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Philostratus and Eunapius

Philostratus (the Athenian), Eunapius


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ERRATA

Page xxxiii. line 26. For of Nazianzen read Gregory Nazianzen

Page 7 line 24. For with a view . . . art read according to the rules of art

Page 7 lines 25, 26. For with . . . case. read as they pleased.
PHILOSTRATUS
INTRODUCTION

The island Lemnos was the ancestral home of the Philostrati, a family in which the profession of sophist was hereditary in the second and third Christian centuries. Of the works that make up the Philostratean corpus the greater part belong to the author of these Lives. But he almost certainly did not write the Nero, a dialogue attributed by Suidas the lexicographer to an earlier Philostratus; the first series of the Imagines and the Heroicus are generally assigned to a younger Philostratus¹ whose premature death is implied by our author who survived him and was probably his father-in-law; and the second series of the Imagines was by a Philostratus who flourished in the third century, the last of this literary family.

There are extant, by our Philostratus, the Gymnasticus, the Life of Apollonius of Tyana, the Lives of the Sophists, the Erotic Epistles, and a brief discourse (διάλεξις) On Nature and Law, a favourite commonplace of sophistic. In the Lives he quotes the Life of Apollonius as his own work, so that his authorship of the two most important works in the corpus is undisputed.

Flavius Philostratus was born about 170, perhaps

¹ For Philostratus "the Lemnian" see marginal pp. 627–628.
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in Lemnos, and studied at Athens with Proclus, Hippodromus, and Antipater, and at Ephesus with the aged Damianus from whom he learned much of the gossip that he retails about the second-century sophists. Philostratus wrote the Lives of his teachers. Some time after 202, perhaps through the influence of the Syrian sophist Antipater, who was a court favourite, he entered the circle of the philosophic Syrian Empress, Julia Domna. Julia spent much of her time in travelling about the Empire, and Philostratus may have gone with her and the Emperor Septimius Severus to Britain\(^1\) in 208, and to Gaul in 212; and we may picture him at Pergamon, Nicomedia, and especially at Antioch,\(^2\) where Julia preferred to reside. All three towns were centres of sophistic activity. The husband of Julia, the Emperor Septimius Severus, was himself a generous patron of letters, and, as Philostratus says, loved to gather about him the talented from all parts. But it was Julia who, first as his consort, and later as virtual regent in the reign of her son Caracalla, gave the court that intellectual or pseudo-intellectual tone which has reminded all the commentators of the princely Italian courts of the Renaissance. I say pseudo-intellectual, because, when Philostratus speaks of her circle of mathematicians and philosophers, it must be remembered that the former were certainly astrologers—the Syrian Empress was deeply dyed

\(^1\) This is Münzscher's conclusion from a remark in the Life of Apollonius v. 2, where Philostratus says that he has himself observed the ebb and flow of the Atlantic tides in "the country of the Celts." But this may have been Gaul, not Britain.

\(^2\) In the dedication to Gordian Philostratus refers to their intercourse at Antioch.
INTRODUCTION

with Oriental superstition—and that the latter were nearly all sophists. However, to converse with sophists on equal terms, as Julia did, she must have been well read in the Greek classics, and so we find Philostratus, in his extant letter¹ to her, reminding her of a discussion they had had on Aeschines, and defending Gorgias of Leontini from his detractors. We do not meet with such another court of literary men until, in the fourth century, the Emperor Julian hastily collected about him the sophists and philosophers who were so soon to be dispersed on his death. Cassius Dio² tells us that Julia was driven by the brutality of her husband to seek the society of sophists. However that may be, it was during her son's reign that she showed especial favour to Philostratus. After her downfall and death he left Antioch and went to Tyre, where he published the work called generally the Life of Apollonius, though the more precise translation of its title would be In Honour of Apollonius. His wife, as we learn from an inscription³ from Erythrae, was named Aurelia Melitine. From the same source we may conclude that the family had senatorial rank, which was no doubt bestowed on Philostratus during his connexion with the court. We have no detailed knowledge of the latter part of his life, but he evidently settled at Athens, where he wrote the Lives of the Sophists. He survived as late as the reign of Philip the Arab.⁴ Like other Lemnians he had the privilege of Athenian citizenship, and he is

¹ Letter 63.
² lxxv. 15.
³ Dittenberger, Sylloge i. 413.
⁴ A.D. 244–249; the Emperor Philip was elected by the army after the murder of Gordian III.
INTRODUCTION

variously called in antiquity "Tyrian," from his stay in Tyre, "Lemnian," and "Athenian." That he himself preferred the last of these epithets may be gathered from the fact that he calls the younger Philostratus "the Lemnian," evidently to avoid confusion with himself.

Philostratus dedicates the Lives to Gordian, and on this we depend for the approximate date of their composition. Gordian was consul for the second time in 229–230, and, since Philostratus suddenly changes his form of address, first calling him consul and then proconsul, he seems to have written the dedication when Gordian was proconsul of Africa, immediately after his consulship. Gordian at the age of eighty assumed the purple in 238, and shortly after committed suicide. The Lives were therefore ready to publish between the years 230 and 238, but there is no certain evidence for a more precise date.

Philostratus in writing the Lives evidently avoided the conventional style and alphabetical sequence used by grammarians for biographies; for he had no desire to be classed with grammarians. He wrote like a well-bred sophist who wished to preserve for all time a picture of the triumphs of his tribe, when sophists were at the height of their glory. His Lives, therefore, are not in the strict sense biographies. They are not continuous or orderly in any respect, but rather a collection of anecdotes and personal characteristics. He seldom gives a list of the works of a sophist, and when he does, it is incomplete, so far as we are able to check it, as we can for Dio or Aristeides. He was, like all his class, deeply interested in questions of style and the xii
INTRODUCTION

various types in vogue, but he must not be supposed to be writing a handbook, and hence his discussions of style are capricious and superficial. He had collected a mass of information as to the personal appearance, manners and dress, temperament and fortune of the more successful sophists, and the great occasions when they triumphantly met some public test, and he shows us only the splendeurs, not the misères of the profession. He has no pity for the failures, or for those who lost their power to hold an audience, like Hermogenes, who “moulted” too early, and from a youthful prodigy fell into such insignificance that his boyish successes were forgotten. But to those who attained a ripe old age and made great fortunes Philostratus applies every possible superlative. They are the darlings of the gods, they have the power of Orpheus to charm, they make the reputation of their native towns, or of those in which they condescend to dwell. In fact, he did not observe that he made out nearly every one of these gifted beings to be the greatest and most eloquent of them all. Polemo and Herodes are his favourites, and for them he gives most details, while for Favorinus he is unusually consecutive. But no two Lives show the same method of treatment, a variety that may have been designed. He succeeded in founding a type of sophistic biography, and in the fourth century, in Eunapius, we have a direct imitation of the exasperating manner and method of Philostratus. To pronounce a moral judgement was alien to this type of biography. Philostratus does so occasionally and notably in the Life of Critias, whom he weighs in the balance. This is, perhaps, because, as a tyrant,
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Critias was often the theme of historical declama-
tions, and Philostratus takes the occasion to use some
of the commonplaces of the accusation and defence.

After his hurried and perfunctory review of the
philosophers who were so eloquent that they were
entitled to a place among the sophists, of whom the
most important are Dio Chrysostom and Favorinus,
he treats of the genuine sophists; first, the older
type from Gorgias to Isocrates; then, with Aeschines,
he makes the transition to the New Sophistic. Next
comes a gap of four centuries, and he dismisses
this period with the bare mention of three insignifi-
cant names which have no interest for him or for us,
and passes on to Nicetes of Smyrna in the first
century A.D. This break in the continuity of the
Lives is variously explained. Kayser thinks that
there is a lacuna in the mss., and that Philostratus
could not have omitted all mention of Demetrius of
Phaleron, Charisius, Hegesias, who is regarded as
having founded Asianism, not long after the death
of Alexander the Great; or of Fronto, the "archaist,"
that is to say Atticist, the friend and correspondent
of Herodes Atticus, not to speak of others. In
ignoring the sophistic works of Lucian in the second
century, Philostratus observes the sophistic conven-
tion of silence as to one who so excelled and satirized
them all. He was a renegade not to be named. In
accounting for the other omissions, a theory at least
as likely as Kayser's is that there lay before Philo-
stratus other biographies of these men, and that he
had nothing picturesque to add to them. Hesychius
evidently used some such source, and Philostratus
seems to refer to it when he remarks with complete
vagueness that on this or that question, usually the
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place of birth or the death of a sophist, "some say" this and "others" that. In the Life of Herodes he says that he has given some details that were unknown "to others"; these were probably other biographers. Thus he arrives at what is his real aim, to celebrate the apotheosis of the New Sophistic in the persons of such men as Polemo, Scopelian, and, above all, Herodes Atticus, with whom he begins his Second Book.

Without Philostratus we should have a very incomplete idea of the predominant influence of Sophistic in the educational, social, and political life of the Empire in the second and third Christian centuries. For the only time in history professors were generally acknowledged as social leaders, went on important embassies, made large fortunes, had their marriages arranged and their quarrels settled by Emperors, held Imperial Secretaryships, were Food Controllers,¹ and high priests; and swayed the fate of whole cities by gaining for them immunities and grants of money and visits from the Emperor, by expending their own wealth in restoring Greek cities that were falling into decay, and not least, by attracting thither crowds of students from the remotest parts of the Empire. No other type of intellectual could compete with them in popularity, no creative artists existed to challenge their prestige at the courts of phil-Hellenic Emperors, and though the sophists often show jealousy of the philosophers, philosophy without eloquence was nowhere. But besides all this, they kept alive an interest in the

¹ Lollianus in the second, and Prohaeresius in the fourth century, were appointed to the office of στρατοπέδαρχος, for which Food Controller is the nearest equivalent.
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Greek classics, the ἀρχαῖοι or standard authors; and a thorough knowledge of the Greek poets, orators, and historians such as we should hardly find equalled among professors of Greek to-day was taken for granted in Syrian, Egyptian, Arab, and Bithynian humanists, who must be able to illustrate their lectures with echoes of Homer, Plato, Thucydides, and Demosthenes. In their declamations historical allusions drawn from the classics played much the same part and were as essential as the heroic myths had been to the Odes of Pindar or Bacchylides. Not only were they well read, but their technical training in rhetoric was severe, and they would have thought any claim of ours to understand the art of rhetoric, or to teach it, superficial and amateurish. We do not even know the rules of the game. Moreover, they had audiences who did know those rules, and could appreciate every artistic device. But to be thus equipped was not enough. A successful sophist must have the nerve and equipment of a great actor, since he must act character parts, and the terminology of the actor’s as well as the singer’s art is frequently used for the sophistic profession; he must have unusual charm of appearance, manner, and voice, and a ready wit to retort on his rivals. All his training leads up to that highest achievement of the sophist, improvisation on some theme which was an echo of the past, stereotyped, but to be handled with some pretence to novelty. The theme was voted by the audience or propounded by some distinguished visitor, often because it was known to be in the declaimer’s répertoire. He must have a good memory, since he must never repeat himself except by special request, and then he must do so with xvi
INTRODUCTION

perfect accuracy, and, if called on, must reverse all his arguments and take the other side. These themes were often not only fictitiously but falsely conceived, as when Demosthenes is represented pleading for Aeschines in exile, a heart-breaking waste of ingenuity and learning; or paradoxical, such as an encomium on the house-fly. Lucian from his point of view ridiculed the sophists, as Plato had satirized their intellectual and moral weakness in his day, but the former could not undermine their popularity, and the latter might well have despaired if he could have foreseen the recurring triumphs of the most sensational and theatrical forms of rhetoric in the second, third, and fourth Christian centuries. For now not only the middle-class parent, like Strepsiades in the *Clouds*, encourages his son to enter the sophistic profession; noble families are proud to claim kinship with a celebrated sophist; sophists preside at the Games and religious festivals, and, when a brilliant sophist dies, cities compete for the honour of burying him in the finest of their temples.

The official salaries were a small part of their earnings. Vespasian founded a chair of rhetoric at Rome,¹ and Hadrian and Antoninus endowed Regius Professorships of rhetoric and philosophy in several provincial cities. At Athens and, later, Constantinople, there were salaried imperial chairs for which the normal pay was equivalent to about £350, and professors enjoyed certain immunities and exemptions that were later to be reserved for the clergy. The profession was definitely organized by Marcus Aurelius, who assigned an official chair to rhetoric

¹ A.D. 67–79.
and another to political oratory, and as a rule himself made the appointment from a list of candidates. Many municipalities maintained salaried professors. But, once appointed, a professor must rely on his powers of attraction; there was complete liberty in education; anyone who wished could open a school of rhetoric; and sometimes a free lance would empty the lecture theatre of the Regius Professor, as Libanius did in the fourth century. Nor did the Christian Emperors before Julian interfere with the freedom of speech of famous sophists, though these were usually pagans without disguise who ignored Christianity. In order to reserve for pagan sophists the teaching of the classics Julian tampered with this freedom and, as is described in the Lives of Eunapius, extended the powers of the crown over such appointments.

Political oratory, which was a relatively severe type and must avoid emotional effects and poetical allusions, was reduced to school exercises and the arguing of historical or pseudo-historical themes, and was not so fashionable or so sought after by sophists as the chair of pure rhetoric. Though officially distinct in the second century, the "political" chair was gradually absorbed by its more brilliant rival, and in the third and fourth centuries no talented sophist would have been content to be merely a professor of political oratory, a πολιτικός. The study of law and forensic oratory was on a still lower plane and is referred to with some contempt by Philostratus. The writing of history was an inferior branch of literature. In short every form of literary composition was subservient to rhetoric, and the sophists whom Plato perhaps hoped to discountenance with a
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definition were now the representatives of Hellenic culture. "Hellene" had become a technical term for a student of rhetoric in the schools.

Philostratus had no foreboding that this supremacy was doomed. For him, as for Herodes, Sophistic was a national movement. The sophist was to revive the antique purer form of religion and to encourage the cults of the heroes and Homeric gods. This was their theoretical aim, but in fact they followed after newer cults—Aristeides for instance is devoted to the cult of Asclepius whose priest he was, and there were probably few like Herodes Atticus, that ideal sophist, who was an apostle of a more genuinely Hellenic culture and religion. By the time of Eunapius the futility of Philostratus' dream of a revival of Greek religion and culture is apparent, Sophistic is giving way to the study of Roman law at such famous schools as that of Berytus, and the best a sophist can hope for is, like the sober Libanius, to make a living from his pupils and not to become obnoxious to the all-powerful prefects and pro-consuls of the Christian Emperors who now bestow their favours on bishops.

There are two rival tendencies in the oratory of the second and third centuries, Asianism and Atticism. The Asiatic style is flowery, bombastic, full of startling metaphors, too metrical, too dependent on the tricks of rhetoric, too emotional. In short, the Asiatic declaimer aims at but never achieves the grand style. The Atticist usually imitates some classical author, aims at simplicity of style, and is a purist, carefully avoiding any allusion or word that does not occur in a writer of the classical period. In Aristeides, we have the works of an
INTRODUCTION

Atticist, and we know that he had not the knack of "improvisation" and was unpopular as a teacher. He was thought to be arid, that is, not enough of an Asianist to please an audience that was ready to go into ecstasies over a display of "bombast and importunate epigram." Philostratus never uses the word Asianism, but he criticizes the "Ionian" and "Ephesian" type of rhetoric, and it was this type which then represented the "theatrical shamelessness" that in the first century Dionysius of Halicarnassus deplored.

Philostratus was one of those who desired to achieve simplicity of style, ἀφέλεια, but when a sophist attempts this the result is always a spurious naïveté such as is seen at its worst in the Imagines, the work of his kinsman. Above all the classical writers he admires for his style Critias, who was the ideal of Herodes Atticus also, and the fluent eloquence of Aeschines. He was an Atticist, but not of the stricter type, for he held that it was tasteless and barbarous to overdo one's Atticism. He writes the reminiscence Greek of the cultured sophist, full of echoes of the poets, Herodotus, Plato, and Xenophon. His sentences are short and co-ordinated, his allusions are often so brief that he is obscure, and in general he displays the carelessness of the gentlemanly sophist, condescending to write narrative. If we may judge from his scornful dismissal of Varus as one who abused rhythmical effects in declamation, he himself avoided such excess in his sophistic exercises, μελέται, which are no longer extant. He was a devoted admirer of Gorgias, and in one passage¹ at least he

¹ Life of Adrian, p. 589, where he carefully distinguishes between δωρεά and δώρα.

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imitates the careful distinction of synonyms that was characteristic of Prodicus. In fact he regarded the Atticizing sophists of his day as the true descendants of the Platonic sophists, and scolds Plutarch for having attacked, in a work that has perished, the stylistic mannerisms of Gorgias. Like all his Greek contemporaries he lacked a sense of proportion, so that his literary criticisms are for the most part worthless, and the quotations that he asks us to admire are puerile. He longed for a revival of the glories of Hellenism, but it was to be a literary, not a political revival, and he shows no bitterness at the political insignificance of Greece. The Hellenes must impress their Roman masters with a sense of the inferiority of Roman culture and he will then have nothing to complain of. In the opinion of the public, improvisation was the highest achievement of Sophistic, and so thought Philostratus. He believed that the scorn of Aristeides for this fashionable form of display, ἐπίστευν, masked chagrin at his failure, and dismisses with contempt the later career of Hermogenes the technical writer; whereas Norden praises Hermogenes for giving up declamation and devoting himself to more sober and scientific studies. Philostratus has preserved the renown of a number of these improvisators who, but for him, would have perished as completely as have the actors and dancers of those centuries. More than half the sophists described by him are ignored even by Suidas. Yet they were names to conjure with in the schools of rhetoric all through the Roman world, until the Christian Fathers and the rhetoric of the pulpit took

1 Letter 63.
2 See p. 577 for Hermogenes.
3 Antike Kunst-Prosa i. 382.
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the place of the declaimers. Christianity was fatal to Sophistic, which seems to wither, like a Garden of Adonis, never deeply rooted in the lives of the common people. But sophists for centuries had educated Christians and pagans alike, and it was from their hands, unintelligent and sterile as they often were in their devotion to Hellenic culture, that the Church received, though without acknowledgement, the learning of which she boasted, and which she in her turn preserved for us.

The following notices of the sophists of whom we know more than is to be found in Philostratus are intended to supplement him with dates and facts that he ignored, or to correct his errors. They are in the order of the Lives.

Eudoxus of Cnidos (408–352 b.c.), famous for his researches in geometry, astronomy, and physics, was for a short time a pupil of Plato. He went to Magna Graecia to study with Archytas the Pythagorean, and to Egypt in the reign of Nectanebus. Strabo\(^1\) describes his observatories at Heliopolis and Cnidos. He opened a school at Cyzicus and made laws for Cnidos.\(^2\) Plutarch\(^3\) praises the elegance of his style.

Leon of Byzantium was a rhetorician and historian about whom we have confused and contradictory accounts in Suidas and Hesychius, especially as to the precise part that he played when Philip of Macedon tried to take Byzantium in 340 b.c. The story is partly told by Plutarch, Phocion 14, where

\(^1\) xvii. 806. \(^2\) Diogenes Laertius viii. 88. \(^3\) Marcellus 4.
INTRODUCTION

Leon probably played the part there assigned to one Cleon.

Dias may be, as Natorp suggests, a mistake for Delios. Others read Bias. Delios of Ephesus is mentioned by Plutarch as a contemporary of Alexander the Great. In any case we know nothing more of this philosopher than is related here.

Carneades (213–129 B.C.) is reckoned as an Athenian, though he was born at Cyrene. He founded the New Academy at Athens, and in 155 was sent to Rome on an embassy for the Athenians. He is so celebrated as a philosopher that Philostratus, whose interest is in the genuine sophists, can dismiss him in a sentence, but no doubt Cato, who disapproved of his influence at Rome, would have called him a sophist.

Philostratus the Egyptian was not connected with the Lemnian family. But for the facts of his life something may be added to the scant notice by his biographer. In his Life of Antony 80 Plutarch relates that after the defeat of Antony by Octavian, the latter pardoned the members of Cleopatra's circle, among them Areius, the Stoic, who was then in Alexandria. "Areius craved pardon for himself and many others, and especially for Philostratus the most eloquent man of all the sophists and of orators of his time for present and sudden speech; howbeit he falsely named himself an Academic philosopher. Therefore Caesar, who hated his nature and conditions, would not hear his suit. Thereupon Philostratus let his grey beard grow long, and followed Areius step by step in a long mourning gown, still buzzing in his ears this Greek verse:

1 See Julian, The Caesars 326 b; Cassius Dio lvi. 48.
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A wise man if that he be wise indeed
May by a wise man have the better speed.

Caesar understanding this, not for the desire he had
to deliver Philostratus of his fear, as to rid Areius of
malice and envy that might have fallen out against
him, pardoned him." We have also an epigram
by Crinagoras of Mytilene, a contemporary, a lament
over the downfall of this favourite of princes:—
"O Philostratus, unhappy for all thy wealth, where
are those sceptres and constant intercourse with
princes? . . . Foreigners have shared among them
the fruit of thy toils, and thy corpse shall lie in
sandy Ostrakine." ¹

Dio Chrysostom, the "golden-mouthed," was
born in Bithynia about A.D. 40. Exiled for fourteen
years by his fear of Domitian, he acquired the
peculiar knowledge of the coast towns of the Black
Sea and of the savage Getae that is shown in his
writings. We have eighty of his speeches, or rather
essays; they are partly moral lectures or sermons
delivered both during and after his exile, which
ended in 96 with the accession of his friend Nerva.
He denounces the "god-forsaken" sophists, but for
part at least of his life he was a professed sophist,
and many of his essays are purely sophistic. Dio
labelled himself a philosopher, and he was one of
Plutarch's type, borrowing the best from all the
schools. He wrote the "plain" style and Xenophon
and Plato were his favourite models. Next to Lucian
he is the most successful and the most agreeable to

¹ Palatine Anthology vii. 645. The "foreigners" are
Romans, and Ostrakine is a desert village between Egypt
and Palestine.
read of all the Atticizing writers with sophistic tendencies.

**Favorinus (A.D. 80–150)** was a Gaul who came to Rome to study Greek and Latin letters in the second Christian century; he spent much of his professional life in Asia Minor. He became the intimate friend of Plutarch, Fronto, and other distinguished men, and had a powerful patron in the Emperor Hadrian. He wrote Greek treatises on history, philosophy, and geography. A statue of him was set up in the public library of Corinth to encourage the youth of Corinth to imitate his eloquence. He was regarded as a sort of encyclopaedia, and his learning is praised by Cassius Dio, Galen, and Aulus Gellius. He belonged to the Academic school of philosophy, but composed numerous sophistic speeches including paradoxical panegyrics, e.g. an *Encomium of Quartan Fever*. Lucian¹ speaks of him disparagingly as “a certain eunuch of the school of the Academy who came from Gaul and became famous in Greece a little before my time.” He was an Asianist in his use of broken and excessive rhythms. We can judge of his style from his *Corinthian Oration*, which survives among the *Orations* of Dio Chrysostom. It is the longest extant piece of Asianic prose of the early second century.² The *Universal History* of Favorinus was probably the chief source used by Athenaeus for his *Deipnosopists*, and was freely borrowed from by Diogenes Laertius.

**Gorgias** of Leontini in Sicily came to Athens in 427 B.C., at the age of about fifty-five, on an embassy from Leontini, and that date marks a turning-point

¹ *Eunuch 7; cf. Demonax 12.*
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in the history of prose-writing. The love of parallelism and antithesis was innate in the Greeks, and the so-called “Gorgianic” figures, antithesis, similar endings (homoiooteleuta), and symmetrical, carefully balanced clauses were in use long before the time of Gorgias. They are to be found in Heracleitus and Empedocles, and in the plays of Euripides that appeared before 427. But by his exaggerated use of these figures and his deliberate adoption for prose of effects that had been held to be the property of poetry, Gorgias set a fashion that was never quite discarded in Greek prose, though it was often condemned as frigid and precious. He is the founder of epideictic oratory, and his influence lasted to the end. But the surer taste of Athenian prose writers rejected the worst of his exaggerations, and later, when Aristotle or Cicero or Longinus points out the dangers of making one’s prose “metrical” by abuse of rhythms, or condemns short and jerky clauses, minuta et versiculorum similia (Cicero, Orator 39), they cite the mannerisms of Gorgias. A fragment of his Funeral Oration survives, and, though scholars are not agreed as to the genuineness of the Helen and the Palamedes which have come down under his name, these are useful as showing the characteristic features of his style. We have the inscription that was composed for the statue of Gorgias dedicated at Olympia by his grand-nephew Eumolpus; in it he defends Gorgias from the charge of ostentation in having in his lifetime dedicated a gold statue of himself at Delphi.

Protagoras of Abdera in Thrace was born about 480 B.C. and came to Athens about 450. His agnostic utterances about the gods led to his prosecution for
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impiety by the Athenians who would not tolerate a professed sceptic. He may be called the founder of grammar, since he is said to have been the first to distinguish the three genders by name, and he divided the form of the verb into categories which were the foundation of our moods. In speech he was a purist. His philosophy was Heracleitean, and to him is ascribed the famous phrase “Man is the measure of all things.” His aim was to train statesmen in civic virtue, by which he meant an expert knowledge how to get the better of an opponent in any sort of debate. We have no writings that are certainly his, but can judge of his style by Plato’s imitation in the Protagoras. A treatise on medicine called On the Art, which has come down to us among the works of Hippocrates, has been assigned by some to Protagoras. For his Life Philostratus used Diogenes Laertius.

Hippias of Elis was the most many-sided of the early sophists, the polymath or encyclopaedist. He professed to have made all that he wore, taught astronomy and geography, and was a politician rather than a professed teacher of rhetoric. In the two Platonic dialogues that bear his name he appears as a vain and theatrical improvisator. In the Protagoras his preference for teaching scientific subjects is ridiculed, in passing, by Protagoras. Philostratus derives his account of Hippias from Plato, Hippias Maior 282-286, where Socrates draws out Hippias and encourages him to boast of his versatility and success in making money.

Prodicus of Ceos was a slightly younger contemporary of Protagoras. He was famous for his study of synonyms and their precise use, and may
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be regarded as the father of the art of using the inevitable word, *le mot juste*. Plato speaks of him with a mixture of scorn and respect, but perhaps Prodicus showed him the way to his own nice distinction of terms. "Cleverer than Prodicus" became a proverbial phrase.

Polus of Sicily, "colt by name and colt by nature," is the respondent to Socrates in the second part of Plato's *Gorgias*, and on that dialogue and the *Phaedrus* we rely mainly for our knowledge of this young and ardent disciple of Gorgias. He had composed an *Art of Rhetoric* which Socrates had just read, and he provokes Socrates to attack rhetoric as the counterfeit of an art, like cookery. In the *Phaedrus* 267 B, he is ridiculed as a Euphuist who had invented a number of technical rhetorical terms and cared chiefly for fine writing; but he is far inferior, we are told, to his teacher Gorgias, and exaggerates his faults.

Thrasymachus of Chalcedon is said to have been the first to develop periodic prose, and hence he may be said to have founded rhythmic prose. In the *Phaedrus* 267 c, d Plato parodies his excessive use of rhythm and poetical words. In the First Book of the *Republic* Plato makes him play the part of a violent and sophistic interlocutor whom Socrates easily disconcerts with his dialectic. He wrote handbooks of rhetoric, and according to the *Phaedrus* he was a master of the art of composing pathetic commonplaces (*τόποι*), *miserationes*, "piteous whinnings," as Plato calls them. Like Polus, his name, "hot-headed fighter," indicates the temperament of the man.

Antiphon of the Attic deme Rhamnus was born
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soon after 480 B.C., and was a celebrated teacher of rhetoric at Athens. He was deeply influenced by Sicilian rhetoric. Thucydides says that no man of his time was superior to Antiphon in conceiving and expressing an argument and in training a man to speak in the courts or the assembly. He was an extreme oligarch, and was deeply implicated in the plot that placed the Four Hundred in power in 411. When they fell he was condemned to death and drank hemlock, his fortune was confiscated, and his house pulled down. We have his Tetralogies, fifteen speeches all dealing with murder cases; twelve of these are in groups of four, hence the name, and give two speeches each for the plaintiff and the defendant in fictitious cases. He uses the common-places of the sophists, but his style is severe and archaic. The only other authority for the generally discredited statement of Philostratus that he increased the Athenian navy is pseudo-Plutarch, Lives of the Ten Orators. Recently there have been found in Egypt four fragments of his Apology, that defence which Thucydides called "the most beautiful apologetic discourse ever given." Antiphon tries to prove that his motives in bringing the oligarchs into power were unselfish. He reminds the judges of his family, whom he did not want to abandon, and without whom he could easily have made his escape. I assume that Antiphon was both orator and sophist, though some maintain that throughout the Life Philostratus has confused two separate Antiphons.

Critias, "the handsome," son of Callaescharus, is remembered chiefly for his political career as a

1 viii. 68.
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leader of the oligarchy, a pro-Spartan, and one of the Thirty Tyrants. He was exiled from Athens in 407 B.C., and returned in 405. It was Xenophon who said\(^1\) that he degenerated during his stay in Thessaly. He was killed fighting against Thrasybulus and the democrats a year later. Critias was a pupil of Socrates and also of the sophists. He wrote tragedies, elegies, and prose works, of which not enough has survived for any sure estimate to be made of his talent. He was greatly admired by the later sophists, especially by Herodes Atticus.

Isocrates (436–338) was trained by the sophists, by Prodicus certainly, and perhaps Protagoras, for a public career, but a weak voice and an incurable diffidence barred him from this, and after studying in Thessaly with Gorgias he became a professional rhetorician at Athens, where he opened his school about 393. In that school, which Cicero calls an "oratorical laboratory," were trained the most distinguished men of the fourth century at Athens. It was his fixed idea that the Greeks must forget their quarrels and unite against Persia, and towards the end of his life he believed that Philip of Macedon might reconcile the Greek states and lead them to this great enterprise. The tradition that, when Philip triumphed over Greece at Chaeronea, Isocrates, disillusioned, refused to survive, has been made popular by Milton's sonnet, To the Lady Margaret Ley. Isocrates did in fact die in 338, but he was ninety-eight, and it is not certain that he would have despaired at the success of Philip. He was a master of epideictic prose, and brought the period to perfection in long and lucid sentences. Since Cicero's

\(^1\) Memorabilia i. 3. 24.
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style is based on Isocrates, the latter may be said to have influenced, through Cicero, the prose of modern Europe.

Aeschines was born in 389 B.C. of an obscure family, and after being an actor and then a minor clerk, raised himself to the position of leading politician, ambassador, and rival of Demosthenes. He supported Philip of Macedon, and in 343 defended himself successfully in his speech On the False Embassy, from an attack by Demosthenes, whom he attacked in turn without success in the speech Against Ctesiphon in 330; to this Demosthenes retorted with his speech On the Crown. After this failure, Aeschines withdrew to Rhodes, where he spent the rest of his life in teaching, and it is because he taught rhetoric that Philostratus includes him here and calls him a sophist.

Nicetes flourished in the latter half of the first Christian century under the Emperors Vespasian, Domitian, and Nerva. After the Life of Aeschines Philostratus skips four centuries and passes to a very different type of orator. He is the first important representative of Asianic oratory in the Lives. Philostratus calls this the Ionian type, and it was especially associated with the coast towns of Asia Minor, and above all Smyrna and Ephesus. Nicetes is mentioned in passing by Tacitus, as having travelled far from the style of Aeschines and Demosthenes; Pliny the Younger says that he heard him lecture. Nothing of his is extant. There was another sophist of the same name whom Seneca quotes, but he lived earlier and flourished under Tiberius.

1 Dialogus 15.  
2 Epistles vi. 6.

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Isaeus will always be remembered, but he does not owe his immortality to Philostratus, but rather to the fact that Pliny\(^1\) praised his eloquence in a letter to Trajan, and Juvenal,\(^2\) in his scathing description of the hungry Greekling at Rome, said that not even Isaeus could pour forth such a torrent of words. He came to Rome about A.D. 97 and made a great sensation there.

Scopelian of Clazomenae lived under Domitian, Nerva, and Trajan. His eloquence was of the Asianic type, as was natural in a pupil of Nicetes. In the letter addressed to him by Apollonius of Tyana,\(^3\) Scopelian is apparently warned not to imitate even the best, but to develop a style of his own; this was shockingly heterodox advice. For Philostratus, his popularity with the crowd was the measure of his ability.

Dionysius of Miletus is mentioned in passing by Cassius Dio lxix. 789, who says that he offended the Emperor Hadrian. Nothing of his survives, for he almost certainly did not write the treatise *On the Sublime* which has been attributed to him, as to other writers of the same name, though on the very slightest grounds. He was inclined to Asianism, if we may trust the anecdote of his rebuke by Isaeus; see p. 513.

\(^4\) Lollianus of Ephesus, who lived under Hadrian and Antoninus, is ridiculed by Lucian, *Epigram* 26, for his volubility, and his diction is often criticized by Phrynichus. He wrote handbooks on rhetoric which have perished. From the quotations of Philostratus it is evident that he was an Asianist. He made the New Sophistic popular in

\(^1\) *Epistles* ii. 3. \(^2\) *Satire* iii. 24. \(^3\) *Letter* 19.
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Athens. He was *curator annonae*, an office which in Greek is represented by ὁ στρατοπεδάρχης or στρατηγὸς ἐπὶ τῶν ὀπλῶν; the title had lost its military significance.¹ We have the inscription² composed for the statue of Lollianus in the agora at Athens; it celebrates his ability in the lawcourts and as a declaimer, but in a brief phrase, while the rest of the inscription aims at securing the immortal renown of the “well-born pupils” who dedicated the statue.

*Polemo* of Laodicea was born about A.D. 85 and lived under Trajan, Hadrian, and Antoninus. There have survived two of his declamations in which two fathers of Marathon heroes dispute the honour of pronouncing the funeral oration on those who fell at Marathon. We can judge from them of the Asianic manner of the time, with its exaggerated tropes, tasteless similes, short and antithetic clauses, and, in general, its obvious straining after effect and lack of coherent development of ideas. Polemo makes an attempt at Attic diction, but is full of solecisms and late constructions. These compositions seem to us to lack charm and force, but his improvisations may have been very different. Even as late as the fourth century he was admired and imitated, e.g. by Gregory of Nazianzen.

iała  Herodes Atticus, the most celebrated sophist of the second century, was born about A.D. 100 at Marathon, and died about 179; he was consul in 143. With him begins an important development of Sophistic, for he and his followers at least strove to

¹ See for this office the *Lives* of Eunapius, especially the *Life* of Prohaeresius.

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be thorough Atticists and were diligent students of the writers of the classical period. They set up a standard of education that makes them respectable, and we may say of them, as of some of the sophists of the fourth Christian century, that never has there been shown a more ardent appreciation of the glorious past of Greece, never a more devoted study of the classical authors, to whatever sterile ends. But it is evident that Herodes, who threw all his great influence on the side of a less theatrical and more scholarly rhetoric than Scopelian's, failed to win any such popularity as his. For the main facts of his life we rely on Philostratus. Of all his many-sided literary activities only one declamation remains, in which a young Theban oligarch urges his fellow-citizens to make war on Archelaus of Macedonia. But its authenticity is disputed, and it shows us only one side of his rhetoric. Its rather frigid correctness is certainly not typical of the New Sophistic, nor has it the pathos for which he was famed. There are many admiring references to Herodes in Lucian, Aulus Gellius, and Plutarch. In the Lives that follow his it will be seen how deeply he influenced his numerous pupils, and, through them, the trend of the New Sophistic.¹ The notice of Herodes in Suidas is independent of Philostratus. If we accept the theory of Rudolph, Athenaeus in his Deipnosophists (Banquet of the Learned), has given us a characterization of Herodes as the host, disguised under the name Larensius.

There are extant two long Greek inscriptions²

¹ See Schmid, Atticismus 201.
² Kaibel, Epigrammata Graeca 1046, gives a useful commentary on the dates in the life of Herodes.

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found at Rome, composed for Regilla, the wife of Herodes, one for her heroum or shrine on the Appian Way, the other for her statue in the temple of Minerva and Nemesis. Her brother Braduas was consul in 160. The inscription for the Appian Way must have been composed before 171, the date of the encounter at Sirmium of Herodes and Marcus Aurelius related by Philostratus, since in it Elpinice his daughter is named as still alive; it was partly grief for her death that made Herodes indifferent to his fate at Sirmium.

Aristocles, the pupil of Herodes, wrote philosophical treatises and rhetorical handbooks which have all perished. He was evidently a thorough Atticist. His conversion from philosophy to sophistic and his personal habits are described by Synesius, Dio 35 d. Synesius says that, whereas Dio was converted from sophistic to philosophy, Aristocles in his old age became a dissipated sophist and competed with his declamations in the theatres of Italy and Asia.

Alexander the Cilician probably derived his love of philosophy from his teacher Favorinus, but his nickname “Clay Plato” implies that his pretensions were not taken seriously. However sound may have been the studies of these more scholarly sophists or the type of Herodes, they evidently resorted to the trivial devices and excessive rhythms that the crowd had been taught by the Asianists to expect from a declaimer. If Alexander really declaimed more soberly than Scopelian, as Herodes said, the quotations from him in Philostratus do not show any real difference of style. Alexander was, however, something more than a mere expert in the etiquette of Sophistic.
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Hermogenes of Tarsus is the most famous technical writer on rhetoric in the second century, though one would not infer this from Philostratus. His career as a declaimer was brief, but it is improbable that, as Suidas says, his mind became deranged at twenty-four. He was a youthful prodigy, a boy orator, who turned to the composition of treatises when his knack of declamation forsook him in early manhood. We have his Preparatory Exercises, Προγυμνάσματα, his treatise, On the Constitution of Cases, Περὶ τῶν στάσεων, On Invention, Περὶ εὑρίσκειας, and, best known of all, On the Types of Style, Περὶ ὁδὸς. For him Demosthenes is the perfect orator who displays all the seventeen qualities of good oratory, such as clearness, beauty, the grand manner, and the rest. Hermogenes defines and classifies them, together with the formal elements of a speech. His categories are quoted by all the technical rhetoricians who succeed him. All his work was intended to lead to the scientific imitation of the classical writers, though he admired also a few later authors, especially the Atticist Aristeides, the strictest of the archaists. Philostratus, who can admire only the declaimer, says nothing of his success as a technical writer.

Aelius Aristeides, surnamed Theodorus, was born in Mysia, in 117. According to Suidas, he studied under Polemo, but no doubt he owed more to the teaching of Herodes. He is the chief representative of the religious and literary activity of the sophists and their revival of Atticism in the second century, and we must judge of that revival mainly from his works which are in great part extant. We have fifty-five Orations of various kinds, and two treatises on rhetoric in which he shows himself inferior in
method and thoroughness to Hermogenes. He was proverbially unpopular as a teacher of rhetoric, and though the epigram on the seven pupils of Aristeides, four walls and three benches, which is quoted in the anonymous argument to his Panathenaic Oration, is there said to have been composed for a later rhetorician of the same name, it somehow clung to his memory, and a denial was felt to be necessary. His six Sacred Discourses, in which he discusses the treatment by Asclepius of a long illness of thirteen years with which he was afflicted, are one of the curiosities of literature. They mark the close association of Sophistic and religion in the second century, and it is to be observed that Polemo, Antiochus, and Hermocrates also frequented the temple of Asclepius. The sophists constantly opposed the irreligion of the contemporary philosophers, but it is hard to believe that an educated man of that time could seriously describe his interviews with Asclepius and the god's fulsome praises of his oratory. It is less surprising when Eunapius, in the fourth century, reports, apparently in good faith, the conversations of his contemporaries with Asclepius at Pergamon, for superstition, fanned by the theurgists, had by that time made great headway.

For the later sophists described by Eunapius, Aristeides ranks with Demosthenes as a model of Greek prose, and he was even more diligently read; it was the highest praise to say that one of them resembled "the divine Aristeides." For them he was the ideal sophist, and he did indeed defend Sophistic with all his energy against the philosophers, whom he despised. He even carried on a polemic against Plato, and made a formal defence of Gorgias whom
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Plato had attacked in the *Gorgias*. In spite of his lack of success as a declaimer, he was an epideictic orator. He rebuked his fellow sophists for their theatrical methods, and his Oration *Against the Dancing Sophists* is the bitterest invective against Asianic emotional eloquence that we possess. But he was no less emotional than they, when there was a chance for pathos. When Smyrna was destroyed by an earthquake in 178 he wrote a *Monody on Smyrna* which has all the faults of Asianism. There is little real feeling in this speech over which Marcus Aurelius shed conventional tears. Yet he was in the main an Atticist, who dreamed of reproducing the many-sided eloquence of Demosthenes and pursued this ideal at the cost of popularity with the crowd. He had his reward in being for centuries rated higher than Demosthenes by the critics and writers on rhetoric. Libanius, in the fourth century, was his devout imitator, though he himself practised a more flexible style of oratory. Aristeides died in the reign of Commodus, about A.D. 187.

Adrian, the Phoenician pupil of Herodes, is hardly known except through Philostratus. He can scarcely have been as old as eighty when he died, for, as Commodus himself died in 190, that is the latest year in which he can have sent an appointment to the dying Adrian, as Philostratus relates. Now Herodes had died about 180 at the age of seventy, and Philostratus makes it clear that Adrian was a much younger man. This is of small importance in itself, but it illustrates the carelessness of Philostratus as a chronicler.

Julius Pollux of Naucratis came to Rome in the reign of Antoninus or Marcus Aurelius, and taught
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rhetoric to the young Commodus to whom he dedicated his Onomasticon. His speeches, which even Philostratus found it impossible to praise, are lost, but we have the Onomasticon, a valuable thesaurus of Greek words and synonyms, and especially of technical terms of rhetoric. It was designed as a guide to rhetoric for Commodus, but Pollux was to be more useful than he knew. He is bitterly satirized by Lucian in his Rhetorician's Guide, where he is made to describe with the most shameless effrontery the ease with which a declaimer may gull his audience and win a reputation. How far this satire was justified we cannot tell, but we may assume that Pollux had made pretensions to shine as a declaimer, and Lucian, always hostile to that type, chose to satirize one who illustrated the weaknesses rather than the brilliance of that profession. Nevertheless the passage quoted from a declamation of Pollux by Philostratus is not inferior to other such extracts in the Lives.

Pausanias the sophist is assumed by some scholars to be the famous archaeologist and traveller. But the latter was not a native of Lycia, and though he speaks of Herodes, he nowhere says that he had studied with him. Nor does Suidas in his list of the sophist's works mention the famous Description of Greece. The Pausanias of Philostratus is perhaps the author of the Attic Lexicon praised by Photius. We have some fragments of this work.

Antipater the Syrian was one of the teachers of Philostratus. At the court of Septimius Severus he had great influence, perhaps due in part to his Syrian birth, for the compatriots of the Empress Julia were under her special patronage. At Athens he had
been the pupil of Adrian, Pollux, and a certain Zeno, a writer on rhetoric whom Philostratus does not include in the *Lives*. He educated the Emperor's sons, Caracalla and Geta, received the consulship, and was for a short time Governor of Bithynia. Galen, the court physician, praises Severus for the favour shown to Antipater. He starved himself to death after Caracalla's favour was withdrawn. This was about 212. We may therefore place his birth about 144. Philostratus studied with him before he became an official. Antipater's marriage with the plain daughter of Hermocrates took place when the court was in the East, but whether Philostratus in his account of this event means the first or the second Eastern expedition of Severus he does not say, so that we cannot precisely date Antipater's appointment as Imperial Secretary; it occurred about 194 or 197; Kayser prefers the later date. We learn from Suidas that Antipater was attacked by Philostratus the First in an essay, *On the Name*, or *On the Noun*. This statement is useful as fixing the date of the father of our Philostratus. The Antipater of the *Lives* must not be confused with an earlier sophist of the same name mentioned by Dio Chrysostom.

Claudius Aelian, the "honey-tongued," as Suidas tells us he was called, is the most important of the learned sophists of the third century. He was born at Praeneste towards the close of the second century, and was a Hellenized Roman who, like Marcus Aurelius, preferred to write Greek. He was an industrious collector of curious facts and strange tales, but, in spite of the statement of Philostratus as to the purity of his dialect, he hardly deserves to rank as a writer of Greek prose. Though he claims xl
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to write for "educated ears," his language is a strange mixture of Homeric, tragic, and Ionic Greek, with the "common" dialect as a basis. He is erudite in order to interest his readers and with no purpose of preserving a literary tradition; and in his extant works he observes none of the rules of rhetorical composition as they were handed down by the sophists. He aims at simplicity, ἀφέλεια, but is intolerably artificial. We have his treatise in seventeen books, On Animals, a curious medley of facts and anecdotes designed to prove that animals display the virtues and vices of human beings; and the less well preserved Varied History, a collection of anecdotes about famous persons set down without any attempt at orderly sequence or connexion. Two religious treatises survive in fragments. In choosing to be a mere writer rather than an epideictic orator he really forfeited the high privilege of being called a sophist.
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There are a number of mss. of the Lives, of which the following are the most important: Vaticanus 99, eleventh century; Vaticanus 64, fourteenth century; Vaticanus 140, fifteenth or sixteenth century (contains also the Lives of Eunapius); Laurentianus 59, twelfth century; Marcianus, 391, fifteenth century. Cobet's emendations are in Mnemosyne, 1873, Jahn's notes and emendations in his Symbolae ad Philostrati librum de vitis sophistarum, Berne, 1837.

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¹ The text of the present edition is that of Kayser, revised. The paging is that of Olearius.
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ΦΛΑΤΙΟΣ ΦΙΛΟΣΕΤΡΑΤΟΣ

Τοὺς φιλοσοφήσαντας ἐν δόξῃ τοῦ σοφιστεύσαι καὶ τοὺς οὕτω κυρίως προσφηδέντας σοφιστάς ἐς δύο βιβλία ἀνέγραψα σοι, γνωσώκων μέν, διε καὶ γένος ἐστὶ σοι πρὸς τὴν τέχνην ἐς Ἡρώδην τὸν 480 σοφιστὴν ἀναφέροντι, μεμημένος δὲ καὶ τῶν κατὰ τὴν Ἀντιόχειαν σπουδασθέντων ποτὲ ἦμῖν ὑπὲρ σοφιστῶν ἐν τῷ τοῦ Δαφναίου ἱερῷ. πατέρας δὲ οὐ προσέγραψα, μὰ Δία οὐ, πᾶσιν, ἀλλὰ τοῖς ἄπτε εὐδοκίμων· οἶδα γὰρ ὅτι καὶ Κριτίαν τὸν σοφιστὴν οὐκ ἐκ πατέρων ἀφαίμενον, ἀλλὰ Ὀμήρου δὴ μόνου οὐν τῷ πατρὶ ἐπιμνησθέντα, ἐπειδὴ θαῦμα δηλώσειν ἐμελλε πατέρα Ὀμήρῳ ποταμόν εἶναι. καὶ ἄλλως οὖκ εὐτυχεῖ τῷ βουλομένῳ

1 μὰ Δία, οὐ πᾶσιν Kayser; μὰ Δί' οὖ, πᾶσιν Richards.
2 ἀφαίμενον add. Richards.

1 See Introduction, p. xii.
2 On the famous temple of Apollo in the suburb of Daphne cf. Julian, Misopogon 346; Philostratus, Life of Apollonius of Tyana i. 16.
PHILOSTRATUS
LIVES OF THE SOPHISTS

DEDICATED BY FLAVIUS PHILOSTRATUS TO THE MOST ILLUSTRIUS ANTONIUS GORDIANUS, CONSUL.

PREFACE

I have written for you in two Books an account of certain men who, though they pursued philosophy, ranked as sophists, and also of the sophists properly so called; partly because I know that your own family is connected with that profession, since Herodes the sophist was your ancestor; but I remembered, too, the discussions we once held about the sophists at Antioch, in the temple of Daphnean Apollo. Their fathers’ names I have not added in all cases, God forbid! but only for those who were the sons of illustrious men. For one thing I am aware that the sophist Critias also did not begin with the father’s name as a rule, but only in the case of Homer mentioned his father, because the thing he had to relate was a marvel, namely, that Homer’s father was a river. And further it would be no great piece of luck for one who desired to be really

3 There was a tradition that Homer’s father was the river Meles, near Smyrna.
PHILOSTRATUS

πολλὰ εἰδέναι πατέρα μὲν τοῦ δείνος ἐξεπίστασθαι καὶ μητέρα, τὰς δὲ περὶ αὐτῶν ἀρετάς τε καὶ κακίας οὐ γιγνώσκεις, μὴ δὲ τι κατάρθωσίν τε οὐδος καὶ ἡσφάλης ἢ τίχα ἢ γνώμη. τὸ δὲ φρόντισμα τοῦτο, ἀριστεί ἀνθρώπων, καὶ τὰ ἄχθη σου κουφιέτης τῆς γνώμης, ὥσπερ δὲ κρατήρ τῆς Ἑλενῆς τοῦ Ἀιγαίαρθος φαρμάκος. ἔρρωσε Μουσήνητα.

A'

Τὴν ἀρχαίαν σοφιστικὴν ῥητορικὴν ἔγειραν χρῆ φιλοσοφοῦσαν. διαλέγεται μὲν γὰρ ύπερ ὅν οἱ φιλοσοφοῦντες, α δὲ ἐκεῖνοι τὰς ἐρωτήσεις ὑποκαθήμενοι καὶ τὰ σμίκρα τῶν ζητουμένων προβιβάζοντες οὕτω φασί γιγνώσκεις, ταῦτα ο παλαιὸς σοφιστὴς ωὸς εἴδως λέγει. προοίμια γοῦν ποιεῖται τῶν λόγων τὸ "οἶδα" καὶ τὸ "γιγνώσκω" καὶ "πάλαι διεσκεμμαί" καὶ "βέβαιον ἀνθρώπων οὐδέν." δὲ τοιαύτη ἰδέα τῶν προοίμιων εὐγένειαν τε προτείχει τῶν λόγων καὶ φρόνημα καὶ κατάληψιν σαφῆ τοῦ ὄντος. ἡμιμοσταὶ δὲ ἢ μὲν τῇ ἀνθρωπίνῃ μαντικῇ, ἢν Αἰγύπτωι τε καὶ Χαλδαῖοι καὶ πρὸ τούτων Ἰνδοὶ ξυνέθεσαν, μυρίους ἀστέρων στοιχαζόμενοι τοῦ ὄντος, ἢ δὲ τῇ θεσπισμῷ τε καὶ χρηστηριωδείῃ καὶ γὰρ δὴ καὶ τοῦ Πυθίου ἐστὶν ἀκούειν

2 For Plato's criticism of sophestic assurance cf. Meno 70, Symposium 208 c, Theaetetus 180 a.
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well informed, to know precisely who was So-and-so’s father and mother, yet fail to learn what were the man’s own virtues and vices, and in what he succeeded or failed, whether by luck or judgement. This essay of mine, best of proconsuls, will help to lighten the weight of cares on your mind, like Helen’s cup with its Egyptian drugs.¹ Farewell, leader of the Muses!

BOOK I

We must regard the ancient sophistic art as philosophic rhetoric. For it discusses the themes that philosophers treat of, but whereas they, by their method of questioning, set snares for knowledge, and advance step by step as they confirm the minor points of their investigations, but assert that they have still no sure knowledge, the sophist of the old school assumes a knowledge of that whereof he speaks. At any rate, he introduces his speeches with such phrases as “I know,” or “I am aware,” or “I have long observed,” or “For mankind there is nothing fixed and sure.” This kind of introduction gives a tone of nobility and self-confidence to a speech and implies a clear grasp of the truth.² The method of the philosophers resembles the prophetic art which is controlled by man and was organized by the Egyptians and Chaldeans and, before them, by the Indians, who used to conjecture the truth by the aid of countless stars; the sophistic method resembles the prophetic art of soothsayers and oracles. For indeed one may hear the Pythian oracle say:

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όλα δ' εγώ ψάμμου τ' ἀριθμόν καὶ μέτρα θαλάσσης καὶ
tεῖχος Τριτογενεὶ ξύλων διδοὶ εὐρύστα Ζεὺς καὶ

Νέρων Ὄρεστης Ἄλκμαῖων μητροκτόνοι
cαὶ πολλὰ τοιαῦτα, ὥσπερ σοφιστοῦς, λέγοντος.

Ἡ μὲν δὴ ἀρχαία σοφιστικὴ καὶ τὰ φιλοσοφοῦ-

μενα ὑποτιθεμένη διῆς αὐτὰ ἀποτάδην καὶ ἐς
μῆκος, διελέγετο μὲν γὰρ περὶ ἀνδρέας, διελέγετο
dὲ περὶ δυσκαλοττος, ἡρῶν τε πέρι καὶ θεῶν καὶ
ὀθη ἀπειρικάτισται ἡ ἱδέα του κόσμου. ἡ δὲ
μετ' ἐκείνην, ἢν οὐχὶ νέαν, ἀρχαία γὰρ, δευτέραν
dὲ μᾶλλον προσρητεύο, τοὺς πένητας ὑπετυπώ-


σατο καὶ τοὺς πλουσίους καὶ τοὺς ἀριστεάς καὶ
tοὺς τυράννους καὶ τὰς ἐς ὅνομα ὑποθέσεις, ἐφ'
δς ἡ ἱστορία ἄγει. ἢρξε δὲ τῆς μὲν ἀρχαιοτέρας
Γοργίας ὁ Δεοντῖνος ἐν Θετταλοῖς, τῆς δὲ δευ-

tέρας Αἰσχίνης ὁ Ἀτρομῆτον τῶν μὲν Ἀθηναίων
τολικών ἐκπεσῶν, Καρία δὲ ἐνομιλῆσας καὶ
Ῥόδων, καὶ μεσεχειρίζοντο τὰς ὑποθέσεις οἱ μὲν
κατὰ τέχνην, οἱ δὲ ἀπὸ Γοργίου κατὰ τὸ δόξαν.

482 Σχεδίων δὲ τηγάς λόγων οἱ μὲν ἐκ Περικλέους
ρύθη τρόπον φανήν, ὅθεν καὶ μέγας ὁ Περι-
κλῆς ἐνομισθεὶ τήν γλώτταν, οἱ δὲ ἀπὸ τοῦ Βυ-
ζαντίου Πύθωνος, δὲν Δημοσθένης μόνος Ἀθηναίων

1 Herodotus i. 147; *Life of Apollonius* vi. 11.
2 i.e. Athene, whose city Athens is protected by the
wooden wall of her navy.
3 Suetonius, *Nero* 39; *Life of Apollonius* iv. 38; the
enigmatic or bombastic phraseology of the oracles reminds
Philostratus of the oracular manner and obscurity of certain
sophists.
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I know the number of the sands of the sea and the measure thereof,\(^1\)

and

Far-seeing Zeus gives a wooden wall to the Triton-Born,\(^2\)

and

Nero, Orestes, Alcmene, matricides,\(^3\)

and many other things of this sort, just like a sophist.

Now ancient sophistic, even when it propounded philosophical themes, used to discuss them diffusely and at length;\(^4\) for it discoursed on courage, it discoursed on justice, on the heroes and gods, and how the universe has been fashioned into its present shape. But the sophistic that followed it, which we must not call "new," for it is old, but rather "second," sketched the types of the poor man and the rich, of princes and tyrants, and handled arguments that are concerned with definite and special themes for which history shows the way. Gorgias of Leontini founded the older type in Thessaly,\(^5\) and Aeschines, son of Atrometus, founded the second, after he had been exiled from political life at Athens and had taken up his abode in Caria and Rhodes; and the followers of Aeschines handled their themes with a view to elaborating the methods of their art, while the followers of Gorgias handled theirs with a view to proving their case.

The fountains of extempore eloquence flowed, some say, from Pericles their source, and hence Pericles has won his great reputation as an orator; but others say that it arose with Python of Byzantium, of whom Demosthenes says\(^6\) that he

\(^{1}\) Plato, Sophist 217 c.
\(^{2}\) Plato, Meno 70 b.
\(^{3}\) Demosthenes, On the Crown 136; the same account is given by Philostratus, Life of Apollonius vii. 37. Python came to Athens as the agent of Philip of Macedon.
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άνασχείν φησί θρασυνόμενον καί πολὺν ρέοντα, οἱ δὲ Αἰσχίνου φασί τὸ σχεδιάζειν εὔρημα, τοῦτον γὰρ πλεύσαντα ἐκ 'Ῥόδου παρὰ τὸν Κάρα Μαυσωλοῦ σχεδίῳ αὐτὸν λόγῳ ἤσαι. ἔμοι δὲ πλείστα μὲν ἄνθρώπων Αἰσχίνης δοκεῖ σχεδίασαι πρεσβεύων τε καὶ ἀποπρεσβεύων συνηγορῶν τε καὶ δημηγορῶν, καταλιπεῖν δὲ μόνους τοὺς συγγεγραμμένους τῶν λόγων, ἵνα τῶν Δημοσθένους φροντισμάτων μὴ πολλῷ λείποντο, σχεδίου δὲ λόγου Γοργίας ἄρξαι—παρελθὼν γὰρ οὕτως ἐστὶ τὸ 'Αθήνησιοι ¹ θεάτρων ἑθάρρησεν εἰπεῖν "προβάλλετε" καὶ τὸ κινδύνευμα τούτῳ πρώτος ἀνεφέγγωσεν, ἐνδεικτικῷ δὴ ὑπὸ πάντα μὲν εἰδέναι, περὶ παντὸς δὲ ἄν εἰπεῖν ἐφείσ τῷ καίρῳ—τούτῳ δὲ ἐπελθείν τῷ Γοργίᾳ διὰ τὸδε. Προδίκῳ τῷ Κεῖῳ συνεγέγραπτό τις οὐκ ἄλλης λόγος· ἡ ἀρετὴ καὶ ἡ κακία φοιτῶσαι παρὰ τὸν 'Ηρακλέα ἐν εἰδέι γυναικῶν, ἐσταλμέναι μὲν ἀπατηλῷ τε καὶ ποικίλῳ, ἡ δὲ ὡς ἐτυχεῖ, καὶ προτείνονσαι τῷ 'Ηρακλεί νέῳ ἐτὶ μὲν ἄργιαν καὶ τρυφήν, ἡ δὲ αὐχμὸν καὶ πόνους· καὶ τοῦ ἐπὶ πάσι διὰ πλείονων συντεθέντος, τοῦ λόγου ἐξμισθοῦν ἐπὶ-483 δειξὼν ἐποιεῖτο Πρόδικος περιφοιτῶν τὰ ἀστή καὶ θέλγων αὐτὰ τὸν 'Ορφέως τε καὶ Θαμύρου τρό-

¹ 'Αθήνησι Kayser; 'Αθήνησι Cobet.

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¹ For an account of Prodicus and his famous fable see below, p. 496.
² An echo of Plato, Protagoras 315Δ, where it is said of Protagoras.
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alone of the Athenians was able to check Python's insolent and overpowering flow of words; while yet others say that extempore speaking was an invention of Aeschines; for after he sailed from Rhodes to the court of Mausolus of Caria, he delighted the king by an improvised speech. But my opinion is that Aeschines did indeed improvise more often than any other speaker, when he went on embassies and gave reports of these missions, and when he defended clients in the courts and delivered political harangues; but I think that he left behind him only such speeches as he had composed with care, for fear that he might fall far short of the elaborate speeches of Demosthenes, and that it was Gorgias who founded the art of extempore oratory. For when he appeared in the theatre at Athens he had the courage to say, "Do you propose a theme"; and he was the first to risk this bold announcement, whereby he as good as advertised that he was omniscient and would speak on any subject whatever, trusting to the inspiration of the moment; and I think that this idea occurred to Gorgias for the following reason. Prodicus of Ceos¹ had composed a certain pleasant fable in which Virtue and Vice came to Heracles in the shape of women, one of them dressed in seductive and many-coloured attire, the other with no care for effect; and to Heracles, who was still young, Vice offered idleness and sensuous pleasures, while Virtue offered squalor and toil on toil. For this story Prodicus wrote a rather long epilogue, and then he toured the cities and gave recitations of the story in public, for hire, and charmed them after the manner of Orpheus² and Thamyris. For these recitations he won a great
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πον, ἐφ' οἷς μεγάλων μὲν ἥξιοῦτο παρὰ Θηβαῖοις, πλειώνων δὲ παρὰ Λακεδαιμονίοις, ὡς ἐστὶ συμφέρον τῶν νέων ἀναδιδάσκων ταῦτα: ὁ δὲ Γοργίας ἐπισκόπτων τὸν Πρόδικον, ὡς ἔσωλ τε καὶ πολλάκις εἰρημένα ἀγορεύοντα, ἔσαφήκεν ἔαυτὸν τῷ καυρῷ. οὐ μὴν φθόνος γε ἡμαρτεν· ἦν γὰρ τὸς Χαιρεφὼν Ἀθήνησι, οὐχ δὲ ἡ κωμῳδία πύξινον ἐκάλει, ἐκείνος μὲν γὰρ ὑπὸ φροντισμάτων ἔνοσε τὸ αἷμα, δὲν δὲ νυνὶ λέγω, ὑβριστι καὶ ἀναδίως ἐτώθαξεν. οὗτος δὲ Χαιρεφὼν τὴν σπουδὴν τοῦ Γοργίαν διαμασώμενος "διὰ τι" ἐφη "ἡ Γοργία, οἱ κύκοι την μὲν γαστέρα φυσώσει, τὸ δὲ πῦρ οὐ φυσώσει;" ὁ δὲ οὐδὲν χαρακθεις ὑπὸ τοῦ ἐρωτήματος "τοῦτο μὲν" ἐφη "σοὶ καταλέιπω σκοπεύων, ἔγω δὲ ἐκείνῳ πάλαι οἶδα, ὅτι ἡ γῆ τοὺς νάρθηκας ἐπὶ τοὺς τοιούτους φύει."

Δεινότητα δὲ οἱ Ἀθηναῖοι περὶ τοὺς σοφιστὰς ὀρώντες ἐξεύρην αὐτοὺς τῶν δικαστηρίων, ὡς ἀδίκως λόγῳ τοῦ δικαίου κρατοῦντας καὶ ἱσχύοντας παρὰ τὸ εὐθύ, ὅθεν Αἰαχίνης καὶ Δημοσθένης προὔφερον μὲν αὐτῷ ἄλληλοις, οὐχ ὡς ὄνειδος δὲ, ἀλλὰ ὡς διαβεβλημένον τοῖς δικαίζοντι, ἱδία

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1 Chaerephon was a favourite butt of Comedy and was thus nicknamed on account of his sallow complexion, as one should say "tallow-faced"; cf. Eupolis, Kolakes, fr. 165 Kock; scholiast on Wasps 1408 and on Clouds 496; Athenaeus iv. 164. He was also called the "bat."

2 There is a play on the verb, which means both "inflate" and "blow the bellows." The same question is asked in Athenaeus 408; in both passages "fire" seems to mean "the intelligence" as opposed to material appetite. The comic poets satirized the sophists for investigating such questions.
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reputation at Thebes and a still greater at Sparta, as one who benefited the young by making this fable widely known. Thereupon Gorgias ridiculed Prodicus for handling a theme that was stale and hackneyed, and he abandoned himself to the inspiration of the moment. Yet he did not fail to arouse envy. There was at Athens a certain Chaerephon, not the one who used to be nicknamed "Boxwood" in Comedy, because he suffered from anaemia due to hard study, but the one I now speak of had insolent manners and made scurrilous jokes; he rallied Gorgias for his ambitious efforts, and said: "Gorgias, why is it that beans blow out my stomach, but do not blow up the fire?" But he was not at all disconcerted by the question and replied: "This I leave for you to investigate; but here is a fact which I have long known, that the earth grows canes for such as you."

The Athenians when they observed the too great cleverness of the sophists, shut them out of the law-courts on the ground that they could defeat a just argument by an unjust, and that they used their power to warp men's judgement. That is the reason why Aeschines and Demosthenes branded each other with the title of sophist, not because it was a disgrace, but because the very word was suspect in the eyes of the jury; for in their career outside the courts they claimed consideration and applause on

3 The jest lies in the ambiguity of the meaning and also the application here of this word, which is originally "hollow reed," such as that used by Prometheus to steal fire from heaven, but was also the regular word for a rod for chastisement; it has the latter meaning in the Life of Apollonius viii. 3.

4 e.g. Against Timarchus 170. 5 e.g. On the Crown 316.
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γὰρ ἢξίουν ἀπ’ αὐτοῦ θαυμάζεσθαι. καὶ Δημοσθένης μὲν, εἰ πιστέα Αἰσχύνη, πρὸς τοὺς γνωριμοὺς ἐκόμπαζεν, ὡς τὴν τῶν δικαστῶν ψήφον 484 πρὸς τὸ δοκοῦν ἑαυτῷ μεταγαγόν, Αἰσχύνης δὲ οὕτω ἂν μοι δοκεῖ πρεσβεύσαι παρὰ Ῥωδίως, ἡ μήπως ἠγίγνωσκον, εἰ μὴ καὶ Ἀθήνης αὐτὰ ἐστούνδαρε.

Σοφιστὰς δὲ οἱ παλαιοὶ ἐπωνόμαζον οὐ μόνον τῶν ῥητόρων τοὺς ὑπερφανοῦντάς τε καὶ λαμπροὺς, ἀλλὰ καὶ τῶν φιλοσόφων τοὺς ἐὰν εὐροῖς ἐρμηνεύοντας, ὑπὲρ ὧν ἀνάγκη προτέρων λέγειν, ἐπειδή οὐκ ὄντες σοφισταί, δοκοῦντες δὲ παρηλθοῦν ἐς τὴν ἐπωνυμιάν ταύτην.

α’. Εὐδοξὸς μὲν γὰρ ὁ Κνίδιος τοὺς ἐν Ἀκάδημια λόγους ἰκανῶς ἐκφροντίσας ὅμως ἐνεγράφη τοῖς σοφισταῖς ἐπὶ τῷ κόσμῳ τῆς ἀπαγγελίας καὶ τῷ σχεδιάζειν εἰ, καὶ ἥξιοῦτο τῆς τῶν σοφιστῶν ἐπωνυμίας καθ’ Ἐλλησποντόν καὶ Προποντίδα κατὰ τε Μέμφιν καὶ τὴν ὑπέρ Μέμφιν Αἰγυπτον, ἡν Αἰθιοπία τε ὅριζε καὶ τῶν ἐκείνη σοφῶν οἱ Γυμνοὶ.

485 β’. Λέων δὲ ὁ Βυζάντιος νέος μὲν ὡν ἐφοίτη Πλάτωνι, ἐς δὲ ἄνδρας ἑκὼν σοφιστής προσέρρηθη πολυειδῶς ἐχὼν τοῦ λόγου καὶ πιθανῶς τῶν ἀποκρίσεως. Φιλίππῳ μὲν γὰρ στρατεύοντι ἐπὶ Βυζαντίους προαπαντήσας “εἰπὲ μοι, ὦ Φιλίππε,” ἐφη “τί παθὼν πολέμου ἄρχεις;”

1 Against Timarchus 170.
2 Aeschines founded a school of rhetoric at Rhodes.
3 A full account of the Gymnosophists is given by Philostratus, Life of Apollonius of Tyana vi. 5.
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the very ground that they were sophists. In fact, Demosthenes, if we may believe Aeschines,¹ used to boast to his friends that he had won over the votes of the jury to his own views; while Aeschines at Rhodes² would not, I think, have given the first place to a study of which the Rhodians knew nothing before his coming, unless he had already devoted serious attention to it at Athens.

The men of former days applied the name "sophist," not only to orators whose surpassing eloquence won them a brilliant reputation, but also to philosophers who expounded their theories with ease and fluency. Of these latter, then, I must speak first, because, though they were not actually sophists, they seemed to be so, and hence came to be so called.

1. Eudoxus of Cnidos, though he devoted considerable study to the teachings of the Academy, was nevertheless placed on the list of sophists because his style was ornate and he improvised with success. He was honoured with the title of sophist in the Hellespont and the Propontis, at Memphis, and in Egypt beyond Memphis where it borders on Ethiopia and the region inhabited by those wise men who are called Naked Philosophers.³

2. Leon of Byzantium was in his youth a pupil of Plato, but when he reached man's estate he was called a sophist because he employed so many different styles of oratory, and also because his repartees were so convincing. For example, when Philip brought an army against Byzantium, Leon went out to meet him and said: "Tell me, Philip, what moved you to begin war on us?" And when

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tou de eipontos " 'η patrís η ση καλλιστη πόλεων
otía ypaggágeto me éravn autís kai dia touto
epi thuras tōn emantov paidekōn ūkow," upolabio
ó Léon " ou fousów " eph " metá xifwv épi
tás tōn paidekōn thuras oi áξwv tōu ánterásthai,
oi génér polémikōn ωργάνων, allá mouiskōn oí
erwntes déontai." kai ἢλευθεροῦτο ¹ Βυζάντιων
Δημοσθένους μὲν πολλὰ πρὸς Ἀθηναίους εἰπόν-
tos, Léontos dé oíglα πρὸς αὐτόν τὸν ² Φίλιππον.
kai prosbevwn dé par' Ἀθηναίους oútos ó Léów,
estasiaže méν polón ἤθη χρόνου ἡ πόλις kai
parά tā ἤθη ἐπολυτεύτω, parēlwv ð' ès tēn
εκκλησίαν προσέβαλεν αὐτώ̂s ἄθροον γέλατα ἐπί
tw éidei, ἐπειδὴ πίων ἐφαίνετο kai περιττὸς tēn
gastēra, taraχtheis dé oúdên υπὸ tōu γέλωτος
"τί," eph " ὃ Ἀθηναίου, γελάτε; ἡ ὁτι παχὺς
ἐγὼ καί τοσοῦτος; ἐστὶ μοι καὶ γυνὴ πολλοῦ
παχυτέρα, καὶ ὁμοούντας μὲν ἡμᾶs χωρεῖ ἡ
κλίνη, διαφερομένους δὲ υφὲ δὴ ἡ οἰκία," καὶ ἐς
ἐν ἢλθεν ὁ τῶν Ἀθηναίων δήμος ἀρμοσθεῖς υπὸ
tōu Léontos sofōs ἐπισκεδιάσας τῶ καρφῶ.

γ'. Δίας δὲ ὁ Ἐφέσιος τὸ μὲν πείσμα τῆς ἐαυ-
tοῦ φιλοσοφίας εὖ Ἀκαδημίας ἐβέβλητο, σοφι-
sthēs δὲ ἐνομίσθη διὰ τόδε τὸν Φίλιππον ὄρων
χαλεπόν ὄντα τοῖς Ἐλληνωσ ἐπὶ τῆν Ἀσίαν στρα-
486 τεύχεω ἔπεισε, καὶ πρὸς τοὺς Ἐλληνας διεξῆλθε
λέγων, ὡς δέον ἀκολουθεῖν στρατεύοντι, καλὸν

¹ ἢλευθεροῦ τὸ Kayser; ἢλευθεροῦ Valckenaeer.
² τὸν add. Kayser.

cf. Life of Apollonius vii. 42.
² Diogenes Laertius iv. 37 tells the same story about
Arcesilaus the head of the Academy. Athenaeus 550
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he replied: "Your birthplace, the fairest of cities, lured me on to love her, and that is why I have come to my charmer's door," Leon retorted: "They come not with swords to the beloved's door who are worthy of requited love. For lovers need not the instruments of war but of music." 1 And Byzantium was freed, after Demosthenes had delivered many speeches to the Athenians on her behalf, while Leon had said but these few words to Philip himself. When this Leon came on an embassy to Athens, the city had long been disturbed by factions and was being governed in defiance of established customs. When he came before the assembly he excited universal laughter, since he was fat and had a prominent paunch, but he was not at all embarrassed by the laughter. "Why," said he, "do ye laugh, Athenians? Is it because I am so stout and so big? I have a wife at home who is much stouter than I, and when we agree the bed is large enough for us both, but when we quarrel not even the house is large enough." Thereupon the citizens of Athens came to a friendly agreement, thus reconciled by Leon, who had so cleverly improvised to meet the occasion. 2

3. DIAS OF EPHESUS made fast the cable 3 of his philosophy to the Academy, but he was held to be a sophist for the following reason. When he saw that Philip was treating the Greeks harshly, he persuaded him to lead an expedition against Asia, and went to and fro telling the Greeks that they ought to accompany Philip on his expedition, since it was no

says that Leon told this anecdote not about himself but Python.

3 For this figure cf. Life of Apollonius vi. 12.
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γάρ εἶναι καὶ τὸ ἔξω δουλεύειν ἐπὶ τῷ ὑώκοι ἔλευ-
θεροῦσαί.

δ’. Καὶ Καρνεάδης δὲ ὁ Ἀθηναῖος ἐν σοφισταῖς
ἔγραφε, φιλοσοφίως μὲν γὰρ κατεσκεύαστο τὴν
γνώμην, τὴν δὲ ἑσύχι τῶν λόγων ἐσ τὴν ἁγαν
ήλαυνε δεινώτητα.

ε’. Οἶδα καὶ Φιλόστατον τὸν Αἰγύπτιον Κλεο-
πάτρα μὲν συμφιλοσοφοῦντα τῇ βασιλίδι, σο-
φιστὴν δὲ προσρηθέντα, ἐπειδὴ λόγου ἰδέαν πανη-
γυρικὴν ἢμισσοτι καὶ ποικίλην, γυναικὶ ἔχων, ἥ
καὶ αὐτὸ τὸ φιλολογεῖν τρυφήν εἶχεν, θεν καὶ
παρόδου τινές ἐπ’ αὐτῷ τόδε τὸ ἔλεγεῖον.

πανσόφοιφ ὄργαν ἵσχε Φιλοστάτον, δὲς Κλεοπάτρα
νῦν προσομιλήσας τοῖς ἱδέων ἐφάνη.¹

ζ’. Καὶ Θεόμνηστον δὲ τὸν Ναυκρατίτην ἐπι-
δήλως φιλοσοφήσαντα ἡ περιβολὴ τῶν λόγων ἐς
tοὺς σοφιστὰς ἀπῆνεγκεν.

ξ’. Δίωνα δὲ τὸν Προουσαίον οὐκ οἶδ’ ὃ τι χρῆ
προσεπεῖν διὰ τὴν ἐς πάντα ἀρετήν, Ἀμαλθείας
487 γὰρ κέρας ἢν, τὸ τοῦ λόγου, ἔνγκειμενος μὲν τῶν
ἀριστα ἐμήμενων τοῦ ἄριστου, βλέπων ὑπὸ πρὸς
tὴν Δημοσθένους ἤχον καὶ Πλάτωνος, ἥν, καθ-
ἀπερ αἱ μαγάδες τοὺς ὅργανοι, προσήχει ὁ Δίων
τὸ ἐαυτοῦ ἱδιὸν ἔν ἀφελεῖα ἐπεστραμμένη. ἀρι-

¹ πέφαται Kayser; ἐφάνη Cobet.

¹ The original of this parody is Theognis 215 where he
advises men to be as adaptable as the polypus which takes
on the colour of its rock. It became a proverb: Athenaeus
317; Julian, Misopogon 349 d.

² We know nothing of Theomnestus, unless he be the
Academician mentioned by Plutarch, Brutus 24, as a teacher
at Athens.

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dishonour to endure slavery abroad in order to secure freedom at home.

4. Carneades of Athens was also enrolled among the sophists, for though his mind had been equipped for the pursuit of philosophy, yet in virtue of the force and vigour of his orations he attained to an extraordinarily high level of eloquence.

5. I am aware that Philostratus the Egyptian also, though he studied philosophy with Queen Cleopatra, was called a sophist. This was because he adopted the panegyrical and highly-coloured type of eloquence; which came of associating with a woman who regarded even the love of letters as a sensuous pleasure. Hence the following elegiac couplet was composed as a parody aimed at him:

   Acquire the temperament of that very wise man, Philostratus, who, fresh from his intimacy with Cleopatra, has taken on colours like hers.

6. Theomnestus of Naucratis was by profession a philosopher, but the elaborate and rhetorical style of his speeches caused him to be classed with the sophists.

7. As for Dio of Prusa, I do not know what one ought to call him, such was his excellence in all departments; for, as the proverb says, he was a "horn of Amalthea," since in him is compounded the noblest of all that has been most nobly expressed. His style has the ring of Demosthenes and Plato, but Dio has besides a peculiar resonance of his own, which enhances theirs as the bridge enhances the tone of musical instruments; and it was combined with a serious and direct simplicity of expression.

   The horn of plenty, or cornucopia, was said to have belonged to a goat named Amalthea which suckled the infant Zeus.
PHILOSTRATUS

στὴ δὲ ἐν τοῖς Δίωνοις λόγοις καὶ ἡ τοῦ ἦθους κράσις. ὑβριζούσας τε γὰρ πόλεσι πλείστα ἐπιπλήξας οὐ φιλολοίδορος οὐδὲ ἀγής ἔδοξεν, ἀλλ' ὦν ἐπιχθὸς ἡμᾶς καταρτύνων μᾶλλον ἡ μάστιγι, πόλεων τε εὐνομοῦμένων ἐς ἑπαίνους καταστάς οὐκ ἑπαίρειν αὐτὰς ἔδοξεν, ἀλλ' ἐπιστρέφεις μᾶλλον ὡς ἀπολογοῦμενα, εἰ μεταβάλοιντα. ¹ ἢν δὲ αὐτῷ καὶ τὸ τῆς ἀλλής φιλοσοφίας ἠθος οὐ κοινὸν οὐδὲ εἰρωνικόν, ἀλλα ἐμβριθῶς μὲν ἐγκείμενον, κεχρωμεῖνον δὲ, ὦν ἡδύσματι, τῇ πράοτητι. ὡς δὲ καὶ ἱστορίαν ἵκανος ἢν ξυγγράφεων, δῆλοι τὰ Γετικὰ, καὶ γὰρ δὴ καὶ ἐς Γέτας ἠθέν, ὁπότε ἠλάτο. τὸν δὲ Εὔβοεα καὶ τὸν τοῦ ψυττακου ἐπαίνον καὶ ὅποσα οὐχ ὑπὲρ μεγάλων ἐσπούδασται τῷ Δίωνι, μὴ μικρὰ ἡγώμεθα, ἀλλὰ σοφιστικὰ, σοφιστοῦ γὰρ τὸ καὶ ὑπὲρ τοιοῦτων σπουδάζειν.

Γενόμενος δὲ κατὰ τοὺς χρόνους, οὐς Ἀπολλώνης 488 μόσ τε ὁ Τυανευς καὶ Εὐφράτης ὁ Τύριος ἐφιλοσοφοῦν, ἀμφότερος ἐπιτηδείως εἶχε καὶ τοι διαφορομείνοις πρὸς ἅλλους ἐξω τοῦ φιλοσοφίας ἦθους. τὴν δὲ ἐς τὰ Γετικὰ ἔθη πάροδον τοῦ ἄνδρος φυγή μὲν οὐκ ἄξιων ὄνομαζεν, εἶπε μὴ προσετάξθη αὐτῶ φυγεῖν, οὐδὲ ἀποδημᾶν, ἐπειδὴ τοῦ φανεροῦ ἐξέστη κλέπτων ἕαντον ὀφθαλμῶν

¹ μεταβάλοιντο Kayser; μεταβαλοῦντο Cobet.

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¹ This work is lost.
² This charming idyl of pastoral life in Euboea as witnessed by a shipwrecked traveller is included with the Orations of Dio Chrysostom, the "Golden-mouthed" as he is usually called.
³ See Life of Apollonius v. 33 and 37. The quarrel was
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Again, in Dio’s orations the elements of his own noble character were admirably displayed. For though he very often rebuked licentious cities, he did not show himself acrimonious or ungracious, but like one who restrains an unruly horse with the bridle rather than the whip; and when he set out to praise cities that were well governed, he did not seem to extol them, but rather to guide their attention to the fact that they would be ruined if they should change their ways. In other connexions also the temper of his philosophy was never vulgar or ironical; and though his attacks were made with a heavy hand, they were tempered and as it were seasoned with benevolence. That he had also a talent for writing history is proved by his treatise On the Getae; he did in fact travel as far as the Getae during his wandering as an exile. As for his Tale of Euboea, the Encomium of a Parrot, and all those writings in which he handled themes of no great importance, we must not regard them as mere trifles, but rather as sophistic compositions; for it is characteristic of a sophist to devote serious study to themes even so slight as these.

He lived at a time when Apollonius of Tyana and Euphrates of Tyre were teaching their philosophy, and he was intimate with both men, though in their quarrel with one another they went to extremes that are alien to the philosophic temper. His visit to the Getic tribes I cannot rightly call exile, since he had not been ordered to go into exile, yet it was not merely a traveller’s tour, for he vanished from men’s sight, hiding himself from their eyes and ears, and kept up in the Letters of Apollonius. Euphrates is praised by Pliny, Epistles i. 10.
PHILOSTRATUS

te kai ωτων καὶ ἄλλα ἐν ἄλλῃ γῇ πράττων δέει τῶν κατὰ τὴν πόλιν τυραννίδας, ύφ' ὄν ἠλάντω φιλοσοφία πᾶσα. φυτεύων δὲ καὶ σκάπτων καὶ ἐπαυτὼν βαλανείοις τε καὶ κῆποις καὶ πολλὰ τουαῦτα ὑπὲρ τροφῆς ἐργαζόμενος οὔτε τοῦ σπουδάζειν ἥμελει, ἀλλ' ἀπὸ 1 δυοῖν βιβλίων ἑαυτὸν ξυνείχεν' ταυτὶ δὲ ἦν ὁ τε Φαίδων ὁ τοῦ Πλάτωνος καὶ Δημοσθένους ὁ κατὰ τῆς προσβείας. θαμίζων δὲ ἐς τὰ στρατόπεδα, ἐν οἴσπερ εἰσεῖ δρᾶτι τρύχει, 2 καὶ τοὺς στρατιώτας ὁδῶν ἐς νεώτερα ὀρμῶντας ἐπὶ Δομετιανῷ ἀπεσφαγμένων οὐκ ἐφείσατο ἀταξίαν ἰδὼν ἐκραγεῖσαν, ἀλλὰ γυμνὸς ἀναπτήσασα ἐπὶ βωμῶν ὑψηλῶν ἡρξατο τοῦ λόγου ὁδῆ: "αὐτὰρ ὁ γυμνώθη βακέων πολύμητος Ὀδυσσεῦς;"

καὶ εἰπών ταῦτα καὶ δηλώσας ἑαυτὸν, ὅτι μὴ πτωχός, μηδὲ ὁν ὄντο, Δίων δὲ εἶν ὁ σοφός, ἐπὶ μὲν τὴν κατηγορίαν τοῦ τυράννου πολὺς ἐπνευσεν, τοὺς δὲ στρατιώτας ἐδίδαξεν ἁμεινον 3 φρονεῖν τὰ δοκοῦντα 'Ῥωμαίων πράττοντας. καὶ γὰρ ἦ πευδῶ τοῦ ἀνδρὸς ὁμα καταβέλξαι καὶ τοὺς μὴ τὰ Ἑλλήνων ἀκριβοῦντας. Τριανὸς γοῦν ὁ αὐτοκράτωρ ἀναθέμενος αὐτὸν ἐπὶ τῆς 'Ῥώμης ἐς τὴν χρυσῆν ἁμαξιν, ἐφ' ἂν οἱ βασιλεῖς τὰς ἐκ τῶν πολέμων πομπὰς πομπεύουσιν, ἐλεγε γαμα ἐπιστρεφόμενος ἐς τὸν Δίωνα "τὶ μὲν λέγεις, οὐκ οἶδα, φιλῶ δὲ σε ὃς ἐμαυτόν."

1 Cobet would read ἐπὶ.
2 τρύχεσθαι Kayser; τρύχες Cobet.
3 ἁμεινον Kayser; ἁμεινον Cobet.

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1 Rome.
2 Life of Apollonius vii. 4.
3 Suetonius, Domitian 23.
4 Odyssey xxii. 1.
5 This incident is improbable and is not elsewhere
LIVES OF THE SOPHISTS

occupying himself in various ways in various lands, through fear of the tyrants in the capital 1 at whose hands all philosophy was suffering persecution. 2 But while he planted and dug, drew water for baths and gardens, and performed many such menial tasks for a living, he did not neglect the study of letters, but sustained himself with two books; these were the Phaedo of Plato, and Demosthenes On the False Embassy. He often visited the military camps in the rags he was wont to wear, and after the assassination of Domitian, when he saw that the troops were beginning to mutiny, 3 he could not contain himself at the sight of the disorder that had broken out, but stripped off his rags, leaped on to a high altar, and began his harangue with the verse:

Then Odysseus of many counsels stripped him of his rags, 4 and having said this and thus revealed that he was no beggar, nor what they believed him to be, but Dio the sage, he delivered a spirited and energetic indictment of the tyrant; and he convinced the soldiers that they would be wiser if they acted in accordance with the will of the Roman people. And indeed the persuasive charm of the man was such as to captivate even men who were not versed in Greek letters. An instance of this is that the Emperor Trajan in Rome set him by his side on the golden chariot in which the Emperors ride in procession when they celebrate their triumphs in war, and often he would turn to Dio and say: "I do not understand what you are saying, but I love you as I love myself." 5 recorded. That Trajan understood Greek is probable from Cassius Dio lxviii. 3, where Nerva in a letter exhorts him with a quotation from Homer; cf. also Cassius Dio lxviii. 7, and Pliny's Panegyric xlvii. 1.
PHILOSTRATUS

Σοφιστικώταται δὲ τοῦ Δίωνος αἱ τῶν λόγων εἰκόνες, ἐν αἷς εἰ καὶ πολὺς, ἀλλὰ καὶ ἐναργῆς καὶ τοῖς ύποκειμένοις ὁμοίως.

489 η'. Ὄμοιως καὶ Φαβωρίνον τὸν φιλόσοφον ἡ εὐγλωττία ἐν σοφισταῖς ἐκήρυττεν. ἦν μὲν γὰρ τῶν ἐσπερίων Γαλατῶν οὗτος, Ἀρελάτου πόλεως, ἢ ἐπὶ Ἄρδανῳ ἡ ποταμῷ ὑκρισταί, διφυὴς δὲ ἐτέχθη καὶ ἀνδρόθηλος, καὶ τούτῳ ἐφηλοῦτο μὲν καὶ παρὰ τοῦ εἰδους, ἀγενέως γὰρ τοῦ προσώπου καὶ γηράσκων εἰχεν, ἐφηλοῦτο δὲ καὶ τῷ φθέγματι, ὄξυχες γὰρ ἥκουστο καὶ λεπτὸν καὶ ἐπίτονον, ὦστερ ἡ φύσις τοὺς εὐνούχους ἦμοκεν. θερμὸς δὲ οὕτω τις ἦν τὰ ἑρωτικά, ὡς καὶ μοιχοῦ λαβεῖν αἵτινες εξ ἄνδρος ὑπάτου. διαφορᾶς δὲ αὐτῷ πρὸς Ἀδριανοῦ βασιλέα γενομένης οὐδὲν ἔπαιδεν. δὴν ὡς παράδοξα ἐπεχερησμὸδε τῷ ἑαυτοῦ βίῳ τρία ταῦτα. Γαλάτης ὁν ἐλληνίζειν, εὐνούχοι ὁι μοιχεῖας κρίνεσθαι, βασιλεῖ διαφέρεσθαι καὶ ζήν. τούτῳ δὲ Ἀδριανοῦ ἐπαινοῦ εἰη ἁν μᾶλλον, εἰ βασιλεὺς ὁι ἀπὸ τοῦ ἵσου διεφέρετο πρὸς ὄν ἐξήν ἀποκτείναι. βασιλεὺς δὲ κρείστων,

"ἐτε χῶσεται ἀνδρὶ χέρη.,"

ἡν ὀργης κρατῆ, καὶ

"θυμὸς δὲ μέγας ἔστι διστρεφέως βασιλήων,"

ἡν λογισμοῦ κολάζηται. βελτιων δὲ ταῦτα ταῖς

1 Ῥιδανφ Kayser; Ἄρδανφ Cobet.

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1 Arles.
2 Iliaid i. 80. Philostratus interprets κρείστων as “morally superior” whereas in the original it simply means “stronger.”

22
LIVES OF THE SOPHISTS

The images employed by Dio in his orations are entirely in the sophistic manner, but though he abounds in them his style is nevertheless clear and in keeping with the matter in hand.

8. Favorinus the philosopher, no less than Dio, was proclaimed a sophist by the charm and beauty of his eloquence. He came from Western Gaul, from the city of Arelatum\(^1\) which is situated on the river Rhone. He was born double-sexed, a hermaphrodite, and this was plainly shown in his appearance; for even when he grew old he had no beard; it was evident too from his voice which sounded thin, shrill, and high-pitched, with the modulations that nature bestows on eunuchs also. Yet he was so ardent in love that he was actually charged with adultery by a man of consular rank. Though he quarrelled with the Emperor Hadrian, he suffered no ill consequences. Hence he used to say in the ambiguous style of an oracle, that there were in the story of his life these three paradoxes: Though he was a Gaul he led the life of a Hellene; a eunuch, he had been tried for adultery; he had quarrelled with an Emperor and was still alive. But this must rather be set down to the credit of Hadrian, seeing that, though he was Emperor, he disagreed on terms of equality with one whom it was in his power to put to death. For a prince is really superior if he controls his anger

When he is wrath with a lesser man,\(^2\)

and

Mighty is the anger of Zeus-nurtured kings,

if only it be kept in check by reason. Those who
τῶν ποιητῶν δόξας προσγράφειν τοὺς εἴ τιθε-μένους τὰ τῶν βασιλέων ἦθη.

490 Ἀρχιερεὺς δὲ ἀναρρήθεις ἐστὶ τὰ ὦκιν πάτρια ἐφήκε μὲν κατὰ τοὺς ὑπὲρ τῶν τοιούτων νόμους, ὡς ἀφεμένου τοῦ λειτουργεῖν, ἐπειδὴ ἐφιλοσόφει, τὸν δὲ αὐτοκράτορα ὄρῳ ἐναντίον εαυτῷ θέσθαι διανοούμενον, ὡς μὴ φιλοσοφοῦντι, ὑπετέμετο αὐτὸν ὦδε. "ἐνύπνιον μοι," ἔφη "ἄβασιλεῦ, γέγονεν, δὲ καὶ πρὸς σὲ χρή εἰρήθησαι. ἔπιστάς γὰρ μοι Δίων ὁ διδάσκαλος ἔνοικετε με ὑπὲρ τῆς δίκης λέγων, ὅτι μὴ ἐαυτοῖς μόνον, ἀλλὰ καὶ ταῖς πατρίσι γεγόναμεν. ὑποδέχομαι δὴ, ὃ βασιλεῦ, τὴν λειτουργίαν καὶ τῷ διδασκάλῳ πεῖθομαι." ταῦτα δὲ μὲν αὐτοκράτωρ διατριβὴν ἐπεποίητο, καὶ δύηκε τὰς βασιλείους φροντίδας ἀπονεύσων ἐς σοφιστάς τε καὶ φιλοσόφους, Ἀθηναίοις δὲ δευτὰ ἐφαίνετο καὶ συνδραμόντες αὐτοὶ μᾶλλον οἷ ἐν τέλει Ἀθηναίοι χαλκήν εἰκόνα κατέβαλον τοῦ ἀνδρὸς ὡς πολεμιωτάτου τῷ αὐτοκράτορι. ὃ δὲ, ὡς ἤκουσεν, οὐδὲν σχέτωμας οὐδὲ ἀγριάνας ὑπὲρ ὧν ὑβριστὸ "ὡνητ᾿ ἂν" ἔφη "καὶ Σωκρά-της εἰκόνα χαλκήν ὑπ᾿ Ἀθηναίων ἀφαιρεθεῖσι μᾶλλον ἡ πιὸ κωνείων."

Ἐπιτηδεύοντος μὲν οὖν Ἡρώδη τῷ σοφιστῇ ἐγένετο διδάσκαλον τῷ ἠγομένῳ καὶ πατέρᾳ καὶ πρὸς αὐτὸν γράφοντι "πότε σὲ ἰδὼ καὶ πότε σου περιλεῖξω τῷ στόμα;" ὅθεν καὶ τελευτῶν κληρο-

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1 The high priest was president of the public games in the cities of his district and provided them at his own expense as a "liturgy."

2 An echo of Demosthenes, On the Crown 205, and perhaps also of Plato, Crito 50.
endeavour to guide and amend the morals of princes would do well to add this saying to the sentiments expressed by the poets.

He was appointed high priest, whereupon he appealed to the established usage of his birthplace, pleading that, according to the laws on such matters, he was exempt from public services because he was a philosopher. But when he saw that the Emperor intended to vote against him on the ground that he was not a philosopher, he forestalled him in the following way. "O Emperor," he cried, "I have had a dream of which you ought to be informed. My teacher Dio appeared to me, and with respect to this suit admonished and reminded me that we come into the world not for ourselves alone, but also for the country of our birth. Therefore, O Emperor, I obey my teacher, and I undertake this public service." Now the Emperor had acted thus merely for his own diversion, for by turning his mind to philosophers and sophists he used to lighten the responsibilities of Empire. The Athenians however took the affair seriously, and, especially the Athenian magistrates themselves, hastened in a body to throw down the bronze statue of Favorinus as though he were the Emperor's bitterest enemy. Yet on hearing of it Favorinus showed no resentment or anger at the insult, but observed: "Socrates himself would have been the gainer, if the Athenians had merely deprived him of a bronze statue, instead of making him drink hemlock."

He was very intimate with Herodes the sophist who regarded him as his teacher and father, and wrote to him: "When shall I see you, and when shall I lick the honey from your lips?" Accord-

3 An echo of Aristophanes frag. 231 preserved in Dio Chrysostom, Oration 52 Arnim.
PHILOSTRATUS

νόμον Ἡρώδην ἀπέφηνε τῶν τε βιβλίων, ὅποσα ἐκείκτητο, καὶ τῆς ἐπὶ τῆς Ἡρώμης οἰκίας καὶ τοῦ Ἀὐτοληκύθου. ἦν δὲ οὗτος Ἰνδός μὲν καὶ ἰκανῶς μέλας, ἄθυμα δὲ Ἡρώδου τε καὶ Φαβωρίνου, ἐμπίνοντας γὰρ αὐτούς διήγεν ἐγκαταμνήσει Ἰνδικοῖς Ἀττικὰ καὶ πεπλανημένη τῇ γλώττῃ βαρβαρίζων.

Ἡ δὲ γενομένη πρὸς τὸν Πολέμωνα τῷ Φαβωρίνῳ διαφορὰ ἥρατο μὲν ἐν Ἰωνίᾳ προσθεμένων αὐτῷ τῶν Ἐφεσίων, ἐπεὶ τὸν Πολέμωνα ἢ Σμύρνα ἑθαύμαζεν, ἐπεδικεί δὲ ἐν τῇ Ἡρώμη, ὑπατοὶ γὰρ καὶ παῖδες ὑπάτων οἱ μὲν τὸν ἐπαινοῦντες, οἱ δὲ τὸν, ἥραζαν αὐτοῖς φιλοτιμίας, ἡ πολύν ἐκκαίει φθόνον καὶ σοφοῖς ἀνδράσιν. συγγνωστοῦ μὲν οὖν τῆς φιλοτιμίας, τῆς ἀνθρωπελαί φύ-σεις τὸ φιλότιμον ἀγήρων ἡγομένης,1 μεμπτεύοι δὲ τῶν λόγων, οὐς ἐπ’ ἀλλήλους ἐνεδεσφαν, ἀσελγῆς γὰρ λοιδορία, κἂν ἀληθῆς τύχη, οὐκ ἀφίησων αἰσχύνης οὔτε τὸν ὑπὲρ τουιτων εἰπόντα. τοῖς μὲν οὖν σοφιστή τοῦ Φαβωρίνου καλοῦσιν ἀπέχρη ἐς ἀπόδεξιν καὶ αὐτὸ τὸ διενεχθήναι αὐτὸν σοφιστή, τὸ γὰρ φιλότιμον, οὐ εμνήσθη, ἐπὶ τοὺς ἀντιτέχνους φοιτᾶ.

491 Ἡρμοσταὶ δὲ τὴν γλώτταν ἀνειμένοις μὲν, σοφῶς δὲ καὶ ποτίμως. ἔλεγετο δὲ σοιν εὐροῖα σχεδίασαι. τὰ μὲν δὴ ἐς Πρόξενον μῆτ’ ἀν ἐνθυ-

1 Cobet suggests κεκτημένης to improve the sense.

1 The name means “he who carries his own oil-flask” which was the mark of a slave. It was a mannerism of the Atticists to use words compounded with “auto,” cf. Lucian, Leziphanes ii. 9; in the latter passage the word occurs which is here used as a proper name. In the Life of 26.
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ingly at his death he bequeathed to Herodes all the books that he had collected, his house in Rome, and Autolecythus.¹ This was an Indian, entirely black, a pet of Herodes and Favorinus, for as they drank their wine together he used to divert them by sprinkling his Indian dialect with Attic words and by speaking barbarous Greek with a tongue that stammered and faltered.

The quarrel that arose between Polemo and Favorinus began in Ionia, where the Ephesians favoured Favorinus, while Smyrna admired Polemo; and it became more bitter in Rome; for there consuls and sons of consuls by applauding either one or the other started between them a rivalry such as kindles the keenest envy and malice even in the hearts of wise men. However they may be forgiven for that rivalry, since human nature holds that the love of glory never grows old;² but they are to be blamed for the speeches that they composed assailing one another; for personal abuse is brutal, and even if it be true, that does not acquit of disgrace even the man who speaks about such things. And so when people called Favorinus a sophist, the mere fact that he had quarrelled with a sophist was evidence enough; for that spirit of rivalry of which I spoke is always directed against one’s competitors in the same craft.³

His style of eloquence was careless in construction, but it was both learned and pleasing. It is said that he improvised with ease and fluency. As for the speeches against Proxenus, we must conclude that

¹ Apollonius iii. 11 this slave is referred to as Meno and is called an Ethiopian.
² An echo of Thuc. ii. 44.
³ Hesiod, Works and Days 25.
PHILOSTRATUS

μηθήναι τὸν Φαβωρίνον ἡγώμεθα μήτ' ἂν ξυνθεί-ναι, ἀλλ' εἶναι αὐτὰ μειρακίου φρόντισμα μεθύον-τος, μᾶλλον δὲ ἐμοῦντος, τὸν δὲ ἐπὶ τῷ ἁώρῳ καὶ τὸν ὑπὲρ τῶν μονομάχων καὶ τὸν ὑπὲρ τῶν βα-λανείων γνησίους τε ἀποφαινόμεθα καὶ εἰ ἔγνυ-κειμένους, καὶ πολλῷ μᾶλλον τοὺς φιλοσοφούμε-νους αὐτῷ τῶν λόγων, ὅλων ἄριστοι οἱ Πυρρώνειοι· τοὺς γὰρ Πυρρώνειους ἐφεκτικοὺς ὄντας οὐκ ἀφαιρεῖται καὶ τὸ δικάζειν δύνασθαι.

Διαλεγομένου δὲ αὐτοῦ κατὰ τὴν Ῥώμην μεστά ὃν σπουδῆς πάντα, καὶ γὰρ δὴ καὶ οὐκ οὕς Ἐλλη-
νων φωνὴς ἀξίωντο ήσαν, οὐδὲ τοῦτος ἄφ' ἕδωνής ἡ
ἀκράσια ἤν, ἀλλὰ κακείνους ἔθελε γῇ τῇ ἡ ὑχῆ 
tοῦ φθέγματος καὶ τῷ σημαίνοντι τοῦ βλέμματος καὶ τῷ
ῥυθμῷ τῆς γλώττης. ἔθελε γὲ αὐτοῦ τοῦ λόγου
καὶ τὸ ἐπὶ πάσιν, ὅτι καίνοι μὲν ὕδην ἐκάλουν, ἐγὼ
dὲ φιλοτημίαν, ἐπειδῆ τοῖς ἀποδεδειγμένοις ἐφυμει-
tαί. Δῖωνος μὲν οὖν ἄκουσαι λέγεται, τοσοῦτον δὲ
ἀφέστηκεν, ὅσον οὐ μὴ ἄκουσαντες.

Τοσαῦτα μὲν ὑπὲρ τῶν φιλοσοφησάντων ἐν δόξῃ τοῦ σοφιστεῦσαι. οἱ δὲ κυρίως προσφηθέντες σοφι-
σταὶ ἐγένοντο οὖδέ·

θ'. Συκέλια Γοργίαν ἐν Λεοντίνωις ἦγευκεν,
ἐς ὅν ἀναφέρειν ἡγώμεθα τὴν τῶν σοφιστῶν τέχνην,
ὡσπερ ἐς πατέρα· εἰ γὰρ τὸν Λισχύλον ἐνθυμη-
θείμεν, ὡς πολλὰ τῇ τραγῳδίᾳ ξυνεβάλατο ἔσθητι
tε αὐτὴν κατασκευάσας καὶ ὀκρίβαντι ύψηλῷ καὶ

1 cit. the saying of Aristeides below, p. 583.
2 This work was called On the Tropes of Pyrrho.
3 On this sophistic mannerism see below, p. 513. Dio,
Oration xxxii. 68, ridicules this habit of singing instead of
speaking, which, he says, has invaded even the law courts;
cf. Cicero, Orator 18.

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Favorinus would neither have conceived nor composed them, but that they are the work of an immature youth who was intoxicated at the time, or rather he vomited them. But the speeches On One Untimely Dead, and For the Gladiators, and For the Baths, I judge to be genuine and well written; and this is far more true of his dissertations on philosophy, of which the best are those on the doctrines of Pyrrho; for he concedes to the followers of Pyrrho the ability to make a legal decision, though in other matters they suspend their judgement.

When he delivered discourses in Rome, the interest in them was universal, so much so that even those in his audience who did not understand the Greek language shared in the pleasure that he gave; for he fascinated even them by the tones of his voice, by his expressive glance and the rhythm of his speech. They were also enchanted by the epilogue of his orations, which they called “The Ode,” though I call it mere affectation, since it is arbitrarily added at the close of an argument that has been logically proved. He is said to have been a pupil of Dio, but he is as different from Dio as any who never were his pupils. This is all I have to say about the men who, though they pursued philosophy, had the reputation of sophists. But those who were correctly styled sophists were the following.

9. Sicily produced Gorgias of Leontini, and we must consider that the art of the sophists carries back to him as though he were its father. For if we reflect how many additions Aeschylus made to tragedy when he furnished her with her proper costume and the buskin that gave the actor’s height, with the types
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ὅρώνων εἶδεσθω ἄγγέλους τε καὶ ἐξαγγέλους καὶ οἷς ἐπὶ σκηνῆς τε καὶ ὑπὸ σκηνῆς χρῆ πράττεων, τούτο ἀν εἴη καὶ ὁ Γοργίας τοῖς ὅμοιοῖς. ὅρμησι τε γὰρ τοῖς σοφισταίς ἦρξε καὶ παραδοξολογίας καὶ πνεύματος καὶ τοῦ τὰ μεγάλα μεγάλως ἐρμηνευεῖν, ἀποστάσεως τε καὶ προσβολῶν, ὡς ὁ λόγος ἦδιων ἐαυτοῦ γίγνεται καὶ σοβαρότερος, περιεβάλλετο δὲ καὶ ποιητικὰ ὀνόματα ὑπὲρ κόσμου καὶ σεμνότητος. ὡς μὲν οὖν καὶ ῥάστα ἀπεσχεδιάζειν, εἰρηταὶ μοι κατὰ ἄρχας τοῦ λόγου, διαλεξθεῖς δὲ Ἀθήνησιν ἦδη γηράσκων εἰ μὲν ὑπὸ τῶν πολλῶν ἐθαυμάζετη, οὕτω θάναμα, ὁ δὲ, οἷμαι, καὶ τοὺς ἐλλογμωτάτους ἀνηρτήσατο. Κριτίαν μὲν καὶ 493 Ἀλκιβιάδην νέω ὄντε, Θουκυδίδην δὲ καὶ Περικλέα ἦδη γηράσκοντε. καὶ Ἀγάθων δὲ ὁ τῆς τραγῳδίας ποιητής, οὐ τῇ κωμῳδίᾳ σοφὸν τε καὶ καλλιεπή οἴσε, πολλαχοί τῶν ιάμβων γοργίαζε.

'Εμπρέπων δὲ καὶ ταῖς τῶν Ἑλλήνων πανηγύρεσι τῶν μὲν λόγου τοῦ Πυθικοῦ ἀπὸ τοῦ βωμοῦ ἡχησεν, ἀφ' οὗ καὶ χρυσοὺς ἀνετέθη, εἰν τῷ τοῦ Πυθικοῦ ἱερῷ, ὁ δὲ Ὀλυμπικὸς λόγος υπὲρ τοῦ μεγίστου αὐτῶς ἀπολιτεύθη. στασιάζουσαν γὰρ τὴν Ἑλλάδα ὅρῳν ὀμονοίας ξύμβουλος αὐτοῖς ἐγένετο τρέπων ἐπὶ τοὺς βαρβάρους καὶ πείθων ἄθλα ποιεῖ-

1 For this term see Glossary.
2 See p. 482.
3 This is one of the most obvious errors of Philostratus. Pericles had been dead for two years when Gorgias came to Athens.
4 Aristophanes, Thesmophoriazusae 49. Plato, Symposium 195 foll., with satirical intention makes Agathon speak in the style of Gorgias.

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of heroes, with messengers who tell what has happened at home and abroad, and with the conventions as to what must be done both before and behind the scenes, then we find that this is what Gorgias in his turn did for his fellow-craftsmen. For he set an example to the sophists with his virile and energetic style, his daring and unusual expressions, his inspired impressiveness, and his use of the grand style for great themes; and also with his habit of breaking off his clauses and making sudden transitions,\(^1\) by which devices a speech gains in sweetness and sublimity; and he also clothed his style with poetic words for the sake of ornament and dignity. That he also improvised with the greatest facility I have stated at the beginning of my narrative;\(^2\) and when, already advanced in years, he delivered discourses at Athens, there is nothing surprising in the fact that he won applause from the crowd; but he also, as is well known, enthralled the most illustrious men, not only Critias and Alcibiades, who were both young men, but also Thucydides and Pericles\(^3\) who were by that time well on in years. Agathon also, the tragic poet, whom Comedy calls a clever poet and "lovely in his speech,"\(^4\) often imitates Gorgias in his iambics.

Moreover, he played a distinguished part at the religious festivals of the Greeks, and declaimed his Pythian Oration from the altar; and for this his statue was dedicated in gold and was set up in the temple of the Pythian god. His Olympian Oration dealt with a theme of the highest importance to the state. For, seeing that Greece was divided against itself, he came forward as the advocate of reconciliation, and tried to turn their energies against the barbarians

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σθαὶ τῶν ὀπλων μὴ τὰς ἀλλήλων πόλεις, ἀλλὰ τὴν τῶν βαρβάρων χώραν. δὲ ἐπιτάφιος, ὅν διήλθεν Ἀθήνησιν, εἰρηταὶ μὲν ἐπὶ τοῖς ἑκ τῶν πολέμων, οὓς Ἀθηναίοι δημοσία ἔχουν ἐπαίνοις ἠθαψαν, σοφίᾳ δὲ ὑπερβαλλοῦσα ἔξυγκεται· παροξύνων τε γὰρ τοὺς Ἀθηναίους ἐπὶ Μήδους τε καὶ Πέρσας καὶ τὸν αὐτὸν νοῦν τῷ Ὀλυμπικῷ ἀγωνιζόμενος υπὲρ ὁμονοίας μὲν τῆς πρὸς τοὺς Ἑλλήνας οὐδὲν διήλθεν, ἐπειδὴ πρὸς Ἀθηναίους ἦν ἄρχη ἔρωτας, ἢν οὐκ ἦν κτήσασθαι μὴ τὸ δραστήριον αἰρουμένους, ἐνδιέτριψε δὲ τοῖς τῶν Μηδικῶν τροπαίων ἐπαίνοις, 494 ἐνδεικνύμενος αὐτοῖς, ὅτι τὰ μὲν κατὰ τῶν βαρβάρων τρόπων ἕμνους ἀπαίτει, τὰ δὲ κατὰ τῶν Ἑλλήνων θρήνους.

Δέγεται δὲ ὁ Γοργίας ἐς ὡκτῷ καὶ ἑκατὸν ἐλάσας ἄποικη ἡ καταλυθήναι τὸ σῶμα ὑπὸ τοῦ γέρως, ἀλλ’ ἄρτιος καταβιώναι καὶ τὰς αἰσθήσεις ἔβων.

推荐阅读：
1 cf. Isocrates, Panegyric 42.
1 This is a lapse of memory on the part of Philostratus. Diogenes Laertius tells this story of Democritus, not of Protagoras. For the father of Democritus as the host of Xerxes cf. Valerius Maximus viii. 7.
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and to persuade them not to regard one another's cities as the prize to be won by their arms, but rather the land of the barbarians. The Funeral Oration, which he delivered at Athens, was spoken in honour of those who had fallen in the wars, to whom the Athenians awarded public funerals and panegyrics, and it is composed with extraordinary cleverness. For though he incited the Athenians against the Medes and Persians, and was arguing with the same purpose as in the Olympian Oration, he said nothing about a friendly agreement with the rest of the Greeks, for this reason, that it was addressed to Athenians who had a passion for empire, and that could not be attained except by adopting a drastic line of policy. But he dwelt openly on their victories over the Medes and praised them for these, making it evident to them the while that victories over barbarians call for hymns of praise, but victories over Greeks for dirges.

It is said that though Gorgias attained to the age of 108, his body was not weakened by old age, but to the end of his life he was in sound condition, and his senses were the senses of a young man.

10. Protagoras of Abdera, the sophist, was a pupil of Democritus in the city of his birth, and he also associated with the Persian magi when Xerxes led his expedition against Greece. For his father was Maeander, who had amassed wealth beyond most men in Thrace; he even entertained Xerxes in his house, and, by giving him presents, obtained his permission for his son to study with the magi. For the Persian magi do not educate those that are not Persians, except by command of the Great King. And when he says that he has no knowledge whether
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μοι Πρωταγόρας ἐκ τῆς Περσικῆς παιδεύσεως παρανομήσαι· μάγοι γὰρ ἐπιθειάζουσι μὲν ὁι ἀφανῶς δρᾶσι, τὴν δὲ ἐκ φανεροῦ δόξαν τοῦ θεοῦ καταλύουσιν οὐ βουλόμενοι δοκεῖν παρ’ αὐτοῦ δύνασθαι. διὰ μὲν δὴ τοῦτο πάσης γῆς ὑπὸ Ἀθηναίων ἡλάθη, ὡς μὲν τινες, κριθεὶς, ὡς δὲ ἐνίοις δοκεῖ, ψήφου ἐπενεχθείσης μὴ κριθέντι. νῆσοις δὲ εξ ἡπείρων ἀμείβοι καὶ τὰς Ἀθηναίων τριήρεις φυλαττόμενοι πᾶσαις θαλάτταις ἐνεσπαρμένας κατέδυ πλέων ἐν ἀκατίῳ μικρῷ.

Τὸ δὲ μισθοῦ διαλέγεσθαι πρῶτος εὑρε, πρῶτος δὲ παρέδωκεν Ἑλλησ πράγμα οὐ μεμτῶν, ἀ γὰρ σὺν δαπάνῃ σπονδάζομεν, μᾶλλον ἄσπαζόμεθα τῶν προίκα. γνωσὶ δὲ τὸν Πρωταγόραν ὁ Πλάτων σεμνῶς μὲν ἐρμηνεύοντα, ἐνυπτάζοντα δὲ τῇ 495 σεμνότητι καὶ ποι καὶ μακρολογώτερον τοῦ συμμέτρου, τὴν ιδέαν αὐτοῦ μύθῳ μακρῷ ἔχαρακτήρισεν.

ια’. Ἡπίπας δὲ ὁ σοφιστὴς ὁ Ἡλείος τὸ μὲν μνημονικὸν οὐτω τι καὶ γηράσκων ἔρρωτο, ὡς καὶ πεντήκοντα ὅνομάτων ἀκούσας ἀπαξ ἀπομνημονεύ- ειν αὐτὰ καθ’ ἣν ἦκουσε τάξιν, ἔσηγετο δὲ ἐς τὰς διαλέξεις γεωμετριῶν ἀποτροπαίας ἔνθ' ἡμοῦ, διελέγετο δὲ καὶ περὶ ξωγραφίας καὶ περὶ ἀγαλματοποιίας. ταῦτα ἐτέρωθι, ἐν Ἀκαδαιμον

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1 For these triremes, sixty in number, cf. Plutarch, Pericles 11.
2 Protagoras 349 Α and Gorgias 520 c.
3 This is the myth of Prometheus and Epimetheus in the Protagoras.
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the gods exist or not, I think that Protagoras derived this heresy from his Persian education. For though the magi invoke the gods in their secret rites, they avoid any public profession of belief in a deity, because they do not wish it to be thought that their own powers are derived from that source. It was for this saying that he was outlawed from the whole earth by the Athenians, as some say after a trial, but others hold that the decree was voted against him without the form of a trial. And so he passed from island to island and from continent to continent, and while trying to avoid the Athenian triremes¹ which were distributed over every sea, he was drowned when sailing in a small boat.

He was the first to introduce the custom of charging a fee for lectures, and so was the first to hand down to the Greeks a practice which is not to be despised, since the pursuits on which we spend money we prize more than those for which no money is charged. Plato recognized² that though Protagoras had a dignified style of eloquence, that dignity was a mask for his real indolence of mind, and that he was at times too long-winded and lacked a sense of proportion, and so, in a long myth, he hit off the main characteristics of the other's style.³

11. HIPPIAS OF ELIS, the sophist, had such extraordinary powers of memory, even in his old age, that after hearing fifty names only once he could repeat them from memory in the order in which he had heard them. He introduced into his discourses discussions on geometry, astronomy, music, and rhythms, and he also lectured on painting and the art of sculpture. These were the subjects that he handled in other parts of Greece, but in Sparta he
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dè γένη τε δυσεῖ πόλεων καὶ ἀποκιάς καὶ ἔργα, ἔπειδὴ οἱ Λακεδαιμόνιοι διὰ τὸ βουλεσθαὶ ἀρχεῖν τῇ ἱδέᾳ ταύτη ἔχαμον. ἔστιν δὲ αὐτῷ καὶ Τρωικὸς διάλογος, οὐ λόγος. ὁ Νέστωρ ἐν Τροίᾳ ἀλούσῃ ὑποτίθεται Νεοπτόλεμῳ τῷ Ἀχιλλείῳ, ἀ χρή ἐπιτηδεύοντα ἄνδρ’ ἄγαθον φαινεθαί.1 πλείοτα δὲ Ἐλλήνων πρεσβεύσας ὑπὲρ τῆς Ἡλίδος οὐδαμῷ κατέλυσε τὴν ἑαυτοῦ δόξαν δημηγορῶν τε καὶ διαλεγόμενος, ἀλλὰ καὶ χρήματα πλείοτα ἔξελεξε καὶ φυλαίς ἐνεγράφη πόλεων μικρῶν τε καὶ μειξόνων. παρῆλθε καὶ ἐς τὴν Ἰνυκόν ὑπὲρ χρημάτων, τὸ δὲ πολίχνιον τούτο Σικελικοὶ εἶσιν, οὐς ὁ Πλάτων ἔπισκόπτει. εὐδοκιμῶν δὲ καὶ τὸν ἄλλον χρόνον ἔθελε τὴν Ἐλλάδα ἐν Ὀλυμπίᾳ λόγοις ποικίλοις καὶ πεφροντισμένοις εὐθ. ἐρμήνευε δὲ οὐκ ἔλληπος, ἀλλὰ περιττῶς καὶ κατὰ φύσιν, ἐς ὅλα πατερικῆς υμάτα.

ib'. Προδίκου δὲ τοῦ Κείου ὄνομα τοσοῦτον ἐπὶ σοφίᾳ ἐγένετο, ὡς καὶ τὸν Γρύλλου ἐν Βοωτοῖς διεθέντα ἀκροάθαι διαλεγομένου, καθιστάντα ἐγγυητήν τοῦ σώματος. πρεσβεύων δὲ παρὰ Ἀθηναίων παρελθὼν ἔσ τὸ βουλευτήριον ἰκανώτατος ἐδοξεὶ ἀνθρώπων, καίτοι δυσήκουν καὶ βαρὸς φθεγγόμενος. ἄνιχνευε δὲ οὕτως τοὺς εὐπατρίδας τῶν νέων καὶ τοὺς ἐκ τῶν βαθέων οίκων, ὡς καὶ προξε-

1 Cobet would read γλύρεσθαι.

1 i.e. he was given the privileges of a citizen.
2 In Plato Hippias Maior 282 e Hippias says that at Inycus alone, a small city, he made more than twenty minae, i.e. about £80; Plato scoffs at the luxurious Sicilians for paying to learn virtue, whereas at Sparta Hippias made nothing.
3 Xenophon.

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described the different types of states and colonies and their activities, because the Spartans, owing to their desire for empire, took pleasure in this kind of discourse. There is also extant by him a Trojan dialogue which is not an oration—Nestor in Troy, after it has been taken, expounds to Neoptolemus the son of Achilles what course one ought to pursue in order to win a good name: On behalf of Elis he went on more embassies than any other Greek, and in no case did he fail to maintain his reputation, whether when making public speeches or lecturing, and at the same time he amassed great wealth and was enrolled in the tribes\(^1\) of cities both great and small. In order to make money he also visited Inycus, a small town in Sicily, to whose people Plato alludes sarcastically.\(^2\) In the rest of his time also he won renown for himself, and used to charm the whole of Greece at Olympia by his ornate and carefully studied orations. His style was never meagre, but copious and natural, and he seldom had to take refuge in the vocabulary of the poets.

12. Prodicus of Ceos had so great a reputation for wisdom that even the son of Gryllus,\(^3\) when he was a prisoner in Boeotia,\(^4\) used to attend his lectures, after procuring bail for himself. When he came on an embassy to Athens and appeared before the Senate, he proved to be the most capable ambassador possible, though he was hard to hear and had a very deep bass voice.\(^5\) He used to hunt out well-born youths and those who came from wealthy families.\(^6\)

\(^1\) There is no other evidence for this imprisonment of Xenophon, but it may have occurred in 412 when the Boeotians took Oropus; cf. Thucydides viii. 60.
\(^2\) Probably an echo of Plato, Protagoras 316\(\alpha\).
\(^3\) Plato, Sophist 231\(\text{d}\).
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νοῦς ἐκτήσθαι ταύτης τῆς θήρας, χρημάτων τε γὰρ ἦττων ἐτύγχανε καὶ ἱδονάς ἐδεδώκει. τὴν δὲ 'Ἡρακλέους αἴρεσιν τὸν τοῦ Προδίκου λόγον οὐ κατ' ἀρχὰς ἐπεμνήσθην, οὐδὲ Ξενοφῶν ἀπηξίωσε μὴ οὐχὶ ἐρμηνεύσαι. καὶ τί ἂν χαρακτηρίζοιμεν τὴν τοῦ Προδίκου γλώτταν, Ξενοφώντος αὐτὴν ἰκανῶς ὑπογράφοντος;

497 ιγ'. Πώλων δὲ τὸν 'Ακραγαντίνων Γοργίας σοφιστήν ἐξεμελέτησε πολλῶν, ὁς φασί, χρημάτων, καὶ γὰρ δὴ καὶ τῶν πλουτούτων ὁ Πώλως. εἰσὶ δὲ, οἱ φασὶ καὶ τὰ σάρισα καὶ τὰ ἀντίθετα καὶ τὰ ὁμοιοτέλευτα Πώλων εὑρίσκειν πρῶτον, οὐκ ὀρθῶς λέγοντες, τῇ γὰρ τούτῳ ἀγλαίᾳ τοῦ λόγου Πώλως εὑρημενή κατεχόσατο, θεῖν ὁ Πλάτων διαπτῶν αὐτὸν ἐπὶ τῇ φιλοτιμίᾳ ταύτῃ φησίν. "ὁ λῦστε Πώλε, ἵνα σε προσείπώ κατά σε."

iod'. Οἱ δὲ καὶ Θρασύμαχον τὸν Καλχηδόνων ἐν σοφισταῖς γράφοντες δοκοῦσί μοι παρακούειν Πλάτωνος λέγοντος 1 ταυτὸν εἰναι λέοντα ἕφεσιν καὶ συκοφαντεῖν Θρασύμαχον. δικογραφίαν γὰρ αὐτῷ προφέροντος ἐστὶ ποὺ ταύτα καὶ τὸ ἐν δικαστηρίῳ συκοφαντοῦντα τρίβεσθαι.

498 ιε'. 'Ἀντιφώντα δὲ τὸν 'Ραμνούσιου οὐκ οἴδ', εἰτε χρηστὸν δεῖ προσεπέχειν, εἰτε φαύλον. χρηστὸς μὲν γὰρ προσειρήσθω διὰ τάδε· ἐστρατηγήσω πλείστα, ἐνίκησε πλείστα, ἐξήκοντα τριήρεις πε- πληρωμέναις ηδοξίσειν 'Ἀθηναίον τὸ ναυτικόν, ἴκανοτάτος ἀνθρώπων ἐδοξίζει εἰπεῖν τε καὶ γνώναι· διὰ

1 Memorabilia ii. 1. 21.
2 Gorgias 467 b. In the Greek the sentence contains two jingles of sound such as Polus and his school employed.
cf. Plato, Symposium, 185.
3 Republic, 341 c.
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so much so that he even had agents employed in this pursuit; for he had a weakness for making money and was addicted to pleasure. Even Xenophon\(^1\) did not disdain to relate the fable of Prodicus called *The Choice of Heracles*, which I mentioned when I began my narrative. As for the language of Prodicus, why should I describe its characteristics, when Xenophon has given so complete a sketch of it?

13. **Polus of Agrigentum**, the sophist, was trained in the art by Gorgias, and for this he paid, as we are told, very high fees; for in fact Polus was a wealthy man. Some say that Polus was the first to use clauses that exactly balance, antitheses, and similar endings; but they are mistaken in so saying; for rhetorical ornament of this kind was already invented, and Polus merely employed it to excess. Hence Plato, to express his contempt for Polus because of this affectation, says: \("O\) polite Polus! to address you in your own style."\(^2\)

14. Those who include **Thrasymachus of Chalcidon** among the sophists fail, in my opinion, to understand Plato when he says\(^3\) that shaving a lion is the same thing as trying to get the law of Thrasymachus. For this saying really amounts to taunting him with writing legal speeches for clients, and spending his time in the law courts trumping up cases for the prosecution.

15. As for **Antiphon of Rhamnus**, I am uncertain whether one ought to call him a good or a bad man. On the one hand he may be called a good man, for the following reasons. Very often he held commands in war, very often he was victorious; he added to the Athenian navy sixty fully equipped triremes; he was held to be the most able of men, both in the art of speaking and in the invention
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μὲν δὴ ταῦτα ἐμοὶ τε ἐπαινετέος καὶ ἔτερψ. κακὸς δὲ ἄν εἰκότως διὰ τάδε φαίνοτο· κατέλυσε τὴν δημοκρατίαν, ἐδούλωσε τὸν 'Ἀθηναίων δήμον, ἐλακώνυσε κατ' ἀρχάς μὲν ἄφανῶς, ὑστερον δὲ ἐπιδήλως, τυράννων τετρακοσίων δήμον ἐπαφήκε τοῖς Ἀθηναίων πράγμασιν.

'Ῥητορικὴν δὲ τὸν 'Αντιφῶντα οἱ μὲν οὐκ οὕσαν εὑρείν, οἱ δ' εὑρημένῃν αὐξήσαι, γενέσθαι τε αὐτὸν οἱ μὲν αὐτομαθῶς σοφῶν, οἱ δὲ ἐκ πατρός. πατέρα γὰρ εἶναι δὴ αὐτῷ Σώφιλον διδάσκαλον ῥητορικῶν λόγων, ὃς ἀλλοι τῶν ἐν δυνάμει καὶ τὸν τοῦ Κλεώνιου ἔπαιδευεν. πιθανώτατος δὲ ὁ 'Αντιφῶν γενόμενος καὶ προσφηβεῖς Νέστωρ ἐπὶ τῶν περὶ παντὸς εἰτῶν ἂν πείσαι νηπενθεῖς ἀκροάσεις ἐπήγ-γειλεν, ὡς οὕδεν οὕτω δεινῶν ἐρούντων ἄχος, δ' μὴ ἐξελείν τῆς γνώμης. καθάππεται δὲ ἡ κωμῳδία τοῦ 'Αντιφῶντος ὃς δεινοὶ τὰ δικαικά καὶ λόγους κατὰ τοῦ δικαίου ἐγκεκεμένου ἀποδιδομένου πολ-λῶν χρημάτων αὐτῶς μάλιστα τοῖς κυνῳδέουσι. τούτι ὁποίαν ἔχει φύσιν, ἐγὼ δηλῶσώ· ἀνθρωποι κατὰ μὲν τὰς ἄλλας ἐπιστήμας καὶ τέχνας τιμῶσι τοὺς ἐν ἐκάστῃ αὐτῶν προοίμοιος καὶ θαυμάζουσι τῶν ἑαυτῶν τοὺς μᾶλλον παρὰ τοὺς ἥττον, θαυμά-ζουσι δ' ἐν μαντικῇ καὶ μουσικῇ τὸν σοφότερον,

1 This account of Antiphon as the contriver of the whole scheme of the oligarchic revolution, and of his rhetorical ability, is probably derived from Thucydides viii. 68.
2 Ἀλκιβιάδες.
3 Νηπενθέης is an epic word and the reference is to the φάρμακον νηπενθέα used by Helen, Odyssey iv. 221.
4 A paraphrase of Euripides, Orestes 1-3:

οὐκ ἔστιν οὖδὲν δεινὸν ὡδ' εἰσεῖν ἔπος
οὐδὲ πάθος οὐδὲ συμφορὰ θῆλατος
ἔστιν οὐκ ἄν ἄρα τε ἄρθρον φύσις.
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of themes. On these grounds, then, he deserves praise from me or any other. But on the other hand there are evidently good reasons for regarding him as a bad man, and they are the following. He broke up the democracy; he enslaved the Athenian people; he sided with Sparta, secretly at first, but openly later on; and he let loose on the public life of Athens the mob of the Four Hundred Tyrants.¹

Some say that Antiphon invented rhetoric which before him did not exist, others that it was already invented, but that he widened its scope; some say that he was self-taught, others that he owed his erudition to his father's teaching. For, say they, his father was Sophilus who taught the art of composing rhetorical speeches and educated the son of Cleinias,² as well as other men of great influence. Antiphon achieved an extraordinary power of persuasion, and having been nicknamed "Nestor" because of his ability to convince his hearers, whatever his theme, he announced a course of "sorrow-assuaging"³ lectures, asserting that no one could tell him of a grief so terrible that he could not expel it from the mind.⁴ Antiphon is attacked in Comedy for being too clever in legal matters, and for selling for large sums of money speeches composed in defiance of justice for the use of clients whose case was especially precarious. The nature of this charge I will proceed to explain. In the case of other branches of science and the arts, men pay honour to those who have won distinction in any one of these fields; that is to say, they pay more honour to physicians who are skilful than to those who are less skilful; in the arts of divination and music they admire the expert, and

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PHILOSTRATUS

tην αυτήν καὶ περὶ τεκτονικῆς καὶ πασῶν βαναύσων
tιθέμενοι ψήφων, δητορικὴν δὲ ἐπανοῦσι μὲν,
ὑποπτεύουσι δὲ ὡς πανοῦργον καὶ φιλοχρήματον
καὶ κατὰ τὸν δικαίου ξυγκεμένην. γιγνώσκοις
δὲ οὕτω περὶ τῆς τέχνης οὐχ οἷς πολλοὶ μόνον,¹ ἀλλὰ
καὶ τῶν σπουδάσων οἱ ἔλλογμιστῶν· καλοὺς
γοῦν δεινοὺς ἱττοράς τοὺς ἰκανῶς μὲν συνιέντας,
ἰκανῶς δὲ ἐρμηνεύοντας, οὐκ εὐφήμον ἐπωνυμῶν
τιθέμενοι τῷ πλεονεκτήματι. τούτου δὲ φύσιν
τοιαύτην ἔχοντος οὐκ ἀπεικός ἦν, οἷμαι, γενέσθαι
καὶ τὸν Ἀντιφῶντα κωμῳδίας λόγον αὐτὰ μάλιστα
κωμῳδοῦσι τὰ λόγου ἄξια.

Ἀπέθανε μὲν οὖν περὶ Σικελίαν ὑπὸ Διονυσίου
τοῦ τυράννου, τάς δὲ αἰτίας, ἐφ’ αἷς ἀπέθανεν,
Ἀντιφῶντα μᾶλλον ἡ Διονυσίω προσγράφομεν· διε-500
φαύλησε γὰρ τᾶς τοῦ Διονυσίου τραγῳδίας, ἐφ’ αἷς
ὁ Διονύσιος ἐφράνει μεῖζον ἡ ἐπὶ τῷ τυραννεύον,
σπουδάζοντος δὲ τοῦ τυράννου περὶ εὐγενείας χαλ-
κοῦ καὶ ἔρμηνευόν τους παρόντας, τίς ἡπειρος ἡ
νήσος, τὸν ἀριστον χαλκὸν φύει, παρατυχῶν ὁ
Ἀντιφῶν τῷ λόγῳ ἑγὼ ἀριστον ἐφη ὁδὰ τὸν
Ἀθηνίαν, οὐ γεγόνασιν αἰ² Ἀρμοδίῳ καὶ Ἀρισ-
τογείτονοι εἰκόνας.” ἐπὶ μὲν δὴ τούτου ἀπέθανεν,
ὡς υφέρητων τῶν Διονύσιον καὶ τρέπων ἐπ’ αὐτὸν
tοὺς Σικελιώτας. ἦμαρτε δὲ ὁ Ἀντιφῶν πρῶτον

¹ μᾶλλον Kayser; μόνον Cobet.
² αἰ Cobet adds.

1 Since the regular meaning of λόγου ἄξια is “noteworthy,” perhaps Philostratus intended nothing but a compliment to Antiphon.

2 Philostratus confuses the orator Antiphon with a poet of the same name, who is said by Plutarch, On the Flatterer, to have been put to death for his rash epigram. The
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for carpentering and all the inferior trades they cast the same sort of vote; only in the case of rhetoric, even while they praise it they suspect it of being rascally and mercenary and constituted in despite of justice. And it is not only the crowd who so regard this art, but also the most distinguished among the men of sound culture. At any rate they apply the term "clever rhetorician" to those who show skill in the invention of themes and their exposition, thus attaching a far from flattering label to this particular excellence. Seeing that such conditions exist, it was, I think, not unnatural that Antiphon like the rest should become a theme for Comedy; for it is just the things which deserve to be a theme that Comedy makes fun of.¹

He was put to death in Sicily by Dionysius the tyrant,² and I ascribe to Antiphon himself rather than to Dionysius the responsibility for his death. For he used to run down the tragedies of Dionysius, though Dionysius prided himself more on these than on his power as a tyrant; and once when the tyrant was interested in finding out where the best kind of bronze was produced, and asked the bystanders what continent or island produced the best bronze, Antiphon broke into the conversation and said, "The best I know of is at Athens, of which the statues of Harmodius and Aristogeiton³ have been made." The result of this behaviour was that he was put to death on the charge of plotting against Dionysius and turning the Sicilians against him. And Antiphon was in the wrong, in the first place,

Athenian orator was executed in 411 and the tyranny of Dionysius did not begin till about 404.

¹ Who overthrew the tyrants at Athens.
PHILOSTRATUS

μὲν τυράννης προσκρούων, όρ' ὁ ζήν ἔρητο μᾶλλον ἡ οἰκοὶ δημοκρατεῖσθαι, ἔπειτα Σικελιώτας μὲν ἐλευθερῶν, Ἀθηναίους δὲ δουλοῦμενος. καὶ μὴν καὶ τὸν τραγῳδίαν ποιεῖν ἀπάγων τὸν Διονύσιον ἀπήγγειν αὐτὸν τοῦ ραθυμεῖν, αἱ γὰρ τοιαίδη σπουδαὶ ρᾶθυμοι, καὶ οἱ τύραννοι δὲ αἱρετῶτεροι τοῖς ἀρχομένοις ἀνιεμένοι τὸ μᾶλλον ἡ ἔυνείνοντες, εἰ γὰρ ἀνήσουσιν, ἦττον μὲν ἀποκτενοῦσιν, ἦττον δὲ βιάσονταί τις καὶ ἄρπασον τις, τύραννος δὲ τραγῳδίας ἐπιτιθέμενος ἱατρῷ εἰκάσθω νοσοῦντι μὲν, ἐαυτὸν δὲ θεραπεύοντι, αἱ γὰρ μυθοποιοῖ καὶ αἱ μυσταί καὶ οἱ ἰαθοὶ τῶν χρῶν καὶ ἡ τῶν ἠθῶν μίμησις, δὴ ἀνάγκη τὰ πλεῖω χρηστὰ φαίνεσθαι, μετακαλεῖ τοὺς τυράννους τοῦ ἀπαραίτητον καὶ σφοδροῦ, καθάπερ αἱ φαρμακοποιίας τὰς νόσους. ταῦτα μὴ κατηγοριάν Ἀντιφῶντος, ἀλλὰ ἐμβουλιῶν ἐς πάντας ἡγώμενα ἐμὸν καὶ ἐκκαλεῖσθαι τὰς τυραννίδας, μηδὲ ἐς ῥήγην ἄγεων ἡθὴ ὃμα.

Λόγοι δ' αὐτῶν δικαίωκοι μὲν πλεῖοι, ἐν οἷς ἡ δεινότης καὶ πᾶν τὸ ἐκ τέχνης ἐγκεκριμένη, σοφιστικοὶ δὲ καὶ ἐτεροὶ μὲν, σοφιστικῶτερος δὲ ὁ ὑπὲρ τῆς ὁμονοίας, ἐν δὲ γνωμολογεῖ τὸ λαμπράτος καὶ φιλόσοφοι σεμνὸς τῇ ἀπαγγέλει καὶ ἐπηνθυσμένη ποιητικὸς ὄνομασι καὶ τὰ ἀποτάθην ἐρμηνευόμενα παραπλῆσια τῶν πεδίων τοῖς λείοις.

501 ἢ'. Κριτίας δὲ ὁ σοφιστὴς εἴ μὲν κατέλυσε

1 ἀνιεμένοι Kayser; ἀνιεμένοι Richards.
3 διαστάσει τοῦ mss., Kayser; διαστάσει Jahn; βιάσοντας Cobet; cf. Plato, Republic, 574 b; diaστάσειτα Richards.
4 μεταβάλλει Kayser; μετακαλεῖ Cobet.
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for provoking a collision with a tyrant under whom he had chosen to live rather than be under a democracy at home; secondly he was wrong in trying to free the Sicilians, whereas he had tried to enslave the Athenians. Furthermore, in diverting Dionysius from writing tragedy he really diverted him from being easy-going; for pursuits of that sort belong to an easy temper, and their subjects may well prefer tyrants when they are slack rather than when they are strung up. For when they slacken their energies they will put fewer men to death, they will do less violence and plunder less; so that a tyrant who occupies himself with tragedies may be likened to a physician who is sick, but is trying to heal himself. For the writing of myths and monodies and choric rhythms and the representation of characters, the greater part of which necessarily present what is morally good, diverts tyrants from their own implacable and violent temper as taking medicines diverts the course of disease. What I have just said we must not regard as an indictment of Antiphon, but rather as advice to all men not to provoke tyrants against themselves, or excite to wrath their savage dispositions.

A good many of his legal speeches are extant, and they show his great oratorical power and all the effects of art. Of the sophistic type there are several, but more sophistic than any is the speech On Concord, in which are brilliant philosophical maxims and a lofty style of eloquence, adorned moreover with the flowers of poetical vocabulary; and their diffuse style makes them seem like smooth plains.

16. Critias the sophist, even though he did over-
ΦΙΛΟΣΤΡΑΤΟΣ

tόν Ἀθηναίων δήμου, οὕτω κακός — καταλυθεῖν γὰρ ἂν καὶ ὑφ’ ἑαυτοῦ δήμος. οὕτω τί ἐπηρμένοις, ὡς μηδὲ τῶν κατὰ νόμους ἄρχοντων ἀκροᾶσθαι — ἀλλ’ ἔπει λαμπρῶς μὲν ἐλακώνισε, προὐδίδοι δὲ τὰ ἱερά, καθήρει δὲ διὰ Δυσάνδρου τὰ τείχη, οὗς δ’ ἦλαννε τῶν Ἀθηναίων τὸ στήναι ποι τῆς Ἑλ-
λάδος ἀφηρεῖτο πόλεμον Λακωνικόν ἀνεπάν ἐσπάντας, εἶ τις τῶν Ἀθηναίων φεύγοντα δέξοιτο, ὧμοτητὶ δὲ καὶ μιαφονίας τοὺς τριάκοντα ὑπερβάλλετο Βούλευματος τε ἄτοπον τοῖς Λακεδαι-
μονίοις ξυνελάμβανεν, ὡς μηλόβοτος ἢ Ἀττικὴ ἀποφανθεῖσα τῆς τῶν ἀνθρώπων ἀγέλης ἐκκενω-
θείσα, κάκιστος ἀνθρώπων ἐμοίγε φαίνεται ξυμ-
pάντων, ὅν ἐπὶ κακιὰ ὅνομα. καὶ εἰ μὲν ἀπαί-
δευτος ὃν ἦν τάδε ὑπῆχθη, ἔρρωτο ἂν ὁ λόγος τοῖς φάσκουσιν ὑπὸ Θεσσαλίας καὶ τῆς ἑκείνης ὀμιλίας παρεφθέρεναι αὐτόν, τὰ γὰρ ἀπαίδευτα ἦθη εὐπαράγωγα πάντως ἐς βίον αἴρεσιν. ἔπει δὲ ἀριστα μὲν ἢ πεπαιδευμένοις, γνώμας δὲ πλεῖ-
στος ἐρμηνεύων, ἐς Δρωπίδην δ’ ἀναφέρων, ὃς 
μετὰ Σόλωνα Ἀθηναῖος ἦρξεν, οὐκ ἂν διαφύγοι 
παρὰ τοῖς πολλοῖς αἰτιαν τὸ μη ὅν κακιὰ φύσεως 
ἀμαρτεῖν ταῦτα. καὶ γὰρ αὐτῷ κάκειν ἄτοπον 
Σωκράτει μὲν τῷ Σωφρονίσκου μὴ ὀμοωθῆναι 
αὐτόν, ὑ πλείστα ὅλη συνεφιλοσόφησα σοφωτάτω

1 A favourite oratorical theme; cf. Thucydides iii. 58.
2 For the disorder and licence of the Thessalians cf. Plato, 
Crito 53 b, and the proverb “Thessalian forcible persuasion” 
in Julian and Eunapius.

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throw democratic government at Athens, was not thereby proved to be a bad man; for the democracy might well have been overthrown from within, since it had become so overbearing and insolent that it would not heed even those who governed according to the established laws. But seeing that he conspicuously sided with Sparta, and betrayed the holy places\(^1\) to the enemy; that he pulled down the walls by the agency of Lysander; that he deprived the Athenians whom he drove into exile of any place of refuge in Greece by proclaiming that Sparta would wage war on any that should harbour an Athenian exile; that in brutality and bloodthirstiness he surpassed even the Thirty; that he shared in the monstrous design of Sparta to make Attica look like a mere pasture for sheep by emptying her of her human herd; for all this I hold him to be the greatest criminal of all who are notorious for crime. Now if he had been an uneducated man, led astray into these excesses, there would be some force in the explanation of those who assert that he was demoralized by Thessaly\(^2\) and the society that he frequented there; for characters that lack education are easily led to choose any sort of life. But since he had been highly educated and frequently delivered himself of philosophical maxims, and his family dated back to Dropides who was archon at Athens next after Solon, he cannot be acquitted in the sight of most men of the charge that these crimes were due to his own natural wickedness. Then again it is a strange thing that he did not grow to be like Socrates, the son of Sophroniscus, with whom above all others he studied philosophy and who had the reputation of being the wisest and the most just.
PHILOSTRATUS

te καὶ δικαιοτάτω τῶν ἑφ' ἐαυτοῦ δόξαντι, Θεττάλοις δ’ ὁμοωθήναι, παρ’ οἷς ἀγερωχία καὶ ἀκρατος καὶ τυραννικὰ ἐν οἷς σπουδάζεται. ἀλλ’ ὁμως οὐδὲ Θεττάλοι σοφίας ἡμέλουν, ἀλλ’ ἐγοργίαζον ἐν Θεττάλια μικραί καὶ μείζους πό-502 λεις ἐς Γοργίαν ὅρῳσαι τὸν Λεοντίνων, μετέβαλον δ’ ἀν καὶ ἐς τὸ κρυτιάζειν, εἰ τινὰ τῆς ἐαυτοῦ σοφίας ἐπίδειξιν ὁ Κριτίας παρ’ αὐτοῖς ἐποιεῖτο· ὁ δὲ ἦμελει μὲν τοῦτον, βαρυτέρας δ’ αὐτοῖς ἐποίει τὰς ὀλγαρχίας διαλεγόμενος τοῖς ἐκεί δυνατοῖς καὶ καθαπτόμενοι μὲν δημοκρατίας ἀ-πάσης, διαβάλλων δ’ Ἀθηναίους, ὡς πλεῖστα ἄνθρωπων ἀμαρτάνοντας, ὡστε ἐνθυμομένως ταύτα Κριτίας ἂν εἰθ’ Θετταλοῦς διεφθορῶς μᾶλλον ἢ Κριτίαν Θετταλοί.

Ἀπέθανε μὲν οὖν ὑπὸ τῶν ἀμφὶ Θρασύβουλον, οἱ κατήγοι ἀπὸ Φυλῆς τὸν δῆμον, δοκεῖ δ’ ἐνοὶς ἁνὴρ ἀγαθὸς γενέσθαι παρὰ τὴν τελετήν, ἐπειδὴ ἐνταφώ τῇ τυραννίδι ἐχρήσατο· ἐμοὶ δὲ ἀπο-πεβάνθω μηδένα ἄνθρωπων καλῶς δὴ ἀποθανεῖν ὕπερ ὧν οὐκ ὀρθῶς εἴλετο, δι’ α’ μοι δοκεῖ καὶ ἡ σοφία τοῦ ἄνδρος. καὶ τὰ φροντίσματα ἦττον σπουδάσθηκαν τοῖς Ἐλλησιν· εἰ γὰρ μὴ ὀμολογήσει τὸν λόγος τῷ ἢβεί, ἀλλοτρία τῇ γλώττῃ δό-ξομεν φθέγγεθαι, ὡσπερ οἱ αὐλοί.

Τὴν δὲ ἰδέαν τοῦ λόγου δογματίας ὁ Κριτίας καὶ πολυγνώμον σεμνολογησάται τε ἰκανώτατος οὐ

1 φυλῆς Kayser; Φυλῆς Bentley, Cobet.

1 i.e. he lost his life in its cause. For this favourite figure cf. p. 590 and Gymnasticon 34; it is derived from Isocrates, Archidamus 45.

2 An echo of Aeschines, Against Cleophon 623; cf. 48
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of his times; but did grow to be like the Thessalians, who maintain by force an insolent arrogance, and practise tyrannical customs even in their wine-drinking. However, not even the Thessalians neglected learning, but all the cities great and small in Thessaly tried to write like Gorgias and looked to Gorgias of Leontini; and they would have changed over and tried to write like Critias, if Critias had made any public display in their country of his own peculiar skill. But for this kind of success he cared nothing, and instead he tried to make the oligarchies more oppressive to the people, by conversing with the men in power there and assailing all popular government, and by falsely accusing the Athenians of an unheard of number of crimes; so that, taking all this into consideration, it would seem that Critias corrupted the Thessalians, rather than the Thessalians Critias.

He was put to death by Thrasybulus and his party who restored the democracy from Phyle, and there are those who think that he played an honourable part at the last, because his tyranny became his shroud. But let me declare my opinion that no human being can be said to have died nobly for a cause that he took up in defiance of the right. And I believe that this is the reason why this man's wisdom and his writings are held in slight esteem by the Greeks; for unless our public utterances and our moral character are in accord, we shall seem, like flutes, to speak with a tongue that is not our own.

As regards the style of his oratory, Critias abounded in brief and sententious sayings, and he

1 Corinthians xiii., "I am become as sounding brass or a tinkling cymbal."
PHILOSTRATUS

tὴν διδυμαβώδη σεμνολογίαν, οὐδὲ καταφεύγουσαν ἐς τὰ ἐκ ποιητικῆς ὄνοματα, ἀλλ' ἐκ τῶν 503 κυριωτάτων συγκειμένην καὶ κατὰ φύσιν ἔχουσαν. ὡρὼ τὸν ἄνδρα καὶ βραχυλογοῦντα ἰκανῶς καὶ δεινῶς καθαπτόμενον ἐν ἀπολογίας ἦθει, ἀττικίζοντα τε οὐκ ἄκρατῶς, οὐδὲ ἐκφύλως—τὸ γὰρ ἀπειρόκαλον ἐν τῷ ἀττικίζειν βάρβαρον—ἀλλ' ὥσπερ ἀκτίνων αὐγαὶ τὰ Ἀττικὰ ὄνοματα διαφαίνεται τοῦ λόγου. καὶ τὸ ἀσυνιδέτως δὲ χωρὶς προσβαλεῖν Κριτίου ἄφρα, καὶ τὸ παραδόξως μὲν ἐνθυμηθῆναι, παραδόξως δ' ἀπαγγεί-λαι Κριτίου ἀγών, τὸ δ' τοῦ λόγου πνεῦμα ἐλπιστέρεον μὲν, ἤδ' δὲ καὶ λείον, ὥσπερ τοῦ Ζεφύρου ἢ αὕρα.

ιζ'. Ἡ δὲ Σειρῆν ἢ ἐφεστηκυῖα τῷ Ἰσοκράτους τοῦ σοφιστοῦ σήματι, ἐφεστηκε δὲ καὶ οἶνον ἄδουσα, πειθῶ κατηγορεῖ τοῦ ἄνδρός, ὅν συνε-βάλετο ῥητορικῷς νόμοις καὶ ἤθει, πάρισα καὶ ἀντίθετα καὶ ὀμοιότελευτα οὐχ εὐρών πρῶτος, ἀλλ' εὑρήμενοι εὖ χρησάμενοι, ἐπεμελήθη δὲ καὶ περιβολῆς καὶ ρυθμοῦ καὶ συνθήκης καὶ κρότουν. ταύτι δ' ἦτοιμασε ποι καὶ τὴν Δημοσθένους 504 γλώτταν. Δημοσθένης γὰρ μαθητής μὲν Ἰσαίου, ζηλωτὴς δὲ Ἰσοκράτους γενόμενος ὑπερεβάλετο αὐτὸν θυμῷ καὶ ἐπιφορᾷ καὶ περιβολῇ καὶ ταχυ-

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1 Lucian, *Lexiphanes* 24, satirizes the hyperatticism which consists in using obsolete or rare words; on the Atticism of the Sophists see Introduction.
2 On the invention of προσβολαῖο by Gorgias see Glossary.
3 For περιβολή see Glossary.

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was most skilful in the use of elevated language, but not of the dithyrambic sort, nor did he have recourse to words borrowed from poetry; but his was the kind of elevated language that is composed of the most appropriate words and is not artificial. I observe, moreover, that he was a master of concise eloquence, and that even when he maintained the tone proper to a speech in defence, he used to make vigorous attacks on his opponent; and that he Atticized, but in moderation, nor did he use outlandish words— for bad taste in Atticizing is truly barbarous—but his Attic words shine through his discourse like the gleams of the sun’s rays. Critias also secures a charming effect by passing without connectives from one part of his speech to another. Then, too, Critias strives for the daring and unusual both in thought and expression, yet his eloquence is somewhat lacking in virility, though it is agreeable and smooth, like the breath of the west wind.

17. The Sirens which stands on the tomb of Isocrates the sophist—its pose is that of one singing—testifies to the man’s persuasive charm, which he combined with the conventions and customs of rhetoric. For though he was not the inventor of clauses that exactly balance, antitheses, and similar endings, since they had already been invented, nevertheless he employed those devices with great skill. He also paid great attention to rhetorical amplification, rhythm, structure, and a striking effect, and in fact it was by his study of these very things that Demosthenes achieved his eloquence. For though Demosthenes was a pupil of Isaeus, it was on Isocrates that he modelled himself, but he surpassed him in fire and impetuosity, in amplification,
PHILOSTRATUS

τήτι λόγου τε καὶ ἐννοιας. σεμνότης δ’ ἢ μὲν Δημοσθένους ἐπεστραμμένη μᾶλλον, ἡ δὲ Ἰσοκράτους ἀβροτέρα τε καὶ ἦδιων. παράδειγμα δὲ ποιώμεθα τῆς Δημοσθένους σεμνότητος: "περας μὲν γὰρ ἀπασιν ἀνθρώπους ἐστὶ τοῦ βίου θάνατος, καὶ ἐν οἰκίσκῳ τοιὸν καθείρξας τηρῆ, δεὶ δὲ τοὺς ἄγαθους ἀνδρας ἐγχειρεῖν μὲν ἀπασιν ἄεὶ τοῖς καλοῖς τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, φέρειν δὲ, ἃ ἂν ὁ θεὸς διδὼ, γενναῖως." ἡ δὲ Ἰσοκράτους σεμνότης ὡδε κεκόσμηται: "τῆς γὰρ γῆς ἀπάσης τῆς ὑπὸ τῶν κόσμων κειμένης δίχα τετμημένης, καὶ τῆς μὲν Ἀσίας, τῆς δὲ Ἐυρώπης καλομενῆς, τὴν ἡμιμεσαν ἐκ τῶν συνθηκῶν εἰληφεν, ὥσπερ πρὸς τὸν Δία τὴν χώραν νεμόμενος.

505 Τὰ μὲν οὖν πολιτικὰ ὕκνει καὶ ἀπεφοίτα τῶν ἐκκλησιῶν διὰ τὸ ἔλληπτες τοῦ φθέγματος, διὰ τοῦ Ἀθηναίων φθόνου ἀντιπολιτευόμενον αὐτοῖς μάλιστα τοῖς σοφώτεροι τι ἐτέρου ἀγορεύουσιν. οὕτως δ’ οὐκ ἀπεσπούδαζε τῶν κοινῶν τὸν τε γὰρ Φίλιππον, ἐν οἷς πρὸς αὐτὸν ἔγραφεν, Ἀθηναίοις δὴ τοῦ διωρθοῦτο, καὶ οἷς περὶ τῆς εἰρήνης συνέγραφεν, ἀνεσκεύαζε τοὺς Ἀθηναίοις τῆς θαλάττης, ὡς κακῶς ἐν αὐτῇ ἄκουόντας, πανηγυρικός τ’ ἐστὶν αὐτῷ λόγος, ὃν διήλθεν Ὀλυμπίας τὴν Ἐλλάδα πείθων ἐπὶ τὴν Ἀσίαν στρατεύειν παυσαμένους τῶν οἰκείων ἐγκληματων. οὗτος μὲν οὖν εἰ καὶ κάλλιστος λόγων, αἰτιαν

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1 On the Crown 97. This is a favourite passage with the rhetoricians; cf. Lucian, Encomium of Demosthenes 5; Hermogenes, On the Types of Oratory 222 Walz.
2 Panegyricus 179. Note the “similar endings” of the participles.
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and in rapidity both of speech and thought. Again, the grand style in Demosthenes is more vigorous, while in Isocrates it is more refined and suave. Let me give a specimen of the grand style of Demosthenes: "For to all mankind the end of life is death, though a man keep himself shut up in a closet; yet it is the duty of brave men ever to set their hands to all honourable tasks, setting their good hope before them as their shield, and endure nobly whatever comes from the hand of God." 1 With Isocrates on the other hand, the grand style is ornate, as in the following: "For since the whole earth that lies beneath the heavens is divided into two parts, and one is called Asia, the other Europe, he has received by the treaty one half thereof, as though he were dividing the territory with Zeus." 2

He shrank from political life and did not attend political assemblies, partly because his voice was not strong enough, partly because of the jealous distrust that in politics at Athens was always especially opposed to those who had a talent above the average for public speaking. 3 Yet in spite of this he took a strong interest in public affairs. Hence in the letters that he addressed to Philip he tried to reconcile him with the Athenians; in his writings on peace he tried to wean the Athenians from their maritime policy, on the ground that they thereby injured their reputation; and there is also his Panegyric which he delivered at Olympia, when he tried to persuade Greece to cease from domestic quarrels and make war on Asia. This oration, though it is the finest of all, nevertheless gave rise to the charge that it had

3 For this cf. Thucydides iii. 38, Cleon’s attack on plausible orators.
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ὅμως παρέδωκεν, ὡς ἐκ τῶν Γοργία, σπουδασθέντων ἐσ τὴν αὐτὴν ὑπόθεσιν συντεθεῖν. ἀριστα ἔτι τῶν Ἰσοκράτους φροντισμάτων ὀ τε Ἀρχίδαμος ξύγκειται καὶ ὁ Ἀμάρτυρος, τοῦ μὲν γὰρ διήκει φρόνημα τῶν Δευκτηρίκων ἀναφέρον καὶ οὐκ ἀκριβῆ μόνον τὰ ἴσαμα, ἀλλὰ καὶ ἡ ἄξιοθετή λαμπρά, ἐναγώνιος δὲ ὁ λόγος, ὡς καὶ τὸ μυθικὸς αὐτοῦ μέρος, τὸ περὶ τὸν Ἡρακλέα καὶ τὰς βοῶς σὺν ἐπιστροφῇ ἐρμηνεύσαι, δὲ ὁ Ἀμάρτυρος ἰσχύν ἐνδεικνύεται κεκολασμένην ἐς ῥυθμοῦς, νόημα γὰρ ἐκ νοήματος ἐς περιόδους ἰσοκύλιν τελευτᾷ.

506 Ὀκρασταὶ τοῦ ἀνδρὸς τούτου πολλοὶ μὲν, ἐλπισμώτατος δὲ Ὀπερείδης ὁ βῆτωρ, Θεοσπόπουν γὰρ τὸν ὅ ἐκ τῆς Χίου καὶ τὸν Κυμαίον Ἕφορον οὕτω ἄν διαβαλοῦμεν οὕτω ὅν θαυμάσαμεν. οἱ δὲ ἔχομενοι τὴν κωμῳδίαν καθάπτεον τοῦ ἄνδρος, ὡς αὐλοποιοῦ, ἀμαρτάνουσιν, πατήρ μὲν γὰρ αὐτῶ Θεόδωρος ἦν, ὁ έκάλουν αὐλοποιόν Ἀθήνης, αὐτὸς δὲ οὗτος αὐλοῦσιν ἑγίνοντο καὶ οὔτε ἀλλὰ τῶν ἐν βασινοῦσιν, οὐδὲ γὰρ ἂν οὐδὲ τῆς ἐν Ὀλυμπίαι εἰκόνος ἔτυχέν, εἰ τῶν εὔτελῶν εἰργάζετο. ἀπέθανε μὲν οὖν Ἀθήνης ἀμφὶ τὰ ἐκατόν ἔτη, ἐνα δὲ αὐτῶν ἡγώμεθα τῶν ἐν πολέμῳ ἀποθανόντων, ἐπειδὴ μετὰ Χαρώνειαν εὐελεύτα μὴ καρτηρίσας τὴν ἀκρόασιν τοῦ Ἀθηναίων πταίσματος.

1 This is the sub-title of the speech Against Euthynous, and was so called because the plaintiff had no evidence to produce and depended on logical argument.
2 Heracles carried off the oxen of Geryon.
3 These minor historians were fellow-pupils in the school which Isocrates opened at Chios.

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been compiled from the works of Gorgias on the same subject. The most skilfully composed of all the works of Isocrates are the *Archidamus* and the speech called *Without Witnesses*.

For the former is animated throughout by the desire to revive men's courage and spirit after the defeat at Leuctra, and not only is its language exquisitely chosen, but its composition is brilliant also, and the whole speech is in the style of a legal argument; so that even the myth in it, the story of Heracles and the oxen, is expressed with vigour and energy. Again, the speech *Without Witnesses* in its rhythms displays a well-restrained energy, for it is composed of periods of equal length, as one idea follows another.

Isocrates had many pupils, but the most illustrious was the orator Hypereides; for as for Theopompus of Chios and Ephorus of Cumae, I will neither criticize nor commend them. Those who think that Comedy aimed her shafts at Isocrates because he was a maker of flutes, are mistaken; for though his father was Theodorus, who was known in Athens as a flute-maker, Isocrates himself knew nothing about flute-making or any other sordid trade; and he certainly would not have been honoured with the statue at Olympia if he had ever been employed in any low occupation. He died at Athens, aged about one hundred years, and we must reckon him among those who perished in war, seeing that he died after the battle of Chaeronea because he could not support the tides of the Athenian defeat.

* Stratti, *frag.* 712 Kock, refers to Isocrates as “the flute-borer”; *cf.* pseudo-Plutarch, *Isocrates* 836 E.

* cf. Milton, Sonnet—

As that dishonest victory,
At Chaeronea, fatal to liberty,
Killed with report that old man eloquent.
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507 νη’. Περὶ δὲ Αἰσχίνου τοῦ Ἀτρομήτου, ὃν φαμεν τῆς δευτέρας σοφιστικῆς ἀρξαί, τάδε χρή ἐπεσκέφθαι· ἡ Ἀθήνης δημαγωγία διεστήκει πάσα, καὶ οἱ μὲν βασιλεῖ ἐπιτήδειοι ἦσαν, οἱ δὲ Μακεδόσων, ἑφέροντο δὲ ἀρα τῆς πρώτης τῶν μὲν βασιλεῖ χαριζομένων ὁ Παιανεύς Δημοσθένης, τῶν δὲ ἔσε Φιλιππον ὅραντων ὁ Κοθωκίδης Αἰσχίνης, καὶ χρήματα παρ᾽ ἀμφότερα εφοίτα σφίσι, βασιλέως μὲν ἄσχολοντος δι᾽ Ἀθηναίων Φιλιππον τὸ μὴ ἐπὶ Ασίαν ἐλάσσοι, Φιλιππον δὲ πειρωμένου διαλύειν τὴν ἰσχῦν Ἀθηναίων, ὡς ἐμπόδισμα τῆς διαβάσεως.

Διαφορὰς δ᾽ ἦρξεν Αἰσχίνη καὶ Δημοσθένει καὶ αὐτὸ μὲν τὸ ᾽Αλλὸν ἄλλω βασιλεῖ πολιτεύειν, ὥς δ᾽ ἐμοὶ φαίνεται, τὸ ἐναντίως ἔχειν καὶ τῶν ἠθῶν, εἶ ἠθῶν γὰρ ἄλλης ἀντιξών φύεται μίσος αὐτίων οὐκ ἔχον. ἀντιξών δ᾽ ἠθηνικαὶ καὶ διὰ τάδε· ὁ μὲν Αἰσχίνης φιλοσόφης τε ἐδόκει καὶ ἠδὺς καὶ ἀνεμένος καὶ πᾶν τὸ ἐπίχαρι ἐκ Διονύσου ἡρηκὼς, καὶ γὰρ ἰδίᾳ καὶ τοῖς βαρυστόνοις ὑποκριταῖς τὸν ἐν μειρακίων χρόνον ὑπετραγώδησεν, δὸ δ᾽ 508 αὐτὸς συνεννοφῶς τε ἐφαινέτο καὶ ἐπιμελεῖς τὴν ὀφρὺν καὶ ὕδωρ πίνων, ὅθεν δυσκόλοις τε καὶ δυστρόπους ἐνεγράφετο, καὶ πολλῷ πλέον, ἔπειδὴ προσβεβούντε ἔξων ἔτερος παρὰ τὸν Φιλιππον καὶ

1 Demosthenes, On the Crown 262; Aeschines was only a tritagonist.

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18. Aeschines, the son of Atrometus, we are accustomed to call the founder of the Second Sophistic, and with respect to him the following facts must be borne in mind. The whole government at Athens was divided into two parties, of which one was friendly to the Persian king, the other to the Macedonians. Now among those who favoured the Persian king, Demosthenes of the deme Paeania was the recognized leader, while Aeschines of the deme Cothidae led those who looked to Philip; and sums of money used to arrive regularly from both these, from the king because with the aid of Athenians he kept Philip too busy to invade Asia; and from Philip in the attempt to destroy the power of Athens which hindered him from crossing over into Asia.

The quarrel between Aeschines and Demosthenes arose partly because of this very fact that the former was working in the interests of one king and the latter in the interests of another; but also, in my opinion, because they were of wholly opposite temperaments. For between temperaments that are antagonistic to one another there grows up a hatred that has no other grounds. And naturally antagonistic the two men were, for the following reasons. Aeschines was a lover of wine, had agreeable and easy manners, and was endowed with all the charm of a follower of Dionysus; and in fact while he was still a mere boy, he actually played minor parts for ranting tragic actors.\(^1\) Demosthenes, on the other hand, had a gloomy expression and an austere brow, and was a water-drinker; hence he was reckoned an ill-tempered and unsociable person, and especially so when the two men along with others went on an embassy to Philip, and as messmates the one showed
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ομοδιαίτω δόντε ο μὲν διακεχυμένος τε καὶ ήδυς εφαίνετο τοῖς συμπρέσβεσιν, ο δὲ κατεσκληκώς τε καὶ ἀεὶ σπουδάζων. ἔπετενε δὲ αὐτοῖς τὴν διαφορὰν ὦπερ Ἀμφιπόλεως ἐπὶ τοῦ Φιλίππου λόγος, ὅτε δὴ ἐξέπεσε τοῦ λόγου ο Δημοσθένης, ο δ’ Αἰσχύνης . . . οὐδὲ τῶν ἀποβεβλημένων ποτὲ τήν ἀσπίδα ἐνθυμομένω τὸ ἐν Ταμύναις ἔργον, ἐν ὦ Βουκουζίους ἐνίκων Ἀθηναίοι: ἀριστεία τοῦτου δημοσία ἐσπεφανοῦτο τὰ τε ἀλλα καὶ χρησάμενος ἀμηχάνῳ τάχει περὶ τὰ εὐαγγέλια τῆς νίκης. διαβάλλοντος δὲ αὐτῶν Δημοσθένους, ὡς αἰτοῦ τοῦ Φωκικοῦ πάθους, ἀπέγνωσαν Ἀθηναίοι τὴν αὐτήν, ἐπὶ δὲ τῷ καταψηφισθέντι Ἀντιφώντι ἦλθε μὴ κριθείς, καὶ ἀφελοῦντο αὐτῶν οἱ ἐξ Ἀρείου πάγου τὸ μὴ οὐ συνειπεῖν σφισώ ὑπὲρ τοῦ ἱεροῦ τοῦ ἐν Δήλῳ. καὶ μὴν καὶ πυλαγόρας ἀναρρηθείς οὕτω παρὰ τοῖς πολλοῖς διαιτέψειν τὸ μὴ 509 οὐκ αὐτὸς Ἐλατεία ἐπιστῆσαι τὸν Φιλίππου τὴν Πυλαίαν συνταράξας εὔπροσόπους λόγους καὶ μύθους. Ἀθηναῖς δὲ ὑπεξῆλθεν οὐχὶ φεύγειν προσταθεῖσι, ἀλλ’ ἀτμία ἐξιστάμενος, ἤ ὑπήγειο

1 Some words have dropped out which confuses the construction though the meaning is clear.

1 The incident is described by Aeschines, On the False Embassy 34.
2 The text is corrupt and the meaning is not clear.
3 The Athenian general Phocion won the battle of Tamynae in Euboea in 354 in an attempt to recover the cities which had revolted from Athens; cf. Aeschines, On the False Embassy 169.
4 Demosthenes, On the Crown 142; Demosthenes, On the False Embassy throughout makes Aeschines responsible for the crushing defeat of the Phocians by Philip when he seized 58
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himself pliant and amiable to his fellow-ambassadors, while the other was stiff and dry and took everything too seriously. And their quarrel was intensified by the discussions about Amphipolis in Philip’s presence, when Demosthenes broke down in his speech; but Aeschines was not one of those who ever throw away the shield, as is evident when one considers the battle of Tamynae, when the Athenians defeated the Boeotians. As a reward for his part in this he was crowned by the state, both for his conduct in general and because he had conveyed the good news of the victory with extraordinary speed. When Demosthenes accused him of being responsible for the Phocian disaster, the Athenians acquitted him of the charge, but after Antiphon had been condemned Aeschines was found guilty without a trial, and the court of the Areopagus deprived him of the right to join them in pleading for the temple on Delos. And after he had been nominated as a deputy to Pylae he did not escape suspicion from most men of having himself prompted Philip to seize Elatea, by his action in stirring up the synod at Pylae with his specious words and fables. He secretly left Athens, not because he had been ordered to go into exile, but in order to avoid the political disgrace which he had incurred when he failed to secure the necessary votes in his

Delphi in 346. Aeschines had assured the Athenians that Philip would not deal harshly with the Phocians.

The Athenians were defending their right to control the sanctuary of Apollo on Delos.

On the Crown 149. This was in 346.

Demosthenes, On the Crown 143, brings this charge; Philostratus borrows freely from this speech in his account of the political life of Aeschines.
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υπὸ Δημοσθένει καὶ Κητσιφώντι ἐκπεσών τῶν ψῆφων. ἡ μὲν δὴ ὀρμή τῆς ἀποδημίας αὐτῶ παρὰ τὸν Ἀλέξανδρον ἦν, ὡς αὐτίκα ἤζοντα εἰς Βασιλείας τε καὶ Σοῦσα, καθορμοσθεῖς δὲ ἐς τὴν Ἔφεσον καὶ τὸν μὲν τεθνάναι ἄκοινων, τὰ δὲ τῆς Ἀσίας οὕτω ἐξυγκεκλυσμένα πράγματα, Ἐρυθροὶ εἰχέτο, ἡ δὲ νήσος ἀγαθὴ ἐνυποῦσα, καὶ σοφιστῶν φροντιστήριον ἀποφήγνα τὴν Ἐρυθρῶν αὐτοῦ διητάτῳ θύουν ἤσυχία τε καὶ Μούσαις καὶ Δωρίων ἢθεσιν ἐγκαταμιγνύς Ἀττικά.

Τὸν δὲ αὐτοσχέδιον λόγον ἐκὰ ἐνυριά καὶ θεῖως διατιθέμενος τὸν ἐπανο ὁτὸν πρῶτος ἤνεγκατο. τὸ γὰρ θεῖως λέγεως οὔτω μὲν ἔπεχωρίασε σοφιστῶν ἑποῖον, ἀπ’ Αἰσχίνου δ’ ἤξετο θεοφιλήῃ ὀρμῇ ἀποσχεδιάζοντος, ωσπερ οἱ τοὺς χρήσμους ἀναπνέοντες. ἀκροατὴς δὲ Πλάτωνος τε καὶ Ἰσοκράτους γενόμενος πολλὰ καὶ παρὰ 510 τῆς ἑαυτοῦ φύσεως ἡγάγετο. σαφνείας τε γὰρ φῶς ἐν τῷ λόγῳ καὶ ἀβρα σεμνολογία καὶ τὸ ἐπίχαρι σύν δεινότητι καὶ καθάπαξ ἡ ἰδέα τοῦ λόγου κρείττων ἢ μιμήσει ὑπαχθῆναι.

Λόγοι δ’ Ἀἰσχίνου γ’ 1 κατ’ ἐνίον καὶ τέταρτός τις Δηλιακὸς καταψευδόμενος τῆς ἐκείνου γλώττῃς. οὐ γὰρ ἄν ποτε τοὺς μὲν περὶ τὴν Ἀμφίσαν λόγους, ὥστε ὑ’ ἡ Κεραία χώρα καθέρωθη, εὐπροσώπως τε καὶ ἐξ ὧν ἀγα διεθέτε κακά

1 Philostratus ignores the fact that seven years elapsed between the departure of Aeschines from Athens in 330 and the death of Alexander in 323.
2 This may be an echo of Longinus, On the Sublime xiii. 2.
3 This is not true.
4 An allusion to Aeschines, Against Ctesiphon 119 foll.
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suit against Demosthenes and Ctesiphon. It was his purpose, when he set out on his journey, to go to Alexander, since the latter was on the point of arriving at Babylon and Susa. But when he touched at Ephesus he learned that Alexander was dead,¹ and that therefore things were greatly disturbed in Asia, so he took up his abode at Rhodes, for the island is well adapted to literary pursuits, and having transformed Rhodes into a school for sophists, he continued to live there, sacrificing to peace and the Muses, and introducing Attic customs into the Dorian mode of life.

As an extempore speaker he was easy and fluent and employed the inspired manner, in fact he was the first to win applause by this means. For hitherto the inspired manner in oratory had not become a regular device of the sophists, but it dates from Aeschines, who extemporized as though he were carried away by a divine impulse, like one who exhales oracles.² He was a pupil of Plato,³ and Isocrates, but his success was due in great part to natural talent. For in his orations shines the light of perfect lucidity, he is at once sublime and seductive, energetic and delightful, and in a word his sort of eloquence defies the efforts of those who would imitate it.

There are three orations of Aeschines; but some ascribe to him a fourth besides, On Delos, though it does no credit to his eloquence. Nor is it at all likely that after having composed so plausibly and with such charm those speeches about Amphissa, the people by whom the plain of Cirrha was consecrated to the god,⁴ when his design was to injure Athens, where he quotes his accusation against Amphissa, made in 340.

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βουλεύων 'Αθηναίως, ως φησὶ Δημοσθένης, ἐπὶ δὲ τοὺς Δηλικοὺς μύθους, ἐν οἷς θεολογία τε καὶ θεογονία καὶ ἀρχαιολογία, φαύλως οὕτως ὁμηροὶ καὶ καλὸτο προσαγωνιζόμενος 'Αθηναίων οὐ μικρὸν ἀγώνισμα ἠγομένων τὸ μῆ ἐκπεσεῖν τοῦ ἐν Δήλῳ εἰροῦ. τρισὶ δὲ λόγοις περιφρόσθω ἡ Αἰσχύνου γλώττα: τῷ τε κατὰ Τιμάρχω καὶ τῇ ἀπολογίᾳ τῆς πρεσβείας καὶ τῇ τοῦ Κτησι-φώντος κατηγορία. ἔστι δὲ καὶ τέταρτον αὐτοῦ φρόντισμα, ἐπιστολαῖ, οὐ πολλαὶ μὲν, εὐπαιδευ-σίας δὲ μεστὰ καὶ ἦθους. τοῦ δὲ ἡθικοῦ καὶ 'Ροδίως ἐπίδειξιν ἐποιήσατο: ἀναγνώρισα γὰρ ποτε δημοσίᾳ τὸν κατὰ Κτησιφώντος οἱ μὲν ἑθαμαζόν, ὅπως ἐπὶ τοιούτῳ λόγῳ ἡττήθη καὶ καθήπτοντο τῶν 'Αθηναίων ὡς παρανοοῦντων, ὅ δὲ ὅ υκ ἄν ἐφὴ ἐθαμαζότε, εἰ Δημοσθένους λέγοντος πρὸς ταύτα ἠκούσατε; οὐ μόνον ἐς ἐπαίνον ἔχθροι καθ-ιστάμενος, ἀλλὰ καὶ τοὺς δικαστὰς ἀφεῖς αἰτίας.

ὑπερβάλετε δ' Ἀριστοβόλαν τὸν Κήλακα καὶ Ξενόφονα τὸν Σικελιώτην καὶ Πειθαγόραν τὸν ἐκ Κυρήνης, οἱ μὴ τε γνώναι ἰκανοὶ ἔδοξαν, μὴ ἑρμηνεύσαι τὰ γνωσθέντα, ἀλλ' ἀπορία γενναίων σοφιστῶν ἐσποουδάθησαν τοὺς ἐφ' ἐαυτῶν Ἐλλη-σίων, ὅν ποὺ τρόπον τοῖς σιτόν ἀποροῦσι οἱ ὀρὸβοι, ἐπὶ Νικήτην ἱώμεν τὸν Σμυρναίον, οὕτως γὰρ ὁ Νικήτης παραλαβὼν τὴν ἐπιστήμην ἐς στενὸν ἀπει-λημμένην ἐδωκέν αὐτῇ παράδοσι πολλῷ λαμμερο-τέρας ὁναυτὸς τῇ Σμύρνη ἐδείματο, συνάψας τὴν

1 These are not extant.
2 Libanius. Oration i. 8, says that in his education he had to put up with inferior sophists, as men eat bread made of barley for lack of a better sort.
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as Demosthenes says, he would have handled so unskilfully the myths about Delos, which are concerned with the nature and descent of the gods and the story of bygone times, and that too when he was arguing the case of the Athenians, who considered it of the utmost importance not to fail to maintain the custody of the temple at Delos. Accordingly we must limit the eloquence of Aeschines to three orations, which are: Against Timarchus, In Defence of the Embassy, and the speech Against Ctesiphon. There is also extant a fourth work of his, the Letters, which, though they are few, are full of learning and character. What that character was he clearly showed at Rhodes. For once after he had read in public his speech Against Ctesiphon, they were expressing their surprise that he had been defeated after so able a speech, and were criticizing the Athenians as out of their senses, but Aeschines said: "You would not marvel thus if you had heard Demosthenes in reply to these arguments." Thus he not only praised his enemy but also acquitted the jury from blame.

19. We will pass over Ariobarzanes of Cilicia, Xenophon of Sicily, and Peithagoras of Cyrene, who showed no skill either in invention or in the expression of their ideas, though in the scarcity of first-rate sophists they were sought after by the Greeks of their day, as men seek after pulse when they are short of corn; and we will proceed to Nicetes of Smyrna. For this Nicetes found the science of oratory reduced to great straits, and he bestowed on it approaches far more splendid even than those which he himself built for Smyrna, when he connected the city with
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πόλων ταῖς ἐπὶ τὴν "Εφεσον πύλαις καὶ διὰ μέγεθος ἀντεξάρας λόγους ἔργα. ο δὲ ἀνήρ οὗτος τοῖς μὲν δικανικοῖς ἀμέλων ἐδόκει τὰ δικανικά, τοῖς δὲ σοφιστικοῖς τὰ σοφιστικὰ ὑπὸ τοῦ περιδεξίως τε καὶ πρὸς ἀμιλλαν ἐς ἀμφω ἡμοῦσαι. τὸ μὲν γὰρ δικανικὸν σοφιστικὴ περιβολὴ ἐκόσμησεν, τὸ δὲ σοφιστικὸν κέντρῳ δικανικῷ ἐπέρρωσεν. ἥ δὲ ἱδέα τῶν λόγων τοῦ μὲν ἀρχαίου καὶ πολιτικοῦ ἀποβεβηκεν, ὑπὸβακχος δὲ καὶ διθυραμβῶδης, τὰς δὲ ἐννοίας ἱδιὰς τε καὶ παράδοξους ἐκδίδοσιν, ὡσπερ "οἱ βακχεῖοι θύρσοι" τὸ μέλι καὶ "τοὺς ἐσμοὺς τοῦ γάλακτος."

Μεγάλων δ’ ἀξιούμενος τῆς Σμύρνης τί ὅποι ἐπ’ αὐτῷ βοῶσις ὡς ἐπ’ ἄνδρι θαυμασίῳ καὶ ῥήτορι, οὐκ ἐθαμμεὶς ἐς τὸν δήμουν, ἀλλ’ αἰτίων παρὰ τοῖς πολλοῖς ἐχών φόβου "φοβοῦμαι" ἔφη "δήμουν ἐπαίροντα μᾶλλον ἡ λοιδοροῦμεν." τελὼν οὖν δὲ θρασυναμένον ποτὲ πρὸς αὐτὸν ἐν δικαστηρίῳ καὶ εἰπόντος "παῦσαι ὑλακτῶν με" μάλα ἀστείως ὁ Νικήτης "νῆ Δία," εἶπεν "ἂν καὶ σὺ παύσῃ δάκνων με."

512 Η δὲ ὑπὲρ ᾽Αλπείς τε καὶ ᾽Ρήνον ἀποδημίᾳ τοῦ ἄνδρος ἐγένετο μὲν ἐκ βασιλείου προστάγματος, αἰτία δὲ αὐτῆς ἦδε: ἀνήρ ὑπάτος, ὁ ὄνομα Ροῦφος, τοὺς Σμυρναίους ἐλογίστευε πυκρῶς καὶ δυστρόπως. τούτω τι προσκρούσας ὁ Νικήτης "ἐρρωσο," εἶπεν, καὶ οὐκέτι προσήξει δικάζοντι. τὸν μὲν δὴ χρόνον,

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1 For this word see Glossary.
2 Both these phrases are echoes of Euripides, Bacchae 710-11.
3 i.e. like a noxious insect; this seems to have been a favourite retort. cf. p. 588.
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the gate that looks to Ephesus, and by this great structure raised his deeds to the same high level as his words. He was a man who, when he dealt with legal matters, seemed to be a better lawyer than anything else, and again when he dealt with sophistic themes he seemed to do better as a sophist, because of the peculiar skill and the keen spirit of competition with which he adapted himself to both styles. For he adorned the legal style with sophistic amplification, while he reinforced the sophistic style with the sting of legal argument. His type of eloquence forsook the antique political convention and is almost bacchic and like a dithyramb, and he produces phrases that are peculiar and surprise by their daring, like "the thyrsi of Dionysus drip with honey," and "swarms of milk." 

Though he was deemed worthy of the highest honour in Smyrna, which left nothing unsaid in its loud praise of him as a marvellous man and a great orator, he seldom came forward to speak in the public assembly; and when the crowd accused him of being afraid: "I am more afraid," said he, "of the public when they praise than when they abuse me." And once when a tax-collector behaved insolently to him in the law court, and said: "Stop barking at me," Nicetes replied with ready wit: "I will, by Zeus, if you too will stop biting me."

His journey beyond the Alps and the Rhine was made at the command of the Emperor, and the reason for it was as follows. A consul named Rufus was governing Smyrna with great harshness and malevolence, and Nicetes having come into collision with him in a certain matter, said "Good day" to him and did not again appear before his court. Now so long
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δὲν μᾶς πόλεως ἦρξεν, οὕτω δεινὰ πεπονθέναι ἤτεο, ἐπιτραπεῖς δὲ τὰ Κελτικὰ στρατόπεδα ὅργης ἀνεμνήσθη — αἱ γὰρ εὐπραγίαι τὰ τε ἄλλα τοὺς ἀνθρώπους ἐπαίρουσι καὶ τὸ μηκέτι καρτερεῖν, ἀ πρὶν εὖ πράττειν ἀνθρωπίνης λογισμῆς ἑκατέρουν — καὶ γράφει πρὸς τὸν αὐτοκράτορα Νερούαν πολλὰ ἐπὶ τὸν Νικήτην καὶ σχέτλια, καὶ ὁ αὐτοκράτωρ "αὐτός" εἶπεν "ἀκροάσει ἀπολογουμένου, κἂν ἀδικοῦντα εὑρήσης, ἐπίθεις δίκην." ταυτὶ δὲ ἔγραφεν οὐ τὸν Νικήτην ἐκδιδοὺς, ἀλλὰ τὸν Ἐρυθρόν ἐς συγγνώμην ἐτομάζων, οὗ γὰρ ἀν ποτε ἄνδρα τοιοῦτον ἐφ’ ἑαυτῷ γεγονότα οὔτ’ ἂν ἀποκτείναι ὁ Ἐρυθρός, οὔτ’ ἂν ἔτερον ἐκμιῶσαι οὐδέν, ὥς μὴ φανεῖῃ βαρὺς τῷ καθιστάντι αὐτὸν δικαστὴν ἔχθροι. διὰ μὲν δὴ ταῦτα ἐπὶ Ἐρυθρόν τε καὶ Κελτοὺς ἤθεν, παρέλθωσιν δὲ ἐπὶ τὴν ἀπολογίαν οὔτω τι κατέπληξε τὸν Ἐρυθρόν, ὡς πλεῖον μὲν ἀφεῖναι ἐπὶ τῷ Νικήτῃ δάκρυ ὡς διεμέτρησεν αὐτῷ θυατός, ἀποπέμψας δὲ οὐκ ἀτρωτὸν μόνον, ἀλλὰ περὶβλεπτὸν καὶ ἐν τοῖς ζηλωτοῖς Σμυρναῖων. τὸν δὲ ἄνδρα τούτον χρόνου υστερον Ἰρακλείδης ὁ Λύκιος σοφιστὴς διορθούμενος ἐπέγραψε Νικήτην τὸν κεκαθαρμένον, ἦγνοσε δὲ ἀκροβία Πυγμαία κολοσσῷ ἐφαρμόζων.

κ’. Ἰσαῖος δὲ ὁ σοφιστὴς ὁ Ἀσσύριος τὸν μὲν ἐν μειρακίῳ χρόνῳ ἠδοναῖς ἐδεικνύει, γαστρός τε γαρ καὶ φιλοσοφίας ἐντύπτο καὶ λεπτὰ ἠμπίσχετο

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1 i.e. in the clepsydra, the water-clock.
2 Heracleides ventured to rewrite the speech delivered by Nicetes before Rufus; see pp. 612–613 for Heracleides.
as Rufus was procurator of only one city, he did not take serious offence at this behaviour; but when he became prefect of the armies in Gaul his anger revived in his memory; for men are uplifted by success in various ways, but especially they refuse any longer to tolerate things that, before their success, when they used ordinary human standards, they used to tolerate. Accordingly he wrote to the Emperor Nerva, bringing many serious charges against Nicetes, to which the Emperor replied: "You shall yourself hear him in his own defence, and if you find him guilty do you fix the penalty." Now in writing thus he was not abandoning Nicetes, but rather preparing the mind of Rufus for forgiveness, since he thought that he would never put to death so worthy a man if the decision were in his hands, nor indeed inflict any other penalty on him, lest he should appear harsh and vindictive to him who had appointed him his enemy's judge. It was therefore on this account that Nicetes went to the Rhine and to Gaul, and when he came forward to make his defence he impressed Rufus so profoundly that the tears he shed over Nicetes amounted to more than the water that had been allotted\(^1\) to him for his defence; and he sent him away not only unscathed, but singled out for honour even among the most illustrious of the citizens of Smyrna. In latter times Heracleides,\(^2\) the Lycian sophist, attempted to correct the writings of this great man and called his work *Nicetes Revised*, but he failed to see that he was fitting the spoils of the Pygmies on to a colossus.

20. Isæus, the Assyrian sophist, had devoted the period of his early youth to pleasure, for he was the slave of eating and drinking, dressed himself in elegant
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καὶ θαμὰ ἦρα καὶ ἀπαρακαλύπτως ἐκώμαζεν, ἕς δὲ ἄνδρας ἡκὼν οὐτω τι μετέβαλεν, ὡς ἐτερος ἐξ ἐτέρου νομισθήματο, τὸ μὲν γὰρ φιλόγελων ἐπιπολάζεται αὐτῷ δοκοῦν ἀφείλε καὶ προσώπον καὶ γνώμης, λυρῶν τε καὶ αὐλῶν κτύπους οὐδ’ ἐπὶ σκηνής ἔτι παρετύχανεν, ἀπέδυν δὲ καὶ τὰ λήδρα καὶ τὰς τῶν ἐφεστρίδων βαφάς καὶ τράπεζαν ἐκόλασε καὶ τὸ ἔρατι μεθήκεν, ἵππον τοὺς προτέρους ὑφαλμόν ἀποβαλλών. "Ἄρδνος γοῦν τῶν ῥήτορος ἐρομένου αὐτοῦ, εἶ ἢ δεῖνα αὐτῷ καλῇ φαίνοντο, μάλα σωφρόνως ὁ Ἰσαῖος "πέπαιμαι, εἶπεν "ὑφαλμών," ἐρομένου δὲ αὐτῶν ἐτέρου, τίς ἁριστος τῶν ὑπόθων καὶ τῶν ἱερούς ἕσ βρῶσιν, "πέπαιμαι" ἐφή ὁ Ἰσαῖος "ταῦτα σπουδάζων, ἐξουσία γὰρ τοὺς Ταυτάλου κήπους τρυγῶν," ἐνδεικνύμενος δήπου τῷ ἐρομένῳ ταῦτα, ὅτι σκιά καὶ ὑνείρατα αἱ ἥδοναί πᾶσαι.

Τῷ δὲ Μιλησίῳ Διονυσίῳ ἀκροατῇ ὑπὸ τὰς μελέτας ξὺν ὡδῇ ποιουμένω ἐπιπλήττων ὁ Ἰσαῖος "μειράκιον" ἐφη "Ἰωνικόν, ἔγω δὲ σε ἔδεων οὐκ ἐπαίδευσα." νεανίσκου δὲ Ἰωνικοῦ θαυμάζοντος πρὸς αὐτὸν τὸ τοῦ Νικήτου μεγαλοφῶνος ἐπὶ τοῦ Ἐρέσου εἰρημένον "ἐκ τῆς βασιλείας νεὼς Αἰ- γυπαν ἀναδημίωθα" καταγελάσας πλατύ ὁ Ἰσαῖος "ἀνοίτε," εἶπεν, "καὶ πῶς ἀναχθήσῃ;"

514 Τὰς δὲ μελέτας οὐκ αὐτοσχέδιοι ἐποιεῖτο, ἀλλ’ ἐπεσκεμένος τὸν ἐς ἑως ἐσ μεσημβρίαν καυρόν.

1 μεθήκεν Kayser; μεθήκεν Cobet.
2 ἐπεσκεμένος Kayser; ἐπεσκεμένος Cobet.

1 A proverb of fleeting joys; cf. p. 595 and Life of Apollonius iv. 25.

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stuffs, was often in love, and openly joined in drunken revels. But when he attained to manhood he so transformed himself as to be thought to have become another person, for he discarded both from his countenance and his mind the frivolity that had seemed to come to the surface in him; no longer did he, even in the theatre, hearken to the sounds of the lyre and the flute; he put off his transparent garments and his many-coloured cloaks, reduced his table, and left off his amours as though he had lost the eyes he had before. For instance, when Ardys the rhetorician asked him whether he considered some woman or other handsome, Isaeus replied with much discretion: "I have ceased to suffer from eye trouble." And when someone asked him what sort of bird and what sort of fish were the best eating: "I have ceased," replied Isaeus, "to take these matters seriously, for I now know that I used to feed on the gardens of Tantalus." ¹ Thus he indicated to his questioner that all pleasures are a shadow and a dream.

When Dionysius of Miletus, who had been his pupil, delivered his declamations in a sing-song, Isaeus rebuked him, saying: "Young man from Ionia, I did not train you to sing." ² And when a youth from Ionia admired in his presence the grandiloquent saying of Nicetes in his Xerxes, "Let us fasten Aegina to the king's ship," Isaeus burst into a loud laugh and said: "Madman, how will you put to sea?"

His declamations were not actually extempore, but he deliberated from daybreak till midday. The

² The Ionian rhetoricians were especially fond of such vocal effects.
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"ιδέαν δ’ ἐπίσκηψε λόγων οὔτ’ ἐπιβεβλημένην, οὔτ’ αὖν, ἀλλ’ ἀπέρρυτον καὶ κατὰ φύσιν καὶ ἀπο- χρώσαν τοῖς πράγμασιν. καὶ τὸ βραχέως ἐρμη- νεύειν, τοῦτο τε καὶ πᾶσαν ὑπόθεσιν συνελέῖν ἐς βραχὺ Ἰσαίου εὐρήμα, ως ἐν πλείοις μὲν ἔτεροις, μάλιστα δὲ ἐν τοῖσδε ἔδηλώθη. τοὺς μὲν γὰρ Λακεδαμινόις ἀγωνιζόμενος τοὺς βουλευομένους περὶ τοῦ τείχους ἀπὸ τῶν ὦμηρον ἐβραχυλόγησε τοσίτων.

"ἀστῖς ἄρ’ ἀσπίδ’ ἔρειδε, κόρυς κόρυν, ἀνέρα δ’ ἀνήρ.

οὔτω στήτε μοι, Λακεδαμινοὶ, καὶ τετείχσ- μεθα.’ κατηγορῶν δὲ τοῦ Βυζαντίου Πύθωνος, ως δεθέντος μὲν ἐκ χρησμῶν ἐπὶ προδοσία, κεκρι- μένης δὲ τῆς προδοσίας, ως ἀνέξευζεν ὁ Φίλιππος, ξυνέλαβε τὸν ἄγωνα τούτον ἐς τρεῖς ἐννοιας, ἔστι γὰρ τὰ εἰρημένα ἐν τρισὶ τούτοις: "έλεγχω Πύθωνα προδεδωκότα τῷ χρήσαντι θεῷ, τῷ δήσαντι δήμῳ, τῷ ἀναζέυζαντι Φίλιππῳ, ὃ μὲν γὰρ οὐκ ἂν ἔχρησεν, εἰ μή τις ἦν, ὃ δὲ οὐκ ἂν ἔδησεν, εἰ μή τοιοῦτος ἦν, ὃ δὲ οὐκ ἂν ἀνέξευζεν, εἰ μή δ’ ὄν ἦλθεν, οὐχ εὑρεν."

κα’. Ἀπέρ Σκοτειλανοῦ τοῦ σοφιστοῦ δια- λέξομαι καθαψάμενος πρὸ τοποῖν τῶν κακίζεων αὐτῶν

1 Cobet would read περιβεβλημένην, but this is unnecessary.

1 Iliad xvi. 215. On the later fortification of Sparta cf. Pausanias i. 13. This was a famous theme and was inspired by the saying Non est Sparta lapidibus circumdata (Seneca, Suasoriae ii. 3); cf. below, p. 584.

2 For Python cf. p. 492 note. But here as elsewhere, Python is probably confused with Leon of Byzantium, of 70
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style of eloquence that he practised was neither exuberant nor meagre, but simple and natural and suited to the subject matter. Moreover, a concise form of expression and the summing up of every argument into a brief statement was peculiarly an invention of Isaeus, as was clearly shown in many instances, but especially in the following. He had to represent the Lacedaemonians debating whether they should fortify themselves by building a wall, and he condensed his argument into these few words from Homer:

"And shield pressed on shield, helm on helm, man on man. Thus stand fast, Lacedaemonians, these are our fortifications!" When he took for his theme the indictment of Python of Byzantium, imprisoned for treason at the command of an oracle and on his trial for treason after Philip's departure, he confined his case to three points to be considered; for what he said is summed up in these three statements: "I find Python guilty of treason by the evidence of the god who gave the oracle, of the people who put him in prison, of Philip who has departed. For the first would not have given the oracle if there were no traitor; the second would not have imprisoned him if he were not that sort of man; the third would not have departed if he had not failed to find the man who had caused him to come." 8

21. I will now speak of the sophist Scopelian, but first I will deal with those who try to calumniate whom Suidas relates this story. For this theme as used in declamations cf. the third-century rhetorician Apsines ix. 479 Walz.

8 This is an example of antithesis combined with ἵστασθαι, clauses of equal length.
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πειρωμένων, ἀπαξιοῦσι γὰρ δὴ τὸν ἄνδρα τοῦ τῶν σοφιστῶν κύκλου διθυραμβώδη καλοῦντες καὶ ἀκό-515 λαστὸν καὶ πεπαχυσμένον. ταυτὶ περὶ αὐτοῦ λέγου-σιν οἱ λεπτολόγοι καὶ νωθροὶ καὶ μηδὲν ἀπ’ αὐτο-σχεδίοις γλύττης ἀναπνέοντες· φύσει μὲν γὰρ ἐπί-φθονον χρῆμα ἄνθρωπος. 1 διαβάλλουσι γοῦν τοὺς μὲν εὐμήκεις οἱ μικροὶ, τοὺς δὲ εὐειδεῖς οἱ πονηροὶ τὸ εἶδος, τοὺς δὲ κούφους τε καὶ δρομικοὺς οἱ βραδεῖς καὶ ἐτερόποδες, τοὺς θαρσαλέους οἱ δειλοὶ καὶ οἱ ἁμυοῦ οἱ τοὺς γυμνοὺς, τοὺς δ’ ἁμφὶ παλαί-στραν οἱ ἀγώναστοι, καὶ οὐ χρῆ θαυμάζειν, εἰ πεπηριμένου τὴν γλώτταν τῶν καὶ βοῶν ἀφωνίας ἐπ’ αὐτὴν βεβλημένοι καὶ μήτ’ ἂν αὐτοὶ τί ἐνθυ-μηθέντες μέγα, μήτ’ ἂν ἐνθυμηθέντος ἐτέρου ἐμφημάζοντες διαπτύοιεν τε καὶ κακίζοιεν τὸν ἐτοιμότατο δὴ καὶ θαρραλεύτατο καὶ μεγαλεύτατο τῶν ἔφ’ ἐαυτοῦ 'Ελλήνων ἐρμηνεύσαντα. ὡς δὲ ἡγωνίασι τὸν ἄνδρα, ἐγὼ δηλῶσω, καὶ ὁποῖον αὐτῷ καὶ τὸ τοῦ ὦκου σχῆμα.

Ἀρχιερεὺς μὲν γὰρ ἐγένετο τῆς 'Ασίας αὐτὸς τε καὶ οἱ πρόγονοι αὐτοῦ παῖς ἐκ πατρὸς πάντες, ὁ δὲ στέφανος οὗτος πολὺς καὶ ὑπὲρ πολλῶν χρημάτων. δίδυμος τε ἀποτεχθεὶς. ἅμφω μὲν ἡσθήν ἐν σταρ-γάνους, πεμπταῖς δὲ ὄντων κεραυνῷ μὲν ἐβλήθη ὁ ἐτερος, ὁ δὲ οὐδεμίαν ἐπηρώθη τῶν αἰσθήσεων ἐνυκτακείμενος τῷ βληθέντι. καίτοι τὸ τῶν σκη-πτῶν πῦρ οὕτω δριμῷ καὶ θειώδες, ὡς τῶν ἄγχου τοὺς μὲν ἀποκτείνει καὶ ἐκπληξίν, τῶν δὲ ἀκοάς

1 ἄνθρωποι Kayser; ἄνθρωπος Cobet.

1 A proverb for silence first found in Theognis 651; cf. Aeschylus, Agamemnon 36; Philostratus, Life of Apollonius vi. 11; its precise origin is not clear, but it may refer to the
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him. For they say that he is unworthy of the sophistic circle and call him dithyrambic, intemperate in his style, and thick-witted. Those who say this about him are quibblers and sluggish and are not inspired with extempore eloquence; for man is by nature a creature prone to envy. At any rate the short disparage the tall, the ill-favoured the good-looking, those who are slow and lame disparage the light-footed swift runner, cowards the brave, the unmusical the musical, those who are unathletic disparage athletes. Hence we must not be surprised if certain persons who are themselves tongue-tied, and have set on their tongues the "ox of silence," 1 who could not of themselves conceive any great thought or sympathize with another who conceived it, should sneer at and revile one whose style of eloquence was the readiest, the boldest, and the most elevated of any Greek of his time. But since they have failed to understand the man, I will make known what he was and how illustrious was his family.

For he was himself high-priest of Asia and so were his ancestors before him, all of them, inheriting the office from father to son. And this is a great crown of glory and more than great wealth. He was one of twins, and as both were lying in one cradle, when they were five days old, one of them was struck by lightning, but the other, though he was lying with the stricken child, was not maimed in any one of his senses. And yet, so fierce and sulphurous was the fire of the thunderbolt that some of those who stood near were killed by the shock, others suffered weight of the ox, or to coins engraved with an ox and laid on the tongue e.g. of a victim. The Latin proverb hos in lingua, "he is bribed," must refer to an engraved coin.

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te kai ophthalmoi sinesbhai, tvn dè es tovs novs aposkhipsean. Allo oidei tvntwn o Skopelias hlo, dietelase ghar dh kai es geras bahan akeraios te kai arthios. Tovti dè opothen thaimaza, deilwseai sou bouloimai edepnoumen men katà tìn Lhmn oupo drui megali theristai oktò perì to kaloumenon Keras tìn nêso, to dè xwroin touto lymhn èsthn 516 ès keraias epistrefwv leptas, nèfous dè tìn drwv perioshontos kai skhortou ès authn ekdothenos h men ebèllhto, oí theristai dè ekplhiveus autois empeusousis, ef' oúper ethchv ekastos prattwv, outròs apethanev, o men gar kúlika anaioymenos, o dè pínwv, o dè máttrwv, o dè eðhívov, o dè èteron ti¹ touv tás psyhaz afhkan episthymenoi kai melanes, ouper oí xalkoi tòn àndriaínton peri tás èmpyrous tòn peggwn kekapnsemnoi. O dè outrì ti ouk athèi èterefeto, ós diaphugievm men tòn èk tòu skhortou thànavon, oun meðe oí skherostatov tòn àgroikwn dièfugyon, àtrotos dè meìnav tás aistothe- seis kai tòn novèn ètòmhos kai ùpovn krevttovn, kai gar dh kai to nòvthron autóv ànthn.

'Efoítise dè touvs ÷htrikous tòn logwn parà tòvòn Zmvrnwion Nikhtin melèthsanta men èpifanwvs, pollh dè meizwn en dikasthriovs pneusanta. òeò- mewn dè tòn Klazomenvon tás melétas autòn oíkoi poieíthai kai proubhsebhai tás Klazomenvas èpí mega ògoumenvon, eì touóstos dh' anfir èmpaidioi sofíswn, touti men ouk amouýwos parthenhtato tìn

¹ dé ti Kayser; dé èteron ti Cobet.
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injury to their ears and eyes, while the minds of others were affected by the shock of the bolt. But Scopelian was afflicted by none of these misfortunes, for he remained healthy and sound far on into old age. I will explain the reason why I marvel at this. Once, in Lemnos, eight harvesters were eating their meal beneath a great oak, near that part of the island called the Horn—this place is a harbour curved in the shape of slender horns—when a cloud covered the oak and a bolt was hurled on to it, so that the tree itself was struck, and the harvesters, when the stroke fell on them, were killed every one of them in the act of doing whatever it might be, one as he lifted a cup, one drinking, one kneading bread, one while eating, in fact, whatever else it might be that they were engaged on, thus in the act they lost their lives; and they were covered with smoke and blackened like bronze statues that are near hot springs and so become darkened by fumes. But Scopelian was reared under the protection of the gods so carefully that he not only escaped death from the thunderbolt, though not even the most robust of those field-labourers escaped it, but remained with his senses unimpaired, keen-witted, and independent of sleep, and in fact he was never subject even to a feeling of torpor.

He frequented the rhetoricians’ schools of oratory as a pupil of Nicetes of Smyrna, who had conspicuous success as a declamer, though in the law courts he was an even more vigorous orator. When the city of Clazomenae begged Scopelian to declaim in his native place, because they thought it would greatly benefit Clazomenae if so talented a man should open a school there, he declined politely, saying that the
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ἀνδόνα φήσας ἐν οἰκίσκῳ μὴ ἤδειν, ὥσπερ δὲ ἄλος τι τῆς ἐαυτοῦ εὐφωνίας τὴν Σμύρναν ἔσκεψατο καὶ τὴν ἥχω τὴν ἐκεῖ πλείστου ἀξίαν ψήθη. πάσης γὰρ τῆς Ἰωνίας οὖν μοισείου πεπολυσμένης ἀρτιωτάτην ἐπέχει τάξιν ἢ Σμύρνα, καθάπερ ἐν τοῖς ὀργάνοις ἡ μαγάς.

Αἱ δὲ αὐτίας, δι᾽ ἃς ὁ πατήρ ἔξ ἡμέρον τε καὶ πρᾶσσε χαλεπῶς αὐτῷ ἐγένετο, λέγονται μὲν ἐπὶ πολλά, καὶ γὰρ ἡ δείνα καὶ ἡ δείνα καὶ πλείους, ἀλλ’ ἐγὼ τὴν ἀληθεστάτην δηλώσω. μετὰ γὰρ τὴν τοῦ Σκοπελιανοῦ μητέρα γυναῖκα ὁ πρεσβύτης ἤγετο ἡμίγαμον τε καὶ οὐ κατὰ νόμους, ὁ δὲ ὄρων 517 ταῦτα ἐνοικύται καὶ ἀπήγειν, τούτι δὲ τοῖς ἐξώρους ἀρδές. ἢ δ’ αὐξεῖτιθε κατ’ αὐτοῦ λόγον, ὡς ἐρώντος μὲν αὐτῆς, τὴν διαμαρτιάν δὲ μὴ καρτε- ροῦντος. ξυνέλαμβαν δὲ αὐτῆς τῶν διαβολῶν καὶ οἰκέτης τοῦ πρεσβύτου μάγειρος, ὁ ἐπωνυμία Κύθηρος, ὑποθωπεύων, ὥσπερ ἐν δράμαι, τὸν δεσπότην καὶ τοιαύτη λέγων. "ἀ δεσπότα, βου- λεταί σε ὁ νιὸς τεθνάναί ἦδη, οὐδὲ τὸν αὐτόματον καὶ μετ’ οὐ πολὺ θάνατον ἐνδίδους τῷ σῷ γῆρα, ἀλλὰ καὶ αὐτοργῶν μὲν τὴν ἐπιβουλήν, μισθοῦ- μενος δὲ καὶ τὰς ἔμας χεῖρας. ἐστὶ γὰρ αὐτῷ φάρμακα ἀνδροφόνα ἐπὶ σὲ, ὡς τὸ καυροτάτον κελεύει μὲ ἐμβαλέων ἐς ἐν τὶ τῶν ὄψεων ἐλευθερίαν τῇ ὀμολογίᾳ καὶ ἀγρός καὶ οἰκίας καὶ χρήματα καὶ πάν ὁ τι βουλοίμην ἐχειν τοῦ σοῦ οἶκου, καὶ τωτὶ μὲν πειθομένῳ εἰναι, ἀπειθοῦντι δὲ μαστίγωσιν τῷ καὶ στρέβλωσιν καὶ παχείας πέδας καὶ κύψωνα

1 For the same figure cf. p. 487.

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nightingale does not sing in a cage; and he regarded Smyrna as, so to speak, a grove in which he could practise his melodious voice, and thought it best worth his while to let it echo there. For while all Ionia is, as it were, an established seat of the Muses, Smyrna holds the most important position, like the bridge in musical instruments.¹

The reasons why his father, after being kind and indulgent to him, treated him harshly, are told in many different versions, for they allege now this reason, now that, then more than one, but I shall relate the truest version. After the death of Scopelian’s mother, the old man was preparing to bring home a woman as a concubine and not in legal wedlock, and when the son perceived this he admonished him and tried to deter him, which is always an annoying thing to older men. The woman thereupon trumped up a tale against him to the effect that he was in love with her, and could not endure his lack of success. In this calumny she had also a slave as accomplice, the old man’s cook whose name was Cytherus, and he used to flatter his master, like a slave in a play, and say things of this sort: “Master, your son wishes you to die now at once, nor will he allow to your old age a natural death, such as must needs be, not long hence; and he himself is preparing the plot, but he is trying to hire the help of my hands as well. For he has poisonous drugs destined for you, and he orders me to put the most deadly of them in one of my dishes, promising me my freedom, lands, houses, money, and whatever I may please to have from your house; and this, if I obey; but if I disobey he promises me the lash, torture, stout fetters, and the cruel pillory.” And

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βαρέων.' καὶ τοιούτῳ ἡθοπάθης ἔθελεν περιέλθων τὸν
dεσπότην τελευτώντος μετ’ οὐ πολὺ καὶ πρὸς
dιαθήκαις ὃντος γράφεται κληρονόμος, νίκος τε
προσφηθεὶς καὶ ὁφθαλμοὶ καὶ ψυχὴ πᾶσα. καὶ
οὐχὶ ταύτι χρὴ θαυμάζειν, ἐπεὶ πρεσβύτην ἔρωντα
ἐθελέξεν ἱσως ποὺ καὶ παραπαίνοντα ὑπὸ ἡλικίας καὶ
αὐτοῦ τοῦ ἑρᾶν—καὶ γὰρ δὴ καὶ νέοι ἔρωντες οὐκ
ἐστιν ὡστὶς αὐτῶν τὸν ἕαυτον νοῦν ἔχει—ἀλλ’ ὅτι
καὶ τῆς τοῦ Ἀσκοπελανοῦ δεινότητος τε καὶ τῆς ἐν
τοῖς δικαστηρίοις ἀκμῆς κρείττων ἔδοξεν ἀγωνισά-
μενος μὲν περὶ τῶν διαθήκων πρὸς αὐτὸν, ἀντεκ-
tεῖνος δὲ τῇ ἐκείνου δεινότητι τὸν ἐκείνου πλούτον·
ἀπαντῶν γὰρ τῆς οὐσίας καὶ μισθούμενος ὑπερ-
βολαῖς χρημάτων γλώττας ὁμοῦ πᾶσας καὶ δικα-
στῶν ὕψος πανταχόω τὴν νυκτίζαν ἀπνεύκατο,
ὅθεν ὁ Ἀσκοπελανὸς τὰ μὲν Ἀναξαγόρον μηλόβοτα
eῖναι, τὰ δὲ αὐτοῦ δουλόβοτα ἔλεγεν. ἐπιφανῆς δὲ
καὶ τὰ πολιτικὰ ὁ Κύθηρος γενόμενος γηράσκων
ἡδὴ καὶ τῆς οὐσίας ὅρῶν ὑποδιδοῦσαν καταφρονοῦ-
μενός τε ἰκανῶς καὶ ποὺ καὶ πληγὰς λαβῶν πρὸς
ἀνδρός, ὁν χρήματα ἄπαυτῶν ἐτύχανεν, ἵκετος τοῦ
518 Ἀσκοπελανοῦ γίγνεται μησισκακίαν τε αὐτῷ παρ-
εῖναι καὶ ὄργῃ ἀπολαβεῖν τε τὸν τοῦ πατρὸς οἶκον
ἀνέντα μὲν αὐτῷ μέρος τῆς οἰκίας πολλῆς οὕσης,
ὡς μὴ ἀνελευθέρως ἐνδιαμένῃ, συγχωρήσαντα
dὲ ἁγρὸς δύο τῶν ἐπὶ θαλάττῃ. καὶ Κυθῆρου
οἶκος ἐπωνύμασται νῦν ἐτὶ τὸ μέρος τῆς οἰκίας, ἐν
ὡ κατεβίω. ταύτι μὲν, ὡς μὴ ἁγνοεῖν αὐτὰ,

1 Anaxagoras when exiled from Athens lost his property, which was then neglected; the story is told by Diogenes
Laertius ii. 9; cf. Plato, Hippias maior 283 a; Philostratus,
Life of Apollonius i. 13.
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by wheedling him in this way he got round his master, so that when the latter was dying not long after, and came to make a will, he was appointed heir and was therein styled his son, his eyes, and his whole soul. And this indeed need not surprise us, since he whom he beguiled was an amorous old man, who was perhaps feeble-minded besides, from old age and from that same passion—for even when young men are in love there is not one of them that keeps his wits—but the surprising thing is that he showed himself more than a match for the oratorical talent of Scopelian, and his high reputation, in the law courts; for he went to law with him over the will, and used Scopelian's own fortune to counteract the latter's talent. For by drawing deeply on the estate and bribing with extravagant sums the tongues of all men, and at the same time the votes of the jury, he won a complete victory on every point, and hence Scopelian used to say that, whereas the property of Anaxagoras had become a sheep pasture, his own was a slave pasture.¹ Cytherus became prominent in public life also, and when he was now an old man and saw that his estate was growing less and that he himself was greatly despised, nay had even received blows at the hands of a man from whom he tried to recover money, he implored Scopelian to lay aside the memory of his wrongs and his anger, and to take back his father's property, only giving up to himself a part of the house, which was spacious, so that he might live in it without too great squalor; and to yield to him also two fields out of those near the sea. And to this day, that part of the house in which he lived till his death is called the dwelling of Cytherus. All these facts I have related that they may not

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συνιέναι δὲ κὰκ τούτων, ὦτι οἱ ἀνθρώποι μὴ θεοῦ μόνον, ἀλλὰ καὶ ἀλλήλων παίγνια.

Σκοπελιανοῦ δὲ σπουδάζοντος ἐν τῇ Σμύρνῃ ξυμφοιτᾶν μὲν ἐς αὐτὴν Ἰωνᾶς τε καὶ Λυδοῦς καὶ Κάρας καὶ Μαίνας Αιολέας τε καὶ τούς ἐκ Μυσῶν Ἐλληνας καὶ Φρυγῶν οὖπω μέγα, ἀγχίθυρος γὰρ τοῖς ἐθνεσι τούτοις ἡ Σμύρνα καρίως ἐξούσα τῶν γῆς καὶ θαλάττης πυλῶν, ὦ δὲ ἤγε μὲν Καππαδόκας τε καὶ Ἀσσυρίους, ἤγε δὲ Ἀἰγυπτίους καὶ Φοίνικας Ἀχαιῶν τε τοὺς εὐδοκιμωτέρους καὶ νεότητα τὴν ἐξ Ἀθηνῶν ἀπασάν. δόξαν μὲν οὖν ἐς τοὺς πολλοὺς παραδεδώκει ραστάνης τε καὶ ἀμελείας, ἐπειδὴ τὸν πρὸ τῆς μελέτης καιρὸν ἤτην ὡς ἐπὶ πολὺ τοῖς τῶν Σμυρναίων τέλεσιν ὑπὲρ τῶν πολιτικῶν, ὦ δὲ ἀπεχρήτο μὲν καὶ τῇ φύσει λαμπρᾷ τε οὐσίᾳ καὶ μεγαλογνώμων, καὶ τὸν μὲθ᾽ ἡμέραν καιρὸν ἤττον ἐσπουδάζειν, ἀνυπότατος δὲ ἀνθρώπων γενόμενος "οὐ νῦς," ἔλεγε "σὺ γὰρ δὴ πλεῖστον σοφίας μετέχεις μέρος θεῶν," ἐννεργὸν δὲ αὐτὴν ἐποιεῖτο τῶν ἐαυτοῦ φροντισμάτων. λέγεται γοῦν καὶ ἐς ὅρθρον ἀποστείναι σπουδάζων ἀπὸ ἑσπέρας.

Προσέκειτο μὲν οὖν ἀπασὶ ποιήμασι, τραγῳδίας δὲ ἐνεφορεῖτο, ἀγωνιζόμενος πρὸς τὴν τοῦ διδασκάλου μεγαλοφωνίαν—ἀπὸ γὰρ τούτου τοῦ μέρους ὁ Νικήτης σφόδρα ἐθαυμάζετο—ὁ δὲ οὖν τι μεγαλοφωνία ἐπὶ μείζον ἠλάσεν, ὡς καὶ Γιγαντίαιν ἐνυθέναι παραδούναι τε Ὤμηρι-

1 Plato. Laws 644 D. The saying became a proverb, cf. Life of Apollonius iv. 36.

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remain unknown, and that from them we may learn that men are the playthings not only of God ¹ but of one another.

It is no great wonder that, while Scopelian taught at Smyrna, Ionians, Lydians, Carians, Maeonians, Aeolians also and Hellenes from Mysia and Phrygia flocked thither to his school; for Smyrna is next door to these peoples and is a convenient gateway both by land and sea. But besides these he attracted Cappadocians and Assyrians, he attracted also Egyptians and Phoenicians, the more illustrious of the Achaeans, and all the youth of Athens. To the crowd he no doubt gave an impression of indolence and negligence, since during the period before a declamation he was generally in the society of the magistrates of Smyrna transacting public business, but he was able to rely on his own genius, which was brilliant and of a lofty kind; and in fact during the daytime he did not work much, but he was the most sleepless of men, and hence he used to say: "O Night, thy share of wisdom is greater than that of the other gods!" ² and he made her the collaborator in his studies. Indeed it is said that he used to work continuously from evening until dawn.

He devoted himself to all kinds of poetry, but tragedies he devoured in his endeavour to rival the grand style of his teacher; for in this branch Nicetes was greatly admired. But Scopelian went so much further in magniloquence that he even composed an Epic of the Giants, and furnished the Homerids ³ with

² Menander, frag. 199 Meineke; Scopelian adapted the line by substituting wisdom for love.
³ The allusion is to certain epic poets of the day who imitated Scopelian's epic and are hence sarcastically called "Sons of Homer."
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δας ἀφορμᾶς ἐσ τὸν λόγον. ὡμίλει δὲ σοφιστῶν μὲν μάλιστα Γοργία τῷ Δεσωτίνῳ, ῥητόρων δὲ 519 τοῖς λαμπρῶν ἰχθιδιοῖς. τὸ δὲ ἐπίχαρον φύσει μᾶλλον εἴχεν ἡ μελέτη, πρὸς φύσεως μὲν γὰρ τοῖς Ἰωνικοῖς τὸ ἀστείζεσθαι, τῷ δ’ αὖ καὶ ἐπὶ τῶν λόγων τοῦ φιλόγελου περίῆ, τὸ γὰρ κατηφές δυσξύμβολον τε καὶ ἄθικές ἤγειτο. παρχήι δὲ καὶ ἐσ τοὺς δῆμους ἀνειμένω τε καὶ διακεχυμένω τῷ προσώπῳ, καὶ πολλῶν πλέον, ὅτε εἶν ὅργη ἐκ-κλησιάζοιεν, ἄνιεις αὐτοὺς καὶ διαπραύνω τῇ τοῦ εἴδους εὐθυμίᾳ. τὸ δὲ ἐν τοῖς δικαστηρίοις ἔθος οὕτε φιλοχρήματος οὕτε φιλολογίδορος· προϊ-κα μὲν γὰρ εὐνέταττεν ἑαυτὸν τοῖς ὑπὲρ ψυχῆς κυνωνεύοντας, τοὺς δὲ λοιδορομένους ἐν τοῖς λόγοις καὶ θυμοῦ τινα ἐπίδειξιν ἡγουμένους ποιεί-σθαι γραύδια ἐκάλει μεθύοντα καὶ λυπώντα. τὰς δὲ μελέτας μισθοῦ μὲν ἐποιεῖτο, ῥ δὲ μισθὸς ἦν ἄλλος ἄλλου καὶ ἦσ ἐκαστος οἶκου εἶχεν, παρχὴι τε ἐσ αὐτοὺς οὐθ’ ὑπερφρονῶν καὶ σεσοβημένος, οὐθ’ ὅπερ οἱ δεδιότες, ἄλλ’ ὡς εἰκὸς ἦν τὸν ἀγωνιῶντα μὲν ὑπὲρ τῆς ἐαυτοῦ δόξης, θαρροῦντα δὲ τῷ μὴ ἀν σφαλήναι. διελέγετο δὲ ἀπὸ μὲν τοῦ θρόνου εἶν ἀβρότητι, ὅτε δὲ ὀρθὸς διαλέγειτο, ἐπιστροφήν τε εἶχεν ὁ λόγος καὶ ἔρρωτο. καὶ ἐπεσκοπεῖτο οὐκ ἔνδον, οὐδ’ ἐν τῷ ὑμίλῳ, ἄλλ’ ὑπεξιῶν ἐν βραχεῖ τοῦ καρποῦ διεώρα πάντα. περίην δὲ αὐτῷ καὶ εὐφωνίας, καὶ τὸ φθέγμα 82
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material for their poetry. Of the sophists he studied most carefully Gorgias of Leontini, and of the orators those that have a splendid ring. But his charm was natural rather than studied, for with the Ionians urbanity and wit are a gift of nature. For example, even in his orations he abounded in jests, for he held that to be over-serious is unsociable and disagreeable. And even when he appeared in the public assembly it was with a cheerful and lively countenance, and all the more when the meeting was excited by anger, for then he relaxed the tension and calmed their minds by his own good-tempered demeanour. In the law courts he displayed a temper neither avaricious nor malevolent. For without a fee he would champion the cause of those who were in danger of their lives, and when men became abusive in their speeches, and thought fit to make a great display of indignation, he used to call them tipsy and frenzied old hags. Though he charged a fee for declaiming, it was not the same for every pupil, and depended on the amount of property possessed by each. And he used to appear before his audience with no arrogance or conceited airs, nor again with the bearing of a timid speaker, but as besotted one who was entering the lists to win glory for himself and was confident that he could not fail. He would argue with suavity, so long as he was seated, but when he stood up to speak his oration became more impressive and gained in vigour. He meditated his theme neither in private nor before his audience, but he would withdraw and in a very short time would review all his arguments. He had an extremely melodious voice and a charming pronunciation, and he would often
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ηδονὴν εἰς τὸν τε μηρὸν θαμὰ ἐπλήττεν ἐαυτὸν τε υπεγείρων καὶ τοὺς ἀκρωμένους. ἀριστος μὲν οὖν καὶ σχηματίσαι λόγον καὶ ἐπαμφότερως εἰπεῖν, θαυμασιώτερος δὲ περὶ τὰς ἀκμαιότερας τῶν ὑποθέσεων καὶ πολλῶ πλέον περὶ τὰς Μηδικάς, ἐν αἷς οἱ Δαρείοι τε εἰσι καὶ οἱ Ξέρξαι, ταῦτα 520 τας γὰρ αὐτὸς τε μοι δοκεῖ ἀριστα σοφιστῶν ἐρμηνεύσαι παραδοῦναι τε τοῖς ἐπιγυνομένοις ἐρμηνεύειν, καὶ γὰρ φρόνημα ἐν αὐταῖς ὑπεκρίνεται καὶ κοινῷ ἀνεῖν ἐν τοῖς βαρβάροις ἥθεσι. ἔλεγετο καὶ σείεσθαι μᾶλλον ἐν ταύταις, ἄσπερ βακχεύων, καὶ τοῖς τῶν ἀμφι τῶν Πολέμωνα τυμπανίζεων αὐτὸν φήσαντο λαβόμενος ὁ Σκοπελιανὸς τοῦ σκώμματος "τυμπανίζω μὲν," εἶπεν ἀλλὰ τῇ τοῦ Ἀιαντὸς ἀσπίδι.

Βασιλείοι δὲ αὐτοῦ πρεσβεία πολλαὶ μὲν, καὶ γὰρ τοῖς καὶ ἀγαθῇ τῇ ἔννοια ἐννοικοῦσθαι πρεσβεύοντο, ἀριστος δὲ ἡ ὑπὲρ τῶν ἀμπέλων· οὐ γὰρ ὑπὲρ Σμυρναίων μόνων, ἄσπερ αἱ πλεῖους, ἀλλὰ ὑπὲρ τῆς Ἀσίας ὁμοί πάσης ἐπερεβεύθη. τὸν δὲ νοῦν τῆς πρεσβείας ἐγὼ δηλώσω· ἔδοκε τῷ βασιλείῳ μὴ εἶναι τῇ Ἀσίᾳ ἀμπέλους, ἐπειδὴ ἐν οἷς στασάζειν ἔδοξαν, ἀλλὰ ἔξοθοθαι μὲν τὰς ἡδὴ πεφυτευμένας, ἀλλὰς δὲ μὴ πυτεύειν ἔτι. έδει δὴ πρεσβείας ἀπὸ τοῦ κοινοῦ καὶ ἀνδρῶς, ὅσ ἔμελλεν ἄσπερ ὁΡφεὺς τις ἡ Θάμυρις ὑπὲρ αὐτῶν θέλειν. αἰσχοῦται τοῖς Σκοπελιανὸν πάντες, ὁ

1 For this type of rhetoric see Glossary.
2 Domitian; cf. Life of Apollonius vi. 42; and Suetonius, Domitian, who gives another reason for this edict.

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smite his thigh in order to arouse both himself and his hearers. He excelled also in the use of "covert allusion" and ambiguous language, but he was even more admirable in his treatment of the more vigorous and grandiloquent themes, and especially those relating to the Medes, in which occur passages about Darius and Xerxes; for in my opinion he surpassed all the other sophists, both in phrasing these allusions and in handing down that sort of eloquence for his successors to use; and in delivering them he used to represent dramatically the arrogance and levity that are characteristic of the barbarians. It is said that at these times he would sway to and fro more than usual, as though in a Bacchic frenzy, and when one of Polemo's pupils said of him that he beat a loud drum, Scopelian took to himself the sneering jest and retorted: "Yes, I do beat a drum, but it is the shield of Ajax."

He went on many embassies to the Emperor, and while a peculiar good luck ever accompanied his missions as ambassador, his most successful was that on behalf of the vines. For this embassy was sent, not as in most cases on behalf of Smyrna alone, but on behalf of all Asia in general. I will relate the aim of the embassy. The Emperor resolved that there should be no vines in Asia, because it appeared that the people when under the influence of wine plotted revolution; those that had been already planted were to be pulled up, and they were to plant no more in future. There was clearly need of an embassy to represent the whole community, and of a man who in their defence, like another Orpheus or Thamyris, would charm his hearer. Accordingly they unanimously selected Scopelian, and on this
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δ' οὕτω τι ἔκ περιουσίας ἐκράτει τὴν πρεσβείαν, ὡς μὴ μόνον τὸ ἐξεῖναι φυτεύειν ἐπανελθεῖν ἔχων, ἀλλὰ καὶ ἔπιτίμα κατὰ τῶν μὴ φυτευόντων. ὡς δὲ ηὐδοκίμησε τὸν ἀγώνα τὸν ὑπὲρ τῶν ἁμέλεων, δηλοὶ μὲν καὶ τὰ εἰρήμενα, ὁ γὰρ λόγος ἐν τοῖς θαυμασιωτάτοις, δηλοὶ δὲ καὶ τὰ ἐπὶ τῷ λόγῳ, δώρων τε γὰρ ἐπ᾽ αὐτῷ ἐτυχεῖν, ἃ νομίζεται παρὰ βασιλεῖ, πολλῶν τε προσφήσεων τε καὶ ἐπαίνων, νεότης τε αὐτῷ λαμπρὰ ξυνηκολουθήσεν ἐς Ἰωνίαν σοφίας ἐρῶντες.

Ἐπεὶ δὲ Ἀθήνην ἔγενετο, πουεῖται αὐτὸν ξένον ὁ Ἡρώδου τοῦ σοφιστοῦ πατήρ Ἀττικὸς θαυμάζων ἐπὶ ρητορικῆ μάλλον ἢ τὸν Γοργίαν ποτὲ Θεσσαλοί. ὁπόσοι γοῦν τῶν πάλαι ρητόρων ἔρμαὶ ἦσαν ἐν τοῖς τῆς οἰκίας δρόμοις, ἐκέλευε τούτος βάλλεσθαι λίθοις, ὡς διεφθοράτας αὐτῷ τὸν νυόν. μειράκων μὲν δὴ ἐτύγχανεν ὡν ὁ Ἡρώ-

521 δῆς τὸτε καὶ ὑπὸ τῷ πατρί ἔτι, τοῦ δὲ αὐτοσχε-

διάζευν ἢρα μόνου, οὗ μὴν ἔθαρρει γε αὐτῷ, οὐδὲ

γάρ τῷ Σκοπελιανῷ χυγγεγονὼς ἢν ἐς ἐκείνῳ πιὼ

τοῦ χρόνου, οὐδ' ἦτις ἢ τῶν αὐτοσχεδίων ὁμὴ

γυνάωκων, θεὶν ἀσμένων οἱ ἐγένετο ἢ ἐπιδημία

τοῦ ἀνδρός. ἐπειδὴ γὰρ λέγοντος ἦκουσε καὶ

διατιθεμένου τὸν αὐτοσχέδιον, ἐπετρώθη ὑπ' αὐτοῦ

καὶ ἡτοιμάσθη, καὶ τὸν πατέρα δὲ ἦταν διανοθείς

ἀπαγγέλλει οἱ μελέτην ἐς τὴν ἰδέαν τοῦ ξένου.

ὁ πατήρ δὲ ἠγάπη τε αὐτὸν τῆς μιμήσεως καὶ

πενήκοντα ἐδωκεν αὐτῷ τὰλαντα, ἐδωκε δὲ καὶ

αὐτῷ τῷ Σκοπελιανῷ πεντεκαίδεκα, ἡ δὲ, ὀσπαρ

1 πεντακόσια Kayser; πενήκοντα Valckenaer in order to
reduce the improbably large sum.
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mission he succeeded so far beyond their hopes that he returned bringing not only the permission to plant, but actually the threat of penalties for those who should neglect to do so. How great a reputation he won in this contest on behalf of the vines is evident from what he said, for the oration is among the most celebrated; and it is evident too from what happened as a result of the oration. For by it he won such presents as are usually given at an imperial court, and also many compliments and expressions of praise, and moreover a brilliant band of youths fell in love with his genius and followed him to Ionia.

While he was at Athens he was entertained by Atticus, the father of Herodes the sophist, who admired him for his eloquence more than the Thessalians once admired Gorgias. Atticus accordingly gave orders that all the busts of the ancient orators that were in the porticoes of his house should be pelted with stones, because they had corrupted his son's talent. Herodes at the time was only a stripling and still under his father's control, but he cared only for extempore speaking, though he had not enough confidence for it, since he had not yet studied with Scopelian, nor learned the vigour that extempore eloquence requires. For this reason he rejoiced at Scopelian's visit. For when he heard him speak and handle an extempore discourse, by his example he became fledged and fully equipped, and with the idea of pleasing his father he invited him to hear him give a declamation in the same style as their guest. His father greatly admired his imitation and gave him fifty talents, while to Scopelian himself he gave fifteen; but Herodes besides gave him from
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ό πατήρ, τοσαύτα ἀπὸ τῆς ἑαυτοῦ δωρεάς προσ-έδωκεν αυτῷ, ἔτι καὶ διδάσκαλον ἑαυτοῦ προσ-ευτών. τοῦτι δὲ συνιέντι Ἰρώδου καὶ τῶν τοῦ Πακτώλου πηγῶν ἦδιον.

Τὴν δὲ εὐτυχίαν, ὥ περὶ τὰς προσβελασ ἕχριτο, ἐξυμβάλλειν ἐστὶ καὶ τοὺς ἔδει μὲν γὰρ τοῖς Σμυρναίοις τοῦ προσβεύσοντος ὑπὲρ αὐτῶν ἄνδρός, ἡ προσβεία δὲ ἦν ὑπὲρ τῶν μεγίστων. ὦ μὲν δὴ ἐγιράσκεν ἢδη καὶ τοῦ ἀποδημεῖν ἑξόρως εἰξεν, ἐχειροτονεῖτο δὲ ὁ Πολέμων οὕτω πεπρεσβευκὼς πρότερον. εὑξάμενος οὖν ὑπὲρ τῆς ἀγαθῆς τύχης ἔδειτο γενέσθαι οἱ τὴν τοῦ Σκοπελιανοῦ πειθῶ, καὶ περβαλῶν αὐτὸν ἐπὶ τῆς ἐκκλησίας μάλα ἀστείως ὁ Πολέμων τὰ ἐκ Πατροκλείας ἐπείπεν τῷ ἄνδρι. ¹

δὸς δὲ μοι ἄμουν τὰ σὰ τεῦχα θωρηχθήναι,
αἱ κ’ ἐμὲ σοὶ ἵσκωσι,

καὶ Ἀπολλώνιος δὲ ὁ Τυναίς ὑπερενεγκὼν σοφία
τὴν ἀνθρωπίνην φύσιν τὸν Σκοπελιανὸν ἐν θαυ-
μασίοις τάττει.

κβ’. Διονύσιος δὲ ὁ Μιλήσιος εἰθ’, ὡς ἐννοί
φασί, πατέρων ἐπιφανεστάτων ἐγένετο, εἰθ’, ὡς
twes, αὐτὸ τοῦτο ἐλευθέρω, ἀφείσθω τοῦτο
522 τοῦ μέρους, ἐπειδὴ οἰκεία ἄρετῇ ἑλαμπρύνετο, τὸ
γὰρ καταφεύγειν ἐσ τοὺς ἄνω ἀποβεβληκότων
ἐστὶ τὸν ἐφ’ ἑαυτῶν ἔπαινον. Ἰσαίου δὲ ἀκροα-
τῆς γενόμενοι ἄνδρός, ὡς ἐφην, κατὰ φύσιν ἐρμη-
νεύοντος τοῦτι μὲν ἰκανῶς ἀπεμάξατο καὶ πρὸς

¹ μάλα . . . ἄνδρι in mss. and Kayser precede the quotation; Cobet transposes.
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his own present the same sum as had been bestowed by his father, and called him his teacher. And when he heard this title from Herodes it was sweeter to him than the springs of Pactolus.

The good fortune that attended his embassies we may gather also from the following. The citizens of Smyrna needed someone to go on an embassy for them, and the mission was on affairs of the greatest moment. But he was now growing old and was past the age for travelling, and therefore Polemo was elected, though he had never before acted as ambassador. So in offering up prayers for good luck, Polemo begged that he might be granted the persuasive charm of Scopelian, embraced him before the assembly, and applied very aptly to him the verses from the exploits of Patroclus:

Give me thy harness to buckle about my shoulders, if perchance they may take me for thee.  

Apollonius of Tyana also, who in wisdom surpassed mere human achievement, ranks Scopelian among the men to be admired.

22. With regard to Dionysius of Miletus, whether, as some say, he was born of highly distinguished parentage, or, as others say, was merely of free birth, let him not be held responsible on this head, seeing that he achieved distinction by his own merits. For to have recourse to one’s ancestors is the mark of those who despair of applause for themselves. He was a pupil of Isaeus, that is of one who, as I have said, employed a natural style, and of this style he successfully took the impress, and the orderly arrange-

1 Iliad xvi. 40, Patroclus to Achilles.
2 Life of Apollonius i. 23, 24.
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toúτῳ τὴν εὐταξίαν τῶν νοημάτων, καὶ γὰρ δὴ καὶ τούτῳ Ἰσαίου. μελιχρότατος δὲ περὶ τὰς ἐνοίας γενόμενος οὐκ ἔμεθυνε περὶ τὰς ἡδονάς, ὡσπερ ἐνοι τῶν σοφιστῶν, ἄλλα ἐταμμεύετο λέγων ἀεὶ πρὸς τοὺς γνωρίμους, ὅτι χρὴ τοῦ μέλιτος άκρων δακτύλω, ἀλλὰ μὴ κοίλη χειρὶ γενέσθαι, ὡς ἐν ἀπασὶ μὲν τοῖς εἰρημένοις δεδήλωται τῷ Διονυσίῳ, λογικοῖς τε καὶ νομικοῖς καὶ ἥθικοις ἀγώσι, μᾶλιστα δὲ ἐν τῷ ἑπὶ Χαιρωνείας θρήνω. διεξύων γὰρ τὸν Δημοσθένην τὸν μετὰ Χαιρωνείαν προσαγγέλλοντα τῇ βουλῇ ἑαυτὸν ἐς τήν τὴν ομοιότητα τοῦ λόγου ἐπελεύσθην· "ὡς Χαιρωνεία πονηρὸν χρίσα." καὶ πάλιν "ὡς αὐτο-μολήσασα πρὸς τοὺς βαρβάρους Βουστία. στε-νάξατε οἱ κατὰ γῆς ἔρωτες, ἐγγὺς Πλαταίων υπερήφανος." καὶ πάλιν ἐν τοῖς κρινόμενοι ἐπὶ τῷ μυσθοφορεῖν Ἀρκάσων "Ἀγορὰ πολέμου πρόκειται καὶ τὰ τῶν Ἑλλήνων κακὰ τὴν Ἀρκαδίαν τρέφει," καὶ "ἐπέρχεται πόλεμος αἰτίαν οὐκ ἔχων."

Τούδε μὲν ἡ ἐπίταυρον ἑγέρει τοῦ Διονυσίου, καθ’ ἰδίαν τὰς μελέτης αὐτῷ προὔβαινεν ἐπισκοποῦν-523 μένῳ καρέ, ὅσοντερ ὁ Ἰσαῖος, ὁ δὲ λόγος ὁ περὶ τοῦ Διονυσίου λεγόμενος, ὡς Χαλδαῖος τέχναις τοὺς ὁμιλητὰς τὸ μνημονικὸν ἀναπαι-δεύμους πόθεν εἴρθηται, ἐγὼ δηλώομεν τέχναι μνήμης οὔτε εἰσὶν οὔτ’ ἂν γένοιτο, μνήμη μὲν γὰρ δίδωσιν τέχναις, αὐτῇ δὲ ἀδίδακτος καὶ οὐδε-

1 προσαγγέλλοντα Kayser; προσαγγέλλοντα Cobet.

1 A proverb; cf. Lucian, How to write History 4.
2 This imaginary situation was a favourite theme; cf. Life of Polemo, p. 542; Syrianus ii. 165; Apsines ix. 471.
3 This perhaps echoes Aeschines, Against Cleisthenes 648.
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ment of his thoughts besides; for this too was characteristic of Isaeus. And though he presented his ideas with honeyed sweetness, he was not intemperate in the use of pleasing effects, like some of the sophists, but was economical with them, and would always say to his pupils that honey should be tasted with the finger-tip and not by the handful. This indeed is clearly shown in all the speeches delivered by Dionysius, whether critical works or forensic or moral disquisitions, but above all in the Dirge for Chaeronea. For when representing Demosthenes as he denounced himself before the Senate after Chaeronea, he ended his speech with this monody: "O Chaeronea, wicked city!" and again: "O Boeotia that hast deserted to the barbarians! Wail, ye heroes beneath the earth! We have been defeated near Plataea!" And again in the passage where the Arcadians are on trial for being mercenaries, he said: "War is bought and sold in the market-place, and the woes of the Greeks fatten Arcadia," and "A war for which there is no cause is upon us."

Such was in general the style of Dionysius, thus his declamations proceeded, and he used to meditate his themes about as long as Isaeus. As for the story that is told about him that he used to train his pupils in mnemonics by the help of Chaldean arts, I will show the source of the tradition. There is no such thing as an art of memory, nor could there be, for though memory gives us the arts, it cannot itself be taught, nor can it be acquired by

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4 On the Asianic rhythms in these quotations see Norden, Antike Kunst-Prosa i. 413. The Arcadians were notorious mercenaries; cf. Xenophon, Hellenica vii. 1. 23.
5 For Chaldean astrology cf. Julian, vol. i. Oration 4. 156 b; 5. 173 d, note; here it is regarded as a kind of magic.
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μη τέχνη ἄλωτος, ἔστι γάρ πλεονέκτημα φύσεως ἢ τῆς ἀθανάτου ψυχῆς μοῖρα. οὐ γὰρ ἂν ποτε ἄθανατα νομοθετεὶ τὰ ἀνθρώπεια, οὐδὲ διδακτά, ἀ ἐμάθομεν, εἰ μὴ μνήμη συνεπολυτεύετο ἄνθρωποι, ὥν εἶπε μητέρα δεὶ χρόνου καλεῖν, εἴτε παιδα, μη διαφερωμέθα πρὸς τοὺς ποιητάς, ἀλλ’ ἔστω, ὅ τι βούλονται. πρὸς δὲ τούτοις τίς οὕτως εὐθής κατὰ τῆς ἐαυτοῦ δόξης ἐν σοφοῖς γραφόμενος, ὡς γοητεύων ἐν μειρακίοις διαβάλλει καὶ ἄ ὅρθως ἐπαιδεύθη; πόθεν οὖν τὸ μνημονικὸν τοῖς ἀκρωμένοις; ἀπληγια τῆς ἣδονῆς ἐδόκει τά τοῦ Διονυσίου καὶ πολλάκις ἐπαναλαμβάνειν αὐτά ἡναγκάζετο, ἐπειδὴ ξυνίει σφῶν χαρῶν τῇ ἀκροάσει. οὶ δὴ εὐμαθέστεροι τῶν νέων ἐνετυπώντο αὐτὰ ταῖς γνώμαις καὶ ἀπήγγελλον ἑτέροις μελέτη μᾶλλον ἡ μνήμη ἐξυπερβλήθη, ὅτε καὶ μνημονικὸι τε ἀνομάζοντο καὶ τέχνην αὐτῷ 524 πεποιημένοι. ἐνθεὶ ὁμομένοι τινες τὰς τοῦ Διονυσίου μελέτας ἐσπερματολογήσατο φασώ, ὡς δὴ ἀλλο ἄλλου ἐξενεγκόντων ἐς αὐτάς, εἰς ἠ ἐβραχυλόγησην.

Μεγάλων μὲν οὖν ἣξιοῦτο κακ τῶν πόλεων, ὅποσαι αὐτῶν ἔπι σοφία ἑθαύμαζον, μεγάτων δὲ ἐκ βασιλεώς. Ἀδριανὸς γὰρ σαράπην μὲν αὐτῶν ἀπέφηνεν ἀυξ. ἀφανῶν ἔδων, ἐγκατέλεξε δὲ τοῖς δημοσίᾳ ἱππεύονται καὶ τοῖς ἐν τῷ Μουσείῳ συνυπόκειοι, τὸ δὲ Μουσείου τράπεζα Αἰγυπτία

1 θνητά Kayser; ἄθανατα Jahn. 2 μη Cobet adds.

1 An allusion to the Platonic doctrine of reminiscence, and especially to Meno 81 c d.
2 Philostratus refers to the Hymn to Memory by Apollonius of Tyana; see his Life i. 14. The sophists certainly taught some sort of mnemonics; cf. Volkmann, Rhetorik 567 foll.
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any method or system, since it is a gift of nature or a part of the immortal soul. For never could human beings be regarded as endowed with immortality, nor could what we have learned be taught, did not Memory inhabit the minds of men. And I will not dispute with the poets whether we ought to call her the mother of Time or the daughter, but let that be as they please. Moreover, who that is enrolled among the wise would be so foolishly careless of his own reputation as to use magic arts with his pupils, and so bring into disrepute also what has been taught by correct methods? How was it then that his pupils had a peculiar gift of memory? It was because the declamations of Dionysius gave them a pleasure of which they could never have enough, and he was compelled to repeat them very often, since he knew that they were delighted to hear them. And so the more ready-witted of these youths used to engrave them on their minds, and when, by long practice rather than by sheer memory, they had thoroughly grasped them, they used to recite them to the rest; and hence they came to be called "the memory-artists," and men who made it into an art. It is on these grounds that some people say that the declamations of Dionysius are a collection of odds and ends, for they say one person added this, another that, where he had been concise.

Great honours were paid him by the cities that admired his talent, but the greatest was from the Emperor. For Hadrian appointed him satrap over peoples by no means obscure, and enrolled him in the order of the knights and among those who had free meals in the Museum. (By the Museum I mean

\[3 \text{ i.e. prefect.}\]
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ξυγκαλούσα τοὺς ἐν πάσῃ τῇ γῇ ἐλλογίμους. πλείστας δὲ ἐπελθὼν πόλεις καὶ πλείστοις ἐνομλήσας ἔθνεσιν οὕτε ἐρωτικὴν ποτε αἰτίαν ἔλαβεν οὕτε ἀλαζόνα ὑπὸ τοῦ σωφρονεστάτος τε φαινομένω καὶ ἐφεστηκός. οἱ δὲ ἀνατιθέντες Διονυσίων τὸν Ἀράσπαν τὸν τῆς Πανθείας ἐρώταντα ἀνήκοι μὲν τῶν τοῦ Διονυσίου ρυθμῶν, ἀνήκοι δὲ τῆς ἄλλης ἐρμηνείας, ἀπειροὶ δὲ τῆς τῶν ἐνθυμημάτων τέχνης· οὗ γὰρ Διονυσίου τὸ φρόντισμα τούτο, ἀλλὰ Κέλερος τοῦ τεχνογράφου, ὁ δὲ Κέλερ βασιλικῶν μὲν ἑπιστολῶν ἀγαθὸς προστάτης, μελέτη δὲ οὐκ ἄποχρῶν, Διονυσίως δὲ τὸν ἐκ μειρακίου χρόνον διάφορος.

Μηδ’ ἔκεινα παρείσθω μοι Ἀρισταῖον γε ἠκροαμένῳ αὐτὰ προσβυτάτου τῶν κατ’ ἔμε ‘Ελλήνων καὶ πλείστα ὑπέρ σοφιστῶν εἰδότου· ἐγνήσασκε μὲν ὁ Διονύσιος ἐν δόξῃ λαμπρᾷ, παρῆε δὲ ἐσ’ ἀκμὴν ὁ Πολέμων οὕτω γιγνωσκόμενος τῷ Διονυσίῳ καὶ ἐπέδημε ταῖς Σάρδεσι ἄγορεύουσιν ὁ δικὴν ἐν τοῖς ἐκατόν ἀνδράσιν, ὡθ’ ἄν ἐδικαιοῦτο ἡ Λυδία. ἐσπέρας οὖν ἐσ’ τὰς Σάρδες ἴκνων ὁ Διονύσιος ἔτερο 525 Δωρίῳ τὸν κριτικὸν ξένον ἐαυτῷ· “εἰπὲ μοι,” ἐφη ὁ Δωρίων, τὶ Πολέμων ἐνταῦθα;” καὶ ὁ Δωρίων ἀνὴρ ἐφη “πλουσιῶτατος τῶν ἐν Λυδίᾳ κυβυπερέων περὶ τῆς οὐσίας ἀγεί συνήγορον τὸν Πολέμων ἀπὸ τῆς Σμύρνης πείσας διταλάντων.

1 ἄγορεύων Kayser; ἄγορεύσων Cobet.

1 Founded by the first Ptolemy at Alexandria in connexion with the Library.
2 Panthea, wife of the Persian king Abradatas, was taken captive by the Elder Cyrus and placed in charge of the
a dining-table in Egypt\(^1\) to which are invited the
most distinguished men of all countries.) He visited
very many cities and lived among many peoples, yet
he never incurred the charge of licentious or insolent
conduct, being most temperate and sedate in his
behaviour. Those who ascribe to Dionysius the piece
called *Araspes the Lover of Panthea*,\(^2\) are ignorant not
only of his rhythms but of his whole style of
elocution, and moreover they know nothing of the
art of ratiocination. For this work is not by
Dionysius, but by Celer\(^3\) the writer on rhetoric; and
Celer, though he was a good Imperial Secretary,
lacked skill in declamation and was on unfriendly
terms with Dionysius from their earliest youth.

I must not omit the following facts which I heard
direct from Aristaeus who was the oldest of all the
educated Greeks in my time and knew most about
the sophists. When Dionysius was beginning to
grow old and enjoyed the most distinguished reputa-
tion, and Polemo, on the other hand, was attaining to
the height of his career, though he was not yet
personally known to Dionysius, Polemo paid a visit
to Sardis to plead a case before the Centumviri who
had jurisdiction over Lydia. And towards evening
Dionysius came to Sardis and asked Dorion the
critic, who was his host: “Tell me, Dorion, what is
Polemo doing here?” And Dorion replied: “A
very wealthy man, a Lydian, is in danger of losing
his property, and hence he has brought Polemo from
Smyrna to be his advocate by the inducement of a
fee of two talents, and he will defend the suit
Mede Araspes who fell in love with her; cf. Xenophon,
*Cyropaedia* v. 1. 4; Philostratus, *Imagines* ii. 9.

\(^3\) Probably the teacher of Marcus Aurelius; cf. *To Him-
self* viii. 25.
PHILOSTRATUS


¹ δωδεκάκρονος Kayser; δωδεκάκρονον Cobet; cf. Cratinus, Putine frag. 7 δωδεκάκρονον τὸ στόμα.
² αὐ Kayser; ἂν Cobet.

¹ The epithet indicates the volume and variety of his oratory.

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to-morrow.” "What a stroke of luck is this!” cried Dionysius, “that I shall actually be able to hear Polemo, for I have never yet had a chance to judge of him.” Dorion remarked: "The young man seems to make you uneasy by his rapid advance to a great reputation.” "Yes, by Athene,” said Dionysius, "he does not even allow me to sleep. He makes my heart palpitate, and my mind too, when I think how many admirers he has. For some think that from his lips flow twelve springs, the others measure his tongue by cubits, like the risings of the Nile. But you might cure this anxiety for me by telling me what are the respective superiorities and defects that you have observed in us both." Dorion replied with great discretion: "You yourself, Dionysius, will be better able to judge between yourself and him, for you are well qualified by your wisdom not only to know yourself but also to observe another accurately." Dionysius heard Polemo defend the suit, and as he left the court he remarked: "This athlete possesses strength, but it does not come from the wrestling-ground." When Polemo heard this he came to Dionysius’ door and announced that he would declaim before him. And when he had come and Polemo had sustained his part with conspicuous success, he went up to Dionysius, and leaning shoulder to shoulder with him, like those who begin a wrestling match standing, he wittily turned the laugh against him by quoting

Once O once they were strong, the men of Miletus.²

² For this iambic response of Apollo which became a proverb for the degenerate cf. Aristophanes, Plutus 1003. It occurs also as a fragment of Anacreon.
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'Ανδρῶν μὲν οὖν ἐπιφανῶν πάσα γῆ τάφος, Διονυσίως δὲ σήμα ἐν τῇ ἐπιφανεστάτῃ 'Εφέσῳ, τέθαπται γὰρ ἐν τῇ ἁγορᾷ κατὰ τὸ κυριώτατον τῆς 'Εφέσου, ἐν ἂν κατεβίω παιδεύσας τὸν πρῶτον βίον ἐν τῇ Λέσβῳ.

cυ. Δολλιανὸς δὲ ὁ 'Εφέσιος προσήτη μὲν τοῦ 'Αθήνης θρόνου πρῶτος, προσήτη δὲ καὶ τοῦ 'Αθηναίων δήμου στρατηγήσας αὐτοῖς τὴν ἐπὶ τῶν ὄπλων, ἡ δὲ ἄρχη ἀυτή πάλαι μὲν κατέλεγε τε καὶ ἐξήγεν ἐς τὰ πολέμια, νυνὶ δὲ τροφῶν ἐπιμελεῖται καὶ σῖτου ἁγορᾶς. θορύβον δὲ καθεστηκότος παρὰ τὰ ἀρτοπώλια καὶ τῶν 'Αθηναίων βάλλειν αὐτὸν ὑμηκότων Παγκράτης ὁ κύων ὁ μετὰ ταῦτα ἐν Ἰσθμῷ φιλοσοφήσας παρέλθων ἐς τοὺς 'Αθηναίους καὶ εἰπὼν "Δολλιανὸς οὐκ ἐστὶν ἀρτοπώλης, ἀλλὰ λογοπώλης" διέχεεν οὕτω τοὺς 'Αθηναίους, ὡς μεθεών ὁ τοὺς λίθους διὰ χειρὸς αὐτοῖς ὄντας. σῖτου δὲ ἐκ Θεσσαλίας ἑσπερευκότος καὶ χρημάτων δημοσίᾳ οὐκ ὄντων ἐπέτρεψεν ὁ Δολλιανὸς ἔρανον τοῖς αὐτοῦ γνωρίμοις, καὶ χρήματα συχνὰ ἠθροίσθη. καὶ τούτῳ μὲν ἀνδρὸς εὐμηχάνου δόξει καὶ σοφοῦ 527 τὰ πολιτικά, ἐκεῖνο δὲ δικαίου τε καὶ εὐγνώμονους τὰ γὰρ χρήματα ταῦτα τοῖς ἐξυμβαλόμενοι ἀπεδωκεν ἐπανείς τὸν μισθὸν τῆς ἀκρόασεως.

"Εδοξε δὲ ὁ σοφιστὴς οὗτος τεχνικῶτατος τε καὶ φρονιμῶτατος τὸ ἐπιχειρηματικὸν ἐν ἐπινοιᾳ τεχνικήν κείμενον ἰκανῶς ἐκπονήσας, καὶ ἐρμηνεύσα

1 From Thucydides ii. 43.
2 i.e. the municipal, as distinct from the Imperial chair.
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Famous men have the whole earth for their sepulchre, but the actual tomb of Dionysius is in the most conspicuous part of Ephesus, for he was buried in the market-place, on the most important spot in Ephesus, in which city he ended his life; though during the earlier period of his career he had taught in Lesbos.

23. LOLLIANUS OF EPHESUS was the first to be appointed to the chair of rhetoric at Athens, and he also governed the Athenian people, since he held the office of strategus in that city. The functions of this office were formerly to levy troops and lead them to war, but now it has charge of the food-supplies and the provision-market. Once when a riot arose in the bread-sellers' quarter, and the Athenians were on the point of stoning Lollianus, Pancrates the Cynic, who later professed philosophy at the Isthmus, came forward before the Athenians, and by simply remarking: "Lollianus does not sell bread but words," he so diverted the Athenians that they let fall the stones that were in their hands. Once when a cargo of grain came by sea from Thessaly and there was no money in the public treasury to pay for it, Lollianus bade his pupils contribute, and a large sum was collected. This device proves him to have been a very ingenious man and prudent in public affairs, but what followed proved that he was both just and magnanimous. For by remitting the fee for his lectures he repaid this money to those who had subscribed it.

This sophist was considered to be deeply versed in his art and very clever in working out successfully the train of reasoning that depends on skill in invention. His style was admirable, and in the invention

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μὲν ἀποχρῶν, νοήσαι δὲ καὶ τὰ νοηθέντα τάξαι ἀπέριττος. διαφαίνονται δὲ τοῦ λόγου καὶ λαμπρότητες λήγουσαι ταχέως, ὡσπερ τὸ τῆς ἀστραπῆς σέλας. δηλαδή τὸ τοῦτο ἐν πάσι μὲν, μάλιστα δὲ ἐν τούτῳ κατηγορῶν μὲν γὰρ τοῦ Λεπτίνου διὰ τὸν νόμον, ἐπεί μὴ ἔφοιτα τοῖς Ἀθηναίοις ἐκ τοῦ Πόντου σίτος, ὡδὲ ἤκμασεν. “κέκλεισται τὸ στόμα τοῦ Πόντου νόμῳ καὶ τὰς Ἀθηναίων τροφὰς ὀλίγαι κωλύουσι συλλαβαῖ, καὶ ταυτὸν διένσατι Δύσανδρος νομαχῶν καὶ Λεπτίνης νομομαχῶν” ἀντιλέγομαι τοῖς Ἀθηναίοις ἀπορία χρημάτων βουλευομένους πωλείν τὰς νήσους ὡδὲ ἐπενευσαν. “λύσον, οἷς Πόσειδον, τὴν ἐπὶ Δῆλω χάρων, συγχώρησον αὐτῇ πωλουμένη φυγεῖν.” ἐσχεδίαζε μὲν οὖν κατὰ τὸν Ἰσαίον, οὐ δὴ καὶ ήκροάστατο, μισθοὺς δὲ γενναίους ἐπράττετο τὰς συνουσίας οὐ μελετήσας μόνον, ἀλλὰ καὶ διδασκαλικὰς παρέχων. εἰκόνες δὲ αὐτοῦ Ἀθήνης μία μὲν ἐπ’ ἀγορᾶς, ἐτέρα δὲ ἐν τῷ ἄλοε τῷ μικρῷ, ὁ αὐτὸς λέγεται ἐκφυτεύεσαι.

καὶ. Οὔδὲ τὸν Βυζάντιον σοφιστὴν παραλείψω Μάρκον, ὑπὲρ οὗ καὶ ἐπιπλήξαμι τοῖς "Ελλησιν, εἰ 528 τοῦτο σῶσε γενόμενος, ὅποιον δηλώσω, μῆτων τυχανοῦ τῆς ἐαυτοῦ δόξης. Μάρκῳ τοῖς ἤν ἀναφορὰ τοῦ

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1 This fictitious theme is based on Demosthenes, Leptines 30, delivered in 355, and assumes that the law of Leptines to abolish exemptions from public services was in force, and that the evils foreboded by Demosthenes had come about; cf. Apsines 232 for the same theme.

2 Norden, p. 410, quotes this passage for its “similar endings.”

3 We do not know whether this theme is based on historical fact or is purely fictitious.

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and arrangement of his ideas he was free from affectation and redundancy. In his oratory brilliant passages flare out and suddenly come to an end like a flash of lightning. This is evident in all that he wrote, but especially in the example that I now quote. His theme was to denounce Leptines, on account of his law, because the supply of corn had failed to reach the Athenians from the Pontus; and he wound up as follows: "The mouth of the Pontus has been locked up by a law, and a few syllables keep back the food supply of Athens; so that Lysander fighting with his ships and Leptines fighting with his law have the same power." Again, when his theme was to oppose the Athenians, when in a scarcity of funds they were planning to sell the islands, he declaimed with energy the following: "Take back, Poseidon, the favour that you granted to Delos! Permit her, while we are selling her, to make her escape!" In his extempore speeches he imitated Isaeus, whose pupil he had been. He used to charge handsome fees, and in his classes he not only declaimed but also taught the rules of the art. There are two statues of him at Athens, one in the agora, the other in the small grove which he is said to have planted himself.

24. Nor must I omit to speak of Marcus of Byzantium, on whose behalf I will bring this reproach against the Greeks, that though he was as talented as I shall show, he does not as yet receive the honour that he deserves. The genealogy of Marcus dated back as

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4 Delos was once a "floating" island and was made stationary by Poseidon; cf. Ovid, Metamorphoses vi. 191.

6 We know nothing more about Marcus, unless he is the Annius Marcus mentioned by Capitolinus, Life of Marcus Aurelius, as one of that Emperor's teachers.
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gένους ἐς τὸν ἀρχαῖον Βύζαντα, πατήρ δὲ ὄμωνυμος ἔχων βαλαττῷφνους οἰκέτας ἐν Ἰερώ, τὸ δὲ Ἰερὸν παρὰ τὰς ἐκβόλας τοῦ Πόντου. διδάσκαλος δὲ αὐτοῦ Ἰσαίας ἔγενετο, παρ' οὗ καὶ τὸ κατὰ φύσιν ἐρμηνευέτων μαθῶν ἐπεκόσμησεν αὐτὸ ὡραισμένη πραξίτητι. καὶ παράδειγμα ἰκανότατον τῆς Μάρκου ἰδέας ὁ Σπαρτιάτης ὁ ξυμβουλεύων τοῖς Λακεδαίμονίοις μὴ παράδεχεσθαι τοὺς ἀπὸ Δοιφήνης γυμνοὺς ἠκοινασα. τόδε γὰρ τῆς ὑποθέσεως ἤρετο ὡς. "ἀνὴρ Λακεδαίμονιοι μέχρι γῆρως φυλάξας τὴν ἀσπίδα ἤδεως μὲν ἂν τοὺς γυμνοὺς τούτους ἀπέκτεινα." ὡςτις δὲ καὶ τὰς διαλέξεις ὑπερὲ τὸ ἀνὴρ ἔγενετο, ξυμβαλεῖν ἐστών ἐκ τῶν διδάσκων γὰρ περὶ τῆς τῶν σοφιστῶν τέχνης, ὡς πολλὴ καὶ ποικὴ, παράδειγμα τοῦ λόγου τὴν Ἰρων ἐποιήσατο καὶ ἦρετο τῆς διαλέξεις ὡς. "ὁ τῆς Ἰρών ἰδών, ὡς ἐν χρώμα, οὐκ εἶδεν ὡς θαυμάσας, ὁ δὲ, ὃς ἄλλωστε, μᾶλλον θαυμάσας." οἳ δὲ τήν διαλέξειν ταῦτην Ἁλκινών τῷ Στωκήκῳ ἀναπηθέντες διαμαρτάνουσι μὲν ἰδέας λόγου, διαμαρτάνουσι δὲ ἀληθείας, ἀδικώτατοι δ' ἀνθρώπων εἰςι προσαφαιρούμενοι τὸν σοφιστὴν καὶ τὰ οἰκεῖα.

Τὸ δὲ τῶν ὀφρών ἰδὸς καὶ ἡ τοῦ προσώπου σύννοια σοφιστὴν ἐξῆλθοι τὸν Μάρκον, καὶ γὰρ ἐτύχασαν αἱ τῆς ἐπισκοπῶν τῆς γνώμης καὶ ἀναπαυδέων ἑαυτὸν τοῖς ἐστὶ τὸ σχεδόντων ἀγνοῦσιν καὶ τοῦτο ἐξηλούτο μὲν τῇ τῶν ὀφθαλμῶν στάσει

1 The legendary founder of Byzantium, said to have been the son of Poseidon.
2 The punishment of these men by Sparta is described by Thucydides v. 34.
3 Iris was the daughter of Thaumas whose name means
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far as the original Byzas, and his father, who had the same name, owned slaves who were fishermen at Hieron. (Hieron is near the entrance to the Pontus.) His teacher was Isaeus, and from him he learned the natural style of oratory, but he adorned it with a charming suavity. The most characteristic example of the style of Marcus is his speech of the Spartan advising the Lacedaemonians not to receive the men who had returned from Sphacteria without their weapons. He began this argument as follows: "As a citizen of Lacedaemon who till old age has kept his shield, I would gladly have slain these men who have lost theirs." His style in his discourses may be gathered from the following. He was trying to show how rich and how many-sided is the art of the sophists, and taking the rainbow as the image of an oration, he began his discourse thus: "He who sees the rainbow only as a single colour does not see a sight to marvel at, but he who sees how many colours it has, marvels more." Those who ascribe this discourse to Alcinous the Stoic fail to observe the style of his speech, they fail to observe the truth, and are most dishonest men, in that they try to rob the sophist even of what he wrote about his own art.

The expression of his brows and the gravity of his countenance proclaimed Marcus a sophist, and indeed his mind was constantly brooding over some theme, and he was always training himself in the methods that prepare one for extempore speaking. This was evident from the steady gaze of his eyes

"Wonder." The play on the word θαυμάζειν, "to wonder," seems to echo Plato, Theaetetus 155 c d : "philosophy begins in wonder." Plato goes on to apply the image of the rainbow (Iris) to philosophy.

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πεπηγότων τὰ πολλὰ ἐσὶ ἀπορρήτους ἐννοίας, ὁμολογήθη δὲ καὶ ὑπὸ τοῦ ἀνδρὸς· ἐρωμένου γὰρ τινὸς αυτὸν τῶν ἐπιτηδείων, ὅπως χθεὶς ἔμελετα "ἐπὶ ἐμαυτοῦ μὲν" ἐφη "λόγου ἁξίως, ἔπι δὲ τῶν γινωρίμων ἦττον." θαυμάσαντος δὲ τὴν ἀπόκρισιν ἐγὼ ἐφη ὁ Μάρκος μετὰ τῆς σωπῆς ἐνεργῆς χρώματι καὶ γυμνάζουσί με δύο ὑποθέσεις καὶ τρεῖς ὑπὸ τὴν μίαν, ἥν ἐστὶν κοινὸν ἀγωνίζομαι." γενειάδος δὲ καὶ κόμης αὐχμηρῆς εἶχεν, ὃθεν ἄγροικότερος ἀνδρὸς πεπνυμένου ἐδόκει τοῖς πολλοῖς. τούτω δὲ καὶ Πολέμων ὁ σοφιστὴς πρὸς αὐτὸν ἐπαθεῖν· παρῆλθε μὲν γὰρ ἐς τὴν τοῦ Πολέμωνος διατριβὴν ὁνομαστὸς ἦδη ὁ ἐν γυμνακημένων δὲ τῶν ἡ τῆς ἀκρόασιν ἀπειτηκότων ἀναγνούσ τὸν τῶν ἐς τὸ Βυζάντιων πεπλευκότων διεμήνυσε τῷ πέλας, ὃ δὲ τῷ πλησίον, καὶ διεδόθη ἐς πάντας, ὅτι ὁ Βυζάντιος εὑρήσας, ὃθεν τοῦ Πολέμωνος αἰτοῦντος τὰς ὑποθέσεις ἐπεστρέφοντο πάντες ἐς τὸν Μάρκον, ῥα προβάλοι. τού δὲ Πολέμωνος εἰπόντος "τὰ ἐς τὸν ἄγροικὸν ὄρατε; οὐ γὰρ δώσει γε ὄντος ὑπόθεσιν," ὁ Μάρκος ἐπάρας τὴν φωνήν, ἀστερ εἰσώθην, καὶ ἀνακύψας "καὶ προβαλῶ" ἐφη "καὶ μελετασεύμαθι." ἐνθὲν ἐλών ὁ Πολέμων καὶ ἐννεῖς δωριάζοντος διεξόθη ἐς τὸν ἄνδρα πολλὰ τε καὶ θαυμάσια ἐφείς τῷ καιρῷ, μελετήσας δὲ καὶ μελέτωντος ἀκροασάμενος καὶ ἑθαυμάσθη καὶ ἑθαύμασεν.

Μετὰ ταῦτα δὲ ἦκων ὁ Μάρκος ἐς τὰ Μέγαρα, οἰκισταὶ δὲ οὕτω Βυζαντίων, ἐστασίαζον μὲν οἱ 1 προβαλοῦμαί ... μελετάσεωιν Kayser; προβαλὼ ... μελετασεύμα Cobet, to give the Doric dialect.

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which were usually intent on secret thoughts, and, moreover, it was admitted by the man himself. For when one of his friends asked him how he declaimed the day before, he replied: “To myself, well enough, but to my pupils not so well.” And when the other expressed surprise at the answer, Marcus said: “I work even when I am silent, and I keep myself in practice with two or three arguments beside the one that I maintain in public.” His beard and hair were always unkempt, and hence most people thought that he looked too boorish to be a learned man. And this was the impression of him that Polemo the sophist had. For, when he had already made his reputation, he once visited Polemo’s school, and when the pupils who had come to attend the lecture had taken their seats, one of those who had made the voyage to Byzantium recognized him and pointed him out to the man next him, and he in turn to his neighbour, and so word was handed on to them all that he was the sophist from Byzantium. Accordingly, when Polemo asked for themes to be proposed, they all turned towards Marcus that he might propose one. And when Polemo asked: “Why do you look to the rustic? This fellow will not give you a theme,” Marcus, speaking as he always did at the top of his voice, and throwing his head up, retorted: “I will propose a subject and will myself declaim.” Thereupon Polemo, who recognized him partly by his Doric dialect, addressed himself to Marcus in a long and wonderful speech on the spur of the moment, and when he had declaimed and heard the other declaim he both admired and was admired.

When, later on, Marcus went to Megara (Byzantium was originally a Megarian colony), the Megarians
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Μεγαρεῖς πρὸς τοὺς Ἀθηναίους ἀκμαζούσαις ταῖς γνώμαις, ὡσπερ ἄρτι τοῦ πινακίου ἐπ’ αὐτοὺς γεγραμμένου, καὶ οὐκ ἔδέχοντο σφᾶς ἐς τὰ Πύθια τὰ μικρὰ ἥκοντας. παρελθὼν δὲ ἐς μέσους ὁ Μάρκος οὔτω τι μεθήμοσε τοὺς Μεγαρέας, ὡς ἀνοίξαι πεῖσαι τᾶς οἰκίας καὶ δέξασθαι τοὺς Ἀθηναίους ἐπὶ γυναικάς τε καὶ παῖδας. ἡγάσθη αὐτὸν καὶ Ἀδρανῶς ὁ αὐτοκράτωρ πρεσβεύοντα ὑπὲρ Ἑβυζαντίων, ἐπιτηδείοτατος τῶν πάλαι βασιλέων γενόμενος ἀρετᾶς αὐξῆσαι.

κε’. Πολέμων δὲ ὁ σοφιστής οὗτ’ ὃς ὅι πολλοὶ δοκοῦσι, Σμυρναῖος, οὔτ’, ὡς τινὲς, ἐκ Φρυγῶν, ἀλλὰ ἤγεικεν αὐτὸν Ααδίκεια ἢ ἐν Καρίᾳ, ποταμῷ πρόσοικος Λύκῳ, μεσογεία μὲν, δυνατωτέρα δὲ τῶν ἐπὶ θαλάσσῃ. ἢ μὲν δὴ τοῦ Πολέμωνος οἰκίᾳ πολλοὶ ὑπατοὶ καὶ ἑτὶ, ἐρασταὶ δὲ αὐτὸν πολλαὶ μὲν πόλεις, διαφερόντως δὲ ἡ Σμύρνα: οὔτοι γὰρ ἐκ μειράκιον κατιδόντες τι ἐν αὐτῷ μέγα πάντος τούς οἰκοι στεφάνους ἐπὶ τὴν τοῦ Πολέμωνος κεφαλῆς συνήγεικαν, αὐτῷ τε ὡς ὑφειμανοὶ καὶ γένει τὰ ὁμοίους ξηλωτά, προκαθήσαν γὰρ τῶν Ἀδρανῶν Ὀλυμπίων ἐδοσαν τῷ ἄνδρι καὶ ἐγγόνοις, καὶ τῆς 531 ἑρᾶς τριήρων ἐπιβατεύειν. πέμπται γὰρ τις μηνὶ Ἀνθεστηριώνι μεταρρία τριήρης ἐς ἀγοράν, ἢν ἦν τοῦ Διονύσου ἱερεύς, οἶνον κυβερνήτης, εὐθύνει πείσματα ἐκ θαλάσσης λύσουσαν.

Ἐνοποιοῦμεν δὲ τῇ Σμύρνῃ τάδε αὐτὴν ἀνησυχ. πρῶτα μὲν τὴν πόλιν πολυανθρωποτάτην αὐτῆς

1 This was the decree by which the Megarians were proscribed by the Athenians in the fifth century B.C.
2 These games were held at Smyrna.
3 February.
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were still keeping up their quarrel with the Athenians with the utmost energy of their minds, just as if the famous decree\(^1\) against them had been lately drawn up; and they did not admit them when they came to the Lesser Pythian games. Marcus, however, came among them, and so changed the hearts of the Megarians that he persuaded them to throw open their houses and to admit the Athenians to the society of their wives and children. The Emperor Hadrian too admired him when he came on an embassy for Byzantium, for of all the Emperors in the past he was the most disposed to foster merit.

25. **Polemo** the sophist was neither a native of Smyrna, as is commonly supposed, nor from Phrygia as some say, but he was born at Laodicea in Caria, a city which lies on the river Lycus and, though far inland, is more important than those on the seacoast. Polemo's family has produced many men of consular rank, and still does, and many cities were in love with him, but especially Smyrna. For the people having from his boyhood observed in him a certain greatness, heaped on the head of Polemo all the wreaths of honour that were theirs to give, decreeing for himself and his family the distinctions most sought after in Smyrna; for they bestowed on him and his descendants the right to preside over the Olympic games founded by Hadrian,\(^2\) and to go on board the sacred trireme. For in the month Anthesterion\(^3\) a trireme in full sail is brought in procession to the agora, and the priest of Dionysus, like a pilot, steers it as it comes from the sea, loosing its cables.

By opening his school at Smyrna he benefited the city in the following ways. In the first place he made her appear far more populous than before,
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φαίνεσθαι, νεότητος αυτή ἐπιρρεούσῃς ἐξ ἥπειρων
tε καὶ νῆσων οὐκ ἀκολάστου καὶ ξυγκλύδος, ἀλλ' ἐξειλεγμένης τε καὶ καθαρῶς ¹ Ἐλλάδος, ἔπειτα ὁμονοούσαν καὶ ἀστασίαστον πολιτεύειν, τὸν γὰρ
πρὸ τοῦ χρόνον ἐστασίαζεν ἡ Σμύρνα καὶ διεστή-
κεσαν οἱ ἂν πρὸς τοὺς ἐπὶ θαλάττη. πλείστον δὲ
ἀξιός τῇ πόλει καὶ τὰ πρεσβευτικά ἐγένετο φοιτῶν
παρὰ τοὺς αὐτοκράτορας καὶ προσαγωνιζόμενος τῶν
ήθων. Ὅδριανόν γοῦν προσκείμενον τοῖς Ἐφεσίοις
οὕτω τι μεταποίησε τοῖς Σμυρναῖοις, ὡς ἐν ἡμέρᾳ
μὴ μυρίδαις χιλίας ἐπαντλῆσαι αὐτὸν τῇ Σμύρνῃ,
ἀφ' ὅτι τὰ τοῦ σιτοῦ ἐμπόρια ἐξεποίηθη καὶ
γυμνάσων τῶν κατὰ τὴν Ἀσίαν μεγαλοπρεπέστατον
καὶ νέως τηλεφανῆς ὁ ἐπὶ τῆς ἄκρας ἀντικείσθαι
δοκῶν τῷ Μίμαντι. καὶ μὴν καὶ τοῖς ἀμαρτα-
γομένοις δημοσίᾳ ἐπιπλήττων καὶ κατὰ σοφίαν
πλείστα νουθετῶν ὤφελει, ὑβριν τε ὁμοίως ἔξηρει
καὶ ἄγερωχίαν πᾶσαν, τοσοῦτον πλέον, ὡς μηδὲ
532 τοῦ Ἰωνικοῦ ἀπεθάνειν ἦν. ² ὥφελει δὲ κάκεινα
dήπου τὰς δίκας τὰς πρὸς ἄλληλους οὐκ ἄλλοσε
ποι ἐκφοτάν εἰς, ἀλλ' οἰκοὶ ἑπανεν. λέγω δὲ τὰς
ὑπὲρ χρημάτων, τὰς γὰρ ἐπὶ μοιχώς καὶ ἱεροῦλους
καὶ σφαγέας, ὃν ἀμελουμένων ἂγνο ὕψεται, οὐκ
ἐξάγειν παρεκκελεύετο μόνον, ἀλλὰ καὶ ἐξοδεῖν τῆς
Σμύρνης, δυκαστοῦ γὰρ δεῖσθαι αὐτὰς σίφος ἐχοντος.
Καὶ ἡ αἰτία δὲ, ἢν ἐκ τῶν πολλῶν εἶχεν, ώς

¹ καθαρῶς Kayser; καθαρῶς Cobet.
² Lacuna in mss.; ἢ Kayser suggests.

¹ "Windy Mimas" (Odyssey iii. 172) is a headland opposite Chios. This temple was destroyed by an earthquake and rebuilt by Marcus Aurelius.
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since the youth flowed into her from both continents and the islands; nor were they a dissolute and promiscuous rabble, but select and genuinely Hellenic. Secondly, he brought about a harmonious government free from faction. For, before that, Smyrna was rent by factions, and the inhabitants of the higher district were at variance with those on the sea-shore. Also he proved to be of great value to the city by going on embassies to the Emperors and defending the community. Hadrian, at any rate, had hitherto favoured Ephesus, but Polemo so entirely converted him to the cause of Smyrna that in one day he lavished a million drachmae on the city, and with this the corn-market was built, a gymnasium which was the most magnificent of all those in Asia, and a temple that can be seen from afar, the one on the promontory that seems to challenge Mimas. Moreover, when they made mistakes in their public policy, Polemo would rebuke them, and often gave them wise advice; thus he was of great use to them, and at the same time he cured them of arrogance and every kind of insolence, an achievement that was all the greater because it was not like the Ionian to reform his ancient customs. He helped them also in the following manner. The suits which they brought against one another he did not allow to be carried anywhere abroad, but he would settle them at home. I mean the suits about money, for those against adulterers, sacrilegious persons and murderers, the neglect of which breeds pollution, he not only urged them to carry them out of Smyrna but even to drive them out. For he said that they needed a judge with a sword in his hand.

Though he excited the disapproval of many,
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οδοιποροῦντι αυτῷ πολλὰ μὲν σκευοφόρα ἐποιο, πολλοὶ δὲ ἵπποι, πολλοὶ δὲ οἰκέται, πολλὰ δὲ ἑθνη κυνῶν ἄλλα ἐς ἄλλην θῆραν, αυτὸς δὲ ἐπὶ ζεύγους ἀργυροχαλίνου Φρυγίου τυνὸς ἡ Κελτικοῦ πορεύοιτο, εὐκλειον τῇ Σμύρνῃ ἔπραττεν· πόλιν γὰρ δὴ λαμπρύνει μὲν ἀγόρα καὶ κατασκευὴ μεγαλοπρεπὴς οἰκοδομημάτων, λαμπρύνει δὲ οἰκία εὗ πράττουσα, οὐ γὰρ μόνον δίδωσι πόλις ἄνδρι ὅνομα, ἄλλα καὶ αὐτὴ ἄρνυται ἐξ ἄνδρος. ἐπεσκοπεῖτο δὲ καὶ τὴν Λασικείαν ὁ Πολέμων θαμίζων ἐς τὸν εαυτοῦ οἶκον καὶ δημοσίᾳ ὕφελῶν ὁ τι ἥδυνατο.

Τὰ δὲ ἐκ βασιλέως αὐτῷ τοιαῦτα. Τραιανὸς μὲν αὐτοκράτωρ ἀτελὴς πορεύεσθαι διὰ γῆς καὶ θαλάττης, Ἀδριανὸς δὲ καὶ τοῖς ἀπ’ αὐτοῦ πάσων, ἐγκατέλεξε δὲ αὐτὸν καὶ τῷ τοῦ Μουσείου κύκλῳ 533 ἐς τὴν Ἀιγυπτίαν σίτησιν, ἐπὶ τῇ τῆς Ῥώμης ἀπαιτουμένου πέντε καὶ εἴκοσι μυριάδας ὑπερ- ἀπέδωκε ταῦτα τὰ χρήματα οὔτε εἰπόντος, ὡς δέοιτο, οὔτε προειπών, ὡς δώσοι. αἰτιωμένης δὲ αὐτὸν τῆς Σμύρνης, ὡς πολλὰ τῶν ἐπιδοθέντων σφίσιν ἐκ βασιλέως χρημάτων ἐς τὸν εαυτοῦ ἢδυ καταθέμενον ἐπεμψεν ὁ αὐτοκράτωρ ἐπιστολὴν ὧδε ἑνυκεκεμένην. Ἐν τούτῳ τῶν ἐπιδοθέντως ὑμῖν χρημάτων ὑπ’ ἐμοῦ ἐμοὶ τοὺς λογισμοὺς ἐδωκεν. ταῦτα δὲ εἰ καὶ συγγνώμην ἐρεῖ τις, οὐκ ἦν δήποτε συγγνώμην αὐτὸν τὴν ἑπὶ τοῖς χρήμασι μὴ οὔκ ἐς τὸ προδόχον τῆς ἄλλης ἀρετῆς εὐκρίνεσθαι. τὸ δὲ Ἀθήνησι Ὁλυμπίειον ¹ δι’ ἐξή-

¹ 'Ολυμπίειον Kayser; Ὁλυμπίειον Cobet.

¹ A favourite saying with Pindar; cf. Thucydides vi. 16.
² See above, p. 524.

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because when he travelled he was followed by a long train of baggage-animals and many horses, many slaves and many different breeds of dogs for various kinds of hunting, while he himself would ride in a chariot from Phrygia or Gaul, with silver-mounted bridle, by all this he acquired glory for Smyrna. For just as its market-place and a splendid array of buildings reflect lustre on a city, so does an opulent establishment; for not only does a city give a man renown, but itself acquires it from a man. Polemo administered the affairs of Laodicea as well, for he often visited his relatives there, and gave what assistance he could in public affairs.

The following privileges were bestowed on him by the Emperors. By the Emperor Trajan the right to travel free of expense by land and sea, and Hadrian extended this to all his descendants, and also enrolled him in the circle of the Museum, with the Egyptian right of free meals. And when he was in Rome and demanded 250,000 drachmae, he gave him that sum and more, though Polemo had not said that he needed it, nor had the Emperor said beforehand that he would give it. When the people of Smyrna accused him of having expended on his own pleasures a great part of the money that had been given by the Emperor for them, the Emperor sent a letter to the following effect: “Polemo has rendered me an account of the money given to you by me.” And though one may say that this was an act of clemency, nevertheless it would not have been possible for him to win clemency in the affair of the money, had he not won pre-eminence for virtue of another kind. The temple of Olympian Zeus at Athens had been

3 The drachma was worth about ninepence.
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κοντα και πεντακοσίων ἐτῶν ἀποτελεσθέν καθερώσας ὁ αὐτοκράτωρ, ὃς χρόνου μέγα ἀγώνισμα, ἔκελευσε καὶ τὸν Πολέμωνα ἐφυμηγῆσαι τῇ θυσίᾳ. ὁ δὲ, ἀσπερ εἰώθει, στήσας τοὺς ὀφθαλμοὺς ἐπὶ τὰς ἵδη παρισταμένας ἐννοίας ἐπαφήκεν εαυτὸν τῷ λόγῳ καὶ ἀπὸ τῆς κρητικὸς τοῦ νεὼ διελέχθη πολλὰ καὶ θαυμάσια, προοίμων ποιούμενος τοῦ λόγου τὸ μὴ ἀθεεῖ τὴν περὶ αὐτοῦ ὁρμήν γενέσθαι οἴ.

Διήλαξε δὲ αὐτῷ καὶ τὸν ἑαυτοῦ παῖδα Ἀν-
534 τωνίνων ὁ αὐτοκράτωρ ἐν τῇ τοῦ σκήπτρου παρα-
δόει θεὸς ἐκ θυντοῦ γιγνόμενοι. τοῦτι δὲ ὅποιον,
ἀνάγκη δηλώσαι. ἦρξε μὲν γὰρ δὴ πάσης ὁμοῦ Ἀσίας ὁ Ἀντωνῖνος, καὶ κατέλυσεν ἐν τῇ τοῦ
Πολέμωνος οἰκία ὡς ἀρίστη τῶν κατὰ τὴν Σμύ-
ρναν καὶ ἀρίστου ἄνδρός, νῦκτωρ δὲ ἐξ ἀποδήμιας
ηκὼν ὁ Πολέμων ἑβόα ἐπὶ θύραις, ὡς δεινὰ πάσχοι
tῶν ἑαυτοῦ εἰργόμενος, εἶτα συνηνάγκασε τὸν Ἀντωνῖνον ἐς ἔτέραν οἰκίας μετασκεύασθαι.
tαῦτα ἐγίνουσακε μὲν ὁ αὐτοκράτωρ, ἥρωτα δὲ
ὑπὲρ αὐτῶν οὐδέν, ὡς μὴ ἀναδέρνητο, ἀλλ’ ἐνθυμη-
θεῖς τὰ μετ’ αὐτὸν καὶ ὧτι πολλάκις καὶ τὰς ἰμέ-
ρους ἐκκαλοῦνται φύσεις οἱ προσκείμενοι τε καὶ
παροξύνοντες, ἔδεισε περὶ τῶν Πολέμων, ῥθεὶν ἐν
tαῖς ὑπὲρ τῆς βασιλείας διαθήκαις “καὶ Πολέμων
ὁ σοφιστής” ἐφή “ἐξμυθοίς τῆς διανοίας ἐμοὶ
ταύτης ἐγένετο,” τῷ καὶ χάριν ὡς εὐεργῆτη πράτ-
tειν τὴν συγγνώμην ἐκ περιουσίας ἐτοιμάζων.

1 The original Olympieion, begun about 530 B.C. by Peisistratus, was never completed. The existing temple was begun about 174 B.C. by Antiochus Epiphanes, was completed by Hadrian and dedicated A.D. 130.
completed at last after an interval of five hundred and sixty years,¹ and when the Emperor consecrated it as a marvellous triumph of time, he invited Polemo also to make an oration at the sacrifice. He fixed his gaze, as was his custom, on the thoughts that were already taking their place in his mind, and then flung himself into his speech, and delivered a long and admirable discourse from the base of the temple. As the proemium of his speech he declared that not without a divine impulse was he inspired to speak on that theme.

Moreover, the Emperor reconciled his own son Antoninus with Polemo, at the time when he handed over his sceptre and became a god instead of a mortal. I must relate how this happened. Antoninus was proconsul of the whole of Asia without exception, and once he took up his lodging in Polemo’s house because it was the best in Smyrna and belonged to the most notable citizen. However, Polemo arrived home at night from a journey and raised an outcry at the door that he was outrageously treated in being shut out of his own house, and next he compelled Antoninus to move to another house. The Emperor was informed of this, but he held no inquiry into the affair, lest he should reopen the wound. But in considering what would happen after his death, and that even mild natures are often provoked by persons who are too aggressive and irritating, he became anxious about Polemo. Accordingly in his last testament on the affairs of the Empire, he wrote: “And Polemo, the sophist, advised me to make this arrangement.” By this means he opened the way for him to win favour as a benefactor, and forgiveness enough and to spare. And in fact Antoninus used
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καὶ ὁ Ἀντωνῖνος ἠστείζετο μὲν πρὸς τὸν Πολέμωνα περὶ τῶν κατὰ τὴν Σμύρναν ἐνδεικνύμενος ποιὸ τὸ μὴ ἐκκελήθησαι, ταῖς δὲ ἔκαστοτε τιμαῖς ἐπὶ μέγα ἦρεν ἐγγυνώμενός ποιὸ τὸ μὴ μεμνηθῆσαι. ἠστείζετο δὲ τάδε· ἐς τὴν πόλιν ἦκοντος τοῦ Πολέμωνος περιβαλών αὐτὸν Ἀντωνῖνος "δότε" ἐφή "Πολέμωνι καταγωγῆν, καὶ μηδεῖς αὐτὸν ἐκβάλη." ὑποκριτοῦ δὲ τραγῳδίας ἀπὸ τῶν κατὰ τὴν Ἀσίαν Ὀλυμπίων, οἷς ἐπεστάτει ὁ Πολέμων, 535 ἐφίεναι φήσαντος, ἐξελαθήσαι γὰρ παρ’ αὐτοῦ κατ’ ἀρχὰς τοῦ δράματος, ἤρετο ὁ αὐτοκράτωρ τὸν ὑποκριτὴν, πτυχία εἰς, ὡς τῆς σκηνῆς ἡλάθη, τοῦ δὲ εἰπόντος, ὡς μεσημβρία τυγχάνοι οὖσα, μάλα ἀστείως ὁ αὐτοκράτωρ "ἐμε δὲ" εἶπεν "ἀμφὶ μέσας νύκτας ἑξῆλθεν τῆς οἰκίας, καὶ οὐκ ἐφήκα." Εἷς ἔστω μοι καὶ ταύτα δήλωσιν βασιλέως τε πρᾶον καὶ ἀνδρὸς ὑπέρφρονος. ὑπέρφρον γὰρ δή οὕτω τι ὁ Πολέμων, ὡς πόλεσι μὲν ἀπὸ τοῦ προὐχοντος, δυνασταῖς δὲ ἀπὸ τοῦ μὴ ύφειμένου, θεοῖς δὲ ἀπὸ τοῦ ἰσου διαλέγεσθαι. Ἀθηναίων μὲν γὰρ ἐπιδεικνύμενος αὐτοσχέδιος λόγος, ὡς καὶ πρῶτον Ἀθήναξ ἀφίκετο, οὐκ ἐς ἐγκώμια κατέστησεν ἐαυτὸν τοῦ ἀστεῖος, τοσούτων ὄντων, ἀ τις ὑπὲρ Ἀθηναίων ἄν εἰποί, οὐδ’ ὑπὲρ τῆς ἑαυ- τοῦ δόξης ἐμακρηγήρησε, καίτοι καὶ τῆς τουάστε ἰδέας ὠφελοῦσθι τοὺς σοφιστὰς ἐν ταῖς ἐπιδει- ξεσιν, ἀλλ’ εὐ γιγνώσκων, ὅτι τὰς Ἀθηναίων φύσεις ἐπικόπτειν χρῆ μᾶλλον ἢ ἐπαίρειν διελέ- χθη ὁδέ. " φασίν ὅμως, ὡ Ἀθηναίοι, σοφοὺς

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to jest with Polemo about what had happened in Smyrna, thus showing that he had by no means forgotten it, though by the honours with which he exalted him on every occasion he seemed to pledge himself not to bear it in mind. This is the sort of jest he would make. When Polemo came to Rome, Antoninus embraced him, and then said: “Give Polemo a lodging and do not let anyone turn him out of it.” And once when a tragic actor who had performed at the Olympic games in Asia, over which Polemo presided, declared that he would prosecute him, because Polemo had expelled him at the beginning of the play, the Emperor asked the actor what time it was when he was expelled from the theatre, and when he replied that it happened to be at noon, the Emperor made this witty comment: “But it was midnight when he expelled me from his house, and I did not prosecute him.”

Let this suffice to show how mild an Emperor could be, and how arrogant a mere man. For in truth Polemo was so arrogant that he conversed with cities as his inferiors, Emperors as not his superiors, and the gods as his equals. For instance, when he gave a display to the Athenians of extempore speeches on first coming to Athens, he did not condescend to utter an encomium on the city, though there were so many things that one might say in honour of the Athenians; nor did he make a long oration about his own renown, although this style of speech is likely to win favour for sophists in their public declamations. But since he well knew that the natural disposition of the Athenians needs to be held in check rather than encouraged to greater pride, this was his introductory speech: “Men say, Athenians,
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εἶναι ἄκροατάς λόγων· εἶσομαι." ἀνδρὸς δὲ, ὃς ἦρχε μὲν Βοσπόρου, πᾶσαν δὲ Ἔλληνικὴν παι-
δευσὶν ἤμοστο, καθ’ ἑστορίαν τῆς Ἰωνίας ἐς τὴν
Σμύρναν ἦκοντος οὐ μόνον οὐκ ἔταξεν ἑαυτὸν ἐν
τοῖς θεραπεύονσιν, ἀλλὰ καὶ δεσμένου ξυνεῖναι ὦ
θαμά ἄνεβαλλετο, ἦς ἤμαγκασε ὁ βασιλέα ἐπὶ
θύρας ἀφικέσθαι ἀπάγωντα μισθοῦ δέκα τάλαντα.
ἦκων δὲ ἐς τὸ Πέργαμον, ὅτε δὴ τὰ ἄρθρα ἐνόσει,
κατέδαρθε μὲν ἐν τῷ ἱερῷ, ἐπιστάντος δὲ αὐτῷ τοῦ
'Ασκληπιοῦ καὶ προειπόντος ἀπέκρουσαν ψυχροῦ
ποτοῦ ὁ Πολέμων "βέλτιστε," εἶπεν "εἰ δὲ
βοῶν ἐπεράπευες;"

Τὸ δὲ μεγαλόγνωμον τούτῳ καὶ φρονηματῶδες
ἐκ Τιμοκράτους ἔσπασε τοῦ φιλοσόφου, συγγε-
536 νόμενοι αὐτῷ ἦκοντι ἐς Ἰωνίαν ἐτῶν τεττάρων.
οὗ χείρον δὲ καὶ τὸν Τιμοκράτην δηλώσατι· ἦν μὲν
γὰρ ἐκ τοῦ Πόντου ὁ ἀνήρ οὗτος καὶ ἦν αὐτῷ
πατρὶς Ἡράκλεια τὰ 'Ελλήνων ἐπαινοῦντες; ἐφι-
λοσόφει δὲ κατ’ ἀρχὰς μὲν τοὺς ἱερικοὺς τῶν
λόγων, εἰδὼς εἰ τάς Ἰπποκράτους τε καὶ Δημο-
κρίτου δόξας, ἐπεὶ δὲ ἦκουσεν Εὐφράτου τοῦ Τυ-
ρίου, πληρεσιν ἱστίοις ἐς τὴν ἑκείνου φιλοσοφίαν
ἀφήκεν. ἐπιχολώτερος δὲ οὕτω τι ἦν τοῦ ξυμ-
μέτρου, ὡς ὑπανίστασθαι αὐτῷ διαλεγομένῳ τῇ
τε γενεάδα καὶ τὰς ἐν τῇ κεφαλῇ χαῖτας, ὥστε
τῶν λεόντων ἐν ταῖς ὀρμαῖς. τῆς δὲ γλώττης
ἐυφόρως εἶχε καὶ σφοδρῶς καὶ ἐτοίμως, διὸ καὶ
τῷ Πολέμωνι πλείστον ἦν ἄξιος ἄσπαζομένῳ τὴν
τοιάνδε ἐπιφορᾶν τοῦ λόγου. διαιφορᾶς γοῦν τῷ

1 At this date there were kings of the Bosporus under the protectorate of Rome.
2 Lucian, Demonax 3, praises Timocrates.

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that as an audience you are accomplished judges of oratory. I shall soon find out.” And once when the ruler of the Bosporus, a man who had been trained in all the culture of Greece, came to Smyrna in order to learn about Ionia, Polemo not only did not take his place among those who went to salute him, but even when the other begged him to visit him he postponed it again and again, until he compelled the king 1 to come to his door with a fee of ten talents. Again, when he came to Pergamon suffering from a disease of the joints, he slept in the temple, and when Asclepius appeared to him and told him to abstain from drinking anything cold, “My good sir,” said Polemo, “but what if you were doctoring a cow?”

This proud and haughty temper he contracted from Timocrates 2 the philosopher, with whom he associated for four years when he came to Ionia. It would do no harm to describe Timocrates also. This man came from the Pontus and his birthplace was Heraclea whose citizens admire Greek culture. At first he devoted himself to the study of writings on medicine and was well versed in the theories of Hippocrates and Democritus. But when he had once heard Euphrates 3 of Tyre, he set full sail for his kind of philosophy. He was irascible beyond measure, so much so that while he was arguing his beard and the hair on his head stood up like a lion’s when it springs to the attack. His language was fluent, vigorous and ready, and it was on this account that Polemo, who loved this headlong style of oratory, valued him so highly. At any rate, when a quarrel arose between Timocrates

2 cf. p. 488 and Life of Apollonius, passim. Euphrates had much influence with Vespasian.

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Τημοκράτει πρὸς τὸν Σκοπελιανὸν γενομένης ὡς ἐκδεδωκότα ἐαυτὸν πίττῃ καὶ παρατυπλίας διέ-
στη μὲν ἡ ἐνομλούσα νεότης τῇ Σμύρνῃ, ὡς δὲ Πολέμων ἀμφοῖν ἄκροσπυγόν τῶν τοῦ Τήμοκρά-
τους οπασώντων ἐγένετο πατέρα καλῶν αὐτῶν τῆς ἐαυτοῦ γλώττης. ἀπολογούμενος δὲ αὐτῷ καὶ ὑπὲρ
τῶν πρὸς Φαβώζυνον λόγων εὐλαβῶς ὑπέστειλε καὶ ὑφειμένως, ὅπερ τῶν παίδων οἱ τάς ἐκ τῶν
δεδακτάλων πληγάς, εἴ τι ἀτακτήσειαν, δεδιότες.

Τῇ δὲ ὑφειμένῳ τούτῳ καὶ πρὸς τὸν Σκοπε-
λιανὸν ἐχθραστὸ χρόνῳ ὑστεροῦν, προσβεβευότας μὲν
χειροτονηθέσεις ὑπὲρ τῶν Σμυρναῖων, ὡς ὅπλα δὲ
Ἀχίλλεια τῆς ἐκείνου πειθὼ αἰτίσασ. Ἡρώδη
δὲ τῷ Ἀθηναίῳ πῆ μὲν ἀπὸ τοῦ ὑφειμένου, πὴ
dὲ ἀπὸ τοῦ ὑπεραιροῦτος ἐυνεγένετο. ὡπως δὲ
καὶ ταῦτα ἑσχε, δηλῶσαι θούλομαι, καλὰ γὰρ καὶ
μεμνήσθαι ἡξία. ἡρὸ μὲν γὰρ τοῦ αὐτοχεδιά-
ζειν ὁ Ἡρώδης μᾶλλον ἢ τοῦ ὑπατός τε καὶ ἐξ
ὑπάτων δοκεῖν, τῶν Πολέμων. δὲ οὕτω γιγνώ-

537 σκων ἀφικτο μὲν ἐς τὴν Σμύρναν ἐπὶ ξυνοσία
τοῦ ἀνδρὸς κατὰ χρόνους, ὡς τὰς ἑλευθέρας τῶν
πόλεων αὐτὸς διωρθοῦτο, περιβαλῶν δὲ καὶ ὑπερ-
ασπασάμενος ὁμοὶ τῷ τὸ στόμα ἄφελεῖν τοῦ
στόματος “πότε,” ἐπεν “ὅ πατερ, ἀκροσό-
μεθά σου;” καὶ ὃ μὲν δὴ ὅπετο ἀναβαλείσθαι
αὐτὸν τὴν ἄκροσων ὄκνεῖν φήσαντα ἐπ’ ἀνδρὸς
τουτοῦ ἀποκεδυνέσειν, ὃ δὲ οὐδὲν πλασάμενος
“τήμερον” ἔφη “ἄκροῳ, καὶ ἰώμεν.” τοῦτο
ἀκούσας ὁ Ἡρώδης ἑκπλαγῇ φησι τὸν ἄνδρα,

1 This was a mark of effeminacy and foppishness.
2 This incident is described above, p. 521.
3 See p. 548.
and Scopelian, because the latter had become addicted to the use of pitch-plasters and professional “hair-removers,” \(^1\) the youths who were then residing in Smyrna took different sides, but Polemo, who was the pupil of both men, became one of the faction of Timocrates and called him “the father of my eloquence.” And when he was defending himself before Timocrates for his speeches against Favorinus, he cowered before him in awe and submission, like boys who fear blows from their teachers when they have been disobedient.

This same humility Polemo showed also towards Scopelian somewhat later, when he was elected to go on an embassy on behalf of Smyrna, and begged for Scopelian’s power of persuasion as though it were the arms of Achilles.\(^2\) His behaviour to Herodes the Athenian was in one way submissive and in another arrogant. I wish to relate how this came about, for it is a good story and worth remembering. Herodes, you must know, felt a keener desire to succeed in extempore speaking than to be called a consul and the descendant of consuls, and so, before he was acquainted with Polemo, he came to Smyrna in order to study with him. It was at the time when Herodes alone \(^3\) was regulating the status of the free cities. When he had embraced Polemo and saluted him very affectionately by kissing him on the mouth, he asked: “Father, when shall I hear you declaim?” Now Herodes thought that he would put off the declamation and would say that he hesitated to run any risks in the presence of so great a man, but Polemo, without any such pretext, replied: “Hear me declaim to-day, and let us be going.” Herodes says that when he heard this, he was struck with admiration

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ός καὶ τὴν γλῶτταν αὐτοσχέδιον καὶ τὴν γνώμην. τάῦτα μὲν οὖν φρόνημα ἐνδείκνυται τοῦ ἀνδρός καὶ, νῦ Δία, σοφίαν, ἢ ἐσ τὴν ἐκπλήξειν ἐχρήσατο, ἐκείνα δὲ σωφροσύνην τε καὶ κόσμον. ἀφικόμενον γὰρ ἐσ τὴν ἐπίδειξιν ἐδέξατο ἐπαίνῳ μακρῷ καὶ ἐπαξίω τῶν Ἡρώδου λόγων τε καὶ ἐργών.

Τὴν δὲ σκηνὴν τοῦ ἀνδρός, ἢ ἐσ τὰς μελέτας ἐχρήσατο, ἔστι μὲν καὶ Ἡρώδου μαθεῖν ἐν μιᾷ τῶν πρὸς τὸν Βαρων ἐπιστολῶν εἰρημένον, ὁ δὲ λεγὼ δὲ κἀγὼ ἐκείθεν. παρῆσαι μὲν ἐσ τὰς ἑπι- δείξεις διακεκυμένω τῷ προσώπῳ καὶ τεθαρρη- κότι, ἐφόραν δὲ ἐσεφοίτα διεθνότων αὐτῷ ἢ ἂς τῶν ἄρθρων. καὶ τάς ὑποθέσεις οὐκ ἐσ τὸ κοινὸν ἐπεσκοπεῖτο, ἀλλ' ἔξων τοῦ ὁμίλου βραχών καρόν. φθέγμα δὲ ἦν αὐτῷ λαμπρὸν καὶ ἐπίτονον καὶ κρότος θαυμάσιος οἶος ἀπεκτύπει τῆς γλώττης. φησὶ δὲ αὑτὸν ὁ Ἡρώδης καὶ ἀναίδαν τοῦ θρό- νου περὶ τὰς ἀκμὰς τῶν ὑποθέσεων, τοσοῦτον αὐτῷ περιείματι ὀρμῆς, καὶ οτε ἀποτορνεύοι περίο- δου, τὸ ἐπὶ πάσιν αὐτῆς κώλον σὺν μειδᾶματι φέρειν, ἐνδεικνύμενον πολὺ τὸ ἀλύπως φράζειν, καὶ κροαίνειν εὖ τοῖς τῶν ὑποθέσεων χωρίοις 538 οὐδὲν μέσον τοῦ Ὀμηρικοῦ ἱπποῦ. ἀκροαθαί δὲ αὑτοῦ τὴν μὲν πρώτην, ὡς οἱ δικάζοντες, τὴν δὲ ἐφεξῆς, ὡς οἱ ἐρώντες, τὴν δὲ τρίτην, ὡς οἱ θαυμάζοντες, καὶ γὰρ δὴ καὶ τρών ἡμερῶν ξυγγενέ- σθαι οἴ. ἀναγράφει καὶ τὰς ὑποθέσεις ὁ Ἡρώδης, ἐφ' αἷς ξυγγενέτοι. ἢν τοῖς ἡ μὲν πρώτῃ Δημο-

1 ἐπιστολῆ εἰρημένων Kayser; ἐπιστολῶν εἰρημένου Cobet.

1 See Glossary s.v. σκηνή.
2 IIiad vi. 507.
of the man and the ready facility both of his tongue and brain. This incident illustrates Polemo’s pride and, by Zeus, the cleverness with which he was wont to dazzle his hearers, but the following shows equally his modesty and sense of propriety. For when the other arrived to hear him declaim, he received him with a long and appropriate panegyric on the words and deeds of Herodes.

The scenic effects which he employed in his declamations we may learn from Herodes, since they are described in one of the letters that he wrote to Varus, and I will relate them from that source. He would come forward to declaim with a countenance serene and full of confidence, and he always arrived in a litter, because his joints were already diseased. When a theme had been proposed, he did not meditate on it in public but would withdraw from the crowd for a short time. His utterance was clear and incisive, and there was a fine ringing sound in the tones of his voice. Herodes says also that he used to rise to such a pitch of excitements that he would jump up from his chair when he came to the most striking conclusions in his argument, and whenever he rounded off a period he would utter the final clause with a smile, as though to show clearly that he could deliver it without effort, and at certain places in the argument he would stamp the ground just like the horse in Homer.² Herodes adds that he listened to his first declamation like an impartial judge, to the second like one who longs for more, to the third as one who can but admire; and that he attended his lectures for three days. Moreover, Herodes has recorded the themes of the declamations at which he was present. The first was:
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ἀθένης ἐξομνύμενος ταλάντων πεντήκοντα δωροδοκίαν, ἢν ἦγεν ἐπ’ αὐτὸν Δημάδης, ὡς Ἀλεξάνδρον τοῦτο Ἀθηναίος ἐκ τῶν Δαρείου λογισμῶν ἑπεσταλκότος, ἢ δὲ ἐφεξῆς τὰ τρόπαια κατέλευ τὰ Ἑλληνικὰ τοῦ Πελοποννησίου πολέμου ἐσ διαλλαγὰς ἦκοντος, ἢ δὲ τρίτη τῶν ὑποθέσεων τοῖς Ἀθηναίοις μετὰ Αἰγὸς ποταμοῦ ἐσ τοὺς δῆμους ἀνεσκεῦαζεν. ὑπὲρ οὗ φησιν ὁ Ἡρώδης πέμψα τοι πεντεκαϊδεκά μυριάδας προσεπ wParamσαν αὐτὰς με- σθὸν τῆς ἀκροάσεως, μὴ προσεμένου δὲ αὐτὸς μὲν ὑπερώθθησαν οἰεσθαί, ξυμπίνοντα δὲ αὐτῷ Μονά- τιοι τῶν κριτικῶν, ὁ δὲ ἀνήρ οὕτος ἐκ Τραλλέων, "ο Ἡρώδη, φάναι ἀκοῦμαι μοι Πολέμων ὀνειρο- πολῆσας πέντε καὶ έκκοσι μυριάδας παρὰ τούτου ἐλαττόν ἐχει ἡγείς θα, παρὸ μὴ τοσαῦτας ἐπεμ- ψας." προσθεων μὲν ὁ Ἡρώδης τὰς δέκα καὶ τὸν Πολέμων προθύμως λαβείν, ἀπεταμβάνοντα. ἐδωκε τῷ Πολέμωνι ὁ Ἡρώ- 539 δῆς καὶ τῷ μὴ παρελθεῖν ἐπ’ αὐτῷ ἐσ λόγων ἐπι- δειξιῶν, μὴ ἐπαγωνίσασθαι οἱ, νῦκτωρ δὲ ἐξελα- σαι τῆς Σμύρνης, μὴ μὴ βιασθεῖν, θρασύ παρὰ καὶ τὸ βιασθήσει ἤτο. διελεία δὲ καὶ τὸν ἀλλον χρόνον ἐπαινῶν τὸν Πολέμων καὶ ὑπερθραυμάζουν. Ἀθήνης μὲν γὰρ διαπρεῦσως ἀγωνισάμενος τῶν περὶ τῶν τροπαίων ἀγώνα καὶ θαναμαζόμενος ἐπὶ

1 υπὲρ θαυμα ἄγων Kayser; υπερθραυμάζων Cobet.

1 Apsines 219 mentions this theme, and it was also de- claimed by Herodes, cf. p. 539. The argument was that there must not be permanent monuments of Greek victories over Greeks.

2 This theme is similar to that of Isocrates mentioned

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"Demosthenes swears that he did not take the bribe of fifty talents," the charge which Demades brought against him, on the ground that Alexander had communicated this fact to the Athenians, having learned it from the account-books of Darius. In the second, on the conclusion of peace after the Peloponnesian war, he urged: "That the trophies erected by the Greeks should be taken down." The third argument was to persuade the Athenians to return to their demes after the battle of Aegos Potami. Herodes says that in payment for this he sent him 150,000 drachmae, and called this the fee for his lectures. But since he did not accept it, Herodes thought that he had been treated with contempt, but Munatius the critic, when drinking with him (this man came from Tralles), remarked: "Herodes, I think that Polemo dreamed of 250,000 drachmae, and so thinks that he is being stinted because you did not send so large a sum." Herodes says that he added the 100,000 drachmae, and that Polemo took the money without the least hesitation, as though he were receiving only what was his due. Herodes gave Polemo leave not to appear after him to give an exhibition of his oratory, and not to have to maintain a theme after him, and allowed him to depart from Smyrna by night, lest he should be compelled to do this, since Polemo thought it outrageous to be compelled to do anything. And from that time forward he never failed to commend Polemo, and to think him beyond praise. For instance, in Athens, when Herodes had brilliantly maintained the argument about the war trophies, and was being complimented on the fluency and above, p. 505; it was designed to induce the Athenians to renounce their empire of the sea.

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τῇ φορᾷ τοῦ λόγου "τὴν Πολέμωνος" ἐφη "μελέτην ἀνάγνωτε καὶ εἰσεσθε ἄνδρα." Ὁλυμπίασι δὲ βοηθάσῃς ἐπ’ αυτῷ τῆς Ἐλλάδος "εἰς ὃς Δημοσθένης," "εἴθε γὰρ" ἐφη "ὦς ὁ Φρύξ," τὸν Πολέμωνα ὡδε ἐπονομάζων, ἑπειδὴ τότε ἡ Δαο-δίκεια τῆς Φρυγίας συνετάττετο. Μάρκου δὲ τοῦ αὐτοκράτορος πρὸς αὐτὸν εἰπόντος "τί σοι δοκεῖ ὁ Πολέμων;" στήσας τοὺς ὀφθαλμούς ὃ Ἦρωδης ἵππων μ’ ἐφη

ωκυπόδων ἀμφί κτύπους οὐλατα βάλλει,

ἐνδεικνύειν δὴ τὸ ἐπίκροτον καὶ τὸ ύψηχες τῶν

λόγων. ἔρομένου δὲ αὐτοῦ καὶ Βάρου τοῦ ὑπάτου,

τίς καὶ διδασκάλιος ἔχρησατο, "τῶ τείνει μὲν καὶ τῶ τείνει" ἐφη "παιδευόμενος, Πολέμωνι δὲ ἣδη παιδεύων."

Φησὶν ὁ Πολέμων ἡκρασθαί καὶ Δίωνα ἀπο-

δήμιαν ὑπὲρ τούτου στειλας ἐς τὸ τῶν Βιθυνῶν ἔθνος. ἔλεγε δὲ ὁ Πολέμων τὰ μὲν τῶν κατα-

λογιῶν ἡμοίς δὲιν ἐκφέρειν, τὰ δὲ τῶν ποιητῶν ἀμάξας.

κάκεινα τῶν Πολέμων τιμήν ἐχόντων. ἦριζεν ἡ Σμύρνα ὑπὲρ τῶν ναῶν καὶ τῶν ἐπ’ αὐτοῖς δικαίων, ἔυνδικον πεποιημένη τὸν Πολέ-

μωνα ἐς τέρμα ἐδῆ τοῦ βίου ἦκοντα. ἐπεὶ δὲ ἐν

ὀρμή τῆς ὑπὲρ τῶν δικαίων ἀποδημίας ἐτελεύτησεν,

ἐγένετο μὲν ἐπ’ ἀλλος ἔυνδικοις ἡ πόλις, πονηρῶς

540 δὲ αὐτῶν ἐν τῷ βασιλείῳ δικαστηρίῳ διατιθεμένων τὸν λόγον βλέψαις ὁ αὐτοκράτωρ ἐς τοὺς τῶν

1 Δίωνος Kayser; Δίωνα Schmid.

2 ὅτι, "on the backs of asses," Prof. Margoliouthis suggests.
vigour of his speech, he said: "Read Polemo's declamation, and then you will know a great man." And at the Olympic games when all Greece acclaimed him, crying: "You are the equal of Demosthenes!" he replied: "I wish I were the equal of the Phrygian," applying this name to Polemo because in those days Laodicea counted as part of Phrygia. When the Emperor Marcus asked him: "What is your opinion of Polemo?" Herodes gazed fixedly before him and said:

The sound of swift-footed horses strikes upon mine ears;\(^1\) thus indicating how resonant and far-echoing was his eloquence. And when Varus the consul asked him what teachers he had had, he replied: "This man and that, while I was being taught, but Polemo, when I was teaching others."

Polemo says that he studied also with Dio, and that in order to do so he paid a visit to the people of Bithynia. He used to say that the works of prose writers needed to be brought out\(^2\) by armfuls, but the works of poets by the wagon-load. Among the honours that he received were also the following. Smyrna was contending on behalf of her temples and their rights, and when he had already reached the last stage of his life, appointed Polemo as one of her advocates. But since he died at the very outset of the journey to defend those rights, the city was entrusted to other advocates. Before the imperial tribunal they presented their case very badly, where-upon the Emperor looked towards the counsel from

\(^1\) Iliad x. 535.

\(^2\) The meaning of the verb is obscure, but as "bury" and "publish" are improbable, Polemo seems to mean that the student, for his training as a sophist, must take out from his store of books more poets than prose writers.

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Σμυρναίων ξυνηγόρους "οὐ Πολέμων" εἶπεν "τοιτοι τοῦ ἄγωνος ξύνδικος ύμίν ἀπεδέδεικτο;" "ναί," ἔφασαν "εἰ γε τὸν σοφιστὴν λέγεις." καὶ ὁ αὐτοκράτωρ ἵσως οὖν ἔφη "καὶ λόγον τινα ξυνέγραψεν ύπερ τῶν δικαίων, οία δὲ ἐπ' ἐμοῦ τε ἀγωνιούμενος καὶ ύπερ τηλικούτων." "ἵσως," ἔφασαν, "ὁ βασιλεύς, οὐ μὴν ἦμῖν γε εἰδέναι." καὶ ἔδωκεν ἀναβολάς ὁ αὐτοκράτωρ τῇ δίκη, ἐστ' ἀν διακομισθῇ ὁ λόγος, ἀναγνωσθέντος δὲ ἐν τῷ δικαστήριῳ κατ' αὐτόν ἐψηφίσατο ὁ βασιλεύς, καὶ ἀπῆλθεν ἡ Σμύρνα τὰ πρωτεία νικῶσα καὶ τῶν Πολέμωνα αὐτοῖς ἀναβεβωκέναι φάσκοντες.

'Επεὶ δὲ ἀνδρῶν ἐλλογίμων ἀξιομνημόνευτα οὐ μόνον τὰ μετὰ σπουδῆς λεχθέντα, ἀλλὰ καὶ τὰ ἐν ταῖς παιδιαῖς, ἀναγράψω καὶ τοὺς ἀστειομούς τοῦ Πολέμωνος, ὡς μηδὲ οὕτω παραλειμμένου φαίνοντο. μειράκιον Ἦπιον ἐτρήφα κατὰ τὴν Ἰμύραν ύπερ τὰ Ἰώνων ἡθη, καὶ ἀπόλλυν ἀυτὸ πλοῦτος βαθὺς, ὡσπερ ἐστὶ πονηρὸς διδάσκαλος τῶν ἀκολάστων φύσεων. ὅνομα μὲν δὴ τῷ μειρακίῳ Οὔαρος, διεφθορὸς δὲ ύπὸ κολάκων ἐπεπείκει αὐτὸ ἐαυτὸ ως καλῶν τε εἰ, ὁ κάλλιστος καὶ μέγας ύπερ τοὺς εὐμήκεις καὶ τῶν ἁμφὶ παλαιστραν γενναίοτατός τε καὶ τεχνικώτατος καὶ μηδ' ἁν τὰς Μούσας ἀναβάλλεσθαι αὐτοῦ ἦδιοι, ὅποτε πρὸς τὸ ἄδεων τράποιτο. παραπλήσια δὲ τούτως καὶ περὶ τῶν σοφιστῶν ὑπετο, παριππεύσαι γὰρ ἄν καὶ τὰς ἑκείνων γλώττας, ὅποτε μελετήσῃ, καὶ γὰρ δὴ καὶ ἐμελέτα, καὶ οἱ 126
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Smyrna and said: "Had not Polemo been appointed as your public advocate in this suit?" "Yes," they replied, "if you mean the sophist." "Then, perhaps," said the Emperor, "he wrote down some speech in defence of your rights, inasmuch as he was to speak for the defence in my presence and on behalf of such great issues." "Perhaps, O Emperor," they replied, "but not as far as we know." Whereupon the Emperor adjourned the case until the speech could be brought, and when it had been read aloud in court the Emperor gave his decision in accordance with it; and so Smyrna carried off the victory, and the citizens departed declaring that Polemo had come to life to help them.

Now inasmuch as, when men have become illustrious, not only what they said in earnest but also what they said in jest is worthy of record, I will write down Polemo's witticisms also, so that I may not seem to have neglected even them. There was an Ionian youth who was indulging in a life of dissipation at Smyrna to a degree not customary with the Ionians, and was being ruined by his great wealth, which is a vicious teacher of ill-regulated natures. Now the youth's name was Varus, and he had been so spoiled by parasites that he had convinced himself that he was the fairest of the fair, the tallest of the tall, and the noblest and most expert of the youths at the wrestling-ground, and that not even the Muses could strike up a prelude more sweetly than he, whenever he had a mind to sing. He had the same notions about the sophists; that is to say, that he could outstrip even their tongues whenever he declaimed—and he actually used to declaim—and those who borrowed money
Δανειζόμενοι παρ' αυτού χρήματα τὸ καὶ μελετώντος ἀκροάσασθαι προσέγραφον τῷ τόκῳ. ὑπήγετο δὲ καὶ ὁ Πολέμων τῷ δασμῷ τούτῳ νέος ὃν ἔτι καὶ οὕτω νοσῶν, δεδάνειστο γὰρ παρ' αυτοῦ χρήματα, καὶ ἐπεὶ μὴ ἔθεράπευε, μηδὲ ἐσ τὰς ἀκροάσεις ἐφοίτα, χαλεπὸν ἦν τὸ μειράκιον καὶ ἤπειλε τύπους. οἱ δὲ τύποι γράμμα εἶδον ἀγοράς, ἐρήμην ἐπαγγέλλων τῷ οὐκ ἀποδιδόντι. αἰτιωμένων οὖν τὸν Πολέμωνα τῶν οἰκείων, ὡς ἄηδή καὶ δύστροφον, εἰ παρὸν αὐτῷ μὴ ἀπαιτεῖσθαι καὶ τὸ μειράκιον ἐκκαρποῦσθαι παρέχοντα αὐτῷ νεῦμα εὕνουν μὴ ποιεῖ τοῦτο, ἀλλ’ ἔκκαλεῖται αὐτὸ καὶ παροξύνει, τοιαῦτα ἀκούων ἀπήντησε μὲν ἐπὶ τὴν ἀκρόασιν, ἐπεὶ δὲ ἐσ δείλην ἣδη ὅφιαν τὰ τῆς μελέτης αὐτῶ προύβανε καὶ οὐδεὶς ὁρμὸς ἐφαίνετο τοῦ λόγου, σολοκισμῶν τε καὶ βαρβαρισμῶν καὶ ἐναντιώσεων πλέα ἣν πάντα, ἀναπηδήσας ὁ Πολέμων καὶ ὑποσχὼν τῷ χείρε “Οὐαρε,” ἐἶπεν “φέρε τοὺς τύπους.” λῃστὴν δὲ πολλαῖς αἰτίαις ἐαλωκότα στρεβλοῦσθαι ἀνθυπάτῳ καὶ ἀπορεῖν φάσκοντος, τὸ γένοιτ' ἂν ἐπ' αὐτῷ τιμωρίᾳ τῶν εἰργασμένων ἀξία, παρατυχὼν ὁ Πολέμων “κέλευσον” ἐφ' αὐτὸν ἀρχαία ἐκμανθάνειν.” καίτοι γὰρ πλείστα ἐκμαθῶν ὁ σοφιστής οὕτως ὅμως ἐπιπονώτατον ἤγειτο τῶν ἐν ἀσκήσει τὸ ἐκμανθάνειν. ἰδὼν δὲ μονόμαχον ἱδρώτι βρέμονον καὶ δεδιότα τὸν ὑπὲρ τῆς ψυχῆς ἀγώνα “οὗτως” εἶπεν “ἀγω-
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from him used to reckon their attendance at his declamations as part of the interest. Even Polemo, when he was still a young man and not yet an invalid, was induced to pay this tribute, for he had borrowed money from him, and when he did not pay court to him or attend his lectures, the youth resented it and threatened him with a summons to recover the debt. This summons is a writ issued by the law court proclaiming judgement by default against the debtor who fails to pay. Thereupon his friends reproached Polemo with being morose and discourteous, seeing that when he could avoid being sued and could profit by the young man’s money by merely giving him an amiable nod of approval, he would not do this, but provoked and irritated him. Hearing this sort of thing said, he did indeed come to the lecture, but when, late in the evening, the youth’s declamation was still going on, and no place of anchorage for his speech was in sight, and everything he said was full of solecisms, barbarisms, and inconsistencies, Polemo jumped up, and stretching out his hands, cried: “Varus, bring your summons.” On another occasion, when the consul was putting to the torture a bandit who had been convicted on several charges, and declared that he could not think of any penalty for him that would match his crimes, Polemo who was present said: “Order him to learn by heart some antiquated stuff.” For though this sophist had learned by heart a great number of passages, he nevertheless considered that this is the most wearisome of all exercises. Again, on seeing a gladiator dripping with sweat out of sheer terror of the life-and-death struggle before him, he remarked: “You are in as great an agony
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νιᾶς, ὡς μελετᾶν μέλλων." σοφιστὴ δὲ ἐντυχῶν ἀλλάντας ὄνουμένων καὶ μανίδας καὶ τὰ εὐτελὴ ὄψη "ὦ λώστε," ἐίπεν "οὐκ ἔστι τὸ Δαρείου καὶ Σέρβου φρόνημα καλῶς ὑποκρίνασθαι ταῦτα συνομένω." Τιμοκράτους δὲ τοῦ φιλοσοφοῦ πρὸς αὐτὸν εἰσόντος, ὡς λάλων χρήμα ὁ Φαβρίνος γένοιτο, ἀστείοτάτα ὁ Πολέμων "καὶ πᾶσα" ἔφη "γραῦς" τὸ εὐνουχώδες αὐτοῦ διασκόπτων. ἀγωνιστοῦ δὲ τραγῳδίας ἐν τοῖς κατὰ τὴν Σμύρναν Ὁλυμπίοις τὸ "ὦ Ζεῦ" ἐς τὴν γῆν δείξαντος, τὸ δὲ "καὶ γὰ" ἐς τὸν οὐρανὸν ἀνασχόντος, προκαθήμενος τῶν Ὁλυμπίων ὁ Πολέμων ἔξωσεν αὐτὸν 542 τῶν ἄθλων εἰπὼν "οὐτὸς τῇ χειρὶ ἐσολοίκεσεν." μὴ πλεῖω ὑπὲρ τούτων, ἀπόχρη γὰρ καὶ ταῦτα τὸ ἐπίχαρι τοῦ ἀνδρὸς δηλώσαι.

Ἡ δὲ ἱδέα τῶν Πολέμωνος λόγων θερμή καὶ ἐναγώνιος καὶ τορὸν ἧξοσα, ὥσπερ ἡ Ὁλυμπιακὴ σάλπιγξ, ἐπιτρέπει δὲ αὐτῇ καὶ τὸ Δημοσθενικὸν τῆς γνώμης, καὶ ἡ σεμνολογία οὐχ ὑπτία, λαμπρὰ δὲ καὶ ἔμπνους, ὥσπερ ἐκ τρίποδος. διαμαρτανοῦσι μέντοι τοῦ ἀνδρὸς φάσκοντες αὐτὸν τὰς μὲν ἐπιφορὰς ἀριστα σοφιστῶν μεταχειρίσασθαι, τᾶς δὲ ἀπολογίας ήττον, ἐλέγχει γὰρ τὸν λόγον τούτον ὡς οὐκ ἀληθῆ καὶ ἡ δείω μὲν καὶ ἡ δείω τῶν υποθέσεων, ἐν αἷς ἀπολογεῖται, μάλιστα δὲ ὁ Δημοσθένης ὁ τὰ πεντήκοντα τάλαντα ἐξομνύμενος. ἀπολογίαν γὰρ οὐτῶ χαλεπὴν διαθέμενος ἦρκες τῷ λόγῳ ἐξαν περιβολῆ καὶ τέχνη. τὴν αὐτὴν ὅρῳ διαμαρτίαν καὶ

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1 From Euripides, Orestes 1496.
2 i.e. by an oracle.
3 For this theme cf. Apsines ix. 535.
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as though you were going to declaim.” Again, when he met a sophist who was buying sausages, sprats, and other cheap dainties of that sort, he said: “My good sir, it is impossible for one who lives on this diet to act convincingly the arrogance of Darius and Xerxes.” When Timocrates the philosopher remarked to him that Favorinus had become a chatterbox, Polemo said wittily: “And so is every old woman,” thus making fun of him for being like a eunuch. Again, when a tragic actor at the Olympic games in Smyrna pointed to the ground as he uttered the words, “O Zeus!” then raised his hands to heaven at the words, “and Earth!” Polemo, who was presiding at the Olympic games, expelled him from the contest, saying: “The fellow has committed a solecism with his hand.” I will say no more on this subject, for this is enough to illustrate the charming wit of the man.

Polemo’s style of eloquence is passionate, combative, and ringing to the echo, like the trumpet at the Olympic games. The Demosthenic cast of his thought lends it distinction and a gravity which is not dull or inert but brilliant and inspired, as though delivered from the tripod. But they fail to understand the man who say that he handles invective more skilfully than any other sophist, but is less skilful in making a defence. Such a criticism is proved to be untrue by this and that declamation in which he speaks for the defence, but especially by the speech in which Demosthenes swears that he did not accept the fifty talents. For in establishing a defence so difficult to make, his ornate rhetoric and technical skill were fully equal to the argument. I observe the same error in the case of those who
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περὶ τοὺς ἡγουμένους αὐτὸν ἐκφέρεσθαι τῶν ἐσχηματισμένων ὑποθέσεων εἰργόμενον τοῦ δρόμου, καθάπερ ἐν δυσχωρίᾳ ἵππων, παρατούμενον τε αὐτὰς τὰς Ὀμηρείους γνώμας εἰπεῖν,

ἔχθρὸς γὰρ μοι κεῖνος ὁμῶς Ἀίδαο πύλησιν,

ὀς χ’ ἐτέρων μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἴπη,

ταῦτα γὰρ ἵσως ἔλεγεν αἰνιττόμενος καὶ παραδηλῶν τὸ δύστροπον τῶν τοιούτων ὑποθέσεων, ἀριστα δὲ κάκεινα ἡγωνίσατο, ὡς δηλοῦσιν ὦ τε μοιχὸς ὁ ἠκκεκαλυμμένος ἵνα Σενοφῶν ὁ ἀξίων ἀποθνήσκειν ἐπὶ Σωκράτει καὶ ὁ Σόλων ὁ αἰτῶν ἀπολείφειν τοὺς νόμους λαβόντος τὴν φρουρὰν τοῦ Πεισιστράτου καὶ οἶ δημοσθένεις τρεῖς, ὁ μετὰ Χαιρώνειαν προσαγγέλλων ἐσωτόν καὶ ὁ δοκῶν

543 θανάτου ἐσωτό τιμᾶσθαι ἐπὶ τοῖς Ἀρσαλείοις καὶ ὁ ἐγκαυλητής ἐπὶ τῶν τρίηρων φεύγει ἐπιόντος μὲν Φιλίππου, νόμον δὲ Αἰσχίνου κεκυρωκότος ἀποθνήσκειν τὸν πολέμου μημονεύσαντα. ἐν γὰρ ταῦτας μάλιστα τῶν ὑπ’ αὐτοῦ κατὰ σχῆμα προσαγμένων ἧνα τε ἐμβέβλητοι τῷ λόγῳ καὶ τὸ ἐπαμφότερον αἱ διάνοιαι σώζουσιν.

'Ιατροῖς δὲ θαμὰ ὑποκείμενοι λιθωύντων αὐτῶ τῶν ἄρθρων παρεκελεύετο αὐτοῖς ὀρύττειν καὶ τεμνεῖν τὰς Πολεμώνως λιθοτομίας. Ἡρώδη ἐπὶ ἐπι-

1 Cobet suggests ἠγκαλυμμένος, "veiled," as more suitable for an "ambiguous" speech.

2 προσάγων Kayser; προσαγγέλλων Wright, cf. p. 522.

1 See Glossary.

2 Iliad ix. 312.

3 Solon’s efforts to check the tyranny of Peisistratus are described by Aristotle, Constitution of Athens xiv. 2, Plutarch, Solon, and elsewhere; but this precise incident is not recorded. For the bodyguard see Herodotus i. 59.

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hold that he was not qualified to sustain simulated arguments, but was forced off the course like a horse for whom the ground is too rough, and that he deprecated the use of these themes when he quoted the maxim of Homer:

For hateful to me even as the gates of hell is he that hideth one thing in his heart and uttereth another. 

Perhaps he used to say this with a double meaning, and to illustrate by this allusion how intractable are such themes; nevertheless, these too he sustained with great skill, as is evident from his Adulterer Unmasked or his Xenophon refuses to survive Socrates; or his Solon demands that his laws be rescinded after Peisistratus has obtained a bodyguard. Then there are the three on Demosthenes, the first where he denounced himself after Chaeronea, the second in which he pretends that he ought to be punished with death for the affair of Harpalus, lastly that in which he advises the Athenians to flee on their triremes at the approach of Philip, though Aeschines had carried a law that anyone who mentioned the war should be put to death. For in these more than any other of the simulated themes that he produced, he has given free reins to the argument, and yet the ideas preserve the effect of presenting both sides.

When the doctors were regularly attending him for hardening of the joints, he exhorted them to "dig and carve in the stone- quarries of Polemo." And in writing to Herodes about this disease he

4 For this theme, a "simulated argument" like the one that follows, see p. 522.
5 This was perhaps modelled on the famous rhetorical theme in which Themistocles gives similar advice in the Persian war.

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στέλλων ὑπὲρ τῆς νόσου ταύτης ὡδὲ ἐπέστειλεν·
"δεῖ ἐσθίειν, χεῖρας οὐκ ἔχω· δεί βαδίζεων, πόδες
οὐκ εἰσί μοι· δεί ἀλγεῖν, τότε καὶ πόδες εἰσί μοι
cαι χεῖρες."

Ἐτελεύτα μὲν περὶ τὰ ἔξι καὶ πεντήκοντα ἔτη,
tὸ δὲ μέτρον τῆς ἁλικίας τοῦτο ταῖς μὲν ἄλλαις
ἐπιστήμαις γήρως ἀρχή, σοφιστή δὲ νεότης ἔτη,
γηράσκουσα γὰρ ἢ ἐπιστήμην σοφίαν ἀρτύνει.

Τάφος δὲ αὐτῷ κατὰ τὴν Σμύρναν οὐδεὶς, εἶ καὶ
πλείους λέγονται· οἱ μὲν γὰρ ἐν τῷ κήπῳ τοῦ τῆς
Ἀρετῆς ἱεροῦ ταφῆναι αὐτόν, οἱ δὲ οὐ πόρρω τοῦ
του ἐπὶ θαλάττη, νεώς δὲ τὶς ἐστὶ βραχὺς καὶ
ἀγαλμα ἐν αὐτῷ Πολέμωνος ἐσταλμένον, ὥς ἐπὶ
tῆς τρύχους ὁργίαζεν, ὢφ' ὃ κεῖσθαι τὸν ἄνδρα, οἱ
dὲ ἐν τῇ τῆς οἰκίας αὐλῇ ὑπὸ τοῖς χαλκοῖς ἀν-
δράσιν. ἔστε δὲ οὐδέν τούτων ἀληθές, εἰ γὰρ
ἐτελεύτα κατὰ τὴν Σμύρναν, οὐδενὸς ἀν τῶν
θαυμασίων παρ' αὐτοῖς ἱερῶν ἀπεξεῦθη τὸ μὴ οὐκ
ἐν αὐτῷ κεῖσθαι. ἄλλ' ἐκεῖνα ἀληθέστερα, κεῖσθαι
μὲν αὐτόν ἐν τῇ Λαοδικείᾳ παρὰ τὰς Συρίας πύλας,
οὖ δὴ καὶ τῶν προγόνων αὐτοῦ θῆκαι, ταφῆναι δὲ
αὐτόν ζώντα ἔτι, τούτι γὰρ τοῖς φιλτάτοις ἐπὶ-
544 σκῆψιν, κείμενον τε ἐν τῷ σημάτι παρακελεύσθαι
tοῖς συγκλείοις τὸν τάφον "ἔπειγε, ἔπειγε,1 μὴ
gὰρ ἢδοι με σωπῶντα ἠλιός." πρὸς δὲ τοὺς
οἰκείους ὀλοφυρομένους αὐτὸν ἀνεβόησε· "δότε
μοι σῶμα καὶ μελετήσομαι."

Μέχρι Πολέμωνος τὰ Πολέμωνος, οἱ γὰρ ἐπ'
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sent this bulletin: “I must eat, but I have no hands; I must walk, but I have no feet; I must endure pain, and then I find I have both feet and hands.”

When he died he was about fifty-six years old, but this age-limit, though for the other learned professions it is the beginning of senility, for a sophist still counts as youthfulness, since in this profession a man’s knowledge grows more adaptable with advancing age.

He has no tomb in Smyrna, though several there are said to be his. For some say that he was buried in the garden of the temple of Virtue; others, not far from that place near the sea, and there is a small temple thereabouts with a statue of Polemo in it, arrayed as he was when he performed the sacred rites on the trireme, and beneath his statue they say that the man himself lies; while others say that he was buried in the courtyard of his house under the bronze statues. But none of these accounts is true, for if he had died in Smyrna there is not one of the marvellous temples in that city in which he would have been deemed unworthy to lie. But yet another version is nearer the truth, namely that he lies at Laodicea near the Syrian gate, where, in fact, are the sepulchres of his ancestors; that he was buried while still alive, for so he had enjoined on his nearest and dearest; and that, as he lay in the tomb, he thus exhorted those who were shutting up the sepulchre: “Make haste, make haste! Never shall the sun behold me reduced to silence!” And when his friends wailed over him, he cried with a loud voice: “Give me a body and I will declaim!”

With Polemo ended the house of Polemo, for his
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αὐτῷ γενόμενοι ἔγγεγενεῖς μέν, οὐ μὴν οἱ οἱ πρὸς τὴν ἐκείνου ἄρετήν ἔξετάζεσθαι, πλὴν ἔνος ἀνδρός, περὶ οὗ μικρὸν ύστερον λέξω.

καὶ. Μηδὲ Σεκούνδου τοῦ Ἀθηναίου ἀμνηστηκόντως, ὅπως ἐκάλουν ἐπίουρόν τινος ὡς τέκτονος παῖδα. Σεκούνδους τοῖνν ὁ σοφιστὴς γνῶναι μὲν περιττός, ἐμμηνεύσαι δὲ ἀπέριττος, Ἡρώδην δὲ ἐκπαιδεύσας ἐς διαφορὰν αὐτῷ ἀφίκετο παιδεύσας ἡδή, θεῖον ο何处 Ἠρώδης διετώθαζεν αὐτόν ἐκεῖνο ἐπιλέγοντος.

καὶ κεραμεὺς κεραμεῖ κοτέει καὶ ρήτορι τέκτων,

ἀλλ' ἀποθανόντι καὶ λόγον ἐπεφθέγγατο καὶ δάκρυα ἐπέδωκε καὶ τοιοῦ γηραιώ τελευτήσατι.

545 Μνήμης δὲ ἄξια τοῦ ἀνδρὸς τοῦτον καὶ πλεῖω μὲν, μάλιστα δὲ ἢ ς ἡ ὑπόθεσις. "ὁ ἄρξας οἰκοδομῆς ἀποθησκέτω καὶ ὁ παύσας οἰκοδομής ἐκέτω δωρεάν. ὁ αὐτὸς καὶ ἀρξας καὶ παύσας αὐτεὶ τὴν δωρεάν." τίνδε τὴν ὑπόθεσιν ὡδε ἐβραχυλόγγησεν. "οὐκοῦν ἐφ' ἡ το πρότερον; τὸ κυνησι στάσιν. τί δεύτερον; τὸ παύσα. δοῦς οὖν τὴν ἐφ' ὃς ἡδίκεις τιμωρίαν, τὴν ἐφ' ὃς εἴ πεποίηκας δωρεάν, εἰ δύνασαι, λάβε." τοιοῦτε μὲν ὁ ἀνήρ οὗτος, τέθαται δὲ πρὸς τῇ Ἐλευσίνι εὑν δεξιᾷ τῆς Μεγαράδο ὀδοῦ.

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1 This is Polemo's great-grandson Hermocrates, whose Life Philostratus gives below, p. 608.

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descendants, though they were his kindred, were not the sort of men who could be compared with his surpassing merit, with the exception of one, of whom I shall speak a little later.  

26. I must not fail to mention Secundus the Athenian whom some called “Wooden Peg,” because he was the son of a carpenter. Secundus the sophist was varied and abundant in invention, but plain and simple in his style. Though he taught Herodes, he quarrelled with him while he was still his pupil, and therefore Herodes ridiculed him, and quoted at his expense the verse:

   And the potter envies the potter and the carpenter the orator.

Nevertheless, when he died Herodes not only spoke his funeral oration, but shed a tribute of tears over him, though he died an old man.

Several of this man’s compositions are worthy of mention, but above all the following theme for a disputation: “Suppose that he who instigates a revolt is to die, and he who suppresses it is to receive a reward. Now the same man both instigated a revolt and suppressed it, and he demands the reward.” Secundus summed up this argument as follows. “Which of the two,” he asked, “came first? The instigation to revolt. Which second? The suppression thereof. Therefore first pay the penalty for trying to do wrong, then, if you can, receive the reward for your good deed.” Such was Secundus. He is buried near Eleusis, on the right of the road that leads to Megara.

a Hesiod, Works and Days 25. Herodes changed the word τέκτων to ῥήτωρ, the orator being himself.
B'.

α'. Περὶ δὲ Ἡρώδου τοῦ Ἀθηναίου τάδε χρή εἰδέναι· ὁ σοφιστὴς Ἡρώδης ἔτελεί μὲν ἐκ πατέρων ἐστὶ τῶν δισυπάτους, ἀνέφερε δὲ ἐστὶ τῶν Αἴακι-548 δῶν, οὐς ξυμμάχους ποτὲ Ἡ Ἑλλὰς ἐπὶ τὸν Πέρσην ἐποιεῖτο, ἀπηχίου δὲ οὐδὲ τὸν Μιλτιάδην, οὐδὲ τὸν Κύμωνα, ὡς ἄλλες ἀρίστω καὶ πολλοῦ ἄξιος Ἀθή-547 ναίοις τε καὶ τοῖς ἄλλοις Ἑλλησοὶ περὶ τὰ Μηδικά, ὦ μὲν γὰρ ἦρξε τροπαίων Μηδικῶν, ὦ δὲ ἀπήτησε δίκαια τοὺς βαρβάρους δὲν μετὰ ταῦτα ὑβρίσαν.

Αριστα δὲ ἄνθρωπον πλοῦτι ἔχρησατο. πολλὶ δὲ μὴ τῶν εὐμεταχειρίστων ἡγώμεθα, ἀλλὰ τῶν παγχαλέτων τε καὶ δυσκόλων, ὦ γὰρ πλούτῳ μεθύνοντες ὑβριν τοῖς ἄνθρωποις ἐπαντλοῦν. προσ-διαβάλλοντο δὲ ὡς καὶ τυφλόν τῶν Πλούτων, ὃς εἰ καὶ τὸν ἄλλον χρόνον ἐδόκει τυφλόν, ἀλλ' ἐπὶ Ἡρώδου ἀνέβλεψαν, ἠβλεψα μὲν γὰρ ἐς φίλους, ἠβλεψε δὲ ἐς πόλεις, ἠβλεψε δὲ ἐς ἔθνη, πάντων περιοτῆν ἔχοντος τοῦ ἄνδρος καὶ θησαυρίζοντος

1 Herodotus viii. 64 describes the invocation by the Athenians of the Aeacids Ajax and Telamon; cf. Philostratus, Heroicus 743.

2 They were descended from Aeacus. Philostratus seems to reprove Plato, who disparaged them in the Gorgias 515.

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BOOK II

1. Concerning Herodes the Athenian the following facts ought to be known. Herodes the sophist on his father's side belonged to a family which twice held consulships and also dated back to the house of the Aeacids, whom Greece once enlisted as allies against the Persian. Nor did he fail to be proud of Miltiades and Cimon, seeing that they were two very illustrious men and did great service to the Athenians and the rest of Greece in the wars with the Medes. For the former was the first to triumph over the Medes and the latter inflicted punishment on the barbarians for their insolent acts afterwards.

No man employed his wealth to better purpose. And this we must not reckon a thing easy to achieve, but very difficult and arduous. For men who are intoxicated with wealth are wont to let loose a flood of insults on their fellow-men. And moreover they bring this reproach on Plutus that he is blind; but even if at all other times he appeared to be blind, yet in the case of Herodes he recovered his sight. For he had eyes for his friends, he had eyes for cities, he had eyes for whole nations, since the man watched over them all, and laid up the treasures

3 In 466 Cimon defeated the Persians by sea and land, and, later, expelled them from the Thracian Chersonese.

4 Plutus was the god of wealth.
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ton plouton en tais twon metexontwn autoi
gnwmiais. Eluge gar dh, ws prosikh twn orhws
ploutw chrwmven tois mev deomenvos eparkew, ina
mhe deuwmai, tois de mhe deomenvos, ina mhe deuthwos,
ekalei te twn mev asymbolovn plouton kai feidoi
kekolaamven nekron plouton, tois de thesaurous,
es ouvs apotithentes ta chrhmatata enoi, plouton
desmwtiria, tois de kai thvewn axioynata apothetois
chrhmasin 'Alwadas epwnomaxe thontas 'Arei meta
to deisai auton.

'Yngai de autw to plouton pollai mev kac
pollwv oikwn, megistai de h te patrwa kai h
mptrothi. o mev gar paptos autow 'Ipparcho
edimeuthi thn ouxian epit yparwikaiv aitias, as
'Anthai omen ouk epiggos, o de autokratwv ouk
yngosven, 'Attikov de twn mev ekeinov. paida,
'Hrwdov de patera ou perieidven h Tychh peneta
ek plousiow genomven, all anedeven autw
thesaurov chrhma amvthen en maw twv oikwn, as
pros taw theatra ekektpto, od dia megathos eu-

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lathis mallov h periarchis genomven egrrh se pro-
ton autokratov epistolh odh eugkemenvn:
"thesaurov, o basileus, epit tis emantov oikias
eyhka: ti ouv peri autov keleveis;" kai o
autokratov, Naroas de hryche toto, "chrw" efh
"oiv eyirmas." toov de 'Attikov epit tis auth
eulabeias mevantas kai graivanon uper eautov
einai ta tov thesaurov metra "kai paraxhrw"

1 cf. Matthew vi. 20.
2 Iliad v. 385; Otus and Ephialtes, the Aloadae, imprisoned Ares for thirteen months; he was released by Hermes.
3 Suetonius, Vespasian 13, refers to the trial of Hipparchus.

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of his riches in the hearts of those who shared them with him. For indeed he used to say that he who would use his wealth aright ought to give to the needy that they might cease to be in need, and to those that needed it not, lest they should fall into need; and he used to call riches that did not circulate and were tied up by parsimony "dead riches," and the treasure-chambers in which some men hoard their money "prison-houses of wealth"; and those who thought they must actually sacrifice to their hoarded money he nicknamed "Aloadae," for they sacrificed to Ares after they had imprisoned him.

The sources of his wealth were many and derived from several families, but the greatest were the fortunes that came from his father and mother. For his grandfather Hipparchus suffered the confiscation of his estate on the charge of aspiring to a tyranny, of which the Emperor was not ignorant, though the Athenians did not bring it forward. His son Atticus, however, the father of Herodes, was not overlooked by Fortune after he had lost his wealth and become poor, but she revealed to him a prodigious treasure in one of the houses which he had acquired near the theatre. And since, on account of its vastness, it made him cautious rather than overjoyed, he wrote the following letter to the Emperor: "O Emperor, I have found a treasure in my own house. What commands do you give about it?" To which the Emperor (Nerva at that time was on the throne) replied: "Use what you have found." But Atticus did not abandon his caution and wrote that the extent of the treasure was beyond his station. "Then misuse your windfall," replied the
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ἐφη "τῷ ἐρμαίῳ, σὸν γὰρ ἐστιν." ἐντεῦθεν μέγας μὲν ὁ Ἀττικός, μειζὼν δὲ ὁ Ἡρώδης, πρὸς γὰρ τῷ πατρῷῳ πλούτῳ καὶ ὁ μητρὼος αὐτῷ πλοῦτος οὐ παρὰ πολὺ τοῦτον ἐπερρῆ.

Μεγαλοψυχία δὲ λαμπρὰ καὶ περὶ τὸν Ἀττικὸν τούτον ἤρχε μὲν γὰρ τῶν κατὰ τὴν Ἀσίαν ἐλευθέρων πόλεων ὁ Ἡρώδης, ὅδε δὲ τὴν Τρῳάδα βαλανείων τε πονήρως ἐχουσαν καὶ γεώδες ϊδωρ ἐκ φρεάτων ἀνυμώντας ὁμβρίων τε ϊδάτων θήκας ὁρύττοντας ἑπέστειλεν Ἀδριανῷ αὐτοκράτορι μὴ περιδεῖν πόλιν ἁρχαίαν καὶ εὐθάλαττον αὐχμῷ φθαρέσαν, ἀλλ’ ἐπιδοῦναι σφιζε τριακοσίας μυριάδας ἐς ἤδωρ, ὃν πολλαπλασίους ἤδη καὶ κόμαις ἐπιδεδώκοι. ἐπήνευεν ὁ αὐτοκράτωρ τὰ ἐπεσταλμένα ὡς πρὸς τρόπου ἐαυτῷ οὖν καὶ τὸν Ἡρώδην αὐτὸν ἐπέταξε τῷ ἤδωτι. ἐπεὶ δὲ ἐς ἐπτακοσίας μυριάδας ή δαπάνῃ προβαίνειν ἐπιέστελλον τε τῷ αὐτοκράτορι οὐ τὴν Ἀσίαν ἐπιτροπεύοντες, ὡς δευτὸν πεντακοσίων πόλεων φόρον ἐς μιᾶς πόλεως δαπανᾶσθαι κρήνην, ἐμέμψατο πρὸς τὸν Ἀττικὸν ὁ αὐτοκράτωρ ταῦτα, καὶ ὁ Ἀττικὸς μεγαλοφρονέστατα ἀνθρώπων "ο ν βασιλεῦ," ἐπεν "ὑπὲρ μικρῶν μὴ παροξύνου, τὸ γὰρ ὑπὲρ τὰς τριακοσίας μυριάδας ἀναλωθέν ἐγὼ μὲν τῷ νῦ ἐπιδίδωμι, ὁ δὲ νῦς τῇ πόλει ἐπιδίδωσει." 1

549 καὶ αἱ διαθήκαι δὲ, ἐν αἷς τῷ Ἀθηναίων δῆμῳ κατελειπτε καθ’ ἐκαστον ἐτος μνᾶν καθ’ ἐνα, μεγαλοφροσύνην κατηγοροῦσι τοῦ ἀνδρός, ἥ καὶ ἐς τὰ

1 ἐπιδίδωσι Kayser; ἐπιδίδωσε Cobet.

1 Suidas tells the story of Herodes himself.
2 This is the later city known as Alexandria Troas.
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Emperor, "for yours it is." Hence Atticus became powerful, but Herodes still more so, for besides his father's fortune his mother's also, which was not much less, helped to make him affluent.

This same Atticus was also distinguished for his lordly spirit. As an instance, at a time when Herodes was governor of the free cities in Asia, he observed that Troy was ill-supplied with baths, and that the inhabitants drew muddy water from their wells, and had to dig cisterns to catch rain water. Accordingly he wrote to the Emperor Hadrian to ask him not to allow an ancient city, conveniently near the sea, to perish from drought, but to give them three million drachmae to procure a water-supply, since he had already bestowed on mere villages many times that sum. The Emperor approved of the advice in the letter as in accordance with his own disposition, and appointed Herodes himself to take charge of the water-supply. But when the outlay had reached the sum of seven million drachmae, and the officials who governed Asia kept writing to the Emperor that it was a scandal that the tribute received from five hundred cities should be spent on the fountain of one city, the Emperor expressed his disapproval of this to Atticus; whereupon Atticus replied in the most lordly fashion in the world: "Do not, O Emperor, allow yourself to be irritated on account of so trifling a sum. For the amount spent in excess of the three millions I hereby present to my son, and my son will present it to the town." His will, moreover, in which he bequeathed to the people of Athens a mina annually for every citizen, proclaims the magnificence of the man; and he practised it in

3 About £280,000. 4 A little over £4.
PHILOSTRATUS

αλλα ἐχρήτο, ἐκατόν μὲν βούς τῇ θεῷ τῶν ἐν ἡμέρα μιᾷ πολλάκις, ἐστιῶν δὲ τῇ θυσία τῶν Ἀθηναίων δήμων κατὰ φυλᾶς καὶ γένη, ὅποτε δὲ ἦκοι Διονύσια καὶ κατίοι ἐς Ἀκαδημίαν τὸ τοῦ Διονύσου ἐδος, ἐν Κεραμεικῷ ποτίζων ἀστοὺς ὀμοίως καὶ ξένους κατακειμένους ἐπὶ στιβάδων κιττοῦ.

'Επεί δὲ τῶν τοῦ 'Αττικοῦ διαθηκῶν ἐπεμνήσθην, ἀνάγκη καὶ τὰς αἰτίας ἀναγράφαι, δι' ἂς προσέκρουσιν Ἡρώδης Ἀθηναίοις· εἶχον μὲν γὰρ αἱ διαθήκαι, ὡς εἶπον, ἐγραφεῖ δὲ αὐτὰς ἱμβουλία τῶν ἀμφ' ἑαυτὸν ἀπελευθέρων, οἱ χαλεπὴν ὀρώντες τὴν Ἡρώδου φύσιν ἀπελευθέρωσι τε καὶ δούλως ἀποστροφήν ἐποιοῦντο τοῖς Ἀθηναίοις δήμων, ὡς τῆς δωρεᾶς αὐτοῖς αἴτιοι, καὶ ὅποια μὲν τῶν ἀπελευθέρων τὰ πρὸς τὸν Ἡρώδην, δηλούτω ἡ κατηγορία, ἢν πεποίηται σφῶν πάντων κέντρων ἡρμένων τῆς ἑαυτοῦ γλώττης. ἀναγνωσθεῖσῶν δὲ τῶν διαθηκῶν ἐξυνέβησαν οἱ Ἀθηναῖοι πρὸς τὸν Ἡρώδην πέντε μνὰς αὐτὸν ἐσάπαξ ἑκάστῳ καταβαλόντα κρίασθαι παρ' αὐτῶν τὸ μὴ ἀεὶ διδόναι· ἀλλὰ ἐπεὶ προσῆσαν μὲν ταῖς τραπέζαις ὑπὲρ τῶν ῥμολογημένων, ἐπανεγιγμώσκετο δὲ αὐτοῖς ξυμβολαία πατέρων τε καὶ πάππων ὡς ὀφειλόντων τοῖς Ἡρώδου γονεύον ἀντιλογισμοῖς τε ὑπήγγυον καὶ οἱ μὲν μικρὰ ἡρμοῦντο, οἱ δὲ οὐδέν, οἱ δὲ συνείχοντο ἐπ' ἀγορᾶς ὡς καὶ

1 τοῦ . . . δήμου Kayser; τὸν . . . δήμου Valckenaeer and others.
2 καταβάλλοντα Kayser; καταβάλλοντα Cobet.

1 cf. Pausanias i. 29. 2. The image of Dionysus of Eleu-
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other ways also. He would often sacrifice a hundred oxen to the goddess in a single day, and entertain at the sacrificial feast the whole population of Athens by tribes and families. And whenever the festival of Dionysus came round and the image of Dionysus descended to the Academy,\(^1\) he would furnish wine to drink for citizens and strangers alike, as they lay in the Cerameicus on couches of ivy leaves.

Since I have mentioned the will of Atticus, I must also record the reasons why Herodes offended the Athenians. The terms of the will were as I have stated, and Atticus drew it up by the advice of his freedmen, who since they saw that Herodes was by nature prone to deal harshly with his freedmen and slaves, tried in this way to prepare a haven for themselves among the people of Athens, by appearing responsible for the legacy. What sort of relation existed between the freedmen and Herodes may be plainly seen in the invective which he composed against them. For in it he shot forth at them every weapon that his tongue could command. When the will had been read, the Athenians made a compact with Herodes that by paying them each five minae down he should redeem his obligation to keep up continued payments. But when they came to the banks to get the sum that had been agreed upon, then and there they had to listen to the recital of contracts made by their fathers and grandfathers, showing that they were in debt to the parents of Herodes, and they were held liable for counter-payments, with the result that some received payment of only a small sum, others nothing at all, while some were detained in therae was taken in procession once a year to the god’s small temple near the Academy.
PHILOSTRATUS

άποδώσοντες, παρώξυνε ταύτα τοὺς Ἀθηναίους ὡς ἔρπασμένους τὴν δωρεάν καὶ οὐκ ἐπαύσαντο μισοῦντες, οὐδὲ ὁπότε τὰ μέγιστα εὔεργετεῖν ἤτο. τὸ οὖν στάδιον ἔφασαν εὖ ἐπωνομάσθαι Παναθηναϊκόν, κατεσκενάσθαι γὰρ αὐτὸ ἐξ ὧν ἀπεστήθη ροῦντο Ἀθηναίοι πάντες.

Καὶ μὴν καὶ ἐλευθεργήσειν Ἀθηναίοις τὴν τε ἐπώνυμον καὶ τὴν τῶν Πανελληνίων, στεφανωθείς δὲ καὶ τὴν τῶν Παναθηναίων "καὶ ὑμᾶς," 550 εἶπεν "ἀ Ἀθηναίοι, καὶ τῶν Ἑλλήνων τοὺς ἥξοντας καὶ τῶν ἄθλητῶν τοὺς ἀγωνομένους ὑποδέχομαι σταδίῳ λίθον λευκὸν." καὶ εἰς τὸν ταῦτα τὸ στάδιον τὸ ὧπερ τὸν Ἰλισσὸν ἔσω τετ-τάρων ἐτῶν ἀπετέλεσεν ἔρχον ἄχθεις ὑπὲρ πάντα τὰ θαύματα, οὐδὲν γὰρ θέατρον αὐτῷ ἀμιλλᾶται. κακεῖνα περὶ τῶν Παναθηναίων τούτων ἦκουν πέπλοι μὲν ἀνήφθαι τῆς νεῶς ἑδῶν γραφῆς ἔχουν ὀὐρίῳ τῷ κόλπῳ, δραμεῖ δὲ τὴν νάυν οὐχ ὑπο-λυγίων ἀγόντων, ἀλλ' ὑπογείως μηχαναῖς ἐπολι-σθᾶνουσαν, ἐκ Κεραμεικοῦ δὲ ἀρασάν χυλία κάπη ἀφεῖναι ἐπὶ τὸ Ἐλευσίνον καὶ περιβαλὸσαν αὐτὸ παραμεύχαι τὸ Πελασγικόν κομιζομένην τε παρὰ τὸ Πύθιον ἐλθεῖν, οἱ νῦν ἄρμισται. τὸ δὲ ἐπὶ θάτερα τοῦ σταδίου νεῶς ἐπέχει Τύχης καὶ

1 The chief archon at Athens gave his name to the current year.
2 A marble stadium has been built recently on the site of the stadium of Herodes.
3 The Athenians dedicated a robe, "peplos," to Athene annually and displayed it on a ship constructed for this purpose and dragged in a procession.
4 This is probably not the Pythium near the Olympieion.

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the market-place as debtors who must pay. This
treatment exasperated the Athenians, who felt they
had been robbed of their legacy, and they never
ceased to hate Herodes, not even at the time when
he thought he was conferring on them the greatest
benefits. Hence they declared the Panathenaic
stadium was well named, since he had built it with
money of which all the Athenians were being deprived.

Furthermore he held the office of archon
eponymus\textsuperscript{1} at Athens, and the curatorship of the
pan-Hellenic festival; and when he was offered the
crowning honour of the charge of the Panathenaic
festival he made this announcement: "I shall
welcome you, O Athenians, and those Hellenes that
shall attend, and the athletes who are to compete,
in a stadium of pure white marble." In accordance
with this promise he completed within four years the
stadium\textsuperscript{2} on the other side of the Ilissus, and thus
constructed a monument that is beyond all other
marvels, for there is no theatre that can rival it.
Moreover, I have been told the following facts con-
cerning this Panathenaic festival. The robe of
Athene that was hung on the ship\textsuperscript{3} was more charming
than any painting, with folds that swelled before the
breeze, and the ship, as it took its course, was not
hauled by animals, but slid forward by means of
underground machinery. Setting sail at the Cer-
meicus with a thousand rowers, it arrived at the
Eleusinium, and after circling it, passed by the
Pelagicum: and thus escorted came by the Pythium,\textsuperscript{4}
to where it is now moored. The other end of the
stadium is occupied by a temple of Fortune with

but, according to Dörpfeld, is the old shrine of Apollo near
Pan's Cave.
PHILOSTRATUS

ἀγαλμα ἐλεφάντιων ὡς κυβερνώσῃς πάντα. μετεκόσμησε δὲ καὶ τοὺς Ἀθηναίων ἐφήβους ἐς τὸ νῦν σχῆμα χλαμύδας πρῶτος ἀμφιέσαι λευκάς, τέως γὰρ δὴ μελαίνας ἐνημένου τὰς ἐκκλησίας περιεκάθηντο καὶ τὰς πομπὰς ἐπέμπουν πενθούντων δημοσίᾳ τῶν Ἀθηναίων τῶν κήρυκα τὸν Κοπρέα, ὅν αὐτὸι ἀπέκτειναν τοὺς Ἡρακλείδας τοῦ βωμοῦ ἀποσπῶντα.

551 Ἀνέθηκε δὲ Ἡρώδης Ἀθηναίοις καὶ τὸ ἐπὶ Ῥηγίλλης θέατρον κέδρου ξυνθεῖς τὸν ὄροφον, ἡ δὲ ὑλὴ καὶ ἐν ἀγαλματοποιίαις σπουδαίᾳ δύο μὲν δὴ ταῦτα Ἀθηνησίον, ἵνα ἐτέρωθι τῆς ὑπὸ Ῥωμαίους, ἀξιοῦσθω δὲ λόγου καὶ τὸ ὑπορόφοιον θέατρον, ὃ ἐδείματο Κορινθίους, παρὰ πολὺ μὲν τοῦ Ἀθηνησίον, ἐν διόγοις δὲ τῶν παρ’ ἄλλους ἐπαινομένων, καὶ τὰ Ἰσθμιοὶ ἀγάλματα δὲ τοῦ Ἰσθμίου κολοσσός καὶ τῆς Ἀμφιτρήτης καὶ τὰ ἄλλα, καὶ τὸ ἱερὸν ἐνέπλησεν, οὗτοι καὶ τὸς Μελικέρτου παρελθὼν δελφίνα. ἀνέθηκε δὲ καὶ τῷ Πυθίῳ τὸ Πυθοῦν στάδιον καὶ τῷ Διὶ τὸ ἐν τῇ Ὀλυμπίᾳ ὕδωρ, Θεσπαλῶς τε καὶ τοῖς περὶ Μηλιακὸν κόπτον Ἑλληνικὰ τὰς ἐν Θερμοτύλαις κολυμβήθρας τοῖς νοσοῦσι παυνίους. ψίνειε δὲ καὶ τὸ ἐν τῇ Ἡσείῳ Ὀρμκὸν ὑποδεδωκός ἥδη καὶ τὸ ἐν τῇ Ἰταλίᾳ Κανύλουν ἡμερῶσας ὑδατι

1 Iliad xv. 639; for this custom cf. Plutarch, Aratus 53; Pausanias ii. 3. 6; Philostratus, Heroicus 740. Copreus was the herald of Eurythues, the task-master of Heracles.

2 The Odeum or Theatre of Music, of which considerable remains exist; Pausanias vii. 20. 6. Regilla was the wife of Herodes.

3 Pausanias i. 44. 11. The corpse of Melicertes or Palaemon, who was drowned by his mother Ino Leucothea,
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her statue in ivory to show that she directs all contests. Herodes also changed the dress of the Athenian youths to its present form, and was the first to dress them in white cloaks, for before that time they had worn black cloaks whenever they sat in a group at public meetings, or marched in festal processions, in token of the public mourning of the Athenians for the herald Copeus, whom they themselves had slain when he was trying to drag the sons of Heracles from the altar.

Herodes also dedicated to the Athenians the theatre in memory of Regilla, and he made its roof of cedar wood, though this wood is considered costly even for making statues. These two monuments, then, are at Athens, and they are such as exist nowhere else in the Roman Empire; but I must not neglect to mention also the roofed theatre which he built for the Corinthians, which is far inferior indeed to the one at Athens but there are not many famous things elsewhere which equal it; and there are also the statues at the Isthmus and the colossal statue of the Isthmian god, and that of Amphitrite, and the other offerings with which he filled the temple; nor must I pass over the dolphin sacred to Melicertes. He also dedicated the stadium at Pytho to the Pythian god, and the aqueduct at Olympia to Zeus, and for the Thessalians and the Greeks who dwell around the Maliac gulf, the bathing pools at Thermopylae that heal the sick. Further he colonized Oricum in Epirus, which by this time had fallen into decay, and Canusium in Italy, and made it habitable by giving it a water-supply, since it was

was carried by dolphins to the shore near Corinth, and games were celebrated in his honour at the Isthmus.
PHILOSTRATUS

μάλα τούτου δεόμενον, ἀνησε δὲ καὶ τὰς ἐν Εὐβοίᾳ καὶ Πελοποννήσῳ καὶ Βοιωτία πόλεις ἄλλην. καὶ τοσοῦτος ὁν ἐν μεγαλουργίᾳ μέγα ύμην εἰργάσθαι ὑπετο, ἐπεὶ μὴ τὸν Ἰσθμόν ἔτεμεν, λαμπρὸν ἤγοιμενος ἤπειρον ἀποτεμεῖν καὶ πελάγη ξυνάψαι διττὰ καὶ ἐς περὶπλον σταδίων ἔς καὶ εἴκοσι θαλάττης ξυνελεῖ μήκη. καὶ τούτου ἡρα μὲν, οὐκ ἐθάρρη δὲ αὐτὸ αἰτεῖν ἐκ βασιλέως, ὡς μὴ διαβληθεῖν διανοίας δοκῶν ἀπτεθαι, η μὴ δὲ Νέρων ἤρκεσεν. ἐξελάφησε δὲ αὐτὸ ὁδῇ ὡς γὰρ 552 ἐγώ Κτησιδήμου τοῦ Ἀθηναῖον ἦκουν, ἦλαυν μὲν τὴν ἐπὶ Κορίνθου ὁ Ἱρώδης ξυγκαθημένου τοῦ Κτησιδήμου, γενόμενος δὲ κατὰ τὸν Ἰσθμὸν "Πόσειδον," εἶπεν "βούλομαι μὲν, ξυγχωρήσει δὲ οὖνδες." δαιμόνιας οὖν ὁ Κτησίδημος τὸ εἰρημένον ἤρετο αὐτὸν τὴν αἰτίαν τοῦ λόγου. καὶ ὁ Ἱρώδης "ἐγώ" ἔφη "πολὺν χρόνον ἀγωνίζομαι σημεῖον ὑπολείπεσθαι τοῖς μετ' ἐμὲ ἀνθρώ- ποις διανοίας δηλούσης ἀνδρα καὶ οὕτω δοκῶ μοι τῆς δόξης ταῦτης τυχάνειν." ὁ μὲν δὴ Κτησί- δημος ἐπάνως διηκέ τῶν τε λόγων αὐτοῦ καὶ τῶν ἔργων ὡς οὐκ ἔχοντων ὑπερβολὴν ἔτερον, ὁ δὲ Ἱρώδης "folios" ἔφη "λέγεις ταῦτα, καὶ γάρ ἐστι χρόνῳ ἄλωτα, καὶ τοὺς λόγους ἡμῶν τοιχωρυχοῦσιν ἔτεροι ὁ μὲν τὸ μεμφόμενος, ὁ δὲ τὸ, ὃ δὲ τὸν Ἰσθμοῦ τομῇ ἔργον ἀθάνατον καὶ ἀπιστούμενον τῇ φύσει, δοκεῖ γὰρ μοι τὸ ῥήξαι τὸν Ἰσθμὸν Ποσείδώνος ἄνθος ἢ ἀνδρός."

1 Of Corinth.

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greatly in need of this. And he endowed the cities
of Euboea and the Peloponnese and Boeotia with
various gifts. And yet, though he had achieved such
great works, he held that he had done nothing
important because he had not cut through the
Isthmus. For he regarded it as a really brilliant
achievement to cut away the mainland to join two
seas, and to contract lengths of sea into a voyage of
twenty-six stades. This then he longed to do, but
he never had the courage to ask the Emperor to
grant him permission, lest he should be accused of
grasping at an ambitious plan to which not even
Nero had proved himself equal. But in conversation
he did let out that ambition in the following way.
For as I have been told by Ctesidemus the Athenian,
Herodes was driving to Corinth with Ctesidemus
sitting by his side, and when he arrived at the
Isthmus Herodes cried: “Poseidon, I aspire to do
it, but no one will let me!” Ctesidemus was
surprised at what he had said and asked him why he
had made the remark. Whereupon Herodes replied:
“For a long time I have been striving to bequeath
to men that come after me some proof of an ambition
that reveals me for the man I am, and I consider
that I have not yet attained to this reputation.”
Then Ctesidemus recited praises of his speeches
and his deeds which no other man could surpass.
But Herodes replied: “All this that you speak of
must decay and yield to the hand of time, and others
will plunder my speeches and criticize now this, now
that. But the cutting of the Isthmus is a deathless
achievement and more than one would credit to
human powers, for in my opinion to cleave through the
Isthmus calls for Poseidon rather than a mere man.”

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"Ου δὲ ἐκάλουν οἱ πολλοὶ Ἰρώδου Ἰρακλεά, νεανίας οὖτος ἦν ἐν ὑπήνῃ πρώτῃ Κελτῷ μεγάλῳ ἴσος καὶ ἐς ὁκτὼ πόδας τὸ μέγεθος. διαγράφει δὲ αὐτὸν ὁ Ἰρώδης ἐν μιᾷ τῶν πρὸς τὸν Ἰου-λιανὸν ἐπιστολῶν, κομάν τε ἐξυμέτρωσ καὶ τῶν ὀφρύων λασίως ἐχειν, ἂς καὶ ἐξυμβάλλειν ἀλλήλαις οἷον μίαν, χαροτήν τε ἀκτῆνα ἐκ τῶν ὀμμάτων ἐκδίδοσθαι παρεχομένην τι ὀρμῆς ἱθος καὶ γρυ- πόν εἶναι καὶ ἐντραφῶς ἐχοντα τοῦ αὐχένος, τούτι δὲ ἐκ πόνων ἦκεν αὐτῷ μᾶλλον ἡ σίτου. εἶναι δὲ αὐτῷ καὶ στέρνα εὔπαγη καὶ εἶν ἃ ἡ κατεσκληκτή, καὶ κνήμην μικρὸν ἐστι τὰ ἔξω κυρτουμένη καὶ παρέχονσαν τῇ βάσει τὸ εὖ 553 βεβηκέναι. ἐνήθησαν δὲ αὐτὸν καὶ δορᾶς λύκων, ὑπάτων ἔσθημα, ἀθλοῦς τε ποιεσθαι τοὺς ἀγρίους τῶν συνῶν καὶ τοὺς θῶς καὶ τοὺς λύκους καὶ τῶν ταύρων τοὺς ὑβρίζοντας, καὶ ὠτειλᾶς δὲ δεικνύων τούτων τῶν ἄγωνων. γενέσθαι δὲ τὸν Ἰρακλέα τούτον οἱ μὲν γηγενὴ φασιν ἐν τῷ Βουωτίῳ δήμῳ, Ἰρώδης δὲ ἀκούσαι λέγοντός φησιν, ὡς μὴν μὲν αὐτῷ γένοιτο γυνὴ οὖτω τι ἐρρωμένη.1 ὡς βουκολεῖν, πατήρ δὲ Μαραθῶν, οὐ τὸ ἐν Μαρα-θῶν ἁγαλμα, ἔστι δὲ ἤρως γεωργός. ἦρετο τε τὸν Ἰρακλέα τούτον ὁ Ἰρώδης, εἰ καὶ ἄθανατος εἴη, ὃ δὲ "θυμήτου" ἔφη "μακροπομέρωτος." ἦρετο αὐτὸν καὶ ὃ τι συνότο, ὃ δὲ "γαλακτοφαγῶ" ἔφη "τὸν πλείω τοῦ χρόνου καὶ μὲ βόσκουσιν αἰγῆς τε καὶ ποιμναι 2 τῶν τε βοῶν καὶ τῶν ἵπ-πων αἰ τοκάδες, ἐκδίδοται δὲ τι καὶ θηλής ἀνων γάλα εὐποτόν τε καὶ κούφον, ἐπειδὰν δὲ ἀλφίτους

1 ἐπερρωμένη Kayser; ἐρρωμένη Cobet.
2 ποιμένες Kayser; ποιμναι Cobet.

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As to the being whom most men used to call the Heracles of Herodes, this was a youth in early manhood,¹ as tall as a tall Celt, and in fact about eight feet high. Herodes describes him in one of his letters to Julian.² He says that his hair grew evenly on his head, his eyebrows were bushy and they met as though they were but one, and his eyes gave out a brilliant gleam which betrayed his impulsive temperament; he was hook-nosed, and had a solidly built neck, which was due rather to work than to diet. His chest, too, was well formed and beautifully slim, and his legs were slightly bowed outwards, which made it easy for him to stand firmly planted. He was draped in wolf-skins sewed together to make a garment, and he used to contend against wild boars, jackals, wolves, and mad bulls, and would exhibit the scars from these combats. Some say that this Heracles was "earth-born" and sprang from the folk in Boeotia, but Herodes says that he heard him say that his mother was a woman so strong that she herded cattle, and his father was Marathon whose statue is at Marathon, and he is a rustic hero. Herodes asked this Heracles whether he also was immortal. To which he replied: "I am only longer lived than a mortal." Then he asked him what he lived on, and he said: "I live chiefly on milk, and am fed by goats and herds of cows and brood mares, and the she-ass also provides a sweet sort of milk and light to digest. But when I meet with barley meal, I eat ten quarts."³

¹ Odyssey x. 279 πρῶτον ὑπηνήτης, τοῦ περὶ χαριεστάτη ήβη; Lucian, Demosanx 1, calls him Sostratus.
² Antoninus Julianus is mentioned by Aulus Gellius, Attic Nights, xix. 9.
³ One quart was regarded as a day’s ration for an ordinary man.

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προσβάλλω, δέκα συτούμα χοίνικας, καὶ ξυμφέρουσι μοι τὸν ἔρανον τοῦτον γεωργοὶ Μαραθώνοι τε καὶ Βοιώτιοι, οἳ με καὶ Ἀγαθίωνα ἐπονομάζουσιν, ἐπειδὴ καὶ εὐξύμβολος αὐτοῖς φαίνομαι. " "τὴν δὲ δὴ γλῶτταν" ἔφη ὁ Ἡρώδης "πῶς ἐπαιδεύθης καὶ ὑπὸ τίνων; οὐ γὰρ μοι τῶν ἀπαιδευτῶν φαίνη." καὶ ὁ Ἀγαθίων "ἡ μεσογεία," ἔφη "τῆς Ἀττικῆς ἀγαθῶν διδασκαλεῖον ἀνδρὶ βουλομένῳ διαλέγεσθαι, οἵ μὲν γὰρ ἐν τῷ ἄστει Ἀθηναίων μισθῷ δεχόμενοι Θράκια καὶ Ποντικὰ μειράκια καὶ ἐξ ἀλλῶν ἑθνῶν βαρβάρων ξυνεργηκότα παραφθείροντα παρ᾽ αὐτῶν τὴν φωνὴν μᾶλλον ἥ ξυμβάλλονται τι αὐτοῖς ἀκούσαν ἐν γλώσσῃ, ἡ μεσογεία δὲ ἄμικτος βαρβάρους οὕσα υγιαίνει αὐτοῖς ἡ φωνὴ καὶ ἡ γλώσσα τὴν ἄκραν Ἀθήνα ἀποφάλλει." "πανηγύρει δὲ" ὁ Ἡρώδης "παρέτυχε;" καὶ ὁ Ἀγαθίων "τῇ γε Πυθοί" ἔφη "οὐκ ἐπιμυγχὺς τῷ ὀμίλῳ, ἀλλ᾽ ἐκ περιωπῆς τοῦ Παρνασοῦ ἀκούσα τῶν τῆς μουσικῆς ἂγωνοστῶν, ὁτε Παμμένης ἐπὶ τραγῳδία ἐθαυμάσθη, καὶ μοι ἔδοξαν οἱ σοφοὶ Ἑλληνες ὁ χρηστὸν πράγμα ἐργάζεσθαι τὰ τῶν Πελοπιδῶν καὶ τὰ τῶν Λαβδακιδῶν κακὰ ἑων ἤδονή ἀκούσατε, ξύμβουλοι γὰρ σχετλῶν ἐργὰν μὲθοι μὴ ἀπιστοῦμενοι." φιλοσοφοῦντα δὲ αὐτὸν ἴδων ὁ Ἡρώδης ἦρετο καὶ περὶ τῆς γυμνικῆς ἂγωνίας ὅπως γιγνώσκοι, καὶ ὁ "ἐκείνων" ἔφη "καταγελῶ μᾶλλον ὅρων τοὺς ἀνθρώπους διαγωνιζομένους ἀλλήλους παγκράτιον καὶ πυγμήν καὶ ὀρίζων καὶ πάλην καὶ στεφανομένους ὑπὲρ τούτου: στεφανοῦσθω δὲ ὁ μὲν δρομικὸς ἄθλητής ἑλαφὸν παρελθὼν ἡ ἱππον,

1 "Goodfellow." 2 cf. Life of Aslian, below, p. 624.
and the farmers of Marathon and Boeotia supply me with this feast; they also nickname me Agathion, because they think that I bring them luck.” “And what about your speech?” asked Herodes. “How were you educated, and by whom? For you do not seem to be an uneducated man.” “The interior of Attica educated me,” Agathion replied, “a good school for a man who wishes to be able to converse. For the Athenians in the city admit as hirelings youths who come in like a flood from Thrace and the Pontus and from other barbarian peoples, and their own speech deteriorates from the influence of these barbarians to a greater extent than they can contribute to the improvement of the speech of the newcomers. But the central district is untainted by barbarians, and hence its language remains uncorrupted and its dialect sounds the purest strain of Atthis.” “Were you ever at a public festival?” inquired Herodes. “Yes, at Pytho,” replied Agathion, “but I did not mingle with the crowd, but from the summit of Parnassus I listened to the musical competitions when Pammenus won applause in tragedy, and it seemed to me that the wise Greeks were doing an immoral thing when they listened with delight to the criminal deeds of the houses of Pelops and Labdacus; for when myths are not discredited they may be the counsellors of evil deeds.” When Herodes saw that he had a philosophic bent, he asked him also what was his opinion about the gymnastic contests, and he replied: “Even more do I laugh at them when I see men struggling with one another in the pancratium, and boxing, running, wrestling, and winning crowns for all this. Let the athlete who is a runner receive a crown for running
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ο δὲ τὰ βαρύτερα ἀσκῶν ταύρῳ συμπλακείς ἣ ἄρκτῳ, ο εὖ  ὁσμέραι πράττω μέγαν ἂθλον ἀφηρημένης μοι ἡς τύχης, ἐπεὶ μηκέτι βόσκει λέοντας Ἀκαρνανία.

"Ἄγασθεἰς οὖν ο Ἡρώθης ἔδειτο αὐτοῦ ἦποιστήσαι οἱ καὶ ὁ Ἀγαθίων "αὐρίον" ἔφη "ἀφιξομαι σοι κατὰ μεσημβρίαν ἐς τὸ τοῦ Κανώβου ἱερὸν, ἔστω δὲ σοι κρατήρ ὁ μέγιστος τῶν ἐν τῷ ἱερῷ γάλακτος πλέως, ὁ μὴ γυνὴ ἤμελξεν." καὶ ἀφίκετο μὲν ἐς τὴν ὑστεραίαν καθ’ ὁν ὁμολόγησε καυρόν, τὴν δὲ ρίνα ἐρέσασα ἐς τὸν κρατήρα "οὐ καθαρὸν" ἔφη "τὸ γάλα, προσβάλλει γάρ με χείρ γυναικός." καὶ εἰπὼν ταύτα ἀπῆλθε μὴ ἐπισπασάμενος τοῦ γάλακτος. ἐπιστήσας οὖν ὁ Ἡρώθης τῷ περὶ τῆς γυναικὸς λόγῳ ἐπεμψεν ἐς τὰ ἑπάυλα τοὺς ἐπισκεψομένους τάληθες, καὶ μαθὼν αὐτὸ ὀφθὼς ἔχον, ἔυνηκεν ὡς δαμνία φύσις εἶ ἐπὶ τὸν ἀνδρά.

Οἱ δὲ ποιοῦμενοι κατηγορίαν τῶν Ἡρώθου χειρῶν ὡς ἐπενεχθεισῶν Ἀντωνίῳ ἐν τῇ Ἰδῇ τῷ ὑμνίῳ κατὰ χρόνους, οὕς ὁ μὲν τῶν ἑλευθέρων πόλεων, ὁ δὲ πασῶν τῶν κατὰ τὴν Ἀσίαν ἢρχων, ἢγνωκέναι 555 μοι δοκοῦσι τὸν Δημοστάτου προς τὸν Ἡρώθην ἀγώνα, ἐν ὁ πλεῖστα διαβάλλων αὐτὸν οὐδαμοῦ τῆς παρουσίας ταύτης ἐπεμνήσθη, ἐπεὶ μηδὲ ἐγένετο. ὁθισμὸς μὲν γὰρ τις αὐτώς ἐξυπέσεν, ὡς ἐν δυσχωρίᾳ καὶ στενοῖς, αἱ δὲ χεῖρες οὐδὲν παρηγόμησαν,

1 Canopus or Canopus was the helmsman of Menelaus, who died in Egypt, and a city was named after him at the mouth of the Nile. His cult was often confused with that of Serapis, who had long been worshipped at Athens, and it is possible that the latter’s temple is meant here (Pausanias i. 34).

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faster than a deer or a horse, and let him who trains for a weightier contest be crowned for wrestling with a bull or bear, a thing which I do every day; for fortune has robbed me of a really great encounter, now that Acarnania no longer breeds lions."

On this Herodes admired him greatly and begged him to dine with him. "To-morrow," replied Agathion, "I will come to you at noon at the temple of Canobus, and do you have there the largest bowl that is in the temple full of milk that has not been milked by a woman." Accordingly he came next day at the time agreed upon, but when he had raised the bowl to his nose, he said: "The milk is not pure, for the odour of a woman's hand assails my senses." When he had said this he went away without tasting the milk. Then Herodes gave heed to what he had said about the woman, and sent to the cow-sheds to find out the truth; and on hearing that thus the matter actually stood, he recognized that there was a superhuman character about the man.

Those who accused Herodes of having lifted his hand against Antoninus on Mount Ida, at the time when the former was the governor of the free cities, and the latter of all the cities in Asia, were, in my opinion, unaware of the action brought by Demostratus against Herodes, in which he made many charges against him, but nowhere mentioned this insolent act, for the reason that it never took place. For though they did in a manner shove one another aside, as happens in a rough place and a narrow road, still they did not break the law by coming to blows,

2 Later the Emperor Antoninus Pius; for his quarrel with Polemo about the same time see p. 534.
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καίτοι 1 οὐκ ἂν παρήκεν ὁ Δημόστρατος διελθεῖν αὐτὰ ἐν τῇ πρὸς τὸν Ἡρώδην δίκη πικρῶς οὕτω καθαφάμενος τοῦ ἀνδρός, ὡς διαβάλλειν αὐτοῦ καὶ τὰ ἐπανούμενα.

Ἡλθεν ἐπὶ τὸν Ἡρώδην καὶ φόνου δίκη ὧδε ἐπιτεθέεισα· κύνει μὲν αὐτῷ τὴν γυναίκα Ῥήγιλ- λαν ἓγγον ὑπὸ μήνα, τὸν δὲ Ἡρώδην ὦν ὑπὲρ μεγάλων Ἀλκιμέδοντι ἀπελευθέρων προστάζει τυπ- τήσατ αὐτήν, πληγεῖσαν δὲ ἐς τὴν γαστέρα τὴν γυναῖκα ἀποθανεῖν ἐν ὁμοίῳ τῳ τόκῳ. ἐπὶ τούτοις ὡς ἀληθεῖα γράφεται αὐτὸν φόνου Βραδοῦας ὁ τῆς Ῥηγίλλης ἄδελφος εὐδοκιμῶτατος ὃν ἐν ὑπάτοις καὶ τῷ ἐξάρθολον τῆς εὐγενείας περιηρητημένος τῷ υποδήματι, τούτῳ δὲ ἐστὶν ἐπισφύριον ἐλέφαντινων μηνοειδές, καὶ παρελθὼν ἐς τὸ Ῥωμαίων βουλευ- τήριον πιθανὸν μὲν οὔτε διώκει περὶ τῆς αὐτίας, ἢν ἐπῆγεν, ἐαυτῷ δὲ ἐπιανὸν ἐμακρυγόρει περὶ τοῦ γένους, θεῖν ἐπισκόπησαν αὐτὸν ὁ Ἡρώδης "οὐ" ἐφ' "τὴν εὐγενείαν ἐν τοῖς ἀστεραγάλοις ἔχεις." μεγαλαυχομένου δὲ τοῦ κατηγόρου καὶ ἐπ' εὐερ- ρεσίᾳ μᾶς τῶν ἐν Ἰταλίᾳ πόλεως μάλα γενναίως ὁ Ἡρώδης "κἀγὼ" ἐφ' "πολλὰ τοιαύτα περὶ ἐμαυτοῦ διῆμεν ἂν, εἰ ἐν ἀπάσῃ τῇ γῇ ἐκρινόμην." ἕνισθαν δὲ αὐτῷ τῆς ἀπολογίας πρῶτον μὲν τὸ μηδὲν προστάζει τοιοῦτον ἐπὶ τὴν Ῥήγιλλαν, ἐπειτα τὸ ὑπερπενθῆσαι ἀποθανοῦσαν. διεβάλλετο μὲν γὰρ καὶ ταῦτα ὡς πλάσμα, ἀλλ' ὦμος τάληθες

1 ὡστε Kayser; καίτοι he suggests.

1 Roman patricians and senators wore a half moon as a badge on their shoes; cf. Juvenal vii. 191. In the inscription to Regilla, “starry sandals” are mentioned as her family’s hereditary insignia.

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and indeed Demostratus would not have neglected to describe the incident in his suit against Herodes, when he attacked the man so bitterly that he actually censured those acts of his which are regularly applauded.

A charge of murder was also brought against Herodes, and it was made up in this way. His wife Regilla, it was said, was in the eighth month of her pregnancy, and Herodes ordered his freedman Alcimedon to beat her for some slight fault, and the woman died in premature childbirth from a blow in the belly. On these grounds, as though true, Regilla's brother Braduas brought a suit against him for murder. He was a very illustrious man of consular rank, and the outward sign of his high birth, a crescent-shaped ivory buckle, was attached to his sandal.¹ And when Braduas appeared before the Roman tribunal he brought no convincing proof of the charge that he was making, but delivered a long panegyric on himself dealing with his own family. Whereupon Herodes jested at his expense and said: "You have your pedigree on your toe-joints."² And when his accuser boasted too of his benefactions to one of the cities of Italy, Herodes said with great dignity: "I too could have recited many such actions of my own in whatever part of the earth I were now being tried." Two things helped him in his defence. First that he had given orders for no such severe measures against Regilla; secondly, his extraordinary grief at her death. Even this was regarded as a pretence and made a charge against him, but nevertheless the

² i.e. there was no need to talk about it.
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ἤσχυν, οὖ γάρ ποτε οὔτ’ ἂν θέατρον αὐτῇ ἀναθείναι τοιούτοις, οὔτ’ ἂν δευτέραν κλήρωσιν τῆς ὑπάτου ἀρχῆς ἐπ’ αὐτῇ ἀναβαλέσθαι μὴ καθαρὰς ἔχοντα τῆς αἰτίας, οὔτ’ ἂν τὸν κόσμον αὐτῆς ἐσ’ ἐν Ἕλευσιν ἴερον ἀναθείναι φέροντα φόνῳ μεμα- σμένον, τούτι γὰρ τιμωροῦσ τοῦ φόνου ποιοῦτος ἦν τὰς θέας μᾶλλον ἢ ἐνγυμνώμονας. ὦ δὲ καὶ τὸ σχῆμα τῆς οἰκίας ἐπ’ αὐτῇ ὑπῆλλαξε μελαίνων τὰ τῶν οἰκων ἀνθῆ παραπετάσματι καὶ χρώμασι καὶ λίθῳ Δεσβίῳ — κατηφήσει δὲ ὁ λίθος καὶ μέλας — ὑπὲρ ὄν λέγεσαι καὶ Δούκιος ἀνὴρ σοφὸς ἐς Ἑμ- βουλίαν τῷ Ἡρώδη ἱεροστάμενον, ὡς οὐκ ἔπειθε μεταβαλεῖν αὐτὸν διασκώψαι. ἄξιον δὲ μηδὲ τούτῳ παρελθεῖν λόγου παρὰ τοῖς σπουδαίοις ἄξιούμενοι· ἦν μὲν γὰρ ἐν τοῖς φανεροῖς σπουδαίος ὁ ἀνήρ οὗτος, Μουσωνίῳ δὲ τῷ Τυρίῳ προσφιλοσοφῆς εὐ- σκόπως εἴχε τῶν ἀποκρίσεων καὶ τὸ ἔπηχορι σὺν καρφῷ ἐπετήδευεν, ἐπιτηδειότατος δὲ ὅν τῷ

557 Ἡρώδη παρῆν αὐτῷ ποιήσως διατιθεμένω τῷ πένθος καὶ ἐνούθετε τοιαύτα λέγων· "ὢ Ἡρώδη, πάν τὸ ἀποχρῶν μεσότητι ὑρίσται, καὶ ὑπὲρ τοῦτον πολλὰ μὲν ἣκουσα Μουσωνίου διαλεγομένου, πολλὰ δὲ αὐτὸς διείλεγμαι, καὶ σοῦ δὲ ἢκροκομὴν ἐν Ὀλυμπίᾳ ἐπαινοῦντος αὐτὸ πρὸς τοὺς Ἑλλήνας, ὅτε δὴ καὶ τοὺς ποταμοὺς ἐκέλευς μέσους τῆς ὀχθῆς ρεῖν. ἀλλὰ μὴν νῦν ποι τάτα; σεαυτοῦ

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truth prevailed. For he never would have dedicated to her memory so fine a theatre nor would he have postponed for her sake the casting of lots for his second consulship, if he had not been innocent of the charge; nor again would he have made an offering of her apparel at the temple of Eleusis, if he had been polluted by a murder when he brought it, for this was more likely to turn the goddesses into avengers of the murder than to win their pardon. He also altered the appearance of his house in her honour by making the paintings and decorations of the rooms black by means of hangings, dyes, and Lesbian marble, which is a gloomy and dark marble. And they say that Lucius, a wise man, tried to give Herodes advice about this, and since he could not persuade him to alter it, he turned him into ridicule. And this incident must not be omitted from my narrative, since it is held worthy of mention by learned writers. For this Lucius ranked among men renowned for learning, and since he had been trained in philosophy by Musonius of Tyre, his repartees were apt to hit the mark, and he practised a wit well suited to the occasion. Now, as he was very intimate with Herodes, he was with him when he was most deeply afflicted by his grief, and used to give him good advice to the following effect: "Herodes, in every matter that which is enough is limited by the golden mean, and I have often heard Musonius argue on this theme, and have often discoursed on it myself; and, moreover, I used to hear you also, at Olympia, commending the golden mean to the Greeks, and at that time you would even exhort rivers to keep their course in mid channel between their banks. But what has now become of all this advice? For you
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γὰρ ἐκπεσοῦν ἄξια τοῦ πενθεῖσθαι πράττεις περὶ τῇ
dόξῃ κινδυνεύων" καὶ πλείω ἔτερα. ὡς δὲ οὐκ
ἐπείθεν, ἀπέθει δυσχεράνας. ίδιων δὲ παῖδας ἐν
cρήη τυπ τῶν κατὰ τὴν οἰκίαν βαφανίδας πλύ-
nοντας ἥρετο αὐτοὺς, ὅτου εἰῆ τὸ δείπνον, οἱ δὲ
ἐφασαν Ἡρώθη εὐτρεπίζειν αὐτῷ. καὶ ὁ Δούκιος
"ἀδικεῖν" ἐφη "Ῥήγιλλην Ἡρώθη λευκᾶς βαφα-
νίδας σιτούμενος ἐν μελαίη οἰκίᾳ." ταῦτα ὡς
ἥκουσεν ἐσαγγελθείτα ὁ Ἡρώθης ἀφεῖλε τὴν
ἀχλῶν τῆς οἰκίας, ὡς μὴ ἀθυρμα γένοιτο ἀνδρῶν
σπουδαίων.

Δούκιον τούτον κάκεινον θαυμάσιον: ἐπούδαζε
μὲν ὁ αὐτοκράτωρ Μάρκος περὶ Σέξτον τὸν ἐκ
Βοιωτίας φιλόσοφον, θαμάσων αὐτῷ καὶ φοιτῶν
ἐπὶ θύρας, ἀρτί δὲ ἦκων ἐς τὴν Ῥώμην ὁ Δούκιος
ἤρετο τὸν αὐτοκράτορα προϊόντα, ποί βαδίζοι καὶ
ἔφ᾽ ὃ τι, καὶ ὁ Μάρκος "καλὸν" ἐφη "καὶ γηρά-
σκοντι τὸ μανθάνειν" εἰμὶ δὴ πρὸς Σέξτον τὸν
φιλόσοφον μαθησόμενος, ὁ οὕτω οἶδα." καὶ ὁ
Δούκιος ἐξάρας τὴν χεῖρα ἐς τὸν οὐρανὸν "ὢ
Ｚεῦ," ἐφη "ὁ Ρωμαιῶν βασιλεὺς γηράσκων ἦδη
dέλτον ἐξαφάμενος ἐς διδαςκάλου φιλοῦ, δὲ ἐμὸς
βασιλεὺς 'Αλέξανδρος δύο καὶ τρίακοντα ὅν
ἀπέθανεν." ἀπόχρη καὶ τὰ εἰρήμενα δεῖξαι τὴν
ἰδέαν, ἦν ἐφιλοσόφει Δούκιος, ἰκανά γὰρ που ταῦτα
dηλώσα τὸν ἄνδρα, καθάπερ τὸν ἀνθρώπιν τὸ
γεώμα.

Τὸ μὲν δὴ ἐπὶ Ῥηγίλλη πένθος ὀδὲ ἔσβέσθη,

1 ἐτῶν Kayser; ὁν Cobet.

1 For a curious modern parallel see Punch 1916: "In
Paris they are serving a half-mourning salad consisting
mainly of potatoes, artichokes, and pickled walnuts . . . he
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have lost your self-control, and are acting in a way that we must needs deplore, since you risk your great reputation.” He said more to the same effect. But since he could not convince him, he went away in anger. And he saw some slaves at a well that was in the house, washing radishes, and asked them for whose dinner they were intended. They replied that they were preparing them for Herodes. At this Lucius remarked: “Herodes insults Regilla by eating white radishes¹ in a black house.” This speech was reported indoors to Herodes, and when he heard it he removed the signs of mourning from his house, for fear he should become the laughing-stock of wise men.

Here is another admirable saying of this Lucius. The Emperor Marcus was greatly interested in Sextus the Boeotian philosopher, attending his classes and going to his very door. Lucius had just arrived in Rome, and asked the Emperor, whom he met going out, where he was going and for what purpose. Marcus answered: “It is a good thing even for one who is growing old to acquire knowledge. I am going to Sextus the philosopher to learn what I do not yet know.” At this Lucius raised his hand to heaven, and exclaimed: “O Zeus! The Emperor of the Romans is already growing old, but he hangs a tablet round his neck and goes to school, while my Emperor Alexander died at thirty-two!” What I have quoted is enough to show the kind of philosophy cultivated by Lucius, for these speeches suffice to reveal the man as a sip reveals the bouquet of wine.

Thus, then, his grief for Regilla was quenched, expressed surprise at their failure to add a few radishes to the dish.”

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tὸ δὲ ἐπὶ Παναθηναίον τῇ θυγατρὶ Ἀθηναίοι ἐπράων 558 ναν ἐν ἀστεὶ τε αὐτὴν θάψαντες καὶ ψηφισάμενοι τὴν ἥμεραν, ἐφ᾽ ᾣς ἀπέθανεν, ἐξαιρεῖν τοῦ ἔτους. ἀποθανοῦσης δὲ αὐτῷ καὶ τῆς ἀλλῆς θυγατρός, ἦν Ἐλπιδίκην ἀνόμαζεν, ἐκεῖτο μὲν ἐν τῷ δαπέδῳ τὴν γῆν παῖων καὶ βοῶν "τι σοι, θυγατέρ, καθαγίσω; τι σοι ξυνθᾶσο;" παρατυχών δὲ αὐτῷ Σέξτος ὁ φιλόσοφος "μεγάλα," ἐφ᾽ "τῇ θυγατρὶ δώσεις ἐγκρατῶς αὐτὴν πενθήσας." ἐπένθηε δὲ ταῖς ὑπερβολαῖς ταῦτας τὰς θυγατέρας, ἐπειδή Ἀττικὸν τὸν νῦν ὧν ὁργῇ εἶχεν. διεβέβλητο δὲ πρὸς αὐτὸν ὡς ἡλιθιώδη καὶ δυσγράμματον καὶ παχὺ τὴν μνήμην τὰ γοῦν πρῶτα γράμματα παραλαβεῖν μὴ δυνηθέντος ἦλθεν ἐς ἐπίνοιαν τῷ Ἡρώδῃ ξυν- τρέφεων αὐτῷ τέτταρα παιδας καὶ ἑκκοσιον ισήλικας ἀνομασμένος ἀπὸ τῶν γραμμάτων, ἢς ἐν τοῖς τῶν παιδῶν ὄνομασι τὰ γράμματα ἑξ ἀνάγκης αὐτῷ μελετῶτο. ἔωρα δὲ αὐτὸν καὶ μεθυστικὸν καὶ ἀνοητῶς ἔρωτα, ὃθεν ζῶν μὲν ἑπεξηρεμοῦι διὰ τῇ ἐαυτοῦ οἰκία. ἕκειν τὸ ἔτος:

εἰς δ᾽ ἐτὶ που μωρὸς καταλείπεται εὑρεῖ οἰκὼ,

τελευτῶν δὲ τὰ μὲν μητρώα αὐτῷ ἀπέδωκεν, ἐς ἔτερους δὲ κληρονόμους τὸν ἐαυτοῦ οἰκὸν μετέστη- σεν. ἀλλ᾽ Ἀθηναῖοι ἀπάνθρωπα ἐδόκει ταῦτα οὖκ ἐνθυμομένοι τὸν Ἀχιλλέα καὶ τὸν Πολυδέκατο καὶ τὸν Μέμνονα, οὗς ἰδα γνησίοις ἐπενθῆσε τροφή- μοις ὄντας, ἐπειδὴ καλὸι μάλιστα καὶ ἄγαθοι ήσαν

1 οὐσὶα Kayser; οἰκία Cobet.

1 The original of this verse, often parodied by the sophists, and several times by Dionysius of Halicarnassus, is Odyssey iv. 498:
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while his grief for his daughter Panathenais was mitigated by the Athenians, who buried her in the city, and decreed that the day on which she died should be taken out of the year. But when his other daughter, whom he called Elpinice, died also, he lay on the floor, beating the earth and crying aloud: "O my daughter, what offerings shall I consecrate to thee? What shall I bury with thee?" Then Sextus the philosopher who chanced to be present said: "No small gift will you give your daughter if you control your grief for her." He mourned his daughters with this excessive grief because he was offended with his son Atticus. He had been misrepresented to him as foolish, bad at his letters, and of a dull memory. At any rate, when he could not master his alphabet, the idea occurred to Herodes to bring up with him twenty-four boys of the same age named after the letters of the alphabet, so that he would be obliged to learn his letters at the same time as the names of the boys. He saw too that he was a drunkard and given to senseless amours, and hence in his lifetime he used to utter a prophecy over his own house, adapting a famous verse as follows:

One fool methinks is still left in the wide house,¹

and when he died he handed over to him his mother's estate, but transferred his own patrimony to other heirs. The Athenians, however, thought this inhuman, and they did not take into consideration his foster-sons Achilles, Polydeuces, and Memnon, and that he mourned them as though they had been his own children, since they were highly honourable youths,

*eis δ' ἐτι ποι ἵωδις κατερύκεται εὐρέι πόντω.*

Herodes substitutes "house" for "deep."

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γενναίοι τε καὶ φιλομαθεῖς καὶ τῇ παρ’ αὐτῷ τροφῇ πρέποντες. εἰκόνας γοῦν ἀνετίθει σφῶν 559 θηρῶντων καὶ τεθηρακότων καὶ θηρασόντων τὰς μὲν ἐν δρυμοῖς, τὰς δὲ ἐπὶ ἄγροις, τὰς δὲ πρὸς πηγαίς, τὰς δὲ ὑπὸ σκιαῖς πλατάνων, οἷς ἀφανῶς, ἀλλὰ ἔξω ἀραιός τοῦ περικόψοντος ή κινήσοντος, οὐδὲ οἷς ἐν ἐπὶ τοσοῦτον ἤρεν, εἰ μὴ ἐπαίνων ἀξίους ἐγίγνοσκεν. Κυνηλίων δὲ, ὅποτε ἤρχον τῆς Ἑλλάδος, αἰτιωμένων αὐτὸν ἐπὶ ταῖς τῶν μειρακίων τούτων εἰκόσιν ὡς περιτταῖς “τί δὲ ὑμῖν” ἐφή “διενήνυσκεν, εἰ ἐγὼ τοῖς ἐμοῖς ἐμπαίζω λιθαρίους;”

Ἡρέξε δὲ αὐτῷ τῆς πρὸς τοὺς Κυνηλίους διαφορᾶς, ὡς μὲν οἱ πολλοὶ φασί, Πυθικῆ πανήγυρις, ἐπειδὴ ἐτεροδόξως τῆς μουσικῆς ἤκρωντο, ὡς δὲ ἐνοι, τὰ παισθέντα περὶ αὐτῶν Ἡρώδη πρὸς Μάρκνον ὑπὸ γὰρ αὐτοῦ Τρώας μὲν, μεγάλων δὲ ἀξιωμένων παρὰ τοῦ βασιλέως “ἐγὼ” ἐφή “καὶ τὸν Δία μέμφομαι τὸν Ὀμηρικόν, ὡς τοὺς Τρώας φιλεῖ.” ἡ δὲ ἀληθεστέρα αὐτία ἦδε· τῶν ἄλλων τούτων, ὅποτε ἄμφω τῆς Ἑλλάδος ἤρχετην, καλέσαντες ἐς τὴν ἐκκλησίαν Ἁθηναίων φωνᾶς ἀφήκαν τυραννουμένων πρὸς τὸν Ἡρώδην ἀποσημαινοντες καὶ δεδομένοι ἐπὶ πᾶσιν ἐς τὰ βασιλεῖα ὡτα παραπεμφθέναι τὰ εἰρημένα. τῶν δὲ Κυνηλίων παθοντων τι πρὸς τὸν δήμον καὶ ἔξω ὄρμη ἀναπεμψάντων ὧ ἦκουσαν, ἐπιβουλεύεσθαι παρ’ αὐτῶν ὁ Ἡρώδης ἐφασκεν ὡς ἀναθολούντων ἐπ’ αὐτῶν τοὺς Ἁθηναίους. μετ’ ἐκείνην γὰρ τὴν ἐκκλησίαν Δημο-

1 These brothers are mentioned by Cassius Dio lxxi. 33. 166
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noble-minded and fond of study, a credit to their upbringing in his house. Accordingly he put up statues of them hunting, having hunted, and about to hunt, some in his shrubberies, others in the fields, others by springs or in the shade of plane-trees, not hidden away, but inscribed with execrations on any one who should pull down or move them. Nor would he have exalted them thus, had he not known them to be worthy of his praises. And when the Quintilii during their proconsulship of Greece censured him for putting up the statues of these youths on the ground that they were an extravagance, he retorted: "What business is it of yours if I amuse myself with my poor marbles?"

His quarrel with the Quintilii began, as most people assert, over the Pythian festival, when they held different views about the musical competition; but some say that it began with the jests that Herodes made to Marcus at their expense. For when he saw that, though they were Trojans, the Emperor thought them worthy of the highest honours, he said: "I blame Homer's Zeus also, for loving the Trojans." But the following reason is nearer the truth. When these two men were both governing Greece, the Athenians invited them to a meeting of the assembly, and made speeches to the effect that they were oppressed by a tyrant, meaning Herodes; and finally begged that what they had said might be forwarded to the Emperor's ears. And when the Quintilii felt pity for the people and without delay reported what they had heard, Herodes asserted that they were plotting against him, for they were inciting the Athenians to attack him. Certainly, after that meeting of the assembly there sprang into
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στρατοί ἀνέφυσαν καὶ Πραξιγόραι καὶ Μαμερτίνου καὶ έτεροι πλείους ἐσ το ἀντίξοου τῷ Ἡρώδῃ 560 πολυτεύνοντες. γραψάμενος δὲ αὐτοὺς Ἡρώδης ὡς ἐπισυνιστάντας αὐτῷ τὸν δήμον ἤγεν ἐπὶ τὴν ἠγεμονίαν, οἱ δὲ ὑπεξῆλθοι ἀφανῶς παρὰ τὸν αὐτοκράτορα Μάρκου, θαρροῦντες τῇ τε φύσει τοῦ βασιλέως δημοτικωτέρα οὐσι καὶ τῷ καιρῷ ὃν γὰρ ὑπότευνεσε Δοῦκιον κοινωνὸν αὐτῷ τῆς ἀρχῆς γενόμενον, οὐδὲ τὸν Ἡρώδην ἤφει τοῦ μὴ οὐ ξυμμετέχειν αὐτῷ. ο μὲν δὴ αὐτοκράτωρ ἐκάθετο εἰς τὰ Παυόνια ἔθνη ὅρμητριῳ τῷ Σιμώθῳ χρώμενος, κατέλυν δὲ οἱ μὲν ἄμφι τὸν θημόστρατον περὶ τὰ βασίλεια, παρέχοντος αὐτοῖς ἁγορὰν τοῦ Μάρκου καὶ θαμά ἑρωτώντος, εἰ τοῦ δέοντο. φιλανθρώπως δὲ πρὸς αὐτοὺς ἔχειν αὐτὸς τε ἐαυτὸν ἐπετείκει καὶ τῇ γυναικὶ ἐπέπευσε καὶ τῷ θυγατρίῳ θελλιζόμενῳ ἐπὶ, τούτῳ γὰρ μάλιστα ἔναν πόλλοις ὑπενώμασι περιπετευσθείς γόναστι τοῦ πατρὸς ἐδεῖτο σώσαι τοὺς Ἀθηναίους. ο δὲ Ἡρώδης ἐν προαστείῳ ἐσκίνην, ἐν δὲ πύργοι ἐξωκοδόμητο καὶ ἡμιπύργα, καὶ δὴ ἐπισυνιστάντας αὐτῷ καὶ δίδυμοι κόραι πρὸς ἀκμὴ γάμων θαυμαζόμεναι ἐπὶ τῷ εἴδει, ἀς ἐκνηπιώσας ὁ Ἡρώδης οἰνοχόους ἑαυτῷ καὶ ὑψοποιούς ἐπεποίησε θυγατρίᾳ ἐπονομάζον καὶ ὅδε ἀσταζόμενος—Ἀλκιμέδοντος μὲν δὴ αὐτᾶς θυγατέρες, ο δὲ Ἀλκιμέδων ἀπελεύθερος τοῦ Ἡρώδου—καθευ-

1 Lucius Verus, the Emperor’s son-in-law and colleague; cf. Cassius Dio lxxi. 1–2.
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activity men like Demostratus, Praxagoras and Mamertinus, and many others whose public policy was opposed to Herodes. Thereupon Herodes indicted them on the charge of a conspiracy to set the people against him, and tried to bring them before the proconsular court. But they escaped secretly and went to the Emperor Marcus, relying both on the Emperor’s disposition, which was somewhat democratic, and also on the favourable moment. For the Emperor did not acquit Herodes of being an accomplice in the treasonable plots of which he had suspected Lucius,¹ after the latter had become his consort in the Empire. Now the Emperor had his head-quarters among the tribes of Pannonia, with Sirmium for his base, and Demostratus and his friends lodged near the Emperor’s head-quarters, where Marcus furnished them with supplies, and often asked them whether they needed anything. Not only was he himself convinced that he ought to treat them with this benevolence, but also he was induced to do so by his wife and by his little daughter who could not yet speak plainly; for she above all used to fall at her father’s knees with many blandishments and implore him to save the Athenians for her. But Herodes lodged in a suburb in which towers had been erected, some of full height and others half-towers; and there had travelled with him from home two girls, twins just of marriageable age, who were greatly admired for their beauty. Herodes had brought them up from childhood, and appointed them to be his cupbearers and cooks, and used to call them his little daughters and loved them as though they were. They were the daughters of Alcimedon, and he was a freedman of Herodes.
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doússas δὲ αὐτὰς ἐν ἐνὶ τῶν πῦργων, ὅσ ἦν ἐχυρώτατος, σκηπτὸς ἐνεχθεὶς νύκτωρ ἀπέκτεινεν. ὑπὸ τοῦτο δὴ τοῦ πάθους ἐκφρῶν ὁ Ἡρώδης ἐγένετο καὶ παρῆλθεν ἐς τὸ βασιλεῖον δικαστήριον τὸν ἑνὸς καὶ θανάτου ἑρῶν. παρελθὼν γὰρ καθίστατο ἐς διαβολὰς τοῦ αὐτοκράτορος οὐδὲ σχηματίσας τὸν λόγον, ὡς εἰκὸς ἦν ἄνδρα γεγυμνα-σμένον τῆς τοιάδει ἰδέας μεταχειρίσασθαι τὴν ἐν τούτῳ χολήν, ἀλλ' ἀπηγκωσιμιμητῇ τῇ γλώττῃ καὶ γυμνῇ διετείνετο λέγων "ταῦτα μοι ἡ Λουκίου ξενία, ὅπως ὑμεῖς ἐπεμψατε· οὔθεν δικάζεις, γυναικί με καὶ τριτεῖ παῖδίων καταχαριζόμενος." Βασσαῖου δὲ τοῦ πεποιημένου τὸ ἔργον θανάταν αὐτῶν φήσαντος ὁ Ἡρώδης "ὦ λύοι, ἔφη "γέρων ὅλγα φοβεῖται." ὁ μὲν οὖν Ἡρώδης ἀπῆλθε τοῦ δικαστηρίου εἰτῶν ταῦτα καὶ μετέωρων καταλείψας πολὺ τοῦ ὦδατος, ἡμεῖς δὲ τῶν ἐπίθηλως τῷ Μάρκῳ φιλοσοφικόντων καὶ τὰ περὶ τὴν δίκην ταύτην ἡγώμεθα: οὐ γὰρ ἤπνηγαγε τὰς ὁφρύς, οὐδὲ ἐτρεψε τὸ ὄμμα, ὅ καὶ διανοίητης τις ἐπαθεῖ, ἀλλ' ἐπιστρέψας ἐαυτὸν ἐσ τοὺς Ἁθηναίους "ἀπολογεῖσθε," ἔφη, "ὦ Ἁθηναίοι, εἰ καὶ μὴ ἔγγχωρεί Ἡρώδης," καὶ ἀκούων ἀπολογουμένων ἐπὶ πολι-λοίς μὲν ἀφανῶς ἠλλησθεν, ἀναγγεικομένης δὲ αὐτῷ καὶ Ἁθηναίων ἐκκλησίας, ἐν ἕτει εὐαίσθητο καθαπτόμενοι τοῦ Ἡρώδου, ὅς τοὺς ἁρχοντας τῆς

1 θανατον αυτω Kayser; θαναταν αυτωn Cobet.

1 i.e. it was a lost opportunity for a speech of "covert allusion"; see Glossary.
2 This is the only place where ἐκκλησία, "assembly," is used as the equivalent of ψήφισμα, "decree voted."
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Now while they were asleep in one of the towers which was very strongly built, a thunderbolt struck them in the night and killed them. Herodes was driven frantic by this misfortune, and when he came before the Emperor’s tribunal he was not in his right mind but longed for death. For when he came forward to speak he launched into invectives against the Emperor, and did not even use figures of speech\(^1\) in his oration, though it might have been expected that a man who had been trained in this type of oratory would have had his own anger under control. But with an aggressive and unguarded tongue he persisted in his attack, and cried: “This is what I get for showing hospitality to Lucius, though it was you who sent him to me! These are the grounds on which you judge men, and you sacrifice me to the whim of a woman and a three-year-old child!” And when Bassaeus, the pretorian prefect, said that he evidently wished to die, Herodes replied: “My good fellow, an old man fears few things!” With these words Herodes left the court, leaving much of his allowance of water in the clock still to run. But among the eminently philosophic actions of Marcus we must include his behaviour in this trial. For he never frowned or changed his expression, as might have happened even to an umpire, but he turned to the Athenians and said: “Make your defence, Athenians, even though Herodes does not give you leave.” And as he listened to the speeches in defence he was greatly pained, though without showing it, by many things that he heard. But when the decree\(^2\) of the Athenian assembly was recited to him, in which they openly attacked Herodes for trying to corrupt the magis-

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'Ελλάδος υποποιημένον πολλῷ τῷ μέλιτι καὶ ποιν καὶ βεβοηκότες "ὁ πικρῷ μέλιτος" καὶ πάλιν "μακάριοι οἱ ἐν τῷ λοιμῷ ἀποθήκηκοντες" οὕτως ἐσείσθη τῇ καρδίᾳν ὑψίτων ἡκουσεν, ὡς ἐς δάκρυα φανερά υπαχθήναι. τῇ δὲ τῶν Ἀθηναίων ἀπολογίας ἐχοῦσις κατηγορίαν τοῦ τε Ἡρώδου καὶ τῶν ἀπελευθέρων τῆς ὀργῆς ὁ Μάρκος ἐς τοὺς ἀπελευθέρους ἐτρεψε κολάσει χρησάμενος ὡς οἶνον τε ἐπιεικεί, οὕτω γὰρ αὐτὸς χαρακτηρίζει τὴν ἐαυτοῦ κρίσιν, μόνῳ δὲ Ἀλκιμέδωντι τῇ τιμωρίᾳ ἐπανήκεν ἀποχρώσαν εἰναί οἱ φήσας τῇ ἐπὶ τοῖς τέκνοις συμφοράν. τάυτα μὲν δὴ ὡδε ἐφιλοσοφεῖτο τῷ Μάρκῳ.

582 Ἔπιγράφουσι δὲ ἐνοι καὶ φυγὴν οὐ φυγόντι καὶ φασιν αὐτῶν οἴκησαι τοῦ ἐν τῇ Ἡπείρῳ Ὀμικόν, ὁ καὶ πολίσαι αὐτῶν, ὡς εἶν δίαιτα ἐπιτηδεία τῷ σώματι. ὁ δὲ Ἡρώδης ὠφθησε μὲν τὸ χαρίδον τοῦτο νοσῆσας ἐν αὐτῷ καὶ θύσας ἐκβατήρια τῇς νόσου, φυγεῖν δὲ οὕτε προσετάχθη οὕτε ἐτλη. καὶ μάρτυρα τοῦ λόγου τούτου ποιήσομαι τὸν θεσπεσίουν Μάρκου· μετὰ γὰρ τὰ ἐν τῇ Παιονίᾳ δητᾶτο μὲν ὁ Ἡρώδης ἐν τῇ Ἁττικῇ περὶ τοῦς φιλτάτους ἐαυτῷ δήμους Μαραθάνα καὶ Κηφισίαν ἐξηρημένης αὐτοῦ τῆς παντοχόθεν νεότητος, οἵ κατ' ἔρωτα τῶν ἐκείνου λόγων ἐφοίτων Ἀθηναῖε, πείραν δὲ ποιούμενος, μη δαλεποῦς αὐτῷ εἰπὶ διὰ τὰ ἐν τῷ δικαστηρίῳ πέμπει πρὸς αὐτὸν ἐπιστολὴν οὐκ ἀπολογίαν ἔχουσαν, ἀλλ' ἐγκλημα, θαυμάζεις γὰρ ἐφή, τοῦ χαριν οὐκέτι

1 See p. 551.

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trates of Greece with the honeyed strains of his eloquence, and when they exclaimed: "Alas, what bitter honey!" and again, "Happy they who perished in the plague!" his feelings were so profoundly affected by what he heard that he burst into tears without concealment. But since the Athenian defence contained an indictment not of Herodes only but also of his freedmen, Marcus turned his anger against the freedmen, employing a punishment which was "as mild as possible"; for by this phrase he himself describes his judgement. Only in the case of Alcimedon he remitted the penalty, saying that the loss of his children was enough. Thus did Marcus conduct this affair in a manner worthy of a philosopher.

Some place on record the exile of Herodes, though exiled he was not, and they say that he lived at Oricum in Epirus and that he in fact founded the city\(^1\) in order that it might be a residence suited to his constitution. But though Herodes did actually live in this place and fell ill there, and offered sacrifices in return for his recovery from sickness, still he was never condemned to exile nor did he suffer this penalty. And as a witness to the truth of this statement I will employ the divine Marcus. For after the affair in Pannonia, Herodes lived in Attica in the demes that he loved best, Marathon and Cephisia. And youths from all parts of the world hung on his lips, and they flocked to Athens in their desire to hear his eloquence. But he put it to the test whether the Emperor was offended with him on account of what had happened in the court, by sending him a letter which so far from being an apology was a complaint. For he said that he

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αὐτῷ ἐπιστέλλω καίτοι τὸν πρὸ τοῦ χρόνον θαμὰ ὠετὸν γράφων, ὡς καὶ τρεῖς γραμματοφόρους ἄφικεσθαι ποτὲ παρ᾽ αὐτὸν ἐν ἡμέρᾳ μιᾷ κατὰ πόδας ἄλλης. καὶ ὁ αὐτοκράτωρ διὰ πλείων ἡμῶν μὲν καὶ ὑπὲρ πλείων, θαυμάσιον δὲ ἥδος ἐγκατα-

μίξας τοὺς γράμμασιν ἐπέστειλε πρὸς τὸν Ἡρῴ-

δην, ὅπως τὰ ἐξυπνοῦντα ἐστὶ τὸν παρόντα μοι λόγον ἐξελὼν τῆς ἐπιστολῆς δηλώσω· τὸ μὲν δὴ προοίμιον τῶν ἐπεσταλμένων "χαϊρέ μοι, φίλε Ἡρώδη." διαλεγθεῖσι δὲ ὑπὲρ τῶν τοῦ πολέμου χειμάδιων, ἐν οἷς ἦν τότε, καὶ τὴν γυναικὰ ὀλο-

πυράμενος ἄρτι αὐτῷ τεθνεῶσαν εἰπόν τὲ τι καὶ περὶ τῆς τοῦ σώματος ἄσθενείας ἐφεξῆς γράφει "σοὶ δὲ ὑγιάνειν τε εὐχόμαι καὶ περὶ ἔμου ὡς εὗν οἱ διανοεῖσθαι, μηδὲ ἤγεισθαι ἀδικεῖσθαι, εἰ καταφωράσας τινάς τῶν σῶν πλημμελουντας κολάσει ἐπ᾽ αὐτοῖς ἔχρησάμην ὡς οἶνον τε ἐπικείστι. 

διὰ μὲν δὴ ταῦτα μὴ μοι ὅργίζου, εἰ δὲ τὶ λελύ-

563 πηκὰ σε ἡ λυπῶ, ἀπαίτησον παρ᾽ ἕμου δίκας ἐν τῷ ἱερῷ τῆς ἐν ἀστεί Ἀρχινάῦ ἐν μυστηρίοις. ἡγεῖσθαι γὰρ, ὅποτε ὁ πόλεμος μάλιστα ἐφήλεγ-

μανυ, καὶ μνηθῆναι, εἰη δὲ καὶ σοὐ μυσταγα-

γοῦντος." τοιάδε ἡ ἀπολογία τοῦ Μάρκου καὶ ὦτῳ φιλάνθρωπος καὶ ἔρρωμένη. τίς ἀν οὖν ποτε ἦν ἡ ἰδίως περεύθελεν οὖτω προσεῖπεν ἡ τοῦ 

ἀξίων οὖτω προσερήσῃς φεύγων προσέταξεν;

"Εστι δὲ τις λόγος, ὡς νεώτερα μὲν ὁ τὴν ἐώς 

ἐπιτροπεύων Κάσσιος ἐπὶ τὸν Μάρκον βουλεύοι,

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¹ The Empress Faustina died suddenly at the foot of Mount Taurus, about A.D. 175.
² For the conspiracy and death of Cassius in Syria see Cassius Dio lxxi. 22.
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wondered why the Emperor no longer wrote to him, though in former times he had written to him so often that three letter-carriers had once arrived at his house in a single day, treading in one another's footsteps. Thereupon the Emperor wrote to Herodes at some length and on several subjects, tempering what he wrote with an admirable urbanity, and from this letter I will extract all that bears on my present narrative, and publish it. The letter began with these words: "I greet you, friend Herodes!" Then after discussing the military winter quarters where he was at the time, and lamenting his wife of whom he had recently been bereaved by death,¹ and after some remarks on his own bad health, he continued the letter as follows: "For yourself I wish you good health, and that you should think of me as well disposed to you. And do not regard yourself as unjustly treated, if after I detected the crimes of some of your household I chastised them with a punishment as mild as possible. Do not, I say, feel resentment against me on this account, but if I have annoyed you in aught, or am still annoying you, demand reparation from me in the temple of Athene in your city at the time of the Mysteries. For I made a vow, when the war began to blaze highest, that I too would be initiated, and I could wish that you yourself should initiate me into those rites." Such was the apology of Marcus, so benignant and so firm. Who would ever have addressed in these terms one whom he had cast into exile, or who would have imposed exile on one whom he held worthy to be so addressed?

Moreover, the story is told that when Cassius ² the governor of the Eastern provinces was plotting treason
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ό δὲ 'Ηρώδης ἐπιπλήξειεν αὐτῷ δι' ἐπιστολῆς ὁδε. ἐξυγκεμένης "᾽Ηρώδης Κασσίων ἐμάνης." τῆς τὴν ἐπιστολὴν μὴ μόνον ἐπιπλήξει ἡγώμεθα, ἀλλὰ καὶ ρώμην ἀνδρός ύπὲρ τοῦ βασιλέως τιθε-μένου τὰ τῆς γνώμης ὀπλα.

"Ὁ δὲ λόγος, ὃν διήλθε πρὸς τὸν Ἐρώθην ὁ Δημόστρατος, ἐν θαυμασίας δοκεῖ. Ἰδέα δὲ αὐ-τοῦ ἡ μὲν τοῦ ἔθους μία, τὸ γὰρ ἐμβριθὲς ἐκ προ-ομίων ἥσ τέλος διήκει τοῦ λόγου, αἱ δὲ τῆς ἐρμη-νείας ἱδέα πολλαὶ καὶ ἀνόμοιαι μὲν ἄλλοισ, λόγου δὲ ἄξια. ἔστω που καὶ τὸ δι᾽ Ἐρώθην παρὰ τοῖς βασικάνως εὐδοκιμεῖν τὸν λόγον, ἐπειδὴ ἀνήρ τοιοῦτος ἐν αὐτῷ κακῶς ἦκουσέν. ἀλλ' ὅπως γε καὶ πρὸς τὰς λοιδορίας ἔρρωτο, δηλώσει καὶ τὰ πρὸς τὸν κύνα Πρωτέα λεχθέντα ποτὲ ὑπ᾽ αὐτοῦ Ἀθηναίοι. ἦν μὲν γὰρ τῶν οὕτως συραρ-λέως φιλοσοφούντων ὁ Πρωτέας οὕτος, ὡς καὶ ἐς πῦρ ἕαυτόν ἐν Ὄλυμπια ῥῆψιν, ἐπηκολούθει δὲ τῷ Ἐρώθη κακῶς ἀγορεύσαν αὐτὸν ἡμιβαρ-βάρῳ γλώττῃ ἐπιστραφείς οὖν ὁ Ἐρώθης "ἔστω," ἐφ᾽ "κακῶς μὲ ἀγορεύεις, πρὸς τί καὶ οὕτως:" ἐπικεμένου δὲ τοῦ Πρωτέας ταῖς λοιδορίαις "γεγηράκαμεν" ἐφ᾽ "οὐ μὲν κακῶς 564 μὲ ἀγορεύσαν, ἐγὼ δὲ ἀκούσων" ἐνδείκνυμενος δήποτε τὸ ἀκούσων μὲν, καταγελάν δὲ ὑπὸ τοῦ πεπείσθαι τὸς ψευδεῖς λοιδορίας μὴ περαιτέρῳ ἀκούσῃ ἤκειν.

Ἐρμηνεύσω καὶ τὴν γλώτταν τοῦ ἀνδρός ἐς χαρακτῆρα ἰῶν τοῦ λόγου. ὡς μὲν δὴ Πολέμωνα

1 Lucian in his Peregrinus gives a full account of the self-inmolation, of which he was an eyewitness, of Peregrinus Proteus the Cynic philosopher. This took place in A.D. 165.
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against Marcus, Herodes rebuked him in a letter that ran thus: “Herodes to Cassius. You have gone mad.” We must regard this letter as not merely a rebuke but also as a strong demonstration by one who, to defend the Emperor, took up the weapons of the intelligence.

The speech which Demostratus delivered against Herodes is, I think, admirable. In regard to its style, its characterization is even throughout, for the impressive manner is sustained from the opening sentences to the end of the speech. But the formal modes of expression are manifold and never alike, but are worthy of all praise. I grant that the speech has become famous among the malicious partly on account of Herodes, because it attacked one so distinguished. But how stoutly Herodes bore himself in the face of abuse will appear also from what he once said to the Cynic Proteus¹ at Athens. For this Proteus was one of those who have the courage of their philosophy, so much so that he threw himself into a bonfire at Olympia; and he used to dog the steps of Herodes and insult him in a semi-barbarous dialect. So once Herodes turned round and said: “You speak ill of me, so be it, but why in such bad Greek?” And when Proteus became still more persistent with his accusations, he said: “We two have grown old, you in speaking ill of me and I in hearing you.” By which he implied that, though he heard him, he laughed him to scorn, because he was convinced that false accusations reach the ears but wound no deeper.²

I will describe also the eloquence of Herodes and proceed to the main characteristics of his oratory.

² An echo of Aeschines, On the False Embassy, 149.

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καὶ Φαβωρίνον καὶ Σκοπελιανὸν ἐν δίδασκάλιοις ἐαυτοῦ ἦγε καὶ ὡς Σεκούνδῳ τῷ Ἀθηναίῳ ἐφοίτησεν, εἰρημένον μοι ἦδη, τοὺς δὲ κριτικοὺς τῶν λόγων Θεαγένει τῷ Κνιδίῳ καὶ Μονονάτῳ τῷ ἐκ Τραλλέων συνεγένετο καὶ Ταύρῳ τῷ Τυρίῳ ἐπὶ ταῖς Πλάτωνοι δούλαις. ἦ δὲ ἀρμονία τοῦ λόγου ἰκανῶς κεκολασμένη καὶ ἡ δεινότης υφέρπουσα μᾶλλον ἡ ἐγκεκομένη κρότος τε σὺν ἀφελείᾳ καὶ κρυπτάζουσα ἰχώ καὶ ἐννοιαὶ οἷα μὴ ἐτέρῳ ἐνθυμηθῆναι κωμικῆ τε ευγλώττια οὐκ ἑπεσακτος, ἀλλ’ ἐκ τῶν πραγμάτων, καὶ ἢδος ὁ λόγος καὶ πολυσχήματος καὶ εὐσχήμων καὶ σοφώς ἐξαλλάττων τὸ πνεῦμα τε οὗ σφοδρόν, ἀλλὰ λείον καὶ καθεστηκός καὶ ἡ ἐπίπαν ἰδέα τοῦ λόγου χρυσοῦ ψῆμα ποταμῷ ἀργυρόδην ὑπαύγαξον. προσέκετο μὲν γὰρ πᾶσι τοῖς παλαιοῖς, τῷ δὲ Κριτίᾳ καὶ προσετήκει καὶ παρῆγαγεν αὐτὸν ἐς ἡθη 'Ἐλλήνων τέως ἁμελουμένων καὶ περιορώμενον. βωόσης δὲ ἐπ' αὐτῷ τῆς Ὁλλάδος καὶ καλούσης αὐτὸν ἐνα τῶν δέκα οὐχ ἡττήθη τοῦ ἐπάλυνυ μεγάλου δοκούντος, ἀλλ’ ἀστειότατα πρὸς τοὺς ἐπανε-565 σαντας "Ἀνδοκίδοι μὲν" ἐφη "βελτίων εἰμί." εὐμαθεστατος δὲ ἀνθρώπων γενόμενος οὗδε τοῦ μοιχεῖν ἤμελησεν, ἀλλὰ καὶ παρὰ πότον ἐσπούδαξε καὶ νύκτωρ ἐν τοῖς διαλείμμασι τῶν ὑπνῶν, ὃθεν ἐκάλουν αὐτὸν συτευτὸν ῥήτορα οἱ ὀλύγωροί

1 From Aristophanes, Frogs 1003:

"ἡμεῖς δὲν τὸ πνεῦμα λείον καὶ καθεστηκός λάβης.

2 The same figure is used by Lucian, Dialogues of the Sea-Gods 3.
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have already said that he counted Polemo, Favorinus, and Scopelian among his teachers, that he attended the lectures of Secundus the Athenian, but for the critical branch of oratory he studied with Theagenes of Cnidos and Munatius of Tralles; and for the doctrines of Plato, with Taurus of Tyre. The structure of his work was suitably restrained, and its strength lay in subtlety rather than in vigour of attack. He was impressive in the plain style, sonorous after the manner of Critias; his ideas were such as would not occur to the mind of another; he had an easy and urbane wit which was not dragged in, but inspired by the subjects themselves; his diction was pleasing and abounded in figures and had grace and beauty; he was skilful in varying his constructions; his tone was not vehement but smooth and steady,¹ and, speaking generally, his type of eloquence is like gold dust shining beneath the waters of a silvery eddying river.² For while he devoted himself to the study of all the older writers, from Critias he was inseparable, and he made the Greeks better acquainted with him, since he had hitherto been neglected and overlooked. And when all Greece was loud in applause of Herodes and called him one of the Ten,³ he was not abashed by such a compliment, though it seems magnificent enough, but replied to his admirers with great urbanity: “Well at any rate I am better than Andocides.” Though no man ever learned more easily than he, he did not neglect hard work, but used to study even while he drank his wine, and at night in his wakeful intervals. Hence the lazy and light-minded used to call him the “Stuffed Orator.”

¹ The Ten Attic Orators of the canon.
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te kai leptoi. alloos mên oûn allo ágathos kai
allos en alloi beltíwn étérου, o mên gar sxe-
diásai thauamásios, o dé ékponhiai lógon, o dé tâ
xúmpanta árista twn sofistôn diétheo kai tâ
patabasekôn ouk ék tîs traiwdoias mónon, allo
kâ kê twn ánthenwînwn suvelêxato.

'Epistolai dé pleîstai 'Hrâdou kai dialêxeis
kai efhmerídês eγχειριδiâ te kai kâria tîn
árxiān polumâtheian en brâxei áptiγhsména. oí
dè profeorwtes autw'n néw éti to lógo tîwos en
Paiouia ekpeσeín épî tû oûtocratóros ëgno-
kênavi mo dokoudw, óti kai Æthnētēnés épî Fil-
îppou légwv tautôn épavenv kâkeiws mên ëkwn
'Áthnâze tîmas prosothétei kai steφánous ãpolo-
lwías 'Áthnâiweis 'Ampitiólewes, 'Hrâdhs dé, épeî
touto épavenv, épî tûn 'Istron ëlhvei òws rîwos
ëautôn, tosoûtou gâr autw' periâw tûv en lógo
bouléswai ònomástîw éinai, òws thanâtw timâsthâ
to sphaîrna.

'Ekteleûta mên ouw amfî tâ ëx kai ëβdomhêkonta
xuntakîs genômenos. âpobanóntos dé autw' en tû
Maraðwv kai ëpitkîfântos toûs âpelaðùpahos
ekeî thâptevn, 'Áthnâiwi tâis tûw efhîwv xerôn
ârepántown ès astu ëngkan proaspiântântves tû
lêxei pása ëlikía dakrûwos ãma kai ãnevphmînon-
568 tes, òsa paîdès chrestotô patròs chreneântves,
kai ëthavwv en tû Panaðnâiakîw ëpigráfântves
autw' brâxw kai polû épigrâmmâ tódh.
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Different men excel in different ways and this or that man is superior to another in this or that, since one is admirable as an extempore speaker, another at elaborating a speech, but our friend surpassed every other sophist in his grasp of all these methods; and when he wished to move his hearers he drew not only on tragedy but also on the life of every day.

There are extant by Herodes very many letters, discourses and diaries, handbooks and collections of suitable passages in which the flowers of antique erudition have been collected in a small volume. And those who cast in his teeth the fact that while he was yet a youth he broke down in a speech before the Emperor in Pannonia, are, I think, not aware that the same thing happened to Demosthenes also, when he spoke before Philip. And Demosthenes returned to Athens and demanded honours and crowns, though the Athenians never recovered Amphipolis; but Herodes after that humiliation rushed to the river Danube as though he would throw himself in; for so overwhelming was his desire to become famous as an orator, that he assessed the penalty of failure at death.

He died at the age of about seventy-six, of a wasting sickness. And though he expired at Marathon and had left directions to his freedmen to bury him there, the Athenians carried him off by the hands of the youths and bore him into the city, and every age went out to meet the bier with tears and pious ejaculations, as would sons who were bereft of a good father. They buried him in the Panathenaic stadium, and inscribed over him this brief and noble

1 Philip had taken Amphipolis in 357, eleven years before this embassy, and the failure of Demosthenes had nothing to do with its retention by him.
'Αττικοῦ Ἡρώδης Μαραθώνιος, οὐ τάδε πάντα κεῖται τάδε τάφῳ, πάντοθεν ευδόκιμος.

tοσαύτα περί Ἡρώδου τοῦ Ἀθηναίου, τὰ μὲν εἰρήμενα, τὰ δὲ ἡγομένα ἐτέρως.

β'. Ἐπὶ τὸν σοφιστήν Θεόδοτον καλεῖ με τὸν λόγον. Θεόδοτος μὲν προφήτη καὶ τοῦ Ἀθηναίων δήμου κατὰ χρόνους, οὕς προσέκρουν Ἡρώδη Ἀθηναίοι, καὶ ἐς ἀπέχθειον φανερὰν οὐδεμιὰν τῷ ἀνδρὶ ἀφίκετο, ἀλλ' ἀφανῶς αὐτὸν ὑπεκάθητο δενὸς ὦν χρήσθαι τοῖς πράγμασιν, καὶ γὰρ δὴ καὶ τῶν ἀγοραίων ἐς οὐτοὺς. τοῖς γοῦν ἀμφὶ τὸν Δημόστρατον οὐτὶ ξυνεκέρατο, ὣς καὶ ἐναρασθαὶ σΦΥΣΙ τῶν λόγων, οὕς ἑξεπόνουν πρὸς τὸν Ἡρώδην. προφήτη δὲ καὶ τῆς Ἀθηναίων νεότητος πρῶτος ἐπὶ ταῖς ἐκ βασιλέως μυρίαις. καὶ οὐ τοῦτο πω λόγου ἄξιον, οὐδὲ γὰρ πάντες οἱ ἐπιβατεύοντες τοῦ θρόνου τοῦτον λόγου ἄξιοι, ἀλλ' ὅτι τοὺς μὲν Πλατωνεῖους καὶ τοὺς ἀπὸ τῆς Στοὰς καὶ τοὺς ἀπὸ τοῦ Περιπάτου καὶ ἀπὸ τοῦ Ἐπικούρου προσέταξαν ὁ Μάρκος τῷ Ἡρώδη κρίναι, τὸν δὲ ἀνδρα τοῦτον ἀπὸ τῆς περὶ αὐτὸν ἐπεκρίνετο τοῖς νέοις ἁγωνιστὴν τῶν πολιτικῶν προσεπών λόγων καὶ ῥητορικῆς ὀφέλος. ὁ ἀνὴρ οὗτος Λολλιανὸς μὲν ἀκροατής, Ἡρώδου δὲ οὐκ ἀνήκοος. ἐβίω μὲν οὖν ὕπερ τὰ πεντῆκοντα δυοὶ ἐτοῖς κατασχῖν τὸν θρόνον, τὴν δὲ ἱδέαν τῶν λόγων ἀποχρῶν καὶ τοῖς δικανικοῖς καὶ τοῖς ὑπερσφιστεύονσιν.

γ'. Ὅνομαστος εὖ σοφιστᾶς καὶ Ἀριστοκλῆς

1 Nothing more of any importance is known about this sophist.

2 He was "king archon" at Athens.
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epitaph: "Here lies all that remains of Herodes, son of Atticus, of Marathon, but his glory is world-wide." That is all I have to say concerning Herodes the Athenian; part of it has been told already by others, but part was hitherto unknown.

2. My narrative calls me to consider the sophist Theodotus.\(^1\) Theodotus was a chief magistrate\(^2\) of the Athenian people at the time when the Athenians had their quarrel with Herodes, and though he never reached the stage of open hostility towards him, he plotted against him in secret, since he had a talent for profiting by any turn of affairs; and indeed he was one of the baser sort. At any rate he became so thoroughly mixed up with Demostratus and his friends that he collaborated with them in the speeches that they were carefully preparing against Herodes. Also he was appointed to the chair of rhetoric to educate the youth of Athens, and was the first to receive a salary of ten thousand drachmae from the Emperor. Yet this fact alone would not be worth mentioning; for not all who ascend this chair are worthy of mention, but I do so because Marcus assigned to Herodes the task of choosing the Platonic philosophers and the Stoics, Peripatetics, and Epicureans, but this man he himself chose from the opinion that he had formed of him to direct the education of the youth and called him a past master of political oratory and an ornament to rhetoric. This man was a pupil of Lollianus, but he had also attended the lectures of Herodes. He lived to be over fifty, held the chair for two years, and both in the forensic and purely sophistic branches of oratory the style of his speeches was sufficiently good.

3. Aristocles of Pergamon also won renown among
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ὁ ἐκ τοῦ Περγάμου, ὑπὲρ οὗ δηλώσω, ὀπόσα τῶν πρεσβυτέρων ἦκων. ἔτελει μὲν γὰρ ἐς ὑπάτους ὁ ἀνὴρ οὗτος, τὸν δὲ ἐκ παιδῶν ἐς ἦβην χρόνον τοὺς ἀπὸ τοῦ Περιπάτου φιλοσοφήσας λόγους ἐς τοὺς σοφιστὰς μετερρήθη θαμίζων ἐν τῇ 'Ῥώμῃ τῷ Ἡρώδῃ διατιθεμένω σχεδίους λόγους. ὃν δὲ εὐφιλοσοφεῖ χρόνον αὐχμηρὸς δοξῶν καὶ τραχύς τὸ εἶδος καὶ δυσπινὴς τὴν ἐσθήτα, ἤβρυσε καὶ τὸν αὐχμὸν ἀπετρύπατο, ἠδονᾶς τε, ὀπόσαι λυρῶν τε καὶ αὐλῶν καὶ εὐφωνίας εἰσι, πάσας ἐσηγάγετο ἐπὶ τὴν δίκαιαν, ὅσπερ ἐπὶ θυρᾶς αὐτῆς ἱκουσίας, τὸν γὰρ πρὸ τοῦ χρόνον οὕτω κεκολασμένος ἀτάκτως ἐς τὰ θεάτρα ἐφοίτα καὶ ἐπὶ τὴν τούτων ἥχω. εὐδοκιμοῦντι δὲ αὐτῷ κατὰ τὸ Περγάμον κάζηρ-τημένων πάν τὸ ἐκεῖνη Ἑλληνικὸν ἑξελαύνων ὁ Ἡρώδης ἐς Περγάμον ἐπεμψε τοὺς έαυτοῦ ὁμιλη-568 τὰς πάντας καὶ τὸν Ἀριστοκλέα ἤρεν, ὦσπερ τις Ἀθηνᾶς ψήφος. ἡ δὲ ἰδέα τοῦ λόγου διανυγῆς μὲν καὶ ἀττικίζουσα, διαλέγεσθαι δὲ ἐπιτηδεία μᾶλ-λον ἢ ἄγωνίζεσθαι, χολὴ τε γὰρ ἀπεστὶ τοῦ λόγου καὶ ὅρμαι πρὸς βραχῦ, αὐτὴ τε ἢ ἀττικίς, εἰ παρὰ τὴν τοῦ Ἡρώδου γλώτταν βασανίζοιτο, λεπτολογείσθαι δόξει μᾶλλον ἢ κρότου τε καὶ ἥχους ἐνικεῖσθαι. ἐτελεύτα δὲ ὁ Ἀριστοκλῆς μεσαι-πόλιος, ἀρτι προσβαίνων τῷ γηρᾶσκειν.

δ' Ἀντίοχον δὲ τὸν σοφιστὴν αἰ Κιλίκων Ἀιγαί ἤγεγκαν οὕτω τι εὐπατρίδην, ὥς νῦν ἔτι τὸ ἀπ' αὐτοῦ γένος ὑπάτους εἶναι. αἰτίαν δὲ ἐχων

1 An echo of Plato, Republic 489 b; Phaedrus 233 e.
2 The vote of Athene given in the trial of Orestes in Aeschylus, Eumenides, became a proverb.
3 The Greek epithet is from Iliad xiii. 361.

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the sophists, and I will relate all that I have heard about him from men older than myself. This man belonged to a family of consular rank, and though from boyhood to early manhood he had devoted himself to the teachings of the Peripatetic school, he went over entirely to the sophists, and at Rome regularly attended the lectures of Herodes on extempore oratory. Now, so long as he was a student of philosophy he was slovenly in appearance, unkempt and squalid in his dress, but now he began to be fastidious, discarded his slovenly ways, and admitted into his house all the pleasures that are afforded by the lyre, the flute, and the singing voice, as though they had come begging to his doors.¹ For though hitherto he had lived with such austerity he now began to be immoderate in his attendance at theatres and their loud racket. When he was beginning to be famous at Pergamon, and all the Hellenes in that region hung on his oratory, Herodes travelled to Pergamon and sent all his own pupils to hear him, thereby exalting the reputation of Aristocles as though Athene² herself had cast her vote. His style of eloquence was lucid and Attic, but it was more suited to formal discourse than to forensic argument, for his language is without acrimony or impulsive outbreaks on the spur of the moment. And even his Atticism, tested by comparison with the language of Herodes, will seem over-subtle and deficient in the qualities of magnificence and sonorousness. Aristocles died when his hair was streaked with grey,³ on the very threshold of old age.

⁴ Antiochus the sophist was born at Aegae in Cilicia of so distinguished a family that even now his descendants are made consuls. When he was
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dευλίας, ἐπεὶ μην παρήει ἡ τοῦ δήμου, μηδὲ ἐς τὸ κοινὸν ἐπολίτευεν, "οὐχ ὑμᾶς," εἶπεν "ἄλλ' ἐμαυτὸν δέδουκα," εἰδῶς ποι̱ τὴν εαυ̱τοῦ χολὴν ἀκρατῶν τε καὶ οὐ καθεκτὴν οὐ̱σαν. ἄλλ' ὁμως ὠφέλει τοὺς ἀστόν ἀπὸ τῆς ὀυσίας, οὶ τι εἰ̱ δυνατός, σύ̱τον τε ἐπιδιδούς, ὀποτε τοῦτοι δεομένους αἰσθοίτο, καὶ χρήματα ἐς τὰ πεπονηκότα τῶν ἔργων. τὰς δὲ πλείους τῶν νυκτῶν ἐς τὸ τοῦ Ἀσκληπιοῦ ίερὸν ἀπεκάθευδεν ὑπὲρ τε ὅνειρας ὑπὲρ τε ἐνυονίας, ὀπόση ἐγρηγορότων τε καὶ διαλεγομένων ἀλλήλως, διελέγετο γὰρ αὐτῷ ἐγρηγοροτί ὁ θεὸς καλὸν ἀγώνισμα ποιοῦμενος τῆς εαυ̱τοῦ τέχνης τὸ τὰς νόσους ἑρύκεν τοῦ Ἀντίοχου.

'Ακροατῆς ὁ 'Αντίοχος ἐν παισὶ μὲν Δαρδάνου τοῦ Ἀσσυρίου, προϊὼν δὲ ἐς τὰ μειράκια Διονυσίου ἐγένετο τοῦ Μιλησίου κατέχοντος ἦδη τὴν Ἐφεσίαν. διελέγετο μὲν οὖν οὐκ ἐπιτηδείως — φρονημώτατος δ' ἀνθρώπων γενόμενος διέβαλλεν 589 αὐτὸ ὡς μειρακιῶδες, ἵνα ὑπερεωρακώς αὐτοῦ μᾶλλον ἢ ἀπολειπόμενος φαίνοιτο — τὰ δὲ ἀμφὶ μελέτην ἐλλογιμωτάτος· ἀσφαλῆς μὲν γὰρ ἐν παῖς κατὰ σχῆμα προηγμέναις τῶν ὑποθέσεων, σφο̱δρός δὲ ἐν ταῖς κατηγορίαις καὶ ἐπιφοράς, εὑ̱ − πρεπῆς δὲ τὰς ἀπολογίας καὶ τῶ ἡθικῶ ἱσχύων, καὶ καθάπαξ τὴν ἱδέαν τοῦ λόγου δικανικῆς μὲν σοφιστικῶτερος, σοφιστικῆς δὲ δικανικῶτερος. καὶ τὰ πάθη ὀριστὰ σοφιστῶν μετεχείρισατο, οὐ γὰρ

1. In the sophist literature of this period there is much evidence of the decay of the Greek towns, especially in Aristeides, Oration 43, and of the generosity of sophists in restoring them.
2. For an interview of Apollonius and Asclepius in the temple at Aegae see Philostratus, Life of Apollonius i. 8. 9. 186
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accused of cowardice in not appearing to speak before the assembly and taking no part in public business, he said: "It is not you but myself that I fear." No doubt that was because he knew that he had a bitter and violent temper, and that he could not control it. But nevertheless he used to aid the citizens from his private means as far as he was able, and furnished them not only with corn whenever he saw they were in need, but also with money to restore their dilapidated buildings.¹ He used to spend very many nights in the temple of Asclepius,² both on account of the dreams that he had there, and also on account of all the intercourse there is between those who are awake and converse with one another, for in his case the god used to converse with him while awake, and held it to be a triumph of his healing art to ward off disease from Antiochus.

As a boy, Antiochus was a pupil of Dardanus the Assyrian, and as he grew to early manhood he studied with Dionysius of Miletus, who was already living in Ephesus. He had no talent for formal discourse, and since he was the shrewdest of men he used to run down this branch of the art as childish, so that he might appear to despise it rather than to be unequal to it. But in declamation he won great fame, for he had a sure touch in simulated arguments, was energetic in accusation and invective, brilliant in defence, strong in characterization, and, in a word, his style of eloquence was somewhat too sophistic for the forensic branch and more forensic than sophistic usually is.³ He handled the emotions more skilfully than any other sophist, for he did not

³ The same is said of Nicetes, p. 511, of Damianus, p. 606; cf. Cicero, Brutus 31.
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μονῳδίας ἀπεμήκυνεν, οὐδὲ θρήνους ὑποκεμένοις, ἀλλ’ ἐβραχυλόγει· αὐτὰ ξυν διανοίας λόγου κρείττοσιν, ὡς ἐκ τῶν ἄλλων ὑποθέσεων δηλοῦται καὶ μάλιστα ἕκ τῶν· κόρη βιασθεὶσα θάνατον ἦρηται τοῦ βιασαμένου· μετὰ ταῦτα γέγονε παιδίον ἕκ τῆς βίας καὶ διαμιλῶνται οἱ πάπποι, παρ’ ὁποτέρῳ τρέφοντο τὸ παιδίον. ἀγωνιζόμενος οὖν ὑπὲρ τοῦ πρὸς πατρὸς πάππον “ἀπόδος” ἔφη· “τὸ παιδίον, ἀπόδος ἢδη, πρὶν γεύσηται μητρώου γάλακτος.” ἢ δὲ ἐτέρα ὑπόθεσις τοιαύτη· τύραννον καταθέμενον τὴν ἀρχὴν ἐπὶ τῷ ἐκκλείσθαι ἀπέκτεινε τῖς εὐνοῦχος ὑπ’ αὐτοῦ γεγονός καὶ ἀπολογεῖται ὑπὲρ τοῦ φύονον. ἐν ταῦτα τὸ μάλιστα ἐρρωμένον τῆς κατηγορίας τὸν περὶ τῶν ὑπονόμων λόγον ἀπεώσατο περίνοιον ἐγκαταμίξας τῷ πάθει· “τίς γὰρ” ἔφη· “ταῦτα ὠμολογήσε· παισὶ γυναικός μειρακίως προσβούταις ἀνδράσων· ἐγώ δὲ ὅνομα ἐν ταῖς συνθήκαις οὐκ ἔχω.” ἀριστὰ δὲ καὶ ὑπὲρ τῶν Κρητῶν ἀπολελόγηται τῶν κρινομένων ἐπὶ τῷ τοῦ Διὸς σήματι φυσιολογίᾳ τε καὶ θεολογίᾳ πάση ἐναγωνισάμενος λαμπρῶς· τὰς μὲν οὖν μελέτας αὐτο-570 σχεδίους ἐποιεῖτο, ἐμελεῖ δὲ αὐτῷ καὶ φροντισμάτων, ὡς ἐτέρα τε δηλοὶ τῶν ἐκείνου καὶ μάλιστα ἡ ἱστορία, ἐπίδειξιν γὰρ ἐν αὐτῇ πεποίηται λέξεως τε καὶ θεωρίας, ἐσποιῶν ἑαυτὸν καὶ τῷ φιλο-

1 ῥητορεία Kayser, but suggests θεωρίας or ἱστορίας.

1 i.e. she had the alternative of marrying him; for a dilemma arising out of a similar case cf. Hermogenes, II peri στάσεως iii. 15.

2 The theme presented the arguments for the Cretan claim that the tomb of Zeus was in Crete.

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spin out long monodies or abject lamentations, but expressed them in a few words and adorned them with ideas better than I can describe, as is evident in other cases that he pleaded, but especially in the following. A girl has been ravished, and has chosen that her ravisher shall be put to death; later a child is born of this rape, and the grandfathers dispute as to which one of them shall bring up the child. Antiochus was pleading on behalf of its paternal grandfather, and exclaimed: “Give up the child! Give it up this instant before it can taste its mother’s milk!” The other theme is as follows. A tyrant abdicates on condition of immunity for himself. He is slain by one whom he has caused to be made a eunuch, and the latter is on his defence for the murder. In this case Antiochus refuted the strongest point made by the prosecution when they quoted the compact between the people and the tyrant; and threw in an ingenious argument while he set forth the eunuch’s personal grievance: “With whom, pray,” cried he, “did he make this agreement? With children, weak women, boys, old men, and men. But there is no description of me in that contract.” Most skilful, too, was his defence of the Cretans, standing their trial in the matter of the tomb of Zeus; when he made brilliant use of arguments drawn from natural philosophy and all that is taught concerning the gods. He delivered extempore declamations, but he also took pains with written compositions, as others of his works make evident, but above all, his History. For in this he has displayed to the full both his powers of language and of thought, and, moreover, he devotes himself to
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καλεῖν. περὶ δὲ τῆς τελευτῆς τοῦ ἄνδρος, οἱ μὲν ἐβδομηκοντούτην τεθνάναι αὐτῶν, οἱ δὲ οὕτω, καὶ οἱ μὲν οίκοι, οἱ δὲ ἐτέρῳθι.

ε’. Ἀλέξανδρῳ δὲ, ὀν Πηλοπλάτωνα οἱ πολλοὶ ἐπωνόμαζον, πατρὶς μὲν ἦν Ἡλεῦκεια πόλις οὐκ ἀφανῆς ἐν Κυλικία, πατήρ δὲ ὁμώνυμος καὶ τοὺς ἀγοραίους λόγους ἴκανώτατος, μήτηρ δὲ περιττή τὸ εἴδος, ὡς αἱ γραφαὶ ἐρμηνεύουσι, καὶ προσφερῆς τῇ τοῦ Ἐυμήλου Ἑλένῃ. Ἐυμήλῳ γὰρ τις Ἑλένη γέγραπται οἷα ἀνάθεμα εἶναι τῆς Ῥωμαίων ἀγορᾶς. ἔρασθην τῇ γυναικὸς ταύτης καὶ ἐτέρους μὲν, ἐπιθήλως δὲ Ἀπολλώνιον φασί τὸν Τυανέα, καὶ τοὺς μὲν ἄλλους ἀπαξιώσαν, τῷ δὲ Ἀπολλώνιῳ ξυγγενέσθαι δι’ ἔρωτα εὐπαιδίας, ἐπειδὴ θειότερος ἄνθρωπων. τούτῳ μὲν δὴ ὀπόσοις τρόποις ἀπίθανον, εἰρήται σαφῶς ἐν τοῖς Ἐπολλώνιον. θεοειδῆς δὲ ὁ Ἀλέξανδρος καὶ περὶβλεπτος ἐξ ὧρα, γενειάς τε γὰρ ἂν αὐτῷ βοστρυχόντης καὶ καθειμένη τὸ μέτριον όμμα τε ἁβρόν καὶ μέγα καὶ ρίς ξύμμετρος καὶ ὅδοντες λευκότατοι δάκτυλοί τε εὐμήκεις καὶ τῇ τοῦ λόγου ἴνια ἐπιπρέποντες. ἦν δὲ αὐτῷ καὶ πλούτους δαπανώμενος ἐς ἠδονὰς οὐ μεμπᾶτος.

Ἔσ δὲ ἄνδρας ἥκων ἑπρέσβευε μὲν ὑπὲρ τῆς Σελευκείας παρὰ τὸν Ἀντωνίνον, διαβόλαί δὲ ἐπ’ αὐτῶν ἐφοίτησαν, ὡς νεότητα ἐπιποιοῦντα τῷ εἶδει. ἤττον δὲ αὐτῷ προσέχειν δοκοῦντος τοῦ βασίλεως ἐπάρας τὴν φωνὴν ὁ Ἀλέξανδρος "πρόσεχε μοι,"

1 Life of Apollonius i. 13, vi. 42.

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the love of the beautiful. Concerning the end of Antiochus, some say that he died at the age of seventy, others that he was not so old; again, some say that he died at home, others abroad.

5. Alexander, who was generally nicknamed "Clay-Plato," was born at Seleucia, a famous city in Cilicia. His father had the same name as himself and was very talented in forensic oratory, while his mother, as her portraits show, was extraordinarily beautiful, and in fact resembled the Helen of Eumelus. (Now Eumelus painted a picture of Helen that was thought worthy to be dedicated in the Roman Forum.) They say that among others who fell in love with her was Apollonius of Tyana, and that he made no secret of it; that she rejected the others, but gave herself to Apollonius because of her desire for noble offspring, since he more than ordinary men had in him something divine. In my work on Apollonius I have stated clearly on how many grounds this story is incredible. But it is true that Alexander had a godlike appearance, and was conspicuous for his beauty and charm. For his beard was curly and of moderate length, his eyes large and melting, his nose well shaped, his teeth very white, his fingers long and slender, and well fitted to hold the reins of eloquence. He had, moreover, a large fortune, which he used to spend on pleasures that were above reproach.

After he had reached manhood he went on an embassy to Antoninus on behalf of Seleucia, and malicious gossip became current about him, that to make himself look younger he used artificial means. Now the Emperor seemed to be paying too little attention to him, whereupon Alexander raised his voice and said: "Pay attention to me, Caesar."
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ἐφη “Καίσαρ.” καὶ ὁ αὐτοκράτωρ παροξυνθεῖς πρὸς αὐτὸν ὡς θρασυτέρα τῇ ἐπιστροφῇ χρησάμενον “προσέχω” ἐφη “καὶ ξυνίμη σου σὺ γὰρ” ἐφη “ὁ τὴν κόμην ἁσκῶν καὶ τοὺς ὀδόντας λαμπρύνων καὶ τοὺς όνυχας ξέων καὶ τοῦ μύρου ἀεὶ πνέων.”

Τὸν μὲν δὴ πλείστον τοῦ βίου τῇ τε Ἀντιοχείᾳ ένεπούδαξε καὶ τῇ Ρώμῃ καὶ τοῖς Ταρσοῖς καὶ νῇ Δίᾳ Αλγύπτῳ πάσῃ, ἀφίκετο γὰρ καὶ ἐς τὰ τῶν Γυμνῶν ἡθη. αἰ δὲ Ἀθήναις διατριβαί τοῦ ἀνδρός ὀλίγαι μὲν, οὐκ ἄξιοι δὲ ἀγνοεῖσθαι. ἔβαδιζε μὲν γὰρ ἐς τὰ Παιονικὰ ἤθη μετακληθεῖς ὑπὸ Μάρκου βασιλέως ἔκει στρατεύόντος καὶ δεδωκότος αὐτῷ τὸ ἐπιστέλλειν Ἐλληναν, ἀφικόμενος δὲ ἐς τὰς Ἀθήνας, ὄρθος ὃς κατοικεῖ τοῦτο οὐ μέτρου τῷ ἐκ τῆς εἴπας ἔλαυνοντι, “ἐνταῦθα” ἐφη “γόνῳ καμψωμεν.” καὶ εἰπὼν τοῦτο ἐπῆγγειλε τοῖς Ἀθηναίοις αὐτοσχεδίους λόγους ἔρωσιν αὐτοῦ τῆς ἀκροάσεως. ἀκούσας δὲ τὸν Ἡρώδην ἐν Μαραθῶν διατύμησε καὶ τὴν νεότητα ἑπακολούθουσαν αὐτῷ πᾶσαι γράφει πρὸς αὐτὸν ἐπιστολὴν αὐτῶν τοὺς Ἔλληνας, καὶ ὁ Ἡρώδης “ἀφίξομαι” ἐφη “μετὰ τῶν Ἐλλήνων καὶ αὐτός.” ἔπελεγοντο μὲν δὴ ἐς τὸ ἐν τῷ Κέραμεικῷ θέατρῳ, δὲ ἑπωνύμαισαι Ἀγριππεῖον, προϊόντις δὲ ἐξή τῆς ἡμέρας καὶ τοῦ Ἡρώδου βραδύνοντος ἡμέρας καὶ τοῦ Ἡρώδου βραδύνοντος ἡμέρας οἱ Ἀθηναίοι ὡς ἐκλυμένης τῆς ἀκροάσεως καὶ τέχνην αὐτὸ φωνᾶτο,

1 For the Gymnosophists see Life of Apollonius vi. 6. This sect of naked ascetics and miracle-workers had migrated from India to Egypt and Ethiopia.

2 For this phrase cf. Aeschylus, Prometheus Vinctus 32; in tragedy, as here, it means “sit,” or “rest,” but not “kneel.”

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The Emperor, who was much irritated with him for using so unceremonious a form of address, retorted: "I am paying attention, and I know you well. You are the fellow who is always arranging his hair, cleaning his teeth, and polishing his nails, and always smells of myrrh."

For the greater part of his life he carried on his profession at Antioch, Rome, Tarsus, and, by Zeus, in the whole of Egypt, for he travelled even to the place where is the sect of the Naked Philosophers.\(^1\) His visits to Athens were few, but it would not be proper to ignore them. He journeyed to the tribes of Pannonia at the summons of the Emperor Marcus, who was conducting the war there and bestowed on him the title of Imperial Secretary for the Greeks. When he reached Athens—and it is a journey of no ordinary length for one travelling from the East—"Here," said he, "let us bend the knee in repose."\(^2\) After saying this he announced to the Athenians that he would deliver extempore speeches, since they were very eager to hear him. But when he was told that Herodes was living at Marathon, and that all the Athenian youth had followed him there, he wrote him a letter asking him for his Hellenes; to which Herodes replied: "I will come myself too with my Hellenes." They were accordingly assembled in the Cerameicus, in the theatre which has been called the Theatre of Agrippa,\(^3\) and as the day was already far advanced and Herodes still tarried, the Athenians complained that the lecture was being given up, and they thought that it was a trick;

\(^3\) For this theatre see below, p. 580. Dörpfeld conjectures that it was identical with the old Odeum of the marketplace, and that Pausanias i. 8. 6 refers to it as "the theatre called the Odeum."
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572 ὃθεν ἀνάγκη τῷ Ἀλέξανδρῳ ἑγένετο παρελθεῖν ἐπὶ τὴν διάλεξιν καὶ πρὶν ἦκεν τὸν Ἠρώδην. ἦ μὲν δὴ διάλεξις ἑπανοὶ ἦσαν τοῦ ἄστεος καὶ ἀπολογία πρὸς τοὺς Ἀθηναίους ὑπὲρ τοῦ μὴν πρότερον παρ' αὐτοὺς ἀφίχθαν, ἐξε δὲ καὶ τὸ ἀποχρῶν μῆκος. Παναθηναϊκὸς γὰρ λόγον ἐπιτομὴ ἐικαστο. εὐσταλῆς δὲ οὔτω τοῖς Ἀθηναίοις ἔδοξεν, ὡς καὶ βόμβου διελθεῖν αὐτῶν ἔτι σιωπώντος ἐπαινεσάντων αὐτοῦ τὸ εὐσχήμων. ἦ μὲν δὴ νεικηκυία ὑπόθεσις ὅ τοὺς Σκύθους ἐπανάγων ἐς τὴν προτέραν πλάνην, ἐπειδὴ πόλιν ὀλικώντες νοσοῦσιν, καὶ ρὸν δ' ἐπισχῶν βραχὺν ἀνεπίθησα τοῦ θρόνου φαιδρῷ τῷ προσώπῳ, καθάπερ εὐαγγέλια ἐπάγων τοῖς ἀκρωμένοις ὅν εἰπεῖν ἔχοι. προϊόντος δὲ αὐτῶ τοῦ λόγου ἔπεστη ὁ Ἠρώδης Ἀρκάδι πίλῳ τὴν κεφαλὴν σκιάζων, ὡς ἐν ἱερὰς θέρους εἰσώθη Ἀθήνησις, ἵσως δὲ που καὶ ἐνδεικνύμενος αὐτῷ τὸ ἐκ τῆς ὄδος ἦκεν. καὶ ὁ Ἀλέξανδρος ἐνθεν ἐλὼν διελέχθη μὲν ἐς τὴν παρουσίαν τοῦ ἀνδρὸς ὑποσέμνῳς τῇ λέξει καὶ ἡχοῦσις, ἐπ' αὐτῷ δὲ ἔθετο, εἰτὲ βούλοιτο τῆς ἡδῆ σπουδαζομένης ὑποθέσεως ἀκροαθαι, εἰτὲ ἔτεραν αὐτός δοῦναι. τοῦ δ' Ἠρώδου ἀναβλέψαντος ἐς τοὺς ἀκρωμένους καὶ εἰπόντος, ὡς ποιήσοι, ὅπερ ἄν ἐκείνοις δόξῃ, πάντες ἐνυπνούσαν ἐς τὴν τῶν Σκυθῶν ἀκράσιν, καὶ γὰρ δὴ καὶ λαμπρῶς διήη τὸν ἄγωνα, ὡς δὴ λαοὶ τὰ εἰρημένα. θαυμάσαν δὲ ἰσχὺν ἐνεδείξατο καὶ ἐν τοίοδε τὰς γὰρ διανοίας

1 A favourite theme was the comparison of nomadic with city life, with the Scythians to point the moral; cf. below, pp. 575, 620; Apsines 228, 247.

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so that it became necessary for Alexander to come forward and make the introductory speech before the arrival of Herodes. Now his introductory speech was a panegyric of the city and an apology to the Athenians for not having visited them before, and it was of the appropriate length, for it was like an epitome of a Panathenaic oration. The Athenians thought his appearance and costume so exquisite that before he spoke a word a low buzz of approval went round as a tribute to his perfect elegance. Now the theme that they chose was this: "The speaker endeavours to recall the Scythians to their earlier nomadic life, since they are losing their health by dwelling in cities." 1 After pausing for a brief space he sprang from his seat with a look of gladness on his face, like one who brings good news to those who shall listen to what he has to tell them. While his speech was proceeding, Herodes made his appearance, wearing a shady Arcadian hat as was the fashion in the summer season at Athens, but perhaps also to show Alexander that he had just arrived from a journey. Thereupon Alexander adapted his speech so as to take note of the famous man's presence in impressive and sonorous language; and he put it to him whether he would prefer to listen to the argument that was already being discussed or to propose another himself. Herodes glanced towards the audience, saying that he would do whatever they decided, and they unanimously agreed that they would hear The Scythians; for indeed Alexander was making out his case with brilliant success, as the anecdote shows. But he made a further wonderful display of his marvellous powers in what now took place. For the sentiments that he had so brilliantly
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tas prin hekei ton 'Hrwnh kampwv autw eirh-
mevas metexeurisato epistantos ouwv ti etera lexei
kai eteopo rhwmwv, wos tois deuteron akroswmenois
mha dilogeis doxa. to govn euodkymwta taw
prin epistnai ton 'Hrwnh eirhmewn "estos kai
to idwv vosei" metata epistantas etera
573 dynamei metaLABWV "kai udatwv" elpein "hdwv ta
plawmena." kakeina taw 'Alexandrou Skuthwn:
"kai pingumewn mev 'Istrow prosea meopimerias
hlanon, lwmewn de exouron prwos arktov akerais
to swma kai ow wspere wnu keimevos. ti gar an
padoi deinv anhwpos taiai orais epomewen;
'etpi telutj de tov louso diavallwn tiv polw wos
pugynon oiketirmou to epi pasow wde anefethejato:
"alw anapetason tas pulas, anapnevai thelw.
prooedramov de taw 'Hrwnh kai periaswv autov
"anefestiasen me" efh, kai o 'Hrwnh de
ou melwv" elpev "lamprwv ouwos estiasanta;
"diauvthejisa de tis akroases kalwsw o 'Hrwnh
tvw evantw gnwrimwn tois ev epidosi hramta,
pow is autois o sofisthphiainoito, Skettov de
珧 taw apo tis Korivnoi taw men piliw eu rhkwn
phiasmont, ton de Plawna zhtew, epikopton
autov o 'Hrwnh "tou ti" efh "pros melwva
is epero, seauton gar" efh "diavaleis wos
amwos krwonta, emoi de epou malwv hguwmewn
autov Skopelianon vefonta." tauti de o 'Hrwnh
exaraktwrixe kalwswakos ton andra kekrwmewn

1 See p. 619, where Hippodromus recasts his declamation,
and, for Plato's scorn of this device, Phaedrus 235 b.
2 Euripides, Phoenician Women 297; the phrase from
tragedy, the iambic metre and ana- repeated are marks of
Asianism.
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expressed before Herodes came he now recast in his presence, but with such different words and different rhythms, that those who were hearing them for the second time could not feel that he was repeating himself.\(^1\) For example, before Herodes appeared, the epigram that won the greatest applause was this: "When it is stagnant, even water goes bad." But after his arrival he gave it a different force, by saying: "Even those waters are sweeter that keep on the move." Here are some more quotations from The Scythians of Alexander. "When the Danube froze I would travel South, but when it thawed I would go North, always in perfect health, not as I am now, an invalid. For what harm can come to a man who follows the seasons in their course?" In the last part of his speech he denounced the city as a cramped and suffocating dwelling, and for the closing sentence he cried out very loud: "Come fling open the gates,\(^2\) I must breathe the air!" Then he hastened up to Herodes, embraced him and said: "Pray regale me in return." "Why not indeed," said Herodes, "when you have regaled me so splendidly?" When the declamation was over, Herodes called together the more advanced of his own pupils and asked them what was their opinion of the sophist; and when Sceptus of Corinth said that he had found the clay but had still to find the Plato, Herodes cut him short, and said: "Do not talk like that to anyone else, for," said he, "you will incriminate yourself as an illiterate critic. Nay rather follow me in thinking him a more sober Scopelian."\(^8\) Herodes thus characterized him because he had observed that the sophist knew how to

\(^3\) For Scopelian's style see above, pp. 518, 519.
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ἐρμηνεύειν ἐφαρμόζοντα τῇ περὶ τὰς σοφιστικὰς ἐννοίας τόλμη. ἐπιδεικνύμενος δὲ τῷ Ἄλεξάνδρῳ τὴν τῇ ἡχῷ τῆς διαλέξεως προσήρεν, ἐπειδή ἐγίγνωσκε τούτῳ καὶ μάλιστα χαίροντα αὐτῷ τῷ τόνῳ, ῥυθμοῦς τε ποικιλωτέρους αὐλοῦ καὶ λύρας ἐσθηγάγετο ἐς τὸν λόγον, ἐπειδὴ πολὺς αὐτῷ καὶ περὶ τὰς 574 ἐξαλλαγὰς ἔδοξεν. ἦ δὲ σπουδασθείσα ὑπόθεσις οἱ ἐν Σικελίᾳ τρωθέντες ᾦςαν αὐτοίντες τοὺς ἀπανισταμένους ἐκεῖθεν Ἀθηναίοις τὸ ὑπ’ αὐτῶν ἀποθνήσκειν. ἐπὶ ταύτης τῆς ύποθέσεως τὸ θρυλούμενον ἐκείνῳ ἐκέπευσεν ἐπιτέγχας τοὺς ὁθαλμοὺς δακρύοις "ναὶ Νικία, ναὶ πάτερ, οὕτως Ἀθήνας ὑδοῖς," ἔφω τὸν Ἀλέξανδρόν φαύνη ἀναβοήσαι: "ὡς Ἑρώθη, τεμάχια σοι ἐσμεν οἱ σοφισταὶ πάντες," καὶ τὸν Ἑρώθην ὑπερηφάνεν τῷ ἐπαίνῳ καὶ τῆς ἐαυτοῦ φύσεως γενόμενον δοῦναι οἱ δέκα μὲν σκευοφόροι, δέκα δὲ ὑπόους, δέκα δὲ οῖνοχόους, δέκα δὲ σημείων γραφέας, τάλαντα δὲ εἰκοσὶ χρυσοῦ, πλείστων δὲ ἄργυρον, δύο δὲ ἐκ Κολλυτοῦ παιδία φελλιζόμενα, ἐπειδή ἦκουν αὐτὸν χαίροντα νέας φωναῖς τοιαῦτα μὲν οὖν αὐτῷ τὰ Ἀθήνην.

Ἐπεὶ δὲ καὶ ἔτερον σοφιστῶν ἀπομνημονεύματα παρεθέμην, δηλοῦσθω καὶ ὁ Ἀλέξανδρος ἐκ πλεύρων, οὐδὲ γὰρ ἐσ πλήρες τῷ τῆς ἐαυτοῦ δόξης ἀφίκται παρὰ τοῖς Ἐλλησιν. ὡς μὲν δὴ σεμνῶς τε καὶ ξὺν ἴδινῇ διελέγετο, δηλοῦσι τῶν διαλέξεων

1 This is the technical term to describe the theme voted for by the audience when several had been proposed.
2 This theme is based on the narrative of Thucydides vii. 75.
3 An echo of the famous saying of Aeschylus that his plays were “slices,” τεμάχη, from Homer’s splendid feasts.
combine a sober and tempered eloquence with a bold use of sophistic modes of thought; and when he himself declaimed before Alexander he raised his eloquence to a higher pitch, because he knew that Alexander took the keenest pleasure in intensity and force; and he introduced into his speech rhythms more varied than those of the flute and the lyre, because he considered that Alexander was especially skilful in elaborate variations. The theme elected by his audience was, "The wounded in Sicily implore the Athenians who are retreating thence to put them to death with their own hands." In the course of this argument, with tears in his eyes, he uttered that famous and often quoted supplication: "Ah, Nicias! Ah, my father! As you hope to see Athens once more!" Whereupon they say that Alexander exclaimed: "O Hefodes, we sophists are all of us merely small slices of yourself!" And that Herodes was delighted beyond measure by this eulogy, and yielding to his innate generosity presented him with ten pack-animals, ten horses, ten cup-bearers, ten shorthand writers, twenty talents of gold, a great quantity of silver, and two lisping children from the deme Collytus, since he was told that Alexander liked to hear childish voices. This, then, is what happened to Alexander at Athens.

Now since I have set before my readers certain memorable sayings of the other sophists, I must make Alexander also known to them by quoting several sayings of his. For among the Greeks he has never yet attained to the full measure of the renown that is his due. The following quotations from his discourses show how sublime and at the same time
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αἶδε. "Μαρσύας ἦρα Ὀλυμπού καὶ Ὀλυμπος
tοῦ αὐλεῖν" καὶ πάλιν "Αραβία γῆ δένδρα πολλά,
pedía κατάσκαι, γυμνὸν οὐδὲν, φυτὰ ἡ γῆ, τὰ ἄνθη.
οὔδὲ φύλλον Ἀράβιον ἑκβαλείς, οὔδὲ κάρφος ἀπορ-
ρύψεις οὕδεν ἐκεὶ φυέν, τοσοῦτον ἡ γῆ περὶ τοὺς
ιδρῶτας εύτυχεί." καὶ πάλιν "ἀνὴρ πένης ἀπ'
Ἰωνίας, ἢ δὲ Ἰωνία Ἑλληνεῖς εἰσιν οἰκήσαντες ἐν
τῇ βαρβάρῳ." τὴν δὲ ἰδέαν ταύτην διαστωθάξων
ὁ Ἀντίοχος καὶ διαπτῶν αὐτὸν ὡς τρυφῶντα ἐς
τὴν τῶν ὀνομάτων ὠραν, παρελθὼν ἐς τὴν Ἀντιο-
χειαν διελέχθη ὥδε. "Ἰωνίαι Λυδίαι Μαρσύαι
μωρίαι, δότε προβῆματα." τὰ δὲ ἐν τῇ μελέτῃ
575 πλεονεκτήματα δεδήλωται μὲν καὶ ἐπὶ τούτων,
δηλοῦσθω δὲ καὶ ἐπ' ἄλλων ὑποθέσεων· διεξιὼν
μὲν γὰρ τὸν Περίκλεα τὸν κελεύοντα ἔχεσθαι τοῦ
πολέμου καὶ μετὰ τῶν χρησµῶν, ἐν ὧν καὶ καλού-
μενος καὶ ἄκλητος ὁ Πύθιος ἐθῇ τοῖς Λακεδαιμο-
νίοις συμμαχήσειν, ὥδε ἀπήντησε τῷ χρησµῷ·
"ἀλλ' ὑποσχενταί, φησὶ, τοῖς Λακεδαιμονίοις
βοηθήσειν ὁ Πύθιος· ψεύδεται· οὕτως αὐτοῖς καὶ
Τεγέαν ἔπηγγειλατο." διεξιὼν δὲ τὸν ἐμβο-
λεύοντα τῷ Δαρείῳ ζεῦξι τὸν Ἰστρόν. "ὑπο-
ρείτω σοι ὁ Σκυθῶν Ἰστρός, καὶ εὐρός τὴν

1 Quoted by Norden, p. 411, to illustrate the excessive
use of rhythm in prose.
2 The point lies in the magniloquent use of the plural and
the hackneyed allusions.
3 Thucydides i. 118 speaks of this oracle, but not in con-
nection with Pericles.
4 Herodotus i. 66 describes the misleading oracle which
refused the Spartans the conquest of Arcadia, but promised
that they should take Tegea; they were defeated and
captured by the Tegeans.

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how delightful was his style of eloquence. "Marsyas was in love with Olympus, and Olympus with flute-playing." And again: "Arabia is a land of abundant woods, well-shaded plains, there is no barren spot, her soil is all plants and flowers. Not a leaf that Arabia grows would one ever throw aside, no stem or stalk that grew there would one ever cast away; so happy is her soil in all that exudes therefrom." ¹ And again: "I am a poor man from Ionia, yet Ionia consists of pure Hellenes who colonized the land of the barbarians." Antiochus made fun of this style, and despised Alexander for indulging too much in the luxury of fine-sounding words; and so when he came before the public at Antioch he began his speech with the words: "Ionia, Lydias, Marsyases, foolishness, propose me themes." ²

In these quotations I have shown Alexander's peculiar talent for declamation, but I must go on to show it in themes of another kind. For instance, when his theme was this: "Pericles urges that they should keep up the war, even after the oracle in which the Pythian god declared that, whether summoned to their aid or not summoned, he would be the ally of the Lacedaemonians," ³ he withstood the oracle with these words: "But the Pythian god, you say, promises to aid the Lacedaemonians. He is deceiving them. Even so did he promise them Tegea." ⁴ And again, when representing the man who advised Darius to throw a bridge over the Danube,⁵ he said: "Let the Danube of the Scythians flow beneath your feet, and if he gives your army a

⁵ In Herodotus iv. 89 is a passage which may have inspired this theme.
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στρατιών διαγάγη, τῆμησον αὐτὸν ἢς αὐτοῦ πιῶν."
τὸν δὲ Ἀρτάβαζου ἀγωνιζόμενος τὸν ἀπαγορεύοντα
tῷ Ξέρξῃ μὴ τὸ δεύτερον στρατεύειν ἐπὶ τὴν
'Ελλάδα ὡδὲ ἐβραχυλόγησεν "τὰ μὲν δὴ Περσῶν
tε καὶ Μήδων τοιαύτα σοι, βασιλεῦ, κατὰ χώραν
μένοντι, τα δὲ Ἐλλήνων γὰρ λεπτή θάλαττα στενὴ
cαι ἄνδρες ἀπονενημένοι καὶ θεοὶ βάσκανοι."
τοὺς δὲ ἐν τοῖς πεδίοις νοσοῦντας ἐσ τὰ ὅρη ἀνοικί-
ζεσθαι πείθων ὡδὲ ἐφυσιολόγησεν "εἰκει δὲ μοι
καὶ ὁ τοῦ παντὸς δημιουργὸς τὰ μὲν πεδία, ὡσπέρ
ἀτιμοτέρας ὡς ὑλής, βύθαι κάτω, ἐπαίρειν δε τὰ ὅρη,
576 ὡσπέρ ἀξιώματα. ταῦτα πρῶτα μὲν ἦλιος ἀσπά-
ζεται, τελευταία δὲ ἀπολεῖπες. τίς οὖν ἀγαπήσει
tόπον μακροτέρας ἔχοντα τὰς ἴμερας;"

Διδάσκαλοι τῷ Ἀλέξανδρῷ ἐγένοντο Φαβωρίνος
τε καὶ Διονύσιος. ἀλλὰ Διονυσίου μὲν ἴμιμαθής
ἀπῆλθε μεταπεμφθεῖς ὑπὸ τοῦ πατρός νοσοῦντος,
ὅτε δὴ καὶ ἐτελεύτα. Φαβωρίνο δὲ γνησιότατα
ηκροάσατο, παρ᾿ οὗ μάλιστα καὶ τὴν ἄραν τοῦ
λόγου ἐσπάσεν. τελευτήσαν τὸν Ἀλέξανδρον οἱ μὲν
ἐν Κελτοῖς φασὶν ἐτί ἐπιστέλλοντα, οἱ δ᾿ ἐν Ἰταλίᾳ
πεπαιμένοι τοῦ ἐπιστέλλειν, καὶ οἱ μὲν ἐξηκοντού-
την, οἱ δὲ καὶ οὔτω, καὶ οἱ μὲν ἐπὶ νῦ, οἱ δ᾿ ἐπὶ
θυγατρὶ, ὑπὲρ ὄν οὐδὲν εὐρὸν λόγον ἄξιον.

γ᾿. Ἀξιωθὸς λόγου καὶ Ὀραρός ὁ ἐκ τῆς
Πέργης. Οὐάρω πατήρ μὲν Καλλικλῆς ἐγένετο
ἀνήρ ἐν τοῖς δυνατωτάτοις τῶν Περγαίων, διδά-

1 ἄτιμοτέρα Kayser; ἄτιμοτέρας Cobet.
2 This is a variant of The Scythians; see p. 572.
3 Nothing more is known of this sophist.

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smooth crossing, do him the honour of drinking of his waters.” Again, when he sustained the part of Artabazus trying to dissuade Xerxes from making a second expedition against Greece,¹ he summed up the argument as follows: “Now the condition of the Persians and Medes is as I have said, O King, if you stay where you are. But the soil of the Greeks is poor, their sea is narrow, their men are foolhardy, their gods are jealous gods.” When he was trying to persuade those who had bad health in the plains to migrate to the mountains,² he thus discoursed on nature: “I believe the Creator of the universe hurled down the plains as being of less precious material, and raised up the mountains as worthy of regard. These the sun greets first and abandons last. Who would not love a place where the days are longer than elsewhere?”

Alexander’s teachers were Favorinus and Dionysius. But he left Dionysius when his education was only half completed, because he had been summoned by his father who was ill. Then, when his father was dead, Alexander became the genuine disciple of Favorinus, and it was from him above all that he caught the charm and beauty of his eloquence. Some say that Alexander died in Gaul while he was still an Imperial Secretary, others that he died in Italy after he had ceased to be Secretary. Again some say that he was sixty, others that he had not reached that age. Some say that he left a son, others a daughter, but on these points I could discover nothing worth mentioning.

6. I must not omit to mention Varus ³ who came from Perge. The father of Varus was Callicles, one of Perge’s most important citizens. His teacher

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σκαλος δὲ Κοδρατίων ὁ ὑπατος ἀποσχεδιάζων τὰς θετικὰς ύποθέσεις καὶ τὸν Φαβωρίνου τρόπον σοφιστεύων. πελαργὸν δὲ τὸν Οὐαρόν οἱ πολλοὶ ἔτυνομαξόν διὰ τὸ πυρσὸν τῆς ρυνὸς καὶ ραμφώδες, καὶ τούτῳ μὲν ώς οὐκ ἀπὸ δόξης ἡστείζοντο, ἔξεστι συμβαλεῖν τὰς εἰκόσι, αἱ ἀνάκειοντα ἐν τῷ τῆς Περγαμίας ἱερῷ. ὁ δὲ χαρακτὴρ τοῦ λόγου τοιοῦτος: "ἐφ’ Ἐλλησπόντων ἐλθὼν ἵππον αἰτεῖς; ἐπ’ "Ἄθων δὲ ἐλθὼν πλεύσαι θέλεις; οὐκ οἶδας, ἀνθρωπε, τὰς ὀδοὺς; ἀλλ’ Ἐλλησπόντως γην ὀλίγην ἐπιβαλὼν 577 ταύτην οἰεὶ σοι μενεῖν, tων ὀρῶν μὴ μενόντων;" ἐλέγετο δὲ ἀπαγγέλλειν ταύτα λαμπρὰ τῇ φωνῇ καὶ ἡσκημένη. ἐτελεύτα μὲν οὖν οἶκοι οὕτω γυράσκων καὶ ἐπὶ παιαί, τὸ δὲ ἀπ’ αὐτοῦ γένος εὐδόκημοι πάντες ἐν τῇ Πέργῃ.

ζ’. Ἐρμογένης δὲ, ὁν Ταρσοὶ ἦνεγκαν, πεντεκάδεκα ἔτη γέγονός ἐφ’ οὗτος μέγα προβή τής τῶν σοφιστῶν δόξης, ώς καὶ Μάρκω βασιλεὶ παρασχεῖν ἔρωτα ἀκρόασεσ. ἐβάδιζε γοῦν ἐπὶ τὴν ἀκρόασιν αὐτοῦ ὁ Μάρκος καὶ ἰσθη μὲν διαλεγομένου, ἔθαιμαζε δὲ σχεδιάζοντος, καὶ ἰστρᾶς δὲ λαμπρᾶς ἔδωκεν. ἐς δὲ ἀνδρᾶς ἦκων ἀφηρέθη τὴν ἔξω υπ’ οὐδεμίας φανερᾶς νόσου, ὅθεν ἀστεισμοῦ λόγων παρέδωκε τοὺς βασκάνους, ἐφασαν γὰρ τοὺς λόγους ἀτεχνῶς καθ’ Ομηρον πτερόεντας εἶναι, ἀποβεβληκέναι γὰρ αὐτοὺς τὸν Ἐρμογένην καθάπερ

1 μενειν Kayser; μενειν Cobet.

1 Quadratus was proconsul of Asia A.D. 165; Aristeides calls him a sophist.
2 Artemis.
3 This hackneyed antithesis was ridiculed by Luci
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was Quadratus the consul, who used to argue extempore on abstract philosophical themes, and as a sophist followed the fashion set by Favorinus. Varus was commonly nicknamed "the stork," because of the fiery hue and beaked shape of his nose, and that this witticism was not far-fetched we may gather from the likenesses of him which are dedicated in the temple of the goddess of Perge. The following is characteristic of his eloquence: "When you arrive at the Hellespont do you call for a horse? When you arrive at Athos do you wish to navigate it? Man, do you not know the regular routes? You throw this handful of earth on the Hellespont, and think you that it will remain, when mountains do not remain?" It is said that he used to declaim these words in a magnificent and well-trained voice. For the rest, he died at home while still a young man, leaving children, and his descendants are all highly esteemed in Perge.

7. Hermogenes, who was born at Tarsus, by the time he was fifteen had attained such a reputation as a sophist that even the Emperor Marcus became eager to hear him. At any rate Marcus made the journey to hear him declaim, and was delighted with his formal discourse, but marvelled at him when he declaimed extempore, and gave him splendid presents. But when Hermogenes arrived at manhood his powers suddenly deserted him, though this was not due to any apparent disease, and this provided the envious with an occasion for their wit. For they declared that his words were in very truth "winged," as Homer says, and that Hermogenes had moulted

The Rhetorician's Guide 18; cf. Cicero, De finibus ii. 34; Dio Chrysostom, Oration iii. 31 Arnim.

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πτερά. καὶ Ἀντίοχος δὲ ὁ σοφιστὴς ἀποσκόπτων
ποτὲ ἐσ αὐτῶν "οὖτος" ἤφη "Ερμογένης, ὦ ἐν
578 παισὶ μὲν γέρων, ἐν δὲ γηράσκουσι παῖς." ἦ δὲ
ἰδέα τοῦ λόγου, ἢν ἐπετήθευε, τοιάδε τις ἦν· ἐπὶ
γὰρ τοῦ Μάρκου διαλεγόμενος "ιδοὺ ἦκω σοι,"
ἤφη "βασιλεῦ, ῥήτωρ παιδαγωγὸς δεόμενος, ρήτωρ
ἡλικίαν περιμένων" καὶ πλεῖω ἑτερα διελέχθη καὶ
ὡς βωμόλοχα. ἐτελεύτα μὲν οὖν ἐν βαθεῖ γήρα,
eἰς δὲ τῶν πολλῶν νομιζόμενος, κατεφρονήθη γὰρ
ἀπολιποῦσθαι αὐτὸν τῆς τέχνης.

η’. Φίλαγρος δὲ ὁ Κήλιξ Δολλιανοῦ μὲν ἄκροα-
τῆς ἐγένετο, σοφιστῶν δὲ θερμότατος καὶ ἐπιχο-
λώτατος, λέγεται γὰρ δὴ νυστάζοντα ποτὲ ἄκροατῆν
καὶ ἐπὶ κόρρης πλήξαι, καὶ ὑμῆ καὶ λαμπρὰ ἐκ μει-
ρακίου χρησάμενος οὐκ ἀπελειφθῇ αὐτῆς οὔτε ὁπότε
ἐγήρασκεν, ἀλλ’ οὕτω τι ἐπέδωκεν, ὡς καὶ σχήμα
τοῦ διδασκάλου νομισθῆναι. πλεῖστοις δὲ ἐπιμίξεις
ἐθνεἰ καὶ δοκῶν ἄριστα μεταχειρίζεσθαι τὰς ὑπο-
θέσεις οὐ μεταχειρίσατο Ἀθήνησιν εὗ τὴν αὐτοῦ
χολῆν, ἀλλ’ ἐσ ἀπέχθειαν Ἡρώδη κατέστησεν
ἐαυτὸν, καθάπερ τούτου ἀφιμενός ἐυκα. ἐβαδίζε
μὲν γὰρ δείλης ἐν Κεραμεικῷ μετὰ τετάρτων, οἷοι
Ἀθήνησιν οἱ τοὺς σοφιστὰς θηρεύοντες, ἴδιων δὲ
νεανίαν ἐκ δεξιᾶς ἀναστρέφοντα μετὰ πλειόνων
σκώπτεσθαι τι ὑπ’ αὐτοῦ δόξας "ἀλλ’ ἢ σὺ" ἤφη
"τίς;" "Ἀμφικλῆς ἐγώ," ἤφη "εἰ δὴ τὸν Χαλ-
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them, like wing-feathers. And once Antiochus the sophist, jesting at his expense, said: "Lo, here is that fellow Hermogenes, who among boys was an old man, but among the old is a boy." The following will show the kind of eloquence that he affected. In a speech that he was delivering before Marcus, he said, "You see before you, Emperor, an orator who still needs an attendant to take him to school, an orator who still looks to come of age." He said much more of this sort and in the same facetious vein. He died at a ripe old age, but accounted as one of the rank and file, for he became despised when his skill in his art deserted him.

8. PHILAGRUS OF CILICIA was a pupil of Lollianus, and was the most excitable and hot-tempered of the sophists. For instance it is said that when someone in his audience began to go to sleep, he gave him a blow in the face with his open hand. After making a brilliant start in his career while still a mere boy, he did not fall short of it even when he began to grow old, but made such progress that he was regarded as the model of what a teacher should be. But though he lived among many peoples and won a great reputation among them for his dexterity in handling arguments, at Athens he showed no skill in handling his own hot temper, but picked a quarrel with Herodes just as though he had come there for that very purpose. For he was walking towards evening in the Ceramicus with four men of the sort that at Athens chase after the sophists, and saw a young man on his right, with several others, keep turning round, and imagining that he was making some jest at his expense he called out: "Well, and who may you be?" "I am Amphicles,"
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κιδέα ἀκούεις." "ἀπέχου τοιῶν" ἔφη "τῶν ἐμῶν ἄκροασεν, οὔ γὰρ μοι δοκεῖσι υγιαίνειν." τοῦ δὲ ἐρομένου "τίς δὲ ὃν ταῦτα κηρύττεις;" δεινὰ πάσχειν ἢ δ' ὁ Φιλάγρος, εἰ ἀγνοεῖται ποι. ἐκφύλου δὲ αὐτὸν ῥήματος ὡς ἐν ὅργῃ διαφυγόντος λαβόμενος ὁ Ἀμφικλῆς, καὶ γὰρ δὴ καὶ ἐτύγχανε τῶν Ἡρώδου γνωρίμων τὴν πρώτην φερόμενος, "παρὰ τίνι τῶν ἐλλογίμων" ἔφη "τούτῳ εἰρηταί;"

579 καὶ ὅς "παρὰ Φιλάγρῳ" ἔφη. αὐτὴ μὲν δὴ ἡ παροιμία ἐστὶ τοιαύτη προθῆκη, τῆς δὲ ὑστεραίας μαθῶν τῶν Ἡρώδην ἐν τῷ προστετείῳ διαιτῶμεν γράφει πρὸς αὐτὸν ἐπιστολὴν καθαπτόμενος τοῦ ἀνδρὸς ὡς ἀμελοῦντος τοῦ τῶν ἄκροατῶν κόσμου. καὶ ὁ Ἡρώδης "δοκεῖσί μοι" ἔφη "οὐ καλῶς προομιᾶσθαι" ἐπιπλήττων αὐτῷ ὡς μὴ κτω- μένῳ ἄκροατῶν εὐνοιαν, ἥν προοίμων ἦγείσθαι χρὴ τῶν ἑπιδείξεων. ὁ δὲ ὅστερ οὐ ξυνείς τοῦ αἰνίγ- ματος, ἡ ξυνείς μεν, ἐν γέλωτι δὲ τῇ τοῦ Ἡρώδου γνώμην βελτίστην οὔσαν τυθέμενος ἐξεύθησθι τῆς ἑπιδείξεως παρελθὼν ἐς ἄκροατος οὐκ εὔνους. ὁ γὰρ τῶν πρεσβυτέρων ἦκουν, προσέκρουσε μὲν ἡ διάλεξις νεαροχής δόξασα καὶ διεσπασμένη 1 τὰς ἐννοιας, ἐδοξεῖ δὲ καὶ μειρακιώδης, γυναικὸς γὰρ θρήνος ἐγκατεμέμβητο τοῖς Ἀθηναίων ἐγκωμίοις τεθνώσας αὐτῷ ἐν Ἰωνίᾳ, τὴν δὲ μελέτην οὔτως ἐπεβουλεύθη ἡ γνώμης τοῖς αὐτῷ κατὰ τὴν Ἀσίαν

1 ἐσπασμένη Kayser; διεσπασμένη Cobet.

1 The second-century sophists, when purists, carefully avoided "barbarisms" and Latinisms. The most striking instance of this is Life of Apollonius iv. 5. Aristeides in his panegyric of Rome used no Roman name. Dio Chrysostom, Oration xxii. 11, defends his allusions to the Emperor Nero and others who are "modern and despised."
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he replied, "if indeed you have heard of that citizen of Chalcis." "Then keep away from my lectures," said Philagrus, "for you do not appear to me to have any sense." "And who are you?" inquired the other, "to issue that edict?" Whereupon Philagrus said that it was an insult to him not to be recognized wherever he might be. An outlandish word escaped him in the heat of his anger, and Amphicles pounced on it, for he was in fact the most distinguished of the pupils of Herodes, and asked: "In what classic is that word to be found?" "In Philagrus," was the answer. Now this foolish brawl went no further at the time; but on the next day he learned that Herodes was living in his suburban villa, and wrote him a letter accusing him of neglecting to teach his pupils decent manners. To this Herodes replied: "It seems to me that you are not very successful with your proemium." This was to censure him for not trying to win the goodwill of his hearers, which one must regard as the true proemium of a declamation. But Philagrus, as though he did not understand the conundrum, or understood, but regarded the advice of Herodes as absurd, though it was in fact excellent, was disappointed in his declamation because he came before an audience that was ill-disposed towards him. For as I have heard from men older than myself, his introductory speech gave offence, because they thought it had a new-fangled ring and was disconnected in its ideas; nay they even thought it childish. For into his encomium of the Athenians he inserted a lament for his wife who had died in Ionia. So when he came to deliver his declamation a plot was formed against him, as follows. In Asia he had already
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υπόθεσις οἱ παρατόμενοι τὴν τῶν ἀκλήτων συμμαχίαν· ταύτης ἐκδεδομένης ἦδη τῆς υποθέσεως μνήμην ξυνελέξατο, καὶ γὰρ δὴ καὶ εὑδοκιμήκως ἐπ᾽ αὐτῇ ἐτύγχανε, λόγου δὲ ἡκοντος ἐσ τοὺς ἀμφὶ τὸν Ἡρώδην, ὡς ὁ Φιλαγρος τὰς μὲν πρῶτον ὀριζομένας υποθέσεις αὐτοσχεδιάζοι, τὰς δὲ καὶ δεύτερον οὖκετι ἀλλ᾽ ἐωλα μελετάρη καὶ ἑαυτῷ προειρημένα προβάλον μὲν αὐτῷ τοὺς ἀκλήτους τούτους, δοκούντι δὲ ἀποσχεδιάζειν ἀντανεγεγνώσκετο ἡ μελέτη. θορύβου δὲ πολλοῦ καὶ γέλωτος τὴν ἀκρόασιν κατασχόντος βοῶν ὁ Φιλαγρος καὶ κεκραγώς, ὡς δεινὰ πάσχοι τῶν ἑαυτοῦ εἰργόμενοι οὐ διέφυγε τὴν ἡδῆ πεπιστημεύμενην αἰτίαν. ταῦτα μὲν οὖν ἐν τῷ Ἀγριππείῳ ἐπράξθη, διαλιπών δὲ ἡμέρας ὡς τέταρας 580 παρῆλθεν ἐς τὸ τῶν τεχνωτῶν βουλευτήριον, δὴ δὴ ψυκοδόμηται παρὰ τὰς τοῦ Κεραμεικοῦ πύλας οὐ πόρρω τῶν ἐππέων. εὐδοκιμώτατα δὲ ἀγωνιζόμενος τὸν Ἀριστογείτονα τὸν ἄξιοντα κατηγορεῖν τοῦ μὲν Δημοσθένους Μηδισμόν, τοῦ δὲ Αἰσχίνου Φιλιππισμόν, ὑπὲρ δὲ καὶ γεγραμμένοι ἀλλήλους ἐτύγχανον, ἐσβέσθη τὸ φθέγμα ὑπὸ τῆς χολῆς ἐπισκοτούντος φύσει τοῖς ἐπιχόλοις τὴν φωνὴν τοῦ φωνητικοῦ πνεύματος. χρόνῳ μὲν οὖν ύστερον ἐπ-

1 Μηδισμὸν . . . Φιλιππισμὸν Kayser; Μηδισμόν . . . Φιλιππισμὸν Cobet.

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1 This theme is probably derived from Thucydides viii. 86, where Alcibiades declines the aid of the Argives.
2 There was a similar guild of artifices scaenici at Rome; see below, p. 596. This guild, one of the earliest instances of organized labour, had extraordinary power and even political influence.
3 Diogenes Laertius vii. 182 mentions equestrian statues in the Ceramicus, but nothing more is known about them.

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argued a certain theme entitled: "They reject as allies those whom they have not invited to their aid."¹ This argument had already been published, and had attracted notice, in fact it had greatly enhanced his reputation. Now a rumour reached the pupils of Herodes that Philagrus, when a theme was proposed to him, used to improvise the first time, but did not do so on a second occasion, but would declaim stale arguments that he had used before. Accordingly they proposed to him this same theme "The Uninvited," and when he pretended to be improvising they retaliated by reading the declamation aloud. Then the lecture became the scene of uproar and laughter, with Philagrus shouting and vociferating that it was an outrage on him not to be allowed to use what was his own; but he failed to win acquittal of a charge that was so fully proven. Now all this took place in the theatre of Agrippa, and after an interval of about four days he came forward to declaim in the council-chamber of the theatrical artisans,² the building which stands near the gates of the Cerameicus not far from the equestrian statues.³ But when he was winning universal approval in the character of Aristogeiton demanding the right to denounce Demosthenes for conspiring with Persia and Aeschines for conspiring with Philip—accusations which they had in fact brought against one another⁴—his very utterance was stifled by his wrath. For with choleric persons the breath on which the voice depends is apt to obscure and check the power of speech. It is true that, somewhat later, he was promoted to the chair

⁴ For this obviously fictitious theme see Marcellinus iv. 472 Walz.
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εβάτευσε τού κατά την Ῥώμην θρόνου, Ἀθήνης δὲ ἀπηνέχθη τῆς έαυτοῦ δόξης δι’ ἀς εἰρήκα αἰτίας.

Χαράκτηρ τῶν τοῦ Φιλάγρου λόγων ὁ μὲν ἐν ταῖς διαλεξεῖς τοιούτως: "ἐίτα οἶει ἤλιον ἐσπέρῳ φθονεῖν ἢ μέλειν αὐτῷ, εἴ τις ἔστων ἀστήρ ἄλλος ἐν οὐρανῷ; οὐχ οὕτως ἔχει τά τοῦ μεγάλου τούτου πυρὸς. ἐμοὶ μὲν γὰρ δοκεῖ καὶ ποιητικῶς ἐκάστῳ διανέμειν, σοὶ μὲν ἀρκτῶν δίδωμι, λέγοντα, σοὶ δὲ μεσημβρίαν, σοὶ δὲ ἐσπέραν, πάντες δὲ ἐν νυκτὶ, πάντες, ὅταν ἐγὼ μὴ βλέπωμαι.

'Ἡλίου δ’ ἀνόροουσε λιπὼν περικαλλαία λίμνην καὶ ἀστέρες οὐδαμοῦ,' τίνες δὲ καὶ οἱ τῆς μελέτης αὐτῷ ῥυθμοὶ ἐσαι, δηλώσει τὰ πρὸς τοὺς ἀκλήτους εἰρημένα, καὶ γὰρ καὶ χαίρειν αὐτοῖς ἔλεγεν: "φίλε, τήμερον σε τεθέαμαι καὶ τήμερον ἐν οἴποις καὶ μετὰ ξίφους μοι λαλεῖς" καὶ "τὴν ἀπὸ τῆς ἐκκλησίας μόνην οἴδα φιλίαν. ἀπίτε οὖν, ἄνδρες φίλοι, τοῦτο γὰρ ὑμῖν τηροῦμεν τοῦνομα, κἂν δειθαιμεν ποτὲ συμμάχων, ἐφ’ ὑμᾶς πέμψομεν, εἴ ποτε δήπου."

Μέγεθος μὲν οὖν ὁ Φιλάγρος μετρίου μείων, τὴν δὲ ὀφρίν πικρὸς καὶ τὸ ὀμμα ἐτοιμος καὶ ἐσ 581 ὀργὴν ἐκκληθήναι πρόθυμος, καὶ τὸ ἐν αὐτῷ δύστροπον οὐδ’ αὐτὸς ἡγνύει: ἐρωμένου γοῦν αὐτὸν ἐνὸς τῶν ἐταίρων, τί παθὼν 2 παιδοτροφίᾳ οὐ χαίροι, "οτὶ" ἔφη "οὐδ’ ἐμαυτῷ χαίρω." ἀπο-

1 Cobet would insert sole δὲ ἐφαν "to thee the East" for symmetry.
2 μαθὼν Kayser; παθὼν Cobet.

1 An allusion to Iliad xv. 190 foll., where Poseidon describes the partition of the universe among Zeus, Hades 212
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of rhetoric at Rome, nevertheless at Athens, for the reasons I have stated, he was deprived of the credit that was his due.

The following quotation shows the characteristic style of Philagrus' oratory in his introductory speeches: "And so you think that the sun is jealous of the evening-star, or that it matters to him what star beside is in the sky? Not thus is it with this mighty fire. For it seems to me that, like the poet, he assigns his portion to each, saying: To thee I give the North and to thee the South, to thee the evening, but in the darkness of night are ye all, yea all, when I am invisible;

Then the sun rises leaving the fair waters of the sea, and the stars are nowhere." The rhythms that he used in his declamations may be seen in his speech "The Uninvited"; and indeed he is said to have delighted in such rhythms: "Friend, to-day I have seen thee as thou art, to-day thou speakest to me in arms and sword in hand." And again: "The only friendship that I recognize springs from the assembly of the people. Therefore depart, friends, since for you we preserve this title, and if ever we need allies, we will send for you; if ever, that is to say!"

In height Philagrus was below the average, his brow was stern, his eye alert and easily roused to anger, and he was himself conscious of his morose temper. Hence when one of his friends asked him why he did not enjoy bringing up a family, he replied: "Because I do not even enjoy myself:"

and himself; but possibly the meaning is "like a poet assigning their parts to the actors."

² Odyssey iii. 1. This speech is quoted by Norden, p. 413, as an example of the metrical rhythms of Sophistic.
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θανεῖν δὲ αὐτὸν οἴ μὲν ἐν τῇ θαλάττῃ, οἴ δὲ ἐν Ἰταλίᾳ περὶ πρῶτον γῆρας.

θ’. Ἀριστείδην δὲ τὸν εἶτε Εὐδαίμονος εἶτε Εὐδαίμονα Ἀδριανοῦ μὲν ἦνεγκαν, οἴ δὲ Ἀδριανὸ
πόλις οὗ μεγάλη ἐν Μυσοῖς, Ἀθήναι δὲ ἤσκησιν κατὰ τὴν Ἡρώδου ἀκμήν καὶ τὸ ἐν τῇ Ἀσίᾳ
Πέργαμον κατὰ τὴν Ἀριστοκλέους γλῶτταν.

νοσῶδης δὲ ἐκ μειρακίου γενόμενος οὐκ ἦμελησε
τοῦ πονεῖν. τὴν μὲν οὖν ἴδεαν τῆς νόσου καὶ ὅτι
τὰ νεῦρα αὐτῶ ἐπεφρίκει, ἐν Ἰεροῖς βιβλίοις αὐτὸς
φράζει, τὰ δὲ βιβλία ταῦτα ἐφημερίδων ἐπέχει
τῶν αὐτῶ λόγων, αἰ δὲ ἐφημερίδες ἀγαθαὶ διδα-
σκαλοὶ τοῦ περὶ παντὸς ἐν διαλέγεσθαι. ἔπὶ δὲ
582 τὸ σχεδίαζεν μὴ ἐπομένης αὐτῶ τῆς φύσεως
ἀκριβείας ἐπεμελήθη καὶ πρὸς τοὺς παλαιοὺς
ἐβλεπεν ἰκανῶς τε τῷ γονίμῳ ἱσχυσε κοιφολο-
γίαν ἐξελὼν τοῦ λόγου. ἀποδημίας δὲ Ἀρι-
στείδου οὐ πολλάι, οὔτε γὰρ ἐς χάριν τῶν πολλῶν
diolegeto οὔτε ἐκράτει χολής ἐπὶ τοὺς μὴ ξύν
ἐπαίνω ἀκρωμανίων, ὃ δὲ γε ἐπήλθεν θυν, Ἰτα-
λοῖ τε εἰσὶ καὶ Ἐλλὰς καὶ ἴ πρὸς τῷ Δέλτα κατω-
κημένη Αἰγυπτος, οἱ χαλκοῦς ἐστήσαν αὐτὸν ἐπὶ
τῆς κατὰ τὴν Σμύρναν ἀγορᾶς.

Ὀικουτήν δὲ καὶ τὸν Ἀριστείδην τῆς Σμύρνης
ἐπείν οὐκ ἄλαζον ἐπαίνος, ἀλλὰ δικαιότατος τε
καὶ ἀληθεστάτος. τὴν γὰρ πόλιν ταύτην ἀφανι-
γείσαι ὑπὸ σεισμῶν τε καὶ χασμάτων οὕτω τι
ἀλοφύρατο πρὸς τὸν Μάρκον, ὡς τῇ μὲν ἄλλῃ

1 This is perhaps merely a foolish play on the word εὐδαίμων, "happy."
2 Aristeides i. 514.
3 Quoted by Synesius, On Dreams 155 b.
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Some say that he died at sea, others in Italy when he was on the eve of old age.

9. Aristeides, whether he was the son of Eudaemon, or is himself to be so called, was born at Hadriani, a town of no great size in Mysia. But he was educated at Athens when Herodes was at the height of his fame, and at Pergamon in Asia when Aristocles was teaching oratory there. Though he had poor health from his boyhood, he did not fail to work hard. The nature of his disease and the fact that he suffered from a palsy of the muscles he tells us himself in his Sacred Discourses. These discourses served him in some sort as a diary, and such diaries are excellent teachers of the art of speaking well on any subject. And since his natural talent was not in the line of extempore eloquence, he strove after extreme accuracy, and turned his attention to the ancient writers; he was well endowed with native ability and purified his style of any empty verbosity. Aristeides made few journeys, for he did not discourse with the aim of pleasing the crowd, and he could not control his anger against those who did not applaud his lectures. But the countries that he actually visited were Italy, Greece, and that part of Egypt which is situated near the Delta; and the people of this region set up a bronze statue of him in the market-place of Smyrna.

To say that Aristeides founded Smyrna is no mere boastful eulogy but most just and true. For when this city had been blotted out by earthquakes and chasms that opened in the ground, he lamented its fate to Marcus in such moving words that the

4 The inscription for this statue is preserved in the Museum at Verona.
μονωδία θαμά ἐπιστενάξαι τὸν βασιλέα, ἐπὶ δὲ τῷ "ζέφυροι δὲ ἐρήμην καταπνέουσιν," καὶ δάκρυα τῷ βιβλίῳ ἐπιστάξαι τὸν βασιλέα ἐξυνοικίαν τε τῇ πόλει ἐκ τῶν τοῦ Ἀριστείδου ἐνδοσίμων νεύσαι. ἐτύγχανε δὲ καὶ ἔναγγελόνως ἡδή τῷ Μάρκῳ ὁ Ἀριστείδης ἐν Ἰωνίᾳ, ὡς γὰρ τοῦ Ἐφεσίου Δαμιανοῦ ἤκουσαν, ἐπεθύμησε μὲν ὁ αὐτοκράτωρ ἡδή τῇ Σμύρνῃ τρίτην ἠμέραν, τὸν δὲ Ἀριστείδην οὐπώ γυνώσκων ἤμετο τοὺς Κυντιλίους, μὴ ἐν τῷ τῶν ἀστολομένων ὁμίλω παρεφραμένος αὐτῷ ὁ ἀνήρ εἶτη, οἱ δὲ οὔδε αὐτῷ ἐφασαν ἑωρακέναι αὐτόν, οὐ γὰρ ἀν παρεῖναι τὸ μὴ οὐ ἐξυστήσατο, καὶ ἀφίκοντο τῆς ὑστεραίας τὸν Ἀριστείδην ἄμφω δορυφοροῦντες. προσεπτών δὲ αὐτὸν ὁ αὐτοκράτωρ "διὰ τί σε," ἔφη "βραδέως εἴδομεν;" καὶ ὁ Ἀριστείδης "θεώρημα," ἔφη "ὁ βασιλεὺς, ἥσοχλει, γνώμη ἄνθρωπος τῷ μή ἀποκρεμάνουσθω οὐ ζητεῖ;" υπερηφανεὶς δὲ ὁ αὐτοκράτωρ τῷ ἥσιοι τάνδρος ὡς ἀπλουκωτάτω τε καὶ σχολικωτάτω "πότε" ἔφη "ἀκοράσομαι σοῦ;" καὶ ὁ Ἀριστείδης "τῆμερον" εἶπεν "πρὸβαλε καὶ αὐριον ἀκρωτώ· οὐ γὰρ ἐσμέν τῶν ἐμοῦντων, ἀλλὰ τῶν ἀκριβοῦντων. ἔξεστω δὲ, ὁ βασιλεύς, καὶ τοὺς γνωρίμους παρεῖναι τῇ ἀκροάσει." "ἔξεστω" ἢ δ' ὁ Μάρκος, "δημοτικῶν γὰρ." εἰπόντος δὲ τοῦ Ἀριστείδου "δεδοσθώ δὲ

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1 This monody or lament is extant.
2 Either the Emperor was easily moved, or the rhythmical effect of this sentence is lost on us.
3 Literally "keynote."
4 See above p. 559 and Athenaeus xiv. 649 D.
5 This saying was later echoed by other sophists; cf. Eunapius, Life of Prohaeresius p. 488; Synesius, Dio 56 c;
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Emperor frequently groaned at other passages in the monody, but when he came to the words: "She is a desert through which the west winds blow" the Emperor actually shed tears over the pages, and in accordance with the impulse inspired by Aristeides, he consented to rebuild the city. Now Aristeides had, as it happened, met Marcus once at an earlier time in Ionia. For as I was told by Damianus of Ephesus, the Emperor was visiting Smyrna and when three days had gone by without his having as yet made the acquaintance of Aristeides, he asked the brothers Quintilii whether he had by chance overlooked the man in the throng of those who came to welcome him. But they said that they too had not seen him, for otherwise they would not have failed to present him; and next day they both arrived to escort Aristeides in state. The Emperor addressed him, and inquired: "Why did we have to wait so long to see you?" To which Aristeides replied: "A subject on which I was meditating kept me busy, and when the mind is absorbed in meditation it must not be distracted from the object of its search." The Emperor was greatly pleased with the man's personality, so unaffected was it and so devoted to study, and he asked: "When shall I hear you declaim?" "Propose the theme to-day," he replied, "and to-morrow come and hear me, for I am one of those who do not vomit their speeches but try to make them perfect." Permit my students also, O Emperor, to be in the audience."

"They have my permission," said Marcus, "for that is democratic." And when Aristeides added:

Aristeides perhaps echoed Cicero, Epist. ad Div. xii. 2 "omnibus est visus vomere suo more, non dicere."
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άυτοῖς, ὡς βασιλεὺς, καὶ βοᾶς καὶ κροτεῖν, ὁπόσον δύνανται,, μελιδίασας ὁ αὐτοκράτωρ “τοῦτο” ἔφη “ἐπὶ σοὶ κεῖται.” οὐκ ἔγραψα τὴν μελετῇ
θείαν ὑπόθεσιν, ἐπειδὴ ἂλλοι ἂλλην φασίν, ἐκεῖνο γε μὴν πρὸς πάντων ὄμολογείται, τὸν Ἀριστείδην ἀρίστη φορᾷ ἐπὶ τοῦ Μάρκου χρήσασθαι
πόρρωθεν τῇ Σμύρνῃ ἐτουμαζόμενης τῆς τύχης τὸ δι’ ἄνδρος τουτού δὴ ἀνοικισθῆναι. καὶ οὐ
φημὶ ταῦτα, ὡς οὐχὶ καὶ τοῦ βασιλέως ἀνοικί-
σαντος ἄν ἀπολοωλυιάν πόλιν, ὃν ὄντων ἢθαύμασεν,
ἀλλ’ ὁτι αἱ βασιλεῖαι τε καὶ θεσπέσιοι φύσεις,
ὑν προσεγείρῃ αὐτῶς ἔμπρουλία καὶ λόγος,
ἀναλάμπουσι μᾶλλον καὶ πρὸς τὸ ποιεῖν εὖ ἔξω ὀρμῇ
φέρονται.

Δαμιανοῦ κάκεινα ἥκουν, τὸν σοφιστὴν τοῦτον
diabálleis mên toûs aútou schédious en tâis diâ-
léxeis, thamâzewn de ouden to schédiazein, ws kai
iâi ekponiein autò en dvmatâi èauton kathier-
ynuta, èxeponei de kâloun âk kâlou kai nólmâ
âk noîmatos èpanákuklân. touti de ègymêba
masonemôn màllon hè èsthsontos, aútou schédiou gar
phlúttês europoushs ágównisma. katýgoroûsai de
tôu Ἀριστείδου tînes ws evtelês eiptôntos pro-
oimôn èpû tôn miôthôforôn tôn àpatouménôn
tîn gén, ârkathei gar hè autôn tîs dúplósews
tâýtês wde: “óu paúsontau ouûoi oî anârswpoi
parékontes hèmûn prâmatâ.” èpilambântai de
tînes kai àkwmês toû àndrôs èpû toû paraitou-

1 A scholiast on Hermogenes explains that lands had been
assigned instead of pay to certain mercenaries; after they
had founded a city they were ordered to take their pay and
give up the land.

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"Grant them leave, O Emperor, to shout and applaud as loud as they can," the Emperor smiled and retorted: "That rests with you." I have not given the theme of this declamation, because the accounts of its title vary, but in this at least all agree, that Aristeides in speaking before Marcus employed an admirable impetuosity of speech, and that far ahead fate was preparing for Smyrna to be rebuilt through the efforts of this gifted man. And when I say this I do not imply that the Emperor would not of his own accord have restored the ruined city which he had admired when it was still flourishing, but I say it because even dispositions that are truly royal and above the ordinary, when incited by good advice and by eloquence, shine out more brightly and press on with ardour to noble deeds.

This too I have heard from Damianus, that though in his discourses this sophist used to disparage extempore speakers, nevertheless he so greatly admired extempore eloquence that he used to shut himself up in a room and practise it in private. And he used to work it out by evolving it clause by clause and thought by thought. But this process we must regard as chewing rather than eating, for extempore eloquence is the crowning achievement of a fluent and facile tongue. There are some who accuse Aristeides of having made a weak and ineffective prooemium when his theme was: "The mercenaries are ordered to give back their lands." ¹ They say that he began the argument with these words: "These persons will never cease to make trouble for us." And some criticize the man's vigorous language ² when he spoke in the rôle of the Spartan

² For this technical term see Glossary.
PHILOSTRATUS

584 μένου τὸν τείχισμὸν τῆς Λακεδαίμονος, εἴρηται
de ὁδε: "μὴ γὰρ δὴ ἐν τείχει ἐπιπτήσαμεν
ὀρτύγων ἐναψάμενοι φύσιν." ἐπιλαμβάνονται καὶ
παροιμίας ὡς ταπεινῶς προσερριμμένης, ἐπιδια-
βάλλων γὰρ τὸν Ἀλέξανδρον ὡς πατρώζοντα τὴν
ἐν τοῖς πράγμασι δεώτητα, τοῦ πατρὸς ἐφη τὸ
παιδίον εἶναι. οἱ αὐτοὶ κατηγοροῦσι καὶ σκῶ-
ματος, ἐπειδὴ τοὺς Ἀρμασποὺς τοὺς μονομα-
tους ἔφη ἐξυγγενεῖς εἶναι τοῦ Φιλίππου, καίτοι
καὶ τοῦ Δημοσθένους ἀπολελογημένου τοῖς Ἐλ-
lησιν πρὸς τὸν τραγικὸν πύθηκον καὶ τὸν ἀρου-
ραίον Οἰνόμασιν. ἀλλὰ μὴ ἐκ τούτων τὸν Ἀρ-
στείδην, δηλούτω δὲ αὐτὸν ὁ τε Ἰσοκράτης ὁ τοὺς
Ἀθηναίους ἔξαγων τῆς θαλάττης καὶ ὁ ἐπιτιμῶν
τῷ Καλλικέινῳ ἐπὶ τῷ μὴ θάπτειν τους δέκα καὶ
οἱ βουλεύμενοι περὶ τῶν ἐν Σικελία καὶ ὁ μὴ
λαβὼν Ἀϊσχύνης παρὰ τοῦ Κερσοβλέπτου τὸν
585 σῖτον, καὶ οἱ παρατούμενοι τὰς σπουδὰς μετὰ τὸ
κτείναι τὰ γένη, ἐν ὃ μάλιστα ὑποθέσεων ἀνα-
dιδάσκει ἡμᾶς, πῶς ἄν τις ἄσφαλῶς κεκινήθη-
μένας τε καὶ τραγικὰς ἐννοιάς μεταχειρίσατο.
καὶ πλείους ἐτέρας ὑποθέσεις οἶδα εὐπαίδευσίαν
ἐνδεικνυμένα τῷ ἀνδρός τοῦτον καὶ ἱσχύν καὶ

1 ἐναψάμενοι Kayser; ἐναψάμενοι Cobet.

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¹ For this theme see above, p. 514.
² Philip had lost an eye at the siege of Methone 352 B.C. The fabulous Arismaspi are described by Herodotus iv. 27.
³ On the Crown 242. "Tragic ape" was a proverbial phrase for an arrogant person. Oenomaus was the hero of a lost play of Sophocles, and these were sneering references to the career of Aeschines as a travelling actor.
⁴ This theme is based on Isocrates, On the Peace 64.
⁵ This favourite theme is based on a fictitious situation in
who deprecated the fortifying of Lacedaemon.\textsuperscript{1} What he said was this: "May we never take on the nature of quails and cower within walls." They also criticize a proverbial phrase of his, on the ground that he had thrown it in casually with an effect of vulgarity. I mean that, when attacking Alexander for merely imitating his father's energy in affairs, he said: "He is a chip of the old block." These same critics also condemn a jest of his when he said that the one-eyed Arimaspi were Philip's kinsmen.\textsuperscript{2} And yet even Demosthenes defended his policy to the Greeks against one whom he called "the tragic ape," and "the rustic Oenomaus."\textsuperscript{3} But do not judge of Aristeides from these extracts, but rather estimate his powers in such speeches as "Isocrates tries to wean the Athenians from their empire of the sea"\textsuperscript{4}; or "The speaker upbraids Callixenus for not having granted burial to the Ten"\textsuperscript{5}; or "The deliberations on the state of affairs in Sicily"\textsuperscript{6}; or "Aeschines, when he had not received the corn from Cersobleptes"\textsuperscript{7}; or "They reject the treaty of alliance after their children have been murdered."\textsuperscript{8} It is in this last argument above all that he teaches us how, without making any slip, one may handle daring and tragic conceptions. And I know several other arguments of his that demonstrate the man's erudition, force and power of characterization, and it is by these that he ought which Callixenus advises the Athenians not to bury the generals who were executed after the battle of Arginusae. It is quoted by Hermogenes and Syrianus.

\textsuperscript{6} This theme is quoted by Hermogenes.

\textsuperscript{7} Apsines states this theme rather differently; it is apparently based on Polyaeus vii. 32.

\textsuperscript{8} This theme is described more fully below, p. 593.
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ἦθος, ἢφ' ὦν μᾶλλον αὐτὸν θεωρητέον, ἡ εἰ ποι
καὶ παρέπτυσε τι ἐσ φιλοτιμίαν ἐκπεσών. καὶ
technikó̂tatos δὲ σοφιστῶν ὁ 'Αριστείδης ἐγένετο καὶ
polús ἐν θεωρήμασι, ὅθεν καὶ τοῦ σχεδιάζειν ἀπηνέχθη, τὸ γὰρ κατὰ θεωρίαν βούλεσθαι προ-
αγεῖν πάντα ἀσχολεῖ τὴν γνώμην καὶ ἀπαλλάττει
tοῦ ἐτούτου.

Ἀποθανεῖν δὲ τὸν Ἀριστείδην οἱ μὲν οἶκοι
grάφουσιν, οἱ δὲ ἐν Ἰωνία ἔτη βιώσαντα οἱ μὲν
ἐξήκοντα φασίν, οἱ δὲ ἄγχοι τῶν ἐβδομήκοντα.

ἲ. Ἀδριανὸν δὲ τὸν Φοίνικα Τύρος μὲν ἰσο-
κεν, Ἀθηνάι δὲ ἰσκησάν. ὡς γὰρ τῶν ἐμαυτοῦ
didaskálων ἦκουν, ἄφικε δὲν ἐσ αὐτὰς κατὰ
Ἡρώδην, φύσεως δὲ ἑσχῖν σοφιστικωτάτην ἐν-
dei̇kvnemos kai oúk ἄδηλος ὄν ὡς ἐπὶ μέγα ἦξοι·
ἐφοίτησε μὲν γὰρ τῷ Ἡρώδη ὁκτώ καὶ δέκα
insos γεγονός ἔτη καὶ ταχέως ἄξιωθεῖς, ὃν Σκέ-
πτος τε καὶ Ἀμφικλῆς ἥξιοῦντο, ἐνεγράφη καὶ
tῇ τῷ Κλεψύδριον ἀκροάσει. τὸ δὲ Κλεψύδριον
ἀδε εἰχέν: τῶν τοῦ Ἅρωδου ἀκροατῶν δέκα οἱ
ἀρετῆς ἄξιομενοι ἐπεστίζοντο τῇ ἐς πάντας
ἀκροάσει κλεψύδραν ξυμμεμετρημένην 1 ἐς ἐκατὸν
ἐπη, ἀ διῇ ἀποτάδην ὁ Ἡρώδης παρηθημένος
τῶν ἐκ τῶν ἀκροατῶν ἐπαινοῦ καὶ μόνον γεγονός
τοῦ λέγειν. παραδεδωκότος δὲ αὐτοῦ τοῖς γνω-

1 Schmid, Atticismus 194, suggests ξυμμεμετρημένοι θυμον.

1 Two brief declamations ascribed to Adrian are extant.
2 “A lecture timed by the clock,” cp. p. 594. Rohde
thinks that the meal is figurative, and that it was a feast
of reason.

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to be estimated rather than by passages in which he has drivelled somewhat and has fallen into affectation. Moreover, Aristeides was of all the sophists most deeply versed in his art, and his strength lay in the elaborate cogitation of a theme; for which reason he refrained from extempore speaking. For the desire not to produce anything except after long cogitation keeps the mind too busy and robs it of alertness.

Some writers record that Aristeides died at home, others say that it was in Ionia; again some say that he reached the age of sixty, others that he was nearly seventy.

10. ADRIAN 1 the Phoenician was born at Tyre, but he was trained in rhetoric at Athens. For, as I used to hear from my own teachers, he came to Athens in the time of Herodes and there displayed a great natural talent for sophistic, and it was generally held that he would rise to greatness in his profession. For he began to attend the school of Herodes when he was perhaps eighteen years old, was very soon admitted to the same privileges as Sceptus and Amphicles, and was enrolled among the pupils belonging to the Clepsydrion. Now the Clepsydrion was conducted in the following manner. After the general lecture which was open to all, ten of the pupils of Herodes, that is to say those who were proved worthy of a reward for excellence, used to dine for a period limited by a water-clock 2 timed to last through a hundred verses; and these verses Herodes used to expound with copious comments, nor would he allow any applause from his hearers, but was wholly intent on what he was saying. And since he had enjoined on his pupils not to be idle

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588 ρίμοις τὸ μηδὲ τὸν τοῦ πότου καιρὸν ἀνιέναι, ἀλλὰ κἀκεῖ τι ἐπισπουδάζειν τῷ ὦν ἔννεπτε μὲν ὁ Ἄδριανὸς τοῖς ἀπὸ τῆς κλεψύδρας ὡς κοινωνὸς μεγάλου ἀπορρήτου, λόγου δὲ αὐτοῖς περὶ τῆς ἐκάστου τῶν σοφιστῶν ἱδέας προβαίνοντος παρελθὼν ἐς μέσους ὁ Ἄδριανὸς “ἐγὼ” ἔφη “ὑπογράψω τοὺς χαρακτήρας οὐ κομματίων ἀπομημονεῖσθαι η νοινών ἡ κώλων ἡ ῥυθμῶν, ἀλλ' ἐς μίμησιν ἐμαυτῷ καθιστάς καὶ τὰς ἀπάντων ἱδέας ἀποσχεδιάζων σὺν εὐροῖᾳ καὶ ἐφείσε τῇ γλώττῃ.” παραλιπόντος δὲ αὐτοῦ τὸν Ἡρώδην ὁ μὲν Ἀμφικλῆς ἦρετο τοῦ χάριν τὸν διδάσκαλον αὐτῶν παρέλθοι αὐτὸς τε ἐρῶν τῆς ἱδέας ἐκεῖνος τε ἵδων ἔρωτας “ὅτι” ἔφη “οὗτοι μὲν οἵοι καὶ μεθύοντι παραδούναι μίμησιν, Ἡρώδην δὲ τὸν βασιλέα τῶν λόγων ἀγαπητὸν ἦν άουνὸς τε καὶ νήφων ὑποκρίνωμαι.” ταῦτα ἀπαγγέλθεντα τῷ Ἡρώδῃ διέχεεν αὐτὸν ὄντα καὶ ἀλλως ἦττω εὐδοξίας. ἐπήγγειλε δὲ τῷ Ἡρώδῃ καὶ ἄκροαςιν σχεδόν λόγῳ νεάζων ἔτι, καὶ ὁ Ἡρώδης οὐχ, ὡς διαβάλλουσι τινες, βασκάινων τε καὶ τωθάζων, ἀλλ' ἀπὸ τοῦ διακειμένου τε καὶ οἷοι ἄκροα-

σάμενοι ἐπέρρωσο τὸν νεανίαν εἰπὼν ἐπὶ πάσιν “κολοσσοῦ ταῦτα μεγάλα σπαράγματ' ἂν εἴη,” ἄμα μὲν διορθούμενος αὐτὸν ὡς ὕφ' ἡλικίας διεσπασμένον τε καὶ μὴ ξυγκείμενον, ἄμα δὲ ἐπαινών ὡς μεγαλόφωνόν τε καὶ μεγαλογνώμονα. 224
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even when it was the hour for drinking, but at that
time also to pursue some sort of study over their
wine, Adrian used to drink with the pupils of the
clepsydra as their partner in a great and mysterious
rite. Now a discussion was once going on about the
style of all the sophists, when Adrian came forward
in their midst, and said: "I will now give a sketch
of their types of style, not by quoting from memory
brief phrases of theirs or smart sayings, or clauses or
rhythmical effects. But I will undertake to imitate
them, and will reproduce extempore the style of
every one of them, with an easy flow of words and
giving the rein to my tongue." But in doing this
he left out Herodes, and Amphicles asked him to
explain why he had omitted their own teacher, seeing
that he himself was enamoured of his style of elo-
quence, and saw that they were likewise enamoured.
"Because," said he, "these fellows are the sort that
lend themselves to imitation, even when one is
drunk. But as for Herodes, the prince of eloquence,
I should be thankful if I could mimic him when I
have had no wine and am sober." When this was
reported to Herodes it gave him the keenest pleasure,
naturally, since he never could resist his longing for
approbation. When he was still a mere youth
Adrian invited Herodes to hear him make a speech
extempore. Herodes listened to him, not as some
people unjustly accuse him, in an envious or scoffing
spirit, but with his usual calm and kindly bearing,
and afterwards he encouraged the youth, and ended
by saying: "These might well be great fragments
of a colossus." Thus while he tried to correct his
disjointed and ill-constructed style as a fault of youth,
he applauded the grandeur both of his words and
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καὶ λόγον τῷ Ἡρώθῃ ἄποθανόντι ἐπεθεγέγατο ἐπάξιον τοῦ ἀνδρός, ὥς ἐσ δάκρυα ἐκκληθῆναι τοὺς Ἀθηναίους εὖ τῇ τοῦ λόγου ἄκροασε.

Μεστὸς δὲ οὕτω παρησίας ἐπὶ τοῦ θρόνου παρῆλθε τὸν Ἀθηνησίων, ὥς προοίμιον οὐ γενέσθαι τῆς πρὸς αὐτοὺς διαλέξεως μὴ τὴν ἐκείνων σοφίαν, ἀλλὰ τὴν ἑαυτοῦ, ἢξατο γὰρ δὴ ὡδε· "πάλιν ἐκ Φωικής γράμματα." τὸ μὲν δὴ προοίμιον τούτῳ ὑπερπνέοντος ἢ τοὺς Ἀθηναίους καὶ διδόντος τι αὐτοῖς ἀγαθὸν μᾶλλον ἡ λαμβάνοντος, μεγαλοπρεπέστατα δὲ τοῦ Ἀθηνησίων θρόνου ἐπεμέληθη ἐσθῆτα μὲν πλείστου ἄξιαν ἀμπεχόμενος, ἐξηρτημένος δὲ τὰς θαυμασιωτέρας τῶν λίθων καὶ κατῶν μὲν ἐπὶ τὰς σπουδὰς ἐπ' ἀργυροχαλίων ὀχήματος, ἐπεὶ δὲ σπουδάσεις, ζηλωτὸς αὐ τῇ ἐπι- ανών ξύον τομπῇ τοῦ πανταχόθεν Ἑλληνικῷ. ἦδη 1 γὰρ ἠθεράπευσαν αὐτὸν, ὡσπερ τὰ γένη τῆς Ἑλευσίνος ἱεροφάντην λαμπρῶς ἱερουργοῦντα. ὑπεποιεῖτο δὲ αὐτοὺς καὶ παιδαίς καὶ πότους καὶ θῆρας καὶ κοινωνία πανηγύρεων Ἑλληνικῶν, ἄλλα ἀλλὰ ξυνεάζων, θεν διέκειντο πρὸς αὐτοὺς ὡς πρὸς πατέρα παῖδες ήδυν τε καὶ πρόνι καὶ ξυνιδιαφέροντα αὐτοῖς τὸ Ἑλληνικὸν σκίρτημα. ἐγὼ τοι καὶ διακρύθησαν αὐτῶν ἐνίους οἶδα, ὅπως ἐς μηνὴν τοῦ ἀνδρός τούτου καθίσταντο, καὶ τοὺς μὲν τὸ φθέγμα ὑποκοριζομένους, τοὺς δὲ τὸ βάδισμα, τοὺς δὲ τὸ ἐσφυγμὸν τῆς στολῆς.

1 οἴδε Kayser; ἦδη Jahn.

1 "Letters" in a double sense; the Greek alphabet was supposed to have come from Phoenicia.

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his ideas. When Herodes died Adrian delivered a funeral oration which did full justice to the man, so that the Athenians were moved to tears while they listened to his speech.

So full of self-confidence was Adrian when he ascended the chair of rhetoric at Athens, that in the prooemium of his address to the Athenians he dilated not on their wisdom but on his own, for he began by announcing: "Once again letters have come from Phoenicia."\(^1\) In fact his prooemium was in the tone of one who breathed on a higher plane than the Athenians and bestowed a benefit on them rather than received it. He performed the duties of the chair at Athens with the greatest ostentation, wore very expensive clothes, bedecked himself with precious gems, and used to go down to his lectures in a carriage with silver-mounted briddles; and always after the lecture he would go home envied of all, escorted by those who loved Hellenic culture, from all parts of the world. They went so far as to reverence him just as the tribes of Eleusis reverence the initiating priest when he is ceremoniously performing the rites. Then, too, he won them over by giving games and wine-parties and hunts, and by sharing with them the Hellenic festivals; thus adapting himself to their youthfulness and all its varied interests, so that they felt towards him as sons feel towards a father who is amiable and indulgent, and with them keeps up the most boisterous Greek dance. Indeed I myself know that some of them used actually to shed tears when they remembered this sophist, and that some would try to imitate his accent, others his walk, or the elegance of his attire.
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'Επαχθείσαν δὲ αὐτῷ καὶ φονικὴν αἰτίαν ὥς ἀπεφυγεν. ἢν Ἀθήνησιν ἄνθρωποι οὐκ ἄγιμαστον τοῦ περὶ τούς σοφιστὰς δρόμου τούτων ἀμφορέα μὲν τις οὖν προσάγων ἡ ὄψα ἡ ἐσθήτα ἡ ἀργύριον εὐμεταχειρίστω ἐξῆτο, καθάπερ οἱ τὰ πεινῶντα τῶν θρημάτων τῷ θαλλῳ ἄγοντες, εἰ δὲ ἀμελοῖτο, φιλολογὸσ εἰχε καὶ ἤλακτε. 588 τῷ μὲν οὖν Ἀδριανῷ προσκεκρούκει διὰ τὴν εὐχέρειαν τοῦ ἔθους, Χρήστον δὲ τὸν ἐκ τοῦ Βυζαντίου σοφιστὴν ἔθεράπευεν, καὶ ὁ μὲν Ἀδριανὸς ἐκαρτέρει τὰ ἔξ αὐτοῦ πάντα, δήγματα κόρεων τὰς ἐκ τῶν τουτὼν λοιδορίας καλῶν, οἱ γνώριμοι δὲ οὐκ ἔνεγκόντες παρεκαλεύσαντο τοῖς ἐστῶν οἰκέταις παίειν αὐτόν, καὶ ἀνοιδησάντων αὐτῶ τῶν ὁπλάγχων ἐν ἡμέρᾳ τρικοστῆ ἀπεθανε παρασχὼν τινα καὶ αὐτὸς τῷ θανάτῳ λόγον, ἐπειδὴ ἀκράτου νοσῶν ἐσπασεν. οἱ δὲ προσήκοντες τῷ τεθνεώτι γράφονται τῶν σοφιστὴν φόνον παρὰ τῷ τῆς Ἐλλάδος ἀρχοντὶ ὡς ἔνα Ἀθηναῖων, ἐπειδὴ φυλὴ τε ἡν αὐτῷ καὶ δῆμος Ἀθηναίων, ὁ δὲ ἀπεγνω τὴν αἰτίαν ὡς μῆτε ταῖς εαυτοῦ χερσὶ μῆτε taῖς τῶν εαυτοῦ δουλῶν τετυπτετώτος τοῦ τεθνάναι λεγόμενον. ξυνήρατο δὲ αὐτῷ τῆς ἀπολογίας πρῶτον μὲν τὸ Ἐλληνικὸν τύνας οὐχὶ ἀφιέντες ὑπὲρ αὐτοῦ φωνὰς δακρύουσι ἀμα, ἐπειτα ἡ τοῦ ἱατροῦ μαρτυρία ἢ ἐπὶ τῷ οί νῳ.

Κατὰ δὲ τοὺς χρόνους, οὐδὲ αὐτοκράτωρ Μάρ-

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1 An echo of Plato, *Phaedrus* 230d. Socrates says that Phaedrus has enticed him into the country by the promise of hearing a discourse read, as men wave branches to entice hungry animals to follow them.

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A charge of murder was brought against him, but he escaped it in the following way. There was in Athens a fellow of no account who had had some training in the curriculum of the sophists. One could easily keep him in a good humour by bestowing on him a jar of wine or a dainty dish, or clothes, or silver, just as men entice hungry animals by waving a branch¹ before them; but if he was ignored he would indulge in abuse and bark like a dog. He had fallen foul of Adrian who disliked him for the levity of his manners, but he was the devoted disciple of Chrestus the sophist, of Byzantium. Adrian used to put up with all his insults, and would call the slanders of such men "flea-bites"; but his pupils could not tolerate the behaviour of the man and gave orders to their own slaves to thrash him. This brought on a swelling of the intestines, and thirty days later he died, but not without having himself contributed to cause his own death, since during his illness he drank greedily of undiluted wine. But the relatives of the dead man charged the sophist with murder in the court of the proconsul of Greece, as being an Athenian citizen, since both his tribe and his deme were at Athens. He however denied the charge, alleging that neither with his own hands or the hands of any of his slaves had he struck the man who was said to have died. He was assisted in his defence, first by the whole crowd of Hellenes who made every possible plea² in his behalf, weeping the while, and secondly by the evidence of the doctor about the wine.

Now at the time when the Emperor Marcus

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κοσ Ἀθήνας ὑπὲρ μυστηρίων ἐστάλη, ἐκράτει μὲν ἥδη τοῦ τῶν σοφιστῶν θρόνου ὁ ἀνήρ οὗτος, ἐν μέρει δὲ ὁ Μάρκος τῆς τῶν Ἀθηνῶν ἱστορίας ἔθετο μηδὲ τὴν ἐκείνου σοφίαν ἀνυόσις καὶ γὰρ δὴ καὶ ἐπέταξεν αὐτὸν τοῖς νέοις οὐκ ἀκροά-σει βασιλικάς, ἀλλὰ ἔνυθεμεν τῇ περὶ αὐτοῦ φήμῃ. Σεβήρου δὲ ἄνδρος ὑπάτου διαβάλλετοι αὐτὸν ὡς τὰς σοφιστικὰς ὑποθέσεις ἐκβακχεύοντα διὰ τὸ ἐρρώσαθα πρὸς τοὺς ἀγώνας, ἔλεγχον τούτου ποιούμενος ὁ Μάρκος προβὰλε μὲν αὐτῷ τὸν Ὄπερειδὴν τὸν ἐς μόνον ἐπιστρέφοντα τὰς Δημοσθένους γυνώμας, ὅτε δὴ ἐν Ἐλατείᾳ Φίλ-ιππος ἦν, δὲ οὗτος τὸν ἀγώνα ἐνυγνώσα διέθετο, ὡς μηδὲ τοῦ Πολέμωνος ῥοίζου λείπεσθαι δοξαί. ἀγασθεῖς δὲ αὐτὸν ὁ αὐτοκράτωρ ἐπὶ μέγα ἱρεὶ δωρεῖς τε καὶ δώρους. καλὸ δὲ δωρεάς μὲν τὰς τε συτήσεις καὶ τὰς προεδρίας καὶ τὰς ἀτε-λείας καὶ τὸ ἱεράθαι καὶ ὅσα ἀλλὰ λαμπρῶν ἀνδρασ, δώρα δὲ χρυσόν ἄργυρον ἵππους ἀνδρά-ποδα καὶ ὅσα ἐρμηνεύει πλοῦτον, ὧν αὐτὸν ἐν ἐνέπλησε καὶ γένος τὸ ἐκείνου πάντας.

Κατασχῦον δὲ καὶ τὸν ἄνω θρόνον οὗτος τὴν Ῥώμην ἐς ἑαυτὸν ἐπέστρεψεν, ως καὶ τοῖς ἄξιοντοις γλώττις Ἐλλάδος ἑρωτα παρασχεῖν ἀκροάσεως. ἦκροώντο δὲ ὅσπερ εὐστομούσης ἄγδονος, τὴν

1 See above, p. 563.
2 This was probably Claudius Severus the teacher of Marcus Aurelius, consul in 163.
3 A similar theme is mentioned by Apsines 219; it has no historical basis; cf. Demosthenes, On the Crown 169-179, for this political crisis.
4 This phrase always means the chair at Rome.
5 An echo of Sophocles, Oedipus at Colonus 18.

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travelled to Athens to be initiated into the Mysteries, this sophist was already in possession of the chair of rhetoric at Athens, and among the things that Marcus wished to investigate at Athens he counted this, that he would inform himself as to the professional skill of Adrian. For he had indeed appointed him to lecture to the Athenian youth without testing him by hearing him lecture, but in acquiescence with the general rumour about him. Now the consul Severus was attacking Adrian for putting too much passion and frenzy into his purely sophistic arguments, because his real strength lay in forensic pleading. Therefore Marcus, who wished to put this to the proof, proposed as the theme for declamation "Hypereides, when Philip is at Elatea, pays heed only to the counsels of Demosthenes." Whereupon Adrian guided the reins of the argument so skilfully that he proved himself fully equal to Polemo in force and vigour. The Emperor admired him greatly, and exalted him to the skies by grants and gifts. By grants, I mean the right to dine at the expense of the state, a seat of honour at the public games, immunity from taxes, priestly offices, and all else that sheds a lustre on men; and by gifts I mean gold and silver, horses, slaves, and all the outward signs of wealth with which he lavishly endowed not only Adrian but his family also, one and all.

When he was promoted to the higher chair of rhetoric he so successfully drew the attention of all Rome to himself that he inspired even those who did not know the Greek language with an ardent desire to hear him declaim. And they listened to him as to a sweet-voiced nightingale, struck with
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eὐγνωττίαν ἐκπεπληγμένοι καὶ τὸ σχῆμα καὶ τὸ εὐστροφὸν τοῦ φθέγματος καὶ τοὺς πεζὴν τε καὶ τὸν ωδὴν ρυθμοὺς. ὅποτε οὖν σπουδάζοιες περὶ τὰς ἐγκυκλιῶν θέας, ὀρχηστῶν δὲ αὐτοὶ τὸ ἔπιπαν, φανέντος ἂν περὶ τὴν σκήνην τοῦ τῆς ἀκρόασεως ἀγγέλου ἐξαιρέστατο μὲν οἶ1 ἀπὸ τῆς συγκλήτου βουλῆς, ἐξαιρέστατο δὲ τῶν δημοσία ἰππευνόντων οὐχ οἶ τὰ Ἡλλήνων σπουδάζοντες μόνον, ἀλλὰ καὶ ὁπόσοι τῇ ἐτέραν γλώτταν ἐπαιδεύσετο ἐν τῇ Ῥώμῃ καὶ ὁρῶν ἐχώρουν ἐς τὸ Ἀθηναίων ὀρμῆς μεστοὶ καὶ τοὺς βάδην πορευομένους κακίζοντες.

Νοσοῦντι δὲ αὐτῷ κατὰ τὴν Ῥώμην, ὅτε δὴ καὶ 590 ἐτελεύτα, ἐπιφίλαστο μὲν τὰς ἐπιστολὰς ὁ Κόμης μοδος ἐν ἀπολογία τοῦ μὴ καὶ θάττων, ὁ δὲ ἐπιθείασας μὲν ταῖς Μοῦσαις, ὠσπερ εἰώθει, προσκυνήσας δὲ τὰς βασιλείους δέλτους τὴν ψυχήν πρὸς αὐτοῖς ἀφῆκεν ἐνταφίῳ τῇ τιμῇ χρησάμενος· ἐτελεύτα ἄμφι τὰ ὑγιόντα ἐτη, οὕτω τι εὐδοκίμος, ὡς καὶ πολλοὶς γόης δόξαι· ὅτι μὲν οὖν ἀνὴρ πεπαιδευμένος οὐκ ἂν ποτέ ἐς γοήτων ὑπαχθείη τέχνας, ἢκανὼς ἐν τοῖς ὕπερ Διονυσίου λόγοις εὐρηκα, ὁ δὲ, ὁμιλοῦν, τερατευόμενος ἐν ταῖς ὑποθέσει περὶ τὰ τῶν μάγων ήθη τὴν ἐπωνυμίαν ταῦτην παρ' αὐτῶν ἔσπασεν. διαβάλλουσι δὲ αὐτὸν ὡς καὶ ἀναίδη τὸ θρός; πέμψαι μὲν γὰρ αὐτῷ τίνα τῶν γνωρίμων ἰχθῶν διακειμένους ἐπὶ δίσκου ἄργυροί

1 oī Cobet adds.

1 For this canticum at the close of a speech see Glossary, s.v. ὕδη.
2 Latin; the Athenaeum at Rome was a school founded by the Emperor Hadrian.

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admiration of his facile tongue, his well-modulated and flexible voice, and his rhythms, whether in prose or when he sang in recitative.¹ So much so, that, when they were attending shows in which the vulgar delight—these were, generally speaking, performances of dancers—a messenger had only to appear in the theatre to announce that Adrian was going to declaim, when even the members of the Senate would rise from their sitting, and the members of the equestrian order would rise, not only those who were devoted to Hellenic culture, but also those who were studying the other language² at Rome; and they would set out on the run to the Athenaeum, overflowing with enthusiasm, and upbraiding those who were going there at a walking pace.

When he lay ill at Rome and was in fact dying, Commodus appointed him Imperial Secretary, and made excuses for not having done so sooner, whereupon Adrian invoked the Muses, as was his wont, saluted reverently the Emperor's rescript, and breathed out his soul over it, thus making of that honour his funeral shroud. He was about eighty when he died, and had attained to such high honour that many actually believed him to be a magician. But in my account of Dionysius I have said enough to show that a well-educated man would never be led astray into the practice of magic arts. But I suppose it was because he used to tell marvellous tales in his declamations about the customs of the magicians that he drew down on himself from his hearers this sort of appellation. They slander him too in saying that he had shameless manners because, when one of his pupils sent him a present of fish lying on a silver plate embossed with gold, he was
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πεποικιλμένου χρυσώ, τὸν δὲ ὑπερησθέντα τῷ δίσκῳ μήτε ἀποδούναι καὶ ἀποκρίνασθαι τῷ πέμψαντι "εὖγε, ὦτι καὶ τοὺς ἰχθύς." τούτι δὲ διατριβῆς μὲν ἑκατον πάλιν λέγεται πρὸς τινὰ τῶν ἐαυτοῦ γνωρίμων, ὥν ἥκουε μικροπρεπῶς τῷ πλοῦτῳ χρώμενον, τὸν δὲ ἀργυρὸν ἀποδοῦναι σωφρονίσας τὸν ἀκροατὴν τῷ ἀστειοῦ.

Ὁ δὲ σοφιστὴς οὖτος πολὺς μὲν περὶ τὰς ἐννοιὰς καὶ λαμπρός καὶ τὰς διασκευὰς τῶν ὑποθέσεων ποικιλώτατος ἐκ τῆς τραγωδίας τοῦτο ἤρηκώς, οὐ μὴν τεταγμένος γε, οὔτε τῇ τέχνῃ ἐπόμενος, τῇ δὲ παρασκευὴ τῆς λέξεως ἀπὸ τῶν ἀρχαίων σοφιστῶν περιεβαλλετο ἧχῳ προσάγων μᾶλλον ή κρότω. πολλαχοῦ δὲ τῆς μεγαλοφωνίας ἐξέπεσεν ἀταμενύτως τῇ τραγῳδίᾳ χρησάμενος.

ια. Τὸν δὲ Βυζάντιον σοφιστὴν Χρήστον ἄδικεὶ ἡ Ἑλλάς ἁμελοῦντες ἀνδρός, δε άριστα μὲν Ἑλλήνων ὑπὸ Ἡρώδου ἐπαιδεύθη, πολλοὺς δὲ ἐπαιδευσε καὶ θαμμασίους ἄνδρας, οὐ δὲνετο Ἰππόδρομος τε ὁ σοφιστὴς καὶ Φιλίσκος καὶ Ἰσαγόρας ὁ τῆς τραγωδίας ποιητῆς ῥήτορες τε εὐδόκιμοι Νικομήδης ὁ ἐκ τοῦ Περγάμου καὶ Ἀκύλας ὁ ἐκ τῆς ἑὼν Γαλατίας καὶ Ἀρισταῖνετος ὁ Βυζάντιος καὶ τῶν ἐλλογίμως φιλοσοφησάντων Καλληνισχρός τε ὁ Ἀθηναῖος καὶ ὁ ἐπὶ βωμῷ Σῶδης καὶ πλείους ἑτεροί λόγου αξιοῦ. παιδεύοντι δὲ αὐτῷ κατὰ τοὺς Ἀδριανοῦ τοῦ σοφιστοῦ καίρους ἐκάτον ἐμισθοθεὶν ἀκροατὴ ἤσαν καὶ ἀριστοὶ τοὺς, οὐς εἶπον., Ἀδριανοῦ δὲ καθιδρυθέντος

1 Nothing more is known of this sophist.
2 He was priest at the sacrifices, perhaps at the public games.
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enraptured with the plate and so did not return it, and in acknowledging the present to the sender, he said: "It was indeed kind of you to send the fish as well." But it is said that he made this jest as a sarcasm against one of his pupils who had been reported to him as using his wealth in a miserly fashion, and that he gave back the piece of silver after he had castigated the student in this witty manner.

This sophist had a copious flow of ideas and handled them brilliantly, and also in the disposition of his themes he showed the utmost variety, which he had acquired from his study of tragedy. He did not observe the conventional arrangement or follow the rules of the art, but he furnished himself with the diction of the ancient sophists and clothed his style therewith as with a garment, with sonorosity rather than striking effects. But in the grand style he often failed, because he employed tragedy with too prodigal a hand.

11. To Chrestus\(^1\) of Byzantium, the sophist, Greece does less than justice, since it neglects a man who received from Herodes the best education of any Hellene, and himself educated many remarkable men. Among these were Hippodromus the sophist, Philiscus, Isagoras the tragic poet, famous rhetoricians, namely Nicomedes of Pergamon, Acylas from Eastern Galatia, and Aristaenetus of Byzantium; and among well-known philosophers, Callaeschrus the Athenian, Sospis the curator of the altar,\(^2\) and several others worthy of mention. He taught in the days of the sophist Adrian and had then a hundred pupils who paid fees, the best of them those whom I have mentioned. After Adrian had been installed in the

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ἐς τὴν Ἐρμήν ἐπηφίζοντο μὲν οἱ Ἀθηναίοι πρεσβεύεσθαι ὑπὲρ Χρήστου τὸν Ἀθήνησιν αὐτῷ θρόνον ἡκ βασιλέως αὐτοῦ τε ἀυτοὺς ἐκκλησιάζοντας διέλυε τὴν πρέσβειαν ἄλλα τε διαλεχθεῖσιν ἄξιόλογα καὶ ἐπὶ πᾶσιν εἰπὼν "οὐχ αἱ μύραι τὸν ἀνδρα." Ὁν ὃν δὲ ἡπτώμενος παροινίας ἐκράτει καὶ εὐχερείας καὶ ἀγερωχίας, ἂν ὁ οἶνος ἐπὶ τὰς γνώμας τῶν ἀνθρώπων ἔσάγει, τοσοῦτον δὲ αὐτῷ περὶ τοῦ νήφεω, ὡς καὶ ἐς ἀλεξτρυόνων ὡδᾶς προβάντος τοῦ πότου σπουδῆς αὐτὸν ἀπτεοθαῖ, πρὶν ὑπὸν σπάσαι. διεβέβλητο δὲ μάλιστα πρὸς τοὺς ἀλαξόνας τῶν νέων καὶ τοῦ χρησιμωτέρους τῶν ἄλλων ὄντας ἐς τὰς ἕμβολὰς τοῦ μισθοῦ. Διογένη γοῦν 592 τὸν Ἀμαστριανὸν ὅρων τετυφωμένον ἕκ μειρακίῳ καὶ περισοῦντα μὲν σατραπείας, περισοῦντα δὲ αὐλάς καὶ τὸ ἁγιὸν βασιλέων ἐστήξειν, λέγοντα δὲ, ὡς ὁ δεδομένος Αἰγύπτιος προειρήκοι αὐτῷ ταῦτα, ὁ Χρήστος ἐνουθετεί ¹ μηδὲ τὰ ἐαυτοῦ σωπών.

Τὴν δὲ ἱδέαν τῶν λόγων πεποίκησε μὲν ἐκ τῶν Ἡρώδου πλεονεκτημάτων, λειπεταὶ δὲ αὐτῶν τοῦ ἑτοίμου, καθάπερ ἐν ἔγγραφαι ἢ ἀνεύ χρωμάτων ἑσκιαγραφημένη μίμησις, προβῆ δὲ ἀν καὶ ἐς τὸ ὅσον τῆς ἀρετῆς, εἰ μὴ πεντηκονταῦτης ἀπέθανεν.

ιβ’. Πολυδεύκη δὲ τὸν Ναυκρατίτην οὐκ οἶδα, εἶτε ἀπαίδευτον δεῖ καλεῖν ἐῖτε πεπαίδευμένον, εἰθ’, ὅπερ εἴηθες δόξει, καὶ ἀπαίδευτον καὶ πε- παίδευμένον: ἐσπυρισμένῳ γὰρ αὐτοῦ τὰ ὀνόματα

¹ For the lacuna after ὁ Kayser suggests Χρήστος ἐνουθετεί

¹ This was the salary of the chair.
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chair at Rome, the Athenians voted to send an embassy on behalf of Chrestus to ask for him from the Emperor the chair at Athens. But he came before them in the assembly and broke up the embassy, saying many memorable things in his discourse, and he ended with these words: "The ten thousand drachmae\(^1\) do not make a man."

He had a weakness for wine, but he kept in check the drunken insolence, levity, and arrogance which wine induces in the minds of men; and his ability to keep sober was so extraordinary that, though his potations went on till cockcrow, he would then attack his studies before he had snatched any sleep. He made himself especially obnoxious to youths of the foolish boasting sort, in spite of the fact that they are more profitable than the rest for the payment of fees. At any rate, when he perceived that Diogenes of Amastris was from his earliest youth puffed up with pride, dreaming ever of satrapies and courts and of being one day the right hand of emperors, and moreover that he asserted that a certain Egyptian had foretold all this to him, Chrestus admonished him and told his own story.

He varied and enriched the style of his oratory with the peculiar excellences of Herodes, but he falls short of these in alertness of mind, just as in the painter's art a likeness falls short that is done in outline without colours.\(^2\) But he would have progressed even to an equal level of merit, had he not died at the age of fifty.

12. I am not sure whether one ought to call Pollux of Naukratis unlearned or learned, or, absurd as it will seem, both learned and unlearned. For when one

\(^2\) An echo of Plato, *Politics* 277 c.
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ικανῶς ἐγεγύμναστο τὴν γλώτταν τῆς ἀττικιζούσης λέξεως, διωρόωτι δὲ τὸ ἐν ταῖς μελέταις εἶδος οὐδὲν βέλτιον ἐτέρου ἠττίκισεν. τάδε οὐν χρή περὶ αὐτοῦ εἰδέναι. Πολυδεύκης τὰ μὲν κριτικά ικανῶς ἦσκητο, πατρὶ ξυγγεγονόμενος τοὺς κριτικοὺς λόγους εἰδότι, τοὺς δὲ σοφιστικοὺς τῶν λόγων τόλμη μᾶλ- λον ἡ τέχνη ξυνέβαλλε θαρρήσας τῇ φύσει, καὶ γὰρ δὴ καὶ ἄριστα ἑπεφύκει. Ἄδριανοῦ δὲ ἀκροατῆς γενόμενος ἵσον ἀφέστηκεν αὐτοῦ καὶ τῶν πλεονεκτημάτων καὶ τῶν ἐλαττωμάτων, ἦκιστα μὲν γὰρ πίπτει, ἦκιστα δὲ αἴρεται, πλὴν ἀλλ' εἰσὶ τνὲς ἣδονῶν λυβάδες διακεκραμέναι τοῦ λόγου. ἰδέα δὲ αὐτοῦ διαλεγομένου μὲν ἦδε: "ο Πρωτεύς ο 593 Φάρις τὸ θαῦμα τὸ Ὀμηρίκον πολλαὶ μὲν αὐτοῦ καὶ πολυειδεῖς αἱ μόρφαι, καὶ γὰρ ἐς ὅδωρ αἴρεται καὶ ἐς τὺρ ἀπετεῖ καὶ ἐς λέοντα θυμοῦται καὶ ἐς σὺν ὀρμᾶ καὶ ἐς δράκοντα χωρεῖ καὶ ἐς πάρδαλιν πηδᾶ καὶ δένδρον ἢ γένηται, κομᾶ." μελετώντος δὲ αὐτοῦ χαρακτήρα ποιώμεθα τοὺς νησιώτας τους τὰ γένη πιπράσκοντας ἐς τὴν ἀπαγωγὴν τῶν φόρων, ἐπειδὴ βούλονται καὶ ἄριστα εἰρήθαι τὴν ὑπόθεσιν, ἢ τὸ ἐπὶ πᾶσιν ὅδε εἰρήται: "παῖς ἢπειρώσης ἀπὸ Βαβυλώνος πατρὶ γνωστός γράφει: δουλεύως βασιλεῖ δῷρων ἐκ σατράπου δοθεῖς, οὔτε δὲ ἵππον ἀναβαίνω Μηδικόν οὔτε τόξον λαμβάνω Περσικόν, ἀλλ' οὔδὲ ἐπὶ πόλεμον η θήραν, ὡς ἀνήρ, ἐξέρχομαι, ἐν γνωσικωτίτι δὲ κάθημαι καὶ τὰς βασιλέως θεραπεύων παλλακάς, καὶ βασιλεὺς

1 Odyssey iv. 456 foll. Pollux seems to have been declaiming on the versatility of the sophists. Note the short balanced clauses and the similar endings in the Greek. Himerius, Oration xxi. 9, imitates this passage of Philostratus and calls Proteus a sophist.
considers his studies in words it seems that his tongue had been well trained in the Attic dialect, yet, when one observes closely the type of his style in his declamations, he was as an Atticist no more skilful than the average. In his case, then, we must take into account the following facts. Pollux had been sufficiently well trained in the science of criticism, because he was the pupil of his father, who was an expert in the art of criticism; but he composed his purely sophistic speeches with the aid of audacity rather than art, relying on his natural talents, for he was indeed very highly endowed by nature. He was a pupil of Adrian, and represents the mean between that sophist's excellences and defects. For while he never sinks too low, he never soars, except that rivulets, so to speak, of sweetness permeate his oratory. Here is an example of his style in a discourse: "Proteus of Pharos, that marvelous in Homer puts on many and manifold shapes, for he rises up into water, blazes into fire, rages into a lion, makes a rush into a boar, crawls into a serpent, springs into a panther, and when he turns into a tree, grows leaves for hair." To show the characteristics of his style in declamation, let me quote the theme "The islanders who sell their children in order to pay their taxes"; for they claim that this is his most successful argument. The words of the epilogue are as follows: "A boy on the mainland writes from Babylon to his father on an island: 'I am a king's slave; I was given to him as a present from a satrap; yet I never mount a horse of the Medes or handle a Persian bow, nay I never even go forth to war or the chase like a man, but I sit in the women's quarters and wait on the king's concubines." Nor does the king

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οὐκ ὀργίζεται, εὐνόχος γὰρ εἶμι. εὐδοκιμῶ δὲ παρ’ αὐτῶς θαλατταν 'Ελληνικὴν διηγούμενος καὶ τὰ τῶν 'Ελλήνων μυθολογῶν καλά, πῶς Ἡλεῖοι πανηγυρίζουσι, πῶς Δελφοὶ θεσπίζουσι, τίς ὁ παρ’ Ἀθηναίοις 'Ελέου βωμός. ἅλλα καὶ σύ, πάτερ, μοι γράφε, πότε παρὰ Δακεδαμονίους 'Υκάνθια καὶ παρὰ Κυρινθίους 'Ἰσθμία καὶ παρὰ Δελφοῖς Πύθια καὶ εἰ νικῶσιν Ἀθηναίοι ναυμαχοῦντες. ἔρρωσο καὶ τὸν ἀδελφόν μοι προσαγόρευσον, εἰ μήπως πέπραται.” ταύτα μὲν δὴ ὅποια τοῦ ἀνδρὸς τούτου σκοπεῖν ἔξεσθι τοῖς ἀδεκάστως ἀκρωμένους. ἀδεκάστους δὲ ἀκροτάτα καλῶ τοὺς μῆτε εὖνομα μῆτε δύσονους. ἐλέγετο δὲ ταύτα καὶ μελιχρὰ τῇ φωνῇ ἀπαγγέλλειν, ἢ καὶ βασιλέα Κόμμοδον βέλεας τὸν Ἀθήνησι θρόνον παρ’ αὐτοῦ εὐρετῶ. ἐβίω μὲν οὖν ἐς ὅκτω καὶ πεντήκοντα ἑτη, ἐτελεύτα μὲν ἐπὶ παιδὶ γιγνομέν ἅπαντες ἔτη.

ιغني. Καισάρεια δὲ ἡ Καππαδοκῶν ὀρεί 'Αργαίῳ πρόσοικος Παυσανίου τοῦ σοφιστοῦ οἶκος. ὁ δὲ 594 Παυσανίας ἐπαιδεύθη μὲν ὑπὸ Ἡρώδου καὶ τῶν τοῦ Κλευθρίου μετεχόντων εἰς ἐγένετο, οὐς ἐκάλουν οἱ πολλῷ δυσφώντας, ἐς πολλὰ δὲ ἀναφέρων τῶν Ἡρώδου πλεονεκτημάτων καὶ μάλιστα τὸ αὐτοσχεδίας ἀπήγγελε δὲ αὐτὰ παχεία τῇ γλώττῃ καὶ ὡς Καππαδόκας ξύνηθες, ξυγκρούον μὲν τὰ σύμφωνα τῶν στοιχείων, συστέλλων δὲ τὰ μηχανώμενα καὶ μηχανῶν τὰ βραχέα, οὐδὲν ἐκάλουν αὐτὸν οἱ πολλοὶ μάγερον πολυτελῆ ὀψα πονῆρως

1 i.e. thirsty for knowledge; cf. Life of Apollonius iv. 24, for the same metaphor.
2 Lucian, Epigram 43, says that it would be easier to find white crows and flying tortoises than a Cappadocian who 240
resent this, for I am a eunuch. And I win their favour by describing to them the seas of Greece, and telling them tales of all the fine things that the Greeks do; how they hold the festivals at Elis, how oracles are given at Delphi, and which is the altar of Pity at Athens. But pray, father, write back to me and say when the Lacedaemonians celebrate the Hyacinthia and the Corinthians the Isthmian games; when are the Pythian games held at Delphi, and whether the Athenians are winning their naval battles. Farewell, and greet my brother for me, if he has not yet been sold.’” Impartial hearers may estimate the quality of this man’s speeches as here quoted. And by impartial I mean hearers who are prejudiced neither for nor against. It is said that he used to deliver these declamations in a mellifluous voice, with which he so charmed the Emperor Commodus that he won from him the chair at Athens. He lived to the age of fifty-eight, and died leaving a son who was legitimate but uneducated.

13. Caesarea in Cappadocia, near neighbour to Mount Argaeus, was the birthplace of Pausanias the sophist. He was educated by Herodes, and was one of the members of the Clepsydrion, who were vulgarly called “the thirsty ones.” But though he inherited many of the peculiar excellences of Herodes, and especially his skill in extempore oratory, yet he used to deliver his declamations with a coarse and heavy accent, as is the way with the Cappadocians. He would make his consonants collide, would shorten the long syllables and lengthen the short. Hence he was commonly spoken of as a cook who spoiled expensive was a reputable orator. For the bad accent of the Cappadocians cf. Life of Apollonius i. 7.
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ἀρτύοντα. ἦ δὲ ἰδέα τῆς μελέτης ὑπτιωτέρα, ἔρρωται δὲ ὅμως καὶ οὕχ ἀμαρτάνει τοῦ ἀρχαίου, ὡς υπάρχει ταῖς μελέταις ἐμβαλεῖν, πολλαὶ γὰρ τοῦ Παυσανίου κατὰ τὴν Ῥώμην, οἱ δὲ καὶ καταβιούς ἀπέθανε γηράσκων ἤδη, τοῦ θρόνου μετέχων, μετείχε δὲ καὶ τοῦ Ἀθηναίου, ὅτε δὴ καὶ ἄπων ἐκεῖθεν ἐπὶ πᾶσι, οἷς πρὸς τοὺς Ἀθηναίους διεξήλθε, καιριώτατα τοῦ τοῦ Ἑυριπίδου ἐπεφθέγξατο

Ὀησεῦ, πάλιν με στρέψον, ὡς ἰδων πόλιν.

ἰδ᾿ Ἀθηνόδωρος δὲ ὁ σοφιστὴς τὸ μὲν ἐς πατέρας ἥκον ἐπιφανεστάτος ἣν τῶν κατὰ τὴν Ἀθήναν, τὸ δὲ ἐς διδασκάλους καὶ παιδευοντας φανερῶτατος τοῦ Ἑλληνικοῦ. Ἀριστοκλέους μὲν γὰρ ἥκουσε παῖς ἑτεῖς Χρήστου δὲ ἥδη ἔξυπνος, ὅθεν ἀπὸ ἀμφότερης ἐκράθη τὴν γλώτταν ἀττικῶν τε καὶ περιβολῆς ἑρμηνεύων. παιδεύων δὲ Ἀθηναίων κατὰ τοὺς χρόνους, οὗς καὶ Πολυδεύκης ἐπαιδεύει, ἐπέσκυψεν αὐτὸν ταῖς διαλέξεσιν ὡς μειρακιώδης λέγων "οἱ Ταντάλου κήποι" δοκεῖν ἐμοὶ τὸ κοῦφον τοῦ λόγου καὶ ἐπιπόλαιον φαντασία προσεικάζων ως ἐν τε καὶ οὐκ ὁσιῷ. ἐμβριθῆ δὲ καὶ τὸ ἡδὸς γενόμενος ἐτελεύτα ἡμῶν ἐτι ἀφαίρεθεις ὑπὸ τῆς τύχης τὸ καὶ πρόσων ἐλάσαι δόξης.

1 πατέρα Kayser ; πατέρας Cobet.

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1 Plato, Phaedrus, 265 e.
2 Mad Heracles, 1406; Pausanias substituted "city" for the "children" of the original.
3 Nothing more is known of this sophist.
4 A town in Thrace; cf. Vergil, Aeneid, iii. 18.
5 He reached a compromise between the Attic and Asinian types of rhetorical prose.
6 This proverb for the unsubstantial is based on the
delicacies in the preparation. His style in declamation was somewhat sluggish, nevertheless it has force, and succeeds in giving a flavour of antiquity, as we may gather from the declamations that are extant. For there are many of these by Pausanias, delivered at Rome where he spent the latter part of his life; and there he died when he was already growing old and was still holding the chair of rhetoric. He also held the chair at Athens, and on the occasion of his leaving it he concluded his address to the Athenians by quoting very appropriately the verse of Euripides:

Theseus, turn me round that I may behold the city.

14. Athenodorus the sophist was, by virtue of his ancestors, the most illustrious of the citizens of Aenus, and by virtue of his teachers and his education the most notable of all the educated Greeks in that city. For he was educated by Aristocles while still a mere boy, and by Chrestus when his intelligence began to mature; and from these two he derived his well-tempered dialect, for he both Atticized and employed an ornate style of eloquence. He taught at Athens at the time when Pollux also was teaching there, and in his discourses he used to ridicule him as puerile and would quote "The gardens of Tantalus," by which I think he meant to compare his light and superficial style of eloquence with some visionary image which both is and is not. He was a man of great weight and seriousness of character, but he died in the flower of early manhood, robbed by fate of the chance to push on to still greater fame.

description of the vanishing fruits which mocked Tantalus in Odyssey, xi. 588.

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ιε’. Λαμπρόν ἐν σοφισταῖς καὶ Πτολεμαίος ὁ Ναυκρατίτης ἤχησεν. ἦν μὲν γὰρ τῶν μετεχόντων τοῦ ἱεροῦ τοῦ περὶ Ναύκρατων ὁλγοῖς Ναυκρατιτῶν ὑπάρχον, Ἡρώδου δὲ ἀκροατῆς μὲν, οὐ μὴν ζηλωτῆς ἐγένετο, ἀλλ’ ἐς τὸν Πολέμωνα μᾶλλον ὑπηνέχθη, τὸν γὰρ μοιζοῦ τοῦ λόγου καὶ τὸ πνεύμα καὶ τὸ εἰκ περιβολῆς φράζειν εἰκ τῆς Πολέμωνος σκηνῆς ἐσηγάγετο, λέγεται δὲ καὶ αὐτοσχέδιασαν σὺν εὐροίᾳ ἀμηχάνη. δικὰν τε καὶ δικαστηρίων παρέτραγε μὲν, οὐ μὴν, ὡς ονομα ἐντεύθεν ἀφασθαί. Μαραθῶνα δὲ αὐτὸν ἐπωνύμαζον, ὡς μὲν τινες, ἐπειδὴ τῷ Μαραθῶνι δὴμῳ ἐνεγράφη Ἀθήνας, ὡς δὲ ἐνίων ἦκον, ἐπειδὴ ἐν ταῖς Ἀττικαῖς τῶν ὑποθέσεων τῶν Μαραθῶνι προκινδυνευσάντων θαμά ἐμνημόνευς.

Κατηγοροῦσι δὲ τοῦ Πτολεμαίου τινές ὡς μὴ διορώντος τὰς ὑποθέσεις, μηδὲ ὅπη ἐνυνεστάσιν τε καὶ μὴ, τεκμήριον τόδε τιθέμενοι τῆς κατηγορίας ταύτης. τοὺς Μεσσηνίους οἱ Θῆβαιοι γράφονται τὴν 598 τῶν ἀχαριστησάντων, ἐπεὶ τοὺς φεύγοντας αὐτῶν μὴ ἔδεξαν, ὅτε καὶ αἱ Θῆβαι ὑπὸ Ἀλεξάνδρου ἦλθαν. ταύτην γὰρ ἐπιφανῶς αὐτῷ εἰρημένην τὴν ὑπόθεσιν καὶ σοφῶς, ὡς οἶνον τε, συκοφάντοις λέγοντες, ὡς εἰ μὲν ξώντος Ἀλεξάνδρου κρίνονται, τὸς οὔτω θρασύς, ὡς καταβιβίσασθαι Μεσσηνίνων; εἰ δὲ τεθνεώτος, τὸς οὔτω πράος, ὡς ἀπογνώναι τὴν

1 Nothing more is known of this sophist.
3 This theme seems to be based on Diodorus xv. 66, though it is nowhere stated that the Messenians acted as is

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15. PTOLEMY\(^1\) OF NAUCRATIS also had a brilliant reputation among sophists. For he was one of those who were admitted to dine at the public expense in the temple of Naucratis, an honour paid to few of her citizens. Moreover, he was a pupil of Herodes, but he did not desire to imitate him, but came rather under the influence of Polemo. For the impetus and force of his style and the ample use of rhetorical ornament he borrowed from the equipment of Polemo. Also it is said that he spoke extempore with marvelous ease and fluency. He nibbled at legal cases and the courts, but not enough to win fame for himself thereby. They used to call him “Marathon.” Some say that this was because he was enrolled in the deme Marathon at Athens, but I have been told by others that it was because in his Attic themes he so often mentioned those who were forward to brave death at Marathon.\(^2\)

Ptolemy is sometimes accused of having failed to comprehend clearly his controversial themes so as to see where they were consistent and where not; and as evidence for this accusation they quote the following instance: “The Thebans accuse the Messenians of ingratitude because they refused to receive the Theban refugees when Thebes was taken by Alexander.”\(^3\) For though he handled this argument brilliantly, and with the greatest possible skill, they make out an unfair case against it by saying: If the Messenians were being tried while Alexander was still alive, who would be so foolhardy as to give a verdict against them? But if it was after his death, who would be so lenient as to acquit them of the assumed; it is mentioned by Marcellinus iv. 249; Sopater viii. 239 quotes a similar theme; cf. Schmid, Atticismus 65.
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αἰτίαν; οὐ γὰρ ἔνιεν αἱ ταῦτα διαβάλλοντες, ὅτι ἢ τῶν Μεσσηνίων ἀπολογία κατὰ ἔννομότερην ἴσταται τὸν Ἀλέξανδρον προϊσχομένων καὶ τὸν ἐκείνου φόβον, οὔ μηδὲ ἡ ἄλλη Ἔλλας ἀπείρως εἴχεν. ταῦτα μοι ἀπολογηθῆσθω ὑπὲρ τοῦ ἀνδρὸς παρατυμενᾶς αὐτὸν ἄδικον καὶ πεπαυοργημένης αἰτίας· καὶ γὰρ δὴ καὶ εὐφημότατος σοφιστῶν οὐτος. πλείστα δὲ ἐπελθὼν ἐθνὶ καὶ πλείστας ἐνομιλήσας πόλεων οὐδαμῶν διεβαλε τὸ ἑαυτοῦ κλέος, οὔδὲ ἦττων ἡ προσεδοκήθη ἔδωξεν, ἀλλ' ὥσπερ ἐπὶ λαμπρῷ ὁχήματος τῆς φύσεως πορευό- μενος διήξε τὰ ἀστη. εὐτελεύτα δὲ γηραιός ἐν Αἰγύπτῳ τοὺς ὀφθαλμοὺς οὐκ ἀφαιρεθείς μὲν ὑπὸ τοῦ τῆς κεφαλῆς ῥεύματος, ἐνυποσείς δὲ.

15'. Εὐδοιανὸν δὲ τὸν Σμυρναίον τὸ μὲν γένος ἐς Νικήτην τὸν σοφιστὴν ἀνήγαγεν, αἱ δὲ οἱκοι τιμαὶ ἐς τοὺς ἀρχικέας τε καὶ στεφανομένους τὴν ἐπὶ τῶν ὄπλων, τὰ δὲ τῆς φωνῆς ἄθλα ἐς τὴν Ὀώμην καὶ τὸν ἐκείνην θρόνον. ἐπιταχθέει δὲ καὶ τοῖς ἀμφὶ τὸν Διόνυσον τεχνίταις, τὸ δὲ έθνος τοῦτο ἀγέρωχοι καὶ χαλεποὶ ἀρχήγαι, ἐπιτηδεύσασθος τῆς ἀρχῆς ἔδωξε καὶ κρείττων ἡ λαβεῖν αἰτίαν. νῦν δὲ αὐτῷ τελευτήσαστος ἐν τῇ Ὀώμῃ οὐδενὶ θῆλυ οὔδε ἄγενναι ἀνεφθέγγατο, ἀλλ' “οὐ τέκνων” ντρὶς ἀνακάλεσας ἐθαβεῖν. ἀποθνήσκοντι δὲ αὐτῷ κατὰ τὴν Ὀώμην παρῆσαν μὲν οἱ ἕπτασις νῖτες, βουλὴν δὲ αὐτῶν ποιουμένων ὑπὲρ τοῦ σώματος, εἴτε χρὴ καταθάπτειν αὐτόθι, εἴτε ταραχοῦσας πορθμευῖν ἐς τὴν Σμύρναν ἀναβοήσας ὁ Εὐδοιανὸς

1 Nothing more is known of this sophist.
2 See above, p. 580; and, for the bad character of these thymelici, Aulus Gellius xx. 4.

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charge? For those who make these severe criticisms do not understand that the defence made by the Messenians is framed as a plea for pardon, since they shield themselves by making Alexander their excuse, and that dread of him from which the rest of Greece also was not immune. So much let me say in defence of Ptolemy, that I may ward off from him an unfair and maliciously manufactured accusation; for indeed this man was of all the sophists the most moderate and temperate in his speech and though he visited very many nations and was conversant with many cities, nowhere did he bring reproach on his own fame or fall below their expectations of him; but he passed on from one city to another, borne as it were on the shining car of his own renown. He died in Egypt, well on in years; a catarrh of the head had not indeed destroyed his eyesight, but had seriously impaired it.

16. Euodianus of Smyrna¹ by birth ranked as a descendant of Nicetes the sophist, but the honours won by his house ranked him with high-priests and controllers of supplies, and the achievements of his oratory carried him to Rome and the chair of rhetoric in that city. He was appointed also to supervise the artisans of Dionysus,² a very arrogant class of men and hard to keep in order; but he proved himself most capable in this office, and above all criticism. When his son died at Rome he gave vent to no womanish or ignoble laments, but thrice cried aloud, "O my child!" and then laid him in the grave. When he was at the point of death in Rome, all his most intimate friends were by his bedside and were consulting about his body, whether they ought to bury it there or embalm it and ship it to Smyrna, when Euodianus exclaimed
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"οὐ καταλείπων" ἔφη "τὸν νῦν μόνον." ὲδὲ μὲν δὴ σαφῶς ἔπεσκεψε τὸ τῷ ποιῇ ἄνταφήναι. ἀκροατὴς δὲ Ὀριστοκλέους γενόμενος πανηγυρικὴς ἰδέας ἦσαν ἐν στρυφώ κρατήρι συγκεράσας ὁδὸν νάμα πότιμον. εἰς δὲ οἱ φασὶ καὶ Πολέμων ἦκροσάθαν αὐτὸν.

Ὦτ' Ῥοῦφον δὲ τὸν ἐκ τῆς Περίνθου σοφίστὴν μὴ ἀπὸ τῆς οὕσιάς, μηδὲ εἰ πολλοὶ υπατοὶ τὸ ἐκείνου γένος, μηδὲ εἰ τὴν τῶν Πανελληνίων Ἀθηναίων εὐκλέως ἦρξεν, ταυτί γὰρ εἰ καὶ πλείω λέγοιτο, οὐπώ τῇ σοφίᾳ τοῦ ἀνδρὸς παραβεβλήθησαν ἃξια, ἀλλ' ἡ γλώττα δηλοῦσθαν αὐτὸν καὶ ἡ ἐξέσεις, ἦν περὶ τὰς ἐσχηματισμένας μάλιστα τῶν ύποθέσεων ἐχρησάτο. τὴν δὲ ἰδέαν ταῦτῃ ἔθαμβῆσθη πρῶτον μὲν, ὅτι χαλεπὴ ἐρμηνεύσαι, δεῖ γὰρ ἐν ταῖς κατὰ σχῆμα ἐξομολογούμεναι τῶν ύποθέσεων τοῖς μὲν λεγομένοις ἂνιας, τοῖς δὲ σωπωμένοις κέντρον, ἐπειτά, οὐτὶ, καὶ διὰ τὴν ἐαυτοῦ φύσιν, ἐκκειμένως γὰρ τοῦ Ἥθους καὶ ἀπανύργως ἔχουν ύπεκρίνετο εὖ, καὶ μὴ ἐπεφύκει. πλουσιώτατος δὲ τῶν κατὰ τὸν Ἐλλησπόντον καὶ Προποντίδα γενόμενος καὶ δόξης αὐτῶ ἐπὶ τῷ σχεδίαξε κηλῆσθαι μὲν ὑπαρχοῦσης Ἀθηναίοι, κηλῆσθαι δὲ ἐν Ἰωνία τῇ καὶ Ἰταλία, οὐδαμοῦ κατέστησεν ἑαυτὸν ἐς ἀπέχθειαν ἢ πόλεως ἢ ἀνδρὸς, ἀλλὰ προστήτως ἢν χρηματιστής.

1 σοφὸς Kayser; σαφῶς Cobet.

1 This is a commonplace in sophistic prose and the Christian Fathers. Three Platonic passages seem to be echoed; Phaedrus 235 c, Timaeus 75 e, but especially Phaedrus 243 d ἐπιθυμῶ ποτίμω λόγῳ ὁδὸν ἀλμαφάν ἄκοην ἀποκλίσασθαι; cf. Libanius, Oration, xiii. 67 Foerster; Himerius, Eclogues, x. 76.

2 Nothing more is known of this sophist.

3 See Glossary s.v. σχηματίζειν and above, pp. 542, 561.

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in a loud voice: "I will not leave my son behind alone." Thus did he clearly enjoin on them that he should be buried in the same grave as his son. Having been a pupil of Aristocles he devoted himself to the panegyrical type of oratory, but he poured as it were sweet spring water into that bitter bowl. Some say that he studied with Polemo also.

17. It is not for his wealth that I shall hand down to fame the name of Rufus of Perinthus, the sophist, or because his family produced many men of consular rank, or because he presided over the Pan-Hellenic festival at Athens with great distinction. For though I might recount even more honours of this sort, they would yet not be worthy of comparison with the man's skill and learning. But rather let his eloquent tongue be his passport to fame, and that keen intelligence which he employed by preference in simulated arguments. For this type of eloquence he was much admired; in the first place because it is a difficult kind of oratory, since in themes that are composed as simulated arguments one needs to put a curb on what one actually says, but to apply the spur to what one leaves unsaid. Then too I think he was admired because his own natural disposition was taken into account. For though his character was naturally open and without guile, he was clever in portraying characters that were not at all suited to his natural bent. And though he became the wealthiest man in the region of the Hellespont and the Propontis, though he won a great reputation at Athens for extempore eloquence and in Ionia and Italy also, yet he nowhere incurred the enmity of any city or individual, but made money out of his benevolent disposition. It is said
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έλεγετο δὲ καὶ γυμναστικῆ κρατύνεω τὸ σῶμα ἀναγκοφαγῶν ἀεὶ καὶ διαπονῶν αὐτὸ παραπλησίως τοῖς ἀγωνιζόμενοις. ἀκροατὴς δὲ Ἡρώδου μὲν ἐν παισίν, Ἄριστοκλέους δὲ ἐν μειρακίοις γενόμενος, καὶ μεγάλων ὡς αὐτοῦ ἄξιωθεὶς ἑλαμπρύνετο τῷ Ἡρώδη μᾶλλον δεσπότην τε αὐτὸν καλῶν καὶ Ἐλλήνων γλῶτταν καὶ λόγων βασιλέα καὶ πολλὰ τοιαῦτα. ἔτελεύτα δὲ οὐκ εἶναι καὶ ἑξήκοντα ἐτῆς γενόμενοι καὶ ἐπὶ παισίν, ὑπὲρ ὧν γε μέγα οὐδὲν ἔχω εἰπεῖν, πλὴν γε δὴ ὅτι ἀπ' ἑκείνου.

ιη'. Ὀνόμαρχος δὲ ὁ ἐκ τῆς Ἀνδροῦ σοφιστῆς οὐκ ἔθαυμαζετο μὲν, οὐ μεμπτὸς δὲ ἐφαίνετο. ἐπαίδευσε μὲν γὰρ κατὰ χρόνους, οὐς Ἀδριανὸς τε καὶ Χρήστος Ἀθήνηι, πρόσοικος δὲ ὡς τῆς Ἀσίας τῆς Ἰωνικῆς ἳδεας οἷον ὀφθαλμίας ἐσπάσε, σπουδαζομένης μάλιστα τῇ Ἔφεσῳ, οthal' ἐδόκει τις νῦν οὔ̄ ἡκροᾶσθαι Ἡρώδου καταφευγόμενοι τοῦ ἀνδρός· τὸ μὲν γὰρ τῆς ἐρμηνείας παρέφθορεν ἐσθ' ὅπῃ δι' ὧν εἰρηκα αἰτίαν, αἰ δὲ ἐπιβολαὶ τῶν νοημάτων Ἡρώδειοι τε καὶ ἀπορρήτως γλυκεῖαι.

ἔρευσι δὲ αὐτὸν θεωρεῖν ἐπὶ τοῦ τῆς εἰκόνος ἔρων- 

τος, εἰ μὴ μειρακευόμεθαι δόξω. εἰρητοὶ δὲ ὡδε: "ὡς κάλλος ἐμφυχον ἐν ἄψυχῳ σώματι, τῆς ἀρα 

σε δαμόνων ἐδημιουργησεν; πειθώ τις ἥ χάρις ἡ 

599 αὖτος ὁ Ἐρως, ὁ τοῦ κάλλους πατήρ; ὦς πάντα 

σοὶ πρόσετων ἐν ἀληθείᾳ προσώπου στάσις χρόα 

ἀνθος βλέμματος κέντρον μειδίμαμα κεχαρισμένον

1 Nothing more is known of this sophist.

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of him that he used to harden his body by athletics, that he always followed a rigid diet, and exercised himself like a regular athlete. As a boy he studied with Herodes, with Aristocles when he was a stripling, and he was greatly esteemed by the latter; but he took more pride in Herodes, and used to call him the master, the tongue of the Hellenes, the prince of eloquence, and much more of the same sort. He died at home aged sixty-one years, and left sons about whom I have nothing important to relate, except indeed that they were his offspring.

18. Onomarchus of Andros, the sophist, was not greatly admired, yet he was evidently not to be despised. He taught in the days when Adrian and Chrestus were lecturing at Athens, and living as he did so near to the coast of Asia, he contracted, as one might ophthalmia, the Ionian manner of oratory, which flourished especially at Ephesus. On this account there were some who did not believe that he had ever so much as attended a lecture by Herodes, but in this they did him an injustice. For though he did debase his style to some extent, from the cause that I have mentioned, nevertheless his abundant use of synonyms was like Herodes, and they were pleasing beyond words. If I shall not be thought too frivolous, we can observe his style in his speech. "The man who fell in love with a statue." Here is a quotation from it: "O living loveliness in a lifeless body, what deity fashioned thee? Was some goddess of Persuasion, or a Grace, or Eros himself the parent of thy loveliness? For truly nothing is lacking in thee, the expression of the face, the bloom on the skin, the sting in the glance, the charming smile, the blush on the cheeks,
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παρειών ἐρευνὸς ἄκοψ ἰχνὸς. ἔχεις δὲ καὶ φωνὴν μέλλουσαν αἰ. τάχα τι καὶ λαλεῖς, ἀλλ' ἐμοῦ μὴ παρόντος, ἄνεραστε καὶ βάσκανε, πρὸς πιστὸν ἐραστὴν ἀπίστε. οὐδενός μοι μετέδωκας ῥήματος· τοιγαροῦν τὴν φρικωδεστάτην ἀπασών αἰ. τοῖς καλοῖς ἀρᾶν ἐπὶ σοί θήσομαι· εὐχομαι σοι γηρᾶσαι.“

Τελευτήσαι δὲ αὐτὸν οἱ μὲν Ἀθήνης, οἱ δὲ οἰκου, μεσαπολίων τε καὶ παρῴντα ἐς γῆς, γενέσθαι δὲ ἀγροκότερον τὸ εἰδὸς καὶ κατὰ τὸν Μάρκον τοῦ Βυζαντίου αὐχύμον.

ιθ'. Ἀπολλώνιος δὲ ὁ Ναυκρατίτης Ἁρακλείδης μὲν ἐναντία ἐπαίδευσε τὸν Ἀθήνησι θρόνον κατειληφότι, λόγου δὲ ἐπεμελήθη πολιτικοῦ καὶ εὐ κεκόλασμένου, ἦττων δὲ ἀγωνιζόμενου, περιβολη γὰρ ἀπεστιν αὐτὸν καὶ πνεύμα. ὃντι δὲ αὐτῷ κακὸ τὰ ἐρωτικὰ γίγνεται παῖς ἐς ἄδικων γάμων Ῥουφίνος ὁ ἐπ' αὐτῷ σοφιστεύσας οὐδὲν γόνιμον, οὐδὲ ἐκ καρδίας, ἀλλὰ τῶν ἐκείνων κομματίων τε καὶ νοικίων ἐχόμενος, ἐφ' ὃ καὶ λαβὼν αἰτίαν ἐς ἀνδρὸς σοφοῦ “οἱ νόμοι” ἐφη “διδόαι μοι χρήσται τοῖς πατρόσωι,” καί ὃς “διδόαι μὲν,” εἴπεν “ἀλλὰ τοῖς κατὰ νόμους γεγονόσι.” καθάπτονται δὲ αὐτοῦ τινες καὶ τὸ σταλῆραι ἐς 600 Μακεδονίαν μισθωτὸν οἰκίσας οὐδὲ εὗ πραττούσης. ἀλλ' ἀφεισθὼ τῶν τοιούτων· εὕροις μὲν γὰρ ἄν καὶ τῶν πολυμετάρθερα ὑπὲρ χρημάτων πράξαντας, οὐ μὴν τὸν γε

1 Valckenaer suggests πάλω, "the wise men of old."

1 Nothing more is known of this sophist.

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signs that thou canst hear me. Yea and thou hast a voice ever about to speak. And one day it may be that thou wilt even speak, but I shall be far away. O unloving and unkind! O faithless to thy faithful lover! To me thou hast granted not one word. Therefore I will lay on thee that curse at which all fair ones always shudder most: I pray that thou mayest grow old.”

Some say that he died at Athens, others at home, when his hair was beginning to grow grey and he was on the verge of old age; they say too that he was somewhat rustic in appearance and squalid and unkempt, like Marcus of Byzantium.

19. Apollonius¹ of Naucratia taught rhetoric as the rival of Heracleides, when the latter held the chair at Athens. He devoted himself to political oratory of a type restrained and moderate, but little suited to controversy; for it lacks rhetorical amplitude and force. He was a libertine in love, and from one of his lawless intrigues he had a son named Rufinus who succeeded him as a sophist, but produced nothing that was his own or from the heart, but always clung to his father’s phrases and epigrams. When he was criticized for this by a learned man, he said: “The laws allow me to use my patrimony.” “The laws allow it, certainly,” said the other, “but only to those that are born within the law.” Some people blame him for going to Macedonia as the hireling of a certain family that was not even in good circumstances. But let us acquit him of any such charge. For though even among the most learned men you would easily find those who for the sake of gain have done much that is unworthy of a free-born man, yet this is not true of our Apollonius.
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'Απολλώνιον τοῦτον, κοινὴν τε γὰρ παρέσχε τὴν ουσίαν τῶν 'Ελλήνων τοῖς δεομένοις, καὶ οὐ βαρὺς ἦν ὑπὲρ μισθοῦ ἐξοβήναι. ἔτελεύτα δὲ ἐβδομήκοντος 'Αθήνας ἔχων ἐντάφιον τὴν εἰς ἀπάντων 'Αθηναίων εὐνοιαν. 'Αδριανοῦ μὲν καὶ Χρῆστον τῶν σοφιστῶν ἀκρατῆς ἐγένετο, ἀμφότερον δὲ ἀφέστηκεν, ὅσον οἱ μὴ ἀκούσαντες. ἐφεύρα δὲ τὰς ὑποθέσεις ὑπεξιῶν μὲν τοῦ κοινοῦ, καιρὸν δὲ πλεῖόν τοῦ ἐξομέτρον.

κ'. 'Ο δὲ 'Απολλώνιος ὁ 'Αθηναίος ὀνόματος μὲν ἡξιώθη καθ' 'Ελλήνας, ὡς ἴκανὸς τὰ δικαίωσι καὶ τὰ ἁμβελείν οὐ μεμπτός, ἐσπάνευσε δὲ 'Αθήνης καθ' Ἡρακλείδην τε καὶ τὸν ὀμώνυμον τοῦ πολιτικοῦ θρόνου προεστῶς ἐπὶ ταλάντως. διαπρεπὴς δὲ καὶ τὰ πολιτικὰ γενόμενοι ἐν τῷ προσβείαις ὑπὲρ τῶν μεγίστων ἐπρέσβευσεν ἐν τῷ λειτουργίας, ὅσιος 'Αθηναίοι νομίζοντο, τὴν τε ἐπώνυμον καὶ τὴν ἐπὶ τῶν ὑπὸ τῶν ἐπετράπη καὶ τὰς ἐξ ἀνακτόρου φωνὰς ἡθῆ γηράσκων.

601 Ἡρακλείδου μὲν καὶ Λογίμου καὶ Πλαύκου καὶ τῶν τοιούτων ἱεροφάντων εὐφωνία μὲν ἀποδέων, σεμνότητι δὲ καὶ μεγαλοπρεπεία καὶ κόσμῳ παρὰ πολλοὺς ὁμοῦ τῶν ἄνω.

Προσβείων δὲ παρὰ Σεβήρου ἐν 'Ρώμη τῶν αὐτοκράτωρα ἀπεδύσατο πρὸς Ἡρακλείδην τὸν σοφιστήν τὸν ὑπὲρ μελέτης ἀγώνα, καὶ ἀπήλθεν

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1 For this metaphor cf. pp. 502, 590.
2 Nothing more is known of this sophist.
3 Apollonius of Naucratis.
4 Or "the municipal chair" as opposed to the imperial; but there is no clear evidence that Athens maintained a second salaried chair of rhetoric.
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at any rate. For he shared his estate with any Hellenes that were in need, nor was he hard to deal with in the matter of lecture fees. He died at Athens, aged seventy, and for his winding-sheet ¹ he had the goodwill of all the Athenians. He was a pupil of the sophists Adrian and Chrestus, but he was as different from them both as any who had not studied with them. He used to retire from the public view to meditate on the themes of his declamations, and would spend an inordinate length of time on this.

20. Apollonius of Athens ² won a name for himself among the Greeks as an able speaker in the legal branch of oratory, and as a declaimer he was not to be despised. He taught at Athens at the same time as Heracleides and his own namesake,³ and held the chair of political oratory ⁴ at a salary of one talent. He also won distinction in public affairs, and not only was he sent as ambassador on missions of the greatest importance, but also performed the public functions which the Athenians rank highest, being appointed both archon and food controller, and when already well on in years hierophant ⁵ of the temple of Demeter. In beauty of enunciation he fell short of Heracleides, Logimus, Glaucus, and other hierophants of that sort, but in dignity, magnificence, and in his attire he showed himself superior to many of his predecessors.

While he was on an embassy to the Emperor Severus at Rome,⁶ he entered the lists against the sophist Heracleides to compete in declamation, and Heracleides came out of the encounter with the loss

⁵ The hierophant delivered the mystic utterances at the Eleusinian rites, and was often a sophist.
⁶ In A.D. 196 or 197.
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ο μὲν τὴν ἀτέλειαν ἀφαιρεθείς, ο ὁ δὲ Ἀπολλώνιος δῶρα ἔχων. διαδόντος δὲ τοῦ Ἡρακλείδου λόγον οὐκ ἠλθή ὑπὲρ τοῦ Ἀπολλωνίου, ὡς αὐτίκα δὴ βαδισμένου ἐσειρήνην ἢνικα ἢν ὁ αὐτοκράτωρ ἐκεῖ καὶ τὰς ἐξ ἀπάσης γῆς ἀρετὰς συνήγην, καὶ πρὸς αὐτὸν εἰπόντος "ὡρα σοι ἀναγγελώσκειν τὸν πρὸς Λεπτίνην" "σοὶ μὲν οὖν," ἢ δ' ὁ Ἀπολλώνιος, "καὶ γὰρ δὴ καὶ ὑπὲρ τῆς ἀτέλειας γεγραπταῖ." 

Βαλβίδα μὲν δὴ τοῦ λόγου ὁ Ἀπολλώνιος ἐκ τῆς Ἀδριανοῦ ιδέας βέβληται ἀτε δὴ καὶ ἀκροατῆς γενόμενος, παραλάττετι δὲ ὅμως ἐς ρυθμοῦς ἐμμέτρουσ τε καὶ ἀναπαίοντας, οὐδὲ ἐφιλαξιότῳ, σεμνοπρεπῆς τὴν ἀπαγγελίαν δοκεῖ καὶ βεβηκός. τούτι δὲ ἔστων εὐρεῖω καὶ ἐπ' ἄλλων μὲν ὑποθέσεων, μάλιστα δὲ ἐπὶ τοῦ Καλλίου, δὴ ἀπαγορεύει τοῖς Ἀθηναίοις πυρὶ μὴ θάπτειν. "ὑψηλὴν ἄρον, ἄνθρωπος, τὴν δάδα. τί βιάζῃ καὶ κατάγεις κάτω καὶ βασανίζεις τὸ πῦρ; οὐράνιον ἔστω, αἰθέριον ἔστων, πρὸς τὸ ἐγγενὲς ἔρχεται τὸ πῦρ. οὐ κατάγει νεκροὺς, ἀλλ' ἀνάγει θεοὺς. ἰδι' Προμηθεὺς δάδοχε καὶ πυρφόρε, οὐκ τὸ δῶρον ὑβρίζεσαι νεκροὺς ἀναισθήτους ἀναμίγνυναι. ἐπάρηξον βοήθησον κλέψον, εἰ δυνάτων, κάκεθεν τὸ πῦρ." 

Παρεθέμην δὲ ταῦτα οὐ παραιτούμενος αὐτὸν τῶν ἀκολάστων ρυθμῶν, ἀλλὰ διδάσκων, ὅτι μηδὲ τοὺς σωφρονετέρους ρυθμοὺς ἑγνοίη. ἔτε-

1 From certain taxes and expensive public services, i.e. “liturgies.”
2 The law of Leptines abolished all exemptions from public charges. In 355 B.C. Demosthenes by his speech Against Leptines secured the repeal of the law. Heracleides may be punning on the word Leptis where the 256
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of his privileges of exemption, while Apollonius carried off gifts. Heracleides spread a false report about Apollonius that he was to set out forthwith to Libya, when the Emperor was staying there and was gathering about him the talented from all parts, and he said to Apollonius: “It is a good time for you to read the speech Against Leptines.” “Nay for you rather,” retorted Apollonius, “for indeed it also was written on behalf of exemptions.”

Apollonius took as the starting-point and basis of his eloquence the style of Adrian, whose pupil he had in fact been. But in spite of this he slips into rhythms that belong to verse, and anapaestic effects; but whenever he avoided these his style has great impressiveness and a stately march. This may be observed in others also of his arguments, but especially in that called “Callias tries to dissuade the Athenians from burning the dead”: “Lift the torch on high, man! Why do you do violence to its fire and abase it to the earth and torment it? Fire belongs to the sky, it is ethereal, it tends towards that which is akin to itself. It does not lead the dead down below, but leads the gods up to the skies. Alas, Prometheus, torch-bearer and fire-bringer, see how thy gift is insulted! It is polluted by the senseless corpse. Come to its help, give it aid, and, if thou canst, even from where thou art steal this fire!”

I have not quoted this passage in order to excuse him for his licence in the use of rhythms, but to show that he also knew how to use the more sober...

Emperor was born. Philostratus here includes Egypt under the word Libya and refers to the visit of Severus to Egypt.

3 Quoted by Norden, p. 414, for its dochmiac rhythm which was one of the marks of Asianism.
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λεύτα μὲν οὖν ἄμφι τὰ πέντε καὶ ἐβδομήκοντα ἔτη πολὺς καὶ ἐν τῷ Ἀθηναίων δήμῳ πνεύσας, ἐτάφη δὲ ἐν τῷ προαστείῳ τῆς Ἑλευσίναδε λεωφόρου. ὄνομα μὲν δὴ τῷ προαστείῳ Ἰερὰ συκῆ, τὰ δὲ Ἐλευσινόθεν ἱερά, ἐπειδὰν ἐς ἄστυ ἄγωσιν, ἐκεῖ ἀναπαύοντοι.

κα'. Ἀναγράψω καὶ Πρόκλον τὸν Ναυκρατίτην εἰδώς εὕ τὸν ἄνδρα, καὶ γὰρ δὴ καὶ τῶν ἐμῶν διδασκάλων εἰς οὕτως. Πρόκλος τούν ἦν μὲν 603 τῶν οὐκ ἀφανῶν κατ' Αἰγυπτίων, στασιάζουσαν δὲ ἱδών τὴν Ναύκρατιν καὶ παρὰ τὰ ἡγη πολιτεύοντας τῆς Ἀθήνης ἱσχύοις ἱσπάσατο καὶ ὑπεκπλεύσας ἐκεῖ ἐξῆ πολλὰ μὲν ἀγαγών χρήματα, πολλοὺς δὲ οἰκέτας καὶ τὴν ἄλλην κατασκευὴν μεγαλοπρεπῶς κεκοσμημένην. εὗ δὲ ἀκούων Ἁθήνης καὶ τὸν ἐν μειρακίω χρόνον ἡδοκίμησε πολλῷ μᾶλλον ἀνὴρ γενόμενος, πρῶτον μὲν ἐπὶ τῇ τοῦ βίου αἰφέσει, ἐπειτα, οἶμαι, καὶ ἐπὶ εὐεργετήματι γενομένῳ μὲν περὶ ἕνα Ἀθηναίων, δήλωσιν δὲ παρασχομένῳ χρηστοῦ ἦθους· ἐς γὰρ τὸν Πειραιᾶ ἐσπλεύσας ἤρετο των τῶν αὐτόθεν, εἰ ὃ δεῖνα καλῶς Ἀθήνης ζητήσῃ καὶ εὗ πράττει, ἡρῴα δὲ ταύτα ὑπὲρ τοῦ ξένου, δὲ προσέμεξεν Ἀθήνης νέος ὁν, δὴ δὴ καὶ Ἀδριανῷ ἀφοίτα. μαθὼν δὲ αὐτὸν εἶναι τε καὶ ζήν, ἐκπε-  

1 Pausanias i. 37; Athenaeus 74 d.  
2 Nothing more is known of this sophist.
sort. For the rest he died aged about seventy-five, after a career of great energy as a speaker at Athens, and was buried in the suburbs near the highway that leads to Eleusis. This suburb is called the "Sacred Fig-tree," \(^1\) and when the sacred emblems from Eleusis are carried in procession to the city they halt here to rest.

21. I will proceed to record the life of Proclus of Naucratis \(^2\) also, for I knew the man well, indeed he was one of my own teachers. Proclus, then, was a person of some importance in Egypt, but since he saw that Naucratis was rent by factions and that the State was administered with no regard to law and order, he desired to embrace the peace and quiet of Athens. So he sailed away secretly, and spent his life in that city. He brought with him a large sum of money, many slaves and other household gear, all splendid and ornate. Even while yet a stripling he was well thought of at Athens, but after he had attained to manhood he became far more renowned. This was due in the first place to the manner of life that he elected, but also I think it was because of a beneficent act of his, which, though it concerned only one Athenian citizen, yet furnished clear proof of a noble and generous disposition. For when he had arrived by ship at the Piraeus, he inquired of one of the inhabitants of that place whether a certain person still lived at Athens, and whether his affairs were going well. Now these inquiries concerned a friend and host of his with whom he had been intimate as a young man at Athens, at the time, that is, when he was attending the lectures of Adrian. He was told that he still survived and lived there, but that he was on the point of being evicted from
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σείσθαι δὲ αὐτίκα τῆς οἰκίας διακηρυττομένης ἐπ' ἀγορᾶς πρὸς δραχμὰς μυρίας, ἃς ἐπ' αὐτῇ ἐδεδάνειστο, ἐσπευμένῃ αὐτῷ τὰς μυρίας μηδὲ ἀνελθὼν πω ἐς τὸ ἀστυ εἰπὼν "ἐλευθέρωσον τὴν οἰκίαν, ἵνα μή σε κατηφή ἵδω." ταῦτα μὴ πλουσίου μόνον ἡγώμεθα, ἀλλὰ καὶ τῷ πλούτῳ καλῶς χρωμένου πεπαιδευμένου τε ἰκανῶς καὶ τὰ φιλικὰ ἀκριβοῦντος.

"Εκτῆσατο δὲ καὶ οἰκίας δ', δῦν μὲν ἐν ἀστεί, μίαν δὲ ἐν Πειραιᾷ καὶ ἅλλην Ἐλευσίνην. ἐφοίτα δὲ αὐτῷ καὶ ἀπ' Ἀιγύπτου λιβανωτὸς ἐλέφας μύρον βίβλος βιβλία καὶ πᾶσα ἡ τοιάδε ἀγορά, καὶ ἀποδιδόμενος αὐτὰ τοῖς διατιθεμένοι τα τοιαύτα οὐδαμοῦ φιλοχρήματος εἶδοξεν οὐδὲ ἀνελεύθερος, οὐδὲ ἔραστης τοῦ πλείονος, οὐδὲ ἐπικέρδειαν μαστεύων ἡ τόκους, ἀλλ' αὐτὸ ἀγαπῶν τὸ ἀρχαῖον. νιῶ τε ἀσώτω περὶ ἀλεκτρυνών τροφῆν περὶ τε ὀρτύγων κυνῶν τε καὶ κυνιδίων καὶ ἑπόπων ξυννεάζων μᾶλλον ἡ ἐπιπλήττων καὶ παρά τοῖς πολλοῖς ἔχων αἰτίαν "θάττον" ἐφή "μεταβαλέι τὸ μετὰ γερόντων παιζειν ἡ μετὰ ἡλίκων," ἀποθανόντος δὲ αὐτῷ τοῦ παιδὸς καὶ τῆς γυναικὸς ἐπὶ παλλακῇ ἐγένετο διὰ τὸ καὶ 604 γνράσκοντας ὀφθαλμοὺς ἐπάγεσθαι, θηλυτάτῃ δὲ αὐτῇ γεφομένῃ πᾶσαι ἐφεις ἤνιαν οὐκ ἄγαθος ἐδοξεὶ προστάτης τοῦ οἰκοῦ.

Τὰ δὲ τῆς μελέτης πάτρια τῷ ἀνδρὶ τούτῳ διέκειτο ὥδε: ἐκατον δραχμὰς ἀπαξ καταβαλόντι

1 s' Richards adds, cf. p. 510.
2 ἐπικέρδεια Kayser; ἐπικέρδειαν Valckenaer, Cobet; so correct Heroicus 740.

1 The book trade has passed from Athens to Alexandria and Rome.

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his house, and that it was being advertised for sale in the market-place, for ten thousand drachmae, for which sum he had mortgaged it. Thereupon, before he himself even went up to the city, he sent the man the sum named, with this message; "Free your house, that I may not see you depressed." We are to consider this the act not of a rich man merely, but of one who knew how to use his riches to good purpose, one whom education had made truly humane, and who had an exact understanding of the claims of friendship.

He bought four houses, two in Athens itself, one at the Piraeus, and another at Eleusis. He used to receive direct from Egypt regular supplies of incense, ivory, myrrh, papyrus, books,¹ and all such merchandise, and would sell them to those who traded in such things, but on no occasion did he show himself avaricious or illiberal or a lover of gain; for he did not seek after profits or usury, but was content with his actual principal. He had a son who dissipated his fortune in breeding fighting-cocks, quails, dogs, puppies, and horses, but instead of rebuking him he used to join him in these youthful pursuits. And when many people blamed him for this, he said: "He will stop playing with old men sooner than he will with those of his own age." When his son died and then his wife, he became attached to a mistress, since even eyes that are growing old can be captivated, and as she had all the feminine vices he gave her the rein in all matters, and showed himself a very poor guardian of his own estate.

Proclus laid down the following rules for attendance at his school of declamation. One hundred
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ἐξῆν ἀκροάσθαι τὸν ἀεὶ χρόνον. ἦν δὲ αὐτῷ καὶ θήκη βιβλίων ἐπὶ τῆς οἰκίας, ὥσες μετῆν τοὺς ξυλοχωμένους ἐς τὸ πλήρωμα τῆς ἀκροάσεως. ὡς δὲ μὴ συριττομεν ἀλλήλους, μηδὲ σκώπτομεν, ἃ ἐν ταῖς τῶν σοφιστῶν ξυνοισίαις φιλεῖ γίγνεσθαι, ἀθροίς ἑσκαλοῦμεθα καὶ ἐκαθήμεθα ἐσκληθέντες οἱ μὲν παῖδες καὶ οἱ παιδαγωγοὶ μέσοι, τὰ μειράκια δὲ αὐτοὶ. τὸ μὲν οὖν διαλεχθηναι αὐτὸν ἐν σπανιοτίς ἐκείστο, οτε δὲ ὀρμήσειν ἐς διάλεξιν, ἕππασεν καὶ γοργιάζοντι. ἡ μελέτη δὲ τῆς προτεραιάς προεωραμένη ἐσεκυκλείτο. τὸ δὲ μημονοκον ἐνευκοντοῦτης ἦδη γηράσκων καὶ ὑπὲρ τὸν Σημωνίδην ἔρρωτο, καὶ ἔρμηνευε μὲν κατὰ φύσιν, Ἀδριάνου δὲ ἦσαν αἱ ἐπιβολαὶ τῶν νοημάτων.

κβ'. Φοίνιξ δὲ ὁ Θεταλὸς οὐδὲ θαυμάσαι ἄξιος, οὐδὲ αὐ(diabalein panta. ἦν μὲν γὰρ τῶν Φιλάγρῳ πεφαιτηκότων, γνῶναι δὲ ἀμείνων ἡ ἐρμηνεύσαι, τάξιν τε γὰρ τὸ νοηθὲν ἐἰχὲ καὶ οὐθὲν ἢ ἄξω καιροῦ ἐνοείτο, ἡ δὲ ἐρμηνεία διεσπάσθαι τε ἐδόκει καὶ ῥυθμοῦ ἀφεστηκέναι. ἐδόκει δὲ ἐπιτηδεύτερος γεγονέναι τοῖς ἀρχομένοις τῶν νέων ἡ τοῖς ἢ ἄξω τῶν ἢ ἦδη κεκτημένως, τὰ γὰρ πράγματα γυμνὰ ἐξέκειτο καὶ οὐ περιμευχόν αὐτὰ ἡ λέξις. ἐβδομηκοντοῦτης δὲ ἀποθανῶν Ἀθηνησίου ἐτάφη οὐκ ἄφανῶς, κεῖται γὰρ πρὸς τοῖς

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1 i.e. the attendants who had brought the boys to the school.
2 In his Life of Apollonius Philostratus says precisely the same of Apollonius of Tyana at the age of one hundred. Simonides the fifth-century lyric poet was famous for his good memory.
3 Nothing more is known of this sophist.

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... drachmae paid down gave one the right to attend his lectures at all times. Moreover, he had a library at his own house which was open to his pupils and supplemented the teaching in his lectures. And to prevent us from hissing or jeering at one another, as so often happens in the schools of the sophists, we were summoned to come in all together, and when we had obeyed the summons we sat down, first the boys, then the pedagogues in the middle, and the youths by themselves. It was the rarest thing for him to deliver a formal prooemium, but whenever he did embark on such an address, Hippias and Gorgias were the men whom he resembled. He used to review his declamations on the day before he delivered them in public. Even when he was an old man, aged ninety years, in his powers of memory he surpassed even Simonides. The style of his eloquence was natural, but in his abundant use of synonyms he imitated Adrian.

22. Phoenix the Thessalian deserves neither to be admired, nor on the other hand to be wholly slighted. He was one of the pupils of Philagrus, but he had more talent for oratorical invention than for eloquence. For though his ideas were disposed in the proper order, and he never uttered any that were unsuited to the occasion, yet his style of eloquence seemed disjointed and destitute of rhythm. He was thought to be better suited to teach youths who were beginners than those who had already acquired some grasp of their studies; for his subject matter was displayed in the barest terms, and his diction failed to clothe it with rhetoric. He died at Athens at the age of seventy, and was buried in no obscure place, for he lies near the graves of
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ἐκ τῶν πολέμων ἐν δεξιᾷ τῆς Ἀκαδημίανδε καθό-

δου.

605 κυ'. Ἀγει μὲ ο λόγος ἐπ' ἄνδρα ἐλλογιμώ-

τατον Δαμιανὸν τὸν ἐκ τῆς 'Εφέσου, οθεν ἐξηρή-

σθων Σώτηροι τε καὶ Σώσοι καὶ Νίκαιροι καὶ

Φαῦδροι Κύροι τε καὶ Φύλακες, ἀθύρματα γὰρ

τῶν 'Ελλήνων μᾶλλον οὔτοι προσρηθείεν ἄν ἡ

σοφισταὶ λόγου ἄξιοι. Δαμιανῷ τοῖς ἐλλο-

γιμώτατον μὲν καὶ τὸ ἄνω γένος καὶ πλείστου

ἄξιον τῇ 'Εφέσῳ, εὐδοκιμώτατοι δὲ καὶ οἱ ἀπ' ἀυτοῦ

φίλτες, ἐνυγκλήτου γὰρ βουλῆς ἀξιοῦνται

πάντες ἐπ᾽ εὐδοξία θαυμαζόμενοι καὶ ὑπεροψία

χρημάτων, αὐτὸς τε πλούτῳ ποικίλῳ καὶ πολυ-

πρεπεῖ κατασκευασμένος ἐπήρκει μὲν καὶ τοῖς

δεσμόνοις τῶν 'Εφεσίων, πλείστα δὲ ὠφέλει τὸ

κοινὸν χρήματά τε ἐπίδιδοι καὶ τὰ ὑποδεδω-

κότα τῶν δημοσίων ἔργων ἀνακτώμενος. συνήπε

δὲ καὶ τὸ ἱερὸν τῇ 'Εφέσῳ κατατείνας ἐς αὐτὸ τὴν

diὰ τῶν Μαγνητικῶν κάθοδον. ἔστι δὲ αὐτὴ στοὰ

ἐπὶ στάδιον λίθου πάσα, νοὺς δὲ τοῦ ὁἰκοδομή-

ματος μὴ ἀπείναι τοῦ ἱεροῦ τοὺς θεραπεύοντας,1

οὕτω ὦι. τοῦτο μὲν δὴ τούργον ἀπὸ πολλῶν

χρημάτων ἀποτελεσθέν ἐπέγραψεν ἀπὸ τῆς ἑαυ-

τοῦ γυναικός, τὸ δὲ ἐν τῷ ἱερῷ ἐστιατήριον αὐτὸς

ἀνέθηκε μεγεθεὶς τε ἐξάρας ὑπὲρ πάνθ' ὀμοῦ τὰ

παρ᾽ ἑτέροις καὶ λόγου κρείττων περιβαλῶν κό-

1 θεραπεύοντας Richards suggests.

1 Nothing more is known of this sophist.
2 Soter was an Athenian by birth, though he was educated at Ephesus. We have the inscription found there, in which he is made to boast that the Ephesians twice honoured him with the title of “leading sophist”; this was probably set 264
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those who died in the wars, on the right of the road that goes down to the Academy.

23. In the course of my narrative I now come to a man who became most illustrious, Damianus\textsuperscript{1} of Ephesus. But let me omit from it such persons as Soter,\textsuperscript{2} Sosus, Nicander, Phaedrus, Cyrus, and Phylax, since these men would more properly be called the playthings of the Greeks than Sophists worthy of mention. Damianus, then, was descended from the most distinguished ancestors who were highly esteemed at Ephesus, and his offspring likewise were held in high repute, for they are all honoured with seats in the Senate, and are admired both for their distinguished renown and because they do not set too much store by their money. Damianus was himself magnificently endowed with wealth of various sorts, and not only maintained the poor of Ephesus, but also gave most generous aid to the State by contributing large sums of money and by restoring any public buildings that were in need of repair. Moreover, he connected the temple\textsuperscript{3} with Ephesus by making an approach to it along the road that runs through the Magnesian gate. This work is a portico a stade in length, all of marble, and the idea of this structure is that the worshippers need not stay away from the temple in case of rain. When this work was completed at great expense, he inscribed it with a dedication to his wife, but the banqueting-hall in the temple he dedicated in his own name, and in size he built it to surpass all that exist elsewhere put together. He decorated it with an elegance beyond words, for it is adorned up by the eleven pupils whose names precede the inscription; Kaibel, 877a.\textsuperscript{3} The celebrated temple of Artemis.

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Σμον, ὄραμοται γάρ Φρυγίως λίθῳ, οἷος οὕτω ἐτμήθη. πλοῦτῳ δὲ χρῆσθαι καλῶς ἐκ μειρακίου ήρξατο. Ἄρστειδοι γάρ δὴ καὶ Ἀδριανοῦ κατειληφότοι τοῦ μὲν τὴν Σιμύρναν, τοῦ δὲ τῆν Ἐφεσον, ἱκροάσατο ἀμφοῖν ἐπὶ μυρίαις εἶπον πολλῷ ἤδιον ἐς τοιαῦτα δαπανᾶν παιδικά ἦ ἐς καλοὺς τε καὶ καλᾶς, ὥσπερ ἐνιοί. καὶ ὅποσα ὑπὲρ τῶν ἀνδρῶν τούτων ἀναγέγραφα Δαμιανοῦ μαθὼν εἰρηκα εὕ τὰ ἀμφοῖν εἰδότος. πλοῦτον δὲ 606 ἐπίδειξιν τῷ ἀνδρὶ τούτῳ κάκεινα εἶχεν πρώτα μὲν ἡ γῆ πᾶσα, ὅπως ἐκέκτητο, ἐκπεφυτευμένη δένδραι καρπίμοις τε καὶ εὐσκίοις, ἐν δὲ τοῖς ἐπὶ θαλάττῃ καὶ νῆσοι χειροποίητοι καὶ λιμένων προσχώσεις¹ βεβαιοῦσαι τοὺς ὅρμους καταρρόσαις τε καὶ ἁφείσαις ὅλλασι, οἷκασι τε ἐν προστείοις αἱ μὲν κατεσκευασμέναι τὸν ἐν ἁς τετρὴς τρόπον, αἱ δὲ ἀντρώδεις, ἐπεὶστα αὐτοῦ τοῦ ἀνδρὸς τὸ ἐν τῇ ἀγορῇ θὸς οὐ πάν ἀσπαζομένου κέρδος, οὐδὲ ἐπαινοῦτος τὸ ἐξ ἅπαντος λαμβάνειν, ἀλλ' οὖσ αὐτοῦ ἀποροῦντας προῖκα τούτως τὴν ἑαυτοῦ φωνῆν διδόντως. παραπλήσιον δὲ ἦν κἂν τοῖς σοφιστικοῖς τῶν λόγων, οὐς γὰρ αἰσθητοῦ ἀποροῦντας ἐξ ὑπερορίων ἐθνῶν ἦκοντας, ἦφει τούτως τὸν μισθὸν τῆς ἄκροασεως, μὴ λάθοιεν δαπανώμενοι.

¹ προσχώσεις Kayser; προσχώσεις Cobet.
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with Phrygian marble such as had never before been quarried. Even when a stripling he began to spend his wealth to good purpose. For when Aristeides and Adrian held sway, the former at Smyrna, the latter at Ephesus, he attended the lectures of both men, and paid them fees of ten thousand drachmae, declaring that he found it more agreeable to spend money on favourites of that sort than on handsome boys and girls, as some prefer to do. And in fact all that I have recorded above about those sophists I stated on the authority of Damianus, who was well acquainted with the careers of both. The wealth of Damianus was displayed also in what I shall now describe. In the first place all the land that he had acquired was planted with trees, both to bear fruit and to give abundant shade. And for his estate by the sea-shore he made artificial islands and moles for harbours to secure safe anchorage for cargo-boats when they put in or set sail; then his residences in the suburbs were in some cases furnished and equipped like town houses, while others were more like grottoes. In the next place the man's own disposition, as he showed it in legal affairs, was that of one who did not embrace every chance of making a profit or approve of taking what he could get from any and every one. On the contrary, whenever he saw that people were in difficulties, he would offer to speak for them himself without payment. It was much the same with his sophistic lectures; for whenever he saw that pupils who had come from remote peoples were embarrassed for money, he used to remit the fee for his lectures, that they might not be led unawares into spending too much.

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'Ην δὲ δικαίκοι μὲν σοφιστικώτερος, σοφιστικοὶ δὲ δικαίκωτερος. προϊῶν δὲ εὖ γῆρας μεθηκεν ἀμφω τὰς σπουδὰς τὸ σώμα καταλυθεῖς μᾶλλον ἢ τὴν γνώμην. τοῖς γούν κατὰ κλέος αὐτοῦ φοιτῶσιν ἐς τὴν Ἐφεσον παρέχων ἕαυτον ἀνεθῆκε καμοὶ τινὰ ἐξουσίαν πρῶτῃ τε καὶ δευτέρᾳ καὶ τρίτῃ, καὶ ἔδων ἄνδρα παραπλήσιον τῷ Σοφοκλείῳ ἵππῳ, νωθρὸς γὰρ ὃς ἕλικάς δοκῶν νεάζουσαν ὁμήρῳ ἐν ταῖς σπουδαῖς ἀνεκτάτῳ. ἐτελέυτα δὲ οἴκοι ἐτη βίους ἐβδομήκοντα καὶ ἐτάφη ἐν προαστείῳ των τῶν ἑαυτοῦ, ὃ μᾶλιστα ἐνεβίωσεν.

καὶ. 'Αντιπάτρῳ δὲ τῷ σοφιστῇ πατρίς μὲν ἤν 'Ιεράπολις, ἔγκαταλεκτέα δὲ αὐτῇ ταῖς κατὰ τὴν 'Ασίαν εὗ πραττούσας, πατὴρ δὲ Ζευξίδημος τῶν ἐπιφανεστάτων ἐκεῖνη, 'Αδριανῶ δὲ καὶ 607 Πολυδεύκειος φοιτήσας ἀπὸ τοῦ Πολυδεύκους μᾶλλον ἡμοσταί, τὰς ὄρμας τῶν νοημάτων ἐκλύων τοῖς τῆς ἔρμηνειας ῥυθμοῦς. ἀκροασάμενος δὲ καὶ Ζήνωνος τοῦ Ἀθηναίου τὸ περὶ τὴν τέχνην ἀκρίβες ἐκείνου ἐμαθὼν. αὐτοσχέδιος δὲ ἦν οἶδὲ φροντισμάτων ἡμέλει, ἀλλ' Ὀλυμπικοὺς τε ἡμῶν διηθεὶ καὶ Παναθηναίους καὶ ἐς ἱστορίαν ἐβαλε 1 τὰ Σεβήρου τοῦ βασιλέως ἑργα, ύψ' οὗ μᾶλιστα ταῖς βασιλείοις ἐπιστολαῖς ἐπιταχθεῖς λαμπρὸν τι ἐν αὐταῖς ἤχησεν. ἔμοι μὲν γὰρ δὴ ἀποπεφάνθω μελετήσαι μὲν καὶ ἔννομος τοῦ ἄνδρος τούτου 2

1 See above, pp. 511, 569, where the same is said of Nicetes and Antiochus.
2 Electra 25.
3 He was appointed by Severus independently of his son and consort, Caracalla.
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His style was more sophistic than is usual in a legal orator, and more judicial than is usual in a sophist.\(^1\) As old age came on he gave up both these pursuits, from weakness of body rather than of mind. At any rate when students were attracted to Ephesus by his renown he still allowed them access to himself, and so it was that he honoured me also with one interview, then with a second and a third. And so I beheld a man who resembled the horse in Sophocles.\(^2\) For though he seemed sluggish from old age, nevertheless in our discussions he recovered the vigour of youth. He died at home aged seventy years, and was buried in one of his own suburban villas in which he had spent most of his life.

24. The birthplace of Antipater the sophist was Hierapolis, which must be reckoned among the flourishing cities of Asia, and his father was Zexidemus, one of the most distinguished men in that place. Though he studied under Adrian and Pollux, he modelled himself rather on Pollux, and hence he weakened the force of his ideas by the rhythmical effects of his style. He also attended the lectures of Zeno of Athens, and from him learned the subtleties of his art. Though he had a talent for speaking extempore, he nevertheless did not neglect written work, but used to recite to us Olympic and Panathenaic orations and wrote an historical account of the achievements of the Emperor Severus. For it was by the latter's independent\(^3\) appointment that he was made Imperial Secretary, a post in which he was brilliantly successful. For my part let me here openly express my opinion that, though there were many men who both declaimed and wrote historical narrative better than Antipater,
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πολλοὺς βέλτιον, ἐπιστείλα τε μηδένα ἄμεινον, ἀλλ’ ὅσπερ τραγῳδίας λαμπρὸν ὑποκριτὴν τοῦ δράματος εὗ ξυνιέντα ἐπάξια τοῦ βασιλείου προσώπου φθέγξασθαι. σαφήνειάν τε γὰρ τὰ λεγόμενα εἰς καὶ γνώμης μέγεθος καὶ τὴν ἐρμηνείαν ἐκ τῶν παρόντων καὶ ἔνν ὁδοὺ τὸ ἀσύνδετον, ὃ δὴ μάλιστα ἐπιστολὴν λαμπρύνει.

Ὑπάτος δὲ ἐγγραφεῖς ἦρξε μὲν τοῦ τῶν Βιθυνίων ἔδνους, δόξας δὲ ἐτοιμότερον χρῆσθαι τῷ ξίφει τὴν ἄρχην παρελύθη. βίου μὲν δὴ ὅκτω καὶ ἐξήκοντα ἕτη τῷ Ἀντιπάτρῳ ἐγένετο καὶ ἐτάφη ὁ ίκος, λέγεται δὲ ἀποδανεὶν καρτερία μᾶλλον ἡ νόσιν. διδάσκαλος μὲν γὰρ τῶν Σεβήρου παιδῶν ἐνομίζεθαι καὶ θεῶν διδάσκαλον ἐκαλούμεν ἀυτὸν ἐν τοῖς ἐπάνοι τῆς ἀκροασεως, ἀποθανόντος δὲ τοῦ νεωτέρου σφών ἐπ’ αὐτία, ὡς τῷ ἀδελφῷ ἐπιβουλεύοι, γράφει πρὸς τὸν πρεσβύτερον ἐπιστολὴν μονωδίαν περιέχουσαν καὶ θρήνοι, ὡς εἰς μὲν αὐτῷ ὀφθαλμὸς ἐκ δυοῦν, χειρὶ δὲ μία, καὶ οὕς ἐπαίδευσεν ὅπλα ύπερ ἄλληλων αἴρεσθαι, τούτους ἄκοινι κατ’ ἄλληλον ἠρμένους. ὡς τὸν παροξυνόμενον τὸν βασιλέα μη ἀπιστώμεν, καὶ γὰρ ἂν καὶ ὑδιώτην ταῦτα παρώξυνε βουλόμενον γε τὸ δοκεῖν ἐπιβεβουλεύθαι μὴ ἀπιστεῖναι.

608 κε’. Πολὺς ἐν σοφιστῶν κύκλῳ καὶ Ἐρμοκρά-

1 ἐπέχουσαν Kayser; περιέχουσαν Cobet.

1 Secretaries were appointed by the Roman emperors to write their letters, under which title rescripts and other public documents were included. The secretary’s title was ab epistulā, or ἐπὶ τῶν ἐπιστολῶν, and sophists were often appointed; cf. p. 590, and Eunapius, Nymphidianus 497.

2 For this device see what is said of Critias, p. 503.

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yet no one composed letters\(^1\) better than he, but like a brilliant tragic actor who has a thorough knowledge of his profession, his utterances were always in keeping with the Imperial rôle. For what he said was always clear, the sentiments were elevated, the style was always well adapted to the occasion, and he secured a pleasing effect by the use of asyndeton,\(^2\) a device that, in a letter above all, enhances the brilliance of the style.

He was elevated to the rank of consul, and governed the people of Bithynia, but as he showed himself too ready with the sword he was relieved of the office. Antipater lived to be sixty-eight, and was buried in his native place. It is said that he died of voluntary fasting rather than of any disease. For he had been appointed as tutor to the sons of Severus—in fact we used to call him "Tutor of the Gods" when we applauded his lectures—and when the younger of the two\(^3\) was put to death on the charge that he was plotting against his brother, he wrote to the elder a letter which contained a monody and a dirge, lamenting that Caracalla now had but one eye left and one hand, and that those whom he had taught to take up arms for one another had now, he heard, taken them up against one another. We may well believe that the Emperor\(^4\) was greatly incensed by this, and indeed these remarks would have incensed even a private person, at any rate if he were anxious to gain credence for an alleged plot against himself.

25. Hermocrates\(^5\) of Phocis was a member of the

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\(^1\) Geta; he was assassinated by Caracalla A.D. 212.

\(^2\) Caracalla.

\(^3\) Nothing more is known of this sophist.
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της ὁ Φωκαῖος ἄδεται φύσεως ἱσχυν δηλώσας παρὰ πάντας, οὐς ἔρμηνεύω, οὐδενὶ γὰρ θαυμασίω σοφιστῇ ἐγγενώμενοι, ἀλλὰ Ἄρουφίνου τοῦ Σμυρναίου ἄκηκοις τὰ σοφιστικὰ τολμῶντος μᾶλλον ἡ κατορθοῦντος ἐρμήνευσε ποικιλώτατα

609 Ἐλλήνων καὶ ἔγνω καὶ ἔταξεν, οὐ τὰς μὲν τῶν ύποθέσεων, τὰς δὲ οὐχί, ἀπαξ δ’ ἀπάσας τᾶς μελετωμένας, καὶ γὰρ δὴ καὶ τὰς ἐσχηματισμένας εὖ διέθετο ἀμφιβολίας τε πλείοτας ἐπινοῆσας καὶ τὸ σημαίνομενον ἐγκαταμίζας τῷ ὑφειμένῳ.

Πάππος μὲν δὴ αὐτῷ ἐγένετο ὁ Ἀτταλος ὁ Πολεμωνὸς τοῦ σοφιστοῦ παῖς, πατὴρ δὲ ὁ Ῥουφίνανὸς ὁ ἐκ Φωκαίας, ἀνήρ ὑπατος Καλλιστᾶ γήμας τὴν

610 Ἀττάλου. τελευτήσαντος δὲ αὐτῷ τοῦ πατρὸς ἐς διαφοράν κατέστη πρὸς τὴν ἐαυτοῦ μητέρα οὐτω τι ἀπαραίητον, ὡς μηδὲ δάκρυον ἐπ’ αὐτῷ τῆς Καλλιστᾶ ἀφεῖναι ἐν μειρακίω ἄποθανόντης, ὥστε δὴ καὶ τοῖς πολεμωτάτοις ἐλεεινὰ τὰ τῆς ἥλικιας φαίνεται. καὶ τοῦτο οὕτως μὲν ἀκούσαντι κακία τοῦ μειρακίου προσκείσεται μᾶλλον, εἰ μηδὲ μήτηρ ἐπ’ αὐτῷ τι ἐπάθην, λογισμένῳ δὲ τῆς αἰτίας καὶ ὡς τῆς μητέρα ἀπέστερεξεν ἐπὶ δούλου ἐρωτί, ὁ μὲν ἕμμυβαίνων τοῖς νόμοις φαίνοιτο ἄν, οἱ δεδώκασι τὸ ἐπὶ ταῖς τοιαύτης αἰτίας καὶ ἀποκτείνει, ἢ δὲ ἀξία μισεῖν καὶ τοῖς οὐ προσήκουσιν ὑπὲρ ὃν ἐαυτήν τε καὶ τὸν ύδων ἦσχυνεν.

"Ωσπερ δὲ ταῦτην ὁ Ἕρμοκράτης διαφεύγει τὴν

1 δὲ πάσας Kayser; δ’ ἀπάσας Cobet.

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1 See Glossary and p. 597.  
2 See above, p. 543.
sophistic circle who became very celebrated and showed greater natural powers than any whom I describe here. For though he was not trained by any sophist of great repute, but was a pupil of Rufinus of Smyrna who in the sophistic art displayed more audacity than felicity, he easily surpassed all the Greeks of his day in variety, whether of eloquence or invention or arrangement; and it was not that he excelled thus in some kinds of arguments and not in others, but in all, without exception, to which he devoted his attention. For indeed he was very skilful also in handling speeches with simulated arguments, devised many ambiguous expressions, and inserted among his veiled allusions a hint of the true meaning. His grandfather was Attalus, son of Polemo the sophist, and his father was Rufinius of Phocis, a man of consular rank who had married Callisto, the daughter of Attalus. After his father's death he quarrelled with his own mother so irrevocably that Callisto did not even shed a tear for him when he died in the flower of his youth, though on such an occasion even to the bitterest enemies it seems piteous to die at that age. One who hears this and only this, will be inclined to impute it to the youth's own evil disposition that not even his mother felt any grief for his loss. But if one takes into account the real reason, and that he ceased to love his mother because of her low passion for a slave, it will appear that the son conformed to the laws, which actually give him the right to put a woman to death for a reason of that sort; whereas the woman deserves to be detested even by those outside the family for the disgrace that she brought upon herself and her son.

But while we acquit Hermocrates of this charge, it
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αὐτίαν, οὕτως ἔκεινην οὖκ ἂν διαφύγου· τὸν γὰρ πατρῶν οἶκον βαθὺν αὐτῷ παραδοθέντα κατεδα-
pάνησεν οὖκ ἐσ ἰπποτροφίας οὔδὲ ἐσ λειτουργίας,
ἀφ’ ὧν καὶ ὅνομα ἔστων ἄρασθαι, ἀλλ’ ἐσ ἀκρατον καὶ ἐταῖροις οἴους παρασχεῖν καὶ κωμῳδία λόγον,
οἶνον παρέσχου λόγον οἴ Καλλίαν ποτὲ τὸν Ἰππονύ-
kον κολακεύσαντες.

Ἀντιπάτρου δὲ παρεληλυθότος ἐς τὰς βασιλείους ἐπιστολὰς ἦδη ἀσπαζομένου τε ἀρμόσαi οἱ τὴν ἐαυ-
tοῦ θυγατέρα ποιήσαν τοῦ εἴδους οὐκ ἐπήδησε πρὸς τὴν ἐκείνου εὐπραγίαν, ἀλλὰ καὶ τῆς προμηθείας ἀναγούσης ἐς τὴν τοῦ Ἀντιπάτρου ἱσχύν, ἣν εἰχε τότε, οὖκ ἂν ποτε ἐφ’ δουλεύασι προικι μακρὰ καὶ πενθεροῦ τύφω. ἐξωθούντων δὲ

611 αὐτὸν τῶν συγγενῶν ἔς τὸν γάμον καὶ Διὸς Ὀρν-
θοῦν ἠγομένων τὸν Ἀντίπατρον οὐ πρότερον εἰσεν ἡ Σεβήρον αὐτοκράτορα μεταπέμβαντα αὐτὸν ἐς τὴν ἐώσι δοιναὶ οἱ τὴν κόρην, ὅτε δὴ καὶ τῶν ἐπι-
tηδείων ἔρομένοι τωδ οὐτον, πότε ἄγοι τὰ ἀνα-
kαλυπτήρια, ἀστειώτατα ὁ Ἐρμοκράτης ἐγκαλυ-
πτήρια μὲν οὐν ἐφ’ “τουαῦτην λαμβάνων.” καὶ
dιέλυσε μετ’ οὐ πολύ τὸν γάμον ὄρων οὔτε ἱδεῖν ἡδειαν οὔτε ἐπιτηρείαν τὸ ἠθος.

Καὶ ἀκρατῆς δὲ τοῦ Ἐρμοκράτους ὁ αὐτοκρά-
tωρ γενόμενος ἑγάζοθη αὐτὸν ἵσα τῷ πάππῳ δω-
ρεάς τε αἴτειν ἄνηκεν· καὶ ὁ Ἐρμοκράτης ἑς-

1 This probably refers to the Flatterers of Eupolis; cf. Athenaeus 506 ε; Callias was a rich patron of Sophists.
2 This popular proverb was used in two ways: of empty boasting, because the Corinthians boasted that their eponymous hero was Corinthus, son of Zeus; and to express aimless iteration as in Pindar, Nemean vii. 105; but here it merely implies exaggerated respect for Antipater.

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is not so easy to acquit him of another. For he had inherited from his father a very handsome property, but he squandered it, not on breeding horses, or on public services from which one may win a great reputation, but on strong drink and boon companions of the sort that furnish a theme for Comedy, such a theme, I mean, as was once furnished by the flatterers of Callias, the son of Hipponicus.¹ After Antipater had been promoted to be Imperial Secretary he desired to arrange a marriage between Hermocrates and his daughter who was very unattractive in appearance. But Hermocrates did not jump at the chance to share Antipater's prosperity, but when the woman who was arranging the affair called his attention to the great resources of which Antipater was then possessed, he replied that he could never become the slave of a large dowry and a father-in-law's swollen pride. And though his relatives tried to push him into this marriage, and regarded Antipater as "Corinthus, son of Zeus,"² he did not give way until the Emperor Severus summoned him to the East and gave him the girl in marriage. Then, when one of his friends asked him when he was going to celebrate the unveiling of the bride, Hermocrates replied with ready wit: "Say rather the veiling, when I am taking a wife like that." And it was not long before he dissolved the marriage, on finding that she had neither a pleasing appearance nor an agreeable disposition.

When the Emperor had heard Hermocrates declaim he admired him as much as his great-grandfather,³ and gave him the privilege of asking for presents. Whereupon Hermocrates said: "Crowns

³ Polemo; see p. 610.
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φάνους μὲν" ἐφθ "καὶ ἀτελείας καὶ συνήσεις καὶ πορφύραν καὶ τὸ ἱεράσθαι ὁ πάππος ἦμων τοῖς ἀπ’ αὐτοῦ παρέδωκεν; καὶ τί ἄν αὐτοῖν παρὰ σοῦ τίμηρον, ἃ ἐκ τοσοῦτον ἔχω; ἔπει δὲ ἐστὶ μοι προστεταγμένον ὑπὸ τοῦ κατὰ τὸ Πέργα-
μον Ἀσκληπιοῦ πέρδικα συτείσθαι λιβανωτῷ θυμιώ-
μενον, τὸ δὲ ἄρωμα τούτῳ οὕτω τι σπανιστὸν καθ’ ἡ-
μᾶς νῦν, ὡς ψαιστὸν καὶ δάφνης φύλλα τοῖς θεοῖς 
θυμασθαί, δέομαι λιβανωτὸν τολάντων πεντή-
kοντα, ἵνα θεραπεύομι μὲν τοὺς θεοὺς, θερα-
πευοίμην δὲ αὐτός." ἐδωκε τὸν λιβανωτὸν ἐκν ἐπι
ἐπαίνῳ ὁ αὐτοκράτωρ ἐρυθριάν εἰπὼν, ἐπειδὴ 
μικρὰ ἦτθη.

Συνελάμβανε δὲ τῷ Ἐρμοκράτει τῶν ἐπιδείξεων 
πρῶτον μὲν τὸ τοῦ πάππου κλέος, ἢ γὰρ φύσις ἢ 
ἀνθρωπεία τὰς ἀρετὰς ἀστάξεται μᾶλλον τὰς ἐκ 
patέρων ἐς παῖδας διαδοθεῖσας, οὕτω υἱκλεόστερος 
μὲν Ὄλυμπιονίκης ὁ ἐξ Ὄλυμπιονικῶν οὐκοῦ, γεν-
612 ναιότερος δὲ στρατιώτης ὁ μὴ ἀστρατεύτων ἡδίους 
te tōn ἐπιτηδεύσεως αἱ πατέρων τε καὶ προγόνων, 
kai pou kai1 τέχναι βελτίους αἱ κληρονομοῦ-
μεναι, ξυνελάμβανε δὲ αὐτῷ καὶ ἡ ὄρα ἡ περὶ τῷ 
eiđei, kai γὰρ ἐπίχαρις καὶ ἀγαλματίας, οἷα ἐφηβοί, 
kai to thάρσος δὲ τοῦ μειρακίου ὁ ἐν τοῖς πληθε-
σιν ἐκπληξίων ἐς τοὺς πολλοὺς ἐφερεν, ἢν ἐκπλή-
tονται ἀνθρωποὶ τοὺς τὰ μεγάλα μὴ ἔξω ἀγωνία 
πράττοντος. ἐδίδου τι καὶ ἡ εὐρωία καὶ ὁ τῆς 
γλώττης κρότος καὶ τὸ ἐν στιγμῇ τοῦ καιροῦ 

1 oikou Kayser; suggests kai tou kai.
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and immunities and meals at the public expense, and the consular purple and the high-priesthood our great-grandfather bequeathed to his descendants. Why then should I ask from you to-day what I have so long possessed? However, I have been ordered by Asclepius at Pergamon to eat partridge stuffed with frankincense, and this seasoning is now so scarce in our country that we have to use barley meal and laurel leaves for incense to the gods. I therefore ask for fifty talents' worth of frankincense, that I may treat the gods properly and get proper treatment myself.” Then the Emperor gave him the frankincense with approving words, and said that he blushed for shame at having been asked for so trifling a gift.

In his public declamations Hermocrates was aided in the first place by his great-grandfather's renown, since it is human nature to set a higher value on abilities that have been handed down from father to son; and for this reason more glory is won by an Olympic victor who comes of a family of Olympic victors; more honourable is that soldier who comes from a fighting stock; there is a keener pleasure in pursuits that have been followed by one's fathers and forefathers; and in fact arts that have been inherited have an advantage over the rest. But he was also aided by the beauty of his personal appearance, and he was indeed possessed of great charm and looked like a statue with the bloom of early youth. Then, too, the courage of this stripling, when facing a crowded audience, produced in most of his hearers that thrill of admiration which human beings feel for those who achieve great things without intense effort. Moreover his easy flow of words and the striking effects of his voice contributed to his success, and
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ξυνοραν τας υποθέσεις και τα αναγιγωσκόμενα τε και λεγόμενα πολυώτερα1 οντα η νέω γε ένθυμηθήναι και έρμηνεύσαι. αι μεν δη μελέται του έρμο-
κράτους οκτώ που ίσως η δεκα και τις λόγους ου
μακρός, δν εν Φωκαία διήλθεν επι2 τω Πανισνιώ
κρατήρι. εμοι δε άποπεφάνθω μη αν τινα ύπερ-
φωνήσαι την μειρακίου τούτου γλώτταν, ει μη
άφηνεθη το παρελθείν ες άνδρας φθόνων αλούσ.
έτελευτα δε κατ' ενίους μεν οκτω και είκοσι
γεγονώς, ως δε ένω, πέντε και είκοσι, και έδεξατο
αυτόν η πατρία γη και αι πατρώια θηκαι.

κε'. Ανήρ έλλογιμωτάτους και Ήρακλείδης ο
Δύκιος και τα οίκου μεν, επειδή πατέρων τε άγα-
θών έφυ και άρχιερεύς Λυκίων εγένετο, την δε
613 λειτουργοίαν οδον ου μεγάλου έθνους Ρωμαίοι3
μεγάλων αξιόσων ύπερ ξυμμάχιας, οίμαι, παλαιάς,
έλλογιμώτερος. δε ο Ήρακλείδης τα σοφιστικά,
άποχρων μεν γαρ ξυνείναι, άποχρων δε έρμηνεύσαι
και τους άγωνας άπέριττος και τας πανηγυρικάς
έννοιας ουχ ύπερβακχεύων.

'Εκπεσών δε τούθρόνου του 'Αθηνησι κυστάν-
των επ' αυτον των 'Απολλωνίου του Ναυκρατίτου
εταίρων, δν πρώτος και μέσος και τελευταίος Μαρ-
κινος ο έκ Δολίχης εγένετο, επι την Σμύρναν
1 παλαιότερα Kayser; suggests πολυώτερα.
2 ειν Kayser; ετι Cobet.
3 'Ρωμαίων mss., Kayser; 'Ρωμαίων Valckenraer and others.

1 For this festival at Smyrna and for the ceremony of the
loving-cup from which the assembled Ionians drank as a
sign of their friendship, see Life of Apollonius, iv. 5–6.
2 Nothing more is known of this sophist.
3 This phrase, here meaninglessly applied, elsewhere
expresses extreme respect; cf. Theocritus xvii. 4; Euripides,
Iphigenia at Aulis 1125; and Paradise Lost, “Him first,
him last, him midst and without end.”
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the fact that he could review his themes in the twinkling of an eye, and that what he recited from a manuscript or declaimed was more what one expects from hoary old age than from a mere youth to invent and deliver. There are extant perhaps eight or ten declamations by Hermocrates and a sort of short address which he delivered at Phocaea over the Pan-Ionian loving-cup.¹ But let me here record my judgement that the eloquence of this stripling would have been such that no one could surpass it, had he not been cut off by an envious deity and prevented from attaining to mature manhood. He died, as some say, at the age of twenty-eight, though according to others he was only twenty-five, and the land of his fathers and the sepulchres of his fathers received him.

26. HERACLEIDES² THE LYCIAN was also a very notable person, in the first place as regards his family, since he was descended from distinguished ancestors and so became high-priest of Lycia, an office which, though it concerns a small nation, is highly considered by the Romans, I suppose on account of their long-standing alliance with Lycia. But Heracleides was still more notable as a sophist, because of his great abilities both in invention and oratorical expression; in judicial arguments also he was simple and direct, and in speeches composed for public gatherings he never revelled in a mere frenzy of rhetoric.

When he had been turned out of the chair of rhetoric at Athens in consequence of a conspiracy against him got up by the followers of Apollonius of Naucratis, in which Marcianus of Doliche was first, middle, and last,³ he betook himself to Smyrna,⁴ which

⁴ For Smyrna as a centre of sophistic eloquence see p. 516.
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ἐτράπετο θύουσαν μάλιστα δὴ πόλεων ταῖς τῶν σοφιστῶν Μουσαίς. νεότητα μὲν οὖν Ἰωνικήν τε καὶ Λύδιον καὶ τὴν ἐκ Φρυγῶν καὶ Καρίας ξυνδραμεῖν ἐσ Ἰωνίαν κατὰ ξυνομίαν τοῦ ἄνδρος οὕτω μέγα, ἐπειδὴ ἀγχίθυρος ἄπασαις ἡ Σμύρνα, ὡδ' ἢγε μὲν καὶ τὸ ἐκ τῆς Ευρώπης Ἐλληνικόν, ἢγε δὲ τοῦ ἐκ τῆς ἐφας νέοις, πολλοὺς δὲ ἢγεν Αἰγυπτίων οὐκ ἀνηκόουσαν αὐτοῦ ὄντας, ἐπειδὴ Πτολεμαῖω τῷ Ναυκρατίτῃ κατὰ Αἴγυπτον περὶ σοφίας ἤρισεν. ἐνεπλησε μὲν δὴ τὴν Σμύρναν ὀμίλου λαμπροῦ, ὧν ήσε δὲ καὶ πλείω ἐτερα, ἡ ἐγὼ δηλώσω. πόλις ἐσ ξένους πολλοὺς ἐπεστραμμενὴ ἀλλως τε καὶ σοφίας ἐρώτας σωφρόνως μὲν βουλεύσει, σωφρόνως δὲ ἐκκλησιάσει φιλαττομενή δήποτο τὸ ἐν πολλοίς τε καὶ σπουδαίοις κακὴ ἄλησκεσθαι, ἱερῶν τε ἐπιμελησεται καὶ γυμνασίων καὶ κρηνῶν καὶ στοών, ἵνα ἀποχρῶσα τῷ ὀμίλῳ φαίνουτο. εἰ δὲ καὶ ναυκληρος ἡ πόλις εἰς καθάπερ ἡ Σμύρνα, πολλά καὶ ἄφθονα αὐτοῖς ἡ θάλασσα δώσει. ξυνήρατο δὲ τῇ Σμύρνῃ καὶ τοῦ εἴδους ἐλαίου κρήνην ἐπισκευάσας ἐν τῷ τοῦ Ἀσκληπιοῦ γυμνασίῳ χρυσὴν τοῦ ὁρόφου, καὶ τὴν στεφανηφόρον ἀρχὴν παρ' αὐτοῖς ἦρξεν, ἢφ' ὧν τοῖς ἐνιαυτοῖς τίθενται Σμυρναῖοι τὰ ὀνόματα.

614 Ἐπὶ Σεβήρου δὲ αὐτοκράτορός φασιν αὐτὸν σχεδίου λόγου ἐκπεσεῖν αὐλήν καὶ δορυφόρους δείσαντα. τούτῳ δὲ ἀγοραῖος μὲν τις παθὼν καὶ αἰτίαν λάβοι, τὸ γὰρ τῶν ἀγοραίων ἔθνος ἵπποι 280
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more than any other city sacrificed to the sophistic Muses. Now the fact that the youth of Ionia, Lydia, Phrygia, and Caria flocked to Ionia to study with him is not so wonderful, seeing that Smyrna is next door to all these countries, but he attracted thither the Hellenes from Europe, he attracted the youth of the Orient, and he attracted many from Egypt who had already heard him, because in Egypt he had contended for the prize of learning against Ptolemy of Naukratis. Thus, then, he filled Smyrna with a brilliant throng, and he benefited her in several other ways too, as I shall show. A city which is much frequented by foreigners, especially if they are lovers of learning, will be prudent and moderate in its councils, and prudent and moderate in its citizen assemblies, because it will be on its guard against being convicted of wrongdoing in the presence of so many eminent persons; and it will take good care of its temples, gymnasia, fountains and porticoes, so that it may appear to meet the needs of that multitude. And should the city have a sea trade, as Smyrna in fact has, the sea will supply them with many things in abundance. He also contributed to the beauty of Smyrna by constructing in the gymnasium of Asclepius a fountain for olive oil with a golden roof, and he held in that city the office of the priest who wears the crown; the people of Smyrna designate the years by the names of these priests.

They say that in the presence of the Emperor Severus he broke down in an extempore speech, because he was abashed by the court and the Imperial bodyguard. Now if this misfortune were to happen to a forensic orator, he might well be criticized; for forensic orators as a tribe are audacious
καὶ θρασεῖς, σοφιστὴς δὲ ξυσποουδάξον μειρακίως τὸ πολὺ τῆς ἥμερας πώς ἂν ἀντίσχοι ἐκπλήξει; ἐκκρούει γὰρ σχεδὸν λόγου καὶ ἀκροατής σεμνῶς προσώπως καὶ βραδὺς ἐπαίνως καὶ τὸ μὴ κροτεῖσθαι συνήθως, εἶ δὲ καὶ φθόνον ὑποκαθημένου ἑαυτὸν αἰσθοῖτο, ὥσπερ ὁ Ἡρακλείδης τῶν τοῦ Ἀντιπάτρου τότε ὑφεωράτο, ἦττον μὲν ἐνθυμηθήσεται, ἦττον δὲ εὐροῆσε, αἱ γὰρ τοιαῦτα ὑποφιάν γνώμης ἀχλύς καὶ δεσμὰ γλώττης.

'Ἱερὰς δὲ λέγεται κέδρος ἐκτεμῶν δημειθήναι τὸ πολὺ τῆς σύνθεσις, ὅτε δὴ καὶ ἀπιόντι αὐτῷ τοῦ δικαστηρίου ἐπηκολούθεν μὲν οἱ γνώριμοι παραμυθοῦμεν τε καὶ ἀνέχοντες τὸν ἄνδρα, ἐνός δὲ αὐτῶν εἰπόντος "ἀλλ᾽ οὐ μελέτην ἀφαιρήσεται τις, ὁ Ἡρακλείδη, οὐδὲ τὸ ἔπ" αὐτῇ κλέος," καὶ ἐπιρραφῳδήσαντος αὐτῷ τὸ "ἐις δὴ που λοιπὸς κατερυκτεῖ εὐρεῖ" — "φίσκω" ἑφη, ἀστειότατα δὴ ἐπιπαίξας τοῖς ἑαυτῷ κακοῖς.

Δοκεῖ δὲ μάλιστα σοφιστῶν οὗτος τὴν ἐπιστήμην τὸν ψωφιστὴν κατακτήσασθαι μὴ ἐνυγχρωσθῆναι αὐτῷ τῆς φύσεως, καὶ ἐστὶν αὐτῷ φρόντισμα ὁμιλῆς, βιβλίων ξύμμετρων, ὁ ἐπιγέγραται Πόνου ἐγκώμιον, τὸ δὲ βιβλίον τούτο πρὸ χειρῶν ἑχων ἐνέτυχε Πτολεμαίῳ τῷ σοφιστῇ κατὰ τὴν Ναύκρατιν, ὁ δὲ ἦρετο αὐτὸν, ὁ τι σπουδάζων, τοὺς δὲ εἰπόντος, ὧν πόνου εἴη ἐγκώμιον, αὐτής ὁ Πτολεμαῖος τὸ βι-

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1 For this quotation, which was popular because it was easily parodied, see p. 558; here the pupil means that Heracleides and his fame survive, but the sophist by his allusion to the confiscation of his property to the Emperor, alters the sense of the verb to mean "is checked by," and changes the last word from "sea" to "privy purse."
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and self-confident; but a sophist spends the greater part of his day in teaching mere boys, and how should he resist being easily flustered? For an extemore speaker is disconcerted by a single hearer whose features have a supercilious expression, or by tardy applause, or by not being clapped in the way to which he is accustomed; but if in addition he is aware that malice is lying in wait for him, as on that occasion Heracleides was subtly conscious of the malice of Antipater, his ideas will not come so readily, his words will not flow so easily, for suspicions of that sort cloud the mind and tie the tongue.

It is said that for cutting down sacred cedars he was punished by the confiscation of a great part of his estate. On that occasion, as he was leaving the law-court, his pupils were in attendance to comfort and sustain him, and one of them said: "But your ability to declaim no one will ever take from you, Heracleides, nor the fame you have won thereby." And he went on to recite over him the verse: "One methinks is still detained in a wide"—"privy purse," interrupted Heracleides, thus wittily jesting at his own misfortunes.

This sophist, more than any of the others, seems to have acquired his proficiency by means of hard work, since it was denied to him by nature. And there is extant a rather pleasing composition of his, a book of moderate size, called In Praise of Work. Once, when he was carrying this book in his hands, he met Ptolemy the sophist in Naucratis, and the latter asked him what he was studying. When he replied that it was an encomium on work, Ptolemy asked for the book, crossed out the letter
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βλίνον καὶ ἀπαλείψας τὸ π’ ὑρα σοι ἔφη ἀναγνώσκειν τὸ ὄνομα τοῦ ἐγκωμίου.’ καὶ αἱ διαλέ-ξεις δὲ, ἃς Ἀπολλώνιος ὁ Ναυκρατίτης καὶ αὐτοῦ διελέγετο, ὡς νωθροῦ καθάπτονται καὶ μοχθοῦντος.

Ἡρακλείδου διδάσκαλοι Ἡρώδης μὲν τῶν οὐκ ἀληθῶς πεπυστευμένων, Ἀδριανὸς δὲ καὶ Χρήστος ἐν γνησίως, καὶ Ἀριστοκλέους δὲ ἠκροάσθαι αὐτὸν μὴ ἀπιστῶμεν. λέγεται δὲ καὶ γαστρὶ κοίλῃ χρή-σασθαι καὶ πλείονα ὑφοφαγῆσαι, καὶ ἡ πολυφαγία αὐτὴ ἐς οὐδὲν αὐτῷ ἀποσκῆψαι. ἐτελεύτα γοῦν ὑπὲρ τὰ ὑγιοῦντα ἔτη ἄρτιον τὸ σῶμα καὶ τάφος μὲν αὐτῷ Λυκία λέγεται, ἐτελεύτα δὲ ἐπὶ θυγατρὶ καὶ ἀπελευθέρως οὐ σπουδαίος, υφ’ ὁν καὶ τὴν Ῥητορικήν ἐκληρονομήθη. ἡ δὲ Ῥητορική γένους δεκατάλαντον ἦν αὐτῷ κατὰ τὴν Σμύρναν ἐσων-μένον ἐκ τῶν ἀκροάσεων.

κ’’. Μὴ δεύτερα τῶν προειρημένων σοφιστῶν μηδὲ Ἰππόδρομον τις ἤγεισθα τὸν Θετταλὸν, τῶν μὲν γὰρ βελτίων φαίνεται, τῶν δὲ οὐκ οἶδα ὅ τι λείπεται. Ἰππόδρομῳ τοῖνυν πατρίς μὲν ἦν Λάμ-ρισσα πόλις εἰς πράττουσα ἐν Θετταλοῖς, πατὴρ δὲ Ὁλυμπιοδώρος. παρελθὼν ἱπποτροφία Θετταλοῦς πάντας.

Μεγάλου δὲ ἐν Θετταλίᾳ δοκοῦντος τοῦ καὶ ἀπαξ προστήναι τῶν Πυθίων ὁ Ἰππόδρομος προέ-στη διὸς τῶν Πυθικῶν ἄθλων, πλούτῳ τε ὑπέρηγγ-κε τοὺς ἰνω καὶ κόσμῳ τῷ περὶ τὸν ἄγωνα καὶ μεγέθει γνώμης καὶ δικαιότητι βραβευούσῃ τὸ

1 By dropping the first letter πόνος, “work,” is altered to ὄνος, “ass.”
2 Nothing more is known of this sophist.

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"p," 1 and said: "Now you must read the title of your encomium." Furthermore, the discourses which Apollonius of Naucratis delivered against Heracleides reproach him with being slow-witted and plodding.

As for the teachers of Heracleides, Herodes is one as to whom we have no sure evidence, whereas among those who were certainly his teachers are Adrian and Chrestus; and we may believe that he attended the school of Aristocles besides. It is said of him that he had an endless appetite, and gorged himself with rich food, but this gluttony had no ill effects on his health. At any rate he was over eighty and physically sound when he died. He is said to be buried in Lycia, and he left a daughter and some freedmen who were none too honest, to whom he bequeathed "Rhetoric"; now "Rhetoric" was a small estate of his near Smyrna, worth ten talents, and he had bought it with the fees that he earned by his lectures.

27. Let none rate Hippodromus 2 the Thessalian lower than the sophists whom I have described above; for to some of them he is evidently superior, while I am not aware that he falls short of the others in any respect. Now the birthplace of Hippodromus was Larissa, a flourishing city in Thessaly, and his father was Olympiodorus, who had a greater reputation as a breeder of horses than any other man in Thessaly.

Though in Thessaly it was thought a great thing to have been president at the Pythia even once, Hippodromus twice presided over the Pythian games, and he outdid his predecessors in wealth and in the elegance with which he ordered the games, and also in the magnanimity and justice which he showed as
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ευθύ. τὸ γοῦν περὶ τὸν τῆς τραγῳδίας ὑποκριτῆν ὑπ’ αὐτοῦ πραξθὲν οὐδὲ ὑπερβολὴν ἔτερῳ καταλέλοιπε δικαιότητος τε καὶ γνώμης. Κλήμης γὰρ ὁ Βυζάντιος τραγῳδίας ὑποκριτῆς ἦν μὲν οἷος οὕτως τις τὴν τέχνην, νικῶν δὲ κατὰ τοὺς χρόνους, οὐσὶ τὸ Βυζάντιον ἐπολιορκεῖτο, ἀπήει ἀμαρτάνων τῆς νίκης, ὡς μὴ δοκοῖ ἰδ’ ἐνός ἀνδρὸς κηρύττεσθαι πόλει ὅπλα ἐπὶ Ῥωμαίους ἠμένη. ἄριστα δὲ αὐτῶν ἀγωνισάμενον καὶ τοὺς Ἀμφικτυονικοῖς ἀδιόις οἱ μὲν Ἀμφικτύονες ἀπεισηφίζοντο τῆς νίκης δὲει τῆς προερμηνείας αἰτίας, ἀναπηδήσας δὲ ξύν ὀρμῆ ὁ Ἰππόδρομος “οὐτοῖ μὲν” ἔλεπν ἔρρωσθων ἐπιορκοῖντες τε καὶ παραγιγνώσκοντες τοῦ δικαίου, ἕγω δὲ Κλήμεντι τὴν νικῶσαν δίδωμι.’’ ἐφέντος δὲ θατέρου τῶν ὑποκριτῶν ἐπὶ τὸν βασιλέα, ἡμοδίκιμπε πάλιν ἢ τοῦ Ἰπποδρόμου ψήφος, καὶ γὰρ δὴ καὶ ἐπὶ τῆς Ῥώμης ἕνικα ὁ Βυζάντιος.

Τοιοῦτος δὲ ὃν ἐστὶ τὰ πλῆθη θαυμασία πράξιτη ἐπὶ τὰς ἐπιδείξεις ἐχρήτως παραλαβῶν γὰρ τὴν τέχνην φιλαντὸν τε καὶ ἀλαζόνα οὔτε ἐστὶ ἐπαίνον ἐαυτοῦ κατέστη ἐκεῖ καὶ ἐπέκοπτε τὰς ὑπερβολὰς τῶν ἐπαίνων. βοῶντων γοῦν ἐπ’ αὐτῷ ποτὲ τῶν Ἐλλήνων πολλὰ καὶ εὐφήμα καὶ ποι καὶ τῷ Πολέμου ὁμοιοῦντων αὐτὸν τοῦ μ’ ἀθανάτοιοιν ἔισκεῖς;’’ ἔφη, οὔτε τὸν Πολέμων ἀφελόμενος τὸ νομίζοθαί θείον ἄνδρα, οὔτε ἐαυτῷ διδόους τὸ

1 The siege of Byzantium lasted A.D. 193–196 when it was taken by Severus. See Cassius Dio lxxv. 10 for the story of its courageous defence by the Byzantines.

2 Odyssey xvi. 187.

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umpire. At any rate, his conduct in the affair of the tragic actor has left no one else a chance to surpass him in justice and good judgement. The facts are these. Clemens of Byzantium was a tragic actor whose like has never yet been seen for artistic skill. But since he was winning his victories at a time when Byzantium was being besieged,¹ he used to be sent away without the reward of victory, lest it should appear that a city that had taken up arms against the Romans was being proclaimed victor in the person of one of her citizens. Accordingly, after he had performed brilliantly in the Amphictyonic games, the Amphictyons were on the point of voting that he should not receive the prize, because for the reason that I have mentioned they were afraid. Whereupon Hippodromus sprang up with great energy and cried: “Let these others go on and prosper by breaking their oath and giving unjust decisions, but by my vote I award the victory to Clemens.” And when another of the actors appealed to the Emperor against the award, the vote of Hippodromus was again approved; for at Rome also the Byzantine actor carried off the prize.

But though he was so firm in the face of assembled crowds, in his public declamations he displayed an admirable mildness. For though he had adopted a profession that is prone to egotism and arrogance, he never resorted to self-praise, but used to check those who praised him to excess. At any rate, on one occasion when the Greeks were acclaiming him with flatteries, and even compared him with Polemo, “Why,” said he, “do you liken me to immortals?²” This answer, while it did not rob Polemo of his reputation for being divinely inspired, was also a
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στράτω γὰρ τῷ Δημήνιῳ γνωρίμω μὲν ἔαυτον ὑπτὶ, δυὸ δὲ καὶ εἰκοσιν ἐπὶ γεγονότι ἀναρριπτοῦντι τὸν αὐτοσκέδουν πλείστα μὲν ἐνέδωκε τῇ τέχνῃ τῶν ἐπαινῶν, ὅπε τε εἰπεῖν ἐδει καὶ μή, ἀξιούσης δὲ καὶ τὸν Ἰππόδρομον τῆς Ἑλλάδος αὐτικὰ παριέναι, "οὐκ ἐπαποδύσωμεν" ἐφη "τοῖς ἐμαυτοῖ σπλάγχνοις." καὶ εἰπὼν ταῦτα ἀνεβάλετο τὴν ἀκρόσσιν ἐπὶ τὴν τῆς θυσίας ἡμέραν. ταῦτα μὲν οὖν ἐχέτων μοι δήλωσον ἄνδρος πεπαιδευμένον φιλανθρώπον τε καὶ πράοι τὸ ἢθος.

618 Τὸν δὲ Ἀθήνησι τῶν σοφιστῶν θρόνον κατασκόλετο ἐτῶν που τεττάρων ἀπηνέχθη αὐτῶν ὑπὸ τῆς γυναικὸς καὶ τοῦ πλουτοῦ, ἐκεῖνῃ γὰρ ἐνεργοτάτη γυναικῶν ἐγένετο καὶ φύλαξ ἀγαθὴ χρημάτων, ἄμφω τε ἀπόντων ἢ οὕσια ὑπεδίδοου. τοῦ γε μην φοιτᾷν ἐς τὰς τῶν Ἑλλήνων πανηγύρεις οὐκ ἤμελει, ἀλλ’ ἐθάμιζεν ἐς αὐτὰς ἐπιδείγεσεν ἔνεκα καὶ τοῦ μὴ ἀγνοεῖται. βελτίων δὲ κακοῦ ἐφαίνετο ὑπὸ τοῦ καὶ μετὰ τὸ πεπαύσθαι τοῦ παιδεύεις ἀεὶ ὁποῦδάζειν. Ἰππόδρομος μὲν γὰρ δὴ πλείοντα μὲν ἐξέμαθεν Ἑλλήνων τῶν γε μετὰ τὸν Καππαδόκην Ἀλέξανδρον μνήμην εὐτυχησάντων, πλείστα δὲ ἀνέγγια μετὰ γε Ἀμμώνιον τὸν ἀπὸ τὸν Περπάτου, ἐκεῖνου γὰρ πολυγραμματώτερον ἄνδρα οὕτω ἔγνια. μελέτης δὲ ὁ Ἰππόδρομος οὔτε ἐν ἀγρῷ διαντύμενος ἤμελει οὔτε ὁδοπορὶ οὔτε ἐν τῇ ἁθαλάττῃ, ἀλλὰ καὶ κρείττον ὀμβον κτῆμα ἐκάλει αὐτήν ἐκ τῶν Εὐρυπίδου τε ὑμνῶν καὶ Ἀμφίσσου.

1 Θετταλία Kayser; θαλάττη Jahn.

1 The biographer’s son-in-law, the author of the Imagines.
2 The last day of the festival.

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Lemnos,1 his own pupil, aged twenty-two, was about to try his chances in an extempore oration, Hippodromus gave him many useful hints for the art of panegyric, namely what one ought and ought not to say. And when all Greece called on Hippodromus to come forward himself without delay, he replied: "I will not strip for a fight with my own entrails." Having said this, he put off the declamation till the day of the sacrifice.2 I have said enough to show that he was a man truly well-educated, with a benevolent and humane disposition.

When he had held the chair of rhetoric at Athens for about four years, he resigned it at the instance of his wife, and also on account of his property; for she was a most energetic woman and an excellent guardian of his money, but in the absence of both the property was beginning to deteriorate. Nevertheless he did not fail to attend regularly the public festivals of Greece, but frequented them partly in order to declaim in public, partly that he might not be forgotten. And on these occasions also he showed himself superior by always keeping up his regular studies even after he had ceased to teach. For indeed Hippodromus, among those who ranked after Alexander the Cappadocian as blessed with a good memory, learned more by heart than any of the Greeks, and he was the most widely read, with the exception, that is, of Ammonius the Peripatetic; for a more erudite man than Ammonius I have never known. Moreover, Hippodromus never neglected his study of the art of declamation, either when he was living on his country estate or when travelling by road, or at sea, but he used to call it a possession even greater than wealth, quoting from the hymns of Euripides and Amphion.

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ΦΙΛΟΣΤΡΑΤΟΣ

'Αγροικότερος τε ἢ ὁ τὸ εἶδος ὁμοιόν ἀμήχανον εὐγενειαν ἐπεδήλου τοῖς ὁμοιόι γοργόν τε καὶ φαινόν βλέπων. τούτι δὲ καὶ Μεγιστίας ὁ Σμύρναῖος ἐν αὐτῷ καθεωρακέναι φησίν οὐ τὰ δεύτερα τῶν φυσιογνωμονοῦντων νομισθείς: ἀφίκετο μὲν γὰρ ἐς τὴν Σμύρναν μετὰ τὸν Ἦρακλείδην ὁ Ἰππόδρομος οὕτω πρὸ τοῦτο ἦκων, ἀποβᾶς δὲ τῆς νεώς ἀπῆλε ἐς ἅγοραν, εἰ τῷ ἑντύχοι πεπαιδευμένω τὰ ἐγχώρια. ἵππον δὲ κατίδων καὶ πασιγαγών τε προσκαθημένους ἀκολούθους τε παιδισά ἀχθεὶς βιβλίων ἐν πῆραις ἀνημμένους, ξυνήκειν ὅτι παιδεύοι τις ἐνδύν τῶν ἐπιφανῶν, καὶ ἐσώ παρῆκε καὶ προσεπιτῶν τὸν Μεγιστίαν ἐκάθητο ἐρωτῶν οὐδέν. ὁ μὲν δὴ Μεγιστίας ὕφετο ὑπὲρ μαθητῶν αὐτῶν διαλέξεισθαι οἱ, πατέρα ἤσως ἢ τροφέα παῖδων ὄντα, καὶ ἄρτε, ὑπὲρ ὅτου ἦκοι, 619 ὁ δὲ "πεύσῃ" ἔφη "ἐπειδὰν αὐτοὶ γενώμεθα." διακωδωνίας οὖν ὁ Μεγιστίας τὰ μειράκια "λέγε," ἔφη "ὁ τι βούλει." καὶ ὁ Ἰππόδρομος "ἀντιδώμεν ἄλληλοι τὴν ἐσθήτα" εἶπεν, ἦν δὲ ἄρα τῷ μὲν Ἰπποδρόμῳ χλαμύς, τῷ δὲ αὐτὴ δημηγορικὸν ἰμάτιον. "καὶ τίνα σοι νοῦν ἔχει τοῦτο;" ἢ δ' ὁ Μεγιστίας. "ἐπίδειξιν" ἔφη "σοὶ μελέτης ποιήσασθαι βούλομαι." δαιμονὰν μὲν ὁμοίως ὁ πέθαν ταῦτα ἐπαγγεῖλαντα καὶ τὴν γνώμην ἐλαύνεσθαι, τὰς βολὰς δὲ ἀνασκοπῶν τῶν ὁμμάτων καὶ ὀρῶν αὐτῶν ἔννοι καὶ καθεστηκότα ἀντέδωκε τὴν ἐσθήτα ὑπόθεσιν τε αἰτήσαντι προβάλε τὸν μάγο τὸν ἀποθνήσκεαν ἀξιοῦντα,

1 The Ionian type.
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Though he was somewhat rustic in appearance, yet an extraordinary nobility shone out of his eyes, and his glance was at once keen and good-natured. Megistias of Smyrna also says that he noticed this characteristic of his, and he was considered second to none as a physiognomist. For Hippodromus came to Smyrna after the death of Heracleides—he had never been there before—and on leaving the ship he went to the market-place in the hope of meeting someone who was proficient in the local style of eloquence. And when he saw a temple with attendants sitting near it, and slaves in waiting carrying loads of books in satchels, he understood that someone of importance was holding his school inside. So he entered, and after greeting Megistias, sat down without making any inquiry. Now Megistias thought that he was going to talk to him about pupils, and that he was some father or guardian of boys, and asked him why he had come. "You shall learn that," he replied, "when we are alone." Accordingly when Megistias had finished examining his pupils, he said: "Tell me what you want." "Let us exchange garments," said Hippodromus. He was in fact wearing a travelling-cloak, while Megistias wore a gown suitable for public speaking. "And what do you mean by that?" asked Megistias. "I wish," he replied, "to give you a display of declamation." Now Megistias really thought that he was mad in making this announcement and that his wits were wandering. But when he observed the keenness of his glance and saw that he seemed sane and sober, he changed clothes with him. When he asked him to suggest a theme, Megistias proposed "The magician who wished to die because he was
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ἐπειδὴ μὴ ἐδυνήθη ἀποκτείναι μάγον μοιχών. ὡς δὲ ἵς ἤς ἐπὶ τοῦ θρόνου καὶ συμφρόν ἐπισχὼν ἀνεπήδησεν, μᾶλλον ἔστηε τὸν Μεγιστίαν ὁ τῆς μαίας λόγος καὶ τὰ πλεονεκτήματα ἐμβρονη-

τίαν ὕπετο, ἀρξαμένου δὲ τῆς ὑπόθεσεως καὶ εἰπόντος “ ἄλλ’ ἐμαυτόν γε δύναμαι” ἐξέπεσεν ἑαυτοῦ ὑπὸ θαύματος καὶ προσδραμῶν αὐτῷ ἰκέτευε μαθείν, ὅστις εἶη. “εἰμὶ μὲν” ἐφη “ Ἰππόδρομος ὁ Θετταλός, ἥκω δὲ σοι ἐγγυμμα-

σόμενος, ἓ̨ν ἐκμάθουμι δ’ ἐνὸς ἀνδρός στόι πε-

παιδευμένου τὸ ἤθος τῆς Ἰωνικῆς ἀκροάσεως. ἄλλ’ ὅρα με δ’ ὅλης τῆς ὑπόθεσεως.” περὶ τέρμα δὲ τοῦ λόγου δρόμος ὑπὸ τῶν κατὰ τὴν Σμύρνην πεπαιδευμένων ἐπὶ τὰς τοῦ Μεγιστίουν θύρας ἐγένετο, ταχείας τῆς φήμης διαδοθείσης ἐς πάντας ἐπιχωρίαζεν αὐτοῖς τὸν Ἰππόδρομον, ὁ δὲ ἀναλαβὼν τὴν ὑπόθεσιν ἐτέρα δυνάμει μετ-

εχειρίσατο τὰς ἢδη εἰρημένας ἐννοίας, παρελθὼν τε ἐς τὸ κοινὸν τῶν Σμυρναίων ἀνὴρ ἔδοξε θαυ-

μάσιος καὶ οἷος ἐν τοῖς πρὸ αὐτοῦ γράφεσθαι. 620 Ὡς δὲ αὐτῷ τὰ μὲν τῆς διαλέξεως Πλάτωνος ἀνημένα καὶ Δίωνος, τὰ δὲ τῆς μελέτης κατὰ τὸν Πολέμωνα ἐρρωμένα καὶ ποιηματῆρα, τὰ δὲ τῆς εὐροίας οἷα τοῖς ἀλλόπος ἀναγνώ-

σκοῦν τὰ σφόδρα αὐτοῖς καθωμιλημένα. Νικ-

αγόρου δὲ τοῦ σοφιστοῦ μητέρα σοφιστῶν τὴν τραγῳδίαν προσευκότος διορθούμενος ὁ Ἰππό-

δρομὸς τὸν λόγον “ ἐγώ δὲ” ἐφη “ πατέρα Ὀμη-

ρον.” ἐσπούδαζε δὲ καὶ ἀπὸ Ἀρχιλόχου καλῶν

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1 An echo of Plato, *Phaedrus* 228 e.
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unable to kill another magician, an adulterer.” And when he took his seat on the lecturer's chair, and after a moment's pause sprang to his feet, the theory that he was mad occurred still more forcibly to Megistias, and he thought that these signs of proficiency were mere delirium. But when he had begun to argue the theme and had come to the words: “But myself at least I can kill,” Megistias could not contain himself for admiration, but ran to him and implored to be told who he was. “I am,” said he, “Hippodromus the Thessalian, and I have come to practise my art on you in order that I may learn from one man so proficient as you are the Ionian manner of declaiming. But observe me through the whole of the argument.” Towards the end of the speech a rush was made by all lovers of learning in Smyrna to the door of Megistias, for the tidings had soon spread abroad that Hippodromus was visiting their city. Thereupon he took up his theme afresh, but gave a wholly different force to the ideas that he had already expressed. And when later on he made his appearance before the public of Smyrna, they thought him truly marvellous, and worthy of being enrolled among men of former days.

His style in introductory discourse was wholly dependent on Plato and Dio, while his declamations had Polemo's vigour and an even greater suavity and freshness; and in his easy flow of words he resembled one who reads aloud, without effort, a work with which he is perfectly familiar. Once when Nicagoras had called tragedy “the mother of sophists,” Hippodromus improved on this remark, and said: “But I should rather call Homer their father.” He was, moreover, a devoted student of Archilochus, and used
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tον μὲν "Ομήρου φωνήν σοφιστῶν, τὸν δὲ Ἀρχί-
λόχον πνεῦμα. μελέται μὲν δὴ τοῦ ἀνδρὸς τοῦ-
tου τριάκοντα ἰσως, ἀρισταὶ δὲ αὐτῶν οἱ Κατα-
nαιοί καὶ οἱ Σκύθαι καὶ ὁ Δημάδης ὁ μὴ ξυγχωρῶν
ἀφίστασθαι Ἀλεξάνδρου ἐν Ἰνδοῖς ὄντος. ἂδον-
tαι δὲ αὐτοῦ καὶ λυμικοὶ νόμοι, καὶ γὰρ δὴ καὶ
τῆς νομικῆς λύρας ἦπτετο. ἐτελεύτα δὲ ἁμβί τὰ
ἐβδομήκοντα καὶ οίκοι καὶ ἐπὶ νυφὶ ἀγροῦ μὲν
προστήναι καὶ οἰκίας ἰκανῶ, παραπληγι γὰρ δὲ καὶ
ἐκφρού, τὰ δὲ τῶν σοφιστῶν οὐ πεπαιδευμένοι.

κη᾽. Οἱ τὸν Λαοδικέα Οὐαρον λόγου ἀξιών-
tες αὐτοὶ μὴ ἀξιούσθην λόγου, καὶ γὰρ εὔτελης
καὶ διακεχηρως καὶ εὐθής καὶ ἤν εἶχεν εὐφωνιῶν
αἰσχύνων καμπάς ἀσμάτων, αἷς καὶ ὑπορχη-
σατό τις τῶν ἀσελγεστέρων, οὐ διδάσκαλον ἢ
ἄκροστὴν τί ἄν γράψομι, τί δ᾽ ἄν φράζομι, εὐ
γεγνώσκων, ὅτι μὴ ἄν τοιαῦτα διδάσκει τις καὶ
τοῖς μεμαθηκόσων ὅνειδος τὸ τοιοῦτων ἠκροᾶσθαι;

κῦριν γὰρ τῷ σοφιστῇ πατρὶς μὲν Νικο-
mήδεια ἐγένετο, γενὸς γὰρ ὄυτε εὐδόκιμον ὄυτε αὖ
κατεγυνωσμένον, ἀλλὰ φύσις ἀγαθὴ παραλαβεῖν
621 μαθήματα καὶ παραδοῦναι βελτίων, οὐ γὰρ μή-
μην μόνον, ἀλλὰ καὶ σαφήνειαν ἰσκει. κομ-
ματίας ὁ σοφιστῆς ὄντος καὶ περὶ μὲν τὰ θετικὰ

1 λόγων . . . λόγων Kayser; λόγου . . . λόγου Cobet;
cf. p. 576 ἀξιούσθω λόγου.

1 This theme was inspired by the eruption of Etna in
425 B.C., mentioned by Thucydides iii. 116. From other
references to this theme in Hermogenes it seems that the
citizens of Catana are supposed to debate whether they shall
migrate.

2 See p. 572.

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to say that Homer was indeed the voice of the sophists, but Archilochus was their very breath. There are extant perhaps thirty declamations by this man, and of these the best are: "The citizens of Catana," 1 "The Scythians," 2 and "Demades argues against revolting from Alexander while he is in India." 3 His lyric nomes 4 are still sung, for he was skilful also in composing nomes for the lyre. He died at home aged about seventy, and left a son who, though he was well enough able to take charge of the country estate and the household, was crack-brained and foolish, and had not been educated for the sophistic profession.

28. Let those who think Varus 6 of Laodicea worthy of mention receive no mention themselves. For he was trivial, vain, and fatuous, and such charm of voice as he had he degraded by uttering snatches of song which might serve as dance music for some shameless person. Why then should I record or describe any teacher or pupil of his, since I am well aware that one would not be likely to teach such arts, and that it would be disgraceful for his pupils to admit that they had listened to such teaching?

29. The birthplace of Quirinus 5 the sophist was Nicomedia. His family was neither distinguished nor altogether obscure, but he had a natural talent for receiving instruction and a still greater talent for handing it on, for he carefully trained not only his memory, but also his faculty for lucid expression. This sophist's sentences were very short, and when he was maintaining an abstract thesis he was

3 Demades is supposed to oppose the advice of Demosthenes.

4 These were hymns in honour of the gods.

5 Nothing more is known of this sophist.
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tów χωρίων οὐ πολύς, ἔρρωμένος μὴν καὶ σφοδρός καὶ κατασείσαι δεινός ἀκροατοῦ ὡτα, καὶ γὰρ δὴ καὶ ἀπεσχεδίαζεν, προσφυέστερος δὲ ταῖς κατηγορίαις δοκῶν ἐπιστεύθη ἐκ βασιλέως τὴν τοῦ ταμιείου γλῶτταν, καὶ παρελθὼν ἐς τὸ δυνηθήναι τι οὐτε βαρὺς οὔτε ἀλαξίων ἔδοξεν, ἄλλα πράσ τε καὶ ἐαυτῷ ὁμοίος, οὔτε ἐρασχρήματος, ἀλλ᾽ ὥσπερ τὸν Ἀριστείδην Ἀθηναίοι ἄδουσι μετὰ τὴν ἐπίταξιν τῶν φόρων καὶ τὰς νήσους ἐπανελθεῖν σφισών ἐν τῷ προτέρῳ τρίβων, οὔτω καὶ ὁ Κυρίνος ἀφίκετο ἐς τὰ ἐαυτοῦ ἤθη πενίᾳ σεμνόμενος. αἰτιωμένων δὲ αὐτῶν τῶν κατὰ τὴν Ἀσιάν ἐνδεικτῶν, ὡς πραότερον περὶ τὰς κατηγορίας ἢ αὐτοὶ διδάσκοντων "καὶ μὴν καὶ πολλῷ βέλτιον" εἰπεν "ὡμᾶς λαβεῖν τῇ ἐμῇ πράᾳτα ἢ ἑμὲ τῇ ἡμετέρᾳ ὠμότητα." ἐνδειξάντων δὲ αὐτῶν καὶ πόλιν οὔ μεγάλην ἐπὶ πολλαῖς μυρίασιν ἕκρατε μὲν ὁ Κυρίνος τὴν δίκην ἄκων μάλα, προσώπων δὲ αὐτῷ οἱ ἐνδείκται "αὐτῇ σε" ἐφασαν "ἡ δίκη ἄρει μέγαν παρελθοῦσα ἐς τὰ τοῦ βασιλέως ὡτα." καὶ ὁ Κυρίνος "οὐκ ἐμοὶ πρέπον," ἔφη "ἀλλ᾽ ὑμῖν ἐπὶ τῷ πόλιν ἀοίκητον εἰργάσθαι τιμᾶσθαι." ἐπὶ δὲ νῦν τελευτήσαντι παραμυθομένων αὐτῶν τῶν προσηκόντων "πότε" εἰπεν "ἀνὴρ ἢ νῦν δόξω," ὁ Αδριανοῦ δὲ ἀκροατῆς γενόμενος οὐ πάσων ὠμολόγει τοῖς ἐκεῖνου, ἀλλ᾽ ἔστων ἀ καὶ διέγραφεν οὐκ ὀρθῶς εἰρημένα. τέρμα 298
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not very successful. Nevertheless he was vigorous and energetic, and was skilled in startling into attention the ears of his audience. For indeed he used to speak extempore, but since he seemed better adapted by nature for making speeches for the prosecution in the courts, he was entrusted by the Emperor with the post of advocate for the treasury. Though he thereby attained to considerable power, he showed himself neither aggressive nor insolent but mild and unchanged in character, never greedy of gain but, like Aristeides in the story that the Athenians recite about him—how after he had arranged the amount of the tribute and the affairs of the islands, he came back to them wearing the same shabby cloak as before—so too Quirinus returned to his native place dignified by poverty. When the informers in Asia found fault with him for being more lenient in his prosecutions than accorded with the evidence furnished by them, he said: "Nay it were far better that you should adopt my clemency than I your ruthlessness." And when they cited a small town for the payment of many myriads of drachmae, Quirinus did indeed win the case, though much against his will, but when the informers came to him and said: "This case when it comes to the Emperor's ears will greatly enhance your reputation," he retorted: "It suits you but not me to win rewards for making a town desolate." When his relatives tried to console him for the death of his son, he said: "When, if not now, shall I prove myself a man?" He had been a pupil of Adrian, but he did not approve of all his writings, and even expunged some passages that had been incorrectly expressed. His life came to a close

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de autw tou blou etos ebdomhkonstov kai to shma oikoi.

λ'. Filiskos de o Theetalos 'Ippodromw men
sunhtta genos, tou de 'Athenhri throno proustht
etwn epa twn ateleia thin en autw afairheis,
touti de pws syneth, dehlwai anaigk. 'Eordaios
Makedones aneipontes es tas oikeias leitourhias
ton Filiskon, ws de uparchon autois epa pantas
tous apo mhterwn, ws de ouk upedexato 1 efiesan:
tis dikis toun genomeneis epa ton autokratora,
'Antwvno de hnh o tis filosofou paiz 'Ioulia,
estalh es twn 'Rwmh nh ws ta eautou thsomenos,
cai prosnveis tois peri twn 'Iouliai geonmtrais
te kai filosofois eureto par autis dia tou
basiwos ton 'Athenhri thronon. o o, wstep oi
theoi 'Omyrmw petoihtai ou panta ekontes alll-
lois 2 didontes, all' estin o kai akontes, ouw de
hgrina kai chalepod hnh ws periagamonti, ws de
hkonten eina tina autw kai dikwn, hnh autos
akroasth esoito, kellei to epitemaxemun ton tais
dikais proeitpein o o to mnh di' eteron, di' eautou de
agonishathai. esti de parlhven es to dikasthron,
prosekrouse men to ba'dima, proskekrouse de h
stasis, kai twn stolhn ouk evnochmen edoxe kai
twn fwnh mzedhnh kai twn gywntan uphios kai

1 For the lacuna after mhterwn Kayser suggests ws de ouk
upedexato. 2 Valckenaer suggests anbrowtois.

1 Nothing more is known of this sophist.
2 This Macedonian clan, mentioned by Herodotus vii. 185,
had the privilege of reckoning the materna origo; i.e. they
reckoned their descent by the mother, not the father, and
could call on one whose mother was a Heordaean to perform
his duties as a citizen.

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with his seventieth year; his tomb is in his native place.

30. Philiscus¹ the Thessalian was a kinsman of Hippodromus and held the chair of rhetoric at Athens for seven years, but was deprived of the immunity that was attached to it. How this came about I must now relate. The Heordaean Macedonians² had summoned Philiscus to perform public services in their city, as was their right in the case of all who on the mother’s side were Heordaeans, and since he did not undertake them they referred the matter to the courts. Accordingly the suit came before the Emperor (this was Antoninus³ the son of the philosophic Julia); and Philiscus travelled to Rome to protect his own interests. There he attached himself closely to Julia’s circle of mathematicians⁴ and philosophers, and obtained from her with the Emperor’s consent the chair of rhetoric at Athens. But the Emperor, like the gods in Homer who are portrayed as granting favours to one another, but sometimes against their will, nourished the same sort of resentment, and was ill-disposed to Philiscus because he thought that the latter had stolen a march on him. So when he heard that there was a suit brought against him and that he was to hear it tried, he ordered the official in charge of lawsuits to give notice to Philiscus that he must make his defence himself and not through another. And when Philiscus appeared in court he gave offence by his gait, he gave offence by the way in which he stood, his attire seemed far from suitable to the occasion, his voice effeminate, his language indolent

³ Antoninus Caracalla.
⁴ This is the regular word for astrologers.
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βλέπων ἔτέρωσεν ποι μᾶλλον ἢ ἐσ τὰ νοούμενα· ἐκ τούτων ἁποστραφεῖς ὁ αὐτοκράτωρ ἐς τὸν Φιλίσκον ἐπιστομίζειν αὐτὸν καὶ παρὰ πάντα τὸν λόγον διείρων ἑαυτὸν τοῦ ὤδατος καὶ ἐρωτήσεις ἐν αὐτῷ στενὰς ποιούμενος, ὡς δὲ οὐ πρὸς τὰ ἐρωτώμενα αἱ ἀποκρίσεις ἐγένοντο Φιλίσκου "τὸν μὲν ἄνδρα" ἐφη "δείκνυσιν ἡ κόμη, τὸν δὲ ῥήτορα ἡ φωνή," καὶ μετὰ πολλὰς τοιαύτας ἐπικοπὰς ἐπήγαγεν ἑαυτὸν τοῖς 'Εορδαίοις. εἰσόντος δὲ τοῦ Φιλίσκου "σύ μοι λειτουργῶν ἀτέλειαν δέδωκας δοὺς τὸν Ἀθήνησι θρόνον" ἀναβοήσας ὁ αὐτοκράτωρ "οὔτε σὺ· εἰπὲν "ἀτελής οὔτε ἄλλος οὐδεὶς τῶν παιδευόντων" οὐ γὰρ ἂν ποτε διὰ μικρὰ καὶ δύστηνα λογάρια τὰς πόλεις ἀφελοῦμεν τῶν λειτουργησόντων." ἀλλ' ὅμως καὶ μετὰ ταύτα Φιλοστράτῳ τῷ Δημηνίῳ λειτουργῶν ἀτέλειαν ἐπὶ μελέτῃ ἐξηφίσατο τέτταρα καὶ εἴκοσι ἐπὶ γεγονότι. αἱ μὲν δὴ προφάσεις, δι' ἃς ὁ Φιλίσκος ἀφηρέθη τὸ εἶναι ἀτελής, αἴδε ἐγένοντο, μὴ ἀφαιρεῖσθω δὲ αὐτὸν τὰ περὶ τῷ βλέμματι καὶ τῷ φθέγματι καὶ σχήματι ἐλαττώματα τὸ μὴ οὗ κράτιστα ῥητόρων ἐλησίασε τε καὶ συνθείναι. ἡ δὲ ἱδέα τοῦ λόγου λάλος μᾶλλον ἡ ἐναγώνιος, διεφαίνετο δὲ αὐτής καὶ καθαρὰ ὄνοματα καὶ κανονιτής ἡχος. ἐτελεύτα μὲν οὖν ἐπὶ θυγατρὶ καὶ νῦν οὐδενὸς ἀξίω, μέτρου δὲ αὐτῷ τοῦ βίου ἐτη ἐπτα καὶ ἐξήκοντα. κεκτημένος δὲ Ἀθήνησι χωρίων οὐκ ἀνδρὲς οὐκ ἐν αὐτῷ ἐτάφη, ἀλλ' ἐν τῇ Ἀκαδημίᾳ, οὗ τίθηκε τὸν

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1 is auton Kayser; eauton Jahn.

1 i.e. it was curled and effeminate; cf. p. 571.
2 An echo of Demosthenes, On the False Embassy 421.
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and directed to any subject rather than to the matter in hand. All this made the Emperor hostile to Philiscus, so that he kept pulling him up throughout the whole speech, both by interjecting his own remarks in the other's allotted time, and by interrupting with abrupt questions. And since the replies of Philiscus were beside the mark, the Emperor exclaimed: "His hair shows what sort of man he is,¹ his voice what sort of orator!" And after cutting him short like this many times, he ranged himself on the side of the Heordaeans. And when Philiscus said: "You have given me exemption from public services by giving me the chair at Athens," the Emperor cried at the top of his voice: "Neither you nor any other teacher is exempt! Never would I, for the sake of a few miserable speeches,² rob the cities of men who ought to perform public services." Nevertheless he did, even after this incident, decree for Philostratus of Lemnos, then aged twenty-four, exemption from public service as a reward for a declamation. These then were the reasons why Philiscus was deprived of the privilege of exemption. But we must not, on account of the shortcomings of his facial expression, his voice and his dress deprive him of that high place among rhetoricians which is due to his Hellenic culture and his ability to compose speeches. The style of his eloquence was colloquial rather than forensic, but it was illumined by a pure Attic vocabulary and had effects of sound that were original. He died leaving a daughter and a worthless son, and the measure of his life was sixty-seven years. Though he had acquired a charming little estate at Athens, he was not buried on it but in the Academy where the commander-in-chief
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ἀγῶνα ἑπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις ὁ πολέμαρχος.

624 λα'. Αἰλιανὸς δὲ ‘Ῥωμαῖος μὲν ἦν, ἡττικὶς
de, ὥσπερ οἱ ἐν τῇ μεσογείᾳ Ἀθηναῖοι. ἐπαίνον
μοι δοκεῖ ἄξιος ὁ ἀνήρ οὗτος, πρῶτον μὲν, ἐπειδὴ
καθαρὰ φωνὴν ἐξεπόνησε πόλιν οίκων έτέρα
φωνῇ χρωμένην, ἐπειθ', ὅτι προσρηθεῖσα σοφιστὴς
ὑπὸ τῶν χαριζομένων τὰ τοιαῦτα οὐκ ἐπίστευσεν,
οὐδὲ ἐκολάκευσε τὴν ἑαυτοῦ γνώμην, οὐδὲ ἐπήρθη
ὑπὸ τοῦ ὀνόματος οὗτω μεγάλω οὖντος, ἀλλ’
ἐαυτὸν εὗ διασκεδάζων ὡς μελέτη οὐκ ἐπιτύθειν
τῷ ξυγράφεων ἐπέθετο καὶ ἔθαυμάζῃ ἐκ τούτου.
ἡ μὲν ἐπιταύν ἱδέα τοῦ ἀνδρός ἄφελεια προσβάλ-
λουσά τι τῆς Νικοστράτου ὄρας, ἢ δὲ ἐνίοτε πρὸς
Δίωνα ὅρα καὶ τὸν ἐκείνου τόν.

625 Ἐντυχὼν δὲ ποτὲ αὐτῷ Φιλόστρατος ὁ Λήμνιος
βιβλίον ἔτι πρόσχερον ἔχοντι καὶ ἀναγιγνώσκοντι
αὐτὸ σὺν ὀργῇ καὶ ἐπιτάσσει τοῦ φθέγματος ἤρετο
αὐτὸν, ὃ τι σπουδάζοι, καὶ ὃς ἐκπεπόνηται μοι
ἐφι “κατηγορία του Γύννιδος, καλῶ γὰρ οὕτω τὸν
ἀρτι καθηρημένον τύραννον, ἐπειδὴ ἀσελγεία πάση
tὰ ‘Ῥωμαίων ἱσχύνε.” καὶ ὁ Φιλόστρατος ἐκόχω
εἰς “ἐθαύμαζον ἂν, εἰ ζῴωτος κατηγόρη-
σος.” εἶναι γὰρ δὴ τὸ μὲν ζῷωτα τύραννον ἐπι-
κόπτειν ἀνδρός, τὸ δὲ ἐπεμβαινει κειμένῳ παντὸς.

1 Cobet would omit θαπτομένοις as too literal an echo of Thucydidides ii. 35 where the participle is appropriate.

1 These were ceremonies in honour of the famous dead of classical times and were held yearly. This type of speech is called a polemarchic oration. Fictitious polemarchic declamations were a favourite exercise of the sophists.
2 For the purity of speech of the interior of Attica see p. 553.

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holds the funeral games in honour of those buried there who have fallen in war.¹

31. Aelian was a Roman, but he wrote Attic as correctly as the Athenians in the interior of Attica.² This man in my opinion is worthy of all praise, in the first place because by hard work he achieved purity of speech though he lived in a city which employed another language; secondly because, though he received the title of sophist at the hands of those who award that honour, he did not trust to their decision, but neither flattered his own intelligence nor was puffed up by this appellation, exalted though it was, but after taking careful stock of his own abilities, he saw that they were not suited to declamation, and so he applied himself to writing history and won admiration in this field. Simplicity was the prevailing note of his style, and it has something of the charm of Nicostratus, but at times he imitates the vigorous style of Dio.

Philostratus of Lemnos once met him when he was holding a book in his hands and reading it aloud in an indignant and emphatic voice, and he asked him what he was studying. He replied: “I have composed an indictment of Gynnis,³ for by that name I call the tyrant who has just been put to death, because by every sort of wanton wickedness he disgraced the Roman Empire.” On which Philostratus retorted: “I should admire you for it, if you had indicted him while he was alive.” For he said that while it takes a real man to try to curb a living tyrant, anyone can trample on him when he is down.

³ The “womanish man,” applied to Heliogabalus, who was put to death in 222. This diatribe is lost.
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"Εφάσκε δὲ ὁ ἀνήρ οὗτος μηδ' ἀποδεδημηκέναι ποι τῇς γῆς ὑπὲρ τὴν Ἰταλῶν χώραν, μηδ' ἐμβήσαι ναῦν, μηδ' γνώναι θάλασσαν, ὅθεν καὶ λόγου πλείονος κατὰ τὴν ὙῬώμην ἥξιοῦτο ὡς τιμῶν τὰ ἥθη. Παυσανίου μὲν οὖν ἀκρατῆς ἐγένετο, ἐθαύμαζε δὲ τὸν Ἡρώδην ὡς ποικιλώτατον ρητόρων. ἐβίω δὲ ὑπὲρ τὰ ἐξήκοντα ἐτη καὶ ἐτελεύτα οὐκ ἐπὶ παισίν, παιδοποιιαν γὰρ παρχτήσατο τῷ μη γῆμαι ποτε. τούτῳ δὲ εἰτε εὐδαιμον εἰτε άθλιον οὗ τοῦ παρόντος καυροῦ φιλοσοφήσαι.

λβ'. Ἐπεὶ δὲ ἡ τύχη κράτιστον ἐπὶ πάντα τὰ ἀνθρώπεια, μηδὲ Ἡλιοδώρως ἀπαξιοῦσθω σοφιστῶν κύκλων παράδοξον ἀγώνισμα τύχης γενόμενος· ἐχειροτονήθη μὲν γὰρ ὁ ἀνήρ οὗτος πρόδικος τῆς ἑαυτοῦ πατρίδος ἐς τὰ Κελτικὰ έδην ξὺν ἑτέρῳ, νοσουντος δὲ θατόρου καὶ λεγομένου τού βασιλέως διαγράφει πολλὰς τῶν δικῶν διέδραμεν ὁ Ἡλιοδώρος ἐς τὸ στρατόπεδον δείλας περὶ τῇ δίκη, ἐσκαλούμενος δὲ ἡθότον ἡ φετο ἐς τὸν νοσούντα ἄνεβάλλετο, ὑμηρισθής δὲ ὃν ὁ τῶς δίκας ἐσκαλῶν οὐ 626 συνεχάρει ταῦτα, ἀλλὰ παρήγαγεν αὐτὸν ἐς τὰ δυκαστήρια ἀκοντά τε καὶ τοῦ γενέου έλκων. ὡς δὲ ἐσῳ παρῇλθε καὶ θαρραλέων μὲν ἐς τὸν βασιλέα εἶδεν, καυροῦ δὲ ἦτυν ὁδατός, αὐτὴν δὲ τὴν παραίτησιν ἐντρέχως διέθετο εἰτῶν "κανὸν σοι δοξεί, μέγιστε αὐτοκράτορ, ἑαυτὸν τὸς παραγραφόμενος τῷ μόνῳ ἀγωνίσασθαι τὴν δίκην ἐντολάς

1 τῷ Kayser suggests.

1 A favourite sophistic theme for epideictic orations was "Should a man marry?"
2 Otherwise unknown.

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This man used to say that he had never travelled to any part of the world beyond the confines of Italy, and had never set foot on a ship, or become acquainted with the sea; and on these grounds he was all the more highly esteemed in Rome as one who prized their mode of life. He was a pupil of Pausanias, but he admired Herodes as the most various of orators. He lived to be over sixty years of age and died leaving no children; for by never marrying he evaded begetting children. However this is not the right time to speculate as to whether this brings happiness or misery.\footnote{1}

32. Since Fortune plays the most important part in all human affairs, Heliodorus\footnote{2} must not be deemed unworthy of the sophistic circle; for he was a marvellous instance of her triumphs. He was elected advocate of his own country among the Celtic tribes, with a colleague. And when his colleague was ill, and it was reported that the Emperor\footnote{3} was cancelling many of the suits, Heliodorus hastened to the military headquarters in anxiety about his own suit. On being summoned into court sooner than he expected, he tried to postpone the case till the sick man could be present; but the official who gave the notifications of the suits was an overbearing fellow and would not allow this, but haled him into court against his will, and even dragged him by the beard. But when he had entered he actually looked boldly at the Emperor, asked for time to be allotted to him in which to plead, and then with ready skill delivered his protest, saying: "It will seem strange to you, most mighty Emperor, that one should nullify his own suit by pleading it alone, without

\footnote{3} Caracalla.

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οὐκ ἔχων," ἀναπηδήσας ὁ αὐτοκράτωρ ἄνδρα τε
"οἶον οὕτω ἔγνωκα, τῶν ἐμαυτοῦ κατέργαν εὐρήμα"
καὶ τὰ τοιαῦτα ἐκάλει τὸν Ὅλιοδωρὸν ἀνασείων
τὴν χείρα καὶ τὸν κόλπον τῆς χλαμύδος. καὶ
ἀρχὰς μὲν οὐν ἐνέπεσε τις καὶ ἤμιν ὀρμὴ γέλωτος
οἰμένοις ὅτι διαπέτοι αὐτόν, ἐπεὶ δὲ ἐπιπεέων
αὐτῷ τε δημοσία ἔδωκε καὶ παιεὶς, ὅποιος ἔχοι,
εἶθαμάζετο ἡ τύχη ὡς τὴν ἐκατῆς ἱσχύν ἐνδεικνυ-
μένη διὰ τῶν οὕτω παραλόγων, καὶ πολλῷ πλέον
τοῦτο ἐκ τῶν ἐφεξῆς ἐδηλοῦτο. ὡς γὰρ ἴχνηκεν ὁ
'Αράβιος, ὅτι κατὰ δαίμονα ἀγαθὸν τὰ πράγματα
αὐτῷ προῆβανεν, ἀπεχρήσατο τῇ φορᾷ τοῦ βασι-
λέως, καθάπερ τῶν ναυκλήρων ότα ἐστίν πλήρη
ἀνασείοντες ἐν ταῖσ εὐπλοῖασι καὶ "ὁ βασιλεῦς,
ἐφη "ἀνάθες μοι καρδῶν ἐς ἐνίδειξιν μελέτης," καὶ
ὁ βασιλεὺς "ἀκροώμαι," εἶπε "καὶ λέγε ἐς
τόδε' ὁ Δημοσθένης ἐτὶ τοῦ Φιλίππου ἐκπεσών
καὶ δειλίας φεύγων." μελετῶντι δὲ οὐ μόνον
ἐαυτὸν ἔνοικου παρείχεν, ἀλλ᾿ ἠτοίμαζε καὶ τὸν ἐξ
ἄλλων ἐπαίνον φοβερὸν βλέπων ἐς τοὺς μὴ ἔξω
ἐπαίνῳ ἄκουόντας. καὶ μὴν καὶ προστήσατο
αὐτὸν τῆς μεγίστης τῶν κατὰ τὴν 'Ρώμην συνηγο-
ρῶν ως ἐπιτηδειώτερον δυκαστηρίους καὶ δίκαιος.
ἀποθανόντος δὲ τοῦ βασιλέως προσετάχθη μὲν τις
αὐτῷ νῆσος, λαβὼν δὲ ἐν τῇ νῆσῳ φώικην αὐτίαν
ἀνεπέμφθη ἐς τὴν 'Ρώμην ὡς ἀπολογοσύμνους τοῖς
627 τῶν στρατοπέδων ἡγεμόνι, δόξαντι δὲ αὐτῷ καθαρῷ

1 A sign of approval; cf. Eunapius, Life of the Sophist Julian.
2 For this theme, based on Aeschines, On the False Embassy, 34, cf. Maximus Planudes v. 309 Walz.
3 Like Quirinus, he was made an advocate of the Treasury, advocatus fisci.
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having your commands to do so.” At this the Emperor sprang from his seat and called Heliodorus “a man such as I have never yet known, a new phenomenon such as has appeared only in my own time,” and other epithets of this sort, and raising his hand he shook back the fold of his cloak.¹ Now at first we felt an impulse to laugh, because we thought that the Emperor was really making fun of him. But when he bestowed on him the public honour of equestrian rank and also on all his children, men marvelled at the goddess Fortune who showed her power by events so incredible. And this power was illustrated still more clearly in what followed. For when the Arab comprehended that things were going well for him, he profited by the Emperor’s impulsive mood, like a navigator who crowds on all sail when the wind is fair for sailing: “O Emperor,” said he, “appoint a time for me to give a display of declamation.” “I give you a hearing now, and speak on the following theme,” said the Emperor: ‘Demosthenes, after breaking down before Philip, defends himself from the charge of cowardice.’”² And while Heliodorus was declaiming he not only showed himself in a friendly mood, but also secured applause from the others present by looking sternly at those of the audience who failed to applaud. What is more, he placed him at the head of the most important body of public advocates³ in Rome, as being peculiarly fitted for the courts and for conducting legal cases. But when the Emperor died he was deported to a certain island, and having incurred a charge of murder in the island he was sent to Rome to make his defence before the military prefects. And since he proved himself
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εἰναι τῆς αἰτίας ἐπανείθη καὶ ἡ νήσος. καὶ γηράσκει ἐν τῇ Ρώμη μήτε σπουδαζόμενος μήτε ἀμελούμενος.

λγ'. 'Ασπάσιον δὲ τὸν σοφιστὴν 'Ράβεννα μὲν ἤρεγκεν, ἡ δὲ 'Ράβεννα Ἰταλοί, Δημητριανὸς δὲ ὁ πατὴρ ἐπάϊδευσεν εὐ γνώσικων τοὺς κριτικοὺς τῶν λόγων. πολυμαθὴς δὲ ὁ 'Ασπάσιος καὶ πολυήκοος καὶ τὸ μὲν καυσοπρεπὲς ἐπαινῶν, εἰς ἀπειροκαλίαν δὲ οὐδαμοῦ ἐκπίπτον ὑπὸ τοῦ ἐν καιρῷ χρῆσθαι οἶς γνώσικε. τούτι δὲ που καὶ ἐν μουσικῇ κράτιστον, οἱ γὰρ καιροὶ τῶν τόνων λύρα τε φωνὴν ἔδωκαν καὶ αὐλοῦ καὶ μελωδίαν ἐπαινῶσαν. ἐπιμελθεῖσι δὲ τοῦ δοκίμωσος καὶ σὺν ἀφελείᾳ ἐρμηνεύουσαν πνεύματος τε καὶ περιβολής ἡμέλησε, τὸ σχεδιᾶσθαι τε ἐκ φύσεως οὐκ ἔχων πόνων παρεστήσατο.

Ἡλθε δὲ καὶ ἐπὶ πολλὰ τῆς γῆς μέρη βασιλεῖ τε ξυνὼν καὶ καθ' εαυτὸν μεταβαίνων. προvincia δὲ καὶ τοῦ κατὰ τὴν 'Ρώμην θρόνου νεάξων μὲν εὐδοκιμώτατος, γηράσκων δὲ ξύν αἰτία τοῦ μὴ ἐτέρῳ ἀποστηθήναι βούλεσθαι. ἡ δὲ πρὸς τὸν Λήμνου Φιλόστρατον τῷ 'Ασπασίῳ διαφορὰ ἡρξατο μὲν ἀπὸ τῆς 'Ρώμης, ἐπέδωκε δὲ ἐν Ἰωνίᾳ ὑπὸ Κασ-σιανοῦ τε καὶ Αὐρηλίου τῶν σοφιστῶν αὐξηθεῖσα. ᾳν δὲ αὐτῶν ὁ μὲν Αὐρηλίος οἶος καὶ ἐν καπηλείως μελετῶν πρὸς τὸν ἔκει οἶνον, ὁ δ' οἶος βρασὺνεθαι

1 This sophist is occasionally cited by the scholiasts on Hermogenes.
2 On oratory as a kind of musical science see Dionysius of Halicarnassus, On Literary Composition.
3 Kayser thinks that Alexander Severus is meant, but there are good reasons for supposing that it was Caracalla.
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innocent of the charge he was also released from his exile on the island. He is spending his old age in Rome, neither greatly admired nor altogether neglected.

33. Ravenna was the birthplace of Aspasius the sophist—now Ravenna is an Italian city—and he was educated by his father Demetrianus who was skilled in the art of criticism. Aspasius was an industrious student and was diligent in attending the rhetorical schools. He used to praise novelty, but he never lapsed into bad taste, because what he invented he employed with a due sense of proportion. This is, of course, of the greatest importance in music also, for it is the time measures of the notes that have given a voice to the lyre and the flute and taught us melody. But though he took great pains to express himself appropriately and with simplicity, he gave too little thought to vigour and rhetorical amplification. Though he had no natural ability for extempore speaking, he made good the deficiency by hard work.

He visited many parts of the earth, both in the train of the Emperor and travelling independently. He held the chair of rhetoric at Rome with great credit to himself, so long as he was young, but as he grew old he was criticized for not being willing to resign it in another's favour. The quarrel between Aspasius and Philostratus of Lemnos began in Rome, but became more serious in Ionia, where it was fomented by the sophists Cassianus and Aurelius. Of these two men Aurelius was the sort of person who would declaim even in low wine-shops while the drinking was going on; while Cassianus was a man of such impudence of character that he aspired
φιλοστράτου

μὲν ἐπὶ τὸν Ἀθήνησιν θρόνον διὰ καυρούς, οἷς ἀπεχρύσατο, παιδεύσας δὲ μηδένα, πλὴν Περίγγητος¹ τοῦ Λυδοῦ. περὶ μὲν οὖν τοῦ τρόπου τῆς διαφορᾶς εἰρηταὶ μοι καὶ τί ἂν αὕθις ἔρμηνεύομι τὰ ἀποχρώντως δεδηλωμένα; τὸ δὲ εἶναι τι χρηστόν καὶ 628 παρ’ ἐχθροῦ εὐρέσθαι ἐν πολλοῖς μὲν τῶν ἀνθρωπίνων διεφάνη, μάλιστα δὲ ἐπὶ τῶν ἀνδρῶν τούτων: διενεχθέντες γὰρ ὁ μὲν Ἀσπάσιος προσεποίησεν αὐτῷ τὸ σχεδίαξεν ἐξ ἐυροῖς, ἐπειδὴ ὁ Φιλόστρατος καὶ τούτῳ τοῦ μέρους ἐλλογίμως εἶχεν, ὁ δὲ αὐτὸν ἐκείνου λόγον τέως ἀλλομανοῦντα πρὸς τὴν ἀκρίβειαν τὴν ἐκείνην ἐκόλασεν.

Ἡ δὲ ξυγγεγραμμενή ἐπιστολὴ τῷ Φιλόστράτῳ περὶ τοῦ πῶς χρῆ ἐπιστέλλειν πρὸς τὸν Ἀσπάσιον τείνει, ἐπειδὴ παρελθὼν ἐς βασιλείους ἐπιστολᾶς τὰς μὲν ἀγωνιστικῶτερον τοῦ δέοντος ἐπέστελλε, τὰς δὲ οὗ σαφῶς, ὅσοι οὐδέτερον βασιλεῖ πρέπον· αὐτοκράτωρ γὰρ ὅποτε ἐπιστέλλοι, οὐ δὲ ἐνθυμημάτων οὐδὲ ἐπιχειρημάτων, ἀλλὰ δόξης, οὐδ’ αὖ ἁσφαλείας, ἐπειδὴ νόμους φθέγγεται, σαφήνεια δὲ ἔρμηνευῖ ἕκατον.

Παυσανίου μὲν οὖν μαθητὴς ὁ Ἀσπάσιος, Ἰππόδρομου δὲ οὐκ ἀνήκοος, ἐπαιδευτε δὲ κατὰ τὴν Ὁρμῆν ἴκανῶς γηράσκων, ὅποτε μοι ταῦτα ἐγράφετο.

Τοσαῦτα περὶ Ἀσπάσιον. περὶ δὲ Φιλόστράτου Λημνίου καὶ τίς μὲν ἐν δικαστηρίῳ ὁ ἀνήρ ὁδος,

¹ Valckenaer would read Πλήγγητος, because Pigres is a name often occurring in Asia.

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¹ Aristophanes, Birds 375.
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to the chair at Athens, seizing on opportunities of which he made full use, and this though he had taught no one except Periges the Lydian. However since I have described the manner of their quarrel, why should I relate again what has been made sufficiently plain? The saying that even from an enemy one can learn something worth while has often been illustrated in human affairs, but never more clearly than in the case of these men. For while their controversy lasted Aspasius achieved for himself the art of speaking extempore with ease and fluency, because Philostratus already had a great reputation in this branch of eloquence; while the latter in his turn pruned down his own style of oratory which was running to riot before, till it matched his opponent's accuracy and terseness.

The epistle composed by Philostratus called How to Write Letters is aimed at Aspasius, who on being appointed Imperial Secretary wrote certain letters in a style more controversial than is suitable; and others he wrote in obscure language, though neither of these qualities is becoming to an Emperor. For an Emperor when he writes a letter ought not to use rhetorical syllogisms or trains of reasoning, but ought to express only his own will; nor again should he be obscure, since he is the voice of the law, and lucidity is the interpreter of the law. Aspasius was a pupil of Pausanias, but he also attended the school of Hippodromus, and he was teaching in Rome, well advanced in years, when I was writing this narrative.

So much for Aspasius. But of Philostratus of Lemnos and his ability in the law courts, in political
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τίς δὲ ἐν δημηγορίαις, τίς δὲ ἐν συγγράμμασι, τίς δὲ ἐν μελέταις, ὅσος δὲ ἐν σχεδίω λόγῳ, καὶ περὶ Νικαγόρου τοῦ Ἀθηναίου, ὃς καὶ τοῦ Ἐλευσινίου ἱεροῦ κήρυξ ἐστέφθη, καὶ Ἀψίνης ὁ Φοίνιξ ἐφ' ὅσον προύβη μνήμης τε καὶ ἀκρίβειας, οὐκ ἐμὲ δεὶ γράφειν, καὶ γὰρ ἄν καὶ ἀπιστηθείην ὦς χαρισάμενος, ἐπειδὴ φιλία μοι πρὸς αὐτούς ἦν.

1 From Suidas we learn that the father of Nicagoras was Mnesaius, and his son Minucianus; the latter lived under Gallienus, 253–268. Nicagoras taught at Athens during the latter part of the life of our Philostratus.
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harangues, in writing treatises, in declamation, and Lastly of his talent for speaking extempore, it is not for me to write. Nay, nor must I write about Nicagoras\(^1\) of Athens, who was appointed herald of the temple at Eleusis; nor of Apsines\(^2\) the Phoenician and his great achievements of memory and precision. For I should be distrusted as favouring them unduly, since they were connected with me by the tie of friendship.

\(^2\) Apsines of Gadara taught rhetoric at Athens about A.D. 235. We have two of his critical works, but his declamations have perished. He gives many examples of themes and was a devout student of Demosthenes.
EUNAPIUS
INTRODUCTION

For the main facts of the life of Eunapius we depend on the allusions to himself in the following Lives. He was born in 346 at Sardis, and was related by marriage to Chrysanthius. In his sixteenth year he went to Athens and studied with a Christian sophist, the Armenian Prohaeresius. To him Eunapius gave a loyalty that was unaffected by his teacher's religion, though otherwise he is consistent in hating and fearing the steadily growing influence of Christianity. After five years in Athens, Eunapius was preparing to go to Egypt, but his parents recalled him to Lydia in 367, and for the rest of his life, for all we know to the contrary, he taught at Sardis. There, as he tells us, he devoted himself to the venerable Chrysanthius until the latter's death. His own death occurred about 414. He lived to see the decline of Greek studies so lamented by Libanius; the proscription of sacrifices to the gods, and the official abolition of paganism in 391; the invasion of Greece by Alaric, and the destruction of Eleusis in 395. His forebodings and his distress at all this colour the Lives.

His chief work was a Universal History, in which he continued the Chronicle of Dexippus, taking up the narrative at the year A.D. 270. In fourteen
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Books he brought it down to the reign of Arcadius at the opening of the fifth century, when it was probably cut short by his own death. Some fragments of this chronicle have been preserved in the Lexicon of Suidas, and from these and from his own frequent references to it we can see that it was written in considerable detail. It would be a valuable document for the times, for though Eunapius was a bitter partisan and the book was partly a polemic against Christianity, he knew personally the leading men of the Eastern Empire, and was an eyewitness of much that he related. The real hero of the work, however, seems to have been the Emperor Julian, and Photius says that it amounts as a whole to an encomium on that last hope of the pagan world. For his career Eunapius could derive much information from his friend the physician Oribasius, who had been with Julian in Gaul. In the fifth century Zosimus the pagan historian borrowed from Eunapius for his account of Julian’s life.

In the Lives Eunapius refers to himself modestly in the third person, and never by name. Though he regarded the title of sophist as the most honourable possible, he actually devotes more space to those who were philosophers rather than sophists, such as Iamblichus and Maximus. The Life of Libanius, who was a typical sophist, is short and superficial, and he gives only a few lines to Himerius. At the beginning of the work there are strange omissions, for example of Diogenes Laertius, when he is speaking of the historians of philosophy and cites only Sotion and Porphyry. But no less capricious is his avoidance of any mention of the sophist and philosopher Themistius, his own con-
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temporary and one of the most distinguished. In
describing the intellectual life of the fourth Christian
century he is naturally one-sided. His interests all
centre in the East, and he has nothing to say about
Rome or the men for whom Rome was still the
capital of the world. Nor is it likely that in his
History he wrote of certain fourth-century men,
whose names are household words, where Libanius,
Prohaeresius, and Himerius are unknown. Augustine,
Jerome, Basil, and Gregory, the poets Prudentius and
Ausonius are but a few of his celebrated contempor-
aries; but he ignores them, along with the historian
Ammianus Marcellinus, to whom we must so often
turn to supplement the Lives. Yet Ammianus
went with the “divine Julian” to Persia, and we
have no better guide for the history of that time.

Eunapius admires even absurd charlatans, such as
Zeno and his successors the “iatrosophists,” healing
sophists, partly because anything that could be called
a sophist was sacred to him, partly because he was
something of an iatrosophist himself, since he boasts
of the knowledge of medicine that enabled him to
treat Chrysanthius. Success in declamation is in his
eyes the highest possible achievement, and in this
he is akin to Philostratus. But intellectually he is
greatly his inferior; he was not so well educated,
and his Greek is less crowded with reminiscences of
the classical authors. One author at least he knew
well, and frequently echoes; this is Plutarch, but he
does not always quote him correctly.

His style is difficult and often obscure, and he was

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1 For these sophists, who professed an art of healing, had
sometimes studied medicine, and competed with regular
physicians, see below, Life of Magnus, p. 498.
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by no means an Atticist. He exaggerates on all occasions, and uses poetical and grandiloquent words for the simplest actions, such as eating and drinking. At every step one has to discount his passion for superlatives. He was, as far as we can judge, among the least erudite of the fourth-century sophists. During his lifetime Nicomedia, Antioch, Smyrna, and Caesarea had almost superseded Athens, Alexandria, and Constantinople as intellectual centres, and Libanius of Antioch could boast that his school had supplied with rhetoricians "three continents and all the islands as far as the Pillars of Heracles." But, on the whole, the fourth-century sophists lack the distinction and brilliance of their predecessors in the second century, probably because they were allowed less brilliant opportunities under the Christian Emperors. The renaissance of Hellenism under Julian lasted less than two years, and his death in 363 blasted the hopes of the whole tribe of pagan sophists, philosophers, and theurgists. It is true that Christian Emperors such as Constantius had to some extent patronized Sophistic, but they gave it a divided attention, and under less cultured Emperors, such as Theodosius, the study of Latin, and, still more, of Roman law replaced Hellenic studies, so that professors of law had a better standing than professors of rhetoric.

The following notices in the order of the Lives are intended to supplement Eunapius with dates and certain facts omitted by him. He takes more interest in the historical background and gives more dates than Philostratus, but is so discursive that, by contrast, Philostratus seems systematic.

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Plotinus of Lykopolis in Egypt (A.D. 204–270) may be called the founder of Neo-Platonism. For the facts of his life we depend on Porphyry's biography of him and the meagre notice by Eunapius. He studied at Alexandria with Ammonius, of whom little is known, and accompanied the Emperor Gordian on his disastrous expedition against Ctesiphon in 243. Then he came to Rome, where he spent the rest of his life in teaching; he died at his villa in Campania in 270. We have his Enneads (Nines), so called because each of the six sections contains nine discussions, fifty-four in all. They are the written monument of Neo-Platonism. He cared nothing for style and never revised, but left to his pupil Porphyry the arrangement of the work and even the correction of the spelling, which was a weak point in his acquired Greek. In the Enneads he expounded one by one, as they arose in his school, questions of ethics, psychology, metaphysics, cosmology, and aesthetics. In spite of Porphyry's editing there is no regular sequence in the work. The discipline of Plotinus is meant to detach the soul from material things and to enable it to attain to spiritual ecstasy, "the flight of the Alone to the Alone." ¹ Plotinus himself is said to have achieved a vision of the Absolute four times in the five years of his association with Porphyry. Mystical asceticism has never been carried further, but it is usually more sombre and self-tormenting. Contemplation, rather than the worship of the gods, was the means by which Plotinus himself attained to union with the Absolute as he conceived it. But he accepted the theory of daemons and thus accounted for the existence of evil in the world. Thus he

¹ Ennead vi. 9.
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opened the door to superstition and imposture, and his followers were frequently mere theurgists and charlatans, like the fourth-century Maximus. Perhaps Eunapius, when he says that in his time Plotinus was more read than Plato, exaggerates after his fashion, but the influence of the *Enneads* can be clearly traced in the religion and ethics of the fourth century, especially in the teaching of the popular “Syrian” school of Neo-Platonism. In fact, the terminology of mysticism and ascetism has always been derived from Plotinus. Porphyry received from a fellow-disciple, Amelius, and preserved in his *Life of Plotinus*, an oracle of Apollo which described the blessed state of the soul of Plotinus.¹

**Porphyry** (233–301?), called “the Tyrian,” was brought up at Tyre, though that was not certainly his birthplace. He studied at Athens with several professors, but especially with Longinus. Rome was still the centre of philosophic activity, and he left Athens in 263 to become the disciple of Plotinus at Rome, wrote his *Life*, and many years after his master’s death, probably later than 298, edited and published the *Enneads*; but for him Plotinus might now be little more than a name. After he had spent six years in Rome he withdrew to Sicily, as Eunapius relates, but there is no evidence that Plotinus followed him thither. After the death of Plotinus he returned to Rome, married Marcella, the widow of a friend, and became the head of the Neo-Platonic school. He was a prolific writer on a great variety of subjects—grammar, chronology, history, mathematics, Homeric criticism, vegetarianism, psychology, and metaphysics; he is the savant

¹ Well translated by Myers in his *Classical Essays*. 324
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among the Neo-Platonists. His treatise, Against the Christians, in fifteen Books, of which fragments survive, was the most serious and thorough document, as well as the fairest, in which Christianity has ever been attacked, and was free from the scorn and bitterness of Julian's work of the same name. It was burned in 448 by the edict of the Emperors Valentinian III. and Theodosius II. In his Letter to Anebo, the Egyptian priest, on divination, he speaks with astonishing frankness of the frauds of polytheism as it was practised in his day in the Mysteries, and appeals to all intellectuals to turn to philosophy; hence he has been called the Modernist of Paganism. As Plotinus had been the metaphysician, Porphyry was the moralist of the Neo-Platonic school. Several of his works, including the Letter to Marcella and the Life of Plotinus, survive. Of himself we have no such trustworthy biography as he wrote of Plotinus. Eunapius, however, though incorrect in minor details, is a fairly good authority, and he had access to reliable documents, such as the lost works of Porphyry himself.

The notice of Porphyry in Suidas is hardly more than a bibliography, and that not complete, of his writings.

Iamblichus was the leading figure of the Syrian school of Neo-Platonism in the early fourth Christian century. He would have called himself a philosopher of all the schools, but his eclecticism was arbitrary and superficial. His metaphysics followed and developed the teaching of Plotinus. But his final appeal was to divination, and in his practice of theurgy he represents the decadence of Neo-Platonism. His disciples Maximus and Chrysanthius
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were professed miracle-workers, and the Emperor Julian's fanatical admiration for him and constant reference to him as inspired is the most striking evidence of the Apostate's easy credulity. The writings of Iamblichus are full of allegorical interpretations and intermediary gods, and Julian's attempt to co-ordinate all the cults and to bring the Oriental deities into the Hellenic Pantheon is due to the influence of Iamblichus.

He died in the reign of Constantine, about 330, so that Julian cannot have known him personally, and the six Letters addressed to Iamblichus and once ascribed to Julian are now generally recognized as spurious. Iamblichus studied at Athens and returned to teach at his native Chalcis, where Eunapius describes him as surrounded by adoring and exacting disciples. The treatise On the Mysteries, an answer to Porphyry's Letter to Anebo and a defence of theurgy, is no longer ascribed by the majority of scholars to Iamblichus, but it reflects the teachings of his school. We have his works on Pythagoreanism and his mathematical treatises, but the treatise On the Gods, which Julian in his Hymns seems to have followed closely, is lost. For him, as for Julian, Mithras was the central deity. He was indifferent to style, and his writings, though useful to the historian of Neo-Platonism, have small literary merit.

Aedesius is badly treated by Eunapius, who in the so-called Life soon digresses from him to Sopater the pupil of Iamblichus. Sopater was put to death by Constantine, and must not be confused with the younger man of the same name, the correspondent of Libanius whom Julian met in Syria. Then comes an account of the corrupt official, Ablabius, of 326
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Eustathius, and his more distinguished wife Sosipatra, and her career as a philosopher, theurgist, and clairvoyant, an amazing tale which illustrates the decadence of philosophy in the fourth century, and the strange things that were done in its name. Aedesius himself, to whom his biographer returns at the close of the *Life*, was about seventy and teaching at Pergamon, when, as Eunapius relates in his *Life of Maximus*, he kept at arm's length the future Emperor Julian, a dangerous and exacting pupil, and finally got rid of him by hints of more complete revelations to be had from his pupils and especially from Maximus the theurgist, at Ephesus. This must have occurred about 350. Perhaps Aedesius, who carried on the teachings of the Syrian school of his master Iamblichus, was more intelligent or more honest than his younger contemporaries. He died before the Hellenic reaction under Julian.

**Maximus of Ephesus**, the most famous theurgist or miracle-working philosopher of the century, was said by Theodoret to look like a philosopher, though he was really a magician. From all sources we gather that he was unworthy to be called a Neo-Platonist, and that he was the most unscrupulous as well as the most successful of the followers of Iamblichus. His chief title to fame is the influence, plainly mischievous, that he gained over the Emperor Julian. When the latter became Emperor he summoned Maximus to Constantinople, and Ammianus describes how Julian interrupted a sitting of the Senate in order to greet and publicly embrace the newly arrived Maximus. According to Ammianus, Julian on his deathbed in Persia discussed the immortality of the soul with
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Maximus and Priscus. The Romans, for political rather than religious reasons, feared the influence of the practice of magic, and, under Valens, Maximus was executed in 371. Libanius was no theurgist, but he congratulates Maximus in Letter 606 on his influence over Julian.

Priscus the Thesprotian or Molossian, was the last of a long line of professors who made the reputation of the school at Athens in the fourth century. He was the friend and adviser of the Emperor Julian whom he accompanied to Persia. We know very little about him apart from the Life of Eunapius, in which he appears as morose and aloof, sceptical and disdainful of popularity. In an extant letter Julian invites him to Gaul and calls him a genuine philosopher, but the Emperor would have said as much of Maximus the charlatan. After Julian's death Priscus returned to Antioch, and was there in the autumn of 363. Both he and Maximus were arrested by the Emperors Valens and Valentinian on a charge of magic which was supposed to have been employed to give them a fever from which they suffered. But Priscus was allowed to go to Greece, where he taught for many years. He survived as late as the invasion of Alaric, and died in 395, aged over ninety. He was a frequent correspondent of Libanius. Priscus was probably a Neo-Platonist, and less devoted to theurgy than was Maximus; hence he was regarded as less dangerous to the imperial government. His wife was named Hippia, and he had several children as we learn from a letter of the Emperor Julian.

Julian of Caesarea in Cappadocia was born about 275, and was a successful teacher of rhetoric at 328
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Athens about 330. There he died about 340, and the succession to his chair was hotly contested by his pupils. Photius says that he wrote on the vocabulary of the Ten Attic Orators, but no work of his survives.1 Eunapius does not make it clear why Julian and his contemporaries were obliged to teach in private, but probably this was due, not to the opposition of the Christians, since there were famous Christian sophists, notably Prohaeresius, but rather to the factions of the rival sophists, which had never been so violent as when Julian was at the height of his fame. We do not know how it happened that he had more than one official successor, but it is possible that the chair of philosophy was suppressed in favour of rhetoric, which was held to be less antagonistic to Christianity. In his later years the supremacy of Julian was challenged by the success of his pupils, Prohaeresius and Diophantus the Arab.

Prohaeresius the Christian sophist, when other Christian professors were hastening to enrol themselves as pagans and true Hellenes to win favour with the new Emperor Julian, seems to have said to himself, like the great bishop of Alexandria, Athanasius, “It is but a little cloud, and will pass.” Eunapius says that in 362, when he went to Athens to study with Prohaeresius, the latter was eighty; but as this would make him about the same age as the sophist Julian whose chair he inherited, it seems

1 Cumont believes that Julian of Caesarea wrote the six fulsome and foolish Letters to Iamblichus which the ms. tradition assigns to the Emperor Julian. They are certainly not the Emperor’s, but there is no evidence that Julian the sophist had the slightest interest in Iamblichus and his doctrines; on the contrary he seems to have been wholly devoted to rhetoric.
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likely that Eunapius exaggerated his age by about ten years. At any rate he was a well established rival of Julian when in 340 the latter died, and Prohaeresius succeeded to his position as leading sophist at Athens, though perhaps not to all the official emoluments, as Julian seems to have had no less than six nominal successors. In 345 Anatolius of Berytus came to Athens, and confirmed Prohaeresius in his office of "stratopedarch," which had been bestowed on him by Constans when he visited Gaul, so that he, like Lollianianus in the second century, was a Food Controller.

After Julian's accession in 361 he enacted that the Christian sophists should no longer be allowed to teach Hellenic literature, a decree that shut them out of the field of education. He exempted Prohaeresius, but the sophist resigned his chair. Eunapius says only that Prohaeresius was barred from teaching because he was reputed to be a Christian, yet he was teaching at Athens when Eunapius came there as a student in 362, and it is unlikely that the decree was ever carried out with any thoroughness in the few months that elapsed before the Emperor's death. Prohaeresius died in 367 and his epitaph was written by Gregory Nazianzen. It is to be observed that all the rivals of Prohaeresius at Athens were foreigners, and that the city had ceased to produce great sophists. Prohaeresius himself was an Armenian, which perhaps accounts for his religion; for Armenia was early converted to Christianity. There was a certain coolness between the Emperor Julian and Prohaeresius, apart from the incident of the exemption, for the sophist resented the Emperor's admiration of Libanius. However, in an extant letter 380
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Julian writes in a friendly tone to suggest that Prohaeresius may intend to write an account of the Emperor's return from Gaul, in which case he will provide him with documents. Prohaeresius was then, according to Eunapius, eighty-seven! It is possible that Julian in his student days at Athens had attended the lectures of Prohaeresius. Anatolius of Berytus, the Phoenician of whom Eunapius speaks in the Life of Prohaeresius, was a frequent correspondent of Libanius, and we have a number of letters addressed to him by that sophist. Though Anatolius was a devout pagan and Hellene, he held many offices under the Christian Emperors, and was a distinguished prefect of Egypt and also of Illyricum, entering on the latter office in 356. His relations with Libanius were somewhat strained by his refusal to give to Libanius one of the many offices at his disposal. Anatolius died in 360.¹

Epiphanius of Syria, sometimes called the Arab, was a poet as well as a sophist. He taught rhetoric at Laodicea before he moved to Athens. He is mentioned by Sozomenus, and was a correspondent of Libanius. Though he died young he left several technical treatises on rhetoric, which are all lost.

Diophantus the Arab was a pupil and one of the successors of the sophist Julian, and was teaching at Athens when Libanius came there as a student in 336. Libanius was forcibly enrolled as a pupil of Diophantus by the sophist's pupils, but avoided his lectures; he himself does not mention the name of Diophantus though he relates the incident. Students who came from Arabia were expected to study with

¹ Ammianus Marcellinus xxi. 6.
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a sophist of their nationality, but the pupils of Diophantus had no right to kidnap Libanius of Antioch. Eunapius, in his Life of Diophantus, expresses the dislike that he would naturally feel for a successor to his admired Prohaeresius.

Sopolis was teaching at Athens when Eunapius lived there (362–367). In the Life of Prohaeresius he is referred to with scorn as only nominally a professor of rhetoric. He was one of the most insignificant successors of Julian the sophist, and secured his election by some manœuvre that Eunapius leaves obscure.

Himerius in a speech delivered in 362 says that his hair is turning grey, so his birth may be dated about 315. Like other Bithynians he studied at Athens with Prohaeresius, and there he taught for about fifteen years, until the patronage of the Emperor Julian drew him into the main current of the life of the Empire in the East. He joined Julian at Antioch in 362, after delivering declamations at every important town on the way. Whether, like Maximus and Priscus, he went with Julian on the expedition against Persia we do not know, but after its disastrous ending he seems to have stayed at Antioch or in Bithynia until the death of Prohaeresius. He returned to Greece about 368, and for the rest of his life taught rhetoric at Athens. Probably he died before the Goths invaded Greece in 395. He had married an Athenian of noble family and acquired Athenian citizenship. In his Oration 23, a monody, he boasts of the ancestry, on the maternal side, of his only son Rufinus, who died, aged fourteen, at the time when his father was in temporary exile in Boeotia, driven away by the intrigues of rival sophists.

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Himerius was wounded in an encounter with the pupils of a rival sophist, and thereafter lectured in his own house. In Oration 22 he announces his recovery and the beginning of a new course of lectures.

Eunapius in his Life gives us no idea of the importance for our knowledge of the fourth century of this sophist, whose works have in great part survived. No doubt professional jealousy explains this neglect. In his Orations, of which thirty-four are extant, nine in a very imperfect and mutilated condition, are all the marks of Asianic oratory. He calls himself a swan, a cicada, a swallow, and his speeches hymns, odes, and songs. In fact it was only fashion that kept him from writing verse. We have the analyses by Photius of thirty-six other Orations which have survived as Eclogues or Extracts. Some of these are not only fictitious but falsely conceived; for example Eclogue 5, in which Themistocles spurns the peace terms offered by Xerxes. Himerius is all allegory, poetical allusion, and flowers of speech. In his work may be conveniently surveyed the characteristic weaknesses of fourth-century rhetoric, its lack of logical argument and of a literary or historical conscience, its dependence on commonplaces from the past, its shameless adulation of the great,¹ and even its occasional, surprising charm. With Priscus he represents the last days of the Athenian school of sophistic eloquence.

Libanius of Antioch was born in 314, so that

¹ Himerius seized on every chance, and they were many, to deliver a flattering address of welcome to a new proconsul.
he was nearly fifty when Julian became Emperor and raised high hopes in the breasts of all the Hellenic sophists. Though formally enrolled as a pupil of Diophantus when he arrived at Athens in 336, Libanius had already educated himself at Antioch, and so he continued to do at Athens for some years. Then, for about a decade, he taught, first at Constantinople, where his success aroused such enmity that he was driven to migrate to Nicaea, then at Nicomedia where he was contented and popular. Eunapius, who is inclined to disparage Libanius, omits to say that, as his fame increased, the citizens of Constantinople demanded his return, and he was recalled by an Imperial edict. But in 354 he was once more in Antioch, and on the plea of ill-health was allowed to remain in his native city. There for the next forty years his school was the most famous and the most frequented of the day. We are peculiarly well-informed as to this school, thanks to his autobiography and the numerous Orationes in which he describes the conditions of teaching rhetoric in the fourth century. Though he openly mourned the Emperor, he weathered the storms that followed naturally on the death of Julian and the restoration of Christianity as the State religion. He was the official orator and mediator for Antioch on important occasions, such as the bakers' strike, or the revolt of the city under Theodosius. His last years were saddened by the fact that Greek studies were being neglected in favour of Latin, and that the Emperors had ceased to patronize Hellenism; moreover he was constantly embroiled with oppressive officials and jealous rivals. He became partly blind, and lost his only son, and, one by one, his friends. It is possible
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that he lived as late as 395, but the date of his death is uncertain.

Of all this Eunapius relates little, and he gives no account of the numerous works of Libanius with which he must have been familiar. His criticism of his style is not borne out by anything in the extant works, and this makes us hesitate to accept the judgements of Eunapius on sophists whose writings do not survive. Like Aristeides, Libanius repels the reader by the very mass of what remains of his eloquence. The new edition of his works by Foerster already amounts to eight Teubner volumes, and the *Letters*, of which we have more than 1600, are still to come. The 65 *Orations* are a valuable document for the life, manners, and education of the time; when Libanius narrates, his style is spirited and clear. He admired Aristeides the imitator of Demosthenes, but it would be unjust to Libanius to imply that his knowledge of Greek letters was at second hand. His pages are crowded with illustrations and echoes, rather than quotations, from Greek authors. He had a talent for declamation, and his formal sophistic compositions are strictly conventional, according to the types prescribed by the theorists. His *Monodies*, for instance that on Nicomedia when the city was destroyed by an earthquake, are in the most florid style. In *Oration 25* he draws a gloomy picture of the slavery of a sophist to his pupils and their parents, a companion piece to Lucian’s *Dependent Scholar* in the second century. It is interesting to see that in the later days of Libanius a sophist is no longer sure of his position and a tyrant in society, as Philostratus describes him. Eunapius is both spiteful and untrustworthy for
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Libanius, but the latter has been more fortunate in his biographer Sievers\(^1\) whose book is a valuable guide to the whole period; he has done more than any other writer to keep the name of Libanius alive.

Acacius of Caesarea was a frequent correspondent of Libanius, and from the Letters of that sophist we learn far more about him than Eunapius tells us in his Life. He was rather older than Libanius, and came of a family in which the sophistic profession was hereditary. He taught first in his native Phoenicia, then at Antioch, and finally settled in Palestine. At Antioch he was the rival of Libanius and not so friendly with him as the account of Eunapius makes him appear. Libanius triumphed, and Acacius left Antioch about 361 when the correspondence begins. There was a sort of reconciliation, and Libanius writes to Acacius sympathetically on the death of a son. It is hard to reconcile the statement of Eunapius that Acacius died young with the evidence that we can glean from Libanius as to the duration of the other’s activities.

Zeno of Cyprus is identified by Boissonade with the physician and teacher of medicine at Alexandria to whom the Emperor Julian addressed an extant letter. If Eunapius is right in saying, in his Life of Oribasius, that Oribasius had been a pupil of Zeno, the latter must have been very old in 362, when Julian’s letter To Zeno was written. It seems more likely that had Julian been addressing a talented orator, he would have mentioned this in his complimentary letter, whereas he only speaks of Zeno’s teaching of medicine. At any rate the Zeno of Eunapius is an

\(^1\) Das Leben des Libanius, Berlin, 1868.
“iatrosophist,” a healing sophist. This seems to us a most unhappy combination of professions, and that the name inevitably became a synonym for charlatan we might assume, even if Eunapius had not, in his biography, shown us the absurd figure of Magnus talking down his fellow-practitioners and using his rhetorical talent for his own ends.

Magnus, the healing sophist, born at Nisibis, was a pupil of Zeno and taught medicine at Alexandria, that centre of the medical profession. Libanius mentions him in a letter written in 364. On his death Palladas wrote the well-known epigram in the Palatine Anthology:

“When Magnus went down to Hades, Aidoneus trembled, and said: ‘Here comes one who will raise up even the dead.’”¹

This was not intended as a satire, nor did Eunapius think Magnus absurd, and it is clear that, though visibly declining, rhetoric could still charm the Graeco-Roman world. Magnus was alive in 388, when Libanius wrote to him Letter 763.²

Oribasius according to Suidas was born at Sardis, but we may suppose that his friend Eunapius when he gave Pergamon as his birthplace was better informed. Julian evidently refers to Oribasius in his Letter to the Athenians 277 where he speaks of a “certain physician” who had been allowed by Constantius to accompany him to Milan when he was summoned there to be made Caesar. Oribasius went with Julian to Gaul, and there is preserved by Photius a letter from him to Julian mentioning their sojourn

¹ xi. 281. Magnus is mentioned by Philostorgius viii. 10.
² So Seeck, Die Briefe des Libanius; but Sievers thinks that this is another Magnus.
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there together; but we do not know whether he went on the expedition to Persia. When Eunapius says that Oribasius "made Julian Emperor," he probably means not so much that Oribasius was an accomplice in the plot to put Julian on the throne, though he does in fact, in his Life of Maximus, speak of Oribasius as the Caesar's "accomplice," but rather that the physician, by his virtuous teachings, had fitted Julian for the position. The historians at any rate are silent as to the connivance of Oribasius. It was probably in 358 that Julian wrote his extant letter to Oribasius, when the latter was editing an epitome of Ga\l en. Oribasius was with him in Antioch on the way to Persia, and is no doubt one of the seven persons whom Julian mentions in Misopogon 354 c as newcomers to Antioch, and out of sympathy with its frivolous and ungodly citizens.

Chrysanthius, the pupil of Aedesius, whom he seems to have closely resembled in character, is the only rival of Prohaeresius in the affection and loyalty of Eunapius. But apart from this biography he is practically unknown. Julian, who must have been offended by his refusal of his pressing invitation to the court, never mentions him, and Libanius, who corresponded with nearly all the leading pagans of his day, ignores Chrysanthius. His refusal to join the Emperor Julian was perhaps due to a conviction, which must have been shared by many persons more cautious and better balanced than the headlong Maximus, that the pagan renaissance would be short-lived. His tolerant and tactful dealings with the Christians during Julian's brief reign may have preserved him from the harsh treatment that was suffered by Maximus.
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HELLESPONTIUS, the aged pupil of Chrysanthius in Sardis, whose sudden death is here described, was a native of Galatia, a sophist and philosopher. We have a letter\(^1\) addressed to him by Libanius as early as 355, in which his son is mentioned.

\(^1\) Letter 1259.
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These are few and very corrupt. All are derived from Laurentianus lxxxvi. 7, fourteenth century, which was not collated by Boissonade or Wyttenbach, and was first recognized as the most reliable codex by Jordan in De Eunapii codice Laurentiano, Lemgo, 1888, followed by Lundström, Prolegomena in Eunapii vitas, Upsala, 1897; Vaticanus 140 (contains also Philostratus, Lives). There are inferior mss. at Naples (Borbonici) and Paris. Cobet’s emendations are in Mnemosyne, vols. vi. and viii. De Boor in Rheinisches Museum, xlvii. maintains that the new edition of the Universal History mentioned by Photius contained also the Lives and was made later than the time of Eunapius; whereas Lundström thinks that Eunapius himself revised his works and omitted many passages that were offensive to the Christians. This would account for the fact that we have two recensions of the Life of Libanius, the Laurentianus and the Lacapenianus; the latter, according to Lundström, is the modified version.

Editions.

Junius Hornanus, Antwerp, 1568 (with very incorrect Latin version). Commelinus, Heidelberg, 1596. Boissonade, Amsterdam, 1822 (Wyttenbach’s notes are in vol. ii.). Boissonade, Didot, Paris, 1849, 1878¹ (a reprint of the edition of 1822, with Latin version of Junius, partly re-

¹ The text of the present edition is that of Boissonade, revised; the marginal numbers refer to his pages.
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ΠΡΟΟΙΜΙΟΝ

Ξενοφῶν ο Φιλόσοφος, ἀνήρ μόνος ἕξ ἀπάντων
φιλοσόφων ἐν λόγοις τε καὶ ἔργοις φιλοσοφίαν
κοσμήσας (τὰ μὲν, ἐν λόγοις, ἔστι τε καὶ ἐν
gράμμαι, τὴν ἡθικὴν ἀρετὴν γράφει, τὰ δὲ, ἐν
πράξει τι ἄριστος, ἀλλὰ καὶ ἑγέννα στρατηγικῆς
τοῖς ὑποδείγμασιν· ὁ γὰρ μέγας Ἀλέξανδρος οὐκ
ἄν ἐγένετο μέγας, εἰ μὴ Ξενοφῶν· τὰ πάρ-
εργά φησί δεῖν τῶν σπουδαίων ἀνδρῶν ἀναγρά-
φειν. ἐμοὶ δὲ οὐκ εἰς τὰ πάρεργα τῶν σπουδαίων
ὁ λόγος φέρει τὴν γραφήν, ἄλλ' εἰς τὰ ἔργα. εἰ
gὰρ τὸ παίγνιον τῆς ἀρετῆς ἄξιον λόγον, ἀνεβοῖτο
ἀν πάντως τὸ σπουδαζόμενον σιωπώμενον. δια-
λεχθήσεται δὲ ὁ λόγος τοῖς ἐνυπαχάνεις βουλο-
μένοις, οὕτε περὶ πάντων ἀσφαλῶς (οὐ γὰρ πάντα
ἀκριβῶς ήν ἀ ναλέγεσθαι), οὕτε ἀποκρίνων ἀλλήλων
φιλοσόφων ἀρίστους καὶ ῥήτορας, ἀλλὰ παρα-

1 Wyttenbach and Cobet think that after Ξενοφῶν a clause has been lost. In the translation ἐγένετο is understood.

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AND SOPHISTS

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Xenophon the philosopher, who is unique among all philosophers in that he adorned philosophy not only with words but with deeds as well (for on the one hand he writes of the moral virtues both in discourses and historical commentaries, while he excelled also in actual achievement; nay more, by means of the examples that he gave he begat leaders of armies; for instance great Alexander never would have become great had Xenophon never been)—he, I say, asserts that we ought to record even the casual doings of distinguished men. But the aim of my narrative is not to write of the casual doings of distinguished men, but their main achievements. For if even the playful moods of virtue are worth recording, then it would be absolutely impious to be silent about her serious aims. To those who desire to read this narrative it will tell its tale, not indeed with complete certainty as to all matters—for it was impossible to collect all the evidence with accuracy—nor shall I separate out from the rest the most illustrious philosophers and orators, but I shall
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tιθαίσι εκάστῳ τῷ ἐπιτήδευμα. ὅτι ἀριστός ἦν εἰς ἀκρόν ὁ γραφόμενος ὑπὸ τοῦ λόγου, τῷ βουλομένῳ ταῦτα δικαίως ἐκ τῶν ὑποκειμένων σημείων καταλαμπάνει (βούλεται μὲν γάρ) ὁ ταῦτα γράφων. καὶ υπομνήμασι ἀκριβέστως ἐντεῦθεκε, δι’ ἃν, ἡ διαμαρτάνων τῆς ἀληθείας, ἐφ᾽ ἑτέρους ἀναφέροι τὸ ἀμάρτημα, ὡσπερ ἀγάθος τις μαθητῇς κακῶν τετυχηκὼς διδασκάλων, ἡ κατηγορίαν ἀληθεὶαν ἔχει καὶ τοὺς ἡγουμένους ἄξιους ὑπαίτιας, καὶ τὸ γε ἦδον ἐργὸν αὐτοῦ καθαρὸν εἰς καὶ ἀμώμητον, ἀκολουθήσαντος οἷς ἀκολουθεῖν προσῆκεν. ἐπεὶ δὲ ὀλύνοι τε ἡ παντελῶς ἑλάχιστοι τινὲς ἦσαν οἱ περὶ τοῦτων γράφοντες, ὃν τοῦτο εἶπε τις μόνον, ὕπε τὰ ὑπὸ τῶν πρότερον γραφέντα λήσεται τοῖς ἐντυγχάνοντας, ὕπε τὰ εἰς ἀκοῆς ἕστων καθη- κόντα τὸν χρόνον, ἀλλ᾽ ἀμφότεροι ἀποδοθήσεται τῷ πρέπον, τῶν μὲν γεγραμμένων τῷ κινηθῆναι μηδὲν, τὰ δὲ ἐκ τῆς ἀκοῆς ὑπὸ τοῦ χρόνου καταστόμενα καὶ μεταβάλλοντα διαπῆξαι καὶ στηρίζει τῇ γραφῇ πρὸς τὸ στάσιμον καὶ μονιμώτερον.

OITINEΣ ΤΗΝ ΦΙΛΟΣΟΦΟΝ ΙΣΤΟΡΙΑΝ ΑΝΕΛΕΞΑΝΤΟ

454 τῇν φιλοσοφον ἱστορίαν καὶ τοὺς τῶν φιλοσόφων ἄνδρῶν βίους Πορφύριος καὶ Σατίων ανελέεσαντο. ἀλλ᾽ ὁ μὲν Πορφύριος (οὔτω συμβάν) εἰς Πλάτωνα

1 τὸ δὲ ἀριστὸς ὅτι Boissonade; ὅτι ἀριστός Cobet.
2 ἀπὸ . . . γραφέντων Boissonade; ὑπὸ . . . γραφέντα Cobet.
3 τῷ Wytenbach adds.

1 Eunapius ignores Diogenes Laertius. Sotion, the Peripatetic philosopher at the close of the third century B.C., wrote an account of the successive heads of the schools of philosophy; he was used by Diogenes Laertius.

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set down for each one his profession and mode of life. That in every case he whom this narrative describes attained to real distinction, the author—for that is what he aims at—leaves to the judgement of any who may please to decide from the proofs here presented. He has read precise and detailed commentaries, and therefore, if he misses the truth, he may refer his error to others, like a diligent pupil who has fallen into the hands of inferior teachers; or, if he does go right, may have the truth on his side when he utters criticisms and be guided by those who are worthy of respect; that thus his own work may be perfectly blameless and secure from criticism, seeing that he followed those in whose steps it was his duty to follow. And inasmuch as there were few, or to say the truth, hardly any writers on this subject, nothing that has been composed by earlier authors will be concealed from my readers, nor what has come down by oral tradition to the present day, but the proper weight will be assigned to both sources; I mean that in written documents nothing has been altered, while what depends on hearsay, and hence is liable to become chaotic and confused by the lapse of time, has now been fixed and given stability by being written down, so that it is for the future a settled and abiding tradition.

THE WRITERS WHO HAVE COMPILED A HISTORY OF THE PHILOSOPHERS

Porphyry and Sotion\(^1\) compiled a history of philosophy and the Lives of the philosophers. But Porphyry, as it happened, ended with Plato and his

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ἐτελεύτα καὶ τοὺς ἐκεῖνου χρόνους. Σωτῖνων δὲ καὶ καταβας φαινεται, καίτοι γε ὁ Πορφύριος ἦν νεώτερος. τῆς δὲ ἐν τῷ μέσῳ φορᾶς φιλοσόφων τε ἀνδρῶν καὶ σοφιστῶν ἀδιηγητοῦ γενομένης κατὰ τὸ μέγεθος καὶ τὸ ποικιλὸν τῆς ἀρετῆς, Φιλόστρατος μὲν ὁ Δήμιος τοὺς τῶν ἄριστων σοφιστῶν ἐξ ἐπιδρομῆς μετὰ χάριτος παρέπτυσε βίους, φιλοσόφων δὲ οὐδεὶς ἀκριβῶς ἀνέγραψεν· ἐν οἷς Ἀμμώνιος τε ἦν ὁ ἐξ Αἰγύπτου, Πλούταρχου τοῦ θειότατος γεγονός διδάσκαλος, Πλούταρχος τε αὐτός, ἡ φιλοσοφίας ἀπάσης ἀφροδίτη καὶ λύρα, Εὐφράτης τε ὁ ἐξ Αἰγύπτου, καὶ Δίων ὁ ἐκ Βιθυνίας ὁ ἐπεκάλεσθαι Χρυσόστομος, Ἀπολλώνιος τε ὁ ἐκ Τυάνων, οὐκέτι φιλόσοφοι· ἀλλ’ ἦν τι θεῶν τε καὶ ἀνθρώπου μέσον. τὴν γὰρ Πυθαγόρειον φιλοσοφίαν ζηλώσας, πολὺ τὸ θειότερον καὶ ἐνεργὸν κατ’ αὐτὴν ἐπεδείκτο. ἀλλὰ τὸ μὲν ἐσ τοῦτον ὁ Δήμιος ἐπετέλεσε Φιλόστρατος, βίον ἐπιγράψας Ἀπολλώνιον τὰ βιβλία, δέον Ἐπιδημίαν ἐσ ἀνθρώπους θεοῦ καλεῖν. Καρνεάδης δὲ ἦν κατὰ τούτους τοὺς χρόνους, καὶ τῶν κατὰ κυνισμὸν οὐκ ἄφανῆς, εἰ τινα καὶ κυνισμοῦ χρῆ λόγων ποιεῖσθαι, παρ’ οἷς ἦν Μουσώνιος, καὶ Δημήτριος καὶ Μένυττος, καὶ ἔτρεων γε τινε πλείους· οὕτω δὲ ἦσαν ἐπιφανέστεροι. τούτων δὲ σαφεῖς μὲν καὶ ἀκριβεῖς οὐκ ἦν ἀνευρεῖν τοὺς βίους, ἀτε μηδενὸς συγγεγραφότος, ὥσα γε ἠμᾶς εἰδέναι· ἱκανοὶ δὲ αὐτῶν ἦσαν τε καὶ εἰσὶ βίοι τὰ

1 For this metaphor of Philostratus, Aristides, p. 585.
2 For Euphrates see Philostratus, Lives of the Sophists, p. 488, note.
3 The philosophers of other schools in the fourth century, 346.
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times, while Sotion, though he lived before Porphyry, carried on his narrative, as we see, to later times also. But the crop of philosophers and sophists who came between Sotion and Porphyry was not described as their importance and many-sidedness deserved; and therefore Philostratus of Lemnos in a superficial and agreeable style spat forth the Lives of the most distinguished sophists; but the lives of the philosophers no one has recorded accurately. Among these latter were Ammonius of Egypt, who was the teacher of the divine Plutarch, and Plutarch himself, the charm and lyre of all philosophy; Euphrates of Egypt and Dio of Bithynia, whom men surnamed the "Golden-mouthed"; and Apollonius of Tyana, who was not merely a philosopher but a demigod, half god, half man. For he was a follower of the Pythagorean doctrine, and he did much to publish to the world the divine and vivifying character of that philosophy. But Philostratus of Lemnos wrote a full account of Apollonius, and entitled his book The Life of Apollonius, though he ought to have called it The Visit of God to Mankind. Carneades also lived about this time, a celebrated figure among the Cynics, if indeed we ought to take any account of the Cynic school, among whom were Musonius, Demetrius, and Menippus, and several others also; but these were the more celebrated. Clear and accurate accounts of the lives of these men it was impossible to discover, since, so far as I know, no one has written them. But their own writings were and especially the Neo-Platonists, despised and disliked the Cynics, partly because in some respects their mode of life resembled that of the Christians. This later Carneades is not otherwise known; some identify him with Carneius (Cynulcus) in Athenaeus, Deipnosophists.
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γράμματα, τοσαύτης ἀνάμεστα παιδείας καὶ θεωρίας ἐσ τε ήθικῆν ἀρετῆν καὶ ὅσῃ πρὸς τὴν τῶν ὄντων διήρατο καὶ ἀνέβλεψε φύσιν, τὴν ἄγνουαν τῶν δυναμένων ἀκολουθεῖν, ως ἀχλήν τυα, σκεδάσσασα. αὐτίκα οὖν ὁ θεσπέσιος Πλούταρχος τὸν τε ἐαυτὸν βίον ἀναγράφει τοῖς βιβλίοις ἐνδιεσπαρμένως καὶ τὸν τοῦ διδασκάλου, καὶ ὧν γε Ἀμμώνιος Ἀθήνην ἔτελεύτα, οὐ βίον προσευτῶν. καὶ τοίς γε τὸ κάλλιστον αὐτοῦ τῶν συγγραμμάτων εἰσὶν οἱ καλούμενοι παράλληλοι βιοί τῶν ἁρίστων κατὰ ἔργα καὶ πράξεις ἄνδρῶν. ἄλλα τὸν ἴδιον καὶ τὸν τοῦ 1 διδασκάλου καθ’ ἑκατὸν τῶν βιβλίων ἐγκατέστειρεν, ὡστε, εἴ τις ὀξυδορκοίη ἐνετα ταῦτα, καὶ ἄνικενοι κατὰ τὸ προσπίπτον καὶ φαινόμενον, καὶ σωφρόνως τὰ κατὰ μέρος ἀναλέγοιτο, δύνασθαι τὰ πλεῖστα τῶν βεβημένων αὐτοῖς εἰδέναι. Δογκιανὸς δὲ ὁ ἐκ Σαμοσάτων, ἀνήρ σπουδαῖος ἐς τὸ γελασθῆναι, Δημώνακτος φιλοσόφου καὶ ἑκεῖνος τοὺς χρόνους βίον ἀνέγραψεν, ἐν ἑκεῖνῳ τε τῷ βιβλίῳ καὶ ἄλλοις ἐλάχιστοις διὸ ὀλοι σπουδάσας.

Καὶ ταῦτα γε εἰς μνήμην ἐγὼ τίθεμαι, τούτῳ συνορῶν, ὅτι τὰ μὲν ἔλαβεν ἵσως ήμᾶς, τὰ δὲ οὐκ ἔλαβεν. ἑκείνου δὲ καὶ πολλὴν πουόμενος φροντίδα καὶ σπουδή, τοῦ συνεχῆς καὶ περιγεγραμμένης εἰς ἀκρίβειαν ἱστορίαν τινὰ λαβεῖν τοῦ φιλοσόφου καὶ ῥητορικοῦ βίου τῶν ἁρίστων ἄνδρῶν, εἶτα οὐ τυχεύον τῆς ἔπιθυμίας, ταῦτά τι τοῖς ἐρώσειν ἐμμακᾶς καὶ περιφλέκτως ἔπαθον. καὶ γὰρ ἑκεῖνοι, τὴν μὲν ἐρωμένην αὐτήν ὅρωντες καὶ τὸ περίφυκτον ἐν τῷ φαινομένῳ κάλλος, κάτω

1 τὸ ἴδιον καὶ τοῦ Boissonade; τὸν ἴδιον καὶ τὸν τοῦ Cobet.

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still are sufficient records of their lives, filled as they are with such erudition and thorough research in the field of ethics and also that research which aspires to investigate the nature of things and disperses like a mist the ignorance of such as are able to follow. Thus, for example, the inspired Plutarch records in statements scattered here and there in his books, both his own life and that of his teacher; and he says that Ammonius died at Athens. But he does not entitle these records a Life, though he might well have done so, since his most successful work is that entitled The Parallel Lives of men most celebrated for their deeds and achievements. But his own life and that of his teacher he scattered piecemeal throughout every one of his books; so that if one should keep a sharp look-out for these references and track them as they occur and appear, and read them intelligently one after another, one would know most of the events of their lives. Lucian of Samosata, who usually took serious pains to raise a laugh, wrote a life of Demonax, a philosopher of his own time, and in that book and a very few others was wholly serious throughout.

This much, then, I place on record, and am aware that some things have perhaps escaped me, but other things have not. And in that, after expending much thought and pains so that the result might be a continuous and definite account of the lives of the most celebrated philosophers and rhetoricians, I fell short of my ambition, I have had the same experience as those who are madly and feverishly in love. For they, when they behold the beloved and the adored beauty of her visible countenance, bow

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neòousov, ο ζητούσιν ιδεῖν ἔξαοθενοῦντες, καὶ περιλαμπόμενοι· ἕαν δὲ πέδιλον αὐτῆς ἡ πλόκιον ἢ ἐλλόβιον ἰδωσιν, ἐκεῖνοι καταθαρροῦντες, τὴν ψυχὴν τε τῇ ὁψε προσαφιάσα καὶ κατατήκονται πρὸς τῷ θεάματι, τὰ σύμβολα τοῦ κάλλους μᾶλλον ἢ τὸ κάλλος ὅραν ἀνεχόμενοι καὶ στέργοντες. κἀγὼ πρὸς ταύτην ἐξώριμησα τὴν γραφῆν, ὥσα ἢ κατὰ ἄκοιπη, ἢ κατὰ ἀνάγνωσιν, ἢ κατὰ ἰστοριὰν τῶν κατ’ ἐμαυτὸν ἀνθρώπων μὴ παρελθεῖν σωπῇ καὶ βασκάνως, ἅλλ’, εἰς ὅσον οἶον τε ἢ ἄλλης πρόθυρα καὶ πύλας προσκυνήσοντα, παραδοῦναι τοὺς μετὰ ταύτα ἢ βουλομένους ἀκούειν ἢ δυναμένους ἀκολουθεῖν πρὸς τὸ κάλλιστον. ἔσχε μὲν οὖν διακοπῇ τινα καὶ ρήξων ὁ χρόνος διὰ τᾶς κοινὰς συμφοράς∙ τρίτη δὲ ἄνδρῶν ἐγένετο φορὰ (ἢ μὲν γὰρ δευτέρα μετὰ τὴν Πλάτωνος πάσιν ἐμφανῆς ἀνακεκηρυκταὶ) κατὰ τοὺς Κλαυδίου καὶ Νέρωνος· τοὺς γὰρ ἀθλίους καὶ ἐναυσίους οὐ χρή γράφειν (οὗτοι δ’ ἤσαν οἱ περὶ Γάλβαν, Βιτέλλιον, Ὀθωνα. Οὐδεσποτικὸς δὲ ὁ ἐπὶ τούτοις καὶ Τίτος καὶ ὅσοι μετὰ τούτους ἦρξαν), ἦν μὴ τοῦτο σπουδάζειν δόξωμεν· πλὴν ἐπιτρέχοντί γε καὶ συνελόντι εἰπεῖν, τὸ τῶν ἀρίστων φιλοσόφων γένος καὶ εἰς Σεβῆρον διέτεινεν. ἀλλὰ εὑρίσκεις ἢ υπάρχει τοῖς βασιλείσι κατὰ τὴν συγγραφὴν, ὅτι τὸ κατ’ ἄρετὴν ὑπερέχον ἀριθμεῖται τῷ κατὰ τὴν τύχην. νεμεσάτω δὲ μηδὲ εἰς, εἰ γε καὶ

1 Eunapius seems to distinguish three groups of philosophers, i.e. those up to Plato, those after Plato, and those from Claudius A.D. 41 to Severus, died A.D. 211. He deals with none of these, and begins his own narrative with a brief mention of the Neoplatonist Plotinus, who was born not long before the death of Severus.

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their heads, too weak to fix their gaze on that which they desire, and dazzled by its rays. But if they see her sandal or chain or ear-ring, they take heart from these and pour their souls into the sight and melt at the vision, since they can endure to see and love the symbols of beauty more easily than the beauty itself; thus too I have set out to write this narrative in such a way as not to omit in silence and through envy anything that I learned by hearsay, or by reading, or by inquiry from men of my own time, but, as far as in me lay, I reverenced the entrance and gates of truth and have handed it down to future generations who may either wish to hear thereof or have power to follow with a view to the fairest achievement. Now the period I describe is somewhat interrupted and broken up by reason of the calamities of the State. Still a third crop of men began with the days of Claudius and Nero (for the second which came next after Plato has been commemorated and made clear to all). As for those unlucky Emperors who lasted for a year only, they are not worthy of record; I mean, for example, Galba, Vitellius, Otho, and, following them, Vespasian, Titus and those who ruled after these men; and no one must suppose that I pay serious attention to them. Anyhow, to speak cursorily and in brief, the tribe of the best philosophers lasted on even into the reign of Severus. And surely this is part of the felicity that belongs to emperors, that in history the date which marks the superlative virtue of a philosopher is that which dates the superlative luck of an emperor. Therefore let no

2 i.e. the lives of philosophers are dated by the reigns of emperors.

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ήμεὶς οὖτως ἀναγράφοντες τοὺς χρόνους, ἂφ’ ὧν γε ἢν δυνατὸν συντεκμηριώσασθαι ἢ παραλαβεῖν τὴν προσήκουσαν ἄρχην, ἀπὸ τούτων εἰς τὸν λόγον ἐπιβησόμεθα.

Πλωτίνος ἦν ἐξ Αἰγύπτου φιλόσοφος. τὸ ἐξ Αἰγύπτου νῦν γράφων, καὶ τὴν πατρίδα προσθήσω. Δυκώ ταύτην ὁ νομᾶξον. καίτοι γε ὁ θεσπέσιος φιλόσοφος Πορφύριος τοῦτο οὐκ ἀνέγραψε, μαθητής τε αὐτοῦ γεγενήθησαν λέγων, καὶ συνεσχολακέναι τὸν βίον ἀπαντᾷ ἢ τὸν πλείστον τούτον. Πλωτίνος θερμὸι βαμοὶ νῦν, καὶ τὰ βιβλία οὐ μόνον τοῖς πεπαιδευμένοις διὰ χειρὸς ὑπὲρ τοὺς Πλατωνικοὺς λόγους, ἀλλὰ καὶ τὸ πολὺ πλῆθος, εὰν τι παρακούσῃ δογμάτων, ἐς αὐτὰ κάμπτεται. τὸν βίον αὐτοῦ πάντα Πορφύριος ἐξήνεγκεν, ὡς οὐδένα οἶδον τε ἢν πλέον εἰσφέρειν. ἀλλὰ καὶ πολλὰ τῶν βιβλίων ἐρμηνεύσας αὐτοῦ φαίνεται. αὐτοῦ δὲ Πορφύριος βίον ἀνέγραψεν οὐδὲ εἰς, ὥσα γε καὶ ἦμας εἰδέναι. ἀναλεγομένῳ δὲ ἐκ τῶν δοθέντων ¹ κατὰ τὴν ἀνάγνωσιν σημεῖων τοιαύτα ὑπῆρχε τὰ περὶ αὐτὸν.

Πορφύριῳ Τύρως μὲν ἦν πατρίς, ἡ πρώτη τῶν ἀρχαίων Φοινίκων πόλεως, καὶ πατέρες δὲ οὐκ ἄσημοι. τυχῶν δὲ τῆς προσηκούσης παιδείας, ἀνά τε ἔδραμε τοσοῦτον καὶ ἐπέδωκεν, ὡς Λογγίνου 456 μὲν ἢν ἀκροατὴς, καὶ εἰκόσιες τὸν διδάσκαλον ἐντὸς δλίγου χρόνου. Λογγίνος δὲ κατὰ τὸν χρόνον ἐκείνον βιβλιοθήκης τις ἢν ἐμψυχος καὶ περιπατοῦν μουσεῖον, καὶ κρίνεις γε τοὺς παλαιοὺς

¹ τεθέντων Cobet suggests for δοθέντων.
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one take it amiss if I, recording as I do the period for which it was possible for me to obtain evidence, or with which I could make an appropriate beginning, embark on my narrative at this point.

Plotinus was a philosopher of Egyptian birth. But though I just now called him an Egyptian, I will add his native place also; Lyco they call it. Yet the divine philosopher Porphyry did not record this, though he said that he was his pupil and studied with him during the whole of his life, or the greater part of it. Altars in honour of Plotinus are still warm, and his books are in the hands of educated men, more so than the dialogues of Plato. Nay, even great numbers of the vulgar herd, though they in part fail to understand his doctrines, nevertheless are swayed by them. Porphyry set forth his whole life so fully that no one could bring forward more evidence. Moreover, he is known to have interpreted many of his books. But a life of Porphyry himself no one has written, so far as I know. However, from what I have gathered in my reading of the evidence that has been handed down, I have learned the following facts concerning him.

Tyre was Porphyry's birthplace, the capital city of the ancient Phoenicians, and his ancestors were distinguished men. He was given a liberal education, and advanced so rapidly and made such progress that he became a pupil of Longinus, and in a short time was an ornament to his teacher. At that time Longinus was a living library and a walking museum; and moreover he had been entrusted with the function of critic of the ancient writers, like many
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ἐπετέτραπτο, 1 καθάπερ πρὸ ἐκείνου πολλοὶ τινες ἔτεροι, καὶ ὁ ἐκ Καρίας Διονύσιος πάντων ἄριθμως λότερος. Μάλχος δὲ κατὰ τὴν Σύρων πόλιν ὃ Πορφύριος ἐκαλεῖτο τὰ πρῶτα (τοῦτο δὲ δύναται βασιλέα λέγειν). Πορφύριον δὲ αὐτὸν ὑώμασε Λογγύνος, ἐς τὸ βασιλικὸν τῆς ἐσθήτος παράσημον τὴν προσηγορίαν ἀποτρέψας. παρ’ ἐκείνω δὴ τὴν ἄκραν ἐπαιδεύετο παιδείαν, γραμματικής τε εἰς ἄκρον ἀπάσης, ὥσπερ ἐκείνος, ἀφίκομενος καὶ ῥητορικῆς· πλὴν ὅσον οὐκ ἐπ’ ἐκείνην ἔνευσε, φιλοσοφίας γε πᾶν εἴδος ἐκματτόμενος. ἢν γὰρ ὁ Λογγύνος μακρῷ τῶν τότε ἀνδρῶν τὰ πάντα ἄριστος, καὶ τῶν βιβλίων τε αὐτοῦ πολὺ πλῆθος φέρεται, καὶ τὸ φερόμενον βαμμαξεται. καὶ εἰ τις κατέγνω τινὸς τῶν παλαιῶν, οὐ τὸ δοξασθὲν ἐκράτει πρότερον, ἀλλ’ ἢ Λογγύνου πάντως ἐκράτει κρίσις. οὕτω δὲ ἀχθεῖς τὴν πρῶτην παιδείαν καὶ ὑπὸ πάντων ἀποβλεπόμενοι, τὴν μεγίστην Ἡρώμην ἰδεῖν ἐπιθυμήσας, ἵνα κατάσχῃ διὰ σοφίας τὴν πόλιν, ἐπειδὴ τάχιστα εἰς αὐτὴν ἀφίκετο καὶ τῷ μεγίστῳ Πλωτίνῳ συνῆλθεν εἰς ὀμίλιαν, πάντων ἐπελάθετο τῶν ἄλλων, καὶ προσέθετο φέρων ἑαυτὸν ἐκείνῳ. ἀκορεστῶς δὲ τῆς παιδείας ἐμφορούμενος καὶ τῶν πηγαίων ἐκείνων καὶ τεθεισμένων λόγων, χρόνον μὲν τινα εἰς τὴν ἀκρόασιν ἤρκεσαν, ὡς αὐτὸς φησιν, ἐίτα ὑπὸ τοῦ μνημονίου τῶν λόγων νικώμενος, τὸ τε σῶμα καὶ τὸ ἀνθρωπὸς εἶναι ἐμίσης, καὶ διαπλεύσας εἰς Σικελίαν τὸν πορθμὸν καὶ τὴν Χάρυμβδιν, ἢπερ Ὡδυσσεύς ἀναπλεύσαι λέγεται, πολίν μὲν οὔτε ἰδεῖν ὑπήμενεν, οὔτε ἀνθρώπων ἄκοιςι φωνῆς

1 ἐπετέτακτο Boissonade; ἐπετέτραπτο Cobet.
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others before him, such as the most famous of them all, Dionysius of Caria. Porphyry's name in the Syrian town was originally Malchus (this word means "king"), but Longinus gave him the name of Porphyry, thus making it indicate the colour of imperial attire.\(^1\) With Longinus he attained to the highest culture, and like him advanced to a perfect knowledge of grammar and rhetoric, though he did not incline to that study exclusively, since he took on the impress from every type of philosophy. For Longinus was in all branches of study by far the most distinguished of the men of his time, and a great number of his books are in circulation and are greatly admired. Whenever any critic condemned some ancient author, his opinion did not win approval until the verdict of Longinus wholly confirmed it. After Porphyry's early education had thus been carried on and he was looked up to by all, he longed to see Rome, the mistress of the world, so that he might enchain the city by his wisdom. But directly he arrived there and became intimate with that great man Plotinus, he forgot all else and devoted himself wholly to him. And since with an insatiable appetite he devoured his teaching and his original and inspired discourses, for some time he was content to be his pupil, as he himself says. Then overcome by the force of his teachings he conceived a hatred of his own body and of being human, and sailed to Sicily across the straits and Charybdis, along the route where Odysseus is said to have sailed;\(^2\) and he would not endure either to see a city or to hear

\(^1\) i.e. purple; for Porphyry's account of this cf. his Life of Plotinus xvii.

\(^2\) An echo of Thucydides iv. 24.
EUNAPIUS

(οὔτω τὸ λυπούμενον αὐτῷ καὶ ἤδομενον ἀπέθετο),
sυντείνας δὲ ἐπὶ Διλύβαιον ἦσαν (τὸ δὲ ἐστὶ τῶν
τριῶν ἀκρωτηρίων τῆς Σικελίας τὸ πρὸς Διήνυν
ἀνατείνου καὶ ὅρων), έκειτο καταστένων καὶ
ἀποκαρπῆν, τροφὴν τε οὐ προσεμένος, καὶ
ἀνθρώπων ἀλεείσνων πάτων. οὔτ' ἀλασκοπηθήν ὁ
μέγας εἰς Πλωτῖνος ἐπὶ τούτοις, ἀλλὰ κατὰ
πόδας ἐπόμενος, ἡ τὸν ἀπο-
πεφυγότα νεανίσκον ἀναζητῶν, ἐπιτυγχάνει κει-
μένως, καὶ λόγων τε πρὸς αὐτὸν ἡπόρισε τὴν
ψυχὴν ἀνακαλομέμενων ἄρτι ἐξίπτασθαι τοῦ σώματος
μελλοντι, καὶ τὸ σώμα ἔρρωσεν ἐς κατοχὴν τῆς
ψυχῆς. καὶ ὁ μὲν ἔμπνους τε ἦν καὶ διανίστατο,
ἀ δὲ τοὺς ῥηθέντας λόγους εἰς βιβλίον κατέθετο
τῶν γεγραμμένων. τῶν δὲ φιλοσοφῶν τὰ ἀπόρρητα
καλυπτόντων ἀσαφεία, καθάπερ τῶν ποιητῶν τοῖς
μῦθοις, ὁ Πορφύριος τὸ φάρμακον τῆς σαφνείας
ἐπανεύθανα καὶ διαπείρας γευσάμενον, ὑπόμνημα
γράψας εἰς φῶς ἦγαγεν. αὐτὸς μὲν οὖν ἐπὶ τὴν
Ῥώμην ἐπανήλθε, καὶ τῆς περὶ λόγους εἰκετο
σπουδῆς, ὑστε παρῆι καὶ εἰς τὸ δημόσιον κατ'
ἐπίδειξιν τὸ δὲ Πορφυρίον κλέος εἰς Πλωτῖνον
πᾶσα μὲν ἀγορά, πᾶσα δὲ πληθύς ἀνέφερεν. ὁ μὲν

1 αὐτῷ Laurentianus, Boissonade; αὐτῷ Wright.
2 After ἐπόμενος Laurentianus has a lacuna of about twelve
letters, not indicated by Boissonade. Before ἡ τοῦ Lundström
would supply ἡ παρανικὰ αὐτῷ.
3 διπτασθαί Boissonade; ἐξίπτασθαί Cobet.

1 Iliad vi. 202.
2 Iliad x. 515.
3 Eunapius quotes incorrectly the account of this incident
given by Porphyry himself in his Life of Plotinus xi. 113.
When Plotinus found that he was contemplating suicide, he
persuaded him that his depression was due to ill-health, and
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the voice of man, thus putting away from himself both pain and pleasure, but kept on to Lilybaeum; this is that one of Sicily's three promontories that stretches out and looks towards Libya. There he lay groaning and mortifying the flesh, and he would take no nourishment and "avoided the path of men." But great Plotinus "kept no vain watch" on these things, and either followed in his footsteps or inquired for the youth who had fled, and so found him lying there; then he found abundance of words that recalled to life his soul, as it was just about to speed forth from the body. Moreover he gave strength to his body so that it might contain his soul.

So Porphyry breathed again and arose, but Plotinus in one of the books that he wrote, recorded the arguments then uttered by him. And while some philosophers hide their esoteric teachings in obscurity, as poets conceal theirs in myths, Porphyry praised clear knowledge as a sovereign remedy, and since he had tasted it by experience he recorded this in writing and brought it to the light of day.

Now Porphyry returned to Rome and continued to study philosophical disputation, so that he even appeared in public to make a display of his powers; but every forum and every crowd attributed to Plotinus the credit of Porphyry's renown. For

sent him to Sicily to rest; Plotinus did not follow him, and later Porphyry returned to Rome, after the death of Plotinus.

4 This is not extant. Eunapius may refer to the advice given by Plotinus, Enneads iii. 2, against succumbing to adversity, but possibly his source is a commentary on the Enneads by Porphyry himself, not now extant.

EUNAPIUS

γὰρ Πλωτίνος τῷ τε τῆς ψυχῆς οὐρανίῳ καὶ τῷ λοξῷ καὶ αἰνιγματώδει τῶν λόγων, βαρὺς ἐδόκει 457 καὶ δυσήκοος· ὦ δὲ Πορφύριος, ὡσπερ Ἐρμαῖκῇ τις σειρᾶ καὶ πρὸς ἀνθρώπους ἐπινεύοντα, διὰ ποικίλης παιδείας πάντα εἰς τὸ εὐγνωτόν καὶ καθαρὸν ἐξῆγγελλεν. αὐτὸς μὲν οὖν φησὶ (νέος δὲ ὃν ἵσως ταῦτα ἔγραφεν, ὥς ἔοικεν), ἐπιτυχεῖν χρηστηρίω μηδεὶ τῶν ἰδιοσιών· ἐν δὲ αὐτῷ τῷ βιβλίῳ καταγράφει, καὶ μετὰ ταῦτα ἄλλα πραγματεύεται πολλά, ὅπως χρή τούτων ποιεῖσθαι τὴν ἐπιμέλειαν. φησὶ δὲ καὶ δαμόνιον τῶν φύσιν ἀπὸ λοντροῦ τινὸς ἐκδωξαί καὶ ἐκβαλεῖν. Καυσάθαιν τούτων ἔλεγον οἱ ἐπιχώροι.

Συμφωνηται μὲν οὖν, ὡς αὐτὸς ἀναγράφει, κράτιστοι τνες ὑπήρχον, Ὄριγένης τε καὶ Ἀμέριος καὶ Ἀκυλίνος, καὶ συγγράμματα γε αὐτῶν περισσοῦσας, λόγος δὲ αὐτῶν οὐδὲ εἰς πολὺ γὰρ τὸ ἀκύθηρον, εἰ καὶ τὰ δόγματα ἔχει καλῶς, καὶ ἐπιτρέχει τοῖς λόγοις. ἀλλ’ ὦ γε Πορφύριος ἔπαινει τοὺς ἄνδρας τῆς δεινότητος, πάσαν μὲν αὐτὸς ἀνατρέχων χάρων, μόνος δὲ ἀναδεικνύς καὶ ἀνακηρύττων τῶν διδάσκαλου, οὐδὲν παιδείας εἶδος παραλειπώσ. ἔστι γοῦν ἀπορῆσαι καθ’ ἑαυτὸν καὶ θαυμάσαι, τι πλεῖόν ἐστι τῶν ἐσπονδαμένων· πότερον τὰ εἰς ἅλην ῥητορικὴν τεῖνοντα, ἣ τὰ εἰς

1 Iliad viii. 19. The golden chain there described symbolized for the Neo-Platonists the succession of the philosophers of their school as in Marinus, Life of Proclus xxvi. 53, though here Eunapius strangely applies it to one philosopher; cf. Eunapius, Fragments of History, xxii. 71.
2 Dr. G. A. Barton suggests that this word may be the Syriac K̓enesthā, which means both “cleansing” and
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Plotinus, because of the celestial quality of his soul and the oblique and enigmatic character of his discourses, seemed austere and hard to listen to. But Porphyry, like a chain of Hermes let down to mortals,1 by reason of his many-sided culture expounded all subjects so as to be clear and easy of comprehension. He himself says (but perhaps as seems likely he wrote this while he was still young), that he was granted an oracle different from the vulgar sort; and in the same book he wrote it down, and then went on to expound at considerable length how men ought to pay attention to these oracles. And he says too that he cast out and expelled some sort of daemon from a certain bath; the inhabitants called this daemon Kausatha.2

As he himself records, he had for fellow-disciples certain very famous men, Origen, Amerius, and Aquilinus,3 whose writings are still preserved, though not one of their discourses; for though their doctrines are admirable, their style is wholly unpleasing, and it pervades their discourses. Nevertheless Porphyry praises these men for their oratorical talent, though he himself runs through the whole scale of charm, and alone advertises and celebrates his teacher, inasmuch as there was no branch of learning that he neglected. One may well be at a loss and wonder within oneself which branch he studied more than another; whether it was that which concerns the subject matter of rhetoric, or that which tends to “filth”; in any case the incident probably occurred in Syria rather than at Rome.

1 Porphyry, Life of Plotinus, xvi., does not call him a fellow-disciple, but says he was a Christian Gnostic who led others astray by his doctrines. The Origen here mentioned is not the famous Christian teacher.
EUNAPIUS

γραμματικὴν ἀκρίβειαν φέροντα, ἡ ὁσα τῶν ἀριθµῶν ἦρηται, ἡ ὁσα νεεὶ πρὸς γεωµετρίαν, ἡ ὁσα πρὸς µουσικὴν ρέπει. τὰ δὲ εἰς φιλοσοφίαν, οὐδὲ τὰ περὶ λόγου καταληπτόν, οὔτε τὸ ἥθικὸν ἐφικτὸν λόγῳ. τὸ δὲ φυσικὸν καὶ θεουργὸν τελεταῖς ἀφείσθω καὶ µυστηρίωι. οὔτω παντοµιγες πρὸς ἀπασαν ἄρετην ἡ ἀνήρ αὐτὸς χρήµα τι γέγονεν. καὶ τὸ κάλλος αὐτοῦ τῶν λόγων θαυµάσεις ἄντι τις µᾶλλον ἡ τὰ δόγµατα περὶ τούτῳ σπουδάζων, καὶ πάλιν αὐτῷ τὰ δόγµατα ὁ πλέον εἰς αὐτὰ ἀπιδών ἡ τὴν δύναµιν τοῦ λόγου. οὕτως τε ὁµιλήσας φαίνεται, καὶ πρὸς Μάρκελλαν γε αὐτοῦ γυναῖκα γενοµένην βιβλίον φέρεται, ἢν φησιν ἀγαγέσθαι καὶ ταύτα οὕτω πέντε µητέρα τέκνων, οὐχ ἣν παιδας εἰς αὐτής ποιήσηται, ἀλλ' ἢν οἱ γεγονότες παιδείας τύχωσιν. ἐκ φίλου γὰρ ἢν αὐτοῦ τῇ γυναικὶ τὰ τέκνα προὐπάρξαντα. φαίνεται δὲ ἀφικόµενος εἰς γῆρας βαθῦς πολλὰς γοῦν τοῖς ἡδὴν προπεπραγµατευµένους βιβλίους θεωρίας ἐναντίας κατέλυσε, περὶ ὧν οὐκ ἔστων ἐτερὸν τι δοξάζειν, η τι προὶς ἐτερα ἐδόξασεν. ἐν Ῥώµη δὲ λέγεται μετηλαχέναι τὸν βλοῦν.

Κατὰ τούτους ἦσαν τοὺς χρόνους καὶ τῶν ρήτορικῶν οἱ ἐν Ἀθῆναις προεστῶτες Παῦλος τε καὶ Ἀνδρόµαχος ἐκ Σύριας. τοὺς δὲ χρόνους ἐστι Γαλλίηνον τε καὶ Κλαύδιον ἀκµάζειν  

1 After καταληπτόν Bidez would read οὕτε τὸ ἥθικὸν ἐφικτὸν λόγῳ; Boissonade τὸν οἴκειον . . . λόγον.
2 Ι give Cobet’s reconstruction of a very corrupt passage: Boissonade λόγων ἢ τις µᾶλλον ἡ τὰ δόγµατα, πλέον.
3 For δοξάζειν Cumont suggests εἰκάζειν.
4 ἐν Boissonade; ἐν Wyttenbach.
5 ὃ latin Laurentianus, Boissonade; τε Bidez.
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precise accuracy in grammar, or that which depends on numbers, or inclines to geometry, or leans to music. As for philosophy, I cannot describe in words his genius for discourse, or for moral philosophy. As for natural philosophy and the art of divination, let that be left to sacred rites and mysteries. So true is it that the man was a being who combined in himself all the talents for every sort of excellence. One who cares most for this would naturally praise the beauty of the style of his discourse more than his doctrines, or again would prefer his doctrines, if one paid closer attention to these than to the force of his oratory. It seems that he entered the married state, and a book of his is extant addressed to his wife Marcella; he says that he married her, although she was already the mother of five¹ children, and this was not that he might have children by her, but that those she had might be educated; for the father of his wife's children had been a friend of his own. It seems that he attained to an advanced old age. At any rate he left behind him many speculations that conflict with the books that he had previously published; with regard to which we can only suppose that he changed his opinions as he grew older. He is said to have departed this life in Rome.

At this time those who were most distinguished for rhetoric at Athens were Paulus and the Syrian Andromachus. But Porphyry actually was at the height of his powers as late as the time of Gallienus,

¹ Marcella had five daughters and two sons.

⁶ eikáρευ Laurentianus, Diels defends; μυζάρευ Otto-
bonianus, Boissonade; ἀκμάζευ Wyttenbach; προβιβάζευ Busse.
EUNAPIUS

Τάκιτον τε καὶ Αὐρηλιανὸν καὶ Πρόβον, καθ’ οὓς ἦν καὶ Δέξιππος ὁ τῆς χρονικὴς ἱστορίας συγγράφας, ἀνὴρ ἀπάσης παιδείας τε καὶ δυνάμεως λογικῆς ἀνάπλεως.

Μετὰ τούτους ὁνομαστότατος ἐπιγίνεται φιλόσοφος Ἰάμβλιχος, ὁς ἦν καὶ κατὰ γένος μὲν ἐπιφανῆς καὶ τῶν ἀβρών καὶ τῶν εὐδαμόνων· πατρὶς δὲ ἦν αὐτῷ Χαλκίς· κατὰ τὴν Κοίλην Συρίαν¹ προσαγορευμένην ἐστὶν ἡ πόλις. οὗτος Ἀνατόλιος τῷ μετὰ Πορφύριον τὰ δεύτερα φερομένω συγγενόμενος, πολὺ γε ἐπέδωκε καὶ εἰς ἄκρον φιλοσοφίας ἡλάσεν² εἶτα μετ’ Ἀνατόλιον Πορφύριος προσθεῖται εὐαργόν, οὐκ ἔστων ὁ τι καὶ Πορφύριον διηνεκεῖν, πλὴν ὅσον κατὰ τὴν συνθήκην καὶ δύναμιν τοῦ λόγου. οὔτε γὰρ εἰς ἀφροδίτην αὐτοῦ καὶ χάριν τὰ λεγόμενα βέβαιοι, οὔτε ἔχει λευκότητα τινα καὶ τῷ καθαρῷ καλώπιζεται· οὐ μὴν οὐδὲ ἀσαφῆ παντελῶς τυγχάνει, οὔτε κατὰ τὴν λέξιν ἡμαρτημένα, ἀλλ’ ὥσπερ ἔλεγε περὶ Ξενοκράτους ὁ Πλάτων, ταῖς Ἑρμαϊκαῖς οὐ τέθυται Χάρισων. οὐκ οὖν κατέχει τὸν ἀκροατὴν καὶ γοητεύει πρὸς τὴν ἀνάγνωσιν, ἀλλ’ ἀποστρέφειν καὶ ἀποκναίειν τὴν ἀκοήν ἐοικεν. δικαιοσύνην δὲ ἀσκήσας, εὐθυκοτά τυχεῖ θεῶν τοσαύτης, ὥστε πλῆθος μὲν ἦσαν οἱ ὁμιλοῦντες, πανταχόθεν δὲ ἐφοίτων οἱ παιδείας ἐπιθυμοῦντες· ἦν δὲ ἐν αὐτοῖς

¹ Συπλαν Cobet adds.
² ἡμασεν Boissonade; ἡλασεν Cobet.

¹ We have a few fragments of the Universal History of Dexippus, which came down to Probus A.D. 269 and was continued by Eunapius; he was a famous general who when 362
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Claudius, Tacitus, Aurelian, and Probus. In those days there lived also Dexippus, who composed historical annals, a man overflowing with erudition and logical power.

After these men comes a very celebrated philosopher, Iamblichus, who was of illustrious ancestry and belonged to an opulent and prosperous family. His birthplace was Chalcis, a city in the region called Coele Syria. As a pupil of Anatolius, who ranks next after Porphyry, he made great progress and attained to the highest distinction in philosophy. Then leaving Anatolius he attached himself to Porphyry, and in no respect was he inferior to Porphyry except in harmonious structure and force of style. For his utterances are not imbued with charm and grace, they are not lucid, and they lack the beauty of simplicity. Nevertheless they are not altogether obscure, nor have they faults of diction, but as Plato used to say of Xenocrates, “he has not sacrificed to the Graces” of Hermes. Therefore he does not hold and enchant the reader into continuing to read, but is more likely to repel him and irritate his ears. But because he practised justice he gained an easy access to the ears of the gods; so much so that he had a multitude of disciples, and those who desired learning flocked to him from all parts. And it is hard to decide who among them the Goths occupied Athens in 267 collected a small force and inflicted severe losses on the invaders.

2 The district between Lebanon and Anti-Lebanon was called “Syria in the Hollow.”

3 Quoted from Diogenes Laertius iv. 6, or more probably from Plutarch, Conjugal Precepts 141 r. Eunapius adds the words “of Hermes” to the original passage; Hermes was the god of eloquence.
EUNAPIUS

to kalwstoi ton duvkrivon. Swapatros gar ien o ek
Suriias, anhre eipein te kai grai ai deinotatos,
Aideioi te kai Eustathios ek Kappaðokias, ek
d de tis 'Ellados Theodwros te kai Euphrastos, oi
kai 'aretei uperexontes, alloi te plhodos, ou
pole leipomevai kata tiv en loyos duvamv,
oste thamastov ien oti pasi etpekei kai gar
i en proz apanta afhovos. oliva mev ou khoris
tov etairon kai omiltoyn eprratev ev' eauvou,
to theion sebaxomenv. tae de pleivsta tois etairous
sunv, tiv men diatav ouv evkolos kai arxaios,
ti' de parv potoy omila tov parontas kath-
hrwv kai diapistolos wster nektaro. ou de,
alhtovs exontes kai akorostos tis apolauvew,
hvychlvon autw synehws, kai prourhsmenvi ge
tov aizous logou, pros aitov efaskon: "ti
deta mouv, o didaskale theiotate, kath' eautov
trina proetev, ou metadovs tis teletetoas
sofias hmuin; kai tov ekrftetov pros hma
logov upo tov swn andrapodwn, ouv euvchomevov
ioi theoi metewri' mev apo tis gev plhou n
deka phtevos eikaxeitai. to s'vma de sou kai h
esvthe eis evouses tis kallos amebei, pavom-
meni de tis evcheis s'ma te ginetai tiv
pros hma pov syvovian." oui tiv mala gelaseivn,

1 kal tφ Boissonade; kal Cobet deletes.

1 This is the elder Sopater who was put to death by
Constantine; his son and namesake was a correspondent of
Libanius and a friend of the Emperor Julian.
2 Theodorus of Asine wrote a commentary on the Timaeus
of Plato; it is possible that he is to be identified with the
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was the most distinguished, for Sopater¹ the Syrian was of their number, a man who was most eloquent both in his speeches and writings; and Aedesius and Eustathius from Cappadocia; while from Greece came Theodorus² and Euphrasius, men of superlative virtue, and a crowd of other men not inferior in their powers of oratory, so that it seemed marvellous that he could satisfy them all; and indeed in his devotion to them all he never spared himself. Occasionally, however, he did perform certain rites alone, apart from his friends and disciples, when he worshipped the Divine Being. But for the most part he conversed with his pupils and was unexact-ing in his mode of life and of an ancient simplicity. As they drank their wine he used to charm those present by his conversation and filled them as with nectar. And they never ceased to desire this pleasure and never could have too much of it, so that they never gave him any peace; and they appointed the most eloquent among them to represent them, and asked: "O master, most inspired, why do you thus occupy yourself in solitude, instead of sharing with us your more perfect wisdom? Nevertheless a rumour has reached us through your slaves that when you pray to the gods you soar aloft from the earth more than ten cubits to all appearance;³ that your body and your garments change to a beautiful golden hue; and presently when your prayer is ended your body becomes as it was before you prayed, and then you come down to earth and associate with us." Iamblichus was not at all inclined

Theodorus who in a letter of Julian (Papadopoulos 4*) is said to have attacked the doctrines of Iamblichus.

³ Cf. Philostratus, Life of Apollonius iii. 15, where the same powers of levitation are ascribed to the Brahmans.
EUNAPIUS

ἐγέλασεν ἐπὶ τούτως τοὺς λόγους Ἰάμβλιχος. ἀλλ' εἶπὼν πρὸς αὐτούς, ὡς ὁ μὲν ἀπατήσας ὑμᾶς οὐκ ἦν ἄχαρις, ταῦτα δὲ οὐχ οὕτως ἐχεῖ· τοῦ λοιποῦ δὲ οὐδὲν χωρὶς ὑμῶν πεπράξεται.” τουαῦτα ἐπεδείξατο· εἰς δὲ τὸν ταύτα γράφοντα ἤλθε παρὰ τοῦ διδασκάλου Χρυσανθίου τοῦ ἕκ Σάρδεων. ἔκεινος δὲ ἦν Αἰδεσίου μαθητής, Αἰδέσιος δὲ ἀνὰ τοὺς πρῶτους τοῦ Ἰάμβλιχου, καὶ τῶν ταῦτα πρὸς αὐτὸν εἰρηκότων. ἔλεγεν οὖν ἐπιδείξεις αὐτοῦ μεγάλας τῆς θειότητος γεγενήθαι τάσσε. ἦλιος μὲν εἴρητο πρὸς τοῦ Δέοντος ὀρια, ἡνίκα συναντάλλει τῷ καλομένῳ Κυνί, καὶ θυσίας καιρὸς ἦν· ἡ δὲ εὐτρέπιστο ἐν τινὶ τῶν ἔκεινον προαστείων. ὡς δὲ τὰ πάντα εἴχε καλῶς, καὶ ἕπι τὴν πόλιν ὑπέστρεφον, βάδην καὶ σχολαίως προϊόντες· καὶ γὰρ διάλεξις ἦν αὐτοῖς περὶ θεῶν τῇ θυσίᾳ πρέπουσα· τὸν νοῦν ἐπιστησάς ὁ Ἰάμβλιχος μεταξὺ διαλέγομενος, ὃσπερ ἰπποκοπεῖς τὴν φωνήν, καὶ τὰ ὀμματα εἰς τὴν γῆν ἀπρεμίζοντα χρόνον τινὰ ἐρείσας, ἀνά τε ἐβλέψειν εἰς τοὺς ἐταῖρους, καὶ πρὸς αὐτοὺς ἐξεβοηγεῖν· “Ἄλλην ὀδὸν πορευόμεθα· νεκρὸς γὰρ ἐντεῦθεν ἐναγχος παρακεκόμισται.” ὁ μὲν οὖν ταῦτα εἰπὼν, ἅλλην ἐβαδίζει καὶ ἦτος ἐφαίνετο καθαρωτέρα, καὶ σὺν αὐτῷ τνὶς ὑπέστρεφον, ὅσοι τὸ καταλείπειν τὸν διδάσκαλον αἰγχύνης ἄξιον ἐδοξεῖν· οἱ δὲ πλείους καὶ φιλοθεικότεροι τῶν ἐταῖρων, ἐν οἷς καὶ ὁ

1 καὶ Wyttenbach adds.

1 An echo of Plato, Phaedo 64 b.
2 This seems to imitate Plutarch, On the Familiar Spirit of Socrates 580.
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to laughter, but he laughed at these remarks. And he answered them thus: "He who thus deluded you was a witty fellow; but the facts are otherwise. For the future however you shall be present at all that goes on." This was the sort of display that he made; and the report of it reached the author of this work from his teacher Chrysanthius of Sardis. He was a pupil of Aedesius, and Aedesius was one of the leading disciples of Iamblichus, and one of those who spoke to him as I have said. He said that there occurred the following sure manifestations of his divine nature. The sun was travelling towards the limits of the Lion at the time when it rises along with the constellation called the Dog. It was the hour for sacrifice, and this had been made ready in one of the suburban villas belonging to Iamblichus. Presently when the rites had been duly performed and they were returning to the city, walking slowly and at their leisure,—for indeed their conversation was about the gods as was in keeping with the sacrifice—suddenly Iamblichus even while conversing was lost in thought, as though his voice were cut off, and for some moments he fixed his eyes steadily on the ground and then looked up at his friends and called to them in a loud voice: "Let us go by another road, for a dead body has lately been carried along this way." After saying this he turned into another road which seemed to be less impure, and some of them turned aside with him, who thought it was a shame to desert their teacher. But the greater number and the more obstinate of his disciples, among

It was a Pythagorean doctrine that a funeral contaminates the bystander.
Αἰδέσιος ἦν, ἤμειναν αὐτοὺς, τὸ πρᾶγμα ἐπὶ τερατείαν φέροντες, καὶ τὸν ἔλεγχον ὥστερ κύνες ἀνιχνεύοντες. καὶ μετὰ¹ μικρὸν ἔπανθεσαν οἱ θάψαντες τὸν τετελευτηκότα. οἱ δὲ οὐδὲ οὐτως ἀπέστησαν, ἀλλ' ἵρωτήσαν εἰ ταύτην εἶδον παρεληλυθότες τὴν ὁδὸν· οἱ δὲ, "ἀναγκαῖον ἦν." ἐφασαν ἀλλην γὰρ οὐκ ἔχειν.²

Ἐπὶ δὲ τούτῳ θειώδεστερον συνεμαρτύρων, ὡς ἐνοχλοῖεν αὐτῷ πολλάκις, μικρὸν τοῦτο εἶναι φάσκοντες καὶ ὀσφρήσεως ἵσως που πλεονεκτημα, βωύλεσαί δὲ διάπεραν λαβεῖν ἔτερον μείζονος· οὐ δὲ πρὸς αὐτοὺς "ἀλλ' οὐκ ἔπ' ἐμοί γε τούτο" ἔλεγεν, "ἀλλ' ὅταν καρπὸς ἦ", μετὰ δὲ χρόνον τινὰ δόξαν αὐτοῖς ἐπὶ τὰ Γάδαρα· θερμὰ δὲ ἐστὶ λουτρὰ τῆς Συρίας, τῶν γε κατὰ τὴν Ῥωμαιικὴν ἐν Βαταῖς δεύτερα, ἐκείνοις δὲ οὐκ ἔστων ἔτερα παραβάλλεσθαί· πορεύονται δὲ κατὰ τὴν ὁραγὸν τοῦ ἔτους. οὐ μὲν ἔτυγχανε λούμενος, οἱ δὲ συνελούντο, καὶ περὶ τῶν αὐτῶν ἔνεκειντο. μειδιάσας δὲ οἱ Ἰάμβλιχος, "ἀλλ' οὐκ εὔσεβὲς μὲν," ἐφὴ "ταῦτα ἐπιδεικνύονται, ὡμῶν δὲ ἐνεκα πεπράζεται." τῶν θερμῶν κρηνῶν δύο, τὰς μὲν μικρότερας, τῶν δὲ ἄλλων χαριστέρας, ἐκέλευσεν ἐκπυθανόσθαι τοὺς ὁμιλήτας παρὰ τῶν ἐπιχωρίων ὅπως ἐκ παλαιοῦ προσωμομάζοντο. οἱ δὲ τὸ προσταχθὲν ἐπιτελέσαντες, "ἀλλ' οὖν ἔστι γε πρόφασις·" ἐπον, "ἀλλ' αὐτὴ μὲν Ἐρως καλεῖται, τῆς παρακειμένη δὲ Ἀντέρως ὄνομα." ο δὲ εὐθὺς

¹ κατὰ Boissonade; μετὰ Cobet.
² ἐφασαν ἔχειν Boissonade; ἐφασαν ἀλλην . . . ἔχειν Cobet.
³ After ὁραγὸν Cobet deletes εἰς τὰ Γάδαρα retained by Boissonade.

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whom was Aedesius, stayed where they were, ascribing the occurrence to a portent and scenting like hounds for the proof.¹ And very soon those who had buried the dead man came back. But even so the disciples did not desist but inquired whether they had passed along this road. "We had to," they replied, for there was no other road.

But they testified also to a still more marvellous incident. When they kept pestering Iamblichus and saying that this that I have just related was a trifle, and perhaps due to a superior sense of smell, and that they wished to test him in something more important, his reply to them was: "Nay, that does not rest with me, but wait for the appointed hour." Some time after, they decided to go to Gadara, a place which has warm baths in Syria, inferior only to those at Baiae in Italy, with which no other baths can be compared.² So they set out in the summer season. Now he happened to be bathing and the others were bathing with him, and they were using the same insistence, whereupon Iamblichus smiled and said: "It is irreverent to the gods to give you this demonstration, but for your sakes it shall be done." There were two hot springs smaller than the others but prettier, and he bade his disciples ask the natives of the place by what names they used to be called in former times. When they had done his bidding they said: "There is no pretence about it, this spring is called Eros, and the name of the one next to it is Anteros." He at once touched the

¹ A favourite Platonic simile, frequently echoed by the sophists.

² Cf. Horace, Epistles i. 1. 85 "nullus in orbe locus Baiis praelucet amoenis."
GREEK TEXT

ΕΥΝΑΠΙΟΥΣ

ἐπυφαῦσας τοῦ ὕδατος (ἐτύγχανε δὲ καὶ ἐπὶ τῆς κρηπίδος κατὰ τὴν ὑπέρκλυσιν καθῆμενος), καὶ βραχέα τινὰ προσειπών, ἐξεκάλεσεν ἀπὸ τῆς κρήνης κάτωθεν παιδίον. λευκὸν ἦν τὸ παιδίον καὶ μετρίως εὐμέγεθες, καὶ χρυσοειδὲς αὐτῷ κόμαι καὶ 1 τὰ μεταφρένα καὶ τὰ στέρνα περιεστήλβων, καὶ ὅλων ἔωςει λουσάμενος καὶ λευσάμενος. καταπληγέντων δὲ τῶν ἑταίρων, "ἐπὶ τὴν ἐχομένην" εἰς τὴν ἱερίνῃς ἑίμεν,” καὶ ἤγειτο ἄπιων, καὶ σύνως ἦν. εἰτα κάκει τὰ αὐτὰ δράσας, ἐξεκάλεσεν ἔτερον Ὑψώτα τῷ προτέρῳ παραπλήσιον ἀπαντα, πλὴν ὅσον αἱ κόμαι μελάντεραί τε καὶ ἱλίωσαν κατεκέχυντο. καὶ περιπλέκετο γε ἀμφότερα αὐτῷ τὰ παιδία, καὶ, καθάπερ γνησίου τυόν πατρὸς ἐκφύντα, 2 περείχετο. ὁ δὲ ἐκεῖνα τε ταῖς οἰκείαις ἀπέδωκε λήξεις, καὶ, σεβαζομένων τῶν ἑταίρων, ἐξήνει λουσάμενος. οὐδὲν μετὰ τούτῳ ἐξήτησεν ἢ τῶν ὁμιλητῶν πληθύς, ἀλλὰ ἀπὸ τῶν φανέντων δειγματῶν, ὑστερ ὑπ’ ἁρρήκτου 3 ῥυτῆρος εἰλκούντο, καὶ πάσιν ἐπίστευεν. ἐλέγετο δὲ καὶ παραδοξότερα καὶ τερατωδέστερα, ἐγὼ δὲ τούτων ἀνέγραφον οὐδὲν, σφαλεῖν τι καὶ 460 θεομοσίες πράγμα ἡγούμενοι εἰς συγγραφῆν στάσιμον καὶ πεπηγναί ἐπεισάγειν ἀκοὴν διεφθαρμένη καὶ ῥέουσαν. ἀλλὰ καὶ ταῦτα γράφω δεδοκιμῶ ἄκοὴν ὁδοιαν, πλὴν ὅσα ἐπομαι ἀνάρασιν, οἱ, τοῖς ἅλλοις ἀπιστοῦντες, πρὸς τὴν τοῦ φανέντων αἰσθησιν συνεκαμφθησαν. οὐδὲις δὲ αὐτοῦ τῶν ἑταίρων ἀνέγραψεν, ὥσα γε ἦμᾶς εἰδέναι· τοῦτο

1 After κόμαι Cobet adds καί.
2 ἐκφύντα Laurentianus; Cobet and Wyttenbach would restore, but the genitive is against this.
3 ἁρρήκτου Boissonade; ἁρρήκτου Cobet.

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water with his hand—he happened to be sitting on the ledge of the spring where the overflow runs off—and uttering a brief summons he called forth a boy from the depth of the spring. He was white-skinned and of medium height, his locks were golden and his back and breast shone; and he exactly resembled one who was bathing or had just bathed. His disciples were overwhelmed with amazement, but Iamblichus said, “Let us go to the next spring,” and he rose and led the way, with a thoughtful air. Then he went through the same performance there also, and summoned another Eros like the first in all respects, except that his hair was darker and fell loose in the sun. Both the boys embraced Iamblichus and clung to him as though he were genuinely their father. He restored them to their proper places and went away after his bath, reverenced by his pupils. After this the crowd of his disciples sought no further evidence, but believed everything from the proofs that had been revealed to them, and hung on to him as though by an unbreakable chain. Even more astonishing and marvellous things were related of him, but I wrote down none of these since I thought it a hazardous and sacrilegious thing to introduce a spurious and fluid tradition into a stable and well-founded narrative. Nay even this I record not without hesitation, as being mere hearsay, except that I follow the lead of men who, though they distrusted other signs, were converted by the experience of the actual revelation. Yet no one of his followers recorded it, as far as I

1 No doubt a magic formula. Note the use of δραυ below, a verb regularly used for magic rites. For the fable of Eros and Anteros cf. Themistius 304 n.
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de εἰπὼν μετρίως, Αἰδεσίου φήσαντος μήτε αὐτὸν
gεγραφέναι, μήτε ἄλλον τινὰ τετολμηκέναι.

Κατὰ τοὺς Ἰαμβλίχου καίρους ἦν καὶ ὁ διαλεκτι-
cῶτατος Ἀλύπιος, ὃς ἔτυχε μὲν σῶματος μικρο-
tάτοι, καὶ τὸ σῶμα πυγμαῖον παρέβαινεν ἐλάχιστον,
ἐκινδύνευε δὲ καὶ τὸ φαινόμενον σῶμα ψυχῆ καὶ
νοῦς εἶναι· οὕτω τὸ φθειρόμενον οὐκ ἐπεδωκεν
εἰς μέγεθος, δαπανηθὲν εἰς τὸ θεοειδέστερον.

ὡςπερ οὖν ὁ μέγας Πλάτων φησὶ τὰ θεῖα σώματα
τὸ ἀνάπαλιν ἔχειν ἐγκείμενα ταῖς ψυχαῖς, οὕτως
ἂν τις εἴποι κἀκεῖνον ἐμβεβηκέναι τῇ ψυχῇ καὶ
συνέχεσθαι καὶ κρατεῖσθαι παρά τοῦ κρείττονος.

ζηλωτὰς μὲν οὖν εἴχε πολλοὺς ὁ Ἀλύπιος, ἀλλ' ἡ
παίδευσις ἦν μέχρι συνουσίας μόνης, βιβλίον δὲ
προέφερεν οὐδὲ εἰς· ὥστε μάλα ἄσμενώς πρὸς
tὸν Ἰαμβλίχου ἀπέτρεχον, ως ἐκ πηγῆς ὑπερ-
βλυξούσης, οὐ μενούσης καθ' εαυτὴν, ἐμφορ-
σόμεναι. κατὰ δὲ τὸ κλέος ἀμφοῖν αὐξόμενον
ἀμα, καὶ συνετυχὼν ποτὲ ἄλληλος ἡ συνήντησαν
ὡσπερ ἀστέρες, καὶ περιεκαθέσθη γε αὐτὸς
θέατρον οἷον εἰκάσαι μεγάλου μουσείου. Ἰαμ-
βλίχου δὲ τὸ ἐπερωτηθήναι μᾶλλον ὑπομείναντος
ἡ τὸ ἐπερωτῶν, ὁ Ἀλύπιος παρὰ πάσαν ὑπόνοιαν
ἀφεῖς ἄπασαν φιλοσοφὸν ἐρώτησαν, τοῦ δὲ θεάτρου
γενόμενος, "Εἰπέ μοι, φιλόσοφε," πρὸς αὐτὸν
ἔφη "ὁ πλούσιος ἡ ἄδικος ἡ ἄδικον κληρονόμος,
καὶ ἡ οὖ; τούτων γὰρ μέσον οὐδὲν;" ὁ δὲ τὴν

1 ἦ παρὰ Boissonade; παρὰ Wytenbach.
2 ἀν ω Boissonade; ἀμα Wytenbach.

1 This seems to be a rather confused reference to Timaeus
36 where the world-soul is said to envelop the body of the
universe.
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know. And this I say with good reason, since Aedesius himself asserted that he had not written about it, nor had any other ventured to do so.

At the same time as Iamblichus, lived Alypius, who was especially skilled in dialectic. He was of very small stature and his body was very little larger than a pigmy's, but even the body that he seemed to have was really all soul and intelligence; to such a degree did the corruptible element in him fail to increase, since it was absorbed into his diviner nature. Therefore, just as the great Plato says,¹ that in contradistinction to human bodies, divine bodies dwell within souls, thus also of him one might say that he had migrated into a soul, and that he was confined and dominated there by some supernatural power. Now Alypius had many followers, but his teaching was limited to conversation, and no one ever published a book by him. On this account they very eagerly betook themselves to Iamblichus, to fill themselves full as though from a spring that bubbles over and does not stay within its limits. Now as the renown of both men increased and kept pace they encountered one another by chance or met in their courses like planets, and round them in a circle sat an audience as though in some great seat of the Muses. Now Iamblichus was waiting to have questions put to him rather than to ask them, but Alypius, contrary to all expectation, postponed all questioning about philosophy and giving himself up to making an effect with his audience² said to Iamblichus: “Tell me, philosopher, is a rich man either unjust or the heir of the unjust, yes or no? For there is no middle course.”

² Perhaps an echo of Plato, Symposium 194 b.
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πληγήν τοῦ λόγου μισήσας, "ἀλλ' οὐχ οὗτός γε," ἔφη "θαυμασιώτατε πάντων ἀνδρῶν, ὁ τρόπος τῆς ἡμετέρας διαλέξεως, εἰ τῷ τι περιττόν ἐστι κατὰ τὰ ἐκτός, ἀλλ' εἰ τι πλεονάζει κατὰ τὴν οἰκείαν ἀρετὴν φιλοσοφῶ καὶ πρέπουσαν." ταῦτα εἰπὼν ἀπεχώρησε, καὶ, διαναστάντος, οὐκ ἦν σύλλογος. ἀπελθὼν δὲ καὶ γενόμενος ἐφ' ἐαυτῷ, καὶ τὴν ἁξύτητα θαυμάσασ, πολλάκις τε ἵδια συνέτυχεν αὐτῷ, καὶ οὕτως ὑπερηγάσθη τὸν ἄνδρα τῆς ἀκριβείας καὶ συνέσεως, ὥστε καὶ ἀπελθόντος βίον συνέγραψε. καὶ ἐνέτυχεν ὁ ταῦτα γράφων τοῖς γεγραμμένοις τὰ γεγραμμένα δὲ ύπο τῆς συνθήκης ἐμελαίνετο, καὶ νέφος αὐτοῖς ἐπέτρεχε βαθὺ, οὗ τι δὲ ἀσάφειαν τῶν γεγομένων, ἀλλὰ διδασκαλικὸν εἰχὲ τὸν Ἀλυσίου λόγον μακρὸν τινα, καὶ διαλέξεων οὐ προσῆν μνήμη λόγον ἐκουσόν. ἀποδημίας τε εἰς τὴν Ἡρώμην ἔφραξε τὸ βιβλίον, αἷς οὕτε αἰτία προσῆν, οὕτε τὸ τῆς ψυχῆς ἐπεφαίνετο 1 μέγεθος. ἀλλ' ὅτι μὲν εἴποντο πολλοὶ τεθητότες τὸν ἄνδρα παραδηλοῦται: ὁ τι δὲ εἰπεν ἣ ἐπραξέν ἄξιόλογον, οὐκ ἐπιφαίνεται. ἀλλ' ἐοικεν ὁ θαυμάσιος Ἰάμβλιχος ταῦταν πεπονθέναι τοῖς γραφικοῖς, οἷς τοὺς ἐν ὧρᾷ γράφωντες, ἃταν χαρίσασθαι τι παρ' ἐαυτῶν εἰς τὴν γραφὴν βουληθῶσι, τὸ πάν εἶδος τῆς ὁμοιώσεως διαφθείρουσι, ὡστε ἄμα τε τοῦ

461 παραδείγματος ἡμαρτηκέναι καὶ τοῦ κάλλους. οὕτω κάκειος ἐπαινέσαι προελομένοις διὰ τὴν ἀλήθειαν, τὸ μὲν μέγεθος ἐμφαίνει τῶν καθ' ἐαυτὸν ἐν τοῖς δικαστηρίοις κολάσεων καὶ ἄτυχομάτων, αἰτίας δὲ ἐπὶ τούτοις ἡ προφαίρεσις οὐτε

1 συνεφαίνευτο mismae; ἐπεφαίνευτο Cobet.
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Iamblichus disliked the catch in the question and replied, "Nay, most admired of men, this is not our method, to discuss anyone who more than other men possesses external things, but rather only one who excels in the virtue that is peculiar and appropriate to a philosopher." So saying he went away, and after he had risen the meeting broke up. But after he had left them and collected his thoughts, he admired the acuteness of the question, and often met Alypius privately; and he was so profoundly impressed by the subtlety and sagacity of the man, that when he died he wrote his biography. Indeed the author of this work once saw the book. The narrative was obscured by its style and it was hidden by a thick cloud, though not because of any lack of clearness in the subject matter, for his authority was a long discourse of Alypius; moreover, there was no mention of discourses that maintained an argument. The book told of journeys to Rome for which no reason was given, and it did not make manifest the greatness of his soul on those occasions, and though he insinuates that Alypius had many admiring followers it is not shown that he either did or said anything remarkable. No, the renowned Iamblichus seems to have made the same error as painters who are painting youths' in their bloom and wish to add to the painting some charm of their own invention, whereby they destroy the whole character of the likeness, so that they fail to achieve either a resemblance or the beauty at which they aim. So it was with Iamblichus when he set out to praise by telling the exact truth; for though he clearly shows how severe were the punishments and sufferings in the law courts in his day, yet the causes of these things and their purposes he was

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πεφυκὼς ἐξηγεῖσθαι πολιτικῶς, οὔτε προελόμενος, τὸν πάντα χαρακτῆρα συνέχεε τοῦ βίου, μόλις τοῦτο καταλιπὼν τοὺς ἄνυδροκοῦσι ξυλλαβεῖν, ὅτι τὸν ἄνδρα ἑθαύμαζε, καὶ διαφερόντως αὐτοῦ τὴν τε παρὰ τὰ δεινὰ καρτερίαν καὶ τὸ ἀνέκπληκτον, τὴν τε ἐν τοῖς λόγοις ὃξυτητα καὶ τόλμαν 1 κατεσβάζετο. ἔξ 'Αλεξανδρείας δὲ οὗτος ἦν. καὶ τὰ μὲν εἰς Ἀλύπιον ταῦτα. καὶ ἐτελεύτα γε ἐν 'Αλεξανδρεία γηραιός, 'Ιάμβλιχος τε ἐπ’ αὐτῷ, πολλὰς ρίζας τε καὶ πηγὰς φιλοσοφίας ἀφεῖσ. ταύτης ὁ τάυτα γράφων τῆς φορᾶς εὐτύχησεν. ἄλλοι μὲν γὰρ ἄλλαχο τῶν εἰρημένων ὁμιλητῶν διεκρίθησαν εἰς ἀπασχὸν τὴν 'Ῥωμαϊκήν ἐπικράτειαν. Αἰδέανος δὲ κατέλαβε τὸ Μύσιον Πέργαμον.

'Εκδέχεται δὲ τὴν 'Ιαμβλίχου διατριβήν καὶ ὀμιλών ἐς τοὺς ἑταίρους Αἰδέανος ὁ ἐκ Καππαδοκίας. ἢν δὲ τῶν εὗ γεγονότων εἰς ἀκρον, πλοῦτος δὲ οὐκ ὑπῆρ τῷ γενέει πολύς, καὶ ὁ γε πατήρ αὐτὸν ἐκκέμβας ἐπὶ παιδείαν χρηματιστικὴν ἐκ Καππαδοκίας ἐπὶ τὴν 'Ελλάδα, εἶτα ἐκδεχόμενος, ὡς θησαυρὸν ἐπὶ τῷ παιδὶ εὐρήσων, ἐπειδὴ ποτε, ἐπανελθόντος, φιλοσοφοῦντα ἥθετο, τῆς οἰκίας ὡς ἀχρείον ἀπήλλανε. καὶ ἐκδιώκων "τί γάρ" ἔφη "φιλοσοφία ὡφελεί;" ο δὲ ὑποστραφεῖς "οὐ μικρά, πάτερ," ἔφη, "πατέρα καὶ διώκοντα προσκυνεῖν." καὶ τοῦτο ἀκούσας ὁ πατήρ, ἀνά τε ἐκαλέσατο τὸν παῖδα, καὶ τὸ ἱθνς ἑθαύμασε. καὶ ὅλων ἐπίδουσ ἐαυτὸν ἀνέθηκε φέρων ἐς τὴν ἐτι

1 τομῆν Boissonade; τόλμαν Wytenbach.
2 προσκυνεῖν Boissonade; προσκυνεῖν Wytenbach.

1 A similar story is told of an unnamed youth by Aelian, Frag. 1038, and it may be imitated here by Eunapius. 376
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neither fitted by nature to expound like one versed in politics, nor was that his purpose; hence he confused the whole outline and significance of the man’s life, and he hardly even left it open to the most keen-sighted to grasp the fact that he admired Alypius, and above all reverenced his fortitude and constancy amid dangers, and the keenness and daring of his style in his discourses. Alypius was by birth an Alexandrian. This is all I have to say about him. He died an old man, in Alexandria, and after him died Iamblichus after putting forth many roots and springs of philosophy. The author of this narrative had the good fortune to benefit by the crop that sprang therefrom. For others of his disciples who have been mentioned were scattered in all directions over the whole Roman Empire, but Aedesius chose to settle at Pergamon in Mysia.

Aedesius the Cappadocian succeeded to the school of Iamblichus and his circle of disciples. He was extremely well born, but his family was not possessed of great wealth, and therefore his father sent him away from Cappadocia to Greece to educate himself with a view to making money, thinking that he would find a treasure in his son. But on his return, when he discovered that he was inclined to philosophy he drove him out of his house as useless. And as he drove him forth he asked: “Why, what good does philosophy do you?” Whereupon his son turned round and replied: “It is no small thing, father, to have learned to revere one’s father even when he is driving one forth.” When his father heard this, he called his son back and expressed his approval of his virtuous character. And for the future Aedesius devoted himself entirely to finishing his interrupted
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λειπομένην παιδείαν. καὶ ὁ μὲν τὸν παῖδα προ-
πέμψας εὐθὺμος ἦν, καὶ περιέχαρεν, ὡς θεοῦ
. γεγονὼς μᾶλλον ἡ ἀνθρώπων πατὴρ.

Ὁ δὲ τοὺς ἄλλους ἀπανταὶ παραδραμῶν, ὅσιοι τῶν
tότε ἦσαν εὐκλεέστεροι καὶ ὃν ἔτυγχανεν ἀκηκοῶς,
kai πείρα τὴν σοφίαν συλλεξάμενος, ἔπι τὸν
ἐρικυδέσσατον Ἰάμβλιχον μακρὰν ὅδον ἐκ Καππα-
dοκίας εἰς Συρίαν συνέτευνε καὶ διήμενεν. ὡς δὲ
εἰδέ τε τὸν ἄνδρα καὶ ἦκουσε λέγοντος, ἐξεκρέματο
τῶν λόγων, καὶ τῆς ἀκρόασεως οὐκ ἐνεπίμπλατο·
ἐσ ὁ τελευτῶν Ἀἰδέσσιος τε ἐγένετο καὶ μικρὸν
ἀποδέων Ἰαμβλίχου, πλὴν ὅσα γε εἰς θειασμὸν
Ἰαμβλίχου φέρει. τούτων γὰρ οὐδὲν εἶχομεν
ἀναγράφειν, ὅτι τὸ μὲν ἐπέκρυψεν ἦσας Αἰδέ-
sιος αὐτὸς διὰ τοὺς χρόνους (Κωνσταντῖνος γὰρ
ἐβασίλευε, τὰ τῶν ἱερῶν ἐπιφανέστατα κατα-
στρέφων καὶ τὰ τῶν χρυστιανῶν ἀνεγείρων οἰκή-
ματα), τὰ δὲ ἦσας καὶ τὸ τῶν ὁμιλητῶν ἄριστον
πρὸς μνητηρώδη τινὰ σιωπῆν καὶ ἱεροφαντικὴν
ἐχεμευθὲν ἐπιρρεπές ἦν καὶ συνεκέκλιτο. ὁ γὰρ
ταῦτα γράφων ἐκ παιδὸς ἄκροατῆς Χρυσανθίου
γενόμενος, μόλις εἰς εἰκοστὸν ἔτος ἦξιοτο τῶν
ἀληθετέρων, οὗτο μέγα τι χρῆμα εἰς ἦμᾶς τῆς
Ἰαμβλίχου φιλοσοφίας διετάθη καὶ συμπαρέτεινε
τῶ χρόνῳ.

Ἰαμβλίχου δὲ καταλιπόντος τὸ ἀνθρώπων,
462 ἄλλοι μὲν ἄλλαχι διεσπάρθησαν, καὶ οὐδεὶς ἦν ἐξω
φήμης καὶ ἄγνωστος. Σύμπατρος δὲ ὁ πάντων
δενότερος, διά τε φύσεως ψυφος καὶ ψυχῆς μέγεθος,

1 Before μακρὰν Cobet deletes ὅ; Boissonade retains.

1 Iamblichus died in the reign of Constantine the Great,
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education. Moreover his father eagerly encouraged his son to go, and rejoiced exceedingly as though he were the father of a god rather than of a mere man.

When Aedesius had outstripped all the more notable men of his time, and all who had taught him, and by experience had gathered a store of wisdom, he made and completed a long journey from Cappadocia to Syria, to see the far-famed Iamblichus. And when he beheld the man and heard him discourse, he hung on his words and never could have enough of hearing him, till finally Aedesius himself became renowned and little inferior to Iamblichus, except as regards the latter's divine inspiration. On this head I had nothing to record, partly perhaps because Aedesius himself kept it secret owing to the times (for Constantine was emperor and was pulling down the most celebrated temples and building Christian churches); but perhaps it was partly because all his most distinguished disciples leaned towards and inclined to a silence appropriate to the mysteries, and a reserve worthy of a hierophant. At any rate, the present writer, though he became a pupil of Chrysanthius from boyhood, was scarcely in the twentieth year [of pupilage] deemed worthy of a share in the truer doctrines, so wondrous a thing was the philosophy of Iamblichus, extending and reaching down from that time even to our own day.¹

When Iamblichus had departed from this world, his disciples were dispersed in different directions, and not one of them failed to win fame and reputation.

Sopater,² more eloquent than the rest because of his lofty nature and greatness of soul, would not

and probably before A.D. 333; Eunapius is writing about fifty years later.  

² See above, p. 458.

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οὐκ ἐνεγκὼν τοῖς ἄλλοις ἀνθρώποις ὅμιλεῖν, ἐπὶ τὸς βασιλικὰς αὐτὸς ἐδραμεν ὄξυς, ὡς τὴν Κωνσταν-
tίνου πρόφασιν τε καὶ φορὰν τυραννήσων καὶ
μεταστήσων τῷ λόγῳ. καὶ ἔς τοσοῦτον γε ἐξίκετο
σοφίας καὶ δυνάμεως, ὡς ὁ μὲν βασιλεὺς ἐαλὼκει
τε ὑπ' αὐτῷ, καὶ δημοσίᾳ σύνεδρον ἔχεν, εἰς τὸν
δεξίον καθίζων τόπον, ὁ καὶ ἀκούσας καὶ ἰδεῖν
ἀπιστον. οἱ δὲ παραδυναστεύοντες ῥηγνύμενοι τῷ
φθόνῳ πρὸς βασιλείαν ἁρτὶ φιλοσοφεῖν μεταμαν-
θόνουσαν, τὸν Κερκώπων ἐπετήρου καὶ τὸν ὃ
τὸν Ὕρακλέα καθεῦδοντα μόνον, ἀλλὰ καὶ τὴν
ἀλογον ἔγρηγορον Ἀιχμήλος, καὶ συλλόγους τε
λαθραίους ἔποιοντο, καὶ οὐκ ἐστὶ καθ' ὁ τι μέρος
τῆς κακοδαίμονος ἐπιβουλῆς ἱμέλον. ὡσπερ οὖν
ἐπὶ τοῦ παλαιοῦ καὶ μεγάλου Σωκράτους, ἀπάντων
Ἀθηναίων (εἰ καὶ δήμος ἤσαν) οὐκ ἂν τις ἐτόλμησε
cατηγορίαν καὶ γραφήν, ὅν γε ᾧντο πάντες
Ἀθηναῖοι περιπατοῦν ἄγαλμα σοφίας τυγχάνειν,
eἰ μὴ μέθη καὶ παραφροσύνη καὶ τῷ τῶν Διονυσίων
τῆς ἔφρης καὶ πανανθίδος ἀνεμέων, ὑπὸ γέλωτος
καὶ ὁλιγωρίας καὶ τῶν εὐκόλων καὶ σφαλερῶν
παθῶν ἐπὶ τῶν ἀνθρώπων ἔξευρημένων, πρῶτος
Ἀριστοφάνης ἐπὶ διεθθαρμέναις ψύχαις τὸν γέλωτα
ἐπεισαγωγῶν καὶ τὰ ἐπὶ τῆς σκηνῆς κωνσφασ
ὑπορχήματα, τότε θέατρον ἀνέπεισεν, ἐπὶ τοσάτῃ
σοφία ψυλλῶν πηδήματα καταμωκάμενος, καὶ
νεφελῶν διαγράφων εἶδη καὶ σχήματα καὶ τάλλα
ὅσα κωμῳδία ληρέων εἶσθεν εἰς γέλωτος κίνησιν.
ὡς δὲ εἴδον ἐγκεκλικός πρὸς τὴν ἠδονήν τὸ θέατρον,
cατηγορίας ἡμαντό τωνς, καὶ τὴν ἀσεβὴ γραφήν

1 A fabulous, monkey-like race who caught Heracles asleep.
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condescend to associate with ordinary men and went in haste to the imperial court, hoping to dominate and convert by his arguments the purpose and headlong policy of Constantine. And he attained to such wisdom and power that the emperor was captivated by him and publicly made him his assessor, giving him a seat at his right hand, a thing incredible to hear and see. The courtiers, bursting with jealous malice against a court so lately converted to the study of philosophy, lay in wait for their opportunity, like the Cercopes,\(^1\) to catch not only Heracles asleep but also irrational unsleeping Fortune, and they held secret meetings and neglected no detail of their unhallowed plot. So it was just as in the time of the renowned Socrates, when no one of all the Athenians, even though they were a democracy, would have ventured on that accusation and indictment of one whom all the Athenians regarded as a walking image of wisdom, had it not been that in the drunkenness, insanity, and licence of the Dionysia and the night festival, when light laughter and careless and dangerous emotions are discovered among men, Aristophanes first introduced ridicule into their corrupted minds, and by setting dances upon the stage won over the audience to his views; for he made mock of that profound wisdom by describing the jumps of fleas,\(^2\) and depicting the shapes and forms of clouds, and all those other absurd devices to which comedy resorts in order to raise a laugh. When they saw that the audience in the theatre was inclined to such indulgence, certain men set up an accusation and ventured on that impious indictment

\(^2\) An allusion to Aristophanes, *Clouds* 144.
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eis ἐκείνων ἐτόλμησαν, καὶ δῆμος ὅλος ἐπ’ ἄνδρὸς ἡτύχει φόνω. ἦστι γὰρ ἐκ τῶν χρόνων λογιζομένων συλλαβεῖν ὅτι, Σωκράτους ἀπελθόντος βιαῖως, οὐδὲν ἔτι λαμπρὸν Ἀθηναίων ἐπράξθη, ἀλλ’ ἦ τε πόλεις ὑπέδωκε, καὶ διὰ τὴν πόλιν τὰ τῆς Ἑλλάδος ἀπαντα συνδιεφθάρῃ.οὕτω καὶ τότε συνορᾶν ἔξην τὸ κατὰ Σῶπατρον ἐπιβούλευσα. ἢ μὲν γὰρ Κωνσταντινούπολις, τὸ ἀρχαῖον Βυζάντιον, κατὰ μὲν τοὺς παλαιοὺς χρόνους Ἀθηναίων παρεῖχε τὴν συνοποιείαν, καὶ περιττὸν ἦν τὸ ἐκεῖθεν ἀγώγιμον. ἐν δὲ τοῖς καθ’ ἡμᾶς καιροῖς, οὐδὲ τὸ ἀπ’ Αὐγύπτου πλῆθος τῶν ὀλκάδων, οὐδὲ τὸ ἔξ ‘Ασίας ἀπάσης, Συρίας τε καὶ Φοινίκης καὶ τῶν ἄλλων ἐδών συμφερόμενον πλῆθος σίτου, κατὰ ἐπαγωγὴν φόρου, ἐμπλήσαι καὶ κορέσαι τὸν μεθύοντα δύναται δῆμον, ὅν Κωνσταντῖνος, τὰς ἄλλας χρησάσας πόλεις ἀνθρώπων, εἰς τὸ Βυζάντιον μετέστησε, καὶ πρὸς τοὺς ἐν τοῖς θεάτροις κρότους παραβλυζόντων κραυπάλης ἀνθρώπων ἐαυτῷ συνεστήσατο, σφαλλομένων ἀνθρώπων ἀγαπήσας ἐγκώμια καὶ μνήμην ὀνόματος, τῶν μόλις ὑπὸ ευθείας φθεγγομένων τούνομα; συμβεβηκε δὲ καὶ τῇ θέσει τοῦ Βυζαντίου μηδὲ εἰς πλοῦν ἁρμόζειν τῶν καταφερομένων πλοίων, ἢ μὴ καταπνεύσῃ νότος ἀκραῆς καὶ ἄμικτος. καὶ τότε δὴ τοῦ πολλάκις 463 συμβαίνοντος κατὰ τὴν ὤραν φύσιν συμβάντος, δὲ τοῦ δήμου ὑπὸ λυμοῦ παρεθέντες συνήσαν ἐς τὸ

1 συνδεφθάρη Boissonade; συνδιεφθάρη Cobet.
2 καὶ ἄμικτος Cobet would omit as a gloss on the Homeric word ἀκραῆς.

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against him; and so the death of one man brought misfortune on the whole state. For if one reckons from the date of Socrates' violent death, we may conclude that after it nothing brilliant was ever again achieved by the Athenians, but the city gradually decayed and because of her decay the whole of Greece was ruined along with her. So, too, in the time I speak of one could observe what happened in the affair of the plot against Sopater. For Constantinople, originally called Byzantium, in distant times used to furnish the Athenians with a regular supply of corn,¹ and an enormous quantity was imported thence. But in our times neither the great fleet of merchant vessels from Egypt and from all Asia, nor the abundance of corn that is contributed from Syria and Phoenicia and the other nations as the payment of tribute, can suffice to satisfy the intoxicated multitude which Constantine transported to Byzantium by emptying other cities, and established near him because he loved to be applauded in the theatres by men so drunk that they could not hold their liquor. For he desired to be praised by the unstable populace and that his name should be in their mouths, though so stupid were they that they could hardly pronounce the word. It happens, moreover, that the site of Byzantium is not adapted for the approach of ships that touch there, except when a strong wind is blowing due from the south. At that time, then, there happened what often used to happen according to the nature of the seasons; and the citizens were assembled in the theatre, worn out by hunger. The applause from

¹ Cf. Demosthenes, On the Crown 87, for the dependence of Athens on corn from Byzantium.
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θέατρον, καὶ σπάνις ἢν τοῦ μεθύοντος ἐπαίνου, καὶ τὸν βασιλέα κατέχειν ἀθυμία. καὶ οἱ πάλαι βασκαίνοντες, εὐρηκέναι καὶ οἱ ἄσυμους καὶ ὑπερβολὴν σοφίας, ἢν καὶ αὐτὸς ἐπαινεῖς, καὶ δι’ ἢν ἔτι τοὺς βασιλείους ἐγκαθητάτε ἥρονοι.” καὶ ὁ Κωνσταντῖνος ταῦτα ἄκουσας καὶ συμπεσθεὶς, κατακατηγοροῦσα κελεύει τὸν ἄνδρα, καὶ ἔγινεν διὰ τοὺς βασκαίνοντας ταῦτα ἑλέγετο. ὁ δὲ τῶν κακῶν ἄπαντων αἰτίως ἢν Ἀβλάβιος, ἐπαρχος μὲν τῆς βασιλικῆς αὐλῆς, ὑπὸ Σωτάτρου δὲ παρευρομομοῦσαν ἀπήγγειλεν. ἐμοὶ δὲ, ὡστε προείρηται, ἐπειδευμένων ἀνδρῶν εἰς πᾶσαν παιδείαν ἀναγράφοντι βίας, τὰ εἰς τὴν ἐμὴν ἀκοήν σωζόμενα, δύσφορον οὐδὲν εἰ καὶ τῶν εἰς αὐτοὺς ἕξισμαρτηκῶς ἑρμήνευα τὸν ἑπιδράμουμι.

Ἀβλαβίῳ τῷ τῶν φόνον ἐργασαμένῳ γένος ἢν ἄδοξότατον, καὶ τὰ ἐκ πατέρων τοῦ μετρίου καὶ φαύλου ταπεινότερα. καὶ λόγος τε ὑπὲρ αὐτοῦ τοιούτος διασώζεται, καὶ οὐδεὶς τοῖς λεγομένοις ἀντέλεγεν. τῶν εἰς Αἰγύπτου τις περὶ τὸ καλούμενον μάθημα συντελείμενων, παρελθὼν εἰς τὴν πόλιν (ἰκανὸι δὲ εἰς τὸν Αἰγύπτιοι καὶ δημοσία μετ’ ὀλυγωρίας ἐν ταῖς ἀποδημίαις ἀσχημονεῖν εἰκὸς δὲ αὐτοὺς καὶ οὐκοθεν οὖτω παιδεύσαθαι), παρελθὼν δὲ ὄμως, εἰς τὸ πολυτελέστερον ὥθεται τῶν καπηλείων, καὶ ἔρχος τε εἰναι, πολλὴν ἀνύσας ὅδον, ἐφασκέν καὶ ὑπὸ δίψους αὐτίκα μάλα ἀπο-

1 An echo of Odyssey x. 20.
2 Μάθημα is often used technically of the science of drawing horoscopes.
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the drunken populace was scanty, and the Emperor was greatly discouraged. Then those who had long been envious thought that they had found an excellent occasion, and said: "It is Sopater, he whom you honour, who has fettered the winds\(^1\) by that excessive cleverness which you yourself praise, and through which he even sits on the Imperial throne." When Constantine heard this he was won over, and ordered Sopater's head to be cut off; and those envious persons took care that this was no sooner said than done. Ablabius was responsible for all these evils, for, though he was pretorian prefect, he felt stifled with envy of Sopater, who received more consideration than himself. And since I am, as I have already said, recording the lives of men who were trained in every kind of learning, so much, that is, as is preserved and has come to my ears, it will not be amiss if I also touch briefly on those who wrongfully injured them.

Ablabius who brought about the murder came of a very obscure family, and on his father's side did not even attain to the humble middle class. The following anecdote about him survives, and no one contradicted the facts alleged. A certain Egyptian of the class devoted to the study called astrology,\(^2\) who was visiting the city\(^3\) (and when they are on their travels Egyptians are capable of behaving even in public with a lack of decorum, so that they are probably trained at home to manners of that sort); as I say, he came on a visit, pushed his way into one of the more expensive wineshops, and called out that he was parched after finishing a long journey, and that he would choke in a moment with thirst,

\(^3\) Rome.

\(^2\) c

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πεπνίξεσθαι, καὶ γλυκῶν ἠρτυμένον ἐγχεῖν ἐκέλευσε τὸν οἶνον, καὶ προέκειτο τὸ ἄργυριον. ἦ δὲ προεστῶσα τοῦ καπηλείου τὸ κέρδος ὅρῳσα, πρὸς τὴν ὑπηρεσίαν παρεσκευάζετο, καὶ διετρόχαζεν. ἦ δὲ ἐτύγχανε μὲν ἰκανὴ καὶ μαυρόσαθαι γυναίκας ἐπὶ τῷ λοχεύεσθαι. προθεμένης αὐτῆς κύλικα τῷ Αἰγυπτίῳ καὶ τὸν ἠρτυμένον οἶνον καταχεομένης, προσδραμοῦσά τις ἐκ γειτόνων "ἀλλὰ κυνδυνεύει σοι" εἶπε λέγονσα πρὸς τὸ οὖς ἐπὶ ταῖς ὁδίσων ἢ φίλῃ καὶ συγγενής," καὶ γὰρ οὕτως εἶχεν, "εἰ μὴ θάττον ἀφίκοιο," καὶ ἦ μὲν ταῦτα ἀκούσασα, καὶ καταλιποῦσα τὸν Αἰγύπτιον, πρῶ τοῦ θερμοῦ ὄδωρ ἐπιχεῖν,1 κεχρυντα, κακείνη ἀπολύσασα τῶν ὁδῶν, καὶ συντελέσασά γε δοσα ἐπὶ ταῖς λοχείαις γίνεται, παρὴν αὐτίκα, διακαθήσασα τὰς χεῖρας, πρὸς τὸν ξένον. ὡς δὲ ἀγανακτοῦντα κατέλαβε καὶ τῷ θυμῷ περιζέοντα, τὴν αἰτίαν ἀπήγγειλεν ἢ γυνῆ τῆς βραδυτήτος. ὡς δὲ ἦκουσεν ὁ βέλτιστος Αἰγύπτιος καὶ πρὸς τὴν ὄραν εἶδεν, ὠξέως μᾶλλον ἐδύφησεν ἐξεπείν τὸ παρὰ τῶν θειῶν ἐπελθὼν ἢ τὸ τοῦ σώματος θεραπεύσαι πάθος, καὶ μέγα φθεγξάμενος. "ἀλλ’ ἀπιθὶ γε, ὦ γυναῖ: φράζε τῇ τεκούσῃ ὅτι μικρὸν βασιλέα τέτοκε." καὶ τοῦτο δηλώσας, ἑαυτὸν τε ἐπλήρωσεν ἀφθόνως τῆς κύλικας, καὶ τὸ ὄνομα ὡς εἰς κατέλυπε τῇ γυναικι εἴδεναι. καὶ ὦ τεχθεὶς ἦν Ἄβλαβιος, καὶ τοσοῦτον ἐγένετο πάγνυν τῆς εἰς ἀπαντά νεωτερικοῦ ὁζοῦσας Τύχης, ὥστε οὕτω πλείονα ἐδύνατο τοῦ βασιλεύσων, ὥστε καὶ Σῶπατρον ἀπέκτεινεν, αἰτίαν ἐπενεγκὼν τῆς Σωκράτικῆς εὐθεστεραν,

1 ἐπιβαλεῖν Boissonade; ἐπιχεῖν Cobet.
and ordered them to prepare and pour for him some sweet spiced wine, and the money for it was produced. The hostess of the wineshop, seeing her profits actually under her eyes, made ready to serve him and began bustling about. But she happened to be skilled in midwifery also. And when she had just set the goblet before the Egyptian and was in the act of pouring out the wine that she had prepared, one of her neighbours ran in and whispered in her ear: "Your friend and kinswoman," as indeed she actually was, "is in mortal danger in child-birth, unless you come quickly." When she heard this she then and there left the Egyptian open-mouthed, and did not stay to pour in the hot water. When she had relieved the woman in her travail and done all that is usual in case of child-birth, she washed her hands and came back at once to her customer. When she found him in deep chagrin and boiling over with rage, the woman explained the reason for her tardiness. On hearing it, the excellent Egyptian noted the time and season, and straightway felt more thirst to utter the message that had come to him from the gods than to cure his own thirst; and he cried out in a loud voice: "Go, woman, tell the mother that she has given birth to one only second to an emperor." After this revelation he drank his fill of the cup and spared not; and he left his name for the information of the woman. The infant's name was Ablabius, and he proved to be so much the darling of Fortune who delights in novelties, that he became even more powerful than the emperor. So much more powerful was he that he even put Sopater to death, after bringing against him a charge more foolish even than that against

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ωσπερ ἀτάκτω δήμω τῷ ὑπὲρ βασιλεύοντι χρώ-
μενος. 

Κωνσταντίνος μὲν οὖν καὶ Ἀβλάβιον 
τιμῶν ἐκολάζετο, καὶ ὅπως γι' ἐκείνου ἐν τοῖς 
περὶ ἑκείνου γέγραπται. Ἀβλαβίου δὲ τὸν παῖς 
κατέλιπε Κωνστάντιον, συμβασιλεύσαντα μὲν αὐτῷ,
διαδεξάμενον δὲ τὴν ἁρχὴν τοῦ πατρὸς σὺν Κων-
σταντίνῳ καὶ Κωνσταντὶ τοῖς ἀδελφοῖς. ἐν δὲ 
τοῖς κατὰ τὸν θειότατον Ἰουλιανὸν ἀκριβέστερον 
ταῦτα εἴρηται. διαδεξάμενος δὲ ὁ Κωνστάντιος 
τὴν βασιλείαν καὶ κληρωθεὶς ὅσα γι' ἐκληρώθη,
ταῦτα δὲ ἢ τὰ ἐξ Ἰλλυρίων εἰς τὴν ἑώραν καθῆ-
κοντα, τὸν μὲν Ἀβλάβιον αὐτίκα παραλύει τής 
ἀρχῆς, ἀλλὰ δὲ περὶ αὐτῶν ἑταιρικὸν συνέστησε. 
καὶ ὁ μὲν Ἀβλάβιος τὰ περὶ Βιθυνίαν χωρία πάλαι 
pαρεσκευασμένος, βασιλικάς τε καταφυγᾶς καὶ 
ῥαθμίας ἔχοντα, διέτριβεν ἐν ἄφθονοις, πάντων 
ἀθρώπων θαυμαζόντων ὅτι βασιλεύειν οὐ βούλεται. 
ὁ δὲ Κωνστάντιος ἐγγύθεν ἐκ τῆς τοῦ πατρὸς 
pόλεως ξιφηφόρου τινὰς ἐπ' αὐτὸν ἐκπέμψας οὐκ 
ὁλίγους, τοῖς μὲν πρῶτοις ἐκέλευσεν ἀποδίδοναι 
γράμματα. καὶ προσεκύνησάν γε αὐτόν, ὡσπερ 
νομίζοντο 'Ρωμαίοι βασιλέα προσκυνεῖν, οἱ τὰ 
γράμματα ἐγχειρίζοντες· καὶ ὁς μᾶλα σοβαρῶς 
δεξάμενος τὰ γράμματα καὶ παντὸς ἀπολυθεὶς 
φόβου, τὴν τε ἀλουργίδα τοὺς ἐλθόντας ἀπήτευ, 
βαρύτερος ἡδὴ γνώμενος, καὶ φοβερὸς ἦν τοῖς 
ὁρωμένοις. οἱ δὲ ἐφασαν πρὸς αὐτὸν, αὐτὸι μὲν 
tὰ γράμματα κομίζειν, πρὸ θυρῶν δὲ εἶναι τοὺς

1 χρώμενος Wytenbach adds.
2 παρεσκευασμένα Boissonade; -μένος Cobet.
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Socrates, and in those days he influenced the emperor as though the latter were an undisciplined mob. Constantine, however, was punished for the honour that he paid to Ablabius, and the manner of his death I have described in my account of his life. He bequeathed to Ablabius his son Constantius who had been his consort in the Empire and succeeded to the throne of his father together with his brothers Constantine and Constans. But in my account of the sainted Julian I have related these matters more fully. When Constantius had succeeded to the throne and had been allotted his proper portion of the Empire, that is to say the countries that extend from Illyricum to the East, he at once relieved Ablabius of his authority, and gathered about himself a different set of favourites. Ablabius spent his time in luxury on an estate that he had long before made ready in Bithynia, which provided him a safe retreat of regal splendour and complete idleness; meanwhile all men marvelled that he did not aspire to be emperor. Then Constantius, from his father's city hard by, dispatched certain swordsmen to him in considerable numbers, and to the leaders he gave orders that they should hand him a letter. Those who delivered the letter into his hands prostrated themselves before him, as Romans are accustomed to prostrate themselves before the emperor. He received the document with great arrogance, and, freed from all apprehension, he demanded the imperial purple from those who had come, while his expression became more stern, and he inspired terror in the spectators. They replied that their task had only been to bring the letter, but that those who had been entrusted with this other

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tāντα πεπιστευμένους. καὶ ὁ μὲν ἔκείνους ἐκάλει μέγα φρονῶν καὶ τῇ γνώμῃ διηρμένος· οἱ δὲ συγχωρηθέντες εἰσελθεῖν πλῆθος τε ἧσαν καὶ ἐξιφθοίροι πάντες, καὶ ἀντὶ τῆς ἀλουργίδος ἐπήγγον αὐτῷ “τὸν πορφύρεον θάνατον,” κρεοφυγιδόν, ὥσπερ τι τῶν ἐν ταῖς εὐωχίαις ξῶν, κατακόψαντες. καὶ ταύτην ἑτερο Σωπάτρω δίκην ὁ πάντα εὐδαιμών Ἀβλάβιος.

Τούτων δὴ οὕτω κεχωρηκότων καὶ τῆς Προνοίας οὐκ ἀφίεις τὸ ἀνθρώπων, ὁ τῶν περιλεύθεντων ἐνδοξότατος Αἰδέσιος κατελήτετο. καταφυγὼν δὲ ἐπὶ τῶν μαντείων δι’ εὐχής ἤπερ ἐπίστευε μάλιστα (ἀυτή δὲ ἦν δὴ ὄνειρας), ὁ μὲν θεός ἐφίστατο πρὸς τὴν εὐχήν, καὶ ἔχρησεν ἐν ἐξακμέτρῳ τόνω τάδε· ὁ δ’ ἀνακαλύψας ἄρτη τὰ βλέφαρα καὶ περίφοβος ὡν ἔτι, τὸν μὲν νοῦν ἐμέμητο τῶν εἰρημένων, τὸ δὲ ύπερφυὲς καὶ οὐρανόμηκες τῶν ἐπὶ περιέφευγεν αὐτὸν καὶ διωλίσθηνε. τὸν τε οὕν παῖδα καλεῖ, τὴν ὄμων καὶ τὸ πρόσωπον ἀποσήφαμαι τῷ ὑδάτι βουλόμενος, καὶ οθερᾶς πρὸς αὐτὸν ἔλεγεν, “ἀλλ’ ἡ ἀριστερά γε χεῖρ ἐξωθέν κατάπλευς ἐστὶ γραμμάτων.” καὶ ὅσι εἷδε καὶ τὸ πράγμα θείον εἶναι συνεφόνησε, καὶ προσκυνήσας τὴν ἑαυτοῦ χείρα καὶ τὰ γεγραμμένα, ἔβρετον τὸν χρησμὸν ἐπὶ τῆς χειρὸς γεγραμμένον. ἐστὶ δὲ οὕτως.

douwōn Moirāwōn ἐπὶ νῆμασι νῆματα κεῖται εἰσεκα σῆς βιοτῆς. εἰ μὲν πτολεμερ’ ἀγαπάζως ἀντεὰ τ’ αὐ φωτῶν, καὶ σοι κλέος ἀφθιτον ἔσται,
mission were at the door. Thereupon he insolently summoned them within, and was inflated with pride. But those who were then admitted were more in number and all carried swords, and instead of the purple robe they brought him "purple death," 1 and hacked him to pieces like some animal cut up at a public feast. Thus did the shade of Sopater avenge itself on Ablabius "the fortunate."

When these events had happened and Providence had shown that she had not deserted mankind, there remained Aedesius, the most renowned of those that survived. Once when he resorted with prayer to a form of oracle in which he placed most trust (it came in a dream), the god appeared in answer to his prayer and gave him the following response in hexameter verse. And just after he had opened his eyelids, while he was still spellbound with awe, he remembered the verbal sense of what had been said, though the supernatural and prodigious element in the verses escaped him and was slipping from his mind. So he called a slave, since he wished to cleanse his eyes and face with water, 2 and the servant said to him: "Look, the back of your left hand is covered with writing." He looked, and concluded that the thing was a divine portent, and after reverently saluting his hand and the letters, he found that the following oracle was written on his hand: "On the warp of the two Fates' spinning lie the threads of thy life's web. If thy choice is the cities and towns of men, thy renown shall be deathless, shepherding

1 Iliad v. 83; this is the verse that Julian quoted when he was invested with the purple as Caesar, and distrusted the intentions of Constantius; Ammianus Marcellinus xv. 8.
2 The regular procedure after such a vision; cf. Aristophanes, Frogs 137 f.; Aeschylus, Persae 201.
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ἀνδρῶν ποιμαίνοντι νέων θεοείκελον ὀρμήν.

465 ἥν ἄτοι ποιμαίνης μῆλων νομὸν ἦδη ἔτι ταῦρων,
δὴ πότε σαυτὸν ἐελπε συνήμονα ¹ καὶ μακάρεσσων
ἐμμεναι ἄθανάτοις. λίνον δέ τοι ὧδε νένευκεν.

Καὶ ὁ μὲν χρησμὸς ταῦτα εἶχεν· ὃ δὲ ἐπόμενος,
ὡσπερ ἔπεσθαι χρή, πρὸς τὴν κρεῖττον ὄδὸν
συνηπείγετο, καὶ χωρίδιον τε τι περιεσκόπει καὶ
πρὸς αἰτόλου τινὸς ἡ βοτήρος ἑαυτὸν ἐνέτεινε βίον·
tοὺς δὲ λόγων δεομένους ἡ παίδειας διὰ τὸ προ-
cατακεχυμένων κλέος οὐκ ἔλανθανεν, ἄλλ' ἀνιχνεύον-
tες αὐτὸν περιεστήκεσαν, ὡσπερ κύνες ἱερομοιοῖ
περὶ τὰ πρόθυρα, καὶ διασπάσεσθαι ἀπειλοῦντες,
εἰ τοσαῦτην καὶ τηλικαύτην σοφίαν ἐπὶ τὰ ὄρη
καὶ τοὺς κρημνοὺς καὶ τὰ δένδρα τρέποι, καθάπερ
οὔδ' ἀνθρώπος γεγονὸς οὔδε εἰδὼς τὸ ἀνθρώπων.
tοιοῦτοι δὲ λόγω τε καὶ ἔργωσ ἐκβιασθεὶς εἰς
tὴν κόψῃν ὀμίλιαν, ἐπέδωκεν ἕαυτὸν φέρων τῇ
χείρῳ τῶν ὅδῶν, καὶ τὴν μὲν Καππαδοκίαν ἐξ-
ἐλιπεν, Ἑυσταθίῳ παραδοχόν ἐπιμελεῖσθαι τῶν ἐκείνης
(καὶ κατὰ γένος οὐκ ἀφεστήκεσαν). αὐτὸς δὲ εἰς
tὴν Ἰσίαν διαβάς, ἀλλ' Ἰσίας προτευούσης
αὐτῷ χείρας, ἐν τῷ παλαιῷ Περγάμῳ καθιδρύθη,
καὶ παρ' ἐκείνων μὲν Ἔλληνες τε ἐφοίτων καὶ οἱ
πρόσχωτοι, καὶ ἡ δόξα τῶν ἄστρων ἔφανεν.

Περὶ δὲ Ἐυσταθίου καὶ ἀσέβεσιν εἰτὶ παραλιπεῖν
tὸ ἐς ἀλήθειαν φέροντα· παρὰ πάντων γὰρ συν-
ωμολογεῖτο τὸν ἄνδρα τούτον καὶ ὀφθήναι ³ εἶναι
cάλλιστον, καὶ εἰς πεῖραν λόγων ἐλθεῖν δεινότατον,
tὸ τε ἐπὶ τῇ γλώσσῃ καὶ τοῖς χείλεσιν αἰμύλιον

¹ συνήρα Boissonade; συνήμονα Cobet.
² διασπασθαι Boissonade; διασπάσεθαι Cobet.
³ ὀφθήναι καὶ Boissonade; καὶ ὀφθήναι Cobet.

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the god-given impulse of youth. But if thou shalt be a shepherd of sheep and bulls, then hope that thou thyself shalt one day be the associate of the blessed immortals. Thus has thy thread been woven."

Thus ran the oracle. In obedience to it, as it was his duty to obey, he set out with all speed in pursuit of the better way, and looked about for a small estate and devoted his energies to the life of a goat-herd or neat-herd. But so great was his previous renown and so widespread that this purpose could not be hidden from those who longed for training in eloquence, or for learning. They tracked him down and beset him like hounds baying before his doors, and threatened to tear him in pieces if he should devote wisdom so great and so rare to hills and rocks and trees, as though he were not born a man or with knowledge of human life. He was forced by speeches and actions of this sort to return to the life and converse of ordinary men; and now he applied his talents to the inferior of the two ways. He left Cappadocia, and handed over to Eustathius the charge of his property there—they were indeed kinsmen—while he himself passed into the province of Asia; for all Asia was holding out her arms in welcome. He settled in ancient Pergamon, and his school was attended by Greeks and by the neighbouring people, so that his fame touched the stars.

With regard to Eustathius, it would be sacrilegious to leave out what would convey the truth. All men were agreed that he was not only observed to be a most noble character, but also most gifted with eloquence when put to the test, while the charm that sat on his tongue and lips seemed to be nothing
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οὐκ ἔξω γοητείας ἔδοκει. καὶ τὸ μείλιχον καὶ ἡμερον ἐπὶ τοὺς λεγομένους ἐπήνθει καὶ συνεξ-εχεῖτο τοσοῦτον, ὡστε οἱ τῆς φωνῆς ἀκούσαντες καὶ τῶν λόγων, παραδόντες αὐτοὺς, καθάπερ οἱ τοῦ λωτοῦ γευσάμενοι, τῆς φωνῆς ἐξεκρέαμαι καὶ τῶν λόγων. οὕτω δὴ πολὺ τι τῶν μουσικῶν οὐκ ἀπείχε Σειρήνων, ὡστε ὁ βασιλεὺς αὐτῶν μετεκάλεσε, καὶ τοῖς τοῖς τῶν χριστιανῶν ἑνεχόμενος βιβλίους, ἑπειδὴ θόρυβοι αὐτῶν κατείχε, καὶ παρὰ τοῦ Περσῶν βασιλέως ἀνάγκη τις ἐπ-έκειτο, καὶ τὴν 'Αντιόχειαν ἢδη περιειργασμένου καὶ συντοξεύοντος, ὃς γε τὴν ἄκραν τὴν ὑπερ-κεμένην τοῦ θεάτρου καταλαβὼν ἁδόκητος καὶ ἐξατιναίως, τὸ πολὺ πλήθος τῶν θεωμένων συν-ετοξευότας καὶ διέθετο. τούτων δὲ ὅμως¹ κατ-εχόντων, οὕτως πάντες ἦσαν ἡρμινοὶ καὶ κατα-κεκάλημένοι, ὡστε μὴ κατοκυσία τῶν Ἑλλήνων ἀνθρωπῶν ἐστὶ ὅτα, τοῦ βασιλέως παραβαλεῖν· καὶ τοῖς γε εἰσώθεσαν πρότερον οἱ βασιλεύοντες τοὺς κατὰ στρατιὰν ἐπαυγομένους ἐπὶ τὰς πρε-σβείας χειροτονεῖν, ήτοι γε στρατοπεδάρχαι ἢ ὅσοι γε μετ' ἐκείνους ἐστὶ τὸ ἀρχεῖον ἐξηρημένου· τότε καὶ ἀνάγκης τυραννοῦσης, ὁ φρονιμώτατος ἀπάντων περιεσκοπεῖτο καὶ συνωμολογεῖτο Εὐστα-θίος. μετεκλήθη τε οὐν ἐκ τοῦ βασιλέως, καὶ αὐτίκα παρῆν, καὶ τοσαῦτα τὴς ἐπήν ἀφροδίτη τοῖς χείλεσιν, ὡστε οἱ συμβουλεύσαντες τὴν πρεσβείαν δι' Ἐυσταθίου πεμφθῆναι, ἄξιωμάτων

¹ ὅμως Boissonade; ὅμως Wright.

¹ Constantius sent Eustathius on this embassy, but the incident at Antioch here described occurred much earlier, 394
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less than witchcraft. His mildness and amiability so blossomed out in what he said and gushed forth with his words, that those who heard his voice and speeches surrendered themselves like men who had tasted the lotus, and they hung on that voice and those speeches. So closely did he resemble the musical Sirens, that the emperor, for all that he was wrapped up in the books of the Christians, sent for him at the time when he was alarmed by the state of affairs, and was hard pressed by impending danger from the king of the Persians, who had once already laid siege to Antioch and raided it with his bowmen. For unexpectedly and on a sudden he seized the height that commanded the theatre, and with his arrows shot and massacred that great crowd of spectators. In this similar crisis all men were so held captive and enchanted by Eustathius, that they did not hesitate to commend a man of the Hellenic faith to the ears of the emperor; although the earlier emperors had been accustomed to elect for embassies men who had won distinction in the army, or military prefects, or men who were next in rank to these and had been selected for office. But at that time, at the imperious call of necessity, Eustathius was sought out and admitted by general consent to be the most prudent of all men. Accordingly he was summoned by the emperor, and came forthwith, and so potent was the charm on his lips that those who had advised that the embassy should be dispatched in charge of Eustathius won greater consideration than in the reign of Gallienus, about A.D. 258; cf. Ammianus Marcellinus xxiii. 5.

2 A sophistick commonplace derived from the famous saying of Eupolis about the oratory of Pericles; cf. Julian 33 A, 426 B.

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te ἑτυχον παρὰ τῷ βασιλεῖ μειζόνων, καὶ πρὸς τὴν εὖνοιαν αὐτῶν ὁ βασιλεὺς ἐπεκλίνετο. τοῦτων μὲν οὖν τινὲς αὐτῷ καὶ ἐθελονταί συνεξώρμησαν 466 ἐπὶ τὴν πρεσβείαν, μείζων διάπειραν θελοντες λαβεῖν, εἴ καὶ πρὸς τοὺς βαρβάρους ἔχοι τὸ αὐτὸ θελκτήριον ὁ ἀνθρωπος. ὥσ δὲ εἴς τὴν τῶν Περσῶν ἀφίκοντο χώραν, καὶ τοῖς γε τυραννικοῖς καὶ ἀγρόις τῆς Σαπώρης εἶναι πρὸς τοὺς ἐσόντας, ἢν τε ἄληθῶς, καὶ ἐξηγηγέλλετο, ἀλλ' ὄμως ἐπεὶ πρόσοδος Εὐσταθίω κατὰ τὴν κοινὴν πρεσβείαν ἐγένετο πρὸς τὸν βασιλέα, τὴν τε ὑπεροψίαν τὴν εἴ τοῖς ὁμοσι καὶ τὸ μείλιχον ἑθαμασα, καὶ τοῖς γε πολλὰ ἐσ καταπληξιν τοῦ ἀνδρὸς μηχανησάμενος. καὶ ὡς ημέρως καὶ ἀλύτως διαλεγομένου τῆς φωνῆς ἥκουσε, καὶ τῶν ἐπιτρεχουσῶν κοσμίως καὶ εὐκόλως ἀποδείξεως, ἐξελθεῖν μὲν αὐτῶν κελεύει, καὶ δε ἐξῆς λόγῳ συνηρμικῶς τύραννον: ὁ δὲ ἐπὶ τράπεζαν τε εὐθὺς διὰ τῶν θαλαμηπόλων εἰσεκάλει, καὶ, πρὸς τοῖς ὑπακούσαντος (ἔως χαὶ γὰρ ἐν πεφυκέναι πρὸς ἄρετῆς ῥοπῆν), ἀπήντησεν ἐπὶ τὴν θοίνην. καὶ ὁμοτράπεζος ἐγένετο, καὶ κατεκράτει τῷ λόγῳ τοσοῦτον, ὅτε μικρὸν τινὸς ἐδέχεσα τῶν Περσῶν βασιλέα τὴν τε ὄρθῃ μεταβαλεὶς τιάραν καὶ τοὺς περιπορφύρους καὶ λιθοκολλήτους ἀποδύσας κόσμους, καὶ τὸ τριβώνων Εὐσταθίου μεταφμάσασθαι τοσαῦτην τῆς τρυφῆς ἕποιήσατο καταδρομῆν καὶ τῶν περὶ σῶμα κόσμων, καὶ εἰς τοσοῦτο κακοδαμονίας τοὺς φιλοσωμάτους ἀνήγαγεν. ἀλλὰ τοῦτο μὲν ἐκώλυσαν οἱ

1 τὰχὶς Boisso ade; τρυφῆς Cobet.
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before from the emperor, and he inclined more favourably towards them. Moreover, some of these men set out of their own accord to accompany the embassy, because they wished to employ a still greater test, whether in his encounter with the barbarians Eustathius should prove to possess the same power to enchant and persuade. When they arrived in Persia, Sapor was reported to be and actually was tyrannical and savage towards those who approached him; nevertheless, when Eustathius, for the embassy in general, was allowed access to the king, the latter could not but admire the expression of his eyes which was at once amiable and proudly indifferent, in spite of the many preparations that the king had devised in order to dazzle and overawe the man. And when he heard his voice conversing so equably and with no effort, when he heard him run over his arguments so modestly and good-naturedly, he bade him withdraw; and Eustathius went out, leaving the tyrant a captive to his eloquence. Presently he sent a message by his household officials to invite him to his table, and when he obeyed the summons, since the king seemed to him to have a natural bent for virtue, Sapor joined him at the banquet. Thus Eustathius became his companion at table, and by his eloquence won such influence over him that the king of Persia came within an ace of renouncing his upright tiara, laying aside his purple and bejewelled attire, and putting on instead the philosopher’s cloak of Eustathius; so successfully did the latter run down the life of luxury and the pomps and vanities of the flesh, to such depths of misery did he seem to bring down those who loved their bodies. But this was prevented by certain magi who
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παρατυχόντες τῶν μάγων, γόητα εἶναι τελείως τῶν ἀνδρα φάσκοντες, καὶ τῶν βασιλέα συμπείσαντες ἀποκρίνασθαι τῷ βασιλεί Ῥωμαίων· τί δήποτε ἄνδρας εὑρισκόντες τοσούτους,1 εἶτα πέμπουσιν ἄνδραπον τῶν πλουτούντων ὀὐδὲν διαφέροντας; τὰ δὲ κατὰ τὴν πρεσβείαν ἀπαντὰ ἦν παρ’2 ἐλπίδας.

Περὶ τούτοις γε τοῦ ἀνδρὸς καὶ τοιούτων τι εστὶν ἡ ἔμην ἱστορίαν συνέπεσεν, ὡς ἀπασα μὲν ἡ Ἐλλάς ἰδεῖν αὐτὸν ἰῆλον καὶ ήτοιν τοὺς θεοὺς τὴν ἐπιδημίαν. καὶ αἴγε μαντεῖαι τοῖς περὶ ταῦτα δεινοῖς ἐς τοῦτο συνέβαινον. ὡς δὲ διημάρτανον, οὐ γὰρ ἐπεδήμει, πρεσβείαν παρ’ αὐτὸν στέλ- λουσιν ὑπο “Ἐλληνες, τοὺς ἀκρους ἐπὶ σοφία κατὰ τὴν πρεσβείαν προελθομενοι. νοῦς δὲ ἦν αὐτοῖς διαλέγεομαι πρὸς τὸν μέγαν Εὐστάθιον· τί δήποτε ἑπὶ τοιοῦτος τοῖς σημεῖοι τὸ ἐργόν οὐκ ἀπήντησεν; ο δὲ ἀκοῦσας, καὶ τοὺς ὅνομαστοὺς ἐπὶ ἐκεῖνοις καὶ πολυμυνήτους ἀναθεωρῶν καὶ διακρίνων ἐβασάνιζε, καὶ συνηρώτα τὸ τε μέγεθος καὶ τὴν χροίαν καὶ τὸ σχῆμα τῶν σημείων, εἶτα μειδιάσας συνήθως πρὸς αὐτοῦς, ὡς ἠκούσα τὰ ὄντα (ψεύδος γὰρ οὐ μόνον ἔξω θείου χοροῦ, ἀλλὰ καὶ λόγον ισταται), “ἄλλα ταῦτα γε” εἶπε “τὴν ἐμὴν τήν ἐπιδημίαν οὐκ ἐμανεύετο.” καὶ πού τι καὶ παρὰ τὸ ἀνθρώπων κατὰ γε ἐμὴν ἐφθείξατο κρίσιν ἀπεκρίνατο γὰρ ὡς “μικρότερα ἦν καὶ βραδύτερα τῶν ἐμῶν καλῶν τὰ φανθέντα σημεία.”

Οὕτως Εὐστάθιος ὁ τοσούτως Σωσιπάτρας συνήκη-

1 tosoúitos Boissonade; tosoútos Cobet.
2 ὑπὲρ Boissonade; παρ’ Cobet.

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1 Ammianus Marcellinus xvii. 5 mentions this embassy, which was sent to Ctesiphon in 358.
happened to be at the court, and kept asserting that the man was nothing but a mere conjuror; and they persuaded the king to reply to the Roman emperor by asking him why, when Fortune had bestowed on them so many distinguished men, they sent persons no better than slaves who had enriched themselves. And the whole result of the embassy was contrary to men’s expectations.¹

In my researches concerning this man, I have come upon evidence of the following; namely that the whole of Greece prayed to see him and implored the gods that he might visit them. Moreover, the omens and those who were skilled to interpret them agreed that this would come to pass. But when they proved to be mistaken, for he did not visit Greece, the Greeks sent an embassy to him and chose for this embassy their most famous wise men. The purpose of their mission was to discuss with the renowned Eustathius this question: “Why did not the facts accord with these omens?” He listened to them, and then investigated and sifted the evidence of men who were famed in this science and had a wide renown, and cross-examined them, asking what was the size, colour, and shape of the omens. Then, as his manner was, he smiled at them, on hearing the true facts (for as falsehood has no place in the choir of the gods,² so too it has none in their utterance), and said: “Nay, these omens did not foretell this visit from me.” Then he said something that in my judgement was too high for a mere mortal, for this was his reply: “The omens revealed were too trivial and too tardy for such dignity as mine.”

After this the renowned Eustathius married

¹ An echo of Plato, *Phaedrus* 247 a; a rhetorical commonplace.
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σεν, ἂ τὸν ἀνδρα τὸν ἐαυτῆς δι’ ὑπεροχὴν σοφίας εὐτελῆ τινὰ καὶ μικρὸν ἀπέδειξε. περὶ ταύτης δὲ ἐν ἀνδρῶν σοφῶν καταλόγοις καὶ διὰ μακροτέρων εἰπεῖν ἀρμόζει, τοσοῦτον κλέος τῆς γυναικὸς ἐξεφοίτησεν. ἦν γὰρ ἐκ τῆς περὶ "Εφεσον Ἀσίας, ὡσεὶν Κάυστρος ποταμὸς ἐπίων καὶ διαρρέων ἐν τὴν ἐπωνυμίαν ἀφ’ ἐαυτοῦ τῷ πεδίῳ δίδωσι. πατέρων δὲ ἦν καὶ γένους εὐδαιμονός τε καὶ ὀλβίου· παιδίον δὲ ἔτη νήπιον οὐδα, ἀποπτὰ ἐποίει ὅλβιωτερα, τοσοῦτον τι κάλλους καὶ αἴδους τὴν ἥλικιαν κατέλαμπε. καὶ ἦν μὲν εἰς πενταετή συνετέλει χρόνων. εἰ δὲ τούτῳ πρεσβύται δύο τινές (ἀμφόθεν μὲν τὴν ἀκμὴν παρήλθασον, ὁ δὲ ἐτερος ἡν ἀφηλικότερος) πήρας βαθείας ἔχοντες, καὶ δέρματα ἐπὶ τῶν νύστων ἐνημέρων, πρὸς τι χωρίον συνωθοῦνται τῶν γονέων τῆς Σωσιπάτρας, καὶ τὸν ἐπιτροπεύοντο· συμπέθουσι (ῥάδιον δὲ ἦν αὐτοῖς τοῦτο ποιεῖν) ἀμπελίων ἐπιμέλειαν αὐτοῖς πιστεύεσθαι. ώσ δὲ ὁ καρπὸς ἀπήντησε ὑπὲρ τὴν ἐλπίδα (καὶ ὁ δεσπότης παρήκα, καὶ τὸ παιδίον ἡ Σωσιπάτρα συμπαρῆ), τὸ μὲν θαῦμα ἀπειροῦ ἦν καὶ πρὸς ὑπόνοιαν ἔφερε θειασμοῦ τυχός· ο δὲ τοῦ χωρίου δεσπότης ὀμοτραπέζους αὐτοὺς ἐποίησατο καὶ πολλῆς ἐπιμέλειας ἦξιον, τοῖς συγγεωργοῦσι τὸ χωρίον καταμεμφόμενος, ὅτι μὴ τὰ αὐτὰ πράττοιες. οἱ δὲ πρεσβύται ξενίας τε Ἐλληνικῆς καὶ τραπέζης τυχόντες, τοῦ δὲ παιδίου τῆς Σωσιπάτρας τῷ τε περιττῶς καλῶ καὶ λαμπρῶ δηχθέντες καὶ ἀλόντες, "ἀλλὰ ἤμεισ γε" ἐφασαν "τὰ μὲν ἄλλα κρύφια καὶ ἀπόρρητα

1 After διαρρέων Cobet deletes γῆν.
2 παρὰ Boissonade; ὑπὲρ Cobet.
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Sosipatra, who by her surpassing wisdom made her own husband seem inferior and insignificant. So far did the fame of this woman travel that it is fitting for me to speak of her at greater length, even in this catalogue of wise men. She was born in Asia, near Ephesus, in that district which the river Cayster traverses and flows through, and hence gives its name to the plain. She came of a prosperous family, blessed with wealth, and while she was still a small child she seemed to bring a blessing on everything, such beauty and decorum illumined her infant years. Now she had just reached the age of five, when two old men (both were past the prime of life, but one was rather older than the other), carrying ample wallets and dressed in garments of skins, made their way to a country estate belonging to Sosipatra’s parents, and persuaded the steward, as they were easily able to do, to entrust to them the care of the vines. When a harvest beyond all expectation was the result—the owner himself was there, and with him was the little girl Sosipatra—men’s amazement was boundless, and they went so far as to suspect the intervention of the gods. The owner of the estate invited them to his table, and treated them with the highest consideration; and he reproached the other labourers on the estate with not obtaining the same results. The old men, on receiving Greek hospitality and a place at a Greek table, were smitten and captivated by the exceeding beauty and charm of the little girl Sosipatra, and they said: “Our other powers we keep to ourselves hidden and
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πρὸς ἑαυτοῦς ἔχομεν, καὶ τὰ ἡ ταυτησὶ τῆς ἐπανουμένης εὐνοίας ἔστι γέλως, καὶ παίγνιον τι μετ' ὀλυνωρίας τῶν παρ' ἦμιν πλεονεκτημάτων. εἰ δὲ τι βούλει σοι τῇς τραπέζης ταύτης καὶ τῶν ἔσων ἄξιον 2 δοθῆναι παρ' ἦμιν σοι ἐν χρήμασιν οὐδὲ ἐν ἐπικήρους καὶ διεφθαρμέναις χάρισιν, ἀλλ' ὅσον ὑπὲρ σὲ τέ ἐστι καὶ τὸν σοῦ βίον, δώρων οὐρανόμηκες καὶ τῶν ἁστέρων ἐφυκνόμενον, ἀφες παρ' ἦμιν τὴν Σωσιτάταν ταύτην τροφεύσι καὶ πατρᾶσιν ἀληθεστέρους, καὶ εἰς γε πέμπτον ἔτος μὴ νόσον 3 περὶ τῇ παιδίσκη φοβηθῆς, μὴ θάνατον, ἀλλ' ἢσυχος ἐσο καὶ ἐμπεδος. μελέτω δὲ σοι μὴ πατήσαι τὸ χωρίων μέχρις ἀν τὸ πέμπτον ἔτος, περιτέλλωμένων τῶν ἡλιακῶν κύκλων, ἐξίκηται. καὶ πλοῦτος τέ σοι αὐτόματος ἀπὸ τοῦ χωρίου φύσεται καὶ ἀναθηλήσει, καὶ ἡ θυγάτηρ οὐ κατὰ γυναῖκα καὶ ἀνθρωπινὸν ἐσται μόνον, ἀλλὰ καὶ αὐτὸς ὑπολήψῃ τι περὶ τῆς παιδίσκης πλέον. εἰ μὲν οὖν ἁγαθὸν ἔχεις θυμόν, ὑπτίαις χερσὶ δέξαι τά λεγόμενα: εἰ δὲ τινὰς ὑπονοίας ἀνακωεῖς, οὐδὲν ἢμιν εἰρηται." πρὸς ταῦτα τὴν γλώτταν ἐνδακῶν καὶ πτήξας ὁ πατήρ, τὸ παιδίον ἐγχειρίζει καὶ παραδίδωσι, καὶ, τὸν οἰκονόμον μετακαλέσας, "χορήγει" πρὸς αὐτῶν ἐπεν "ὅσα οἱ πρεσβύται βούλονται, καὶ πολυπραγμόνει μηδὲν." ταῦτα δὲ εἰπών, 4 οὕτω δὲ ἔως ὑπέφαυεν, ἐξής καθάπερ φεύγων καὶ τὴν θυγατέρα καὶ τὸ χωρίων.

Οἱ δὲ παραλαβόντες τὸ παιδίον (εἶτε ἡρωες, εἴτε δαίμονες, εἴτε τι θεόστερον ἤσαν γένος), τίσι

1 τὰ Wytenbach adds. 2 ἄξιον Cobet adds. 3 μηθένος Laurentianus; μηθέν Boissonade; μηθύσον Cobet. 4 εἰπεν Boissonade; εἰπὼν Cobet.

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unrevealed, and this abundant vintage that you so highly approve is laughable and mere child's-play which takes no account of our superhuman abilities. But if you desire from us a fitting return for this maintenance and hospitality, not in money or perishable and corruptible benefits, but one far above you and your way of life, a gift whereof the fame shall reach the skies and touch the stars, hand over this child Sosipatra to us who are more truly her parents and guardians, and until the fifth year from now fear no disease for the little girl, nor death, but remain calm and steadfast. But take care not to set your feet on this soil till the fifth year come with the annual revolutions of the sun. And of its own accord wealth shall spring up for you and shall blossom forth from the soil. Moreover, your daughter shall have a mind not like a woman's or a mere human being's. Nay, you yourself also shall have higher than mortal thoughts concerning the child. Now if you have good courage accept our words with outspread hands, but if any suspicions awake in your mind consider that we have said nothing." Hearing this the father bit his tongue, and humble and awestruck put the child into their hands and gave her over to them. Then he summoned his steward and said to him: "Supply the old men with all that they need, and ask no questions." Thus he spoke, and before the light of dawn began to appear he departed as though fleeing from his daughter and his estate.

Then those others—whether they were heroes or demons or of some race still more divine—took
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μὲν συνετέλουν αὐτὴν μυστηρίως ἐγίνωσκεν οὐδὲ εἰς, καὶ πρὸς τήν παίδα ἔχεθείαζον ἄφανες ἢν καὶ τοῖς πάνυ βουλομένους εἰδέναι. ο ὁ χρόνος ἦδη προσήκε, καὶ τά τε ἄλλα πάντα συνέτρεχε προσόδων πέρι τοῦ χωρίου, καὶ ὁ πατήρ τῆς παιδὸς παρῆν εἰς τὸν ἄγρον, καὶ οὔτε τὸ μέγεθος ἐπέγνω τῆς παιδός, τὸ τε κάλλος ἐτεροῦν αὐτῷ κατεφαίνετο· τὸν δὲ πατέρα σχεδόν τι καὶ ἤγνοει. ὁ δὲ καὶ προσεκύνησεν αὐτήν, οὔτως ἄλλην τινὰ ὀραν ἐδοξέων. ὥσ δὲ οἱ τε διδάσκαλοι παρῆσαν καὶ ἡ τράπεζα προύκειτο, οἱ μὲν ἔφασαν· "ἐρωτα ὁ τι βούλει τὴν παρθένον." ἦ δὲ ὑπελαβεν· "ἀλλὰ ἐρώτησον γε, πάτερ, τί σοι πέπρακται κατὰ τὴν ὀδόν." τοῦ δὲ εἶπεν ἐπιτρέψαντος (διὰ δὲ εὐ- δαιμονιὰς ἐπὶ τετρακύκλου ὀχύρωσος ἐφέρετο· συμβαίνει δὲ πολλὰ ἐπὶ τοῖς τοιούτοις ὀχύρωσι πάθη), πάντα οὔτως ἔχειγγειλε φωνᾶς τε καὶ ἄπειλας καὶ φόβους, ὡσπερ αὐτῇ συνηνιοχοῦσα· καὶ εἰς τοσοῦτο προῆξη θαύματος ὁ πατήρ, ὡστε οὐκ ἐθάμαζεν, ἄλλα κατεπλήττετο, καὶ θεὸν εἶναι τὴν παίδα ἐπέπειστο. προσπεσῶν δὲ τοῖς ἀνδράσι, ἰκέτευεν εἰπείν οὕτως ἐλευ· οἱ δὲ μόλις καὶ βραδέως (δὸξαν δὲ ἱσως οὕτω καὶ θεῷ) παρέφησαν εἶναι τῆς Χαλδαίκης καλουμένης σο- φίας οὐκ ἀμύῃτοι, καὶ τούτο δὲ αἰνίγματος καὶ κάτω νεόντες. ὃς δὲ ὁ τῆς Σωσίπατρας πατήρ προσπεσῶν τοῖς γόνασιν ἰκέτευε, δεσπότας εἶναι τοῦ χωρίου παρακαλῶν, καὶ τὴν παίδα ἔχειν υφ’

1 περὶ Boissonade; περὶ Cobet.

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charge of the child, and into what mysteries they initiated her no one knew, and with what religious rite they consecrated the girl was not revealed even to those who were most eager to learn. And now approached the appointed time when all the accounts of the revenue of the estate were due. The girl's father came to the farm and hardly recognized his daughter, so tall was she and her beauty seemed to him to have changed its character; and she too hardly knew her father. He even saluted her reverently, so different did she appear to his eyes. When her teachers were there and the table was spread, they said: "Ask the maiden whatever you please." But she interposed: "Nay, father, ask me what happened to you on your journey." He agreed that she should tell him. Now since he was so wealthy he travelled in a four-wheeled carriage, and with this sort of carriage many accidents are liable to happen. But she related every event, not only what had been said, but his very threats and fears, as though she had been driving with him. Her father was roused to such a pitch of admiration that he did not merely admire her but was dumb with amazement, and was convinced that his daughter was a goddess. Then he fell on his knees before those men and implored them to tell him who they were. Slowly and reluctantly, for such was perhaps the will of heaven, they revealed to him that they were initiates in the lore called Chaldean, and even this they told enigmatically and with bent heads. And when Sosipatra's father clung to their knees and supplicated them, adjuring them to become masters of the estate and to keep his daughter under their influence and initiate her into

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έαυτοίς καὶ μνείων εἰς τὸ τελεώτερον, οἱ μὲν ἐπινεύσαντες ὅτι οὕτω ποιήσουσιν, οὐκέτι ἐφθέγξαντο.ὅς ὁ δὲ ὦσπερ ἔχων ὑπόσχεσιν των ἡ χρήσμον, ἔθαρσε καὶ ἔαυτόν, καὶ πρὸς τὸ χρῆμα ἠπόρει· καὶ ὑπερφέντει γε τὸν “Ομηρον κατὰ ψυχήν, ὡς ὑπερφυές τι χρῆμα καὶ δαιμόνιον τοῦτο ἀνυμήσαντα.

καὶ τε θεοὶ ξείνοισιν έοικότες ἀλλοδαποῖοι, παντοῖοι τελέθοντες, ἐπιστρωφώσω πόλης.

καὶ γὰρ αὐτὸς ὦστο ξένους μὲν ἀνδράς, θεοὶς δὲ συντετυχεῖναι. καὶ ὁ μὲν τοῦ πράγματος ἐμπιπτόμενος ὑπνὸς κατείχετο, οἱ δὲ ἀποχωρίσαντες τοῦ δεινοῦ καὶ τὴν παίδα παραλάβοντες, τὴν τε στολὴν τῆς ἐσθῆτος ἐν ἧ τετέλεστο μάλα φιλοφρόνως αὐτῇ καὶ συνεσπούδασθαν παρέδοσαν, καὶ ἄλλα τινὰ προσθέντες ὅργανα, καὶ τὴν κοιτίδα τῇ Σωσιπάτρᾳ καταστημήνασθαι κελεύσαντες, προεμβαλόντες1 των βιβλίων. καὶ ἡ μὲν ὑπερεγάνυτο τοὺς ἄνδρας τοῦ πατρὸς οὐκ ἐλάττων. ὡς δὲ ἐως ὑπεφάνει καὶ ἀνεψυχήσατο θύρα, καὶ πρὸς ἔργα ἐχόμενον ἄνθρωπον, κάκεινοι τοῖς ἀλλοις συνεξέβησαν κατὰ τὸ εἰσιθός. ἡ μὲν παῖς παρὰ τὸν πατέρα ἐδραμεν εὐαγγέλια φέρουσα, καὶ τὴν κοιτίδα τῶν τις θεραπευτήρων ἐκόμμενην· ὁ δὲ πλούτον τε δὲ ἔχει ἐς τὸ παρατυχον, καὶ παρὰ τῶν οἰκονόμων ὅσον ἦν ἄναγκαιον αὐτοῖς αἰτήσας, μετεκάλει τοὺς ἄνδρας· οἱ δὲ ἐφάνησαν οὐδαμοῦ. καὶ πρὸς τὴν Σωσιπάτραν ἐπε: “τὶ δὴ τούτο ἐστιν, ὁ τέκνον;” ἡ δὲ ἐπισχοῦσα μικρὸν, “ἀλλὰ

1 καὶ προεμβαλλόντες Boissonade; προεμβαλόντες Cobet.

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still more sacred things, they nodded their assent to this, but spoke no word more. Then he took courage as though he had received some sacred promise or oracle, but could not grasp its meaning. In his heart he applauded Homer above all poets for having sung of such a manifestation as this, so marvellous and divine:

Yea, and the gods in the likeness of strangers from far countries put on all manner of shapes and wander through the cities.¹

He did indeed believe that he had fallen in with gods in the likeness of strangers. While his mind was full of this he was overcome by sleep, and the others left the table, and taking the girl with them they very tenderly and scrupulously handed over to her the whole array of garments in which she had been initiated, and added certain mystic symbols thereto; and they also put some books into Sosipatra's chest, and gave orders that she should have it sealed. And she, no less than her father, took the greatest delight in those men. When the day began to break and the doors were opened, and people began to go to their work, the men also, according to their custom, went forth with the rest. Then the girl ran to her father bearing the good news, and one of the servants went with her to carry the chest. Her father asked for all the money belonging to him that happened to be available, and from his stewards all that they had for their necessary expenses, and sent to call those men, but they were nowhere to be seen. Then he said to Sosipatra: "What is the meaning of this, my child?" After a brief pause she replied: "Now at last I understand

¹ *Odyssey* xvii. 485.

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νῦν γε” ἔφη Ἰονωμῷ τὸ λεγθέν. ὥς γὰρ ταῦτα ἐμοὶ δακρύστες ἐνεχείριζον, σκόπει, ἔφασαν, ὁ τέκνον ἢμεῖς γὰρ ἐπὶ τὸν ἐσπέριον ὠκεανὸν ἐνεχθέντες, ἀὐτικὸ ἐπανηχόμεν.” τούτῳ συμφανέστατα δαῖμονας εἶναι τοὺς φανέντας ἀπήλεγξε. καὶ οἱ μὲν ἀπιόντες ἤξοντο ὑποϊπτητοι καὶ ἄποισαν· ὃ δὲ πατήρ τὴν παίδα παραλαβὼν τεθειασμένη καὶ σωφρόνως ἐνθουσιώσαν, συνεχώρει τοῦ ἐκείνην οὐδέν, πλὴν ὅσα γε πρὸς τὴν σωπὴν αὐτῆς ἐνυχεραίεν. ἡ δὲ προούσα εἰς μέτρον ἀκμῆς, διδασκάλων τε ἄλλων οὐ τυχόσα, τά τε τῶν πονητῶν βιβλία διὰ στόματος εἶχε καὶ φιλοσόφων καὶ ἰητῶν, καὶ ὅσα γε τοῖς πεπονηκόσι καὶ τεταλαιωρημένοις μόλις ὑπήρχε καὶ ἀμυδρῶς εἰδέναι, ταῦτα ἐκείνη μετ’ ὀλυνωρίας ἐφραζέν, εὐκόλως καὶ ἀλώπως εἰς τὸ σαφῆς ἐπιτρέχουσα. ἔδοξε γοῦν αὐτῇ καὶ ἀνδρὶ συνελθεῖν. καὶ ἀναμφιλεκτον ἦν ὅτι ἐξ ἀπάντων ἀνδρῶν μόνος Ἔυστάθιος ἄξιος ἦν τοῦ γάμου. ἡ δὲ πρὸς Ἔυστάθιον καὶ τοὺς παρόντας εἶπούσα· “ἄλλῳ ἄκουε μὲν σὺ, Ἔυστάθιε, συμμαρτυροῦντως δὲ οἱ παρόντες. παῖδα μὲν ὑπὸ σοὶ τέξομαι τρεῖς, πάντες δὲ τὸ ἀνθρώπινον δοκοῦν ἁγαθὸν ἀτυχήσουν, πρὸς τὸ θεῖον δὲ οὐδὲ εῖς. καὶ σὺ δὲ προσαπολείψεις ἐμέ, καλὴν μεταλαχῶν λήξω καὶ πρέποισαν, ἐγὼ δὲ ἱσως κρείσσονα. σοὶ μὲν γὰρ περὶ σελήνῃ ἡ χορεία, καὶ οὐκέτι λατρεύσεις καὶ φιλοσοφήσεις

1 οὗ Cobet adds.

1 Homer's ἥφος, “darkness of the West,” has always been regarded as consecrated to the heroic dead and to supernatural powers.

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what they said. For when they wept and put these things into my hands, they said: 'Child, take care of them; for we are travelling to the Western Ocean,' but presently we shall return.'" This proved very clearly that they who had appeared were blessed spirits. They then departed and went whithersoever it was; but her father took charge of the girl, now fully initiated, and though without pride, filled with divine breath, and he permitted her to live as she pleased and did not interfere in any of her affairs, except that sometimes he was ill pleased with her silence. And as she grew to the full measure of her youthful vigour, she had no other teachers, but ever on her lips were the works of the poets, philosophers, and orators; and those works that others comprehend but incompletely and dimly, and then only by hard work and painful drudgery, she could expound with careless ease, serenely and painlessly, and with her light swift touch would make their meaning clear. Then she decided to marry. Now beyond dispute Eustathius of all living men was alone worthy to wed her. So she said to him and to those who were present: "Do you listen to me, Eustathius, and let those who are here bear me witness: I shall bear you three children, and all of them will fail to win what is considered to be human happiness, but as to the happiness that the gods bestow, not one of them will fail therein. But you will go hence before me, and be allotted a fair and fitting place of abode, though I perhaps shall attain to one even higher. For your station will be in the orbit of the moon, and only five years longer will you devote your

2 The moon was the home of good daemons, heroes, and so on. But Sosipatra will attain as high as the sun.
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tο πέμπτον, ουτω γαρ μοι φησι το σον ειδωλον, αλλα και τον υπο σεληνην παρελευση τοπον σων αγαθη και ευηνιω φορη· εγω δε και εβουλομην μεν ειπειν τα κατ' εμαυτην, ειτα επισωπησασα 1 τω λογω βραχυν των χρονων, "αλλ' ο εμος," ανεφθεγξατο, "θεος με κωλυει." ταυτα ειπουσα, Μοιραι γαρ ουτως ένενων, τω το Ευσταθιων συνηλθε, και τα λεχθεντα ουδεν διεφερε των ακινητων μαντειων, ουτω πανταχοσ εγενετο και απεβη καθαπερ ην ειρημενα. 2

Προσωπορησαι δε τοις γεγενημενοις ταδε αναγκαιως ειη· Σωσιπατρα, μετα την αποχωρησιν Ευσταθιου, προς τα αυτης επανελθοσα κηματα, περι την Άσιαν και το παλαιον Περγαμον διετριβε· και ο μεγας Αιδεσιος θεραπειων αυτην ηγατα, και τους παιδας εξεπαιδευε. και αντεκαθητο γε αυτω φιλοσοφουσα κατα την εαυτης οικιαν η Σωσιπατρα, και, μετα την Αιδεσιου συνουσιαν, παρ' εκεινην φοιτωντες, ουκ έστων οστις την μεν εν λογιω ακριβειαν Αιδεσιου ου υπερηγατα 3 και συνεδαιμαζε, τον δε της γυναικος ευθουσαιμον προσεκουνει και εσεβαζετο.

Φλομητωρ γονι της αυτης ανεψιος ων, του τε καλλους ηττηθες και των λογων, εις έρωτα αφικετο, και την γυναικα ειδως θειοτεραι· έρως δε και συνηναγαζε και κατεβαζετο. και ο μεν άμφι ταυτα ην πολος, και η γυνη συνησθανετο της πειρας· και προς τον Μαξιμου, ουτος δε άνα τα πρωτα της ομιλιας εφερετο του Αιδεσιου, και ουδε συγγενειας κεχωριστο· "αλλα καταμαθε γε, ο Μαξιμε, ίνα μη πραγ-

1 επισωπησασα Boissonade; επισωπησασα Cobet.
services to philosophy—for so your phantom tells me—but you shall traverse the region below the moon with a blessed and easily guided motion. Fain would I tell you my own fate also.” Then after keeping silence for a short time, she cried aloud: “No, my god prevents me!” Immediately after this prophecy—for such was the will of the Fates—she married Eustathius, and her words had the same force as an immutable oracle, so absolutely did it come to pass and transpire as had been foretold by her.

I must relate also what happened after these events. After the passing of Eustathius, Sosipatra returned to her own estate, and dwelt in Asia in the ancient city of Pergamon, and the famous Aedesius loved and cared for her and educated her sons. In her own home Sosipatra held a chair of philosophy that rivalled his, and after attending the lectures of Aedesius, the students would go to hear hers; and though there was none that did not greatly appreciate and admire the accurate learning of Aedesius, they positively adored and revered the woman’s inspired teaching.

Now there was one Philometor, a kinsman of hers, who, overcome by her beauty and eloquence, and recognizing the divinity of her nature, fell in love with her; and his passion possessed him and completely overmastered him. Not only was he completely conquered by it but she also felt its onslaught. So she said to Maximus, who was one of the most distinguished pupils of Aedesius and was moreover his kinsman: “Maximus, pray find out

2 γεγενημένα Boissonade; ἃν εἰρημένα Cobet.
3 περιηγάνα Boissonade; ὕπερηγάπα Cobet.
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ματα ἐγὼ ἔχω, τί τὸ περὶ ἐμὲ πάθος ἐστί;”
τοῦ δὲ ὑπολαβόντος: “τί γάρ ἐστι τὸ πάθος;”
“ἀν μὲν παρὴ Φιλομήτωρ,” ἔφη πρὸς αὐτὸν
“Φιλομήτωρ γέ ἐστι, καὶ διαφέρει τῶν πολλῶν
οὐδὲ ἐν: ἂν δὲ ἀποχωροῦντα θέασωμαι, δά-
κνεται μου καὶ στρέφεται πῶς πρὸς τὴν ἔξοδον
ἐνδον ἡ καρδία. ἀλλ’ ὅπως ἀθλήσῃς περὶ ἐμοί
καὶ θεοφιλὲς ἐπιδείξῃ τι,” προσέθηκεν.
καὶ ὁ
470 μὲν Μάξιμος ἐξῆλθε τοιαῦτα ἀρκηκοῦς, ὑπερογκος
ὡς ἂν ἦδη τοῖς θεοῖς ὄμλων, ὥστε ὑπὸ τοσαύτης
γυναικὸς τοιαῦτα ἐπεπίστευτο. Φιλομήτωρ δὲ
toῖς προτεθεῖσσων ἐνέκειτο. Μάξιμος δὲ ἀντεν-
έκειτο, διὰ σοφίας μὲν θυτικής καταμαθῶν ὡτινὶ
κέχρηται, βιαστέρω τε καὶ δυνατωτέρω καταλύσαι
tὸ ἔλαττον. καὶ ὁ μὲν ταῦτα συντελέσας ὁ Μάξι-
μος ἔδραμε παρὰ τὴν Ὀσσυπάτραν, καὶ παρα-
φυλάττειν ἦσθι μάλα ἀγρᾷς, εἰ τὸ αὐτὸ τοῦ
λοιποῦ πείσεται. ἢ δὲ οὐκέτι πάσχειν ἔφη, καὶ
τὴν γε εὐχὴν ἀπῆγγειλε τῷ Μάξιμῳ καὶ τὴν
ἀπασαν πράξειν, καὶ τὴν γε ὡραν προσέθηκεν,
ὡσπερ συμπαρουσά, καθ’ ἣν ταῦτα ἔπραττεν,
καὶ τὰ φανέντα ἀνεκάλυψε σημεία. τοῦ δὲ πεσό-
ντος ἐπὶ τὴν γῆν ἁγανοῦς, καὶ θεὰν ἀντικρός εἶναι
τὴν Ὀσσυπάτραν ὁμολογοῦντος, “ἀνίστω” φησίν
“ὡ τέκνοι. θεοὶ σε φιλοίσουσιν, εὰν σοὶ πρὸς ἐκεῖνον
βλέπῃς καὶ μὴ ῥέσης ἐπὶ τὰ γῆνα καὶ ἐπίκηρα
χρήματα.” καὶ ὁ μὲν ταῦτα ἀκούσας, ἐξῆλθε
μεγαλαυχότερος γεγονὼς, ὡς καὶ τῆς κατὰ τὴν
γυναῖκα θειότητος γε ἀσφαλῶς πεπειραμένος.
ο δὲ Φιλομήτωρ φαιδρὸς ἀπῆντα περὶ θύρας αὐτῷ

1 Before ὑπὸ Cobet deletes καὶ.
2 ὡς Wyttenbach adds.
what ailment I have, that I may not be troubled by it." When he inquired: "Why what ails you?" she replied: "When Philometor is with me he is simply Philometor, and in no way different from the crowd. But when I see that he is going away my heart within me is wounded and tortured till it tries to escape from my breast. Do you exert yourself on my behalf," she added, "and so display your piety." When he had heard this, Maximus went away puffed up with pride as though he were now associating with the gods, because so wonderful a woman had put such faith in him. Meanwhile Philometor pursued his purpose, but Maximus having discovered by his sacrificial lore what was the power that Philometor possessed, strove to counteract and nullify the weaker spell by one more potent and efficacious. When Maximus had completed this rite he hastened to Sosipatra, and bade her observe carefully whether she had the same sensations in future. But she replied that she no longer felt them, and described to Maximus his own prayer and the whole ceremony; she also told him the hour at which it took place, as though she had been present, and revealed to him the omens that had appeared. And when he fell to the earth in amazement and proclaimed Sosipatra visibly a goddess, she said: "Rise, my son. The gods love you if you raise your eyes to them and do not lean towards earthly and perishable riches." On hearing this he went away more uplifted than before with pride, seeing that he now had clear and certain proof of the woman's divine nature. Near the door he was met by Philometor who was coming in in
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μετὰ πολλῶν ἑταίρων εἰσινών· ὁ δὲ πόρρωθεν μέγα φθεγξάμενος ἐπεν ὁ Μάξιμος· "τοὺς θεούς σοι, Φιλομήτωρ" ἐπεν "ἔταϊρε, παῦσαι μάτην κατακαίων τὰ ξύλα·" συνεωρακὼς τι τοιοῦτον ἵσως αὐτῷ περί ἅ κακουργῶν ἐπράττε. καὶ ὁ μὲν τὸν Μάξιμον ὑπερευλαβηθεὶς θεῶν ὑήθη, καὶ τῆς γε ἐπιβουλῆς ἑπαύσατο, καταγελάσας τῆς προθέσεως ὁ τι καὶ ἐνεχείρησεν· ἡ δὲ Σωσιπάτρα γνησίως καὶ διαφερόντως ἔωρα τοῦ λοιποῦ τὸν Φιλομήτορα, θαυμάζουσα αὐτὸν ὅτι αὐτὴν ἑθαύμασε. ποτὲ γοῦν συνεληλυθότων ἀπάντων παρ' αὐτῇ Φιλομήτωρ δὲ οὐ παρῆν, ἄλλ' ἐν ἀγρῷ διέτριβεν, ἡ μὲν πρόθεσις ἢν καὶ τὸ ξήτημα περὶ ψυχῆς· πολλῶν δὲ κινομένων λόγων, ὡς ἦρξατο Σωσιπάτρα λέγειν, κατὰ μικρὸν ταῖς ἀποδείξεις διαλύουσα τὰ προβάλλομενα, εἶτα εἰς τὸν περὶ καθόδου ψυχῆς καὶ τί τὸ κολαζόμενον καὶ τί τὸ ἀθάνατον αὐτῆς ἐμπίπτουσα λόγον, μεταξὺ τοῦ κορυβαντισμοῦ καὶ τῆς ἐκβακχεύσεως, ὡσπερ ἀποκοπείσα τὴν φωνήν, ἔσιώπησε, καὶ βραχὺν ἐλλιποῦσα χρόνον, "τί τούτο;" ἀνεβόθησεν εἰς μέσους. "ὁ συγγενής Φιλομήτωρ φερόμενος ἐπ' ὁχήματος, τὸ τε ὁχήμα σατᾷ τῶν δυσχωρίων περιτέταρπαι, κάκεινος κινδυνεύει περὶ τῷ σκέλη· ἀλλ' ἑξηρήκασι γε αὐτὸν οἱ θεράποντες υγιαίνοντα, πλὴν οὐσα περὶ τοῖς ἀγκώσι καὶ χερσὶ τραύματα ἐἵλῃσε, καὶ ταῦτα γε ἀκίνδυνα· ἐπὶ φορεῖον δὲ φέρεται ποτνιώμενος." ταῦτα ἔλεγε καὶ ἔλεγεν οὖτως, καὶ πάντες ἤδεσαν ὅτι πανταχοῦ εἶνε 414
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high spirits with many of his friends, and with a loud voice Maximus called out to him from some distance: "Friend Philometor, I adjure you in Heaven's name, cease to burn wood to no purpose." Perhaps he said this with some inner knowledge of the malpractices in which the other was engaged. Thereupon Philometor was overawed by Maximus, believed him to be divine, and ceased his plotting, even ridiculing the course of action that he had entered on before. And for the future Sosipatra beheld Philometor with pure and changed eyes, though she admired him for so greatly admiring herself. Once, for example, when they were all met at her house—Philometor however was not present but was staying in the country—the theme under discussion and their inquiry was concerning the soul. Several theories were propounded, and then Sosipatra began to speak, and gradually by her proofs disposed of their arguments; then she fell to discoursing on the descent of the soul, and what part of it is subject to punishment, what part immortal, when in the midst of her bacchic and frenzied flow of speech she became silent, as though her voice had been cut off, and after letting a short interval pass she cried aloud in their midst: "What is this? Behold my kinsman Philometor riding in a carriage! The carriage has been overturned in a rough place in the road and both his legs are in danger! However, his servants have dragged him out unharmed, except that he has received wounds on his elbows and hands, though even these are not dangerous. He is being carried home on a stretcher, groaning loudly." These were her words, and they were the truth, for so it actually was. By this all were convinced that Sosipatra was
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Σωσιπάτρα, καὶ πάσι πάρεστι τοῖς γυνωμένοις, ἄστεροι οἱ φιλόσοφοι περὶ τῶν θεῶν λέγουσι. καὶ ἐτελεύτα δὲ ἔπὶ τοῖς τρισὶ παισὶ. καὶ τῶν μὲν δύο τὰ οὐνόματα οὐθὲν δέομαι γράφειν. Ἀντωνίνου δὲ ἦν ἀξιός τῶν πατέρων, ὅσ γε τὸ Κανωβικὸν τοῦ Νείλου καταλαβὼν στόμα, καὶ τοὺς ἐκεῖ τελούμενοι προσθεὶς δόλων έαυτόν, τὴν τε ἀπό τῆς μητρὸς πρόρρησιν ἔξεβιάζετο. καὶ ἡ νεότης τῶν ὑγιανόντων τὰς ψυχὰς καὶ φιλοσοφίας ἐπιθυμοῦν-
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omnipresent, and that, even as the philosophers assert concerning the gods, nothing happened without her being there to see. She died leaving the three sons of whom she had spoken. The names of two of them I need not record. But Antoninus was worthy of his parents, for he settled at the Canobic mouth of the Nile and devoted himself wholly to the religious rites of that place, and strove with all his powers to fulfil his mother's prophecy. To him resorted all the youth whose souls were sane and sound, and who hungered for philosophy, and the temple was filled with young men acting as priests. Though he himself still appeared to be human and he associated with human beings, he foretold to all his followers that after his death the temple would cease to be, and even the great and holy temples of Serapis would pass into formless darkness and be transformed, and that a fabulous and unseemly gloom would hold sway over the fairest things on earth. To all these prophecies time bore witness, and in the end his prediction gained the force of an oracle.

From this family—for it is not my purpose to write an Eoiae,² as Hesiod's poem is called—there survived certain effluences as though from the stars, and these were dispersed and distributed among various classes of professed philosophers who made a profit out of their affinity with genuine philosophy, and they spent most of their time running risks in the law courts, like Socrates in the porch of the King Archon.⁸ Such was their contempt for money and their detestation of gold! In fact their philosophy consisted in wearing the philosopher's cloak is found in the porch of the archon who investigated such charges; these sham philosophers frequented the courts whereas Socrates, as a rule, avoided them.
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τριβώνον καὶ τὸ μεμνήσθαι τής Σωσιπάτρας, καὶ τὸν Εὐστάθιον διὰ στόματός φέρειν, τὰ δὲ ἐν τοῖς ὅρωμένοις σακκία τε ἀδρά καὶ ὑπόμεστα βιβλιδίων, καὶ ταῦτα ὡς ἄν άχθος εἶναι καμῆλων πολλών, καὶ ξεπίσταστον γε πάνυ ἄκριβῶς τὰ βιβλία· καὶ ταῦτα γε ἢ εἰς οὐδένα φέροντα τῶν πάλαιων φιλοσόφων, ἀλλὰ διαθηκαὶ τε καὶ ἀντί-γραφα τούτων, καὶ συμβόλαια περὶ\(^1\) πράσεων, καὶ ὅσα ὁ κακοδαίμων καὶ ὁ πρὸς τὴν πλανωμένην καὶ ἄτακτον ἄτιν ἐπικλήνων βίος ἑπανεῖν εἰσθεν. οὕτως οὐδὲ ἐν τοῖς μετὰ ταῦτα Σωσιπάτρα ἐς τὸν χρησμὸν ἀπετύχχανε, καὶ τούτων γε τὰ ὅνόματα οὐδὲν δέομαι γράφειν, ὅ γάρ λόγος οὐκ ἐπὶ τοὺς φαύλους ἄλλ’ ἐπὶ τοὺς ἄγαθους φέρειν συνεπείγεται. πλὴν ὅσα εἰς αὐτῆς τῶν παιδών (Ἀντωνίνος ὅνομα ἤν αὐτῷ, οὖ καὶ πρὸ βραχέος ἐπεμνήσθην, ὁ διαβαλῶν ἐς τὴν Ἀλεξάνδρειαν, εἶτα τὸ Κανωβικὸν θαυμάσιας τε καὶ ὑπεραγα-σθείς τοῦ Νείλου στόμα, καὶ τοῖς ἐκείνης θεοῖς τε καὶ ἀρρήτοις ἑρώις ἀναθεῖσ καὶ προσαρμόσας ἑαυτῶν) ταχὺ μᾶλὰ πρὸς τὴν τοῦ θείου συγγενείαν ἐπέδωκε, σώματος τε περιφρονήσας καὶ τῶν περὶ τοῦτο ἠδονῶν ἀπολυθεῖς, σοφίαν τε ἀγνωστὸν τοῖς πολλοῖς ἐπιτηδεύσας· περὶ οὖ προσῆκε καὶ διὰ μακρότερων εἰπεῖν. ἐπεδείκνυτο μὲν γὰρ οὐδὲν θεουργὸν καὶ παράλογον ἐς τὴν φαινομένην αἰσθησιν, τὰς βασιλικὰς ἰσως ὄρμας υφορύμενος ἑτέρωσε φεροῦσα· τοῦ δὲ τὴν καρτερίαν καὶ τὸ ἄκαμπτον καὶ ἀμετάστατον ἔθαυμαξον ἀπαντεῖ. καὶ κατηθεσάν γε παρ’ αὐτῶν ἐπὶ θάλασσαν οἱ

\(^1\) Before περὶ Wytenbach deletes, καλ.
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and constantly alluding to Sosipatra, while Eustathius was ever on their lips; moreover they carried other obvious and external signs, big wallets so crammed with books that they would have laden several camels. They had learned these very carefully by heart. And these books of theirs anyhow bore upon none of the ancient philosophers, but were wills and copies of wills, contracts of sales and suchlike documents, which are highly esteemed in that life which is prone to dissolute folly and licence. Thus it proved that Sosipatra could also divine correctly what should happen after these events. But I need not write down even the names of these men, for my narrative is eager to lead on to those that are not unworthy but worthy. An exception must be made of one of her sons; his name was Antoninus, and I mentioned him just now; he crossed to Alexandria, and then so greatly admired and preferred the mouth of the Nile at Canobus, that he wholly dedicated and applied himself to the worship of the gods there, and to their secret rites. He made rapid progress towards affinity with the divine, despised his body, freed himself from its pleasures, and embraced a wisdom that was hidden from the crowd. On this matter I may well speak at greater length. He displayed no tendency to theurgy and that which is at variance with sensible appearances, perhaps because he kept a wary eye on the imperial views and policy which were opposed to these practices. But all admired his fortitude and his unswerving and inflexible character, and those who were then pursuing their studies at

1 For the wholesale persecution of those suspected of sorcery see Ammianus xxviii. 1.

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κατὰ τὴν 'Αλεξάνδρειαν τότε σχολάζοντες, ἦ δὲ 'Αλεξάνδρεια διὰ γε τὸ τοῦ Σαράπιδος ἱερὸν ἱερά τις ἦν οἰκουμένη· οἱ γοὺς πανταχόθεν φοιτῶντες ἐσ αὐτὴν πλῆθος τε ἢσσαν τῷ δήμῳ παρισούμενοι, καὶ, μετὰ τὰς θεραπείας τοῦ θείου, παρὰ τὸν 'Αντωνίνον ἔτρεχον, οἱ μὲν διὰ γῆς, ὅσοι γε ἔτρεχον, τοῖς δὲ ἔξηρκε τὰ ποτάμια πλοῖα, μετὰ ῥαστών ἐπὶ τὴν σπουδὴν ὑποφέροντες. συνοινίας δὲ ἄξιωθέντες, οἱ μὲν λογικὸν πρόβλημα προθέμενοι, ἀφθόνως καὶ ἀνθωρὸν τῆς Πλατονικῆς 472 ἐνεφοροῦντο σοφίας, οἱ δὲ τῶν θειοτέρων τι προβάλλοντες, ἀνδράντι ὑπνετύγχανον ὀυκοῦν ἐφθέγγετο πρὸς αὐτῶν οὐδένα, ἀλλὰ τὰ ὁμομα στήσας καὶ διαθρήσας εἰς τὸν οὐρανόν, ἀναυδός ἐκεῖνο καὶ ἄτεγκτος, οὐδὲ τίς εἶδεν αὐτὸν περὶ τῶν τοιούτων βαδίως εἰς ὁμολείαν ἔλθοντα ἀνθρώπων.

"Ὅτι δὲ ἢν τι θειότερον τὸ κατ' αὐτὸν, οὐκ εἰς μακρὰν ἀπεστμάνης· οὐ γὰρ ἔθιαν ἐκεῖνος εἰς ἀνθρώπων ἀτυχών, καὶ ἢ τε θεραπεία τῶν κατὰ τὴν 'Αλεξάνδρειαν καὶ τὸ Σαραπεῖον ἱερῶν ¹ διεσκέδαντο· οὐχ ἢ θεραπεία μόνον, ἀλλὰ καὶ τὰ οἰκοδομήματα, καὶ πάντα ἐγίνετο καθάπερ ἐν ποιητικοῖς μύθοις, τῶν Γιγάντων κεκρατηκότων. καὶ τὰ περὶ τὸν Κάνωβον ἱερὰ ταύτῳ τούτῳ ἔπασχον, Θεοδοσίου μὲν τότε βασιλεύοντος, Θεοφίλου δὲ προστατοῦντος τῶν ἐναγών, ἀνθρώπου τῶν Ἐφρομένουτος ὅσ ποθ'/ ὑπερθύμουσι Γιγάντεσσων βασίλευν,

¹ ieρῶν Boissonade; ieρῶν Wyttenbach.

¹ Theophilus was the Christian bishop of Alexandria; cf. Zosimus v. 28; Theodoret v. 22.
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Alexandria used to go down to him to the seashore. For, on account of its temple of Serapis, Alexandria was a world in itself, a world consecrated by religion: at any rate those who resorted to it from all parts were a multitude equal in number to its own citizens, and these, after they had worshipped the god, used to hasten to Antoninus, some, who were in haste, by land, while others were content with boats that plied on the river, gliding in a leisurely way to their studies. On being granted an interview with him, some would propound a logical problem, and were forthwith abundantly fed with the philosophy of Plato; but others, who raised questions as to things divine, encountered a statue. For he would utter not a word to any one of them, but fixing his eyes and gazing up at the sky he would lie there speechless and unrelenting, nor did anyone ever see him lightly enter into converse with any man on such themes as these.

Now, not long after, an unmistakable sign was given that there was in him some diviner element. For no sooner had he left the world of men than the cult of the temples in Alexandria and at the shrine of Serapis was scattered to the winds, and not only the ceremonies of the cult but the buildings as well, and everything happened as in the myths of the poets when the Giants gained the upper hand. The temples at Canobus also suffered the same fate in the reign of Theodosius, when Theophilus\(^1\) presided over the abominable ones like a sort of Eurymedon

Who ruled over the proud Giants,\(^2\)

\(^2\) Odyssey vii. 59.
Εὐαγρίου ἐξ οὓς καὶ ἀρχήν ἀρχοντός, Ἡρωμανοῦ δὲ τοὺς κατ᾽ Αἴγυπτον στρατιώτας πεποιθεμένου οἰνῖνες, ἀμα φραζόμενοι κατὰ τῶν ἔρων καθάπερ κατὰ λίθων καὶ λιθοξόων θυμόν, ἐπὶ ταῦτα ἄλλομενοι, πολέμου δὲ μὴ ἀκοή ὑφιστάμενοι, τῷ τε Σαραπεῖῳ κατελυμένῳ καὶ τοῖς ἀναθήμασι ἐπολέμησαν, ἀναταγώνιστον καὶ ἄμαχον νίκην νικήσαντες. τοῖς γοῦν ἀνδριάσι καὶ ἀναθήμασι εἰς τοσόνδε γενναίως ἐμαχέσαντο, ὡστε οὐ μόνον ἐνίκων αὐτά, ἀλλὰ καὶ ἔκλειπτον, καὶ τὰς ἡν αὐτοῖς πολεμική τοῖς υφελόμενοι λαθεῖν. τοῦ δὲ Σαραπείου μόνον τὸ ἔδαφος οὐχ ὑφελότος διὰ βάρος τῶν λίθων, οὐ γὰρ ἦσαν εὐμετακίνητοι. συγχέαντες δὲ ἄπαντα καὶ ταράξαντες, οἱ πολεμικῶτατοι καὶ γενναίοι, καὶ τὰς χεῖρας ἀναμάκτους μὲν, οὐκ ἁμαρχημάτους δὲ προτείναντες, τοὺς τε θεοὺς ἐφασαν νευκηκέναι, καὶ τὴν ἱεροσυλίαν καὶ τὴν ἀνεβείαν εἰς ἑπανοῦν σφῶν αὐτῶν κατελυμένοι.

Εἶτα ἐπεισήγην τοῖς ἱεροῖς τόποις τοὺς καλουμένους μοναχοὺς, ἀνθρώπους μὲν κατὰ τὸ εἴδος, ὁ δὲ βίος αὐτοῖς συώδης, καὶ ἐς τὸ ἐμφανὲσ ἐπαγογὸν τε καὶ ἐποίουν μυρία κακὰ καὶ ἄφραστα. ἀλλ' ὲμεσ τούτο μὲν εὐσεβεῖς ἐδόκει, τὸ καταφρονεῖν τοῦ θείου τυραννικὴν γὰρ εἰκεν ἐξουσίαν τότε πᾶσι ἀνθρώποις μελανῶν φορῶν ἔσθήτα, καὶ δημοσία βουλόμενος ἀσχημονεῖν ἐς τοσόνδε ἁρετῆς ἠλάε τὸ ἀνθρώπων. ἀλλὰ περὶ τούτων μὲν καὶ ἐν τοῖς καθολικοῖς τῆς ἱστορίας συγγράμ-

1 Euerlov Laurentianus, Boissonade; Ἐὐαγρίου restored by Seeck, Die Briefe des Libanius, p. 130.
and Evagrius was prefect of the city, and Romanus in command of the legions in Egypt.\footnote{Sozomenus vii. 15 gives the Christian account of the conversion of the Serapeum into a church.} For these men, girding themselves in their wrath against our sacred places as though against stones and stone-masons, made a raid on the temples, and though they could not allege even a rumour of war to justify them, they demolished the temple of Serapis and made war against the temple offerings, whereby they won a victory without meeting a foe or fighting a battle. In this fashion they fought so strenuously against the statues and votive offerings that they not only conquered but stole them as well, and their only military tactics were to ensure that the thief should escape detection. Only the floor of the temple of Serapis they did not take, simply because of the weight of the stones which were not easy to move from their place. Then these warlike and honourable men, after they had thrown everything into confusion and disorder and had thrust out hands, unstained indeed by blood but not pure from greed, boasted that they had overcome the gods, and reckoned their sacrilege and impiety a thing to glory in.

Next, into the sacred places they imported monks, as they called them, who were men in appearance but led the lives of swine, and openly did and allowed countless unspeakable crimes. But this they accounted piety, to show contempt for things divine. For in those days every man who wore a black robe and consented to behave in unseemly fashion in public,\footnote{Cf. Libanius, \textit{On the Temples}, 414.} possessed the power of a tyrant, to such a pitch of virtue had the human race advanced! All this however I have described in my \textit{Universal}
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μασιν εἰρηται. τοὺς δὲ μοναχοὺς τούτους καὶ εἰς τὸν Κάνωβον καθίδρυσαν, ἀντὶ τῶν ὄντων θεῶν εἰς ἀνδραπόδων θεραπείας, καὶ οὕδε χρηστῶν, καταδήσαντες τὸ ἀνθρώπων. ὅστεα γὰρ καὶ κεφαλὰς τῶν ἐπὶ πολλοῖς ἀμαρτήμασιν ἐαλωκότων συναλίζοντες, οὐς τὸ πολιτικὸν ἐκόλαξε δικαστήριον, θεοὺς τε ἀπεδείκυσαν, καὶ προσεκαλυπτόντο τοὺς μνήμασι, καὶ κρείττους ὑπελάμβανον εἶναι μολυνόμενοι πρὸς τοῖς τάφοις. μάρτυρες γοῦν ἐκαλοῦντο καὶ διάκονοι τινες καὶ πρέσβεις τῶν αἰτήσεων παρὰ τῶν θεῶν, ἀνδράποδα δεδουλευκότα κακῶς, καὶ μάστιξι καταδεδαπανημένα, καὶ τὰς τῆς μοχθηρίας ὠτελλάς ἐν τοῖς εἰδώλοις φέροντα. ἀλλ' ὅμως ἡ γῆ φέρει τούτους τοὺς θεοὺς. τούτῳ γοῦν εἰς μεγάλην πρόνοιαν καὶ

473 Ἀντωνίνου συνετέλεσεν, ὅτι πρὸς ἄπαντας ἐφασκεῖν τὰ ἱερὰ τάφους γενήσεσθαι. ὥστερ πειν καὶ Ἰάμβλιχος ὁ μέγας (ὁπερ ἐν τοῖς κατ᾿ ἐκείνων παραλελοίπωμεν), ἄνδρός τινος Αἰγυπτίων τὸν Ἀπόλλων καλέσαντος, τοῦ δὲ ἐλθόντος, καὶ καταπλαγέντων τὴν ὀμών τῶν παρόντων, "παύσασθε," ἔφη "ἐταῖροι, θαυμάζοντες· μονομαχήσαντος γὰρ ἄνδρός ἐστιν εἰδωλόν." ὅτως ἐτερόν τί ἐστι τῷ νῷ θεωρεῖν καὶ τοῖς τοῦ σώματος ἀπατήλοις ὀμμάσιν. ἀλλ' Ἰάμβλιχος μὲν τὰ παρόντα δεινὰ εἶδεν, Ἀντωνίνος δὲ τὰ μέλλοντα προείδε· καὶ τούτῳ γε αὐτοῦ μόνον εὐθενείαν φέρει. ἀλυπών δὲ αὐτῷ τὸ τέλος εἰς γῆρας ἄνοσον ἀφικομένων.

1 νοητῶν Boissonade; ὄντων Cobet.
2 For a lacuna of about six letters Boissonade supplies μνήμασι; Lundström approves Jordan's ὀστεοῖς.
3 εἶδεν Cobet adds.
4 αφικομένων Boissonade; αφικομένῳ Wytenbach.
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History. They settled these monks at Canobus also, and thus they fettered the human race to the worship of slaves, and those not even honest slaves, instead of the true gods. For they collected the bones and skulls of criminals who had been put to death for numerous crimes, men whom the law courts of the city had condemned to punishment, made them out to be gods, haunted their sepulchres, and thought that they became better by defiling themselves at their graves. "Martyrs" the dead men were called and "ministers" of a sort, and "ambassadors" from the gods to carry men's prayers,—these slaves in vilest servitude, who had been consumed by stripes and carried on their phantom forms the scars of their villainy. However these are the gods that earth produces! This, then, greatly increased the reputation of Antoninus also for foresight, in that he had foretold to all that the temples would become tombs. Likewise the famous Iamblichus, as I have handed down in my account of his life, when a certain Egyptian invoked Apollo, and to the great amazement of those who saw the vision, Apollo came: "My friends," said he, "cease to wonder; this is only the ghost of a gladiator." So great a difference does it make whether one beholds a thing with the intelligence or with the deceitful eyes of the flesh. But Iamblichus saw through marvels that were present, whereas Antoninus foresaw future events. This fact of itself argues his superior powers. His end came painlessly, when he had attained to a ripe old

1 An echo of Phaedo 81 d; cf. Julian, Misopogon 344 a; Against the Galilaeans 335 c. Christian churches were built over the graves of martyrs.

2 An echo of Gorgias 524 e.

3 Cf. Julian, Or. vii. 228 c.
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καὶ βαθὺ. καὶ λυπηρὸν τοῖς νοῦν ἔχουσι τὸ προεγγραιμένον ἐκείνῳ τῶν ἱερῶν τέλος.

Μαξῖμοι καὶ πρότερον ἐμνήσθημεν, καὶ ὁ ταύτα γράφων ὅπως ἂν ἄθεατος τοῦ ἄνδρός, ἀλλὰ νέος ἔτι. γηραιῷς συνετύχανε καὶ φωνῆς τε ἦκουσεν, οἷς ἀν τις ἦκουσε τῆς Ὀμηρικῆς Ἀθηνᾶς ἢ τοῦ Ἀπόλλωνος. τῷ δὲ καὶ πτηνοὶ μὲν τινες ἦσαν αἱ τῶν ὀμμάτων κόραι, πολυάν δὲ καθεῖτο γένειον, τὰς δὲ ὀρμάς τῆς ψυχῆς διεδήλου τὰ ὀμματα, καὶ ἀρμονία γε τις ἐπῆν καὶ ἄκουντι καὶ ὄραντι, καὶ δ’ ἀμφοῖν τῶν αἰσθήσεων ὅ συνὼν ἐπλήττετο, οὔτε τὴν ὄξυκυνησιν φέρων τῶν ὀμμάτων, οὔτε τὸν δρόμον τῶν λόγων. ἀλλ’ οὔδε εἰ τις τῶν ἐμπειροτάτων πάνυ καὶ δευτέρω τειλέγετο πρὸς αὐτόν, ἀντιλέγειν ἐτόλμη, ἀλλ’ ἡσυχῇ παραδόντες αὐτούς, τοῖς λεγομένοις ὡσπερ ἐκ τριπόδων εἰπόντο· τοσαύτη τις ἀφροδίτη τοῖς χείλεσιν ἐπ- ἐκάθητο. ἦν μὲν οὖν τῶν εὖ γεγονότων, καὶ πλοῦτος ἀδρότερος ὑπὲρ αὐτῷ, ἀδελφοὺς δὲ εἰχε γνησίους, οὓς ἐκεῖλεν εἴναι πρῶτοις αὐτοῖς ὧν. Κλαυδιανὸν τε τὸν καταλαβόντα τὴν Ἀλεξανδρείαν κακὰς παιδεύσαντα, καὶ Νυμφιδιανὸν τὸν ἐν Σμύρνῃ περιφανῶς σοφιστεύσαντα.

Ἡν δὲ ὁ ἄνθρωπος τῶν διαπλησθέντων τῆς Αἰδεσίου σοφίας. Ἰουλιανὸν δὲ τοῦ βασιλεύσαν-

τος ἡξιῶθη γενέσθαι διδάσκαλος. οὕτως, πάντων ἀνηρμένων ὑπὸ τοῦ Κωνσταντίου (ταύτα δὲ ἐν τοῖς κατὰ Ἰουλιανὸν ἀκριβέστερον γέγραπται).

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1 See note, p. 395.
2 Some scholars think that Claudianus was the father of the Latin poet Claudianus (floruit 400 A.D.), but there is no sure evidence for this.
age free from sickness. And to all intelligent men the end of the temples which he had prognosticated was painful indeed.

Of Maximus I have spoken earlier, and indeed the author of this narrative did not fail to see the man with his own eyes, but while still a youth met him in his old age and heard his voice, which was such as one might have heard from Homer's Athene or Apollo. The very pupils of his eyes were, so to speak, winged; he had a long grey beard, and his glance revealed the agile impulses of his soul. There was a wonderful harmony in his person, both to the eye and ear, and all who conversed with him were amazed as to both these faculties, since one could hardly endure the swift movements of his eyes or his rapid flow of words. In discussion with him no one ventured to contradict him, not even the most experienced and most eloquent, but they yielded to him in silence and acquiesced in what he said as though it came from the tripod of an oracle; such a charm sat on his lips. He came of an honourable family and possessed ample means; and he had two lawful brothers whom he kept from holding the very highest rank because he held it himself. They were Claudianus who settled in Alexandria and taught there, and Nymphidianus who became very distinguished as a sophist at Smyrna.

Maximus was one of those who had been saturated with the wisdom of Aedesius; moreover he received the honour of being the teacher of the Emperor Julian. After all his relatives had been put to death by Constantius, as I have recorded with more details in my account of Julian, and the whole
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καὶ ψυλωθέντος τοῦ γένους, περιελείφη 1 μόνος, δι' ἡλικίαν περιφρονηθεὶς καὶ πρόθυτα. εὐνοῦχοι δὲ ὅμως αὐτῶν ἀμφεπόλεμον βασιλικοὶ καὶ παραφυλακαὶ τίνες ἦσαν, ὅπως εἰς χριστιανός θείως· ὁ δὲ καὶ πρὸς ταῦτα τὸ μέγεθος τῆς φύσεως ἐπεδείκνυτο. πάντα γοῦν οὕτω διὰ στόματος εἶχε τὰ βιβλία, ὅπερ ἠγανάκτων ἐκεῖνοι πρὸς τὴν βραχύτητα τῆς παιδείας, ὡς οὐκ ἔχοντες ὃ τι διδάξουσι τὸ παιδίον. ὃς δὲ οὕτω ἐκεῖνοι παιδεύειν εἰςον, οὕτε Ἰουλιανὸς μανθάνει, ἐξήγησαν τὸν ἄνεψον ἐπιτραπῆναι οἱ καὶ ῥητορικῶν ἀκροάσασθαι καὶ φιλοσόφων λόγων. ὁ δὲ, θεοῦ νεόπαστος, ἔπετρεψε, περὶ τὰ βιβλία πλανάσθαι βουλόμενος αὐτῶν καὶ ἀργεῖν μᾶλλον ἦ τοῦ γένους καὶ τῆς βασιλείας ὑπομνήμασθαι. τούτῳ δὲ ἐπιτραπὲν αὐτῷ, πανταχοῦ βαθέως καὶ βαρυτάτων ὑποκειμένων κτημάτων, μετὰ βασιλικῆς ὑπονοιας καὶ δορυφορίας περιεφοίτα, καὶ διέστειχον ὅπῃ βούλετο. καὶ δὴ καὶ εἰς Πέργαμον ἀφικνεῖται κατὰ κλέος τῆς Ἀιδεσίου σοφίας. ὁ δὲ ἤδη μὲν εἰς μακρὸν τι γῆρας ἀφίκτο,2 καὶ τὸ σώμα ἕκαμνε· τῆς δὲ ὀμίλιας αὐτοῦ προεστήκεσαν καὶ ἀνὰ τοὺς πρώτους ἐφερόντο Μάξιμος τε, ὑπὲρ οὗ τάδε γράφεται, καὶ Χρυσάνθιος ὁ ἤκ Σάρδεων, Πρίσκος τε ὁ Θεσπρωτὸς ἦ Μολοσσός, Εὐσέβιος τε ὁ ἤκ Καρίας Μύνδου πόλεως. καὶ συνονοιάς ἀξιωθεῖς τῆς Ἀιδεσίου, ὦ καὶ ἐν μειρακίῳ πρεσβύτητι Ἰουλιανὸς, τῆν μὲν ἀκμὴν καὶ τὸ θεοειδὲς τῆς ψυχῆς καταπλαγεῖσ, οὐκ ἐβούλετο χωρίζεσθαι, ἀλλ',

1 Before περιελείφη Cobet deletes Ἰουλιανὸς; retained by Boissonade.

2 ἀφίκτο Boissonade; ἀφίκτο Cobet.

1 Cf., however, Julian, Letter to the Athenians 273 B. 428
family had been stripped bare, Julian alone was left alive, being despised on the score of his tender years and his mild disposition. Nevertheless, eunuchs from the palace took charge of him, and were assigned to keep watch so that he might not waver from the Christian faith. But even in the face of these difficulties he displayed the greatness of his genius. For he had their books so thoroughly by heart that they fretted at the scantiness of their erudition, since there was nothing that they could teach the boy. Now since they had nothing to teach him and Julian had nothing to learn from them, he begged his cousin's permission to attend the schools of the sophists and lectures on philosophy. He, as the gods so willed, permitted this, because he wished Julian to browse among books and to have leisure for them, rather than leave him to reflect on his own family and his claim to empire. After he had obtained this permission, since ample and abundant wealth from many sources was at his disposal, he used to travel about accompanied by the emperor's suspicions and a bodyguard, and went where he pleased. Thus it was that he came to Pergamon, following on the report of the wisdom of Aedesius. But the latter was by this time far on in years, and his bodily strength was failing. First and foremost of all his students were Maximus, about whom I am now writing, Chrysanthius of Sardis, Priscus the Thesprotian or Molossian, and Eusebius who came from Myndus, a city of Caria. On being allowed to study under Aedesius, Julian, who was old for his boyish years, in amazement and admiration of his vigour and the divine qualities of his soul, refused to leave him, but like those who had
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ώσπερ οἱ κατὰ τὸν μύθον ὑπὸ τῆς δυσόδος δηχθέντες, χανδὼν καὶ ἀμυνότι τῶν μαθημάτων ἔλκευν ἐβούλετο, καὶ δώρα γε ἐπὶ τούτοις βασιλικὰ διέσπευσεν· ὁ δὲ οὐδὲ ταῦτα προσίετο, καὶ μετακαλέσας τὸν νεανίσκον, ἐπεν· "ἄλλα σὺ μὲν καὶ τὴν ψυχήν τὴν ἐμὴν οὐκ ἄγνοεις, τηλικαίται άκοαίς ἄκρωμενος, τὸ δὲ ὀργανὸν αὐτῆς συνορᾶς ὅπως διάκειται, τῆς γομφώσεως καὶ πτέρεως διαλυμπένης εἰς τὸ συντιθέν. 1 οὐ δὲ, εἶ τι καὶ δρᾶν βούλει, τέκνον σοφίας ἐπήρατον (τοιαῦτα γάρ σου τὰ τῆς ψυχῆς ἱνδάλματα καταμανθάνω), πρὸς τοὺς ἐμοὺς παῖδας πορευθεὶς ὑντας γνησίους, ἐκείθεν ρύθην ἐμφοροῦ σοφίας ἀπάσης καὶ μαθημάτων· κἂν τἄχας τῶν μυστηρίων, αἰσχυνθηκός πάντως ὅτι ἐγένον καὶ ἐκλήθης ἄνθρωπος. ἐβουλόμην μὲν ἂν 2 παρεῖναι καὶ Μάξιμον, ἀλλ' ἐπὶ τὴν "Εθεσον ἐσταλταί. καὶ περὶ Πρίσκου τὰ δμοία διελέχθην ἄν, ἀλλὰ κάπειν ἐπὶ τῆς 'Ελλάδος πέπλευκε· λοιποὶ δὲ τῶν ἐμῶν ἑταίρων Εὐσέβιος τε καὶ Χρυσάνθιος, ὃν ἄκρωμενος ἐλάχιστα τὸ ἐμὸν ἐνοχλήσεις γῆρας."

"Ὡς δὲ ταῦτα ἠκούσεν 'Ιουλιανὸς, τοῦ φιλοσόφου μὲν οὐδ' ὥς ἀφίστατο, προσέκειτο δὲ κατὰ τὸν πολὺν χρόνον Εὐσέβιος τε καὶ Χρυσανθῖος. ἦν δὲ ὁ Χρυσάνθιος ὁμοφόρως Μαξίμῳ τὰ περὶ θεασμοῦ συνενθουσίων, καὶ ὑφείλκειν ἑαυτόν ἐν τοῖς μαθήμασι, καὶ τὸ ἄλλο ἤθος τοιοῦτον ἐχών.

1 συντιθέν Boissonade; συντιθέν Cobet.
2 οὖν Boissonade; ἂν Cobet.

1 The bite of this snake, as its Greek name implies, caused insatiable thirst.
2 This is an echo of Porphyry's famous saying about Plotinus: ἔφικε μὲν αἰσχυνομένῳ δῆτε ἐν σῶματι εἰς.

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been bitten by the snake in the story he longed to drink down learning open-mouthed and at a gulp, and to win his end used to send Aedesius gifts worthy of an emperor. But Aedesius would not accept these, and having summoned the youth he said: "Well, thou also knowest my soul, for thou hast listened many a time to my teachings; but thou seest how its instrument is affected now that that whereby it is connected and held together is dissolving into that from which it was composed. But if thou dost desire to accomplish aught, beloved child of wisdom as thou art, such signs and tokens of thy soul do I discern, go to those who are true sons of mine. From their store fill thyself to overflowing with every kind of wisdom and learning. Once admitted to their mysteries thou shalt be utterly ashamed to have been born and to be called a man. I could have wished that Maximus also were here, but he has been dispatched to Ephesus. Of Priscus too I should have said the same, but he also has sailed to Greece. But there remain of my disciples Eusebius and Chrysanthius, and if thou wilt study with them thou wilt cease to harass my old age."

On hearing this, Julian did not even then leave the philosopher, but for the greater part of his time he devoted his attention to Eusebius and Chrysanthius. Now Chrysanthius had a soul akin to that of Maximus, and like him was passionately absorbed in working marvels, and he withdrew himself in the study of the science of divination, and in other respects also had a very similar

3 For Priscus see below, p. 481, Ammianus Marcellinus xxv. 3, and Julian, vol. iii. Letters.
Εὐσέβιος δὲ, παρόντος μὲν Μαξῖμου, τὴν ἀκριβείαν τὴν ἐν τοῖς μέρεσι τοῦ λόγου καὶ τὰς διαλεκτικὰς μηχανὰς καὶ πλοκὰς ύπέφευγε, ἀπόντος δὲ ύστερ ἡλικοῦ φέγγους ἀστὴρ ἀπελαμμέ- τοσαι της ἐυκολία καὶ χάρις ἐπήνθηε τοῖς λόγοις, καὶ ὁ Χρυσάνθιος παρὼν ἐπήνθη καὶ συνεπένευεν, ὁ τε Ἰουλιανὸς τὸν ἄνδρα ἔσεβάζετο. προσετίθη δὲ μετὰ τὴν ἐξήγησιν οὐ Εὐσέβιος, ἡς ταῦτα εἰη τὰ ὄντως οὖντα, αἱ δὲ τὴν αἰσθήσειν ἀπατώσαε μαγγανεῖα καὶ γοητεύουσα, θαυματοποιῶν ἔργα, καὶ πρὸς ὁλικὰς τινὰς δυνάμεις παραπαίκτων καὶ μεμηνῶτων. τοῦτο ἄκουσε τὸ ἐπιφώνημα πολλάκις ὁ θεώτατος Ἰουλιανὸς, ἱδία τὸν Χρυσάνθιον ἄπολαβὼν, “εἰ τι σοι μέτεστιν ἀληθείας, ὁ φίλε Χρυσάνθε,” πρὸς αὐτὸν ἔφη “φράσον μοι σαφῶς τίς ὁ ἐπίλογος οὗτος τῆς ἐξήγησεως,” ὁ δὲ βαθέως μάλα καὶ σωφρόνως ἀνενεκῶν “ἀλλὰ πράγμα ποιήσεις” ἔφη “σοφόν, μὴ παρ’ ἐμοῦ ταῦτα, ἀλλὰ παρ’ ἐκείνου πυθόμενος.” καὶ μαθὼν 475 τοῦτο ἠκούσε καὶ ἐποίησε, θεόν τινα νομίζασ τὸν Χρυσάνθιον ἐπὶ τῷ λόγῳ. γενομένης δὲ τῆς συνουσίας, ὁ μὲν τὰ αὐτὰ προσεπέραινεν, ὁ δὲ Ἰουλιανὸς θαρσαλέως ἦρετο, τι τοῦτο αὐτῷ βούλευ- ται συνεχῶς ἐπιλεγόμενον. ἐνταῦθα ὁ Εὐσέβιος τὴν ἑαυτοῦ πετάσας εὐγλωττῶν, καὶ τὸ εὐστομὸν ἐπὶ τὸ φράζειν ἀκώλυτον ἀφεῖς φέρεσθαι, “Μάξιμος” εἶπε “τίς ἐστὶ τῶν πρεσβυτέρων ἀκροατῶν καὶ πολλὰ ἐκπεπαιδευμένων οὕτως διὰ μέγεθος φύ- σεως καὶ λόγων ύπεροχῆν καταφρονήσας τῶν ἐν

1 προσεπέραινεν Boissonade; προσεπέραινεν Cobet.

1 i.e. dialectical discussions. Eusebius was devoted to philosophical rhetoric, whereas Chrysanthius and Maximus 432
character. But Eusebius, at least when Maximus was present, used to avoid precise and exact divisions of a disputation and dialectical devices and subtleties; though when Maximus was not there he would shine out like a bright star, with a light like the sun’s; such was the facility and charm that flowered in his discourses. Chrysanthius too was there to applaud and assent, while Julian actually reverenced Eusebius. At the close of his exposition Eusebius would add that these\(^1\) are the only true realities, whereas the impostures of witchcraft and magic that cheat the senses are the works of conjurors who are insane men led astray into the exercise of earthly and material powers. The sainted Julian frequently heard the closing words, and at last took Chrysanthius aside, and said: “If the truth is in you, dear Chrysanthius, tell me plainly what is the meaning of this epilogue that follows his exposition?” Having reflected deeply and with prudence, he said: “The wise thing for you to do will be to inquire this not of me but of himself.” Julian listened, took the hint and acted on it, and regarded Chrysanthius as little short of divine on account of what he had said. Then when the next lecture took place, Eusebius ended with the same words as before, and Julian boldly asked him what was the meaning of the epilogue that he perpetually recited. Thereupon Eusebius spread the sails of the eloquence that was his by nature, and giving free rein to his powers of speech said: “Maximus is one of the older and more learned students, who, because of his lofty genius and superabundant eloquence scorned all logical proof in these subjects and were thaumaturgists, or miracle-workers. Julian from this time fell under the baleful influence of Maximus.
ΕΥΝΑΠΙΟΥΣ

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impetuously resorted to the acts of a madman. Not long since, he invited us to the temple of Hecate and summoned many witnesses of his folly. When we had arrived there and had saluted the goddess: ‘Be seated,’ said he, ‘my well-beloved friends, and observe what shall come to pass, and how greatly I surpass the common herd.’ When he had said this, and we had all sat down, he burned a grain of incense and recited to himself the whole of some hymn or other, and was so highly successful in his demonstration that the image of the goddess first began to smile, then even seemed to laugh aloud. We were all much disturbed by this sight, but he said: ‘Let none of you be terrified by these things, for presently even the torches which the goddess holds in her hands shall kindle into flame.’ And before he could finish speaking the torches burst into a blaze of light. Now for the moment we came away amazed by that theatrical miracle-worker. But you must not marvel at any of these things, even as I marvel not, but rather believe that the thing of the highest importance is that purification of the soul which is attained by reason.” However, when the sainted Julian heard this, he said: “Nay, farewell and devote yourself to your books. You have shown me the man I was in search of.” After saying this he kissed the head of Chrysanthius and started for Ephesus. There he had converse with Maximus, and hung on to him and laid fast hold on all that he had to teach. Maximus persuaded him to summon thither the divine Chrysanthius also, and when this had been done the two of them barely sufficed to satisfy the boy’s great capacity for acquiring this kind of lore.
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"Ως δὲ καὶ ταῦτα εἶχε καλῶς, ἀκοῦσας τι πλέον εἶναι κατὰ τὴν Ἑλλάδα παρὰ τῷ ταῖν Θεαῖν ἱεροφάντη, καὶ πρὸς ἐκεῖνον οὖν ἐξε ἐδραμε. τοῦ δὲ ἱεροφάντου, κατ’ ἐκεῖνον τὸν χρόνον ὅστις ἦν, τοὺνομα οὐ μοι θέμις λέγειν ἐτέλει γὰρ τὸν ταῦτα γράφοντα. καὶ εἰς Εὐμολπίδας ἤγεν καὶ οὐτός γε ᾧ καὶ τὴν τῶν ἱερῶν καταστροφήν καὶ τῆς Ἑλλάδος ἀπώλειαν ἀπάσης προγνούς, τοῦ συγγραφέως παρόντος, καὶ φανερῶς δια- μαρτυρόμενοι ὡς μεθ’ αὐτὸν ἱεροφάντης γενή- σιον, ὡς μὴ θέμις ἱεροφαντικῶν ἀψωσθαι θρόνων, ἐπειδὴ θεοῖς ἑτέροις καθιέρωται, καὶ ὁμόμοιοι ἀρρήτους ὅρκους ἐτέρων ἱερῶν μὴ προστήσεσθαι· προστήσεσθαι δὲ ἔλεγεν ὅμως αὐτὸν μηδὲ Ἀθηναίον ὄντα. καὶ (εἰς τοσόνδε προνοίας ἐξικνείτο) ἐφ’ ἐαυτὸν τὰ ἱερὰ κατασκαφήσεσθαι καὶ δημοθή- σεσθαι ἐφασκε, κάκεινον ζῶντα ταῦτα ἐπόψεσθαι, διὰ φιλοτιμίαν περιττὴν ἀτμαζόμενον, καὶ προ-
476 τελευτήσειν γε αὐτοῦ τὴν θεραπείαν ταῖν Θεαίν, τὸν δὲ τῆς τυμῆς ἀποστερηθέντα, μὴ τὸν ἱερο- φάντην μῆτε τὸν γηραιὸν βίον ἔξειν, καὶ ταῦτα γε οὕτως. ἀμα τε γὰρ ὁ ἐκ Θεσπυῶν ἐγένετο, πατὴρ ὃν τῆς Μιθριακῆς τελετῆς, καὶ οὐκ εἰς μακρὰν πολλῶν καὶ ἀδιηνήτων ἐπικυλυθέντων κακῶν, ἃν τὰ μὲν ἐν τοῖς διεξοδοίς τῆς ἱστορίας εἴρηται, τὰ δὲ, ἐὰν ἐπιτρέπῃ τὸ Θεῖον, λελέξεται,

1 Here there is either an anacolouthon or some words have fallen out of the ms.

1 i.e. Demeter and Persephone worshipped at Eleusis.
2 Lucian, Lexiphanes 10, alludes to the crime of naming the hierophant and torch-bearers of the Mysteries.
3 The hereditary priests of Demeter at Eleusis.

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Now when his studies with them were prospering, he heard that there was a higher wisdom in Greece, possessed by the hierophant of the goddesses,¹ and hastened to him with all speed. The name of him who was at that time hierophant it is not lawful for me to tell²; for he initiated the author of this narrative. By birth he was descended from the Eumolpidae.³ He it was who in the presence of the author of this book foretold the overthrow of the temples and the ruin of the whole of Greece, and he clearly testified that after his death there would be a hierophant who would have no right to touch the hierophant's high seat, because he had been consecrated to the service of other gods and had sworn oaths of the uttermost sanctity that he would not preside over temples other than theirs. Nevertheless he foretold that this man would so preside, though he was not even an Athenian. To such prophetic power did he attain that he prophesied that in his own lifetime the sacred temples would be razed to the ground and laid waste, and that that other would live to see their ruin and would be despised for his overweening ambition; that the worship of the Goddesses would come to an end before his own death, and that deprived of his honour his life would no longer be that of a hierophant, and that he would not reach old age. Thus indeed it came to pass. For no sooner was the citizen of Thespiae made hierophant, he who fathered the ritual of Mithras,⁴ than without delay many inexplicable disasters came on in a flood. Some of these have been described in the more detailed narrative of my History, others, if it be permitted by the powers above, I shall

¹ i.e. he had been the priest of Mithras.
EUNAPIUS

οτε Ἄλλαριχος ἔχων τοὺς βαρβάρους διὰ τῶν Πυλῶν παρῆλθεν, ὡσπερ διὰ σταδίου καὶ ἵππο-
κρότου πεδίου τρέχων· τοιαύτας αὐτῷ τὰς πύλας
ἀπέδειξε τῆς Ἐλλάδος ἣ τε τῶν τὰ φαιν ζωνταν
ἐχόντων ἀκωλύτως προσπαρεισθὸντων ἀσέβεια,
καὶ ο ὁ τῶν ἱεροφαντικῶν θεσμῶν παραρραγεῖος
νόμος καὶ σύνδεσμος. ἀλλὰ ταῦτα μὲν ἐς ὦστερον
ἐπιράχθη, καὶ ο λόγος διὰ τῆς πρόγνωσιν παρ-
ήνεγκε.

Τότε δὲ ὁ μὲν Ἰουλιανὸς τῷ θειοτάτῳ ἱερο-
φαντῶν συγγενόμενος καὶ τῆς ἐκείθεν σοφίας
ἀρυσάμενος χανδὸν, ὁ μὲν ὅπο τοῦ Κωνσταντίου
ἀπήγετο σφοδρῶς, ὡς παραβασιλεύσων εἰς τὸν
Κάισαρα, Μάξιμος δὲ ἦν κατὰ τὴν Ἀσίαν, Αἰδείου
δὲ μεταλλάζαντος, τήχεσι γε ἐπὶ πάσαν σοφίαν
αὐξόμενος· ὡστε ὁ μὲν Ἰουλιανὸς ἔτυχεν ὅπως
οὐκ ἐβούλετο μὲν, ἄλλ’ ἦγαγκάζετο. πεμφθεὶς
δὲ Κάισαρ ἐπὶ Γαλατίας οὐχ ἦν βασιλεύς τῶν
ἐκείνη μόνον, ἄλλ’ ἦν ἐν τῇ βασιλείᾳ διαφθαρῆ,
παρὰ δὸξαν ἀπασαν ἐκ τῆς τῶν θεῶν προνοίας
ἀνήγεγκεν, πάντας μὲν λανθάνων ὅτι θεραπεύει
θεοῦ, πάντας δὲ νυκῶν ὅτι θεραπεύει θεοῦ, καὶ
τὸν τε Ῥήνον ἐπεραιώθη, καὶ πάντα ὅσα ὑπὲρ
ἐκείνου θυτὶ βάρβαρα συνελὼν καὶ δουλωσάμενος,
πολλῶν ἐπιβουλῶν καὶ μηχανημάτων πλεκομένων
αὐτῷ (ὡς ἐν τοῖς περὶ ἐκείνων ἀναγέγραπται),
tὸν ἱεροφάντημα μετακαλέσας ἐκ τῆς Ἐλλάδος
καὶ σὺν ἐκείνῳ τινὰ μόνοις ἐκείνως γνώριμα

1 i.e. the Christian monks. This invasion of the Goths in 395 is mentioned again in the Life of Priscus.
2 These incidents are related by Julian himself in his Letter to the Athenians and by Ammianus Marcellinus.
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relate. It was the time when Alaric with his barbarians invaded Greece by the pass of Thermopylae, as easily as though he were traversing an open stadium or a plain suitable for cavalry. For this gateway of Greece was thrown open to him by the impiety of the men clad in black raiment, who entered Greece unhindered along with him, and by the fact that the laws and restrictions of the hierophantic ordinances had been rescinded. But all this happened in later days, and my narrative digressed because I mentioned the prophecy.

At the time I now speak of, Julian had no sooner become intimate with that most holy of hierophants and greedily absorbed his wisdom, than he was forcibly removed by Constantius to be his consort in the Empire and elevated to the rank of Caesar, while Maximus remained in Asia (Aedesius had now passed away), and progressed by leaps and bounds in every kind of wisdom. Thus did Julian obtain what he did not desire, but had thrust upon him. As Caesar he was dispatched to Gaul, not so much to rule there as with the intention that he should perish by violent means, while holding his imperial office; but contrary to all expectation, by the providence of the gods he emerged alive, concealing from all men his pious devotion to the gods, but overcoming all men by reason of that very devotion. He crossed the Rhine and defeated and subjugated all the barbarian tribes beyond that river, and this in spite of numerous plots and schemes that were woven against him, as I have related in full in his Life. Then he summoned the hierophant from Greece, and having with his aid

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diaprazámenos, ep' thn kathairsewn 'ggéreth ths Kounstantinov tuvanvidos. taúta dé suneýdsean 'Orebiásios ek tov Peragámuo, kai tis twv ék Lívýnhs, hhn 'Afrikhn kaloúsi 'Rwmaiou kata to pátrion ths glóttis, Eúýmeros. taúta dé pálin ev tois kata 'Ioulíanon biblíous ákrabei steron eírhetai. òws dé ouv kathile thn tuvanída Koun-
stantinov, kai tov ierofántin anápepmelh ep' thn 'Elláda, katháper theón tina anoptémpwv fárenta, kai paraschrontha ó èboúleto, kai basiliká ge autwò dórha kai therapeían sunepemíh pro's thn èpmeléian ths 'Elládov, tov Mákivon évthnìs metepémbato kai tov Xrusánthion. kai méa ge òn èp' amfoin h klhíis. tois dé ep' tois theous kataféghewn édókei, kai andres oútov drá-
sthrioi kai peíran ékountes, kai sunenégkontes eis taúto thn peíran, kai thn peri taúta óxunor-
kías kai diáthron ths psuchíès anegiéontes kai sygsthámewo, sýmeiois égkhripottouwc ápnieoi kai
agníous. ékeínoi òídean tâ fánheuta sýmeia. ò
mév ouv Xrusánthios évthnìs kataplagieis kai pro's
thn óvwn úpopptíxas, thn ghlíoxan èndakwv,
"ou ménetevo" èípev "èmou mónon èntaitha, ò
Mákivme filtáte, álla kai fowlétæov"; ò dé
ánasthísa éautón "áll' épulelésba mi doukeis;"
477 èípev "ò Xrusánthie, ths paideias òn épaiideútheimen,
wv tovvn èkrowv òg' èstw 'Ellwnwv kai taúta
pēpaideuménnwv ìf' pátwv eìkean tois pwvtais
épantíssasei, òll' ekbíazhseis thn tov theíou
fùwv àchrò òn èpikelínois pro's tov therapeúonta."

1 For Oribasius see his Life, pp. 498-499.
2 Constantius died in November 361 and Julian entered
Constantinople in triumph in December.
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performed certain rites known to them alone, he
mustered up courage to abolish the tyranny of
Constantius. His accomplices were Oribasius¹ of
Pergamon and a certain Euhemerus, a native of
Libya, which the Romans in their native tongue call
Africa. But all this has been described in fuller
detail in my work on Julian. When he had
abolished the tyranny of Constantius,² and had sent
back the hierophant to Greece as though he were
sending back some god who had revealed himself
and bestowed on him what he desired, and had sent
with him also gifts worthy of an emperor, and
attendants to take care of the temples of Greece, he
at once sent for Maximus and Chrysanthius. One
summons came for them both. They decided to
have recourse to the aid of the gods, and energetic
and experienced as they both were, they com-
bined their experience for this common purpose, and
summoned and brought to bear all their keen sight
in such matters and all their mental perspicacity;
but they encountered forbidding and hostile omens.
Well did they know the meaning of the omens then
revealed. Now Chrysanthius was overwhelmed and
awestruck by what he saw, and biting his tongue
he said: “Not only must I stay here, beloved
Maximus, I must also hide myself from all men.”
But Maximus asserted the force of his will, and
replied: “Nay, Chrysanthius, I think that you have
forgotten that we have been educated to believe
that it is the duty of genuine Hellenes, especially
if they are learned men, not to yield absolutely
to the first obstacles they meet; but rather to
wrestle with the heavenly powers till you make
them incline to their servant.” But Chrysanthius

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Χρυσανθίου δὲ ὑπολαβόντος, "ἡσοῦ σὺ ταῦτα πράττειν εἰ δεινὸς καὶ τολμηρός, ἐγὼ δὲ τοῦτος οὐκ ἂν μαχεσάμην τοῖς σημείοις," καὶ μετὰ τοὺς λόγους ἀποχωρήσαντος, ὁ μὲν Μάξιμος ἐπέμεινεν ἀπαντα πράττων, ἄπτε ἔτυχεν ὅτι ἔβολετο καὶ κατεπεθύμει· οὔ δὲ Χρυσάνθιος ἀκνητότερος ἐπέμενεν ἀνδριάντος, τοὺς ἓς ἀρχὴς πεπηγότας παρ᾽ ἑαυτῷ λογισμοὺς μιθεὶς κυνηγάει διανοούμενος. πάντες οὖν ἀνθρώποι παρὰ τὸν Μάξιμον ἦδη συνετρόχιζον κατὰ τὴν Ἀσίαν, ὡσοι τε ἦσαν ἐν ἀρχαίς καὶ ὡσοὶ τούτως ἀπολέλυτον, τὸ τε κρείττον τῶν θεουλητηρίων. καὶ δήμος ἐστενοχώρει τὰς προόδους τῷ Μάξιμῳ μετὰ βοῆς πηδῶντες, τὴν δήμος, ὅταν τωδέ θεραπεύῃ, ἐκ πολλοῦ μεμελέτηκεν· αἱ τε γυναῖκες παρὰ τὴν γυναῖκα τῇ πλαγίᾳ θύρᾳ παρεισχέοντο, τὴν εὐδαιμονίαν θαυμάζουσαι καὶ μεμισθοῦσαν σφαῖραν ἀξιοῦσαι· ἦ δὲ φιλοσοφίας ἐνέκειν Μάξιμον οὔτε νείν ὁμήροις, καὶ τὰ πράσαν ἐνέκειν Μάξιμον οὔτε νείν, ὁμαλός τε τὸν ταῦτα γράφοντα ἔλεγεν ἐν ὑστερον, εἰπὼντος·

ὁς κεθεοῖς ἐπιπείθηται, μάλα τε ἐκλυον αὐτοῦ.

'Ως δὲ καὶ ο Μάξιμος μετὰ τοσαῦτης πομπείας ἐπὶ τὴν Κωνσταντινούπολιν ὄρμησε τε καὶ διὰ ταχέων εἰς αὐτὴν παρελθὼν ἐξέλαμψεν, οὔ τε γὰρ βασιλεὺς καὶ οἱ βασιλεύομενοι πάντα ἦσαν ἐπὶ Μαξίμῳ, νῦν καὶ ήμέρα διεφερεν αὐτοῖς οὐδέν,

1 οὔτε νείν Cobet adds from Plato, Laws 689 d.
retorted: "Perhaps you have the skill and the
daring to do this, but I refuse to contend against
these omens." With these words he went away,
but Maximus remained and tried every method till
he obtained the results that he wished and desired.
Chrysanthius, however, remained more immovable
than a statue, resolved not to alter in the least the
conclusions that had originally been firmly fixed in
his mind. Thereupon all the people of Asia flocked
in haste to Maximus, not only those who at the time
held office or had been relieved of their offices,
but also the leading men in the various senates.
The common people too blocked the streets
before the house of Maximus, leaping and uttering
shouts, as is from of old the custom of the mob
whenever it would win someone's favour. Mean-
while the women poured in by the back door to see
his wife, marvelled at her felicity, and begged her not
to forget them: and so profound was her knowledge
of philosophy that she made Maximus seem not to
know how to swim or even know his alphabet.
Thus, then, Maximus, adored by all Asia, went his
way to meet the emperor, but Chrysanthius stayed
where he was, since a god had appeared to him in
a dream, and, as he later on told the author of this
narrative, recited the following verse:

If a man obeys the gods, they in turn hearken to his
prayer.¹

Maximus with a numerous escort set out for
Constantinople, and on arriving there he very soon
shone out in all his glory. For both ruler and
ruled were entirely devoted to Maximus. Whether
it were day or night made no difference to them,

¹ Iliad i. 218.
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οὕτως ὑπὲρ τῶν παρόντων ἐπί τοὺς θεοὺς ἀπαντὰ ἀνέφερον· ἐνταῦθα δὲ μὲν Μάξιμος βαρὺς ἦν ἠδὴ περὶ τὰ βασιλεῖα, στολὴν τε ἀβροτέραν ἦν κατὰ φιλόσοφον περιχεόμενος, καὶ πρὸς τὰς ἐνετέξεις ἦν χαλεπώτερος καὶ δυσχερότερος· ὁ δὲ βασιλεὺς ἦγειρε τὰ πραττόμενα. μεταπέμψασθαι γοῦν αὐτοῖς, ἐκβιασάμενον τοῦ βασιλέως, ἔδοξε καὶ τὸν Πρίσκον· ὁ δὲ Μάξιμος ἐπήτει προσαναγκὰς καὶ τὸν Χρυσάνθουν. καὶ ἁμφὼ γε ἦσαν μετα- πεμπτοι, ὁ μὲν Πρίσκος ἐκ τῆς Ἑλλάδος, Χρυσανθιος δὲ ἀπὸ Λυδίας καὶ Σάρδεων. καὶ οὕτω γε ἐξεκρέματο τῆς τοῦ ἀνδρὸς συνουσίας ὁ θεσπέσιος Ἰουλιανός, ὥστε τοὺς μὲν ως φίλους ἐπέστειλε, καθάπερ θεοὺς ἐκεῖτων ἐλθεῖν καὶ συνείναι· τῷ δὲ Χρυσανθίῳ καὶ γυναῖκα εἶναι πυθόμενος, Μελτὴν ὄνομα ἔχουσαν καὶ ὅπε αὐτοῦ θαυμαζο- μένην διαφέροντας (τοῦ δὲ ταύτα γράφοντος ἀνεψιά ἦν1), ἤδη ποι καθίσας ἐαυτόν, καὶ πρὸς τὴν γυναίκα ἐπέστείλεν αὐτὸς γράφων, οὐδενὸς εἰδότος, καὶ παντοῖς ἅφεις φωνᾶς, τὸν ἀνδρα πείθειν μηδαμῶς ἀπαγορεύσαι τὴν ἔξοδον· καὶ τὴν πρὸς Χρυσάνθουν αἰτήσας ἐπιστολῆν, ἐπὶ ἔσβαλων ἐκείνην καὶ σφραγίδα ἀμφιτέραις ἐπὶ τείθεις, ὡς ἄν τὴν μίαν τοὺς ἔξοντας ἐστείλεν, πολλά καὶ ἀπὸ στόματος φράσας ἄ χρήσιμα ἐνόμιζε πρὸς τὸ

ρητίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.

ὁ μὲν οὖν Πρίσκος ἦλθε, καὶ ἐλθὼν ἐσωφρόνει καὶ

1 ἀνεψιάν Boissonade; ἀνεψιά ἦν Wytenbach.

1 None of these letters by the emperor is extant.

2 Iliad i. 184.
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so incessantly did they refer to the gods all questions that arose in their daily life. The result was that at the imperial court Maximus began to grow insolent, wore flowing raiment of a stuff too luxurious for a philosopher, and became more and more difficult of access and unapproachable; but the emperor knew nothing of what was going on. Then they decided, according to the urgent wishes of the emperor, to send for Priscus also; and Maximus persisted in his demand that Chrysanthius should come as well. Both men were accordingly summoned, Priscus from Greece, and Chrysanthius from Sardis in Lydia. The divine Julian was so dependent on the latter's society that he wrote to both men as though they were his intimate friends, and implored them as though they were gods to come and live with him. But in the case of Chrysanthius, on hearing that he had a wife named Melite to whom he was devotedly attached (she was a cousin of the present author), Julian retired in private and, unknown to all, he wrote with his own hand to this woman and expended every possible argument to induce her to persuade her husband not to refuse to make the journey. Then he asked for the letter that had been written to Chrysanthius, enclosed his own, set his seal on both, and dispatched messengers to take what seemed to be only one letter. Moreover, he sent many verbal messages which he thought would be useful
To persuade with ease the mighty soul of the grandson of Aeacus.

Priscus accordingly came, and when there he

\footnote{Cf. Julian, Letter to Libanius (55 Wright), written at Antioch early in 363, in which he complains that Priscus delays his coming.}
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478 toί γε οὐκ ἔλάττουσ ἦσαν αὐτόν οἱ θεραπεύοντες, ἀλλ' ἔμενεν ὅμως ἀκίνητος, οὐχ ὑπὸ τῆς βασιλείας ἐπαιρόμενος, ἀλλὰ τὴν βασιλείαν καταφέρων καὶ ὀμαλῶς ἔτος τοῦ φιλοσοφώτερον.

Ο δὲ Χρυσάνθειος οὐδὲ ταῦτα έκάλω ταῖς ἄρκνοι καὶ μηχαναῖς, ἀλλὰ τοῖς θεοῖς ἐνυχών, ώς τὰ παρὰ τῶν θεῶν ἦν ἀμετάβλητα, καὶ αὐτὸς εἴπετο τοῖς θεοῖς, καὶ πρὸς τὸν βασιλέα ἐπέστειλεν, ώς ἢ κατὰ Λυδίαν ὑπὲρ αὐτοῦ γίνοιτο μονή, καὶ οἱ θεοὶ ταῦτα ἔφραζον. ὦ δὲ ὑπώπτευσε μὲν τὴν ἀποτυχίαν τῆς κλήσεως, ἀρχιερέα δὲ ἀποδείξας τὸν τε ἀνδρα καὶ τὴν γυναικὰ τῆς Λυδίας, καὶ ὑπ' ἐκείνους ἐπιτρέψας εἶναι τῶν ἄλλων τὴν αἴρεσιν, αὐτὸς ἐπὶ τὸν Περσικὸν συνηπελθέτο πόλεμον. Μαξίμου δὲ καὶ Πρίσκου συνεπομένων, καὶ ἄλλων δὲ τινὲς συμπαρωμάτων εἰς πλῆθος συντελοῦντες, ἐαυτοὺς ἐγκωμιαζόντων ἀνθρώπων ὁχλος, καὶ σφόδρα γε διογκουμένων, οτι ὁ βασιλεύς ἐφησεν αὐτοὶς συντετυχκέναι. ώς δὲ τὰ πράγματα συντόνως ἀπὸ τῶν μεγάλων ἐκείνων καὶ λαμπρῶν ἑλπίδων ἐς τὸ ἄφανες καὶ ἀμορφὸν κατερρύθη καὶ διωλίθθησεν, ώς ᾧ τοῖς διεξόδοις τοῖς κατὰ Ἰουλιανὸν εἰρήται, ὦ τε Ἰοβιανὸς ἐβασιλεύει καὶ τιμῶν τοὺς ἄνδρας διετέλεσεν· εἶτα μάλα ταχέως καὶ σφόδρως συναπήλθε τῷ προβασιλεύσαντι (εἰ γε δὴ παρὰ τοὺς πλείονας

1 συνήγγετο Boissonade ; συνηπελθέτο Cobet.
2 κατερράγη Boissonade ; κατερρύθ Cobet.

1 They were both present at Julian’s death (Ammianus Marcellinus xxv. 3).
2 On Julian’s death in Persia in June 363, the general Jovian was elected emperor by the army.
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behaved with great modesty. And though there were just as many who sought his favour, he nevertheless remained unmoved, and was not puffed up by the emperor's court, but rather endeavoured to lower the pride of the court and to bring it to a more philosophic level.

Chrysanthius, however, could not be caught even by such snares and devices as these, but he consulted the gods, and since the will of heaven was unchanged, he for his part obeyed the gods, and wrote to the emperor that it was in the latter's interest that he should stay in Lydia, and that the gods had informed him of this. The emperor was suspicious about the refusal of his invitation, but he appointed Chrysanthius high priest of Lydia, along with his wife, and entrusted to them the selection of other priests. Meanwhile he himself was setting out in haste for the war against Persia. Both Maximus and Priscus accompanied him, and certain other sophists joined the expedition, so that they amounted to a considerable number; they were, in fact, a mob of men who sang their own praises and were inflated with pride because the emperor said that he had associated with them. But when the enterprise which began with such great and splendid hopes had fallen with a crash to a vague and shapeless ruin and had slipped through his fingers, as I have described more fully in my Life of Julian, Jovian was made emperor, and he continued to award honours to these men. Then too swiftly and violently he passed away to join his predecessor in Empire (if, indeed, we can say of that predecessor that he merely joined the majority!), and then

Eunapius means that Julian became a god.
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οὕτως ἀπήλθε), Βαλεντινιανὸς τε καὶ Βάλης ἐπέστησαν τοῖς πράγμασιν. ἐνταῦθα συναρτάσαι μὲν Μάξιμος καὶ Πρίσκος, πολὺ τῆς κλήσεως διαφεροῦσης ἦ ὅτε Ἰουλιανὸς ἐκάλει. ἐκείνη μὲν γὰρ τις ἡ πανηγυρικὴ καὶ πρὸς τιμήν περιττῶς διαλάμπουσα, ταύτης δὲ τῆς δευτέρας πρὸ τῶν ἐλπιζομένων καὶ τὸ φαινόμενον κίνδυνος ἦν, οὕτως ἀτμία τις ἀδρὰ καὶ περιφανὴς κατεκέχετο τῶν ὄρωμένων. ἀλλ’ ὁ μὲν Πρίσκος οὖν ὑποστὰς δεδομένην, ἀλλὰ καὶ προσμαρτυρηθεῖσα ἀγάθος εἶναι καὶ γεγενηθαι κατὰ τῶν καιρῶν ἐκείνων, ἐπικήλθεν εἰς τὴν Ἑλλάδα καὶ ὁ ταῦτα γράφων ἐπαιδεύετο κατ’ ἐκείνους τοὺς χρόνους παῖς ὁμιλοῦ σὲ τοὺς ἀρτί τελῶν. ὃ δὲ Μάξιμος, πολλοὶ μὲν γὰρ αὐτοῦ κατεβών δημοσία τε ἐν τοῖς θεάτροις καὶ ἰδίᾳ πρὸς τὸν βασιλέα, θαυμαστὸς δὲ ἦν καὶ οὕτως, ὅτι πρὸς τοσαύτας ἀνέφερε συμφοράς. πλὴν ἐς τὸ βαθύτατον αὐτῶν τῆς τιμωρίας περιάγουσι, τοσοῦτων τιμήσαστες χρημάτων, ὅσα μῆτε ἀνὴρ ἀκούειν ἐξύπαθος ψυχοφόρων (ὑπόπτευον γὰρ αὐτῶν τὰ πάντων ἔχει), καὶ μετεγκώσκον, ὡς ἐπὶ οἰκίσασθε αὐτῷ. καὶ ἀνεπέμφθη γε εἰς τὴν Ἀσίαν ἐπὶ καταβολὴ τῶν χρημάτων, καὶ οὐδὲν ἔπασχεν ὑπὲρ πᾶσιν ἐστὶ τραγωδίαν, καὶ οὐδεὶς ἄν εἰῆς μεγαλόφωνος, οὐδὲ ἥδομεν κακοῖς, ὥστε ἐξαγγέλλων ἀνδρὸς τοσοῦτον τηλικαύτας συμφοράς. μικρὰ γὰρ καὶ ἡ Περσῶν λεγομένη σκάφευσις, καὶ οἱ γυναικεῖοι

1 καὶ Boissonade; ὡς Wytenbach.

1 Or “The Trough”; for this torture see Plutarch, Artaxerxes 16, where it is fully described.
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Valentinian and Valens succeeded to the Imperial throne. Thereupon Maximus and Priscus were carried off in custody, and this time their summons was very different from the time when Julian invited them. For then the summons was, as it were, to some public festival and it lit up the path to ample honours; but in that second summons, instead of bright hopes, danger was clearly visible, for the fear of public and overwhelming disgrace veiled for them the whole prospect. Priscus, however, suffered no harm, and since evidence was produced that he was a righteous man and had behaved virtuously at the time I speak of, he returned to Greece. It was at the time when the author of this narrative was being educated, and was still a boy just arrived at adolescence. But Maximus, though many clamoured against him, both in public in the theatres and privately to the emperor, in spite of this won admiration because he bore up against such great misfortunes. Nevertheless they inflicted on him the severest possible punishment; for they fined him a sum of money so large that a philosopher could hardly even have heard of such an amount (this was because they suspected that he possessed the property of all the others); and then they regretted it on the ground that they had made his fine too small. He was sent into Asia to make payment of the money, and what he suffered there was beyond any tragedy, and none could have the power of utterance or take such pleasure in the misfortunes of others as to report fully the terrible sufferings of this great man. For even the Persian torture called "The Boat,"  1 or the painful toil of the women with the hoe among
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τῶν Ἀρτάβρων σκαλισμοί, πρὸς τὰς ἐπιφερομένας
479 ὀδύνας τῷ σώματι. καὶ ἡ θαυμασία γυνὴ παρῆν
καὶ ύπερήλγει. ὡς δὲ ἦν ἄπειρον, καὶ ἐπετεύνετο,
"πριαμένη," φησίν "ἀ γύναι, φάρμακον, ἐπίδοσ,
καὶ ἐλευθέρωσον." ἦ δὲ καὶ ἐπρίατο καὶ παρῆν
ἐχουσά. ἐνταῦθα ὁ μὲν ἦτει πιεῖν, ἢ δὲ ἤξιοσε
προπιεῖν, καὶ αὐτίκα γε ἀπολομένης, τὴν μὲν οἱ
προσήκοντες ἔθαπτον· ὁ δὲ Μάξιμος ἔπιεν οὐκέτι.

Ἐνταῦθα δὴ πᾶς λόγος ἑλάττων, καὶ πάν ὅσον
ἂν τὸ ποιητικὸν ὑμνήσειε γένος, πρὸς τὰς Κλεάρχουν
πράξεις. ἦν μὲν γὰρ ὁ Κλεάρχος ἐκ Θεσπρωτῶν
τῶν εὐδαμόνων, καὶ διαφερόντως περὶ δόξαν
καλὴν γενόμενον, τῶν πραγμάτων ἡ ἡ μετα-
βεβλημένων, καὶ Βαλεντίναιοι μὲν εἰς τὴν ἐστέρᾳ
ἀποκεχωρήκοτος, τοῦ δὲ βασιλέως Βάλεντος
κυνδύνοις τοῖς ἐσχάτοις ἐμβεβηκότος, καὶ οὐ τὸν
περὶ βασιλείας, ἀλλὰ τὸν περὶ σωτηρίας ἄγωνα
τρέχοντος· ὁ γὰρ Προκόπιος ἀνταναστὰς πολλά
καὶ ἄπειροις δυνάμεις, πανταχῆθεν αὐτὸν περε-
κοπτεν εἰς τὸ συλληφθῆναι,1 τῆς οὖν Ἀσίας ἀπά-
σης κατ’ ἐκεῖνον τὸν καιρὸν ὁ Κλεάρχος ἐπεστάτει,
ὅσῃ κατὰ τὴν ἐξουσίαν ἂφ’ Ἐλλησπόντου διὰ
Λυδίας καὶ Πισιδίας ἐπὶ Παμφυλίαν ἀφορίζεται.
καὶ2 πολλὴν εἰς τὰ πράγματα συνέφερεν εὐνοιαν,
τῶ τε σώματι παραβαλλόμενοι ἐσ τοὺς πρώτους
κυνδύνους, καὶ πρὸς τὸν τῆς αὐλῆς ἐπαρχον ἀντικρι
διαφερόμενον, ὡστε οὐδὲ ὁ βασιλεὺς τὴν διαφορὰν

1 συνήμεναι Boissonade; συλληφθὴναι Wytenbach, to improve the sense, but the construction is awkward.
2 καὶ before πολλὴν Wytenbach adds.

1 Strabo iii. 289 describes the toilsome gold-digging of the women of this tribe in Lusitania. Tzetzes, Chiiad x. 885, echoes Eunapius.
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the Artabri\(^1\) is not to be compared with the agonies inflicted on the body of Maximus. His wonderful wife was ever by his side and grieved over his sufferings. But when there seemed to be no limit to them and they even grew more intense, he said to her: "My wife, buy poison, give it to me and set me free." Accordingly she bought it and came with it in her hand. Thereupon he asked for it to drink but she insisted on drinking first, and when she had straightway died her relatives buried her: but after that Maximus did not drink.

And now all my eloquence and all the praises that the tribe of poets might sing would prove unequal to describe the conduct of Clearchus.\(^2\) Clearchus came of a rich family in Thesprotis and had himself won a distinguished reputation when the whole course of events was changed. For Valentinian withdrew to the empire of the West,\(^3\) while the Emperor Valens became involved in the utmost dangers, and had to enter a contest not only for empire but for his very life. For Procopius had revolted against him with unlimited forces and was harassing him from all sides to bring about his capture. Now Clearchus was at that time governor of all Asia, that is to say of the domain that extends from the Hellespont through Lydia and Pisidia as far as the boundaries of Pamphylia. And he displayed great kindness in his government and exposed his own person to the greatest risks, and openly carried on a quarrel with the pretorian prefect, so that not even the emperor could ignore

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\(^1\) Clearchus was a frequent correspondent of Libanius. He was prefect of Constantinople 398–402.

\(^2\) In 363. The revolt of Procopius was in 365.
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ηγνόει. καὶ τοῖς γε ἵν ἔπαρχος Σαλούτιος, ἀνὴρ καὶ ἐπὶ τῆς Ἰουλιανοῦ βασιλείας κοσμήσας τὴν ἐαυτοῦ ψυχήν, ἀλλ' ὅμως τὴν τε βλακείαν αὐτοῦ διὰ τὸ γῆρας ἀπῆλεγξε καὶ Νικίαν ἀπεκάλεὶ· καὶ γὰρ ἐμελεῖν αὐτῷ κατὰ τὸν καιρὸν ἐκεῖνον μοσχεύειν καὶ ῥωνύναι τὴν ψυχήν ὑπ' ἀναγνώσεως τε καὶ τῆς ἱστορικῆς ἐμπειρίας.

Χωρησάντων δὲ καλῶς τῶν πραγμάτων, ὁ Βάλης ὑπερηγάσθη Κλέαρχον, καὶ οὐκ ἀπέλυσε τῆς ἁρχῆς, ἀλλ' εἰς ἁρχὴν μετέστησε μείζονα, ἀνθύπατον αὐτοῦ ἐπιστήσας τῆς νῦν ᾗς Ἀσίας καλομένης. αὐτὴ δὲ ἀπὸ Περγάμου τὸ ἀλτενές ἐπέχουσα τὴν ὑπερκειμένην ἣπειρν ἄχρι Καρίας ἀποτέμεναι, καὶ ὁ Τιμώλος αὐτῆς περιγράφει τὸ πρὸς Λυδίαν. ἐστὶ δὲ ἁρχῶν ἐνδοξότητι, καὶ οὐ κατήκουσ τοῦ τῆς αὐλῆς ἐπάρχου, πλὴν ὅσα γε νῦν πάλιν ἐς τὸν νεώτερον τουτούθ ὥρυκιθν ἀπαντά συμπέφυρται καὶ ἀνατετάρκται. τότε δὲ τὴν ὑγιαίνουσαν Ἀσίαν ἀπολαβὼν ὁ Κλέαρχος, ἑδρευ ἐκεῖ τὸν Μάξιμου κατατευμόμενον ταῖς βασάνοις, καὶ μόλις ἀνέχοντα. θείον δὴ τὸ μετὰ ταῦτα ἐστὶν εἰπεῖν ἔργον, οὐ γὰρ ἂν τοῖς τὸ ὀυτῷ παράλογον ἐς ἄλλον τινὰ ἀναφέροι δικαίως ἢ θεόν· τοὺς τε γὰρ στρατιώτας ἀπαντάς, οἱ ταῦταις ἐφεστήκεσαν

1 τοὺχην Boissonade; ψυχὴν Cobet.
2 Before τὴν Wytenback deletes πρός.
3 συμπεφύρται Boissonade; συμπέφυρται Cobet.

1 This is not the prefect of Gaul to whom Julian addressed his Orationes iv. and viii. The spelling in the Greek text, "Salustius," is often used instead of Sallustius. I give the more usual form. His official name, e.g. in inscriptions, was Secundus. After Julian's death he was offered and refused the throne, and again on the death of Jovian, in 364, 452
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their quarrel. The prefect's name was Sallust,¹ and in the reign of the Emperor Julian he had perfected and adorned his own mind. Nevertheless Clearchus exposed his slothfulness due to old age, and nicknamed him Nicias.² And in fact in those days he thought only of nurturing and strengthening his mind by reading and by inquiry into the facts of history.

Now when he saw that things went so well, Valens felt unbounded admiration for Clearchus, and far from removing him from his office he transferred him to a post of greater importance and appointed him proconsul of all that is to-day properly called Asia. This province embraces the sea coast from Pergamon and includes the hinterland of that coast as far as Caria, while Mount Tmolos circumscribes its limits in the direction of Lydia. It is the most illustrious of all the provinces and is outside the jurisdiction of the pretorian prefect, save in so far as everything has been thrown into confusion and disorder in these later troubles.³ But, at the time I speak of, Asia was still free from sedition when Clearchus took over the government; and there he discovered Maximus racked by tortures and barely able to endure them. I must now relate a supernatural occurrence; for none could justly ascribe to any other than a god a thing so amazing. For all the soldiers who had been assigned to punish Maximus refused it for himself and his son. He seems to have been prefect of the East in 365, but resigned because of the hostility of the proconsul of Asia, Clearchus.

² Nicias, the Athenian general, pursued a policy of "watchful waiting" in the Peloponnesian War.
³ Perhaps he refers to the supremacy of the Goths about 398, or the sedition of Antioch in 387.
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ἀλήκτως ταῖς κολάσεσι, μείζον βία φυγεῖν ἐπηγάγασε,¹ καὶ τὸν Μάξιμον ἀνήκε τῶν δεσμῶν, ἐπιμέλειάν τε ἐποιήσατο τοῦ σώματος, καὶ ὁμοτράπεζον ἔθετο, καὶ πρὸς τὸν βασιλέα τουσαῦτῃ κατεχόσατο παρρησία, ὦστε ὁ βασιλέως ἦδη καὶ μεθῆκε τῇν ψυχῇν, καὶ πάντα γε συνεχώρησεν ὅσα Κλέαρχος ἔπειθε. τῷ γοῦν Σαλοντίῳ τῇν ἄρχην παράλυσας, Αὐξόνιον ἐπέστησε ² τοῖς τῆς 480 αὐλῆς ἔργοις. ὁ δὲ Κλέαρχος τοὺς τε κολαστήρας ἐκείνους στρατώτας, καὶ ὁσοὶ ³ κατὰ τὸν ἀτυχή χρόνον ἐκείνων ἦσαν ὑφελόμενοι τι καὶ ὑβρίσαντες, τοὺς μὲν ἡμῖνετο, τοὺς δὲ εἰσεπράττετο. καὶ πάντες τούτο διὰ στόματος εἶχον ὡς εἰ ἰδίῳ δευτέρος Ἰουλιανὸς τῷ Μαξίμῳ. ἐνταῦθα δὴ καὶ δημοσίας τινάς ἐπιδείξεις ὁ Μάξιμος ἐποιήσατο, ἀλλʼ (οὐ γὰρ ἐπεφύκει πρὸς θέατρον) τὴν δόξαν εἰς ἐλάχιστον ἦγεγκεν, ἐως ἀνέφερεν εαυτόν, διαλεγόμενος πάλιν. πολλὰ γοῦν τῶν τε κτημάτων ἀνεκομίζετο,⁴ καὶ τῶν ἐτέρως πως διακεκλεμμένως, καὶ ἣν ταχὺ μάλα ὀλίβος, καὶ ὡσπέρ ἀρτὶ παριῶν εἰς τὴν Ἰουλιανοῦ βασιλείαν. ὁ δὲ καὶ εἰς τὴν Κωνσταντινούπολιν περιφανῆς ὡν ἐπεδήμησε, καὶ πάντας αὐτὸν ἐδεδοίκεσαν, τὴν τε τύχην ἀνισταμένην ὀρᾶντες. ἄκοι ἀσωτῆτος τῆς περὶ θεουργίας ἐστὶ μὲν πεπειρασμένος, τὴν δὲ ἐς τόνδε ἐπὶ πλέον ἐδόξαζεν. ἵνα ἐνταῦθα δὲ αὐτῷ πάλιν διὰ τὸ πολὺ κλέος τραχύτερον ἀνέφυ πάθος. οἱ

¹ ἀπηγάγασε Boissonade; ἐπηγάγασε Cobet.
² ἐπενύση Boissonade; ἐπέστησε Wytenbach.
³ ὅσοι Boissonade; ὅσοι Wytenbach.
⁴ κατεκομίζετο Boissonade; ἀνεκομίζετο Cobet.

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without respite, by superior force he compelled to flee, released him from his fetters, charged himself with the cure of his body, and made him sit at his own table. Moreover he spoke so boldly and frankly to the emperor that the latter not only relaxed his wrath but conceded everything that Clearchus advised. Thus he relieved Sallust of his office and appointed Auxonius\(^1\) to the duties of pretorian prefect. Then Clearchus proceeded to punish the soldiers who had tortured Maximus, from all who in that unhappy time had stolen anything from him he exacted repayment, and punished those who had insulted him; so that this saying was in the mouths of all that he was a second Julian to Maximus. Thereupon Maximus even delivered public declamations, but since he was not naturally fitted to speak to a sophisticated audience he increased his reputation little thereby, until at last he began to lift up his head again and resumed his lectures on philosophy. Thus he recovered much of his wealth and of what had been stolen from him in various ways, and very speedily he became prosperous and as well off as when he first arrived at Julian's court. Next he actually visited Constantinople as a distinguished personage, and all men regarded him with awe when they found that his fortunes were restored. He even risked a test of his innocence in the matter of theurgy, and still further increased his reputation.\(^2\) Thereupon once more his widespread renown gave birth to harsh feelings against him. For the courtiers framed

\(^1\) Zosimus iv. 10.

\(^2\) The text is mutilated and the meaning obscure.

\(^5\) καὶ τὴς . . . ἐδόξαζεν is evidently corrupt. Cobet suggests πεπειραμένος.
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gάρ περὶ τὰ βασιλεία τοῖς βασιλεύσιν ἐπιβουλὴν ¹
tων συστησάμενοι καὶ προστησάμενοι μαντεῖον
ιδιωτικὸν (οὐ παντὸς ἔστι καταμαθεῖν ὁ λέγω),
χρησμὸν τινὸς ἐκπεσόντος ἀσαφέστερον, τὸν χρη-
σμὸν ἐπὶ τὸν Μάξιμον ἀνήγερκαί, τὸ μὲν πράγμα
οὐχ ὁμολογῶσαντες, ὡς δ’ ἂν αὐτῶι χρησαντος
καὶ ἀνέλοντος τῷ σαφέστερον βουλόμενοι μαθεὶν·
dédeikto γάρ τότε τὰ τῶν θεῶν Μάξιμον μόνον
εἰδέναι, κἂν ἐπικεκαλυμμένα πρὸς τοὺς ἄλλους
φέρηται. ὁ δὲ τῶν νοῦν ἐπιστήσας καὶ διαθρᾶν
τὰ λεγόμενα, τὸ κεκρυμμένον μὲν ἐν τοῖς λόγοις,
ὅτι δὲ ἀληθῶς, εἰδὲν ὄξεως, καὶ μαντεῖων ἀλη-
θεστέρον ἐξήγερκεν, ὡς τὸν τε ἀναγνώσα (λέγων
ἐαυτόν) ἀπώλεσαν, καὶ πάντας, οὐ τοὺς εἰδότας
τὴν πράξιν μόνον, προσέθηκεν, ἀλλ’ καὶ τὸ κολασ-
θησάμενον ἀδίκως πλέον ἀπέφηνεν, ἐξ ἀδύτων δὲ
ἐπέθηκεν ὅτι “μετὰ τὴν ἀπάντων κοινὴν καὶ
πολύτροπον φθοράν, ἐν ἢ τοῦ φόνου ἔργον ἐσο-
μεθα, ὁ βασιλεὺς ξένον τινα διαφθαρήσετι ² τρόπον,
οὐδὲ ταφῆς αξιωθείσι, οὐδὲ ἐνδόξου τάφου.” καὶ
ταῦτα ἔσχεν οὕτως, καὶ ἐν τοῖς διεξοδικοῖς ἀκρι-
βέστερον γέγραπται. ἐλάλκεσαν μὲν γάρ αὐτίκα
οἱ τε συστησάμενοι καὶ ἀρημήσαντες· πάντων δὲ
πανταχόθεν ἀρπαζόμενων καὶ κατακοπτόμενων,
ὡσπερ ἁλεκτορίδων ἐν ἐορτῇ καὶ συμποσίῳ κοινὴν
εὐωχίαν ἔχοντες, καὶ ὁ Μάξιμος συνηρπάθη μὲν,
καὶ εἰς τὴν Ἀντιόχειαν ἤλθεν, ἐνθα ὁ βασιλεὺς
διέτριβεν· αἰσχυνθέντες δὲ αὐτοὶ τὸν φόνον, ὡς

¹ βαστα... twelve letters missing. Wyttenbach suggests βασιλεύσιν ἀχθώμενοι συνωμοσίαι; Lundström βασιλεύσιν ἐπιβουλὴν.
² ἀμα φθαρήσεται Boissonade; διαφθαρήσεται Wyttenbach.
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a conspiracy against the emperors and put forward some private oracle of their own (it is not everyone who can understand what I mean), and when some obscure oracular utterance was given they referred it to Maximus, without admitting to him their real aim, but as though he himself had given forth and reported the oracle, and they desired to learn its meaning more clearly. For it had been made manifest at that time that Maximus alone knew the purposes of the gods, however obscurely they might be conveyed to other men. Accordingly, by putting his mind on the oracle and closely observing what it said, he quickly saw the hidden sense of the words, that is, the truth itself, and he revealed it more truly than an oracle, namely that they had ruined both him who published it, meaning himself, and all men besides, added he, not only those who knew of their plot; but he declared that many more would be unjustly chastised. Moreover from the inmost shrine, as it were, he announced: “After the general and multiform slaughter of all men, in which we shall be the victims of the massacre, the emperor will die a strange death, and will not be given burial or the honour of a tomb.” Thus indeed it came to pass, as I have described more fully in my *Universal History*. For presently the conspirators who had banded together were arrested, and while they were being dragged to prison from all directions and beheaded, like hens at some festival or banquet to entertain the whole populace, Maximus too was dragged away with them, and so came to Antioch where the emperor\(^1\) was staying at the time. But they were ashamed to put him to

\(^1\) Valens. For the execution of Maximus at Ephesus in 371 cf. Ammianus Marcellinus xxix. 1; Zosimus iv. 15.
πάντα ἐπὶ τῆς κρίσεως ἡλέγχθη, καὶ ὦτι κατεγνω τῶν ἐγχειρησάντων, καὶ ὦτι προείπεν ἀκριβῶς ἀπαντᾷ, καθάπερ ἐν τῷ Μάξιμου σώματι θεόν τινα κολάζοντες, φονικὴν τινα καὶ μαγειρώδη ψυχὴν τὸν Φήστον ἐπὶ τὴν Ἀσίαν αὐτῷ συνεξ-ἐπεμψαν, τὴν Ἀσίαν θυσίου τῶν ἀξιώσαντες. ὃ δὲ παραγενόμενος το προσταχθὲν ἔπραξε καὶ παρ᾽ ἑαυτῷ προσέθηκεν, ἀφθονὸν τινα χορηγίαιν τῷ σωίδει καὶ λευσσηκότι τῆς ψυχῆς νέμων· πολλοὺς γὰρ προκατακόψας αἰτίους τε καὶ ἀναιτίους, καὶ τὸν μέγαν Μάξιμου αὐτοῖς ἐπέσφαξε. κάκεινο μὲν εἶχεν ἡ μαντεία τέλος, ἀπέβαινε δὲ καὶ τὰ λευτόμενα. ὁ τε γὰρ βασιλεὺς ἐν μεγάλῃ τῶν Σκυθῶν μάχῃ ἔξενον τινὰ ἡφανίσθη τρόπον, ὅστε οὐδὲ δοστέον εἰς ἀναίρεσιν εὐρέθη· προσεπέθηκε δὲ ὁ δαίμων καὶ ἔπερν τι μείζον· ὁ γὰρ Φήστος ἐκεῖνος (καὶ ταῦτα δὲ ἀκριβῶς ὁ γράφων παρὼν συνηπιστατὸ) παραλυθεῖς τῆς ἀρχῆς, καὶ ἀποδημόσιας πρὸς τὸν νεωτὲρον βασιλεύοντα Θεοδόσιον, εἰτὰ ἐπανελθὼν (ἐγεγαμήκει γὰρ ἐκ τῆς Ἀσίας γάμον τυραννίδι πρέποντα), καὶ τὴν τρυφὴν ἐπιδεικνύμενος καὶ τὸ διαπέφευγεν τὰ ἐγκλήματα, ἔστην τε ἐπὶ ὅγγελλε πολυτελῆ τοῖς ἐν ἀξιώματι καὶ κατὰ εὐνείεις προβεβηκόσιν. ἡ τρίτη δὲ ἦν ἡμέρα τῶν καλανδῶν ὡς οὕτως Ἰανουαρίας ἡμέρας Ῥωμαίοι προσονομάζουσι, καὶ προσκυνήσαντες πάντες αὐτῷ ὑπέσχοντο τὴν εὐχὴν. ὃ δὲ

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1 For Festus cf. Ammianus xxix. 2.  
2 Ammianus xxxi. 13 “nec postea repertus est usquam.” The battle was at Adrianople in 378, against the Goths; late writers often confuse them with the Scythians.

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death, both because he had refuted every charge at the trial and convicted of falsehood those who had laid hands on him, and because he had so precisely foretold all that was happening; therefore just as though in the person of Maximus they were punishing some god, they sent away with him into Asia a certain Festus, a man of a murderous disposition with the soul of a butcher, judging Asia to be a worthy abode for such a man. When he arrived he carried out his orders, and of his own accord even went beyond them and indulged to the top of his bent his beast-like and rabid temperament. For first he cut off the heads of many, guilty and innocent alike, and next he slaughtered Maximus, that great man. So the oracle was fulfilled, and the rest of it also came to pass. For the emperor in a fierce battle with the Scythians was done away with in a strange fashion, so that not even a bone was found to bury. The will of Heaven added to all this a still more wonderful occurrence. For that same Festus (and this the author learned accurately as an eyewitness), was deprived of his office, and first he went to visit Theodosius who had lately been made emperor; then he returned to Asia (for he had there contracted a marriage splendid enough for a tyrant), and to make a display of his luxurious living and his escape from all the charges against him, he announced that he would give a magnificent banquet to those who held the most distinguished offices or were of the highest nobility. Now it was the third day after the January Calends, as the Romans call them, and they all saluted him and promised to come to the banquet. Then Festus
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παρῆλθε μὲν εἰς τὸ τῶν Νεμέσεων ἱερὸν (καὶ τοῖς γε οὐδέποτε φήσας θεραπευεῖν θεοῦς, ἀλλ' οὐς ἐκόλασεν ἀπαντᾶς διὰ τοῦτο ἀνήρτηκώς), παρελθὼν δὲ ὅμως, αὐτοῖς ὄναρ ἀπήγγειλε καὶ κατεδάκτυν τὴν ὁμιν δηγούμενος. τὸ δὲ ὄνειρον ήν τοῦ Μάξυμου ἔφασκε τραχηλάγχην ἐπιλαβὸμενον ἐλκευν αὐτὸν εἰς τὸν ἄθην, ὡς δικασομενον ἐπί τοῦ Πλούτεως. οἱ δὲ παρόντες, καίπερ δεδοτες καὶ πρὸς τὸν ὄλον τοῦ ἄνδρος ἀναφέροντες βίον, τὰ τε δάκρυα ἀπέψηχεν ἔκαστος, καὶ τοῖς Θεαίς ἐκέλευον εὐχεσθαι· ὁ δὲ ἐπείθετο καὶ ἡχετο. ἔξιοντι δὲ αὐτῷ, τοῖν ποδοῖν ἀμφοῖν ὑπενεχθέντων, ἐπὶ τὰ νῶτα ἑξολισθαίνει τὸ σῶμα, καὶ ἀναυδος ἐκείτο· καὶ ἀπενεχθεῖς αὐτίκα ἐτελεύησε· καὶ τούτῳ ἐδοξεῖν εἶναι τῆς Προνοίας ἔργον ἀριστον.

Περὶ δὲ Πρίσκου τὰ μὲν πολλὰ κατὰ τὴν περίπετον ανάγκην καὶ πρῶτον εἴρηται, ὅθεν τε ἦν· ἵδιον δὲ κατὰ τὸ ἢθος αὐτοῦ τοιοῦτον ἀπομνημονεύεται· κρυψίνους τε ἦν ἄγιον καὶ βαθυνώμων, μνήμης τε εἰς ἄκρον ἀφιγμένος, καὶ τὰς δόξας ἀπάσας τῶν παλαιῶν συνηρηκὼς καὶ ἐπὶ στόματος ἔχων· κάλλιστος δὲ ὃν καὶ μέγας ὀφθήναι, καὶ ἀπαίδευτος ἄν ἐδοξεῖν εἶναι διὰ τὸ μόλις χωρεῖν ἐς διάλεξιν, ἀλλ’ ἰσ τησαυρόν γε τῶν ἐφύλαττε τὰ δόγματα, καὶ τοὺς εὐκόλως περὶ αὐτῶν προϊμένους φωνῆν ἀσώτους ἔφασκεν. ὥστε γὰρ τὸν νικώμενον ἐν ταῖς διαλέξεωι ἐξημεροῦσθαι μάλλον

1 Two deities called Nemesis were worshipped in Asia, and especially at Smyrna.
entered the temple of the Goddesses Nemesis, though he had never professed any reverence for the gods, nay it was for their worship of the gods that he punished all his victims with death; still he did enter, and related to those present a vision he had had, and as he told the tale his face was bathed in tears. Now the dream was as follows: he said that Maximus threw a noose round his neck, seized him, and dragged him down to Hades to have his case tried before Pluto. All present were terrified when they recalled the whole life of the man, but they each of them dried their tears, and bade him pray to the Goddesses. He obeyed them and offered up his prayers. But as he came forth from the temple both his feet slipped from under him, and he fell on his back and lay there speechless. He was carried home and at once expired, an event that was considered to be a most admirable dispensation of Providence.

Concerning Priscus I have already related many facts, for I had to do so now and then, as it fell out, and so I have spoken of his birthplace. But of his character the following account is separately recorded. He was of a too secretive disposition, and his learning was recondite and abstruse; moreover, his memory was extraordinarily good, and he had collected all the teachings of the ancients and had them ever on his tongue. In appearance he was very handsome and tall, and he might have been thought uneducated, because it was so hard to induce him to engage in disputation, and he kept his own convictions hidden as though he were guarding a treasure, and used to term prodigals those who too lightly gave out their views on these matters. For he used to say that one who is beaten in philosophical
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ἔφασκεν, ἀλλὰ πρὸς τὴν δύναμιν τῆς ἀληθειας ἀντιβαίνοντα, ταῖς τε ὁδύναις καὶ τῷ φιλοτίμῳ κατακλώμενον ἀγριοῦσθαι, καὶ μισολογοῦν τε ἁμα καὶ μισοφιλοσοφον ἀποτελεῖσθαι καὶ διαταράττεσθαι. διὰ ταύτην οὖν τὴν αἰτίαν ἔπειξε τὰ πολλά. καὶ βραδὺς ἦν καὶ ὁγκώδης κατὰ τὸ ἕθος, καὶ τὸ ἕθος ἐφύλαττεν οὐ μόνον ὥστε ἔταιροι καὶ ὁμοληταῖσ συνήν, ἀλλ' ἐκ νεότητος αὐτῶ τὸ ἀξίωμα συνεγήρασεν. ὃ γοῦν Χρυσάνθιος πρὸς τὸν ταύτα γράφοντα ἔλεγεν, ὃς ὁ μὲν Αἰδησίου τρόπος κοινὸς ἦν καὶ δημοτικός, καὶ μετὰ γε τοὺς ἄθλους οὐσι περὶ λόγους ἤσαν, πρὸς περίπατον ἔξης κατὰ τὸ Πέργαμον, καὶ τῶν ἕταιρων παρῆσαν οἱ τιμωρτεροι. ὃ δὲ διδασκάλους ἀρμονίαν τινὰ καὶ ἐπιμέλειαν πρὸς τὸ ἀνθρώπινον ἐμφυτεύων τοῖς μαθηταῖς, ὃς ἀσυφήλους αὐτοὺς ἑώρα, καὶ δὴ ἀγερωχίαν τῶν δογμάτων ὑπέρφρονας, καὶ τὰ πτερὰ μακρό-482 τερα καὶ ἀπαλώτερα τοῦ Ἰκαρίου, καταβιβάζων αὐτοὺς οὐκ ἔπὶ τὸν πόντον, ἀλλ' ἔπὶ τὴν γῆν καὶ τὸ ἀνθρώπινον. αὐτὸς ὁ ταύτα διδασκόν ἐπομαινὲ τοῖς απαντήσας ἥδεις ἀν εἶδε, καὶ τὴν πορείαν ἐπιστήσας προσεβεβέγζει, καὶ περὶ τιμῆς ἀν διελέχη πρὸς αὐτὴν, ὅτι πολὺ τὸ καπηλεῖον ἔργαζεται, καὶ ἀμα δείξαι τὴν γεωργίαν τοῦ λαχάνου πρὸς αὐτὴν καὶ πρὸς ὑφάντην τουὲτον ἀν τὴ ἐποίησεν ἐτερον, καὶ πρὸς χαλκέα καὶ τέκτονα. οἱ μὲν οὖν συνφρονέστεροι τῶν ἔταιρων ἐξεπαι-462
argument does not thereby become milder, but rather, as he fights against the might of the truth and suffers the pains of thwarted ambition, he becomes more savage, and ends by hating both letters and philosophy equally, and by being thoroughly confused in his mind. For this reason, therefore, he usually maintained his reserve. His bearing was deliberate and lofty, and he preserved this bearing not only when he was with his friends and disciples, but the authority of his manner remained with him from youth to old age. Hence Chrysanthius used to say to the author of this work that the manners of Aedesius were sociable and democratic, and after their competitions in literature and disputations, he would go for a walk in Pergamon accompanied by the more distinguished of his pupils. And their teacher used to implant in his pupils a feeling of harmony, and of responsibility towards mankind when he observed that they were intolerant and overbearing because of their pride in their own opinions; and when they spread their wings further than those of Icarus, though they were even more fragile, he would lead them gently down, not into the sea, but to the land and to human life. While he thus instructed them, he himself, if he met a woman selling vegetables, was pleased to see her and would stop in his walk to speak to her and discuss the price she charged, and say that her shop was making a good profit; and at the same time he used to talk with her about the cultivation of vegetables. He would behave in the same fashion to a weaver, or a smith, or a carpenter. Thus the more diligent of his pupils were trained in this affability, especially Chrysanthius and all who in that school resembled Chrysanthius.
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Μόνος δὲ ὁ Πρίσκος οὐδὲ παρόντος ἐφείδετο τοῦ διδασκάλου, ἄλλα προδότην τε αὐτὸν ἐκάλει τοῦ τῆς φιλοσοφίας ἀξιώματος, καὶ ἄνθρωπον λογάρια εἰδότα, κρείττονα μὲν πρὸς ψυχῆς ἀναγωγήν, οὐ φυλαττόμενα δὲ ἐπὶ τῶν ἔργων. ἂλλ’ ὅμως τοιούτων οὖν, καὶ μετὰ τὴν Ἰουλιανοῦ βασιλείαν ἁμάμητος ἔμενε, καὶ πολλοὺς τε νεωτερισμοὺς ἐνεγκὼν κορυφαίων ἐπὶ σοφία ἀμφικών, καὶ ἐπὶ πᾶσι τὸ βαθὺ διαφυλάττων ἰθὸς, καὶ γελῶν τὴν ἀνθρωπίνην ἀσθένειαν, τοῖς τῇ Ἑλλάδος ἐρεῖς, εἰς μακρὸν τα γῆρας ἀνύσας, ὡς γε ἦν ὑπὲρ τὰ ἐνενήκοντα, συναπώλετο· πολλῶν καὶ ἄλλων ἐν τόδε τῷ χρόνῳ τῶν μὲν διὰ λύπην προκειμένων τῶν βίων, οἱ δὲ ὑπὸ τῶν βαρβάρων κατεκόπτοντο· ἐν οἷς Προτέριος τε ἦν τὴς ἐκ Κεφαληνίας τῆς νήσου, καὶ ἑμοτυρεῖτο καλὸς καὶ ἄγαθος εἶναι. Ὅλαριον δὲ καὶ ὁ ταῦτα γράφων ἡγίστατο, ἄνδρα Βισινὸν μὲν τὸ γένος, Ἀθήνης δὲ καταγγέλατα, πρὸς δὲ τῷ καθαρῷ τῆς ἄλλης παιδείας, κατὰ γραφικὴν οὕτω φιλοσοφήσαντα, ὥστε οὐκ ἐτεθνήκει ἐν τοῖς ἐκεῖνοι χερσὶν ὁ Εὐφράνωρ. καὶ ὁ ταῦτα γράφων διὰ τοῦτο τὸ ἐν εἶδεν καλὸν ἐθαυμάζει καὶ ὑπεργάματα. ἂλλ’ ὅμως καὶ Ὅλαριος τῶν ἀπολαυσάντων ἦν τῆς κοινῆς συμφορᾶς, ἐξω μὲν εὑρέθεις τῶν Ἀθηνῶν (πλησίον γὰρ τού Κορίνθου διέτριβε), κατακόπησε δὲ παρὰ τῶν βαρβάρων ἁμα τοῖς οἰκέταις. καὶ

1 For metà Cobet prefers κατὰ in the sense that Priscus was popular in spite of Julian's patronage. The change is unnecessary.

For this phrase see Demosthenes, On the False Embassy 421, echoed by Philostratus, Lives of the Sophists, p. 623.
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But Priscus alone did not spare the feelings of their teacher, but to his face would call him a traitor to the dignity of philosophy, a man versed in petty maxims, which, while they might be useful for elevating the soul, were never observed in practical life. Nevertheless, in spite of his disposition, even after the reign of Julian, Priscus remained exempt from criticism; and after introducing many innovations among his disciples, who, like Corybants, were intoxicated with the desire for wisdom, and while still maintaining on all occasions his secretive manners and sneering at human weakness, he at last died, having reached a great age (for he was over ninety), at the time of the destruction of the temples of Greece. And, in those days, there were many who in their grief threw away their lives, while others were slaughtered by the barbarians, among whom was Proterius, a native of the island Cephallenia, as to whose worth and probity there is good evidence. Hilarius too was known to the author; he was by birth a Bithynian, but he grew old at Athens, and, besides the whole range of learning, he had so mastered the art of painting that it seemed as though in his hands Euphranor was still alive. The author of this narrative used to admire and love him beyond other men, because of the beauty of his portraits. Nevertheless, even Hilarius could not escape his share in the general disasters, for he was captured outside Athens (he was staying somewhere near Corinth), and together with his slaves was beheaded by the barbarians.² These events, if it be the will of heaven,

² i.e. by the Goths in 395.
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taûta mèn èn toûs dievodikoûs, èan tûw daîmoni
dôzê, grafoîsetai, ou to kath' ekaston éxonta,
allà to kouîon èkeiî safêsteron lelêzetai: nûnî
dê ðoson épébale to kath' ekaston ëkavnôs eîs
áfînhsou eîrîntai.

'Îouliavôs dê ò èk Kappadokíaas sofisthès eîs
tous Aideiônou chrônous ëkamaîze, kai ètupánnei ge
 tôwn 'Athanôû, kai pàra toûton ën pása nêóthis
pantaxôthên èxôrêi, rëtorikês ènëkeî toûn ãndra
kai megéthous fûsèwos sebaxómenou. ësan mèn gàro
kai kata: taûton ëteroi tînes parapauontes tôu
kalôû, kai prós tîn èkeînou dôzan diârômnenoi,
'Amýnhs te ò èk Dakevidaîmonos, dôzan ëxwn tekh
nikou tînos, kai 'Epagáhos, kai touantî tîs
ônomâtôn xorhghia: ò dê tôw megêthi tîs fûsèwos
ápántwn katekrâtei, kai tô ëlaptôn makrîw tîn
ñèlaptôn. ðimîntai dê aûton polloi mêno kai
pantaxôthên, òs eîpèin, kai pantaxhî diastrapèntes,
kai ñaumnassèntes ùpou potê 1 ïdrûthhsan: ãpòlekto
483 dê tôwn ãllwn ápántwn ò te ðeîdótatos Proamaréusios,
kai 'Hfamôîwos, 'Epifánîos te ò èk Sunías, kai
Dîôfanûs ò 'Arábios. Touskianôû dê mnîsthîrî
kalôn, kai gàr ouûs èkeînou mêtèsxh tîs òmîlia,
Îlla toûton mêno kai èn toûs kata: 'Îouliavôn
ëmînôsthîmên dievodikôi. 'Îouliavôû dê kai tîn
ôkîan ò syngrabfeîs 'Athanôsan èwra, mikrôn mêno
kai èutelh tînà, 'Ermôû dê òmws kai Mouvôn
ëpupnéousan,2 ouûs ierôû tînos ãgnî ódêfere
ouûèn. Proamarèsîw dê aûtîn katalêloîpeî. kai

1 te Boissonade; ïotê Cobet.
2 peripnéousan Boissonade; ápopnéousan Cobet.

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I shall relate more fully in my *Universal History*, since there they will be told more clearly, not with reference to the individual, but as they concerned the interests of all. For the present, however, their bearing on individuals has been set forth as far as is suitable to my narrative.

Julian of Cappadocia, the sophist, flourished in the time of Aedesius, and was a sort of tyrant at Athens. For all the youths from all parts flocked to him, and revered the man for his eloquence and his noble disposition. For there were indeed certain other men, his contemporaries, who in some degree attained to the comprehension of true beauty and reached the heights of his renown, namely Apsines of Lacedaemon who won fame as a writer on rhetoric, and Epagathus, and a whole host of names of that sort. But Julian surpassed them all by his great genius, and he who was second to him was a bad second. He had numerous pupils who came, so to speak, from all parts of the world, and when dispersed in every country were admired wherever and whenever they established themselves. But most distinguished of them all were the inspired Prohaeresius, Hephaestion, Epiphanius of Syria, and Diophantus the Arab. It is fitting that I should also mention Tucianus, since he too was one of Julian’s pupils, but I have already spoken of him in my account of the reign of the Emperor Julián.¹ The author himself saw Julian’s house at Athens; poor and humble as it was, nevertheless from it breathed the fragrance of Hermes and the Muses, so closely did it resemble a holy temple. This house he had bequeathed to Prohaeresius. There, too,

¹ i.e. in his *Universal History*. 467
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eikones twon ype autou thumadoshtwn etaipon anekentos, kai to theatron hyn xenot h lidos, twon demosiwn theatrow ein mymwn, alla elatton kai osoun prepewn oikia. tosaunti gar hyn Athenias h stasis twon toto anbropwv kai neon, kataper tis polewv, ek twon palaiwn ekeinwv polemon, twn entos teichous askoushis kinnov, ooste soudias etolma twon sofistow demosia katabas dialegeshai, alli en toiis idiomikois theatros apo labontes tas phwvas auton meirakioi dielegontos, ou twn peri physis theontes, alla twn peri krotou kai phwshis agwnizomvenoi.

Pollaron de swwpmwven, touto anagk peri autou kataballon kai synesenegekoin es ton lignon, deigma ths olh tov anwro paideias kai syneseow. enthox mun gar oi theastatoi twon 'Apwun machtwn tais xeroin krateasant twon 'Ioulianov kata ton emfulon ekeinon polemon xeroin de bareiais kai Lakwnikaiz chrsamven, twon peponthotwn peri tov smatow kinnvenontow, oster adikethentes, kattrgourn. anefereto de epith tov anbupaton h dike, kai os baros tis einai kai foberos edeikynevos, kai ton didaskalon synerpshn kelleui kai tovs kattrgornhtentas apantas desmwtas, oster tovs epith fwnw katakekleismvnoi. exokei de wos1 'Rwmatis tis ouk

1 oster Boissonade; ws Cobet.

1 The undying antagonism of "Town" and "Gown" was probably intensified by religious differences, since most of the students were opposed to Christianity.

2 The faction fights of the sophists and their pupils are often mentioned by Libanius; cf. Himerius, Oration iv. 9, and his Oration xix., which is addressed to those pupils who 468
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were erected statues of the pupils whom he had most admired; and he had a theatre of polished marble made after the model of a public theatre, but smaller and of a size suitable to a house. For in those days, so bitter was the feud at Athens between the citizens and the young students, as though the city after those ancient wars of hers was fostering within her walls the peril of discord, that not one of the sophists ventured to go down into the city and discourse in public, but they confined their utterances to their private lecture theatres and there discoursed to their students. Thus they ran no risk of their lives, but there competed for applause and fame for eloquence.

Though I leave much unsaid, I must set down and introduce into this narrative the following sample of all Julian's learning and prudence. It so happened that the boldest of the pupils of Apsines had, in a fierce encounter, got the upper hand of Julian's pupils in the course of the war of factions that they kept up. After laying violent hands on them in Spartan fashion, though the victims of their ill-treatment had been in danger of their lives, they prosecuted them as though they themselves were the injured parties. The case was referred to the proconsul, who, showing himself stern and implacable, ordered that their teacher also be arrested, and that all the accused be thrown into chains, like men imprisoned on a charge of murder. It seems, however, that, for

are so occupied with these encounters that they neglect their lectures. The incident here described with lively interest by Eunapius had occurred seventy years before he wrote the Lives.

3 Spartan violence, Laconica manus, was apparently a proverb, but here there is a further allusion to the nationality of Apsines.

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είναι τῶν ἀπαδεύτων, οὐδὲ τῶν ὑπ’ ἀγροῖκων καὶ ἀμούσω τύχη τεθραμμένων. ο’ τε γοῦν Ἰουλιανὸς παρῆν, οὕτως ἐπιταχθέν, καὶ ο’ Ἀψίνης συμπαρῆν, οὐκ ἐπιταχθέν, ἀλλ’ ὡς συνηγορήσων τοῖς κατηγορηκόσι. καὶ ἢ μὲν ἐξέτασις προύκειτο, καὶ τοῖς διώκουσι εἰσόδος ἔδοθη. προειστήκει δὲ τῆς ἀτάκτου Σπάρτης Θεμιστοκλῆς τις Ἀθηναῖος, ὡς ἦν καὶ τῶν κακῶν αὐτίσι προπετέστερος δὲ έν καὶ θρασύτερος, ἐς τὴν ἐπωνυμίαν ὑβριζεν. εὐθὺς μὲν οὖν ο’ ἀνθύπατος ταυρηδόν ὑπιδῶν τὸν Ἀψίνην, “σὲ δὲ τίς” εἶπεν “ἐλθεῖν ἐκείλεσσε;” ο’ δὲ ἀπέκρινεν περὶ τοὺς ἑαυτοῦ τέκνους ἀγωνιῶν ἐλπιθέναι. καὶ τῇ σωπῇ δικαίωτος τὴν ἐννοιαν τοῦ ἄρχοντος, εἰσήχεσαν πάλιν οἱ δεσμώται καὶ ἐδικημένοι, καὶ ὁ διδάσκαλος μετ’ αὐτῶν, κόμας ἔχοντες καὶ τὰ σώματα κεκακωμένοι λίαν, ὅτε οἰκτροῦσι αὐτοὺς φαίηναι καὶ τῷ κρίνοντι. δοθέντος δὲ τοῦ λόγου τοῖς κατηγοροῦσιν, ἥρξατο μὲν ο’ Ἀψίνης τοῦ λόγου, ἀλλ’ ὁ ἀνθύπατος ὑπολαβών, “ἀλλ’ οὔ τοῦτό γε” εἶπε “Ῥωμαιοὶ δοκιμάζουσιν. ἀλλ’ ὁ τὴν πρώτην εἶπὼν κατηγορίαν, κινδυνεύετω περὶ τῆς δευτέρας.” ἐνταῦθα παρασκευὴ μὲν οὐκ ἦν πρὸς τὴν τῆς κρίσεως ὀξύτητα. ἦν δὲ Θεμιστοκλῆς 484 ο’ κατηγορηκώς, καὶ λέγεων ἀναγκαζόμενος, χροῖν τε ἡλλαξε καὶ τὰ χεῖλα διέδακεν ἀποροῦμενος, καὶ πρὸς τοὺς ἑταίρους ὑπέβλεπε καὶ παρεφθέγξατο τὶ πρακτέον. εἰσεληλύθεσαν γὰρ ὡς ἐπὶ τῇ συνηγορίᾳ τοῦ διδάσκαλον μόνον κεκραζόμενοι καὶ βοηθόμενοι. πολλῆς οὖν σωπῆς καὶ ταραχῆς

1 ἐληλύθεως Boissonade; ἐληλυθέναι Cobet.
2 ὁ Θεμιστοκλῆς Boissonade; Cobet transposes.
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a Roman, he was not uneducated or bred in a boorish and illiberal fashion. Accordingly Julian was in court, as he had been ordered, and Apsines was there also, not in obedience to orders but to help the case of the plaintiffs. Now all was ready for the hearing of the case, and the plaintiffs were permitted to enter. The leader of the disorderly Spartan faction was one Themistocles, an Athenian, who was in fact responsible for all the trouble, for he was a rash and headstrong youth and a disgrace to his famous name. The proconsul at once glared fiercely at Apsines, and said: "Who ordered you to come here?" He replied that he had come because he was anxious about his children. The magistrate concealed his real opinion and said no more; and then the prisoners who had been so unfairly treated again came before the court, and with them their teacher. Their hair was uncut and they were in great physical affliction, so that even to the judge they were a pitiful sight. Then the plaintiffs were permitted to speak, and Apsines began to make a speech, but the proconsul interrupted him and said: "This procedure is not approved by the Romans. He who delivered the speech for the prosecution at the first hearing must try his luck at the second also." There was then no time for preparation because of the suddenness of the decision. Now Themistocles had made the speech for the prosecution before, but now on being compelled to speak he changed colour, bit his lips in great embarrassment, looked furtively towards his comrades, and consulted them in whispers as to what they had better do. For they had come into court prepared only to shout and applaud vociferously their teacher's speech in their behalf. Therefore
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οὖσας, σιωπής μὲν καθ’ ὅλον τὸ δικαστήριον, 
ταραχῆς δὲ περὶ τὸ τῶν διωκόντων μέρος, ἐλεεινῶν 
τι παραφθεγξάμενοι ὁ Ἰουλιανός, "ἀλλ’ ἐμὲ γε 
eἰπεῖν" ἐφή "κέλευσον." ὁ δὲ ἀνθύπατος ἀνα- 
βοήσας: "ἀλλ’ οὐδεὶς ὕμων γ’ ἔρει τῶν ἐσκεμ-
μένων διδασκάλων, οὐδὲ κροτήσει τις τῶν μαθητῶν 
tὸν λέγοντα, ἀλλ’ εἰσεσθέ γε αὐτίκα ἥλικον ἐστὶ 
cαὶ οἴνον τὸ παρὰ Ὀρμαῖοις δίκαιον. ἀλλὰ Θεμι-
στοκῆς μὲν περαινέτω τὴν κατηγορίαν, ἀπολο-
γείσθω δὲ ὅν ἂν οὐ ἀποκρίνοις ἁριστον." ἐνταῦθα 
κατηγόρει μὲν οὖδείς, ἀλλὰ Θεμιστοκῆς ὀνόματος 
ἢν ὑδρῖς. ἀπολογείσθαι δὲ πρὸς τὴν προτέραν 
κατηγορίαν ὡς ἐκέλευσε τὸν δυνάμενον, ὁ σοφιστὴς 
Ἰουλιανὸς "οὐ μὲν," εἶπεν "ἀνθύπατε, διὰ τὴν 
ὕπεροχὴν τοῦ δικαίου πεποίηκας Πυθαγόραν 
Ἀμφίνη, βραδέως τὸ σιωπάν, ἀλλ’ ὅμως δικαίως, 
μαθῶνα: ὁ δὲ πάλαι (τοῦτο γὰρ αὐτὸς κατα-
μανθάνεις) καὶ τοὺς ἑταίρους πυθαγορίζειν ἐδί-
δαξεν. εἰ δὲ ἀπολογείσθαι κελεύεις τῶν ἐμῶν 
ἐταίρων τινά, κέλευσον ἀπολυθήναι τῶν δεσμῶν 
Προαρέσιου, καὶ δοκιμάσεις αὐτός πότερον ἀττι-
kίζειν ἢ πυθαγορίζειν πεπαίδευται." ὡς δὲ ταύτα 
ἐπέτρεψε καὶ μᾶλ’ εὐκόλως (ταῦτα δὲ πρὸς τὸν 
sυγγραφέα Τουσκιανὸς ἔξηγγελλε παρὰ τῇ 
κρίσει), καὶ ἐκ τῶν κατηγορομένων παρελθῶν 
eἰς μέσους Προαρέσιος ἄδειμος, ἐμβοήσαντος 
αὐτῷ τοῦ διδασκάλου οὐ σφοδρόν τε καὶ διάτορον ὁ

1 After πυθαγορίζειν Cobet omits καὶ σιωπάν.
2 ἀμα Boissonade; μᾶλ’ Cobet.
3 Before σφοδρόν Cobet would read οὐ.
4 διάτορον Boissonade; διάτορον Cobet.

1 Tuscanianus, who must have been very old when Eunapius

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profound silence and confusion reigned, a general silence in the court and confusion in the ranks of the accusers. Then Julian, in a low and pitiful voice said: "Nay, then, give me leave to speak." Whereupon, the proconsul exclaimed: "No, not one of you shall plead, you teachers who have come with your speeches prepared, nor shall anyone of your pupils applaud the speaker; but you shall learn forthwith how perfect and how pure is the justice that the Romans dispense. First let Themistocles finish his speech for the prosecution, and then he whom you think best fitted shall speak in defence." But no one spoke up for the plaintiffs, and Themistocles was a scandal and a disgrace to his great name. When, thereupon, the proconsul ordered that anyone who could should reply to the earlier speech of the prosecution, Julian the sophist said: "Proconsul, in your superlative justice you have transformed Apsines into a Pythagoras, who tardily but very properly has learned how to maintain silence; for Pythagoras long ago (as you are well aware) taught his pupils the Pythagorean manner. But, if you allow one of my pupils to make our defence, give orders for Prohaeresius to be released from his bonds, and you shall judge for yourself whether I have taught him the Attic manner or the Pythagorean." The proconsul granted this request very graciously, as Tuscianus,¹ who was present at the trial, reported to the author, and Prohaeresius came forward from the ranks of the defendants without his fetters before them all, after his master had called out to him not in a loud and piercing voice, such as knew him, was a correspondent of Libanius; he held various offices in the East and was for a time a colleague of Anatolius in the government of Illyricum.
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ώσπερ ἐπὶ τῶν στεφανιτῶν οἱ παρακελεύομενοι καὶ προτρέποντες, ἐμβοήσαντος δὲ οξέως τὸ "λέγε, Προαρέσει, νῦν καίρος τοῦ λέγειν" ὁ μὲν προσιμίον τι ἐφή (οὐ γὰρ ἥπιστατό γε αὐτὸ Τουσκιανός, τὸν δὲ νοῦν ἐφραίζει). ἐξήνεγκεν εἰς τε ὅλητον ὀυὶ ἐπεπόνθεσαν ρέπον, καὶ μεμιγμένον τινα εἰχε τὸ προσίμιον ἔπαινον τοῦ διδασκάλου καὶ ποι καὶ διὰ λέξεως μιᾶς διαβολὴς τις ἐγκατεστείρετο τῷ προσιμίῳ, προπετειαν ἐμφαίνουσα τῆς ἀνθυπατικῆς ἀρχῆς, ὡς οὐ προσήκον αὐτοῦς οὔδὲ μετὰ τοὺς ἑλέγχους τουαίτα ὑποστήναι καὶ παθεῖν. κατὼ δὲ τοῦ ἀνθυπάτου νεόντος, καὶ τὸν τε νοὺν τῶν λεγομένων καταπεπληγμένου καὶ τὸ βάθος τῶν λέξεως καὶ τὴν εὐκολίαν καὶ τὸν κρότον, καὶ πάντων μὲν βουλομένων ἔπαινειν, καταπτηξάντων δὲ ὅσπερ διωσμίαι, καὶ σωφρήκτως κατακεχυμένης μυστηριώδους, εἰς δεύτερον προσίμιον ο Προαρέσειος ἐπεινὼν τῶν λόγων (τοῦτο γὰρ ἐμέμνητο Τουσκιανός), ἐνθένδε ἠρξατο. "εἰ μὲν οὖν ἐξεστὶ καὶ ἀδικεῖν ἀπάντα καὶ κατηγορεῖν καὶ λέγοντα πιστεύσεσαι πρὸ τῆς ἀπολογίας, ἕστω, γυνέσθω Θεμιστοκλέους ἡ πόλις." ἐνταύθα ἀνὰ τε ἐπήδησεν ὁ ἀνθύπατος ἕκ τοῦ θρόνου, καὶ τὴν περιπόρφυρον ἀνασείων ἔσθητα (τῇ βεννον αὐτὴν Ἱωμαῖοι καλοῦσιν), ὥσπερ μεθάρκων ὁ βαρὺς ἐκείνος καὶ ἀμελεῖκτος ἐκρώτης τὸν Προαιρέσιον. 1

1 Eunapius gives the Greek word used by the Romans for the toga or trabea. For the gesture as a sign of 474
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is used by those who exhort and incite athletes contending for a garland, but still in penetrating accents: "Speak, Prohaeresius! Now is the time to make a speech!" He then first delivered a prooemium of some sort. Tusci anus could not exactly recall it, though he told me its purport. It launched out and soon slid into a pitiable account of their sufferings and he inserted an encomium of their teacher. In this prooemium he let fall only one allusion to a grievance, when he pointed out how headlong the proconsular authority had been, since not even after sufficient proof of their guilt was it proper for them to undergo and suffer such treatment. At this the proconsul bowed his head and was overcome with admiration of the force of his arguments, his weighty style, his facility and sonorous eloquence. Meanwhile they all longed to applaud, but sat cowering as though forbidden to do so by a sign from heaven, and a mystic silence pervaded the place. Then he lengthened his speech into a second prooemium as follows (for this part Tusci anus remembered): "If, then, men may with impunity commit any injustice and bring accusations and win belief for what they say, before the defence is heard, so be it! Let our city be enslaved to Themistocles!" Then up jumped the proconsul, and shaking his purple-edged cloak (the Romans call it a "tebennos")1, that austere and inexorable judge applauded Prohaeresius like a schoolboy. Even Apsines joined in the applause, not of his own free will, but because there is no fighting against necessity. Julian his teacher could only weep. The proconsul ordered all

approval cf. Philostratus, Lives of the Sophists (Heliodorus) 626.
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μέρος ἐξελθεῖν κελεύσας, τοῦ δὲ διώκοντος τὸν διδάσκαλον μόνον, εἶτα ἀπολαβὼν τὸν Θεμιστοκλέα καὶ τοὺς Λάκωνας, τῶν ἐν Λακεδαίμονι μαστίγων ὑπέμυησε, προσθεῖς αὐτοῖς καὶ τῶν Ἀθηναίων. εἰδοκιμών δὲ καὶ αὐτὸς ἄγαν καὶ διὰ τῶν ὁμιλητῶν, Ἀθηναίων ἔτελεύτα, μέγαν ἐπιτάφιον ἀγώνα τοῖς ἑαυτοῖς παραδεδωκὼς ἑταῖροι.

Περὶ Προαιρεσίου καὶ προλαβοῦσιν ἴκανοῖς ἐφηταί, καὶ ἐν τοῖς ἱστορικοῖς κατὰ τὴν ἔξηγησιν ὑπομνήμασι. καὶ νῦν δὲ ἐπελθεῖν καίρος εἰς τὸ ἀκριβέστερον εἰδότι τε ἁσφαλῶς καὶ ἀξιωθέντι τῆς ἐκείνου γλώττης καὶ ὀμιλίας· καὶ ταύτα γε, εἰ καὶ πάνω μεγάλα καὶ οὐρανομήκη πρὸς χάριν, εἰ τοῖς διδάκτοις, ἀλλ’ ὁμοὶ πολλῷ τοῖς καὶ μακρῷ τῆς εἰς τὸν συγγραφέα φιλίας ἀφεστήκεσαν αἱ τοσάττα καὶ ἀδυνήτηκαν χάριτες. διέβαλε μὲν γὰρ ὁ ταύτα συντιθεῖς ἐξ Ἀσίας εἰς τὴν Εὐρώπην καὶ Ἀθηναίας, τελῶν εἰς ἑκτὸν καὶ δέκατον ἑτὸς. ὁ δὲ Προαιρεσίους προελπήθηε μὲν ἐπὶ τὸ ἐβδομον ἐπὶ τοῖς ὁγδοίκοντα ἑτεσιν, ὡς αὐτὸς ἔλεγεν καὶ περὶ τὴν ἡλικίαν ταύτην οὐλή τε ἢν αὐτῷ καὶ ἄγαν συνεχὴς ἡ κόμη, καὶ διὰ πλῆθος πολῶν τριχῶν ἀφριξοῦσῃ θαλάσσῃ προσεμφερεῖ καὶ ὑπαργυρίζουσα. ἦκμαζε δὲ οὕτω τὰ εἰς λόγους, τῇ νεότητι τε τῆς ψυχῆς τὸ σῶμα κεκμηκὸς συνηγείρετο, ὡστε ὁ ταύτα συγγράφων ἀγήρων τω ἄθανατον αὐτὸν ἐνόμιζε, καὶ προσείχεν ὡσπερ αὐτοκλήτω καὶ ἀνευ τῶν πραγματείας φανέντι

1 Λακεδαίμονι Boissonade; Λακεδαίμονι Wytenbach.
2 Ἀθηναίων Boissonade; Ἀθηναίων Cobet.

1 Perhaps an echo of Alexander’s dying speech, which became a proverb; Diodorus Siculus xvii. 117; Arrian vii. 26; 476
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the accused, but of the accusers their teacher only, to withdraw, and then, taking aside Themistocles and his Spartans, he reminded them forcibly of the floggings of Lacedaemon, and added besides the kind of flogging in vogue at Athens. Julian himself won a great reputation by his own eloquence, and also through the fame of his disciples, and when he died at Athens he left to his pupils a great occasion for competing over his funeral oration.¹

Of Prohaeresius I have said enough in the above narrative, and have set forth his life still more fully in my historical commentaries. Yet it is convenient here and now to go over the facts in more precise detail, seeing that I had unerring knowledge of him and was admitted to his conversation and teaching. And that is a very great privilege, and has immense power to excite the gratitude due to a teacher; but even this great and inexpressible gratitude falls very far short of what the author owes to Prohaeresius for his intimate friendship. The compiler of this book had crossed over from Asia to Europe and to Athens in the sixteenth year of his age. Now Prohaeresius had reached his eighty-seventh year, as he himself stated. At this advanced age his hair was curly and very thick, and because of the number of grey hairs it was silvered over and resembled sea foam. His powers of oratory were so vigorous, and he so sustained his worn body by the youthfulness of his soul, that the present writer regarded him as an ageless and immortal being, and heeded him as he might some god who had revealed himself unsummoned

Plutarch, Apophthegmata 181 ε μέγαν ὅρω μον τῶν ἐπιτάφιων ἐσόμενων.

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θεῷ. καίτοι γε ἡ ἦκων εἰς τὸν Πειραιὰ περὶ πρώτην φυλακήν, ἐπὶ πυρετῷ λάβρῳ κατὰ πλοῖον γενομένῳ, καὶ πολλοὶ τίνες ἄλλοι κατὰ γένος γε αὐτῷ προσήκοντες συνεισπέπελεκεσαν, καὶ περὶ τὴν ὠραν ἐκείνην, πρὶν τι γενέσθαι τῶν εἰωθῶν (τὸ γὰρ πλοῖον ἦν τῶν Ἀθήνηθεν, καὶ περὶ τῶς κατάρσεως οὐκ ἰλίγοι τίνες ἐναυλόχουν ἀεὶ τῶν εἰς ἔκαστον διδασκαλεῖον μεμηχνῶν), ὁ ναύκληρος εἰς Ἀθήνας συνέτεινε, τῶν μὲν ἄλλων βαδιζόντων, ὁ δὲ βαδίζων ἀδύνατος ἔχων, ὁμως ἐκ διαδοχὴς ἀνεχόμενος, ἀνεκομίσθη πρὸς τὴν πόλιν. ἦν τε νυκτὸς τὸ σταθερὸτατον, ἤνικα ἡλιος μακροτέραν ποιεῖ τὴν νύκτα γινόμενος νυκτώτερος. ἔνεβεβήκει γὰρ τῷ Ζυγῷ, καὶ τὰ νυκτερεία ἐμελλέ: καὶ ὁ ναύκληρος ὅν που καὶ ξένος Προαρεσίον πολαιός, τοσοῦτον ὅχλον ὡμιλητῶν, ἀράξας τῇ θυραν, εἰσήγαγεν εἰς τὴν οἰκίαν, ὅπερ, ἤνικα πόλεμοι τίνες ἐγίνοντο περὶ ἐνὸς μειρακίων καὶ δυοῦν, πληρωμα διατριβῆς θλουσ σοφιστικῆς τοὺς ἐληλυθότας φαίνεσθαι. τοῦτων οἱ μὲν εἰς σώματος ἀλκήν ἑτέλουν, οἱ δὲ εἰς πλούτον ἦσαν ἄδρότεροι, 1 τὸ δὲ εἶχεν ἀνὰ μέσον. ὁ δὲ συγγραφεῖς ἑλεεινώς διακείμενος τὰ πλείοτα τῶν ἀρχαίων ἐπὶ στόματος εἶχε μόνον βιβλία. εὐθὺς μὲν οὖν χαριμνῇ τε ἦν περὶ τὴν οἰκίαν καὶ διαδρομαὶ τίνες ἀνδρῶν τε καὶ γυναικῶν, καὶ οἱ μὲν ἐγέλων, οἱ δὲ ἐχλεύαζον.

1 ἄδρότεροι Boissonade; ἄδρότεροι Wyttenbach.

1 A reference to the competition of the pupils who lay in wait for new arrivals and kidnapped them for their own sophists. Here the captain kidnaps them all for Prohaeresius.
2 i.e. it was the autumnal equinox.
3 The exact meaning is doubtful. Νυκτερεῖον is found only here and may mean “a lodging for the night.” Then the
and without ceremony. Now it happened that the writer arrived at the Piraeus about the first watch, and on the voyage had been attacked by a raging fever; and several other persons, his relatives, had sailed over with him. At that time of night, before any of the usual proceedings could take place (for the ship belonged to Athens and many used to lie in wait for her arrival at the dock, mad enthusiasts each for his own particular school), the captain went straight on to Athens. The rest of the passengers walked, and the writer, too feeble to walk, was nevertheless supported by them in relays, and so was conveyed to the city. It was by then deepest midnight, at the season when the sun makes the nights longer by retiring farther to the South; for he had entered the sign of Libra, and the night watches were long. The captain, who was an old-time friend and guest of Prohaeresius, knocked at his door and ushered in all this crowd of disciples, so many in fact that, at a time when battles were being fought to win only one or two pupils, the newcomers seemed enough in themselves to man all the schools of the sophists. Some of these youths were distinguished for physical strength, some had more bulky purses, while the rest were only moderately endowed. The author, who was in a pitiable state, had most of the works of the ancient writers by heart, his sole possession. Forthwith there was great rejoicing in the house, and men and women alike ran to and fro, some sentence would mean that to stay at an inn at the Piraeus would cause delay.

4 Others understand μὸνον to be self-depreciatory, i.e. Eunapius could recite, but did not understand them. But nearly always when he uses the phrase ἐπὶ στὸματος it implies praise.
ὁ δὲ Προαιρέσιος συγγενεῖς ἰδίους κατὰ τὴν ὥραν 486 ἐκείνην μεταπεμψάμενος, παραλαβεῖν τοὺς ἑλθόντας κελεύει. ἢν δὲ αὐτὸς τε ἐξ Ἄρμενιας (ὅσον ἐστὶν Ἄρμενιας Πέρσαις εἰς τὰ βαθὺτατα συνημμένον), καὶ Ἀνατολίως οὕτω καὶ Μάξιμος ἐκαλοῦντο. καὶ οἱ μὲν ἀπεδέξαντο τοὺς ἑλθόντας, καὶ ἦσαν εἰς γεωτόνων καὶ περὶ τὰ λουτρὰ μετὰ πάσης ἐπιδείξεως, ἢ τε νεότης ἐς αὐτοὺς ἐπεδείκνυτο καὶ χλευασίαν καὶ γέλωτα. καὶ οἱ μὲν τούτων ποτὲ ἀπηλλάγησαν ἀπαξ λουσάμενοι, ὁ δὲ συγγραφεύς, ἐντείναντος αὐτῷ τοῦ νοσήματος, διεθείρετο, μήτε Προαιρέσιον μήτε τὰς Ἀθηναίας ἱδών, ἀλλὰ ὀνειρῶζει δοκῶν ἐκείνα ὃν ἐπεθύμησεν, οἱ δὲ ὀμοεθνεῖς καὶ ἐκ Λυδίας βαρέως ἔφερον. καὶ ὦσπερ τοῖς κατὰ τὴν ἡλικίαν ἀποφεύγουν ἐπὶ τὸ πλέον ἀπαντεῖ εἰώθασι χαρίζονται, πολλὰ τινα καὶ μεγάλα περὶ αὐτοῦ καταψυχσάμενοι καὶ συμφόρησαις εὐερετεύσαντο, καὶ πένθος κατείχε τὴν πόλιν παράλογον, ὡσάν ἐπὶ μεγάλη συμφορᾶ. Αἰσχύνης δὲ τὸς, οὐκ Ἀθηναίος (ἀλλὰ ἡ Χίος ἢν αὐτῷ πατρίς), πολλοὺς ἀνηρκὼς οὐχ ὡσοις ἐπηγγείλατο θεραπεύειν, ἀλλὰ καὶ ὡσοις εἴδε μόνον, εἰς μέσους ἀναβοήσας τοὺς πενθοῦντας, ὡς μετὰ τὰῦτα ἐγένετο φανερὸν “ἀλλὰ συγχωρήσατέ γε,” εἰπὲ “τῷ νεκρῷ με δοῦναι φάρμακον.” οἱ δὲ συνεχώρησαν Αἰσχύνη διαφθείραι καὶ τοὺς ἀπολυώματας. ὁ δὲ ὁ τι μὲν ἐνέχειν, ὀργάνως τις τὸ στόμα διαστήσας, μετὰ ταῦτα ἔξειπε, καὶ ὁ

1 This was part of the regular “hazing” or “ragging” of the novices by the older pupils, described by Libanius and others; cf. Gregory Nazianzen, Oration xix. 328 B.
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laughing, others bandying jests. Prohaeresius at
that time of night sent for some of his own relatives
and directed them to take in the newcomers. He
was himself a native of Armenia, that is to say he
came from that part of Armenia which borders most
closely on Persia, and these kinsmen of his were
named Anatolius and Maximus. They welcomed
the new arrivals, and led them to the houses of
neighbours and to the baths, and showed them off in
every way; and the other students made the usual
demonstrations with jokes and laughter at their
expense. The rest, once they had been to the
baths, were let off and went their way, but the
writer, as his sickness grew more severe, was wasting
away without seeing Prohaeresius or Athens, and all
that he so desired seemed to have been only a
dream. Meanwhile his own relatives and those who
had come from Lydia were greatly concerned; and as
all men are prone to attribute greater talent to those
who are leaving us in the flower of their youth, they
told many surprising falsehoods about him, and con-
spired to invent prodigious fictions, so that the whole
city was overwhelmed by extraordinary grief, as
though for some great calamity. But a certain
Aeschines, not an Athenian, for Chios was his birth-
place, who had slain many, not only those whom he
had undertaken to cure but also those whom he
had merely looked at, called out in the midst of my
sorrowing friends, as became known later: "Come,
allow me to give medicine to the corpse." And so
they gave Aeschines permission to murder those
too who were already dead. Then he held my lips
apart with certain instruments and poured in a drug;
what it was he revealed afterwards, and the god
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θεὸς πολλοῖς ὑστερον ἐμαρτύρησε χρόνοις, ἐμβαλὼν δὲ ὅμως, τοῦ μὲν ἡ γαστὴρ ἄθρως ἀπελυμάνθη, καὶ τὸν ἀέρα εἶδε καὶ ἐπέγνω τοὺς οἰκείους. ὁ δὲ Αἰσχίνης ἐνι τούτῳ γε ἔργῳ θάφας τὰ προ-
γεγενημένα τῶν ἀμαρτημάτων, ὑπὸ τε τοῦ σω-
θέντος προσκυνεῖτο, καὶ τῶν ἴδομένων ὅτι σέσωσται. καὶ ὁ μὲν, ἐπὶ τῇ τοιαύτῃ πράξει πάντων σεβαζόμενων αὐτόν, εἰς τὴν Χίον ἀπῆρε, πλὴν ὁσα γε παραμείνας εἰς ρῶσιν τοῦ σώματος προσέδωκε πάλιν τῆς δυνάμεως τοῦ φαρμάκου, καὶ τότε συνήλθεν ἀκριβῶς ὁ σωθεῖς τῷ σώσαντι.

'Ο δὲ θεῖοτάτος Προαιρέτους οὔτω τὸν συγ-
γραφέα τεθεαμένος, ἀλλὰ καὶ αὐτὸν ὅσον ὄλκη κατοδυρόμενος, ὡς ἐπύθετο τὴν ἄλογον ταύτην καὶ ἀνεκλάλητον σωτηρίαν, μετακαλέσας τοὺς κρατίστους καὶ γενναιοτάτους τῶν ὁμιλητῶν καὶ παρ' ὅς ἐπηνεύτω χειρῶν ἁλκής ἔργον, "πέπουθά τι" πρὸς αὐτοὺς εἶπεν "ἐπὶ τῷ σωθέντι παῖδι, καὶ τοῖ γε οὔτω τεθεαμένος, ἀλλ' ὅμως ἔπασχον ἦνικα ἀπώλυτο. εἰ τι δὴ βούλεσθε χαρίσασθαι μοι, τῷ δημοσίῳ λουτρῷ τοῦτον καθήρατε, πάσης χλεασίας φεισάμενοι καὶ παιδίας, ὅσπερ ἐμὸν των παῖδα ψαίροντες." καὶ ταῦτα μὲν ἔσχεν οὔτως, καὶ ἀκριβέστερον ἐν τοῖς κατ' ἐκείνουν χρόνοις λειλέξεται. οὕτως δὲ ο συγγραφεύς, ὅμο-
λογῶν τὰ ἐς αὐτὸν θεοῦ τινὸς προνοίας τετυχκέναι, ἐκ τῆς Προαιρεσίου σπουδῆς οὐδὲν εἰς τὸ καθόλου περὶ τοῦ ἀνδρὸς ἀποστήσεται τῆς ἀληθείας, εἰ γε πεπηγῶς ὁ Πλάτωνος λόγος, ὡς ἀλήθεια

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1 Eunapius uses a grandiloquent word from Iliad i. 313.

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many years later bore witness thereto; at any rate he poured it in, and the patient’s stomach was at once expurged,¹ he opened his eyes to the light and recognized his own people. Thus Aeschines by this single act buried his past errors and won reverence both from him who had been delivered from death and from those who rejoiced at his deliverance. For so great an achievement he was worshipped by all, and he then crossed over to Chios, only waiting long enough to give the patient more of that strong medicine, that he might recover his strength; and thus he who had been preserved became the intimate friend of his preserver.

Now the divine Prohaeresius had not yet beheld the author, but he too had mourned for him almost as though he were dead, and when he was told of this unexpected and unheard-of recovery he sent for the best and most distinguished of his pupils and those who had proved the strength of their muscles, and said to them: “I was anxious for this boy who has recovered, though I have not yet seen him; nevertheless I grieved when he was on the point of death. Now if you wish to do me a favour, initiate him in the public bath, but refrain from all teasing and joking, and scrub him gently as though he were my own son.” Thus then it came about, and a fuller account will be given when the author describes the times in which Prohaeresius lived. Yet though the author asserts that all that happened to Prohaeresius was under the direction of some divine providence, he will not in his zeal for the man depart in any way whatsoever from the truth about him, seeing that Plato’s saying

⁴⁸³
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πάντων μὲν ἀγαθῶν θεοῖς, πάντων δὲ ἀνθρώποις ἤγείται.

Προαιρεσίω δὲ (φερέσθω γὰρ ἐπ’ αὐτὸν ὁ λόγος) τὸ μὲν κάλλος ἦν τοῦ σώματος τοιοῦτον, καὶ τοῦ γηραιῶς ἦν ἦν, ὡστε ἀπορεῖν τε εἰ τις ἐφ’ ἡλικίας ὡς τοιχώ ἐγένεσθαι καὶ θαυμάζειν τὴν τοῦ κάλλους δύναμιν ὑπὲρ τοῦ πρὸς τοσοῦτον σώμα διὰ πάντων εἰς τὴν ἀρίστην πλάσιν ἐξήκρεσε. τὸ δὲ μέγεθος ἦν ἡλικίαν ἀν τις οὐ πιστεύσειν, ἀλλὰ εἰκάσσει μόλις. ἀνεστηκέναι γὰρ εἰς ἑνατον¹ πόδα κατεφαίνετο, ὡστε κολοσσὸς ἔδοκεν, παρὰ τοὺς μεγίστους ἀρώμενοι τῶν καθ’ ἐαυτὸν ἀνθρώπων. νέον δὲ αὐτὸν ἔξε ‘Ἀρμενίας ἀναστήσαντος τοῦ δαίμονος, καὶ πρὸς τὴν ‘Ἀντιόχειαν διαβάλλοντος (οὐ γὰρ ἐπεθύμησεν εὐθὺς τῶν ‘Αθηνῶν, ἦ τε ἐνδεια παρελυπεί τῶν χρημάτων· γεγονός γὰρ ἀνωθεν καλῶς, τούτο ἡτύχει), καὶ πρὸς τὸν Οἰλίπιανὸν κρατοῦντα τῆς ‘Ἀντιοχείας ἐπὶ λόγοις ὁσθείς, καὶ παρελθὼν, εὐθὺς ἀνὰ τοὺς πρῶτους ἦν. καὶ χρόνον οὐκ ὀλίγον ὀμιλήσας ἐκεῖνως, συνέτευεν ἐπὶ τὰς ‘Αθηνας καὶ τὸν Ἰουλιανὸν σφόδρως, καὶ πάλιν ‘Αθηνὴν πρῶτος ἦν. Ἡφαιστίων δὲ αὐτῷ συνείπετο, φιλοῦντες μὲν ἀλλήλους ἀφοῦ καὶ πάνι, φίλονεικοῦντες δὲ ἀλλήλους εἰς πενιάν καὶ περὶ τῶν ἐν λόγοις πρωτείου. ἐν γοῦν αὐτοῖς ὑπὸν ἰμάτιον καὶ τριβῶμον, καὶ πλέον οὐδὲν, καὶ στρώματα τρία ποὺ ἦ τέτταρα, τὴν οἰκοθεν βαφῆν μετὰ τῆς παχύτητος διὰ χρόνον ἀπαγορεύσαντα. περιή γὰρ

¹ ἑνατον Boissonade; ἑνατον Cobet.

¹ Plato, Laws 730 B, quoted by Julian, Oration vi. 188 B.
² Not the famous jurist, but a sophist who lived under Constantine.

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is fixed and sure, that truth for gods and men alike is the guide to all good.¹

The physical beauty of Prohaeresius (for my narrative must now return to him) was so striking, even though he was then an old man, that one may well doubt whether anyone had ever been so handsome, even in the flower of youth, and one may marvel also that in a body so tall as his the power of beauty sufficed to model a shape so admirable in all respects. His height was greater than anyone would be inclined to believe, in fact one would hardly guess it correctly. For he seemed to stand nine feet high, so that he looked like a colossus when one saw him near the tallest men of his own time. When he was a young man, fate forced him to leave Armenia and transferred him to Antioch. He did not desire to visit Athens immediately, since he was embarrassed by lack of means; for he was unlucky in this respect, though he was well born. At Antioch he hastened to Ulpian,² who was the principal teacher of rhetoric there, and on his arrival he at once ranked with the foremost pupils. When he had studied with Ulpian for a long time, he held on his way to Athens and to Julian with the greatest determination, and again at Athens he gained the first place. Hephaestion accompanied him, and these two were devoted friends and rivalled one another in their poverty, just as they were rivals for the highest honours in rhetoric. For instance they had between them only one cloak and one threadbare mantle and nothing more, and, say, three or four rugs which in the course of time had lost their original dye and their thickness as well. Their only resource therefore was

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αὐτοῖς ἐνὶ τε ἀνθρώπῳ καὶ δυνεὶ εἶναι, ὡσπερ τὸν Γηρυόνην οἱ μόθοι φασίν ἐκ τριῶν συντεθηκαί· κακείνοι δύο τε ἦσαν καὶ εἰς. Προαιρεσίον μὲν γὰρ δημοσία φανέντος, Ἡφαιστίων ἦν ἀφανῆς ἐν τοῖς οἰκομασία κατακείμενοι, καὶ συνασκῶν ἑαυτῶν περὶ τοὺς λόγους· ταῦτα δὲ καὶ Προαιρεσίων συνεβαίνετο Ἡφαιστίωνος φανέντος· τοσαύτη τις εἶχεν αὐτοῦς ἐνδείᾳ.

'Αλλ' ὁμώς Ἰουλιανὸς ἐπὶ τὸν Προαιρέσιον ἐπέκλυε τὴν ψυχήν, καὶ πρὸς ἐκείνους αὐτῷ τὰ ὅτα ἄνευσικεί, καὶ τὸ μέγεθος κατεδείμανε τῆς φύσεως. ὡς δὲ, ἀπελθόντος Ἰουλιανοῦ, τὰς Ἀθηναίας εἶχεν ἔρως τῆς διαδοχῆς τῶν ἔπι τοῖς λόγοις πλεονεκτημάτων, παραγγέλλουσι μὲν ἐπὶ τῷ κράτει τῆς σοφιστικῆς πολλοὶ καὶ ἄλλοι, ὡστε ὄχλος ἦν καὶ ταῦτα γράφειν. χειροτοοῦνται δὲ δοκιμασθέντες ἀπάσαις κρίσεις, Προαιρέσιος τε καὶ Ἡφαιστίων καὶ Ἐπιφάνιος καὶ Διόφαντος, καὶ Σώπολις ἐκ τῆς παραβύστου καὶ παρημελημένης ἐς τὸν ἀριθμὸν ἐνδείας, καὶ Παρνασίος τις ἐκ τῆς εὐτελεστέρας. ἔδει γὰρ πολλοὺς εἶναι, κατὰ τὸν νόμον τοῦ 'Ρωμαίον, Ἀθηναίων τοὺς μὲν λέγοντας, τοὺς δὲ ἀκούοντας. χειροτοοηθέντων δὲ τούτων, οἱ μὲν εὐτελεστέροι τὸ ὄνομα εἶχον, καὶ μέχρι τῶν σανίδων ἦν τὸ κράτος καὶ τοῦ βήματος ἐφ' ὁ παρῆσαν, εἰς δὲ τοὺς δυνατωτέρους ἡ πόλις εὐθὺς διήρητο, καὶ οὐχ ἡ πόλις μόνη, ἀλλὰ τὰ ὑπὸ 'Ρωμαίων ἰδίνη, καὶ περὶ λόγων οὐκ ἦν αὐτοῖς ἡ στάσις, ἀλλ' ὑπὲρ ἐθνῶν ὅλων ἐπὶ τοῖς λόγοις. ἡ μὲν γὰρ ἐγὼ καθαπέρ τι γέρας Ἐπιφανίως σαφῶς

1 i.e. Mesopotamia and Syria.
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to be two men in one, just as the myths say that Geryon was made up of three bodies; so these students were two men in one. For when Prohaeresius appeared in public Hephaestion remained invisible and lay under the rugs in bed while he studied the art of rhetoric. Prohaeresius did the same when Hephaestion appeared abroad; in such poverty did they both live.

Nevertheless Julian's soul leaned towards Prohaeresius, his ears were on the alert to listen to him, and he was awed by the nobility of his genius. And when Julian had departed this life, and Athens desired to choose a successor of equal ability to teach rhetoric, many others gave in their names for this influential sophistic chair, so many that it would be tedious even to write them down. But by the votes of all there were approved and selected Prohaeresius, Hephaestion, Epiphanius, and Diophantus. Sopolis also was added, from a class of men that was of no account but was merely supplementary and despised; and also a certain Parnasius who was of still humbler rank. For in accordance with the Roman law there had to be at Athens many to lecture and many to hear them. Now when these had been elected, the humbler men were sophists only in name, and their power was limited to the walls of their lecture rooms and the platform on which they appeared. But the city at once took sides with the more influential, and not only the city but all the nations under the rule of Rome, and their quarrels did not concern oratory alone, for they strove to maintain the credit of whole nations for oratorical talent. Thus the East\(^1\) manifestly fell to the lot of Epiphanius, Diophantus was

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ἐξήρητο, τὴν δὲ Ἀραβίαν εἰληχεῖ Διόφαντος, Ἡφαιστίων δὲ καταδείκασε Προαιρέσιον ἀπήλθεν ἐξ Ἀθηνῶν τε καὶ ἀνθρώπων, Προαιρεσίῳ δὲ ὁ Πόντος ὅλος καὶ τὰ ἐκείνη πρόσωπα τοὺς ὤμητὰς ἀνέπεμπε, ὥσπερ οἷκεῖον ἀγαθὸν τὸν ἀνδρα θαυμάζοντες προσετέθη δὲ καὶ Βιθυνία πᾶσα καὶ Ἐλλησπόντος, ὅσα τε ὑπὲρ Λυδίας, διὰ τῆς καλουμένης νῦν Ἀσίας ἐπὶ Καριαν καὶ Λυκιάν τείνοντα, πρὸς Παμφυλίαν καὶ τὸν Ταύρον ἀφορίζεται. Αἰγυπτός τε πᾶσα τῆς ἐπὶ τοῖς λόγοις ἀρχῆς κλήρος ἢν οἶκείοις αὐτῷ, καὶ ὅσο, ὑπὲρ Αἰγύπτου πρὸς Διβύνη συρόμενα, τὸ τε γνωστὸν τέλος ἔχει καὶ τὸ οὐκήσωμον. ταῦτα δὲ ὡς ἐπὶ πλέον εἰρήτα, ἐπεῖ, τὸ γε ἀκριβῶς, καὶ διαφοράς ἐσχε τα ἐθνὸν ἐν ὀλίγοις τοις μεμρακίοις ἢ μεταναστᾶσιν παρ’ ἑτέρους ἂς ἐς τοὺς καὶ κατ’ ἀρχάς ἀπατήθεις ἑτέρως προσῆλθε. πρὸς δὲ τὸ μέγεθος τῆς Προαιρεσίου φύσεως, συστάσεως νεανικῆς καὶ μάλα σφοδρᾶς γενομένης, τῶν ἄλλων ἀπάντων ἐς τοσόνδε ἴσχυσεν ἡ σύστασις, ὡστε τὸν ἄνδρα ἐξόριστον τῶν Ἀθηνῶν εἰργάσαντο δεκασαντες τῶν ἀνθύπατον, καὶ τὴν ἐπὶ λόγους βασιλείαν εἶχον αὐτοί. ὁ δὲ καὶ πρὸς τὴν φυγήν μετὰ πενίας ἴσχυρᾶς ὕσπερ ὁ Πεισίστρατος ἐκπεσὼν κατήλθε τὸ δεύτερον ἀλλ’ ὁ μὲν διὰ πλοῦτον, Προαιρεσίῳ δὲ ὁ λόγος ἦρκει μόνος, ὕσπερ ὁ Ὅμηρος Ἰμμής ἐπὶ τὴν σκηνὴν τὴν Ἀχιλλέως καὶ τοῖς πολεμίως παρέπεμπεν τῶν Πρίαμον. συνέβη δὲ τις αὐτῷ καὶ ἀγαθὴ τύχη νεώτερον

1 ἀγνωστὸν Boissonade; γνωστὸν Cobet.
2 μετανάστασιν . . . el Boissonade; μεταναστᾶσιν . . . ή el Cobet.
3 εἰργάσατο Boissonade; εἰργάσαντο Cobet.

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awarded Arabia, while Hephaestion, overawed by Prohaeresius, forsook Athens and the society of men; but the whole Pontus and its neighbouring peoples sent pupils to Prohaeresius, admiring the man as a marvel that their own country had produced. So, too, did all Bithynia and the Hellespont, and all the region that extends beyond Lydia through what is now called Asia as far as Caria and Lycia, and is bounded by Pamphylia and the Taurus. Nay the whole of Egypt also came into his exclusive possession and under his sway as a teacher of rhetoric, and also the country that stretches beyond Egypt towards Libya and is the limit to known and inhabited parts. All this, however, I have stated in the most general terms, for, to speak precisely, there were a few students who were exceptions in these national divisions, because they had either migrated from one teacher to another, or sometimes one had originally been deceived and gone to a teacher other than he had intended. Now a great and violent quarrel arose on account of the extraordinary genius of Prohaeresius, and the faction of all the other sophists so gained the upper hand that they drove him from Athens into exile by bribing the proconsul; and so they themselves held sway over the domain of oratory. But after being driven into exile, and that in the utmost poverty, like Peisistratus he came back again. But the latter had wealth to aid him, while for Prohaeresius his eloquence sufficed, even as Hermes in Homer escorted Priam to the hut of Achilles, though it was in the midst of his foes. Good luck also came to his aid by placing at the

4 ἄλλωι Boissonade; ἄλλῳ Cobet.
5 συνήν Boissonade; συνέβη Cobet.

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ἀνθύπατον κατὰ φήμην ἀγανακτοῦντα ἐπὶ τοῖς γυνομένοις ἐπιστῆσασα τοῖς πράγμασι. καὶ ὁ μὲν, οὕτω βασιλέως ἐπιτρέψατος, καὶ μεταπεσόντος ὀστράκου, κατήγει τὸ δεύτερον εἰς τὰς Ἀθήνας, οἱ δὲ ἐχθροὶ, τὸ δεύτερον αὐθις ἐλευθέρους καὶ συσπειρασάμενοι καθ’ ἑαυτοὺς, ἀνίσταντο καὶ πρὸς τὸ μέλλον ἑτέρας ἔξηρτόντο μηχανάς. καὶ οἱ μὲν ἐν τούτοις ἦσαν προηγομένων δὲ τῶν εὐτρепιζόντων τὴν κάθοδον, κατελθὼν ὁ Προαιρέσιος (ταύτα δὲ ἀκριβῶς ὁ Λυδὸς παρὰν Τουσκιανὸς ἔξηγεμελλεν, ὅς Προαιρέσιος ἦν ἢ, εἰ μὴ Προαιρέσιος ἦν), κατελθὼν δὲ, ὃμως, εὐρίσκει μὲν, ὡσπερ τῶν Ὀδυσσείν διὰ μακροῦ παραγενόμενος, ὀλίγους τῶν ἐταίρων, ἐν ὁδὸς καὶ ὁ Τουσκιανὸς ἦν, ὑγιαῖνοντας, καὶ, ἐπὶ τῷ ἀπίστῳ τοῦ θαύματος, τοὺς πρὸς ἐκεῖνον βλέποντας· εὐρῶν δὲ, καὶ πληρωθεῖς ἀγαθῶν ἐλπίδων “περιμένετε,” φησί, “τὸν ἀνθύπατον”· ὁ δὲ θάττων ἦλθεν ἐλπίδος. ἀφικόμενος δὲ Ἀθήναζε, συνεκάλει τε τοὺς σοφιστάς, καὶ διετάρρατεν ἀπαντα. οἱ δὲ μόλις μὲν καὶ βάδην συνήσαν. ἀνάγκης δὲ καλούσης, προβλήματα τε αὐτοῖς προεβλήθη, καὶ κατὰ δύναμιν αὐτῶν ἐκατοστὸς ἐνεχθέντες, ἐκ παρακλήσεως καὶ παρασκευῆς τῶν κρότων συντελομένων, ἀπηλλάγησαν, καὶ τοὺς Προαιρεσίου φίλους εἰχεν ἀθυμία. ὁ δὲ ἀνθύπατος αὐτοὺς τὸ δεύτερον ὡς ἐπὶ τιμαῖς συγκαλέσας, ἀπαντας κατασχεθῆναι

1 A proverb used by Plato, Phaedrus 241 b, and derived from the game ὀστρακίνδα.
head of affairs a younger proconsul who was indignant at the report of what had taken place. So, as the proverb says, "heads became tails," and with the emperor's permission he returned to Athens from exile; whereupon his enemies for the second time coiled and twisted themselves and reared their heads to attack him, framing other devices against him to suit any future emergencies. They busied themselves with these plots, but meanwhile his friends were beforehand and were smoothing the path of his return, and when Prohaeresius came back (a precise account of all this was given me by an eyewitness, Tuscianus of Lydia, who would have been a Prohaeresius, had not Prohaeresius existed); when, I say, he did return, like some Odysseus arriving home after a long absence, he found a few of his friends safe and sound (among whom was Tuscianus), and these looked to him for aid after this incredible miracle. Filled with good hopes on finding them there, he said: "Wait for the proconsul to come." The latter came sooner than could have been believed possible. On his arrival at Athens he called a meeting of the sophists, and by this means threw all their plans into confusion. They assembled slowly and reluctantly, and since they had to obey the voice of necessity they discussed, each according to his ability, certain questions that were proposed to them, while they were provided with applause by persons who had received their instructions and had been invited for the purpose. Then the meeting broke up, and the friends of Prohaeresius felt discouraged. But the proconsul summoned them a second time, as though to award them honours, ordered them all to be
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κελεύει, καὶ τὸν Προαιρέσιον ἐξαπατώντος εἰσκαλεῖ. ο conexion παρήσαν ἁγγοῦντες τὰ μέλλοντα. ο ὁ ἄνθυπατος "βουλομαι" ἀνέκραγε, "πάσιν ὕμιν ἐν ἔνθημα προβάλων, πάντων ὕμιν ἀκρόασασθαί σήμερον ἐρεῖ δὲ μεθ’ ὑμᾶς, ἢ ὅπως ἂν βούλησθε, καὶ Προαιρέσιος." τῶν δὲ τὸ πράγμα φανερῶς παρατηρησαμένων, καὶ τὰ Ἀριστείδου μετὰ πολλῆς σκέψεως καὶ πόνου (ἔδει γὰρ μηδὲν ἱδιον αὐτοῦς λέγειν), προενεκόντων δὲ ὅμως ὡς ὦν εἰσὶ τῶν ἐμοῦντων ἀλλὰ τῶν ἀκριβοῦντων, τὸ δεύτερον ἐμβοήσας ἄνθυπατος "λέγε," φησίν "ὁ Προ-489 αἱρέσεις." ὁ δὲ ἀπὸ τῆς καθέδρας εἰς προάγωνα τινα δειλεχθείς οὐκ ἄχαρίτως, καὶ τὸν σχέδιον ὅσος ἔστων ἐξάρας λόγον, ἀνέστη θαρραλεώς ἐπὶ τὸν ἀγώναν. ἐνταῦθα ὁ μὲν ἄνθυπατος ὀρον τοῦ προβάλειν ἐτοιμος ἦν, ὁ δὲ ἀνενεκὼν τὸ πρό-σωπον, περιέβλεπε κύκλῳ τὸ θέατρον. ὡς δὲ πολὺ μὲν εὖρα τὸ πολέμιον, τὸ δὲ φίλιον μικρὸν καὶ διαλαυθάνον, ἐγένετο μὲν κατὰ λόγον ἄθυμο-τερος: ξένοντος δὲ καὶ συγχρεσύνους αὐτῶ δαί-μονον, περισκόπων ἀπαντα, συγκεκαλομένους ὅρα περὶ τὴν ἐσχάτην ἀντυγκα θεάτρου δύο τινὰς ἄνδρας τῶν περὶ ῥητορικὴν τετριμμένων καὶ ψυχον ἐπεπόνθει τὰ πλεῖστα τῶν κακῶν, καὶ ἄναβοήσας "ὡς θειοί," φησίν "ἐνταῦθα οἱ βέλτιστοι καὶ σοφοί. τούτους ἐμοι κέλευσον, ἀνθύπατε, προβαλεῖν ὅσοι γὰρ ὅτι ἥσεβησαν πειθῆσονται." οἱ μὲν οὖν ταῦτα ἀκούσαντες, εἰς τὸν ὄχλον τε

1 ἄχαρίτως Boissonade; ἄχαρίτως Cobet.

1 This saying of Aristeides is quoted by Philostratus, Lives of the Sophists 583; it became a proverb.
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detained, and suddenly he called in Prohaeresius. So they arrived, not knowing what was going to happen. But the proconsul called out: "I wish to propose a theme for you all, and to hear you all declaim on it this very day. Prohaeresius also will speak, either after you or in what order you please." When they openly demurred and, after much consideration and effort, quoted the saying of Aristeides (for it would never do for them to utter anything original); when after all they did produce it, saying that their custom was "not to vomit but to elaborate every theme," the proconsul exclaimed again with a loud voice: "Speak, Prohaeresius!" Then from his chair the sophist first delivered a graceful prelude by way of preliminary speech, in which he extolled the greatness of extempore eloquence, then with the fullest confidence he rose for his formal discussion. The proconsul was ready to propose a definition for the theme, but Prohaeresius threw back his head and gazed all round the theatre. And when he saw that his enemies were many while his friends were few, and were trying to escape notice, he was naturally somewhat discouraged. But as his guardian deity began to warm to the work and to aid him by playing its part, he again surveyed the scene, and beheld in the farthest row of the audience, hiding themselves in their cloaks, two men, veterans in the service of rhetoric, at whose hands he had received the worst treatment of all, and he cried out: "Ye gods! There are those honourable and wise men! Proconsul, order them to propose a theme for me. Then perhaps they will be convinced that they have behaved impiously." Now the men, on hearing this, slunk away into the crowd that was
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τῶν καθημένων κατεδίνοντο, καὶ διαλαυθάνειν ἐσπευδόν. ὃ δὲ ἀνθύπατος, διαπέμψας τινὰς τῶν στρατιωτῶν, εἰς μέσον αὐτοὺς περιήγαγε· καὶ καταστήσας ἐκ τυνὸς προτροπῆς τὸ προβαλεῖν τὸν καλούμενον ὅρον, ὡς ἐκεῖνοι, βραχὺν τινὰ χρόνον σκεφάμενοι καὶ πρὸς ἀλλήλους διαλεξθέντες, τὸν τραχύτατον ὡς ἰδεαὶ καὶ φαυλότατον ἔξηγεν καὶ ἰδωτικὸν καὶ τούτῳ, καὶ οὐ βάσιμον ῥητορικῇ πομπείᾳ, ταυρηθῶν μὲν αὐτοὺς ὑπέβλεψε, πρὸς δὲ τὸν ἀνθύπατον· "ἀ πρὸ τοῦ ἀγώνος αὐτῷ δίκαια· ταυτάρα τικετεύω δοῦνα" τοῦ δὲ εἰπόντος ὡς οὐδενὸς ἄτυχήσει δικαίουν, "ἄξιον" φησὶ ὁ δοθήναι μοι τοὺς ταχέως γράφοντας, καὶ ὡς κατά τὸ μέσον οἱ καθ' ἡμέραν μὲν τὴς Θέμιδος γλώτταν ἀποσημαίνονται, σήμερον δὲ τοῖς ἡμετέρωσ ὑπερηφάνουσι λόγοις. τοῦ δὲ παρελθεῖν τοὺς ἀκροὺς τῶν γραφέων ἐπιτρέψαντος, οἱ μὲν ἐκατέρωθεν ἔστησαν ἐς τὴν γραφὴν ἐτούμοι, καὶ τὸ μέλλον οὐδεις ἡπίστατο. τοῦ δὲ εἰπόντος ὡς "καὶ ἐτέρον αὐτήσω βαρύτερον," εἶτα κελευθέντος εἰπεῖν, "κροτείτω με" φησὶ ἐπὶ μηδὲ εἰς. ὡς δὲ καὶ τούτο μετὰ πολλὸν πᾶσιν ἐπέτευκε φόβου, ἀρχεῖαι μὲν ὁ Προαιρέσιος λέγεω ρύθμην, κατὰ τὸν κρότον ἀναπάυσιν ἐκάστην περίσσον, τὸ δὲ ἀναγκαίως Πυθαγόρεικον θέατρον ὑπὸ τοῦ βαῦματος καταρρημύμενον, μυκηθμὸν καὶ στόνον διάμεστον ἦν.

1 Hermogenes, On Invention iii. 13, gives five kinds of ὤρον, "definition"; the kind of argumentation required for each kind was elaborate and technical; it was part of the exposition of the case, the constitutio definitiva; cf. Quintilian vii. 3.

2 Literally "rapid scribes," sometimes called ταχυγράφοι.
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seated there and did their best to avoid detection. But the proconsul sent some of his soldiers and brought them into full view. After a brief sort of exhortation he appointed them to propose a theme involving the precise definition of terms.\(^1\) Whereupon, after considering for a short time and consulting together, they produced the hardest and most disagreeable theme that they knew of, a vulgar one, moreover, that gave no opening for the display of fine rhetoric. Prohaeresius glared at them fiercely, and said to the proconsul: "I implore you to grant me the just demands that I make before this contest." On his replying that Prohaeresius should not fail to have what was just and fair, the latter said: "I ask to have shorthand writers\(^2\) assigned to me, and that they take their place in the centre of the theatre; I mean men who every day take down the words of Themis,\(^3\) but who to-day shall devote themselves to what I have to say." The proconsul gave his permission for the most expert of the scribes to come forward, and they stood on either side of Prohaeresius ready to write, but no one knew what he meant to do. Then he said: "I shall ask for something even more difficult to grant." He was told to name it, and said: "There must be no applause whatever." When the proconsul had given all present an order to this effect under pain of the severest penalties, Prohaeresius began his speech with a flood of eloquence, rounding every period with a sonorous phrase, while the audience, which perforce kept a Pythagorean silence, in their amazed admiration broke through their restraint, and overflowed into murmurs and sighs. As the speech grew more

\(^1\) The goddess of the law courts.
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ώς δὲ οἱ λόγοι ἐπεδίδου, καὶ ὁ ἀνήρ ὑπὲρ πάντα ἐφέρετο λόγον καὶ πᾶσαν δόξαν ἀνθρωπίνην, πρόεισι μὲν εἰς θάτερον μέρος καὶ συμπληρῶν τὴν κατάστασιν ἐνθουσίων δὲ καὶ πηδῶν, ὡσπερ ἀναπόλυτον τὸ λειπόμενον ἀφεῖς μέρος, εἰς τὴν ἐναντίαν ὑπόθεσιν ἐπαφῆκε τὸν λόγον. καὶ οἱ γράφοντες μόλις εἴποντο, καὶ τὸ θέατρον μόλις σωπᾶν ἦν χαῖτο, καὶ πλήθος ἦν τῶν εἰρημένων. ἐπιστρέψας εἰς τούς γράφοντας τὸ πρόσωπον, "ἡράτε ἀκριβῶς" ἔφη "εἰ πάντα ταῦτα ἐπρο-


λαβών εἴπον μέμνημαι." καὶ μηδὲ περὶ μίαν λέξιν ὀφαλεῖς, τὰ αὐτὰ δεύτερον ἀπῆγγελλεν. οὕτε ὁ ἀνθυπατος ἐνταῦθα τοὺς ἐαυτοῦ νόμους ἐφύλαττεν, οὕτε τὸ θέατρον τὰς ἀπειλὰς τοῦ ἀρχοντος· καὶ τὰ στέρνα τοῦ σοφιστοῦ περιλυμπήσαμεν καθάπερ ἀγάλματος ἐνθέου πάντες οἱ παρόντες, οἱ μὲν πόδας, οἱ δὲ χεῖρας προσεκύνουν, οἱ δὲ θεὸν ἔφασαν, 490 οἱ δὲ Ἐρμοῦ Δογίου τύπον· οἱ δὲ ἀντίτεχνοι διὰ φθόνον παρενέντες ἐκείνο, τινὲς δὲ αὐτῶν οὐδὲ κείμενοι τῶν ἐπαίνων ἡμέλουν. ο ὁ δὲ ἀνθυπατος καὶ δορυφόρων μετὰ πάντων καὶ τῶν δυνατῶν τοῦ θεάτρου παρέπεμψε. μετὰ ταῦτα οὐδὲς ἀντ-


ἐλεγεν, ἀλλ’ ὡσπερ ὑπὸ σκηνοῦ πληγέντες, ἀπαντες συνεχώρησαν αὐτῷ εἶναι κρείττονι. χρόνω δὲ ύστερον ἀναφέροντες, ὡσπερ αἱ τῆς Ἰθρᾶς κεφαλαὶ, πρὸς τὸ οἰκεῖον ἀνωρθοῦντο καὶ διηγεί-

1 τῶν δυνάμεων Boissonade; τῶν δυνατῶν Kayser.

1 This phrase, first used by Aristeides to describe Demosthenes, became a sophistic commonplace; cf. Julian, Oration vii. 237 c.

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vehement and the orator soared to heights which
the mind of man could not describe or conceive
of, he passed on to the second part of the speech
and completed the exposition of the theme. But
then, suddenly leaping in the air like one inspired,
he abandoned the remaining part, left it unde-
fended, and turned the flood of his eloquence to
defend the contrary hypothesis. The scribes could
hardly keep pace with him, the audience could
hardly endure to remain silent, while the mighty
stream of words flowed on. Then, turning his face
towards the scribes, he said: "Observe carefully
whether I remember all the arguments that I used
earlier." And, without faltering over a single
word, he began to declaim the same speech for the
second time. At this the proconsul did not observe
his own rules, nor did the audience observe the
threats of the magistrate. For all who were
present licked the sophist’s breast as though it were
the statue of some god; some kissed his feet, some
his hands, others declared him to be a god or the
very model of Hermes, the god of eloquence.¹ His
adversaries, on the other hand, lay in the dust eaten
up with envy, though some of them even from
where they lay could not refrain from applauding;
but the proconsul with his whole bodyguard and
the notables escorted him from the theatre. After
this no one dared to speak against him, but as
though they had been stricken by a thunderbolt
they all admitted that he was their superior. How-
ever, some time after, they recovered themselves,
like the heads of the Hydra, and were restored to
their natural dispositions and reared up their heads;
so they tempted certain of the most powerful men
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ροντο, καὶ τραπέζας τε πολυτελέσι καὶ θεραπαι-
νιδίοις κομψοῖς τινᾶς τῶν ἀκμαζόντων δελεά-
ζοντες, ὡσπερ οἱ τῶν βασιλέων ἐννομον καὶ ὅρθην
μάχην γενικημένοι, καὶ ἐν τοῖς ἀπὸ ροις εἰς τὸ
ἔσχατον συνελαθέντες, ἐπὶ ψυλοὺς καὶ σφενδονήθας
καὶ γυμνήτας καὶ τὸ εὐτελὲς ἐπικουρικὸν κατα-
φεύγουσαν, οὐ ταῦτα τιμῶντες εἰς ἀρχῆς, ὅμως
dὲ δὲ ἀνάγκην ταῦτα τιμῶντες. οὐτω κάκεινοι
πρὸς ἀναγκαῖον συμμαχικὸν ἐπτομημένοι, τοιαύτας
ἐπιβουλὰς ἤρτουν, αἰσχρὰς μὲν, ἀνεπίθυμοι δὲ
ήσαν, εἰ τις ἐκατον καὶ κακῶς φιλεῖ. εἶχον γοῦν
ἐταίρων πλῆθος καὶ ἀπήντα τὸ σόφισμα κατὰ
λόγων αὐτοῖς. τὸ δὲ Προαιρέσιον τυραννὸς ἔδοκε
τις εἶναι, καὶ εὐτυχεῶν ἡ ἀρετή τῶν λόγων ἔδοκε
καλῶς. ἡ γὰρ οἱ νοῦν ἔχοντες ἀπάντησιν αὐτῶν
ηροῦντο, ἡ οἱ προσελθόντες εὐθὺς νοῦν εἶχον ὅτι
Προαιρέσιον ἦρημτο.

Κατὰ δὲ τοῦτον τοὺς χρόνους ἤγεγεν ὁ βασι-
λικὸς τῆς αὐλῆς ὁμιλὸς ἀνδρὰ καὶ δόξης ἐραστὴν
καὶ λόγων. ἦν μὲν γὰρ ἐκ Βηρυτοῦ πόλεως, καὶ
Ἀνατόλιος ἐκαλεῖτο. οἱ δὲ βασκαίνοντες αὐτῷ
καὶ Ἀλεοτρίων ἐπικλησιν ἔθεντο, καὶ ὁ τι μὲν
τὸ ὄνομα σημαίνει νουέται ὁ κακοδαίμων ἱστο
τῶν θυμελῶν χορός. δόξης δὲ ἐραστὴς ὁ Ἀνατόλιος
καὶ λόγων γενόμενος, ἀμφοτέρων ἔτυχε καὶ τῆς
te νομικῆς καλομένης παιδείας εἰς ἄκρον ἄφ-

1 ταῦτα τιμῶντες is probably either a gloss or repeated by a copyist's error.

1 Himerius addresses a speech, Eclogus 32, to this Anatolios, the prefect of Illyricum; he visited Athens about 345.
2 No explanation of this word is to be found. Such nick-
in the city by means of costly banquets and smart maidservants, just as kings do when they have been defeated in a regular pitched battle, and in their difficulties are driven to extreme measures, so that they have recourse to light-armed forces and slingers, troops without heavy armour and their inferior reserves; for if they valued these not at all before they are forced to do so now. Just so those sophists, fleeing in their panic to such allies as they could muster, framed their plots, which were base indeed but the men were not to be envied, nor are any who love themselves fatuously. At any rate they had a crowd of adherents, and the plot proceeded so that they could reckon on success. However, the genius of Prohaeresius seemed to possess a sort of tyranny over men’s minds, and the power of his eloquence to have extraordinary good fortune. For either all intelligent men chose him as their teacher, or those who had attended his school forthwith became intelligent, because they had chosen Prohaeresius.

Now in these days the throng at the imperial court produced a man who passionately desired both fame and eloquence. He came from the city of Berytus and was called Anatolius.¹ Those who envied him nicknamed him Azutrion,² and what that name means I leave to that miserable band of mummers to decide! But Anatolius who desired fame and eloquence achieved both these things. For first he won the highest distinction in what is called the science of law, as was natural since his names were common in the fourth century, and the fashion flourished till by the sixth century they are almost surnames and in regular use.

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ικόμενος, ὦσὰν πατρίδα ἔχων τὴν Βηρυτοῦν ὡς τοῖς
tοιούτοις μὴν ὑποκάθηται παιδεύμασι, καὶ δια-
πλεύσας εἰς Ῥώμην, καὶ φρονήματος ἐμπληθεῖς
καὶ λόγων ὕψος ἐχόντων καὶ βάρος, εἰσφρήσας τε
εἰς τὰ βασιλεία, ταχὺ μᾶλα πρῶτος ἦν, καὶ διὰ
πάσης ἐλθῶν ἀρχῆς, ἐν πολλαῖς τε ἀρχαῖς εὐδο-
κιμήσας (καὶ γὰρ οἱ μισοῦντες αὐτὸν ἐδαύμαζον),
προῖόν καί εἰς τὸν ἔπαρχον τῆς αὐλῆς ἡλάσεν·
ἡ δὲ ἀρχὴ βασιλεία ἦστιν ἀπόρφυρος. τυχὼν
δὲ κατὰ τὴν έαυτοῦ φιλοτιμῶν τύχης ἄξιας (τὸ
γὰρ καλούμενον Ἰλυρικὸν ἐπετέρπετο), καὶ φιλο-
θύτης ὃν καὶ διαφερόντως Ἐλλῆν (καὶ τοῖ γε
ἡ κοινὴ κίνησις πρὸς ἄλλας ἐφερε ῥοπᾶς), ἐξὸν
αὐτῷ πρὸς τὰ καιρὰ τῆς ἀρχῆς ἐλθεῖν, καὶ διουκεῖν
ἐκαστὰ πρὸς ὁ βούλοιτο, ὃ δὲ, χρυσῆς τινος αὐτὸν
μανῆς ὑπολαβοῦσας ἴδειν τὴν Ἐλλάδα, καὶ τὰ
τῶν λόγων εἴδωλα διὰ τῆς παιδεύσεως ἐπὶ τὴν
αἰσθήσιν, μεθ’ οὕτως ἀριπρεποῦς ἀξιώματος χερο-
μενος, συλλαβεῖν, καὶ τὸ νοούμενον ἐκ τῶν
ἀρχαίων ἰνδαλμάτων φάντασμα ἐπὶ τὴν ὄψιν
σπάσαι, πρὸς τὴν Ἐλλάδα ἔσπευσε. καὶ πρὸ-
βλημα γέ τι τρῖς σοφισταῖς προπέμψας (ἐτεθή-
πεσαν δὲ αὐτὸν ἢ Ἐλλᾶς, τὸ τε φρόνημα ἀκοῦστες
καὶ τὴν παιδείαν, καὶ ὅτι ἀκλίνης ἦν καὶ ἀδωρο-
δόκητος), ἐκέλευεν ἀπαντᾶς τὸ αὐτὸ μελετῶν
πρόβλημα. οἱ δὲ τούτῳ αὐτὸ ἐπιτηδεύσαντες καὶ
κατὰ τὴν ἐκάστην ἥμεραν ἀλλήλους ἐπιβουλεύσαντες,

1 Berytus (Beirut) was, as Libanius describes, famous for its school of Roman law. When the youths began to flock thither instead of to the Greek sophists the decay of Greek letters was inevitable.
2 Or “proposition,” Latin quaestio.
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birthplace was Berytus, the foster-mother of all such studies. Then he sailed to Rome where, since his wisdom and eloquence were elevated and weighty, he made his way to court. There he soon obtained the highest rank, and after holding every high office and winning a great reputation in many official positions (and indeed even his enemies admired him), he finally attained to the rank of pretorian prefect, a magistracy which, though it lacks the imperial purple, exercises imperial power. He had now attained to a fortune in accord with his lofty ambition (for the district called Illyricum had been assigned to him), and since he was devout in offering sacrifices to the gods and peculiarly fond of Greek studies, in spite of the fact that the main current was setting in other directions, instead of choosing as he might have done to visit the most important places in his dominion and administer everything according to his pleasure, he was overcome by a sort of golden madness of desire to behold Greece, and, supported by his distinguished reputation, to turn into realities the mere images of eloquence derived from his learning, and to see for himself what had been an intellectual concept received from such presentation of eloquence as ancient writings could give. He therefore hastened to Greece. Moreover, he sent to the sophists beforehand a certain problem for them to consider, and bade them all practise declaiming on this same problem. All the Greeks marvelled at him when they heard of his wisdom and learning and that he was unswervingly upright and incorruptible. Then they set themselves to consider his problem and plotted every day to outwit one another. Neverthe-
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όμως (ἀνάγκη γὰρ ἔκελευε), συνεκρίθησαν, καὶ περὶ τῆς καλουμένης στάσεως τοῦ προβλήματος πολλοὺς ἐν ἀλλήλους λόγους ἀντεπιχειρήσαντες (οὐκ ἔγνω τοῦτο τοῦ πράγματος γελοιότερον ὁ συγγραφεύς), διεκρίθησαν ἀπ’ ἀλλήλων ἕκαστος, διὰ φιλοτιμίαν ἕκαστος ἐπαινῶν τὴν ἱδίαν δόξαν καὶ πρὸς τὰ μειράκια φιλοτιμούμενος. ὡς δὲ βαρύτερος ἦν τῆς Περσικῆς ἐκείνης καὶ πολυμυθῆτου στρατιάς ἐπὶ τὴν Ἑλλάδα κατὼν ὁ Ὅσαριος, καὶ ὁ κίνδυνος ἦν παρὰ πόδας οὐ τοῖς Ἑλληνοῖς ἀλλὰ τοῖς σοφιστεύουσιν, ἐνταῦθα οἱ μὲν ἄλλοι πάντες (προσεγεγένητο γὰρ αὐτοῖς καὶ Ἰμέριος τος σοφιστὴς ἐκ Βιθυνίας· οὐκ ἔγνω τοῦτον ὁ συγγραφεύς, πλὴν ὅσα γε διὰ συγγραμμάτων), ἐταλαιπωροῦντο δὲ ὁμοί ἀπαντοῦντες, καὶ πολλῷ καμάτῳ παρετέλειντο, τὴν δόξαν ἕκαστος μελετῶντες στάσις. ἐνταῦθα οἱ Προαιρέσιοι θαρσῶν τῇ φύσει, βαρὺς ἦν οὔτε φιλοτιμούμενος οὔτε ἐκ-φέρων τὸ ἀπόρρητον. δὲ Ὅσαριος ἐγγύθεν, καὶ εἰσεέμησεν Ἀθηναίε. ψύσας δὲ θαρσάλεισ καὶ περιελθὼν τὰ ἵππα πάντα, ἤθελος ἤτοι ἐκέλευεν, ἐξεκάλει τοὺς σοφιστὰς ἐπὶ τὸν ἀγώνα. καὶ οἱ παρόντες ἕκαστος πρῶτος ἐς τὴν ἐπίδειξιν ἤπειρε: οὔτω φιλανθὸν τι χρήμα ἄνθρωπος: ὁ δὲ Ὅσαριος καὶ τοὺς κροτοῦντας, τὰ μειράκια, ἐγέλα, καὶ τοὺς πατέρας ἥλεε τῆς τῶν παιδῶν παιδείας ὑπὸ τίς παιδεύονται. ἐκάλει δὲ τὸν Προαιρέσιον· μόνος γὰρ ἀπολέειπτο· ὁ δὲ θεραπεύσας τινὰ τῶν οἰκείων αὐτοῦ καὶ πάντα ἐξειδότων, μαθῶν τὴν στάσιν ἦν ἐπανεῖ (τοῦτο

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1 This was a courageous act because Christian emperors, Constantius and Constans, were on the throne.

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less, since necessity constrained them, they did meet together, and after bringing forward many opposing theories among themselves as to what is called the constitution of the problem (the author never knew of anything so ridiculous as this problem), they were in complete disagreement one with another, since each man in his vanity lauded his own theory and jealously maintained it in the presence of the students. But since Anatolius descending on Greece was more formidable than the famous Persian expedition, that oft-told tale, and the danger stared not indeed all the Greeks but the sophists in the face, all the others (among whom was included a certain Himerius, a sophist from Bithynia; the author knew him only from his writings) toiled and spared no pains or effort, as each one studied the constitution of the theme that he approved. In this crisis Prohaeresius, who trusted in his genius, offended them deeply because he neither showed ambition nor published his secret theory. But now Anatolius was at hand and had made his entry into Athens. When he had with great courage offered sacrifices and formally visited all the temples, as the divine ordinance commanded, he summoned the sophists to the competition. When they were in his presence they one and all strove to be the first to declaim; so prone to self-love is man! But Anatolius laughed at the boy pupils who were applauding them, and commiserated the fathers whose sons were being educated by such men. Then he called on Prohaeresius who alone was left. Now he had cultivated the acquaintance of one of the friends of Anatolius who knew all the circumstances, and had learned from him the constitution of the
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γὰρ ὁ συγγραφεύς ἐφη γελοιοῦν ἐν τοῖς ἀνω λόγοις), καὶ τοὶ γε οὐδενὸς ἐν ἀξίων λόγου, οὐδὲ Ἄνατόλιον ἔδει ταῦτα νικᾶν, ὅμως πρὸς τὴν κλήσιν ὑπῆκουσεν ἀθρόως, καὶ πρὸς ἐκείνην τὴν στάσιν διαθέμενος τὸν ἄγωνα, πρὸς τοσόνδε ἦρκεσε πρὸς τὸ κάλλος τοῦ λόγου, ὡστε ἐπίθηα τε τὸ Ἄνατόλιος, καὶ τὸ θέατρον βοῶν τε ἐρρήγγυτό, καὶ οὐδεὶς ἦν ὅς οὐχὶ θεόν ὑπελάμβανε. τυμήσας οὖν ἐκείνων διαφερόντως φαύνεται, καὶ τοὶ γε τοὺς ἄλλους μόλις ἄξιώσας τῆς ἑαυτοῦ τραπέζης. ὁ δὲ Ἄνατόλιος σοφιστῇς ἦν ἐν τοῖς κατ' εὐωχιάν καὶ πρὸς συμπόσιον οὖδὲ τὸ συμπόσιον ἦν ἀλογὸν καὶ ἀπαίδευτον. ἀλλὰ ταῦτα μὲν ἐγένετο πρὸ πολλῶν χρόνων, καὶ οὕτως ἐξηκρίβω τὴν ἀκοήν ὁ συγγραφεύς. ὁ δὲ Ἄνατόλιος καὶ τὸν Μιλήσιον ὑπερεθαύμαζεν, διὸ ἦν μὲν ἐκ Σμύρνης τῆς Ἰωνικῆς, φύσεως δὲ ἀρίστης τυχών, ἐς ἀφιλότιμον τινα καὶ σχολαστήν ἑαυτὸν ἐμβαλὼν βίον, πρὸς τε ἱερῶς ἴνα καὶ γάμων ἡμέλησε, ποίησάν τε ἀπασάν καὶ μέλος ἔξηκησε, καὶ ποιήσεως ὅσον ἐπαινοῦσι Χάρτεσ. οὕτω γοῦν εἴλε τὸν Ἄνατόλιον, ὡστε καὶ Μοῦσαν ἐκάλει τὸν ἄθρωπον. Ἑπιφανίον δὲ τοῦ σοφιστεύοντος τὰ ζητήματα διαρέσεις ἐφασκεν, εἰς μικρολογίαν καὶ περπτὴν ἀκρίβειαν κωμῳδῶν τὸν παιδεύουντα. περὶ δὲ τῆς διαφωνίας αὐτῶν τῆς κατά τὴν στάσιν, διασυλλαίνων ἀπαντασ.

1 Or “Subdivisions,” partitiones, arrangement of the speech under headings.
2 For the rhetorical term see Glossary.
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theme that Anatolius approved. (This is what the author called ridiculous in what he said above.) And even though the theme was unworthy of consideration, and it was not right that the view of Anatolius should prevail, nevertheless Prohaeresius, when his name was called, obeyed the summons promptly, and modelled his disputation on the constitution of the theme that I have mentioned, and his argument was so able and so elegant that Anatolius jumped up from his seat, the audience shouted applause till they burst, and every man there regarded him as a divine being. Accordingly Anatolius openly showed him peculiar honour, though he would hardly admit the others to his table. He himself was an accomplished sophist in table-talk and themes suited to a symposium; hence his symposium was a feast of reason and of learned conversation. But all this happened many years ago, and therefore the author has been very careful in his report of what he learned from hearsay. Now Anatolius felt great admiration for Milesius also, a man who came from Smyrna in Ionia. Though fortune had endowed him with the greatest talents, he abandoned himself to an unambitious and leisurely life, frequented the temples, neglected to marry, and cultivated every sort of poetry and lyric and every kind of composition that is favoured by the Graces. By this means, then, he won the favour of Anatolius so that he actually called the man a "Muse." But he used to call the problems raised by Epiphanius the sophist "Analyses,"¹ making fun in this way of that teacher's triviality and pedantic accuracy. He satirized all the sophists for their disagreements over the constitution² of a theme, and said: "If there had been
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"εἰ πλεῖος" ἐφη "τῶν δεκατριῶν έτύγχανον οἱ σοφιστεύοντες, τάχι ἄν ἐτέρας προσεξεύουν στά-
492 σεις, ἵνα διαφόρως ἐν πρόβλημα μελετήσωσίν." Προαιρέσιν δὲ πάντων ἕνα καὶ μόνον ὑπερθαύ-
μαζεύ. ἔτυγχανε δὲ οἱ Προαιρέσιοι οὐ πρὸ πολλοῦ
χρόνου μετάπεμπτος ὑπὸ τοῦ βασιλεύοντος γεγονός
Κωνσταντοῦ ἐς τὰς Γαλλίας, καὶ κρατήσας τοῦ
βασιλεύοντος ἐς τοσοῦτον, ἵστε ὀμοτράπεζος ἀμα
τοῖς τιμωτάτοις ἥν αὐτῶ, καὶ ὅσον γε τῶν ἐκείνη
τότε ἄνθρωπων οὐκ ἐξικνούντο τοὺς τε λόγους
ἀναθεωρεῖν καὶ τὰ ἀπόρρητα τῆς ψυχῆς θαυμάζειν,
πρὸς τὴν ὅψιν καὶ τὰ φαινόμενα μεταφέροντες
τὴν ἐκπλήξιν, τοῦ τε σώματος αὐτοῦ τὸ κάλλος
καὶ τὸ ύψος ἐτεθήσαν, ὥσπερ ἐς ἀνδριάντα τυλ
καὶ κολοσσοῦν μόλις ἀναβλέποντες· οὕτω τὰ
πάντα ἣν ὑπὲρ ἀνθρωπον. τὴν γε μὴν καρτερίαν
ὀρῶντες, ὅτις ἀπαθῆ τινα καὶ σιδήρεον ύπελάμ-
βανον, ὅτι λεπτὸν ἔχων τριβώνον, ἀνυπόδητος,
τρυφῆς περιουσίαν ἐτίθετο τοὺς Γαλατικοὺς χει-
μῶνας καὶ πεπηγότα σχεδὸν τι τὸν Ρήνον ἐπινε
καὶ τὸν γε ὅλον οὕτω διετέλεσε βίον, ἀπείρατος
θερμοῦ γενόμενος ποτός. ἀπέστειλε γάρ αὐτῶν
ὁ βασιλεὺς εἰς τὴν μεγάλην Ρώμην, φιλοτιμοῦ-
μενος οὖν βασιλεύειν ἔλαχεν· οἷς δὲ οὐκ ἔχον ὁ
ti θαυμάσουσιν, οὕτω πάντα ἣν παρὰ τὴν ἀνθρωπὶ-
νην φύσιν. πολλὰ δὲ ἐπὶ πολλοῖς ἀγασθέντες,
καὶ τυχόντες ἐπαίνων, ἀνθριάντα κατασκευασά-
μενοι χαλκοῦ ἰσομέτρητον, ἀνέθηκαν ἐπιγράφον-

1 Here Eunapius seems to imitate Philostratus, Life of
Adrian 589, where that sophist makes a similar effect on
audiences that knew no Greek.
2 This may echo Plato's description or Socrates in
Symposium 220 a, b.
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more than thirteen of these professional sophists, they would no doubt have invented still more ‘constitutions’ in order to declaim on a single problem from every different angle possible.” Prohaeresius was the one and only sophist of them all whom he genuinely admired. Now it happened that Prohaeresius had not long before been summoned to the Gallic provinces by Constans, who then held imperial sway, and he had so won over Constans that he sat at his table along with those whom he most honoured. And all the inhabitants of that country who could not attain to a thorough understanding of his lectures and thus admire the inmost secrets of his soul, transferred their wonder and admiration to what they could see plainly before their eyes, and marvelled at his physical beauty and great stature, while they gazed up at him with an effort as though to behold some statue or colossus, so much beyond the measure of man was he in all respects.¹ Moreover, when they observed his abstinence and self-denial they believed him to be passionless and made of iron; for clad in a threadbare cloak and barefooted ² he regarded the winters of Gaul as the height of luxury, and he would drink the water of the Rhine when it was nearly freezing. Indeed he passed his whole life in this fashion, and was never known to touch a hot drink. Accordingly Constans dispatched him to mighty Rome, because he was ambitious to show them there what great men he ruled over. But so entirely did he surpass the ordinary human type that they could select no one peculiarity to admire. So they admired his many great qualities one after another, and were in turn approved by him, and they made and set

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τέσσερα ΒΑΣΙΛΕΥΣΙΑ ΡΩΜΗ ΤΟΝ ΒΑΣΙΛΕΥΣΙΑ ΤΩΝ ΛΟΓΩΝ.

‘Ο δὲ βασιλεὺς ἀπέστη 1 πάλιν Ἀθήνας δωρεάν 2 αὐτεὶν ἐδωκεν. ο δὲ τῆς ἐαυτοῦ φύσεως ἄξιον ἥτησε, νύσσως οὐκ ὅλιγας οὐδὲ μικρὰς εἰς ἀπαγωγὴν φόρου κατὰ συνθέσιον ταῖς Ἀθηναῖαι. ο δὲ καὶ ταῦτα ἐδωκεν, καὶ προσέθηκε τὸ μέγιστον τῶν ἀξιωμάτων, στρατοπεδάρχην ἐπιτρέφασα καλεῖσθαι, ὅπως νεμεσοῦν μηδείς εἰ τοσαῦτα ἐκ τοῦ δημοσίου κομίζοιτο. ταῦτα τὴν δωρεὰν ἔδει βεβαιοῦν τὸν τῆς αὐλῆς ἐπαρχον (νεωτί γὰρ παρὴν ἐκ Γαλατίας ὁ ἐπαρχὸς). καὶ μετὰ τοὺς ἐπὶ τοῖς λόγοις ἐκεῖνον ἀγῶνας, παρὰ τὸν Ἀνατόλιον ἐλθὼν, ἦξιον βεβαιοῦν τὴν χάριν, καὶ συνηγόρουσιν οὐκ ἔκαλεσε μόνον, ἀλλὰ σχεδὸν τι πάντας τοὺς πεπαιδευμένους ἐκ τῆς Ἑλλάδος. πάντες γὰρ ἠδον Ἀθήνης διὰ τὴν ἐπιστήμην. ὥς δὲ ἐπληρωθη τὸ θέατρον, καὶ ο Προαιρέσιος ἦξιον τοὺς συνηγόρους λέγειν, παραδραμῶν τὴν ἀπάντως δόξαν ὁ ἐπαρχὸς, καὶ βασανίζων τὸν Προαιρέσιον ἐς τὸ σχεδίον “λέγε,” φησίν, “ὦ Προαιρέσιε· αἰσχρὸν γὰρ ἔστι καὶ λέγειν καὶ βασιλέα ἐπαινεῖν σοῦ παρόντος ἑτερον.” ἐνταῦθα ο Προαιρέσιος, ὥσπερ ἵππος εἰς πεδίον κληθεῖς, τοὺς ἐπὶ τῇ δωρεὰν λόγος, τὸν τε Κελεόν καὶ Τριπτόλεμον καὶ τὴν Δήμητρας ἐπιστήμην ἐπὶ τῇ τοῦ σιτου

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1 ἀπιώντα Boissonade; ἀπιώνι Cobet.
2 Before δωρεάν Cobet deletes καί.

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1 Libanius, Letter 278, mentions this statue at Rome and another at Athens.
2 This office, originally military, had become that of a
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up in his honour a bronze statue life size with this inscription: "Rome the Queen of cities to the King of Eloquence." ¹

When he was about to return to Athens, Constans permitted him to ask for a present. Thereupon he asked for something worthy of his character, namely several considerable islands that should pay tribute to Athens to provide it with a corn supply. Constans not only gave him these, but added the highest possible distinction by bestowing on him the title of "stratopedarch," ² lest any should resent his acquisition of so great a fortune from the public funds. It was necessary for the pretorian prefect to confirm this gift; for the prefect had lately arrived from Gaul. Accordingly, after the competitions in eloquence that I have described, Prohaeresius approached Anatolius and begged him to confirm the favour, and summoned not only professional advocates for his cause but almost all the educated men of Greece; for on account of the prefect's visit they were all at Athens. When the theatre was crowded, and Prohaeresius called on his advocates to speak, the prefect ran counter to the expectation of all present, because he wished to test the extempore eloquence of Prohaeresius, and he said: "Speak, Prohaeresius! For it is unbecoming for any other man to speak and to praise the emperor when you are present." Then Prohaeresius, like a war-horse summoned to the plain, ³ made a speech about the imperial gift, and cited Celeus and Triptolemus and how Demeter sojourned among men that she might

Food Controller, cf. Julian, Oration i. 8 c, where he says that Constantine did not disdain it for himself.

³ A proverb; cf. Plato, Theaetetus 183 d. It is used by Lucian and Julian.
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δωρεά παρήγαγε, καὶ τὴν τοῦ βασιλέως χάριν ἑκείνοις προσάπτων τοὺς διηγήμασι, ταχὺ μᾶλα μετέστησεν εἰς τὸν ἀρχαῖον ὄγκον τὰ γινόμενα, καὶ τοὺς λεγομένους ἐπεχόρευεν, ἐπιδεικνύμενος εἰς τὴν ὑπόθεσιν· καὶ ὁ τῶν λόγων ἐλεγχὸς ἦν αὐτῷ φιλοτιμία.

Γάμος δὲ αὐτῷ συνέπεσεν ἐξ Ἀσίας τῆς Τραλλιανῶν πόλεως, καὶ Ἀμβόκλεια μὲν ὅνομα τῇ γυναικί. θυγάτρια δὲ αὐτῶς ἐγενέσθην τοσοῦτον παραλλάττοντα κατὰ τὴν ἡλικίαν χρόνον, ὅσος ἦν τὸ κύριον καὶ γίνεσθαι καταναλίσκεται. προελθόντα δὲ εἰς ὁπλαί ἐν ἦ πάγκαλον τι χρῆμα καὶ μακάριον παύδιον, καὶ τὴν τοῦ πατρὸς ψυχὴν ὄψιν ἥδους ἀνασείσαντα, ἐν ὀλίγαις ἡμέραις ἀμφώ τοὺς πατέρας ἀπέλυπεν, ὅτε μικροῦ τὸ πάθος καὶ τῶν προσηκόντων ἐκβαλεῖν λογισμῷ τῶν Προαιρέσιον. ἀλλὰ πρὸς τούτο μὲν ἦρκεσέν ἡ Μιλησίου μοῦσα, τὰς ἄρμονικὰς ἀναφαμένη χάριτας, καὶ πολλὰ παίζουσα μετ' ἀφροδίτης, καὶ τὸν λογισμὸν ἀνακαλομένη. τοῖς δὲ Ῥωμαίοις ἅξιοις ὅμως ἢδιον ἀποτέλεσεν, οἱ Προαιρέσιοι τὸν Εὐσέβιον ἐξέπεμψεν, δὲ ὃς ἦν μὲν εἰς Ἀλεξανδρέας, ἐναρμόσεν δὲ ἄλλως ἐδόκει τῇ πόλει, κολακεύειν τε εἰδὼς καὶ σαίνειν τὸ ὑπερέχον· στασιώδης δὲ κατὰ τὰς Ἀθηνᾶς ἐφαίνετο. καὶ ἁμα ἐβούλετο μείζον τὸ καθ' ἐαυτὸν τοὺς, ἀνδρα πέμπως πολιτικῆς κακοτεχνίας οὐκ ἀμύητον· ἐπεὶ τὰ γε κατὰ ῥητορικὴν ἔξαρκει τοσοῦτον εἰπεῖν ὅτι ἦν Αἰγύπτιος. τὸ δὲ ἔθνος ἐπὶ ποιητικῇ μὲν
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bestow on them the gift of corn. With that famous narrative he combined the tale of the generosity of Constans, and very speedily he invested the occurrence with the splendour and dignity of ancient legend. Then, as he declaimed, his gestures became more lively, and he displayed all his sophistic art in handling the theme. The fact that he obtained the honour that he asked for shows what his eloquence must have been.

His wife came from Asia, from the city of Tralles, and her name was Amphiclea. They had two little girls, between whose ages there was only so much difference as the time necessary for their conception and birth. But no sooner had they reached that time of life when a child is a wholly lovely and charming thing, and made their father's heart tremble with joy, than they left their parents desolate, both within a few days; so that his grief almost shook Prohaeresius from the reflections that become a philosopher. However, the Muse of Milesius 1 proved able to meet this crisis, and by composing lovely harmonies and expending all his gifts of charm and gaiety he recalled him to reason. When the Romans asked him to send them one of his own pupils, Prohaeresius sent forth Eusebius who was a native of Alexandria. He seemed to be peculiarly suited to Rome, because he knew how to flatter and fawn on the great; while in Athens he was regarded as a seditious person. At the same time Prohaeresius wished to increase his own reputation by sending a man who had been initiated into the sharp practices of political oratory. As for his talent for rhetoric, it is enough to say that he was an Egyptian; for this

1 For Milesius see above, p. 491.
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σφόδρα μαίνονται, ὃ δὲ σπουδαῖος Ἕρμῆς αὐτῶν ἀποκεχώρηκεν. ἐπανέστη δὲ αὐτῷ ὁ Μουσώνιος, εἰς σοφιστικὴν ὁμιλητὴν ὄν ἄντω, (περὶ οὗ πολλὰ διὰ τὰς ἄλλας αἰτίας ἐν τοῖς διεξοδικοῖς γέγραπται), καὶ ὅτε γε ἀντήρε, καταμαθὼν πρὸς τίνα ἐξει τόν ἀγώνα, ταχὺ μάλα ἐπὶ τὴν πολιτικὴν κατεπῆδησεν.2

Ἱουλιανοῦ δὲ βασιλεύοντος, τόπου τοῦ παυδεύων ἐξειργόμενος (ἐδόκει γὰρ εἶναι χριστιανὸς) συν- ορῶν τὸν ἱεροφάντην ὑσπερ Δελφικόν τινα τρί- ποδα πρὸς τὴν τοῦ μέλλοντος πρόοιαν πάσι τοῖς δεομένοις ἀνακείμενον, σοφία των περιήλθε ξένη τῇ πρόγνωσι. ἐμέτρει μὲν γὰρ ὁ βασιλεὺς τῇ γῇ τοῖς Ἔλλησιν εἰς τὸν φόρον, ὅπως μὴ βαρύ- νοντο. ὁ δὲ Προαιρέσιος ἤξιωσεν αὐτὸν ἐκμαθηθῶν παρὰ τῶν θεῶν, εἰ βέβαια μενεὶ τὰ τῆς φιλαν- θρωπίας. ὥς δὲ ἀπέφησεν, ὃ μὲν ἔγνω τὸ πραξ- θησόμενον, καὶ ἣν εὐθυμότερος. ὁ δὲ συγγραφεὺς κατὰ τουτοῦ τὸν χρόνον εἰς ἐκτὸν ποι καὶ δέκατον ἐτῶν τελῶν, παρῆλθε τε εἰς τὰς Ἀθῆνας καὶ τοῖς ὁμιλητάις ἐγκατεμίγη καὶ ἀγαπηθεῖς ὑπὸ αὐτοῦ καθάπερ παῖς γνήσιος, ἦπείγετο μὲν μετὰ στιγμὸν ἐτῶν εἰς τὴν Αἰγυπτιον, οἱ δὲ πατέρες καλοῦντες ἐπὶ Λυδίας ἐξεβάσαντο κάκειν ἡ κακοτική προβατί, καὶ πρὸς τοῦτο ἐξεκάλουν ἄπαντες. Προαιρέσιοι δὲ ἐξ ἀνθρώπων ἀνεχώρηκε μετ' οὗ πολλὰς ἡμέρας τοσοῦτος καὶ τοιοῦτος γενόμενος

1 artias Junius adds.
2 μετεπηδήσεν Cobet suggests.

1 Probably “those of the Hellenic faith.”

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race passionately loves the poetic arts, whereas the Hermes who inspires serious study has departed from them. He had for an adversary Musonius, who had been his pupil in the sophistic art. (I have for other reasons written about him at length in my Universal History.) When Musonius reared his head to oppose him, Eusebius knew well against what sort of man he had to contend, so he very speedily deserted to take up political oratory.

In the reign of the Emperor Julian, Prohaeresius was shut out of the field of education because he was reputed to be a Christian; and since he observed that the hierophant, like a sort of Delphic tripod, was open to all who had need of him to foretell future events, by strange and wonderful arts he fraudulently intercepted that foreknowledge. For the emperor was having the land measured for the benefit of the Hellenes,\(^1\) to relieve them from oppression in respect of taxes. Thereupon Prohaeresius requested the hierophant\(^2\) to find out from the god whether this benevolence would be permanent. And when he declared that it would not, Prohaeresius learned in this way what the future would bring, and took courage. The author, who had attained at this time to about his sixteenth year, arrived at Athens and was enrolled among his pupils, and Prohaeresius loved him like his own son.\(^3\) Five years later the author was preparing to go to Egypt, but his parents summoned him and compelled him to return to Lydia. To become a sophist was the obvious course to which all urged him. Now a few days later Prohaeresius departed this life. He was a great and gifted man, even as I have described, and

\(^2\) i.e. of Eleusis; cf. pp. 475, 476.  
\(^3\) See above, p. 486.
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καὶ διαπλήσσας τῶν ἑαυτοῦ λόγων τε καὶ ὀμιλητῶν τὴν οἰκουμένην.

Ἑπτάφυσος· οὗτος ἦν μὲν ἐκ Συρίας, δεινότατος δὲ εἶναι περὶ τὰς διακρίσεις δόξας τῶν ζητημάτων, τὸν δὲ λόγον ἀτονώτερος, ὃμως ἀντισοφοστεῦσας τῷ Προαρεσίῳ καὶ εἰς πολὺ δόξης ἐχώρησεν· οὐ γὰρ φέρει τὸ ἀνθρώπινον ἕνα θαυμάζειν, ἀλλὰ ἐγκεκλικὸς καὶ ἡττώμενον ὑπὸ φθόνον, τοὺς πολυκρατούσης καὶ ύπερέχουσιν ἔτερον ἀντικαθίστησιν, ἀσπέρ ἐν φυσικῇ τὰς ἀρχὰς ἐκ τῶν ἑναντίων λαμβάνοντες.

494 ἐτελεύτα δὲ οὐκ εἰς βαθὺ γῆρας ἀφικόμενος, τὸ αἷμα νοσήσας· καὶ ἡ γυνὴ ταῦτό τοῦτο ἐπαθεῖ, καλλίστη παισῶν γενομένη. καὶ παιδίον οὐκ ἦν αὐτοῖς. τοῦτον ὁ ταῦτα γράφων οὐκ ἔγνω, πολὺ προσπελθόντα τῆς ἐπιδημίας.

Καὶ Διόφαντος ἦν μὲν εἰς Ἀραβίας, καὶ εἰς τοὺς τεχνικοὺς ἐβιάζετο· ἢ δὲ αὐτὴ δόξα τῶν ἀνθρώπων Προαρεσίῳ κάκεινον ἀντήγειρεν, ὥσις Καλλιμαχον Ὀμήρῳ τις ἀναστήσειν. ἀλλὰ ἐγέλα ταῦτα ὁ Προαρέσιος, καὶ τοὺς ἀνθρώπους ὁ τι εἰσὶν ἐν διατριβῇς εἶχεν μέρει. τοῦτον ἐγίγνωσκεν ὁ συγγραφεύς, καὶ ἡκρόασατό γε πολλάκις δημοσίᾳ λέγοντος. παραθεῖται δὲ τῇ γραφῇ τῶν λεχθέντων καὶ μνημονευθέντων οὐδὲν ἐδόκει καλῶς ἔχειν· μὴν γὰρ ἐστὶν ἀξιολόγῳ ἀνδρῶν, οὐ χλευασμός, ἡ γραφή. ἀλλὰ ὃμως ἐπιτάφιον γε εἰπεῖν τινα

1 ὃμως τε σοφιστεύσας τῷ Boissonade; ὃμως ἀντισοφοστεῦσας τῷ Wytenbach; ὃμως ἀντισοφοστεῦσε τε Cobet.

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he filled the whole known world with the fame of his discourses, and with those who had been his pupils.

Epiphanius was a native of Syria, and he was reputed to be very skilful in distinguishing and defining controversial themes, but as an orator he was slack and nerveless. Nevertheless, as the rival of Prohaeresius in the sophistic profession he actually attained to great fame. For human beings are not content to admire one man only, but so prone are they to envy, so completely its slave, that when a man excels and towers above the rest they set up another as his rival; and thus derive their controlling principles from opposites just as in the science of physics. Epiphanius did not live to be old, but died of blood-poisoning, and his wife also, who was an exceedingly handsome woman, met the same fate. They left no children. Epiphanius was not personally known to the author, for he died long before the latter's sojourn in Athens.

Diophantus was a native of Arabia who forced his way into the ranks of the professors of rhetoric. That same envious opinion of mankind of which I have just spoken set him up as another rival of Prohaeresius, as though one should oppose Callimachus to Homer. But Prohaeresius laughed all this to scorn, and he refused to give serious thought to human beings and their foibles. The writer knew Diophantus and often heard him declaim in public. But he has not thought fit to quote in this work any of his speeches or what he remembers of them. For this document is a record of noteworthy men; it is not a satire. However it is said that he delivered a funeral oration in honour

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toù Προαιρεσίου λέγεται (προαπήλθε γὰρ ὁ Προ-
αιρεσίος), καὶ τι τουοῦτον ἐπιφθέγξασθαι διαμνη-
μονεύουσιν ἐπὶ τῇ Σαλαμῖν καὶ τοῖς Μηδικοῖς·
"ὡς Μαραθῶν καὶ Σαλαμίν, νῦν σεσύγχοσθε. οἶαν
σάλπιγγα τῶν ὑμετέρων τροπαίων ἀπολωλέκατε.
οὗτος ἀπέλπις δύο παύδας ἐπὶ τρυφήν καὶ πλούτουν
ὁμήριαντας.

Καὶ Σωπόλιδος ἦκροάσατο πολλάκις ὁ ταῦτα
grάφων. καὶ ἦν ἄνηρ εἰς τὸν ἄρχαῖον χαρακτήρα
tῶν λόγων ἀναφέρεων βιαζόμενος, καὶ τῆς ὑγια-
νούσης Μοῦσης ψαύειν ὀριγμώμενος. ἀλλ’ ἔκρουν
μὲν τὴν θύραν ἰκανῶς, ἤνοιγετο δὲ οὐ πολλάκις·
ἀλλ’ εἰ πο τι καὶ ψοφήσειν ἐκεῖθεν, λεπτὸν τι
καὶ ἀσθενὲς παρωλίσθαινεν ἔσωθεν τοῦ θείου
πνεύματος· τὸ δὲ θέατρον ἐμεμήνησαν, οὐδὲ τὴν
πεπισμένην ῥανίδα τὴν Κασταλίαν φέροντες.
tούτῳ παῖς ἐγένετο· καὶ ἐπιβεβηκέναι τοῦ θρόνου
tῶν παῖδα φάσκουσιν.

'Ιμέριος· τὸν ἄνδρα τούτου ἦνεγκε μὲν Βιθυνία,
οὐκ ἔγνω δὲ αὐτῶν ὁ ταῦτα γράφων· καὶ τοῖ γε ἦν
κατ’ ἐκείνους τοὺς χρόνους. ἀλλὰ πρὸς τὸν αὐτο-
kράτορα διαβᾶσ 'Ιουλιανὸν κατ’ ἐπίδειξιν, ὡς, διὰ
τὴν ἦς Προαιρέσιον ἀχθηδόνα τοῦ βασιλέως,
ἀσμένως ὀφθησόμενος, 'Ιουλιανοῦ καταλείποντος
tὸ ἀνθρώπινον, ἐνιετρυφε τῇ ἀποδημίᾳ, καὶ,
Προαιρεσίου τελευτήσατος, Ἀθηνάζε ὑπείγετο.
εὐκολος δὲ ἄνηρ εἰπεῖν καὶ συνημμοομένος· κρότον
dὲ ἔχει καὶ Ἰχουν ἡ συνθήκη πολιτικῶν· καὶ ποι
σπάνιος καὶ παρὰ τὸν θείου Ἀριστείδην ἴσταται.

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of Proharesius (for the latter died before he did),
and they relate that he concluded with these words
about Salamis and the war against the Medes: "O
Marathon and Salamis, now are ye buried in silence!
What a trumpet of your glorious victories have ye
lost!" He left two sons who devoted themselves
to a luxurious life and money-making.

The author of this work often heard Sopolis
lecture. He was a man who tried with all his
might to reproduce the style of the ancients in his
oratory, and did his utmost to reach the level of a
saner Muse. But though he knocked diligently at
her door, it was seldom opened. Nay, if ever it did
creak open a little, it was but a thin and feeble
spark of the divine afflatus that slipped forth from
within. But at this his audience would grow frenzied
with enthusiasm, unable as they were to receive
calmly even a single drop squeezed from the fount
of Castalia. Sopolis had a son, and they say that he
too ascended the professorial chair.

Himerius was a native of Bithynia, yet the author
never knew him, though he lived in the same period.
He travelled to the court of the Emperor Julian to
declaim before him, in the hope that he would be
regarded with favour on account of the emperor's
dislike of Proharesius; and when Julian left this
world, Himerius spent his time abroad. Then, on
the death of Proharesius, he hastened to Athens.
He was an agreeable and harmonious speaker. His
style of composition has the ring and assonance of
political oratory. Sometimes, though rarely, he rises
as high as the godlike Aristeides. He left a daughter,

1 i.e. Proharesius had used these commonplaces
effectively.
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ἐπὶ θυγατρὶ δὲ τελευτᾷ, τῆς ἱερᾶς νόσου πρὸς γῆρα μακρῷ καταλαβοῦσης αὐτῶν.

Ἐν τούτοις ἦν τοὺς χρόνους καὶ Παρνάσιος ἐπὶ τοῦ παιδευτικοῦ θρόνου, ὀμιλητὰς εὐαριθμήτους ἔχων· καὶ τοῦ γε ὄνοματος οὐκ ἀπεστερημένος.

495 Λιβάνιον δὲ Ἀντιόχεια μὲν ἦμενκεν ἢ τῆς Κοίλης καλουμένης Συρίας πρώτη πόλεως, Σε-λεύκου τοῦ Νικάτωρος ἑπικληθέντος ἔργου. ἦν δὲ τῶν εἰ δειγμὸν καὶ εἰς τοὺς ἀκρους ἐτέλειν. νέος δὲ ὄν ἔτι καὶ κύριος ἐαυτοῦ, πατέρων ἀπολε-λοιπῶν, ἀφίκομενος Αθηναίες, οὔτε ὡς ἐκ Συρίας Ἐπιφανίῳ προσήλθε μεγίστην ἔχοντι δόξαν, οὔτε παρὰ Προαιρεσίου ἐφοίτησεν, ὡς ἐν τῷ πλῆθε τῶν ὀμιλητῶν καὶ τῷ μεγέθει τῆς δόξης τῶν διδασκάλων καλυφθησόμενος. ἐνδερεθεῖς δὲ ὑπὸ τῶν Διοφαντείων, Διοφάντῳ προσένεμεν ἑαυτὸν· καὶ, ὡς οἱ πάνω τῶν ἀνδρὰ καταμεμα-θηκότες ἐφασκόν, ταῖς μὲν ὀμιλίαις καὶ συνουσίαις, τὸ γεγονὸς συμμαθῶν, ἐλάχιστα παρεγίνετο, καὶ τῷ διδασκάλῳ τῆς ὁχληρὸς οὐκ ἦν· αὐτὸς δὲ ἑαυτὸν ἐπὶ ταῖς μελέταις συνείχε, καὶ πρὸς τὸν ἀρχαίον ἐξεβιάζετο τύπων, τὴν ψυχὴν διαπλάττων καὶ τὸν λόγον. ὥστερ οὖν οἱ πολλὰκις πέμποντες, ἔστω ὅτε καὶ τυγχάνουσι ¹ τοῦ σκοποῦ, καὶ τὸ συνεχὲς τῆς μελέτης αὐτοῖς διὰ τῆς γυμνασίας τῶν ὀργῶν ἦπι τῷ πλεῖστων ἐνσωμάτων οὐκ ἐπιστήμην ἐφυσεν, ἀλλὰ τὴν τεχνὴν οὕτω καὶ Λιβάνιος, ἐκ τοῦ ξῆλου καὶ τῆς παραθέσεως τῆς

¹ tυγχάνουσι Foerster; tυγχάνουτες Boissonade.

¹ For Parnasius see Life of Prohaeresius, p. 487: he is otherwise unknown.
² In A.D. 336.
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when he died of epilepsy, a disease which attacked him in extreme old age.

Parnasius\(^1\) also lived in those days and filled a teacher's chair. His pupils were soon counted, but for all that he did not fail to win a certain reputation.

Libanius was born at Antioch, the capital of Coele Syria as it is called. This city was founded by Seleucus surnamed Nicator. Libanius came of a noble family and ranked among the first citizens. While he was still a youth and his own master, since his parents were dead, he came to Athens,\(^2\) and there, though he too came from Syria, he did not attach himself to Epiphanius, who enjoyed the very highest reputation, nor did he attend the school of Prohaeresius. This would have been to run the risk of being obscured, partly by so great a crowd of fellow-pupils, partly by the celebrity of his teachers. But he fell into a trap that was set for him by the pupils of Diophantus, and therefore attached himself to that sophist. It is asserted by those who knew the man intimately that, when he learned what had happened to him, he very seldom attended the lectures and meetings of the school, and gave his master very little trouble. But by himself he devoted his time to the study of rhetoric, and worked very hard to acquire the style of the ancient writers, moulding to that end both his mind and his speech. And even as those who aim at a mark sometimes succeed in hitting it, and their constant practice and regular exercise with their weapons usually begets dexterity in shooting straight rather than scientific knowledge; even so Libanius in his zeal to compare and imitate them was inseparable from the ancient
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κατὰ μίμησιν, προσαρτῶν ἑαυτὸν καὶ παραξέων ἕγεμόσων ἅριστοι τοῦς ἀρχαίος,1 καὶ οἰς ἐχρῆν ἐπόμενος, ὥς ἤχοις τῆς ἁγίας ἑαυτὸν ἐνέβαινε καὶ ἀπῆλαυσε τῆς ὀδοῦ τὰ εἰκότα. θαρσήσας δὲ ἐπὶ τῶν λέγει καὶ πείσεις ἑαυτὸν ὡς ἑνάμιλλος εἰς τοῖς ἑπὶ τούτω μεγαλοφρονοῦσαν,2 οὐχ εἴλετο περὶ μικρῶν πόλεως κρύπτεσθαι, καὶ συγκαταπίπτειν τῷ τῆς πόλεως ἅξιώματι, ἀλλ' ἐπὶ τὴν Κωνσταντίνων πόλει διαβαλῶν ἁρτὶ παρισύρας εἰς μέγεθος καὶ ἄκμαξουσαν, καὶ δεομένην ἔργων τε ὁμοῖοι καὶ λόγων οἷ κατακοσμήσουσαι, ταχὺ μᾶλα καὶ κατ' αὐτὴν ἔξελαμψεν, εἰς συνουσίαν τε ἅριστος καὶ χαρίστατος φανεῖν, καὶ εἰς ἐπίδειξιν λόγων ἐπαφρόδιτος. διαβολῆς δὲ τῶν αὐτῶ γενομένης περὶ τὰ μετάκιν, ἣν θεμιτὸν οὐκ ἦν ἐμοί γράφειν, ἐς μνήμην ἄξιολόγων ἀνέντι τὴν γραφήν, ἐκπεσών τῆς Κωνσταντίνου πόλεως, κατέσχε τὴν Νικομήδειαν. κάκειθεν, τῆς φήμης ἐπισεομένης καὶ παραθεούσης αὐτῶ διὰ ταχέων ἀποκρουθεῖσι, μετὰ χρόνον τινὰ ἐπὶ τὴν ἑαυτοῦ πατρίδα καὶ πόλεων ἐπανέρχεται, κάκει τὸν πάντα ἐβίω χρόνον, μακρὸν καὶ παρατείνοντα γενόμενον.

Μνήμην μὲν οὕτω αὐτῶ 3 τὴν πρέπουσαν καὶ τοῖς βιβλίοις τοῖς κατὰ τὸν Ἰουλιανὸν ἡ γραφή πεποίηται, τὰ ἑκάστον νῦν ἐπεξελεύσεται. οὖδείς τῶν συλλεγέντων Διβανίω καὶ συνουσίας

1 τοῖς ἀρχαῖος Sievers would omit.
2 μεγαλοφρονοῦσα Boissonade; μέγα φρονοῦσα Foerster.
3 αὐτῶ Foerster; αὐτῷ Boissonade.

1 In 340; he left Constantinople in 343. There is no other evidence for the scandalous charge mentioned later.
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authors, and so to speak rubbed shoulders with those most excellent guides; and by following the right leaders he trod in the footsteps of the best and reaped the fruits of that course. As he gained confidence in his eloquence and convinced himself that he could rival any that prided themselves on theirs, he resolved not to bury himself in a small town and sink in the esteem of the world to that city’s level. Therefore he crossed over to Constantinople,\(^1\) a city which had recently attained to greatness, and, being at the height of her prosperity, needed both deeds and words to adorn her as she deserved. There he very soon became a shining light, since he proved to be an admirable and delightful teacher and his public declamations were full of charm. But a scandalous charge was brought against him in connexion with his pupils. I cannot allow myself to write about it, because I am determined to record in this document only what is worthy to be recorded. For this reason, then, he was expelled from Constantinople, and settled at Nicomedia. When the scandalous tale followed him there and obstinately pursued him, he was soon\(^2\) thrust out of that city also, and after a time\(^3\) he returned to his native land and the city of his birth, and there he spent his whole life, which proved to be long and long drawn out.

Though I have composed in my annals of the reign of Julian a fitting account of the career of Libanius, I will now run over it in detail. Not one of all those who associated with him and were

\(^2\) Libanius himself says that he was in Nicomedia five years, the happiest of his life.

\(^3\) Eunapius ignores the second sojourn of Libanius at Constantinople; see Introduction, p. 334.
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ἀξιωθέντων ἀπῆλθεν ἄδηκτος· ἀλλὰ τὸ τε ἦθος εὐθὺς οἶδος τις ἦν ἐγνωστο, καὶ συνείδειν 1 αὐτοῦ τά τε τῆς ψυχῆς ἐπὶ τε τὸ χειρὸν καὶ τὸ κρείττον ῥέσων, καὶ τοσοῦτος ἦν ἐς τὴν πλάσιν καὶ τὴν πρὸς ἀπαντας ἐξομοίωσον, ὡστε ὁ μὲν πολύπους λίρος ἠλέγχετο, τῶν δὲ συγγυγομένων ἐκαστὸς ἄλλον ἐαυτὸν ὁρᾶν ὑπελάμβανεν. ἐφασκον γοῦν αὐτὸν οἱ πεπεραμένοι, πίνακα των καὶ ἐκβαγεῖον ἐλαῖο παντοδαπών ἠθῶν καὶ ποικίλων· οὐδ' ἄν ἥλω ποτὲ πολλῶν καὶ διαφόρων συνεληλυθὸν ὑπὸ μᾶλλον τέρπεται, ἀλλὰ καὶ ἐπὶ τοὺς ἐναντίους ἐπηνεῖτο παρὰ τῶν τῶν ἐναντίων ἑλαυνόντων βίων, καὶ πᾶς τοῖς αὐτῶν τὰ σφέτερα θαυμάζετο· οὔτω πολύμορφον τι χρήμα καὶ ἀλλοπρόσαλλον ἦν. γάμων δὲ καὶ οὗτος ἤμελησε, πλὴν ὅσα γε αὐτῷ γνώτι τις ἡμῶν, οὐκ ἀπὸ ὁμοίας τῆς ἀξιώσεως.

ἐός δὲ λόγος αὐτῷ, περὶ μὲν τὰς μελέτας, παντελῶς ἀσθενῆς καὶ τεθηκὼς καὶ ἀπνοὺς, καὶ διαφαίνεται γε οὗτος μὴ τετυχηκὼς διδασκάλου καὶ γὰρ τὰ πλείστα τῶν κοινῶν καὶ ποιδὶ γνωρίμων περὶ τὰς μελέτας ἥγονεν· περὶ δὲ ἐπιστολάς καὶ συνουσίας ἐτέρας, ἱκανῶς ἐπὶ τὸν ἀρχαῖον ἀναφέρει καὶ διεγείρετο τύπον, καὶ χάριτος γε αὐτῷ καὶ κωμικῆς βωμολοχίας καταπέπληκται τὰ συγγράμματα, καὶ ἡ κομψότης περιτρέχει πανταχοῦ διακοσμημένη τοῖς λόγοις, καὶ δ' πάντες οἱ Συρο-

1 συνείδειν Boissonade; συνείδειν Wyttgenbach, Foerster.

1 The adaptability of the polypus is a favourite common-
place; cf. Lucian, Dialogues of the Sea-Gods 4; Philostratus, Lives of the Sophists 487, note.

2 This criticism is inconsistent with the reputation of Libanius as a declaimer; cf. Introduction, p. 335.
admitted to his teaching left him without being smitten by his charm. For he knew at first sight every man's character for what it was, and understood the propensities of his soul, whether to vice or virtue. And indeed he was so clever in adapting and assimilating himself to all sorts of men that he made the very polypus look foolish; and everyone who talked with him thought to behold in him a second self. At any rate those who had had this experience used to declare that he was a sort of picture or wax impression of all the manifold and various characters of mankind. In a gathering of many men of various sorts one could never have detected who it was that he preferred. Hence those who pursued modes of life directly opposed to one another would applaud in him qualities that were directly opposed, and everyone without exception was convinced that it was his views that Libanius admired; so multiform was he, so completely all things to all men. He too avoided marriage, though in fact a woman lived with him, a person of a social position inferior to his own.

His style of eloquence in his declamations was altogether feeble, lifeless, and uninspired, and it is very evident that he had not had the advantage of a teacher; indeed he was ignorant of most of the ordinary rules of declamation, things that even a schoolboy knows. But in his Letters and other familiar addresses he succeeds in rousing himself and rises to the level of the ancient models. His writings are full of charm and facetious wit, while a refined elegance pervades the whole and is at the service of his eloquence. Moreover the peculiar
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φοίνικες ἔχουσι κατὰ τὴν κοινὴν ἐντευξίν ὡδὶ καὶ κεχαρισμένον, τοῦτο παρ' ἐκείνου λαβεῖν μετὰ παιδείας ἔξεστιν· οἱ μὲν οὖν Ἁττικὸι μυκτῆρα καὶ ἀστειόσιν αὐτὸ καλοῦσιν· ὦ δὲ ὤσπερ κο- ρυφὴν παιδείας τοῦτο ἐπετήθευσεν, ἐκ τῆς ἀρχαίας κωμῳδίας ὅλος εἰς τὸ ἀπαγγέλλειν εἰλκυσμένος, καὶ τοῦ κατὰ θύραν τερπνοῦ καὶ γοητεύοντος τὴν ἄκοιν γενόμενος. παιδείας δὲ ὑπερβολὴν καὶ ἀναγνώσεως ἐστιν εὐρεῖν ἐν τοῖς λόγοις, λέξεις κατεγλωττισμέναι ἐντυγχάνοντα. τὰ γοῦν Ἑὐ- πόλιδος δένδρα Λαυσοδίαν καὶ Δαμασίαν οὐκ ἂν παρῆκεν, εἰ τὰ ὀνόματα ἠγνώ τῶν δένδρων, οἷς νῦν αὐτὰ καλοῦσιν οἱ ἄνθρωποι. οὕτως λέξιν εὐρών των περιττήν καὶ ὑπ’ ἀρχαϊότητος διαλαν- θάνουσαν, ὡς ἀνάθημα τι παλαιὸν καθαίρων, εἰς μέσον τε ἤγε καὶ διακαθήρας ἐκαλλώπιζεν, ὑπό- θεσιν τε αὐτὴ περιπλάττων ὅλην καὶ διανοιάς ἀκολουθοῦσας, ὦσπερ ἀβρας τινὰς καὶ θερα- παινὰς δεσποίνη νεοπλούτως καὶ τὸ γῆρας ἀπεξε- σμένη. ἐθαύμασε μὲν οὖν αὐτὸν ἐπί τοῦτοι καὶ ὁ θεώτατος Ἰουλιανός, ἐθαύμασε δὲ καὶ ὅσον ἀνθρώπινον τὴν ἐν τοῖς λόγοις χάριν. καὶ πλεῖστα γε αὐτοῦ περιφέρουσι βιβλία, καὶ ὁ νοῦν ἔχων ἀναλεγόμενον ἐκαστὸν αὐτῶν εἰσεῖται. ἰκανὸς δὲ ἦν καὶ πολιτικὸς ὡμιλήσῃ πράγμασι, καὶ παρὰ τοὺς λόγους ἔτερὰ τινα συντολμήσαι καὶ ῥάδιον-

1 αἰρῶν? Foerster.

1 Eunapius unjustly accuses Libanius of the “precious” Atticism derided by Lucian, Lexiphanes.

2 Quoted from the Demoi by the scholiast on Aristophanes, Birds 1569, ὃς δὲ τὰ δένδρα Λ. καὶ Δ. αὐταῖοι ταῖς κνῆμασιν ἀκολουθοῦσι μα, “they go with me knots and all.” κνῆμη used of a tree is the part between two knots. In Thucydides 524
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charm and sweetness that all Syro-Phoenicians display in general intercourse one may safely look for in him, over and above his erudition. I mean that quality which the people of Attica call a keen scent, or urbane wit. This he cultivated as the very flower and crown of true culture; indeed he drew wholly on ancient comedy for his style of expression, and was master of all that shows a pleasing surface and enchants the ear. In his orations you will find the most profound erudition and the widest possible reading. You will meet also with unusual Attic forms and phrases. For example he would not have omitted those "trees" of Eupolis, Laispodias, and Damasias, if he had known the names by which men call the trees nowadays. Whenever he discovered some strange expression which because of its great antiquity had fallen into disuse, he cleansed it as though it were a sacred relic of the past, and when he had brushed off the dust and adorned it afresh he would bring it forth to the light, draped with a whole new theme and appropriate sentiments, like the dainty slaves and handmaids of a mistress who has just come into a fortune and has smoothed and polished away the signs of old age. For these reasons the sainted Julian also admired him, and indeed every man alive admired the charm of his oratory. Very many of his works are in circulation, and any intelligent man who reads them one by one will appreciate that charm. He had also a talent for administering public affairs, and in addition to his formal orations he would confidently undertake and

86 Laispodias is an Athenian general. Both men were ridiculed by the comic poets because of their thin legs. Plutarch, Quaestiones 712, says the passage in Eupolis is a crux for commentators.

8 i.e. the emperor.

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γῆσαι πρὸς τέρψιν θεατρικωτέραν. τῶν δὲ μετὰ ταῦτα βασιλέων καὶ τῶν ἀξιωμάτων τὸ μέγιστον αὐτῶν προσθέντων (τὸν γὰρ τῆς αὐλῆς ἐπαρχον μέχρι προσηγορίας ἔχειν ἐκελεύον), οὐκ ἀπε-δέξατο φήσαι τὸν σοφιστὴν εἶναι μείζονα. καὶ τοῦτο γέ ἐστιν οὐκ ὀλίγος ἔπανως, ὅτι δόξης ἐλάττων ἀνήρ, μόνης ἦττητο τῆς περί τούς λόγους, τὴν δὲ ἄλλην δημώδη καὶ βάναυσον ὑπελάμβανεν. ἀλλ' ἐπελεύσθη καὶ οὕτως εἰς γῆρας ἀφικόμενος μακρότατον, καὶ θαύμα οὐκ ὀλίγον ἀπολιπτῶν ἀπασιν. τούτῳ δὲ ο ταῦτα γράφων οὐ συμεγένετο, ἄλλοτε ἄλλων ἐμποδισμάτων ἐπηρειά τύχης συμ-βάντων.

Παλαιότητις Καυσάρεια τὸν Ἀκάκιον ἦγεγκε, 497 καὶ ἦν συνανασχῶν τῷ Λιβανίῳ κατὰ τοὺς αὐτοὺς χρόνους· τόνου δὲ σοφιστικοῦ καὶ πνεύματος, εἴπερ τις ἄλλος, γέμων, καὶ ἡ λέξις μετὰ κρότου πρὸς τὸν ἀρχαῖον ἐπέστρεφε τύπον· συνανασχῶν δὲ Λιβανίῳ, κατέσευσε τὰ πρῶτα, καὶ περὶν ἰσχυρῶς. βιβλίδιον γοῦν τῷ Λιβανίῳ περὶ εὐφυίας τι γέγραπται, πρὸς τὸν Ἀκάκιον ἅπαν ἐκτεθει-μένον, ἐν ω̄ δῆλος ἐστιν ἐπὶ τῷ κρατείσθαι τὸ μέγεθος τῆς ἐκείνου φύσεως αἰτιώμενος, αὐτὸς δὲ ἐαυτῷ μαρτυρῶν τὴν περὶ τὰ λεξείδια στάσων καὶ ἄκριβειαν ὁσπερ ἄγνοων ὅτι μήτε Ὄμηρῳ παντὸς ἐμελεί μέτρου, ἀλλ' εὐφωνίας τινὸς καὶ μέλους, μήτε Φειδία τοῦ τὸν δάκτυλον παραλαβεῖν

1 ἄπεδέξατο Boissonade; ἀπεδέξατο Foerster.
2 τύπον Boissonade; τύπον Wytenbach.

This essay is lost; see Introduction, p. 336.

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easily compose certain other works more suited to please an audience in the theatre. When the later emperors offered him the very highest of all honours—for they bade him use the honorary title of pretorian prefect—he refused, saving that the title of sophist was more distinguished. And this is indeed not a little to his credit, that though he was a man who longed most ardently for renown, he enslaved himself only to that renown which an orator can win, and held that any other sort is vulgar and sordid. He, too, when he died, had attained to a very great age, and he left in the minds of all men the profoundest admiration for his talents. The present author was not personally acquainted with him, inasmuch as an unkind fate on every occasion put one obstacle or another in the way.

Acacius was born at Caesarea in Palestine and he dawned on the world about the same time as Libanius. No man was more abundantly endowed with sophistic force and inspiration, and his diction was sonorous and tended to the imitation of the ancient classical models. Having risen to eminence at the same time as Libanius, he overthrew his rival’s supremacy, and maintained his superiority by sheer strength. Libanius accordingly wrote an essay On Genius,¹ entirely devoted and dedicated to Acacius, in which he clearly ascribes his defeat by him to the man’s great natural talents, while at the same time he gives evidence of his own position and exactitude in the use of erudite words; as though he did not know that Homer did not take pains about every single foot of his verses, but tried rather to secure beauty of expression and melody throughout; that Pheidias never thought of dis-
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καὶ τὸν πόδα πρὸς ἔπαινον τῆς θεᾶς, ἀλλὰ τυ-ραννεῖν τὸ μὲν κατὰ τὴν ἀκοήν, τὸ δὲ κατὰ τοὺς ὀφθαλμοὺς,1 καὶ τὸ αἰτίον ὑπάρχειν ἀνεύρετον ἡ δύσκριτον, ὥσπερ ἐν τοῖς καλοῖς καὶ ἑρασμίοις σώμασιν, οὗ πάντες τὸ αὐτὸ θαυμάζουσιν, ὁ δὲ ἄλος οὐκ οἶδεν ὅθεν εἴληται. ὁ μὲν οὖν 'Ακάκιος ἐς τὸ ἀριστον ἀναδραμὼν, καὶ πολλὴν ἐαυτῷ παρασχὼν δόξαν ὡς τοῦ Διβανίου κρατήσων, ἀπῆκε νέοι ὡς ἔτη. οἱ δὲ ἁνθρωποί, ὅσον σπου-δαίοι ἐν αὐτοῖς, ἐθαύμαζον αὐτὸν ὥσπερ εἰς γήρας ἀφγυμένου.

Νυμφιδιανὸς δὲ ἦν μὲν ἐκ Ἑλεῦρης, Μάξιμος δὲ ἦν ὁ φιλόσοφος ἄδελφος αὐτῷ, καὶ Κλαυδιανὸς ἑτέρος, φιλοσοφῶν καὶ αὐτός ἁριστά. ἀνὴρ δὲ τῆς μὲν 'Αθήνης παιδείας καὶ ἀγωγῆς οὐ μετε-σχηκὼς, γεγονὼς δὲ εἰς ἁρτορικὴν καὶ τοῦ τῶν σοφιστῶν ὁνόματος ἄξιος. ὁ δὲ ἀὐτοκράτωρ Ἰου-λιανὸς αὐτῷ καὶ τὴν βασιλικὴν γλῶτταν ἑπέτρεψε, ταῖς ἐπιστολαῖς ἐπιστήσας, ὅσιοι διὰ τῶν ἐλληνι-κῶν ἔρμηνεύονται λόγων. κρείττων δὲ κατὰ τὰς καλουμένας μελέτας καὶ τὰ ζητήματα, τὰ δὲ ἐν προάγωσι καὶ τῷ διαλεξθῆναι οὐκ ἐθ' ὁμοιον. τελευτὴ δὲ αὐτῷ συνέβη γενομένως πρεσβύτη, καὶ μετὰ τὸν ἀδελφὸν Μάξιμον.

Ἱατρὸι δὲ κατὰ τούτους ἠκμαζον τοὺς χρόνους, Ζήνων τε ὁ Κύπριος, διδασκαλίαν τε πολυμυνητον συστησάμενος, ἀλλ' ἐπέβαλε τοῖς χρόνοις 'Ιουλιανῷ τῷ σοφιστῇ, καὶ μετ' ἐκείνων, κατὰ τοὺς Προα-1 

1 We know nothing more about this sophist; cf. p. 427.
2 See Philostratus, Life of Antipater, 607 note.
3 The proagon is the preliminary statement of proofs in a rhetorical argument; for μελέτη see Glossary.
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playing a finger or a foot to win praise for his goddess; that they exercised their tyranny the one over the ears of men, the other over their eyes; and that the cause of their success is undiscoverable or hard to define, just as in fair and lovely bodies not all admire the same points, and the captive of that beauty knows not what it was that took him captive. Thus, then, Acacius quickly rose to the first rank in his profession, and after winning a great reputation as one who would prove to have excelled Libanius, he passed away while still a young man. Yet all men, at least all who truly loved learning, revered him no less than if he had attained to old age.

Nympheidianus ¹ was a native of Smyrna, whose own brother was Maximus the philosopher, while Claudianus, himself a very distinguished philosopher, was another brother. He was a man who, though he never shared in the education and training enjoyed at Athens, nevertheless in the art of rhetoric proved himself worthy of the reputation of the sophists. The Emperor Julian entrusted him with the task of expressing the imperial utterances, and made him Imperial Secretary for such letters as were composed in the Greek tongue.² He had the greatest skill in the composition of “Meletai,” as they are called, and in handling problems; but he was not so skilful with “Proagones”³ and philosophical disputations. When he died he was an old man, and he outlived his brother Maximus.

In those days many famous physicians flourished, among whom was Zeno of Cyprus, who established a celebrated school of medicine. Nay, he survived down to the time of Julian the sophist, and after him there were contemporaries of Prohaeresius who

² M 529
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resíou χρόνους, οἱ διάδοχοι Ζήνωνος. ἀμφω δὲ ὁ Ζήνων ἐξήσκητο λέγειν τε καὶ ποιεῖν ἰατρικὴν. τῶν δὲ ὀνομαστῶν ὁμιλητῶν αὐτοῦ διαλαγόντες, οἱ μὲν τὸ ἔτερον, οἱ δὲ ἀμφότερα, κατελείφθησαν· ἐκράτουν δὲ ὁμώς καὶ καθὼς τις ἐκληρονόμησεν ἔργον τε καὶ λόγον.

Μάγνος· οὗτος ἐκ μὲν Ἀντιοχείας ἦν γεγονός, τῆς ὑπὲρ τὸν Εὐφράτην, ἦν γὰρ Νίσιβιν ὄνομα· 

κυσάμενος ὁμώνυμος ἀκροατῆς δὲ γενόμενος Ζήνωνος καὶ τῇ 

ercetá tou pen esto dynasthe lágein sunevél-

κυσάμενος τινάγαζε, θεραπεύων δὲ οὐκ ἐδόκει δυνατός εἶναι 

καθήπτερ λέγειν. ὡσπερ οὖν οἱ παλαιοὶ φασὶν 

Ἀρχίδαμον, εἰ Περικλέους εἴη δυνατύτερος ἐρω-

τῶνον "ἀλλὰ κἂν καταβάλλω Περικλέα," φανε 

λέγων ἑκεῖνος ὅτι μὴ καταβῆλθηται, νεώκηκεν," 

οὕτω καὶ τοὺς θεραπευόντας ὃφ' ἑτέρων ἀπεδείκησε 

Μάγνος ἐτο νοσοῦτας. οἱ δὲ ὑγιαίνοντες καὶ 

ἐρρωμένοι χάριν ὁμολόγουν τοῖς θεραπεύονσιν· 

ἀλλ' ἐκράτει τῶν ἰατρῶν μέχρι τοῦ στόματος καὶ 

1 γε Boissonade; τε Wright.

2 πεύκει "his investigation of" Wright suggests; for 

πεύκεις cf. below, p. 503.

3 Boissonade fails to translate the curious phrase προαι-

ρετικὰ σώματα. If the text is sound there is a reference to 

Aristotle’s discussion of προαίρεσις; but Galen, the medical 

writer, uses κατὰ προαίρεσιν = "voluntarily," of certain bodily 

functions, and Eunapius may have alluded to this medical 

term. A possible translation is "to aid his natural talent 

for dealing with bodies (or "parts of bodies")? endowed 

with volition," but this is an awkward construction of φύσει.

1 Or "enlisted Aristotle to aid nature"? Magnus seems 

to have been a sort of Christian Scientist who borrowed from 

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were the successors of Zeno. He had trained himself in oratory as well as in the practice of medicine. Of his famous pupils some took up one or other of these professions, thus dividing among them what they had learned from him; others again took up both; but whether they inherited his medical practice or his oratory, every one of them prospered mightily.

Magnus was a native of that Antioch which lies beyond the Euphrates and is now called Nisibis. He had been a pupil of Zeno, and, in order to give force to his rhetoric, he dragged in Aristotle in connexion with the nature of bodies endowed with volition,¹ and so compelled the doctors to keep silence in the matter of rhetoric, but he was thought to be less able as a healer than as an orator. The ancient writers relate that when Archidamus was asked whether he was stronger than Pericles, he replied: "Nay, even when I throw Pericles a fall, he still carries off the victory by declaring that he has not been thrown at all."² In the same way Magnus used to demonstrate that those whom other doctors had cured were still ill. And when those who had been restored to health were endeavouring to express their gratitude to those who had healed them, Magnus still got the better of the doctors in the matter of talking and putting

Aristotle, Ethics iii. 2, on the exercise of deliberate purpose (προσεφευρίας), to persuade patients that they could decide as to whether to be well or ill.

² An echo of Plutarch, Pericles 8. Eunapius, though so well read in Plutarch, misquotes this familiar anecdote, which is told of Pericles and Thucydides. Archidamus asked the question of Thucydides who made the answer quoted here.

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tών ἐρωτήσεων. καί διδασκαλεῖον μὲν ἐξήρητο κοινὸν αὐτῷ κατὰ τὴν 'Αλεξάνδρειαν, καί πάντες ἐπλεον καὶ παρ' αὐτὸν ἐφοίτων, ὡς θαυμάσαντες τι μόνον ἢ ληψόμενοι τῶν παρ' ἐκείνου καλῶν. καί ἀποτυγχάνειν οὐ συνέβαινεν αὐτοῖς. ἡ γὰρ τὸ λαλεῖν ἐκείρδανον, ἡ τὸ δύνασθαι ποιεῖν τι καὶ ἐνεργεῖν διὰ τῆς σφετέρας ἐπιμελείας προσελάμβανον.

'Ορειβάσιον δὲ Πέργαμος ἦγεγκε, καί τούτο εὔθυς οὐτω συνετελεί πρὸς δόξαν, ὡσπερ τοῖς 'Αθήνησι γεγονόσιν, ὅταν εὐδοκιμῶσι κατὰ τοὺς λόγους, πολὺς ἄνω χωρεῖ λόγος ὅτι 'Ἀττικὴ Μοῦσα καὶ τὸ ἀγαθὸν οἰκεῖον. ἐκατέρων δὲ εὐδοκιμῶσι, ἕκ παιδὸς ἢ ἐφιλαφῆς, πάσης παιδείας μεταχεικὼς ἢ πρὸς ἀρετὴν συμφέρει τε καὶ τελεῖ. προϊὼν δὲ ἐσ ἡλικίαν, ἀκροατῆς τε ἐγένετο τοῦ μεγάλου Ζήνωνος, καὶ Μάγνου συμφοιτητής. ἀλλὰ τὸν Μάγνου ἀπολυσάνθη παλαιώντα τοῖς νυκταίσι καὶ τοὺς δὲ καὶ ἐν τούτοις δὲ ἀριστοὺς ὑπὲρτοι καί πρὸς τὸ ἀκρον ἐκδραμάνον τῆς ἱστορίας, τὸν πάρων ἐμμελεῖτο θεῶν, ὅσον ἀνθρώπῳ δυνατῶν ἐς τὴν μίμησιν ὑπελθεῖν τοῦ θείου: ἐκ μειρακίου δὲ ἐφιλαφῆς γεγονόσις, 'Ιουλιανὸς μὲν αὐτὸν εἰς τὸν Καίσαρα προϊὼν συνήρπασεν ἐπὶ τῇ τέχνῃ, δὲ τοσοῦτον ἐπλεονέκτει ταῖς ἄλλαις ἀρεταῖς, ὡστε καὶ βασιλέα τὸν 'Ιουλιανόν ἀπέδειξε καὶ ταῦτα γε ἐν τοῖς κατ' ἐκείνου ἀκριβεστέρον εἴρηται. ἀλλ' οὐδὲ κορυφάλλις, ἡ παρομία φησίν, ἂν εν

1 Asclepius; cf. Lucian, Icaromenippus 24.
2 See, however, Introduction, p. 338.
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questions. At Alexandria a public school was especially assigned for him to teach in, and everyone sailed thither and attended his lectures, either merely in order to see and admire him or to enjoy the advantages of his teaching. This they never failed to do, for they either acquired the power of facile and fluent speech, or the ability to do and achieve some practical work by their own industry.

Pergamon was the birthplace of Oribasius, and in fact this contributed to his renown, just as is the case with those who are born at Athens; for whenever such men win a name for eloquence, the report spreads far and wide that their Muse is Attic and that this paragon is a home product. Oribasius came of a good family on both sides, and from his boyhood he was distinguished because he acquired every kind of learning that conduces to virtue and perfects it. When he reached early manhood he became a pupil of the great Zeno and a fellow-disciple of Magnus. But he outstripped Magnus, and left him wrestling with the task of expressing his ideas, an art in which he himself excelled; and he lost no time in attaining to the first rank in medicine, thereby imitating the patron god\(^1\) of his country, so far as it is possible for a mortal to progress towards the imitation of the divine. Since he won fame even from his earliest youth, Julian, when he was promoted to the rank of Caesar, carried him away with him to practise his art; but he so excelled in every other excellence that he actually made Julian emperor.\(^2\) However, these matters have been more fully described in my account of Julian’s reign. Nevertheless, as the proverb says, “No lark is with-

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λόφου, οὐδὲ ’Ορειβάσιος ἦν ἄνευ φθόνου. ἀλλὰ
dιὰ τὴν ὑπεροχὴν τῆς δόξης, οἱ μετὰ Ἰουλιανὸν
βασιλεύοντες τῆς τε οὐσίας ἀφείλοντο, καὶ δια-
φθείρατο τὸ σῶμα βουληθέντες, τὸ μὲν ἔργον ῥκνησαν,
ἐτεροίς δὲ ἐπραξαν ὅπερ ἦσχυνθησαν· εξέθηκαν
γὰρ αὐτὸν εἰς τοὺς βαρβάρους, ὡσπερ Ἀθηναίοι
τοὺς κατ’ ἄρετὴν ὑπερέχοντας ἐξωστράκιζον.
ἀλλ’ ἐκεῖνοι μὲν τὸ τῆς πόλεως ἐκβαλεὶν ὁ νόμος
ἐλεγε, καὶ προσῆκε οὐδέν· οἱ δὲ βασιλεύοντες καὶ
tὸ παραδοῦναι τοῖς ὑμοτάτοις βαρβάρους ἐπέ-
θεσαν, ἐκείνοις ποιοῦντες κυρίους τοῦ σφετέρου
βουλεύματος. ’Ορειβάσιος δὲ ἐκτεθεὶς εἰς τὴν
πολεμίαν, ἐδείξε τῆς ἀρετῆς τὸ μέγεθος, οὐ τὸποὺς
ὁριζόμενος, οὐδὲ γραφομένης ἢθευν, ἀλλὰ τὸ
στάσιμον καὶ μόνιμον ἐπιδεικνυμένης κατὰ τὴν
ἐαυτῆς ἐνέργειαν, καὶ ἄλλαξαν κἀν παρ’ ἄλλους
φαίνηται, ὡσπερ τοὺς ἀριθμοὺς φασὶ καὶ τὰ μα-
θήματα. εὐδοκίμει τε γὰρ εὐθὺς παρὰ τοὺς
βασιλεύοις τῶν βαρβάρων, καὶ ἀνὰ τοὺς πρώτους
ην, καὶ κατὰ τὴν Ὀμμαίων ἀρχὴν ἀποβλέπο-

499 μενος παρὰ τοὺς βαρβάρους προσεκυνεῖτο καθάπερ
tὶς θεὸς, τοὺς μὲν ἐκ νοσημάτων χρονίων ἀνασώζουν,
tοὺς δὲ ἀπὸ τῆς τοῦ θανάτου πύλης διακλέπτων.
καὶ ἦν αὐτῷ τὸ τῆς λεγομένης συμφορᾶς εὐδαι-
μονίας ἀπάθης πρόφασις, ὡστε καὶ οἱ βασιλεύοντες
ἀπαγορεύοντες μάχεσθαι πρὸς τὴν διὰ πάντων
τοῦ ἀνδρὸς δύναμιν, ἐπανεῖναι συνεχώρησαν. ὁ

1 Πάσαςαν κοριδαλλίαν χρῆ λόφον ἐγενέσθαι Simonides,
frag. 68.
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out a crest,"¹ and so too Oribasius was not without envious enemies. For it was because of his extraordinary celebrity that the emperors who followed Julian deprived him of his property, and they desired to take his life also but shrank from the deed. However, by other means they carried out the crime which they were ashamed to commit openly. For they exposed his person to the barbarians, just as the Athenians ostracized from Athens men whose virtue was above the average. However, in their case the law allowed them to exile men from the state, and there was no further penalty; whereas the emperors added to his exile this abandonment to the most savage barbarians, thus giving them absolute power to carry out their imperial purpose. But Oribasius, after being thrust out into the enemy's country, showed the greatness of his virtue, which could not be limited to this place or that, or circumscribed by the manners of the people about him, but ever displayed its stability and constancy in independent activity whenever and wherever it showed itself; just as we are told is the case with numbers and mathematical truths. For he forthwith rose to great renown at the courts of the rulers of the barbarians, and held the first rank there; and while throughout the Roman empire he was highly regarded, among the barbarians he was worshipped like a god; since some he restored from chronic diseases and snatched others from death's door. Indeed that which men had reckoned his misfortune proved to be the occasion of nothing but good fortune; so that even the emperors gave up fighting against the man's power so universally displayed, and permitted him to return from exile.

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δὲ, ὡς ἔτυχε τῆς ἑπανόδου, μόνον ἔαυτὸν ἔχων ἀντὶ πάσης οὐσίας, καὶ τὸν ἀπὸ τῶν ἀρετῶν πλοῦτον ἐπιδεικνύμενος, γνωϊκά τε ἡγάγετο τῶν κατὰ πλοῦτον ἐπιφανῶν καὶ γένος, καὶ παῖδας ἔσχε τέταρας, ὦτινές εἰσί τε καὶ εἴησαν· αὖτὸς δὲ κατὰ τὸν καιρὸν τοῦτον τῆς γραφῆς ἐν ἀνθρώπως ἐστι τε καὶ εἴη· ἀλλὰ τὸν ἀρχαῖον πλοῦτον ἐκ τῶν δημοσίων ἀνακομισάμενος, τῶν μετὰ ταῦτα βασιλέως συγκεκριμένων, ὡς ἐπὶ ἀδίκῳ τῇ προτέρᾳ κρίσει. ταῦτα μὲν οὖν ἐστὶ καὶ οὕτως ἔχει. Ὡρείβασις τε συντυχεῖν ἀνδρός ἐστι φιλοσοφοῦντος γενναίας, ὥστε εἰδέναι τί πρὸ τῶν ἀλλῶν θαυμάσει· τοσαύτη τις ἡ διὰ πάντων ἐστὶ προϊόνα καὶ παρατρέχουσα ταῖς συννοιώσις ἀρ-μονίᾳ καὶ χάρις.

Ἰωνίκος δὲ ἦν μὲν ἐκ Σάρδεων, καὶ πατρὸς ἱατρεύσαντος ἐπιφανῶς. Ζήνωνος δὲ ἀκροατὴς γενόμενος, εἰς ἅκρον τε ἐπιμελείας ἐξίκετο, καὶ Ὁρείβασις γε αὐτοῦ θαυμαστῆς ἐτύγχανεν. ὄνομάτων δὲ πάντων ἱατρικῆς ἐμπειρότατος γενόμενος καὶ πραγμάτων, κρείττων ἦν τῇ καθ' ἐκαστὸν πέλρα, τῶν τε τοῦ σώματος μορίων ἄκρως δακτυλικῶν ἐμφάνων καὶ τῆς ἀνθρωπίνης φύσεως ἔξεταστικός. οὐκοῦν οὔτε φαρμάκου τινὸς ἔλαβε κατασκευή αὐτὸν καὶ κράσις, οὐδ' ὅσα ἐμπλάττουσιν οἱ τεχνικῶταί τοῖς ἐλκεσι, τὰ μὲν τὴν ἐπιρροὴν ἐπέχοντες, τα δὲ τὴν ἐμπεσοῦσαν διασκίδνατες, ἐκείνον ἑλάνθανεν. ἀλλὰ καὶ ἠθεῖα τὸ πεπονθὸς μόριον, καὶ σχίσαι τοῖς μέρεσιν εὐρετικῶτατός τε ἡν καὶ διεξηγασμένος. ἔργα τε οὖν καὶ ὀνόματα τούτων ἠπίστατο, ὥστε τοὺς

1 κράσι Boissonade; κράσι Wyttenbach.

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After he had gained permission to return, lord of himself though not of wealth, for the only riches that he had to show were the virtues, he married a wife who came of a family illustrious both for wealth and noble blood. By her he had four children who are still alive; long life to them! He himself, at this time of writing, is alive; long life to him! Nay more, he recovered his original fortune from the public treasury with the consent of the later emperors, on the ground of the injustice of the earlier verdict. Thus and in this wise it stands with him. And any man who is a genuine philosopher can meet and converse with Oribasius, that so he may learn what above all else he ought to admire. Such harmony, such charm radiates from Oribasius and attends on all intercourse with him.

Ionicus was a native of Sardis, and his father was a celebrated physician. As a pupil of Zeno he attained to the highest degree of industry and diligence and won the admiration of Oribasius. While he acquired the greatest skill in the theory and practice of medicine in all its branches, he showed peculiar ability in every kind of experiment, was thoroughly acquainted with the anatomy of the body, and also made researches into the nature of man. Thus he understood the composition and mixture of every kind of drug that exists; he knew every sort of plaster and dressing that the most skilful healers apply to wounds, whether to stop a haemorrhage or to disperse what has gathered there. Also he was most inventive and expert in bandaging an injured limb, and in amputating or dissecting. He was so thoroughly versed in the theory and practice of all these arts that even those who prided them-
Τοιούτός τε ὤν κατὰ τὴν ἐπιστήμην, καὶ πρὸς φιλοσοφίαν ἀπασαν ἔρρωτο, καὶ πρὸς θειασμόν, ὀσος τε ἔξ ιατρικῆς ἐσ ἀνθρώπους ἦκει τῶν καμπ-νότων ἐσ πρόγνωσιν, καὶ ὀσος, ἐκ φιλοσοφίας παράβασσαν ὤν, ἐσ τοὺς δυναμένους ὑποδέχεσθαι καὶ σώζειν ἀπολήγει καὶ διασπέρεται. ἔμελε δὲ αὐτῷ καὶ ῥητορικῆς ἀκριβείας, καὶ λόγων ἀπάντων τέχνης· οὐκοῦν ὀυδὲ ποιήσεως ἀμύητος ἦν. ἀλλ' ἐτελεύτα μικρόν τι πρὸ τῆς γραφῆς ἐπὶ δύο παισίν αξίοις λόγου τε καὶ μνήμης.

Καὶ Θέων δὲ τις ἐν Γαλατίᾳ κατὰ τούτους τοὺς καιροὺς πολλῆς δόξης ἐτύγχανεν.

Ἐπανιτέον δὲ ἐπὶ τοὺς φιλοσόφους πάλιν ὅθεν ἐξέβημεν.

500 Ταυτησὶ τῆς γραφῆς αὐτοῦ ἐγένετο Χρυσάνθιος, τὸν τε γράφοντα ταύτα πεπαιδευκὼς ἐκ παιδός, καὶ διασεμωσκώς εἰς τέλος, ὀυσπορ νόμον τινά, τὴν περὶ αὐτὸν εὐνοιαν. ἀλλ' οὐδὲν γε διὰ τοῦτο ῥηθῆσεται πρὸς χάριν· ἐκεῖνος τε γὰρ ἀλῆθειαν ἕτημα διαφερότως καὶ τοῦτο πρῶτον ἐπαίδευεν, ἥμεις τε οὐ διαφθεροῦμεν τὴν δοθεῖσαν δωρεάν,

1 i.e. as a physician.
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selves on their ability as healers were amazed at his accurate knowledge, and openly admitted that by conversing with Ionicus they really understood the precepts that had been uttered by the physicians of earlier times and could now apply them to their use, though before they had been like words whose meaning is completely obscured, save only that they had been written down.

Such were his attainments in the science of his profession, but he was also well equipped in every branch of philosophy and both kinds of divination; for there is one kind that has been bestowed on man for the benefit of the science of medicine, so that doctors may diagnose cases of sickness; and another that derives its inspiration from philosophy and is limited to and disseminated among those who have the power to receive and preserve it. He also studied the art of rhetoric with exact thoroughness, and the complete art of oratory; and was an initiate in the art of poetry. But he died not long before this work was written, and left two sons who deserve all honourable mention and remembrance.

There was also one Theon who about this time acquired a great reputation¹ in Gaul.

But I must return once more to the philosophers from whom I have digressed.

It was Chrysanthius who caused this commentary to be written, for he educated the author of this work from boyhood, and to the last maintained his kindness towards him as though it were some legal obligation. Nevertheless, I shall not on that account say anything merely to show my gratitude. For above all else he honoured the truth, and taught me this first of all, so that I shall not corrupt that gift

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πλήν εἴ ποῦ τι καὶ υφήσομεν ἐπὶ τὸ καταδεικτερὸν ἄγοντες, ἐπειδὴ ταῦτα συνωμολογήσαμεν.

Τῶν μὲν οὖν εἰς βουλῆν τελοῦντων ἦν ὁ Χρυσάνθιος, καὶ τῶν ἀνὰ τοὺς πρῶτους ἐπὶ εὐγενεῖα
φερομένων· ἐγεγόνει δὲ αὐτῷ πάππος, Ἰωκέντιος
τις, εἰς τε πλοῦτον ἐλθὼν οὐκ ὄλιγον, καὶ δόξαν ὑπὲρ
ἰδιώτην τινὰ λαχῶν, ὅσα γε νομοθετικὴν εἴχε
δύναμιν παρὰ τῶν τότε βασιλεύσαντων ἐπιτε-
τραμένος. καὶ βιβλία γε αὐτοῦ διασώζεται,
τὰ μὲν εἰς τὴν Ῥωμαίῶν γλῶσσαν, τὰ δὲ εἰς
τὴν Ἑλλάδα φέροντα, τὸ τε ἐξεταστικὸν καὶ
βαθὺ τῆς γνώμης ἐρμηνεύοντα, καὶ τὴν περὶ ταῦτα
καταλήψιν τοῖς ταῦτα βουλομένως θαυμάζειν συν-
ειληφότα. Χρυσάνθιος δὲ αὐτός, νέος ἀπὸ τοῦ
πατρὸς ἀπολειψθείς, καὶ φιλοσοφίας ἐρασθεὶς διὰ
φύσεως θειότητα, πρὸς τε τὸ Πέργαμον καὶ τὸν
μέγαν Αἰδέσιον συνέτεινεν· ἀκμάζοντι δὲ πρὸς
μετάδοσιν σοφίας δυσῆν περιτυχῶν, χανδόν, ἑαυ-
τὸν ὑποθεὶς, ἐνεφορεῖτο τῆς τουαίτης σοφίας οὐ
τυχούσης, 1 οὕτε πρὸς ἀκρόασιν ἀπαγορεύων τινὰ,
οὕτε εἰς μελέτην ἑλάττων τῶν φαινόμενων· καὶ
γὰρ ἐτυχεν ἀτρύτου καὶ ἀδαμαντίου σώματος,
ἐς πάσαιν ἀσκησιν ὑποργείν εἰςθόσος. ὁ δὲ
τῶν τε Πλάτωνος καὶ τῶν Ἀριστοτέλους λόγων
μετασχῶν ἰκανῶς, καὶ πρὸς πὰν εἴδος φιλοσοφίας

1 σοφίας . . . τυχούσης Laurentianus; οὔ τυχούσης Bois-
sonade; οὔ τῆς συντυχούσης Lundström.
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which I received at his hands, save as perhaps I may somewhat moderate my statements and say less than the truth, since this was the agreement that we made.

Chrysanthius was of senatorial rank and was rated among the most nobly born in his city. His grandfather was one Innocentius, who had made a considerable fortune and had acquired greater celebrity than is the lot of the average private citizen, inasmuch as the emperors who reigned at that time entrusted to him the task of compiling the legal statutes. Indeed certain of his works still survive, and they deal partly with the language of the Romans, partly with Greece, and bear witness to the judicial and profound character of his mind; they contain a comprehensive treatment of these subjects for the benefit of those who are disposed to be interested in them. Chrysanthius himself, having been bereaved of his father while he was still a youth, was inflamed with the love of philosophy because of the divine qualities of his nature, and therefore betook himself to Pergamon and to the famous Aedesius. The latter was at the very height of his teaching powers when Chrysanthius encountered him thirsty for knowledge, submitted himself open-mouthed to his influence, feasted on his great and singular wisdom, was untiring in his attendance at lectures, and in his devotion to study showed himself second to none. Indeed he possessed an untiring and even adamantine frame, inured to undergo every kind of severe exercise. When he had been sufficiently imbued with the doctrines of Plato and Aristotle, he turned his attention to every other school of philosophy and read
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τρέψας τὴν ψυχήν, καὶ πᾶν εἰδὸς ἀναλεγόμενος,
ώς περὶ τὴν γνώσιν τῶν ἐν τοῖς λόγοις ὑγίανε
καὶ ἔρρωτο, καὶ τῇ συνεχεῖ χρῆσει πρὸς τὴν κρίσιν
αὐτῶν ἐτοιμοὺς ὑπῆρχε, καὶ πρὸς ἐπίδειξιν ἔθαρσει
tοῦ κατωρθωμένου, τὰ μὲν εἰπεῖν, τὰ δὲ σωφτῆ-
σαι δυνάμενος, καὶ πρὸς τὸ δύνασθαι κρατεῖν, εἰ
που βιασθεῖη, τυγχάνων πομπικότερος, ἐντεύθεν
ἀφήκεν αὐτὸν ἐπὶ θεῶν γνῶσιν, καὶ σοφίαν ἦς
Πυθαγόρας τε ἐφρόντιζε καὶ ὁσοὶ Πυθαγόραν
ἐξήλωσαν, Ἀρχύτας τε ὁ παλαιός, καὶ ὁ Ἐκ Τυάνων
Ἀπολλώνιος, καὶ οἱ προσκυνήσαντες Ἀπολλώνιον,
οὕτως σωμάτα τε ἐδοξαζαν ἔχειν καὶ εἶναι ἀνθρωποί.
καὶ πρὸς ταύτα γε Χρυσάνθιοι ἀναδραμών καὶ
πρῶτης τωσ λαβής ἐπιδρασάμενος, ταῖς ἀρχαῖς
αὐταῖς ἠγεμόνι χρώμενος, εἰς τοσοῦτον ἐκουφίσθη
τε καὶ ἀνηγέρθη παρὰ τοῦ τῆς ψυχῆς πτερώματος,1
ἡ φησιν ὁ Πλάτω:, ὥστε πᾶν μὲν εἰδὸς αὐτῶ
παντοῖα παιδείας εἰς ἀκρον ὑπάρχειν, καὶ πᾶσαν
κατορθοῦσαν πρόγνωσιν. ὅραν γοῦν ἀν τις αὐτῶν
ἐφησε τα ἐσόμενα μᾶλλον ἡ προλέγειν τὰ μέλλοντα,
οὕτως ἄπαντα διηθῆται καὶ συνελάμβανεν, ὁσανεὶ
παρὼν τε καὶ συνῶν τοῖς θεοῖς.

Χρόνον δὲ ἵκανὸν τινα περὶ ταύτα διατρίμασ,
καὶ συνανάθήσας2 τῷ Μαξίμῳ πολὺ τι, τῶν κοινωνῶν
ἀπέλιπεν. ὁ μὲν γὰρ ἔχει τιν νῦνεικον ἐν τῇ
φύσει καὶ δυσεκβίαστον, τοῖς φανθείσι σημείοις
501 παρὰ τῶν θεῶν ἀντιβαίνων, ἔτερα ἦτει καὶ προσ-
ηνάγκαζεν· ο δὲ Χρυσάνθιος, τοῖς πρῶτοις θεσ-

1 τελεώματος Boissonade; πτερώματος Wyttenbach, of.
Plato, Phædrus 246 e.
2 συνανάθήσας Boissonade; συνανάθήσας Cobet.

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deeply in every branch. Then when he had a sure and firm hold on the science of oratory, and by constant practice was fully equipped to exercise instant judgement in this field, he confidently displayed in public his well-trained talents, since he knew what to say and what to leave unsaid, while he was endowed with splendid and impressive rhetoric which helped him to win when he was hard pressed. Next he applied himself wholly to comprehending the nature of the gods and that wisdom to which Pythagoras devoted his mind, as did the disciples of Pythagoras such as Archytas of old, and Apollonius of Tyana, and those who worshipped Apollonius as a god, all of them beings who only seemed to possess a body and to be mortal men. Chrysanthius lost no time in devoting himself to these studies also, and seized hold of the first handle that offered itself in every case, taking first principles as his guide. Thus he was so marvellously enlightened and uplifted by the plumage of his soul, as Plato says, that he arrived at equal perfection in every branch of every type of wisdom, and was an adept in every branch of divination. Hence one might have said of him that he rather saw than foretold future events, so accurately did he discern and comprehend everything, as though he dwelt with and were in the presence of the gods.

After spending a considerable time in these studies and collaborating with Maximus in the most arduous tasks, he left this partner of his. For Maximus had in his nature a tendency to be jealous and obstinate, and in direct opposition to the omens revealed by the gods he would keep demanding further omens and trying to extort them. Chrysanthius, on the
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μένοις, κατὰ μικρὸν ἐκ παραγωγῆς ἐπὶ τὴν κίνησιν τῶν δοθέντων ἐβάδιζε· εἶτα τυχῶν μὲν ἔνικα, διαμαρτῶν δέ, τῷ φαινόμενῳ τὸ παρὰ τῆς ἀνθρω-
πίνης βουλῆς ἐφήμορφεν. οὔτω γοῦν καὶ ἣνικα ὁ βασιλεὺς Ἰουλιανὸς ἄμφω μετεκάλει διὰ μιᾶς κλῆσιν, καὶ οἱ πεμφθέντες στρατιώται μετὰ τιμῆς τὴν Θετταλικὴν ἐπήγγον πειθανάγκην, ὡς ἐδοξεῖ κοινώσαι1 τοῖς θεοῖς τὸ ἔργον, καὶ περιφανώς,
ὡς καὶ ἰδιώτην καὶ βάναυσον διακρίνας τὰ σημεῖα, τοῦ θεοῦ τὴν ὀδὸν ἀπαγορεύσαντός, ὁ μὲν Μάξιμος ἐνεφύτευτο τοῖς ἱεροῖς, καὶ ποτνώμενος ἐπὶ τοῖς δρωμένοις μετὰ ὀλοφυρμῶν ἐνέκειτο, τυχεῖν ἔτερων σημείων ἱκετεύων τοὺς θεοὺς καὶ μετατεθήναι τὰ εἴμαρμένα· καὶ πολλά γε ἐπὶ πολλοῖς αὐτῷ διατεινόμενοι καὶ παρακλίνοντι ὡς ἔξηγεῖτο Χρυσ-
άνθιος, ἡ βουλής τελευτῶντα τὰ φαινόμενα ἔκρινε, καὶ τὸ δοκοῦν ἐν τοῖς ἱεροῖς ἔφαινε, οὐ τὸ φαν-
θέν ἐδοξάζετο. οὕτως οὖν ὁ μὲν ἀρκεῖσθαι τὴν ἀρχήκακον ὀδὸν ἐκείνην καὶ ἀποδημίαν, ὁ δὲ Χρυσάνθιος ἐμείνει κατὰ χώραν. καὶ τὰ πρώτα μὲν ὁ βασιλεὺς ἤλησθεν ἐπὶ τῆς μονῆς, καὶ ποῦ τι καὶ τῶν ἀληθῶν προσπενόμενων, ὡς οὐκ ἂν ἦρη-
σατο Χρυσάνθιος τὴν κλήσιν, εἰ μή τι δυσχερές ἐνείδε τοῖς μέλλουσιν. ἐγραφείς οὖν καὶ πάλιν

1 κοινώσαι Medicius; κοινώσαι Boissonade; κοινώσαι Cobet.

1 For the tyrannical manners of the Thessalians cf. Philostratus, Life of Critias above, p. 501. Ὁ Θετταλικὴ πειθανάγκη was a proverb; cf. Julian 31 p., 274 c.
2 For these incidents see the Life of Aedesius, pp. 476, 477. 544
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contrary, would use the first omens that appeared, then, by gradual divergence from these, would proceed to alter the signs that had been vouchsafed; then, if he got the omens he wanted, he had the best of it, but if he failed he adapted his human counsel to fit whatever came to light. For instance, on the occasion when the Emperor Julian by a single summons invited them both together to his court, and the soldiers who had been sent to escort them were applying with all due respect the Thessalian way of "forcible persuasion," they resolved to communicate with the gods on this matter; and when the god warned them against the journey so plainly that any private person, even a tradesman, could have judged the omens, Maximus could not tear himself away from the sacrificial victims, and after the rites had been duly completed he persisted in wailing and lamentations, beseeching the gods to vouchsafe him different omens and to alter the course of destiny. And since he stubbornly persisted in many attempts, one after another, and always perverted the explanation that Chrysanthius gave, in the end his own will and pleasure interpreted the divine revelation, and the victims gave only the signs that he would accept, since he would not accept the signs they gave. So he set out on that ill-fated journey and the travels that were the cause of all his troubles; whereas Chrysanthius stayed at home. And at first the emperor was vexed at his tardiness, and moreover, I think he even guessed something of the truth, that Chrysanthius would not have refused the invitation if he had not observed something ill-omened in events to come. Accordingly, he wrote and summoned him

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μετακαλῶν, καὶ οὐ πρὸς αὐτὸν μόνον αἱ παρακλήσεις ἦσαν· ὃ δὲ τὴν γυναῖκα συμπείθειν τὸν ἀνδρὰ διὰ τῶν γραμμάτων ἐνήγε. καὶ πάλιν ἦν πρὸς τὸ θείον ἀναφορὰ παρὰ τοῦ Χρυσάνθου, καὶ τὰ παρὰ τῶν θεῶν οὐκ ἔληγεν εἰς ταῦτα συμφερόμενα. ὡς δὲ πολλάκις τούτο ἦν καὶ ὁ μὲν βασιλεὺς ἐπείσθη, ὁ δὲ Χρυσάνθους τὴν ἀρχιεροσύνην τοῦ παντὸς ἔθνους λαβῶν, καὶ τὸ μέλλον ἐξεπιστάμενος σαφῶς, οὐ βαρὺς ἦν κατὰ τὴν ἐξουσίαν, οὔτε τοὺς νεῶς ἔγειρων, ὡσπερ ἄπαντες θερμῶς καὶ περικαῦς ἐς ταῦτα συνέθεον, οὔτε λυπῶν τινάς τῶν χριστιανῶν περιττῶς. ἀλλὰ τοσαῦτη τις ἦν ἀπόλυτης τοῦ ἡσυχίας, ὡς κατὰ Λυδίαν μικροῦ καὶ ἐλάθεν ἢ τῶν ἑρώων ἐπανόρθωσις. ὃς γοῦν ἐτέρωσε τὰ πρώτα ἐχώρησεν, οὔδεν ἔδοκεν πεπράξαι νεώτερον, οὔδε πολὺ τι καὶ ἄθροον κατὰ μεταβολὴν ἔφαινεν, ἀλλ' ἐπιεικῶς ἐς ὁμαλότητα τινα καὶ ἀκνησίαν ἄπαντα συνέστρωντο; καὶ μόνος ἐθαυμάζετο, τῶν ἄλλων ἄπαντων ὡσπερ ἐν κλύσιμοι κινούμενων, καὶ τῶν μὲν ἐξαιπταίοις κατεπτηχότων, τῶν δὲ πρῶτον ταπεινῶν ἀνέστηκότων ἐθαυμάσθη γοῦν ἐπὶ τούτως, ὡς οὐ μόνον δειοῦ τὰ μέλλοντα προνοεῖν, ἀλλὰ καὶ τοὺς γνωσθεῖσι χρήσασθαι.

*Ἡν δὲ τὸ πάν ἡθος τοιοῦτος, ἢ πρὸς τὸν Πλατωνικὸν Σωκράτην ἀναπεφυκὼς, ἢ κατὰ τινα ξῆλον καὶ μύμην ἐκ ποιῶς αὐτῷ γενομένην ἢ ἐκεῖνον συνεσχηματισμένος. τὸ τε γὰρ ἐἵππαινο-

1 After toûto ἦν lacuna in mss.; ἐπαίτης mss. Boissonade; ἐπείσθη Wytenbach; ἐπ' Ἀσίης sc. ἥπειρετο Boissonade suggests; Lundström, to fill lacuna, καὶ ἔληγεν ὅν ὁ μὲν βασιλεὺς ἐπαίτης (ἐπαίτης ὅν = ἐπαίτων).

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a second time, and his invitations were not addressed to Chrysanthius only. For in a special letter he urged his wife to help him to persuade her husband. Once more, then, Chrysanthius referred the matter to the divine will, and the gods continued to give a response to the same effect. When this had happened several times, even the emperor was convinced; but Chrysanthius having been appointed high priest of the whole country, since he knew clearly what was about to happen, was not oppressive in the exercise of his office. He built no temples, as all other men in their hot haste and perervid zeal hastened to do, nor was he excessively harsh to any of the Christians. But such was the mildness of his character that throughout Lydia the restoration of the temples almost escaped notice. At any rate, when the powers that be pursued a different policy, there proved to have been no serious innovation, nor did there seem to be any great and universal change, but everything calmed down in a friendly spirit and became smooth and tranquil; by which means he alone won admiration when all the rest were tossed to and fro as though by tempest; since on a sudden some cowered in consternation, while they that were humbled before were once more exalted. For all this, then, he won admiration as one who was not only skilled in forecasting the future, but also in rightly using his foreknowledge.

Such was the man's whole disposition, whether it was that in him the Platonic Socrates had come to life again, or in his ambition to imitate him he carefully formed himself from boyhood on his pattern. For an unaffected and indescribable
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μενον ἀπλοῦν καὶ ἀφελές καὶ ἀδιήγητον ἐπεκάθητο τοῖς λόγοις, ἢ τε ἐπὶ τούτοις ἀφροδίτη τῶν ῥημάτων κατέθελε τὸν ἀκροώμενον. πάσι τε εὔνους ἦν κατὰ τὴν συνουσίαν, καὶ τῶν ἀπιόντων ἔκαστος, ὅτι φιλοτιμοῖτο μᾶλλον, ἀπήει πεπευμένος. ὥσπερ οὖν τὰ κάλλιστα καὶ γλυκύτερα τῶν μελῶν πρὸς πᾶσαν ἀκοὴν ἕμερως καὶ πρᾶσις καταρρεῖ καὶ 502 διοισθαίνει καὶ μέχρι τῶν ἀλόγων διύκνουμενα, καθάπερ φασὶ τὸν Ὄρφεα, οὕτω καὶ Χρυσανθίου λόγος πᾶσιν ἦν ἐναρμόνος, καὶ τοσαυτάς διαφοραῖς ἤθων ἐνέπρεπε καὶ καθημόζετο. δυσκίνητος δὲ ἦν περὶ τὰς διαλέξεις καὶ φιλονεικίας, ἐν τούτοις μάλιστα τοὺς ἀνθρώπους υπολαμβάνων ἐκτραχύνεθαι· οὐδ’ ἂν βασίλεως ᾧκουσὲ τις αὐτοῦ τὴν παιδείαν ἦν εἶχεν ἐπιδεικνυμένον, καὶ διὰ τοῦτο πρὸς τοὺς ἄλλους οἰδούντος καὶ διογκυλ-λομένου, ἀλλὰ τὰ τε λεγόμενα ὅπ’ αὐτῶν ἑθαύμαζεν, εἰ καὶ φαύλως ἐλέγετο, καὶ τὰ δοξαζόμενα κακῶς ἐπήγει, καθάπερ οὐδὲ τὴν ἀρχὴν ἀκούν, ἀλλὰ ἐστὶ συμφατικὸν διὰ τὸ μὴ λυπεῖν γεγονός· εἰ δὲ ποῦ τις, τῶν ἐπὶ σοφία πρῶτων παρόντων, ἐγένετο κίνησις, καὶ συμβαλέσθαι τι τοῖς λεγομένοις ἐδοξεῖν αὐτῶ, πάντα ἦν ἰσχίας μεστά, καθάπερ οὐ παρόντων ἀνθρώπων· οὕτως οὕτε τὰς ἐρωτήσεις, οὕτε τοὺς διορίσμοις, οὕτε τὰς μνήμας ὑπέμενον τοῦ ἀνδρός, ἀλλ’ ἀνέχαζον, ἔξω λόγοι καὶ ἀντιρρήσεως ἑαυτοὺς φιλάττοντες, ὅπως μὴ καταφανεῖσ ἀμαρτάνοντες γίνωσκε. καὶ πολλοὶ τῶν μετρίως ἐγκυκότων αὐτῶν, διὰ τοῦ βάθους τῆς ψυχῆς οὐκ ἀφιγμένων, κατηγοροῦντων
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simplicity was manifest in him and dwelt in his speech, and moreover there was about every word of his a charm that enchanted the hearer. In intercourse he was amiable to all men, so that everyone went away from him with the conviction that he was especially beloved. And just as the most charming and sweetest songs flow gently and smoothly, as they insinuate themselves into all men’s ears and reach even irrational animals, as they tell of Orpheus, even so the eloquence of Chrysanthius was modulated to suit all ears and was in harmony with and adapted to all those diverse temperaments. But it was not easy to rouse him to philosophical discussions or competitions, because he perceived that it is especially in such contests that men become embittered. Nor would anyone readily have heard him showing off his own erudition or inflated because of it, or insolent and arrogant towards others; rather he used to admire whatever they said, even though their remarks were worthless, and he would applaud even incorrect conclusions, just as though he had not even heard the premises, but was naturally inclined to assent, lest he should inflict pain on anyone. And if in an assembly of those most distinguished for learning any dissension arose, and he thought fit to take part in the discussion, the place became hushed in silence as though no one were there. So unwilling were they to face his questions and definitions and power of quoting from memory, but they would retire into the background and carefully refrain from discussion or contradiction, lest their failure should be too evident. Many of those who knew him only slightly, and therefore had not sounded the depths of his soul, accused him of
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te ἀλογίαν, καὶ τὴν προφητητα μονὸν ἐπισπούντων, ὡς ἧσοθνοτ διαλεγομένου καὶ ἀνελίπτοντος ἑαυτὸν εἰς δόγματα καὶ λόγους, ἔτερον τινα τοῦτον ἐνόμισαν παρὰ δὲ ἦδεισαν· οὕτως ἀλλοῦτερός τις ἐν ταῖς λογικαῖς κινήσεων ἐφαίνετο, τῆς τε τριχὸς ύποφριττούσης αὐτῷ, καὶ τῶν ὀφθαλμῶν ἐρμηνευόντων χορεύουσαν ἐνδον τὴν ψυχὴν περὶ τὰ δόγματα. εἰς μακρὸν δὲ γῆρας ἄφικόμενος, τὸν πάντα διετάλεσε βίων, οὐδένυς τῶν κατὰ ἀνθρώπους ἐτέρου φυτισάς ἢ οἰκονομίας τινὸς, ἢ γεωργίας, ἢ χρημάτων ὅσα δικαίως παραγίνεται. ἀλλὰ πενίαι μὲν ἐφερε ῥᾷον ἢ πλοῦτον ἑτεροί, διαίτη δὲ τῇ παραπεσούσῃ προσεκέχρητο, τῶν μὲν ὑεῖων οὐδέποτε, τῶν ἄλλων χρεῶν ἑλάχιστα γενόμενος, τὸ δὲ θεῖον θεραπεύων συντονώτατα. τῆς τῶν ἀρχαίων ἀναγνώσεως ἀπρίξ εἰχετο, καὶ διέφερεν οὐδὲν νεότητι τε καὶ γῆρας, ἀλλ᾽ ὑπὲρ ὄγδοσκοτα γεγονὼς ἔτη, τοσαῦτα ἐγραφεὶν αὐτοχειρία, ὅσα μόλις ἀναγνώσκουσι νεάζοντες ἑτεροί. τῶν γοῦν γραφόντων τὰ ἀκρα δακτύλων ὑπὸ τῆς ἀλήκτου μελέτης καὶ χρῆσεως συνεκέκαμπτο.1 ἀναστάς δὲ ἀπὸ τῆς ἀσκήσεως, ταῖς τε δημοσίαις προὸδοις ἐτέρπετο, καὶ τὸν τε ταύτα γράφοντα παραλαβών, μακροὺς μὲν τοὺς περιπάτους, σχολαίους δὲ ἀπέτευνεν· ἔλαθε τε ἃν τις περιαλγῆς τοὺς πόδας γενόμενος, οὕτως ὑπὸ τῶν διηγημάτων κατεθέληγετο. λουτροῖς δὲ ἑλάχιστα ἐκέχρητο, καὶ ὀμοὶ ἐμβεὶ διὰ παντὸς ἀρτι λελουμένῳ. ἐποὶ δὲ τὰς

1 ἐνεκέκαμπτο Boissonade; συνεκέκαμπτο Cobet, cf. Diogenes Laertius vi. 29 συνεκεκαμμένων τῶν δακτύλων.

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lack of intelligence and would praise only his mild disposition; but when they heard him maintaining a philosophical theme and unfolding his opinions and arguments, they decided that this was a very different person from the man they thought they knew. So transformed did he seem by the excitement of dialectical debate, with his hair standing on end, and his eyes testifying that the soul within him was leaping and dancing around the opinions that he expressed. He survived to an advanced old age, and during the whole of his long life he took thought for none of the ordinary affairs of human life, except the care of his own household and agriculture and just so much money as may be honestly acquired. Poverty he bore more easily than other men wealth, and moreover his diet was plain and whatever came to hand. He never ate pork, and other kinds of meat but seldom. He worshipped the gods with the utmost devotion and assiduity, and never slackened in his reading of the ancient authors. In old age he was still the same as he had been in youth, and when he was over eighty he wrote more books with his own hand than others, even in youth, find time to read. Hence the ends of the fingers with which he wrote became curved and crooked with constant work and use. When his work was done he would rise and amuse himself by walking in the public streets with the author of this narrative to keep him company; and he would take very long but leisurely walks. Meanwhile he would tell such charming and agreeable stories that one might have been terribly footsore without being aware of it. He very seldom went to the baths, and yet he always seemed fresh from a bath. In his intercourse with those in
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tών ἀρχόντων συντυχίας τὸ ὑπερφυὲς οὐκ ἦν δι' ἀλαζονείαν συνιδεῖν ἢ τύφων γινόμενον, ἀλλ' ἀπλότητα ἂν τις ὑπέλαβεν ἁγνοοῦντος ἀνδρὸς ὁ τι ἐστὶν ἔξουσία. οὕτω διελέγετο κοινῶς αὐτοῖς καὶ ἐπιδεξίως. τὸν δὲ ταῦτα γράφοντα ἐκπαιδεύσας νέον ἐτὶ ὧντα, ἧνικα ἐπανήλθεν Ἀθήνηθεν, οὐκ ἠλαττον ἡγάπα, ἀλλὰ καὶ προσετθεὶς καθ' ἡμέραν τῷ διαφέροντι τῆς εὐνοίας, ἐς τοῦτο ἐκνυκῆσας, ὅστε τὰ ἐωθινὰ μὲν ὁ συγγραφεὺς ἐπὶ 503 ῥητορικοῖς λόγοις ἔτεροι συνῆν, καὶ τοὺς δεομένους ἐπαίδευεν, μικρὸν δὲ ὑπὲρ μεσημβρίας ἐπαιδεύετο, παρὰ τὸν ἐξ ἀρχῆς ἰδαν διδάσκαλον, τοὺς θεοτέρους καὶ φιλοσόφους τῶν λόγων ἧνικα οὕτε ὁ παιδεύων ἐκαμαν ἐρώταν συνών, τῷ τε ἐκδεχόμενῳ τὰ μαθήματα τὸ ἔργον ἢν πανήγυρις.

Τοῦ δὲ τῶν χριστιανῶν ἐκνυκώντως ἔργου καὶ κατέχοντος ἀπαντα, διὰ μακρὸν τις ἀπὸ τῆς Ῥώμης εἰσεφοίτησεν ἀρχῶν τῆς Ἀσίας (Ἰουστος ἁνομαζέτο), πρεσβύτης μὲν ἡδὴ κατὰ τὴν ἡλικίαν, γενναῖος καὶ καλὸς τὸ ἡθος, καὶ τῆς ἄρχαις καὶ πατρίων πολιτείας οὐκ ἀπηλλαγμένος, ἀλλὰ τὸν εὐδαιμονα καὶ μακάριον ἐκείνου ἐξηλωκὼς τρόπον, πρὸς τε ἱεροῖς ἢν ἀεί, καὶ μαντείας ἐξεκρέματο πάσης, μέγα φρούν οὗτον ἐπέθυμησε τε καὶ κατώρθωσεν. οὕτως εἰς τὴν Ἀσίαν διαβᾶς ἐκ τῆς Κωνσταντινουπόλεως, καὶ τὸν ἤγεμόνα τοῦ ἐθνὸς καταλαβὼν (Ἰλάριος ἐκεῖνος ἐκαλεῖτο) συγκορμαντιῶντα πρὸς τὴν ἐπιθυμίαν, βωμοῦς

1 ἀλλὰς Boissonade; καλὸς Wyttenbach.
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authority, if he seemed to use excessive freedom of manner this was not due to arrogance or pride, but must rather be regarded as the perfect simplicity of one who was wholly ignorant of the nature of power and authority; so familiar and so witty was his language when he talked with such persons. He had taught the author of this work, then still a youth, and when the latter returned from Athens Chrysanthius showed him no less kindness, but day by day he even multiplied the signs of his peculiar goodwill; and he gained such influence over him that the author in the early morning used to give his time to his own pupils and instruct any who so desired in the art of rhetoric, but soon after midday he betook himself to his old master and was by him instructed in the teachings of religion and philosophy. And in this period the teacher never grew weary of instructing his devoted admirer, while the task was like a holiday festival for him who received his teaching.

Now when the practice of Christianity was gaining ground and usurping all men's minds, there arrived from Rome after a long interval a prefect of Asia named Justus, already well on in years, a man of noble and beautiful character, who had not cast aside the time-honoured ritual of his ancestors, for he was an ardent disciple of that happy and blessed form of worship. He was constant in his attendance at the temples, wholly under the sway of every kind of divination, and took great pride in his zeal for these things and his success in restoring them. He crossed from Asia to Constantinople, and when he found that the chief man of the country (his name was Hilarius) was as enthusiastic as himself in
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te ἀνέστησεν αὐτοσχεδίως ἐν Σάρδεσι (οὐ γὰρ ἦσαν αὐτοῖ), καὶ τοῖς ἰχνειτῷ τῶν ἱερῶν, εἰποῦν τι ἰχνος εὐρέθη, χείρα ἐπέβαλεν, ἀνορθώσαι βουλόμενος. δημοσίᾳ τε θύσαι, ἐπεμπε καὶ συν-εκαλεῖ τοὺς πανταχόθεν ἐπὶ παιδείᾳ δόξαν ἔχοντας. οἱ δὲ παρῆσαν θᾶττον ἢ κληθήναι, τὸν τε ἄνδρα θαυμάζοντες, καὶ καρόν τῆς σφῶν αὐτῶν ἐπιδεί-
ξεως ἤγοιμουν, τινὲς δὲ αὐτῶν ἐπὶ τῇ κολακείᾳ 
θαρροῦντες ὄσπερ παιδείᾳ, καὶ διὰ ταύτης ἐλπί-
ζουντες ἢ τιμὴν ἢ δοξάριον ἢ ἀργύριον ἀποκερδασίαν.1 
ἰερουργίας οὖν δημοσίᾳ προτεθείσις, παρῆσαν μὲν ἀπαντεῖς, καὶ ὁ ταύτα γράφων παρῆν· ὁ δὲ Ἰουστος ἐπιστήσας, καὶ τὴν τῶν ὀφθαλμῶν ἁτάσσων ἐπιτείςασα (ἐκεῖτο δὲ τὸ ἱερείον ἐν ὧ δήποτε 
τῷ σχήματι), καὶ τοὺς παρόντας ἀνηρώτα· "τι 
βούλευτα τῷ σχήμα τοῦ πτώματος;" ἔνθα οἱ μὲν 
kόλακες παρεϕρύγνοντο θαυμάζοντες, ὅτι καὶ ἀπὸ 
σχημάτων ἐστὶ μαντικός, καὶ μόνῳ παρεχώρουν 
ékeinw tauto eidadei· ois de semosteroi tais uphinas 
kataphēsant anerous tois daktilous, kai ta 
pròsowta diastynnásanthes, tais te kefalas barb 
ti kai ἱρμαῖν ἐπισεῖντες, παρεθέωρουν esto to 
prokeímenon, allos allo légonthes. ὁ δὲ Ἰουστος, 
wos molos ton gelota eneixen, ἐπιστρέφει eis ton 
Χρυσάνθιον "σι δὲ τι φής," ἐβόησεν, "ὡς 
préstbata;" kai ὁ Χρυσάνθιος oudei diatrapeis, pántwn 
ēphes katakynswskew "ἀλλ' εἰ τι βούλει 
kamé," ἐφη "περὶ τούτων εἶπεῖν, τὸς μὲν τὸ 
trópos 
tis maνteías, εἰ ἦν τοὺς maνtikous trótopous ἐπί-

1 ἀποκερδανεῖν Boissonade; ἀποκερδανεῖν Cobet.
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his zeal, he built altars offhand at Sardis where there were none, and wherever a vestige was to be found he set his hand to the remains of the temples with the ambition of rebuilding them. After offering sacrifices in public, he sent to summon from all sides the men who had a reputation for learning. They were no sooner summoned than they came, partly because they admired the man himself, partly because they thought this was an opportunity to show off their own abilities, while some of them put their trust in their power to flatter quite as much as in their erudition, and hoped by this means to gain honour or glory or wealth. Therefore when a public sacrifice was announced they were all present, and the author of this work was present also. Then Justus set himself to the task, and fixing the steady gaze of his eyes on the victim, which lay in any sort of posture, he asked the bystanders: "What is portended by the posture in which the victim has fallen?" Thereupon the flatterers were warm in their admiration, because he was able to divine even from postures, and they deferred to him as alone possessed of this knowledge. But the more dignified stroked their beards with the tips of their fingers, and put on a serious expression of face, and shook their heads solemnly and slowly while they gazed at the victim lying there, and each one offered a different solution. But Justus, who could hardly contain his laughter, turned to Chrysanthius and cried: "And what do you say about this, reverend sir?" Chrysanthius replied with equanimity that he rejected the whole proceeding. "But," said he "if you wish me also to give an opinion about this, first, if you really understand the modes of
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στασαί, εἴπε πρότερον, καὶ ποίον τινὸς εἴδους, τίς δὲ ἡ πεύσις, καὶ κατὰ τίνα μέθοδον ἐπηρώτηται. καὶ εἰ ταύτα λέγοις, εἴποιμι ἃν ὅπη τὸ φαινόμενον εἰς τὸ μέλλον φέρει. πρὶν δὲ ταύτα λέγειν, βάναυσον ἔστι πρὸς τὴν σήν ἐρωτήσων, σημαίνοντων τὸ μέλλον τῶν θεῶν, ἐμὲ καὶ περὶ τῆς ἐρωτήσεως καὶ τοῦ μέλλοντος λέγειν, συνάπτοντα τῷ γεγονότι τὸ ἐσόμενον· δύο γὰρ οὕτως ἂν γίνεσθαι τὰς ἐρωτήσεις, περὶ δύο δὲ ἡ πλειόνων οὐδεὶς ἐρωτά κατὰ ταύτων· τὸ γὰρ ἐν τοῖς ὀρισμένοις διάφορον ἔνα λόγον οὐκ ἔχει· εὖτε θύσα Ιουστος ἀνέκραγεν ὡς μανθάνων διὰ Μῆ πρότερον ἡπίστατο, καὶ τοῦ λοιποῦ γε οὗ ἐπαύσατο συνών ἱδία καὶ τῆς πηγῆς ἀρνώμενος. καὶ εἰ τινὲς ἔτεροι κατ' ἐκείνους τοὺς χρόνους τῶν ἐπὶ σοφία περιβοήτων Χρυσανθίως κατὰ κλέος ἦλθον εἰς λόγους, πειθέντες ὅτι πόρρῳ τῆς δεινότητος ἐκεῖνης εἰςίν, ἀπιόντες ἄχοντο. τοῦτο δὲ καὶ Ἐλλησπόντως ὁ ἐκ Γαλατίας ἔπαθεν, ἀνὴρ διὰ πάντα ἄριστος, καὶ εἰ μῆ Χρυσάνθιος ἦν, πρῶτος ἀπόντων ἀν ἑκάστης καὶ μὲ τὸν Χρυσανθός ἦν, πρῶτος ἀπόντως ἀν ἑκάστης. σοφίας μὲν γὰρ ἑραστῆς οὗτος ὁ ἄνὴρ ἐσ τοιώντι ἐγένετο, ὡστε ἐπηλθεὶς μικροῦ καὶ τὴν ἀοίκητον, μαστεύων εἰ ποι τοῖς περιτύχοις πλέον εἰδότι· καλῶν δὲ ἐργών καὶ λόγων ἀνάπλεως γεγόμενος, καὶ εἰς τὰς παλαιὰς Σάρδεις ἀφίκετο διὰ τῆς Χρυσανθίου συνωσίαν. ἀλλὰ ταύτα μὲν ὄστερον.

Ἐγένετο δὲ Χρυσανθίως καὶ παῖς ἐπώνυμος τῷ

1 ἀν Cobet adds.
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divination, tell me what mode of divination this is, to what type it belongs, what you seek to learn, and what method you followed in your inquiry. If you will tell me all this, I will tell you what is the bearing on the future of this thing that we see. But until you tell me these things, since the gods themselves reveal the future, it would be unworthy on my part, in answer to your question, at the same time to answer your inquiry and to speak of the future, thus connecting the future with what has just happened. For thus would arise two different questions at once; but no one asks two or more questions at the same time. For when things have two separate definitions, one explanation does not suit both.” Then Justus exclaimed that he had learned something that he never knew before, and for the future he consulted him constantly in private and drank deep from that fount of knowledge. There were others also in those days, renowned for wisdom, who were attracted by the fame of Chrysanthius and entered into discussions with him, but whenever this happened they went away convinced that they could not approach his oratorical genius. This is what happened to Hellespontius of Galatia, an unusually gifted man in every way, who, if Chrysanthius had not existed, would have shown himself worthy of the first place. For he was so ardent a lover of learning that he travelled almost to the uninhabited parts of the world in the desire of finding out whether he could meet anyone who knew more than himself. Thus, then, crowned with noble words and deeds he came to ancient Sardis to enjoy the society of Chrysanthius. But all this happened later.

Chrysanthius had a son whom he named after
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κατὰ τὸ Πέργαμον αὐτῶ γενομένω διδασκάλῳ (μεμνήμεθα δὲ πρότερον) Αἰδεσίῳ, καὶ ἢν ὁ παῖς ἐκ παιδὸς ἐπτερωμένων τι χρῆμα πρὸς ἁπασάν ἀρετήν, καὶ τῶν ἰππῶν οὐκ εἰχε θάτερον, ἢ φησιν ὁ Πλάτων, οὐδὲ ἐβριθετο κάτω νοῦς αὐτῷ, ἀλλὰ πρὸς τε μαθήματα σφοδρῶς καὶ ἁγαν ἄξις γενόμενος, καὶ πρὸς θεῶν θεραπεῖαν διαρκέστατος, ἐς τοσόνδε διέφευγε τὸ ἀνθρώπινον, ὡστε ἀνθρώπος ἢν ἐκεῖνον κλέπει τὸν ζωὴν ἢνοίγεις ἢναπώθενοι γράφεις, καὶ μάλα ποιητικῶς, εἰς ὁσον ὑψος ἐφέπρετο μετάρρυσιος. ἢ δὲ πρὸς τὸ θεῖον οἰκεῖοτης οὕτως ἢν ἀπραγμάτευτο καὶ εὐκόλος, ὡστε ἐξήρκει τὸν στέφανον ἐπιθεῖναι τῇ κεφαλῇ, καὶ πρὸς τὸν ἓλιον ἀναβλέποντα χρησμὸν ἐκφέρειν, καὶ τούτους ἢφευσας, καὶ πρὸς τὸ κάλλιστον εἶδος ἐνθέου πνεύματος γεγραμμένους. καὶ τοῖς γε οὗτε μέτρων ἠπίστατο, οὕτε εἰς γραμματικὴν ἐπιστήμην ἔρρωτο, ἀλλὰ θεοῦ ἀπαντὰ ἢν αὐτῶ. νοσήσας δὲ οὐδαμῶς κατὰ τὸν ἀρισμένων βίον, ἀμφὶ τὰ εἴκοσι ἐνή μετῆλλαξεν. ὁ δὲ πατὴρ καὶ τότε διέδειξε φιλόσοφος ὦν· ἢ γὰρ τὸ μέγεθος τῆς συμφορᾶς εἰς ἀπάθειαν αὐτῶν μετέστησεν, ἢ τῶ παιδὶ συγχαίρων τῆς λήξεως, ἔμεινεν ἄτρεπτος. καὶ ἢ μήτηρ δὲ, πρὸς τὸν ἄνδρα ὀρώσα, 558
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Aedesius of whom I have written above, formerly his teacher at Pergamon. From his childhood this boy was a creature winged for every excellence, and of the two horses as Plato\(^1\) describes them, his soul possessed only the good steed, nor did his intellect ever sink; but he was a devoted student, keen-witted, and assiduous in the worship of the gods; and so completely was he emancipated from human weaknesses, that though a mortal man he was all soul. At any rate his body was so light in its movements that it would seem incredible and would take a genuine poet to describe to what a height it rose aloft. His kinship and affinity with the gods was so unceremonious and familiar that he had only to place the garland on this head and turn his gaze upwards to the sun, and immediately deliver oracles which, moreover, were always infallible and were composed after the fairest models of divine inspiration. Yet he neither knew the art of writing verse nor was trained in the science of grammar; but for him the god took the place of all else. Though he had never been ill during his allotted span of life, he died when he was about twenty years of age. On this occasion also his father showed himself a true philosopher. For whether it was that the greatness of the calamity reduced him to a state of apathy, or whether he rejoiced with his son in the latter's blessed portion, the fact is that he remained unshaken. The youth's mother also, observing her husband, rose above the

\(^1\) Plato, *Phaedrus* 246 b. The human soul is represented as borne along by two horses, of which one represents the appetites, the other, reason and sobriety.
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tήν γυναικείαν ύπερήνεγκε φύσιν, πρὸς τὴν ἀξίαν τοῦ πάθους ὀλοφύροσεις ἐκδύσασα.

Τούτων δὲ οὖντω κεχωρηκότων, ὁ Χρυσάνθως ἦν ἐν τοῖς συνήθεσι: καὶ πολλῶν καὶ μεγάλων ἐμπυπότων δημοσίων καὶ κοινῶν πραγμάτων, ἃ τὰς ἀπάντων ψυχὰς κατέσεισαν εἰς φόβουν, μόνος ἔμεινεν ἀσάλευτος, ὥστε εἰκασέ τις ἄν ὁδὸς ἐπὶ γῆς εἶναι τὸν ἄνδρα. κατ' ἐκείνους δὴ τοὺς χρόνους καὶ Ἐλλησπόντιος παρ' αὐτὸν ἀφικνεῖται, καὶ βραδέως μὲν συνήλθοις εἰς λόγους ἐπεί δὲ εἰς ταύτων συνήτησαν, τοσούτων Ἐλλησπόντιος ἐαυτὸκει, ὥστε, πάντα μεθέμενος, ἔτοιμος ἦν σκηνοῦσαι παρὰ Χρυσανθίως, καὶ νεάζειν ἐν τῷ μαυθάνει—μετεμέλετο δὲ τοσούτων πεπλανημένους χρόνον, καὶ εἰς γῆρας ἀφικόμενος, πρὸν τι τῶν χρησίμων ἐκμαθεῖν. καὶ ὁ μὲν ἐπὶ τούτῳ τὴν γνώμην ἔτεινε: τῷ δὲ Χρυσανθίῳ συμβάν ἐκ τινος συνθείας τὴν φλέβα διελεῖν, ὅ τε συγγραφεὺς παρῆν, οὖντω προστάξαντος, καὶ τῶν ἱατρῶν κενώσαι βουλομένων τὸ φερόμενον, αὐτὸς 505 ἐπὶ τὸ συμφέρον σπευσάμενος, παράλογον εἶναι τὸ κενωθὲν ἔφη, καὶ οὖντως ἐπισχεῖν ἐκέλευσεν· οὐδὲ γὰρ ἀπειρὸς ἦν ἱατρικῆς ὁ ταύτα γράφων. Ἐλλησπόντιος δὲ ἄκουότας παρῆν, ἀγανακτῶν καὶ ποτιώμενος, ὥς μεγάλου κακοῦ γεγονότος, εἰ πρεσβύτης οὖντως ἀνὴρ τοσοῦτον διὰ τῆς χειρὸς αἴματος ἀφήρηται. ὡς δὲ ἤκουσε τῆς φωνῆς, καὶ ὑγιαίνοντα εἰδὲν, πρὸς τὸν συγγραφέα τὸν

1 elkāseiein ἄν τις Cobet suggests.
2 meteméle de autʰ Boissonade; meteméleto de Cobet.

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ordinary feminine nature and put away from her all loud lamentation, that her grief might have its due dignity.

After these events had taken place, Chrysanthius pursued his accustomed studies. And when many great public and universal calamities and disturbances befell, which shook all men's souls with terror, he alone remained unshaken by the storm; so much so that one would have thought that he was really elsewhere than on earth. About this time Hellespontius came to see him, and they met and conversed, though only after some delay. When, however, they did actually meet, Hellespontius was so captivated that he abandoned all else and was ready to live under the same roof as Chrysanthius and to renew his youth by studying with him. For he regretted that he had so long wandered in error, and had arrived at old age before learning anything useful. Accordingly he bent his whole mind to this task. But it chanced that Chrysanthius had to have a vein cut open as was his custom, and the author was present in obedience to his orders; and when the doctors prescribed that the blood should be allowed to flow freely, the author in his anxiety to apply the right treatment declared that the blood-letting was beyond all reason, and gave orders that it should be stopped then and there; for the author of this work had considerable knowledge of medicine. Hellespontius hearing what had happened came at once, indignant and loudly lamenting that it was a great calamity that a man of so great an age should lose so much blood from his arm. But when he heard Chrysanthius talking and saw that he was unharmed, he directed his remarks to
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λόγον ἐπιστρέψας ἂνάλα σε γε” φησίν “ἡ πόλις
αἰτιώνται δεινόν τι δεδρακέναι· νῦν δὲ ἄ-
παντες σιωπήσουσιν, ὄρὼντες ὑπαίνοντα.” τοῦ δὲ
eἰπόντος, ὡς οὐκ ἤγγοει τὸ συμφέρον, ὁ μὲν
’Ελλησπόντιος ὡς συνκεκυσάμενος ¹ τὰ βιβλία,
καὶ παρὰ τὸν Χρυσάνθιον ἤξον ἐπὶ μαθήσει, τῆς
πόλεως ἐξῆκεν. καὶ ἡ γαστὴρ αὐτοῦ νοσεῖν ἤρχετο,
kai παρελθὼν εἰς Ἀσάμειαν τῆς Βιθυνίας μετ-
ήλλαξε τὸ ζήμ, τῷ παρόντι τῶν ἐταίρων Προκόπιος
πολλά ἐπισκέψας μόνον θεαμάζειν Χρυσάνθιον.
kai ὁ Προκόπιος παραγενόμενος εἰς τὰς Σάρδεις,
tαύτα ἐποίει τε καὶ ἀπήγγελλεν.

Ο δὲ Χρυσάνθιος, εἰς τὴν ἐπιοῦσαν ὠραν τοῦ
ἐτους, κατὰ θέρος ιστάμενον, ἔπι τὴν αὐτὴν
θεραπείαν ἔλθων, καὶ τοί τοῦ συγγραφέως προει-
πόντος τοὺς ιατροὺς περιμένειν αὐτὸν κατὰ τὸ σύλ-
νθες, οἱ μὲν ἐφθασαν ἔλθοντες, ὁ δὲ ὑπέσχε 
τὴν χεῖρα, καὶ παρὰ μέτρον γενομένης τῆς κενώσεως,
παρέσεις τε τῶν μερῶν ἱκολουθήσαν καὶ τὰ ἄρθρα
συνέκαμε, καὶ κλινοπτηῆς ἤν. καὶ Ὄρειβάσιος
ἔνταθα παραγίνεται, δι’ ἑκεῖνον καθ’ ὑπερβολὴν
μὲν ἐπιστήμης μικροῦ καὶ βιοσάμενος τὴν φύσιν
καὶ χρίσμασι θερμοτέρους καὶ μαλάττους τὰ
κατεψυγμένα μικροῦ πρὸς τὸ νεάζεων ἐπήγαγεν.
ἀλλ’ ἐνίκα τὸ γῆρας· ὅγδοκοστῶν γὰρ ὑπελθὼν
² ἔτος ἐτύγχανε, καὶ τῇ τοῦ θερμοῦ κατὰ τὸ πλεονάζον
ἀλλοτριώσει τὸ γῆρας ἐδιπλασιάσθη· καὶ τε-

¹ Cobet; συνκεκυσάμενος Boissonade.
² Cobet; ὑπελθὼν Boissonade.
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the author and said: "The whole city is accusing you of having done a terrible thing; but now they will all be silenced, when they see that he is unharmed." The author replied that he knew what was the proper treatment, whereupon Hellespontius made as though he would collect his books and go to Chrysanthius for a lesson; but he really left the city. Presently he began to suffer from a pain in his stomach, and he turned aside to Apamea in Bithynia and there departed this life, after laying the strictest injunctions on his comrade Procopius, who was present, to admire none but Chrysanthius. Procopius went to Sardis and did as he said, and reported these facts.

Now Chrysanthius, at the same season in the following year, that is at the beginning of summer, had recourse to the same remedy, and though the author of this work had given instructions to the doctors beforehand that they must wait for him as usual, they arrived without his knowledge. Chrysanthius offered his arm to them, and there was an excessive flux of blood, the result of which was that his limbs relaxed and he suffered acute pain in his joints, so that he had to stay in bed. Oribasius was immediately called in, and for the sake of Chrysanthius he almost succeeded, so extraordinary was his professional skill, in doing violence to the laws of nature, and by means of hot and soothing fomentations he almost restored the vigour of youth to those rigid limbs. Nevertheless old age gained the victory; for his eightieth year was now approaching, and the influence of his age was doubly felt when his temperature was so greatly changed by the excessive application of heat. After an illness

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tartaios vosileudeis, eis thn prepousan lhein anegwrhseten.

Eisai de met' auton diadokoi filosophias. 'Epi-

yona te o ek Lakidaimonos, kaiv Veronikianos

o ek Sardewn, andres aixoi tou ths filosophias

onomatous: plh vosa ge o Veronikianos taiv

Xarios ethuse, kai ikanos andropon omlieun esti:

kai eis.
of four days he departed to a destiny that was worthy of him.

The successors of Chrysanthius in the profession of philosophy are Epigonus of Lacedaemon and Beronicianus of Sardis, men well worthy of the title of philosopher. But Beronicianus has sacrificed more generously to the Graces and has a peculiar talent for associating with his fellows. Long may he live to do so!
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The references are to the pages of this edition.


ἀκμή, p. 218, virility and brilliance. Pathos, energy, and splendour of diction combined produce the crowning moment of eloquence. But the word also means, less technically, the highest point touched either in eloquence of thought or diction, p. 120. The adjective ἀκμαῖος is applied, p. 84, to themes that call for intensity and pathos of expression.

ἀκρόασις passim, lesson in rhetoric, course in rhetoric. Cf. συνοπτική and συνοψία used in Philostratus as synonyms.

ἀμφιβολία, p. 272, ambiguity, double entendre. Hermocrates is praised for his ingenuity in the use of such ambiguities in "simulated" speeches, ἑσχηματισμέναι ὑποθέσεις, cf. Hermogenes, Περὶ δεινότητος 72.

ἀπαγγέλλω passim, style of delivery, mode of expression. A late word for style in general. So ἀπαγγέλλειν, deliver a speech. But it is technical also in the sense of announcing that a declamation is to be given.

ἀπεριττός, pp. 100, 278, simple, unaffected. The opposite of περιττός which, in later rhetoric, means both "affected" and "redundant," though it can be a term of praise, "elaborate," "highly-wrought." The negative form is rare and is not in Ernesti.

ἀπόστασις, p. 30 and Letter 73. Separation of clauses. This is a difficult word to define briefly. It is a form of asyndeton which produces greater liveliness and swing. The new sentence is independent in structure and
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sometimes in thought. It is certainly a break with a fresh start for emphasis, but critics differ as to the precise kind of asyndeton that is meant. Cf. P. C. Robertson, Gorgianic Figures, Baltimore, 1893; Frei, Beiträge in Rh. Museum viii.; Hermogenes, On the Forms of Oratory, iii. 247 Walz; Aristeides, Art of Rhetoric, ix. 346. Walz gives instances from Demosthenes.

ἀρχαιος, p. 64, ancient, antique, classical. ἀρχαικός and ἀρχαϊκός are practically synonyms. See Norden, Antike Kunst-Prosa, p. 357. Cf. Eunapius on Sopolis, p. 516, and on Libanius, p. 518. The true archaist (antiquarius) will follow the rule of Aristeides, Rhetoric ii. 6, and use no word or phrase that cannot be found in a classical author. The νεωτερος, Asianists, ignore this rule.

ἀφλεκτα, pp. 178, 304, straightforward simplicity, naïveté of style. This style was admired and sought after by the sophists, but it was beyond their reach, and nowhere do they seem more affected and “precious” than where they strive to be simple and graceful in the manner of Xenophon. Aelian and Philostratus (in the Imagines) both aim at ἀφλεκτα and fail. Cf. Norden, p. 432.

γνώριμος, p. 232, disciples, pupils. A synonym for the more usual ἀκροατα or έταιρος.

γοργικαζων, p. 30, to write like Gorgias, cf. p. 178 κριτικαζων, to write like Critias, said of Herodes Atticus.

δευρής passim, oratorical skill, mastery. This word as a rhetorical term has no invidious sense, but sums up the highest qualities of eloquence. It is especially ascribed to Demosthenes by the technical writers, and always implies vigour. δευρης, however, when used of Antiphon (p. 42), retains, as the context shows, the classical sense of “over ingenious;” and therefore distrusted by the crowd. Hermogenes, On the Forms of Oratory, 304. On p. 10 Philostratus seems to use δευρης in this earlier sense of “too great cleverness.”

διάλεξις passim. In late writers on rhetoric this word has two distinct meanings: (1) philosophical discourse, dissertation. This was a popular discourse on an abstract theme and was not extemporaneous. Philostratus says (p. 4) that this διάλεξις was characteristic of the earlier
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sophists. ἀλέγεσθαι is used in this sense, and is opposed to the forensic style, pp. 184, 186. Philostratus uses the phrase θετικὴ ἐπίθεσις as a synonym for διάλεξις. (2) But it is the regular term also for the prooemium which the sophist delivered before the formal declamation; it was often an encomium of the city to which he came as a visitor or a newly-appointed professor, cf. p. 194. Philostratus wrote a volume of such introductory "talks" which has perished. Evidently the formal μελέτη, the declamation itself, ranked much higher as a form of composition.

diaλέγεσθαι, pp. 124, 272, 306, to deliver a speech, like ἀπαγγέλλων or ἔρμηνευειν. So often in Dionysius of Halicarnassus; not in Ernesti.

ἐκφυλον, p. 208, alien, outlandish, cf. ἐκφύλως ἄτυχησιν, p. 50, and Lucian, Lexiphanes xxiv. Used of a word or phrase such as a latinism foreign to classical Attic usage and so avoided by a purist.

Ἐλημενὶ, oi or τὸ Ἐλημενί, pp. 192, 228, 280, 288, students of rhetoric. This is often used by Philostratus; cf. Eunapius, p. 500.


ἐπιβολή, abundant use of synonyms. Dio Chrysostom, Oration xviii. 14, praises Xenophon for this characteristic. The participle ἐπιβεβλημένος is used in this sense to express copiousness, Philostratus, p. 70. This is quite separate from and seems opposed to its more frequent rhetorical meaning, "a direct and simple approach" to one's subject, as opposed to περιβολή. Cf. Hermogenes, On the Forms of Oratory, i. 28.

ἐπιθετικός p. 208, display of rhetoric, Vortrag. The regular term for a public declamation by a sophist; ἀκροδίασις is also used in this sense.

ἐπι πᾶσιν or τὸ ἐπὶ πᾶσιν passim, epilogue, peroration, concluding clause or argument. A favourite expression in Philostratus. Not in Ernesti.

ἐπιστροφή, pp. 54, 82, vehement or emphasis; cf. ἐπιστραμμένη above.
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ἐπίχειρηματικόν, p. 98, dialectical, argumentative. The ἐπίχειρημα is the rhetorical syllogism used or "essayed" as a form of proof. The adjective is rare.

ἐσχηματισμένη (ὑπόθεσις) passim, sermo coloratus. Veiled argument, covert allusion. So σχηματίζων λόγον, "to compose a speech with veiled meaning," ἐν ὑπόθεσει κατ' ἐμφάσιν is the full expression in Hermogenes, On Invention, p. 259 Spengel (the wider meaning "figured speech," i.e. in which figures of speech and thought are used, is ignored by Philostratus). In such a speech the true intent should show or "shimmer" through. The device may be used throughout a speech or only in certain passages: for safety, when one aims at tyrants; for piquancy, or as a test, e.g. Agamemnon's exhortation to flight in the Iliad, the first instance in literature of a speech ἐν σχήματι; for covert criticism (cf. Demetrius, On Style, 288, 294). It was useful for the βασιλικὸς λόγος, and perhaps the Emperor Julian in his fulsome panegyrics of Constantius was playing this dangerous game. Herodes presumed on the clemency of Marcus Aurelius, and scorned to "schematize" when he scolded the emperor. Synonyms in Philostratus are ἐπαμφότερος εἰπεῖν, ὑπόθεσις κατὰ σχῆμα προσγείναι or συγκείναι. It is skating on thin ice, and to fail to keep one's footing is ἐκφέρεσθαι τῆς ὑπόθεσις, p. 132. It is distinct from elpavela and offers more of a riddle to the audience. It was considered a very difficult type of speech. A great orator like Demosthenes employed it as a matter of course, but in the sophist speech it becomes mere frigid ostentation.

εἰρωνία, p. 26, fluency, volubility, fine flow of words. Every declaimer must have this talent; so that the term becomes a synonym for the ready eloquence of the successful sophist, and is always used as praise.

ἡχόω, pp. 178, 234 (where it is opposed to κρότος), 184, sonorousness, assonance. This is always used of effects of sound or rhythm, whether of pronunciation or diction; cf. ἡ κριτικαύσα ἡχόω. On p. 198 τὴν ἡχόω τῆς διαλέξεως προσῆρεν means that Herodes raised the pitch of his eloquence so as to intensify the effects of sound
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and rhythm. ἡχή is used, more rarely, in the same sense.

θετικός passim, at θετικά υποθέσεις, described as characteristic of ancient sophist on p. 6, cf. p. 296 τὰ θετικὰ τῶν χωρίων. Themes that maintain a general philosophical thesis, as opposed to αἱ ἐν θομα υποθέσεις, quæstiones definitæ, p. 6. The former were more generally called θέσεις. Philostratus in general uses υποθέσις for any sort of theme, but occasionally distinguishes the special from the general.

κομματίας, p. 296, one who uses brief, incisive phrases; cf. κομματικῶς, Dionys. of Hal. Demosthenes, 39; Cicero, Orator, lxxi. incise membratimque dicere; Demetrius, On Style, 9. The adjective is used only by Philostratus. This is the glaring fault of the style of Hegesias who used it to excess. Philostratus is fond of words ending in -ιάς, e.g. δογματιάς, ἀγαλματιάς.

κριτικός, pp. 94, 122, 178, an expert in grammar and criticism. Julius Pollux, rhetorician and grammarian, might be thus described. This is the more scholarly type of grammarian who examined questions of authenticity of authorship. Such a scholar was evidently highly respected, and on friendly terms with the sophists. Α λόγος κριτικός is a treatise on some question of criticism and is not sophistic.

κρότος, pp. 120, 178, 234, the grandiose manner. In the last passage it is opposed to ἡχώ. The other meaning of κρότος is applause, and the verb retains this sense in Philostratus, cf. Eunapius, pp. 472, 474. Usually κρότος and ἡχώ are synonyms; cf. the adjective ἐπικρότος "sonorous," p. 124. Eunapius, Prohaeresius, p. 494 κατὰ τῶν κρότον ἀναπαύων ἐκάστην περιοδον, means that he closed his periods with harmonious effects of sound.

μελέτη, p. 262, a declamation; also a lesson in declamation, or a practice speech on a fictitious theme; cf. μελετηρια σνωνιτια, p. 100, lessons in declamation, at which the teacher himself declaimed.

ὁμωστελεντα, p. 38, similar endings. Used especially in
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precisely balanced clauses of equal length, which give almost the effect of rhyme. This assonance is part of the attempt to supersede poetry by poetical prose. It was an excessive use of this figure, combined with antithesis in balanced clauses, that in Gorgias offended the taste of the Atticists, and finally became a mark of Asiamism; cf. πάρισα below.

πανηγυρικὴ ἰδέα λόγου, p. 16, the type of speech suited to a religious festival. This is not necessarily a panegyric in the later sense, but it praised the god in whose honour the festival was held, the city and so on, hence a festival speech is likely to be an encomium. The style is not argumentative but highly rhetorical, and has its own appropriate commonplaces and mannerisms. Heracleides, p. 278, is praised for avoiding excessive sensationalism in the ideas (ἐννοιαῖ) that he used in this type of speech. The Panathenaicus of Aristeides is a good example.

πάρισα, p. 38, clauses of equal length. In symmetrical clauses, assonance of the endings (δυσοτελεύτα) and antithesis were often combined; e.g. Aristotle, Rhetoric iii. 9. 9 τι ἅν κταβες δεινόν, εἰ ἄνδρες εἰδὲς ἄργον; A good example of carefully measured clauses used to excess is the passage quoted from Isaeus the Syrian by Philostratus, p. 70. This is what Aulus Gellius, xviii. 8, says the rhetoricians faciunt immodi et rancide.

περιβολή, pp. 50, 64 and passim, fulness of expression, expansion, amplification, circumducta or circumiecta oratio. There is no one word or phrase that exactly defines this method of amplifying a statement, and one can only describe here one of the many ways in which περιβολή is effected. When the main statement is held up while the speaker swings round the circle, collecting every possible illustration or circumstance, positive and negative, and then resumes the thread, that is technically "peribetic." "Amplification," which is merely ἀδιάφορος, is quite inadequate to translate περιβολή as described and illustrated by Aristeides and Hermogenes. But in the Lives Philostratus uses the term rather vaguely for rhetorical ornament and fulness of statement in general.

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So, too, the verb, e.g. p. 234 τὴν παρασκευὴν τὴς λέξεως . . . περεβάλλετο, where the metaphor is of an "ample garment" of style. The style that eschews περιβολή is "pure" (καθαρός), and is naturally rarely found in the sophists. The excess of περιβολή is a vice, plethora, redundancy.

πνεῦμα and πνεύμ, pp. 50, 244, inspiration, energy, vis et spiritus. This word has lost in late rhetoric its earlier specialized meaning, and is a synonym of ἀκμή or ἰσχύς, the quality of energy in a speech.

πότιμος, pp. 248, 294, ποτίμως, p. 26, sweet and fresh style of speech. This is a favourite usage with the late sophists and the Christian fathers, and is always a more or less conscious echo of Plato, Phædrus, 243 D; cf. Libanius, Or. parent. § 9 ἀπεκλύσατο τῷ ποτίμῳ λόγῳ. The adjective is constantly used with λόγος or with νάμα metaphorically.

προσβάλλειν, pp. 104, 293, to propose a theme for declamation. Any member of a sophist's audience could suggest a theme. The choice was naturally left to any distinguished visitor; otherwise a vote was taken, and the theme thus chosen was ἡ νεικηκания or στολαζθείσα υπόθεσις, the theme that won most votes. Cf. δίδωμι υπόθεσιν in the same sense. The sophist aitei, "invites," the audience to name a theme.

προσβολή, p. 30. This figure is not defined by the rhetoricians or Ernesti. But it is evidently a kind of asyndeton, and twice Philostratus brackets it with ἀπόστασις (cf. Letters, p. 287) as characteristic of the style of Gorgias; cf. προσβάλλειν in the same sense; ἀνωρθώσων χωρίω προσβάλλειν evidently means an abrupt attachment of clauses or words, a heaping up without regular connectives. The natural order was abandoned, and unexpected things were put together. προσβολή and ἀπόστασις are mentioned together by Apsines i. 359. No author except Philostratus ascribes these figures to Gorgias.

ῥοῖς, p. 244, rush, impetus. This is a very rare rhetorical term and in the single instance here cited has lost its onomatopoeic force when it represented the use of the letter r ("Grate on their scroanja pipes of wretched
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straw”). In Philostratus it is a synonym for πνεῦμα or ἰδεώρης in the sense of “vigour.”

σκηνή, pp. 120, 244, outfit or get-up of a sophist who declaims. The term includes all the “theatrical properties” of the sophist; his voice, expression, smile, dress, and any mannerism of diction or delivery. It is twice used of Polemo, who was the model, the mirror of fashion for the sophists; they imitated his effects as though he had been a popular actor.

σοφιστικός, pp. 22, 198 and passim, suitable for a declaimer. As applied to a speech (λόγος), a theme (ὑπόθεσις), a rhetorical image (ἐικών), or the temperamental (φύσις) of an orator, in Philostratus this epithet is the most flattering possible, since for him the declamation is the highest and most difficult type of oratory. He uses it to distinguish the declamation from the forensic speech and the dialectical discourse. Ernesti ignores this late specialized meaning. Cf. Philostratus, p. 182 or ὑπερσοφιστευόντες λόγοι = “purely declamatory speeches.”

στάσις passim, status, constitutio. The precise meaning of στάσις as a rhetorical term is discussed by the rhetoricians, especially Hermogenes. Cf. Quintilian iii. 6, where he says it is the equivalent of the Latin quaestio or constitutio or status. Roughly speaking, it is the “stand” taken by a speaker when he defines his case. In Eunapius, Life of Prohaeresius, p. 506, Anatolius implies that there are thirteen possible στάσεις of the “case” or problem that he had proposed; cf. Eunapius, Prohaeresius, p. 496 for κατάστασις in the same sense.


τυμπανίζων, p. 84, to beat the drum of eloquence. An allusion to the loud instruments used in the worship of Cybele and Dionysus. The style of Scopelian was criticized for its frenzied and Bacchic violence; cf. κορυβαντίαν often used of emotional eloquence.

φιλοτιμία, pp. 28, 223, affectation, artificiality, excessive care
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for effects of style. Philostratus, Letter i., says that φιλοτημια is out of place in a letter, i.e. its style should not be artificial. Used as a synonym of κακογηλα, for bad taste in rhetorical style. In Julian, Letters (Papa-
dopoulos iv.), To Priscus, φιλοτημιa was charged against Iamblichus by Theodorus (of Asine?) his pupil. It is a form of misdirected ambition to shine by effects of style rather than by treatment of the subject matter.

ψδη, pp. 28, 68, 232, sing-song. The Asianists from the first (Cicero, Orator xxvii.) indulged in a sort of chant which suited their metrical rhythms; this seems to have been especially the case in the epilogue, where all the rhetorical effects, especially of pathos, reached the highest pitch. Cf. Lucian, Demonax 12; Guide to Rhetoric 19. This was sometimes too much even for Philostratus; see p. 296, Life of Varus, where the ψδη is called καμπαλ ἀσμάτων, "turns or twists of song."
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