

# The cognomen *Philippus*

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The appearance of Greek *cognomina* in the nomenclature of Roman senators is one of the signs of Greek influence in Rome before the earliest political contacts with Greek states outside Italy. Q. Publilius Philo, consul in 339 (Varr.)<sup>1</sup>, is the earliest certain instance: the consular tribunes of 400 and 399 (Varr.) are also called Publilius Philo by the *Fasti Capitolini*, but that is probably to be seen as a retrojection from the consul of 339<sup>2</sup>. Next comes P. Sempronius Sophus, consul in 304, while the *cognomen* adopted by A. Manlius Torquatus Atticus, consul in 244 and 241, is particularly striking, and suggests an unusual degree of interest in Greece.

But the most intriguing case is that of the Marcii Philippi. The first holder of the *cognomen* was Q. Marcius Philippus, consul in 281; his father, consul in 306 and 288, had the *cognomen* Tremulus: it seems probable that the first Philippus was the grandfather of Q. Marcius Philippus, consul in 186 and 169<sup>3</sup>. In 172 he led the infamous embassy to Greece and Macedon which tricked Perseus into believing that peace with Rome was still possible, and thus to agreeing to halt his military activities. The deception meant that Perseus let slip the opportunity of gaining a military advantage before the main Roman forces arrived in Greece in the spring of 171<sup>4</sup>. Livy says that

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<sup>1</sup> 'Varr.' appended to fourth century dates indicates a date according to the chronological system of Varro, as represented in the *Fasti Capitolini*. This system included the four fictitious dictator years —333, 324, 309 and 301 (Varr.). (On the dictator years see most recently A. Drummond, *Historia*, xxvii [1978], 550-72.) The real date of Philo's first consulship is therefore 335 B.C.

<sup>2</sup> The MSS. of Livy read *Popilius* and *Publicium* at 5,12,10 and 5,13,3 respectively, emended to *Publilius*, -um by Sigonius. See R. M. Ogilvie, *A commentary on Livy*, Books 1-5 (Oxford, 1965), 653.

<sup>3</sup> His filiation is *L.f. Q.n. (Fast. Cap.)*. On his career and policy see my discussion in *JRS* liv (1964), 66-77.

<sup>4</sup> Livy 42. 37-47. The most recent discussion of the episode is by V.M. Warrior, *AJAH* vi (1981), 1-50.

Perseus' envoys came to Marcius *priuati maxime hospitii fiducia quod ei paternum cum Marcio erat*. Philippus replied *et se ita a patre suo accepisse ... amicitiam hospitiumque cum Philippo fuisse*<sup>5</sup>.

It might appear that the tense of the infinitive *fuisse* indicates that the relationship with Philip went back beyond Philippus' father. But it is scarcely possible for the consul of 281 to have been alive in the reign of Philip V, who came to the throne in 221<sup>6</sup>. It could be that Polybius<sup>7</sup> said that the relationship went back beyond Philippus' father, and Livy carelessly added *cum Philippo*. Another possibility is that Philippus' father told his son that he had himself had friendly relations with Philip V, but that these had now ceased —no doubt when Philip concluded an alliance with Hannibal in 215<sup>8</sup>. Equally likely, however, is that Livy wrote *fuisse* with nothing specific in mind, and had no information concerning the beginning of the friendship between the Marcii and the Antigonids.

One can scarcely doubt that the consul of 281 did in fact possess the *cognomen* Philippus. Various possibilities concerning its origin present themselves<sup>9</sup>.

- (i) There was indeed a link with Macedon in the early part of the third century.
- (ii) The name arose for reasons unconnected with Macedon, but its existence led to the father of the consul of 186 and 169 forming a connection with Philip V.
- (iii) The name arose for reasons unconnected with Macedon, and when the connection with Philip V was established, it was falsely claimed that the relationship was much older.
- (iv) The name arose for other reasons, and was never claimed to have anything to do with the relations of the family with Macedon.

Coins of the Marcii make clear reference to the Macedonian connection<sup>10</sup>. The helmet with goat's horns is the common headgear of Kings of Macedon: and on one type the obverse has a head with the letter Φ, clearly indicating that it is meant to be a portrait of Philip V. But these coins are merely commemorating the relationship of Philippus' father with Philip V. They are not necessarily saying anything about the *cognomen*, and are certainly not saying anything about the consul of 281.

It has been claimed that the name was assumed because of various

<sup>5</sup> 42.38.8-9.

<sup>6</sup> Philippus was born about 230 (Livy 44.4.10, App. *Mac.* 14).

<sup>7</sup> On Livy's sources in this passage see *JRS* liv, 68.

<sup>8</sup> Pol. 7.9, Livy 23.33.1-34.9, 38.1-39.4, 48.3, App. *Mac.* 1, Flor. 1.23.4, Just. 29.4.1-4, Eut. 3.12.2-3, Zon. 9.4.2.

<sup>9</sup> Livy never claims that the *cognomen* resulted from the Macedonian connection: 42.39.5 is simply a joke.

<sup>10</sup> M.H. Crawford, *Roman Republican Coinage* (Cambridge, 1974), nos. 259 (pp. 284-5), 293 (p. 307); on p. 285 the reference to Livy should read xxvii. 33.2-3. References to earlier discussions of the coins will be found in J. van Ooteghem, *Lucius Marcius Philippus et sa famille* (Brussels, 1961), 54-7.

equestrian activities associated with the *gens*<sup>11</sup>. Four pieces of evidence are adduced.

- (i) The consul of 281 was *magister equitum clauis figendi causa* in 263. That would hardly lead a man to call himself a lover of horses; there had been plenty of *magistri equitum* before *Philippus*, and his office was a purely formal one, with no military functions<sup>12</sup>.
- (ii) Ancus Marcius, the legendary ancestor of the Marcii, is said to have won a cavalry victory at Fidenae<sup>13</sup>. That is far too remote to be of any significance.
- (iii) The *Ludi Apollinares*, of which horse contests were an important part, were instituted on the instructions of the oracle of the *uates* Marcius in 212<sup>14</sup>. The games are commemorated on coins of the Marcii Censorini<sup>15</sup>, but the oracle quoted by Livy does not specify the content of the games, there is no reason to think that the oracle existed at the beginning of the third century, and even if it had, it is scarcely likely that this element of its content would have led a Marcius to change his family's *cognomen*.
- (iv) The consul of 306 won a great victory over the Hernici, and an equestrian statue of him was set up in the forum<sup>16</sup>. That was indeed a signal honour, and if his son had some interest in Greek matters, could well have led him to adopt a *cognomen* meaning «lover of horses»<sup>17</sup>.

Yet it cannot be excluded that Macedon did have something to do with the assumption of the *cognomen*. A man who knew that *Philippus* meant «lover of horses» could also have known that it was the name of Kings of Macedon. I therefore conclude with a piece of fantasy. Polybius says that Rome and Rhodes first shared in glorious deeds nearly 140 years before 167<sup>18</sup>. It was in the year of Tremulus' consulship (i.e. 305 B.C.)<sup>19</sup> that Rhodes began to be besieged by Demetrius Poliorcetes. Rhodes was helped by Cassander, whose son was Philip IV<sup>20</sup>.

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<sup>11</sup> Van Ooteghem, *op. cit.*, 54: cf. J. Gagé, *Apollon Romain* (Paris, 1955), 30,5-6.

<sup>12</sup> It is, of course, no objection that the *Fasti* call him *Philippus* in 281. They could easily use a *cognomen* adopted after the consulship: thus van Ooteghem, l.c.

<sup>13</sup> Ancus Marcius as ancestor: Ovid *Fasti* 6. 801-3, Plut. *Cor.* 1. Suet. *D.J.* 6; Crawford, o.c., no. 346 (pp. 357-61); cavalry victory: Dion. Hal. 3.46.

<sup>14</sup> Livy 25.12, Macr. 1.17.25,27.

<sup>15</sup> Crawford, l.c. (n. 13).

<sup>16</sup> Livy 9. 43. 22, Cic. *Phil.* 6.13, Pliny *NH* 34.23. The statue and triumph may be commemorated on the reverse of the coins having the head of Philip V on the obverse (Crawford, o.c., 308).

<sup>17</sup> In view of the large number of *cognomina* denoting physical peculiarities (cf. I. Kajanto, *The Latin Cognomina*, Helsinki, 1965, 63 ff., 235 ff.) one can scarcely think that he was influenced by a desire to rid himself of the *cognomen* Tremulus (thus van Ooteghem, l.c.).

<sup>18</sup> Polybius 30.5.6. F. W. Walbank, *A Historical Commentary on Polybius*, iii (Oxford, 1979), 423 ff. withdraws his earlier support for Holleaux' deletion of *πρὸς τοῖς ἑκκατόν* (*Rome, la Grèce, et les monarchies hellénistiques*, Paris, 1921, 29 ff.).

<sup>19</sup> See n.1.

<sup>20</sup> Siege: Diod. 20.81-8, 91-100; Cassander: Diod. 20. 84, 96, 100.



## El cisma meleciano en la Iglesia egipcia

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En este artículo pretendo estudiar los orígenes y la evolución del melecianismo en el seno de la cristiandad egipcia<sup>1</sup>, desde su génesis en el decurso de la persecución tetraquica hasta su completa extinción en el siglo VIII, ya que el presente asunto permite analizar varios temas. El primero de ellos radica en el surgimiento en el interior de Egipto, de un movimiento de protesta antioleagandino, que encierra una rebelión racial adversa al helenismo desde el punto de vista cultural y hostil políticamente al Imperio Romano. No obstante, en esta última faceta el melecianismo se encuentra en un estado todavía embrionario, que sirve de preparación al desenvolvimiento del monofisismo egipcio, pues será en el transcurso de la controversia monofisita cuando estalle el odio, mantenido larguamente durante largo tiempo, de la población aborigen de Egipto en contra de la cosmopolita ciudad de Alejandría, que constituía el centro de la administración bizantina.

<sup>1</sup> Como bibliografía sobre el melecianismo, vid. M. Achelis, s.v. «Meletius von Lykopolis», en *RPTEK*, 12, 1903, pp. 558-562; L. Duchesne, *Histoire ancienne de l'Église*, 2.<sup>a</sup> ed., vol. II, Paris, 1907, pp. 47-100; H. I. Bell, *Jews and Christians in Egypt: The Jewish Troubles in Alexandria and the Athanasian Controversy*, Oxford, 1924, pp. 38-120; E. Ammon, s.v. «Mélèce de Lycopolis», en *DTC*, 10-1, 1928, cols. 531-536; F. H. Kettler, «Der meletianische Streit in Ägypten», en *ZNW*, 35, 1936, pp. 155-193; E. Schwartz, *Zur Geschichte des Athanasius*, en *Gesammelte Schriften*, vol. III, Berlin, 1959, pp. 87-116; O. Sreck, *Geschichte der Untergang der antiken Welt*, vol. III, Darmstadt, 1966 (reimpr.), pp. 381-385; L. W. Barnard, «Athanasius and the Meletian Schism in Egypt», en *The Journal of Egyptian Archaeology*, 59, 1973, pp. 181-189; y A. Murin, «Athanasie et les Méletiens (325-335)», en *Politique et Théologie chez Athanasie d'Alexandrie*, ed. Ch. Kammengieser, Paris, 1974, pp. 32-61. Las siglas que utilizo en el presente trabajo son: *DACL*=*Dictionnaire d'Archéologie Chrétienne et de Liturgie*, Paris; *Diffé*=*Dictionnaire d'Histoire et de Géographie Ecclésiastique*, Paris; *DTC*=*Dictionnaire de Théologie Catholique*, Paris; *JTS*=*Journal of Theological Studies*, Oxford; *PG*=*Patrologia, series Graeca*, ed. J.-P. Migne, Paris; *PL*=*Patrologia, series Latina*, ed. J.-P. Migne, Paris; *RPTEK*=*Realencyclopädie für protestantische Theologie und Kirche*, Leipzig; *SC*=*Sacrae Christianae*, Paris; *SO*=*Synodus Ostiensis*, Osia; *ZNW*=*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*, Gießen.