

Taubenschlag, Rafał

"Lucius Domitius Domitianus Augustus", Allan Chester Johnson, "Classical Philology", vol. XLV, 1950, no 1 : [recenzja]

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used while addressing the emperor, the prefect, the *iuridicus Alexandreae*, the *praefectus castrorum* and the *strategus*.

ALAN CHESTER JOHNSON, *Lucius Domitius Domitianus Augustus* (repr. from *Classical Philology* vol. XLV No. 1 1950).

The author asserts that Domitius claimed the imperial purple sometime between July 23 and August 29, 297 and establishes that Achilleus and Domitius are not one and the same person and that Achilleus was corrector (ἐπανορθώτης) under Domitius. Apparently he had been appointed corrector by Diocletian and joined Domitius when he set up the standard of revolt. It is not beyond the bounds of possibility that the reorganisation of Egypt was designed to go into effect on August 30, 297 and this may be one of the causes of the revolt. The peculiar position of *Alexandria ad Aegyptum*, which has been respected by all Roman emperors hitherto, was threatened in the new order. It would no longer be the residence of the prefect and the administrative centre of Egypt but would be reduced practically to the status of a nome capital without the privileges and prerogatives of former days.

JACQUES SCHWARTZ, *L. Mussius Aemilianus, préfet d'Egypte* (Extr. du *Bull. de la Soc. Royale d'Archéologie d'Alexandrie*, No. 37, 1948).

The author gives us a portrait of L. Mussius Aemilianus, Prefect of Egypt (237—259 A.D.). He was a good administrator and afterwards a general loyal to the Roman Empire, a faithful partisan of Macrinus and Quietus. He was murdered by the more or less sincere partisans of Galienus. Macrinus had a genuine understanding of the interests of Rome in the East. After the death of Macrinus, Aemilianus tried to assume his succession. He died as a victim not of his ambition but of adverse circumstances.

ADMINISTRATIVE LAW

GULAK, *The Method of Collecting Roman Taxes in Palestine* (*Magnes Anniversary Book* 97—104, Engl. extr. p. XXI).

In *Talmud Yerushalmi*, *Ketubot X*, section 5 mention is made of a regulation passed by Rabbi Yehudah Hannasi in the matter of the collection of taxes in Palestine, which throws much light on the nature of these taxes. The regulation concerns three taxes: the *annona*, the poll-tax and the *anparouth*, which were to be col-