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P.Petra No. 59 : Agreement on Lease of Vineyard

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59. AGREEMENT ON LEASE OF VINEYARD

Inv. 84a
Field No. XIII
Glass Plates 313–15, 317
Plates LXXVII–LXXXI

24 x at least 78 cm
left margin 0.9–1.4 cm
top margin ca. 6 cm

Petra
January 8 (?), 569

This roll was found next to **39** (see P. Petra IV, p. 43, Fig. 1). It was broken up into three parts (B₁, B₂, and B₃). The fragment stack containing the series labeled Cγ¹ belongs between the fragments labeled B₃B and B₂L. The text was written *transversa charta*, the width of the column being approximately 24 cm. The lines begin with fragments labeled L(eft), which preserve a left margin of 0.9–1.4 cm. The right margin is nowhere extant, and the number of missing letters before it varies greatly. The shortest reconstruction is two letters (l. 2), while the longest may well contain thirteen letters (ll. 28–29). The lines which have been restored with some confidence had altogether ca. 51–60 letters. After the roll was read for the last time, the beginning of the text was left in the core. The top margin was considerable, ca. 6 cm, but even a broader margin would not be unusual in our papyri (see P. Petra III, p. 3). Toward the outer surface of the roll, the layers become more and more fragmentary. The outermost fragment (A1) still contains writing belonging to the signatures, with no bottom margin. The total length of the extant roll is difficult to estimate because of the poor state of the outer layers, but it was at least 78 cm.

The text is dated in the fourth regnal and postconsular year of Justin II, the year 463 of the Arabian era, i.e., early in the Julian year 569. The passages giving the Roman and Macedonian month and day are poorly preserved, but a date on the sixth day before the Ides of January is likely, corresponding to the twenty-third day of Audunaios, i.e., January 8. The document was drawn up in Petra.

Leases or labor contracts for vineyards are not very numerous in papyri.² This text concerns a lease of a vineyard, though it is not a lease in the usual sense. It was written in the form of a unilateral *cheirographon*, where the person appearing in the first person singular is Monaxios, son of Leontios, a *prior* of the garrison of Sadaqa. He had at an earlier phase leased from a man called Valens a plot in Sadaqa for deep tilling (βαθουργία), a process required before vines could be planted. The other party of the present agreement, addressed in the second person singular, was a woman called Hyperechia, living in Petra. She was the “most reverend” wife of (evidently the same) Valens, a deacon. The purpose of the agreement is summarized in ll. 28–29: “For as security for Your Reverence that [these (facts)] are clear, [I have made] the present written [agreement].” Unfortunately, the middle part of the document especially is so badly preserved that, for us, these facts remain largely unclear.

1. For practical reasons, the code Cγ is in this edition replaced by Cg, cf. P. Petra IV, p. 41, n. 5.

2. See the lists in the introduction to P. Col. X 280; P. Soter., pp. 36–38; and the discussion by A. Jördens, P. Heid. V, pp. 233–59; Rathbone, *Economic Rationalism*, 188–95; Rowlandson, *Landowners and Tenants*, 228–36, 324–26; Dry, *Lease of a Vineyard*, 99–100; Hickey, *Wine, Wealth and the State*, 39–89 (on the Apion estate).

It seems reasonably certain that Monaxios had indeed once leased the land from Hyperechia's husband. The lease contract (ἐκλήμψις) had determined that he undertook the deep tilling in order to render the plot vine-bearing under his own cultivation (ll. 9–13). Thus, the lease concerned an area destined to become a new vineyard.³ Apparently this earlier contract contained detailed provisions on the cultivation and care of the vines, as well as on the division of profit, topics not further described here (cf. ll. 25–26). Later, circumstances must have changed, as the lady now seems to possess only a part of the original plot (perhaps only a half, cf. ll. 14–15, 34). Evidently Valens had died—he may have been mentioned as deceased in the gaps, e.g., with the title μακαριώτατος—leaving his wife a share of the plot, while the rest had gone to one or more other heirs.

Starting from this initial setting, we offer two possible scenarios for the purpose of the present agreement. In the first scenario, the other heir(s) had somehow wished to alter the conditions of the original contract, notably by requiring a payment (τιμή), which the lessee could not afford. Therefore, Monaxios had denounced his lease for that part of the plot (ll. 18–19, ἀπεταξάμην τῆ τοιαύτη ἐκλήμψει). Now, he wished to make the situation clear for Hyperchia, confirming that he had, of his own free will and volition, renounced the lease of the other part of the plot (ll. 20–22) but continued to lease the part now belonging to the woman. Thus, he acknowledged in written form that the terms stipulated in the original contract would still be valid for this part of the land (ll. 24–31, 39–40). The role of a certain Obodianos, son of No...tios, in the matter (ll. 22–23, 37) remains obscure. He might be the new owner of the other part of the land, whether having inherited or purchased it.

In an alternative reconstruction, Monaxios may actually have wished to terminate his lease of the part belonging to the woman herself, ll. 19 and 20–22 thus referring to this denouncement. The mysterious Obodianos may have been a new tenant who took the plot on lease after Monaxios, accepting the original terms (see l. 17 comm.). The extra payment (τιμή) might have been somehow connected with the change of tenancy. This scenario explains many details of the text, but it would be odd for Monaxios to place so much emphasis on the terms of the lease, since, after the present notice, they would have no meaning for him. Perhaps he could rid himself of the contract only if Hyperechia came to no harm from the change. Obodianos and Hyperechia would of course make a new contract between themselves.

The document proper (ll. 1–31) was written in a middle-sized, upright, professional hand. As was usual in such unilateral agreements, only Monaxios appears to sign the agreement (ll. 31–44?). He wrote in unaccustomed capitals, and his orthography is often faulty (ε for η, ο for ω). There are perhaps five witnesses who provide their signatures, of which the majority seem to represent a short type, while the last has a longer formulation. The layers are so fragmented and confused that it is mostly impossible to tell where the different hands begin or end. Thus, they do not present much additional information.

↑

	(vacat)	F1–4	
1	† βασιλείας καὶ ὑπατείας τοῦ θε[ι]οτάτου καὶ εὐ[εβ]εστάτου ἡμῶν δεσπ[ότου]		F5
2	Φλ(αοῦ) Ἰουστίνου τοῦ αἰωνίου Αὐγούστου καὶ αὐτοκράτορος ἔτους τετάρτου,		F6
3	πρὸ ἕξ εἰδῶν [Ἰ]ανουρίων, μηνὸς [Αὐδυναί]ου εἰκοστή τῆς τρίτης, ἔτους τῆς ἐπαρχίας		
4	τετρακοσσιοτοῦ [ἐ]ξηκοστοῦ τρίτου ἐν Πέτρα μητροπόλει τῆς τρίτης Παλαιστίνης		F7
5	Καλλουταρία[ς] Φ[ι]λ(αοῦ) Μ[α]ξίου Λεοντίου [.] πρίωρ ἕξ εἰλη[ς] .[5–9]		F8
6	Ζαδακαθων κ[α]τ(α) ἔστιν ἐγορίας τῆς εἰρημ[ε]νῆς μ[η]τροπόλεως, ὁρμώ[μενος]		
7	ἀπὸ τοῦ αὐτοῦ κάτρου, τὰ νῦν ἔνταυθα παροικῶν, Ὑπερχία τῆς εὐλαβ(εστάτη) γυναικί		F9
8	Οὐάλεντος διακ[ό]νου, ὁρμώ[μενη] ἐκ τῆς εἰρημ[ε]νῆς μ[η]τροπόλεως, ὁμ[ολογῶ]		
9	τὰ ὑποτεταγμένα· ἐπίπερ κατὰ ἔνγραφον [ἐ]κλήμψιν γεναμένην μεταξὺ [ἐμοῦ]		F10

3. Cf. l. 11 comm.; P. Petra II, pp. 3–4.

TRANSLATION

(Lines 1–5) In the fourth year of the reign and consulship of our most divine and pious Lord Flavius Justinus, eternal Augustus and Emperor, on the sixth day before the Ides of January, on the [twenty-]third day of the month [Audunaios], in the four hundredth sixty-third year of the province, in [Petra, Metropolis] of the Third Palestine Salutaris.

(Lines 5–9) I, Flavius Monaxios, son of Leontios, the . . . *prior* of the . . . *ala* of the garrison of Sadaqa, [which] belongs to the district of the said Metropolis, originating from the same garrison, at present residing here, to [Hyperechia], the most reverend [wife] of the deacon Valens, [originating] from the said Metropolis, acknowledge the following.

(Lines 9–14) Since I, according to the written lease made between [myself and the] most . . . Valens . . . with the right concerning leaseholds, took at a certain time on lease, for deep tilling, [the field] called plot Eil[. . .], situated in the area of Sadaqa, to the south of the same village, on the condition that [I render] vine-bearing, cultivating it [myself, the plot?] comprised in [the same] lease . . .

(Lines 14–23) Your Reverence [wishing?] at present . . . as much of it as belongs to you and [at the end of the period of?] Therefore at present I have . . . wishing to obey? . . . to the ground his . . . to have them . . . [that I do not?] have the means to give [the] price, I renounced that kind of lease . . . [to] make clear to you in written form the . . . and the notificatory document, through which I acknowledge that I have, of my own free will and voluntary choice, renounced the said lease [of] the said [plot?] . . . the most devoted Obodianos, son of No...tios.

(Lines 23–31) Equally rightfully . . . the said old written lease [shall?] be valid [with] its [inherent] power according to the formal question concerning the cultivation and care [and] the cession of profit and [everything] else described in it between me and [you/him?, if your] and his [heirs and] successors [wish? . . .] from you . . . For, as security for Your Reverence [that these (facts)] are clear, [I have made] the present written [agreement] which, signed and released, [will be valid] and firm wherever presented. Good faith has been asked by you and agreed upon for you by me.

(Lines 31–44) (2. H.) † I, the above-mentioned Flavius Monaxios, son of Leontios, *prior* . . . of Sadaqa, have made to [you,] the most reverend Hyperechia, this half part of . . . belonging to the owner Obodianos the lease according to its inherent force and the formal question (concerning) the cultivation and care and . . . profit future and asked by you I have agreed [to every particular as] is written above, accordingly . . .

(Lines 47–51) (Several witnesses) † Flavius with my own hand I was present and between . . .

COMMENTARY

1–4 The indications of the year are clear: the fourth regnal and postconsular year of Justin II (ll. 1–2) and the year 463 of the Arabian era (ll. 3–4) point to the beginning of the Julian year 569 (before March 22). On the other hand, the traces for the exact date in l. 3 are minimal. Most promising is the beginning of the Roman date: the deep downward curve coming from this line is most likely a *xi*, suggesting that we read $\pi\rho\theta\ \xi\xi$. The following word should be *Idus*, since both *Nonae* and *Kalendae* would bring the date to the December of the previous year, which is not possible. The reading $\epsilon\iota\delta\omega\gamma$ is, however, uncertain since the traces are ambiguous and occur on a floating fragment (M). Before $\mu\eta\nu\acute{o}\varsigma$, beginning the Macedonian date, the genitive plural of the Roman month is clear. We have combined this fragment (fr. B₃B25) with fr. B₃R1, which should belong to this fold (cf. frs. R2–R4 in the subsequent even folds), so we read the month as Ἰανουάριος (with the erroneous omission of the second *alpha*).

$\mu\eta\nu\acute{o}\varsigma$ [Αὐδυναί]ου $\epsilon\iota[\kappa\omicron\omicron\tau\eta\ \tau]ρ\acute{\iota}\tau\eta$: the mention of the Macedonian date before the year of the Arabian era is unique in the Petra papyri. The supplements rely on the Roman date.

5 Φ[λαύουιος] Μ[ονά]ξιος Λεοντίου: of the lessee's name, Μ[ονά]ξιος, only the *xi* can be clearly read, the upper curve being visible on fr. B₃B19 and the lowest part on fr. B₃B26. The name recurs in the first signature in l. 31, where]ονα[can be read. The name Monaxios is found frequently in the Petra papyri, most often referring to the father of Ailianos and Nikias (see Index V, and Introduction to 45–47). As the brothers were already adult in the 540s (22 and 45), while the present document is from the year 569, it is not likely that this Monaxios was their father. He can, however, belong to the same family; it may be noted that at least one plot in 46 was situated in Sadaqa. The father's name, Leontios, is too common in Petra to be of any help.

[.] $\pi\rho\acute{\iota}\omega\rho\ \xi\xi\ \epsilon\iota\lambda(\eta\varsigma)$.[]: the lessee is a *prior* (non-commissioned officer). The men of this military rank carry in the Petra papyri either the honorific $\kappa\alpha\theta\omega\omicron\iota\omega\mu\acute{\epsilon}\nu\omicron\varsigma$ (43) or $\epsilon\upsilon\delta\omicron\kappa\iota\mu\acute{\omega}\tau\alpha\tau\omicron\varsigma$ (39), but neither of these titles fits the traces, nor can

ἀπολύσιμος or ἀπολυθείς (“discharged from military service”) be read. The first two letters could be ιο or το, but other readings are possible. At the end of the line, we restore hesitantly ἐξ εἴλ(ης) .[, though the letters look like ελ rather than ειλ. After the prominent curve of the *lambda*, there is a horizontal trace high up, perhaps the sigla for abbreviation, and then an obscure low-reaching trace (*iota* or *lambda*?), which could begin the name of the equestrian unit (*ala*) in question: there is, at the end of the line, space for 5–10 letters. Cf., e.g., P. Mich. VI 428.18 (154), ἀπολύσιμος ἀπὸ ἱππικῆς [στρατί]ας ἐξ εἴλης οὐατρ(ανῆς) (l. οὐετρ-) Γαλλικῆς. The abbreviation εἴλ(ης) or ἴλ(ης) is common, but in the few Greek papyri from Egypt where the combination ἐξ εἴλης is found, it is always used of a person released from military service, while the unit of those in active service is given simply by the genitive, e.g., BGU I 69.1 (120), [Οὐαλέριος] Λόγγος [ἰ]π[πεύς] εἴλης Ἀπριανῆ[ς]. As Monaxios was a former resident of Sadaqa but was now living in Petra (ll. 6–7), he may indeed have been exempt from military service.

6 [ὅ] ἐστιν ἐγορία τῆ[ς] εἰρημ[ε]νῆ[ς] μ[ε]τρ[ο]πόλεως: ἐγορία in the sense “district, region” appears in 2 68, 601; see also 57 14–15 with comm. In the Greek papyri from Egypt, it is used both of regions of a village (e.g., P. Amst. I 47.7) and larger districts (e.g., P. Michael. 40). In the Nessana papyri, the corresponding expression is ὀρίου πόλεως Ἐλούσης, e.g., P. Ness. III 16.2 (512). Cf. 39 48 comm.

7–8 Ὑπερε[χ]ί[α] τῆ εὐλαβ(εστάτη) γ[υναικί] | Οὐάλεντος διακ[όνο]υ: the other party of the agreement is a woman, as is made clear by the participle [ὄρω]μένη (l. 8). The traces of her name in l. 33 suggest Ὑπερεχία (see comm. ad loc.). The last word of l. 7 may be either γ[υναικί] or γ[αμετή], and there is no further space at the end of the line. Thus, Valens must be the name of her husband, and his patronymic was omitted here. Valens was a deacon, and his name was one of the most popular in Petra. A deacon Valens, son of Boethos, appears as a witness in 43, but, since the document is dated to 592/93, it is unlikely that the persons could be identical.

9 [ἐπεί]περ κατὰ ἔγγραφον [ἔ]κκλημψιν: this is a typical way in Petra to introduce the actual contents of a document, after the opening formulas, and it is sometimes followed with a reference to an agreement made earlier, as in 23 4 ἐπίπε[ρ] κατὰ ἔγγραφον ἐγγώρησιν, cf. 3 4, 4 4, 25 3.

ἔκκλημψιν: ἔκκληψις, usually written as ἔκκλημψις, is the term generally used in the Petra papyri instead of μίσθωσις (see P. Petra II, pp. 6–7).

9–10 μεταξὺ [ἐμοῦ] | [καὶ τοῦ c. 9]τάτου Οὐάλεντος . . . [.]ω . . . [.] . . . : the parties mentioned must be Monaxios, here in the first person, and the deacon Valens. As the number of missing letters at the end of lines cannot be exactly known, it is not sure whether [ἐμοῦ] was the last word in l. 9 or if it was followed by [καὶ]. The most likely supplement in the next line has five letters, so this line could hardly contain [ἐμοῦ καὶ τοῦ]. The gap at the beginning of l. 10 spans ca. 15 letters and probably included Valens’ honorific title. However, the letters before Οὐάλεντος are very uncertain, and we would expect the honorific to be abbreviated, as in l. 7. Moreover, as Valens was already mentioned in l. 8, he should here be provided with [τοῦ εἰρημένου or αὐτοῦ], followed by the abbreviated honorific. If he was dead (see Introduction above), the title should have been μακαριωτάτου, μακαρ(), or μακαριωτ(); alternatively, τῆς μακαρίας/λογίας/λαμπρᾶς μνήμης are also found in Petra (see 22 11–12 comm.). The two letters following the name of Valens could be *alpha* and *nu* or *pi*, which might suggest ἀπ[ογενομένου σοῦ ἀνδρός] (cf. 28 16 τοῦ μακαριωτ(άτου) Ἡλίου Ἰσακίου ἀπ[ογενομένου αὐτῆς ἀνδρός; 29 102, 237), but there is not space enough for it. Moreover, after the gap, the traces visible on fr. Cg15 pose a problem, since there may be several layers on the fragment (note that, in both Fold 8 and 12, the corresponding fragment or a part of it is missing). The upper part of Cg15 seems to belong in this Fold 10, since the lowest tips of the *iota* and *rho* in l. 8 εἰρη[can be seen at the fragment’s uppermost edge, as well as the right edge of the *omikron* in l. 9 ἔγγραφον. In the lower part of the same fragment, the lowest line, which should come from l. 10, clearly has an *omega* with a vertical stroke above it. If this stroke is of the same layer, [μακαρι]ωτ(άτου) is a possibility, abbreviated as usual with the *tau* written above the *omega* and its horizontal stroke hidden under a piece on top. However, the space after Οὐάλεντος is perhaps too narrow for μακαρι. After the *omega*, the next traces could be *alpha* and *nu*, but the following traces do not suggest ἀνδρός σου or similar. Another possibility is that, after the name of Valens, the name of the village was mentioned, perhaps ἀπ[ὸ κ]ώμ[η]ς [.] . . ., since in l. 12 we have [ἐκ νό]του τῆς αὐτῆς κώμης, and Sadaqa is elsewhere in Petra always called κάτρον, not κώμη (see below). However, it seems odd that the village would be mentioned before the location of the plot in l. 12, and the vertical above the *omega* remains inexplicable.

ἐκκλημψορικῶ δικαίω]: this expression is not attested elsewhere, but the adverb ἐκκλημψορικῶς (sometimes opposed to κτητορικῶς) is found in Byzantine literary sources, as well as ἐκκλημψορικὸν ἔγγραφον (sometimes opposed to ἐκδοτήριον ἔγγραφον). δικαίω] would be a natural supplement, cf. P. Oxy. LXIII 4388.7 (423), [π]αρειληφέναι παρὰ σοῦ μισθωτικῶ δικαίω; P. Coll. Youtie II 72 dupl. 4, τὰ δὲ προκειμένα ἔσχον [προ]ωνητικῶ δικαιοῦ (l. -κῶ δικαίω); P. Cair. Masp. III 67299.5–6 (527–65), (ἐπὶ ---) πληρ[ε]στάτω ἐμφυτευτικῶ δικαίω ἀναφαιρέτως.

11 εἰς βαθουργίαν ἐξέλαβον: βαθουργία is a new word, though βαθουργῶ, “till deeply,” is found both in 17 and in Byzantine literature; see P. Petra II, pp. 3–4. In 17, it always appears in the formula τὸ βαθουργεθῆν (τ. βαθουργηθὲν) διὰ τοῦ δεῖνός and refers to a lease or working contract of a new vineyard, where the planting of vine requires deep tilling, in contrast to old vineyards, the lease of which is expressed by the formula τὸ ὑπὸ τὴν ἔκκλημψιν τοῦ δεῖνός. Here, the concepts of βαθουργία and ἔκκληψις are combined.

πρὸ φανεροῦ χ[ρ]όγγου: the phrase in the singular is found elsewhere in papyri only once, P. Cair. Masp. I 67019.12 (548–49), in the plural genitive twice in Egypt, but four times in the Petra papyri (29 97, 234, 39 131, 52 27–28; see 39 131–33 comm.). In Petra, the phrase generally (except possibly in 39) refers to the past. The passage shows that there already existed a lease between Monaxios and Valens, and this document, between the same lessee and Valens' wife, was drawn up after some changes had taken place (see Introduction above).

[τὸ χωρίον λεγόμενον τό(πον) Εἰλ[]]: cf., e.g., 50 103–6 τῶν προγεγραμμένων χωρίων σπορίμων c. 20] | [c. 11 καλοῦμένων τό(που) αλ-Μαυφαα καὶ τ[ό(που) Μαλ αλ- 4–10 ἀντι-][δοθέντων αὐτῶ; 23 15–16 τῆ[c π]ροκιμένη τοπ[οθε]σία[c] λε[γο]μένης τό(πος) Ερακ ελ-Κου αλ-Θιρ ἦτοι Cοργ Λοφφα; 25 14 γ[ε]ωργί[α] λεγομένης] τό(πος) Μαλ ε[λ-Αμρα ἦτοι] Μαλ ελ-; 37 11 μέρος ἕκτου τοῦ χωρίου τό(που) Καργαδι; see Introduction to 17, p. 71. As the missing noun must here be masculine or neuter, χωρίον is the obvious alternative. After λεγόμενον, τό(πον) seems here to be meant as a part of the plot's identification, while Εἰλ[] is the beginning of the Arabic name. The participle λεγόμενος is somewhat more frequently used in Petra than καλούμενος. On fr. B₂R8, there is a curve that could be the lower part of a *lambda* or *epsilon*. The dot after it seems to fit better a *gamma* than *epsilon* or *omikron*, and the probable location of the fragment favors λεγόμενον.

12 διακείμενον ἐν τ[ῶ] Ζ[α]δ[α]κ[α]θον δικ[α]ίω [ἐκ νό]του τῆς αὐτῆς κόμης: the article is the masculine or neuter dative, since there is no trace of the high vertical of an *eta*. For the word beginning with δικ[], δικ[α]ίω is the most obvious supplement, though the last letters are ambiguous. Here, the word presumably refers somehow to the administrative district of Sadaqa. For different interpretations of the term δίκαιον in estate documentation, see Hickey, *Wine, Wealth and the State*, 58–61. Hickey understands it as a fiscal reference to a holding that has retained the name of its former owner in an unrevised fiscal register. The examples discussed by him, however, refer to former personal properties, not to the administrative area of a village, as here. We simply note a possible connection with the mysterious abbreviation δεικ() in 62 (see Introduction to 62, p. 193). At the end of the line, the plot's location is further clarified by the mention of a village, cf. P. Ness. III 24.6, διακειμένην ἐκ νότου τῆςδε τῆς κώμης καὶ περὶ αὐτὴν ἐν τόπῳ καλούμένῳ Αλαγραθ [ἐγγυτ]έ[ρ]ω. If the village is not Sadaqa itself, it must have been mentioned before, probably in l. 10. It may be noted that, elsewhere in the Petra papyri, Sadaqa is called a garrison, κάκτρον (as here ll. 6–7), not a village, κώμη.

12–13 ἐφ' ὃ πο[ι]εῖν | ἀμπελοφόρον δι' ἐμ[ο]ῦ γεωργούμενον: at the end of l. 12, there probably begins the very common formula headed by ἐφ' ὃ or ἐφ' ὅ, specifying the terms of an agreement. All the other examples in Petra read ἐφ' ὃ, but we have not corrected the case here, as ἐφ' ὅ is also found in the Greek papyri from Egypt, e.g., P. Cair. Masp. II 67158.23 (568); P. Lond. V 1677.13 (568–70), and since the orthography of this scribe does not have the variation ω/o except l. 12 Ζ[α]δ[α]κ[α]θον (but with *omega* in l. 6). The expression can be construed with the verb either in the indicative or infinitive. We have supplemented the verb in the present infinitive, following the two cases in Petra where the construction is clear (11 7; 51 23–27), but it could equally well be πο[ι]εῖν or πο[ι]εῖται. In the Greek papyri from Egypt, ἀμπελοφόριμος is attested in P. Cair. Masp. II 67151 dupl. 105 (570); III 67313.43 (6th c.). It is abbreviated ἀμ()φο() in P. Bingen 109.24, 27, 38 (212–50) and Chr. Wilck. 232.10 (115 b.c.), and in the latter opened ἀμ(πελο)φό(ρου). In literary sources, only ἀμπελοφόρος is found, usually with γῆ, “bearing vine” or “suitable for viticulture.”

13–14 [. . .] γε[. . .] εἰον περιεχόμενον [τῆ αὐτῆ] | ἐκλήμψε[ι]: we may have here a phrase similar to 1 15 τὰ καὶ περιεχόμενα τῆ γεγομέ[ν]η [ἐν]γράφ[ω] ἐκχωρήσει, with a neuter (more likely than masculine) noun before περιεχόμενον referring to the plot of land mentioned in this former lease. A plausible supplement would be [τὸ] γεώ[ρ]γειον, but the letter after the *epsilon* does not seem to be *omega* (or *omikron*).

14 . . .]ληθεῖα ἢ ἐν ε[ὐ]λ[ά]βεια . . .] και . . .] αἰ ἐπὶ τοῦ παρ[όν]τος: the participle could be κα]ληθεῖα or, more likely, βου]ληθεῖα, possibly preceded by καί. After that, ἢ ἐν seems to be the only possible interpretation of the letters which are clear enough. For ε[ὐ]λ[ά]βεια, cf. l. 28 and the title used in ll. 7 and 33. This abstract noun is not found as an honorific elsewhere in the Petra papyri, but cf. αἰδεσιμότης in 3 7, 10; 4 8 11; 5 3; 25, 9; and λαμπρότης 4 5. Similarly, εὐλάβεια as an address is frequently found in the Greek papyri from Egypt. The traces of ε[ὐ]λ[ά]βεια are on fr. B₃B28, while the uncertain traces of εἰα come from the upper edge of fr. d5.

Afterwards, one would expect an infinitive connected with [βου]ληθεῖα. There is a low curve of a letter in the upper-right corner of fr. d5 which could be from a *beta*. The clearly visible traces on the lower edge of fr. B₂L5 are ambiguous and may not represent the same layer. After the gap, the ink has faded so that almost nothing can be discerned. The letters και, if correctly read, probably end the expected infinitive. After that, there may be faint traces of two high verticals. A possible but very speculative supplement is βε[βα]ι[ω]σαι τὰ δίκαια, cf. the equally hypothetical τ[ῆν] β[ε]βαίωσιν in l. 20 comm. Cf. also the use of words from the root βέβαιος, βεβαιώω in 57 (see Introduction to 57). There must have been a change of situation expressed by ἐπὶ τοῦ παρ[όν]τος, in contrast to l. 11 πρὸ φανεροῦ χ[ρ]όγγου. Following the death of the original lessor, Valens, his widow and other heirs had evidently (perhaps after a period of joint possession) divided the vineyard. Subsequently, the widow had either wanted to confirm the validity of the former lease or had to accept the lessee's renunciation (see Introduction above).

than ποιή[σειν]. After ἐ[ν]γράφω, the *tau* is clear and suggests a following article. Next, a loop is visible, reaching down to the top of the *eta* of γνώμη in l. 21; it is too low for an *epsilon* and perhaps too narrow for a *lambda*, but could be a *beta*, perhaps τ[ὴν] β[εβαίωσιν].

καὶ [τ]ὸ δηλωτ[ι]κὸν ἔγγραφον]: δηλωτικός is likewise very rare in Greek papyri; the only other instance is P. Münch. I 2.14–15 (578), εἰς τὴν ἀμερ[ι]μνίαν ταύτην κοί πεποιήμεθα τὴν δηλωτικὴν ἔγγραφον ἀπόδειξιν τῆς προβατορίας τῆς εἰς στρατίας. Probably ἔγγραφον was here used as a noun, not an adjective, since there is hardly space enough for a neuter noun at the end of the line. The sense “agreement, document” for ἔγγραφον also makes the seeming tautology with ἐ[ν]γράφω less apparent.

21 ἀθαιρέτω: the beginning of this word was on the left side of fr. B₂L9, the right side belonging to ll. 17–18. It is only visible on the first photographs (from which it is reproduced in Pl. LXXVIII), as it was later removed in an attempt to read the layer underneath.

21–22 ἀποτάξα[σθαι] | τῆ εἰρημένη ἐκλήμψει . . .]εἰρημέ[ν]. [c. 10] . ἀυτοῦ τῶ . . . [c. 6]: as the dative εἰρημένη must denote the item which is renounced, the feminine noun ἐκλήμψει is an obvious choice (cf. ll. 10, 14, 19, 24). On fr. B₃B38, where the end of the word should be, it cannot be seen: the visible traces come from other layers. The subsequent participle, εἰρημέ[ν]-, most likely refers to the plot in question, so τοῦ εἰρημέν[ου χωρίου] is a plausible supplement. After the lacuna, the letter before ἀυτοῦ could be *sigma*, making something like ἦτοι μέρου]ς ἀυτοῦ possible (cf. ll. 15, 34). The following word could be the article τῶ, either continuing the qualification of the hypothetical χωρίου ἦτοι μέρου]ς, or beginning that of Obodianos. The end of the line may have contained Obodianos’ honorific.

23 Ὀβοδιανοῦ Νο . . .]τίου καθοσιωμένου: if this Obodianos was a relative of Theodoros, son of Obodianos, it would explain the document’s presence in the archive. The trace following No- looks like the beginning of *nu*, but it might be *pi* or perhaps *eta* or *upsilon*. However, we have found no name beginning with Nov- (or Νοπ-, Νοη- or even Πov- etc.) and ending with -τίου or -γίου. Among names starting with Νο-, Νο[μ]α]τίου could be possible. The name may recur in the poorly preserved signature in l. 37. As Obodianos’ title points to the army, he might have belonged to the garrison of Sadaqa, like the prior Monaxios.

24–25 τῆς εἰρημένης ἐγγράφου] ἐκλήμψεως [πα]λαίας δε . . .]λούσης κρατεῖν κ[ατὰ τὴν ἐγ-] | [κειμέν]ην αὐτῆ δύν[αμιν]: after]λαί, there are two separate fragments labeled B₂L7, with the letters]α[and]δε . , where the last letter may be *delta* or *omikron*. The letters of the latter fragment do not quite correspond to the usual forms of *delta* and *epsilon* of **m1**, but might be possible. It is tempting to take the first fragment as the end of [πα]λαίας. However, the second fragment with]δε . does not tally with the following]λούσης, which appears to be the feminine singular participle linked with the genitive ἐκλήμψεως, with two to four letters between it and [πα]λαίας. Possible verbs are, e.g., ὀφεί]λούσης or μελ]λούσης, “the said old written lease which should be / shall be valid.” The verb δη]λούσης does not fit the syntax equally well. Less likely readings are]χούσης or]κούσης. The second fragment may not belong here in Fold 17 at all, as the sequence of the fragment series B₂L has obviously been confused both in Folds 11–17 and later (see l. 33 comm.). However, the way the lines run on this fragment does match with Fold 17.

κρατεῖν κ[ατὰ τὴν ἐγ-] | [κειμέν]ην αὐτῆ δύν[αμιν]: in the signatures of the parties in **22** and **29**, we find several times the formula NN πεποιήμαι τίνδε τὴν ἔγγραφον ἀπόδειξιν / ἀφάλειαν κατὰ τὴν ἐγκειμένην αὐτῆ δύναμιν (or similar).

25–26 κ[ατὰ ἐ]περώτησιν ἐπὶ τῆ γεωργία καὶ φιλοκαλεί[α καὶ] | [π]ροσόδου δόκει καὶ [πᾶς]ι τοῖς ἄλλοις [αὐ]τῆ δηλοῦμένοις μεταξὺ ἐμοῦ καὶ [4–9]: cf. ll. 39–40. These words seem to summarize the many different terms of the earlier agreement as regards the various works required in the vineyard and the sharing of products between the landlord and lessee, cf. the details of viticulture in Rowlandson, *Landowners and Tenants*, 228–36, with Tables 15–16, pp. 324–26. These details were not dwelt upon again in the present document. The *iota* of [πᾶς]ι is visible on the bottom layer of fr. B₃B38 (Fold 16). At the end of l. 26, the other party is apparently either σοῦ or αὐτοῦ. The latter would perhaps not be clear enough as a reference to Valens (who has been last mentioned, as far as we can discern, in l. 10), especially since the name of Obodianos was mentioned in between. However, in l. 28 αὐτοῦ most probably does refer to Valens. Furthermore, the clauses in ll. 24–26 seem to emphasize the continuity of the terms of the original agreement made with Valens. If the present contract was intended to confirm the lease between Monaxios and Hyperechia, l. 26 could be restored μεταξὺ ἐμοῦ καὶ [σοῦ]: all the former terms should now be valid between them, as far as her part of the plot was concerned.

26–28 καὶ [4–9] λονται παρὰ σοῦ . . .]ρ[.]λ[. . .]χωρ[c. 18] . διάδοχοι [σοῦ] | καὶ αὐτοῦ: there are several options for the verb, the most obvious being βού]λονται, βάλ]λονται, and ὀφεί]λονται. After παρὰ σοῦ, the lower parts of the *rho* and *lambda* are characteristic enough to make the reading plausible, and it is tempting to see here a form of παραλαμβάνω, perhaps π[α]ρ[α]λ[α]β[ε]ῖ[ν]. Cf. Chr. Mitt. 57.13–14 (4041), καὶ ἡμῶν ὀφειλόντων παραλαβεῖν τὰ ταύτης ὑπάρχοντα, referring to the property of a deceased mother; BGU XIX 2831.21 (501–50), ἐπὶ τοῦ]σ παρα σου μεταπαραλημψομένο]σ; P. Köln IV 193.3 (5/6th c.), τοὺσ παρ’ ἡμῶν μεταπαραλημψομένουσ.

] . . διάδοχοι [σοῦ]: probably preceded by a form of κληρονόμοι as usual, with or without καί. The phrase mentioning the heirs is short; it could be something like [εἰ βού]λονται παρὰ σοῦ π[α]ρ[α]λ[α]β[ε]ῖ[ν] τ[ὸ] χωρ[ίον] οἱ κληρονόμοι κ[αὶ] διάδοχοι [σοῦ] καὶ

αὐτοῦ, evidently referring to the feminine lessor and her deceased husband. Cf. BGU I 98.6–7 (211), ἐπὶ κληρονόμοις τοῖς γεγονόσι ἐξ ἑμοῦ καὶ αὐτοῦ.

28–29 πρὸς γὰρ ἀσφάλειαν τῆς εἰς ἐλάβε[ί]ας περὶ τοῦ δ[ὴ]λα εἶναι τ[αὐ]τα πεποιήμαι | τὸ παρὸν ἔνγραφον ὁ[μολόγημα]: the gap before τοῦ seems to require a preposition, which in corresponding phrases is usually περί and sometimes ὑπέρ. For the phrase, cf. P. Oxy. X 1264.16–18 (272), πρὸς τὸ πᾶσι δῆλα εἶναι τὰ ὑπόντα μοι τῆς εὐπαιδείας δίκαια. For the end of the line, cf. 37 44 κ[α]ὶ πρὸς ἀσφάλειαν ὑμετέραν ταύτην πεποιήμαι τὴν ἀπόδειξιν] (at the end of the *homologia* proper), 50 πεπύεμε τένδε τὴν πα[ροῦσαν ἀπόδειξιν] (in the signature); 48 33 ταύτην τὴν ἀπόδειξιν πεποιήμαι. The supplement of thirteen letters at the end of l. 28 is rather long, but cf. the secure nine letters at the end of l. 4 and the hypothetical supplements in the next lines 29–30 (13 and 4+8 letters respectively).

The first letter of the neuter word referring to the type of document has a curving lower part, ruling out such words as ὑπόμνημα, ὑπομνηστικόν, or γραμματίον. It is probably ὁ[μολόγημα], which is attested once in Petra, 39 273–74 τὸ γ[ενό]μ[ε]νον μεταξὺ μ[οῦ] καὶ αὐτοῦ ὁ[μολό]γ[η]μα τῆς τει[μ]ῆς, and was, in the 6th and 7th centuries, common in the Greek papyri from Egypt. Less likely is ἀ[νθομολό]γον, which in Petra is usually found in the plural, but once apparently in the singular: 29 220–21 πεποιήμα[ι] τ[ό]δε τὸ ἔνγραφον ἀνθομολόγον κατὰ τὴν ἐγκει[μ]ένην αὐτῷ [π]α[ρ]α δ[ύ]ναμιν (see 29 9 and 220–21 comm.). In Monaxios' signature, the word referring to the agreement is not visible.

29–30 ὅπερ ὑπογραφόμενον] καὶ ἀπολύμενον κύριον ἔσται | καὶ βέβαιον [π]ανταχοῦ προφερόμενον: an almost identical phrase but without the participle ἀπολύμενος recurs in 1 80, 30 178–79, and 42 67. Moreover, ἀπολύω is frequently used by the parties in their signatures in the formula ὑπογράψας χειρὶ ἐμῇ ἀπέλυσα (e.g., 22 180), while the witnesses in Petra sometimes use the formula παρήμην τῇ ποιήσει καὶ ἀπολύσει (e.g., 29 306). The phrase with participles is not found in Greek papyri outside Petra. For the meaning and use of ἀπολύω, Latin *absolvere* and *dimittere*, see P. Petra III, p. 5. Fr. B₂L8 apparently has two layers, with ὁμ[ε] on a small piece of the top layer, while the subsequent vague traces are on the bottom layer and should come from l. 33.

30–31 τῆς ἀγαθῆς πίστεως παρὰ σοῦ ἐπηρωτημένης | [κα]ὶ σοὶ ὑπὸ ἑμοῦ ὁμολογη[μ]ένης: the notion of the Latin *bona fide* is rarely found in the Greek papyri of Egypt (see 18 54–55 comm. and add P. Prag. I 33.17, καλῆς πίστεως παρὰ []). It is certainly no coincidence that it is frequently attested both in Petra (1 77–79, 18 54–55, 29 201–4 [with a reference to “both parties”], 218–19, 50 133–34) and elsewhere in the Near East; see, e.g., P. Babatha 20.40 (130), πίστεως ἐπερωτημένης καὶ ἀνθομολογημένης; P. Hever 65.14 (131); SB XXIV 16171 = P. Euphr. 10.19–20 (250); 16170 = P. Euphr. 9.27–28 (252); P. Dura 32.19 (254); in the two latter ones, the restored ἐπερωτηθείσης might be better read as ἐπερωτημένης, as in the other examples. Note also SB XXIV 16169 = P. Euphr. 8.29–30 (251), with πίτσι ἐπερώτησεν (the buyer) and πίτσι εἰδοκ[ῶν] ὁμολόγησεν (the seller). Our document is the only one where παρὰ σοῦ and σοὶ ὑπὸ ἑμοῦ are added to the participles. Cf. also 60 3.

31 † Φ[λ(άουιος) Μ]ονά[ξι]ος Λεγοντίου πρίπο . [2–4]: this is the beginning of the lessee's signature, written in big rough capital letters. The end of the line is problematic. The rank of *prior* would be expected here, and there is a *pi* followed by a faint vertical trace, but the next letters are on a combination of three fragments, the exact positions of which are not certain. The present positions are chosen on the basis of the fragments in the neighboring even folds. The letters on these fragments look like]ιπο . [, and the last one cannot be *rho*. A small *omikron* between the *iota* and *rho* is unlikely. It thus seems that Monaxios has written his rank erroneously. In fact, the letters resemble more **m1** than **m2**, but there is no place where such a sequence could be found in the nearby folds, and the fragments do resemble the corresponding ones found in the neighboring Folds 18 and 22.

32 Ζαδακαθον ὁ προγεγ[ρα]μμέγος πεπο[ί]μαι . . . [8–10] : there are probably no letters missing before the name of Sadaqa. After that, the article ὁ, usual with προγεγραμμένον, would be expected, though the letter looks rather odd for an *omikron*. After πεπο[ί]μαι, there should follow the type of the document made, as was usual in the Petra papyri, e.g., τήνδε τὴν ἔκκλημψιν / τόδε τὸ ὁμολόγημα. There is, however, not enough space for such an expression, since it should be followed by εἰς/πρὸς ἐπὶ τὴν, before [εὐ]λαβεστάτην, at the beginning of the next line. It is thus more likely that the other contracting party was here mentioned straight after πεπο[ί]μαι; the line need not have been longer than εἰς/πρὸς ἐπὶ τὴν.

33 [εὐ]λαβεστάτην [Υ]περεχίαν: there is a clear oblique line at the place of the *eta* in -τάτην, and it may be that an *epsilon* has been corrected into *eta*. After that, there should follow the name of the lessor. As the letters ερεχι are rather clear, Ὑπερεχίαν is a likely candidate. This name, the female counterpart for the masculine Ὑπερέχιος, is found in P. Lond. V 1761.9 (6th c.), P. Lond. III 1028.15 (7th c.), and P. Sorb. II 6 (618–34).

τ . |δε τ| . . . | ειν . |νον . [6–8]: the traces are so smudged that it is impossible to identify them with certainty. Thus, the gender of the article is not clear, though the neuter used for the agreement in l. 29 would suggest a neuter here, too. There could be a word-end in -νον, which does not solve the question of gender. After this, there is on the lower piece of fr. B₁10 a rounded trace, too flat to be an *omikron*, and on the lower end of the upper piece a diagonal curving to the left, which together could form a *delta*. It should be noted that placing the fragments from the series B₂L and B₂R in the signatures is very uncertain, especially in the uneven folds. Thus,

frs. B₂L2 and B₂R2 (the latter with] , ειν . [) may not belong here, and we have found no place for fr. B₂L1 (the two B₂L fragments do not offer legible letters). From this line onwards, we cannot give any continuous text for the signatures. The fragments are marked as separate with a vertical stroke (|) where a lacuna does not make it self-evident. The fragments in the different stacks are given mostly in the order in which they were marked by the conservator, but some of them may very well belong somewhere else. The letters are often illegible, and it is mostly impossible to identify the phrases which, though partly formulaic, are used in slightly different ways in Petra. There are several different hands, probably of the witnesses, but it is difficult to establish the places where the hands change, as it seems to happen in the middle of the lines, as in ll. 31 and 47.

34 [. . . .] . ςτου . . . [c. 8] . ρο[. .] υ [γ] εουχ[ικουδ | μέρος ήμ[ικυ]: the exact position of the two fragments numbered B₃A11 is difficult to know, but the form of the fragments in the neighboring even folds suggests this location. The first visible trace could be *alpha*, giving -άτου or -ατ του. The adjective γεουχικός appears also in 2 89 διαφόροις γεουχικ[οίς c. 5] | καὶ ψιλ[οί]ς τόποις, “different plots of the landlord and vacant lots.” The term is often used of the part of the profit belonging to the landlord, e.g., P. Hamb. I 68.32, ὑπὲρ ἀργυρικοῦ τοῦ γεουχικοῦ ὑμῶν ήμίτους μέρους (548–64). However, as μέρος is here in the nominative/accusative, it may refer to the half of the plot belonging to the landowner (cf. l. 15), and thus may be the object of a preceding verb mentioning the agreement’s purpose. The traces before γεουχικοῦ do not suggest χωρίου, but τ[ό]πο[υ] might be possible. However, the position of fr. Cg10 with]υ [(with next line]π . [) is uncertain. In the numerical order, the fragments Cg11 and 10 should be in the Folds 22 and 24, respectively. We have changed the order, since the position of the lines in fr. Cg10 does not match the lines in Fold 24, and the reading of fr. Cg11]εν[might make sense in Fold 24.

35 [. . .] ςμεγον ς . | . ου . [. . .] . ε . ρ[.] φον . | π . [. .] [c. 6] . | . υπο . υ[.] ε . . [. . .]: here, too, we can offer only guesses. In the beginning, there may be a participle connected with the accusative μέρος, followed perhaps by ςο[ί]. The most common word ending in]φον in the Petra papyri is ἔγ/ἔνγραφον, but it would be surprising here, as the type of the document had probably already been mentioned in l. 33. A possible word would be ἀ]γέπ[α]φον, “unencumbered,” but this is usually connected with sales and linked with synonyms like καθαρόν, βέβαιον, ἀνεπιδάνεικτον, ἀνενεχύρακτον, etc.

37]εἰ Ὀβ[ο]διαν[ο] . [. . . .] . υ[. . .] . ςδ[] . το[] . ριον . [6–8]: the name Obodianos can probably be read here, but its case is not clear. It should be followed by the father’s name, as in l. 23, where we read No . [. . .] . τίου. Here, it might be possible to discern ΝϚ-, but the rest of the letters are almost invisible. At the end of the line,] . ριον may represent the end of a word, but such words as, e.g., κ]ύριον or χ]ωρίον do not offer any suitable formula, nor do the preceding very uncertain fragments provide any help. We have placed fr. B₁8 with] . ριον . [in this fold, since B₁7 clearly belongs in the next uneven Fold 25, where the upper parts of the letters match the letters of B₃33. The upper and lower traces of B₁8 may also possibly match with the neighboring folds. This arrangement is supported by the fact that B₁7 should be the last fragment written by Monaxios, since the next uneven Fold 27 has been written by another hand. However, the arrangement is still problematic, leaving fr. B₁9 without a place, as B₁10 certainly belongs in Fold 21, which is the first uneven fold written by Monaxios. Fr. B₁9 is awkward also because its parts do not correspond to the form of the neighboring B₁ fragments. It may have been numbered erroneously and actually belong somewhere else. Almost nothing is visible on the two parts of B₁9. They are left out of the reconstruction and now placed at the right edge of Pl. LXXIX.

38–40] . . . λ[ι] . . κ[. . .] ρε κρατεῖν . [c. 10] . . . ε[. .] . ἐκλή-?] / ψεο[ς] κατὰ τὲ[ν ἐμ]φερομ[έ]νν[ε]ν | αὐτῆ | δύναμ[ιν] τε καὶ ἐ[περώ-] / [τ]ησι[ν] γεοργί[α]ς καὶ [φ]ιλ[ο]κ[α]λί[α]ς c. 8] κῆς προκόδ[ου]: the infinitive κρατεῖν is most likely, since this passage clearly reflects the lines 24–26 of the agreement proper, where its validity as to the cultivation, care, and profit of the vineyard is stressed in the same way. If]ψεο[ς] is read correctly, [ἐκλή]ψεο[ς] would be the most probable supplement; the word would begin at the end of the preceding line. The accusative δύναμιν appears in the Petra signatures in different formulas confirming the force of the agreement, e.g., 1 84 (cf. 92) δι’ ἧς ὁμολογῶ πληροῦν πάν[τα τὰ] | [προγεγρ(αμμένα)] κατὰ τὴν προδιγεθῆσαν πᾶσαν δύν[αμ]ιν; 22 138 (cf. 160, 183) πεποίημαι τάδε (?) | τὰ[ς ἐ]γγράφ[ου]ς ἀσφαλείας κατὰ τὴν ἐγκειμένην αὐταῖς (?) | δύν[αμ]ι[ν]; 29 221 (cf. 253) πεποίημα[ι] τ[ὸ]δε [τὸ] | [ἔ]γγραφον ἀνθομόλογον κατὰ τὴν ἐγκειμένην αὐτῷ [πᾶ]ς[αν] δύν[αμ]ιν. The participle ἐγκειμένην cannot be read here, but cf. SB VI 8988.105 (in the signature), ἐθέμην τὴν παροῦσαν διαλυτικὴν ὁμολογίαν κατὰ πᾶσαν τὴν ἐμφερομένην αὐτῇ δύν[αμ]ιν. For the uncertainty between ε and η, cf. l. 33 with comm. Fr. B₃B36, containing the letters]ας καὶ, should according to its number belong in Fold 28, since fr. B₃B35 belongs in Fold 26, but this location does not appear likely, as the letters certainly were written by m2, which should not be found in Fold 28. We have tentatively put it in l. 40, where it is in an anomalous sequence, but cf. Fold 20, where B₃B37 certainly connects with B₃B32, and Fold 16 with B₃B38+30 (and in Fold 18 probably B₃B38part+31); cf. also the firm position of fr. B₃B35 in Fold 26.

]κῆς προκόδ[ου]: various adjectives ending with -κῆς are found in the papyri with προκόδου, e.g., μητρικῆς, ὕδατικῆς, οὐσιακῆς. Here, we could think, e.g., of γεουχικῆς, or ἀμπελικῆς. Both supplements neatly fit with the space of the lacuna.

42 [c. 15] υ μέλλον[τος ἀ]γορα . | . ακ . | τὸ αὐτ[c. 8]: in the Petra papyri, the participle of μέλλω is mostly found in the phrase ἀπὸ τῆς σὺν Θεῷ μελλούσης εἰσιέναι (ordinal) ἐπινεμήεως (e.g. 3 8, 4 13, 5 6, 13). The preceding genitive could be the article το]ῦ or perhaps the end of a personal name if the subsequent word would be supplemented as ἀγοράζ[αι]. However, the placement of the

fragment numbered B₂L4, which consists of two fragments,] γορα.[(less likely]τορα.[) and] ακ.[, is problematic. The second fragment is placed by the conservator to the right of the first, thus actually appearing to represent the series B₂R. Moreover, fr. B₂L4 clearly has two layers, and it is impossible to say which is the topmost (i.e., from the fold nearer to the roll's core). The upper part shows traces of letters in two lines. The traces in the lower line could be, e.g., from an *epsilon* and *delta*. As the form of the left part of B₂L4 is exactly same as of B₂L3, it must come either from the preceding or the following uneven fold, as also the number indicates. We have now placed the lower part (supposing it to be the topmost layer) in Fold 25 and the upper part (the bottom layer) in Fold 27. This arrangement is seen on Pl. LXXIX, and the whole fr. B₂L4 is shown at the plate's right edge. The location of the right part of fr. B₂L4 with] ακ.[is quite uncertain. In this position, it really would represent the stack B₂R, nor does it yield any sense in this place. We cannot be sure if it really came from the right side of the first fragment or if it rather represents a layer on top of the upper part of the first fragment, in which case it would derive from l. 41.

43–44]καὶ ἐπερω[τηθεῖς] | [π]αρὰ σοῦ ὁμολόγησα ἕκαστα καθὼς προέ[γραπται] ἀκολουθῶς [c. 5]: the restoration of this phrase is plausible, since ἀκολουθῶς (l. -θως) is clear enough, cf., e.g., **29** 249, 275, 288. The text of this signature may have ended in ἀκολουθῶς or continued a little longer (cf., e.g., **18** 71 καὶ ἀγαγνὸς[ε καὶ ὑπογράψ]αε χειρὶ ἐμῇ ἀπέλυσα). In view of the wording in l. 29, a similar formula, with minor variation, would seem likely. The meagre traces in l. 45 could belong to the same hand.

46]ειν . . . [: this seems to have been written in a different, more cursive hand. However, the fragments at the beginning of the line show a different kind of handwriting, so the fragments in this and the following lines may not all be in their appropriate folds. From here onwards, the line numbers do not purport to reflect the original text, but are given solely for the purposes of the index. Only words or letters discussed in the commentary are given in the transcript.

47] † Φλ[(άουιος): a new signature (perhaps of the second witness) begins. The number of witnesses in Petra was usually three or five (as is likely here); for this and the use of witnesses generally, see P. Petra III, p. 4.

48] τ . . . ρ [: it might be possible to read here] τ . . . παρή[μην καὶ μαρτυρῶ, ending the signature.

] φ . [: there is a conspicuous *phi*, which might be the beginning of another signature by a Φλ[(άουιος), ending perhaps in the next line with]χειρὶ ἐμ[ῇ, if fr. c7 is in the right fold; the space seems, however, rather short. This might be the third witness.

50 [παρ]ήμεν καὶ μ[: this must be the signature of another witness, probably of the short type seen, e.g., three times in **28** 76–78 NN παρήμην καὶ μαρτυρῶ, or perhaps μαρτυρίας χάριν ὑπέγραψα χειρὶ ἐμῇ. This may be the fourth witness. Subsequently, most fragments show traces of a largish hand written with a thin *kalamos*. There are, however, fragments with several different hands, which are now presented in the numerical order of their series, but, as they occur scattered among the fragments of the largish hand, they must have been somehow confused.

51 (F40) μεταξύ τη[: this was written by a large and practised cursive hand which we find already at least in Fold 32. It seems to be a signature of a longer type, like those in, e.g., **29** 289f., where the signatures of five witnesses of the type NN παρήμην τῆ ποιήσει καὶ ἀπολύσει τῶνδε τῶν ἀνομολογῶν γενομένων μεταξύ --- καὶ μαρτυρίας χάριν ὑπέγραψα χειρὶ ἐμῇ appear before the notary's final signature.

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P. PETRA V 59: THE RECONSTRUCTED ORDER OF THE FRAGMENTS

The roll was found next to **39**. It was broken up into three sections, of which the ones labeled B1 and B2 were to the north of part A of **39**, while the section labeled B3 was to the north of part C of **39** (see P. Petra IV, p. 43, Fig. 1). The fragment series labeled Cg, situated to the north of the western side of part Ca of **39**, belongs together with section B. It fits between the fragments labeled B₃B and B₂L. The lines begin with fragments labeled L(eft), which preserve the left margin. The right margin is nowhere preserved, as the roll was broken after section B1. The numbering of the series B₃B and B1 shows that there were four empty folds (i.e., two whole revolutions of the roll) before the text began. The stack with the highest amount of numbered fragments is B₃A/B, where the A-fragments continue up to Fold 42. The numbering of the series B₂L is very problematic. It shows that the opening of this stack has not been done continuously from the top layers of the roll to the core and back as, e.g., with the stack B₁, but the conservator had to open the stack in several different batches of layers, the numbering of which follows the order in which she worked with them. Thus, there are several (possibly) blank layers numbered 26–33,

some of which probably came from the four blank folds in the roll's core and formed the top margin. However, the fragments numbered 23–26 and 34–43 contain traces of strokes and big letters written with a thin *kalamos*, resembling a hand found in the signatures and thus coming from the topmost part of the roll and from both even and uneven folds. These fragments are not included in the plates, as their position is quite uncertain.

The symbol < before a number means that the fragment erroneously bears the number of a certain stack and belongs actually to the series of the preceding stack (i.e., fr. <9L, in the column of the stack B₂L, belongs not to the stack B₂L but to the stack Cg).

Fold	Lines	L	B ₃ A/B L/M/R, e, c, h	B ₃ B	Cg d	B ₂ L	B ₂ R	B1
1				22				20
2				23			13	21
3				21	9?		12	19
4			M	24			14	22
5	1	-1	B ₃ BRM18	20	8		11	18
6	2-3	3	M R1	25	17?	13	15	23
7	4	-2	BRM17	19			10+9b	17
8	5-6	4	M R2	26	16	12	16	24
9	7-8	-3	BLR16	18	7		9a+8c	16
10	9-10	5	M R3	27	15?	11	17	25
11	11-12	-4	BLR15	17L,16R	6?	8?	8ab	15
12	13-14	6	M R4	28		10?	18	26
13	15-16	-5	BLR14	16L,17R	5? d5?	5?	7	14
14	17-18	7	M? R5? e2	29	14?	9R, 22	19	27
15	19-20	-6	BLR13	15L, d3	d1	6?	6	13
16	21-22	8	M e1?	<38, 30		<9L, 21	20	28
17	23-24	-7	BLR12	14L,15R	3part?, 4	7?	4	12
18	25-26		B ₃ A13, c1	31	13	20	21	29
19	27-28	8	BLR11	13(R)	3		3+5	11
20	29-31		A12, M, c2, h2	<37, 32	12	19	24	30
21	32-33		BLR10	12	2	2?	2?	10
22	34-35		A11, c3+4?	33	10?	18	22	31
23	36-38		BLR9	11		3?	1?	8?
24	39-40		A10, c5	<36, 34	11?	17	23	32
25	41-42		BR8	10	1?	4part?	L4part?	7?
26	43-45		A9, c6	35		16	25	33
27	46-47		BLR7	9		4part?		6
28	48-49		A8, c7			15		34
29	50		BLR6	8				5
30			A7, c8					
31			BLR5	6+7				4
32			A6					
33			BLR4	5				3
34			A5					
35			BLR3	4				2
36			A4					
37			BLR2	3				1
38			A3					
39			BLR1	2				
40	51		A2					
41				1				
42			A1					



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B2R7

B2L9

B2L1

B19

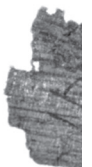
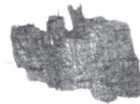
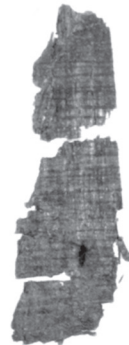


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B19

B2L4

Fragmentary Greek text from P. Petra V 59, lines 31-48. The text is arranged in two columns. The left column contains lines 31-40, and the right column contains lines 41-48. Two fragments are highlighted with boxes and labeled: B19 (top left) and B2L4 (top right). The fragments are dark, irregularly shaped pieces of papyrus with some legible characters in Greek script.



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