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P. Petra V 54. Canceled Draft

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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 It has been rescinded with criss-crossing lines drawn over, and individual words have sometimes been canceled by a horizontal stroke.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 [

6	]. . τῶν αὐτοῦ ἀδελφῶν .ρ.[
7	] αὐτοῦ θέσεως τὸν [
8	] .ησομεν . . . . . [	K1-48
9	] .σε χαρι . . [
10	] . . . . . της οι [
11	] [μα τοὺς ἄλλους πρὸς] το [
12	] τοσ τὰ καὶ Ἀαρὸν τ . [	K1-45
13	] . . . . . ἢ ὑπόκεισθαι το . [
14	] . . σι . . [Ἀαρῶνος] [
15	] . c περὶ Ἀαρῶνα τῆς τ . [
16	] ε . ε . [
17	] . . ν τοῦ αὐτοῦ εὐαγ . [	K1-49
18	] . . αὐτοῦ [
19	] θαι ἔν τινι ἀνητον . . . αὐτ[	K1-44
20	] . . . . τῶν ἀντέχεσθαι [
21] [
22	] . . oc τὴν ὑπο α[] τ . . . . . [	K1-43a
23	] . . . . . τοῦ αὐτοῦ ξενῶνος [
24] [

12 Ἀαρὸν

COMMENTARY

1 It is not clear which way the letters at the papyrus' very upper edge were written. They may have belonged to a different text lost after the roll had been cut here.

2–3 These two lines seem to have been written by a different hand in a thinner, more elegant script. It is similar to the hand in l. 8, but the fragments K₁-47 and -48 cannot follow immediately each other, because they come from the same side of the roll. It is not totally impossible that there was a lost counterlayer between them, which would then change the order of all fragments.

4 ὀφείλοντα: “owing, being obliged to.”

6 τῶν αὐτοῦ ἀδελφῶν: “of his brothers.”

7 θέσεως: the word has a whole range of meanings, such as “laying down, placing, pledging, position, adoption.”

8 For the handwriting, see note to ll. 2–3.

9] .σε χαρι . . : although most letters are visible, the word preceding χαρι remains a mystery, perhaps a genitive governed by χάριν. Some candidates, like μαρτυρίας or ἀσφαλείας, are impossible. Both τούτου and τούτων might be possible, though they do not fit the traces well. Another alternative is εὐτυχίας, but we would have to assume that the *chi* is somehow damaged. However, it is equally possible that what follows is χαρίζ[, coming from the verb χαρίζω (“give, grant, gratify”). In that case the preceding word would be something totally different.

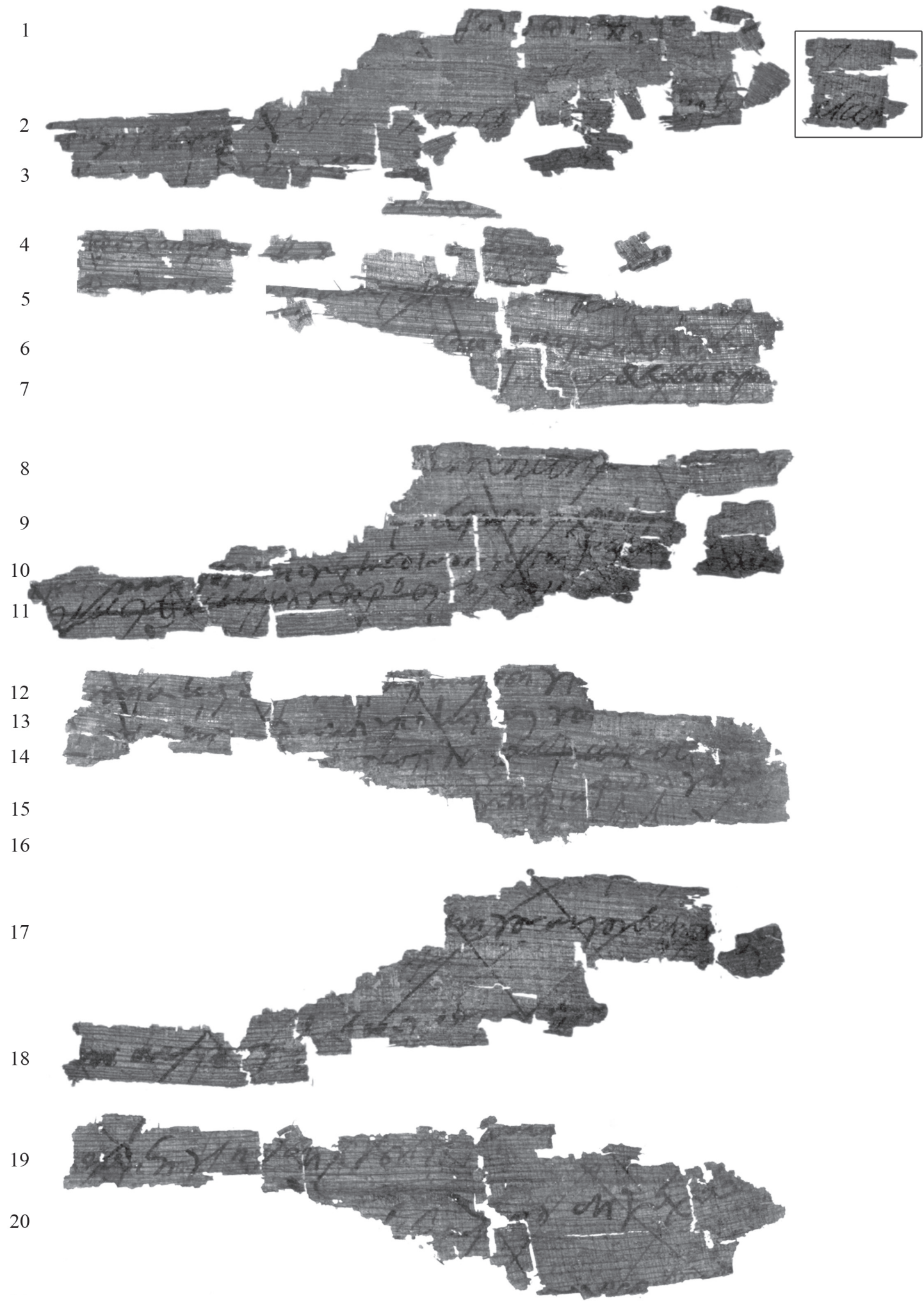
13 ὑπόκεισθαι: probably “to be pledged, to be liable to.”

17 τοῦ αὐτοῦ εὐαγ[: “of the same sacred . . .” The adjective εὐαγής refers often to religious institutions and is so used in Petra, e.g., for the Hospital of the Saint Martyr Kyrikos in 55; see further Index VII.

20 ἀντέχεσθαι: the word may have various meanings, such as “keep, assume, take charge of, lay claim to.” It is not particularly common in late papyri, but cf. P. Cair. Masp. III 67281.5 (538–40); P. Oxy. I 138.12 (610/11).

23 τοῦ αὐτοῦ ξενῶνος: “of the same hospice/hospital.” For the word, see **55** 21–22 comm.

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