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For the Mouth of the Emperor hath spoken it

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Subseciva Groningana X

Subseciva Groningana

Studies in Roman and Byzantine Law

X

In Honour of Roos Meijering



Chimaira

Groningæ

MMXIX

SUBSECIVA GRONINGANA X

Studies in Roman and Byzantine Law

Collegerunt et edenda curaverunt

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PREFACE

Thirty-five years ago, on December 2nd, 1983, the *Subseciva Groningana* proudly presented themselves with prefaces in Dutch and Latin on facing pages. Both their name and date were a tribute to the founder of what had become the ‘Groningen School’ of Graeco-Roman Law, Professor Herman Jan Scheltema, who had died two years earlier, and whose own series of *subseciva* had pointed the way to where we are now. Scheltema’s *subseciva* had not been just ‘left-overs’, as their name seemed to suggest. True, they were occasional pieces in comparison to the edition of the *Basilica cum scholiis*, which he, with the help of Nicolaas van der Wal and Douwe Holwerda, had completed in manuscript just before his death, but these misleadingly brief papers contain many of the discoveries he had made while preparing the edition. Indeed, it was for their sake that he had set himself the Herculean task of editing the *Basilica*: in search of information about Justinian’s legislation.

The *Subseciva Groningana* did not and do not pretend to equal that achievement. Their name continues to refer to origin and main direction of what their editors imagined in 1983. The tenth issue now lies before the reader. Tom van Bochove has again acted as a meticulous copy-editor. As usual, Karen Mulders has done the lion’s share of the invisible work.

This volume is dedicated to Roos Meijering, in gratitude for her contribution to editions and papers during the years she has occupied herself with the – to her *taetra* – *jurisprudencia*. Special mention should be made here of her part in the preparation of the *Theophili Paraphrasis Institutionum*. Our best wishes accompany her in her retirement.

Thirty-five years and ten volumes: the numbers suggest a jubilee and a milestone. That is as it may be: they also are a reminder that some time has passed since the idea of a Groningen series of occasional publications on Graeco-Roman law was first floated, and that the hour has come for the founding editors to make way for the next generation. In 2015 our colleague and friend Nicolaas van der Wal passed away. The remaining two editors, having contributed to this tenth volume, have decided to step aside, with best wishes for the new team. A new development is that previous issues of the *Subseciva Groningana* can now be found in our online archive: <https://ugp.rug.nl/sg/>.

May the *Subseciva* prosper!

Groningen, 2 December 2018

Jan H.A. Lokin
Bernard H. Stolte

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ABBREVIATIONS*

AARC	Atti dell'Accademia Romanistica Costantiniana
Actes de Docheiariou	N. Oikonomidès (éd.), Actes de Docheiariou, (Archives de l'Athos, XIII), Paris 1984
Actes de Saint-Pantéléèmon	P. Lemerle/G. Dagron/S. Ćirković (éd.), Actes de Saint-Pantéléèmon, (Archives de l'Athos, XII), Paris 1982
Actes de Vatopédi, I	J. Bompaire/J. Lefort /V. Kravari/C. Giros (éd.), Actes de Vatopédi. I. Des origines à 1329, (Archives de l'Athos, XXI), Paris 2001
Actes de Vatopédi, II	J. Lefort/V. Kravari/Ch. Giros/K. Smyrlis (éd.), Actes de Vatopédi. II. De 1330 à 1376, (Archives de l'Athos, XXII), Paris 2006
AG	Archivio giuridico
ASD	Annali di Storia del diritto
AT	Annali Triestini. Annali della Regia Università degli Studi Economici e Commerciali di Trieste
Athan.	Athanasius of Emesa, Syntagma of the Novels of Justinian, edd. D. Simon/Sp. Troianos, Das Novellen-syntagma des Athanasios von Emesa, [Forschungen zur byzantinischen Rechtsgeschichte, Band 16], Frankfurt/M. 1989
AUPA	Annali del Seminario Giuridico dell'Università degli Studi di Palermo
B.	Basilicorum libri LX, edd. H.J. Scheltema/D. Holwerda/N. van der Wal, Groningen 1953-1988 (Basilica praefatio, ed. Schminck, Studien, 22-23)
BICS	Bulletin of the Institute of Classical Studies
BIDR	Bullettino dell'Istituto di Diritto Romano

* It should be noted that in this list of Abbreviations, papyri and non-legal authors and their works are not referred to separately. In the individual contributions contained in the present volume, the non-legal authors and works are quoted in accordance with the system of Lewis and Short, A Latin Dictionary, vii-xi; OLD, I, xviii-xxix; LSJ, xvi-xxxviii; and Lampe, A Patristic Greek Lexicon, ix-xliii. Papyri are quoted in accordance with the checklist of editions of Greek, Latin, Demotic and Coptic Papyri, Ostraca and Tablets (founding editors: John F. Oates and William H. Willis), www.papyri.info/docs/checklist, October, 2018.

BMGS	Byzantine and Modern Greek Studies
BNJ	Byzantinisch-neugriechische Jahrbücher
BS	B., Series B: Scholia (quoted after page and line)
BT	B., Series A: Textus (quoted after page and line)
ByzSym	Byzantina Symmeikta
BZ	Byzantinische Zeitschrift
C.	Codex Iustinianus; ed. P. Krüger [Corpus iuris civilis II]
CFHB	Corpus Fontium Historiae Byzantinae
CIL	Corpus Inscriptionum Latinarum
Coll.	Mosaicarum et Romanarum Legum Collatio
CollTrip.	Collectio Tripartita, ed. N. van der Wal/B.H. Stolte, Collectio Tripartita. Justinian on Religious and Ecclesiastical Affairs, Groningen 1994
CQ	Classical Quarterly
CTh.	Codex Theodosianus, ed. Th. Mommsen (adsumpto apparatu P. Kruegeri), Theodosiani libri XVI cum constitutionibus Sirmondianis. Vol. I, pars prior: Prolegomena; pars posterior: Textus cum apparatu. Berolini 1905
D.	Digesta, ed. Th. Mommsen [Corpus iuris civilis I]
Darrouzès, Regestes V	J. Darrouzès, Les registres des actes du Patriarcat de Constantinople. Vol. I: Les actes des Patriarches. Fasc. V: Les registres de 1310 à 1376, Paris 1977
Darrouzès, Regestes VI	J. Darrouzès, Les registres des actes du Patriarcat de Constantinople. Vol. I: Les actes des Patriarches. Fasc. VI: Les registres de 1377 à 1410, Paris 1979
Diritto@Storia	Diritto@Storia. Rivista Internazionale di Scienze Giuridiche e Tradizione Romana (www.dirittoestoria.it)
DOP	Dumbarton Oaks Papers
DS	Ch. Daremberg/E. Saglio, Dictionnaire des Antiquités grecques et romaines d'après les textes et les monuments
Ecl.B.	Ecloga Basilicorum, ed. L. Burgmann, Ecloga Basilicorum, [Forschungen zur byzantinischen Rechtsgeschichte, Band 15], Frankfurt/M. 1988
ED	Enciclopedia del Diritto
EEBΣ	Ἐπετηρὶς Ἐταιρείας Βυζαντινῶν Σπουδῶν
Eis.	Eisagoge, ed. K.E. Zachariä von Lingenthal, in: Zepos, JGR II, 229-368 (Eisagoge praefatio, ed. Schminck, Studien, 4-11)

Epit.	Epitome legum, ed. K.E. Zachariä von Lingenthal, in: Zepos, JGR IV, 261-585 (Epitome legum praefatio, ed. Schminck, Studien, 112-119)
FM	Fontes Minores
Gai. Epit.	Gai Epitome, ed. B. Kübler, Gai Institutionum epitome, in: Iurisprudentiae anteiustinianae reliquias in usum maxime academicum compositas a P.E. Huschke, II, 2, Leipzig 1927 ⁶ , 395-431
Gaius	Gai Institutiones, ed. M. David, Gai Institutiones secundum codicis Veronensis apographum Studemundianum et reliquias in Aegypto repertas..., [Studia Gaiana, Vol. I], Leiden 1964 (unless indicated otherwise)
Hb. I-V; Heimbach, Vol. I-V	C.W.E. Heimbach, Basilicorum libri LX, 5 vols., Leipzig; I: 1833, II: 1840, III: 1843, IV: 1846, V: 1850
Heimbach, GRR	C.W.E. Heimbach, Griechisch-römisches Recht im Mittelalter und Neuzeit, in: Allgemeine Encyclopädie der Wissenschaften und Künste, hrsg. von J.S. Ersch und J.G. Gruber, 1. Section, 86. Theil, Leipzig 1868 (repr. Graz 1976), 191-471
Heimbach, Manuale	see: Heimbach, Prolegomena
Heimbach, Prolegomena	C.W.E. Heimbach, Basilicorum libri LX, vol. VI: Prolegomena et Manuale Basilicorum continens, Leipzig 1870 (partial repr. Amsterdam 1962)
Hex.	Const. Harmenopoulos, Hexabiblos, ed. G.E. Heimbach, Const. Harmenopuli Manuale legum sive Hexabiblos cum appendicibus et legibus agrariis. ..., Lipsiae 1851 (repr. Aalen 1969)
Inst.	Iustiniani Institutiones, ed. P. Krüger [Corpus Iuris civilis I]
Il Filangieri	Il Filangieri. Rivista periodica mensile di scienze giuridiche e politico-amministrative
ILS	Inscriptiones Latinae Selectae
Index	Index. Quaderni camerti di studi romanistici
IURA	IURA. Rivista internazionale di diritto romano e antico
JGR	Jus Graecoromanum, edd. J. Zepos – P. Zepos
JJP	The Journal of Juristic Papyrology

JÖB	Jahrbuch der Österreichischen Byzantinistik
Julian.	Julianus, Epitome Latina of the Novels of Justinian, ed. G. Haenel, Iuliani Epitome Latina Novellarum Iustiniani, Lipsiae 1873 (repr. Osnabrück 1965)
Krüger, Editio maior	P. Krüger, Codex Iustinianus. Editio maior, Berlin 1877 (repr.: [100 Jahre Bürgerliches Gesetzbuch. Pandektenrecht, 62], Goldbach 1998)
Labeo	Labeo. Rassegna di diritto romano
LSJ	H.G. Liddell/R. Scott/H. Stuart Jones, A Greek – English Lexicon (with revised Supplement, ed. P.G.W. Glare, 1996), Oxford 1940 ⁹ (repr. 2018)
Mansi	G.D. Mansi, Sacrorum conciliorum nova et amplissima collectio, 53 vols. in 58 pts., Paris-Leipzig 1901-1927
MM	F. Miklosich/J. Müller, Acta et Diplomata Graeca Medii Aevi, Vol. I – VI, Wien 1860-1890 (repr. Aalen 1968)
Mo. ed. mai.	Mommsen, editio maior; see: Mommsen, Praefatio
Mommsen, Praefatio	Th. Mommsen, Digesta Iustiniani Augusti. Editio maior, 2 vols., Berlin 1868-1870; Vol. I: Praefatio (repr.: [100 Jahre Bürgerliches Gesetzbuch. Pandektenrecht, 61], Goldbach 2001)
Nov.	Novellae, edd. R. Schöll/G. Kroll [Corpus iuris civilis III]
Nov. Leon.	Novellae Leonis Sapientis, edd. P. Noailles/A. Dain, Les Nouvelles de Léon VI le Sage. Texte et traduction, Paris 1944; ed. Σπ. Τρωιάνος, Οι Νεαρές Λέοντος Γ΄ του Σοφού. Προλεγόμενα, κείμενο, απόδοση στη νεοελληνική, ευρετήρια και επίμετρο, Αθήνα 2007
NNDI	Novissimo Digesto Italiano (Torino, 1957-1979)
Nov. Maj.	Novellae Majoriani, ed. P.M. Meyer (adiutore Th. Mommseno), Leges Novellae ad Theodosianum pertinentes, (= Theodosiani libri XVI cum constitutionibus Sirmondianis, Vol. II), Berolini 1905
Nov. Marc.	Novellae Marciani, ed. P.M. Meyer (adiutore Th. Mommseno), Leges Novellae ad Theodosianum pertinentes, (= Theodosiani libri XVI cum constitutionibus Sirmondianis, Vol. II), Berolini 1905

Nov. Theod.	Novellae Theodosii, ed. P.M. Meyer (adiutore Th. Mommseno), <i>Leges Novellae ad Theodosianum pertinentes</i> , (= Theodosiani libri XVI cum constitutionibus Sirmondianis, Vol. II), Berolini 1905
Nov. Val.	Novellae Valentiniani, ed. P.M. Meyer (adiutore Th. Mommseno), <i>Leges Novellae ad Theodosianum pertinentes</i> , (= Theodosiani libri XVI cum constitutionibus Sirmondianis, Vol. II), Berolini 1905
NRHD	Nouvelle revue historique de droit français et étranger, 1877-1921
ODB	The Oxford Dictionary of Byzantium, edd. A.P. Kazhdan/A.-M. Talbot/A. Cutler/T.E. Gregory/N.P. Ševčenko, 3 vols., New York/Oxford 1991
OLD	Oxford Latin Dictionary, 2 vols., (Vol. I: A-L, Vol. II: M-Z), ed. P.G.W. Glare, Oxford 2012 ²
Paul. Sent.	Pauli Sententiae, ed. E. Seckel/B. Kübler, Iulii Pauli libri quinque Sententiarum ad filium, in: <i>Iurisprudentiae anteiustinianae reliquias in usum maxime academicum compositas</i> a P.E. Huschke, II, 1, Leipzig 1911 ⁶ , 1-161
Peira	Peira Eustathii Romani, ed. K.E. Zachariä von Lingenthal, in: <i>Zepos</i> , JGR IV, 9-260
PG	J.-P. Migne, <i>Patrologiae cursus completus. Series graeca</i> 1-161, Paris 1857-1866
Pieler, Rechtsliteratur	P.E. Pieler, 'Byzantinische Rechtsliteratur', in: H. Hunger, <i>Die hochsprachliche profane Literatur der Byzantiner</i> , II (Handbuch der Altertumswissenschaft XII.5.2), Munich 1978, 341-480
PLP	E. Trapp/R. Walther/H.-V. Beyer/K. Sturm-Schnabl/E. Kislinger/S. Kaplaneres/I. Leontiadis (Hrsg.), <i>Prosopographisches Lexikon der Palaiologenzeit</i> , Vol. I-XII, Wien 1976-1996
Proch.	Prochiron, ed. K.E. Zachariä (von Lingenthal), in: <i>Zepos</i> , JGR II, 107-228 (Prochiron praefatio, ed. Schminck, Studien, 56-61)
PWRE	Pauly & Wissowa, <i>Real-Encyclopädie der classischen Altertumswissenschaft</i>

RDR	Rivista di Diritto Romano. Periodico di storia del diritto romano di diritti antichi e della tradizione romanistica medioevale e moderna (www.ledonline.it/rivistadirittoromano)
RÉB	Revue des Études Byzantines
RHBR, I	L. Burgmann/M.Th. Fögen/A. Schminck/D. Simon, Repertorium der Handschriften des byzantinischen Rechts, Teil I. Die Handschriften des weltlichen Rechts (Nr. 1-327), [Forschungen zur byzantinischen Rechtsgeschichte 20], Frankfurt/M. 1995
RHD Rhom. ag.	Revue historique de droit français et étranger, 1922- Ῥωμαϊκαὶ ἀγωγαί (ed. R. Meijering, ‘Ῥωμαϊκαὶ ἀγωγαί. Two Byzantine Treatises on Legal Actions’, FM VIII (1990), 1-152
RIDA	Revue internationale des droits de l’antiquité
RISG	Rivista Italiana per le Scienze Giuridiche
RJ	Rechtshistorisches Journal
RP	Γ. Πάλλης/Μ. Ποτλῆς, Σύνταγμα τῶν θεῶν καὶ ἱερῶν κανόνων τῶν τε ἀγίων καὶ πανευφήμων ἀποστόλων καὶ τῶν ἱερῶν οἰκουμενικῶν καὶ τοπικῶν συνόδων καὶ τῶν κατὰ μέρος ἀγίων πατέρων, τ. Α΄ – ΣΤ΄, Ἀθήνησιν 1852-1859 (repr. Athens 1992)
SBM	Synopsis Basilicorum maior, ed. K.E. Zachariä von Lingenthal, in: Zepos, JGR V, 1-599
SCDR	Seminarios Complutenses de Derecho Romano. Revista Internacional de Derecho Romano y Tradición Romanística
Schminck, Studien	A. Schminck, Studien zu mittelbyzantinischen Rechtsbüchern, [Forschungen zur byzantinischen Rechtsgeschichte, Band 13], Frankfurt/M. 1986
SDHI	Studia et Documenta Historiae et Iuris
SG	Subseciva Groningana
SK	Novellae edd. Schöll/Kroll
SS	Studi Senesi
SZ	Zeitschrift der Savigny-Stiftung für Rechtsgeschichte, romanistische Abteilung

TheodBrev.	Theodorus of Hermoupolis, Breviarium of the Novels of Justinian, ed. C.E. Zachariae, Ἀνέκδοτα. III: Theodori scholastici Breviarium Novellarum ..., Lipsiae 1843 (repr. Aalen 1969)
Theoph.	Theophili antecessoris Paraphrasis graeca Institutionum Iustiniani, edd. J.H.A. Lokin/R. Meijering/B.H. Stolte/N. van der Wal. With a Translation by A.F. Murison, Groningen 2010
Tit. Ulp.	Tituli ex corpore Ulpiani, ed. F. Schulz, Die Epitome Ulpiani des Codex Vaticana Reginae 1128, Bonn 1926
TM	Travaux et Mémoires
TRG	Tijdschrift voor Rechtsgeschiedenis
Van der Wal/Lokin, Delineatio	N. van der Wal/J.H.A. Lokin, Historiae iuris graeco-romani delineatio. Les sources du droit byzantin de 300 à 1453, Groningen 1985
VIR	Vocabularium Iurisprudentiae Romanae, 5 vols., (Vol. I: A-C; Vol. II: D-G; Vol. III: H-M; Vol. IV: N-Q; Vol. V: R-Z), edd. O. Gradenwitz, B. Kübler, et al., Berolini 1903-1987
VV	Vizantijskij Vremennik
Zepos, JGR	J. Zepos/P. Zepos, Jus Graecoromanum, Vol. I – VIII, Athenis 1931 (repr. Aalen 1962)
ZfgR	Zeitschrift für geschichtliche Rechtswissenschaft, 1815-1850
ZRG	Zeitschrift für Rechtsgeschichte, 1861-1878

FOR THE MOUTH OF THE EMPEROR HATH SPOKEN IT*

Some notes on C. 1,14,12 and the prohibition of commentaries in const. *Tanta*

1.

In the year 527, Justinian ascended the imperial throne of Byzantium. Before his reign, there existed two sources of law: the *leges*, constitutions promulgated by Justinian's imperial predecessors, and the *ius*, the writings of important lawyers and legal scholars (*iurisprudentes*) from the past, such as Gaius, Modestinus, Papinian, Paul, and Ulpian. It goes without saying that all these writings contained many conflicting opinions and interpretations. Justinian changed all that. He had a committee led by Tribonian collect and excerpt the writings of the *iurisprudentes*.¹ The ensuing result was eventually laid down in the *Digest*.

In const. *Deo auctore*, which was issued on 15 December 530 while commissioning the work on the *Digest*, Justinian explicitly stated that all the excerpts from the writings of the *iurisprudentes* that were going to be adopted into the *Digest*, would have equal authority as if those excerpts had originated from imperial constitutions, and had been pronounced by his own imperial mouth. Thus, Justinian made the words of the *iurisprudentes* his very own:

(...): ut omnes qui relati fuerint in hunc codicem prudentissimi viri habeant auctoritatem tam, quasi et eorum studia ex principalibus constitutionibus profecta et a nostro divino fuerant ore profusa. omnia enim merito nostra facimus, quia ex nobis omnis eis impertietur auctoritas.²

* Adapted quotation from Isaiah 40:5. The present article is ultimately based on my study 'Justinianus Latinograecus. Language and Law during the Reign of Justinian', § 3, § 6.2, § 7.1, and § 7.2 (forthcoming in the volume *Latin in Byzantium. Contexts and Forms of Usage in Late Antiquity and Beyond*, to be edited by Alessandro Garcea, Michela Rosellini, and Luigi Silvano).

1 On Tribonian and his committee, cf. const. *Deo auctore*, § 3; const. *Tanta* / Δέδωκεν, § 9; cf. also e.g. T. Honoré, 'The Background to Justinian's Codification', *Tulane Law Review* 48 (1973-1974), 859-893 (869-893); T. Honoré, *Tribonian*, London 1978; T. Honoré, *Justinian's Digest: Character and Compilation*, Oxford 2010, *passim*.

2 Const. *Deo auctore*, § 6.

We come across the same notion in const. *Tanta / Δέδωκεν*, which was issued on 16 December 533 and which marked the completion of the text of the *Digest*. In the relevant passage, we read that if in the writings of the old *iurisprudentes* there had appeared to be anything superfluous, imperfect, or less suitable, it had been extended or reduced in size, and been ranged under the most correct rule. Moreover, we learn that in the many cases of repetition or contradiction, each time the best possible alternative had been selected and given its place in the *Digest*, in preference over the other possibilities. To this Justinian added that everything had been provided with the same force of law, so that whatever had been written in the *Digest* would appear to be his own work, and compiled by his own will: thus, Justinian again appropriated the words of the old *iurisprudentes*, as he had already done in const. *Deo auctore*. This time, however, the emperor went beyond this: in order to protect his *Digest* text, he added an official ban on the collation of the texts of the *iurisprudentes* and that of the *Digest*, a prohibition to compare what the old *iurisprudentes* had written, and what he himself had introduced, reasoning that many important changes had been made for practical reasons:

(...): hoc tantummodo a nobis effecto, ut, si quid in legibus eorum vel supervacuum vel imperfectum aut minus idoneum visum est, vel adiectionem vel deminutionem necessariam accipiat et rectissimis tradatur regulis. Et in multis similibus vel contrariis quod rectius habere apparebat, hoc pro aliis omnibus positum est unaque omnibus auctoritate indulta, ut quidquid ibi scriptum est, hoc nostrum appareat et ex nostra voluntate compositum: nemine audente comparare ea quae antiquitas habebat et quae nostra auctoritas introduxit, quia multa et maxima sunt, quae propter utilitatem rerum transformata sunt. (...). / (...), ἀμείψαντες μὲν εἴ τι περ ἔχειν ἡμῖν οὐκ ὀρθῶς ἐδόκει, μέρη δὲ τὰ μὲν ἀφελόντες τὰ δὲ προσθέντες, ἐκ πολλῶν τε τὸ κάλλιον ἐλόμενοι καὶ τὴν ἴσην ἅπασιν παρασχόντες τῆς ἐξουσίας ἰσχύν. ὥστε πᾶν ὅπερ ἐν γέγραπται τῷ βιβλίῳ, τοῦτο ἡμετέρα γενέσθαι γνώμη, μηδένα τε θαρρεῖν παρατιθέναι τὰ γενόμενα νῦν τοῖς ἔμπροσθεν, ἐπειδὴ πολλὰ καὶ οὐδὲ ἀριθμηθῆναι ῥάδια μετατεθείκαμεν εἰς τὸ κρεῖττον, (...).³

Justinian did not stop here, for he also provided the *Digest* with exclusivity. In const. *Tanta / Δέδωκεν*, § 19, addressed to the senate of Constantinople and all people living in the Byzantine empire – *patres conscripti et omnes orbis terrarum homines* / φαμὲν δὲ ὑμᾶς τε ὧ μεγάλη βουλή καὶ ὁ λοιπὸς ἅπας τῆς ἡμετέρας πολιτείας ἄνθρωπος – we read that Justinian ordered the addressees to revere and uphold the laws, while laying the older ones to rest. The emperor allowed no one to compare the *Digest* with the earlier provisions, or to investigate if there was any discrepancy between them: only the rulings incorporated into the

3 Const. *Tanta / Δέδωκεν*, § 10.

Digest were to be observed. In the courts of law, and in other disputes where laws were applicable, Justinian strictly forbade quotations from other books than the *Institutes*, the *Digest* and the *Code*: offenders, and judges who allowed quotations from other sources were to be found guilty of the crime of forgery and should be punished accordingly:

(...). Hasce itaque leges et adorate et observate omnibus antiquioribus quiescentibus: nemoque vestrum audeat vel comparare eas prioribus vel, si quid dissonans in utroque est, requirere, quia omne quod hic positum est hoc unicum et solum observari censemus. Nec in iudicio nec in alio certamine, ubi leges necessariae sunt, ex aliis libris, nisi ab iisdem institutionibus nostrisque digestis et constitutionibus a nobis compositis vel promulgatis aliquid vel recitare vel ostendere conetur, nisi temerator velit falsitatis crimini subiectus una cum iudice, qui eorum audientiam patiatur, poenis gravissimis laborare. / (...), χρήσθε δὲ τοῖς ἡμετέροις νόμοις, τῶν τοῖς πάλαι βιβλίοις ἐνγεγραμμένων προσέχοντες οὐδενί, οὐδὲ ἀντεξετάζοντες αὐτὰ πρὸς τὰ νῦν κείμενα, διὰ τὸ κἂν εἰ δοκοῖη τινὰ πῶς ἀλλήλοις μὴ συμφθέγγεσθαι, ἀλλ' οὖν τὸ μὲν πρότερον ἡμῖν ὡς ἀλυσιτελὲς ἀπαρέσαι, τὸ νῦν δὲ τοῦτο δόξαι κρατεῖν. καὶ γὰρ ἀπαγορευόμεν ἐκείνοις τὸ λοιπὸν χρήσθαι, ταῦτα δὲ δὴ καὶ μόνα πολιτεύεσθαι τε καὶ κρατεῖν συγχωροῦμέν τε καὶ θεσπίζομεν· ὡς ὃ γε ἐπιχειρῶν ἐκ τῶν ἔμπροσθεν βιβλίων, ἀλλ' οὐκ ἐκ τούτων δὴ τῶν δύο βιβλίων μόνων καὶ τῶν διατάξεων τῶν παρ' ἡμῶν συντιθεμένων ἢ γενομένων, χρήσθαι τισιν νόμοις ἢ τούτους ἐν δικαστηρίοις ἀναγινώσκειν ἢ, εἴ γε δικάζοι, τούτων ὑπ' αὐτῷ δεικνυμένων ἀνέχεσθαι, παραποιήσεως ἔνοχος ἔσται καὶ δημοσίων ἀδικημάτων κριθεὶς τὰ τῆς ποινῆς, εἰ καὶ μὴ λέγοιμεν, ἀλλ' αὐτόθεν πρόδηλον ὡς ὑποστήσεται.⁴

In this passage, four elements can be discerned. First, we come across the order to observe the *Digest*, and to lay to rest all rulings preceding it. Second, the passage contains a reiterated prohibition of the collation of texts, viz. those of the *Digest* and of the sources underlying it. Third, there is the exclusivity clause proper: the explicit pronouncement that the *Digest* is exclusively valid, resulting in the formal abrogation of the writings of the *iurisprudentes* not incorporated into that compilation. Fourth, the passage contains a repeated exclusivity clause, this time extending to Justinian's codification in its entirety. In legal proceedings, it is expressly forbidden to quote from other sources than the *Institutes*, the *Digest* and the *Code*. Transgressors of the prohibition and the judge allowing the transgression are guilty of the *crimen falsitatis* and are subject to its penalty.

Finally, Justinian promulgated the *Digest* as one enormous imperial constitution: as of 30 December 533, the emperor granted the *Digest* – together with the *Institutes* – full force of law. In the words of *Tanta* / *Δέδωκεν*:

4 Const. *Tanta* / *Δέδωκεν*, § 19.

Leges autem nostras, quae in his codicibus, id est institutionum seu elementorum et digestorum vel pandectarum posuimus, suum obtinere robur ex tertio nostro felicissimo sancimus consulatu, praesentis duodecimae indictionis tertio calendas Ianuarias, in omne aevum valituras (...). / Ταῦτα δὲ δὴ τὰ βιβλία, τὰ τε τῶν Institution τὰ τε τῶν Digeston φασμέν, ἐκ τοῦ πέρατος τῆς τρίτης εὐτοχοῦς ἡμῶν ὑπατείας κρατεῖν θεσπίζομεν, τοῦτ' ἔστιν ἀπὸ τῆς πρὸ τριῶν καλανδῶν Ἰανουαρίων τῆς παρούσης δωδεκάτης ἐπινεμήσεως, εἰς τὸν λοιπὸν ἅπαντα κρατοῦντα χρόνον (...).⁵

As a result of all this, the writings of the ancient *iurisprudentes* – the *ius* – effectively ceased to exist as a source of law in its own right. Henceforth, only one source of law remained: the imperial constitution, the *leges*. And the emperor Justinian himself was the very pinnacle of this entire new legal structure.⁶ For, in the final clause of the prohibition of commentaries in const. *Tanta / Δέδωκεν*, he explicitly declared that the emperor was the only one invested with the authority to create and interpret laws:

(...). Si quid vero, ut supra dictum est, ambiguum fuerit visum, hoc ad imperiale culmen per iudices referatur et ex auctoritate Augusta manifestetur, cui soli concessum est leges et condere et interpretari. / (...). εἰ γάρ τι φανεῖται τυχὸν ἀμφισβητούμενον ἢ τοῖς τῶν δικῶν ἀγωνισταῖς ἢ τοῖς τοῦ κρίνειν προκαθημένοις, τοῦτο βασιλεὺς ἐρμηνεύσει καλῶς, ὅπερ αὐτῷ μόνῳ παρὰ τῶν νόμων ἐφέεται. (...).⁷

2.

The theme of the relationship between emperor and law had already occupied Justinian some years before.⁸ The immediate cause for this involvement appears to have been the fact that Tribonian and the committee who drafted the first edition of the Justinian *Code* had encountered some doubt as to whether a judgement of the emperor ought to be regarded as

5 Const. *Tanta / Δέδωκεν*, § 23.

6 On Justinian as the sole source of law, cf. J.H.A. Lokin, 'The End of an Epoch. Epilegomena to a Century of Interpolation Criticism', in: R. Feenstra / A.S. Hartkamp / J.E. Spruit / P.J. Sijpesteijn / L.C. Winkel, (eds.), *Collatio iuris romani. Études dédiées à Hans Ankum à l'occasion de son 65^e anniversaire*, Tome I, (Studia Amstelodamensia ad epigraphicam, ius antiquum et papyrologicam pertinentia, Vol. XXXV, A), Amsterdam 1995, 261-273 (263-265) (repr. in: J.H.A. Lokin, *Analecta Groningana ad ius graeco-romanum pertinentia*, (edited by Th.E. van Bochove), Groningen 2010, 17-30 (19-21)).

7 Const. *Tanta / Δέδωκεν*, § 21.

8 Cf. C. Humfress, 'Law and Legal Practice in the Age of Justinian', in: M. Maas, (ed.), *The Cambridge Companion to the Age of Justinian*, Cambridge 2005, 161-184 (168-169).

FOR THE MOUTH OF THE EMPEROR HATH SPOKEN IT

law. Justinian dealt with this issue in no uncertain terms. For, in a constitution promulgated on 30 October 529 and addressed to the praetorian prefect Demosthenes, Justinian clearly stated that if the emperor had examined a case in court and had pronounced judgement in the presence of the litigants, all judges in the empire had to know that this sentence was legally valid, not only with regard to the case at hand, but for all similar cases as well. Justinian argued: what is more important and august than imperial majesty? Who dares to be so proud as to despise the opinion of the emperor, when even the creators of the ancient law have explicitly and clearly declared that constitutions, which have proceeded from an imperial decree, have force of law? But because we have also come across doubt in the ancient laws whether, if the opinion of the emperor has interpreted a law, this imperial interpretation ought to have force of law, we have both ridiculed this vain over-exactness and decided that it should be corrected. Therefore, Justinian ruled that every interpretation of a law given by the emperor in answer to petitions, or in legal proceedings, or in any other way, ought to be looked upon as confirmed and unquestionable. For, he reasoned, if at the present day the emperor is the only one allowed to create laws, then their interpretation ought also to be reserved for the imperial dignity alone. Justinian continued: Why do nobles take refuge with us when doubt arises in lawsuits and they consider themselves to be unfit or inadequate to decide the case, and why do our ears hear stories about ambiguities on the part of judges, (ambiguities) which happen to arise from laws, if the pure interpretation does not originate from us? Or who else will appear to be capable of solving legal riddles and clarifying them to all, if it not be he to whom alone is granted the right to be the creator of laws? Therefore, after these ridiculous doubts have been disposed of, it is the emperor alone who shall rightly be regarded as both the creator and the interpreter of laws; and this does by no means restrict the founders of the ancient *ius*, because it was the imperial majesty who allowed them this.

Imp. Iustinianus A. Demostheni pp. Si imperialis maiestas causam cognitionaliter examina-verit et partibus cominus constitutis sententiam dixerit, omnes omnino iudices, qui sub nostro imperio sunt, sciant hoc esse legem non solum illi causae, pro qua producta est, sed omnibus similibus. 1. Quid enim maius, quid sanctius imperiali est maiestate? vel quis tantae superbiae fastidio tumidus est, ut regalem sensum contemnat, cum et veteris iuris conditores constitu-tiones, quae ex imperiali decreto processerunt, legis vicem obtinere aperte dilucideque defini-unt? 2. Cum igitur et hoc in veteribus legibus invenimus dubitatum, si imperialis sensus legem interpretatus est, an oporteat huiusmodi regiam interpretationem obtinere, eorum quidem vanam scrupulositatem tam risimus quam corrigendam esse censuimus. 3. Definimus autem omnem imperatoris legum interpretationem sive in precibus sive in iudiciis sive alio quocum-que modo factam ratam et indubitatum haberi. si enim in praesenti leges condere soli impera-tori concessum est, et leges interpretari solum dignum imperio esse oportet. 4. Cur autem ex

suggestionibus procerum, si dubitatio in litibus oriatur et sese non esse idoneos vel sufficientes ad decisionem litis illi existiment, ad nos decurritur et quare ambiguitates iudicum, quas ex legibus oriri evenit, aures accipiunt nostrae, si non a nobis interpretatio mera procedit? Vel quis legum aenigmata solvere et omnibus aperire idoneus esse videbitur nisi is, cui soli legis latorem esse concessum est? 5. Explosis itaque huiusmodi ridiculosis ambiguitatibus tam conditor quam interpret legum solus imperator iuste existimabitur: nihil hac lege derogante veteris iuris conditoribus, quia et eis hoc maiestas imperialis permisit. *Recitata septimo milliaro urbis Constantinopolitanae in novo consistorio Iustiniani. D. iiii k. Nov. Decio vc. cons. (529).*⁹

3.

The final clause of this constitution – C. 1,14,12,5 – is slightly enigmatic and deserves some comment. For, this clause clearly states that only the emperor shall rightly be looked upon as both creator and interpreter of laws: *tam conditor quam interpret legum solus imperator iuste existimabitur*. However, in the next sentence we read that the present law, viz. C. 1,14,12 in its entirety, in no way diminishes the authority of the creators of ancient jurisprudence: *nihil hac lege derogante veteris iuris conditoribus*. These words appear to imply that the *ius* still existed as a separate source of law in its own right. Thus, we are confronted with the side by side existence of two separate sources of law, the *ius* and the emperor, despite Justinian's assertion that only the emperor ought to be looked upon as creator and interpreter of laws. How is this little riddle to be solved?

As has been said, Justinian promulgated C. 1,14,12 in October 529, i.e. prior to the compilation of the *Digest*. In 529, the *ius* was still very much alive and kicking as an independent source of law. This is clearly shown by the presence of the so-called *Lex citandi* in the first edition of Justinian's *Code*, the *Novus Codex* from April 529. The *Lex citandi* (*Law of Citations*) was originally issued by the emperors Theodosius II and Valentinian III on 7 November 426, and eventually ended up in the *Theodosian Code* from 438.¹⁰ The *Law of Citations* contained a regulation designed to help judges cope with the enormous amount of writings of the ancient jurists, thus enabling the judges to pronounce judgement: CTh. 1,4,3 prescribed which *iurisprudentes* could be cited in the law courts – viz. Papinian, Paul, Gaius, Ulpian and Modestinus (and some other jurists directly quoted by them, such as Scaevola and Julianus) –, and also established a hierarchy between them. The gist of the

9 C. 1,14,12.

10 CTh. 1,4,3 *Imp. Theod(osius) et Valentin(ianus) AA. ad senatum urbis Rom(ae)*.

regulation of the *Law of Citations* was that, in order to find the correct opinion concerning any given legal issue, judges had to weigh the opinion of the various *iusprudentes* on the relevant legal issue by simply counting their heads and then adopt the opinion of the majority. The presence of the *Lex citandi* in the *Novus Codex* is based on the evidence of a papyrus from the Egyptian town of Oxyrhynchus, viz. P. Oxy. XV 1814. This papyrus contains a register of imperial constitutions adopted into the first book of the *Novus Codex*, citing only title rubrics and inscriptions of constitutions. On the verso of the papyrus we come across a title – numbered as 15 – dealing with the authority of jurists. Only the word *ius* survives intact, but in all editions the rubric is restored as [*de auctoritate*] *ius* [*prudentium*]. What follows is the inscription of CTh. 1,4,3, the *Lex citandi*:

R(ubrica) ιε [de auctoritate] iuris | [prudentium] R(ubrica) | [impp· Theodosius et V]alent· a ad se | [ad] σε[natu]m.¹¹

On the basis of the above, we may assume that the *Law of Citations* featured in the *Novus Codex* as C. 1,15,1. To this can be added that the *Lex citandi* has left no trace whatsoever in the second edition of Justinian's *Code*, the *Codex repetitae praelectionis* from December 534. In this edition of the *Code*, the corresponding title dealing with the authority of the *iusprudentes* is title 17 of the first book. Its rubric reads:

De veteri iure enucleando et auctoritate iuris prudentium qui in Digestis referuntur.¹²

As this rubric refers to the authority of *iusprudentes* whose writings occur in the *Digest*, it is obvious that C. 1,17 reflects a state of affairs after the compilation of the *Digest* and its promulgation in December 533. The contents of C. 1,17 completely concurs with this. For, C. 1,17 contains two constitutions. The first of these (C. 1,17,1) is const. *Deo auctore* which commissioned Tribonian with the compilation of the *Digest*. The second (C. 1,17,2) is none other than const. *Tanta* which officially promulgated the *Digest*.¹³

11 P. Oxy. XV 1814, ll. 42-45 (ed. M. Amelotti / L. Migliardi Zingale, (a cura di), *Le costituzioni giustinianee nei papiri e nelle epigrafi*, (Florentina studiorum universitas. Legum Iustiniani imperatoris vocabularium. Subsidia, I), Milano 1985², 22).

12 C. 1,17 rubr.

13 For this entire section, in particular P. Oxy. 1814 and the *Lex citandi*, cf. S. Corcoran, 'Justinian and His Two Codes: Revisiting P. Oxy. 1814', *The Journal of Juristic Papyrology* XXXVIII (2008), 73-111, especially 75 (with full references in note 8), and 95-99; S. Corcoran, 'Anastasius, Justinian, and the Pagans: A Tale of Two Law Codes and a Papyrus', *Journal of Late Antiquity* 2.2 (2009), 183-208 (184 and 186-187); S. Corcoran, 'The *Novus Codex* and the *Codex repetitae praelectionis*: Justinian and His Codes', in: St. Benoist / A. Daguet-Cagey / Chr. Hoët-van Cauwenberghe, (eds.), *Figures*

As a temporary solution to the above problem, viz. a solution adapted to the circumstances of the year 529, Justinian declared that his constitution (C. 1,14,12) in no way harmed the authority of the creators of ancient jurisprudence, because it was the imperial majesty that had given them the privilege to create law in the first place: *quia et eis hoc maiestas imperialis permisit*. It has been suggested that this phrase may refer to an – imaginary or simply non-extant Augustan – ruling granting certain lawyers the *ius publice respondendi*.¹⁴ However this may be, his statement enabled Justinian to argue that in 529 there was ultimately indeed only one source of law, i.e. the emperor, because it was an emperor who had granted lawyers the privilege to be the creators of ancient jurisprudence. The definitive solution to the above riddle was, of course, reached by the promulgation of const. *Tanta / Δέδωκεν* on 16 December 533, which granted the *Digest* full force of law as of 30 December of that year. While promulgating const. *Tanta / Δέδωκεν*, Justinian also issued his official ban on the collation of the texts of the *iusprudentes* and that of the *Digest*, provided the *Digest* with exclusivity, and turned the excerpts of the *iusprudentes* incorporated into the *Digest* into his own words.¹⁵ The *Digest* was promulgated as one very extensive imperial constitution. In this way, Justinian formally abrogated the *ius* as an independent source of law, leaving the emperor – and his imperial constitutions – indeed as the sole source of law.

4.

The phraseology of C. 1,14,12 appears to be a veritable prequel of Justinian's famous prohibition of commentaries as laid down in const. *Tanta*, § 21. For, the phrases *leges condere soli imperatori concessum est, et leges interpretari solum dignum imperio esse oportet* in C. 1,14,12,3; *is, cui soli legis latorem esse concessum est* in C. 1,14,12,4, and, finally, *tam conditor quam interpret legum solus imperator iuste existimabitur* in C. 1,14,12,5 have a very clear echo in the final clause of the prohibition in const. *Tanta*, § 21: *Si quid vero (...) ambiguum fuerit visum, hoc ad imperiale culmen per iudices referatur et ex auctoritate Augusta manifestetur, cui soli concessum est leges et condere et interpretari*. This connection between the prohibition of commentaries and C. 1,14,12 is already well-known for quite a long time, of course,¹⁶ but how is it to be interpreted? In what way

d'empire, fragments de mémoire. Pouvoirs et identités dans le monde romain impérial (II^e s. av. n. è. – VI^e s. de n. è.), (Archaiologia), Villeneuve d'Ascq (Lille) 2011, 425-444 (434-435 and 440-443).

14 Cf. in this sense Humfress, 'Law and Legal Practice' (note 8 above), 168-169.

15 For all this, cf. § 1 with the notes 3-5 above.

16 For this, cf. e.g. H.J. Scheltema, 'Das Kommentarverbot Justinians', *TRG* 45 (1977), 307-331 (330-331) (repr. in: H.J. Scheltema, *Opera minora ad iuris historiam pertinentia*, (collegerunt N. van der

can C. 1,14,12 shed light on the prohibition of commentaries, in view of the fact that this prohibition is fraught with problems?¹⁷

5.

In the prohibition of commentaries in const. *Tanta*, § 21, Justinian first came up with a direct reference to the same prohibition as expressed in const. *Deo auctore*, § 12. He then ruled that none of the present or future *iuris periti* was allowed to append comments – here regardless the exact meaning of this term – to the regulations contained in the text of the *Digest*. Next, the emperor formulated exceptions to his ruling: he allowed translations, or rather transformations, of the Latin text into Greek, in the same order and sequence of words as those of the Latin text; the Greeks called this mode of rendering *κατὰ πόδα*. The *κατὰ πόδα* was a new exception: it did not occur in *Deo auctore*. The second exception permitted by Justinian in *Tanta* were captions in headings styled *παράτιτλα* (*per titulorum supilitatem adnotare maluerint et ea quae παράτιτλα nuncupantur componere*). Justinian then expressly forbade the *iuris periti* to add other interpretations of regulations, regarding those rather as perversions, and reasoning that by their verbosity the *iuris periti* ought not to cause discredit to his *Digest*, brought about by confusion. The emperor continued to argue that that was exactly what had happened in the case of the old commentators on the Perpetual Edict: by extending a work of modest dimensions in various directions to diverse opinions, they had endlessly stretched it, resulting in a confusion of nearly the entire Roman legal system. Justinian concluded that transgressors of the prohibition would be found guilty of committing forgery, and that their books would be completely destroyed. In case of ambiguity, the judges were obliged to refer the matter to the emperor, who alone had the right to create law and interpret it:

Hoc autem, quod et ab initio nobis visum est, cum hoc opus fieri deo adnuente mandabamus, tempestivum nobis videtur et in praesenti sancire, ut nemo neque eorum, qui in praesenti iuris peritiam habent, nec qui postea fuerint audeat commentarios isdem legibus adnectere: nisi

Wal, J.H.A. Lokin, B.H. Stolte, Roos Meijering), Groningen 2004, 403-428) (428); G. Falcone, ‘The Prohibition of Commentaries to the Digest and the Antecessorial Literature’, *SG IX* (2014), 1-36 (15 with further references in note 35).

17 On the prohibition of commentaries in general, cf. Scheltema, ‘Kommentarverbot’ (note 16 above), *passim*; Falcone, ‘Prohibition of Commentaries’ (note 16 above), *passim*, with further references in note 1; T. Wallinga, *TANTA / ΔΕΛΩΚΕΝ. Two Introductory Constitutions to Justinian’s Digest*, Groningen 1989, 107-116; Sp. Troianos, *Le fonti del diritto bizantino*. Traduzione a cura di P. Buongiorno, Torino 2015, 55-57 with further references.

tantum si velit eas in Graecam vocem transformare sub eodem ordine eaque consequentia, sub qua et voces Romanae positae sunt (hoc quod Graeci κατὰ πόδα dicunt), et si qui forsitan per titulorum subtilitatem adnotare maluerint et ea quae παράτιτλα nuncupantur componere. Alias autem legum interpretationes, immo magis perversiones eos iactare non concedimus, ne verbositas eorum aliquid legibus nostris adferat ex confusione dedecus. Quod et in antiquis edicti perpetui commentatoribus factum est, qui opus moderate confectum huc atque illuc in diversas sententias producentes in infinitum detraxerunt, ut paene omnem Romanam sanctionem esse confusam. quos si passi non sumus, quemadmodum posteritatis admittatur vana discordia? si quid autem tale facere ausi fuerint, ipsi quidem falsitatis rei constituentur, volumina autem eorum omnimodo corrumpentur. Si quid vero, ut supra dictum est, ambiguum fuerit visum, hoc ad imperiale culmen per iudices referatur et ex auctoritate Augusta manifestetur, cui soli concessum est leges et condere et interpretari.¹⁸

6.

One of the problems regarding the prohibition of commentaries is the question why this prohibition only pertained to the *Digest*, and why it did not relate to the *Institutes* and in particular the *Code* as well.¹⁹ In other words: why was the prohibition omitted from const. *Cordi* which officially promulgated the second edition of the *Code* on 16 November 534?

Various attempts have been made to deal with this issue. Scheltema, e.g., argued that the prohibition explicitly related to Justinian's codification in its entirety, and interpreted the wordings of the ban in both *Deo auctore* and *Tanta* in such a way as to fit in with this point of view.²⁰ Other scholars maintained that the prohibition referred to the *Institutes* and the *Code* only implicitly. Both explanations have been refuted by reason of the fact that the wording of the prohibition is incompatible with them.²¹ In his turn, Wallinga tried to find a solution via the difference in character and style between the *Digest* and the *Code*, but ultimately concluded that his explanation remained somewhat unsatisfactory.²² However all

18 Const. *Tanta*, § 21.

19 On this issue in general, cf. e.g. Falcone, 'Prohibition of Commentaries' (note 16 above), 3-5 with further references in note 3.

20 Scheltema, 'Kommentarverbot' (note 16 above), 326-327 (= 423-425)

21 Cf. Wallinga, *TANTA / ΔΕΔΩΚΕΝ* (note 17 above), 112-113; Falcone, 'Prohibition of Commentaries' (note 16 above), 4-5, and 3 note 3 (literature on the implicit reference of the prohibition to the entire codification).

22 Cf. Wallinga, *TANTA / ΔΕΔΩΚΕΝ* (note 17 above), 113: 'I think that the different character of the Digest and the Code may well be the explanation. The Code was not a new thing; a similar one had

this may be, an answer to the above questions is important, if only because Falcone recently argued that if Justinian had really intended his prohibition of commentaries to be a measure to protect the authenticity of the text (viz. of his codification), he would have issued this ban not only with reference to the *Digest*, but to the *Institutes* and the *Code* as well.²³

7.

In the end, various factors may have contributed to Justinian's decision to issue his prohibition of commentaries only with reference to the *Digest*. But it is at this point that C. 1,14,12 comes into play. We have already seen that three phrases from this constitution have a very clear echo in the final clause of the prohibition in const. *Tanta*, § 21.²⁴ But there is more to be said about this. For, C. 1,14,12 provides very clear evidence of Justinian's preoccupation with the imperial prerogative of being the sole interpreter of the laws.²⁵ Even at the time of the promulgation of the constitution, viz. in the year 529, when the *ius* still existed as an independent source of law in its own right, including its many conflicting opinions and interpretations, Justinian exhibited a certain 'touchiness' on the subject. He was very insistent on his role of being the only one allowed to give interpretations. The promulgation of the *Digest* as one imperial constitution in 533 meant that Justinian had, at least legally speaking, eliminated all those conflicting interpretations and opinions of the old *iurisprudentes* whose text fragments had been adopted into the *Digest*. The official promulgation of the *Digest* formally abrogated the *ius* as an independent source of law: by this, Justinian had appropriated the words of the ancient *iurisprudentes* and made them his very own.²⁶

Henceforth, there existed only the *Digest*: legally speaking, it contained Justinian's selection of excerpts from the writings of the old *iurisprudentes* and, more importantly, the emperor's own interpretation thereof. He could formally regard the *Digest* as his very own work: from a legal perspective, it was indeed the mouth of the emperor that hath spoken the *Digest*. Seen against this background, Justinian was most probably extra keen on the

been in use for almost a century. Moreover, its style was very different from the *Digest*'s: more sober and to the point. The *Digest*, summarizing the works of the jurists and retaining their more elaborate style, was probably regarded as a potential invitation to start thinking about legal issues and possibly writing down some notes in the margins. Because of the similarity in style, these could then more easily be mistaken for parts of the text than in the case of the *Code*. But this remains a somewhat unsatisfactory explanation, and unless the absence of a prohibition of commentaries in constitutio Cordi is ever found to be the result of a faulty transmission of the text, it will always remain a problem.'

23 Cf. Falcone, 'Prohibition of Commentaries' (note 16 above), 18-19 with the notes 45 and 46.

24 Cf. § 4 above.

25 Cf. the contents of C. 1,14,12 as rendered in § 2 above.

26 For all this, cf. § 1 above.

possibility of textual corruption, more so than in the case of the *Code* and the *Institutes*. It is quite possible that the elimination of the old conflicting interpretations led Justinian to consider his *Digest* text as vulnerable in terms of running an increased risk of corruption by the illicit addition of marginal comments – in whatever form, and again regardless the exact meaning of the term – containing new diverging interpretations but pretending to be authentic *Digest* text. In any case, the emperor would surely feel such additions a personal affront, an infringement of his imperial prerogative as sole interpreter of the laws. Seen from this perspective, it is no more than logical to argue that Justinian left no stone unturned in order to preclude the possibility of new additions being made to his *Digest*, additions containing new interpretations that might openly challenge ‘his’ interpretation as established in the *Digest* text. For Justinian, the appropriate means to avoid this was, of course, to issue his prohibition of commentaries pertaining to the *Digest* alone, first in 530 in const. *Deo auctore*, and then in greater detail in 533 in const. *Tanta / Δέδωκεν*. After the completion of the *Digest* text, and even when the work on its compilation was first commissioned, the prohibition of commentaries was merely the logical sequel to C. 1,14,12.