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"Quaedam de civibus Romanis in Aegypto ante Constitutionem Antoninianam", O. Montevocchi, "Rend. Ist Lomb", 80, 1951, ser. III, vol. 15 : [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.

He arrives to the conclusion that the connection between the state-administration and the episcopal office in Egypt was different from that expressed in the imperial constitutions. These constitutions reflect the design of Justinian to grant the bishops a certain administrative competence in order to obtain from them a support for the central government. But the activity of the Egyptian bishops — as long as it was legal — was founded on the customary law which developed from the principles of their ecclesiastical office and from the Christian ideals.

L. Valentin, *La réorganisation de l'Égypte byzantine au temps de Justinien Ier* (*Bull. Assoc. G. Budé* 11 [1952] pp. 55—71).
not seen.

O. Montevecchi, *Quaedam de civibus Romanis in Aegypto ante Constitutionem Antoninianam* (*Rend. Ist. Lomb.* 80 [1951] Ser. III vol. 15, pp. 297—283).
not seen.

G. I. Luzzatto, *La cittadinanza dei provinciali dopo la "Constitutio Antoniniana"* (*Riv. ital. per le sc. giur.* VI, ser. III [1952—1953]) (Milano, Giuffrè 1953).

In this interesting study the author points out that the extension of the Roman citizenship to the whole empire does not demand the survival of the local citizenship in addition to the Roman, but on the contrary leads to the disappearance of the local autonomy and the submersion of the πόλεις in the Roman empire. Particularly the Diocletian reform deprives the local citizenship of any value and therefore excludes in this period the existence of double citizenship, in the sense of belonging to two different nations as Schönbauer considered it. The problem of the application of the Roman law in the provinces and of the legal situation of the inhabitants of the provinces, before and after the acquisition of citizenship, remains an open problem and can be solved only by an empirical method, by investigation of any case of the reciprocal relations resulting from the co-existence of Roman and local law, and of the deformation that one and the other had gone through by the application of the Roman magistrates and the parties.