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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 Idiologus forbids the Romans to marry their sisters or their aunts. Such unions happened indoubtedly 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

a special problem, to the relation between the promise of recompensation in national to that in Hellenistic Law. The author shows that the promise of recompensation was known in national Law and was not brought to Egypt by the Greeks. He points out that the promise of recompensation by a private person demands public notification and explains that if a slave carries a neck-lace with the inscription CIL IV 64 *fugi, tene me, cum revocaveris me d(omino) m(eo) Zonino accipis solidum*, the requisite of publicity is satisfied. This gives occasion to the author to investigate the meaning of property stamps and the publicity by it obtained.

ERDMANN WALTER, *Ein römischer procurator omnium bonorum in Judäa zur Zeit Christi?* (*Sav. Z.* 64, 370 ff.).

The author deals with the parable in *Luc. Ev.* 16, 1—9. The parable reflects, as the author asserts, Roman Law. The οἰκονόμος of the Evangel is a *procurator omnium bonorum* invested like the *procurator* in BGU 300 with the exaction of claims and with the accepting payments on receipts. The γράμματα mentioned there are Roman stipulations (*cautiones*).

F. PRINGSHEIM, *The Greek Sale by Auction* (*Scritti in onore di Contardo Ferrini* vol. IV 284—343).

The procedure of the Greek auction is mainly known by the Ptolemaic and Roman papyri. It shows almost the same features as the auction in Greece itself and is certainly a Greek institution, unknown to the Egyptian Law. The stages are roughly the following: 1. The public announcement of the goods to be sold together with the placarded advertisement of the auction-conditions (ἐκτιθέναι εἰς πᾶσιν), 2. The auction itself *a*) a proclamation by herald (προκήρυξις), *b*) biddings (ὑποστάσεις) continued through several days, *c*) placarding of the highest bid for some other days (ἐκθεσις τοῦ εὐρίσκοντος), *d*) new overbidding (ὑπερβόλιον, ὑπερβολή) which is still admitted, *e*) knocking down to the highest bidder (προσβολή) on receipt of the tax and the first instalment of the price: the first step for transferring ownership (κυρίωσις), *f*) at the same time παράδοσις of the *possessio* of the goods sold to the purchaser and *g*) an order to the royal bank to accept the price for several instalments (διαγραφή), *h*) new overbidding still possible till the first instalment has been paid, but now only if the new bid exceeds the former one by 10% (ἐπιδέκατον), *i*) payment of other instalments and acquisition of ownership or else rescission of the sale. 3. Within a time