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"Les mariages consanguins dans l'Egypte romaine", H. Hombert, Cl. Préaux, "Collection Latomus", vol. II, Bruxelles 1949 : [recenzja]

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τεύματα in Egypt, the civil administration of the χώρα, the financial administration of the χώρα. Under each heading the persons are grouped in alphabetical order and in any individual case the references are chronologically assembled.

For any person mentioned in the prosopographia one finds a) the name, b) the function, c) the profession supplemented by indications concerning the parentage (son, father, brother, aulic title), d) the place, the date, e) references. Thus one reads: 223 (number), Ἀπολλώνιος (name), strategus (function), relative (aulic title), Arsinoite (place), 118 (date), P. Tebt. I 43 ll. 33—4 (references).

The first volume contains 1824 numbers; it will be of the highest use for everybody who would intend to work in the field of the civil and financial administration.

PRIVATE LAW

THE LAW GOVERNING DOMESTIC AFFAIRS

C. B. WELLES, *Manumission and Adoption* (Rev. intern. d. dr. de l'Ant. III 507—520).

This brilliant essay, although it deals with inscriptions provening from a little island of Calymnos and concerns manumissions with a *paramone-proviso* is also of high interest for the papyrologists because of its remarks on παραμονή (p. 512) in connection with the well-known respective studies by Westermann.

H. I. BELL, *Brother and Sister Marriage in Greco-Roman Egypt*. (Rev. intern. d. dr. de l'Ant. II (1949) p. 83—92).

In this essay the author collects instances from the Greek papyri for marriages of full brother and sister from the Arsinoite nome, Hermopolis and Oxyrhynchus, and for marriages of half-brother and sister from the Arsinoite nome and Alexandria.

H. HOMBERT et CL. PRÉAUX, *Les mariages consanguins dans l'Égypte romaine* (Extr. de la „Collection Latomus” vol. II, *Homages à Joseph Bidez et à Franz Cumont*, Bruxelles 1949).

Instances of marriages between brother and sister are known since the Pharaonic period. But such marriages are known only for royal families. For the Ptolemaic period such marriages are also proved with certainty only for the royal dynasty. It is impossible to evaluate in this period the frequency of such marriages

as far native Egyptians and Greeks are concerned. But we have very precise information for the Roman period. The persistent practice of marriages between brother and sister is a proof of the resistance of the Egyptians against Roman influence. The influence of Egyptian habits upon Roman citizens is manifest. An article of the *Gnomon of Idilogus* forbids the Romans to marry their sisters or their aunts. Such unions happened indoubtably after the C. A. among the new citizens of Egyptian origin. The expansion of the right of citizenship in the Eastern provinces in this period created probably a still greater difficulty to the observation of the Roman matrimonial rules.

S. J. de LAET, *Note sur l'organisation et la nature juridique de la „vigesima hereditatum”* (*Ant. class.* 16 (1947) 29—36).

The author rejects the view that the *vigesima hereditatum* introduced by Augustus was modelled after an analogous institution of the Ptolemaic Egypt.

ZAKI ALY, *Some Funerary Stelae from Kom Abou Bellou* (*Extr. du Bull. de la Soc. Royale d'Archéologie d'Alexandrie* No. 38 (1949)).

This is a publication of a set of funerary stelae that have been recently found in Kom Abou Bellou and are now in the possession of the Cairo Museum. The author gives an outline of their main characteristics and points out that we find in this new group of stelae a striking mixture of Greek and Egyptian elements. For the jurists are his remarks on plate I (p. 13) where a person has two different names and his observations (p. 25) on the overwhelming influence of Egypt on the Greeks and especially on intermarriages between the two races remarkable.

THE LAW OF OBLIGATIONS

L. WENGER, *I Allgemeine Erwägungen zur ägyptischen Rechtsgeschichte. II Eigentumsmarke und Auslobung* (*Estr. da Scritti in onore di Ippolito Rosellini pubbl. a cura dell'Università di Pisa* vol. I 1949).

This essay contains two parts. In the first part the author deals generally with the question of the relation between Egyptology and Papyrology or more exactly with the relation between the pre-Ptolemaic national Law and the ἐγχώριος or ἐπιχώριος Law of the Hellenistic and Roman period. The second part is devoted to