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"The Population of Roman and Byzantine Karanis", A. E. R. Boak, "Historia - Zeitschrift f. alte Geschichte", IV, 1955, H. 2-3 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

J. H. Oliver, *Free Men and Dediticii* (*Amer. Journ. Phil.* LXXVI, 3 [July 1955] p. 278 ff.).

In this study the author discusses on p. 287 P. Giss. 40, giving the following restoration of the crucial passage (v. 8—10) Δίδωμι τοί[ν]υν ἄπα[σι] τοῖς ὑπηκόοις κατὰ τ]ήν οἰκουμένην π[ολειτ]εῖαν Ῥωμαίων [μ]ένοντος [.] ἄτων χωρ[ίς] τῶν [δε]δειτικίων.

"I give the to all the hypêkooi throughout the civilized world Roman citizenship (the roll of) *dediticii* still remaining separate". cf. the discussion on p. 295 concerning line 9 "Hence I prefer the restoration μ[έ]νοντος [τοῦ καταλόγου τῶν ὀνομ]ἄτων χωρ[ίς] (adverb.); yet I refrain from inserting it in the text as if the sense were demonstrated".

A. E. R. Boak, *Politai as Landholders at Karanis in the Time of Diocletian and Constantine* (*J.E.A.* 40 [1954] 11—14).

The subject of this article is that class of persons among the landowners and taxpayers of Karanis who are officially as *politai*, or more fully *archontes kai politai* in contrast to the persons registered as inhabitants of Karanis and its dependent district or *horiodiktia*, who are called *kōmētai* i.e. villagers. There can be no doubt but the term *politai* in this connection means citizens of a polis, a term which in this period was applied to both the old Greek cities of Egypt and the former *metropoleis* or nome capitals to which their nomes now stood in the relation of *territoria*.

A. E. R. Boak, *The Population of Roman and Byzantine Karanis* (*Historia — Zeitschrift f. alte Geschichte* IV [1955] Heft 2—3, p. 157—162).

The object of this dissertation is twofold: first, to attempt to fix with some degree of precision the population of the Egyptian rural community of Karanis during the years 171—174 A.D.; and, second, to compare as far as is possible the state of its population at that time with its condition in the early quarter of the second fourth century. The author shows that the papyri reveal during the years 174—175 A.D. an exceedingly small agricultural community of 140 or slightly more landholders. When we contrast these with the 618 or more owners of vineyards, gardens and orchards who appear in P. Mich. 223, 224 and 225 for the years

171—174, we obtain some measure of the appalling shrinkage of population that had taken place in this area between the third quarter of the second century and the early years of the fourth. This shrinkage is not surprising when we recall that at about the same time the number of those liable to the land tax at Theadelphia had declined to a mere 25.

V. Tcherikover, *Scripta Hierosolymitana* (Publications of the Hebrew University Jerusalem vol. I, Studies in Classics and Jewish Hellenism, Jerusalem 1954).

Sabbathai, usually transcribed in Greek as Sabbathaios, or Sambathaios was a very common name among the Egyptian Jews in the Ptolemaic period. In the Roman period, especially in the second century A.D., the name, now written Sambathion, is no less common, but now it is no longer confined to Jews. We find it as the only Hebrew name to appear in a purely Egyptian environment, as in the Fayûm villages Karanis, Theadelphia, Philadelphia, the metropolis of the Hermoupolite district, the Mendesian district and elsewhere.

Sambethe or Sambathis = Jewish Sibyl = the goddess of the Sabbath was worshiped by the Sabbath-observers. The Sabbath-observance by Jews was so conspicuous a usage that it could easily be adopted by non-Jews as a separate rit, without any further religious consequences. The name indicates that their parents were particularly devoted to Sabbath observance and were anxious to see this devotion perpetuated by their children. It is a well known usage practised by many peoples that children are named after their fathers and grand-fathers. Thus a name, once entered in a family, remains in it for many years. Such was the fate of the name Sambathios. Now a man, named Sambathios after his grandfather need not necessarily have been a Sabbath observer. In this way the name lost its significance and became a regular name for Egyptians.

A. Calderini, *Oi êπι ζένης* (*J.E.A.* 40 [1954] 19—22).

In the first line the author remarks that the existence of ζένοι and then of the êπιζένοι in Egypt was proved by several quotations which he assembled from the preserved documents and which