

# Taubenschlag, Rafał

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"Zum Faustkämpferdiplom des Boxers Herminos alias Moros aus Hermopolis Magna aus dem Jahre 194 n. Chr. (Pap. Graec. Londiniensis 1178)", H. Gerstinger, "Anzeiger der phil. hist. Kl. d. öst. Akad. d. Wiss.", 1954, nr 4; "Das 'Faustkämpferdiplom' des Boxers Herminos alias Moros aus (...)

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

O. M. Pearl, *Receipt "Syntaximon"* (*Trans. of the Amer. Philol. Assoc.* 82 [1951] 193—195).

It is referred to the receipt of συντάξιμον (Mich. Inv. 5503 c.) proceeding from the years 212—3 A.D.; it is then contemporary to the C.A. The poll-tax is paid in many installments: the two first being paid on the 2nd of November 212 and at the date between March and April of the year 213. The subject liable is designated in the usual way as a *laographoumenos* Λιβελᾶρις Πτολεμαίου τοῦ Ἀρπαγάθου. But at the time of the third installment corresponding to the 1st of May 213 our Liberalis became a Roman citizen and his name was then changed to Αὐρήλιος Λιβελᾶρις. Thus on the 1st May 213 the C.A. brought forth its effects in the village of Karanis. It had been promulgated in Rome on July 11th, 212, communicated to the prefect of Egypt on January 29th and February 10th, 213 published in Alexandria by the *procurator usiacus*.

We are not surprised that this new status did not lessen the fiscal burden of Liberalis; he continues paying the installments to reach the sum of 60 drachmae what was the rule in Karanis before the C.A. (cf. my *Law*<sup>2</sup> 593 ff.).

Roger Remondon, Ἀπορικὸν et μερισμὸς ἀπόρων (*Annales du Service des Antiquités de l'Egypte* 51 [1951] 221—245).

R. Remondon publishes, translates and comments the O. Cairo IFAO 317 (211 A.D.). This document comprises the registration by πράκτορες τῶν ἀργυρικῶν of Soknopaiou Nesus the series of installments paid at different dates on behalf of ἀπορικόν.

K. Kalbfleisch, *Aus dem Amtstagebuch des Strategen Apollonides* (*Arch. f. Pap.* XV [1953] 89—96).

This papyrus = Fam. Tebt. 19 (cf. *Journ. Jur. Pap.* V, 260). The edition is provided with a commentary by L. Wenger. The text is in many details different from that edited in Fam. Tebt. 19.

H. Gerstinger, *Zum Faustkämpferdiplom des Boxers Herminos alias Moros aus Hermopolis Magna aus dem Jahre 194 n. Chr.* (*Pap. Graec. Londiniensis* 1178) (S.A. aus dem *Anzeiger der phil. hist. Kl. d. öst. Akad. d. Wiss.*, Jhg. [1954] nr. 4); Idem, *Das*

"Faustkämpferdiplom" des Boxers Herminos alias Moros aus Hermopolis Magna (Pap. Graec. Lond. 1178) (S.A. aus der Festschrift "Leibeserziehung in der Kultur" hg. vom Institut für Leibeserziehung der Universität Graz anlässlich der Feier des 80-jährigen Bestandes des Instituts, Graz 1954, 46—68).

After a short review of the origin and the development of the ancient professional boxing as well as of the history and organization of the professional boxers association and particularly of the "Wandering Athletes Association of the Heracles Admirers" σύνοδος ξυστική περιπολιστική τῶν περὶ τὸν Ἡρακλέα settled originally in Sardeis and then since Hadrian in Rome, the so called diploma of the Egyptian boxer Herminos (P. Lond. 1178 edited by U. Wilcken, *Chrest.* p. 184, No. 156) is discussed and interpreted. Strictly spoken the question is not of the professional diploma in our meaning but of the certificate of Herminos' membership of the "Wandering Athletes Association" mentioned above. In the usual epistolary form this certificate informs other members of the Association that after having paid the prescribed admission tax of 100 denari the boxer became a member of the Association (37—44). The admission to the Association and the drawing up of the membership certificate took place on the occasion of the ceremony of the great Augustalia in Naples on the 23rd of September (Augustus' birthday) of the year 193 A.D. This certificate served the proprietor as the receipt of the admission tax as well as the identity document for the local Association branches on the all territory of the Empire and for the state or municipal authorities enabling him to justify his demands for different privileges to which he could be entitled as a member of the Association. It corresponds to the fact in one "top" of the document preceding the actual membership card (v. 8—36) where appear the copies of the emperor's letters to the associations and particularly of those which speak about granting the privileges to the synodos. The text of the membership card is exactly and fully dated; on the end of the document are the autographs of the association authorities, the emperor, the xystarches and the association secretary by whom the document was drawn up and written.

That this scheme was obligatory and of a long tradition shows the comparison of the London papyrus with a quite analogical membership card of the σύνοδος μουσική περιπολιστική τῶν περὶ τὸν

Διόνυσον issued on the occasion of the ceremony of the great Capitolia in Oxyrhynchos in BGU IV 1074 (250 A.D.).

W. L. Westermann, *The Prefect Valerius Eudaemon and the Indigent Liturgist* (*J. E. A.* 40 [1954] 107—111).

The papyrus — P. Wisconsin No. 23 — is a brief extract culled out of the record (ὑπομνηματισμός) of a trial, held in the court of Valerius Eudaemon, prefect of Egypt, of a village scribe named Callinicus. The hearing occurred on 11 February A.D. 143. The circumstances of the action against the village scribe were these. He held compelled a man in the jurisdiction of his village district, who was listed as an ἄπορος, a poor man to undertake a liturgy. The nature of his compulsory service is not disclosed in the extract which we have; but it is clear that the *aporoï*, as a recognized class, were exempted from whatever service it was. The author would assume that it lay in the field of the collection of some tax payable in money. There must have been a deficit in the amount collected on this occasion. The plaintiff was then made responsible for a part, at least, of this deficit. Not being able to make up the discrepancy, whether in part or in its total amount, out of his current resources, his meagre property was confiscated and sold to meet, or to help meet, the difference. It is not open to doubt, that he had served as liturgist contrary to then existing law on the immunity of indigent persons. It was after the public sale of the possessions of this *aporos* that the suit for redress was entered against the *comogrammateus* Callinicus. In his decision the prefect, Eudaemon, separated the case into two parts. The first was that of having broken the law upon the immunity of the class of the „indigent”. The second was the question of recompense to the plaintiff for the loss of his property.

Zaki Aly, *More Funerary Stelae from Kôm Abou Bellou* (*Bull. Soc. Arch. Alex.* 40 [1953] 101—150).

From these stelae are especially interesting Stele VI devoted to Archibioapis styled παῖς i.e. a boy or a son or even a slave depicted as good natured and serviceable (χρηστός), pitied and dying untimely at the age of 14 and Stele VIII, dedicated to an Egyptian, whose father has a Greek name, Heron but has given an Egyptian name to his son, as might be expected in a mixed marriage bet-