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"Die Stellung der Bischöfe in der byzantinischen Verwaltung Aegyptens", A. Steinwenter, "Studi in on. di P. Francisci", vol. I, 1954 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

P. Kool, *De Phylakieten in Grieks-Romeins Egypte* (Amsterdam 1954).

In this work the author deals with the position of the φυλακῖται in the office hierarchy, with their organization and duties then with the position of the archiphylakites and of the ἐπιστάτης τῶν φυλακιτῶν. The most interesting of this discussion are the pages referring to the ἐπιστάτης τῶν φυλακιτῶν. His authority became greater in the II cent. and with it rose the authority of the local archiphylakites. The ἐπιστάτης τῶν φυλακιτῶν makes his appearance as judge and takes part in the lash of the task of the strategos upon himself. In that capacity we still find the ἐπιστάτης τῶν φυλακιτῶν in the Rylands papyri from Euhemeria (Ryl. II 125—152 [28—42 A.D.]) by the side of the strategos and the Roman *centurio*. By that time the phylakitai had disappeared from the official world. The archephodos has already taken the place of the archiphylakites of the village (and of the village-epistates). The fact that the ἐπιστάτης τῶν φυλακιτῶν was a judge must have been one of the reasons why he was still in office although the organization, chief he was, had been abolished. In the above mentioned Euhemeria texts the *centurio* acts in the same capacity as the ἐπιστάτης τῶν φυλακιτῶν.

H. Schaeffer, Γνωστήρ καὶ ἐγγυητής (*Mus. Helv.* VI (1) [1949] 49—55).

The author shows in this dissertation that the term γνωστήρ was transplanted from the east Greek world by the intermediary of the Greek mercenaries in the early Ptolemaic epoch to Egypt, and then transformed in the Roman period. In this period we find the γνωστήρ assisting to different public acts like emancipation, *epikrisis*, even as an official personality who certifies the identity of a person before the strategos. In the late Byzantine period he acts even as an official in the administration.

A. Steinwenter, *Die Stellung der Bischöfe in der byzantinischen Verwaltung Aegyptens* (estr. da *Studi in on. di P. Francisci* vol. I [1954] 77—99).

In this study the author examines the secular functions of the bishops in the Byzantine provincial and municipal administration.

He arrives to the conclusion that the connection between the state-administration and the episcopal office in Egypt was different from that expressed in the imperial constitutions. These constitutions reflect the design of Justinian to grant the bishops a certain administrative competence in order to obtain from them a support for the central government. But the activity of the Egyptian bishops — as long as it was legal — was founded on the customary law which developed from the principles of their ecclesiastical office and from the Christian ideals.

L. Valentin, *La réorganisation de l'Egypte byzantine au temps de Justinien Ier* (Bull. Assoc. G. Budé 11 [1952] pp. 55—71).  
not seen.

O. Montevecchi, *Quaedam de civibus Romanis in Aegypto ante Constitutionem Antoninianam* (Rend. Ist. Lomb. 80 [1951] Ser. III vol. 15, pp. 297—283).  
not seen.

G. I. Luzzatto, *La cittadinanza dei provinciali dopo la "Constitutio Antoniniana"* (Riv. ital. per le sc. giur. VI, ser. III [1952—1953]) (Milano, Giuffrè 1953).

In this interesting study the author points out that the extension of the Roman citizenship to the whole empire does not demand the survival of the local citizenship in addition to the Roman, but on the contrary leads to the disappearance of the local autonomy and the submersion of the πόλεις in the Roman empire. Particularly the Diocletian reform deprives the local citizenship of any value and therefore excludes in this period the existence of double citizenship, in the sense of belonging to two different nations as Schönbauer considered it. The problem of the application of the Roman law in the provinces and of the legal situation of the inhabitants of the provinces, before and after the acquisition of citizenship, remains an open problem and can be solved only by an empirical method, by investigation of any case of the reciprocal relations resulting from the co-existence of Roman and local law, and of the deformation that one and the other had gone through by the application of the Roman magistrates and the parties.