

# Taubenschlag, Rafał

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"The Slave Systems of Greek and Roman Antiquity", W. L. Westermann, Philadelphia 1955 : [recenzja]

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the author this word means a group whose center of activity was the common administration of a cult.

## PRIVATE LAW

### THE LAW OF PERSONS

W. L. Westermann, *The Slave Systems of Greek and Roman Antiquity* (The American Philos. Soc., Philadelphia 1955).

This monumental work is a new synthesis of the history of Greco-Roman enslavement which brings up to date the authors article entitled *Sklaverei*, published in Pauly-Wissowa-Kroll, *RE*, Suppl. vol. VI (1935). The first four chapters of this new synthesis (chapter I—IV) cover the history of enslavement practice in the period of the free Greek polities. This does not deviate greatly from the presentation available in the *Sklaverei* treatment, except in one respect. Additional knowledge upon Jewish slavery in a colony in upper Egypt during the second half of the fifth cent. B. C. made the author possible to establish marked contrasts of the fundamental attitude and the procedures of Hebrew and other Semitic slavery as compared with those of the Greeks.

The four chapters upon slave labour and the treatment of slaves as these presented themselves in the Mediterranean area after the conquest of Egypt and southwestern Asia by Alexander of Macedon (chapters V—VIII inclusive) are quite fully recast and rewritten. In them the author tried to approach the problems of slave legislation and employment as displaying, in their own way, in an age conspicuously marked by cosmopolitanism and syncretism, the results of acceptances and rejections in the field of slave-labour economy.

The account of slavery in the lands of the western Mediterranean during the period of the rise of the Roman republic is done in chapters IX—XII. It has been added to by numerous details and changed in some of its conclusions.

The discussion of the slave systems of the Roman world of the first three centuries after Christ appears in chapters XIII—XIX. The final chapters XIX—XXIV dealing with slavery in a world of aggressive and ultimately dominant Christianity are entirely new as contrasted with the brief statement made in the Pauly-Wissowa-Kroll treatment.

For the papyrologists is Chapter VII: Slavery in Hellenistic Egypt p. 45—57 the most interesting. See the discussion on exposed infants, on self-transfer and transfer of one's children into slavery p. 30; on legislation concerning slavery 38—9; property — ownership by slaves 122; on administrative safe-conduct (*pistis*) 51—52; laws and regulations in Alexandria 30, 51, 53; treatment of slaves in Alexandria 102; *andrapodon* (designation of slaves) 5; right of asylum 51; sale of children in Egypt 52, 135; Claudius' letter to the city of Alexandria 103; enslavement for debts in Egypt 50—51, 135; *hieroduli* (consecrated slaves) 31; imperial slaves 109—117; intermarriages between slave and free 142, 147, 148; legislation concerning slavery in Egypt 20, 38—9, 52—4; on Naucratis 4, 47, 54; on hierodulism 31n, 42n, 46n, 49; on *paramone* in Egypt 135; on Jewish slaves in Alexandria 28; war captives as slaves in Egypt 135 etc.

In the introduction the author points out that „through a number of years of daily contact in the Papyrus Room in the Columbia University” I gave him „the benefit of my knowledge of the legal as well as the social problems of slavery in Hellenistic Egypt and during the Roman Empire”. I must however confess that my contribution was in this respect very modest.

E. Volterra, *Manomissioni di schiavi compiute da peregrini* (estr. di *Studi in on. di P. de Francisci* IV, 75 ff.).

Pp. 99 ff. of this dissertation dedicated to Plinii, *Epist.* 5—7 are also very interesting for a papyrologist. They show that the granting of the Roman citizenship to an Egyptian by the emperor has the legal consequence only on condition that he acquired first the Alexandrian citizenship. The emperor could also grant to an Egyptian Alexandrian citizenship. The impossibility of obtaining the Roman citizenship directly refers only to the *Αἰγύπτιοι*, all other peregrines may acquire it without the intermediary step of Alexandrian citizenship.

F. Sokolowski, *The Real Meaning of Sacral Manumission* (*Harv. Theol. Rev.* XLVII (3) [July 1954] 174—181).

The essential element in the sacral manumission is the dedication of the slave by himself or by his master in conjunction with