

## HAURANUS THE EPICUREAN

*Abstract: C. Stallius Hauranus, an Epicurean in Naples known from his funerary epigram (Courtney no. 22), is shown by his cognomen to be a freedman from Syria, as the name Hauranus is Semitic and recurs in 2 Macc. 4.40.*

In the 1<sup>st</sup> century BC, an Epicurean named Gaius Stallius Hauranus died and was buried in Naples. The plaque with his epigram was found in 1685 near Santa Maria della Sanità in Naples and came eventually to Florence, where Mommsen studied it.<sup>1</sup>

Orelli 1193 (from earlier editions); Mommsen, *I.Regn.Neop.* 3374 and *CIL X* 2971 [Buecheler 961; Dessau, *ILS* 7781; Courtney, *Musa Lapidaria* no. 22]:

*Stallius Gaius has sedes Hauranus tuetur,  
ex Epicureio gaudiuigente choro.*

Gaius Stallius Hauranus watches over this abode,  
one of the joyful Epicurean chorus.

The cognomen Hauranus draws attention. Hagenbuch in 1828 (ap. Orelli) conjectured instead *Gauranus*. No one has printed this; but Courtney is attracted by the emendation, pointing out that the name Hauranus is otherwise unknown and that Mt. Gaurus is nearby. Buecheler mentioned the conjecture (Mommsen did not), but he preceded it with his own observation—that the word looks like an ethnic and is “perhaps from the east.”

Greater precision is possible. The cognomen, unemended, points toward Syria. One thinks first of well-known toponyms—the Hauran, ἡ Αὐρανίτις,<sup>2</sup> the district between Bosra and Damascus, with Mt. Hauran;<sup>3</sup> and the Arabic village name Hawara/Hawwar. More pertinent may be the Northwest Semitic god Hauron/Hauran:<sup>4</sup> his name has

<sup>1</sup> For the date of the epitaph, see Courtney’s remarks.

<sup>2</sup> Thus the breathing that became traditional (presumably derived from Vulgate *Auran* at Ezek. 47:17); γῆ explicit at *Princeton Exped.* IIIA no. 767; ethnic Αὐρανίτις at Jos. *BJ* 2.421.

<sup>3</sup> So too Leiwo (1994) 130–1, who thinks it “probable that Stallius was a native of Hauranitis. Nevertheless, as a name Hauranus is known to us from this inscription alone.” I am grateful to the reader for *CJ* for this reference.

<sup>4</sup> Albright (1936) and (1941); Dussaud (1936). In Greek, only in *I.Délos* 2308, a dedication by two men of Jamnia to Ἡρακλῆ καὶ Αὐρώνα θεοῖς Ἰάμνεια κατέχουσι.

generated personal names in Canaanite (*Hauranu-'abum*) and Hebrew (*'Abd-Hauron*), as well as in Amorite<sup>5</sup> and perhaps Ugaritic (*Hran*).<sup>6</sup> Of uncertain connection is a feminine *Hr'* at Palmyra;<sup>7</sup> there is also Hebrew *Hur*.<sup>8</sup> Whatever root or roots lie behind each of these, there is enough to suggest that Stallius' cognomen Hauranus is Semitic, rather than Italic.

Furthermore, whether it was heard as a toponym or a theonym, the personal name Hauranus is not unique here in Greco-Roman material. In Jerusalem in the 160s BC, according to 2 Maccabees, the Hellenizers Menelaus and Lysimachus organized an armed gang to oppose the people, putting at its head a man who was already past his prime, and in the sequel ineffective: προηγησαμένου τινὸς ΑΥΡΑΝΟΥ προβεβηκότος τὴν ἡλικίαν (2 Macc. 4:40). The Lucianic rescension (ca. AD 300) gives τυράννου (whence the Vulgate *quodam tyranno* etc.), and until the late 19<sup>th</sup> century it was normal to print the Greek accordingly, τυράννου or Τυράννου (so as late as Tischendorf (1887)). Tyrannus is a frequent enough personal name—but not before Imperial times.<sup>9</sup> More recent editors have followed what most LXX manuscripts offer. Swete's edition (1894) appears to have been pivotal in printing Αύράνου; after which, for example, the more cautious Auranos in Rahlfs (1935), "Auranos" in Habicht (1976). The Lucianic alteration can readily be seen as supplanting the unfamiliar with the familiar. The Latin inscription and the main LXX tradition confirm each other: both testify to a personal name Hauranos, and the scene in 2 Maccabees supports its NW Semitic origin.

Courtney suggests that the dead Epicurean was the C. Stallius who in the 50s BC saw to the rebuilding of the Odeum in Athens that was sponsored by Ariobarzanes II of Cappadocia; Stallius and his brother and a Greek named Menalippos dedicated a statue of their benefactor, Γάιος καὶ Μάρκος Στάλλιιοι Γαίου υἱοὶ καὶ Μενάλιππος οἱ κατασταθέντες ὑπ' αὐτοῦ ἐπὶ τὴν τοῦ ὠδείου κατασκευήν.<sup>10</sup> But that these Roman citizens would omit their cognomen in the dedication is unlikely,<sup>11</sup> and we might also doubt that one of them, on his gravestone in Campania, omitted any mention of his life or accomplishments. Hauranus' voice seems that of a lesser man.<sup>12</sup> The Semitic cognomen now shows that he was a foreigner who had acquired

<sup>5</sup> Huffmon (1965) 192.

<sup>6</sup> Gröndahl (1967) 139.

<sup>7</sup> Stark (1971) 23.

<sup>8</sup> Noth (1928) 221, who denies Egyptian Horus and compares Akkadian *huru* "child."

<sup>9</sup> No certain pre-Imperial instance is in the *LGP*N to date.

<sup>10</sup> *IG* II<sup>2</sup> 3426 [Brinkmann/von Steuben, *Schenkungen* no. 38]; another statue of Ariobarzanes in Athens (3427) and now statues of him and his family at Eleusis (Clinton, *Eleusis* no. 272) do not name their dedicators.

<sup>11</sup> So already Fabricius (1929) 2139.

<sup>12</sup> For the spread of Epicureanism among the *multitudo* in Italy, see Cic. *Tusc.* 4.3.6.

Roman citizenship, through a C. Stallius. In the 1<sup>st</sup> century BC his most likely route would have been via manumission; Hauranus was probably a freedman. It is likely that he was indeed a dependent of the family of the attested C. Stallius, whose *nomen* is rare and apparently south Italian.<sup>13</sup> We can suspect that Hauranus was acquired as a slave in the course of that family's activities in the East.<sup>14</sup> Manumitted and settled in Naples, Hauranus the Epicurean came originally from the Syrian lands, that home of thinkers from the Stoics to the Neoplatonists, most of them solemn, some evidently *gaudiuigentes*.<sup>15</sup>

Hauranus' *choro* suggests participation in a group (as was traditional of Epicureans), not just individual cogitation.<sup>16</sup> Around the Bay of Naples he would have found companionable souls. Puteoli had both a Phoenician and a Jewish community,<sup>17</sup> and the country villas of prosperous Romans contained many Epicureans.<sup>18</sup> Until 19 BC the Epicurean Vergil lived in Naples, and it is pleasant to imagine that the two knew each other; the jaunty hapax *gaudiuigens* is worthy of Vergil's jaunty coinage *ignipotens* for Vulcan. But whatever connections Hauranus came to have in Campania, his origin was in greater Syria.

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<sup>13</sup> See the list at Solin and Salomies (1994) 175; their two eastern instances are from Dalmatia and Byzantium (*I. Byzantion* 35). A commander of Lucanian troops in 285 BC seems to have been named Sthennius Stallius: Münzer (1929) 2140.

<sup>14</sup> Hatzfeld (1919) 76 wrote that the two Stallii recruited by Ariobarzanes may have been architects, entrepreneurs or bankers.

<sup>15</sup> An Epicurean school is on record in Roman Apamea: a priest describes himself as διάδοχος ἐν Ἀπαμείᾳ τῶν Ἐπικούρειων (Rey-Coquais (1973) 66–8; cf. Smith (1996)).

<sup>16</sup> Perhaps behind *gaudiuigente choro* lies the Greek set phrase χαρίεις χορός (Alc. *PMG* 27; Preger (1891) no. 186.3); cf. *IG II<sup>2</sup>* 3101 ἡδυνέλωτι χορῶ (of a comic chorus). Courtney notes the Greek form of *Epicureio*, rather than *Epicureo*, and for *choros* cites D.H. *Comp.verb.* 24.8 (Ἐπικούρειων δὲ χορόν, οἷς οὐδὲν μέλει τούτων, παραιτούμαι) and Cic. *Fin.* 1.26.

<sup>17</sup> Dubois (1907) 83–104. For Jews in Naples, cf. Proc. *Wars* 5.8.41, 5.10.24–6; Giordano-Kahn (2001) is valuable for its illustrations.

<sup>18</sup> D'Arms (1970) 56–60; they included another freedman from Syria, the scholar M. Pompius Andronicus (Suet. *Gram.* 8; Dahlmann (1994)).

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