

REMARKS ON PRIVATE LETTERS III*

BGU II 449

Some time in the second century, Apollos wrote to Theon, his ‘brother’. The address on the back was read as ωτη × Ἀφροδ[.] . . . [ἀ]πὸ Ἀπολλῶτ[oc?]. Examination of the original,¹ now supported by the online image, has shown that the first part of the address runs ἀπόδος Θέωνι τραπιώτη. After the common saltire pattern, it is possible to make out εἰς, which should be taken with Ἀφροδ-. This is the name of a place, probably one of those called Aphrodite; there is a tall upright after δ, which could be iota, but the traces that follow are not compatible with της.

CPR VI 80

This letter has received some critical attention but several problems remain; some of the smaller ones will be addressed here.

The prescript as edited runs Εὐδαίμων Ἀπολλῶ[τι τῷ κυρίῳ μου] | ἀδελφῶι χαίρ[ειν], but the first line seems too cramped, and this form of prescript is unusual in a text of the second century (PWisc. II 73 is an exception). κυρίῳ μου probably never stood in the text; the writer left blank spaces between each word of the prescript, which would allow a less generous estimate of the textual loss in l. 1.

In ll. 11–12, ed. has Χρυσερῶτ[α] π[ο]ίτησον χιτωνάριον ὑφανθῆναι, but context and space make the dative, Χρυσερῶτ[ι], preferable to the accusative: ‘have a little tunic weaved for Chryseros’.

The letter ends, ἐρρωσσθα[ί] [σε εὐχομαι] | ἀδελ[φ]έ μου] (ll. 23–4), but μου is unnecessary; it may be paralleled only by P.Haun. II 38.11 (III), but there the reading is not entirely certain.

P.Ant. I 43²

This is a letter assigned to the third/fourth century, and tentatively associated with the turbulent political events of the 290s. This seems likely: μνᾶς | παλαιοῦ (lines 4–5) probably refers to ‘old coinage’, an expression attested between the 260s and 290s (see P.Oxy. LXXIX 5209.11, 19 n.); at any rate, a fourth-century date is excluded in view of the 40 drachmas quoted as a salary (l. 22), a very low sum for this date. The text is written in ungrammatical and misspelled Greek, which obscures the sense at various points. A very few gains are possible if some of the forms are properly normalized:

In ll. 9–10, the editor read ἔ[πει]τ’ ἀπῆ[ει] ἔνεκιν τῶν ἀνθρώπο[v], corrected to ἔνεκεν τῶν ἀνθρώπων, and translated, ‘(he) went off after all because of that fellow’. Gignac, *Grammar* i 250, records ενεκιν as a phonetic form of ἔνεκεν from this passage; this would be unexceptional, but it is more likely that the writer intended ἐνεγκεῖν, to go with ἀπῆ[ει] (restored but plausible; see Mandilaras, *Verb* §770, on infinitives of purpose with verbs of motion). Then, τὸν ἀνθρώπο[v] requires no correction: ‘then he went off to fetch that fellow’. After that, the edition has . . .]οις σε . . . | καί; Ben Henry plausibly suggests reading ἐπὶ πὶ cé. Then, I have considered reading ἔρχεσθαι, but the sense is unsatisfactory, though cf. l. 23 τοῦ ἐρχομαίνου ἐπὶ cé.

In l. 11, the editor read εἰσπετα μνᾶς, and commented, ‘possibly some form of αἰτεῖν is concealed here’. This is a misunderstanding; read εἰς πέται μνᾶς, ‘approximately five minas’. πέται is πέντε misspelt; for πέντε written as πέτε or πένται, see Gignac, *Grammar* i 117 and 193 respectively. Cf. περὶ τῶν

* Continued from *ZPE* 142 (2003) 163–70. Unless indicated otherwise, the images mentioned in this article are accessible through <http://aquila.zaw.uni-heidelberg.de> (Heidelberger Gesamtverzeichnis der griechischen Papyrusurkunden Ägyptens) or www.papyri.info. I am grateful to Ben Henry for helpful comments.

¹ In July 1997; my thanks to Günter Poethke for arranging access.

² I first discussed my views on this letter with John Rea in September 1995, who tempered some of my wilder ideas at that time. I published a note on its prescript and the address in *ZPE* 119 (1997) 155f. (= BL XI 6); a further correction is suggested by Dr Henry: in l. 1, for τῆ κυβ[ίω] read τῆ κυβ[ίω μου], given the length of the break.

τεσσάρων μνω[v] in l. 14. A similar construction may be detected in l. 22, where Dr Henry proposes to read ἔφερε εἰ(ς) (δραχμὰς) μ, with sigma omitted ‘by haplography before the similar drachma symbol (cf. P.Oxy. LXXX 5243 ii 17 n.)’; *ed. pr.* has ἔφερε{ει}.

In ll. 15–16, we find οὐ{γ} χρῆ γάρ σου λαλῆν ἃ ἐποίη[η]σέν | σε, translated as ‘For you ought not to gossip about what he did to you’. σου was taken as σε, but this is an odd error, especially with σε following. We surely have to understand σου = σοι; the same spelling occurs in l. 6, ἐν σου, where curiously the editor printed σοι in the text. σου is the indirect object of λαλῆν; as Dr Henry points out, the woman ‘knows all too well what the fellow did to her (i.e. the story of the four mnas to which he has just alluded) and there is no need for the writer to tell her about it’.

P.Harr. I 162b

The address of this sixth-century letter was read as . . . εἰωνι Ϝ Θεόδωρος On a photograph I read:

] τιμ(ῆς) ἀξί(ω) Ἀεἰωνι Ϝ Θεόδωρος ἐλ(άχιςτος).

P.Lond. II 157a (p. 255)

This short text, assigned to the second century, was described as ‘A letter from a master to some slaves, saying that they have been doing violence to the house of one of their fellow-slaves, a camel-herd, and commanding them to restore to him his property or else bring it to himself (the master)’. It was read as follows (I have added accents except for ἴδετε in l. 2):

παρὰ . . . κελλου ² ἴδετε τῆ]ν οἰκίαν τοῦ ³ συνδούλ[ο]υ σου τοῦ καμη⁴λειτρ[ό]φου] πρεσβύτου
ἐπη⁵ιρεά[ζ]ε[τε] καὶ ἀποδοθήτω ⁶ αὐτῷ τὰ αὐτοῦ ἢ ἔνεγκε ⁷ αὐτὰ πρὸς ἐμέ.

The second person plural in ll. 2 and 5 does not square with the second person singular in 3 and 6. καμηλειτρ[ό]φου] is also curious. Study of the original with the help of a powerful microscope removes most of the difficulties and gives a smoother text:

παρὰ Γεμέλλου. ² ἴδέ (l. εἰ-) τις τὴν οἰκίαν τοῦ ³ συνδούλ[ο]υ σου τοῦ καμη⁴λείτο[υ] τοῦ
πρεσβύτου ἐπη⁵ιρεάζετ . . . καὶ ἀποδοθήτω ⁶ αὐτῷ τὰ αὐτοῦ ἢ ἔνεγκε ⁷ αὐτ . . . πρὸς ἐμέ.

In l. 5, the traces after πρεάζετ are not compatible with ε; α[ι] would be marginally better (and grammatically correct), but I cannot confidently put it in the text. Then, for l. 7 Kenyon noted that it ‘is so faint as to be almost invisible, and there seems to be room for one or two letters between αὐτὰ and πρὸς’. I cannot see the putative second alpha of αὐτὰ; there are two letters between αὐτ and πρὸς, the first of which is almost entirely abraded, and of the second only the top of an upright survives; read αὐτόγ? In that case, Gemellos orders that either the wronged slave’s belongings be restored to their owner or the slave himself be brought to him – why, we cannot tell.

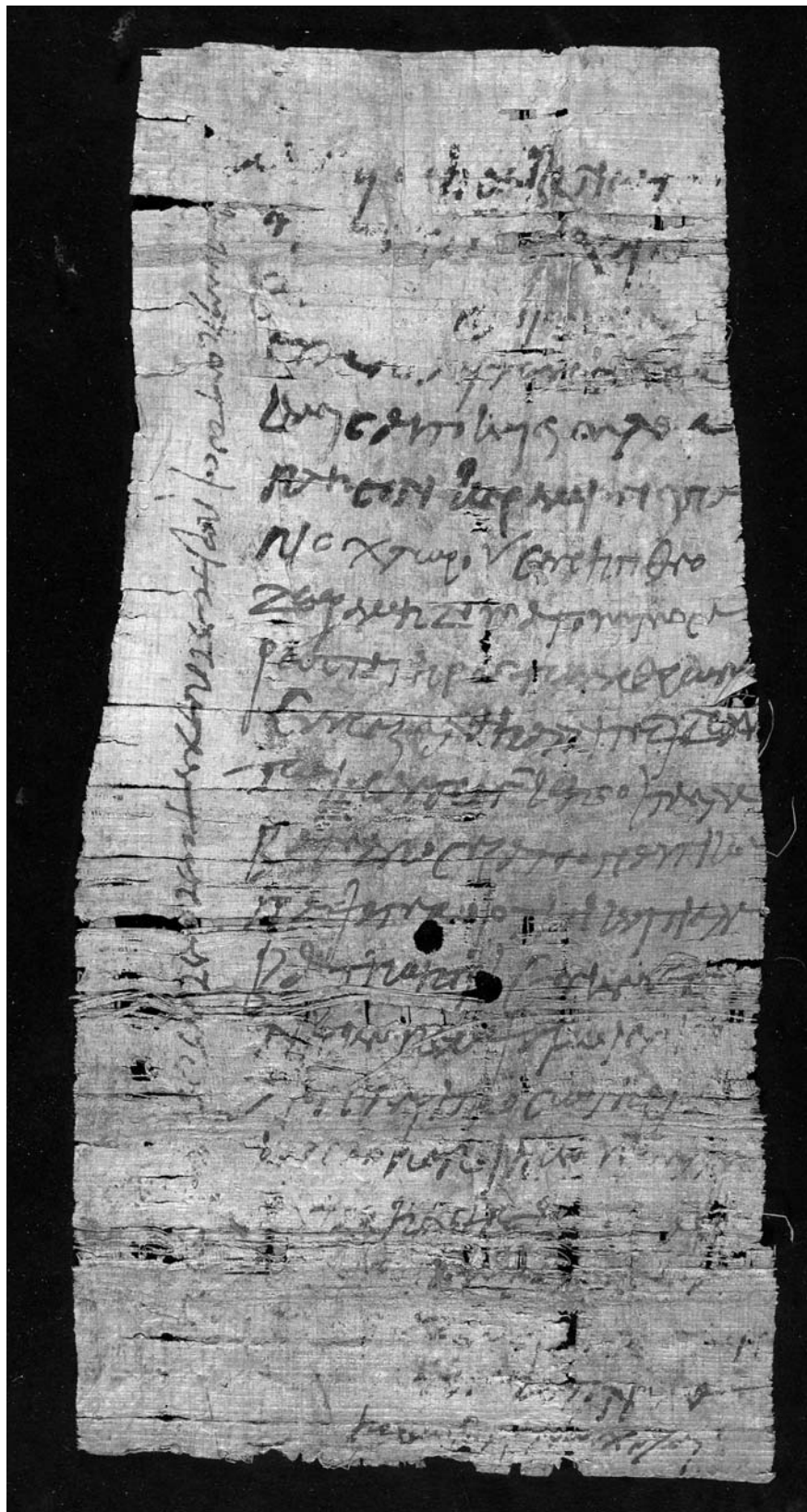
The text is unprovenanced but it is tempting to associate it with P.Aberd. 60, a summons addressed to an official (see BL VIII 1) of Soknopaiou Nesos who is ordered to send up a [δ]οῦλον Γεμέλλ[ου].

P.Lond. II 453 (p. 319)

‘This is a private letter from a father, named Marcus, to his son Sabinus. It is considerably defaced, especially at the beginning and end, and is not very intelligible even where it is legible, since the style is illiterate and the allusions obscure. The writing appears to be of the early part of the fourth century.’ Some of the problems that appear in the edition can be removed upon closer scrutiny.

The first five lines were printed as follows (I reproduce the accentless version of *ed. pr.*):

Μα[ρκ]ο Καβεινω τω
υιω χαιρ
ε[ιν] ἐλαιον τω
συμπολειτων σου . .
5 καλεισ αυτο και ειελθε



P.Lond. II 453
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Study of the original as well as of an image (reproduced on the previous page) shows that the name of the sender is not Μῶ[ρκ]ο(ς) but Μαρκιανή: it is Markiane who writes to her son Sabinos. There may well be a reference to her in ll. 13–14, γράψατέ μοι ὅτι τὶ καὶ τὶ ἔλλαβα τῆ μητρὶ. The address on the back should accordingly be revised to read ἀπὸ Μαρκιανῆς (Μάρκ[ου *ed. pr.*).

The papyrus is abraded after υἱῶ in line 2; with some hesitation, I propose to read πλεῖστα. A trace after χαιρ suggests χαίρι[ν]: there is no need to assume an idiosyncratic word division at this point. In ll. 4–5, read ἔμβα, ‘go into’, ‘board’ (this form of the imperative also occurs in P.Mich. VIII 515r). εἰς αὐτὸ should refer to ἔλαιον, but it requires some imagination to explain why someone would be told to step into oil. I suggest reading τὸ πλοῖον. A verb would have stood at the start of l. 3; εἶδον would fit the space, but can only be a stopgap. In sum, the opening of the letter may be presented as follows:

Μαρκιανῆ Καβεῖνω τῶ
 υἱῶ πλεῖστα χαίρι[ν].
 ε . [2–3 τὸ πλοῖον τῶν
 συμπολιτῶν σου. ἔμ-
 5 βα εἰς αὐτὸ καὶ εἵελθε.

The understanding of the rest of the text is difficult in places, although not as much as the editor thought. In ll. 14–15 for ευκευτληκες read εὐκ εὐτόληκες, i.e., οὐκ εὐτόνηκα. For ου replaced by ευ, see Gignac, *Grammar* i 216; on the sense of εὐτονέω, see S. Kapsomenos, *EETH* 7 (1957) 366.

In his note to l. 18, the editor writes, ‘The remaining lines are hopelessly damaged’. They are mostly represented by series of dots, except for l. 21, whose end is read as τον αμα. In l. 20, one can make out ἀσπάζομαι, followed by traces that might conceal τοὺς ἡμῶν, though that would be tight for the space. Line 21 is inset, and may start πάντες, l. πάντα. Then, κατ’ ὄνομα is clear, and so is l. 22: ἐρῶσθαί με εὐχομαι.

An afterthought was added in the left margin, which begins ἐπιμελητάω σοι περὶ τῶν πεγχυτῶν according to the first edition. πεγχυτῶν was understood as περιχυτῶν, but the error assumed is strange; ἐπιμελητάω is also curious.³ The papyrus has something less exceptional: καὶ μελητάω σοι περὶ τῶν πελμάτων.

The writer uses -εσ for -ας throughout: apart from the instances in ll. 15 and 21 (see above), we find τοὺς τέσσαρες στατήρες in 8–9 (-ας στατήρας *ed. pr.*), and πεποίηκες in 17 (πεποίηκε *ed. pr.*). In l. 12 the papyrus has Σεῶτος, not Καῶτος (these three new readings were contributed by Ben Henry). Finally, in l. 11 read ἐνέγκη (*ed. pr.* represented the apostrophe as a supralinear bar).

P.Palau Ribes 31

This is a scrap from a second-century letter. Lines 3–4 were printed as] σε . γινώσκῃν καὶ τὸ προσκύνη[μα .] . [καθ’] ἐκάστην ἡμέραν. This is a common formula, and the putative γινώσκῃν has no place in it. Read εὐχομαί] σε ὑγιαίν[ε]ν (see http://dvctvs.upf.edu/foto/134/PPalauRib_inv_189r.jpg). The sentence would have begun with a phrase meaning ‘before everything’, but the exact wording is unclear.

P.Palau Ribes 39

The prescript of this letter, assigned to the fifth century, was reconstructed as [τῶ κυρίῳ θαν]μασιωτάτῳ | [ἐπίκτη καὶ] κατὰ πάντα | [μοι λαμπρο]τάτῳ Ἀθανασίῳ. The collocation μοι λαμπροτάτῳ is implausible; λαμπρότατος strictly indicates senatorial rank at this time, and cannot be combined with a *dativus ethicus*. The likeliest restoration would be τιμῶ]τάτῳ; cf. e.g. P.Herm. 43.1f., P.Haun. II 25.2f., P.Oxy. LVI 3864.2f. The other supplements are also dubious, but I have not been able to find anything that would suit both the sense and space. In l. 2 we could have [ὡς ἀληθῶς].

³ Cf. also P.IFAO II 14v.3 ἐπιμε]λητάω δέ σοι, but there is no reason to restore the compound.

P.Palau Ribes 43

What is extant at the top of this sixth/seventh-century was presented as follows:

]αν με . . [. . . .] . . [. . . .]
] χ[αίρειν

From what I see on the on-line image (http://dvctvs.upf.edu/foto/147/PPalauRib_inv_240r.jpg), there is only one line, which reads]αν μεγαλ, i.e., ὑμετέρ]αν μεγαλ(οπρέπειαν).

Two other minutiae: l. 8, for τ]ην ἀρχήν read ἀ]παρχήν; l. 12, εὐ]λογήσω is not inescapable.

P.Princ. II 106

This letter probably comes from the area of Oxyrhynchus (BL XII 164). It was assigned to the sixth century, but a date in the late fifth may be considered. The recipient is asked ‘to secure wine for the writer, who has given him two solidi for the purpose. . . . The addressee is further instructed either to despatch a boat to the city in order that the writer may send back some (empty) jars or to purchase [the wine in jars (?)].’ That is (ll. 3–5):

ἦ πέμψον μοι πλοῖον ἐρχόμενον εἰς τὴν | πόλιν ἵνα κατάγω κοῦφα ἢ ἀγόρασον . . [.
μ]ετρητ[. . . .] ἔχω τὸ αὐτὸ τοῦ οἴνου τὸ τίμημα ὅ ποτε | ὁ θαυμασιώτατος Ὑ(πα)τίων
εἶπεν ἡμ[ῶν

An image (<http://arks.princeton.edu/ark:/88435/j96023213>) allows for a smoother text to be obtained:

. . . ἵνα βάλω τὰ κοῦφα . . . ἔχω ἀπὸ τοῦ οἴνου τὸ τίμημα, ὅ ποτε | ὁ θαυμασιώτατος
Ἄτ'τίων . . .

The recipient of the letter asks for a boat so that he can load the empty jars. Alternatively, a purchase should be made. The object of the purchase is unclear (μ]ετρητ[was placed in doubt [BL XII 164]; ετρη is certain), but the price obtained for the wine would be used for this purpose.

The letter ends with a reference to the recipient's servant, τοῦ παιδαρίου σου (line 6), but the servant is the sender's: the pronoun should be read as μου.

P.Princ. III 161

The letter is dated to Year 19 of Tiberius, μηνὸς [c Νέου Σεβαστο]ῦ κα (line 14) An image indicates that there is no room in the lacuna for Νέου (<http://arks.princeton.edu/ark:/88435/5425kd27v>). There seem to be some traces that would be part of Σεβαστο]ῦ, but I cannot assign them with confidence to any letters. The date converts to 18 September 32.

If the estimated length of this lacuna was exaggerated, another lacuna was ignored, to the detriment of the grammar: the phrase εἰς τὸ | νεόφυτον πατρικόν (ll. 6–7) is problematic, but the image reveals a break between νεόφυτον and πατρικόν, where the article would just fit: εἰς τὸ | νεόφυτον [τὸ] πατρικόν.

P.Princ. III 162

This is another letter whose date has to be revised slightly: it was dated to Year 9 of Domitian, μηνὸς Γερμανικοῦ ια. The on-line image (<http://arks.princeton.edu/ark:/88435/8p58pg53b>) indicates that the papyrus has μηνὸς Νέ[ο]υ Σεβαστοῦ ια, which corresponds to 7 November 89.

Another textual difficulty comes up in ll. 3–5: ἐπεὶ βουλῆ εἶμι εἰς Ἀλεξ[άν]δρειαν. πλεῦσαι μετέωρόν μου | [λιπώ]ν, ‘since you wish I will go to Alexandria. Do you set sail yourself leaving my business unfinished (?)’. βουλῆ is βούλη misaccented but it is not what offends most. The first sentence is awkward Greek, more at home in modern student attempts at prose composition than in papyrus letters. The asyndeton is also not what the rest of the letter would make us expect to find at this point. The image shows that the papyrus has βουληc, not βουλη. βούληc is an attested alternative to βούλη (Gignac, *Grammar*

ii 326), but I suggest reading something else: ἐπεὶ βουλῆς εἰμι εἰς Ἀλεξί[ἀν]δρειαν πλεῦσαι, ‘because I intend to sail to Alexandria’. The phrase βουλῆς εἰμι is not attested in any other papyrus but is known from later sources: *Miracula xlv sancti Artemii* 73.9–10 βουλῆς εἰμι ἀπελθεῖν εἰς τὸν οἶκόν μου; Theophanes 448.6–7 βουλῆς εἰμι τοῦ ἐκφυγεῖν καὶ ἐλθεῖν πρὸς σέ.

P.Princ. III 190

The *proskynema*-formula as read refers to Sarapis and the ancestral gods, [τ]οῖς [πατρῶι]ς θεοῖς (l. 8). G. Geraci, *Aegyptus* 51 (1971) 180 (= BL VII 169), argued that [συννάοι]ς would be preferable; this can now be confirmed on an image (<http://arks.princeton.edu/ark:/88435/rf55zb286>): read σ[υν]νάο[ι]ς.

P.Princ. III 191

According to the editors, ‘The chief interest in this fragment is the illiteracy of the writer’, but it is more interesting that the writer says, ἀπέρχομαι ἐν Κωνσταντινοπέλειος, ‘I am off to Constantinople’ (l. 8).

The beginning of l. 5 was first read as μετὰ υβ . . . ἐμέ, later corrected to μετὰ υ . () (= υῖ(ῶν) ?) δι’ ἐμέ (BL IX 223). Inspection of an image (<http://arks.princeton.edu/ark:/88435/7d278w61h>) shows that one should read μετ’ αὐτ() (αυτς pap.).

PSI I 71

This is an Oxyrhynchite letter addressed τῷ δεσπότη μου ὡς ἀληθῶς κατὰ πάντα μοι θαυμασιωτάτῳ καὶ ἐναρέτῳ γεούχῳ Λεοντίῳ. It was assigned to the sixth century, but this type of address does not suit such a late date, and the hand is a typical fifth-century one.

Before the text breaks off, it reads: ἐρημάθη πᾶσα ἡ κόμη ἢ [ἡμετέρα ?]. ἰ ἐκ τῶν καταξιώσει τοίνυν ἢ σὴ [μεγαλοπρέπεια ?] ἢ [. . .] ἐνταῦθα δύο συμμα[άχου]ς ? (ll. 11–13). ἢ [ἡμετέρα] is dubious, but what disturbs one most is ἐκ τῶν in l. 12. This, however, is a false reading: the papyrus has αὐτῶν; alpha (what remains of it) is enlarged, and somewhat similar to the initial alpha in l. 4; perhaps supply ὑπ’ at the end of the previous line. We should place period end after it; καταξιώσει starts a new sentence. It probably governed an infinitive, now lost, which in turn governed δύο συμμα[άχου]ς; on the edge of the break at the beginning of l. 13, there is an upright. It is tempting to read πέμ[ι][ψα]ι; cf. e.g. CPR XXIV 22.3. Its subject cannot have been ἡ σὴ [μεγαλοπρέπεια], since this abstract is not implied by the prescript. One could think of θαυμασιότης, to match θαυμασιωτάτῳ, but the traces at the end of l. 12 (not in the edition) do not suit theta; ἀ[ρετή], corresponding to ἐναρέτῳ, is somewhat less difficult in this respect; cf. SB XVI 12485.6 τῆς σὴς ἀρετῆς, in a letter with a prescript very similar to that of PSI 71 and which also comes from the region of Oxyrhynchus.⁴

SB XVIII 13112⁵

This is a fragmentary letter from Oxyrhynchus. The image indicates that it should be placed in the fourth or early fifth century, not in the fifth/sixth. Line 11 was inadvertently omitted from the transcript; it reads: σ]πουδαῖον ἐγράψαμεν .[

One other small point: in l. 4,] τὰ γράμματᾶ τῆν κξ[, read τῆς .[at the end of the line.

⁴ The γεούχος is not named and the sender is a different person. The hand is also different but of the same date (ed.’s sixth century is too late). The tentative association of the text with the ‘Apion archive’ is unwarranted. The back was said to contain ‘illegible traces of an address’, but τῷ δεσπότη μου ὡς ἀλη[θῶς] can be read in the on-line image.

⁵ This and the next two items were first published in P. J. Sijpesteijn, *Fragments of Byzantine Texts from the Michigan Collection*, *Aegyptus* 66 (1986) 71–84 (without plates). They belong to a purchase of papyri predominantly from the Oxyrhynchite nome. I discussed some of them in the first instalment of these ‘Remarks’ (the gist in BL XI 223), before images were published on line. I take the opportunity to correct an apparent misprint in one of them: in SB XVIII 13111.4 for καθελθῖν read κατελθῖν.

SB XVIII 13113

As with the previous item, we only have the middle parts of the lines of the letter, assigned to the fifth/sixth century, this time correctly. The image shows that the text is to be modified in several places:

In l. 1, there are remains of 2–3 letters to the left of what is printed as]ένου in the edition.

In l. 2, instead of]λομαι τοὺς αὐτῆς τ[read ἀ]πάζομαι τοὺς αὐτῆς π[όδα; cf. e.g. P.Oxy. XVI 1855.17 ἀπάζομαι τ[οὺ]ς τιμίους αὐτῆς πόδα.

In l. 3, for οὐ δέχ[ομαι perhaps read οὐδέγ[.

In l. 7, for πήματος read νήματος. The word νῆμα is not common in the papyri. It recurs in l. 9, where for]ι[θ]ένθος πήματος read π]ε[μ]φθέντος νήματος.

In l. 10, for σεαυτῶ read πέμπω, which suits what follows (διὰ τοῦ ἀκατίου).

SB XVIII 13116

This is another fifth/sixth-century letter. The text is problematic in certain places, but progress is again possible thanks to an image, kindly supplied by B. Haug.

In l. 5, we find τὸν κύριον ἡύρικκον τὸν συνκάθεδρ[ο]ν. The position of the verb is awkward, but the papyrus has something else: Κρίκκον (for the form of kappa, cf. e.g. ἀπόκρισιν in 7 or καταξίωσον in 10). This must be a variant of the name Κρήσκος, Lat. Crescus, not otherwise attested in Egypt.

In ll. 6–7, the phrase καὶ ἔταξε ὡς διὰ συμάχου | [. . . .] φερ[. .]. [. . . .] σου τὰ γράμματα πέμψαι τὴν ἀπόκρισιν is not smooth. The papyrus does not have ἔταξε ὡς but εὐθέως. After that, it is tempting to restore [τοῦ] φέρ[ο]ν[τ]ός σου τὰ γράμματα, but there are more than three letters lost in the break at the beginning of l. 7.

There are further problems in ll. 11–12, προσκύνησον δὲ ἐξ ἐμοῦ π[ά]ντας τοὺς .αιτο .ον(τας) | ὑμᾶς καὶ τὰ περὶ τῆς [ά]γιας ὑμ[ετέρας] σωτη]ρίας. The editor translated, ‘Greet on my behalf all the persons who [love] you and the things for your holy salvation’, and noted: ‘ὑμᾶς at the beginning of line 12 will depend on a verbal form at the end of line 11 which I cannot decipher (the idea expected is found in a phrase such as φιλοῦντας which can, however, not be read)’. The idea is correct: the papyrus has ἀγαποντας, l. -ῶντας; cf. PSI VII 827.28f. The phonetic spelling is unexpected in a letter with good orthography otherwise, but omicron is not in doubt. The other difficulty is that ‘holy salvation of yours’, a curious and oddly expressed notion, and which cannot depend on προσκύνησον. Read τὰ περὶ τῆς [ύ]γιας ὑμ[ῶ]ν, a common expression; cf. e.g. P.Oxy. I 158.5. This would have been governed by a verb in the damaged second half of the line. σωτη]ρίας cannot be confirmed.

SB XVIII 13599⁶

This is another fragmentary letter from Michigan, assigned to the sixth/seventh century. The image indicates that the hand is rather of the sixth century; more importantly, it helps solve some textual problems.

In l. 3, the edition has ἵνα μὴ μείνη τὸ κ . [.]μεν ἀφέρει, with κτή[co]μεν suggested as a possibility in the note. Read ἵνα μὴ μείνη τὸ κτή[μ]α ἐν ἀφέρει; for the expression, cf. CPR XXX 18.5 [ἐν] ἀφέρει μένουσιν τὰ γήδια (and see n. ad loc. on the sense).

Line 4 as printed runs τῶν] ἐποικειτῶν εὐταξίας ἔνεκεν ἠνέχετο δοῦναι τὰ δύο νο(μίματα). ἐποικειτῶν is an oversight or misprint for ἐποικειωτῶν, and is followed not by εὐταξίας but by ἐγγαρίας (for the form of αρ compare Ἀρμενίων in the next line), a known variant spelling of ἀγγαρείας.

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⁶ Ed. pr. P. J. Sijpesteijn, Some Byzantine Papyri from the Michigan Collection, *JÖB* 36 (1986) 23 (no plate).