Of this inventory number, the α-series, written on both sides, offers the middle of the lines from 16 layers without counterlayers. The β-series, where only a few commonplace words can be read, does not seem to belong in the same document. As we do not know the folds' original height, we cannot establish how many lines are missing between them. Hence, we have given line numbers merely for the lines which offer at least traces of letters. The fragments of the verso with readable words are published in Single Words.

The agreement on the recto, written transversa charta across the fibers, seems to have a top margin. The words ἐκλήψιϲ (l. 6), τόζοϲ (l. 10), and ὅροϲ (l. 8) suggest that it was a lease agreement. The hand of the scribe is an accustomed capital, rather similar to that of 2. Two names, Flavius Patrikios and Dorotheos, son of Monaxios, have been preserved. The fragments are too meager to identify the persons, so they do not offer any support for the dating. One Dorotheos appears frequently in 2, where it was inferred that his father was Diphilos. Patrikios, son of Diphilos, is attested in 3, 5, 35–36, and 67. On the other hand, a Monaxios is known as the father of Ailianos and Nikias in 22, 37, and 45–47, while Patrikios, son of Ailianos, was somehow involved with them (for his person, see Introductions to 45–47 and 50).
traces τοὺς τόπους traces c. 1 line

12 γνω[ . . . οιον[ c. 1 line
m2?] Φλ(άουος) Πατρίκιος [ . . . Flavius Patrikios . . . c. 1 line
eὐδοκιμότατος [ . . . most honorable . . .

16 traces c. 1 line
to τοῦ ἁγίου τόπου . . . the holy place . . . a2 11
. . . ἀπὸ τοῦ ὁσιωτ[άτου . . . from the most pious . . .
traces c. 1 line

20 Δωροθεοῦ Μοναξίου . . . Dorotheos, son of Monaxios . . .
9–11 lines
ἀκολ(ούθος) . . . [ . . . accordingly . . . a2 16

3 Ἀρτεμίσιος 5 ἐκλήψεως 14 Φλ Ἐκλήψεως 21 αἱκῶλος Pap.

COMMENTARY

1] τοῦ καὶ δί: this is probably the first line of the document as it seems to be preceded by the top margin. The letters do not fit the usual imperial dating formula, βαϲιλείαϲ τοῦ θειοτάτου καὶ εὐϲεβεϲτάτου ἡμῶν δεϲπότου, because the letter after καὶ must be delta.

A Christian opening formula, ἐν ὀνόματι τοῦ κυ̣ρ̣ίου καὶ δ̣εϲπότου Ἰηϲοῦ Χριϲτοῦ, is not encountered in the Petra documents and only became common in Egypt in the 590s.

5 [τῆϲ ἐκλήψεως . . . γρ]: after the date and place, the nature of the document was given. The formula might have been something like τὸ δέ τῆϲ ἐκλήψεως ἔγγραφον, but it is difficult to read ἐν before γρ in the separate fragment a1 4.

6 [ὡ ἄγνωμοϲύνη καὶ χλεύη]: χλεύη appears in 28 9 in the honesty formula, but no word ending in -νη is in Petra attested in this phrase. In Egypt (especially in Antinoopolis), ἄγνωμοϲύνη was a common part of the formula. It either began with δίχα or ended with χωρίϲ.

18 ὁσιωτ[άτου]: this elevated ecclesiastical honorific appears in the Petra archive in 48 21, 31 for the martyr Theodoros and in 55 Col. II 18, etc., for Kerykos, son of Petros, superior of the “sacred house” of the Saint high priest Aaron; see 55 Col. I 9 comm.

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