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"Der griechisch-koptische Wiener Papyrus K 4912", W. Till, "Aegyptus", XXXIII, 1953, 2 : [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.

W. Till, *Der griechisch-koptische Wiener Papyrus K 4912* (S.A. *Aegyptus* XXXIII (2) [1953] 193—208).

This papyrus comprises at present two parts of a roll written on both sides. The part written on one side has nothing in common with the other. The A text (recto) is particularly interesting being the first greater though fragmentary Coptic testament from Her-mopolis known as yet. Although the Coptic documents from Her-mopolis are very numerous there is hardly to be found any testa-ment among them — except Ryl. 462. The B text comprises deli-very contracts which are known sufficiently as well in Greek as in Coptic so that — they do not represent something particularly interesting. Their particularity is that — unlike all the papyri published until now — those contracts are divided into three parts, not separated from each other, each of them being first written in Greek and then in Coptic.

The testator is very likely a diacon of the monastery of the Holy Herwoe to whom the testator bequeathes a legacy for the redemption of his soul. At the beginning of the testament the tes-tator confesses to be ill, indeed nevertheless in full possession of all his abilities. With the Copts it was not customary to make one's last will unless one became ill and was nearly dying. In many Cop-tic testaments was clearly stated that the testator enjoyed good health what made him possible to carry out his daily affairs.

In this testament are missing the religious reflections, about the transitoriness of the earthy life and any concerning quotations from the Bible which are so much liked in thorough Theban testaments. Perhaps such quotations stood in the blank space after v. 8. The ar-gument that the testator made his last will because he thought about the possibility of his death is the same as in Theban testaments.

The remark about the witnesses who should attest the testa-ment is also missing. Perhaps it also stood in the blank space after v. 8. At the beginning of the second part (v. 9—11) it is said that any person who should try to neglect the testament would be pu-nished. This punishment will be executed after her death. It is re-peated at the end of the testament (v. 39). The testamentary dispo-sitions begin with the words: "I want and I order...." They com-prise the testator's legacy for the monastery of the holy Herwoe, the appointment as heirs the two brothers of the testator with the exception of his sister and her children. The succession of other re-

latives seems possible only when there are no direct descendants and no consort of the testator. In fact in the testament neither the wife nor the children of the testator are mentioned. They certainly do not exist. It is not clear from the testament why the testator's sister was not taken into consideration. A sister had evidently no right to succession *contra tabulas*. Perhaps she was considered to be satisfied what often was the case with the establishment of her dowry.

There follows the enumeration of the testator's debts which after his death the heirs i.e. his two brothers are responsible for (v. 29—35). After this follows the clause (v. 35) that nobody has the right to contest the testament. It is remarkable that not all the possible grades of relationship are mentioned, but only the circle of those persons who are taken into consideration, are indicated in general terms.

The text B comprises parts of three documents. The first two are delivery contracts. The price is not mentioned here like in many other documents of this type. The drawer confirms only that he had duly received it. Only the beginning of the third document mentioning the partners of the contract has been preserved.

In all these texts the particular points are that they were partially written first in Greek and then in Coptic; that they were not attested by the drawer neither by the witnesses nor by the scribe of the document; that all these texts were written by the same hand at a stretch and without breaks in spite of the drawer and the receiver of the document being different persons in the single documents. All these details point to the documents not being real ones but only forms written on the reverse of a worn-out testament which should serve for a notary as a model when writing real documents. Both the documents are provided with a penalty clause in the event, the delivery should not be made in due time and secured by a hypothec *omnium bonorum*.

E. Stefański — M. Lichtheim, *Coptic Ostraca from Medinet Habu*. The University of Chicago, Oriental Institute Publications vol. LXXI, Chicago University Press 1952 (cf. A. Steinwenter, *Sav. Z.* LXXI, 497 ff.).

For the continuation between the Greek and the Egyptian documents the O. 82 may be referred to. I did not see it. I know this