

DOMINI NOSTRI SACRATISSIMI PRINCIPIS IUSTINIANI  
IURIS ENUCLEATI EX OMNI VETERE IURE COLLECTI  
DIGESTORUM SEU PANDECTARUM  
Liber Primus

1.5.1

Omne ius quo utimur vel ad personas pertinet vel ad res vel ad actiones.

1.5.2

Cum igitur hominum causa omne ius constitutum sit, primo de personarum statu ac post de ceteris [...] dicemus.

1.5.3

Summa itaque de iure personarum divisio haec est, quod omnes homines aut liberi sunt aut servi.

DOMINI NOSTRI SACRATISSIMI PRINCIPIS IUSTINIANI CODEX  
Liber Tertius

3.6.0.

Qui legitimam personam in iudiciis habent vel non.

ANICII MANLII SEVERINI BOETHII:

[OPUSCULUM]

CONTRA EUTYCHEN ET NESTORIUM  
(Liber de Persona et Duabus Naturis)

(circa 515)

Quocirca si persona in solis substantiis est atque in his rationabilibus substantiaque omnis natura est nec in uniuersalibus sed in indiuiduis constat, reperta personae est definitio: naturae rationabilis indiuidua substantia. Sed nos hac definitione eam quam Graeci hypostasin dicunt terminauimus. Nomen enim personae uidetur aliunde traductum, ex his scilicet personis quae in comoediis tragoediisque eos quorum interest homines repraesentabant. [...] Sed haec omnia idcirco sint dicta, ut differentiam naturae atque personae id est ousias atque hypostaseos monstraremus. Quo uero nomine unumquodque oporteat appellari, ecclesiasticae sit locutionis arbitrium. Hoc interim constet quod inter naturam personamque differre praediximus, quoniam natura est cuiuslibet substantiae specificata proprietates, persona uero rationabilis naturae indiuidua substantia.

**LEVIATHAN**  
**OR THE MATTER, FORM, AND POWER**  
**OF A COMMON-WEALTH**  
**ECCLESIASTICALL AND CIVIL**

by **Thomas Hobbes of Malmesbury**  
**(1651)**

**BOOK I**  
**OF MAN**

**CHAPTER XVI**  
**OF PERSONS, AUTHORS, AND THINGS PERSONATED**

**A PERSON** is he whose words or actions are considered, either as his own, or as representing the words or actions of another man, or of any other thing to whom they are attributed, whether truly or by fiction.

When they are considered as his own, then is he called a natural person: and when they are considered as representing the words and actions of another, then is he a feigned or artificial person.

The word person is Latin, instead whereof the Greeks have *prosopon*, which signifies the face, as *persona* in Latin signifies the disguise, or outward appearance of a man, counterfeited on the stage; and sometimes more particularly that part of it which disguiseth the face, as a mask or vizard: and from the stage hath been translated to any representer of speech and action, as well in tribunals as theatres. So that a person is the same that an actor is, both on the stage and in common conversation; and to personate is to act or represent himself or another; and he that acteth another is said to bear his person, or act in his name (in which sense Cicero useth it where he says, *Unus sustineo tres personas; mei, adversarii, et judicis*- I bear three persons; my own, my adversary's, and the judge's), and is called in diverse occasions, diversely; as a representer, or representative, a lieutenant, a vicar, an attorney, a deputy, a procurator, an actor, and the like.