58. Inventory of Church Textiles[1]

Three fragments, light brown in colour, which can be joined to one another with fragments c2 and c1 (4.7 x 5.6 + 5.4 x 6.8 cm) placed to the left of fragment b (6.4 x 12.2 cm). All of them are badly damaged on all their edges, and in the two fragments c1 and c2 many fibres have been removed or stripped from the surface. The direction of the writing shows that, before being reused, the *recto* was rotated 180° in a vertical plane. When joined together in accordance with the text, the three fragments reach a height of 6.4 cm, and a length of 27 cm. Given the textual parallels of the *Liber Pontificalis* (quoted in the commentary) and the standard width of Italian early medieval papyri (*P.Ital*.), the original document (a roll or probably a sheet) could have had a width of ca. 33–35 cm, 29–30 cm for the text and 4–5 cm for the lateral margins. The original height cannot be estimated. The ink is black, and very faded in line 1. The text is written along the fibres. The writing is an informal and upright Italian new Roman cursive with features that are widespread in the eigth century CE, such as *e* in the shape of number 8 (line 4, *leuchogentino*), and *t* with a curly stroke at its left extremity. The best parallel can be found in P.Vat.Lat. inv. 21 (*ChLA* XXII 722; Benericetti 2006, nr. 6), written in Ravenna shortly after 767 CE. The abbreviations are marked with a curved stroke after the letter. Ink analysis: carbon.

   The text, already published by J.-O. Tjäder in *P.Ital*. II 53 (reproducing and summarizing the edition of Tjäder, *Revisione*) and by A. Bruckner in *ChLA* I 1b, is written on the *verso* of the preceding text. It contains a list of ecclesiastical textiles belonging to a church, or less likely to a monastery. Its place of writing cannot be determined with precision, but the writing suggests an Italian origin (see above and Tjäder, *Revisione*, 32–35). The beginning of each entry has not been preserved, but it specifies the type of the textile (*vestes*, *vela* or *cortinae*). The type is followed by the color(s), the material and, if applicable, the images

---

which were embroidered on the item. Such descriptions are to be found in different literary sources, and most of all in those sections of the Roman *Liber Pontificalis*, in which donations made by emperors, popes, or aristocrats to churches are described (Tjäder, *Revisione*, 15–33). This document is probably linked to a donation of this kind. It offers precious evidence for the early medieval history of culture and of the Church: from one perspective, it could suggest that these donations were usually accompanied by the composition, delivery, or transcription of inventories (*notitiae* or *brevia*); from another perspective, it allows for the supposition that the compiler(s) of the extendend version of the *Liber Pontificalis* (the so-called "version P", about which see Capo, *Il* Liber Pontificalis, and Verardi, *La memoria legittimante*) used such inventories to fill out the sections listing donations made in favor of Roman or Italian churches. Since the inventory contains silk, it is very likely that many of the textiles came from the East. This could also explain the close resemblance in vocabulary and formulae between this inventory and Eastern inventories on papyrus, such as the Greek *P.Leid.Inst*. 13 (inventory of church property, VII/VIII CE). According to the *Liber* and to the Eastern inventories, it is likely that the original document also listed other types of items, like chalices and books.

‒ ‒

[ca. 31   ] g ̣ mṃ . . . s . . . . tẹ ̣ palergia venita [‒ ‒ ‒]

[ca. 20   ]dẹ lu[̣]t ̣ [. . . .] . . . ẹ dẹ blatte, [ha]bente in medio beata Maria.

[ca. 14   ] ̣ . cum cruc(i) ̣ [. . . .] ̣ plumac̣ia saṛ . . . . . et angelos.

4   [ca. 6 de ol]osyric(o) rodopras[i]no c(um) cruc(i) in medi[o de o]losyric(o) leuchogentino et circumcirca ọ ̣ [‒ ‒ ‒]

‒ ‒

1 *g ̣ mṃ . . . s . . . . tẹ ̣ palergia Venita:* ̣ mṃ . . . *et p . . . . . . palergia veniṭa* J.-O. Tjäder
2 *[±20]dẹ lu[̣]t ̣ [. . . .] . . . ẹ dẹ blatte: [±14 t ̣ / . . . . ẹ dẹ blaṭtẹ* J.-O. Tjäder | **3** *cruc*
3 *cum cruc(i) ̣ [. . . .] ̣ plumac̣ia saṛ: cum cr[u]c̣i ḥ[abent]e plumata sa[̣* J.-O. Tjäder; *ol]osyric; c, cruc; rodopras[i]no c(um) cruc(i): folio pras[i]no c(um) cruc̣i* J.-O. Tjäder; traces of uprights under *c(um) cruc(i)*

[…] sea-blue bands […];
[…] of […] in purple, with the image of the blessed Mary in the middle;
[…] with a cross […] feather cushions […] and angels;
[…] of pure silk, rose and green in colour, with a cross of pure silk, white and violet in colour, and […] on all sides […]

P.Bas. II **58**

1 *g . mm . . . s*: the letter before *m* could be read as *a* or *e*. In the first case, the intended word should be *gammadis* or *gammadias* (with *a* very small in size), that is the geometric decorations which were very widespread in textiles of the Late Antique Period (see Szymaszek, in: *Costantino e i Costantinidi*). A number of parallels can be found in eighth-century biographies of the *Liber Pontificalis*: for instance L̲ᴵᴮ. Pᴏɴᴛɪꜰ., II, p. 2: «*velum alithinum rotatum, habentem periclisin in rotas cum aucellos et in medio cruce cum gammadias*»; L̲ᴵᴮ. Pᴏɴᴛɪꜰ., II, p. 30: «*tetravila alba olosirica rosata, ex quibus unum habente in medio crucem de chrisoclabo et gammadias de chrisoclabo*». In the second case (the letter *e*), which I consider less likely, the entire word should be intended as *gemmatas*, *gemmatis*, *vel sim*.

. . . . te . : after *te* a descending vertical stroke is visible: it could be *r* or *s*. In the latter case a word such *habentes* (cf. line 2) or *tenentes* (cf. L̲ᴵᴮ. Pᴏɴᴛɪꜰ., p. 172: «*tenentes astas*») could be restored, but the traces are too faded for certainty.

palergia Venita: *palergium*, from the Greek παρέργιον, refers to a hem orna-ment of altar textiles and is synonymous with *periclisis*, *lista in circuitu* and *zona* (cf. Tjäder, *Revisione*, 27). A close parallel is to be found in L̲ᴵᴮ. Pᴏɴᴛɪꜰ., p. 363 (Benedict I, 684–685 CE): «*fecit coopertorium super altare cum clavos in fistellis et in circuitu palergium chrisoclavum pretiosissimum. Similiter ... alium coopertorium porphyrum ... et in circuitu palergium de olosiricum pulcherri-mum*». *Venita*, for *veneta*, means "sea-blue": cf. Tjäder, *Revisione*, 30, and also Iꜱɪᴅ. *Orig*. 18, 41, 2: «*prasinos floribus et terrae, venetos aquis vel aeri*».

2 *de blatte*: synonym for *blatteus*, 'purple, violet'. Good parallels are found in the so-called 'donation of Valila" (471 CE, but of doubtful transmission and pre-served in a much later document) and in several biographies of the *Liber Ponti-ficalis*: L̲ᴵᴮ. Pᴏɴᴛɪꜰ., p. CXLVII (Valila's donation): «*vela olosirica blattea*»; L̲ᴵᴮ. Pᴏɴᴛɪꜰ., II, p. 271 (Ormisda, 514–523 CE): «*pallia olovera blattea*»; L̲ᴵᴮ. Pᴏɴᴛɪꜰ., II, p. 500 (Hadrian I, 772–795 CE): «*fecit vestes II super altare maiore: una ex auro ... et aliam de stauracim ornatam in circuitu blattin*»; L̲ᴵᴮ. Pᴏɴᴛɪꜰ., II, p. 2 (Leo III, 795–816 CE): «*vela olosyricas ... habentes periclysin et cruce tam de blathin seu de fundato*»; L̲ᴵᴮ. Pᴏɴᴛɪꜰ., II, p. 3: «*periclisin de blathis ... vestem de blathin*». For a Greek parallel cf. *P.Leid.Inst*. 13 (VII/VIII CE): «σκέπασμ(α) ὀθώνι(νον) λ[ευκοβ]λάττι(ον)».

[ha]bente in medio beata Maria: the textile described in this entry bears an image of Mary. The *Liber Pontificalis* offers some parallels for this *iunctura*, and many of them concern the assumption of the Virgin: cf. L̲ᴵᴮ. Pᴏɴᴛɪꜰ., p. 500 (Hadrian I, 772–795 CE): «*habentem adsumptionem sanctae Dei genetricis*»; p. 503: «*constituit super eum reliquas tres imagines: in medio quidem habentem praefiguratum vultum sanctae Dei genitricis*». For the formulation see also

LIB. PONTIF., II, p. 3 (Leo III, 795–816): «*vestem de blathin, habente in medio crucem de chrisoclabo*».

3 *cum cruc(i)* ̣ [̣ ̣ ̣ ̣] ̣ : the passages quoted in the commentary on lines 1 and 2 are good parallels for the cross in church textiles. After *cruc(i)* Tjäder reads *ḥ[abent]e*, but the traces of ink are too faded to permit certainty.

plumac̣ia saṛ ̣ ̣ ̣ ̣ ̣ *et angelos*: Tjäder reads *plumata*, but the traces clearly show a ligature of two letters after the first *a*. They can be read as *ci* or *ri*: the presence of a rounded stroke in the lower part of the first letter suggests the first reading as the most likely one. The word *plumacium* (pl. *plumacia*), 'cushion / feather cushion' does occur in church inventories: cf. *TLL* X/1, 2450, and LIB. PONTIF., p. 374 (Sergius I, 687–701 CE): «*Oratione itaque facta, sigillum expressum abstulit; lucellum aperuit, in quo interius plumacium ex holosirico superpositum, quod stauracin dicitur, invenit*». Eastern documents and inventories also describe πλουμάκια: cf. *P.Berl.Sarisch.* 20 (IV CE), line 6: «φλουμάκεια (l. πλουμάκια) μεγ(άλα) γ»; *P.Ness.* III 18 (537 CE): «δέκα πλουμάκ[ια]» *PSI Congr.* XXI 18 (V–VI CE): «πλουμάκιν» (cf. Kramer, *APF* 42, 112); *P.Lond.* IV 1433 (707 CE): «πλουμ(ακίων) (καὶ) σινδ(ονίων)» and «πλου(μακίων) Βασιλικ(ῶν)». For *angelos* cf. LIB. PONTIF., p. 172 (Silvester I, 314–335 CE): «*fastidium argenteum battutilem ... Salvatorem sedentem in throno ... et angelos IIII ex argento*»; LIB. PONTIF., p. 504 (Hadrian I, 772–795 CE): «*et ex utriusque lateris imagines depictas habentes effigies angelorum*»; LIB. PONTIF., II, p. 93 (Sergius II, 844–847 CE): «*vestem cum chrysoclavo, habentem historiam Salvatoris domini Iesu Christi sedentis in throno, et in circuitu eius stantes angeli cum apostolis*».

4 *ol]osyric(o) rodopras[i]no c(um) cruci in medi[o*: Tjäder reads *folio pras[i]no*, 'green placemat/small cover', remarking that parallels are to be found only by the fourteenth century CE. Actually the first letter is clearly a *r*, with a shape similar to that in line 2 (*Maria*); moreover, the letter read by Tjäder as *o* in ligature must be intended as the overlapping of a *o* in ligature and the loop of a *d*. *Rodoprasino*, 'rose-green', is a multiple color word that can be safely framed within the lexicon of such inventories: cf. LIB. PONTIF., p. CXLVII (Valila's donation): «*mafortem tramosiricum rodomellinum*»; «*vela tramosirica prasino-purpura*»; «*vela olosirica coccoprasina*»; «*vela ... leucorodina*»; LIB. PONTIF., II, p. 11 (Leo III, 795–816 CE): «*vela alba olosirica rosata*». Similar instances in Eastern inventories: *P.Princ.* II 82 (481 CE), line 37: «στιχάριον λευκορόδιον ἕν»; *P.Leid.Inst.* 13 (VII/VIII CE), line 23: «σκέπασμ(α) μικρ(ὸν) ὀθώ[ν]ι[(νον)] ἔχ(ον)] μαῦρ(ον) ἀκρούλι(ον) ῥοτόφυλ(λον) (l. ῥοδόφυλλον)». Tjäder thinks that the entry started with *olosyrico*, but words such as *vestis de* or *vela de* must be supposed at the beginning of the line.

leuchogentino et circumcirca ọ ̣ : multiple color words with *leuc(h)o-* occur both in Western and in Eastern early medieval inventories: LIB. PONTIF.,

p. CXLVII (Valila's donation): «*vela tramosirica leucoporphira*»; Lɪʙ. Pᴏɴᴛɪꜰ.,
II, p. 13 (Leo III, 795–816): «*fecit vestem de stauraci cum periclisin de leocon-
blatea*»; *P.Leid.Inst.* 13 (VII/VIII CE), line 19: «σκέπασμ(α) ὀθώνι(νον) λ[ευκο-
β]λάττι(ον)». As noted by Tjäder, *Revisione*, 30–31, *-gentino* is to be read as
-ianthino, 'violet': cf. *TLL* VII/1, 133. The *Liber pontificalis* offers many
instances of the synonym *iacinthinus* (cf. e.g. Lɪʙ. Pᴏɴᴛɪꜰ., II, p. 33–34, 93, 96).
The traces after *o* could correspond to *r* or *s*. The first case, with the restoration
or[nata, appears to be more likely: cf. Lɪʙ. Pᴏɴᴛɪꜰ., II, p. 33–34 (Leo III, 795–
816 CE): «*vestes II, ex quibus unam albam olosiricam ... ornata in circuitu de
chrisoclabo*»; «*vestem albam olosiricam, ornata in circuitu de tyreo*».

Dario Internullo