

# Taubenschlag, Rafał

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"An Inscription from Cos", P. M. Fraser,  
"Bull. Soc. Arch. Alex.", 40, 1953 :  
[recenzja]

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The Journal of Juristic Papyrology 9-10, 516

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1955-1956

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

E. Pritsch & O. Spies, *Das Findelkind im islamischen Recht nach al-Kasani* (SA a.d. *Zt. f. vgl. Rv.* LVII [1954] 77—101).

Although this study deals with the situation of the foundling in the Islamic law it also refers to its situation in the old and new Babylonian law as well as in the Greek and Egyptian law, p. 77—8. So far as the latter law is concerned it is on the base of the literature p. 77 and of the *Gnomon of the Idios Logos* § 41, 107.

H. J. Wolff, *Verpachtung von Mündelvermögen in Attika* (*Festschr. H. Lewald* 201—208), (Basel, 1953).

The article makes use also of the papyrological material (cf. p. 204<sub>18</sub>) and is therefore of interest for the papyrologists.

#### THE LAW OF INHERITANCE

M. Rouxel, *Le testament d'Antonius Silvanus et le problème de l'exécution testamentaire en droit romain classique* (extr. des *Annales de Fac. de Droit de l'Univ. de Bordeaux, Série juridique*, Nos 3—4, 1952 No. 1, 1953).

The testament of Antonius Silvanus dated 142 A.D. designated the person of Hierax as a *procurator*. The word *procurator* is but a translation of the word ἐπίτροπος. It is beyond any doubt that the Egyptian law knew the executor of a testament. The appointment of Antonius Silvanus as a testamentary executor meets perfectly with the Greco-Egyptian law. But the execution of a testament corresponds also to the general principles of the classical Roman law; then his appointment as a *procurator* is not contrary to this law.

P. M. Fraser, *An Inscription from Cos* (*Bull. Soc. Arch. Alex.* 40 [1953] 36—62).

The author speaks of the joint will of a certain Pythion and a priestess being probably simultaneously his wife. This type of testament is attested up to now only in Roman Egypt considered for an original phenomenon of the Greco-Egyptian law; its appearance in the Greek domain of the Hellenistic period supports the idea that the joint-will takes its origin from Greece.