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"Selbstgefühl und Servilität, Studien zum unregelmässigen Numerusgebrauch im Griechischen", Henrik Zilliacus, "Societas Scientiarum Fennica, Commentationes Humanarum Litterarum", XVIII, 1953, 3 : [recenzja]

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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, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

This excellent Greek and Roman epigraphy which to a great extent concerns the papyrology, is for the papyrologists of considerable importance. It will be sufficient to point to the section concerning citizenship (108 — 116) in which the author discusses all printed matter on the subject of the *Constitutio Antoniniana* and expresses thereby his opinion. The literature concerning the highly controversial and still unsettled question of double citizenship is also reviewed; cf. further about Dura, p. 13; about Michigan pap. VI, p. 26; about the inscriptions from Egypt, p. 29; Russian epigraphy, p. 30; etc. etc.

Eduardo Volterra, *Storia del diritto romano e storia dei diritti orientali* (Estratto dalla Rivista italiana per le scienze giuridiche).

In this lecture the author seeks to give a summary account of the actual state of our discipline and its importance in the fields of history and law. The author advocates the necessity for a more profound knowledge of the Roman law and of the laws of the peoples who had lived within the confines of the Imperium Romanum. He endeavours to stress the persistence of the local laws along with the application of the Roman law in the provinces before and after the constitution of Caracalla issued in the year 212 (p. 181).

U. E. Paoli, *Diritto attico e diritto greco* (Scritti Ferrini, Pavia, 571 — 593).

not seen.

F. Pringsheim, *Ausbreitung und Einfluss des griechischen Rechts* (S. B. Akad. Heid., 1952, nr 1).

The author deals with the peculiarities of the texts from Egypt which may serve as the source and basis for the study of the Greek laws. He discusses also the importance of the materials discovered in other excavations like Dura or Avroman. He shows the rôle which the Greek forms played in this process.

POLITICAL LAW

Henrik Zilliacus, *Selbstgefühl und Servilität, Studien zum unregelmässigen Numerusgebrauch im Griechischen* (Societas Scientiarum Fennica, Commentationes Humanarum Litterarum, XVIII, [3, 1953]).

The author proves that the so called *Pluralis maiestatis* and *Pluralis reverentiae* must not be considered as a result of political and social evolution. The earliest instances of the *Pluralis maiestatis* in the exact sense of this word are found in the letters of Hellenistic kings. This letter-plural the use of which was constantly increasing since the beginning of the Hellenism till the days of Byzantinism, bears no mark of despotism or self-esteem. As for the *Pluralis maiestatis* of the East-Roman emperors, it was not a Hellenistic legacy but a restitution of the Roman practise.

The *Pluralis reverentiae* occurs much later than the *Pluralis maiestatis*. The *Pluralis maiestatis* of Hellenistic kings had not given rise to the corresponding *Pluralis reverentiae*. We find the first mention of the latter in the 4-th century A.D. in the correspondence of the Roman imperial chancery. Yet much earlier a sort of *Pluralis reverentiae* crept into the Greek letterstyle. Beginning with the 4-th century it expresses a more and more sincere reverence. The connection of the *Pluralis reverentiae* with the social and religious relations is clearly obvious. The highest percentage of the use of *Pluralis reverentiae* occurs in the private letters from Egypt, written in the vulgar Greek language.

Kathleen Chrimes Atkinson, *Some Observations on Ptolemaic Rank and Titles* (Aegyptus XXXII, I, 204 ff.).

For about fifty years it has been an established opinion that the elaborate hierarchy of ranks in Ptolemaic Egypt first took place during the reign of Ptolemy V Epiphanes (205—181 B.C.). The theory then advanced and never yet seriously challenged tends to show that this innovation is due to the Syriac princess Cleopatra whom Epiphanes married in 193 B.C. More recently it has been suggested, that the whole hierarchy was introduced by the king's minister Polycrates of Argos who governed Cyprus from about 202 to 198 B.C. The author examines this theory, citing evidence and posing questions which may lead to a wider discussion.

Claire Préaux, *Une source nouvelle sur l'annexion de l'Arabie par Trajan: les papyrus de Michigan 465 et 466* (Extrait des Mélanges Joseph Hombert, Phoibos, tome V, 1950—1951).

The author concerns himself with the letters written by a legatory from Egypt to his family living in the village of Karanis, in