

# Taubenschlag, Rafał

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"Papyrus 40 'della Raccolta Milanese'",  
E. G. Turner, "The Journal of Roman  
Studies", vol. XL, 1950, part I-II :  
[recenzja]

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The Journal of Juristic Papyrology 6, 310-311

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1952

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

of the action. P. Yale Inv. 1528 and P. Fouad 21 have shown that documents connected with the Roman army could be drawn up in Greek.

V. Arangio-Ruiz, *Frammenti papiracei di un' opera della giurisprudenza* (Festschrift Fritz Schulz II 1951 pp. 3—8).

Under this title Arangio-Ruiz publishes two small fragments from a page of a code on a papyrus of an unknown provenience. It is a Latin papyrus bearing on its *recto* and its *verso* the remnants of a legal work. Certain terms in the text lead one to ascribe authorship of the papyrus to Ulpian. It deals with the *fidei-commissa*, yet on the whole the work does not appear to present a full treatise on the subject but must be a study and analysis of a practical case.

Claire Préaux, *Un ostracon du Mons Claudianus* (Chronique d'Égypte N° 52 (1951) pp. 354—363).

This is a copy of an ostracon preserved in the British Museum (P. 4587 Add. 25.625). In this ostracon dating from Hadrian's epoch Ptolemais son of Eirenaios acknowledges (l. 2 ff) ὁμολογῶ προκίχρασθαι τὸ κιβάριον μου κ[αί] ἀ[πὸ] τ[ιμῆ]ς ἱματει(σμοῦ), φακοῦ ὑπ[έρ] μην[ὸς] χοίαχ] which he will pay back to Gaion Cesarianos. The point in question is either a contract in favour of a third person (cf. my *Law I* p. 303) or the appointment of a *solutionis causa adiectus* (cf. Weber, *Unters. z. gr.-äg. Obligationenrecht* p. 48—49).

Roger Remondon, *Autour des quelques termes du P. Fouad inédit inv. N° 45* (Chronique d'Égypte N° 53 (1952) p. 196—204).

The papyrus comes from Fayoum. It dates from the years 189—211 A. D. and contains a complaint of Saturnilus and Ptolemaios presented to the στατιωνάριος ὁ ἐπὶ τῶν τόπων i. e. to the military authority garrisoning probably in the metropolis. The complainants relate that on their way from the temple some thieves assaulted them and robbed them of certain things (cf. my *Law I*, 413). The author of the petition is Saturnilus. He is not of Roman origin, he must be a Greek or a Greco-Egyptian freedman who had obtained *latinitas*, or a discharged veteran who was given *civitas*. Thus he is in some respect latinized and employs in the petition four Latin words three of which could have been replaced by their Greek equivalents.