

Taubenschlag, Rafał

"Traité d'études byzantines", II : "Les papyrus", André Bataille, Paris 1955 : [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.

André Bataille, *Traité d'études byzantines II Les papyrus* (Paris, Presses universitaires de France 1955).

The book is composed from 4 chapters and 3 appendixes. Chapt. I — The papyrological document, II — The interpretation of the papyrological document, III — The collections of texts, IV — The great problems: 1. political history, 2. chronology, 3. geography and topology, 4. administration, 5. law (p. 51—55), 6. diplomacy (p. 55), 7. army and police, 8. economic life, 9. religious life, 10. magic and occult sciences, 11. intellectual life, 12. private life. App. 1. The Greco-Egyptian months, App. 2. List of the Emperors, of the prefects of Egypt and of the patriarchs of Alexandria between 297 and 641, App. 3. Some aspects suggested by the letters of the Byzantine period.

A. Grohmann, *Einführung und Chrestomathie zur arabischen Papyruskunde I Bd. Einführung* (Monografie Archivu Orientalního, Praha, 1955).

This fundamental work is also for the jurist of great importance. I should like to draw attention to Chapt. 7 p. 107 ff. devoted to diplomatics.

A. Steinwenter, *Das Recht der koptischen Urkunden* (Handbuch d. Altertumswissenschaft, 10 Abt., 4 Teil, II Bd. München 1955).

In his thorough study the author states that the Coptic documentation was not an original achievement but a very conservative continuation of the Hellenistic and Byzantine documents from which it borrowed the basis and quite a lot of different clauses, simply translated into the Coptic language. In those documents the enchoric law arises not only formally but also substantially what is particularly the case with the law, governing domestic relations and the law of inheritance and more slightly law governing trade and commerce where the empire law generally prevails. The author investigates also the question how the enchoric law could persist the period of several hundred years since in Egypt there were no documents drawn up in the mother tongue. He takes two possibilities into consideration: either the national