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"Village Liturgies in Fourth Century Karanis", A. E. R. Boak, "Akten des VIII. intern. Kongresses f. Papyrologie. Mitteil. aus der Papyrussammlung der öst. Nationalbibliothek [P.E.R.]", V. Folge, 1956 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

H. Thierfelder, *Ein Bauernstreik im ptolemäischen Ägypten* (*Wissenschaftl. Ztschr. der Karl-Marx-Universität Leipzig*, 4 Jhrg. 1954/55, Gesellschafts- u. sprachwissenschaftl. Reihe, Heft 1—2, p. 217—221).

The author gives an interesting interpretation (with German translation) of the correspondence contained in PSI V 502. He shows that the peasants, unable to fulfil the terms of their leases, went on strike and sought refuge in the temple of the village where they found the possibility to apply for the right of asylum.

A. E. R. Boak, *Village Liturgies in Fourth Century Karanis* (*Akten des VIII. intern. Kongresses f. Papyrologie. Mitteil. aus der Papyrussammlung der öst. Nationalbibliothek [P.E.R.] V. Folge*, Wien 1956, 37—40).

Summarizing, the author points out, that Isidoros, an average village farmer, *georgos*, was called upon at least eight times between his 31st and his 50th year to undertake obligatory public offices at Karanis. His burden must have been particularly heavy during the six years 308—314 when he held the komarchy, a two-year *sitologia*, the chaff collectorship and the tesserariate. But, in spite of the fact that he found them burdensome and complained against the injustice of his assignments, he was not completely ruined by them, although they may have proved very costly. At any rate, he was not forced to resort to flight, as were some of his less fortunate fellow villagers. We must sympathize sincerely with his lot and that of his fellow peasants. At the same time we must understand the problem of the *praepositi* and other government officials, responsible for the maintenance of village government, in their effort to find eligible office holders in a community in which the contemporary tax lists show that the number of resident landholders had shrunk to less than 150. Isidoros and Karanis give, in microcosm, a picture of the conditions prevailing throughout the whole Roman Empire in the early fourth century, in the wake of the fiscal reforms of Diocletian. The small landholders were labouring under the double burden of heavy taxation and compulsory public services. In view of the steady decline in population, this burden was bound to become more and more oppressive. When the corruption and oppression already evident on the part of offi-

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,