

# Fikhman, Itskhok Fiselevitch

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"Obshchestvennyy stroy  
ellinisticheskogo Egipta = The social  
structure of the Hellenistic Egypt", V. V.  
Struve, "Voprosy Istorii", 1962, nr 2 :  
[recenzja]

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The Journal of Juristic Papyrology 15, 424-425

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

known; perhaps it is Fayyûm. The state of preservation is bad; the reading presents great difficulties. Essentially the papyri are letters or fragments of letters of the representatives of the Persian administration or their agents and fragments of economic records. No. 1: a letter addressed to a certain master Huvasnîč(?) by a subordinate which stationed perhaps in Elephantine. In this letter mention is made of a release of a girl (a servant?), of a manumission of a slave, but the context is not clear. No. 2: a letter in which is mentioned a receipt of an unknown number of denârs. No. 3: a fragment of a letter speaking of a certain Šahrvarâz. It is possible that the letter concerns Šahrvarâz, commander of Chosroes Aparvaz. No. 4: a letter. No. 5: a letter of a certain Yazdân — ahrây to a certain Yazdân-abbyyât. No. 7: a fragment of a letter in which is mentioned a pledge. No. 8: a letter, perhaps an order to take measures to catch a runaway slave bought formerly for 64 denârs. No. 9: a letter. No. 10: the end of an economic record and a fragment of a letter. No. 11: fragments of two letters. No. 12: a fragment of a letter. No. 13: three fragments. In the third fragment appears štr'l'nywč'(n) whom A. G. Perikhanian identifies with Σαραλακειοζαν from BGU II, 377. She proposes to read in BGU Σαραλανεοζαν. In her opinion this is Šahrâlányōzân, the steward of the court (kārframân i dar), perhaps a Persian administrator in Fayyûm. No. 14: the beginning of an economic record. The edition is illustrated by the photographs of all published 14 texts. The commentary is detailed and expertly written. In many cases the editress proposes the improvements in O. Hansen's readings (cf. *Die mittelpersischen Papyri der Papyrussammlung der Staatlichen Museen zu Berlin. Abh. d. Preuss. Ak. d. Wiss.*, 1939, No. 9), and closes the publication of the texts with an analysis of the historical evidence contained in the published Pahlavi papyri.

N. N. P i k u s, *Izuchenie istorii ellinisticheskogo Egipta v XIX v. Drevniy mir. Sbornik statey v chest' akademika V. V. Struve = The study of the history of the Hellenistic Egypt in the XIX century. The Ancient World. A collection of essays in honour of the Academician V. V. Struve.* Moscow, 1962, pp. 603–610.

A catalogue and a brief analysis of the publications of the texts and the research works done in the field of the history of the Hellenistic Egypt. The author devotes much attention to the works of Russian scholars.

Academician V. V. S t r u v e, *Obshchestvennyi stroi ellinisticheskogo Egipta = The social structure of the Hellenistic Egypt. Voprosy Istorii*, 1962, No. 2, pp. 67–95.

The author rejects the view that the conquest can account for the peculiarity of social and economic relations in the Ptolemaic Egypt. He also refutes the

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 „Ugriumez” („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.