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"Conflits de lois dans le monde grec et romain", H. Lewald, "Αρχ. ιδ. διχ", 13, 1946 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

VINCENZIO ARANGIO-RUIZ, *L'applicazione del diritto Romano in Egitto dopo la costituzione di Caracalla* (Napoli 1947 estr. dagli *Annali del seminario giuridico dell' Università di Catania I* (1947)).

L'application du droit romain en Egypte après la constitution Antoninienne (*Bull. de l'Institut d'Égypte* T. XXIX, session 1946—1947, Le Caire 1948).

In these two articles (the former being an extract of the latter) the author stands up for the theory of Mitteis according to which the C. A. has imposed Roman Law upon the inhabitants of the Roman Empire, to whom it granted Roman citizenship. Roman Law was applied till 212 only in Italy and in the numerous colonies of Roman citizens scattered along the mediterranean basin. According to that theory local laws and customs lost their legal validity with the grant of Roman citizenship. Arangio-Ruiz combats the opinion of Schoenbauer and his adherents, who assert that the local laws remained in force and that at least the inhabitants of the cities had free choice between Roman and local Law. They exercised this choice by directing their petitions either to the Roman law-courts (of the *praesides provinciae* and their delegates) or to the courts of the city. Arangio-Ruiz tries to demonstrate that this opinion does not find any support in the sources and that the inhabitants of the cities were willing to accommodate themselves — at least formally — to Roman Law. Roman Law is mentioned many times as the only one in vigour. Besides that there exists no trace of a survival of the municipal courts, where local law could be applied.

H. LEWALD, *Conflits de lois dans le monde grec et romain* (*Arch. ðν.* 13 (1946), pp 30—77).

The problem of international private Law existed already in antiquity. The author presents the problem as it was resolved in ancient Greece and in the Ptolemaic and Roman periods. His remarks on the decree Tebt. 5 v. 207—220 (cf. p. 49 ff) and his analysis of Catt. III and Lond. II 470 (p. 70 ff) deserve attention.

L. WENGER, *Ἀντισύγγραφος* (*Z. Sav. Stift.* LXII (1942) pp 359—366).

The term *ἀντισύγγραφος* appears for the first time in P. Dura 40₁₈ and 21₁₉ (86/7 A.D.) and becomes frequent in the Byzantine