

# Taubenschlag, Rafał

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"Rozwój rzemiosła w świetle papirusów z Oxyrynchos", Maria Jaczynowska, "Meander", vol. VI, 1951 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

as a well-organized social movement. In his conclusions the author says that about the year 400 A. D. the forces of paganism though gradually disintegrating are not disorganized but are still of militant spirit and a tendency to resist. At the end of this struggle, about 450 A. D. the pagans were in minority and their numbers constantly fell — so that the hopes of their philosophers for pagan revival in 484 are a pure folly. They took refuge in particular sheltering places: the School of Alexandria, the sanctuaries of Isis, certain places in the Upper Egypt. Under Justinian, paganism almost dies out. Yet some vestiges survived, so stubbornly that when amending a constitution of Arcadius and Honorius concerning the appointment of the chiefs of State-worker corporation in Alexandria (Cod. Theod. XIV, 27, 1) Justinian amended it with a provision that these chiefs should be Christians (C. J. 1, 4, 5). Paganism was still strong and one may assume that not too few Egyptians had become Mohammedans without having ever been first converted to Christianity.

J. F. Gilliam, *Paganus in BGU 896* (Repr. from American Journal of Philology vol. LXXIII, 1 p. 76 — 78).

In this short article the author asserts against F i n k (cf. Amer. Journ. of Phil. XLIII (1942) p. 61 — 71) that Candidus was made centurion in an auxiliary cohort stationed in Egypt directly from civilian status. Such appointments were apparently quite rare. One may compare however the legionary centurions who were appointed directly to the centurionate, often *ex equite Romano*.

M a r i a J a c z y n o w s k a, *Rozwój rzemiosła w świetle papyrusów z Oxyrynchos* (The development of the handicraft in the light of the papyri in Oxyrynchos „Meander” vol. VI 1951).

In the nomos Oxyrynchos the handicraft developed in a close dependence on the whole economic, social and political situation in the Greco-Roman Egypt. But developed were such branches of production which had the facility of getting the raw materials on the spot as for instance the textile industry. The production of the nomos Oxyrynchos was set up rather to meet the demands of the local consumption than for the export. The whole craft was subject to the State-control but in the Roman period there can be observed a distinct decline of monopolistic organization in the

nomos Oxyrynchos. The private undertaking played a greater part in Roman times; at any rate one can speak of a full private property on the work shops where the production was carried on. In the declining period of the Roman Empire the new economic system bound the craftsmen to the place of their work, made the professions transmissible from parents to offspring and brought about compulsory trade-unions.

## PRIVATE LAW THE LAW GOVERNING DOMESTIC AFFAIRS

N. N. P i k u s, Παιδίσκααι *šerstokackoj masterskoj Apolonija w Memfise* (Vestnik Drevnej Istorii 1952, 1 p. 84—89).

In this article the author tries to establish the meaning of the terms παῖς, παιδίσκη, παιδάριον in Zenon's papyri. According to him these terms refer to slaves. Consequently he asserts that on Apollonios' δωρεά a production of textiles existed in which slaves were mostly employed.

F. S c h u l z, *Roman Legislation of Births and Birth Certificates* (reprinted from Journal of Roman Studies XXXII (1942) and XXXIII (1943) in Bull. dell'Ist. di dir. rom. vol. XIV—XV, p. 170—206).

The first part of this article was reviewed in Journal Jur. Pap. I, p. 91; the second part (p. 194 ff) deals with birth certificates of legitimate children (ch. IV), birth certificates of illegitimate children (ch. V), the legal value of the registration and of the birth certificates (ch. VI). As in the first part the author makes also in this one a vaste use of the papyri.

E d o a r d o V o l t e r r a, *Un' osservazione in tema di tollere liberos* (Festschrift Fritz Schulz 1951 p. 388—398); *Ancora in tema di „tollere liberos”* (Jura III (1952)).

The author discusses some documents in which the expression „tollere liberos” assumes a legal-technical meaning. The privilege „perinde liberos tollant ac si ex duobus civibus natos” ought to refer logically to the sons born after the *missio* of a Roman citizen wed by a *iustum matrimonium* with a peregrine woman *cum conubio*: the concession is made to the consorts, on the base of a *fictio iuris*,