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"Pismo i edikt imperatora Klaudija",
I. D. Amusin, "Vestnik drevnej
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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.

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two groups. The first group deals with the confiscation of *bona caduca* (art. 27—32 with the exception of art. 31); the second group with the confiscation of the dowry in case of an infringement of the Laws of Augustus and the capacity to accept gifts from a consort (art. 24—26 and 31). The Gnomon is interesting because it confirms a certain number of rules of general character. It shows also how the Law was applied in certain special cases formerly unknown. Finally it gives many informations which are not to be found elsewhere.

L. WENGER, *Zur Altersbestimmung des Gaius Florentinus* (PSI 1182), (*Scritti in onore di Contardo Ferrini* vol. IV 268—283).

In this masterful essay the author tries to fix the age of Gaius Florentinus. He establishes that Gaius Florentinus is younger than the *Codex Veronensis* which represents a version of the original Gaius in the western part of the Roman Empire. The Gaius Florentinus is probably a type used in the juristic schools in the East and by learned practitioners. The eastern type is not only better but also — as the passage of *consortium* shows — more complete. Gaius Florentinus could be compiled in Dec. 533 and belonged probably to a man, who practised law in Antinoopolis. It is the last testimony of the Latin legal culture in the East.

J. D. AMUSIN, *Pismo i edikt imperatora Kladija* (*Vestnik drevnej istorii* No. 2 1949, 221—228).

The author asserts that the edict of Claudius quoted by Flavius *Ant.* XXX 280—5 referring to Alexandrian Jews is authentic. This edict was issued probably in February 44 A.D. before the news of the Jewish revolt in Alexandria reached the Emperor. The subsequent letter of Claudius to the Alexandrines in Lond. 1912 (cf. Bell, *Jews and Christians* p. 23) does not alter in spite of its unpleasant tone (cf. 98 ff.: εἰ δὲ μή, πάντα τρόπον αὐτοὺς ἐπεξελεύσομαι καθάπερ κοινήν τινα τῆς οἰκουμένης νόσον ἐξεγείροντας), the fundamental provisions of his edict.

J. D. AMUSIN, *K'ediktu Tiberija Julija Alexandra* (OGIS II 669), (*Vestnik drevnej istorii* No. 1 1949, 73 ff.).

In this article the author tries to give a new interpretation of the passage in the edict of Tiberius Julius Alexander (v. 35 καὶ τὰς στρατηγίας κατὰ διαλογισμὸν πρὸς πριετίαν ἐνχυρίζειν τοῖς κατασταθσομένοις) on the basis of Claudius' letter to the Alexandrines,