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"Contribution à rétablissement du texte de P.E.R. 24522 gr. (= SB 8008)", M. Th. Lenger, "Chronique d'Egypte", no 64, 1957 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

In this pamphlet the author reports on the return of the "Giesener Papyri" from America.

H. G. Gundel, *Kurzberichte aus den Papyrussammlungen* 5 (Universitäts-Bibliothek Giessen 1957).

In this pamphlet the author reports on the inventory of the papyri from Giessen.

C. H. Roberts, *A Fable Recovered* (*Journ. Rom. Stud.* 47 [1957] 124—125).

In this article the author proposes some changes in the text and supplements of Mich. VII 457 with a fable of Aesop in mind.

H. C. Youtie, *Brief Notes on Papyrus Texts* (*Trans. Amer. Phil. Assoc.* LXXXVII [1957] 60—83).

The *Notes* concern Michael. 22; Michael. 24; P. Graec. Vindob. 15452; Oxy. XX 2273; Oxy. XX 2274; Ant. 39; Cairo Journ. d'entrée 57024 A-E; W. Chrest. 186; Ryl. IV, 660; Col. II 1 recto; Fam. Tebt. 8; Fam. Tebt. 12; Fam. Tebt. 26; Fam. Tebt. 35 and contain many valuable remarks.

C. B. Welles, *Chronology of Dura-Europos* (*Symbolae Raphaeli Taubenschlag dedicate* III = *Eos* 48 fasc. 3 [1957] 469—474).

As the author points out, his very interesting article gives a report on the chronological system in use at Dura, which will be the basis of his dating of the parchments and papyri from the Macedonian, Partian and Roman eras. Those documents are now in process of publication.

M. Th. Lenger, *Contribution à l'établissement du texte de P.E.R. 24522 gr.* (= *SB 8008*) (*Chronique d'Égypte* No. 64 [1957] 340—347).

In this article the author presents, after a revision of the original, some observations concerning a) the texts referring to the regulations on registration of cattle, b) the texts referring to the

registration of enslaved indigenes, c) the fragments of similar προ-στάγματα contained in this papyrus.

H. Hunger, *Die Logistie — ein liturgisches Amt (Pap. Graec. Vindob. 19799/19800) (Chronique d'Égypte No. 64 [1957] 273—283).*

This papyrus (from the year A.D. 325) is the first evidence that the λογιστεία was a liturgical office. It contains an application, directed probably to the ἄρχοντες and to the βουλή of Hermupolis Magna, in which the λογιστής from Hermupolis justifies his decision to give up his office.

Cl. Gorteman, *Médecins de cour dans l'Égypte du III<sup>e</sup> siècle avant J.-C. (Chronique d'Égypte No. 64 [1957] 313—336).*

In this article the author makes also use of the papyri; cf. on "royal doctors" my *Law*<sup>2</sup> 632/633.

J. Bingen, *Le papyrus du gynéconome (Chronique d'Égypte No. 64 [1957] 337—339).*

In this article the author shows — on the basis of P. Hib. 196 which he restores — that the gyneconomes were officials who in the autonomous cities of Egypt (perhaps in Alexandria) were in connection with an act of registration in the citizen body.

B. A. van Groningen, *Quelques notes sur le papyrus d'Oxyrhynchus XXII 2342 (Chronique d'Égypte No. 64 [1957] 348—351).*

This article contains some interesting corrections to the papyrus concerned, which is of legal character (cf. my *Law*<sup>2</sup> 137<sub>22</sub>; 392<sub>14</sub>).

#### GENERALITIES

F. Pringsheim, *Symbol und Fiktion in antiken Rechten (Studi in on. P. Francisci IV [1956] 211—236).*

In this very interesting study the author discusses the s.c. "verdachte" designed, invented fiction (p. 218) and s.c. literal fiction. An example of the first kind of fiction is offered by the Πέρσαι τῆς ἐπιγονῆς; examples of the second kind are quoted on pp. 222-224.