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"L'enigma costituzionale délla antica Alesadria", V. Arangio-Ruiz, "Nuova Antologia", 82, 1947, fasc. 1757 :
[recenzja]

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PUBLIC LAW

J. L. TONDRIAU, *Rois Lagides comparés ou identifiés à des divinités* (*Chronique d'Égypte* 45/46 (1948) pp 127—146).

The author presents a collection of examples where the Ptolemaic kings are assimilated or identified with a commonly known divinity.

J. L. TONDRIAU, *Notes Ptolémaïques* (*Aegyptus* XXVIII (1—2) (1948), 168/7).

From these notes, N° 2 on the origin of the title Epiphanes and note 3 on the „naval” royal cult are of interest for jurists.

J. L. TONDRIAU, *Les thiasés dionysiaques royaux de la cour ptolémaïque* (*Chronique d'Égypte* N° 41 (1946) pp 149—171).

This essay does not concern a thiasé with mystic tendencies, or an association of dionysiac *technitai* or a private association for the unique purpose of distraction. We have to do — in our case — with a sort of a royal club, which although not deprived of a certain similitude with the associations mentioned above, presents notwithstanding an original character proper to the alexandrine royal court. The thiasé pursued aims of politico-religious nature, according with a definite policy of the dynasty. The author examines this thiasé only for the reigns when its existence seems to be sufficiently proved i. e. during the reigns of Ptolemy IV Philopator, Ptolemy XII Auletes and finally Cleopatra and Marc Anthony.

SCHWARTZ JACQUES, *L. Mussius Aemilianus, préfet d'Égypte* (*Bull. de la Soc. Royale d'Archéologie d'Alexandrie* N° 37 (1948) p. 34—46).

Not seen.

V. ARANGIO RUIZ, *L'enigma costituzionale della antica Alesadria* (*Nuova Antologia* anno 82 fasc. 1757 maggio 1947 p. 59—65).

In this essay, Arangio Ruiz underlines some peculiarities of the constitution of Alexandria: a) Alexandria is the capital of Egypt. However it never bears the name *Alexandria Aegypti* but is called *Alexandria ad Aegyptum*; b) It is impossible to consider Alexandria as a sovereign state and Egypte as a dominion or colony of it. Egypt does not belong to the Alexandrines, who have no ingerence in the administration of the country, which depends

exclusively from the king; c) Alexandria cannot be considered as the third Greek πόλις of Egypt, because the territory of a Greek city, once divided among its citizens belonged to them as their full property, which was not the case in Alexandria; d) The community of Alexandria is a political and not a territorial entity; e) Alexandria had not an assembly of citizens and only a βουλή. Arangio Ruiz seems to be inclined to resolve all these difficulties by admitting the conception of a personal union with Egypt.

H. I. BELL, *Alexandria ad Aegyptum* (*Journ. Rom. Stud.* 1946 pp 130—132).

In this article sir Harold strenghtens this terminology also for the Roman period against the doubts raised by Schulz, *Journ. Rom. Stud.* 1943 p. 58.

P. JOUGUET, *Les assemblées d'Alexandrie à l'époque ptolémaïque* (Extr. du *Bulletin de la Société Royale d'Archéologie d'Alexandrie* N° 37, 1948).

Plaumann's inscription (cf. my *Law* II 13 ff) publ. *Klio* XIII (1913), p. 485, the letter of Claudius, and the papyrus from Florence lead to the admission of the existence of a βουλή in Alexandria at least for one epoch. It seems obvious to think that Alexander the Great endowed the city with a βουλή; and that consequently the city possessed also an assembly. The Alexandrines seem to have inherited the attributions of the Macedonian army, which did not exist any more in the II cent. The old denomination of the assembly of the Macedonian army (*populus*, ὄχλος, τὰ πλῆθη) seem to design now the people of Alexandria. The gatherings of the Alexandrine population are probably regular assemblies, convocated on determined occasions and at periodical regular dates.

P. JOUGUET, *Trois études sur l'hellénisme* (*Publ. de la Faculté des lettres de l'Université Farouk Ier* I (1944)).

It is a tripartite dissertation comprehending: 1) The empire of Alexander the Great; 2) The Egyptian realm of the Ptolemies; 3) The rôle of Alexandria. The jurist is interested in the authors remarks on Alexander as an oriental ruler p. 15, on the legal status and the autonomy of Alexandria as a Greek city p. 118, 119 ff. on the legal condition of Greeks and Egyptians in Alexandria p. 78.