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"Patria potestas", E. Sachers, "RE", XXII, 1 : [recenzja]

The Journal of Juristic Papyrology 9-10, 515

1955-1956

Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

E. Sachers, *Patria potestas* (repr. from *RE* XXII (1), 1046—1175).

In this excellent presentation of the *patria potestas* the author makes great use of the papyri cf. pp.: 1051 — on the conception of *patria potestas* in the papyri; 1059 — on the joint property of the family members; 1067 — on sources of the *p.p.*; 1069—70 — on the *album professionis liberorum natorum*; 1071 — on *tollere et suscipere liberos*; 1074 — on the acquisition of the *p.p.*; 1076 — on *iniustum matrimonium*; 1090—1094 — on the exposure of children; 1096 — on the right to the sale of a child; 1091 — on the right to the pledging of a child; 1096 — on the right to giving away a child in service; 1102 — on the right of the *pater familias* to decide over the engagement of a daughter and to her giving in marriage; 1111 — on the right to dissolve the engagement and the marriage of daughter; 1114 — on the obligation to the maintenance of a child; 1130 — on the education and the choice of profession of a child; 1135 — on property relation between father and child; 1138 — on matriarchate; 1174—5 — on the *abdicatio*, ἀποκήρυξις.

Franca La Rosa, *I peculii speciali in diritto romano*, Milano 1953.

The author of this dissertation makes also use of the papyri (cf. p. 12, 15 see E. Seidl, *SDHI* XXI, 468): we must however complain that the elaboration is not penetrated to the zones susceptible by a more exacting work of synthesis.

A. Calderini, Ἀπάτορες (*Aegyptus* XXXIII (2) [1953] 358—369).

The author asserts that although the Roman rules introduced clear, fundamental and often insuperable legal distinction between *filii* and *spurii* of the civil population as well as of military circles, nevertheless in the practice this distinction was easily extenuated or simply annihilated by the realistic interpretation applied with the consent of the population what led gradually to the desuetude of the rules themselves.

The lack of such a distinction, according to Diodor, in the Ptolemaic Egypt, contributed to such a development and to the preservation of a practice which was rooted in the spirit of the indigenous population.