

Taubenschlag, Rafał

"The Real Meaning of Sacral
Manumission", F. Sokolowski, "Harv.
Theol. Rev.", XLVII, 1954, 3 : [recenzja]

The Journal of Juristic Papyrology 9-10, 512-513

1955-1956

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

For the papyrologists is Chapter VII: Slavery in Hellenistic Egypt p. 45—57 the most interesting. See the discussion on exposed infants, on self-transfer and transfer of one's children into slavery p. 30; on legislation concerning slavery 38—9; property — ownership by slaves 122; on administrative safe-conduct (*pistis*) 51—52; laws and regulations in Alexandria 30, 51, 53; treatment of slaves in Alexandria 102; *andrapodon* (designation of slaves) 5; right of asylum 51; sale of children in Egypt 52, 135; Claudius' letter to the city of Alexandria 103; enslavement for debts in Egypt 50—51, 135; *hieroduli* (consecrated slaves) 31; imperial slaves 109—117; intermarriages between slave and free 142, 147, 148; legislation concerning slavery in Egypt 20, 38—9, 52—4; on Naucratis 4, 47, 54; on hierodulism 31n, 42n, 46n, 49; on *paramone* in Egypt 135; on Jewish slaves in Alexandria 28; war captives as slaves in Egypt 135 etc.

In the introduction the author points out that „through a number of years of daily contact in the Papyrus Room in the Columbia University” I gave him „the benefit of my knowledge of the legal as well as the social problems of slavery in Hellenistic Egypt and during the Roman Empire”. I must however confess that my contribution was in this respect very modest.

E. Volterra, *Manomissioni di schiavi compiute da peregrini* (estr. di *Studi in on. di P. de Francisci* IV, 75 ff.).

Pp. 99 ff. of this dissertation dedicated to Plinii, *Epist.* 5—7 are also very interesting for a papyrologist. They show that the granting of the Roman citizenship to an Egyptian by the emperor has the legal consequence only on condition that he acquired first the Alexandrian citizenship. The emperor could also grant to an Egyptian Alexandrian citizenship. The impossibility of obtaining the Roman citizenship directly refers only to the *Αἰγύπτιοι*, all other peregrines may acquire it without the intermediary step of Alexandrian citizenship.

F. Sokolowski, *The Real Meaning of Sacral Manumission* (*Harv. Theol. Rev.* XLVII (3) [July 1954] 174—181).

The essential element in the sacral manumission is the dedication of the slave by himself or by his master in conjunction with

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 προίξ), 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 ἱμάτια, jewelry, articles of dress, household furniture. They are the property of the wife and must be returned