

# Fikhman, Itskhok Fiselevitch

---

"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)", I. M. Tronskii, "VDI", 1957, nr 2 : [recenzja]

---

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

---

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](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

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[αῖ]σι Ἄμυ[μῶνη] σατυρικῆι.  
 δεύτ[ε]ρ[ο]ς Σοφοκλῆ[ς. τρίτος  
 Μέσατος [Ναῖ[άσι . . . . . ]]  
 [Βάκχαις Κωφοῖ[ς σατυ(ρ)]]  
 Ποι[μ]έσιν 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

Ἄρχιου τραγωδιῶν πρῶτος. 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.

Z. V. U d a l t s o v a. *Polozheniye rabov v Vizantii VI v. (preimushchestvenno po dannym zakonodatelstva Iustiniana) (The Situation of the Slaves in Byzantium in the 6th Century — Chiefly on the Data of the Legislation of Justinian. Vizantiiskii Vremennik, XXIV, 1964, pp. 3—34.*

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

V. N. Y a r k h o. *Leksika satirovskikh dram Eskhila (K voprosu o stilisticheskoi kharakteristike janra) (The Wording of the Satyric Drama of Aeschylus — A Contribution to the Problem of Stylistic Characterization of the Genre), Izvestiya Akademii Nauk SSSR, series of literature and language, XXII no. 6, 1963, pp. 499—511.*

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.

A. I. Z a i t s e v. *Gimn Dioskura Alkmana (The Hymn of Dioscurus of Alcman). Coll. The Language and Style of the Writers of Antiquity. Leningrad, 1966, pp. 89—96.*

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".

K. K. Z e l' i n. *Delfskiye manumissii kak istochnik po istorii rabstva v Gretzii (The Delphic Manumissions as Sources on the History of Slavery in Greece). The Conference on the Study of the Problems of Antiquity, 9—14 April 1964, Leningrad. The Theses and Reports. Moscow, 1964.*

Cf. infra an essay on the same theme.