Rafał Taubenschlag

"Der Nachtwächterdienst in Aegypten", E. Kiessling, "Forschungen und Fortschritte", XV, 1939: [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.
for the performing of this duty with all his property. The σίτου ἐξουσία is proposed by professional ἐξουσία, private buying agents organized in professional associations.


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 στρατηγὸς. 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.).


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


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.


The article consists of three notes: the first note pertains to Aberd. 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.