"Oksirinkskaya didaskalia k tetralogii Eskhila o Danaidakh (P. Oxy. 2256, fr. 3) = The Oxyrhynchite Didascalia to the Tetralogy of Aeschylus on the Danaids (P. Oxy. 2256, fr. 3)", I. M. Tronskii, "VDI", 1957, nr 2 : [recenzja]

The Journal of Juristic Papyrology 16-17, 205-206

1971
nomic shows that in the 3rd cent. B.C. the Bosporus did not undergo a downfall spoken of by S. A. Zhebel'ev.

M. K. Trofimova. Iz istorii ideologii II veka n.e. (From the ideology of the 2nd cent. A.D.). VDI, 1962, no 4, pp. 67—90.

After a short note concerning the discovery of gnostic texts in Chenoboskion and a concise presentation of its contents, the author passes to a detailed analysis of Thomas' Gospel and devotes special attention to the analysis of the sayings no. 4, 10, 16, 58, 64, 81, 110 and others. According to the author’s opinion, in this Apocrypha two trends were expressed, the two attitudes towards the surrounding world, the place of the man in it, the problem of life and death. One trend, which derives from the syncretism of the Hellenistic times, assumes a strongly negative attitude towards the surrounding world and the carnal principle as such; the indifference towards the social problems unites here with a conviction of one’s own spiritual selection. The second trend is connected with the social problems and represents the reaction of the oppressed against the injustices of the social structure. The Thomas’ Gospel acquaints us with an earlier version of this teaching which in a changed form is preserved in the texts of the New Testament.

I. M. Tronskii, Oksirinkskaya didaskalia k tetralogii Eskhila o Danaidakh (P. Oxy. 2256, fr. 3) (The Oxyrhynchite Didascalia to the Tetralogy of Aeschylus on the Danaids (P. Oxy. 2256, fr. 3)). VDI, 1957 no. 2, pp. 146—159.

After a detailed exposition of the history of ascertaining the date of “Supplices” of Aeschylus, the author passes to the analysis of P. Oxy. 2256, fr. 3 edited in 1952 which induced many investigators (A. Lesk y, P. Orgels and others) to date this tragedy on the year 463. According to the opinion of I. M. Tronskii, the following reconstruction of the text is most probable:

ένικα [Αί]σχύλο[ς τεθνηκώς
Δαν[αί]σί  Άμυ[μώνηι  σατυρική  ι.
δεύτ[ε][ρο]ς  Σοφοκλή[ς  τρίτος
Μέσατος  Να[ά][άσι  ]]| |
Πο[ι]μέσι  Κύκν[ωι
σατυ]

If we assume that the “Supplices” were performed after the death of Aeschylus, the archonship of Archias (419/418) should be accepted as one of the possible dates of the performance. This leads to the following reconstruction of the first line of the facsimile-form of the text (i.e. the photograph): ἐπὶ
Nevertheless, P. Oxy. 2256, fr. 3 offers so many possibilities of different interpretations that it is impossible to draw any chronological conclusions as to the performance or composition of the “Supplices”. The “reinvestigation” of “Supplices” called for by W. Nestle appears to be a primary task, but it should be carried out with the methods of historically-ideological and historically-stylistic analysis.


On the pp. 7—10 the papyrological material is quoted.


This study is an analysis of the wording of all the preserved satyric drama of Aeschylus which the author divides into three groups, coming to the conclusion that a characteristic peculiarity of this genre is a mythological travesty, in which the characters emerge from the daily life of the dramatist and the spectators of his drama. As to the characters of the satyric drama of Aeschylus, they seem to be the nearest to those of the comedies of Epicharmus, but in the Doric comedy there is no chorus of satyrs.


In this essay the author, utilizing the fragments published in P. Oxy. XXIV, asserts that Alcman composed his version of the expedition of Dioscuri in Attica most probably after the “riot of Cylon”.


Cf. infra an essay on the same theme.