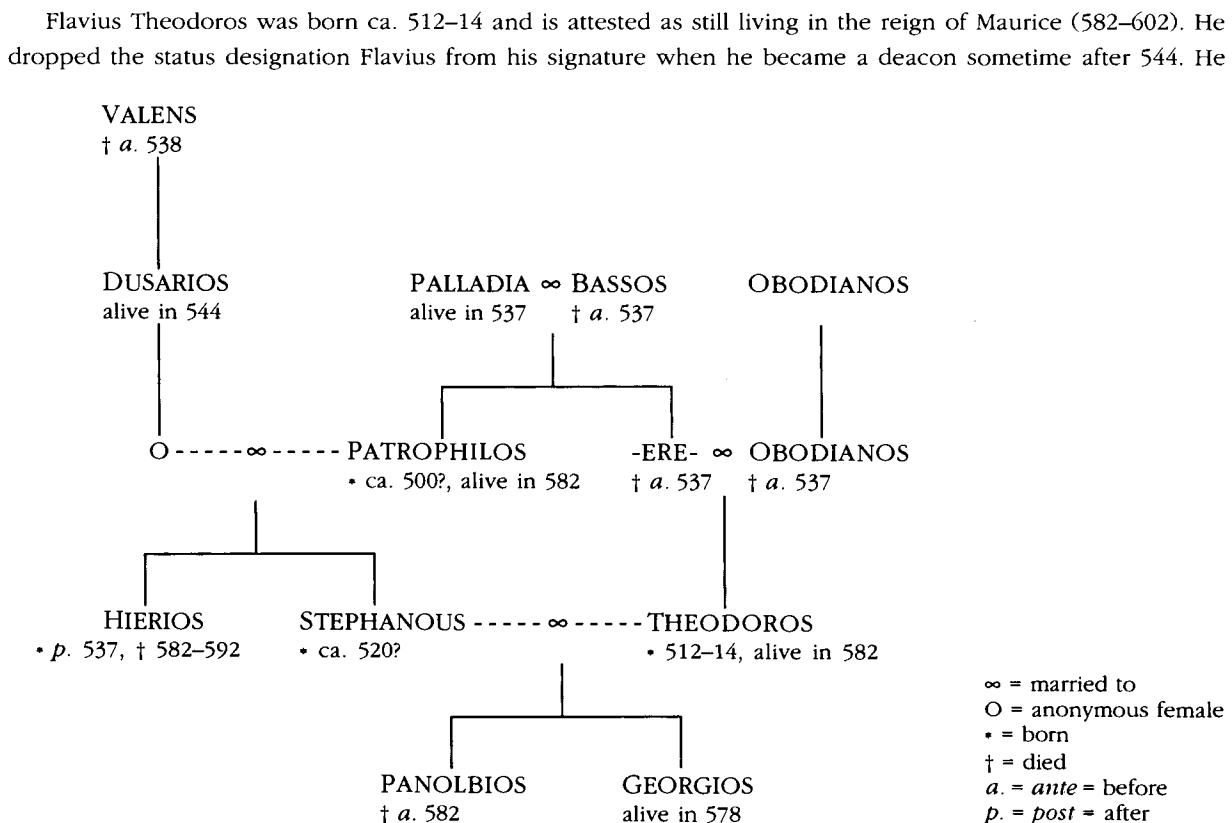


## FAMILY OF THEODOROS

The exact link among all the papyrus documents beyond the fact that they were found together cannot be established.<sup>1</sup> The most frequently attested name in them is that of Theodoros, son of Obodianos. A number of his relatives also appear in the documents, often as involved parties or as witnesses. The link among the papyri may indeed be that they formed his "family archive." Admittedly, a number of the documents (e.g., 3–5) show no visible relationship to Theodoros or to any of the persons we know to have been his relatives, but of course the family tree of Theodoros as we know it is incomplete. His personal papers may have included deeds in which he is not mentioned but which, for example, were for properties he later acquired. Theodoros may even have died before the last items were added to the collection, that is, in their final stage, the documents may have belonged to his heirs who united them with documents originating with other families. However, there is no evidence of his demise in the preserved documents and, considering that the papyri were stored in a room adjacent to the church in which Theodoros served, the hypothesis of posthumous additions is subject to doubt. Thus, the true nature of this papyrus collection may never be known, but Theodoros remains indisputably the central figure of the Petra papyri. It might help readers to present his family tree with some short explanations. The known chronological parameters are indicated below the names in the figure.<sup>2</sup>



1. This is an updated and revised version of Lehtinen, *Prosopography*.

2. For the origins of the names Dusarios and Valens, see 2 12–18 comm.; for the origins of the name Obodianos, see 2 19–23 comm.

was promoted to archdeacon sometime after 559. The Petra church in which he served was dedicated to the Virgin Mary and it was apparently the Metropolitan See. In 538, Theodoros resided in Gaza, in which region he had apparently inherited property (see 2). He owned land in Augustopolis and (Kastron) Zadakathon and perhaps elsewhere; he also owned a house in (Kastron) Zadakathon that was part of his paternal inheritance.

The patrilineage of Theodoros is firmly attested. His paternal grandfather was also called Obodianos.<sup>3</sup> Theodoros' mother's name is not fully preserved, only the letters -ερε- are attested (1 12–13), but the name may have been Hierieia. His parents had died by 537 and the documents provide no evidence of any living siblings of Theodoros. Theodoros was married to Stephanous (1 *passim*), daughter of Flavius Patrophilos. Theodoros had at least two sons, Panolbios and Georgios. Panolbios was survived by his father and brother and appears only posthumously in the documents datable to the last quarter of the 6th century (e.g., Invs. 20, 29v, 85+89). The evidence is inconclusive as yet, but Georgios probably had children who were alive in the latest documents, which are from the 590s.

In addition to being Theodoros' father-in-law, Patrophilos was also his maternal uncle (1 35) and was frequently his business partner. The two concluded a number of financial agreements in the immediate aftermath of Theodoros's marriage; other agreements date to around fifty years later. Patrophilos thus seems to have lived to an extremely old age. Patrophilos' father was Bassos (e.g., 1 *passim*) and his mother Palladia (1 56–57). Palladia was still alive in 537 while Bassos had already died. Patrophilos was himself married to a daughter (name unknown) of Flavius Dūsarios, son of Valens.<sup>4</sup> Patrophilos had at least one other child, a son called Hierios (e.g., 6), who was probably born after 537 and died between 582 and 592. Hierios served in a church as he has an ecclesiastical honorific title in the documents. Dūsarios seems to disappear from the documents after 544 and was probably no longer alive in the latter half of the 6th century. The tax collector and *politeuomenos* Flavius Euthenios (e.g., in 3 and 4) may have been his son, but the evidence is circumstantial. For his part, Euthenios may have fathered Flavius Gessios, who acts as a tax collector in 12, but the evidence is once again inconclusive and we may be dealing with homonymic individuals. Thus, Gessios and Euthenios are not included in the family tree.

In addition to Theodoros and the members of his family, the papyri yield prosopographical information on ca. 350 individuals. The overwhelming majority of these people were Theodoros' peers, i.e., reasonably well-to-do males occupied by care for their land holdings and other possessions. Some of them occur *ex officio*, performing civic duties such as tax collection. Like Theodoros, many of them served in the church in both administrative and liturgical functions. Some appear to have had military occupations. Women remain in the minority. The lower echelons of the society are represented only by a handful of slaves who are referred to as property.

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3. Inv. 60: ἐγὼ τε ὁ Θεόδωρος καὶ ὁ μακαριώτατος Ὀβοδια[νός] Ὀβοδιανοῦ ἐμὸς πατήρ, κτλ.

4. In Inv. 63+65 Dousarios signs as a guarantor: [†] Φλ(άουιος) Δουσάριος Οὐάλεντος ὁ προ[γε]γραμμέν[ος ἐγγύ]ημαι τὸν εὐδοκιμώ(α)τον Πατρόφιλο[ν Βάcc]ου ἐμὸν γαμβρόν. For the form ἐγγύημαι, see Gignac, *Morphology*, 363.