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"Le chiese cristiane nell' Egitto dal IV-IX secondo i documenti dei papiri greci", L. Antonini, "Aegyptus", XX, 1940 : [recenzja]

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

. PRIVATE LAW
(THE LAW OF PERSONS)

A. L. BALLINI, *Osservazioni giuridiche a recenti indagini papirologiche. Monasteri Egiziani*. Aegyptus XIX (1939), p. 77 (with reference to P. Barison, *Ricerche sui Monasteri dell' Egitto bizantino ed arabo secondo i documenti dei papiri greci*. Aegyptus XVIII (1938), p. 29-148.

Nov. V, 5 states expressly that everybody who enters a monastery loses the right of disposal of his properties. The papyri of VI-VIII cent. A.D. show two categories of monks: eremits, who preserve the right of disposal and cenobites, who lose it in favor of the monastery. The monastery of the eremits have not legal personality, whilst that of the cenobites had it. The author deals with the management of the property of the monasteries and the modes of its acquisition.

L. ANTONINI, *Le chiese cristiane nell' Egitto dal IV-IX secondo i documenti dei papiri greci*. Aegyptus XX (1940), p. 129ff.

The article deals with the denomination of the churches, gives an index of the saints, a description of the churches with persons attached to them, discusses the legal personality of the church, the right of asylum and the protection of the church. An index (register) of churches in topographical order is added.

A. STEINWENTER, *Zu den koptischen Schutzbriefen*. Sav. Z. LX (1940), p. 237.

The typical form of the Coptic λόγος—document is a statement issued by the officials of a village, or by the village—κοινότης or the head of a community of monks, "not to proceed against a person." The proceedings may refer to not-paying taxes or to disputes on distribution of taxes or to compulsory labor. For this type of λόγοι the safe-conducts in taxes affairs, mentioned in Ed. Just. XIII, 10 pr. 3 in connection with Ed. Just. II, 3 are characteristic. Thus the issue of such safe-conducts in taxes-affairs is forbidden: if, however, in spite of that, an official issues a safe-conduct, he becomes liable for the deficit caused by its issue. We find the same idea in Ostrakon Till No. 7. This makes clear that such safe-conducts were already in the Byzantine time, in spite of the legislative prohibition, practiced, and that the Byzantine safe-conducts served as a model to the Coptic ones. The receiver of a λόγος is put under the protection of God and those who transgress it are excluded from worship and the Christian community.