3 (265 A.D.) is an account of the μισθωτής Suchammon. This account, best illustrated by Flor. 16, No. 4 (259 A.D.), is an order sent to the ἐπικτηνίτης (*frumentarius*) Hermias to deliver the daily ration of two *choinices* of barley to an unnamed person (cf. on mandate my *Law I* 297/8). No. 5 (259 A.D.) contains an account of the expenses during a journey to Alexandria (?).

HERBERT C. YOUTIE, *The Kline of Sarapis (The Harvard Theological Review 41 (1948) 9—29).*

The author examines an inedited papyrus, Mich. Inv. 4186 (III cent. A.D.) and remarks that the word κλίνη in this papyrus does not necessarily mean a banquet. It means also an association whose meetings take form of a banquet.