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"Novonaydannaya komediya Menandra  
"Ugriumec" ("chelovekonenavistnik") =  
The newly discovered comedy of  
Menander "Dyscolos" ("the hater of  
mankind")", I. M. Tronskiy, "VDI", 1960,  
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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.

application of the term „semiservile partakers” with regard to immediate producers in the Hellenistic Egypt, as well as the unreserved comparison of the „laoi” with the „basilikoi georgoi”. Taking for granted that the main characteristics of slavery, unlike those of serfdom, are the lack of the means of production by the worker and the use of extra-economic compulsion exerted toward him, as well that the conditions of slave-holding society changed a hiring-journeyman into a temporary slave with all the consequences derived from this fact, V. V. Struve considers as unfounded to contrast the work of free tenants and journeymen with the work of slaves. Upon an analysis of the sources which prove an extensive use in the Ptolemaic Egypt of the labour of the people deprived of the means of production, temporarily or permanently unfree, V. V. Struve comes to the conclusion that the society of the Hellenistic Egypt should be defined as a peculiar slave-holding society.

I. M. Tronskiy, *Novonaydannaya komediya Menandra „Ugriumec” („che-lovekonenavistnik”)* = *The newly discovered comedy of Menander: „Dyscolos” („the hater of mankind”)*. VDI, 1960, No. 4, pp. 55-72.

After a short introduction concerning Menander and the study of his literary legacy there is given a detailed presentation of the subject matter of the piece which subsequently is analysed from the point of view of dramaturgy and its literary peculiarities as well as from the point of view of its ideological tendencies. The „social tendency” of „Dyscolos” is quite clear. Menander supports the oligarchic constitution established by Demetrius of Phalerum with the aid of Macedonian arms, his policy which aimed at the consolidation of the slave-holding society, the appeasement of the antagonism destroying this society, above all the antagonism between wealth and poverty.

Z. V. Udaltzova, *Italia i Vizantia v VI veke* = *Italy and the Byzantine Empire in the VI century*. Moscow, 1959, 542 pp.

This important monograph consists of two parts: I. The social and economic relations in Italy in the period under the Ostrogoths; II. The conquest of Italy by the Byzantine armies and the policy of the Byzantine State in the conquered province. The attention of the authoress is focussed on the problem of the decomposition of the slave-holding relations and on the formation of the feudal relations in Italy. The origin of feudalism is a result of a synthesis of the social relations of the Ostrogoths and the elements of the feudal structure which developed in Italy. The Byzantine conquest did not bring freedom to Italy but only temporarily checked the development of the feudal relations and impeded the unification of the country. Amongst a great number of various sources utilized by the authoress a prominent place is held by the papyri from Ravenna.