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"Ägyptische Rechtsgeschichte der Saiten- und Perserzeit", E. Seidl, Glückstadt-Hamburg-New York 1956 : [recenzja]

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approached in their development the Greek and Roman laws. He thinks that it would be useful, in this respect, to examine the law of Hetta as an instance of the most occidental influence upon eastern states. Consequently he discusses the Hittite codification and the institutions of the state of Hetta. Of a great value are the final bibliographical notes on pp. 37—40.

R. Taubenschlag, *Keilschriftrecht im Rechte der Papyri der römischen und byzantinischen Zeit (Akten des VIII. intern. Kongresses f. Papyrologie, Mitteil. aus der Papyrussammlung der öst. Nationalbibliothek [P.E.R.] V. Folge, Wien 1956, 129—137).*

This lecture is based on my article published in *JJP* 7/8 (1956) 164—185 and that in *Studi in on. U. E. Paoli*, 683 ff. I added a new analogy between the Greco-Roman prescriptions in *Fuad.* 30 (cf. my *Law*² 254) and the provisions of the Code Hammurabi § H (cf. Driver-Miles, *Bab. Laws*, 170 ff.).

E. Seidl, *Vom Erbrecht der alten Ägypter (Zeitschrift der Deutschen Morgenländischen Gesellschaft, 107 — H. 2 [Sonderheft] N. F. Bd. 32, August 1957.*

This essay concerns the ancient Egyptian law, but it will also interest the papyrologists. Noteworthy are specially the remarks on the funeral and the acquisition of the estate, the observation that the exheredation does not need an ἀποκέρυξις, and the remarks on the adoption by last will and testament.

E. Seidl, *Ägyptische Rechtsgeschichte der Saiten- und Perserzeit (Ägyptol. Forschungen begr. von A. Scharff, Heft 20; Verlag J. J. Augustin, Glückstadt—Hamburg—New York 1956) 78 pp.*

This masterful manual is composed of 5 chapters: chapt. I: the sources; chapt. II: the principles of public law; chapt. III: the organization of the courts and the procedure; chapt. IV: the private law and chapt. V: general problems of the history of law.

The chapter IV is the most valuable for papyrologists. It contains very interesting statements on the law of persons (slavery, *patria potestas*, *materna potestas*, corporate bodies), on the law of

property (property and possession), on the law of obligations (oaths, conventional penalties, absolute and relative rights, guaranties against legal and real defects, sale on delivery, lease and hiring of livestock with ἀθήνατος-clause, lien, suretyship, partnership, *colonia partiaria*), on the law governing domestic relations (matriarchate, consummation of marriage, question of matrimonial regime, the right of use and the dispositive power of the husband, divorce, adoption) and on the law of inheritance. Worth of particular notice is § 14 treating of the relation of the Egyptian law to the law of the ancient Near-East.

J. J. Rabinowitz, *Jewish Law — its Influence on the Development of Legal Institutions* (Bloch Publ., New York 1956) 386 pp.

This very interesting book deals with the question of the influence of Jewish Law on the development of ancient law and of the law of the Middle-Ages. As far as ancient law is concerned, the author draws heavily upon the Bible, the Aramaic papyri of the 5th century B.C. and the Talmud. As papyrologists we will restrict our review to the influence of these three factors on the Greco-Egyptian and Byzantine laws.

As the author p. xi points out, the oldest extant papyrus written in the Greek language (P. Eleph. 1) dated 311/10 B.C., classified as a "purely Greek" form of marriage contract, contains a provision to the effect that the husband shall not marry another woman or have children by another woman. None of the papyrologists has seemed to know that an Aramaic papyrus (Cowley 15), also from Elephantine, of the year 440 B.C., contains precisely the same provision, which of course casts considerable doubts upon the purely Greek character of P. Eleph. 1.

In P. Petr. I, 16 (1) a fragmentary papyrus representing a will from Crocodilopolis dated 237 B.C., in which the testator apparently manumits his slave, there is a provision for a *paramoné* of the manumitted slave during the lifetime of the testator. This makes it strikingly similar to Brooklyn 5, in which the manumission is also to take effect after the manumitter's death and in which there is also a provision for *paramoné* (cf. p. 32/33 note 27).

On p. 39 (chapter V) the author shows a remarkable similarity between certain clauses occurring in some demotic marriage contracts of the late Ptolemaic period, especially a demotic marriage