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Survey of Soviet juristic papyrology 1946-1948

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.
SURVEY OF SOVIET JURISTIC PAPYROLOGY
1946—1948

Papyrology is now an international science and Soviet scholars are also among its contributors. A survey of their last publications will therefore be of interest.

We shall begin with a notice of an excellent work by Prof. A. V. Vyenyediktov Gosudarstvyennaya Sotsyalistitcheskaya Sobstvyennost (Socialistic State Property), 840 pages, edited by the Soviet Academy of Sciences, Moscow — Leningrad 1948. The book deals with the state owned property in U.S.S.R. But it is preceded by an extensive historical introduction, where the author makes also use of the results of papyrological researches. Thus the author depicts for example the agrarian system of Ptolemaic Egypt (pp 67—74) on the base of the works of Rostovtzeff and Taubenschlag (pp 69—70, 73—4) to whom he refers.

Researches published in the scientific quarterly review Vyestnik Drevnyey Istorii (the French title Revue d'Histoire Ancienne) deserve also to be especially mentioned.

The issue 2(16) 1946 of the Vyestnik brings two articles concerning the Constitutio Antoniniana de civitate from 212 A.D. They are due to A. Ranovitch, Edikt Karakalli o Darovanyi Rimskovo Grazhdanstva Nasyelenyu Imperii (Caracalla’s Edict Granting Roman Citizenship to the Inhabitants of the Empire), pp 66—80, and to E. M. Shtayerman, K’ Voprosu o Dediticii v Ediktye Karakalli (A Contribution to the Question of the Dediticii in Caracalla’s Edict), pp 81—88.

A. Ranovitch investigates firstly the reasons of the publication of the edict, he examines the questions which groupes of the population were affected by the edict, the meaning of the term dediticii, and the influence of the edict on the application of local law. The author bases himself, as far as the term dediticii is concerned, on Pap. Giss. 40, on other documents (partly of non juridical character), and on the literature of the subject. His examination
terminates with the conclusion that the *dediticii* from Pap. Giss. 40 comprise a small number of population, namely the barbarians settled upon the Roman territory, and the freedmen subject to the rigours of the *Lex Aelia Sentia*.

E. M. Shtayerman's article deals also with the *Dediticii*. His researches however are based not on the edict of Caracalla, but on the inscriptions provenient from the European provinces of the Empire.


All this shows that the Soviet papyrological science registers the new papyrological publications, and informs thoroughly the Sovietic reader about them.

The same volume of the *Vyestnik*, p. 249, contains besides others an original contribution by N. N. Picous concerning Pap. Tebt. 703. The author tries to discover the precise date of the document and fixes it between 216 and 208 B.C.

The issue 1(23) 1948 of the *Vyestnik* contains, pp 203—216, an article by B. I. Nadel *Ob Ekonomitcheskom Smyisle Ogovorki χωρίς εις την προσεοχήν θωπείας τε και προσκαρτερήσεως Bosporskikh Manumissi* (The Economic Signification of χωρίς εις κτλ. of the Bosporanian Manumissions). He tries to explain the meaning of the clause, which appears in two Bosporanian inscriptions, written in Greek by Jews, inhabitants of this country in the 1-st Century A.D. (edited by Latischew IOSPE. II 52, 53). Both inscriptions refer to the act of manumission.

The author concludes that the formula χωρίς εις κτλ. establishes the duty of the freedman to perform certain economic services, especially agricultural labour, in the interest of the local Jewish temple. But the views of Nadel seem not to be sufficiently convincing to me. In both cases referred to by our documents we have to do with ἤπειροι (findlings) professing the Mosaic reli-
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Those freedmen were obliged to worship for the wellbeing of their patrons. And this was connected with the duty to dwell in the neighbourhood of the synagogue. Such an obligation is analogous to the obligation imposed upon freedmen, compelling them to perform sacrifices before the sarcophagus of their deceased patron, (cf. Calderini, La Manomissione e la Condizione dei Liberti in Grecia, p. 361 ff).


In the issue 3(25) 1948 of the Vyestnik K. Zyelin gives an essay under the title Zemlyi Klerukhov v Kerkeosirisy po Dannim Tebtunisskikh Papirosoy (The Cleruchs as the Landholders at Kerkeosiris in the Light of the Tebtunis Papyri), pp 36—51. In this article the author presents at first the results of Rostovtzeff, Lesquier, Préaux and Taubenschlag. Then he examines several questions not discussed by the above mentioned scholars i.e. the question of the relations between the cleruchs and the government, the question of their relations with the rest of the population in Egypt, as well as the question of their economic and social importance in the Ptolemaic State.

The issue 4(26) 1948 of the Vyestnik brings also a contribution by A. Ranovitch under the title Gnomon Idiologa (The Gnomon of the Idios Logos). This publication is chiefly a Russian translation of BGU V 1 preceded by a critical and historical introduction.

The present survey does not include all that has been written in U.S.S.R. during the last three years. We present only what was accessible to us. But once the relations with the Soviet papyrological science established, we shall be able to give in the future a more detailed survey of its activity and its results.

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