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.
Not seen.

Not seen.

R. TAUBENSCHLAG, Citizens and non-citizens in the papyri (Scritti in onore di C. Ferrini III 169 ff), Milano 1948.
Vide my Law II 18 ff.

In the first volume F. Zucker's article Die Bevölkerungserhältnisse Ägyptens in hellenistisch-römischer Zeit I 369 ff deserves the attention of the papyrologists.

Not seen.

This paper deals with the relations between Jews and Greeks in Alexandria, that long protracted racial animosity commonly known as antisemitism. Before coming to the subject proper, the author gives interesting remarks about the position of the Alexandrine Jews; especially about the controversy whether the Jews were citizens of Alexandria or not. But it is now known that the Jews as a body did not possess the citizenship of Alexandria though single members of the race were from time to time granted the privilege. They did however enjoy some of the rights held by citizens, they were generally known as Άλεξανδρεῖς (see however my Law II 20ff), and they possessed substantial powers of self-government which — in some respect — were superior to those of the citizen-body itself; at least in later times, when Alexandria lacked a Senate. There seems to have been a superior and inferior class within the community which was governed at first by elders and later by an official known as „genarch“ or „ethnarch“. In Roman times we hear of a γερουσία or council of elders probably containing 71 members. The author points out that during the
Ptolemaic period we have no real evidence of antisemitism in racial and religious sense. Not till after the Ptolemaic period we are definitively confronted with a racial conflict. The open outbreak of the racial struggle belongs to the reign of Caius Caligula. The establishment of Christianity as a state religion did not lessen antisemitic feelings. The Jews were for the Christians the stiff-necked people who had rejected the Messiah and crucified the Divine Son of Man. Thus racial prejudice was reinforced by religious fanaticism. The Jews allied themselves with the Arian party. The reprisal came, when the patriarchal throne was occupied by Cyrill, that least attractive among the saints of the early church. Occasionally Cyrill incited the mob and lead it against the Jews. The synagogues were all captured and turned into churches, the houses of the Jews pillaged and the Jews themselves expelled en masse from the city. Thus ended the Jewish community of Alexandria.

**ADMINISTRATIVE LAW**

PIGANIOL ANDRÉ, *Le Codicille impérial du papyrus de Berlin 8334 (Comptes rendus de l'Acad. des Inscriptions et Belles lettres 1947 pp 376–387).*

Cf. *Journal I* 117.

E. YAN'T DACK, *La toparchie dans l'Egypte ptolémaïque (Chronique d'Egypte N° 45/46 p. 147).*

Examining the functions of the *toparches*, the author gives an analysis of the relations between the toparchy and other administrative districts of the χώρα: the nome, the meris, the κώμη.


The first part of the essay deals with the competence of the ἐπιστάτης τῆς κώμης, the second part gives a description of his judicial and administrative attributions. The essay gives a survey of a prosopography of the ἐπιστάτης τῆς κώμης and a critical examination of certain doubtful cases.

E. P. WEGENER, *The ξοιλασκεί of the μητροπόλεις in Roman Egypt (Symbolae van Oven (1946) pp 160—190).*

The author deals after an introduction with (I) the functions of senator and (II) the senators and the meeting of the ξοιλασκεί. Inte-