

# Rafał Taubenschlag

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"Note sur l'organisation et la nature juridique de la 'vigesima hereditatum'", S. J. de Laet, "Ant. class.", 16, 1947 : [recenzja]

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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 undoubtedly 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