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"Un nuovo significato della parola
δογμασία", G. Zalateo, "Aegyptus",
XXXVII, 1957, fasc. 1 : [recenzja]

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Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

cials of all degrees were added to it, the burden became intolerable and led to the crushing out of the greater part of the small proprietors, the spread of abandoned lands, and a corresponding decline in the public revenues.

Zaki Aly, *Upon Sitologia in Roman Egypt and the Rôle of Sitologi in its Financial Administration* (*Akten des VIII. Intern. Kongresses f. Papyrologie* = *Mitteil. aus d. Papyrussammlung der öst. Nationalbibliothek* NS, V Folge [1956] 17—22).

In his essay the author reconstructs the rôle of sitologi in the financial administration of Egypt, apart from the general and bare task apportioned to them as granary keepers. On the whole, sitologi seem to have been the real mainstay of the Roman rule in Egypt and it is thanks to their efforts that the Roman government of Egypt did carry out its corn policy as outlined by Rome. It exacted the maximum of the land's grain income from the tax payers. This attitude of the imperial government of Rome was shown very clearly by the direct evidence furnished in the *Apokrimata* of Septimius Severus. When some Egyptian tax payers requested the emperor if they could make payments of their dues in money in lieu of grain, the emperor's answer was a point blank refusal. He ordained: 'We have forbidden that you pay money instead of grain' This prohibition depicts very clearly the official attitude taken by Rome in connection with the Egyptian tax payers who tried to evade the payment of their dues in Kind *in natura* to sitologi and wished to have recourse to the system of *adaeratio*.

A. H. M. Jones, *Capitatio and Iugatio* (*Journ. Rom. Stud.* 47 [1957] 88—94).

In this article the author shows that there were certain areas of the Empire, including certainly Egypt and probably Africa and parts of the Gallic prefecture, where the combined system of *capitatio* and *iugatio* was not applied.

G. Zalateo, *Un nuovo significato della parola δοκιμασία* (*Aegyptus* XXXVII, fasc. 1 [1957] 32—40).

In this article the author gives a new signification of the word δοκιμασία which in his opinion means professional examination,

especially that of private physicians, to which certain privileges are attached.

A. d'Ors, *P. Ryl. 654 y el "Anabolicum"* (*Studi in on. U. E. Paoli*, [1956] 259—267).

In the author's opinion this papyrus is a fragment of legal proceedings from the IV cent. A.D., concerning a claim against weavers obliged to deliver the *vestes militares*.

B. Adams, *Fragen altägyptischer Finanzverwaltung (nach Urkunden des Alten und Mittleren Reiches)* (1956) 109 pp.

Following a preface the author deals with the conditions of life and development of the Egyptian state, the *d.mr* as one of the earliest Egyptian officer's grades, the "accounts", their objects and eventually their connexion with the number of cattle, the royal orders in the Ancient Empire, the Egyptian duties and compulsory labour, the system of taxes, the Kahun-papyri, the legal documents of the P. Boulak 18, and reaches juristic and archeological conclusions.

Every papyrologist engaged in later era should read this work, with greatest interest. It has been edited upon the initiative of E. Seidl.

E. P. Wegener, *The entolai of Mettius Rufus (P. Vindob. G. Inv. 25824, V—VI, 7): Note on A. Kränzlein's article in JJP VI (1952) pp. 195—237 (Symbolae R. Taubenschlag dedicatae = Eos 48, 1 [1956] 331—353).*

In this article the author demonstrates what is known of the liturgical system in the 1st century A.D., after it had been introduced into Egypt in the reign of the Emperor Tiberius. She shows who is liable to liturgies, and who is exempt from them and discusses the procedure of nomination, as well as the place and period of office.

P. M. Fraser, *Graeco-Roman Egypt: Greek Inscriptions 1955 (JEA 42 [1956] 105—115).*