

Kunderewicz, Cezary

"The First-Century Certificates for Dike-Corvée", Naphtali Lewis,
"Chronique d'Egypte" t. 34, no 68, 1959 :
[recenzja]

The Journal of Juristic Papyrology 14, 173-174

1962

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As to the earlier published documents from this archives see Taubenschlag, *JJP* 11/12 p. 368. [H.K.]

William H. P. Hath — C. Bradford Wells, *A hitherto unpublished Fragment of the Epistle to the Ephesians* (*The Harvard Theolog. Rev.* vol. 51 (1958) No. 1 pp. 33—35).

This unpublished fragment of the epistle to the Ephesians designated in Gorgys list of the New Testament fragments as P. 49, contains 25 lines on the recto as well as on the verso. The editors place the date of this fragment of unknown provenience in the first half of the second century. [H.K.]

John N. Hough, *A Dike Tax Receipt. P. Colorado 1* (*Chronique d'Égypte* t. 34 No. 68 (1959) pp. 289—291).

The editor publishes P. Colorado 1 which is a receipt for the *χωματικόν*. This document comes from Socnopaei Nesus in Fayum and is dated August 23, 166 A.D. The edition is provided with a photograph of the document, a commentary and an English translation. [C.K.]

J. F. Gilliam, *Two Latin Letters from Dura-Europos of A.D. 221* (*Études de Papyrologie*, t. 8 (1957) pp. 49—58, pl. 4).

The texts of P. Dura 15a and 15b (cf. *The Excavations of Dura-Europos. Final Report V. Part I. Nos 64a and 64b*) come from the archives of the *cohors XX Palmyrenorum*. P. Dura 15a is a letter of the *praepositus* Aurelius Rufinus to the cohort tribune Iustillus concerning the delivery of barley from the imperial domain to cavalrymen or muleteers who were in the detachment at Apadana. P. Dura 15b — also a letter of Aurelius Rufinus to Iustillus — concerns the giving satisfaction of an indefinite kind by Sozon, clerk in the *legio XVI Flavia firma Antoniniana* probably to Hanina Bellaeus, soldier of the Palmyrene cohort. [C.K.]

Naphtali Lewis, *The First-Century Certificates for Dike-Corvée* (*Chronique d'Égypte* t. 34 No. 68 (1959) pp. 285—288).

In this short essay the author publishes also the P. Cornell Inv. No. I, 5 (Theadelphia, 52/53 A.D.) and makes available a new

reading of the P. Lond. 165 a—c, line 2 as well as of the P. Bon. 31, lines 4-5 [C.K.]

PAPYRI FROM THE BYZANTINE PERIOD

Edda Bresciani, *Un papiro aramaico da El Hibeh del Museo Archeologico di Firenze* (*Aegyptus* 39 (1959) fasc. 1—2 pp. 3—8.)

This papyrus from the V cent. B.C. is a private letter addressed to a certain Joshibiah by his servant. [H.K.]

Hans Gerstinger, *Ein „Intestatkodizil“ (?) und eine Legatsübernahmeerklärung aus spätbyzantinischer Zeit in dem Pap. Graec. Vindob. 25875. und 26270.* (*Festschrift Artur Steinwenter* pp. 132—139).

The first document is a testament or a *codicillus ab intestato* analogous to the *codicillus* preserved in P. Lips. 29=M. Chr. 318. The document was drawn before three witnesses although C.J. 6, 23, 31, 3; 38, 8,3 require the presence of five witnesses. It seems that the corresponding rules of the Justinian law did not find application in the legal practice of Egypt. This evidence, too, is brought by Coptic testaments from the same period where not infrequently the last will would be attested by three witnesses (see Till, *Erbrechtliche Untersuchungen* 68; Steinwenter, *Das Recht der koptischen Urkunden* 48).

As it is known, the Byzantine law required the presence of three witnesses for the validity of a *testamentum ruri conditum* (see Eclogē 5, 4; Epanagoge 29, 16 and Zachariae von Lingenthal, *Geschichte d. griech. -röm. Rechts* 155). It will not be correct, it seems, to exclude a possibility, that the decrease in number of witnesses from five under the Justinian law to three in the quoted Byzantine sources took place owing to the influence of the local practice of Egypt.

The P. Graec. Vindob. 26270 is a declaration under oath confirming the receipt of a whole bequeathed estate. [H.K.]

H. C. Youtie, *The Warsaw „Venditionis Asini Syngrapha“* (*Chronique d'Égypte*, t. 33, No. 66 (1958) pp. (268—272).

This is a re-edition of the papyrus published by I. S z y m a n s k a in *JJP* II pp. 115—119. Mr Youtie suggests some improvements in the reading of this text. [C.K.]