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P. Petra V 53. Draft or Annotations

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53. DRAFT OR ANNOTATIONS

Inv. 86a recto
Field No. XIIIk
Glass Plates 330–31
Plates XXXIII–XXXIV

15.5 x 40–60 cm

6th c.?

This text derives from a small double-sided roll found underneath the large roll containing **51** and **52**. The two rolls may have been somehow tied or bundled together, as the layers continue without any visible change and remains of a textile string were found attached to the large roll. Of the small roll's two sides, the present text **53** is called the inner (*recto*) side, as it has been written across the fibers of the papyrus, and most of it probably faced the roll's core. However, the outer layers, which we have taken to be the end of the text, seem to have been folded at least once before rolling, because the *recto* and *verso* sides alternate in a way which would not be possible if the papyrus had been rolled up in the normal manner. Unfortunately, there are a number of ways in which this could have been done, while there may also be missing layers which cannot be established with any confidence, so all attempts to verify the fragments' original sequence have failed.

Quite likely, the main fragments from K₁-43a to K₁-49 belong together, since their *verso* contains the same characteristic canceled writing. After that, the *verso* fragments are either empty or have different writing, so the following 8–10 layers from K₁-50 onward do not necessarily come from the same papyrus. They may instead derive from a different tiny roll, or just individual sheets, though these were probably somehow fastened to the large and small roll, since they stuck together when the shelves collapsed. The two first such fragments are included in the transcript. The rest preserve only some parts of words in different handwriting, so they have been left unedited.

In the accompanying table we first give the order in which the layers were opened, and then the order we have followed in the transcript, which, it has to be stressed, is quite hypothetical. In fact, we cannot be sure in which direction the papyrus was rolled, that is, whether the fragments should actually be read in the reverse order. Our reconstruction begins with fr. K₁-47, because, on both *recto* and *verso*, there are letters or marks which may belong to a different, earlier text and thus suggest that the papyrus might have been cut here to be reused for the current texts.

The fragments are 15 cm wide at best, though no line preserves that amount of writing. We do not know how much is missing from either side. Assuming a normal width of the Petra papyri, some 8–10 cm in all may be lost if the scribe wrote full lines. As is clear from the above description, the fragments do not yield any continuous text. It is not even certain that they form one single document. The distance between individual lines is sometimes 17 mm, sometimes as much as 35 mm, and the scribe has also left wide blank spaces between words in the same line. The handwriting on all fragments is a similar practiced, fairly clear sloping cursive, but, from the short passages with varying letter forms, it is difficult to confirm if it is identical across the fragments. The papyrus may have been exploited for a draft, or several short drafts or exercises, or just for notes to be used

for a genuine document. The reverse side, **54**, contains text that has been canceled by criss-crossing lines. It might have been written before **53**, though usually *recto* was used before *verso*.

Despite its discouraging condition, the present text offers a number of words that may hint at its nature and relationship to both the *verso* and the larger roll. The most important is the name of the “glorious high priest Aaron,” which appears twice here and as many as three times among the few preserved words on the reverse side (**54**). This may refer to the same church or monastery dedicated to Aaron mentioned in **55** (“Holy house of the Saint high priest Aaron”), located on Jabal Harun, near Petra (see Introduction to **55**). A gift is also mentioned twice. Thus, the text may be linked to a will or donation in favor of a pious institution. A connection with **52** also cannot be excluded: that document is the draft of a will where houses and other items are left to various institutions and persons, including at least one hospice or hospital. As all their identities are lost, we cannot know if the “House of Aaron” was among them.

↑		
1	letters, possibly written upside down	K ₁ -47
2	]ιοϛ . . . ο . . . εν η̄ τήν[vacat?	
3	] ἔνδοξον ἀρχι[ερ]έ[α] Ἀαρὼν ω[	K ₁ -46
4	vacat αὐτή .[
5	] . ου τύχοι τῶν .[.] . .[vacat?	K ₁ -48
6	]ε[. .] δωρήσασθαι τῷ εἰρημένῳ [
7	] . . σύμπασαν κτήσιν μετὰ τῷ[ν][vacat?	K ₁ -45
8	] . . . τῇ εἰρημένῃ κ.[	K ₁ -49
9	] .[ . . . . ] .[ . ] κτήσεως ὅθεν [
10	vac? ἔγγραφον vacat ἢ αὐτὴ .[	K ₁ -44
11	] . θεῖν δωρεάν δ[.] .[
12	]μ . Ἀαρὼν ὄσ' τὰ εἰρημέ[να	K ₁ -43a
13	] . . . . . εν[.] .[
14	]κοις κατὰ τὴν προλ . .[	K ₁ -50
15	] . . . . . καὶ γαμεταῖς καὶ τέκν[οις	
16	]αι ἀγωγαῖς . . . . .[	K ₁ -51

COMMENTARY

1 These letters or symbols were impossible to decipher. They might represent some kind of accounts.

3 ἔνδοξον ἀρχι[ερ]έ[α] Ἀαρὼν: the *iota* in ἀρχι[ερ]έ[α] was visible in the first photograph. The honorific title ἔνδοξος (“glorious”), used of Aaron here, does not appear in **55**, where he is called ἅγιος ἀρχιερεὺς. In theological literature, he does not carry a honorific, and he is not attested at all in Egyptian papyri.

6 δωρήσασθαι τῷ εἰρημένῳ: something was donated to a male or masculine institution. It may have been the main item of the document or a minor legacy mentioned alongside it.

7 σύμπασαν κτήσιν μετὰ τῷ[ν]: “all landed property with the . . .” The same word κτήσις (“property, land”) appears also in l. 9. It is attested in only three other Petra documents. In two of them, the word appears a number of times: **2**, an agreement on inherited property

drawn up in Gaza, and **52**, the draft will that was found together with the present text. The third is the very fragmentary **84**.

8 τῆ εἰρημένη κ. [: this time something is given to a female or feminine institution.

10 ἔγγραφον: the word “written” is in Petra mostly used as an adjective, but it appears as a noun (“written document”) in **39** and **51**. Here it is found in isolation, preceded and followed by a blank space.

11 δωρεάν: a gift is mentioned again, cf. note to l. 6.

12]μ. Ἀαρῶν'oc': the word preceding the name of Aaron was probably abbreviated, as the mark after *mu* is more likely an abbreviation mark than the letter *iota*. There is no obvious way to restore the word. The genitive ending of Aaron was added above the line.

14 κατὰ τὴν προλ. [: the letter after the *lambda* is most likely an *omikron* or *omega*, less likely an *epsilon* (but the next letter cannot be *chi*, so *προλεχθεῖσαν* is not an option).

15 καὶ γαμεταῖς καὶ τέκν[οις: “to the spouses and children.” The meaning of this clause remains obscure. Perhaps it refers to eventual relatives of legatees or of the donor himself. As explained above, it is not certain that these lines come from the same papyrus.

16 ἀγωγᾶς: “lawsuits.”

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P. PETRA V 53–54: THE RECONSTRUCTED ORDER OF THE FRAGMENTS

THE ORDER OF THE FRAGMENTS WHEN OPENED

THE EDITED HYPOTHETICAL ORDER

	<u>Facing up</u>	<u>Facing down</u>	
K ₁ -43a	recto	verso	K ₁ -47
K ₁ -44	verso	recto	K ₁ -46
K ₁ -45	verso	recto	K ₁ -48
K ₁ -46	verso	recto	K ₁ -45
K ₁ -47	recto	verso	K ₁ -49
K ₁ -48	recto	verso	K ₁ -44
K ₁ -49	recto	verso	K ₁ -43a
K ₁ -50	recto	verso (vacat)	K ₁ -50 (another roll?)
K ₁ -51	verso (vacat)	recto	K ₁ -51 (another roll?)
K ₁ -52	verso (vacat)	recto	
K ₁ -53	verso (?)	recto (?)	
K ₁ -54	recto	verso	
K ₁ -55	verso (vacat)	recto	
K ₁ -56	recto	verso	
K ₁ -57	recto	verso	
K ₁ -58	recto	verso	

54. CANCELED DRAFT

Inv. 86a verso
Field No. XIIIk
Glass Plates 330–31
Plates XXXV–XXXVI

15.5 x 40–60 cm

6th c.?

The present text derives from the reverse (*verso*) side of **53**. This small roll was found directly beneath the large roll which contained **51** and **52**, possibly bundled with it. For its physical description and the problems surrounding the fragments' sequence, see Introduction to **53**. The arrangement of the fragments in the transcript is hypothetical and omits the layers at the bottom of the stack, as we suspect they did not belong in this roll at all. However, even if they did, they would not supply anything of importance, as they are either empty or preserve only parts of words.



The document is clearly a draft. It has been rescinded with criss-crossing lines drawn over, and individual words have sometimes been canceled by a horizontal stroke. There are also occasional additions between lines. It may be that the same hand did not write all the lines, but the number of different hands is impossible to verify. The writing is mostly a hasty sloping cursive, with smallish letters, often quite carelessly formed, written in thick ink, but some lines seem to display a different, more elegant hand. As the papyrus' surface is partly damaged, the text is extremely difficult to read, so we have been able to decipher only individual and mostly not very informative words.


The name of Aaron is an exception, recurring three times in the document. Although the context remains obscure, it links this text with that of the *recto*, where the same name occurs twice. Moreover, the text mentions a hospice or hospital (ξενών). Both **53** and **54** may thus be somehow connected with **52**, a draft will in favor of one or several pious institutions, which are there also called hospices (ξεναεών and ξενοδοχείον). However, the name of Aaron is not preserved in **52**, as would be expected if an institution named after him, such as the religious place mentioned in **55** ("Holy house of the Saint high priest Aaron"), had been among the main beneficiaries. Perhaps the three documents (**52**, **53**, and **54**) were not all related to one and the same bequest, but were rather drafts for different pious donations.


↑

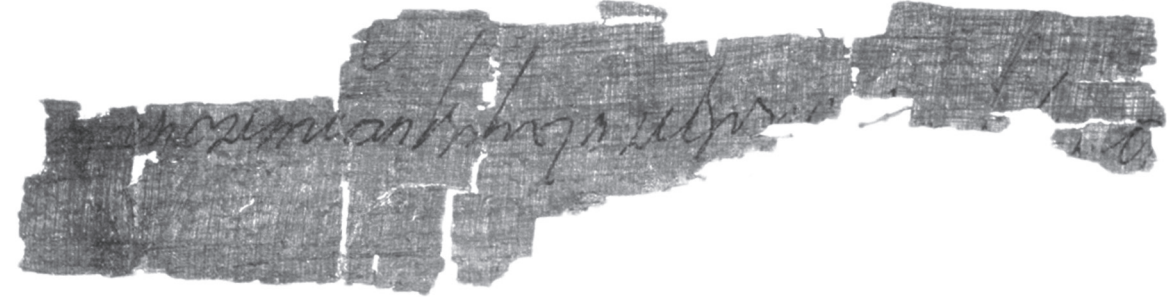
1]. [K1-47
	vacat?	
2]. μέρων τὸν σο . [.] . . . [
3]. τη [
4	ὀ]φείλοντα [.] . ἐτῶν [K1-46
5]. [. . .] τον [

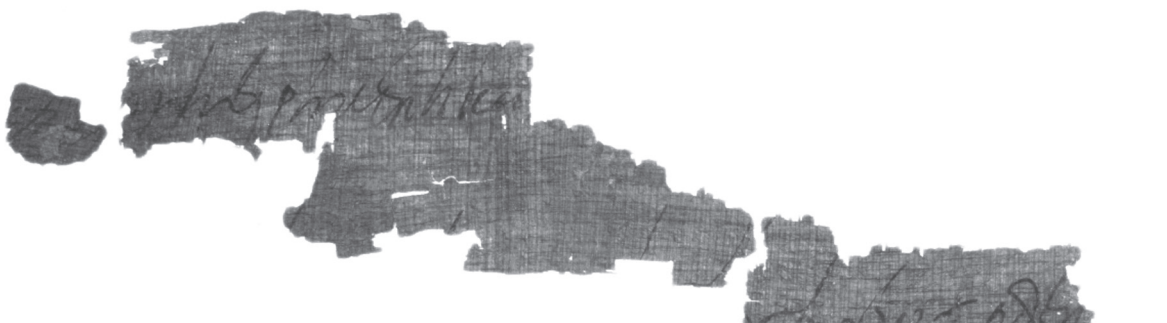



1  


2 


3 

4 

5 

6 

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8 

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10

11

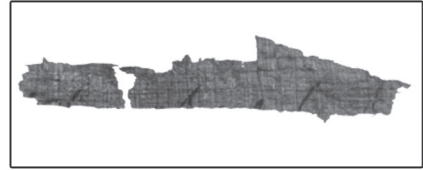


11

Fragment of papyrus with faint Greek text.

12

Fragment of papyrus with Greek text, including the word "ἐπισημαίνω".



13

Fragment of papyrus with Greek text, including the word "ἐπισημαίνω".

14

Fragment of papyrus with Greek text, including the word "ἐπισημαίνω".

15

Fragment of papyrus with Greek text, including the word "ἐπισημαίνω".

16

Fragment of papyrus with Greek text, including the word "ἐπισημαίνω".