

43?

WILL HONOURING A WIFE WHO WAS
[PLEASING?] TO GOD AND MEN

Album 58?

P.Oxy.27.2474

Oxyrhynchus

mid-III

London, British Museum, inv. 3057. *Ed.pr. L. Koenen (1962); M. Amelotti, *Il testamento romano* (Florence 1966) I, 276 (cf. 65 n.70); L. Migliardi Zingale, *I testamenti romani* (Turin 1991) no. 26.

Sheet cut from a roll, 24 (B) x 39 (H) cm. Col. ii complete at top and right (despite damage to upper right corner); broken at bottom and right. Verso(↓): Originally two cols., first of which now lost. Large irregular rapid documentary cursive inclined slightly to the right which ed.pr. dated to mid-late III; prosopographical considerations favour a date c. mid-III. *Nomina sacra*: none. Recto(→): sections of three columns of an unpublished land register ('first part of III', ed.pr.).

Col. ii

- χρυσου̅ [ο]ϋγκίας ἐξ καὶ ἀσήμου λίτρας δέκα [(± 22 letters) ἃ ὑπάρχει μοι ἐν]
 ὄνικοι[ς κτήνεσι καὶ] πρόβασι καὶ [(± 32 letters) καὶ]
 ἐσθῆς [πᾶσα] ἔρεᾶ τε καὶ λινῆ καὶ ἐνδομε[νία (± 22 letters) ἔχειν αὐτ. . .]
 θέλω ἐξ ἴσου μέρους τοὺς τέσσαράς μου [(± 37 letters)]
 5 Αὐρηλίαν δὲ Χαιρημονίδα εὐνου[σ]τάτην μου [σύμβιον] (± 29 letters)]
 θεῶ καὶ ἀνθρώποι[ς], ε[ϋ]νοήσασάν μοι ἐν [πρώτοις καὶ πᾶσαν πίστιν μοι
 ἐνδεικνυμένην (?)]
 [τὴν] αὐτὴν θέλω κυριευτῆκῶ[ς . . .] . . . [(± 34 letters)]
 [.]ου τὸ λοιπὸν ἡμισυ μέρος τῆς προκειμένη[ς οἰκίας (± 23 letters) καὶ τῆς]
 μικρᾶς οἰκίας λογιστήριον λεγομένης καὶ τῆς ἐξ [(± 32 letters)]
 10 καὶ τὸ λοιπὸν τέταρτον μέρος τῆς γ ἧς τοῦ Θωγί[ο]υ σ [(± 28 letters)]
 μέρος τῆς τε ἐπάνω χορτοθήκης καὶ σι[τοβολῶνος () καὶ τῆς (± 15 letters) τῆς
 κει-]
 μένης πρὸς τῆ ὄχθη τοῦ ποταμοῦ ἀποκ. [(± 32 letters)]
 ἐν οἷς ἐστὶ κτήνη βοϊκὰ Πausε[ί]ρ[εως] (± 32 letters) τῆ δὲ Χαιρημονίδι
 τέρα μήτηρ Ἀσκλατάριον ἐν ῥύμη Ψύλλου λεγομέν[η] (± 30 letters)
 15 καὶ κοινωνοῦσ[α] κατὰ τὰ λοιπὰ μέρη [(± 26 letters) τῆ δὲ Χαιρημονίδι]
 τῆ προκειμένη εὐνουστάτη μου συμ[βίω] δοθῆναι θέλω κατ' ἔτος ἐπὶ τὸν τῆς
 ζωῆς αὐτῆς χρό-]
 νον σίτου ἀρτάβας ἑκατὸν καὶ οἴνου [κεράμι]α ἑκατὸν καὶ . . [. .] ἀρτάβας
 εἴκοσι πέντε [κ]αὶ
 λαχανοσπέρμου ἀρτάβας ἕξ. καὶ ὅσα ἐώνημαι καὶ συνεταξάμην ἐπ' ὀνόματος
 τῆς αὐτῆς συμβί[ο]υ]
 μου Χαιρημονίδος δουρικὰ σώματα ε. γ τε καὶ Πανχάριον καὶ τὰ ταύτης
 τέκνα
 20 Κοπρῆν καὶ Π. καὶ Θναῖν, ἔχειν α[ὐτῆ]ν θέλω κυριευτικῶς. κηδεμόνα δὲ
 κατίστη-
 μι τοῖ[ς] αὐτοῖς ἀφήλιξι μοι υἱοῖς τὸν ἡμέτερον γαμβρὸν Αὐρήλιον Ἀχιλλίωνα
 Κορνη-
 λιανοῦ πρυτανεύσαντα τῶν αὐτόθι, πᾶσαν πίστειν μέλλοντα ἀποσῶζειν τοῖς
 αὐτοῖς
 παισί[ν] μου καὶ κληρονόμοις· πρὸς τε ἡλικίας αὐτῶν γενομένων
 ἀποκατασταθῆναι ἐκάστω
 αὐτῶν τὰ ὑπ' ἐμοῦ διαταγέντα αὐτοῖς σὺν τοῖς ἐσομένοις ἀπὸ τοῦ νῦν ἀπὸ
 τῶν ὑπαρ-
 25 χόντων φόροις τε καὶ ἐκφορίοις ὑγρῶν τε καὶ ξηρῶν. ἐὰν δέ, ὃ μὴ εἴη,
 ὀπότερος τῶν
 αὐτῶν παίδων μου ἐξ ἀνθρώπων γένηται ἄτεκνος ἢ καὶ ἀδιάθετος, τὸ μέρος
 αὐτῆς
 τῆς κληρονομ[ί]ας τῆς ἐμῆς ἀνατρέχειν εἰς τοὺς λοιποὺς ἀδελφοὺς ἄυτοῦ',
 ἐμοῦ τε υἱοῖς καὶ κληρο-

- νόμους ἐξ ἴσου μέρους. ἅμα δὲ τῇ τελευτῇ μου ἐλευθέρους εἶναι θέλω
 ἡμετέρους
 οἰκέτας Θεῶνα καὶ Τααμμῶνιν· εἶναι δὲ αὐτοὺς βούλομαι ὑπὸ τὴν ἐξουσίαν
 τῆ[ς]
 30 αὐτῆς εὐνουστάτης μου συμβίου Χαιρημονίδος, ἐφ' ὃν περίεστιν χρόνον· πρὸς
 τῷ τε
 τελευτᾶν α[ὐτ]ῆ[ν] πορεύεσθαι αὐτοὺς ἀκωλύτως, ὅπουδ' ἂν βουληθῶσι. τὴν
 γὰρ ὁμογενεῖάν μου ἀδελφὴν Θεογνωστὴν παραμεῖναι θέλω τῇ εὐνο[υσ]τάτη
 μου
 συμβίῳ Χαιρημονίδι δαιτωμένῃ καὶ ὑπηρετουμέ[νην][. . .]
 καὶ ἔ[χειν αὐ]τ[ὴν] παρὰ τῶν προ[κ]ειμένων μου κληρονόμων προ[νο]ία τοῦ
 35 κηδεμόνος οἴνου κεράμια εἰκ[οσι] [τ]έσσαρας κατ' ἔτος, οἷς αὐτῇ
 ἀρκεσθῆν[αι] βούλομαι. Ἐπίμαχον δὲ ἐπίτροπον ἢ μέτερον, ᾧ καὶ αὐτῷ
 εὐχαριστῶ εὐ
 γενέσ[θαι]
 τὰ διαφέροντά μοι πράγματα, ἀντὶ πόνων ἀμβυῆς ἔχειν θέλω ἅμα τῇ
 τ[ελευτῇ]
 μου κυριετικῶς ἅς κέκτημαι περὶ κάμην Σενοκῶμειν .δο[.]
 Πέλα ἐκ τοῦ Σισίγου [[κλήρου]] καὶ Ἀβδιέου κλήρων σιτικᾶς ἀρούρα[ς] (± 9-13
 letters) αἷς]
 40 καὶ αὐτὸν ἀρκεσθῆναι βούλομαι. παραγγέλλω δὲ τῷ αὐτῷ Ἐπι[μάχῳ] (8-12 letters)
]
 παραμεῖναι τοῖς αὐτοῖς υἱοῖς μου τὴν αὐτὴν χώραν διοικοῦντι κ[αὶ] ἔχοντι ἐπὶ
 ὀψωνίῳ καὶ τηρήσει αὐτοῦ προνοία τοῦ αὐτοῦ Ἀχιλλίωνος. [(12-16
 letters)]
 τοὺς τε προνοητ[α]ς[ς] καὶ τοὺς φροντιστ[α]ς[ς] καὶ τοὺς] λοιποὺς πρὸς το. [(7-10
 letters)]
 τηθῆναι τὰ ἐν αὐτοῖς δ[.][.] . . . ' . . . ' [.] .γοις
 κλ[ηρονό-]
 45 μοις μου μηδενὶ [ἐ]ξεῖ[ναι]γο[]

20 l. καθίστημι 22 l. πίστιν 27 l. υἱοὺς 36: ἢ μέτερον: τ also corrected. εὔ: ε corrected from π 37 l. ἀμβυῆς 38 l. Σενοκῶμειν 39 l. ἐκ τῶν 42 l. τηρήσει 43 προνοήσα[ς] φροντίσαν[τας] ed.pr., corr. Youtie, BICS 11.27.

... six ounces of gold and ten pounds of silver. [Whatever possessions] belong to me in the way of donkeys and cattle ... and all (my) woollen and linen clothing and household goods ... I wish (to pass) in equal parts to my four ... ¹⁵ Aurelia Chaeremonis, my most kindly [wife] ... to God and men, who is kindly disposed towards me [first of all and she shows all trust in me.] I wish her with legal power ... and the remaining half share of the aforementioned house ... of the small house called 'the office' and of the ... ¹⁰ and the remaining fourth share of Thonius' land ... the share of the hay loft on the upper side and [of the granary and of the ...] ... situated on the embankment of the river ... in which are the herds of oxen of Pausiris. My mother Asclatarion in the street called Psyllus ... ¹⁵ and sharing as against the remaining portion ... to Chairemonis my aforementioned most kindly wife [I wish to be given, for the duration of her life, each] year one hundred artabas of corn, one hundred *keramia* of wine and ... twenty-five artabas [of ...] and six artabas of vegetable seed. And whatever slaves I have purchased and arranged in the name of this my wife Chairemonis ... and Pancharion and her children ²⁰ Copres and P... and Thnas. I wish her to have legal power (over them). I place as guardian to these minors our son-in-law Aurelius Achillion, son of Cornelianus, who has been a *prytanis* of this place: he will preserve all faith to these my children and inheritors. And when they come of age he shall return to each of them those things determined by me together with the proceeds from the things held now and from the ²⁵ income which shall accrue as well as income from wet and dry (land). If – may it not be so – any of these sons of mine should pass away childless or also intestate, that part of this heritage of mine is to revert to his remaining siblings, my sons and inheritors, in equal portions. Upon my demise I wish my house slaves, Theon and Taammonis to be freed. I want them to be under the authority of ³⁰ that same most kindly woman, my wife Chairemonis, for as long as she survives; upon her demise they are to proceed unhindered, wherever they want. I wish my full sister Theognoste to remain with my most kindly wife Chairemonis, living and being served ... and to have from my

aforementioned heirs through the foresight of the ^{l35} guardian twenty-four *keramia* of wine each year, with which I want her to be satisfied. I wish my steward Epimachus, to whom I am thankful that the affairs that concern me are in good order, to have as recompense for his work, at my demise, with legal power that (land) which I possess around the village of Senocomis ... Pela from the estate of Sisines and the estate of Abdieus ... arouras of cornland ... with which ^{l40} I want him to be satisfied. I instruct this same Epimachus ... to remain with these my sons administering the same land and having for his salary and upkeep through the care of the same guardian Achillion. ... the administrators and managers and the remaining ...

The studied compliment to a wife is, along with a similar feature of **44**, unusual among over 100 wills extant from the second century and later. While the conventional praise of loyalty is common enough, these more evaluatory tributes raise the question of beliefs. Referring to 1 Thess. 2:4; 4:1; 1 Cor. 7:32; Rom. 8:8; and SB 3.6266, Koenen considered the possibility of restoring to 1.5 [ἐν πᾶσιν καλοῖς ἔργοις ἀρέσκουσιν] θεῶ, but kept it to his footnote (we reflect it in the 'pleasing?' of our title).

He recognised that the monotheistic formula (1.6) did not itself impose a Christian interpretation, but noted that Theognoste (1.32) was a name 'used especially' (in its masculine form) among Christians (**25**). Noting also that two of the properties had been in the hands of people with Jewish names (1.39, *Gnomon* 40, 1968, 252 n.4), he considered it unlikely after the decimation of the war of 115-117 that the present family could be Jewish. They are too well off. Although the handwriting suggests mid to late III, the rare names Asclatarion (1.14) and Chaeremonis (1.5) point to a small network of other documents which would anchor this well around 240. But this would need confirmation through further evidence.

E.A. **Judge** / S.R. **Pickering**, 'Papyrus documentation', 64-65.