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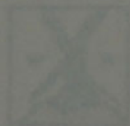
EMPEROR JULIAN

WITH AN INTRODUCTION BY  
DAVID WHITE, Ph.D.

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THE WORKS OF THE EMPEROR  
JULIAN

II



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# THE WORKS OF THE EMPEROR JULIAN

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IN THREE VOLUMES

II



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THE  
ORATIONS AND SATIRES  
OF THE EMPEROR JULIAN

ORATION VI

# THE ORATIONS OF JULIAN

## INTRODUCTION TO ORATION VI

THE Sixth Oration is a sermon or rather a scolding addressed to the New Cynics, and especially to one of their number who had ventured to defame the memory of Diogenes. In the fourth Christian century the Cynic mode of life was adopted by many, but the vast majority were illiterate men who imitated the Cynic shamelessness of manners but not the genuine discipline, the self-sufficiency (*αὐτάρκεια*) which had ennobled the lives of Antisthenes, Diogenes and Crates. To the virtues of these great men Julian endeavours to recall the worthless Cynics of his day. In the two centuries that had elapsed since Lucian wrote, for the edification of degenerate Cynics,<sup>1</sup> the Life of the Cynic Demonax, the dignified and witty friend of Epictetus, the followers of that sect had still further deteriorated. The New Cynics may be compared with the worst type of mendicant friar of the Middle Ages; and Julian saw in their assumption of the outward signs of Cynicism, the coarse cloak, the staff and wallet, and long hair, the same hypocrisy and greed that characterised certain of the Christian monks of his day.<sup>2</sup> The resemblances

<sup>1</sup> Cf. Bernays, *Lucian und die Kyniker*, Berlin, 1879.

<sup>2</sup> 224 c.

## INTRODUCTION TO ORATION VI

between the Christians and the Cynics had already been pointed out by Aristides,<sup>1</sup> and while in Julian's eyes they were equally impious, he has an additional grievance against the Cynics in that they brought discredit on philosophy. Like the Christians they were unlettered, they were disrespectful to the gods whom Julian was trying to restore, they had flattered and fawned on Constantius, and far from practising the austerities of Diogenes they were no better than parasites on society.

In this as in the Seventh Oration Julian's aim is to reform the New Cynics, but still more to demonstrate the essential unity of philosophy. He sympathised profoundly with the tenets of Cynicism, and ranked Diogenes with Socrates as a moral teacher. He reminds the Cynics whom he satirises that the famous admonition of Diogenes to "countermark"<sup>2</sup> or "forge" a new coinage is not to be taken as an excuse for license and impudence, but like the Delphic precept "Know Thyself" warns all philosophers to accept no traditional authority, no convention that has not been examined and approved by the reason of the individual. His conviction that all philosophical tenets are in harmony if rightly understood, gives a peculiar earnestness to his *Apologia* for Diogenes. The reference in the first paragraph to the summer solstice seems to indicate that the Oration was written before Julian left Constantinople in order to prepare for the Persian campaign.

<sup>1</sup> Aristides, *Orations* 402 D.

<sup>2</sup> The precise meaning of the phrase is uncertain; it has been suggested that it arose from the custom of altering or "countermarking" coins so as to adapt them for the regular currency; see 192 C, *Oration* 7. 208 D.

## ΙΟΥΛΙΑΝΟΥ ΑΥΤΟΚΡΑΤΟΡΟΣ

ΕΙΣ ΤΟΥΣ ΑΠΑΙΔΕΥΤΟΥΣ ΚΥΝΑΣ

Ἄνω ποταμῶν, τοῦτο δὴ τὸ τῆς παροιμίας. ἀνὴρ  
Κυνικὸς Διογένη φησὶ κενόδοξον, καὶ ψυχρολου-  
τεῖν οὐ βούλεται, σφόδρα ἐρρωμένος τὸ σῶμα καὶ  
σφριγῶν καὶ τὴν ἡλικίαν ἀκμίζων, ὡς ἂν μή τι 18  
κακὸν λάβῃ, καὶ ταῦτα τοῦ θεοῦ ταῖς θεριναῖς  
τροπαῖς ἤδη προσιόντος. ἀλλὰ καὶ τὴν ἐδωδὴν  
τοῦ πολύποδος κωμῶδει καὶ φησι τὸν Διογένη τῆς  
ἀνοίας καὶ κενοδοξίας ἐκτετικέναι ἱκανὰς<sup>1</sup> δίκας  
ὥσπερ ὑπὸ κωνείου τῆς τροφῆς διαφθαρέντα.  
οὕτω πόρρω που σοφίας ἐλαύνει, ὥστε ἐπίσταται  
σαφῶς ὅτι κακὸν ὁ θάνατος. τοῦτο δὲ ἀγνοεῖν  
ὑπελάμβανεν ὁ σοφὸς Σωκράτης, ἀλλὰ καὶ μετ'  
ἐκείνον Διογένης. ἀρρωστοῦντι γοῦν, φασίν,  
Ἄντισθένει μακρὰν καὶ δυσανάληπτον ἀρρωστίαν  
ξιφίδιον ἐπέδωκεν ὁ Διογένης εἰπὼν· εἰ φίλου B  
χρήσεις ὑπουργίας. οὕτως οὐδὲν ᾤετο δεινὸν

ἱκανὰς Naber adds.



## TO THE UNEDUCATED CYNICS

BEHOLD the rivers are flowing backwards,<sup>1</sup> as the proverb says! Here is a Cynic who says that Diogenes<sup>2</sup> was conceited, and who refuses to take cold baths for fear they may injure him, though he has a very strong constitution and is lusty and in the prime of life, and this too though the Sun-god is now nearing the summer solstice. Moreover he even ridicules the eating of octopus and says that Diogenes paid a sufficient penalty for his folly and vanity in that he perished of this diet<sup>3</sup> as though by a draught of hemlock. So far indeed is he advanced in wisdom that he knows for certain that death is an evil. Yet this even the wise Socrates thought he did not know, yes and after him Diogenes as well. At any rate when Antisthenes<sup>4</sup> was suffering from a long and incurable illness Diogenes handed him a dagger with these words, "In case you need the aid of

<sup>1</sup> A proverb signifying that all is topsy-turvy: cf. Euripides, *Medea* 413 *ἄνω ποταμῶν ἰσθμῶν χυποῖσι παραί.*

<sup>2</sup> Of Sinope: he was the pupil of Antisthenes and is said to have lived in a jar in the Metroon, the temple of the Mother of the Gods at Athens; he died 323 B.C.

<sup>3</sup> For the tradition that Diogenes died of eating a raw octopus cf. Lucian, *Sale of Creeds* 10.

<sup>4</sup> A pupil of Socrates and founder of the Cynic sect.

THE ORATIONS OF JULIAN, VI

ἐκεῖνος οὐδὲ ἀλγεινὸν τὸν θάνατον. ἀλλ' ἡμεῖς οἱ τὸ σκῆπτρον ἐκεῖθεν παραλαβόντες ὑπὸ μείζονος σοφίας ἴσμεν ὅτι χαλεπὸν ὁ θάνατος, καὶ τὸ νοσεῖν δεινότερον αὐτοῦ φαμεν<sup>1</sup> τοῦ θανάτου, τὸ ῥιγοῦν δὲ χαλεπώτερον τοῦ νοσεῖν. ὁ μὲν γὰρ νοσῶν μαλακῶς ἔσθ' ὅτε θεραπεύεται, ὥστε γίνεσθαι τρυφήν αὐτόχρημα τὴν ἀρρωστίαν, ἄλλως τε καὶ ἢ πλούσιος. ἐθεασάμην τοι καὶ C αὐτὸς νῆ Δία τρυφῶντάς τινας ἐν ταῖς νόσοις μᾶλλον ἢ τούτους αὐτοὺς ὑγιαίνοντας· καίτοι γε καὶ τότε λαμπρῶς ἐτρύφων. ὅθεν μοι καὶ παρέστη πρὸς τινας τῶν ἐταίρων εἰπεῖν, ὡς τούτοις ἄμεινον ἦν οἰκέταις γενέσθαι μᾶλλον ἢ δεσπόταις, καὶ πένεσθαι τοῦ κρίνου γυμνοτέροις οὖσιν ἢ πλουτεῖν ὥσπερ νῦν. ἢ γὰρ ἂν ἐπαύσαντο νοσοῦντες ἅμα καὶ τρυφῶντες. τὸ μὲν δὴ νοσοτυφεῖν καὶ νοση- D λεύεσθαι τρυφηλῶς οὕτωςί τινες ἐν καλῷ ποιοῦνται· ἀνὴρ δὲ τοῦ κρύους ἀνεχόμενος καὶ θάλπος καρτερῶν οὐχὶ καὶ τῶν νοσοῦντων ἀθλιώτερον πρᾶττει; ἀλγεῖ γοῦν ἀπαραμύθητα.

Δεῦρο οὖν ἡμεῖς ὑπὲρ τῶν Κυνικῶν ὅποσα διδασκάλων ἠκούσαμεν ἐν κοινῷ καταθῶμεν σκοπεῖν τοῖς ἐπὶ τὸν βίον ἰοῦσι τούτον· οἷς εἰ μὲν πεισθεῖεν, εὖ οἶδα, οὐδὲν οἷ γε νῦν ἐπιχειροῦντες 182 κινίξειν ἔσονται χεῖρους· ἀπειθοῦντες δὲ εἰ μὲν τι λαμπρὸν καὶ σεμνὸν ἐπιτηδεύσειαν, ὑπερφωνοῦντες τὸν λόγον τὸν ἡμέτερον, οὔτι τοῖς

<sup>1</sup> φαμεν Hertlein suggests, φασι MSS.

## TO THE UNEDUCATED CYNICS

a friend." So convinced was he that there is nothing terrible or grievous in death. But we who have inherited his staff know out of our greater wisdom that death is a calamity. And we say that sickness is even more terrible than death, and cold harder to bear than sickness. For the man who is sick is often tenderly nursed, so that his ill-health is straightway converted into a luxury, especially if he be rich. Indeed I myself, by Zeus, have observed that certain persons are more luxurious in sickness than in health, though even in health they were conspicuous for luxury. And so it once occurred to me to say to certain of my friends that it were better for those men to be servants than masters, and to be poor and more naked than the lily of the field<sup>1</sup> than to be rich as they now are. For they would have ceased being at once sick and luxurious. The fact is that some people think it a fine thing to make a display of their ailments and to play the part of luxurious invalids. But, says someone, is not a man who has to endure cold and to support heat really more miserable than the sick? Well, at any rate he has no comforts to mitigate his sufferings.

Come now, let me set down for the benefit of the public what I learned from my teachers about the Cynics, so that all who are entering on this mode of life may consider it. And if they are convinced by what I say, those who are now aiming to be Cynics will, I am sure, be none the worse for it: and if they are unconvinced but cherish aims that are brilliant and noble, and set themselves above my argument not in

<sup>1</sup> A proverb, but Julian may allude to *Matthew* 6. 28.

THE ORATIONS OF JULIAN, VI

ρήμασιν ἀλλὰ τοῖς ἔργοις, οὐδὲν ἐμπόδιον ὃ γε  
 ἡμέτερος οἴσει λόγος· εἰ δὲ ὑπὸ λιχνείας ἢ  
 μαλακίας ἢ, τὸ κεφάλαιον ἴν' εἶπω ξυνελῶν ἐν  
 βραχεῖ, τῆς σωματικῆς ἡδονῆς δεδουλωμένοι τῶν  
 λόγων ὀλιγωρήσειαν προσκαταγελάσαντες, ὥσπερ B  
 ἐνίστε τῶν παιδευτηρίων καὶ τῶν δικαστηρίων οἱ  
 κύνες τοῖς προφυλαίοις προσουρούσιν, οὐ φροντὶς  
 Ἰπποκλείδῃ· καὶ γὰρ οὐδὲ τῶν κυνιδίων ἡμῖν  
 μέλει τὰ τοιαῦτα πλημμελούντων. δεῦρο οὖν  
 ἄνωθεν ἐν κεφαλαίοις διεξέλθωμεν ἐφεξῆς τὸν  
 λόγον, ἵνα ὑπὲρ ἐκάστου τὸ προσῆκον ἀποδιδόντες  
 αὐτοί τε εὐκολώτερον ἀπεργασώμεθα τοῦθ' ὅπερ  
 διενοήθημεν καὶ σοὶ ποιήσωμεν εὐπαρακολούθητον.  
 οὐκοῦν ἐπειδὴ τὸν κυνισμόν εἰδός τι φιλοσοφίας C  
 εἶναι συμβέβηκεν, οὔτι φαυλότατον οὐδὲ ἀτιμότα-  
 τον, ἀλλὰ τοῖς κρατίστοις ἐνάμιλλον, ὀλίγα  
 πρότερον ὑπὲρ αὐτῆς ῥητέον ἡμῖν ἐστι τῆς  
 φιλοσοφίας.

Ἡ τῶν θεῶν εἰς ἀνθρώπους δόσις ἅμα φανοτάτη  
 πυρὶ διὰ Προμηθέως καταπεμφθεῖσα<sup>1</sup> ἐξ ἡλίου  
 μετὰ τῆς Ἑρμοῦ μερίδος οὐχ ἕτερόν ἐστι παρὰ  
 τὴν τοῦ λόγου καὶ νοῦ διανομήν· ὁ γὰρ τοι  
 Προμηθεύς, ἢ πάντα ἐπιτροπεύουσα τὰ θνητὰ  
 πρόνοια, πνεῦμα ἔνθερμον ὥσπερ ὄργανον ὑπο- D  
 βάλλουσα τῇ φύσει, ἅπασι μετέδωκεν ἀσωμά-  
 του λόγον· μετέσχε δὲ ἕκαστον οὐπερ ἡδύνατο,  
 τὰ μὲν ἄψυχα σώματα τῆς ἕξεως μόνον, τὰ φυτὰ  
 δὲ ἤδη καὶ τῆς ζωῆς<sup>2</sup> τὰ ζῶα δὲ ψυχῆς, ὁ δὲ

<sup>1</sup> καταπεμφθεῖσα Reiske would add.

<sup>2</sup> τῆς ζωῆς Wright σώματος Hertlein, MSS. Petavius  
 suspects corruption.

## TO THE UNEDUCATED CYNICS

words only but in deeds, then my discourse will at any rate put no hindrance in their way. But if there are others already enslaved by greed or self-indulgence, or to sum it up briefly in a single phrase, by the pleasures of the body, and they therefore neglect my words or even laugh them down—just as dogs sometimes defile the front porticoes of schools and law-courts,—“’Tis all one to Hippocleides,”<sup>1</sup> for indeed we take no notice of puppies who behave in this fashion. Come then let me pursue my argument under headings from the beginning in due order, so that by giving every question its proper treatment I may myself more conveniently achieve what I have in mind and may make it more easy for you also to follow. And since it is a fact that Cynicism is a branch of philosophy, and by no means the most insignificant or least honourable, but rivalling the noblest, I must first say a few words about philosophy itself.

The gift of the gods sent down to mankind with the glowing flame of fire<sup>2</sup> from the sun through the agency of Prometheus along with the blessings that we owe to Hermes<sup>3</sup> is no other than the bestowal of reason and mind. For Prometheus, the Forethought that guides all things mortal by infusing into nature a fiery breath to serve as an operative cause, gave to all things a share in incorporeal reason. And each thing took what share it could; lifeless bodies only a state of existence; plants received life besides,

<sup>1</sup> Herodotus 6. 129; Hippocleides, when told by Cleisthenes that by his unbecoming method of dancing he had “danced away his marriage,” made this answer which became a proverb.

<sup>2</sup> An echo of Plato, *Philebus* 16 c; cf. Themistius 338 c.

<sup>3</sup> *e.g.* eloquence, commerce, and social intercourse.

THE ORATIONS OF JULIAN, VI

ἄνθρωπος καὶ λογικῆς ψυχῆς. εἰσὶ μὲν οὖν οἱ  
 μίαν οἶονται διὰ τούτων πάντων ἡκεῖν φύσιν, εἰσὶ  
 δὲ οἱ καὶ κατ' εἶδος ταῦτα διαφέρειν. ἀλλὰ μήπω  
 τοῦτο, μᾶλλον δὲ μηδὲ ἐν τῷ νῦν λόγῳ τοῦτο ἐξε-  
 ταζέσθω, πλὴν ἐκείνου χάριν, ὅτι, τὴν φιλοσοφίαν 183  
 εἶθ', ὥσπερ τινὲς ὑπολαμβάνουσι, τέχνην τεχνῶν  
 καὶ ἐπιστήμην ἐπιστημῶν, εἴτε ὁμοίωσιν θεῷ<sup>1</sup> κατὰ  
 τὸ δυνατόν, εἶθ', ὅπερ ὁ Πύθιος ἔφη, τὸ Γνώθι  
 σαυτὸν ὑπολάβοι τις, οὐδὲν διοίσει πρὸς τὸν  
 λόγον· ἅπαντα γὰρ ταῦτα φαίνεται πρὸς ἄλληλα  
 καὶ μάλα οἰκείως ἔχοντα.

Ἄρξώμεθα δὲ πρῶτον ἀπὸ τοῦ Γνώθι σαυτὸν,  
 ἐπειδὴ καὶ θεῖόν ἐστι τοῦτο τὸ παρακέλευσμα.  
 οὐκοῦν ὁ γιγνώσκων αὐτὸν εἴσεται μὲν περὶ ψυχῆς, B  
 εἴσεται δὲ καὶ περὶ σώματος. καὶ τοῦτο οὐκ  
 ἀρκέσει μόνον, ὡς ἔστιν ἄνθρωπος ψυχὴν χρωμένη  
 σώματι, μαθεῖν, ἀλλὰ καὶ αὐτῆς τῆς ψυχῆς ἐπ-  
 ελεύσεται τὴν οὐσίαν, ἔπειτα ἀνιχνεύσει τὰς  
 δυνάμεις. καὶ οὐδὲ τοῦτο μόνον ἀρκέσει αὐτῷ,  
 ἀλλὰ καί, εἴ τι τῆς ψυχῆς ἐν ἡμῖν ἐστι κρεῖττον  
 καὶ θεϊότερον, ὅπερ δὴ πάντες ἀδιδάκτως πειθό-  
 μενοι θεῖόν τι εἶναι νομίζομεν, καὶ τοῦτο ἐνιδρῦ- C  
 σθαι πάντες οὐρανῷ κοινῶς ὑπολαμβάνομεν. ἐπιῶν  
 δὲ αὐθις τὰς ἀρχὰς τοῦ σώματος σκέψεται, εἴτε  
 σύνθετον εἴτε ἀπλοῦν ἐστιν· εἴτα ὀδῶ προβαίνων  
 ὑπὲρ τε ἀρμονίας αὐτοῦ καὶ πάθους καὶ δυνάμεως  
 καὶ πάντων ἀπλῶς ὧν δεῖται πρὸς διαμονήν.  
 ἐπιβλέψει δὲ τὸ μετὰ τοῦτο καὶ ἀρχαῖς τεχνῶν

<sup>1</sup> θεῷ Klimek, θεῶν Hertlein, MSS.

## TO THE UNEDUCATED CYNICS

and animals soul, and man a reasoning soul. Now some think that a single substance is the basis of all these, and others that they differ essentially according to their species. But this question we must not discuss as yet, or rather not at all in the present discourse, and we need only say that whether one regards philosophy, as some people do, as the art of arts and the science of sciences or as an effort to become like God, as far as one may, or whether, as the Pythian oracle said, it means "Know thyself," will make no difference to my argument. For all these definitions are evidently very closely related to one another.

However, let us begin with "Know thyself," since this precept is divinely inspired.<sup>1</sup> It follows that he who knows himself will know not only about his soul but his body also. And it will not be enough to know that a man is a soul employing a body, but he will also investigate the essential nature of the soul, and then trace out its faculties. And not even this alone will be enough for him, but in addition he will investigate whatever exists in us nobler and more divine than the soul, that something which we all believe in without being taught and regard as divine, and all in common suppose to be established in the heavens. Then again, as he investigates the first principles of the body he will observe whether it is composite or simple; then proceeding systematically he will observe its harmony and the influences that affect it and its capacity and, in a word, all that it needs to ensure its permanence. And in the next place he will also observe the first

<sup>1</sup> Cf. 188 B; Juvenal, *Satires* 11. 27; E caelo descendit γνῶθι σεαυτόν.

THE ORATIONS OF JULIAN, VI

ἐνίων, ὑφ' ὧν βοηθεῖται πρὸς διαμονὴν τὸ σῶμα, οἶον ἰατρικῆς, γεωργίας, ἐτέρων τοιούτων. οὐ μὲν D οὐδὲ τῶν ἀχρήστων καὶ περιπτῶν τι παντάπασιν ἀγνοήσει, ἐπεὶ καὶ ταῦτα<sup>1</sup> πρὸς κολακείαν τοῦ παθητικοῦ τῆς ψυχῆς ἡμῶν ἐπινενόηται. προσλιπαρῆσαι μὲν γὰρ τούτοις ἀποκνήσει αἰσχρὸν οἰόμενος τὸ τοιοῦτον, τὸ δοκοῦν ἐργῶδες ἐν αὐτοῖς φεύγων· τὸ δ' ὄλον ὅποια ἄττα δοκεῖ καὶ οἴστισιν ἀρμόττει τῆς ψυχῆς μέρεσιν, οὐκ ἀγνοήσει. σκόπει δὴ, εἰ μὴ τὸ ἑαυτὸν γινῶναι πάσης μὲν ἐπιστήμης, πάσης δὲ τέχνης ἡγεῖται τε ἅμα καὶ τοὺς καθόλου λόγους συνείληφε. τά τε γὰρ θεῖα διὰ τῆς ἐνούσης 184 ἡμῖν θείας μερίδος τά τε θνητὰ διὰ τῆς θνητοειδοῦς μοίρας πρὸς τούτοις †προσῆκειν ἔφη τὸ μεταξὺ τούτων ζῶον εἶδέναι, τὸν ἄνθρωπον†,<sup>2</sup> τῷ μὲν καθ' ἕκαστον θνητόν, τῷ παντὶ δὲ ἀθάνατον, καὶ μέντοι καὶ τὸν ἕνα καὶ τὸν καθ' ἕκαστον συγκεῖσθαι ἐκ θνητῆς καὶ ἀθανάτου μερίδος.

Ὅτι μέντοι καὶ τὸ τῷ θεῷ κατὰ δύναμιν ὁμοιοῦσθαι οὐκ ἄλλο τί ἐστίν ἢ τὸ τὴν ἐφικτὴν ἀνθρώποις γινῶσιν τῶν ὄντων περιποιήσασθαι, πρόδηλον ἐντεῦθεν. οὐ γὰρ ἐπὶ πλούτῳ χρημάτων τὸ θεῖον B μακαρίζομεν οὐδὲ ἐπ' ἄλλῳ τινὶ τῶν νομιζομένων ἀγαθῶν, ἀλλ' ὅπερ Ὀμηρὸς φησι

θεοὶ δέ τε πάντα ἴσασι,

καὶ μέντοι καὶ περὶ Διὸς

Ἄλλὰ Ζεὺς πρότερος γέγονει καὶ πλείονα ἦδει·

<sup>1</sup> ταῦτα Hertlein suggests, τὰ MSS.

<sup>2</sup> προσῆκειν—ἄνθρωπον, Hertlein suggests, cf. Maximus of Tyre 4. 7; ἴφη τὰ μεταξὺ τοῦ ζῶον εἶναι τὸν ἄνθρωπον MSS.



## TO THE UNEDUCATED CYNICS

principles of certain arts by which the body is assisted to that permanence, for instance, medicine, husbandry and the like. And of such arts as are useless and superfluous he will not be wholly ignorant, since these too have been devised to humour the emotional part of our souls. For though he will avoid the persistent study of these last, because he thinks such persistent study disgraceful, and will avoid what seems to involve hard work in those subjects; nevertheless he will not, generally speaking, remain in ignorance of their apparent nature and what parts of the soul they suit. Reflect therefore, whether self-knowledge does not control every science and every art, and moreover whether it does not include the knowledge of universals. For to know things divine through the divine part in us, and mortal things too through the part of us that is mortal—this the oracle declared to be the duty of the living organism that is midway between these, namely man; because individually he is mortal, but regarded as a whole he is immortal, and moreover, singly and individually, is compounded of a mortal and an immortal part.

Further, that to make oneself like God as far as possible is nothing else than to acquire such knowledge of the essential nature of things as is attainable by mankind, is evident from the following. It is not on the score of abundance of possessions that we count the divine nature happy, nor on the score of any other of those things that are commonly believed to be advantages, but it is because, as Homer says, "The gods know all things";<sup>1</sup> and indeed he says also of Zeus, "But Zeus was older and wiser."<sup>2</sup>

<sup>1</sup> *Odyssey* 4. 379.

<sup>2</sup> *Iliad* 13. 355.

THE ORATIONS OF JULIAN, VI

ἐπιστήμη γὰρ ἡμῶν οἱ θεοὶ διαφέρουσιν. ἡγείται C  
 γὰρ ἴσως καὶ αὐτοῖς τῶν καλῶν τὸ αὐτοὺς γινώ-  
 σκειν· ὅσφ δὴ κρείττονες ἡμῶν εἰσι τὴν οὐσίαν,  
 τοσοῦτφ γινόντες ἑαυτοὺς ἴσχουσι βελτιόνων γινώ-  
 σιν. μηδεὶς οὖν ἡμῖν τὴν φιλοσοφίαν εἰς πολλὰ  
 διαιρείτω μηδὲ εἰς πολλὰ τεμνέτω, μᾶλλον δὲ μὴ  
 πολλὰς ἐκ μᾶς ποιείτω. ὥσπερ γὰρ ἀλήθεια μία,  
 οὕτω δὲ καὶ φιλοσοφία μία· θαυμαστὸν δὲ οὐδέν,  
 εἰ κατ' ἄλλας καὶ ἄλλας ὁδοὺς ἐπ' αὐτὴν πορευό-  
 μεθα. ἐπεὶ κἄν, εἴ τις θέλοι τῶν ξένων ἢ ναὶ μὰ D  
 Δία τῶν πάλαι πολιτῶν ἐπανελθεῖν εἰς Αθήνας,  
 δύναίτο μὲν καὶ πλεῖν καὶ βαδίζειν, ὁδεύων δὲ  
 οἶμαι διὰ γῆς ἢ ταῖς πλατείαις χρῆσθαι λεωφόροις  
 ἢ ταῖς ἀτραποῖς καὶ συντόμοις ὁδοῖς· καὶ πλεῖν  
 μέντοι δυνατὸν παρὰ τοὺς αἰγιαλοὺς, καὶ δὴ καὶ  
 κατὰ τὸν Πύλιον γέροντα τέμνοντα πέλαγος μέσον.  
 μὴ δὲ τοῦτό τις ἡμῖν προφερέτω, εἴ τινες τῶν κατ'  
 αὐτὰς ἰόντων τὰς ὁδοὺς ἀπεπλανήθησαν καὶ ἀλ-  
 λαχοῦ που γενόμενοι, καθάπερ ὑπὸ τῆς Κίρκης ἢ 185  
 τῶν Λωτοφάγων ἠδονῆς ἢ δόξης ἢ τινος ἄλλου  
 δελεασθέντες, ἀπελείφθησαν τοῦ πρόσω βαδίζειν  
 καὶ ἐφικνεῖσθαι τοῦ τέλους, τοὺς πρωτεύσαντας δὲ  
 ἐν ἐκάστη τῶν αἱρέσεων σκοπεῖτω, καὶ πάντα  
 εὐρήσει σύμφωνα.

Οὐκ οὖν ὁ μὲν ἐν Δελφοῖς θεὸς τὸ Γνώθι σαυτὸν  
 προαγορεύει, Ἡράκλειτος δὲ “ ἐδιζησάμην ἐμεω-  
 τόν,” ἀλλὰ καὶ Πυθαγόρας οἷ τε ἀπ' ἐκείνου  
 μέχρι Θεοφράστου τὸ κατὰ δύναμιν ὁμοιοῦσθαι  
 θεῷ φασι, καὶ γὰρ καὶ Ἀριστοτέλης. ὁ γὰρ ἡμεῖς

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For it is in knowledge that the gods surpass ourselves. And it may well be that with them also what ranks as noblest is self-knowledge. In proportion then as they are nobler than we in their essential nature, that self-knowledge of theirs is a knowledge of higher things. Therefore, I say, let no one divide philosophy into many kinds or cut it up into many parts, or rather let no one make it out to be plural instead of one. For even as truth is one, so too philosophy is one. But it is not surprising that we travel to it now by one road, now by another. For if any stranger, or, by Zeus, any one of her oldest inhabitants wished to go up to Athens, he could either sail or go by road, and if he travelled by land he could, I suppose, take either the broad highways or the paths and roads that are short cuts. And moreover he could either sail along the coasts or, like the old man of Pylos,<sup>1</sup> "cleave the open sea." And let no one try to refute me by pointing out that some philosophers in travelling by those very roads have been known to lose their way, and arriving in some other place have been captivated, as though by Circe or the Lotus-Eaters, that is to say by pleasure or opinion or some other bait, and so have failed to go straight forward and attain their goal. Rather he must consider those who in every one of the philosophic sects did attain the highest rank, and he will find that all their doctrines agree.

Therefore the god at Delphi proclaims, "Know Thyself," and Heraclitus says, "I searched myself";<sup>2</sup> and Pythagoras also and his school and his followers down to Theophrastus, bid us become like God as far as possible, yes and Aristotle too. For what

<sup>1</sup> Nestor; *Odyssey* 3. 174.

<sup>2</sup> Heraclitus *fr.* 80.

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ποτέ, τοῦτο ὁ θεὸς αἰεί. γελοῖον οὖν ἂν εἶη τὸν θεὸν ἑαυτὸν μὴ εἰδέναι· κομιδῇ γὰρ οὐδὲν εἴσεται τῶν ἄλλων, εἴπερ ἑαυτὸν ἀγνοοίη· πάντα γὰρ αὐτός ἐστιν, εἴπερ καὶ ἐν ἑαυτῷ καὶ παρ' ἑαυτῷ ἔχει τῶν ὀπωσοῦν ὄντων τὰς αἰτίας, εἴτε ἀθανάτων ἀθανάτους, εἴτε ἐπικήρων οὐ θνητὰς οὐδὲ ἐπικήρους, αἰδίους δὲ καὶ μενούσας αἰεὶ καὶ αἰ τούτοις εἰσὶν αἰτίαι τῆς αἰεγευσεῖας. ἀλλ' οὗτος μὲν ὁ C λόγος ἐστὶ μείζων.

Ὅτι δὲ μία τὴν ἐστὶν ἀλήθεια καὶ φιλοσοφία μία καὶ ταύτης εἰσὶν ἑρασταὶ ξύμπαντες ὧν τε ὑπερμνήσθη μικρῷ πρότερον ὧν τε ἐν δίκῃ νῦν εἴπομι ἂν τοῦνομα, τοὺς τοῦ Κιτιέως ὁμιλητὰς λέγω, οἳ τὰς πόλεις ἰδόντες ἀποδιδρασκούσας τὸ λίαν ἀκραιφνὲς καὶ καθαρὸν τῆς ἐλευθερίας τοῦ κυνὸς ἐσκέπασαν αὐτὸν ὥσπερ οἶμαι παραπετάσμασιν D οἰκονομία καὶ τῇ χρηματιστικῇ καὶ τῇ πρὸς τὴν γυναῖκα συνόδῳ καὶ παιδοτροφίᾳ, ἵν' οἶμαι ταῖς πόλεσιν αὐτὸν ἐγγύθεν ἐπιστήσωσι φύλακα· ὅτι δὲ τὸ Γνώθι σαυτὸν κεφάλαιον τίθενται φιλοσοφίας, οὐ μόνον ἐξ ὧν κατεβάλλοντο ξυγγραμμάτων ὑπὲρ αὐτοῦ τοῦτου πεισθείης ἂν, εἴπερ ἐθέλοις,

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we are sometimes, God is always.<sup>1</sup> It would therefore be absurd that God should not know himself. For he will know nothing at all about other things if he be ignorant of himself. For he is himself everything, seeing that in himself and near himself he keeps the causes of all things that in any way whatever have existence, whether they be immortal causes of things immortal, or causes of perishable things, though themselves not mortal or perishable; for imperishable and ever-abiding are the causes of perpetual generation for the perishable world. But this line of argument is too lofty for the occasion.

Now truth is one and philosophy is one, and they whom I just now spoke of are its lovers one and all; and also they whom I ought in fairness to mention now by name, I mean the disciples of the man of Citium.<sup>2</sup> For when they saw that the cities of Greece were averse to the excessive plainness and simplicity of the Cynic's freedom of manners, they hedged him about with screens as it were, I mean with maxims on the management of the household and business and intercourse with one's wife and the rearing of children, to the end, I believe, that they might make him the intimate guardian of the public welfare.<sup>3</sup> And that they too held the maxim "Know Thyself" to be the first principle of their philosophy you may believe, if you will, not only from the works that they composed on this very subject, but even more

<sup>1</sup> Cf. *Oration* 4. 143 A.

<sup>2</sup> Zeno of Citium in Cyprus, the founder of the Stoic school.

<sup>3</sup> Julian seems to mean that Zeno and the Stoics could not accept without modification the manner of life advocated by the Cynic Crates.

ἀλλὰ πολὺ πλεόν ἀπὸ τοῦ τῆς φιλοσοφίας τέλους·  
 τὸ γὰρ ὁμολογουμένως ζῆν τῇ φύσει τέλος ἐποιή- 18  
 σαντο, οὐπερ οὐχ οἷόν τε τυχεῖν τὸν ἀγνοοῦντα,  
 τίς καὶ ὁποῖος πέφυκεν· ὁ γὰρ ἀγνοῶν ὅστις  
 ἐστίν, οὐκ εἴσεται δῆπουθεν ὅ, τι πράττειν ἑαυτῷ  
 προσήκει, ὥσπερ οὐδ' ὁ<sup>1</sup> τὸν σιδήρου ἀγνοῶν  
 εἴσεται, εἴτε αὐτῷ τέμνειν εἴτε μὴ προσήκει, καὶ  
 ὅτου δεῖ τῷ σιδήρῳ πρὸς τὸ δύνασθαι τὸ ἑαυτοῦ  
 πράττειν· ἀλλ' ὅτι μὲν ἡ φιλοσοφία μία τέ ἐστι καὶ  
 πάντες ὡς ἔπος εἰπεῖν ἐνός τινος ἐφίεμενοι ὁδοῖς ἐπὶ  
 τοῦτο διαφόροις ἦλθον, ἀπόχρη τοσαῦτα νῦν εἰπεῖν. B  
 ὑπερ δὲ τοῦ Κυνισμοῦ σκεπτέον ἔτι.<sup>2</sup>

Εἰ μὲν οὖν ἐπεποιήτο τοῖς ἀνδράσι μετὰ τινος  
 σπουδῆς, ἀλλὰ μὴ μετὰ παιδιᾶς τὰ συγγράμματα,  
 τούτοις ἐχρῆν ἐπόμενον ἐπιχειρεῖν ἕκαστα ὧν  
 διανοούμεθα περὶ τοῦ πράγματος ἐξετάζειν τὸν  
 ἐναντίον καί, εἰ μὲν ἐφαίνετο τοῖς παλαιοῖς ὁμολο-  
 γοῦντα, μήτοι ψευδομαρτυριῶν ἡμῖν ἐπισκῆπτειν,  
 εἰ δὲ μὴ, τότε ἐξορίζειν αὐτὰ τῆς ἀκοῆς ὥσπερ  
 Ἀθηναῖοι τὰ ψευδῆ γράμματα τοῦ Μητρούου.  
 ἐπεὶ δὲ οὐδέν ἐστιν, ὡς ἔφην, τοιοῦτον· αἴ τε γὰρ C  
 θρυλούμεναι Διογένους τραγωδίαι Φιλίσκου τινὸς  
 Αἰγινήτου λέγονται εἶναι, καί, εἰ Διογένους δὴ<sup>3</sup>  
 εἶεν, οὐδὲν ἄτοπὸν ἐστὶ τὸν σοφὸν παίζειν, ἐπεὶ  
 καὶ τοῦτο πολλοὶ φαίνονται τῶν φιλοσόφων

<sup>1</sup> οὐδ' ὁ Hertlein suggests, οὐδὲ MSS.

<sup>2</sup> ἔτι Hertlein suggests, ἢδη Reiske, ἐστὶν MSS.

<sup>3</sup> δὴ Hertlein suggests, δὲ MSS.

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from what they made the end and aim of their philosophic teaching. For this end of theirs was life in harmony with nature, and this it is impossible for any man to attain who does not know who and of what nature he is. For a man who does not know himself will certainly not know what it is becoming for him to do; just as he who does not know the nature of iron will not know whether it is suitable to cut with or not, and how iron must be treated so that it may be put to its proper use. For the moment however I have said enough to show that philosophy is one, and that, to speak generally, all philosophers have a single aim though they arrive at that aim by different roads. And now let us consider the Cynic philosophy.

If the Cynics had composed treatises with any serious purpose and not merely with a frivolous aim, it would have been proper for my opponent to be guided by these and to try in each case to refute the opinions that I hold on the subject; and then, if they proved to be in harmony with those original doctrines, he could not attack me for bearing false witness; but if they proved not to be in harmony, then he could have barred my opinions from a hearing, as the Athenians barred spurious documents from the *Metroum*.<sup>1</sup> But, as I said, nothing of that sort exists. For the much-talked-of tragedies of Diogenes are now said to be the work of a certain Philiscus<sup>2</sup> of Aegina; though even if they were by Diogenes there would be nothing out of the way in a wise man's jesting, since many philosophers have been known to do so. For

<sup>1</sup> Cf. *Oration* 5. 159 B.

<sup>2</sup> Cf. *Oration* 7. 210 D, 212 A.

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ποιήσαντες· ἐγέλα τοι, φασί, καὶ Δημόκριτος  
 ὀρώων σπουδάζοντας τοὺς ἀνθρώπους· μὴ δὴ πρὸς  
 τὰς παιδίας αὐτῶν ἀποβλέπωμεν, ὥσπερ οἱ  
 μανθάνειν τι σπουδαῖον ἤκιστα ἐρώντες, πόλει D  
 παραβάλλοντες εὐδαίμονι, πολλῶν μὲν ἱερῶν,  
 πολλῶν δὲ ἀπορρήτων τελετῶν πλήρει, καὶ  
 μυρίων ἔνδον ἱερέων ἀγνῶν ἐν ἀγνοῖς μενόντων  
 χωρίοις· αὐτοῦ δὲ ἔνεκα πολλάκις τούτου, λέγω  
 δὲ τοῦ καθαρῆναι τὰ εἴσω πάντα, τὰ περιττὰ  
 καὶ βδελυρὰ καὶ φαῦλα τῆς πόλεως ἀπεληλακόσι,<sup>1</sup>  
 λουτρὰ δημόσια καὶ χαμαιτυπεῖα καὶ καπηλεῖα  
 καὶ πάντα ἀπλῶς τὰ τοιαῦτα· εἶτα ἄχρι τούτου  
 γενόμενοι εἴσω μὴ παρίασιν.<sup>2</sup> ὁ μὲν γὰρ τοῖς  
 τοιούτοις ἐντυχῶν, εἶτα τοῦτο οἶθηθεις εἶναι τὴν 18  
 πόλιν ἄθλιος μὲν ἀποφυγῶν, ἀθλιώτερος δὲ κάτω  
 μένας, ἐξὸν ὑπερβάντα μικρὸν ἰδεῖν τὸν Σωκράτη·  
 χρήσομαι γὰρ ἐκείνοις ἐγὼ τοῖς ῥήμασιν, οἷς  
 Ἄλκιβιάδης ἐπαινῶν Σωκράτη. φημὶ γὰρ δὴ τὴν  
 Κυνικὴν φιλοσοφίαν ὁμοιοτάτην εἶναι τοῖς Σει-  
 ληνοῖς τούτοις τοῖς ἐν τοῖς ἐρμογλυφεῖοις καθη-  
 μένοις, οὐστinas ἐργάζονται οἱ δημιουργοὶ σύρ-  
 ιγγας ἢ αὐλοὺς ἔχοντας· οἱ διχάδε<sup>3</sup> διοιχθέντες B  
 ἔνδον φαίνονται ἀγάλματα ἔχοντες θεῶν. ὡς ἂν  
 οὖν μὴ τοιοῦτόν τι πάθωμεν, ὅσα ἔπαιξε ταῦτα  
 αὐτὸν ἐσπουδακεῖναι νομίσαντες· ἔστι μὲν γάρ τι  
 καὶ ἐν ἐκείνοις οὐκ ἄχρηστον, ὁ Κυνισμὸς δὲ ἔστιν

<sup>1</sup> ἀπεληλακόσι Naber, ἀπεληλάκασι Hertlein, MSS.

<sup>2</sup> παρίασιν Cobet, παρίασιν Hertlein, MSS.

<sup>3</sup> οἱ διχάδε Hertlein suggests, cf. *Symposium* 215, οἱ δὲ MSS.



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Democritus also, we are told, used to laugh when he saw men taking things seriously. Well then I say we must not pay any attention to their frivolous writings, like men who have no desire at all to learn anything of serious interest. Such men when they arrive at a prosperous city abounding in sacrifices and secret rites of many kinds, and containing within it countless holy priests who dwell in the sacred enclosures, priests who for this very purpose, I mean in order to purify everything that is within their gates, have expelled all that is sordid and superfluous and vicious from the city, public baths and brothels, and retail shops, and everything of the sort without exception: such men, I say, having come as far as the quarter where all such things are, do not enter the city itself. Surely a man who, when he comes upon the things that have been expelled, thinks that this is the city, is despicable indeed if he depart on the instant, but still more despicable if he stay in that lower region, when he might by taking but a step across the threshold behold Socrates himself. For I will borrow those famous phrases of Alcibiades in his praise of Socrates,<sup>1</sup> and I assert that the Cynic philosophy is very like those images of Silenus that sit in the shops of the statuaries, which the craftsmen make with pipes or flutes in their hands, but when you open them you see that inside they contain statues of the gods. Accordingly, that we may not make that sort of mistake and think that his jesting was sober earnest (for though there is a certain use even in those jests, yet Cynicism itself is something very different, as I

<sup>1</sup> Plato, *Symposium* 215.

THE ORATIONS OF JULIAN, VI

ἕτερον, ὡς αὐτίκα μάλα δείξαι πειράσομαι· δεῦρο ἴδωμεν ἐφεξῆς ἀπὸ τῶν ἔργων, ὥσπερ αἱ ἐξιχνεύουσαι κύνες μεταθέουσι τὰ θηρία.

Ἡγεμόνα μὲν οὖν οὐ ῥάδιον εὐρεῖν, ἐφ' ὃν ἀνερέγκαι χρῆ πρῶτον αὐτό, εἰ καὶ τινες ὑπο- C  
λαμβάνουσιν Ἀντισθένει τοῦτο καὶ Διογένει προσήκειν. τοῦτο γοῦν ἔοικεν Οἰνόμαος οὐκ ἀτόπως λέγειν· ὁ Κυνισμὸς οὔτε Ἀντισθενισμὸς ἐστίν οὔτε Διογενισμὸς. λέγουσι μὲν γὰρ οἱ γενναιότεροι τῶν κυνῶν, ὅτι καὶ ὁ μέγας Ἡρακλῆς, ὥσπερ οὖν τῶν ἄλλων ἀγαθῶν ἡμῖν<sup>1</sup> αἴτιος κατέστη, οὕτω δὲ καὶ τούτου τοῦ βίου παράδειγμα τὸ μέγιστον<sup>2</sup> κατέλιπεν ἀνθρώποις. ἐγὼ δὲ ὑπὲρ τῶν θεῶν καὶ τῶν εἰς θείαν λῆξιν πορευθέντων εὐφημεῖν ἐθέλων πείθομαι μὲν καὶ πρὸ D  
τούτου τινὰς οὐκ ἐν Ἑλλησι μόνον, ἀλλὰ καὶ βαρβάροις οὕτω φιλοσοφῆσαι·<sup>3</sup> αὕτη γὰρ ἡ φιλοσοφία κοινὴ πῶς ἔοικεν εἶναι καὶ φυσικωτάτη καὶ δεῖσθαι οὐδ' ἡστιν οὐδὲν πραγματείας· ἀλλὰ ἀπόχρη μόνον ἐλέσθαι τὰ σπουδαῖα ἀρετῆς ἐπιθυμία καὶ φυγῆ κακίας, καὶ οὔτε βίβλους ἀνελίξαι δεῖ μυρίας· πολυμαθία γάρ, φασί, νόον οὐ διδάσκει· οὔτε ἄλλο τι τῶν τοιούτων παθεῖν, ὅσα καὶ οἷα πάσχουσιν οἱ διὰ τῶν ἄλλων αἰρέσεων ἰόντες, ἀλλὰ ἀπόχρη μόνον δύο ταῦτα τοῦ Πυθίου 18

<sup>1</sup> Before αἴτιος Cobet omits τις.

<sup>2</sup> Before κατέλιπεν Cobet omits οὗτος.

<sup>3</sup> οὕτω φιλοσοφῆσαι: Reiske suggests, lacuna Hertlein, MSS.

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shall presently try to prove), let us consider it in due course from its actual practice and pursue it like hounds that track down wild beasts in the chase.

Now the founder of this philosophy to whom we are to attribute it, in the first instance, is not easy to discover, even though some think that the title belongs to Antisthenes and Diogenes. At least the saying of Oenomaus<sup>1</sup> seems to be not without good grounds: "The Cynic philosophy is neither Antisthenism nor Diogenism." Moreover the better sort of Cynics assert that in addition to the other blessings bestowed on us by mighty Heracles, it was he who bequeathed to mankind the noblest example of this mode of life.<sup>2</sup> But for my part, while I desire to speak with due reverence of the gods and of those who have attained to their functions, I still believe that even before Heracles, not only among the Greeks but among the barbarians also, there were men who practised this philosophy. For it seems to be in some ways a universal philosophy, and the most natural, and to demand no special study whatsoever. But it is enough simply to choose the honourable by desiring virtue and avoiding evil; and so there is no need to turn over countless books. For as the saying goes, "Much learning does not teach men to have understanding."<sup>3</sup> Nor is it necessary to subject oneself to any part of such a discipline as they must undergo who enter other philosophic sects. Nay it is enough merely to hearken to the Pythian god when he enjoins these

<sup>1</sup> Of Gadara, a Cynic philosopher whose date is probably the second century A.D.; cf. 199 A, 209 B, 210 D, 212 A.

<sup>2</sup> Lucian, *Sale of Creeds* 8, makes Diogenes say that he had modelled himself on Heracles.

<sup>3</sup> Heracleitus *fr.* 16, Bywater.

THE ORATIONS OF JULIAN, VI

παραινούντος ἀκούσαι, τὸ Γνώθι σαυτὸν καὶ  
 Παραχάραξον τὸ νόμισμα· πέφηεν οὖν ἡμῖν  
 ἀρχηγὸς τῆς φιλοσοφίας ὅσπερ οἶμαι τοῖς Ἑλλησι  
 κατέστη τῶν καλῶν ἀπάντων αἴτιος, ὁ τῆς  
 Ἑλλάδος κοινὸς ἡγεμὼν καὶ νομοθέτης καὶ βα-  
 σιλεύς, ὁ ἐν Δελφοῖς θεός, ὃν ἐπειδὴ μὴ θέμις ἦν  
 τι διαλαθεῖν, οὐδὲ ἡ Διογένους ἐπιτηδειότης ἔλαθε.  
 προύτρεψε δὲ αὐτὸν οὐχ ὥσπερ τοὺς ἄλλους  
 ἔπεσιν ἐντείνων τὴν παραίνεσιν, ἀλλ' ἔργῳ B  
 διδάσκων ὅ,τι βούλεται συμβολικῶς διὰ δυοῖν  
 ὀνομάτοι, Παραχάραξον εἰπὼν τὸ νόμισμα· τὸ  
 γὰρ Γνώθι σαυτὸν οὐκ ἐκείνῳ μόνον,<sup>1</sup> ἀλλὰ καὶ  
 τοῖς ἄλλοις ἔφη καὶ λέγει, πρόκειται γὰρ οἶμαι  
 τοῦ τεμένους. ἠύρηκαμεν δὴ τὸν ἀρχηγέτην τῆς  
 φιλοσοφίας, ὧς πού καὶ ὁ δαιμόνιος φησιν Ἰάμ-  
 βλιχος, ἀλλὰ καὶ τοὺς κορυφαίους ἐν αὐτῇ,  
 Ἄντισθένη καὶ Διογένη καὶ Κράττητα, οἷς τοῦ  
 βίου σκοπὸς ἦν καὶ τέλος αὐτοὺς οἶμαι γινῶναι  
 καὶ τῶν κενῶν ὑπεριδεῖν δοξῶν, ἀληθείας δέ, ἡ  
 πάντων μὲν ἀγαθῶν θεοῖς, πάντων δὲ ἀνθρώποις  
 ἡγεῖται, ὅλη, φασίν, ἐπιδράξασθαι τῇ διανοίᾳ, C  
 ἧς οἶμαι καὶ Πλάτων καὶ Πυθαγόρας καὶ Σω-  
 κράτης οἷ τε ἐκ τοῦ Περιπάτου καὶ Ζήνωνος ἕνεκα  
 πάντα ὑπέμειναν πόνον, αὐτοὺς τε ἐθέλοντες  
 γινῶναι καὶ μὴ κεναῖς ἔπεσθαι δόξαις, ἀλλὰ τὴν  
 ἐν τοῖς οὖσιν ἀλήθειαν ἀνιχνεύσαι.

<sup>1</sup> μόνον Hertlein suggests, πρῶτον MSS.

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two precepts, "Know Thyself," and "Falsify the common currency."<sup>1</sup> Hence it becomes evident to us that the founder of this philosophy is he who, I believe, is the cause of all the blessings that the Greeks enjoy, the universal leader, law-giver and king of Hellas, I mean the god of Delphi.<sup>2</sup> And since it was not permitted that he should be in ignorance of aught, the peculiar fitness of Diogenes did not escape his notice. And he made him incline to that philosophy, not by urging his commands in words alone, as he does for other men, but in very deed he instructed him symbolically as to what he willed, in two words, when he said, "Falsify the common currency." For "Know Thyself" he addressed not only to Diogenes, but to other men also and still does: for it stands there engraved in front of his shrine. And so we have at last discovered the founder of this philosophy, even as the divine Iamblichus also declares, yes, and we have discovered its leading men as well, namely Antisthenes and Diogenes and Crates;<sup>3</sup> the aim and end of whose lives was, I think, to know themselves, to despise vain opinions, and to lay hold of truth with their whole understanding; for truth, alike for gods and men, is the beginning of every good thing;<sup>4</sup> and it was, I think, for her sake that Plato and Pythagoras and Socrates and the Peripatetic philosophers and Zeno spared no pains, because they wished to know themselves, and not to follow vain opinions but to track down truth among all things that are.

<sup>1</sup> Cf. *Oration* 7. 208 D, 211 B, 211 C.

<sup>2</sup> Apollo.

<sup>3</sup> Of Thebes, the Cynic philosopher, a pupil of Diogenes; he lived in the latter half of the fourth century B.C.

<sup>4</sup> Plato, *Laws* 730 B.

THE ORATIONS OF JULIAN, VI

Φέρε οὖν, ἐπειδὴ πέφηθεν οὐκ ἄλλο μὲν ἐπιτη-  
 δεύσας Πλάτων, ἕτερον δὲ Διογένης, ἐν δέ τι καὶ  
 ταυτόν· εἰ γοῦν ἔροιτό τις τὸν σοφὸν Πλάτωνα “τὸ  
 Γνώθι σαυτὸν πόσου νενόμικας ἄξιον;” εὐ οἶδα ὅτι  
 τοῦ παντὸς ἂν φήσειε, καὶ λέγει δὲ ἐν Ἀλκιβιάδῃ D  
 δεῦρο δὴ τὸ μετὰ τοῦτο φράσον ἡμῖν, ὃ δαιμόνιε  
 Πλάτων καὶ θεῶν ἕκγονε “Τίνα τρόπον χρῆ  
 πρὸς τὰς τῶν πολλῶν διακεῖσθαι δόξας,” ταυτά  
 τε ἐρεῖ καὶ ἔτι πρὸς τούτοις ὅλον ἡμῖν ἐπιτάξει  
 διαρρήδην ἀναγνῶναι τὸν Κρίτωνα διάλογον, οὗ  
 φαίνεται παραινῶν Σωκράτης μηδὲν φροντίζειν  
 ἡμᾶς τῶν τοιούτων· φησὶ γοῦν· “Ἀλλὰ τί ἡμῖν,  
 ὦ μακάριε Κρίτων, οὕτω τῆς τῶν πολλῶν δόξης 18  
 μέλει;” εἶτα ἡμεῖς τούτων ὑπεριδόντες ἀποτει-  
 χίζειν ἀπλῶς οὕτως καὶ ἀποσπᾶν ἄνδρας ἀλλή-  
 λων ἐθέλομεν, οὓς ὁ τῆς ἀληθείας συνήγαγεν  
 ἔρως ἢ τε τῆς δόξης ὑπεροψία καὶ ἢ πρὸς  
 τὸν ζῆλον τῆς ἀρετῆς ξύμπνοια; εἰ δὲ Πλάτωνι  
 μὲν ἔδοξε καὶ διὰ τῶν λόγων αὐτὰ ἐργάζεσθαι,  
 Διογένει δὲ ἀπέχρη τὰ ἔργα, διὰ τοῦτο ἄξιός ἐστιν  
 ὑφ’ ὑμῶν ἀκούειν κακῶς; ὅρα δὲ μὴ καὶ τοῦτο  
 αὐτὸ τῷ παντὶ κρείττον ἐστιν, ἐπεὶ καὶ Πλάτων  
 ἐξομνύμενος φαίνεται τὰ ξυγγράμματα. “Οὐ γάρ B  
 ἐστὶ Πλάτωνος,” φησί, “ζύγγραμμα οὐδὲν οὐδ’  
 ἔσται, τὰ δὲ νῦν φερόμενά ἐστι Σωκράτους, ἀνδρὸς

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And now, since it has become evident that Plato was not pursuing one aim and Diogenes another, but their end was one and the same: suppose one should inquire of the wise Plato: What value do you set on the precept "Know Thyself"? I am very sure that he would answer that it is worth everything, and indeed he says so in the *Alcibiades*.<sup>1</sup> Come then tell us next, divine Plato, scion of the gods, how one ought to be disposed towards the opinions of the many? He will give the same answer, and moreover he will expressly enjoin on us to read his dialogue the *Crito*,<sup>2</sup> where Socrates is shown warning us not to take heed of such things. At any rate what he says is: "But why, my dear good Crito, are we so concerned about the opinion of the multitude?" And now are we to ignore all this evidence, and without further question fence off from one another and force apart men whom the passion for truth, the scorn of opinion, and unanimity in zeal for virtue have joined together? And if Plato chose to achieve his aim through words, whereas for Diogenes deeds sufficed, does the latter on that account deserve to be criticised by you? Nay, consider whether that same method of his be not in every respect superior; since we see that Plato for himself forswore written compositions. "For" he says,<sup>3</sup> "there are no writings by Plato nor ever will be, and what now pass current as his are the work of Socrates, the ever fair and

<sup>1</sup> *Alcibiades* i. 129 A.

<sup>2</sup> *Crito* 44 C.

<sup>3</sup> *Epistle* 2. 314 C; Julian quotes from memory and slightly alters the original; Plato meant that in his dialogues he had suppressed his own personality in favour of Socrates.

THE ORATIONS OF JULIAN, VI

καλοῦ καὶ νέου." τί οὖν ἡμεῖς οὐκ ἐκ τῶν ἔργων τοῦ Διογένους σκοποῦμεν αὐτὸν τὸν Κυνισμόν, ὅστις ἐστίν;

Οὐκοῦν ἐπειδὴ σώματος μέρη μὲν ἐστίν, οἷον ὀφθαλμοί, πόδες, χεῖρες, ἄλλα δὲ ἐπι-  
 συμβαίνει, τρίχες, ὄνυχες, ῥύπος, τοιούτων περι-  
 ττωμάτων γένος, ὧν ἄνευ σῶμα ἀνθρώπινον ἀμή-  
 χανον εἶναι, πότερον οὐ γελοῖός ἐστιν ὁ μέρη C  
 νομίσας ὄνυχας ἢ τρίχας ἢ ῥύπον καὶ τὰ δυσώδη  
 τῶν περιττωμάτων, ἀλλ' οὐ τὰ τιμιώτατα καὶ  
 σπουδαῖα, πρῶτον μὲν τὰ αἰσθητήρια καὶ τούτων  
 αὐτῶν ἅττα συνέσεως ἡμῖν ἐστι μᾶλλον αἷτια,  
 οἷον ὀφθαλμούς, ἀκοάς; ὑπουργεῖ γὰρ ταῦτα  
 πρὸς φρόνησιν εἴτε ἐγκατορωρυγμένη τῇ ψυχῇ,  
 ὡς ἂν θάττον καθαρθεῖσα δύναίτο τῇ καθαρᾷ  
 χρῆσθαι<sup>1</sup> καὶ ἀκινήτῳ τοῦ φρονεῖν δυνάμει, εἴτε,  
 ὥσπερ τινὲς οἴονται, καθάπερ δι' ὀχετῶν τοιούτων  
 εἰσφερούσης τῆς ψυχῆς. συλλέγουσα γάρ, φασί, D  
 τὰ κατὰ μέρος αἰσθήματα καὶ συνέχουσα τῇ  
 μνήμῃ γεννᾷ τὰς ἐπιστήμας. ἐγὼ δέ, εἰ μὴ τι  
 τοιοῦτον ἦν ἐνθέον ἢ τέλειον ἐμποδιζόμενον δὲ<sup>2</sup>  
 ὑπ' ἄλλων πολλῶν καὶ ποικίλων, ὁ τῶν ἐκτὸς  
 ποιεῖται τὴν ἀντίληψιν, οὐδ' ἂν δυνατόν οἶμαι  
 γενέσθαι τῶν αἰσθητῶν τὴν<sup>3</sup> ἀντίληψιν. ἀλλ'  
 οὗτος μὲν ὁ λόγος οὐ τοῖς νῦν προσήκει.

Διόπερ ἐπανακτέον ἐπὶ τὰ μέρη τῆς φιλοσοφίας 19  
 τῆς κυνικῆς. φαίνονται μὲν δὴ καὶ οὗτοι διμερῆ

<sup>1</sup> τῇ καθαρᾷ χρῆσθαι Hertlein suggests, τῇ γε ὡς ἀρχῇ MSS., corrupt.

<sup>2</sup> δι' Hertlein suggests. <sup>3</sup> τὴν Naber suggests.



## TO THE UNEDUCATED CYNICS

ever young." Why then should we not from the practice of Diogenes study the character of the Cynic philosophy?

Now the body consists of certain parts such as eyes, feet and hands, but there are besides other parts, hair, nails, ordure, a whole class of accessories of that sort without which the human body cannot exist. Then is it not absurd for a man to take into account such parts, I mean hair or nails or ordure or such unpleasant accessories, rather than those parts that are most precious and important, in the first place, for instance, the organs of perception, and among these more especially the instruments whereby we apprehend, namely the eyes and ears? For these aid the soul to think intelligently, whether it be buried deep in the body and they enable it to purify itself more readily and to use its pure and steadfast faculty of thought, or whether, as some think, it is through them that the soul enters in as though by channels.<sup>1</sup> For, as we are told, by collecting individual perceptions and linking them through the memory she brings forth the sciences. And for my own part, I think that if there were not something of this sort, either incomplete in itself or perfect but hindered by other things many and various, which brings about our apprehension of externals, it would not even be possible for us to apprehend the objects of sense-perception. But this line of argument has little to do with the present question.

Accordingly we must go back to the divisions of the Cynic philosophy. For the Cynics also seem to

<sup>1</sup> Cf. Lucretius, *De Rerum Natura* 3. 359 foll.; Sextus Empiricus, *Adversus Mathematicos* 7. 350.

THE ORATIONS OF JULIAN, VI

τὴν φιλοσοφίαν νομίσαντες ὡσπερ ὁ Ἀριστοτέλης  
καὶ Πλάτων, θεωρηματικὴν τε καὶ πρακτικὴν,  
αὐτὸ τοῦτο<sup>1</sup> συνέντες δηλονότι καὶ νοήσαντες,  
ὡς οἰκειὸν ἔστιν ἄνθρωπος φύσει πράξει καὶ  
ἐπιστήμῃ. εἰ δὲ τῆς φυσικῆς τὴν θεωρίαν<sup>2</sup>  
ἐξέκλιναν, οὐδὲν τοῦτο πρὸς τὸν λόγον. ἐπεὶ καὶ  
Σωκράτης καὶ πλείονες ἄλλοι θεωρία μὲν φαί-  
νονται χρησάμενοι πολλῇ, ταύτῃ δὲ οὐκ ἄλλου  
χάριν, ἀλλὰ τῆς πράξεως· ἐπεὶ καὶ τὸ ἑαυτὸν  
γνῶναι τοῦτο ἐνόμισαν, τὸ μαθεῖν ἀκριβῶς, τί B  
μὲν ἀποδοτέον ψυχῇ, τί δὲ σώματι ἀπέδοσαν δὲ<sup>3</sup>  
εἰκότως ἡγεμονίαν μὲν τῇ ψυχῇ, ὑπηρεσίαν δὲ τῷ  
σώματι. φαίνονται δὴ οὖν ἀρετὴν ἐπιτηδεύσαντες,  
ἐγκράτειαν, ἀτυφίαν, ἐλευθερίαν, ἔξω γενόμενοι  
παντὸς φθόνου, δειλίας, δεισιδαιμονίας. ἀλλ' οὐχ  
ἡμεῖς ταῦτα ὑπὲρ αὐτῶν διανοούμεθα, παίζειν δὲ  
αὐτοὺς καὶ κυβεύειν περὶ τοῖς φιλτάτοις ὑπο-  
λαμβάνομεν, οὕτως ὑπεριδόντας τοῦ σώματος, C  
ὡς ὁ Σωκράτης ἔφη λέγων ὀρθῶς μελέτην εἶναι  
θανάτου τὴν φιλοσοφίαν. τοῦτο ἐκεῖνοι καθ'  
ἐκάστην ἡμέραν ἐπιτηδεύοντες οὐ ζηλωτοὶ μᾶλλον  
ἡμῖν, ἄθλιοι δὲ τινες καὶ παντελῶς ἀνόητοι  
δοκοῦσιν·<sup>4</sup> ἀνθ' ὅτου δὲ<sup>5</sup> τοὺς πόνους ὑπέμειναν  
τούτους;<sup>6</sup> οὐχ ὡς αὐτὸς εἶπας, κενοδοξίας ἕνεκα.  
καὶ γὰρ<sup>7</sup> πῶς ὑπὸ τῶν ἄλλων ἐπηνοῦντο ὡμὰ

<sup>1</sup> αὐτὸ τοῦτο Hertlein suggests, αὐτοῦ MSS.

<sup>2</sup> τὴν θεωρίαν Hertlein suggests, πρὸς τὴν θεωρίαν MSS.,  
θεωρίας Petavius.

<sup>3</sup> δὲ after ἀπέδοσαν Hertlein suggests, τε MSS.

<sup>4</sup> δοκοῦσιν Hertlein suggests, δοκοῦσιν, MSS.

<sup>5</sup> δὲ Hertlein suggests, δὴ MSS.

<sup>6</sup> τούτους; οὐχ ὡς Hertlein suggests, τούτους, ὡς MSS.

<sup>7</sup> καὶ γὰρ Hertlein suggests, καίτοι MSS.

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have thought that there were two branches of philosophy, as did Aristotle and Plato, namely speculative and practical, evidently because they had observed and understood that man is by nature suited both to action and to the pursuit of knowledge. And though they avoided the study of natural philosophy, that does not affect the argument. For Socrates and many others also, as we know, devoted themselves to speculation, but it was solely for practical ends. For they thought that even self-knowledge meant learning precisely what must be assigned to the soul, and what to the body. And to the soul they naturally assigned supremacy, and to the body subjection. This seems to be the reason why they practised virtue, self-control, modesty and freedom, and why they shunned all forms of envy, cowardice and superstition. But this, you will say, is not the view that we hold about them, for we are to think that they were not in earnest, and that they hazarded what is most precious<sup>1</sup> in thus despising the body; as Socrates did when he declared, and rightly, that philosophy is a preparation for death.<sup>2</sup> And since this was the aim that the Cynics pursued daily, we need not emulate them any more than the others, but we are to think them miserable beings and altogether foolish. But why was it that they endured those hardships? Surely not from ostentation, as you declared. For how could they win

<sup>1</sup> Plato, *Protagoras* 314 A.

<sup>2</sup> *Phaedo* 81 A.

THE ORATIONS OF JULIAN, VI

προσφερόμενοι σαρκία; καίτοι οὐδὲ αὐτὸς ἐπαι-  
 νέτης εἶ. τοῦ γοῦν τοιούτου τρίβωνα καὶ τὴν D  
 κόμην, ὥσπερ αἱ γραφαὶ τῶν ἀνδρῶν, ἀπομιμού-  
 μενος εἶθ' ὁ μὴδὲ αὐτὸς ἀξιάγαστον ὑπολαμβάνεις,  
 τοῦτο εὐδοκιμεῖν οἶει παρὰ τῷ πλήθει; καὶ εἰς  
 μὲν ἡ δεῦτερος ἐπήνει τότε, πλείν δ' οὖν ἡ δέκα  
 μυριάδες ὑπὸ τῆς ναυτίας καὶ βδελυρίας διεστρά-  
 φησαν τὸν στόμαχον καὶ ἀπόσιτοι γεγόνασιν,  
 ἄχρις αὐτοῦς οἱ θεράποντες ἀνέλαβον ὄσμαῖς καὶ  
 μύροις καὶ πέμμασιν. οὕτως ὁ κλεινὸς ἤρως ἔργῳ 18  
 κατεπλήξατο γελοῖῳ μὲν ἀνθρώποις τοιούτοις,

Οἱοὶ νῦν βροτοὶ εἰσιν,

οὐκ ἀγεννεῖ δέ, μὰ τοὺς θεοὺς, εἴ τις αὐτὸ κατὰ  
 τὴν Διογένους ἐξηγήσαιο σύνεσιν. ὅπερ γὰρ ὁ  
 Σωκράτης ὑπὲρ αὐτοῦ φησιν, ὅτι τῷ θεῷ νομίζων  
 λατρείαν ἐκτελεῖν ἐν τῷ τὸν δοθέντα χρησμὸν  
 ὑπὲρ αὐτοῦ κατὰ πάντα σκοπῶν ἐξετάζειν τὸν  
 ἐλεγκτικὸν ἡσπάσατο βίον, τοῦτο καὶ Διογένης  
 οἶμαι συνειδῶς ἑαυτῷ, πυθόχρηστον οὔσαν τὴν  
 φιλοσοφίαν, ἔργοις ᾤετο δεῖν ἐξελέγχειν πάντα  
 καὶ μὴ δόξαις ἄλλων, τυχὸν μὲν ἀληθέσι, τυχὸν  
 δὲ ψευδέσι προσπεπονθέναι. οὐκ οὐκ οὐδὲ εἴ τι  
 Πυθαγόρας ἔφη, οὐδὲ εἴ τις ἄλλος τῷ Πυθαγόρα  
 παραπλήσιος, ἀξιοπίστος ἐδόκει τῷ Διογένηι.  
 τὸν γὰρ θεόν, ἀνθρώπων δὲ<sup>1</sup> οὐδένα τῆς φιλο-  
 σοφίας ἀρχηγὸν ἐπεποίητο. τί δῆτα τοῦτο, C  
 ἑρεῖς, πρὸς τὴν τοῦ πολὺποδος ἐδωδήν; ἐγὼ σοὶ  
 φράσω.

Τὴν σαρκοφαγίαν οἱ μὲν ἀνθρώποις ὑπολαμ-  
 βάνουσι κατὰ φύσιν, οἱ δὲ ἥκιστα τοῦτο ἐργάζε-

<sup>1</sup> δὲ after ἀνθρώπων Hertlein suggests.

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applause from other men by eating raw meat? Certainly you yourself do not applaud them for this. At any rate, when you imitate one of those Cynics by carrying a staff and wearing your hair long, as it is shown in their pictures, do you think that you thereby gain a reputation with the crowd, though you do not yourself think those habits worthy of admiration? One or two, indeed, used to applaud him in his own day, but more than ten times ten thousand had their stomachs turned by nausea and loathing, and went fasting until their attendants revived them with perfumes and myrrh and cakes. So greatly did that renowned hero shock them by an act which seems absurd to men "of such sort as mortals now are,"<sup>1</sup> though, by the gods, it was not ignoble, if one should explain it according to the intention of Diogenes. For just as Socrates said of himself that he embraced the life of cross-examining because he believed that he could perform his service to the god only by examining in all its bearings the meaning of the oracle that had been uttered concerning him, so I think Diogenes also, because he was convinced that philosophy was ordained by the Pythian oracle, believed that he ought to test everything by facts and not be influenced by the opinions of others, which may be true and may be false. Accordingly Diogenes did not think that every statement of Pythagoras, or any man like Pythagoras, was necessarily true. For he held that God and no human being is the founder of philosophy. And pray what, you will say, has this to do with the eating of octopus? I will tell you.

To eat meat some regard as natural to man, while others think that to follow this practice is not at all

<sup>1</sup> *Iliad* 5. 304.

THE ORATIONS OF JULIAN, VI

σθα<sup>β</sup> προσήκειν ἀνθρώπῳ διανοοῦνται, καὶ πολὺς ὁ περὶ τούτου ἀνάλωται<sup>1</sup> λόγος. ἐθέλουσι οὖν σοι μὴ ῥαθυμεῖν ἔσμοι περὶ τοῦ τοιούτου βίβλων φανήσονται. τούτους Διογένης ἐξελέγχειν ᾤετο δεῖν. διανοήθη γοῦν οὕτως· εἰ μὲν ἀπραγματεύτως ἐσθίων τις σάρκας, ὥσπερ οἶμαι τῶν ἄλλων ἕκαστον θηρίων, οἷς τοῦτο ἔνειμεν ἢ φύσις, D ἀβλαβῶς αὐτὸ καὶ ἀνεπαχθῶς, μᾶλλον δὲ καὶ μετὰ τῆς τοῦ σώματος ὠφελείας ἐργάζοιτο, κατὰ φύσιν εἶναι πάντως τὴν σαρκοφαγίαν ὑπέλαβεν· εἰ δὲ τις ἐντέυθεν γένοιτο βλάβη, οὐχὶ τοῦτο ἀνθρώπου τὸ ἔργον ἴσως ἐνόμισεν, ἀλλ' ἀφεκτέον εἶναι κατὰ κράτος αὐτοῦ. εἰς μὲν οὖν ἂν εἴη τοιοῦτος ὑπὲρ τοῦ πράγματος ἴσως βιαιότερος λόγος, ἕτερος δὲ οἰκειότερος τῷ Κυνισμῷ, εἰ περὶ τοῦ τέλους αὐτοῦ πρότερον ἔτι σαφέστερον διέλθοιμι.

Ἀπάθειαν γὰρ ποιοῦνται τὸ τέλος· τοῦτο δὲ ἴσον ἐστὶ τῷ θεῶν γενέσθαι. αἰσθανόμενος οὖν ἴσως αὐτοῦ Διογένης ἐν μὲν τοῖς ἄλλοις ἅπασιν ἀπαθούς, ὑπὸ δὲ τῆς τοιαύτης ἐδωδῆς μόνον θραυτομένου καὶ ναυτιῶντος καὶ δόξῃ κενῇ μᾶλλον<sup>2</sup> ἢ λόγῳ δεδουλωμένον· σάρκες γὰρ εἰσιν οὐδὲν ἥττον, κἂν μυριάκις αὐτὰς ἐψήσῃ, κἂν ὑποτρίμμασι μυρίοις τις αὐτὰς καρυκεύσῃ· καὶ ταύτης αὐτὸν ἀφελέσθαι καὶ καταστήσαι παντάπασιν ἐξάντη τῆς δειλίας ᾤθηθη χρῆναι. δειλία γάρ ἐστιν, I εὖ ἴσθι, τὸ γοῦν τοιοῦτον. ἐπεὶ πρὸς τῆς Θεομοφόρου εἰ σαρκῶν ἠψημένων ἀπτόμεθα, τοῦ χάριν

<sup>1</sup> ἀνάλωται Hertlein suggests, δεικνύται MSS.

<sup>2</sup> μᾶλλον Hertlein suggests, μόνον MSS.

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appropriate for man, and this question has been much debated. And if you are willing to make the effort, you can see with your own eyes swarms of books on the subject. These Diogenes thought it his duty to refute. At any rate his own view was as follows. If one can eat meat without taking too much trouble to prepare it, as can all other animals to whom nature has assigned this diet, and can do it without harm or discomfort, or rather with actual benefit to the body, then he thought that eating meat is entirely in accordance with nature. But if harm came of it, then he apparently thought that the practice is not appropriate for man, and that he must abstain from it by all means. Here then you have a theory on this question, though perhaps it is too far-fetched: but here is another more akin to Cynicism, only I must first describe more clearly the end and aim of that philosophy.

Freedom from emotion they regard as the end and aim; and this is equivalent to becoming a god. Now perhaps Diogenes observed that in the case of all other foods he himself had no particular sensations, and that only raw meat gave him indigestion and nausea, and took this for a proof that he was enslaved to vain opinion rather than reason; for flesh is none the less flesh, even though you cook it any number of times or season it with any number of sauces. This, I say, was why he thought he ought to rid and free himself altogether of this cowardice; for you may be sure that this sort of thing is cowardice. And in the name of the Law-Giving goddess,<sup>1</sup> tell me why if we used cooked meats we do

<sup>1</sup> Demeter, who regulated the customs of civilised life, especially agriculture: her festival was the Thesmophoria.

THE ORATIONS OF JULIAN, VI

οὐχὶ καὶ ἀπλῶς αὐτὰς προσφερόμεθα, φράσον  
 ἡμῖν. οὐ γὰρ ἔχεις ἕτερον εἰπεῖν ἢ ὅτι οὕτω νενόμ-  
 ισται καὶ οὕτω συνειθίσμεθα. οὐ γὰρ δὴ πρὶν μὲν  
 ἐψηθῆναι βδελυρὰ πέφυκεν, ἐψηθέντα δὲ γέγονεν  
 αὐτῶν ἀγνότερα. τί δῆτα ἐχρῆν πράττειν τὸν γε C  
 παρὰ θεοῦ ταχθέντα καθάπερ στρατηγοῦ πᾶν μὲν  
 ἐξελεῖν τὸ νόμισμα, λόγῳ δὲ καὶ ἀληθείᾳ κρῖναι  
 τὰ πράγματα; περιδεῖν αὐτὸν ὑπὸ ταύτης τῆς  
 δόξης ἐνοχλούμενον, ὡς νομίζειν ὅτι κρέας μὲν  
 ἐστὶν ἐψηθὲν ἀγνὸν καὶ ἐδώδιμον, μὴ κατεργασθὲν  
 δὲ ὑπὸ τοῦ πυρὸς μυσαρὸν πως<sup>1</sup> καὶ βδελυρὸν;  
 οὕτως εἰ μνήμων; οὕτως εἰ σπουδαῖος; ὅς τοσοῦτον  
 ὀνειδίζων τῷ κενოდόξῳ, κατὰ σὲ φάναι, Διογένηι, D  
 κατ' ἐμὲ δὲ τῷ σπουδαιοτάτῳ θεράποντι καὶ  
 ὑπηρέτῃ τοῦ Πυθίου, τὴν τοῦ πολύποδος ἐδωδὴν  
 κατεδήδοκας μυρίους ταρίχους,

Ἰχθύς ὄρνιθιάς τε φίλας θ' ὅτι χεῖρας ἴκοιτο,  
 Αἰγυπτίως γε ὦν, οὐ τῶν ἱερέων, ἀλλὰ τῶν παμ-  
 φάγων, οἷς πάντα ἐσθίειν νόμος ὡς λάχανα χόρ-  
 του· γνωρίζεις οἶμαι τῶν Γαλιλαίων τὰ ῥήματα.  
 μικροῦ με παρῆλθεν εἰπεῖν, ὅτι καὶ πάντες ἄνθ-  
 ρωποι πλησίον οἰκοῦντες θαλάττης, ἤδη δὲ τινες  
 καὶ τῶν πόρρω, οὐδὲ θερμήναντες καταρροφούσιν  
 ἐχίνους, ὄστρεα καὶ πάντα ἀπλῶς τὰ τοιαῦτα·  
 εἶτα ἐκείνους μὲν ὑπολαμβάνεις ζηλωτοὺς, ἄθλιον  
 δὲ καὶ βδελυρὸν ἠγῆ Διογένη, καὶ οὐκ ἐννοεῖς, ὡς  
 οὐδὲν μᾶλλον ταῦτα ἐκείνων ἐστὶ σαρκία· πλὴν

<sup>1</sup> πως Hertlein suggests, ἴσως MSS.



## TO THE UNEDUCATED CYNICS

not eat them in their natural state also? You can give me no other answer than that this has become a custom and a habit with us. For surely we cannot say that before meat is cooked it is disgusting and that by being cooked it becomes purer than it was by nature. What then was it right for him to do who had been appointed by God like a general in command to do away with the common currency and to judge all questions by the criterion of reason and truth? Ought he to have shut his eyes and been so far fettered by this general opinion as to believe that flesh by being cooked becomes pure and fit for food, but that when it has not been acted upon by fire it is somehow abominable and loathsome? Is this the sort of memory you have? Is this your zeal for truth? For though you so severely criticised Diogenes the vain-glorious, as you call him—though I call him the most zealous servant and vassal of the Pythian god—for eating octopus, you yourself have devoured endless pickled food, "Fish and birds and whatever else might come to hand."<sup>1</sup> For you are an Egyptian, though not of the priestly caste, but of the omnivorous type whose habit it is to eat everything "even as the green herb."<sup>2</sup> You recognise, I suppose, the words of the Galilaeans. I almost omitted to say that all men who live near the sea, and even some who live at a distance from it, swallow down sea-urchins, oysters and in general everything of the kind without even heating them. And then you think they are enviable, whereas you regard Diogenes as contemptible and disgusting, and you do not perceive that those shell-fish are flesh just as much as what he ate? Except perhaps that

<sup>1</sup> *Odyssey* 12. 331.

<sup>2</sup> *Genesis* 9. 3.

THE ORATIONS OF JULIAN, VI

ἴσως ταῦτα ἐκείνων διαφέρει τῷ τὰ μὲν εἶναι  
μαλθακά, τὰ δὲ σκληρότερα. ἄναιμος γοῦν  
ἐστι καὶ πολύπους ὡσπερ ἐκείνα, ἔμψυχα δέ B  
ἐστι καὶ τὰ ὀστρακόδερμα καθάπερ καὶ οὗτος·  
ἦδεται γοῦν καὶ λυπείται, ὃ τῶν ἐμψύχων  
μάλιστα ἐστὶν ἴδιον. ἐνοχλείτω δὲ μηδὲν ἡμᾶς ἢ  
Πλατωνικὴ τανῦν δόξα ἔμψυχα ὑπολαμβάνουσα  
καὶ τὰ φυτά. ἀλλ' ὅτι μὲν οὔτι ἄλογον<sup>1</sup> οὐδὲ  
παράνομον οὐδὲ ἀσύνηθες ὑμῖν ὁ γενναῖος εἰργά-  
σατό Διογένης, εἰ μὴ τῷ σκληροτέρῳ καὶ μαλα-  
κωτέρῳ, ἠδονῇ τε λαιμοῦ καὶ ἀηδία τὰ τοιαῦτά  
τις ἐξετάζοι, πρόδηλον οἶμαι τοῖς ὀπωσοῦν ἔπε-  
σθαι λόγῳ δυναμένοις. οὐκ ἄρα τὴν ὠμοφαγίαν  
βδελύττεσθε οἱ τὰ παραπλήσια δρῶντες, οὐκ ἐπὶ C  
τῶν ἀναιμῶν μόνον ζῳῶν, ἀλλὰ καὶ ἐπὶ τῶν αἶμα  
ἐχόντων. καὶ τούτῳ δὲ ἴσως διαφέρεσθε πρὸς  
ἐκείνους, ὅτι ὁ μὲν ἀπλῶς ταῦτα καὶ κατὰ φύσιν  
φήθη χρῆναι προσφέρεσθαι, ἀλλ' οὐδὲ ὑμεῖς καὶ  
πολλοῖς ἄλλοις ἀρτύσαντες ἠδονῆς ἕνεκα, τὴν φύσιν  
ὅπως βιάσησθε. καὶ δὴ τοῦτο μὲν ἐπὶ τοσοῦτου  
ἀπόχρη.

Τῆς Κυνικῆς δὲ φιλοσοφίας σκοπὸς μὲν ἐστι D  
καὶ τέλος, ὡσπερ δὴ καὶ πάσης φιλοσοφίας, τὸ  
εὐδαιμονεῖν, τὸ δὲ εὐδαιμονεῖν ἐν τῷ ζῆν κατὰ  
φύσιν, ἀλλὰ μὴ πρὸς τὰς τῶν πολλῶν δόξας. ἐπεὶ  
καὶ τοῖς φυτοῖς εὐ πράττειν συμβαίνει καὶ μέντοι  
καὶ ζῳοῖς πᾶσιν, ὅταν τοῦ κατὰ φύσιν ἕκαστον  
ἀνεμποδίστως τυγχάνῃ τέλους· ἀλλὰ καὶ ἐν τοῖς  
θεοῖς τοῦτό ἐστιν εὐδαιμονίας ὄρος, τὸ ἔχειν  
αὐτοῖς ὡσπερ πεφύκασι καὶ ἑαυτῶν εἶναι. οὐκοῦν E

<sup>1</sup> ὅτι ἄλογον Hertlein suggests, οὐ χαλεπὸν MSS.

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they differ in so far as the octopus is soft and shell-fish are harder. At any rate the octopus is bloodless, like hard-shelled fish, but the latter too are animate things like the octopus. At least they feel pleasure and pain, which is the peculiar characteristic of animate things. And here we must not be put out by Plato's theory<sup>1</sup> that plants also are animated by soul. But it is now, I think, evident to those who are in any way able to follow an argument, that what the excellent Diogenes did was not out of the way or irregular or contrary to our habits, that is if we do not in such cases apply the criterion of hardness and softness, but judge rather by the pleasure or distaste of the palate. And so it is not after all the eating of raw food that disgusts you, since you do the like, not only in the case of bloodless animals but also of those that have blood. But perhaps there is also this difference between you and Diogenes, that he thought he ought to eat such food just as it was and in the natural state, whereas you think you must first prepare it with salt and many other things to make it agreeable and so do violence to nature. I have now said enough on this subject.

Now the end and aim of the Cynic philosophy, as indeed of every philosophy, is happiness, but happiness that consists in living according to nature and not according to the opinions of the multitude. For plants too are considered to do well, and indeed all animals also, when without hindrance each attains the end designed for it by nature. Nay, even among the gods this is the definition of happiness, that their state should be according to their nature, and that they should be independent. And

<sup>1</sup> *Timaeus* 77 B.

καὶ τοῖς ἀνθρώποις οὐχ ἑτέρωθί που τὴν εὐδαιμονίαν ἀποκεκρυμμένην προσήκει πολυπραγμονεῖν οὐδὲ αἰετὸς οὐδὲ πλάτανος οὐδὲ ἄλλο τι τῶν ὄντων ζώων ἢ φυτῶν χρυσᾶ περιεργάζεται πτερὰ καὶ φύλλα, οὐδὲ ὅπως ἀργυροῦς ἔξει τοὺς βλαστοὺς ἢ τὰ πλήκτρα καὶ κέντρα σιδηρᾶ, μᾶλλον δὲ ἀδαμάντινα, ἀλλ' οἷς αὐτὰ ἐξ ἀρχῆς ἢ φύσις ἐκόσμησε, ταῦτα εἰ ῥωμαλέα καὶ πρὸς τάχος αὐτοῖς ἢ πρὸς ἀλκὴν ὑπουργοῦντα προσγένειτο, μάλιστα ἂν εὖ πράττειν νομίζοι καὶ εὐθηνεῖσθαι. B  
 πῶς οὖν οὐ γελοῖον, εἴ τις ἄνθρωπος γεγονὼς ἔξω που τὴν εὐδαιμονίαν περιεργάσαιτο, πλοῦτον καὶ γένος καὶ φίλων δύναμιν καὶ πάντα ἀπλῶς τὰ τοιαῦτα τοῦ παντὸς ἄξια νομίζων; εἰ μὲν οὖν ἡμῖν ἢ φύσις ὥσπερ τοῖς ζώοις αὐτὸ τοῦτο ἀπέδωκε μόνον, τὸ σώματα καὶ ψυχὰς ἔχειν ἐκείνοις παραπλησίας, ὥστε μηδὲν πλέον πολυπραγμονεῖν, ἤρκει λοιπόν, ὥσπερ τὰ λοιπὰ ζῶα, C  
 τοῖς σωματικοῖς ἀρκεῖσθαι πλεονεκτήμασιν, ἐνταῦθά που τὸ εὐδαιμονεῖν πολυπραγμονοῦσιν. ἐπεὶ δὲ ἡμῖν οὐδέν τι παραπλησία ψυχὴ τοῖς ἄλλοις ἐνέσπартαι ζώοις, ἀλλ' εἴτε κατ' οὐσίαν διαφέρουσα εἴτε οὐσία μὲν ἀδιάφορος, ἐνεργεῖα δὲ μόνη κρείττων, ὥσπερ οἶμαι τὸ καθαρὸν ἤδη χρυσοῦν τοῦ συμπεφυρμένου τῇ ψάμμῳ· λέγεται γὰρ καὶ οὗτος ὁ λόγος περὶ τῆς ψυχῆς ὡς ἀληθῆς ὑπὸ τινῶν· ἡμεῖς δὲ οὖν ἐπειδὴ σύνισμεν αὐτοῖς D  
 οὔσι τῶν ζώων ξυνετωτέροις· κατὰ γὰρ τὸν Πρωταγόρου μῦθον ἐκείνοις μὲν ἢ φύσις ὥσπερ μήτηρ

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so too in the case of human beings we must not be busy about happiness as if it were hidden away outside ourselves. Neither the eagle nor the plane tree nor anything else that has life, whether plant or animal, vainly troubles itself about wings or leaves of gold or that its shoots may be of silver or its stings and spurs of iron, or rather of adamant; but where nature in the beginning has adorned them with such things, they consider that, if only they are strong and serviceable for speed or defence, they themselves are fortunate and well provided. Then is it not absurd when a human being tries to find happiness somewhere outside himself, and thinks that wealth and birth and the influence of friends, and generally speaking everything of that sort is of the utmost importance? If however nature had bestowed on us only what she has bestowed on other animals, I mean the possession of bodies and souls like theirs, so that we need concern ourselves with nothing beyond, then it would suffice for us, as for all other animals, to content ourselves with physical advantages, and to pursue happiness within this field. But in us has been implanted a soul that in no way resembles other animals; and whether it be different in essence, or not different in essence but superior in its activity only, just as, I suppose, pure gold is superior to gold alloyed with sand,—for some people hold this theory to be true of the soul,—at any rate we surely know that we are more intelligent than other animals. For according to the myth in the Protagoras,<sup>1</sup> nature dealt with them very gener-

<sup>1</sup> Plato, *Protagoras* 321 A, B; Plato however says that the theft of fire by Prometheus saved mankind, and that later Zeus bestowed on them the political art.

ἄγαν φιλοτίμως καὶ μεγαλοδώρως προσηνέχθη, ἡμῖν δὲ ἀντὶ πάντων ἐκ Διὸς ὁ νοῦς ἐδόθη· τὴν εὐδαιμονίαν ἐνταῦθα θετέον, ἐν τῷ κρατίστῳ καὶ σπουδαιοτάτῳ τῶν ἐν ἡμῖν.

Σκόπει δὴ, ταύτης εἰ μὴ μάλιστα τῆς προαιρέσεως ἦν Διογένης, ὃς τὸ μὲν σῶμα τοῖς πόνοις ἀνέδην παρείχεν, ἵνα αὐτὸ τῆς φύσεως ῥωμαλεώτερον καταστήσῃ, πράττειν δὲ ἡξίου μόνον ὅποσα ἂν φανῇ τῷ λόγῳ πρακτέα, τοὺς δὲ ἐκ τοῦ σώματος ἐμπίπτοντας τῇ ψυχῇ θορύβους, οἷα πολλάκις ἡμᾶς ἀναγκάζει τουτὶ τὸ περικείμενον αὐτοῦ χάριν πολυπραγμονεῖν, οὐδὲ ἐν μέρει προσίετο. ὑπὸ δὲ ταύτης τῆς ἀσκήσεως ὁ ἀνὴρ οὕτω μὲν ἔσχεν ἀνδρεῖον τὸ σῶμα ὡς οὐδεὶς οἶμαι τῶν τοὺς στεφανίτας ἀγωνισαμένων, οὕτω δὲ διετίθη τὴν ψυχὴν, ὥστε εὐδαιμονεῖν, ὥστε βασιλεύειν οὐδὲν ἔλαττον, εἰ μὴ καὶ πλέον, ὡς οἱ τότε εἰώθεσαν λέγειν Ἕλληνας, τοῦ μεγάλου βασιλέως, τὸν Πέρσῃν λέγοντες. ἄρά σοι μικρὰ φαίνεται ἀνήρ

Ἄπολις, ἄοικος, πατρίδος ἐστερημένος,  
οὐκ ὀβολόν, οὐ δραχμὴν, ἔχων<sup>1</sup> οὐδ' οἰκέτην,

ἀλλ' οὐδὲ μᾶζαν, ἧς Ἐπίκουρος εὐπορῶν οὐδὲ τῶν θεῶν φησιν εἰς εὐδαιμονίας λόγον ἔλαττουσθαι, πρὸς μὲν τοὺς θεοὺς οὐκ ἐρίζων, τοῦ δοκοῦντος δὲ τοῖς ἀνθρώποις εὐδαιμονεστάτου εὐδαιμονέστερον ζῶν καὶ ἔλεγε ζῆν εὐδαιμονέστερον. εἰ δὲ ἀπιστεῖς,

<sup>1</sup> ἔχων οὐδ' οἰκέτην Kaibel, οὐκ οἰκέτην ἔχων Hertlein, MSS.; Hertlein prints the second verse as prose.

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ously and bountifully, like a mother, but to compensate for all this, mind was bestowed on us by Zeus. Therefore in our minds, in the best and noblest part of us, we must say that happiness resides.

Now consider whether Diogenes did not above all other men profess this belief, since he freely exposed his body to hardships so that he might make it stronger than it was by nature. He allowed himself to act only as the light of reason shows us that we ought to act; and the perturbations that attack the soul and are derived from the body, to which this envelope of ours often constrains us for its sake to pay too much attention, he did not take into account at all. Thus by means of this discipline the man made his body more vigorous, I believe, than that of any who have contended for the prize of a crown in the games: and his soul was so disposed that he was happy and a king no less if not even more than the Great King, as the Greeks used to call him in those days, by which they meant the king of Persia. Then does he seem to you of no importance, this man who was "cityless, homeless, a man without a country, owning not an obol, not a drachma, not a single slave,"<sup>1</sup> nay, not even a loaf of bread—and Epicurus says that if he have bread enough and to spare he is not inferior to the gods on the score of happiness. Not that Diogenes tried to rival the gods, but he lived more happily than one who is counted the happiest of men, and he used actually to assert that he lived more happily than such a man. And if you

<sup>1</sup> Cf. *Letter to Themistius* 256 D; Nauck, *Adespota Fragmenta* 6; Diogenes Laertius, 6. 38, says that this was a favourite quotation of Diogenes; its source is unknown.

THE ORATIONS OF JULIAN, VI

ἔργῳ πειραθεῖς ἐκείνου τοῦ βίου καὶ οὐ τῷ λόγῳ αἰσθήσῃ.

Φέρε δὴ πρῶτον αὐτὸν διὰ τῶν λόγων ἐλέγξω-  
 μεν. ἄρά σοι δοκεῖ τῶν πάντων ἀγαθῶν ἀνθρώ-  
 ποις ἡγεῖσθαι, τούτων δὴ τῶν πολυθρυλήτων,  
 ἐλευθερίαν; πῶς γὰρ οὐ φήσεις; ἐπεὶ καὶ τὰ D  
 χρήματα καὶ πλοῦτος καὶ γένος καὶ σώματος  
 ἰσχύς καὶ κάλλος καὶ πάντα ἀπλῶς τὰ τοιαῦτα  
 δίχα τῆς ἐλευθερίας οὐ τοῦ δοκοῦντος ἠτύχηκεναι,  
 τοῦ κτησαμένου δὲ αὐτόν ἐστιν ἀγαθὰ; τίνα οὖν  
 ὑπολαμβάνομεν τὸν δούλον; ἄρα μὴ ποτε ἐκείνον,  
 ὃν ἂν πριώμεθα δραχμῶν ἀργυρίου τόσων ἢ μναῖν  
 δυοῖν ἢ χρυσίου στατήρων δέκα; ἐρεῖς δὴ πούθεν  
 τοῦτον εἶναι ἀληθῶς δούλον. ἄρα δι' αὐτὸ τοῦτο,  
 ὅτι τὸ ἀργύριον ὑπὲρ αὐτοῦ τῷ πωλοῦντι κατα-  
 βεβλήκαμεν; οὕτω μεντὰν εἶεν οἰκέται καὶ ὀπό- 196  
 σους τῶν αἰχμαλώτων λυτρούμεθα. καίτοι καὶ  
 οἱ νόμοι τούτοις ἀποδεδώκασιν τὴν ἐλευθερίαν  
 σωθεῖσιν οἴκαδε, καὶ ἡμεῖς αὐτοὺς ἀπολυτρούμεθα,  
 οὐχ ἵνα δουλεύσωσιν, ἀλλ' ἵνα ὦσιν ἐλεύθεροι.  
 ὁρᾷς ὡς οὐχ ἰκανόν ἐστιν ἀργύριον καταβαλεῖν ἐς  
 τὸ ἀποφῆναι τὸν λυτρωθέντα δούλον, ἀλλ' ἐκείνός  
 ἐστιν ὡς ἀληθῶς δούλος, οὐ κύριός ἐστιν ἕτερος  
 προσαναγκάσαι πράττειν ὅ,τι ἂν κελεύῃ, καὶ μὴ  
 βουλόμενον κόλασαι καί, τὸ λεγόμενον ὑπὸ τοῦ  
 ποιητοῦ,

κακαῖς ὀδύνησι πελάζειν;

ὄρα δὴ τὸ μετὰ τοῦτο, εἰ μὴ κύριοι πάντες ἡμῶν B  
 εἰσιν, οὓς ἀναγκαῖον ἡμῖν θεραπεύειν, ἵνα μηδὲν  
 ἀλγῶμεν μηδὲ λυπώμεθα κολαζόμενοι παρ' αὐτῶν.



## TO THE UNEDUCATED CYNICS

do not believe me, try his mode of life in deed and not in word, and you will perceive the truth.

Come, let us first test it by reasoning. You think, do you not, that for mankind freedom is the beginning of all good things,<sup>1</sup> I mean of course what people are always calling good? How can you deny it? For property, money, birth, physical strength, beauty and in a word everything of the sort when divorced from freedom are surely blessings that belong, not to him who merely seems to enjoy them, but to him who is that man's master? Whom then are we to regard as a slave? Shall it be him whom we buy for so many silver drachmas, for two minae or for ten staters<sup>2</sup> of gold? Probably you will say that such a man is truly a slave. And why? Is it because we have paid down money for him to the seller? But in that case the prisoners of war whom we ransom would be slaves. And yet the law on the one hand grants these their freedom when they have come safe home, and we on the other hand ransom them not that they may become slaves, but that they may be free. Do you see then that in order to make a ransomed man a slave it is not enough to pay down a sum of money, but that man is truly a slave over whom another man has power to compel him to do whatever he orders, and if he refuse, to punish him and in the words of the poet "to inflict grievous pains upon him"?<sup>3</sup> Then consider next whether we have not as many masters as there are persons whom we are obliged to conciliate in order not to suffer pain or annoyance from being punished by them? Or do you think that the

<sup>1</sup> Cf. 188 c, Plato, *Laws* 730 B.

<sup>2</sup> The stater or Daric was worth about a sovereign.

<sup>3</sup> *Iliad* 5. 766.

THE ORATIONS OF JULIAN, VI

ἢ τοῦτο οἶει κόλασιν μόνον, εἴ τις ἐπανατεινόμενος τὴν βακτηρίαν καθίκοιτο τοῦ οἰκέτου; καίτοι γε τοιοῦτον οὐδὲ οἱ τραχύτατοι τῶν δεσποτῶν ἐπὶ πάντων ποιούσι τῶν οἰκετῶν, ἀλλὰ καὶ λόγος ἀρκεῖ πολλάκις καὶ ἀπειλή. μήποτε οὖν, ὦ φίλε, C νομίσης εἶναι ἐλεύθερος, ἄχρῃς οὐ γαστήρ ἄρχει σου καὶ τὰ ἔνερθεν γαστρὸς οἷ τε τοῦ παρασχεῖν τὰ πρὸς ἡδονὴν καὶ ταῦτὰ<sup>1</sup> ἀποκωλύσαι κύριοι, καὶ εἰ τούτων δὲ γένοιο κρείττων, ἕως ἂν δουλεύης ταῖς τῶν πολλῶν δόξαις, οὐπω τῆς ἐλευθερίας ἔθιγες οὐδὲ ἐγεύσω τοῦ νέκταρος,

Οὐ μὰ τὸν ἐν στέρνοισιν ἐμοῖς παραδόντα τετρακτύν.

καὶ οὐ τοῦτό φημι, ὡς ἀπερυθριάσαι χρῆ πρὸς D πάντας καὶ πράττειν τὰ μὴ πρακτέα· ἀλλ' ὧν ἀπεχόμεθα καὶ ὅσα πράττομεν, μὴ διὰ τὸ τοῖς πολλοῖς δοκεῖν σπουδαῖα πως<sup>2</sup> ἢ φαῦλα, διὰ τοῦτο πράττωμεν καὶ ἀπεχώμεθα, ἀλλ' ὅτι τῷ λόγῳ καὶ τῷ ἐν ἡμῖν θεῷ, τοῦτ' ἐστὶ τῷ νῷ, ταῦτά ἐστιν ἀπόρρητα. τοὺς μὲν οὖν πολλοὺς οὐδὲν κωλύει ταῖς κοιναῖς ἔπεσθαι δόξαις· ἄμεινον γὰρ τοῦτο τοῦ παντάπασιν ἀπερυθριάων· ἔχουσι γὰρ ἄνθρω- 19 ποι φύσει πρὸς ἀλήθειαν οἰκείως· ἀνδρὶ δὲ ἡδὴ κατὰ νοῦν ζῶντι καὶ τοὺς ὀρθοὺς εὐρεῖν τε δυναμένῳ καὶ κρῖναι λόγους προσήκει τὸ παράπαν οὐδὲν ἔπεσθαι τοῖς νομιζομένοις ὑπὸ τῶν πολλῶν εἶ τε καὶ χεῖρον πράττεσθαι.

<sup>1</sup> ταῦτὰ Hertlein suggests, ταῦτα MSS.

<sup>2</sup> πως Hertlein suggests, πάντως MSS.

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only sort of punishment is when a man lifts up his stick against a slave and strikes him? Yet not even the harshest masters do this in the case of all their slaves, but a word or a threat is often enough. Then never think, my friend, that you are free while your belly rules you and the part below the belly, since you will then have masters who can either furnish you the means of pleasure or deprive you of them; and even though you should prove yourself superior to these, so long as you are a slave to the opinions of the many you have not yet approached freedom or tasted its nectar, "I swear by him who set in my breast the mystery of the Four!"<sup>1</sup> But I do not mean by this that we ought to be shameless before all men and to do what we ought not; but all that we refrain from and all that we do let us not do or refrain from, merely because it seems to the multitude somehow honourable or base, but because it is forbidden by reason and the god within us, that is, the mind.<sup>2</sup> As for the multitude there is no reason why they should not follow common opinions, for that is better than that they should be altogether shameless, and indeed mankind is predisposed to the truth by nature. But a man who has attained to a life in accordance with intelligence and is able to discover and estimate right reasons, ought on no account whatever to follow the views held by the many about good and bad conduct.

<sup>1</sup> An oath used by the Pythagoreans, who regarded the tetrad, the sum of the first four numbers, as symbolical of all proportion and perfection; cf. Aetios, *Placita* 1. 7. Pythagoras, *Aureum Carmen* 47, Μὴ ἄν τὸν ἀμετέραν ψυχῆ παραδόντα τετρακτύν.

<sup>2</sup> Cf. *Oration* 268 D; Euripides *fr.* 1007 Nauck ὁ νοῦς γὰρ ἡμῶν ἐστὶν ἐν ἑκάστῳ θεός; Iamblichus, *Protrepticus* 8. 138.

THE ORATIONS OF JULIAN, VI

Οὐκοῦν ἐπειδὴ τὸ μὲν ἐστὶ τῆς ψυχῆς ἡμῶν  
 θειότερον, ὃ δὴ νοῦν καὶ φρόνησιν φάμεν καὶ  
 λόγον τὸν σιγώμενον, οὐ κήρυξ ἐστὶν ὁ διὰ τῆς  
 φωνῆς οὕτοσι λόγος προῖων ἐξ ὀνομάτων καὶ  
 ῥημάτων, ἕτερον δέ τι τούτῳ συνέζευκται ποικίλον  
 καὶ παντοδαπόν, ὀργῇ καὶ ἐπιθυμίᾳ ξυμμιγές τι B  
 καὶ πολυκέφαλον θηρίον, οὐ πρότερον χρῆ πρὸς  
 τὰς δόξας τῶν πολλῶν ἀτενωῶς ὀράν καὶ ἀδια-  
 τρέπτως, πρὶν ἂν τοῦτο δαμάσωμεν τὸ θηρίον καὶ  
 πείσωμεν ὑπακοῦσαι τῷ παρ' ἡμῖν θεῷ, μᾶλλον δὲ  
 θεῷ. τοῦτο γὰρ πολλοὶ τοῦ Διογένους ζηλωταὶ  
 ἔασαντες<sup>1</sup> ἐγένοντο παντορέκται καὶ μιαιοὶ καὶ  
 τῶν θηρίων οὐδὲ ἑνὸς κρείττους, ὅτι δὲ οὐκ ἐμὸς ὁ  
 λόγος ἐστὶ, πρῶτον ἔργον ἐρῶ σοὶ Διογένους, ἐφ' C  
 ᾧ γελάσονται μὲν οἱ πολλοί, ἐμοὶ δὲ εἶναι δοκεῖ  
 σεμνότατον. ἐπειδὴ γάρ τις τῶν νέων ἐν ὄχλῳ,  
 παρόντος καὶ τοῦ Διογένους, ἀπέπαρδεν, ἐπάταξεν  
 ἐκεῖνος τῇ βακτηρίᾳ φάσ· εἶτα, ὦ κάθαρμα, μηδὲν  
 ἄξιον τοῦ δημοσίου τὰ τοιαῦτα θαρσεῖν πράξας  
 ἐντεῦθεν ἡμῖν ἄρχῃ δόξης καταφρονεῖν; οὕτως  
 ᾤετο χρῆναι πρότερον ἡδονῆς καὶ θυμοῦ κρείττονα  
 γενέσθαι, πρὶν<sup>2</sup> ἐπὶ τὸ τελειότατον ἐλθεῖν τῶν  
 παλαισμάτων, ἀποδυσάμενον πρὸς τὰς τῶν Π  
 πολλῶν δόξας αἱ μυρίων κακῶν αἰτίαι γίνονται  
 τοῖς πολλοῖς.

Οὐκ οἶσθα ὅπως τοὺς μὲν νέους τῆς  
 φιλοσοφίας ἀπάγουσιν, ἄλλα ἐπ' ἄλλοις τῶν

<sup>1</sup> ζηλωταὶ ἔασαντες Hertlein suggests, ζηλώσαντες MSS.

<sup>2</sup> πρὶν Hertlein suggests, καὶ τρίτον MSS.

## TO THE UNEDUCATED CYNICS

Since therefore one part of our souls is more divine, which we call mind and intelligence and silent reason, whose herald is this speech of ours made up of words and phrases and uttered through the voice; and since there is yoked therewith another part of the soul which is changeful and multiform, something composite of anger and appetite, a many-headed monster, we ought not to look steadily and unswervingly at the opinions of the multitude until we have tamed this wild beast and persuaded it to obey the god within us, or rather the divine part. For this it is that many disciples of Diogenes have ignored, and hence have become rapacious and depraved and no better than any one of the brute beasts. And to prove that this is not my own theory,<sup>1</sup> first I will relate to you something that Diogenes did, which the many will ridicule but to me it seems most dignified. Once when, in a crowd of people among whom was Diogenes, a certain youth made an unseemly noise, Diogenes struck him with his staff and said "And so, vile wretch, though you have done nothing that would give you the right to take such liberties in public, you are beginning here and before us to show your scorn of opinion?" So convinced was he that a man ought to subdue pleasure and passion before he proceeds to the final encounter of all<sup>2</sup> and strips to wrestle with those opinions which to the multitude are the cause of evils innumerable.

Do you not know how people lure away the young from philosophy by continually uttering now one

<sup>1</sup> Euripides *fr.* 488; *Misopogon* 358 D.

<sup>2</sup> Cf. *Oration* 1. 40 B, 2. 74 C, notes.

THE ORATIONS OF JULIAN, VI

φιλοσόφων θρυλοῦντες; οἱ Πυθαγόρου καὶ Πλάτωνος καὶ Ἀριστοτέλους χορευταὶ γνήσιοι γόητες εἶναι λέγονται καὶ σοφισταὶ καὶ τετυφωμένοι καὶ φαρμακεῖς. τῶν Κυρικῶν εἴ ποῦ τις γέγονε σπουδαῖος, ἐλεεινὸς δοκεῖ μέμνημαι γοῦν ἐγὼ ποτε τροφέως εἰπόντος πρὸς με, ἐπειδὴ τὸν ἑταῖρον εἶδεν Ἰφικλέα αὐχμηρὰν ἔχοντα τὴν κόμην καὶ κατερρωγῶτα τὰ στέρνα ἱμάτιόν τε παντάπασι φαῦλον ἐν δεινῷ χειμῶνι· τίς ἄρα δαίμων τοῦτον εἰς ταύτην περιέτρεψε τὴν συμφορὰν, ὑφ' ἧς αὐτὸς μὲν ἐλεεινός, ἐλεεινότεροι δὲ οἱ πατέρες αὐτοῦ, θρέψαντες σὺν ἐπιμελείᾳ καὶ παιδεύσαντες ὡς ἐνεδέχετο σπουδαίως, ὁ δὲ οὕτω νῦν περιέρχεται, πάντα ἀφείς, οὐδὲν τῶν προσαιτούντων κρείττων; ἐκείνου μὲν οὖν ἐγὼ οὐκ οἶδ' ὅπως τότε κατειρωνευσάμην· εὐ μέντοι γε ἴσθι ταῦτα καὶ ὑπὲρ τῶν ἀληθῶς κυνῶν τοὺς πολλοὺς διανοουμένους. καὶ οὐ τοῦτο δεινὸν ἐστίν, ἀλλ' ὁρᾷς ὅτι καὶ πλοῦτον ἀγαπᾶν πείθουσι καὶ πενίαν μισεῖν καὶ τὴν γαστέρα θεραπεύειν καὶ τοῦ σώματος ἕνεκα πάντα ὑπομένειν πόνον καὶ πιαίνειν τὸν τῆς ψυχῆς δεσμὸν καὶ τράπεζαν παρατίθεσθαι πολυτελῆ καὶ μηδέποτε νύκτωρ καθεύδειν μόνον, ἀλλὰ τὰ τοιαῦτα πάντα δρᾶν ἐν τῷ σκότῳ λαμβάνοντα; τοῦτο οὐκ ἐστὶ τοῦ Ταρτάρου χεῖρον; οὐ βέλτιόν ἐστιν ὑπὸ τὴν Χάρυβδιν καὶ τὸν Κωκυτὸν καὶ μυρίας ὀργυῖας κατὰ γῆς δῦναι, ἢ πεσεῖν εἰς τοιοῦτον βίον αἰδοίοις καὶ γαστρὶ δουλεύοντα, καὶ οὐδὲ τούτοις ἀπλῶς ὥσπερ τὰ θηρία, πράγματα δὲ ἔχειν, ὡς ἂν καὶ

<sup>1</sup> ταῦτα καὶ Hertlein suggests, καὶ ταῦτα MSS.

## TO THE UNEDUCATED CYNICS

slander and then another against all the philosophers in turn? The genuine disciples of Pythagoras and Plato and Aristotle are called sorcerers and sophists and conceited and quacks. If here and there among the Cynics one is really virtuous he is regarded with pity. For instance I remember that once my tutor said to me when he saw my fellow-pupil Iphicles with his hair unkempt and his clothes in tatters on his chest and wearing a wretched cloak in severe winter weather: "What evil genius can have plunged him into this sad state which makes not only him pitiable but even more so his parents who reared him with care and gave him the best education they could! And now he goes about in this condition, neglecting everything and no better than a beggar!" At the time I answered him with some pleasantry or other. But I assure you that the multitude hold these views about genuine Cynics also. And that is not so dreadful, but do you see that they persuade them to love wealth, to hate poverty, to minister to the belly, to endure any toil for the body's sake, to fatten that prison of the soul, to keep up an expensive table, never to sleep alone at night,<sup>1</sup> provided only that they do all this in the dark and are not found out? Is not this worse than Tartarus? Is it not better to sink beneath Charybdis and Cocytus or ten thousand fathoms deep in the earth<sup>2</sup> than to fall into a life like this, enslaved to lust and appetite, and not even to these simply and openly, like the beasts, but to take pains so that when we act thus we may

<sup>1</sup> Cf. Plato, *Epistles* 326 B.

<sup>2</sup> An echo of Xenophon, *Anabasis* 7. 1. 29.

THE ORATIONS OF JULIAN, VI

λάθοιμεν ὑπὸ τῷ σκότῳ ταῦτα ἐξεργαζόμενοι; καίτοι πόσῳ κρείττον ἀπέχεσθαι παντάπασιν αὐτῶν; εἰ δὲ μὴ ῥάδιον, οἱ Διογένους νόμοι καὶ Κράτητος ὑπὲρ τούτων οὐκ ἀτιμαστέοι ἔρωτα λυεῖ λιμός, ἂν δὲ τούτῳ χρῆσθαι μὴ δύνῃ,<sup>1</sup> βρόχος. οὐκ οἶσθα, ὅτι ταῦτα ἐπραξαν ἐκείνοι τῷ βίῳ διδόντες ὁδὸν εὐτελείας; οὐ γὰρ ἐκ τῶν μαζοφάγων, φησὶν ὁ Διογένης, οἱ τύραννοι, ἀλλ' ἐκ τῶν δειπνούντων πολυτελῶς. καὶ ὁ Κράτης μέντοι πεποίηκεν ὕμνον εἰς τὴν Εὐτέλειαν.

Χαίρε, θεὰ δέσποινα, σοφῶν ἀνδρῶν ἀγάπημα,  
Εὐτελίη, κλεινῆς ἔγγονε Σωφροσύνης.

ἔστω δὴ μὴ κατὰ τὸν Οἰνόμαον ὁ κύων ἀναιδῆς μηδὲ ἀναίσχυντος μηδὲ ὑπερόπτης πάντων ὁμοῦ θεῶν τε καὶ ἀνθρωπίνων, ἀλλὰ εὐλαβῆς μὲν τὰ πρὸς τὸ θεῖον, ὡς περ Διογένης· ἐπίεσθη γοῦν ἐκεῖνος τῷ Πυθίῳ, καὶ οὐ μετεμέλησεν αὐτῷ πεισθέντι· εἰ δέ, ὅτι μὴ προσῆι μηδὲ ἐθεράπευε τοὺς νεῶς μηδὲ τὰ ἀγάλματα μηδὲ τοὺς βωμούς, οἶεται τις ἀθεότητος εἶναι σημεῖον, οὐκ ὀρθῶς νομίζει· ἦν γὰρ οὐδὲν αὐτῷ τῶν τοιούτων, οὐ λιβανωτός, οὐ σπονδή, οὐκ ἀργύριον, ὅθεν αὐτὰ πρίαίτο. εἰ δὲ ἐνόει περὶ θεῶν ὀρθῶς, ἤρκει τοῦτο μόνον· αὐτῇ γὰρ αὐτοὺς ἐθεράπευε<sup>2</sup> τῇ ψυχῇ, δίδουσι οἶμαι τὰ τιμιώτατα τῶν ἑαυτοῦ, τὸ καθοσιῶσαι τὴν ἑαυτοῦ ψυχὴν διὰ τῶν ἐννοιῶν. ἀπερυθριάτω δὲ μηδαμῶς, ἀλλ' ἐπόμενος τῷ λόγῳ πρότερον μὲν αὐτῷ χειρόθετες καταστησάτω τὸ παθηματικὸν

<sup>1</sup> δύνῃ Hertlein suggests, cf. Diogenes Laertius 6. 5. 2; δόνασαι MSS.

<sup>2</sup> ἐθεράπευε Hertlein suggests, ἐθεράπευσε MSS.



## TO THE UNEDUCATED CYNICS

be hidden under cover of darkness? And yet how much better is it to refrain altogether from all this! And if that be difficult the rules of Diogenes and Crates on these matters are not to be despised: "Fasting quenches desire, and if you cannot fast, hang yourself."<sup>1</sup> Do you not know that those great men lived as they did in order to introduce among men the way of plain living? "For," says Diogenes, "it is not among men who live on bread that you will find tyrants, but among those who eat costly dinners." Moreover Crates wrote a hymn to Plain Living: "Hail, goddess and Queen, darling of wise men, Plain Living, child of glorious Temperance."<sup>2</sup> Then let not the Cynic be like Oenomaus shameless or impudent, or a scorner of everything human and divine, but reverent towards sacred things, like Diogenes. For he obeyed the Pythian oracle nor did he repent of his obedience. But if anyone supposes that because he did not visit the temples or worship statues or altars this is a sign of impiety, he does not think rightly. For Diogenes possessed nothing that is usually offered, incense or libations or money to buy them with. But if he held right opinions about the gods, that in itself was enough. For he worshipped them with his whole soul, thus offering them as I think the most precious of his possessions, the dedication of his soul through his thoughts. Let not the Cynic be shameless, but led by reason let him first make subservient to himself the emotional part of his soul so that he may entirely do

<sup>1</sup> Diogenes Laertius 6. 86; *Palatine Anthology* 9. 497; Julian paraphrases the verses of Crates, cf. Crates *fr.* 14, Diels.

<sup>2</sup> *Palatine Anthology* 10. 104.

THE ORATIONS OF JULIAN, VI

τῆς ψυχῆς μόριον, ὥστε παντάπασιν ἐξελεῖν αὐτὸ καὶ μηδὲ ὅτι κρατεῖ τῶν ἡδονῶν εἰδέναι. εἰς τοῦτο γὰρ ἄμεινον ἐλθεῖν, εἰς τὸ καί, εἰ πάσχει τις τὰ τοιαῦτα, ὅλως ἀγνοῆσαι· τοῦτο δὲ ἡμῖν οὐκ ἄλλως ἢ διὰ τῶν γυμνασιῶν προσγίνεται. ἵνα δὲ μὴ τις ὑπολάβῃ με ταῦτα ἄλλως λέγειν, ἐκ τῶν παιγνίων Κρύττητος ὀλίγα σοι παραγράψω· D

Μνημοσύνης καὶ Ζηνὸς Ὀλυμπίου ἀγλαὰ τέκνα,  
Μούσαι Πιερίδες, κλυτὴ μοι εὐχομένῳ  
Χόρτον αἰεὶ συνεχῶς δότε γαστέρι, ἦτε μοι αἰεὶ  
Χωρὶς δουλοσύνης λιτὸν ἔθηκε βίον.

\* \* \* \*

᾽Οφέλιμον δὲ φίλοις, μὴ γλυκερὸν τίθετε.  
Χρήματα δ' οὐκ ἐθέλω συνάγειν κλυτά, καθάρου  
ὄλβον<sup>1</sup>

Μύρμηκός τ' ἄφενος χρήματα μαιόμενος, 20  
Ἄλλὰ δικαιοσύνης μετέχειν καὶ πλοῦτον ἀγεί-  
ρειν<sup>2</sup>

Εὐφορον, εὐκτητον, τίμιον εἰς ἀρετήν.  
Τῶν δὲ τυχῶν Ἑρμῆν καὶ Μούσας ἰλάσομ'  
ἀγνάς.

Οὐ δαπάναις τρυφεραῖς, ἀλλ' ἀρεταῖς ὀσίαις.

εἰ χρή σοι περὶ τούτων γράφειν, ἔχω πλείονα τοῦ B  
ἀνδρός. ἐντυχῶν δὲ τῷ Χαιρωνεῖ Πλουτάρχῳ τὸν  
Κρύττητος ἀναγράψαντι βίον οὐδὲν ἐκ παρέργου  
μανθάνειν δεήσει τὸν ἄνδρα.

Ἄλλ' ἐπανίωμεν ἐπ' ἐκεῖνο πάλιν, ὅτι χρή τὸν C  
ἀρχόμενον κυνίζειν αὐτῷ πρότερον ἐπιτιμᾶν

<sup>1</sup> ὄλβον Wright, cf. 213b, οἶτον MSS., Hertlein.

<sup>2</sup> ἀγείρειν Cobet, ἀγαεῖν Hertlein, MSS.

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away with it and not even be aware that he is superior to pleasures. For it is nobler to attain to this, I mean to complete ignorance whether one has any such emotions. And this comes to us only through training. And that none may think I say this at random I will add for your benefit a few lines from the lighter verse of Crates:<sup>1</sup> "Glorious children of Memory and Olympian Zeus, ye Muses of Pieria, hearken to my prayer! Give me without ceasing victuals for my belly which has always made my life frugal and free from slavery. . . . To my friends make me useful rather than agreeable. As for money I desire not to amass conspicuous wealth, seeking after the wealth of the beetle or the substance of the ant; nay, I desire to possess justice and to collect riches that are easily carried, easily acquired, of great avail for virtue. If I may but win these I will propitiate Hermes and the holy Muses not with costly dainties but with pious virtues." If it be of any use to write for you about such things I could recite still more maxims by this same Crates. But if you will read Plutarch of Chaeronea, who wrote his *Life*, there will be no need for you to learn his character superficially from me.

But let me go back to what I said before, that he who is entering on the career of a Cynic ought first

<sup>1</sup> *I.e.* parodies such as the verses here quoted which parody Solon's prayer *fr.* 12, Bergk; cf. 213 B.

πικρῶς καὶ ἐξελέγγχειν καὶ μὴ κολακεύειν, ἀλλὰ  
 ἐξετάζειν ὅ,τι μάλιστα αὐτὸν ἀκριβῶς, εἰ τῇ  
 πολυτελείᾳ τῶν σιτίων χαίρει, εἰ στρωμνῆς δεῖται  
 μαλακῆς, εἰ τιμῆς ἢ δόξης ἐστὶν ἥπτων, εἰ τοῦτο  
 ζηλοῖ τὸ περιβλέπεσθαι καί, εἰ καὶ κενὸν εἶη,  
 τίμον ὁμῶς νομίζει. μηδὲ εἰς συμπεριφορὰν  
 ὄχλων καθυφείσθω,<sup>1</sup> γενέσθω δὲ τρυφῆς μηδὲ  
 ἄκρω, φασί, τῷ δακτύλῳ, ἕως ἂν αὐτὴν παντελῶς  
 πατήσῃ. τότε ἤδη καὶ τῶν τοιούτων, ἂν προσ-  
 πίπτῃ, θιγεῖν οὐδὲν κωλύει. ἐπεὶ καὶ τῶν  
 ταύρων ἀκούω τοὺς ἀσθενεστέρους ἐξίστασθαι  
 τῆς ἀγέλης καὶ καθ' ἑαυτοὺς νεμομένους ἀγειρεῖν  
 τὴν ἰσχὺν ἐν μέρει καὶ κατ' ὀλίγον, εἰθ' οὕτως  
 ἐπιέναι καὶ προκαλεῖσθαι καὶ τῆς ἀγέλης ἀμφισ-  
 βητεῖν τοῖς προκατέχουσιν, ὡς μᾶλλον ἀξιο-  
 τέρους προΐστασθαι. ὅστις οὖν κυνίζει ἐθέλει  
 μήτε τὸν τρίβωνα μήτε τὴν πήραν μήτε τὴν βακ-  
 τηρίαν καὶ τὴν κόμην ἀγαπάτω μόνον, ἕν' ὥσπερ  
 ἐν κώμῃ βαδίξῃ κουρείων καὶ διδασκαλείων ἐνδεεῖ  
 ἄκαρτος καὶ ἀγράμματος, ἀλλὰ τὸν λόγον ἀντὶ  
 τοῦ σκήπτρου καὶ τὴν ἔνστασιν ἀντὶ τῆς πήρας  
 τῆς κυνικῆς ὑπολαμβανέτω φιλοσοφίας γνωρίσ-  
 ματα. παρρησία δὲ χρηστέον αὐτῷ πρῶτον  
 ὅποσόν πεφύκεν ἄξιός ἐπιδειξαμένῳ, ὥσπερ οἶμαι  
 Κράτης καὶ Διογένης, οἱ πᾶσαν μὲν ἀπειλὴν  
 τύχης καὶ εἴτε παιδιὰν εἴτε παροιμίαν χρὴ φάναι B

<sup>1</sup> καθυφείσθω Hertlein suggests, καθείσθω MSS.

## TO THE UNEDUCATED CYNICS

to censure severely and cross-examine himself, and without any self-flattery ask himself the following questions in precise terms: whether he enjoys expensive food; whether he cannot do without a soft bed; whether he is the slave of rewards and the opinion of men; whether it is his ambition to attract public notice and even though that be an empty honour<sup>1</sup> he still thinks it worth while. Nevertheless he must not let himself drift with the current of the mob or touch vulgar pleasure even with the tip of his finger, as the saying is, until he has succeeded in trampling on it; then and not before he may permit himself to dip into that sort of thing if it come his way. For instance I am told that bulls which are weaker than the rest separate themselves from the herd and pasture alone while they store up their strength in every part of their bodies by degrees, until they rejoin the herd in good condition, and then they challenge its leaders to contend with them, in confidence that they are more fit to take the lead. Therefore let him who wishes to be a Cynic philosopher not adopt merely their long cloak or wallet or staff or their way of wearing the hair, as though he were like a man walking unshaved and illiterate in a village that lacked barbers' shops and schools, but let him consider that reason rather than a staff and a certain plan of life rather than a wallet are the mintmarks of the Cynic philosophy. And freedom of speech he must not employ until he have first proved how much he is worth, as I believe was the case with Crates and Diogenes. For they were so far from bearing with a bad grace any threat of

<sup>1</sup> An echo of Euripides, *Phoenissae* 551, περιβλέπεσθαι τίμιον, κενόν μὲν οὖν.

THE ORATIONS OF JULIAN, VI

τοσοῦτον ἀπέσχον τοῦ δυσκόλως ἐνεργεῖν, ὥστε ἀλοῦς μὲν ὑπὸ τῶν καταποντιστῶν ὁ Διογένης ἔπαιζεν, ὁ Κράτης δὲ ἐδημοσίεε τὴν οὐσίαν, εἶτα τὸ σῶμα βλαβεῖς ἔσκωπτεν ἑαυτὸν εἰς τὴν χωλότητα τοῦ σκέλους καὶ τὸ κυρτὸν τῶν ὤμων, ἐπορεύετο δὲ ἐπὶ τὰς τῶν φίλων ἐστίας ἀκκλητος καὶ<sup>1</sup> κεκλημένος, διαλλάσσων τοὺς οἰκειοτάτους ἀλλήλοις, εἶποτε στασιάζοντας αἰσθοίτο, ἐπετίμα δὲ οὐ μετὰ πικρίας, ἀλλὰ μετὰ χάριτος, οὐχ ἵνα συκοφαντεῖν δοκῇ τοὺς σωφρονισθέντας, ὠφελεῖν δὲ ἐθέλων αὐτούς τε ἐκείνους καὶ τοὺς ἀκούοντας.

Καὶ οὐ τοῦτο ἦν τὸ προηγούμενον αὐτοῖς τέλος· ἀλλ', ὅπερ ἔφην, ἐσκόπουν ὅπως αὐτοὶ μὲν εὐδαιμονήσουσιν,<sup>2</sup> ἔμελε δὲ αὐτοῖς τῶν ἄλλων τοσοῦτον ὅσον ξυνίεσαν οἶμαι φύσει κοινωνικὸν καὶ πολιτικὸν ζῶον τὸν ἄνθρωπον εἶναι, καὶ τοὺς συμπολιτευομένους ὠφέλησαν οὐ τοῖς παραδείγμασι μόνον, ἀλλὰ καὶ τοῖς λόγοις. ὅστις οὖν ἂν ἐθέλη Κυνικὸς εἶναι καὶ σπουδαῖος ἀνὴρ, αὐτοῦ πρότερον ἐπιμεληθεῖς, ὥσπερ Διογένης καὶ Κράτης ἐξελαυνέτω μὲν τῆς ψυχῆς ἅπαντα ἐκ πάσης τὰ πάθη, ὀρθῶ δὲ ἐπιτρέψας τὰ καθ' ἑαυτὸν λόγῳ καὶ νῶ κυβερνάσθω. κεφάλαιον γὰρ ἦν, ὡς ἐγὼ οἶμαι, τοῦτο τῆς Διογένους φιλοσοφίας.

Εἰ δὲ ἐταίρα ποτὲ προσῆλθεν ὁ ἀνὴρ· καίτοι καὶ τοῦτο τυχὸν ἅπαξ ἢ οὐδὲ ἅπαξ ἐγένετο ὅταν ἡμῖν τὰ ἄλλα κατὰ τὸν Διογένη γένηται.

<sup>1</sup> Before κεκλημένος Cobet adds καὶ; cf. Oration 8. 250 c.

<sup>2</sup> εὐδαιμονήσουσιν Hertlein suggests, εὐδαιμονήσωσιν MSS.

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fortune, whether one call such threats caprice or wanton insult, that once when he had been captured by pirates Diogenes joked with them; as for Crates he gave his property to the state, and being physically deformed he made fun of his own lame leg and hunched shoulders. But when his friends gave an entertainment he used to go, whether invited or not,<sup>1</sup> and would reconcile his nearest friends if he learned that they had quarrelled. He used to reprove them not harshly but with a charming manner and not so as to seem to persecute those whom he wished to reform, but as though he wished to be of use both to them and to the bystanders.

Yet this was not the chief end and aim of those Cynics, but as I said their main concern was how they might themselves attain to happiness and, as I think, they occupied themselves with other men only in so far as they comprehended that man is by nature a social and political animal; and so they aided their fellow-citizens, not only by practising but by preaching as well. Then let him who wishes to be a Cynic, earnest and sincere, first take himself in hand like Diogenes and Crates, and expel from his own soul and from every part of it all passions and desires, and entrust all his affairs to reason and intelligence and steer his course by them. For this in my opinion was the sum and substance of the philosophy of Diogenes.

And if Diogenes did sometimes visit a courtesan—though even this happened only once perhaps or not even once—let him who would be a Cynic first satisfy us that he is, like Diogenes, a man of solid

<sup>1</sup> Thucydides l. 118.

THE ORATIONS OF JULIAN, VI

σπουδαῖος, ἂν αὐτῷ<sup>1</sup> φανῆ καὶ τοιοῦτόν τι  
 δρᾶν<sup>2</sup> φανερώς ἐν ὀφθαλμοῖς πάντων, οὐ μεμψό-  
 μεθα οὐδὲ αἰτιασόμεθα. πρότερον μέντοι τὴν  
 Διογένους ἡμῖν ἐπιδειξάμενος εὐμάθειαν καὶ τὴν  
 ἀγχίνοιαν καὶ τὴν ἐν τοῖς ἄλλοις ἅπασιν ἐλευ-  
 θερίαν, αὐτάρκειαν, δικαιοσύνην, σωφροσύνην,  
 εὐλάβειαν, χάριν, προσοχήν, ὡς μηδὲν εἰκῆ μηδὲ  
 μάτην μηδὲ ἀλόγως ποιεῖν· ἐπεὶ καὶ ταῦτα τῆς B  
 Διογένους ἐστὶ φιλοσοφίας οἰκεῖα· πατείτω τύφον,  
 καταπαιζέτω τῶν τὰ μὲν ἀναγκαῖα τῆς φύσεως  
 ἔργα κρυπτόντων ἐν σκότῳ· φημί δὲ τῶν περιτ-  
 τωμάτων τὰς ἐκκρίσεις· ἐν μέσαις δὲ ταῖς ἀγοραῖς  
 καὶ ταῖς πόλεσιν ἐπιτηδεύόντων τὰ βιαιότατα καὶ  
 μηδὲν ἡμῶν οἰκεῖα τῇ φύσει, χρημάτων ἀρπαγὰς,  
 συκοφαντίας, γραφὰς ἀδίκους, διώξεις ἄλλων  
 τοιούτων συρφετωδῶν πραγμάτων. ἐπεὶ καὶ  
 Διογένης εἴτε ἀπέπαρδεν εἴτε ἀπεπάτησεν εἴτε C  
 ἄλλο τι τοιοῦτον ἔπραξεν, ὥσπερ οὖν λέγουσιν,  
 ἐν ἀγορᾷ, τὸν ἐκείνων πατῶν τύφον ἐποίει, διδάσ-  
 κων αὐτούς, ὅτι πολλῶ φευλότερα καὶ χαλεπώ-  
 τερα τούτων ἐπιτηδεύουσι. τὰ μὲν γάρ ἐστιν ἡμῖν  
 πᾶσι κατὰ φύσιν, τὰ δὲ ὡς ἔπος εἰπεῖν οὐδενί,  
 πάντα δὲ ἐκ διαστροφῆς ἐπιτηδεύεται.

Ἄλλ' οἱ νῦν τοῦ Διογένους ζηλωταὶ τὸ ῥᾶστον  
 καὶ κουφότατον ἐλόμενοι τὸ κρεῖττον οὐκ εἶδον·  
 σύ τε ἐκείνων εἶναι σεμνότερος ἐθέλων ἀπεπλανή- D

<sup>1</sup> αὐτῷ Cobet, οὕτω Hertlein, MSS.

<sup>2</sup> δρᾶν, Petavius, φάναι Hertlein, MSS.



## TO THE UNEDUCATED CYNICS

worth, and then if he see fit to do that sort of thing openly and in the sight of all men, we shall not reproach him with it or accuse him. First however we must see him display the ability to learn and the quick wit of Diogenes, and in all other relations he must show the same independence, self-sufficiency, justice, moderation, piety, gratitude, and the same extreme carefulness not to act at random or without a purpose or irrationally. For these too are characteristic of the philosophy of Diogenes. Then let him trample on vaingloriousness, let him ridicule those who though they conceal in darkness the necessary functions of our nature—for instance the secretion of what is superfluous—yet in the centre of the market-place and of our cities carry on practices that are most brutal and by no means akin to our nature, for instance robbery of money, false accusations, unjust indictments, and the pursuit of other rascally business of the same sort. On the other hand when Diogenes made unseemly noises or obeyed the call of nature or did anything else of that sort in the market-place, as they say he did, he did so because he was trying to trample on the conceit of the men I have just mentioned, and to teach them that their practices were far more sordid and insupportable than his own. For what he did was in accordance with the nature of all of us, but theirs accorded with no man's real nature, one may say, but were all due to moral depravity.

In our own day, however, the imitators of Diogenes have chosen only what is easiest and least burdensome and have failed to see his nobler side. And as for you, in your desire to be more dignified

THE ORATIONS OF JULIAN, VI

θης τοσοῦτον τῆς Διογένους προαιρέσεως, ὥστε αὐτὸν ἐλεεινὸν ἐνόμισας. εἰ δὲ τούτοις μὲν ἠπίσ-  
 τεις ὑπὲρ ἀνδρὸς λεγομένοις, ὃν οἱ πάντες Ἕλληνες  
 τότε ἐθαύμασαν μετὰ Σωκράτη καὶ Πυθαγόραν  
 ἐπὶ Πλάτωνος καὶ Ἀριστοτέλους, οὐ γέγονεν  
 ἀκροατῆς ὁ τοῦ σωφρονεστάτου καὶ συνετωτάτου  
 Ζήνωνος καθηγεμών, οὓς οὐκ εἰκὸς ἦν ἅπαντας  
 ἀπατηθῆναι περὶ ἀνδρὸς οὕτω φαύλου, ὁποῖον σὺ  
 διακωμωδεῖς, ὃ βέλτιστε, ἴσως ἂν τι πλεόν <sup>2</sup>  
 ἐσκόπησας περὶ αὐτοῦ καὶ πορρωτέρω προῆλθες  
 τῆς ἐμπειρίας τᾶνδρός. τίνα γὰρ οὐκ ἐξέπληξε  
 τῶν Ἑλλήνων ἢ Διογένους καρτερία, βασιλικῆς  
 οὐκ ἔξω μεγαλοψυχίας οὔσα, καὶ φιλοπονία;  
 ἐκάθευδεν ἀνὴρ ἐπὶ στιβάδος ἐν τῷ πίθῳ βέλτιον  
 ἢ μέγας βασιλεὺς ὑπὸ τοῖς ἐπιχρύσοις ὀρόφοις ἐν  
 τῇ μαλθακῇ κλίνῃ, ἤσθιε τὴν μᾶζαν ἡδιον ἢ σὺ νῦν  
 τὰς Σικελικὰς ἐσθίεις τραπέζας, ἐλούετο ψυχρῷ <sup>1</sup> B  
 τὸ σῶμα πρὸς ἀέρα ξηραίνων ἀντὶ τῶν ὀθονίων,  
 οἷς σὺ ἀπομάττη, φιλοσοφώτατε. πάνυ σοι  
 προσήκει κωμωδεῖν ἐκεῖνον, ὅτι κατειργάσω τὸν  
 Ξέρξην, ὡς ὁ Θεμιστοκλῆς, ἢ τὸν Δαρεῖον, ὡς ὁ  
 Μακεδὼν Ἀλέξανδρος. εἰ σμικρὰ τὰς βίβλους  
 ἀνελίττων ἐμελέτας ὥσπερ ἡμεῖς οἱ πολιτικοὶ καὶ  
 πολυπράγμονες, ἔγνωσ ἂν, ὅπως Ἀλέξανδρος  
 ἀγασθῆναι λέγεται τὴν Διογένους μεγαλοψυχίαν.  
 ἀλλ' οὐκ ἔστι σοι τούτων οὐδέν, ὡς ἐμοὶ δοκεῖ,

<sup>1</sup> ψυχρῷ Naber, θερμῷ Hertlein, MSS.

## TO THE UNEDUCATED CYNICS

than those early Cynics you have strayed so far from Diogenes' plan of life that you thought him an object of pity. But if you did not believe all this that I say about a man whom all the Greeks in the generation of Plato and Aristotle admired next to Socrates and Pythagoras, a man whose pupil was the teacher of the most modest and most wise Zeno,—and it is not likely that they were all deceived about a man as contemptible as you make him out to be in your travesty,—well, in that case, my dear sir, perhaps you might have studied his character more carefully and you would have progressed further in your knowledge of the man. Was there, I ask, a single Greek who was not amazed by the endurance of Diogenes and by his perseverance, which had in it a truly royal greatness of soul? The man used to sleep in his jar on a bed of leaves more soundly than the Great King on his soft couch under a gilded roof; he used to eat his crust<sup>1</sup> with a better appetite than you now eat your Sicilian courses<sup>2</sup>; he used to bathe his body in cold water and dry himself in the open air instead of with the linen towels with which you rub yourself down, my most philosophic friend! It becomes you well to ridicule him because, I suppose, like Themistocles you conquered Xerxes, or Darius like Alexander of Macedon. But if you had the least habit of reading books as I do, though I am a statesman and engrossed in public affairs, you would know how much Alexander is said to have admired Diogenes' greatness of soul. But you care little, I suppose, for any of these things. How should you

<sup>1</sup> Cf. Dio Chrysostom, *Oration* 6. 12, Arnim.

<sup>2</sup> A proverb; Sicily was famous for good cooking; cf. Plato, *Republic* 404 D; Horace, *Odes* 1. 1. 18, "Siculae dapes."

THE ORATIONS OF JULIAN, VI

σπουδαῖον· πόθεν; πολλοῦ γε καὶ δεῖ· γυναικῶν ἀθλίων τεθαύμακας φιλονεικῶν<sup>1</sup> βίον.

Εἰ μὲν οὖν ὁ λόγος τι πλεόν ἐποίησεν, οὐκ ἔμὸν μᾶλλον ἢ σὺν ἐστὶ κέρδος· εἰ δὲ οὐδὲν περαίνομεν ἐκ τοῦ παραχρῆμα περὶ τῶν τοιούτων ἀπνευστὶ τὸ δὴ λεγόμενον συνείραντες· ἔστι γὰρ πάρεργον ἡμέραιν δυοῖν, ὡς ἴσασιν αἱ Μοῦσαι, μᾶλλον δὲ καὶ σὺ<sup>2</sup> αὐτός· παραμενέτω μὲν σοι ὅποσα πρόσθεν ἐγνώκεις, ἡμῖν δὲ οὐ μεταμελήσει τῆς εἰς τὸν ἄνδρα εὐφημίας.

<sup>1</sup> φιλονεικῶν Hertlein suggests, φιλῶν νεκρῶν, MSS.

<sup>2</sup> σὺ Reiske adds, παραμενέτω μὲν σοι Reiske conjectures, lacuna Hertlein, MSS.

THE GREAT PRINCIPLES OF THE CONSTITUTION

and the people of the United States shall remain the  
 free and independent states, which have united  
 themselves together for the purpose of securing to  
 themselves in the most effectual manner the  
 Blessings of Liberty, Peace, and Tranquillity;  
 and in order to that end, have entered into a  
 firm and compact of Union, and have agreed to  
 support each other, and to stand by each other,  
 in all the Controversies which may arise between  
 them, until the same shall be settled by a  
 final Decision of the Supreme Court of the  
 United States; and in order to that end, have  
 agreed to support each other, and to stand by  
 each other, in all the Controversies which may  
 arise between them, until the same shall be  
 settled by a final Decision of the Supreme Court  
 of the United States.

Resolved, That the President of the United States  
 do deliver an Oration on the above mentioned  
 Occasion.

ORATION VII



## TO THE UNEDUCATED CYNICS

care? Far from it!<sup>1</sup> You admire and emulate the life of wretched women.

However, if my discourse has improved you at all you will have gained more than I. But even if I accomplish nothing at the moment by writing on such a great subject thus hastily, and, as the saying is, without taking breath<sup>2</sup>—for I gave to it only the leisure of two days, as the Muses or rather you yourself will bear me witness—then do you abide by your former opinions, but I at any rate shall never regret having spoken of that great man with due reverence.

<sup>1</sup> Demosthenes, *De Corona* 47.

<sup>2</sup> Demosthenes, *De Corona*, 308, cf. Vol. I. *Oration* 5. 178 D.

TO THE EDITOR OF THE

... for the ...  
... of ...  
... it ...  
... will ...  
... at the ...  
... such a ...  
... without ...  
... of two ...  
... will ...  
... your ...  
... having ...

Yours faithfully,  
[Signature]



## INTRODUCTION TO ORATION VII

with the work of Dio and often used the same illustrations. Themistius<sup>1</sup> however uses the Prodicus myth in much the same words as Dio, and it is imitated also by Maximus of Tyre.<sup>2</sup>

In conclusion Julian praises the earlier Cynics and criticises the later, in much the same words as he had used in the Sixth Oration.

<sup>1</sup> Themistius, 280 A.

<sup>2</sup> Maximus of Tyre, *Dissertation* 20.

ΙΟΥΔΙΑΝΟΥ ΑΤΤΟΚΡΑΤΟΡΟΣ ΠΡΟΣ  
ΗΡΑΚΛΕΙΟΝ ΚΤΝΙΚΟΝ

ΠΕΡΙ ΤΟΥ ΠΩΣ ΚΤΝΙΣΤΕΟΝ ΚΑΙ ΕΙ ΠΡΕΠΕΙ ΤΩ ΚΤΝΙ  
ΜΥΘΟΥΣ ΠΛΑΤΤΕΙΝ

Ἡ πολλὰ γίνεται ἐν μακρῷ χρόνῳ· τοῦτο ἐκ  
τῆς κωμωδίας ἀκηκούτι μοι πρῶτην ἐπήλθεν ἐκβοῆ-  
σαι, ὀπηρῖκα παρακληθέντες ἠκροώμεθα κυνὸς  
οὔτι τορὸν οὐδὲ γενναίου ὑλακτοῦντος, ἀλλ' ὥσπερ  
αἱ τίτθαι μύθους ἄδοντος καὶ οὐδὲ τούτους ὑγιῶς  
διατιθεμένου. παραχρῆμα μὲν οὖν ἐπήλθέ μοι  
διαναστάντι διαλύσαι τὸν σύλλογον· ἐπεὶ δὲ B  
ἐχρῆν ὥσπερ ἐν θεάτρῳ κωμωδομένων Ἡρακλέους  
καὶ Διονύσου παρὰ τῶν κωμωδῶν ἀκούειν, οὐ τοῦ  
λέγοντος, ἀλλὰ τῶν συνειλεγμένων χάριν ὑπέ-  
μεινα, μᾶλλον δέ, εἰ χρή τι καὶ νεανικώτερον  
εἰπεῖν, ἡμῶν αὐτῶν ἔνεκα καὶ τοῦ μὴ δοκεῖν ὑπὸ  
δεισιδαιμονίας μᾶλλον ἢ διανοίας εὐσεβοῦς καὶ C  
λελογισμένης, ὥσπερ αἱ πελειάδες, ὑπὸ τῶν ῥη-  
ματίων σοβηθεῖς ἀναπτῆναι. ἔμενον δὲ ἐκεῖνο  
πρὸς ἑμαυτὸν εἰπὼν

Τέτλαθι δὴ, κραδίη, καὶ κύντερον ἄλλο ποτ'  
ἔτλης,  
ἀνάσχου καὶ κυνὸς ληροῦντος ὀλίγον ἡμέρας

## INTRODUCTION TO ORATION VII

THE Seventh Oration is directed against the Cynic Heracleios, who had ventured to recite before an audience when Julian was present a myth or allegory in which the gods were irreverently handled. Julian raises the question whether fables and myths are suitable for a Cynic discourse. He names the regular divisions of philosophy and decides that the use of myths may properly be allowed only to ethical philosophers and writers on theology: that myth is intended always as a means of religious teaching and should be addressed to children and those whose intellect does not allow them to envisage the truth without some such assistance. In Sallust's treatise *On the Gods and the World* he gives much the same account of the proper function of myths and divides them into five species, giving examples of each. "To wish to teach the whole truth about the gods to all produces contempt in the foolish, because they cannot understand, and lack of zeal in the good; whereas to conceal the truth by myths prevents the contempt of the foolish and compels the good to practise philosophy."<sup>1</sup> This is precisely the opinion of Julian as expressed

<sup>1</sup> Murray's translation of Sallust in *Four Stages of Greek Religion*, New York, 1912.

## INTRODUCTION TO ORATION VII

in the Fifth, Sixth and Seventh Orations. Though both Julian and Sallust explain the myths away they are never rationalistic, and never offer the least excuse for scepticism. Julian's explanation of the Semele myth,<sup>1</sup> which makes Semele an inspired prophetess and not the mother of Dionysus, tends to the greater glory of the god. The conclusion is that Heraclios should not have used myth at all, but in any case he used the wrong sort and wrote in the wrong spirit. He should have used such a myth as that composed by Prodicus the sophist on the Choice of Heracles at the Crossroads, an allegory which is more than once cited by Julian and was a favourite illustration in later Greek literature.<sup>2</sup>

To show Heraclius what he might have written with propriety Julian adds a parable of his own modelled on that of Prodicus. In this he himself plays the part of a second Heracles, and takes the opportunity to vilify Constantius and point out his own mission of reformer and restorer of order and religion to the Empire. Throughout the parable there are striking resemblances with the First Oration of Dio Chrysostom, and Asmus<sup>3</sup> has made a detailed comparison of the two writers to prove that Julian wrote with Dio before him. In many of these parallels both Julian and Dio can be traced to a common classical source, usually Plato, but there is no doubt that Julian was thoroughly familiar

<sup>1</sup> *Oration 7*, 219.

<sup>2</sup> Cf. Vol. I, *Oration 2*. 56 D.

<sup>3</sup> Asmus, *Julian und Dion Chrysostomus*, 1895; cf. Praechter, *Archiv für Geschichte der Philosophie* 5. *Dion Chrysostomus als Quelle Julians*. Julian only once mentions Dio by name, *Oration 7*, 212 c.

## TO THE CYNIC HERACLEIOS

a babbling Cynic! It is not the first time that thou hast had to hear the gods blasphemed! Our state is not so well governed, our private life is not so virtuous, in a word we are not so favoured by fortune that we can keep our ears pure or at any rate our eyes at least undefiled by the many and various impieties of this iron race. And now as though we had not enough of such vileness this Cynic fills our ears with his blasphemies, and has uttered the name of the highest of the gods in such wise as would he had never spoken nor I heard! But since he has done this, come, let me in your presence try to teach him this lesson; first that it is more becoming for a Cynic to write discourses than myths; secondly, what sort of adaptations of the myths he ought to make, if indeed philosophy really needs mythology at all; and finally I shall have a few words to say about reverence for the gods. For it is with this aim that I appear before you, I who have no talent for writing and who have hitherto avoided addressing the general public, as I have avoided all else that is tedious and sophistical. But perhaps it is not unsuitable for me to say and for you to hear a few words about myth in general as a sort of genealogy of that kind of writing.

Now one could no more discover where myth was originally invented and who was the first to compose fiction in a plausible manner for the benefit or entertainment of his hearers, than if one were to try to find out who was the first man that sneezed or the first horse that neighed. But as cavalry arose in Thrace and Thessaly<sup>1</sup> and archers and the lighter

<sup>1</sup> Ἴππεὺς ἐν Θερραλίᾳ καὶ Θρᾷκη was a well-known proverb; cf. *Oration* 2. 63 C, D.

THE ORATIONS OF JULIAN, VII

τοξόται δὲ καὶ τὰ κουφότερα τῶν ὄπλων ἐν Ἰνδία  
καὶ Κρήτῃ καὶ Καρία ἀνεφάνη,<sup>1</sup> τῇ φύσει τῆς  
χώρας ἀκολουθούντων οἶμαι τῶν ἐπιτηδευμάτων,  
οὕτω τις ὑπολαμβάνει καὶ ἐπὶ τῶν ἄλλων πραγ-  
μάτων, ἐν οἷς ἕκαστα τιμᾶται, μάλιστα παρὰ  
τούτων αὐτὰ καὶ πρῶτον ἠύρησθαι τῶν ἀγελαίων  
ἔοικεν ἀνθρώπων εἶναι τό γε ἐξ ἀρχῆς ὁ μῦθος  
εὔρημα, καὶ διαμένει ἐξ ἐκείνου μέχρι καὶ νῦν παρ'  
αὐτοῖς πολιτευόμενοι τὸ πρᾶγμα ὥσπερ ἄλλο τι  
τῶν ἀκροαμάτων, αὐλὸς καὶ κιθάρα, τέρψεως  
ἕνεκα καὶ ψυχαγωγίας. ὥσπερ γὰρ οἱ<sup>2</sup> ὄρνιθες  
ἵπτασθαι καὶ νεῖν οἱ<sup>3</sup> ἰχθύες αἷ τε ἔλαφοι θεῖν  
ἐπειδὴ πεφύκασιν οὐδὲν τοῦ διδαχθῆναι προσ-  
δέονται, κἂν δῆσῃ τις κἂν καθείρξῃ, πειρᾶται  
ὁμως χρῆσθαι τούτοις τοῖς μορίοις, πρὸς ἃ σύν-  
οιδεν αὐτοῖς πεφυκόσι, ταυτὶ τὰ ζῶα, οὕτως οἶμαι  
καὶ τὸ τῶν ἀνθρώπων γένος οὐκ ἄλλο τι τὴν  
ψυχὴν ἔχον ἢ λόγον καὶ ἐπιστήμην ὥσπερ ἐγκαθ-  
ειργμένην, ὃ δὴ καὶ λέγουσιν οἱ σοφοὶ δύναμιν,  
ἐπὶ τὸ μαθάνειν τε<sup>4</sup> καὶ ζητεῖν καὶ πολυπραγμον-  
εῖν, ὡς πρὸς οἰκειότατον ἑαυτῷ τῶν ἔργων,  
τρέπεται· καὶ ὅτῳ μὲν εὐμενῆς θεὸς ταχέως ἔλυσε  
τὰ δεσμὰ καὶ τὴν δύναμιν εἰς ἐνέργειαν ἤγαγε,  
τούτῳ πάρεστιν εὐθύς ἐπιστήμη, τοῖς δεδεμένοις  
δὲ ἔτι, καθάπερ οἶμαι Ἰξίων νεφέλῃ τινὶ<sup>5</sup> ἀντὶ τῆς  
θεοῦ λέγεται παραναπαύσασθαι, τούτοις ἀντ'  
ἀληθοῦς ψευδῆς<sup>6</sup> ἐντέτηκε δόξα· γίνεται γὰρ

<sup>1</sup> After Καρία Reiske suggests ἀνεφάνη.

<sup>2</sup> οἱ Cobet adds.

<sup>3</sup> οἱ Cobet adds.

<sup>4</sup> τε Hertlein suggests, τι MSS.

<sup>5</sup> Ἰξίων νεφέλῃ τινὶ Cobet, lacuna Hertlein, MSS.

<sup>6</sup> τούτοις ἀντ' ἀληθοῦς ψευδῆς Cobet, lacuna Hertlein, MSS.,  
ἐντέτηκε Wright, τέτηκε Hertlein, MSS.

## TO THE CYNIC HERACLEIOS

HOW A CYNIC OUGHT TO BEHAVE, AND WHETHER  
IT IS PROPER FOR HIM TO COMPOSE MYTHS

"TRULY with the lapse of time many things come to pass!"<sup>1</sup> This verse I have heard in a comedy and the other day I was tempted to proclaim it aloud, when by invitation we attended the lecture of a Cynic whose barking was neither distinct nor noble; but he was crooning myths as nurses do, and even these he did not compose in any profitable fashion. For a moment my impulse was to rise and break up the meeting. But though I had to listen as one does when Heracles and Dionysus are being caricatured in the theatre by comic poets,<sup>2</sup> I bore it to the end, not for the speaker's sake but for the sake of the audience, or rather, if I may presume to say so, it was still more for my own sake, so that I might not seem to be moved by superstition rather than by a pious and rational sentiment and to be scared into flight by his miserable words like a timid dove. So I stayed and repeated to myself the famous line "Bear it my heart: yea thou didst of yore endure things yet more shameful."<sup>3</sup> Endure for the brief fraction of a day even

<sup>1</sup> Eupolis *fr.* 4.   <sup>2</sup> Cf. *Misopogon* 366 c.   <sup>3</sup> *Odyssey* 20. 18.

THE ORATIONS OF JULIAN, VII

μόριον, οὐ πρῶτον ἀκούεις τῶν θεῶν βλασφημου-  
 μένων, οὐχ οὕτω τὰ κοινὰ πράττομεν καλῶς,  
 οὐχ οὕτω τῶν ἰδίων ἔνεκα σωφρονούμεν, οὐ  
 μὴν οὐδὲ εὐτυχεῖς ἐσμεν, ὥστε τὰς ἀκοὰς  
 καθαρὰς ἔχειν ἢ τὸ τελευταῖον γοῦν τὰ ὄμματα  
 μὴ κεχρᾶνθαι τοῖς παντοδαποῖς τουτουὶ τοῦ  
 σιδηροῦ γένους ἀσεβήμασιν. ἐπεὶ δὲ ὥσπερ  
 ἐνδεεῖς ἡμᾶς τῶν τοιούτων κακῶν ἀνέπλησεν οὐκ  
 εὐαγῶν ὁ κύων ῥημάτων τὸν ἄριστον τῶν θεῶν  
 ὀνομάσας, ὡς μήποτε ὠφέλε μὴτ' ἐκεῖνος εἰπεῖν  
 μήτε ἡμεῖς ἀκοῦσαι, δεῦρο πειραθῶμεν αὐτὸν  
 ἐφ' ὑμῶν διδάξαι, πρῶτον μὲν ὅτι τῷ κυνὶ λόγους  
 μᾶλλον ἢ μύθους προσήκει γράφειν, εἶτα ὁποίας  
 καὶ τίνας χρὴ ποιεῖσθαι τὰς διασκευὰς τῶν μύθων,  
 εἴ τι ἄρα καὶ φιλοσοφία προσδεῖται τῆς μυθο-  
 γραφίας, ἐπὶ πᾶσι δὲ ὑπὲρ τῆς πρὸς τοὺς θεοὺς  
 εὐλαβείας ὀλίγα διαλέξομαι· τοῦτο γάρ μοι καὶ  
 τῆς εἰς ὑμᾶς παρόδου γέγονεν αἴτιον καίπερ οὐκ  
 ὄντι συγγραφικῶ καὶ τὸ ἐν τῷ πλήθει λέγειν  
 ὥσπερ ἄλλο τι τῶν ἐπαχθῶν καὶ σοφιστικῶν  
 τὸν ἔμπροσθεν χρόνον παραιτησαμένῳ. μικρὰ δὲ  
 ὑπὲρ τοῦ μύθου καθάπερ τινὰ γενεαλογίαν ἴσως  
 οὐκ ἀνάρμοστον ἐμοί τε φάναι ὑμῖν τε ἀκοῦσαι.

Τὴν μὲν οὖν ἀρχὴν ὁπόθεν ἠύρέθη καὶ ὅστις ὁ  
 πρῶτος ἐπιχειρήσας τὸ ψεῦδος πιθανῶς συν-  
 θεῖναι πρὸς ὠφέλειαν ἢ ψυχαγωγίαν τῶν ἀκρω-  
 μένων, οὐ μᾶλλον εὖροι τις ἂν ἢ εἴ τις ἐπιχειρήσειε  
 τὸν πρῶτον πταρόντα ἢ χρεμψάμενον ἀναζητεῖν.  
 εἰ δέ, ὥσπερ ἵππεῖς ἐν Θράκῃ καὶ Θετταλίᾳ,



## TO THE CYNIC HERACLEIOS

births, mere phantoms and shadows so to speak of true science. And thus instead of genuine science they profess false doctrines, and are very zealous in learning and teaching such doctrines, as though forsooth they were something useful and admirable. But if I am bound to say something in defence of those who originally invented myths, I think they wrote them for childish souls: and I liken them to nurses who hang leathern toys to the hands of children when they are irritated by teething, in order to ease their suffering: so those mythologists wrote for the feeble soul whose wings are just beginning to sprout, and who, though still incapable of being taught the truth, is yearning for further knowledge, and they poured in a stream of myths like men who water a thirsty field, so as to soothe their irritation and pangs.<sup>1</sup>

Then when the myth was gaining ground and coming into favour in Greece, poets developed from it the fable with a moral, which differs from the myth in that the latter is addressed to children and the former to men, and is designed not merely to entertain them but conveys moral exhortation besides. For the man who employs fable aims at moral exhortation and instruction, though he conceals his aim and takes care not to speak openly, for fear of alienating his hearers. Hesiod, for instance, seems to have written with this in view. And after him Archilochus often employed myths,<sup>2</sup> adorning and as it were seasoning his poetry with them, probably because he

<sup>1</sup> The whole passage echoes Plato, *Phaedrus* 251.

<sup>2</sup> Cf. Archilochus *fr.* 86, 89; Archilochus used the beast-fable or parable: Julian here ignores his own distinction and uses the wider term 'myth.' Hesiod used myth as well as fable.

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θεσιν, ἦν μετήει, τῆς τοιαύτης ψυχαγωγίας ἐνδεῶς ἔχουσαν, σαφῶς δὲ ἐγνωκῶς, ὅτι στερομένη μύθων ποίησις ἐποποιία μόνον ἐστίν, ἐστέρηται δέ, ὡς ἂν εἴποι τις, ἑαυτῆς, οὐ γὰρ ἔτι λείπεται ποίησις, ἠδύσματα ταῦτα παρὰ τῆς ποιητικῆς Μούσης ἐδρέψατο, καὶ παρέθηκέ γε αὐτοῦ τούτου χάριν, ὅπως μὴ σιλλογράφος τις, ἀλλὰ ποιητῆς νομισθείη.

Ὁ δὲ δὴ τῶν μύθων Ὁμηρος ἢ Θουκυδίδης ἢ Πλάτων, ἢ ὅ, τι βούλει καλεῖν αὐτόν, Αἴσωπος ἦν ὁ Σάμιος, δούλος τὴν τύχην<sup>1</sup> μᾶλλον ἢ τὴν προαίρεσιν, οὐκ ἄφρων μὴν<sup>2</sup> οὐδὲ κατ' αὐτὸ τοῦτο ἀνήρ. ὧ γὰρ ὁ νόμος οὐ μετεδίδου παρρησίας, τούτῳ προσήκον ἦν ἐσκιαγραφημένας τὰς συμβουλάς καὶ πεποικιλμένας ἠδονῇ καὶ χάριτι παραφέρειν, ὥσπερ οἶμαι τῶν ἰατρῶν οἱ μὲν ἐλεύθεροι τὸ δέον ἐπιτάττουσιν, ἐὰν δὲ ἅμα τις οἰκέτης γένηται τὴν τύχην καὶ τὴν τέχνην ἰατρός, πράγματα ἔχει κολακεύειν ἅμα καὶ θεραπεύειν τὸν δεσπότην ἀναγκαζόμενος. εἰ μὲν οὖν καὶ τῷ κυνὶ προσήκει ταύτης τῆς δουλείας, λεγέτω, γραφέτω, παραχωρεῖτω τῆς μυθολογίας αὐτῷ πᾶς ὅστισούν, εἰ δὲ μόνος εἶναί φησιν ἐλεύθερος, ἐπὶ τί χρήσεται τοῖς μύθοις, οὐκ οἶδα. πότερον ἴνα τὸ πικρὸν καὶ δάκνον τῆς συμβουλῆς ἠδονῇ καὶ χάριτι κεράσας ἅμα τε ὀνήσῃ καὶ ἀποφύγῃ τὸ προσλαβεῖν τι παρὰ τοῦ ὀνιναμένου κακόν; ἀλλὰ τοῦτό ἐστι λίαν δουλοπρεπές. ἀλλ' ἄμεινον ἂν τις διδαχθείη μὴ τὰ πράγματα ἀκούων αὐτὰ μηδέ

<sup>1</sup> τὴν τύχην Cobet, οὐ τὴν τύχην Hertlein, MSS.

<sup>2</sup> μὴν Hertlein suggests, μὲν MSS.

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sort of weapons in India, Crete and Caria—since the customs of the people were I suppose adapted to the nature of the country,—just so we may assume about other things as well, that where anything is highly prized by a nation it was first discovered by that nation rather than by any other. On this assumption then it seems likely that myth was originally the invention of men given to pastoral pursuits, and from that day to this the making of myths is still peculiarly cultivated by them, just as they first invented instruments of music, the flute and the lyre, for their pleasure and entertainment. For just as it is the nature of birds to fly and of fish to swim and of stags to run, and hence they need not be taught to do so; and even if one bind or imprison these animals they try none the less to use those special parts of themselves for the purpose for which they know they are naturally adapted; even so I think the human race whose soul is no other than reason and knowledge imprisoned so to speak in the body—the philosophers call it a potentiality—even so I say the human race inclines to learning, research and study, as of all tasks most congenial to it. And when a kindly god without delay looses a man's fetters and brings that potentiality into activity, then on the instant knowledge is his: whereas in those who are still imprisoned false opinion instead of true is implanted, just as, I think, Ixion is said to have embraced a sort of cloud instead of the goddess.<sup>1</sup> And hence they produce wind-eggs<sup>2</sup> and monstrous

<sup>1</sup> i.e. Hera; cf. Pindar, *Pythian* 2. 20 foll.; Dio Chrysostom 4. 130, Arnim.

<sup>2</sup> Cf. Plato, *Theaetetus* 151 E.

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ἐντεῦθεν αὐτοῖς<sup>1</sup> τὰ ὑψηλέμια καὶ τερατώδη ταυτὶ  
 τῆς ἀληθοῦς ἐπιστήμης οἶον εἰδῶλα ἅττα καὶ  
 σκιαί· πράττουσι γοῦν πρὸ τῆς τῶν ἀληθῶν ἐπι-  
 στήμης τὰ ψεύδη καὶ διδάσκουσί γε μάλα προθύμ-  
 ως καὶ μανθάνουσιν ὥσπερ οἶμαι χρηστόν τι καὶ  
 θαυμαστόν. εἰ δ' ὅλως χρή τι καὶ ὑπὲρ τῶν τοὺς  
 μύθους τὸ πρῶτον πλασάντων ἀπολογήσασθαι, D  
 δοκοῦσί μοι ταῖς τῶν παιδίων ψυχαῖς, ὥσπερ αἱ  
 τίτθαι περὶ τὰς ὀδοντοφυίας κνησιῶσιν αὐτοῖς  
 σκύτινα ἅττα προσαρτῶσι<sup>2</sup> ταῖν χεροῖν, ἵνα αὐτῶν  
 παραμυθήσωνται τὸ πάθος, οὕτω δὲ καὶ οὗτοι τῷ  
 ψυχαρίῳ πτεροφυοῦντι καὶ ποθοῦντι πλέον εἰδέναι  
 τι, διδάσκεσθαι δὲ οὐπω τ' ἀληθῆ δυναμένῳ ταῦτα  
 ἐποχετεύειν, ὥσπερ ἄρδοντες ἄρουραν διψῶσαν,  
 ἵνα δὴ οἶμαι αὐτῶν τὸν γαργαλισμὸν καὶ τὴν  
 ὀδύνην παραμυθήσωνται.

Τοῦ δὲ τοιούτου προβαίνοντος καὶ παρὰ τοῖς 20  
 Ἕλλησιν εὐδοκιμοῦντος, εἴλκυσαν ἐντεῦθεν οἱ  
 ποιηταὶ τὸν αἶνον, ὃς τοῦ μύθου διαφέρει τῷ μὴ  
 πρὸς παῖδας, ἀλλὰ πρὸς ἄνδρας πεποιῆσθαι καὶ  
 μὴ ψυχαγωγίαν μόνον, ἀλλὰ καὶ παραίνεσιν ἔχειν  
 τινά. βούλεται γὰρ ἐπικρυπτόμενος παραινεῖν τε  
 καὶ διδάσκειν, ὅταν ὁ λέγων τὸ φανερώς εἰπεῖν  
 εὐλαβῆται, τὴν παρὰ τῶν ἀκουόντων ὑφορώμενος B  
 ἀπέχθειαν. οὕτω τοι καὶ Ἡσίοδος αὐτὸ φαίνεται  
 πεποιηκῶς· ὁ δὲ μετὰ τοῦτον Ἀρχίλοχος ὥσπερ  
 ἡδυσμά τι περιτιθεὶς τῇ ποιήσει, μύθοις οὐκ  
 ὀλιγάκις ἐχρήσατο ὀρών, ὡς εἰκός, τὴν μὲν ὑπό-

<sup>1</sup> αὐτοῖς Wright, αὐτῷ Hertlein, MSS.

<sup>2</sup> προσαρτῶσι Hertlein suggests, προσαρτῶν MSS.

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saw that his subject matter needed something of this sort to make it attractive, and he well knew that poetry without myth is merely versification<sup>1</sup> and lacks, one may say, its essential characteristic, and so ceases to be poetry at all. Therefore he culled these sweets from the Muse of Poetry and offered them to his readers, in order that he might not be ranked merely as a writer of satire but might be counted a poet.

But the Homer of myths, or their Thucydides, or Plato, or whatever we must call him, was Aesop of Samos, who was a slave by the accident of birth rather than by temperament, and he proved his sagacity by this very use of fable. For since the law did not allow him freedom of speech, he had no resource but to shadow forth his wise counsels and trick them out with charms and graces and so serve them up to his hearers. Just so, I think, physicians who are free-born men prescribe what is necessary, but when a man happens to be a slave by birth and a physician by profession, he is forced to take pains to flatter and cure his master at the same time. Now if our Cynic also is subject to this sort of slavery, let him recite myths, let him write them, and let everyone else under the sun leave to him the rôle of mythologist. But since he asserts that he alone is free, I do not know what need he has of myths. Does he need to temper the harshness and severity of his advice with sweetness and charm, so that he may at once benefit mankind and avoid being harmed by one whom he has benefited? Nay, that is too much like a slave. Moreover, would any man be better taught by not

<sup>1</sup> Plato, *Phaedo* 61 B.

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τὰ ἐπ' αὐτοῖς ὀνόματα κατὰ τὸν κωμικὸν τὴν σκάφην σκάφην λέγοντα; ἀλλ' ἀντὶ τοῦ μὲν δείνος τὸν Φαέθοντα τί<sup>1</sup> δέον ὀνομάσαι; τί δὲ χραίνειν οὐκ εὐαγῶς τὴν ἐπωνυμίαν τοῦ βασιλέως Ἡλίου; τίς δὲ ὁ Πάν καὶ τίς ὁ Ζεὺς τῶν χαμαὶ ἐρχομένων ἀνθρώπων ἄξιος καλεῖσθαι, ἵν' ἐκεῖθεν ἐπ' αὐτοὺς μεταθῶμεν ἡμῶν τὰς διανοίας; καίτοι, εἰ καὶ τοῦτο οἶόν τε ἦν, ἄμεινον ἦν αὐτοὺς ὀνομάσαι τοὺς ἀνθρώπους. ἦ γὰρ οὐχ οὕτω κρείττον ἦν εἰπεῖν ἀνθρωπικὰ θεμένους ὀνόματα; μάλλον δὲ οὐδὲ θεμένους, ἦρκει γὰρ ὅσαπερ ἡμῖν οἱ γονεῖς ἔθεντο. ἀλλ' εἰ μήτε μαθεῖν ἐστὶ ῥᾶον<sup>2</sup> διὰ τοῦ πλάσματος μήτε τῷ Κυρικῷ πρέπον πλάττειν τὰ τοιαῦτα, τοῦ χάριν οὐκ ἐφεισάμεθα τοῦ πολυτελοῦς ἀναλώματος, πρὸς δὲ δὴ καὶ ἐφθείραμεν τὸν χρόνον πλάττοντες καὶ συντιθέντες μυθάρια, εἴτα λογογραφοῦντες καὶ ἐκμανθάνοντες;

Ἄλλ' ἴσως ὁ μὲν λόγος οὐ φησι δεῖν ἀντὶ τῶν ἀληθῶν καὶ μὴ πεπλασμένων τὰ ψευδῆ καὶ πεπλασμένα παρὰ τοῦ κυνός, ᾧ μόνῳ τῆς ἐλευθερίας μέτεστιν, ἐν τοῖς κοινοῖς ἄδεσθαι συλλόγοις, ἢ συνήθεια δὲ οὕτω<sup>3</sup> γέγονεν ἀπὸ Διογένους ἀρξαμένη καὶ Κράτητος ἄχρι τῶν ἐφεξῆς. οὐδὲν οὐδαμῶς παράδειγμα τοιοῦτον εὐρήσεις· ἐκεῖνο γὰρ ἀφήμι τέως, ὅτι τῷ Κυρικῷ τὸ νόμισμα παραχαράττοντι

<sup>1</sup> τί δέον ὀνομάσαι; τί Reiske, δέον ὀνομάσαι, τὸν Hertlein MSS.

<sup>2</sup> ῥᾶον Hertlein suggests, ῥᾶδιον MSS.

<sup>3</sup> οὕτω Hertlein suggests, αὐτῷ MSS.

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hearing facts as they really are, or called by their real names, like the comic poet who calls a spade a spade? <sup>1</sup> What need to speak of Phaethon instead of So-and-so? What need sacrilegiously to profane the title of King Helios? Who among men that walk here below <sup>2</sup> is worthy to be called Pan or Zeus, as though we should ascribe to those gods our human understanding? And yet if indeed this were possible it would have been better to give the men their own names. Would it not have been better to speak of them thus and to bestow on them human names, or rather not bestow, for those that our parents gave us were enough? Well then if it is neither easier to learn by means of fiction, nor appropriate for the Cynic to invent that sort of thing at all, why did we not spare that wasteful expense, <sup>3</sup> and moreover why did we waste our time in inventing and composing trivial myths and then making stories of them and learning them by heart?

But perhaps you will say that though reason asserts that the Cynic, who alone of men can claim to be free, ought not to invent and compose lying fictions instead of the unvarnished truth and then recite these in public assemblies, nevertheless the custom began with Diogenes and Crates, and has been maintained from that time by all Cynics. My answer is that nowhere will you find a single example of such a custom. For the moment I do not insist on the fact that it in no wise becomes a Cynic who must "give a new stamp to the common currency" <sup>4</sup>

<sup>1</sup> Literally a boat: a proverb; *Anonym. Com. Gr. Frag.* 199.

<sup>2</sup> *Iliad* 5. 442; Hesiod, *Theogony* 272.

<sup>3</sup> An echo of Plutarch, *Antonius* 28: τὸ πολυτελέστατον, ὡς Ἀντιφῶν εἶπεν, ἀνάλωμα, τὸν χρόνον.

<sup>4</sup> Cf. *Oration* 6. 188 A, B.

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τῇ συνηθείᾳ προσέχειν οὐδαμῶς προσήκει, τῷ λόγῳ δὲ αὐτῷ μόνῳ, καὶ τὸ ποιητέον εὐρίσκειν οἴκοθεν, ἀλλ' οὐ μανθάνειν ἔξωθεν. εἰ δ' Ἀντισθένης ὁ Σωκρατικός ὥσπερ ὁ Ξενοφῶν ἔνια διὰ τῶν μύθων ἀπήγγελλε, μήτι<sup>1</sup> τοῦτό σε ἔξαπατάτω· καὶ γὰρ μικρὸν ὕστερον ὑπὲρ τούτου σοὶ διαλέξομαι.<sup>2</sup> νῦν δὲ ἐκείνῳ μοι πρὸς τῶν Μουσῶν φράσον ὑπὲρ τοῦ Κυνισμοῦ, πότερον ἀπόνοιά τις ἐστὶ καὶ βίος οὐκ ἀνθρώπινος, ἀλλὰ θηριώδης ψυχῆς διάθεσις οὐδὲν καλόν, οὐδὲν σπουδαῖον οὐδὲ ἀγαθὸν νομιζούσης; δοίη γὰρ ἂν ὑπολαβεῖν πολλοῖς περὶ αὐτοῦ ταῦτα Οἰνόμαος. εἴ τί σοι τοῦ ταῦτα γοῦν ἐπελθεῖν ἐμέλησεν, ἐπέγνωσ ἂν σαφῶς ἐν τῇ τοῦ κυνὸς αὐτοφωνίᾳ καὶ τῷ κατὰ τῶν χρηστηρίων καὶ πᾶσιν ἀπλῶς οἷς ἔγραψεν ὁ ἀνὴρ. τοιούτου δὲ ὄντος τοῦ πράγματος, ὥστε ἀνηρῆσθαι μὲν ἅπασαν τὴν πρὸς τοὺς θεοὺς εὐλάβειαν, ἠτιμάσθαι δὲ πᾶσαν ἀνθρωπίνην φρόνησιν, νόμον δὲ μὴ τὸν ὁμόνυμον τῷ καλῷ καὶ δικαίῳ πεπατῆσθαι μόνον, ἀλλὰ καὶ τοὺς ἐκ τῶν θεῶν ἡμῖν ὥσπερ ἐγγραφέντας ταῖς ψυχαῖς, ὑφ' ὧν πάντες ἀδιδάκτως εἶναι θεῖόν τι πεπεύσμεθα καὶ πρὸς τοῦτο ἀφορᾶν ἐπ' αὐτό τε οἶμαι σπεύδειν οὕτω διατιθέμενοι τὰς ψυχὰς πρὸς αὐτὸ ὥσπερ οἶμαι πρὸς τὸ φῶς τὰ βλέποντα, πρὸς τούτῳ δὲ εἰ καὶ ὁ δεύτερος ἐξελαύνοιτο νόμος ἱερὸς ὧν φύσει καὶ θεῖος, ὁ τῶν ἀλλοτρίων πάντη καὶ πάντως

<sup>1</sup> μήτι Cobet μήτοι Hertlein, MSS.

<sup>2</sup> διαλέξομαι Cobet, διηγήσομαι Spanheim, Hertlein, V illegible.



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to pay any attention to custom, but only to pure reason, and he ought to discover within himself what is right for him to do and not learn it from without. And do not be misled by the fact that Antisthenes the disciple of Socrates, and Xenophon too, sometimes expressed themselves by means of myths; for I shall have something to say to you on this point in a moment. But now in the Muses' name answer me this question about the Cynic philosophy. Are we to think it a sort of madness, a method of life not suitable for a human being, but rather a brutal attitude of mind which reckes naught of the beautiful, the honourable, or the good? For Oenomaus<sup>1</sup> would make many people hold this view of it. If you had taken any trouble to study the subject, you would have learned this from that Cynic's "Direct Inspiration of Oracles" and his work "Against the Oracles," in short from everything that he wrote. This then is his aim, to do away with all reverence for the gods, to bring dishonour on all human wisdom, to trample on all law that can be identified with honour and justice, and more than this, to trample on those laws which have been as it were engraved on our souls by the gods, and have impelled us all to believe without teaching that the divine exists, and to direct our eyes to it and to yearn towards it: for our souls are disposed towards it as eyes towards the light. Furthermore, suppose that one should discard also that second law which is sanctified both by nature and by God, I mean the law that bids us keep our hands altogether and utterly from the property of

<sup>1</sup> Cf. *Oration* 6. 187 c.

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ἀπέχεσθαι κελεύων καὶ μήτε ἐν λόγῳ μήτε ἐν ἔργῳ  
 μήτε ἐν αὐταῖς ταῖς λανθανούσαις τῆς ψυχῆς D  
 ἐνεργείαις ταῦτα ἐπιτρέπων συγχεῖν, ὅσπερ ἡμῖν  
 καὶ τῆς τελειοτάτης ἐστὶν ἡγεμῶν δικαιοσύνης·  
 ἄρ' οὐκ ἔστι βαράθρον τὸ πρᾶγμα ἄξιον; ἄρ' οὐ  
 τοὺς ταῦτα ἐπαινοῦντας ὥσπερ τοὺς φαρμακοὺς  
 ἐχρῆν οὐ θύσθλοις παιομένους<sup>1</sup> ἐλαύνεσθαι·  
 κουφοτέρα γάρ ἐστι τῶν ἀδικημάτων ἢ ζημία·  
 λίθοις δὲ βαλλομένους ἀπολωλέναι; διαφέρουσι  
 γὰρ οὗτοι τί, πρὸς τῶν θεῶν εἰπέ μοι, τῶν ἐπ'<sup>2</sup>  
 ἐρημίας ληστευόντων καὶ κατειληφόντων τὰς  
 ἀκτὰς ἐπὶ τῷ λυμαίνεσθαι τοῖς καταπλέουσι;  
 καταφρονοῦντες θανάτου, φασίν· ὥσπερ οὐ  
 κἀκεινοῖς συνομαρτούσης ταυτησὶ τῆς ἀπονοίας.  
 φησὶ γοῦν ὁ καθ' ὑμᾶς μὲν ποιητῆς καὶ μυθολόγος,  
 ὡς δὲ ὁ Πύθιος λησταῖς χρωμένοις ἀνεῖλεν, ἦρωσ  
 καὶ δαίμων, ὑπὲρ τῶν ληζομένων τὴν θάλατταν

Οἶά τε ληιστῆρες, ὑπεῖρ ἄλλα τοί τ' ἀλόωνται  
 Ψυχὰς παρθέμενοι.

τί οὖν ἔτι ἕτερον ζητεῖς ὑπὲρ τῆς ἀπονοίας τῶν  
 ληστῶν μάρτυρα; πλὴν εἰ μὴ καὶ ἀνδρειοτέρους  
 ἂν εἴποι τις τῶν τοιούτων κυνῶν ἐκείνους τοὺς  
 ληστὰς, ἰταμωτέρους δὲ τῶν ληστῶν ἐκείνων τοὺς  
 κύνας τουτουσί. οἱ μὲν γὰρ συνειδότες αὐτοῖς  
 οὕτω μοχθηρὸν τὸν βίον οὐ μᾶλλον διὰ τὸ τοῦ  
 θανάτου δέος ἢ τὴν αἰσχύνην τὰς ἐρημίας προ-  
 βάλλονται, οἱ δ' ἄρα περιπατοῦσιν<sup>2</sup> ἐν τῷ μέσῳ C  
 τὰ κοινὰ νόμιμα συγχέοντες, οὐχὶ τῷ κρείττονα

<sup>1</sup> παιομένους Cobet, πολεμουμένους Hertlein, MSS.

<sup>2</sup> ἄρα περιπατοῦσιν Hertlein suggests, ἀναστρέφονται καὶ περιπατοῦσιν Cobet, ἀναπατοῦσιν MSS.

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others, and permits us neither by word or deed or in the inmost and secret activities of our souls to confound such distinctions, since the law is our guide to the most perfect justice—is not this conduct worthy of the pit?<sup>1</sup> And ought not those who applauded such views to have been driven forth, not by blows with wands, like scapegoats,<sup>2</sup> for that penalty is too light for such crimes, but put to death by stoning? For tell me, in Heaven's name, how are such men less criminal than bandits who infest lonely places and haunt the coasts in order to despoil navigators? Because, as people say, they despise death; as though bandits were not inspired by the same frenzied courage! So says at any rate he<sup>3</sup> who with you counts as a poet and mythologist, though, as a Pythian god proclaimed to certain bandits who sought his oracle, he was a hero and divinity—I mean where, speaking of pirates of the sea, he says: "Like pirates who wander over the sea, staking their lives."<sup>4</sup> What better witness can you require for the desperate courage of bandits? Except indeed that one might say that bandits are more courageous than Cynics of this sort, while the Cynics are more reckless than they. For pirates, well aware as they are how worthless is the life they lead, take cover in desert places as much from shame as from the fear of death: whereas the Cynics go up and down in our midst subverting the institutions of society, and that not

<sup>1</sup> The pit or chasm at Athens into which the bodies of criminals were thrown; cf. Xenophon, *Hellenica* 1. 7. 20.

<sup>2</sup> For the ceremony of driving out the scapegoat see Harrison, *Prolegomena to Greek Religion* 97; Frazer, *Golden Bough*, Vol. 3, p. 93.     <sup>3</sup> i.e. Homer.     <sup>4</sup> *Odyssey* 3. 73.

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καὶ καθαρωτέραν, ἀλλὰ τῷ χειρόνα καὶ βδελυρωτέραν ἐπεισάγειν πολιτείαν.

Τὰς ἀναφερομένας δὲ εἰς τὸν Διογένη τραγωδίας, οὔσας μὲν καὶ ὁμολογουμένως <sup>1</sup> Κυνικοῦ τινος συγγράμματα, ἀμφισβητουμένας δὲ -κατὰ τοῦτο μόνον, εἴτε τοῦ διδασκάλου, τοῦ Διογένους, εἰσίν, D εἴτε τοῦ μαθητοῦ Φιλίσκου, τίς οὐκ ἂν ἐπελθὼν βδελύξαιτο καὶ νομίσειεν ὑπερβολὴν ἀρρητουργίας οὐδὲ ταῖς ἐταίραις ἀπολελείφθαι; ταῖς Οἰνομάου δὲ ἐντυχόν· ἔγραψε γὰρ καὶ τραγωδίας τοῖς λόγοις τοῖς ἑαυτοῦ παραπλησίας, ἀρρήτων ἀρρητότερα καὶ κακῶν πέρα, καὶ οὐκέθ' ὅ, τι φῶ περὶ αὐτῶν ἀξίως ἔχω, κἂν τὰ Μαγνήτων κακὰ, κἂν τὸ Τερμέριον, κἂν πᾶσαν ἀπλῶς αὐτοῖς ἐπιφθέγξωμαι τὴν τραγωδίαν μετὰ τοῦ σατύρου 21 καὶ τῆς κωμωδίας καὶ τοῦ μίμου, οὕτω πᾶσα μὲν αἰσχρότης, πᾶσα δὲ ἀπόνοια πρὸς ὑπερβολὴν ἐν ἐκείναις τῷ ἀνδρὶ πεφιλοτέχνηται· καὶ εἰ μὲν ἐκ τούτων τις ἀξιοῖ τὸν Κυνισμὸν ὁποῖός τις ἐστὶν ἡμῖν ἐπιδείξαι, βλασφημῶν τοὺς θεοὺς, ὑλακτῶν πρὸς ἅπαντας, ὅπερ ἔφην ἀρχόμενος, ἴτω, χωρεῖτω, <sup>2</sup> γῆν πρὸ γῆς, ὅποι βούλοιο· εἰ δ', ὅπερ ὁ θεὸς ἔφη Διογένει, τὸ νόμισμα παραχαράξας ἐπὶ τὴν πρὸ ταύτης εἰρημένην ὑπὸ τοῦ θεοῦ συμβουλήν τρέποιο, τὸ Γνώθι σαυτόν, ὅπερ ζηλώσαντες ἐπὶ τῶν ἔργων Διογένους καὶ Κράτης φαίνονται, τοῦτο ἤδη τοῦ παντὸς ἀξιὸν ἔγωγε φαίην ἂν ἀνδρὶ καὶ

<sup>1</sup> ὁμολογουμένως Cobet, ὁμολογουμένας Hertlein, MSS.

<sup>2</sup> χωρεῖτω Hertlein suggests, χαιρέτω MSS.

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by introducing a better and purer state of things but a worse and more corrupt state.

Now as for the tragedies ascribed to Diogenes, which are, and are admitted to be, the composition of some Cynic—the only point in dispute being whether they are by the master himself, Diogenes, or by his disciple Philiscus,—what reader of these would not abhor them, and find in them an excess of infamy not to be surpassed even by courtesans? However, let him go on to read the tragedies of Oenomaus—for he too wrote tragedies to match his discourses—and he will find that they are more inconceivably infamous, that they transgress the very limits of evil; in fact I have no words to describe them adequately, and in vain should I cite in comparison the horrors of Magnesia,<sup>1</sup> the wickedness of Termerus<sup>2</sup> or the whole of tragedy put together, along with satiric drama, comedy and the mime: with such art has their author displayed in those works every conceivable vileness and folly in their most extreme form.

Now if from such works any man chooses to demonstrate to us the character of the Cynic philosophy, and to blaspheme the gods and bark at all men, as I said when I began, let him go, let him depart to the uttermost parts of the earth whithersoever he pleases. But if he do as the god enjoined on Diogenes, and first "give a new stamp to the common currency," then devote himself to the advice uttered earlier by the god, the precept "Know Thyself," which Diogenes and Crates evidently followed in their actual practice, then I say that this is wholly worthy of one who desires to be a

<sup>1</sup> A proverb; cf. Archilochus *fr.* 27, Bergk.

<sup>2</sup> A robber whom Theseus killed; Plutarch, *Theseus* 11.

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στρατηγεῖν καὶ φιλοσοφεῖν ἐθέλοντι. τί δὲ εἶπεν ὁ θεός, ἄρ' ἴσμεν; ὅτι τῆς τῶν πολλῶν αὐτῷ δόξης ἐπέταξεν ὑπερορᾶν καὶ παραχαράττειν οὐ τὴν ἀλήθειαν, ἀλλὰ τὸ νόμισμα. τὸ δὲ Γνώθι σαυτὸν ἐν ποτέρα θησόμεθα μοίρα; πότερον ἐν τῇ τοῦ νομίσματος; ἢ τοῦτό γε αὐτὸ τῆς ἀληθείας εἶναι κεφάλαιον θήσομεν καὶ τρόπον εἰρήσθαι τοῦ Παραχάραξον τὸ νόμισμα διὰ τῆς<sup>1</sup> Γνώθι σαυτὸν ἀποφάσεως; ὥσπερ γὰρ ὁ τὰ νομιζόμενα παντάπασιν ἀτιμάσας, ἐπ' αὐτὴν δὲ ἤκων τὴν ἀλήθειαν οὐδ' ὑπὲρ ἑαυτοῦ τοῖς νομιζομένοις, ἀλλὰ τοῖς ὄντως οὔσι θήσεται, οὕτως οἶμαι καὶ ὁ γνούς ἑαυτὸν ὅπερ ἔστιν ἀκριβῶς εἴσεται καὶ οὐχ ὅπερ νομίζεται. πότερον οὖν οὐχ ὁ Πύθιος ἀληθής τέ ἐστι θεός, καὶ Διογένης τοῦτο ἐπέπειστο σαφῶς, ὅς γε αὐτῷ πεισθεὶς ἀντὶ φυγάδος ἀπεδείχθη οὐ τοῦ Περσῶν βασιλέως μείζων, ἀλλ', ὡς ἡ φήμη παρέδωκεν, αὐτῷ τῷ καταλύσαντι τὸ Περσῶν κράτος καὶ ταῖς Ἡρακλέους ἀμιλλωμένῳ πράξεσιν, ὑπερβάλλεσθαι δὲ τὸν Ἀχιλλέα φιλοτιμουμένῳ ζηλωτός; οὗτος οὖν ὁ Διογένης ὁποῖός τις ἦν τὰ τε πρὸς τοὺς θεοὺς καὶ τὰ πρὸς ἀνθρώπους μὴ διὰ τῶν Οἰνομάου λόγων μηδὲ τῶν Φιλίσκου τραγωδιῶν, αἷς ἐπιγράψας τὸ Διογένους ὄνομα τῆς θείας πολλά ποτε κατεψεύσατο κεφαλῆς, ἀλλὰ δι' ὧν ἔδρασεν ἔργων ὁποῖός τις ἦν γνωριζέσθω.

Ἦλθεν εἰς Ὀλυμπίαν ἐπὶ τί πρὸς Διός; ἵνα τοὺς ἀγωνιστὰς θεάσῃται; τί δέ; οὐχὶ καὶ Ἴσθμίους

<sup>1</sup> τῆς Cobet, τῆς τοῦ Hertlein, MSS.

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leader and a philosopher. For surely we know what the god meant? He enjoined on Diogenes to despise the opinion of the crowd and to give a new stamp, not to truth, but to the common currency. Now to which of these categories shall we assign self-knowledge? Can we call it common currency? Shall we not rather say that it is the very summary of truth, and by the injunction "Know Thyself" we are told the way in which we must "give a new stamp to the common currency"? For just as one who pays no regard whatever to conventional opinions but goes straight for the truth will not decide his own conduct by those opinions but by actual facts, so I think he who knows himself will know accurately, not the opinion of others about him, but what he is in reality. It follows then, does it not? that the Pythian god speaks the truth, and moreover that Diogenes was clearly convinced of this since he obeyed the god and so became, instead of an exile, I will not say greater than the King of Persia, but according to the tradition handed down actually an object of envy to the man<sup>1</sup> who had broken the power of Persia and was rivalling the exploits of Heracles and ambitious to surpass Achilles. Then let us judge of the attitude of Diogenes towards gods and men, not from the discourses of Oenomaus or the tragedies of Philiscus—who by ascribing their authorship to Diogenes grossly slandered that sacred personage—but let us, I say, judge him by his deeds.

Why in the name of Zeus did he go to Olympia? To see the athletes compete? Nay, could he not have seen those very athletes without trouble both at

<sup>1</sup> i. e. Alexander.

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τοὺς αὐτοὺς καὶ Παναθηναίοις θεάσασθαι δίχα πραγμάτων οἷόν τε ἦν; ἀλλὰ ἐθέλων ἐκεῖ τοῖς κρατίστοις συγγενέσθαι τῶν Ἑλλήνων; οὐ γὰρ Ἰσθμόνδε ἐφοίτων; οὐκ ἂν οὖν εὐροις ἄλλην αἰτίαν ἢ τὴν εἰς τὸν θεὸν θεραπείαν. εἰ δ' οὐκ ἐξεπλάγη τὸν κεραυνόν· οὐδὲ ἐγὼ μὰ τοὺς θεοὺς πολλῶν πολλάκις πειραθεὶς διοσημιῶν ἐξεπλάγην. ἀλλ' ὅμως οὕτω δῆ τι τοὺς θεοὺς πέφρικα καὶ φιλω̄ καὶ σέβω καὶ ἄζομαι καὶ πάνθ' ἀπλῶς τὰ τοιαῦτα πρὸς αὐτοὺς πάσχω, ὅσαπερ ἂν τις καὶ οἶα πρὸς ἀγαθοὺς δεσπότας, πρὸς διδασκάλους, πρὸς πατέρας, πρὸς κηδεμόνας, πρὸς πάντα ἀπλῶς τὰ τοιαῦτα, ὥστε ὀλίγου δεῖν ὑπὸ τῶν σῶν ῥημάτων πρόφην ἐξανέστην. τοῦτο μὲν οὖν οὐκ οἶδ' ὄντινα τρόπον ἐπέλθον ἴσως σιωπᾶσθαι δέον ἐρρέθη.

Διογένης δὲ καὶ πένης ὦν καὶ χρημάτων ἐνδεὴς εἰς Ὀλυμπίαν ἐβάδιζεν, Ἀλέξανδρον δὲ ἤκειν ἐκέλευε παρ' ἑαυτόν, εἴ τῳ πιστὸς ὁ Δίων. οὕτω πρέπειν ἐνόμιζεν ἑαυτῷ μὲν φοιτᾶν ἐπὶ τὰ ἱερά τῶν θεῶν, τῷ βασιλικωτάτῳ δὲ τῶν καθ' ἑαυτὸν ἐπὶ τὴν ἑαυτοῦ συνουσίαν. ἃ δὲ πρὸς Ἀρχίδαμον γέγραφεν, οὐ βασιλικαὶ παραινέσεις εἰσίν; οὐ μόνον δὲ ἐν τοῖς λόγοις ἦν ὁ Διογένης θεοσεβής, ἀλλὰ γὰρ καὶ ἐν τοῖς ἔργοις. ἐλόμενον γὰρ αὐτὸν οἰκεῖν τὰς Ἀθήνας ἐπειδὴ τὸ δαιμόνιον εἰς τὴν Κόρινθον ἀπήγαγεν, ἀφεθεὶς ὑπὸ τοῦ πριαμένου τὴν πόλιν οὐκέτ' ᾤθη δεινὸν ἐκλιπεῖν· ἐπέπειστο γὰρ αὐτοῦ τοῖς θεοῖς μέλειν εἰς τε τὴν Κόρινθον οὐ



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the Isthmian games and the Panathenaic festival? Then was it because he wished to meet there the most distinguished Greeks? But did they not go to the Isthmus too? So you cannot discover any other motive than that of doing honour to the god. He was not, you say, awestruck by a thunderstorm. Ye gods, I too have witnessed such signs from Zeus over and over again, without being awestruck! Yet for all that I feel awe of the gods, I love, I revere, I venerate them, and in short have precisely the same feelings towards them as one would have towards kind masters<sup>1</sup> or teachers or fathers or guardians or any beings of that sort. That is the very reason why I could hardly sit still the other day and listen to your speech. However, I have spoken thus as I was somehow or other impelled to speak, though perhaps it would have been better to say nothing at all.

To return to Diogenes: he was poor and lacked means, yet he travelled to Olympia, though he bade Alexander come to him, if we are to believe Dio.<sup>2</sup> So convinced was he that it was his duty to visit the temples of the gods, but that it was the duty of the most royal monarch of that day to come to him for an interview. And was not that royal advice which he wrote to Archidamus? Nay, not only in words but in deeds also did Diogenes show his reverence for the gods. For he preferred to live in Athens, but when the divine command had sent him away to Corinth, even after he had been set free by the man who had bought him, he did not think he ought to leave that city. For he believed that the gods took care of him, and that he had been sent to Corinth,

<sup>1</sup> Plato, *Phaedo* 63 c.

<sup>2</sup> Dio Chrysostom, *Oration* 4. 12, Arnim.

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μάτην οὐδὲ κατὰ τινα συντυχίαν, τρόπον δέ τινα ὑπὸ τῶν θεῶν εἰσπεπέμφθαι, ὁρῶν τὴν πόλιν τρυφῶσαν τῶν Ἀθηναίων μᾶλλον καὶ δεομένην μείζονος καὶ γενναιοτέρου σωφρονιστοῦ.

Τί δέ; οὐχὶ καὶ τοῦ Κράτητος μουσικὰ καὶ χαρίεντα φέρεται πολλὰ δείγματα τῆς πρὸς τοὺς θεοὺς ὀσιότητός τε καὶ εὐλαβείας; ἄκουε γοῦν αὐτὰ παρ' ἡμῶν, εἴ σοι μὴ σχολὴ γέγονε μαθεῖν ἔξ ἐκείνων αὐτά.

Μνημοσύνης καὶ Ζηνὸς Ὀλυμπίου ἀγλαὰ τέκνα,  
Μούσαι Πιερίδες, κλυτέ μοι εὐχομένω·  
Χόρτον ἐμῇ συνεχῇ δότε γαστέρι, καὶ δότε χωρὶς  
Δουλοσύνης, ἣ δὴ λιτὸν ἔθηκε βίον.

\* \* \* \*

᾽Ωφέλιμον δὲ φίλοις, μὴ γλυκερὸν τίθετε.  
Χρήματα δ' οὐκ ἐθέλω συνάγειν κλυτά, καν- C  
θάρου ὄλβον

Μύρμηκός τ' ἄφενος χρήματα μαιόμενος,  
Ἄλλὰ δικαιοσύνης μετέχειν καὶ πλοῦτον ἀγεί-  
ρειν<sup>1</sup>

Εὐφορον, εὐκτητον, τίμιον εἰς ἀρετήν.  
Τῶν δὲ τυχῶν Ἑρμῆν καὶ Μούσας ἰλάσομ'  
ἀγνάς.

Οὐ δαπάναις τρυφεραῖς, ἀλλ' ἀρεταῖς ὀσίαις. D

ὁρᾷς ὅτι τοὺς θεοὺς εὐφημῶν, οὐχὶ δὲ ὡς σὺ βλασφημῶν κατ' αὐτῶν ἠύχετο; πόσαι γὰρ ἑκατόμβαι τῆς ὀσίας εἰσὶν ἀντάξιαι, ἣν καὶ ὁ δαιμόνιος Εὐριπίδης ὀρθῶς ὑμνησεν εἰπὼν

᾽Οσία πότνα θεῶν, ὀσία;

<sup>1</sup> ἀγείρειν Cobet, ἀσιωῆ Hertlein, MSS.

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not at random or by some accident, but by the gods themselves for some purpose. He saw that Corinth was more luxurious than Athens, and stood in need of a more severe and courageous reformer.

To give you another instance: Are there not extant many charming poems by Crates also which are proofs of his piety and veneration for the gods? I will repeat them to you if you have not had time to learn this from the poems themselves:

"Ye Muses of Pieria, glorious children of Memory and Olympian Zeus, grant me this prayer! Give me food for my belly from day to day, but give it without slavery which makes life miserable indeed. . . . Make me useful rather than agreeable to my friends. Treasure and the fame thereof I desire not to amass; nor do I crave the wealth of the beetle and the substance of the ant. But justice I desire to attain, and to collect riches that are easily carried, easily acquired, precious for virtue. If I attain these things I will worship Hermes and the holy Muses, not with costly and luxurious offerings, but with pious and virtuous actions."<sup>1</sup>

You see that, far from blaspheming the gods as you do, he adored and prayed to them? For what number of hecatombs are worth as much as Piety, whom the inspired Euripides celebrated appropriately in the verses "Piety, queen of the gods, Piety"?<sup>2</sup>

<sup>1</sup> Cf. *Oration* 6. 199 D.

<sup>2</sup> *Bacchae* 370.

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ἡ τοῦτό σε λέληθεν, ὅτι πάντα, καὶ τὰ μεγάλα καὶ τὰ σμικρά, μετὰ τῆς ὀσίας τοῖς θεοῖς προσαγόμενα τὴν ἴσιν ἔχει δύναμιν, ἐστερημένη δὲ τῆς ὀσίας οὐχ ἑκατόμβη μὰ θεούς, ἀλλὰ ἡ τῆς Ὀλυμπιάδος χιλιόμβη ἀνάλωμα μόνον ἐστίν, ἄλλο δὲ οὐδέν; ὅπερ οἶμαι γινγνώσκων ὁ Κράτης αὐτός τε διὰ μόνης ἧς εἶχεν ὀσίας τοὺς θεοὺς ἐτίμα σὺν εὐφημίᾳ καὶ τοὺς ἄλλους ἐδίδασκε μὴ τὰ δαπανήματα τῆς ὀσίας, ἀλλὰ τὴν ὀσίαν ἐκείνων προτιμᾶν ἐν ταῖς ἀγιστεῖαις. τοιούτω δὲ τῷ ἄνδρε τῷδε γενομένῳ τὰ πρὸς τοὺς θεοὺς οὐκ ἀκροατήρια συνεκροτείτην<sup>1</sup> οὐδ' ὥσπερ οἱ σοφοὶ δι' εἰκόνων καὶ μῦθων τοῖς φίλοις συνεγιγνέσθην<sup>2</sup> λέγεται γὰρ ὑπ' Εὐριπίδου καλῶς

Ἄπλους ὁ μῦθος τῆς ἀληθείας ἔφν·

σκιαγραφίας γάρ φησι τὸν ψευδῆ καὶ ἄδικον δεῖσθαι. τίς οὖν ὁ τρόπος αὐτοῖς τῆς συνουσίας ἐγίνετο; τῶν λόγων ἠγεῖτο τὰ ἔργα, καὶ οἱ τὴν πενίαν τιμῶντες αὐτοὶ πρῶτοι φαίνονται<sup>3</sup> καὶ τῶν πατρῶων χρημάτων ὑπεριδόντες, οἱ τὴν ἀτυφίαν ἀσπασάμενοι πρῶτοι τὴν εὐτέλειαν ἤσκουν διὰ πάντων, οἱ τὸ τραγικὸν καὶ σοβαρὸν ἐκ τῶν ἀλλοτρίων ἐξαιροῦντες βίῳν ὄκουν αὐτοὶ πρῶτοι τὰς ἀγορὰς ἢ τὰ τῶν θεῶν τεμένη, τῇ τρυφῇ δὲ καὶ πρὸ τῶν ῥημάτων διὰ τῶν ἔργων ἐπολέμουν, ἔργοις ἐλέγχοντες, οὐ λόγῳ βοῶντες, ὅτι τῷ Διὶ συμβασιλεύειν ἔξεστιν οὐδενὸς ἢ σμικρῶν πάντων

<sup>1</sup> συνεκροτείτην Cobet, Hertlein approves, συνεκροτείτων MSS.

<sup>2</sup> συνεγιγνέσθην Cobet, Hertlein approves, συνεγιγνεσθων MSS. <sup>3</sup> φαίνονται Hertlein suggests, ἐφαίνοντο MSS.

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Or are you not aware that all offerings whether great or small that are brought to the gods with piety have equal value, whereas without piety, I will not say hecatombs, but, by the gods, even the Olympian sacrifice<sup>1</sup> of a thousand oxen is merely empty expenditure and nothing else?<sup>2</sup> This I believe Crates recognised, and so with that piety which was his only possession he himself used to honour the gods with praises, and moreover taught others not to honour expensive offerings more than piety in the sacred ceremonies. This then was the attitude of both those Cynics towards the gods but they did not crowd audiences together to hear them, nor did they entertain their friends with similes and myths, like the wise men of to-day. For as Euripides well says,<sup>3</sup> "Simple and unadorned is the language of truth." Only the liar and the dishonest man, he says, have any use for a mysterious and allusive style. Now what was the manner of their intercourse with men? Deeds with them came before words, and if they honoured poverty they themselves seem first to have scorned inherited wealth; if they cultivated modesty, they themselves first practised plain living in every respect; if they tried to expel from the lives of other men the element of theatrical display and arrogance, they themselves first set the example by living in the open market places and the temple precincts, and they opposed luxury by their own practice before they did so in words; nor did they shout aloud but proved by their actions that a man may rule as the equal of Zeus if he needs nothing or very little and so is not

<sup>1</sup> i.e. in honour of Olympian Zeus.

<sup>2</sup> Cf. Themistius 182 A.      <sup>3</sup> *Phoenissae* 472.

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δεόμενον οὐδὲ παρενοχλούμενον ὑπὸ τοῦ σώματος, ἐπετίμων δὲ τοῖς ἀμαρτάνουσιν, ἡνίκα ἔζων οἱ πταίσαντες, οὐκ ἀποθανόντας ἐβλασφήμουν, ἡνίκα καὶ τῶν ἐχθρῶν οἱ μετριώτεροι σπένδονται τοῖς ἀπελθοῦσιν. ἔχει δὲ ὁ γε ἀληθινὸς κύων ἐχθρὸν οὐδένα, κἂν τὸ σωματίον αὐτοῦ τις πατάξῃ, κἂν τοῦνομα περιέλκῃ, κἂν λοιδορῆται καὶ βλασφημῇ, διότι τὸ μὲν τῆς ἔχθρας γίνεται πρὸς ἀντίπαλον, τὸ δὲ ὑπερβαῖνον τὴν πρὸς ἕτερον ἄμιλλαν εὐνοία τιμᾶσθαι φιλεῖ· κἂν τις ἑτέρως ἔχῃ πρὸς αὐτόν, καθάπερ οἶμαι πολλοὶ πρὸς τοὺς θεοὺς, ἐκείνῳ μὲν οὐκ ἔστιν ἐχθρὸς, οὐδὲ γὰρ βλαβερὸς, αὐτὸς δὲ αὐτῷ βαρύτερον ἐπιτιθεῖς<sup>1</sup> τίμημα τὴν τοῦ κρείττονος ἄγνοιαν ἔρημος λείπεται τῆς ἐκείνου προστασίας.

Ἄλλ' εἰ μὲν νῦν μοι προύκειτο περὶ Κυνισμοῦ γράφειν, εἶπον ἂν ὑπὲρ τούτων ἔτι τὰ παριστάμενά μοι τῶν εἰρημένων ἴσως οὐκ ἐλάττω· νῦν δὲ ἀποδιδόντες τὸ συνεχὲς τῇ προαιρέσει περὶ τοῦ ποταποῦς εἶναι χρὴ τοὺς πλαττομένους τῶν μύθων ἐφεξῆς σκοπῶμεν. ἴσως δὲ ἡγεῖται καὶ ταύτης τῆς ἐγχειρήσεως ἐκείνη, ὅποια τινὶ φιλοσοφία προσήκον ἢ μυθογραφία. φαίνονται γὰρ πολλοὶ καὶ τῶν φιλοσόφων αὐτὸ καὶ τῶν θεολόγων ποιήσαντες, ὥσπερ Ὀρφεὺς μὲν ὁ παλαιότατος ἐνθῆως φιλοσοφήσας, οὐκ ὀλίγοι δὲ καὶ τῶν μετ' ἐκείνον οὐ μὴν ἀλλὰ καὶ Ξενοφῶν φαίνεται καὶ Ἀντισθένης καὶ Πλάτων προσχρησάμενοι πολλαχοῦ τοῖς μύθοις, ὥσθ' ἡμῖν πέφηεν, εἰ καὶ μὴ τῷ Κυνικῷ, φιλοσόφῳ γοῦν τινὶ προσήκειν ἢ μυθογραφία.

<sup>1</sup> ἐπιτιθεῖς Hertlein suggests, ἐπιθεῖς MSS.

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hampered by his body; and they reproved sinners during the lifetime of those who had offended but did not speak ill of the dead; for when men are dead even their enemies, at least the more moderate, make peace with the departed. But the genuine Cynic has no enemy, even though men strike his feeble body or drag his name in the mire, or slander and speak ill of him, because enmity is felt only towards an opponent, but that which is above personal rivalry is usually loved and respected. But if anyone is hostile to a Cynic, as indeed many are even to the gods, he is not that Cynic's enemy, since he cannot injure him; rather he inflicts on himself the most terrible punishment of all, namely ignorance of one who is nobler than himself; and so he is deserted and bereft of the other's protection.

Now if my present task were to write about the Cynic philosophy, I could add many details about the Cynics, not less important than what I have said already. But not to interrupt my main theme, I will now consider in due course the question what kind of myths ought to be invented. But perhaps another inquiry should precede this attempt, I mean to what branch of philosophy the composition of myths is appropriate. For we see that many philosophers and theologians too have employed it, Orpheus for instance, the most ancient of all the inspired philosophers, and many besides of those that came after him. Nay what is more, Xenophon as we know and Antisthenes and Plato often introduced myths, so that it is obvious that even if the use of myth be not appropriate for the Cynic, still it may be so for some other type of philosopher.

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Μικρὰ οὖν ὑπὲρ τῶν τῆς φιλοσοφίας εἶτε μορίων εἶτε ὀργάνων προρρητέον.<sup>1</sup> ἔστι γὰρ οὐ μέγα τὸ διαφέρον ὀποτέρως ἂν τις τῷ πρακτικῷ<sup>2</sup> καὶ τῷ φυσικῷ τὸ λογικὸν προσαριθμῇ· ἀναγκαῖον γὰρ ὁμοίως φαίνεται κατ' ἀμφότερα. τριῶν δὴ τούτων αὐθις ἕκαστον εἰς τρία τέμνεται, τὸ μὲν φυσικὸν εἰς τὸ θεολογικὸν καὶ τὸ περὶ τὰ μαθήματα καὶ τρίτον τὸ περὶ τὴν τῶν γινομένων καὶ ἀπολλυμένων καὶ τῶν αἰδίων μὲν, σωμάτων δὲ ὁμῶς θεωρίαν, τί τὸ εἶναι αὐτοῖς καὶ τίς ἡ οὐσία ἑκάστου· τοῦ πρακτικοῦ δὲ τὸ μὲν πρὸς ἓνα ἄνδρα, ἠθικόν, οἰκονομικὸν δὲ τὸ περὶ μίαν οἰκίαν, πολιτικὸν δὲ τὸ περὶ πόλιν· ἔτι μέντοι τοῦ λογικοῦ τὸ μὲν ἀποδεικτικὸν διὰ τῶν ἀληθῶν, τὸ δὲ διὰ τῶν ἐνδόξων βιαστικόν, τὸ δὲ διὰ τῶν φαινομένων ἐνδόξων παραλογιστικόν. ὄντων δὴ τοσοῦτων τῶν τῆς φιλοσοφίας μερῶν, εἰ μὴ τί μελέληθε· καὶ οὐδὲν θαυμαστὸν ἄνδρα στρατιώτην μὴ λίαν ἐξακριβοῦν μηδ' ἐξονυχίζειν τὰ τοιαῦτα, ἄτε οὐκ ἐκ βιβλίων ἀσκήσεως, ἀπὸ δὲ τῆς προστυχούσης αὐτὰ ἕξεως ἀποφθεγγόμενον· ἔσεσθε γοῦν μοι καὶ ὑμεῖς μάρτυρες, εἰ τὰς ἡμέρας λογίσαισθε,<sup>3</sup> πόσαι τινές εἰσιν αἱ μεταξὺ ταύτης τε καὶ τῆς ἑναγχος ἡμῖν γενομένης ἀκροάσεως ὄσων τε ἡμῖν ἀσχολιῶν πλήρεις· ἀλλ', ὅπερ ἔφην, εἰ καὶ τι παραλέλειπται παρ' ἐμοῦ· καίτοι νομίζω γε μηδὲν ἐνδεῖν· πλὴν ὁ προστιθεὶς οὐκ ἐχθρὸς, ἀλλὰ φίλος ἔσται.

<sup>1</sup> προρρητέον Reiske, lacuna Hertlein, MSS.

<sup>2</sup> τῷ πρακτικῷ Hertlein suggests, τῷ τε ἠθικῷ MSS.

<sup>3</sup> λογίσαισθε Cobet, λογίσεσθε Hertlein, MSS.



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I must first then say a few words about the subdivisions or instruments of philosophy. It does not make much difference in which of two ways one reckons logic, whether with practical or natural philosophy, since it is equally necessary to both these branches. But I will consider these as three separate branches and assign to each one three subdivisions. Natural philosophy consists of theology, mathematics, and thirdly the study of this world of generation and decay and things that though imperishable are nevertheless matter, and deals with their essential nature and their substance in each case. Practical philosophy again consists of ethics in so far as it deals with the individual man, economics when it deals with the household as a unit, politics when it deals with the state. Logic, again, is demonstrative in so far as it deals with the truth of principles; polemic when it deals with general opinions; eristic when it deals with opinions that only seem probabilities. These then are the divisions of philosophy, if I mistake not. Though indeed it would not be surprising that a mere soldier should be none too exact in these matters or not have them at his fingers' ends, seeing that I speak less from book-knowledge than from observation and experience. For that matter you can yourselves bear me witness thereto, if you count up how few days have elapsed between the lecture that we lately heard and to-day, and moreover the number of affairs with which they have been filled for me. But as I said if I have omitted anything—though I do not think I have—still if anyone can make my classification more complete he will be “no enemy but my friend.”<sup>1</sup>

<sup>1</sup> Plato, *Timaeus* 54 A.

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Τούτων δὴ τῶν μερῶν οὔτε τῷ λογικῷ προσήκει τῆς μυθογραφίας οὔτε τοῦ φυσικοῦ<sup>1</sup> τῷ μαθηματικῷ, μόνον δέ, εἶπερ ἄρα, τοῦ πρακτικοῦ τῷ πρὸς ἓνα γινομένῳ καὶ τοῦ θεολογικοῦ τῷ τελεστικῷ καὶ μυστικῷ· φιλεῖ γὰρ ἢ φύσις κρύπτεσθαι, καὶ τὸ ἀποκεκρυμμένον τῆς τῶν θεῶν οὐσίας οὐκ ἀνέχεται γυμνοῖς εἰς ἀκαθάρτους ἀκοὰς ρίπτεσθαι ῥήμασιν. ὅπερ δὲ δὴ τῶν χαρακτήρων ἢ ἀπόρρητος φύσις ὠφελεῖν πέφυκε καὶ ἀγνοουμένη· θεραπεύει γοῦν οὐ ψυχὰς μόνον, ἀλλὰ καὶ σώματα, καὶ θεῶν ποιεῖ παρουσίας· τοῦτ' οἶμαι πολλάκις γίνεσθαι καὶ διὰ τῶν μύθων, ὅταν εἰς τὰς τῶν πολλῶν ἀκοὰς οὐ δυναμένας τὰ θεῖα καθαρῶς δέξασθαι δι' αἰνιγμάτων αὐτοῖς μετὰ τῆς μύθων σκηνοποιίας ἐγχέηται.

Φανεροῦ δὲ ἤδη γενομένου τίνι καὶ ποίῳ φιλοσοφίας εἶδει καὶ μυθογραφεῖν ἔσθ' ὅτε προσήκει· πρὸς γὰρ τῷ λόγῳ μαρτυρεῖ τούτοις ἢ τῶν προλαβόντων ἀνδρῶν προαίρεσις. ἐπεὶ καὶ Πλάτωνι πολλὰ μεμυθολόγηται περὶ τῶν ἐν ἅδου πραγμάτων θεολογοῦντι καὶ πρό γε τούτου τῷ τῆς Καλλιόπης, Ἀντισθένει δὲ καὶ Ξενοφῶντι· καὶ αὐτῷ Πλάτωνι πραγματευομένοις ἠθικὰς τινὰς ὑποθέσεις οὐ παρέργως, ἀλλὰ μετὰ τινος ἐμμελείας ἢ τῶν μύθων ἐγκαταμέμικται γραφῆ, οὓς σ'<sup>2</sup> ἐχρῆν, εἶπερ ἐβούλου, μιμούμενον ἀντὶ μὲν Ἡρακλέους μεταλαμβάνειν Περσέως ἢ Θησέως

<sup>1</sup> τοῦ φυσικοῦ τῷ Hertlein suggests, τῷ φυσικῷ οὔτε MSS.

<sup>2</sup> σ' ἐχρῆν Hertlein suggests, ἐχρῆν MSS.

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Now of these branches of philosophy, logic has no concern with the composition of myths; nor has mathematics, the sub-division of natural philosophy; but they may be employed, if at all, by that department of practical philosophy which deals with the individual man, and by that department of theology which has to do with initiation and the Mysteries. For nature loves to hide her secrets,<sup>1</sup> and she does not suffer the hidden truth about the essential nature of the gods to be flung in naked words to the ears of the profane. Now there are certain characteristics of ours that derive benefit from that occult and unknown nature, which nourishes not our souls alone but our bodies also, and brings us into the presence of the gods, and this I think often comes about by means of myths; when through riddles and the dramatic setting of myths that knowledge is insinuated into the ears of the multitude who cannot receive divine truths in their purest form.

It is now evident what branch and what sort of philosophy may properly on occasion employ myths. And to support my argument I call to witness the authority of those philosophers who were the first to use myths. Plato for instance in his theological descriptions of life in Hades often uses myths, and the son<sup>2</sup> of Calliope before him. And when Antisthenes and Xenophon and Plato himself discuss certain ethical theories they use myths as one of the ingredients, and not casually but of set purpose. Now if you too wished to use myths you ought to have imitated these philosophers, and instead of Heracles you should have introduced the name of

<sup>1</sup> Heracleitus *fr.* 123, Diels; cf. Themistius 69 B.

<sup>2</sup> Orpheus.

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τινὸς ὄνομα καὶ τὸν Ἀντισθένειον τύπον ἐγχαράττειν, ἀντὶ δὲ τῆς Προδίκου σκηνοποιίας ἀμφὶ τοῖν ἀμφοῖν τούτοιν θεοῖν ἑτέραν ὁμοίαν εἰσάγειν εἰς τὸ θέατρον.

Ἐπεὶ δὲ καὶ τῶν τελεστικῶν μύθων ἐπεμνήσθη, φέρε νῦν ὁποίους εἶναι χρῆ τοὺς ἑκατέρω τῶν μερῶν ἀρμόττοντας αὐτοῖ καθ' ἑαυτοὺς ἰδεῖν πειραθῶμεν, οὐκέτι μαρτύρων παλαιῶν ἐν πᾶσι προσδεόμενοι, ἐπόμενοι δὲ νέοις ἴχνεσιν ἀνδρός, ὃν ἐγὼ μετὰ τοὺς θεοὺς ἐξ Ἰσης Ἀριστοτέλει καὶ Πλάτῳ ἀγαμαί τε τέθηπά τε. φησὶ δὲ οὐχ ὑπὲρ πάντων οὗτος, ἀλλ' ὑπὲρ τῶν τελεστικῶν, οὓς παρέδωκεν ἡμῖν Ὀρφεὺς ὁ τὰς ἀγιωτάτας τελετὰς καταστησάμενος. τὸ γὰρ ἐν τοῖς μύθοις ἀπεμφαίνον αὐτῷ τούτῳ προοδοποιεῖ πρὸς τὴν ἀλήθειαν. ὅσῳ γὰρ μᾶλλον παράδοξόν ἐστι καὶ τερατώδες τὸ αἰνίγμα, τοσούτῳ μᾶλλον ἔοικε διαμαρτύρεσθαι, μὴ τοῖς αὐτόθεν λεγομένοις πιστεύειν, ἀλλὰ τὰ λεληθότα περιεργάζεσθαι καὶ μὴ πρότερον ἀφίστασθαι, πρὶν ἂν ὑπὸ θεοῖς ἡγεμόσιν ἐκφανῆ γενόμενα τὸν ἐν ἡμῖν τελέση, μᾶλλον δὲ τελειώσῃ νοῦν καὶ εἰ δὴ τι κρεῖττον ἡμῖν ὑπάρχει τοῦ νοῦ, αὐτοῦ τοῦ ἐνὸς καὶ τὰ γαθοῦ μοῖρά τις ὀλίγη τὸ πᾶν ἀμερίστως ἔχουσα, τῆς ψυχῆς πλήρωμα καὶ ἐν τῷ ἐνὶ καὶ ἀγαθῷ συνέχουσα

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Perseus or Theseus, let us say, and have written in the style of Antisthenes; and in place of the dramatic setting used by Prodicus,<sup>1</sup> in treating of those two gods<sup>2</sup> you should have introduced into your theatre another setting of the same sort.

But since I have mentioned also the myths that are suited to initiation, let us ourselves independently try to see what sort of myths they must be that suit one or the other of those two branches of philosophy;<sup>3</sup> and no longer need we call in the aid of witnesses from the remote past for all points, but we will follow in the fresh footprints of one<sup>4</sup> whom next to the gods I revere and admire, yes, equally with Aristotle and Plato. He does not treat of all kinds of myths but only those connected with initiation into the Mysteries, such as Orpheus, the founder of the most sacred of all the Mysteries, handed down to us. For it is the incongruous element in myths that guides us to the truth.<sup>5</sup> I mean that the more paradoxical and prodigious the riddle is the more it seems to warn us not to believe simply the bare words but rather to study diligently the hidden truth, and not to relax our efforts until under the guidance of the gods those hidden things become plain, and so initiate or rather perfect our intelligence or whatever we possess that is more sublime than the intelligence, I mean that small particle of the One and the Good which contains the whole indivisibly, the complement of the soul, and in the One and the Good comprehends the whole of soul itself

<sup>1</sup> i.e. in his allegory the Choice of Heracles; Xenophon, *Memorabilia* 2. 1. 2; Julian, *Oration* 2. 56 D.

<sup>2</sup> i.e. Pan and Zeus; cf. 208 B.

<sup>3</sup> i.e. ethics and theology; cf. 216 B.

<sup>4</sup> Iamblichus; cf. *Oration* 4. 157 D.      <sup>5</sup> Cf. *Oration* 5. 170.

πάσαν αὐτὴν διὰ τῆς ὑπερεχούσης καὶ χωριστῆς αὐτοῦ καὶ ἐξηρημένης παρουσίας. ἀλλὰ ταῦτα μὲν ἀμφὶ τὸν μέγαν Διόνυσον οὐκ οἶδ' ὅπως ἐπῆλθέ μοι βακχεύοντι μανῆναι· τὸν βοῦν δὲ ἐπιτίθημι τῇ γλώττῃ· περὶ τῶν ἀρρήτων γὰρ οὐδὲν χρὴ λέγειν. ἀλλὰ μοι θεοὶ μὲν ἐκείνων καὶ ὑμῶν δὲ τοῖς πολλοῖς, ὅσοι τέως ἔστε τούτων ἀμύητοι, τὴν ὄνησιν δοῖεν.

Ἔπερ δὲ ὧν εἰπεῖν τε καὶ ἀκοῦσαι θέμις καὶ ἀνεμέσητον ἀμφοτέροις ἐστί, πᾶς λόγος ὁ προφερόμενος ἔκ τε λέξεως καὶ διανοίας σύγκειται. οὐκοῦν ἐπειδὴ καὶ ὁ μῦθος λόγος τίς ἐστιν, ἔκ δυοῖν τούτοις συγκείσεται. σκοπῶμεν δὲ ἐκάτερον αὐτῶν. ἔστιν ἀπλή τις ἐν λόγῳ παντὶ διάνοια, καὶ μέντοι καὶ κατὰ σχῆμα προάγεται, τὰ παραδείγματα δὲ ἀμφοῖν ἐστί πολλά. τὸ μὲν οὖν ἐν ἀπλοῦν ἐστί καὶ οὐδὲν δεῖται ποικιλίας, τὸ δ' ἐσχηματισμένον ἔχει διαφορὰς ἐν ἑαυτῷ πολλὰς, ὧν, εἴ τί σοι τῆς ῥητορικῆς ἐμέλησεν, οὐκ ἀξύνετος εἶ. τούτων δὲ τῶν κατὰ διάνοιαν σχημάτων ἀρμόττει τῷ μύθῳ τὰ πλεῖστα· πλὴν ἐμοιγε οὐθ' ὑπὲρ τῶν πολλῶν οὐθ' ὑπὲρ τῶν ἀπάντων ἐστί τά γε νῦν ῥητέον, ἀλλ' ὑπὲρ δυοῖν, τοῦ τε σεμνοῦ κατὰ τὴν διάνοιαν καὶ τοῦ ἀπεμφαίνοντος. τὰ δὲ αὐτὰ ταῦτα καὶ περὶ τὴν λέξιν γίνεται. μορφοῦται γὰρ πῶς καὶ σχηματίζεται παρὰ τῶν μὴ προφερομένων εἰκῆ μηδ' ὡσπερ χειμάρρους ἐλκόντων συρφετοὺς ῥημάτων ἐκ τῆς τριόδου· ἀλλὰ τοῖν δυοῖν τούτοις, ὅταν μὲν ὑπὲρ τῶν θείων πλάττωμεν, σεμνὰ χρὴ πάνυ

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through the prevailing and separate and distinct presence of the One. But I was impelled I know not how to rave with his own sacred frenzy when I spoke like this of the attributes of great Dionysus<sup>1</sup>; and now I set an ox on my tongue:<sup>2</sup> for I may not reveal what is too sacred for speech. However, may the gods grant to me and to many of you who have not as yet been initiated into these Mysteries to enjoy the blessings thereof!

And now to confine myself to what is lawful for us, both for me to say and for you to hear. Every discourse that is uttered consists of language and the thought to be expressed. Now a myth is a sort of discourse and so it will consist of these two. Let us consider them separately. In every discourse the thought is of two kinds, either simple or expressed in figures of speech; and there are many examples of both kinds. The one is simple and admits of no variety, but that which is embellished with figures has in itself many possibilities of variation with all of which you are yourself familiar if you have ever studied rhetoric; and most of these figures of thought are suited to myth. However I need not now discuss all or indeed many of them, but only two, that in which the thought is dignified and that in which it is paradoxical. The same rules apply also to diction. For this is given a certain shape and form by those who do not express themselves carelessly or sweep in the refuse of language from the highways like a winter torrent. And now to consider these two types. When we invent myths about sacred things our language must be wholly

<sup>1</sup> Cf. *Oration* 4. 144 A.

<sup>2</sup> A proverb for mysterious silence; cf. *Theognis* 815; *Aesch. Ag.* 36.

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τὰ ῥήματα εἶναι καὶ τὴν λέξιν ὡς ἐνὶ μάλιστα  
 σώφρονα καὶ καλὴν καὶ τοῖς θεοῖς πρεπωδεστά-  
 την, τῶν αἰσχρῶν δὲ μηδὲν καὶ βλασφημῶν ἢ  
 δυσσεβῶν, ὅπως μὴ τῷ πλήθει τῆς τοιαύτης  
 ἀρχηγοὶ θρασύτητος γενώμεθα, μᾶλλον δὲ καὶ  
 πρὸ τοῦ πλήθους αὐτοὶ τὸ περὶ τοὺς θεοὺς ἡσε-  
 βηκῆναι προλάβωμεν. οὐδὲν οὖν ἀπεμφαῖνον  
 εἶναι χρὴ περὶ τὰς τοιαύτας λέξεις, ἀλλὰ σεμνὰ  
 πάντα καὶ καλὰ καὶ μεγαλοπρεπῆ καὶ θεῖα καὶ  
 καθαρὰ καὶ τῆς τῶν θεῶν οὐσίας εἰς δύναμιν  
 ἐστοχασμένα· τὸ δὲ κατὰ τὴν διάνοιαν ἀπεμ-  
 φαῖνον τοῦ χρησίμου γιγνόμενον χάριν ἐγκριτέον,  
 ὡς ἂν μὴ τινος ὑπομνήσεως ἔξωθεν οἱ ἄνθρωποι  
 δεόμενοι, ἀλλ' ὑπὸ τῶν ἐν αὐτῷ λεγομένων τῷ  
 μύθῳ διδασκόμενοι τὸ λανθάνον μῶσθαι καὶ πολυ-  
 πραγμονεῖν ὑφ' ἡγεμόσι τοῖς θεοῖς προθυμηθεῖεν.  
 ἰδοὺ γὰρ ἔγωγε πολλῶν ἤκουσα λεγόντων ἄνθρω-  
 πον μὲν τὸν Διόνυσον, ἐπεὶ περ ἐκ Σεμέλης ἐγένετο,  
 θεὸν δὲ διὰ θεουργίας καὶ τελεστικῆς, ὥσπερ τὸν  
 δεσπότην Ἡρακλέα διὰ τῆς βασιλικῆς ἀρετῆς εἰς  
 τὸν Ὀλυμπον ὑπὸ τοῦ πατρὸς ἀνήχθαι τοῦ Διός.  
 ἀλλ', ὦ τάν, εἶπον, οὐ ξυνίετε τοῦ μύθου φανερώς  
 αἰνιττομένον. ποῦ γὰρ ἡ γένεσις ἐστὶν ὥσπερ  
 Ἡρακλέους, οὕτω δὴ<sup>1</sup> καὶ Διονύσου, ἔχουσα μὲν  
 τὸ κρεῖττον καὶ ὑπερέχον καὶ ἐξηρημένον, ἐν τῷ  
 μετρίῳ δὲ ὅμως ἔτι τῆς ἀνθρωπίνης φύσεως  
 μένουσα καὶ πῶς ἀφομοιουμένη πρὸς ἡμᾶς; Ἡρα-  
 κλῆς δὲ λέγεται παιδίον γενέσθαι καὶ κατὰ  
 μικρὸν αὐτῷ τὸ σῶμα τὸ θεῖον ἐπιδοῦναι, καὶ

<sup>1</sup> δὴ Cobet, δὲ Hertlein, MSS.



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dignified and the diction must be as far as possible sober, beautiful, and entirely appropriate to the gods; there must be nothing in it base or slanderous or impious, for fear we should lead the common people into this sort of sacrilegious rashness; or rather for fear we should ourselves anticipate the common people in displaying impiety towards the gods. Therefore there must be no incongruous element in diction thus employed, but all must be dignified, beautiful, splendid, divine, pure, and as far as possible in conformity with the essential nature of the gods. But as regards the thought, the incongruous may be admitted, so that under the guidance of the gods men may be inspired to search out and study the hidden meaning, though they must not ask for any hint of the truth from others, but must acquire their knowledge from what is said in the myth itself.<sup>1</sup> For instance I have heard many people say that Dionysus was a mortal man because he was born of Semele, and that he became a god through his knowledge of theurgy and the Mysteries, and like our lord Heracles for his royal virtue was translated to Olympus by his father Zeus. "Nay, my good sir," said I, "do you not perceive that the myth is obviously an allegory?" For in what sense do we regard the "birth" of Heracles, yes, and of Dionysus as well, since in their case birth has superior and surpassing and distinctive elements, even though it still falls within the limits of human nature, and up to a certain point resembles our own? Heracles for instance is said to have been a child, even as we are; his divine body grew gradually; we are informed that he was instructed

<sup>1</sup> Cf. *Oration* 5. 170 B.C.

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φοιτῆσαι διδασκάλοις ἰστόρηται, καὶ στρατεύεσθαι λέγεται καὶ κρατῆσαι πάντων, καμῆν δὲ ὅμως κατὰ<sup>1</sup> τὸ σῶμα. καίτοι αὐτῷ ταῦτα μὲν ὑπῆρξε, μειζόνως δὲ ἢ κατ' ἀνθρωπον. ὅτε γὰρ ἐν τοῖς σπαργάνοις ἀποπνίγων τοὺς δράκοντας καὶ πρὸς αὐτὰ παραταττόμενος τὰ τῆς φύσεως στοιχεῖα, θύλην καὶ κρυμούς, εἶτα τοῖς ἀπορωτάτοις καὶ ἀμαχωτάτοις, ἐνδεία λέγω τροφῆς καὶ ἐρημίας, καὶ τὴν δι' αὐτοῦ πορείαν οἶμαι τοῦ πελάγους ἐπὶ τῆς χρυσῆς κύλικος, ἣν ἐγὼ νομίζω μὰ τοὺς θεοὺς οὐ κύλικα εἶναι, βαδίσαι δὲ αὐτὸν ὡς ἐπὶ ξηρᾶς τῆς θαλάττης νερόμικτα. τί γὰρ ἄπορον ἦν Ἡρακλεῖ; τί δ' οὐχ ὑπήκουσεν αὐτοῦ τῷ θεῷ καὶ καθαρωτάτῳ σώματι, τῶν λεγομένων τούτων στοιχείων δουλευόντων αὐτοῦ τῇ δημιουργικῇ καὶ τελεσιουργῷ τοῦ ἀχράντου καὶ καθαρῷ νοῦ δυνάμει; ὃν ὁ μέγας Ζεὺς διὰ τῆς Προνοίας Ἀθηνᾶς, ἐπιστήσας αὐτῷ φύλακα τὴν θεὸν ταύτην, ὅλην ἐξ ὅλου προέμενος αὐτοῦ,<sup>2</sup> τῷ κόσμῳ σωτήρα ἐφύτευσεν, εἴτ' ἐπανήγαγε διὰ τοῦ κεραυνίου πυρὸς πρὸς ἑαυτόν, ὑπὸ τῷ θεῷ συνθήματι τῆς αἰθερίας αὐγῆς ἤκειν παρ' ἑαυτὸν τῷ παιδί κελεύσας. ἀλλ' ὑπὲρ μὲν τούτων ἐμοὶ τε καὶ ὑμῖν Ἰλεως Ἡρακλῆς εἶη.

Τὰ δὲ τῆς Διονύσου θρυλουμένης μὲν γενέσεως, οὔσης δὲ οὐ γενέσεως, ἀλλὰ δαιμονίας ἐκφάνσεως κατὰ τί τοῖς ἀνθρωπικοῖς προσέεικεν; ἢ μήτηρ

<sup>1</sup> κατὰ Cobet, καὶ Hertlein, MSS.

<sup>2</sup> Cf. *Oration* 4. 149 B.

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by teachers;<sup>1</sup> they say that he carried on wars and defeated all his opponents, but for all that his body had to endure weariness. And in fact all this did in his case occur, but on a scale greater than human. For instance, while still in swaddling clothes he strangled the serpents and then opposed himself to the very elements of nature, the extremes of heat and cold and things the most difficult and hardest to contend with, I mean lack of food and loneliness;<sup>2</sup> and then there is his journey over the sea itself in a golden cup,<sup>3</sup> though, by the gods, I do not think it was really a cup, but my belief is that he himself walked on the sea as though it were dry land.<sup>4</sup> For what was impossible to Heracles? Which was there of the so-called elements that did not obey his divine and most pure body since they were subdued to the creative and perfecting force of his stainless and pure intelligence? For him did mighty Zeus, with the aid of Athene goddess of Forethought, beget to be the saviour of the world, and appointed as his guardian this goddess whom he had brought forth whole from the whole of himself; and later on he called him to his side through the flame of a thunderbolt, thus bidding his son to come to him by the divine signal of the ethereal rays of light. Now when we meditate on this, may Heracles be gracious to you and to me!

As for the commonly received legend about the birth of Dionysus, which was in fact no birth but a divine manifestation, in what respect was it like the birth of men? While he was still in his mother's

<sup>1</sup> Cf. Dio Chrysostom, *Oration* 1. 61, Arnim.      <sup>2</sup> Cf. 230 B.

<sup>3</sup> Apollodorus, *Bibliotheca* 2; Athenaeus 11. 470.

<sup>4</sup> This is perhaps a passing sneer at the Christians and need not be taken too seriously.

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αὐτὸν κύουσα, φασίν, ὑπὸ τῆς Ἥρας ζηλοτυπούσης ἔξαπατηθεῖσα τὸν ἔραστήν ἐξελιπάρησεν ἡκειν, ὡς παρὰ τὴν γαμετὴν εἴωθε φοιτᾶν, πρὸς ἑαυτήν· εἶτα οὐκ ἀνασχόμενον τὸ σωματίον τῶν κτυπημάτων<sup>1</sup> τοῦ Διὸς ὑπὸ τοῦ κεραυνοῦ κατεφλέγετο. πάντων δ' ὁμοῦ πυρουμένων, Ἑρμῆ κελεύσας ὁ Ζεὺς ἀρπάσαι τὸν Διόνυσον καὶ τεμῶν τὸν αὐτοῦ μηρὸν ἐρράπτει· εἶτα ἐκείθεν, ἠνίκα ἐτελεσφορήθη τὸ βρέφος, ὠδίνων ὁ Ζεὺς ἐπὶ τὰς νύμφας ἔρχεται· τὸ Λῦθι ῥάμμα δὲ αὐται τῷ μηρῷ προσεπάδουσαι τὸν διθύραμβον ἡμῖν εἰς φῶς προήγαγον· εἶτα ἐμάνη, φασίν, ὁ θεὸς ὑπὸ τῆς Ἥρας, ἔπαυσε δ' αὐτῷ τὴν νόσον ἢ Μήτηρ τῶν θεῶν, ὁ δὲ ἦν αὐτίκα θεός. εἶποντο γοῦν οὐ Λίχας αὐτῷ καθάπερ Ἡρακλεῖ οὐδὲ Ἴόλεως οὐδὲ Τελαμῶν οὐδ' Ἔλας οὐδ' Ἀβδηρος, ἀλλὰ Σάτυροι καὶ Βακχαὶ καὶ Πᾶνες καὶ δαιμόνων στρατιά. ὁρᾷς ὅπως ἀνθρωπικὴ μὲν ἢ σπορὰ διὰ τῶν κεραυνίων, ἢ δ' ἀποκύσεις ἀνθρωπικωτέρα, ἀμφοῖν δὲ τοῖν εἰρημένοιιν προσομοιότερα τοῖς ἀνθρωπίνοις τὰ ἔργα; τί οὖν οὐ καταβάλλοντες τὸν λῆρον ἐκείνο πρῶτον ὑπὲρ τούτων ἴσμεν, ὡς Σεμέλη σοφὴ τὰ θεῖα; παῖς γὰρ ἦν Κάδμου τοῦ Φοίνικος, τούτοις δὲ καὶ ὁ θεὸς σοφίαν μαρτυρεῖ

Πολλὰς καὶ Φοίνικες ὁδοὺς μακάρων ἐδάησαν λέγων. αἰσθέσθαι οὖν μοι δοκεῖ τοῦ θεοῦ τούτου πρώτη παρ' Ἑλλησι καὶ τὴν ἐσομένην ἐπιφάνειαν

<sup>1</sup> σωματίον ἐν τῶν κτυπημάτων Friederich; Hertlein approves but would omit ἐν: δωματίον ἐν τῶν κτημάτων Hertlein, MSS., τὸ δωματίον ἐν κτύπημα τῶν Reiske, ἐνσκήφαντος Arnoldt.

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womb she, as the story goes, was beguiled by jealous Hera to entreat her lover to visit her as he was wont to visit his spouse. And then her frail body could not endure the thunders of Zeus and began to be consumed by the lightning. But when everything there was being devoured by flames, Zeus bade Hermes snatch Dionysus forth, and he cut open his own thigh and sewed the babe therein.<sup>1</sup> Then in due course when the time was ripe for the child's birth, Zeus in the pangs of travail came to the nymphs, and they by their song over the thigh "Undo the stitching"<sup>2</sup> brought to light for us the dithyramb. Whereupon the god was driven mad by Hera, but the Mother of the Gods healed him of his sickness and he straightway became a god. And he had for followers not, like Heracles, Lichas for instance or Iolaus or Telamon or Hylas or Abderos, but Satyrs, Bacchanals, Pans and a whole host of lesser divinities. Do you perceive how much of human there is in this generation through the fire of a thunderbolt, that his delivery is even more human, and that his deeds, even more than these two that we have mentioned, resemble those of human beings? Now why do we not set aside all this nonsense and recognise herein first the fact that Semele was wise in sacred things? For she was the daughter of Phoenician Cadmus, and the god himself bears witness to the wisdom of the Phoenicians<sup>3</sup> when he says "The Phoenicians too have learned many of the roads travelled by the blessed gods."<sup>4</sup> I think then that she was the first among the Greeks to perceive

<sup>1</sup> Cf. Euripides, *Bacchae* 279 foll.      <sup>2</sup> Cf. Pindar *fr.* 85,

<sup>3</sup> Cf. *Oration* 4. 134 A.

<sup>4</sup> An oracular verse from an unknown source.

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αὐτοῦ οὐκ εἰς μακρὰν προαγορεύσασα κινήσαι  
 μὲν θάπτον ἢ προσήκον ἦν τινὰ τῶν περὶ αὐτὸν  
 ὀργίων, οὐκ ἀνασχομένη τὸν εἰμαρμένον περιμεῖναι  
 χρόνον, εἶτα ἀναλωθῆναι πρὸς τοῦ πυρὸς τοῦ  
 ῥύεντος ἐπ' αὐτήν. ἐπεὶ δὲ ἐδέδοκτο τῷ Δι  
 κοινῇ πᾶσιν ἀνθρώποις ἐνδοῦναι ἀρχὴν κατα  
 στάσεως ἐτέρας καὶ μεταβαλεῖν<sup>1</sup> αὐτοὺς ἐκ τοῦ  
 νομαδικοῦ βίου πρὸς τὸν ἡμερώτερον, ἐξ Ἰνδῶν ὁ  
 Διόνυσος αὐτοπτος ἐφαίμετο δαίμων, ἐπιφοιτῶν  
 τὰς πόλεις, ἄγων μεθ' ἑαυτοῦ στρατιὰν πολλὴν  
 δαιμονίων τινῶν<sup>2</sup> καὶ διδοὺς ἀνθρώποις κοινῇ μὲν  
 ἅπασι σύμβολον τῆς ἐπιφανείας αὐτοῦ τὸ τῆς  
 ἡμερίδος φυτόν, ὑφ' οὗ μοι δοκοῦσιν, ἐξημερωθέν  
 των αὐτοῖς τῶν περὶ τὸν βίον, "Ἕλληνες τῆς  
 ἐπωνυμίας αὐτὸ ταύτης ἀξιῶσαι, μητέρα δ' αὐτοῦ  
 προσειπεῖν τὴν Σεμέλην διὰ τὴν πρόρρησιν, ἄλλως  
 τε καὶ τοῦ θεοῦ τιμῶντος αὐτήν, ἅτε πρώτην ἱερό  
 φαντιν τῆς ἔτι μελλούσης ἐπιφοιτήσεως.

Οὐσης δέ, ὡς ἂν τις ἀκριβῶς σκοπῶν ἐξετάσειε,  
 τῆς ἱστορίας τοιαύτης, οἱ τὸν Διόνυσον ὅστις ποτ'  
 ἐστὶ θεῶν ζητοῦντες τάληθές ἔχον ὡς ἔφην εἰς  
 μῦθον διεσκεύασαν, αἰνιττόμενοι τὴν τε οὐσίαν  
 τοῦ θεοῦ καὶ τὴν ἐν τοῖς νοητοῖς παρὰ τῷ πατρὶ  
 κύησιν καὶ τὸν ἀγέννητον αὐτοῦ τόκον ἐν τῷ  
 κόσμῳ<sup>3</sup> . . . . ἐν τῷ παντί, καὶ τὰλλα ἐφεξῆς ὅσα  
 τοῦ ζητεῖν ἦν ἄξια,<sup>4</sup> φράζειν δέ γ' οὐ ῥάδια ἐμοί.

<sup>1</sup> μεταβαλεῖν Hertlein suggests, μεταβάλλειν MSS.

<sup>2</sup> τινῶν Hertlein suggests, τινὰ MSS.

<sup>3</sup> κόσμῳ . . . κατ . . . γματ . . . ξιν V, lacuna MSS.

<sup>4</sup> ἄξια, φράζειν δέ γ' οὐ ῥάδια ἐμοί Hertlein suggests, lacuna  
 MSS.

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that there was to be before long a visible manifestation of this god, and that she foretold it, and then that, sooner than was fitting, she gave the signal for certain of the mystic rites connected with his worship, because she had not the patience to wait for the appointed time, and thus she was consumed by the fire that fell upon her. But when it was the will of Zeus to bestow on all mankind in common a new order of things, and to make them pass from the nomadic to a more civilised mode of life, Dionysus came from India and revealed himself as very god made visible, visiting the cities of men and leading with him a great host of beings in some sort divine; and everywhere he bestowed on all men in common as the symbol of his manifestation the plant of "the gentle vine"; and since their lives were made more gentle by it the Greeks as I think gave it that name;<sup>1</sup> and they called Semele the mother of Dionysus because of the prediction that she had made, but also because the god honoured her as having been the first prophetess of his advent while it was yet to be.

Now since this is the historical truth of these events if they are accurately considered and examined, those who sought to discover what sort of god Dionysus is worked into a myth the truth which is as I said, and expressed in an allegory both the essential nature of the god and his conception in his father Zeus among the intelligible gods, and further his birth independently of generation in this our world.<sup>2</sup> . . . in the whole universe, and in their proper order all those other facts which are well worth

<sup>1</sup> ἡμεπλις = the vine; ἡμεπος = gentle.

<sup>2</sup> Here follows a lacuna of several words.

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τυχὸν μὲν καὶ διὰ τὸ ἀγνοεῖν ἔτι περὶ αὐτῶν τὸ D  
ἀκριβές, τυχὸν δὲ καὶ οὐκ ἐθέλοντι τὸν κρύφιον  
ἅμα καὶ φανερὸν θεὸν ὥσπερ ἐν θεάτρῳ προβάλλειν ἀκοαῖς ἀνεξετάστοις καὶ διανοαῖς ἐπὶ πάντα μάλλον ἢ τὸ φιλοσοφεῖν τετραμμέναις.

Ἄλλ' ὑπὲρ μὲν τούτων ἴστω Διόνυσος αὐτός, ᾧ καὶ προσεύχομαι τὰς τε ἐμὰς καὶ τὰς ὑμετέρας ἐκβακχεῦσαι φρένας ἐπὶ τὴν ἀληθῆ τῶν θεῶν γνῶσιν, ὡς ἂν μὴ πολὺν ἀβάκχευτοι χρόνον τῷ θεῷ μένοντες ὅποσα ὁ Πενθεὺς<sup>1</sup> πάθωμεν, ἴσως μὲν καὶ ζῶντες, πάντως δὲ ἀπαλλαγέντες τοῦ σώματος. ὅτῳ γὰρ ἂν<sup>2</sup> μὴ τὸ πεπληθυσμένον τῆς ζωῆς ὑπὸ τῆς ἐνοειδοῦς καὶ ἐν τῷ μεριστῷ παντελῶς ἀδιαιρέτου ὅλης τε ἐν πᾶσιν ἀμιγούς προὔπαρχούσης οὐσίας τοῦ Διονύσου τελεσιουργηθῆ<sup>3</sup> διὰ τῆς περὶ τὸν θεὸν ἐνθέου βακχείας, τούτῳ κίνδυνος ἐπὶ πολλὰ ῥυῆναι τὴν ζωὴν, ῥυεῖσαν δὲ διεσπᾶσθαι καὶ διασπασθεῖσαν οἴχασθαι· τὸ δὲ ῥυεῖσαν καὶ διασπασθεῖσαν μὴ προσέχων τις τοῖς ῥήμασιν ὑδάτιον μηδὲ λίνου μήρινθον ἀκροάσθω, ξυνιέτω δὲ τὰ λεγόμενα τρόπον ἄλλον, ὃν Πλάτων, ὃν Πλωτῖνος, ὃν Πορφύριος, ὃν ὁ δαιμόνιος Ἰάμβλιχος. ὃς δ' ἂν μὴ ταύτη ποιῆ, γελάσεται μὲν, ἴστω μέντοι

<sup>1</sup> Πενθεὺς ἔπαθε MSS. ; Hertlein would omit ἔπαθε.

<sup>2</sup> ἂν Hertlein would add.

<sup>3</sup> τελεσιουργηθῆ Hertlein suggests, τελεσιουργηθείη MSS.



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studying but too difficult for me at any rate to describe ; partly perhaps because I am still ignorant of the precise truth about them,<sup>1</sup> but perhaps also because I am unwilling to exhibit as in a theatre this god who is at once hidden and manifest, and that, too, to ears that have not sought after truth and to minds disposed to anything rather than the study of philosophy.

However let Dionysus himself decide about these things, though I do indeed implore him to inspire my mind and yours with his own sacred frenzy for the true knowledge of the gods, so that we may not by remaining too long uninspired by him have to suffer the fate of Pentheus, perhaps even while we are alive, but most certainly after death has freed us from the body. For he in whom the abundance of life has not been perfected by the essential nature of Dionysus, uniform and wholly indivisible as it is in the divisible world and pre-existing whole and unmixed in all things, he I say who has not been perfected by means of the Bacchic and divine frenzy for the god, runs the risk that his life may flow into too many channels, and as it flows be torn to shreds, and hence come to naught. But when I say "flow" or "torn to shreds" no one must consider the bare meaning of the words and suppose that I mean a mere trickle of water or a thread of linen, but he must understand these words in another sense, that used by Plato, Plotinus, Porphyry and the inspired Iamblichus. One who does not interpret them thus will laugh at them no doubt, but let me assure him that it will be a

<sup>1</sup> Cf. Plato, *Republic* 382 D.

Σαρδώνιον γελῶν ἔρημος ὢν αἰεὶ τῆς τῶν θεῶν γνώσεως, ἧς ἀντάξιον οὐδὲ τὸ πᾶσαν ὁμοῦ μετὰ τῆς τῶν Ῥωμαίων ἐπιτροπεῦσαι τὴν βαρβάρων ἔγωγε θείμην ἄν, οὐ μὰ τὸν ἐμὸν δεσπότην Ἥλιον, ἀλλὰ με πάλιν οὐκ οἶδ' ὅστις θεῶν ἐπὶ ταύτ' ἐβάκχευσεν οὐ προελόμενον.

Οὐ δὲ ἔνεκεν ἔφην αὐτά· κατὰ μὲν τὴν διάνοιαν ἀπεμφαίνοντες ὅταν οἱ μῦθοι γίνωνται περὶ τῶν θείων, αὐτόθεν ἡμῖν ὥσπερ βοῶσι καὶ διαμαρτύρονται μὴ πιστεύειν ἄπλως, ἀλλὰ τὸ λεληθὸς σκοπεῖν καὶ διερευνᾶσθαι. τοσοῦτῳ δ' ἐστὶ κρεῖττον ἐν τούτοις τοῦ σεμνοῦ τὸ ἀπεμφαῖνον, ὅσῳ διὰ μὲν ἐκείνου καλοὺς λίαν καὶ μεγάλους καὶ ἀγαθοὺς, ἀνθρώπους δὲ ὅμως τοὺς θεοὺς κίνδυνος νομίσαι, διὰ δὲ τῶν ἀπεμφαινόντων ὑπεριδόντας τῶν ἐν τῷ φανερῷ λεγομένων ἐπὶ τὴν ἐξηρημένην αὐτῶν οὐσίαν καὶ ὑπερέχουσιν πάντα τὰ ὄντα καθαρὰν νόησιν ἐλπίς ἀναδραμεῖν.

Αἷτιαί μὲν οὖν αὐταὶ τοῦ τὴν τελεστικὴν καὶ μυσταγωγὸν φιλοσοφίαν τὰ μὲν ῥήματα παντὸς μᾶλλον εὐαγῆ καὶ σεμνὰ προφέρεσθαι, κατὰ δὲ τὴν διάνοιαν ἀλλοιοτέραν ποιεῖσθαι τὴν ἐξήγησιν τῶν τοιούτων. ὁ δὲ τῆς τῶν ἡθῶν ἐπανορθώσεως ἔνεκα τοὺς λόγους πλάττων καὶ μύθους παράγων δράτῳ<sup>1</sup> τοῦτο μὴ πρὸς ἄνδρας, ἀλλὰ πρὸς παῖδας

<sup>1</sup> δράτῳ τοῦτο Hertlein suggests, πρῶτον τῷ MSS.

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Sardonic laugh,<sup>1</sup> since he will be forever deprived of that knowledge of the gods which I hold to be more precious than to rule over the whole world, Roman and barbarian put together, yea, I swear it by my lord Helios. But again some god or other and no choice of my own has made me rave with this Bacchic frenzy.

To go back then to what led me to say all this. Whenever myths on sacred subjects are incongruous in thought, by that very fact they cry aloud, as it were, and summon us not to believe them literally but to study and track down their hidden meaning. And in such myths the incongruous element is even more valuable than the serious and straightforward, the more so that when the latter is used there is risk of our regarding the gods as exceedingly great and noble and good certainly, but still as human beings, whereas when the meaning is expressed incongruous there is some hope that men will neglect the more obvious sense of the words, and that pure intelligence may rise to the comprehension of the distinctive nature of the gods that transcends all existing things.

These then are the reasons why that branch of philosophy which is connected with initiation and the doctrines of the Mysteries ought by all means to be expressed in devout and serious language, while as regards the thought the narrative may be expounded in a style that has stranger qualities. But one who is inventing tales for the purpose of reforming morals and inserts myths therein, does so not for men but for those who are children whether in years

<sup>1</sup> A proverb for forced laughter, cf. *Odyssey* 22. 302; Plato, *Republic* 337 A.

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ἤτοι καθ' ἡλικίαν ἢ τῷ φρονεῖν, πάντως δὲ τῶν λόγων τούτων δεομένους. εἰ μὲν οὖν ἡμεῖς σοὶ παῖδες ἐφάνημεν εἴτε ἐγὼ εἴτε Ἀνατόλιος οὐτοσί, B συγκαταρίθμει δὲ τούτῳ καὶ τὸν Μεμμόριον καὶ τὸν Σαλούστιον, πρὸς τούτοις δέ, εἰ βούλει, καὶ τοὺς ἄλλους ἐξῆς, Ἀντικύρας σοὶ δεῖ· τί γὰρ ἂν ἀκκίζοιτό τις; ἐπεὶ πρὸς τῶν θεῶν καὶ πρὸς αὐτοῦ τοῦ μύθου, μᾶλλον δὲ τοῦ κοινῆ πάντων βασιλέως Ἑλίου, τί σοὶ μέγα ἢ μικρὸν πεποιήται ἔργον; τίμη παρέστης ἀγωνιζομένῳ μετὰ τοῦ δικαίου; τίνα ἐθεράπευσας πευθούντα, τῷ λόγῳ διδάξας, ὅτι C μὴ κακὸν ὁ θάνατος μήτε τῷ παθόντι μήτε τοῖς οἰκείοις αὐτοῦ; τίς δ' αἰτιάσεται σε τῆς ἑαυτοῦ μειρακίσκος σωφροσύνης, ὅτι πεποίηκας αὐτὸν ἐξ ἀσώτου σώφρονα καὶ καλὸν οὐ τὸ σῶμα μόνον, ἀλλὰ πολὺ μᾶλλον τὴν ψυχὴν φαίνεσθαι; τίνα δὲ ἄσκησιν ἐποίησω τοῦ βίου; τί δέ σοι ἄξιον τῆς Διογένους βακτηρίας ἢ ναὶ μὰ Δία τῆς παρρησίας πεποιήται; ἔργον οἶε μέγα βακτηρίαν λαβεῖν ἢ τρίχας ἀνεῖναι, καὶ περινοστεῖν τὰς D πόλεις καὶ τὰ στρατόπεδα, καὶ τοῖς μὲν βελτίστοις λαιδορεῖσθαι, τοὺς δὲ χειρίστους θεραπεύειν; εἰπέ πρὸς τοῦ Διὸς καὶ πρὸς τουτωνὶ τῶν ἀκρωμένων, οἳ δι' ὑμᾶς τὴν φιλοσοφίαν ἐκτρέπονται, ἀνθ' ὅτου πρὸς μὲν τὸν μακαρίτην Κωνστάντιον εἰς Ἰταλίαν ἦλθες, οὐκέτι μέντοι καὶ μέχρι τῶν Γαλλῶν; καίτοι πορευθεὶς πρὸς ἡμᾶς, εἰ μηδὲν ἄλλο, ξυνεῖναι γοῦν σου τῆς φωνῆς μᾶλλον

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or intelligence, and who on all accounts stand in need of such tales. If, however, you took us for children, me, for instance, or Anatolius here, and you may reckon with us Memmorius also and Sallust and add if you please all the others in due order, then you need a voyage to Anticyra.<sup>1</sup> For why should one pretend to be polite? Tell me, I ask, in the name of the gods, and of myth itself, or rather in the name of Helios the King of all the universe, what have you ever accomplished, great or small? When did you ever champion one who was resisting oppression and had right on his side? When did you ever comfort the mourner and teach him by your arguments that death is not an evil either for him who has suffered it or for his friends? What youth will ever give you the credit for his temperance, and say that you have made him show himself sober instead of dissolute, and beautiful not merely in body but far more in soul? What strenuous discipline have you ever embraced? What have you ever done to make you worthy of the staff of Diogenes or still more, by Zeus, of his freedom of speech? Do you really think it so great an achievement to carry a staff and let your hair grow, and haunt cities and camps uttering calumnies against the noblest men, and flattering the vilest? Tell me in the name of Zeus and of this audience now present, who are disgusted with philosophy because of men of your sort, why was it that you visited the late Emperor Constantius in Italy but could not travel as far as Gaul? And yet if you had come to me you would at any rate have associated with one who was better able to

<sup>1</sup> Hellebore, supposed to be a cure for madness, grew at Anticyra; hence the proverb: cf. Horace, *Satires* 2. 3. 166.

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δυναμένῳ πλησιάζειν ἔμελλες ἀνθρώπων. τί δὲ καὶ τὸ περιφοιτᾶν πανταχοῦ καὶ παρέχειν πράγματα ταῖς ἡμίονοις; ἀκούω δὲ ἔγωγε καὶ τοῖς τὰς ἡμίονους ἐλαύνουσιν, οἳ μᾶλλον ὑμᾶς ἢ τοὺς στρατιώτας πεφρίκασιν· χρῆσθαι γὰρ αὐτοῖς τοῖς ξύλοις<sup>1</sup> ἀκούω τινὰς ὑμῶν χαλεπώτερον ἢ τοῖς ξίφεσιν ἐκείνοι. γίγεσθε οὖν αὐτοῖς εἰκότως φοβερώτεροι. πάλαι μὲν οὖν ὑμῖν ἐθέμην ἐγὼ τοῦτο τὸ ὄνομα, νυνὶ δὲ αὐτὸ ἔοικα καὶ γράψειν. ἀποτακτιστάς τινας ὀνομάζουσιν οἱ δυσσεβεῖς Γαλιλαῖοι· τούτων οἱ πλείους μικρὰ προέμενοι πολλὰ πάννυ, μᾶλλον δὲ τὰ πάντα πανταχόθεν ξυγκομίζουσι, καὶ προσκτῶνται<sup>2</sup> τὸ τιμᾶσθαι καὶ δορυφορεῖσθαι καὶ θεραπεύεσθαι. τοιοῦτόν τι καὶ τὸ ὑμέτερον ἔργον ἐστίν, πλην ἴσως τοῦ χρηματίζεσθαι. τοῦτο δὲ οὐ παρ' ὑμᾶς γίγνεται, παρ' ἡμᾶς δὲ συνετώτεροι γὰρ ἐσμεν τῶν ἀνοήτων ἐκείνων· ἴσως δὲ καὶ διὰ τὸ μηδὲν ὑμῖν εἶναι πρόσχημα τοῦ φορολογεῖν εὐπροσώπως, ὁποῖον ἐκείνοις, ἣν λέγουσιν οὐκ οἶδ' ὅπως ἐλεημοσύνην. τὰ δ' ἄλλα γε πάντα ἐστὶν ὑμῖν τε καὶ ἐκείνοις παραπλήσια. καταλελοίπατε τὴν πατρίδα ὡσπερ ἐκείνοι, περιφοιτᾶτε πάντη καὶ τὸ στρατοπέδον διωχλήσατε μᾶλλον ἐκείνων καὶ ἰταμώτερον· οἱ μὲν γὰρ καλούμενοι, ὑμεῖς δὲ καὶ ἀπελαννόμενοι. καὶ τί χρηστὸν ἐκ τούτων ὑμῖν ἐγένετο, μᾶλλον δὲ καὶ ἡμῖν τοῖς ἄλλοις; ἀνῆλθεν ὁ Ἀσκληπιάδης, εἶτα ὁ Σερηνιανός, εἶτα ὁ Χύτρων, εἶτα οὐκ οἶδα παιδάριον ὃ, τι ξανθὸν καὶ εὐμηκες, εἶτα σύ, καὶ μεθ' ὑμῶν ἄλλοι δις τοσοῦτοι.

<sup>1</sup> τοῖς ξύλοις Hertlein would add; Naber suggests βάκτροι.

<sup>2</sup> προσκτῶνται Hertlein suggests, προσῆν οἶμαι MSS.

## TO THE CYNIC HERACLEIOS

comprehend your language. What do you gain by travelling about in all directions and wearing out the very mules you ride? Yes, and I hear that you wear out the mule drivers as well, and that they dread the sight of you Cynics even more than of soldiers. For I am told that some of you belabour them more cruelly with your staffs than do the soldiers with their swords, so that they are naturally more afraid of you. Long ago I gave you a nickname and now I think I will write it down. It is "monks,"<sup>1</sup> a name applied to certain persons by the impious Galilaeans. They are for the most part men who by making small sacrifices gain much or rather everything from all sources, and in addition secure honour, crowds of attendants and flattery. Something like that is your method, except perhaps for uttering divine revelations: but this is not your custom, though it is ours; for we are wiser than those insensate men. And perhaps too there is this difference that you have no excuse for levying tribute on specious pretexts as they do; which they call "alms," whatever that may mean. But in all other respects your habits and theirs are very much alike. Like them you have abandoned your country, you wander about all over the world, and you gave more trouble than they did at my headquarters, and were more insolent. For they were at any rate invited to come, but you we tried to drive away. And what good have you, or rather, what have the rest of us derived from all this? First arrived Asclepiades, then Serenianus, then Chytron, then a tall boy with yellow hair—I don't know his name—then you, and with you all

<sup>1</sup> Or "solitaries"; the word also means "heretic"; but Julian evidently alludes to Christian monks who lived on charity.

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τί οὖν ἐκ τῆς ὑμετέρας ἀνόδου γέγονεν ἀγαθόν, ὦ λῶστοι; τίς ἤσθητο πόλις ἢ τίς ἰδιώτης τῆς ὑμετέρας παρρησίας; οὐκ ἀφρόνως μὲν τὸ ἐξ ἀρχῆς εἴλεσθε τὴν ἐπὶ τὸν οὐδὲ ἰδεῖν ὑμᾶς θέλοντα βασιλέα πορείαν, ἀνελθόντες δὲ ἀφρονέστερον αὐτῇ καὶ ἀμαθέστερον καὶ μανιωδέστερον ἐχρήσασθε, κολακεύσαντες ἅμα καὶ ὑλακτήσαντες καὶ βιβλία δόντες καὶ ταῦτα προσαχθῆναι<sup>1</sup> προσλιπαρήσαντες; οὐδένα ὑμῶν οἶμαι ἐγὼ τοσαυτάκις εἰς φιλοσόφου φοιτῆσαι, ὡσάκις εἰς ἀντιγραφέως, ὥστε ὑμῖν Ἀκαδήμεια καὶ Λύκειον ἀντὶ τῆς Ποικίλης τε ἦν τῶν βασιλείων τὰ πρόθυρα.

Οὐκ ἀπάξετε ταῦτα; οὐ καταβαλεῖτε νῦν γοῦν, εἰ καὶ μὴ πρότερον, ὅτε ὑμῖν οὐδέν ἐστι πλεον ἀπὸ τῆς κόμης καὶ τῆς βακτηρίας; πῶς δὲ καὶ γέγονεν ὑφ' ὑμῶν εὐκαταφρόνητος ἢ φιλοσοφία; τῶν ῥητορικῶν οἱ δυσμαθέστατοι καὶ οὐδ' ὑπ' αὐτοῦ τοῦ βασιλέως Ἑρμοῦ τὴν γλῶτταν ἐκκαθαρθῆναι δυνάμενοι, φρενωθῆναι δὲ οὐδὲ πρὸς αὐτῆς τῆς Ἀθηνᾶς σὺν τῷ Ἑρμῇ, τοῦτο ἐκ τῆς ἀγοραίου καὶ περιτρεχούσης ἀρπάσαντες ἐντρεχείας· οὐδὲ γὰρ ἐν παροιμίᾳ περιφερόμενον αὐτὸ γιγνώσκουσι τὸ ὅτι βότρυς πρὸς βότρυ πεπαίνεται· ὁρμῶσιν ἐπὶ τὸν Κυνισμὸν· βακτηρία, τρίβων, κόμη, τὸ ἐντεῦθεν ἀμαθία, θράσος, ἰταμότης καὶ πάντα ἀπλῶς τὰ τοιαῦτα. τὴν σύντομον, φασίν, ὁδὸν καὶ σύντονον ἐπὶ τὴν

<sup>1</sup> προσαχθῆναι Hertlein suggests, πραχθῆναι MSS.



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twice as many more. And now, my good sirs, what good has come from your journey? What city or individual has had any experience of your alleged freedom of speech? Was it not foolish of you to choose in the first place to make this journey to an Emperor who did not even wish to set eyes on you? And when you had arrived, did you not behave even more foolishly and ignorantly and insanely in flattering and barking at me in the same breath, and offering me your books, and moreover imploring that they should be taken to me? I do not believe that any one of you ever visited a philosopher's school as diligently as you did my secretary: in fact the entrance to the Palace stood for you in place of the Academy and the Lyceum and the Portico.

Have done with all this nonsense! At any rate lay it aside now if not before, when you can get no advantage from your long hair and your staff. Shall I tell you how you have caused philosophy to be lightly esteemed? It is because the most ignorant of the rhetoricians, those whose tongues not King Hermes himself could purify, and who could not be made wise by Athene herself with the aid of Hermes, having picked up their knowledge from their industry in frequenting public places,—for they do not know the truth of the current proverb, "Grape ripens near grape"<sup>1</sup>—then all rush into Cynicism. They adopt the staff, the cloak, the long hair, the ignorance that goes with these, the impudence, the insolence, and in a word everything of the sort. They say that they are travelling the short and ready road to virtue.<sup>2</sup> I would that you

<sup>1</sup> A proverb to express emulation; cf. Juvenal 2. 81.

<sup>2</sup> Plutarch, *Erotici* p. 759, says this of the Cynics; cf. Diogenes Laertius 7. 121.

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ἀρετὴν ἰέναι<sup>1</sup> ὄφελον καὶ ὑμεῖς τὴν μακρὰν ἐπο-  
 ρεύεσθε· ῥᾶον ἂν δι' ἐκείνης ἢ διὰ ταύτης ἦλθετε.  
 οὐκ ἴστε, ὅτι μεγάλας ἔχουσιν αἱ σύντομοι τὰς  
 χαλεπότητας; καὶ ὥσπερ ἐν ταῖς λεωφόροις ὁ μὲν  
 τὴν σύντομον ἐλθεῖν δυνηθεὶς ῥᾶον ἐκπερίεισι τὴν  
 κύκλω, οὐκέτι μέντοι τὸ ἀνάπαλιν ὁ κύκλω πορευ-  
 θεὶς ἐλθοι ἂν πάντως καὶ τὴν ἐπίτομον, οὕτω δὴ<sup>2</sup>  
 καὶ ἐν τῇ φιλοσοφίᾳ τέλος τέ ἐστι καὶ ἀρχὴ μία  
 γινῶναι τε ἑαυτὸν καὶ ἀφομοιωθῆναι τοῖς θεοῖς·  
 ἀρχὴ μὲν οὖν ἑαυτὸν γινῶναι, τέλος δὲ ἢ πρὸς τοὺς  
 κρείττονας ὁμοιότης.

Ὅστις οὖν Κυνικὸς εἶναι ἐθέλει, πάντων ὑπερ-  
 ιδῶν τῶν νομισμάτων καὶ τῶν ἀνθρωπίνων  
 δοξῶν, εἰς ἑαυτὸν καὶ τὸν θεὸν ἐπέστραπται  
 πρότερον. ἐκείνῳ τὸ χρυσίον οὐκ ἔστι χρυσίον,  
 οὐχ ἢ ψάμμος ψάμμος, εἰ πρὸς ἀμοιβὴν τις  
 αὐτὰ ἐξετάζοι καὶ τῆς ἀξίας αὐτῶν ἐπιτρέψειεν  
 αὐτῷ τιμητῇ γενέσθαι· γῆν γὰρ αὐτὰ οἶδεν  
 ἀμφοτέρα. τὸ σπανιώτερον δὲ καὶ τὸ ῥᾶον ἀν-  
 θρώπων εἶναι κενοδοξίας ταῦτα καὶ ἀμαθίας νενό-  
 μικεν ἔργα· τὸ αἰσχρὸν ἢ καλὸν οὐκ ἐν τοῖς  
 ἐπαινουμένοις ἢ ψεγομένοις τίθεται, ἀλλ' ἐν τῇ  
 φύσει· φεύγει τὰς περιττὰς τροφάς· ἀποστρέ-  
 φεται δὲ τὰ ἀφροδίσια. βιαζομένου δὲ τοῦ  
 σώματος, οὐ δόξῃ προστέτηκεν οὐδὲ περιμένει τὸν  
 μάγειρον καὶ τὰ ὑποτρίμματα καὶ τὴν κνίσσαν,  
 οὐδὲ τὴν Φρύνην οὐδὲ τὴν Λαῖδα οὐδὲ τὴν τοῦ  
 δείνος<sup>3</sup> περιβλέπεται γαμετὴν οὐδὲ τὸ θυγάτριον  
 οὐδὲ τὴν θεράπαιναν· ἀλλ' ὡς ἐνὶ μάλιστα ἐκ τῶν

<sup>1</sup> ἰέναι Cobet, πορευόμεθα Hertlein suggests, lacuna V.

<sup>2</sup> δὴ Cobet, δὲ Hertlein, MSS.

<sup>3</sup> τοῦ δείνος Cobet, τοῦ δε Hertlein, MSS.

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were going by the longer! For you would more easily arrive by that road than by this of yours. Are you not aware that short cuts usually involve one in great difficulties? For just as is the case with the public roads, a traveller who is able to take a short cut will more easily than other men go all the way round, whereas it does not at all follow that he who went round could always go the short cut, so too in philosophy the end and the beginning are one, namely, to know oneself and to become like the gods. That is to say, the first principle is self-knowledge, and the end of conduct is the resemblance to the higher powers.

Therefore he who desires to be a Cynic despises all the usages and opinions of men, and turns his mind first of all to himself and the god. For him gold is not gold or sand sand, if one enquire into their value with a view to exchanging them, and leave it to him to rate them at their proper worth: for he knows that both of them are but earth. And the fact that one is scarcer and the other easier to obtain he thinks is merely the result of the vanity and ignorance of mankind. He will judge of the baseness or nobility of an action, not by the applause or blame of men but by its intrinsic nature. He avoids any excess in food, and renounces the pleasures of love. When he is forced to obey the needs of the body he is not the slave of opinion, nor does he wait for a cook and sauces and a savoury smell, nor does he ever look about for Phryne or Lais or So-and-so's wife or young daughter or serving-maid. But as far as possible he satisfies his body's needs

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προστυχόντων ἀποπλήσας τὴν θεραπείαν τοῦ σώματος καὶ τὸ ἐνοχλοῦν ἐξ αὐτοῦ παρωσάμενος, ἄνωθεν ἐκ τῆς Ὀλύμπου κορυφῆς ἐπιβλέπει τοὺς ἄλλους

Ἄτης ἐν λειμῶνι κατὰ σκότον ἠλάσκοντας, ὑπὲρ ὀλίγων παντάπασιν ἀπολαύσεων ὑπομένοντας ὅσα οὐδὲ παρὰ τὸν Κωκυτὸν καὶ τὸν Ἀχέροντα θρυλοῦσιν οἱ κομφώτεροι τῶν ποιητῶν. ἡ σύντομος ὁδὸς ἐστὶν αὕτη. δεῖ γὰρ αὐτὸν ἀθρώως ἐκστήναι ἑαυτοῦ καὶ γινῶναι, ὅτι θεῖός ἐστι, καὶ τὸν νοῦν μὲν τὸν ἑαυτοῦ ἀτρύτως καὶ ἀμετακινήτως συνέχει ἐν τοῖς θείοις καὶ ἀχράντοις καὶ καθαροῖς νοήμασιν, ὀλιγορεῖν δὲ πάντη τοῦ σώματος καὶ νομίζειν αὐτὸ κατὰ τὸν Ἡράκλειτον κοπρίων ἐκβλητότερον, ἐκ τοῦ ῥάστου δὲ αὐτῶ τὰς θεραπείας ἀποπληροῦν, ἕως ἂν ὁ θεὸς ὡσπερ ὄργάνῳ τῷ σώματι χρῆσθαι ἐπιτάτῃ.

Ταῦτα μὲν οὖν ὡς φασὶ ταύτη.<sup>1</sup> ἐπανάξω δὲ ὅθεν ἐξέβην. ἐπειδὴ γὰρ τοὺς μύθους προσήκει πρὸς παῖδας ἤτοι τῷ φρονεῖν, κἂν ἄνδρες ὦσιν, ἢ καὶ τοῖς καθ' ἡλικίαν παιδαρίοις ἀπαγγέλλειν, ἐξεταστέον ὅπως μήτε εἰς θεοὺς μήτε εἰς ἀνθρώπους πλημμελὲς ἦ, καθάπερ ἔναγχος, δυσσεβὲς τὴν ῥηθείᾳ· καὶ προσέτι τοῦτο ἐν ἅπασιν ἀκριβῶς βασανιστέον, εἰ πιθανός, εἰ τοῖς πράγμασι προσφυής, εἰ μῦθος ἐστὶν ἀληθῶς ὁ πλαττόμενος. ἐπεὶ τό γε νῦν ὑπὸ σοῦ πεποιημένον οὐ μῦθος ἐστὶ σός.<sup>2</sup> καίτοι τοῦτό γε ἐνεανιεύσω· ἀλλ' ὁ μὲν μῦθος

<sup>1</sup> ὡς φασὶ ταύτη Cobet, cf. *Oration 4*. 148 B, lacuna Hertlein, MSS.

<sup>2</sup> σός· Hertlein suggests; σός, ὡς ἔφησς MSS.

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with whatever comes to hand, and by thrusting aside all hindrances derived from the body he contemplates from above, from the peaks of Olympus, other men who are "Wandering in darkness in the meadow of Ate,"<sup>1</sup> and for the sake of a few wholly trifling pleasures are undergoing torments greater than any by the Cocytus or Acheron such as the most ingenious of the poets are always telling us about. Now the true short cut to philosophy is this. A man must completely come out of himself and recognise that he is divine, and not only keep his mind untiringly and steadfastly fixed on divine and stainless and pure thoughts, but he must also utterly despise his body, and think it, in the words of Heracleitus, "more worthless than dirt."<sup>2</sup> And by the easiest means he must satisfy his body's needs so long as the god commands him to use it as an instrument.

So much for that, as the saying is.<sup>3</sup> Now to go back to the point at which I digressed.<sup>4</sup> Since, as I was saying, myths ought to be addressed either to those who though grown men are children in intelligence, or to those who in actual years are mere children, we must take pains to utter in them no word that is offensive to gods or men or anything impious, as was done recently. And moreover we must in all cases apply careful tests to see whether the myth is plausible, closely related to the matter discussed and whether what is invented is really a myth. Now what you composed lately is not your own myth though you boasted that it was. Nay, your myth was an old one and you did

<sup>1</sup> Empedocles, *fr.* 21, Diels.

<sup>2</sup> Heracleitus, *fr.* 96, Diels.

<sup>3</sup> Cf. *Oration* 4. 148 B.

<sup>4</sup> 223 A.

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ἔστι παλαιός, ἐφήρμους δὲ αὐτὸν σὺ πράγμασιν ἑτέροις, ὅπερ οἶμαι ποιεῖν εἰώθασιν οἱ τῇ τροπικῇ χρώμενοι τῶν νοσημάτων κατασκευῇ· πολλὺς δὲ ἐν τούτοις ὁ Πάριός ἐστι ποιητής. ἔοικας οὖν οὐδὲ πεποιηκῶς μῦθον, ὃ ξυνετώτατε, μάτην νεανιεύεσθαι· καίτοι τοῦτο τίτθης ἔργον ἐστὶν εὐτραπέλου. Πλουτάρχου δὲ εἰ τὰ μυθικὰ διηγήματα τῶν σῶν εἴσω χειρῶν ἀφίκτο, οὐποτ' ἂν ἐλελήθει σε, τίμι διαφέρει πλάσαι τε ἐξ ἀρχῆς μῦθον καὶ τὸν κείμενον ἐφαρμόσαι πράγμασιν οἰκείοις. ἀλλ' ἵνα μὴ σε τὴν σύντομον ὀδεύοντα βίβλοις ἐμβαλὼν μακραῖς καὶ δυσελίκτοις ἐπίσχω μικρὰ καὶ πεδήσω· σὺ δὲ οὐδὲ τὸν Δημοσθένους ἀκήκοας μῦθον, ὃν ἐποίησεν ὁ Παιανιεύς πρὸς τοὺς Ἀθηναίους, ἠνίκα ὁ Μακεδὼν ἐξήτει τοὺς Ἀθηναίους ῥήτορας. ἐχρῆν οὖν τι τοιοῦτο πλάσαι· ἢ πρὸς τῶν θεῶν ἔργον ἦν εἰπεῖν μυθάριον τι τοιοῦτον; ἀναγκάσεις δέ με καὶ μυθοποιὸν γενέσθαι.

Πλουσίῳ ἀνδρὶ πρόβατα ἦν πολλὰ καὶ ἀγέλαι βοῶν καὶ αἰπόλια πλατέ' αἰγῶν, ἵπποι δὲ αὐτῷ πολλάκις μυρία ἔλος κάτα βουκολέοντο, καὶ ποιμένες δούλοι τε καὶ ἐλεύθεροι μισθωτοί, καὶ βουκόλοι βοῶν καὶ αἰγῶν αἰπόλοι καὶ ἵπποφορβοὶ τῶν ἵππων, καὶ πλεῖστα κτήματα. τούτων δὲ αὐτῷ πολλὰ μὲν ὁ πατήρ ἀπελελοίπει, πολλαπλάσια δὲ αὐτὸς ἐπεκτήσατο,<sup>1</sup> πλουτεῖν θέλων

<sup>1</sup> ἐπεκτήσατο Naber, ἐκτήσατο Hertlein, MSS.

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but adapt it to fresh circumstances, as I believe people are in the habit of doing who use tropes and figures of thought. The poet of Paros<sup>1</sup> for instance is much given to this style. It seems then that you did not even invent your myth, my very clever friend, and that yours was an idle boast. Though in fact the thing is done by any nurse with an inventive turn. And if the mythical tales of Plutarch had ever fallen into your hands you would not have failed to observe what a difference there is between inventing a myth from the beginning and adapting to one's own purpose a myth that already exists. But I must not detain you even for a moment or hinder you on your way along that short cut to wisdom by making you embark on books that are long and hard to read. You have not even heard of the myth by Demosthenes which he of the Paeanian deme addressed to the Athenians when the Macedonian demanded that the Athenian orators be given up. You ought to have invented something of that sort. In Heaven's name was it too hard for you to relate some little myth of the kind? You will force me too to become a myth-maker.

A certain rich man<sup>2</sup> had numerous flocks of sheep and herds of cattle and "ranging flocks of goats"<sup>3</sup> and many times ten thousand mares "grazed his marsh-meadows."<sup>4</sup> Many shepherds too he had, both slaves and hired freedmen, neatherds and goat-herds and grooms for his horses, and many estates withal. Now much of all this his father had bequeathed to him, but he had himself acquired

<sup>1</sup> Archilochus.

<sup>3</sup> *Iliad* 2. 474.

<sup>2</sup> Constantine.

<sup>4</sup> *Iliad* 20. 221.

ἐν δίκη τε καὶ παρὰ δίκην· ἔμελε γὰρ αὐτῷ τῶν<sup>1</sup>  
 θεῶν ὀλίγον. ἐγένοντο δὲ αὐτῷ γυναῖκες πολλαὶ  
 καὶ υἱεῖς ἕξ αὐτῶν καὶ θυγατέρες, οἷς ἐκεῖνος  
 διανείμας τὴν οὐσίαν ἔπειτα ἐτελεύτησεν, οὐδὲν  
 αὐτοὺς οἰκονομίας πέρι διδάξας, οὐδ' ὅπως ἂν τις  
 δύναίτο τὰ τοιαῦτα κτᾶσθαι μὴ παρόντα ἢ πα-  
 ρόντα διαφυλάττειν. ᾤετο γὰρ ὑπὸ ἀμαθίας  
 ἀρκεῖν τὸ πλῆθος, ἐπεὶ καὶ αὐτὸς ἦν οὐ μάλα  
 ἐπιστήμων τῆς τοιαύτης τέχνης, ἅτε μὴ λόγῳ  
 προσειληφῶς αὐτήν, ἀλλὰ συνηθείᾳ τινὶ καὶ  
 πείρᾳ μᾶλλον, ὥσπερ οἱ φαῦλοι τῶν ἰατρῶν ἐκ  
 τῆς ἐμπειρίας μόνον ἰώμενοι τοὺς ἀνθρώπους, ὅθεν  
 καὶ διαφεύγει τὰ πολλὰ τῶν νοσημάτων αὐτοῦς.  
 ἀρκεῖν οὖν νομίσας τὸ πλῆθος τῶν υἱέων πρὸς τὸ  
 φυλάξαι τὴν οὐσίαν οὐδὲν ἐφρόντισεν ὅπως  
 ἔσονται σπουδαῖοι. τὸ δὲ ἄρα αὐτοῖς ἤρξε πρῶ-  
 τον μὲν τῶν εἰς ἀλλήλους ἀδικημάτων. ἐπιθυμῶν  
 γὰρ ἕκαστος ὥσπερ ὁ πατὴρ πολλὰ ἔχειν καὶ  
 μόνος πάντα ἐπὶ τὸν πέλας ἐτράπετο. τέως μὲν  
 οὖν τοῦτο ἐπράττετο. προσαπέλαυον δὲ καὶ οἱ  
 ξυγγενεῖς, οὐδ' αὐτοὶ παιδευθέντες καλῶς, τῆς  
 τῶν παιδῶν ἀνοίας τε καὶ ἀμαθίας. εἶτα ἐπίμ-  
 πλατο φόνων πάντα, καὶ ἡ τραγικὴ κατὰρα ὑπὸ  
 τοῦ δαίμονος εἰς ἔργον ἤγετο· τὰ πατρῶα γὰρ  
 θηκτῶ σιδήρῳ διελάγχανον, καὶ ἦν πάντα ἀκοσμίας  
 πλήρη· πατρῶα μὲν ἱερὰ κατεσκάπττετο παρὰ τῶν  
 παιδῶν ὀλιγορηθέντα πρότερον ὑπὸ τοῦ πατρὸς  
 καὶ ἀποσυληθέντα τῶν ἀναθημάτων, ἃ ἐτέθειτο

<sup>1</sup> αὐτῷ τῶν Klimek, αὐτῷ καὶ τῶν Hertlein, MSS.



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many times more, being eager to enrich himself whether justly or unjustly; for little did he care for the gods. Several wives he had, and sons and daughters by them, among whom he divided his wealth before he died. But he did not teach them how to manage it, or how to acquire more if it should fail, or how to preserve what they had. For in his ignorance he thought that their mere numbers would suffice, nor had he himself any real knowledge of that sort of art, since he had not acquired his wealth on any rational principle but rather by use and wont, like quack doctors who try to cure their patients by relying on their experience only, so that many diseases escape them altogether.<sup>1</sup> Accordingly since he thought that a number of sons would suffice to preserve his wealth, he took no thought how to make them virtuous. But this very thing proved to be the beginning of their iniquitous behaviour to one another. For every one of them desired to be as wealthy as his father and to possess the whole for himself alone, and so attacked the brother that was his neighbour. Now for a time they continued to behave thus. And their relatives also shared in the folly and ignorance of those sons, since they themselves had had no better education. Then ensued a general slaughter, and heaven brought the tragic curse<sup>2</sup> to fulfilment. For "by the edge of the sword they divided their patrimony" and everything was thrown into confusion. The sons demolished the ancestral temples which their father before them had despised and had stripped of the votive offerings

<sup>1</sup> Cf. Plato, *Charmides* 156 E.

<sup>2</sup> The curse of Oedipus on his sons; cf. Euripides, *Phoenissae* 67; Plato, *Alcibiades* 2, 138 C; Aeschylus, *Seven Against Thebes* 817, 942.

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παρὰ πολλῶν μὲν καὶ ἄλλων, οὐχ ἥκιστα δὲ τῶν προπατόρων αὐτοῦ. καθαιρουμένων δὲ τῶν ἱερῶν ἀνφοδομεῖτο παλαιὰ καὶ νέα μνήματα, προαγορεύοντος αὐτοῖς τοῦ αὐτομάτου καὶ τῆς τύχης, ὅτι ἄρα πολλῶν αὐτοῖς δεήσει μνημάτων οὐκ εἰς μακράν, ἐπειδήπερ αὐτοῖς ὀλίγον ἔμελε τῶν θεῶν.

Πάντων οὖν ὁμοῦ φυρομένων καὶ ξυντελουμένων γάμων τε οὐ γάμων καὶ βεβηλουμένων ὁμοῦ τοῖς θείοις τῶν ἀνθρωπίνων, τὸν Δία ἔλεος ὑπήλθεν· εἶτα ἀπιδὼν πρὸς τὸν Ἥλιον ὦ παῖ, εἶπεν, οὐρανοῦ καὶ γῆς ἀρχαιότερον ἐν θεοῖς βλάστημα, μνησικακεῖν ἔτι διανοῇ τῆς ὑπεροψίας ἀνδρὶ αὐθάδει καὶ τολμηρῷ, ὅς σε ὑπολιπὼν αὐτῷ τε καὶ γένει αἴτιος<sup>1</sup> ἐγένετο τῶν τηλικούτων παθημάτων; ἢ νομίζεις, ὅτι μὴ χαλεπαίνεις αὐτῷ μηδ' ἀγανακτεῖς μηδ' ἐπὶ τὸ γένος αὐτοῦ τοὺς οἰστοὺς θήγεις, ἔλαττον εἶναι ταύτης αἴτιος αὐτῷ τῆς ξυμφορᾶς, ἔρημον αὐτοῦ τὴν οἰκίαν ἀφείς; ἀλλ', ἔφη, καλῶμεν τὰς Μοίρας, εἴ πη βοηθητέος ὁ ἀνὴρ ἐστίν. αἱ δὲ ὑπήκουσαν ἀντίκα τῷ Δίῳ. καὶ ὁ μὲν Ἥλιος, ὥσπερ ἐννοῶν τι καὶ λογιζόμενος αὐτὸς ἐν ἑαυτῷ, προσεῖχεν εἰς τὸν Δία πῆξας τὰ ὄμματα. τῶν Μοιρῶν δὲ ἡ πρεσβυτάτη· Κωλύετον, ἔφη, ὦ πάτερ, ἢ Ὀσιότης ξὺν τῇ Δίκῃ. σὸν οὖν ἔργον ἐστίν, ἐπειπερ ἡμᾶς ἐκέλευσας ὑπείκαθῆναι αὐταῖς, πείσαι καὶ ἐκείνας. ἀλλ' ἐμαὶ γάρ εἰσιν, ἔφη, θυγατέρες, καὶ ἄξιον δὴ ἐρέσθαι αὐτάς· τί τοίνυν,

<sup>1</sup> γένει αἴτιος Cobet, γένει καὶ πατρὶν αἴτιος Hertlein, MSS.

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that had been dedicated by many worshippers, but not least by his own ancestors. And besides demolishing the temples they erected sepulchres<sup>1</sup> both on new sites and on the old sites of the temples, as though impelled by fate or by an unconscious presentiment that they would ere long need many such sepulchres, seeing that they so neglected the gods.

Now when all was in confusion, and many marriages that were no marriages<sup>2</sup> were being concluded, and the laws of god and man alike had been profaned, Zeus was moved with compassion and addressing himself to Helios he said: "O my son, divine offspring more ancient than heaven and earth, art thou still minded to resent the insolence of that arrogant and audacious mortal, who by forsaking thee brought so many calamities on himself and his race? Thinkest thou that, though thou dost not show thine anger and resentment against him nor whet thine arrows against his children, thou art any less the author of his destruction in that thou dost abandon his house to desolation? Nay," said Zeus, "let us summon the Fates and enquire whether any assistance may be given the man." Forthwith the Fates obeyed the call of Zeus. But Helios who was as though absorbed in thought and inward debate yet gave constant heed and fixed his eyes on Zeus. Then spoke the eldest of the Fates: "O our father, Piety and Justice both restrain us. Therefore it is thine to prevail on them also, since thou hast ordered us to be subservient to them." And Zeus made answer, "Truly they are my daughters, and it

<sup>1</sup> The Christian churches were so called because they were built over the tombs of the martyrs. <sup>2</sup> *i.e.* between cousins.

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ὦ ποτνία, φατόν; ἀλλὰ τούτου μὲν, εἰπέτην, ὦ πάτερ, αὐτὸς εἶ κύριος. σκόπει δὲ ὅπως ἐν ἀνθρώποις ὁ πονηρὸς οὐτοσὶ τῆς ἀνοσιουργίας ζῆλος μὴ παντάπασιν ἐπικρατήσῃ.<sup>1</sup> πρὸς ἀμφότερα, εἶπεν, ἐγὼ σκέψομαι. καὶ αἱ Μοῖραι πλησίον παροῦσαι πάντα ἐπέκλωθον, ὡς ὁ πατὴρ ἐβούλετο.

Λέγειν δὲ ὁ Ζεὺς ἄρχεται πρὸς τὸν Ἥλιον· τοῦτὶ τὸ παιδίον, ἔφη· ξυγγενὲς δὲ ἦν αὐτῶν ἄρα παρερριμμένον πον καὶ ἀμελούμενον, ἀδελφιδούους ἐκείνου τοῦ πλουσίου καὶ ἀνεψιὸς τῶν κληρονόμων· τοῦτο, ἔφη, σὸν ἐστὶν ἔκγονον. ὁμοσον οὖν τὸ ἐμόν τε καὶ τὸ σόν<sup>2</sup> σκῆπτρον, ἢ μὴν ἐπιμελήσεσθαι διαφερόντως αὐτοῦ καὶ ποιμανεῖν αὐτὸ καὶ θεραπεύσειν τῆς νόσου. ὁρᾶς γὰρ ὅπως οἶον ὑπὸ καπνοῦ ῥύπου τε ἀναπέπλησται καὶ λιγνύος, κίνδυνός τε τὸ ὑπὸ σοῦ σπαρὲν ἐν αὐτῷ πῦρ ἀποσβῆναι, ἦν μὴ σύ γε δύσειαι ἀλκήν. σοὶ δὲ ἐγὼ τε ξυγχωρῶ καὶ αἱ Μοῖραι· κόμιζε οὖν αὐτὸ καὶ τρέφε. ταῦτα ἀκούσας ὁ βασιλεὺς Ἥλιος ἠνφράνθη τε ἡσθεὶς τῷ βρέφει, σωζόμενον ἔτι καθορῶν ἐν αὐτῷ σπιυθῆρα μικρὸν ἐξ ἑαυτοῦ, καὶ τὸ ἐντεῦθεν ἔτρεφεν ἐκείνο τὸ παιδίον, ἐξαγαγὼν

ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ

Ἐκ τ' ἀνδροκτασίης.

ὁ πατὴρ δὲ ὁ Ζεὺς ἐκέλευσε καὶ τὴν Ἀθηνᾶν τὴν ἀμήτορα, τὴν παρθένον ἅμα τῷ Ἠλίῳ τὸ παιδάριον ἐκτρέφειν. ἐπεὶ δὲ ἐτράφη καὶ νεανίας ἐγένετο

Πρῶτον ὑπηνίτης, τοῦπερ χαριεστάτη ἦβη,

<sup>1</sup> ἐπικρατήσῃ Hertlein suggests, ἐπικρατήσῃ MSS.

<sup>2</sup> τὸ σόν Hertlein suggests, σόν MSS.

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is meet that I question them. What then have ye to say, ye venerable goddesses?" "Nay, father," they replied, "that is as thou thyself dost ordain. But be careful lest this wicked zeal for impious deeds prevail universally among men." "I will myself look to both these matters," Zeus replied. Then the Fates approached and spun all as their father willed.

Next Zeus thus addressed Helios: "Thou seest yonder thine own child."<sup>1</sup> (Now this was a certain kinsman of those brothers who had been cast aside and was despised though he was that rich man's nephew and the cousin of his heirs.) "This child," said Zeus, "is thine own offspring. Swear then by my sceptre and thine that thou wilt care especially for him and cure him of this malady. For thou seest how he is as it were infected with smoke and filth and darkness and there is danger that the spark of fire which thou didst implant in him will be quenched, unless thou clothe thyself with might.<sup>2</sup> Take care of him therefore and rear him. For I and the Fates yield thee this task." When King Helios heard this he was glad and took pleasure in the babe, since he perceived that in him a small spark of himself was still preserved. And from that time he reared the child whom he had withdrawn "from the blood and noise of war and the slaughter of men."<sup>3</sup> And father Zeus bade Athene also, the Motherless Maiden, share with Helios the task of bringing up the child. And when, thus reared, he had become a youth "With the first down on his chin, when youth has all its charms,"<sup>4</sup> he learned

<sup>1</sup> Julian himself.

<sup>2</sup> *Iliad* 9. 231.

<sup>3</sup> *Iliad* 11. 164.

<sup>4</sup> *Iliad* 24. 348.

κατανοήσας τῶν κακῶν τὸ πλῆθος, ὅπόσον τι περὶ τοὺς ξυγγενεῖς αὐτοῦ καὶ τοὺς ἀνεψιοὺς ἐγεγόνει, ἐδέησε μὲν αὐτὸν εἰς τὸν τάρταρον προέσθαι πρὸς τὸ μέγεθος τῶν κακῶν ἐκπλαγεῖς. ἐπεὶ δὲ Ἥλιος εὐμενῆς ὢν μετὰ τῆς Προνοίας Ἀθηνᾶς ὕπνου τινὰ καὶ κάρον ἐμβαλὼν τῆς ἐπινοίας ταύτης ἀπήγαγεν, αὐθις ἀνεγερθεὶς ἄπεισιν εἰς ἐρημίαν. εἶτα ἐκεῖ λίθον τινὰ εὐρὼν μικρὸν ἀνεπαύσατο καὶ πρὸς αὐτὸν ἐσκόπει, τίνα τρόπον ἐκφεύξεται τῶν τοσούτων κακῶν τὸ μέγεθος· ἤδη γὰρ αὐτῷ πάντα ἐφαίνετο μοχθηρά, καλὸν δὲ οὐδὲν οὐδαμοῦ τέως. Ἐρμῆς οὖν αὐτῷ· καὶ γὰρ εἶχεν οἰκειῶς πρὸς αὐτόν· ὥσπερ ἠλικιωτῆς νεανίσκος φανεῖς ἠσπασατό τε φιλοφρόνως καί, Δεῦρο, εἶπεν, ἠγεμῶν σοι ἐγὼ ἔσομαι λειοτέρας<sup>1</sup> καὶ ὀμαλεστέρας ὁδοῦ· τουτὶ τὸ μικρὸν ὑπερβάντι τὸ σκολιὸν καὶ ἀπότομον χωρίον, οὗ πάντας ὁρᾶς προσπταίοντας καὶ ἀπιόντας ἐντεῦθεν ὀπίσω. καὶ ὁ νεανίσκος ἀπιὼν ὄχετο μετὰ πολλῆς εὐλαβείας ἔχων παρ' ἑαυτῷ ξίφος τε καὶ ἀσπίδα καὶ δόρυ,<sup>2</sup> γυμνὰ δὲ αὐτῷ τέως ἦν τὰ περὶ τὴν κεφαλὴν. πεποισθὼς οὖν αὐτῷ προῆγεν εἰς τὸ πρόσω διὰ λείας ὁδοῦ καὶ ἀθρύπτου καθαρᾶς τε πάνυ καὶ καρποῖς βριθούσης ἀνθεσῖ τε πολλοῖς καὶ ἀγαθοῖς, ὅσα ἐστὶ θεοῖς φίλα, καὶ δένδροισι κιττοῦ καὶ δάφνης καὶ μυρρίνης. ἀγαγὼν δὲ αὐτὸν ἐπὶ τι μέγα καὶ ὑψηλὸν ὄρος, Ἐπὶ τούτου, ἔφη, τῆς κορυφῆς ὁ πατὴρ πάντων κάθηται τῶν θεῶν. ὄρα οὖν· ἐνταῦθά ἐστιν ὁ μέγας κίνδυνος· ὅπως αὐτὸν ὡς εὐαγέστατα προσκυνήσεις, αἰτήση δὲ παρ' αὐτοῦ ὅ, τι ἂν

<sup>1</sup> λειοτέρας, Klimek, λείας Hertlein, MSS.

<sup>2</sup> δόρυ Hertlein suggests, μάχαιραν MSS; cf. 231 c.

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the numerous disasters that had befallen his kinsmen and his cousins, and had all but hurled himself into Tartarus, so confounded was he by the extent of those calamities. Then Helios of his grace, aided by Athene, Goddess of Forethought, threw him into a slumber or trance, and so diverted him from that purpose. Then when he had waked from this he went away into the desert. And there he found a stone and rested for a while thereon, debating within himself how he should escape evils so many and so vast. For all things now appeared grievous to him and for the moment there was no hope anywhere. Then Hermes, who had an affinity for him,<sup>1</sup> appeared to him in the guise of a youth of his own age, and greeting him kindly said, "Follow me, and I will guide thee by an easier and smoother road as soon as thou hast surmounted this winding and rugged place where thou seest all men stumbling and obliged to go back again." Then the youth set out with great circumspection, carrying a sword and shield and spear, though as yet his head was bare. Thus relying on Hermes he went forward by a road smooth, untrodden and very bright, and overhung with fruits and many lovely flowers such as the gods love, and with trees also, ivy and laurel and myrtle. Now when Hermes had brought him to the foot of a great and lofty mountain, he said, "On the summit of this mountain dwells the father of all the gods. Be careful then—for herein lies the greatest risk of all<sup>2</sup>—to worship him with the utmost piety and ask of him whatever thou wilt. Thou wilt choose,

<sup>1</sup> i.e. as the god of eloquence.

<sup>2</sup> Plato, *Republic* 618 B.

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ἐθέλης· ἔλοιο δέ, ὦ παῖ, τὰ βέλτιστα. ταῦτα εἰπὼν ἀπέκρυψεν ἑαυτὸν Ἑρμῆς πάλιν. ὁ δὲ ἐβούλετο μὲν παρὰ τοῦ Ἑρμοῦ πυθέσθαι, τί ποτε αἰτήσασθαι χρὴ παρὰ τοῦ πατρὸς τῶν θεῶν, ὡς δὲ πλησίον ὄντα οὐ κατείδεν, Ἐνδεῆς μὲν, ἔφη, καλὴ δὲ ὁμῶς ἢ ξυμβουλή. αἰτώμεθα οὖν ἀγαθῇ τύχῃ τὰ κράτιστα καίπερ οὐπω σαφῶς τὸν πατέρα τῶν θεῶν ὀρώντες. ὦ Ζεῦ πάτερ ἢ ὅ, τι σοι φίλον ὄνομα καὶ ὅπως ὀνομάζεσθαι· δείκνυέ μοι τὴν ἐπὶ σὲ φέρουσαν ὁδὸν ἄνω. κρείττονα γάρ μοι τὰ ἐκεῖ φαίνεται χωρία παρὰ σὲ μαντευομένῳ τὸ παρὰ σοὶ κάλλος ἀπὸ τῆς ἐν τούτοις ὅθεν πεπορεύεμεθα τέως ἀγλαΐας.

Εὐξαμένῳ ταῦτα εἶτε ὕπνος τις εἶτε ἔκστασις ἐπήλθεν. ὁ δὲ αὐτῷ δείκνυσιν αὐτὸν τὸν Ἥλιον. ἐκπλαγεῖς οὖν ὁ νεανίσκος ὑπὸ τῆς θεάς, Ἀλλὰ σοὶ μὲν, εἶπεν, ὦ θεῶν πάτερ, τῶν τε ἄλλων καὶ τούτων ἕνεκα πάντων ἑμαυτὸν φέρων ἀναθήσω. C περιβαλὼν<sup>1</sup> δὲ τοῖς γόνασι τοῦ Ἥλιου τὰς χεῖρας ἀπρίξ εἶχετο σώζειν ἑαυτὸν δεόμενος. ὁ δὲ καλέσας τὴν Ἀθηνᾶν ἐκέλευε πρῶτον ἀνακρίνειν αὐτὸν, ὅποσα ἐκόμισεν ὄπλα. ἐπεὶ δὲ ἑώρα τὴν τε ἀσπίδα καὶ τὸ ξίφος μετὰ τοῦ δόρατος, Ἀλλὰ ποῦ σοι, ἔφη, ὦ παῖ, τὸ Γοργόνειον καὶ τὸ κράνος; ὁ δὲ, Καὶ ταῦτα, εἶπε, μόγις ἐκτησάμην· οὐδεὶς γὰρ ἦν ὁ ξυμπονῶν ἐν τῇ τῶν συγγενῶν οἰκίᾳ παρερριμμένῳ. Ἴσθι οὖν, εἶπεν ὁ μέγας Ἥλιος, ὅτι σε πάντως χρὴ ἐπανελθεῖν ἐκείσε. ἐνταῦθα ἐδεῖτο D

<sup>1</sup> περιβαλὼν Cobet, περιβάλλων Hertlein, MSS.



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my child, only what is best." So saying Hermes once more became invisible, though the youth was fain to learn from him what he ought to ask from the father of the gods. But when he saw that he was no longer at his side he said, "The advice though incomplete is good nevertheless. Therefore let me by the grace of fortune ask for what is best, though I do not as yet see clearly the father of the gods. Father Zeus—or whatever name thou dost please that men should call thee by,<sup>1</sup>—show me the way that leads upwards to thee. For fairer still methinks is the region where thou art, if I may judge of the beauty of thy abode from the splendour of the place whence I have come hither."

When he had uttered this prayer a sort of slumber or ecstasy came over him. Then Zeus showed him Helios himself. Awestruck by that vision the youth exclaimed, "For this and for all thy other favours I will dedicate myself to thee, O Father of the Gods!" Then he cast his arms about the knees of Helios and would not let go his hold but kept entreating him to save him. But Helios called Athene and bade her first enquire of him what arms he had brought with him. And when she saw his shield and sword and spear, she said, "But where, my child, is thy ægis<sup>2</sup> and thy helmet?" "Even these that I have," he replied, "I procured with difficulty. For in the house of my kinsfolk there was none to aid one so despised." "Learn therefore," said mighty Helios, "that thou must without fail return thither." Thereupon he entreated him

<sup>1</sup> Cf. Aeschylus, *Agamemnon* 160.

<sup>2</sup> Literally "the Gorgon's head," which formed the centre of the ægis or breastplate of Athene; cf. 234 A.

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μὴ πέμπειν αὐτὸν ἐκεῖσε πάλιν, ἀλλὰ κατέχειν, ὡς οὐκέθ' ὕστερον ἐπανήξοντα, ἀπολούμενον δὲ ὑπὸ τῶν ἐκεῖ κακῶν. ὡς δὲ ἐλιπάρει δακρῶν, Ἄλλα νέος εἶ, ἔφη, καὶ ἀμήητος. ἴθι οὖν παρ' ὑμᾶς, ὡς ἂν μνηθείης ἀσφαλῶς τε ἐκεῖ διάγοις· χρὴ γάρ σ' ἀπιέναι καὶ καθαίρειν ἐκεῖνα πάντα τὰ ἀσεβήματα, παρακαλεῖν δὲ ἐμέ τε καὶ τὴν Ἀθηναίων καὶ τοὺς ἄλλους θεοὺς. ἀκούσας ταῦτα ὁ νεανίσκος εἰστήκει σιωπῇ. καὶ ὁ μέγας Ἥλιος ἐπὶ τινα σκοπιὰν ἀγαγὼν αὐτόν, ἧς τὸ μὲν ἄνω φῶτος ἦν πλήρες, τὸ δὲ ὑποκάτω μυρίας ἀχλύος, δι' ἧς ὥσπερ δι' ὕδατος ἀμυδρὸν τὸ φῶς διικνεῖτο τῆς ἐκ τοῦ βασιλέως αὐγῆς Ἥλιου, Ὁρᾶς, εἶπε, τὸν ἀνεψιὸν τὸν κληρονόμον; καὶ ὅς, Ὁρῶ, ἔφη. Τί δέ; τοὺς βουκόλους τουτουσὶ καὶ τοὺς ποιμένας; καὶ τούτους ὀρᾶν εἶπεν ὁ νεανίσκος. Ποταπὸς οὖν τίς σοι ὁ κληρονόμος φαίνεται; ποταποὶ δ' αὖ οἱ ποιμένες τε καὶ βουκόλοι; καὶ ὁ νεανίσκος, Ὁ μὲν μοι, ἔφη, δοκεῖ νυστάζειν τὰ πολλὰ καὶ καταδύμενος<sup>1</sup> λεληθότως ἠδὲ παθεῖν, τῶν ποιμένων δὲ ὀλίγον μὲν ἐστὶ τὸ ἀστεῖον, τὸ πλῆθος δὲ μοχθηρὸν καὶ θηριῶδες. ἐσθίει γὰρ καὶ πιπράσκει τὰ πρόβατα καὶ ἀδικεῖ διπλῆ τὸν δεσπότην. τὰ τε γὰρ ποίμνια αὐτοῦ φθείρει καὶ ἐκ πολλῶν μικρὰ ἀποφέρων ἄμισθον εἶναι φησι καὶ ὀδύρεται· καίτοι κρεῖττον ἦν τοὺς μισθοὺς ἀπαιτεῖν ἐντελεῖς ἢ φθείρειν τὴν ποίμνην. Ἄν οὖν, ἔφη, σὲ ἐγὼ μετὰ ταυτησὶ τῆς Ἀθηναίων, ἐπιτάττοντος τοῦ

<sup>1</sup> καταδύμενος Naber thinks corrupt, but cf. *Letter to the Athenians* 285 A.

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not to send him to earth again but to detain him there, since he would never be able to mount upwards a second time but would be overwhelmed by the ills of earth. But as he wept and implored Helios replied, "Nay, thou art young and not yet initiated. Return therefore to thine own people that thou mayst be initiated and thereafter dwell on earth in safety. For return thou must, and cleanse away all impiety and invoke me to aid thee, and Athene and the other gods." When Helios had said this the youth remained silent. Then mighty Helios led him to a high peak whose upper region was filled with light but the lower with the thickest mist imaginable, through which, as through water, the light of the rays of King Helios penetrated but faintly. "Thou seest," said Helios, "thy cousin the heir?"<sup>1</sup> "I see him," the youth replied. "Again, dost thou see yonder herdsmen and shepherds?" The youth answered that he did. "Then what thinkest thou of the heir's disposition? And what of his shepherds and herdsmen?" "He seems to me," replied the youth, "to be for the most part asleep, sunk in forgetfulness and devoted to pleasure; and of his shepherds a few are honest, but most are vicious and brutal. For they devour or sell his sheep, and doubly injure their master, in that they not only ruin his flocks but besides that they make great gain and return him but little thereof, while they declare with loud complaint that they are defrauded of their wages. And yet it were better that they should demand and obtain their full pay than that they should destroy the flock." "Now what if I and Athene here," said

<sup>1</sup> Constantius.

Διός, ἀντὶ τοῦ κληρονόμου τούτου πάντων ἐπιτροπον τούτων καταστήσω—; πάλιν ἐνταῦθα ὁ νεανίσκος ἀντείχετο καὶ πολλὰ ἰκέτευεν αὐτοῦ μένειν. ὁ δέ, Μὴ λίαν ἀπειθῆς ἔσο, φησί, μή ποτέ

σ' ἀπεχθήριω, ὡς νῦν ἔκπαυλ' ἐφίλησα.

καὶ ὁ νεανίσκος, Ἄλλ', ὦ μέγιστε, εἶπεν, Ἥλιε καὶ Ἀθηναῖ, σέ τε καὶ αὐτὸν ἐπιμαρτύρομαι τὸν Δία, χρῆσθέ μοι πρὸς ὃ, τι βούλεσθε. πάλιν οὖν ὁ Ἑρμῆς ἄφνω φανείς ἐποίησε τὸν νεανίσκον θαρραλεώτερον. ἤδη γὰρ διενοεῖτο τῆς τε ὀπίσω πορείας καὶ τῆς ἐκεῖσε διατριβῆς ἠύρηκένας τὸν ἡγεμόνα. καὶ ἡ Ἀθηναῖ, Μάνθανε, εἶπεν, ὦ λῶστε, πατὴρ ἀγαθοῦ τουτουὶ τοῦ θεοῦ καὶ ἐμὸν βλάστημα. τούτον, ἔφη, τὸν κληρονόμον οἱ βέλτιστοι μὲν οὐκ εὐφραίνουσι τῶν ποιμένων, οἱ κόλακες δὲ καὶ οἱ μοχθηροὶ δούλον καὶ ὑποχείριον πεποιήνται. συμβαίνει οὖν αὐτῷ παρὰ μὲν τῶν ἐπιεικῶν μὴ φιλεῖσθαι, παρὰ δὲ τῶν νομιζομένων φιλεῖν<sup>1</sup> εἰς τὰ μέγιστα ἀδικεῖσθαι. σκόπει οὖν ὅπως ἐπαυελθὼν μὴ πρὸ τοῦ φίλου θήσει τὸν κόλακα· δευτέραν ἄκουέ μου παραίνεσιν, ὦ παῖ. νυστάζων οὗτος ἔξαπατᾶται τὰ πολλά· σὺ δὲ νῆφε καὶ γρηγόρει, μή σε διὰ τῆς τοῦ φίλου παρρησίας ὁ κόλαξ ἔξαπατήσας λάθοι,<sup>2</sup> χαλκεὺς οἷά τις γέμων καπνοῦ καὶ μαρίλης, ἔχων ἰμάτιον λευκὸν καὶ τὰ πρόσωπα τῷ ψιμυθίῳ κεχρισμένος, εἶτα αὐτῷ δοίης γῆμαί τινα τῶν σῶν θυγατέρων. τρίτης ἐπάκουέ μου παραινέσεως, καὶ μάλα ἰσχυρῶς φύλαττεσαντόν, αἰδοῦ δὲ καὶ ἡμᾶς μόνον, ἀνδρῶν

<sup>1</sup> φιλεῖν Cobet, φίλων Hertlein, MSS.

<sup>2</sup> λάθοι Hertlein suggests, λάθῃ MSS.

## TO THE CYNIC HERACLEIOS

Helios, "obeying the command of Zeus, should appoint thee to govern all these, in place of the heir?" Then the youth clung to him again and earnestly entreated that he might remain there. "Do not be obstinate in disobedience," said Helios, "lest perchance I hate thee beyond measure, even as I have loved thee."<sup>1</sup> Then said the youth, "Do thou, O most mighty Helios, and thou, Athene,—and thee too, Father Zeus, do I call to witness,—dispose of me as ye will." Then Hermes suddenly appeared once more, and inspired him with greater courage. For now he thought that he had found a guide for the journey back, and for his sojourn on earth. Then said Athene, "Attend, good youth, that art born of myself and of this god, thy noble sire! The most virtuous of the shepherds do not please this heir, for flatterers and profligates have made him their slave and tool. Thus it is that he is not beloved by the good, and is most deeply wronged by those who are supposed to love him. Be careful then when thou returnest that he make thee not his flatterer rather than his friend. This second warning also do thou heed, my son. Yonder man slumbers, and hence he is often deceived, but do thou be sober and vigilant,<sup>2</sup> lest the flatterer assume the frankness of a friend and so deceive thee; which is as though a smith covered with smoke and cinders should come wearing a white garment and with his face painted white, and thus induce thee to give him one of thy daughters in marriage.<sup>3</sup> My third warning to thee is this; do thou very zealously keep watch over thyself, and reverence us in the first

<sup>1</sup> *Iliad* 3. 415.      <sup>2</sup> *Peter* 1. 5. 8; *Thessalonians* 1. 5. 6.

<sup>3</sup> An echo of Plato, *Republic* 495 E.

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δὲ ὅστις ἡμῖν προσόμοιός ἐστιν, ἄλλον δὲ μηδένα. ὁρᾷς ὅπως τοῦτον τὸν ἠλίθιον ἔβλαψεν αἰσχρὴ καὶ τὸ λίαν ἄγαν εἶναι καταπλήγα;

Καὶ ὁ μέγας Ἥλιος αὖθις τὸν λόγον διαδεξάμενος εἶπεν. Ἐλόμενος φίλους ὡς φίλοις C  
 χρῶ, μηδὲ αὐτοὺς οἰκέτας μηδὲ θεράποντας νόμιζε, πρόσιθι δὲ αὐτοῖς ἐλευθέρως τε καὶ ἀπλούστατα καὶ γενναίως, μὴ λέγων μὲν ἄλλα, φρονῶν δὲ ἕτερα περὶ αὐτῶν. ὁρᾷς ὅτι καὶ τοῦτον τὸν κληρονόμον τοῦτο ἐπέτριψεν, ἢ πρὸς τοὺς φίλους ἀπιστία; φίλει τοὺς ἀρχομένους ὡσπερ ἡμεῖς σέ. τὰ πρὸς ἡμᾶς ἠγείσθω σοι τῶν καλῶν ἀπάντων· ἐσμὲν γάρ σου καὶ εὐεργεταὶ καὶ D  
 φίλοι καὶ σωτῆρες. ἀκούσας ταῦτα ὁ νεανίσκος διεχύθη καὶ δηλὸς ἦν ἅπαντα ἤδη τοῖς θεοῖς πειθόμενος. Ἄλλ' ἴθι, ἔφη, πορεύου μετὰ ἀγαθῆς ἐλπίδος. ἡμεῖς γάρ σοι πανταχοῦ συνεσόμεθα ἐγὼ τε καὶ Ἀθηνᾶ καὶ Ἑρμῆς ὁδε καὶ σὺν ἡμῖν οἱ θεοὶ πάντες οἱ ἐν Ὀλύμπῳ καὶ οἱ περὶ τὸν αἴρα καὶ τὴν γῆν καὶ πᾶν πανταχοῦ τὸ θεῖον γένος, ἕως ἂν τά τε πρὸς ἡμᾶς ὅσιος ἦς καὶ τὰ πρὸς τοὺς φίλους πιστὸς καὶ τὰ πρὸς τοὺς ὑπηκόους φιλόανθρωπος, ἀρχῶν αὐτῶν καὶ ἠγούμενος ἐπὶ τὰ βέλτιστα· ἀλλὰ μήτε ταῖς σεαυτοῦ μήτε ταῖς ἐκείνων<sup>1</sup> ἐπιθυμίαις δουλεύων ὑπεικάθης. ἔχων οὖν τὴν πανοπλίαν,<sup>2</sup> ἦν ἐκόμισας πρὸς ἡμᾶς, ἀπιθι προσλαβὼν ταύτην μὲν τὴν δᾶδα παρ' ἐμοῦ, ἵνα σοι καὶ ἐν τῇ γῇ φῶς λάμπη μέγα καὶ μηδὲν ἐπιποθῆς τῶν τῆδε, ταυτησὶ δὲ Ἀθηνᾶς τῆς καλῆς τό τε Γοργόνειον

<sup>1</sup> ταῖς ἐκείνων Cobet, ἐκείνων ταῖς Hertlein, MSS.

<sup>2</sup> τὴν πανοπλίαν Hertlein suggests, πανοπλίαν MSS.

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place, and among men only him who resembles us, and no one besides. Thou seest how false shame and excessive timidity have injured this foolish man."

Then mighty Helios took up the tale and said, "When thou hast chosen thy friends treat them as friends and do not regard them as thy servants and attendants, but let thy conduct towards them be generous, candid, and honourable: say not one thing about them while thou thinkest another. Thou seest that it was treachery to his friends that destroyed this heir. Love thy subjects even as we love thee. Prefer our worship to all other blessings. For we are thy benefactors and friends and preservers." At these words the youth became calm and showed plainly that he was already obedient in all things to the gods. "Come," said Helios, "now depart with good hope. For everywhere we shall be with thee, even I and Athene and Hermes here, and with us all the gods that are on Olympus or in the air or on earth and the whole race of gods everywhere, so long as thou art pious towards us and loyal to thy friends, and humane towards thy subjects, ruling them and guiding them to what is best. But never yield to thy own passions or become the slave of theirs. Keep the armour that thou hast brought hither, and depart, but first receive from me this torch so that even on earth a great light may shine for thee and that thou mayst not long for the things of earth. And from fair Athene here receive an

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καὶ τὸ κράνος· πολλὰ γάρ, ὀράς, ἐστὶν αὐτῇ, καὶ δίδωσιν οἷς ἂν ἐθέλη. δώσει δέ σοι καὶ Ἑρμῆς χρυσὴν ῥάβδον. ἔρχου οὖν τῇ πανοπλίᾳ κοσμηθεὶς ταύτῃ διὰ πάσης μὲν γῆς, διὰ πάσης δὲ θαλάττης, ἀμετακινήτως τοῖς ἡμετέροις πειθόμενος νόμοις, καὶ μηδεὶς σε μήτε ἀνδρῶν μήτε γυναικῶν, μήτε τῶν οἰκείων μήτε τῶν ξένων ἀναπέιση τῶν ἐντολῶν<sup>1</sup> ἐκλαθέσθαι τῶν ἡμετέρων. ἐμμένων γὰρ αὐταῖς ἡμῖν μὲν ἔσση φίλος καὶ τίμιος, αἰδοῖος δὲ τοῖς ἀγαθοῖς ἡμῶν ὑπηρέταις, φοβερὸς δὲ ἀνθρώποις πονηροῖς καὶ κακοδαίμοσιν. ἴσθι δὲ σεαυτῷ τὰ σαρκία δεδόσθαι τῆς λειτουργίας ἕνεκα ταυτησί. βουλόμεθα γάρ σοι τὴν προγονικὴν οἰκίαν αἰδοῖ τῶν προγόνων ἀποκαθῆραι. μέμνησο οὖν, ὅτι τὴν ψυχὴν ἀθάνατον ἔχεις καὶ ἔκγονον ἡμετέραν, ἐπόμενός τε ἡμῖν ὅτι θεὸς ἔσση καὶ τὸν ἡμέτερον ὄψει σὺν ἡμῖν πατέρα.

Τοῦτο εἶτε μῦθος εἶτε ἀληθής ἐστὶ λόγος οὐκ οἶδα. τὸ παρὰ σοῦ δὲ πεποιημένον, τίνα βούλει τὸν Πάνα, τίνα δὲ εἶναι τὸν Δία, εἰ μὴ τοῦτο, ὡς ἐσμέν ἐγὼ τε καὶ σύ, σὺ μὲν ὁ Ζεὺς, ἐγὼ δὲ ὁ Πάν; ὦ τοῦ γελοίου Ψευδόπανος, γελοιοτέρου μέντοι νῆ τὸν Ἀσκληπιὸν τοῦ πάντα μᾶλλον ἢ Διὸς ἀνθρώπου. ταῦτα οὐκ ἔστιν ἀτεχνῶς ἐκ μαινομένου<sup>2</sup> στόματος οὔτι τὴν ἔνθεον, ἀλλὰ τὴν ἐκπληκτον μανίαν; οὐκ οἶσθα, ὅτι καὶ ὁ Σαλμωνεὺς ἔδωκεν ὑπὲρ τούτων τοῖς θεοῖς δίκην, ὅτι ἀνθρώπος ὢν ἐπεχείρει Ζεὺς εἶναι; τὸ δὲ ἐκ τῶν Ἡσιόδου λεγόμενον ὑπὲρ τῶν ὀνομασάντων

<sup>1</sup> τῶν ἐντολῶν Hertlein suggests, ἐντολῶν MSS.

<sup>2</sup> τοῦτο Hertlein suggests, τοῦτον MSS.

<sup>3</sup> μαινομένου Hertlein suggests, τοῦ μαινομένου MSS.



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aegis and helmet. For as thou seest she has many, and she gives them to whom she will. And Hermes too will give thee a golden wand. Go then thus adorned in full armour over sea and land, steadfastly obeying our laws, and let no man or woman or kinsman or foreigner persuade thee to neglect our commands. For while thou dost abide by them thou wilt be loved and honoured by us and respected by our good servants and formidable to the wicked and impious. Know that a mortal frame was given to thee that thou mightest discharge these duties. For we desire, out of respect for thy ancestor to cleanse the house of thy forefathers. Remember therefore that thou hast an immortal soul that is our offspring, and that if thou dost follow us thou shalt be a god and with us shalt behold our father."

Now whether this be a fable or a true narrative I cannot say. But in your composition, whom do you mean by Pan, and whom by Zeus unless you and I are they, that is, you are Zeus and I am Pan? What an absurd counterfeit Pan! But you are still more absurd, by Asclepius, and very far indeed from being Zeus! Is not all this the utterance of a mouth that foams with morbid rather than inspired madness?<sup>1</sup> Do you not know that Salmoneus<sup>2</sup> in his day was punished by the gods for just this, for attempting, though a mortal man, to play the part of Zeus? Then too there is the account in Hesiod's poems of those who styled them-

<sup>1</sup> Plato, *Phaedrus* 244 foll.

<sup>2</sup> *Odyssey* 11. 235; Pindar, *Pythian* 4. 143; Salmoneus was destroyed by a thunder-bolt for imitating the thunder and lightning of Zeus.

ἑαυτοὺς τοῖς τῶν θεῶν ὀνόμασιν, Ἦρας τε καὶ  
 Διός, εἰ μήπω καὶ νῦν ἀκήκοας, ἔχω σοι συγγνώ-  
 ναι· οὐδὲ γὰρ ἐπαιδοτριβήθης καλῶς οὐδὲ ἔτυχες  
 καθηγεμόνος, ὁποίου περι τοὺς ποιητὰς ἐγὼ  
 τουτουὶ τοῦ φιλοσόφου, μεθ' ὃν ἐπὶ τὰ πρόθυρα  
 τῆς φιλοσοφίας ἦλθον ὑπ' ἀνδρὶ τελεσθησόμενος,  
 ὃν νενόμικα τῶν κατ' ἑμαυτὸν πάντων διαφέρειν. B  
 ὁ δέ με πρὸ πάντων ἀρετὴν ἀσκεῖν καὶ θεοὺς  
 ἀπάντων τῶν καλῶν νομίζειν ἡγεμόνας ἐδίδασκεν.  
 εἰ μὲν οὖν τι προὔργου πεποίηκεν, αὐτὸς ἂν εἰδείη  
 καὶ πρὸ τούτου γε οἱ βασιλεῖς θεοί· τουτὶ δὲ  
 ἐξήρει τὸ μανιώδες καὶ θρασύ, καὶ ἐπειρᾶτό με  
 ποιεῖν ἑμαυτοῦ σωφρονέστερον. ἐγὼ δὲ καίπερ,  
 ὡς οἶσθα, τοῖς ἔξωθεν πλεονεκτήμασιν ἐπτερω-  
 μένος ὑπέταξα ὅμως ἑμαυτὸν τῷ καθηγεμόνι C  
 καὶ τοῖς ἐκείνου φίλοις καὶ ἡλικιώταις καὶ  
 συμφοιτηταῖς, καὶ ὧν ἤκουον ἐπαινουμένων παρ'  
 αὐτοῦ, τούτων ἔσπευδον ἀκροατῆς εἶναι, καὶ  
 βιβλία ταῦτα ἀνεγίγνωσκον, ὅποσα αὐτὸς δοκι-  
 μάζειεν.

Οὕτως ἡμεῖς ὑφ' ἡγεμόσι τελούμενοι, φιλο-  
 σόφῳ μὲν τῷ τὰ τῆς προπαιδείας με τελέ-  
 σαντι, φιλοσοφωτάτῳ δὲ τῷ τὰ πρόθυρα τῆς  
 φιλοσοφίας δεῖξαντι, σμικρὰ μὲν διὰ τὰς ἔξωθεν D  
 ἡμῖν προσπεσούσας ἀσχολίας, ὅμως δ' οὖν ἀπε-  
 λαύσαμεν τῆς ὀρθῆς ἀγωγῆς, οὐ τὴν σύντομον,  
 ἣν σὺ φῆς, ἀλλὰ τὴν κύκλῳ πορευθέντες· καίτοι  
 νῆ τοὺς θεοὺς ἐπὶ τὴν ἀρετὴν οἶμαι ὅτι σου  
 συντομωτέραν ἐτραπόμην. ἐγὼ μὲν γὰρ αὐτῆς.

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selves by the names of the gods, even of Hera and of Zeus, but if you have not heard of it till this moment I can excuse you for that. For you have not been well educated, nor did fate bestow on you such a guide to the poets as I had—I mean this philosopher<sup>1</sup> now present: and later on I arrived at the threshold of philosophy to be initiated therein by the teaching of one<sup>2</sup> whom I consider superior to all the men of my own time. He used to teach me to practise virtue before all else, and to regard the gods as my guides to all that is good. Now whether he accomplished anything of real profit he himself must determine, or rather the ruling gods; but at least he purged me of such infatuate folly and insolence as yours, and tried to make me more temperate than I was by nature. And though, as you know, I was armed<sup>3</sup> with great external advantages, nevertheless I submitted myself to my preceptor and to his friends and compeers and the philosophers of his school, and I was eager to be instructed by all whose praises I heard uttered by him, and I read all the books that he approved.

Thus then I was initiated by those guides, in the first place by a philosopher who trained me in the preparatory discipline, and next by that most perfect philosopher who revealed to me the entrance to philosophy; and though I achieved but little on account of the engrossing affairs that overwhelmed me from without, still for all that I have had the benefit of right training, and have not travelled by the short road as you say you have, but have gone all the way round. Though indeed I call the gods to witness, I

<sup>1</sup> Maximus of Ephesus.

<sup>2</sup> Iamblichus.

<sup>3</sup> Literally "winged."

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εἰ μὴ φορτικὸν εἰπεῖν, ἐπὶ τοῖς προθύροις ἔστηκα,  
 σὺ δὲ καὶ τῶν προθύρων εἰ πόρρω. σοὶ δὲ ἀρετῆς  
 ἢ τοῖς σοῖς ἀδελφοῖς —, ἀφελὼν δὲ τὸ δύσφημον  
 τὸ λειπόμενον αὐτὸς ἀναπλήρωσον· εἰ βούλει  
 δέ, καὶ παρ' ἡμῶν αὐτὸ ἀνάσχον πράως λεγόμενον,  
 — τίς μετουσία; πᾶσιν ἐπιτιμᾶς αὐτὸς οὐδὲν  
 ἄξιον ἐπαίνου πράττων, ἐπαινεῖς φορτικῶς  
 ὡς οὐδεὶς τῶν ἀμαθεστάτων ῥητόρων, οἷς διὰ  
 τὴν τῶν λόγων ἀπορίαν καὶ τὸ μὴ ἔχειν εὐρεῖν  
 ἐκ τῶν παρόντων ὅ, τι φῶσιν, ἢ Δῆλος ἐπέρχεται  
 καὶ ἡ Δητὴ μετὰ τῶν παίδων, εἴτα κύκνοι λιγυρὸν  
 ἄδοντες καὶ ἐπηχοῦντα αὐτοῖς τὰ δένδρα, λειμῶνές  
 τε ἔνδροσοι μαλακῆς πόας καὶ βαθείας πλήρεις,  
 ἢ τε ἐκ τῶν ἀνθέων ὀδμή καὶ τὸ ἔαρ αὐτὸ καί  
 τινες εἰκόνες τοιαῦται. ποῦ τοῦτο Ἴσοκράτης  
 ἐν τοῖς ἐγκωμιαστικοῖς ἐποίησε λόγους; ποῦ δὲ  
 τῶν παλαιῶν τις ἀνδρῶν, οἱ ταῖς Μούσαις  
 ἐτελοῦντο γνησίως, ἀλλ' οὐχ ὥσπερ οἱ νῦν;  
 ἀφήμι δὲ τὰ ἐξῆς, ἵνα μὴ καὶ πρὸς τούτους  
 ἀπεχθανόμενος ἅμα τοῖς τε φαυλοτάτοις τῶν  
 Κυνικῶν καὶ τῶν ῥητόρων προσκρούσαιμι ὡς  
 ἔμοιγε πρὸς τε τοὺς κρατίστους τῶν Κυνικῶν,

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believe that the road I took was really a shorter road to virtue than yours. For I, at any rate, if I may say so without bad taste, am standing at the entrance, whereas you are a long way even from the entrance. "But as for virtue, you and your brethren—,"<sup>1</sup> omit the ill-sounding phrase and fill in the blank yourself! Or rather, if you please, bear with me when I "put it mildly"<sup>2</sup>—"what part or lot have you in it?" You criticise everybody, though you yourself do nothing to deserve praise; your praises are in worse taste than those of the most ignorant rhetoricians. They, because they have nothing to say and cannot invent anything from the matter in hand, are always dragging in Delos and Leto with her children, and then "swans singing their shrill song and the trees that echo them," and "dewy meadows full of soft, deep grass," and the "scent of flowers," and "the season of spring," and other figures of the same sort.<sup>3</sup> When did Isocrates ever do this in his panegyrics? Or when did anyone of those ancient writers who were genuine votaries of the Muses, and not like the writers of to-day? However, I omit what I might add, lest I should make them also my enemies, and offend at once the most worthless Cynics and the most worthless rhetoricians. Though indeed I have nothing but friendly feelings for the really virtuous Cynics, if

<sup>1</sup> A direct quotation from Demosthenes, *De Corona* 128; the word omitted by Julian is *κἀθάρματα* = "off-scourings," or "outcast," addressed by Demosthenes to Aeschines.

<sup>2</sup> An echo of Xenophon, *Anabasis* 1. 5. 14.

<sup>3</sup> For this device of introducing hackneyed poetical and mythological allusions cf. Themistius 330, 336 c; Aristides, *Oration* 20. 428 d; Himerius, *Oration* 18. 1. Epictetus 2. 282.

εἴ τις ἄρα ἔστι νῦν τοιοῦτος, καὶ πρὸς τοὺς γενναίους ῥήτοράς ἐστι φίλα<sup>1</sup> πάντα. τῶν μὲν δὴ τοιούτων λόγων, εἰ καὶ πολὺ πλῆθος ἐπιρρεῖ καὶ οὐκ ἔστιν ὅσον οὐχὶ λέγειν ἐθέλων τις ἐκ πάνυ δαψιλοῦς ἀντλήσειεν ἂν πίθου· τῆς προκειμένης ἡμῖν ἀσχολίας ἔνεκεν ἀφέξομαι. μικρὰ δὲ ἔτι τῷ λόγῳ προσθεῖς ὡσπερ ὀφλήματι τὸ ἐνδέον ἐπ' ἄλλο τι τρέψομαι, ταυτηνὴ τὴν ξυγγραφὴν αὐτοῦ που πληρώσας.

Τίς οὖν ἢ τῶν Πυθαγορικῶν εὐλάβεια περὶ τὰ τῶν θεῶν ὀνόματα, τίς δὲ ἢ Πλάτωνος; ποταπὸς δὲ ἦν ἐν τούτοις Ἀριστοτέλης; ἄρ' οὐκ ἄξιον αὐτὸ ἰδεῖν; ἢ τὸν μὲν Σάμιον οὐδεὶς ἀντερεῖ τοιοῦτον γενέσθαι; καὶ γὰρ οὔτε τὸ ὀνόματα θεῶν ἐν τῇ σφραγιῶδι φορεῖν ἐπέτρεπεν οὔτε τὸ ὄρκῳ χρῆσθαι προπετῶς τοῖς τῶν θεῶν ὀνόμασιν. εἰ δὲ νῦν λέγοιμι, ὅτι καὶ εἰς Αἴγυπτον ἐπορεύθη καὶ Πέρσας εἶδε καὶ πανταχοῦ πάντα ἐπειράθη τὰ μυστήρια τῶν θεῶν ἐποπτεῦσαι καὶ τελεσθῆναι παντοίας πανταχοῦ τελετάς, ἐρῶ μὲν ἴσως ἄγνωστά σοι, γνώριμα μέντοι καὶ σαφῆ τοῖς πολλοῖς. ἀλλὰ τοῦ Πλάτωνος ἄκουε· τὸ δ' ἐμὸν δέος, ὦ Πρώταρχε, πρὸς τὰ τῶν θεῶν ὀνόματα οὐκ ἔστι κατ' ἀνθρώπον, ἀλλὰ πέρα τοῦ μεγίστου φόβου. καὶ νῦν τὴν μὲν Ἀφροδίτην, ὅπῃ ἐκείνη φίλον ταύτην προσαγορεύω· τὴν δ' ἡδονὴν οἶδα ὡς ἔστι ποικίλον· ταῦτα ἐν Φιλήβῳ λέγεται, καὶ τοιαῦτα ἕτερα πάλιν ἐν Τιμαίῳ· πιστεύειν γὰρ

<sup>1</sup> φίλα Cobet, φιλικὰ Hertlein, MSS.

## TO THE CYNIC HERACLEIOS

indeed there be any such nowadays, and also for all honest rhetoricians. But though a vast number of illustrations of this sort flow into my mind—for anyone who desired to use them could certainly draw from an ample jar<sup>1</sup>—I shall refrain because of the present pressure of business. However I have still somewhat to add to my discourse, like the balance of a debt, and before I turn to other matters let me complete this treatise.

I ask you then what reverence for the names of the gods was shown by the Pythagoreans and by Plato? What was Aristotle's attitude in these matters? Is it not worth while to pay attention to this? Or surely no one will deny that he of Samos<sup>2</sup> was reverent? For he did not even allow the names of the gods to be used on a seal, nor oaths to be rashly uttered in the names of the gods. And if I should go on to say that he also travelled to Egypt and visited Persia, and everywhere endeavoured to be admitted to the inner mysteries of the gods and everywhere to be initiated into every kind of rite, I shall be saying what is familiar and obvious to most people, though you may not have heard of it. However, listen to what Plato says: "But for my part, Protarchus, I feel a more than human awe, indeed a fear beyond expression, of the names of the gods. Now therefore I will address Aphrodite by whatever name pleases her best; though as for pleasure, I know that it has many forms." This is what he says in the *Philebus*<sup>3</sup> and he says the same sort of thing again in the *Timaeus*.<sup>4</sup> For he says that we

<sup>1</sup> A proverb for wealth; cf. Theocritus 10. 13.

<sup>2</sup> Pythagoras.

<sup>3</sup> *Philebus* 12 c.

<sup>4</sup> *Timaeus* 40 D; Julian fails to see that Plato is not speaking seriously.

ἀπλῶς ἀξιοὶ καὶ χωρὶς ἀποδείξεως λεγομένοις, ὅσα ὑπὲρ τῶν θεῶν φασιν οἱ ποιηταί. ταῦτα δὲ παρέθηκα, μὴ ποτέ σοι παράσχη πρόφασιν, ὡς περ οἶμαι τῶν Πλατωνικῶν πολλοῖς, ὁ Σωκράτης εἴρων ὧν φύσει τὴν Πλατωνικὴν ἀτιμάσαι δόξαν. ἐκεῖ γὰρ οὐχ ὁ Σωκράτης, ἀλλ' ὁ Τίμαιος ταῦτα λέγει ἤκιστα ὧν εἴρων. καίτοι τοῦτό γέ ἐστιν οὐχ ὑγιᾶς μὴ τὰ λεγόμενα ἐξετάζειν, ἀλλὰ τοὺς λέγοντας, καὶ τὸ πρὸς τίνας οἱ λόγοι γίνονται. βούλει δῆτα<sup>1</sup> τὸ μετὰ τοῦτο τὴν πάνσοφον ὑπαγορεύσω σειρήνα, τὸν τοῦ λογίου τύπον Ἑρμοῦ, τὸν τῷ Ἀπόλλωνι καὶ ταῖς Μούσαις φίλον; ἐκεῖνος ἀξιοὶ τοὺς ἐπερωτῶντας ἢ ζητεῖν ὅλως ἐπιχειροῦντας, εἰ θεοὶ εἰσιν, οὐχ ὡς ἀνθρώπους ἀποκρίσεως τυγχάνειν, ἀλλ' ὡς τὰ θηρία κολάσεως. εἰ δὲ ἀνεγνώκεις τὸν συστατικὸν<sup>2</sup> αὐτοῦ λόγον, ὃς ὡς περ τῆς Πλάτωνος, οὕτω δὴ<sup>3</sup> καὶ τῆς ἐκείνου διατριβῆς προηγέγραπτο, ἔγνωσ ἂν πρὸ πάντων, ὅτι τὰ πρὸς τοὺς θεοὺς εὐσεβεῖς εἶναι καὶ μεμνησθαι πάντα τὰ μυστήρια καὶ τετελέσθαι τὰς ἀγνωτάτας τελετὰς καὶ διὰ πάντων τῶν μαθημάτων ἤχθαι τοῖς εἶσω τοῦ περιπάτου βαδίζουσι προηγόρευτο.<sup>4</sup>

Σὺ δὲ ὅπως ἡμῖν μὴ τὸν Διογένη προβαλὼν ὡς περ τι μορμολυκεῖον ἐκφοβήσεις.<sup>5</sup> οὐ γὰρ ἐμνήθη, φασίν, ἀλλὰ καὶ πρὸς τὸν προτρεπόμενον μνησθῆναι, Γελοῖον, εἶπεν, ὦ νεανίσκε, εἰ τοὺς μὲν τελώνας οἶει ταύτης ἔνεκα τῆς τελετῆς κοινωνήσῃν τοῖς ὁσίοις τῶν ἐν ἄδου καλῶν, Ἀγησίλαον

<sup>1</sup> δῆτα Cobet adds, lacuna Hertlein, MSS.

<sup>2</sup> συστατικὸν Cobet, ἀστατικὸν V, Hertlein, ἐστατικὸν Reiske, εὐστατικὸν Spanheim. <sup>3</sup> δῆ Cobet, δὲ Hertlein, MSS.

<sup>4</sup> προηγόρευτο Cobet, προηγορεύετο Hertlein, MSS.

<sup>5</sup> ἐκφοβήσεις Cobet, ἐκφοβήσης Hertlein, MSS.



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ought to believe directly and without proof what we are told, I mean what the poets say about the gods. And I have brought forward this passage for fear that Socrates may furnish you with an excuse,—as I believe he does to many Platonists because of his natural tendency to irony,—to slight the doctrine of Plato. For it is not Socrates who is speaking here, but Timaeus, who had not the least tendency to irony. Though for that matter it is not a sound principle to enquire who says a thing and to whom, rather than the actual words. But now will you allow me to cite next that all-wise Siren, the living image of Hermes the god of eloquence, the man dear to Apollo and the Muses?<sup>1</sup> Well, he declares that all who raise the question or seek to enquire at all whether gods exist ought not to be answered as though they were men but to be chastised as wild beasts. And if you had read that introductory sentence which was inscribed over the entrance to his school, like Plato's, you would most surely know that those who entered the Lyceum were warned to be reverent to the gods, to be initiated into all the mysteries, to take part in the most sacred ceremonies, and to be instructed in knowledge of every kind.

And do not try to frighten me by bringing forward Diogenes as a sort of bogey. He was never initiated, they tell us, and replied to some one who once advised him to be initiated: "It is absurd of you, my young friend, to think that any tax-gatherer, if only he be initiated, can share in the rewards of the just in the next world, while Agesilaus and

<sup>1</sup> Aristotle.

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δὲ καὶ Ἐπαμεινώνδαν ἐν τῷ βορβόρῳ κείσεσθαι. τοῦτο, ὦ νεανίσκε, βαθὺ λίαν ἐστὶ καὶ δεόμενον ἐξηγήσεως, ὡς ἑμαυτὸν πείθω, μείζονος, ὁποίας<sup>1</sup> ἢ ἡμῖν αὐταὶ δοῖεν αἱ θεαὶ τὴν ἐπίνοιαν· νομίζω δὲ αὐτὴν ἤδη καὶ δεδύσθαι. φαίνεται γὰρ ὁ Διογένης οὐχ, ὥσπερ ὑμεῖς ἀξιούτε, δυσσεβῆς, ἀλλ' ἐκείνοις, ὧν μικρῷ πρόσθεν ἐπεμνήσθην, προσόμοιος. ἀπιδὼν γὰρ εἰς τὴν περίστασιν τὴν καταλαβοῦσαν αὐτόν, εἶτα εἰς τὰς ἐντολὰς βλέπων τοῦ Πυθίου καὶ συνιείς<sup>2</sup> ὅτι τὸν μούμενον ἐχρῆν πολιτογραφηθῆναι πρότερον καὶ Ἀθηναῖον, εἰ καὶ μὴ φύσει, τῷ νόμῳ γε γενέσθαι, τοῦτο ἔφυγεν, οὐ τὸ μνηθῆναι, νομίζων αὐτὸν εἶναι τοῦ κόσμου πολίτην, καὶ ταῖς ὄλαις τῶν θεῶν οὐσίαις, αἱ τὸν ὄλον κοινῇ κόσμον ἐπιτροπεύουσιν, ἀλλ' οὐ ταῖς τὰ μέρη κατανειμαμέναις αὐτοῦ, διὰ μεγαλοφροσύνην ἀξιῶν συμπολιτεύεσθαι· τό τε νόμιμον οὐ παρέβη αἰδοῖ τῶν θεῶν, καίτοι τὰλλα πατῶν καὶ παραχαράττων· αὐτόν τε οὐκ ἐπανήγαγεν, ὅθεν ἄσμενος ἠλευθέρωτο. τί δ' ἦν τοῦτο; τὸ πόλεως μιᾶς δουλεῦσαι νόμοις ἑαυτὸν τε ὑποθεῖναι τούτῳ, ὅπερ ἦν ἀνάγκη παθεῖν Ἀθηναίῳ γενομένῳ. πῶς γὰρ οὐκ ἔμελλεν ὁ τῶν θεῶν ἔνεκεν εἰς Ὀλυμπίαν βαδίζων, ὁ τῷ Πυθίῳ πεισθεὶς καὶ φιλοσοφήσας ὥσπερ Σωκράτης· φησὶ γὰρ καὶ αὐτὸς εἶναι Πύθιον οἶκοι παρ' ἑαυτῷ, ὅθεν αὐτῷ καὶ ἡ ὁρμῆ

<sup>1</sup> ὁποίας Hertlein suggests, ὅπως MSS.

<sup>2</sup> συνιείς Hertlein suggests, συνείς MSS.

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Epameinondas are doomed to lie in the mire." <sup>1</sup> Now this, my young friend, is a very hard saying and, I am persuaded, calls for more profound discussion. May the goddesses themselves grant us understanding thereof! Though indeed I think that has already been bestowed by them. For it is evident that Diogenes was not impious, as you aver, but resembled those philosophers whom I mentioned a moment ago. For having regard to the circumstances in which his lot was cast, and next paying heed to the commands of the Pythian god, and knowing that the candidate for initiation must first be registered as an Athenian citizen, and if he be not an Athenian by birth must first become one by law, it was this he avoided, not initiation, because he considered that he was a citizen of the world; and moreover such was the greatness of his soul that he thought he ought to associate himself with the divine nature of all the gods who in common govern the whole universe, and not only with those whose functions are limited to certain portions of it. And out of reverence for the gods he did not transgress their laws, though he trampled on all other opinions and tried to give a new stamp to the common currency. And he did not return to that servitude from which he had joyfully been released. What servitude do I mean? I mean that he would not enslave himself to the laws of a single city and submit himself to all that must needs befall one who had become an Athenian citizen. For is it likely that a man who in order to honour the gods journeyed to Olympia, and like Socrates embraced philosophy in obedience to the Pythian oracle,—for

<sup>1</sup> *Diogenes Laertius* 6. 39.

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πρὸς φιλοσοφίαν ἐγένετο· παριέναι τῶν ἀνακτόρων εἶσω καὶ μάλα ἀσμένως, εἰ μὴ τοῦτο ἐξέκλινε τὸ ὑποθεῖναι νόμοις ἑαυτὸν καὶ δούλον ἀποφῆναι πολιτείας; ἀλλὰ διὰ τί μὴ ταύτην αὐτὴν εἶπε τὴν αἰτίαν, ἐκ τῶν ἐναντίων δὲ τὴν παραιουμένην οὐ σμικρὰ τῆς τῶν μυστηρίων σεμνότητος; ἴσως μὲν ἂν τις τὰ τοιαῦτα καὶ Πυθαγόρα μάλιστα ἐπισκήψειεν, οὐκ ὀρθῶς λογιζόμενος. οὔτε γὰρ ῥητέον πάντα ἐστίν, αὐτῶν τε οἶμαι τούτων, ὧν θέμις φάναι, ἕνια πρὸς τοὺς πολλοὺς σιωπητέον εἶναι μοι φαίνεται. φανερὰ δὲ ὅμως ἐστὶ καὶ τούτων ἡ αἰτία. κατανοήσας γὰρ ἀμελοῦντα μὲν τῆς περὶ τὸν βίον ὀρθότητος, ἐπὶ δὲ τῷ μεμνήσθαι μέγα φρονούντα<sup>1</sup> τὸν παραινούντα αὐτῷ τοιαῦτα, σωφρονίζων ἅμα καὶ διδάσκων αὐτόν, ὅτι τοῖς<sup>2</sup> μὲν, οἷς ἀξίως τοῦ μνηθῆναι βεβίωται, καὶ μὴ μνηθεῖσιν οἱ θεοὶ τὰς ἀμοιβὰς ἀκεραίους φυλάττουσι. τοῖς δὲ μοχθηροῖς οὐδέν ἐστι πλέον, κὰν εἶσω τῶν ἱερῶν εἰσφρήσωσι περιβόλων. ἢ γὰρ οὐ ταῦτα καὶ ὁ ἱεροφάντης προαγορεύει, ὅστις χεῖρα μὴ καθαρὸς καὶ ὄντινα μὴ χρή, τούτοις ἀπαγορεύων μὴ μνεῖσθαι;

Τί πέρας ἡμῖν ἔσται τῶν λόγων, εἰ ταῦτα μήπω σε πείθει;

<sup>1</sup> μέγα φρονούντα Cobet, μεγαλοφρονούντα Hertlein, MSS.

<sup>2</sup> τοῖς Naber, τούτοις Hertlein, MSS.

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he says himself that at home and in private he received the commands of that oracle and hence came his impulse to philosophy<sup>1</sup>—is it likely I say that such a man would not very gladly have entered the temples of the gods but for the fact that he was trying to avoid submitting himself to any set of laws and making himself the slave of any one constitution? But why, you will say, did he not assign this reason, but on the contrary a reason that detracted not a little from the dignity of the Mysteries? Perhaps one might bring this same reproach against Pythagoras as well, but the reasoning would be incorrect. For everything ought not to be told, nay more, even of those things that we are permitted to declare, some, it seems to me, we ought to refrain from uttering to the vulgar crowd.<sup>2</sup> However the explanation in this case is obvious. For since he perceived that the man who exhorted him to be initiated neglected to regulate his own life aright, though he prided himself on having been initiated, Diogenes wished at the same time to reform his morals and to teach him that the gods reserve their rewards without stint for those whose lives have earned them the right to be initiated, even though they have not gone through the ceremony, whereas the wicked gain nothing by penetrating within the sacred precincts. For this is what the hierophant proclaims, when he refuses the rite of initiation to him “whose hands are not pure or who for any reason ought not!”<sup>3</sup>

But where would this discourse end if you are still unconvinced by what I have said?

<sup>1</sup> Diogenes like Socrates claimed that he had a *δαίμόνιον*, a private revelation to guide his conduct; cf. 212 D.

<sup>2</sup> Cf. *Oration* 4. 148 A, note.

<sup>3</sup> This was the *πρόρρησις* or *præfatio sacrorum*; cf. Livy 45. 5.

TO THE CYCIC HERALD

to be any himself that at home and in private he re-  
 ceived the contents of that journal and he was  
 an independent philosopher. I am sure that such  
 a man would not very gladly have entered the temple  
 of the gods but for the fact that he was obliged  
 to avoid submitting himself to any sort of laws and  
 would himself the slave of any one constitution.  
 But why, you will say, did he not resign the temple,  
 but on the contrary a reason that he wanted not a  
 better from the deity of the Olympians? Perhaps  
 he might bring the same reproach against his deities  
 as well but the remedy would be in vain. For  
 everything ought not to be told, my man, even an  
 honest thing that we are permitted to declare, some  
 things to me, we ought to retain from telling to  
 the vulgar crowd. However the expectation in the  
 case of Olympus, I should be surprised that the  
 man who entered him to be initiated ought to  
 regulate his own life, though he feared himself  
 as having been initiated. He would wish at the  
 same time to reform his morals and to teach him  
 that the gods receive their rewards without that he  
 does, when they have earned them the right to be  
 initiated, even though they have not gone through  
 the ceremony, whereas the sacred laws require  
 participating within the sacred precinct. For this is  
 what the heathen philosopher, when he writes the  
 law of initiation to him "whose knowledge and pure  
 will the gods receive ought not to be initiated."  
 But where would the deities and if you are  
 still unconvinced by what I have said.

The great law books have shown that he had a law, a  
 law revealed to him by the gods. At 212  
 At 148 a note  
 The law the deity, or perhaps the law, at 151

## INTRODUCTION TO ORATION VIII

### ORATION VIII





## INTRODUCTION TO ORATION VIII

THE Eighth Oration is a "speech of consolation" (*παραμυθητικὸς λόγος*), a familiar type of Sophistic composition. In consequence of the attacks on Sallust by sycophants at court, and moreover jealous of his friendship with Julian, Constantius ordered him to leave Gaul. In this discourse, which was written before the open rupture with Constantius, Julian alludes only once and respectfully to his cousin. But Asmus thinks he can detect in it a general resemblance to the Thirteenth Oration of Dio Chrysostom, where Dio tries to comfort himself for his banishment by the tyrant Domitian, and that Sallust was expected to appreciate this and the veiled attack on Constantius. Julian addresses the discourse to himself, but it was no doubt sent to Sallust.

After Julian's accession Sallust was made prefect in 362 and consul in 363. He was the author of a manifesto of Neo Platonism, the treatise *On the Gods and the World*, and to him was dedicated Julian's Fourth Oration.<sup>1</sup>

<sup>1</sup> cf. vol. i. p. 351.

## ΙΟΥΛΙΑΝΟΥ ΚΑΙΣΑΡΟΣ

ΕΠΙ ΤΗΣ ΕΞΟΔΟΥ ΤΟΥ ΑΓΑΘΟΤΑΤΟΥ ΣΑΛΟΥΣΤΙΟΥ  
ΠΑΡΑΜΥΘΗΤΙΚΟΣ ΕΙΣ ΕΑΤΤΟΝ

Ἄλλ' εἰ μὴ καὶ πρὸς σὲ διαλεχθείην ὅσα πρὸς ἑμαυτὸν διελέχθην, ἐπειδὴ σε βαδίζεις ἐπυθόμεν χρῆναι παρ' ἡμῶν, ἔλαττον ἔχειν οἰήσομαι πρὸς παραψυχὴν, ὧ φίλε ἑταῖρε, μᾶλλον δὲ οὐδὲ τὴν ἀρχὴν πεπορίσθαι τινὰ ῥασιώνην ἑμαυτῷ νομιῶ, ἧς σοί γε οὐ μεταδέδωκά. κοινωνήσαντας γὰρ ἡμᾶς ἀλλήλοις πολλῶν μὲν ἀλγεινῶν, πολλῶν δὲ ἡδέων ἔργων τε καὶ λόγων, ἐν πράγμασιν ἰδίους τε καὶ δημοσίοις, οἴκοι καὶ ἐπὶ στρατοπέδου, κοινὸν<sup>1</sup> εὐρίσκεισθαι χρῆ τῶν παρόντων, ὅποιά ποτ' ἂν ἦ, παιώνιον ἄκος. ἀλλὰ τίς ἂν ἡμῖν ἢ τὴν Ὀρφέως μιμήσαιτο<sup>2</sup> λύραν ἢ τοῖς Σειρήνων ἀντηχήσειε<sup>3</sup> μέλεσιν ἢ τὸ νηπενθὲς ἐξεύροι φάρμακον; εἴτε λόγος ἦν ἐκείνο πλήρης Αἰγυπτίων διηγημάτων, εἴθ' ὅπερ αὐτὸς ἐποίησεν, ἐν τοῖς ἐπομένοις ἐνυφῆνας τὰ Τρωικὰ πάθη, τοῦτο τῆς Ἑλένης παρ' Αἰγυπτίων μαθούσης, οὐχ ὅσα Ἕλληνες καὶ Τρῶες ἀλλήλους ἔδρασαν, ἀλλὰ ποταποὺς εἶναι χρῆ τοὺς λόγους, οἳ τὰς μὲν

<sup>1</sup> κοινὸν Wright, καινὸν Hertlein, MSS.

<sup>2</sup> ἦν—μιμήσαιτο Hertlein suggests, μιμήσεται MSS.

<sup>3</sup> ἀντηχήσειε Hertlein suggests, ἀντηχήσει MSS.

A CONSOLATION TO HIMSELF  
UPON THE DEPARTURE OF  
THE EXCELLENT SALLUST

Ah, my beloved comrade, unless I tell you all that I said to myself when I learned that you were compelled to journey far from my side, I shall think I am deprived of some comfort; or rather, I shall consider that I have not even begun to procure some assuagement for my grief unless I have first shared it with you. For we two have shared in many sorrows and also in many pleasant deeds and words, in affairs private and public, at home and in the field, and therefore for the present troubles, be they what they may, we must needs discover some cure, some remedy that both can share.

But who will imitate for us the lyre of Orpheus, who will echo for us the songs of the Sirens or discover the drug nepenthe?<sup>1</sup> Though that was perhaps some tale full of Egyptian lore or such a tale as the poet himself invented, when in what follows he wove in the story of the sorrows of the Trojans, and Helen had learned it from the Egyptians; I do not mean a tale of all the woes that the Greeks and Trojans inflicted on one another, but rather tales such as

<sup>1</sup> *Odyssey* 4. 227; a sophistic commonplace; cf. 412 D, Themistius 357 A; Julian seems to mean that the nepenthe was not really a drug but a story told by Helen.

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ἀλγηδόνᾶς ἀφαιρήσουσι τῶν ψυχῶν, εὐφροσύνης δὲ καὶ γαλήνης αἴτιοι καταστήσονται. καὶ γὰρ πῶς ἔοικεν ἡδονὴ καὶ λύπη τῆς αὐτῆς κορυφῆς ἐξῆφθαι καὶ παρὰ μέρος ἀλλήλαις ἀντιμεθίστασθαι. τῶν προσπιπτόντων δὲ καὶ τὰ λίαν ἐργώδη φασὶν οἱ σοφοὶ τῷ νοῦν ἔχοντι φέρειν οὐκ ἐλάττονα τῆς δυσκολίας τὴν εὐπάθειαν, ἐπεὶ καὶ τὴν μέλιτταν ἐκ τῆς δριμυτάτης πόας τῆς περὶ τὸν Ὑμηττὸν φυομένης γλυκεῖαν ἀνιμᾶσθαι δρόσον καὶ τοῦ μέλιτος εἶναι δημιουργόν. ἀλλὰ καὶ τῶν σωμάτων ὅσα μὲν ὑγιεινὰ καὶ ῥωμαλέα καθέστηκεν, ὑπὸ τῶν τυχόντων τρέφεται σιτίων, καὶ τὰ δυσχερῆ δοκοῦντα πολλάκις ἐκείνοις οὐκ ἀβλαβῆ μόνον, ἀλλὰ καὶ τῆς ἰσχύος αἴτια γέγονεν ὅσοις δὲ πονηρῶς ἔχει φύσει καὶ τροφῇ καὶ ἐπιτηδεύσει τὸ σῶμα, τὸν πάντα βίον νοσηλευομένοις, τούτοις καὶ τὰ κουφότατα βαρυτάτας εἴωθε προστιθέναι βλάβας. οὐκοῦν καὶ τῆς διανοίας ὅσοι μὲν οὕτως ἐπεμελήθησαν, ὡς μὴ παμπονήρως ἔχειν, ἀλλ' ὑγιαίνειν μετρίως, εἰ καὶ μὴ κατὰ τὴν Ἀντισθένης καὶ Σωκράτους ῥώμην μηδὲ τὴν Καλλισθένης ἀνδρείαν μηδὲ τὴν Πολέμωνος ἀπάθειαν, ἀλλ' ὥστε δύνασθαι τὸ μέτριον ἐν τοῖς τοιούτοις αἰρεῖσθαι, τυχὸν ἂν καὶ ἐν δυσκολωτέροις εὐφραίνοντο.

Ἐγὼ τοι καὶ αὐτὸς πεῖραν ἐμαντοῦ λαμβάνων, ὅπως πρὸς τὴν σὴν πορείαν ἔχω τε καὶ ἔξω, τοσοῦτον ὠδυνήθην, ὅσον ὅτε πρῶτον τὸν ἐμαντοῦ καθηγεμόνα κατέλιπον οἴκοι πάντων γὰρ ἀθρόως εἰσῆει με μνήμη, τῆς τῶν πόνων κοινωρίας, ὧν ἀλλήλοις συνδιηνέγκαμεν, τῆς ἀπλάστου καὶ

they must be that will dispel the griefs of men's souls and have power to restore cheerfulness and calm. For pleasure and pain, methinks, are connected at their source<sup>1</sup> and succeed each other in turn. And philosophers assert that in all that befalls the wise man the very greatest trials afford him as much felicity as vexation; and thus, as they say, does the bee extract sweet dew from the bitterest herb that grows on Hymettus and works it into honey.<sup>2</sup> Even so bodies that are naturally healthy and robust are nourished by any kind of food, and food that often seems unwholesome for others, far from injuring them, makes them strong. On the other hand, the slightest causes usually inflict very serious injuries on persons who by nature or nurture, or owing to their habits, have an unsound constitution and are lifelong invalids. Just so with regard to the mind: those who have so trained it that it is not altogether unhealthy but moderately sound, though it do not indeed exhibit the vigour of Antisthenes or Socrates, or the courage of Callisthenes, or the imperturbability of Polemon, but so that it can under the same conditions as theirs adopt the golden mean, they, I say, will probably be able to remain cheerful in more trying conditions.

For my part, when I put myself to the proof to find out how I am and shall be affected by your departure, I felt the same anguish as when at home I first left my preceptor.<sup>3</sup> For everything flashed across my mind at once; the labours that we shared and endured together; our unfeigned and candid conversation; our innocent and upright intercourse;

<sup>1</sup> Plato, *Phaedo* 60 B.

<sup>2</sup> Cf. *Oration* 2. 101 A.

<sup>3</sup> Mardonius,

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καθαρᾶς ἐντεύξεως, τῆς ἀδόλου καὶ δικαίας ὀμιλίας, τῆς ἐν ἅπασιν τοῖς καλοῖς κοινοπραγίας, τῆς πρὸς τοὺς πονηροὺς ἰσορρόπου τε καὶ ἀμεταμελήτου προθυμίας τε καὶ ὀρμῆς, ὡς μετ' ἀλλήλων ἔστημεν πολλάκις ἴσον θυμὸν ἔχοντες, ὁμότροποι καὶ ποθεινοὶ φίλοι. πρὸς δὲ αὐτὸν τοῦτο εἰσῆει με μνήμη τοῦ Οἰώθη δ' Ὀδυσσεύς· εἰμὶ γὰρ ἐγὼ νῦν ἐκείνῳ παραπλήσιος, ἐπεὶ σὲ μὲν κατὰ τὸν Ἔκτορα θεὸς ἐξήγαγεν ἔξω βελῶν, ὧν οἱ συκοφάνται πολλάκις ἀφήκαν ἐπὶ σέ, μᾶλλον δὲ εἰς ἐμέ, διὰ σοῦ τρῶσαι βουλόμενοι, ταύτη με μόνον ἀλώσιμον ὑπολαμβάνοντες, εἰ τοῦ πιστοῦ φίλου καὶ προθύμου συνασπιστοῦ καὶ πρὸς τοὺς κινδύνους ἀπροφασίστου κοινωνοῦ τῆς συνουσίας στερήσειαν. οὐ μὴν ἔλαττον οἶμά σε διὰ τοῦτο ἀλγεῖν ἢ ἐγὼ νῦν, ὅτι σοι τῶν πόνων καὶ τῶν κινδύνων ἔλαττον μέτεστιν, ἀλλὰ καὶ πλεον ὑπὲρ ἐμοῦ δεδιέναι καὶ τῆς ἐμῆς κεφαλῆς, μή τι πάθῃ. καὶ γάρ τοι καὶ αὐτὸς οὐκ ἐν δευτέρῳ τῶν ἐμῶν ἐθέμην τὰ σά, καὶ σοῦ δὲ ὁμοίως ἔχοντος πρὸς ἡμᾶς ἠσθήμην. ὅθεν εἰκότως καὶ μάλα δάκνομαι, ὅτι σοι, τῶν ἄλλων ἕνεκα λέγειν δυναμένῳ

Οὐδὲν μέλει μοι· τὰ μὰ γὰρ καλῶς ἔχει,  
Μόνος εἰμὶ λύπης αἷτιος καὶ φροντίδος.<sup>1</sup>

ἀλλὰ τούτου μὲν ἐξ ἴσης, ὡς ἔοικε, κοινωνοῦμεν, σὺ μὲν ὑπὲρ ἡμῶν ἀλγῶν μόνον, ἐγὼ δὲ αἰεὶ ποθῶν τὴν σὴν συνουσίαν καὶ τῆς φιλίας μεμνημένως, ἦν ἐκ τῆς ἀρετῆς μὲν μάλιστα καὶ προηγουμένως.

<sup>1</sup> μόνος—φροντίδος Brambs regards as a verse; Hertlett prints as prose.

our co-operation in all that was good; our equally-matched and never-repenting zeal and eagerness in opposing evildoers. How often we supported each other with one equal temper!<sup>1</sup> How alike were our ways! How precious our friendship! Then too there came into my mind the words, "Then was Odysseus left alone."<sup>2</sup> For now I am indeed like him, since the god has removed you, like Hector,<sup>3</sup> beyond the range of the shafts which have so often been aimed at you by sycophants, or rather at me, since they desired to wound me through you; for they thought that only thus should I be vulnerable if they should deprive me of the society of a faithful friend and devoted brother-in-arms—one who never on any pretext failed to share the dangers that threatened me. Moreover the fact that you now have a smaller share than I in such labours and dangers does not, I think, make your grief less than mine; but you feel all the more anxiety for me and any harm that may befall my person.<sup>4</sup> For even as I never set your interests second to mine, so have I ever found you equally well disposed towards me. I am therefore naturally much chagrined that to you who with regard to all others can say, "I heed them not, for my affairs are prosperous,"<sup>5</sup> I alone occasion sorrow and anxiety. However this sorrow it seems we share equally, though you grieve only on my account, while I constantly feel the lack of your society and call to mind the friendship that we pledged to one another—that friendship which we ever cemented afresh, based as it was, first and foremost, on virtue,

<sup>1</sup> *Iliad* 17. 720.

<sup>2</sup> *Iliad* 11. 401.

<sup>3</sup> *Iliad* 11. 163.

<sup>4</sup> *Iliad* 17. 242.

<sup>5</sup> Nauck, *Adespota fragmenta* 430.

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ἔπειτα καὶ διὰ τὴν χρεῖαν, ἣν ἐγὼ μὲν σοί, σὺ δὲ ἐμοὶ συνεχῶς παρέσχες, ἀνακραθέντες ἀλλήλοις ὁμολογήσαμεν, οὐχ ὄρκοις οὐδὲ τοιαύταις ἀνάγκαις ταῦτα πιστούμενοι, ὥσπερ ὁ Θησεὺς καὶ ὁ Πειρίθους, ἀλλ' ἐξ ὧν αἰεὶ ταῦτα νοοῦντες καὶ προαιρούμενοι κακὸν μὲν δοῦναι τῶν πολιτῶν τινι τοσοῦτον δέω λέγειν ἀπέσχομεν, ὥστε οὐδὲ ἐβουλευσάμεθά ποτε μετὰ ἀλλήλων· χρηστὸν δὲ εἴ τι γέγονεν ἢ βεβούλευται κοινῇ παρ' ἡμῶν, τοῦτο ἄλλοις εἰπεῖν μελήσει.

Ὡς μὲν οὖν εἰκότως ἀλγῶ τοῖς παροῦσιν, οὐ φίλον μόνον, ἀλλὰ καὶ συνεργοῦ πιστοῦ, δοίη δὲ ὁ δαίμων, καὶ πρὸς ὀλίγον ἀπαλλαττόμενος, οἶμαι καὶ Σωκράτη τὸν μέγαν τῆς ἀρετῆς κήρυκα καὶ διδάσκαλον ἐμοίγε συνομολογήσειν ἐξ ὧν ἐκείνον γνωρίζομεν, λέγω δὲ τῶν Πλάτωνος λόγων, τεκμαιρόμενος ὑπὲρ αὐτοῦ. φησὶ γοῦν ὅτι Χαλεπώτερον ἐφαίνετό μοι ὀρθῶς τὰ πολιτικὰ διοικεῖν οὔτε γὰρ ἄνευ φίλων ἀνδρῶν καὶ ἐταίρων πιστῶν οἶόν τε εἶναι πράττειν, οὔτ' εὐπορεῖν τούτων ξὺν πολλῇ ῥαστώνῃ. καίτοι τοῦτό γε εἰ Πλάτωνι μείζον ἐφαίνετο τοῦ διορύττειν τὸν Ἄθω, τί χρὴ προσδοκᾶν ἡμᾶς ὑπὲρ αὐτοῦ τοὺς πλέον ἀπολειπομένους τῆς ἐκείνου συνέσεώς τε καὶ γνώμης ἢ κείνος τοῦ θεοῦ; ἐμοὶ δὲ οὐδὲ τῆς χρεῖας μόνον ἔνεκα, ἣν ἀντιδιδόντες ἀλλήλοις ἐν τῇ πολιτείᾳ ῥᾶον εἶχομεν πρὸς τὰ παρὰ γνώμην ὑπὸ τῆς τύχης καὶ τῶν ἀντιταττομένων ἡμῖν πραττόμενα, ἀλλὰ<sup>1</sup> καὶ τῆς μόνης αἰεὶ μοι θαλπωρῆς τε

<sup>1</sup> ἀλλὰ Reiske supplies, lacuna Hertlein: after πραττόμενα several words are lost.



and secondly on the obligations which you continually conferred on me and I on you. Not by oaths or by any such ties did we ratify it, like Theseus and Peirithous, but by being of the same mind and purpose, in that so far from forbearing to inflict injury on any citizen, we never even debated any such thing with one another. But whether anything useful was done or planned by us in common, I will leave to others to say.

Now that it is natural for me to be grieved by the present event, on being parted for ever so short a time—and God grant that it may be short!—from one who is not only my friend but my loyal fellow-worker, I think even Socrates, that great herald and teacher of virtue, will agree; so far at least as I may judge from the evidence on which we rely for our knowledge of him, I mean the words of Plato. At any rate, what he says is: "Ever more difficult did it seem to me to govern a state rightly. For neither is it possible to achieve anything without good friends and loyal fellow-workers, nor is it very easy to obtain enough of these."<sup>1</sup> And if Plato thought this more difficult than digging a canal through Mount Athos,<sup>2</sup> what must we expect to find it, we who in wisdom and knowledge are more inferior to him than he was to God? But it is not only when I think of the help in the administration that we gave one another in turn, and which enabled us to bear more easily all that fate or our opponents brought to pass contrary to our purpose; but also because I am destined soon to be bereft also of what has ever

<sup>1</sup> Julian quotes from memory and paraphrases *Epistle* 7. 325 c.

<sup>2</sup> This feat of Xerxes became a rhetorical commonplace.

THE ORATIONS OF JULIAN, VIII

καὶ τέρψεως ἐνδεῆς οὐκ εἰς μακρὰν ἔσεσθαι C  
 μέλλων, εἰκότως δάκνομαί τε καὶ δέδηγμαί τὴν  
 ἔμαυτοῦ καρδίαν. ἐς τίνα γὰρ οὕτως ἔσται μοι  
 λοιπὸν εὖνουν ἀποβλέψαι φίλον; τίνας δὲ ἀνα-  
 σχέσθαι τῆς ἀδόλου καὶ καθαρᾶς παρρησίας; τίς  
 δὲ ἡμῖν συμβουλεύσει μὲν ἐμφρόνως, ἐπιτιμήσει  
 δὲ μετ' εὐνοίας, ἐπιρρώσει δὲ πρὸς τὰ καλὰ χωρὶς  
 αὐθαδείας καὶ τύφου, παρρησιάζεται δὲ τὸ πικρὸν  
 ἀφελῶν τῶν λόγων, ὥσπερ οἱ τῶν φαρμάκων D  
 ἀφαιροῦντες μὲν τὸ λίαν δυσχερές, ἀπολείποντες  
 δὲ αὐτὸ τὸ χρήσιμον; ἀλλὰ τοῦτο μὲν ἐκ τῆς σῆς  
 φιλίας ὄφελος ἔκαρπωσάμην. τοσοῦτων δὲ ὁμοῦ  
 ἔστερημένος, τίνων ἂν εὐπορήσαιμι λόγων, οἷ με,  
 διὰ τὸν σὸν πόθον σά τε μῆδεα σὴν τε ἀγανοφρο-  
 σύνην αὐτὴν προέσθαι τὴν ψυχὴν κινδυνεύοντα,  
 πείσουσιν ἀτρεμεῖν καὶ φέρειν ὅσα δέδωκεν ὁ θεὸς  
 γενναίως; εἰς ταῦτο γὰρ ἔοικεν αὐτῷ νοῶν ὁ μέγας 244  
 αὐτοκράτωρ ταῦθ' οὕτω νυκτὶ βουλευσασθαι. τί  
 ποτε οὖν ἄρα χρὴ διανοηθέντα καὶ τίνας ἐπφθὰς  
 εὐρόντα πείσαι πράως ἔχειν ὑπὸ τοῦ πάθους θορυ-  
 βουμένην τὴν ψυχὴν; ἄρα ἡμῖν οἱ Ζαμόλξιδός  
 εἰσι μιμητέοι λόγοι, λέγω δὲ τὰς ἐκ Θράκης  
 ἐπφθὰς, ἃς Ἀθήναζε φέρων ὁ Σωκράτης πρὸ τοῦ  
 τὴν ὀδύνην ἰᾶσθαι τῆς κεφαλῆς ἐπάδειν ἠξίου τῷ  
 καλῷ Χαρμίδῃ; ἢ τούτους μὲν ἄτε δὴ μείζονας  
 καὶ περὶ μειζόνων οὐ κινήτεον, ὥσπερ ἐν θεάτρῳ

been my only solace and delight, it is natural that I am and have been cut to the very heart.<sup>1</sup> For in the future to what friend can I turn as loyal as yourself? With whose guileless and pure frankness shall I now brace myself? Who now will give me prudent counsel, reprove me with affection, give me strength for good deeds without arrogance and conceit, and use frankness after extracting the bitterness from the words, like those who from medicines extract what is nauseating but leave in what is really beneficial?<sup>2</sup> These are the advantages that I reaped from your friendship! And now that I have been deprived of all these all at once, with what arguments shall I supply myself, so that when I am in danger of flinging away my life out of regret for you and your counsels and loving kindness,<sup>3</sup> they may persuade me to be calm and to bear nobly whatever God has sent?<sup>4</sup> For in accordance with the will of God our mighty Emperor has surely planned this as all else. Then what now must be my thoughts, what spells must I find to persuade my soul to bear tranquilly the trouble with which it is now dismayed? Shall I imitate the discourses of Zamolxis<sup>5</sup>—I mean those Thracian spells which Socrates brought to Athens and declared that he must utter them over the fair Charmides before he could cure him of his headache?<sup>6</sup> Or must we leave these alone as being, like large machinery in a small theatre, too lofty for

<sup>1</sup> Aristophanes, *Acharnians* 1; cf. 248 D.

<sup>2</sup> A commonplace; Plato, *Laws* 659 E; Julian, *Caesars* 314 C; Dio Chrysostom 33. 10; Themistius 63 B, 302 B; Maximus of Tyre 10. 6. <sup>3</sup> *Odyssey* 11. 202.

<sup>4</sup> Demosthenes, *De Corona* 97; cf. Julian, *Epistle* 53. 439 D.

<sup>5</sup> Cf. *Caesars* 309 C note. <sup>6</sup> Plato, *Charmides* 156 D.

μικρῶ μηχανὰς μεγάλας, ἀλλ' ἐκ τῶν ἔμπροσθεν ἔργων, ὧν ἐπυθόμεθα τὰ κλέα, φησὶν ὁ ποιητής, ὥσπερ ἐκ λειμῶνος δρεψάμενοι ποικίλου καὶ πολυειδοῦς<sup>1</sup> ἄνθη τὰ κάλλιστα ψυχαγωγήσομεν αὐτοὺς τοῖς διηγήμασι, μικρὰ τῶν ἐκ φιλοσοφίας αὐτοῖς προστιθέντες; ὥσπερ γὰρ οἶμαι τοῖς λίαν γλυκέσι οἱ παρεγχείοντες οὐκ οἶδ' ὅποι' ἄττα φάρμακα τὸ προσκορὸς αὐτῶν ἀφαιροῦσιν, οὕτω τοῖς διηγήμασιν ἐκ φιλοσοφίας ἔνια προστιθέμενα τὸ δοκεῖν ἐξ ἱστορίας ἀρχαίας ὄχλον ἐπεισάγειν, οὐδὲν δέον, καὶ περιττὴν ἀδολεσχίαν ἀφαιρεῖται.

Τί πρῶτον; τί δ' ἔπειτα; τί δ' ὑστάτιον καταλέξω;

πότερον ὡς ὁ Σκηπίων ἐκείνος, ὁ τὸν Λαίλιον ἀγαπήσας καὶ φιληθεὶς τὸ λεγόμενον ἴσφ ζυγῆ παρ' ἐκείνου πάλιν, ἠδέως μὲν αὐτῷ συνῆν, ἔπραττε δὲ οὐδέν, ὧν μὴ πρότερον ἐκείνος πύθοιτο καὶ φήσειεν εἶναι πρακτέον; ὅθεν οἶμαι καὶ λόγον παρέσχε τοῖς ὑπὸ φθόνου τὸν Σκηπίωνα λοιδοροῦσιν, ὡς ποιητῆς μὲν ὁ Λαίλιος εἴη τῶν ἔργων, Ἀφρικανὸς δὲ ὁ τουτῶν ὑποκριτής. αὕτη τοι καὶ ἡμῖν ἡ φήμη πρόσκειται, καὶ οὐ μόνον οὐ δυσχεραίνω<sup>2</sup> χαίρω δὲ ἐπ' αὐτῇ πλέον. τὸ γὰρ τοῖς ὀρθῶς ὑπ' ἄλλου γνωσθεῖσι πεισθῆναι μείζονος ἀρετῆς<sup>3</sup> ὁ Ζήνων ποιεῖται γνώρισμα τοῦ γινώσκειν τινα αὐτὸν ἐξ αὐτοῦ τὰ δέοντα, τὴν Ἡσιόδου μεθαρμόττων ῥῆσιν,

Οὗτος μὲν πανάριστος, ὃς εὖ εἰπόντι πίθηται

<sup>1</sup> πολυειδοῦς Cobet, πολυτελοῦς Hertlein, MSS.

<sup>2</sup> οὐ μόνον οὐ δυσχεραίνω χαίρω δὲ Hertlein suggests, cf. 37 B, 255 D; καὶ χαίρω γε MSS.

<sup>3</sup> ἀρετῆς Hertlein suggests, τῆς ἀρετῆς MSS.

our purpose and suited to greater troubles; and rather from the deeds of old whose fame we have heard told, as the poet says,<sup>1</sup> shall we gather the fairest flowers as though from a variegated and many-coloured meadow, and thus console ourselves with such narratives and add thereto some of the teachings of philosophy? For just as, for instance, certain drugs are infused into things that have too sweet a taste, and thus their cloying sweetness is tempered, so when tales like these are seasoned by the maxims of philosophy, we avoid seeming to drag in a tedious profusion of ancient history and a superfluous and uncalled-for flow of words.

"What first, what next, what last shall I relate?"<sup>2</sup> Shall I tell how the famous Scipio, who loved Laelius and was loved by him in return with equal yoke of friendship,<sup>3</sup> as the saying is, not only took pleasure in his society, but undertook no task without first consulting with him and obtaining his advice as to how he should proceed? It was this, I understand, that furnished those who from envy slandered Scipio with the saying that Laelius was the real author of his enterprises, and Africanus merely the actor. The same remark is made about ourselves, and, far from resenting this, I rather rejoice at it. For to accept another's good advice Zeno held to be a sign of greater virtue than independently to decide oneself what one ought to do; and so he altered the saying of Hesiod; for Zeno says: "That man is best who follows good advice" instead of "decides all things for himself."<sup>4</sup> Not that the alteration is to my

<sup>1</sup> *Iliad* 9. 524.      <sup>2</sup> *Odyssey* 9. 14.      <sup>3</sup> Theocritus 12. 15.

<sup>4</sup> Hesiod, *Works and Days* 293, 295 ὁς ἀντὶ πάντων νοήσῃ; Diogenes Laertius 7. 25.

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λέγων ἀντὶ τοῦ νοήσῃ πάνθ' ἑαυτῷ. ἐμοὶ δὲ οὐ  
 διὰ τοῦτο χαρίεν εἶναι δοκεῖ· πείθομαι γὰρ ἀληθέ-  
 στερον μὲν Ἡσίοδον λέγειν, ἀμφοῖν δὲ ἄμεινον  
 Πυθαγόραν, ὃς καὶ τῇ παροιμία παρέσχε τὴν  
 ἀρχὴν καὶ τὸ λέγεσθαι κοινὰ τὰ φίλων ἔδωκε τῷ  
 βίῳ, οὐ δὴ πον τὰ χρήματα λέγων μόνον, ἀλλὰ καὶ B  
 τὴν τοῦ νοῦ καὶ τῆς φρονήσεως κοινωνίαν, ὥσθ'  
 ὅσα μὲν εὗρες αὐτός, οὐδὲν ἔλαττον ταῦτα τοῦ  
 πεισθέντος ἐστίν, ὅσα δὲ τῶν σῶν ὑπεκρινάμην,  
 τούτων αὐτῶν εἰκότως τὸ ἴσον μετέχεις. ἀλλὰ  
 ταῦτα μὲν ὁποτέρου μᾶλλον ἂν φαίνηται, καὶ<sup>1</sup>  
 θατέρῳ προσήκει, καὶ τοῖς βασκάνοις οὐδὲν ἔσται  
 πλέον ἐκ τῶν λόγων.

Ἡμῖν δὲ ἐπανιτέον ἐπὶ τὸν Ἀφρικανὸν καὶ τὸν  
 Λαίλιον. ἐπειδὴ γὰρ ἀνήρητο μὲν ἡ Καρχηδῶν  
 καὶ τὰ περὶ τὴν Λιβύην ἅπαντα τῆς Ῥώμης C  
 ἐγεγόνει δοῦλα, πέμπει μὲν Ἀφρικανὸς τὸν  
 Λαίλιον· ἀνήγετο δὲ ἐκεῖνος εὐαγγέλια τῇ πατρίδι  
 φέρων· καὶ ὁ Σκηπίων ἤχθητο μὲν ἀπολειπόμενος  
 τοῦ φίλου, οὐ μὴν ἀπαραμύθητον αὐτῷ τὸ πάθος  
 ᾤετο. καὶ τὸν Λαίλιον δὲ δυσχεραίνειν εἰκός,  
 ἐπειδὴ μόνος ἀνήγετο, οὐ μὴν ἀφόρητον ἐποίητο  
 τὴν συμφορὰν. ἔπλει καὶ Κάτων ἀπολιπὼν οἶκοι  
 τοὺς αὐτοῦ συνήθεις, καὶ Πυθαγόρας, καὶ Πλάτων  
 καὶ Δημόκριτος οὐδένα παραλαβόντες κοινωνῶν  
 τῆς ὁδοῦ, καίτοι πολλοὺς οἶκοι τῶν φιλτάτων D  
 ἀπολιμπάνοντες. ἐστρατεύσατο καὶ Περικλῆς  
 ἐπὶ τὴν Σάμον οὐκ ἄγων τὸν Ἀναξαγόραν, καὶ τὴν  
 Εὐβοίαν παρεστήσατο ταῖς μὲν ἐκείνου βουλαῖς,  
 ἐπεπαίδευτο γὰρ ὑπ' ἐκείνῳ, τὸ σῶμα δὲ οὐκ ἐφελ-  
 κόμενος ὥσπερ ἄλλο τι τῶν ἀναγκαίων πρὸς τὰς

<sup>1</sup> καὶ θατέρῳ Hertlein suggests, θατέρῳ MSS.

liking. For I am convinced that what Hesiod says is truer, and that Pythagoras was wiser than either of them when he originated the proverb and gave to mankind the maxim, "Friends have all things in common."<sup>1</sup> And by this he certainly did not mean money only, but also a partnership in intelligence and wisdom. So all that you suggested belongs just as much to me who adopted it, and whenever I was the actor who carried out your plans you naturally have an equal share in the performance. In fact, to whichever of us the credit may seem to belong, it belongs equally to the other, and malicious persons will gain nothing from their gossip.

Let me go back now to Africanus and Laelius. When Carthage had been destroyed<sup>2</sup> and all Libya made subject to Rome, Africanus sent Laelius home and he embarked to carry the good news to their fatherland. And Scipio was grieved at the separation from his friend, but he did not think his sorrow inconsolable. Laelius too was probably afflicted at having to embark alone, but he did not regard it as an insupportable calamity. Cato also made a voyage and left his intimate friends at home, and so did Pythagoras and Plato and Democritus, and they took with them no companion on their travels, though they left behind them at home many whom they dearly loved. Pericles also set out on his campaign against Samos without taking Anaxagoras, and he conquered Euboea by following the latter's advice, for he had been trained by his teaching: but the philosopher himself he did not drag in his train as though he were part of the

<sup>1</sup> Diogenes Laertius 8. 10; Pythagoras persuaded his disciples to share their property in common. <sup>2</sup> Cf. Livy 27. 7.

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μάχας. καίτοι καὶ τοῦτον ἄκοντα, φασίν, Ἀθηναῖοι  
 τῆς πρὸς τὸν διδάσκαλον ἀπέστησαν συνουσίας.  
 ἀλλ' ἔφερεν ὡς ἀνὴρ ἔμφρων ὧν<sup>1</sup> τὴν ἄνοιαν τῶν  
 αὐτοῦ πολιτῶν ἐγκρατῶς καὶ πράως. καὶ γὰρ  
 ἀνάγκη τῇ πατρίδι καθάπερ μητρὶ δικαίως μὲν οὐ,  
 χαλεπῶς δὲ ὅμως ἐχούσῃ πρὸς τὴν συνουσίαν  
 αὐτῶν, εἴκειν ᾧετο χρῆναι, ταῦτα, ὡς εἰκός,  
 λογιζόμενος· ἀκούειν δὲ χρῆ τῶν ἐξῆς ὡς τοῦ  
 Περικλέους αὐτοῦ· Ἐμοὶ πόλις μὲν ἐστὶ καὶ  
 πατρίς ὁ κόσμος, καὶ φίλοι θεοὶ καὶ δαίμονες  
 καὶ πάντες ὅσοι καὶ ὅπου οὖν<sup>2</sup> σπονδαῖοι. χρῆ  
 δὲ καὶ τὴν οὐ<sup>3</sup> γεγόναμεν τιμᾶν, ἐπειδὴ τοῦτο  
 θεῖός ἐστι νόμος, καὶ πείθεσθαί γε οἷς ἂν ἐπιτάτῃ  
 καὶ μὴ βιάζεσθαι μηδέ, ὃ φησιν ἡ παροιμία,  
 πρὸς κέντρα λακτίζειν· ἀπαραίτητον γὰρ ἐστὶ  
 τὸ λεγόμενον ζυγὸν τῆς ἀνάγκης. οὐ μὴν ὀδυρτέον  
 οὐδὲ θρηνητέον ἐφ' οἷς ἐπιτάττει τραχύτερον,  
 ἀλλὰ τὸ πρᾶγμα λογιστέον αὐτό. νῦν ἀπαλλάτ-  
 τεσθαι τὸν Ἀναξαγόραν ἀφ' ἡμῶν κελεύει, καὶ  
 τὸν ἄριστον οὐκ ὀψόμεθα τῶν ἐταίρων, δι' ὃν  
 ἠχθόμεν μὲν τῇ νυκτί, ὅτι μοι τὸν φίλον οὐκ  
 ἐδείκνυεν, ἡμέρᾳ δὲ καὶ ἠλίφ χάριν ἠπιστάμεν,  
 ὅτι μοι παρείχεν ὄραν οὐ μάλιστα ἤρων. ἀλλ'  
 εἰ μὲν ὄμματά σοι δέδωκεν ἡ φύσις, ὃ Περικλεῖς,  
 μόνον ὡσπερ τοῖς θηρίοις,<sup>4</sup> οὐδὲν ἀπεικός ἐστι  
 σε διαφερόντως ἄχθεσθαι· εἰ δέ σοι ψυχὴν ἐπέ-

<sup>1</sup> ὧν Hertlein would add.

<sup>2</sup> ὅπου οὖν Cobet, ὅπου Hertlein, MSS.

<sup>3</sup> τὴν οὐ Hertlein suggests, οὐ MSS.

<sup>4</sup> θηρίοις Cobet, ὄρσιον Hertlein, MSS.



equipment needed for battle. And yet in his case too we are told that much against his will the Athenians separated him from the society of his teacher. But wise man that he was, he bore the folly of his fellow-citizens with fortitude and mildness. Indeed he thought that he must of necessity bow to his country's will when, as a mother might, however unjustly, she still resented their close friendship; and he probably reasoned as follows. (You must take what I say next as the very words of Pericles.<sup>1</sup>)

"The whole world is my city and fatherland, and my friends are the gods and lesser divinities and all good men whoever and wherever they may be. Yet it is right to respect also the country where I was born, since this is the divine law, and to obey all her commands and not oppose them, or as the proverb says kick against the pricks. For inexorable, as the saying goes, is the yoke of necessity. But we must not even complain or lament when her commands are harsher than usual, but rather consider the matter as it actually is. She now orders Anaxagoras to leave me and I shall see no more my best friend, on whose account the night was hateful to me because it did not allow me to see my friend, but I was grateful to daylight and the sun because they allowed me to see him whom I loved best.<sup>2</sup> But, Pericles, if nature had given you eyes only as she has to wild beasts, it would be natural enough for you to feel excessive grief. But since she has

<sup>1</sup> Cobet rejects this sentence as a gloss; but Julian perhaps echoes Plato, *Menezemus* 246 c.

<sup>2</sup> This a very inappropriate application to Pericles of the speech of Critoboulos in Xenophon, *Symposium* 4. 12; cf. Diogenes Laertius 2. 49.

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πνευσε και νοῦν ἐνήκεν, ὑφ' οὗ τὰ μὲν πολλὰ τῶν γεγενημένων καίπερ οὐ παρόντα νῦν ὄρας διὰ τῆς μνήμης, πολλά δὲ καὶ τῶν ἐσομένων ὁ λογισμὸς ἀνευρίσκων ὥσπερ ὄμμασιν ὄραν προσβάλλει τῷ νῷ, καὶ τῶν ἐνεστῶτων οὐ τὰ πρὸ τῶν ὀμμάτων ἢ φαντασία μόνον ἀποτυπυμένη δίδωσιν αὐτῷ κρίνειν καὶ καθορᾶν, ἀλλὰ καὶ τὰ πόρρω καὶ μυριάσι σταδίων ἀπωκισμένα τῶν γενομένων παρά πόδα καὶ πρὸ τῶν ὀφθαλμῶν δείκνυσιν ἐναργέστερον, τί χρὴ τοσοῦτον ἀνιάσθαι καὶ σχετλίως φέρειν; ὅτι δὲ οὐκ ἀμάρτυρος ὁ λόγος ἐστὶ μοι,

Νοῦς ὀρή και νοῦς ἀκούει

φησὶν ὁ Σικελιώτης, οὕτως ὄξυ χρῆμα καὶ τάχει χρώμενον ἀμηχάνω, ὥσθ' ὅταν τινὰ τῶν δαιμόνων Ὀμηρος ἐθέλη κεχρημένον ἀπίστῳ πορείας ἐπιδειξαι τάχει,

Ὡς δ' ὅτ' ἂν ἀίξη νόος ἀνέρος

φησί. τούτῳ τοι χρώμενος ῥᾶστα μὲν Ἀθήνηθεν ὄψει τὸν ἐν Ἰωνίᾳ, ῥᾶστα δὲ ἐκ Κελτῶν τὸν ἐν Ἰλλυριοῖς καὶ Θράκη, καὶ τὸν ἐν Κελτοῖς ἐκ Θράκης καὶ Ἰλλυριῶν. καὶ γὰρ οὐδ', ὥσπερ τοῖς φυτοῖς οὐκ ἐνὶ σῶζεσθαι τὴν συνήθη χώραν μεταβάλλουσιν, ὅταν ἢ τῶν ὠρῶν ἢ κράσις ἐναντία, καὶ τοῖς ἀνθρώποις συμβαίνει τόπον ἐκ τόπου μεταβάλλουσιν ἢ διαφθείρεσθαι παντελῶς ἢ τὸν τρόπον ἀμείβειν καὶ μετατίθεσθαι περὶ ὧν ὀρθῶς πρόσθεν ἐγνώκεσαν. οὐκουν οὐδὲ τὴν εὐνοίαν ἀμβλυτέραν ἔχειν εἰκός, εἰ μὴ καὶ μᾶλλον ἀγαπᾶν

breathed into you a soul, and implanted in you intelligence by means of which you now behold in memory many past events, though they are no longer before you : and further since your reasoning power discovers many future events and reveals them as it were to the eyes of your mind ; and again your imagination sketches for you not only those present events which are going on under your eyes and allows you to judge and survey them, but also reveals to you things at a distance and many thousand stades<sup>1</sup> removed more clearly than what is going on at your feet and before your eyes, what need is there for such grief and resentment ? And to show that I have authority for what I say, 'The mind sees and the mind hears,' says the Sicilian ;<sup>2</sup> and mind is a thing so acute and endowed with such amazing speed that when Homer wishes to show us one of the gods employing incredible speed in travelling he says : 'As when the mind of a man darts swiftly.'<sup>3</sup> So if you employ your mind you will easily from Athens see one who is in Ionia ; and from the country of the Celts one who is in Illyria or Thrace ; and from Thrace or Illyria one who is in the country of the Celts. And moreover, though plants if removed from their native soil when the weather and the season are unfavourable cannot be kept alive, it is not so with men, who can remove from one place to another without completely deteriorating or changing their character and deviating from the right principles that they had before adopted. It is therefore unlikely that our affection will become blunted, if indeed we do not love and

<sup>1</sup> The Attic stade = about 600 feet.

<sup>2</sup> Epicharmus *fr.* 13.      <sup>3</sup> *Iliad* 15. 80.

καὶ στέργειν ἔπεται γὰρ ὕβρις μὲν κόρῳ, ἔρωσ  
 δὲ ἐνδεία. καὶ ταύτη τοίνυν ἔξομεν βέλτιον,  
 ἐπιτεινομένης ἡμῖν τῆς πρὸς ἀλλήλους εὐνοίας,  
 καθέξομεν τε ἀλλήλους ἐν ταῖς ἑαυτῶν διανοίαις  
 ἰδρυμένους ὡσπερ ἀγάλματα. καὶ νῦν μὲν ἐγὼ  
 τὸν Ἀναξαγόραν, αὐτίς δὲ ἐκείνος ὄψεται ἐμέ  
 κωλύει δὲ οὐδὲν καὶ ἅμα βλέπειν ἀλλήλους, D  
 οὐχὶ σαρκία καὶ νεῦρα καὶ μορφῆς τύπωμα,  
 στέρνα τε ἐξεικασμένα πρὸς ἀρχέτυπον σώματος  
 καίτοι καὶ τοῦτο κωλύει τυχὸν οὐδὲν ταῖς διανοίαις  
 ἡμῶν ἐμφαίνεσθαι· ἀλλ' εἰς τὴν ἀρετὴν καὶ τὰς  
 πράξεις καὶ τοὺς λόγους καὶ τὰς ὁμιλίαις καὶ  
 τὰς ἐντεύξεις, ἃς πολλάκις ἐποιησάμεθα μετ'  
 ἀλλήλων, οὐκ ἀμούσως ὑμνοῦντες παιδείαν καὶ  
 δικαιοσύνην καὶ τὸν ἐπιτροπεύοντα νοῦν τὰ  
 θνητὰ καὶ τὰ ἀνθρώπινα, καὶ περὶ πολιτείας καὶ 248  
 νόμων καὶ τρόπων ἀρετῆς καὶ χρηστῶν ἐπιτη-  
 δευμάτων διεξιόντες, ὅσα γε ἡμῖν ἐπήγει<sup>1</sup> ἐν καιρῷ  
 τούτων μεμνημένοι. ταῦτα ἐννοοῦντες, τούτοις  
 τρεφόμενοι τοῖς εἰδώλοις τυχὸν οὐκ ὀνείρων  
 νυκτέρων<sup>2</sup> ἰνδάλασι προσέξομεν οὐδὲ κενὰ καὶ  
 μάταια προσβαλεῖ τῷ νῷ φαντάσματα πονηρῶς  
 ὑπὸ τῆς τοῦ σώματος κράσεως αἴσθησις διακει-  
 μένη. οὐδὲ γὰρ αὐτὴν παραληψόμεθα τὴν αἰ-  
 σθησιν ὑπουργεῖν ἡμῖν καὶ ὑπηρετεῖσθαι· ἀλλ' B  
 ἀποφυγὼν αὐτὴν ὁ νοῦς ἐμμελετήσῃ τούτοις  
 πρὸς κατανοήσιν καὶ συνεθισμὸν τῶν ἀσωμάτων

<sup>1</sup> ἐπήγει Reiske adds.

<sup>2</sup> νυκτέρων Cobet, νυκτερινῶν Hertlein, MSS.

cherish each other the more for the separation. For 'wantonness attends on satiety,'<sup>1</sup> but love and longing on want. So in this respect we shall be better off if our affection tends to increase, and we shall keep one another firmly set in our minds like holy images. And one moment I shall see Anaxagoras, and the next he will see me. Though nothing prevents our seeing one another at the same instant; I do not mean our flesh and sinews and "bodily outline and breasts in the likeness"<sup>2</sup> of the bodily original—though perhaps there is no reason why these too should not become visible to our minds—but I mean our virtue, our deeds and words, our intercourse, and those conversations which we so often held with one another, when in perfect harmony we sang the praises of education and justice and mind that governs all things mortal and human: when too we discussed the art of government, and law, and the different ways of being virtuous and the noblest pursuits, everything in short that occurred to us when, as occasion served, we mentioned these subjects. If we reflect on these things and nourish ourselves with these images, we shall probably pay no heed to the 'visions of dreams in the night,'<sup>3</sup> nor will the senses corrupted by the alloy of the body exhibit to our minds empty and vain phantoms. For we shall not employ the senses at all to assist and minister to us, but our minds will have escaped from them and so will be exercised on the themes I have mentioned and aroused to comprehend and associate with things incorporeal.

<sup>1</sup> Theognis 153. *τίκτει τοι κόρος ὕβριν, ὅταν κακῶ ἄλβος ἔσται.*

<sup>2</sup> Euripides, *Phoenissae* 165, *μορφῆς τύπωμα στέρνα τ' ἔχουμένα.*

<sup>3</sup> Nauck, *Adespota trag. frag.* 108.

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διεγειρόμενος· νῶ γὰρ δὴ καὶ τῷ κρείττονι σύνε-  
σμεν, \* καὶ τὰ τὴν αἴσθησιν ἀποφυγόντα καὶ  
διεστηκότα τῷ τόπῳ, μᾶλλον δὲ οὐδὲ δεόμενα  
τόπου ὁρᾶν τε καὶ αἰρεῖν πεφύκαμεν, ὅσοις ἀξίως  
βεβίωται τῆς τοιαύτης θέας, ἐννοοῦντες αὐτὴν καὶ  
συναπτόμενοι.

Ἄλλ' ὁ μὲν Περικλῆς, ἅτε δὴ μεγαλόφρων  
ἀνὴρ καὶ τραφεὶς ἐλευθέρως ἐν ἐλευθέρα τῇ πόλει, Ὁ  
ὑψηλοτέροις ἐψυχαγῶγει λόγοις αὐτόν· ἐγὼ δὲ  
γεγονῶς ἐκ τῶν οἷοι νῦν βροτοὶ εἰσιν ἀνθρωπικω-  
τέροις ἐμαντὸν θέλω καὶ παράγω λόγοις, καὶ τὸ  
λίαν πικρὸν ἀφαιρῶ τῆς λύπης, πρὸς ἕκαστον τῶν  
αἰεὶ μοι προσπιπτόντων ἀπὸ τοῦ πράγματος  
δυσχερῶν τε καὶ ἀτόπων φαντασμάτων ἐφαρ- D  
μόζειν τινὰ παραμυθίαν πειρώμενος, ὥσπερ ἐπο-  
δὴν θηρίου δήγματι δάκνοντος αὐτὴν ἔσω τὴν  
καρδίαν ἡμῶν καὶ τὰς φρένας. ἐκεῖνό τοι πρῶτόν  
ἐστὶ μοι τῶν φαινομένων δυσχερῶν. νῦν ἐγὼ  
μόνος ἀπολελείψομαι καθαρᾶς ἐνδεῆς ὁμιλίας καὶ  
ἐλευθέρας ἐντεύξεως· οὐ γὰρ ἔστι μοι τέως ὅτῳ  
διαλέξομαι θαρρῶν ὁμοίως. πότερον οὖν οὐδ'  
ἐμαντῷ διαλέγεσθαι ῥαδιόν ἐστὶ μοι; ἀλλ' ἀφαι-  
ρήσεταιί μέ τις καὶ τὴν ἐννοιαν καὶ προσαναγκάσει  
νοεῖν ἕτερα καὶ θαυμάζειν παρ' ἃ βούλομαι; ἢ  
τοῦτο μὲν ἐστὶ τέρας ἤδη καὶ προσόμοιον τῷ  
γράφειν ἐφ' ὕδατος καὶ τῷ λίθον ἔψειν καὶ τῷ  
ἵπταμένων ὀρνίθων ἐρευνᾶν ἴχνη τῆς πτήσεως;  
οὐκοῦν ἐπειδὴ τούτων ἡμᾶς οὐδεὶς ἀφαιρεῖται, 241  
συνεσόμεθα δήπουθεν αὐτοὶ πῶς ἑαυτοῖς, ἴσως δὲ  
καὶ ὁ δαίμων ὑποθήσεται τι χρηστόν· οὐ γὰρ  
εἰκὸς ἄνδρα ἑαυτὸν ἐπιτρέψαντα τῷ κρείττονι

For by the mind we commune even with God, and by its aid we are enabled to see and to grasp things that escape the senses and are far apart in space, or rather have no need of space: that is to say, all of us who have lived so as to deserve such a vision, conceiving it in the mind and laying hold thereof."

Ah, but Pericles, inasmuch as he was a man of lofty soul and was bred as became a free man in a free city, could solace himself with such sublime arguments, whereas I, born of such men as now are,<sup>1</sup> must beguile and console myself with arguments more human; and thus I assuage the excessive bitterness of my sorrow, since I constantly endeavour to devise some comfort for the anxious and uneasy ideas which keep assailing me as they arise from this event, like a charm against some wild beast that is gnawing into my very vitals<sup>2</sup> and my soul, And first and foremost of the hardships that I shall have to face is this, that now I shall be bereft of our guileless intercourse and unreserved conversation. For I have no one now to whom I can talk with anything like the same confidence. What, you say, cannot I easily converse with myself? Nay, will not some one rob me even of my thoughts, and besides compel me to think differently, and to admire what I prefer not to admire? Or does this robbery amount to a prodigy unimaginable, like writing on water or boiling a stone,<sup>3</sup> or tracing the track of the flight of birds on the wing? Well then since no one can deprive us of our thoughts, we shall surely commune with ourselves in some fashion, and perhaps God will suggest some alleviation. For it is not likely that he who entrusts himself to God will be utterly

<sup>1</sup> *Iliad* 5. 304.    <sup>2</sup> Cf. 243 c.    <sup>3</sup> Two familiar proverbs.

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παντάπασιν ἀμεληθῆναι καὶ καταλειφθῆναι παν-  
 τελῶς ἔρημον· ἀλλ' αὐτοῦ καὶ ὁ θεὸς χεῖρα ἐῖν  
 ὑπερέσχε καὶ θάρσος ἐνδίδωσι<sup>1</sup> καὶ μένος ἐμπνεῖ B  
 καὶ τὰ πρακτέα τίθησιν ἐπὶ νοῦν καὶ τῶν μὴ  
 πρακτέων ἀφίστησιν. εἶπετό τοι καὶ Σωκράτει  
 δαιμονία φωνὴ κωλύουσα πράττειν ὅσα μὴ χρεῶν  
 ἦν· φησὶ δὲ καὶ Ὁμηρος ὑπὲρ Ἀχιλλέως· τῷ γὰρ  
 ἐπὶ φρεσὶ θῆκεν, ὡς τοῦ θεοῦ καὶ τὰς ἐννοίας  
 ἡμῶν ἐγείροντος, ὅταν ἐπιστρέψας ὁ νοῦς εἰς  
 ἑαυτὸν αὐτῷ τε πρότερον ξυγγένηται καὶ τῷ θεῷ C  
 δι' ἑαυτοῦ μόνου, κωλυόμενος ὑπ' οὐδενός. οὐ γὰρ  
 ἀκοῆς ὁ νοῦς δεῖται πρὸς τὸ μαθεῖν οὐδὲ μὴν ὁ  
 θεὸς φωνῆς πρὸς τὸ διδάξαι τὰ δέοντα· ἀλλ'  
 αἰσθήσεως ἔξω πάσης ἀπὸ τοῦ κρείττονος ἢ  
 μετουσία γίνεται τῷ νῷ· τίνα μὲν τρόπον καὶ  
 ὅπως οὐ σχολὴ νῦν ἐπεξεῖναι, τὸ δ' ὅτι γίνεται  
 δῆλον<sup>2</sup> καὶ σαφεῖς οἱ μάρτυρες, οὐκ ἄδοξοί τινες  
 οὐδ' ἐν τῇ Μεγαρέων ἄξιοι τάττεσθαι μερίδι, ἀλλὰ D  
 τῶν ἀπενεγκαμένων ἐπὶ σοφία τὰ πρωτεῖα.<sup>3</sup>

Οὐκοῦν ἐπειδὴ χρὴ προσδοκᾶν καὶ θεὸν ἡμῖν  
 παρέσεσθαι πάντως καὶ ἡμᾶς αὐτοὺς αὐτοῖς συνέ-  
 σεσθαι, τὸ λίαν δυσχερὲς ἀφαιρετέον ἐστὶ τῆς  
 λύπης. ἐπεὶ καὶ τὸν Ὀδυσσεά μόνον ἐν τῇ νήσῳ  
 καθειργμένον ἐπὶ τὰ τοὺς πάντας ἐνιαυτούς, εἴτ'  
 ὀδυρόμενον, τῆς μὲν ἄλλης ἐπαινωῦ καρτερίας, τῶν  
 θρήνων δὲ οὐκ ἄγαμαι. τί γὰρ ὄφελος πόντον ἐπ'<sup>250</sup>  
 ἰχθυόεντα δέρκεσθαι καὶ λείβεῖν δάκρυα; τὸ

<sup>1</sup> ἐνδίδωσι Hertlein suggests, δίδωσι MSS.

<sup>2</sup> δῆλον Cobet, δηλοῖ Hertlein, MSS.

<sup>3</sup> πρωτεῖα Cobet, πρώτα Hertlein, MSS.



neglected and left wholly desolate. But over him God stretches his hand,<sup>1</sup> endues him with strength, inspires him with courage, and puts into his mind what he must do. We know too how a divine voice accompanied Socrates and prevented him from doing what he ought not. And Homer also says of Achilles, "She put the thought in his mind,"<sup>2</sup> implying that it is God who suggests our thoughts when the mind turns inwards and first communes with itself, and then with God alone by itself, hindered by nothing external. For the mind needs no ears to learn with, still less does God need a voice to teach us our duty: but apart from all sense-perception, communion with God is vouchsafed to the mind. How and in what manner I have not now leisure to inquire, but that this does happen is evident, and there are sure witnesses thereof—men not obscure or only fit to be classed with the Megarians,<sup>3</sup>—but such as have borne the palm for wisdom.

It follows therefore that since we may expect that God will be present with us in all our doings, and that we shall again renew our intercourse, our grief must lose its sharpest sting. For indeed in the case of Odysseus<sup>4</sup> too, who was imprisoned on the island for all those seven years and then bewailed his lot, I applaud him for his fortitude on other occasions, but I do not approve those lamentations. For of what avail was it for him to gaze on the fishy sea and shed

<sup>1</sup> *Iliad* 9. 420.

<sup>2</sup> *Iliad* 1. 55.

<sup>3</sup> The Megarians on inquiring their rank among the Greeks from the Delphic oracle were told that they were not in the reckoning at all, ὑμεῖς δ' οἱ Μεγαρεῖς οὐκ ἐν λόγῳ οὐδ' ἐν ἀριθμῷ; cf. Theocritus 14. 47.

<sup>4</sup> Cf. Dio Chrysostom 13. 4, Arnim.

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δὲ μὴ προέσθαι μηδ' ἀπαγορεύσαι πρὸς τὴν τύχην, ἀλλ' ἄνδρα μέχρῃς ἐσχάτων γενέσθαι πόνων<sup>1</sup> καὶ κινδύνων, τοῦτο ἔμοιγε φαίνεται μεῖζον ἢ κατὰ ἄνθρωπον. οὐ δὴ δίκαιον ἐπαινεῖν μὲν αὐτούς, μὴ μιμῆσθαι δέ, οὐδὲ νομίζειν, ὡς ἐκείνοις μὲν ὁ θεὸς προθύμως συνελάμβανε, τοὺς δὲ νῦν περιόψεται B τῆς ἀρετῆς ὀρώων ἀντιποιοιούμενους, δι' ἣν περ ἄρα κακείνοις ἔχαιρεν· οὐ γὰρ διὰ τὸ κάλλος τοῦ σώματος, ἐπεὶ τοὶ τὸν Νιρέα μᾶλλον ἐχρῆν ἀγαπᾶσθαι, οὐδὲ διὰ τὴν ἰσχύν, ἀπείρω γὰρ ὄσφ Λαιστρυγόνες καὶ Κύκλωπες ἦσαν αὐτοῦ κρείττους, οὐδὲ διὰ τὸν πλοῦτον, οὕτω γὰρ ἂν ἔμεινε ἀπόρθητος Τροία. τί δὲ δεῖ πράγματα ἔχειν αὐτὸν ἐπιζητοῦντα τὴν αἰτίαν, δι' ἣν Ὀδυσσεῖα φησὶν ὁ ποιητῆς θεοφιλῆ, αὐτοῦ γε ἐξὸν ἀκούειν; C

Οὐνεκ' ἐπητῆς ἐσσι καὶ ἀγχινοος καὶ ἐχέφρων. δῆλον οὖν ὡς, εἴπερ ἡμῖν ταῦτα προσγένοιτο, τὸ κρείττον οὐκ ἐλλείψει τὰ παρ' ἑαυτοῦ, ἀλλὰ καὶ κατὰ τὸν δοθέντα πάλαι ποτὲ Λακεδαιμονίοις χρησμὸν καλούμενός τε καὶ ἄκλητος ὁ θεὸς παρέσται.

Τούτοις ἑμαυτὸν ψυχαγωγῆσας ἐπ' ἐκεῖνο τὸ D μέρος ἄπειμι πάλιν, ὃ δοκεῖ τῇ μὲν ἀληθείᾳ μικρὸν εἶναι, πρὸς δόξαν δὲ ὁμῶς οὐκ ἀγεννές. Ὅμηρον τοί φασι δεῖσθαι καὶ τὸν Ἀλέξανδρον, οὐ δῆπου συνόντος, ἀλλὰ κηρύττοντος ὥσπερ Ἀχιλλέα καὶ Πάτροκλον καὶ Αἴαντας ἄμφω καὶ τὸν

<sup>1</sup> πόνων Hertlein suggests, φόβων MSS.

tears?<sup>1</sup> Never to abandon hope and despair of one's fate, but to play the hero in the extremes of toil and danger, does indeed seem to me more than can be expected of any human being. But it is not right to praise and not to imitate the Homeric heroes, or to think that whereas God was ever ready to assist them he will disregard the men of our day, if he sees that they are striving to attain that very virtue for which he favoured those others. For it was not physical beauty that he favoured, since in that case Nireus<sup>2</sup> would have been more approved; nor strength, for the Laëstrygons<sup>3</sup> and the Cyclops were infinitely stronger than Odysseus; nor riches, for had that been so Troy would never have been sacked. But why should I myself labour to discover the reason why the poet says that Odysseus was beloved by the gods, when we can hear it from himself? It was "Because thou art so wary, so ready of wit, so prudent."<sup>4</sup> It is therefore evident that if we have these qualities in addition, God on His side will not fail us, but in the words of the oracle once given of old to the Lacedaemonians, "Invoked or not invoked, God will be present with us."<sup>5</sup>

Now that I have consoled myself with these arguments I will go back to that other consideration which, though it seems trivial, nevertheless is generally esteemed to be not ignoble. Even Alexander, we are told, felt a need for Homer, not, of course, to be his companion, but to be his herald, as he was for Achilles and Patroclus and the two Ajaxes and

<sup>1</sup> *Odyssey* 5. 84

<sup>2</sup> *Iliad* 2. 673.

<sup>3</sup> *Odyssey* 10. 119 foll.

<sup>4</sup> *Odyssey* 13. 332.

<sup>5</sup> Cf. *Oration* 6. 201 c; Thucydides 1. 118.

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Ἀντίλοχον. ἀλλ' ὁ μὲν ὑπερορῶν ἀεὶ τῶν παρ-  
 ὄντων, ἐφιεμένος δὲ τῶν ἀπόντων οὐκ ἠγάπα  
 τοῖς καθ' ἑαυτὸν οὐδὲ ἠρκεῖτο τοῖς δοθεῖσιν· καὶ  
 εἶπερ ἔτυχεν Ὀμήρου, τὴν Ἀπόλλωνος ἴσως ἀν-  
 ἐπόθησε λύραν, ἢ τοῖς Πηλέως ἐκεῖνος ἐφύμνησε  
 γάμοις, οὐ τῆς Ὀμήρου συνέσεως τοῦτο πλάσμα  
 νομίσας, ἀλλ' ἀληθῆς ἔργον ἐνυφανθὲν τοῖς ἔπεσιν,  
 ὥσπερ οἶμαι τὸ

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν  
 καὶ

Ἥελιος δ' ἀνόρουσε  
 καὶ

Κρήτη τις γαῖ' ἐστί,  
 καὶ ὅσα τοιαῦτά φασιν οἱ ποιηταί, δῆλα καὶ  
 ἐναργῆ τὰ μὲν ὄντα καὶ εἰς ἡμᾶς ἔτι, τὰ δὲ γιγνώ-  
 μενα.

Ἄλλὰ τῷ μὲν εἶτε μέγεθος ἀρετῆς ὑπερέχον<sup>1</sup>  
 καὶ τῶν προσόντων ἀγαθῶν οὐδαμῶς ἐλάττων  
 σύνεσις εἰς τοσαύτην ἐπιθυμίαν τὴν ψυχὴν ἐξῆγεν,  
 ὥστε μειζόνων ἢ κατὰ τοὺς ἄλλους ὀρέγεσθαι,<sup>2</sup>  
 εἶθ' ὑπερβολὴ τις ἀνδρείας καὶ θάρσους εἰς ἀλα-  
 ζονείαν ἄγουσα<sup>3</sup> καὶ πρὸς αὐθάδειαν βλέπουσα,  
 ἀφείσθω σκοπεῖν ἐν κοινῷ τοῖς βουλομένοις ἐπαι-  
 νεῖν ἢ ψέγειν αὐτόν, εἴ τις ἄρα καὶ ταύτης ὑπολαμ-  
 βάνει τῆς μερίδος προσήκειν ἐκεῖνω. ἡμεῖς δὲ τοῖς  
 παροῦσιν ἀγαπῶντες ἀεὶ καὶ τῶν ἀπόντων ἠκιστα  
 μεταποιούμενοι στέργομεν μὲν, ὅποταν ὁ κήρυξ

<sup>1</sup> ὑπερέχον Naber, ὑπάρχον Hertlein, MSS.

<sup>2</sup> ὀρέγεσθαι Petavius, lacuna Hertlein, MSS.

<sup>3</sup> ἄγουσα Cobet, βλέπουσα Hertlein, . . . οὔσα V.

Antilochus. But Alexander, ever despising what he had and longing for what he had not, could never be content with his contemporaries or be satisfied with the gifts that had been granted to him. And even if Homer had fallen to his lot he would probably have coveted the lyre of Apollo on which the god played at the nuptials of Peleus;<sup>1</sup> and he would not have regarded it as an invention of Homer's genius but an actual fact that had been woven into the epic, as when for instance Homer says, "Now Dawn with her saffron robe was spread over the whole earth";<sup>2</sup> and "Then uprose the Sun";<sup>3</sup> and "There is a land called Crete";<sup>4</sup> or other similar statements of poets about plain and palpable things partly existing to this very day, partly still happening.

But in Alexander's case, whether a superabundance of virtue and an intelligence that matched the advantages with which he was endowed exalted his soul to such heights of ambition that he aimed at greater achievements than are within the scope of other men; or whether the cause was an excess of courage and valour that led him into ostentation and bordered on sinful pride, must be left as a general topic for consideration by those who desire to write either a panegyric of him or a criticism; if indeed anyone thinks that criticism also can properly be applied to him. I on the contrary can always be content with what I have and am the last to covet what I have not, and so am well content when my praises are uttered by a herald who has been an eyewitness and comrade-in-arms in all

<sup>1</sup> *Iliad* 24. 63.

<sup>2</sup> *Iliad* 8. 1.

<sup>3</sup> *Odyssey* 3. 1.

<sup>4</sup> *Odyssey* 19. 172.

THE ORATIONS OF JULIAN, VIII

ἐπαιγῇ, θεατῆς τε καὶ συναγωνιστῆς πάντων ἡμῖν  
γεγονώς, μὴ τοὺς λόγους παραδεξάμενος εἰς χάριν  
καὶ ἀπέχθειαν εἰκῇ πεπλασμένους· ἀρκεῖ δὲ ἡμῖν  
καὶ φιλεῖν ὁμολογῶν μόνον, ἐς δὲ τὰ ἄλλα σιωπη-  
λότερος ὢν καὶ τῶν Πύθαγόρα τελεσθέντων.

Ἐνταῦθα ὑπέρχεται μοι καὶ τὸ θρυλούμενον, Ὡς οὐκ εἰς Ἰλλυριοὺς μόνον, ἀλλὰ καὶ εἰς Θρακῆς  
ἀφίξῃ καὶ τοὺς περὶ τὴν θάλατταν ἐκείνην οἰκοῦν-  
τας Ἑλληνας, ἐν οἷς γενομένῳ μοι καὶ τραφέντι  
πολὺς ἐντέτηκεν ἔρωσ ἀνδρῶν τε καὶ χωρίων καὶ  
πόλεων. Ἴσως δὲ οὐ φαῦλος οὐδὲ ἐκείνων ἐναπο-  
λέλειπται ταῖς ψυχαῖς ἔρωσ ἡμῶν, οἷς εὖ οἶδ' ὅτι  
τὸ λεγόμενον ἀσπᾶσιος ἐλθὼν ἂν γένοιτο, δικαίαν  
ἀμοιβὴν ἀντιδιδούς αὐτοῖς ὑπὲρ ὧν ἡμᾶς ἀπολέ-  
λοιπας ἐνθάδε. καὶ τοῦτο μὲν οὐχ ὡς εὐχόμενος·  
ἐπεὶ τό γε ἴεναι πρὸς ἡμᾶς τὴν αὐτὴν ταχέως  
ἄμεινον· ἀλλ' ὡς, εἰ γένοιτο, καὶ πρὸς τοῦθ' ἕξων  
οὐκ ἀπαραμυθῆτως οὐδὲ ἀψυχαγωγῆτως ἐννοῶ,  
συγχαίρων ἐκείνοις, ὅτι σε παρ' ἡμῶν ὄψονται.  
Κελτοῖς γὰρ ἐμαυτὸν ἤδη διὰ σέ συντάττω, ἄνδρα  
εἰς τοὺς πρώτους τῶν Ἑλλήνων τελούντα καὶ κατ'  
εὐνομίαν καὶ κατὰ ἀρετὴν τὴν ἄλλην, καὶ ῥητορείαν  
ἄκρον καὶ φιλοσοφίας οὐκ ἄπειρον, ἧς Ἑλληνας  
μόνοι τὰ κράτιστα μετεληλύθασιν, λόγῳ τὰληθές,  
ὥσπερ οὖν πέφυκε, θηρεύσαντες, οὐκ ἀπίστοις  
μύθοις οὐδὲ παραδόξῳ τερατεία προσέχειν ἡμᾶς,  
ὥσπερ οἱ πολλοὶ τῶν βαρβάρων, εἴσαντες.

that I have done; and who has never admitted any statements invented at random out of partiality or prejudice. And it is enough for me if he only admit his love for me, though on all else he were more silent than those initiated by Pythagoras.

Here however I am reminded of the report current that you are going not only to Illyria but to Thrace also, and among the Greeks who dwell on the shores of that sea.<sup>1</sup> Among them I was born and brought up, and hence I have a deeply rooted affection for them and for those parts and the cities there. And it may be that in their hearts also there still remains no slight affection for me: I am therefore well assured that you will, as the saying is, gladden their hearts by your coming, and there will be a fair exchange, since they will gain in proportion as I lose by your leaving me here. And I say this not because I wish you to go—for it were far better if you should return to me by the same road without delay—but the thought in my mind is that even for this loss I shall not be without comfort or consolation, since I can rejoice with them on seeing you just come from us. I say “us,” since on your account I now rank myself among the Celts,<sup>2</sup> seeing that you are worthy to be counted among the most distinguished Greeks for your upright administration and your other virtues; and also for your consummate skill in oratory; in philosophy too you are thoroughly versed, a field wherein the Greeks alone have attained the highest rank; for they sought after truth, as its nature requires, by the aid of reason and did not suffer us to pay heed to incredible fables and impossible miracles like most of the barbarians.

<sup>1</sup> The Propontis.      <sup>2</sup> Sallust was a native of Gaul.

THE ORATIONS OF JULIAN, VIII

Ἄλλα καὶ τοῦτο μὲν ὅπως ποτὲ ἔχει, τανῦν ἀφείσθω. σὲ δέ· προπέμπειν ἤδη γὰρ ἄξιον μετ' εὐφημίας· ἄγγοι μὲν θεὸς εὐμενής, ὅποι ποτ' ἂν δέῃ πορεύεσθαι, Ξένιος δὲ ὑποδέχοιτο καὶ Φίλιος C εὖνους, ἄγγοι τε διὰ γῆς ἀσφαλῶς· κἂν πλείν δέῃ, στορεννύσθω τὰ κύματα· πᾶσι δὲ φανείης φίλος καὶ τίμιος, ἠδὺς μὲν προσιών, ἀλγεινὸς δὲ ἀπολείπων αὐτούς· στέργων δὲ ἡμᾶς ἥκιστα ποθήσειας ἀνδρὸς ἑταίρου καὶ φίλου πιστοῦ κοινωνίαν. εὐμενῆ δὲ καὶ τὸν αὐτοκράτορά σοι θεὸς ἀποφήνει καὶ τὰ ἄλλα πάντα κατὰ νοῦν διδοίη, καὶ τὴν D οἴκαδε παρ' ἡμᾶς πορείαν ἀσφαλῆ παρασκευάζοι καὶ ταχεῖαν.

Ταῦτά σοι μετὰ τῶν καλῶν κἀγαθῶν ἀνδρῶν συνεύχομαι, καὶ ἔτι πρὸς τούτοις

Οὐδέ τε καὶ μέγα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν, Νοστήσαι οἰκόνδε φίλην ἐς πατρίδα γαίαν.



## TO SALLUST

However, this subject also, whatever the truth about it may be, I must lay aside for the present. But as for you—for I must needs dismiss you with auspicious words—may God in His goodness be your guide wherever you may have to journey, and as the God of Strangers and the Friendly One<sup>1</sup> may He receive you graciously and lead you safely by land; and if you must go by sea, may He smooth the waves!<sup>2</sup> And may you be loved and honoured by all you meet, welcome when you arrive, regretted when you leave them! Though you retain your affection for me, may you never lack the society of a good comrade and faithful friend! And may God make the Emperor gracious to you, and grant you all else according to your desire, and make ready for you a safe and speedy journey home to us!

In these prayers for you I am echoed by all good and honourable men; and let me add one prayer more: "Health and great joy be with thee, and may the gods give thee all things good, even to come home again to thy dear fatherland!"<sup>3</sup>

<sup>1</sup> These are regular epithets of Zeus.

<sup>2</sup> Theocritus 7. 57.

<sup>3</sup> *Odyssey* 24. 402; and 10. 562.



LETTER TO THEMISTIUS THE  
PHILOSOPHER

<sup>1</sup> Themistius, *Opuscula*, 114a.  
<sup>2</sup> *ibid.*, 114a.  
<sup>3</sup> *ibid.*, 114a.  
<sup>4</sup> *ibid.*, 114a.  
<sup>5</sup> *ibid.*, 114a.

## INTRODUCTION

ON the strength of his Aristotelian "Paraphrases" Themistius may be called a scholar, though hardly a philosopher as he himself claimed. Technically he was a Sophist: that is to say he gave public lectures (*ἐπιδείξεις*), wrote exercises after the Sophistic pattern and went on embassies, which were entrusted to him solely on account of his persuasive charm. But he insisted that he was no Sophist, because he took no fees<sup>1</sup> and styled himself a practical philosopher.<sup>2</sup> He was indifferent to the Neo-Platonic philosophy,<sup>3</sup> and, since Constantius made him a Senator, he cannot have betrayed any zeal for the Pagan religion. From Julian's Pagan restoration he seems to have held aloof, and, though Julian had been his pupil, probably at Nicomedia, he did not appoint him to any office. Under the Christian Emperor Theodosius he held a prefecture. There is no evidence for a positive coolness, such as Zeller<sup>4</sup> assumes, between Themistius and Julian, and we know too little of their relations to assert with some critics that the respectful tone of this letter is ironical.<sup>5</sup> It was probably written after Julian had

<sup>1</sup> Themistius 260 c, 345 c.

<sup>2</sup> 245 d.                   <sup>3</sup> 33, 295 b.

<sup>4</sup> Vol. 5, p. 742.

<sup>5</sup> Libanius *Epistle* 1061 mentions an Oration by Themistius in praise of Julian, but this is not extant,

## INTRODUCTION

become Emperor, though there is nothing in it that would not suit an earlier date; it is sometimes assigned to 355 when Julian was still Caesar. The quotations from Aristotle are appropriately addressed to Themistius as an Aristotelian commentator.

## ΙΟΥΛΙΑΝΟΥ ΑΤΤΟΚΡΑΤΟΡΟΣ

ΘΕΜΙΣΤΙΩΙ ΦΙΛΟΣΟΦΩΙ

Ἐγὼ σοι βεβαιῶσαι μὲν, ὥσπερ οὖν γράφεις, τὰς ἐλπίδας καὶ σφόδρα εὐχομαι, δέδοικα δὲ μὴ διαμάρτω, μείζονος οὐσης τῆς ὑποσχέσεως, ἣν ὑπὲρ ἐμοῦ πρὸς τε τοὺς ἄλλους ἅπαντας καὶ ἔτι μᾶλλον πρὸς σεαυτὸν ποιῆ· καὶ μοι πάλαι μὲν οἰομένῳ πρὸς τε τὸν Ἀλέξανδρον καὶ τὸν Μάρκον, καὶ εἴ τις ἄλλος γέγονεν ἀρετῇ διαφέρων, εἶναι τὴν ἄμιλλαν φρίκη τις προσήει καὶ δέος θαυμαστόν, μὴ τοῦ μὲν ἀπολείπεσθαι παντελῶς τῆς ἀνδρείας δόξω, τοῦ δὲ τῆς τελείας ἀρετῆς οὐδὲ ἐπ' ὀλίγον ἐφίκωμαι. εἰς ταῦτα ἀφορῶν ἀνεπειθόμην τὴν σχολὴν ἐπαινεῖν, καὶ τῶν Ἀττικῶν διαιτημάτων<sup>1</sup> αὐτὸς τε ἠδέως ἐμεμνήμην καὶ τοῖς φίλοις ὑμῖν προσάδειν ἠξίου, ὥσπερ οἱ τὰ βαρέα φορτία φέροντες ἐν ταῖς ὥδαῖς ἐπικουφίζουσιν αὐτοῖς τὴν ταλαιπωρίαν. σὺ δέ μοι νῦν μείζον ἐποίησας διὰ τῆς ἑναγχος ἐπιστολῆς τὸ δέος καὶ τὸν ἀγῶνα τῷ παντὶ χαλεπώτερον ἔδειξας, ἐν ταύτῃ παρὰ τοῦ θεοῦ τετάχθαι με τῇ μερίδι λέγων, ἐν ἧ πρότερον Ἡρακλῆς καὶ Διόνυσος ἐγενέσθην φιλοσοφούντες ὁμοῦ καὶ βασιλεύοντες καὶ πᾶσαν

<sup>1</sup> διαιτημάτων Naber, διηγημάτων Hertlein, MSS.

## LETTER TO THEMISTIUS THE PHILOSOPHER

I EARNESTLY desire to fulfil your hopes of me even as you express them in your letter, but I am afraid I shall fall short of them, since the expectations you have raised both in the minds of others, and still more in your own, are beyond my powers. There was a time when I believed that I ought to try to rival men who have been most distinguished for excellence, Alexander, for instance, or Marcus;<sup>1</sup> but I shivered at the thought and was seized with terror lest I should fail entirely to come up to the courage of the former, and should not make even the least approach to the latter's perfect virtue. With this in mind I convinced myself that I preferred a life of leisure, and I both gladly recalled the Attic manner of living, and thought myself to be in sweet accord with you who are my friends, just as those who carry heavy burdens lighten their labour by singing.<sup>2</sup> But by your recent letter you have increased my fears, and you point to an enterprise in every way more difficult. You say that God has placed me in the same position as Heracles and Dionysus of old who, being at once philosophers and

<sup>1</sup> The Emperor Marcus Aurelius.

<sup>2</sup> Apparently an echo of Dio Chrysostom, *Oration* 1. 9, Aram.

## LETTER TO THEMISTIUS

σχεδὸν τῆς ἐπιπολαζούσης κακίας ἀνακαθαίρο-  
 μενοι γῆν τε καὶ θάλατταν. κελεύεις δὲ πᾶσαν  
 ἀποσεισάμενον σχολῆς ἔννοϊαν καὶ ῥαστώνης  
 σκοπεῖν, ὅπως τῆς ὑποθέσεως ἀξίως ἀγωνιούμεθα·  
 εἶτα ἐπ' αὐτοῖς τῶν νομοθετῶν μέμνησαι, Σόλωνος,  
 Πιπτακοῦ, Λυκούργου, καὶ τούτων ἀπάντων μεί-  
 ζονα χρῆναι παρ' ἡμῶν λέγεις τοὺς ἀνθρώπους ἐν  
 δίκη νῦν περιμένειν. τούτοις ἐγὼ τοῖς λόγοις  
 ἐντυχὼν ἐξεπλάγην μικροῦ· σοὶ μὲν γὰρ ὑπελάμ-  
 βανον οὐδαμῶς θεμιτὸν κολακεύειν ἢ ψεύδεσθαι,  
 ἐμαυτῷ δὲ συνειδῶς φύσεως μὲν ἔνεκα διαφέρου  
 οὐδὲν οὔτε ἐξ ἀρχῆς οὔτε νῦν ὑπάρξαν, φιλο-  
 σοφίας δὲ ἐρασθέντι μόνον· τὰς γὰρ ἐν μέσῳ συγῆ  
 τύχας, αἱ μοι τὸν ἔρωτα τοῦτον ἀτελῆ τέως  
 ἐφύλαξαν· οὐκ εἶχον οὖν ὅ, τι χρῆν περι τῶν  
 τοιούτων λόγων συμβαλεῖν, ἕως ἐπὶ νοῦν ἤγαγεν  
 ὁ θεός, μὴ ποτε ἄρα προτρέπειν ἐθέλεις διὰ τῶν  
 ἐπαίνων καὶ τῶν ἀγώνων δεῖξαι τὸ μέγεθος, οἷς  
 ἀνάγκη πᾶσα τὸν ἐν πολιτείᾳ ζῶντα παραβεβλή-  
 σθαι τὸν ἅπαντα χρόνον.

Τοῦτο δὲ ἀποτρέποντός ἐστι πλέον ἢ πρὸς τὸν  
 βίον παρορμῶντος. ὥσπερ γὰρ εἴ τις τὸν πορθμὸν  
 τὸν παρ' ὑμῖν πλέον καὶ οὐδὲ τοῦτον ῥαδίως οὐδέ  
 εὐκόλως ὑφιστάμενος ἀκούοι παρά του μαντικῆν  
 ἐπαγγελλομένου τέχνην, ὡς χρεῶν αὐτὸν τὸν  
 Αἰγαίου ἀναμετρήσαι καὶ τὸν Ἴόνιον καὶ τῆς ἕξω  
 θαλάσσης ἄψασθαι, καὶ “Νῦν μὲν” ὁρᾶς ὁ προ-  
 φήτης λέγει “τείχη καὶ λιμένας, ἐκεῖ δὲ γενόμενος



## LETTER TO THEMISTIUS

kings, purged almost the whole earth and sea of the evils that infested them. You bid me shake off all thought of leisure and inactivity that I may prove to be a good soldier worthy of so high a destiny. And besides those examples you go on to remind me of law-givers such as Solon, Pittacus, and Lycurgus, and you say that men have the right to expect from me now greater things than from any of these. When I read these words I was almost dumb-founded; for on the one hand I was sure that it was unlawful for you as a philosopher to flatter or deceive; on the other hand I am fully conscious that by nature there is nothing remarkable about me—there never was from the first nor has there come to be now,—but as regards philosophy I have only fallen in love with it (I say nothing of the fates that have intervened<sup>1</sup> to make that love so far ineffectual). I could not tell therefore how I ought to interpret such expressions, until God brought it into my mind that perhaps by your very praises you wished to exhort me, and to point out how great are those trials to which a statesman must inevitably be exposed every day of his life.

But your method is more likely to discourage than to make one eager for such an existence. Suppose that a man were navigating your strait,<sup>2</sup> and were finding even that none too easy or safe, and then suppose some professional soothsayer should tell him that he would have to traverse the Aegæan and then the Ionian Sea, and finally embark on the outer sea. "Here," that prophet would say, "you see towns and harbours,

<sup>1</sup> Euripides, *Orestes* 16.

<sup>2</sup> The Bosphorus; Themistius was probably at Constantinople.

## LETTER TO THEMISTIUS

οὐδὲ σκοπιᾶν οὐδὲ πέτραν ὄψει, ἀλλ' ἀγαπήσεις  
καὶ ναῦν πόρρωθεν κατιδὼν προσειπεῖν τοὺς ἐμ-  
πλέοντας, καὶ τῆς γῆς ὄψέ ποτε ἀψάμενος, τῷ  
θεῷ πολλάκις προσεύξῃ, πρὸς αὐτῷ γοῦν τῷ τέλει  
τοῦ βίου τυχεῖν ὄρμου καὶ τὴν τε ναῦν σώαν  
παραδοῦναι καὶ τοὺς ἐμπλέοντας ἀπαθεῖς τοῖς  
οἰκείοις κακῶν παραστήσαι καὶ τὸ σῶμα τῇ  
μητρὶ γῆ δοῦναι, τοῦτο δὲ ἐσόμενον ἴσως ἄδηλον  
ἔσται σοι μέχρι τῆς τελευταίας ἐκείνης ἡμέρας·  
ἄρ' οἶει τούτων ἀκούσαντα τῶν λόγων ἐκείνον  
πόλιν γ' ἂν<sup>1</sup> οἰκεῖν ἐλέσθαι πλησίον θαλάσσης,  
οὐχὶ δὲ χαίρειν εἰπόντα πλούτῳ καὶ τοῖς ἐξ  
ἐμπορίας ἀγαθοῖς περιγιγνομένοις, γνωρίμων πολ-  
λῶν, ξενικῆς φιλίας, ἱστορίας ἐθνῶν καὶ πόλεων  
ὑπεριδόντα σοφὸν ἀποφαίνειν τὸν τοῦ Νεοκλέους,  
ὃς κελεύει λαθεῖν βιώσαντα; καὶ σὺ δὲ ἔοικας  
τοῦτο καταμαθὼν προκαταλαμβάνειν ἡμᾶς ταῖς  
εἰς τὸν Ἐπικούρου λειδορίαις καὶ προεξαιρεῖν τὴν  
τοιαύτην γνώμην. φῆς γάρ που σχολὴν ἐπαινεῖν  
ἀπράγμονα καὶ διαλέξεις ἐν περιπάτοις προσήκειν  
ἐκείνῳ· ἐγὼ δὲ ὅτι μὲν οὐ καλῶς Ἐπικούρου  
ταῦτα ἐδόκει, πάλαι καὶ σφόδρα πείθομαι· εἰ δὲ  
πάνθ' ὄντινούν ἐπὶ πολιτείαν προτρέπειν ἄξιον,  
καὶ τὸν ἥττον πεφυκότα καὶ τὸν οὐπω τελέως  
δυνάμενον, ἐπὶ πλείστον ἴσως διαπορῆσαι χρή-  
λέγουσι γάρ τοι καὶ τὸν Σωκράτη πολλοὺς μὲν οὐ  
σφόδρα εὐφυῶς<sup>2</sup> ἔχοντας ἀπαγαγεῖν τοῦ βήματος.

<sup>1</sup> γ' ἂν Hertlein suggests, γοῦν MSS.

<sup>2</sup> εὐφυῶς Reiske adds.

## LETTER TO THEMISTIUS

but when you arrive there you will see not so much as a watch-tower or a rock, but you will be thankful to descry even a ship in the distance and to hail her crew. You will often pray to God that you may, however late, touch land and reach a harbour, though that were to be the last day of your life. You will pray to be allowed to bring home your ship safe and sound and restore your crew unscathed to their friends, and then to commit your body to mother earth. And this indeed may happen, but you will not be sure of it until that final day." Do you think that such a man after being told all this would choose even to live in a sea-port town? Would he not bid adieu to money-making and all the advantages of commerce, and caring little for troops of friends and acquaintances abroad, and all that he might learn about nations and cities, would he not approve the wisdom of the son of Neocles<sup>1</sup> who bids us "Live in obscurity"? Indeed, you apparently perceived this, and by your abuse of Epicurus you tried to forestall me and to eradicate beforehand any such purpose. For you go on to say that it was to be expected that so idle a man as he should commend leisure and conversations during walks. Now for my part I have long been firmly convinced that Epicurus was mistaken in that view of his, but whether it be proper to urge into public life any and every man, both him who lacks natural abilities and him who is not yet completely equipped, is a point that deserves the most careful consideration. We are told that Socrates dissuaded from the statesman's profession<sup>2</sup> many who had no great natural talent, and

<sup>1</sup> Epicurus; his advice was *λαθὲ βιώσας*.

<sup>2</sup> Literally "from the *βῆμα*," i.e. the stone on the Pnyx from which the Athenian orator addressed the people.

## LETTER TO THEMISTIUS

καὶ Γλαύκωνα ἐκεῖνον, Ξενοφῶν λέγει· τὸν δὲ<sup>1</sup>  
 τοῦ Κλεινίου παῖδα πειραθῆναι μὲν ἐπισχεῖν, οὐ  
 δυνηθῆναι δὲ περιγενέσθαι τοῦ νεανίσκου τῆς  
 ὀρμῆς. ἡμεῖς δὲ καὶ ἄκοντας καὶ ξυνιέντας αὐτῶν  
 προσαναγκάσομεν, θαρρεῖν ὑπὲρ τηλικούτων ἔρ-  
 γων κελεύοντες, ὧν οὐκ ἀρετὴ μόνον ἐστὶν οὐδὲ  
 προαίρεσις ὀρθὴ κυρία, πολὺ δὲ πλεόν ἢ τύχη  
 κρατούσα πανταχοῦ καὶ βιαζομένη ῥέπειν ἢ περ  
 ἂν ἐθέλη τὰ πράγματα; Χρύσιππος δὲ δοκεῖ τὰ  
 μὲν ἄλλα σοφὸς εἶναι καὶ νομισθῆναι δικαίως,  
 ἀγνοήσας δὲ τὴν τύχην καὶ τὸ αὐτόματον καὶ  
 τινὰς ἄλλας αἰτίας τοιαύτας ἔξωθεν τοῖς πρακτι-  
 κοῖς παρεμπιπτούσας οὐ σφόδρα ὁμολογούμενα  
 λέγειν οἷς ὁ χρόνος ἡμᾶς διὰ μυρίων ἐναργῶς  
 διδάσκει παραδειγμάτων. ποῦ γὰρ εὐτυχῆ καὶ  
 μακάριον Κάτωνα φήσομεν; ποῦ δὲ Δίωνα τὸν  
 Σικελιώτην εὐδαίμονα; οἷς τοῦ μὲν ἀποθανεῖν  
 ἔμελεν ἴσως οὐδέν, τοῦ δὲ μὴ λείπειν ἀτελεῖς τὰς  
 πράξεις, ἐφ' ἧς ἐξ ἀρχῆς ὄρμησαν, καὶ σφόδρα  
 ἔμελε, καὶ πάντα ἂν εἴλοντο παθεῖν ὑπὲρ τούτου.  
 σφαλέντες δὲ ἐν ἐκείνοις εἰ μὲν εὐσχημόνως  
 ἔφερον, ὥσπερ οὖν λέγεται, τὴν τύχην παρα-  
 μυθίαν ἔσχον ἐκ τῆς ἀρετῆς οὐ μικράν, εὐδαίμονες  
 δὲ οὐκ ἂν λέγοιντο τῶν καλλίστων πράξεων  
 διημαρτηκότες, πλὴν ἴσως διὰ τὴν Στωικὴν  
 ἔνστασιν πρὸς ἣν ῥητέον, ὡς οὐ ταῦτόν ἐστιν  
 ἐπαινέσθαι καὶ μακαρίζεσθαι, καὶ εἰ φύσει τὸ  
 ζῆον εὐδαιμονίας ὀρέγεται, κρεῖττον εἶναι τὸ κατ' <sup>ο</sup>

<sup>1</sup> καὶ Γλαύκωνα . . . λέγει· τὸν δὲ Wyttenbach, Γλαύκωνα δὲ  
 ἐκεῖνον ὡς Ξενοφῶν λέγει, καὶ τὸν Hertlein, MSS.

## LETTER TO THEMISTIUS

Glaucon too, Xenophon<sup>1</sup> tells us; and that he tried to restrain the son of Cleinias<sup>2</sup> also, but could not curb the youth's impetuous ambition. Then shall we try to force into that career men who are reluctant and conscious of their deficiencies, and urge them to be self-confident about such great tasks? For in such matters not virtue alone or a wise policy is paramount, but to a far greater degree Fortune holds sway throughout and compels events to incline as she wills. Chrysippus<sup>3</sup> indeed, though in other respects he seems a wise man and to have been rightly so esteemed, yet in ignoring fortune and chance and all other such external causes that fall in to block the path of men of affairs, he uttered paradoxes wholly at variance with facts about which the past teaches us clearly by countless examples. For instance, shall we call Cato a fortunate and happy man? Or shall we say that Dio of Sicily had a happy lot? It is true that for death they probably cared nothing, but they did care greatly about not leaving unfinished the undertakings which they had originally set on foot, and to secure that end there is nothing that they would not have endured. In that they were disappointed, and I admit that they bore their lot with great dignity, as we learn, and derived no small consolation from their virtue; but happy one could not call them, seeing that they had failed in all those noble enterprises, unless perhaps according to the Stoic conception of happiness. And with regard to that same Stoic conception we must admit that to be applauded and to be counted happy are two very different

<sup>1</sup> *Memorabilia* 3. 6. 1.

<sup>2</sup> Alcibiades.

<sup>3</sup> The Stoic philosopher.

## LETTER TO THEMISTIUS

ἐκείνην μακαριστὸν τέλος τοῦ κατ' ἀρετὴν ἐπαινετοῦ. ἤκιστα δὲ φιλεῖ τῆς εὐδαιμονίας ἢ βεβαιοῦς τῆς τῇ τύχῃ πιστεύειν. καὶ τοὺς ἐν πολιτεία ζῶντας οὐκ ἔνεστιν ἄνευ ταύτης ἀναπνεῖν τὸ δὴ λεγόμενον \* \* \*<sup>1</sup> ἀληθῶς θεωροῦντες εἴτε καὶ πεποιήκασι καὶ στρατηγὸν λόγῳ,<sup>2</sup> καθάπερ οἱ τὰς ἰδέας εἴτε καὶ ψευδῶς ξυντιθέντες, ἐν τοῖς ἀσωμάτοις καὶ νοητοῖς ἰδρῦσθαί που τῶν τυχαίων ὑπεράνω πάντων, ἢ τὸν Διογένους ἐκείνου

Ἄπολιν, ἄοικον, πατρίδος ἔστερημένον, οὐκ ἔχοντα μὲν εἰς ὅτι παρ' αὐτῆς εὐπάθῃ καὶ τούναντίον ἐν τίνι σφαλῆ· τοῦτον δὲ ὄν ἢ συνήθεια καλεῖν εἴωθε καὶ Ὁμηρος πρῶτος,

Ὅτι λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν, πῶς ἂν τις ἔξω τύχης ἀπαγαγὼν τὴν θέσει φύλασσοι; πάλιν δ' ὁ αὐτὸν ὑποτιθεὶς ταύτῃ πόσης αὐτῷ δεῖν οἰήσεται παρασκευῆς<sup>3</sup> καὶ φρονήσεως πηλίκης ὥστε τὰς ἐφ' ἐκάτερα ῥοπὰς, καθάπερ πνεύματος κυβερνήτην, εὐσχημόνως φέρειν;

Οὐκ ἔστι θαυμαστὸν ἀντιτάξασθαι προσπολεμούσῃ μόνον αὐτῇ, πολὺ δὲ θαυμασιώτερον<sup>4</sup> τῶν ὑπαρξάντων παρ' αὐτῆς ἀγαθῶν ἄξιον φανῆναι. τούτοις ὁ μέγιστος ἑάλω βασιλεὺς ὁ τὴν Ἀσίαν

<sup>1</sup> After λεγόμενον several words are lost.

<sup>2</sup> λόγῳ Reiske, λόγοι Hertlein, MSS.

<sup>3</sup> παρασκευῆς Hertlein would read, τῆς παρασκευῆς MSS.

<sup>4</sup> θαυμασιώτερον MSS; Hertlein following Cobet reads θαυμαστότερον but in later Preface would restore MSS. reading.

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things, and that if every living thing naturally desires happiness,<sup>1</sup> it is better to make it our aim to be congratulated on the score of happiness rather than to be applauded on the score of virtue. But happiness that depends on the chances of Fortune is very rarely secure. And yet men who are engaged in public life cannot, as the saying is, so much as breathe unless she is on their side . . . and they have created a merely verbal idea of a leader who is established somewhere above all the chances of Fortune in the sphere of things incorporeal and intelligible, just as men define the ideas, whether envisaging them truly or falsely imagining them. Or again they give us the ideal man, according to Diogenes "The man without a city, without a home, bereft of a fatherland,"<sup>2</sup> that is to say, a man who can gain nothing from Fortune, and on the other hand has nothing to lose. But one whom we are in the habit of calling, as Homer did first, "The man to whom the people have been entrusted and so many cares belong,"<sup>3</sup> how I ask shall we lead him beyond the reach of Fortune and keep his position secure? Then again, if he subject himself to Fortune, how great the provision he will think he must make, how great the prudence he must display so as to sustain with equanimity her variations in either direction, as a pilot must sustain the variations of the wind!

Yet it is nothing wonderful to withstand Fortune when she is merely hostile, but much more wonderful is it to show oneself worthy of the favours she bestows. By her favours the greatest of kings, the conqueror<sup>4</sup>

<sup>1</sup> Cf. Aristotle, *Nicomachean Ethics* 1. 10. 6.

<sup>2</sup> Cf. *Oration* 6. 195b, note. <sup>3</sup> *Iliad* 2. 25. <sup>4</sup> Alexander.

## LETTER TO THEMISTIUS

καταστρεψάμενος Δαρείου καὶ Ξέρξου χαλεπώ-  
 τερος καὶ μάλλον ἀλαζῶν φανείς, ἐπειδὴ τῆς  
 ἐκείνων ἀρχῆς κατέστη κύριος, τούτοις ἀλόντες  
 τοῖς βέλεσιν ἄρδην ἀπόλωντο Πέρσαι, Μακεδόνες,  
 ὁ τῶν Ἀθηναίων δῆμος, Συρακούσιοι, τὰ Λακεδαι-  
 μωνίων τέλη, Ῥωμαίων στρατηγοὶ καὶ ἐπ' αὐτοῖς  
 αὐτοκράτορες μυρίοι. πολὺ μῆκος ἂν γένοιτο  
 πάντα ἀπαριθμουμένῳ τοὺς διὰ πλοῦτον καὶ  
 νίκας καὶ τρυφήν ἀπολομένους· ὅσοι δὲ ὑπὸ τῶν  
 δυσπραγιῶν ἐπικλυσθέντες δοῦλοι μὲν ἀντ' ἐλευ-  
 θέρων, ταπεινοὶ δὲ ἀντὶ γενναίων καὶ σφόδρα  
 εὐτελεῖς ἀντὶ τῶν πρόσθεν σεμνῶν ἅπασιν ὠ-  
 φθησαν, τί με χρὴ νῦν ὥσπερ ἐκ δέλτου μεταγρά-  
 φοντα καταλέγειν; εἰ γὰρ ὠφελεν ὁ τῶν ἀνθρώ-  
 πων βίος ἀπορεῖν παραδειγμάτων τοιούτων. ἀλλ'  
 οὔτε ἐστὶν οὔτ' ἂν γένοιτό ποτε τῶν τοιούτων  
 ἐνδεῆς παραδειγμάτων, ἕως ἂν τὸ τῶν ἀνθρώπων  
 διαμένη γένος.

“Ὅτι δὲ οὐκ ἐγὼ μόνος τὴν τύχην ἐπὶ πλείστον  
 ἐν τοῖς πρακτέοις κρατεῖν νενόμικα, λέγοιμ' ἂν  
 ἤδη σοι τὰ τοῦ Πλάτωνος ἐκ τῶν θαυμασίων  
 Νόμων, εἰδότει μὲν καὶ διδάξαντί με, ἀπόδειξιν δὲ  
 ὥσπερ τοῦ μὴ ῥαθυμεῖν ποιούμενος παραγέγραφέ  
 σοι τὴν ῥῆσιν ὧδέ πως ἔχουσιν. “Θεὸς μὲν  
 πάντα καὶ μετὰ θεοῦ τύχη καὶ καιρὸς τὰ ἀνθρώ-  
 πινα διακυβερνῶσι ξύμπαντα. ἡμερώτερον μὲν  
 τούτοις συγχωρῆσαι τρίτον δεῖν ἔπεςθαι τέχνην.”  
 εἶτα ὁποῖον εἶναι χρὴ τὸν τεχνίτην καὶ δημιουργὸν  
 τῶν καλῶν πράξεων καὶ βασιλέα θεῖον<sup>1</sup> ὑπο-  
 γράφων “Γινώσκων ὁ Κρόνος ἄρα, καθάπερ  
 ἡμεῖς, φησί, διεληλύθαμεν, ὡς ἀνθρωπεῖα φύσις

<sup>1</sup> θεῖον Hertlein suggests, θεὸν MSS.



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of Asia was ensnared, and showed himself more cruel and more insolent than Darius and Xerxes, after he had become the master of their empire. The shafts of her favours subdued and utterly destroyed the Persians, the Macedonians, the Athenian nation, Spartan magistrates, Roman generals, and countless absolute monarchs besides. It would be an endless business to enumerate all who have fallen victims to their wealth and victories and luxury. And as for those who, submerged by the tide of their misfortunes, from free men have become slaves, who have been humbled from their high estate after all their splendour and become poor and mean in the eyes of all men, what need now to go through the list of them as though I were copying it from a written record? Would that human life afforded no such instances! But it does not nor ever will lack such, so long as the race of man endures.

And to show that I am not the only one who thinks that Fortune has the upper hand in practical affairs, I will quote to you a passage from that admirable work the *Laws of Plato*. You know it well and indeed taught it to me, but I have set down the speech which runs something like this, and offer it as a proof that I am not really indolent. "God governs all things and with God Fortune and Opportunity govern all human affairs: but there is a milder view that Art must needs go with them and must be their associate."<sup>1</sup> He then indicates what must be the character of a man who is the craftsman and artificer of noble deeds and a divinely inspired king. Then he says: "Kronos therefore, as I have already related, knew that human

<sup>1</sup> *Laws* 709B.

## LETTER TO THEMISTIUS

οὐδαμῆ οὐδεμία ἱκανὴ τὰ ἀνθρώπινα διοικοῦσα  
 αὐτοκράτωρ πάντα μὴ οὐχ ὕβρεώς τε καὶ ἀδικίας  
 μεστοῦσθαι, ταῦτ' οὖν διανοούμενος ἐφίστη τότε  
 βασιλέας καὶ ἄρχοντας ταῖς πόλεσιν ἡμῶν οὐκ  
 ἀνθρώπους, ἀλλὰ γένους θειοτέρου καὶ ἀμείνονος,  
 δαίμονας, οἷον νῦν ἡμεῖς δρῶμεν τοῖς ποιμνίοις καὶ  
 ὄσων ἡμεροὶ εἰσιν ἀγέλαι· οὐ βοῦς βοῶν οὐδὲ αἰγας  
 αἰγῶν ἄρχοντας ποιοῦμεν αὐτοῖς τινας, ἀλλ' ἡμεῖς  
 αὐτῶν δεσπόζομεν, ἄμεινον ἐκείνων γένος. ταῦτόν  
 δὴ καὶ ὁ θεὸς φιλάνθρωπος ὦν γένος ἄμεινον ἡμῶν  
 ἐφίστη τὸ τῶν δαιμόνων, ὃ διὰ πολλῆς μὲν αὐ-  
 τοῖς ῥαστώνης, διὰ πολλῆς δ' ἡμῖν, ἐπιμελό-  
 μενον ἡμῶν, εἰρήνην τε καὶ αἰδῶ καὶ δὴ ἀφθονίαν  
 δίκης παρεχόμενον, ἀστασίαστα καὶ εὐδαίμονα  
 τὰ τῶν ἀνθρώπων ἀπειργάζετο γένη. λέγει δὴ καὶ  
 νῦν οὗτος ὁ λόγος ἀληθείᾳ χρώμενος, ὄσων πό-  
 λεων μὴ θεός, ἀλλὰ τις ἄρχει θνητός, οὐκ ἔστι  
 κακῶν αὐτοῖς οὐδὲ πόνων ἀνάψυξις· ἀλλὰ μι-  
 μεῖσθαι δεῖν ἡμᾶς οἴεται πάση μηχανῇ τὸν  
 ἐπὶ τοῦ Κρόνου λεγόμενον βίον, καὶ ὅσον ἐν ἡμῖν  
 ἀθανασίας ἔνεστι, τούτῳ πειθομένους δημοσίᾳ  
 καὶ ἰδίᾳ τὰς τε οἰκήσεις καὶ τὰς πόλεις διοικεῖν,  
 τὴν τοῦ νοῦ διανομὴν ὀνομάζοντας νόμον. εἰ δὲ  
 ἄνθρωπος εἰς ἢ ὀλιγαρχία τις ἢ δημοκρατία  
 ψυχὴν ἔχουσα ἡδονῶν καὶ ἐπιθυμιῶν ὀρεγομένην  
 καὶ πληροῦσθαι τούτων δεομένην ἄρξει δὴ πόλεως  
 τινος ἢ ἰδιώτου καταπατήσας τοὺς νόμους, οὐκ  
 ἔστι σωτηρίας μηχανή."

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nature when endowed with supreme authority is never in any case capable of managing human affairs without being filled with insolence and injustice; therefore, having regard to this he at that time set over our cities as kings and governors not men but beings of a more divine and higher race, I mean demons; thus doing as we do now for our flocks and domestic herds. We never appoint certain oxen to rule over other oxen or goats to rule over goats, but we are their masters, a race superior to theirs. In like manner then God, since he loves mankind, has set over us a race of beings superior to ourselves, the race of demons; and they with great ease both to themselves and us undertake the care of us and dispense peace, reverence, awe, and above all justice without stint, and thus they make the tribes of men harmonious and happy. And that account is a true one which declares that in our day all cities that are governed not by a god but by a mortal man have no relief from evils and hardships. And the lesson is that we ought by every means in our power to imitate that life which is said to have existed in the days of Kronos: and in so far as the principle of immortality is in us we ought to be guided by it in our management of public and private affairs, of our houses and cities, calling the distribution of mind 'law.'<sup>1</sup> But whether the government be in the hands of one man or of an oligarchy or democracy, if it have a soul that hankers after pleasure and the lower appetites and demands to indulge these, and if such a one rule over a city or individual having first trampled on the laws, there is no means of salvation."<sup>2</sup>

<sup>1</sup> A play on words: *διανομή* and *νόμος* are both connected with *νέμω* = "to distribute." <sup>2</sup> *Laos* 713-714; Julian condenses and slightly alters the original.

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Ταύτην ἐγὼ σοι τὴν ῥῆσιν ἐξεπίτηδες ὄλην  
 παρέγραψα, μὴ με κλέπτειν ὑπολάβῃς καὶ  
 κακουργεῖν μύθους ἀρχαίους προφέροντα, τυχὸν  
 μὲν ἐμπερῶς, οὐ μὴν ἀληθῶς πάντη ξυγκει-  
 μένους. ἀλλ' ὃ γε ἀληθῆς ὑπὲρ αὐτῶν λόγος  
 τί φησιν; ἀκούεις ὅτι, κὰν ἄνθρωπός τις ἢ τῆ  
 φύσει, θεῖον εἶναι χρὴ τῆ προαιρέσει καὶ δαί-  
 μονα, πᾶν ἄπλως ἐκβαλόντα τὸ θνητὸν καὶ  
 θηριῶδες τῆς ψυχῆς, πλὴν ὅσα ἀνάγκη διὰ B  
 τὴν τοῦ σώματος παραμένειν σωτηρίαν; ταῦτα  
 εἴ τις ἐννοῶν δέδοικεν ἐπὶ τηλικούτου ἐλκό-  
 μενος βίον, ἄρα σοι φαίνεται τὴν Ἐπικούρειον  
 θαυμάζειν ἀπραγμοσύνην καὶ τοὺς κήπους καὶ  
 τὸ προάστειον τῶν Ἀθηνῶν<sup>1</sup> καὶ τὰς μυρρίνας  
 καὶ τὸ Σωκράτους δωμάτιον; ἀλλ' οὐκ ἔστιν ὅπου  
 γε ἐγὼ ταῦτα προτιμήσας τῶν πόνων ὠφθην.  
 ἤδιστα ἂν σοι τοὺς ἐμαυτοῦ πόνους διεξῆλθον καὶ  
 τὰ ἐπικρεμασθέντα παρὰ τῶν φίλων καὶ ξυγγενῶν,  
 ὅτε τῆς παρ' ὑμῖν ἡρχόμενῃ παιδείας, δείματα, C  
 εἰ μὴ σφόδρα αὐτὸς ἠπίστασο. τὰ δὲ ἐν Ἰωνίᾳ  
 πρὸς τὸν καὶ γένει προσήκοντα καὶ φιλία μᾶλλον  
 οἰκείον ὄντα μοι πραχθέντα πρότερον ὑπὲρ ἀνδρὸς  
 ξένου μικρὰ παντελῶς γνωρίμου μοι γενομένου,  
 τοῦ σοφιστοῦ φημί, λέληθεν οὐδέν σε. ἀποδημίας  
 δὲ οὐχ ὑπέστην τῶν φίλων ἔνεκα; καίτοι Καρτε-  
 ρίῳ μὲν οἶσθ' ὅπως συνηράμην πρὸς τὸν ἑταῖρον D  
 ἡμῖν ἀφικόμενος Ἀράξιον ἄκλητος, ὑπὲρ αὐτοῦ  
 δεησόμενος. ὑπὲρ δὲ τῶν τῆς θαυμασίας Ἀρετῆς  
 κτημάτων καὶ ὧν ἐπεπόνθει παρὰ τῶν γειτόνων

<sup>1</sup> Ἀθηνῶν Cobet, Ἀθηναίων Hertlein, MSS.

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I have purposely set down the whole of this speech for you lest you should think that I am cheating and defrauding by bringing forward ancient myths which may have some resemblance to the truth, but on the whole are not composed with regard to truth. But what is the true meaning of this narrative? You hear what it says, that even though a prince be by nature human, he must in his conduct be divine and a demi-god and must completely banish from his soul all that is mortal and brutish, except what must remain to safeguard the needs of the body. Now if, reflecting on this, one is afraid to be constrained to adopt a life from which so much is expected, do you therefore conclude that one admires the inaction recommended by Epicurus, the gardens and suburbs of Athens and its myrtles, or the humble home of Socrates? But never has anyone seen me prefer these to a life of toil. That toil of mine I would willingly recount to you, and the hazards that threatened me from my friends and kinsfolk at the time when I began to study under you, if you did not yourself know them well enough. You are well aware of what I did, in the first place, in Ionia in opposition to one who was related to me by ties of blood, but even more closely by ties of friendship, and that in behalf of a foreigner with whom I was very slightly acquainted, I mean the sophist. Did I not endure to leave the country for the sake of my friends? Indeed, you know how I took the part of Carterius when I went unsolicited to our friend Araxius to plead for him. And in behalf of the property of that admirable woman Arete and the wrongs she had suffered from her neighbours, did I

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οὐκ εἰς τὴν Φρυγίαν τὸ δεύτερον ἀφικόμην ἐν οὐδὲ ὄλοις μῆσι δύο, ἀσθενοῦς ἤδη μοι παντελῶς ὄντος τοῦ σώματος διὰ τὴν ἐπιγενομένην ὑπὸ τῆς πρότερον κακοπαθείας ἀρρωστίαν; ἀλλὰ δὴ τὸ τελευταῖον πρὸ τῆς εἰς τὴν Ἑλλάδα γενομένης ἡμῖν ἀφίξεως, ὅτε περὶ τῶν ἐσχάτων, ὡς ἂν εἶποιεν οἱ πολλοί, κινδυνεύων ἐγὼ τῷ στρατοπέδῳ παρέμενον, ὁποίας ἔγραφον ἐπιστολὰς πρὸς σέ 26  
 νῦν ὑπομνήσθητι, μήποτε ὀδυρμῶν πλήρεις, μήτι μικρὸν ἢ ταπεινὸν ἢ λίαν ἀγεννὲς ἐχούσας. ἀπῶν δὲ ἐπὶ τὴν Ἑλλάδα πάλιν, ὅτε με φεύγει ἐνόμιζον πάντες, οὐχ ὡς ἐν ἑορτῇ τῇ μεγίστῃ τὴν τύχην ἐπαιῶν ἡδίστην ἔφην εἶναι τὴν ἀμοιβὴν ἐμοὶ καὶ τὸ δὴ λεγόμενον B

χρύσεια χαλκείων, ἑκατόμβοι ἑννεαβοίων

ἔφην ἀντηλλάχθαι; οὕτως ἀντὶ τῆς ἐμαντοῦ ἐστίας τὴν Ἑλλάδα λαχὼν ἐγανύμην, οὐκ ἀγρόν, οὐ κῆπον, οὐ δωμάτιον ἐκεῖ κεκτημένος.

Ἄλλὰ ἴσως ἔοικα ἐγὼ τὰς μὲν δυσπραγίας οὐκ ἀγεννῶς φέρειν, πρὸς δὲ τὰς παρὰ τῆς τύχης δωρεὰς ἀγεννῆς τις εἶναι καὶ μικρός, ὃ γε ἀγαπῶν τὰς Ἀθήνας μᾶλλον τοῦ νῦν περὶ ἡμᾶς ὄγκου, τὴν σχολὴν δῆπουθεν ἐκείνην ἐπαιῶν, διὰ δὲ τὸ πλῆθος τῶν πράξεων τοῦτον αἰτιώμενος τὸν βίον; C  
 ἀλλὰ μή ποτε χρῆ περὶ ἡμῶν ἄμεινον κρίνειν, οὐκ εἰς ἀπραξίαν καὶ πράξιν βλέποντας, μᾶλλον δὲ εἰς τὸ Γνώθι σαυτὸν καὶ τὸ

Ἐρδοι δ' ἕκαστος ἡντιν' εἰδείη τέχνην.

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not journey to Phrygia for the second time within two months, though I was physically very weak from the illness that had been brought on by former fatigues?<sup>1</sup> Finally, before I went to Greece, while I was still with the army and running what most people would call the greatest possible risks, recall now what sort of letters I wrote to you, never filled with complaints or containing anything little or mean or servile. And when I returned to Greece, when everyone regarded me as an exile, did I not welcome my fate as though it were some high festival, and did I not say that the exchange to me was most delightful, and that, as the saying is, I had thereby gained "gold for bronze, the price of a hundred oxen for the price of nine"?<sup>2</sup> So great was my joy at obtaining the chance to live in Greece instead of in my own home, though I possessed there no land or garden or the humblest house.

But perhaps you think that though I can bear adversity in the proper spirit, yet I show a poor and mean spirit towards the good gifts of Fortune, and mean spirit towards the pomp that now surrounds me; because, you will doubtless say, I see that I prefer Athens to the leisure of those days and disparage my present life because of the vast amount of work that the latter involves. But perhaps you ought to judge of me more accurately, and not consider the question whether I am idle or industrious, but rather the precept, "Know thyself," and the saying, "Let every man practise the craft which he knows."<sup>3</sup>

<sup>1</sup> We know nothing more of the events here mentioned.

<sup>2</sup> A proverb derived from *Iliad* 6. 236, where Glaukos exchanges his golden armour for the bronze armour of Diomedes.

<sup>3</sup> Aristophanes, *Wasps* 1431.

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Μεῖζον ἔμοιγε φαίνεται τὸ βασιλεύειν ἢ κατ' ἀνθρώπων καὶ φύσεως δεῖσθαι δαιμονιωτέρας βασιλεύς, ὡσπερ οὖν καὶ Πλάτων ἔλεγε· καὶ νῦν Ἀριστοτέλους εἰς ταῦτό συντείνοντα παραγράφω λόγον, οὐ γλαῦκα Ἀθηναίοις ἄγων, ἀλλ' ὅτι μὴ παντάπασιν ἀμελῶ τῶν ἐκείνου λόγων ἐπιδεικνύμενος. φησὶ δὲ ὁ ἀνὴρ ἐν τοῖς πολιτικοῖς συγγράμμασιν· “Εἰ δὲ δὴ τις ἄριστον θείη τὸ βασιλεύεσθαι ταῖς πόλεσι, πῶς ἔξει τὰ περὶ τῶν τέκνων; πότερον καὶ τὸ γένος δεῖ βασιλεύειν; ἀλλὰ γιγνομένων ὁποῖοί τινες ἔτυχον, βλαβερόν. ἀλλὰ οὐ παραδώσει κύριος ὦν τοῖς τέκνοις; ἀλλ' οὐκ ἔτι ράδιον τοῦτο πιστεῦσαι· χαλεπὸν γὰρ καὶ μείζονος ἀρετῆς ἢ κατ' ἀνθρωπίνην φύσιν.” ἔξης δὲ περὶ τοῦ κατὰ νόμον λεγομένου βασιλέως διεξελθὼν, ὡς<sup>1</sup> ἐστὶν ὑπηρέτης καὶ φύλαξ τῶν νόμων, καὶ τοῦτον οὐδὲ βασιλέα καλῶν, οὐδὲ τὸν τοιοῦτον εἶδος πολιτείας<sup>2</sup> οἰόμενος, προστίθησιν· “Περὶ δὲ τῆς παμβασιλείας καλουμένης, αὕτη ἔ<sup>3</sup> ἐστὶ καθ' ἣν ἄρχει πάντων κατὰ τὴν αὐτοῦ βούλησιν ὁ βασιλεύς, δοκεῖ τισιν οὐδὲ κατὰ φύσιν εἶναι τὸ κύριον ἕνα πάντων εἶναι τῶν πολιτῶν· τοῖς γὰρ ὁμοίοις φύσει τὸ αὐτὸ δίκαιον ἀναγκαῖον εἶναι.” εἶτα μετ' ὀλίγον φησὶν· “Ὁ μὲν οὖν τὸν νοῦν κελεύων ἄρχειν δοκεῖ κελεύειν ἄρχειν τὸν θεὸν καὶ τοὺς νόμους· ὁ δὲ ἀνθρώπων κελεύων

<sup>1</sup> ὡς Klimek, ὅς Hertlein, MSS.

<sup>2</sup> τὸν τοιοῦτον εἶδος πολιτείας Hertlein suggests, cf. Aristotle *Politics* 3. 16, 1287 a, τὸ τοιοῦτον εἶδος MSS.



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To me, at any rate, it seems that the task of reigning is beyond human powers, and that a king needs a more divine character, as indeed Plato too used to say. And now I will write out a passage from Aristotle to the same effect, not "bringing owls to the Athenians,"<sup>1</sup> but in order to show you that I do not entirely neglect his writings. In his political treatises he says: "Now even if one maintain the principle that it is best for cities to be governed by a king, how will it be about his children? Ought his children to succeed him? And yet if they prove to be no better than anybody else, that would be a bad thing for the city. But you may say, though he has the power he will not leave the succession to his children? It is difficult indeed to believe that he will not; for that would be too hard for him, and demands a virtue greater than belongs to human nature."<sup>2</sup> And later on, when he is describing a so-called king who rules according to law, and says that he is both the servant and guardian of the laws, he does not call him a king at all, nor does he consider such a king as a distinct form of government; and he goes on to say: "Now as for what is called absolute monarchy, that is to say, when a king governs all other men according to his own will, some people think that it is not in accordance with the nature of things for one man to have absolute authority over all the citizens; since those who are by nature equal must necessarily have the same rights."<sup>3</sup> Again, a little later he says: "It seems, therefore, that he who bids Reason rule is really preferring the rule of God and the laws,

<sup>1</sup> A proverb; cf. "bringing coals to Newcastle."

<sup>2</sup> Aristotle, *Politics* 3. 15. 1286b.      <sup>3</sup> *Ibid* 3. 16. 1287a.

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προστίθησι καὶ θηρία· ἢ τε γὰρ ἐπιθυμία τοιοῦ-  
 τον καὶ ὁ θυμὸς ὡς<sup>1</sup> διαστρέφει καὶ τοὺς ἀρίστους  
 ἄνδρας· διόπερ ἄνευ ὀρέξεως ὁ νοῦς νόμος ἐστίν.  
 ὀρᾶς, ὁ φιλόσοφος ἔοικεν ἐνταῦθα σαφῶς ἀπι-  
 στοῦντι καὶ κατεγνωκότι τῆς ἀνθρωπίνης φύσεως.  
 φησὶ γὰρ οὕτω ῥήματι τοῦτο λέγων· οὐδεμίαν  
 ἀξιοχρεῶν εἶναι φύσιν ἀνθρωπίνην πρὸς τοσαύτην  
 τύχης ὑπεροχὴν· οὔτε γὰρ τῶν παίδων τὸ κοινῆ  
 τοῖς πολίταις συμφέρον προτιμᾶν ἄνθρωπὸν γε  
 ὄντα ῥάδιον ὑπολαμβάνει, καὶ πολλῶν ὁμοίων  
 ἄρχειν οὐ δίκαιον εἶναί φησι, καὶ τέλος ἐπιθεὶς τὸν  
 κολοφῶνα τοῖς ἔμπροσθεν λόγοις νόμον μὲν εἶναί  
 φησι τὸν νοῦν χωρὶς ὀρέξεως, ᾧ μόνῳ τὰς  
 πολιτείας ἐπιτρέπειν χρῆναι, ἀνδρῶν δὲ οὐδενί. ὁ  
 γὰρ ἐν αὐτοῖς νοῦς, κἂν ὣσιν ἀγαθοί, συμπέπλεκ-  
 ται θυμῷ καὶ ἐπιθυμίᾳ, θηρίοις χαλεπωτάτοις.  
 ταῦτα ἐμοὶ δοκεῖ τοῖς τοῦ Πλάτωνος ἄκρωτος  
 ὁμολογεῖν, πρῶτον μὲν ὅτι κρείττονα χρὴ τῶν  
 ἀρχομένων εἶναι τὸν ἄρχοντα, οὐκ ἐπιτηδεύσει  
 μόνον, ἀλλὰ καὶ φύσει διαφέροντα· ὅπερ εὐρεῖν  
 ἐν ἀνθρώποις οὐ ῥάδιον<sup>2</sup> . . . καὶ τρίτον ὅτι πάσῃ  
 μηχανῇ κατὰ δύνάμιν νόμοις προσεκτέον οὐκ ἐκ τοῦ  
 παραχρήμα κειμένοις οὐδὲ ὡς ἔοικε νῦν τεθείσιν  
 ὑπ' ἀνδρῶν οὐ πάντῃ κατὰ νοῦν βεβιωκότων, ἀλλ'  
 ὅστις μᾶλλον τὸν νοῦν καθαρθεὶς καὶ τὴν ψυχὴν  
 οὐκ εἰς τὰ παρόντα ἀφορῶν ἀδικήματα οὐδὲ εἰς

<sup>1</sup> b: Hertlein would add.

<sup>2</sup> Several words indicating the second point enumerated seem to have been lost.

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but he who bids man rule, adds an element of the beast. For desire is a wild beast, and passion which warps even the best men. It follows, therefore, that law is Reason exempt from desire." You see the philosopher seems here clearly to distrust and condemn human nature. For he says so in so many words when he asserts that human nature is in no case worthy of such an excess of fortune. For he thinks that it is too hard for one who is merely human to prefer the general weal of the citizens to his own children; he says that it is not just that one man should rule over many who are his equals; and, finally, he puts the finishing stroke<sup>1</sup> to what he has just said when he asserts that "law is Reason exempt from desire," and that political affairs ought to be entrusted to Reason alone, and not to any individual man whatever. For the reason that is in men, however good they may be, is entangled with passion and desire, those most ferocious monsters. These opinions, it seems to me, harmonise perfectly with Plato's; first, that he who governs ought to be superior to his subjects and surpass them not only in his acquired habits but also in natural endowment; a thing which is not easy to find among men; . . . thirdly, that he ought by every means in his power to observe the laws, not those that were framed to meet some sudden emergency, or established, as now appears, by men whose lives were not wholly guided by reason; but he must observe them only in case the lawgiver, having purified his mind and soul, in enacting those laws keeps in view not merely the crimes of the moment

<sup>1</sup> Cf. Plato, *Theaetetus* 153.

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τὰς παρεστώσας τύχας τίθησι τοὺς νόμους, ἀλλὰ τὴν τῆς πολιτείας φύσιν καταμαθὼν καὶ τὸ δίκαιον οἶόν<sup>1</sup> ἐστὶ τῇ φύσει καὶ ποταπὸν ἐστὶ τὰ δίκαια τεθεαμένους τῇ φύσει, εἴθ' ὅσα δυνατόν ἐστὶν ἐκεῖθεν ἐνταῦθα μεταφέρων καὶ τιθεὶς νόμους τοῖς πολίταις κοινούς, οὔτε εἰς φιλίαν οὔτε εἰς ἔχθραν ἀφορῶν οὔτε εἰς γείτονα καὶ ξυγγενῆ C κρείσσον δέ, εἰ μὴδὲ τοῖς καθ' ἑαυτὸν ἀνθρώποις, ἀλλὰ τοῖς ὕστερον ἢ ξένοις γράψας ἀποπέμποι νόμους, ἔχων γε οὐδὲν οὐδὲ ἐλπίζων πρὸς αὐτοὺς ἔξειν ἰδιωτικὸν συνάλλαγμα. ἐπεὶ καὶ τὸν Σόλωνα τὸν σοφὸν ἀκούω μετὰ τῶν φίλων συμβουλευσάμενον ὑπὲρ τῆς τῶν χρεῶν ἀναιρέσεως τοῖς μὲν εὐπορίας ἀφορμὴν, αὐτῷ δὲ αἰσχύνης αἰτίαν παρασχεῖν, καὶ ταῦτα τῷ πολιτεύματι τὸν δῆμον ἐλευθερώσαντα. οὕτως οὐ ῥάδιόν ἐστὶ τὰς τοιαύτας D ἐκφυγεῖν κῆρας, κὰν τὸν αὐτοῦ νοῦν παράσχη τις ἀπαθῆ πρὸς τὴν πολιτείαν.

Ἄ δεδιὼς ἐγὼ πολλάκις εἰκότως ἐπαινῶ τὸν ἔμπροσθεν βίον, καὶ σοὶ πειθόμενος μάλιστα ταῦτα ἐγὼ διανοοῦμαι, οὐχ ὅτι μοι τὸν ζῆλον πρὸς ἐκείνους μόνον ἔφησ προκεῖσθαι τοὺς ἄνδρας, Σόλωνα καὶ Λυκούργον καὶ Πιπτακόν, ἀλλὰ καὶ ὅτι μεταβῆναί με φῆς ἐκ τῆς ὑποστέγου φιλοσοφίας πρὸς τὴν ὑπαίθριον. ὥσπερ οὖν, εἰ τῷ 263 χαλεπῶς καὶ μόλις ὑγείας ἔνεκα τῆς αὐτοῦ γυμναζομένῳ μετρίως οἴκαδε προύλεγες, ὅτι "Νῦν ἤκεις εἰς Ὀλυμπίαν καὶ μεταβέβηκας ἐκ τῆς ἐν τῷ δωματίῳ παλαίστρας ἐπὶ τὸ στάδιον τοῦ Διός, οὐ θεατὰς ἔξεις τοὺς τε ἀπανταχόθεν Ἕλληνας

<sup>1</sup> οἶόν Hertlein suggests, δ MSS.

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or immediate contingencies; but rather recognises the nature of government and the essential nature of justice, and has carefully observed also the essential nature of guilt, and then applies to his task all the knowledge thus derived, and frames laws which have a general application to all the citizens without regard to friend or foe, neighbour or kinsman. And it is better that such a lawgiver should frame and promulgate his laws not for his contemporaries only but for posterity also, or for strangers with whom he neither has nor expects to have any private dealings. For instance, I hear that the wise Solon, having consulted his friends about the cancelling of debts, furnished them with an opportunity to make money, but brought on himself a disgraceful accusation.<sup>1</sup> So hard is it to avoid such fatalities, even when a man brings a passionless mind to the task of governing.

And since this sort of thing is what I dread, it is natural that I should often dwell on the advantages of my previous mode of life, and I am but obeying you when I reflect that you said not only that I must emulate those famous men Solon, Lycurgus and Pittacus, but also that I must now quit the shades of philosophy for the open air. This is as though you had announced to a man who for his health's sake and by exerting himself to the utmost was able to take moderate exercise at home: "Now you have come to Olympia and have exchanged the gymnasium in your house for the stadium of Zeus, where you will have for spectators Greeks who have

<sup>1</sup> Before Solon's measure to cancel debts was generally known, some of his friends borrowed large sums, knowing that they would not have to repay them.

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καὶ πρώτους γε τοὺς σαυτοῦ πολίτας, ὑπὲρ ὧν ἀγωνίζεσθαι χρή, τινὰς δὲ καὶ τῶν βαρβάρων, οὓς ἐκπλήξαι χρεῶν, φοβερωτέραν αὐτοῖς τὴν πατρίδα τό γε εἰς σὲ νῦν ἦκον ἐπιδείξαντα," κατέβαλες ἂν εὐθέως καὶ τρέμειν ἐποίησας πρὸ τῆς ἀγωνίας· οὕτω καμὲ νῦν νόμιζε διατεθῆναι τοῖς τοιούτοις λόγοις. καὶ περὶ μὲν τούτων εἶτε ὀρθῶς ἔγνωκα νῦν εἶτε ἐν μέρει σφάλλομαι τοῦ προσήκοντος εἶτε καὶ τοῦ παντὸς διαμαρτάνω, διδάξεις αὐτίκα μάλα.

Ἐπὲρ δὲ ὧν ἀπορήσαί μοι πρὸς τὴν ἐπιστολὴν τὴν σὴν παρέστη, ὧ φίλη κεφαλὴ καὶ πάσης ἔμοιγε τιμῆς ἀξία, βούλομαι δηλῶσαι· σαφέστερον γάρ πως ὑπὲρ αὐτῶν ἐπιθυμῶ μαθεῖν. ἔφησθα ὅτι τὸν ἐν τῇ πράξει παρὰ τὸν φιλόσοφον ἐπαινεῖς βίον, καὶ τὸν Ἀριστοτέλη τὸν σοφὸν ἐκάλει μάρτυρα, τὴν εὐδαιμονίαν ἐν τῷ πράττειν εὐτιθέμενον, καὶ τὴν διαφορὰν σκοποῦντα τοῦ τε πολιτικοῦ βίου καὶ τῆς ἐν τῇ θεωρίᾳ ζωῆς, διαπορεῖν ἅττα περὶ αὐτῶν, καὶ τὴν μὲν θεωρίαν ἐν ἄλλοις προτιμᾶν, ἐπαινεῖν δὲ ἐνταῦθα τοὺς τῶν καλῶν πράξεων ἀρχιτέκτονας. τούτους δὲ αὐτὸς μὲν εἶναι φῆς τοὺς βασιλέας, Ἀριστοτέλης δὲ εἴρηκεν οὐδαμοῦ κατὰ τὴν ὑπὸ σοῦ προστεθεῖσαν λέξιν, πλέον δὲ θάτερον ἐξ ὧν παραγέγραφας ἂν τι νοήσειε. τὸ γὰρ "Μάλιστα δὲ πράττειν λέγομεν κυρίως καὶ τῶν ἐξωτερικῶν πράξεων τοὺς ταῖς διανοαῖς ἀρχιτέκτονας" εἰς τοὺς νομοθέτας καὶ

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come from all parts, and foremost among them your own fellow-citizens, on whose behalf you must enter the lists; and certain barbarians will be there also whom it is your duty to impress, showing them your fatherland in as formidable a light as lies in your power." You would have disconcerted him at once and made him nervous before the games began. You may now suppose that I have been affected in the same manner by just such words from you. And you will very soon inform me whether my present view is correct, or whether I am in part deceived as to my proper course or whether indeed I am wholly mistaken.

But I should like to make clear to you the points in your letter by which I am puzzled, my dearest friend to whom I especially am bound to pay every honour: for I am eager to be more precisely informed about them. You said that you approve a life of action rather than the philosophic life, and you called to witness the wise Aristotle who defines happiness as virtuous activity, and discussing the difference between the statesman's life and the life of contemplation, showed a certain hesitation about those lives, and though in others of his writings he preferred the contemplative life, in this place you say he approves the architects of noble actions. But it is you who assert that these are kings, whereas Aristotle does not speak in the sense of the words that you have introduced: and from what you have quoted one would rather infer the contrary. For when he says: "We most correctly use the word 'act' of those who are the architects of public affairs by virtue of their intelligence,"<sup>1</sup> we must suppose that what he

Aristotle, *Politics* 7. 3. 1325b.

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τοὺς πολιτικοὺς φιλοσόφους καὶ πάντας ἀπλῶς  
 τοὺς νῦν τε καὶ λόγῳ πράττοντας, οὐχὶ δὲ εἰς τοὺς  
 αὐτουργοὺς καὶ τῶν πολιτικῶν πράξεων ἐργάτας  
 εἰρησθαι νομιστέον· οἷς οὐκ ἀπόχρη μόνον ἐνθυ-  
 μηθῆναι καὶ κατανοῆσαι καὶ τὸ πρακτέον τοῖς  
 ἄλλοις φράσαι, προσήκει δὲ αὐτοῖς ἕκαστα μετα-  
 χειρίζεσθαι καὶ πράττειν ὧν οἱ νόμοι διαγορεύουσι  
 καὶ πολλάκις οἱ καιροὶ προσαναγκάζουσι, πλὴν  
 εἰ μὴ τὸν ἀρχιτέκτονα καλοῦμεν, καθάπερ Ὀμηρος  
 τὸν Ἡρακλέα καλεῖν εἶωθεν ἐν τῇ ποιήσει “μεγά-  
 λων ἐπίστορα ἔργων,” αὐτουργότατον ἀπάντων  
 γενόμενον.

Εἰ δὲ τοῦτ' ἀληθὲς ὑπολαμβάνομεν ἢ καὶ μόνον B  
 ἐν τῷ πράττειν τὰ κοινὰ φάμεν εὐδαίμονας τοὺς  
 κυρίους<sup>1</sup> ὄντας καὶ βασιλεύοντας πολλῶν, τί ποτε  
 περὶ Σωκράτους ἐροῦμεν; Πυθαγόραν δὲ καὶ  
 Δημόκριτον καὶ τὸν Κλαζομένιον Ἀναξαγόραν  
 ἴσως διὰ τὴν θεωρίαν κατ' ἄλλο φήσεις εὐδαί-  
 μονας· Σωκράτης δὲ τὴν θεωρίαν παραιτησάμενος  
 καὶ τὸν πρακτικὸν ἀγαπήσας βίον οὐδὲ τῆς γα-  
 μετῆς ἦν τῆς αὐτοῦ κύριος οὐδὲ τοῦ παιδός· ἠπού C  
 γε δυοῖν ἢ τριῶν πολιτῶν ἐκείνῳ κρατεῖν ὑπῆρχεν;  
 ἄρ' οὖν οὐκ ἦν ἐκεῖνος πρακτικός, ἐπεὶ μηδενὸς ἦν  
 κύριος; ἐγὼ μὲν οὖν Ἀλεξάνδρου φημὶ μείζονα  
 τὸν Σωφρονίσκου κατεργάσασθαι, τὴν Πλάτωνος  
 αὐτῷ σοφίαν ἀνατιθεῖς, τὴν Ξενοφῶντος στρα-  
 τηγίαν, τὴν Ἀντισθένης ἀνδρείαν, τὴν Ἐρε-  
 τρικὴν φιλοσοφίαν, τὴν Μεγαρικὴν, τὸν Κέβητα,

<sup>1</sup> ἐν τῷ πράττειν . . . τοὺς κυρίους Hertlein suggests, τοὺς ἐν  
 τῷ πράττειν . . . κυρίους MSS.



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says applies to lawgivers and political philosophers and all whose activity consists in the use of intelligence and reason, but that it does not apply to those who do the work themselves and those who transact the business of politics. But in their case it is not enough that they should consider and devise and instruct others as to what must be done, but it is their duty to undertake and execute whatever the laws ordain and circumstances as well often force on them; unless indeed we call that man an architect who is "well versed in mighty deeds,"<sup>1</sup> a phrase which Homer in his poems usually applies to Heracles, who was indeed of all men that ever lived most given to do the work himself.

But if we conceive this to be true, or that only those are happy who administer public affairs and who are in authority and rule over many, what then are we to say about Socrates? As for Pythagoras and Democritus and Anaxagoras of Clazomenae, you will perhaps say that they were happy in another sense of the word, because of their philosophic speculations. But as for Socrates who, having rejected the speculative life and embraced a life of action, had no authority over his own wife or his son, can we say of him that he governed even two or three of his fellow-citizens? Then will you assert that since he had no authority over any one he accomplished nothing? On the contrary I maintain that the son of Sophroniscus<sup>2</sup> performed greater tasks than Alexander, for to him I ascribe the wisdom of Plato, the generalship of Xenophon, the fortitude of Antisthenes, the Eretrian<sup>3</sup>

<sup>1</sup> *Odyssey* 21. 26.

<sup>2</sup> The father of Socrates.

<sup>3</sup> This school was founded by Phaedo in Elis and later was transferred by Menedemus to Eretria.

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τὸν Σιμμίαν, τὸν Φαίδωνα, μυρίους ἄλλους· καὶ D  
οὐπω φημὶ τὰς γενομένας ἡμῖν ἐνθένδ' ἀποικίας,  
τὸ Λύκειον, τὴν Στοάν, τὰς Ἀκαδημείας. τίς οὖν  
ἐσώθη διὰ τὴν Ἀλεξάνδρου νίκη; τίς πόλις  
ἄμεινον ᾠκήθη; τίς αὐτοῦ γέγονε βελτίων ἰδιώ-  
της ἀνήρ; πλουσιωτέρους μὲν γὰρ πολλοὺς ἂν  
εὖροις, σοφώτερον δὲ οὐδένα οὐδὲ σωφρονέστερον  
αὐτὸν αὐτοῦ, εἰ μὴ καὶ μᾶλλον ἀλαζόνα καὶ  
ὑπερόπτην. ὅσοι δὲ σώζονται νῦν ἐκ φιλοσοφίας,  
διὰ τὸν Σωκράτη σώζονται. καὶ τοῦτο οὐκ ἐγὼ  
μόνος, Ἀριστοτέλης δὲ πρότερος<sup>1</sup> ἔοικεν ἐννοήσας 265  
εἰπεῖν, ὅτι μὴ μείον αὐτῷ προσήκει φρονεῖν ἐπὶ τῇ  
θεολογικῇ συγγραφῇ τοῦ καθελόντος τὴν Περσῶν  
δύναμιν. καί μοι δοκεῖ τοῦτο ἐκείνος ὀρθῶς ξυ-  
νοῆσαι· νικᾶν μὲν γὰρ ἀνδρείας ἐστὶ μάλιστα καὶ  
τῆς τύχης, κείσθω δέ, εἰ βούλει, καὶ τῆς ἐντρεχοῦς  
ταύτης φρονήσεως, ἀληθεῖς δὲ ὑπὲρ τοῦ θεοῦ δόξας  
ἀναλαβεῖν οὐκ ἀρετῆς μόνον τῆς τελείας ἔργον  
ἐστίν, ἀλλ' ἐπιστήσειεν ἂν τις εἰκότως, πότερον B  
χρὴ τὸν τοιοῦτον ἄνδρα ἢ θεὸν καλεῖν. εἰ γὰρ  
ὀρθῶς ἔχει τὸ λεγόμενον, ὅτι πέφυκεν ἕκαστον  
ὑπὸ τῶν οἰκείων γνωρίζεσθαι, τὴν θείαν οὐσίαν ὁ  
γνωρίσας θεῖός τις ἂν εἰκότως νομίζοιτο.

<sup>1</sup> πρότερος Hertlein suggests, πρότερον MSS.

## LETTER TO THEMISTIUS

and Megarian<sup>1</sup> philosophies, Cebes, Simmias,<sup>2</sup> Phaedo and a host of others; not to mention the offshoots derived from the same source, the Lyceum, the Stoa and the Academies. Who, I ask, ever found salvation through the conquests of Alexander? What city was ever more wisely governed because of them, what individual improved? Many indeed you might find whom those conquests enriched, but not one whom they made wiser or more temperate than he was by nature, if indeed they have not made him more insolent and arrogant. Whereas all who now find their salvation in philosophy owe it to Socrates. And I am not the only person to perceive this fact and to express it, for Aristotle it seems did so before me, when he said that he had just as much right to be proud of his treatise on the gods as the conqueror<sup>3</sup> of the Persian empire. And I think he was perfectly correct in that conclusion. For military success is due to courage and good fortune more than anything else or, let us say, if you wish, to intelligence as well, though of the common everyday sort. But to conceive true opinions about God is an achievement that not only requires perfect virtue, but one might well hesitate whether it be proper to call one who attains to this a man or a god. For if the saying is true that it is the nature of everything to become known to those who have an affinity with it, then he who comes to know the essential nature of God would naturally be considered divine.

<sup>1</sup> The Megarian school founded by Euclid was finally absorbed by the Cynics.

<sup>2</sup> Simmias and Cebes were Pythagoreans; cf. Plato, *Phaedo*, where they discuss with Socrates.

<sup>3</sup> Alexander; Julian seems to be misquoting Plutarch, *Moralia* 78D.

## LETTER TO THEMISTIUS

Ἄλλ' ἐπειδὴ πάλιν εἰκόκαμεν εἰς τὸν θεωρημα-  
 τικὸν ὀρμήσαντες βίον τούτῳ παραβάλλειν τὸν  
 πρακτικόν, ἐξ ἀρχῆς παραιτησαμένου καὶ σοῦ τὴν  
 σύγκρισιν, αὐτῶν ἐκείνων, ὧν ἐπεμνήσθης, Ἀρείου, C  
 Νικολάου, Θρασύλλου καὶ Μουσωνίου μνημο-  
 νεύσω. τούτων γὰρ οὐχ ὅπως τις ἦν κύριος τῆς  
 αὐτοῦ πόλεως, ἀλλ' ὁ μὲν Ἀρειος, ὡς φασί, καὶ  
 διδομένην αὐτῷ τὴν Αἴγυπτον ἐπιτροπεῦσαι  
 παρητήσατο, Θράσυλλος δὲ Τιβερίῳ πικρῶ καὶ  
 φύσει χαλεπῷ τυράννῳ ξυγγενόμενος, εἰ μὴ διὰ  
 τῶν καταλειφθέντων ὑπ' αὐτοῦ λόγων ἀπελογή- D  
 σατο, δείξας ὅστις ἦν, ὧφλεν ἂν εἰς τέλος αἰσχύ-  
 νην ἀναπάλλακτον, οὕτως αὐτὸν οὐδὲν ὤνησεν ἡ  
 πολιτεία, Νικόλαος δὲ πράξεων μὲν οὐ μεγάλων  
 αὐτουργῶν γέγονε, γνώριμος δὲ ἐστὶ μᾶλλον διὰ  
 τοὺς ὑπὲρ αὐτῶν λόγους, καὶ Μουσωνίος ἐξ ὧν  
 ἔπαθεν ἀνδρείως καὶ νῆ Δεῖ ἠνεγκεν ἐγκρατῶς τὴν  
 τῶν τυράννων ὁμότητα γέγονε γνώριμος, ἴσως οὐκ  
 ἔλαττον εὐδαιμονῶν ἐκείνων τῶν τὰς μεγάλας  
 ἐπιτροπευσάντων βασιλείας. Ἀρειος δὲ ὁ τὴν  
 ἐπιτροπήν τῆς Αἰγύπτου παραιτησάμενος ἐκὼν 266  
 αὐτὸν ἀπεστέρει τοῦ κρατίστου τέλους εἰ τοῦτ'  
 ᾔετο κυριώτατον. σὺ δὲ αὐτὸς ἡμῖν ἄπρακτος εἶ,  
 μήτε στρατηγῶν μήτε δημηγορῶν μήτε ἔθνους ἢ  
 πόλεως ἀρχῶν; ἀλλ' οὐκ ἂν φαίη νοῦν ἔχων  
 ἀνὴρ. ἔξεστι γάρ· σοι φιλοσόφους πολλοὺς ἀπο-  
 φήναντι, εἰ δὲ μή, τρεῖς ἢ τέτταρας μείζονα τὸν  
 βίον εὐεργετῆσαι τῶν ἀνθρώπων πολλῶν ὁμοῦ  
 βασιλέων. οὐ μικρᾶς γὰρ μερίδος ὁ φιλόσοφος B

## LETTER TO THEMISTIUS

But since I seem to have harked back to the life of contemplation and to be comparing it with the life of action, though in the beginning of your letter you declined to make the comparison, I will remind you of those very philosophers whom you mentioned, Areius,<sup>1</sup> Nicolaus,<sup>2</sup> Thrasyllus,<sup>3</sup> and Musonius.<sup>4</sup> So far from any one of these governing his own city, Areius we are told refused the governorship of Egypt when it was offered to him, and Thrasyllus by becoming intimate with the harsh and naturally cruel tyrant Tiberius would have incurred indelible disgrace for all time, had he not cleared himself in the writings that he left behind him and so shown his true character; so little did his public career benefit him. Nicolaus did not personally do any great deeds, and he is known rather by his writings about such deeds; while Musonius became famous because he bore his sufferings with courage, and, by Zeus, sustained with firmness the cruelty of tyrants; and perhaps he was not less happy than those who administered great kingdoms. As for Areius, when he declined the governorship of Egypt he deliberately deprived himself of the highest end, if he really thought that this was the most important thing. And you yourself,—may I ask, do you lead an inactive life because you are not a general or a public speaker and govern no nation or city? Nay, no one with any sense would say so. For it is in your power by producing many philosophers, or even only three or four, to confer more benefit on the lives of men than many kings put together. To no trivial province

<sup>1</sup> Cf. *Caesars* 326B note.      <sup>2</sup> A historian under Augustus.

<sup>3</sup> The Platonic philosopher and astrologer, cf. Tacitus, *Annals* 6. 21.

<sup>4</sup> The Stoic philosopher exiled by Nero.

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προέστηκεν, οὐδέ, καθάπερ ἔφησ, συμβουλήσ ἐστὶ  
 μόνης τῆς ὑπὲρ τῶν κοινῶν ἐκεῖνος κύριος, οὐδέ ἡ  
 πρᾶξις εἰς λόγον αὐθις αὐτῷ περιίσταται, ἔργῳ δὲ  
 βεβαιῶν τοὺς λόγους καὶ φαινόμενος τοιοῦτος,  
 ὁποῖους βούλεται τοὺς ἄλλους εἶναι, πιθανώτερος  
 ἂν εἶη καὶ πρὸς τὸ πράττειν ἀνυσιμώτερος τῶν ἐξ  
 ἐπιτάγματος ἐπὶ τὰς καλὰς πράξεις παρορ- C  
 μώντων.

Ἄλλ' ἐπανιτέον εἰς ἀρχὴν καὶ συμπεραντέον  
 τὴν ἐπιστολὴν μείζονα ἴσως οὔσαν τοῦ δέοντος.  
 ἔστι δὲ ἐν αὐτῇ τὸ κεφάλαιον, ὅτι μήτε τὸν πόνον  
 φεύγων μήτε τὴν ἡδονὴν θηρεύων μήτε ἀπραγ-  
 μοσύνης καὶ ῥαστώνης ἐρῶν τὸν ἐν τῇ πολιτεία  
 δυσχεραίνω βίον ἄλλ', ὅπερ ἔφησ ἐξ ἀρχῆς, οὔτε  
 παιδείαν ἐμαντῷ συνειδῶς τοσαύτην οὔτε φύσεως D  
 ὑπεροχὴν, καὶ προσέτι δεδιῶς, μὴ φιλοσοφίαν, ἧς  
 ἐρῶν οὐκ ἐφικόμην, εἰς τοὺς νῦν ἀνθρώπους οὐδέ  
 ἄλλως εὐδοκιμοῦσαν διαβάλλω, πάλαι τε ἔγραφον  
 ἐκεῖνα καὶ νῦν τὰς παρ' ὑμῶν ἐπιτιμήσεις ἀπελυ-  
 σάμην εἰς δύναμιν.

Διδοίη δὲ ὁ θεὸς τὴν ἀρίστην τύχην καὶ  
 φρόνησιν ἀξίαν τῆς τύχης, ὡς ἐγὼ νῦν ἔκ τε  
 τοῦ κρείττονος τό γε πλεόν καὶ παρ' ὑμῶν τῶν  
 φιλοσοφούντων ἀπάσῃ μηχανῇ<sup>1</sup> βοηθητέος εἶναι 267  
 μοι δοκῶ, προτεταγμένος ὑμῶν καὶ προκινδυνεύων.  
 εἰ δέ τι μείζον ἀγαθὸν τῆς ἡμετέρας παρασκευῆς  
 καὶ ἧς ὑπὲρ ἐμαντοῦ γνώμης ἔχω τοῖς ἀνθρώποις  
 δι' ἡμῶν ὁ θεὸς παρίσχοι, χαλεπαίνειν οὐ χρὴ  
 πρὸς τοὺς ἐμοὺς λόγους. ἐγὼ γὰρ οὐδὲν ἐμαντῷ

<sup>1</sup> ἀπάσῃ μηχανῇ follows ὑμῶν in MSS. ; Hertlein suggests present reading.

## LETTER TO THEMISTIUS

is the philosopher appointed, and, as you said yourself, he does not only direct counsels or public affairs, nor is his activity confined to mere words; but if he confirm his words by deeds and show himself to be such as he wishes others to be, he may be more convincing and more effective in making men act than those who urge them to noble actions by issuing commands.

But I must go back to what I said at the beginning, and conclude this letter, which is perhaps longer already than it should be. And the main point in it is that it is not because I would avoid hard work or pursue pleasure, nor because I am in love with idleness and ease that I am averse to spending my life in administration. But, as I said when I began, it is because I am conscious that I have neither sufficient training nor natural talents above the ordinary; moreover, I am afraid of bringing reproach on philosophy, which, much as I love it, I have never attained to, and which on other accounts has no very good reputation among men of our day. For these reasons I wrote all this down some time ago, and now I have freed myself from your charges as far as I can.

May God grant me the happiest fortune possible, and wisdom to match my fortune! For now I think I need assistance from God above all, and also from you philosophers by all means in your power, since I have proved myself your leader and champion in danger. But should it be that blessings greater than of my furnishing and than the opinion that I now have of myself should be granted to men by God through my instrumentality, you must not resent my words. For being conscious of no good

## LETTER TO THEMISTIUS

συνειδῶς ἀγαθὸν πλὴν τοῦτο μόνον, ὅτι μηδὲ  
 οἶομαι τὰ μέγιστα ἔχειν ἔχων τε<sup>1</sup> οὐδέν, ὡς  
 ὁρᾶς αὐτός, εἰκότως βοῶ καὶ μαρτύρομαι μὴ  
 μεγάλα παρ' ἡμῶν ἀπαιτεῖν, ἀλλὰ τῷ θεῷ τὸ  
 πᾶν ἐπιτρέπειν· οὕτω γὰρ ἐγὼ τῶν τε ἐλλειμ-  
 μάτων εἶην ἂν ἀνεύθυνος καί, γενομένων ἀπάντων  
 δεξιῶν, εὐγνώμων ἂν καὶ μέτριος εἶην, οὐκ  
 ἀλλοτρίοις ἐμαντὸν ἔργοις ἐπιγράφων, τῷ θεῷ  
 δέ, ὥσπερ οὖν δίκαιον, προσανατεθεικῶς ἅπαντα  
 αὐτός τε εἶσομαι καὶ ὑμᾶς προτρέπω τὴν χάριν  
 εἰδέναι.

<sup>1</sup> τε Hertlein suggests, γε MSS.



## LETTER TO THEMISTIUS

thing in me, save this only, that I do not even think that I possess the highest talent, and indeed have naturally none, I cry aloud and testify<sup>1</sup> that you must not expect great things of me, but must entrust everything to God. For thus I shall be free from responsibility for my shortcomings, and if everything turns out favourably I shall be discreet and moderate, not putting my name to the deeds of other men,<sup>2</sup> but by giving God the glory for all, as is right, it is to Him that I shall myself feel gratitude and I urge all of you to feel the same.

<sup>1</sup> Demosthenes, *De Corona* 23.

<sup>2</sup> Cf. *Caesars* 323 B.

LETTER TO THE SENATE AND  
PEOPLE OF ATHENS

LETTER TO THE EDITOR

It is not only the fact that I have been thinking  
of you in the light of my own life, but  
also the fact that you have been thinking  
of me in the light of your own life. I  
am sure that you will find this letter  
of interest. I am sure that you will  
find it of interest. I am sure that you  
will find it of interest. I am sure that  
you will find it of interest. I am sure  
that you will find it of interest. I am  
sure that you will find it of interest.

Yours truly,  
J. J. Thomas

## INTRODUCTION

# LETTER TO THE SENATE AND PEOPLE OF ATHENS

LETTER TO THE SENATE AND  
PEOPLE OF ATHENS

## INTRODUCTION

OF the manifestoes addressed by Julian to Rome, Sparta, Corinth, and Athens, defending his acceptance of the title of Emperor and his open rupture with Constantius, the last alone survives. It was written in Illyricum in 361, when Julian was on the march against Constantius, and is the chief authority for the events that led to his elevation to the Imperial rank. Julian writes to the Athenians of the fourth Christian century as though they still possessed the influence and standards of their forefathers. He was well known at Athens, where he had studied before his elevation to the Caesarship and he was anxious to clear himself in the eyes of the citizens. For the first time he ventures to speak the truth about Constantius and to describe the latter's ruthless treatment of his family. His account of the revolution at Paris is supplemented by Ammianus 20, Zosimus 3. 9, and the *Epitaph on Julian* by Libanius.

## ΙΟΥΛΙΑΝΟΥ ΑΥΤΟΚΡΑΤΟΡΟΣ

ΑΘΗΝΑΙΩΝ ΤΗ ΒΟΥΛΗ ΚΑΙ ΤΩ ΔΗΜΩ

Πολλῶν εἰργασμένων τοῖς προγόνοις ὑμῶν, ἐφ' οἷς οὐκ ἐκείνοις μόνον τότε ἐξῆν, ἀλλὰ καὶ ὑμῖν νῦν ἔξεστι φιλοτιμεῖσθαι, καὶ πολλῶν ἐγγηγεμένων τροπαίων ὑπὲρ τε ἀπάσης τῆς Ἑλλάδος κοινῇ καὶ κατ' ἰδίαν ὑπὲρ αὐτῆς τῆς πόλεως, ἐν οἷς ἠγωνίσασατο μόνη πρὸς τε τοὺς ἄλλους Ἕλληνας καὶ πρὸς τὸν βάρβαρον, οὐδέν ἐστι τηλικούτου ἔργου οὐδὲ ἀνδραγαθία τοσαύτη, πρὸς ἣν οὐκ ἔνεστι καὶ ταῖς ἄλλαις ἀμιλληθῆναι πόλεσι. τὰ μὲν γὰρ μεθ' ὑμῶν καὶ αὐταί, τὰ δὲ κατ' ἰδίαν εἰργάσαντο. καὶ ἵνα μὴ μεμνημένος ἔπειτα ἀντιπαραβάλλων ἢ προτιμῶν ἑτέρας ἑτέραν ἐν οἷς διαμφισβητοῦσι νομισθεῖν ἢ πρὸς τὸ λυσιτελοῦν, ὥσπερ οἱ ῥήτορες, ἐνδεέστερον ἐπαινεῖν τὰς ἐλαττομένας, τοῦτο ἐθέλω φράσαι μόνον ὑπὲρ ὑμῶν, ὧ μὴδὲν ἀντίπαλον ἔχομεν ἐξευρεῖν παρὰ τοῖς ἄλλοις Ἕλλησιν, ἐκ τῆς παλαιᾶς φήμης εἰς ἡμᾶς παραδεδομένον. ἀρχόντων μὲν Λακεδαιμονίων οὐ βία τὴν ἀρχὴν, ἀλλὰ δόξῃ δικαιοσύνης παρείλεσθε,

## LETTER TO THE SENATE AND PEOPLE OF ATHENS.

MANY were the achievements of your forefathers of which you are still justly proud, even as they were of old; many were the trophies for victories raised by them, now for all Greece in common, now separately for Athens herself, in those days when she contended single-handed against all the rest of Greece as well as against the barbarian: but there was no achievement and no display of courage on your part so prodigious that other cities cannot in their turn rival it. For they too wrought some such deeds in alliance with you, and some on their own account. And that I may not by recalling these and then balancing them be thought either to pay more honour to one state than to another in the matters in which they are your rivals, or to praise less than they deserve those who proved inferior, in order to gain an advantage, after the manner of rhetoricians, I desire to bring forward on your behalf only this fact to which I can discover nothing that can be set against it on the part of the other Greek states, and which has been assigned to you by ancient tradition. When the Lacedaemonians were in power you took that power away from them not by violence but by your reputation for justice; and

## LETTER TO THE ATHENIANS

καὶ τὸν Ἀριστείδην τὸν δίκαιον οἱ παρ' ὑμῖν  
 ἐθρέψαντο νόμοι. καίτοι γε ταῦτα οὕτως ὄντα  
 λαμπρὰ τεκμήρια διὰ λαμπροτέρων οἶμαι τῶν 269  
 ἔργων ὅμως ἐπιστώσασθε. τὸ μὲν γὰρ δόξαι  
 δίκαιον ἴσως ἂν τῷ καὶ ψευδῶς συμβαίη, καὶ  
 τυχὸν οὐ παράδοξον ἐν πολλοῖς φαύλοις ἕνα  
 γενέσθαι σπουδαῖον. ἡ γὰρ οὐχὶ καὶ παρὰ  
 Μήδοις ὑμνεῖται τις Δηϊόκης Ἀβαρίς τε ἐν  
 Ὑπερβορείοις καὶ Ἀνάχαρσις ἐν Σκύθαις; ὑπὲρ  
 ὧν τοῦτο ἦν θαυμαστόν, ὅτι παρὰ τοῖς ἀδικω-  
 τάτοις γεγονότες ἔθνεσι τὴν δίκην ὅμως ἐτίμησαν,  
 τὼ μὲν ἀληθῶς, ὁ δὲ τῆς χρείας χάριν πλαττό- B  
 μενος. δῆμον δὲ ὅλον καὶ πόλιν ἐραστὰς ἔργων  
 καὶ λόγων δικαίων ἔξω τῆς παρ' ὑμῖν οὐ ῥάδιον  
 εὔρειν. βούλομαι δὲ ὑμᾶς ἐνὸς τῶν παρ' ὑμῖν  
 πολλῶν γε ὄντων ἔργων ὑπομνήσαι. Θεμιστο-  
 κλέους γὰρ μετὰ τὰ Μηδικὰ γνώμην εἰσηγεῖσθαι  
 διανοουμένου λάθρα καταφλέξαι τὰ νεώρια τῶν  
 Ἑλλήνων, εἶτα μὴ τολμῶντος εἰς τὸν δῆμον C  
 λέγειν, ἐνὶ δὲ ὁμολογοῦντος πιστεύσειν τὸ ἀπόρη-  
 τον, ὄνπερ ἂν ὁ δῆμος χειροτονήσας προέλθαι,  
 προυβάλετο μὲν ὁ δῆμος τὸν Ἀριστείδην· ὁ δὲ  
 ἀκούσας τῆς γνώμης ἔκρυψε μὲν τὸ ῥηθὲν,  
 ἐξήνεγκε δὲ εἰς τὸν δῆμον, ὡς οὔτε λυσιτελέστερον  
 οὔτε ἀδικώτερον εἶη τι τοῦ βουλευμάτος· καὶ



## LETTER TO THE ATHENIANS

it was your laws that nurtured Aristides the Just. Moreover, brilliant as were these proofs of your virtue, you confirmed them by still more brilliant actions. For to be reputed just might perhaps happen to any individual even though it were not true; and perhaps it would not be surprising that among many worthless citizens there should be found one virtuous man. For even among the Medes is not a certain Deioces<sup>1</sup> celebrated, and Abaris<sup>2</sup> too among the Hyperboreans, and Anacharsis<sup>3</sup> among the Scythians? And in their case the surprising thing was that, born as they were among nations who knew nothing of justice, they nevertheless prized justice, two of them sincerely, though the third only pretended to do so out of self-interest. But it would be hard to find a whole people and city enamoured of just deeds and just words except your own. And I wish to remind you of one out of very many such deeds done in your city. After the Persian war Themistocles<sup>4</sup> was planning to introduce a resolution to set fire secretly to the naval arsenals of the Greeks, and then did not dare to propose it to the assembly; but he agreed to confide the secret to any one man whom the people should elect by vote; and the people chose Aristides to represent them. But he when he heard the scheme did not reveal what he had been told, but reported to the people that there could be nothing more profitable or more dishonest than that advice.

<sup>1</sup> The first King of Media; reigned 709-656 B.C.

<sup>2</sup> A priest of Apollo whose story and date are uncertain.

<sup>3</sup> A Scythian prince who visited Athens at the end of the sixth century B.C.; cf. Cicero, *Tusculan Disputations* 5. 32; Lucian, *Anacharsis*.

<sup>4</sup> The story is told in Plutarch, *Themistocles*.

## LETTER TO THE ATHENIANS

ἡ πόλις ἀπειψηφίσατο παραχρήμα καὶ παρητήσατο, πάνυ γε νῆ Δία μεγαλοψύχως καὶ ὄν ἐχρήν τρόπον ἄνδρας ὑπὸ μάρτυρι τῆ φρονιμο- D  
τάτῃ θεῷ τρεφομένους.

Οὐκοῦν εἰ ταῦτα παρ' ὑμῖν μὲν ἦν πάλαι, σῴζεται δὲ ἐξ ἐκείνου καὶ εἰς ὑμᾶς ἔτι τῆς τῶν προγόνων ἀρετῆς ὥσπερ ἐμπύρευμά τι σμικρόν, εἰκὸς ἔστιν ὑμᾶς οὐκ εἰς τὸ μέγεθος τῶν πραττομένων ἀφορᾶν οὐδὲ εἴ τις ὥσπερ δι' ἀέρος ἰπτάμενος διὰ τῆς γῆς ἐβάδισεν ἀμηχάνῳ τάχει καὶ ἀτρύτῳ ῥώμῃ, σκοπεῖν δὲ ὅτῳ ταῦτα μετὰ τοῦ δικαίου κατείργασται, κατὰ ἂν μὲν φαίνηται 27  
ξὺν δίκῃ πράττων, ἰδίᾳ τε αὐτὸν ἴσως καὶ δημοσίᾳ πάντες ἐπαινεῖτε, τῆς δίκης δὲ ὀλιγορήσας ἀτιμάζοιτο ἂν παρ' ὑμῶν εἰκότως. οὐδὲν γὰρ οὕτως ἔστιν ὡς τὸ δίκαιον ἀδελφὸν φρονήσει. τοὺς οὖν ἀτιμάζοντας τοῦτο δικαίως ἂν καὶ ὡς εἰς τὴν παρ' ὑμῖν θεὸν ἀσεβοῦντας ἐξελαύνοιτε. βούλομαι οὖν ὑμῖν τὰ κατ' ἐμαυτὸν οὐκ ἀγνοοῦσι μὲν ἀπαγγεῖλαι δὲ ὅμως, ὅπως, εἴ τι λέληθεν· εἰκὸς B  
δὲ ἔνια καὶ ὅσα μάλιστα τοῖς πᾶσι γνωσθῆναι προσήκει· ὑμῖν τε καὶ δι' ὑμῶν τοῖς ἄλλοις Ἑλλησι γένοιτο γνώριμα. μηδεὶς οὖν ὑπολάβῃ με ληρεῖν ἢ φλυαρεῖν, εἰ περὶ τῶν πᾶσιν ὥσπερ ἐν ὀφθαλμοῖς γεγονότων οὐ πάλαι μόνον, ἀλλὰ καὶ μικρῷ πρότερον, ποιείσθαι τινὰς ἐπιχειρήσαιμι λόγους· οὐδένα γὰρ οὐδὲν ἀγνοεῖν βούλομαι τῶν ἐμαυτοῦ, λανθάνειν δὲ ἄλλον ἄλλα εἰκός·

## LETTER TO THE ATHENIANS

Whereupon the city at once voted against it and rejected it, very nobly, by Zeus, and as it behoved men to do who are nurtured under the eyes of the most wise goddess.<sup>1</sup>

Then if this was your conduct of old, and from that day to this there is kept alive some small spark as it were of the virtue of your ancestors, it is natural that you should pay attention not to the magnitude merely of any performance, nor whether a man has travelled over the earth with incredible speed and unwearied energy as though he had flown through the air; but that you should rather consider whether one has accomplished this feat by just means, and then if he seems to act with justice, you will perhaps all praise him both in public and private; but if he have slighted justice he will naturally be scorned by you. For there is nothing so closely akin to wisdom as justice. Therefore those who slight her you will justly expel as showing impiety towards the goddess who dwells among you. For this reason I wish to report my conduct to you, though indeed you know it well, in order that if there is anything you do not know—and it is likely that some things you do not, and those in fact which it is most important for all men to be aware of—it may become known to you and through you to the rest of the Greeks. Therefore let no one think that I am trifling and wasting words if I try to give some account of things that have happened as it were before the eyes of all men, not only long ago but also just lately. For I wish none to be ignorant of anything that concerns me, and naturally everyone cannot know

<sup>1</sup> Athene.

## LETTER TO THE ATHENIANS

ἄρξομαι δὲ ἀπὸ τῶν προγόνων πρῶτον τῶν C  
ἑμαντοῦ.

Καὶ ὅτι μὲν τὰ πρὸς πατρός ἡμῖν ἐντεῦθεν  
ᾧθενπερ καὶ Κωνσταντίῳ τὰ πρὸς πατρός ᾧρμη-  
ται, φανερόν. τῷ γὰρ ἡμετέρῳ πατέρε γεγονότα  
ἀδελφῶ πατρόθεν. οὕτω δὲ πλησίον ἡμᾶς ὄντας  
συγγενεῖς ὁ φιλανθρωπότατος οὗτος βασιλεὺς  
οἷα εἰργάσατο, ἐξ μὲν ἀνεψιούς ἐμοῦ τε καὶ  
ἑαυτοῦ, πατέρα δὲ τὸν ἐμόν,<sup>1</sup> ἑαυτοῦ δὲ θεῖον,  
καὶ προσέτι κοινὸν ἕτερον τὸν πρὸς πατρός D  
θεῖον ἀδελφόν τε ἐμόν τὸν πρεσβύτατον ἀκρίτους  
κτείνας, ἐμὲ δὲ καὶ ἕτερον ἀδελφὸν ἐμὸν ἐβελήσας  
μὲν κτείνειν, τέλος δὲ ἐπιβαλὼν φυγῆν, ἀφ' ἧς  
ἐμὲ μὲν ἀφήκεν, ἐκείνον δὲ ὀλίγῳ πρότερον τῆς  
σφαγῆς ἐξέδυσσε<sup>2</sup> τὸ τοῦ Καίσαρος ὄνομα, τί  
με δεῖ νῦν ὡσπερ ἐκ τραγωδίας τὰ ἄρρητα  
ἀναμετρεῖσθαι; μετεμέλησε γὰρ αὐτῷ, φασί,  
καὶ ἐδήχθη δεινῶς, ἀπαιδίαν τε ἐντεῦθεν νομίζει 271  
δυστυχεῖν, τὰ τε ἐς τοὺς πολεμίους τοὺς Πέρσας  
οὐκ εὐτυχῶς πράττειν ἐκ τούτων ὑπολαμβάνει.  
ταῦτα ἐθρύλουν οἱ περὶ τὴν αὐλήν τότε καὶ  
τὸν μακαρίτην ἀδελφὸν ἐμόν Γάλλον, τοῦτο  
νῦν πρῶτον ἀκούοντα τὸ ὄνομα· κτείνας γὰρ  
αὐτὸν παρὰ τοὺς νόμους οὐδὲ τῶν πατρώων  
μεταλαχεῖν εἶασε τάφων οὐδὲ τῆς εὐαγοῦς ἡξίωσε  
μνήμης.

"Ὅπερ οὖν ἔφην, ἔλεγον τοσαῦτα καὶ δὴ καὶ B  
ἔπειθον ἡμᾶς,<sup>3</sup> ὅτι τὰ μὲν ἀπατηθεῖς εἰργάσατο,  
τὰ δὲ βία καὶ ταραχαῖς εἷξας ἀτάκτου καὶ

<sup>1</sup> τὸν ἐμόν Hertlein suggests, ἐμόν MSS.

<sup>2</sup> ἐξέδυσσε Hertlein suggests, ἐρρύσατο οὐδὲ Cobet, ἐρρύσατο  
MSS.

<sup>3</sup> ἡμᾶς Hertlein, Reiske suggest, ὑμᾶς MSS.

## LETTER TO THE ATHENIANS

every circumstance. First I will begin with my ancestors.

That on the father's side I am descended from the same stock as Constantius on his father's side is well known. Our fathers were brothers, sons of the same father. And close kinsmen as we were, how this most humane Emperor treated us! Six of my cousins and his, and my father who was his own uncle and also another uncle of both of us on the father's side, and my eldest brother, he put to death without a trial; and as for me and my other brother,<sup>1</sup> he intended to put us to death but finally inflicted exile upon us; and from that exile he released me, but him he stripped of the title of Caesar just before he murdered him. But why should I "recount," as though from some tragedy, "all these unspeakable horrors?"<sup>2</sup> For he has repented, I am told, and is stung by remorse; and he thinks that his unhappy state of childlessness is due to those deeds, and his ill success in the Persian war he also ascribes to that cause. This at least was the gossip of the court at the time and of those who were about the person of my brother Gallus of blessed memory, who is now for the first time so styled. For after putting him to death in defiance of the laws he neither suffered him to share the tombs of his ancestors nor granted him a pious memory.

As I said, they kept telling us and tried to convince us that Constantius had acted thus, partly because he was deceived, and partly because he yielded to the violence and tumult of an undis-

<sup>1</sup> Gallus.

<sup>2</sup> Euripides, *Orestes* 14, τί τάρρητ' ἀναμετρήσασθαί με δεῖ;

## LETTER TO THE ATHENIANS

ταραχώδους στρατεύματος. τοσαῦτα ἡμῖν ἐπήδον ἐν ἀγρῷ τιμῶν ἐν Καππαδοκίᾳ κατακεκλεισμένοις, οὐδένα ἐὼντες προσελθεῖν, τὸν μὲν ἀπὸ τῆς ἐν Τράλλεσι<sup>1</sup> φυγῆς ἀνακαλεσάμενοι, ἐμὲ δὲ κομιδῇ μειράκιον ἔτι τῶν διδασκαλείων ἀπαγαγόντες. πῶς ἂν ἐνταῦθα φράσαιμι περὶ τῶν ὅξ ἐνιαυτῶν, οὓς ἐν ἀλλοτρίῳ κτήματι διάγοντες,<sup>2</sup> ὥσπερ οἱ παρὰ τοῖς Πέρσαις ἐν τοῖς φρουρίοις τηρούμενοι, μηδεὶς ἡμῖν προσιόντος ξένου μηδὲ τῶν πάλαι γνωρίμων ἐπιτρεπομένου τινὸς ὡς ἡμᾶς φοιτᾶν, διεζῶμεν ἀποκεκλεισμένοι παντὸς μὲν μαθήματος σπουδαίου, πάσης δὲ ἐλευθέρας ἐντεύξεως, ἐν ταῖς λαμπραῖς οἰκετείαις τρεφόμενοι καὶ τοῖς ἡμῶν αὐτῶν δούλοις ὥσπερ ἑταίροις D συγγυμναζόμενοι; προσῆει γὰρ οὐδεὶς οὐδὲ ἐπέτρεπετο τῶν ἡλικιωτῶν.

Ἐντεῦθεν ἐγὼ μὲν μόγις ἀφείθην διὰ τοὺς θεοὺς εὐτυχῶς, ὁ δὲ ἀδελφὸς ὁ ἐμὸς εἰς τὴν αὐλὴν καθείρχθη δυστυχῶς, εἶπερ τις ἄλλος τῶν πρόποσι. καὶ γὰρ εἴ τι περὶ τὸν τρόπον ἄγριον καὶ τραχὺ τὸν ἐκείνου κατεφάνη, τοῦτο ἐκ τῆς ὀρείου τροφῆς συνηξήθη. δίκαιος οὖν οἶμαι καὶ ταύτην ἔχειν τὴν αἰτίαν ὁ ταύτης ἡμῖν πρὸς βίαν μεταδούς τῆς τροφῆς, ἧς ἐμὲ μὲν οἱ θεοὶ διὰ τῆς φιλοσοφίας καθαρὸν ἀπέφεραν 272 καὶ ἐξάντη, τῷ δὲ οὐδεὶς ἐνέδωκεν. εὐθὺς γὰρ ἀπὸ τῶν ἀγρῶν ἐς τὰ βασίλεια παρελθόντι

<sup>1</sup> ἀπὸ τῆς ἐν Τράλλεσι φυγῆς Hertlein suggests, ἀπὸ τῆς φυγῆς V, ἀπο τῆς φυγῆς Petavius.

<sup>2</sup> διάγοντες Hertlein suggests, διαγαγόντες MSS.

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ciplined and mutinous army. This was the strain they kept up to soothe us when we had been imprisoned in a certain farm<sup>1</sup> in Cappadocia; and they allowed no one to come near us after they had summoned him from exile in Tralles and had dragged me from the schools, though I was still a mere boy. How shall I describe the six years we spent there? For we lived as though on the estate of a stranger, and were watched as though we were in some Persian garrison, since no stranger came to see us and not one of our old friends was allowed to visit us; so that we lived shut off from every liberal study and from all free intercourse, in a glittering servitude, and sharing the exercises of our own slaves as though they were comrades. For no companion of our own age ever came near us or was allowed to do so.

From that place barely and by the help of the gods I was set free, and for a happier fate; but my brother was imprisoned at court and his fate was ill-starred above all men who have ever yet lived. And indeed whatever cruelty or harshness was revealed in his disposition was increased by his having been brought up among those mountains. It is therefore I think only just that the Emperor should bear the blame for this also, he who against our will allotted to us that sort of bringing-up. As for me, the gods by means of philosophy caused me to remain untouched by it and unharmed; but on my brother no one bestowed this boon. For when he had come straight from the country to the court, the moment that Constantius had invested him with

<sup>1</sup> The castle of Macellum.

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ἐπειδὴ πρῶτον αὐτῷ περιέθηκεν ἀλουργῆς ἱμάτιον,  
 αὐτίκα φθονεῖν ἀρξάμενος οὐ πρότερον ἐπαύσατο  
 πρὶν καθελεῖν αὐτόν, οὐδὲ τῷ περιελεῖν τὸ  
 πορφυροῦν ἱμάτιον ἀρκεσθεῖς. καίτοι τοῦ ζῆν  
 γοῦν ἄξιος, εἰ μὴ βασιλεύειν ἐφαίνετο ἐπιτήδειος.  
 ἀλλ' ἐχρῆν αὐτὸν καὶ τούτου στéρεσθαι. ξυγχω-  
 ρῶ, λόγον γε πάντως ὑποσχόντα πρότερον,  
 ὡσπερ τοὺς κακούργους. οὐ γὰρ δὴ τοὺς μὲν  
 ληστὰς ὁ νόμος ἀπαγορεύει τῷ δήσαντι κτείνειν,  
 τοὺς ἀφαιρεθέντας δὲ τιμάς, ἃς εἶχον, καὶ γενο-  
 μένους ἐξ ἀρχόντων ἰδιώτας ἀκρίτους φησὶ δεῖν  
 ἀναιρεῖσθαι. τί γάρ, εἰ τῶν ἀμαρτημάτων εἶχεν  
 ἀποφῆναι τοὺς αἰτίους; ἐδέδοντο γὰρ αὐτῷ C  
 τινῶν ἐπιστολαί, Ἡράκλεις, ὅσας ἔχουσαι κατ'  
 αὐτοῦ κατηγορίας, ἐφ' αἷς ἐκεῖνος ἀγανακτήσας  
 ἀκρατέστερον μὲν καὶ ἥκιστα βασιλικῶς ἐφῆκε  
 τῷ θυμῷ, τοῦ μέντοι μηδὲ ζῆν ἄξιον οὐδὲν ἐπεπρά-  
 χει. πῶς γάρ; οὐχ οὗτός ἐστιν ἀνθρώποις ἅπασιν  
 κοινὸς Ἕλλησιν ἅμα καὶ βαρβάροις ὁ νόμος,  
 ἀμύνεσθαι τοὺς ἀδικίας ὑπάρχοντας; ἀλλ' ἴσως  
 μὲν ἡμύνατο πικρότερον. οὐ μὴν ἔξω πάντη  
 τοῦ εἰκότος· τὸν γὰρ ἐχθρὸν ὑπ' ὀργῆς εἰκόσ  
 τι καὶ ποιεῖν, εἴρηται καὶ πρόσθεν. ἀλλ' εἰς D  
 χάριν ἑνὸς ἀνδρογύνου, τοῦ κατακοιμιστοῦ, καὶ  
 προσέτι τοῦ τῶν μαγεύρων ἐπιτρόπου τὸν ἀνεψιόν,  
 τὸν καίσαρα, τὸν τῆς ἀδελφῆς ἄνδρα γενόμενον,



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the purple robe he at once began to be jealous of him, nor did he cease from that feeling until, not content with stripping him of the purple, he had destroyed him. Yet surely he deserved to live, even if he seemed unfit to govern. But someone may say that it was necessary to deprive him of life also. I admit it, only on condition that he had first been allowed to speak in his own defence as criminals are. For surely it is not the case that the law forbids one who has imprisoned bandits to put them to death, but says that it is right to destroy without a trial those who have been stripped of the honours that they possessed and have become mere individuals instead of rulers. For what if my brother had been able to expose those who were responsible for his errors? For there had been handed to him the letters of certain persons, and, by Heracles, what accusations against himself they contained! And in his resentment at these he gave way in most unkingly fashion to uncontrolled anger, but he had done nothing to deserve being deprived of life itself. What! Is not this a universal law among all Greeks and barbarians alike, that one should defend oneself against those who take the initiative in doing one a wrong? I admit that he did perhaps defend himself with too great cruelty; but on the whole not more cruelly than might have been expected. For we have heard it said before<sup>1</sup> that an enemy may be expected to harm one in a fit of anger. But it was to gratify a eunuch,<sup>2</sup> his chamberlain who was also his chief cook, that Constantius gave over to his most inveterate enemies his own cousin,

<sup>1</sup> Cf. Demosthenes, *Against Meidias* 41.

<sup>2</sup> Eusebius; cf. Ammianus Marcellinus 14. 11; 22. 3.

## LETTER TO THE A

ἐπειδὴ πρῶτον αὐτῷ περιέθηκε  
 αὐτίκα φθονεῖν ἀρξάμενος οὐ  
 πρὶν καθελεῖν αὐτόν, οὐδὲ  
 πορφυροῦν ἰμάτιον ἀρκεσθεῖ  
 γοῦν ἀξίος, εἰ μὴ βασιλεύειν  
 ἀλλ' ἐχρῆν αὐτὸν καὶ τούτου  
 ῥῶ, λόγον γε πάντως ἵπ  
 ὥσπερ τοὺς κακοῦργους. οὐ  
 ληστὰς ὁ νόμος ἀπαγορεύει τ  
 τοὺς ἀφαιρεθέντας δὲ τιμὰς,  
 μένους ἐξ ἀρχόντων ιδιότηας  
 ἀναιρεῖσθαι. τί γάρ, εἰ τῶν  
 ἀποφῆναι τοὺς αἰτίους; ἐδ  
 τινων ἐπιστολαί, Ἑράκλεις,  
 αὐτοῦ κατηγορίας, ἐφ' αἷς ἐλ  
 ἀκρατέστερον μὲν καὶ ἥκιστο  
 τῷ θυμῷ, τοῦ μέντοι μηδὲ ζῆν  
 χει. πῶς γάρ; οὐχ οὗτός ἐστ  
 κοινὸς Ἕλλησιν ἅμα καὶ ἐκ  
 ἀμύνεσθαι τοὺς ἀδικίας ὑπάρ  
 μὲν ἡμῖν αὐτοῦ πικρότερον. οὐ  
 τοῦ εἰκότος· τὸν γὰρ ἐχθρό  
 τι καὶ ποιεῖν, εἴρηται καὶ  
 χάριν ἐνὸς ἀνδρογύνου, τοῦ  
 προσέτι τοῦ τῶν μαγείρων ἐπι  
 τὸν καίσαρα, τὸν τῆς ἀδελφῆ

LETTER TO THE A  
 ER TO THE ATHENIANS

ἀκροάτε<sup>1</sup> πορευομένου. ὡς  
 ἀγαπητῶς τε καὶ μόνον ἵπ  
 τις ἀνεφαίη περὶ τὸ Σί  
 ματα ἔγραψεν ὡς νε  
 ἴησαν ἀκούσθαι τὸν Ἀφ  
 οὔκουν ἡμᾶς οὐδὲ ὁ  
 ἐπράχθη περὶ τοὺς ἀνδ  
 αὐτῷ κατεμνήθη τὸ πρῶ  
 φης, ἄλλος συκοφάντης,  
 ὅσον οὐπω τὸν Σιλουαν  
 φανείσθαι, δεῖσας πανταπ  
 ἐπ' ἐμὲ πέμπε, καὶ μικρ  
 σας ὑποχωρήσαι πάλιν  
 οὐπα πρότερον τέθειμα  
 Καππαδοκία, ἀπαξ δὲ ἔ  
 Εὐσεβίας, ὡς ἂν ὑπέρ  
 τοῦ θαρρήσαιμι. καίτοι  
 ἐξ ὠκνησα μνησῖν, καὶ  
 θεάσεσθαι πάλιν. ἀλλ  
 γινος, ὁ πιστὸς αὐτοῦ  
 καὶ ἄκων εὐεργετη  
 ἐντυχεῖν με πολλὰς  
 ἐβέλονται, πλήρ' ἄλλ  
 ὠκνεῖ γὰρ ὡς ἂν με τ  
 ἡμῖν πρὸς ἄλλοιους ἐ  
 τὸς ἀναφανείς ἐπιπα  
 Παραγενόμενος δὲ  
 Ἑλλάδος αὐτίκα διδ

As I was saying, I was on my way to  
 barely getting away safely, beyond  
 a certain sycophant<sup>1</sup> turned up near  
 fabricated the rumour against certain  
 that they were planning a revolt. You  
 by hearsay Africanus<sup>3</sup> and Marinus:  
 to have heard of Felix and what was  
 men. And when Constantius was  
 the matter, and Dynamius another  
 lenly reported from Gaul that  
 at the point of declaring himself his  
 the utmost alarm and terror he forth-  
 and first he bade me retire for  
 Greece, then summoned me from  
<sup>2</sup> again. He had never seen me  
 in Cappadocia and once in Italy,  
 which Eusebia had secured by her  
 that I might feel confidence about  
 it. And yet I lived for six months  
 as he did, and he had promised that  
 again. But that execrable eunuch,<sup>7</sup>  
 certain, unconsciously and involun-  
 tarily my benefactor. For he did not  
 that the Emperor often, nor perhaps  
 desire it; still the eunuch was  
 For what he dreaded was that if  
 course with one another I might be  
 r, and when my loyalty became  
 given some place of trust.  
 first moment of my arrival from  
 blessed memory kept showing me

<sup>1</sup> A town in Illyricum.

<sup>2</sup> This alleged conspiracy cf. Ammianus

<sup>3</sup> Cf. Oration 1. 48 c; 2. 98 c, d.

<sup>4</sup> Milan.

<sup>7</sup> Eusebius.

## LETTER TO THE ATHENIANS

ἀκηκόατε<sup>1</sup> πορευομένου δὴ<sup>2</sup> λοιπὸν ἐπὶ τὴν ἐστίαν,  
 ἀγαπητῶς τε καὶ μόγις ἀποσωζομένου, συκοφάντης  
 τις ἀνεφάνη περὶ τὸ Σίρμιον, ὃς τοῖς ἐκεῖ πράγ-  
 ματα ἔραψεν ὡς νεώτερα διανοουμένοις· ἴσπερ  
 δῆπουθεν ἀκοῆ τὸν Ἀφρικανὸν καὶ τὸν Μαρίνον  
 οὐκ οὐκ ὑμᾶς οὐδὲ ὁ Φῆλιξ ἔλαθεν οὐδὲ ὅσα  
 ἐπράχθη περὶ τοὺς ἀνθρώπους. ἀλλ' ὡς τοῦτο  
 αὐτῷ κατεμηνύθη τὸ πρᾶγμα, καὶ Δυνάμιος ἐξαί-  
 φνης, ἄλλος συκοφάντης, ἐκ Κελτῶν ἠγγεῖλεν  
 ὅσον οὐπω τὸν Σιλουανὸν αὐτῷ πολέμιον ἀνα-  
 φανείσθαι, δείσας παντάπασιν καὶ φοβηθεὶς αὐτίκα  
 ἐπ' ἐμὲ πέμπει, καὶ μικρὸν εἰς τὴν Ἑλλάδα κελεύ-  
 σασ ὑποχωρῆσαι πάλιν ἐκεῖθεν ἐκάλει παρ' ἑαυτὸν,  
 οὐπω πρότερον τεθεαμένος πλην ἄπαξ μὲν ἐν  
 Καππαδοκίᾳ, ἄπαξ δὲ ἐν Ἰταλίᾳ, ἀγωνισαμένης  
 Εὐσεβίας, ὡς ἂν ὑπὲρ τῆς σωτηρίας τῆς ἑμαυ-  
 τοῦ θαρρήσαιμι. καίτοι τὴν αὐτὴν αὐτῷ πόλιν  
 ἔξ ὠκῆσα μηνῶν, καὶ μέντοι καὶ ὑπέσχετό με  
 θεάσεσθαι πάλιν. ἀλλ' ὁ θεοῖς ἐχθρὸς ἀνδρό-  
 γυνος, ὁ πιστὸς αὐτοῦ κατακοιμιστής, ἔλαθέ μου  
 καὶ ἄκων εὐεργέτης γενόμενος· οὐ γὰρ εἶασεν  
 ἐντυχεῖν με πολλάκις αὐτῷ, τυχὸν μὲν οὐδὲ  
 ἐθέλοντι, πλην ἀλλὰ τὸ κεφάλαιον ἐκεῖνος ἦν  
 ὠκνεῖ γὰρ ὡς ἂν μή τινος συνηθείας ἐγγενομένης  
 ἡμῖν πρὸς ἀλλήλους ἔπειτα ἀγαπηθείην καὶ πισ-  
 τὸς ἀναφανεὶς ἐπιτραπέειν τι.

Παραγενόμενον δὴ με τότε πρῶτον ἀπὸ τῆς  
 Ἑλλάδος αὐτίκα διὰ τῶν περὶ τὴν θεραπείαν

<sup>1</sup> ἀκηκόατε Cobet, ἠκούσατε Hertlein, MSS.

<sup>2</sup> δὴ Hertlein suggests, δὲ MSS.

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greater part. As I was saying, I was on my way to my home and was barely getting away safely, beyond my hopes, when a certain sycophant<sup>1</sup> turned up near Sirmium<sup>2</sup> and fabricated the rumour against certain persons there that they were planning a revolt. You certainly know by hearsay Africanus<sup>3</sup> and Marinus: nor can you fail to have heard of Felix and what was the fate of those men. And when Constantius was informed of the matter, and Dynamius another sycophant suddenly reported from Gaul that Silvanus<sup>4</sup> was on the point of declaring himself his open enemy, in the utmost alarm and terror he forthwith sent to me, and first he bade me retire for a short time to Greece, then summoned me from there to the court<sup>5</sup> again. He had never seen me before except once in Cappadocia and once in Italy, —an interview which Eusebia had secured by her exertions so that I might feel confidence about my personal safety. And yet I lived for six months in the same city<sup>6</sup> as he did, and he had promised that he would see me again. But that execrable eunuch,<sup>7</sup> his trusty chamberlain, unconsciously and involuntarily proved himself my benefactor. For he did not allow me to meet the Emperor often, nor perhaps did the latter desire it; still the eunuch was the chief reason. For what he dreaded was that if we had any intercourse with one another I might be taken into favour, and when my loyalty became evident I might be given some place of trust.

Now from the first moment of my arrival from Greece, Eusebia of blessed memory kept showing me

<sup>1</sup> Gaudentius.

<sup>2</sup> A town in Illyricum.

<sup>3</sup> For the account of this alleged conspiracy cf. Ammianus Marcellinus 15. 3.

<sup>4</sup> Cf. *Oration* 1. 48 c; 2. 98 c, d.

<sup>5</sup> At Milan.

<sup>6</sup> Milan.

<sup>7</sup> Eusebius.

## LETTER TO THE ATHENIANS

ευνούχων ἢ μακαρίτις Εὐσεβία καὶ λίαν ἐφιλοφρονεῖτο. μικρὸν δὲ ὕστερον ἐπελθόντος τούτου καὶ γάρ τοι καὶ τὰ περὶ Σιλουανὸν ἐπέπρακτο λοιπὸν εἴσοδος τε εἰς τὴν αὐλὴν δίδοται, καὶ τὸ λεγόμενον ἢ Θετταλικὴ περιβάλλεται πειθανάγκη. ἀρνούμενου γάρ μου τὴν συνουσίαν στερεῶς ἐν τοῖς βασιλείοις, οἱ μὲν ὥσπερ ἐν κουρείῳ συνελθόντες ἀποκείρουσι τὸν πώγωνα, χλανίδα δὲ ἀμφιεννύουσι καὶ σχηματίζουσιν, ὡς τότε ὑπελάμβανον, πάνυ γελοῖον στρατιώτην· οὐδὲν γάρ μοι τοῦ καλλωπισμοῦ τῶν καθαρμάτων ἤρμοζεν· ἐβάδιζον δὲ οὐχ ὥσπερ ἐκείνοι περιβλέπων καὶ σοβῶν<sup>1</sup> ἀλλ' εἰς γῆν βλέπων, ὥσπερ εἰθίσμην ὑπὸ τοῦ θρέψαντός με παιδαγωγοῦ. τότε μὲν οὖν αὐτοῖς παρέσχον γέλωτα, μικρὸν δὲ ὕστερον ὑποψίαν, εἶτα ἀνέλαμψεν ὁ τοσοῦτος φθόνος.

Ἄλλ' ἐνταῦθα χρὴ μὴ παραλείπειν ἐκείνα, πῶς ἐγὼ συνεχώρησα, πῶς ἐδεχόμην<sup>2</sup> ὁμωρόφιος<sup>3</sup> ἐκείνοις γενέσθαι, οὓς ἠπιστάμην παντὶ μὲν μου λυμνημένους τῷ γένει, ὑπώπτενον δὲ οὐκ εἰς μακρὰν ἐπιβουλεύσοντας καὶ ἐμοί. πηγὰς μὲν οὖν ὀπόσας ἀφήκα δακρύων καὶ θρήνους οἴους, ἀνατείνων εἰς τὴν ἀκρόπολιν τὴν παρ' ὑμῖν τὰς χεῖρας, ὅτε ἐκαλούμην, καὶ τὴν Ἀθηναίων ἰκετεύων σώζειν τὸν ἰκέτην καὶ μὴ ἐκδιδόναι, πολλοὶ τῶν παρ' ὑμῖν ἑορακότες εἰσὶ μοι μάρτυρες, αὐτὴ δὲ ἢ θεὸς πρὸ τῶν ἄλλων, ὅτι καὶ θάνατον ἤτησάμην παρ' αὐτῆς Ἀθήνησι πρὸ τῆς τότε

<sup>1</sup> περιβλέπων . . . σοβῶν Hertlein suggests, περιβλέποντες . . . σοβοῦντες MSS.

<sup>2</sup> ἰδεχόμην Naber, δὲ εἰλόμην Hertlein, MSS.

<sup>3</sup> ὁμωρόφιος Cobet, ὁμορόφιος Hertlein, MSS.

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the utmost kindness through the eunuchs of her household. And a little later when the Emperor returned—for the affair of Silvanus had been concluded—at last I was given access to the court, and, in the words of the proverb, Thessalian persuasion<sup>1</sup> was applied to me. For when I firmly declined all intercourse with the palace, some of them, as though they had come together in a barber's shop, cut off my beard and dressed me in a military cloak and transformed me into a highly ridiculous soldier, as they thought at the time. For none of the decorations of those villains suited me. And I walked not like them, staring about me and strutting along, but gazing on the ground as I had been trained to do by the preceptor<sup>2</sup> who brought me up. At the time, then, I inspired their ridicule, but a little later their suspicion, and then their jealousy was inflamed to the utmost.

But this I must not omit to tell here, how I submitted and how I consented to dwell under the same roof with those whom I knew to have ruined my whole family, and who, I suspected, would before long plot against myself also. But what floods of tears I shed and what laments I uttered when I was summoned, stretching out my hands to your Acropolis and imploring Athene to save her suppliant and not to abandon me, many of you who were eyewitnesses can attest, and the goddess herself, above all others, is my witness that I even begged for death at her hands there in Athens rather than

<sup>1</sup> Cf. *Oration* 1. 32 A. The origin of the proverb is obscure; cf. Cicero, *Letter to Atticus* 9. 13.      <sup>2</sup> Mardonius.

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όδοῦ. ὡς μὲν οὖν οὐ προῦδωκεν ἢ θεὸς τὸν  
 ἰκέτην οὐδὲ ἐξέδωκεν, ἔργοις ἔδειξεν.<sup>1</sup> ἠγγήσατο  
 γὰρ ἀπανταχοῦ μοι καὶ παρέστησεν ἀπανταχόθεν  
 τοὺς φύλακας, ἐξ Ἡλίου καὶ Σελήνης ἀγγέλους  
 λαβοῦσα.

Συνέβη δέ τι καὶ τοιοῦτον. ἐλθὼν ἐς τὸ Μεδιό-  
 λανον ὄκουν ἐν τινι προαστείῳ. ἐνταῦθα ἔπεμπε  
 Εὐσεβία πολλάκις πρὸς με φιλοφρονουμένη καὶ  
 γράφειν κελεύουσα καὶ θαρρεῖν, ὑπὲρ ὅτου ἂν  
 δέωμαι. γράψας ἐγὼ πρὸς αὐτὴν ἐπιστολήν,  
 μᾶλλον δὲ ἰκετηρίαν ὄρκους ἔχουσαν τοιούτους.  
 Οὕτω παισὶ χρήσαιο κληρονόμοις· οὕτω τὰ καὶ  
 τὰ θεὸς σοι δοίη, πέμπε με οἴκαδε τὴν ταχί-  
 στην, ἐκεῖνο ὑπειδόμην ὡς οὐκ ἀσφαλὲς εἰς  
 τὰ βασιλεία πρὸς αὐτοκράτορος γυναῖκα γράμ-  
 ματα εἰσπέμπειν. ἰκέτευσά δὴ τοὺς θεοὺς νύκτωρ  
 δηλώσαι μοι, εἰ χρὴ πέμπειν παρὰ τὴν βασιλίδά  
 τὸ γραμματεῖον· οἱ δὲ ἐπηπείλησαν, εἰ πέμψαιμι,  
 θάνατον αἰσχιστον. ὡς δὲ ἀληθῆ ταῦτα γράφω,  
 καλῶ τοὺς θεοὺς ἅπαντας μάρτυρας. τὰ μὲν δὴ  
 γράμματα διὰ τοῦτο ἐπέσχον εἰσπέμψαι. ἐξ ἐκεῖ-  
 νης δέ μοι τῆς νυκτὸς λογισμὸς εἰσῆλθεν, οὐ καὶ  
 ὑμᾶς ἴσως ἄξιον ἀκούσαι. Νῦν, ἔφην, ἐγὼ τοῖς  
 θεοῖς ἀντιτάττεσθαι διανοοῦμαι, καὶ ὑπὲρ ἑμαντοῦ  
 βουλευέσθαι κρεῖττον νενόμικα τῶν πάντα εἰδό-  
 των. καίτοι φρόνησις ἀνθρωπίνη πρὸς τὸ παρὸν  
 ἀφορῶσα μόνον ἀγαπητῶς ἂν τύχοι καὶ μόγις τοῦ  
 πρὸς ὀλίγον ἀναμαρτήτου. διόπερ οὐδεὶς οὐθ' ὑπὲρ  
 τῶν εἰς τριακοστὸν<sup>2</sup> ἔτος βουλευέται οὔτε ὑπὲρ τῶν  
 ἤδη γεγονότων· τὸ μὲν γὰρ περιττόν, τὸ δὲ ἀδύνα-

<sup>1</sup> Ἰδεῖτε Hertlein suggests, ἐπέδειξεν MSS.

<sup>2</sup> τριακοστὸν Hertlein suggests, τριακοσιοστὸν MSS.

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my journey to the Emperor. That the goddess accordingly did not betray her suppliant or abandon him she proved by the event. For everywhere she was my guide, and on all sides she set a watch near me, bringing guardian angels from Helios and Selene.

What happened was somewhat as follows. When I came to Milan I resided in one of the suburbs. Thither Eusebia sent me on several occasions messages of good-will, and urged me to write to her without hesitation about anything that I desired. Accordingly I wrote her a letter, or rather a petition containing vows like these: "May you have children to succeed you; may God grant you this and that, if only you send me home as quickly as possible!" But I suspected that it was not safe to send to the palace letters addressed to the Emperor's wife. Therefore I besought the gods to inform me at night whether I ought to send the letter to the Empress. And they warned me that if I sent it I should meet the most ignominious death. I call all the gods to witness that what I write here is true. For this reason, therefore, I forbore to send the letter. But from that night there kept occurring to me an argument which it is perhaps worth your while also to hear. "Now," I said to myself, "I am planning to oppose the gods, and I have imagined that I can devise wiser schemes for myself than those who know all things. And yet human wisdom, which looks only to the present moment, may be thankful if, with all its efforts, it succeed in avoiding mistakes even for a short space. That is why no man takes thought for things that are to happen thirty years hence, or for things that are already past, for the one



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του ἀλλ' ὑπὲρ τῶν ἐν χερσὶ καὶ ὧν ἀρχαί τινές  
 εἰσιν ἤδη καὶ σπέρματα. φρόνησις δὲ ἢ παρὰ  
 τοῖς θεοῖς ἐπὶ τὸ μήκιστον, μᾶλλον δὲ ἐπὶ πάν  
 βλέπουσα μηνύει τε ὀρθῶς καὶ πράττει τὸ λῶον  
 αἴτιοι γάρ εἰσιν αὐτοὶ καθάπερ τῶν ὄντων, οὕτω  
 δὲ καὶ τῶν ἐσομένων. οὐκοῦν εἰκὸς αὐτοὺς ὑπὲρ B  
 τῶν παρόντων ἐπίστασθαι. τέως μὲν οὖν ἐδόκει  
 μοι κατὰ τοῦτο συνετωτέρα τῆς ἔμπροσθεν ἢ  
 δευτέρα γνώμη. σκοπῶν δὲ εἰς τὸ δίκαιον εὐθέως  
 ἔφην· Εἶτα σὺ μὲν ἀγανακτεῖς, εἴ τι τῶν σῶν κτη-  
 μάτων ἀποστεροῖ σε τῆς ἑαυτοῦ χρήσεως ἢ καὶ  
 ἀποδιδράσκει καλούμενον, κἂν ἵππος τύχη κἂν C  
 πρόβατον κἂν βοίδιον, ἄνθρωπος δὲ εἶναι βουλό-  
 μενος οὐδὲ τῶν ἀγελαίων οὐδὲ τῶν συρφετωδῶν,  
 ἀλλὰ τῶν ἐπιεικῶν καὶ μετρίων ἀποστερεῖς σεαυ-  
 τοῦ τοὺς θεοὺς καὶ οὐκ ἐπιτρέπεις ἐφ' ὃ, τι ἂν  
 ἐθέλωσι χρῆσασθαί σοι; ὄρα μὴ πρὸς τῷ λίαν  
 ἀφρόνως καὶ τῶν δικαίων τῶν πρὸς τοὺς θεοὺς  
 ὀλιγώρως πράττης. ἢ δὲ ἀνδρεία ποῦ καὶ τίς; γελοῖ-  
 ον. ἔτοιμος γοῦν εἶ καὶ θωπεῦσαι καὶ κολακεῦσαι  
 δέει τοῦ θανάτου, ἐξὸν ἅπαντα καταβαλεῖν καὶ τοῖς D  
 θεοῖς ἐπιτρέψαι πράττειν ὡς βούλονται, διελόμενον  
 πρὸς αὐτοὺς τὴν ἐπιμέλειαν τὴν ἑαυτοῦ, καθάπερ  
 καὶ ὁ Σωκράτης ἠξίου, καὶ τὰ μὲν ἐπὶ σοὶ πράτ-  
 τειν ὡς ἂν ἐνδέχεται, τὸ δὲ ὅλον ἐπ' ἐκείνοις  
 ποιεῖσθαι, κεκτῆσθαι δὲ μηδὲν μηδὲ ἀρπάζειν, τὰ

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is superfluous, the other impossible, but only for what lies near at hand and has already some beginnings and germs. But the wisdom of the gods sees very far, or rather, sees the whole, and therefore it directs aright and brings to pass what is best. For they are the causes of all that now is, and so likewise of all that is to be. Wherefore it is reasonable that they should have knowledge about the present." So far, then, it seemed to me that on this reasoning my second determination was wiser than my first. And viewing the matter in the light of justice, I immediately reflected: "Would you not be provoked if one of your own beasts were to deprive you of its services,<sup>1</sup> or were even to run away when you called it, a horse, or sheep, or calf, as the case might be? And will you, who pretended to be a man, and not even a man of the common herd or from the dregs of the people, but one belonging to the superior and reasonable class, deprive the gods of your service, and not trust yourself to them to dispose of you as they please? Beware lest you not only fall into great folly, but also neglect your proper duties towards the gods. Where is your courage, and of what sort is it? A sorry thing it seems. At any rate, you are ready to cringe and flatter from fear of death, and yet it is in your power to lay all that aside and leave it to the gods to work their will, dividing with them the care of yourself, as Socrates, for instance, chose to do: and you might, while doing such things as best you can, commit the whole to their charge; seek to possess nothing, seize nothing, but accept simply what is vouchsafed

<sup>1</sup> An echo of Plato, *Phaedo* 62 c; cf. *Fragment of a Letter* 297 A.

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διδόμενα δὲ παρ' αὐτῶν ἀφελῶς<sup>1</sup> δέχεσθαι. ταύ-  
 την ἐγὼ νομίσας οὐκ ἀσφαλῆ μόνον, ἀλλὰ πρέ-  
 πουςαν ἀνδρὶ μετρίῳ γνώμην, ἐπεὶ καὶ τὰ τῶν  
 θεῶν ἐσήμαινε ταύτη· τὸ γὰρ ἐπιβουλάς εὐλα-  
 βούμενον τὰς μελλούσας εἰς αἰσχρὸν καὶ προῦπτου  
 ἐμβαλεῖν ἑαυτὸν κίνδυνον δεινῶς ἐφαίνετό μοι  
 θορυβῶδες· εἶξαι καὶ ὑπήκουσα. καὶ τὸ μὲν  
 ὄνομά μοι ταχέως καὶ τὸ χλανίδιον περιεβλήθη  
 τοῦ καίσαρος· ἡ δὲ ἐπὶ τούτῳ δουλεία καὶ τὸ καθ'  
 ἐκάστην ἡμέραν ὑπὲρ αὐτῆς τῆς ψυχῆς ἐπικρεμά-  
 μενον δέος Ἡράκλεις ὅσον καὶ οἶον· κλείθρα B  
 θυρῶν, θυρωροί, τῶν οἰκετῶν αἱ χεῖρες ἐρευνη-  
 μεναι, μὴ τίς μοι παρὰ τῶν φίλων γραμματίδιον  
 κομίζῃ, θεραπεία ξένη· μόλις ἠδυνήθην οἰκέτας  
 ἔμαντοῦ τέτταρας, παιδάρια μὲν δύο κομιδῆ μικρά,  
 δύο δὲ μείζονας, εἰς τὴν αὐλὴν οἰκειότερόν με  
 θεραπεύσοντας εἰσαγαγεῖν, ὧν εἰς μοι μόνος καὶ  
 τὰ πρὸς θεοὺς συνειδῶς καὶ ὡς ἐνεδέχετο λάθρα C  
 συμπράττων· ἐπεπίστευτο δὲ τῶν βιβλίων μου  
 τὴν φυλακὴν, ὧν μόνος τῶν ἐμοὶ πολλῶν ἐταίρων  
 καὶ φίλων πιστῶν, εἰς ἰατρός, ὃς καί, ὅτι φίλος ὧν  
 ἐλελήθει, συναπεδήμησεν. οὕτω δὲ ἐδεδίειν ἐγὼ  
 ταῦτα καὶ ψοφοδεῶς εἶχον πρὸς αὐτά, ὥστε καὶ  
 βουλομένους εἰσιέναι τῶν φίλων πολλοὺς παρ'  
 ἐμὲ καὶ μάλ' ἄκων ἐκώλυον, ἰδεῖν μὲν αὐτοὺς  
 ἐπιθυμῶν, ὀκνῶν δὲ ἐκείνοις τε καὶ ἔμαντῷ γενέ-  
 σθαι συμφορῶν αἴτιος. ἀλλὰ ταῦτα μὲν ἕξωθέν  
 ἐστί, τάδε δὲ ἐν αὐτοῖς τοῖς πράγμασι. D

<sup>1</sup> ἀφελῶς Cobet, ἀσφαλῶς Hertlein, MSS.

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to you by them." And this course I thought was not only safe but becoming to a reasonable man, since the response of the gods had suggested it. For to rush headlong into unseemly and foreseen danger while trying to avoid future plots seemed to me a topsy-turvy procedure. Accordingly I consented to yield. And immediately I was invested with the title and robe of Caesar.<sup>1</sup> The slavery that ensued and the fear for my very life that hung over me every day, Heracles, how great it was, and how terrible! My doors locked, warders to guard them, the hands of my servants searched lest one of them should convey to me the most trifling letter from my friends, strange servants to wait on me! Only with difficulty was I able to bring with me to court four of my own domestics for my personal service, two of them mere boys and two older men, of whom only one knew of my attitude to the gods, and, as far as he was able, secretly joined me in their worship. I had entrusted with the care of my books, since he was the only one with me of many loyal comrades and friends, a certain physician<sup>2</sup> who had been allowed to leave home with me because it was not known that he was my friend. And this state of things caused me such alarm and I was so apprehensive about it, that though many of my friends really wished to visit me, I very reluctantly refused them admittance; for though I was most anxious to see them, I shrank from bringing disaster upon them and myself at the same time. But this is somewhat foreign to my narrative. The following relates to the actual course of events.

<sup>1</sup> Cf. Ammianus Marcellinus 15. 8.

<sup>2</sup> Oreibasius; cf. *Letter* 17.

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Τριακοσίους ἐξήκοντά μοι δούς στρατιώτας εἰς τὸ τῶν Κελτῶν ἔθνος ἀνατετραμμένον ἔστειλε, μεσοῦντος ἤδη τοῦ χειμῶνος, οὐκ ἄρχοντα μᾶλλον τῶν ἐκεῖσε στρατοπέδων ἢ τοῖς ἐκεῖσε στρατηγοῖς ὑπακούοντα.<sup>1</sup> ἐγγέγραπτο γὰρ αὐτοῖς καὶ ἐνετέταλτο διαρρήδην οὐ τοὺς πολεμίους μᾶλλον ἢ ἐμὲ παραφυλάττειν, ὡς ἂν μὴ νεώτερόν τι πράξαιμι. τούτων δὲ ὃν ἔφην τρόπον γενομένων, περὶ τὰς τροπὰς τὰς θερινὰς ἐπιτρέπει μοι βαδίζειν εἰς τὰ στρατόπεδα τὸ σχῆμα καὶ τὴν εἰκόνα περιοίσοντι τὴν ἑαυτοῦ· καὶ γὰρ τοι καὶ τοῦτο εἶρητο καὶ ἐγγέγραπτο, ὅτι τοῖς Γάλλοις οὐ βασιλέα δίδωσιν, ἀλλὰ τὸν τὴν ἑαυτοῦ πρὸς ἐκείνους εἰκόνα κομιοῦντα.

Οὐ κακῶς δέ, ὡς ἀκηκόατε, τοῦ πρώτου στρατηγηθέντος ἐνιαυτοῦ καὶ πραχθέντος σπουδαίου, πρὸς τὰ χειμάδια πάλιν ἐπανελθῶν εἰς τὸν ἔσχατον κατέστην κίνδυνον. οὔτε γὰρ ἀθροΐζειν ἐξῆν μοι στρατόπεδον· ἕτερος γὰρ ἦν ὁ τούτου κύριος· αὐτὸς τε ξὺν ὀλίγοις ἀποκεκλεισμένος, εἶτα παρὰ τῶν πλησίον πόλεων αἰτηθεὶς ἐπικουρίαν, ὧν εἶχον τὸ πλεῖστον ἐκείνοις δούς, αὐτὸς<sup>2</sup> ἀπελείφθην μόνος. ἐκεῖνα μὲν οὖν οὕτως ἐπράχθη τότε. ὡς δὲ καὶ ὁ τῶν στρατοπέδων ἄρχων ἐν ὑποψίᾳ γενόμενος αὐτῷ παρηρέθη καὶ ἀπηλλάγη τῆς ἀρχῆς, οὐ σφόδρα ἐπιτήδειος δόξας, ἔγωγε ἐνομίσθην ἠκιστα σπουδαῖος καὶ δεινὸς στρατηγός, ἅτε πρᾶον ἐμαντὸν παρασχὼν καὶ μέτριον. οὐ

<sup>1</sup> ὑπακούοντα Hertlein suggests, ὑπακούσοντα MSS.

<sup>2</sup> αὐτὸς MSS., Cobet, [αὐτὸς] Hertlein.

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Constantius gave me three hundred and sixty soldiers, and in the middle of the winter<sup>1</sup> despatched me into Gaul, which was then in a state of great disorder; and I was sent not as commander of the garrisons there but rather as a subordinate of the generals there stationed. For letters had been sent them and express orders given that they were to watch me as vigilantly as they did the enemy, for fear I should attempt to cause a revolt. And when all this had happened in the manner I have described, about the summer solstice he allowed me to join the army and to carry about with me his dress and image. And indeed he had both said and written that he was not giving the Gauls a king but one who should convey to them his image.

Now when, as you have heard, the first campaign was ended that year and great advantage gained, I returned to winter quarters,<sup>2</sup> and there I was exposed to the utmost danger. For I was not even allowed to assemble the troops; this power was entrusted to another, while I was quartered apart with only a few soldiers, and then, since the neighbouring towns begged for my assistance, I assigned to them the greater part of the force that I had, and so I myself was left isolated. This then was the condition of affairs at that time. And when the commander-in-chief<sup>3</sup> of the forces fell under the suspicions of Constantius and was deprived by him of his command and superseded, I in my turn was thought to be by no means capable or talented as a general, merely because I had shown myself mild and moderate. For I thought I ought not

<sup>1</sup> 355 A. D.

<sup>2</sup> At Vienne.

<sup>3</sup> Marcellus.

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γὰρ ὄμνην δεῖν ζυγομαχεῖν οὐδὲ παραστρατηγεῖν, εἰ μὴ πού τι τῶν λίαν ἐπικινδύνων ἐώρων ἢ δέον γενέσθαι παρορώμενον ἢ καὶ τὴν ἀρχὴν μὴ δέον γενέσθαι γιγνόμενον. ἅπαξ δὲ καὶ δευτέρου οὐ καθηκόντως μοί τινων χρησαμένων, ἐμαυτὸν φήθημι ὅτι κληθῆναι τιμᾶν τῇ σιωπῇ, καὶ τοῦ λοιποῦ τὴν χλανίδα περιέφερον καὶ τὴν εἰκόνα· τούτων γὰρ τὸ τηλικαῦτα διενουσῶν ἀποπεφάνθαι κύριος.

Ἐξ ὧν ὁ Κωνστάντιος νομίσας ὀλίγον<sup>1</sup> μὲν ἐπιδώσειν, οὐκ εἰς τοσοῦτον δὲ μεταβολῆς ἤξει τὰ τῶν Κελτῶν πράγματα, δίδωσί μοι τῶν στρατοπέδων τὴν ἡγεμονίαν ἡρος ἀρχῆς. καὶ στρατεύω μὲν ἀκμάζοντος τοῦ σίτου, πολλῶν πάνυ Γερμανῶν περὶ τὰς πεπορθημένας ἐν Κελ- 271 τοῖς πόλεις ἀδεῶς κατοικούντων. τὸ μὲν οὖν πλῆθος τῶν πόλεων πέντε πον καὶ τεσσαράκοντά ἐστι, τείχη τὰ διηρηπασμένα δίχα τῶν πύργων καὶ τῶν ἐλασσόνων φρουρίων. ἡς δ' ἐνέμουτο γῆς ἐπὶ τάδε τοῦ Ῥήνου πάσης οἱ βάρβαροι τὸ μέγεθος ὅπόσον ἀπὸ τῶν πηγῶν αὐτῶν ἀρχόμενος ἄχρι τοῦ Ὀκεανοῦ περιλαμβάνει· τριακόσια δὲ ἀπέειχον τῆς ἡόνος τοῦ Ῥήνου στάδια οἱ πρὸς ἡμᾶς οἰκούντες ἔσχατοι, τριπλάσιον δὲ ἦν ἔτι τούτου πλάτος τὸ καταλειφθὲν ἔρημον ὑπὸ τῆς λεηλασίας, ἐνθα ὁ οὐδὲ νέμειν ἔξην τοῖς Κελτοῖς τὰ βοσκήματα, καὶ πόλεις τινὲς ἔρημοι τῶν ἐνοικούντων, αἷς οὐπω παρῶκον οἱ βάρβαροι. ἐν τούτοις οὐσαν καταλαβὼν ἐγὼ τὴν Γαλατίαν πόλιν τε ἀνέλαβον τὴν

<sup>1</sup> ὀλίγον Hertlein suggests, ὀλίγη MSS.

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to fight against my yoke or interfere with the general in command except when in some very dangerous undertaking I saw either that something was being overlooked, or that something was being attempted that ought never to have been attempted at all. But after certain persons had treated me with disrespect on one or two occasions, I decided that for the future I ought to show my own self-respect by keeping silence, and henceforth I contented myself with parading the imperial robe and the image. For I thought that to these at any rate I had been given a right.

After that, Constantius, thinking that there would be some improvement, but not that so great a transformation would take place in the affairs of Gaul, handed over to me in the beginning of spring<sup>1</sup> the command of all the forces. And when the grain was ripe I took the field; for a great number of Germans had settled themselves with impunity near the towns they had sacked in Gaul. Now the number of the towns whose walls had been dismantled was about forty-five, without counting citadels and smaller forts. And the barbarians then controlled on our side of the Rhine the whole country that extends from its sources to the Ocean. Moreover those who were settled nearest to us were as much as three hundred stades from the banks of the Rhine, and a district three times as wide as that had been left a desert by their raids; so that the Gauls could not even pasture their cattle there. Then too there were certain cities deserted by their inhabitants, near which the barbarians were not yet encamped. This then was the condition of Gaul when I took

<sup>1</sup> 357 A.D.



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Ἄγριππῖναν ἐπὶ τῷ Ῥήνῳ, πρὸ μηνῶν ἑαλωκυῖαν  
 πού δέκα, καὶ τεῖχος Ἀργέντορα πλησίον πρὸς  
 ταῖς ὑπωρείαις αὐτοῦ τοῦ Βοσέγου, καὶ ἔμαχεσά-  
 μην οὐκ ἀκλεῶς. ἴσως καὶ εἰς ὑμᾶς ἀφίκετο ἡ  
 τοιαύτη μάχη. ἔνθα τῶν θεῶν δόντων μοι τὸν  
 βασιλέα τῶν πολεμίων αἰχμάλωτον, οὐκ ἐφθόνησα  
 τοῦ κατορθώματος Κωνσταντίῳ. καίτοι εἰ μὴ  
 θριαμβεύειν ἔξην, ἀποσφάττειν τὸν πολέμιον  
 κύριος ἦν, καὶ μέντοι διὰ πάσης αὐτὸν ἄγων τῆς  
 Κελτίδος ταῖς πόλεσιν ἐπιδεικνύειν καὶ ὥσπερ  
 ἐντρυφᾶν τοῦ Χνοδομαρίου ταῖς συμφοραῖς. τού- D  
 των οὐδὲν ᾠήθην δεῖν πράττειν, ἀλλὰ πρὸς τὸν  
 Κωνσταντίον αὐτὸν εὐθέως ἀπέπεμψα, τότε ἀπὸ  
 τῶν Κουάδων καὶ Σαυροματῶν ἐπανιόντα. συνέβη  
 τοίνυν, ἐμοῦ μὲν ἀγωνισαμένου, ἐκείνου δὲ ὀδεύ-  
 σαντος μόνον καὶ φιλίως ἐντυχόντος τοῖς παροι-  
 κοῦσι τὸν Ἰστρον ἔθνεσιν, οὐχ ἡμᾶς, ἀλλ' ἐκείνον  
 θριαμβεύσαι.

Τὸ δὴ μετὰ τοῦτο δεύτερος ἐνιαυτὸς καὶ τρίτος,  
 καὶ πάντες μὲν ἀπελήλαντο τῆς Γαλατίας οἱ  
 βάρβαροι, πλεῖσται δὲ ἀνελήφθησαν τῶν πόλεων,  
 παμπληθεῖς δὲ ἀπὸ τῆς Βρεττανίδος ναῦς ἀνή-  
 χθησαν. ἑξακοσίων νηῶν ἀνήγαγον στόλον, ὧν 280  
 τὰς τετρακοσίας ἐν οὐδὲ ὄλοις μῆσι δέκα ναυπη-  
 γησάμενος πάσας εἰσήγαγον εἰς τὸν Ῥήνον, ἔργον  
 οὐ μικρὸν διὰ τοὺς ἐπικειμένους καὶ παροικούντας  
 πλησίον βαρβάρους. ὁ γοῦν Φλωρέντιος οὕτως  
 ᾤετο τοῦτο ἀδύνατον, ὥστε ἀργύρου δισχιλίας

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it over. I recovered the city of Agrippina<sup>1</sup> on the Rhine which had been taken about ten months earlier, and also the neighbouring fort of Argentoratum,<sup>2</sup> near the foot-hills of the Vosges mountains, and there I engaged the enemy not ingloriously. It may be that the fame of that battle has reached even your ears. There though the gods gave into my hands as prisoner of war the king<sup>3</sup> of the enemy, I did not begrudge Constantius the glory of that success. And yet though I was not allowed to triumph for it, I had it in my power to slay my enemy, and moreover I could have led him through the whole of Gaul and exhibited him to the cities, and thus have luxuriated as it were in the misfortunes of Chnodomar. I thought it my duty to do none of these things, but sent him at once to Constantius who was returning from the country of the Quadi and the Sarmatians. So it came about that, though I had done all the fighting and he had only travelled in those parts and held friendly intercourse with the tribes who dwell on the borders of the Danube, it was not I but he who triumphed.

Then followed the second and third years of that campaign, and by that time all the barbarians had been driven out of Gaul, most of the towns had been recovered, and a whole fleet of many ships had arrived from Britain. I had collected a fleet of six hundred ships, four hundred of which I had had built in less than ten months, and I brought them all into the Rhine, no slight achievement, on account of the neighbouring barbarians who kept attacking me. At least it seemed so impossible to Florentius that he had promised to pay the barbarians a fee of two

Cologne.

<sup>2</sup> Strasburg.

<sup>3</sup> Chnodomar.

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λίτρας ὑπέσχετο μισθὸν ἀποτίσειν τοῖς βαρ-  
 βάροις ὑπὲρ τῆς παρόδου, καὶ ὁ Κωνστάντιος  
 ὑπὲρ τούτου μαθὼν ἐκοινώσατο γὰρ αὐτῷ περὶ  
 τῆς δόσεως· ἐπέστειλε πρὸς με τὸ αὐτὸ πράττειν<sup>1</sup>  
 κελεύσας, εἰ μὴ παντάπασιν αἰσχρὸν μοι φανείη.  
 πῶς δὲ οὐκ ἦν αἰσχρὸν, ὅπου Κωνσταντίῳ τοιοῦ-  
 τον ἐφάνη, λίαν εἰωθότι θεραπεύειν τοὺς βαρ-  
 βάρους; ἐδόθη μὴν αὐτοῖς οὐδέν· ἀλλ' ἐπ' αὐτοὺς  
 στρατεύσας, ἀμνόντων μοι καὶ παρεστώτων τῶν  
 θεῶν, ὑπεδεξάμην μὲν μοῖραν τοῦ Σαλίων ἔθνος,  
 Χαμάβους δὲ ἐξήλασα, πολλὰς βούς καὶ γυναῖα  
 μετὰ παιδαρίων συλλαβών. οὕτω δὲ πάντα  
 ἐφόβησα καὶ παρεσκεύασα καταπτῆξαι τὴν ἐμὴν  
 ἐφοδον, ὥστε παραχρῆμα λαβεῖν ὁμήρους καὶ τῆ  
 C  
 σιτοπομπία παρασχεῖν ἀσφαλῆ κομιδὴν.

Μακρὸν ἐστὶ πάντα ἀπαριθμεῖσθαι καὶ τὰ καθ'  
 ἕκαστον γράφειν, ὅσα ἐν ἐνιαυτοῖς ἔπραξα τέτ-  
 ταρσι τὰ κεφάλαια δέ· τρίτον ἐπεραιώθην καίσαρ  
 ἔτι τὸν Ῥήνον· δισμυρίους ἀπήτησα παρὰ τῶν βαρ-  
 βάρων ὑπὲρ τὸν Ῥήνον ὄντας αἰχμαλώτους· ἐκ δυοῖν  
 ἀγώνοι καὶ μιᾶς πολιορκίας χιλίους ἐξελὼν ἐζώ-  
 γρησα, οὐ τὴν ἄχρηστον ἡλικίαν, ἀνδρας δὲ ἡβῶν-  
 τας· ἔπεμψα τῷ Κωνσταντίῳ τέτταρας ἀριθμοὺς D  
 τῶν κρατίστων πεζῶν, τρεῖς ἄλλους τῶν ἐλαττό-  
 νων, ἰππέων τάγματα δύο τὰ ἐντιμότερα· πόλεις  
 ἀνέλαβον νῦν μὲν δὴ τῶν θεῶν ἐθελόντων πάσας,  
 τότε δὲ ἀνειλήφειν ἐλάττους ὀλίγῳ τῶν τεσσαρά-  
 κοντα. μάρτυρας καλῶ τὸν Δία καὶ πάντας  
 θεοὺς πολιούχους τε καὶ ὁμογνίους ὑπὲρ τῆς ἐμῆς  
 προαιρέσεως εἰς αὐτὸν καὶ πίστεως, ὅτι τοιοῦτος

<sup>1</sup> ἐπέστειλε πρὸς με τὸ αὐτὸ πράττειν Horkel, ἐπέστειλεν αὐτὸ  
 πρὸς με, πράττειν Hertlein, MSS.

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thousand pounds weight of silver in return for a passage. Constantius when he learned this—for Florentius had informed him about the proposed payment—wrote to me to carry out the agreement, unless I thought it absolutely disgraceful. But how could it fail to be disgraceful when it seemed so even to Constantius, who was only too much in the habit of trying to conciliate the barbarians? However, no payment was made to them. Instead I marched against them, and since the gods protected me and were present to aid, I received the submission of part of the Salian tribe, and drove out the Chamavi and took many cattle and women and children. And I so terrified them all, and made them tremble at my approach that I immediately received hostages from them and secured a safe passage for my food supplies.

It would take too long to enumerate everything and to write down every detail of the task that I accomplished within four years. But to sum it all up: Three times, while I was still Caesar, I crossed the Rhine; twenty thousand persons who were held as captives on the further side of the Rhine I demanded and received back; in two battles and one siege I took captive ten thousand prisoners, and those not of unserviceable age but men in the prime of life; I sent to Constantius four levies of excellent infantry, three more of infantry not so good, and two very distinguished squadrons of cavalry. I have now with the help of the gods recovered all the towns, and by that time I had already recovered almost forty. I call Zeus and all the gods who protect cities and our race to bear witness as to my behaviour towards

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γέγονα περὶ αὐτόν, οἷον ἂν εἰλόμην ἐγὼ υἷον περὶ  
 ἐμὲ γενέσθαι. τετίμηκα μὲν οὖν αὐτόν ὡς οὐδείς 28  
 καισάρων οὐδένα τῶν ἔμπροσθεν αὐτοκρατόρων.  
 οὐδὲν γοῦν εἰς τὴν τήμερον ὑπὲρ ἐκείνων ἐγκαλεῖ  
 μοι, καὶ ταῦτα παρρησιασαμένῳ πρὸς αὐτόν, ἀλλὰ  
 γελοίους αἰτίας ὀργῆς ἀναπλάττει. Λουππικῖνον,  
 φησί, καὶ τρεῖς ἄλλους ἀνθρώπους κατέσχες· οὓς  
 εἰ καὶ κτείνας ἤμην ἐπιβουλεύσαντας ἔμοιγε  
 φανερώς, ἐχρῆν τὴν ὑπὲρ τῶν παθόντων ὀργὴν  
 ἀφεῖναι τῆς ὁμοιοῦς ἕνεκα. τούτους δὲ οὐδὲν  
 ἄχαρι διαθεῖς ὡς ταραχώδεις φύσει καὶ πολεμο- B  
 ποιούς κατέσχον, πολλὰ πάνυ δαπανῶν εἰς αὐτούς  
 ἐκ τῶν δημοσίων, ἀφελόμενος δ' <sup>1</sup> οὐδὲν τῶν ὑπαρ-  
 χόντων ἐκείνοις. ὁρᾶτε, πῶς ἐπεξιέναι τούτοις ὁ  
 Κωνσταντίος νομοθετεῖ. ὁ γὰρ χαλεπαίνων ὑπὲρ  
 τῶν προσηκόντων μηδὲν ἄρ' οὐκ ὄνειδίζει μοι καὶ  
 κατεγελᾷ τῆς μωρίας, ὅτι τὸν φονέα πατρός,  
 ἀδελφῶν, ἀνεψιῶν, ἀπάσης ὡς ἔπος εἰπεῖν τῆς  
 κοινῆς ἡμῶν ἐστίας καὶ συγγενείας τὸν δῆμιον εἰς  
 τοῦτο ἐθεράπευσα; σκοπεῖτε δὲ ὅπως καὶ γενό- C  
 μενος αὐτοκράτωρ ἔτι θεραπευτικῶς αὐτῷ προση-  
 νέχθην ἐξ ὧν ἐπέστειλα.

Καὶ τὰ πρὸ τούτου δὲ ὁποῖός τις γέγονα περὶ  
 αὐτόν ἐντεῦθεν εἴσεσθε. αἰσθόμενος, ὅτι τῶν  
 ἁμαρτανομένων κληρονομήσω μὲν αὐτὸς τὴν  
 ἀδοξίαν καὶ τὸν κίνδυνον, ἐξεργασθήσεται δὲ  
 ἑτέροις τὰ πλείιστα, πρῶτον μὲν ἰκέτευον, εἰ ταῦτα D

<sup>1</sup> δ' after ἀφελόμενος Hertlein suggests.

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Constantius and my loyalty to him, and that I behaved to him as I would have chosen that my own son should behave to me.<sup>1</sup> I have paid him more honour than any Caesar has paid to any Emperor in the past. Indeed, to this very day he has no accusation to bring against me on that score, though I have been entirely frank in my dealings with him, but he invents absurd pretexts for his resentment. He says, "You have detained Lupicinus and three other men." And supposing I had even put them to death after they had openly plotted against me, he ought for the sake of keeping peace to have renounced his resentment at their fate. But I did those men not the least injury, and I detained them because they are by nature quarrelsome and mischief-makers. And though I am spending large sums of the public money on them, I have robbed them of none of their property. Observe how Constantius really lays down the law that I ought to proceed to extremities with such men! For by his anger on behalf of men who are not related to him at all, does he not rebuke and ridicule me for my folly in having served so faithfully the murderer of my father, my brothers, my cousins; the executioner as it were of his and my whole family and kindred? Consider too with what deference I have continued to treat him even since I became Emperor, as is shown in my letters.

And how I behaved to him before that you shall now learn. Since I was well aware that whenever mistakes were made I alone should incur the disgrace and danger, though most of the work was carried on by others, I first of all implored him, if

<sup>1</sup> Cf. Isocrates, *To Demonicus* 14

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πράττειν αὐτῷ φαίνοιτο καὶ πάντως ἐμὲ προσαγορεύειν καίσαρα δεδογμένον εἶη, ἄνδρας ἀγαθοὺς καὶ σπουδαίους δοῦναί μοι τοὺς ὑπουργοῦντας· ὁ δὲ πρότερον ἔδωκε τοὺς μοχθηροτάτους. ὡς δὲ ὁ μὲν εἰς ὁ πονηρότατος καὶ μάλα ἄσμενος<sup>1</sup> ὑπήκουσεν, οὐδεὶς δὲ ἠξίου τῶν ἄλλων, ἄνδρα δίδωσιν ἄκων ἐμοὶ καὶ μάλα ἀγαθὸν Σαλούστιον, ὃς διὰ τὴν ἀρετὴν εὐθέως αὐτῷ γέγονεν ὑποπτος. οὐκ ἀρκεσθεὶς ἐγὼ τῷ τοιούτῳ, βλέπων δὲ πρὸς τὸ διάφορον τοῦ τρόπου καὶ κατανόησας<sup>2</sup> τῷ μὲν ἄγαν αὐτὸν πιστεύοντα, τῷ δὲ οὐδ' ὄλως προσέχοντα,<sup>3</sup> τῆς δεξιᾶς αὐτοῦ καὶ τῶν γονάτων ἀψάμενος· Τούτων, ἔφην, οὐδεὶς ἐστὶ μοι συνήθης οὐδὲ γέγονεν ἔμπροσθεν· ἐπιστάμενος δὲ αὐτοὺς ἐκ φήμης, σοῦ κελεύσαντος, ἐταίρους ἐμαυτοῦ καὶ φίλους νομίζω, τοῖς πάλαι γνωρίμοις ἐπ' ἴσης τιμῶν. οὐ μὴν δίκαιον ἢ τούτοις ἐπιτετράφθαι τὰ ἐμὰ ἢ τὰ τούτων ἡμῖν συγκινδυνεύσαι. τί οὖν ἱκετεύω; γραπτοὺς ἡμῖν δὸς ὡσπερ νόμους, τίνων ἀπέχεσθαι χρὴ καὶ ὅσα πράττειν ἐπιτρέπεις. δῆλον γάρ, ὅτι τὸν μὲν πειθόμενον ἐπαινέσεις, τὸν δὲ ἀπειθοῦντα κολάσεις, εἰ καὶ ὅ, τι μάλιστα νομίζω μηδένα ἀπειθήσειν.

Ἔτι ὅσα μὲν οὖν ἐπεχείρησεν ὁ Πεντάδιος ἀντίκα καινοτομεῖν, οὐδὲν χρὴ λέγειν· ἀντέπραπτον δὲ ἐγὼ πρὸς πάντα, καὶ γίνεται μοι δυσμενῆς ἐκείθεν. εἴτ' ἄλλον λαβὼν καὶ παρασκευάσας δεύτερον καὶ τρίτον, Παῦλον, Γαυδέντιον, τοὺς ὀνομαστοὺς ἐπ' ἑ

<sup>1</sup> ἄσμενος Hertlein suggests, ἀσμένως MSS.

<sup>2</sup> βλέπων . . . κατανόησας Horkel, κατανόησας . . . βλέπων Hertlein, MSS.

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he had made up his mind to that course and was altogether determined to proclaim me Caesar, to give me good and able men to assist me. He however at first gave me the vilest wretches. And when one, the most worthless of them, had very gladly accepted and no one of the others consented, he gave me with a bad grace an officer who was indeed excellent, Sallust, who on account of his virtue has at once fallen under his suspicion. And since I was not satisfied with such an arrangement and saw how his manner to them varied, for I observed that he trusted one of them too much and paid no attention at all to the other, I clasped his right hand and his knees and said: "I have no acquaintance with any of these men nor have had in the past. But I know them by report, and since you bid me I regard them as my comrades and friends and pay them as much respect as I would to old acquaintances. Nevertheless it is not just that my affairs should be entrusted to them or that their fortunes should be hazarded with mine. What then is my petition? Give me some sort of written rules as to what I must avoid and what you entrust to me to perform. For it is clear that you will approve of him who obeys you and punish him who is disobedient, though indeed I am very sure that no one will disobey you."

Now I need not mention the innovations that Pentadius at once tried to introduce. But I kept opposing him in everything and for that reason he became my enemy. Then Constantius chose another and a second and a third and fashioned them for his purpose, I mean Paul and Gaudentius, those notorious sycophants; he hired them to attack me and



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ἐμὲ μισθωσάμενος συκοφάντας, Σαλούστιον μὲν ὡς ἐμοὶ φίλον ἀποστήναι παρασκευάζει, Λουκιανὸν δὲ δοθῆναι διάδοχον αὐτίκα, καὶ μικρὸν ὕστερον καὶ Φλωρέντιος ἦν ἐχθρὸς ἐμοὶ διὰ τὰς πλεονεξίας, αἷς ἠναντιούμην. πείθουσιν οὗτοι τὸν Κωνσταντίον ἀφελέσθαι με τῶν στρατοπέδων ἀπάντων, ἴσως τι καὶ ὑπὸ τῆς ζηλοτυπίας τῶν κατορθωμάτων κνιζόμενον, καὶ γράφει γράμματα D πολλῆς μὲν ἀτιμίας εἰς ἐμὲ πλήρη, Κελτοῖς δὲ ἀνάστασιν ἀπειλοῦντα· μικροῦ γὰρ δέω φάναι τὸ στρατιωτικὸν ἅπαν ἀδιακρίτως τὸ μαχιμώτατον ἀπαγαγεῖν τῆς Γαλατίας ἐκέλευσεν, ἐπιτάξας τοῦτο τὸ ἔργον Λουππικίνῳ τε καὶ Γιντωνίῳ, ἐμοὶ δὲ ὡς ἂν πρὸς μηδὲν ἐναντιωθεῖην αὐτοῖς ἐπέστειλεν.

Ἐνταῦθα μέντοι τίνα τρόπον τὰ τῶν θεῶν εἶποιμ' ἂν ἔργα πρὸς ὑμᾶς; διενοοῦμην· μάρτυρες 281 δὲ αὐτοὶ· πᾶσαν ἀπορρίψας τὴν βασιλικὴν πολυτέλειαν καὶ παρασκευὴν ἡσυχάζειν, πράττειν δὲ οὐδὲν ὄλως. ἀνέμενον δὲ Φλωρέντιον παραγενέσθαι καὶ τὸν Λουππικίνον· ἦν γὰρ ὁ μὲν περὶ τὴν Βίενναν, ὁ δὲ ἐν ταῖς Βρεττανίαις. ἐν τούτῳ θόρυβος πολὺς ἦν περὶ πάντας τοὺς ἰδιώτας καὶ B τοὺς στρατιώτας, καὶ γράφει τις ἀνώνυμον γραμματεῖον<sup>1</sup> εἰς τὴν ἀστυγείτονα μοι πόλιν πρὸς τοὺς Πετουλάντας τουτουσὶ καὶ Κελτοῦς· ὀνομάζεται δὲ οὕτω τὰ τάγματα· ἐν ᾧ πολλὰ μὲν ἐγγέγραπτο κατ' ἐκείνου, πολλοὶ δὲ ὑπὲρ τῆς Γαλλίων προδοσίας ὀδυρμοὶ· καὶ μέντοι καὶ τὴν ἐμὴν ἀτιμίαν ὁ τὸ γραμματεῖον συγγράψας ἀπωδύρετο. τοῦτο κομισθὲν ἐκίνησε πάντας, οἳ τὰ Κωνσταντίου μάλιστα ἐφρόνουν, ἐπιθέσθαι μοι κατὰ τὸ καρ- C

<sup>1</sup> γραμματεῖον Horkel adds, δέλτων Naber.

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then took measures to remove Sallust, because he was my friend, and to appoint Lucilianus immediately, as his successor. And a little later Florentius also became my enemy on account of his avarice which I used to oppose. These men persuaded Constantius, who was perhaps already somewhat irritated by jealousy of my successes, to remove me altogether from command of the troops. And he wrote letters full of insults directed against me and threatening ruin to the Gauls. For he gave orders for the withdrawal from Gaul of, I might almost say, the whole of the most efficient troops without exception, and assigned this commission to Lupicinus and Gintonius, while to me he wrote that I must oppose them in nothing.

And now in what terms shall I describe to you the work of the gods? It was my intention, as they will bear me witness, to divest myself of all imperial splendour and state and remain in peace, taking no part whatever in affairs. But I waited for Florentius and Lupicinus to arrive; for the former was at Vienne, the latter in Britain. Meanwhile there was great excitement among the civilians and the troops, and someone wrote an anonymous letter to the town near where I was,<sup>1</sup> addressed to the Petulantes and the Celts—those were the names of the legions—full of invectives against Constantius and of lamentations about his betrayal of the Gauls. Moreover the author of the letter lamented bitterly the disgrace inflicted on myself. This letter when it arrived provoked all those who were most definitely on the side of Constantius to urge me in the strongest terms to send away the troops at once, before similar letters

<sup>1</sup> Julian was at Paris.

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τερώτατον, ὅπως ἤδη τοὺς στρατιώτας ἐκπέμψαιμι, πρὶν καὶ εἰς τοὺς ἄλλους ἀριθμοὺς ὁμοίᾳ ῥιφήναι. καὶ γὰρ οὐδὲ ἄλλος τις παρῆν τῶν δοκούντων εὖνος ἔχειν ἐμοί, Νεβρίδιος δέ, Πεντάδιος, Δεκέντιος, ὁ παρ' αὐτοῦ πεμφθεὶς ἐπ' αὐτὸ τοῦτο Κωνσταντίου. λέγοντος δέ μου χρήναι περιμένειν ἔτι Λουππικῖνον καὶ Φλωρέντιον, οὐδεὶς ἤκουσεν, ἀλλ' ἔλεγον πάντες τὸναντίον ὅτι δεῖ ποιεῖν, εἰ μὴ βούλομαι ταῖς προλαβούσαις ὑποψίαις ὥσπερ ἀπόδειξιν καὶ τεκμήριον τοῦτο D προσθεῖναι. εἶτα προσέθεσαν ὡς Νῦν μὲν ἐκπεμφθέντων αὐτῶν σόν ἐστι τὸ ἔργον, ἀφικομένων δὲ τούτων οὐ σοὶ τοῦτο, ἀλλ' ἐκείνοις λογιεῖται Κωνσταντίος, σὺ δὲ ἐν αἰτία γενήσῃ. γράψαι δὴ<sup>1</sup> με ἔπεισαν αὐτῷ, μᾶλλον δὲ ἐβιάσαντο· πείθεται μὲν γὰρ ἐκεῖνος, ὥπερ ἔξεστι καὶ μὴ πεισθῆναι, βιάζεσθαι δὲ οἷς ἂν ἐξῆ, τοῦ πείθειν οὐδὲν προσδέονται· οὐκ οὐδὲ οἱ βιασθέντες τῶν πεπεισμένων εἰσίν, ἀλλὰ τῶν ἀναγκασθέντων. ἐσκοποῦμεν ἐνταῦθα, ποίαν ὁδὸν αὐτοὺς χρή 281 βαδίζειν, διττῆς οὔσης. ἐγὼ μὲν ἠξίουں ἐτέραν τραπήναι, οἱ δὲ αὐθις ἀναγκάζουσιν ἐκείνην ἵεναι, μὴ τοῦτο αὐτὸ γενόμενον ὥσπερ ἀφορμὴν τινα στάσεως τοῖς στρατιώταις παράσχη καὶ ταραχῆς τινος αἴτιον γένηται, εἶτα στασιάζειν ἅπαξ ἀρξάμενοι πάντα ἀθρόως ταραξώσιν. ἐδόκει τὸ δέος οὐ παντάπασιν ἄλογον εἶναι τῶν ἀνθρώπων.

Ἦλθε τὰ τάγματα, ὑπήντησα κατὰ τὸ νενομισμένον αὐτοῖς, ἔχεσθαι τῆς ὁδοῦ προὔτρεψα· μίαν B

<sup>1</sup> δὴ Hertlein would add.

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could be scattered broadcast among the rest of the legions. And indeed there was no one there belonging to the party supposed to be friendly to me, but only Nebridius, Pentadius, and Decentius, the latter of whom had been despatched for this very purpose by Constantius. And when I replied that we ought to wait still longer for Lupicinus and Florentius, no one listened to me, but they all declared that we ought to do the very opposite, unless I wished to add this further proof and evidence for the suspicions that were already entertained about me. And they added this argument: "If you send away the troops now it will be regarded as your measure, but when the others come Constantius will give them not you the credit and you will be held to blame." And so they persuaded or rather compelled me to write to him. For he alone may be said to be persuaded who has the power to refuse, but those who can use force have no need to persuade as well; then again where force is used there is no persuasion, but a man is the victim of necessity. Thereupon we discussed by which road, since there were two, the troops had better march. I preferred that they should take one of these, but they immediately compelled them to take the other, for fear that the other route if chosen should give rise to mutiny among the troops and cause some disturbance, and that then, when they had once begun to mutiny, they might throw all into confusion. Indeed such apprehension on their part seemed not altogether without grounds.

The legions arrived, and I, as was customary, went to meet them and exhorted them to continue their march. For one day they halted, and till that time

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ἡμέραν ἐπέμεινεν, ἄχρις ἧς οὐδὲν ἤδειν ἐγὼ τῶν  
 βεβουλευμένων αὐτοῖς· ἴστω Ζεὺς, Ἥλιος, Ἄρης,  
 Ἄθηνᾶ καὶ πάντες θεοί, ὡς οὐδὲ ἐγγὺς ἀφίκετό  
 μού τις τοιαύτη ὑπόνοια ἄχρι δειλῆς αὐτῆς· ὄψιας  
 δὲ ἤδη περὶ ἡλίου δυσμᾶς ἐμηνύθη μοι, καὶ αὐτίκα  
 τὰ βασίλεια περιείληπτο, καὶ ἐβόων πάντες, ἔτι  
 φροντίζοντός μου τί χρὴ ποιεῖν καὶ οὐπω σφόδρα  
 πιστεύοντος· ἔτυχον γὰρ ἔτι τῆς γαμετῆς ζώσης  
 μοι ἀναπαυσόμενος ἰδίᾳ πρὸς τὸ πλησίον ὑπερφῶν  
 ἀνελθών. εἶτα ἐκεῖθεν ἀνεπέπτατο γὰρ ὁ τοῖχος·  
 προσεκύνησα τὸν Δία. γενομένης δὲ ἔτι μείζονος  
 τῆς βοῆς καὶ θορυβουμένων πάντων ἐν τοῖς βασι-  
 λείοις, ἠτέομεν τὸν θεὸν δοῦναι τέρας. αὐτὰρ ὃ γ'  
 ἡμῖν δεῖξε καὶ ἠνώγει πεισθῆναι καὶ μὴ προσει-  
 αντιοῦσθαι τοῦ στρατοπέδου τῇ προθυμίᾳ  
 γενομένων ὅμως ἐμοὶ καὶ τούτων τῶν σημείων, οὐκ  
 εἶξα ἐτοίμως, ἀλλ' ἀντέσχον εἰς ὅσον ἠδυνάμην,  
 καὶ οὔτε τὴν πρόσρησιν οὔτε τὸν στέφανον προσ-  
 ιέμην. ἐπεὶ δὲ οὔτε εἰς ὧν<sup>1</sup> πολλῶν ἠδυνάμην  
 κρατεῖν οἷ τε τοῦτο βουλόμενοι γενέσθαι θεοὶ τοὺς  
 μὲν παρώξυνον, ἐμοὶ δὲ ἔθελγον τὴν γνώμην, ὥρα  
 που τρίτη σχεδὸν οὐκ οἶδα οὔτινός μοι στρατιώστου  
 δόντος μανιάκην περιεθέμην καὶ ἦλθον εἰς τὰ  
 βασίλεια, ἔνδοθεν ἀπ' αὐτῆς, ὡς ἴσασιν οἱ θεοί,  
 στένων τῆς καρδίας. καίτοι χρῆν δῆπουθεν πι-  
 στεύοντα τῷ φήναντι θεῷ τὸ τέρας θαρρεῖν· ἀλλ'

<sup>1</sup> ὧν Cobet, τῶν Hertlein, MSS.

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I knew nothing whatever of what they had determined; I call to witness Zeus, Helios, Ares, Athene, and all the other gods that no such suspicion even entered my mind until that very evening. It was already late, when about sunset the news was brought to me, and suddenly the palace was surrounded and they all began to shout aloud, while I was still considering what I ought to do and feeling by no means confident. My wife was still alive and it happened, that in order to rest alone, I had gone to the upper room near hers. Then from there through an opening in the wall I prayed to Zeus. And when the shouting grew still louder and all was in a tumult in the palace I entreated the god to give me a sign; and thereupon he showed me a sign<sup>1</sup> and bade me yield and not oppose myself to the will of the army. Nevertheless even after these tokens had been vouchsafed to me I did not yield without reluctance, but resisted as long as I could, and would not accept either the salutation<sup>2</sup> or the diadem. But since I could not singlehanded control so many, and moreover the gods, who willed that this should happen, spurred on the soldiers and gradually softened my resolution, somewhere about the third hour some soldier or other gave me the collar and I put it on my head and returned to the palace, as the gods know groaning in my heart. And yet surely it was my duty to feel confidence and to trust in the god after he had shown me the sign; but I was terribly ashamed and ready to

<sup>1</sup> *Odyssey* 3. 173

ἤτέομεν δὲ θεὸν φῆναι τέρας, αὐτὰρ ὃ γ' ἡμῖν  
δειξε καὶ ἠνώγει.

<sup>2</sup> i.e. the title of Augustus.

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ἢ σχυρόμην δεινῶς καὶ κατεδύομην, εἰ δόξαιμι μὴ πιστῶς ἄχρι τέλους ὑπακοῦσαι Κωνσταντίῳ.

Πολλῆς οὖν οὔσης περὶ τὰ βασιλεία κατηφέας, τοῦτον εὐθύς οἱ Κωνσταντίου φίλοι τὸν καιρὸν ἀρπάσαι διανοηθέντες ἐπιβουλήν μοι ῥάπτουσι αὐτίκα καὶ διένειμαν τοῖς στρατιώταις χρήματα, δυοῖν θάτερον προσδοκῶντες, ἢ διαστήσειν ἀλλήλους ἢ καὶ παντάπασιν ἐπιθήσεσθαι<sup>1</sup> μοι φανερώς. Β αἰσθόμενός τις τῶν ἐπιτεταγμένων τῇ προόδῳ τῆς ἐμῆς γαμετῆς λάθρα πραττόμενον αὐτὸ ἐμοὶ μὲν πρῶτον ἐμήνυσεν, ὡς δὲ ἑώρα με μηδὲν προσέχοντα, παραφρονήσας ὥσπερ οἱ θεόληπτοι δημοσίᾳ βοᾶν ἤρξατο κατὰ τὴν ἀγοράν. Ἄνδρες στρατιῶται καὶ ξένοι καὶ πολῖται, μὴ προδῶτε τὸν αὐτοκράτορα. εἶτα ἐμπίπτει θυμὸς εἰς τοὺς στρατιώτας, καὶ πάντες εἰς τὰ βασιλεία μετὰ τῶν ὀπλων ἔθειον. καταλαβόντες δὲ με ζῶντα καὶ C χαρέντες ὥσπερ οἱ τοὺς ἐξ ἀνελπίστων ὀφθέντας φίλους ἄλλος ἄλλοθεν περιέβαλλον καὶ περιέπλεκον καὶ ἐπὶ τῶν ὤμων ἔφερον, καὶ ἦν πῶς τὸ πρᾶγμα θέας ἄξιον, ἐνθουσιασμῷ γὰρ ἐώκει. ὡς δὲ με ἀπανταχόθεν περιέσχον, ἐξήτουν ἅπαντας τοὺς Κωνσταντίου φίλους ἐπὶ τιμωρία. πηλίκον ἠγωνισάμην ἀγῶνα σῶσαι βουλόμενος αὐτούς. D ἴσασι οἱ θεοὶ πάντες.

Ἄλλὰ δὴ τὰ μετὰ τοῦτο πῶς πρὸς τὸν Κωνσταντίον διεπραξάμην; οὐπω καὶ τήμερον ἐν ταῖς πρὸς αὐτὸν ἐπιστολαῖς τῇ δοθείσῃ

<sup>1</sup> ἐπιθήσεσθαι Cobet, ἐπιθίσθαι Hertlein, MSS.

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sink into the earth at the thought of not seeming to obey Constantius faithfully to the last.

Now since there was the greatest consternation in the palace, the friends of Constantius thought they would seize the occasion to contrive a plot against me without delay, and they distributed money to the soldiers, expecting one of two things, either that they would cause dissension between me and the troops, or no doubt that the latter would attack me openly. But when a certain officer belonging to those who commanded my wife's escort perceived that this was being secretly contrived, he first reported it to me and then, when he saw that I paid no attention to him, he became frantic, and like one possessed he began to cry aloud before the people in the market-place, "Fellow soldiers, strangers, and citizens, do not abandon the Emperor!" Then the soldiers were inspired by a frenzy of rage and they all rushed to the palace under arms. And when they found me alive, in their delight, like men who meet friends whom they had not hoped to see again, they pressed round me on this side and on that, and embraced me and carried me on their shoulders. And it was a sight worth seeing, for they were like men seized with a divine frenzy. Then after they had surrounded me on all sides they demanded that I give up to them for punishment the friends of Constantius. What fierce opposition I had to fight down in my desire to save those persons is known to all the gods.

But further, how did I behave to Constantius after this? Even to this day I have not yet used in my letters to him the title which was bestowed on me



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μοι παρὰ τῶν θεῶν ἐπωνυμία κεχρημαί, καίσαρα  
 δὲ ἔμαντον γέγραφα, καὶ πέπεικα τοὺς στρατιώτας  
 ὁμόσαι μοι μηδενὸς ἐπιθυμήσειν, εἴπερ ἡμῖν  
 ἐπιτρέψειεν ἀδεῶς οἰκεῖν τὰς Γαλλίας, τοῖς  
 πεπραγμένοις συναινέσας. ἅπαντα τὰ παρ' ἐμοὶ  
 τάγματα πρὸς αὐτὸν ἔπεμψεν ἐπιστολάς, ἰκε-  
 τεύοντα περὶ τῆς πρὸς ἀλλήλους ἡμῖν ὁμονοίας.  
 ὁ δὲ ἀντὶ τούτων ἐπέβαλεν ἡμῖν τοὺς βαρβάρους,  
 ἐχθρὸν δὲ ἀνηγόρευσέ με παρ' ἐκείνοις, καὶ  
 μισθοὺς ἐτέλεσεν, ὅπως τὸ Γαλλιῶν ἔθνος πορθη-  
 θεῖη, γράφων τε ἐν τοῖς ἐν Ἰταλίᾳ παραφυλάττειν  
 τοὺς ἐκ τῶν Γαλλιῶν παρεκελεύετο, καὶ περὶ Β  
 τοὺς Γαλλικοὺς ὄρους ἐν ταῖς πλησίον πόλεσιν  
 εἰς τριακοσίας μυριάδας μεδίμων πυροῦ κατ-  
 ειργασμένου ἐν τῇ Βριγαντία, τοσοῦτον ἕτερον  
 περὶ τὰς Κοττίας Ἀλπεις ὡς ἐπ' ἐμὲ στρατεύσων  
 ἐκέλευσε παρασκευασθῆναι. καὶ ταῦτα οὐ λόγῳ,  
 σαφῆ δὲ ἔργα. καὶ γὰρ ἂς γέγραφεν ἐπιστολάς  
 ὑπὸ τῶν βαρβάρων κομισθεῖσας ἐδεξάμην, καὶ  
 τὰς τροφὰς τὰς παρεσκευασμένας κατέλαβον  
 καὶ τὰς ἐπιστολάς Ταύρου. πρὸς τούτοις ἔτι C  
 νῦν μοι ὡς καίσαρι<sup>1</sup> γράφει, καὶ οὐδὲ συνθή-  
 σεσθαι πώποτε πρὸς με ὑπέστη, ἀλλ' Ἐπίκτητον  
 τινὰ τῶν Γαλλιῶν<sup>2</sup> ἐπίσκοπον ἔπεμψεν ὡς πιστά  
 μοι περὶ τῆς ἀσφαλείας τῆς ἔμαντοῦ παρέξοντα,  
 καὶ τοῦτο θρυλεῖ δι' ὄλων αὐτοῦ τῶν ἐπιστολῶν,  
 ὡς οὐκ ἀφαιρησόμενος τοῦ ζῆν, ὑπὲρ δὲ τῆς  
 τιμῆς οὐδὲν μνημονεύει. ἐγὼ δὲ τοὺς μὲν ὄρκους

<sup>1</sup> ὡς καίσαρι Hertlein suggests, καίσαρι MSS.

<sup>2</sup> Athanasius says that Epictetus was bishop of Centumcellae; hence Petavius suggests Κεντουμκελλῶν for τῶν Γαλλιῶν.

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by the gods, but I have always signed myself Caesar, and I have persuaded the soldiers to demand nothing more if only he would allow us to dwell peaceably in Gaul and would ratify what has been already done. All the legions with me sent letters to him praying that there might be harmony between us. But instead of this he let loose against us the barbarians, and among them proclaimed me his foe and paid them bribes so that the people of the Gauls might be laid waste; moreover he wrote to the forces in Italy and bade them be on their guard against any who should come from Gaul; and on the frontiers of Gaul in the cities near by he ordered to be got ready three million bushels of wheat which had been ground at Brigantia,<sup>1</sup> and the same amount near the Cottian Alps, with the intention of marching to oppose me. These are not mere words but deeds that speak plain. In fact the letters that he wrote I obtained from the barbarians who brought them to me; and I seized the provisions that had been made ready, and the letters of Taurus. Besides, even now in his letters he addresses me as "Caesar" and declares that he will never make terms with me: but he sent one Epictetus, a bishop of Gaul,<sup>2</sup> to offer a guarantee for my personal safety; and throughout his letters he keeps repeating that he will not take my life, but about my honour he says not a word. As for his oaths, for my part I think they should, as the proverb says, be written in ashes,<sup>3</sup> so little do they inspire belief. But my honour I will not give

<sup>1</sup> Bregentz, on Lake Constance.

<sup>2</sup> Epictetus was bishop of Centumcellae (Civita Vecchia); see critical note.

<sup>3</sup> cf. "Write in dust" or "write in water."

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αὐτοῦ τὸ τῆς παροιμίας οἶμαι δεῖν εἰς τέφραν γράφειν, οὕτως εἰσι πιστοί· τῆς τιμῆς δὲ οὐ τοῦ καλοῦ καὶ πρέποντος μόνον, ἀλλὰ καὶ τῆς τῶν φίλων ἕνεκα σωτηρίας ἀντέχομαι· καὶ οὕτω φημι τὴν πανταχοῦ γῆς γυμναζομένην πικρίαν.

Ταῦτα ἔπεισέ με, ταῦτα ἐφάνη μοι δίκαια· καὶ πρῶτον μὲν αὐτὰ τοῖς πάντα ὀρώσι καὶ ἀκούουσιν ἀνεθέμην θεοῖς. εἶτα θυσάμενος περὶ τῆς ἐξόδου καὶ γενομένων καλῶν τῶν ἱερῶν κατ' αὐτὴν ἐκείνην τὴν ἡμέραν, ἐν ἧ τοῖς στρατιώταις περὶ τῆς ἐπὶ τάδε πορείας ἔμελλον διαλέγεσθαι, ὑπὲρ τε τῆς ἑμαυτοῦ σωτηρίας καὶ πολὺ πλεον ὑπὲρ τῆς τῶν κοινῶν εὐπραγίας καὶ τῆς ἀπάντων ἀνθρώπων ἐλευθερίας αὐτοῦ τε τοῦ Κελτῶν ἔθνους, ὃ δις ἤδη τοῖς πολεμίοις ἐξέδωκεν, οὐδὲ τῶν προγονικῶν φειδάμενος τάφων, ὃ τοὺς ἄλλοτρίους πάνυ θεραπεύων, ᾤθη δεῖν ἔθνη τε προσλαβεῖν τὰ δυνατώτατα καὶ χρημάτων πόρους δικαιοτάτων ἐξ ἀργυρείων καὶ χρυσείων, καὶ εἰ μὲν ἀγαπήσειεν ἔτι νῦν γοῦν τὴν πρὸς ἡμᾶς ὁμόνοιαν, εἴσω τῶν νῦν ἐχομένων μένειν, εἰ δὲ πολεμεῖν διανοοῖτο καὶ μηδὲν ἀπὸ τῆς προτέρας γνώμης χαλάσειεν, ὃ, τι ἂν ἦ τοῖς θεοῖς φίλον πάσχειν ἢ πράττειν, ὡς αἰσχίον ἀνανδρία ψυχῆς καὶ διανοίας ἀμαθία ἢ πλήθει δυνάμεως ἀσθενέστερον αὐτοῦ φανῆναι. νῦν μὲν γὰρ εἰ τῷ πλήθει κρατήσειεν, οὐκ ἐκείνου τὸ ἔργον, ἀλλὰ τῆς πολυχειρίας ἐστίν· εἰ δὲ ἐν ταῖς Γαλλίαις περιμένοντά με καὶ τὸ ζῆν ἀγαπῶντα καὶ διακλίνοντα τὸν κίνδυνον ἀπανταχόθεν περικόψας

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up, partly out of regard for what is seemly and fitting, but also to secure the safety of my friends. And I have not yet described the cruelty that he is practising over the whole earth.

These then were the events that persuaded me; this was the conduct I thought just. And first I imparted it to the gods who see and hear all things. Then when I had offered sacrifices for my departure, the omens were favourable on that very day on which I was about to announce to the troops that they were to march to this place; and since it was not only on behalf of my own safety but far more for the sake of the general welfare and the freedom of all men and in particular of the people of Gaul,—for twice already he had betrayed them to the enemy and had not even spared the tombs of their ancestors, he who is so anxious to conciliate strangers!—then, I say, I thought that I ought to add to my forces certain very powerful tribes and to obtain supplies of money, which I had a perfect right to coin, both gold and silver. Moreover if even now he would welcome a reconciliation with me I would keep to what I at present possess; but if he should decide to go to war and will in no wise relent from his earlier purpose, then I ought to do and to suffer whatever is the will of the gods; seeing that it would be more disgraceful to show myself his inferior through failure of courage or lack of intelligence than in mere numbers. For if he now defeats me by force of numbers that will not be his doing, but will be due to the larger army that he has at his command. If on the other hand he had surprised me loitering in Gaul and clinging to bare life and, while I tried to avoid the danger, had attacked me on all sides, in

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κατέλαβε, κύκλω μὲν ὑπὸ τῶν βαρβάρων, κατὰ  
στόμα δὲ ὑπὸ τῶν αὐτοῦ στρατοπέδων, τὸ  
παθεῖν τε οἶμαι τὰ ἔσχατα προσῆν καὶ ἔτι ἡ  
τῶν πραγμάτων αἰσχύνῃ οὐδεμιᾶς ἐλάττων ζημίας  
τοῖς γε σώφροσι.

Ταῦτα διανοηθεῖς, ἄνδρες Ἀθηναῖοι, τοῖς τε  
συστρατιώταις τοῖς ἐμοῖς διηλθον καὶ πρὸς  
κοινούς τῶν πάντων Ἑλλήνων πολίτας γράφω.  
θεοὶ δὲ οἱ πάντων κύριοι συμμαχίαν ἡμῖν τὴν  
ἑαυτῶν, ὥσπερ ὑπέστησαν, εἰς τέλος δοῖεν καὶ  
παράσχοιεν ταῖς Ἀθήναις ὑφ' ἡμῶν τε εἰς ὅσον  
δύναμις εὖ παθεῖν καὶ τοιούτους σχεῖν ἐς αἰ  
τοὺς αὐτοκράτορας, οἳ μάλιστα καὶ διαφερόντως  
αὐτὰς αἰδέσονται<sup>1</sup> καὶ ἀγαπήσουσιν.

<sup>1</sup> αἰδέσονται Cobet, εἰσονται Hertlein, MSS.

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the rear and on the flanks by means of the barbarians, and in front by his own legions, I should I believe have had to face complete ruin, and moreover the disgrace of such conduct is greater than any punishment—at least in the sight of the wise.<sup>1</sup>

These then are the views, men of Athens, which I have communicated to my fellow soldiers and which I am now writing to the whole body of the citizens throughout all Greece. May the gods who decide all things vouchsafe me to the end the assistance which they have promised, and may they grant to Athens all possible favours at my hands! May she always have such Emperors as will honour her and love her above and beyond all other cities!

<sup>1</sup> Demosthenes, *Olynthiac* 1. 27.

## LETTER TO THE ATHLETAS

the rest and at the hands of many of the brethren  
and the school in his own region. I should I believe  
have had to pay complete ruin and ruin, the  
degree of such conduct is greater than any single  
event—at least in the sight of the world.

These then are the views, men of Athens, which I  
have communicated to my fellow citizens and which  
I am now writing to the whole body of the citizens  
throughout all Greece. May the gods who desire  
all things virtuous be to the end the assistants  
which they have promised, and may they grant to  
Athens all possible favours of my hands; may she  
always have such emperors as will honour her and  
not her shores and beyond all other cities.

Demosthenes Oration 17.

1834. Printed by G. W. & J. G. Smith, 17, St. Paul's Church-yard.

## INTRODUCTION

Among the Supreme Pontiff and as such left responsible for the teaching and conduct of the people. He was that in order to effect the re-formation of the Christian people which he thought was necessary to their moral and political life.

### FRAGMENT OF A LETTER TO A PRIEST

This fragment is a part of a letter written by the Pope to a priest and is published here for the first time. It is a fragment of a letter written by the Pope to a priest and is published here for the first time.

The fragment is in the original Latin and was translated and published by the author. It was written when the Pope was at Avignon on the way to Rome.

This fragment is a part of a letter written by the Pope to a priest and is published here for the first time.



FRAGMENT OF A LETTER  
TO A PRIEST

## INTRODUCTION

JULIAN was Supreme Pontiff, and as such felt responsible for the teachings and conduct of the priesthood. He saw that in order to offset the influence of the Christian priests which he thought was partly due to their moral teaching, partly to their charity towards the poor, the pagans must follow their example. Hitherto the preaching of morals had been left to the philosophers. Julian's admonitions as to the treatment of the poor and of those in prison, and the rules that he lays down for the private life of a priest are evidently borrowed from the Christians.

This Fragment occurs in the *Vossianus* MS., inserted in the *Letter to Themistius*,<sup>1</sup> and was identified and published separately by Petavius. It was probably written when Julian was at Antioch on the way to Persia.

<sup>1</sup> p. 256 c, between τὸ δὲ λεγόμενον and καὶ πεποιήκασι.

## FRAGMENTUM EPISTOLAE

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. . . . . πλὴν ἦν εἰς τὸν βασιλέα ἐπίδωσιν  
 ἀτακτοῦντάς τινας, αὐτίκα μάλα κολάζουσιν ἐπὶ  
 δὲ τοὺς οὐ προσιόντας τοῖς θεοῖς ἐστὶ τὸ τῶν  
 πονηρῶν δαιμόνων τεταγμένον φύλον, ὑφ' ὧν οἱ B  
 πολλοὶ παροιστρούμενοι τῶν ἀθέων ἀναπείθονται  
 θανατῶν, ὡς ἀναπτησόμενοι πρὸς τὸν οὐρανόν,  
 ὅταν ἀπορρήξωσι τὴν ψυχὴν βιαίως. εἰσὶ δὲ οἱ  
 καὶ τὰς ἐρημίας ἀντὶ τῶν πόλεων διώκουσιν, ὄντος  
 τὰνθρώπου φύσει πολιτικοῦ ζώου καὶ ἡμέρου,  
 δαίμοσιν ἐκδεδομένοι πονηροῖς, ὑφ' ὧν εἰς ταύτην  
 ἄγονται τὴν μισανθρωπίαν. ἤδη δὲ καὶ δεσμὰ καὶ  
 κλοιοὺς ἐξηῦρον οἱ πολλοὶ τούτων· οὕτω παντα-  
 χόθεν αὐτοὺς ὁ κακὸς συνελαύνει δαίμων, ᾧ  
 δεδώκασιν ἐκόντες ἑαυτούς, ἀποστάντες τῶν  
 αἰδίων καὶ σωτήρων θεῶν. ἀλλ' ὑπὲρ μὲν τούτων C  
 ἀπόχρη τοσαῦτα εἰπεῖν· ὅθεν δ' ἐξέβημ εἰς τοῦτο  
 ἐπανήξω.

LETTER TO A PRIEST

FRAGMENT OF A LETTER  
TO A PRIEST

\* \* \* \* \*

... ONLY<sup>1</sup> that they chastise, then and there, any whom they see rebelling against their king. And the tribe of evil demons is appointed to punish those who do not worship the gods, and stung to madness by them many atheists are induced to court death in the belief that they will fly up to heaven when they have brought their lives to a violent end. Some men there are also who, though man is naturally a social and civilised being, seek out desert places instead of cities, since they have been given over to evil demons and are led by them into this hatred of their kind. And many of them have even devised fetters and stocks to wear; to such a degree does the evil demon to whom they have of their own accord given themselves abet them in all ways, after they have rebelled against the everlasting and saving gods. But on this subject what I have said is enough, and I will go back to the point at which I digressed.

<sup>1</sup> The beginning is lost: Julian has apparently been describing the functions of good demons, and now passes on to the demons whose task is to punish evil-doers; cf. *Oration* 2. 90 B.

## LETTER TO A PRIEST

Δικαιοπραγίας οὖν τῆς μὲν κατὰ τοὺς πολι-  
 τικοὺς νόμους εὐδηλον ὅτι μελήσει τοῖς ἐπιτρόποις  
 τῶν πόλεων, πρόποι δ' ἂν καὶ ὑμῖν εἰς παραίνεσιν  
 τὸ μὴ παραβαίνειν ἱεροὺς ὄντας τῶν θεῶν τοὺς  
 νόμους. ἐπεὶ δὲ τὸν ἱερατικὸν βίον εἶναι χρή τοῦ 289  
 πολιτικοῦ σεμνότερον, ἀκτέον ἐπὶ τοῦτον καὶ  
 διδακτέον ἔψονται δέ, ὡς εἰκός, οἱ βελτίους· ἐγὼ  
 μὲν γὰρ εὐχομαι καὶ πάντας, ἐλπίζω δὲ τοὺς  
 ἐπιεικεῖς φύσει καὶ σπουδαίους· ἐπιγνώσονται γὰρ  
 οἰκείους ὄντας ἑαυτοῖς τοὺς λόγους.

Ἄσκητέα τοίνυν πρὸ πάντων ἡ φιλανθρωπία·  
 ταύτη γὰρ ἔπεται πολλὰ μὲν καὶ ἄλλα τῶν  
 ἀγαθῶν, ἐξαιρέτων δὲ δὴ καὶ μέγιστον ἢ παρὰ τῶν B  
 θεῶν εὐμένεια. καθάπερ γὰρ οἱ τοῖς ἑαυτῶν  
 δεσπόταις συνδιατιθέμενοι περί τε φιλίας καὶ  
 σπουδᾶς καὶ ἔρωτας ἀγαπῶνται πλέον τῶν  
 ὁμοδούλων, οὕτω νομιστέον φύσει φιλάνθρωπον  
 ὂν τὸ θεῖον ἀγαπᾶν τοὺς φιλανθρώπους τῶν  
 ἀνδρῶν. ἡ δὲ φιλανθρωπία πολλὴ καὶ παντοία·  
 καὶ τὸ πεφεισμένως κολάζειν τοὺς ἀνθρώπους ἐπὶ C  
 τῷ βελτίονι τῶν κολαζομένων, ὥσπερ οἱ διδά-  
 σκαλοι τὰ παιδία, καὶ τὸ τὰς χρείας αὐτῶν  
 ἐπανορθοῦν, ὥσπερ οἱ θεοὶ τὰς ἡμετέρας. ὁρᾶτε  
 ὅσα ἡμῖν δεδώκασιν ἐκ τῆς γῆς ἀγαθὰ, τροφὰς  
 παντοίας καὶ ὀπόσας οὐδὲ ὁμοῦ πᾶσι τοῖς ζώοις.  
 ἐπεὶ δὲ ἐτέχθημεν γυμνοί, ταῖς τε τῶν ζώων ἡμᾶς  
 θριξὶν ἐσκέπασαν καὶ τοῖς ἐκ τῆς γῆς φυομένοις  
 καὶ τοῖς ἐκ δένδρων. καὶ οὐκ ἤρκεσεν ἀπλῶς οὐδὲ  
 αὐτοσχεδίως, καθάπερ ὁ Μωυσῆς ἔφη τοὺς χιτῶ- D

## LETTER TO A PRIEST

Though just conduct in accordance with the laws of the state will evidently be the concern of the governors of cities, you in your turn will properly take care to exhort men not to transgress the laws of the gods, since those are sacred. Moreover, inasmuch as the life of a priest ought to be more holy than the political life, you must guide and instruct men to adopt it. And the better sort will naturally follow your guidance. Nay I pray that all men may, but at any rate I hope that those who are naturally good and upright will do so; for they will recognise that your teachings are peculiarly adapted to them.

You must above all exercise philanthropy, for from it result many other blessings, and moreover that choicest and greatest blessing of all, the good will of the gods. For just as those who are in agreement with their masters about their friendships and ambitions and loves are more kindly treated than their fellow slaves, so we must suppose that God, who naturally loves human beings, has more kindness for those men who love their fellows. Now philanthropy has many divisions and is of many kinds. For instance it is shown when men are punished in moderation with a view to the betterment of those punished, as schoolmasters punish children; and again in ministering to men's needs, even as the gods minister to our own. You see all the blessings of the earth that they have granted to us, food of all sorts, and in an abundance that they have not granted to all other creatures put together. And since we were born naked they covered us with the hair of animals, and with things that grow in the ground and on trees. Nor were they content to do this simply or off-hand, as Moses bade men take

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νας λαβεῖν δερματίνους, ἀλλ' ὁράτε ὅσα ἐγένετο  
 τῆς Ἐργάνης Ἀθηῶν τὰ δῶρα. ποῖον οἶνον  
 χρήται ζῶον; ποῖον ἐλαίω; πλὴν εἴ τισιν ἡμεῖς  
 καὶ τούτων μεταδίδομεν, οἱ τοῖς ἀνθρώποις οὐ  
 μεταδιδόντες. τί δὲ τῶν θαλαττίων σίτω, τί δὲ  
 τῶν χερσαίων τοῖς ἐν τῇ θαλάττῃ χρήται; χρυσὸν  
 οὐπω λέγω καὶ χαλκὸν καὶ σίδηρον, οἷς πᾶσιν οἱ  
 θεοὶ ζαπλούτους ἡμᾶς ἐποίησαν, οὐχ ἵνα ὄνειδος  
 αὐτῶν περιορῶμεν περινοστοῦντας τοὺς πένητας,  
 ἄλλως τε ὅταν καὶ ἐπιεικεῖς τινες τύχῳσι τὸν <sup>290</sup>  
 τρόπον, οἷς πατρῷος μὲν κλῆρος οὐ γέγονεν, ὑπὸ  
 δὲ μεγαλοψυχίας ἤκιστα ἐπιθυμοῦντες χρημάτων  
 πένονται. τούτους ὀρῶντες οἱ πολλοὶ τοὺς θεοὺς  
 ὀνειδίζουσιν. αἴτιοι δὲ θεοὶ μὲν οὐκ εἰσὶ τῆς  
 τούτων πενίας, ἡ δὲ ἡμῶν τῶν κεκτημένων  
 ἀπληστία καὶ τοῖς ἀνθρώποις ὑπὲρ τῶν θεῶν οὐκ  
 ἀληθοῦς ὑπολήψεως αἰτία γίνεται καὶ προσέτι  
 τοῖς θεοῖς ὀνειδούς ἀδίκου. τί γὰρ ἀπαιτοῦμεν, <sup>B</sup>  
 ἵνα χρυσὸν ὥσπερ τοῖς Ῥοδίοις ὁ θεὸς ὕσῃ τοῖς  
 πένησιν; ἀλλὰ εἰ καὶ τοῦτο γένοιτο, ταχέως ἡμεῖς  
 ὑποβαλόμενοι τοὺς οἰκέτας καὶ προθέντες παν-  
 ταχοῦ τὰ ἀγγελία πάντας ἀπελάσομεν, ἵνα μόνου  
 τὰ κοινὰ τῶν θεῶν ἀρπάσωμεν δῶρα. θαυμάσειε  
 δ' ἂν τις εἰκότως, εἰ τοῦτο μὲν ἀξιοῖμεν<sup>1</sup> οὔτε  
 πεφυκὸς γίνεσθαι καὶ ἀλυσιτελὲς πάντῃ, τὰ

<sup>1</sup> ἀξιοῖμεν Hertlein suggests, ἀξιοῦμεν MSS.

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coats of skins,<sup>1</sup> but you see how numerous are the gifts of Athene the Craftswoman. What other animals use wine, or olive oil? Except indeed in cases where we let them share in these things, even though we do not share them with our fellowmen. What creature of the sea uses corn, what land animal uses things that grow in the sea? And I have not yet mentioned gold and bronze and iron, though in all these the gods have made us very rich; yet not to the end that we may bring reproach on them by disregarding the poor who go about in our midst, especially when they happen to be of good character—men for instance who have inherited no paternal estate, and are poor because in the greatness of their souls they have no desire for money. Now the crowd when they see such men blame the gods. However it is not the gods who are to blame for their poverty, but rather the insatiate greed of us men of property becomes the cause of this false conception of the gods among men, and besides of unjust blame of the gods. Of what use, I ask, is it for us to pray that God will rain gold on the poor as he did on the people of Rhodes?<sup>2</sup> For even though this should come to pass, we should forthwith set our slaves underneath to catch it, and put out vessels everywhere, and drive off all comers so that we alone might seize upon the gifts of the gods meant for all in common. And anyone would naturally think it strange if we should ask for this, which is not in the nature of things, and is in every way unprofitable, while we do

<sup>1</sup> *Genesis* 3. 21.

<sup>2</sup> Pindar, *Olympian Ode* 7. 49; this became a Sophistic commonplace. Cf. Menander (Spengel) 3. 362; Aristides 1. 807; Libanius 31. 6, Foerster; Philostratus, *Imagines* 2. 270.



## LETTER TO A PRIEST

δυνατὰ δὲ μὴ πράττομεν. τίς γὰρ ἐκ τοῦ μεταδι-  
 δόθαι τοῖς πέλας ἐγένετο πένης; ἐγὼ τοι πολλάκις  
 τοῖς δεομένοις προέμενος ἐκτησάμην αὐτὰ παρὰ  
 θεῶν<sup>1</sup> πολλαπλάσια καίπερ ὦν φαῦλος χρημα-  
 τιστής, καὶ οὐδέποτε μοι μετεμέλησε προεμένῳ.  
 καὶ τὰ μὲν νῦν οὐκ ἂν εἴποιμι· καὶ γὰρ ἂν εἴη  
 παντελῶς ἄλογον, εἰ τοὺς ἰδιώτας ἀξιῶσαιμι  
 βασιλικαῖς παραβάλλεσθαι χορηγίαις· ἀλλ' ὅτε  
 ἔτι ἐτύγχανον ἰδιώτης, σύνοιδα ἐμαντῶ τοῦτο  
 ἀποβὰν πολλάκις. ἀπεσώθη μοι τέλειος ὁ κλῆρος  
 τῆς τήθης, ἐχόμενος ὑπ' ἄλλων βιαίως ἐκ βραχέων  
 ὦν εἶχον ἀναλίσκοντι τοῖς δεομένοις καὶ μετα-  
 διδόντι.

Κοινωνητέον οὖν τῶν χρημάτων ἅπασιν ἀνθρώ-  
 ποις, ἀλλὰ τοῖς μὲν ἐπιεικέσιν ἐλευθεριώτερον,  
 τοῖς δὲ ἀπόροις καὶ πένησιν ὅσον ἐπαρκέσαι τῇ  
 χρείᾳ. φαίην δ' ἂν, εἰ καὶ παράδοξον εἰπεῖν, ὅτι  
 καὶ τοῖς πονηροῖς<sup>2</sup> ἐσθήτος καὶ τροφῆς ὅσιον ἂν εἴη  
 μεταδιδόναι· τῷ γὰρ ἀνθρωπίνῳ καὶ οὐ τῷ τρόπῳ  
 δίδομεν. διόπερ οἶμαι καὶ τοὺς ἐν δεσμωτηρίῳ  
 καθειργμένους ἀξιωτέον τῆς τοιαύτης ἐπιμελείας.  
 οὐδὲν γὰρ κωλύσει τὴν δίκην ἢ τοιαύτη φιλαν-  
 θρωπία. χαλεπὸν γὰρ ἂν εἴη, πολλῶν ἀπο-  
 κεκλεισμένων ἐπὶ κρίσει, καὶ τῶν μὲν ὀφλησόντων,  
 τῶν δὲ ἀθῶων ἀποφανθησομένων, μὴ διὰ τοὺς  
 ἀναιτίους οἰκτόν τινα νέμειν καὶ τοῖς πονηροῖς,  
 ἀλλὰ τῶν πονηρῶν ἔνεκα καὶ περὶ τοὺς οὐδὲν  
 ἠδίκηκότας ἀνηλεῶς καὶ ἀπανθρώπως διακεῖσθαι.

<sup>1</sup> παρὰ θεῶν Hertlein suggests, παρ' αὐτῶν MSS.

<sup>2</sup> πονηροῖς Hertlein suggests, πολεμίῳις MSS.

## LETTER TO A PRIEST

not do what is in our power. Who, I ask, ever became poor by giving to his neighbours? Indeed I myself, who have often given lavishly to those in need, have recovered my gifts again many times over at the hands of the gods, though I am a poor man of business; nor have I ever repented of that lavish giving. And of the present time I will say nothing, for it would be altogether irrational of me to compare the expenditure of private persons with that of an Emperor; but when I was myself still a private person I know that this happened to me many times. My grandmother's estate for instance was kept for me untouched, though others had taken possession of it by violence, because from the little that I had I spent money on those in need and gave them a share.

We ought then to share our money with all men, but more generously with the good, and with the helpless and poor so as to suffice for their need. And I will assert, even though it be paradoxical to say so, that it would be a pious act to share our clothes and food even with the wicked. For it is to the humanity in a man that we give, and not to his moral character. Hence I think that even those who are shut up in prison have a right to the same sort of care; since this kind of philanthropy will not hinder justice. For when many have been shut up in prison to await trial, of whom some will be found guilty, while others will prove to be innocent, it would be harsh indeed if out of regard for the guiltless we should not bestow some pity on the guilty also, or again, if on account of the guilty we should behave ruthlessly and inhumanly to those also who have done no wrong. This too, when I consider it,

LETTER TO A PRIEST

ἐκεῖνο δὲ ἐννοοῦντί μοι παντάπασιν ἄδικον κατα-  
φαίνεται· Ξένιον ὀνομάζομεν Δία, καὶ γιγνόμεθα  
τῶν Σκυθῶν κακοξενώτεροι. πῶς οὖν ὁ βουλό-  
μενος τῷ Ξενίῳ θῦσαι Διὶ φοιτᾷ πρὸς τὸν νεῶν;  
μετὰ ποταποῦ συνειδέοτος, ἐπιλαθόμενος τοῦ

πρὸς γὰρ Διὸς εἰσιν ἅπαντες

Πτωχοὶ τε ξεῖνοί τε· δόσις δ' ὀλίγη τε φίλη τε;

Πῶς δὲ ὁ τὸν Ἑταίρειον θεραπεύων Δία, ὁρῶν C  
τοὺς πέλας ἐνδεεῖς χρημάτων, εἶτα μῆδ' ὅσον  
δραχμῆς μεταδιδούς, οἶεται τὸν Δία καλῶς θερα-  
πεύειν; ὅταν εἰς ταῦτα ἀπίδω, παντελῶς ἀχανῆς  
γίνομαι, τὰς μὲν ἐπωνυμίας τῶν θεῶν ἅμα τῷ  
κόσμῳ τῷ ἐξ ἀρχῆς ὡσπερ εἰκόνας γραπτὰς ὁρῶν,  
ἔργῳ δὲ ὑφ' ἡμῶν οὐδὲν τοιοῦτον ἐπιτηδευόμενον.  
ὁμόγνιοι λέγονται παρ' ἡμῖν θεοὶ καὶ Ζεὺς ὁμό- D  
γνιος, ἔχομεν δὲ ὡσπερ πρὸς ἀλλοτρίους τοὺς  
συγγενεῖς· ἄνθρωπος γὰρ ἀνθρώπῳ καὶ ἐκῶν καὶ  
ἄκων πᾶς ἐστὶ συγγενής, εἴτε, καθάπερ λέγεται  
παρά τινων, ἐξ ἑνός τε καὶ μίας γενόμεν πάντες,  
εἴθ' ὀπωσοῦν ἄλλως, ἀθρώως ὑποστησάντων ἡμᾶς  
τῶν θεῶν ἅμα τῷ κόσμῳ τῷ ἐξ ἀρχῆς, οὐχ ἓνα καὶ  
μίαν, ἀλλὰ πολλοὺς ἅμα καὶ πολλὰς. οἱ γὰρ ἓνα 292  
καὶ μίαν δυνηθέντες οἰοί τε ἦσαν ἅμα καὶ πολλοὺς  
καὶ πολλὰς ὑποστήσαι.<sup>1</sup> καὶ γὰρ ὃν τρόπον τὸν  
τε ἓνα καὶ τὴν μίαν, τὸν αὐτὸν τρόπον τοὺς  
πολλοὺς τε καὶ τὰς πολλὰς. εἷς τε τὸ διάφορον

<sup>1</sup> ὑποστήσαι Reiske would add.

## LETTER TO A PRIEST

seems to me altogether wrong ; I mean that we call Zeus by the title " God of Strangers," while we show ourselves more inhospitable to strangers than are the very Scythians. How, I ask, can one who wishes to sacrifice to Zeus, the God of Strangers, even approach his temple ? With what conscience can he do so, when he has forgotten the saying " From Zeus come all beggars and strangers ; and a gift is precious though small " ? <sup>1</sup>

Again, the man who worships Zeus the God of Comrades, and who, though he sees his neighbours in need of money, does not give them even so much as a drachma, how, I say, can he think that he is worshipping Zeus aright ? When I observe this I am wholly amazed, since I see that these titles of the gods are from the beginning of the world their express images, yet in our practice we pay no attention to anything of the sort. The gods are called by us " gods of kindred," and Zeus the " God of Kindred," but we treat our kinsmen as though they were strangers. I say " kinsmen " because every man, whether he will or no, is akin to every other man, whether it be true, as some say, that we are all descended from one man and one woman, or whether it came about in some other way, and the gods created us all together, at the first when the world began, not one man and one woman only, but many men and many women at once. For they who had the power to create one man and one woman, were able to create many men and women at once ; since the manner of creating one man and one woman is the same as that of creating many men and many women. And <sup>2</sup>

<sup>1</sup> *Odyssey* 6. 207.

<sup>2</sup> The connection of the thought is not clear, and Petavius thinks that something has been lost.

ἀποβλέψαντα τῶν ἐθνῶν<sup>1</sup> καὶ τῶν νόμων, οὐ μὴν ἀλλὰ καὶ ὅπερ ἐστὶ μείζον καὶ τιμιώτερον καὶ κυριώτερον, εἰς τὴν τῶν θεῶν φήμην, ἢ παραδέδοται διὰ τῶν ἀρχαίων ἡμῖν θεουργῶν, ὡς, ὅτε Ζεὺς Β ἐκόσμη τὰ πάντα, σταγόνων αἵματος ἱεροῦ πεισουςῶν, ἐξ ὧν πού τὸ τῶν ἀνθρώπων βλαστήσει γένος. καὶ οὕτως οὖν συγγενεῖς γινόμεθα πάντες, εἰ μὲν ἐξ ἑνὸς καὶ μιᾶς, ἐκ δυοῖν ἀνθρώποιν ὄντες οἱ πολλοὶ καὶ πολλαί, εἰ δέ, καθάπερ οἱ θεοὶ φασὶ καὶ χρῆ πιστεύειν ἐπιμαρτυρούντων τῶν ἔργων, ἐκ τῶν θεῶν πάντες γεγονότες. ὅτι δὲ πολλοὺς ἅμα ἀνθρώπους γενέσθαι μαρτυρεῖ τὰ C ἔργα, ῥηθήσεται μὲν ἀλλαχοῦ δι' ἀκριβείας, ἐνταῦθα δὲ ἀρκέσει τοσοῦτον εἰπεῖν, ὡς ἐξ ἑνὸς μὲν καὶ μιᾶς οὖσιν οὔτε τοὺς νόμους εἰκὸς ἐπὶ τοσοῦτον παραλλάξαι οὔτε ἄλλως τὴν γῆν ὑφ' ἑνὸς ἐμπλησθῆναι πᾶσαν, οὐδὲ εἰ τέκνα<sup>2</sup> ἅμα πολλὰ καθάπερ αἱ σῦες ἔτικτον αὐτοῖς αἱ γυναῖκες. πανταχοῦ δὲ ἀθρόως φυτευσάντων τῶν<sup>3</sup> θεῶν, ὄνπερ τρόπον ὁ εἷς, οὕτω δὲ καὶ οἱ πλείους προ- ἦλθον ἀνθρωποὶ τοῖς γενεάρχαις θεοῖς ἀποκληρωθέντες, οἱ καὶ προήγαγον αὐτούς, ἀπὸ τοῦ δημι- D ουργοῦ τὰς ψυχὰς παραλαμβάνοντες ἐξ αἰῶνος.

Κάκεινο δ' ἄξιον ἐννοεῖν, ὅσοι παρὰ τῶν ἐμπροσθεν ἀνάλωνται λόγοι περὶ τοῦ φύσει κοινωνικὸν εἶναι ζῶον τὸν ἀνθρώπον. ἡμεῖς οὖν οἱ ταῦτα εἰπόντες καὶ διατάξαντες ἀκοινωνήτως πρὸς τοὺς

<sup>1</sup> ἐθνῶν Hertlein suggests, ἀγαθῶν Petavius, ἡθῶν MSS.

<sup>2</sup> τέκνα Hertlein would add.

<sup>3</sup> φυτευσάντων τῶν Hertlein suggests, γευσάντων MSS.

## LETTER TO A PRIEST

one must have regard to the differences in our habits and laws, or still more to that which is higher and more precious and more authoritative, I mean the sacred tradition of the gods which has been handed down to us by the theurgists of earlier days, namely that when Zeus was setting all things in order there fell from him drops of sacred blood, and from them, as they say, arose the race of men. It follows therefore that we are all kinsmen, whether, many men and women as we are, we come from two human beings, or whether, as the gods tell us, and as we ought to believe, since facts bear witness thereto, we are all descended from the gods. And that facts bear witness that many men came into the world at once, I shall maintain elsewhere, and precisely, but for the moment it will be enough to say this much, that if we were descended from one man and one woman, it is not likely that our laws would show such great divergence; nor in any case is it likely that the whole earth was filled with people by one man; nay, not even if the women used to bear many children at a time to their husbands, like swine. But when the gods all together had given birth to men, just as one man came forth, so in like manner came forth many men who had been allotted to the gods who rule over births; and they brought them forth, receiving their souls from the Demiurge from eternity.<sup>1</sup>

It is proper also to bear in mind how many discourses have been devoted by men in the past to show that man is by nature a social animal. And shall we, after asserting this and enjoining it, bear

<sup>1</sup> Julian here prefers the Platonic account of the creation in the *Timaeus* to the Biblical narrative.

## LETTER TO A PRIEST

πλησίον ἔξομεν; ἐκ δὴ τῶν τοιούτων ἡθῶν τε καὶ  
 ἐπιτηδευμάτων ἕκαστος ἡμῶν ὀρμώμενος εὐλαβείας  
 τῆς εἰς τοὺς θεοὺς, χρηστότητος τῆς εἰς ἀνθρώπους, 299  
 ἀγνείας τῆς περὶ τὸ σῶμα, τὰ τῆς εὐσεβείας ἔργα  
 πληρούτω, πειρώμενος δὲ αἰεὶ τι περὶ τῶν θεῶν  
 εὐσεβῆς διανοεῖσθαι καὶ μετὰ τινος ἀποβλέπων  
 εἰς τὰ ἱερὰ τῶν θεῶν καὶ τὰ ἀγάλματα τιμῆς καὶ  
 ὀσιότητος, σεβόμενος ὥσπερ ἂν εἰ παρόντας ἑώρα  
 τοὺς θεοὺς. ἀγάλματα γὰρ καὶ βωμοὺς καὶ πυρὸς  
 ἀσβέστου φυλακὴν καὶ πάντα ἀπλῶς τὰ τοιαῦτα  
 σύμβολα οἱ πατέρες ἔθεντο τῆς παρουσίας τῶν  
 θεῶν, οὐχ ἵνα ἐκεῖνα θεοὺς νομίσωμεν, ἀλλ' ἵνα B  
 δι' αὐτῶν τοὺς θεοὺς θεραπεύσωμεν. ἐπειδὴ γὰρ  
 ἡμᾶς ὄντας ἐν σώματι σωματικῶς<sup>1</sup> ἔδει ποιεῖσθαι  
 τοῖς θεοῖς καὶ τὰς λατρείας, ἀσώματοι δὲ εἰσιν  
 αὐτοί· πρῶτα μὲν ἔδειξαν ἡμῖν ἀγάλματα τὸ  
 δεύτερον ἀπὸ τοῦ πρώτου τῶν θεῶν γένος περὶ  
 πάντα τὸν οὐρανὸν κύκλῳ περιφερόμενον. δυνα- C  
 μένης δὲ οὐδὲ τούτοις ἀποδίδοσθαι τῆς θεραπείας  
 σωματικῶς· ἀπροσδεᾶ γὰρ ἐστὶ φύσει· ἕτερον<sup>2</sup>  
 ἐπὶ γῆς ἐξηυρέθη γένος ἀγαλμάτων, εἰς ὃ τὰς  
 θεραπείας ἐκτελοῦντες ἑαυτοῖς εὐμενεῖς τοὺς  
 θεοὺς καταστήσομεν. ὥσπερ γὰρ οἱ τῶν βασι-  
 λέων θεραπεύοντες εἰκόνας, οὐδὲν δεομένων, ὅμως  
 ἐφέλκονται τὴν εὐνοίαν εἰς ἑαυτούς, οὕτω καὶ οἱ  
 θεῶν θεραπεύοντες τὰ ἀγάλματα, δεομένων οὐδὲν D  
 τῶν θεῶν, ὅμως πείθουσιν αὐτοὺς ἐπαμύνειν σφίσι

<sup>1</sup> σωματικῶς Petavius, Hertlein approves, σωματικὰς MSS.

<sup>2</sup> ἕτερον Hertlein suggests, δεύτερον Reiske, τρίτον MSS.

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ourselves unsociably to our neighbours? Then let everyone make the basis of his conduct moral virtues, and actions like these, namely reverence towards the gods, benevolence towards men, personal chastity; and thus let him abound in pious acts, I mean by endeavouring always to have pious thoughts about the gods, and by regarding the temples and images of the gods with due honour and veneration, and by worshipping the gods as though he saw them actually present. For our fathers established images and altars, and the maintenance of undying fire, and, generally speaking, everything of the sort, as symbols of the presence of the gods, not that we may regard such things as gods, but that we may worship the gods through them. For since being in the body it was in bodily wise that we must needs perform our service to the gods also, though they are themselves without bodies; they therefore revealed to us in the earliest images the class of gods next in rank to the first, even those that revolve in a circle about the whole heavens. But since not even to these can due worship be offered in bodily wise—for they are by nature not in need of anything<sup>1</sup>—another class of images was invented on the earth, and by performing our worship to them we shall make the gods propitious to ourselves. For just as those who make offerings to the statues of the emperors, who are in need of nothing, nevertheless induce goodwill towards themselves thereby, so too those who make offerings to the images of the gods, though the gods need nothing, do nevertheless thereby persuade them to help and

<sup>1</sup> cf. St. Paul, *Acts* 17. 25, "neither is he worshipped with men's hands, as though he needed anything."



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καὶ κήδεσθαι· δείγμα γάρ ἐστιν ὡς ἀληθῶς  
 ὀσιότητος ἢ περὶ τὰ δυνατὰ προθυμία, καὶ ὁ  
 ταύτην πληρῶν εὐδηλον ὅτι μειζόνως ἐκείνην  
 ἀποδίδωσιν, ὁ δὲ τῶν δυνατῶν ὀλιγορῶν, εἴτα  
 προσποιούμενος τῶν ἀδυνάτων ὀρέγεσθαι δῆλός  
 ἐστιν οὐκ ἐκεῖνα μεταδιώκων, ἀλλὰ ταῦτα παρο- 291  
 ρῶν· οὐδὲ γάρ, εἰ μηδενὸς ὁ θεὸς δεῖται, διὰ τοῦτο  
 οὐδὲν αὐτῷ προσοιστέον· οὐδὲ γὰρ τῆς διὰ λόγων  
 εὐφημίας δεῖται. τί οὖν; εὐλογον αὐτὸν ἀπο-  
 στερῆσαι καὶ ταύτης; οὐδαμῶς. οὐκ ἄρα οὐδὲ B  
 τῆς διὰ τῶν ἔργων εἰς αὐτὸν γιγνομένης τιμῆς, ἧς  
 ἐνομοθέτησαν οὐκ ἑνιαυτοὶ τρεῖς οὐδὲ τρισχίλιοι,  
 πᾶς δὲ ὁ προλαβὼν αἰὼν ἐν πᾶσι τοῖς τῆς γῆς  
 ἔθνεσιν.

Ἄφορῶντες οὖν εἰς τὰ τῶν θεῶν ἀγάλματα μή C  
 τοι νομίζωμεν αὐτὰ λίθους εἶναι μηδὲ ξύλα, μηδὲ  
 μέντοι τοὺς θεοὺς αὐτοὺς εἶναι ταῦτα. καὶ γὰρ  
 οὐδὲ τὰς βασιλικὰς εἰκόνας ξύλα καὶ λίθον καὶ  
 χαλκὸν λέγομεν, οὐ μὴν οὐδὲ αὐτοὺς τοὺς βα-  
 σιλέας, ἀλλὰ εἰκόνας βασιλέων. ὅστις οὖν ἐστι  
 φιλοβασιλεὺς ἠδέως ὀρά τὴν τοῦ βασιλέως εἰ-  
 κόνα, καὶ ὅστις ἐστὶ φιλόπαις ἠδέως ὀρά τὴν τοῦ D  
 παιδός, καὶ ὅστις φιλοπάτωρ τὴν τοῦ πατρός.  
 οὐκοῦν καὶ ὅστις φιλόθεος ἠδέως εἰς τὰ τῶν θεῶν  
 ἀγάλματα καὶ τὰς εἰκόνας ἀποβλέπει, σεβόμε-  
 νος ἅμα καὶ φρίπτων ἐξ ἀφανοῦς ὀρῶντας εἰς αὐ-  
 τὸν τοὺς θεοὺς. εἴ τις οὖν οἶεται δεῖν αὐτὰ μηδὲ  
 φθείρεσθαι διὰ τὸ θεῶν ἅπαξ εἰκόνας κληθῆναι,

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to care for them. For zeal to do all that is in one's power is, in truth, a proof of piety, and it is evident that he who abounds in such zeal thereby displays a higher degree of piety; whereas he who neglects what is possible, and then pretends to aim at what is impossible, evidently does not strive after the impossible, since he overlooks the possible. For even though God stands in need of nothing, it does not follow that on that account nothing ought to be offered to him. He does not need the reverence that is paid in words. What then? Is it rational to deprive him of this also? By no means. It follows then that one ought not to deprive him either of the honour that is paid to him through deeds, an honour which not three years or three thousand years have ordained, but all past time among all the nations of the earth.

Therefore, when we look at the images of the gods, let us not indeed think they are stones or wood, but neither let us think they are the gods themselves; and indeed we do not say that the statues of the emperors are mere wood and stone and bronze, but still less do we say they are the emperors themselves. He therefore who loves the emperor delights to see the emperor's statue, and he who loves his son delights to see his son's statue, and he who loves his father delights to see his father's statue. It follows that he who loves the gods delights to gaze on the images of the gods, and their likenesses, and he feels reverence and shudders with awe of the gods who look at him from the unseen world. Therefore if any man thinks that because they have once been called likenesses of the gods, they are incapable of being destroyed, he is, it

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παντελῶς ἄφρων εἶναι μοι φαίνεται. χρῆν γὰρ  
 δήπουθεν αὐτὰ μηδὲ ὑπὸ ἀνθρώπων γενέσθαι. τὸ 292  
 δὲ ὑπ' ἀνδρὸς σοφοῦ καὶ ἀγαθοῦ γενόμενον ὑπὸ ἀν-  
 θρώπου πονηροῦ καὶ ἀμαθοῦς φθαρῆναι δύναται.  
 τὰ δὲ ὑπὸ τῶν θεῶν ζῶντα ἀγάλματα κατασκευα-  
 σθέντα τῆς ἀφανοῦς αὐτῶν οὐσίας, οἱ περὶ τὸν  
 οὐρανὸν κύκλω φερόμενοι θεοί, μένει τὸν αἰ-  
 χρόνον αἴδια. μηδεὶς οὖν ἀπιστείτω θεοῖς ὄρων  
 καὶ ἀκούων, ὡς ἐνύβρισάν τινες εἰς τὰ ἀγάλματα  
 καὶ τοὺς ναοὺς. ἄρ' οὐκ ἀνθρώπους χρηστοὺς  
 ἀπέκτειναν πολλοί, καθάπερ Σωκράτη καὶ Δίωνα B  
 καὶ τὸν μέγαν Ἐμπεδοκτίμον; ὧν εὖ οἶδ' ὅτι μᾶλ-  
 λον ἐμέλησε τοῖς θεοῖς. ἀλλ' ὀράτε, ὅτι καὶ τούτων  
 φθαρτὸν εἰδότες τὸ σῶμα συνεχώρησαν εἶξαι τῇ  
 φύσει καὶ ὑποχωρῆσαι, δίκην δὲ ἀπήτησαν  
 ὕστερον παρὰ τῶν κτεινάντων. ὁ δὲ συνέβη  
 φανερώως ἐφ' ἡμῶν ἐπὶ πάντων τῶν ἱεροσύλων.

Μηδεὶς οὖν ἀπατάτω λόγοις μηδὲ ταραττέτω  
 περὶ τῆς προνοίας ἡμᾶς. οἱ γὰρ ἡμῖν ὄνειδίζοντες C  
 τὰ τοιαῦτα, τῶν Ἰουδαίων οἱ προφήται, τί περὶ  
 τοῦ νεῶ φήσουσι τοῦ παρ' αὐτοῖς τρίτον ἀνατρα-  
 πέντος, ἐγειρομένου δὲ οὐδὲ νῦν; ἐγὼ δὲ εἶπον οὐκ  
 ὄνειδίζων ἐκείνοις, ὅς γε τοσοῦτοις ὕστερον χρό-  
 νοῖς ἀναστήσασθαι διανοήθην αὐτὸν εἰς τιμὴν τοῦ  
 κληθέντος ἐπ' αὐτῷ θεοῦ· νυνὶ δὲ ἐχρησάμην  
 αὐτῷ δεῖξαι βουλόμενος, ὅτι τῶν ἀνθρωπίνων D  
 οὐδὲν ἄφθαρτον εἶναι δύναται καὶ οἱ τὰ τοιαῦτα

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seems to me, altogether foolish; for surely in that case they were incapable of being made by men's hands. But what has been made by a wise and good man can be destroyed by a bad and ignorant man. But those beings which were fashioned by the gods as the living images of their invisible nature, I mean the gods who revolve in a circle in the heavens, abide imperishable for all time. Therefore let no man disbelieve in gods because he sees and hears that certain persons have profaned their images and temples. Have they not in many cases put good men to death, like Socrates and Dio and the great Empedotimus?<sup>1</sup> And yet I am very sure that the gods cared more for these men than for the temples. But observe that since they knew that the bodies even of these men were destructible, they allowed them to yield to nature and to submit, but later on they exacted punishment from their slayers; and this has happened in the sight of all, in our own day also, in the case of all who have profaned the temples.

Therefore let no man deceive us with his sayings or trouble our faith in a divine providence. For as for those who make such profanation a reproach against us, I mean the prophets of the Jews, what have they to say about their own temple, which was overthrown three times and even now is not being raised up again? This I mention not as a reproach against them, for I myself, after so great a lapse of time, intended to restore it, in honour of the god whose name has been associated with it. But in the present case I have used this instance because I wish to prove that nothing made by man can be inde-

<sup>1</sup> Of Syracuse, whose claim to be immortal was accepted by the Sicilians.

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γράφοντες ἐλήρου προφήται, γραδίους ψυχροῖς ὀμιλοῦντες. οὐδὲν δὲ οἶμαι κωλύει τὸν μὲν θεὸν εἶναι μέγαν, οὐ μὴν σπουδαίων προφητῶν οὐδὲ ἐξηγητῶν τυχεῖν. αἴτιον δέ, ὅτι τὴν ἑαυτῶν ψυχὴν οὐ παρέσχον ἀποκαθῆραι τοῖς ἐγκυκλίους μαθήμασιν οὐδὲ ἀνοῖξαι μεμυκότα λίαν τὰ ὄμματα οὐδὲ ἀνακαθῆραι τὴν ἐπικειμένην αὐτοῖς ἀχλίαν, ἢ ἀλλ' οἷον φῶς μέγα δι' ὀμίχλης οἱ ἄνθρωποι βλέποντες οὐ καθαρῶς οὐδὲ εἰλικρινῶς, αὐτὸ δὲ ἐκεῖνο νενομικότες οὐχὶ φῶς καθαρὸν, ἀλλὰ πῦρ καὶ τῶν περὶ αὐτὸ πάντων ὄντες ἀθέατοι βοῶσι μέγα· Φρίττετε, φοβεῖσθε, πῦρ, φλόξ, θάνατος, μάχαιρα, ῥομφαία, πολλοῖς ὀνόμασι μίαν ἐξηγοῦμενοι τὴν βλαπτικὴν τοῦ πυρὸς δύναμιν. ἀλλ' ὑπὲρ μὲν τούτων ἰδίᾳ βέλτιον παραστήσαι, πόσῃ B φαυλότεροι τῶν παρ' ἡμῖν οὗτοι γεγόνασι ποιητῶν οἱ τῶν ὑπὲρ τοῦ θεοῦ λόγων διδύσκαλοι.

Προσῆκει δὲ οὐ τὰ τῶν θεῶν μόνον ἀγάλματα προσκυνεῖν, ἀλλὰ καὶ τοὺς ναοὺς καὶ τὰ τεμένη καὶ τοὺς βωμοὺς· εὐλογον δὲ καὶ τοὺς ἱερέας τιμᾶν ὡς λειτουργοὺς θεῶν καὶ ὑπηρέτας καὶ διακονοῦντας ἡμῖν τὰ πρὸς τοὺς θεοὺς, συνεπισχύοντας τῇ ἐκ θεῶν εἰς ἡμᾶς τῶν ἀγαθῶν δόσει C προθύουσι γὰρ πάντων καὶ ὑπερεύχονται. δίκαιον οὖν ἀποδιδόναι πᾶσιν αὐτοῖς οὐκ ἔλαττον, εἰ μὴ καὶ πλέον, ἢ τοῖς πολιτικοῖς ἄρχουσι τὰς τιμὰς. εἰ δὲ τις οἶεται τοῦτο ἐπ' ἴσης χρῆναι νέμειν αὐτοῖς καὶ τοῖς πολιτικοῖς ἄρχουσιν, ἐπεὶ

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structible, and that those prophets who wrote such statements were uttering nonsense, due to their gossiping with silly old women. In my opinion there is no reason why their god should not be a mighty god, even though he does not happen to have wise prophets or interpreters. But the real reason why they are not wise is that they have not submitted their souls to be cleansed by the regular course of study, nor have they allowed those studies to open their tightly closed eyes, and to clear away the mist that hangs over them. But since these men see as it were a great light through a fog, not plainly or clearly, and since they think that what they see is not a pure light but a fire, and they fail to discern all that surrounds it, they cry with a loud voice: "Tremble, be afraid, fire, flame, death, a dagger, a broad-sword!" thus describing under many names the harmful might of fire. But on this subject it will be better to demonstrate separately how much inferior to our own poets are these teachers of tales about the gods.

It is our duty to adore not only the images of the gods, but also their temples and sacred precincts and altars. And it is reasonable to honour the priests also as officials and servants of the gods; and because they minister to us what concerns the gods, and they lend strength to the gods' gift of good things to us; for they sacrifice and pray on behalf of all men. It is therefore right that we should pay them all not less, if not indeed more, than the honours that we pay to the magistrates of the state. And if any one thinks that we ought to assign equal honours to them and to the magistrates of the state, since the latter

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κακείνοι τρόπον τινὰ τοῖς θεοῖς ἱερατεύουσι, φύλακες ὄντες τῶν νόμων, ἀλλὰ τά γε τῆς εὐνοίας παρὰ πολὺ χρῆ νέμειν τούτοις. οἱ μὲν γὰρ D Ἀχαιοὶ καίπερ πολέμιον ὄντα τὸν ἱερέα προσέταττον αἰδεῖσθαι τῷ βασιλεῖ· ἡμεῖς δὲ οὐδὲ τοὺς φίλους αἰδούμεθα τοὺς εὐχομένους ὑπὲρ ἡμῶν καὶ θύοντας.

Ἄλλ' ἐπέειπερ ὁ λόγος εἰς τὴν πάλαι ποθουμένην ἀρχὴν ἐλήλυθεν, ἄξιον εἶναί μοι δοκεῖ διελεῖν ἐφεξῆς, ὁποῖός τις ὦν ὁ ἱερεὺς αὐτός τε δικαίως τιμηθήσεται καὶ τοὺς θεοὺς τιμᾶσθαι ποιήσει.<sup>1</sup> τὸ γὰρ ἡμέτερον οὐ χρῆ σκοπεῖν οὐδὲ ἐξετάζειν, ἀλλὰ ἕως ἂν ἱερεὺς τις ὀνομάζηται, 297 τιμᾶν αὐτὸν χρῆ καὶ θεραπεύειν, εἰ δὲ εἴη πονηρός, ἀφαιρεθέντα τὴν ἱερωσύνην ὡς ἀνάξιον ἀποφανθέντα περιορᾶν· ἕως δὲ προθύει καὶ κατάρχεται καὶ παρίσταται τοῖς θεοῖς, ὡς τὸ τιμιώτατον τῶν θεῶν κτῆμα προσβλεπτέος ἐστὶν ἡμῖν μετὰ αἰδοῦς καὶ εὐλαβείας. ἄτοπον γάρ, εἰ τοὺς μὲν λίθους, ἐξ ὧν οἱ βωμοὶ πεποιήνται, διὰ τὸ καθιερωθῆναι τοῖς θεοῖς ἀγαπῶμεν,<sup>2</sup> ὅτι μορφήν ἔχουσι καὶ σχῆμα πρέπον, εἰς ἣν εἰσι κατεσκευασμένοι λειτουργίαν, B ἄνδρα δὲ καθωσιωμένον τοῖς θεοῖς οὐκ οἰησόμεθα χρῆναι τιμᾶν. ἴσως ὑπολήψεται τις· ἀλλὰ ἀδικοῦντα καὶ ἐξαμαρτάνοντα πολλὰ τῶν πρὸς

<sup>1</sup> καὶ—ποιήσει Hertlein suggests, lacuna MSS.

<sup>2</sup> ἀγαπῶμεν Hertlein suggests, ἀγαπήσομεν MSS.

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also are in some sort dedicated to the service of the gods, as being guardians of the laws, nevertheless we ought at any rate to give the priests a far greater share of our good will. — The Achaeans, for instance, enjoined on their king<sup>1</sup> to reverence the priest, though he was one of the enemy, whereas we do not even reverence the priests who are our friends, and who pray and sacrifice on our behalf.

But since my discourse has come back again to the beginning as I have so long wished, I think it is worth while for me to describe next in order what sort of man a priest ought to be, in order that he may justly be honoured himself and may cause the gods to be honoured. For as for us, we ought not to investigate or enquire as to his conduct, but so long as a man is called a priest we ought to honour and cherish him, but if he prove to be wicked we ought to allow his priestly office to be taken away from him, since he has shown himself unworthy of it. But so long as he sacrifices for us and makes offerings and stands in the presence of the gods, we must regard him with respect and reverence as the most highly honoured chattel<sup>2</sup> of the gods. For it would be absurd for us to pay respect to the very stones of which the altars are made, on account of their being dedicated to the gods, because they have a certain shape and form suited to the ritual for which they have been fashioned, and then not to think that we ought to honour a man who has been dedicated to the gods. Perhaps someone will object—“But suppose he does wrong and often fails to offer to the gods their sacred

<sup>1</sup> Agamemnon; *Iliad* 1. 23.

<sup>2</sup> cf. Plato, *Phaedo* 62 c; *Letter to the Athenians* 276 n.



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τοὺς θεοὺς ὁσίων; ἐγὼ δὴ φημι χρῆναι τὸν μὲν τοιοῦτον ἐξελέγχειν, ἵνα μὴ πονηρὸς ὢν ἐνοχλῆ τοὺς θεοὺς, ἕως ὃ ἂν ἐξελέγξῃ<sup>1</sup> τις, μὴ ἀτιμάζειν. οὐδὲ γὰρ εὐλογον ἐπιλαβομένους ταύτης τῆς ἀφορμῆς οὐ τούτων μόνον, ἀλλὰ καὶ τῶν ἐπιτηδείων τιμᾶσθαι τὴν τιμὴν προσαφαιρεῖσθαι. ἔστω τοίνυν ὡσπερ ἄρχων, οὕτω δὲ καὶ ἱερεὺς πᾶς αἰδέσιμος, ἐπειδὴ καὶ ἀπόφασίς ἐστι θεοῦ τοῦ Διδυμαίου τοιαύτη·

Ὅσσοι ἐς ἀρητῆρας ἀτασθαλίῃσι νόοιο  
 Ἀθανάτων ῥέζουσ' ἀποφώλια, καὶ γεράεσσιν  
 Ἀντία βουλευούσιν ἀδεισιθέοισι λογισμοῖς,  
 Οὐκέθ' ὄλην βιότοιο διεκπερώωσιν ἀταρπὸν,  
 Ὅσσοι περ μακάρεσσιν ἔλωβήσαντο θεοῖσιν,  
 Ὡν κείνοι θεόσεπτον ἔλον θεραπηίδα τιμῆν,

καὶ πάλιν ἐν ἄλλοις ὁ θεὸς φησι

Πάντας μὲν θεράποντας ἐμοὺς ὀλοῆς κακότητος—

καὶ φησιν ὑπὲρ τούτων δίκην ἐπιθήσειν αὐτοῖς.

Πολλῶν δὲ εἰρημένων τοιούτων παρὰ τοῦ θεοῦ, δι' ὧν ἔνεστι μαθόντας ὅπως χρὴ τιμᾶν καὶ θεραπεύειν τοὺς ἱερέας, εἰρήσεται μοι διὰ πλειόνων ἐν ἄλλοις· ἀπόχρη δὲ νῦν, ὅτι μὴ σχεδιάζω μηδέν, ἐπιδείξαι τὴν τε ἐκ τοῦ θεοῦ πρόρρησιν καὶ τὸ ἐπίταγμα τῶν αὐτοῦ λόγων ἱκανὸν ἡγούμενος. εἴ τις οὖν ἀξιοπίστον ὑπέιληφεν ἐμὲ διδάσκαλον τῶν τοιούτων, αἰδεσθεῖς τὸν

<sup>1</sup> ἐξελέγξῃ Hertlein suggests, ἐξελέγχη MSS.

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rites?" Then indeed I answer that we ought to convict a man of that sort, so that he may not by his wickedness offend the gods; but that we ought not to dishonour him until he has been convicted. Nor indeed is it reasonable that when we have set our hands to this business, we should take away their honour not only from these offenders but also from those who are worthy to be honoured. Then let every priest, like every magistrate, be treated with respect, since there is also an oracle to that effect from the Didymæan god:<sup>1</sup> "As for men who with reckless minds work wickedness against the priests of the deathless gods and plot against their privileges with plans that fear not the gods, never shall such men travel life's path to the end, men who have sinned against the blessed gods whose honour and holy service those priests have in charge."<sup>2</sup> And again in another oracle the god says: "All my servants from harmful mischief——;"<sup>3</sup> and he says that on their behalf he will inflict punishment on the aggressors.

Now though there are many utterances of the god to the same effect, by means of which we may learn to honour and cherish priests as we ought, I shall speak on this subject elsewhere at greater length. But for the present it is enough to point out that I am not inventing anything offhand, since I think that the declaration made by the god and the injunction expressed in his own words are sufficient. Therefore let any man who considers that as a teacher of such matters I am worthy to be believed

<sup>1</sup> Apollo.

<sup>2</sup> An oracle from an unknown source: these verses occur again in *Epistle* 62. 451 A.

<sup>3</sup> Sc. I will protect.

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θεὸν ἐκείνῳ πειθέσθω καὶ τοὺς ἱερέας τῶν  
θεῶν τιμάτω διαφερόντως· ὅποιον δὲ αὐτὸν εἶναι  
χρή, πειράσομαι νῦν εἰπεῖν, οὐχ ἕνεκα σοῦ· τοῦτο  
μὲν γὰρ εἰ μὴ τὸ νῦν ἠπιστάμην, ἅμα μὲν τοῦ  
καθηγεμόνος, ἅμα δὲ τῶν μεγίστων θεῶν μαρτυ-  
ρούντων, ὅτι τὴν λειτουργίαν ταύτην διαθήσῃ C  
καλῶς, ὅσα γε εἰς προαίρεσιν ἤκει τὴν σὴν, οὐδ'  
ἂν ἐτόλμησά σοι μεταδοῦναι τοσούτου πράγ-  
ματος· ἀλλ' ὅπως ἔχῃς ἐντεῦθεν διδάσκειν τοὺς  
ἄλλους, οὐκ ἐν ταῖς πόλεσι μόνον, ἀλλὰ καὶ ἐν  
τοῖς ἀγροῖς εὐλογώτερον καὶ ἐπ' ἐξουσίας, ὡς οὐκ  
οἴκοθεν αὐτὰ νοεῖς καὶ πράττεις μόνος, ἔχεις δὲ  
καὶ ἐμὲ σύμφηφον σεαυτῷ, δοκοῦντά γε εἶναι  
διὰ τοὺς θεοὺς ἀρχιερέα μέγιστον, ἄξιον μὲν οὐ-  
δαμῶς πράγματος τοσούτου, βουλόμενον δὲ εἶναι  
καὶ προσευχόμενον ἀεὶ τοῖς θεοῖς. εὖ γὰρ ἴσθι, D  
μεγάλας ἡμῖν οἱ θεοὶ μετὰ τὴν τελευταίην ἐλπίδας  
ἐπαγγέλλονται. πειστέον δὲ αὐτοῖς πάντως.  
ἀψευδεῖν γὰρ εἰώθασιν οὐχ ὑπὲρ ἐκείνων μόνον,  
ἀλλὰ καὶ τῶν ἐν τῷ βίῳ τῷδε. οἱ δὲ διὰ  
περιουσίαν δυνάμεως οἰοί τε ὄντες καὶ τῆς ἐν τῷ 299  
βίῳ τούτῳ περιγενέσθαι ταραχῆς καὶ τὸ ἄτακτον  
αὐτοῦ καὶ τὸ ἀλλόκοτον ἐπανορθοῦν ἄρ' οὐκ ἐν  
ἐκείνῳ μᾶλλον, ὅπου διήρηται τὰ μαχόμενα, χωρι-  
σθείσης μὲν τῆς ἀθανάτου ψυχῆς, γῆς δὲ γενο-  
μένου τοῦ νεκροῦ σώματος, ἱκανοὶ παρασχέιν  
ἔσονται ταῦθ' ὅσα περ ἐπηγγείλαντο τοῖς ἀν-  
θρώποις; εἰδότες οὖν, ὅτι μεγάλας ἔχειν ἔδωσαν

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show due respect to the god and obey him, and honour the priests of the gods above all other men. And now I will try to describe what sort of man a priest himself ought to be, though not for your especial benefit. For if I did not already know from the evidence both of the high priest and of the most mighty gods that you administer this priestly office aright—at least all matters that come under your management—I should not have ventured to confide to you a matter so important. But I do so in order that you may be able from what I say to instruct the other priests, not only in the cities but in the country districts also, more convincingly and with complete freedom; since not of your own self do you alone devise these precepts and practise them, but you have me also to give you support, who by the grace of the gods am known as sovereign pontiff, though I am indeed by no means worthy of so high an office; though I desire, and moreover constantly pray to the gods that I may be worthy. For the gods, you must know, hold out great hopes for us after death; and we must believe them absolutely. For they are always truthful, not only about the future life, but about the affairs of this life also. And since in the superabundance of their power they are able both to overcome the confusion that exists in this life and to regulate its disorders and irregularities, will they not all the more in that other life where conflicting things are reconciled, after the immortal soul has been separated from the body and the lifeless body has turned to earth, be able to bestow all those things for which they have held out hopes to mankind? Therefore since we know that the gods

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οἱ θεοὶ τοῖς ἱερεῦσι τὰς ἀμοιβάς, ἐγγύους αὐτοὺς  
 ἐν πᾶσι τῆς ἀξίας τῶν θεῶν κατασκευάσωμεν, ὧν  
 πρὸς τὰ πλήθη χρῆ λέγειν δεῖγμα τὸν ἑαυτῶν  
 ἐκφέροντας βίον.

Ἀρκτέον δὲ ἡμῖν τῆς πρὸς τοὺς θεοὺς εὐσεβείας.  
 οὕτω γὰρ ἡμᾶς πρέπει τοῖς θεοῖς λειτουργεῖν ὡς  
 παρεστηκόσιν αὐτοῖς καὶ ὀρώσι μὲν ἡμᾶς, οὐχ  
 ὀρωμένοις δὲ ὑφ' ἡμῶν καὶ τὸ πάσης ἀνγῆς ὄμμα  
 κρεῖττον ἄχρι τῶν ἀποκρυπτομένων ἡμῖν λογι-  
 σμῶν διατετακόσιν. ὅτι δὲ οὐκ ἐμὸς ὁ λόγος  
 οὗτός ἐστιν, ἀλλὰ τοῦ θεοῦ, διὰ πολλῶν μὲν  
 εἰρημένος λόγων, ἐμοὶ δὲ δῆτα ἀπόχρη καὶ ἓνα  
 παραθεμένω δύο δι' ἐνὸς παραστήσαι, πῶς μὲν  
 ὀρώσιν οἱ θεοὶ πάντα, πῶς δὲ ἐπὶ τοῖς εὐσεβέσιν  
 εὐφραίνονται.

Πάντη Φοιβείη τέταται τανυσίσκοπος ἀκτίς  
 Καί τε διὰ στερεῶν χωρεῖ θοὸν ὄμμα πετράων,  
 Καὶ διὰ κνανέης ἀλός ἔρχεται, οὐδέ ἐ λήθει  
 Πληθὺς ἀστερόεσσα παλινδίνητος ἰούσα  
 Οὐρανὸν εἰς ἀκάμαντα σοφῆς κατὰ θεσμόν  
 ἀνάγκης,  
 Οὐδ' ὅσα νερτερίων ὑπεδέξατο φῦλα καμόντων  
 Τάρταρος ἀχλυόεντος<sup>1</sup> ὑπὸ ζόφον αἶδος εἶσω.  
 Εὐσεβέσιν δὲ βροτοῖς γάννυμαι τόσον, ὅσον  
 Ὀλύμπῳ.

Ὅσω δὲ λίθου καὶ πέτρας ἅπαντα μὲν ψυχῆ  
 πολὺ δὲ πλεόν ἢ τῶν ἀνθρώπων οἰκειότερον ἔχει  
 καὶ συγγενέστερον πρὸς τοὺς θεοὺς, τοσοντῷ  
 μᾶλλον εἰκός ἐστι ῥᾶον καὶ ἐνεργέστερον δι' αὐτῆς

<sup>1</sup> ἀχλυόεντος Hertlein suggests; ἀχλυόεσσαν MSS.

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have granted to their priests a great recompense, let us make them responsible in all things for men's esteem of the gods, displaying their own lives as an example of what they ought to preach to the people.

The first thing we ought to preach is reverence towards the gods. For it is fitting that we should perform our service to the gods as though they were themselves present with us and beheld us, and though not seen by us could direct their gaze, which is more powerful than any light, even as far as our hidden thoughts. And this saying is not my own<sup>1</sup> but the god's, and has been declared in many utterances, but for me surely it is sufficient, by bringing forth one such utterance, to illustrate two things in one, namely how the gods see all things and how they rejoice in god-fearing men: "On all sides extend the far-seeing rays of Phoebus. His swift gaze pierces even through sturdy rocks, and travels through the dark blue sea, nor is he unaware of the starry multitude that passes in returning circuit through the unwearied heavens for ever by the statutes of necessity; nor of all the tribes of the dead in the underworld whom Tartarus has admitted within the misty dwelling of Hades, beneath the western darkness. And I delight in god-fearing men as much even as in Olympus."<sup>2</sup>

Now in so far as all soul, but in a much higher degree the soul of man, is akin to and related to the gods, so much the more is it likely that the gaze of the gods should penetrate through his soul easily and

<sup>1</sup> Euripides, *fr.* 488 Nauck; cf. 197 c, 358 d, 387 b, 391  
this phrase became a proverb; cf. Lucian, *Hermotimus* 789.

<sup>2</sup> An oracle from an unknown source.

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χωρεῖν τῶν θεῶν τὸ ὄμμα. θεά<sup>1</sup> δὲ τὴν φιλαν-  
 θρωπίαν τοῦ θεοῦ γάνυσθαι φάσκοντος τῇ τῶν  
 εὐσεβῶν ἀνδρῶν διανοία ὅσον Ὀλύμπῳ τῷ καθα-  
 ρωτάτῳ. πῶς<sup>2</sup> ἡμῖν οὗτος οὐχὶ καὶ ἀνάξει τὰς  
 ψυχὰς ἡμῶν ἀπὸ τοῦ ζόφου καὶ τοῦ Ταρτάρου  
 μετ' εὐσεβείας αὐτῷ προσιόντων; οἶδε μὲν γὰρ καὶ  
 τοὺς ἐν τῷ Ταρτάρῳ κατακεκλεισμένους· οὐδὲ γὰρ  
 ἐκεῖνα τῆς τῶν θεῶν ἐκτὸς πίπτει δυνάμει·  
 ἐπαγγέλλεται δὲ τοῖς εὐσεβέσι τὸν Ὀλυμπον ἀντὶ  
 τοῦ Ταρτάρου. διόπερ χρὴ μάλιστα τῶν τῆς  
 εὐσεβείας ἔργων ἀντέχεσθαι προσιόντας μὲν τοῖς  
 θεοῖς μετ' εὐλαβείας, αἰσχροῦ μὴδὲν μῆτε λέγοντας  
 μῆτε ἀκούοντας. ἀγνεύειν δὲ χρὴ τοὺς ἱερέας οὐκ  
 ἔργων μόνον ἀκαθάρτων οὐδὲ ἀσελγῶν πράξεων,  
 ἀλλὰ καὶ ῥημάτων καὶ ἀκροαμάτων τοιούτων.  
 ἐξελατέα τοίνυν ἐστὶν ἡμῖν πάντα τὰ ἐπαχθῆ  
 σκώμματα, πᾶσα δὲ ἀσελγῆς ὀμιλία. καὶ ὅπως  
 εἰδέναι ἔχης ὃ βούλομαι φράζειν, ἱερωμένος τις  
 μῆτε Ἀρχίλοχον ἀναγινωσκέτω μῆτε Ἰππώνακτα  
 μῆτε ἄλλον τινὰ τῶν τὰ τοιαῦτα γραφόντων.  
 ἀποκλινέτω καὶ τῆς παλαιᾶς κωμῳδίας ὅσα τῆς  
 τοιαύτης ιδέας· ἄμεινον μὲν γάρ· καὶ πάντως  
 πρέποι δ' ἂν ἡμῖν ἡ φιλοσοφία μόνη, καὶ τούτων  
 οἱ θεοὺς ἡγεμόνας προστησάμενοι τῆς ἑαυτῶν  
 παιδείας, ὥσπερ<sup>3</sup> Πυθαγόρας καὶ Πλάτων καὶ  
 Ἀριστοτέλης οἳ τε ἀμφὶ Χρῦσιππον καὶ Ζήνωνα  
 προσεκτέον μὲν γὰρ οὔτε πᾶσιν οὔτε τοῖς πάντων  
 δόγμασιν, ἀλλὰ ἐκείνοις μόνον καὶ ἐκείνων, ὅσα

<sup>1</sup> θεά Brambs, MSS., θεῶν Reiske, Cobet, Hertlein.

<sup>2</sup> πῶς Hertlein suggests, πάντως MSS.

<sup>3</sup> ὥσπερ Hertlein suggests, ὅπερ MSS.

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effectively. And observe the love of the god for mankind when he says that he delights in the disposition of god-fearing men as much as in Olympus most pure and bright. How then shall he not lead up our souls from the darkness and from Tartarus, if we approach him with pious awe? And indeed he has knowledge even of those who have been imprisoned in Tartarus—for not even that region falls outside the power of the gods,—and to the god-fearing he promises Olympus instead of Tartarus. Wherefore we ought by all means to hold fast to deeds of piety, approaching the gods with reverence, and neither saying nor listening to anything base. And the priests ought to keep themselves pure not only from impure or shameful acts, but also from uttering words and hearing speeches of that character. Accordingly we must banish all offensive jests and all licentious intercourse. And that you may understand what I mean by this, let no one who has been consecrated a priest read either Archilochus or Hipponax<sup>1</sup> or anyone else who writes such poems as theirs. And in Old Comedy let him avoid everything of that type—for it is better so—and indeed on all accounts philosophy alone will be appropriate for us priests; and of philosophers only those who chose the gods as guides of their mental discipline, like Pythagoras and Plato and Aristotle, and the school of Chrysippus and Zeno. For we ought not to give heed to them all nor to the doctrines of all, but only to those philosophers and those of their doctrines that make

<sup>1</sup> Hipponax of Ephesus, a scurrilous poet who wrote in choliambics (the skazon) and flourished about the middle of the sixth century B.C.; cf. Horace, *Epodes* 6. 12.



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εὐσεβείας ἐστὶ ποιητικὰ καὶ διδάσκει περὶ θεῶν  
 πρῶτον μὲν ὡς εἰσὶν, εἶτα ὡς προνοοῦσι τῶν τῆδε,  
 καὶ ὡς ἐργάζονται μὲν οὐδὲ ἐν κακὸν οὔτε ἀνθρώ-  
 πους οὔτε ἀλλήλους φθονοῦντες καὶ βασκαίνοντες  
 καὶ πολεμοῦντες, ὅποια γράφοντες οἱ μὲν παρ'  
 ἡμῖν ποιηταὶ κατεφρονήθησαν, οἱ δὲ τῶν Ἰουδαίων  
 προφήται διατεταμένως συγκατασκευάζοντες ὑπὸ  
 τῶν ἀθλίων τούτων τῶν προσνειμάντων ἑαυτοὺς  
 τοῖς Γαλιλαίοις θαυμάζονται.

Πρέποι δ' ἂν ἡμῖν ἱστορίαις ἐντυγχάνειν, ὅποσαι  
 συνεγράφησαν ἐπὶ πεπονημένοις τοῖς ἔργοις· ὅσα  
 δὲ ἐστὶν ἐν ἱστορίας εἶδει παρὰ τοῖς ἔμπροσθεν  
 ἀπηγγελμένα πλάσματα παραιτητέον, ἐρωτικὰς  
 ὑποθέσεις καὶ πάντα ἀπλῶς τὰ τοιαῦτα. καθάπερ  
 γὰρ οὐδὲ ὁδὸς πᾶσα τοῖς ἱερωμένοις ἀρμόττει,  
 τετάχθαι δὲ χρὴ καὶ ταύτας, οὕτως οὐδὲ ἀνά-  
 γνωσμα πᾶν ἱερωμένῳ πρέπει. ἐγγίνεται γάρ  
 τις τῇ ψυχῇ διάθεσις ὑπὸ τῶν λόγων, καὶ κατ'  
 ὀλίγον ἐγείρει τὰς ἐπιθυμίας, εἶτα ἐξαίφνης  
 ἀνάπτει δεινὴν φλόγα, πρὸς ἣν οἶμαι χρὴ πόρρω-  
 θεν παρατετάχθαι.

Μήτε Ἐπικούρειος εἰσίτω λόγος μήτε Πυρρῶ-  
 νειος· ἤδη μὲν γὰρ καλῶς ποιοῦντες οἱ θεοὶ καὶ  
 ἀνθρώκασιν, ὥστε ἐπιλείπειν καὶ τὰ πλεῖστα  
 τῶν βιβλίων. ὅμως οὐδὲν κωλύει τύπου χάριν  
 ἐπιμνησθῆναι μὲν καὶ τούτων, ὁποίων χρὴ μάλιστα  
 τοὺς ἱερέας ἀπέχεσθαι λόγων, εἰ δὲ λόγων, πολὺ  
 πρότερον ἐννοιῶν. οὐδὲ γὰρ οἶμαι ταυτόν ἐστιν

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men god-fearing, and teach concerning the gods, first that they exist, secondly that they concern themselves with the things of this world, and further that they do no injury at all either to mankind or to one another, out of jealousy or envy or enmity. I mean the sort of thing our poets in the first place have brought themselves into disrepute by writing, and in the second place such tales as the prophets of the Jews take pains to invent, and are admired for so doing by those miserable men who have attached themselves to the Galilaeans.

But for us it will be appropriate to read such narratives as have been composed about deeds that have actually been done; but we must avoid all fictions in the form of narrative such as were circulated among men in the past, for instance tales whose theme is love, and generally speaking everything of that sort. For just as not every road is suitable for consecrated priests, but the roads they travel ought to be duly assigned, so not every sort of reading is suitable for a priest. For words breed a certain sort of disposition in the soul, and little by little it arouses desires, and then on a sudden kindles a terrible blaze, against which one ought, in my opinion, to arm oneself well in advance.

Let us not admit discourses by Epicurus or Pyrrho; but indeed the gods have already in their wisdom destroyed their works, so that most of their books have ceased to be. Nevertheless there is no reason why I should not, by way of example, mention these works too, to show what sort of discourses priests must especially avoid; and if such discourses, then much more must they avoid such thoughts. For an error of speech is, in my

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ἀμάρτημα γλώττης καὶ διανοίας, ἀλλ' ἐκείνην  
 χρῆ μάλιστα θεραπεύειν, ὡς καὶ τῆς γλώττης  
 ἐκείνη συνεξαμαρτανούσης. ἐκμανθάνειν χρῆ τοὺς  
 ὕμνους τῶν θεῶν· εἰσὶ δὲ οὗτοι πολλοὶ μὲν καὶ  
 καλοὶ πεπονημένοι παλαιοῖς καὶ νέοις· οὐ μὴν  
 ἀλλ' ἐκείνους πειρατέον ἐπίστασθαι τοὺς ἐν τοῖς  
 ἱεροῖς ἀδομένους. οἱ πλείστοι γὰρ ὑπ' αὐτῶν  
 τῶν θεῶν ἱκετευθέντων ἐδόθησαν, ὀλίγοι δὲ τινες 30  
 ἐποιήθησαν καὶ παρὰ ἀνθρώπων, ὑπὸ πνεύματος  
 ἐνθέου καὶ ψυχῆς ἀβάτου τοῖς κακοῖς ἐπὶ τῆ τῶν  
 θεῶν τιμῇ συγκείμενοι.

Ταῦτά γε ἄξιον ἐπιτηδεύειν καὶ εὐχεσθαι  
 πολλάκις τοῖς θεοῖς ἰδία καὶ δημοσία, μάλιστα  
 μὲν τρις τῆς ἡμέρας, εἰ δὲ μὴ, πάντως ὄρθρου γε<sup>1</sup>  
 καὶ δείλης· οὐδὲ γὰρ εὐλογον ἄθυτον ἄγειν ἡμέραν  
 ἢ νύκτα τὸν ἱερωμένον· ἀρχὴ δὲ ὄρθρος μὲν ἡμέρας, B  
 ὀψία δὲ νυκτός. εὐλογον δὲ ἀμφοτέρων τοῖς θεοῖς  
 ἀπάρχεσθαι τῶν διαστημάτων, ὅταν ἐξωθεν τῆς  
 ἱερατικῆς ὄντες τυγχάνωμεν λειτουργίας· ὡς τὰ  
 γε ἐν τοῖς ἱεροῖς, ὅσα πάτριος διαγορεύει νόμος,  
 φυλάττειν πρέπει, καὶ οὔτε πλέον οὔτε ἔλαττον  
 τι ποιητέον αὐτῶν· αἰδία γάρ ἐστι τὰ τῶν θεῶν  
 ὥστε καὶ ἡμᾶς χρῆ μιμῆσθαι τὴν οὐσίαν αὐτῶν,  
 ἢ αὐτοὺς ἱλασκώμεθα διὰ τοῦτο πλέον. C

Εἰ μὲν οὖν ἡμεν αὐτοψυχαὶ μόναι, τὸ σῶμα δὲ  
 πρὸς μηδὲν ἡμῖν διώχλει, καλῶς ἂν εἶχεν ἓνα τινα  
 τοῖς ἱερεῦσιν ἀφορίζειν βίον· ἐπεὶ δὲ οὐχ ἱερεῦσιν  
 ἀπλῶς, ἀλλὰ καὶ τῷ<sup>2</sup> ἱερεῖ προσήκει μόνον, ὃ δὴ  
 κατὰ τὸν καιρὸν τῆς λειτουργίας ἐπιτηδευτέον,

<sup>1</sup> γε Hertlein suggests, τε MSS.

<sup>2</sup> τῷ Wright, ὡς Hertlein, MSS. The meaning is not clear and Petavius suspects corruption.

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opinion, by no means the same as an error of the mind, but we ought to give heed to the mind first of all, since the tongue sins in company with it. We ought to learn by heart the hymns in honour of the gods—and many and beautiful they are, composed by men of old and of our own time—though indeed we ought to try to know also those which are being sung in the temples. For the greater number were bestowed on us by the gods themselves, in answer to prayer, though some few also were written by men, and were composed in honour of the gods by the aid of divine inspiration and a soul inaccessible to things evil.

All this, at least, we ought to study to do, and we ought also to pray often to the gods, both in private and in public, if possible three times a day, but if not so often, certainly at dawn and in the evening. For it is not meet that a consecrated priest should pass a day or a night without sacrifice; and dawn is the beginning of the day as twilight is of the night. And it is proper to begin both periods with sacrifice to the gods, even when we happen not to be assigned to perform the service. For it is our duty to maintain all the ritual of the temples that the law of our fathers prescribes, and we ought to perform neither more nor less than that ritual; for eternal are the gods, so that we too ought to imitate their essential nature in order that thereby we may make them propitious.

Now if we were pure soul alone, and our bodies did not hinder us in any respect, it would be well to prescribe one sort of life for priests. But since what he should practise when on duty concerns the individual priest alone, not priests absolutely, what

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τί δὲ τῷ<sup>1</sup> ἱερατεύειν ἀνθρώπῳ λαχόντι συγχωρητέον, ὅταν ἐκτὸς ἢ τῆς ἐν τοῖς ἱεροῖς λειτουργίας; οἶμαι δὲ χρῆναι τὸν ἱερέα πάντων ἀγνεύσαντα D νύκτα καὶ ἡμέραν, εἶτα ἄλλην ἐπ' αὐτῇ νύκτα καθηράμενον οἷς διαγορεύουσιν οἱ θεσμοὶ καθαρμοῖς οὕτως εἴσω φοιτῶντα τοῦ ἱεροῦ μένειν ὅσας ἂν ἡμέρας ὁ νόμος κελεύῃ. τριάκοντα μὲν γὰρ αἱ παρ' ἡμῖν εἰσιν ἐν Ῥώμῃ, παρ' ἄλλοις δὲ ἄλλως, εὐλογον οὖν οἶμαι μένειν ἀπάσας ταύτας τὰς ἡμέρας ἐν τοῖς ἱεροῖς φιλοσοφοῦντα, καὶ μήτε εἰς οἰκίαν βαδίζειν μήτε εἰς ἀγοράν, ἀλλὰ μηδὲ 300 ἄρχοντα πλὴν ἐν τοῖς ἱεροῖς ὄραν, ἐπιμελεῖσθαι δὲ τῆς περὶ τὸ θεῖον θεραπείας αὐτὸν ἐφορῶντα πάντα καὶ διατάττοντα, πληρώσαντα δὲ τὰς ἡμέρας εἶτα ἐτέρῳ παραχωρεῖν τῆς λειτουργίας. ἐπὶ δὲ τὸν ἀνθρώπινον τρεπομένῳ βίον ἐξέστω καὶ βαδίζειν εἰς οἰκίαν φίλου καὶ εἰς ἐστίασιν ἀπαντῶν παρακληθέντα, μὴ πάντων, ἀλλὰ τῶν B βελτίστων ἐν τούτῳ δὲ καὶ εἰς ἀγοράν παρελθεῖν οὐκ ἄτοπον ὀλιγάκις, ἡγεμόνα τε προσειπεῖν καὶ ἔθνους ἄρχοντα, καὶ τοῖς εὐλόγως δεομένοις ὅσα ἐνδέχεται βοηθῆσαι.

Πρέπει δὲ οἶμαι τοῖς ἱερεῦσιν ἔνδον μὲν, ὅτε λειτουργοῦσιν, ἐσθῆτι χρῆσθαι μεγαλοπρεπεστάτῃ, τῶν ἱερῶν δὲ ἔξω τῇ συνήθει δίχα πολυ-

<sup>1</sup> τῷ Hertlein suggests, ὡς MSS.

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should we concede to a man who has received the office of priest, on occasions when he is not actually engaged in service in the temples? I think that a priest ought to keep himself pure from all contamination, for a night and a day, and then after purifying himself for another night following on the first, with such rites of purification as the sacred laws prescribe, he should under these conditions enter the temple and remain there for as many days as the law commands. (Thirty is the number with us at Rome, but in other places the number varies.) It is proper then, I think, that he should remain throughout all these days in the sacred precincts, devoting himself to philosophy, and that he should not enter a house or a market-place, or see even a magistrate, except in the precincts, but should concern himself with his service to the god, overseeing and arranging everything in person; and then, when he has completed the term of days, he should retire from his office in favour of another. And when he turns again to the ordinary life of mankind, he may be allowed to visit a friend's house, and, when invited, to attend a feast, but not on the invitation of all but only of persons of the highest character. And at this time there would be nothing out of the way in his going occasionally to the market-place and conversing with the governor or the chief magistrate of his tribe, and giving aid, as far as lies in his power, to those who have a good reason for needing it.

And it is in my opinion fitting for priests to wear the most magnificent dress when they are within the temple performing the services, but when they are outside the sacred precincts to wear ordinary dress,

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τελείας· οὐδὲ γὰρ εὐλογον τοῖς δεδομένοις ἡμῖν ἐπὶ  
 τιμῇ θεῶν εἰς κενοδοξίαν καταχρησθαι καὶ τύφον  
 μάταιον. ὅθεν ἀφεκτέον ἡμῖν ἐσθῆτος πολυτελε- C  
 στέρας ἐν ἀγορᾷ καὶ κόμπου ἢ καὶ πάσης  
 ἀπλῶς ἀλαζονείας. οἱ γοῦν θεοὶ τὴν τοσαύτην  
 ἀγασθέντες Ἀμφιαρίου σωφροσύνην, ἐπειδὴ τοῦ  
 στρατεύματος ἐκείνου κατεδίκασαν φθορὰν εἰδώς  
 τε αὐτὸς συνεστρατεύετο καὶ ἦν ἄφευκτον αὐτῷ  
 διὰ τοῦτο τὸ πεπρωμένον, ἀπέφηναν αὐτὸν ἄλλον  
 ἐξ ἄλλου καὶ μετέστησαν εἰς λήξιν θείαν. πάν-  
 των γοῦν τῶν ἐπιστρατευσάντων ταῖς Θήβαις D  
 ἐπὶ τῶν ἀσπίδων πρὶν κατεργάσασθαι σή-  
 ματα γραφόντων καὶ ἐγειρόντων τὰ τρόπαια  
 κατὰ τῆς συμφορᾶς<sup>1</sup> τῶν Καδμείων, ὁ τῶν θεῶν  
 ὁμιλητῆς ἄσημα μὲν ἐπεστράτευεν ἔχων ὄπλα,  
 πραότητα δὲ καὶ σωφροσύνην ὡς καὶ<sup>2</sup> ὑπὸ τῶν  
 πολεμίων ἐμαρτυρεῖτο. διόπερ οἶμαι χρῆ καὶ  
 τοὺς ἱερέας ἡμᾶς τὰ περὶ τὰς ἐσθῆτας σωφρονεῖν,<sup>3</sup>  
 ἵνα τυγχάνωμεν εὐμενῶν τῶν θεῶν· ὡς οὐ μικρά  
 γε εἰς αὐτοὺς ἐξαμαρτάνομεν δημούμενοι τὰς  
 ἱερὰς ἐσθῆτας καὶ δημοσιεύοντες καὶ παρέχοντες 304  
 ἀπλῶς περιβλέπειν τοῖς ἀνθρώποις ὡς περ τι  
 θαυμαστόν. εἰ γὰρ τοῦτο<sup>4</sup> συμβαίνει, πολλοὶ  
 πελάζουσιν ἡμῖν οὐ καθαροί, καὶ διὰ τοῦτο χραί-  
 νεται τὰ τῶν θεῶν σύμβολα. τὸ δὲ καὶ ἡμᾶς

<sup>1</sup> κατὰ τῆς συμφορᾶς Hertlein suggests, καὶ τὰς συμφορὰς MSS.

<sup>2</sup> ὡς καὶ Hertlein would add.

<sup>3</sup> ἡμᾶς—σωφρονεῖν Cobet suggests, lacuna Hertlein, MSS.

<sup>4</sup> εἰ γὰρ τοῦτο Hertlein suggests, εἴπερ ἐκ τούτου MSS.

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without any extravagance. For it is not rational that we should misuse, in empty conceit and vain ostentation, what has been given to us for the honour of the gods. And for this reason we ought in the market place to abstain from too costly dress and from outward show, and in a word from every sort of pretentiousness. For consider how the gods, because they admired the perfect moderation of Amphiaraus,<sup>1</sup> after they had decreed the destruction of that famous army—and he, though he knew that it would be so, went with the expedition and therefore did not escape his fated end,—the gods I say transformed him completely from what he had been, and removed him to the sphere of the gods. For all the others who were in the expedition against Thebes engraved a device on their shields before they had conquered the enemy, and erected trophies to celebrate the downfall of the Cadmeans; but he, the associate of the gods, when he went to war had arms with no device; but gentleness he had, and moderation, as even the enemy bore witness. Hence I think that we priests ought to show moderation in our dress, in order that we may win the goodwill of the gods, since it is no slight offence that we commit against them when we wear in public the sacred dress and make it public property, and in a word give all men an opportunity to stare at it as though it were something marvellous. For whenever this happens, many who are not purified come near us, and by this means the symbols of the gods are polluted. Moreover

<sup>1</sup> Cf. Aeschylus, *Seven Against Thebes*; Euripides, *Phoenissae* 1118

ὁ μάντις Ἀμφιάραος οὐ σημεῖ' ἔχων  
ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὕπλα.



## LETTER TO A PRIEST

αὐτοὺς οὐχ ἱερατικῶς ζῶντας ἱερέων ἐσθῆτα περικεῖσθαι πόσης ἐστὶ παρανομίας καὶ καταφρονήσεως εἰς τοὺς θεοὺς; εἰρήσεται μὲν οὖν ἡμῖν καὶ περὶ τούτων ἐν ἄλλοις<sup>1</sup> δι' ἀκριβείας· νυνὶ δὲ ὡς τύπῳ πρὸς σὲ γράφω περὶ αὐτῶν.

Τοῖς ἀσελγέσι τούτοις θεάτροις τῶν ἱερέων B  
μηδεὶς μηδαμοῦ παραβαλλέτω μηδὲ εἰς τὴν οἰκίαν  
εἰσαγέτω τὴν ἑαυτοῦ· πρέπει γὰρ οὐδαμῶς. καὶ  
εἰ μὲν οἷόν τε ἦν ἐξελάσαι παντάπασιν αὐτὰ  
τῶν θεάτρων, ὥστε αὐτὰ πάλιν ἀποδοῦναι τῷ  
Διονύσῳ καθαρὰ γενόμενα, πάντως ἂν ἐπειράθην  
αὐτὸ προθύμως κατασκευάσαι. νυνὶ δὲ οἰόμενος C  
τούτο οὔτε δυνατὸν οὔτε ἄλλως, εἰ καὶ δυνατὸν  
φανεῖν, συμφέρον ἂν αὐτὸ γενέσθαι, ταύτης μὲν  
ἀπεσχόμεν παντάπασι τῆς φιλοτιμίας· ἀξιῶ δὲ  
τοὺς ἱερέας ὑποχωρῆσαι καὶ ἀποστήναι τῷ δήμῳ  
τῆς ἐν τοῖς θεάτροις ἀσελγείας. μηδεὶς οὖν ἱερεὺς  
εἰς θέατρον εἰσίστω, μηδὲ ἐχέτω<sup>2</sup> φίλον θυμελικὸν  
μηδὲ ἀρματηλάτην, μηδὲ ὄρχηστὴς μηδὲ μῖμος  
αὐτοῦ τῇ θύρᾳ προσίτω· τοῖς ἱεροῖς ἀγῶσιν  
ἐπιτρέπω μόνον τῷ βουλομένῳ παραβάλλειν, D  
ὃν ἀπηγόρευται μετέχειν οὐκ ἀγωνίας μόνον,  
ἀλλὰ καὶ θέας ταῖς γυναιξίν. ὑπὲρ δὲ τῶν  
κυνηγεσίων τί δεῖ καὶ λέγειν, ὅσα ταῖς πόλεσιν  
εἴσω τῶν θεάτρων συντελεῖται, ὡς ἀφεκτέον  
τούτων ἐστὶν οὐχ ἱερεῦσι μόνον, ἀλλὰ καὶ  
παισὶν ἱερέων;

Ἦν μὲν οὖν ἴσως πρὸ τούτων εἰρήσθαι καλόν,  
ὅθεν καὶ ὅπως χρῆ τοὺς ἱερέας ἀποδεικνύειν· οὐδὲν  
δὲ ἄτοπον εἰς τοῦτό μοι τοὺς λόγους λῆξαι. ἐγώ 306

<sup>1</sup> ἐν ἄλλοις Cobet would add; cf. 298 A.

<sup>2</sup> ἐχέτω Petavius suggests, lacuna Hertlein, MSS.

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what lawlessness it is, what arrogance towards the gods for us ourselves when we are not living the priestly life to wear the priestly dress! However, of this too I shall speak more particularly in another place; and what I am writing to you at the moment is only a mere outline of the subject.

No priest must anywhere be present at the licentious theatrical shows of the present day, nor introduce one into his own house; for that is altogether unfitting. Indeed if it were possible to banish such shows absolutely from the theatres so as to restore to Dionysus those theatres pure as of old, I should certainly have endeavoured with all my heart to bring this about; but as it is, since I thought that this is impossible, and that even if it should prove to be possible it would not on other accounts be expedient, I forebore entirely from this ambition. But I do demand that priests should withdraw themselves from the licentiousness of the theatres and leave them to the crowd. Therefore let no priest enter a theatre or have an actor or a chariot-driver for his friend; and let no dancer or mime even approach his door. And as for the sacred games, I permit anyone who will to attend those only in which women are forbidden not only to compete but even to be spectators. With regard to the hunting shows with dogs which are performed in the cities inside the theatres, need I say that not only priests but even the sons of priests must keep away from them?

Now it would perhaps have been well to say earlier from what class of men and by what method priests must be appointed; but it is quite appropriate that my remarks should end with this. I say

## LETTER TO A PRIEST

φημι τοὺς ἐν ταῖς πόλεσι βελτίστους καὶ μάλιστα  
 μὲν φιλοθεωτάτους, ἔπειτα φιλανθρωποτάτους,  
 εἴαν τε πένητες ὦσιν εἴαν τε πλούσιοι· διάκρισις  
 ἔστω πρὸς τοῦτο μὴδ' ἠτισοῦν ἀφανοῦς καὶ  
 ἐπιφανοῦς· ὁ γὰρ διὰ πραότητα λεληθῶς οὐ διὰ  
 τὴν τοῦ ἀξιώματος ἀφάνειαν δίκαιός ἐστι κω-  
 λυέσθαι. κἂν πένης οὖν ἢ τις δημότης ἔχων  
 ἐν ἑαυτῷ δύο ταῦτα, τό τε φιλόθεον καὶ τὸ  
 φιλάνθρωπον, ἱερεὺς ἀποδεικνύσθω. δεῖγμα δὲ B  
 τοῦ φιλοθέου μὲν, εἰ τοὺς οἰκείους ἅπαντας εἰς  
 τὴν περὶ τοὺς θεοὺς εὐσέβειαν εἰσαγάγοι, τοῦ  
 φιλανθρώπου δέ, εἰ καὶ ἐξ ὀλίγων εὐκόλως  
 κοινωνεῖ τοῖς δεομένοις καὶ μεταδίδωσι προθύμως,  
 εὖ ποιεῖν ἐπιχειρῶν ὅσους ἂν οἴος τε ἦ.

Προσεκτέον γὰρ μάλιστα τῷ μέρει τούτῳ, καὶ  
 τὴν ἰατροίαν ἐντεῦθεν ποιητέον. ἐπειδὴ γὰρ οἶμαι  
 συνέβη τοὺς πένητας ἀμελεῖσθαι παρορωμένους  
 ὑπὸ τῶν ἱερέων, οἱ δυσσεβεῖς Γαλιλαῖοι κατανοή- C  
 σαντες ἐπέθεντο ταύτῃ τῇ φιλανθρωπίᾳ, καὶ τὸ  
 χεῖριστον τῶν ἔργων διὰ τοῦ εὐδοκιμοῦντος<sup>1</sup> τῶν  
 ἐπιτηδευμάτων ἐκράτυναν. ὥσπερ γὰρ<sup>2</sup> οἱ τὰ  
 παῖδιά διὰ τοῦ πλακοῦντος ἐξαπατῶντες τῷ καὶ  
 δις καὶ τρις προέσθαι πείθουσιν ἀκολουθεῖν  
 ἑαυτοῖς, εἴθ', ὅταν ἀποστήσωσι πόρρω τῶν οἰκείων,  
 ἐμβάλλοντες εἰς ναῦν ἀπέδοντο, καὶ γέγονεν εἰς  
 ἅπαντα τὸν ἐξῆς βίον πικρὸν τὸ δόξαν πρὸς ὀλίγων

<sup>1</sup> εὐδοκιμοῦντος Hertlein suggests, καλλίστου δοκοῦντος  
 Reiske, δοκοῦντος MSS.

<sup>2</sup> γὰρ Hertlein would add.

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that the most upright men in every city, by preference those who show most love for the gods, and next those who show most love for their fellow men, must be appointed, whether they be poor or rich. And in this matter let there be no distinction whatever whether they are unknown or well known. For the man who by reason of his gentleness has not won notice ought not to be barred by reason of his want of fame. Even though he be poor and a man of the people, if he possess within himself these two things, love for God and love for his fellow men, let him be appointed priest. And a proof of his love for God is his inducing his own people to show reverence to the gods; a proof of his love for his fellows is his sharing cheerfully, even from a small store, with those in need, and his giving willingly thereof, and trying to do good to as many men as he is able.

We must pay especial attention to this point, and by this means effect a cure. For when it came about that the poor were neglected and overlooked by the priests, then I think the impious Galilaeans observed this fact and devoted themselves to philanthropy. And they have gained ascendancy in the worst of their deeds through the credit they win for such practices. For just as those who entice children with a cake, and by throwing it to them two or three times induce them to follow them, and then, when they are far away from their friends cast them on board a ship and sell them as slaves, and that which for the moment seemed sweet, proves to be bitter for all the rest of their lives—by the same method, I say, the Galilaeans

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γλυκύ, τὸν αὐτὸν καὶ αὐτοὶ τρόπον ἀρξάμενοι διὰ τῆς λεγομένης παρ' αὐτοῖς ἀγάπης καὶ ὑποδοχῆς καὶ διακονίας τραπεζῶν· ἔστι γὰρ ὡσπερ τὸ ἔργον, οὕτω δὲ καὶ τοῦνομα παρ' αὐτοῖς πολὺ· πλείστους ἐνήγαγον εἰς τὴν ἀθεότητα. \* \* \*

## LETTER TO A PRIEST

also begin with their so-called love-feast, or hospitality, or service of tables,—for they have many ways of carrying it out and hence call it by many names,—and the result is that they have led very many into atheism. . . .<sup>1</sup>

<sup>1</sup> The conclusion is lost, and may have been suppressed by Christian copyists.

THE CAESARS

LETTER TO A FRIEND

The object of this volume is to present a  
series of studies in the history of the  
United States, and to show how the  
country has developed from a small  
settlement to a great nation. The  
author has endeavored to present the  
facts in a simple and clear manner,  
and to show the causes of the  
different events. The volume is  
intended for the use of students  
in the high schools and colleges.

## THE CAESARS



THE CAESARS

## ZONOT INTRODUCTION 11/101

THE *Caesars*, otherwise entitled in the MSS. *Symposium* or *Kronia* (Latin *Saturnalia*) was written at Constantinople in 361 and was probably addressed to Sallust, to whom Julian had sent his lost work the *Kronia*.<sup>1</sup> The interlocutor in the pro-*oemium*<sup>2</sup> is almost certainly Sallust.

"Caesar" was in Julian's time a Roman Emperor's most splendid title, and was regularly used by the barbarians when they referred to the Emperor. The idea and the working out of the satire is Lucianic and there are echoes here and there of Lucian's *Dialogues of the Dead*, but Julian is neither so witty nor so frivolous as Lucian. In speaking of the gods he allows himself a licence which is appropriate to the festival, but would otherwise seem inconsistent with the admonitions addressed to priests in the *Fragment of a Letter*. His conception of the State and of the ideal ruler is Greek rather than Roman.

<sup>1</sup> cf. *Oration* 4. 157 c.

<sup>2</sup> 306 A.

## ΙΟΥΛΙΑΝΟΥ ΑΤΤΟΚΡΑΤΟΡΟΣ

306

### ΣΥΜΠΟΣΙΟΝ Η ΚΡΟΝΙΑ

Ἐπειδὴ δίδωσιν ὁ θεὸς παίζειν· ἔστι γὰρ Κρόνια· γελοῖον δὲ οὐδὲν οὐδὲ τερπνὸν οἶδα ἐγὼ, τὸ μὴ καταγέλαστα φράσαι φροντίδος ἔοικεν εἶναι ἄξιον, ὦ φιλότης.

Εἶτα τίς οὕτω παχὺς ἐστὶ καὶ ἀρχαῖος, ὦ Καῖσαρ, ὥστε καὶ παίζειν πεφροντισμένα; ἐγὼ ὦμην τὴν παιδιὰν ἀνεσὶν τε εἶναι ψυχῆς καὶ ἀπαλλαγὴν τῶν φροντίδων.

Ὅρθῶς γε σὺ τοῦτο ὑπολαμβάνων, ἐμοὶ δὲ οὐ ταύτη ἔοικεν ἀπαντᾶν τὸ χρῆμα. πέφυκα γὰρ οὐδαμῶς ἐπιτήδειος οὔτε σκώπτειν οὔτε παρωδεῖν οὔτε γελοιάζειν. ἐπεὶ δὲ χρὴ τῷ νόμῳ πείθεσθαι τοῦ θεοῦ, βούλει σοὶ ἐν παιδιᾷς μέρει μῦθον διεξέλθω πολλὰ ἴσως ἔχοντα ἀκοῆς ἄξια;

Λέγοις ἂν καὶ μάλα ἀσμένῳ, ἐπεὶ καὶ αὐτὸς οὐκ ἀτιμάζω τοὺς μύθους οὐδὲ παντάπασιν ἐξελαύνω τοὺς ὀρθῶς ἔχοντας, ἀκόλουθά σοί τε καὶ φίλῳ τῷ σῷ, μᾶλλον δὲ τῷ κοινῷ, Πλάτωνι διανοούμενος, ἐπεὶ καὶ αὐτῷ πολλὰ ἐν μύθοις ἐσπούδασται.

## THE CAESARS

"It is the season of the Kronia,<sup>1</sup> during which the god allows us to make merry. But, my dear friend, as I have no talent for amusing or entertaining I must methinks take pains not to talk mere nonsense."

"But, Caesar, can there be anyone so dull and stupid as to take pains over his jesting? I always thought that such pleasantries were a relaxation of the mind and a relief from pains and cares."

"Yes, and no doubt your view is correct, but that is not how the matter strikes me. For by nature I have no turn for raillery, or parody, or raising a laugh. But since I must obey the ordinance of the god of the festival, should you like me to relate to you by way of entertainment a myth in which there is perhaps much that is worth hearing?"

"I shall listen with great pleasure, for I too am not one to despise myths, and I am far from rejecting those that have the right tendency; indeed I am of the same opinion as you and your admired, or rather the universally admired, Plato. He also often conveyed a serious lesson in his myths."

<sup>1</sup> Better known by its Latin name Saturnalia. Saturn is the Greek Kronos.