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for Adam, Abroham for Abraham, and Naphtoli for Naphtali. Likewise he who wishes to write such a word with Greek letters, must use the Greek ω to express the Syriac and Aramaic *Sekofo*. Since the whole structure of the word ܨܘܦܘܢ is Syriac and Aramaic, we need no longer wonder that ω appears instead of the expected α in the name *vaζωπαῖος*.

ARTICLE IX.

THE HOUSE OF PUDENS.

BY REV. EGBERT C. SMYTH, PROFESSOR IN ANDOVER THEOLOGICAL SEMINARY.

Eubulus greeteth thee, and Pudens and Linus and Claudia. So writes the apostle Paul to Timothy. Of Eubulus nothing farther is known. Linus appears in the catalogues of Roman bishops. Around the names of Pudens and Claudia cluster many traditions and conjectures. Some of these it is worth while to consider.

According to Baronius, an eminent Roman Catholic historian of the sixteenth century, Pudens was of senatorial rank, and the father of two sons and two daughters, Novatus and Timotheus, Praxedis and Pudentiana. His house was situated at the foot of the Viminal hill, near the Esquiline, and was the place where Christians were in the habit of assembling.

In certain ancient documents, called the Acts of Pastor, it is recorded that Pudens, after the death of his wife, desired that his house should be consecrated as a church, and that this was done; that subsequently, at his daughters' request, a baptistery was constructed there; that these daughters gathered together their slaves, both from the city and from their country possessions, and gave liberty to those who were Christians, and exhorted those who were not to faith in the holy law of Christ, and that the act of manumission was celebrated in the *tithe* (church) established by Pudens; that there, also, in a time of persecution, Praxedis and Pudentiana sheltered those who through their instrumentality had become believers; and that afterwards, when the latter, and her brother Novatus also, were dead, his property, with the consent of Timotheus, passed into the hands of Praxedis, by whose request the *thermae*, or baths, of Novatus, which are described as spacious and no longer in use, were consecrated as a church, in the name of Pudentiana, by Pius (bishop of the church in Rome, A.D. 139-155). In this place, it is farther reported, Pius also consecrated a baptistery. Here, moreover, afterwards, when a great persecution arose, numbers of Christians were concealed by Praxedis, and nourished with

food and with the word of God. Pudens and his daughters, it is also narrated, were buried in the cemetery of Priscilla on the Via Salaria.

Anastasius, librarian of the Vatican in the ninth century, also asserts that Pius dedicated the *thermae* of Novatus as a church, in honor of Pudentiana. The same fact is said to be affirmed by Damasus in the latter part of the fourth century. These may be mere repetitions.

The Acts of Pastor locate the house of Pudens in the Vicus Patricius which corresponds with the modern Via di S. Pudentiana. On this street still stands a church, which is reputed to be the oldest in Rome. It is named Sta. Pudentiana, and is supposed to be located where Pudens and his family once dwelt.

The text of the Acts of Pastor is unsettled, and they are not free from anachronisms. They cannot have come in their present form, or forms rather, from their reputed author, or from the second century. Since Tillemont's learned criticism they have fallen into disrepute. The Bollandist writer in the *Acta Sanctorum* is compelled to propose alterations of the text without authority, and to suppose the existence of two persons, each named Pudens, one either the grandfather or the paternal uncle of the other. Nor does anything preserved in the interior of the present church of Pudentiana carry us back decisively to the first generations of Roman Christians.

In this state of the case light has been sought in other quarters. The poet Martial, who came to Rome about the year 66 of our era, and lived there nearly forty years, names among his acquaintances a Pudens, a Claudia — also called Claudia Rufina, and a Linus. "That Timothy and Martial should have each three friends bearing the same names at the same time and place is, at least, a very singular coincidence."

In 1723 a Latin inscription was found at Chichester, England, which proved the presence there, in the time of a native king named Cogidubnus, of a Pudens, who may have been the soldier mentioned by Martial. The poet's Claudia was from Britain. Welsh traditions connect Pudens, it is said, with the British royal family. Once on this track of happy hypothesis and ingenious combination of facts, and possibilities rapidly multiply.

Cogidubnus may have had a daughter. There would be nothing strange in her transference to Rome as a hostage, and perhaps to be educated. Her father, it appears from the Chichester marble, had taken the name of his patron, the emperor Tiberius Claudius. The daughter would inherit the title. If at Rome, what more natural than that she should be taken into the family of a recent Roman commander in Britain who had been aided by Cogidubnus. This legate's wife, Pomponia, belonged to a family, one branch of which had the cognomen Rufus. Martial's British maiden has the same cognomen, Claudia Rufina. If the latter was Pomponia's protégée, the additional name is readily explained. And this connection may give a clue, also, to her supposed adoption of the Christian

faith. For Pomponia, Tacitus tells us, was accused (A.D. 57 or 58) of having adopted a foreign superstition. She was tried, after an ancient custom, by her husband in the presence of her relatives, and acquitted. But she returned no more to the pomps and vanities of heathenism. Tacitus relates that she lived for forty years in mourning garb and perpetual sorrow, but that this anon turned to her glory. It is not improbable that her superstition was Christianity, and that Claudia, if connected with her and under her influence in the way supposed, was led by her to the same faith. When we read, in addition to all this, Martial's celebration of Claudia's personal attractions and of her nuptials with Pudens, it is evident that we have, at least, all the materials of a veritable romance — beginning, perhaps, with a shipwrecked soldier at the court of king Cogidubnus, early shifting its scene to the imperial city, reflecting awhile the gayeties and splendors of its highest circles of fashion, culture, and power, but soon deepening into the shadows of the coming conflict between the old religion, aided by the Roman state, and the new faith and the growing church, and then moving on through contrasts as impressive, and with events and motives as thrilling and inspiring, as any known to fiction or to history. Who will write for us the tale? Yet, however pleasing or exciting the romance, its historical verity is another thing. At best the story is one which, in view of the established coincidences, may fairly claim that it is not "a purely arbitrary fabric of hypothesis."¹

In the winter of 1870-71 the writer became acquainted, through the kindness of two English archaeologists, Mr. J. H. Parker and Mr. C. I. Hemans, and also of Chevalier de Rossi, Superintendent of the Roman Catacombs, with several facts respecting the house and family of Pudens, which confirm in part the Roman traditions, and are not without some slight interest in respect to the conjectural story just recited.² Strangers in Rome and foreign residents are accustomed to form parties under the guidance of some one versed in its antiquities, for the purpose of visiting and studying the more important ancient monuments. Such a party was made up at the time referred to, under Mr. Parker's direction, to examine the house of Pudens. We visited the church of St. Pudentiana, one of

¹ It is favored by Alford, Conybeare and Howson, Smith's, and also Fairbairn's Bible Dictionaries; discountenanced by Kitto's and the American edition of Smith's. Objections to the details of the story do not seem to be insuperable. The difficulty is that so much is pure conjecture. In the Acts of Pastor, the wife of Pudens, and mother of his children, is named Savinilla. The Welsh legends are said to affirm Pudens's marriage with Gladys, the daughter or niece of Caractacus.

² Some of these facts have been put into print by Mr. Parker. The House of Pudens in Rome: A Lecture delivered to the Royal Archaeological Institute, June 2, 1871. By John Henry Parker, C.B., F.S.A., etc. Reprinted from the Archaeological Journal.

whose priests in the year 499 attended a Roman synod, and was enrolled as *Presbyter Tituli Pudentis*, Presbyter of the church of Pudens. The building was repaired or rebuilt under Adrian I. (A.D. 772-795). But portions of an older structure remain. The north aisle runs back much beyond the choir and its apse. In its side toward the choir there is a slab with the inscription, SIRICIVS EPISCOPVS. Siricius was bishop A.D. 384-398. It is thought by Mr. Parker that at this time, and in that of Innocent I. (402-417), an old hall, or basilica, of a family mansion, which had been used as a church, and was called *Titulus Pudentis*, was taken down, and a new church constructed. One wall, however, was left standing, the one at the end of the north aisle, and in the rear of the choir. It is now the outer end wall of the church. To this we were next taken. According to Mr. Parker, a very competent judge, it is a construction of the first century, and a part of some "great palace." Its "large hall windows," as Mr. Parker describes them, can be readily distinguished. Made in the first century, they are now "filled up with brickwork of the second." At this time the hall seems to have been changed for some purpose distinct from its primary design. The present church "stands in the original hall of the palace." Probably long before its construction the hall itself was a place of assembly for Christians in Rome.

After pointing out the characteristics and relations of this wall behind the church, Mr. Parker conducted us to some subterranean chambers, which he is said to have first opened in 1865. The excavation was still incomplete. Climbing over piles of rubbish, and through low passages, we saw, by the light of our candles, three "long, narrow, vaulted" rooms, now opening into each other, but originally separated by brick walls. The walls are regarded as first century work; but the openings which throw together the three chambers were evidently made subsequently, and apparently in the second century. This is indicated by the construction of the arches. In the original, or first-century wall, could still be seen hot-air flues such as belong to *thermae*. The cutting the arches would have spoiled the baths. It secured an admirable arrangement for the meetings of a Christian church in troublous times. The combined chambers made a spacious room, remote from the street, and below its level. Its windows were apertures in the clerestory, and opened into an inner area. Worship could be conducted without attracting attention. The testimony of the walls and the bricks and the arches thus accords with the ancient tradition, that the disused baths of Novatus, the son of Pudens, were dedicated about the middle of the second century as a Christian church.

Mr. Parker expressed the opinion that in still another room of this subterranean portion of the traditional mansion of Pudens there was once a baptistery.

Tradition may present another point of contact with these baths. In

Justin Martyr's examination by the Prefect of Rome (about 166 A.D.), the following dialogue is reported :

" Prefect : Where do you assemble ?

" Justin : Where each one chooses and can. . . . The God of the Christians is not circumscribed by place, but, being invisible, fills heaven and earth, and everywhere is worshipped and glorified by the faithful.

" Prefect : Say, where do you assemble, or into what place do you collect your disciples ?

" Justin : I dwell above one Martin's, at the *Timotine Bath*. . . . I know of no other meeting than his.

" Prefect : Are you not, then, a Christian ?

" Justin : Yes ; I am a Christian."

In the Roman tradition the house of Pudens was the place where Christians coming to Rome were freely entertained ; and in the baths of Novatus or Timotheus were held, in Justin's time, Christian assemblies.

On the Via Salaria is a cemetery called after Priscilla, the traditional mother of Pudens, which bears unmistakable signs of having been used by persons of wealth and standing belonging to the earliest generations of Roman Christians. These evidences are sufficiently indicated in Northcote and Brownlow's *Roma Sotteranea*, and need not here be specified. It may be added, however, that, in the lower story of this catacomb, imprints have been found of the seal of a PVDENS FELIX upon the cement which closes a loculus or grave.¹ The cognomen suits exactly the tradition that the Pudens family belonged to the gens Cornelia (Cornelius Sulla being the first who took the surname Felix), and the farther uniform tradition that this cemetery was their burial-place.

The traditions are thus confirmed which represent a Pudens family of wealth and distinction to have been very early connected with the Christian church in Rome. They increase so far the coincidences in favor of the identity of Martial's friends with the Pudens and Claudia of Paul's Epistle. The resemblance is one of family distinction, as well as of name, time, and place.

¹ De Rossi : *Images de la T. S. Vierge choisies dans les Catacombes de Rome*, p. 17. Rome. 1863.