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"Zur Geschichte der Parapherna", H. J. Wolff, "Sav. Z.", LXXII, 1955 : [recenzja]

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to her after the termination of the marriage. Besides the *φερνή* and the *παράφερνα* Greek marriage contracts contain provisions for additional gifts (*προσφορά*). As far as the origin of the *παράφερνα* is concerned they correspond to the things for women to be found in Demotic contracts and the author assumes that they were taken over from these contracts to the Greek ones.

H. J. Wolff, *Zur Geschichte der Parapherna* (*Sav. Z.* LXXII [1955] 335—347).

In this article, being at the same time a criticism of the work of E. Gerner, the author tries to explain how it came to the particular custom of granting the husband — besides the real, estimated dowry — still another "extra-dowry" which at least principally was not estimated. It consisted of the same kind of objects designed for the personal use of the wife and of household furniture and was ascribed or to the one mass or to the other and even distributed among the two masses in the same document. The author comes to the conclusion that the legally little sharp conception of parapherna arose from the particular conditions set by the development of the Hellenistic marriage law.

B. Cohen, *Dowry in Jewish and Roman Law* (repr. from: *Annuaire de l'Inst. de Phil. et d'Hist. Orient. et Slaves* XIII [1953] = *Mélanges I. Lévy*, p. 47—85).

The study of comparisons between Jewish and Roman law is often complicated by the fact that in Talmudic law, civil and religious law are frequently inextricably intertwined, and the rabbis were in the habit of transferring legal principles that were first developed in civil law into the realm of the ritual and vice versa. However, dowry is an element of human situation where we might naturally expect a number of spontaneous resemblances in the Jewish and Roman legal systems. In both systems, dowry was originally customary and voluntary, and in the course of time it became a sort of legal obligation. The concept of *onera matrimonii* is found in both systems. On the other hand, Justinian's *donatio propter nuptias* betrays Jewish influence. Even more evident familiarity with Hellenistic law is betrayed by the rabbis where they employ such Greek terms as *φερνή*, *παράφερνα* and *γαμικόν*.