On P.Oxy. XXVII 2479

James G. Keenan
jkeenan@luc.edu

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P. Oxy. 2479 is an unusual document in that, while it concerns an ἐναπόγραφος γεωργός, it does not fit into either of the two classes of documents to which mentions of ἐναπόγραφο γεωργοῦ are otherwise almost exclusively restricted — sureties and receipts for parts of agricultural machinery. 1) It is instead a petition to his landlord from an ἐναπόγραφος γεωργός who had absented himself from his farm for three years and who has now asked for re-instatement. 2) The body of the text is written, as the editor observes, "in a straggling sixth-century hand with a marked inclination to the right." It is a very difficult hand to read and the text that is printed is very well done indeed. Nevertheless, in reviewing a photograph of the papyrus 3) as part of a more general concern with Byzantine Egyptian ἐναπόγραφοι, it seemed to me to be possible to make a few suggestions toward advancing the text, without (it is hoped) adding to whatever puzzles and problems remain.

1

Lines 3-6, as printed, read:

3 τῶν φιλόπτωχο[ν] καὶ φιλόχριστον τῆς ὑμετέρας πανευκλεοῦς δεσπο-
τεῖας
παρὰ πᾶσαν τὴν γῆν ἐξελθὼν πολλοὺς ταύτης προσφεύγειν αὐτῇ πα-
ρεσκεύασεν,
5 οἰτινὲς προσέρχεται[όμενοι τοῦ δικαίου καὶ πάσης ἐλε[μοσύνης]γῆς
τυχ[άνοις]
]καὶ τῶν ἐλε[προσέρχομαι ματαβαλμῶν[ν καὶ ὅπλ]δάσκων [καὶ] τὰ ἐμαυτὸν


2) General appreciation of the papyrus by J. Triantaphyllopoulos, REG 80, 1967, 353-62. A number of the text's major problems are owed to the horizontal break running across the middle of the papyrus.

3) The papyrus is housed in The British Library. I am grateful to Mr. T.S. Pattie for arranging for the photograph.
It is of course the opening of line 6 that poses the problem here. Toward its solution, but apparently without having seen the papyrus or a photograph, Professor van Groningen is reported in BL V as proposing:

\[\text{δὲν \ μὲν} \ \begin{array}{c} \text{καὶ τῶ} \ \begin{array}{c} \text{ἐλέω}\end{array} \ \begin{array}{c} \text{ν.} \end{array} \end{array}\]

As it turns out, this reading only partly accords with the traces on the papyrus and does not, so far as I can judge, fully restore the passage's sense. My own proposal is:

\[\text{οὐδὲν} \ \text{καὶ τῶ} \ \text{ἐλέει}\]\[\text{δὲν} \ \text{προσέρχομαι} \ \text{κτλ.}\]

A series of observations on the proposed reading may here be listed:

1. The reading supposes the necessity of a stop at the end of line 5 and suggests that line 6 should be construed more closely with what follows than with what precedes.

2. \[\text{οὐδὲν} \]: some such word is needed and \(\delta\) is too short, \(οὐτως\) apparently too long for the available space.


4. \(δ\): absolutely certain.

5. \(ἐλέει\): though this may not be apparent from the P.Oxy. transcription, there is sufficient room for this restoration. Perhaps an abbreviated form of \(ἐλέει\)\(νότα\)\(ς\) should not be ruled out as a possibility.

Suggested revised translation: 

"- - - has caused many of its people to have recourse to your lordship and they all approach and receive justice and every mercy. So I, too, the wretched one, approach, weeping," etc.

In line 11, I would propose to change \(\ἀναγραφὴ\)\(ν\)\(α\) to \(\ἄπογραφὴ\)\(ν\)\(α\). Pi and nu are often identical in this writer's hand.}\(4)\) The letter that follows is obscured by the rho from \(παράμέ\)\(γ\)\(ω\)\(ν\) from the line

4) To such an extent that, at the end of line 8, \(\πέστη\)\(ν\) would be equally acceptable on palaeographical grounds, and perhaps preferable in sense to \(\ἀνίσ-\)\(τη\)\(ν\).
above (written with a double tail, one a descending, the other an ascending stroke). Nevertheless, it looks to me more like omicron than alpha. If this is so, then one of the alternative explanations offered by the editor in his commentary note must be ruled out. The farmer does not refer to his registration in a list of runaways but asks to be "registered" as farmer of landlord's land. The infinitive ἀπογραφήναι is in technical conformity with the status of the γεωργός as an ἐν-ἀπό-γραφος.

3

At the very beginning of line 20, I would change οὐ to ἄν, the latter being preferable on palaeographical grounds, with the following sentence the result (running over from line 19):

ἀδύνατως γὰρ ἔχω, δέσποτα, συντελέσαι ὑπὲρ οὗ ἢ ἄν σπείρω.
"For I am unable, master, to pay contributions for what I sow." Instead, he offers to pray to Christ for his master (17ff.). The point of the passage is therefore that he has already sown (cf. ἐσπείρα in line 16), but that he needs to harvest everything he can for himself and his family. He has in fact asked for exemption from exactions (line 15: μὴ ἀπαίτητον με). He is quick to point out that there are others who have sown and can pay (a slightly revised interpretation of line 20):

εἶσον γὰρ οἱ σπείραντες καὶ δυνάμενοι συντελέσαι.
Our ἐναπόγραφος γεωργός has accomplished the former (sowing), but is incapable of the latter (paying his dues).