

Taubenschlag, Rafał

"The Ancestral Constitution", A. Fuks, London 1953 : [recenzja]

The Journal of Juristic Papyrology 9-10, 494-495

1955-1956

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.

453—475; R. Remondon, *Chronique d'Égypte* 51 (janvier 1951) 156—161: *A propos de deux graffiti grecs d'une tombe siuite.*

Revue des Etudes Grecques tome LXVI, (1953) No. 309—310 p. 78—86.

Revue des Etudes Grecques tome LXVII (1954) No. 294—277 p. 89—93.

Revue des Etudes Grecques tome LXIII, (1955) No. 319—320 p. 96—99.

Actes du deuxième Congrès international d'épigraphie grecque et latine Paris 1952 (1953).

In these *Actes* p. 15, 85, 170, 171, 190, 227, 240, 272, 274 refer to Egypt.

L. Wenger, *Juristische Literaturübersicht X* (*Arch.f.Pap.* XV, 123—222).

R. Taubenschlag, *Survey of the Papyri chiefly from 1952 till 1953* (*JJP* VII—VIII [1954] 395—412).

R. Taubenschlag, *Survey of the Literature chiefly from 1952 till 1953* (*JJP* VII—VIII [1954] 357—393).

J. Modrzejewski, *Polish Papyrology in the Years 1945—1955* (Warsaw, Polish Academy of Sciences 1955).

POLITICAL LAW

G. Tibiletti, *Alessandro e la liberazione delle città d'Asia Minore* (estr. dall' *Athenaeum* N.S., vol. XXXII, fasc. 1—2).

The author examines how the Greek ideas about the Persian subjects as slaves influenced the liberation done by Alexander immediately after the battle of Granic and whether the other Hellenistic liberations were not in the first place liberations from under captivity and slavery as consequences of the law of conquest.

A. Fuks, *The Ancestral Constitution (Four studies in Athenian party politics at the end of the fifth century B.C.)* London 1953.

The return to the 'ancestral constitution' was a major issue in Athenian politics in the period of the revolution of 411 and 404 B.C.

The scope and import of the question of the 'ancestral constitution' is here made the subject of a special study. The commonly held view is that each of the three political groups at Athens — the Oligarchs, the Moderates, and the Democrats — propounded its own version of the *patrios politeia*. But re-examination of the relevant evidence shows that the call for a 'return to the ancestral constitution' and the employment of arguments from the constitutional past in the political controversies of the day was particularly connected with the Moderates. This study of *patrios politeia* is, consequently, mainly an enquiry about the moderate group in Athenian politics. It involves discussion of several aspects of the moderate thought and propaganda other than *patrios politeia*, though it does not purport to be a full and systematic exposition of the Theramenean programme.

Chapter One is a study of Kleitophon's Rider and the tradition of Solon and Kleisthenes. Chapter Two is a discussion of the concept of *patrios politeia* as employed by the Democrats. The use made of the 'ancestral constitution' in 404—3 B.C. is discussed in Chapter Three. The last chapter is a study of the mysterious 'Constitution of Drakon'. This study of party politics four hundred years before Christ is not merely scholastic, but of considerable fascination to all who are interested in the day-to-day politics of our own time.

This book will be also read by papyrologists interested in public law.

T. Skeat, *The Reigns of the Ptolemies* (Münch. Beitr. z. Papyrusforschung 39 [1954]).

Not seen.

T. C. Skeat, *The Last Days of Cleopatra* (repr. from *Journ. Rom. Stud.* XLIII [1953] 98—100).

The author finds out that 17 Mesore is the day of the death of Cleopatra. His theory, if correct, may shed some light of Octavian's policy in Egypt. Octavian could quite legitimately have command his reign on 8 Mesore claiming the throne by right of conquest. Alternatively he could have dated his reign from Cleopatra's death on 17 Mesore. In fact he did neither but waited for the Egyptian New-Year's Day to proclaim his rule. His choice