

7. Subscriptions to a renunciation contract

This papyrus contains the end of a contract, possibly a contract of land renunciation (ἀποταγή), see n. to l. 3. In *P.Mon.Apollo I 25*, a renunciation contract for monastery property, a monk from the Hermopolite monastery of Apa Apollo, renounces one of his two plots to the *dikaion* of the monastery through Apa Daniel, the archimandrite. As monks were liable to pay taxes (*demosion*) on their property (*P.Mon.Apollo I*, p. 19-20, 23-24), financial problems might force a return of the property to the monastery which could then assign it to someone else (cf. *P.Mon.Apollo I 25-26*; Richter, *P.Clackson*, pp. 205-212). The current document preserves the agreement by the issuing party, brother Theodose (l. 3), probably a monk of the monastery, and a deacon (l. 4), followed by three witness subscriptions (ll. 5-7).

The most interesting feature of the subscriptions to this contract is the mention of Keriakos as one of the witnesses (l. 5). His witness signature contains the short name Keri written in the well-known hand of a beginner, which gets extended to the full name Keriakos by someone else. This is the “father” who is known to have signed a large number of orders and receipts of the Hermopolite monastery of Apa Apollo between the eleventh to the fourteenth *indiction* years (see *P.Bawit Clackson*, p. 35; *P.BruX.Bawit 26*). Since the exact position of Keri is not mentioned in any of the other documents, it has been suggested that he may not have been the superior of the monastery after all, but just the main authority of a subdivision of the monastery, see G. Schenke ‘Micro- and Macro-Management Responsibilities of the Head of the Monastery of Apa Apollo at Bawit’, pp. 689-691. In our document, however, the same person is referred to as ΜΟΝΟΧΟΣ “monk”, ἀποπροεστώς “former superior” and ΠΕΡΙΩΤ “father” (see n. to l. 5). The document may be dated to the fifth year of the following *indiction* cycle, which shows that Keri had been the head of the monastery previously and that after completing his service he might have returned to his status as a monk in the monastery, while keeping his title “father”.

P. PalauRib. Inv. 367

10.6 × 27.7 cm

Monastery of Apa Apollo (Bawit)

Fig. 11

8th century

A light brown papyrus. There is a vertical strip of papyrus missing from the left margin (about 6-8 signs), but the right margin (1-3 cm) is preserved. Only the note by the scribe might be missing at the bottom. There is a horizontal *kollesis* upper over lower visible between lines 1 and 2. The text is written on the recto across the fibres (*transversa charta*). The verso is empty.

The text is written in light brown ink which has faded, especially in the middle of the lines 5-7. The subscriptions are in different hands, most of them cursive with some ligatures. The hand of Theodose (H. 2) is in the majuscule of a literate, but not professional writer. The first letters of H. 4 (ΚΗΡΙ) are drawn by a beginner having difficulties with the formation of the letters, cf. n. to l. 5. Therefore, the witness statement in l. 5 was completed by H. 3; compare the characteristic curls of this hand above the sigma in ΔΙΣΔΑΪ in l. 4 and above the sigma and tau of ΠΡΩΕΣΤΩΣ and ΠΕΡΙΩΤ in l. 5. The spellings of τῖ (H. 2) instead of τει (H. 3) and ιωτ (H. 3) instead of ειωτ are common in texts from all regions, cf. *P.Bal. I*, pp. 79-80, for the variation between ΜΝΤΡΕ (H. 1, H. 3, H. 6) and ΜΕΤΡΕ (H. 5), see n. to l. 6.

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- ↓ [ca. 20] ΟΥΝ ΔΝCΜ[Ν ΤΕΙΑΠΟΤΑΚΗ ca. 20]
- [ΔΥΩ ΔΝΚΩ]ΡΩ ΞΝΚΕΜΑΡΤΗΡΟΣ ΔΥΕΡ ΜΝΤΡ[Ε Ε]ΡΟΣ [έγ]ρ[ά]φ(η) μ(ηνι) Ἄθῶρ ἰζ
 ἰνδ(ικτίωνος) ε †
- (H. 2) [† ΔΝΟΚ ΠΑΣ]ΟΝ ΘΕΟΔΟΣΕ ΤΙΣΤΗΧΕ ΕΤΙΕΠ[ΟΤ]ΔΚΗ ΝΘΕ ΕCCHZ ΝΜΟΣ †
- (H. 3) [† ΔΝΟΚ Π]ΔΙΑΚΟΝ ΤΙCΤ[Η]ΧΕ ΕΤΕΙΑΠΠΟΤΑΚΗ ΔΥ[Ω ΔΝ]ΟΚ ΔΙCΔΑΪ ΝΤΑCΙΧ †
- 5 [† ΔΝΟΚ] (H. 4) ΚΗΡΙ(H. 3)ΔΚΟΣ [Π]ΜΟΝΟΧΟΣ ΔΥΩ ΠΑΠΟΠΡΩΕCΤΩC ΔΥΩ ΠΕCΙΩΤ ΤΙΟ
 ΜΜΝΤΡΕ †
- (H. 5) [† ΔΝΟΚ] ἸΕΡΗΜΙΑC [ΠΩ]Ν ΠΜΑΚΑΡΙΟC ΔΠΑ . . . [. . .] ΠΩΝ ΠΟΥΩΖΕ ΤΙΟ ΝΜΕΤΡΕ
 †
- (H. 6) [† ΔΝΟΚ] ΠΑCΟΝ ΕΛΛΧ(ΙCΤΟC) ΔΠΑ ΝΟΥΒΕ ΤΙΟ ΜΜΝΤΡΕ †
- traces of ca. 4 signs*

1 οὖν 2 ΔΝΚΩ]ΡΩ pap. μάρτυρος ΜΑΡΤΗΡΟC pap. ΔΥΕΡ μ pap. ἰΝΔ pap. 3 στοιχεῖν ἀποταγή ἐCCHZ pap. 4
 διάκων στοιχεῖν ἀποταγή ΔΙCΔΑΪ pap. 5 μοναχός ΔΥΩ pap. ἀποπροεCτός ΠΑΠΟΠΡΩΕCΤΩC pap. ΔΥΩ ΠΕCΙΩΤ
 pap. 6 μακάριος ΠΜΑΚΑΡΙΟC pap. ΠΩΝΠΟΥΩΖΕ pap. ΝΜΕΤΡΕ pap. 7 I. ΕΛΛΧ? ἐλάχιστος ΝΟΥΒΕ pap. ΜΜΝΤΡΕ
 pap.

“(1) [For your security] we drew up [this contract ... (2) and we] asked other witnesses, they
 have witnessed it. Written in the month Hathur 17, 5th *indiction*. (3) I, brother Theodose, agree
 with the contract as it was written. (4) I, the deacon, agree with the contract and I wrote by my
 own hand. (5) I, Keriakos monk and ex-superior and his (or: their) father, I bear witness. (6)
 I, Ieremias son of the late Apa ... son Pouohe, I bear witness. (7) I, the humblest brother Apa
 Noube, I bear witness.”

1 [ca. 20] ΟΥΝ ΔΝCΜ[Ν ΤΕΙΑΠΟΤΑΚΗ ca. 20] Variant of the formula ΕΥΩΡΧ ΝΑΚ ΔΙCΜΝ- “zur
 Sicherheit für dich habe ich ausgestellt,” see Richter, *Rechtsemantik* 304, often found before the
 reference to the calling of the witnesses (l. 2). Possible supplements include the singular and plural
 forms of ΕΤΒΕ ΠΕΚΩΡΧ and ΕΥΩΡΧ ΝΑΚ, followed by a reference to the agreement of the issuing
 party, cf. *CPR IV* 148, 8-9 (receipt, Hermopolite, 7th cent.): ΕΤΒΕ ΠΕΚ|ΩΡΧ ΟΥΝ ΔΝCΜΝ ΤΕΙΑΠΟΔΕΙCΙC
 ΝΑΚ ΝCΤΟΙΧΕΙ ΕΡΟC; *CPR IV* 74, 14-17 (contract, Hermopolis, 7th cent.): ΝΑΤΣΑΠ ΝΑΤΝΟΜΟC
 ΝΑΤΛΑΔΥ ΝΑΜΦΙΒΟ|ΛΙΑ ΕΥΩΡΧ ΝΑΚ ΟΥΝ ΔΙCΜΝ ΤΕΙΑCΦΑ[ΛΕΙ]Δ ΝΑΚ | ΕΙΞΕΠ[Ο]ΚΡΑΦ[Ε] ΕΡΟC ΞΝ ΤΑCΙΧ
 ΔΥΩ ΔΙΚΩΡΩ | ΞΙΝΚΙΗΛΕΥΘΕ[Ρ]ΟC ΔΥΞΕΠΟΚΡΑΦΕ ΕΡΟC.

2 [ΔΥΩ ΔΝΚΩ]ΡΩ ΞΝΚΕΜΑΡΤΗΡΟC ΔΥΕΡ ΜΝΤΡ[Ε ΕΡ]ΟC A phrase to denote the appeal to witnesses by
 the issuing party is often found at the end of the contract before the date and the subscriptions, e.g.
P.Mon.Apollo I 25, 15: ΔΥΩ ΔΙΚΩΡΩ ΞΝΚΕCΝΗΟΥ ΔΥΕΡ ΜΤΡΕ ΕΡΟC; *CPR IV* 24, 15: ΠΑ]ΡΑΚΑΛΕΙ
 ΞΝΚΕΜΑΡΤΥΡΟC Δ[Υ]Ρ ΜΝΤΡΕ ΕΡΟC.

3 ΠΑΣ]ΟΝ ΘΕΟΔΟΣΕ For ΠΑΣ]ΟΝ See n. to l. 7. The Coptic variant of the name Theodosios is attested
 multiple times, mostly in texts from Middle Egypt, and it is especially frequent in texts from the
 Hermopolite and the monastery of Apa Apollo, cf. www.trismegistos.org/name/5465.
 ΕΤΙΕΠ[ΟΤ]ΔΚΗ The spelling ΕΠ[ΟΤ]ΔΚΗ (l. 3) is not attested for the Greek ἀποταγή,
 “Verzichtererklärung, Abstandserklärung” (Förster, *WB* 89). On the other hand, other possible Greek

words (ὑποθηκή, ὑποταγή) are not attested in this spelling either and the reading **ΑΠΠΟΤΑΚΗ** (it can also be read as **ΗΠΟΤΑΚΗ**) in l. 4 points towards the identification with ἄποταγή. The presence of ecclesiastical (l. 5) and lay (l. 6) people could be consistent with a land renunciation. For a comparable contract of renunciation from the monastery of Apa Apollo see *P.Mon.Apollo I25*.

4 ΔΝΟΚ Π]ΔΙΑΚΟΝ There is no personal name following and the preceding space in the lacuna hardly allows for personal name either. Therefore, this may be interpreted as “the deacon” or as a personal name itself, cf. *NB Copt*, pp. 78-79 s.v. **ΠΙΑΚΟΥ** and see references in *P.Mon.Apollo I8*, n. to l. 4, and 27, n. to l. 17. The name **Διάκων** “servant” is attested in earlier Greek papyri as well, cf. www.trismegistos.org/name/6761. The traces are too vague to exclude a reading **ΤΙΑΚΟΝ**.
ΕΤΕΙΑΠΠΟΤΑΚΗ See n. to l. 3.

5 (H. 4) ΚΗΡΙ (H. 3) ΔΚΟΣ The name Kyriakos is very common in Coptic documents, although not regularly found in this spelling, cf. www.trismegistos.org/name/3794. The first part of this name (**ΚΗΡΙ**) is written in the hand of a beginner, just capable of writing the first four letters of his name. The hand can be identified with that of Keri, who signs receipts in exactly the same way in *P.Bawit Clackson 1-12* and *P.BruX.Bawit 26, 4*. In this instance, the person writing the previous agreement in l. 4, continues the signature of Keri and completes his name to Keriakos.

ΠΑΠΟΗΡΩΕΣΤΩΣ This is one of the first attestations of the title ἄποπροεστώς, “ex-superior,” cf. Förster, *WB 86*, and the abbreviation **ΑΠΟΗΡ**° in *P.Bal. 312, 28*, where the meaning of preposition ἀπό is interpreted as “previously held office or status,” (cf. Lewis, “Two Terminological Novelties” and *P.Bal. 312*, n. 18). The possibility that the preposition rather denotes the meaning “belonging to the category of” (see *P.Herm.Landl.*, p. 13 and p. 51-52, n. to l. 121) seems less likely here. For the function of προεστώς, cf. *P.Mon.Apollo I*, p. 28-29; *P.BruX.Bawit*, p. 66-67. The known orders signed by Keri are dated to the 11th, 12th, 13th (see *P.Bawit Clackson*, p. 35) and the 14th year of the *indiction* (*P.BruX.Bawit 26*). Based on the interpretation of the title “ex-superior,” this text could be dated to the 5th year (l. 2) of the next *indiction* cycle.

ΠΕΦΙΩΤ The head of the monastery is often referred to as ΠΕΝΕΙΩΤ, “our father”, cf. *P.Bawit Clackson*, p. 5-6, and the ex-superior of the monastery could perhaps still be called “father”. It has been argued that the possessive articles in references such as ΠΕΝΕΙΩΤ, ΠΑΕΙΩΤ, ΠΑΣΟΝ, etc. should just be interpreted as equivalents to the normal article in texts from the Hermopolite, cf. G. Schenke, *P.Köln IX*, pp. 203-206; A. Delattre, *P.BruX.Bawit*, pp. 147-148. This text shows that at least the title “our father” in receipts signed by Keri is likely to refer to his position as a superior of the monastery. The other titles, such as ΠΑΣΟΝ, may have been used more generally and this could also apply to the more exceptional use of the third person article (ΠΕΦΙΩΤ, or perhaps ΠΕΥΙΩΤ) in this text. On the other hand, “his father” (or “their father”) may also refer to his current relation within the monastery with one or more of the other parties involved in this contract, such as brother Theodose (ll. 3).

6 ΪΕΡΗΜΙΑΣ Ieremias is a common name in Coptic papyri, cf. www.trismegistos.org/name/3405, and also frequently attested in the monastery of Apa Apollo in Bawit, e.g. *P.Bawit Clackson 21, 2; 42, 3; P.Mon.Apollo I3, 14; 11, 8, 18-19; 25, 8; 37, 1, 6*. Only very vague traces remain of the patronymic; a reading such as **ΠΕΤ[ΡΟ]Σ** would fit the available space.

ΠΩΝ ΠΟΥΩΣΕ Pouohe translates as “the fisherman”, see Crum, *Dict.* 509. It is once attested as a name, cf. *NB Copt*, p. 83 and www.trismegistos.org/name/27712, as the father of Apa Viktor in a deed of donation from the monastery of Apa Phoibammon in Thebes, cf. *SB I5608 + P.KRU 105, 34*.

ΜΕΤΡΕ The **ν** is frequently omitted in all dialects, except for Sahidic. The substitution of **ν** by **ε** is common in Middle Egypt, Bohairic and Fayumic, cf. *P.Bal. I*, p. 105-107; 113-114.

7 π]ΔCΩΝ ΕΛΛΧ(ΙCΤOC) The title πΔCΩΝ, literally “my brother”, is commonly used to refer to other monks of the monastery in texts from Bawit, cf. *P.Mon.Apollo I*, p. 30-31. The adjective ΕΛΛΧ(ΙCΤOC) is not necessarily expected here, but it seems difficult to interpret the abbreviation in any other way.

ΔΠΔ ΝΟΥΒΕ The name ΝΟΥΒΕ is not attested, but it could be interpreted as a variant of the name ΔΝΟΥΒ or ΔΝΟΥΠ, cf. *CPR XII 5*, n. to l. 10.

8 Possibly traces of the note by the scribe.

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