The remnants of this roll were found together with the large roll (55) which contained a gift after death by Obodianos, son of Obodianos. For the other documents found near them, see Introduction to 55. The right edge of the roll’s entire length (51 cm) has been preserved, with the exception of probably one missing layer. While the extant width is 7 cm, the original width cannot be determined. The standard among the Petra papyri was around 26–29 cm, but a few documents (e.g., 6) were evidently narrower. The sheet-joins can be discerned at intervals of ca. 19 cm. The text had been rerolled after the last reading so that the end was in the core.

The papyrus material was not of the finest sort but of average thickness and quality. The text was written transversa charta across the fibers in a medium-sized, practiced but uneven cursive hand with a medium thick kalamos. The bottom margin was 2.5 cm and the top margin at least 1 cm, with no blank space left at the right edge. The scribe does not seem to have split word stems between lines. Instead, he preferred abbreviations, larger or smaller letters, and strokes to fill the line ends. In lines 27 and 29, \(\nu\) at the line-ends is represented by a horizontal stroke above the preceding letter. The only misspelling in the preserved text is the itacism \(\iota/\epsilon\iota\) (ll. 13, 18, and 20).

On both sides of this roll, there were a few extra layers with text written in a similar cursive hand but they did not form part of the same roll. Quite probably, they came from a separate sheet of at least 13 cm which had been folded and then wrapped around the main document. The extant right edge of these fragments displays a few words, edited here after the roll proper. Not much, if anything, is missing before and after the preserved layers, but their order is uncertain, as we cannot establish exactly how the sheet was folded, and it remains theoretically possible that the layers on top of and below the main roll came from different small sheets. The transcript gives a potential reconstruction of the fragments. On the back of the wrapping, there is one line of writing along the fibers in a very clear hand, in upright rounded bilinear letters of 1.2 cm. This writing on the verso could evidently be seen from outside. Close by, three further small loose bundles were found, as well as small fragments containing pieces from both 55 and elsewhere, all of them in very poor condition.

Little can be said about the document’s contents. A man may have expressed his will to live (l. 24) and his fear of death (l. 28). His mother is mentioned, too (ll. 13 and 19), perhaps in regard to her safety (l. 18). A hospital or hospice appears twice (l. 7 ξενεῶνοϲ and l. 20 ξενοδοχίον), as well as its head (l. 12 τοῦ ξενοδόχο[υ]). In sum, there are many details here in common with 55. The man in the third person might be Obodianos, son of Obodianos, and his mother consequently Thaaious. It is less easy to identify the character speaking in the first person (l. 25 ἀφάλειαϲημαίνω) or the addressee (l. 3 ἀφάλειαϲου, and l. 14 ἐνοχλεῖϲτοῦτο). One of them might be Leontios, who was the executor of Obodianos’ gift and whose name is found on the wrapping
(l. 31). The honorific “most God-pleasing” (l. 8 θεοφιλεστάτου) could belong to him. Thus, these papyri may somehow be linked with 55, the gift after death. The main figure of the whole dossier, Theodoros, son of Obodianos, appears in 55 as the “most God-pleasing” archdeacon and representative of the hospital of the Saint Martyr Kerykos. Moreover, l. 27 reads πάρα τοῦ κοινοῦ ἡμῶν (“from our common . . .”). Considering the number of persons who have Obodianos as their patronymic in 55, this expression may well refer to a family relationship between them. No date has been preserved; most likely the document did not bear any date. The probable connection with 55 suggests that this text should be roughly contemporary, that is, it would date from around 573.
Probably one folded sheet wrapped around the main document:

\[ \text{\ldots Leontios \ldots} \]
\[ \text{\ldots they have \ldots} \]
\[ \text{\ldots you agreed upon this \ldots} \]
\[ \text{\ldots monastery \ldots} \]
\[ \text{\ldots from the mouth \ldots} \]
\[ \text{\ldots the efforts (?) \ldots} \]
\[ \text{\ldots this \ldots} \]

On the back (verso) of the folded sheet:

\[ m2 \quad \text{[T]Ω ΘΕΟΤΟ[} \]

7 ξενεῶν: o ex corr. 10 διεποτίαν: o ex corr. 12 ξενοδόχος: χο ex corr. 13 μητρὶ 18 άφηλαέαθαι 20 ξενοδοχεῖον

J. Frösen