

umso betrüblicher, als es heute für fast alle antiken Autoren zweisprachige kommentierte Ausgaben mit Einführungen gibt, die auch dem Nichtfachmann ein genaues Zitieren der Quellen erlauben und ihn vor überholten Urteilen bewahren wollen. Dies gilt besonders für Velleius Paterculus.¹³ Es stehen auch genügend Hilfsmittel bereit, um Mißverständnisse etwa über die *homines novi* oder den (nicht erst von Augustus eingeführten) Ritterzensus zu vermeiden (193.205). Auch von Ovids «sexueller Ausschweifung» (242) als Thema seiner Liebesdichtung sollte Abstand genommen werden, ebenso von dem «unübertrefflichen Zynismus» (245) seines Ausspruchs: *Expedit esse deos ... (Ars am. I 637)*, der, ganz im Sinne Varros und noch neuzeitlicher aufgeklärter Herrscher, die Religion als stabilisierendes Element sieht und bejaht.¹⁴

So begrüßenswert Publikationen über die Antike für einen weiteren Leserkreis sind, so sollten die Verlage dabei doch die wissenschaftliche Betreuung solcher Bücher nicht außer acht lassen.

Ein Hinweis zum Schluß, der für alle Bücher ohne Kolummentitel gilt: Die Anmerkungen sollten durchnummeriert werden. Es ist unzumutbar, vor dem Einsehen des Anmerkungssteils jeweils zurückblättern feststellen zu müssen, in welchem Kapitel man sich befindet, vor allem, wenn wie hier auch noch nach Büchern und Kapiteln (I 1 usw.) unterschieden wird (wobei sogar der Verlag bisweilen irigeworden zu sein scheint, wie bei Anm. III 5,1 und 2 sowie III 6,12).

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Hirten Wölfe zu ihren Schafen geschickt, Cass. Dio 56,16,3.

¹³ Vgl. Velleius Paterculus, *Historia Romana* – Römische Geschichte, lat.-dt. hrsg. von M. Giebel, Stuttgart (Reclam) 1989.

¹⁴ Vgl. jetzt: M. Giebel, Ovid, Reinbek b. Hamburg 1991 (Rowohlt's Monographien. 460).

Bernhard Palme: *Das Amt des ἀπαιτητής in Ägypten*. Wien: Hollinek in Komm. 1989. 279 S. 15 Taf. 4°. (Österreichische Nationalbibliothek. Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek [Papyrus Erzherzog Rainer]. Neue Serie, 20. Folge.)

Bernhard Palme's dissertation treats one of the longest-lived and most pervasive of the tax collectorships that the Romans imposed upon the more solvent members of Egyptian society. He concentrates on the ἀπαιτητής as office, not on the word as a technical term, arguing that the office remains in essence the same throughout its long survival. Remarkably enough, the office had never been the subject of monographic treatment. P.'s thorough study ensures that it will not need one again in the foreseeable future. This is a solid, learned, and intelligent work and will be of enduring value to all who work on Roman Egypt.

The text of this book consists of an introduction, a study of the official activity of the ἀπαιτηταί (i.e., of the taxes they collected), and an investigation into the 'interna' of the office (eligibility, appointment, term, compensation, etc.). The last third of the volume is occupied by a series of appendixes: a prosopography of ἀπαιτηταί, a list of attestations rejected, indexes, and a concordance. Some excellent plates, mainly of Theban ostraka, illustrate various points in the argument. P.'s list of testimonia adduces 633 appearances of ἀπαιτηταί. As is normal, the collection and comparison of these texts allows improvements of reading and interpretation in many of them. Not all of these corrections (helpfully indexed on 274–75) are really corrections (some are interpretative comments), but those that I checked were sound. Harder to measure, but probably greater, is the benefit that all future editors of texts involving ἀπαιτηταί, will derive from the numerous lists with their full annotation. Hundreds of potential mistakes are likely to be prevented by P.'s work. As an editor of Theban ostraka I can testify to the value of this sort of reference tool.

Writing the history of the office is complicated by the extremely archival character of the evidence. For the first four decades after the late Trajanic (as P. convincingly argues) introduction of the office, the evidence is entirely from the Theban ostraka, to the study of which P. makes many brilliant con-

tributions that cannot be detailed here. After 200 total attestations (almost all ostraka) from 118–160, we find only 54 from 161–292. Thanks to the Karanis archives and P. Panop. Beatty, there are then 226 attestations from 293–337; after that the next three centuries produce only 153 dispersed examples. We have, therefore, spotlights on second-century Thebes and fourth-century Karanis; otherwise, twilight or darkness.

The introduction of the ἀπαιτηταί was part of a sweeping Trajanic reorganization of Egypt's taxation and public works sectors. They collected at first mostly the μερισμοί, per capita apportionments of various levies, especially shortfalls. The range of taxes collected gradually increases after 160 to include taxes in kind. In the Severan period the office seems increasingly linked to collections described as *annona*, a connection regularized by the middle of the third century. The fourth-century collectors take in supplies needed for the troops, mainly meat, wine, barley, chaff, and oil. P. argues that even where it is not explicitly said, these collections are for military purposes. The ἀπαιτηταί also come to be involved in the *vestis militaris* and with transportation taxes. It is only in this period that there is finally some evidence about how these collectors operated – mainly through paid employees. The later period is dominated in P.'s account by the operations of the «large estates».

About the 'interna' we learn little until after the period of the Theban ostraka. Most of it is unremarkable, being typical of Egyptian liturgies. Two or more person colleges of collectors are normal. P. remarks that there is no case of an illiterate ἀπαιτητής until after Diocletian; but the earlier evidence is largely metropolitan, while the fourth-century documents deal with village collectors, so residence rather than period may be decisive here. Perhaps the most interesting aspect of this section is the demonstration that ἀπαιτηταί typically had multi-year terms, quite exceptionally for liturgists, and that they normally had a fixed three-year rest before being eligible for reappointment. P. reconstructs some individual careers on these principles. He argues that ἀπαιτηταί were paid, but the evidence is not very persuasive; most of it concerns pay to their assistants or to substitutes, which is what we would expect from other offices.

Two pages (110–12) suggest that there is

more to this than a narrowly interesting technical study of tax collection in Roman Egypt. Letters of Basil the Great and a speech of Gregory of Nyssa show that ἀπαιτηταί, apparently (as P. argues) much the same as in Egypt, also operated in Cappadocia. Since ἀπαιτηταί survived in the Byzantine Empire until the fifteenth century, P. suggests that it is only the want of papyri from other provinces that prevents us from seeing these collectors at work outside Egypt. They are thus likely to have been a normal feature of the eastern empire, at least by the fourth century if not earlier. That makes one wonder if the same is not true of other officials found in Roman Egypt. If so, the contrast often drawn between 'bureaucratic' Egypt and the rest of the empire may turn out to be fundamentally false.

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Sergio Daris: *Dieci papyri matritenses*. Edizione e commento. Madrid: Fundación Pastor de estudios clásicos 1990. 45 S. 8 Taf.

Dans son petit fascicule, Daris nous présente dix papyrus conservés à Madrid, d'intérêt relativement mineur, comme l'auteur le concède lui-même dans sa préface. Il s'agit de fragments de textes documentaires datant tous des périodes romaine et byzantine. Chaque document présenté comporte les indications techniques d'usage (numéro d'inventaire, lieu de provenance, dimensions, date), une introduction, la transcription du texte lui-même et un bref commentaire de détail. Certains fragments ne permettent pas d'offrir une traduction. On regrettera cependant que, pour les autres textes, mieux conservés, l'auteur ne nous fournisse pas de traduction. Ce fait est d'autant plus regrettable que le commentaire, assez maigre, n'éclaire pas toujours suffisamment le profane sur la nature du texte. A la fin de l'ouvrage, le lecteur trouvera un index complet, une table de concordance entre les numéros d'inventaire et de publication, ainsi qu'une reproduction photographique de chaque document, grandeur nature, d'une excellente qualité. Ce dernier point mérite d'être souligné, puisqu'il permet à chacun d'effectuer ses propres vérifications de l'édition. La pré-