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"Zwei lateinische Papyri zum römischen Eherechte", L. Wenger, "Ak. d. Wiss. Wien phil. hist. Kl.", 219 Bd., 1 Abh., 1941 ; "Nachträgliche Bemerkungen zu 'Zwei lateinische Papyri zum römischen Eherechte'", L. Wenger, "Anzeiger der phil. hist. Kl. d. Akad. Wiss. Wien", 1945 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

In Parergon I p. 1—7 under the title *Sul P. Lips. Inv. N° 136* the author gives a new lecture of this papyrus. In Parergon II p. 7—10 *Sul P. Oxy. VIII, 1114*²³ the author gives a new lecture of v. 9 ff: *prof[iteor obvenisse]* (instead of *adnuisse*) *filiabus meis... h[er]editatem seu bonorum possessionem... matris earum*. In Parergon IV p. 18 ff *Il p. Oxy X 1264 e l' εδπαιδεία* the author asserts that the lecture: τὰ ὀπόντα (?) τῆς εὐναίδειας (?) ὀίκαια (instead of that, corrected by the editors: εὐπαιδείας) is right; in order not to repeat the term ἀσυλία the writer had to take refuge to another synonym ἀτέλεια or ἀλειτουργία (?) or ἄδεια. If therefore he made use of a strange term εὐναίδεια, it means that this term sounded in his years, rightly or wrongly as a synonym of ἀσυλία. Parergon V p. 24 ff *Sul P. Michigan inv. 4703* where rejecting the hypotheses of Sanders and Wenger, he affirms that the papyrus deals with the restitution of the *dos* giving the title of the document as *Conventio de dote post solutum matrimonium*. He supposes that the divorce was a fictitious one and p. 38 *that we can consider the document in question as a fiction intended to regulate for the time being in a friendly way the economic situation of the parties and to avoid in the future the rejection of the pretensions of the widow and the orphans, a rejection the severity of which we noticed in the P. Cattavi*. Parergon VI *A proposito del P. Hamb. 70* (p. 39—55): Rejecting the interpretation given to the document by Solazzi that the legacy could not be disposed of otherwise than *per damnationem* the author asserts, that there is no hindrance to adopt the form *per vindicationem*. He rejects also Solazzi's interpretation that in case of a legacy *per damnationem* the παραχώρησις could not be performed with the *auctoritas* of the *contutor* Sarapion only (p. 40, 48).

L. WENGER, *Zwei lateinische Papyri zum römischen Eherechte* (*Ak. d. Wiss. Wien phil. hist. Kl.* 219 Bd. 1 Abh. 1941).

L. WENGER, *Nachträgliche Bemerkungen zu „Zwei lateinische Papyri zum römischen Eherechte“* (S. A. aus dem *Anzeiger der phil. hist. Kl. d. Akad. Wiss. Wien.* von 12 Dez. Jhg. 1945 N° VI—XI).

The first essay deals with P. Mich. Inv. N° 508 + 2217. The parties are Romans and there is no doubt, that the document concerns the attestation of a *justum matrimonium*. The father gives her daughter, under his *patria potestas*, in marriage *secundum*

legem Iulianā de maritandis ordinibus. — The second essay deals with Mich. Inv. N° 4703. Wenger considers this document not as a contract of marriage, but as a constitution of a dowry, after the conclusion of the marriage (*dictio dotis*). In *Nachträgliche Bemerkungen*, the first remarks concern P. Mich. Inv. 508 + 2217. Wenger adheres to the opinion of Visscher that the transaction in these papyri constitutes a *donatio ante nuptias in dotem redacta*. In the following remarks Wenger maintains against Sanders, Claire Préaux and Arangio-Ruiz that Mich. Inv. N° 4703 refers to *dictio dotis*. A separate chapter is devoted to the marriage of soldiers with reference to the dissertations of Menkman and Nardi. Wenger points out that the papyri don't allow to give a precise answer to the question whether such marriages are null and void or only forbidden.

A. CHRISTOPHILOPOULOS, *Zu P. Nessana Inv. N° 14 (Sav. Z. LXV (1947), 352 ff)*.

The author asserts that the papyrus treats with a divorce by mutual consent as admitted by Nov. 140 of Justin II. The wife obtains the consent of her husband due to a renunciation of her claims concerning the restitution of her dowry. This interpretation is supported by the denomination of the act as *διάλυσις*. The provisions therein follow the prescriptions of the Roman legislation adopted by the Greek church.

LAW OF PROPERTY

A. J. WOLFF, *Conveyance of Land in Greco-Roman Egypt (in Juridical Review LVII (1945), 162—181)*.

A. J. WOLFF, *Registration of Conveyances in Ptolemaic Egypt (Aegyptus XXVIII, fasc. 1—2 (1948) pp 17—96)*.

In the first dissertation the autor asserts that the Ptolemaic *καταγραφή* is a certificate issued by the agoranomes in testimony of the fact that they have entered the sale in their register; it realized in a more primitive form the main idea underlying the *bibliotheke enkteseon* of the imperial period. The certificate took the place of the *epistalma* by which under the new system the official of the *bibliotheke* authorized as notary to draw up a deed of conveyance. In the Roman period the *καταγραφή*-certificate has been replaced by the notarial sale, *homologia*, which is now called *katagraphe*.