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"Ein Bauernstreik im ptolemäischen Ägypten", H. Thierfelder, "Wissenschaftl. Ztschr. der Karl-Marx-Universität Leipzig", 4 Jhrg., 1954/55 : [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.

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-