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"L'Égypte et la suprême résistance du christianisme (V-VII siècle A. D.)", Roger Rémondon, "Bull. de l'Institut français d'Archéologie orientale", vol. 51, 1952 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

H. I. Bell, *Philanthropia in the Papyri of the Roman period* (Hommage à Joséph Bidez et à Franz Cumont coll. Latomus vol. II, p. 31 — 37, Bruxelles 1949).

The study of the papyri of Roman epoch in which the term *φιλανθρωπία* occurs, shows that there are instances manifesting sincere efforts of the Roman government to combat abuses of the administration or to favour the economic recovery of the country.

Elbert Lucas de Kock, *Die Kosmeet in Egipte* Diss. Leyde 1948 p. 178.

not seen.

J. Scherer, *Les institutions politiques de Ptolémaïs à l'époque romaine* (BIFAO 41 (1942) p. 66 — 71).

not seen.

J. Scherer, *Idiologue et archiereus* (BIFAO 41 (1942) p. 60 — 66).

not seen.

ADMINISTRATIVE LAW

Henri Henne, *PSI 901 et la police de la pêche dans l'Égypte gréco-romaine dans ses rapports avec la religion* (Raccolta di scritti in onore di Girolamo Vitelli I, p. 184 — 191).

The fishermen who either in pursuance of a contract concluded with the state (Johnson) or in consequence of their joining the fisher corporation or upon entering on their official duties were obliged to take an oath upon not catching fish thought to be sacred, take in this papyrus a second one, without doubt on the occasion of an administrative or judicial enquiry. The author explains the meaning of this oath from the religious point of view.

Roger Remondon, *L'Égypte et la suprême résistance du christianisme* (V — VII siècle A. D.). (Extrait du Bull. de l'Institut français d'Archéologie orientale vol. 51 1952).

The author is interested in the question for how long and in what manner paganism survived not in form of superstitions, or remnants of witchcraft in towns and villages in Christian Egypt, but

as a well-organized social movement. In his conclusions the author says that about the year 400 A. D. the forces of paganism though gradually disintegrating are not disorganized but are still of militant spirit and a tendency to resist. At the end of this struggle, about 450 A. D. the pagans were in minority and their numbers constantly fell — so that the hopes of their philosophers for pagan revival in 484 are a pure folly. They took refuge in particular sheltering places: the School of Alexandria, the sanctuaries of Isis, certain places in the Upper Egypt. Under Justinian, paganism almost dies out. Yet some vestiges survived, so stubbornly that when amending a constitution of Arcadius and Honorius concerning the appointment of the chiefs of State-worker corporation in Alexandria (Cod. Theod. XIV, 27, 1) Justinian amended it with a provision that these chiefs should be Christians (C. J. 1, 4, 5). Paganism was still strong and one may assume that not too few Egyptians had become Mohammedans without having ever been first converted to Christianity.

J. F. Gilliam, *Paganus in BGU 896* (Repr. from American Journal of Philology vol. LXXIII, 1 p. 76 — 78).

In this short article the author asserts against F i n k (cf. Amer. Journ. of Phil. XLIII (1942) p. 61 — 71) that Candidus was made centurion in an auxiliary cohort stationed in Egypt directly from civilian status. Such appointments were apparently quite rare. One may compare however the legionary centurions who were appointed directly to the centurionate, often *ex equite Romano*.

M a r i a J a c z y n o w s k a, *Rozwój rzemiosła w świetle papyrusów z Oxyrynchos* (The development of the handicraft in the light of the papyri in Oxyrynchos „Meander” vol. VI 1951).

In the nomos Oxyrynchos the handicraft developed in a close dependence on the whole economic, social and political situation in the Greco-Roman Egypt. But developed were such branches of production which had the facility of getting the raw materials on the spot as for instance the textile industry. The production of the nomos Oxyrynchos was set up rather to meet the demands of the local consumption than for the export. The whole craft was subject to the State-control but in the Roman period there can be observed a distinct decline of monopolistic organization in the