

Taubenschlag, Rafał

"The Myos Hormos Road : Inscriptions and Ostraca", D. Meredith, "Chron. d'Egypte", XXXI, no 62, 1956 : [recenzja]

The Journal of Juristic Papyrology 11-12, 357

1957-1958

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

121 ff.) which mentions an imperial constitution forbidding to impose simultaneously a double liturgy on the same person.

No. 1407 (181 A.D.) is a receipt issued by *σιτολόγοι*. No. 1408 (191—194 A.D.) is a declaration made by a gymnasiarch on the possession of a certain number of artabae of barley according to the order of the epistrategos concerning the *ἀπογραφή πυροῦ*. No. 1414 (II cent. A.D.) refers probably to the *ἀπογραφή* of the *γῆ ἄβροχος* (cf. my *Law*² 613); No. 1416 (280 A.D.) — to the *annona militaris*.

No. 1441 (III cent. A.D.) concerns administrative proceedings for claims of the State against liturgies (cf. *Law*² 689/90); as for the *γεννηματογραφία* which in such cases could take place (cf. v. 5: *[γεννηματ]ογραφουμένων ὑ[παρχ]όντων*) cf. my art. *JJP* 4, 78/79.

D. Meredith, *The Myos Hormos Road: Inscriptions and Ostraca* (*Chron. d'Égypte* XXXI, No. 62 [1956] 356—362).

No. 1 from El-Heïta mentions: a) Isidora of Myos Hormos, a woman as an active member of the Nicanor family transport business between Coptos and the Red Sea port of Myos Hormos between about 37 and 41 A.D. b) A Latin fragment. c) Fragmentary ostraca. All (except one in Latin) are in Greek, mainly 1st and 2nd cent. A.D., with one letter from 2nd or 3d cent. and another from 3d or 4th century. The ostraca are about equally divided between receipts and letters; one letter has the interesting word *τ]αβελλα-ρῦοις* d) A Ptolemaic ostrakon.

No. 2 from El-Ghazzā: a few very fragmentary ostraca from the 3d and 2nd centuries B.C.

PAPYRI FROM THE PTOLEMAIC AND ROMAN PERIODS

R. N. Frye — J. F. Gilliam — H. Ingholt — C. B. Welles, *Inscriptions from Dura-Europos* (*Yale Class. Studies* XIV 1955 127—213 + IV pls.).

The editors explain why it seemed desirable to publish without further delay the still unpublished inscriptions from the city, others than those from the Synagogue and the Mithraeum. Among these inscriptions one found in the temple of Atargatis (p. 129—131, 37 A.D.) is very interesting. It is a dedication from a group of per-