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"Papyrus grecs d'Apollônos Anô", Roger Rémondon, "Documents de Fouilles de l'Institut français d'archéologie orientale du Caire", T. XX, 1953 : [recenzja]

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members of the family for debts cf. my art. *Journ. Jur. Pap.* V, 125, 137 ff.; on ἐξ ἀλληλεγγύης cf. my *Law* I, 31 ff.; cf. also the supplementary phrase (v. 6): ὀπότερος ἡμῶν ἐνεχόμενος ὑπὲρ τοῦ ἑτέρου, ὁ εὐπορος ὑπὲρ τοῦ ἀπόρου, ὁ παρῶν ὑπ[ἐ]ρ τοῦ ἀπόντος, ὁ ζῶν ὑπὲρ τοῦ ἀποθνήσκοντ[ος]. The editor refers to Lond. 31 (= M. Chr. 237) containing a similar phrase.

L. Casson and E. L. Hettich, *Excavations at Nessana vol. 2, Literary Papyri*, Princeton University Press, 1950.

Among the literary papyri published in this work are the fragments of P. Ness. II, 11 and 12, of juristic character, the contents of which are not still identified. As Seidl (11 *Bericht*, 347) assumes, No. 11 (6—7 cent. A.D.) deals with the maritime law. No. 12 appears to contain a discussion of some phase of the law of inheritance.

Roger Rémondon, *Papyrus grecs d'Apollônios Anô* (Documents de Fouilles de l'Institut français d'archéologie orientale du Caire, t. XX, 1953).

The Greek papyri in this admirable collection are classified in three groups: official documents (No. 1—56), letters and private documents (No. 57—72), accounts and lists (No. 73—104). The addressee and sometimes the author of these texts is Papas, who was pagarchos at Apollonopolis of Amont between the years ca 703 and 714 apparently without interruption. During these ten years Papas is shown to us together with his family: his father Liberios, his brother Johannes, his wife Sara and his children. He is a great landowner and because great ownership is joint with political power, Papas is also pagarchos.

Therefore he performs the same functions and suffers the same anxieties as his contemporary Basilios of Aphrodito. But the situation of Apollonopolis is different from that of Aphrodito. So Apollonopolis never corresponds directly with the governor of Egypt: the pagarchy depends upon the emir of Thebaïde or of united Thebaïde and Arcadia. On the other hand, the emir is frequently absent and he is represented permanently by his lieutenant, the topoteretes. This official serves as an intermediary between the emir and all the pagarches of Thebaïde and this hierarchy is preserved in all the spheres of the administration: police, jurisdiction and finance. So inside the pagarchy Papas represents the

central government; he collaborates with the local authorities, with the notables of the city (*curiales, defensor, curator* etc), with the corporations which are considered as units as far taxes are concerned, with the χωρία, with the *possessores* who still hold fast. Without doubt great changes had taken place in Egypt since the arrival of Arabs and the remote Apollonopolis seems to preserve the Byzantine heritage more faithfully than Aphrodito.

It is not possible to discuss all the documents contained in this collection. Therefore I confine myself to some more interesting documents which are important from the juristic point of view.

No. 37 verso (708—709 A.D.) contains a letter written by Platon, the pagarchos of Latopolis. The letter is addressed to Papas. The first part of the letter deals with a judicial case between a woman and her adversary and concerns slaves. The second part is highly informative about the survival of municipalities. If the letter in No. 41 is written really by a bishop, it confirms the information contained in No 46 that the juridical competence of the bishop still lasts as regards taking securities or the revision of the sentences passed by the magistrates.

No. 57 (708) is a contract of land-lease. The lease is called ἐπι-
 τρεπική μίσθωσις. To our knowledge the formula is not attested.

No. 58 (713/715) is a contract of a loan on mortgage. The act is named παρακλητική ὑποθημιμαία ἀσφάλεια (cf. my *Law I*, 258 ff). It is worth noting that a physician appears as a witness.

No. 61 (703/715) refers to the activity of the pagarch as the justice of peace.

In the letter No. 66 verso (710/711) concerns a slave undoubtedly given as a security, who was sold to the Christians and whose price will serve to reimburse the author of the letter.

No. 72 contains an invitation to a wedding.

A. Arthur Schiller, *A Family Archive from Jeme* (Estrato dagli Studi in onore di V. Arangio-Ruiz IV, 327—373).

This article is a complete revision of the author's M. A. thesis at the University of California, 1926, (*Legal transactions of the Family of Georgios and Abessa of Djeme in Upper Egypt in the VIII-th Century*) and aims to recapture a fragment of the legal life of Eight-Century Jeme, as revealed by the documents recording the transactions of the inhabitants of the town.