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"Le Statut Augustéen de l'Egypte et sa destruction", A. Piganiol, "L'originalite de l'Egypte dans le monde gréco-romain", vol. 10, 1953, fasc. 3/4 : [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.

cisively traditional. Several activities of economic or fiscal nature which were related to the general management of the country, such as a large number of monopolies in particular, permit us to state that those forms and functions could prevail nowhere else but in Egypt. With certain reservation the same may be stated in regard to the mode in which the population reacted to governmental policies.

As to the Roman Egypt neither the social structure nor the general principles of the administration offer anything new and original, excepting the statute granted in this epoch to the metropolies.

A. P i g a n i o l, *Le Statut Augustéen de l'Égypte et sa destruction* (193—202).

In his study the author endeavours to prove that the foundation of Egyptian system was not based upon one but upon several acts enacted in various periods of history. The essential characteristic of the Augustan rule seems to be the following:

In Egypt the system of municipalities had never been put into practice; no magistrate would come there and no Egyptian could hold this office.

The contacts of the Roman society with that of Alexandria were almost non-existent. Egypt was treated as a possession, subject to exploitation and the revenues derived from it could only reach the Roman citizen after its passage through the royal treasury. The purely Egyptian elements are to be found in the lowest stratum of the social structure. All other intrinsically Egyptian institutions of more cultured or complex character which had once added lustre to the political life of the Lagides had withered away, and their final abolition was brought about by Augustus.

V. A r a n g i o - R u i z, *Les documents du droit romain* (238—247).

In this very interesting article the author discusses the three well-known documents, Mich. VII 434, 442 and Ryl. IV, 612 which in recent years have become subject of an animated controversy among the scholars.

As to the first two documents the author is of the opinion that they are two specimens of the Roman Law in its purest form and concern the restitution of a dowry; the law established in its traditional form of a *dictio*. Alike in Ryl., IV, 612 a *dictio dotis* is mentioned.