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## Survey of Soviet juristic papyrology 1946-1948

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## 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 Sotsyalisticheskaya 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.

In the issue 1(19) 1947 of the *Vyestnik* we find bibliographic notes by S. I. Lurie concerning the edition of the *Oxyrhynchos Papyri* vol. XVIII, ed. Lobel—Roberts—Wegener 1941, pp 107—112, and a *Kratkiy Obzor Papyrologicheskikh Izdaniy*. (A Brief Survey of Papyrological Publications) by N. N. Picous, pp 113—116. This survey contains the publications: 1) by W. Peremans en J. Vergote, *Papyrologisch Handboek*, 1942; 2) *The Papyri in the Princeton University Collection*, vol. I—III (1931—1942) 3) *Michigan Papyri*, vol. V, 1944, and 4) *The Tebtunis Papyri*, vol. III, v. II, 1938.

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 χωρις εις την προσευχην θωπειας τε και προσκαρτερησεως Bosporskikh Manumissi* (The Economic Signification of χωρις εις κτλ. of the Bosporian Manumissions). He tries to explain the meaning of the clause, which appears in two Bosporian inscriptions, written in Greek by Jews, inhabitants of this country in the 1-st Century A.D. (edited by Latschew IOSPE. II 52, 53). Both inscriptions refer to the act of manumission.

The author concludes that the formula χωρις 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 θρεπτοί (findlings) professing the Mosaic reli-

gion (*Edd Ebri*) (cf. Rubin, *Das talmudische Recht*, p. 17 ff). 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 a further issue of the *Vyestnik*, 2(24) 1948, B. I. Nadel publishes another article *Novyy trud po Ellenisticheskomu Pravu* (A New Work about Hellenistic Law), p. 110—116. He deals here with Prof. Taubenschlag's *The Law of Greco-Roman Egypt in the Light of the Papyri* (vol. I 1944).

In the issue 3(25) 1948 of the *Vyestnik* K. Zyelin gives an essay under the title *Zemlyi Klerukhov v Kerkeosirisye po Dannim Tebyunisskikh Papirusov* (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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