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The Petra Papyri No. 64 Agreement on Ecclesiastical Property

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64. AGREEMENT ON ECCLESIASTICAL PROPERTY

Inv. 73
Field No. XXXIV
Glass Plates 256–61
Plates C–CX

ca. 18 x 250 cm
top margin at least 7 cm
right margin 1.5–3 cm

Petra
572

Of this long document, only the right part (labelled a) is fairly well preserved, but even there the layers had to be torn from the stacks into shreds, without clear order. Of the middle part (labelled b and c), several fragment stacks can be placed in the reconstruction, but the placement becomes ever more uncertain towards the end of the document, which was in the core. The beginnings of lines have been totally lost. The over 500 small loose fragments attest to the difficulty in opening the roll, part of the number certainly from other rolls stored by the conservators in the same box. Their placement was hardly worth attempting. One long fragment series, labelled “bm” and located to the left of the “bl” series in the conservator’s drawing, could not be placed in the transcript but is given afterwards as an Unplaced Fragment Series.

The document was written *transversa charta*, across the fibers. The original width may well have been the usual 26–29 cm. There were 40–45 letters per line, and the distance between lines was 1.2–1.7 cm. The large upright hand suggests a professional scribe, resembling the hand of **29–31**, which occur some ten years later. In this document, however, there is more variation between cursive and capital letters (*mu*, *nu*, *pi*, *tau*), and the general impression is less regular than in the later parallels. At the line-ends, *nu* and *upsilon* may be marked by a stroke above the line.

The text given here remains uncertain as to the number of lines and the placing of fragments in individual lines. Many Petra documents can be reasonably well restored, though not much more has been preserved than in the present text. Our failure here indicates that the document’s phrasing differed from the other agreements in the archive. If better preserved, it might have been quite interesting.

The document is called “written security” (ἔγγραφος ἀσφάλεια, l. 8), a term which does not determine its nature. It was used for **1** (agreement concerning family property), **18** (change of a dowry agreement), and **22** (actually ἀπόδειξις ἤγουν ἀσφάλεια, renunciation of claims for tax payments). It might have presumed an oath or some other special security in the process (see Introduction to **22**). The word ἐνώμοτος appears here in one fragment (fr. 6, possibly to l. 90), but no traces of the oath formula have been preserved.

The person who drew up the contract is given in ll. 11–14: a deacon or archdeacon of the Petra church, who in this archive can be none other than Theodoros, son of Obodianos. Somewhat surprisingly, his name is nowhere preserved, only the honorific θεοσεβέστατος (ll. 25, 52, 106, 111, fr. 12), which obviously refers to him. Since a phrase beginning with [ὄ]πὲρ τοῦ [(“on behalf of”) comes soon after his title and domicile, he may have represented some other person or institution. An obvious candidate is the ξενεῶν of l. 35, possibly the same hospital which, one year later, is again represented by Theodoros and is promised one half of the estate of Obodianos, son of Obodianos; see **55** 94 (573), τὸ ἄλλο ἤ[μι]νυ μέρ[ο]ς εἰς τὸν εὐαγέ(στατον) [ξ]ενεῶνα

τ[οῦ ἀγ]ίου καὶ κα[λλιν]ίκου μ[ά]ρτυρος [Κηρυ]κοῦ τὸν διακείμ[ενον ἐν] τῆδε τῆ πόλ[ει]. The epithet εὐαγής appears here in l. 24, but otherwise the identification of the hospital or hospice has been lost in the gaps.

The addressee was probably Theodoros' uncle and father-in-law Patrophilos, whose name first emerges in the accusative (l. 22). It reappears in ll. 26, 28, 31, and 107, while the honorific εὐδοκιμώτατος in ll. 23, 29, 37, 83, 100, and fr. 23 may also refer to him but possibly to other persons as well. We assume that the agreement, instead of being between two equal partners (ἐκ μὲν τοῦ ἐνὸς μέρους – ἐκ δὲ τοῦ ἑτέρου), was drawn up by Theodoros alone in favor of (πρός) Patrophilos (cf. **31** and **57**). Consequently, it looks as if only the signatures of Theodoros, the five witnesses, and the notary can be discerned, whereas Patrophilos' subscription is missing. This must, however, remain uncertain due to the miserable condition of the subscriptions.

Some further people had been involved in the matter, but their role cannot be defined. The most interesting among them is the bishop of Petra, who is called δεσπότης ἡμῶν (ll. 20–21) and who probably bears the honorific title παναγιώτατος, a term reserved for bishops and appears here for the second time in the papyri (cf. SB XX 14218 – 6th c.). Of his name, only small traces are preserved in l. 21, but a similar formulation in ll. 64–65 might connect the name Epiphanius (ll. 65, 66, 121) with the bishop. The affair seems to have been made somehow under his auspices. Other names that appear are Alpheios (l. 43), Eupho- (l. 66), Philonios (l. 104), and possibly Marianos (fr. 3 and l. 160).

As the agreement was made by the archdeacon, probably representing a hospice or hospital of the church, and even under the auspices of the bishop, it must in one way or another have concerned ecclesiastical property. Landed property and a house were recorded in ll. 40 (γεωρ[γ]ουμένην), 109 (οἶκον), and 141 (οἶκον), unless “the house” referred to the hospital or hospice itself (cf. **55**). In an unplaced fragment (fr. 1), we seem to have the verb “to sell” (]επωλη, [). The impression is that property was either acquired from Patrophilos for the hospice or sold from the hospice to Patrophilos.

Before the beginning of the document proper, there is ca. 10 cm of empty space, but above this margin frs. c21, b40, and a71–72 offer lines that were written along the fibers at an angle 90° counterclockwise from the main text. The only words which can be read from these fragments are ἀγιω[(c21) and θεος[(a71). As the hand is small, it does not look like that of a normal *protokollon* (cf. Introductions to **22** and **30**, and P. Petra III, p. 3). Even if the fragments derive from a small separate sheet, they may be connected with the main document.

↑

- 1 [vac. † Βασιλ]είας το[ῦ θειοτάτου ἡμῶν δε]ξ[ε]στό[υ] Φλ[αυ]αίου)
 [Ἰουστίνου πι]κτοῦ ἐν Χρι]στῷ ἡμέ[ρ]ου μεγί]στου εὐεργ[έ]του καὶ
 [αὐτοκράτο]ρος Αὐγού]στου ἔτους ἐβδόμου, μετὰ τὴν
 4 [δευτέραν ὑπατείαν τῆς αὐτοῦ εὐ]εβίας ἔτους τετάρτου
 [c. 35 ἐν Αὐγουστ]ο-
 [κολωνία Ἀντο]νιαν]ῆ ἐπισημ[ω] ἐγγενεῖ μητρὶ κολωνιῶν
 [Ἀδριανῆ Πέτρα] μητροπό[λει τῆς Τρίτης Παλ]λαιστίνης
 8 [Καλουταρίας. τήνδε] τὴν ἔγγραφον ἀσφάλεια
 [πεποίηται ἐκου]ρίᾳ γγ[ω]μ[η] κ[α]ὶ ἀθαιρέ[τω] προαιρ]έσει
 [παντὸς δόλου καὶ φόβου καὶ πά]νης ἀν[άγκης καὶ περι-
 [γραφῆς καὶ χλεύης καὶ νόμων ἀγνοίας (?) χωρὶς Θεόδωρος]
 12 [Ὀβοδιανοῦ, ἀρχιδιά]κονος θε[ο]σεβέ[τ]ρα[τ]ος τῆς κατὰ τὴν-
 [δε τὴν πόλιν ἱεράς καὶ] ἀγιωτάτ[ης ἡμῶν] καθολικῆς
 [ἐκκλησίας, ὀρμώμενο]ς ἐκ τῆςδε τῆς μητροπόλεως
 [c. 24]κ. ιο. ὑ]πὲρ τοῦ
 16 [c. 14 εὐαγοῦς ξεν]εῶν[ο]ς [.]ε.

- [c. 32 τῆς εἰρημ]ένης
 [ἡμῶν ἱερᾶς καὶ ἀγιωτά]της [καθολικῆ]ς ἐκκλησίας
 [c. 18] καὶ συναί[νεσει κ]αὶ συνυπο-
 20 [γραφῆ καὶ c. 7 κα]ὶ ἀσφαλείᾳ τοῦ δεσπότη ἡμῶν
 [παναγιωτάτου c. 6] . . . [] ἐ[πι]κόπου τῆςδε τῆς
 [μητροπόλεως, πρὸς τὸν εὐδοκι]μώτατον Πατρόφιλον
 [c. 29] ε]ὐδοκιμώτ[ατ]οσ
 24 [c. 29] . . εἰρημένω εὐαγεῖ
 [ξενεῶνι c. 10] νιεγιον[. . .] [] ε θεοσεβ(εστατ-)
 [c. 26] . (?) Π[α]τρ[ο]φίλ[ο]υ ὀνόματι
 [c. 25] εἰρημένου δο[. .]οντος
 28 [c. 21 εὐδο]κιμώτατος Πα[τρό]φιλο[ς]
 [c. 20] ε[ἰ]ρημένου τὸν [ε]ὐδοκιμώτ(ατον)
 [c. 19] πξ. [c. 12] α εἴκοσι τρία
 [c. 14 εὐδ]οκιμωτα[τ-] Πατροφι[λ . . .] δοθείσης
 32 [c. 25] γ . . εγεξ . . [.] κιοξ
 [c. 25] και ὅτι . νιο . . [. . .] νι
 [c. 25] traces
 [c. 23] ονω εἰρημένου ξενεῶνος
 36 [c. 37] ησαι τῷ
 [c. 18] . . τ . . ε . . . ενη . εὐδοκιμωτάτου
 [c. 39] ἀπ[ὸ] τῆς
 [c. 29] . . μ [. . .] εν εἰς
 40 [c. 29] . η καὶ γεωρ[γ]ουμένην
 [c. 29] . αι τὸ τοιοῦτ[ο]ν
 [c. 26] . . μνημονευθέντος
 [c. 18] τον Ἄλφε[ι]ον, δι' ὃν [. . .] περίεστιν
 44 [c. 39] traces
 [c. 29] traces
 [c. 25 Πατ]ρόφιλον τ[.] . . [. . .] . .
 [c. 28] συ]μπεφω[νημένας] ας
 48 [c. 35] εἰρημένου
 [c. 18] [c. 13] εἰς
 [c. 17] . ε εἰρημ[εν- c. 10] λεισθαι
 [c. 38] ονας
 52 [c. 22 θ]εοσεβεστάτου [? Θεοδώ-
 [ρου c. 30] traces
 [c. 25] . α διαδο νουμέ[ν]ω
 [c. 28] . . . καὶ μὴ κο-
 56 [c. 18] μήτ' ωμ . [c. 15] π]άντα
 [c. 25] . . . ιαμε [.] . . εἰ . . .
 [c. 25] αι περὶ τοῦ [.] . μ . οφειλ[. [2-5]
 [c. 24] α]ίρουμένου δ[5-7]
 60 [c. 35] πρὸς τῷ
 [c. 25] οὔτως []
 [c. 29] ἔγγραφο[ν]

- traces
- 64 [c. 28] συνάινεσει καὶ ἐπ[ερωτής]ει
 [c. 29]ου Ἐπιφανίου [. . .]λ[. .]
 [c. 35] Ἐπ[ι]φάνιος
 [c. 18 κ]αὶ ὁ εἰρημένος Εὐφο[. . .]ου
- 68 [c. 32]εῖθαι ἀμ[. . .] . . ι
 [c. 30]ου πρεσβυτέρο[υ c. 7]
 [c. 28], τῆς ἀγίω[τάτης ἐκκλησίας]
 [c. 35] γεγραμμένα
- 72 [c. 18] [. .] . . εὔρουσιν δι' αὐτοῦ
 [c. 18] . [. .]ων ν[. . . .] πο[. .] . [0–3]
- traces
- [c. 25 τῶ]ν πεπαυμένων[ν] ον
 76 [c. 25]ο . . [c. 7 π]αναγιώτατος
 [c. 25] . . τ . . [c. 9]μενος τῆς
- traces
- [c. 27] παρ' αὐτοῦ c[. . .] . ους
 80 [c. 25] . εἰνηγ[. [12–15]
 [c. 20] κ ι σπουδῆν
 [c. 20]μενος . . κ . ος εὐδ[ο]κιμώτατος
 [c. 27] . . [. .] πασα[5–10]
 84 [c. 27] ὁμολογίαν ἐπ[ὶ 3–8]
 [c. 27] . φ εἰρημέ[νω . .] . .
 [c. 39] ιαν . .
 [c. 27] ν ἐνόχου καὶ περὶ
 88 [c. 28] σὺν ε[. . .] . ο .
 [c. 27]αι καὶ στοιχῆσαι τ[.]
 [c. 27]των τῆς π[7–10]
 [c. 32 π]αντὶ καιρῷ
 92 [c. 27] . ἐφ' ὅλον τὸν χ[ρόνον] . της . .
- traces
- [c. 27] περὶ . εο . . νο[. . . .] . . . αι
- traces
- 96 [c. 27] πα[ν]τὰ . [8–12]
 [c. 30] . . . εῖθαι μεταξὺ
- traces
- [c. 25] λ . . να εἰς [.] . αι
 100 [c. 35] ιμιας . .
 [c. 26] . . ι ρ[. . . .] μέλλοντας
 [c. 26]ρος[. . .] [. . .]
- traces
- 104 [c. 28 Φ]ιλόνιος κο[. . ?] . δεως ἔχει
 [c. 29] . εἰρη[μεν- 5–10]
 [c. 28] . θεοσεβες[τατ-]
 [c. 27 Πα]τρόφιλος κ[.]
 108 [c. 24 το]ῦ θεοῦ ις . . οτητος με . .

	[	c. 26	]γ οἶκον ὁμοίω[ε]
	[	c. 26	]μο[. .] τῆς κ[. . .] . . .
	[	c. 26	] . θεοσεβ(έστατος) Θ[εόδωρο]ς
112	traces		
	[	c. 26	]φονη[. . .] αὐτῶν
	traces		
	traces		
116	[	c. 20	ώς] εἰ πειραθείη [τις] αὐτ[(ῶν)]
	[	c. 22	] . . . η[. .] περιεχομένην
	[δύναμιν	c. 29]
	traces		
120	[	c. 22	] . θαι ὅλωσ πρ[.] . πο .
	[	c. 26	] . ρον κα[.] Ἐπιφ[α]νίου
	traces		
	traces		
124	[	c. 26	]τιου κο . ου π . . . [. .]
	[	c. 26	] . οντι ἐξ π[.] . κει .
	traces		
	traces		
128	[	c. 20	] κ[α]ἰ ἀνα[μ]φιβόλωσ . πρὸς [τ]ὸ δ[ε]
	traces		
	[	c. 32	]ἐγειρον . καὶ
	traces		
132	[	c. 29	]ρε . δ . ι καὶ ὁ τ . [3–8]
	[	c. 10	]ειν ἔκουσεί[α α]ὐτῶν γνώμη κ[αὶ .] ο . .
	[	c. 26	] . . . . [ . ] . [ . . . . ] αὶ καὶ
	[	c. 39	] κ[α]ἰ
136	traces		
	[	c. 29	] . μένης παρ' αὐτῶν [.] ἐν
	[	c. 10	] θεοσεβε[ε]ς[τα]τ() [c.12] του προ-
	[	c. 30	] . . . . παντὰ
140	[	c. 26	] . μητροπόλεωσ
	[	c. 10	] εἰδέναι τὸν οἶκον ὁμε . . . [. . .]
	[	c. 27	βέβαια] καὶ κύρια
	[	c. 37	] ἐπι
144	traces		
	[	c. 15	] . κ . [.] . ι [. . .] λ[. .] αὶ πασεῖν τοῖς π[. . .] ι
	traces		
	traces		
148	traces		
	[	c. 20	] ἀφάλειαν [. .] λ ἀπὸ
	[	c. 18	] . οσκο . ας . . ε . τροκ[.] καὶ
	m2 [	c. 45	] . ιογ
152	[	c. 40	] . . . [ . . . . ] ἐγγρ .
	[	c. 40	] . . . . λοκι-
	[	c. 20	] καὶ συγγενούντος μοι ε[.] .

- [c. 20] ἔμου . . . [. . .]
 156 [c. 45]
 traces
 [c. 20] . . . ἀριτορ . . . [. . .] . . . γ . υ
 [c. 18 κύρια κ]αὶ βέβαια κ[αὶ ἀσ]άλευτα
 160 [c. 40] ἰ Μαριαγὸν (?)
 [c. 40] vacat
 m3 [c. 24] . ρο . [15–20]
 [c. 18] [.] κατα . [. . . .]
 164 [c. 20] . . . ἐπιτοσάμεν κατὰ τ[ὸ πρό]σχημὰ ἐμοῦ
 traces
 m4 [c. 18] . καὶ πα[c. 18] ν . . .
 traces
 168 traces
 m5 [c. 12] τοῖς ἀκολουθῶς ὑπόγρ[αφα] . . .
 m6 [c. 20] . δῖχα βίασ[. . .] τατ .
 traces
 172 m7 [c. 26] . ἄγον ἀρειατη[5–10]
 m8 [c. 15] συμβολαιογρά[φο]ς ἐ[τ]έλεξα

UNPLACED FRAGMENT SERIES

- 1 [επωλη[bm1
 traces bm2
] ἰ Μαρι[α- bm3
 4 [. τυγχ[ά]νουσαγ [bm4
] Ἰσακίου υμ[bm5a
] . [ἐ]νομοτ[bm5b
]θαι . [bm6
 8 [εφερομ . [bm7
]εσθαι [bm8
]γω τη . [
] . ανος ο[bm9a
 12 [θεοσεβ(έστατ-) . [bm9b
] . ει συν[bm10a
] ἐπὶ τῷ π[bm10b
] τὴν πε[bm11
 16 [. εωνο . [bm12
]ος ἴστα[
]α κρατη[bm13
]ε[. φο . . [. .]κ[
 20 [ς καὶ πρ . [bm14
]ομενο[bm15
 traces bm16–21
 εὐ]δοκιμωτ[ατ bm22
 24 traces bm23–25

1 φλ' Pap. 4 εὐσεβείας 25 θεοσεβ, Pap 29 ευδοκιμωτ Pap. 72 εὐρωσιν (?) 84 ὁμολογίαν 111 θεοσεβ' Pap. 133 ἔκουσία 145 πασιν
154 συναινούντος 164 ἐπιστωσάμην 169 ὑπέγραψα frs. 6 ἐνωμοτ[

TRANSLATION

(Lines 1–22) In the seventh year of the reign of [our most divine Lord] Flavius [Justinus, who believes] in Christ, gentle, greatest Benefactor [and Emperor Augustus,] in the fourth year after the [second consulship of his] Piety . . . [in the Antonine imperial colony,] the distinguished and [native] mother of colonies, [Hadriatic Petra,] Metropolis of the Third Palestine [Salutaris. This] written security [has been drawn up] of (his) free will and voluntary choice, [without any treachery, fear,] compulsion, fraud, [sham, or ignorance of law by Theodoros, son of Obodianos, the most God-fearing arch]deacon of our [sacred and] most holy catholic [church in the region of this [city], from this metropolis . . . representing the . . . [holy] hospice . . . of [the said our sacred and most holy catholic] church . . . with the approval and agreement [and . . . and] assurance of our lord, [the most all-holy *name*,] bishop of this [metropolis, for] the most honorable Patrophilos . . .

(Lines 23–53) The most honorable to the said holy [hospice] . . . the most God-fearing . . . on the account of Patrophilos the most honorable Patrophilos, [of the] said . . . , the most honorable . . . twenty-three . . . the most honorable Patrophilos, the given said hospice most honorable cultivated the said . . . Alpheios through his [lifetime] (?). . . . Patrophilos . . . agreed . . . the said . . . the said the most God-fearing [Theodoros ?] . . .

(Lines 62–93) . . . written with the consent and stipulation . . . of Epiphanius . . . Epiphanius . . . and the said Eupho[. . . . priest . . . of the most holy [church] . . . written found through him the most all-holy effort . . . most honorable agreement . . . to the said liable and satisfy at any time . . . for all [his life]time . . .

(Lines 104–49) . . . Philonios . . . the said . . . most God-loving . . . Patrophilos God's fairness (?) . . . house equally most God-loving Theodoros (?) [that] if [any] of them tried . . . [the power] included wholly Epiphanius unambiguously. In addition of their own free will and most God-loving metropolis . . . to know the house [secure] and valid all the . . . security . . .

(Lines 154–73) (2. H.) . . . and consenting to me . . . me [valid] and secure and unshaken . . . Marianos . . . (3. H.) . . . I secured in compliance with my cloak . . . (5. H.) . . . I signed accordingly . . . (8. H.) I, [*name*], notary, have completed.

COMMENTARY

1 [Βασιλ]είας cannot have been written at the very beginning of the line, cf. **30** 1. Instead of θειοτάτου, the line may have continued with two abbreviated titles, θειοτ(άτου) καὶ εὐσεβ(εστάτου). Above]υ Φλ(αουίου), at the end of the line, there is a long double-diagonal stroke, clearly a space filler, possibly drawn from the *epsilon* of δεσπότης.

2 [πιττου ἐν Χρι]στῷ ἡμέ[ρ]ου: these imperial titles seem to appear only in the dating formulas of Nessana and Petra, and only for Justin II and Maurice, see **29** 1–3 comm.

3–4 μετὰ τὴν [δευτέραν ὑπατεῖαν τῆς αὐτοῦ εὐσεβείας: cf. [μετὰ τὴν β ὑπατεῖαν τοῦ αὐτοῦ] ἡ[μῶν δ]εσπ[ότου in **39** 45–46. It seems that all other examples of εὐσεβεία in consular datings come from the reign of Heraclius (610–41): CPR X 130–32; XXIV 28; P. Rain. Cent. 119; SB I 4662; XVIII 14006.

5 As the reconstruction does not suggest additional lines, there seems to be space only for the month and date. If fr. bl 20 could be placed in this line, it would give August as the month, Αὐγο]ύστου, but such a placement is unlikely. The provincial and indiction years are not omitted in any other Petra document.

9 [πεποίηται ἔκου]σίᾳ γγ[ό]μῃ: the letters on a tiny c-fragment are very uncertain, but there cannot be space for the normal ἔκουσία αὐτῶν γνώμη.

10–11 [παντὸς δόλου καὶ φόβου καὶ πά]νης ἀν[άγκης καὶ περι]γραφήσ καὶ χλεύης καὶ νόμων ἀγνοίας (?) χωρῖς: this formula was used in various forms. The tentative supplement (cf. **28** 9, **31** 10–11) assumes that the name of Theodoros followed at the end of l. 11 without a honorific; see next note.

11–14 Θεόδωρος | Ὀβοδιανοῦ ἀρχιδιάκονος θε[οσεβέ]τ[α](τ[ο]ς) τῆς κατὰ τὴν[δε τὴν πόλιν ἱερᾶς καὶ] ἀγιωτάτ[ης ἡμῶν] καθολικῆς | [ἐκκλησίας: as the text becomes more and more fragmentary, both the parties and the form in which they were presented remain uncertain. The first party was a cleric of the Petra church, either a deacon or archdeacon, and it is difficult to think of anyone else other than Theodoros, son of Obodianos, even though his name is nowhere preserved. The honorific θεοσεβέτατος (ll. 25, 52, 111, 138, fr. 12) may always refer to him. We assume that the presentation of the parties did not begin with the usual ἐκ μὲν τοῦ ἐνὸς μέρους, because the name of the second party, Patrophilos, is in the accusative in l. 22. Thus, the agreement may have been drawn up by Theodoros for (πρὸς) Patrophilos. The gap between the c- and a-fragments causes difficulties, as there must have been a word between ἀρχιδιάκονος and τῆς - - - καθολικῆς [ἐκκλησίας]. We have filled it with Theodoros' honorific, which would be more naturally placed before his name in the preceding line. The first and last letters of the honorific have been read from tiny fragments, the placement of which is far from certain.

15–18 [c. 24]κ.ιο.ὕπὲρ τοῦ | [c. 14 (?) εὐαγοῦς ξεν]εῶν[ο]ς [. . .].ε. | [c. 32 τῆς εἰρημ]ένης | [ἡμῶν (?) ἱερᾶς καὶ ἀγιωτά]τ[ης] [καθολικῆ]ς ἐκκλησίας: these lines are too fragmentary to be restored. Quite likely, Theodoros is here acting for a hospice managed by the church of Saint Mary, and consequently ll. 16–18 would identify and define the hospice (see Introduction above).

19–20 καὶ συνα[ίνεει κ]αὶ συνυπο[γραφή] καὶ c. 7 κα]ὶ ἀσφαλεία τοῦ δεσπότη ἡμῶν: cf. συναίνεει in l. 64. It seems that we have here a longish phrase presenting the bishop's agreement and confirmation. We are not aware of any parallel for such an expression. The noun συνυπογραφή has not been attested earlier, but the verb συνυπογράφω is common in papyri.

21–22 [παναγιωτάτου c. 6] . . . [. . .] ἐ[πι]σκόπου [τ]ῆςδε τῆς | [μητροπόλεως: the honorific of the local bishop is supplemented from l. 76. A similar phrase in ll. 64–65 might give for him the name Eriphanios, but the few traces of it in l. 21 are inconclusive. For a bishop of Petra, see also **52** 103 with comm.

22 [πρὸς τὸν εὐδοκι]μώτατον Πατρόφιλον: the addressee is first introduced here, followed in l. 23 by, e.g., [Βάσσου ἐκ τῆς αὐτῆς πόλεως]. The presentation of the case would then have started in l. 23 with Patrophilos' name in the nominative. This Patrophilos was probably the son of Bassos and the uncle and father-in-law of Theodoros. If the honorific εὐδοκιμώτατος always refers to him, he is the person most often mentioned in the document.

24–25 εἰρημένῳ εὐαγεῖ | [ξενεῶνι: the word ξενεῶν is restored here (and in l. 16) from l. 35. See also **55**, attesting “the most sacred hospice or hospital (εὐαγέτατος ξενεῶν) of the Saint and gloriously triumphant martyr Cyricus (Κηρυκός).”

26 (?) Π[α]τρ[ό]φι[λ]ο[υ] ὀνόματι: very little is preserved of the name. If correctly read, the expression probably means “on the account of Patrophilos,” cf. **2** 200. Assuming that the scribe here followed the order in which the honorific precedes the name, the first word in the line must have been Θεόδωρος.

27 εἰρημένου δο[. . .]οντος: εἰρημένου may either precede or follow (cf. l. 29) the noun it determines. With a slightly different placing of the fragments, the line end could be read as Λεξοντ[ί]ου. However, if it were the patronymic, the name Do[. . .] would have to be short indeed, and there is hardly space enough for him being mentioned earlier. On the other hand, no obvious supplement for δο[. . .]οντος is available.

30]α εἴκοσι τρία: possibly νομίματα (“solidi”).

31 [εὐδ]οκιμωτα[τ-] Πατροφι[λ] . . .]δοθείσης: cf. **29** 36–38,]ος δοθείσης [αὐτῶ] τῷ εὐλαβε[ε]τ[ά]τῳ Ἱερῷ καὶ ἐκ [τῆς γ]εγραμμένης ποσ[ό]τητος τῶν προγεγραμμέ[νων νομιμ]άτων δε[καεπτά].

35]ονῶ εἰρημένου ξενεῶνος: we cannot be certain that fr. br20, giving the curious]ονῶ εἰρη[. . .], belongs in this line.

37] . . . τ . . . ε . . . ενη. εὐδοκιμώτατος: this line-end consists of three separate fragments, not necessarily belonging together. We are tempted to read εἰρημένη, but, after it, there is no space for the article τοῦ.

40] η καὶ γεωργ[γ]ουμένην: the space between the two fragments is perhaps too long for the *gamma* alone. At any rate, the passage indicates that the agreement somehow concerned landed property.

42 μνημονευθέντος: this participle seems to be often, but not exclusively, used in the Petra papyri instead of εἰρημένως when referring to deceased people, see **40** 2 comm.

43]τον Ἄλφε[ι]ον, δι' ὃν [. . .] περίεστιν: for Alpheios, a common name in the Petra papyri, see 55 50 comm. and Index V. It was probably preceded by an honorific. The form περίεστιν appears in papyri almost exclusively in the formula ἐφ' ὃν περίεστιν χρόνον; it might have been used here with the preposition διά: δι' οὐ[δὲ] ἀψ[τῶ] περίεστιν | [χρόνου] (“through his lifetime”).

46 Πατ]ρόφιλον τ.[: there is a curious trace of ink over the *nu*, perhaps just a stain or a slip of the *kalamos*, which the scribe instantly corrected. In this context, *nu* is the expected letter, though with the stain it might be read as, e.g., *tau* and *alpha*. Fr. b31 seems to contain more than one layer of papyrus, so it is possible that this text actually belongs in l. 52, and the rest of the b-fragments should all be moved two folds down. However, there is no point towards the end of the document where a fragment of this series could be joined with more securely placed fragments.

47 [σ]μπεφω[νημέν]α: the form of the verb, possibly connected with the lost word at the end of the line, is quite hypothetical.

52–53 [θ]εοσεβεστάτου [? Θεοδώ]ρου: the minimal traces in the a-fragments cannot confirm that Theodoros was the name after θεοσεβέστατος, see note to ll. 11–14 and cf. note to l. 46. The division of the name between two lines would have been exceptional.

55 καὶ μὴ κοί: κομίζω is here the most likely verb, but κωλύω is also possible.

56 μήτ' ωμ.[: μήτε continues the sentence begun with μὴ in the previous line, but the verb is uncertain. ὁμολογέω (“agree”) would not suit to the context, and the faint traces of the following letter rather resemble *nu* than *omikron*. ὀμνύω (“swear”) does not give much better sense.

58 περὶ τοῦ [. . .] μ. οφειλ[έ]ται: the placement of the fragments is far from certain. As they are now placed, τοῦ ἐμοῦ ὀφειλή[μα]τος is not impossible.

64 συναίνεσει καὶ ἐπ[ερωτή]σει: see note to ll. 19–20, cf. 1 36–37: καὶ τοῦτο αὐτοῖ[ς] συνέδοξεν μετὰ συναι[γ]νήσεω[ς] καὶ ἐξ] ἐπερωτήσεω[ς] ἀλλήλων.

65]ου Ἐπιφανίου: Eriphanios' name emerges here for the first time in this document and immediately again at the end of the following line, as well as in l. 121. It may have been preceded by an honorific, also additionally by εἰρημέν[ου], if he is the bishop of l. 21 (see note there).

67 [κ]αὶ ὁ εἰρημένος Εὐφο[. . .]ου: a short name, e.g., Euphoros, may have been followed by an even shorter patronymic; alternatively, οἷ may be the relative pronoun.

72 εὔρουσιν δι' αὐτοῦ: the reading is rather clear, but the verb form, obviously from εὐρίσκω, unclear (read εὔρωσιν, perhaps aorist conjunctive or participle).

75 [τῶ]ν πεπαυμένω[ν]: detached from its context, the verb's precise meaning cannot be determined.

76 [π]αναγιώτατος: this honorific has been met in the papyri only once, SB XX 14218.3 (6th c.), which is a letter to a bishop, there also called δεσπότης (cf. here ll. 20–21). In other Byzantine sources, too, the honorific belongs to bishops (Sophocles, *GLRB*, s.v. 2.).

80] ξηγη: fr. bm7 would fit before this fr., brc12, giving]εφερομένη, but, as the other fragments of the series do not support this placement, we have not included it in the text.

81] κ ι σπουδήν: the left part comes from a b-fragment which contains many layers and possibly more missing letters. σπουδήν is not part of the normal agreement formulas in this period. If the preceding word is καί, σπουδήν might be part of a sequence of expressions with a similar meaning, but no such phrase is known to us.

82]μενος . . κ. ος εἰδ[ο]κιμώτατος: the text from the b-fragment is open to different readings. The first unclear letter could be *sigma*, but there is a clear trema above it. The name Isakios, which appears on fr. bm5a (see Unplaced fragments), might be read, though only with some difficulty. The preceding]μενος comes from the second line of a c-fragment which should have its place here. The fragment glued to the left of it (τω . .) would, however, not fit there.

87] ν ἐνόχου καὶ περὶ: we could also read ἔνοχα τὰ.

89]αι καὶ στοιχῆσαι τ[.]: obviously part of the satisfaction formula, cf. SB VI 8967.5 (644/45), [ἐμμεῖν]αι καὶ στέρξει καὶ στοιχῆσαι τῆ παροῦσῃ [πράξει] and **42** 71, [ἐξώ]μοσα τὸ ἐνμένειν κα[ὶ] στυχεῖν πᾶ[σιν τοῖς προγεγραμμένοις].

90]των τῆς π[.]: the fr. bm5b would nicely fit before this, giving] . [ἐ]νομώτων τῆς π[.], but, as the other fragments of the series do not support this placement, we have not taken it to the text.

92 ἐφ' ὄλον τὸν χ[ρόνον] . της . . : it is not impossible that the faint traces at the end of the line would produce the formula in its normal form, ἐφ' ὄλον τὸν χ[ρόνον] τῆς [ἐ]μ[οῦ ζω]ῆ[ς] (alternatively [ῆ]μ[ῶν]).

97] . . ςθαι μεταξὺ: in the b-fragment, there are two layers. In fainter ink, one may see ςτοιχ[.], which might be joined to form ςτοιχ[έ]ςθαι μεταξὺ.

101 μέλλοντας: in the Petra papyri, the phrase εἰciέναι μελλούσῃ is used of future indiction years (**3** 8, **4** 13, **5** 6, 13), but the participle here may have a different function.

104 [Φ]ιλώνιος κο[. . ?] . δεωϛ ἔχει: we cannot ascertain whether these last bl-fragments are correctly joined with the a-fragments. The personal name may even come from the subscriptions, as the *lambda* especially differs from the hand of the scribe. After the name, we probably have the patronymic (Κο[ρ]υδεωϛ or similar), as the expression ἠδέωϛ ἔχειν would rather belong in letters.

108 [το]ῦ Θεοῦ ἰσο . . στήτος με . . : no satisfactory interpretation can be given for this line-end. Even though there are a few names ending in -υθεος, [το]ῦ Θεοῦ seems more likely. The right part of fr. bl2 may be a separate fragment; eliminating it and moving the fragment close to the a-fragment, we get the word ἰσότητος. But such an expression for “God’s equality” or “justice” has not been attested elsewhere.

109 οἶκον ὁμοίω[ς]: οἶκος reappears in l. 141, see note there.

111 θεοσεβ(έτατος) Θ[εόδωρο]ς: there are many alternatives to the first letter of the name, but we have assumed that, in the present document, this honorific belongs just to Theodoros.

116 [ὄς] εἰ πειραθείη [τις] αὐτ[ῶν]: cf. **29** 171–73, ὄς εἰ πειραθείη τις [αὐτῶν] — — ἀνατρέψ[αι] ἢ παρακαλεῦσαι. There may have been one further line after l. 116, as all traces do not fit there or in l. 117. In general, the location of the fragments and the number of lines between them become ever more uncertain as we approach the roll’s core.

117–18] . . η[.] πε]ριεχομένην | [δύναμιν: cf. **31** 143, τὴν περιεχομένην δύναμιν τῆ περὶ τῶν [.], with further references in comm.

128] κ[α]ὶ ἀνα[μ]φιβόλωϛ. πρὸς [τ]ὸ δ[ε]: the passage resembles **18** 28–31, ὁμολογοῦ[σιν ἀμφο]τ[ε]ροι τὰ προγε[γ]ραμμ[ένα ποιεῖν] — — [ἀνυ]περθέτως καὶ ἀναμφιβό[λωϛ. πρὸς τὸ δὲ μηδέ]να αὐτῶν πειραθῆ [ἀθετῆ]σαι ἢ παρακαλεῦσαι τι κτλ.

133]εῖν ἐκουσεῖ[α α]ὐτῶν γνώμη: cf. already l. 9, [πεποιή]ται ἐκου[ς]εῖα γνῶ[μη] κ[α]ὶ αὐθαιρέ[τω προαιρ]έσει. It remains unclear why the formula was repeated towards the end of the document. The use of αὐτῶν, written by the scribe’s hand, indicates that it does not belong in the subscriptions.

137] . μένης παρ’ αὐτῶν: possibly πράξεωϛ (or βεβαιώσεωϛ) γεν]ομένης παρ’ αὐτῶν.

138]ετου προ|: of the numerous possible supplements, none is typical for the agreement formulas; one alternative is ἔκα]ετου προ|[κό]που. The division of the word between two lines makes it likely that the prefix was προ- rather than προϛ-. It is not quite certain that θεοσεβε[ς]ε[τα]τ(), from a bra-fragment, belongs in this line.

140 μητροπόλεωϛ: if this reading, combined from four small fragments, is correct, it would suggest the beginning of the subscriptions. However, a clearly different hand begins first in l. 151.

141 εἰδέναῖ τὸν οἶκον: the strange sequence of words is again dependent on the placement of the bra-fragment in this line. As οἶκος was also mentioned in l. 109, it may have been one of the items covered by the agreement, unless it is a synonym for the pious institution involved in the affair, cf. Introduction above, note to ll. 24–25, and further Introduction to **55** and **55** 7 comm.

142 [βέβαια] καὶ κύρια: there may have been further adjectives, cf. l. 159.

145]αι πασειν τοις π[. . .] . . . : the subscriptions in **22** have the formula *συναίνων πάσειν τοις προαναφερομένοις* (**22** 174–75, 200–1), but, as the end of the line remains in small pieces, we cannot confirm the same phrase here. The last letter seems to be a large *iota*.

149 ἀσφάλειαν: this word, here uncertain but attested in l. 8, might equally belong in a subscription as in the main document.

151–60 A clearly different hand begins and, in contrast to the others, continues without a margin to the right edge. If the preceding lines belong in the main document, these lines would contain Theodoros' subscription.

151–53 Only the a-fragment is preserved, broken into six pieces. Line 153 may have ended with a misspelt ὁμολοκί[[αν.

154 καὶ συγνεοῦντός μοι ε[. . .] : this construction, with *συναίνων*, is not known from other documents. The last letter looks like a *sigma*, perhaps ε[ι]c-.

156–57 Of these lines, only the a-fragment is preserved. If the sequence of the a-fragments is correctly arranged, this fr. a32 is almost empty, in contrast to frs. a31 and a33, where the text continues to the roll's edge. We cannot offer any satisfying explanation for this difference. The hand, at any rate, seems to remain unchanged from l. 151 to 160.

160]ι Μαριαγόν: probably κα]ι Μαριαγόν. The reading μαρτυρον cannot be totally excluded, but there may be the same name Marianos in fr. 3, and a homonymous ἄρχων sent the official letter **60** to Theodoros.

161–64 A second subscription may have started in l. 162, as the end of l. 161 is empty. This could be the first of the five witnesses. If so, μη]τροπ[όλεως in l. 162 is a possible reading. However, the phrase in l. 164 cannot belong to a witness, though it might belong to the bishop who endorsed the agreement (see Introduction above). As the hand of ll. 163–64 resembles that of ll. 151–60, the numbering and the arrangement of the fragments may have been disturbed.

ἐπιτοσάμεν κατὰ τ[ὸ πρό]χρημα ἐμοῦ: the supplement is based on **29** 163–64, ἐπὶ τούτῳ ὁ μὲν θεοφιλέτ(ατος) Θεόδωρος πιττοσάμεν[ος] δέδωκεν κατὰ τὸ προδὸν αὐτῷ π[ρό]χρημα — — [τὸν ὄρκον, cf. also **12** fr. 46. Here, in a subscription, the formula seems to use a finite form.

165–73 The opening of the roll's core was so difficult that the layers may well have been mixed. Therefore, the division of the fragments between lines and even the recognition of different hands remain tentative. Line 165 must belong to **m3**. Of **m4**, only the small fragments in l. 166 are preserved. If they come from a separate subscription, it may well have been longer than one line, though the traces of ll. 166–67 are inconclusive. The signature of **m5** probably started in l. 167. After it, two further hands can be distinguished before the notarial subscription.

169]τοις ἀκολούθως ὑπόγρ[αψα] . . . : the usual end of the witnesses' subscriptions in the Petra papyri is μαρτυρίας χάριν ἀκολούθως ὑπέγραψα χειρὶ ἐμῇ. Here, the participle ὑπόγρ[αψας] might have been used, but, as there is no space for a verb at the end of the line, we rather believe that the augment was omitted. The subscription probably ended in χειρὶ ἐμῇ, but the few traces—if they indeed belong here—do not quite fit these words.

170]. δίχα βίαε [: so little is preserved of this subscription that all unclear letters remain uncertain. The tentatively read formula would not belong to a witness.

172]. αγον αρειατη[: there may have been a name in the accusative (cf. Μαριαγόν in l. 160), but the following sequence of letters remains obscure.



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Fragmentary Greek text on papyrus, arranged in 12 lines. The text is highly damaged and difficult to decipher, but some words are visible, such as 'ΕΒΔΟΜΟΝ' in line 3 and 'ΚΑΤΑΝ' in line 4. The fragments are scattered across the page, with some appearing in pairs or groups.



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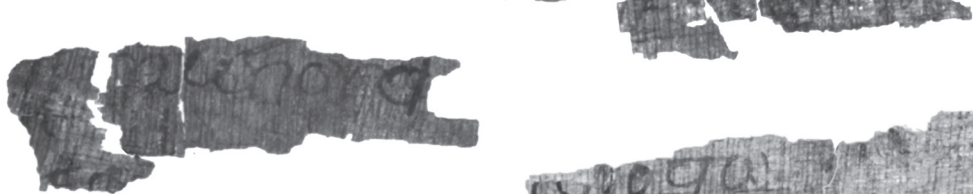
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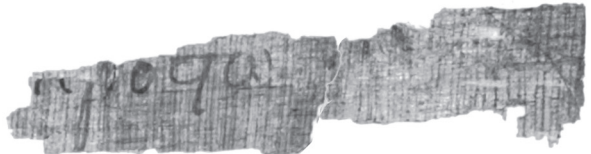




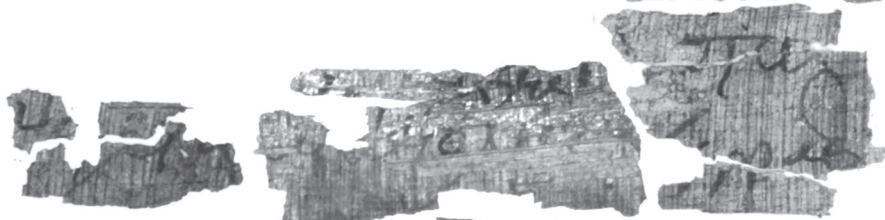
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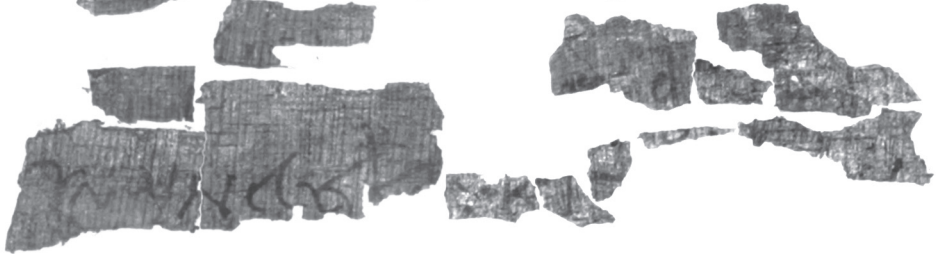
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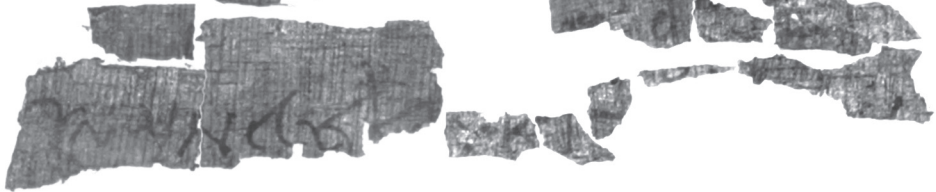
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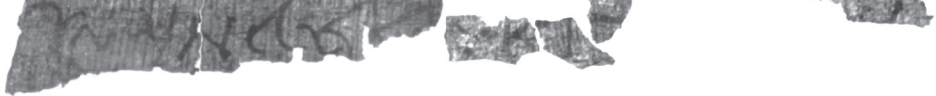
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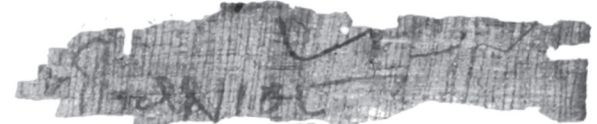
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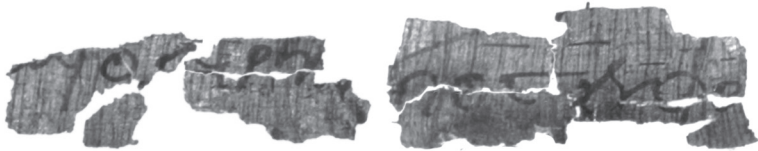
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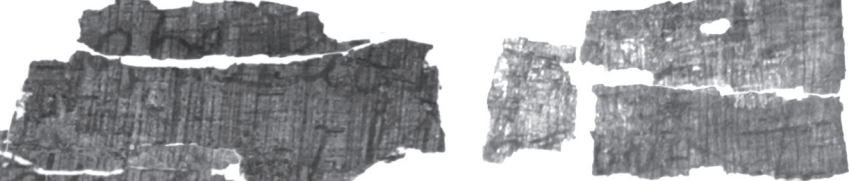
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Fragmentary text on line 75, including the word "κατα" (kata).

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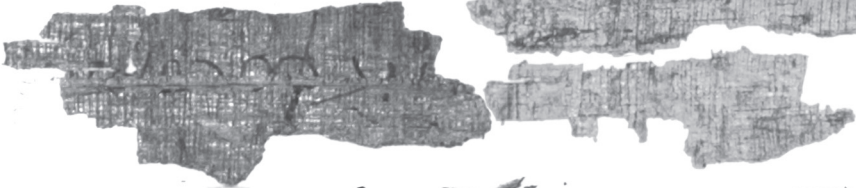
Fragmentary text on line 91, including the word "κατα" (kata).



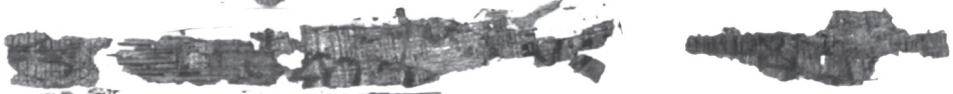
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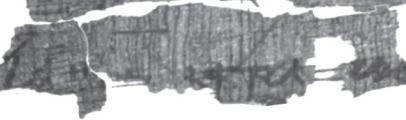
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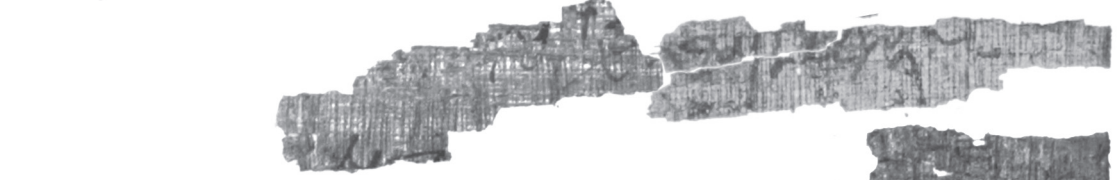
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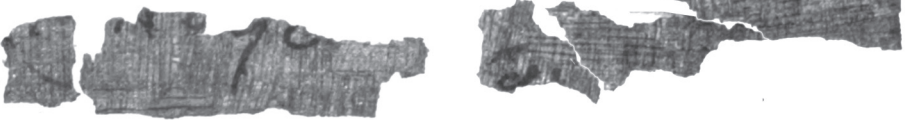
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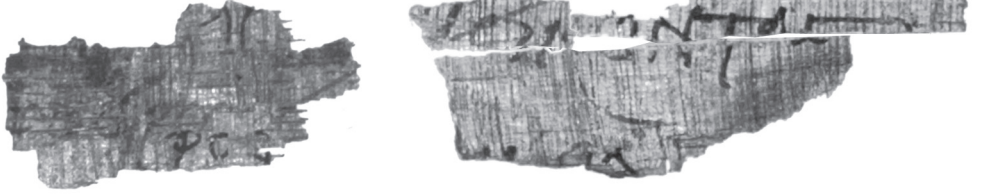
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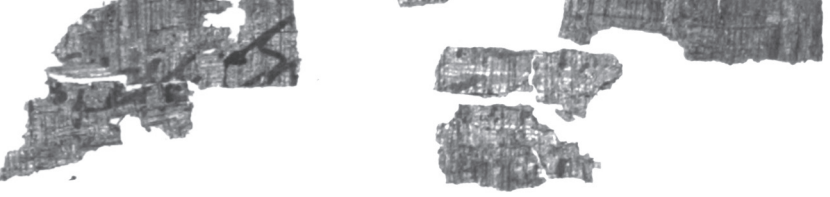
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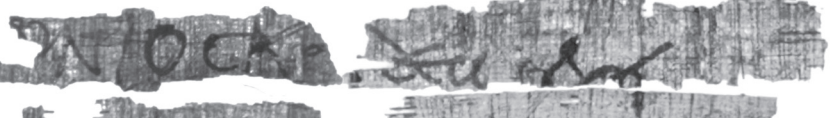
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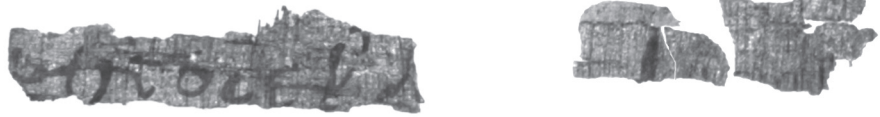


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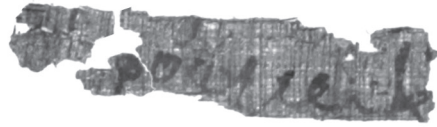




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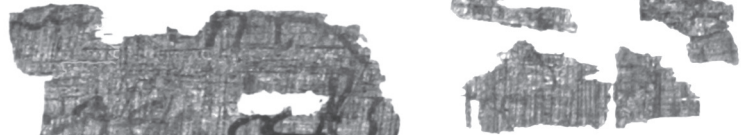
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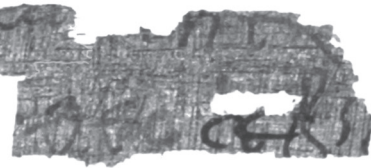
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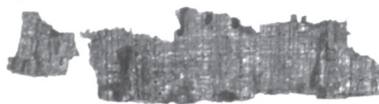
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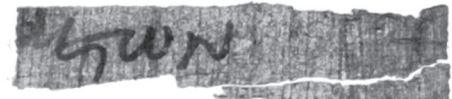
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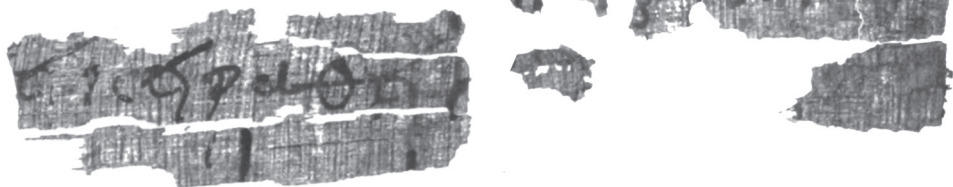
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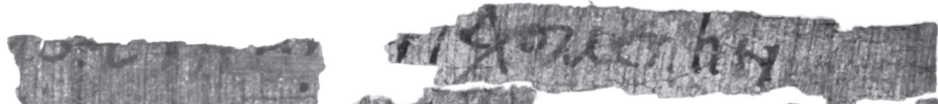
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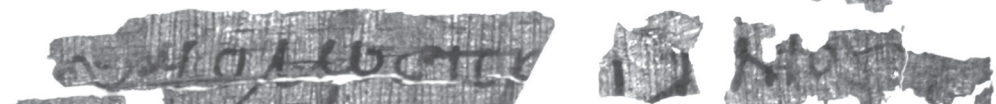
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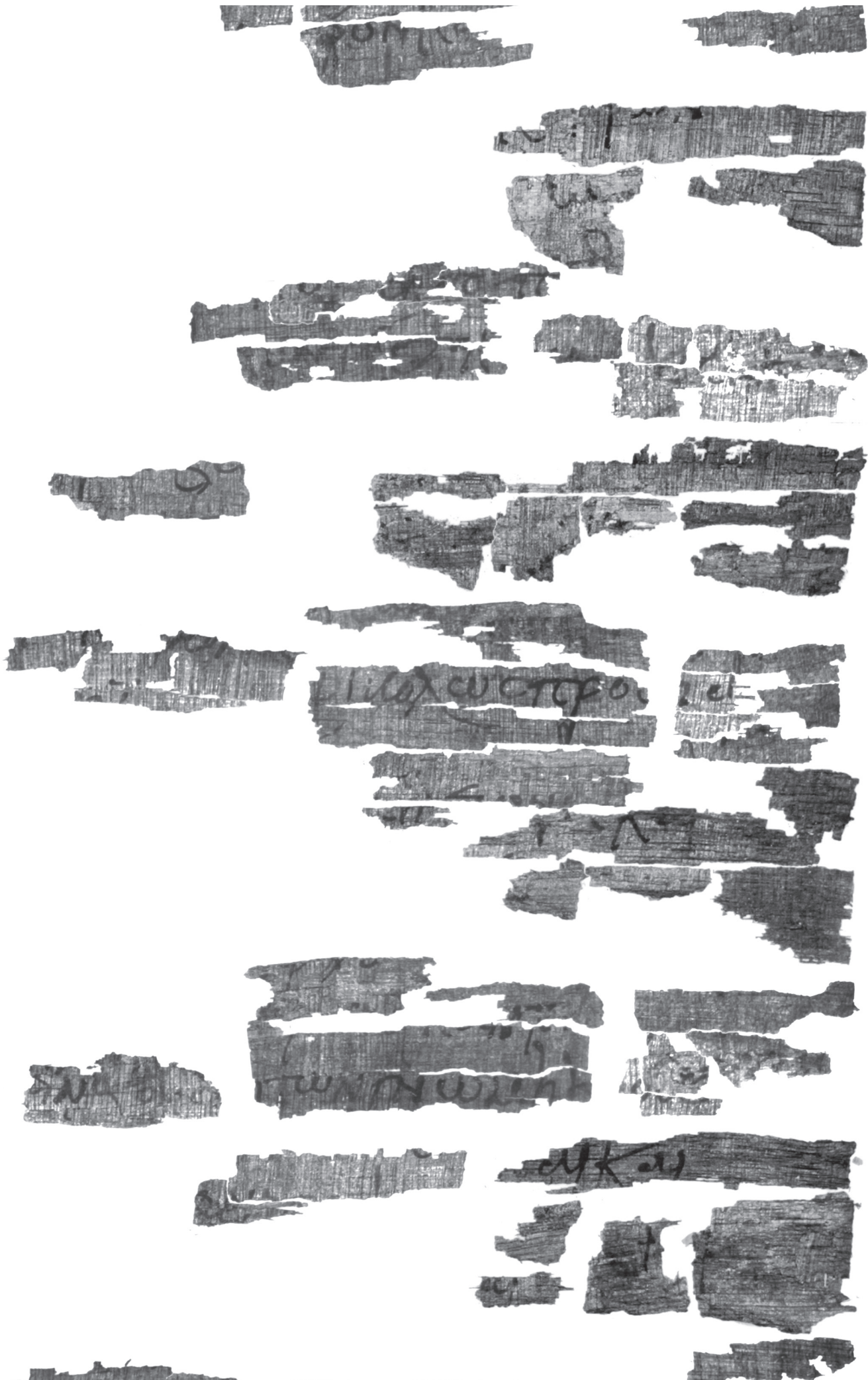
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