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"Iz istorii ellenisticheskoy ekonomiki. K voprosu o torgovoy konkurentsii Bospora i Egipta v III v. do n.e. = From the History of Hellenistic Economics. A Contribution to the Problem of Commercial Competition between the Bosphorus and Egypt in the 3rd cent. B.C.", M. K. Trofimova, "VDI", 1961, (...)

The Journal of Juristic Papyrology 16-17, 204-205

1971

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.

tions of the Greeks which provoked this hatred of Egyptian people towards the Greeks and found its most sharp expression in the papyri from Sarapeum.

V. V. S t r u v e. *Obshchiny Egipta i Shumera i obshchiny Indii. (The Communities of Egypt and Sumer and the Communities of India). Vestnik Leningradskogo Universiteta*, XVIII, 1965, no. 20, the series of history, language and literature. Issue 4, pp. 52—64.

The first part of the essay (pp. 52—56) is devoted to the characterisation of the Egyptian village in Greco-Roman times, the organisation of which was close to the Indian community described by K. M a r x. The Egyptian community, the history of which begins in the last centuries of the 4th millenium, preserved its vital power owing to a rising of the masses in the second half of 18th cent. B.C.; but in Ptolemaic times the community begins to decline because of a ruthless collection of taxes and towards the end of the Roman epoch finally perishes, with it the ancient Egyptian culture and the language of ancient Egypt perish too.

I. S. S v e n t s i t s k a y a. *Sotsialno-ekonomicheskiye osobennosti ellenisticheskikh gosudarstv (The Social and Economic Peculiarities of the Hellenistic States)*. Moscow, 1963.

The chapter "Egypt" — pp. 17—31.

M. K. T r o f i m o v a. *Iz istorii ellenisticheskoy ekonomiki. K voprosu o torgovoy konkurentsii Bospora i Egipta v III v. do n.e. (From the History of Hellenistic Economics. A Contribution to the Problem of Commercial Competition between the Bosphorus and Egypt in the 3rd cent. B.C.)*. VDI, 1961, no 2, pp. 46—68.

In this essay an attempt has been made to examine the correctness of A. S. Z h e b e l e v's hypothesis who in his interpretation of a well-known letter of Apollonius to Zenon on an embassy of Pairisades II, unlike M. R o s t o v t z e v, came to an assertion accepted by many Soviet historians that a competition in the corn trade existed between Egypt and the Bosphorus which caused a slow extinction of the Bosphorus. According to the author, although the production of corn in the 3rd cent. B.C. brought with it the possibilities of a competitive struggle, since it was not a predominant or unique form of production in the Mediterranean area, and in the circumstances of the strongly applied methods of extra-economic compulsion, it could not cause a commercial competition similar to modern forms. The Bosphorus decays because of a defeat on the international corn market. The study of the Bosphoran eco-

nomics shows that in the 3rd cent. B.C. the Bosphorus did not undergo a downfall spoken of by S. A. Zhebelev.

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, *Oksirinskaya 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. Lesky, 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:

ἐνίκα [Αἰ]σχύλο[ς τεθνηχώς
 Δαν[αί]σι Ἀμυ[μώνη] σατυρικῆι.
 δεύτ[ε]ρ[ο]ς Σοφοκλῆ[ς]. τρίτος
 Μέσατος [Ναῖ[ά]σι]
 [Βάκχαις Κωφοῖ[ς σατυ(ρ)]]
 Ποι[μ]έσιν Κύκν[ω]
 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