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"The Stolen Anchor", H. Zilliacus,
"Arctos, Acta Philologica Fennica", Nova
series, vol. I, 1954 : [recenzja]

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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.

edition only from Steinwenter's commentary l.c. Out of the rich contents of the collection noteworthy is a sea fright agreement in which the freighter promises his partner to bring himself and his σκεύη μετὰ καλοῦ χωρὶς θεοῦ βίας to Antinoupolis (cf. my *Law*² 383).

V. Martin, *Letter of Recommandation for three Monks* (*JEA* 40 [1954] 74—75).

Neither the identity nor the status of the sender and the recipient can be fully ascertained. There is no positive argument for Nicole's view that Johannes was an official of the *cursus publicus*. On γραμματηφόρος in v. 2 cf. my *Law*² 683.

H. Zilliacus, *The Stolen Anchor* (extr. from *Arctos, Acta Philologica Fennica Nova* series vol. I [1954] 199—208).

The complaint in this Bodleian document catalogued as Ms. Gr. Class. c. 42 (P.) is written by a certain Timotheus acting on behalf of the corporation of monks or the monastery in Ankyron polis; he himself being a member of the corporation. The subject of the complaint is robberies made by some soldiers and the request is written to a certain Heron, addressed as πατρῶν. This may at first hand suggest the land-lord of a large estate in which the monastery was situated and who guaranteed the monks his protection.

The complaint concerns two robberies, possibly connected one with another. The first part of the letter (l. 4—17) tells about the soldier Paulus having stolen the anchor from the brothers. He obviously did it as reprisals for an unsettled debt of the deacon Horus (acting on behalf of the monastery?). It is understood that the debt of 24.00 myriads (of denars) did not correspond to the value of the anchor. In this connection the writer refers to an authoritative pronouncement of his superior, the presbyter Oiantinos, concerning the aforesaid debt and he stresses that the *procurator* did not take or lay claim to more than half the sum.

In the latter part of the letter (l. 17—23) Timotheus gives a report on another plundering. Soldiers — or possibly the same one — have robbed the wine-boat belonging to a certain Komon of not less than 200 big double-measures of wine, and he presents as witness a brother acting as fisherman to the monastery. In this connection

he quotes a precedent: the same Heron had once before annulled the confiscation of Komons boat when it was detained in Heracleopolis.

T. C. Skeat, *Two Byzantine Documents* (repr. from *The British Museum Quarterly* XVIII, No. 3 [September 1953] 71—73).

Constantine the Great after the defeat of his last remaining competitor Licinius, at the battle of Chrysopolis at 18 Sept. 324, issued to his newly acquired subjects in the Eastern provinces a lengthy proclamation, restoring to the Christians the losses of property which they had sustained in the persecutions, and enlarging upon the moral and material bankruptcy of the pagan system. The text of this extraordinary manifesto has long been familiar from its inclusion in Eusebius' *Life of Constantine*. Doubts have indeed repeatedly cast upon its authenticity, but the balance of critical opinion has remained in its favour, and the soundness of this verdict has now been confirmed by the brilliant discovery of Prof. A. H. M. Jones who, at the Patristic Congress at Oxford in Sept. 1951, announced that he had identified a fragment of a contemporary copy of the proclamation in a papyrus of the British Museum. By a remarkable coincidence this fragment (Pap. 878 verso) preserves the very passage in which the Emperor speaks with this characteristic tortuous verbosity, of the British origin of what he regarded as his divine mission. Thus an unprepossessing scrap of pap. which has lain for many years unidentified in the Museum's collections, has suddenly proved to be an historic document marking a decisive stage in the adoption of christianity as the official religion of the Roman Empire and the dawn of the Byzantine state.

The second document, is written in Greek of a very different character over eleven hundred years later and not on papyrus but on its supplanter, paper. This is the original grant of privileges by Mahomet II, the conqueror of Constantinople, to the Genoese inhabitants of its suburb Pera.

E. Balogh — P. E. Kahle jr., *Two Coptic Documents relating to Marriage (Aegyptus XXXIII (2) [1953] 331—340)*.

It is surprising that in the large number of Coptic legal documents only five contracts relating to marriage have so far become