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"Der σιτον εγδοχεύς in P. Mich. Zen. 23",
K. Koester, "Aeg.", XIX, 1939 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

A. SEGRÉ, *P. Yale Inv. 1528 and P. Fouad 21*. The Journal of Roman Studies XXX (1940), p. 153ff.

Comparing P. Yale 1528 with P. Fouad 31 the author thinks that the *veterani* applied to the prefect because the strategoi of the *nomoi* did not respect their privileges and the prefect was induced by them to write to the strategoi 1.8 *ἵνα μηδεὶς κόπους παράσχη*. In some way both the papyri may be connected with BGU. 747 (= W. Chr. 35) from Coptos (139 A.D.) in which the strategos complains that veterans Romans and Alexandrians did not obey his orders and declared they were not subject to him. The natural tendency of the strategoi to minimize the privileges of the veterans and the reaction of the latter in order to emphasize them, gave occasion to continuous friction between veterans and strategoi.

F. DE VISSCHER, *Le régime des liturgies des nouveaux citoyens romains d'après l'Edit III de Cyrène*. C-R. Acad. Inscr. Belles Lettres (1939), p. 111-120.

The author enters into a discussion of the question concerning the relations between the provincials who were granted Roman citizenship, and their mother-country. For this problem the most important is an edict of Augustus, discovered in Cyrene and published by Oliverio in 1927.

The edict distinguishes among the residents of Cyrene two categories of new citizens: those who were granted citizenship and those who obtained citizenship and immunity simultaneously. With regard to the first group, the Emperor ordered that, notwithstanding their citizenship, they are subject to *munera personalia* and *patrimonialia*, while the second group is on principle exempted from both kinds of *munera*. There was, however, a restriction as to the *munera patrimonialia*: the privilege extends only to the property which the new-residents possessed at the time when the privilege was granted, but not to property acquired since the grant.

ADMINISTRATIVE LAW

C. PRÉAUX. *Le diocète Théogenes*. Chron. d'Ég. No. 28 (1939), p. 376-82.

The author discusses the position of the dioiketes Theogenes on the basis of a papyrus published by J. Manteuffel, *Feuilles franco-polonaises*, LeCaire 1938.

K. KOESTER, *Der αἴτου ἐγδοχεὺς* in *P. Mich. Zen. 23*. Aeg. XIX (1939), p. 301ff.

The αἴτου ἐγδοχεὺς in *P. Mich. Zen. 23* is a liturgical official, charged with buying corn for the citizens of an unspecified town and is responsible

for the performing of this duty with all his property. The *σίτου ἐγδοχεὺς* is proposed by professional *ἐγδοχεῖς*, private buying agents organized in professional associations.

E. KIESSLING, *Der Nachtwächterdienst in Aegypten*. Forschungen und Fortschritte XV (1939), p. 34-5.

There are no documents showing the existence of night-watchmen in Egypt in the Ptolemaic period. The lack of documents is however compensated by a literary source: Strabo XVII, 797. Strabo refers that among the four indigenous officials in Alexandria there was *νυκτερινὸς στρατηγός*. In the Roman period we find commanders of the night-watch who are now called *νυκτοστρατηγοὶ* also in other towns. The night-watch was a liturgical official, which means that anyone who had an income of a certain amount, was obliged to take over this office. As a compensation for his services, the night-watchman received an indemnification. The night-watch was responsible for his faults. (Cf. E. Kiessling *R. E. Suppl.* VII, 678ff.).

H. KORTENBEUTEL, *Archisomatophylakes*, *R. E. Suppl.* VII, p. 46-49.

W. L. WESTERMANN, *Komanos*. *R. E. Suppl.* VII, p. 1625ff.

F. DOLGER, *Das Fortbestehen der Ἐπιβολή in mittel-und spätbyzantischer Zeit*. Studi in memoria di Aldo Albertoni. Vol. II (1939), p. 1ff.

Dölger proves the continuation of the s.c. *ἐπιβολή*, that is, allotment of lands of peasants who left their rural parish or were insolvent, to the peasants who were still solvent of the same rural parish, till the XII cent. (cf. on *ἐπιβολή* also Lewis *J.E.A.* vol. XXIX (1943), p. 71-73).

A. SEGRÉ, *On the date and circumstances of the Prefect's letter: P. OXY.* 2016. *J.E.A.* XXVI, 1940, p. 114.

OXY. 2016 was translated from a Latin edict and very probably the edict was directed at least to the part of the Empire under the rule of Diocletian. The edict refers to a collection of 38 pounds of gold as *aurum coronarium*.

O. M. PEARL, *Varia papyrologica*. Trans. Am. Philol. Ass. LXXI (1940), p. 372ff.

The article consists of three notes: the first note pertains to *Åberd. Ostr.* 75 a-d, the second deals with metrological significance of "donkey," the third with the *chlamys* as a symbol of civic privilege or professional dignity.