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"Deux ostraca de la région du wādi Hammāmāt", J. Schwartz, "Chron. d'Egypte", XXXI, no 61, 1956 : [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.

effected by *traditio* or *mancipatio*. In view, however, of the similarity of the formulae (e.g. the *optimo maximoque iure*-clause expressing complete freedom from servitudes, and the phrasing of the guarantee clause) in the tablet and the Transylvanian triptych, which is expressly stated to have been transacted *per mancipationem*, it is perhaps worth while to call attention to the latter possibility, and to its consequences. In his introduction to the text of the Transylvanian triptych in *Negotia*, p. 289, Arangio-Ruiz states the now accepted view that real property on provincial soil could be regarded as *res Mancipii* only if it were situated in the territory of a city that had been granted *ius Italicum*, and that it is unlikely that Alburnus Maior, the place in question, had received this privilege. He concludes that the formulae of *mancipatio* have been wrongly used in that text. The tablet would fall into the same case for the fact that it may have been drawn up after the *Constitutio Antoniniana* is not relevant to the status of provincial soil. The possibilities are twofold: (1) the property to which the sale relates was situated in the territory of a community enjoying *ius Italicum*. Possibly this was not situated in Britain at all. If it was in Britain, could it have been *Aquae Sulis* or *Gleuum*? (2) The formulae are in fact wrongly used. Perhaps the purchaser was not sure whether the land in question was *fundus Italicus* and wished to protect himself in case it was. Or perhaps by application of the forms of *mancipatio* he hoped to assert a *dominium* over a *res nec Mancipi* and usurp a better title to it.

J. Schwartz, *Deux ostraca de la région du wādi Hammāmāt* (*Chron. d'Égypte* XXXI, No. 61 [1956] 118—123).

These two ostraca of the Roman epoch concern the army. The first of them confirms the presence of the *cohors Prima Apamenorum* in the zone, where the *ala Vocantiorum* and the *cohors I Flavia Cilicum equitata* have been attested.

The second ostrakon confirms the presence of a curator, a real chief of a cohort of the auxiliary body, in the zone of wādi Hammāmāt. The receiver of the ostrakon seems to live in the environment of the *curator*.

G. Flore, *Un atto di divorzio* (*Studi in on. P. Francisci* I [1956] 395—397).