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"Marriage, Sale and Gift in the Homeric World", M. I. Finley, "Seminar : Annual Extraordinary Number of the 'Jurist'", XII, 1954 : [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.

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the will of the latter, forced or not, to liberate a slave. It was originally a real dedication to the divinity through which the liberated slave became in fact a slave in the temple. This ownership subsequently became fiduciary. The dedication did not imply a physical attachment to the god, but rather a moral one. The author defends his thesis on the basis of Greek inscriptions. Papyrological material is not used.

THE LAW GOVERNING DOMESTIC RELATIONS

M. I. Finley, *Marriage, Sale and Gift in the Homeric World* (*Seminar: Annual Extraordinary Number of the „Jurist“*, XII [1954] 7—33).

Although this article deals with the ancient Greek law it will be also of interest for papyrologists, cf. the author's remarks on ἔδνα p. 16 ff.; on the verbal exchange of solemnities — ἐγγυῶ-ἐγγυῶμαι p. 27; on marriage by purchase and the later ἐγγύησις p. 33.

J. Černý, *Consanguineous Marriages in Pharaonic Egypt* (*JEA* 40 [1954] 23—29).

Outside the royal families, we know of the certain occurrence of consanguineous marriage in the Twenty — second Dynasty and two practically certain cases in the Middle Kingdom. In all cases the best we can prove is that the married couple were half-brother and half-sister, that is children either of the same father or of the same mother. We have no certain instance of a marriage between full brother and sister.

E. Gerner, *Beiträge zum Recht der Parapherna* (*Münch. Beitr. z. Pap.* 38 [1954]).

Besides the *φερνή* (or *πρόξ*), that is besides goods belonging to the s. c. dowry existed in Greek and Greco-Egyptian law a special mass of goods called *παράφερνα*. They used to be established by the wife and in case of her minority by her *ἐπίτροπος*, by her relatives (ascendants) or other relatives. The *παράφερνα* consist (cf. my *Law*² 126) mostly of *ιμάτια*, jewelry, articles of dress, household furniture. They are the property of the wife and must be returned