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[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.
In Parergon I p. 1—7 under the title Sul P. Lips. Inv. N° 136 the author gives a new lecture of this papyrus. In Parergon II p. 7—10 Sul P. Oxy. VIII, 11142 the author gives a new lecture of v. 9 ff: prof[iteor obenisse] (instead of adnuisse) filiabus meis... h[er]editatem seu bonorum possessionem... matris earum. In Parergon IV p. 18 ff Il p. Oxy X 1264 e l' ἐναίδεια the author asserts that the lecture: τα δπόντα (?) της ἐναιδείας (?) δίκαια (instead of that corrected by the editors: ἐναιδείας) is right; in order not to repeat the term ἐναίδεια the writer had to take refuge to another synonym ἄνελεια or ἀλειτουργία (?) or ἀδεία. If therefore he made use of a strange term ἐναιδεία, it means that this term sounded in his years, rightly or wrongly as a synonym of ἐναίδεια. Parergon V p. 24 ff Sul P. Michigan inv. 4703 where rejecting the hypotheses of Sanders and Wenger, he affirms that the papyrus deals with the restitution of the dos giving the title of the document as Conventio de dote post solutum matrimonium. He supposes that the divorce was a fictitious one and p. 38 that we can consider the document in question as a fiction intended to regulate for the future the friendly way the economic situation of the parties and to avoid in the future the rejection of the pretensions of the widow and the orphans, a rejection the severity of which we noticed in the P. Cattavi. Parergon VI A proposito del P. Hamb. 70 (p. 39—55): Rejecting the interpretation given to the document by Solazzi that the legacy could not be disposed of otherwise than per damnationem the author asserts, that there is no hindrance to adopt the form per vindicationem. He rejects also Solazzi's interpretation that in case of a legacy per damnationem the παραχώρησις could not be performed with the auctoritas of the contutor Sarapion only (p. 40, 48).


The first essay deals with P. Mich. Inv. N° 508 + 2217. The parties are Romans and there is no doubt, that the document concerns the attestation of a justum matrimonium. The father gives her daughter, under his patria potestas, in marriage secundum
legem Iuliani de maritandis ordinibus. — The second essay deals with Mich. Inv. № 4703. Wenger considers this document not as a contract of marriage, but as a constitution of a dowry, after the conclusion of the marriage (dictio dotis). In Nachträgliche Bemerkungen, the first remarks concern P. Mich. Inv. 508 + 2217. Wenger adheres to the opinion of Visscher that the transaction in these papyri constitutes a donatio ante nuptias in dotem redacta. In the following remarks Wenger maintains against Sanders, Claire Préaux and Arangio-Ruiz that Mich. Inv. № 4703 refers to dictio dotis. A separate chapter is devoted to the marriage of soldiers with reference to the dissertations of Menkman and Nardi. Wenger points out that the papyri don’t allow to give a precise answer to the question whether such marriages are null and void or only forbidden.

A. CHRISTOPHILOPOULOS, Zu P. Nessana Inv. № 14 (Sav. Z. LXV (1947), 352 ff).

The author asserts that the papyrus treats with a divorce by mutual consent as admitted by Nov. 140 of Justin II. The wife obtains the consent of her husband due to a renunciation of her claims concerning the restitution of her dowry. This interpretation is supported by the denomination of the act as οἰάλυσ. The provisions therein follow the prescriptions of the Roman legislation adopted by the Greek church.

LAW OF PROPERTY

A. J. WOLFF, Conveyance of Land in Greco-Roman Egypt (in Juridical Review LVII (1945), 162—181).


In the first dissertation the autor asserts that the Ptolemaic κατάγραφα is a certificate issued by the agoranomes in testimony of the fact that they have entered the sale in their register; it realized in a more primitive form the main idea underlying the bibliothke enkteseon of the imperial period. The certificate took the place of the epistalma by which under the new system the official of the bibliothke authorized as notary to draw up a deed of conveyance. In the Roman period the κατάγραφα-certificate has been replaced by the notarial sale, homologia, which is now called katagraphe.