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GRAECOLATINA

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## GRAECOLATINA\*

## 5. A Roman Address

The life of the grammarian Epaphroditus of Chaeronea<sup>1</sup> is known to us chiefly from the entry on him in the *Suda* (ε 2004). At first a slave, he became tutor to a son of Modestus the prefect of Egypt;<sup>2</sup> afterwards in Flavian Rome his learning eventually brought him freedom and success and a library of 30,000 books. He lived in a certain place in Rome where he acquired two houses:

ᾠκει τε ἐν τοῖς καλουμένοις Φαινιανοκορίοις, δύο οἰκίας αὐτόθι κτησάμενος.

Φαινιανοκόρια is meaningless letters and the place is unlocated; understandably, it is absent from the standard works on the topography of Rome. Bernhardt thought that the word meant a garment-working shop and ought better to have been φαينوλοκορίοις; Urlichs emended instead to φαικασιοκορίοις, a street where the shoes called φαικάσια are sold.<sup>3</sup> Neither of these compounds is attested, and the Greek of the second element is not evident. The first part of our word, moreover, has the distinctive look of a Latin adjective; preserved in a Greek book, this element should be respected if at all possible.

An inscription from Rome lends support. A marble plaque, once attached to a grave, was found at the beginning of this century near S. Agnese on the eastern fringe of the city, an area of catacombs and other cheap gravesites.<sup>4</sup> The monument was set up by Speratus for his fellow slave Soteris:

*Soteridi Iuliae*  
*Epiphaniae ser. v. a. XXX*  
*bene merenti Speratus*  
*contubern. ex horreis*  
*Faenianis fecit.*

The Faenian warehouse was unknown and cannot be located; Faenius is suspected to be the praefectus annonae of A.D. 55.<sup>5</sup> I suggest that this is the place that lies behind the text of the *Suda*.

This is not to emend the *Suda* to some correct form; we may well have what its author copied from his source. Failing to geminate r and writing ι for ε are banalities of late antique pronunciation. The most pertinent example comes from Rome itself: a Greek inscription mentions a *statio* located ἐν ὄριοις Πετρωνιανοῦς (*IGUrbRom* 413), the interpretation of which is controlled by a Latin inscription describing a man as *ex horreis Petronian*. (*ILS* 1625). The deeper differences between the *Suda* and Speratus' home can well have emerged long before the *Suda*, near the first moment of transliteration: undivided FAENIANISHORREIS became ΦΑΙΝΙΑΝΟΙΣΟΡΡΙΟΙΣ, whence an easy corruption to ΦΑΙΝΙΑΝΟΚΟΡΡΙΟΙΣ.

\* Cf. *ZPE* 102 (1994) 191–193, 113 (1996) 249–252.

<sup>1</sup> Cohn, *RE* 5 (1905) 2711–14.

<sup>2</sup> Modestus is not on record in the papyri; on the problem of his identity and of Epaphroditus' Roman name see O. M. Reinmuth, *BASP* 4 (1967) 81–82; W. Eck, *ZPE* 37 (1980) 58; L. Petersen, *PIR*<sup>2</sup> M 566.

<sup>3</sup> Bernhardt, in ed. Gaisford (1853); L. Urlichs, *RhM* 16 (1861) 253. Cohn (2711) cites Urlichs' emendation and judges it attractive; Adler (ed. 1931) cites no suggestions on the text.

<sup>4</sup> H. L. Wilson, *AJP* 30 (1909) 158–159 [*CIL* VI 37796], one of more than one hundred Latin inscriptions purchased by Wilson for the Johns Hopkins University in 1906 and 1907 in Rome and Naples: see E. R. Williams, *The Archaeological Collection of the Johns Hopkins University* (Baltimore 1984) 5.

<sup>5</sup> After Wilson, Stein, *PIR*<sup>2</sup> F 102; Platner/Ashby, *A Topographical Dictionary of Ancient Rome* (Oxford 1929) 261; L. Richardson, jr, *A New Topographical Dictionary of Ancient Rome* (Baltimore 1992) 193.

The difficulty in tracing Φαινιωνοκορίοις to *Faenianis horreis* is that this is not the normal word order. We find it in an Augustan poet (*qui nunc Sulpiciis accubat horreis*, Hor. *Carm.* 4.12.18); and in late prose, but in passages meant to emphasize the far-flung geography of overseas warehouses (Cassiod. *Var.* 3.41.2, 10.27.3). These are hardly parallels; but perhaps the addition of “so-called” to the name led a Latin or a Greek writer to invert the regular order for emphasis.

If this anomaly is allowed, then we have two testimonia for the Faenian warehouse rather than one. Its location remains unknown. But what sort of “houses” can Epaphroditus have had in a warehouse? It would be tempting to take the *Suda*’s ἐν as an imprecise rendering of “near” or “by”. Yet we hear often of freedmen or slaves “from” a warehouse, as Speratus writes,<sup>6</sup> indicating both domicile and place of employment; and so the ἐν of *IGUrbRom* 413. Thus the preposition may be right, and οἰκία instead an imprecise rendering for “apartments” (*insulae, cenacula*).<sup>7</sup> Epaphroditus’ two dwellings in one place might reasonably be such apartments, acquired to accommodate his growing library.<sup>8</sup>

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<sup>6</sup> *Ex or de: ILS* 1620, 1623, 1625–6, 7500, 7571–3, 7584.

<sup>7</sup> For οἶκος = “apartment” see G. Husson, *Οἰκία* (Paris 1983) 213–214; for οἶκημα = “room”, 184–185. Original *domus* is unlikely, though one could go “home” to an apartment: Mart. 7.20.20 *domum*, with L. Homo, *Rome impériale et l’urbanisme* (Paris 1951) 565.

<sup>8</sup> I am grateful to L. Richardson, jr.