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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.

Remarkable are Gilliam's suggestions in the readings: of the marriage contract N^o. 434, of the camp record of inheritance N^o. 435 on p. 433 „the possibility may be suggested that the individual entries are copies or extracts of returns made in their own units by the heirs or legatees”; of the loan N^o. 438 (cf. A r a n g i o - R u i z, *Studi Solazzi* p. 256). N^o. 440 seems to be part of the same document as N^o. 435. The two tablets in N^o. 462 containing a freedmen's certificate are in Gilliam's view a receipt for the vicesima: he would read: *Antonius Antoni lib(ertus) Hermes ann(is) XXXX manumissus vindictis prefecti Aeg(ypti) (vicesimam) solb(it). p(ublicum) (vicesimae) lib(ertatis) p(opuli) R(omani) accepi Chalcedonius Aug(ustorum) n(ostrorum) verna ab . .* [.

A. T r a v e r s a, *I papiri Peyron del Museo Egiziano di Torino* (Raccolta di scritti in onore di Girolamo Vitelli, p. 235 ff).

The author gives in this article compliments to the papyri from Torino edited by Wilcken in UPZ. The most interesting are the compliments of Tor. 14 (p. 242). He gives a reedition of this text edited by Wilcken as UPZ 195 (119 B. C.). He gives also a translation.

R. T a u b e n s c h l a g, *Les Publications officielles du stratège dans l'Egypte gréco-romain* (Journal of jur. pap. V 155 ff).

M a s s i m o M a s s e i, *Le citazioni della giurisprudenza classica nella legislazione imperiale* (Scritti di diritto romano in onore di Contardo Ferrini, Milano 1946, 401 — 475) not seen.

E. N e u f e l d, *The Hittite Laws (translated into English and Hebrew with Commentary)*. London Luzac et Co Ltd, 1951.

This book, although it makes no use of the papyri and the papyrological literature (cf. *Biblica*, vol. 33 fase. 1 p. 150 — 154), it will nevertheless be of much interest for the papyrologists; so the discussion on joint responsibility or collective responsibility (cf. Journ. Jur. Pap. V, 125) p. 116; on slaves, their capacity of performing juristic acts and of committing delicts p. 120; their capacity to conclude a marriage union with a free woman p. 121; the power of the father over his children p. 123 with reference to an article of Klím a p. 123₄₈; on the *materna potestas* p. 128; on homicide p. 129; intentioned homicide, guilty knowledge and igno-