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LUCIUS SILIUS SATRIANUS

BY

ARTHUR S. HUNT.

The papyrus with which I am here concerned is one of a small collection formed, I think some 15-20 years ago, by the late E. P. Warren. In the absence of provision for the systematic publication which had been contemplated by the owner, I am permitted by his executors to edit the texts piece-meal as opportunity offers; and I am very glad to be able to include in a volume dedicated to M. Victor Loret the following specimen, which though much disfigured by mutilation is not without some historical interest.

It is a petition addressed to L. Silius Satrianus, *vir egregius*, by a citizen of Antinoë, G. Valerius Marinus, who was involved in a dispute over some property and had been authorized to make application to Satrianus (ll. 23-25). Marinus thereupon took the requisite steps and presented a petition (ll. 16-37), setting out the facts of the case and requesting that his opponent, Sar..., who lived in the Arsinoëte nome (l. 12) and seems in the absence of the petitioner to have taken the law into his own hands, should be sent for. Satrianus by a subscription (ll. 5-6, 37-39) directed the local strategus to safeguard the interests of the fiscus pending a settlement, but gave no further order; and he was presently approached by Marinus in a second petition (ll. 1-14), in which the facts were recalled and the request for a decision was repeated.

The question arises, who was this L. Silius Satrianus, whose name is, apparently, otherwise unrecorded? Can he be a hitherto unknown praefect of Egypt? The first petition of Marinus bears the date Pachon 17 of the 4th year of Marcus and Verus, i.e. May 12, A.D. 164. M. Annius Suriacus was still praefect at the beginning of the previous year, and T. Flavius Titianus had succeeded to the office before August, A.D. 164. If therefore the second petition of Marinus followed the first at a short interval, the possibility that Satrianus intervened between Suriacus and Titianus is not excluded on chronological grounds. But what can be gleaned from the papyrus about the subject

of dispute may be taken to point in another direction. Section 18 of the *Gnomon of the Idios Logos* reads : — τὰς κατὰ τιστὶν γεινομένας κληρονομίας ὑπὸ Εἴλληνων εἰς Ῥωμαῖος ή ὑπὸ Ῥωμαίων εἰς Ἑλληνας ὁ Θεὸς Οὐεσπασιανὸς [ἀ]νέλαβεν, οἱ μέντοι τὰς τιστὶς ἐξ(ο)μολογησάμενοι τὸ ἡμισ[υ εἰλήφασι. One of the parties in this present case bears a Roman name; and to the passage just quoted these is evident resemblance in his statement in ll. 18 sqq. : — ἀντικατέστην . . . πρὸς Σ.] τινα περὶ τιστὶς . . . ήν?] ἐξομολογήσαμενος . . . κληρονομίακῷ δικαιῶ εἰς ἐμὲ κατήντησε . . . ὑπάρχον] τά μοι κατὰ τὸ τῆς ἐξομολογηθείσης τιστὶς δικαιον(?). Apparently then the matter was one which would come within the competence of the idiologus; and since it was referred by the lower authority to Satrianus because a *τιστὶς* was involved (ll. 24-25), the view that his office was that of idiologus has at least a certain plausibility. No valid objection can be based on the mention of the *ταμεῖον* in ll. 6 and 39; cf. PLAUMANN, *Der Idioslogos*, pp. 30-1.

The papyrus, which was evidently folded from the bottom upwards, measures 26 × 9.4 cm. A large piece is missing on the right-hand side, and possibly this has partially survived in some other collection, though the irregularity of the broken edge is doubtless due to worms. The extent of the loss can be gauged from ll. 2, 17, 36-37, where the supplements are assured; those suggested elsewhere claim no more than a sufficient measure of probability. Though well written, and signed by the petitioner (l. 40), it is clear from the numerous corrections in ll. 7-12 that the document is only a draft.

Λουκίωι Σειλίω[ι] Σ[ατριανῶι τῷ κρατίστῳ πρὸς τῷ ιδίῳ λόγῳ(?)
 παρὰ Γαίου Οὐαλερίου Μ[αρείνου Όσειραντινού τοῦ καὶ⁵
 Μαρκιανείου. ἀνέτεινά [σοι, κύριε ἐπίτροπε, βιβλεῖδιον τῇ ίζ
 τοῦ Παχῶν μηνὸς τοῦ ἐνεστῶτος(?) δὲ τους, οὐ ὑπογραφή·
 ὁ σιρατηγὸς φροντιεῖ ἔως ἂν τὸ πρᾶγμα πέρας λάβῃ μηδὲν
 ἐπὶ περιγραφῇ τοῦ ταχείου γείνεσθαι. [ἐγὼ δὲ τούτοις ἀ-]
 [κολούθως προσ. [. ἀναφόριον τῷ σιρατηγῷ(?) Οὐε-]
 [γέτω ἀνέδω[κα δηλώσας ὅτι οὐ μόνον]]
 [ἀλλὰ καὶ ηπ. . [about 35 letters
 [κύρ[ιε
 10 [το.]] ἐπεὶ οὖν [μετ[— 33 —

^{τοῦτο}
 [[βιβλείδιον]] σὺν ἄλλοις [about 30 letters
 [[τῷ Ἡρακλείδου] μερίδος [στρατηγῷ
 γραφῆναι [[τῷ αὐτῷ στρατηγῷ , ἐκπέμψαι τὸν ἀντί-
 δικον ἐπὶ τὴν σὴν δ[ι]άγυ[ν]ωσιν, ἵνα τὸ πρᾶγμα τέρας ηδη
 λαβεῖν δυνηθῇ καὶ ὡς εὐεργ[ετημένος. διευτύχει.

15 ἔστι δὲ τοῦ β[ιβλείδιου τὸ ἀντίγραφον.

Σειλίωι Σατριανῶι τῷ κρατὶ [στῶ πρὸς τῷ ιδίῳ λόγῳ (?) παρὰ^{ην}
 Γάιου Οὐαλερίου Μαρείνου Ὁ[σειραντινοίου τοῦ
 καὶ Μαρκιανείου. ἀντικατέσ[την τῷ ἐνεστῶτι δ (?) ἔτει
 Ἀντωνίνου καὶ Οὐήρου τῷ[ν πυρίων Σεβαστῶν πρὸς Σαρ...
 20 τινα περὶ πίστεως [22 letters ην
 ἐξομολογησάμενος α[23 letters
 κατὰ τὰ κελευσθέντα δι[. κληρονομι-
 κῷ δικαίῳ εἰς ἐμὲ κατήντησ[εν ἐπὶ 16 letters στρα-
 τηγήσαντος, κ[αὶ ἀ]πεφήνα[το οὕτως· ἐπεὶ τὸ πρᾶγμα περὶ πίσ-
 25 τεώς ἔστιν, δύνασθε ἐντυχεῖν τῷ κρατίσιῳ πρὸς τῷ ιδίῳ λόγῳ (?).
 ἕγω δὲ κατὰ τὸ ἀκόλουθον [κατέπλευσα εἰς Ἀλεξάνδρειαν (?)
 μηνὶ Ἀδριανῷ ἥκη καὶ ὑπε[20 letters τὴν κατα-
 σποράν. ἐπεὶ οὖν, κύριε, τα[17 letters ὁ ἀντίδικός (?)
 μου ἐξετόπισεν καὶ οἰκίαν [καὶ 17 letters ὑπάρχον-
 30 τά μοι κατὰ τὸ τῆς ἐξομολογηθείσης πίστεως δίκαιον . . .
 ἐν τοσούτῳ καὶ τὰ μὴ ἐξ[24 letters ἀποδεί-
 ξω πίστιν ὑποστέλλειν ἐκ[28 letters
 ἀξιῶ, ἐάν σοι δόξῃ, κελεῦσαι γρ[αφῆναι τῷ τῆς Ἡρακλείδου μερίδος
 στρατηγῷ ἐκπέμψαι τὸν Σαρ[27 letters
 35 ἐν τοσούτῳ δὲ μηδὲν αὐτ[ὸν νεωτερίζειν μέχρι τῆς σοῦ τοῦ πυ-
 ρίου διαγνώσεως. διευτ[ύχει. Γάιος Οὐαλέριος Μαρείνος ἐπιδέδω-
 κα, (ἔτους) δῆ Παχὼν ίζ. ἀν[τίγραφον ὑπογραφῆς· ὁ στρατηγός
 φροντιεῖ ἔως ἀν τὸ πρᾶγμα τέρας λάβῃ μηδὲν ἐπὶ περιγρα-
 φῇ τοῦ ταμείου γείνεσθα[ι.

2nd hand. 40 Γάιος Οὐαλέριος Μαρείνος ἐπιδέδωκα. (ἔτους) δ (?) . . .

On the verso

Ἐντευξις (?)] × Σατριανοῦ.

2-3. Cf. l. 17, where the first letter of *Οσειραντινοεῖον* is certain. That this tribe as well as that named after Matidia included a deme-name *Μαρκιάν(ε)ιος* was not previously known. 5. For *ωέρας λαδη* cf. II. 13-14 and *P. Oxy.*, 237, VIII, 16. 6. *έγώ δέ* : cf. l. 26. 7-12. The letters *κολουθως ωροσ.* [, *γετω ανεδω* [, *αλλα και ηπ..* [and *το* are enclosed within a line which has been drawn round them; *κυρ* [, *μετ* [, *βιβλειδιον*, and *τω Ηρακ() μεριδος* [have been crossed through. In l. 7 *τῷ σιρατηγῷ* is suggested by *τῷ αὐτῷ σιρ[ατηγῷ* in l. 12, though the interlinear insertion there introduces a complication. The *δ* of *ἀνέδω[κα* in l. 8 has been altered. In l. 9 the vestiges do not suggest *ἢ πιστίς*. 19. *Σαρ...* : cf. l. 34. Perhaps *Σαρᾶν* : a short name is indicated by the space. 20-22. *ἢν* seems probable in the lacuna before *εξομολογησάμενος*, and possibly something like *ἢ[πεγραψάμην ... δι[ὰ ... θσα κληρονομι]κῷ* followed, or e. g. *δι[δοὺς τὸ ἄμισυ ἀν,* if the case was covered by *Gnomon*, § 18. 23. *σιρατηγήσαντος* : or *ἐπισιρό.* 27-28. Cf. *P. Oxy.*, 486. 13-14 *ἐπεὶ οὖν ὁ ἀντίδικος [ο]ὐδὲ νῦν ταύτεροιν ἢ δὲ [κα]ταπορὰ ἐπείγει.* Hadrianus (Choiak) 28 would be late for ordinary sowing; cf. SCHNEBEL, *Landwirtschaft*, pp. 137 sqq. Perhaps therefore, e. g., *ὑπέ[μεινα, ἐπιτελέσας τὰ κατὰ τὴν κ.* 34. In l. 13 *ἐπὶ τὴν σὴν δ[i]άγνωσιν* follows *ἐκπέμψαι*, but since *διαγνώσεως* occurs in l. 36, some other phrase, e. g., *ἴνα ἀκούσῃς μου ωρὸς αὐτὸν*, is preferable here. 35. Cf. e. g. *P. Giessen* 34. 37 *μηδενὸς νεωτεριζομένου μέχρι τῆς ωρᾶς ἐμοὶ κρίσεως.*

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