Philostratus: Life of Apollonius of Tyana, Conybeare, 1912

Philostratus the Athenian (translated by F. C. Conybeare)

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APOLLONIUS OF TYANA. (
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PHILOSTRATUS

THE LIFE OF APOLLONIUS
OF TYANA
_ Tue Epistites or APOLLONIUS AND THE
TREATISE OF EvsEBIUS :
WITH AN ENGLISH TRANSLATION BY
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IN TWO VOLUMES
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NEW YORK : THE MACMILLAN CO,
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INTRODUCTION

Tue Life of Apollonius of Tyana has only been once translated in its entirety into English, as long ago as the year 1811, by an Irish clergyman of the name of E, Berwick. It is to be hoped therefore that the present translation will be acceptable to the English reading public; for there is in it much that is very good reading, and it is lightly written. Of its author, Philostratus, we do not know much apart from his own works, from which we may gather that he was born in the island of Lemnos about the year 172 of our era, that he went to Athens as a young man to study rhetoric, and later on to Rome. Here he acquired a reputation as a sophist, and was drawn into what we may call the salon of the literary and philosophic Empress Julia Domna, the wife of Septimius Severus. She put into his hands certain memoirs of Apollonius, the sage of Tyana, who had died in extreme old age nearly

100 years before during the reign of the Emperor Nerva, and she begged him to use_them for the composition of a literary life of the sage in question. These memoirs had been composed by a disciple and companion of Apollonius named Damis, a native of. the city of Nineveh, whose style, Philostratus says, like that of most Syrian Greeks, was heavy and wanting in polish. Besides these memoirs Philo- stratus used for his work a history of the career of Apollonius at Aegae, written by an admirer of the name of Maximus. He also used the many letters of Apollonias which were in cireulation. His collection of these agreed partly, but not wholly, with those which are preserved to us and translated below. He tells us further that the Emperor Hadrian had a collection of these letters in his: villa at Antium. Philostratus also possessed various treatises of Apollonius which have not come down to us. Beside making use of the written sources here enumerated Philostratus had travelled about, not only to Tyana, where there was a temple specially dedicated to the cult of Apollonius, but to other cities where the sage’s memory was held in honour, in order to collect such traditions of the sage as he found still current. From these sources then the work before us was drawn, for although Philostratus

also knew the four books of a certain Moeragenes upon Apollonius, he tells us he paid no attention to them, because they displayed an ignorance of many things which concerned the sage. The learned Empress seems never to have lived to read the work of Philostratus, for it is not dedieated to her and cannot have been published before the year 217.

It has been argued that the work of Damis never really existed, and that he was a mere man of straw invented by Philostratus. This view was adopted as recently as the year 1910 by Professor Bigg, in his history of the origins of Christianity. But it seems unnecessarily sceptical. It is quite true that Philostratus puts into the mouth of the sage, on the authority of Damis, conversations and ideas which, as they recur in the Lives of the Sophists of Philostratus, can hardly have been reported by Damis.. But because he resorted to this literary trick, it by no means follows that all the episodes which he reports on the authority of Damis are fictitious, for many of them possess great veri- similitude and can hardly have been invented as late as the year 217, when the life was completed and given to the literary world. It is rather to be supposed that Damis himself was not altogether a eredible writer, but one who, like the so-called

aretalogi of that age, set himself to embellish the life of his master, to exaggerate his wisdom and his supernatural powers; if so, more than one of the striking stories told by Philostratus may have already stood in the pages of Damis. However this be, the evident aim of Philostratus is to rehabilitate the reputation of Apollonius, and defend him from the charge of having been a charlatan or. wizard addicted to evil magical practices. This accusation had been levelled against the sage during his life-time by a rival sophist Euphrates, and not long after his death by the author already mentioned, Moeragenes. Unfortunately the orations of Euphrates have perished, and we know little of the work of Moeragenes. Origen, the Christian father, in his work against Celsus, written about the year 240, informs us that he had read _ it, and that it attacked Apollonius as a magician addicted to sinister practices. It is certain also that the accusations of Euphrates were oὖ similar tendency, and we only need to read a very few pages of this work. of Philostratus to see that his chief interest is to prove to the world that these accusations were ill-founded, and that: Apollonius was a divinely-inspired sage and prophet, and a reformer along Pythagorean, lines of the Pagan

religion. It is possible that some of the stories
told by Byzantine writers of Apollonius, notably
by John Tzetzes, derive from Moeragenes.
The story of the life of Apollonius as narrated by Philostratus is briefly as follows. He was born towards the beginning of the Christian era at ‘T'yana, in Cappadocia, and his birth was attended according to

popular tradition with miracles and portents. At the age of sixteen he set himself to observe in the most rigid fashion the almost monastic rule ascribed

to Pythagoras, renouncing wine, rejecting the married estate, refusing to eat any sort of flesh, and in

particular condemning the sacrifice of animals to the gods, which in the ancient world furnished the oceasion, at any rate for the poor people, of eating meat. For we must not forget that in antiquity hardly any meat was eaten which had not previously been consecrated by sacrifice to a god, and that consequently the priest was the butcher of a village. and the butcher the priest. Like other votaries of the Neo-Pythagorean philosophy or discipline, Apollonius went without shoes or only wore shoes of bark, he allowed his hair to grow long, and never let a razor touch his chin, and he took care to wear on his person nothing but linen, for it was accounted by him, as by Brahmans, an impurity to allow any

dress made of the skin of dead animals to touch the person. Before long he set himself up as a reformer, and betaking himself to the town of Aegae, he took up his abode in the temple of Aesculapius, where he rapidly acquired such a reputation for sanctity that sick people flocked to him asking him to heal them. On attaining his majority, at the death of his father and mother, he gave up the greater part of his patrimony to his elder brother, and what was left to his poor relations. He then set himself to spend five years in complete silence, traversing, it would seem, Asia Minor, in all directions, but never opening his lips. The more than Trappist vow of silence which he thus enforced upon himself seems to have further enhanced his reputation for holiness, and his mere appearance on the scene was enough to hush the noise of warring factions in the cities of Cilicia and Pamphylia. If we may believe his biographer he professed to know all languages without ever having learned them, to know the inmost thoughts of men, to understand the language of birds and animals, and to have the power of pre- dicting the future. He also remembered his former incarnation, for he shared the Pythagorean belief of the migrations of human souls from body to body, both of animals and of human beings. He preached

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a rigid ‘asceticism, and condemned all dancing and other:diversions of the kind; he would carry no money on his person and recommended others to spend their money in the relief of the poorer classes. He visited Persia and India, where he consorted with the Brahmans ; he subsequently visited Egypt, and went up the Nile in order to acquaint him- self with those precursors of the monks of the Thebaid called in those days the Gymnosophists or naked philosophers. He visited the cataracts of the Nile, and returning to Alexandria held long conver- sations with Vespasian and Titus soon after the siege and capture of Jerusalem by the latter. He had a few years before, in the course of a visit to Rome, incurred the wrath of Nero, whose minister Tigellinus however was so intimidated by him as to set hith at liberty. After the

death of Titus he was again arrested, this time by the Emperor Domitian, as a fomenter of sedition, but was apparently acquitted. He died at an advanced age in the reign of Nerva, who befriended him; and according to popular tradition he ascended bodily _ to heaven, appearing after death to certain persons who entertained doubts about a future life.

Towards the end of the third century when the struggle between Christianity and decadent Paganism

had reached its last and bitterest stage, it occurred to some of the enemies of the new religion to set up Apollonius, to whom temples and shrines had been erected in various parts of Asia Minor, as a rival to the founder of Christianity. The many miracles which were.recorded of Apollonius, and in particular his eminent power over evil spirits or demons, made him a formidable rival in the minds of Pagans to Jesus Christ. And a certain Hierocles, who was a provincial governor under the Emperor Diocletian, wrote a book to show that Apollonius had been as great a sage, as remarkable a worker of miracles, and as potent an exorcist as Jesus Christ. His work gave great offence to the missionaries of the Christian religion, and Eusebius the Christian historian wrote a treatise in answer, in which he alleges that Apollonius was a mere charlatan, and if a magician at all, then one of very inferior powers; he also argues that if: he did achieve any remarkable results, it was thanks to the evil spirits with whom he was in league. Kusebius is careful, however, to point out that before Hierocles, no anti-Christian writer had thought of putting forward Apollonius as the rival and equal of Jesus of Nazareth. It is possible of course that Hierocles took his cue from the Emperor Alexander Severus (λυ. 205-235), who instead of setting up

_ images of the gods in his private shrine, established

therein, as objects of his veneration, statues of

Alexander the Great, Orpheus, Apollonius of Tyana, Abraham, and Christ. This story however in no way contradicts the statement of Eusebius, and it is a pity that this significant caution of the latter has been disregarded by Christian writers of the last three centuries, who have almost unanimously adopted a view that is utterly unwarrantable, namely, that Philostratus intended his life of Apollonius as a counterblast to that of the Christian gospel. The best scholars of the present generation are opposed to this view, for they realise that demoniac possession was a common feature in the ancient landscape, and that the exorcist driving demons out of afflicted human beings by use of threats and invocations of mysterious names was as familiar a figure in old Pagan society as he was in the early church.

We read that wherever Apollonius travelled, he visited the temples, and undertook’ to reform the eults

which he there found in vogue. His reform seems to have consisted in this, that he denounced as derogatory to the gods the practice of sacrificing to them animal victims and tried to persuade the priests to abandon it. In this respect he prepared

' the ground for Christianity and was working along

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the same lines as many of the Christian missionaries. In the third century, Porphyry the philosopher and' enemy of Christianity was as zealous: in his con- demnation of blood-offerings, as Apollonius had been in the first. Unquestionably the neo-Pythagorean propaganda did much to discredit ancient paganism, and Apollonius and its other missionaries were all unwittingly working for that ideal of bloodless sacrifice which, after the destruction of the Jewish Temple, by an inexorable logic imposed itself on the Christian Church, nichiad

It is well to canals this all too brief notice of Apollonius with a passage cited by Eusebius! from his lost work concerning sacrifice. There is no good reason for doubting its authenticity, and it is an apt summary of his religious belief :— TΩN

“ς Tῃ no other manner, I believe, can one exhibit a fitting respect for the divine being, beyond any other men make sure of being singled out as an object of his favour. and. good-will, than by refusing to offer to. God whom we termed First, who is One and separate. - from all, as subordinate to whom we must recognise all the rest, any victim at all; to Him we must not kindle fire or make promise unto him of any sensible 5 εἰ peas: On the Pr sie ation for the Gospel, Bk. iv,

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INTRODUCTION

object whatsoever. For He needs nothing even from beings higher than ourselves. Nor is there any plant or animal which earth sends up or nourishes, to which some pollution is not incident. We should make use in relation to him solely of the higher speech, I mean of that which issues not by the lips; and from the noblest of beings we must ask for blessings by the noblest faculty we possess, and that faculty is intelligence, which needs no organ. On these principles then we ought not on any account to sacrifice victims to the mighty and supreme God.”

The text followed by the translator is that of
ΠΟ L. Kayser, issued by B. G. Teubner, at Leipzic
in 1870.
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Car. Οἱ τὸν Σάμιον Πυθαγόραν ἐπαινοῦντες τάδε
ryt Ft : ie F ee ee
ἐπ᾽ αὐτῷ φασιν: ὡς Ἴων μὲν οὔπω εἴη, γένοιτο δὲ
2 7 \ BA 2 7, H : ΄
ἐν Τροίᾳ ποτὲ Εὔφορβος, ἀναβιοίη τε ἀποθανών,
ἀποθάνοι δέ, ὡς ᾠδαὶ ‘Ορηρον, ἐσθῆτά τε τὴν ἀπὸ ᾽
/ 3 ἣν." N 4 /
θνησειδίων παραυτοῖτο καὶ καθαρεύοι βρώσεως, ᾽
«ς 4 3 7 \ 7 . \ \ e 7
ὁπόση ἐμψύχων, καὶ θυσίας" “μὴ yap αἱμάττειν
τ ς
τοὺς βωμούς, ἀλλὰ ἡ μελιττοῦτα καὶ ὁ λιβανωτὸς
7 N δι), “ἃ I a n n a θ a \
καὶ τὸ ἐφυμνῆσαι, φοιτᾶν ταῦτα τοῖς θεοῖς παρὰ
τοῦ ἀνδρὸς τούτου, γιγνώσκειν τε, ὡς ἀσπάζοιντο
a n , ἐς if
τὰ τοιαῦτα οἱ θεοὶ μᾶλλον ἢ τὰς ἑκατόμβας Kal —
\ / > \ na n n \ sf
τὴν μάχαιραν ἐπὶ τοῦ κανοῦ. ξυνεῖναι yap δὴ
τοῖς θεοῖς καὶ μανθάνειν παρ᾽ αὐτῶν, ὅπη τοῖς
2 , / SaaS BA /
ἀνθρώποις χαίρουσι καὶ ὅπη ἄχθονται, περί τε
φύσεως ἐκεῖθεν λέγειν: τοὺς μὲν γὰρ ἄλλους
oe.
a 7 foe
τεκμαίρεσθαι Tod θείου καὶ δόξας ἀνομοίους ἀλλήξ
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δ PHILOSTRATUS
“THE LIFE OF APOLLONIUS

_ ur votaries of Pythagoras of Samos have this cnap. story to tell of him, that he was not an Ionian at all, ὁ but that, once on a time in Troy, he had been Religious Euphorbus, and that he had come to life after death, Pythagoras but had died as the songs of Homer relate. And _ they say that he declined to wear apparel made from dead animal products and, to guard his purity, _ abstained from all flesh diet, whether of animals or of sacrificial victims. For that he would not. stain} _ the altars with blood ; nay, rather the honey-cake § and frankincense and the hymn of praise, these they” _ say were the offerings made to the Gods by this ~ man, who realised. that they welcome such tribute move than they do the hecatombs and the knife laid upon the sacrificial basket. For they say that he had of a certainty social intercourse with the gods, «, ‘and learnt from them the conditions under which ‘they take pleasure in men or are disgusted, and on this intercourse he based his account of nature. For he said that, whereas other men only make con- _jectures about the divinity and make guesses that

CAP. haus περὶ αὐτοῦ δοξάξειν, ¢ ἑαυτῷ δὲ τόν Te ᾽Απόλλω ἥκειν ὁμολογοῦντα, ὡς αὐτὸς εἴη, ξυνεῖψαι δὲ καὶ J) ὁμολογοῦντας τὴν ᾽Αθηνᾶν καὶ τὰς Μούσας

\ \ es ᾽ S » \ N\A SL BA

καὶ θεοὺς ἑτέρους, ὧν Ta εἴδη Kal TA ὀνόματα οὔπω
τοὺς ἀνθρώπους γιγνώσκειν. καὶ ὅ TL ἀποφήναυτο
ς lal ¢e n
ὁ Πυθαγόρας, νόμον τοῦτο οἱ ὁμιληταὶ ἡγοῦντο καὶ
“τ > \ id > \ Ὸ 4 \ \
ἐτίμων αὐτὸν ὡς ἐκ Διὸς ἥκοντα, Kal ἡ σιωπὴ δὲ
“ / / tal
ὑπὲρ Τον θείου σφίσιν ἐπήσκητο: πολλὰ yap θεῖά
/ μ a
τε Kal ἀπόρρητα ἤκουον, ὧν κρατεῖν χαλεπὸν ἦν
μὴ πρῶτον μαθοῦσιν, ὅτε καὶ τὸ σιωπᾶν λόγος.
\ \ \ a
Kal μὴν καὶ τὸν ᾽Ακραγαντῖνον ᾽Εξμπεδοκλέα Ba-
\ ,
δίσωαι φασὶ τὴν σοφίαν ταύτην, τὸ yap
χαίρετ᾽, ἐγὼ δ᾽ ὔμμιν θεὸς ἄμβροτος, οὐκέτι
“θνητός
καὶ
ἤδη γάρ TOT ἐγὼ γενόμην κόρὴ τε κόρος τε
\ eee: > , a ἃ)ὕ 7 ;
καὶ ὁ ἐν ᾽Ολυμπίᾳ βοῦς, ὃν λέγεται πέμμα

an / a
ποιησάμενος θῦσαι, τὰ Πυθαγόρου ἐπαινοῦντος
" ” .N / “ N fa oh /
εἴη ἄν. καὶ πλείω ἕτερα περὶ τῶν τὸν Πυθαγόρου
- ’ n ;
τρόπον. φιλοσοφησάντων ἱστοροῦσιν, ὧν οὐ προσ-
a / /
ήκει με νῦν ἅπτεσθαι σπεύδοντα ἐπὶ τὸν λόγον, OV
ἀποτελέσαι προὐθέμην.
au~

LIFE OF APOLLONIUS, BOOK I

_ contradict one another concerning it,—in his own cHap, _ ease he said that Apollo had come to him acknow- ledging that he was the god in person; and that

Athene and the Muses and other gods, whose forms and names men did not yet know, had: also con- sorted with him though without. making~ such acknowledgment. And the followers of Pythagoras accepted as law any decisions laid down by him, and honoured hini as an emissary from Zeus, but

imposed, out of respect for their divine character,

a ritual silence on themselves. For many were the

divine and ineffable secrets which they had heard, but which it was difficult for any to keep who had

not previously learnt that silence also is a mode of speech. Moreover they declare that Empedocles of Acragas had trodden this way of wisdom when he

wrote the line

* Rejoice ye, for 1 am unto you an immortal God,
and no more mortal,”
And this also:

“ For erewhile, I already became. both girl and boy.” _And the story that he made at Olympia.a bull out

of pastry and: sacrificed it to the god shews that he

approved of the sentiments of Pythagoras. And there is much else that they tell of those sages who

observe the rule of Pythagoras ; but I must not now enter upon such points, but hurry on to the work

which I have set myself to complete.

CAP.
II
FLAVIUS PHILOSTRATUS

II

᾽Αδελφὰ yap τούτοις ἐπιτηδεύσαντα ᾽Απολ-

ἢ \ ; ay. ἢ n ,
λώνίον, κα θειότερον ἢ ὁ Πυθαγόρας τῇ coy
ππροσέλθόντα τυραννίδων τε ὑπεράραντα, καὶ γενό-
μενον κατὰ χρόνους οὔτ᾽ ἀρχαίους οὔτ᾽. αὖ νέους
οὔπω οἱ ἄνθρωποι γιγνώσκουσιν ἀπὸ τῆς ἀληθινῆς
/ A / \ e “ > /
σοφίας, ἣν φιλοσόφως τε καὶ ὑγιῶς ἐπήσκησεν,
» 39 ς \ / ς N \ > n an > / ς /
ἀλλ᾽ ὁ μὲν τό, ὁ δὲ TO ἐπαινεῖ Tod ἀνδρός, οἱ δέ,
ἐπειδὴ μάγοις Βαβυλωνίων καὶ ᾽Ινδῶν Βραχμᾶσι
καὶ τοῖς ἐν Αἰγύπτῳ Τυμνοῖς συνεγένετο, μάγον
€ a ΩΣ ὦ \ / ς 7
ἡγοῦνται αὐτὸν καὶ διαβάχλουσιν ὡς βιαίως
, a / " 3 nm ᾽
σοφόν, κακῶς γιγνώσκοντες" ᾽Εμπεδοκλῆς Te γὰρ

\ / » ee \ / « 4 7 Str Sig
καὶ ᾽ΙΤυθαγόρας αὐτὸς καὶ Δημόκριτος, ὁμιλήσαντες
μάγοις καὶ πολλὰ δαιμόνια εἰπόντες, οὕπω
ὑπήχθησαν τῇ τέχνῃ, Πλάτων τε βαδίσας ἐς
Αἴγυπτον καὶ πολλὰ τῶν ἐκεῖ προφητῶν τε καὶ
ἱερέων ἐγκαταμίξας τοῖς ἑαυτοῦ λόγοις, καὶ καθ-
amep ζωγράφος ᾽ ἐσκιωγραφημένοις ἐπιβαλὼν
χρώματα, οὕπω μαγεύειν ἔδοξε, καίτοι πλεῖστα
᾽Ινθρώπων φθονηθεὶς ἐπὶ σοφίᾳ. οὐδὲ yap τὸ
ἀνθρώπω ονηθεὶς ἐπὶ σοφίᾳ. οὐδὲ γὰρ τὸ
a, \ a 7 x

προαισθέσθαι πολλὰ καὶ Tpoyvavat διαβάλλοι ἂν

τὸν ᾽Απολλώνιον ἐς τὴν σοφίαν ταύτην, ἢ διαβε-

βλήσεταί γε καὶ Σωκράτης ἐφ᾽ οἷς παρὰ τοῦ
δαιμονίου προεγίγνωσκε, καὶ ᾽Αναξαγόρας ἐφ᾽ οἷς.

mpovreye καίτοι τίς οὐκ οἶδε τὸν ᾽Αναξαγόραν
᾽Ολυμπίασι μέν, ὁπότε ἥκιστα ὗε, παρελθόντα ὑπὸ
κωδίῳ ἐς τὸ στάδιον ἐπὶ προρρήσει ὄμβρου, οἰκίαν
6
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LIFE OF APOLLONIUS, BOOK I

II

For quite akin to theirs was the ideal ‘which crap.

Apollonius . pursued, and more divinely)’ than ;

Pythagoras he wooed wisdom. and_ soared » above a tyrants ; and though he lived in times not.long gone wizard

_ by nor again quite of our own day, yet men know

chim not because of the true wisdom, which «he

‘practised as a sage and sanely ; ; but.one’ man. singles

out one feature for praise in him and another another ;

‘while some, because he had interviews with. the

‘wizards of Babylon’ and with the Brahmans of India,

and with the nude aseetics of Egypt, put him down

as a wizard, and spread the. calumny. that he was-a

sage of an illegitimate kind, judging of him ill. For

‘Empedocles and Pythagoras himself and Democritus

consorted with wizards and uttered many super-

natural truths, yet. never stooped. to the black “art;

and Plato went to Egypt and mingled with his own

‘discourses much of what he heard from the prophets

and priests there ; and though, like a painter, he laid

their colours, on to his rough sketches, yet he never

passed for a wizard, although much envied of mankind

for his wisdom. For the circumstance that

Apollonius foresaw and foreknew so many things

does not in the least justify us in imputing to him

this kind of wisdom ; we might as well accuse Socrates

of the same, because, thanks to his familiar spirit, he

knew things beforehand, and we might also accuse

Anaxagoras because of the many things which he

foretold. And indeed who does not know the story.’

of how Anaxagoras at. Olympia in a season’ of intense

drought came forward wearing. a fleece into, the

stadium, by way of predicting rain, and of how he

vv

CAP.
II
CAP.
Ill
FLAVIUS PHILOSTRATUS

τε, ὡς πεσεῖται, προειπόντα μὴ ψεύσασθαι, πεσεῖν
Ψ UA «ς 3 ςε 7 5, » ee 4 /
yap, νύκτα τε ws ἐξ ἡμέρας ἔσται, καὶ ὡς λίθοι περὶ
Αἰγὸς ποταμοὺς τοῦ οὐρανοῦ ἐκδοθήσονται, προ-
αναφωνήσαντα ἀληθεῦσαι; καὶ σοφίᾳ ταῦτα τοῦ
ʾΑὐάξαγόρου ut polar Εν ἐὺ ἀφαϊρῦῦνται τὸν ʾΑπολ-
λώνιον τὸ κατὰ σοφίαν, προγιγνώσκειν καί φασιν,
ὡς μάγῳ τέχνῃ τοῦτ᾽ a peal rate δοκεῖ οὖν μου μὴ
vi δεῖν! τὴν τῶν πολλῶν ἄγνοϊαν, ἀλλ᾽ She

Hoe et Τον ἄνδρα τοῖς Τε χρόνοις, καθ᾽ ods εἶπέ τι
ἢ ἔπραξε, τοῖς τε τῆς σφφίαα τρύποις, ὑφ᾽ ὧν
ἔψαυσε τοῦ δαιμόνιός τε καὶ θεῖος ate
ξυνείλέκται δέ μοι τὰ μὲν ἐκ πόλεων, ὁπόσαι
αὐτοῦ ἤρων, τὰ δὲ ἐξ ἱερῶν; ὁπόσα ὑπ᾽ αὐτοῦ
ἐπρνήχβη παραλελυμένα τοὺς θεσμοὺς ἤδη, τὰ δὲ
ἐξ ὧν εἶπον ἕτεροι περὶ αὐτοῦ, τὰ δὲ ἐκ τῶν ἐκεί-
νου ἐπιστολῶν. ἐπέστελλε δὲ βασιλεῦσι σοφισταῖς
φιλοσόφοις ᾽Ηλείοις Δελφοῖς ᾽Ινδοῖς Αὐγυπτίοις
ig \ nm ¢e δ 2 la) ς N “ἢ 3 e
ὑπὲρ θεῶν ὑπὲῤ ἐθῶν ὑπὲρ νόμὼν, παρ᾽ ols 6 τι
ς , ᾽ t . \ 2S ῞Η῎Η A ἐλ}
ἁμαρτάνοιτο, ἐπηνώρθουυς: τὰ δὲ ἀκριβέστερα
ὧδε συνελεξάμην.
ΙΤΙ

᾽Εγένετο Δάμις ἀνὴρ οὐκ ἄσοφος τὴν ἀρχαίαν ποτὲ
οἰκῶν Νῖψον: οὗτος τῷ ᾽Απολλωνίῳ ἐμ. Ὁ
σοφήσας ἀποδημίας τε αὐτοῦ ἀναγέγραφεν, ὧν
8
᾽

LIFE OF APOLLONIUS, BOOK I

foretold the fall of the house,—and truly, for it CHAP. did fall ; 3 and. of how he said that day would be

ΌΤΙ

ὅὲ το λσροΝ were fulfilled? Now these feats are set

down to the wisdom of Anaxagoras by the same

people who would rob Apollonius of the credit of

having predicted things by dint of wisdom, and say

that he achieved these results by art of wizardry.

It seems to me then that I ought not to condone or such accus- acquiesce in the general ignorance, but write a true fo 7e.ct" account of the man, detailing the exact times at which Life of | he said er did this or that, as also the habits and ee temper of wisdom by means of which he came. near

to being considered a supernatural and divine being.

And I have gathered my information partly from The sources the many cities where he was loved, and

partly from eM τοι the temples whose long-neglected and decayed rites

he restored, and partly from the accounts left of

him by others and partly from his own letters. For

he addressed these to kings, sophists, philosophers,

to men of Elis, of Delphi, to Indians, and Egyptians ;

and his letters dealt with the subjects of the gods,

of customs, of moral principles, of laws, and in all

these departments he corrected the errors into which

men had fallen. And the precise details which I

have collected are as follows.

ΠΙ

THERE was a man, Damis, by no means stupid, CHAP. who formerly dwelt in the ancient city of Nineveh. τ He resorted to Apollonius in order to study wis- ΝΣ dom, and having shared, by his own account, his Demis used

CAP. κοινωνῆσαι καὶ αὐτός φησι, καὶ γνώμας καὶ

CAP.
IV
λόγους καὶ ὁπόσα ἐς πρόγνωσιν εἶπε. καὶ προσ-
ἤκων TLS τῷ Δάμιδι τὰς δέλτους τῶν ὑπομνη-
μάτων τούτων οὔπω γιγνωσκομένας ἐς γνῶσιν

ἤγαγεν Ἰουλίᾳ τῇ βασιλίδι. μετέχοντι δέ μοι
τοῦ περὶ αὐτὴν κύκλου --καὶ γὰρ τοὺς ῥητορικοὺς
πάντας λόγους ἐπήνει καὶ i ἠσπάξετο---μεταγράψαι
τε προσέταξε τὰς διωτριβὰς ταύτας καὶ τῆς

ἀπαγγελίας αὐτῶν ἐπιμεληθῆναι, τῷ γὰρ Νινίῳ
σαφῶς μέν, οὐ μὴν δεξιῶς γε ἀπηγγέλλετο. ένέ-

τύχον δὲ καὶ Μαξίμου τοῦ Αἰγιέως βιβλίῳ
ξυνειληφότι τὰ ἐν Αἰγαῖς ᾽Απολλωνίου πάντα,
καὶ διαθῆκαι δὲ τῷ ᾽Απολλονίῳ γεγράφαται, Tap
ὧν ὑπάρχει μαθεῖν, ἃ ὡς ὑποθειάζων τὴν φιλοσοφίαν

ἐγένετο. οὐ γὰρ Μοιραγένει γε προσεκτέον,
βιβλία μὲν ᾽ξυνθέντι ς ᾽Αμολλώνιον τέτταρα,
πολλὰ δὲ τῶν περὶ τὸν ἄνδρα ἀγνοήσαντι. ὡς
μὲν οὖν ξυνήγαγον ταῦτα διεσπασμένα, καὶ ὡς
ἐπεμελήθην τοῦ ξυνθεῖναι αὐτά, «εἴρηκα, ἐχέτω δὲ
ὁ λόγος τῷ τε ἀνδρὶ τιμήν, ἐς ὃν ξυγγέγραπται,

τοῖς TE φιλομαθεστέροις ὠφέλειαν: ἢ γὰρ ἂν
μάθοιεν, ἃ μήπω γιγνώσκουσιν.
IV

᾽Απολλωνίῳ τοίνυν πατρὶς μὲν Hv Τύανα mods
Ἑλλὰς ἐν τῷ Καππαδοκῶν ἔθνει, πατὴρ δὲ
ὁμώνυμος, γένος ἀρχαῖον καὶ τῶν οἰκιστῶν ἀνημ-
μένον, πλοῦτος ὑπὲρ τοὺς" ἐκεῖ, τὸ δὲ ἔθνος βαθύ.
κυούσῃ δὲ αὐτὸν τῇ μητρὶ φάσμα ἦλθεν Αἰγυπτίου
Io

LIFE OF APOLLONIUS, BOOK I

wanderings abroad, wrote an account of them. And cnap.

he records his opinions and discourses and all his ™

prophecies. _And a certain kinsman of Damis drew at the

the-attention of the empress Julia to the documents {rn

containing these memoirs hitherto unknown. Now ‘press

I belonged to the circle of the empress, for she

was a devoted admirer of all rhetorical exercises ;

and she commanded me _ to recast and edit these

_ essays, at the same time paying more attention to the style and diction of them; for the man of Nine-

veh had told his story clearly enough, yet somewhat

awkwardly. And I also read the book of Maximus also

of Aegae, which comprised all the life of Apollonius ρα αν

in Aegae ; and furthermore a will was composed by

Apollonius, from which one can learn how rapturous

and inspired a sage he really was. For we must not The work of

pay attention anyhow to Moeragenes, who composed pias εττ.

four books about Apollonius, and yet was ignorant

of many of the circumstances of his life. That then

I combined these scattered sources together and

took trouble over my composition, I have said ; but

let my work, I pray, redound to the honour of the

man who is the subject of my compilation, and also

be of use to‘ those who love learning. For assuredly

they will here learn things, of. which as yet they

are ignorant.

ms A'S ,

ʾς ApoLtonts’ home, then, was Tyana, a Greek city cpap. amidst a population of Cappadocians. His father T’ was of the samé name, and the family was ancient Pens: and directly descended from the first settlers, ὐ It miraculous excelled in wealth the surrounding families, though pet the district is a rich one. To his mother, just before

It

CAP.
LV
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FLAVIUS PHILOSTRATUS

δαίμονος, ὁ IIpwteds ὁ mapa τῷ Ὁμήρῳ ἐξαλ-
λάττων: ἡ δὲ οὐδὲν δείσασα ἤρετο αὐτόν, τί
ἀποκυήσοι: ὁ δὲ “ἐμέ εἶπε “aod δὲ τίς;
εἰπούσης “Πρωτεύς, ἔφη, “ὁ Αἰγύπτιος θεὸς."
ὅστις μὲν δὴ τὴν σοφίαν ὁ Πρωτεὺς ἐγένετο, τί ἂν
ἐξηγοίμην τοῖς γε ἀκούουσι τῶν ποιητῶν, ὡς
ποικίλος τε HV καὶ ἄλλοτε ἄλλος καὶ κρείττων τοῦ
ἁλῶναι, γιγνώσκειν τε ὡς ἐδόκει. καὶ προγιγνώ-
σκειν πάντα; καὶ μεμνῆσθαι χρὴ τοῦ Ἰρωτέως,
/ 2 \ “N e / 4 \
μάλιστα ἐπειδὰν προϊὼν ὁ λόγος δεικνύῃ τὸν
ἄνδρα πλείω μὲν ἢ ὁ Ἰρωτεὺς προγνόντα, πολλῶν
δὲ ἀπόρων τε καὶ ἀμηχάνων κρείττω γενόμενον ἐν
» [οἶ / A Σ a x ‘
αὐτῷ μάλιστα τῷ ἀπειλῆφθαι.
V

Τεχθῆναι δὲ ἐν χειμῶνι λέγεται, πρὸς ᾧ νῦν TO
ἱερὸν αὐτῷ ἐκπεπόνηται. καὶ μηδὲ ὁ τρόπος ἀγνο-
eto Ow, ὃν ἀπετέχθη: ἀγούσῃ γὰρ τῇ μητρὶ τόκου
ὥραν ὄναρ ἐγένετο βαδίσαι ἐς τὸν λειμῶνα καὶ
«ἄνθη κεῖραι, καὶ δῆτα ἀφικομένη αἱ μὲν δμωαὶ πρὸσ-
εἶχον τοῖς ἄνθεσιν ἐσκεδασμέναι κατὰ τὸν λειμῶνα,
αὐτὴ de ἐς ὕπνον ἀπήχθη κλιθεῖσα ἐν TH πόᾳ.
κύκνοι τοίνυν, 00s ὁ λειμὼν ἔβοσκε, χορὸν ἐστή-
cavTo περὶ αὐτὴν καθεύδουσαν, καὶ τὰς πτέρυγας,
ὥσπερ εἰώθασιν, ἄραντες ἀθρόον ἤχηδαν, καὶ γάρ
τι καὶ ζεφύρου ἦν ἐν τῷ λειμῶνι, ἡ δὲ ἐξέθορέ᾽ τε
ὑπὸ τῆς ᾠδῆς καὶ ἀπέτεκεν, ἱκανὴ δὲ πᾶσα
12

LIFE OF APOLLONIUS, BOOK I

he was born, there came an apparition of Proteus, CHAP. who changes his form so much in Homer, in the 'Y \ guise of an Egyptian demon. She was in no way ¥ frightened, but asked: him what sort of child she would bear. And he answered : “ Myself.” “ And

who are you?” she asked.‘ Proteus,” answered he,

“the god of Egypt.” Well, I need. hardly explain

to readers of the poets the quality of Proteus and

his reputation as regards wisdom ; how versatile he

was, and for ever changing his form, and defying capture, and how he had the reputation of knowing

both past and future. And we must bear Proteus

in mind all, the more, when my adyancing story .

_ shews its hero to have been more of ä prophet. than Proteus, and to have triumphed over many difficulties

and dangers in the moment when they beset him

most closely.

V

Now he is said to have been born in a meadow, cnap. hard by which there has been now erected a sumptuous temple to him; and let us not pass by The g0¢'s the:manner of his birth. . For just as the hour of his tion to birth. was approaching, his mother was warned in a' ™°** dream to walk out into the meadow and pluck the flowers ; and in due course she came there and her _maids attended to the flowers, scattering themselves over the meadow, while she fell asleep lying on the grass. Thereupon the swans who fed in the meadow set up a'dance around her as she slept, and lifting their wings, as they are wont to do, cried out aloud all at once, for there was somewhat of a breeze blowing in the meadow. She then leaped up at the sound of their song and. bore her child, for any \

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VII
-FLAVIUS PHILOSTRATUS

ἔκπληξις μαιεύσασθαι καὶ πρὸ τῆς ὥρας. οἱ δὲ
ἐγχώριοί φασιν, ὡς ὁμοῦ τε τίκτοιτο, καὶ σκηπτὸς
ἐν τῇ γῇ. πεσεῖσθαι. δοκῶν ἐμμετεωρισθείη τῷ
αἰθέρι καὶ ἀφανισθείη ἅ ἄνω, τό, οἶμαι, ἐκφανὸὲς καὶ
ὑπὲρ πάντα τὰ ἐν τῇ. γῇ καὶ τὸ ἀγχοῦ, θεῶν καὶ
ὁπόσα ὅδε ὁ ὃ ἀνὴρ ἐγένετο, φαίνοντες οἱ θεοὶ καὶ
προσημαίνοντες. :
VI

Ἔστι δέ τί περὶ Τύανα ὕδωρ Ὁρκίου Διός,
ὥς φασι, καλοῦσι je αὐτὸ ᾽Ασβαμαῖον, οὗ πηγὴ

ἀναδίδοται ψυχρά, παφλάξει δέ, @ ὥσπερ 0 θερμαι-
νόμενος λέβης. τοῦτο εὐόρκοις μὲν ἴλεών τε καὶ
ἡδὺ ὕδωρ, ἐ ἐπιόρκοις δὲ παρὰ πόδας ἡ ἡ δίκη: ἀπο-
σκήπτει γὰρ καὶ ἐς ὀφθαλμοὺς καὶ ἐς χέϊρας καὶ
ἐς πόδας, καὶ ὑδέροις ἁλίσκονται καὶ φθόαις, καὶ
οὐδ᾽ ἀπελθεῖν δυνατόν, ἀλλ᾽ αὐτόθι ἕ ἔχονται καὶ
ὀλοφύρονται πρὸς τῷ ὕδατι ὁμολογοῦντες ἃ ἃ ἐπι-
ὥρκησαν' οἱ μὲν δὴ ἐγχώριοί φασι παῖδα τοῦ
Διὸς τὸν ᾽Απολλώνιον γεγονέναι, ὁ δ᾽ ἀνὴρ ᾽Απολ-
λωνίου ἑαυτὸν καλεῖ. se
VII

Προϊὼν δὲ ἐς ἡλικίαν, ἐν ἡ γράμματα, μνήμης
τε ἰσχὺν ἐδήλου καὶ μελέτης κράτος, καὶ ἡ γλῶττα
᾽Αττικῶς εἶχεν, οὐδ᾽ ἀπήχθη τὴν φωνὴν ὑπὸ τοῦ
ἔθνους, ὀφθαλμοί τε πάντες ἐς αὐτὸν ἐφέροντο, καὶ
γὰρ περίβλεπτος ἦν τὴν ὥραν. γεγονότα δὲ αὐτὸν
14

LIFE OF APOLLONIUS, BOOK I

_ sudden fright is apt to bring on a premature delivery. CHAP.

_ But the people of the country say that just at the

_ moment of the birth, a thunderbolt seemed about to his birth fall to earth and then rose up into the air and dis-. appeared aloft; and the gods thereby indicated, I,

think, the great distinction to which the sage was to attain, and hinted in advance how he should transcend all things upon earth and approach the gods, and _ signified all the things that he would achieve.

VI

Now there is near Tyana a well sacred to Zeus, the oxap. god of oaths, so they Say, and they call it the well of V!

_ Asbama. Here ἃ spring rises cold, but bubbles up _ like a boiling cauldron. This water is favourable and sweet. to those who keep their oaths, but to perjurers it brings hot-footed justice ; for it attacks their eyes and hands and feet, and they fall the prey of dropsy and wasting disease ; and they are not even able to go away, but are held on the spot and bemoan themselves at the edge of the spring, acknowledging their perjuries. The people of the country, then, say that Apollonius was a son of Zeus; but the sage called himself the son of Apollonius.

se | VII

On. reaching the age when children are taught onap. their letters, he showed great strength of memory ἦα

and power of application; and his tongue affected the.Attic dialect, nor was his accent corrupted by the race he lived among. All eyes were turned upon

E5

LL

FLAVIUS PHILOSTRATUS

CAP. ἔτη τεσσαρεσκαϊδεκὰ a ἄγει ἐς Ταρσοὺς ὁ ὁ πατὴρ παρ᾽
Εὐθύδημον τὸν ἐκ Φοινίκης. ὁ δὲ Εὐθύδημος
ῥήτωρ τε ἀγαθὸς ἦν καὶ ἐπαίδευε τοῦτον, ὁ δὲ τοῦ
μὲν διδασκάλου fle TO δὲ τῆς πόλεως ἦθος
ἄτοπόν τε ἡγεῖτο καὶ οὐ χρηστὸν ἐμφιλοσοφῆσαι,
τρυφῆς τε yap οὐδαμοῦ Hiner ἅπτονται, σκω-
πτόλαι τε καὶ ὑβρισταὶ πάντες, καὶ δεδώκασι τῇ
ὀθόνῃ μᾶλλον ἢ τῇ σοφίᾳ ᾽Αθηναῖοι, ποταμός
> \ a 4 Ξε /
τε αὐτοὺς διαρρεῖ Κύδνος, ᾧ παρακάθηνται,
καθάπερ τῶν ὀρνίθων οἱ ὑγροί. τό ToL “παύ-
σασθε μεθύοντες τῷ ὕδατι᾽" ᾽Απολλωνίῳ πρὸς
αὐτοὺς ἐν ἐπιστολῇ εἴρηται. μεθίστησιν οὖν τὸν
διδάσκαλον ΄ΕΗΝ τοῦ πατρὸς ἐς Αἰγὰς τὰς
πλησίον, ἐν αἷς ἡσυχία τε πρόσφορος τῷ φιλο δας
φήσοντι καὶ σπουδαὶ γεαψμκῴτεραξ.. καὶ ἱερὸν
᾽Ασκληπιοῦ, καὶ ὁ ᾽Ασκληπίὸς αὐτὸς ἐπίδηλος τοῖς
ἀνθρώποις. ἐνταῦθα ξυνεφιλοσόφουν μὲν αὐτῷ
, ἢ ἐξ ες , \ @ Cig ie
Πλατώνειοί τε καὶ Χρυσίππειοι καὶ οἱ ἀπὸ
“Ό "4 / \ \ n > 4
τοῦ περιπάτου, διήκουε δὲ καὶ τῶν ᾽΄Επτικούρου
λόγων, οὐδὲ γὰρ τούτους ἀπεσπούδαξε, τοὺς δέ γε
/ 2 , \ ! , /
IIvOayopetovs ἀρρήτῳ τινὶ σοφίᾳ ξυνέλαβε' διδά-
\ \ 5 > n a I θ Jy Xr
σκαλος μὲν yap ἦν αὐτῷ τῶν IlvOayopouv-Adyor
οὐ πάνυ σπουδαῖος, οὐδὲ ἐνεργᾷ τῇ φιλοσοφία
χρώμενος; YETI POS Te yap ἥττων ἦν καὶ ἀφρο-
'δισίων καὶ κατὰ τὸν ᾽Ε“ίκουρον ἐσχήμάτιστο' ἦν
δὲ οὗτος Εὔξενος ὁ ἐξ Ἡρακλείας τοῦ ΙΤόντου, τὰς
δὲ ᾽ΙΤυθαγόρου δόξας ἐγίγνωσκεν, ὥσπερ οἱ ὄρνιθες
τό

ἢ, for he was, moreover, conspicuous for his OHAP. \ uty. When then he reached his fourteenth year, ‘" is father brought him to Tarsus, to Euthydemus | ibe teacher from Phoenicia. Now Euthydemus was

a good rhetor, and began his education ; but, though ine was attached to his teacher, he found | the _atmosphere of the city harsh and strange and little > conducive to the philosophic life, for nowhere are men more addicted than here to luxury: jesters and full of insolence are they all; and they attend more to their fine linen than the Athenians did to wisdom ; and a stream called the Cydnus runs through their city, along the banks of which they sit like so many water-fowl. Hence the words which Apollonius addresses to them in his letter: ‘Be done with

getting drunk upon your water.” He therefore Removalto transferred his teacher, with his father’s consent, to ;}°8%° το |

the town of Aegae, which was close by, where he temple of

found a peace congenial to one who would be a phil- PN _osopher, and a more serious school of study and a

_ temple of Asclepius, where that god reveals himself _inperson to men. There he had as his companions in

philosophy followers of Plato and Chrysippus and "peripatetic philosophers. And he diligently attended

‘also to the discourses of Epicurus, for he did not

despise these either, although it was to those of

_ Pythagoras that he applied himself with unspeakable. “wisdom and ardour. However, his teacher of the nis pytha- Pythagorean system was not a very serious person, fo"o"" “nor one who practised in his conduct the philosophy Euxenus

he taught; for he was the slave of his belly and

appetites, and modelled himself upon Epicurus. And

this man was Euxenus from the town of Heraclea in

Pontus, and he knew the opinions of Pythagoras just as

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Vill

FLAVIUS PHILOSTRATUS

a μανθάνουσι παρὰ τῶν ἀνθρώπων, τὸ γὰρ.
“χαῖρε ie καὶ τὸ “εὖ πρᾶττε᾽ καὶ τὸ “Ζεὺς
ἵλεως ” καὶ Ta τοιαῦτα οἱ ὄρνιθες εὔχονται, οὔτε
εἰδότες. ὅ τὶ λέγουσιν οὔτε διακείμενοι πρὸς τοὺς
ἀνθρώπους, ἀχλὰ ἐρρυθμισμένοι τὴν γλῶτταν"
ὃ δέ, ὥσπερ οἱ νέοι τῶν ἀετῶν ἐν ἀπαλῷ μὲν τῷ
πτερῷ παραπέτονται τοῖς γειναμένοις αὐτοὺς μελε-
τώμενοι ὑπ᾽ αὐτῶν τὴν πτῆσιν, ἐπειδὰν δὲ αἶρε-
σθαι δυνηθῶσιν, ὐ ὑπερπέτονται τοὺς γονέας, ἄλλως
τε κἂν λίχνους αἴσθωνται καὶ κνίσης ἕνεκα πρὸς
τῇ γῇ πετομένους, οὕτω καὶ ὃ ᾽Απολλώνιος προσ-
εἶχέ τε τῷ Βὐξένῳ παῖς ἔτι, καὶ ἤγετο ὑπ᾽ αὐτοῦ
βαίνων ἐπὶ τοῦ λόγου, προελθὼν δὲ ἐς ἔτος
δέκατον καὶ ἕκτον ὥρμησεν ἐπὶ τὸν τοῦ Πυθαγόρου
βίον, -“πτερωθεὶς ἐπ᾽ αὐτὸν ὑπό τινὸς κρείττονος.
οὐ μὴν τὸν ve Bὔξενον ἐπαύσατο ἀγαπῶν, ἀλλ᾽
ἐξαιτήσας αὐτῷ προάστειον. παρὰ "Τοῦ πατρός, ἐν
ᾧ | KA rot τὲ ἀπαλοὶ ἦσαν καὶ πηγαί, " “σὺ μὲν ζῆθι
τὸν σεαυτοῦ τρόπον, ἔφη, “ ἐγὼ δὲ τὸν Πυθαγόρου
ζήσομαι."

3

VIII

o

᾽Ηγουμένου δὲ αὐτὸν τοῦ Εὐξένου μεγάλης δια-
νοίας ἅπτεσθαι καὶ ἐρομένου, ὁπόθεν ἄρξοιτο,
“ὅθεν περ οἱ ἰατροί," ἔφη, “καὶ γὰρ ἐκεῖνοι καθ-
alpovres τὰς γαστέρας τοὺς μὲν οὐδὲ νοσεῖν ἐῶσι,
τοὺς δὲ ἰῶνται. καὶ εἰπὼν τοῦτο τὰς μὲν ἐμψύ-
yous βρώσεις ὡς οὔτε καθαρὰς καὶ τὸν νοῦν
παχυνούσας παρῃτήσατο, τραγήματα δὲ καὶ
λάχανα ἐσιτεῖτο, καθαρὰ εἶναι φάσκων, ὁπόσὰ ἡ
18

LIFE OF APOLLONIUS, BOOK I

a know what they learn from men; for the birds ORE. will wish you “ farewell,” and say “ Good’ day”’ or

“Zeus help you,” and such like, without understanding what they say and without any real sympathy for mankind, merely because they have been trained to move their tongue in a certain manner. Apollonius, however, was like the young eagles who, as long as they are not fully fledged, fly alongside of their parents and are trained by them in flight, but who, as soon as they areable to rise in the air, outsoar the parent birds, especially when they perceive the latter to be greedy and to be flying along the ground in order to snuff the quarry; like them Apollonius attended Euxenus as long as he was a child and was guided by him in the path of argument, but when he reached his sixteenth year he felt an impulse towards the life of Pythagoras, being fledged and winged thereto by some higher power. Notwithstanding he did not cease to love Euxenus, nay, he persuaded his father to present him with a villa outside the town, where there were tender groves and fountains, and he said to him ; “ Now you live there your own life, but I will live that of Pythagoras,”

Vill

~ Now Euxenus realised that he was attached to a cHap. lofty ideal, and asked him at what point he would VY! begin it. Apollonius answered: “ At the point at

which physicians begin, for they, by purging the

bowels of their patients prevent some from being

ill at all, and heal others.” And having said this he Apollonius declined to live upon a flesh diet, on the ground that (een dies δ, it was unclean, and also that it made the mind gross ; and wine

so he partook only of dried fruits and vegetables,

19
c 2
et
Vil
CAP.

IX

FLAVIUS PHILOSTRATUS

yh αὐτὴ δίδωσι, καὶ τὸν οἶνον καθαρὸν μὲν ἔφα-.
σκεν εἶναι πῶμα ἐκ φυτοῦ οὕτως ἡμέρου τοῖς
ἀνθρώποις ἥκοντα, ἐναντιοῦσθαι δὲ τῇ τοῦ νοῦ
a ὅγε: a a 3217
συστάσει διαθολοῦντα τὸν ἐν τῇ ψυχῇ αἰθέρα.
t a \ ´
μετὰ δὲ τὴν κάθαρσιν τῆς γαστρὸς τοιαύτην
ῇ
γεγομένην ἀνυποδησίαν τε ποιεῖται κόσμημα Kal

λίνου ἐσθῆτα ἀμπίσχεται παραιτησάμενος τὴν ἀπὸ
n / > Abe Ὁ « \ / b Ri nae a
τῶν ζῴων, ἀνῆκέ TE τὴν κόμην Kal ἐν τῷ ἱερῷ ἔζη.
2 oe \ > fa Se τὸν
ἐκπεπληγμένων δὲ αὐτὸν τῶν περὶ TO ἱερὸν Kal
a9 Thess \ ἀ ΨΥ 7, ΠΙ
τοῦ ᾽Ασκληπιοῦ ποτε πρὸς τὸν ἱερέα φήσαντος,
ς , 4 \ n ¢€ +33
ὡς χαίρον θεραπεύων τοὺς νοσοῦντας ὑπὸ Απολ-
᾽ /
Awviw μάρτυρι, ξυνήεσαν és τὰς Αἰγὰς ἐφ᾽ ἱστορίᾳ
7 / 4
Kiduxés τε αὐτοὶ καὶ οἱ πέριξ, 6 τε Κιλίκιος XOyos
“ποῖ τρέχεις ; ἢ ἐπὶ τὸν ἔφηβον ; ἐπ᾽ ἐκείνῳ
τε ἐλέγετο καὶ παροιμιώδη τιμὴν ἔσχεν.
᾽

IX

Ἄξιον δὲ μηδὲ τὰ ἐν τῷ ἱερῷ παρελθεῖν βίον γε
? yA 3 ἄ \ a al 9 > /
ἀφηγούμενον ἀνδρός, ὃς καὶ τοῖς θεοῖς ἦν ἐν λόγῳ"
μειράκιον γὰρ δὴ ᾽Ασσύριον παρὰ τὸν ᾽Ασκληπιὸν
Ka > 7 a \ > / ῾I »” a
ἦκον ἐτρύφα νοσοῦν καὶ ἐν πότοις ἔζη, μᾶνλον
δὲ ἀπέθνησκεν" ὑδέρῳ δὲ ἄρα εἴχετο καὶ μέθῃ χαῖ-
ρον αὐχμοῦ ἠμέλει. ἠμελεῖτο δὴ ὑπὸ τοῦ ᾽Ασ-
κληπιοῦ διὰ ταῦτα, καὶ οὐδὲ ὄναρ αὐτῷ ἐφοίτα.
20

|

LIFE OF APOLLONIUS, BOOK I

for he said that all the fruits of the earth are clean. GHee.

_ And of wine he said that it was a clean drink because

it is yielded to men by so well-domesticated ἄ plant

as the vine ; but he declared that it endangered the

mental balance and system and darkened, as with

mud, the ether which is in the soul.. After then Wears linen

having thus purged. his interior, he took to walk-“°"°

ing without shoes by way of adornment and clad
himself in linen raiment, declining to wear any
animal product ; and he let his hair grow long and
˝ΕΣ in the Temple. And the people round about
the Temple were struck with admiration for him,
_and the god Asclepius one day said to the priest that

_ he was delighted to have Apollonius as witness of his

cures of the sick; and such was his reputation

that the Cilicians themselves and the people all

around flocked to Aegae to see him. Hence the

Cilician proverb: “Whither runnest thou? [5 it to

see the stripling?”’ Such was the saying that arose

about him, and it gained the distinction of becoming

a proverb.

IX

Now it is well that I should not pass over, in my crap, narrative, the life led in the Temple by my hero, ὶδ who was held in esteem even by the gods. For an Incidents Assyrian stripling came to Asclepius, and though he life in the was sick, yet he lived the life of luxury, and being pine en continually drunk, I will not say he lived, rather he Guresa | was ever dying. He suffered then from dropsy, and patient finding his pleasure in drunkenness took no care to dry up his malady. On this account then Asclepius

took no care of him, and did not visit him even

21

CAP.
IX
FLAVIUS PHILOSTRATUS

ἐπιμεμφομένῳ δὲ ταῦτα ἐπιστὰς ὁ θεὸς “ εἰ Ἀπολ-

Rewrite,” ἔφη, “ διαλέγοιο, ἡ ῥᾷων éon. προσελθὼν οὖν τῷ ᾽Απολλωνίῳ “τί av,’ ᾽ἔφη, “τῆς σῆς σοφίας

ἐγὼ ἀπολαύσαιμι; κελεύει γάρ με ὁ ᾽Ασκληπιὸς

cov

συνεῖναί cot. “ὅδ, ἢ δ᾽ ὅς, “ ἔσται σοι πρὸς τὰ
παρόντα πολλοῦ ἀξιον ὑγιείας γάρ που δέῃ ;"
“py AC,” εἶπεν, “ἦν γε ὁ ᾽Ασκληπιὸς ἐπαγγέλ-
λεται μέν, οὐ δίδωσι δέ." “εὐφήμει, ἔφη, “τοῖς
\ ΔΉ (δ ὰ Sa2 , a πε"
yap βουλόμενοις δίδωσι, σὺ δὲ ἐναντία τῇ νόσῳ
/ a \ \ > / >
πράττεις, τρυφῇ yap διδοὺς ὀψοφαγίαν ἐπεσ-
ἄγεις ὑγροῖς καὶ διεφθορόσι τοῖς σπλάγχνοις.

καὶ ὕδατι ἐπαντλεῖς πηλόν. ταυτὶ μὲν σαφέ-
στερα, οἶμαι, τῆς Ἡρακλείτου σοφίας ἐχρη-
σμῴδει" ὃ μὲν γὰρ δεῖσθαι ἔφη τοῦ ποιήσοντος
> 3 ´ 3 / > >. N \
ἐξ ἐπομβρίας avypov, ἐσελθόντος αὐτὸν τουτουὶ
a 7 ἦν
. τοῦ πάθους, οὐκ εὐξύνετά που λέγων, οὐδὲ δῆλα,
CAP,

ς ᾽ + > ε 7 N ΄Ε \ \
ὁ δ᾽ ἤγαγεν ἐς ὑγίειαν TO μειράκιον τὰ σοφὰ,
σαφῶς ἑρμηνεύσας.

X

«᾽Ιδὼν δὲ ἀθρόον ποτὲ ἐν τῷ βωμῷ. αἷμα, καὶ
ee nme ἐπὶ τοῦ βωμοῦ τὰ ἱερά, τεθυμένους. τε
βοῦς Αἰγυπτίους καὶ σῦς μεγάλους, καὶ τὰ μὲν
δέροντας αὐτούς, τὰ δὲ κόπτοντας," χρυσίδας τε
ἀνακειμένας δύο καὶ λίθους ἐν αὐταῖς τῶν ᾽Ινδικω-
τάτων καὶ θαυμασίων, προσελθὼν. τῷ ἱερεῖ “ τί
ταῦτα; " ἔφη, “λαβπρῶς γάρ τις χαρίζεται τῷ
22
LIFE OF APOLLONIUS, BOOK I

_inadream. The youth grumbled at this, and there- CHAP. upon the god, standing over him, said, “ If you were =

to consult Apollonius you would be easier.” He

therefore went to Apollonius, and said: “What is. -

- there in your wisdom that I can profit by? for Asclepius bids me consult you.” And he replied: “1 can advise you of what, under the circumstances, will be most valuable to you; for I suppose you want to get well.” “Yes, by Zeus,’ answered the other, ,

_ “TY want the health which Asclepius promises, but

_ never gives.” “ Hush,” said the other, “ for he gives

_ to those who desire it, but you do things that irritate

_ and aggravate your disease, for you give yourself up

_ to luxury, and you accumulate heavy meals upon your water-logged and worn-out stomach, and as it

_ were, choke water with a flood of mud.” This was

a clearer response, in my opinion, than Heraclitus,

in his wisdom, gave. For he said when he was

visited by this affection that what he needed -was

some one to substitute a drought for-his rainy weather,

a very unintelligible remark, it appears to me, and

by no means clear; but the sage restored the youth

to health by a clear interpretation of the wise saw.

X

One day he saw ἃ flood of blood upon the altar, OHAP. and there were victims laid out upon it, Egyptian bulls that had been sacrificed and great hogs, and Ostracises some of them were being flayed and others were Bg being cut up; and two gold vases had been dedicated set with jewels, the rarest and most. beautiful that India can provide. So he went up to the priest and said: “ What is all this; for some one is making a

23

FLAVIUS PHILOSTRATUS

a» ς : an

caP. θεῷ." ὁ δὲ “ Oavydon,” ἔφη, “μᾶλλον, ὅτι μήτε
A ς / as Bata | 7 / a ε
ἱκετεύσας ποτὲ ἐνταῦθα μήτε διατρίψας, ὃν οἱ
Y˜7 ς M4 one! “ a
> ἄλλοι χρόνον, μήτε ὑγιάνας πω παρὰ τοῦ θεοῦ,
μηδ᾽ ἅπερ αἰτήσων ἦλθεν ἔχων. χθὲς γὰρ δὴ
«
ἀφιγμένῳ ἔοικεν, ὁ δ᾽ οὕτως ἀφθόνως θύει. φησὶ
OΣ ἢ
δὲ πλείω μὲν θύσειν, πλείω δὲ ἀναθήσειν, εἰ πρό-
. \ > / , “ ;
σοιτο αὐτὸν ὃ ᾽Ασκληπιός. ἔστι δὲ τῶν πλου-
, nr /
owwTaTev κέκτηται γοῦν ἐν Κιλικίᾳ βίον πλείω
ἢ Κίλικες ὁμοῦ πάντες" ἱκετεύει δὲ τὸν θεὸν ἀπο-
lal , ς \ Ψ n > “ 5 / ’’
δοῦναί οἱ τὸν ἕτερον τῶν ὀφθαλμῶν ἐξερρυηκότα.
“ \
ὁ δὲ ᾽Απολλώνιος; ὥσπερ γεγηρακὼς εἰώθει, τοὺς
> \ 9 N na 7 “e / \ w» > an
ὀφθαλμοὺς ἐς THY γῆν στήσας “τί δὲ ὄνομα αὐτῷ;
a ᾽
ἤρετο. ἐπεὶ δὲ ἤκουσε “δοκεῖ pot, ἔφη, “ὦ
ἱερεῦ, τὸν ἄνθρωπον τοῦτον μὴ προσδέχεσθαι
a fal \ / 4 \
τῷ ἱερῷ, μιαρὸς γάρ Tes ἥκέι Kal κεχρημένος οὐκ
> \ a an 7 \ + ae, \ \
ἐπὶ χρηστοῖς τῷ πάθει, καὶ αὐτὸ δὲ τὸ πρὶν
\ n fa) a ˝EP 8
εὑρέσθαι τι παρὰ τοῦ θεοῦ πολυτελῶς θύειν οὐ
UA / 2 > > e \ /
θύοντος ἐστιν, aX ἑαυτὸν παραιτουμένου σχε-
n > lal «ς
τλίων τε καὶ χαλεπῶν ἔργων. ταῦτα μὲν ὁ
3 , ε >
Ἀπολλώνιος. ὁ δ᾽ ᾽Ασκληπιὸς ἐπιστὰς νύκτωρ
ae a 6 2_/ > » cc ¢ a Wile A vy
τῷ ἱερεῖ “ ἀπίτω,᾽ ἔφη, “ὁ δεῖνα τὰ ἑαυτοῦ ἔχων,
A \ \ \ “ a > - 54 9
ἄξιος yap μηδὲ τὸν ἕτερον τῶν ὀφθαλμῶν ἔχειν.
ἀναμανθάνων οὖν ὁ ἱερεὺς τὸν ἄνθρωπον, γυνὴ
a /
μὲν τῷ Κίλικι τούτῳ ἐγεγόνει θυγατέρα ἔχουσα
a , ;
προτέρων γάμων, ὁ δὲ ἥρα THs κόρης Kal ἀκολά-

στως εἶχε ξυνῆν τε οὐδ᾽ ὡς λαθεῖν: ἐπιστᾶσα
24

LIFE OF APOLLONIUS, BOOK I

_ very handsome gift to the gods?” And the priest CHAP. q replied: “ You may rather be surprised at. a man’s _ offering all this without having first put up a prayer in our fane, and without having stayed with us as _ long as other people do, and without having gained his health from the god, and without obtaining all the things he came to ask for here. For he appears to have come only yesterday, and yet he is sacrific- _ ing on this lavish scale. And he declares that he will sacrifice more victims, and dedicate more gifts, if Asclepius will hearken to him. And he is one of the richest men in existence ; at any rate he owns in : Cilicia _an-estate bigger than all the Cilicians together erences. And he is supplicating the god to restore _to him one of his eyes that has fallen out.” But ; Apollonius fixed his eyes upon the ground, as he was i accustomed to do in later life, and asked: “ What _ is his name?” And when he heard it, he said: “It _ seems to me, O Priest, that we ought not to welcome _ this fellow in the Temple: for he is some ruffian who _ has come here, and that he is afflicted in this way is _ due to some sinister reason : nay, his very conduct in sacrificing on such a magnificent scale before he has _ gained anything from the god is not that of a genuine _ votary, but rather of a man who is begging himself off from. the penalty of some horrible and cruel _ deeds.’ This was what Apollonius said: and _ Asclepius appeared to the priest by night, and said : _ “Send away so and so at once with all his possessions, _and let him keep them, for he deserves to lose the _ other eye as well.” The priest accordingly made _ inquiries about the Cilician and learned that his wife had by a former marriage borne a daughter, and he had fallen in love with the maiden and had seduced her, and was living with her in open sin. For the

25

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7

ῶ:

CAP.

XI

FLAVIUS PHILOSTRATUS

γὰρ ἡ μήτηρ τῇ εὐνῇ τῆς μὲν ἄμφω, τοῦ δὲ τὸν
ἕτερον τῶν ὀφθαλμῶν ἐξέκοψεν ἐναράξασα τὰς
περόνας.
XI

: ; ῖ |
Το ye μὴν θύοντας ἢ ἀνατιθέντας μὴ ὑπερ-
βάλλειν τὸ μέτριον ὧδε αὐτῷ ἐφιλοσοφεῖτο' πλει-
' T's ΓΉ
ὀνὼν γάρ ποτε ξυνεληλυθότων ἐς τὸ ἱερὸν ἄρτι
a \ / /
ἐξεληλαμένου τοῦ Κίλικος ἤρετο τὸν ἱερέα οὑτωσί:
. ᾽ :
ἔφη, “ot θεοὶ δίκαιοι ;” “ δικαιότατοι μὲν
3» , ” \ 7» »
οὖν" εἶπε. “Ti δέ: ξυνετοί ;" “Kal Ti, ἔφη,
““ ξυνετώτερον τοῦ θείου ;” “ τὰ δὲ τῶν ἀνθρώπων
3) x ΨΚ » A > 3) ες N \ na 39
ἴσασιν, ἢ ἄπειροι αὐτῶν εἰσι ;" “καὶ μὴν τοῦτ᾽,
' a] e fal
ἔφη, “ πλεονεκτοῦσι μάλιστα ot θεοὶ τῶν ἀνθρώ-.
Ὸ ε \ Cees τῷ ; IO\ \ e n
mov, ὅτι οἱ μὲν ὑπ᾽ ἀσθενείας οὐδὲ Ta ἑαυτῶν,
ral \ , \ ,
ἴσασι, τοῖς δὲ γυγνώσκειν ὑπάρχει TA ἐκείνων TE
καὶ τὰ αὐτῶν." ““πάντα,᾽" ἔφη, “ἄριστα, ὦ ἱερεῦ,
ἘΦ ᾽ 3 \ Δ ᾽ , ἐν:
καὶ ἀληθέστατα. ἐπεὶ τοίνυν πάντα γιγνώσκουσι,
ὃ - > Ψ 5 nA » ee, «τὴν
οκεῖ μοι τὸν ἥκοντα ἐς θεοῦ καὶ χρηστὰ ἑαυτῷ
f 15
ξυνειδότα τοιάνδε εὐχὴν εὔχεσθαι" ὦ θεοί, δοίητέ
\ 3 / > ,, 7 3 ςε a
μοι τὰ ὀφειλόμενα; ὀφείλεται yap που, ὦ ιερεῦ,
a \ δι 4? / a \ , > 7
τοῖς μὲν ὁσίοις τὰ ἀγαθά, τοῖς δὲ φαύλοις τἀναντία,
TOT χύτ y oe a a as GA ae \
καὶ οἱ θεοὶ οὖν εὖ ποιοῦντες, ὃν μὲν ἂν ὑγιᾶ τε καὶ
᾽ ,
7 , [νὰ / / ᾽
ἄτρωτον κακίας εὕρωσι, πέμπουσι δήπου στεφα-
, ? a s. 2 9 its a
νώσαντες οὐ χρυσοῖς στεφάνοις, add ἀγαθοῖς
26 ῖ

PN PTO.

LIFE OF APOLLONIUS, BOOK I

> mother had surprised the two in bed, and_ had cuap.

}

_ put out both her eyes and one of his by stabbing ἢ

them with her brooch-pin.

XI

Again he inculeated the wise rule, that in our cmap. sacrifices or dedications we should not go beyond the δἰ just mean, in the following way. On one occasion πὐδεουτόως t

several people had flocked to the Temple, not long Religion

_ after the expulsion of the Cilician, and he took the _ occasion to ask the priest the following questions. _ “ Are then,” he said, “ the gods just?” “ Why, of - course, most just,” answered the priest. “ Well,

and are they wise?” “ And what,” said the other, “can be wiser than the godhead?” “ But do they know the affairs of men, or are they without ex- perience of them?” ‘ Why,” said the other, “this is just the point in which the gods excel mankind, for the latter, because of their frailty, do not under- stand, their own concerns, whereas the gods have the privilege of understanding the affairs both of men and of themselves.” “All your answers,’ said

_ Apollonius, “are excellent, O Priest, and very true:
po ty
Since then, they know everything, it appears to me that a person who comes to the house of God and has a good conscience, should put up the following prayer: ‘O ye gods, grant unto me that which 1 The Prayer -

deserve.’ For,” he went on, “the holy, Ὸ Priest, οἶ Apélontis

surely deserve to receive blessings, and the wicked the

contrary. Therefore the gods, as they are beneficent,

if they find anyone who is healthy and whole and unsearred by vice, will send him away, surely, after crowning him, not with golden crowns, but with all

27

FLAVIUS PHILOSTRATUS

CaP. πᾶσιν, ὃν δ’ ἂν κατεστιγμένον ἴδωσι καὶ διε-

φθορότα, καταλείπουσι τῇ δίκη, τοσοῦτον αὐτοῖς

ἐπιμηνίσαντες, ὅσον ἐτόλμησαν᾽ καὶ ἱερὰ ἐσφοιτᾶν
\ \ ” ” λυ 3 N > \
μὴ καθαροὶ ὄντες." καὶ ἅμα ἐς τὸν ᾽Ασκληπιὸν
βλέψας “φιλοσοφεῖς." ἔφη “ὦ ᾽Ασκληπιέ, τὴν
ἄρρητόν τε καὶ συγγενῆ σαυτῷ φιλοσοφίαν μὴ
συγχωρῶν τοῖς φαύλοις δεῦρο ἥκειν, μηδ᾽ ἂν πάντα
\ a
go. τὰ ἀπὸ ᾽Ινδῶν καὶ Σαρδῴων ξυμφέρωσιν: οὐ
n lal 4 a) 4 .
yap τιμῶντες ΤΟ θεῖον θύουσι ταῦτα καὶ ἀνά:
> bee] U6 \ / aA >
TTOVOW, ἀλλ᾽ ὠνούμενοι THY δίκην, ἣν ον ξυγχω-
- 3 ‘al / by ” \ a
pette αὐτοῖς δικαιότατοι ὄντες. πολλὰ τοιαῦτα
ne a > / > »
ἐν τῷ ἱερῷ ἐφιλοσόφει ἐν ἐφήβῳ ἔτι.
XIT

Κἀκεῖνα τῆς ἐν Aiyais διατριβῆς: Κιλίκων
δ ς \ + \ \ Vad o /
ἦρχεν ὑβριστὴς ἄνθρωπος Kal κακὸς τὰ ἐρωτικά:
“ a «ς
ἐς τοῦτον ἦλθε λόγος τῆς ᾽Απολλωνίου ὥρας, ὃ δὲ
ἐρρῶσθαι φράσας οἷς ἔπραττεν" ἐν Ταρσοῖς δὲ ἄρα
ἀγορὰν ἦγεν: ἐξωρμήθη ἐς τὰς Aiγὰς νοσεῖν τε ἑαυ-
τὸν φήσας καὶ τοῦ ᾽Ασκληπιοῦ δεῖσθαι, καὶ προσ-
ἐλθὼν τῷ ᾽Απολλωνίῳ βαδίξοντι ἰδίᾳ “ σύστησόν
pe” ἔφη “τῷ θεῷ." ὁ δὲ ὑπολαβὼν “Kal τί σοι
εἰ τοῦ συστήσοντος,᾽ εἶπεν, “εἰ χρηστὸς εἶ; τοὺς
\ 7 «ς \ \ » n 4
yap σπουδαίους o& θεοὶ Kal ἄνευ TOV προξενούντων
ἀσπάζονται." ““ὅτι νὴ At,” ἔφη, “᾽Απολλώνιε,
2ὃ
LIFE OF APOLLONIUS, BOOK I

| sorts of blessings; but if they find a man branded oHap. _ with sin and utterly corrupt, they will hand him __ over and leave him to justice, after inflicting their wrath upon him all the more, because he dared to _ invade their Temples without being pure.” And at the same moment he looked towards Asclepius, and said: “O Asclepius, the philosophy you teach is secret and congenial to yourself, in that you suffer not the wicked to come hither, not even if they pour into your lap all the wealth of India and Sardis. _ For it is not out of reverence for the divinity that _ they sacrifice these victims and kindle these fires, _ but in order to purchase a verdict, which you will not concede to them in your perfect justice.” And much similar wisdom he delivered himself of in this Temple, while he was still a youth.

XII

Tuis tale also belongs to the period of his cmap. residence in Aegae. Cilicia was governed at the *" time by a ruffian addicted to infamous. forms of A*femps passion. No sooner did he hear the beauty. of uae Apollonius spoken of, than he cast aside the matters of Cilicia on he was busy upon (and he was just then holding 4Polonius

_ a court in Tarsus), and hurrying off to Aegae pre- _ tended he was sick and must have the help of _ Asclepius. There he came upon Apollonius walking _ alone and prayed him to recommend him to the god. _ But he replied: “What recommendation can you want from anyone if you are good? For the gods: love men of virtue and welcome them without any introductions.” “ Because, to be sure,’ said the other, “ the god, O Apollonius, has invited you to be

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FLAVIUS PHILOSTRATUS ©

\ 2 »
CAP. σὲ μὲν ὁ θεὸς πεποίηται ξένον, ἐμὲ δὲ οὔπω.
XII

CAP,
XIII
“ ἀλλὰ κἀμοῦ," ἔφη, “καλοκἀγαθία προὐξένησεν, ἢ χρώμενος, ὡς δυνατὸν νέῳ, θεράπων τέ εἶμι τοῦ ᾽Ασκληπιοῦ καὶ ἑταῖρος" εἰ δὲ καὶ σοὶ καλοκάγαθίας μέλει, χώρει θαρρῶν παρὰ τὸν θεὸν καὶ εὔχου, 6 τι ἐθέλεις." “νὴ Αν,” εἶπεν, “ ἢν σοί γε προ- ˛ " Seki gs \ 79 » Ce DUN Lae > oe τέρῳ εὔξωμαι." “καὶ Ti, ἐφὴ, “ἐμοὶ εὔξῃ ;” “6, ἢ δ᾽ ὅς, “ εὔχεσθαι δεῖ τοῖς καλοῖς" εὐχόμεθα δὲ αὐτοῖς κοινωνεῖν τοῦ κάλλους καὶ μὴ φθονεῖν τῆς ὥρας." ἔλεγε δὲ ταῦτα ὑποθρύπτων ἑαυτὸν καὶ τοὺς ὀφθαλμοὺς ὑγραίνων, καὶ τί γὰρ οὐχ ἑλίττων τῶν οὕτως ἀσελγῶν τε καὶ ἐπιρρήτων᾽ ὁ δὲ ταυρηδὸν ὑποβλέψας αὐτὸν “ μαίνῃ," ἔφη, “ ὦ κάθαρμα." τοῦ δ᾽ οὐ μόνον πρὸς ὀργὴν ταῦτα ἀκούσαντος, ἀλλὰ καὶ ἀπειλήσαντος, ὡς ἀποκόψοι αὐτοῦ τὴν κεφαλήν, καταγελάσας ὁ ᾽Απολλώνιος “ ὦ ἡ δεῖνα ἡμέρα ἀνεβόησε" τρίτη δὲ ἄρα ἦν am ἐκείνης, ἐν ἡ δήμιοι κατὰ τὴν ὁδὸν ἀπέκτειναν τὸν ὑβριστὴν ἐκεῖνον, ὡς ξὺν ᾽Αρχελάῳ τῷ Καππαδόκιας βασιλεῖ νεώτερα ἐπὶ Ῥωμαίους πράττοντα. ταῦτα καὶ πολλὰ Τοιαῦτα Μαξίμῳ τῷ Αἰγιεῖ ξυγγέγραπται, ἠξιώθη δὲ καὶ βασιλείων ἐπιστολῶν οὗτος εὐδοκιμῶν τὴν φωνήν.

XII

"Evel δὲ τεθνεῶτα τὸν πατέρα ἤκουσεν, ἔδραμεν
ἐς τὰ Τύανα, κἀκεῖνον μὲν ταῖς ἑαυτοῦ χερσὶν
ἔθαψε πρὸς τῷ τῆς μητρὸς σήματι, ἐτεθνήκει δὲ
κἀκείνη οὐ πάλαι, τὴν δὲ οὐσίαν λαμπρὰν οὖσαν
39 :

ate Oe ae Se

—

νη 4.
ce.
“a

LIFE OF APOLLONIUS, BOOK I

his guest, but so far has not invited me.” “ Nay,’ omap. answered Apollonius, “’tis my humble merits, so τ _ far as a young man can display good qualities, which have been my passport to the favour of Asclepius, whose servant and companion I am. If you too really care for goodness, go boldly up to the god and tender what prayer you will.” “ By heaven, I will,” said the other, “if you will allow me to address you one first.” “And what prayer,” said Apollonius, “can you make to me?” “A prayer which can only be offered to the beautiful, and which is that they may grant to others participation in their beauty and not grudge their charms.” This he said with a vile leer and voluptuous air and all the usual wriggles of such infamous debauchees; but Apollon- jus with a stern fierce glance at him, said: “ You are mad, you scum.”” The other not only flamed up at these words, but threatened to cut off his head, whereat Apollonius laughed at him and cried out loud, ‘Ha, that day is to come!’ And in fact it was only three days later that the ruffian was executed by the officers of justice on the high road for having intrigued with Archelaus the king of Cappadocia against the Romans. These and many similar incidents are given by Maximus of Aegae in his treatise; a writer whose reputation for oratory won him a position in the emperor's Secretariat.

XIII

Now when he heard that his father was dead, he cHap. hurried to: Tyana, and with his own hands buried *!! — him hard by his mother’s sepulchre, for she too had Apovonins

died not long before ; and he divided the property, oes

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FLAVIUS PHILOSTRATUS

CAP. διέλαχε πρὸς τὸν ἀδελφὸν ἀκόλαστόν τε καὶ

φιλοπότην ὄντα. καὶ τῷ μὲν τρίτον τε καὶ
εἰκοστὸν ἦν ἔτος καὶ ἡλικία οἵα μὴ ἐπιτροπεύεσθαι,
ὁ δ᾽ αὖ εἴκοσι γεγόνει καὶ οἱ νόμοι αὐτὸν ὑπεῖχον
a b] ’ / Ss > > a /
τοῖς ἐπιτρόποις. διατρίψας οὖν ἐν Αὐγαῖς πάλιν
ς N / 7 ’
καὶ τὸ ἱερὸν Λύκειόν τε ἀποφήνας καὶ ᾽Ακαδημίαν,
7 \ > \ “δ > See ee 3
φιλοσοφίας yap ἥχω πάσης ἐν αὐτῷ ἦν, ἔπαν-
a 3 \ 4 > \ >” \ / ip + δῷ ε δ τόνον.
ἦλθεν ἐς τὰ Τύανα ἀνὴρ ἤδη καὶ κύριος τῶν ἑαυτοῦ
7 N
εἰπόντος δὲ πρὸς αὐτόν τινος, ὡς σωφρονίσαι τὸν
4 ἴω lol v
ἀδελφὸν προσήκοι αὐτῷ. καὶ μεταβαλεῖν τοῦ
/ \ 433 /
τρόπου, “τουτὶ μὲν θρασύ," ἔφη, “δόξει, πρεσ-
\ ’ n /
βύτερον yap νέος πῶς ἂν σωφρονίζοιμι; ws δέ μοι
N a lal >
δυνατόν, ἰδομαϊ αὐτὸν τουτωνὶ τῶν παθῶν"
δίδωσι δὴ αὐτῷ τὴν ἡμίσειαν τῆς ἑαυτοῦ μοίρας,
τὸν μὲν πλειόνων δεῖσθαι φήσας, ἑαυτὸν δὲ ὀλίγων,
ἐφιστὰς δὲ αὐτὸν καὶ σοφῶς ὑπαγόμενος ἐς τὸ
/ ¢ \ > EN
σωφρονίζοντι πείθεσθαι “ὁ μὲν πατήρ, ἔφη,
ς θέ ἃ > [ὃ ´ ς n aes θέ
μεθέστηκεν, ὃς érraidevé τε ἡμᾶς καὶ ἐνουθέτει,
N N ys ‘ \ \ ´ .] , 7 > 3
λοιπὸς δὲ σὺ ἐμοὶ καὶ σοὶ δήπου ἐγώ: εἴτ᾽ οὖν
jn
ἐγώ τι ἁμαρτάνοιμι, σύμβουλος yiyvou Kal to
τἀμά, εἴτ᾽ αὐτός TL ἁμαρτάνοις, ἀνέχου διδάσκον-
n n rl
τος. κἀκεῖνον μέν, ὥσπερ οἱ καταψῶντες TOUS
, a “
δυσηνίους τε καὶ μὴ. εὐαγώγους τῶν ἵππων, ἐς
πειθὼ ἤγαγε καὶ μετερρύθμισε τῶν ἁμαρτημάτων
“ "“ \ \ 7 4 \ oS
πολλῶν ὄντων, Kal yap κύβων ἥττητο Kal οἴνου,
/ , pe. ,
Kal ἐφ᾽ ἑταίρας ἐκώμαζεν, ἐπαιρούσης αὐτὸν κόμης,
N a 5" “ \ γ’, /
ἣν καὶ βαφαῖς ἤσκει, σοβῶν τε Kal ἄνω βαίνων.
32

~ ats ans, Sele

Ewhich was very ample, with his brother, who was an CHAP. ἕ incorrigibly bad character and given to drink. Now *"7 “the latter had reached his twenty-third year, and "was of an age no longer to need a guardian; Apol- lonius, on the other hand, was only twenty, sind the law subjected him to guardians. He therefore spent afresh some time in Aegae, and turned the temple into a Lyceum and Academy, for it resounded with all sorts of philosophical discussions. After that he returned to Tyana, by this time grown to manhood and his own master. Some one said to him that it _was his duty to correct his brother and convert. him _ from his evil ways; whereon he answered: “ This would seem a bold enterprise ; for how can I who _ am the younger one correct and render wise an older man?’ but so far as I can do anything, I will heal him of these bad passions.”’. Accordingly he gave to him the half of his own share of the property, on the pretence that he required more than he had, while he himself needed little ; and then he pressed him and cleverly persuaded him to submit to the counsels of wisdom, and said: “Our father has departed this life, who educated us both and corrected us, so that you are all that I have left, and I imagine, I am all that you have left. If therefore I do any- thing wrong, please advise me and cure me of my faults ; and in turn if you yourself do anything wrong, ' suffer me to teach you better.’’ And so he reduced his brother to a reasonable state of mind, just as we break in skittish and unruly horses by stroking and patting them; and he reformed him from his faults, humerous as they were, for he was the slave of play and of wine, and he led a riotous life and was vain of his hair, which he dressed up and dyed, strutting

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CAP.
XIII
FLAVIUS PHILOSTRATUS ~

A 9
ἐπεὶ δὲ καὶ τὰ πρὸς τὸν ἀδελφὸν αὐτῷ εὖ εἶχεν,
ES | \ LY πὸ tal >? / ì \
ἐπὶ τοὺς ἄλλους ἤδη συγγενεῖς ἐτράπετο καὶ τοὺς
a a a b] 7 \
δεομένους σφῶν ἀνεκτήσατο TH λοιπῇ οὐσίᾳ μικρὰ
ς a. / “ ö) \ \ Kx ,
ἑαυτῷ ὑπολιπόμενος, ὅτε δὴ τὸν μὲν Κλαζομένιον
᾽Αναξαγόραν ἀγέλαις τε καὶ μήλοις τὰ ἑαυτοῦ
a ~ > /
avévta προβάτοις ἔφη μᾶλλον ἢ ἀνθρώποις φιλοσο-
a , \ a ,
φῆσαι, τὸν δὲ Θηβαῖον Κράτητα καταποντώσαντα
,
τὴν οὐσίαν οὔτε ἀνθρώποις γενέσθαι ἐπιτήδειον

´ \ nr ’
οὔτε προβάτοις. εὐδοκιμήσαντος δὲ τοῦ Πυθαγόρου
an N co) \ a ”
ἐπὶ TO λόγῳ, ὃν ἔλεγε περὶ τοῦ μὴ δεῖν παρ᾽ ἄλλην
lal a 7 \ A M
ἰέναι γυναῖκα ἢ τὴν ἑαυτοῦ, τουτὶ μὲν ἑτέροις ἔφη
eX / “MA > \ \ ´ν ἃ
ὑπὸ Πυθαγόρου προειρῆσθαι, αὐτὸς δὲ μήτ᾽ ἂν
an PRR Hi Ses iene , Ys
γῆμαι μήτ᾽ ἂν ἐς ὁμιλίαν ἀφικέσθαι ποτὲ ἀφροδι-
´ r / ἕ
σίων, ὑπερβαλλόμενος καὶ τὸ τοῦ Σοφοκλέους: ὁ μὲν
γὰρ λυττῶντα ἔφη καὶ ἄγριον δεσπότην ἀποφυγεῖν
> n ’ ¢ » 2 + eee a \ 4
ἐς γῆρας ἐλθών, ὁ δ᾽ ὑπ᾽ ἀρετῆς τε καὶ σωφροσύνης
7, ´ N Ul
οὐδ᾽ ἐν μειρακίῳ ἡττήθη τούτου, ἀλλὰ Kal νέος ὢν
\ fal > 7 / \ a
καὶ TO σῶμα ἐρρωμένος ἐκράτει TE Kal λυττῶντος
Di at a
ἐδέσποζεν. ἀλλ᾽ ὅμως συκοφαντοῦσί τινες ἐπὶ
> / > / 4 7 > lal
ἀφροδισίοις αὐτόν, ὡς διαμαρτίᾳ ἐρωτικῇ χρη-
\ \ la) ,
σάμενον καὶ διὰ τοῦτο ἀπενιαυτίσαντα ἐς TO
ae NY a ay ? / a 2 5..."
Σκυθῶν ἔθνος, ὃς οὔτε ἐφοίτησέ ποτε ἐς Σκύθας
” > > \ / 5 “ EA LAND!
οὔτε ἐς ἐρωτικὰ πάθη ἀπηνέχθη: οὔκουν οὐδὲ
Εὐφράτης ποτὲ ἐσυκοφάντησεν ἐπὶ ἀφροδισίοις
/ A
Τον ἄνδρα, καίτοι ψευδῆ γράμματα κατ᾽ αὐτοῦ
¸ «ς 5 a \ > / 4 ¸
ξυνθείς, ὡς ἐν τοῖς περὶ Εὐφράτου λόγοις δείξομεν,
‘ \ A
διεφέρετο δὲ πρὸς τὸν ᾽Απολλώνιον, ἐπειδὴ πάνθ᾽
" » aoe,’ ´ ´
ὑπὲρ χρημάτων αὐτὸν πράττοντα ἐπέκοπτεν οὗτος
34

LIFE OF APOLLONIUS, BOOK I

about like an arrogant dandy. So when all was well between him and his brother, he at once turned thi is attention to his other relatives, and conciliated such of them as were in want by bestowing on them

_ the rest of his property, leaving only a trifle to him- self; for he said that Anaxagoras of Clazomenae

PΨ Mies

‘kept his philosophy for cattle rather than for men when he abandoned his fields to flocks and goats,

πε that Crates of Thebes, when he threw his money _ into the sea benefited neither man nor beast. And “as Pythagoras was celebrated for his saying that “a man should have no intercourse except with his own _ wife,” he declared that this was intended by Pytha- ’ goras for others than himself, for that he was resolved never to wed nor have any connexion whatever with

women. In laying such restraint on himself he _ surpassed Sophocles, who only said that in reaching

»-

old age he had escaped from a mad and cruel master; hut Apollonius by dint of virtue and temper- ance never even in his youth was so overcome. While still a mere stripling, in full enjoyment of his

CHAP.
XIII
Rejects
marriage
bodily vigour, he mastered and gained control of |

the maddening passion. And yet there are those
who accuse him falsely of an addiction to venery,
alleging that he fell a victim of such sins and spent

a whole year in their indulgence among the Scythians,

_ the facts being that he never once visited Scythia nor

~~" Ό

‘Was ever. carried away by such passions. Not even

_ Euphrates ever accused the sage of venery, though

e traduced him otherwise and composed lying

treatises against him, as we shall shew when we come to speak of him below.» And his quarrel with

Apollonius was that the latter rallied him for doing

everything for money and tried to wean him of his

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CAP.
XIII
CAP.
XIV
FLAVIUS PHILOSTRATUS

a a : / \ ‘ /
καὶ ἀπῆγε τοῦ χρηματίζεσθαί Te Kal THY σοφίαν
αι. ΨΥ ON

,

na . \ “
καπηλεύειν. ἀλλὰ ταῦτα μὲν és τοὺς αὐτῶν.
χρόνους ἀναβεβλήσθω μοι.

XIV

ΔΛ lal ,

᾽Ερομένου δέ ποτε τὸν ᾽Απολλώνιον τοῦ Εὐξέ-

ἢ a > ´, / / ´

νου, τί δῆτα οὐ ξυγχγράφοι καίτοι γενναίως δοξά-

ἔων καὶ ἀπαγγελίᾳ χρώμενος δοκέμῳ καὶ ἐγηγερ-
¸ ἐν 22 cou > / 25 \ 29s
μένῃ “ὅτι, "ἔφη, “οὔπω ἐσιώπησα." καὶ ἐνθένδε

> 7 a 3.7 al 4 \ \ 5 Ἀ
ἀρξάμενος σιωπᾶν ὠήθη δεῖν, καὶ τὴν μὲν φωνὴν
κατεῖχεν, οἱ δ᾽ ὀφθαλμοὶ καὶ ὁ νοῦς πλεῖστα μὲν
ἀνεγίγνωσκον, πλεῖστα δὲ ἐς μνήμην ἀνελέγοντο'
τό τοι μνημονικὸν ἑκατοντούτης γενόμενος καὶ
ὑπὲρ τὸν Σιμωνίδην ἔρρωτο, καὶ ὕμνος αὐτῷ τις ἐς
τὴν μνημοσύνην ἤδετο, ἐν ᾧ πάντα μὲν ᾽ὑπὸ τοῦ
χρόνου μαραίνεσθαί φησιν, αὐτόν γε μὴν τὸν
χρόνον ἀγήρω τε καὶ ἀθάνατον παρὰ τῆς μνημο-
A > > \ 4 4 > 7
σύνης εἶναι. οὐ μὴν ἄχαρις τά γε ἐς ξυνουσίας
/ ,

ἦν wap ον ἐσιώπα χρόνον, ἀλλὰ πρὸς τὰ λεγό-
μενα καὶ οἱ ὀφθαλμοί τι ἐπεσήμαινον καὶ ἡ χεὶρ
καὶ τὸ τῆς κεφαλῆς νεῦμα, οὐδὲ ἀμειδὴς ἦ
N > / \ \ / / \
σκυθρωπὸς ἐφαίνετο, TO yap φιλέταιρόν τε καὶ TO
εὐμενὲς εἶχε. τοῦτον ἐπιπονώτατον αὐτῷ φησι
/ \ / [τή / 7 A > ´
γενέσθαι τὸν βίον ὅλων πέντε ἐτῶν ἀσκηθέντα,
πολλὰ μὲν γὰρ εἰπεῖν ἔχοντα μὴ εἰπεῖν, πολλὰ δὲ
πρὸς ὀργὴν ἀκούσαντα μὴ ἀκοῦσαι, πολλοῖς δ᾽
nw / ~
ἐπιπλῆξαι προαχθέντα “τέτλαθι δὴ κραδίη τε
36
LIFE OF APOLLONIUS, BOOK I

love of filthy lucre and of huckstering his wisdom. But these matters I must defer to the times to which they belong. |
XIV

On one occasion, Euxenus asked Apollonius why so noble a thinker as he and one who was master of a diction so fine and nervous did not write a book. ‘He replied: “I have not yet kept silence.” And forthwith he began to hold his tongue from a sense of duty, and kept absolute silence, though his eyes and his mind were taking note of many a thing, and though most things were being stored in his memory. _ Indeed, when he reached the age of a hundred, he still surpassed Simonides in point of memory, and he used to chant a hymn addressed to memory, in which it is said that everything is worn and withered away by time, whereas time itself never ages, but remains immortal because of memory. Nevertheless his company was not without charm during the period _ of his silence ; for he would maintain a conversation by the expression of his eyes, by gestures of his hand and nodding his head; nor did he strike men as gloomy or morose ; for he retained his fondness for company and his cheerfulness. This part of his life he says was the most uphill work he knew, since he practised silence for five whole years ; for he says he often had things to say and could not do so, and he was often obliged not to hear things the hearing of which wouldghave enraged him, and often when he was moved and inclined to break out in a rebuke to others, he said to himself: “ Bear up then, my heart

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CHAP.
XIΠI
CHAP.
XIV
His five
years’ spell
of silence
Odyss. Y. 18

CAP.

XIV

CAP.

XV

FLAVIUS PHILOSTRATUS

ἴω ´
καὶ yA@TTa” πρὸς ἑαυτὸν φάναι, λόγων τε
eS}.

at” a

5
῾H
7 > [4] . - γεν 7] 4 ἢ
προσκρουσάντων αὐτῷ παρεῖναι τὰς ἐλέγξεις
TOTE.

ι XY

Διέτριυψέ τε τοὺς τῆς σιωπῆς χρόνους τὸν

μὲν ἐν ᾽ΙΠαμφύλοις, τὸν δὲ ἐν Κιλικίᾳ, καὶ βαδίζων.

δι’ οὕτω τρυφώντων ἐθνῶν οὐδαμοῦ ἐφθέγξατο,

οὐδ᾽ ὑπήχθη γρύξαι. ὁπότε μὴν στασιαζούσῃ

7
πόλει ἐντύχοι, πολλαὶ δὲ ἐστασίαζον ὑπὲρ
/ } ‘
θεαμάτων οὐ σπουδαίων, παρελθὼν ἂν καὶ
/ ς / 7ὔ \ 4 > /
δείξας ἑαυτόν, καί τι Kal μελλούσης ἐπιπλήξεως
fal \ n
τῇ χειρὶ καὶ τῷ προσώπῳ ἐνδειξάμενος, ἐξήρητ᾽
a 4 .
ἂν ἀταξία πᾶσα, Kal ὥσπερ ἐν μυστηρίοις ἐσιώπων.
a \ Ja =
Kal TO μὲν τοὺς ὀρχηστῶν τε Kal ἵππων ἕνεκα

, ral
στασιάζειν ὠρμηκότας ἀνασχεῖν οὔπω μέγα, οἱ
N 7 an ’
γὰρ ὑπὲρ τοιούτων ἀτακτοῦντες, ἂν πρὸς ἄνδρα
” > “”H. 7 \ e an > / τὸ
ἴδωσιν, ἐρυθριῶσί τε καὶ αὐτῶν ἐπιλαμβάνονται
\ ta A 3 nm “ [οἶ \ ’
καὶ ῥᾷστα δὴ ἐς νοῦν ἥκουσι, λιμῷ δὲ πεπιεσμένην.
ALY οὐ ῥάδιον εὐηνίῳ καὶ πιθανῷ λόγῳ peTad
πόλιν οὐ ῥάδιον εὐηνίῳ καὶ πιθανῷ λόγῳ μεταδι-
> fol a siz is
δάξαι καὶ ὀργῆς παῦσαι. ἀλλ᾽ ᾽Απολλωνίῳ καὶ
ἡ σιωπὴ πρὸς τοὺς οὕτω διακειμένους ἤρκει.
ἀφίκετο μὲν γὰρ ἐς "Ασπενδον τὴν Παμφύλων---
πρὸς Εὐρυμέδοντι δὲ οἰκεῖται ποταμῷ ἡ πόλις

/, n lal
αὕτη, τρίτη τῶν ἐκεῖ---ὄροβοι δ᾽ ὦνιοι καὶ τὰ" és
βρῶσιν ἀναγκαῖα διέβοσκεν αὐτούς, τὸν γὰρ

σῖτον οἱ δυνατοὶ ξυγκλείσαντες εἶχον, ἵν᾽ ἐκκαπη-

θ / fol / - 7 \ > \ \
λευθείη τῆς χώρας. ἀνηρέθιστο δὴ ἐπὶ τὸν
38
LIFE OF APOLLONIUS, BOOK I

and tongue ;”’. and when reasoning offended him he cHar. had to give up for the time the refuting of it. =

XV

THEsE years of silence he spent partly in Pam- cpap.

phylia and partly in Cilicia; and though his paths lay XV

_ through such effeminate races as these, he never {he selfish _ spoke nor was even induced to murmur. ‘Whenever, chants of however, he came on a city engaged in civil conflict ““?°"™* (and many were divided into factions over spectacles

of a low kind), he would advance and show himself,

and by indicating part of his intended. rebuke by manual gesture or by look on his face, he would

‘put an end to all the disorder, and people hushed

their voices, as if they were engaged in the
mysteries. Well, it is not so very difficult to
restrain those who have started a quarrel about
dances and horses, for those who are rioting about
- such matters, if they turn their eyes to a real man,

blush and check themselves and easily recover their senses; but a city hard pressed by famine is not

so tractable, nor so easily brought to a better mood

by persuasive words and its passion quelled. But

in the case of Apollonius, mere silence on his part

was enough for those so affected. Anyhow, when

he came to Aspendus in' Pamphylia (and this city

is built on the river Eurymedon along with two others), he found nothing but vetch on sale in the market, and the citizens were feeding upon this and

on anything else they could get; for the rich men

had shut up all the corn and were holding it up for

export from the country. Consequently an excited

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FLAVIUS PHILOSTRATUS

CAP. ἄρχοντα ἡλικία πᾶσα καὶ πυρὸς ἐπ᾽ αὐτὸν
" / lal /
ἥπτοντο καίτοι προσκείμενον τοῖς βασιλείοις —
- ε a » ‘ n ᾽ 7
ἀνδριᾶσιν, ot καὶ τοῦ Διὸς τοῦ ἐν ᾽Ολυμπίᾳ
7 9 , Ἂν, ῞H / ,
φοβερώτεροι ἦσαν τότε καὶ ἀσυλότεροι, Τιβερίου
γε ὄντες, ἐφ᾽ οὗ λέγεταί τις ἀσεβῆσαι δόξαι
a ´
τυὐπτήσας τὸν ἑαυτοῦ δοῦλον φέροντα δραχμὴν
> ca) J > r 7 \
ἀργυρᾶν νενομισμένην és Τιβέριωυν.. προσελθὼν
a \ , x4 »
οὖν τῷ ἄρχοντι ἤρετο αὐτὸν τῇ χειρί, ὅ τι εἴη

‘el le) \ > - \ > \ 7 » lal
τοῦτο, τοῦ δὲ ἀδικεῖν μὲν οὐδὲν φήσαντος, ἀδικεῖ-
\ N an ,ὕ , > > \ 4
σθαι δὲ peta τοῦ δήμου, λόγου δ᾽ εἰ μὴ τύχοι,
a a ᾽ / 3 \
ξυναπολεῖσθαι τῷ δήμῳ, μετεστράφη TE εἰς TOUS
J 9 » δ, ς \
περιεστηκότας 0 ᾽Απολλώνιος Kal ἔνευσεν ὡς χρὴ
“ /
ἀκοῦσαι, οἱ δὲ οὐ μόνον ἐσιώπησαν ὑπ᾽ ἐκπλήξεως.
an \ > / > \ % \ nm » ay ἃ an
τῆς πρὸς αὐτόν, ἀλλὰ Kal TO πῦρ ἔθεντο ἐπὶ TOV
rn an ; c + Pit
βωμῶν τῶν αὐτόθι. ἀναθαρρήσας οὖν ὁ ἄρχων
ς a a
“ὁ δεῖνα," ἔφη, “καὶ ὁ δεῖνα," πλείους εἰπών, “ τοῦ
a la) \ o
λιμοῦ τοῦ καθεστηκότος αἴτιοι, τὸν γὰρ σῖτον
, 3 a
ἀπολαβόντες φυλάττουσι κατ᾽ ἄλλος ἄλλο τῆς
, ” / \ [oἱ > ,
χώρας. διακελευομένων δὲ τῶν ᾽Ασπενδίων
> / ee | \ » \ n > / ε
ἀλλήλοις ἐπὶ τοὺς ἀγροὺς φοιτᾶν, ἀνένευσεν ὁ
> 4 a al
Ἀπολλώνιος μὴ πράττειν τοῦτο, μετακαλεῖν δὲ
lal Ἄ ᾗ
μᾶλλον τοὺς ἐν τῇ αἰτίᾳ καὶ παρ᾽ ἐκόντων
εὑρέσθαι τὸν σῖτον. ἀφικομένων δὲ μικροῦ μὲν
> / \ \ > > > \ en ,
ἐδέησε καὶ φωνὴν ἐπ᾽ αὐτοὺς ῥῆξαι, παθών τι
\ \ a [oἶ / \ \ /
πρὸς τὰ τῶν πολλῶν δάκρυα---καὶ γὰρ παιδία
ξυνερρυήκει καὶ γύναια, καὶ ὠλοφύροντο οἱ
γεγηρακότες, ὡς αὐτίκα δὴ ἀποθανούμενοι λιμῷ---
40

ty.

LIFE OF APOLLONIUS, BOOK I

porowd of all ages had set upon the governor, and CHAP.

were lighting a fire to burn him alive, although he was clinging to the statues of the Emperor, which

were more dreaded at that time and more inviolable than the Zeus in Olympia; for they were statues of Tiberius, in whose reign a master is said to have been

held guilty of impiety, merely because he struck his

own slave when he had on his person a silver drach-

ma coined with' the image of Tiberius. Apollonius then went up to the governor and with a sign of his hand asked him what was the matter; and he answered that he had done no wrong, but was indeed being wronged quite as much as the populace ; but, he said, if he could not get a hearing, he would perish along with the populace. Apollonius then turned to the bystanders, and beckoned to them that they must listen; and they not only held their tongues from wonderment at him, but they laid the fire they had kindled on the altars which were there. The governor then plucked up courage and said: "This man and that man,' and he named several, "are to blame for the famine which has arisen ; for they have taken away the corn and are keeping it, one in one part of the country and another in another." The inhabitants of Aspendus thereupon passed the word to one another to make for these men's estates, but Apollonius signed with _his head, that they should. do no such thing, but

rather summon those who were to blame and obtain

the corn from them with their consent. And when, after a little time the guilty parties arrived, he very

nearly broke out in speech against them, so much

was he affected by the tears of the crowd; for the children and women had all flocked together, and the

41

FLAVIUS PHILOSTRATUS

CAP. τιμῶν δὲ ΤΟ τῆς κε κῶλα δόγμα γράφει ἐς ΄ΙΡΝΣ

OAP,

XVI

Κα πεϊοι, ἐπίπληξιν, καὶ δίδωσιν ἀναγνῶναι τῷ

ἄρχοντι: ἡ δὲ ἐπίπληξις ὧδε εἶχεν: “ ΣΉΝ kaa

σιτοκαπήλοις ᾽Ασπενδίων. ἡ γῆ πάντων μήτηρ,
δικαία γάρ, ὑμεῖς δὲ ἄδικοι ὄντες πεποίησθε
αὐτὴν αὐτῶν μόνων μητέρα, καὶ εἰ μὴ παύσεσθε,
οὐκ ἐάσω ὑμᾶς ἐπ᾽ αὐτῆς ἑστάναι. ταῦτα
δείσαντες ἐνέπτλησαν τὴν ἀγορὰν σίτου καὶ ἀνεβίω
ἡ πόλις.

XVI

᾽Επεφοίτησε καὶ ᾽Αντιοχείᾳ τῇ μεγάλῃ πεπαυ-
μένος τοῦ σιωπᾶν, καὶ παρῆλθεν ἐς τὸ ἱερὸν τοῦ
Δαφναίου ᾽Απόλλωνος, ᾧ περιάπτουσιν ᾽Ασσύριοι
\ A ἣν τὴν , \ \ a ´ ;
τὸν μῦθον τὸν ᾽Αρκάδα: τὴν γὰρ τοῦ Λάδωνος
a a N
Δάφνην ἐκεῖ μεταφῦναι λέγουσι, καὶ ποταμὸς
αὐτοῖς ῥεῖ Λάδων, καὶ φυτὸν τιμᾶται παρ᾽ αὐτοῖς
δάφνης, τοῦτο δὴ τὸ ἀντὶ τῆς παρθένου, κυπαρίττων
\ /
τε ὕψη ἀμήχανα περιέστηκε κύκλῳ ΤΟ ἱερόν, καὶ
ε lal U 7
πηγὰς ἐκδίδωσιν ὁ χῶρος ἀφθόνους τε Kal ἠρεμού-
σας, αἷς τὸν ᾽Απόλλω φασὶ ῥαίνεσθαι. ἐνταῦθα κυ-
παρίττου τι ἔρνος ἡ γῆ ἀναδέδωκεν, ἐ ἐπὶ Κυπαρίττῳ
φασὶν ἐφ ἥβῳ ᾽Ασσυρίῳ, καὶ πιστοῦται τὴν μετα-
βολὴν ἡ ὥρα τοῦ φυτοῦ. καὶ. ἴσως νεανικώτερον
Ὼ “ a , an \ 5
ἅπτεσθαι δοκῶ τοῦ λόγου διαμυθολογῶν τὰ τοι-
an > " 3 ¢ \ / a , δὶ:
αῦτα" ἀλλ᾽ οὐχ ὑπὲρ μυθολογίας ταῦτα. τί δέ μοι
42
/

LIFE OF APOLLONIUS, BOOK |

old men were groaning and moaning as if they were CHAP. on the point of dying by hunger. However, he ** respected his vow of silence and wrote on a writing

- board his indictment of the offenders and handed it

to the governor to read out aloud; and his indict- | ment ran as follows: ‘“ Apollonius to the corn-dealers

of Aspendus. The earth is mother of us all, for she

is just; but you, because you are unjust have pretended that she is your mother alone ; and if you

do not stop, I will not permit you to remain upon her.” ‘They were so terrified by these words, that they filled the market-place with corn and the city revived.

XVI

Arter the term of his silence was over he also cnap. visited the great Antioch, and passed into the Temple XV! of the Apollo of Daphne, to which the Assyrians Antioch oĭ attach the legend of Arcadia. For they say that Sy Daphne, the daughter of Ladon, there underwent her metamorphosis, and they have a river flowing there, the Ladon, and ἄ laurel tree is worshipped by them which they say was substituted for the maiden ; and cypress trees of enormous height surround the Temple, and the ground sends up springs both ample and placid, in which they say Apollo purified himself by ablution. And there it is that the earth sends up a shoot of cypress, they say in honour of Cyparissus, an Assyrian youth; and the beauty of the shrub lends, eredence to the story of his metamorphosis. Well, perhaps I may seem to have fallen into a somewhat juvenile vein to approach my story by such legendary particulars as these, but my interest

sian Eh al

, « ′, 5. e \
CAP.0 λόγος βούλεται; ὁ ᾽Απολλώνιος ἰδὼν TO ἱερὸν
. XVI

/ / \ > 2 3 a > / ᾽ Ἂς Ὸ
χαρίεν μέν, σπουδὴν δ᾽ ἐν αὐτῷ οὐδεμίαν, ἀλλ᾽ ἀν-
θρώπους ἡμιβαρβάρους καὶ ἀμούσους “Ἄπολλον,"
ἔφη, “ μετάβαλε τοὺς ἀφώνους ἐς δένδρα, ἵνα κἂν
ς ′, » a ” \ be a 2 ′
ὡς κυπάριττοι ἠχῶσιν." τὰς δὲ πηγὰς ἐπισκεψά-
ς ′ ” \ / A
μενος, ὡς γαλήνην ἄγουσι Kal κελαρύζει σφῶν
> r
οὐδεμία, “ἡ adwvia,” εἶπεν, “ἡ ἐνταῦθα οὐδὲ
˜HN δ a , »” ᾽
ταῖς πηγαῖς ξυγχωρεῖ φθέγγεσθαι." πρὸς δὲ τὸν
7 0... > ¢ , 4, wy ᾽
Λάδωνα ἰδὼν “οὐχ ἡ θυγάτηρ, ἔφη, “σοὶ μόνη

μετέβαλεν, ἀλλὰ καὶ σὺ τῷ δόξαι βάρβαρος
ἐξ “Ἕλληνός τε καὶ ᾽Αρκάδος." ἐπεὶ δὲ ἔγνω
, \ \ e 4 a ,
διαλέγεσθαι, τὰ μὲν ομιλούμενα τῶν χωρίων
καὶ ἀτακτοῦντα παρῃτεῖτο, φήσας οὐκ ἀνθρώπων
a a a \
ἑαυτῷ δεῖν, ἀλλ᾽ ἀνδρῶν, Ta δὲ σεμνότερα ἐσεφοίτα
\ v a ς “ X \ / € / \
καὶ @KEL TOV ἱερὼν TA μὴ KANLTTA. ἡλίου μὲν
δὴ ἀνίσχοντος ἐφ᾽ ἑαυτοῦ τινα ἔπραττεν, ἃ μόνοις
ἐποίει δῆλα τοῖς ἐτῶν τεττάρων σιωπᾶν γεγυμνα-
´ Lyi Se a A τὰς , a Ae \
σμένοις, τὸν δὲ μετὰ ταῦτα καιρόν, εἰ μὲν Ἑλλὰς
N fal
ἡ πόλις εἴη καὶ TA ἱερὰ γνώριμα, ξυγκαλῶν ἂν
τοὺς ἱερέας ἐφιλοσόφει περὶ τῶν θεῶν καὶ διωρ-
θοῦτο αὐτούς, εἴ που τῶν νομιζομένων ἐξαλλάττοιεν,
εἰ δὲ βάρβαρά τε καὶ ἰδιότροπα εἴη, διεμάνθανε
\ e / > Xeeans' \ 3. τιον ς VA
τοὺς ἱδρυσαμένους αὐτὰ καὶ ἐφ᾽ ὅτῳ ἱδρύθη,
, a
πυθόμενός Te, ὅπη θεραπεύεται ταῦτα Kal ὕπο-
, ἴω ″I
θέμενος, εἴ TL σοφώτερον τοῦ δρωμένου ἐνθυμηθείη,
44

LIFE OF APOLLONIUS, BOOK I

is not really in mythology. What then is the cmap. _ purport of my narrative? Apollonius, when he *‘! _ beheld a Temple so graceful and yet the home of

' no serious studies, but only of men half-barbarous and uncultivated, remarked: “O Apollo, change these dumb dogs into trees, so that at least as eypresses they may become vocal.” And when he had inspected the springs, and noted how calm and quiet they were, and how not one of them made the least babble, he remarked: “The prevailing dumb- ness of this place does not permit even the springs

to speak.”” And when he saw the Ladon he said: “It is not your daughter alone that underwent a change, but you too, so far as one can see, have become a barbarian after being a Hellene and an Arcadian.” And when he was minded to converse, he avoided the frequented regions and -the dis- orderly, and said, that it was not a rabble he wanted

but real men; and he resorted to the more solemn 4 day of places, and lived in such Temples as were not shut δὶ μέ ἐπ up. At sunrise, indeed, he performed certain rites

by himself, rites which he only communicated to those who had disciplined themselves by a four years' spell of silence; but during the rest of the day, in case the city was a Greek one, and the sacred rites familiar to him, he would call the priests together and talk wisely about the gods, and would correct them, supposing they had departed from the traditional forms. If, however, the rites were barbarous and peculiar, then he would find out who had founded them and on what occasion they were established, and having learnt the sort of cult

it was, he would make suggestions, in case he could think of any improvement upon them, and then he

U 9 KA, \ ¢ \ NB ae > "-" ἃ
CAP. METHEL ἔπι τοὺς ομίλητας καὶ ἐκέλευεν ἐρωτᾶν, ἃ
τ βούχονται. ἔφασκε γὰρ χρῆναι τοὺς οὕτω φιλο-
ἴω ἴω 7 ad lal
σοφοῦντας ἠοῦς μὲν ἀρχομένης Evveivar θεοῖς,
προϊούσης δὲ περὶ θεῶν, τὸν δὲ μετὰ ταῦτα καιρὸν
7 γ A
ἀνθρωπείων πέρι τὰς Evvovaias ποιεῖσθαι. εἰπὼν
¢€ /
δ᾽ ἂν πρὸς τοὺς ἑταίρους, ὁπόσα ἠρώτων, καὶ
a a /
ἱκανῶς τῆς τοιαύτης ξυνουσίας ἔχων ἐπὶ τὴν διά-
\
λεξιν. ἀνίστατο λοιπὸν τὴν ἐς πᾶντας, οὐ πρὸ
Ge. 2.5 " ´ KP ε /
μεσημβρίας, ἀλλ᾽ ὁπότε μάλιστα ἡ ἡμέρα ἑστήκοι.
\ \ xX id 3 a " > , /
καὶ διαλεχθεὶς ἂν ὡς ἀπαρκεῖν @eETO, NAELPETO TE
καὶ τριψάμενος ἴει ἑαυτὸν ἐς ὕδωρ ψυχρόν, γῆρας
> , lal \ va) a a b :
ἀνθρώπων καλῶν Ta βαλανεῖα' τῆς γοῦν ᾽Αντιο-
/ > / > > \ 5 \ /
χείας ἀποκλεισθείσης ἐς αὐτὰ ἐπὶ μεγάλοις
a ¢e
ἁμαρτήμασιν "ἔδωκεν ὑμῖν," ἔφη, "ὁ βασιλεὺς
a i n / » ’’ > 7 ‘

κακοῖς οὖσι βιῶναι πλείονα ἔτη. Ἐφεσίων δὲ

“ , A al
βουλομένων καταλιθῶσαι τὸν ἄρχοντα ἐπὶ τῷ μὴ
> ἴω \ a ce ó -“ \ \ ld - ; “5
ἐκπυροῦν τὰ βαλανεῖα “ὑμεῖς μὲν τὸν ἄρχοντα,
ἔφη, “αἰτιᾶσθε, ἐπειδὴ πονηρῶς λοῦσθε, ἐγὼ δὲ
ὑμᾶς, ὅτι λοῦσθε.’"
XVII

cap. Δόγων δὲ ἰδέαν ἐπήσκησεν od διθυραμβώδη

XVII ‘ ;
καὶ φλεγμαίνουσαν ποιητικοῖς ὀνόμασιν, οὐδ᾽ αὖ
κατεγλωττισμένην καὶ ὑπεραττικίζουσαν, ἀηδὲς
\ Ne CBA ce / > , ς a + Q\
yap τὸ ὑπὲρ τὴν μετρίαν ᾽Ατθίδα ἡγεῖτο, οὐδὲ
. / O/D >O\ n \ /
λεπτολογίᾳ ἐδίδου, οὐδὲ διῆγε τοὺς δλόγους,
46
-- _LIFE OF APOLLONIUS, BOOK I

would go in quest of his followers and bid them ask cHap. any questions they liked. ‘ For he said that it was *%! ’ the duty of philosophers of his school to hold con- verse at the earliest dawn with the gods, but as the day advanced, about the gods; and during the rest of the day to discuss human affairs in friendly inter- course. And having answered all the questions which his companions addressed to him, and when he _ had had enough of their society, he would rise and _ give himself up for the rest of the day to the general _ public, not however before mid-day, but as far as _ possible just when the day stood still. And when he _ thought he had had enough of such conversation, he would be anointed and rubbed, and then fling him- self into cold water, for he called hot baths the old age of men. At any rate when the people of condemns Antioch were shut out of them because of the 2° Paths enormities committed there, he said : “‘ The Emperor, for your sins, has granted you a new lease of life.” And when the Ephesians wanted to stone their governor because he did not warm their baths enough he said to them: “ You are blaming your governor because you get such a sorry bath; but I blame you because you take a bath at all.”

XVII

Tue literary style which he cultivated was not cHap. dithyrambic or tumid and swollen with poetical *‘" words, nor again was it far-fetched and full of ΠΝ e™y affected Atticisms ; for he thought that an excessive craterical degree of Atticising was unpleasant. Neither did he” ~ indulge in subtleties, nor spin out his discourses ; nor

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FLAVIUS PHILOSTRATUS

CAP. οὐδὲ εἰρωνευομένου τίς ἤκουσεν ἢ περιπατοῦντος

XNIT 8s τοὺς ἀκροωμένους, ἀλλ᾽ ὥσπερ ἐκ τρίποδος
ὅτε διαλέγοιτο “oida” ἔλεγε καὶ “δοκεῖ por”
καὶ “ποῖ φέρεσθε;" καὶ “χρὴ εἰδέναι. καὶ
αἱ δόξαι βραχεῖαι καὶ ἀδαμάντινοι, κύριά τε
ὀνόματα καὶ προσπεφυκότα τοῖς πράγμασι, καὶ
τὰ λεγόμενα ἠχὼ εἶχεν, ὥσπερ ἀπὸ σκήπτρου
θεμιστευόμενα. ἐρομένου δὲ αὐτὸν τῶν στενολε-
σχούντων τινός, ὅτου ἕνεκα οὐ ζητοίη, “ ὅτι, " ἔφη,
“μειράκιον ὢν ἐζήτησα, νῦν δὲ οὐ χρὴ ζητεῖν,
ἀλλὰ διδάσκειν ἃ εὕρηκα." ““πῶς οὖν, ᾽᾽Απολλώνιε,
διαλέξεται ὁ σοφός ;" πάλιν ἐπερομένου αὐτὸν
“ὡς νομοθέτης, ἔφη, “δεῖ γὰρ τὸν νομοθέτην,
ἃ πέπεικεν ἑαυτόν, ταῦτα ἐπιτάγματα ἐς τοὺς
πολλοὺς ποιεῖσθαι." ὧδε αὐτῷ τὰ ἐν. ᾽Αντιοχείᾳ
ἐσπουδάξετο, καὶ ἐπέστρεφεν ἐς ἑαυτὸν ἀνθρώπους
ἀμουσοτάτους. (
XVIII

cap. Mera δὲ ταῦτα λογισμὸν ἑαυτῷ διδοὺς ἀποδη-
ee pias μείξονος, ἐνθυμεῖται τὸ ᾽Ινδικὸν ἔθνος καὶ
τοὺς ἐν αὐτῷ σοφούς, οἱ λέγονται Βραχμᾶνές τε
L Ὑρκάνιοι εἶναι, προσήκειν φήσας νέῳ ἀνδρὶ
ἀποδημεῖν τε καὶ ὑπερορίῳ αἴρεσθαι. εὕρημα δὲ
τοὺς μάγους ἐποιεῖτο, οἱ Βαβυλῶνα καὶ Σοῦσα
οἰκοῦσι, καὶ γὰρ ἂν καὶ τὰ ἐκείνων διαμαθεῖν ὁδῷ
χρώμενος. καὶ πρὸς τοὺς ὁμιλητὰς ἑπτὰ ὄντας
ἀνέφηνε τὴν γνώμην. πειρωμένων δὲ αὐτῶν
48

LIFE OF APOLLONIUS, BOOK I

did anyone ever hear him dissembling in an ironical CHAP. way, nor addressing to his audience methodical argu- *Y" ments; but when he conversed he would assume an _ oracular manner and. use. the expressions, “1 know,” or “It is my opinion,” or, “ Where are you drifting _ to?” or, “ You must know.” And his sentences were _ short and crisp, and his words were telling and closely _ fitted to the things he spoke of, and his words had a He spoke as _ ring about them as of the dooms delivered. by a noe hoe sag sceptred king. And when a certain quibbler asked _ him, why he asked no questions of him, he replied : “ Because I asked questions when I was a stripling ; _ and it is not my business to ask questions now, but _ to teach people what I have discovered.” “How _ then,” the other asked him afresh, “O Apollonius, should the sage converse?” “ Like a law-giver,” _ he replied, “for it is the duty of the law-giver to _ deliver to the many the instructions of whose truth ‘he has persuaded himself.” This was the line he pursued during his stay in Antioch, and he converted jxto himself the most unrefined people. TA A». XVIII εἰ Arter this he formed the scheme of an extensive cuap. voyage, and had in mind the Indian race and *V!! the sages there, who are called Brahmans and [ejects ἃ _ Hyreanians; for he said that it was a young man’s India luty to go abroad and to embark upon foreign ravel. But he made a great deal of the

Magi, who ‘live in Babylon and Susa. For, he said, he was determined to acquaint himself thoroughly with their tore, even if it, cost him a journey, And he announced his intention to his followers, who were

῾I
ξυμβρυλεύραι ἕτερα, εἴ πη ἀφελχθείη τῆς ὁρμῆς
ταύτης, “ἐγὼ μὲν θεούς," ἔφη, “συμβούλους
πεποίημαι καὶ τὰ δεδογμένα εἴρηκα, ὑμῶν δὲ
βάσανον ἐποιούμην, εἰ πρὸς ἅπερ ἐγὼ ἔρρωσθε"
ἐπεὶ τοίνυν μαλακῶς ἔχετε, ὑμεῖς μὲν ὑγιαίνετε,"
ἔφη, “καὶ φιλοσοφεῖτε: ἐμοὶ δὲ βαδιστέα, οἵ
σοφία τε καὶ δαίμων με ἄγει." ταῦτα εἰσίν
ἐξελαύνει τῆς ᾽Αντιοχείας μετὰ δυοῖν θερᾶ-
πόντοιν, οἵπερ αὐτῷ πατρικὼ ἦστην, ὁ μὲν ἐς.
τάχος γράφων, ὁ δὲ ἐς κάλλος.
—_— a δι

XIX

Kai ἀφικνεῖται ἐς τὴν ἀρχαίαν Nivov, ἐν ῞I
» δ / / ” ww ᾽
ἄγαλμα ἵδρυται τρόπον βάρβαρον, ἔστι δὲ ἄρα
le] "
᾽Ιὼ ἡ ᾽Ινάχου καὶ κέρατα τῶν κροτάφων ἐκκρούει

\ \ lA > a ,

μικρὰ καὶ οἷον μέλλοντα. ἐνταῦθα διατρίβοντε

\ 7 / \ mn Ὸ 7 Ἄ ws a
καὶ πλείω ξυνιέντι περὶ TOU ἀγάλματος ἢ οἱ ἱερεῖς
N a / / ς / ἄ »
καὶ προφῆται, προσεφοίτησε Δάμις ὁ Ninos, ὃν
καταρχὰς ἔφην ξυναποδημῆσαί οἱ καὶ ξυνέμπορον

θ fel / 7 \ \ Al OOF \
yever Oat τῆς σοφίας πάσης Kal πολλὰ TOD ἀνδρὸς
τις

is ταδὶ aan

i

5 ¸ θ ἄ» θ \ > \ \ , ee
ιασώσασθαι, ὃς ἀγασθεὶς αὐτὸν Kal ζηλώσας τῆς
€ a n r
ὁδοῦ “ἴωμεν, ἔφη, “’Απολλώνιε, σὺ μὲν θεᾷ
ς / Ee \ / \ / \ ay
ἑπόμενος, ἐγὼ δὲ σοί, Kal γάρ με Kal πολλοῦ
,
ἄξιον εὕροις ἄν" εἰ μὲν ἄλλο τι οὐκ οἶδα, τὸ δ᾽ οὖν
> lal / ;
ἐς Βαβυλῶνα ἦκον, πόλεις τε, ὁπόσαι εἰσίν, οἶδα

5°

LIFE OF APOLLONIUS, BOOK I

seven in number ; bnt when they tried to persuade CHAP. him to adopt another plan, in hopes of drawing him |. off from his resolution, he said: “I have taken the followers gods into counsel and have told you their decision ; "°° and I have made trial of you to see if you are strong enough to undertake the same things as myself.

Since therefore you are so soft and effeminate, 1

wish you very good health and that you may go on

with your philosophy ; but I must depart whither wisdom and the gods lead me.” Having said this he quitted Antioch with two attendants, who belonged

to his father’s house, one of them a shorthand writer

and the other a calligraphist.

XIX

Anp he reached the ancient city of Nineveh, where cpap, he found an idol set up of barbarous aspect, and itis, XIX they say, Io, the daughter of Inachus, and horns short Reaches and, as it were, budding project from her temples. πῆς PA While he was staying there and forming wiser con- of Io clusions about the image than could the priests and prophets, one Damis, a native of Nineveh, joined him pamis joins as a

pupil, the same, as-I said at the beginning, who ᾽ΕΠΊ became the companion of his wanderings abroad and his fellow-traveller and associate in all wisdom, and who has preserved to us many particulars of the sage.

He admired him, and having a taste for the road, said: “Let us depart, Apollonius, you following God, and 1 you; for I think you will find me of con- siderable value. . For, if I know nothing else, I have — at least been to Babylon, and I know all the cities

51

E 2

FLAVIUS PHILOSTRATUS

, : pn
CAP. ἀνελθὼν ον πάλαι καὶ κώμας, ἐν αἷς πολλὰ
ἀγαθά, καὶ μὴν καὶ τὰς φωνὰς τῶν βαρβάρων,
4 A \ > 4
ὁπόσαι εἰσίν, εἰσὶ δὲ ἄλλη μὲν ᾽Αρμενίων, ἄχλη
a 5 . ; Bees
δὲ Μήδων τε καὶ Περσῶν, ἄλλη δὲ Kasdovotor,
3 > \ Pi? 3 Σ 4
μεταλαμβάνω δὲ πάσας. “ἐγὼ δέ," εἶπεν, “ὦ
ς a a / θὰ ὃ 7ὔ 359 θ VA
ἑταῖρε, πασῶν ξυνίημι, μαθὼν μηδεμίαν." θαυμά-
x lal / “ \ θ / ᾽» 3 ᾽ ce >
σαντος δὲ τοῦ Nuviov “ μὴ θαυμάσῃς," εἶπεν, “ εἰ
i > \ \
πάσας οἶδα φωνὰς ἀνθρώπων: οἶδα yap δὴ καὶ
ee “ NM 59 e \ \ > /,
ὅσα σιωπῶσιν ἄνθρωποι." ὁ μὲν δὴ ᾽Ασσύριος
A [τ
προσηύξατο αὐτόν, ὡς ταῦτα ἤκουσε, καὶ ὥσπερ
7 » “ > lal 5» \ \
δαίμονα ἔβλεπε, συνῆν τε αὐτῷ ἐπιδιδοὺς τὴν
/ \ \
σοφίαν καὶ 6 τι μάθοι μνημονεύων. φωνὴ δὲ ἦν
a 3 / , / \ \
τῷ ᾽Ασσυρίῳ ξυμμέτρως πράττουσα, τὸ yap
λογοειδὲς οὐκ εἶχεν, ἅτε παιδευθεὶς ἐν βαρβάροις,
\
διατριβὴν δὲ ἀναγράψαι καὶ συνουσίαν καὶ 6 τι
la ‘ , A
ἤκουσεν ἢ εἶδεν ἀνατυπῶσαι καὶ ὑπόμνημα TOV
7] θ a 40 e \ Φ \ > ′
τοιούτων ξυνθεῖναι σφόδρα ἱκανὸς ἦν, καὶ ἐπετή-

deve τοῦτο ἄριστα ἀνθρώπων. ἡ γοῦν δέχτος ἡ
τῶν ἐκφατνισμάτων τοιοῦτον τῷ Δάμιδι νοῦν
εἶχεν: ὁ Δάμις ἐβούλετο μηδὲν τῶν ᾽Απολλωνίου
ἀγνοεῖσθαι, ἀλλ᾽ εἴ τι καὶ παρεφθέγξατο ἢ
» lal Φ 3 / \ nm i \
ἀμελῶς εἶπεν, ἀναγεγράφθαι Kal τοῦτο, Kal
” / > a A \ \ \ / Ἀ
ἀξιὸν γε εἰπεῖν, ἃ καὶ πρὸς τὸν μεμψάμενον τὴν
\ , ᾽ , / 3
diatpibny ταύτην ἀπεφθέγξατο. διασύροντος
\ ah > , ς ´ : \ ´,
γὰρ αὐτὸν ἀνθρώπου ῥᾳθύμου τε καὶ βασκάνου,
\ x \ A 2 la) » / / :
Kal Ta μὲν ἄλλα ὀρθῶς ἀναγράφειν φήσαντος,
ς ᾽ nw nr tf
ὁπόσαι γνῶμαί τέ εἶσι καὶ δόξαι τοῦ ἀνδρός,
52

LIFE OF APOLLONIUS, BOOK I

there are, because I have been up there not long ago, and also the villages in which there is much good to be found; and moreover, I. know the languages of the various barbarous. races, and there are several, for example the Armenian tongue, and that of the Medes and Persians, and that of the natives of Kadus, and I am familar with all of them.”

CHAP.

« And I,” said Apollonius, “my good friend, under- Apotionius’

stand all languages, though I never learnt a single

claim to
know all
one.” The native of Nineveh was astonished at tongues

this answer, but the other replied: “ You need not wonder at my knowing all human languages ; for, to tell you the truth, 1 also understand all the secrets of human silence.” Thereupon the Assyrian wor- shipped him, when he heard this, and regarded him as a demon ; and he stayed with him increasing in wisdom and committing to memory whatever he learnt. This Assyrian’s language, however, was of a mediocre quality, for he had not the gift of express- ing himself, having been educated among the barbarians; but he kept a journal of their intercourse, and recorded in it whatever he heard or saw, and he was very well able to put together a memoir of such matters and managed this better than anyone else could do, At any rate the volume which he calls his scrap-book, was intended to serve such a purpose by Damis, who was determined that nothing about Apollonius. should be passed over in silence, nay, that his very solecisms and negligent utterances should also be written down... And I may mention the answer which he made to

one who cavilled and found fault with this journal. It was a lazy fellow and malignant who tried to pick holes in him, and remarked that_he had recorded well enough a lot of

; 53

Damis’

memoirs of
Apollonius
Their style
CAP.
XIX
CAP.
XX
FLAVIUS PHILOSTRATUS

\ \ \ ῳ \ , ;
ταυτὶ δὲ τὰ οὕτω μικρὰ ξυλλεγόμενον Tapa-
πλήσιόν που τοῖς κυσὶ πράττειν τοῖς σιτοῦυ-
, \ 5) , - a ´ ε N‘H ς
μένοις τὰ ἐκπίπτοντα τῆς δαιτός, ὑπολαβὼν ὁ
n A \ an
Ads “εἰ daites,” ἔφη, “θεῶν εἰσι Kal σιτοῦνται
θεοί, πάντως που καὶ θεράποντες αὐτοῖς εἰσιν, οἷς
UA aA an /- ,
μέλει τοῦ μηδὲ τὰ πίπτοντα τῆς ἀμβροσίας aTroA-
Ava bar.”

XX
nm \ e / \ > a ἢ @ \
Τοιοῦδε μὲν ἑταίρου καὶ ἐραστοῦ ἔτυχεν, 6 τὸ
πολὺ τοῦ βίου συνεπορεύθη. παριόντας δὲ
> \ 3 \ / “ a e ,
αὐτοὺς ἐς τὴν μέσην τῶν ποταμῶν oO τελώνης
e 2

ὁ ἐπιβεβλημένος τῷ Ζεύγματι πρὸς τὸ πινάκιον

3 x > , v4 > / ς N 7A

ἦγε καὶ ἠρώτα, 6 τι ἀπάγοιεν, ὁ δὲ ᾽Απολ-

λώνιος “ataywo” ἔφη “σωφροσύνην δικαιοσύνην

» \ > / > / ba be) \

ἀρετὴν ἐγκράτειαν ἀνδρείαν ἄσκησιν," πολλὰ

καὶ οὕτω θήλεα εἴρας ὀνόματα. ὁ δ᾽ ἤδη βλέπων

τὸ ἑαυτοῦ κέρδος ““ἀπόγραψαι οὖν" ἔφη “τὰς
7
δούλας." ὁ δὲ “οὐκ ἔξεστιν," εἶπεν, “ οὐ yap

δούλας ἀπάγω ταύτας, ἀλλὰ δεσποίνας." τὴν

δὲ fa) a f ς Ti 2 7

ὲ τῶν ποταμῶν μέσην ὁ Τίγρις ἀποφαίνει
εἰς > 7 ey \ ᾽ ᾽ ἐν
καὶ ὁ Εὐφράτης, ῥέοντες μὲν ἐξ ᾽Αρμενίας καὶ
,ὕ
Ταύρου λήγοντος, περιβάλλοντες δὲ ἤπειρον, ἐν ἡ
\ a a
καὶ πόλεις μέν, ΤΟ δὲ πλεῖστον κῶμαι, ἔθνη τε

54

LIFE OF APOLLONIWS, BOOK I

things, - for example, the opinions and ideas of his CHAP. hero, but that in collecting such trifles as these he *™ reminded him of dogs who pick up and eat the fragments which fall from a feast. Damis replied thus: “If the banquets are those of gods, and it is

gods who are being fed, surely they must have attendants whose business it is that not even the parcels of ambrosia that fall to the ground should be lost.”
XX

Sucu was the companion and admirer that he had cHap.

met with, and in common. with him most. of his travels and life were passed... And as they fared on, into Mesopotamia, the tax-gatherer who presided Bridge over the Bridge (Zeugma) led them into the registry and asked them what they were taking out of the country with them. And Apollonius replied : “Tam taking with me temperance, justice, virtue, continence, valour, discipline.” And in this way he

strung together a number of feminine nouns or names. The other, already scenting his own perquisites, said: “You must then write down in the register these female slaves.’’ Apollonius answered : “ Impossible, for they are not female slaves that. 1 am taking out with me, but ladies of quality.”

Now Mesopotamia is bordered on one side by the Character of Tigris, and on the other by the Euphrates, rivers (i0s?P which flow from Armenia and from the lowest slopes of Taurus; but they contain a tract like a continent, in which there are some cities, though for the most part only villages, and the races that inhabit them

55

bee hg
the
CAP.

FLAVIUS PHILOSTRATUS

᾽Αρμένια καὶ ire a! a ξυγκλείσαντες οἱ ποταμοὶ ἔχουσιν, ὧν καὶ νομάδες οἱ πολλοὶ στεί oval, οὕτω TL νησιώτας ἑαυτοὺς νομίζοντες, ὡς ἐπὶ θάλαττάν τε καταβαίνειν φάσκειν, ὅτ᾽ ἐπὶ τοὺς ποταμοὺς βαδίζοιεν, ὅρον τε ποιεῖσθαι τῆς γῆς τὸν τῶν ποταμῶν κύκλον' ᾽ἀποτορνεύσαντες γὰρ τὴν προειρημένην ἤπειρον ἐπὶ τὴν αὐτὴν ἵενται θάλατταν. εἰσὶ δ᾽, οἵ pact és ἕλος ἀφανίξεσθαι τὸ πολὺ τοῦ Εὐφράτου καὶ τελευτᾶν τὸν ποταμὸν τοῦτον ἐν τῇ γῆ. λόγου δ ἔνιοι θρασυτέρου ἐφάπτονται, φάσκοντες αὐτὸν ὑπὸ τῇ γῇ ῥέοντα ἐς Αἴγυπτον ἀναφαίνεσθαι καὶ Νείλῳ συγκεράν-
῾ΥΞεσαι axptBoroyias μὲν δὴ ἕνεκα καὶ τοῦ μηδὲν παραλελεῖφθαί μοι τῶν γεγραμμένων ὑπὸ τοῦ Δάμιδος ἐβουλόμην ἂν καὶ τὰ διὰ τῶν βαρβάρων τούτων πορευομένοις σπουδασθέντα εἰπεῖν, ξυνελαύνει δὲ ἡμᾶς ὁ λόγος ἐς τὰ μείζω τε καὶ θαυμασιώτερα, οὐ μὴν ὡς δυοῖν γε ἀμελῆσαι τούτοιν, τῆς τε ἀνδρείας, ἡ χρώμενος ὁ ὁ ᾽Απολλώ-νίος διεπορεύθη βάρβαρα ἔθνη καὶ λῃστρικά, οὐδ᾽ ὑπὸ ῾Ρωμαίοις πω ὄντα, τῆς τε σοφίας, ᾗ τὸν ᾽Αράβιον τρόπον ἐς ξύνεσιν τῆς τῶν ζῴων φωνῆς ἦλθεν. ἔμαθε. δὲ τοῦτο διὰ τουτωνὶ τῶν ᾽Αραβίων πορευόμενος ἄριστα γιγνωσκόντων. τε αὐτὸ καὶ πραττόντων. ἔστι γὰρ τῶν ᾽Αραβίων ἤδη κοινὸν

καὶ τῶν ὀρνίθων ἀκούειν μαντευομένων, ὁπόσα οἱ
χρησμοί, ξυμβάλλονται δὲ τῶν ἀλόγων σιτού-
μενοι τῶν δρακόντων οἱ μὲν καρδίαν φασίν, οἱ δὲ
ἦπαρ.

56

ov oath

LIFE OF APOLLONIDS, BOOK I

are the Armenian and the Arab. ‘These races are so CHAP. shut in by the rivers that most of them, who lead the ** life of nomads, are so convinced that they are islanders, as to say that they are going down to the sea, when they are merely on their way to the rivers, and think that these rivers border the earth and en- circle it. For they curve round the continental tract in question, and discharge their waters into the same sea. But there are people who say that the greater _ part of the Euphrates is lost in a marsh, and that _ this river ends inthe earth. But some have a bolder tale to which they adhere, and declare that it runs under the earth to turn up in Egypt and mingle itself with the Nile. Well, for the sake of accuracy and truth, and in order to leave out nothing of the things that Damis wrote, I should have liked to relate all the incidents that occurred on their jonrney through these barbarous regions; but my subject hurries me on to greater and more remarkable episodes. Nevertheless, I must perforce dwell upon. two topics: on the courage which Apollonius showed, in making a journey through races of barbarians and robbers, which were not at that time as yet subject to the Romans, and at the cleverness with which after the manner of the Arabs he managed to under- Apollonius stand the language of animals. For he learnt this eps πολ on his way through these Arab tribes who best yee understand it and practise it. For it is quite com-° ITI mon for the Arabians to listen to the birds prophesy- ing like any oracles, but they acquire this faculty of understanding them by feeding themselves, so they say, either on the heart or the liver of serpents.

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CAP.
XXI
FLAVIUS&€PHILOSTRATUS

XXI

n \
Κτησιφῶντα δὲ ὑπερβαλὼν καὶ παριὼν ἐς τὰ
n /
Βαβυλῶνος ὅρια, φρουρὰ μὲν αὐτόθι ἦν ἐκ βασίλέως,
ἃ > x n / \ > > \ € ,
ἦν οὐκ ἂν παρῆλθέ τις μὴ οὐκ ἐρωτηθεὶς ἑαυτὸν ΤΕ
\ , N νυ. « / \ a [2]
καὶ πόλιν καὶ ἐφ᾽ ὅ τι ἥκοι. σατράπης δὲ τῇ φρουρᾷ
/

ταύτῃ ἐπετέτακτο, βασιλέως τις, οἶμαι, ὀφθαλμός,
« \ n A > \ NM Ὸ > ,
ὁ yap Μῆδος ἄρτι ἐς TO. ἄρχειν ἥκων ον ξυνεχώρει
ἑαυτῷ ἀδεῶς ζῆν, ἀλλὰ ὄντα τε καὶ οὐκ ὄντα δεδιὼς
? , , rs'% / ”
és φόβους κατεπεπτώκει Kal πτοίας. ἄγονται
/ \ \ / > / / \ e
τοίνυν Tapa τὸν σατράπην ᾽Απολλώνιος ΤΕ καὶ οἱ
> 3 > , e \ KN \ \ ce thers 7
ἀμφ᾽ αὐτόν, ὁ δὲ ἔτυχε μὲν σκηνὴν ἐφ᾽ ἁρμαμάξης
/ \ > / ON \ ”
πεποιημένος καὶ ἐξελαύνων ποι, ἰδὼν δὲ ἄνδρα
> σι / eA / \ \ ys
αὐχμοῦ πλέων avéxpayé τε ὥσπερ τὰ δειλὰ TOV
\ 4
γυναίων καὶ EvvexadrtrraTo, μόγις Te ἀναβλέψας
> 57 εἰ Cae ee \ Si ”
és αὐτόν" “πόθεν ἡμῖν ἐπιπεμφθεὶς ἥκεις ;᾽ οἷον
/ > / e δὲ cc “ > 7} an? v᾽ ce yy
δαίμονα ἠρώτα. ὁ δὲ “ὑπ᾽ ἐμαυτοῦ," ἔφη, “ εἴ πη
ας ἢ » , ” 7) " ef
Kal ἄκοντες ἄνδρες γένοισθε." πάλιν ἤρετο, ὅστις
BN > La \ ´ , ς ἐξ. 7/9 9
av ἐσφοιτᾷ τὴν βασιλέως χώραν, ὁ δὲ “ἐμή, ἔφη,
“πᾶσα ἡ γῆ καὶ ἀνεῖταί μοι δι᾽ αὐτῆς πορεύεσθαι,"
A Q\ ¢¢ a » oF es \ ἢ 39
τοῦ δὲ “ βασανιῶ σε," εἰπόντος “εἰ μὴ λέγοις,
- n /
“ei yap ταῖς σαυτοῦ χερσίν, εἶπεν, “ ὡς αὐτὸς
/ \ > ζ 88 > \ \ 3 SS
βασανισθείης, θιγὼν ἀνδρός." ἐκπλαγεὶς δὲ αὐτὸν
a / /
ὁ εὐνοῦχος, ἐπεὶ μηδὲ ἑρμηνέως ἑώρα δεόμενον,
\
ἀλλ᾽ ὑπολαμβάνοντα τὴν φωνὴν ἀλύπως τε Kal
58

LIFE OF APOLLONIUS, BOOK I

XXI

He left Ctesiphon behind, and passed on to the cnap. borders of Babylon; and here was a frontier garrison **! belonging to the king, which one could not pass by rennet without being questioned who one was, and as to to Babylon one’s city, and one’s reasons for coming there. . And Demeanour there was a satrap in command of this post, a sort of ″EN « Kye of the King,” I imagine ; for the Mede had just satrap aeceded

to the throne, and instead of being content

to live in security, he worried himself about things real and imaginary and fell into fits of fear and panic. Apollonius then and ‘his party were brought before this satrap, who had just set up the awning on his wagon and was driving out to go somewhere else. When he saw a man so dried up and parched, he began to bawl out like a cowardly woman and hid his face, and could hardly be induced to look up at him. “Whence do you come to us,’ he said, “and who sent you?” as if he was asking. questions of a spirit. And Apollonius replied : “ I have sent myself, to see whether I can make men of you, whether you like it or not.” He asked a second time who he was to come trespassing like that into the king’s country, and Apollonius said: “All the earth is mine, and I have a right to go all over it and through it.” Where- upon the other said: “I will torture you, if you don’t answer my questions.” “ And I hope,” said the other, “that you will do it with your own hands, so that you may catch it well, if you touch a true, man.” Now the eunuch. was. astonished to. find that Apollonius needed no interpreter, but understood what he said without the least trouble or difficulty.

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FLAVIUS PHILOSTRATUS

CAP. εὐκόλως “πρὸς θεῶν," εἶπε, “Tis εἶ ;’ λιπαρῶν
XXI + \ \ A / ς \ δὲ ε
ἤδη καὶ μεταβαλὼν τοῦ τόνου. ὑπολαβὼν δὲ oO
“O \
᾽Απολλώνιος “ἐπειδὴ μετρίως," ἔφη, “ταῦτα καὶ
> > alt
οὐκ ἀπανθρώπως ἤρου, ἄκουε, ὅς εἰμι" εἰμὶ μὲν ὁ
egy \ \ > nr
Tvavevs ᾽Απολλώνιος, ἡ δὲ ὁδὸς παρὰ τὸν ᾽Ινδῶν.
/ na a fr 2
βασιλέα καθ᾽ ἱστορίαν τῶν ἐκεῖ, βουλοίμην δ᾽ ἂν.
N n na n 93 a \ a. ere
καὶ τῷ σῷ βασιλεῖ ἐντυχεῖν: φασὶ yap αὐτὸν οἱ
´ > lal 4 3 > \ > }
Evyyeyovotes ov τῶν φαύλων εἶναι, εἰ δὴ Ovap-
@ ς a : a
δάνης οὗτος, ὁ τὴν ἀρχὴν ἀπολωλυϊάν TOT αὐτῷ
an an a 3
νῦν ἀνακεκτημένος." “ἐκεῖνος, ἔφη, “ Oete’ Απολ-
; ˛7 an ;
λώνιε: πάλαι γάρ σε ἠκούομεν. σοφῷ δὲ ἀνδρὶ Kav
a 7 la) an | / /
αὐτοῦ παραχωρήσειε TOU χρυσοῦ θρόνου, Kal πέμ-
> XA ee : BE \ δε TON } ba r τλ
ποι δ᾽ av ὑμᾶς ἐς ᾽Ινδοὺς ἐπὶ καμήλου ἕκαστον. ἐγὼ
n n / 7

δὲ καὶ ξένον ἐμαυτοῦ ποιοῦμαί σε καὶ δίδωμί σοι
a \
τούτων TOV χρημάτων, “ἅμα θησαυρὸν χρυσοῦ
7, τὸ Be ¸´ πώ θ ᾽ Awe:
δείξας “ὁπόσα βούλει δράττεσθαι, καὶ μὴ ἐς
cf > \ / 33 / \ > n
ἅπαξ, ἀλλὰ δεκάκις. “παραιτησαμένου δὲ αὐτοῦ
τὰ χρήματα “av δ᾽ ἀλλὰ οἴνου, ἔφη, “Βαβυ-
, “ \ / A
Awviov, προπίνειν δὲ αὐτοῦ βασιλεὺς δέκα ἡμῖν
fal \
σατράπαις, ἀμφορέα ἔχε, συῶν τε Kal δορκάδων
τεμάχη ὀπτά, adevpd τε καὶ ἄρτους καὶ ὅ τι
/ \ \ n τοι
ἐθέλεις. ἡ γὰρ μετὰ ταῦτα ὁδὸς ἐπὶ πολλὰ
n 7 :
στάδια κῶμαί εἰσιν ον πάνυ εὔσιτοι.᾽ καὶ
7 n e n 9
λαβόμενος ἑαυτοῦ ὁ εὐνοῦχος, “οἷον, ἔφη, “ὦ
7 M ᾽ / \ \ », of sa > \
θεοί, ἔπαθον: ἀκούων yap τὸν ἄνδρα μήτ᾽ ἀπὸ
a / ° ;
ζῴων σιτεῖσθαι μήτε οἴνου πίνειν, παχέως αὐτὸν
\ n na
Kal, ἀμαθῶς ἐστιῶ." “ἀλλ᾽ ἔστι aor,” ἔφη, “ καὶ
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LIFE OF APOLLONIUS, BOOK I

-« By the gods,” he said, “who are you?” this time CHAP. altering his tone to a whine of entreaty.. And **! _ Apollonius replied: “Since you have asked me civilly this time and not so rudely as before, listen, I will

tell you who I am: I am Apollonius of Tyana, and

‘my road leads me to the king of India, because I want to acquaint myself with the country there ; ‘and I shall be glad to mect your king, for those who: have associated with him say that he is no bad fellow, and certainly he is not, if he is this Vardan

who has lately recovered the empire which he had lost.” “He is the same,” replied the other, “O ‘divine Apollonius. for we have heard of you a long

time ago, and in favour of so wise a man as you he would I am sure, step down off his golden throne and

send your party to India, each of you mounted on a

camel. And I myself now invite you to be my

guest, and I beg to present you with these

treasures.” And at the moment he pointed out a

store of gold to him saying: “Take as many handfuls

as you like, fill your hands, not once, but ten times.”

And when Apollonius refused the money he said:

“O Well, at any rate you will take some of the Baby- lonian wine, in which the king pledges us, his ten

satraps. Take a jar of it, with some roast steaks

of bacon and venison and some meal and bread and anything else you like. For the road. after this,

for many stades, leads through villages which are apottonius’ _ill-stocked with provision.” And here the eunuch yesetarian- caught himself up and said: “Oh! ye gods, what _haye I done? For I have heard that this man

never eats the flesh of animals, nor drinks wine,

and here I am inviting him to dine in a gross and

ignorant manner,” © Well,” said Apollonius, “ you

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oa

CAP.
XXII
FLAVLUS PHILOSTRATUS

λαττῶς με ἑστιᾶν, ἢν ἄρτους τε δῷς καὶ τραγή-
ματα. “δώσω, ἔφη, “ζυμίτας τε ἄρτους καὶ
φοίνικος βαλάνους ἠλεκτρώδεις τε καὶ μεγάλας.
’ \ as eos ε , , oo”
δώσω καὶ λάχανα, ὁπόσα ὁ Τίγρις, κηπεύει.
“ἀλλ᾽ ἡδίω," εἶπεν ὁ ᾽Απολλώνιος, “ τὰ ἄγρια
καὶ αὐτόματα ἡαχαμα, τὰν ἠναγκασμένων καὶ
lal ’’ cc Sf 3, id /

τεχνητῶν. ἡδίω μέν," ἔφη ὁ σατράπης,
χώρα δὲ ἡμῖν ἡ ἐπὶ ᾽Βαβυλῶνος ἀψινθίου πλήρης
οὖσα ἀηδῆ αὐτὰ φύει καὶ πικρά. πλὴν ἀλλὰ
lal 4 > δέ ì b] \ y ii 2
τοῦ σατράπου. γε ἀπε atts καὶ ἀπιὼν ἤδη “ὦ
-“ ”
λῷστε," ἔφη, “ μὴ λῆγε, ale καλῶς, ἀλλὰ Kab
dpyov, νουθετῶν που αὐτὸν ἐπὶ τῷ ““βασανιῶ
Ὸ» \ ® > 5 ipl / A
ae, καὶ οἷς ἐν ἀρχῇ βαρβαρίζοντος ἤκουσε.
XXII

Προελθόντες δὲ εἴκοσι στάδια λεαίνῃ ἐντυγχά-
νουσιν ἀπεσφαγμένῃ ἐν θήρᾳ, καὶ ἦν τὸ θηρίον
μέγα καὶ ὅσον οὔπω εἶδον, ἐβόων τε οἱ ἐκ τῆς
κώμης συνερρυηκότες, Kai, νὴ Δί᾽, οἱ τεθηρακότες,
ὥς τι μέγα θαῦμα ἐν αὐτῷ ὁρῶντες: καὶ ἦν ἀτεχ-
νῶς θαῦμα: σκύμνους γὰρ ἀνατμηθεῖσα ὀκτὼ
εἶχεν. ὁ δὲ τῆς λεαίνης τόκος, αἱ λέαιναι μηνῶν
μὲν κυΐσκουσιν ἕξ, τρὶς δὲ ἀποτίκτουσιν, ἀριθμὸς
δὲ τῶν σκύμνων παρὰ μὲν τὴν πρώτην τρεῖς, ἐπὶ

can offer me a lighter repast and give me bread and cHaApP. dried fruits.” “I will give you,” said the other, **! leavened bread and palm dates, like amber and of good size. And I will also supply you with vegetables, the best which the gardens of the Tigris afford.” ‘“ Well,” said Apollonius, “the wild herbs which grow free are nicer than those which are forced and artificial.” “They are nicer,” said the satrap, “1 admit, but our land in the direction of Babylon is full of wormwood so that the herbs which grow in it are disagreeably bitter.” In the end Apollonius accepted the satrap’s offer, and as he

was on the point of going away, he said: “My excellent fellow, don’t keep your good manners to the end another time, but begin with them.” This

by way of rebuking him for saying that he would torture him, and for the barbaric language which he had heard to begin with.

XXII

Arter they had advanced twenty stades they cuap. chanced upon a lioness that had been slain ina chase; **"™ and the brute was bigger than any they had ever Tò portent seen ; and the villagers rushed up and cried out, and lioness to tell the truth, so did the huntsmen, when they ‘saw what an extraordinary thing lay before them.

And it really was a marvel; for when it was cut asunder they found eight whelps within it. And the lioness becomes a mother in this way. They carry their young for six months, but they bring forth young only three times ; and the number of the whelps at the first birth is three and at the second

a /
Car. δὲ τῆς δευτέρας δύο, τρίτου δὲ ἀπτομένη τόκου
/ 7 /
μονήρη σκύμνον ἀποτίκτει μέγαν, οἶμαι, Kal
> / - lal
ἀγριώτερον τῆς φύσεως. οὐ γὰρ προσεκτέα τοῖς
/ lal
λέγουσιν, ws ξήναντες οἱ σκύμνοι τὰς τῶν λεαι-
la! / 7 “ -
νῶν μήτρας ἐκδέδονται τοῦ σπλάγχνου. δοκεῖ
\ n / a \ /
yap TH φύσει TO τικτομένῳ πρὸς TO τίκτον ἐπιτή-
deca εἶναι ὑπὲρ σωτηρίας τοῦ γένους. ἐνιδὼν οὖν
δ FF a
ὁ ᾽Απολλώνιος TH θηρίῳ καὶ πολὺν χρόνον ἐπι-
\ 9 14 ¢ / a
σχὼν “ὦ Adu,” ἔφη, “ὁ χρόνος τῆς παρὰ βασιλέα
ἀποδημίας ἐνιαυτοῦ ἔσται καὶ μηνῶν ὀκτώ, οὔτε
\ > an ᾽ 7 “ Ww. ς o an > ᾽
γὰρ ἐκεῖνος ἀνήσει θᾶττον, οὔτε ἡμῖν λῷον ἀπελ-
-“ 7 3 \ a
θεῖν πρὸ τούτου. τεκμαίρεσθαι δὲ χρὴ τῶν μὲν
na an / / /
σκύμνων ἐς μῆνας, THs λεαίνης δὲ ἐς ἐνιαυτόν, τέ-
᾽ῦ ᾽ e
λεία yap τελείοις παραβλητέα.᾽ “ ot δὲ δὴ στρου-
/ ς fal
Boi,” ἔφη ὁ Δάμις, “οἱ παρὰ τῷ Ὁμήρῳ τί φήσου-
A «ς 7 \ > na > 4 > / > \
σιν, ods ὁ δράκων μὲν. ἐν τῇ Αὐλίδι ἐδαίσατο ὀκτὼ
v > / 5 ae, > a \ f ς , lA
ὄντας, ἐννάτην ἐπ᾽ αὐτοῖς THY μητέρα ἑλών; Κάλχας
δ᾽ ἐξηγούμενος ταῦτα ἐννέα ἐνιαυτοῖς ἀνεῖπε κατα-
/ \ T / \ “ \ θ᾽
πολεμήσεσθαι τὴν Τροίαν: καὶ ὅρα μὴ κα
“ / \ ′ > > 7 ¢ A ” ς

Opnpov τε καὶ Κάλχαντα ἐς ἐννέα ἡμῖν ἔτη ἡ
’ 7 ’, ee br 7 NY 7) >» Ate ,
ἀποδημία τείνῃ. καὶ εἰκότως," ἔφη, “ὦ Δάμιε,
> - ,
καὶ τοὺς νεοττοὺς “Ὅμηρος ἐνιαυτοῖς εἰκάζει, γεγό-
\ + / > 5 \ \ > a ’ \
νᾶσι yap ἤδη καί εἰσιν, ἐγὼ δὲ ἀτελῆ θηρία Kai
, a x
μήπω γεγονότα, ἴσως δὲ μηδ’ ἂν γενόμενα, πῶς ἂν
al 7 NN
ἐνιαυτοῖς εἰκάξοιμι; τὰ yap Tapa φύσιν οὔτ’ ἂν
γένοιτο, ταχεῖάν τε ἴσχει διαφθοράν, κἂν γένηται.
IAN 4 δ’ an λό ga”. f ὑξό -
a €7TOU 07) TO Oyo, Kal b@ [LEV εὖ OMEVOL τοῖς
θεοῖς of ταῦτα φαίνουσι."
64

LIFE OF APOLLONIUS, BOOK I

two, and if the mother makes a third attempt, it cap
bears only a single whelp, but I believe a very big **!!
one and_ preternaturally fierce.. For we must not
believe those who say that the whelps of a lioness
make their way out into the world by clawing through
their mother’s womb; for nature seems to have
created the relationship of offspring to mother for
their nourishment witha view to the continuance of
the race Apollonius then eyed the animal for a long
time, with attention, and then he said: “O Damis,
the length of our stay with the king will be a year and
_ eight months ; for neither will he let us go sooner
than that, nor will it be to our advantage to quit .
him earlier. And you may guess the number of the
months from that of the whelps, and that of the
years from the lioness; for you must compare wholes
’ with wholes.” And Damis replied: “But what of
the sparrows in Homer, what do they mean, the ones
which the dragon devoured in Aulis, which were
eight in number, when he seized their mother for a
ninth? Calchas surely explained these to signify
nine years and predicted that the war with Troy
would last so long; so take care that Homer may
not be right and Calchas, too, and that our stay may
not extend to nine years abroad.” “ Well,” replied
Apollonius, “ Homer was surely quite right in com-

paring the nestlings to years, for they are already hatched out and in the world; but what 1 had in mind were incomplete animals that were not yet born, and perhaps never would have been born : how could I compare them to years? For things that violate nature can hardly come to be ; and they anyhow quickly pass to destruction, even if they do come into existence. So follow my arguments, and let us go and pray to the gods who reveal thus much to us.”
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XXIII

n / ’, \
Προελθόντι δὲ αὐτῷ ἐς τὴν Κισσίαν χώραν καὶ
A / ba
πρὸς Βαβυλῶνι ἤδη ὄντι, δόξα ἐνυπνίου ἐφοίτησεν
ὧδε τῷ φήναντι θεῷ ξυντεθεῖσα: ἰχθῦς ἐκπεπτω-
κότες τῆς θαλάττης ἐν τῇ γῇ ἥσπαιρον, θρῆνον
/ \
ἀνθρώπων ἰέντες καὶ ὀλοφυρόμενοι ΤΟ ἐκβεβη-
A va) a n 7,
κέναι τοῦ ἤθους, δελφῖνά τε τῇ γῇ παρανέοντα
ἱκέτευον ἀμῦναί σφισιν ἐλεεινοὶ ὄντες, ὥσπερ τῶν
5 , € 3 a “ / > \ \
ἀνθρώπων οἱ ἐν τῇ ξένῃ κλαίοντες. ἐκπλαγεὶς δὲ
>Q\ ς N fa) > / 7 \ > n
οὐδὲν ὑπὸ τοῦ ἐνυπνίου, ξυμβάλλεται μὲν αὐτοῦ
ψΨ ν oo 53 ´ \ ,
ὅπως καὶ ὅπη εἶχε, διαταράττειν δὲ βουλόμενος
\ / \ \ n > / > \ 24) 7;
τὸν Δάμιν, καὶ yap τῶν εὐλαβεστέρων αὐτὸν ἐγί-
3 7 N 3 "Ἀ, \ y δέ
γνωσκεν, ἀπαγγέλλει πρὸς αὐτὸν τὴν ὄψιν, δέος
7 e ~ Sein ἢ an 3 ε N 3
πλασάμενος ὡς ἐπὶ πονηροῖς, ois εἶδεν" ὁ δὲ ἀνε-
βόησέ τε ὡς αὐτὸς ἰδὼν ταῦτα, καὶ ἀπῆγε τὸν
᾽Απολλώνιον τοῦ πρόσω “μή πη, ἔφη, “Kal
ἡμεῖς ὥσπερ ἰχθῦς ἐκπεσόντες τῶν ἠθῶν ἀπολώ-
μεθα, καὶ πολλὰ ἐλεεινὰ ἐν τῇ ἀλλοδαπῇ εἴπωμεν,
καί που καὶ ἐς ἀμήχανον ἐμπεσόντες ἱκετεύσωμεν

Sova cede Speen , Δ ΩΝ > te
υνάστην τινὰ ἢ βασιλέα, ὁ. δὲ ἡμᾶς ἀτιμάσῃ,
καθάπερ τοὺς ἰχθῦς οἱ δελφῖνες." γελάσας δὲ ὃ
᾽Απολλώνιος “σὺ μὲν οὔπω φιλοσοφεῖς," εἶπεν,
66.4.2 δέδ an ae ον δὲ ἴ — pe 7 ΔᾺΞ ὃ
εἰ δέδιας ταῦτα, ἐγὼ δὲ of τὸ ἐνύπνιον τείνει, δη-
A@ow: '"Ερετριεῖς γὰρ τὴν Κισσίαν ταύτην χώραν
> a e ᾽
οἰκοῦσιν οἱ ἐξ Ἐὐβοίας ποτὲ Δαρείῳ ἀναχθέντες
5» an
ἔτη ταῦτα πεντακόσια, καὶ λέγονται, ὥσπερ ἡ
by / /
ὄψις ἐφάνη, ἰχθύων πάθει περὶ τὴν ἅλωσιν χρή-
σασθαι σαγηνευθῆναι γὰρ δὴ καὶ ἀχῶναι πάντας.
66
LIFE OF APOLLONIUS, BOOK I

XXIII

Anp as he advanced into the Cissian country and cHap. was already close to Babylon, he was visited by a ὅλη dream, and the god who revealed it to him fashioned MIN θαι its imagery as follows: there were fishes which had captive been cast up from the sea on to the land, and they wees were gasping, and uttering a lament almost human, _and bewailing that they had quitted their element ;

_ and they were begging a dolphin that. was swimming past the shore to help them in their misery, just like human beings who are weeping in a foreign land. Apollonius was not in the least frightened by his dream, but set himself to conjecture its meaning and drift ; but he was determined to give Damis a shock,

for he found that he was the most nervous of men.

So he related his vision to him, and feigned as if

it foreboded evil. But Damis began to bellow as

if he had seen the dream himself, and tried to dis-

suade Apollonius from going any further, “Lest,” he

said, “ we also like the fishes get thrown out of our

element and perish, and have to weep and wail in a

foreign land. Nay, we may even be reduced to

straits, and have to go down on our knees to some potentate or king, who will flout us as the dolphins

did the fishes.” Then Apollonius laughed and said : “You've not become a philosopher yet, if you are

afraid of this sort of thing. But 1 will explain to you the real drift of the dream. For this land of Cissia is habited by the Eretrians, who were brought up here from Euboea by Darius five hundred years ago, and they are said to have been treated at their capture like the fishes that we saw in the dream ; for they were netted in, so they say, and captured one

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[: F 2
4

?

a

CAP.

CAP.

XXIV

FLAVIUS PHILOSTRATUS |

ἐοίκασιν οὖν οἱ θεοὶ κελεύειν με ἐς αὐτοὺς παρελ-
ʾθόντα ἐπιμεληθῆναι σφῶν, εἴ τι δυναίμην. ἴσως
δὲ καὶ αἱ ψυχαὶ τῶν Ελλήνων, οἵπερ ἔλαχον τὴν
ἐνταῦθα μοῖραν, ἐπάγονταί με ἐπ᾽ ὠφελείᾳ τῆς
γῆς" ἴωμεν οὖν ἐξαλλάξαντες τῆς ὁδοῦ περὶ μόνου
ἐρωτῶντες τοῦ φρέατος, πρὸς ᾧ οἰκοῦσι. λέγεται
δὲ τοῦτο κεκρᾶσθαι μὲν ἀσφάλτου καὶ ἐλαίου καὶ
ὕδατος, ἐκχέαντος δὲ τοῦ ἀνιμήσαντος ἀποχωρεῖν
ταῦτα καὶ am ἀλλήλων “κρίνεσθαι. παρελθεῖν
μὲν δὴ ἐς τὴν Κισσίαν καὶ αὐτὸς ὡμολόγηκεν ἐν
οἷς πρὸς τὸν Κλαζομένιον σοφιστὴν γράφει,
χρηστὸς γὰρ οὕτω τι καὶ φιλότιμος ἦν, ὡς ἐπειδὴ
“Ερετριέας εἶδε, σοφιστοῦ τε ἀναμνησθῆναι καὶ
γράψαι πρὸς αὐτὸν ἅ τε εἶδεν ἅ ἅ τε ὑπὲρ αὐτῶν
ἔπραξεν' καὶ παρακελεύεταί οἱ παρὰ τὴν ἐπι-
στολὴν πᾶσαν ἐλεεῖν τοὺς ʾΕρετριέας, καὶ ὁπότε
μελετῴη τὸν περὶ αὐτῶν λόγον, μηδὲ τὸ κλάειν ἐπ᾽
αὐτοῖς παραιτεῖσθαι.
XXIV

Ἐξυνῳδὰ δὲ τούτοις καὶ ὁ Δάμις περὶ τῶν °Ερε-
τριέων ἀναγέγραφεν' οἰκοῦσι γὰρ ἐν τῇ Μηδικῇ,
Βαβυλῶνος οὐ πολὺ ἀπέχοντες “ἡμέρας ὁδὸν
δρομικῷ ἀνδρί, ἡ ἡ χώρα δὲ ἄπολις, ἡ ἡ γὰρ Κισσία
κῶμαι πᾶσα, καί τι καὶ νομάδων ἐν αὐτῇ γένος
μικρὰ τῶν ἵππων ἀποβαίνοντες. ἡ δὲ τῶν ᾽Ερε-
τριξων οἰκεῖται. μὲν τῶν ἄλλων μέση, περι-
βέβληται δὲ ποταμοῦ τάφρον, ἣν αὐτοὶ βαλ-
68

ae

LIFE OF APOLLONIUS, BOOK I

and all. It would seem then that the gods are in- cHap. structing me to visit them and tend their needs, **" supposing I can do anything for them. And perhaps

also the souls of the Greeks whose lot was cast in

this part of the world are enlisting my aid for their

land. Let us then go on and diverge from the high-

road, and ask only about the well, hard by which

their settlement is.” Now this well is said to con-

sist of a mixture of pitch and oil and water, and if

you draw up a bucket and pour it out, these three elements divide and part themselves from one another. That he really did visit Cissia, he himself acknowledges in a letter which he wrote to the sophist Letter of Clazomenae ; for he was so kind and munificent, ἐμὰς τὴν = that when he saw the Eretrians, he remembered the Clazomenae sophist and wrote to him an account of what he eek oge ae had seen, and of what he had done for them; and all through this letter he urges the sophist to take pity

on the Eretrians and prays him, in case ever he

should compose a discourse about them, not to deprecate even the shedding of tears over their fate.

XXIV

Anp the record which Damis has left about the CHAP. Eretrians is in harmony with this. For they live in ‘wee: the country of the Medes, not far distant from of Datis” Babylon, a day’s journey for a fleet traveller; but 274te their country is without cities; for the whole of carried Cissia consists of villages,

except for a race of nomads ἐἀβαῖνο that also inhabits it, men who seldom dismount. from their horses. And the settlement of the Eretrians

is in the centre of the rest, and the river is carried

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FLAVIUS PHILOSTRATUS

/ \ na Δ... / a » \ ,
CaP. ésθαι περὶ τῇ κώμῃ λέγονται, τεῖχος αὐτὴν ποιού-
μενοι πρὸς τοὺς ἐν TH Κισσίᾳ βαρβάρους. ὕπομ-
ὈΦ.9 , e , \ \ > A
Bpos δὲ aodarTo ἡ χώρα Kal πικρὰ ἐμφυτεῦσαι,
4 / ς > A y θ N \
βραχυβιώτατοί τε οἱ ἐκείνη ἄνθρωποι, τὸ yap
al be \ nan
ἀσφαλτῶδες ποτὸν ἐς πολλὰ τῶν σπλάγχνων
ἰζάνει. τρέφει δ᾽ αὐτοὺς λόφος ἐν ὁρίοις τῆς κώμης,
ἃ al / / /
ὃν ὑπεραίροντα τοῦ παρεφθορότος χωρίου σπεί-
ρουσι τε καὶ ἡγοῦνται γῆν. φασὶ δὲ ἀκοῦσαι τῶν
ἐγχωρίων, ὡς ἑπτακόσιοι μὲν τῶν ᾽Ερετριέων πρὸς
τοῖς ὀγδοήκοντα ἥλωσαν, οὔτι που μάχιμοι
5 an : - A 7
πάντες, ἦν γάρ τι καὶ θῆλυ ἐν αὐτοῖς γένος καὶ
/ 9 >] 53 / \ / \ \ \
γεγηρακός, ἦν δ᾽, οἶμαί, TL καὶ παιδία, TO γὰρ TOAD
a ᾽ 7 N / - ἃ he 4 \o@ 2
τῆς Epetpias τὸν Kadnpéa ἀνέφυγε καὶ ὃ τι aKpo-
τατον τῆς Εὐβοίας. ἀνήχθησαν δὲ ἄνδρες μὲν
> \ \ / 7 NY / ς N
ἀμφὶ τοὺς τετρακοσίους, γύναια δὲ ἴσως δέκα; οἱ δὲ
λοιποὶ ἀπ᾽ ᾽Ιωνίας τε καὶ Λυδίας ἀρξάμενοι διεφθά-
ρησαν ἐλαυνόμενοι ἄνω. λιθοτομίαν δὲ αὐτοῖς παρε-
/ n / / \ \ 30 ἡ
χομένου τοῦ λόφου, Kat τινες Kai λιθουργοὺς εἰδότες
7 ς / > / Φ \ \ » ,ὕ
τέχνας, ἱερά τε ἐδείμαντο “Ἑλληνικὰ καὶ ἀγοράν,
ὁπόσην εἰκὸς ἦν, βωμούς τε ἱδρύσαντο Δαρείῳ μὲν
δύο, ᾽Ἑέρξῃ δὲ ἕνα, Δαριδαίῳ δὲ πλείους. διετέλεσαν
δὲ ἐς Δαριδαῖον ἔτη μετὰ τὴν ἅλωσιν ὀκτὼ καὶ
ὀγδοήκοντα γράφοντες τὸν Ελλήνων τρόπον, καὶ
€ ´ δὲ ξ 2 a fal ce “ a “ lad ”
οἱ τάφοι δὲ οἱ ἀρχαῖοι σφῶν “ὁ δεῖνα τοῦ δεῖνος

γεγράφαται, καὶ τὰ γράμματα Ἑλλήνων μέν, ἀλλ᾽
οὔπω ταῦτα ἰδεῖν φασι. καὶ ναῦς ἐγκεχαραγ-
79

round it in a trench, for they say that they them- cHap.

_ selves diverted it round the village in order to form **!V

_arampart of defence against the barbarians of the

- country. But the soil is drenched with pitch, and

is bitter to plant in; and the inhabitants are very

' short lived, because the pitch in the water forms

a sediment in most of their bowels. And they get

their sustenance off a bit of rising ground on the confines of the village, where the ground rises above

_ the tainted country ; on this they sow their crops

and regard it as their land. And they say that

_ they have heard from the natives that 780 of the

Eretrians were captured, not of course all of them

fighting men; for there was a certain number of

women and old men among them; and there was, I

imagine, a certain number of children too, for the

greater portion of the population of Eretria had

fled to Caphereus and to the furthest extremes of

Euboea. But anyhow the men who were brought up

numbered about 400, and there were ten women

_ perhaps ; but the rest, who had started from Ionia and

Lydia, perished as they were driven up. And they

_ managed to open a quarry on the hill; and as some of

them understood the art of cutting stone, they built

_ temples in the Greek style and a market-place large

enough for their purpose ; and they dedicated various

_ altars, two to Darius, and one to Xerxes, and several

_ to Daridaeus.. But up to the time of Daridaeus, 88

_ years after their capture, they continued to write in

the manner of the Greeks, and what is more, their

ancient graves are inscribed with the legend : “ So Apollonius

and so, the son of so and so.” And though the hee cease

letters are Greek, they said that they never yet had

made them out. And there were ships engraved on

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9. ἢ

FLAVIUS PHILOSTRATUS

Gar. μένας τοῖς bps ὡς ἕκαστος ἐν Εὐβοίᾳ ἔζη
* πορθμεύων ἡ i πορφυρεύων ἢ ἢ θαλάττιον ἢ καὶ ἁλ-
ουργὸν πράττων, καί τι καὶ ἐλεγεῖον ἀναγνῶναι
γεγραμμένον ἐπὶ ναυτῶν τε καὶ ναυκλήρων σήματι"
Ove ποτ᾽ Αὐἰγαίοιο βαθύρροον οἶδμα πλέοντες
9 / / U 9 FOr ἃ ef
ExBardvov πεδίῳ κείμεθ᾽ ἐνὶ μεσ άτῳ.
χαῖρε κλυτή ποτε πατρὶς ᾽Ερέτρια, χαίρετ᾽
᾽Αθῆναι,
γείτονες ᾽ὐβοίης, χαῖρε θάχασσα φίλη.
“ a
Τοὺς μὲν δὴ τάφους διεφθορότας ἀναχαβεῖν te

ε \ al :
αὐτὸν ὁ Δάμις φησὶ καὶ ξυγκλεῖσαι, χέασθαί τε
a e , -"
καὶ ἐπενεγκεῖν σφίσιν, ὁπόσα νόμιμα, πλὴν τοῦ
τεμεῖν τι ἢ καθαγίσαι, δακρύσαντά τε καὶ ὑπο-
¢ n .
πλησθέντα ὁρμῆς: τάδε ἐν μέσοις ἀναφθέγξασθαι'
OR A ε / , oe pe ,
“Ερετριεῖς οἱ κλήρῳ τύχης δεῦρ᾽ ἀπενεχθέντες,
a / fal A a
ὑμεῖς μέν, εἰ καὶ πόρρω τῆς αὐτῶν, τέθαφθε γοῦν,
id : ν Ὸ a b] “ c/ b] , > \
οἱ δ᾽ ὑμᾶς ἐνταῦθα ῥίψαντες ἀπώλοντο περὶ τὴν
ὑμετέραν νῆσον ἄταφοι δεκάτῳ μεθ᾽ ὑμᾶς ἔτει" τὸ
/
yap ἐν κοίλῃ EvBoia πάθος θεοὶ φαίνουσιν."
᾽Απολλώνιος δὲ πρὸς τὸν σοφιστὴν ἐπὶ τέλει τῆς
a /
ἐπιστολῆς “Kal ἐπεμελήθην,᾽ φησίν, “ὦ Σκοπε-
λιανέ, τῶν σῶν ᾽Ερετριέων νέος dv ἔτι, καὶ
> / Ὸ > / \ _ a > ῞HN
ὠφέλησα 6 τι ἐδυνάμην καὶ τοὺς τεθνεῶτας αὐτῶν
\ “A a ” No. 2 ´ A , .
καὶ τοὺς ζῶντας." τί δῆτα ἐπεμελήθη τῶν ζώντων;
/ an / ´ / an
οἱ πρόσοικοι τῷ λόφῳ βάρβαροι σπειρόντων τῶν
“Ὸ / 3 Ἀ bs / x / è \
ρετριέων αὐτὸν ἐχηίζοντο τὰ φυόμενα περὶ τὸ
72
LIFE OF APOLLONIUS, BOOK I

the tombstones, to show that the various individuals cpap. had lived in Euboea, aud engaged either in seafaring **!V trade, or in that of purple, as sailors or as dyers; and

they say that they read an Elegiac inscription
written over the sepulchre of some sailors and sea-
farers, which ran thus :
Here we who once sailed over the deep-flowing
billows of the Aegean sea
Are lying in the midst of the plain of Eebatana.

_ Farewell, once-famed fatherland of Eretria, farewell
Athens,
Ye neighbours of Euboea, farewell, thou darling sea.

_ Well, Damis says that Apollonius restored the
tombs that had gone to ruin and closed them up,
aud that he poured out libations and made offerings
to their inmates, all that religion demands, except
that he did not slay or sacrifice any victim ; then after
weeping and in an access of emotion, he delivered
himself of the following apostrophe in their midst :
“Ye Eretrians, who by the lot of fortune have
been brought. hither, ye, even if ye are far from your
own land, have at least received burial; but those
who cast you hither perished unburied round the
shores of your island ten years after yourselves ; for
the gods brought about this calamity in the hollows
of Euboea.”
And Apollonius at the end of his letter to the sophist writes as follows: “I also attended, Ὁ Seopelianus, to your Eretrians, while I was still a young man; and 1 gave what help 1 could both to their dead and their living.” What attention then did he show to their living? | This—the barbarians, in the neighbourhood of the hill, when the Eretrians

73

vere
XXIV
CAP.

XXV

FLAVIUS PHILOSTRATUS

θέρος ἡ ἥκοντες καὶ πεινῆν ἔδει γεωργοῦντας ἑτέροις.
ὁπότ᾽ οὖν παρὰ βασιλέα ἀφίκετο, εὕρετο αὐτοῖς
τὸ χρῆσθαι μόνους τῷ λόφῳ.
XXV

Τὰ δὲ ἐν Βαβυλῶνι τοῦ ἀνδρὸς τούτου καὶ
ὁπόσα Βαβυλῶνος πέρι προσήκει γιγνώσκειν,
τοιάδε εὗρον: ἡ Βαβυλὼν τετείχισται μὲν ὀγδοή-
κοντὰ καὶ τετρακόσια στάδια, τοσαύτη κύκλῳ,
τεῖχος δὲ αὐτῆς τρία μὲν τὸ ὕψος ἡμίπλεθρα,
πλέθρου δὲ μεῖον τὸ εὖρος, ποταμῷ δὲ Εὐφράτῃ
τόμνεται ξὺν ὁμοιότητι τοῦ εἴδους, ὃν ἀπόῤῥητος
ὑποστείχει γέφυρα, τὰ βασίλεια τὰ ἐπὶ ταῖς
ὄχθαις. ἀφανῶς ξυνάπτουσα. γυνὴ γὰρ λέγεται
Μηδεία. τῶν ἐκείνῃ ποτὲ ἄρχουσα τὸν ποταμὸν
ὑποζεῦξαι τρόπον, ὃν μήπω τίς ποταμὸς ἐζεύχθη:

χέθους γὰρ δὴ καὶ χαλκὸν καὶ ἄσφαλτον καὶ
ὁπόσα ἐς ἔφυδρον ξύνδεσιν. ἀνθρώποις εὕρηται,
παρὰ τὰς ὄχθας τοῦ ποταμοῦ νήσασα τὸ ῥεῦμα ἐς
λίμνας ἔτρεψε, ξηρόν τε ἤδη τὸν ποταμὸν ὤρυγεν
ὀργυιὰς ἐς δύο σήραγγα ἐργαζομένη κοίλην, ἵ ἵν᾽ ές,
τὰ βασίλεια τὰ “παρὰ ταῖς ὄχθαις ὥ ὥσπερ ἐκ γῆς
ἀναφαίνουτο, καὶ ἤρεψεν αὐτὴν ἴσως τῷ TOU
ῥεύματος. δαπέδῳ. οἱ μὲν δὴ θεμέλιοι ἐβεβήκεσαν
καὶ οἱ τοῖχοι τῆς σήραγγος, ἅτε δὲ τῆς ἀσφάλτου
δεομένης τοῦ ὕδατος ἐς τὸ λιθοῦσθαί τε καὶ
πήγνυαθαι ὁ Εὐφράτης ἐπαφείθη ὑγρῷ τῷ ὀρόφῳ,
74

. LIFE OF APOLLONIUS, BOOK I

_ sowed their seed upon it, would come in summer- cHap. _ time and plunder their crops, so that they had **!V _ to starve and see the fruits of their husbandry. go

to others. When therefore he reached the king, he

took pains to secure for them the sole use of the

hill.

XXV.

| ″I rounp the following to be an account of the sage’s cmap.

_ stay in Babylon, and of all we need to know about **V Babylon. The fortifications of Babylon extend 480 Baby TΩ stadia and form a complete circle, and_ its wall is and ‘account three half plethrons high, but less than a plethron} slip: in breadth. And it is cut asunder by the river Euphrates, into halves of similar shape; and there passes underneath the river an extraordinary bridge which joins together by an unseen passage the palaces on either bank, For it is said that a Median woman was formerly queen of those parts, who spanned the river underneath in a manner in which no river-was ever bridged before ; for she got stones, it is said, and copper and pitch and all the materials which men have found set under water, and she piled these up along the-banks of the river. Then she diverted the stream into lakes; and as soon as the river was dry, she dug down two fathoms, and made a hollow tunnel, which she caused to debouch into the palaces

_ on either bank like a subterranean grotto ; and she

᾽ς roofed it on a level with the bed of the stream. The

foundations were thus made stable, and also the walls of the tunnel ; but as the pitch required water in order to set as hard as stone, the Euphrates was let in again to flood the roof, and so the bridge

1 A plethron was equal to 101 English feet.
75
FLAVIUS PHILOSTRATUS

CAP. Kal ὧδε ἔστη τὸ ζεῦγμα. τὰ δὲ βασίλεια χαλκῷ,

XXY

A \ > > by A 3 , /
μὲν ἤρεπται Kal aw αὐτῶν ἀστράπτει, θάλαμοι
δὲ ἐφρ; fal \ / \ \ ’ 7 \ δὲ
é καὶ ἀνδρῶνες καὶ στοαί, τὰ μὲν ἀργύρῳ, τὰ δὲ
χρυσοῖς ὑφάσμασι, τὰ δὲ χρυσῷ αὐτῷ καθάπερ
ΞΕ Poe \ δὲ , A emit
γραφαῖς nyAdiotal, τὰ δὲ ποικίλματα TOV πέπλων
ἐκ τῶν “λληνικῶν σφίσιν ἥκει λόγων, Ανδρομέδαι
καὶ ᾽Αμυμῶναι καὶ ᾽Ορφεὺς πολλαχοῦ. χαίρουσι
δὲ τῷ ᾽Ορφεῖ, τιάραν ἴσως καὶ ἀναξυρίδα τιμῶντες,
οὐ γὰρ μουσικήν γε, οὐδὲ ὠδάς, αἷς ἔθελγεν.
WA 7 Lite a \ pigs THI (Ό a
evupavtat που καὶ ὁ Δᾶτις τὴν Νάξον ἐκ τῆς
θαλάττης ἀνασπῶν, καὶ ᾽Αρταφέρνης περιεστηκὼς
τὴν ᾽Ερέτριαν, καὶ τῶν ἀμφὶ ᾽Εέρξην, ἃ νικᾶν
ἔφασκεν" ᾽Αθῆναι γὰρ δὴ ἐχόμεναί εἶσι καὶ Θερμο-
/ \ \ / ” \ 5 7
πύλαι Kal τὰ Μηδικώτερα ἔτι, ποταμοὶ ἐξαιρού-
’ “ fo! \ / lal \ cy
μενοι τῆς γῆς Kal θαλάττης ζεῦγμα καὶ ὁΑθως
ς ’ / \ \ eee : a > al a er
ὡς ἐτμήθη. φασὶ δὲ καὶ ἀνδρῶνι ἐντυχεῖν, οὗ τὸν
ὄροφον ἐς θόλου ἀνῆχθαι σχῆμα οὐρανῷ τινι
’ / \ > \ / /
εἰκασμένον, σαπφειρίνῃ δὲ αὐτὸν κατηρέφθαι λίθῳ
/ / a
“-ε-κυανωτάτη δὲ ἡ λίθος Kat οὐρανία ἰδεῖν----καὶ
θεῶν ἀγάλματα, ovs νομίζουσιν, ἵδρυται ἄνω καὶ
a ‘ / , 3 »2 ἢ ‘ 4
χρυσᾶ Φαίνεται, καθάπερ, ἐξ αἰθέρος. δικάζει
\ So ¢ \ 2 50 nm δὰ "
μὲν δὴ ὁ βασιλεὺς ἐνταῦθα, χρυσαῖ δὲ ἴυγγες
a \
ἀποκρέμανται τοῦ ὀρόφου τέτταρες, THY ᾽Αδρά-.
n a \
στειαν αὐτῷ παρεγγυῶσαι Kal TO μὴ ὑπὲρ τοὺς

.
ἀνθρώπους αἴρεσθαι. ταύτας οἱ μάγοι αὐτοί
id 4 A 3 \ ,
φασιν ἁρμόττεσθαι, φοιτῶντες ἐς τὰ βασίλεια,
fa) \ ’ \ a ,
καλοῦσι δὲ αὐτὰς θεῶν γλώττας.
76

LIFE OF APOLLONIUS, BOOK I

stood solid. And the palaces are roofed with bronze, CHAP. and a glitter goes off from them; but the chambers **Y of the women and of the men and the porticos are Greek adorned partly with silver, and partly with golden wee + tapestries or curtains, and partly with solid gold in Babylon the form of pictures; but the subjects embroidered

on the stuffs are taken by them from Hellenic story, Andromedas being represented, and Amumonae, and

you see Orpheus everywhere. And they delight in Orpheus, perhaps out of regard for his peaked cap

- and breeches, for it cannot be for his music or the

songs with which he charmed and soothed others. And woven into the pattern you perceive Datis drawing up Naxos out of the sea, and Artaphernes beleaguering Eretria, and such battles of Xerxes as he said he won. For a little further off, of course, there is Athens and Thermopylae, and other pictures still more to the Median taste, such as rivers drained from Juvenal x. off the land and a bridge over the sea and the piercing of Athos. But they say that they also visited a man’s apartment of which the roof had been carried up in the form of a dome, to resemble in a manner the heavens, and that it was roofed with sapphire, a stone that is very blue and like heaven to the eye ; and there were images of the gods, which they worship, fixed aloft, and. looking like golden. figures

‘shining out of the ether. And it is here that the
_ king gives judgement, and golden wrynecks are hung
from the céiling, four in number, to remind him of
Adrastea, the goddess of justice, and to engage him
not to exalt himself above humanity. These figures
the Magi themselves say they arranged; for they
have access to the palace, and they call them the:
tongues of the gods.
77

CAP.

XXVI

CAP.

XXVIT
FLAVIUS-PHILOSTRATUS

XXVI

a ’
Περὶ δὲ τῶν μάγων Ἀπολλώνιος μὲν τὸ ἀποχρῶν
εἴρηκε, συγγενέσθαι γὰρ αὐτοῖς καὶ τὰ μὲν μαθεῖν,
τὰ δὲ ἀπελθεῖν διδάξας, Δάμις δὲ τοὺς μὲν λόγους,
n \
οἷοι ἐγένοντο τῷ ἀνδρὶ πρὸς τοὺς μάγους οὐκ οἶδεν,
n \ “O \ val b]
ἀπαγορεῦσαι γὰρ αὐτῷ μὴ συμφοιτᾶν Tap αὐτοὺς
ἰόντι, λέγει δ’ οὖν φοιτᾶν αὐτὸν τοῖς μάγοις
ἃ
μεσημβρίας τε καὶ ἀμφὶ μέσας νύκτας, καὶ ἔρεσθαί
‘ec / ¢ / 39 \ δὲ 3 7 θ ες ì
ποτὲ “τί οἱ μάγοι; τὸν δὲ ἀποκρίνασθαι “σοφο
/ > ? > 7 ” ’
μέν, ἀλλ’ οὐ πάντα.
XXVII

\ \ 4 3 / \ 3 a 3
Tavti μὲν ὕστερον. ἀφικομένῳ δὲ αὐτῷ és
¢ n e ς n
Βαβύλῶνα ὁ σατράπης ὁ ἐπὶ τῶν μεγάλων
ca) \ o ες /
πυλῶν μαθὼν ὅτι ὑπὲρ ἱστορίας ἥκοι, ὀρέγει
a / a / . \
χρυσῆν εἰκόνα τοῦ βασίλέως, ἣν εἰ μὴ προσκυ-
VA \ a
νήσειξ τις, οὐ θεμιτὸν ἣν ἐσφοιτᾶν ἔσω. πρεσ-
a, Φ “ 7 ”
βεύοντι μὲν “οὖν παρὰ τοῦ Ῥωμαίων ἄρχοντος
> eS aT 4 \ ´ pe
οὐδεμία ἀνάγκη τούτου, παρὰ βαρβάρων δὲ ἥκοντι
\ SEATS
ἢ ἀφιστοροῦντι τὴν χώραν, εἰ. μὴ THY εἰκόνα
; 7 » -
προθεραπεύσειεν, ἄτιμον ἀπειλῆφθαι: καὶ σατρα-
\ Ἂ \ /
πεύεται Tapa τοῖς βαρβάροις τὰ οὕτως εὐήθη.
3 \ “4 \ ea ïò ες (999. ¥ cc 2 .??
ἐπεὶ τοίνυν τὴν εἰκόνα εἶδε “Tis,” ἔφη, “οὗτος ;
3 a

ἀκούσας δὲ ὅτι ὁ Bacired’s “ ονTos,” εἶπεν, “ὃν
a Ὸ 3 fa]
ὑμεῖς προσκυνεῖτε, εἰ ἐπαινεθείη ὑπ᾽ ἐμοῦ καλὸς
5 N / 7 4 » \ 3 NI
κἀγαθὸς δόξας μεγάλων τεύξεται" καὶ εἰπὼν.
78
LIFE OF APOLLONIUS, BOOK I

XXVI

__ Wits, respect. to the Magi, Aollonins has said all CHAP. that there is to be said, how he associated with them ἢ and learned some things from them, and taught them Ἂ eon μάν others before he went away. But Damis is not *e Magi _ acquainted with the conversations which the sage held with the Magi, for the latter forbade him to accompany him in his visits to them; so he tells us _ merely that he visited the Magi at mid-day and about * mid-night, and he says that he once asked his master : “What of the Magi?” and the latter answered :

" Γ ᾽ΕΒΕΥ͂ are wise men, but not in all respects.”

XXVII

~ Bur of this later on. When then he arrived at cmap.

; EBabslon, the satrap in command of the great gates **¥" having learnt that he had come to see the country, pegbbebes

held out a golden image of the king, which everyone the king's

ἢ must kiss before he is allowed to enter the city.”
‘Now an ambassador coming from the Roman
κα has not this ceremony imposed upon him,

but anyone who comes from the barbarians or ont to look at the country, is arrested with dishonour unless he has first paid his respects to this image.

Such are the silly duties committed to satraps among

| barbarians. When therefore Apollonius saw the

| image, he. said: “ Who is that?’’ And on being

| told that it was the king, he said: “This king whom

you worship would acquire a great boon, if I merely

commended him as of an honourable and good re-

putation.”. And with these words he passed through

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CAP.
XXVIT
CAP.
XXVIII
FLAVIUS PHILOSTRATUS

ταῦτα διὰ πυλῶν Hel. βφυμάσας δὲ ὁ σατράπης
αὐτὸν ἐπηκολούθησέ τε καὶ κατασχὼν τὴν χεῖρα
τοῦ ᾽Απολλωνίου δι᾽ ἑρμηνέος ἤρεῖο ὄνομά τε αὐτοῦ
καὶ οἶκον καὶ ὅ τι ἐπιτηδεύοι καὶ ἐφ᾽ ὅ τι φοιτῴη,
καὶ ἀπογραψάμενος ταῦτα ἐς γραμματεῖον στολήν
τε αὐτοῦ καὶ εἶδος ἐκεῖνον μὲν περιμεῖναι κελεύει, -
XXVITI

\ \ \ » τ
Δραμὼν δὲ αὐτὸς παρὰ τοὺς ἄνδρας, οἱ δὴ νομί-
> a
ζονται βάρσιλεῶς ὦτα, ἀνατυποῖ τὸν ᾽Απολλώνιον,
προειπών ὅτι μήτε προσκυνεῖν βούλεται μήτε τί
ἀνθρώπῳ ἔ ἔοικεν" οἱ δὲ ἄγειν κελεύουσι τιμῶντά τε
καὶ μηδὲν ὕβρει πράττοντα, ἐπεὶ δὲ ἦλθεν, ἤρετο
ς
αὐτὸν ὁ πρεσβύτατος ὅ τι μαθὼν καταφρονήσειε
, 7 3
τοῦ βασιλέως, ὃ δὲ “ oma,” ἔφη, “ κατεφρόνησα."
δ᾽ y ” 7 3 yA cc
“«καταφρονήσειας δ᾽ ἄν; " πάλιν ἐρομένου, “νὴ
4 \
AC,” εἶπεν, “ἤν γε ξυγγενόμενος μὴ καλόν TE καὶ
> \ ef wR a ee AYO, SY. δὺόχί yy.
ἀγαθὸν εὕρω αὐτόν." “amayes δὲ δὴ τίνα αὐτῷ
-" 39 fal \ S / >. / \ ,
δῶρα ;” τοῦ δὲ αὖ τήν τε ἀνδρείαν καὶ δικαιοσύνην
n /
καὶ τὰ τοιαῦτα ὐκαμείνό.:: ““σότερον," ἔφη, “ ὡς.
᾽ Pp
οὐκ ἔχοντι; “μὰ Δί, εἶπεν, “ ἀλλ᾽ ὡς pabn-
a bY / 3” \ \ LA
σομένῳ χρῆσθαι,ἢν ἔχῃ αὐτάς," “καὶ μὴν χρώμενος

/ ἄ ς n
τούτοις, ἔφη, “τήν τε βασιλείαν, ἣν ὁρᾷς, ἀπο-
vad > n eV 4 / 3 5 sf
λωλυΐαν αὐτῷ ἀνέλαβε, Τον τε οἶκον ἐπανήγαγε
a / ‘
τοῦτον, οὐκ ἀπόνως οὐδὲ ῥαθύμως." “πόστον δὲ
δὴ a » a > θ ,ὔ {ἄ A J 99. κῷ / 2”
ἢ τοῦτο ἔτος ΤΗ ἀνακτηθείσῃ ἀρχῇ ; τρίτου,
80
'

the gate. But the satrap was astonished, and cap. followed him, and taking hold of his hand, he asked eae him through an interpreter his name and his family

and what was his profession and why he eame thither; and he wrote down the answers in. a book and also a description of his dress and appearance,

r and ordered him to wait there.

XXVIII

Bur he himself ran off to the persons who are CHAP known as the “Ears of the King” and described **¥!!! “Apollonius ‘to them, after first telling them both that justo" he refused to do homage and that he was ποῦ the towards — least like other men. .They bade him. bring him rl Ό along, and show ἦἶτη respect without using any ‘violence; and when he came the head of the department asked him what induced him to flout the king, and he answered : “ I have not yet. flouted him.” . “ But would you flout him?’ was the next ‘question. “ Why, of course I will,” said Apollonius,

“if on making his acquaintance I find him to be neither honourable. nor good.” ‘ Well, and what presents. do. you. bring.for. πίη δ’. | Apollonius answered afresh that he brought courage and justice _ and so forth. “Do you mean,” said the other, “ to ‘imply that the king lacks these qualities?’ “No, _ indeed,’ he answered, “ but. I would fain ‘teach him to practise them, in case he possesses them,’’ ‘ And _ surely it was by practising these qualities,” said the other, “that he has recovered the kingdom, which you behold, after he had lost it, and has restored his house,—no light task this nor easy.” “And how many years is it since he recovered his kingdom ?”’

“SI

ead Wa

CAP:
XXVIII
FLAVIUS PHILOSTRATUS

ἔφη, ““ἀρχόμεθα, δύο ἤδη που μῆνες. ἀναστήσας
´ >
οὖν, ὥσπερ εἰώθει, THY γνώμην “ ὦ copaTopvAak,
3 : a A ¢ ,
εἶπεν, “ἢ ὅ τί σε προσήκει καλεῖν, Δαρεῖος ὁ Κν-
ρου καὶ ᾽Αρταξέρξου πατὴρ τὰ βασίλεια ταῦτα
9 ov 7 ; x
κατασχὼν ἑξήκοντα, οἶμαι, ἔτη λέγεται τελευτὴν
ὑποπτεύσας τοῦ βίου τῇ δικαιοσύνῃ θῦσαι, καὶ
c Sf f 5» » a cc oe , Foo
ὦ δέσποινα," εἰπεῖν, “ἤ Tis ποτε εἶ"" ὥσπερ
ἐπιθυμήσας μὲν πάλαι τῆς δικαιοσύνης, οὔποῶ δὲ
al a aA a
αὐτὴν γιγνώσκων, οὐδὲ δοκῶν κεκτῆσθαι, τὼ παῖδέ
τε οὕτως ἀμαθῶς ἐπαίδευσεν, ὡς ὅπλα ἐπ᾽ ἀλλήλους
BA eee” \ “ ε \ 3 nr ig \
ἄρασθαι, καὶ ὁ μὲν τρωθῆναι, ὁ δὲ ἀποθανεῖν ὑπὸ
δι 5 ok \ > » a ” "Ο.} 9 A
τοῦ ἑτέρου, ον δ᾽ ἤδη τοῦτον ἴσως οὐδ᾽ ἐν τῷ Ba-
‘ “ , e n
σίλείῳ θρόνῳ καθῆσθαι εἰδότα ξυνειληφέναι ὁμοῦ
πάσας ἀρετὰς βούλει καὶ ἐπαίρεις αὐτὸν σοὶ
,ὕ 3 3 ,ὕ , 3 ff. v4 ‘39
φέρων, οὐκ ἐμοί, κέρδος, εἰ βελτίων γένοιτο.
Βλέψας οὖν ὁ βάρβαρος ἐς τὸν πλησίον “ἔρμαι-
»ὲE ¥ ce ‘al NM \ N EN > lal
ον, ἔφη,“ θεῶν τις ἄγει τουτονὶ τὸν ἄνδρα ἐνταῦθα,
N \ / n a :
ἀγαθὸς yap Evyyevopevos ἀγαθῷ πολλῷ βέλτέω
˝EN ´ δ τοί 3 » \ ,
τὸν βασιλέα ἡμῖν atropavel καὶ σωφρονέστερον
\ e / \ \ PN n > fy -49
καὶ ἡδίω, ταυτὶ yap διαφαίνεται Τον ἀνδρός.
3 7 io > 7 -“ σ > \ > \
ἐσέθεον οὖν εὐαγγελιζόμενοι πᾶσιν, ὅτι. ἀνὴρ ἐπὶ
ταῖς βασιλέως θύραις ἑστήκοι σοφός τε καὶ “Ελλην
καὶ ξύμβουλος ἀγαθός.
82

“This is the third year since,’ answered the cuap. other, “ which year began about two months ago,”
*XVHI Apollonius, then- as was his custom, upheld his ‘opinion and went on: “ O bodyguard, or

whatever I ought to call you, Darius the father of Cyrus and of _Artaxerxes was master of these palaces, I think, for 60 years, and he is said, when he felt that his end _was near at hand, to have offered a sacrifice to Justice and to have addressed her thus: ‘O lady mistress, or whosoever thou art.’ This shows that he had long loved justice and desired her, but as yet knew her not, nor deemed that he had won her ;.and he brought up his two sons so foolishly that they took up arms against one another, and one was wounded and the other killed by his fellow. Well, here is a king who perhaps does not know that he is firmly seated on the throne, and you would have me believe that he combines already all virtues, and you extol him, though, if he does turn out fairly good, it is you and not I that will gain thereby.” _ The barbarian then glanced at his neighbour and said: “ Here is a windfall! ’tis one of the gods who has brought this man here; for as one good man associating with another improves him, so he will much improve our king, and render him more temperate and more gracious; for these qualities are conspicuous in this man.” They accordingly ran _ into the palace and ‘told everybody the good news, ‘that there stood at the king’s gates ἃ man who was wise and a Hellene, and a good counsellor.

LIFE OF APOLLONIUS, BOOK I

FLAVIUS PHILOSTRATUS —

OXXIX rah
; “Ὅ ral . al a's GF
cap, Ἐπεὶ δὲ τῷ βασιλεῖ ἀνηγγέλη ταῦτα, ἔτυχε μὲν
XXIX ack WR.
θύων παρόντων αὐτῷ TOV μάγων, τὰ γὰρ ἱερὰ ὑπ᾽
ekgvaey δρᾶται, » καλέσας δὲ αὐτῶν ἕνα “ἥκει," ἔφη,
“τὸ ἐνύπνιον, ὃ διηγούμην σοι τήμερὸν ἐπισκο-
πουμένῳ με ἐν τῇ εὐνῇ. ὄναρ δὲ ἄρα τῷ βασιλεῖ
n >" 50 7 > 7 Ψ 4 a
τοιοῦτον ἀφῖκτο ἐδόκει ᾽Αρταξέρξης. εἶναι ὁ τοῦ
"2 ᾽ \ θ ´ ᾽ eee \ NS
Ἐξέρξου καὶ μεθεστηκέναι ἐς ἐκεῖνον τὸ εἶδος,
περιδεῶς τε εἶχε, μὴ ἐς μεταβολὴν ἤδη τὰ πράγ-
pata ἥκῃ αὐτῷ, ἐς τοῦτο ἐξηγουμένῳ τὴν μετα-
βοχὴν τοῦ εἴδους. ἐπεὶ δὲ ἤκουσεν “EAA | TE
“Kal σοφὸν εἶναι τὸν ἥκοντα, ἐσῆλθεν αὐτὸν Θεμι-
στοκλῆς ὁ ᾽Αθηναῖος, ὃς ἀπὸ ‘EAAjvey ποτὲ ἥκων
/ 5. > / \ n ”

Euveyéveto τῷ ᾽Αρταξέρξῃ καὶ πολλοῦ ἄξιον
ἐκεῖνόν τε ἐποίησεν ἑαυτόν τε παρέσχετο. καὶ
προτείνας τὴν δεξιὰν “ κάλει, ἔφη, “ καὶ yap ἂν
καὶ ἀπὸ τοῦ καλλίστου. ἄρξαιτο ξυνθύσας τε καὶ
ξυνευξάμενος.᾽"
XXX

CAP. Εἰσήει μὲν “δὴ παραπεμπόμενος ὑπὸ aA ELOveDY,

XX* γρυτὴ γὰρ @ονΤο καὶ τῷ βασιλεῖ χαρίξεσθαι pa-
θόντες ὡς χαίροι ἀφυγμένῳ, διιὼν δὲ ἐς τὰ βασέλεια
οὐ διέβλεψεν ἐς οὐδὲν τῶν θαυμαζομένων, ἀλλ᾽
ὥσπερ ὁδοιπορῶν διήει αὐτά, καὶ καλέσας τὸν
Δάμιν “ἤρου pe,” ἔφη, “ πρώην, 6 τι ὄνομα ἦν τῇ
Παμφύλῳ γυναικί, ἣ δὴ Σαπφοῖ τε ὁμιλῆσαι
34

LIFE OF APOLLONIUS, BOOK I°

> XXIX

Wun these Ἡριη δὰ were brought to the king, he cHap. happened. to be sacrificing in company with the **!* Magi, for religious rites are performed under their wero’, supervision. And he called one of them and said : him san «The dream is come true, which: I narrated to you Themisto- to-day when you visited me in my bed.” Now the °° dream which the king had dreamed was as follows: he thought that he was Artaxerxes, the son of Xerxes, and that ‘he had altered and assumed the latter’s form; and he was very much afraid lest some change should come over the face of his affairs, for so he interpreted his change of appearance. But when he heard that it was a “Bellene: and a wise man, that

_ had come, he remembered about Themistocles of

Athens, who had once come from Greece and had lived with Artaxerxes, and. had not only held the king in singular esteem, but had made _ himself equally: esteemed by him. So he held out his right hand. and said : “Call him. in, for it will make the best of beginnings, if he will join with me in my _ sacrifice and prayer.”
XXX

_Accorpinety Apollonius entered escorted by a cuap. number of people, for they had learnt that the king *** was pleased» with the new comer and thought that Prt = τῳ this would gratify him; but as he passed into the ie Pe palace, he did not glance at anything that others | ἐστον EH admired, but he passed them by as if he was still travelling’ along the high-road, and calling Damis to

him he said: “You asked me yesterday what
85
CAP.
XXX
CAP.
XXXI
FLAVIUS PHILOSTRATUS

λέγεται Kal τοὺς ὕμνους, ods ἐς τὴν Αρτεμιν τὴν

Περγαίαν ἄδουσι, εἰ ρον τὸν Αἰολέων τε καὶ
Παμφύλων τρόπον. “ἠρόμην, ἔφη, “τὸ δὲ
bY > Ri 30 ‘ce > “. 7 3 > o>
ὄνομα οὐκ εἰπᾶς. οὐκ, ὦ χρῆστε, εἶπον, ἀλλ,
ἐξηγούμην σοι τοὺς νόμους τῶν ὕμνων Kal τὰ
» / eae \ > / > δ) ἼN 2 /
ὀνόματα, Kat ὅπη τὰ Αἰολέων ἐς TO ἀκρότατόν τε
καὶ τὸ ἴδιον Παμφύλων παρήλλαξε: πρὸς aXXo
a r κα
μετὰ ταῦτα ἐγενόμεθα, καὶ οὐκέτ᾽ ἤρου με περὶ τοῦ
> , - / ς aS Ὸ 7
ονόματος: καλεῖται τοίνυν ἡ σοφὴ αὕτη Δαμοφύχη,.
\ / \ > fe / / :
καὶ λέγεται τὸν Σαπφοῦς τρόπον παρθένους τε
, a
ὁμιλητρίας κτήσασθαι ποιήματά τε ξυνθεῖναι τὰ
μὲν ἐρωτικά, τὰ δὲ ὕμνους. τά τοι ἐς τὴν "Αρτεμιν
καὶ παρῴδηται αὐτῇ καὶ ἀπὸ τῶν Σαπφῴων
Φ ¢ al ἴω a 4
nora. ὅσον μὲν δὴ ἀπεῖχε τοῦ ἐκπεπλῆχθαι
/ » a
βασιλέα Te καὶ ὄγκον, ἐδήλου TO μηδὲ ὀφθαλμῶν.
5 ς a \ Las 9 so NY. ἢ /
ἀξια ἡγεῖσθαι τὰ τοιαῦτα, ἀλχὰ ἑτέρων πέρι
/ “9 lal 5 > € an ¢ on
διαλέγεσθαι κἀκεῖνα δήπου. οὐχ ἡγεῖσθαι ὁρῶν.
ay XXXI

Προϊδὼν δὲ ὁ βασιλεὺς προσιόντα, καὶ γάρ TY

\ na id a ς ´-“ b] \ 3 4 / { ᾽
καὶ μῆκος ἡ τοῦ ἱεροῦ αὐλὴ εἶχε, διελάλησέ τε
πρὸς τοὺς ἐγγύς, οἷον ἀναγιγνώσκων τὸν ἄνδρα,
πλησίον τε ἤδη γιγνομένου μέγα. ἀναβοήσας,
“οὗτος,᾽ ἔφη, “ὁ ᾽Απολλώνιος, ὃν Μεγαβάτης. ὁ
86
LIFE OF APOLLONIUS, BOOK I

was the name oὗ the Pamphylian woman who is crap.
said to have been intimate with Sappho, and. to ***
have composed the hymns which they sing in
honour of Artemis of Perga, in the Aeolian and
Pamphylian modes.” “Yes, I did ask you,’ said
Damis, “ but you did not tell me her name.” “TI
did not tell you it, my good fellow; but 1 explained

to you about the keys in which the hymns are‘
written, and I told you their names; and. how the
_ Aeolian strains were altered into the highest key of
all, that which is peculiar to the Pamphylians. After
that we turned to another subject, for you did not
ask me again about the name of the lady. Well, she
is called,—this clever lady is,—Damophyle, and she
is said, like Sappho, to have had, girl friends and
to have composed poems, some of which were love-
songs and others hymns. The particular hymn to
Artemis was transposed by her, and has been sung
by the following of Sappho.” How far then he
was from being astonished at the king and his pomp
and ceremony, he showed by the fact that. he did
not think such things worth looking at, but went
on talking about other things, as if he did .not
think the palace worth‘a glance.
XXXI

Now the king caught. sight. of him approaching, CHAP. for the vestibule of the Temple was of.
considerable ee ; length, and insisted to those by him that he acct the recognised the sage ; and when he
came still nearer "ings he cried out with a loud voice and said: “ This is of a horse

Apollonius, whom Megabates, my brother, said: he
87
Hed

CAP.
XXXII
FLAVIUS PHILOSTRATUS | |

. ἐμὸς ἀδελφὸς. ἰδεῖν ἐν ᾽Αντιοχείᾳ φησὶ θαυμαζό-
“ μενόν τε καὶ προσκυνούμενον ὑπὸ τῶν σπουδαίων,
καὶ ἀπεζωγράφησέ μοι τότε τοιοῦτον αὐτόν,
ὁποῖος ἥκει." προσελθόντα δὲ καὶ ἀσπασάμενον
a € n \
προσεῖπέ τε ὁ βασιλεὺς φωνῇ ᾽Ελλάδι, Kal, δὴ
9. 4 > b a \ \ + vf I
ἐκέλευσε θύειν μετ᾽ αὐτοῦ: λευκὸν δὲ ἄρα ἵππον
fal / . >|
τον σφόδρα Nicaiwy καταθύσειν ἔμελλε τῷ
€ / Z / / cf > /
Ηλίῳ φαλάροις κοσμήσας, ὥσπερ ἐς πομπήν,
a an 99 WD f
δ᾽ ὑπολαβὼν “av μέν, ὦ βασιλεῦ, Ove,’ ἔφη,

\ a , \ an
“τὸν σαυτοῦ τρόπον, ἐμοὶ δὲ ξυγχώρησον θῦσαι.
τὸν ἐμαυτοῦ" ’ καὶ δραξάμενος τοῦ λιβανωτοῦ,
«7H 2” » χὰ. τὰ 242 ἢ n a 4
ve, ἐφη, “πέμπε με ἐφ ὅσον τῆς γῆς ἐμοί
A lal 3, 4
Te Kal σοὶ δοκεῖ, Kal γιγνώσκοιμι ἄνδρας ἀγαθούς,
4 \ / > \ 4 7 7X Ax? li 9}
φαύλους δὲ μήτε ἐγὼ μάθοιμι μήτε ἐμὲ φαῦλοι.
a \ nr ‘
Kal εἰπὼν ταῦτα Τον λιβανωτὸν ἐς τὸ πῦρ ἦκεν,
2 7 δὲ > \ ΄EN ὃ ’ \ eo
ἐπισκεψάμενος δὲ αὐτὸ ὅπη διανίσταται καὶ ὅπη.
n e / -
θολοῦται, καὶ ὁπόσαις κορυφαῖς ἄττει, καί TOV Kab
ἐφαπτόμενος τοῦ πυρός, ὅπη εὔσημόν τε καὶ
\ an , ’ :
καθαρὸν φαίνοιτο, Ode,” ἔφη, “ λούπόν, ὦ βασιλεῦ, ,
κατὰ τὰ σαυτοῦ πάτρια, τὰ γὰρ πάτρια, τἀμὰ,
τοιαῦτα.
Φ

XXXII

Καὶ ἀνεχώρησὲ τῆς θυσίαξ, ὡς μὴ κοινωνοίη τοῦ
αἵματος. μετὰ δὲ Tye θυσίαν προσῆλθε καί “ ὦ.
βασιλεῦ," ἔφη, “ τὴν φωνὴν τὴν Ἑλλάδα πᾶσαν
γιγνώσκεις, ἢ σμικρὰ αὐτῆς ὑπὲρ τοῦ εὐξυμβόλου
ἴσως Kab τοῦ μὴ ἀηδὴς δοκεῖν, εἴ τις ἀφίκουτο
88
Z | ¢
LIFE OF APOLLONIUS, BOOK I
saw in Antioch, the admired and respected of serious cHap. people ; and he depicted him to me at that time just ***! such a man as now comes to us.” And when Apollonius approached and saluted him, the king addressed him in the Greek language and. invited him to sacrifice with him; and it chanced that. he was on the point of sacrificing to the Sun as a victim a horse of the true Nisaean breed, which he had adorned with trappings as if for a triumphal procession. But Apollonius replied: “Do you, O king, go on with your sacrifice, in your own-way, but permit me to sacrifice in mine.’ And he took up a handful of frankincense and said: “O thou Sun, send me as far over the earth as is my pleasure and thine, and may I make the acquaintance of good men, but never hear anything of bad ones, nor they of me.” And with these words he threw the frankincense into the fire, and watched to see how the smoke of it curled - upwards, and how it grew turbid, and in how many points it shot up; and in ἃ manner he caught the meaning of the fire, and watched how it appeared of good omen and pure. Then he said: “Now, Ὅ king, go on. with your sacrifice in accordance with your. own traditions, for my traditions are such as you see,”

»

XXXII

Anp he quitted the scene of.sacrifice in order not cHap. to be present’ atthe’shedding of blood. But after ***" _ the sacrifice was over he approached and. said: “O panes king, do you know the Greek tongue thoroughly, rears or have you a smattering of it perhaps, in order ’

to be able to express yourself and appear polite in
89
FLAVIUS PHILOSTRATUS

cap. “EAAqy 5” “πᾶσαν, εἶπεν, “ἴσα τῇ ἐγχωρίῳ
XX
\ “-“
ταύτῃ, καὶ λέγε ὅ τι βούλει, διὰ τοῦτο γάρ που
" lal > ¢¢ \ a ”» » “ec ye ς \
ἐρωτᾷς" διὰ τοῦτο," ἔφη, “καὶ ἄκουε: ἡ μὲν
n 7 a
ὁρμή μοι τῆς ἀποδημίας ᾽νδοί εἰσι, παρελθεῖν δὲ
οὐδ᾽ ὑμᾶς ἐβουλήθην, σέ τε ἀκούων ἄνδρα, οἷον ἐξ
" » ς -“ / ῳ ει >
ὄνυχος ἤδη ὁρῶ, σοφίαν τε, ἥπερ ὑμῖν ἐστιν
ἐπιχώριος μελετωμένη μάγοις ἀνδράσι, κατιδεῖν
ῇ > \ a e / 7 >
δεόμενος, εἰ τὰ θεῖα, ὡς λέγονται, σοφοί εἰσι:
σοφία δὲ ἐμοὶ Πυθαγόρου Σαμίου ἀνδρός, ὃς θεούς
τε θεραπεύειν ᾧδέ με ἐδιδάξατο, καὶ ξυνιέναι σφῶν
ὁρωμένων τε καὶ οὐχ ὁρωμένων, φοιτᾶν τε ἐς
διάλεξιν θεῶν, καὶ γηίνῳ τούτῳ ἐρίῳ ἐστάλθαε,
> \ / > 7] > s 2 / > /
ον yap προβάτου ἐπέχθη, ἀλλ᾽ ἀκήρατος ἀκηρά-
τῶν φύεται, ὕδατός τε καὶ γῆς δῶρα, ὀθόνη" καὶ
DLLA \ \ Y. A f 5» / > 4
αὐτὸ δὲ τὸ ἄνετον τῆς κόμης ἐκ ᾽ΙΤυθαγόρου ἐπή-
\ \ 4 / lal > na
σκησα, Kal TO. καθαρεύειν ἕῴου βορᾶς ἐκ τῆς
3 / , 4 / \ ΧΆ \
ἐκείνου μοι σοφίας ἥκει. ξυμπότης μὲν δὴ Kal
N « , XK na er” + δ
κοινωνὸς ῥᾳστώνης ἢ τρυφῆς οὔτ᾽ ἄν σοι γενοίμην
οὔτ᾽ ἂν ἑτέρῳ οὐδενί, φροντίδων δὲ ἀπόρων τε καὶ
, ee , ? , A
δυσευρέτων δοίην av λύσεις, οὐ γιγνώσκων τὰ
/ , > \ \ 4 ’’ lal

πρακτέα μόνον, ΑΑΝΑ καὶ προγυγνώσκων. ταῦτα
0 Δάμις μὲν διαλεχθῆναί φησι τὸν ἄνδρα, ᾽Απολ-:
λώνιος δὲ ἐπιστολὴν αὐτὰ πεποίηται, ποχχὰ δὲ
καὶ ἄλλα τῶν ἑαυτῷ ἐς διάλεξιν εἰρημένων ἐς
ἐπιστολὰς ἀνετυπώσατο.
go

¢ ‘iio

LIFE OF APOLLONIUS, BOOK I

case any Greek arrives?” “I know it thoroughly,” cmap.

replied the king, “as well as I do my native language; so say you what you like, for this I Suppose | is the reason why you put the question to me.’ “It was my reason,” said the other; “so listen... ‘The goal.of my voyage is India, but I had no intention of passing you by; for I heard that you were such a man as from a slight acquaintance I already perceive you to be, and was desirous also of examining the wisdom which is indigenous among you and is cultivated by the Magi, and of finding out whether they are such wise theologians as they are reported to be. Now my own system of wisdom is that of Pythagoras, a man of Samos, who taught me to worship the gods in the way you see, and to be aware of them whether they are seen or not seen,¢ and to be frequent i in my converse with them, and to

dress myself in this land-wool ; for it was never worn

by sheep, but. is the spotless product of spotless

´

Ραγοδηΐβ, the gift of, water and. of earth, namely linen. And the .very fashion of letting my hair _ grow long, I have learnt from Pythagoras as part of

his discipline, and also it is a result of his wisdom

_ that I. keep myself pure from animal food. © I cannot

therefore become either for, you or for anybody else a companion in drinking or an associate in idleness and luxury ; but if you have problems of conduct that are difficult and hard to settle, Iwill furnish you with solutions, for I. not only know matters of

practice and duty, but I even know them beforehand.”

Such was the conversation which Damis declares the sage to have held; and Apollonius himself composed a letter containing them, and has sketched out in his epistles much else of what he said in conversation.

/ . ; 3 ze
oer ᾽Επεὶ δὲ χαίρειν ὁ βασιλεὺς ἔφη καὶ ἀγάλλεσθαι
᾽ ἥκοντι μᾶλλον, ἢ εἰ τὰ Περσῶν καὶ ᾽Ινδῶν πρὸς
τοῖς οὖσιν αὐτῷ ἐκτήσατο, ξένον τε ποιεῖσθαι καὶ
\ fal 7 ce ᾽ 5 Ul me
κοινωνὸν τῆς βασιλείου στέγης, “el ἐγώ ce, ὦ
a» 5 -ς 5 : (ö \ oy ag gh ae award
βασιλεῦ," εἶπεν, “és πατρίδα τὴν ἐμὴν Τύανα
[4 ᾽ 7 > al al b] ᾽ > lal x A ”
ἥκουπα ἠξίουν οἰκεῖν οὗ ἐγώ, οἰκῆσαι ἂν ἥρας ;
7ν}» 5 ἐξ νὰ, οἱ 7 4.0 ET
“ μὰ Δί᾽, εἶπεν, “ εἰ μὴ τοσαύτην γε οἰκίαν οἰκή:"
« 7 ᾽
σειν HEXAB: ὁπόσην δορυφόρους Te καὶ σωματο-
7 2 \ > / > \ lal / >
φύλακας ἐμοὺς αὐτὸν ΤΕ ἐμὲ ἌΡΩ ἀεδάσβαι,
ce S ᾽ \ 3 %) ΚΓ <
ὁ αὐτὸς οὖν, gest καὶ παρ᾽ ἐμοῦ λόγος" εἰ eer
ere ἐμαυτὸν οἰκήσω, i μοί, διαιτήσομαι, τὸ
γὰρ ὑπερβάλλον λυπεῖ τοὺς σοφοὺς μᾶλλον ἢ.
ς a \ lal / 5 2 4 ” ᾽
ὑμᾶς τὸ ἐλλεῦπον: ξενιζέτω με οὖν ἰδιώτης ἔχων
ς / > / \ Ἄς 7 ε / f »
ὁπόσα ἐγώ, σοὶ δὲ ἐγὼ ξυνέσομαι ὁπόσα βούλει.
7 « / ες \ e 2 / 3 n
ξυνεχώρει ὁ βασιλεύς, ὡς μὴ “ἀηδές Te αὐτῷ
>] ,
λάθοι πράξας, καὶ ᾧᾧκησε Tap ἀνδρὶ Βαβυλωνίῳ
χρηστῷ τε καὶ ἄχλως γενναίῳ. δειπνοῦντι δὲ
+ Bh yi sys n \ » ’ [2
ἤδη εὐνοῦχος ἐφίσταται τῶν τὰς ἀγγελίας dia-
\ \ \ oo» ö ἐξ FL IgE 39]
φερόντων, καὶ προσειπὼν τὸν ἄνδρα “ βασιλεὺς,
»᾽ - ö “ὦ , δέ ö “ \ Lal 7
ἔφη, ““δωρεῖταϊί σε δέκα δωρεαῖς καὶ ποιεῖται κύριον:

τοῦ ἐπαγγεῖλαι αὐτάς, δεῖται δέ σου μὴ μικρὰ
IA ´ Ἀ 2 ö ´ θ ´ŭ :
αἰτῆσαι, μεγαλοφροσύνην yap ἐνδείξασθαι cot τε
ἀπ ΘA ´ ade , δὲ \ > ἦν
καὶ ἡμῖν βούλεται." ἐπαινέσας δὲ τὴν ἐπαγγελίαν
‘ec / io \ 5 - 5») » e δὲ “ce 9) ν᾽ ’
πότε οὖν χρὴ αἰτεῖν ; | ἤρετο, ὁ δὲ “αὔριον, ἔφη,
\ \ 7 ’
καὶ ἅμα ἐφοίτησε παρὰ πάντας τοὺς βασιλέως
92
LIFE OF APOLLONIUS, BOOK I

rages XXXITI

_ Since the king said that he was more pleased and delighted with his arrival than if he had added. to his own possessions the wealth of Persia and India, and added that Apollonius must. be his guest and ‘share with him the royal roof, Apollonius remarked : “Supposing, O king, that you came to my country οὖ Tyana and I invited you to live where I live, would you care to do so?” “ Why no,’ answered ‘the king, “ainless I had a house to live in that was ‘big enough to accommodate not only my escort and bodyguard, but myself as well, in a handsome ‘manner.’ ‘ Then,’ said the other, “I may use the same argument to you ; for if I am housed above my rank, I shall live ill at ease, for superfluity distresses wise men more than deficiency distresses you. Let me therefore be entertained by some private person who has the same means as myself, and I will visit with you as often as you like.” (The king coneeded this point, lest he should be betrayed into doing anything that might annoy him, and Apollonius ‘took up his quarters with a gentleman of Babylon ‘of good character and besides high-minded. Βυΐ before he had finished dinner one of the eunuchs who carry messages presented, himself and. addressed

CHAP.
XXXIII
Refuses to
lodge in the
palace
him thus: “ The king,” he said, “ bestows upon you.

“ten presents, and leaves you free to name them;

but he is anxious that you should not ask for small

trifles, for he wishes to’exhibit to you and to us his generosity.” . Apollonius commended the message, and asked: “Then when am 1 to, ask, for, them?,” And the messenger replied: ‘“ To-morrow,’ and at

ΟΠ once went off to all the king’s friends and kinsmen

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CAP. φίλους τε καὶ ξυγγενεῖς, παρεῖναι κελεύων αἰτοῦντι
XX
καὶ τιμωμένῳ τῷ ἀνδρί. φησὶ δὲ ὁ Δάμις ξυνεῖμαν
μέν; ὅτι μηδὰν αἰτήσοι, τόν τε τρόπον αὐτοῦ
\ \ ION 3 / - θ - γ 9:1... A)
καθεωρακὼς καὶ εἰδὼς εὐχόμενον τοῖς θεοῖς εὐχὴν.
τοιαύτην: “ὦ θεοί, Sointe μοι μικρὰ ἔχειν. καὶ
A , , , a ea \
δεῖσθαι μηδενός." ἐφεστηκότα. μέντοι ὁρῶν. καὶ
/ Ὸ“ , Ύ 4 /
ἐνθυμουμένῳ ὅμοιον οἴεσθαι ὡς αὐτήσον per,
. . [ὦ Ne
Bacavifou δέ, 6 τι at airioew. ὁ δὲ ἐσπέρας
ἤδη “ὦ Δάμε;" ἔφη, “ ᾽θεωρῶ πρὸς ἐμαυτόν, ἐξ
ὅτου ποτὲ οἱ βάρβαροι τοὺς εὐνούχους σώφρονας
ἡγοῦνται καὶ ἐς τὰς γυναικωνίτιδας ἐσάγονται:
“ἀλλὰ τοῦτο, ἔφη, “ὦ ᾽Απολλώνιε, καὶ παιδὶ
δῆλον" ἐπειδὴ γὰρ ἡ τομὴ τὸ ἀφροδισιάζειν
ἀφαιρεῖται σφᾶς, ἀνεῖνταί σφισιν at γυναικωνί-
τιδες, κἂν ξυγκαθεύδειν ταῖς γυναιξὶ βούλωνται."
“ τὸ δὲ ἐρᾶν," εἶπεν, “ἢ τὸ ξυγγίγνεσθαι γυναιξὶν
> n > \ » PP) “ce »᾽ a>, ¥, “ce » vA’
ἐκτετμῆσθαι αὐτοὺς οἴει; ἄμφω," ἔφη, “εἰ γὰρ
7 4 \ / cis? ® a N n
σβεσθείη τὸ μόριον ὑφ᾽ οὗ διοιστρεῖται ΤΟ σῶμα,
οὐδ᾽ ἂν τὸ ἐρᾶν ἐπέλθοι οὐδενί." ὁ δὲ βραχὺ
ἐπισχών. “αὔριον, ἔφη, “ὦ Δάμι, μάθοις ἄν, ὅτι
καὶ εὐνοῦχοι ἐρῶσι καὶ τὸ ἐπιθυμητικόν, ὅπερ
>? / \ n 3 Lal > > A é
ἐσάγονται διὰ τῶν ὀφθαλμῶν, οὐκ AaTropapaiveTat
σφῶν, ἀλλ᾽ ἐμμένει θερμόν τε καὶ ζώπυρον, δεῖ
γάρ τι περιπεσεῖν, ὃ τὸν σὸν ἐλέγξει λόγον. εἰ
δὲ καὶ τέχνη τις ἦν ἀνθρωπεία τύραννός τε καὶ
δυνατὴ τὰ τοιαῦτα ἐξωθεῖν τῆς γνώμης, οὐκ ἄν
μοι δοκῶ τοὺς εὐνούχους ποτὲ ἐς τὰ τῶν σωφρο-
νούντων ἤθη προσγράψαι, κατηναγκασμένους τὴν
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and bade them be present when the sage should prefer his demand and receive the honour. But ‘Damis says that he expected him to ask for nothing, because he had studied his character and knew that

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XXXIII
_he offered to the gods the following prayer: “O ye His form

gods, grant unto me to have little and to want
nothing.’ However, as he saw him» much pre-
occupied and, as it were, brooding, he determined
that he was going to ask and was anxiously turning
over in his mind, what he should ask. But. at
_ eventide: “ Damis,’ said Apollonius, “I am thinking

over with myself the question of why the barbarians have regarded eunuchs as men sufficiently chaste to be allowed the. free entry of the women’s apartments.” ‘But,’ answered the other, “O Apollonius, a child could tell you. For inasmuch as the operation has deprived them of the faculty, they are freely admitted into those apartments, no matter how far their wishes may go.” “ But do you suppose the operation has removed their desires or the further aptitude?” Both,’ replied Damis, “for if you extinguish in a man the unruly member that lashes the body to madness, the πὸ οἵ passion will come on him no more.” After a brief pause, - Apollonius said: “To-morrow, Damis, you shall learn that even eunuchs are liable to fall in love, and that the desire which is contracted through the eyes ‘is not extinguished in them, but abides alive and ‘ready to burst into a flame; for that will occur

which will refute your opinion. And even if there

’
’

were really any human art of such tyrannic force that it could expel such feelings from the heart, I do not see how we could ever attribute to them any chastity of character, seeing that they would have

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~

of prayer

Discusses
Eunuchism
with Damis
CAP.

EXXUI. ,

CAP.
XXXIV
FLAVIUS PHILOSTRATUS

σωφροσύνην καὶ βιαίῳ τέχνῃ ἐς τὸ μὴ ἐρᾶν
ἠγμένους. σωφροσύνη γὰρ τὸ ὀρεγόμενόν τε Kal
˛ὁρμῶντα μὴ ἡττᾶσθαι ἀφροδισίων, ἀλλ᾽ ἀπέχεσθαι

καὶ κρείττω φαίνεσθαι TiS λύττης ταύτης.
ὑπολαβὼν οὖν ὁ Δώμις “ταῦτα μὲν, καὶ αὖθις
ἐπισκεψόμεθα; ἔφη, “ὦ ᾽Απολλώνιε,. ἃ δὲ χρὴ
ἀποκρίνασθαι αὔριον πρὸς τὴν τοῦ βασιλέως
ἐπαγγελίαν λαμπρὰν οὖσαν διεσκέφθαι. προσήκει.
αἰτήσεις μὲν γὰρ ἴσως οὐδέν, τὸ δ᾽ ὅπως ἂν μὴ
ἄλλῳ, φασί, τύφῳ παραιτεῖσθαι δοκοίης, ἅπερ ἂν
ὁ βασιλεὺς διδῷ, τοῦτο ὅρα καὶ φυλάττου αὐτό,
ὁρῶν of τῆς γῆς εἶ καὶ ὅτι ἐπ᾽ αὐτῷ κείμεθα. δεῖ
δὲ φυλάττεσθαι διαβοχάς, ἃ ως ὑπεροψίᾳ χρώμενον,

γιγνώσκειν TE ὡς νῦν μὲν ἐφόδιά ἐ ἐστιν ἡμῖν ὁπόσα
ἐς ᾽Ινδοὺς πέμψαι, ἐπανιοῦσι δὲ ἐκεῖθεν οὔτ᾽ ἂν
ἀποχρήσαι ταῦτα, γένοιτο δὲ οὐκ. ἂν y ἕτερα."
XXXIV

Καὶ τοιᾶδε ὑπέθαλπεν αὐτὸν τέχνῃ, μὴ ἀπαξιῶ-
σαι λαβεῖν, ὅ τι διδοίη, ὁ δὲ ᾽Απολλώνιος ὥσπερ
´ 2 κα WON ie : —
ξυλλαμβάνων αὐτῷ Τον λόγου “παραδειγμάτων
7 Ὸ») 3 ἐφ᾽ S / 5] » > & > id
δέ," εἶπεν, “ὦ Aap, ἀμελήσεις ; ἐν οἷς ἐστιν, ὡς
Αἰσχίνης μὲν ὁ τοῦ Δυσανίου. παρὰ Διονύσιον ἐ ες
Σικελίαν ὑπὲρ χρημάτων ᾖχετο, Πλάτων δὲ τρὶς
ἀναμετρῆσαι λέγεται τὴν ef. ὑπὲρ πλούτου
Σικελικοῦ, Ἀρίστιπητος δὲ δ Κυρηναῖος καὶ “Εἰχλίκων"
“yoy re ek
ὁ ἐκ Κυξίκου καὶ Φύτων, ὅτ᾽ ἔφευγεν, ὁ “Pyyivos,
96 N :

4

LIFE OF APOLLONIUS, BOOK |

no choice, having been by sheer force and artificially cHap.
deprived of the faculty of falling in love. For ***!!
chastity consists in not yielding to passion when the
longing and impulse is felt, and in the abstinence
which rises superior to this form of madness.”
Accordingly Damis answered and said: “ Here is a
thing that we will examine another time, Ὸ

Apollonius ; but we had. better consider now what answer you can make to-morrow to the king’s magnificent offer. For you will perhaps ask for nothing at all, but you should be careful and be on your guard lest you should seem to decline any gift | the king may offer, as they say, out of mere empty pride, for you see the land that you are ἴῃ πα that we are wholly in his power.. And you must be on your guard against the accusation of treating him with contempt, and understand, that although we have sufficient means to carry us to India, yet what we have will not be sufficient to bring us back thence, and we have no other supply to fall back upon.”
XXXIV

Anp by such devices he tried to wheedle Apollonius crap. into not refusing to take anything he might be offered; ***!V but Apollonius, by way of assisting him in his argu- Sy; ment, said: “ But, O Damis, are you not going to give gifts, and me some examples? Let me supply you with some: amis Aeschines, the son of Lysanias, went off to Dionysius (re oss in Sicily in quest of money, and Plato is said thrice to have traversed Charybdis in quest of the wealth of Sicily, and Aristippts of Cyrene, and Helicon of Cyzicus, and Phyton of Rhegium, when he was in

CAP. οὕτω TL ἐς τοὺς Διονυσίου κατέδυσαν θησαυρούς,

XXXIV

na a \ N N
ὡς μόγις ἀνασχεῖν ἐκεῖθεν. καὶ μὴν καὶ τὸν
7 , ,
Κνίδιόν φασιν ὕδοξον, ἐς Αἴγυπτόν ποτε ἀφικό-
e a
μενον, ὑπὲρ χρημάτων τε ὁμολογεῖν ἥκειν Kal
“ga A ave. A / ὧ ’
διαλέγεσθαι τῷ βασιλεῖ ὑπὲρ τούτου, καὶ ἵνα μὴ
7 \ -"
πλείους διαβάλλω, Σπεύσιππον τὸν ᾽Αθηναῖον
/ /
οὕτω TL ἐρασιχρήματον γενέσθαι φασίν, ὡς ἐπὶ
\ , 4 > / /
τον Κασάνδρου γάμον ές Μακεδονίαν κωμάσαι

\ ′ \ / a
ποιήματα ψυχρὰ ξυνθέντα, καὶ δημοσίᾳ ταῦθ᾽
3 \ \ A
ὑπὲρ χρημάτων doar. ἐγὼ δὲ ἡγοῦμαι, ὦ Ad,
\ ” \ N is 4 x e /
Τον ἄνδρα Τον σοφὸν πλείω κινδυνεύειν ἢ οἱ πλέον-
7 N \ “ / / \ $5. Ὸ
τές τε Kal ξὺν ὅπλοις μαχόμενοι, φθόνος yap ἐπ
a \
αὐτὸν στείχει, Kal σιωπῶντα Kal φθεγγόμενον,
καὶ ξυντείνοντα καὶ ἀνιέντα, κἂν παρέλθῃ τι
7
κἂν προσέλθῃ τῳ, κἂν προσείπῃ κἂν μὴ προσείπῃ.
a \ NYN
δεῖ δὲ πεφράχθαι τὸν ἄνδρα, γιγνώσκειν τε ὡς
> , \ id \ ς \ x a x »
ἀργίας μὲν ἡττηθεὶς ὁ σοφὸς ἢ χολῆς ἢ ἔρωτος
“ / a n
ἢ φιλοποσίας, ἢ ἑτοιμότερόν TL τοῦ καιροῦ πράξας,
\ /
ἴσως ἂν καὶ ξυγγνώμην φέροιτο, χρήμασι δὲ ὑπο-
\ a
θεὶς ἑαυτὸν οὔτ᾽ ἂν ξυγγινώσκοιτο καὶ μισοῖτ᾽
+ «ς aA
ἄν, ὡς ὁμοῦ πάσας κακίας συνειληφώς: μὴ γὰρ
ἂν ἡττηθῆναι χρημάτων αὐτόν, εἰ μὴ γαστρὸς
\ / ; a
ἥττητο Kal ἀμπεχόνης καὶ οἴνου Kal τοῦ és
7 / 3 an na
ἑταίρας φέρεσθαι. σὺ δ᾽ ἴσως ἡγῇ τὸ ἐν Βαβυλῶνι
e a Φ 3 A. 2 / ἢ, 23, :
ἁμαρτεῖν ἧττον εἶναι τον ᾽Αθήνησιν ἢ Ολυμ-
πίασιν ἢ Πυθοῖ, καὶ οὐκ ἐνθυμῇ ὅτι σοφῷ ἀνδρὶ
ς \
Ἑλλὰς πάντα, καὶ οὐδὲν ἔρημον ἢ βάρβαρον
7 7 c \ - a
χωρίον οὔτε ἡγήσεται ὁ σοφὸς οὔτε vowel, ζῶν
ε N “Ὸ a > a > aA \ /
ye ὑπὸ τοῖς τῆς. ἀρετῆς ὀφθαλμοῖς, καὶ βλέπει
98
-exile, buried their noses so deep in the treasure- CHAP. houses of Dionysius, that they could barely tear
***!V

LIFE OF APOLLONIUS, BOOK 1

themselves away. Moreover they tell of how
Eudoxus of Cnidus once arrived in Egypt and
both admitted that he had come there in quest
of money, and conversed. with the king about
the matter. And not to take away more characters,
they say that Speusippus, the Athenian, was so fond
of money, that he recited festal songs, when he
reached Macedonia, in honour of Cassander's marriage,
which were frigid compositions, and that he sang
these songs in public for the sake of money. Well, I
think, O Damis, that a wise man runs more risk

than do sailors and soldiers in action, for envy is ever assailing him, whether he holds his tongue or speaks, whether he exerts himself or is idle, whether he passes by anything or takes care to visit anyone, whether he addresses others or neglects to address

_ them. And so a man must fortify himself and under-

stand that a wise man who yields to laziness or anger or passion, or love of drink, or who commits any other action prompted by impulse and inopportune, will

probably find his fault condoned ; but if he stoops to

greed, he will not be pardoned, but render himself odious as a combination of all vices at once. For surely they will not allow that he could be the slave

of money, unless he was already the slave of his

stomach or of fine raiment or of wine or of riotous living. But you perhaps imagine that it is a lesser thing to go wrong in Babylon than to go wrong at Athens or at the Olympian or Pythian games; and

_ you do not reflect that a wise man finds Hellas

everywhere, and that a sage will not regard or
consider any place to be a desert or barbarous, -
99

CAP.
XXXIV
FLAVIUS PHILOSTRATUS

\ 3 ¸ ἴω > / / > v
μὲν ὀλίγους τῶν ἀνθρώπων, μυρίοις δ᾽ ὅμμασιν
ὅν ς ἡ ᾽ N AN Ό a “γῇ
αὐτὸς ὁρᾶται. εἰ δὲ καὶ ἀθλητῇ ξυνῆσθα τούτων

’ 3 / \ , \ /
τινί, ὦ Aap, οἵ παλαίειν τε Kal παγκρατιάζειν
5 a > Nn 5 “." > / > \ > 4
ἀσκοῦσιν, apa ἂν ἠξίους αὐτόν, εἰ μὲν ᾽Ολύμπια
» 7 Mig 3! ay 7 / aft \
ἀγωνίζουτο καὶ ἐς ᾽Αρκαδίαν ἴοι, γενναῖόν τε καὶ
ἀγαθὸν εἶναι, καὶ νὴ Δί᾽, εἰ Πύθια ἄγοιτο ἢ
- a \
Νέμεα, ἐπιμελεῖσθαι τοῦ σώματος, ἐπειδὴ φανεροὶ
a / n
οἱ ἀγῶνες καὶ τὰ στάδια ἐν σπουδαίῳ τῆς
4 } 3 /
“Ἑλλαάδος, εἰ δὲ θύοι Φίλιππος ᾽Ολύμπια πόλεις
ς / x ¢ 7 na > 7 SL AA na
ἠρηκώς, ἢ ὁ τούτου παῖς ᾽Αλέξανδρος ἐπὶ ταῖς
, nr 7 an a
ἑαυτοῦ νίκαις ἀγῶνα ἄγοι, χεῖρον ἤδη παρασκευά-
N fa) \ \ 7 » 3 \ >
few TO σῶμα Kal μὴ φιλονίκως ἔχειν, ἐπειδὴ ἐν
᾽Ολύνθῳ ἀγωνιεῖται ἢ Μακεδονίᾳ ἢ Αἰγύπτῳ,

ἀλλὰ μὴ ἐν Ελλησι καὶ σταδίοις τοῖς éxel ;” ὑπὸ
μὲν δὴ τῶν λόγων τούτων ὁ Δάμις οὕτω διατεθῆ-
vat φησιν, ὡς ξυγκαλύψασθαί τε ἐφ᾽ οἷς αὐτὸς
εἰρηκὼς ἔτυχε, παραιτεῖσθαί τε τὸν ᾽Απολλώνιον
ξυγγνώμην αὐτῷ ἔχειν, εἰ μήπω KaTavevonkas
αὐτὸν ἐς ξυμβουλίαν τε καὶ πειθὼ τοιαύτην
ὥρμησεν. ὁ δὲ ἀναλαμβάνων αὐτόν “ θάρρει,"
ἔφη, “οὐ γὰρ ἐπίπληξιν ποιούμενος, ἀλλὰ τοὐμὸν
ὑπογράφων σοι ταῦτα εἶπον." τ
Ioo

LIFE OF APOLLONIUS, BOOK I

- because he, at any rate, lives under the eyes of cHap.

virtue, and although he only sees a few men, yet he is himself looked at by ten thousand eyes. Now if you came across an athlete, Damis, one of those who practise and train themselves in wrestling and box- ing, surely you would require him, in case he were contending in the Olympic games, or went to Arcadia, to be both noble in character and good; nay more, if the Pythian or Nemean contest were going on, you would require him to take care of his physique, because these arenas and race-courses are well known and held in respect by Hellas; would you then, if Philip were sacrificing with Olympic rites after capturing certain cities, or if his son Alexander were holding games to celebrate his victories, tell the man forthwith to neglect the training of his body and to leave off being keen to win, because the contest was to be held in Olynthus or in Macedonia or in Egypt, rather than among the Hellenes, and on your native

race-courses?”’’ These then were _ the arguments by which Damis declares that he was so impressed as to blush at what he had said, and to ask Apollonius to pardon him for having through imperfect acquaintance with him, ventured to tender him such advice, and use such arguments. But the sage caught him up and said: “Never mind, for it was not by way of rebuking and humbling you that I spoke thus, but in order to give you some idea of my own point of view.”

Io!

XXXIV

FLAVIUS PHILOSTRATUS

XXXV

/ \ “ 4
var." Adixopévον δὲ τοῦ εὐνούχου καὶ καλοῦντος
\ \ / 5
αὐτὸν παρὰ τὸν βασίλέα “ ἀφίξομαι," εἶπεν,
‘2 Se \ \ \ 6 \ 5 " ” 7 ,
ἐπειδὰν τὰ πρὸς τοὺς θεοὺς εὖ μοι ἔχῃ. θύσας
N / /
οὖν καὶ εὐξάμενος ἀπήει, περιβλεπόμενός ΤΕ καὶ
/ an “
θαυμαζόμενος τοῦ σχήματος. ὡς δὲ ἔσω παρῆλθε,
/ > ¢ /
“δίδωμί cot,’ ἔφη ὁ βασιλεύς, “δέκα δωρεᾶς,
” ς ’ς - BA > Ax {ἢ 7
ἄνδρα σε ἡγούμενος, οἷος οὔπω τις ἀπὸ .Εἰλλλήνων
lal > «ς A > 3
δεῦρ’ ἦλθεν. ὁ δὲ ὑπολαβών “ον πάσας, εἶπεν,
4 -Ό A , 7 δ: A eee"
ὦ βασιλεῦ, παραυτήσομαι, μίαν δέ, ἣν ἀντὶ
“ / « rn 7 > vA 33
πολλῶν δεκάδων αἱροῦμαι, προθύμως αἰτήσω"
A ~¢t \ \ “ 2 / a /
Kal ἅμα τὸν περὶ τῶν ‘Epetpiewv διῆλθε λόγον,
N a) lal
ἀναλαβὼν ἀπὸ. τοῦ Δάτιδος. “αἰτῶ οὖν, ἔφη,
\ / \ / / An
“un περικόπτεσθαι τοὺς ἀθλίους τούτους τῶν
ed \ a / \ 7, με
ὁρίων τε καὶ τοῦ λόφου, ἀλλὰ νέμεσθαι σφᾶς
/ a a ἄ a / \
μέτρον τῆς γῆς, ὃ Δαρεῖος ἐνόμισε, δεινὸν γάρ, εἰ
a ca) / /

τῆς αὐτῶν ἐκπεσόντες μηδ᾽ ἣν ἀντ᾽ ἐκείνης ἔχουσιν,
ψ 39 / oe ΄HN
ἔξουσιν." ξυντιθέμενος οὖν ὁ βασιλεύς "᾽Epe-
nm » 5 «<? \ \ θὲ ς 7 > lel
Tpleis, εἶπεν, "és μὲν THY χθὲς ἡμέραν ἐμοῦ τε
/ \ / PPB s,) 3 > \ a
πολέμιοι καὶ πατέρων ἐμῶν ἦσαν, ἐπειδὴ ὅπλων
ποτὲ ἐφ᾽ ἡμᾶς ἦρξαν, καὶ παρεωρῶντο, ὡς TO
γένος αὐτῶν ἀφανισθείη, λοιπὸν δὲ φίλοι τε
7 rn .
ἀναγεγράψονται Kal σατραπεύσει αὐτῶν ἀνὴρ
> 06 he ἢ , \ ´ ὶς δὲν
ἀγαθός, ὃς δικαιώσει τὴν χώραν. τὰς δὲ ἐννέα
δωρεάς," ἔφη, "διὰ τί οὐ λήψη ; "OTL, ὦ βασιλεῦ,"
4 κα , > a > / 2? -ξὶ > \
εἶπεν, "οὔπω φίλους ἐνταῦθα ἐκτησάμην." "αὐτὸς
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XXXV

Now when the eunuch arrived and summoned him cyap. before the king, he said: "I will come as soon as I XXXV have duly discharged my religious duties." Accord- Bò 4. ingly he sacrificed and offered his prayer, and then with the departed, and everyone looked at him and wondered {i78," at his bearing. And when he had come within, of the the king said: "I present you with ten gifts, pp con because I consider you such a man as never before has come hither from Hellas." And he answered and said: "I will not, O king, decline all your gifts ; but there is one which I prefer to many tens of gifts, and for that I will most eagerly solicit."

And he at once told the story of the Eretrians, beginning it from the time of Datis. "I ask then," he said, " that these poor people should not be driven away. from their borders and from the hill, but should be left to cultivate the span of earth, which Darius allowed them ; for it is very hard if they are not to. be allowed to retain the land which was substituted for their own when they were driven out of the latter." The king then consented and said: «The Eretrians were, until yesterday, the enemies of myself and of my fathers ; for they once took up arms against us, and they have been neglected in order that their race might perish ; but henceforth they shall be written among my friends, and they shall have, as a satrap, a good man who will judge their country justly. But why," he said, " will you not accept the other nine gifts?' 'Because,' he answered, "I have not yet, O king, made any friends

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´ a

car. δὲ οὐδενὸς δέῃ"; “φήσαντος: “τῶν γε Tpayn-
n «ο΄ \
τ μάτων," ἔφη, “ καὶ τῶν ἄρτων, & με ἡδέως ΤΕ καὶ
“ ε a 33
λαμπρῶς ETTLA.
XXXVI

cap. Τοιαῦτα δὴ λαλούντων πρὸς ἀλλήλους, κραυγὴ
ONT νῶν (βασιλείων ἐξεφοίτησεν εὐνούχων καὶ γυναί-
κῶν ἅμα: εἴληπτο δὲ ἄρα εὐνοῦχός τις ἐπὶ μιᾷ
τῶν τοῦ βασιλέως παλλακῶν ξυγκατακείμενός τε
καὶ ὁπόσα οἱ μοιχοὶ πράττων, καὶ ἦγον αὐτὸν οἱ
ἀμφὶ τὴν γυναικωνῖτιν ἐπισπῶντες τῆς κόμης, ὃν
δὴ ἄγονται τρόπον οἱ βασίλέως δοῦλοι. ἐπεὶ δὲ
ὁ πρεσβύτατος τῶν εὐνούχων ἐρῶντα μὲν τῆς
γυναικὸς πάλαι ἠσθῆσθαι ἔφη, καὶ προειρηκέναι
οἱ μὴ προσδιαλέγεσθαι αὐτῇ, μηδὲ ἅπτεσθαι
δέρης ἢ χειρός, μηδὲ κοσμεῖν ταύτην μόνην τῶν
ἔνδον, νῦν δὲ καὶ ξυγκατακείμενον εὑρηκέναι καὶ
ἀνδριξόμενον ἐπὶ τὴν γυναῖκα, ὁ μὲν ᾽Απολλώνιος
ἐφ᾽ τὸν Δάμιν εἶδεν, ὡς δὴ τοῦ “λόγου ἀποδεδειγ-
μένου, ὃς ἐφιλοσοφεῖτο, αὐτοῖς περὶ τοῦ καὶ
εὐνούχων τὸ ἐρᾶν εἶναι, ὁ δὲ βασιλεὺς πρὸς. τοὺς
παρόντας “ ἀλλ᾽ αἰσχρόν γε, εἶπεν, ᾽ “ὦ ἄνδρες,
παρόντος ἡμῖν ᾽Απολλωνίου περὶ σωφροσύνης
ἡμᾶς, ἀλλὰ μὴ τοῦτον, ἀποφαίνεσθαι". τί οὖν
κελεύεις, ᾽Απολλώνιε, παθεῖν αὐτόν ; ; “τί δὲ ἄλλο
ζῆν ;᾽ εἶπε παρὰ τὴν πάντων ἀποκρινάμενος
δόξαν. ἀνερυθριάσας οὖν ὁ βασιλεύς ““ εἶτα οὐ
πολλῶν," ἔφη, “ θανάτων ἄξιος, ὑφέρπων οὕτως
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LIFE OF APOLLONIUS, BOOK I
here.” “And do you yourself require nothing?”
said the king. “ Yes,’ he said, “I need dried fruits
and bread, for that_is a repast which delights me
and which I find magnificent.”
XXXVI

Wuize they were thus conversing with one another

a hubbub was heard to proceed from the palace, of

eunuchs and women shrieking all at once. And in fact an eunuch had been caught misbehaving with one of the royal concubines just as if he were an adulterer. The guards of the harem were now dragging him along by the hair in the way they do royal slaves. ‘Fhe senior of the eunuchs accordingly

declared that he had long before noticed he had an

affection for this, particular lady, and had already

forbidden him to talk to her or touch her neck

- or hand, or assist her toilette, though he was free to

wait upon all the other members of the harem ; yet he had now caught him behaving as if he were the lady's lover. Apollonius thereupon glanced. at Damis, as if to indicate that the argument they had conducted on the point that even eunuchs fall in

love, was now demonstrated to be true; but the

king remarked to the bystanders: “ Nay, but it is disgraceful, gentlemen, that, in the presence of Apollonius, we should be enlarging on the subject of chastity rather than he. What then, O Apollonius, do you urge us to do with him?” “Why, to let him live, of course,’ answered Apollonius to the surprise of them all. Whereon the king reddened, and said; “Then you do not

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CHAP.
XXXV
‘CHAP.
XXXVI
Incident
illustrative
of the
manners of
Bunuchs
CAP.
XXXVI
CAP.
XXXVII
FLAVIUS PHILOSTRATUS

\ ἀν ἃ \ ae et ee > > ee
τὴν εὐνὴν τὴν ἐμήν; ἀλλ᾽ οὐχ ὑπὲρ Evy-
/ NM le) n
γνώμης," ἔφη, “ βασιλεῦ, ταῦτα εἶπον, ἀλλ᾽ ὑπὲρ
/ / /
τιμωρίας, ἣ ἀποκναίσει αὐτόν; εἰ yap ζήσεται
νοσῶν καὶ ἀδυνάτων ἁπτόμενος, καὶ μήτε σῖτα
\ \
μήτε ποτὰ ἥσει αὐτὸν μήτε θεάματα, ἅ σέ τε καὶ
4 a
τούς σοι συνόντας εὐφρανεῖ, πηδήσεταί τε ἡ
δ Ac ee ἃ , a of Sh τὰ
καρδία θαμὰ ἐκθρώσκοντος tod ὕπνου, ὃ δὴ
\ a /
μάλιστα περὶ τοὺς ἐρῶντάς φασι γίγνεσθαι, καὶ
“ \ [τά / / > / / \ LA \
τίς μὲν οὕτω φθόη τήξει αὐτόν, Tis δὲ οὕτω λεμὸς
ἐπιθρύψει τὰ σπλάγχνα; εἰ δὲ μὴ τῶν φιλο-
4 y > / > n / / ´
ψύχων εἴη τις αὐτός, ὦ βασιλεῦ, δεήσεταί σού
\ a / / fal
ποτε καὶ ἀποκτεῖναι αὐτόν, ἢ ἑαυτόν γε ἀποκτενεῖ,
\ / a /
πολλὰ ὀλοφυρόμενος τὴν παροῦσαν ταύτην
ς 7 3 e \ > \ > / ” a \ \
ἡμέραν, ἐν ἡ μὴ εὐθὺς ἀπέθανε." τοῦτο μὲν δὴ
na n°? 7 N Ὸ 7 \
τοιοῦτον Τον ᾽Απολλωνίου Kal οὕτω σοφὸν ΤΕ καὶ
[4 3.4} - «ς \ » “ἡ ¥ / n
ἧμερον, ἐφ᾽ ᾧ ὁ βασιλεὺς ἀνῆκε τὸν θάνατον τῷ
εὐνούχῳ.
XXXVII

/ A
Μέλλων δέ ποτε πρὸς θήρᾳ γίγνεσθαι τῶν ἐν
τοῖς παραδείσοις θηρίων, ἐς ods λέοντές τε ἀπό-
a / \ » \ /
KewwTaL τοῖς βαρβάροις καὶ ἄρκτοι καὶ παρδάλεις,
5 “7 N > / al € a ς
ἠξίου τὸν ᾽Απολλώνιον παρατυχεῖν οἱ θηρῶντι, ὁ
δέ “ἐκλέλησαι, ὦ βασιλεῦ," ἔφη, “ὅτι μηδὲ
θύοντί σοι παρατυγχάνω ; καὶ ἄλλως οὐχ ἡδὺ
\ \ 4 \
θηρίοις βεβασανισμένοις Kal Tapa τὴν φύσιν τὴν

ἑαυτῶν δεδουλωμένοις ἐπιτίθεσθαι." ἐρομένου δὲ
an fal /
αὐτὸν τοῦ βασίλέως, πῶς ἂν βεβαίως καὶ
τοῦ

think he deservés to die many times for thus trying OHAP. to usurp my rights?" "Nay, but my answer, Ὁ **XV! king, was suggested not by any wish to condone his offence, but rather to mete out to him a punishment which will wear him out. For if he lives with

_ this disease of impotence on him, and can never take pleasure in eating or drinking, nor in the spectacles which delight you and your companions, and if his heart will throb as he often leaps up in his sleep, as

they say is particularly the case of people in love,—

is there any form of consumption so wasting as this,

any form of hunger so likely to enfeeble his bowels? Indeed, unless he be one of those who are ready to

live at any price, he will entreat you, O king, before

long even to slay him, or he will slay himself,
deeply deploring that he was not put to death
straight away this very day."
Such was the answer rendered on this occasion
by Apollonius, one so wise and humane, that the
king was moved by it to spare the life of his
eunuch.
XXXVII

One day the king was going to hunt the animals cap. in the parks in which the barbarians keep lions and XH 'bears and leopards, and he asked Apollonius to accom- pcr pany him on the chase, but the latter replied : " You the ang have forgotten, O king. that I never attend you, with the even when you are sacrificing. And moreover, it is ppb ie no pleasure to me to attack animals that have been frontier ill-treated and enslaved in violation of their nature." "8% And the king asking him what was the most stable

and secure way of governing, Apollonius answered :

7 7
ἀσφαλῶς ἀν ᾽Ε ΔΝ ποχλούς," ἔφη, “τιμῶν,
Rie Ἂν
πιστεύων δὲ ὀλίγοις" πρεσβευομένου δέ ποτε
\ a 3 /
τοῦ τῆς Συρίας ἄρχοντος περὶ κωμῶν, οἶμαι, δύο
an \
προσοίκων τῷ Levypati, καὶ φάσκοντος ὑπακη-
/ \ > \ 2 4 4 /
κοέναι μὲν αὐτὰς ᾽Αντιόχῳ καὶ Σελεύκῳ πάλαι,
n 3 . an 3 Ψ A \
νῦν δὲ ὑπ᾽ αὐτῷ εἶναι Ῥωμαίοις προσηκούσας, Kal
\ ΔΝ 7 ai / ΔΤ a
τοὺς μὲν ᾽Αραβίους τε καὶ Appevious μὴ ἐνοχλεῖν
\ οἶ / ´ a
τὰς κώμας, αὐτὸν δὲ ὑπερβαίνοντα τοσαύτην γῆν
rn an fal na Av. ¢
καρποῦσθαι σφᾶς, ὡς αὐτοῦ μᾶλλον ἢ Ῥωμαίων
id \ / :
οὔσας, μεταστησώμενος ὁ βασιλεὺς τοὺς πρέσβεις
ς \ \ ’ ν / ” 5» “ec? ,
τῶς μὲν κώμας ταύτας, ἔφη, “Απολλῶώνιε,
/ lal lal “ a
ξυνεχώρησαν τοῖς ἐμοῖς προγόνοις οἱ βασιλεῖς,
ἃ an n /
ods εἶπον, τροφῆς ἕνεκα τῶν θηρίων, ἃ Tap
a / la] \ / \ “
ἡμῖν ἁλισκόμενα φοιτᾷ ἐς τὴν ἐκείνων διὰ τοῦ
> 7 e ᾽ A > . / 7
Εὐφράτου, οἱ δ᾽, ὥσπερ ἐκλαθόμενοι τούτου
na / / A /
καινῶν ΤΕ καὶ ἀδίκων ἅπτονται. τίς οὖν φαίνεταί
: a ´ ς la) + leer 52 7 9 a»)
σοι τῆς πρεσβείας ὁ νοῦς ;” “péTpLos, ὦ βασιλεῦ,
4 ce \ > “ > ἃ δύ \ BA
ἔφη, “Kal ἐπιεικής, εἰ, ἃ δύνανται καὶ ἄκοντος
ἔχειν ἐν τῇ ἑαυτῶν ὄντα, βούλονται παρ᾽ ἑκόντος
er oe a ” / \ \ \ \
εὑρίσκεσθαι μᾶλλον." προσετίθει δὲ Kal TO μὴ
a a /
δεῖν ὑπὲρ κωμῶν, ὧν μείζους κέκτηνται τάχα. καὶ
3 fal 7 \ ¢ / \ /
ἰδιῶται, διαφέρεσθαι πρὸς Ρωμαίους, καὶ πόλεμον
\ a a

οὐδ᾽ ὑπὲρ μεγάλων αἴρεσθαι. νοσοῦντι δὲ ΤΟ
a la) \ a \
βασιλεῖ παρών, τοσαῦτά τε Kal οὕτω θεῖα περὶ
a n id \ / > an
ψυχῆς διεξῆλθεν, ὡς τὸν βασιλέα ἀναπνεῦσαι,
\ X \ / > a“ Ὁ ce? 4
καὶ πρὸς τοὺς παρόντας εἰπεῖν, ὅτι “᾽Απολλώνιος
\ nr f / nr
οὐκ ὑπὲρ τῆς βασιλείας μόνης ἀφροντιστεῖν
" / 3 \ S ΠΣ \ an 7 ΠΊ
εἴργασταί με, ἀλλὰ καὶ ὑπὲρ τοῦ θανάτου.
τοῦ

πὰ"

LIFE OF APOLLONIUS, BOOK I

“To respect many, and confide in few.” And

on one occasion the governor of Syria sent a mission about two villages, which, I think, are close to the Bridge, alleging that these villages had long ago been subject to Antiochus and Seleucus, but. at present they were under his sway, and belonged to the Romans, and that,whereas the Arabians and Armenians

did not disturb these villages, yet. the king had

traversed so great a distance in order to exploit them, as if they belonged to himself, rather than to the Romans. The king sent the embassy aside, and said: “QO Apollonius, these villages were given to

my forefathers by the kings whom I mentioned, that

_ they might sustain the wild animals, which are taken

by us in our country and sent to theirs across the Euphrates, and they, as if they had forgotten this fact, have espoused a policy that is new and unjust: What then do you think are the intentions of the

embassy?’’ Apollonius replied: “ Their intention,

O king, is moderate and fair, seeing that they only desire to obtain from you, with your consent,

places which, as they are in their territory, they ean equally well retain without it.” And he added

his opinion, that it was a mistake to quarrel with

‘the Romans over villages so paltry that probably bigger ones were owned even by private individuals ; he also said that it was a mistake to go to war even over large issues. And when the king was ill he visited

him, and discoursed so weightily and in

such a lofty strain about the soul, that the king recovered, and said to his courtiers, that Apollonius had so wrought upon him that he now felt a

contempt, not only for his kingdom but also for
death.
Log

‘CHAP.
XXXVII
FLAVIUS PHILOSTRATUS

XXXVIII

CAP. \ \ σ 7 \ ς \ -ῶ > a 4
oe KAYTς ny δὲ ἠβάγγα TOF IRS Bubp Τῇ δεικνύντος
αὐτῷ ποτε τοῦ βασιλέως καί “ τί σοι φαίνεται τὸ
na /
θαῦμα ;” εἰπόντος, καταβάλλων τὴν τερατουργίαν
ὁ ᾽Απολλώνιος “ θαῦμα ἂν ἦν, ὦ βασιλεῦ," ἔφη,
Ὡς ὃ \ “ n θέ “ ὶ > 7
εἰ διὰ τοῦ ποταμοῦ βαθέος οὕτω καὶ ἀπόρου
ὄντος πεζῇ éBadifete.” δείξαντος δὲ καὶ τὰ ἐν
"E / Λ \ 6 nm 4 fal
κβατάνοις τείχη καὶ θεῶν φάσκοντος ταῦτα
3 " ‘s a \ 3 + ef y ”
εἶναι οἴκησιν “θεῶν μὲν οὐκ ἔστιν ὅλως οἴκησις,
εἶπεν, “et δὲ ἀνδρῶν οὐκ οἶδα" ἡ γὰρ Λακεδαιμο-
/ 23 n , > / ” ”
νίων, ὦ βασιλεῦ, πόλις ἀτείχιστος ὤκισται." Kal
\ n
μὴν καὶ δίκην τινὰ δικάσαντος αὐτοῦ κώμαις Kal
7 \ \ > / e
μεγαλοφρονουμένου πρὸς τὸν ᾽Απολλώνιον, ὡς
“Ὅ e “ > 7 » nr δί ϛς δέ
δυοῖν ἡμερῶν ἠκροαμένος εἴη τῆς δίκης “ βραδέως
> 99 / “cc \ δί Φ 39) 7 δὲ 2
γ,. ἐφήη, “τὸ δίκαιον εὗρες. χρημάτων ἐκ
A , 7
τῆς ὑπηκόου φοιτησάντων ποτὲ ἀθρόων, ἀνοίξας
‘ , a \
τοὺς θησαυροὺς ἐδείκνυ τῷ ἀνδρὶ τὰ χρήματα,
΄ ε
ὑπαγόμενος αὐτὸν ἐς ἐπιθυμίαν πλούτου, ὁ δὲ

οὐδὲν ὧν εἶδε θαυμάσας “σοὶ ταῦτα, ἔφη, “ ὦ
n ′ PS ἐν MI ζεῖ ae | 45. 9
βασιλεῦ, χρήματα, ἐμοὶ δὲ ἄχυρα τί ἂν οὖν,
ov ‘cc 7, a δ ν NN / 72
ἔφη, “πράττων: καλῶς αὐτοῖς χρησαίμην ;
“ /, > » ςς \ ae 3. 00
χρώμενος," ἔφη, “ βασιλεὺς γὰρ εἶ.
110

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LIFE OF APOLLONIUS, BOOK I

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XXXVIII

One day the king was showing to him the grotto under the Euphrates, and asked him what he thought of so wonderful. a thing. Apollonius. in answer belittled the wonder of the work, and. said: “It would be a real miracle, O king, if you went dry-shod through a river as deep as this and as unfordable.’”” And when he was shown the walls of Ecbatana, and was told that they were the dwelling-place of gods, he remarked: “They are not the dwelling-place of gods at all, and I am not sure that they are of real men -either ; for, O king, the inhabitants of the city of Lacedaemon do not dwell within walls, and have never fortified their city.” Moreover, on one occasion the king had decided a _ suit for some villages and was boasting to Apollonius of how he had listened to the one suit for two whole days. “Well,” said the other, “you took a mighty long time, anyhow, to find out what was just.” And

im on one occasion in great quantities at once, the king opened his treasury and showed his wealth to ‘the sage, to induce him to fall in love with wealth ; but he admired nothing that he saw and said: ‘ This, for you, O king, represents wealth, but to me it ‘is mere chaff.’ ‘‘ How, then,” said the other, “ and

“in what manner can I best make use of it?” “ By ‘spending it,’ he said, “ for you are a king.”
Ἄ

Itt

/when the revenues from the subject country came

CHAP.
XXXVIII

He belittles
the king’s
palaces and
wealth
CAP.
XXXIX
CAP.
XL
FLAVIUS PHILOSTRATUS

XXXIX

Πολλὰ τοιαῦτα πρὸς τὸν βασιλέα εἰπὼν Kal τυ-
\ > an / 7 ἃ ´ 54
χὼν αὐτοῦ προθύμου πράττειν ἃ ξυνεβούλενεν, ἔτι
“ \ / e “ 5,
καὶ τῆς πρὸς τοὺς μώγους ξυνουσίας ἱκανῶς ἔχων
” 5 \ \
“ἄγε, ὦ Adu,” ἔφη, “ és ᾽Ινδοὺς ἴωμεν. of μὲν yap
τοῖς Λωτοφάγοις προσπλεύσαντες ἀπήγοντο τῶν
/ a n tal F ¢
οἰκείων ἡθῶν ὑπὸ TOD βρώματος, ἡμεῖς δὲ μὴ γευό-
, ον a /
pevol τινος τῶν ἐνταῦθα καθήμεθα πλείω χρόνον
an 3 , \ , 3° ςς ᾽I ν.Ο»ν ¢
τοῦ εἰκότος τε Kal ξυμμέτρου. κἀμοί, ἔφη ὁ
Δάμις, “ ὑπερδοκεῖ ταῦτα' ἐπεὶ δὲ ἐνεθυμούμην τὸν
/ a /
χρόνον, ὃν ἐν TH λεαίνῃ διεσκέψω, περιέμενον ἀνυ-
el / -
σθῆναι αὐτόν: οὔπω μὲν οὖν ἐξήκει πᾶς, ἐνιαυτὸς
N n an 3 \
yap ἡμῖν ἤδη καὶ μῆνες τέτταρες" εἰ δὲ ἤδη κομι-
/ o A » 3.0 oo SSA 5 LEP ς AWA 9e ‘op ἃ
ζοίμεθα, εὖ ἂν ἔχοι; “οὐδὲ ἀνήσει ἡμᾶς," ἔφη, ““ὦ
ς “Ο
Δάμι, ὁ βασιλεὺς πρότερον ἢ τὸν ὄγδοον τελευτῆσαι
a c an a Xx
μῆνα: χρηστὸν γάρ που ὁρᾷς αὐτὸν Kal κρείττω ἢ
βαρβάρων ἄρχειν."

XI,

᾽Επεὶ δὲ ἀπαλλάττεσθαι λοιπὸν ἐδόκει καὶ
ξυνεχώρησέ ποτε ὁ βασιλεὺς ἀπιέναι, ἀνεμνήσθη

τῶν δωρεῶν ὁ ᾽Απολλώνιος, ἃς ἀνεβάλλετο ἔς τ᾽
ἂν φίλοι αὐτῷ γένωνται, καί “ὦ βέλτιστε,"
ἔφη, “βασιλεῦ, τὸν ξένον οὐδὲν εὖ πεποίηκα
καὶ μισθὸν ὀφείλω τοῖς μάγοις: σὺ οὖν ἐπιμελή-
θητι αὐτῶν καὶ τοὐμὸν προθυμήθητι περὶ ἄνδρας
σοφούς τε καὶ σοὶ σφόδρα εὔνους. ὑπερησθεὶς
112
¥ a, -
a
¥
-

LIFE OF APOLLONIUS, BOOK I

XXXIX

He had addressed many such sayings to the king, cmap. and found him ready to do. what he advised him; ***¦*

_ when finding that he had shad enough of the society om = pe eam the Magi, he said to Damis: “ Come, let us start for India, but India. For the people who visited the’ lotls-caters μ᾽ ps4 in their ships were seduced from their own home- ght

principles by the food; and we without tasting any Babylon

of the victuals. of this land, have remained here a longer time than is right and fitting.” . “ And I,” said Damis, “am more than of your opinion ; but as I bore in mind the period of time which you discovered by the help of the lioness, I was waiting _ on for it to be completed. Now it has not yet all of _ it expired, for we have so far only spent a year and | four months; however, if we can depart at once, it would be as well.” “ But,” said the other, “the _king will not let us go, O Damis, before the eighth month. has passed ; for you, I think, see that he is a _ worthy man and too superior a person to be ruling over barbarians.”’

ἢ : XL

My * Wuen at last they were resolved on their departure CHAP. and the king had consented that they should go “away, Apollonius® remembered the presents, which Thang he had put off till he should have acquired friends; for further _and he said: “ O excellent king, I have in no way ᾽HN remunerated my host and I owe a reward to the Magi; do you therefore attend to them, and oblige me by bestowing your favours on men who are both wise and wholly devoted to yourself.” The king then

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3 5 me /

CaP. οὖν ὁ βασιλεύς “ τούτους μὲν αὔριον ζηλωτούς,"
XL y «(\ / > ´ ’ ö /
ἔφη, “καὶ μεγάλων ἠξιωμένους ἀποδείξω σοι,
\ 3 4 \ \ / a 5 an » \ 7
σὺ δ’ ἐπεὶ μηδενὸς δέῃ τῶν ἐμῶν, ἀλλὰ τούτοις
3 a n
ye ξυγχώρησον χρήματα tap ἐμοῦ λαβεῖν καὶ
3 N /
6 τι βούλονται, τοὺς ἀμφὶ τὸν Δάμιν δείξας.
/ / n
ἀποστραφέντων οὖν κἀκείνων TOV λόγον τοῦτον
ce SS an i: af cc . B x “A \ > \ Ὸ id
opas, ἔφη, “ὦ βασιλεῦ, Tas ἐμὰς χεῖρας, ὡς
3
πολλαί τέ εἰσι καὶ ἀλλήλαις ὅμοιαι; “σὺ δὲ
\ / b ς
ἀλλὰ ἡγεμόνα ἄγου," ὁ βασιλεὺς ἔφη, “Kal καμή-
Nay 349 @ ee θ \ \ A n +5 ΩΣ
ς, ἐφ´ ὧν ὀχήσεσθε, τὸ γὰρ μῆκος τῆς οδοῦ
“Ὸ n >]
κρεῖττον ἢ βαδίσαι πᾶσαν." “ γιγνέσθω," ἔφη, “ὦ
Qn n \ \ \ ς ‘
βασιλεῦ, τοῦτο, φασὶ yap τὴν ὁδὸν ἄπορον εἶναι
\ “ > 7 \ Wye \ An ” /
μὴ οὕτως οχουμένῳ, καὶ ἄλλως TO ζῴον EVOLTOV TE
Kal ῥάδιον βόσκειν, ὅπου μὴ yirOs εἴ ì ὕδ
al ῥάδιον βόσκειν, 6 μὴ χιλὸς εἴη. καὶ ὕδωρ
/ >
δέ, οἶμαι, χρὴ ἐπισιτίσασθαι Kal ἀπάγειν αὐτὸ ἐν
al ’ 3 > na lal
ἀσκοῖς, ὥσπερ TOV οἶνον. “τριῶν ἡμερῶν," ἔφη
«ς \ -
ὁ βασιλεύς,“ ἄνυδρος ἡ χώρα, μετὰ ταῦτα δὲ πολλὴ
> 7 A \ n 7 \ an
ἀφθονία ποταμῶν τε Kal πηγῶν, βαδίζειν δὲ δεῖ
\ 3 \ ´ \ \ 3 / v7 \
τὴν ἐπὶ Καυκάσου, τὰ yap ἐπιτήδεια ἄφθονα καὶ
’ὔ ς ’ ” > / \ > \ an ὔ “
φίλη ἡ χώρα." ἐρομένου δὲ αὐτὸν τοῦ βασιλέως 6
> nn ἢ 4 5 ἴω, / D+ > lal
τι αὐτῷ ἀπάξει ἐκεῖθεν: “xapiev, ἔφη, “ὦ βασιλεῦ,
A \ / a A
δῶρον: ἢν yap ἡ συνουσία τῶν ἀνδρῶν σοφώτερόν
3 / / » 7 / x n 3 39
με ἀποφήνῃ, βελτίων ἀφίξομαι σοι ἢ νῦν εἰμι.

7 ε \ ἴω > / \
περιέβαλεν ὁ βασιλεὺς ταῦτα εἰπόντα Kal
ce 2 lA 39 3 ες \ \ δῶ ¸] 3» P
ἀφίκοιο, εἶπε, “ΤΟ γὰρ δῶρον μέγα.
114

e 4
0% :
“ N
ν᾽
LIFE OF APOLLONIUS, BOOK I

was more than delighted, and said : “I will show you cuap.

to-morrow how much 1 value them and what great rewards | hold them to have earned ; but since you ask for nothing that-is mine, I hope you will at least allow these gentlemen to accept from me whatever money they like,’ and he pointed to Damis and _ his companions. And when they too declined the offer, Apollonius said : “ You see,O king, how many hands I have, and how closely they resemble one another.” * But do you anyhow take a guide,” said the king, “and camels on which to ride; for the road is too long by far for you to walk the whole of it.” “ Be it so,” said Apollonius, “KO king: for they say that the road is a difficult one for him who is not so mounted, and moreover this animal is easily fed and finds his pasture easily where there is no fodder.

_And, methinks, we must lay in a supply of water

also and take it in bottles, like wine.” <“ Yes,”

said the king, “for three days the country is’ waterless, but after that there are plenty of rivers | and springs; but you must take the road over the Caucasus, for there you will find plenty of the

necessities of life and the country is friendly.” And the king then asked him what he would bring back

to him from his destination ; and he answered: “A graceful gift, O king, for if I am turned into a

Wiser man by the society of people yonder, I shall
return to you here a better man than I now am.”
When he said this the king embraced him and said :
“May you come back, for that will indeed be a
great gift.”
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XL

_ Ages ἀμ: ἀπό. & ae μιὰ
Pe ὁ Τὰ Fgh bens a

cay “Has. grey ταν vith.
then 4a th ἢ δ : AI κ
TEY. TΣ inch a BP ΏΣ Bet
δ ΠΕΣ eit OᷤI betes δεν sii
4 Καθ, alt. σιν: Absent. qoute βοή Aad, ὅτ
_ahigest- qishen Wod asta O38 Pe ae
“aihione oto siddeeor youd {Tete Ὸ, Ῥ
Bins ohh hie Ὸ TRY Suc
het at Power “Sift > shiieer Hehe ‘i
Seah? 243i) 40 Ghote, val Hive δὴ is
Ae ee yous: 104 sanrtial, ἄλλ 2inuaol
pe for ab id etd sol. SHO, lustig ’
“Bik, ‘hat. "PBL γεν ont Havas 4
Le Set aR: gS Sater lies ay Pi
i ie cab hey fhe ae irr senktooray weal sit
ret. Ses ΠΕ x s isha sail; aabiod.. OF: Seis
ei. ee “Bite olf eyab_ vid paige ts :
ῪΥΧΎΥΡΙ to iiolq wie S1SAt Sack Oe - is
Ὸ SET SET DRO SHE oA sere ly “fire *
pitt >. 40 Sepirendey ber dite ithe: ih ey,
shed. “Shave, ci ritmo adt-him ΘΑΛΗΝ
- ἴσοι sees iii sth fetter αθι Haden, ἢ
ἐλ ᾽ Berd Ls ᾽ΕΠΊ has (actanilash ad) ἄ
SO Hai pak” oF ¥ Rt a etd Q Fig?
ΜΗΝΊ init SRY Por Ysa MH: γῆ
Pee Foe ee et sivtdgel 4 sea! ORG
Buen vee Sas ae bites cat even until ods with: bis
pis, Ὑπὸ “ἄ at dix casei 1 Chet hawt χόξ; παν Autos
a μ᾽ +. τὸς

Pet shi sa 7 τ δα ι ΝΣ - , é
OY ον ἄ oy ons ere TENG Eine! fu)
ear se Brai yt
4

ϑ , ,
wnat Oe, hs i: A Ἄν JENS SAVIO SE Ce
sos AA ODONI,) eon AT AMA eeAl ig ees
Paaiexign yy aT ἀρῶ ταῦρον PmeRsoR AOS
νη ο υυτό ο᾽ 58: Fro ess e Set 9 £5 oti! SC)
᾽ς δα ‘ony TOR) FC a τα ἄν a ΤΩΝ ‘} νυ wee
aaa ROOK πὸ ὸ 55 eos
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wh
F ν᾽
CAP.
I
B΄

I

᾽Εντεῦθεν ἐξελαύνουσι περὶ τὸ θέρος αὐτοί τε ὀχούμενοι καὶ ὁ ἡγεμών, ἱπποκόμος δὲ ἦν τῶν καμήλων καὶ τὰ ἐπιτήδεια, ὁπόσων ἐδέοντο, ἦν ἄφθονα βασιλέως δόντος, ἥ τε χώρα, dv ἧς ἐπορεύοντο, εὖ ἔπραττεν, ἐδέχοντο δὲ αὐτοὺς αἱ κῶμαι θεραπεύουσαι: χρυσοῦ γὰρ ψάλιον ἡ πρώτη κάμηλος ἐπὶ τοῦ μετώπου ἔφερε, γιγνώσκειν τοῖς ἐντυγχάνουσιν, ὡς πέμποι τινὰ ὁ βασιλεὺς τῶν ἑαυτοῦ φίλων. προσιόντες δὲ τῷ Καυκάσῳ φασὶν εὐωδεστέρας τῆς γῆς αἰσθέσθαι.
Π

Τὸ δὲ ὄρος τοῦτο ἀρχὴν ποιώμεθα Ταύρου τοῦ
δ’ ᾽Αρμενίας τε καὶ Κιλίκων ἐπὶ Παμφύλους
καὶ Μυκάλην στείχοντος, ἢ τελευτῶσα ἐς
a a / “
θάλατταν, ἣν Κᾶρες οἰκοῦσι, τέρμα τοῦ Kav-
/ / > + > 3 > e 5 Lg
κάσου νομίζοιτ᾽ av, ἀλλ᾽ οὐχ, ὡς ἐνιοί φασιν,
3 / , \ lal 4 e bd
ἀρχή: τὸ τε yap τῆς Μυκάλης ὕψος οὔπω
μέγα καὶ αἱ ὑπερβολαὶ τοῦ Καυκάσου τοσοῦτον
ἀνεστᾶσιν, ὡς σχίζεσθαι περὶ αὐτὰς τὸν ἥλιον.
/ \ UA ley 4 \ \ 4 “
περιβάλλει δὲ Ταύρῳ ἑτέρῳ καὶ τὴν ὄμορον τῇ
118

_

BOOK II

I

In the summer our travellers, together with their guide, left Babylon and started out, mounted on eamels; and the king had supplied them with a camel-driver, and plenty of provisions, as much as they wanted. The country through which they travelled was fertile; and the villages received them very respectfully, for the leading camel bore upon his forehead a chain of gold, to intimate to all who met them that the king was sending on their way some of his own friends. And as _ they approached the Caucasus they say that they found the land becoming more fragrant.

II

WE may regard this mountain as the beginning of the Taurus which extends through Armenia and Cilicia as far as Pamphylia and Mycale, and it ends at the sea on the shore of which the Carians live, and this we may regard as the extreme end of the

_ Caucasus, and not as its beginning, as some people

say. For the height of Mycale is not very great, whereas the peaks of the Caucasus are so lofty that

the sun is cloven asunder by them. And it encom-

passes with the rest of the Taurus the whole of

| 119

CHAP.

They quit
Babylon
CHAP.
II
The ranges
of Caucusus
and Taurus
FLAVIUS PHILOSTRATUS

CAP. Ἰνδικῇ Σκυθίαν πᾶσαν κατὰ Μαιῶτίν τε καὶ ἀριστερὸν Πόντον, σταδίων μάλιστα δισμυρίων μῆκος, τοσοῦτον γὰρ ἐπέχει μέτρον τῆς γῆς ὁ ἀγκὼν τοῦ Καυκάσου: τὸ δὲ περὶ τοῦ ἐν τῇ ἡμεδαπῇ Ταύρου λεγόμενον, ὡς ὑπὲρ τὴν ᾽᾽Αρμενίαν πορεύοιτο, χρόνῳ ἀπιστηθὲν πιστοῦνται λοιπὸν αἱ παρδάλεις, ἃς οἶδα ἁλισκομένας ἐν τῇ Παμφύλων ἀρωματοφόρῳρ χαίρουσι yap τοῖς ἀρώμασι, κἀκ πολλοῦ τὰς ὀσμὰς ἕλκουσαι φοιτῶσιν ἐξ ᾽Αρμενίας διὰ τῶν ὀρῶν πρὸς τὸ δάκρυον τοῦ στύρακος, ἐπειδὰν οἵ τε ἄνεμοι ἀπ᾽ αὐτοῦ πνεύσωσι καὶ τὰ δένδρα ὀπώδη γένηται. καὶ ἁλῶναί ποτέ φασιν ἐν τῇ Παμφυλίᾳ πάρδαλιν στρεπτῷ ἅμα, ὃν περὶ τῇ δέρῃ ἔφερε, χρυσοῦς δὲ ἦν καὶ ἐπεγέγραπτο ᾽Αρμενίοις γράμμασι ΒΑΣΙΛΕ῾ΥΣ ΑΡΣΑΚΗΣ ΘΕΩΙ ΝΥΣΙΩΙ. βασιλεὺς μὲν δὴ ᾽Αρμενίας τότε ἦν ᾽Αρσάκης, καὶ αὐτός, οἶμαι, ἰδὼν τὴν πάρδαλιν ἀνῆκε τῷ Διονύσῳ διὰ μέγεθος τοῦ θηρίου. Νύσιος γὰρ ὁ Διόνυσος ἀπὸ τῆς ἐν ᾽Ινδοῖς Νύσης ᾽Ινδοῖς τε ὀνομάζεται καὶ πᾶσι τοῖς πρὸς ἀκτῖνα ἔθνεσιν. ἡ δὲ χρόνον μέν τινα ὑπεζεύχθη ἀνθρώπῳ, καὶ χεῖρα ἠνέσχετο ἐπαφωμένην τε καὶ καταψῶσαν, ἐπεὶ δὲ ἀνοίστρησεν αὐτὴν ἔαρ, ὅτε δὴ ἀφροδισίων ἥττους καὶ παρδάλεις, ἀνέθορεν ἐς τὰ ὄρη πόθῳ ἀρσένων, ὡς εἶχε τοῦ κόσμου, καὶ ἥλω περὶ τὸν κάτω Ταῦρον ὑπὸ τοῦ ἀρώματος ἐλχθεῖσα. ὁ δὲ Καύκασος ὁρίζει μὲν τὴν ᾽Ινδικήν τε καὶ Μηδικήν, καθήκει - δὲ ἐπὶ τὴν ᾽Ερυθρὰν θάλατταν ἑτέρῳ ἀγκῶνι. -

Scythia which borders‘on India, and skirts Macotis cHar. and the left side of Pontus, a distance almost of

ἢ ~ 20,000 stades ; for no less than this is the extent of

land enclosed by the elbow of the Caucasus. As to the statement made about such part of the Taurus as is in

our own country, to the effect that it projects beyond Armenia,—it was long disbelieved, but has received definite confirmation from the conduct of the pards, On leopards which I know are caught in the spice-bearing region of Pamphylia. For these’animals delight in fragrant odours, and scenting their smell from afar

off they quit Armenia and traverse the mountains

in search of the tear or gum of the Styrax, whenever

the winds blow from its quarter and the trees are distilling. And they say that a pard was once caught in Pamphylia which was wearing a chain round its neck, and the chain was of gold, and on it was inscribed in Armenian lettering : “ The’ king armenian Arsaces to the Nysian god.” Now the king of scription Armenia was certainly at that time Arsaces, and he, leopard’s I imagine, finding the pard, had let it go free in ae ‘honour of Dionysus because of its size. For Dionysus is called Nysian by the Indians and by all the Oriental races from Nysa in India. And this animal had been for a time under the restraint of man, and would let you pat it with your hand and _ caress it; but when it was goaded to excitement by

_the springtime, for in that season the pards begin to rut, it would rush into the mountains, from longing

to meet the male, decked as it was with the ring; and

it was taken in the lower Taurus whither it had been attracted by the fragrance of the gum. And the Caucasus bounds India and Media, and stretches down by another arm to the Red Sea,
121

CAP.
Il
CAP.
IV
FLAVIUS PHILOSTRATUS

ΙΤΙ

Μυθολογεῖται δὲ ὑπὸ τῶν βαρβάρων τὸ ὄρος, ἃ
7
καὶ “EXAnves ἐπ᾽ αὐτῷ ἄδουσιν, ws Lpounbevs

μὲν ἐπὶ φιλανθρωπίᾳ “δεθείη ἐκεῖ, Ἡρακλῆς δὲ
a > \ \ afl 4 \ > 4
ἕτερος, ον yap Τον Θηβαῖόν ye βούλονται, μὴ ava-
an > \ ´ \ bY a. +
TYOLTO τοῦτο, ἀλλὰ τοξεύσειε TOV ὄρνιν, ὃν ἔβοσκεν
ς \ -" 7 a \ 4 Aan e
ὁ Ἰρομηθεὺς τοῖς σπλάγχνοις" δεθῆναι δὲ αὐτὸν οἱ
\ ΄Y Y / ἄ \ > / an. Wf
μὲν ἐν ἄντρῳ φασίν, ὃ δὴ ἐν πρόποδι TOV ὄρους
δείκνυται, καὶ δεσμὰ ὁ Δάμις ἀνῆφθαι τῶν πετρῶν
, > er a \ WA ες ? >
λέγει ον ῥάδια ξυμβαλεῖν τὴν ὕλην, οἱ δ᾽ ἐν
a a » / \ ς \ /
κορυφῇ Τον ὄρους" δικόρυμβος δὲ ἡ κορυφὴ Kat
φασιν, ὡς τὰς χεῖρας am αὐτῶν ἐδέθη διαλει-
πουσῶν οὐ μεῖον ἢ στάδιον, τοσοῦτος γὰρ εἶναι.
N \ » N > \ e val /
Τον δὲ ὄρνιν τὸν ἀετὸν οἱ TO Καυκάσῳ προσοι-
na a ¢ /
κοῦντες ἐχθρὸν ἡγοῦνται Kal καλιάς γε, ὁπόσας
ἐν τοῖς πάγοις οἱ ἀετοὶ ποιοῦνται, καταπιμπρᾶσιν
es 7 ῇ 7 7 OMS. by \
ἱέντες βέλη πυρφόρα, θήρατρά τε ἐπ᾽ αὐτοὺς
ἵστανται τιμωρεῖν τῷ Προμηθεῖ φάσκοντες" ὧδε
γὰρ τοῦ μύθου ἥττηνται.

IV

Παραμείψαντες δὲ τὸν Καύκασον τετραπήχεις
᾽ ᾽ῦ ᾽ a ἄ » / \
ἀνθρώπους ἰδεῖν φασιν, ods ἤδη μελαίνεσθαι, καὶ
πενταπήχεις δὲ ἑτέρους ὑπὲρ τὸν ᾽Ινδὸν ποταμὸν
ἐλθόντες. ἐν δὲ τῇ μέχρι τοῦ ποταμοῦ τούτου
22

ΠΙ wh

LIFE OF APOLLONIUS, BOOK II

ΠΙ

Anp legends are told of this mountain by the OHAP, barbarians, which also have an echo in the poems of the Greeks about it, to the effect that Prometheus, pena ° because of his love of man, was bound there, and that poe τας, Hercules,—another Hercules and not. the Theban is meant,—could not brook the _ ill-treatment of Prometheus, and shot the bird which was feeding upon his entrails. And some say that he

was bound in a cave, which as a matter of fact is shown in a foot-hill of the mountain : and Damis says that his chains still hung from the rocks, though you could not easily guess at the material of which they were made, but others say that they bound him on the peak of the mountain ; and it has two summits, and they say that his hands were lashed to them, although they are distant from one another not less than a stade,! so great was his bulk. _ But the inhabitants of the Caucasus regard the eagle as a hostile bird, and burn out the nests which they build among the rocks by hurling into them fiery darts, and they also set snares for them, declaring that they are avenging Prometheus ; to such an extent are their imaginations dominated by the fable.

IV

Havine passed the Caucasus our travellers say they crap. saw men four cubits high, and that they were already Yo black, and that when they passed over the river ADoPgoblin Indus they saw others five cubits high. But on voyagers their way to this river our wayfarers found the

1 606 English feet.
v 123
eos

CAP.
Ψ
FLAVIUS PHILOSTRATUS

ὁδουπορίᾳ τάδε εὗρον ἀφηγήσεως ἄξια" ἐπορεύοντο μὲν γὰρ ἐν σελήνῃ. λαμπρᾷ, φάσμα δὲ αὐτοῖς ἐμπούσης ἐνέπεσε, τὸ δεῖνα γινομένη καὶ τὸ δεῖνα. αὖ καὶ οὐδὲν εἶναι, ὁ δὲ ᾽Απολλώνιος ξυνῆκεν, ὅ τι εἴη, καὶ αὐτός τε ἐλοιδορεῖτο τῇ ἐμπούσῃ, τοῖς ΤΕ ἀμφ᾽ αὐτὸν προσέταξε ταὐτὸ πράττειν, ταυτὶ γὰρ ἄκος εἶναι τῆς προσβολῆς ταύτης: καὶ τὸ φάσμα φυγῇ ὡχετο ΤΕΤΡLΥOS, ὥσπερ τὰ εἴδωλα.
V

Κορυφὴν δ᾽ ὑπερβάλλοντες τοῦ ὄρους καὶ βαδίζοντες αὐτήν, ἐπειδὴ ἀποτόμως εἶχεν, ἤρετο οὕὐτωat τὸν Aap: “ εἰπέ μοι," ἔφη, “ ποῦ χθὲς ἦμεν 3” ὁ δέ “ἐν τῷ πεδίῳ," ἔφη. “τήμερον δέ, ὦ Δάμε, ποῦ; “ἐν τῷ Καυκάσῳ," εἶπεν, “ εἰ μὴ ἐμαυτοῦ ἐκλέλησμαι." ““πότε οὖν κάτω μᾶλλον ἦσθα ;" πάλιν ἤρετο, ὁ δέ “ τουτὶ μέν, ἔφη, “ οὐδὲ ἐπερωτῶν ἄξιον" χθὲς μὲν γὰρ διὰ κοίλης τῆς γῆς ἐπορευόμεθα, τήμερον δὲ πρὸς τῷ οὐρανῷ ἐσμέν." “οἴει οὖν, ἔφη, “ ὦ Δάμι, τὴν μὲν χθὲς ὁδοιπορίαν κάτω εἶναι, τὴν δὲ τήμερον ἄνω ;” “νὴ AC,” εἶπεν, “εἰ μὴ μαίνομαί ye.” “τί οὖν ἡγῇ, ἔφη, “παραλ-

λάττειν τὰς ὁδοὺς ἀλλήλων ἢ τί τήμερον πλέον
εἶναι σοι τοῦ χθές ;" "ὅτι ness: ἔφη, "ἐβάδιζον
οὖπερ πολλοί, σήμερον δ, οὖπερ ὀλέγοι.᾽" γᾷ
124
LIFE OF APOLLONIUS, BOOK II

following incidents worthy of notice. _ For they were CHAP. travelling by bright moonlight, when the figure of ὃ an empusa or hobgoblin appeared to them, that changed from one form into another, until finally

it vanished into nothing. And Apollonius realised what it was, and himself heaped abuse on the hob-goblin and instructed his party to do the same, saying that this was the right remedy for such a visitation. And the phantasm fled away shrieking

even as ghosts do.

V

Anp as they were passing over the summit of the cuap. mountain, going on foot, for it was very steep, | Apollonius asked of Damis the following question. ge tae "Tell me," he. said, "where we were yesterday," about. And he replied: "On the plain." " And to-day, O serine aid Damis, where are we?" "In the Caucasus," said ‘sion he, "if I mistake not." "Then when were you lower down than you are now?" he asked again, and _ Damis replied: "That's a question hardly worth ' asking. For yesterday we were travelling through the valley below, while to-day we are close up to heaven."᾽ "Then you think," said the other, "O

_ Damis, that our road yesterday lay low down, whereas

our road to-day lies high up?" "Yes, by Zeus,᾽ he τ replied, "unless at least I'm mad." " In what respect then,᾽ said Apollonius, "do you suppose that: our

roads differ from one another, and what advantage

has to-day's path for you over that of yesterday?" " Because,᾽ said Damis, " yesterday I was walking along where a great many people go, but to-day, where are very few." Well,᾽ said the other, " O

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FLAVIUS PHILOSTRATUS

9 ,
oaP. yap," ἔφη, " ὦ Δάμι, οὐ καὶ τὰς ἐν ἄστει λεωφό-
Vv > 7 7 > \ > ? / "Ἢ
ρους ἐκτρεπομένῳ βαδίζειν ἐστὶν ἐν ὀλίγοις τῶν
ἀνθρώπων ;" "ον τοῦτο," ἔφη, "εἶπον, ἀλλ᾽ ὅτι

-“ ’
χθὲς μὲν διὰ κωμῶν ἐκομιζόμεθα καὶ ἀνθρώπων,
/ \ > / b] / Fe \
σήμερον δὲ ἀστιβές TL ἀναβαίνομεν χωρίον Kal
a > / \ n ε / “ ς 7
θεῖον, ἀκούεις γὰρ τοῦ ἡγεμόνος, ὅτι οἱ βάρβαροι
aA wee \ a 3 ’» ΨΩ. 39 «ἄψ
θεῶν αὐτὸ ποιοῦνται οἶκον, καὶ ἅμα ἀνέβλεπεν
a \
és τὴν κορυφὴν Τον ὄρους. ὁ δὲ ἐμβιβάζξων αὐτὸν
2 A 26 2 EAN TΩ ἐς ¥ 5 eek Re. , “
ἐς ὃ ἐξ ἀρχῆς ἠρώτα “ἔχεις οὖν εἰπεῖν, ὦ Δάμε, ὅ
n a / / 3 an a > a»
τι ξυνῆκας Τον θείου βαδίζων ἀγχοῦ Τον οὐρανοῦ;
> \ a 5 \
“ovdév, ἔφη. “Kal μὴν ἐχρῆν ye,” εἶπεν, “ἐπὶ
a , ς ,
μηχανῆς τηλικαύτης Kal θείας οὕτως ἑστηκότα
a fa) ´ ,
περί τε Tod οὐρανοῦ σαφεστέρας ἤδη ἐκφέρειν
, / la) ey 7 \ n , / ϑ
δόξας περί τε τοῦ ἡλίου καὶ τῆς σελήνης, ὧν γε
ince F554 ” e¢ on 7 \ n
καὶ ῥάβδῳ ἴσως ἡγῇ ψαύσειν προσεστηκὼς TO
οὐρανῷ τούτῳ." “a χθές, ἔφη, “ περὶ τοῦ θείου
7 \ ξ
ἐγίγνωσκον, γιγνώσκω καὶ τήμερον, καὶ οὔπω μοι
ery ´ \ hee 5. 99°! et, 2
ἑτέρα προσέπεσε περὶ αὐτοῦ δόξα. οὐκοῦν,
4 ‘oR A / / ,ὕ x » \ ὐδὲ
ἔφη, “ὦ Δάμι, κάτω τυγχάνεις ὢν ἔτι, καὶ οὐδὲν
\ na of > / fa) > a
Tapa τοῦ ὕψους εἴληφας, ἀπέχεις τε TOD οὐρανοῦ
ς ´ “ A
ὁπόσον χθές: Kal εἰκότως σε ἠρόμην, ἃ ἐν ἀρχῇ;
a \ » / > n > ¢¢ \ , 535. ae
σὺ γὰρ wou γελοίως ἐρωτᾶσθαι." “Kal μήν, ἔφη,
"ἡ 7
“καταβήσεσθαί γε. σοφώτερος ᾦμην ἀκούων,
> \ re > /
Απολλώνιε, τὸν μὲν Κλαζομένιον ᾽Αναξαγόραν
> \ a ἐπ / 7 3 / ᾽EN
ἀπὸ τοῦ κατὰ ἰωνίαν Μίμαντος ἐπεσκέφθαι τὰ ἐν
τῷ οὐρανῷ, Θαλῆν τε τὸν Μιλάσιον ἀπὸ τῆς
126

Damis, can you not also in a city turn out of the cuap. main street and walk where you will find very few ¥ people?" "I did not say that,' replied Damis, "but that yesterday we were passing through villages and populations, whereas to-day we are "ascending . through an untrodden and divine region: for you heard our-guide say that the barbarians declare this tract to be the home of the gods.' . And with that he glanced up to the summit of the mountain. But Apollonius recalled his attention to the original question by saying: "Can you tell me then, O Damis, what understanding of divine mystery you get by walking so near the heavens?" «" None whatever,' he replied. "And yet you ought,' said Apollonius. "When your feet are placed on a platform so divine and vast as this, you ought at once 'to utter thoughts of the clearest kind about the heaven and about the sun and moon, which you probably think you could touch from a vantage 'ground so close to heaven." " Whatever,' said he, "T knew about God's nature yesterday, I equally know to-day, and so far no fresh idea has ~ occurred to me concerning him," "So _ then," eplied the other, "you are, O Damis, still below, nd have won nothing from being high up, and you are as far from heaven as you were yesterday. And my question which I asked you to begin with was fair one, although you thought that I asked it in order to make fun of you." "The truth is,' replied _ Damis, "that I thought I should anyhow go down _ from the mountain wiser than I came up it, because Π1 had heard, O Apollonius, that Anaxagoras of Clazomenae observed the heavenly bodies from the mountain Mimas in Ionia, and Thales of Miletus from

CAP.
V
CAP.
Wis
FLAVIUS PHILOSTRATUS ©

a /
προσοίκου Μυκάλης, λέγονται δὲ καὶ τῷ Llayyato
54 / / θ \o n "A@
ἔνιοι φροντιστηρίῳ χρήσασθαι καὶ ἕτεροι τῷ Αθῳ.
\ »>O\
ἐγὼ δὲ μέγιστον τούτων ἀνελθὼν ὕψος οὐδὲν
´ € an / " ϛς ῥδὲ \
σοφώτερος ἑαυτοῦ καταβήσομαι. οὐδὲ γὰρ
πον 33. + tous \ (ö . \ we
ἐκεῖνοι," ἔφη, "αἱ yap τοιαίδε περιωπαὶ γλαυκὸ-
N / \ /
τερον μὲν τὸν οὐρανὸν ἀποφαίνουσι καὶ μείζους
3 /
τοὺς ἀστέρας Kal τὸν ἥλιον ἀνίσχοντα ἐκ νυκτὸς,
´ ipl "
ἃ καὶ ποιμέσιν ἤδη καὶ αἰπόλοις ἐστὶ δῆλα, ὅπη
na a a / /

δὲ τὸ θεῖον ἐπιμελεῖται τοῦ ἀνθρωπείου γένους
7 an / /
Kal ὅπη χαίρει ὑπ᾽ αὐτοῦ θεραπευόμενον, ὅ TL TE
\ by / EA
ἀρετὴ Kal ὅ TL δικαιοσύνη τε καὶ σωφροσύνη, οὔτε
/ a a id /
"AOws ἐκδείξει τοῖς ἀνελθοῦσιν οὔτε ὁ θαυμαζό-
N a nr Yj \ a
μενος ὑπὸ τῶν ποιητῶν ’’Ολυμπος, εἰ μὴ διορῴη
\ a
αὐτὰ ἡ ψυχή, ἦν, εἰ καθαρὰ καὶ ἀκήρατος αὐτῶν
« an a » > XN 7 ”
ἅπτοιτο, πολλῷ μεῖζον ἔγωγ᾽ av φαίην ἅττειν
n 39
τουτουὶ τοῦ Καυκάσου.
VI

Ὑπερβάντες δὲ τὸ ὄρος ἐντυγχάνουσιν ἐπ᾽ ἐλε-
φάντων ἤδη ὀχουμένοις ἀνδράσιν, εἰσὶ δ᾽ οὗτοι
μέσοι Καυκάσου καὶ ποταμοῦ Κωφῆνος, ἄβιοί τε
καὶ ἱππόται τῆς ἀγέλης ταύτης, καὶ κάμηλοι δὲ
ἐνίους ἦγον, αἷς χρῶνται ᾽Ινδοὶ ἐς τὰ δρομικά,
πορεύονται δὲ χίλια στάδια τῆς ἡμέρας γόνυ
οὐδαμοῦ κάμψασαι. προσελάσας οὖν τῶν ᾽Ινδῶν
εἷς ἐπὶ καμήλου τοιαύτης ἠρώτα τὸν ἡγεμόνα ob
στείχοιεν, ἐπεὶ δὲ τὸν νοῦν τῆς ἀποδημίας ἤκουσεν,
ἀπήγγείχε τοῖς νομάσιν, οἱ δὲ ἀνεβόησαν ὥσπερ
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῎I
A˜
"
LIFE OF APOLLONIUS, BOOK II

_ Mycale which was close by his home; and some are cHap.
Vv
said to have used as their observatory mount Pangaeus
and others Athos. But I have come up a greater
height. ‘than, any of these, and yet shall go down
ae" in no wiser than I was before.” “ For neither
d they,” replied Apollonius : “and such stargazings
show you indeed a bluer heaven and bigger stars
and the sun rising out of the night; but all these
phenomena were manifest long ago to shepherds and
goatherds, but neither Athos will reveal to those
who climb up it, nor Olympus, so much extolled by

the poets, in what way God cares for the human
race and how he delights to be worshipped by them,
nor reveal the nature of virtue and of justice and
aa unless the soul scans these matters
ἕ urowly, and the soul, I should say, if it engages on
e task pure and undefiled, will soar much gh
“Hhan thig’surnmit'of Caucasus.”
VI

‘and these people dwell between the Caucasus

᾽ _Anp having passed beyond mae mbaritain, ney St CHAy,

once came upon elephants with men riding on them; Y!
ain riage
the river Cophen, and they are rude in their lives Cophen

_and their business is to tend the herds of elephants ; | some of them however rode on camels, which are used | by Indians for carrying despatches, and they will i ravel 1,000 stades a day without ever bending the : ‘nee or lying down anywhere. One of the Indians, | then, who was riding on such a camel, asked the guide where they were going, and when he was told

the object of their voyage, he informed the nomads

e / Ay / / of \ ἐν 4.
ἡσθέντες, ἐκέλευόν τε πλησίον ἥκειν καὶ ἀφικομένοις
3.» ” A Ween a ,ὔ la
οἶνον Te ὦρεγον, ὃν ἀπὸ τῶν φοινίκων σοφίζονται,
\ , 3 N b] at a \ ¸ : ,
καὶ μέλι ἀπὸ ταὐτοῦ φυτοῦ καὶ τεμάχη λεόντων
7
καὶ παρδάλεων, ὧν καὶ τὰ δέρματα νεόδαρτα ἦν,
/ \ ΓΝ ca) a / > 7
δεξάμενοι δὲ πλὴν τῶν κρεῶν πάντα ἀπήλασαν
ἐς τοὺς ᾽Ινδοὺς καὶ ἐχώρουν “πρὸς ἕω.
ΔΕ!
ΔΑ; / δὲ » “ἡ \ a “ὃ

ριστοποιουμένων δὲ αὐτῶν πρὸς πηγῇ ὕδατος,
ἐγχέας ὁ Δάμις τοῦ παρὰ τῶν ᾽Ινδῶν οἴνου “Atos,”
ἔφη, “ Σωτῆρος ἥδε σοι, ᾽Απολλώνιε, διὰ πολλοῦ
3 \ a
γε πίνοντι. οὐ γάρ, οἶμαι, TAPALTHONH καὶ τοῦτον,
A \ » \ n > 7 ” \ “ NY

ὥσπερ τὸν ἀπὸ τῶν ἀμπέλων Kal ἅμα ἔσπεισεν,
5 \ a \ > / , 5 ς
ἐπειδὴ τοῦ Διὸς ἐπεμνήσθη. γελάσας οὖν ὁ
,ὕ
᾽Απολλώνιος “οὐ καὶ χρημάτων," ἔφη, “ ἀπεχό-
2

μεθα, ὦ Adm ;” “νὴ Av,” εἶπεν, “ ὡς πολλαχοῦ
᾽ δεῖ er, ee ΟΦ φυτῷ Se A bes A
ἐπεδείξω. ap’ οὖν, ἔφη, “ χρυσῆς μὲν δραχμῆς
καὶ ἀργυρᾶς ἀφεξόμεθα, καὶ οὐχ ἡττησόμεθα
/
τοιούτου νομίσματος, καίτοι κεχηνότας ἐς αὐτὸ
ὁρῶντες οὐκ ἰδιώτας μόνον, ἀλλὰ καὶ βασιλέας,
εἰ δὲ χαλκοῦν τις ὡς ἀργυροῦν ἢ ὑπόχρυσόν τε
\ an a
καὶ κεκιβδηλευμένον ἡμῖν διδοίη, ληψόμεθα τοῦτο,
> \ \ > ὅδ. AD Ὅ ς . Ἂ / \
ἐπεὶ μὴ ἐκεῖνο ἐστιν, OV οἱ πολλοὶ γλίχονται; καὶ
μὴν καὶ νομίσματά ἐστιν ᾽Ινδοῖς ὀρειχάχκου τε καὶ
“Ὅ 7 κὰ ὃ lal ὃ 4 / > n
χαλκοῦ μέλανος, ὧν δεῖ δήπου πάντα ὠνεῖσθαι
7, Ὡ > *> 2% a ” ye >
πάντας ἥκοντας ές τὰ ᾽Ινδῶν ἤθη: τί οὖν; εἰ
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LIFE OF APOLLONIUS, BOOK II

thereof; and they raised a shout oὖ pleasure, and cmap. bade them approach, and. when they came up they Oi offered them wine which they make out of palm dates and honey from the same tree, and steaks from

the flesh of lions and leopards which they had just flayed. And our travellers accepted everything except the flesh, and then started off for India

and betook themselves eastwards.

NI

AND as they were taking breakfast by a spring of CHAP. water, Damis poured out a cup of the Indians’

wine, VY! and said: “ Here’s to you, Apollonius, on the part eg aE of Zeus the Saviour; for it is a long time since you wine, and have drunk any wine. But you will not, I am sure, necessity of refuse this as you do wine that is made from the fruit of the vine.’ And withal he poured out a libation, because he had mentioned the name of Zeus. Apollonius then gave a laugh and said: “ Do we not also abstain from money, O Damis?” “Yes, by Zeus,” said the - other, “as you have often intimated to us.” “ Shall we then,’ said the other, “abstain from the use of a golden drachma and of a silver piece, and be proof against temptation by any such coin, although we see not private individuals only, but ‘kings as well,

‘agape for money, and then if, anyone offers’ us ἃ brass coin for a silver one, or a gilded one ‘and a counterfeit, shall we accept it, merely because it is not what it pretends to be,and vial themany itch to have? ‘And to be sure the Indians have coins of orichalcus and black brass, with which, I suppose, all who come to the Indian haunts must purchase everything ; what

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FLAVIUS PHILOSTRATUS

Car. χρήματα ἡμῖν ὥρεγον οἱ χρηστοὶ νομάδες, ἄρ᾽ ἄν,
ὦ Δάμι, παραιτούμενόν με ὁρῶν, ἐνουθέτεις τε καὶ
ἐδίδασκες, ὅτι χρήματα μὲν ἐκεῖνά ἐστιν, ἃ Ῥωμαῖοι
χαράττουσιν ἢ ὁ Μήδων βασιλεύς, ταυτὶ δὲ ὕχη
τίς ἑτέρα κεκομψευμένη τοῖς ᾽Ινδοῖς ; καὶ ταῦτα
πείσας τίνα ἂν ἡγήσω με; ap οὐ κίβδηλόν τε καὶ
τὴν φιλοσοφίαν ἀποβεβχηκότα μᾶλλον ἢ οἱ πονηροὶ.
στρατιῶται τὰς ἀσπίδας ; καίτοι ἀσπίδος μὲν
ἀποβληθείσης ἑτέρα γένοιτ᾽ ἂν τῷ ἀποβαλόντι
κακίων οὐδὲν τῆς προτέρας, ὡς ᾽Αρχιλόχῳ δοκεῖ,
φιλοσοφία δὲ πῶς ἀνακτητέα τῷ γε ἀτιμάσαντι
αὐτὴν καὶ ῥίψαντι ; καὶ νῦν μὲν ἂν ξυγγιυγνώσκοι
ὁ Διόνυσος οὐδενὸς οἴνου ἡττημένῳ, τὸν δὲ ἀπὸ
τῶν φοινίκων εἰ πρὸ τοῦ ἀμπελίνου αἱροίμην,
ἀχθέσεται, εὖ οἶδα, καὶ περιυβρίσθαι φήσει τὸ
ἑαυτοῦ δῶρον. ἐσμὲν δὲ οὐ πόρρω τοῦ θεοῦ, καὶ
γὰρ τοῦ ἡγεμόνος ἀκούεις, ὡς πλησίον ἡ Νῦσα τὸ
ὄρος, ἐφ᾽ οὗ ὁ Διόνυσος πολλά, οἶμαι, καὶ θαυ-
. μαστὰ πράττει. καὶ μὴν καὶ τὸ μεθύειν, ὦ Adm,
οὐκ ἐκ βοτρύων μόνων ἐσφοιτᾷ τοὺς ἀνθρώπους,
ἀλλὰ καὶ ἀπὸ τῶν φοινίκων παραπλησίως ἐκβακ-
χεύει' πολλοῖς γοῦν ἤδη τῶν ᾽Ινδῶν ἐνετύχομεν
κατεσχημένοις τῷ οἴνῳ τούτῳ, καὶ οἱ μὲν ὀρχοῦνται
πίπτοντες, οἱ δὲ ἄδουσιν ὑπονυστάξοντες, ὦ ὥσπερ
οἱ παρ᾽ ἡμῖν ἐκ πότου. νύκτωρ τε καὶ οὐκ ἐν
ὥρᾳ ἀναλύοντες. ὅτι δὲ οἶνον ἡγῇ καὶ τοῦτο τὸ
πῶμα, δηλοῖς τῷ σπένδειν τε ἀπ᾽ αὐτοῦ τῷ Διὶ καὶ
ὁπόσα ἐπὶ οἴνῳ εὔχεσθαι. καὶ εἴρηταί pol, ὦ

Δάμι, πρὸς δὲ ὑπὲρ ἐμαυτοῦ ταῦτα' οὔτε γὰρ σὲ
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then? Supposing the nomads, good people as they CHAP.

are, offered us money, would you in that case, Damis, seeing me decline it, have advised me better and have explained, that what is coined by the Romans or by the king of Media is really money, whereas this is another sort of stuff only in vogue among the Indians?) © And what would you think of me, if you could persuade me,of such things? Would you not think I was a cheat and abandoned my philosophy as thoroughly as cowardly soldiers do their shields? And yet, when you have thrown away your shield you can procure another that is quite as good as the first, in the opinion of Archilochus. But how can one who has dishonoured and cast away philosophy, ever recover her? And in this case Dionysus might well pardon one who refuses all wine whatever, but if I chose date-wine in preference to that made of grapes, he would be aggrieved, I am sure, and say that his. gift had been scorned and flouted. . And we are not far away from this god, for you hear the guide saying that the mountain of Nysa is close by, upon which Dionysus works, I believe, a great many miracles. Moreover, drunkenness, Damis, invades men not from drinking the wine of grapes alone, for they are. equally roused to frenzy by. date-wine. Anyhow we have seen a great many Indians overcome by this wine, some of them dancing till they fell,

and others singing as they reeled about, just like the

people among: us, who indulge in drink of a night and not in season... And. that you yourself regard this drink as genuine wine, is clear from the fact that you poured out a libation of it to Zeus and offered up the prayers which usually accompany wine. And this, Damis, is the defence which 1 haye to make of

1833

CAP.
NH
CAP;
VIII
FLAVIUS PHILOSTRATUS

la) »
τοῦ πίνειν ἀπάγοιμ᾽ ἂν οὔτε τοὺς ὀπαδοὺς τούτους,
a a a \
ξυγχωροίην δ᾽ ἂν ὑμῖν καὶ κρεῶν σιτεῖσθαι, τὸ yap
cal € al
ἀπέχεσθαι τούτων ὑμῖν μὲν ἐς οὐδὲν ὁρῷ προβαῖ-
> an \ >? ate , 7ǔ \
νον, ἐμαυτῷ δὲ ἐς ἃ ὡμολόγηταί μοι πρὸς φιλοσο-
/ 3 / 33 > , \ / ἴω ς
φίαν ἐκ παιδὸς. ἐδέξαντο τὸν λόγον τοῦτον οἱ

\ \ / eRe. 7 > val Y tn
περὶ Τον Δάμιν καὶ ἠσπάσαντο εὐωχεῖσθαι, ῥᾷον
ς 4 Vs Ἄ ᾽ - 7
ἡγούμενοι πορεύσεσθαι, ἢν ἀφθδνώτερον διαι-
τῶνταν.
VIII

\ fal y
Διαβάντες δὲ τὸν Κωφῆνα ποταμόν, αὐτοὶ μὲν
XE a + \ lel x. a N᾽ \ \
ἐπὶ νεῶν, κάμηλοι δὲ πεζῇ ΤΟ ὕδωρ, ὁ yap ποταμὸς
7
οὔπω μέγας, ἐγένοντο ἐν τῇ βασιλευομένῃ ἠπείρῳ,
Φ na n
ἐν ἣ ἀνατεῖνον πεφύτευται Nica ὄρος ἐς κορυφὴν
Ψ ¢€ / n >
ἄκραν, ὥσπερ ὁ ἐν Λυδίᾳ Ὑμῶλος, ἀναβαίνειν ὃ
ἡ / \ a val
αὐτὸ ἔξεστιν, ὠδοποίηται γὰρ ὑπὸ TOD γεωργεῖσθαι.
i an nn
ἀνελθόντες οὖν ἱερῷ Διονύσου ἐντυχεῖν φασιν, ὃ
“ a a :
δὴ Διόνυσον ἑαυτῷ φυτεῦσαι δάφναις περιεστη-
κυίαις κύκλῳ, τοσοῦτον περιεχούσαις τῆς γῆς,
A /
ὅσον ἀπόχρην νεῷ ξυμμέτρῳ, KLTTOV τε περιβαλεῖν
> \ \ > nan / » ἕ 2)
αὐτὸν καὶ ἀμπέλους ταῖς δάφναις, ἄγαλμά τε
e ny / lA ς 4
ἑαυτοῦ ἔνδον στήσασθαι, γιγνώσκοντα ὡς ξυμφύσει
ς / al
τὰ δένδρα ὁ χρόνος καὶ δώσει τινὰ am αὐτῶν
ὄροφον, ὃς οὕτω ξυμβέβληται νῦν, ὡς μήτε ὕεσθαι

"τω δ, N ας NC τ κεν ὁ J la / \ \
ΤΟ ἱερὸν μήτ᾽ ἀνέμῳ ἐσπνεῖσθαι. δρέπανα δὲ καὶ
YA \ \ \ \ 3 \ \ b /
ἄρριχοι Kal ληνοὶ Kal τὰ ἀμφὶ ληνοὺς ἀνάκειται

myself against you; for neither do I wish to dissuade
you from drinking, nor these companions of ours
either; nay, I would allow you also to eat meat;
for the abstinence from these things has, I perceive,

profited you nothing, though it has profited me in the philosophic profession which I have made from boyhood." The companions of Damis welcomed this speech and took to their good cheer with a will, thinking that they would find the journey easier if they lived rather better.

VIII

Tury crossed. the. river Cophen, themselves. in boats, but the camels by a ford on foot; for the river has not yet reached its full size here. They were now ina continent subject to the king, in which the mountain of Nysa rises covered to its very top with plantations, like the mountain of Tmolus in Lydia; and you can ascend it, because paths) have been made by the cultivators. They say then that when they had ascended it, they found the shrine of Dionysus, which it is said Dionysus founded in honour of himself, planting round it:a circle of laurel

. trees which encloses just as much ground as suffices

to contain a moderate sized temple. He also sur- rounded the laurels with a border of ivy and vines ; and he had set up inside an image of himself, knowing that in time the trees would grow together and make themselves into a kind of roof; and this had now formed itself, so that. neither rain can wet nor wind blow upon the shrine. And_ there were scythes and baskets and wine-presses and their

"35

CHAP.
vu
CHAP.
Vill
Shrine of
Dionysus
on the
mountain
of Nysa
CAP.
II
CAP.
IX

τῷ Διονύσῳ χρυσᾶ Kai ἀργυρᾶ καθάπερ τρυγῶντι.
τὸ δὲ ἄγαλμα εἴκασται μὲν ἐφήβῳ ᾽Ινδῷ, λίθου
δὲ" ἔξεσται λευκοῦ. ὀργιάζοντος δὲ αὐτοῦ καὶ
, NΣ ee cous et EΣ EΣ TAI
σείοντος τὴν Νῦσαν, ἀκούουσιν αἱ πόλεις αἱ ὑπὸ.
τῷ ὄρει καὶ ξυνεξαίρονται.

IX

Διαφέρονται δὲ περὶ τοῦ Διονύσου τούτου
καὶ “Ἕλληνες ᾽Ινδοῖς καὶ ᾽Ινδοὶ ἀλλήλοις" ἡμεῖς
μὲν γὰρ τὸν Θηβαῖον ἐπ᾽ ᾽Ινδοὺς ἐλάσαι φαμὲν
στρατεύοντά τε καὶ βακχεύοντα τεκμηρίοις χρώ-
a BA \ [oἶ a > /
μενοι τοῖς τε ἄλλοις Kal τῷ Πυθοῖ ἀναθήματι,
ἃ \ ’ 7 ae a be ᾽ +
ὃ δὴ ἀπόθετον οἱ ἐκεῖ θησαυροὶ ἴσχουσιν: ἔστι
δὲ ἀργύρου ᾽Ἰνδικοῦ δίσκος, ᾧ ἐπιγέγραπται"
ΔΙΟΝΥΣΟΣ Ο ΣΕΜΕΛΗΣ ΚΑΙ ΔΙΟΣ ἈΠΌ
ΙΝΔΩΝ ΑΠΟΛΛΩΝΊ ΔΕΛΦΩΙ. ᾽Ινδῶν δὲ
e \ 4 \ a \ > ,

οἱ περὶ Καύκασον καὶ Κωφῆνα ποταμὸν ἐπηλύτην
᾽Ασσύριον αὐτόν φασιν ἐλθεῖν τὰ τοῦ Θηβαίου
> d e \ \ > an y —¢ / /
εἰδότα: οἱ δὲ τὴν ᾽Ινδοῦ τε καὶ Ὑδραώτου μέσην
νεμόμενοι καὶ τὴν μετὰ ταῦτα ἤπειρον, ἣ δὴ
5 \ / lel f , ;
ἐς ποταμὸν Γάγγην τελευτᾷ, Διόνυσον γενέσθαι
ποταμοῦ παῖδα ᾽Ινδοῦ λέγουσιν, © φοιτήσαντα
\ ’ la Stage. ´ ef fopin.s
τὸν ἐκ Θηβῶν ἐκεῖνον, θύρσου τε ἅψασθαι καὶ
δοῦναι ὀργίοις, εἰπόντα δέ, ὡς εἴη Διὸς καὶ τῷ τοῦ
πατρὸς ἐμβιώῃ μηρῷ τόκου ἕνεκα, Μηρόν τε
LS 2 > a δ / ς “
εὑρέσθαι παρ᾽ αὐτοῦ ὄρος, ᾧ προσ βέβηκεν ἡ Nica,
καὶ τὴν Νῦσαν τῷ Διονύσῳ ἐκφυτεῦσαι ἀπάγοντα
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a

LIFE OF APOLLONIUS, BOOK II

furnitare dedicated to Dionysus, as if to one who cHapP.

rathers grapes, all made of gold and silver. And the
image resembled a youthful Indian, and was carved
out, of polished white stone. And when, Dionysus
celebrates his orgies and shakes Nysa, the cities
underneath the mountain hear the noise and exult in
sympathy.
IX.

Vill

Now the Hellenes disagree with the Indians, and CHAP.

the Indians among themselves, concerning this

Dionysus. For we declare that the Theban Dinca Dionysus made an expedition to India in the réle te India

both of soldier and. of reveller, and we. base our arguments, among other things, on. the offering at Delphi, which is preserved in the treasuries there. And it is a disc of Indian silver bearing the inscription :

* Dionysus the son of Semele and of Zeus, from the eae offering

men of India to the Apollo of Delphi.' But the Indians who dwell in the Caucasus and along the river Cophen say that he was an Assyrian visitor when he came to them, who understood the affairs of the Theban. But those who inhabit the district between the Indus and the Hydraotes and the continental region beyond, which ends at the river to Deiphi

Ganges, declare that Dionysus was son of the river ay νι Indus, and that the Dionysus of Thebes having become is aagal

his disciple took to the thyrsus and introduced it in the orgies; that this Dionysus declared that he was the son of Zeus and had lived safe inside his father's thigh until he was born, and that he found a mountain called Merus or "Thigh" on which Nysa borders, and planted Nysa in honour of Dionysus with

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CAP.
IX
CAP.
x
- FLAVIUS PHILOSTRATUS

ἐκ Θηβῶν τὸ γόνυ τῆς ἀμπέλου, οὗ καὶ ᾽Αλέξαν-
dpos ὀργιάσαι. οἱ δὲ τὴν Νῦσαν οἰκοῦντες οὔ
φασι τὸν ᾽Αλέξανδρον ἀνελθεῖν ἐς τὸ ὄρος, GAN
ὁρμῆσαι μέν, ἐπειδὴ φιλότιμός τε ἦν καὶ apyato-

/
λογίας ἥττων, δείσαντα δὲ μὴ ἐς ἀμπέλους παρελ-

/ / /
θόντες οἱ Μακεδόνες, ἂς χρόνου ἤδη οὐχ ἑωράκεσαν,
, an “ / \
ἐς πόθον τῶν οἴκοι ἀπενεχθῶσιν, ἢ ἐπιθυμίαν τινὰ
οἴνου ἀναλάβωσιν εἰθισμένοι ἤδη τῷ ὕδατι, παρε
μεν 707 Tq » 7 ρ τ
΄ \ la) > 7 a / \
λάσαι τὴν Νῦσαν, εὐξάμενον τῷ Διονύσῳ καὶ
θύσαντα ἐν τῇ ὑπωρείᾳ. καὶ γιγνώσκω μὲν οὐκ
5 / a) > / / 2 \ ε \
ἐς χάριν ταῦτα ἐνίοις γράφων, ἐπειδὴ οἱ ξὺν
/ fa)
᾽Αλεξάνδρῳ στρατεύσαντες οὐδὲ ταῦτα ἐς τὸ
ἀχηθὲς ἀνέγραψαν, δεῖ δὲ ἀληθείας ἐμοὶ γοῦν, ἢν
> > lal 3 “ > x > , \ n
εἰ κἀκεῖνοι ἐπήνεσαν, οὐκ ἂν ἀφείλοντο Kal τοῦδε
io le 4 / \ > / an \ > a
τοῦ ἐγκωμίου Τον ᾽Αλέξανδρον: τοῦ yap ἀνελθεῖν
ἐς τὸ ὄρος καὶ βακχεῦσαι αὐτόν, ἃ ἐκεῖνοι λέγουσι,
μεῖζον, οἶμαι, τὸ ὑπὲρ καρτερίας τοῦ στρατοῦ μηδὲ
ἀναβῆναι.
X

Τὴν δὲ ἦΑορνον πέτραν οὐ πολὺ ἀπέχουσαν τῆς
7 2 lal \ "ἢ ς ¢ 3 > A \
Νύσης ἰδεῖν μὲν οὔ φησιν ὁ Adapts, ἐν ἐκβολῇ yap
a a a \ /
κεῖσθαι τῆς ὁδοῦ Kal δεδιέναι τὸν ἡγεμόνα ἐκτρέ-
7 \ \ > / > an 7 € ς \
mea Oat ποι Tapa τὸ εὐθύ, ἀκοῦσαι δέ, ὡς ἁλωτὸς
/
μὲν ᾽Αλεξάνδρῳ γένοιτο, “Αορνος δὲ ὀνομάζοιτο οὐκ
7
ἐπειδὴ στάδια πεντεκαίδεκα ἀνέστηκε, πέτονται

the vine of which he had brought the suckers from Thebes; and that it was there that Alexander held his orgies. But the inhabitants of Nysa deny that Alex- ander ever went up the mountain, although he was eager to doso, being an ambitious person and fond of old-world things ; but’ he was afraid lest his Mace- donians, if they got among vines, which they had not

seen for a long time, would fall into a fit of home-

sickness or recover their taste for wine, after they had

already become accustomed to water only. So they _ say he passed by Nysa, making his vow to Dionysus,

and sacrificing at the foot of the mountain. Well I know that some people will take amiss what 1 write, because the companions. of Alexander on his cam- paigns did not write down the truth in reporting this, but I at any rate insist upon the truth, and hold that, if they had respected it more, they would never have deprived Alexander of the praise due to him in this matter; for, in my opinion it was a greater thing that he never went up, in order. to maintain the sobriety of his army, than that he should have ascended the mountain and have himself held a revel there, which is what they tell you.

X

Damis says that he did not see the rock called the * Birdless"' (Aornus), which is not far distant from Nysa, because this lay off their road, and their guide feared to diverge from the direct path. But he says he heard that it had been captured by Alexander, and was called " Birdless,' not because it rises 9,000 feet, for the sacred birds fly higher than that ;

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CHAP.
IX
Alexander
never
ascended to
his shrine
CHAP.

we

The rock
Aornus
ὁ τῶ

CAP.

XI

"FLAVIUS PHILOSTRATUS

yap καὶ ὑπὲρ τοῦτο οἱ ἱεροὶ ὄρνιθες, ἀλλ᾽ ἐν κορυφῇ
τῆς πέτρας fp ῥῆγμα εἶναί φασι. τοὺς ὑπερπετομένους.
τῶν ὀρνίθων. ἐπισπώμενον, ὡς ᾽Αθήνησί τε ἰδεῖν
ἐστιν ἐν προδόμῳ τοῦ Παρθενῶνος καὶ πολλαχοῦ
τῆς Φρυγῶν καὶ Λυδῶν γῆς, ὑφ᾽ οὗ τὴν πέτραν

“Αορνον κεκλῆσθαί τε καὶ εἶναι.

XI

> , δὲ Δι Ὸ \ > δὸ ee ´
Εὐλαύνοντες δὲ ἐπὶ τὸν ᾽Ινδὸν παιδὶ ἐντυγχάνουσι
/ /
τρισκαίδεκά που ἔτη γεγονότι, ἐπ᾽ ἐλέφαντος ὀχου:
\ / \
μένῳ καὶ παίοντι τὸ θηρίον. ἐπεὶ δὲ ἐθαύμασαν
ς [ΐω NM 0 7 an
ePaET es rh ἔργον, ἔφη, “ὦ Adu, ἀγαθοῦ ἱππέως;"
«τί δ᾽ ἄλλο γεν εἶπεν, “ἢ ἰξζήσαντα ἐπὶ τὸν ἵππου
ἄρχειν τε αὐτοῦ καὶ τῷ χαλινῷ στρέφειν καὶ κολά-
ζειν ἀτακτοῦντα, καὶ προορᾶν, ὡς μὴ ἐς βόθρον ἢ
/ ε
τάφρον ἢ χάσμα κατενεχθείη ὁ ἵππος, ὅτε γε bv
ἕλους ἢ πηλοῦ χωροίη; " “ ἄλλο δὲ figs ὦ Adm,
᾽ , ˜YY Y éitENie® Aya be ´ 7 5»
ἀπαιτήσομεν," ἔφη, “τὸν ἀγαθὸν ἱππέα; “vy Δί,
tal \ nw \
εἶπε, “ ΤΟ ΤΕ ἀναπηδῶντι μὲν ΤΟ ἵππῳ πρὸς ΤΟ σιμὸν
an / \ a \ / ;
ἐφεῖναι τὸν χαλινόν, κατὰ πρανοῦς δὲ ἰόντι οἱ μὴ
a \ a
ξυγχωρεῖν, ἀλλ᾽ ἀνθέλκειν, καὶ τὸ καταψῆσαι δὲ τὰ
, \ \ \ a
ὦτα ἢ τὴν χαίτην, Kal μὴ ἀεὶ ἡ μάστιξ σοφοῦ ἔμοιγε
a / \
δοκεῖ ἱππέως, καὶ ἐπαινοίην ἂν τὸν ὧδε ὀχούμενον.
ς fal δὲ δ) / , \ Ἄ / [4 ö a.
τῷ δὲ δὴ μαχίμῳ τε Kal πολεμιστηρίῳ τίνων δεῖ;
ςς an > a » ν᾽ ςς 9 "A AX 7 \ /
TOV ye αὐτῶν," ἔφη, “ὦ ᾽Απολλώνιε, Kal πρός γε
τούτοις τοῦ βάλλειν τε καὶ φυλάττεσθαι, καὶ τὸ ἐπε-
\ an
λάσαι δὲ Kal ΤΟ ἀπελάσαι, καὶ ΤΟ ἀνείχλῆσαι πολε-
/ \ \ 5. 2 / θ \ vA Ὸ
μίους, καὶ μὴ ἐᾶν ἐκπλήττεσθαι τὸν ἵππον, ΟΤΕ
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LIFE OF APOLLONIUS, BOOK II

but because on the summit of the rock there is, they oHap. say, a cleft which draws into itself the birds which

fly over it, as we may see at Athens also in the vestibule of the Parthenon, and: in several places in Phrygia and Lydia. .And this is the reason why the

rock was called and actually is “ Birdless.”

XI

AND as. they made their way to the Indus thiey met CHAP. a boy of about thirteen years old mounted on an *! | elephant and striking the animal. And when they [/scussion wondered at the sight, Apollonius said : “ Damis, and

BMP Pt is the Business OF a good horseman?” “' Why, intelligence | . what else,” he replied, “than to sit firm upon the horse, and control it, and turn it with the bit, and punish it when it is unruly, and to take care that the horse does not plunge into a chasm or a ditch or a hole, especially when he is passing over a marsh or a clay bog?” “And shall we require nothing else, O Damis, of ἃ good « horseman ?’ paid Apollonius... “ Why, yes,” he said, “ when the horse ‘is galloping up a hill he must slacken the bit; and when he is going down hill he must not let the horse have his way, but hold him in; and he must caress his ears and mane; and in my opinion a clever rider never 565. ἃ whip, and 1 should commend any one who rode in this way.” |“ And what is needful for a soldier who rides a charger?” “The same things,” he said, “O Apollonius, and in addition the ability to inflict and parry blows and to pursue and to retire, and to crowd the enemies together, without letting his horse be frightened by. the rattling of

OaP. δουπήσειεν ἀσπὶς ἢ ἀστράψειαν αἱ κύρυθες, ἢ
παιαμιξόντων τε καὶ ANE MEDI URD βοῇ γένοιτο,
σοφίᾳ, οἶμαι, ἱππικῇ πρόσκειται." “τοῦτον οὖν,"
»Ἄ N n / e / 7] /
ἔφη, “ τὸν ἐπὶ τοῦ ἐλέφαντος ἱππέα Ti φήσεις;
“ > j \
“πολλῷ, ἔφη, “ Oavpaci@tepov, ᾽Απολλώνγιε, TO
\ / / > 7 / NM
γὰρ θηρίῳ τηλικούτῳ ἐπιτετάχθαι τηλικόνδε ὄντα,
a \
καὶ εὐθύνειν αὐτὸ καλαύροπι, ἢν ὁρᾷς αὐτὸν
> / a / “ a \ /
ἐμβαλόντα τῷ ἐλέφαντι, ὥσπερ ἄγκυραν, καὶ μήτε
\ y a / / / \ ch ,
τὴν ὄψιν τοῦ θηρίου δεδιέναι μήτε TO ὕψος μήτε
: 4 Ὸ
τὴν ῥώμην τοσαύτην οὖσαν, δαιμόνιον ἔμοιγε δοκεῖ;
\ 3% A b] / \ \ > a tea. Te 4
καὶ οὐδ᾽ ἂν ἐπίστευσα, μὰ τὴν ᾽Αθηνᾶν, εἰ ἑτέρου

» 5" ἘΣ μον ce. Ps eon
ἤκουσα. τί οὖν, ἔφη, “εἰ ἀποδόσθαι τις ἡμῖν
\ ῞HN ´, ee Ἀπ 3 7 3 gk
τὸν παῖδα βούλοιτο, ὠνήσῃ αὐτόν, ὦ Adu; νὴ
yo 55 > n na \
Ai’, εἶπε, “τῶν γε ἐμαυτοῦ πάντων. ΤΟ γὰρ
cf 2 7 / t /
ὥσπερ ἀκρόπολιν κατειληφότα δεσπόζειν θηρίου
7 κὰ ς n / θέ » ὃ “
μεγίστου ὢν ἡ γῆ βόσκει, ἐλευθέρας ἔμοιγε δοκεῖ
7 a 5
φύσεως καὶ λαμπρᾶς εἶναι." “τί οὖν χρήσῃ τῷ
, 5 \ \ / 3” an
παιδί," ἔφη, “ εἰ μὴ καὶ τὸν ἐλκέφαντα ὠνήσῃ; ” “ΤΗ
4 > - na nr
τε οἰκίᾳ, ἔφη, “ ἐπιστήσω ΤΗ ἐμαυτοῦ Kal τοῖς
/ fal , 4 \ yy 35
οἰκέταις καὶ πολλῷ βέλτιον τούτων ἢ ἐγὼ ἄρξει.
ΠΝ ΜΟΥ ἐν ¢ 499 εἰ tt no» 5)
av δὲ οὐχ ixavos, ἔφη, “ τῶν σεαυτοῦ ἄρχειν;
39 / > τ
“ὅν ye, εἶπε, “καὶ σὺ τρόπον, ὦ ᾽Απολλώνιε"
7 /
καταλιπὼν γὰρ τἀμὰ περίειμι, ὥσπερ TV, φιλομα-
θῶ \ n A, > n / 35») ‘cc 3 δὲ ὃ)
ῶν καὶ περιφρονῶν τὰ ἐν τῇ ξένῃ. εἰ δὲ δὴ
: lal / ς
πρίαιο τὸν παῖδα, καὶ ἵππω σοι γενοίσθην ὁ μὲν
ες 7 ς \ / 2 7 b] / >
GPLNANTHPLOS, ὁ δὲ πολεμικός, ἀναθήσῃ αὐτόν, ὦ
4 > \ \ 4 2 ἐξ 2 \ \ \ ς 7
Δάμι, ἐπὶ τοὺς ἵππους; “ἐπὶ μὲν τὸν ἀμιλλητή-
? ἡ ¢ “ \
plov, εἶπεν, “ἴσως ἄν, ἐπειδὴ Kal ἑτέρους ὁρῶ, ΤΟV
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shields or the flashing of the helmets, or by the noise cuap.
; XI
made when the men raise their war-cry and give a whoop ; this, I think all belongs to good horsemanship.” “ What then will you say of this boy who is riding on the elephant?’ “He is much more wonderful, Apollonius. For it seems to me a super-

human feat for such a tiny mite to manage so huge

an animal and guide it with the crook, which you see him digging into the elephant like an anchor, without fearing either the look of the brute or its

height, or its enormous strength ; and I would not

have believed it possible, 1 swear by Athene, if I had heard another telling it, and had not seen it."

"Well then," said Apollonius, "if anyone wanted to

sell us this boy, would you buy him, Damis?" "Yes, by Zeus," he said, "and I would give everything I have to possess him. For it seems to me the mark of a liberal and splendid nature, to be able to capture like

a citadel the greatest animal which earth sustains, and

then govern it as its master." "What then would you do with the' boy," said the other, "unless you bought the elephant as well?" "I would set him,"

said Damis, " to preside over my household and over my servants, and he would rule them much. better

than I can." "And are you not able," said

Apollonius, 'to rule your own servants?"' " About as able to do so," replied Damis, "as you are yourself, Apollonius. For I have abandoned my property, and am going about, like yourself, eager to learn and to investigate things in foreign countries." "But if you did actually buy the boy, and if you had two horses, one of them a racer, and the other a charger, would you put him, O Damis, on these horses?" "I would perhaps,' he answered, " upon

cap. δὲ μάχιεμόν τε καὶ ὀπλιτεύοντα πῶς ἂν ἀναβρίνρι
οὗτος; οὔτε γὰρ ἀσπίδα δύναιτ᾽ ἂν φέρειν, 7 ς δεῖ
τοῖς ἱππεύουσιν, οὔτ᾽ ἂν θώρακα ἢ panos, αἰχμὴν
δὲ πῶς οὗτος, ὃς οὐδὲ ἄτρακτον βέλους ἢ τοξεύ-
ματος κραδαίνοι av, ψελλιξομένῳ ἐς τὰ πολεμικὰ
> \ » 7 cov 5 " + cc 3 + . Hg '
ἐοικὼς ἔτι; "ἕτερον οὖν τι, ἔφη, "ὦ Aap, ἐστίν,
a a \ / \
ὃ τὸν ἐλέφαντα τοῦτον ἡνιοχεῖ Kal πέμπει, καὶ οὐχ
¢ 7ὔ / a

ὁ ἡνίοχος οὗτος, ὃν σὺ μόνον οὐ προσκυνεῖς ὑπὸ
a Las a
θαύματος." τοῦ δὲ εἰπόντος “τί ἂν εἴη τοῦτο,
"A ’ ea \ » | “ 7 \ fa)
TONAWVLE; OPA yap ἐπὶ τοῦ θηρίου πλὴν τοῦ παι-
δὸ Sky ἃ YΩ bk aah! nae all A A > 7,
ὃς οὐδὲν ἕτερον. “τὸ Onpiov, ἔφη, “τοῦτο εὐπαί-
/ «
δευτόν τε παρὰ πάντα ἐστί, κἀπειδὰν ἅπαξ
al an 7 \ : n
avayKkacOn ὑπὸ ἀνθρώπῳ ζῆν, ἀνέχεται τὰ ἐκ τοῦ
ς A \
ἀνθρώπου πάντα Kal ὁμοήθειαν ἐπιτηδεύει τὴν
\ / / / \ n “ἃ
πρὸς αὐτόν, χαίρει τε σιτούμενον ἀπὸ τῆς χειρός,
an nn /
ὥσπερ οἱ μικροὶ τῶν κυνῶν, προσιόντα TE TH
7 3. E’I \ \ \ 2 Ts.)
ete gah ge pid Tὴν ἀξφαλὴν 0 Bh ς
> n
φάρυγγα ἐσωθοῦντα ἀνέχεται καὶ κέχηνεν ep ὅσον
fa! na a 7 ’
τῷ ἀνθρώπῳ δοκεῖ, καθάπερ ἐν τοῖς νομάσιν
a / / 4
ἐωρῶμεν. νύκτωρ δὲ λέγεται τὴν δουλείαν ὀλοφύ-
‘ « a b] >
ρεσθαι, μὰ Av’, οὐ τετριγός, ὁποῖον εἴωθεν, ἀλλ
3 / \ \ > -" > \ »
οἰκτρὸν τε καὶ ἐλεεινὸν ἀνακλᾶον, εἰ δὲ ἄνθρωπος
7 an : \ an ε
ἐπισταίη ὀδυρομένῳ ταῦτα, ἴσχει τὸν θρῆνον ὁ ἐλέ-
> A ys
has, ὥσπερ αἰδούμενος. αὐτὸς δὴ ἑαυτοῦ, ὦ Adm,
BY, Ἀγ. ¢ \ ae % ae" 7 bs a
ἄρχει καὶ ἡ πειθὼ αὐτὸν ἡ τῆς φύσεως ἄγει μᾶλλον
e 7 ´ 4 »
ἢ ὁ ἐπικείμενός τε Kal ἀπευθύνων.
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3
LIFE OF APOLLONIUS, BOOK II

_ the racer, for I see others doing the same, but how cuap. _ could he ever mount a war-horse accustomed to carry XI mour? For he could not either carry a shield, as E’I hts must do; or wear a breast- plate or

helmet ; ty Thow could he . wield a javelin, when he cannot use the shaft of a bolt or of an arrow, but he would © in military ‘matters’ be’ like ἃ stammerer.”..“ Then,’ said the other, “there is, x something, else. which. controls .and. guides if gis elephant, and not the driver alone, whom you i ad mire almost to the point of worshipping.” | Damis replied : “What can that be, Apollonius? For I ee nothing else upon the animal except the boy.” ἥ i Τμὶς animal,’ he answered, “ is docile beyond all _ others ; ; and when he has. once been broken in to E e man, he will put up with anything at the ands of man, and he makes it his. business to be mactable and obedient to him, and he leves to eat out _ of his hands, in the way little ‘dogs do ; and when his master approaches he fondles him with’ his trunk, _ and he will allow him to thrust his head into his jaws, és and he holds them as wide open as his master likes, as we have seen among the nomads. But of a night the elephant is said to lament his state of slavery, “yes, by heaven, not, by trumpeting in his ordinary bs way, but by wailing mournfully and piteously. And a man comes upon him when he is lamenting in is way, the elephant stops his dirge at once as if he were ashamed. Such control, O Damis, has he - over himself, and it is his instinctive obedience which actuates him rather than the man who sits upon him and directs him.”

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VOL, I. L
CAP.
XI
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‘FLAVIUS PHILOSTRATUS

XII

Ἐπὶ δὲ τὸν ᾽Ινδὸν ἐλθόντες ἀγέλην ἐλεφάντων
ἰδεῖν φασι περαιουμένους τὸν ποταμόν, καὶ τάδε
ἀκοῦσαι περὶ τοῦ θηρίου: ὡς οἱ μὲν αὐτῶν ἔλειοι,
οἱ δ᾽ αὖ ὄρειοι, καὶ τρίτον ἤδη γένος πεδινοί εἰσιν,
ἁλίσκονταί τε ἐς τὴν τῶν πολεμικῶν χρείαν.
μάχονται γὰρ δὴ ἐπεσκευασμένοι πύργους οἵους
κατὰ δέκα καὶ πεντεκαίδεκα ὁμοῦ τῶν ᾽Ινδῶν
δέξασθαι, ἀφ᾽ ὧν τοξεύουσί τε καὶ ἀκοντίζουσιν
οἱ ᾽Ινδοί, καθάπερ ἐκ πυλῶν βάλλοντες. καὶ
αὐτὸ δὲ τὸ θηρίον χεῖρα τὴν προνομαίαν ἡγεῖται,
καὶ χρῆται αὐτῇ ἐς τὸ ἀκοντίζειν. ὅσον δὲ ἵππου
Νισαίου μείζων ὁ Λιβυκὸς ἐλέφας, τοσοῦτον τῶν
ἐκ Λιβύης οἱ [᾽Ινδοὶ μείζους. περὶ δὲ ἡλικίας τοῦ
ζῴου καὶ ὡς μακροβιώτατοι, εἴρηται μὲν καὶ
ἑτέροις, ἐντυχεῖν δὲ καὶ οὗτοί φασιν ἐλέφαντι
περὶ Τάξιλα μεγίστην τῶν ἐν ᾽Ινδοῖς πόλιν, ὃν
μυρίζειν τε οἱ ἐπιχώριοι καὶ ταινιοῦν' εἶναι γὰρ
δὴ τῶν πρὸς ᾽Αλέξανδρον ὑπὲρ ᾽ΙΤώρου μεμαχη-
μένων εἷς οὗτος, ὅν, ἐπειδὴ προθύμως ἐμεμάχητο,
ἀνῆκεν ὁ ᾽Αλέξανδρος τῷ Ἡλίῳ. εἶναι δὲ αὐτῷ

καὶ χρυσοῦ ἕλικας περὶ “τοῖς εἴτ᾽ ὀδοῦσιν εἴτε
κέρασι, καὶ γράμματα ἐπ᾽ αὐτῶν ᾽Ελληνικὰ λέγοντα
ΑΛΕΞΑΝΔΡΟΣ. Ο AIOS ΤΌΝ AIANTA
ΤΩΙ ΉΛΙΩΙ, ὄνομα γὰρ τοῦτο τῷ ἐλέφαντι
ἔθετο, μεγάλου ἀξιώσας μέγαν. ξυνεβάλοντο δὲ
οἱ ἐπιχώριοι πεντήκοντα εἶναι καὶ τριακόσια ἔτη
μετὰ τὴν μάχην, οὔπω λέγοντες καὶ ὁπόσα γεγονὼς
ἐμάχετο.
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XII

Anp when they came to the Indus, they saw a cap. herd of elephants crossing the river, and they say Uy that they heard this account of the animals. Some breeds of them are marsh elephants, others again mountain ™ °!¢P™™™™* ‘elephants, and there is also a third kind which belongs to the plain; and they are captured for use in war.

For indeed they go into battle saddled with towers Elephants dig enough to accommodate ten or fifteen Indians τα ἢ δὰ all at once ; and from these towers the Indians shoot their bows and hurl their javelins, just as if they were taking aim from gate towers. And the animal itself regards his trunk as a hand, and uses it to hurl weapons. And the Indian elephants are as much

bigger than those of Libya, as these are bigger _ than the horses of Nisa. And other authorities have dwelt on the age of the animals, and say that they are _ very long-lived ; but our party too say that they came the on an elephant near Taxila, the greatest city in India, GePhnt of who was anointed with myrrh by the natives. and Taxila adorned with fillets. For, they said, this elephant was one of those who fought on the side of Porus against Alexander; and, as it had made a_ brave

ght, Alexander dedicated it to the Sun. And it

had, they say, gold rings around its tusks or horns, whichever you call them, and an inscription was on them written in Greek, as follows: “ Alexander the son of Zeus dedicates Ajax to the Sun.” For he had given this name to the elephant, thinking so great an animal deserved a great name. And _ the natives reckoned that 350 years had elapsed since the battle, without taking into account how old the elephant was when he went into battle.

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XΠΉ

FLAVIUS PHIEOΘTBAΤΟBΘ᾽

XHΉ

Ἰόβας δέ, ὃς ἦρξέ ποτε τοῦ Λιβυκοῦ ἔθνους,
φησὶ μὲν ξυμπεσεῖν ἀλλήλοις ἐπ᾽ ἐλεφάντων
πάλαι Λεβυκοὺς imméas—eivar δὲ τοῖς μὲν
στύργον ἐς τοὺς ὀδόντας κεχαραγμένον, τοῖς δὲ

οὐδέν---νυκτὸς δὲ ἐπιλαβούσης τὴν μάχην ἡττη-
θῆναι μὲν τοὺς ἐπισήμους φησί, φυγεῖν δὲ ἐς τὸν
N lal
ΓΛτλαντα τὸ ὄρος, αὐτὸς δὲ ἐλεῖν τετρακοσίων
μήκει ἐτῶν ὕστερον τῶν διαφυγόντων ἕνα καὶ
τοὐπίσημον εἶναι αὐτῷ κοῖλον καὶ οὔπω περιτε-
τριμμένον ὑπὸ τοῦ χρόνου. οὗτος ὁ Ἰόβας τοὺς
a a UA
ὀδόντας κέρατα ἡγεῖται τῷ φύεσθαι μὲν avTods
ὅθεν περ οἱ κρόταφοι, παραθήγεσθαι δὲ μηδενὶ
AYN / δ᾽ e M᾽ \ χ Ὸ ς ἡδό .
ἑτέρῳ, μένειν δ᾽ ὡς ἔφυσαν καὶ μή, ὅπερ οἱ ὀδόντες,

ἐκπίπτειν εἶτ᾽ ἀναφύεσθαι: ἐγὼ δ᾽ οὐ προσδέχομαι

\ \ a
τὸν λόγον: κέρατά τε γὰρ εἰ μὴ πάντα, τά γε TOV
» / > / \ > 4 . 3 / \ ε
ἐλάφων ἐκπίπτει καὶ ἀναφύεται, ὀδόντες δὲ οἱ
μὲν τῶν ἀνθρώπων. ἐκπεσοῦνται καὶ ἀναφύσονται
πάντες, Seay δ᾽ ἂν οὐδενὶ ἑτέρῳ χαυλιόδους ἢ
κυνόδους αὐτομάτως ἐκπέσοι, οὐδ᾽ ἂν ἐπανέλθοι
ἐκπεσών, ὅπλου γὰρ ἕνεκα ἡ φύσις ἐμβιβάζει
\

αὐτοὺς ἐς τὰς yévus. καὶ addr\Aws τὰ κέρατα
γραμμὴν ἀποτορνεύει κύκλῳ πρὸς τῇ ῥίζῃ κατ᾽
ἐνιαυτὸν ἕκαστον, ὡς aiyés τε δηλοῦσι καὶ ποῖ-
\ 7 > \ \ tal > / \ xX \
μναι καὶ βόες, ὀδοὺς δὲ λεῖος ἐκφύεται καὶ ἢν μὴ
πηρώσῃ τι αὐτόν, τοιόσδε ἀεὶ μένει, μετέχει γὰρ
τῆς λιθώδους ὕλης Te καὶ οὐσίας. καὶ μὴν κα
τὸ κερασφορεῖν περὶ τὰ δίχηλα τῶν ζῴων μόνα
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LIFE OF APOLLONIUS, BOOK II

Yo

erst XIII
59:
~ Anv Juba; who was once sovereign of the Libyan

eae

race, says that formerly the knights of Libya fought ITI μα ine ith one another on elephants, and one division of age of

1ese had a tower engraved upon their tusks, but the

} Bthers nothing. And when night interrupted the F fray the animals which were so marked had,he says, δ’ got the worst of it,.and fled into Mount Atlas ;_ but himself 400 years afterwards caught one of the “fugitives and found the cavity of the stamp still fresh _on the tusk and not yet worn away by time. This Juba i is of opinion that the tusks are horns, because _ they, grow just where the temples are, and because ey need no sharpening of any kind, and remain as

i “they grew and do not, like teeth, fall out and then “grow afresh. But I cannot accept this view ; for

horns, if not all, at any rate those of stags, do fall

out and grow afresh, but the teeth, although in the ease of men those which may fall out, will in every

case grow again, on the other hand ‘there’ is’ not’

single animal. whose tusk or dog-tooth falls: out naturally, nor in which, when it has fallen out, it will

come again. For nature implants these tusks in

their jaws for the sake of defence. And moreover, a cireular ridge is formed year by year at the base of the horns}.as we see in the case of goats and sheep and oxen; but a tusk grows out quite smooth, and unless something breaks it, it always remains so, for it consists of a material and sub-Stance as hard as stone. Moreover the carrying of horns is confined to animals with cloven hoofs, but this animal has five nails and the sole
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elephants

And on the character of their tusks

an la) 4
CAP. ἔστηκε, ΤΟ δὲ ζῷον τοῦτο πεντώνυχον καὶ πολυ-
A \ / -
σχιδὲς τὴν βάσιν, ἢ διὰ τὸ μὴ ἐσφίγχθαι χηλαῖς
a \ ad \
ὥσπερ ἐν ὑγρῷ ἔστηκε. Kal τοῖς μὲν κερασφόροις
ἅπασιν ὑποβάλλουσα ἡ φύσις ὀστᾶ σηρωγγώδη
\ a
περιφύει ΤΟ κέρας ἔξωθεν, ΤΟ δὲ τῶν ἐλεφάντων
a 5] / \ « P] 7 \
πλῆρες ἀποφαίνει καὶ ὅμοιον, ἀναπτύξαντι δὲ
4 ae. \ ö 7 / “ \
σύριγξ αὐτὸ λεπτὴ διέρπει μέσον, ὥσπερ τοὺς
a +O/
ὀδόντας" εἰσὶ δὲ οἱ μὲν τῶν ἐχείων ὀδόντες πελιδνοὶ
, / ”
καὶ μανοὶ μεταχειρίσασθαί τε ἄτοποι, πολλαχοῦ
fal / an
yap αὐτῶν ὑποδεδύκασι σήραγγες, πολλαχοῦ, δὲ
ἀνεστᾶσι χάλαζαι μὴ ξυγχωροῦσαι τῇ τέχνῃ,
ς \ la > / / \ x 4 \ \
οἱ δὲ τῶν ὀρείων μείους μὲν ἢ οὗτοι, λευκοὶ δὲ
lal 4 3
ἱκανῶς καὶ δύσεργον περὶ αὐτοὺς οὐδέν, ἄριστοι
an gue > /
δὲ οἱ τῶν πεδινῶν ὀδόντες, μέγιστοί τε γὰρ Kal
N / lal / na
λευκότατοι Kal ἀναπτύξαι ἡδεῖς Kal γίγνονται πᾶν
/ \ J
& τι θέλει ἡ χείρ. εἰ δὲ καὶ ἤθη ἐλεφάντων χρὴ
» 7 \ \ » a “‘ A ip ,
ἀναγράφειν, τοὺς μὲν ΕΚ τῶν ἑλῶν ἁλισκομένους
> / ¢e aA \ 7 ’ 7] \ A. 9
ἀνοήτους ἡγοῦνται καὶ κούφους ᾽Ινδοί, τοὺς δὲ ἐκ
Retry 47 ”H ´ ΠΣ 7 Ἀ
τῶν ὀρῶν κακοήθεις τε καὶ ἐπιβουλευτάς, καὶ ἢν
\ la 7 > / al > 7 e
μὴ δέωνταί τινος, ον βεβαίους τοῖς ἀνθρώποις, οἱ
7 /
πεδινοὶ δὲ χρηστοί τε εἶναι A€yoVTAL Kal εὐάγωγοι
καὶ μιμήσεως ἐρασταί: γράφουσι γοῦν καὶ
fa) 4
ὀρχοῦνται Kal παρενσαλεύουσι πρὸς αὐλὸν Kal

a \ a a a Ἂ
πηδῶσιν ἀπὸ τῆς γῆς ἐκεῖνοι.
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of his foot oe many furrows in it, wad not being CHAP.
XII
confined by hoofs, it seems to stand on a soft, flabby foot. And in the case of all animals that have horns, nature supplies cavernous bones and causes the horn to grow from outwards, whereas she makes the elephant tusk full and equally massive through- out ; and when in the lathe you lay bare the interior, you, finda. very thin tube piercing the centre of it, as is the case with teeth. Now the tusks of the

marsh elephants are dark in colour and porous and difficult to work, because they are hollowed out into many cavities, and: often: knots ure-formed in them which oppose. difficulties to the craftsman’s tool ; but the tusks of the mountain kind, though smaller than these, are very white and there is nothing about them difficult to work ; but best of all are the tusks of the elephants of the plain, for these are very large and very white and so pleasant to turn and carve that the hand can shape them into whatever it likes.

If I may also describe the characters of these elephants ; ; those which come from .the marshes, and are taken there, are considered to be stupid and idle by the Indians ; but those which come from the mountains they regard as wicked and treacherous and, unless they want something, not to be relied upon by man; but the elephants of the plain are said to be good and tractable, and fond of learning tricks ; for they will write and dance, and will sway them- ‘selves to and fro and leap up and down from the ground to the sound of the flute.

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XIV rad boat :

/

cap. ᾽ΙΙδὼν δὲ τοὺς ἐχέφαντας ὁ ᾽ΑἍποχλώνιος᾽ τὸν
X1V
Ἰνδὸν περαιουμένους, ἦσαν δέ, οἶμαι, τριάκοντα,
καὶ χρωμένους ἡγεμόνι τῷ σμικροτάτῳ σφῶν, καὶ
a / \ re εἰ
τοὺς μεἴζους αὐτῶν ἀνειληφότας τοὺς αὐτῶν πώ-

la \ μ
λους ἐπὶ τὰς τῶν ὀδόντων προβολὰς τάς τε
προνομαίας ἐπεζευχότας δεσμοῦ ἕνεκα “ταῦτα
μέν, ἔφη; “ὦ Δάμι, οὐδὲ ἐπιτάττοντος οὐδενὸς
αὐτοῖς ἀφ᾽ ἑαυτῶν οὗτοι διὰ ξύνεσίν τε καὶ σοφίαν
ton / ad : Pag!
πράττουσι, Kal ὁρᾷς, ὡς παραπλησίως τοῖς TKEV-
αγωγοῦσιν ἀνειλήφασι τοὺς πώλους καὶ κατα-
7 ec any
δησάμενοι αὐτοὺς ἄγουσιν ; “ὁρῶ, ἔφη, “
> ,ὕ ς a : IN \ a /
Ἀπολλώνιε, ὡς σοφῶς τε αὐτὸ καὶ ξυνετῶς πράτ-
/ 5 / \ » > tad /
τουσι. τί οὖν βούλεται TO εὔηθες ἐκεῖνο φρὸν-
τισμα τοῖς ἐρεσχελοῦσι φυσικὴν ἢ μὴ τὴν πρὸς
τὰ τέκνα εἶναι εὔνοιαν ; τουτὶ γὰρ καὶ ἐλέφαντες
ἤδη βοῶσιν, ὡς παρὰ τῆς φύσεως αὐτοῖς ἥκει" οὐ
γὰρ δὴ παρὰ ἀνθρώπων γε μεμαθήκασιν αὐτό,
ec \ ες “ \ 7 7ὔ
ὥσπερ τὰ ἄλλα, οἵ γε μηδὲ ξυμβεβιώκασί πω
ἀνθρώποις, ἀλλὰ φύσει κεκτημένοι τὸ φίλεῖν ἃ
, 7 σειν , na ‘
ἔτεκον, προκήδονταί τε αὐτῶν καὶ TraLdoTpopodar.”
Ἀ Σ WET y aes © y Ω 7.1 A \
καὶ μὴ τοὺς ἐλέφαντας εἴπης, ὦ Δάμι; τοῦτο yap
τὸ ζῷον δεύτερον ἀνθρώπου τάττω κατὰ ξύνεσίν.
\ re 3 \ 7 bd > a)
τε καὶ βουλάς, ἀλλὰ τάς TE ἄρκτους ἐνθυμοῦμαι
n ς 5 , / 9S / > Ff \
μᾶλλον, ὡς ἀγριώταται θηρίων οὖσαι πάνθ᾽ ὑπὲρ
τῶν σκύμνων πράττουσι, τούς τε λύκους, ὡς ἀεὶ
, ame 7 e \ , 7
προσκείμενοι τῷ ἁρπάζειν ἡ μὲν θήλεια φυλάττει
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LIFE OF APOLLONIUS, BOOK II

XIV :

_-AND Apollonius saw a herd, I think, of about thirty cur. elephants crossing over the River Indus, and they

were following as their leader the smallest among πάρτε τι “i them; but the bigger ones had picked up their for their young ones on their projecting tusks, where they fee held them fast by twining their trunks around them.

Said Apollonius: ‘No one, O Damis, has instructed

them to do this, but they act of their own instinctive wisdom and cleverness; and you see how, like baggage-porters, they have picked up their young,

and have them bound fast on, and so carry them along.’ “I see,” he said, “ Apollonius, how cleverly

and. with what. sagacity they do this. What then

is the sense of the silly speculation indulged in by

those who idly dispute whether the affection of animals for their young is natural or not, when these

very elephants, by their conduct, proclaim that it is

so, and that it comes to them by: nature? For they

have certainly not learnt to do'so from men, as they

have other things; for these have never yet. shared

the life of men, but have been endowed by nature

with their love of their offspring, and that is why

they provide for them and feed their young.

« And,” said Apollonius, “you need not, Damis, Apollonius confine your remarks to elephants ; for this animal is meagre only second to man, in my opinion, in understanding animals and foresight ; but. I am thinking rather of bears,

for they are the fiercest of-all animals, and yet they

will do anything for their whelps; and ‘also of wolves, among which, although they are so addicted to plunder, yet the female protects its young ones, and

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CAP. ἃ ἔτεκεν, ὁ δὲ ἄρρην ὑπὲρ σωτηρίας τῶν σκυλά-
κων ἀπάγει αὐτῇ σῖτον, τάς τε παρδάλεις ὡσαύ-
τως, αἱ διὰ θερμότητα χαίρουσι τῷ γίγνεσθαι
/ / \ / n
μητέρες, δεσπόζειν yap δὴ τότε βούλονται τῶν

\ a) 7
ἀρρένων καὶ τοῦ οἴκου ἄρχειν, οἱ δὲ ἀνέχονται τὸ
A rn / a / / 7
ἐξ αὐτῶν πᾶν ἠττώμενοι τοῦ τόκου. λέγεται δέ τις
καὶ περὶ TOV λεαινῶν λόγος, ὡς ἐραστὰς μὲν ποι-
ovvTat τοὺς παρδάλεις καὶ δέχονται αὐτοὺς ἐπὶ
\ \ a / \ a ,
TAS εὐνὰς τῶν λεόντων ἐς TA πεδία, τῆς δὲ γαστρὸς
“ Σ \ \ A
ὥραν ἀγούσης ἀναφεύγουσιν ἐς τὰ ὄρη Kal τὰ TOV
\ \ ,
παρδάλεων ἤθη, στικτὰ γὰρ τίκτουσιν, ὅθεν
\ q a
κρύπτουσιν αὐτὰ καὶ θηλάζουσιν ἐν σκολιαῖς
Ul ’ς
λόχμαις πλασάμεναι ἀφημερεύειν πρὸς θήραν. εἰ
\ \ A
yap φωράσειαν τουτὶ οἱ λέοντες, διασπῶνται τοὺς
7 N :
σκύμνους Kal Eaivovot τὴν σποράν ὡς νόθον.
» ἢ / \ val € / / Ψ τ ς
ἐνέτυχες δήπου καὶ τῶν “Ομηρείων λεόντων ἑνί, ὡς
a A / \ 7
ὑπὲρ τῶν ἑαυτοῦ σκύμνων δεινὸν βλέπει καὶ
: /
ῥώννυσιν ἑαυτὸν μάχης ἅπτεσθαι. καὶ τὴν τίγριν
δὲ χαλεπωτάτην. οὖσάν φασιν ἐν τῇδε τῇ χώρᾳ
N \ \ / \ ) \ ms Ἄ, \ n
Kal περὶ τὴν θάλατταν τὴν ’ρυθρὰν ἐπὶ τὰς ναῦς
\ 4 a
ἴεσθαι, τοὺς σκύμνους ἀπαιτοῦσαν, Kal ἀπολα-
rn \ 7
βοῦσαν μὲν ἀπιέναι χαίρουσαν, εἰ δὲ ἀποπλεύσαίιεν,
\ a
ὠρύεσθαι αὐτὴν πρὸς TH θαλάττῃ καὶ ἀποθνήσκειν
ἐνίοτε. τὰ δὲ τῶν ὀρνίθων τίς οὐκ οἶδεν; ὡς
b \ \ \ “J \ 2 x /
ἀετοὶ μὲν καὶ πελαργοὶ καλιὰς οὐκ ἂν πήξαιντο
/ a ς \ \
μὴ πρότερον αὐταῖς ἐναρμόσαντες ὁ μὲν TOV
’ , f ς \ \ “ ς an
ἀετίτην λίθον, ὁ δὲ τὸν λυχνίτην ὑπὲρ τῆς
ὦo , X a \ x 06 , \ ὅφει
ὠογονίας καὶ τοῦ μὴ πελάζειν σφίσι. τοὺς ἄς
x x fal 7 lal \ \ rn

κἂν τὰ ἐν ΤΗ θαλάττῃ σκοπῶμεν, τοὺς μὲν δελφῖνας
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the male brings her food in order to save the life of the cHap. whelps. And Lalso equally have in mind the panther, *!Y which, from the warmth of its temperament, delights to become a mother, for that is the time when it is determined to rule the male and be mistress of the household ; and the male puts up with anything and everything from her, subordinating everything to the welfare of the offspring. And there is also told a story of the lioness, how she will make a lover of the panther and receive him in the lion's lair in the plain ; but when she is going to bring forth her young she flees into the mountains to the haunts of the panthers; for she brings forth young ones that are spotted, and that.is why she hides her young and nurses them in winding thickets, pretending that she is spending the day out hunting. For if the lion detected the trick, he would tear the whelps in pieces and claw her offspring as illegitimate. You have read no doubt, also, of one of Homer's lions, and of how he made himself look terrible in behalf of his own whelps and steeled himself to do battle for them. And they say the tigress, although she is the cruellest animal in this country, will approach the ships on the Red Sea, to demand back her whelps; and if she gets them back, she goes off mightily delighted; but if the ships sail away, they say that she howls along the sea-coast and sometimes dies outright... And who does not know the ways of birds, how that the eagles and the cranes will not build their nests until they have fixed in them, the one an eagle-stone, and the other a stone of light, to help the hatching out of the eggs and to drive away the snakes. And if we look at creatures in the sea, we need not wonder at the dolphins loving their

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CAP. οὐκ αν θαυμάσαιμεν, εἰ "χρηστοὶ ὄντες. pirorTe-
κνοῦσι, φαλαίνας δὲ καὶ φώκας καὶ τὰ ζφοτόκα
ἔθνη πῶς οὐ θαυμασόμεθα, εἰ φώκη μέν, ἣν εἶδον
ἐγὼ ἐν Αὐγαῖς καθειργμένην ἐς κυνήγια, οὕτως
ἐπένθησεν ἀποθανόντα τὸν σκύμνον, ὃν ἐν τῷ
οἰκίσκῳ ἀπεκύησεν, ὡς μὴ προσδέξασθαι τριῶν
ἡμερῶν σῖτον, καίτοι βορωτάτη θηρίων οὖσα,
φάλαινα δὲ ἐς τοὺς χηραμοὺς τῆς φάρυγγος
» ὕ \ ´ ἢ 4 igh μὴν
ἀναλαμβάνει. τοὺς σκύμνους, ἐπειδὰν φεύγῃ τι
ς a -“ \ » + \ \ 4
ἑαυτῆς μεῖζον ; καὶ ἔχιδνα ὤφθη ποτὲ τοὺς ὄφεις,
ods ἀπέτεκε, λιχμωμένη καὶ θεραπεύουσα ἐκκει-
7 a “ \ \ ö ´ θ 5 A NE
μένη τῇ γλωττῃ. μὴ γὰρ δεχώμεθα, ὦ Δάμι, τὸν
εὐήθη λογον, ὡς ἀμήτορες οἱ τῶν ἐχιδνῶν τίκτονται,
τουτὶ γὰρ οὐδὲ ἡ φύσις ξυγκεχώρηκεν, οὔτε 7)
“Ὅ ᾽Σ] ΟΥ᾽ N io e / ςς "Ὅ 5S 9

πεῖρα." ὑπολαβὼν οὖν ὁ Δάμις “ ξυγχωρεῖς οὖν,
» “ec \ > / > a > \ [oἶ > / t
ἔφη, “τὸν Εὐριπίδην ἐπαινεῖν ἐπὶ τῷ ᾽ἰαμβείῳ
´ ᾽ - 7 > FAL 4 523 / , " 7
τούτῳ, ᾧ πεποίηται αὐτῷ ἡ ᾽Ανδρομάχη λέγουσα,
ἅπασι δ᾽ ἀνθρώποις a aR ἦν
ψυχὴ τέκνα ; |

“ξυγχωρῶ, ἔφη, “σοφῶς yap Kab δαιμονίως,

εἴρηται, TOAA® δ᾽ ἂν σοφώτερον. καὶ ἀληθέστερον

εἶχεν, εἰ περὶ πάντων ζῴων ὕμνητο. ihe ἔοικας,"
ἔφη, “᾽Απολλώνιε, μεταγράφειν τὸ ἰαμβεῖον, oi ἵν
οὕτως ἄδοιμεν"
e \ / v9 4
ἅπασι de ζῴοις ap ἦν
ψυχὴ τέκνα.
\ Ὸ 4 Rs 4 99
καὶ ἔπομαί σοι, βέλτιον γάρ.
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Ψ
ae
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_ offspring, for they are superior creatures; but shall cHap. we not admire the whalesand seals and the viviparous *!Y species? For.I once saw a seal that was kept shut The taine up at Aegae in the. circus, and she mourned so Sante _ deeply for her whelp, which had died after being born in confinement, that she refused food for three days _ together, although she, is the most voracious. of - animals. And the whale takes up its young ones into the cavities of its throat, whenever it is fleeing from a creature bigger than itself, And a viper has been seen licking the serpents which ‘it had_ borne, and caressing them with her tongue, which she shoots out for the purpose: But we need not entertain, Damis, the silly story that the young of vipers are brought into the world without mothers ; for that is a thing which is consistent neither with nature nor with.experience.’’ Damis then resumed the conversation by saying: ~ *You will allow mé then to praise Euripides, for this iambic line which he puts into the mouth of Andromache :

‘And in the case of all men, then, their lite lay
in their children.’ ”
ec “1 adn; said Apollonius, “that that, is said
cleverly and divinely; but much cleverer and truer
would have been the verse, if it had. included all
animals.” ‘Then you would like,’ said . Damis,
“© Apollonius, to rewrite the line so that we might
sing it as follows :

‘And in ‘the case of all animals, then, their life lay
in. their children.’
and I agree with you, for it is better so.”

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CAP.
XV
FLAVIUS PHILOSTRATUS

XV

2 3 af P n a /
“’Αλλ’ ἐκεῖνό μοι εἰπέ: οὐκ ἐν ἀρχῇ τῶν Χόγων
lj 7 \ 7 \ a
ἔφαμεν σοφίαν εἶναι περὶ τοὺς ἐλέφαντας καὶ νοῦν
ΩΝ ´ ον Σ αὐ, 5.02 5 -- 5
περὶ ἃ πράττουσι; καὶ εἰκότως, εἶπεν, “ὦ
\ n , ‘
Adu, ἔφαμεν, εἰ yap. μὴ νοῦς ἐκυβέρνα τόδε ΤΟ
θ , 836 δ, Δ 3 N ὃ / vy.» ἃ \ ἔθ »
ηρίον, οὔτ’ ἂν αὐτὸ διεγίγνετο οὔτ’ ἂν τὰ ἔθνη, ἐν
7] 29 / na Ἀ
οἷς γίγνεται." “τί οὖν, ἔφη, “ οὕτως ἀμαθῶς καὶ
\ \ a an
οὐ πρὸς ΤΟ χρήσιμον ἑαυτοῖς τὴν διάβασιν ποιοῦν-
val a ε f
ταὶ; ἡγεῖται μὲν yap, ὡς ὁρᾷς, ὁ μικρότατος,
[τὰ δὲ > n 2 7 7 3 ς \ n
ἔπεται δὲ αὐτῷ τις ὀλίγῳ μείζων, εἶτα ὑπὲρ τοῦτον
σ´ \ e / 4 4 A "4
ἕτερος, καὶ οἱ μέγιστοι κατόπιν πάντες. ἔδει δέ
\ 3 / <j / > \ 7 N
που τὸν ἐναντίον τρόπον αὐτοὺς πορεύεσθδι καὶ
7 ς n
τοὺς μεγίστους τείχη Kal προβλήματα ἑαυτῶν
val 39 > > \
ποιεῖσθαι." “arr, ὦ Aap, ἔφη, “πρῶτον μὲν
e / 9. ἡ δί » 4 i [N
ὑποφεύγειν ἐοίκασι δίωξιν ἀνθρώπων, οἷς που καὶ
2 / e / a M N \ \
ἐντευξόμεθα ἑπομένοις ΤΗ ἴχνει, πρὸς δὲ τοὺς
2 ´ ὃ Ἄ N \ ἦν / θ a
ἐπικειμένους δεῖ ΤΑ ΚΑΤΑ νώτου πεφράχθαι μᾶλλον,
ὥσπερ ἐν τοῖς πολέμοις, καὶ τοῦτο τακτικώτατον

ς n “ἅμ 7 » ε / > \ ,ὔ
ἡγοῦ τῶν θηρίων, ἔπειτα ἡ διάβασις, εἰ μὲν προδιέ-
€ / lal
Bawov οἱ μέγιστοι σφῶν, οὔπω τεκμαίρεσθαι
παρεῖχον ἂν τοῦ ὕδατος εἰ διαβήσονται πάντες,
“ \ / \ / /
τοῖς μὲν yap εὔπορός τε Kal ῥᾳδία ἡ περαίωσις
5 a \ f :
ὑψηλοτάτοις οὖσι, τοῖς δὲ χαλεπή τε καὶ ἄπορος,
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XV.

4 “Bur tell.me this: did we not, at the beginning

of our conversation, declare that the elephants. dis- play wisdom and intelligence in what they do?” “ Why certainly,” he replied, “ we did say so, Damis ; for if intelligence did not govern this animal, neither would it subsist, nor the populations among which it lived.” “ Why then,” said Damis, “do they conduct their passage over the river in a way so stupid and inconvenient to themselves? For as you see, the smallest one is leading the way, and he is followed by a slightly larger one, then comes another still larger than he, and the biggest ones come last of all. But surely they ought to travel in the opposite fashion, and make the biggest ones a wall and rampart in front of themselves.” “ But,” replied

_ Apollonius, “in the first place they appear to be

running away from men-who are pursuing them, and whom we shall doubtless come across, as they follow the animals’ tracks ; and they must and ought to use their best strength to fortify their rear against attack, as is done in war; so that you may regard the elephant as the. best tactician to. be found among animals. Secondly, as they are crossing a river, if their biggest ones went first, that would not enable the rest of the herd to judge whether ‘the water is shallow enough for all to pass; for the tallest ones would find the passage practicable and easy, but the others would find it dangerous and difficult, because they would

not rise above the level of the stream. But the fact

that the smallest is able to get across is a sign, in itself to the rest that there is no difficulty.. And

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Intelligence
shewn by
elephants

when
pursued in
crossing a
river
CAP.
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CAP.

XVI

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μὴ ὑπεραίρουσι τοῦ ῥεύματος, διελθὼν δὲ ὁ σμικρό- TaTOS TO ἄλυπον ἤδη καὶ τοῖς λοιποῖς ἑρμηνεύει,

καὶ ἄλλως οἱ μὲν μείζους προεμβαίνοντες κοιλό-.
τέρον ἂν τὸν ποταμὸν ἀποφαίνοιεν τοῖς σμικροῖς,
ἀνάγκη γὰρ συνιζάνειν τὴν ἰλὺν ἐς βόθρους διά τε
βαρύτητα τοῦ θηρίου διά Te παχύτητα τῶν ποδῶν,
οἱ δ᾽ ἐλάττους οὐδὲν ἂν βλάπτοιεν τὴν τῶν
μειζόνων διαπορείαν ἧττον ἐμβοθρεύοντες."
XVI

"᾽Εγὼ δὲ εὗρον ἐν τοῖς ᾽Ιόβα λόγοις, ὡς καὶ
ξυλλαμβάνουσιν ἀλλήλοις ἐν τῇ θήρᾳ καὶ
προΐστανται τοῦ ἀπειπόντος, κἂν ἐξέλωνται αὐτόν,
τὸ δάκρυον τῆς ἀλόης ἐπαλείφουσι τοῖς τραύμασι
περιεστῶτες ὥσπερ ἰατροί. πολλὰ τοιαῦτα ἐφιλο-
σοφεῖτο αὐτοῖς ἀφορμὰς ποιουμένοις τὰ λόγου
Σ
ἄξια.
XVIT

Ta δὲ Νεάρχῳ τε καὶ Πυθαγόρᾳ περὶ τοῦ ᾽Ακε-
σείνου ποταμοῦ εἰρημένα, ὡς ἐσβάλλει μὲν ἐς τὸν
᾽Ινδὸν οὗτος, τρέφει δὲ ὄφεις ἑβδομήκοντα πηχῶν
μῆκος, τοιαῦτα εἶναί φασιν, ὁποῖα εἴρηται, καὶ
ἀνακείσθω μοι ὁ λόγος ἐς τοὺς δράκοντας, ᾧ ὧν ὁ
Δάμις ἀφηγεῖται τὴν θήραν. ἀφικόμενοι δὲ ἐπὶ
τὸν ᾽Ινδὸν καὶ πρὸς διαβάσει τοῦ ποταμοῦ ὄντες
ἤροντο τὸν Βαβυλώνιον, εἴ τι τοῦ ποταμοῦ οἶδε,
διαβάσεως πέρι ἐρωτῶντες, ὁ δὲ οὔπω ἔφη
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"moreover, if the bigger ones went in first, they, would cHap. _ deepen the river for the small ones, for the mud is *¥ : forced to settle down into ruts and trenches, owing _ tothe heaviness of the animal and the thickness of his _ feet; whereas the larger ones are in no way preju- diced bythe smaller ones crossing in, front, because | they sink in less deeply.”

XVI

“ Ann 1 have read in the discourse of Juba that.cHap. elephants assist. one another when they are being ὧδ᾽ hunted, and that they will defend one that. is

| exhausted, and if they can remove him out of danger,

they anoint ‘his* wounds withthe tears of the’ aloe

_ tree, standing round him like physicians.’”. Many such learned, discussions were suggested to them as

᾽ one occasion after another worth speaking of arose.

ἊΝ

XVII

Ee ee ae ν
4 ἀπ}
Anp the «statements made. by. Nearchus and crap. Pythagoras, about the river Acesines, to the effect XV!

_ that it debouches into the Indus, and that snakes live ot Kicg in it seventy cubits long, were, they say, fully verified Vardanes by them ; but I will defer what I have to say till I come to speak about dragons, of whose capture Damis gives an account. But when they reached the Indus and were inclined to pass over the river, they asked the Babylonian whether he knew anything of the river, and questioned him about how to get across it.

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ς / ᾽
CAP. eg Mest τῶι αὐτόν; οὐδὲ γυγνώσκειν, ὁπόθεν
19
‘greirar. “at οὖν," ἔφασαν, “οὐκ ἐμισθώσω
3» > » ἐξ ae 8 , 5 ὶ
ἡγεμόνα; " “ὅτι ἔστιν, ἔφη, “ὁ ἡγησόμενος," κα
ἅμα sls τινὰ ἐπιστολὴν ὡς τοῦτο πράξουσαν,
ὅτε δὴ καὶ τὸν Οὐαρδάνην: τῆς τε φιλανθρωπίας
a αν \ \ a

Kal τῆς ἐπιμελείας ἀγασθῆναί φασι: πρὸς yap τὸν
ιν ῥα. n > rn / BY \ > %.
ἐπὶ τοῦ ᾽Ινδοῦ σατράπην ἔπεμψε τὴν ἐπιστολὴν
ταύτην καίτοι μὴ ὑποκείμενον τῇ ἑαυτοῦ ἀρχῇ,
εὐεργεσίας ἀναμιμνήσκων αὐτόν, καὶ χάριν μὲν
οὐκ ἂν ἐπ᾽ ἐκείνῃ ἀπαιτῆσαι φάσκων --οὐ yap
εἶναι πρὸς τοῦ ἑαυτοῦ τρόπου τὸ ἀνταπαϊτεῖν---
᾽Απολλώνιον δὲ ὑποδεξαμένῳ καὶ πέμψαντι οἵ
a 7 ὕ
βούλεται χάριν ἂν γνῶναι. χρυσίον δὲ τῷ ἡγεμόνι
ἔδωκεν, ἵν᾽ εἰ δεηθέντα Τον ᾽Απολλώνιον αὔσθουτο,
δοίη τοῦτο καὶ μὴ ἐς ἄλλου χεῖρα βλέψειεν. ἐπεὶ
δὲ τὴν ἐπιστολὴν ὃ ᾽᾽Ινδὸς ἔλαβε, μεγάλων τὲ
> a 4 \ / \ x γ}
ἀξιοῦσθαι ἔφη καὶ φιλοτιμήσεσθαι περὶ τὸν ἄνδρα
a > \ x > ut \ “ >’ n e \ > an
μεῖον οὐδὲν ἢ εἰ ὁ βασιλεὺς τῶν ᾽Ινδῶν ὑπὲρ αὐτοῦ
ἔγραφε, καὶ τήν τε ναῦν τὴν σατραπίδα ἔδωκεν
> n 3 a as “ > 3939 Φ [2 ˛ΰΰ
αὐτῷ ἐμβῆναι πλοῖά τε Ἑτέρα, ἐφ ᾧν αἱ κάμηλοι
/
ἐκομίζοντο, ἡ ἡγεμόνα τε τῆς γῆς πάσης, ἣν ὁ
“Ιδραώτης ὁρίξει, πρός. τε τὸν βασιλέα τὸν ἑαυτοῦ
ἔγραψε μὴ χείρω αὐτοῦ Ovapddvou γενέσθαι παρὰ
ἄνδρα ἵ Ελληνά τε καὶ θεῖον.
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ot

LIFE OF APOLLONIUS, BOOK Ii

_ But he said that he had never navigated it, nor did cmap. _ he know whence they could get a boat on to it. “ Why *V!! _ then,” said they, “did you not hire a guide?” “ Because,’ he said, “I have one who will direct us.”

_ And with that, he showed them a letter, written to _ that effect, and this gave them occasion to marvel afresh at the humanity and foresight of Vardanes. _ For he had addresséed the letter in question to the satrap of the Indus, although he was not subject to his dominion; and in ἰδ. he remindedshim οἵ the good service he had done him, but declared that ΟΠ he would not ask any recompense for the same, _ for,” he said, “it isnot my habit to ask for a return of favours.” . But he said he would be very grateful, if he would give a welcome to Apollonius and send him on wherever he wished to go. And he had given gold to the guide, so that in case he found Apollonius in want thereof, he might give it him and save him from looking to the generosity of anyone else. And ‘when the Indian received the letter, he declared that he was highly honoured, and would interest himself in the sage as much as if the king of India had written in his behalf; and he lent his official boat for him to embark in and other vessels on which the camels were

ferried across, and he also sent a guide to the whole of the country which is bordered by the Hydraotes, and he wrote to his own king, begging him not to treat with less respect than Vardanes a man who was a Greek and divine.

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TY ae
Car. Τον μὲν δὴ ᾽Ινδὸν ὧδε ἐπεραιώθησαν σταδίους
/ yon
μάλιστα τεσσαράκοντα, TO yap πλόιμον αὐτοῦ
τοσοῦτον, περὶ δὲ τοῦ ποταμοῦ τούτου τάδε
γράφουσι: τὸν ᾽Ινδὸν ἄρχεσθαι μὲν ἐκ τοῦ Kav-
7 / 3 / x ς \ \ > / \
κάσου μείζω αὐτόθεν ἢ οἱ κατὰ τὴν ᾽Ασίαν ποταμοὶ
πάντες, προχωρεῖν δὲ πολλοὺς τῶν ναυσυπόρων
ἑαυτοῦ ποιούμενον, ἀδελφὰ δὲ τῷ Νείλῳ πράττοντα
τῇ τε ᾽Ινδικῇ ἐπιχεῖσθαι γῆν τε ἐπάγειν τῇ γῇ καὶ
παρέχειν ᾽Ινδοῖς τὸν Αἰγυπτίων τρόπον σπείρειν.
᾽ , n
χιόσι δ᾽ Αἰθιόπων te καὶ Καταδούπων ὀρῶν
? / \ > 3 aA \ \ > / > \
ἀντιλέγειν μὲν οὐκ ἀξιῶ διὰ τοὺς εἰπόντας, οὐ μὴν
ξυντίθεμαί γε λογιζόμενος τὸν ᾽Ινδόν, ὡς ταὐτὸν
n , > , \ s ne NX ΄Y Ό
τῷ Νείλῳ ἐργάζεται μὴ νιφομένης τῆς ὑπὲρ αὐτὸν
χώρας, καὶ ἄλλως τὸν θεὸν οἶδα κέρατα τῆς γῆς
, »27 7 \ > \ 2 7
ξυμπάσης Αἰθίοπάς τε καὶ ᾽Ινδοὺς ἀποφαίνοντα
ἀν: / \ + ΠΣ ΄ “7 \ δὲ
μελαίνοντά τε τοὺς μὲν ἀρχομένου ἡλίου, τοὺς δὲ
al 4
λήγοντος, ὃ πῶς av ξυνέβαινε περὶ τοὺς ἀνθρώπους,
> \ \ \ “ 52 ἢ ἄ \ > a a
εἰ μὴ καὶ τὸν χειμῶνα ἐθέροντο ; ἦν δὲ ava πᾶν
a fa) : a / :
ἔτος θάλπει γῆν ἥλιος, πῶς ἄν τις ἡγοῖτο νίφεσθαι,
πῶς δ᾽ ἂν τὴν χιόνα χορηγὸν τοῖς ἐκείνῃ ποταμοῖς
γίγνεσθαι τοῦ ὑπεραίρειν τὰ σφῶν αὐτῶν μέτρα ;
εἰ δὲ καὶ φοιτᾶν χιόνα ἐς τὰ οὕτω πρόσειλα, πῶς
Xv > \ ? , > n / a]
ἂν αὐτὴν és τοσόνδε ἀναχυθῆναι πέλαγος ; πῶς ὃ
Ἂ > a : [9] / »
ἂν ἀποχρῆσαι ποταμῷ βυθίζοντι Αἴγυπτον ;

XVIII

Tuus they crossed the Indus at a point where it cHae. was nearly 40 stades broad, for such is the size of its *Y"™ . navigable portion; and they write the following 47°Ru".,. | account of this river. ‘They say that the Indus arises Indus in the Caucasus and is bigger at its source than any of the other rivers of Asia; and as it advances it absorbs into itself several navigable rivers and, like the Nile, it floods the land. of India and brings down soil over it, and so provides the Indians with land to sow in the manner of the Egyptians. Now it is said that there is snow on the hills in Ethiopia and in the land of the Catadupi, and 1 do not choose to contradict, out of respect. for the authorities ; nevertheless, I cannot agree with them, when I consider how the river Indus effects the same results as the Nile, without any snow falling on the country that rises behind and above:it. And moreover I know that God has set the Ethiopian and the Indian at the two extremes or horns of the entire earth, making black the latter who dwell where the‘ sun rises no less than the former who dwell where it sets; now how. should this be the case of the inhabitants, unless they en- joyed summer heat during the winter? But where the sun warms the earth all through the year, how can one suppose that it ever snows? And how could it ever snow there so hard, as to supply the rivers there with water,'and make them rise above their normal levels? But even if there were frequent _snowfalls in regions so exposed to the sun, how could

the melted snow ever cover such an expanse as to
resemble a sea? And how could it ever supply a
river which deluges the whole of Egypt?
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XIX
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FLAVIUS PHILOSTRATUS

XIX

Koptfopevor δὲ διὰ τοῦ ᾽Ινδοῦ πολλοῖς μὲν ποτα-
7 “ 3 val A δὲ ,
μίοις ἵπποις ἐντυχεῖν φασι, πολλοῖς δὲ κροκοδεί- ;
λοις, ὥσπερ οἱ τὸν Νεῖλον πλέοντες, Χέγουσε δὲ
καὶ ἄνθη τῷ ᾽Ινδῷ εἶναι, οἷα τοῦ Νείλου ἀναφύεται,
καὶ τὰς ὥρας, αἱ περὶ τὴν ᾽Ινδικήν εἶσι, χειμῶνος
\ ᾽ ἢ > θέ δὲ 4.2.1] X δὲ
μὲν ἀλεεινὰς εἶναι, θέρους δὲ πνυγηράς, πρὸς δὲ

τοῦτο ἄριστα μεμηχανῆσθαι τῷ δαίμονι, τὴν γὰρ
"Ὀ oy n
χώραν αὐτοῖς θαμὰ ὕεσθαι. φασὶ δὲ καὶ ἀκοῦσαι
nan 3 an e > n \ € \ > \ \
τῶν ᾽Ινδῶν, ὡς ἀφικνοῖτο μὲν ὁ βασιλεὺς ἐπὶ τὸν
ποταμὸν τοῦτον, ὅτε ἀναβιβάζοιεεν αὐτὸν αἱ ὧραι,
θύοι δὲ αὐτῷ ταύρους τε καὶ ἵππους μέχανας----τὸ
\ \ > / > \ / na / ’
yap λευκὸν ἀτιμότερον ᾽Ινδοὶ τίθενται τοῦ μέχανος
δι᾽, οἶμαι, τὸ ἑαυτῶν χρῶμα---θύσαντα δὲ κατα-
ποντοῦν φασι τῷ ποταμῷ χρυσοῦν μέτρον, εἰκα-
σμένον τῷ ἀπομετροῦντι τὸν σῖτον, καὶ ἐφ᾽ ὅτῳ μὲν
τοῦτο πράττει ὁ βασιλεύς, οὐ ξυμβαλέσθαε τοὺς
᾽Ινδούς, αὐτοὶ δὲ τεκμαίρεσθαι τὸ μέτρον κατα-
ποντοῦσθαι τοῦτο ἢ ὑπὲρ. ἀφθονίας καρπῶν, οὺς
γεωργοὶ ἀπομετροῦσιν, ἢ ὑπὲρ. ξυμμετρίας τοῦ
n a
ῥεύματος, ὧς μὴ κατακλύσειε τὴν γῆν πολὺς
ἀφικόμενος.
XX

Πορευθέντας δὲ αὐτοὺς ὑπὲρ τὸν ποταμὸν ἦγεν

¢ \ a ´ ¢ \ > 0. a

ὁ παρὰ τοῦ σατράπου ἡγεμὼν εὐθὺ τῶν Takiror,

N } n ? n n

ον τὰ βασίλεια ἦν τῷ ᾽Ινδῷ. στολὴν δὲ εἶναι τοῖς
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LIFE OF APOLLONIUS, BOOK II

XIX

_ Anp as they were being conveyed across the Indus, cHap. Ade say that they came across many. riyer-horses, *!* and many crocodiles, just as those do who sail along ep eis the Nile ; and they say that the vegetation on the with the Indus resembles that which grows along the Nile, and ἧς that the climate of India is sunny in winter, but suffocating in summer; but to counteract’ this Providence has excellently contrived that it should often rain in their country. And they also say that they learned from the Indians that the king was in the habit of coming to this river when it rose in the appropriate seasons, and would sacrifice to the river bulls and black horses ; for white is less esteemed by the Indians than black, because, I imagine, the: latter is their own colour; and when he has sacrificed, they say that he plunges into the river a measure of gold made to resemble that which is used in measuring wheat. And why the king does this, the Indians, they say, have no idea; but they themselves \con- jectured that this measure was sunk in.

the river, either to secure the plentiful harvest, whose yield the farmers use such a measure to gauge, or to. keep the. river within its proper bounds and_ prevent it from rising to such heights as that it would drown the land.

XX

Anp after they had crossed the river, they were onap conducted by the satrap's guide direct to Taxila, ** where the Indian had his royal palace. And they 2 aeons of the say that on this side of the Indus the dress of the natives

CAP. μετὰ τὸν ᾽Ινδὸν λίνου φασὶν ἐγχωρίου καὶ ὑποδή- * ματα βύβλου καὶ κυνῆν, ὅτε ὕοι, καὶ βύσσῳ δὲ τοὺς φανερωτέρους αὐτῶν φασιν ἐστάλθαι, τὴν δὲ

/ 7 / \ ς / \ an
βύσσον φύεσθαι δένδρου φασὶν ομδιόν "ped τῇ
even τὴν βάσιν, παραπλησίου δὲ τῇ itéa τὰ
πέταλα. καὶ ἡσθῆναι τῇ βύσσῳ φησὶν ὁ 0 Amon.
λώνιος, ἐπειδὴ ἔοικε φαιῷ τρίβωνι. καὶ ἐς Αἴγυ-
> a “ e “ a
πτον δὲ ἐξ ᾽Ινδῶν ἐς πολλὰ τῶν ἱερῶν φοιτᾷ ἡ
/ \ 4 / \ ed \
βύσσος. τὰ de Τάξιλα μέγεθος μὲν εἶναι κατὰ
\ N? , 6 δὲ ἐ oe ε
τὴν Νῖνον, τετειχίσθαι δὲ ξυμμέτρως, ὥσπερ αἱ
“Ελλάδες, βασίλεια δὲ εἶναι ἀνδρὸς τὴν Πώρου
τότε ἀρχὴν ἄρχοντος, νεὼν δὲ πρὸ τοῦ τείχους
> a E] \ Ἀ cal ς / Ve :
ἰδεῖν φασιν ov rape πολυ τῶν ἑκατομπόδων λίθου
κογχυλεάτου, καὶ κατεσκευάσθαι τι ἱερὸν. ἐν αὐτῷ
ἧττον. μὲν ἢ κατὰ τὸν νεὼν τοσοῦτόν τὲ ὄντα καὶ
περικίονα, θαυμάσαι δὲ ἄξιον: χαλκοῖ γὰρ πίνακες
/ κ᾽
ἐγκεκρότηνται τοίχῳ ἑκάστῳ, γεγραμμένοι τὰ
Πώρου τε καὶ ᾽Αλεξάνδρου. -ἔργα: γεγράφαται
δὲ ὀρειχάλκῳ καὶ ἀργύρῳ καὶ χρυσῷ καὶ χαλκῷ
μέλανι ἐλέφαντες ἵπποι στρατιῶται κράνη ἀσπίδες,
λόγχαι δὲ καὶ βέλη καὶ ξίφη σιδήρου πάντα, καὶ
oe 4 ῞HN / an ἶ > a 4 δι
ὥσπερ λόγος εὐδοκίμου γραφῆς, οἷον εἰ Ζεύξιδος
᾽ EI , \ > ´ ; ee
εἴη τι ἢ ᾽Ιολυγνώτου τε καὶ Evdpavopos, ot τὸ

εὔσκιον ἡσπάσαντο καὶ τὸ ἔμπνουν καὶ τὸ ἐσέχον
\ ϑ3ῳ, Ὅ“ / > a / \
τε καὶ ἐξέχον, οὕτως, φασί, κἀκεῖ διαφαίνεται, καὶ
ξυντετήκασιν ai ὕχλαι καθάπερ χρώματα. ἡδὺ δὲ
καὶ αὐτὸ τὸ ἦθος τῆς γραφῆς: ἀναθεὶς γὰρ ταῦτα
μετὰ τὴν τοῦ Μακεδόνος πελευτὴν ὁ Πῶρος νικᾷ
ἐν αὐτοῖς ὁ Μακεδὼν καὶ τὸν. Πῶρον ἀνακτᾶται
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eople consists of native linen, with shoes of byblus crap. ‘and a hat when it rains; but that the upper classes ** there are apparelled in byssus ; and that the byssus ‘grows upon a tree of which the stem resembles that — ‘of the white poplar, and. the leaves those of the willow... And Apollonius says that he was delighted Byssus with the byssus, because, it resembled his sable ye0¢°° ° Tas s cloak. And the byssus is imported into gypt from India for many sacred uses. Taxila, they tell us, is about as big as Nineveh, and was fortified Greek fairly well after the manner of Greek cities ; and here Tonaniis we _ was the royal residence of the personage ‘who then Taxila ruled the empire of Porus. And they saw a Temple, they say, in front of the wall, which was not far short of 100 feet ἴῃ size, made ‘of porphyry, and there was constructed within it a shrine, somewhat _ small as compared with the great size of the Temple _ which is also surrounded with columns, and deserving of notice. For bronze tablets were nailed into each of its walls on which were engraved the exploits of -Porus and Alexander. But the pattern was wrought with orichaleus and silver and gold and black bronze, d you saw elephants, horses, soldiers, helmets, Tihields, and spears, and javelins and swords, all made of iron; and, if we are to believe report, in a re- spectable style of art resembling that of Zeuxis or Polygnotus and Euphranor, who delighted’ in light and shade and infused life into their designs, as ‘well as a sense of depth and.relief... And the metals were blended in.the design, melted.in like so many colours ; ; and the character of the picture was also essing 3 in itself, for Porus dedicated, these designs er the death of the Macedonian, who is depicted in them in the hour of victory, reinstating Porus who

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CAP.
XX
CAP.

XXI

τέτρωμένον καὶ δωρεῖται τὴν Ἰνδικὴν ἑ ἑαυτοῦ χιὼν
οὖσαν. λέγεται δὲ καὶ πενθῆσαι τὸν Ἀλέξανδρον
ἀποθανόντα ὁ ὃ Πῶρος, ὀχλοφύρασθαί τε ὡς γενναῖον
καὶ χρηστὸν βασιλέα, ζῶντὸς τε Ἀλεξάνδρου μετὰ
τὴν ἐκ τῆς Ἰνδικῆς ἀναχώρησιν μήτε εἰπεῖν τι ὡς

βασιλεὺς καίτοι ξυγχώροῦντος," μήτε προστάξαι
τοῖς ᾽Ινδοῖς, ἄλλ᾽ ὥσπερ σατράπης σωφροσύνης
μεστὸς εἶναι καὶ πράττειν ἐς χάριν τὴν ἐκείνου
πάντα.
XXI

Οὐ ξυγχωρεῖ μοι ὁ λόγος παρελθεῖν ἃ περὶ τοῦ
Πώρου τούτου ἀναγράφουσι: πρὸς διαβάσει γὰρ
τοῦ Μακεδόνος ὄντος καὶ ξυμβουλευόντων αὐτῷ
ἐνίων τοὺς ὑπὲρ τὸν Ὕφασίν τε καὶ τὸν Τ᾽Ράγγην
ποταμὸν ποιεῖσθαι ξυμμάχους, ον γὰρ ἂν. πρὸς
τὴν ᾽ἰνδικὴν πᾶσαν ξυμφρονοῦσαν παρατάξεσθαί
/ nan
ποτε αὐτόν, “ εἰ τοιοῦτόν ἐστί por, ἔφη, “τὸ ὑπή-
ς \ 77 4 7 > \ 7
Koov, ὡς μὴ σώζεσθαι ἄνευ ξυμμάχων, ἐμοὶ Bér-
\ > lal
τίον ΤΟ μὴ ἄρχειν. ἀπαγγείλαντος δὲ αὐτῷ
τίνος, ὅτε Δαρεῖον ἤρηκε, “ βασιλέα," ἔφη, “ἄνδρα
᾽]
δὲ ον. τὸν δὲ ἐλέφαντα, ἐφ᾽ οὗ μάχεσθαι ἔμελλε,
κοσμήσαντος τοῦ ὀρεωκόμου καὶ εἰπόντος “οὗτος
/ Φ a yy 29 cD \ \ = ”
σέ, ὦ βασιλεῦ, οἴσει," “ἐγὼ. μὲν οὖν," ἔφη,
“ronTov, ἤν γε ἀνὴρ ἐμαυτῷ ὅμοιος γένωμαι."
γνώμην δὲ ποιουμένων θῦσαι αὐτὸν τῷ ποταμῷ,
ς \ 7 \ / / \
ὡς μὴ δέξαιτο Tas Μακεδόνων σχεδίας, μηδὲ
a 3
εὔπορος τῷ ᾽Αλεξάνδρῳ γένοιτο, “ οὐκ ἔστιν," ἔφη,
lal / a >
“τῶν ὅπλα ἐχόντων ΤΟ καταρᾶσθαι." μετὰ δὲ τὴν
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τ LIFE OF APOLLONIUS, BOOK II

wounded, and presenting him with India which was cnapr.
now his ‘gift. And it is said that Porus was grieved **
the death of Alexander, and that he lamented ad King
fin as a generous and good prince; and as long as Porus
Alexander was alive after his departure from India,
he never used the royal diction and style, although
he had license to do so, nor issued kingly edicts to
the Indians, but figured himself as a'satrap full of
moderation, and guided in every action by the wish
to please Alexander.

4 XXI
Paty)
oo My argument does not allow me. to pass over CHAP
the accounts written of this.Porus. ov when the **!
Macedonian was about to. cross the river, and
‘some of Porus’ advisers wished him to make. an
alliance with the kings on the other side of
the Hyphasis and of the Ganges, urging that the
invader would never face a general coalition against
him of the whole of India, he replied: “If the
temper of my subjects is such that I cannot save
myself without allies, then for me it is better not to be
” And when some one announced to him that
Alexander had captur ed Darius, he remarked, “a king
“but not a man.’ And when the mule-driver ‘had
- eaparisoned the elephant on which he meant to fight,
and said : “ He, oh king, will carry you,’ he replied :
“ Nay, I shall carry him, if I prove myself the same
man I used to be.”.. And when they. counselled him to
mectifice to the river, and induce: it to reject the rafts
the Macedonians, and make itself impassable to
lexander, he said: “It ill befits ‘those who have
arms to resort to. imprecation.’’ And after the
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CAP.
XXI
CAP.
XXII
FLAVIUS PHILOSTRATUS

μάχην, ὅτε καὶ τῷ ᾽Αλεξάνδρῳ θεῖός τε καὶ ὑπὲρ
τὴν φύσιν τὴν ἀνθρωπείαν ἔδοξεν, εἰπόντος τῶν
ξυγγενῶν τινος, “εἰ δὲ προσεκύνησας διαβάντα,
ὦ Πῶρε, οὔτ᾽ ἂν ἡττήθης μαχόμενος οὔτ᾽ ἂν
τοσοῦτοι. ᾽Ινδῶν «ἀπώλοντο, οὔτ᾽ ἂν αὐτὸς ἐτέ-
τρωσο, 2 “ ἐγὼ τὸν ᾽Αλέξανδρον," εἶπε, “φιλοτι-
μότατον ἀκούων ξυνῆκα, ὅτι προσκυνήσαντα μὲν
δοῦλόν με ἡγήσεται, πολεμήσαντα δὲ βασιλέα,
καὶ θαυμάζεσθαι μᾶλλον ἠξίουν ἢ ἐλεεῖσθαι, καὶ
οὐκ ἐψεύσθην' παρασχὼν γὰρ ἐμαυτόν, οἷον
᾽Αλέξανδρος εἶδε, πάντα ἐν ἡμέρᾳ μιᾷ καὶ ἀπώ-
λεσα καὶ ἐκτησάμην." τοιοῦτον μὲν τὸν ᾽Ινδὸν
τοῦτον ἐξιστοροῦσι, γενέσθαι δέ φασιν αὐτὸν
κάλλιστον ᾽Ινδῶὼν καὶ μῆκος, ὅσον οὔπω τινὰ

ἀνθρώπων τῶν μετὰ τοὺς Τρωικοὺς ἄνδρας, εἶναι
δὲ κομιδῇ νέον, ὅτε τῷ ᾽Αλεξάνδρῳ ἐπολέμει.
XXII

“Ον δὲ διέτριβεν ἐν τῷ ἱερῷ χρόνον, a oONDS OE
οὗτος ἐγένετο, ἔστ᾽ ἂν ἀγγελθῇ τῷ βασιλεῖ ξένους
ἥκειν, “ὦ Adm,” ἔφη ὁ ᾽Απολλώνιος, “ἔστι τι
γραφική; Teed γε," ele, “Kal ἀλήθεια." “πράττει
δὲ τί ἡ τέχνη. αὖτη; “τὰ χρώματα; ᾽ ἔφη, “ ξυγκε-
ράννυσιν, ὁπόσα ἐστί, τὰ κυανᾶ τοῖς βατραχείοις
καὶ τὰ λευκὰ τοῖς μέλασι καὶ "τὰ πυρσὰ τοῖς
ὠχροῖς." ταυτὶ δέ, ἢ δ᾽ ὅς, “ὑπὲρ τίνος μί-
yuo; οὐ γὰρ ὑπὲρ μόνου τοῦ ἄνθους, ὥσπερ, αἱ
κήριναι." “ὑπὲρ μιμήσεως, ᾽ ἔφη, “ καὶ τοῦ κύνα
τε ἐξεικάσαι καὶ ἵππον καὶ ἄνθρωπον καὶ ναῦν καὶ
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LIFE OF APOLLONIUS, BOOK II

le, in which his conduct struck Alexander as cHap. 4 yine and superhuman, when one of his relations said to him: “If you had only paid homage to him : after he had crossed, O Porus, you would ποῖ ourself have been defeated in battle, nor would so ᾽Εν Indians have lost their lives, nor would you fourself have been wounded,” he said: “ I knew from ; _ that Alexander was so fond of glory that, if I a homage to him, he would regard me as a ΠΡΌ but if I fought him, as ἃ king. And I much preferred his admiration to. his pity, nor was I wrong in my calculation. For by shewing myself to. be such ἃ man as Alexander found me, I both lost and won everything in one day.” Such is the character which historians give of this Indian, and they say that he was a handsomest of his race, and in stature taller than “any man since the Trojan heroes, but that he was pete young, when: he went to war ‘with. Alexander.

RP. XXII

; Wane he was waiting in the Temple,—and it took cHap.

a long time for the king to be informed that **" Strangers had arrived,—Apollonius said: “O Damis, Fr decanter is there such a thing as. painting?” “Why, yes,” painting he answered, “if there be any such thing as truth.’ “And what does this art do?” “It

mixes together,” replied Damis, “all the colours

there. are, -blue with green, and white with

black, and red with yellow.” “And for what
Reason.” said the other, “does it mix these? For
it isn’t merely to get a colour, like dyed wax.’

“ It is,’ said Damis, “ for the νοΐ τος imitation, and

CAP, ὁποσᾶ ὁρᾷ ὁ ἥλιος" a4 δὲ καὶ τὸν ἠλιὸν αὐτὸν
ἐξεικάζει τοτὲ μὲν ἐπὶ τεττάρων ἵππων, οἷος
ἐνταῦθα λέγεται φαίνεσθαι, τοτὲ δ᾽ αὖ καὶ διαπύρ-
σεύοντα, τοῦ Pare ἐπειδὰν αἰθέρα troypagy,
Καὶ θεῶν οἶκον." “μίμησις οὖν ἡ γραφική, ὦ
Δάμι; " “τί δὲ ἄλλο; " εἶπεν, “ εἰ γὰρ μὴ τοῦτο
; , , A >A ”
πράττοι, γελοία δόξει χρώματα ποιοῦσα εὐήθως.
“τὰ δ᾽ ἐν τῷ οὐρανῷ, ἔφη, “ βλεπόμενα, ἐπειδὰν,
αἱ νεφέλαι διασπασθῶσιν am ἀλλήλων, τοὺς
κενταύρους καὶ τραγελάφους καί, νὴ Δί;, οἱ λύκοι.
«ὦ , / 9 5» > a 3
Te Kal οἱ ἵπποι, τί φήσέις; Ap οὐ μιμητικῆς εἶναι
» ; "an >
épya;” “ἔοικεν, ἔφη. “ζωγράφος οὖν ὁ θεός, ὦ
Δάμι, καὶ καταλιπὼν τὸ πτηνὸν ἅρμα, ἐφ᾽ οὗ πο-
4 lal \ a/ \. "3 , /
ρεύεται διακοσμῶν τὰ θεῖά τε καὶ ἀνθρώπεια, κάθη-
ται τότε ἀθύρων τε καὶ γράφων ταῦτα, ὥσπερ οἱ
a 2 [οὶ / ”» 9» / ς Fé > ef
παῖδες ἐν TH ψάμμῳ; ἠρυθρίασεν ὁ Δάμις és οὕτως
ἄτοπον ἐκπεσεῖν δόξαντος τοῦ λόγου. οὐχ ὕπερι-
δὼν οὖν αὐτὸν ὁ ᾽Απολλώνιος, οὐδὲ γὰρ πικρὸς
ἴω >
πρὸς τὰς ἐλέγξεις Hv, “ἀλλὰ μὴ τοῦτο," ἔφη, “βούλει
λέγειν, ὦ Δάμι, τὸ ταῦτα μὲν ἄσημά τε καὶ ὡς ἔτυχε
\ n > nm / / a." a Θ n econ
διὰ τοῦ οὐρανοῦ φέρεσθαι Toye ἐπὶ τῷ θεῷ, ἡμᾶς
δὲ φύσει τὸ μιμητικὸν ἔχοντας ἀναρρυθμίζειν τε
- a 5 n ἐξ ,
αὐτὰ καὶ ποιεῖν ; ἢ “μᾶλλον, ἔφη, “τοῦτο ἡγώ-
\ ~
μεθα, ὦ ᾽Απολλώνιε, πιθανώτερον yap Kal πολλῷ
βέλτιον. “διττὴ ἄρα ἡ μιμητική, ὦ Δάμε, καὶ
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to get a likeness of a dog, or a horse, or a man, of a CHAP.

ship, or of anything else under the sun; and what is. ¥X1 more, you see the sun himself represented, sometimes borne upon a four horse car, as he is said to be seen here, and sometimes again traversing the heaven with his torch, in case you are depicting the ether τὰ the home οἳ the gods.” “Then, O Damis, inting is imitation?’ “And what else could it be?” said he: “for if it did not effect that, it would bé voted to be an idle playing with colours. ’ “And,” said the other, “the things. which are seen in heayen, whenever the clouds are torn away from one another, I mean the centaurs and stag-antelopes, yes, and the wolves too, and the horses, what have you t to say about them? Are we not to regard fen as works of imitation ?”’ “It. would seem so,” he replied. “Then, Damis, God is a painter, and has left his winged chariot, upon which he travels, as he disposes of affairs human and divine, and he sits down on these occasions to: amuse himself by drawing these pictures, as children make figures in the sand.’ Damis blushed, for he felt that his gument was reduced to such ah absurdity. But Apollonius, on his side, had no wish to humiliate him, for he was not unfeeling in his refutations of people, nd said: “ But I am sure, Damis, you did not. mean shat ; rather that these figures flit through the heaven not only without meaning, but, so far as providence is concerned, by mere chance; while we who by nature are prone to imitation rearrange and create them in these regular figures.” “We may,’ he =e “rather consider this to be the case, Ὁ Apollonius, for it is more probable, and a much sounder idea. ” «Then, O Damis, the mimetic art is

:

CAP.
XXII
FLAVIUS BHU LOSTR AROS

τὴν μὲν ἡγώμεθα οἵαν TH χειρὺ ἀπομεμάδα θαι καὶ
τῷ νῷ, γραφικὴν τὴ εἶναι ταύτην, τὴν δ᾽ αὖ μόνῳ
τῷ νῷ εἰκάζειν. “οὐ διττήν, ἔφη ὁ Aduis,
ny dna τὴν μὲν τέλρωτέραν ἡγεῖσθαι προσήκεῃ
γραφικήν γε οὖσαν, ἢ δύναται καὶ τῷ νῷ καὶ τῇ
\ 2 \ ec / > , , ’
χειρὶ ἐξεικάσαι, τὴν δὲ ἑτέραν ἐκείνης μόριον,
ἐπειδὴ ξυνίησι μὲν καὶ μιμεῖται τῷ νῷ καὶ μὴ
N n \ \ > x > \ /
γραφικός τις ὤν, TH χειρὶ δὲ οὐκ ἂν ἐς τὸ γράφειν
αὐτὰ χρήσαιτο." “dpa, ἔφη, “ ὦ Δάᾶμι, πεπη-
ρωμένος τὴν χεῖρα ὑπὸ πληγῆς τινὸς ἢ νόσου ;”
“μὰ Li,” εἶπεν, “ἀλλ᾽ ὑπὸ τοῦ μήτε ypadioos
\ @ ´ > , Ἂν νὰ ´ ree
τινὸς ἦφθαι, μήτε ὀργάνου τινὸς ἢ χρώματος, ἀλλ᾽
> a »” n ες 5 ϛς > an 7) » “ec 3
ἀμαθῶς ἔχειν τοῦ γράφειν. οὐκοῦν," ἔφη, “ὦ
Δάμι; ἄμφω ὁμολογοῦμεν μιμητικὴν μὲν ἐκ φύσεως.
τοῖς ἀνθρώποις ἥκειν, τὴν γραφικὴν δὲ ἐκ πέχνης.
τουτὶ δ᾽ ἂν καὶ περὶ τὴν πλαστικὴν φαίνοιτο. τὴν

δὲ δὴ ζωγραφίαν αὐτὴν οὔ μοι δοκεῖς μόνον τὴν
διὰ τῶν χρωμάτων ἡγεῖσθαι, καὶ γὰρ ἕν χρῶμα
ἐς αὐτὴν ἤρκεσε τοῖς γε ἀρχαιοτέροις τῶν γραφέων
καὶ προϊοῦσα τεττάρων εἶτα πλειόνων ἥψατο,
ἀλλὰ καὶ γραμμὴν καὶ τὸ ἄνευ χρώματος; ὃ δὴ
σκιᾶς τε ξύγκειται καὶ φωτός, ζωγραφίαν προσ-
NKEL καλεῖν: καὶ γὰρ ἐν αὐτοῖς ὁμοιότης τε ὁρᾶται
εἶδός τε καὶ νοῦς καὶ αἰδὼς καὶ θρασύτης, καίτοι
χηρεύει χρωμάτων ταῦτα, καὶ οὔτε αἷμα ἐνσημαί-
PA / \ Ἄ ς 7 A > \
νει οὔτε κόμης TLVOS ἢ ὑπήνης ἄνθος, ἀλλὰ
μονοτρόπως ξυντιθέμενα τῷ τε ξανθῷ ἀνθρώπῳ
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aa

LIFE OF APOLLONIUS, BOOK II

twofold, and we may regard the one kind as an crap. aployment of the hands and mind in producing imi-
**" tations, and declare that this is painting, whereas the other kind consists in making likenesses with the mind alone.” “ Not twofold,” replied Damis, “for we ought to regard the former as the more perfect and more complete kind being anyhow painting, and. a faculty ¨H making likenesses with the help both of mind and hand ; but we must regard the other kind as a depart- ment of that, since its possessor perceives and imi- tates with the mind, without having the delineative faculty, and would never use his hand in depicting its objects.” ‘“ Then,” said Apollonius, “ you mean, Damis, that the hand is disabled by a blow or by disease?” “No,” he answered, “but it is disabled, “ee it has never handled pencil nor any ‘instrument or colour, and has never learned to draw.” “Then,” said the other, “we are both of us, Damis, agreed that man owes his mimetic faculty to nature, but. his power of painting to art. And. the same would appear to be true of plastic art. But, methinks, you would not confine painting itself to the mere use of colours, for a single colour was often found sufficient for this purpose by our older painters ; and as the art advanced, it employed four, and later, yet more ; but we must: also concede: the name of a painting to an outline drawn without any. colour at all, and composed merely of shadow and light. For in such designs we see a resemblance, we see form and expression, and modesty and bravery, although they are altogether devoid of colour ; and neither blood is represented, nor the colour of a man’s hair or beard ; nevertheless these compositions in monochrome are likenesses of people either tawny

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FLAVIUS PHILOSTRATUS

nr la! \ an >
CAP. ἔοικε Kal τῷ λευκῷ, κἂν τούτων τινὰ τῶν ᾽Ινδῶν
XXII “ a ν a / UA 4 “4

λευκῇ τῇ γραμμῇ γράψωμεν, μέλας δήπου δόξει,
A f
TO Yap ὑπόσιμον τῆς ῥινὸς καὶ οἱ ὀρθοὶ βόστρυχοι
lal > a
καὶ ἡ περιττὴ γένυς καὶ ἡ περὶ Tots ὀφθαλμοῖς
e 3 N
οἷον ἔκπληξις pedaiver τὰ ὁρώμενα καὶ ᾽Ινδὸν
, a e an
ὑπογράφει τοῖς ye μὴ ἀνοήτως ὁρῶσιν. ὅθεν
ἴω an a »”
εἴποιμ᾽ ἂν Kal τοὺς ὁρῶντας TA τῆς γραφικῆς ἔργα
a a \
ο μιμητικῆς δεῖσθαι; ον yap ἂν ἐπαινέσειέ τις TOV
- γεγραμμένον ἵππον ἢ ταῦρον μὴ τὸ ζῷον ἐνθυμη-
θεὶς ᾧ εἴκασται, οὐδ᾽ ἂν τὸν Αἴαντά τις τὸν
Τιμομάχου ἀγασθείη, ὃς δὴ ἀναγέγραπται αὐτῷ
μεμηνώς, εἰ μὴ avaraBor τι ἐς τὸν νοῦν Αἴαντος
»"Ά \ ς 3... ἐε', > \ > / 3 a
εἴδωλον Kal ὡς εἰκὸς αὐτὸν ἀπεκτονότα τὰ ἐν TH
Τροίᾳ βουκόλια καθῆσθαι ἀπειρηκότα, βουλὴν
ποιούμενον καὶ ἑαυτὸν κτεῖναι. ταυτὶ δέ, ὦ Ade,
τὰ τοῦ ᾽ΙΠώρου δαίδαλα μήτε χαλκευτικῆς μόνον
ἀποφαινώμεθα, γεγραμμένοις γὰρ εἴκασται, μήτε
γραφικῆς, ἐπειδὴ ἐχαλκεύθη, ἀλλ᾽ ἡγώμεθα σοφί-
σασθαι αὐτὰ γραφικόν τε καὶ χαλκευτικὸν ἕνα
ΨΥ a . -€ / \ ν᾽ Ὸ /
ἄνδρα, οἷον δή τι map Ὁμήρῳ τὸ τοῦ ᾽Ηφαίστου
ι H An , 5 / > ,
περὶ τὴν τοῦ Αχιλλέως ἀσπίδα ἀναφαίνεται.
\ \ \ ἴω 3 4 ie J
μεστὰ yap καὶ ταῦτα ολλύντων TE καὶ OAAUME-
νον, καὶ τὴν γῆν ἡματῶσθαι φήσεις χαλκῆν
οὖσαν."
| . LIFE OF APOLLONIUS, BOOK II
4
or white, and even if we drew one of these Indians cHap
with a white pencil, yet he would seem black, for **!!
the ere would be his flat nose, and his stiff curling
locks and prominent jaw, and a certain gleam about
his eyes, to give a black look to the picture and
depict an Indian to the eyes of all those who have
gence. And for this reason I should say that
se who look at works of painting and drawing
fequire a mimetic faculty; for no one could
p preciate or admire a picture of a horse or of a bull,

mless he had formed an idea of the creature
epresented. Nor again could one admire a picture
“Ajax, by the painter Timomachus, which represents
him in ἃ state of madness, unless one had conceived in
‘one’s mind first an idea or notion of Ajax, and had
ntertained the probability that after killing the
ks in Troy he would sit down’ exhausted and
neditate suicide. But these elaborate works of
Porus we cannot, Damis, regard as works of brass
founding alone, for they resemble regular pictures,
‘nor as works of painting alone, for they are cast in
brass ; so let us regard them as the chefs d’ cuvre
4 a man who is. both painter and brass-founder
once, and as similar to the work of Hephaestus
n the shield of Achilles, as revealed in Homer.
For there are crowded together in that work too
men. slaying and slain, and you would say that
earth was stained with gore, though it is made
brass.”
CAP.
XXIII
CAP.
XXIV
FLAVIUS PHILOSTRATUS

EˆI

XXIII ; 4

TdBre σπουδάζοντι τῷ ἀνδρὶ ἐφίστανται
παρὰ τοῦ βασιλέως ἄγγελοι καὶ ἑρμηνεύς, ὡς
ποιοῖτο αὐτὸν ὁ βασιλεὺς ξένον ἐς τρεῖς ἡμέρας,
μὴ γὰρ πλειόνων νενομίσθαι τοὺς ξένους ἐνομιλεῖν
τῇ πόλει, καὶ ἡγοῦντο αὐτῷ ἐς τὰ βασίλεια. ἡ
πόλις δ᾽ ὡς μὲν ἔχει. τοῦ τείχους, εἴρηκα, φασὶ &
ὡς ἀτάκτως τε καὶ ᾽Αττικῶς τοὺς στενωποὺς
τέτμηται κατεσκεύασταί. τε οἰκίαις, εἰ μὲν ἔξωθεν
ὁρῴη τις αὐτάς, ἕνα ἐχούσαις! ὄροφον, εἰ δ᾽ ἔσω
παρέλθοι 748, ὑπογείοις ἤδη καὶ παρεχομέναις toa
τοῖς ἄνω τὰ ὑπὸ τῇ γῇ.
XXIV

Ἱερὸν δὲ ἰδεῖν Ἡλίου φασίν, ᾧ ἀνεῖτο Αἴας,
ἐλέφας, καὶ ἀγάλματα ᾽Αλεξάνδρου χρυσᾶ καὶ
Πώρου ἕτερα, χαλκοῦ δ᾽ ἦν ταῦτα μέλανος. οἱ δὲ

τοῦ ἱεροῦ tei gots πυρσαῖς λίθοις ὑπαστράπτει,
χρυσὸς αὐγὴν ἐκδιδοὺς ἐοικυῖαν ἀκτῖνι. τὸ δὲ
ἔδος αὐτὸ papyaptriBos ξύγκειταί ξυμβολικὸν
τρόπον, ᾧ βάρβαροι πάντες ἐς τὰ ἱερὰ χρῶνται.
180.

i .
4
+ ν
ms
LIFE OF APOLLONIUS, BOOK II

XXUI

| Wuie theisage was engaged in this conversation, CHAP, messengers and an interpreter presented themselves heel from the king, to say that the king would make him pg td his guest for three days,! because the laws did not i Taxila allow of strangers residing in the city for a longer

e; and accordingly they conducted him into the

lace. I have already described the way in which

e city is walled, but they say that it was divided up

to narrow streets in the same irregular manner as

“is Athens, and that the houses were built in such a

way that if you look at them from outside they had

only one storey, while if you went into one of them,

you at once found subterranean chambers extending

-as far below the level of the earth as did the
chambers above.
ne XXIN

ἍAN they say that they saw a Temple of the Sun car. in which was kept a sacred elephant called Ajax, and **!’ there were images of Alexander made of gold, and ὸ υσόφεστοςς others of Porus, though the latter were of black Aiax, and bronze.. But on the walls of the Temple there were Mecandee ted stones, and gold glittered underneath, and gave off a sheen as bright as sunlight. But the statue was compacted of pearls arranged i in the symbolic manner affected by all barbarians in their shrines.

‘x Compare the proverb-‘‘ Saepe dice post tres vilescit piscis

‘et hospes,” and cp. W. Robertson Smith, nts of the Semites, 1901, p. 270.
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CAP.
XXV
CAP.
XXVI
FLAVIUS PHILOSTRATUS

XXV

Περὶ δὲ τὰ βασίλεια οὔτε ὄγκον ἰδεῖν φασιν οἰκοδομημάτων, οὔτε δορυφόρους ἢ ἢ φύλακας, ἀλλ᾽ οἷα περὶ τὰς τῶν λαμπρῶν οἰκίας, ὀλύγους οἰκέτας

καὶ διαλεχθῆναι τῷ βασιλεῖ δεομένους τρεῖς,

οἶμαι, ἢ τέτταρας" καὶ τὸν κόσμον τοῦτον aya- σθῆναι μᾶλλον ἢ τὰ ἐν Βαβυλῶνι φλεγμαίνοντα, καὶ πολλῷ πλέον ἕ ἔσω παρελθόντες: καὶ “γὰρ τοὺς ἀνδρῶνας καὶ τὰς στοὰς καὶ τὴν αὐλὴν πᾶσαν κεκολάσθαι φασίν.
XXVI

"ἔδοξεν οὖν τῷ ᾽Απολλωνίῳ eh Ci ὁ Ἰνδὸς, καὶ παραστησάμενος τὸν ἑρμηνξᾶ, ἐξ χαίρω," εἶπεν, “ὦ βασιλεῦ, φιλοσοφοῦντά σε ὁρῶν." “ἐγὼ δὲ ὑπερ-᾽

/ 39. Wf ἔξ ὃ} Ὸ Ya n wy 3) «“ NG XaALP@, ep, E7TELON) OUTW TrEpt εμοῦ OLEl. TOUTL By / 9. en) τα oR πὰ \ \ > . € VEVOMLOTAL TAP UMW, ELTTEV,. 7) OU TT POs TO €7Tt- \ fa) \ > \ 7 5) ἐς) SES ” ELKES τοῦτο τὴν ἀρχὴν κατεστήσω: * σωφρόνως, ἔφη, “ γερο LENS σωφρονέστερον χρῶμαι, καὶ πλεῖστα μὲν ἔχω ἀνθρώπων, δέομαι δὲ ὀλίγων, τὰ γὰρ πολλὰ τῶν φίλων τῶν ἐμαυτοῦ ἡγοῦμαι."
“ μακάριε τοῦ θησαυροῦ," εἶπεν, “ εἰ χρυσοῦ τε καὶ ἀργύρου ἀντερύῃ τοὺς φίλους, ἐξ ὧν ava-

ΥΑ ΕΣ]
φύεται σοι πολλά τε καὶ ἀγαθά. “Kal μὴν καὶ “ἅμ ΕΙ an » + ‘cc an fol 4 \ τοῖς ἐχθροῖς, ἔφη, “ κοινωνῷ τοῦ πλούτου. τοὺς

γὰρ ἀεί ποτε διαφόρους τῇ χώρᾳ ταύτῃ βαρβάρους
182

i χὰ».

‘ -
«-.
LIFE OF APOLLONIUS, BOOK II

| MES

_ Anp in the palace they say that they saw no CHAP. Magnificent chambers, nor any bodyguards or *** | sentinels, but, as is the case in the houses of the Sep ages upper class, a few servants ; and only three or four of Indian ΠΑ, them, who required to converse with the king. And they say that they admired this arrangement more

than they did the pompous splendour of Babylon, and

their esteem was enhanced when they went within.

For the men’s chambers and the porticoes and the

whole of the vestibule were in a very chaste style.

XXVI

So the Indian was regarded by Apollonius as a CHAP. philosopher, and addressing him through an inter- ag preter, he said: “1 am delighted, O king, to find hits ah you living like a philosopher.” “And I,” said the Potcy other, “am over delighted that you should think οὖ. me thus.” “ And,’ said Apollonius, “is this customary among you, or was it you yourself established your government on so modest ἃ scale?’’ “Our customs,’ said the king, “ are dictated by moderation, and I am _ still more moderate in my carrying them out; and though I have more than other men, yet I want little, for I regard most things as belonging to my own friends.” “Blessed are you then in your treasure,” said Apollonius,’ “if you rate your friends more highly than gold and silver, for out of them grows up for you a harvest of blessings.” “ Nay more,” said the king, “I share my wealth also with : my enemies. For the barbarians who live on the

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FLAVIUS PHILOSTRATUS

CAP. προσοικοῦντας καὶ καταδρομαῖς “χρωμένους ἐς

XXVI

,

τἀμὰ ὅρια ὑποποιοῦμαι τουτοισὶ τοῖς χρήμασι, καὶ
δόρυ ορεῖταί μοι ὑπ᾽ αὐτῶν ἡ χώρα, καὶ οὔτε
αὐτοὶ ἐπὶ τἀμὰ φοιτῶσι τούς τε ὁμόρους αὐτοῖς
βαρβάρους ἀνείργουσι, χαλεποὺς ὄντας. ἐρομένου
δὲ αὐτὸν τοῦ ᾽Απολλωνίου, εἰ καὶ Πῶρος αὐτοῖς
ἐτέλει χρήματα, i. “ Πώρος, εἶπε, “ πολέμου ἤρα,
ἐγὼ δὲ εἰρήνης." _ πάνυ τοῖς λόγοις τούτοις

ἐχειροῦτο τὸν ᾽Απολλώνιον, καὶ οὕτως αὐτοῦ
ἡττήθη, ὡς Εὐφράτῃ ποτὲ MUTANT TOV μὴ φιλοσο-
φοῦντι, “ ἡμεῖς δὲ ἀλλὰ τὸν Ἰνδὸν Φραώτην αἰδώ-
μεθα," φάναι, ὄνομα γὰρ τῷ Ἰνδῷ τοῦτο ἦν.
σατράπου δέ, ἐπειδὴ μεγάλων παρ᾽ αὐτοῦ ἠξιώθη,
βουληθέντος αὐτὸν ἀναδῆσαι μίτρᾳ χρυσῇ κεκο-
σμημένῃ λίθοις ποικίλοις, “ ἐγώ, ἔφη, << ef καὶ τῶν
ζηλούντων τὰ τοιαῦτα ἦν, παρῃτησάμην ἂν αὐτὰ
νῦν καὶ ἀπέρριψα τῆς κεφαλῆς ᾽Απολλωνίῳ
ἐντυχών, οἷς δὲ μήπω πρότερον ἀναδεῖσθαι ἠξίωσα,
πῶς ἂν νῦν κοσμοίμην τὸν μὲν ξένον ἀγνοήσας,
ἐμαυτοῦ δὲ ἐκλαθόμενος ;” ἤρετο αὐτὸν καὶ περὶ
διαίτης ὁ ᾽Απολλώνιος, ὁ δέ, “οἴνου μέν," ἔφη,
“πίνω τοσοῦτον, ὅσον τῷ Ἡλίῳ ὀπένδω, ἃ ἃ δ᾽ ἃ ἂν
ἐν θήρᾳ λάβω, ταῦτα σιτοῦνται ἕτεροι, ἐμοὶ δ᾽
“ἀπόχρη τὸ γεγυμνάσθαι. τὰ δὲ ἐ ἐμὰ σιτία λάχανα

καὶ φοινίκων ἐγκέφαλοι καὶ 0 καρπὸς τῶν φοινικῶν
καὶ ὁπόσα ὁ ποταμὸς κηπεύει. πολλὰ δέ μοι καὶ
ἀπὸ δένδρων φύεται, ὧν γεωργοὶ αἵδε αἱ χεῖρες.
ταῦτα ἀκούων ὁ ᾽Απολλώνιος ὑπερήδετό τε καὶ ἐς
τὸν Δάμιν θαμὰ ἐώρα.
‘

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border of this country were perpetually quarrelling cHap. with us and making raids into my territories, but I **V! keep them quiet and control them with money, so ; that my country is patrolled by them, and instead of their invading my dominions, they themselves keep off the barbarians that are on the other side of the frontier, and are difficult people to deal with,” And when Apollonius asked him, whether Porus also had paid them subsidy, he replied; “ Porus was as fond of war as 1 amof peace.” By expressing such sentiments _ he quite disarmed Apollonius, -who was so captivated by him, that once, when he was rebuking Euphrates for his want.of philosophic self-respect, he remarked: “ Nay, let us rather reverence Phraotes the Indian,” for this was the name of the Indian. And when a satrap, for the great esteem in which he held the monarch, desired to bind on his brow a golden mitre adorned with various stones, he said : “Even if I were an admirer of such things, I should decline them now, and cast them off my head,

because I have met with Apollonius. And how can I now adorn myself with ornaments which I never before deigned to bind upon my head, without ignoring my guest and forgetting myself?"' Apollonius also asked him about his diet, and he replied: "I drink just as much wine as I pour out in libation to the Sun ; and whatever I take in the chase I give to others to eat, for I am satisfied. with the exercise I get. But my own meal consists ot vegetables and of the pith and fruit of date palms, and of all that.a well-watered garden yields in the way of fruit. Anda great deal of fruit is yielded to me by the trees which I cultivate with these hands."' When Apollonius heard this, he was more

_ than gratified, and kept glancing at Damis.

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XXVITI

‘ > \ ἦν oe “ ′ \ a e n A
Car. ’Errel δὲ ἱκανῶς διελέχθησαν περὶ τῆς ὁδοῦ τῆς
\ \ tal \ \ \ “
παρὰ τοὺς Βραχμᾶνας, τὸν μὲν παρὰ τοῦ Βαβυλω-
7 ς / ΤΒ ’ΕΣ / “ ? 40 \
viov ἡγεμόνα ἐκέλευσε ξενίζειν, ὥσπερ εἰώθει τοὺς
ἐκ Βαβυλῶνος ἥκοντας, τὸν δὲ παρὰ τοῦ σατράπου
ἀπὶέναι λαβόντα ἐφόδια, αὐτὸς δὲ λαβόμενος τῆς
τοῦ ᾽Απολλωνίου χειρός, καὶ κελεύσας ἀπελθεῖν
39 /
Τον ἑρμηνέα, “ap av, ἔφη, “ποιήσαιό pe συμ-
πότην; ἤρετο δ᾽ αὐτὸν φωνῇ ὥλλάδι. ἐκπλα-
γέντος δὲ τοῦ ᾽Απολλωνίου Kai, “ τοῦ χάριν οὐκ ἐξ
> ει ῶσ ΄I 2? ′, ἐν δὰ >»
ἀρχῆς οὕτω διελέγου ; ᾽ φήσαντος, “ ἔδεισα," ἔφη,
/ , i / “ΞΕ Ψ
“θρασὺς δόξαι μὴ γιγνώσκων ἐμαυτόν, μηδ᾽ ὅτι
3 ,ΰ - » aA ns κῶν ¢ /
βάρβαρον εἶναί με δοκεῖ τῇ τύχῃ, σοῦ δὲ ἡττηθείς,
2 \ \ 3S ᾽Ες ee. \ / > > f
ἐπειδὴ Kal σὲ ὁρῶ ἐμοὶ χαίροντα, οὐκ ἠδυνήθην
\ / > an c 7
ἐμαυτὸν κρύπτειν, ὡς δὲ μεστός εἰμι τῆς “Ελλήνων
φωνῆς, ἐν πολλοῖς δηλώσω." “τί οὖν, εἶπεν,
5
“οὐκ αὐτὸς ἐπήγγειλας ἐμοὶ τὸ συμπόσιον, ἀλλ
ἐμέ σοι κελεύεις ἐπαγγέλλειν ;" “ὅτι σε," ἔφη,
“ βελτίω ἐμαυτοῦ ἡγοῦμαι, τὸ γὰρ βασιλικώτερον
/ » 30 \ ao 4 ᾽ / \ \ > >

σοφία ἔχει." καὶ ἅμα ἦγεν αὐτόν τε Kal τοὺς ἀμφ
αὐτόν, οὗπερ εἰώθει λοῦσθαι. τὸ δὲ βαλανεῖον
παράδεισος ἦν σταδίου μῆκος, ᾧ μέση κολυμβήθρα
ἐνωρώρυκτο πηγὰς ἐκδεχομένη ποτίμου τε καὶ
n ἢ 2
ψυχροῦ ὕδατος, τὰ δὲ ἐφ᾽ ἑκάτερα δρόμοι ἦσαν, ἐν
τ 3 / \ / \ ς X /
οἷς ἀκοντίῳ τε Kal δίσκῳ τὸν “Ελληνικὸν τρόπον
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XXVII

__ Awnp when they had conversed a good deal about cuap. which road to take to the Brahmans, the_ king **V¥ ordered the guide from Babylon to be well enter- F'S.nans _ tained, as it was customary so to treat those who _ came from Babylon; and the guide from the satrap, _ to be dismissed after being given provisions for the _ road. Then he took Apollonius by the hand, and _ having bidden the interpreter to depart, he said: _ “You will then, I hope, choose me for your boon _ companion.” And he asked the question of him in ‘the Greek tongue. But Apollonius was_ surprised, Apollonius and remarked: “ Why did you not converse with me is Greek thus, from the beginning?”’ “I was afraid,’ said the king, “of seeming presumptuous, for I do not know myself, not to mention the fact that I ama barbarian by decree of fate; but you have won my affection, and as soon as I saw that you take pleasure in my society, I was unable to keep myself concealed... But that I am quite competent in the Greek speech I will show you amply.”’ “ Why then,’ said Apollonius, “did you not invite me to the banquet, instead of begging me to invite you?” “ Because,” he replied, “I regard you as my superior, for wisdom has more of the kingly quality about it.” And with that he led him and his companions to The king’s where he was accustomed to bathe. Απᾶ the Ὸ bathing-place was a garden, a stade in length, in the middle of which was dug out a pool, which was fed by fountains of water, cold and drinkable ; and on each side there were exercising places, in which he was accustomed to practise himself after the manner

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CAP.
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\ ‘ n /
ἑαυτὸν ἐξήσκει, καὶ yap TO σῶμα EppwTo ὑπὸ TE
7 \ \ "ή \ 9

ἡλικίας---ἑπτὰ γὰρ Kal εἴκοσιν ἔτη γεγονὼς ἦν---
/ lal δ, ἢ lal
ὑπό τε τοῦ ὧδε γυμνάζεσθαι. ἐπεὶ δὲ ἱκανῶς
δ΄ b] ö > \ “ö \ > / ς N an
ἔχοι ἐπήδα és TO ὕδωρ καὶ ἐγύμναζεν ἑαυτὸν τῷ
al e Lis 7 > , > \ /
veiv.- ὡς δὲ ἐλούσαντο, ἐβάδιζον ἐς TO συσσίτιον
/ / ’ lal \
ἐστεφανωμένοι, τουτὶ δὲ νενόμισται Ivdoits, ἐπειδὰν
an / : /
és τοῦ βασίλέως πίνωσιν.
XXVIII

"Αένον δὲ μηδὲ τὸ σχῆμα παραλιπεῖν τοῦ πότου
σαφῶς γε ἀναγεγραμμένον ὑπὸ τοῦ Δάμιδος" evo-
χεῖται μὲν γὰρ ἐπὶ στιβάδος ὃ βασιλεὺς καὶ τῶν
ξυγγενῶν μέχρι πέντε οἱ ἐγγύς, οἱ δὲ λοιποὶ
πάντες ἐν θάκοις συσσιτοῦσι. τράπεζα δέ, ὥσπερ
βωμὸς ὕψος ἐς γόνυ ἀνδρὸς ἐξῳκοδόμηται μέση,
κύκλον ἐπέχουσα χοροῦ ξυμβεβλημένου ἀνδρῶν
τριάκοντα, ἐφ’ ἧς δάφναι τε διαστρώννυνται καὶ
κλῶνες ἕτεροι παραπλήσιοι μὲν TH μυρρΐΐνῃ,
φέροντες δὲ ’Ινδοῖς μύρον. ἐνταῦθα διάκεινται
ἐχθῦς μὲν καὶ ὄρνιθες, διάκεινται δὲ λέοντές τε ὅλοι
καὶ δορκάδες καὶ σύες καὶ τίγρεων ὀσφύες, τὰ γὰρ

λοιπὰ τοῦ θηρίου παραυτοῦνται ἐσθίειν, ἐπειδὴ τὸ
ἕᾧον τοῦτό, φασιν, ὅταν πρῶτον γένηται, τοὺς
/ lou a : / n
ἐμπροσθίους τῶν ποδῶν ἀνίσχοντι αἴρειν τῷ
¢ , Nig , ς \ a \
Ἠλίῳ. καὶ ἀνιστάμενος ὁ δαιτυμὼν φοιτᾷ πρὸς
\ / 4 πον
τὴν τράπεζαν, καὶ τὰ μὲν ἀνελόμενος τούτων, τὰ δὲ
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Ψ'
en.
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_ of the Greeks with javelin and quoit-throwing ; for cHap, _ physically he was very robust, both because he was *X¥!" still young, for he was only seven-and-twenty years old,and because he trained himself in this way. And when he had had enough exercise, he would jump into the water and exercised himself in swimming. But when they had taken their bath, they proceeded _ into the banqueting chamber with wreaths upon their heads ; for this is the custom of the Indians, when- ever they drink wine in the palace.

XXVIIL.

Anp I must on no account omit to describe the CHAP, arrangement of the banquet, since this has been wae clearly described and recorded by Damis. The king Banat then banquets lying upon a mattress, and as many as five of his nearest relations with him;. but all the rest join in the feast sitting upon chairs. And the table resembles an altar in that it is built up to the height of a man's knee in the middle of the chamber, and allows room for thirty to dispose themselves around it like a choir in a close circle. Upon it laurels are strewn, and other branches which are similar to the myrtle, but yield to the Indians their balm. Upon it are served up fish and birds, and there are also laid upon it whole lions and gazelles and swine and the loins of tigers'; for they decline to eat the other parts of this animal, because they say that, as soon as it is born, it. lifts up its front paws to the rising Sun. Next, the master of ceremonies rises and goes to the table,.and he selects some of the viands for himself, and cuts off other portions, and then he goes

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XXVIII
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XXIX
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ἀποτεμών, ἀπελθὼν ἐς τὸν ἑαυτοῦ θᾶκον ἐμπίπλα-
tat, θαμινὰ ἐπεσθίων τοῦ ἄρτου. ἐπειδὰν δὲ
ἱκανῶς ἔχωσιν, ἐσφέρονται κρατῆρες ἀργυροῖ τε
καὶ χρυσοῖ, δέκα συμπόταις ἀποχρῶν εἷς, ἀφ᾽ ὧν
πίνουσι κύψαντες; ὥσπερ ποτιζόμενοι. μεταξὺ δὲ
πίνοντες ἐπεσάγονται ἀγερωχίας ἐπικινδύνους καὶ
οὐκ ἔξω τοῦ σπουδάζειν: παῖς γάρ τις, ὥσπερ ὃ
τῶν ὀρχηστρίδων, ἀνερριπτεῖτο κούφως συναφιε-
μένου αὐτῷ βέλους ἐς τὸ ἄνω, καὶ ἐπειδὴ πολὺ ἀπὸ
τῆς γῆς γένοιτο, ἐκυβίστα ὁ παῖς ὑπεραίρων
ἑαυτὸν τοῦ βέλους, καὶ ἁμαρτόντι τοῦ κυβιστᾶν
ἕτοιμα ἦν βεβλῆσθαι: ὁ γὰρ τοξότης πρὶν ἀφιέναι
περίῃει τοὺς ξυμπότας ἐπιδεικνὺς τὴν ἀκίδα καὶ
διδοὺς ἔλεγχον. τοῦ βέλους. * καὶ τὸ διὰ σφενδόνης
δὲ τοξεῦσαι καὶ τὸ ἐς τρίχα ἰέναι, καὶ τὸν υἱὸν τὸν
ἑαυτοῦ σκιαγραφῆσαι βέλεσιν ἀνεστῶτα πρὸς
σανίδα, σπουδάζουσιν ἐν τοῖς πότοις, καὶ κατορθοῦ-
σιν αὐτὰ μεθύοντες.
XXIX

Οἱ μὲν δὴ περὶ τὸν Δάμιν ἐξεπλήττοντο αὐτὰ ὡς
εὔσκοπα, καὶ τὴν ξυμμετρίαν τῆς τοξείας ἐθαύμαζον,
ὁ δὲ ᾽Απολλώνιος, ξυνεσίτει γὰρ τῷ βασιλεῖ ὁμο-

διαίτῳ ὄντι, τούτοις μὲν ἧττον προσεῖχε, πρὸς δὲ
τὸν βασίλέα, “ εἰπέ μοι, ὦ βασιλεῦ," ἔφη, “ πόθεν
οὕτως ἔχεις φωνῆς “Ελλάδος, φιλοσοφία τε ἡ περὶ
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ia

Ἂν
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back. to his own chair and eats his full, constantly cHap. munching bread with it. And when they have all **¥!" had enough, goblets of silver and gold are brought in, each of which is enough for ten banqueters, and out of these they drink, stooping down like animals

that are being watered. And while they are drink- Tumblers’
feats at the
_ing, they have brought in performers of various janguet _ dangerous feats, requiring elaborate preparation. For a boy, like ἃ theatrical dancer, would throw a _ light somersault, and at. the same moment a javelin

was aimed at him, up in the air, and when he was

a long way from the ground, the boy would, by a tumblers’ leap, raise himself above the weapon, and if he missed his leap, he was sure to be hit. For the

_ archer, before he let fly, went round the banqueters and showed them the point of his weapon, and let them try the missile themselves. And another man would take a sling and aiming within a hair's _ breadth would. shoot at his own son, and pick out his

figure with the missiles as he stood erect against a
hoarding. Such are their forms of entertainment in
their banquets, and they aim straight, even when they
are drunk.
XXIX

WELL, the companions of Damis marvelled at the cnap. accuracy of their eye, and were surprised at the **!* exactness. with which they aimed. their weapons ; {2° κί but Apollonius, who was eating beside ὑπὸ kin indian ας cheek by jowl, was less interested in these feats fa training and said to the king: “Tell me, O King, how

you acquired such a command of the Greek tongue,
1gI
2

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CAP. σὲ πόθεν ἐνταῦθα; od yap és διδασκάλους γε οἶμαι

> / 3 \ \ 3 7 ? gies “Ὅ SN
ἀναφέρειν, ἐπεὶ μηδὲ εἶναί τινας ἐν ᾽Ινδοῖς εἰκὸς
¢
διδασκάλους τούτου." γελάσας οὖν ὁ βασιλεύς,
“ot μὲν παλαιοί, ἔφη, “ τὰς ἐρωτήσεις τῶν κατα-
Σ n , .
πλεόντων ἐποιοῦντο, εἰ λῃσταί εἰσιν, οὕτως AUTO
καίτοι χαλεπὸν ὂν κοινὸν ἡγοῦντο, ὑμεῖς δέ μοι
a \ > “ ri. -) > va) \ i ῇ
δοκεῖτε τοὺς ἐπιφοιτῶντας ὑμῖν ἐρωτᾶν, μὴ φιλό-
7 3 “ > \ / / “Ὅ >
σοφοί εἰσιν, οὕτως αὐτὸ καίτοι θειότατον τῶν κατ
i x an a
ἀνθρώπους ὂν καὶ τοῖς ἐπιτυχοῦσιν ὑπάρχειν
v yy \ FSA Frey A Fe
οἴεσθε. Kal ὅτι μὲν παρ᾽ ὑμῖν ταὐτὸν τῷ λῃστεύξιν
7 e
ἐστίν, οἶδα, ὁμοίῳ μὲν yap σοὶ ἀνδρὶ οὔ φασιν
a [+? 4
εἶναι ἐντυχεῖν, τοὺς δὲ πολλούς, ὥσπερ TKUAEU-
| Sar: SEG eS a 7 3
σαντας αὐτὸ ἑτέρων περιβεβλῆθαϊῖ τε ἀναρμόστως,
καὶ σοβεῖν ἀλλοτρίαν ἐσθῆτα ἐπισύροντας" Kab νὴ
le) “ e \ fal O07 “ ς \ _A
Δί᾽, ὥσπερ οἱ λῃσταὶ τρυφῶσιν εἰδότες OTL ὑπὸ TH
7 n ". K´
δίκῃ κεῖνται, οὕτω κἀκείνους φασὶ γαστρί τε
/ / 4 \
διδόναι καὶ ἀφροδισίοις Kal ἀμπεχόνῃ λεπτῇ. TO
a \
δὲ αἴτιον: νόμοι ὑμῖν, οἶμαι, εἰσίν, εἰ μὲν τὸ
7 3 7 > / \
Ψόμισμα παραφθείροι τις, ἀποθνήσκειν αὐτόν, καὶ
\
παιδίον εἴ τις παρεγγράφοι, ἢ οὐκ οἶδ᾽ 6 τι ἐπὶ
7 \ 7 EN
τούτῳ, τοὺς δὲ τὴν φιλοσοφίαν ὑποβαλλομένους
ἢ παραφθείροντας οὐδείς, οἶμαι, νόμος παρ᾽ ὑμῖν

ἌΣ 5άΧΛΣ» 7 3.4... 3 \ 7
ἴσχει, οὐδὲ ἀρχή τις ἐπ᾽ αὐτοὺς τέτακται.
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and whence you derived all your philosophical cHap attainments in this place? For I don't imagine that **!* you owe them to teachers, for it is not likely that there are, in India, any who could teach it." The. king then smiled and said: "Our ancestors used to ask questions of mariners who sailed to their coast, 'to see whether they were pirates, so widespread did they consider that calling to be in spite of its cruelty ; but so far as I can make out, you Greeks ask your visitors whether they are not philosophers, so _ convinced are you that everyone you meet with must needs possess this divinest of human attainments. And that philosophy and piracy are one and the same thing among you, I am well aware; for they say that a man like yourself is not to 'be. found anywhere ; but that most of your philosophers are like people who have despoiled another man of his garment and then have dressed themselves up in it, although it does not fit them, and 'proceed to. strut about trailing another man's garment. Nay, by Zeus, just as robbers live in luxury, well knowing that they lie at the mercy of justice, so are they, it is said, addicted to gluttony 'and riotous living and to delicate apparel. And the reason is this: you have laws, I believe, to the effect that if a man is caught forging money, he must die, and the same if anyone illegally enrolls a boy upon the register and all the rest of it, 1 know not what; but people who utter a counterfeit philosophy or corrupt her are not, I believe, restrained among you by any law, nor is any authority set to suppress them.

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lap' ἡμῖν δὲ ὀλίγοι μὲν τοῦ φιλοσοφεῖν ἅπτον-
tat, δοκιμάξζονται δὲ mde χρὴ τὸν νέον, ἐπειδὰν
"af + Ne
ὀκτωκαίδεκα ἔτη γεγονὼς τύχῃ, τουτὶ δ', οἶμαι,
\ 2a. Cn 3 / 7 ε N \ "
καὶ παρ᾽ ὑμῖν ἐφήβου μέτρον, ὑπὲρ τὸν φασιν
\ 5 Ό N \ " ὃ ἃ \ A :
ποταμὸν ἐλθεῖν παρὰ τοὺς ἄνδρας, ods σὺ ὥρμη-
> / 7 ,ὗ " la :
KAS, εἰπόντα δημοσίᾳ πρότερον oTt φιλοσοφήσοι,
sa. 46 n 7 2 7 EN Ἀπό ΄ΕΣ. \
iv ἢ τοῖς βουλομένοις ἐξείργειν αὐτὸν, εἰ μὴ
καθαρὸς φοιτῴη. καθαρὸν δὲ λέγω πρῶτον μὲν
τὸ ἐς πατέρὰ καὶ μητέρα ἦκον, μὴ περὶ αὐτοὺς
ὄνειδός TL ἀναφαίνοιτο, εἶθ᾽ οἱ τούτων γονεῖς καὶ
τρίτον γένος ἐς ἄνω, μὴ ὑβριστής τις ἢ ἀκρατὴς ἢ

\ 10 “ δὲ ὃ 7 » Ἀ ὶ
χρηματιστὴς ἄδικος. ὅταν δὲ μηδεμία οὐλὴ περ
/
τούτους ἀναφαίνηται, μηδὲ στίγμα ὅλως μηδέν,
> 248) » an \ / \ / ap dl» .
αὐτὸν ἤδη διορᾶν τὸν νέον καὶ βασανίζειν, πρῶτον
μέν, εἰ μνημονικός, εἶτα, εἰ κατὰ φύσιν αἰδήμων,
ἀλλὰ μὴ πλαττόμενος τοῦτο, μὴ μεθυστικὸς μὴ
λίχνος μὴ ἀλαζὼν μὴ φιλόγελως μὴ θρασὺς μὴ
7 5 A ε 7 > \ >
φιλολοίδορος,. εἰ πατρὸς ὑπήκοος εἰ μητρὸς εἰ
διδασκάλων εἰ παϊδωγωγῶν, ἐπὶ πᾶσιν, εἰ μὴ
κακὸς περὶ τὴν ἑαυτοῦ ὥραν. τὰ 'μὲν δὴ τῶν
γειναμένων αὐτὸν καὶ οἱ ἐκείνους ἐγείναντο, ἐκ
. ‘ : $8)
μαρτύρων ἀναλέγονται καὶ γραμμάτων, ἃ δημοσίᾳ
“ > \ \ 7 ce / ἡ φηγῳ,.
κεῖται. ἐπειδὰν γὰρ τελευτήσῃ ὁ ᾽Ἴνδός, φοιτᾷ
ἐπὶ θύρας αὐτοῦ μία ἀρχὴ τεταγμένη ὑπὸ τῶν
> 7 BY ς 527 N
νόμων ἀναγράφειν αὐτόν, ὡς ἐβίω, καὶ ψευσα-
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ἐν

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F

g , ᾽ XXX

. Now among us few engage in philosophy, and CHAP.
they are sifted and tried as follows: A young ~
man so soon as he reaches the age of eighteen,
and this I think is accounted the time of full
age among you also, must pass across the river

_ Hyphasis to the men whom you are set upon visiting,

after first making a public statement that he -will

_ become a philosopher, so that those who wish to may _ exclude him, if he does not approach the study in a _ state of purity. And by pure I mean, firstly, in respect

of his parentage, that no disgraceful deed can be _ proved against either his father or his’ mother ; next

ha)

_ that their parents in turn, up to the third generation, are equally pure, that there was no ruffian among

them, no debauchee, nor any unjust usurer. And

when no scar or reproach can be proved against them, nor any other stain whatever, then it is time narrowly to inspect the young man himself and test him, to see firstly, whether he has a good memory, and secondly, whether he is modest and reserved in disposition, and does not merely pretend to be so, whether he is addicted to drink, or greedy,

or a quack, or a buffoon, or rash, or abusive, to. see

whether he is obedient to his father, to his mother, to his teachers, to his school-masters, and above all, if he makes no bad use of his personal attractions. The particulars then of his parents and of their progenitors are gathered from witnesses and from the public archives.. For whenever an Indian dies, there visits his house a particular authority charged by the law to make a record of him, and of how he

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CAP. μένῳ ἢ ψευσθέντι τῷ ἄρχοντι ἐπιτιμῶσιν οἱ νόμοι
* μὴ ἄρξαι αὐτὸν ἔτι ἀρχὴν μηδεμίαν, ὡς παρα-
ποιήσαντα βίον ἀνθρώπου, τὰ δὲ τῶν ἐφήβων ἐς
αὐτοὺς ὁρῶντες ἀναμανθάνουσι' πολλὰ μὲν γὰρ
ὀφθαλμοὶ τῶν ἀνθρωπείων ἠθῶν ἑρμηνεύουσι,
πολλὰ δ᾽ ἐν ὀφρύσι καὶ παρειαῖς κεῖται γνωμα-
τεύειν τε καὶ θεωρεῖν, ἀφ᾽ ὧν σοφοί τε καὶ φυσικοὶ
ἄνδρες, ὥσπερ ἐν κατόπτρῳ εἴδωλα, τοὺς νοῦς
τῶν ἀνθρώπων διαθεῶνται. μεγάλων γὰρ δὴ
3 / 7 > nm A \ /
ἀξιουμένης φιλοσοφίας ἐνταῦθα, Kai τιμὴν τούτου
παρ᾽ ᾽Ινδοῖς ἔχοντος, ἀνάγκη πᾶσα ἐκβασανίζεσθαί
\ le P Δ 27 ᾽ / ς a
τε τοὺς ἐπ᾽ αὐτὴν ἰόντας ἐλέγχοις τε ὑποβεβλῆ-
, / ς \ οὐ τὰ ´ 2.ῶδ
σθαι μυρίοις. ὡς μὲν δὴ ἐπὶ διδασκάλοις αὐτὸ
᾽ὔ Δ... 9 7 ec δι \ n
ποιούμεθα καὶ ἐς δοκιμασίαν ἡμῖν τὸ φιλοσοφεῖν
ἥκει, σαφῶς εἴρηκα, τοὐμὸν δὲ ὧδε ἔχει.
XXXI

cap. Ὁ᾽Εμὼ μὲν πάππου βασιλέως ἐγενόμην, ὃς ἦν
ight μοι ὁμώνυμος, πατρὸς δὲ ἰδιώτου: καταλειφθεὶς

γὰρ κομιδῇ νέος ἐπίτροποι μὲν αὐτῷ ἐγένοντο
δύο τῶν ξυγγενῶν κατὰ τοὺς τῶν ᾽Ινδῶν νόμους,
ἔπραττον δὲ ὑπὲρ αὐτοῦ τὰ βασιλικὰ οὐ χρη-
στῶς, μὰ τὸν ῞Ηλιον, οὐδὲ ξυμμέτρως, ὅθεν
βαρεῖς τοῖς ὑπηκόοις ἐφαίνοντο καὶ ἡ ἀρχὴ
κακῶς ἤκουε. Evo rayres οὖν ἐπ᾽ αὐτοὺς τῶν
δυνατῶν tives ἐπιτίθενταί σφισιν ἐν ἑορτῇ καὶ
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lived, and. if this officer lies or allows himself to be cHAP.

_ deceived, he is condemned by the law and forbidden *** ever to hold another office, on the ground that he has counterfeited’ a man’s life. But the particulars of the youths themselves are duly learnt by inspection

of them. For in many cases a man’s eyes reveal the secrets of his character, and in many cases there. is material for forming a judgment and appraising his value in his eyebrows and cheeks, for from these features the dispositions of people can be detected by wise and scientific men, as images are seen in a looking-glass. For seeing that philosophy is highly esteemed in this country, and it is held in honour by

the Indians, it is absolutely necessary that those who take to it should be tested and subjected to a thousand modes of proof. That then we proceed thus in the case of teachers, and put their philo- sophical aptitude to a test, I have clearly explained ;

and now 1 will relate to you my own history.

XXXI

_ My grandfather was king, and had the same name OHAE. _as myself; but my father was a private person. For (|... he was left quite young, and two of his relations his history were appointed his guardians in accordance with the Apollontis laws of the Indians. But they did not carry on

the king’s government honestly on his behalf. No,

by the Sun, but so unfairly that their subjects found

their regime oppressive and the government fell into

bad repute. A conspiracy then was formed against

them by some of the magnates, who attacked them

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7 ’ a> nn
CAP, κτείνουσι τῷ ᾽Ινδῷ θύοντας, αὐτοί τε ἐπεσπηδήσαν-
XXXI

na » 7 δ / la _ ΣΡ,
Tes τῷ ἄρχειν ξυνέσχον τὰ κοινά. δείσαντες οὖν
e ’ Lal na
οἱ ξυγγενεῖς περὶ τῷ πατρὶ μήπω ἑκκαίδεκα ἔτη
γεγονότι πέμπουσιν αὐτὸν ὑπὲρ τὸν Ὕφασιν παρὰ
N A
τὸν ἐκεῖ βασιλέα. πλειόνων δὲ ἢ ἐγὼ ἄρχει καὶ
/ 4 he ’
εὐδαίμων ἡ χώρα παρὰ πολὺ τῆς ἐνταῦθα. βουλο-
J 8 Hall * a / a A.
μένου αὐτὸν τοῦ βασιλέως παῖδα ποιεῖσθαι,
τουτὶ μὲν παρῃτήσατο φήσας μὴ φιλονεικεῖν τῇ
4 > 7] > \ \ » ὃ 20 δ’ > ἴον
τύχῃ ἀφῃρημένῃ αὐτὸν τὸ ἄρχειν, ἐδεήθη δ’ αὐτοῦ
fel / a , \
ξυγχωρῆσαί οἱ φιλοσοφῆσαι. βαδίσαντι παρὰ
τοὺς σοφούς, καὶ γὰρ ἂν καὶ ῥᾷον καρτερῆσαι τὰ
οἴκοι κακά. βουλομένου δὲ τοῦ βασίλέξως καὶ
κατάγειν αὐτὸν ἐπὶ τὴν πατρῴαν ἀρχήν, “εἰ
γνησίως," ἔφη, “φιλοσοφοῦντα αἴσθοιο, κάταγε, εἰ
\ , κ’ e ” 9) ΝΣ “τ: ς H
δὲ μή, ἔα με οὕτως ἔχειν αὐτὸς οὖν ὁ βασιλεὺς
φ \ \ \ / Xx ” »
ἤκων παρὰ τοὺς σοφοὺς μεγάλων ἂν ἔφη παρ
- a A a 7
αὐτῶν τυχεῖν, εἰ τοῦ παιδὸς ἐπιμεληθεῖεν γενναίου
\ / 39) / e \ / > > A
τὴν φύσιν ἤδη ὄντος, οἱ δὲ κατιδόντες TL EV αὐτῷ
πλέον ἠσπάσαντο προσδοῦναί οἱ τῆς αὐτῶν
/ /
copias, καὶ προθύμως ἐπαίδευον προσκείμενον
, fol 7 ς , vse ὁ, a ¢
πάνυ τῷ μανθάνειν. ἑβδόμῳ δὲ ἔτει νοσῶν ὁ
4 Ὸ \ \ > ’ f
βασιλεύς, ὅτε δὴ καὶ ἐτελεύτα, μεταπέμπεται
αὐτὸν καὶ κοινωνὸν τῆς ἀρχῆς ἀποφαίνει τῷ υἱῷ,
a e f
τήν τε θυγατέρα ὁμολογεῖ πρὸς ὥραν οὖσαν, ὁ δέ,

ἐπειδὴ τὸν τοῦ βασιλέως υἱὸν εἶδε κολάκων καὶ
᾽ A / fal , τ᾽
οἴνου καὶ τῶν τοιούτων κακῶν ἥττω μεστὸν τε
΄ » N > / ‘ec \ / » wy ςς “ΔN
ὑποψιῶν πρὸς αὐτόν, “σὺ μέν," ἔφη, “ταῦτ᾽ ἔχε
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eas festival and slew them when they were sacri- CHAP, ficing to the river Indus... The: conspirators then ***! seized upon the reins of government. and held the State together. Nov my father’s kinsmen entertained apprehensions for him, because he was not yet _ sixteen years of age, so they sent him across the Hy- _ phasis to the king there. And he has more subjects than I have, and his country is much more fertile than. this one. This monarch wished to adopt him, but this _ my father declined on the ground that he would not _ struggle with fate that had robbed him of his _ kingdom; but he besought him ‘to allow him to take _ his way to the sages and become a philosopher, for he said that this would make it easier for him to bear _ the reverses of his house. The king however being anxious to restore him to his father’s kingdom, my _ father said : “ If you see that I am become a genuine _ philosopher, then restore. me ; but if not, let me remain as I am.” ‘The king accordingly went in person to the sages, and said that he would lie under _ great obligation to them if they would take care of a youth who already showed such nobility of character; and they, discerning in him. something out. of the common ‘run, were delighted to impart to him their wisdom, and were glad to educate him when they saw how addicted he was to learning. Now seven years afterwards the king fell sick, and at the very moment when he was dying, he sent for my father, and appointed him co-heir in the government with ‘his own son, and promised his daughter in marriage to him as she was already of marriageable age. And my father, since he saw that the king’s son was the victim of flatterers and of wine and of such like vices, and: was also full:of suspicions of himself, said to

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CAP.
XXXII
.

oar. καὶ τῆς ἀρχῆς ἁπάσης ἐμφοροῦ, καὶ γὰρ εὖηθες

μηδὲ τὴν προσήκουσαν ἑ ἑαυτῷ ὁ βασιλείαν κτήσασθαι
δυνηθέντα θρασέως δοκεῖν ἐπὶ τὴν μὴ προσήκουσαν
ἥκειν, ἐμοὶ δὲ τὴν ἀδεχφὴν δίδου, τουτὶ γὰρ μόνον
ἀπόχρη μοι τῶν σῶν. καὶ λαβὼν τὸν γάμον ἔζη
πλησίον τῶν σοφῶν ἐν κώμαις ἑπτὰ εὐδαίμοσιν,
ἃς ἐπέδωκε τῇ ἀδελφῇ ὁ βασιλεὺς ἐς ζώνην.
γίγνομαι τοίνυν ἐγὼ τοῦ γάμου τούτου καί με. ὁ

πατὴρ τὰ Ἑλλήνων “παιδεύσας ἄγει, παρὰ τοὺς
σοφοὺς πρὸ ἡλικίας ἴσως, δώδεκα γάρ μοι τότε
ἦν ἔτη, οἱ δὲ ἔτρεφον i: ἴσα καὶ ἑαυτῶν παῖδα, οὺς
γὰρ ἂν ὑποδέξωνται τὴν ‘Ε λλήνων φωνὴν εἰδότας,
ἀγαπῶσι μᾶλλον, ὡς ἐς τὸ ὁμόηθες αὐτοῖς ἤδη
προσήκοντας.
XXXII

᾽Αποθανόντων δέ μοι καὶ τῶν γονέων οὐ peTa-
πολὺ ἀλλήλων, αὐτοί με βαδίσαντα ἐπὶ τὰς κώμας
ἐκέλευσαν ἐπιμεληθῆναι τῶν ἐμαυτοῦ γεγονότα
ἐννεακαίδεκα ἔτη. τὰς μὲν οὖν κώμας ἀφήρητό
με ἤδη ὁ χρηστὸς θεῖος καὶ οὐδὲ τὰ γήδιά μοι.
ὑπέλυπε τὰ κεκτημένα τῷ πατρί, πάντα yap τῇ
ἐαυτοῦ ἀρχῇ προδήκειν αὐτά, ἐμὲ δ᾽ ἂν μεγάλων
παρ᾽ αὐτοῦ τυχεῖν, εἴ με ἐᾠη ζῆν. ἔρανον οὖν
ξυλλεξάμενος. παρὰ τῶν τῆς μητρὸς ἀπελευθέρων
ἀκολούθους εἶχον τέτταρας. Kal μοι ᾽ἀναγιγνώ-
σκοντι τοὺς Ἡρακλείδας τὸ δρᾶμα, ἐπέστη τις
ἐντεῦθεν ἐπιστολὴν φέρων παρὰ ἀνδρὸς ἐπιτηδείου
τῷ πατρί, ὅς με ἐκέλευσε διαβάντα τὸν «Ὑδραώτην
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LIFE OF APOLLONIUS, BOOK II

him: “Do you keep all this and enjoy the whole cHap. Empire as your own ; for it is ridiculous that one who ***! could not even keep ‘the kingdom which belonged to

him should. presume to meddle with one which does

not ; but give me your sister, for this is all I want of yours.” So having obtained her in marriage he lived hard by the sages in seven fertile villages which the king bestowed upon his sister as her pin-money. I then am the issue of this marriage, and my father after teaching me Greek brought me to the sages at

an age, somewhat too early perhaps, for I was. only twelve at the time, but they brought me up like their own son; for any that they admit knowing the Greek tongue they are especially fond of, because they consider that in virtue of the similarity of his disposition he already belongs to themselves.

XXXII

Awnp when my parents had died, which they did cHap. almost together, the sages bade me repair to. the ***" villages and look after my own affairs, for 1. was. now +estoration nineteen years of age. But, alas, my good uncle had fois grand-

already taken away the villages, and didn’t even leave throne me the few acres my father had acquired ; for he said that the whole of them belonged to his kingdom, and that 1 should get more than I deserved if

he spared my life. I accordingly raised a subscription among my mother’s freedmen, and kept four retainers. And one day when I was reading the play called “The Children of Hercules,’ a man_ presented himself from my own country bringing a letter from a person devoted to my father, who urged me to cross

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XXXII
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XXXITI
FLAVIUS PHILOSTRATUS

ποταμὸν ξυγγίγνεσθαί οἱ περὶ τῆς; ἀρχῆς τῆς ἐνταῦθα, πολλὰς. yap ἐλπίδας εἶναί "pee ἀνακτήσασθαι αὐτὴν μὴ ἐλινύοντι. τὸ μὲν δὴ δρᾶμα θεῶν τις οἶμαι ἐπὶ νοῦν ἤγαγε καὶ εἰπόμην τῇ φήμῃ, διαβὰς δὲ τὸν ποταμὸν τὸν μὲν ἕτερον τῶν βεβιασμένων ἐς τὴν ἀρχὴν τεθνάναι ἤκουσα, τὸν δὲ ἕτερον ἐν τοῖς βασιλείοις πολιορκεῖσθαι τούτοις. ἐχώρουν δὴ ξυντείνων καὶ βοῶν πρὸς τοὺς ἐν ταῖς κώμαις, δι’ ὧν ἔστειχον, ὡς ὁ τοῦ δεῖνος εἴην υἱὸς καὶ ἐπὶ τὴν ἀρχὴν τὴν ἐμαυτοῦ ἴοιμι, οἱ δὲ χαίροντές τε καὶ ἀσπαζόμενοί με προὔπεμπον παραπλήσιον ἡγούμενοι τῷ πάππῳ, ἐγχειρίδιά τε ἦν αὐτοῖς καὶ τόξα, καὶ πλείους ἀεὶ ἐγυγνόμεθα, καὶ προσελθόντα ταῖς πύλαις οὕτω τι ἄσμενοι ἐδέξαντο οἱ ἐνταῦθα, ὡς ἀπὸ τοῦ βωμοῦ τοῦ Ἡλίου δᾷδας ἀψάμενοι πρὸ πυλῶν τε ἥκειν καὶ ἡγεῖσθαι δεῦρο ἐφυμνοῦντες πολλὰ τῷ πατρὶ καὶ τῷ πάππῳ, τὸν δὲ ἔσω κηφῆνα πέριξ τὸ τεῖχος ἔκλῃσαν καίτοι ἐμοῦ παραιτουμένου μὴ τοιῷδε τρόπῳ ἀποθανεῖν αὐτόν. ;
XXXII

“Ὑπολαβὼν οὖν ὁ ᾽Απολλώνιος, “ Ἡρακλειδῶν," ἔφη, “κάθοδον ἀτεχνῶς διελήλυθας, καὶ ἐπαινετέοι οἱ θεοὶ τῆς διανοίας, ὅτι γενναίῳ ἀνδρὶ ἐπὶ τὰ ς thy ,ὗ 7 A t 5) ᾽
ἑαυτοῦ στείχοντι ξυνήραντο τῆς καθόδου. ἀλλ ἐκεῖνό μοι περὶ τῶν σοφῶν εἶπέ οὐ καὶ ὑπὸ
᾽ / \ ,᾽ rd : \ » / :
AdeEavépp ποτὲ ἐγένοντο οὗτοι καὶ ἀναχθέντες
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the river Hydraotes and. confer with him about my cap, present kingdom; for he said there was a good ***"! οὐρα of my recovering it, if I wavered not. I -eannot but think that some god set me on reading this drama at the moment, and I followed the omén; and having crossed the river I learnt that one of the isurpers of the kingdom was dead, and that. the other was besieged in this very palace. Accordingly ‘TI hurried forward, and proclaimed to the inhabitants of the villages through which I passed that I was the son of so and so, naming my father, and that I was come to take possession of my own kingdom; but _they received me with open arms and escorted me, “recognising my resemblance to my grandfather, and they had daggers and weapons, and our numbers increased from. day to day. And when I approached ‘the. gates the population received me with such enthusiasm that they snatched up torches . off the altar of the Sun and came before the gates and escorted me hither with many hymns in praise of my father and grandfather. But the drone that was within they walled up, although I protested against his being put to such a death.”

XX XIII

Here Apollonius interrupted and said : “ You have cnap. exactly played the part of the restored sonsof Hercules ***"" in the play, and praised be the gods who have helped bop so noble a man to come by his own and restored you : nemo Pe by their providential intervention. But tell me this visited by about these sages : were they not once actually subject Alex

to Alexander, and were they not brought before him
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CAP.
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FLAVIUS PHILOSTRATUS

a \ an an / ” > 4
αὐτῷ περὶ τοῦ οὐρανοῦ ἐφιλοσόφησαν ; “ Οξυ-
> Ὸ φῦ ἐδ
δράκαι,᾽ ἔφη, “ἐκεῖνοι ἦσαν, τὸ δὲ ἔθνος τοῦτο
,ΰ ae \ nA 54.) ᾽
ἐλευθεριάζει τε ἀεὶ καὶ πολεμικῶς ἐξήρτυται,
/ / , OX δ,
σοφίαν τε μεταχειρίζεσθαί φασιν οὐδὲν χρηστὸν
εἰδότες" οἱ δὲ ἀτεχνῶς σοφοὶ κεῖνται μὲν τοῦ
Ὑφάσιδος καὶ τοῦ Γάγγου μέσοι, τὴν δὲ χώραν
A ere 7 pay.
ταύτην οὐδὲ ἐπῆλθεν ὁ ᾽Αλέξανδρος, οὔτι που τὰ
> > A 7 5 ? > \ e x /
ἐν αὐτῇ δείσας, ἀλλ᾽, οἶμαι, TA ἱερὰ ἀπεσήμηνεν
> n 2 \ \ / \ 7 \ \ \
αὐτῷ. εἰ δὲ καὶ διέβη τὸν “Thacw καὶ τὴν περὶ
» \ n 5 c lal > \ 7 7
αὐτοὺς γῆν ἠδυνήθη ἐλεῖν, ἀλλὰ τήν γε τύρσιν, ἣν
> a fa) OΣ A / \ > /

ἐκεῖνοι κατοικοῦσιν, OVO ἂν μυρίους μὲν ᾽Αχιλλέας,
N
τρισμυρίους δὲ Αἴαντας ἄγων ποτὲ ἐχειρώσατο" οὐ
a a /
yap μάχονται τοῖς προσελθοῦσιν, ἀλλὰ διοσημίαις
τε καὶ σκηπτοῖς βάλλοντες ἀποκρούονται σφᾶς iepol
καὶ θεοφιλεῖς ὄντες" τὸν γοῦν Ἡρακλέα τὸν Αἰγύπ-
X N \ v4 / \
τιον καὶ τὸν Διόνυσον ξὺν ὅπλοις διαδραμόντας TO
> n Ψ \ Z bg ee 2.3 > \
Ινδῶν ἔθνος φασὶ μέν ποτε ἐλάσαι ἐπ᾽ αὐτοὺς ἅμα
μηχανάς τε παλαμήσασθαι καὶ τοῦ χωρίου ἀπο-
al e \ > / > 7 > 9, »
πειρᾶσθαι, οἱ δὲ ἀντιπράττειν οὐδέν, ἀὰλ aT pe-
μεῖν, ὡς ἐκείνοις ἐφαίνοντο, ἐπεὶ δ᾽ αὐτοὶ mpoone-
σαν, πρηστῆρες αὐτοὺς ἀπεώσαντο καὶ βρονταὶ
κάτω στρεφόμεναι καὶ ἐμπίπτουσαι τοῖς ὅπλοις,.
τήν τε ἀσπίδα χρυσῆν οὖσαν ἀποβαλεῖν ἐκεῖ

λέγεται ὁ Ἡρακλῆς, καὶ πεποίηνται αὐτὴν ἀνά-
θημα οἱ σοφοὶ διά τε τὴν τοῦ Ἡρακλέους δόξαν,
διά τε τὸ ἐκτύπωμα τῆς ἀσπίδος: αὐτὸς γὰρ
ἢ εἰ ἢ - ce \ 7 ἍΣ
πεποίηται ὁ «Ἡρακλῆς ὁρίζων ta T᾽άδειρα καὶ τὰ
ὅρη στήλας ποιούμενος τόν τε ᾽᾽Ωκεανὸν ἐς τὰ ἔσω
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he had crossed the Hyphasis, and had been able

iF
7
LIFE OF APOLLONIUS, BOOK II

to philosophise about the heavens?” “Those were ἡ Oxydrakae,” he said, “but this race has always been independent and well equipped for war ; and they say that they attempted, yet never acquired any real knowledge of wisdom. But the genuine sages live between the Hyphasis and the Ganges, in a country Which Alexander never reached; not I imagine because he was afraid of what was in it, but, I think, because the omens warned him against it. But if

to take the surrounding country, he could certainly

never have taken possession of their castle in which

they live, not even if he had had ten thousand like

- Achilles, and thirty thousand like Ajax behind him ;

for they do not do battle with those who approach

‘them, but they repulse them with prodigies and _thunderbolts which they send forth, for they are

holy men and beloved of the gods. It is related,

_ anyhow, that Hercules of Egypt and Dionysus after

they had overrun the Indian people with their arms, at last attacked them in company, and that they constructed engines of war, and tried to take the place by assault; but the sages, instead of taking the field against them, lay quiet and passive, as it seemed to the enemy; but as soon as the latter approached they were driven off by rockets of fire and thunderbolts which were hurled obliquely

from above and fell upon their armour. It was

on that occasion, they say, that Hercules lost his golden shield, and the sages dedicated it as an offering, partly out of respect for Hercules’ reputa- tion, and partly because of the reliefs upon the

shield. For in these Hercules is represented. fixing

the frontier of the world at Gadira, and turning the

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CHAP.
XXXII
CAP,

XXXITI

CAP.
XXXIV
CAP.

XXXV

FLAVIUS PHILOSTRATUS

ἐπισπώμενος, ὅθεν δηλοῦται μὴ τὸν Θηβαῖον.

Ἡρακλέα, τὸν δὲ Αἰγύπτιον ἐπὶ τὰ Γάδειρα
ἐλθεῖν καὶ ὁριστὴν γενέσθαι τῆς γῆς."
XXXIV

‘al nr A € oe » ao
Τοιαῦτα διαλεγομένων αὐτῶν ἐπῆλθεν ὁ ὕμνος
3 n ee > UA \ “ 3 / \
αὐλῷ ἅμα, ἐρομένου δὲ τοῦ ᾽Απολλωνίου τὸν
ˏ “ "22 iam sh? ,9 9
βασιλέα, 6 τὶ ἐθέλοι ὁ κῶμος, “Ἰνδοί, ἔφη,
ες / na A 10 > δὰ N
παραινέσεις τῷ βασιλεῖ ἄδουσιν, ἐπειδὰν πρὸς
A , 7 ᾽ a a
τῷ καθεύδειν γίγνηται, ὀνείρασί τε ἀγαθοῖς χρῆ-
/ n
σθαι χρηστόν τε ἀνίστασθαι καὶ εὐξύμβολον τοῖς
ὑπηκόοις. ““πῶς οὖν, ἔφη, “ὦ βασιλεῦ, διά-
n na ”
κεισαι πρὸς ταῦτα ; σὲ yap που αὐλοῦσιν. “οὐ
A lal \ 7 n
KaTayero, ἔφη, “δεῖ yap προσίεσθαι αὐτὰ τοῦ
νόμου ἕνεκεν, παραινέσεως μέντοι μηδεμιᾶς δεῖ-
)
σθαι, ὅσα yap ἂν ὁ βασιλεὺς μετρίως τε καὶ χρη-
στῶς πράττῃ, ταῦτα ἑαυτῷ δήπου χαρίιεῖται
n an / ‘99
μᾶλλον ἢ τοῖς UTHKOOLS.
XXXV

Τοιαῦτα διαλεχθέντες, ἀνεπαύσαντο, ἐπεὶ δὲ
ἡμέρα ὑπεφαίνετο, αὐτὸς ὁ βασιλεὺς ἀφίκετο ἐς
τὸ δωμάτιον, ᾧ ἐνεκάθευδον οἱ περὶ τὸν ᾽Απολλώ-
νιον, καὶ τὸν σκίμποδα ἐπιψηλαφήσας προσεῖπέ

"mountains into pillars, and confining the ocean CHAP. within its bounds. Thence it is clear that it was not a.

“the Theban Hercules, but. the Egyptian one, that

7 came to Gadira, and fixed the limits of the world.”

ἡ
῾Η XXXIV

3
White they were \ Glas talking, the strain of the CHAP. hymn sung to the flute fell upon their ears, and ἃ a _ Apollonius asked the king what was the meaning of 22 to the ΤΩΣ

‘their ode. “The Indians,’ he answered, “sing
their admonitions to the king, at the moment
of his going to bed; and they pray that he may
have good dreams, and rise up. propitious and
affable towards his subjects.’ ‘“ And how,’ said
_ Apollonius, “ do you, O king, feel in regard to
_ this matter? For it is yourself I suppose that they
_ honour with their pipes.” “I don’t laugh at them,”
he said, “for I must allow it because of the law, although I do not require any admonition of the _ kind: for in so far as a king behaves himself with _ moderation and integrity, he will bestow, I imagine, _ favours on himself rather than on his subjects.”

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_ Arrer this conversation they laid themselves down OHAP. _ to repose ; but when the day dawned, the king him- ses self went to the chamber in which ‘Apollonius Sh Gates _his companions were sleeping, and gently stroking relation of

_the bed he addressed the sage, and asked him what divination.

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ὲν de \ oo Mee: 2»8) a ὼ"
τε τὸν ἄνδρα, καὶ ἤρετο αὐτόν, ὅ τι ἐνθυμοῖτο, “οὐ
΄ δεύδ » ἐπ ένοε δὲ / bi
γάρ που καθεύδεις," εἶπεν, “ὕδωρ πίνων καὶ KaTa-
A an by ” “cc EΪ N fa "ὃ e awn y¥
γελῶν TOU οἴνου. οὐ γὰρ καθεύδειν ἡγῇ," ἔφη,
“ \ \ “δ 7 7 Cg 6 "ὃ | a dade 5
τοὺς TO ὕδωρ πίνοντας ; " “καθεύδειν μέν," ἔφη,
ες N δὲ e/ ¢ 7 > lal a 3
λεπτὸν δὲ ὕπνον, ὅνπερ ἄκροις αὐτῶν τοῖς ὀφ-
a [oi n a?
θαλμοῖς ἐφιζάνειν φῶμεν, ον τῷ νῷ." ““ἀμφοτέ-
3 3 a a A
pols, εἶπε, “ καὶ lows τῷ νῷ. μᾶλλον" εἰ yap μὴ
> 7 e n >QO\. ες 7 κι 9 \

ἀτρεμήσει ὁ νοῦς, οὐδὲ ὑποδέξονται οἱ ὀφθαλμοὶ
ν᾽ mee A , δὲ θεύδ δύ
τὸν ὕπνον οἱ γοῦν μεμηνότες οὐδὲ καθεύδειν δύ-
nr - ᾽ y+ :
vavTat διὰ τὴν TOD νοῦ πήδησιν, ἀλλ᾽ ἐς ἄλλα καὶ
δ 5 / a > 7ὔ f / 3 A
ἄλλα ἀπιούσης τῆς ἐννοίας yopyoTEpov τε ἀναβλέ-
\ rn
πουσι καὶ ἀναιδέστερον, ὥσπερ οἱ ἄυπνοι TOV
, 5 \ 7 9 an» 3
δρακόντων. ἐπεὶ τοίνυν, ὦ βασιλεῦ," εἶπε,
nan lal Vii
“σαφῶς ἡρμήνευται TO τοῦ ὕπνου ἔργον καὶ ἅττα
a 2: ae a 3 , / I
δηλοῦται αὐτῷ τοῖς ἀνθρώποις, “σκεψώμεθα, τί
an an ς N
μειονεκτήσει ἐν τῷ ὕπνῳ τοῦ μεθύοντος ὁ τὸ ὕδωρ
πίνων. “μὴ σοφίζου," ἔφη ὁ βασιλεύς, “ εἰ γὰρ
’ὔ ς 7 > / a
μεθύοντα ὑποθήσῃ, οὐ καθευδήσει τοῦτο, βακ-
: γε 1 7 A
χεύουσα yap ἡ γνώμη στροβήσει τε αὐτὸν καὶ
ταραχῆς ἐμπλήσει: δοκοῦσί τοι πάντες οἱ ἐκ
μέθης καταδαρθεῖν πειρώμενοι ἀναπέμπεσθαί τε
ἐς τὸν ὄροφον, καὶ αὖ ὑπόγειοι εἶναι δίνην τε
> / 7 ν “, \ \ \ > /
ἐμπεπτωκέναι σφίσιν, οἷα δὴ περὶ τὸν ᾽Ιξίονα
λέγεται ξυμβαίνειν. οὔκουν ἀξιῶ τὸν μεθύοντα,
) δι X / \ n 53 / : x
ἀλλὰ τὸν πεπωκότα μὲν τοῦ οἴνου, νήφοντα δὲ
θεωρεῖν, ὡς καθευδήσει καὶ ὡς πολλῷ βέλτιον τοῦ
ἀοίνου."
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he was thinking about. “ For,’ he said, “I don’t cmap, imagine you are asleep, since you drink water and ***V despise wine.” Said the other: “Then you don’t think that those who drink water go to sleep?’”’ * Yes,’ said the king, “ they sleep, but with a very light sleep, which just sits upon the tips of their eyelids, as we say, but not. upon their minds.” “Nay with both do they sleep,’-said Apollonius, “ and perhaps more with the mind than with the eyelids. For unless the mind is thoroughly composed, the eyes will not admit of sleep either. For note how madmen are not able to go to sleep because their mind leaps with excitement, and their thoughts run coursing hither and thither, so that their glances are full of fury and morbid impulse, like those of the dragons who never sleep. Since then, O king,’ he went on, “we have clearly intimated the use and function of sleep, and what it signifies for men, let us examine whether the

drinker of water need sleep less soundly than the drunkard.” “ Do not quibble,” said the king, “for if you put forward the case of a drunkard, he, I admit, will not sleep at. all, for his mind is in a state of revel, and whirls him about and fills him with uproar. -All, I tell you, who try to go to sleep when in drink seem to themselves to be rushed up on to the roof, and then to be dashed down to the ground, and to fall into a whirl, as they say happened to Ixion. Now I do not put the case of a drunkard, but of a man who has merely drunk wine, but remains sober; I wish to consider whether he will sleep, and how much better he will sleep than a man who drinks no wine.”

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Καλέσας οὖν ὁ ᾽Απολλώνιὸός τὸν Δάμιν, “πρὸς
δεινὸν ἄνδρα," ἔφη, “ὁ λόγος καὶ σφόδρα yee
ackice gain TOU διαλέγεσθαι." “ope,” ἔφη, “καὶ
τοῦτ ἴσως ἦν τὸ μελαμπύγου Nae. κἀμὲ δὲ
πάνυ αἱρεῖ ὁ λόγος, ὃν εἴρηκεν. ὥρα οὖν σοι ἀφυ-
πνίσαντι, ἀποτελεῖν αὐτόν." ἀναμανφίσιας οὖν τὴν
BANENN ὃ ᾽Απολλώνιος, “καὶ μὴν ὅσον," ἔφη,
Be Resa A οἱ τὸ ὕδωρ πίνοντες πρὸς TO καθ-
εὐδειν ἥδιον, € ἐγ ᾽δηλώρῳ τοῦ γῇ σοῦ λόγου ἐχό-
μένος: ὡς μὲν γὰρ τετάρακται ἡ γνώμη τοῖς μεθύ-
οὖσι καὶ πὶ γρῷ τρλυ μὰ διάκεινται, μὴν og PN
ὁρῶμεν γὰρ τοὺς μέθῃ κατεσχημένους διττὰς per
σελήνας δοκοῦντας βλέπειν, διττοὺς δὲ ἡλίους, τοὺς
δὲ ἧττον πεπωκότας, κἂν πάνυ νήφωσιν, οὐδὲν μὲν
τούτων ἡγουμένους, μεστοὺς δὲ εὐφρόσύνης καὶ
ς “oA A OX PRES ἐς f IQ 9¢ ᾽ ag a 2
ἡδονῆς, ἣ δὴ προσπίπτει σφίσιν οὐδὲ ἐξ εὐπραγίας
πολλάκις, καὶ μελετῶσι δὲ οἱ τοιοῦτοι. δίκας οὐδὲ
φθεγξάμενοί πὼ ἐν δικαστηρίῳ, καὶ πλουτεῖν φασιν
οὐδὲ δραχμῆς αὐτοῖς ἔνδον οὔσης. ταῦτα δέ,
an \ / \ \ XP" Ve.
βασιλεῦ, μανικὰ πάθη" καὶ yap αὐτὸ τὸ ἥδεσθαι
διακινεῖ τὴν γνώμην καὶ πολλοὺς οἶδα τῶν σφόδρα
c ἴ 7 9 4 O\ 4 ; :
ἡγουμένων εὖ πράττειν οὐδὲ καθεύδειν δυναμένους,
? alae ‘Qn ne \ A > HX bali
ἀλλ᾽ ἐκπηδῶντας τοῦ ὕπνου, Kal τοῦτ᾽ ἂν εἴη TO

/ / \ > / yy be \
παρέχειν φροντίδας καὶ τἀγαθά. ἔστι δὲ καὶ
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’ "ΝΆ
’

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_ Apo.ionius then summoned Damis, and said: “’Tis CHAP.

a clever man with whom we are discussing and one ****! thoroughly trained in argument.” “TI see it is so,” ot drinking said Damis, “and perhaps this.is what is meant, by bostile to |

‘the phrase ‘ catching a Tartar.’ But the argument sound _ ‘excites me very much, of which he has delivered “Y™*#™ himself; so it is time for you to wake up and finish it.” Apollonius then raised his head slightly and said: “ Well I will prove, out of your own lips and following your own argument, how much advantage ‘we who drink water have in that we sleep more “sweetly. For you have clearly stated’ and admitted that the minds of drunkards are disordered and. are ‘in a condition of madness; for we see those who are under the spell of drink imagining that they*see two moons at once and two suns, while those who have drunk less, even though they are quite sober, while they entertain no such delusions as these, are yet full of exultation and pleasure ; and this fit of joy often falls upon them, even though they have not had any good luck, and men in such a condition will plead eases, although they never opened their lips before in a law-court, and. they ‘will tell you they are rich, although they have not a farthing in their pockets. | Now these,.O king, are the affections of a madman. or the mere pleasure of drinking disturbs their judgment, and I have known many of them who were so firmly convinced that they.were. well off, that they were unable to sleep, but leapt up. in their slumbers, and this is the meaning of the saying that ‘good fortune itself is a reason for being anxious.’

24%

οε φάρμακα ὕπνου μεμηχανημένα τοῖς ἀνθρώποις, ὧν
πιόντες τε καὶ ἀλειψάμενοι καθεύδουσιν ἐκτεί-
vavTes αὐτοὺς ὥσπερ ἀποθανόντες, ὅθεν μετά τίνος
Ons ἀνίστανται καὶ ἄλλοσέ. ποι ph hep εἰσιν ἢ
οὗπερ εἶναι δοκοῦσιν. ὅτι. μὲν δὴ, τὰ πινόμενα,
μᾶλλον δὲ τὰ ἐπαντλουμένα τῇ Vue Kal a
φώματί οὐ γνήσιον οὐδὲ οἰκεῖον ἐπεσάγέται τὸν
ὕπνον, ἀλλ᾽ ἢ βαθὺν καὶ ἡμιθνῆτα ἢ ἢ βραχὺν καὶ
διῶσπώμενον ὑπὸ τῶν ἐντρεχόρτων; κἂν χρηστὴ
ἢ, ξυνθήσῃ τάχα, εἰ μὴ ΤΟ ὀύστρι μᾶλλον ἢ τὸ
ἐριστικὸν σπουδάζξεις. οἱ δὲ ἐμοὶ ξυβρόταί τὰ

μὲν ὄντα ὁρῶσιν ὡς ὄντα, τὰ δὲ. οὐκ ὄντα οὔτ᾽
ἀμυγράφονθεν αὐτοῖς οὔθ᾽ ὑποτυποῦνται, κοῦφοί τε
οὔπω ἔδοξαν, οὐδὲ ἔάστοι Brakelas οὐδὲ εὐηθείας.
ῇ ἐλὰρωτερρῃ τοῦ προσήκοντος, GAN ἐφεστηκότες,
εἰσὶ καὶ ᾽EM ira πλέῳ, ἡξαρατιλρλοίοι δείλης τε
καὶ ὀπότε ἀγορὰ πλήθει, οὐ γὰρ νυστάζουσιν,
οὗτοι, κἂν πόρρω τῶν νυκτῶν σπουδάξωσιν. οὐ
γὰρ ἐξωθεῖ αὐτοὺς ὁ ὕπνος ὥσπερ δεσπῤτης βρίσας.
ἐς τὸν αὐχένα δεδουλωμένον ὑπὸ τοῦ οἴνου, ἄλλ᾽
ἐλεύθεροί τε καὶ ὀρθοὶ φαίνονται; καταδαρθέντες¸
δὲ καθαρᾷ τῇ ψυχῇ δέχονται τὸν ὕπνον οὔτε ὑπὸ
τῶν εὐπραγιῶν ἀνακουφιξόμενοι αὐτοῦ οὔτε ὑπὸ :
κακοπραγίας τινὸς ἐκθρώσκοντες. ξύμμετρος yap
πρὸς ἄμφω ταῦτα ψυχὴ νήφουσα καὶ οὐδετέρου
τῶν παθῶν ἥττων, ὅθεν καθεύδει ἥδιστα καὶ ἀχυ-
πότωτα μὴ ἐξισταμένη τοῦ ὕπνου. .
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Men have also devised sleeping draughts, by drink- cHap. ing or anointing themselves with which, people at ***‘" once stretch themselves out and go to sleep as if they were dead ; but when they wake up from such sleep it is with a sort of forgetfulness, and they imagine that they are anywhere rather than where they are: Now these draughts are ‘not exactly drunk, but I would rather say that. they drench the soul and body ; for they do not induce any sound or proper sleep, but the deep coma of a man half dead, or the light and distracted sleep of men haunted by phantoms, even though they be wholesome ones ; and you will, I think, agree with me in this, unless you are disposed to quibble rather than argue seriously. But those who drink water, as I do; see things as they really are, and they do not record in fancy things that are not; and they were never found to be giddy, nor full of drowsiness, or of silliness, nor unduly elated; but they are wide awake and thoroughly rational, and always the same, whether late in the evening or early in the morning when the market is crowded; for these men never nod, even though they pursue their studies far into the night. For sleep does not drive them forth, pressing down like a slave-holder upon their necks, that are bowed down by the wine; but youfind them , free and erect,.and they go to bed with a clear, pure soul and welcome sleep, and are neither buoyed up by the bubbles of their own private luck, nor scared out of their wits by any adversity: For the soul meets both alternatives with equal calm, if it be sober and not overcome by either feeling; and that is why it can sleep a delightful sleep untouched by the sorrows which startle others from their couches.

ZE,

CAP.
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FLAVIUS PHILOSTRATUS

XXXVALE io | eur

! a

"Καὶ μὴν καὶ τὸ μαντικὸν τὸ ἐκ τῶν πριχοῦ,
θειότατον τῶν eee δοκεῖ,. ῥᾷον rs μὴ
δρρπεθρλωμένῃ ὑπὸ τοῦ οἴνου, GAN ἀκήρατος
δεχομένη αὐτὸ καὶ περιαθροῦσα' οἱ γοῦν ἐξηγηταὶ
τῶν ὀ εν, οὐὃς ὀνειροπόλους οἱ ποιηταὶ καλοῦσιν,
οὐκ ἂν Ματριβρίρίοτα siete οὐδεμίαν. μὴ πρότερον
ἐρόμενοί τὸν KaLpov, ἐν ᾧ εἶδεν. ἂν μὲν γὰρ ἑᾧος
ἢ καὶ τοῦ περὶ τὸν ὄρθρον ὕπνου, ξυμβάλλονται,

5“, 4, ς ς la) Sf a a > \
αὐτὴν WS ὑγιῶς μαντευομένης τῆς ψυχῆς, ἐπειδὰν
> 7 \ 5 > Ὸ» > \ A o it
ἀπορρύψηται τὸν οἶνον, εἰ ὃ ἀμφὶ πρῶτον ὕπνον
ἢ. μέσας νύκτας, ὅτε βεβύθισταί τε. καὶ ξυντε-

, ” ς \ a oy a oi ert
θόλωται ἔτι ὑπὸ τοῦ οἴνου, παραϊτοῦνται τὴν
A a ef A
ὑπόκρισιν σοφοὶ ὄντες. ὡς δὲ Kal τοῖς θεοῖς δοκεῖ
ἴω \ \ nay > - / $
ταῦτα καὶ τὸ χρησμῶδες ἐν ταῖς μφράνσ αν
ψυχαῖς τίθενται, σαφῶς δηλώσω" ey eends @
βασιλεῦ, Πρ ’“Ελλησιν ᾽Αμφιάρεως ¢ ἀνὴρ μάντις."
7

“οἶδα, εἶπε, “ λέγεις γάῤ mou τὸν τοῦ Οἰκλέους,

ὃν ἐκ ἐκ αν τα ἐπανιόντα ἐπεσπάσατο ἡ γῆ ζῶντα."

N , On
“οὗτος, ὦ βασιλεῦ, ” ἔφη, “μαντευόμενος ἐν τῇ
᾽Αττικῇ νῦν ὀνείρατα ἐπάγει. τοῖς χρωμένοις, καὶ

¸ ς € rn \ ; / ,7.
λαβόντες οἱ ἱερεῖς τὸν χρησόμενον σίτου τὲ
” / ς / \ 3 “Ὸ a ö ;
εἴργουσι. μίαν ἡμέραν καὶ οἴνου τρεῖς, ἵνα διαλαμ-
»“ᾶ. ΓΟ al ¢ .
πούσῃ. τῇ ψυχῇ τῶν λογίων σπάσῃ", εἰ δὲ ὁ οἶνος
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q

XXXVII _ Anpv more than. this, as a faculty of divination. by cHap. means of dreams, which is the divinest.and most. god- ***V" like of human faculties; the soul detects the truth all prguni We _ the more easily when it, is not muddied by wine, but valucless for accepts the message unstained and scans it carefully. divination Anyhow, the explainers of dreams and visions, those whom the poets call interpreters of dreams, will never undertake to explain any vision to anyone without having first asked the time when it was seen. For if it was at dawn and in the sleep of morning- tide, they calculate its meaning on the assumption that the soul is then in a condition to divine soundly _and healthily, because :by then it has cleansed. itself _ of the stains.of wine.,- But if the: vision was seen in the first. sleep or, at. midnight,,when, the. soul 15 .still immersed in the lees of wine.and muddied thereby, they decline to make any suggestions, if they are wise. And that the gods also are of this opinion, and that they commit the faculty of oracular response to souls which are sober, I will clearly shéw. There was, O king, a seer among ‘the Greeks called Am- phiaraus.” “I know,’ said the other; “for you allude, I. imagine, to. the. son of Oecles, who, was swallowed up alive by the earth on his way back from Thebes.” . “This man, O king,” said Apollonius, “ still divines in Attica, inducing dreams in those who consult him, and the priests take a man who wishes to consult him, and they prevent his eating for one day, and from drinking wine for three, in order that he may imbibe the oracles with his soul imy a condition. of utter transparence.. But if. wine were

ἀγαθὸν ἦν τοῦ ὕπνου φάρμακον, ἐκέλευσεν ἂν ὁ σοφὸς ᾽Αμφιάρεως τοὺς “θεωροὺς τὸν ἐναντίον ἐσκευασμένους τρόπον καὶ οἴνου μεστούς, ὥσπερ ἀμφορέας, ἐς τὸ ἄδυτον αὐτῷ φέρεσθαι. πολλὰ δὲ καὶ “μαντεῖα λέγοιμ᾽ ἂν εὐδόκιμα παρ᾽ ῞Ελλησί τε καὶ βαρβάροις, ἐν οἷς ὁ ἱερεὺς ὕδατος, ἀλλ᾽ οὐχὶ οἴνου σπάσας ἀποφθέγγεται τὰ ἐκ τοῦ τρίποδος. θεο όρητον δὴ κἀμὲ ἡγοῦ καὶ πάντας, ὦ (βασιλεῦ, τοὺς τὸ ὕδωρ πίνοντας" νυμφόληπτοι γὰρ ἡμεῖς καὶ βάκχοι τοῦ νήφειν." ‘ ποιήσῃ οὖν," ἔφη, “" “ὦ Ἀπολλώνιε, κἀμὲ θιασώτην ; ἢν “ εἴπερ μὴ φορτικός,᾽" εἶπε, “ τοῖς ὑπηκόοις δόξεις" φιλοσοφία γὰρ περὶ βασιλεῖ ἀνδρὶ ξύμμετρος. μὲν καὶ ὑπανειμένη θαυμαστὴν ἐργάζεται κρᾶσιν, ὥσπερ, ἐν σοὶ διαφαίνεται, ἡ δ᾽ ἀκριβὴς καὶ ὑπερτείνουσα φορτική τε, ὦ βασιλεῦ, καὶ ταπεινὸ- τέρα τῆς ὑμετέρας σκηνῆς φαίνεται. καὶ τύφου δὲ αὐτό τι ἂν ἔχειν ἡγοῖντο βάσκανοι.᾽"

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Ταῦτα διαλεχθέντες, καὶ yap ἡμέρα ἤδη ἐτύγχα:

> \ » an \ \ ec. , ;
vev, ἐς ΤΟ ἔξω προῆλθον. Kai Evvels ὁ Ἀπολλώνιος,
ε , 7 N zr. ’
ὡς χρηματίζειν δέοι τὸν βασιλέα πρεσβείαις
\ a ´ ἐς ΡΨ Ὸ ἐς & ΄ΕΝ
τε καὶ τοῖς τοιούτοις, “' σὺ μέν, ἔφη, ὦ βασιλεῦ,
τὰ “προσήκοντα τῇ ἀρχῇ πρᾶττε, ἐμὲ δὲ τὸν καιρὸν
τοῦτον ἄνες τῷ Ἡλίῳ, δεῖ γάρ “με τὴν εἰθισμένην
εὐχὴν εὔξασθαι." “καὶ ἀκούοι γε εὐχομένου,
ἔφη, ““χαριεῖταὶ γὰρ πᾶσιν, ὁπόσοι τῇ σοφίᾳ Th
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a good drag of sleep, then the wise Amphiaraus cuyap. would have bidden his votaries to adopt the opposite ***V!! regimen, and would have had them carried into, his shrine as full of wine as leathern flagons. And I could mention many oracles, held in repute by _ Greeks and barbarians alike, where the priest utters _ his responses from the tripod after imbibing water _ and not wine. So you may consider me also as a fit _ vehicle of the god, O'king, along with all who drink _ water. For we are rapt by the nymphs .and_ are _ baechantic revellers in sobriety.” “ Well,. then,” said the king, “ you must make me too, O Apollonius, _ a member of your religious brotherhood.” | “I ‘would _ do so,” said the other, “provided. only you will not _ be esteemed vulgar and held cheap by your subjects. For in the case of a king a philosophy that is at_once _ moderate and indulgent makes a good mixture, as _ is seen in your own case; but an excess of rigour and severity would seem vulgar, O king, and beneath your august station ; and it might be construed. by the envious as due to pride.” :

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OˆY EN they had thus conversed, for by, this time it cap. was daylight, they went out into the open. And ***V!™I Apollonius, understanding that the king had to give Apollonius’ audience to embassies and such-like, said: ‘ You the Sun then, O. king, must attend to the business. of state,

but let me go and devote this hour to the Sun, for I

must needs offer up to him my accustomed prayer.”

« And I pray he may hear your prayer,” said the king,

for he will bestow his grace on all who find pleasure

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A / la)
σῇ χαίρουσιν: ἐγὼ δὲ περιμενῶ σε ἐπανιόντα, Kal
N /
yap δικάσαι τινὰς χρὴ δίκας, αἷς παρατυχὼν τὰ
>
μέγιστά με ὀνήσεις.
CAP.
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> Ἀ “" ες ἢ “M “ e 7:
SAP. Ἐπανελθὼν οὖν προκεχωρηκυίας ἤδη τῆς ἡμέρας
» ´ N Ὸ Ξδί ¢€ δέ ‘ce / ” é
ἠρώτα περὶ ὧν ἐδίκασεν, ὁ δέ, “τήμερον, ἔφη,
ει 5 297 \ \ et IN > ,ΰ 35
οὐκ ἐδίκασα, τὰ γὰρ ἱερὰ οὐ ξυνεχώρει μοι.
ὑπολαβὼν οὖν ὁ Ἀπολλώνιος, “ἐφ᾽. ἱεροῖς οὖν,"
4 “ce “Ὸ \ 4 “ \ > /
ἔφη, “ποιεῖσθε καὶ ταύτας, ὥσπερ τὰς ἐξόδους τε
καὶ τὰς στρατείας ;" “νὴ Δί᾽, εἶπε, “Kal γὰρ
᾽ a ; 7 re 7) > " A
ἐνταῦθα . κίνδυνος, εἰ ὁ δικάζων ἀπενεχθείη τοῦ
εὐθέος." εὖ λέγειν τῷ Ἀπολλωνίῳ ἔδοξε, καὶ
ἤρετο αὐτὸν πάλιν, τίς εἴη, ἣν δικάσοι δίκην,
“ ὁρῶ yap, εἶπεν, “ἐφεστηκότα σὲ καὶ ἀποῤοῦντα,
ὅπη ψηφίσαιο." “ ὁμολογῶ," ἔφη, “ἀπορεῖν, ὅθεν
ξύμβουλον ποιοῦμαί οε ἀπέδοτο μὲν γάρ τις
ἑτέρῳ γῆν, ἐν ᾗ θησαυρὸς ἀπέκειτό τις οὔπω
δῆλος, χρόνῳ δὲ ὕστερον ᾗ γῆ ῥαγεῖσα χρυσοῦ
τινα ἀνέδειξε θήκην, ἥν φησι μὲν ἑαυτῷ προσήκειν
n> Bho 3 \ a ᾽ δ 4 \ \ > δ᾽ A
μᾶλλον ὁ THY γῆν ἀποδόμενος, καὶ γὰρ οὐὸ ἂν
> 7 \ n 2 7 Ὸ 7ΰ πὰ ας;
ἀποδόσθαι τὴν γῆν, εἰ προὔμαθεν, ὅτι βίον ἐπ
αὐτῇ ἔχοι, ὁ πριάμενος δὲ αὐτὸς ἀξιοῖ πεπᾶσθαι,
a an a / \ €
ἃ ἐν τῇ λοιπὸν ἑαυτοῦ γῇ εὗρε' Kal δίκαιος μὲν ὁ
a 3 \ 7 3
ἀμφοῖν λόγος, εὐήθης δ᾽ ἂν ἐγὼ φαινοίμην, . εἰ
7 \
κελεύσαιμι ἄμφω νείμασθαι τὸ χρυσίον, τουτὶ
218

_ in your wisdom; but I will wait for you until you CHAP. return, for I have to decide some cases in which ya your presence will very greatly help me.”

XXXIX

_ Apottonrus then returned, when the day was CHAP. _ already far advanced, and asked him about the cases 2 ps which he was judging ; but he answered: ‘ To-day I sonehioe: _ have not judged any, for the omens did not allow bim about me.’ Apollonius then replied and said : “It is the ease then that you consult the omens in such cases as these, just as you do when you are setting out. on _ a journey or a campaign.” “Yes, by Zeus,” he said, _ “for there is a risk in this case of one who is a judge straying from the right line.” | Apollonius felt that what he said was true, and asked him again what the suit was which he had to decide; “ For I ‘see,’ he said, “that you have given your attention to it and are perplexed what verdict to give.” “I admit,’ said the king, “that I am perplexed ; and that is why I want your advice; for one man has sold to another land, in which there lay a treasure as yet undiscovered, and some time afterwards the land, being broken up, revealed a certain chest, which the person who sold the land says belongs to him rather than to the other, for that he would never have sold the land, if he had known beforehand that he had a fortune thereon; but the purchaser claims that he acquired everything that he found in land, which thenceforth was his. And both their contentions are just ; and I shall seem ridiculous if I order them

yap ἂν ‘Kat γραῦς διῤἐνιῥὴ." ὑπολαβὼν οὖν ὁ
Ἀπολλώνιος, “ὡς μὲν ον φιλοσόφω," ἔφη, “
ἄνδρε, δηλοῖ τὸ περὶ χρυσίου διαφέρεσθαι σφᾶς,
ἄριστα δ᾽ ἄν μοι δικάσαι δόξεις ὧδε ἐνθυμηθείς,
ὡς οἱ θεοὶ πρῶτον μὲν ἐπιμέλειαν ποιοῦνται τῶν
ξὺν ἀρετῇ φιλοσοφούντων, δεύτερον δὲ τῶν
᾽ ΄ \ qi} a 0 δ ps og
ἀναμαρτήτων TE Kal μηδὲν πώποτε ἀδικεῖν δοξάν-
τον. διδόασι δὲ τοῖς μὲν aiag orn διαγι-

γνώσκειν εὖ τὰ θεῖά τε καὶ τὰ hey ς τοῖς
δ᾽ ἄλλως χρηστοῖς. βίον LIPO ONE ὡς μὴ χήτει
ποτὲ τῶν ἀναγκαίων ἄδικοι γένωνται: δοκεῖ δή
A 2 7 oui , > th hie
μοι, βασιλεῦ, «καθάπερ ἐπὶ τρυτάνης ἀντικρῖναι
» ὦ \ \ > na > a / > \
TovTOUS Kal τὸν ἀμφοῖν ἀναθεωρῆσαι βίον, οὐ yap
ἄν μοὶ δοκοῦσιν οἱ θεοὶ τὸν μὲν ἀφελέσθαι καὶ

\ nA Φ σα A 3 a 4 τ σαν
τὴν γῆν, εἰ μὴ. φαῦλος ἦν, τῷ δ᾽ αὖ καὶ τὰ ὑπὸ ΤΗ
γῇ δοῦναι, εἰ μὴ βελτίων ἦν τοῦ ἀποδομένου."
» / : > \ ε ,7ὔ / » 4},
ἀφίκοντο ἐς τὴν ὑστεραίαν δικασόμενοι ἄμφω, καὶ
ς \ > , ς 7 » / \
ὁ μὲν. ἀποδόμενος. ὑβριστής τε ἠλέγχετο καὶ
θυσίας ἐκλελοιπώς, ἃς ἔδει τοῖς ἐν ΤΗ με θεοῖς
θύειν, ὁ δὲ ἐπιεικής τε ἐφαίνετο καὶ ὁσιώτατα
θεραπεύων τοὺς θεούς. ἐκράτησεν οὖν ἡ τοῦ
᾽Απολλωνίου γνώμη καὶ ἀπῆλθεν ὁ χρηστὸς ὡς
\ A fal rn
παρὰ τῶν θεῶν ταῦτα ἔχων.
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LIFE OF APOLLONIUS, BOOK II

_to share the gold between them, for any old woman cuap. could settle the matter in that way." Apollonius ***!* thereupon replied as follows: "The fact that they are quarrelling about gold shows that these two men are no philosophers ; and you will, in my opinion, give _ the best. verdict if you bear this in mind, that the _ gods attach the first importance and have, most care _ for those who live a life of philosophy together with _ moral excellence, and only pay secondary attention to those who have. committed no faults and were never yet found unjust. Now they entrust to _ philosophers the task of rightly discerning things divine. and human as: they should be discerned, but _ to those. who merely-are of good character they give _ enough. to live upon, so that they may never be _ rendered unjust by actual lack. of the necessaries of life. It seems then to me, O king, right to weigh _ these men in the balance, as it weré, and to examine _ their respective lives; for I cannot believe that the gods would deprive the one even of his land, unless he was.a bad man, or that they would, on. the other hand, bestow on the other even what was under the - land, unless he was better than the man who sold _ it." The two claimants came back the next day, and the seller was convicted of being'a ruffian who had neglected the sacrifices, which it was his bounden duty to sacrifice to the gods on that land}; but the other was found,to be.a decent man and a most devout worshipper: of the gods. . Accordingly, _ the opinion of Apollonius prevailed, and the better of the two men quitted the court as one on whom the gods had bestowed this boon.

1 Or render : the gods of the underworld.

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CAP.

FLAVIUS PHILOSTRATUS

XL

a /

Ἐπεὶ δὲ τὰ τῆς δίκης ὧδε ἔσχε, προσελθὼν ὁ
a n 3» 3
Ἀπολλώνιος τῷ Ἰνδῷ, “τήμερον, εἶπεν, “ ἡ τρίτη
n nA Φ "hn 9 al
τῶν ἡμερῶν, ἐν ais ἐποιοῦ pe, ὦ βασιλεῦ, ξένον,
τῆς δ᾽ ἐπιούσης ἕω χρὴ ἐξελαύνειν ἐπόμενον τῷ
b] 4 / 5᾽ '
νόμῳ." “ἀλλ᾽ οὐδὲ ὁ νόμος," εἶπεν, “ἤδη διαχέγεταί
\ a Ste
σοί, καὶ yap TH αὔριον μένειν ἔξεστιν, ἐπειδὴ μετὰ
, 7, 39) ,ὔ ἘΦ + a Ὸ
μεσημβρίαν. ἀφίκου. “χαίρω, ἔφη, “τῷ Evie,
a ‘ / \ ’
καὶ yap μοι δοκεῖς καὶ σοφίζεσθαι τὸν νόμον δι᾽
et 8 ee ree eee \ x42 »γὸνυῤδυνά Te Bee
EME. εἰ yap καὶ λῦσαι αὐτὸν ἠδυνάμην, εἴπε,
“τό γε ὑπὲρ σοῦ. ἀλλ᾽ ἐκεῖνό μοι εἰπέ, AmroAr@-
¢ 7ὔ 29? ®@ 2 val 7 7, 3
Vie, αἱ κάμηλοι, ἐφ᾽ ὧν ὀχεῖσθαί, σέ φασιν, οὐκ
ἴον a ” lal 3
ἐκ Βαβυλῶνος ἄγουσιν ὑμᾶς ;" “ ἐκεῖθεν," ἔφη,
> a
“δόντος ye αὐτὰς Οὐαρδάνου." “ἔτ᾽ οὖν. ὑμᾶς
ἀπάγειν δυνήσονται, τοσαῦτα ἤδη στάδια ἐκ
: γ΄ 3) , δ΄.
Βαβυλῶνος ἥκουσαι; ᾽ ἐσιώπησε μὲν ὁ ᾽Απολλώ-
« / ΕΣ] a
νίος, ὁ δὲ Δάμις, “οὔπω cuvinow, ἔφη, “ὦ βασιλεῦ,
a la « \ al na.
τῆς ἀποδημίας ὁ ἀνὴρ οὗτος, οὐδὲ τῶν ἐθνῶν, ἐν
δ᾽ a 4
οἷς λοιπόν ἐσμεν, ἀλλ᾽ ὡς πανταχοῦ σέ TE Kal
a >
Οὐαρδάνην ἔξων παιδιὰν ἡγεῖται τὸ és, ᾽Ινδοὺς
παρελθεῖν. “τό τοι τῶν καμήλων οὐ διομολογεῖται
πρὸς σέ, ὃν ἔχει τρόπον" διάκεινται γὰρ οὕτω
an ¢ > r ς > € “ 7 \
κακῶς, ὡς αὐταὶ μᾶλλον ὑφ᾽ ἡμῶν φέρεσθαι, Kal
a \ n
δεῖ ἑτέρων. ἂν yap ὀκλάσωσιν ἐν ἐρήμῳ που τῆς
> a ς a , ΨΥ “cc 7 \
Ἰνδικῆς, ἡμεῖς μέν," ἔφη, “καθεδούμεθα τοὺς
yoras τε καὶ τοὺς λύκους ἀποσοβοῦντες τῶν καμή-
ς a N > \ 3 / 4
λων, ἡμῶν δὲ οὐδεὶς ἀποσοβήσει, προσαπολούμεθα

| XL

_ Wuen the law-suit had been thus disposed of, CHAP

_ Apollonius approached the Indian, and said: ““ This ἔξων

_ is the third day, O king, that you have made me gives the

_ your guest; and at dawn to-morrow I must quit binane =?

_ your land in accordance with the law.” “ But,” sai

_ the other, “ the law does not yet speak to you thus,

_ for you can remain on the morrow, since you came after. midday.” “I am delighted,’ said Apollonius,

“ with your hospitality, and indeed you seem to me to

be straining the law for my sake.” “ Yes indeed,

_and I would I could break it,” said the king, “in

_ your behalf; but tell me this, Apollonius, did not

the camels bring you from Babylon which they

say you were riding?” “They did,’ he. said,

' “and Vardan gave them.us.” “ Will they then

_be able to carry you on, after they have come

_ already so many stades from Babylon?” Apollonius

_.made no answer, but Damis said: “O king, our

friend here does not understand anything about

our journey, nor about the races among which we

- shall find ourselves. in future; but, he regards our

passage into India as mere child’s play, under the

_ impression that he will everywhere have you and

_ Vardan to help him. I assure you, the true con-

dition of the camels has not been acknowledged to

_ you; for they are in such an evil state that we

could carry them rather than they us, and we must

have others. For if they collapse anywhere in the

wilderness of India, we,” he continued, “ shall have to

sit down and drive off the vultures and wolves from

the camels, and as no one will drive them off from

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CAP.
x
FLAVIUS, PHILOSERATUS

7”
yap. ὑπολαβὼν οὖν ὁ βασιλεύς, “ ἐγώ," ἔφη,
“τοῦτο ἰάσομαι, ὑμῖν te γὰρ ἑτέρας δώσω----
al e A -€
τεττάρων, οἶμαι, δεῖσθε---καὶ ὁ σατράπης δὲ ὁ ἐπὶ
᾽ φοῦ ᾽Ινδοῦ πέμψει ἐς Βαβυλῶνα ἑτέρας τέτταρας.

CAP.

XLI

ἔστι δέ pe ἀγέλη καμήλων ἐπὶ “τῷ Top, λευκαὶ
πᾶσαι." “ἡγεμόνα δέν: εἶπεν ὁ Δάμις, “ οὐκ ἄν,
@ βασιλεῦ, δοίης ; >” “Kal κάμηλόν γε, ᾽ ἔφη, “
ἡγεμόνι δώσω καὶ ἐφόδια, ἐπιστελῶ δὲ καὶ ᾽Ιάρχᾳ
τῷ πρεσβυτάτῳ τῶν σοφῶν, ἵν ἵν᾽ ᾽Απολλώνιον μὲν
ὡς μηδὲν κακίω ἑαυτοῦ δέξηται, ὑμᾶς δὲ ὡς
φιλοσόφους τὲ καὶ ὀπαδοὺς ἀνδρὸς θείου." καὶ

χρυσίον. δὲ ἐδίδου ὁ ᾽Ινδὸς καὶ ψήφους Kat ὀθόνας καὶ μυρία. τοιαῦτα: ὁ δὲ ᾽Απολλώνιος χρυσίον μὲν ἔφη ἱκανὸν. ἑαυτῷ εἶναι δόντος γε Οὐαρδάνου τῷ ἡγεμόνι ἀφανῶς αὐτό, τὰς δὲ ὀθόνας λαμβάνειν, ἐπειδὴ ἐοίκασι τρίβωνι τῶν ἀρχαίων τε καὶ πάνυ ᾽Αττικῶν. μίαν δέ τινα τῶν ψήφων ἀνελόμενος, “ ὦ βελτίστη," εἶπεν, “ὡς ἐς καιρόν σε καὶ οὐκ ἀθεεὶ fio, ἰσχύν, οἶμαί, τινα ἐν αὐτῇ καθεωρακὼς ἀπόρρητόν τε καὶ θείαν. οἱ δὲ ἀμφὶ τὸν Δάμιν χρυσίον μὲν οὐδ᾽ αὐτοὶ προσίεντο, τῶν ψήφων δὲ ἱκανῶς ἐδράττοντο, ὡς θεοῖς ἀναθήσοντες, ὅτε ἐπανέλθοιεν ἐς τὰ ἑαυτῶν ἤθη. |
XLI

Καταμείνασι δὲ αὐτοῖς καὶ τὴν ἐπιοῦσαν, οὐ γὰρ μεθίετο σφῶν ὁ ῎Ινδός, δίδωσι τὴν πρὸς, τὸν ᾽Ιάρχαν ἐπιστολὴν γεγραμμένην ὧδε:
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_ us, we shall perish ἴοο. The king answered accord- cHap. _ ingly and said: “I will remedy this, for I will give *" _ you other camels, and you need four 1 think, and the satrap ruling the ‘Indus will send back four others to _ Babylon. Bυΐ I have a herd of camels on the Indus, _ all of them white.” . “And,” said Damis, “will you © _ not also give us a guide, O king? Xs, ‘of course, _ he answered, “and 1 will give a camel to.the guide _ and provisions, and I will write a letter to larchas, the And a letter _ oldest of the sages, praying him to welcome Apollon- ‘° "'°#* _ ius as warmly as he did myself, and to welcome you _ also as philosophers and followers of a divine man.” _ And forthwith the Indian gave them gold and _ precious stones and linen and a thousand other such things. And Apollonius said that he had enough _ gold already, because Vardan had given it to the _ guide on the sly ; but that he would accept the linen | robes, because they were like the cloaks worn by the _ ancient and genuine inhabitants of Attica. And he _ took up:one of the stones and said: “ O rare stone, His gift _ how opportunely have I found you, and how proof soa _ yidentially !”’ detecting in it, I imagine, some secret | and divine virtue. Neither would the companions of Damis accept for themselves the gold ; neverthe- - less they took good handfuls of the gems, in order to dedicate them to the gods, whenever they should _ regain their own country.

XLI

So they remained the next day as well, for the cHap. Indian would not let them go, and he gave them a *" letter for Iarchas, written in the following terms :—

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cap. “ Βασιλεὺς Φραώτης Ἰάρχᾳ διδασκάλῳ kai τοῖς
περὶ αὐτὸν χαίρειν.
᾽Απολλώνιος ἀνὴρ σοφώτατος σοφωτέρους ὑμᾶς
ἑαυτοῦ ἡγεῖται καὶ μαθησόμενος ἥκει τὰ ὑμέτερα.
πέμπετε οὖν αὐτὸν εἰδότα ὁπόσα ἴστε". ὡς
ἀπολεῖται οὐδὲν τῶν μαθημάτων ὑμῖν, καὶ γὰρ
λέγει. ἄριστα ἀνθρώπων καὶ μέμνηται. ἰδέτω δὲ
καὶ τὸν θρόνον, ἐφ᾽ οὗ καθίσαντί μοι τὴν βασιλείαν
ἔδωκας, Ἰάρχα πάτερ. καὶ οἱ ἑπόμενοι δὲ αὐτὸ
ἄξιοι ἐπαίνου, ὅτι τοιοῦδε ἀνδρὸς ἤττηντο i!
εὐτύχει Kal EVTUXEITE.”
XLII

CAP. ᾽Εξελάσαντες δὲ τῶν Ταξίλων καὶ δύο ἡ ἡμερῶν
ὁδὸν διελθόντες ἀφίκοντο ἐς τὸ πεδίον, ἐν @ λέγε-
ται πρὸς ᾽Αλέξανδρον ἀγωνίσασθαι Πῶρος, καὶ
πύλας ἐν αὐτῷ ἰδεῖν φασι ξυγκλειούσας οὐδέν,
ἀλλὰ τροπαίων ἕνεκα ὠκοδομημένας. ἀνακεῖσθαι
γὰρ em αὐτῶν τὸν ᾽Αλέξανδρον ἐφεστηκότα
τετραρρύμοις ἅρμασιν, οἷος ἐπὶ τοῖς Δαρείου
σατράπαις ἐν ᾽Ισσοῖς ἕστηκε. διαλείπουσαι δ᾽ οὐ
πολὺ ἀλλήλων δύο ᾽ ἐξῳκοδομῆσθαι λέγονται πύλαι,
καὶ φέρειν ἡ μὲν Πῶ ον, ἡ δὲ ᾽Αλέξανδρον,
ξυμβεβηκότε, οἶμαι, “μετὰ τὴν μάχην, ὁ μὲν γὰρ
ἀσπαζομένῳ ἔοικεν, ὁ δὲ προσκυνοῦντι.
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i “ King Phraotes to Iarchas his master and to his CHAP.

companions, all hail ! ? νὰ ;
i ero
τς Apollonius, wisest. of men, yet accounts you Still Pregotes _ wiser than himself, and, is come to-learn your lore, fo 1a%ehes ‘ pend him away therefore when he knows all that you mending

| yourselves, assured that. nothing of your “P!°™"'* Beshiven will perish, for in discourse and memory

he excels all men. And let him also see the throne,

» on which I sat, when you, Father Iarchas, bestowed

’ on me the kingdom. And _ his followers too deserve

- commendation for their devotion to such a master.
Farewell to yourself and your companions.”
~~ ναασδονα τα a

XLII

And they rode out of Taxila, ane ΉΤΟ a journey OHAP. οὖ two days reached the plain, in which Porus is ΧΡΠ

_ said to have engaged Alexander : and they say they {Bey leave | | saw gates therein that enclosed nothing, but had triumphal been erected to carry trophies. For there was (not ae _ set up on them a statue of Alexander standing in a

» four-poled chariot,! as he looked. when at Issus

he confronted the Satraps of Darius. And at

a short distance from one another there are said to

have been built two gates, carrying the one a statue

_of Porus, and the other one of Alexander, of both, as

_ I imagine, reconciled to one another after the battle;

for the one is in the attitude of one man greeting
another, and the other of one doing homage.
1 i.e. with eight horses.

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FLAVIUS PHILOSTRATUS

XLII

oaP. Ποταμὸν δὲ “Ὑδραώτην ὑπερβάντες καὶ πλείω

ΧΧ" ἔθνῃ ἀμείψαντες ἐγένοντο πρὸς τῷ Ὑφάσιδι,
στάδια δὲ ἀπέχοντες τούτου τριάκοντα βωμοῖς
τε ἐνέτυχον, οἷς ἐπεγέγραπτο ΠΑΤΡΪΙ ΑΜΜΟΝΤ
ΚΑΤ ΗΡΑΚΑΕΙ ΑΔΕΛΦΩΙ ΚΑΙ ΑΟΗΝΑΙ
ΠΡΟΝΟΙΑΪ ΚΑΤ ΑΙΙ ΟΛΥΜΠΙΪΩΙ ΚΑΙ
LSAMOOPAIZI KABEIPOIS ΚΑΙ ΙΝΑΟΤΙ
ΗΑΙΟΙ ΚΑΤ ΑΕΑ®ΟΤ ΑΤΙΟΑΑΟΝΙ, φασὶ δὲ

καὶ στήλην ἀνακεῖσθαι χαλκῆν, ἡ ἐπιγεγράφθαι
ΑΛΕΞΑΝΔΡΟΣ ᾽ΕΝΤΑΥΘΑ ΕΣΤΗ. τοὺς μὲν
δὴ βωμοὺς ᾽Αλεξάνδρου ἡγώμεθα τὸ τῆς ἑαυτοῦ
ἀρχῆς τέρμα τιμῶντος, τὴν δὲ στήλην τοὺς μετὰ
τὸν ῞Υφασιν ᾽Ινδοὺς ἀναθεῖναι δοκῶ μοι λαμπρυνο-
μένους ἐπὶ τῷ ᾽Αλέξανδρον μὴ προελθεῖν πρόσω.
᾽ 228

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*XLITI

Anp having crossed the river Hydraotes and cap,
__ passed by several tribes, they reached the Hyphasis, τ τ
and thirty stades away from this they came on altars 45,0.
_ bearing this inscription: “To Father Ammon and ἐπ hoki
_ Heracles his brother, and to Athena Providence and >?"
_ to Zeus of Olympus and to the Cabeiri of
_ Samothrace, and to the Indian Sun and to the
_ Delphian Apollo.”
And they say there was also a brass column
| dedicated, and inscribed as follows :
_ Alexander stayed his steps at this point.” The
_ altars we may suppose to be due to Alexander who
_ so honoured the limit of his Empire; but I fancy
_ the Indians beyond the Hyphasis erected the
column, by way of expressing their pride at
_ Alexander’s having gone no further.
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fp ee

αὶ Oelt Rew οἰ δά} eee Ὸ
aah ᾽Εν τβλρανῃ ie = Silene ας as hodriaitt ΕΣ h
ae = hag th Hea soipate ks
νόος ra ἈΡΆΣ paid nt

16, docabites spd i υθβίερϑταχο, Wr entice
addi ors ou0% grlvad
᾽ΕΝ gal aye ἰρφεϊοκάνδῶς περόβις ιν Sass bie πῶ aS
het ἐξ Se yorsn ἢ ner, Ba ῞Ο KO RET,
ΓΕ ape
i vor most Sor ae 4p μος δοοϑνν
ε΄.

Wnts —
a
es

eae τῶν ΠΥ 18g ON
῾HN ior, ey 34h Anam, sonny nae
αν ονοίνι kn snBvart hs: πα OR, Arana ee
ἃ ἐξ ἐότ SASS he ιθδ: bsqtis™ ROK ΠΩΣ 2
Bre oe PNG 780. nee SS ae οὐδῷ
Le MOYOWGQTP 19, DO}, ΤΩΣ 494098, Bere τᾷ
ἡ ἐβταληδαν, OGD, Jagat low. 2aO_er cies. Sowa .
Bisco Sane | soda KAN sh Re εὐράβδ, δ΄...
῞EN M4. SCOT, υφνθ, arya, B98 OT any 43 Rig
pers PPB Δολοῦ athens MON ΘΟ: wat ooh ϑϑπαδνονβ
3 Feiatsion te iaWyadaemys | nerideq gt © δ Asolo |
Bison iy ign δε. ῞HN Bate Winsoyh χ᾽ Tbr eke ΐ ei “oe
Ao fe 0. “

1 29T9j789 9.209, BOM GEE. PUOT 2 AON
Y αν ἡΔοότὸν 46 ἐικτν ἐλοπορῆν: εὐϑᾧδοτ AYA MET
ai hint esis - fan — err
CAP.
ΨΥ
Περὶ δὲ τοῦ “῾Υφάσιδος καὶ ὁπόσος τὴν ᾽Ινδικὴν
διαστείχει καὶ ὅ τι περὶ αὐτὸν ϑαῦμα, τάδε χρὴ
γιγνώσκειν: αἱ πηγαὶ τοῦ ποταμοῦ τούτου βλύ-
Cover μὲν ἐκ πεδίου, ναυσίποροι αὐτόθεν, προϊοῦσαι
δὲ καὶ ναυσὶν ἤδη ἄποροί, eiaw. ἀκρωνυχίαι yap
πετρῶν παραλλὰξ ὑπανίσχουσι τοῦ ὕδατος, περὶ
ἃς ἀνάγκη τὸ ῥεῦμα ἐλίττεσθαι καὶ ποιεῖν τὸν
ποταμὸν ἄπλουν. ᾽εὖρος δὲ αὐτῷ κατὰ τὸν ῞Ιστρον,
ποταμῶν δὲ οὗτος δοκεῖ μέγιστος, ὁπόσοι Ον
Εὐρώπης ῥέουσι. δένδρα δέ οἱ προσόμοια φύει
παρὰ τὰς ὄχθας, καί τι καὶ μύρον ἐκδίδοται τῶν
δένδρων, ὃ ποιοῦνται ᾽Ινδοὶ γαμικὸν χρίσμα, καὶ
εἰ μὴ τῷ μύρῳ τούτῳ ῥάνωσι τοὺς νυμφίους οἱ
ξυνιόντες ἐς τὸν γάμον, ἀτελὴς δοκεῖ καὶ οὐκ ἐς
χάριν τῇ ᾽Αφροδίτῃ ξυναρμοσθείς. ἀνεῖσθαι δὲ
τῇ θεῷ ταύτῃ λέγουσιν αὐτό τε τὸ περὶ τῷ ποταμῷ
νέμος καὶ τοὺς ἰχθῦς τοὺς ταώς, ods οὗτος μόνος
ποταμῶν τρέφει, πεποίηνται δὲ αὐτοὺς ὁμωνύμους
τοῦ ὄρνιθος, ἐπεὶ κυάνεοι μὲν αὐτοῖς οἱ λόφοι,
232 ᾽
ia

BOOK ΠΙ

; I

_ Iris now time to notice the river Hyphasis, and CHAP. _ to ask what is its size as it traverses India, and τὴν sr _ what remarkable features it possesses. The springs Hyphasis _ of this river well forth out of the plain, and close to its source its streams are navigable, but as they advance they soon become impossible for boats, _ because spits of rock alternating with one another, rise up just below the surface; round these the -eurrent winds of necessity, so rendeting the river unnavigable. And in breadth it approaches to the river Ister, and this is allowed to be the greatest: of all the.rivers-which flow through Europe. »Now the A nuptial woods along the bank closely resemble those of the river in question, and a balm also is distilled from the trees, out of which the Indians make a nuptial ointment ; and unless the contracting parties to the _ wedding have besprinkled the young couple with this balm, the union is not considered complete nor compatible with Aphrodite bestowing her grace upon it. Now they say that the grove in the neighbourhood of the river is dedicated to this goddess, as also the fishes called peacock fish which are bred in this river alone, and which have been given the same name as the. bird, because their fins

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CAP.
I
CAP.
Il
FLAVIUS PHILOSTRATUS

\ \ ς 7 “ \ \ > a ,
στικταὶ δὲ αἱ φολίδες, χρυσᾶ δὲ τὰ οὐραῖα Kai,
ς U , > 4 δ / /
ὅποτε βούλοιντο, ἀνακλώμενα. ἔστι δέ τι θηρίον
5 A an 4 / > 7 rn
ἐν τῷ ie τούτῳ σκώληκι εἰκασμένον λέδ μι
τοῦτο οἱ τήκοντες ἔλαιον ποιοῦνται, πῦρ δὲ ἄρα
fa / 4 > / \ / πο ῎Η \
τοῦ ἐλαίου τούτου ἐκδίδοται, Kal στέγει αὐτὸ πλὴν
/ a a
ὑέλου οὐδέν. ἁλίσκεται δὲ ΤΗ βασιλεῖ μόνῳ ΤΟ
,ὔ a \ fal [τὰ \ \
θηρίον τοῦτο πρὸς τειχῶν ἅλωσιν. ἐπειδὰν yap
θίγῃ τῶν ἐπάλξεων ἡ πιμελή, πῦρ ἐκκαλεῖται

a 7 ς / > / \ \
κρεῖττον σβεστηρίων, ὁπόσα ἀνθρώποις πρὸς τὰ
πυρφόρα εὕρηται.
II

K \ κων δὲ Ss 7 2 n A.
alt τοὺς OVOVS OE TOUS Big fis “rie εν τοις ἔλεσι τουτοις ἁλίσκεσθαί φασιν, εἶναι δὲ τοῖς θηρίοις, τού-

τοις ἐπὶ μετώπου κέρας, ᾧ ταυρηδόν τε. καὶ οὐκ.
ἀγεννῶς μάχονται, καὶ ἀποφαίμεμι τοὺς ᾽Ινδοὺς.
ἔκπωμα τὸ “κέρας τοῦτο, οὐ γὰρ οὔτε νοσῆσαϊϊ τὴν
ἡμέραν ἐκείνην ὃ ἀπ᾽ αὐτοῦ πιῶν, οὔτε ἂν τρωθεὶς :

ἀλγῆσαι, πυρός τε διεξελθεῖν ἃ ἂν καὶ μηδ᾽ ἂν φαρμάκοις ἁλῶναι ὁπόσα ἐπὶ κακῷ πίνεται, βασιλέων
\ \ » 53 \ a / ? - \
δὲ τὸ ἔκπτωμα εἶναι καὶ Bacirel μόνῳ ἀνεῖσθαι τὴν
i. ᾽
θήραν. ᾽Απολλώνϊιος δὲ τὸ μὲν θηρίον ἑωρακέναι
\ Yoo θ 22.5 n , 2 Pye ol δὲ
φησὶ καὶ ἄγασθαι αὐτὸ τῆς φύσεως, ἐρομένου δὲ
ΦΆΜΑ, a / > \ / \ \ aA
αὐτὸν τοῦ Adpidos, εἰ τὸν λόγον τὸν περὶ τοῦ
ἐκππῶματος προσδέχοιτο, “προσδέξομαι, εἶπεν,
“ἢν ἀθάνατον μάθω τὸν βασιλέα τῶν δεῦρο ᾽Ινδῶν
ὄντα, τὸν γὰρ ἐμοί τε καὶ τῷ δεῖνι ὀρέγοντα πῶμα.
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— a αὰμ

,

| _ LIFE OF APOLLONIUS, BOOK III

are blue, and their scales) spotty, and” their tails crap.
den, and because they can fold and eprciad the !
er at. will.
There is also a ertature in this river cobick
Stesembles a white worm. By melting this down they
make an oil, and from this oil, it appears, there is given
; "off a flame such that nothing but glass can contain it.
And this creature may be caught by the king alone
who utilises it for the capture of cities; for as soon as the fat in question touches the. battlements, ἃ fire is
-kindled which, defies all the ordinary. means devised by men against combustibles.

The fiery
worm
eX

TI

eS ere =="

fax, they say that. wild..asses are also. to. be-cnap.

captured in these marshes, and these creatures have "

a horn upon the forehead, with which they butt like ἐῤοι κού δεῖς

i bull and make a noble fight of it; the Indians magic cup

make this horn into a cup, for they declare ἐδὰξ τὰ ἈΘΡΌΟΝ one can ever fall sick on the day on which he has

drunk out of it, nor will any one who has done so be

the worse for being wounded, and he will be able to

pass through fire unscathed, and he is even immune

from poisonous draughts which others would drink to their harm. | Accordingly, this goblet is reserved for kings, and. the. king alone may indulge in, the chase of this creature. And Apollonius says. that. he saw

this animal, and admired its natural features; but

when ‘Danis asked him if he believed the story about

the goblet, he answered: “TI will believe it, if I find

the king of the Indians hereabout to be immortal;

for surely aman who can offer me or anyone else a

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FLAVIUS PHILOSTRATUS

CAP. ἄνοσόν τε καὶ οὕτως ὑγιές, πῶς οὐχὶ μᾶλλον εἰκὸς
αὐτὸν ἐπεγχεῖν ἑαυτῷ τούτου καὶ ὁσημέραι πίνειν
ἀπὸ τοῦ κέρατος τούτου μέχρι κραυπάλης; οὐ γὰρ
διαβαλεῖ τις, οἶμαι, τὸ τούτῳ μεθύειν."
ΠΤΙ

CaP. ’Ενταῦθα καὶ γυναίῳ φασὶν ἐντετυχηκέναι τὰ

è > “ > \ ′ \ δὲ 2 A.
μὲν ἐκ κεφαλῆς ές μαζοὺς μέλανι, Ta δὲ ἐκ μαζῶν
ἐς πόδας λευκῷ πάντα, καὶ αὐτοὶ μὲν ὡς δεῖμα
φυγεῖν, τὸν δὲ ᾽Απολλώνιον ξυνάψαι τε τῷ γυναίῳ
τὴν χεῖρα καὶ ξυνεῖναι 6 TL εἴη" ἱεροῦται δὲ ἄρα τῇ
> δί ῎I ö} 7 \ / a fa] a \
φροδίτῃ ᾽Ινδὴ τοιαύτη, καὶ τίκτεται TH θεῷ γυνὴ
, 7 cS. }] ’,
ποικίλη, καθάπερ ὁ Amis Αἰγυπτίοις.
IV

cap. Εντεῦθέν φασιν ὑπερβαλεῖν τοῦ Καυκάσου τὸ
IV rn > A "E θ ΣN θ 7 jee. xX
κατατεῖνον ἐς τὴν ᾽Βρυθρὰν θάλασσαν, εἶναι δὲ
Adi \ " ’ ′ \ \ \
αὐτὸ ξυνηρεφὲς ἴδαις ἀρωμάτων. τοὺς μὲν δὴ
πρῶνας τοῦ ὄρους τὸ κιννάμωμον φέρειν, προσεοι-
/ \ 2X / / / \ a
κέναι δὲ αὐτὸ νέοις κλήμασι, βάσανον δὲ τοῦ
ἀρώματος τὴν αἶγα εἶναι" κινναμώμου γὰρ εἴ τις
\ V4 -
αἰγὶ ὀρέξειε, κνυζήσεται πρὸς τὴν χεῖρα, καθάπερ
κύων, ἀπιόντι τε ὁμαρτήσει τὴν ῥῖνα ἐς αὐτὸ
ἐρείσασα, κἂν ὁ αἰπόλος ἀπάγῃ, θρηνήσει καθάπερ
λωτοῦ ἀποσπωμένη. ἐν δὲ τοῖς κρημνοῖς τοῦ
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|

7
LIFE OF APOLLONIUS, BOOK III
draught potent against disease and so wholesome, cHap. will he not be much more likely to imbibe it himself, and take a drink out of this horn every day even at the risk of intoxication? For no one, I conceive, would blame him for exceeding in such cups.”

ΠΙ

_. Ar this place they say that they also fell in with cnap. a woman who was black from her head to her bosom, 11 but was altogether white from her bosom down to + Pitbald _ her feet; and the rest of the party fled from her _ believing her to be a monster, but Apollonius clasped _ the woman by the hand and understood what she _ was; for in fact such a woman in India is. consecrated _ to Aphrodite, and a woman is born piebald in honour _ of this goddess, just as is Apis among the Egyptians.

IV

Tury say that from this point they crossed the CHAP.

part of the Caucasus which stretches down to the

Red Sea; and this range is thickly overgrown with cinnamon aromatic shrubs. The spurs then of the mountain ofthe | bear the cinnamon tree, which resembles the young tendrils of the vine, and the goat gives sure indication

of this aromatic shrub ; for if you hold out a bit of cinnamon to a goat, she will whine and whimper after

your hand. like a dog, and will follow you when you

go away, pressing her nose against it ; and if the goat-

herd drags her away, she will moan as if she were

being torn away from the lotus. But on the steeps of -

CAP. ὄρους βανοῦ τε ὑψηλοὶ πεφύκασι καὶ πολλὰ εἴδη ἕτερα, καὶ τὰ δένδρα αἱ πεπέριδες, ὧν γεωργοὶ πίθηκοι, καὶ οὐδὲ ᾧ εἴκασται τοῦτο, παρεῖταί σφισιν, ὃν δὲ εἴρηται τρόπον, ἐγὼ δηλώσω: τὸ δένδρον ἡ πέπερις εἴκασται μὲν τῷ παρ᾽ “Ἕλλησιν ἄγνῳ τά τε ἄλλα καὶ τὸν κόρυμβον τοῦ καρποῦ, φύεται δὲ ἐν τοῖς ἀποτόμοις οὐκ ἐφικτὸς τοῖς ἀνθρώποις, οὗ λέγεται πιθήκων οἰκεῖν δῆμος ἐν μυχοῖς τοῦ ὄρους καὶ ὅ τι αὐτοῦ κοῖχον, οὐς πολχοῦ ἀξίους οἱ ᾽Ινδοὶ νομίζοντες, ἐπειδὴ τὸ πέπερι ἀποτρυγῶσι, τοὺς λέοντας ἀπ᾽ αὐτῶν ἐρύκουσι κυσί τε καὶ ὅπλοις. ἐπιτίθεται δὲ πιθήκῳ λέων νοσῶν μὲν ὑπὲρ φαρμάκου, τὴν γὰρ νόσον αὐτῷ τὰ Kpea ἴσχει. ταῦτα, γεγηρακὼς δὲ ὑπὲρ σίτου, τῆς γὰρ τῶν ἐλάφων καὶ συῶν θήρας ἔξωροι γεγονότες τοὺς πιθήκους λαφύσσουσιν ἐς τοῦτο χρώμενοι τῇ λοιπῇ ῥώμῃ. οὐ μὴν οἱ ἄνθρωποι περιορῶσιν, ἀλλ᾽ εὐεργέτας ἡγούμενοι τὰ θηρία ταῦτα πρὸς τοὺς λέοντας ὑπὲρ αὐτῶν αἰχμὴν αἴρονται. τὰ γὰρ πραττόμενα περὶ τὰς πεπέριδας ὧδε ἔχει" προσελθόντες οἱ ᾽Ινδοὶ τοῖς κάτω δέῤδρεσι;τὸν καρπὸν ἀποθερίσαντες, ἅλως ποιοῦνται μικρὰς περὶ τὰ δένδρα, καὶ τὸ πέπερι περὴ αὐτὰς ξυμφοροῦσιν οἷον ῥ ῥιπτοῦντες, ὡς ἄτιμόν TL καὶ μὴ ἐν σπουδῇ τοῖς ἀνθρώποις, οἱ δὲ ἄνωθεν καὶ

ἐκ τῶν ἀβάτων ἀφεωρακότες ταῦτα, νυκτὸς 1%
μένης ὑποκρίνονται τὸ τῶν ᾽Ινδῶν ἔ ἔργον, καὶ τοὺς
βοστρύχους τῶν δένδρων περισπῶντες ῥιπτοῦσι
238
LIFE OF APOLLONIUS, BOOK III

_ this, mountain there grow very lofty frankincense _ trees, as well as many other species, for example the

pepper trees which are cultivated by the apes. . Nor did they neglect to record the look and appearance of this tree, and I will repeat exactly their account

_of it. The pepper tree resembles in general the

SP re

willow of the Greeks, and particularly in regard tothe berry of the fruit; and it grows in steep ravines where it cannot be got at by men, and where a community of apes is said to live in the recesses of

_ the mountain and in any of its glens ; and these apes _ are held in great esteem by the Indians, because they _ harvest the pepper for them, and they drive the lions _ off them with dogs and weapons. For the lion, when _ he is sick, attacks the ape in order to get a remedy, for the flesh of the ape stays the course of his _ disease ; and he attacks it when he is grown old to

get a meal, for the lions when they are past hunting

_ stags and wild boars gobble up the apes, and husband

for their pursuit whatever strength they have left. The inhabitants of the country, however, are not disposed to allow this, because they regard these animals as their benefactors, and so make war against the lions in behalf of them. For this is the way they go to work in collecting the pepper ; the Indians go up to the lower trees and pluck off the fruit, and they make little round shallow pits around the trees,

into which they collect the pepper, carelessly tossing

it in, as if it had no value and was of no serious use

to mankind. Then the monkeys mark their actions

from above out of their fastnesses, and when the night comes on they imitate the action of the Indians, and twisting off the twigs of the trees, they bring and throw them into the pits in question; then. the

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CHAP,
IV

The pepper

tree

Tts fruit
procured
for men by

the apes

a

CAP.
Vv
FLAVIUS PHILOSTRATUS

φέροντες ἐς τὰς ἅλως, οἱ Ἰνδοὶ δὲ ἅ ἅμ ἡμέρᾳ σωρ-
ovs ἀναιροῦνται τοῦ ἀρώματος οὐδὲ πονήσαντες ἐ
οὐδέν, ἀλλὰ ῥᾳθυμοί τε καὶ καθεύδοντες.
V

Ὑπεράραντες δὲ τοῦ ὄρους πεδίον ἰδεῖν pact
λεῖον κατατετμημένον ἐς τάφρους πλήρεις ὕδατος.
εἶναι δὲ αὐτῶν τὰς μὲν ἐ ἐπικαρσίους, τὰς δὲ ὀρθάς,
διηγμένας ἐκ τοῦ ποταμοῦ τοῦ Tayyou, τῆς τε
χώρας ὅρια βῆναι τοῖς τε πεδίοις ἐπαγομένας,
ὁπότε ἡ γῆ διψῴη. τὴν δὲ γῆν ταύτην ἀρίστην
φασὶ τῆς Ἰνδικῆς εἶναι καὶ μεγίστην τῶν ἐκεῖ
λήξεων, πεντεκαίδεκα ἡμερῶν ὁδοῦ μῆκος ἐπὶ τὸν
Γάγγην, ὀκτωκαῖδεκα δὲ ἀπὸ θαλάσσης ἐπὶ τὸ
τῶν πιθήκων ὄρος, ᾧ ξυμπαρατείνει. πεδιὰς πᾶσα
ἡ χώρα μέλαινά τε καὶ πάντων εὔφορος. ἰδεῖν
μὲν γὰρ ἐν αὐτῇ στάχυας ἀνεστῶτας, ὅσον οἱ
δόνακες, ἰδεῖν δὲ κυάμους τριπλασίους τῶν Αἰ-
γυπτίων τὸ μέγεθος, σήσαμόν τε καὶ κέγχρον
ὑπερφυᾶ πάντα. ἐνταῦθα καὶ τὰ κάρυα φύεσθαί
φασιν, ὧν πολλὰ πρὸς ἱεροῖς ἀνακεῖσθαι τοῖς
δεῦρο θαύματος ἕ ἕνεκα. τὰς δὲ ἀμπέλους φύεσθαι
μὲν μικράς, καθάπερ αἱ Λυδῶν τε καὶ Μαιόνων,
ποτίμους δὲ εἶναι καὶ ἀνθοσμίας ὁμοῦ τῷ ἀπο-
τρυγᾶν. ἐνταῦθα καὶ δένδρῳ φασὶν ἐντετυχηκέναι
προσεοικότι Τ τῇ δάφνῃ, φύεσθαι δὲ αὐτοῦ κάλυκα
εἰκασμένην τῇ μεγίστῃ ῥόᾳ, καὶ μῆλον ἐγκεῖσθαι,
τῇ κάλυκι κυάνεον μέν, ὥσπερ τῶν ὑακίνθων
αἱ κάλυκες, πάντων δὲ ἥδιστον, ὁπόσα ἐξ ὡρῶν

ἥκει. .
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' |
! LIFE OF APOLLONIUS, BOOK III
Biadians at daybreak carry away the heaps of the cuap. “spice which they have thus got without any trouble, 'Y

and indeed during the repose of slumber.
a) ’ ’
i ; v
Arter crossing the top of the mountain, they say crap.
“they saw a smooth plain seamed with cuts and Y

ditches full of water, some of which were carried 1°

irrigated

_ crosswise, whilst. others. were straight; these are plain of “derived from. the river Ganges, and serve both for ἢ S"&*

boundaries, and also are distributed over the plain, when the soil is dry. But they say that this soil is the best in India, and constitutes the greatest of the _ territorial divisions of that country, extending in _ length towards the Ganges a journey of fifteen days _and of eighteen from the sea to the mountain of the _ apes along which it skirts. The whole soil of the _ plain is black and fertile of everything ; for you can _ see on it standing corn as high as reeds, and you can _ also see béans three times as large as the Egyptian kind, as well as sesame and millet of enormous size. And they say that nuts also grow there, of which many are treasured up in our temples here as objects of curiosity. But the vines which grow there are small, like those of the Lydians and Maeones; their _ vintage however is not only drinkable, but has a fine bouquet from the first... They also say that they came upon a tree there resembling the laurel, upon which there grew a cup or husk resembling a very large pomegranate ; and inside the cup there was a kernel as blue as the cups of the hyacinth, but sweeter to the taste Ban any of the fruits the seasons bring.

Ἂ
ΣT
»
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VOL, I, R

CAP,
VI
CAP.

VII
FLAVIUS PHILOSTRATUS -

VI

Καταβαίνοντες δὲ τὸ ὄρος δρακόντων θήρᾳ
περιτυχεῖν φασι, περὶ ἧς ἀνάγκη λέξαι: καὶ γὰ
σφόδρα εὔηθες ὐ ὑπὲρ μὲν τοῦ λαγὼ καὶ ὅπως ἁλί-
σκεται καὶ ἁλώσεται, πολλὰ εἰρῆσθαι τοῖς ἐς
φροντίδα βαλλομένοις ταῦτα, ἡμᾶς δὲ παρελθεῖν

λόγον γενναίας τε καὶ “δαιμονίου θήρας μηδὲ τῷ
ἀνδρὶ παραλειφθέντα, ἐ ἐς ὃν ταῦτα ἔγραψα" ὄρα-
κόντων μὲν γὰρ δὴ ἀπείροις μήκεσι κατέζωσται
πᾶσα ἡ Ἰνδικὴ χώρα καὶ μεστὰ μὲν αὐτῶν ἕλη,
μεστὰ δὲ ὄρη, κενὸς δὲ οὐδεὶς λόφος. οἱ μὲν δὴ
ἔλειοι νωθροί τέ εἰσι καὶ τριακοντάπηχυ μῆκος
ἔχουσι, καὶ κράνος αὐτοῖς οὐκ ἀνέστηκεν, ἀλλ᾽
εἰσὶ ταῖς δρακαίναις ὅ ὅμοιοι, μέλανες δὲ ἱκανῶς τὸν
νῶτον καὶ ἧττον φολιδωτοὶ τῶν ἄλλων. καὶ
σοφώτερον ἢ ἥπται τοῦ λόγου περὶ αὐτῶν “Ὅμηρος
ἢ οἱ πολλοὶ ποιηταί, τὸν γὰρ δράκοντα τὸν ἐν
Αὐλίδι τὸν πρὸς τῇ πηγῇ οἰκοῦντα περὶ νῶτα
δαφοινὸν εἴρηκεν, . οἱ δὲ ἄλλοι ποιηταὶ τὸν ὁμοήθη
τούτῳ τὸν ἐν τῷ τῆς “Νεμέας ἄλσει φασὶ καὶ
λοφιὰν ἔχειν, ὅπερ οὐκ ἂν περὶ τοὺς ἐλείους
εὕροιμεν.
VII

Οἱ δὲ ὑπὸ τὰς ὑπωρείας τε καὶ ταὺς λόφους.
ἴενται μὲν ἐς τὰ πεδία ἐ ἐπὶ θήρᾳ, πλεονεκτοῦσι δὲ τῶν
ἐλείων πάντα, καὶ γὰρ ἐς πλέον τοῦ μήκους ἐλαύ-
νovol, καὶ ταχύτεροι τῶν ὀξυτάτων ποταμῶν
φέρονται, καὶ διαφεύγει αὐτοὺς οὐδέν: τούτοις καὶ
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4

LIFE OF APOLLONIUS, BOOK III

VI 2

_ Now as they descended the mountain, they say CHAP. they came in for a dragon hunt, which I must needs describe. For it is utterly absurd for those who are plod tien amateurs of hare-hunting to spin yarns about the oregon hare, as to how it is caught or ought to be caught, and yet that we should omit to

describe a chase as bold as it is wonderful, and in which the sage was _ eareful to assist; so 1 have written the following account of it: The whole. of India is girt with _ dragons of enormous size; for not only the marshes are full of them, but the mountains as well, and there is not a single ridge without one. Now the marsh _ kind are sluggish in their habits and are thirty cubits _ long, and they have no crest standing up on their heads, but in this respect resemble the she-dragons. Their backs however are very black, with fewer scales on them than the other kinds; and Homer Jiad TI. 308 has described them with deeper insight than have most poets, for he says that the dragon that lived hard by the spring in Aulis had a tawny back ; but other poets declare that the congener of this one in the grove of Nemea also had a crest, a feature which we could not verify in regard to the marsh dragons.

VII

Anp the dragons along the foothills and the cnap, mountain crests make their way into the plains after ‘" their quarry, and prey upon all the creatures in the marshes; for indeed they reach an extreme length, and move faster than. the swiftest rivers, so

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ae

CAP.

Vill

FLAVIUS PHILOSTRATUS

λοφιὰ φύεται, νέοις μὲν ὑπανίσχουσα τὸ μέτριον,
τελειουμένοις δὲ συναυξανομένη τε καὶ συνανιοῦσα
ἐς πολύ, ὅτε δὴ πυρσοί τε καὶ πριονωτοὶ γίγνονται.
\ / la}
οὗτος καὶ γενειάσκουσι Kal τὸν αὐχένα ὑψοῦ
7 \ N / / / > 4 :
αἴρουσι, καὶ τὴν φολίδα στίλβουσι δίκην ἀργύρου,
αἱ δὲ τῶν ὀφθαλμῶν κόραι λίθος ἐστὶ διάπυρος,
> \ ’ 3 n > / 3 / > F =
ἰσχὺν δ’ αὐτῶν ἀμήχανον εἶναί φασιν ἐς πολλὰ
n / n a e \
τῶν ἀποθέτων. γίγνεται δὲ τοῖς θηρῶσιν ὁ πεδινὸς
εὕρημα, ἐπειδὰν τῶν ἐλεφάντων τινὰ ἐπισπάσηται,
\ \ > / A \ / /
τουτὶ yap ἀπόλλυσιν ἄμφω τὰ θηρία. καὶ κέρδος
τοῖς ἐχλοῦσι δράκοντας ὀφθαλμοί τε γίγνονται καὶ
\ \ 5307 Eee \ \ \ M ev
dopa καὶ ὀδόντες. εἰσὶ δὲ Ta μὲν ἄλλα ὅμοιοι
τοῖς τῶν μεγίστων συῶν, λεπτότεροι δὲ καὶ διά-

στροφοι καὶ τὴν αἰχμὴν ἄτρυιπτοι, καθάπερ οἱ τῶν
μεγάλων ἰχθύων.
Vill

Οἱ δὲ ὄρειοι δράκοντες τὴν μὲν φολίδα χρυσοῖ

7 N \ a e \ \ 4 "4
φαίνονται, TO δὲ μῆκος ὑπὲρ τοὺς πεδινούς, γένεια
δὲ αὐτοῖς βοστρυχώδη, χρυσᾶ κἀκεῖνα, καὶ κατω-
/ a x e KOY ς /
φρύωνται μᾶλλον ἢ οἱ πεδινοί, ὄμμα Te ὑποκάθηται
a / la
τῇ ὀφρύι δεινὸν καὶ ἀναιδὲς SedopKos, ὑπόχαλκόν TE
> \ / bd \ a a ¢ / 3 \
ἠχὼ φέρουσιν, ἐπειδὰν TH γῇ ὑποκυμαίνωσιν, ἀπὸ
“ lal fa) lal v
δὲ τῶν λόφων πυρσῶν ὄντων Tip αὐτοῖς aTTEL
N ,
λαμπαδίου πλέον. οὗτοι καὶ τοὺς ἐλέφαντας
e n ’ \ \ ς N aA 3 a WA ey /
αἱροῦσιν, αὐτοὶ δὲ ὑπὸ τῶν ’Ινδῶν οὕτως ἁλί-
244
a ee

7 |
: LIFE OF APOLLONIUS, BOOK III
that nothing escapes them. These actually have a cap. crest, of moderate extent and height when they are ‘™ young; but as they reach their full size, it grows with them and extends to a considerable height, at which time also they turn red and get serrated backs. This kind also have beards, and lift their necks on high, while their scales glitter like silver 5 Their eyes _and the pupils of their eyes consist of a fiery stone, contain _ and they say that this has an uncanny power for gems _ many secret purposes. The plain specimen: falls _ the prize of the hunters whenever it. draws upon itself an elephant; for the destruction of both creatures is the result, and those who capture _ the dragons are rewarded by getting the eyes and _ skin and teeth. In most respects they resemble the largest swine, but they are slighter in build and _ flexible, and they have teeth as sharp and indestruct- ible as those of the largest fishes.

VIII

Now the dragons of the mountains have scales of Cnet a golden colour, and in length excel those of the y 1504 oi plain, and they have bushy beards, which also are of catching a golden hue ; and their eyebrows are more prominent pig than those of the plain, and their eye is sunk deep oi spells under the eyebrow, and emits a terrible and ruthless glance. And they give off a noise like the clashing of brass whenever they are burrowing under the earth, and from their crests, which are all fiery red, there flashes a fire brighter than a torch. They also can catch the elephants, though they are - themselves caught by the Indians in the following

CAP.
VI
CAP.

IX

FLAVIUS PHILOSTRATUS

σκονται" κοκκοβαφεῖ πέπλῳ χρυσᾶ ἐνείραντες
γρ ράμματα τίθενται πρὸ τῆς χειᾶς ὕπνον ᾽ἐγγοητεύ-
σαντες τοῖς γράμμασιν, ὑφ᾽ οὗ νικᾶται τοὺς
ὀφθαλμοὺς ὁ ὁ δράκων ἀ ἀτρέπτους ὄντας, καὶ πολλὰ
τῆς ἀπορρήτου σοφίας ἐπ᾽ αὐτὸν ἄδουσιν, οἷς
ἄγεταί τε καὶ τὸν αὐχένα ὑπερβαλὼν τῆς χειᾶς
7 - /
ἐπικαθεύδει τοῖς γράμμασι: προσπεσόντες οὖν οἱ
᾽Ινδοὶ κειμένῳ πελέκεις ἐναράττουσι, καὶ τὴν
τ / /
κεφαλὴν ἀποτεμόντες λήζονται Tas ἐν αὐτῇ λίθους.
ἀποκεῖσθαι δέ φασιν ἐν ταῖς τῶν ὀρείων δρακόντων
a / \ \ 3 2 \ \ 4
κεφαλαῖς λίθους τὸ μὲν εἶδος avOnpas καὶ πάντα
ἀπαυγαζούσας χρώματα, τὴν δὲ ἰσχὺν ἀρρήτους
N \ ö / a / θ \ A pa
κατὰ τὸν δακτύλιον, ὃν γενέσθαι φασὶ τῷ Τύγῃ.
/ \ \ \ > \ > a 7 * 7 A
πολλάκις δὲ καὶ τὸν ᾽Ινδὸν αὐτῷ πελέκει καὶ αὐτῇ
7 \ > \ € lal \ / ov ,
τέχνῃ συλλαβὼν ἐς τὴν αὐτοῦ χειὰν φέρων WYETO,
7 Joli, ;
μονονοὺ σείων TO ὄρος. οὗτοι καὶ τὰ ὄρη τὰ περὶ
\ 3 \ 2 lal / ′ \ /
τὴν ᾽Ερυθρὰν οἰκεῖν λέγονται, σύριγμα δὲ δεινόν
4
φασιν ἀκούεσθαι τούτων, Kal κατιόντας αὐτοὺς ἐπὶ
7 4 a ae, \ a / \
τήν θάλατταν πλεῖν ἐπὶ πολὺ TOU πελάγους. περὶ
δὲ ἐτῶν μήκους τοῦ θηρίου τούτου γνῶναί τε
ἄπορον καὶ εἰπεῖν ἄπιστον. τοσαῦτα περὶ δρακόν-
των οἶδα.
IX.

Τὴν δὲ πόλιν τὴν ὑπὸ τῷ ὄρει μεγίστην οὖσαν
\ \ a / 4 Sits “Ὁ
φασὶ μὲν καλεῖσθαι ἸΙΤάρακα, δρακόντων δὲ ἀνακεῖ-
\ > / , 7
σθαι κεφαλὰς ἐν μέσῃ πλείστας, γυμναζομένων
τῶν ἐν ἐκείνῃ ᾽Ινδῶν τὴν θήραν ταύτην ἐϊ νέων.
246
ee

manner. They embroider golden runes on a scarlet cHAP cloak, which they lay in front of the animal’s burrow VY!" after charming them to sleep with the runes ; for this is the only way to overcome the eyes of the dragon, which are otherwise inflexible, and much mysteri- ous lore is sung by them to overcome him. These runes induce the dragon to stretch his neck out of his burrow and fall asleep over them: then the Indians fall upon him as he lies there, and despatch him with blows of their axes, and having cut off the head they despoil it of its gems. And they say that in the heads of the mountain dragons there are stored away stones of flowery colour, which flash out all _ kinds of hues, and possess a mystical power if set ina ring, like that which they say belonged to Gyges. But often the Indian, in spite of his axe and his cunning, is caught by the dragon, who carries him off into his burrow, and almost shakes the mountains as he disappears. These are also said to inhabit the mountains in the neighbourhood of the Red Sea, and they say that they heard them hissing terribly and that they saw them yo down to the shore and swim far out into the sea. It was impossible however to ascertain the number of years that this creature lives, nor would my statements be believed. This is all I _ know about dragons.

y

IX
Tuey tell us that the city under the mountain is CHAP
_ of great size and is called Parax, and that in the
_ centre of it are stored up a great many heads of ia
_ dragons, for the Indians who inhabit it are trained
from their boyhood in this form of sport. And they
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CAP
Ix
CAP.
x
“FLAVIUS PHILOSTRATUS

λέγονται δὲ Kal ζῴων ξυνιέναι φθεγγομένων. τε καὶ
βουλευομένων, συτούμενοι δράκοντος οἱ μὲν καρδίαν,
οἱ δὲ ἦπαρ. προϊόντες δὲ αὐλοῦ μὲν ἀκοῦσαι δόξαι
νομέως δή τινὸς ἀγέλην TATTOVTOS, ἐχάφους δὲ ἄρα

βουκολεῖσθαι λευκάς, ἀμέλγουσι δὲ ᾽Ινδοὶ ταύτας
εὐτραφὲς ἡγούμενοι τὸ ἀπ᾽ αὐτῶν γάλα.
X

᾽Εντεῦθεν ἡμερῶν τεττάρων ὁδὸν πορευόμενοι δι᾽
εὐδαίμονος καὶ ἐνεργοῦ “τῆς χώρας προσελθεῖν
φασι τῇ τῶν σοφῶν τύρσει. τὸν δὲ ἡγεμόνα
κελεύσαντα συνοκλάσαι τὴν κάμηλον ἀποπηδῆσαι
αὐτῆς περιδεᾷ καὶ ἱδρῶτος πλέων. τὸν δὲ ‘Arron
λώνιον ξυνεῖναι μὲν οὗ ἥκοι, γελάσαντα δὲ ἐ ἐπὶ τῷ
τοῦ ᾽Ινδοῦ δέει, “δοκεῖ μοι," φάναι, “ οὗτος, εἰ καὶ
κατέπλευσεν ἐς. λιμένα μακρόν TL ἀναμετρήσας
πέλαγος, ἀχθεσθῆναι ἂν τῇ γῇ. καὶ δεῖσαι τὸ ἐν
> \ an , 7 nan
ὅρμῳ εἶναι." καὶ ἅμα εἰπὼν ταῦτα προσέταξε TH
καμήχῳ. συνιζῆσαι, καὶ γὰρ δὴ καὶ ἐθὰς Χχοιπὸν ἦν.
a ´ , \ oo > ´ a ΄ΕΣ ,
TOV τοιούτων, περίφοβον δὲ ἄρα ἐποίει τὸν ἡγεμόνα
τὸ “πλησίον τῶν σοφῶν ἥκειν, Ἰνδοὶ γὰρ δεδίασι
τούτους μᾶλλον ἢ τὸν σφῶν αὐτῶν βασιλέα, 6 ὅτι
>

ΑΘ
καὶ βασιλεὺς αὐτός, ὑφ᾽ @ ἐστιν ἡ χώρα, περὶ
πάντων, ἃ λεκτέα Te αὐτῷ καὶ πρακτέα, ἐρωτᾷ
τούσδε τοὺς ἄνδρας, ὧ ὥσπερ. οἱ ἐς θεοῦ πέμποντες,
οἱ δὲ σημαίνουσι μέν, ὅ τι λῷον αὐτῷ πράττειν, ὅ
τι δὲ μὴ λῷον, ἀπαγορεύουσί τε καὶ ἀπο-

/
σημαίνουσι.
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;

a

LIFE OF APOLLONIUS, BOOK III

“are also said to acquire an understanding of the cnap.

a and ideas of animals by feeding either on ἰδ

_ the heart or the liver of the dragon.

‘And as they advanced they thought they heard

the pipe of some shepherd marshalling his flock, but it

_ turned out to be a man looking. after a herd of white hinds, for the Indians use these for milking, and

’ find their milk very nutritious.

~

_ From _ this point their road led for four days cHap.
_ across a rich and well cultivated country, till they i >
astle O
_ approached the castle of the sages, when their guide {ro sacos. _ bade his camel crouch down, and leapt off it in such Terror of _ an agony of fear that he was bathed in perspiration. °°" | Apollonius however quite understood where he was _ come to, and smiling at the panic of the Indian, said : Tt seems to me that this fellow, were he a mariner _ who had reached harbour after a long sea voyage, ‘would worry at being on land and tremble at being in dock.’”’ And as he said this he ordered his camel to kneel down, for indeed he was by now well accustomed to do so. And it seems that what scared the guide so much was that he was now close to the sages ; for the Indians fear these people more than _they do their own king, because the very king to * whom the land is subject consults them about every- thing that he has to say or do, just as people who send to an oracle of a god ; and the sages indicate to him what it is expedient for him to do, and what is inexpedient, and dissuade and warn him off with

signs.
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CAP
XI
FLAVIUS PHILOSTRATUS

XI

/ \ A 5 a ´ a ‘
’ Καταλύσειν δὲ μέλλοντες ἐν τῇ κώμῃ τῇ TAN-
’ ’ , \ a a la} ” 77
σίον---ἀπέχει δὲ τοῦ ὄχθου τῶν σοφῶν οὔπω στά-
a /
διον---ἰδεῖν φασι νεανίαν δρόμῳ ἥκοντα, μελάντατον
> a / e , \ > a \
Ivéav πάντων, ὑποστίλβειν δὲ αὐτω μηνοειδῶς τὸ
μεσόφρυον. τουτὶ δὲ ἀκούω χρόνοις ὕστερον καὶ
\ / N «ς / lal lal ´
περὶ Μένωνα τὸν Ηρώδου τοῦ σοφιστοῦ τρόφιμον,
3 b] > / \ #8 > 7 / “ἢ
ἀπ᾽ Αἰθιόπων δὲ ἦν, ἐν μειρακίῳ δόξαι, προϊόντος

δὲ ἐς ἄνδρας ἐκλιπεῖν τὴν αὐγὴν ταύτην καὶ συνα-
aA a Ὸ \ > i N a \
φανισθῆναι τῇ ὥρᾳ, τὸν δὲ ᾽Ινδὸν χρυσῆν μὲν
7 \ bd ἃ 4 al ὃ \ 4
φέρειν φασὶν ἄγκυραν, ἣν νομίζουσιν ᾽Ινδοὶ κηρύ-
κείον ἐπὶ τῷ πάντα ἴσχειν.
XII

᾽ὕ A ~ ? ᾽ὕ aw Se
Προσδραμόντα δὲ τῷ ᾽Απολλωνίῳ φωνῇ “ΕΑ-
λάδι προσειπεῖν αὐτόν, καὶ τοῦτο μὲν οὔπω
\ / \ \ \ \ b] a 7
θαυμαστὸν δόξαι διὰ TO Kal τοὺς ἐν TH κώμῃ
πάντας ἀπὸ Ἑλλήνων φθέγγεσθαι, τὸ δὲ “ὁ
δεῖνα χαῖρε" τοῖς μὲν ἄλλοις παρασχεῖν ἔκ-
πληξιν, τῷ δὲ ἀνδρὶ θάρσος ὑπὲρ ὧν ἀφικτο,
βλέψας γὰρ ἐς τὸν Δάμιν, “ παρὰ ἄνδρας," ἔφη,
“σοφοὺς ἀτεχνῶς ἥκομεν, ἐοίκασι yap προγιγνώ-
39 \ “ » \ > 4 Ὸ“ . \
σκειν. Kal ἅμα ἤρετο τὸν ᾽Ινδόν, ὅ τι χρὴ
πράττειν, ποθῶν ἤδη τὴν ξυνουσίαν, ὁ δὲ ᾽Ινδός,
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*

LIFE OF APOLLONIUS; BOOK III

XI

‘

Anp they were about to halt in the neighbouring cHap.

village, which is hardly distant a single stade from

_ the eminence occupied by the sages, when they saw noes a youth run up to them, the blackest Indian they of the sages _ ever saw ; and between his eyebrows was a crescent ἢ _ shaped spot which shone brightly. But I learn that at a later time the same feature was remarked in the

case of Menon the pupil of Herod the Sophist, who was an Ethiop; it showed while he was a youth, but

as he grew up to man’s estate its splendour waned

and finally disappeared with his youth. But the Indian also wore, they say, a golden anchor, which

_ is affected by Indians as a herald’s badge, because it

εἶ κι

holds all things fast.

XII

Tuen he ran up to Apollonius and addressed
him in the Greek tongue; and so far this did
not seem so remarkable, because all the inhabi-
tants of the village spoke the Greek tongue. _ But
when he addressed him by name and said ‘ Hail
so and so,’, the rest of the party were filled
with astonishment, though our sage only felt the
more confidence in his mission: for he looked
to Damis and said: “We have reached men who
are unfeignedly wise, for they seem to have the
gift of foreknowledge.” And he at once asked
the Indian what he must do, because he was already
eager for an interview: and the Indian replied:
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escribed

CHAP.
XH
FLAVIUS PHILOSTRATUS

4 f / A \
CAP. “ τούτους μέν, ἔφη, “καταλύειν χρὴ ἐνταῦθα, σὲ
aed e » 4 \ > >”
δὲ ἥκειν ὡς ἔχεις, κελεύουσι γὰρ αὐτοί.
XIII

CaP. Τὸ μὲν δὴ αὐτοὶ ΠΠυθογόρειον ἤδη τῷ ᾽Απολλωνίῳ
/
ἐφάνη, καὶ ἠκολούθει χαίρων.
Τὸν δὲ ὄχθον, ἐφ᾽ οὗ οἱ σοφοὶ ἀνῳκὶσμένοι εἰσίν,
ef \ > \ \ "AO , \ > , ‘
ὕψος μὲν εἶναι κατὰ THY Αθηναίων φασὶν ἀκρόπο-
PA > 7 Y᾽ 3 a Ba /
λιν, ἀνίστασθαι δὲ ἐκ πεδίου ἄνω, εὐφυᾶ δὲ ὁμοίως
πέτραν ὀχυροῦν αὐτὸν κύκλῳ περιήκουσαν, ἧς
πολλαχοῦ δίχηλα ὁρᾶσθαι ἴχνη καὶ γενειάδων

, / \ A ’ rn
τύπους Kal προσώπων Kai Tov Kal νῶτα ἰδεῖν
> , a \ \ , “ \ ‘

ἀπωλισθηκόσιν ὅμοια, τὸν yap Διόνυσον, ὅτε ξὺν
rn a lal 7 a
Ἡρακλεῖ ἀπεπειρᾶτο τοῦ χωρίου, προσβαλεῖν

\ > fal an \ lal ς \ \
μὲν αὐτῷ φασι κελεῦσαι τοὺς Ilavas, ws πρὸς τὸν
\ et 4 > / \ » \ id ἈN
σεισμὸν ἱκανούς, ἐμβροντηθέντας δὲ αὐτοὺς ὑπὸ
A rn A χοῦν.
τῶν σοφῶν πεσεῖν ἄλλον ἄλλως, καὶ τὰς πέτρας
: 3 an \ an 7. , ἢ E
οἷον ἐντυπωθῆναι τὰ τῆς διαμαρτίᾶς σχήματα.
περὶ δὲ τῷ ὄχθῳ νεφέλην ἰδεῖν φασιν, ἐν ἡ τοὺς

Ἰνδοὺς οἰκεῖν φανερούς τε καὶ ἀφανεῖς καὶ ὅ Te

βούλονται. πύλας δὲ εἰ μὲν καὶ ἄλλας εἶναι TO

M, > dé \ \ \ Δ. δ / Ψ ;
ὄχθῳ, οὐκ εἰδέναι. τὸ γὰρ περὶ αὐτὸν νέφος οὔτε
> , - ν’» 9 3 /
ἀκλείστῳ ξυγχωρεῖν οὔτ᾽ αὖ ξυγκεκλεισμένῳ
φαίνεσθαι.
252

j

ii

|
| LIFE OF APOLLONIUS, BOOK III
Your party must halt here, but you must come on cHapP.
_ just as you are, for the Masters themselves issue this δ
command.”
oa

EX: XIII

_ Tue word Masters at once had a Pythagorean ring CHAP ’ forithe.ears of Apollonius and he gladly followed the *" _ messenger. Now the hill the summit of which is inhabited by Situation the sages is,

according to the account of our pees _ travellers, of about the same height as the Acropolis of Athens; and it rises straight up from the plain, _ though its natural position equally secures it from _ attack, for the rock surrounds it on all sides. On _ many parts of this rock you see traces of cloven feet and outlines of beards and of faces, and here and

_ there impressions of backs as of persons who had slipt and rolled down. For they say that Dionysus, when he was trying to storm the place together with Her- cules, ordered the Pans to attack it, thinking that they

_ would be strong enough to’take it by assault; but they were thunderstruck by the sages and fell one,one way, and another, another; and the rocks as it were took the print of the various postures in which they fell and failed. And they say that they saw a cloud floating round the eminence on which the Indians live and render themselves visible or invisible αὐ will. Whether there were any other gates to the eminence they say they did not know; for the cloud around it did not anywhere allow them to be seen, whether there was an opening in the rampart, or whether on the other hand it was a close-shut fortress.

6

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CAP.
IV
FLAVIUS PHILOSTRATUS

XIV

an \ \
Αὐτὸς δὲ ἀναβῆναι μὲν κατὰ τὸ νότιον μάλιστα
τοῦ ὄχθου τῷ ᾽Ινδῷ ἑπόμενος, ἰδεῖν δὲ πρῶτον μὲν

φρέαρ ὀργυιῶν τεττάρων, οὗ τὴν αὐγὴν ἐπὶ τὸ
στόμιον ἀναπέμπεσθαι κυανωτάτην οὖσαν, καὶ
ὁπότε ἡ μεσημβρία τοῦ ἡλίου σταίη περὶ αὐτό,
ἀνιμᾶσθαι τὴν αὐγὴν ἀπὸ τῆς ἀκτῖνος καὶ χωρεῖν
ἄνω παρεχομένην εἶδος θερμῆς ἴριδος. μαθεῖν δὲ
ὕστερον περὶ τοῦ φρέατος, ὡς σανδαρακίνη. μὲν
εἴη ἡ ὑπ᾽ αὐτῷ γῆ, ἀπόρρητον δὲ τὸ ὕδωρ ἡγοῖντο,
\ » 7 ᾽ς » , Ψ :
Kal OUTE πινον TLS AVTO οὔτε aVaACT@N, OPKLOV
δὲ νομίζοιτο τῇ πέριξ ᾽Ινδικῇ πάσῃ. πλησίον

\ / a Φ / - / > UA
δὲ τούτου κρατῆρα εἶναι πυρός, οὗ φλόγα avaTrep-—
πεσθαι μολυβδώδη, καπνὸν δὲ οὐδένα ἀπ᾽ αὐτῆς
ἄττειν, οὐδὲ ὀσμὴν οὐδεμίαν, οὐδὲ ὑ υθῆναί

ἄττειν, μὴν οὐδεμίαν, οὐδὲ ὑπερχυθῆ
ςε > 7 a
MOTE ὁ κρατὴρ οὗτος, GAN ἀναδίδοσθαι τοσοῦτος,
ὡς μὴ ὑπερβλύσαι τοῦ βόθρου. ἐνταῦθα ᾽Ινδοὶ
/ a » " “ e \ \ N
καθαίρονται τῶν ἀκουσίων, ὅθεν οἱ σοφοὶ τὸ μὲν
φρέαρ ἐλέγχου καλοῦσι, τὸ δὲ πῦρ ξυγγνώμης. καὶ

διττὼ ἑωρακέναι φασὶ πίθω λίθου μέλανος ὅ ων
ρ HE κ
\ + pte 4 4 ς \ \ n » >
Te Kal ἀνέμων ὄντε. ὁ μὲν δὴ τῶν ὄμβρων, εἰ
n 7
αὐχμῷ ἡ ᾽Ινδικὴ πιέζοιτο, ἀνοιχθεὶς vepéras
a - : \@

ἀναπέμπει Kal ὑγραίνει τὴν γῆν πᾶσαν, εἰ δὲ
a /
ὄμβροι πλεονεκτοῖεν, ἴσχει αὐτοὺς ξυγκλειόμενος, ©

al ¥ / lal ioe

ὁ δὲ τῶν ἀνέμων πίθος ταὐτόν, οἶμαι, TO τοῦ

Αἰόλου ἀσκῷ L IUTES γὰρ TOV
ἰόλου ἀσκῷ πράττει, παρανοιγνύντες γὰρ τ
a > ἴω ων Ὁ
πίθον ἕνα τῶν ἀνέμων ἀνιᾶσιν ἐμπνεῖν ὥρᾳ,
254
———— “εὐδ. μων μων...

LIFE OF APOLLONIUS, BOOK III

XIV

ApoLionius says that he himself ascended mostly ΠΑΡ. on the south side of the ridge, following the Indian, ,,. 41 and that the first thing he saw was a well four of testing fathoms deep, above the mouth of which there rose a sheen of deep blue light; and at midday when the sun was stationary about’it, the sheen of light was _ always drawn up on high by the rays, and in its ascent assumed the look of a glowing rainbow. But he learnt afterwards that the soil underneath the well was composed of realgar, but that they regarded the water as holy and mysterious, and no one either drank it or drew it up, but it was regarded by the whole land of India all around as binding in oaths.

And near this there was a crater, he says, of fire, which sent up a lead-coloured flame, though it emitted no smoke or any smell, nor did this crater ever overflow, but emitted just matter enough not to bubble

over the edges of the pit. It is here that the Indians purify themselves of involuntary sins, _ wherefore the sages call the well, the well of testing, and the fire, the fire of pardon. And they say that qe jars of they saw there two jars of black stone, of the rains wind and and of the winds respectively. The jar of the rains, they say, is opened in case the land of India is suffering from drought, and sends up clouds to moisten the whole country ; but if the rains should be in excess they are stopped by the jar being shut up. But the jar of the winds plays, I imagine, the same role as the bag of Aeolus: for when they open this jar ever so little, they let out one of the winds, which creates a seasonable breeze by which the

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CAP.

«

CAP.
XV
FLAVIUS PHILOSTRATUS ||

. an e a ” ca) \ > / ;
κἀντεῦθεν ἡ γῆ ἔρρωται. θεῶν δὲ ἀγάλμασιν
ἐντυχεῖν φασιν, εἰ μὲν ᾽Ινδοῖς ἢ Αἰγυπτίοις,
θαῦμα οὐδέν, τὰ δέ ye ἀρχαιότατα τῶν Tap
A rn n an
“Ἕλλησι, ΤΟ τε τῆς ᾽Αθηνᾶς τῆς Πολιάδος καὶ τὸ
τοῦ ᾽Απόλλωνος τοῦ Δηλίου καὶ τὸ τοῦ Διονύσου
τοῦ Λιμναίου καὶ τὸ τοῦ ᾽Αμυκλαίου, καὶ ὁπόσα
= b] a na ς vA , \ > \
ὧδε ἀρχαῖα, ταῦτα ἱδρύεσθαί τε τοὺς. ᾽Ινδοὺς
τούτους καὶ νομίζειν EXAnvixois ἤθεσι, φασὶ δ᾽
οἰκεῖν τὰ μέσα τῆς ᾽Ινδικῆς. καὶ τὸν ὄχθον ὀμφὰ-
λὸν ποιοῦνται τοῦ λόφου τούτου, πῦρ τε ἐπ᾽ αὐτοῦ
ὀργιάξουσιν, ὅ φασὶν ἐκ τῶν τοῦ ἡλίου ἀκτίνων
αὐτοὶ ἕλκειν: τούτῳ καὶ τὸν ὕμνον ἡμέραν ἅπασαν
ἐς μεσημβρίαν ἄδουσιν.

XV fad

Ὸ ἦν \ \ Be Hee a \ Φ Wari
ποῖοι μὲν δὴ Kal οἱ ἄνδρες Kal ὅπως οἰκοῦντες
A + > ν. Ἀ, ς 9᾽ τὰ / 2) [4] N lal
τὸν ὄχθον, αὐτὸς ὁ ἀνὴρ δίεισιν" ἐν μιᾷ yap τῶν
πρὸς Αὐγυπτίους ὁμιλιῶν, “ εἶδον," φησίν, “᾽Ινδοὺς
a a a a ᾽ >
Βραχμᾶνας οἰκοῦντας ἐπὶ τῆς γῆς Kal οὐκ ἐπ
2A "hee, , 7 \ 2O\

αὐτῆς, καὶ ἀτειχίστως τετειχισμένους, καὶ οὐδὲν
/ BY \ fd ” \ \ > a Boe!
κεκτημένους ἢ ΤΑ πάντων." ταυτὶ δὲ ἐκεῖνος μὲν
σοφώτερον ἔγραψεν, ὁ δέ ye Δάμις φησὶ yapevvia
μὲν αὐτοὺς χρῆσθαι, τὴν γῆν δὲ ὑποστρωννύναι
ἃ \ ς- Aas \ AL ee
πόας, ας ἂν αὐτοὶ ALPWYTAL, Kal μετεωρβοπορουντας
δὴ ἰδεῖν ἀπὸ τῆς γῆς ἐς πήχεις δύο, οὐ θαύματο-

/ [χά Ἂς \ / an ᾽ a .
ποιίας ἕνεκα, ΤΟ γὰρ φιλότιμον τοῦτο παραϊτεῖσθαι
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oa

yt ie et ee

ae ee Ἐ

ti ear

ws 4
Φ
LIFE OF APOLLONIUS, BOOK ΙΤΙ

country is refreshed. And they say that they came cuap.

upon statues of Gods, and they were not nearly so *!V τ much astonished at finding Indian or Egyptian Gods as O7°°*. ον they were by finding the most ancient of the Greek the Sade Gods, a statue of Athene Polias and of Apollo of by the aoe _ Delos and of Dionysus of Limnae and another of him _ of Amyclae, and others of similar age. These were

_ set up by these Indians and worshipped with Greek

_rites. And they say that they are met with in the heart

of India. Now they regard the summit of this hill as

_ the navel of the earth, and on it they worship fire with _ mysterious rites, deriving the fire, according to their

own account, from the rays of the sun; and to the
Sun they sing a hymn every day at midday.
XV

_ Apottonius himself describes the character of these CHAP. sages and of their settlement upon the hill;.

for in Pca one of his :addresses to the Egyptians he says, ine “1 saw Indian Brahmans living. upon. the earth ‘6s and yet not on it, and fortified without fortific-

ations, and possessing nothing, yet having the

riches of all men.” He may indeed be thought

to have here written with too much subtlety;

but we haye anyhow the account of Damis to

the effect that they made a practice of sleeping

on the ground, and that they strewed the ground

with such grass as they might themselves prefer ;

and, what is, more, he says that he saw. them
levitating themselves two cubits high from the
ground, not for the sake of miraculous display,
for they disdain any such ambition; but they

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FLAVIUS PHILOSTRATUS |

: an /
CAP. τοὺς ἄνδρας, arr ὁπόσα τῷ Ἡλίῳ Evvaro-
= a fol lal / n n
βαίνοντες τῆς γῆς δρῶσιν, ὡς πρόσφορα τῷ θεῷ
A ἃ N a a
πράττοντας. τό Tor πῦρ, ὃ ἀπὸ τῆς ἀκτῖνος
ἐπισπῶνται, καίτοι σωματοειδὲς ὄν, οὔτε ἐπὶ βωμοῦ
A sy
καίειν αὐτοὺς οὔτε ἐν imvois φυλάττειν, ἀλλ᾽
ὥσπερ τὰς αὐγάς, αἱ ἐξ ἡλίου τε ἀνακλῶνται καὶ
“ ef 7 , ct an lors 1}
ὕδατος, οὕτω μετέωρόν τε ὁρᾶσθαι αὐτὸ καὶ
a an Vd
σαλεῦον ἐν τῷ αἰθέρι. τὸν μὲν οὖν δὴ HALov ὑπὲρ
“O “ὦ / > è Aι “ei
TOV ὡρῶν, ἃς ἐπιτροπεύει αὐτός, ἵν᾽ ἐς καιρὸν TH
a » Bek ta CAN PE 3 ¸ ´ F Sia

γῇ ἴωσι καὶ ἡ ᾽Ἰνδικὴ εὖ mpattn, νύκτωρ δὲ
fal \ 5 a \ ” an oe.
λιπαροῦσι τὴν ἀκτῖνα μὴ ἄχθεσθαι TH νυκτί,
7 } € ΕΣ Ψ 3. τὰς » E a \ 67
μένειν δέ, ὡς ὑπ᾽ αὐτῶν ἤχθη. τοιοῦτον μὲν δὴ
nan ? / \ cc 3 a a Ψ \
τον ᾽Απολλωνίου τὸ “ἐν TH γῇ TE εἶναι TOUS
Βραχμᾶνας καὶ οὐκ ἐν τῇ γῇ." τὸ δὲ “ ἀτειχίστως
/ ” a \ »>/ © 4? - A
τετειχισμένους ᾽ δηλοῖ τὸν ἀέρα, up ᾧ ζῶσιν,
€ / \ n x / / ’
ὑπαίθριοι γὰρ δοκοῦντες αὐλίζεσθαι σκιάν τε
ὑπεραίρουσιν αὐτῶν, καὶ ὄοντος ον ψεκάζονται, καὶ
τ \ n ς 7ὔ νι » >’ \ > \ 4 N
ὑπὸ τῷ ἡλίῳ εἰσίν, ἐπειδὰν αὐτοὶ βούλωνται. τὸ
\ ςς \ 7 \ / » 3). @ ΦΧ!
δὲ “ μηδὲν κεκτημένους τὰ πάντων ἔχειν" ὧδε ὁ
al ς an P -
Δάμις ἐξηγεῖται: πηγαί, ὁπόσαι τοῖς PBaKyous
παρὰ τῆς γῆς ἀναθρώσκουσιν, ἐπειδὰν ὃ Διόνυσος
αὐτούς τε καὶ τὴν γῆν σείσῃ, φοιτῶσι καὶ τοῖς
5 nn fal ?
Ινδοῖς τούτοις ἐστιωμένοις τε Kal ἐστιῶσιν"
εἰκότως οὖν ὁ ᾽Απολλώνιος τοὺς μηδὲν μὲν ἐκ
Ταραδ κευῆς, aie me δέ, ἃ βούλονται, ποριζο-
μένους, ἔχειν, φησίν, ἃ μὴ ἔχουσιν. κομᾶν be
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7
rt
ἦν
LIFE OF APOLLONIUS, BOOK III

regard any rites they perform, in thus quitting earth onap. and walking with the Sun, as acts of homage acceptable tothe God. Moreover, they neither burn their upon an altar nor keep in_ stoves the fire which oaatight they extract from the sun’s rays, although it is a material fire ; but like the rays of sunlight when they

are Sotracted 5 in water, so this fire is seen raised aloft

in the air and dancing in the ether. And further

they pray to the Sun who governs ,the. seasons

by his might, that the latter may succeed duly in

the land, so that India may prosper; but of a night

they intreat the ray of light not to take the night
amiss, but to stay with them just as they: have
brought it down. Such then was the meaning of
the phrase of Apollonius, that “the Brahmans are

upon earth and yet not upon earth.” And _ his phrase “ fortified without fortifications or walls,” refers to the air or vapour under which they bivouac,

for though they seem to live in the open air, yet

they raise up a shadow and veil themselves in it, so

that they are not made wet when. it rains and

they enjoy the sunlight whenever they choose,

And the phrase “without "possessing anything

they had the riches of all men,” is thus explained by | Damis: All the springs which the Bacchanals see Their water- leaping tp from the ground under their feet, *P™™2> whenever Dionysus stirs them and earth in a common convulsion, spring up in plenty for these Indians also when they are entertaining or being entertained. Apollonius therefore was, right in saying that people provided as they are with all

they want offhand and without having prepared anything, possess what they do not possess. And and on principle they grow their hair long, as the °**™®

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s 2
FLAVIUS PHILOSTRATUS

QAP, ἐπιτηδεύουσιν, ὥσπερ Λακεδαιμόνιοι. πάλαι καὶ

OAP

XVI

Θούριοι Ταραντῖνοί τε καὶ Μήλιοι καὶ ὁπόσοις τὰ
Λακωνικὰ ἦν ἐν λόγῳ, μίτραν τε ἀναδοῦνται
λευκήν, καὶ γυμνὸν αὐτοῖς βάδισμα καὶ τὴν ἐσ -

θῆτα ἐσχηματίξζοντο παραπλησίως ταῖς ἐξωμίσιν.
ἡ δὲ ὕλη τῆς ἐσθῆτος ἔριον αὐτοφυὲς ἡ ἡ γῆ φύει,
λευκὸν μὲν ὥσπερ. τὸ Παμφύλων, μαλακώτερ ον δὲ

τίκτει, ἡ δὲ πιμελὴ οἷα ἔλαιον ἀπ᾽ αὐτοῦ λείβεται.
τοῦτο ἱερὰν ἐσθῆτα ποιοῦνται καὶ εἴ ΤΕ ἕτερος.

παρὰ τοὺς ᾽Ινδοὺς τούτους ἀνασπᾷη αὐτό, οὐ
μεθίεται ἡ γῆ τοῦ ἐρίου. τὴν δὲ ἰσχὺν. τοῦ
δακτυλίου καὶ τῆς ῥάβδου, ἃ ἃ φορεῖν αὐτοὺς ἄμφω,
δύνασθαι μὲν πάντα, δύω δὲ ἀρρήτω sah 0:
XVI

[poctovra δὲ τὸν ᾽Απολλώνιον οἱ μὲν. ἄλχοι
σοφοὶ προσήγοντο, ἀσπαξόμενοι ταῖς χερσίν, 6 δὲ
᾽Ιάρχας ἐκάθητο μὲν ἐπὶ δίφρου ὑψηλοῦ --χαλκοῦ
δὲ μέλανος ἦν καὶ πεποίκιλτο χρυσοῖς ἀγάλμασιν, ᾽

οἱ δὲ τῶν ἄλλων δίφροι χαλκοῖ μέν, ἄσημοι. δὲ
ἦσαν, ὑψηλοὶ δὲ ἧττον, ὑπεκάθηντο γὰρ τῷ ᾽Ιάρχᾳ
---τὸν δὲ ᾽Απολλώνιον ἰδὼν φωνῇ τέ ἠσπάσατο
Ἑλλάδι καὶ τὰ τοῦ ᾽Ινδοῦ γράμματα ἀπήτει.
θαυμάσαντος δὲ τοῦ ᾽Απολλωνίου τὴν πρόγνωσιν
καὶ γράμμα γε ἕν ἔφη λείπειν τῇ ἐπιστολῇ, δέλτα
εἰπών, παρῆλθε γὰρ αὐτὸν γράφοντα: καὶ Ὅ͂Ν
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a et

| |

LIFE OF APOLLONIUS, BOOK III

_Lacedaemonians did of old and. the people of CHAP, _ Thurium and Tarentum, as well as the Melians and .- all who set store by the fashions of Sparta ; and they _ bind a’ white turban on their heads, and their feet are naked. for, walking, and, they cut their garments _ to resemble the exomis.1 But the material of which they make their raiment is a wool that springs wild from. the ground, white like that of the Pamphylians, though it is of softer growth, and a grease like olive oil distils from off it. | This is what _ they make their sacred vesture of, and if anyone _ else except these Indians tries to pluck it up, the _ earth refuses to surrender its wool. And they all - carry. both a ring and a staff of which the peculiar virtues can effect all things, and the one and the _ other, so we learn, are prized as secrets.

“ῆ Ἄν τ ἢ

XVI

»Wuen »Apollonius approached, the rest of the cur. . sages welcomed him and shook hands; but Iarchas ei sat down on a high stool—and this was of black gret gn: _ eopper and chased with golden figures, while the *2ience _ seats of the others were of copper, but plain and not so high, for they sat lower down

than Iarchas—and when he saw Apollonius, Iarchas greeted him in the Greek tongue and asked for the Indian’s letter.

And. as Apollonius showed. | astonishment at his gift of prescience, he took. pains: to add that.a single

tter was missing in the epistle, namely a delta, which had escaped ‘the writer; and this was found

ΠΥ ‘An’ overmantle® leaviiig οὐδ᾽ διὰ and shoulder’ bare.
Buddhist monks still wear a similar garment. The so-called
‘wool was asbestos.
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FLAVIUS PHILOSTRATUS

QAP. τοῦτο ὦδε ἔχον. ἀναγνοὺς δὲ τὴν ἐπιστολήν,

a 9» bd a a so
“ πῶς," ἔφη, “ ὦ Απολλώνιε, περὶ ἡμῶν ppovelte;
“πῶς, εἶπεν, “ἢ ὡς δηλοῖ τὸ ὑμῶν ἕνεκα ἥκειν pe
eos ἃ 7 na. of Φ: ΝΣ ν ἔχ ἐδ ἢ
ὁδόν, ἣν μήπω τις τῶν ὅθεν περ ἐγὼ ἀνθρώπων ;”
ἔς» My {ΚΑ 7 y a , ”
τί δὲ ἡμᾶς πλέον οἴει σαυτοῦ γιγνώσκειν ;
3 a
“ἐγὼ ρέν, εἶπε, “ σοφώτερά τε ἡγοῦμαι τὰ ὑμέ-
Tepa καὶ πολλῷ θειότερα. εἰ δὲ μηδὲν πλέον ὦν
5 Πα ef \ x ” \ ν
οἶδα παρ᾽ ὑμῖν εὕροιμι, μεμαθηκὼς ἂν εἴην καὶ τὸ
μηκέτ᾽ ἔχειν ὅ τι μάθοιμι. ὑπολαβὼν οὖν ὁ
ΕΣ] ‘ ,
Ἰνδός, “οἱ μὲν ἄχλοι," ἔφη, “ τοὺς ἀφικνουμένους
fal 5 7, a
ἐρωτῶσι, ποταποί τε ἥκουσι καὶ ἐφ᾽ ὅ τι, ἡμῖν
\ 7 3 , , 4 \ \ > Wt ae
δὲ σοφίας ἐπίδειξιν πρώτην ἔχει ΤΟ μὴ ἀγνοῆσαι —
Ν 4 » \ na fa) ΕΣ] ΑΣ
τὸν ἥκοντα. ἔλεγχε δὲ πρῶτον τοῦτο. καὶ
b] \ “ 4 4 , \ > ,
εἰπὼν ταῦτα πατρόθεν τε Sune τὸν ᾽Απολλώνιον
τ \ , \ A 3 λα ´ ¢
καὶ μητρόθεν, καὶ . τὰ ἐν Aiyais πάντα, Kal ὡς
nr ᾽ a ¢ ᾽ς " τί
προσῆλθεν αὐτῷ ὁ Δάμις, καί, εἰ δή Te ἐσπούδασαν

ἐς aes καὶ ὃ 7 ᾽ΕΠ 4 AY ΄ ms
ὁδοιποροῦντες ἢ σπουδάζοντος ἑτέρου εἶδον, πάντα
ταῦθ᾽ ὥσπερ κοινωνήσας αὐτοῖς τῆς ἀποδημίας ὁ
, N > / \ lal 3 y [4
[νδὸς ἀπνευστί τε καὶ σαφῶς εἶρεν.. ἐκπλαγέντος
δὲ τοῦ ᾽Απολλωνίου καὶ ὁπόθεν εἰδείη, ἐπερομένου,
ἢ a /
“καὶ σὺ pétoxos, ἔφη, “τῆς σοφίας ταύτης ἥκεις,
ἀλλ᾽ οὔπω πάσης. “διδάξῃ οὖν pe, ἔφη, “τὴν
σοφίαν πᾶσαν; “καὶ ἀφθόνως γέ," εἶπε, “ τουτὶ
γὰρ σοφώτερον τοῦ βασκαίνειν τε καὶ κρύπτειν τὰ
fel /
σπουδῆς ἄξια, Kal ἄλλως, ᾽Απολλώνιε, μεστόν σε
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ae. aad

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ΨΥ ae
LIFE OF APOLLONIUS, BOOK III

to be the case. Then having read the epistle, he said: “ What do you think of us, O Apollonius?” “Why, replied the latter, “how can you ask, when: it is sufficiently shown by the fact. that I have taken a journey to see you which was never till now accomplished by any of the inhabitants of my country.” ‘And what do you think we know more. than yourself?”’ “I,’ replied the other, “consider that your lore is profounder and much more divine than our own; and if I add nothing to my present stock of knowledge while I am with you, I shall at least have learned that I have nothing more to learn.” Thereupon the Indian replied and said: “Other people ask those who arrive among them, who. they, are that. come, and why, but the first display we make of our wisdom consists in showing that we are not ignorant who it is that comes. And you may test this point to begin with.” And to suit his word he forthwith recounted the whole story of Apollonius’ family both on his father’s and. his mother’s side, and he related all his life. in Aegae, and how Damis had joined him, and any conversations that they had had on the road, and anything they had found out through the conversa- tion of others with them. All this, just as if he had sharéd their voyage with them, the Indian recounted straight off, quite clearly and without pausing for breath. And when Apollonius was astounded and asked him how he came to know it_all, he replied : * And you too are come to share in this wisdom, but you are not yet an adept.” “Will you teach me, then,” said the other, “ all this wisdom?” “Aye, and gladly, for that is a wiser course than grudging and hiding matters of interest; and moreover, O Apollonius, I

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CHAP

XVI
Prescience
of the
Brahmans
CAP.
XVI
CAP.
XVII
FLAVIUS PHILOSTRATUS —

e ral fol / A ς Ὸ / Ï ws
ὁρῶ τῆς μνημοσύνης, ἣν ἡμεῖς μάλιστα θεῶν
> lal %» cc 2 \ 6 , 425 5 εἰ ὦ ᾽ »
ἀγαπῶμεν. ἢ γὰρ καθεώρακας," εἶπεν, “ὅπως
πέφυκα; “ἡμεῖς, ἔφη, “ὦ ᾽Απολλώνιε, πάντα
ὁρῶμεν τὰ τῆς ψυχῆς εἴδη, ξυμβόλοις αὐτὰ μυρίοις
ἐξιχνεύοντες. ἀλλ᾽ ἐπεὶ μεσημβρία πλησίον καὶ
τὰ πρόσφορα τοῖς θεοῖς χρὴ παρασκευάσαι; νῦν
μὲν ταῦτ᾽ ἐκπονῶμεν, μετὰ ταῦτα δέ, ὁπόσα
΄. ,ὕ 7 \ rn Ὸ
βούλει, διαλεγώμεθα, παρατύγχανε δὲ πᾶσι τοῖς
δρωμένοις." “νὴ Al,” εἶπεν, “ ἀδικοίην ἂν τὸν
Καύκασον καὶ τὸν ᾽Ινδόν, οὺς ὑπερβὰς δι ὑμᾶς
ἥκω, εἰ μὴ πάντων ἐμφοροίμην ὧν δρᾠητε"
“Ἐμφοροῦ," ἔφη, “ καὶ ἴωμεν.".
XVII

᾽Ελθόντες οὖν ἐπὶ πηγήν τίνα ὕδατος, ἥν φησιν
ὁ Δάμις ἰδὼν ὕστερον ἐοικέναι τῇ ἐν Βοιωτοῖς
Δίρκῃ, πρῶτα μὲν ἐγυμνώθησαν, εἶτα ἐχρίσαντο
τὰς κεφαλὰς ἠλεκτρώδει φαρμάκῳ, τὸ δὲ οὕτω
\ > \ » ε > / \ n
τι τοὺς ᾽Ινδοὺς ἔθαλπεν, ὡς atpife TO σῶμα
καὶ τὸν ἱδρῶτα χωρεῖν ἀστακτί, καθάπερ τῶν
᾽ X
πυρὶ λουομένων, εἶτα ἔρριψαν ἑαυτοὺς ἐς τὸ
ec \ / > \ \ ς \ 3 7
ὕδωρ, καὶ λουσάμενοι ὧδε πρὸς τὸ ἱερὸν ἐβάδιζον,
ἐστεφανωμένοι καὶ μεστοὶ τοῦ ὕμνου. περι-
στάντες δὲ ἐν χοροῦ σχήματι καὶ κορυφαῖον
ποιησάμενοι τον ᾽Ιάρχαν ὀρθαῖς ταῖς ῥάβδοις
τὴν γῆν ἔπληξαν, ἡ δὲ κυρτωθεῖσα δίκην κύματος
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2 LIFE OF APOLLONIUS, BOOK III

_ perceive that you are well endowed with memory, a cuap.

_ goddess.whom we love more than any other of the *¥!

_ divine beings.” “ Well,” said the other, “ you have

_ certainly discerned by your penetration my exact

_ disposition.” “We,” said the other, “O Apollonius,

OΠ ean see all spiritual traits, for we trace and detect them by a thousand signs. But as it is nearly mid-

_ day, and..we must. get ready. our offerings for the Gods, let us now employ ourselves with that, and

_ afterwards let us converse as much as you like ; but you must take part in all our religious rites.” “ By

Zeus,” said Apollonius, “51 should be wronging the

Caucasus and ‘the Indus, both of which I have

crossed in order to reach you, if,I.did not enjoy

your rites to the full.” “ Do so,” said the other,

and let us depart.”

XVII

__._ AccorptneLy they betook themselves to a spring CHAP.

_ of water, which Damis, who saw it subsequently, says ΥΉΡς resembles that of Dirce in’ Boeotia; and first they jane?” ’ς stripped, and then they anointed their heads with an

_ amber-like.drug, which imparted such ά. warmth. to these Indians, that their bodies steamed and the

sweat ran off them as. profusely as if they were washing themselves with fire; next they threw themselves into the water and, having so taken their

bath; they. betook themselves to the temple with wreaths. upon their heads and full of sacred song. Their And they stood round in the form of a chorus, and oeeney having chosen Iarchas as conductor they struck the levitation earth, uplifting their rods, and the earth arched itself

XVII
CAP.
XVIII
FLAVIUS PHILOSTRATUS

ἀνέπεμψεν αὐτοὺς ἐς δίπηχυ τοῦ ἀέρος. οἱ δὲ
3 ns ε - c \ e A rh
ἦδον ὠδήν, ὁποῖος ὁ παιὰν ὁ τοῦ Σοφοκλέους,
ὃν ᾽Αθήνησι τῷ Ασκληπιῷ ἄδουσιν. ἐπεὶ δὲ ἐς
τὴν γῆν κατῆραν, καλέσας ὁ ᾽Ιάρχας τὸ μειράκιον
ee. ἄμ ′ “2 ′ > »¥ ip. ee
τὸ τὴν ἄγκυραν φέρον, “ ἐπιμεχλήθητι, ἔφη, “ τῶν
᾽Απολχωνίου ἑταίρων. ὁ δὲ πολλῷ θᾶττον ἢ οἱ

ταχεῖς τῶν ὀρνίθων πορευθείς τε καὶ ἐπανελθών,

“ ἐπιμεμέλημαι᾽" ἔφη. θεραπεύσαντες οὖν τὰ

\ a Us A > ˛7 5] n 7 Σ Ψ \
πολλὰ τῶν LEPWVY ἀνεπαύοντο ἐν τοῖς θάκοις, ὁ δὲ
Tl / \ \ bay cc ” 4 oc.
ἄρχας, πρὸς πὸ \MEIABKLOY, ὑερφερε,. Shes 2/5
σοφῷ ἈΑπολλωνίῳ τον Ppawtov θρόνον, ἵν ἐπ
αὐτοῦ διαλέγοιτο.᾽"
XVIII

‘Os δὲ ἐκάθισεν, “ ἐρώτα," ἔφη, “6 τι βούλει,

5, ὃ Ao ue 7 aS κ᾽ πεν 4
TAP AVOPAS YAP 1KELS TTAVTA ELOOTAS. ῞Ηρετο οὖν
ΦΕΙΝ , > \ e \ yy Dh VE y
ὁ Απολλώνιος, εἰ καὶ αὐτοὺς ἰσασιν, οἰόμενος
αὐτόν, ὥσπερ “ἕλληνες, χαλεπὸν ἡγεῖσθαι τὸ
ἑαυτὸν γνῶναι, ὁ δὲ ἐπιστρέψας παρὰ τὴν τοῦ
- > mt
᾽Απολλωνίου δόξαν, “ἡμεῖς, ἔφη, “πάντα yiyvo-—
σκομεν, ἐπειδὴ πρώτους ἑαυτοὺς γιγνώσκομεν, οὐ
\ x 7 ς an n 7 ἐν
γὰρ ἂν προσέλθοι τις ἡμῶν τῇ φιλοσοφίᾳ ταύτῃ
μὴ πρῶτον εἰδὼς ἑαυτόν. ὁ δὲ ᾽Απολλώνιος
e ΩN : κα
ἀναμνησθεὶς ὧν τοῦ Φραώτου ἤκουσε, καὶ ὅπως ὁ
φιλοσοφήσειν μέλλων ἑαυτὸν βασανίσας ἐπιχειρεῖ,
7 , le! / \ \ ay \
τούτῳ ξυνεχώρησε TH λόγῳ, τουτὶ γὰρ καὶ περὶ

n 7 € \
ἑαυτοῦ ἐπέπειστο. πάλιν οὖν ἤρετο, τίνας αὐτοὺς
῾I
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LIFE OF APOLLONIUS, BOOK III

like a billow of the sea and raised them up two cubits cap. _ high into the air. But they sang a song.resembling *¥" the paean of Sophocles which they sing at Athens in honour of Asclepius. But when they had alighted upon the ground, Iarchas called the stripling who carried the anchor and said: “* Do you look after the companions of Apollonius.” And he went off swifter than the quickest of the birds, and coming back again said: “I have looked after them.” Having fulfilled then the most of their religious rites, they sat down to rest upon their seats, but Iarchas said to the stripling : “ Bring out the throne of Phraotes for the wise Apollonius that. he may sit. upon. it to converse with us.”

XVIII

Ano when he had taken his seat, he said: “ Ask CHAP. whatever you like, for you find yourself among people ces who know everything.” Apollonius then asked him discuss self- whether they knew themselves also, thinking that ‘nowledse he, like the Greeks, would regard self-knowledge as a difficult matter. But the other, contrary ῖo Apollonius’ expectations, corrected him.and said:

“We know everything, just because we begin by knowing ourselves; for no one of us would be admitted to this philosophy unless he first knew himself.” And Apollonius remembered what he had heard Phraotes say, and how he who would become a philosopher must examine himself before he under- takes the task; and he therefore acquiesced in this answer, for he was convinced .of its truth in his own case also. He accordingly asked a fresh question,

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CAP.
XVIII
CAP.
XIX
FLAVIUS) PHILOSTRATUS

ἠγοῖντο, ὁ δέ, “ θεούς," εἶπεν, ἐπερομένου δὲ αὐτοῦ,
διὰ τί, “ὅτι, ἔφη, “ ἀγαθοί, ἐσμὲν ἄνθρωποι."
τοῦτο τῷ ᾽Απολλωνίῳ τοσαύτης. ἔδοξεν εὐπαι-
δευσίας εἶναι μεστόν, ὡς εἰπεῖν αὐτὸ καὶ πρὸς
Δομετιανὸν ὕστερον ἐν τοῖς ὑπὲρ ἑαυτοῦ λόγοις.
XIX

᾽Αναλαβὼν οὖν τὴν ἐρώτησιν, “ περὶ ψυχῆς δέ,"
. “ce A “O »” “cc «“ ’’ 3 ce Bw itity.
εἶπε, “ πῶς φρονεῖτε; “ws ye, εἶπε, “ ’II]Ιυθαγόρας

μὲν ὑμῖν, ἡμεῖς δὲ Αὐγυπτίοις παρεδώκαμεν."
ξ + x 9 35» NM ϛς 7 ϛ /
εἴποις ἂν οὖν, ἔφη, “καθάπερ ὁ IlvOayopas
Εὔφορβον ἑαυτὸν ἀπέφηνεν, ὅτι καὶ σύ, πρὶν ἐς
“Δ᾽ ὦ N an ’ x? H lal 9
τοῦθ᾽ ἥκειν τὸ σῶμα, Τρώων τις ἢ Anarene ἦσθα
ἢ δ᾽ δεῖνα ;" 6 δὲ ᾽Ινδός, “Τροία μὲν ἀπώλετο,"
εἶπεν, “ ὑπὸ τῶν. πλευσάντων ᾽Αχαιῶν τότε, ὑμᾶς
δὲ ἀπολωλέκασιν οἱ ἐπ᾽ αὐτῇ λόγοι" μόνους. γὰρ
ἄνδρας ἡγούμενοι τοὺς ἐς Τροίαν στρατεύσαντας,
ἀμελεῦτε πλειόνων τε καὶ θεῖιοτέρων ἀνδρῶν, οὺς ἥ
τε ὑμετέρα γῆ καὶ ἡ Αἰγυπτίων καὶ ἡ ᾽Ινδῶν
ἤνεγκεν. ἐπεὶ τοίνυν ἤρου με περὶ τοῦ προτέρου
σώματος, εἶπέ μοι, τίνα θαυμασιώτερον ἡγῇ τῶν
ἐπὶ Τροίαν τε καὶ ὑπὲρ Tpoias ἐλθόντων ;” “ ἐγώ,"
ἔφη, “᾽Αχιλλέα τὸν ᾽ΙΠΤηλέως τε καὶ Θέτιδος,
- \ Py / / > ae n ϛ ὅν Ὸ
οὗτος γὰρ δὴ κάλλιστος τε εἶναι. τῷ Ὁμήρῳ
ὕμνηται καὶ παρὰ πάντας τοὺς ᾽Αχαιοὺς péyas,
268 :
“δι 1...

LIFE OF APOLLONIUS, BOOK III

namely, who they. considered themselves to be ; and omap. the other answered “ We consider ourselves to be *¥"!! Gods.” Apollonius asked afresh: “ Why? ᾽ " Because,” said the other, “we are good men.” This. reply struck Apollonius as so instinct with trained good sense, that he subsequently mentioned it to Domitian in his defence of himself. :

XIX

He ‘therefore seamed his questions and said : CHAP. “And what view do you take of the soul?” “That,” *'* replied the other, “which, Pythagoras imparted. to ζγηνλο rer you, and which we imparted to the Egyptians.” οἳ souls _ © Would you then say,” said Apollonius, “that, as Pythagoras - declared himself to be Euphorbus,

50 you yourself, before you entered your present _ body, were one of the Trojans or ‘Achaeans or someone else?”’ And the Indian replied : “ Those Achaean sailors: were the ruin of Troy, and your _ talking 80. much about it.is: the ruin of you Greeks.

_ For you imagine, that the campaigners against Troy _ were the only heroes that ever were, and you forget other heroes both more numerous and more divine, whom your own country, and that of the Egyptians and that of the Indians have produced. Since then you have asked me about my earlier incarnation, tell me, whom you regard as the most remarkable of the assailants or defenders of Troy.”.. “I,” replied Apollonius, “regard Achilles, the son of Péleus and Thetis, as such, for he and no other is

celebrated by Homer as excelling all the Achaeans in’ personal

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FLAVIUS PHILOSTRATUS

CAP. ἔργα τε αὐτοῦ μεγάλα οἶδε. καὶ μεγάλων ἀξιοῖ
τοὺς Αἴαντάς τε καὶ Νιρέας, οἱ μὲν ἐέκῖνον καλοί
τε αὐτῷ καὶ γενναῖοι ἄδονται." “πρὸς τοῦτον,"
ἔφη, “᾽Απολλώνιε, καὶ τὸν πρόγονον θεώρει τὸν
ἐμόν, μᾶλλον δὲ τὸ πρόγονον σῶμα, τουτὶ γὰρ καὶ
Πυθαγόρας Εὐφορβον ἡγεῖτο.
XX

cap. “Ἦν τοίνυν, ἔφη, “χρόνος, ὅτ᾽ Αἰθίοπες μὲν
XX M >? a / > / > / > » ;
ᾠκουν ἐνταῦθα, γένος ᾽Ινδικόν, Αἰθιοπία δ᾽ οὔπω
Γ῾Ι Ε῾Ι > ς \ / \ 4 : “ ἐ
ἦν, ἀλλ᾽ ὑπὲρ Μερόην τε καὶ Καταδούπους ὥριστο
Αἴγυπτος, αὐτὴ καὶ τὰς πηγὰς τοῦ Νείλου
παρεχομένη καὶ ταῖς ἐκβολαῖς ξυναπολήγουσα.
ὃν μὲν δὴ χρόνον ᾤκουν ἐνταῦθα οἱ Αἰθίοπες
ὑποκείμενοι βασιλεῖ Γάγγῃ, ἥ τε γῆ αὐτοὺς
ἱκανῶς ἔφερβε καὶ ot θεοὶ σφῶν ἐπεμελοῦντο, ἐπεὶ
δὲ ἀπέκτειναν τὸν βασιλέα τοῦτον, οὔτε τοῖς
ἄλλοις ᾽Ινδοῖς καθαροὶ ἔδοξαν, οὔτε ἡ. “γῆ
ξυνεχώρει αὐτοῖς ἵστασθαι, τήν τε γὰρ σποράν,
ἣν ἐς αὐτὴν ἐποιοῦντο, πρὶν ἐς κάλυκα ἥκειν,
ἔφθειρε, τούς Τε τῶν γυναικῶν τόκους ἀτελεῖς
ἐποίει, καὶ τὰς ἀγέλας πονήρως ἔβοσκε, πόλιν¸
τε ὅποι. βάλοιντο, ὑπεδίδου ἡ γῆ καὶ ὑπεχώρει
κάτω. καὶ γάρ τι καὶ φάσμα τοῦ Γάγγου
προϊόντας αὐτοὺς ἤλαυνεν. ἐνταραττόμενον τῷ
ὁμίλῳ, ὃ οὐ πρότερον ἀνῆκε,. πρίν γε δὴ τοὺς
αὐθέντας καὶ τοὺς τὸ αἷμα χερσὶ πράξαντας τῇ
270 ;
-

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beauty and size, and he knows of mighty deeds of cmap. his. And he also rates very highly such men as Ajax and Nireus, who were only second to him in beauty and courage, and are celebrated as such in his poems,” ‘ With him,’ said the other, “O Apollonius,

I would have you compare my own ancestor, or

rather my ancestral body, for that was the light in
which Pythagoras regarded Euphorbus.
XX

“THERE was then,” he said, “a time when the cHap. Ethiopians, an Indian race, dwelt in this country,and ** when Ethiopia as yet was not: but Egypt stretched 1819 of the

expulsion

its border. beyond Meroe and the cataracts, and of τὰ on the one side included in itself the fountains of fron india

the Nile, and on the other was only bounded by the

mouths of the river. Well, at that time of which I speak, the Ethiopians lived here, and were subject to King Ganges, and the land was sufficient for their

‘sustenance, and the gods watched over them; but

when they slew this king, neither did the rest of the Indians regard them as pure, nor did the land permit them to remain upon it; for it spoiled the seed which they sowed in it before it came into ear, and it inflicted miscarriages on their women, and it gave a miserable feed to their flocks ; and wherever they tried to found a city, it would give way and sink down under their feet. Nay more, the ghost of Ganges drove them forward on their path and struck terror into their multitude, and it did not quit them until they atoned to earth by sacrificing

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FLAVIUS PHILOSTRATUS ©

CAP. γῇ meer opheen ἦν δὲ 46 ὁ Τάγγης οὗτος

δεκάπηχυς μὲν τὸ μῆκος, τὴν δὲ ὥραν οἷος οὔπω
τις ἀνθρώπων, ποταμοῦ δὲ Γάγγου παῖς: τὸν. δὲ
7 N e ap ἐδ > \ : 4 wre
πατέρα τὸν ἑαυτοῦ τὴν ᾽Ινδικὴν ἐπικλύξοντα
αὐτὸς ἐς τὴν ᾽Ερυθρὰν ἔτρεψε, καὶ διήλλαξεν
αὐτὸν τῇ γῇ, ὅθεν ἡ γῆ ζῶντι μὲν ἄφθονα᾽ ἔφερεν,
ἀποθανόντι δὲ ἐτιμώρει. ἐπεὶ δὲ τὸν ᾽Αχιλλέα.

Ὅμηρος ἄγει μὲν ὑπὲρ “Ειλένης ἐς Τροίαν, φησὶ δὲ
> \ ’ \ / 2 / ς 7
αὐτὸν δώδεκα μὲν πόλεις ἐκ θαχάττον ῃρηκέναι,
πεζῇ δὲ ἔνδεκα, γυναῖκά τε ὑπὸ τοῦ βασίλεως
ADAH ELTA § ἐς μῆνιν ἀπενεχθῆναι, ὅτε δὴ ἀτεράς

μονα καὶ ὠμὸν δάξαι, σιεψρώμεθα τὸν ᾽Ινδὸν πρὸς
ταῦτα' πόλεων μὲν τοίνυν ἑξήκοντα οἰκιστὴς
ΨΥ A 7 ; at ¸ mn a ΓΝ
ἐγένετο, αἴπερ. εἰσὶ δοκιμώτατοι ΤΟV τῇδε---τὸ δὲ
a 7 4 > / ς a ΄Ι Ae
πορθεῖν πόλεις OGTLS εὐκλεέστερον. ἡγεῖται τοῦ
ἀνοικίζειν πόλιν οὐκ ἔστι----Σκύθας δὲ τοὺς ὑπὲρ
Καύκασόν rote στρατεύσαντας ἐπὶ τήνδε τὴν γῆν
ἀπεώσατο. τὸ δὲ ἐλευθεροῦντα τὴν ἑαυτοῦ γὴν
ἄνδρα. ἀγαθὸν . φαίνεσθαι πολλῷ. βέλτιον. ποῦ
le) /
δουλείαν ἐπάγειν πόλει, καὶ ταῦθ᾽ ὑπὲρ γυναικός,
ἣν εἰκὸς eg ἄκουσαν ἡρπᾶσθαι. ξυμμαχίας δὲ
αὐτῷ γενομένης πρὸς τὸν ἄρχοντα τῆς χώρας, ἧς
νῦν Φραώτης ἄρχει, κἀκείνου παρανομώτατά τε
καὶ ἀθελγεθσαίτα γυναῖκα ἀφελομένου αὐτόν, οὐ
EPG BOS τοὺς OpKous, οὕτω βεβαίως ὀμωμοκέναι
φήσας, ὡς μηδὲ ὁπότε ἠδικεῖτο χυπεῖν αὐτόν.
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ee ee, eT ace ee γόος

ee

LIFE OF APOLLONIUS, BOOK III

_ the murderers who had shed the king’s blood with

— ae ee fw Le ΆΝ

their hands. Now this Ganges it seems, was ten
cubits high, and in personal beauty excelled any
man the world had yet seen, and he was the son of
the river Ganges; and when his own father
inundated India, he himself turned the flood into the

CHAP.
XX -
King

Ganges

Red Sea, and effected a reconciliation between his ~

father and the land, with the result that the latter

brought forth fruits in abundance for him when

living, and also avenged him after death. And since Homer brings Achilles to Troy in Helen’s behalf,

‘and relates how he took twelve cities by sea and

eleven on land, and how he was carried away by wrath because he had been robbed of a woman by the king,

on which occasion, in my opinion, he shewed him- _ self merciless and cruel, let us contrast the Indian in

similar circumstances. He on the contrary set himself to found sixty cities, which are the most considerable of those hereabouts—and I would like to know who

would regard the destruction of cities as a better - title to fame than the rebuilding of them—and he _also repulsed the Scythians who once invaded this

land across the Caucasus. Surely it is better to prove yourself a good man by liberating your country than to bring slavery upon a city, and that too in behalf of a woman who probably was never carried off even against) her will. And as he had formed an alliance with the king. of the country, over which Phraotes now rules, although that other had violated every law and principle of morality by carrying off his wife, he yet did not break his oath, and so stable, he said, was his pledged word, that, in spite of the injury he had suffered, he would not do anything to

harm that other.

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FLAVIUS PHILOSTRATUS

XXII

“ Καὶ πλείω διήειν ἂν τοῦ ἀνδρός, εἰ μὴ ές ἔπαι-
νον ὤκνουν ἑαυτοῦ καθίστασθαι, εἰμὶ γάρ σοι
ἐκεῖνος, τουτὶ δὲ ἐδήλωσα γεγονὼς ἔτη τέτταρα"
ἑπτὰ γάρ ποτε ἀδαμάντινα τοῦ Dayyou τούτου
ξίφη ἐς γῆν πήξαντος, ὑπὲρ τοῦ μηδὲν δεῖμα
ἐμπελάζειν τῇ χώρᾳ, καὶ τῶν θεῶν θύειν μὲν

paren ἢ χώρᾳ, καὶ "- eww μὲ
“ “α΄ NY
κελευόντων ἥκοντας, οὗ πέπηγε ταῦτα, τὸ δὲ
/ -
χωρίον οὐκ ἐξηγουμένων, ἐν ᾧ ἐπεπήγει, παῖς ἐγὼ
n \ ,
κομιδῇ τυγχάνων ἤγαγον τοὺς ἐξηγητὰς ἐπὶ Tad-
7 fol
pov καὶ ὀρύττειν προσέταξα, ἐκεῖ φήσας κατα-
τεθεῖϊσθαι αὐτά.
XXII

“Kat μήπω θαυμάσῃς τοὐμόν, εἰ ἐξ ᾽Ινδοῦ
ἐς ᾽Ινδὸν διέδόθην" οὗτος γὰρ," δείξας τι pel
ράκιον εἴκοσί που γεγονὸς ἔτη, “πέφυκε, μὲν
πρὸς φιλοσοφίαν ὑπὲρ πάντας ἀνθρώπους, ἔρρω-
tar δέ, ὡς ὁρᾷς, καὶ κατεσκεύασται. γενναίως τὸ
“ nr \ na Qn \
σῶμα, καρτερεῖ δὲ πῦρ καὶ τομὴν πᾶσαν, Kal
/ . ’ /
τοιόσδε ὢν ἀπεχθάνεται τῇ φιλοσοφίᾳ." “Tt
> 5, Pay! ey 7 X / +0 ö
οὖν," εἶπεν, “ ὦ ᾽Ιάρχα, τὸ μειρακίου πάθος ; δει-
νὸν γὰρ λέγεις, εἰ ξυντεταγμένος οὕτως ὑπὸ τῆς
φύσεως μὴ ἀσπάζεται τὴν φιλοσοφίαν, μηδὲ ἐ ἐρᾷ,
τοῦ μανθάνειν, καὶ ταῦτα ὑμῖν ξυνών." “ob ξύν-
ἐστιν, εἶπεν, “ἀλλ᾽ ὥσπερ οἱ “λέοντες, ἄκων
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~~

LIFE OF APOLLONIUS, BOOK III

XXI

ì “ Anp I could enumerate many more merits of this ee

_ great man, if I did not shrink from pronouncing a Gangae panegyric upon- myself; for I may tell you I am the reincar- person in-question, as I clearly proved when I was pit¢¢m four years old. For this Ganges on one occasion fixed seven swords made of adamant in the earth, to prevent. any monster approaching our country ; now the gods ordered us to go and offer a sacrifice where he had implanted these weapons, though without indicating the spot where he had fixed them. 1 was a mere child, and yet I led the interpreters of their will to a trench, and told them to dig there, for it was there I said that they had been laid.

XXII

_ © Anp you must not be surprised at my transforma- OHAP. tion from one. Indian to another; for here is one,” tas) : and he pointed to ἃ stripling of about twenty years nation of of age, “ who in natural aptitude for philosophy P!#medes excels everyone, and he enjoys good health as you

see, and is furnished with an excellent constitution ;

} moreover he can endure fire and all sorts of cutting

and wounding, yet in spite of all these advantages

: he detests philosophy.” “What then,’ said Apol- lonius, “.O Iarchas, is the matter with the youth?

_ For it is a terrible thing you tell me, if one so well

_ adapted by nature to the pursuit refuses to embrace

_ philosophy, and has no love for learning, and that

_ although he lives with you.” “ He does not live

a
!
FLAVIUS PHILOSTRATUS ||

CAP. εἴληπται, Kal eater peta μέν, ὑποβλέπει δὲ ἡ ἡμῶν
τιθασευόντων αὐτὸν καὶ κατωψώντων. γέγονε
μὲν οὖν τὸ μειράκιον τοῦτο Ἰ Παλαμήδης ὁ ἐν
Τροίᾳ, κέχρηται. δὲ ἐναντιωτάτοις. Ὀδυσσεῖ. καὶ
Ὁμήρῳ, τῷ μὲν ξυνθέντι ἐπ᾽ αὐτὸν ine Rvs ὑφ᾽
ὧν βατελ fi τῷ δὲ οὐδὲ ἔπους αὐτὸν ἀξιώ.
σαντι. καὶ ἐπειδὴ une᾽ ἡ copia αὐτόν τι, HV. einen,
OUNCE, μήτε Ὁμήρου ἐπαινέτου. ἔτωχεμ; is ov
πολλοὶ καὶ τῶν μὴ πάνυ σπουδαίων Gos ὄνομα
ἤχθησαν, ᾽Οδυσσέως τε ἤττητο ἀδικῶν οὐδέν, δια-
βέβληται πρὸς φιλοσφῴεαῳ καὶ ὀχοφύρεται τὸ
ἑαυτοῦ πάθος. ἔστι δὲ οὗτος nN ae ost καὶ
γράφει μὴ μαθὼν γράμματα."

XXIII |

cap. Τοιαῦτα διαλεγομένων προσελθὼν τῷ ᾽Ιάρχᾳ

XXIII ” dé Je ys 9» Pe \ HQ Mis Ss ἌΝ
ἄγγελος, “ὁ βασιλεύς, ἔφη, “ περὶ δεῖνην πρώτην

ἀφίξεται, ξυνεσόμενος ὑμῖν περὶ τῶν ἑαυτοῦ
cet eg OY 0 δέ,“ oe pet εἶπε, “ καὶ yap av
καὶ GENTAOR ἀπέλθοι γνοὺς GPP AS Ἕλληνα." καὶ
εἰπὼν ταῦτα πάλιν τοῦ τροτάρον λάγου eh Net
ἤρετο οὖν τὸν Ἀπολλώνιον, “op δ᾽ ἂν εἴποις"
ἔφη, “τὸ ἀρώτον ΠΩ καὶ ὅστις 08, τοῦ νῦν
ἦσθα ;" ὁ δὲ εἶπεν, “ἐπειδὴ ἄδοξον ἢ ἦν pat ἐκεῖνο,
~~ 7 > an /
ὀλίγα αὐτοῦ μέμνημαι." ὑπολαβὼν οὖν ὁ Ἰάρχας,
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eI γι"

LIFE OF APOLLONIUS, BOOK III

_ with us,’ replied the other, ‘but he has been caught cHaP., like a lion against his will and confined here, but he *¥ looks askance at us when we try to domesticate him and earess him. The truth is this stripling was once Palamedes of Troy, and he found his bitterest enemies in Odysseus and Homer; for the one laid an ambush against him of people by whom he was stoned: to

death, while the other denied him any place in his Epic; and because neither the wisdom with which

_he was endowed was of any use to him, nor-did he meet with any praise from Homer, to whom never-theless many people of no great importance owe their rénown, and because he was outwitted by Odysseus in spite of his innocence, he has conceived. an aver- sion to philosophy, and deplores his. Jl-luck. And he is Palamedes, for indeed he can write without

_ having learned his letters.”

‘7 = |) =

XXIII

Wuite they were thus conversing, a messenger CHAP.

: approached Iarchas and said: “The King will come **!!!_

_ early in the afternoon to. consult you about his;own Apelontus _ business.” And Iarchas replied: “ Let him come, former life _ for he too will go ‘away all the better for making

the acquaintance of a man of Hellas.” And after

saying this, he went on with his former discourse.

He accordingly asked Apollonius the question:

“Will you tell us,” he. said, “about your earlier incarnation, and who you were before the present life?””’? And he replied: “Since it was an ignoble episode, I do riot remember much about it.” _Jdarehas therefore took him up and said: ‘Then you

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, CAP
‘XXII
CAP.
XXIV
FLAVIUS PHILOSTRATUS

“εἶτα adokov, ἔφη, ἡγῇ τὸ γενέσθαι κυβερνήτης
ia ae νεώς ; ;. τουτὶ γάρ σε ὁρῶ γεγονότα."
“ ἀληθῆ μέν," εἶπεν, “λέγεις, ὦ ᾽Ιάρχα, τουτὶ γὰρ
ἀτεχνῶς ἐγενόμην, ἡγοῦμαι δ᾽ αὐτὸ οὐκ ἄδοξον
μόνον, ἀλλὰ καὶ καταβεβλημένον, καὶ τοσούτου
μὲν ἄξιον τοῖς ἀνθρώποις, ὅσου περ τὸ ἄρχειν καὶ
τὸ στρατοῦ ἡγεῖσθαι, κακῶς δὲ ἀκοῦον ὑπὸ τῶν
καθαπτομένων τῆς θαλάττης. τὸ γοῦν γενναιότα-
τον τῶν ἐμοὶ πραχθέντων οὐδὲ ἐπαίνου τις ἠξίωσε
τότε. “τί δὲ δὴ γενναῖον εἰργάσθαι φήσεις ἢ ΤΟ
περιβεβληκέναι Μαλέαν τε καὶ Σούνιον χαλινώσας
ἐκφερομένην τὴν ναῦν, καὶ τὸ κατὰ πρύμναν τε καὶ
πρῷραν τῶν ἀνέμων, ὁπόθεν ἐκδοθήσονται, σαφῶς
διεγνωκέναι, ἑρμάτων τε ὑπερᾶραι τὸ “σκάφος ἐν
Εὐβοίᾳ κοίλῃ, οὗπερ πολλὰ τῶν ἀκρωτηρίων
ἀναπέπηγεν;
XXIV

᾽ 7] >
῾Ο δὲ ᾽Απολλώνιος “ἐπεί με," εἶπεν, “ἐς KUB-
ma

« N > / / y ἄ lal /
ερνητικὸν ἐμβιβάζεις λόγον, ἄκουε, ὃ δοκῷ μοι τότε
i}
ὑγιῶς πρᾶξαι: τὴν θάλαττάν ποτε τῶν Φοινίκων
MN st ΤΣ, 7 \ \ 4 ἢ
λῃσταὶ ὑπεκάθηντο, καὶ ἐφοίτων περὶ τὰς πόλεις
᾽ ΄, Xai ἢ nt ἢ 4
ἀναμανθάνοντες τίς τί ἄγοι. κατιδόντες οὖν ἐμπτορ- —
᾽
FE
i

/ \ a 4 ς lal lal ’ 7
lav λαμπρὰν τῆς νεώς, οἱ τῶν λῃστῶν πρόξενοι
διελέγοντό μοι ἀπολαβόντες με, πόσον TL μεθέξοιμι
τοῦ ναύλου, ἐγὼ δὲ χιλίων ἔφην, ἐπειδὴ τέτταρες

.

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‘

LIFE OF APOLLONIUS, BOOK III

_ think it ignoble to have been the pilot of an cap, ‘Egyptian vessel, for I perceive that this is what **! you were?” “ What you say,” said Apollonius, “ is

_ true, Iarchas ; for that is really what 1 was; but

I consider this profession not only inglorious but also detestable, and though of as much value to humanity

as that of a prince or the leader of an army, never- theless, it bears an evil repute by reason of those

who follow the sea; at any rate the most noble of

the deeds which I performed no one at the time saw

fit to praise.” \“‘ Well, and what would you claim for yourself in the way of noble achievement? [5

it your having doubled the capes of Malea and
Sunium, by checking your ship when it was drifting
out of its course, and your having discerned so accurately the quarters from which the winds would blow both fore and aft, or your getting your boat

past the reefs in the hollows of Euboea, where any
number of. spits stick up in the sea ?”’
XXIV

But Apollonius replied: “ Since you tempt me to CHAP talk about pilotage, I would have you hear what I ean consider to have been my soundest exploit at that time. The Phoenician pirates at one time infested the tale the sea, and were hanging about the cities to pick up $y ian information about the cargoes which different people pirates had. The agents of the pirates spied out accordingly a rich eargo which I had on board my ship, and having taken me: aside in conversation, asked me what was: my share in the freight;

and I told them that it was a thousand drachmas, for there were’ four people in

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FLAVIUS PHILOSTRATUS

Cap. ἐκυβέρνων τὴν ναῦν. “οἰκία δέ, ἔφασαν “ ἔστι

σοι; ᾽καλύβη πονηρά, ἔφην, “περὶ τὴν νῆσον
τὴν Φάρον, οὗ πάλαι ποτὲ ὁ IIpwreds ᾧκει. ‘ βού-
holo ἂν οὖν, ἤροντό με, " γενέσθαι σοι γῆν μὲν ἀντὶ
θαλάττης, οἰκίαν δὲ ἀντὶ τῆς καλύβης, τὸ δὲ ναῦ-
λον δεκάκις τοῦτο, κακῶν τε ἐξελθεῖν 0 ees ἃ
ἀπὸ τῆς θαλάττης ἀνοιδούσὴης ἐγχρίπτει. τοῖς
κυβερνῶσιν; ᾽ βούλεσθαι μὲν εἶπον, οὐ μὴν ἅρπα-
γῶν γε ἐμαυτὸν ἀξιοῦν, ὁπότε σοφώτερος ἐμαυτοῦ
γέγονα καὶ στεφάνων ἠξίωμαι. παρὰ τῆς τέχνης.

“ἢ > > lal \ / / ῾H δι,

προϊόντων δ᾽ αὐτῶν καὶ βαλάντιά μοι δραχμῶν

-" ἃ

μυρίων δώσειν φασκόντων, εἰ γενοίμην αὐτοῖς, ὃ

/

ἐβούλοντο, λέγειν ἤδη παρεκελευσάμην ws μηδὲν

ἐλλείψων τοῦ πᾶς ἀνὴρ γενέσθαι chiar χέγουσι

δὴ μελεδωνοὶ μὲν εἶναι λῃστῶν, δεῖσθαι δέ μου μὴ
> / > \ \ \ rn ς lal N uo ”
ἀφελέσθαι αὐτοὺς TO τὴν ναῦν ἐλεῖν, μηδὲ ἐς ἄστυ

rn / “ 5»

ἐκπλεῦσαι, ὁπότε ἐκεῖθεν ἄραιμι, ἀλλ᾽ ὑφορμίσασ-
a 7 \ a \ \ \
θαι τῷ ἀκρωτηρίῳ, τὰς ναῦς yap τὰς λῃστρικὰς ἐν

ας ´ \ > ´ »Ω.. 7 ΩN

περιβολῇ ἑστάναι, καὶ ὀμνύναι μοι ἐβούλοντο μήτ᾽

αὐτόν με ἀποκτενεῖν, καὶ ἀνήσειν δὲ τὸν θάνατον οἷς

ἂν ἐγὼ παραιτῶμαι. ἐγὼ δὲ νουθετεῖν μὲν αὐτοὺς
\ a /
οὐκ ἀσφαλὲς ἐμαυτῷ ἡγούμην, δείσας μὴ ἀπογνόντες

ἐμβάλωσι μετεώρῳ τῇ νηὶ καὶ ἀποχώμεθά που τοῦ

7) ¢ yor a © ite δ x97

πελάγους, ὡς δὲ ὑπουργῆσαι ὑπεσχόμην, ἃ ἐβού-
5 7, » 5 \ ῆ 4 \ ’ θ 7
λοντο, ὀμνύναι ἔφην αὐτοὺς δεῖν ἢ μὴν ἀληθεύσειν

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_-_ LIFE OF APOLLONIUS, ‘BOOK III

- eommand of the ship. ‘And,’ said they, ‘have you cHAP a house?’ ‘A wretched hut,’ I replied, ‘on the **Y Island of Pharos, where once upon a time Proteus used to live.’ ‘Would you like then, they went _ on, *to acquire a landed estate instead of the sea, and a décent house instead of your hut, and ten times as much for the cargo as ‘you are going to get now? And to get, rid οὗ ἃ thousand misfortunes which beset pilots owing to the roughness of the sea?’ I replied. that I would gladly do so, but that I did not aspire to become a pirate just at a time when I had made’ myself more expert than I ever had been, and had won crowns for my skill in my profession. However they persevered and promised to give me a purse of a thousand drachmas, if I would be their man and do what they wanted. Accordingly I egged them on to talk by promising not to fail them, but to assist them in every way. Then they admitted that they were agents of the pirates, and besought me not to deprive them οἵ ἃ chance of capturing the ship, and instead of sailing away to the city whenever I weighed anchor thence, they arranged that I should east anchor under the promontory, under the lee of which the pirate ships. were riding; and they were willing to swear that they would not only not kill myself, but would spare the life of any for whom I interceded. 1 for my part did not consider it safe to reprehend ‘them, for I, was afraid that if they were driven to. despair, they would attack. my ship on. the high seas and then we should all. be lost somewhere at sea ; accordingly I promised to assist their enter- prise, but I insisted upon their taking oath to keep - their promise truly. τ. They accordingly made oath, for our interview took place in a temple, and then 1

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CAP.
XXIV
CAP
XXV
FLAVIUS PHILOSTRATUS

ταῦτα. ὀμοσάντων τοίνυν, Kal yap ἐν ἱερῷ διελέ-
γόντο, ‘ χωρεῖτε, ἔφην, " ἐπὶ τὰ τῶν χῃστῶν πλοῖα,
ἡμεῖς γὰρ νύκτωρ ἀφήσομεν. καὶ πιθανώτερος
ἐδόκουν ἔτι περὶ τοῦ νομίσματος διαλεγόμενος, ὡς
δόκιμον ἀπαριθμηθείη μοι καὶ μὴ πρότερον ἢ τὴν
ναῦν ἕλωσιν. οἱ μὲν δὴ ἐχώρουν, ἐγὼ δὲ ἧκα ἐς
τὸ πέλαγος ὑπεράρας τοῦ ἀκρωτηρίου. “ταῦτ᾽
oon,” εἶπεν ὁ ᾽Ιάρχας, “᾽Απολλώνιε, δικαιοσύνης
ἡγῇ ἔργα; ” “Kal πρός ye, ἔφη, “ φιλανθρωπίας,
τὸ γὰρ μὴ ἀποδόσθαι ψυχὰς ἀνθρώπων, μηδ᾽
ἀπεμπολῆσαι τὰ τῶν ἐμπόρων, χρημάτων τε
κρείττω γενέσθαι ναύτην ὄντα, πολλὰς ἀρετὰς
οἶμαι ξυνειχηφέναι.᾽"
XXV

A φ Θ > / lj , \ \
Γελάσας οὖν ὁ ‘Ivd0s, “ ἔοικας," ἔφη, “τὸ μὴ
5 A / e Ὸ \ 3 \
ἀδικεῖν δικαιοσύνην ἡγεῖσθαι, τουτὶ δὲ οἶμαι καὶ
’ ¢/ ς \ > , > 7]
πάντας λληνας: ὡς γὰρ ἐγώ ποτε Αἰγυπτίων
δεῦρο ἀφικομένων ἤκουσα, φοιτῶσι μὲν ὑμῖν ἀπὸ
A ¢ , \ / f
τῆς Ῥώμης ἡγεμόνες γυμνὸν ἠρμένοι τὸν πέλεκυν
> Ψ “Ὸ » , -9 , ”
ἐφ᾽ ὑμᾶς, οὔπω γιγνώσκοντες, εἰ φαύλων ἄρξουσιν,
¢ a 2: > Nercy a val \ 7 Ka \
ὑμεῖς δέ, εἰ μὴ πωλοῖεν τὰς δίκας οὗτοι, φατὲ
αὐτοὺς δικαΐους εἶναι. τουτὶ δὲ καὶ τοὺς τῶν
ἀνδραπόδων καπήλους ἀκούω ἐκεῖ πράττειν, εἰ
\ > / / e “ > ö / ö K \
yap ἀφίκοιντο κατάγοντες ὑμῖν ἀνδράποδα Kapixa
\ \ 9 > a 5 / con ”
Kat τὸ ἦθος αὐτῶν ἐφερμηνεύοιεν ὑμῖν, ἔπαινον
la) - > : / \ \ , > /
ποιοῦνται TOV ἀνδραπόδων TO μὴ κλέπτειν αὐτά.
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ee a ee a

LIFE OF APOLLONIUS, BOOK ΠΙ

said: ‘You betake yourselves to the. ships of the
pirates at once, for we will sail away by night.’ And
they found me all the more plausible from the way

I bargained about the money, for I stipulated that it must all be paid me in current cash, though not before they had captured the ship.. They therefore went off, but I put straight out to sea after doubling the promontory." "This then," said Iarchas, "O Apollonius, you consider the behaviour of a just man?" 'Why yes," said Apollonius, "and of a humane one too! for 1 consider it was a rare_combination of the virtues for one who was a mere sailor to refuse to sacrifice men's lives, or to betray the interests of many merchants, so rising superior to all bribes of money."
XXV

Tuerevuron the Indian 'smiled and said: " You seem to think that mere abstention from injustice constitutes justice, and I am of opinion that all the Greeks do the same. For as I once learned from the Egyptians that come hither, governors from Rome are in the habit of visiting your country, brandishing their axes naked over your heads, before they know whether they have cowards to rule or not ; but you acknowledge them to be just if they merely do not sell justice. And I have heard that the slave merchants yonder do exactly the same; for when they come to you with convoys. of Carian slaves and are anxious to recommend their characters to you, they make it a great merit of the slaves that they do not steal. In the same way do you recommend on

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CHAP.
XXIV
Discussion
of justice
CHAP
XXV
Criticisms
of Greek
morality
FLAVIUS PHILOSTRATUS

CAP. τοὺς μὲν δὴ a apxovras, ols ὑποκεῖσθαί pare, τοιούτῶν ἀξιοῦτέ, καὶ λαμπρύνοντες αὐτοὺς ἐπαίνοις, οἷς περ τὰ ἀνδράποδα, ζηλωτοὺς πέμπετε; ὡς οἴεσθε, οἱ δέ γε σοφώτατοι ποιηταὶ ὑμῶν οὐδ᾽ εἰ βούχεσθε δίκαιοί τε "Kal χρηστοὶ εἶναι, Evyἀ γι '"῾Η τ᾽ J Γ
χωροῦσιν ὑμῖν γενέσθαι. τὸν γὰρ Μίνω τὸν
χὰ 7 ς , 7, Vo iz.
ὠμότητι ὑπερβαλόμενον πάντας, καὶ δουλωσάμενον

a \ \ » dala! / >. ee
ταῖς ναυσὶ τοὺς ἐπὶ (θαλάττῃ τε Kal ἐν θαλάττῃ
Qn / ’ ἢ i?
δικαιοσύνης σκήπτρῳ τιμῶντες, ἐν “Αἰδου καθίζουσι
ἴω a al Ἂν ’ 9 7 : E'I 'g
διαιτᾶν ταῖς ψυχαῖς, τὸν 6 αὖ Τάνταλον, ἐπειδὴ
al / n :
χρηστός TE ἦν καὶ τοῖς φίλοις τῆς ὑπαρχούσης
αὐτῷ παρὰ τῶν θεῶν ἀθανασίας μετεδίδου, ποτοῦ
'" \ / : id,” δὲ “Ὅ Ὅδ \ / > fal
τε εἴργουσι καὶ σίτου, εἰσὶ δὲ of καὶ λίθους αὐτῷ
ἐπικρεμάσαντες δεινὰ ἐφυβρίζουσι θείῳ τε καὶ
ἀγαθῷ ἀνδρί, ods ἐβουλόμην ἂν μᾶλλον λίμνην
lal y Ï’
αὐτῷ περιβλύσαι νέκταρος, ἐπειδὴ φιλανθρώπως
> n Aver ft » 35) \ On ὦ ἢ
αὐτοῦ καὶ ἀφθόνως προὔπινε.’ καὶ ἅμα λέγων
ταῦτα ἐπεδείκνυ ἄγαλμα ἐν ἀριστερᾷ, ᾧ ἐπεγέ-
γραπτο ΤΑΝΤΑΛΟΣ. τὸ μὲν δὴ ἄγαλμα τετρά:
πηχὺυ ἦν, ἀνδρὶ δὲ ἐῴκει πεντηκοντούτῃ, καὶ τρόπον
’Αργολικὸν ἔσταλτο, παρήλλαττε δὲ τὴν χλαμύδα,
ef : e Ang 7 » Pale
ὥσπερ ot Θετταλοί, φιάλην τε προὔπινεν ἀπο-
χρῶσαν ἑνὶ διψῶντι, ἐν ἢ στάλαγμα ἐκάχλαζεν
> 7, , > ¢ ´ ογε λει 7 ;
ἀκήράτου πώματος οὐχ ὑπερβλύζον τῆς φιάλης.
ὅ τι μὲν οὖν ἡγοῦνται αὐτὸ καὶ ἐφ’ ὅτῳ ἀπ’ αὐτοῦ
πίνουσι, δηλώσω αὐτίκα. πλὴν ἀλλὰ ἡγεῖσθαι
1 al ,ΰ - lie 4 , yy 7 7)
χρὴ τὸν 'Τάνταλον. μὴ. τῇ γλώττῃ ἐφέντα, κοινωνή-
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-

LIFE OF APOLLONIUS, BOOK III

such grounds the rulers whose sway you acknowledge,

CHAP.

and after decorating them with such praises as you **Y

lavish upon slaves, you send them away, objects, as

you imagine, of universal admiration. Nay more, your cleverest poets will not give you leave to be just

_and good, even if you want to.. For here was Minos,

a man who exceeded all men in cruelty, and who enslaved with his navies the inhabitants of continent and islands alike, and yet they honour him by placing in his hand a sceptre of justice and give him a throne in Hades to be umpire of spirits; while at the same time they deny food and drink to Tantalus, merely because he was a good man and inclined to share with his friends the immortality: bestowed on him by the Gods. And some.of them hang stones. upon him, and rain insults of a terrible kind upon this divine and good man; and I would much rather that they had represented him as swimming in a lake of nectar, for he pledged) men in: that drink humanely» and ungrudgingly."'.. And as he spoke he, pointed out ἃ statue which stood upon his left hand, on which was inscribed the name " Tantalus." 'Now this statue was four cubits high, and represented a man of fifty years who. was clad in the fashion of Argolis, though he parted his cloak in the way the Thessalians do, and he held a cup sufficient at least for one thirsty man and drank your health therefrom, and in the goblet there was.a liquor, an unmixed draught which frothed and foamed, though without bubbling over the edge of the cup. Now I will presently explain what they consider this statue to be, and for what reason they drink from it. _ In any' case, however, we must suppose that Tantalus was not assailed by the poets because he gave rein to his, tongue, but, because

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Minos

Mytho-
Tantalus
FLAVIUS PHILOSTRATUS

CAP. σαντᾶ δὲ ἀνθρώποις τοῦ νέκταρος ὑπὸ τῶν
ποιητῶν ἐλαύνεσθαι, θεοῖς δὲ μὴ διαβεβλῆσθαι
Samy > \ or ? n Ἂς Ἐν gia
αὐτόν, ov yap ἄν, εἰ θεοῖς ἀπήχθετο, κριθῆναί
ποτε ὑπὸ τῶν Ἰνδῶν ἀγαθόν, θεοφιλεστάτων ὄντων
καὶ μηδὲν ἔξω τοῦ θείου πραττόντων.
XXVI

CAP. ' / , \ > \ \ N , la!
CaP. AtatpiBovras δὲ αὐτοὺς περὶ τὸν λόγον τοῦτον
,ὕ > fol 4, / » wn \ yw»
θόρυβος ἐκ τῆς κώμης προσέβαλεν, ἀφῖκτο δὲ apa
ὁ βασιλεὺς μηδικώτερον κατεσκευασμένος καὶ
ὄγκου μεστός. ἀχθεσθεὶς οὖν ὁ Ἰάρχας, "ei δὲ
4
Ppawrys, ἔφη, " καταλύων ἐτύγχανεν, εἶδες ἂν
a / " 7
ὥσπερ ἐν μυστηρίῳ σιωπῆς μεστὰ πάντα." ἐκ
" 5» '
τούτου μὲν δὴ ξυνῆκεν ὁ Ἀπολλώνιος, ὡς βασιλεὺς

> “Ὁ » Wi / Xr / δὲ ´ “ a
ἐκεῖνος οὐκ ὀλίγῳ μέρει, φιλοσοφίᾳ δὲ πάσῃ τοῦ
\
Φραώτου λείποιτο, ῥᾳθύμους. δὲ ἰδὼν τοὺς σοφοὺς
\ \ / i A a -
καὶ μηδὲν παρασκευάζοντας, ὧν δεῖ τῷ βασιλεῖ
a ς
μετὰ μεσημβρίαν ἥκοντι, “ποῖ, ἔφη, “ ὁ βασιλεὺς
ὃ , ” ce 2? 00 »” ” oc 2% \
ιαιτήσεται; ἐνταῦθα, ἔφασαν, “ὧν yap
Ὼ 4 / , > \ \
ἕνεκα ἥκει, νύκτωρ διαλεγόμεθα, ἐπειδὴ Kal
, ε \ \ EO TS has \ 7 2}
βελτίων ὁ καιρὸς πρὸς βουλάς. καὶ τράπεζα,
> ςς : / Ψ 9] weeersch pw κ᾽
ἔφη, “πὰρακείσεται ἥκοντι; νὴ Δί᾽ εἶπον,
“ παχεῖά τε καὶ πάντα ἔχουσα, ὁπόσα ἐνταῦθα."
“παχέως οὖν," ἔφη, “ διαιτᾶσθε ;” “ ἡμεῖς μέν,"
ἔφασαν, “λεπτῶς, πλείονα γὰρ ἡμῖν ἐξὸν σιετί-
lad 7] a \ ´, 2 ᾽ν Ὸ
ζεσθαι μικροῖς χαίρομεν, τῷ δὲ βασιλεῖ ποχχῶν

he shared the nectar with mankind ; nor must we cHap.

suppose that he was really the victim of the gods’ **’

dislike, for, had he been hateful to them, he would

~ never have been judged by the Indians to be ἃ good

man, for they are most religious people and never
transgress any divine command.
XXVI

‘Wuite they were still discussing this topic, a hubbub CHAP. down below in the village struck their ears, for ity... eu. seems the king had arrived equipped in the height pompous of Median fashion and full of pomp. Iarchas then, “"* not too well pleased, remarked : “If it were Phraotes who was halting here, you would find a dead _ silence prevailing everywhere as if you were attending a mystery.” From this remark Apollonius realised that the king in question was not only inferior to Phraotes in a few details, but in the whole of philosophy ; and as he saw that the sages did not bestir themselves to make any preparations or pro-

_ vide for the king’s wants, though he was come at

midday, he said: “Where is the king going to stay?”’ “ Here,’ they replied, ‘‘ for we shall discuss by night the objects for which he is come, since that is the best time for taking counsel.’’ “ And will a table be laid for him when he comes,’ said Apollonius.

-“ Why, of course,” they answered, “ a rich table too,

furnished with everything which this place provides.” “Then,” ‘said he, “you live richly?” “We,” they answered, “live in a slender manner, for although we might eat as much as we like, we are contented with little ; but the king requires a great

CAP.
XXV
CAP.
XXVIT
FLAVIUS PHILOSTRATUS ©

: δεῖ, βούλεται γάρ. σιτήσεται δὲ ἔμψυχον μὲν

οὐδέν, οὐ γὰρ θέμις ἐνταῦθα, τραγήματα δὲ καὶ
ῥίξας καὶ ὡραῖα, ὁπύσα νῦν ἡ ᾽Ινδικὴ ἔχει, ὁπόσα
τε αἱ ἐς νέωτα ὧραι δώσουσιν."
XXVII

“᾽Αλλ᾽ ἐδού," ἔφη, “οὗτος. προῖει δὲ a ἄρα ὁ
βασίχεὺς ἀδελφῷ te καὶ υἱῷ ἅμα, χρυσῷ τε
ἀστράπτων καὶ ψήφοις. ὑπανισταμένου δὲ τοῦ
᾽Απολλωνίου, κατεῖχεν αὐτὸν ὁ ᾽Ιάρχας ἐν. τῷ
θρόνῳ, μηδὲ γὰρ αὐτοῖς πάτριον εἶναι τοῦτο... “τού-
τοις ὁ Δάμις αὐτὸς μὲν οὔ φησι παρατυχεῖν διὰ τὸ
τὴν ἡμέραν ἐκείνην ἐν τῇ κώμῃ διαιτᾶσθαι, Ἀπολ:
χωνίου δὲ ἀκηκοὼς ἐγγράψαι αὐτὰ ἐς τὸν αὐτοῦ
λόγον. φησὶ" τοίνυν καθημένοις μὲν αὐτοῖς τὸν
βασιλέα προτείνοντα τὴν χεῖρα. οἷον εὔχεσθαι
τοῖς ἀνδράσι, τοὺς ᾽'δὲ ἐπινεύειν, ὥσπερ ξυντιθε:
μένους οἷς ἤτει, τὸν δὲ ὑπερήδεσθαι Τῇ ἐπαγγελίᾳ,
καθάπερ ἐς θεοῦ ἥκοντα. τὸν δὲ ἀδελφὸν τοῦ
βασιλέως καὶ τὸν υἱὸν κάχλιστον μειράκιον ὄντα
μηδὲν ὁρᾶσθαι βέλτιον ἢ εἰ ἀνδράποδα τουτωνὶ
τῶν ἀκολούθων ἦσαν. μετὰ ταῦτα ἐξαναστῆναι
τὸν Ινδὸν καὶ φωνὴν ἱέντα κελεύειν αὐτὸν σίτου.
ἅπτεσθαι, προσδεξαμένου δ᾽ αὐτοῦ καὶ τοῦτο
μάλιστα ἀσμένως, τρίποδες, μὲν ἐξεπορεύθησαν

Πυθικοὶ τέτταρες αὐτόματοι, καθάπερ οἱ Ὁ μή-
ρβειοι προϊόντες, οἰνοχόοι δ᾽. ἐπ᾽ αὐτοῖς χαλκοῦ
μέλανος, οἷοι map᾽ EXXnow οἱ Τανυμήδεις τε καὶ
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LIFE. OF APOLLONIUS, BOOK III

deal, for that is his pleasure. But he will not, eat cHap, _ any living creature, for that is wrong to do here, but **¥! only dried fruits and roots and the seasonable

_ produce of the Indian land at this time of year, and whatever else the new year’s seasons will provide.”

XXVII

“ Bur see, > said he, “here he is... And just then one the king advanced together with his brother and his ***" son, ablaze with gold and jewels. And Apollonius wagrabout to rise and retire, when Iarchas checked him:from leaving his throne, and explained. to him that it was not their custom for him to do so. Damis himself says that he was not present on this occasion, because on that day he was staying in the village, but he heard from Apollonius what happened and _ wrote it in his book. He says then that when they had sat down, the king extended his hand as if in prayer to the sages, and they nodded, their assent as if they were conceding his request; and he was transported with joy at the promise, just as if he had come to the oracle of a God. But the brother of the king and his son, who was a very pretty boy, were not more considered than if they had been the slaves of the others, that were mere retainers. After that the Indian rose from his place, and in a formal The Sages speech, bade, the.king take food, and he accepted the king the invitation and that most cordially. Thereupon four tripods stepped forth like those of the Pythian temple, but of their own accord, like those which advanced” in Homer’s poem, and upon them were jliad 18, 375 cupbearers: of ;black brass resembling the figures of

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VOI. 1. υ
CAP,

XXVITI

CAP.
XXVIII
FLAVIUS PHILOSTRATUS ~~

οἱ Πέλοπες. ἡ γῆ δὲ ὑπεστόρνυ πόας μαλακω-
, A ς 2 4 , \ ἍN Pa.
τέρας ἢ αἱ evval. τραγήματα δὲ Kal ἄρτοι καὶ
N rn
λάχανα Kal τρωκτὰ ὡραῖα, πάντα ἐν κόσμῳ
ἐφοίτα διακείμενα ἥδιον ἢ εἰ ὀψοποιοὶ αὐτὰ Tap-
εσκεύαζον, τῶν δὲ τριπόδων οἱ sev δύο οἴνου

ἐπέρρεον, τοῖν δυοῖν δὲ ὁ μὲν ὕδατος θερμοῦ
/ al ‘e \ 5 n ς 2: ΄Η > a
κρήνην παρεῖχεν, ὁ δὲ αὖ ψυχροῦ. ai δ᾽ ἐξ ᾽Ινδῶν
an / 56, \ > “ \
φοιτῶσαι λίθοι παρ᾽ “Ἑλλησι μὲν ἐς ὄρμους τε Kal
Ὸ / 5 4 \ / \
δακτυλίους ἐμβιβάξονται διὰ σμικρότητα, Tapa
δὲ ᾽Ινδοῖς οἰνοχόαι τε ψυκτῆρές τε γίγνονται διὰ
μέγεθος καὶ κρατῆρες ἡλίκοι ἐμπλῆσαι τέτταρας
ὥρᾳ ἔτους διψῶντας. τοὺς δὲ οἰνοχόους τοὺς
χαλκοῦς ἀρύεσθαι μέν φησι ξυμμέτρως τοῦ τε

ra] ′ \ Va A Peet
οἴνου Kal τοῦ ὕδατος, περιελαύνειν δὲ τὰς κύλικας,
ΠΙ ′-“3ἄμ \ :
ὥσπερ ἐν τοῖς πότοις. κατακεῖσθαι δὲ αὐτοὺς ὡς
3 4 / > \ / / \ /
ἐν ξυσσιτίῳ μέν, οὐ μὴν πρόκριτόν γε TOV βασιλέα,
“ \ \ >, / \ it 7
τοῦτο δὴ τὸ map “Ἕλλησί τε καὶ Ῥωμαίοις
fa) 4 > > [4 4 / & Ψ
πολλοῦ ἄξιον, ἀλλ᾽ ὡς ἔτυχέ γε, οὗ ἕκαστος
ὥρμησεν.
XXVIII

"Exrel δὲ poner ὁ πότος, “ προπίνω cov, ὁ lap-
yas εἶπεν, “ὦ βασιλεῦ, ἄνδρα “Ἕλληνα," τὸν
᾽Απολλώνιον ὑποκεκλιμένον αὐτῷ δείξας καὶ τῇ
χειρὶ προσημαίνων, ὅτε γενναῖός τε εἴη καὶ θεῖος.
ὁ δὲ βασιλεύς, “ἤκουσα ἔφη, “προσήκειν Φραώτῃ
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oe

—

Bo το her

LIFE OF APOLLONIUS, BOOK III

Ganymede and of Pelops among the Greeks. And cmap. the earth strewed beneath them grass softer than
**¥"

any mattress. And dried fruits and bread and _ vegetables and the dessert of the season all came in, served in order, and set before them more agreeably than if cooks and waiters had provided it ; now two of the tripods flowed with wine, but the other two supplied, the one of them a jet of warm water and the other of

cold. Now the precious stones imported from India are employed in Greece for necklaces and rings because they are so small, but among the Indians they are turned into decanters and wine coolers, because they are so large, and into goblets of such size that from a single one of them four persons can slake their thirst at midsummer. But the cup- bearers of bronze drew a mixture, he says, of wine and water made in due proportions ; and they pushed, cups round, just. as they do in drinking bouts. The sages, however, reclined as we do in a common banquet, not that any special honour was paid to the king, although great importance would be attached. to him among Greeks and Romans, but each took the first place that he chanced to reach. |

XXVIII

ἍAN when the wine had circulated, larchas said: cHap. anes if pledge you to drink the health, O king, of a**¥™

_ Hellene," and he pointed to Apollonius; who was low opinion _ reclining just below him, and he made a gesture οἵ _ with his hand to indicate that. he was a noble man

and divine. But the king said: "I have heard that
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philosophy

E. CARH τοῦτόν τε. καὶ τοὺς ἐν τῇ κώμῃ καταλύοντας."

FLAVIUS PHILOSTRATUS

" ὀρθῶς," ἔφη, " καὶ eam ἤκουσας, ἐκεῖνος γὰρ

κἀνταῦθα Eevifer αὐτόν." ζω edn, "ἐπιτη-

ςς

vA 3»
δεύοντα;
ta) > " j 7
ἐκεῖνος ; "οὐδέν, ἔφη, " ξένον εἴρηκας ἀσπά-
Copevov ἐπιτήδευσιν, ἢ μηδὲ ἐκείνῳ ξυνεχώρησε
γενναίῳ γενέσθαι." ὁ μὲν δὴ ᾽Ιάρχας, "σωφρονέ:
atepov, ἔφη, " ὦ βασιλεῦ, περὶ φιλοσοφίας τε καὶ
Φραώτου γίγνωσκε, τὸν μὲν γὰρ xpovor, ὃν μειρά-
κίον ἦσθα, ξυνεχώρει σοι ἡ νεύτης τὰ τοιαῦτα,
ἐπεὶ δὲ ἐς ἄνδρας ἐξαμνλῤτξεις ἤδη, φειδώμεθα τῶν
ἀνοήτων τε καὶ εὐκόχλων." ὁ δὲ ᾽Απολλώνιος ἑρμη-
νεύοντος τοῦ ᾽Ιάρχα, " col δὲ Ti, OM, "ὦ βασιλεῦ,
τὸ μὴ Φιλοσοφῷαρι δέδωκεν ; ἡ "ἐμοὶ δὲ ἀρετὴν
πᾶσαν καὶ τὸ εἶναί pe τὸν αὐτὸν τῷ Ἡλίῳ." ὃ δὲ

ἐπιστομίξζων αὐτοῦ τὸν τῦφον “εἰ ἐφιλοσόφεις," εἶπεν, “ οὐκ ἂν ταῦτα φου." “av δέ, ἐπειδὴ φιλοσοφεῖς, ὦ βέλτιστε," ἔφη, “ τί περὶ σαυτοῦ οἴει; ἢ “7d γε ἀνήρ, ἔφη, “ ἀγαθὸς δοκεῖν, εἰ φιλο-
7 35 > / 5 \ n > X
σοφοίην. ανατεινᾶς οὖὦἦνφ THV χέειρᾶὰ ES TOV
Ta / :)
οὐρανόν, “νὴ τὸν “Ἡλίον," ἔφη, “Φραώτου μεστὸς
Π) ἀὰ 0° ¢ \ χα U > / \ st 4 pl
ἥκεις." ὁ δὲ ἕρμαιόν γε ἐποιήσατο τὸν λόγον Kal
ὑπολαβών, “ον μάτην ἀποδεδήμηταί μοι; εἶπεν,
EP ᾧ , ΠΤ ἢ Γ ᾽ δὰ Αγ ἃ ay
εἰ Φραώτου μεστὸς yéyova: εἰ δὲ κἀκείνῳ νῦν

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τί δ᾽ dAdo γε, εἶπεν, “ἢ ἅπερ

LIFE OF APOLLONIUS, BOOK III

he: and the persons who are halting: inthe village grap. ‘belong to Phraotes.” _ Quite right,” he answered, “ end. true is what aoe heard : for. it is. Phraotes. who entertains him ere algo.” » What,” asked the king; is his mode of life and pursuit?” “Why, what else,” replied Iarchas, “ except that of that king himself? ” «Tt ig no great: compliment you have paid him,” answered the king, “by saying that he has embraced a mode of life which has denied even to Phraotes the chance of being ἃ noble man.” (Thereupon — Iarchas remarked : “ You must judge more reasonably, Ὁ king, both about philosophy and about Phraotes : for ‘as long as you. were a stripling, your, youth, excused in you such extravagances. But. now that you have already reached man’ s estate, let us avoid foolish and facile utterances.” But Apollonius, who found an interpreter in Iarchas, said: ‘ And what have you gained, O king, by refusing to be a-philosopher?’ “What have I- gained? Why; the whole of virtue and the identification of myself with the, Sun.” Then the other, by way of checking his pride and muzzling him, said: « If you were-a philosopher, you would not» entertain such fancies.” -‘‘ And’ you, replied the king, “since you are a philosopher, what is your fancy about yourself, my fine fellow?” “ That I may pass,” replied-Apollonius, “for being a good man, if only I can be ἃ philosopher.” Thereupon. the . king stretched. out. his hand to. heaven and exclaimed : “ By the Sun, you come here> fall of Phraotes.’’ But the other hailed this remark as ἃ godsend, and catching him up said: “ I have not taken this: long journey in vain, if Iam become full of Phraotes; .. But if you should meet him presently,

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CAP,
XXVIII

CAP.
XX1X
CAP.
“XXX
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n \ 4

ἐντύχοις, πάνυ φήσεις αὐτὸν ἐμοῦ μεστὸν εἶναι,

ἴω ’ 7 >
καὶ γράφειν δὲ ὑπὲρ ἐμοῦ πρὸς σὲ ἐβούλετο, ἀλλ
> \ »» BA > \ 3 /
ἐπειδὴ ἔφασκεν ἄνδρα ἀγαθὸν εἶναί σε, παρῃτη-
‘ a a ,

σάμην τὸν ὄχλον τῆς ἐπιστολῆς, ἐπεὶ μηδὲ ἐκείνῳ
: - ” ’
Tis ὑπὲρ ἐμοῦ ἐπέστειλεν.
XXIX

ε \ \ ; , a 7 $
Η μὲν δὴ πρώτη παροινία τοῦ βασίλέως ἐν-
rn ae 4 \ > n - ἢἴἢἢἍ ς εὖ
ταῦθα ἔληξεν" ἀκούσας γὰρ ἐπαινεῖσθαι αὐτὸν ὑπὸ
n / a ς / > / \
τοῦ Φραώτου, τῆς τε ὑποψίας ἐπελάθετο καὶ
6584 Abra? κὲ ao» “cis Veh ς
ὑφεὶς τοῦ τόνου, “ yaipe, ἔφη, “ ἀγαθὲ ξένε." ὁ
> 4, 4 an? 5 EN
δὲ ᾽Απολλώνιος, “ καὶ σύ, βασιλεῦ," εἶπεν, “ἔοικας
\ rn Ψ ppl ‘“ 7 ΕΣ] » ϛς \ ς a
yap νῦν ἥκοντι. τίς οε, ἔφη, “πρὸς ἡμᾶς
ΕΣ “5 “ce - ” 3 ‘ce « θ / \ \
ἤγαγεν 5 οὗτοι, εἶπεν, “οἱ θεοί τε καὶ σοφοὶ
> \ n 43> » ἂν 7 ’ /
ἄνδρες." ““περὶ ἐμοῦ δέ, ἔφη, “ ὦ ξένε, Tis Novos
iw noe Wie ἡ » 4F “ \ ΛΑ
ἐν τοῖς "λλησιν ; ὅσος γε, εἶπε, “καὶ περὶ
ἴον »” , »» lal toi)
“‘Ελλήνων ἐνταῦθα." “οὐδέν, ἔφη, “τῶν Tap
, a 39 n rn ᾽ν»
“‘Έλλησιν ἔγωγε λόγου ἀξιῶ." “ἀπαγγελῶ ταῦτα,
3 “ \ , 7 3 ’ / ”
εἶπε, “ καὶ στεφανωσουσί σε ἐν Ολυμπίᾳ.

XXX

Καὶ προσκλιθεὶς τῷ ᾽Ιάρχᾳ, “ τοῦτον μέν," ἔφη,
“μεθύειν ἔα, σὺ Ο€ μοι εἰπὲ τοῦ χάριν τοὺς περὶ
> \ ´ ’ , t , yh hey Fe
αὐτὸν τούτους, ἀδελφόν, ὡς φατέ, καὶ υἱὸν ὄντας
» > “ a / >O\ + “Ό
οὐκ ἀξιοῦτε κοινῆς τραπέζης, οὐδὲ ἄλλης τιμῆς,
ral > 77 yp coe y fal
οὐδεμιᾶς; “ὅτι, ἔφη, “βασιλεύσειν ποτὲ ἡγοῦνται,
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LIFE OF APOLLONIUS, BOOK III

you will certainly say that he is full of me; and he cuap., wished to write to you in my behalf, but since he **V!! ‘declared that you were a good man, I begged him

not to take the trouble of writing, seeing that in his

case no one sent a letter commending me.”

XXIX

Tus put a stop to the incipient folly of the king; cHap,

for having heard that he himself was praised by **!*

Phraotes,he not only dropped his suspicions,but lower- {24 of ing his tone he said: “ Welcome, goodly -stranger.”

But Apollonius answered: “And my welcome to

you also, O king, for you appear to have only just - arrived.” “And who,” asked the other, “attracted

you tous?’ “These gentlemen here, who are both
Gods and wise men.” ‘And about myself; Ό
stranger,’ said the king, “what is said among
Hellenes?” “Why, as much,’ said Apollonius,
“as is said about the Hellenes here.” “As for

myself, I find nothing in the Hellenes,” said the ‘other, “that is worth speaking οὖ “1 will tell -

them. that,’ said Apollonius, “and they will crown
you at. Olympia.”
XXX

Anp stooping towards Iarchas he said: “ Let him cuap

go on like a drunkard, but do you tell me why do you ***

° ö ‘he ber
not invite to the same table as yourself nor hold worthy ike tones
of. other recognition those who accompany this man, in no way
‘ »> Symbolical
though they are his brother and son, as you tell me ?

“ Because,” said Iarchas, “they reckon to be kings

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FLAVIUS PHILOSTRATUS ©

CAP. δεῖ δὲ αὐτοὺς ὑπερορωμένους παιδεύεσθαι τὸ μὴ
ὑπερορᾶν." ὀκτωκαίδεκα δὲ ὁρῶν τοὺς: σοφοὺς
πάλιν τὸν Τάῤχον ἤρετο, τί βούλοιτο. αὐτοῖς τὸ
εἶναι τοσούτους; “οὔτε γὰρ τῶν τετραγώνων ὁ
ἀριθμός, οὔτε τῶν εὐδοκιμούντων τε καὶ τιμωμένων,
καθάπερ ὁ τῶν δέκα καὶ ὁ τῶν δώδεκα καὶ ὁ
ἑκκαίδεκα καὶ ὁπόσοι" τοιοίδε." ὑπολαβὼν οὖν ὁ
Ινδός, “ οὔτε ἡμεῖς, ἔφη, “ἀριθμῷ δουλεύομεν οὔτε
ἀριθμὸς ἡμῖν, ἀλλ᾽ ἀπὸ σοφίας τε καὶ ἀρετῆς
προτιμώμεθα, καὶ ὁτὲ μὲν πλείους τῶν νῦν ὄντων ©
ἐσμέν, ὁτὲ δὲ ἐλάττους. ΤΟΥ τοι πάππον τὸν
ἐμαυτοῦ ἀκούω καταλεχθῆναι μὲν ἐς ἑβδομήκοντα
cod ovs ἄνδρας, νεώτατον αὐτὸν ὄντα, προελθόντα. δὲ
ἐς τριάκοντα καὶ ἑκατὸν ἔτη καταλειφθῆναι μόνον
ἐνταῦθα, τῷ μήτ᾽ ἐκείνων τινὰ λείπεσθαι ἔτι, μήτε
εἶναί ποι τότε τῆς ᾽Ινδικῆς ἢ φιλόσοφον ἢ γενναίαν
φύσιν. Αἰγυπτίων τοίνυν ἐν τοῖς εὐδαιμονεστάτοις
γραψάντων αὐτόν, ἐπειδὴ μόνος ἐτῶν τεττάρων ἐξη-
γήσατο τούτου τοῦ θρόνου, παρήνει παύσασθαι ©
ὀνειδίζοντας ᾽Ινδοῖς σοφῶν ὀλιγανδρίαν. ἡμεῖς δέ,
ὦ ᾽Απολλώνιε, καὶ τὰ ᾽Ηλείων πάτρια Αἰγυπτίων
ἀκούοντες καὶ τοὺς “EXXavobixas, of προΐστανται
τῶν ᾽Ολυμπίων, δέκα ὄντας, οὐκ ἐπαινοῦμεν τὸν
νόμον τὸν ἐπὶ τοῖς ἀνδράσι κείμενον, κλήρῳ “γὰρ
ξυγχωροῦσι τὴν αἵρεσιν, ὃς προνοεῖ οὐδέν, καὶ γὰρ
ἂν καὶ τῶν φαυλοτέρων τις αἱρεθείη ὑπὸ τοῦ
κλήρου. εἰ δέ γε ἀριστίνδην ἢ καὶ κατὰ ψῆφον
ἠροῦντο τοὺς ἄνδρας; οὐκ ἂν ἡμάρτανον; παρα-
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one day themselves, and by being made themselves
to suffer disdain they must be taught not to disdain
others." And remarking that the sages were
eighteen in number, he again asked Iarchas, what

-was the meaning of their being just so many and no more. 'For,' she said, "the number eighteen is ποῦ ἃ

square number, nor is it one of the numbers held in
esteem and honour, as are the numbers ten and
twelve and sixteen and so forth." Thereupon the
Indian took him up and said: "Neither are we
beholden to number nor number to us, but we owe
our superior honour to wisdom and virtue; and
sometimes we are more in number than we now are, and-sometimes fewer.. And indeed I have heard that

when my grandfather was enrolled among these wise men, the youngest of them all, they were seventy in number, but when he reached his 130th year, he

was left here all alone, because not one of them 'survived him.at that time, nor was there to be found

anywhere in India ἃ nature that. was either

philosophic or noble. The Egyptians accordingly

wrote and congratulated him warmly on being left

alone*for four» years in his tenure of this throne, but

he. begged them to cease reproaching the Indians for . the. paucity of their. sages. _Now we, Ὁ Apollonius, have heard from the Egyptians of the custom of the Elians, and that the Hellanodice, who preside over the: Olympic games, are ten in number;

but we do, not approve of the rule imposed in the case of these men; for they leave the choice of

them to the lot, and the lot has no discernment, for a worse man might be as easily chosen by lot as a

'better one. "On the other hand; would they not make a mistake, if they had made merit the qualification

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CHAP.
Xxx

Limitation
in number
not
congruous
with choice
by merit
FLAVIUS PHILOSTRATUS

/ ς \ - / 5 N » /
CAP. πλησίως" ὁ yap τῶν δέκα ἀριθμὸς ἀπαραίτητος
XX x an le 4 3 na 7ΰ 9. υἱ a R ᾽
ὧν ἢ πλειόνων ὄντων ἀνδρῶν δικαίων ἀφῃρεῖτο ἂν
j a : ᾽ : 5 eas Δ᾽Ε
ἐνίους τὸ ἐπὶ τούτῳ τιμᾶσθαι, ἢ οὐκ ὄντων δικαίων
gem 1 Reset. ged Fede ΄ΕΑ ΤΑ
δέκα. οὐδεὶς δόξει: ὅθεν πολλῷ σοφώτερον ἐφρό-
νουν ἂν ᾽Ηλεῖοι ἀριθμῷ μὲν ἄλλοτε ἄλλοι ὄντες,
3
δικαιότητι δὲ οἱ αὐτοί.
XXXI

car. Ταῦτα σπουδάζοντας αὐτοὺς 6 βασιλεὺς ἐκ-
κρούειν ἐπειρᾶτο, διείργων αὐτοὺς παντὸς Χόγου
καὶ ἀεί, τι. ἔμπσληκτον Kal. ἀμαθὲς. λέγων. πάλιν
οὖν ἤρετο ὑπὲρ τοῦ σπουδάζοιεν, ὁ δὲ ᾽Απολλώνιος,
“διαλεγόμεθα μὲν ὑπὲρ μεγάλων καὶ τῶν Tap
“‟Ελλησιν εὐδοκιμωτάτων, σὺ δ᾽ ἂν μικρὰ ταῦτα
nyoto, φὴς γὰρ διαβεβλῆσθαι πρὸς τὰ Ἑλλήνων."
“ διαβέβλημαε μὲν ἀληθῶς, εἶπεν, ““ ἀκοῦσαι
δ᾽ ὅμως βούλομαι, δοκεῖτε γάρ pool λέγειν ὑπὲρ
᾽Αθηναίων, τῶν. Ἐέρξου. δούλων." ὁ δέ, “ ὑπὲρ
ἄλλων μέν," ἔφη, “ διαλεγόμεθα, ἐπεὶ δ᾽ ἀτόπως
τε καὶ ψευδῶς ᾽Αθηναίων ἐπεμνήσθης, ἐκεῖνός μοι
εἶπέ' εἰσί σοι, βασιλεῦ; δοῦλοι; “ δισμύριοι,"
ἔφη, “καὶ οὐδὲ ἐώνημαί γε αὐτῶν οὐδένα, ἀλλ᾽
εἰσὶν οἰκογενεῖς πάντες. πάλιν οὖν ἤρετο ἔρμη-
“νεύοντος τοῦ ᾽Ιάρχα, πότερ᾽ αὐτὸς ἀποδιδράσκοι
τοὺς αὐτοῦ δούλους ἢ οἱ δοῦλοι ἐκεῖνον, ὁ δὲ
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ΟΟ ἐν. ον νι ων , πὰ λυκνωα

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and chosen them by vote? Yes,a parallel one, for if you cap. are on no account to exceed the number ten,theremay *** be more than ten just men, and you will deprive some

of the rank which their merits entitle them to, while

if on the other hand: there. are ποῦ 50 many as ten, then restriction of the number. is. meaningless. Wherefore the Elians would be much wiser-minded,

if they allowed the number to fluctuate, merely insisting on justice as a qualification for all alike."

_ XX

Wuite they were thus conversing, the king kept CHAP. trying to interrupt them, constantly breaking off pe: their. every. sentence. by. his silly and_ ignorant eae er remarks. He accordingly again asked them what {reeks from they were conversing about, and Apollonius replied : upon them * We are discussing matters important and held in °Y eve great repute among the Hellenes; though you would think of them but slightly, for you say that you _ detest everything Hellenic." "I do certainly detest them," he said, "but nevertheless I want to hear ; for I imagine you are talking about those Athenians, the slaves of Xerxes."'. But. Apollonius replied): " Nay,, we are discussing. other things; but. since you have alluded to the Athenians in a manner both absurd and false, answer me this question: Have you,

O king, any slaves?" "'Twenty thousand," said the other, "and not a single one of them did I buy _ myself,.but they were all born in my household." _ Thereupon Apollonius, using Iarehas as his interpreter, asked him afresh whether he was in the habit of running away from his slaves or his slaves from

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cap. ὑβρέζων αὐτόν, " τὸ μὲν ἐρώτημα; ᾽ φῆ, "ἀνδρα-

ee arodeabes, ὃ ὅμως δ᾽ οὖν ἀπο A τὸν ἀποδιδρά-
σκοντα δοῦλόν τε εἶναι καὶ ἄλλως κακόν, δεσπότην
δὲ οὐκ ἄν a τοῦτον, ὃν ἔξεστί» αὐτῷ
στρεβλοῦν τε καὶ ξαίνειν." " οὐκοῦν," ἔφη τε
βασιλεῦ, δοῦλος εἶναι Αθηναίων Ξέρξης. ὑπὸ cod
ἀποπέφανται καὶ ὡς κακὸς δοῦλος ἀποδρᾶναι
᾽ / ς \ \ Spat CN. a / a
αὐτούς, ἡττηθεὶς yap ὑπ᾽ αὐτῶν τῇ ναυμαχίᾳ TH
\ \ / \ / \ a eee /
περὶ τὰ στενά, Kal δείσας περὶ ταῖς ἐν Ἑλλησπόντῳ
δί > a ἄ » 35, gg \ \ \
σχεδίαις ἐν μιᾷ νηὶ ἐφυγε. καὶ μὴν καὶ
> 7 a ΣΝ ᾽ ´ n ¢ n
ἐνέπρησεν, ἔφη, "tas ᾽Αθήνας ταῖς ἑαυτοῦ
" ς »
χερσίν. ὁ δὲ Απολλώνιος, " rovTOU μέν, εἶπεν,

“ὦ βασιχεῦ, τοῦ τόλμήματὸς ἔδωκε, δίκας, ὡς
οὔπω τις ἕτερος: ods γὰρ ἀπολωλεκέναι ᾠετο,
, > 5 \ " > \ SA τ τα ταῦ :
τούτους ἀποδρὰς ὤχετο. ἐγὼ δὲ καὶ ‘Ta Ἐέρξου
θεωρῶν ἐπὶ μὲν τῇ διανοίᾳ, καθ᾽ ἣν ἐστράτευσεν,
ς 7 x. a7 N\ > , n it? Ὸ Ὸ
ἡγοίμην ἂν αὐτὸν ἀξίως δοξασθῆναι ἐνίοις, ὅτι
Ζεὺς εἴη, ἐπὶ. δὲ τῇ φυγῇ κακοδαϊμονέστατον

ἀνθρώπων ὑπείληφα: εἰ “γὰρ ἐν χερσὶ τῶν
,.Ἑλλήνων ἀπέθανε, τίς μὲν ἂν λόγων λαμποροτέρων
ἠξιώθη ; ; τῷ δ᾽ ἂν μείζω taboy’ ἐπεσημήναντο
“Ἕλληνες ; ἀγωνία δ᾽ ἐνόπλιος καὶ ἀγωνία μουσικὴ
, b] xX » ν᾽ > \ / \
τίς οὐκ ἂν ἐπ᾽ αὐτῷ ἐτέθη ; εἰ yap Μελικέρται καὶ
Παλαίμόνες καὶ ᾽ΙΤέλοψ' ὁ ἐπηλύτης Λυδός, οἱ μὲν.
ἔτι vt pos palo ἀποθανόντες, ὃ δὲ τὴν ᾽Αρκαδίαν τε

καὶ τὴν ᾽Αργολίδα καὶ Γῆν ἐντὸς Ἰσθμοῦ SovrAw-

σάμενος, ἐς θείαν μνήμην ὑπὸ τῶν Ἀλλήνων.

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ee ee eee a

LIFE, OF APOLLONIUS, BOOK ΠΙ

-him.. And the king by way of insult. answered him : Cuap. « Your very question is worthy of a slave, never- ***! theless I will answer it: a man who runs away is not only a slave but: ἃ bad one to: boot, and his master would never run away from him, when he can if he likes both torture and card him.” “In that case, said Apollonius, “O king, Xerxes has been proved out of your mouth to haye been a-slave of the Athenians, and like a bad slave to have run away from them } for when he was defeated by them in the naval action in the Straits, he was.so anxious about his bridge of boats:over the Hellespont that he fled in, a single ship.” “‘ Yes,, but he, anyhow burned Athens with his own hands,” said the king,. And Apollonius answered : “ And for that act of audacity, O king, he was punished as neyer yet was any other man. For he had to run away from those whom he imagined he had destroyed ; and when I contemplate the ambitions. with which Xerxes sét:out:on his campaign, I can conceive that.some were. justified in exalting him and saying that he was Zeus; but when I contemplate his flight,.I arrive at the conviction that he was the most illstarred of men. For if he had fallen at the hands of the Hellenes, no one would have earned’a brighter fame than he. For ‘to whom would the Hellenes have raised and dedicated a loftier tomb ὃ . What jousts of armed.,men, what, contests of musicians would not have been instituted in honour. of him? For if men like Melicertes and Palaemon and Pelops the Lydian immigrant, the former of whom diéd in childhood at the breast, while» Pelops enslaved Arcadia and Argolis and» the

land within’ the Isthmus,—if these were commemor-

ated by the Greeks as. Gods, what would not

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CAP. _ ἤρθησαν, τί οὐκ ἂν ἐπὶ Ἐέρξῃ ἐγένετο ὑπ᾽ ἀνδρῶν
© ἀσπαξομένων τε ἀρετὰς φύσει καὶ ἔπαινον αὐτῶν
ἡγουμένων τὸ ἐπαινεῖν ods νικῶσιν ; ἢ"
XXXII

n ; a 7
cap. Ταῦτα τοῦ ᾽Απολλωνίου λέγοντος ἐς δάκρυα
ἀπήχθη ὁ βασιλεύς, καί, “ὦ φίλτατε, εἶπεν,
εν ” εξ 7 νι ὦ a) ”
οἵους ἄνδρας ἑρμηνεύεις μοι τοὺς “Ελληνας εἶναι.
“πόθεν οὖν, ὦ βασιλεῦ, χαλεπῶς πρὸς αὐτοὺς
εἶχες ; ἢ “διαβάλλουσιν, εἶπεν, “ὦ ξένε, τὸ
Ελλήνων γένος οἱ ἐξ Αἰγύπτου φοιτῶντες ἐνταῦθα,
lal ; : 7
σφᾶς μὲν αὐτοὺς ἱερούς τε καὶ σοφοὺς ἀποφαίνοντες
; nA A Ct
καὶ νομοθέτας θυσιῶν τε καὶ τελετῶν, ὁπόσας
νομίζουσιν οἱ "EXXnves, ἐκείνους δὲ οὐδὲν bytes
εἶναι φάσκοντες, ἀλλ᾽. ὑβριστάς τε καὶ ξύγκλυδας
καὶ ἀναρχίαν πᾶσαν καὶ μυθολόγους καὶ τερατο-
λόγους, καὶ πένητας μέν, ἐνδεικνυμένους δὲ τοῦτο
» ε Y » > ς \ 4, nr 7
οὐχ ὡς σέμνον, ἄλλ᾽ ὑπέρ ξυγγνώμης TOU KDATT EM
cov. δὲ ἀκούων ταῦτα καὶ ὅπως φιλότιμοί τε καὶ
χρηστοί εἰσι, σπένδομαί τε λοιπὸν τοῖς Ἕλλησι,
καὶ δίδωμι αὐτοῖς ἐπαινεῖσθαί τε ὑπ᾽ ἐμοῦ καὶ
», 7 ς N € / « ö 4 \ \
εὔχεσθαῖ με ὑπὲρ “EXAnvov 6 τι δύναμαι καὶ τοὺς
? EA ¢ > ὦ a 3 a » ¢ \ ors
Αἰγυπτίους ὑπ᾽ ἐμοῦ ἀπιστεῖσθαι." ὁ δὲ Ἰάρχας,
“Kayo, ἔφη, “ὦ βασιλεῦ, ἐγίγνωσκον, ὅτι σοι τὰ
> 7 ς \ a > , 7 7
ὦτα διέφθορεν ὑπὸ τῶν. Αἰγυπτίων τούτων, διήειν
δὲ ὑπὲρ ᾽ΕΕλλήνων οὐδέν, ἔστ᾽ ἂν ξυμβούλου 1 τοιού-
του τύχῃς, ἀλλ᾽ ἐπεὶ βελτίων γέγονας ὑπ᾽ ay
1 So Olearius : Kaiser ξυμβόλου.
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have been done for Xerxes by men. who are by cmap.
nature enthusiastic . admirers. of. the virtues, and ***!
who consider that they praise themselves in praising
those whom they haye defeated δ᾽
XXXII

Tansee words of Apollonius caused. the king to cHap. burst into tears, and he said ; “ Dearest friend, in what ***!!

an heroic light do you represent these Hellenes to Seabee

me.” “Why then, O king, were you “so hard upon aoe blames
n
them?” The visitors who come hither from Egypt, See dorera
O guest,” replied the king, “malign the race of Hellenes, and while declaring that they themselves are holy men and wise, and the true law-givers who fixed all the sacrifices and rites of initiation which are in vogue among the Greeks, they deny to the latter any and every sort of good quality, declaring them to _ be ruffians, and a mixed herd ‘addicted to every sort . _ | of anarehy, and lovers of legend and miracle mongers, and though indeed poor, yet making their poverty not a title of dignity, but a mere excuse for stealing. But now that I have heard this from you ‘and understand how fond of honour and how worthy the Hellenes, are, I ‘am _ reconciled for. the. future . to, them and I engage both that they shall have my praise and that I will pray all I can for them, and will ‘never set’ trust in another Egyptian.” But _ Iarchas remarked; “1 too, O king, was aware that | your mind had been poisoned by these Egyptians ; _ but I would not take the part of the Hellenes until ; you” met some such counsellor as this. But since | you have’ been” put right ‘by’ a wise man, let us

ὈΔΡ. σοφοῦ, νῦν. μὲν ἡμῖν ἡ Ταντάλου φιλοτησία
πινέσθω καὶ καθεύδωμεν δι ἃ χρὴ νύκτωρ
σπουδάσαι, Λογον δὲ ᾽Ελληνικῶν, πλεῖστοι. δ᾽
οὗτοι τῶν κατ᾽ ἀνθρώπους, ἐμπλήσω σε λοιπὸν ἐγὼ
χαίροντα, ὁπότε ἀφίκοιο." καὶ ἅμα ἐξῆρχε τοῖς
ξυμπόταις πρῶτος ἐς τὴν φιάλην κύπτων, ἡ δὲ
ἐπότιζεν ἱκανῶς πάντας, τὸ γὰρ νᾶμα ἀφθόνως
ἐπεδίδου, καθάπε; δὴ τοῖς πηγαίοις ἀναδιδομένοις,
ἔπιέ τὲ καὶ ὁ ᾽Απολλώνιος, ὑπὲρ γὰρ φιλότητος
᾽Ινδοῖς τὸ ποτὸν τοῦτο. εὕρηται. ποιοῦνται δὲ
αὐτοῦ. οἰνοχόον Τάνταλον, ἐπειδὴ φιλικώτατος
ἀνθρώπων ἔδοξεν.
ΧΧΧΠΙ

oat, Πιόντας δὲ αὐτοὺς ἐδέξατο ἡ γῆ εὐναῖς, ἃς αὐτὴ,
ὑπεστόρνυ. ἐπεὶ δὲ νὺξ μέση ἐγένετο, πρῶτον μὲν
ἀναστάντες τὴν ἀκτῖνα μετέωροι ὕμνησαν, ὥσπερ
ἐν τῇ μεσημβρίᾳ, εἶτα. τῷ βασιλεῖ, ξυνεγένοντο,
ὁπόσα ἐδεῖτο. παρατυχεῖν μὲν οὖν τὸν ᾽Απολλώ-.
vîov οἷς ἐσπούδασεν ὁ βασιλεὺς οὔ φησιν ὁ Δάμις,
οἴεσθαι δ᾽ αὐτὸν περὶ τῶν τῆς ἀρχῆς ἀπορρήτων,
τὴν ξυνουσίαν πεποιῆσθαι. θύσας οὖν ἅμα ἡμέρᾳ
προσῆλθε τῷ ᾽Απολλωνίῳ. καὶ ἐκάλει ἐπὶ ξένια ἐς
τὰ βασίλεια, ζηλωτὸν, ἀποπέμψειν" φάσκων ἐς.
Ἕλληνας, ὁ ὁ δὲ ἐπήνει μὲν ταῦτα, οὐ μὴν ἐπιδῴώσειν
γε ἑαυτὸν ἔφασκεν ἀνδρὶ μηδὲν ὁμοίῳ, καὶ, ἄχλως:
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- now proceed to quafl the good cheer proyided by cnap. Tantalus, and let us sleep over the “serious issues ***"! which we have to discuss to-night. But at another time I will fill you full with Hellenic arguments,and no other race is so rich in them, and you will delight in them whenever. you come hither.” And forthwith he set an example to his fellow-guests by stooping the first of them all to the goblet, which indeed furnished an ample draught for all; for the stream refilled itself plenteously, as if with spring waters welling up from the ground; and Apollonius also drank, for this cup is instituted by the Indians as a cup of friendship; and they feign that Tantalus is the wine-bearer who supplies it, because he _ is considered to have been the most friendly of men.

XXXIII

Anp when they had drunk, the earth received CHAP. them on the couches which she had spread for them ; Σ ἐξ τὰν but). when. it) was) midnight they rose up and first ye aoe: the they sang.a hymn, to the ray of light, suspended Kine's ofer aloft in the air as they had been at midday ; and then hospitality they attended the king, as long as he desired.

Damis, howéyer, says that Apollonius was not present at the king’s conversation with them, ‘because he thought that the interview had to do with» secrets of state. Having then at daybreak offered his sacrifice, the king approached Apollonius and offered him the. hospitality of his palace, declaring that he would send him back to Greece an object of envy to. all. But he commended him for his kindness, nevertheless he excused himself from

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/ / > “ n Pe 7 3 4
Gab. πλείω χρόνον ἀποδημῶν τοῦ εἰκότος αἰσχύνεσθαι
τοὺς οἴκοι φίλους ὑπερορᾶσθαι δοκοῦντας. ἀντι-"
βολεῖν δὲ τοῦ βασιλέως φάσκοντος, καὶ ἀνελευ-
θ 7 AO vA ες 4 2) ἡ ες
ἐρως ἤδη προσκειμένου, “ βασιλεύς," ἔφη, “ταπει-
Qn Ὸ. n
VOTEPOV αὐτοῦ περὶ ὧν αἰτεῖ διαλεγόμενος ἐπιβου-
7 ΕΣ] θὰ 3 ς > 4 ς« LO an»
λεύει." προσελθὼν οὖν ὁ ᾽Ιάρχας, “ἀδικεῖς,
> oc 3 a N e N > 3 4
εἶπεν, “ὦ βασιλεῦ, τὸν ἱερὸν οἶκον, ἀπάγων
3 7 + + \ YA fal
ἐνθένδε ἄνδρα ἄκοντα, Kal ἄλλως τῶν προγιγνω-
, n \
σκόντων οὗτος ὧν οἶδε THY ξυνουσίαν αὐτῷ τὴν
\ \ \ 3 a n a
πρὸς σὲ μὴ ἐπ᾽ ἀγαθῷ τῷ ἑαυτοῦ ἐσομένην, ἴσως
>] A / ”
δὲ οὐδ᾽ αὐτῷ σοι χρηστόν TL ἕξουσαν.
XXXIV

, e \ \
oar, ‘Ο μὲν δὴ κατήει ἐς τὴν κώμην, ὁ yap θεσμὸς
τῶν σοφῶν οὐ ξυνεχώρει τῷ βασιλεῖ Evveivai
/ ς \ 3 7 N \
opiow ὑπὲρ μίαν ἡμέραν, ὁ δὲ Idpyas πρὸς τὸν
Ἂν ες \ A ΄ 3). 5 “ce an ὃ an > 7
ἄγγελον, “ καὶ Δάμιν," εἶπε, “ τῶν δεῦρο ἀπορρήτων
> A p BEL Ere 4 a Ree 3 ~ > a
ἀξιοῦμεν Kal NKETM, TOV δὲ ἄλλων ἐπιμελοῦ ἐν TH
‘ >> « N > 7 / “
κώμῃ. Ὡς δὲ ἀφίκετο, ξυνιζήσαντες, ὥσπερ
εἰώθεσαν, ξυνεχώρουν τῷ ᾽Απολλωνίῳ ἐρωτᾶν,
ἤρετό τε ἐκ τίνων ξυγκεῖσθαι, τὸν κόσμον ἡγοῖντο,
οἱ δὲ ἔφασαν, “ ἐκ στοιχείων." “μῶν, ᾽ ἔφη, “ reT-
τάρων ; ; Op TeTTapav, ἔφη ὁ ᾽ΙΙάρχας, " ᾽ἀχλὰ
3
πέντε. “kal τί av, ἔφη, ‘ "πέμπτον γένοιτο
παρὰ τὸ ὕδωρ τε καὶ τὸν ἀέρα καὶ τὴν γῆν καὶ τὸ

inflicting himself upon one with whom he was on no cHa?. sort of equality; moreover, he said that he had
***!! been longer abroad than he liked, and that he scrupled

to give his friends at home cause to think they were being neglected. The king thereupon said that he entreated him, and assumed such an undignified attitude in urging his request, that Apollonius said :

* A king who insists upon his request in such terms

at the expense of his dignity, is laying a trap."
Thereupon Iarchas intervened and said: " You
wrong, O king, this sacred abode by trying to drag
away from it a man against his will; and moreover, being one of those who can read _ the future, he is aware that his staying with you would not conduce

to his own good, and would probably not be in any

way profitable to yourself,"

XXXIV

Tue king accordingly went down into the village, cnap. for the law of the sages did not allow a king to be ***!V with them more than one day ; but Iarchas said to πο ges the messenger: " We admit Damis also hither to he comes our mysteries; so let him come, but do you look *“"* after the rest of them in the village." And when Damis arrived, they sat down together, as they were wont to do, and they allowed Apollonius to ask questions ; and he asked them of what they thought the cosmos was composed; but they answered : " Of elements." "Are there then four?' he asked. " Not four," said Iarchas, "but five." "And how can there bea fifth," said Apollonius, "alongside of water and air

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x 2

OAP.
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- ς ” 3 lal ’ ’
πῦρ; " “ὁ αἰθήρ," εἶπεν, “ὃν ἡγεῖσθαι χρὴ γένεσιν
a 5 \ \ \ A 51 ¢ 5 sags
θεῶν εἶναι, Ta μὲν yap τοῦ ἀέρος ἔλκοντα θνητὰ
nee) \ \ A M/s 52 72 7 \ a»
πάντα, TA δὲ τοῦ αἰθέρος ἀθάνατά τε Kal θεῖα.
’ / nr / a i) : a
πάλιν ἤρετο, TL τῶν στοϊχείων πρῶτον γένοιτο, ὁ
> é ¢ aA.) a eae \ an
δὲ ᾽Ιάρχας, “ὁμοῦ, ἔφη, “πάντα, τὸ yap. ζῷον
\ / > / 59} ες n > ee J 66; εἴ nan

κατὰ μέρος οὐ τίκτεται." “ζῷον, ἔφη; “ ἡγῶμαι
\ / . ” co 55» ΕΣ oc Φ ΄ΗΝ J
TOV κόσμον ; ἦν ye, ἔφη, “ὑγιῶς γυγνώσκῃς,
> \ \ na / Ὸ ‘ec n 33 3
αὐτὸς yap. ἔῳογονεῖ πάντα!" “θῆλυν, εἶπεν,
A a n
“αὐτὸν καχῶμεν ἢ τῆς ἄρσενός τὲ Kal ἀντικεί-
/ 4 39 5 an 9 \ \ n
μένης φύσεως ; “ ἀμφοῖν, ἔφη, “ αὐτὸς yap αὐτῷ
7 \ / \ \
ξυγγεγνόμενος τὰ μητρός τε Kal. πατρὸς ἐς τὴν
/ an ; iV
ζῳογονίαν πράττει, ἔρωτά τε ἑαυτοῦ ἴσχει) θερμό-
U
τερον ἢ ἕτερόν τι ἐτέρσυ, ὃς ἁρμόττει αὐτὸν Kal
/ “Ὸ
ξυνίστησιν'"Ι ἀπεικὸς δὲ οὐδὲν ἑαυτῷ ξυμφύεσθαι.
“ lal /
Kal ὥσπερ χειρῶν TE καὶ ποδῶν ἔργον πεποίηται
ς rn , 7 \ ς ΟʽΙ > - lal ς 3 &
ἡ τοῦ ζῳου κίνησις καὶ ὁ ἐν αὐτῷ νοῦς, ὑφ᾽ οὗ
e “ “ ς 4 / \ \ / Re a ὦ Ls ὃ ὰ
ὁρμᾷ, οὕτως ἡγώμεθα καὶ τὰ μέρη TOD κόσμοῦ δι
N γ A : \ OR
τὸν ἐκείνου νοῦν ἐπιτήδεια παρέχειν αὐτὰ τοῖς
J - \ \ \
TLETOMLEVOLS TE καὶ κυουμένοις πᾶσί. Kab yap Ta
7 \ > > n a \ \ 4 εεδι
πάθη τὰ ἐξ αὐχμῶν φοιτῶντα κατὰ τὸν ἐκείνου¸
an an \ an / . ee
φοιτᾷ νοῦν, ἐπειδὰν ἐκπεσοῦσα ἡ δίκη τῶν
3 , 7 / / %
ἀνθρώπων ἀτίμως πράττῃ, “ποιμαίνεταί TE χειρὶ
/ fol nr “a
οὐ pag τόδε τὸ ζῷον, ἀλλὰ πολλαῖς TE καὶ
ἀρρήτοις, αἷς χρῆται, Axl peyton μὲν διὰ reek
εὐήνιον δὲ κινεῖται Kal εὐάγωγον.
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LIFE OF APOLLONIUS, BOOK III

and earth and fire?” “ There is the ether,” replied CHAP. the other, “ which we must regard as the stuff of XXXIV which gods are made; for just as all mortal creatures inhale the air, so do immortal and. divine natures inhale the ether.” Apollonius again asked which was the first of the elements, and Iarchas answered: “All are, simultaneous, for a living creature is not born bit by bit.” .“Am_ I,” said Apollonius,

“to regard the universe as a living Creature?" *© Yes... said the other, “if you have a sound knowledge of it, for it engenders all. living things.” “Shall I then?’ said, Apollonius, “ call the universe female, or of both the male and the opposite gender?” . “ Of both genders,” said the other, “ for by commerce with itself it fulfils the réle both of mother and father in bringing forth living creatures ; and. it is possessed by a love for itself more intense than any separate being has for its fellow, a passion which knits it together into harmony. And it is not illogical to suppose that it’ cleaves unto itself; for as the move- ment ofan animal is obtained by use of its hands and feet, and as there is a soul in it by which it is set in motion, so we must regard the parts of the uni- versé also as adapting themselves through its inherent soul to all. creatures. which are brought, forth or conceived. .For example, the sufferings 850. often caused by drought are visited on us in accordance with the soul of the universe, whenever justice has fallen into disrepute and is disowned by men}; and this animal shepherds itself not with a single hand only, but with. many mysterious ones, which it has at its disposal ; and though from its immense size it is controlled by no other, yet it moves obediently to the rein and is easily guided.

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CAP.
XXXV
FLAVIUS PHILOSTRATUS

XXKV

“ Καὶ παράδειγμα μὲν οὐκ οἶδ’ 6 τὶ ἀρκέσει τῷ
‘ / / /
λόγῳ μεγίστῳ τε ὄντι Kal πρόσω ἐννοίας, ὕπο-
7 ἴω 7
κείσθω δὲ ναῦς, οἵαν Αὐγύπτιοι ξυντιθέντες ἐς τὴν
, \ e \ > δ > LF 7
θάλατταν τὴν ἡμεδαπὴν ἀφιᾶσιν, ἀγωγίμων
’ na » , ot Ὸ ’ n \
Ivdixadv ἀντιδιδόντες Αἰὐἰγύπτια' θεσμοῦ γὰρ
a : >
παλαιοῦ περὶ τὴν ᾽Ερυθρὰν ὄντος, ὃν βασιλεὺς
> 4 > f/f cf a / > / ov
Ἐρύθρας ἐνόμισεν, ὅτε τῆς θαλάττης ἐκείνης ἦρχε,
μακρῷ μὲν πλοίῳ μὴ ἐσπλεῖν ἐς αὐτὴν Αἰγυπτίους,
> lal n
στρογγύλῃ © ad μιᾷ νηὶ χρῆσθαι, σοφίξονται
lal > vA \ \ n ’ ς ˛ὕ
πλοῖον Αἰγύπτιοι πρὸς πολλὰ τῶν Tap ἑτέροις,
/
καὶ παραπλευρώσαντες αὐτὸ ἁρμονίαις, ὁπόσαι
n ‘ al e A
ναῦν ξυνιστᾶσι, τοίχοις Te ὑπεράραντες καὶ ἱστῷ
\ / / 9 AF. “4 > \ an ’

καὶ πηξάμενοι πλείους οἰκίας, οἵας ἐπὶ τῶν σελμά-
a na lal \
τῶν, πολλοὶ μὲν κυβερνῆται τῆς νεῶς ταύτης ὑπὸ
fa / \ 4 / . \
τῷ πρεσβυτάτῳ TE Kal σοφωτάτῳ πλέουσι, πολλοὶ
ΐ i
δὲ κατὰ πρῷραν ἄρχοντες ἄριστοί. τε Kal δεξιοὶ
ναῦται καὶ πρὸς ἱστία πηδῶντες, ἔστι δέ τι τῆς
: e “ \
νεὼς ταύτης Kal ὁπλιτεῦον, πρὸς γὰρ τοὺς κολπί-
τας βαρβάρους, οἱ ἐν δεξιᾷ τοῦ ἔσπλου κεῖνται,
an a \
παρατάττεσθαι δεῖ τὴν ναῦν, ὅτε ληίζοιντο αὐτὴν
ἐπιπλέοντες. τοῦτο ἡγώμεθα καὶ περὶ τόνδε τὸν
’ Σ ia) “
κόσμον εἶναι, θεωροῦντες αὐτὸν πρὸς τὸ τῆς ναυτι-
λίας σχῆμα, τὴν μὲν γὰρ δὴ πρώτην καὶ τελεωτά-
" a n lal /
τὴν ἕδραν ἀποδοτέον θεῷ γενέτορι τοῦδε τοῦ ζῴου,
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XXXV

“ Anp the subject is so vast and so far transcends CHAP. our mental powers, that I do not know any example ***V_ adequate to illustrate it ; but we will take that of a S72" ship, such as the Egyptians construct for our seas gent en and launch for the exchange of Egyptian goods against Indian wares. For there is an ancient law in regard to the Red Sea, which the king Erythras laid down, when he held sway over that sea, to the effect that the Egyptians should not enter it with a vessel of war, and indeed should employ only a single mer- chant ship. . This regulation obliged the Egyptians to contrive a ship equivalent to several at once of those which other races have ; and they ribbed the sides of this ship with bolts such as hold a ship together, and they raised its bulwarks and its mast to a great height, and they constructed several compart- ments, such as are built upon the timber balks which run athwart a ship, and they set several pilots in this boat and subordinated them to the oldest and wisest of their number, to conduct the voyage ; and there were several officers on the prow and excellent and handy sailors to man the sails ; and in the crew of this ship there was a detachment of armed men, for it is necessary to equip the ship and protect it against the savages of the Gulf that live on the right hand as you enter it, in case they should ever attack and plunder it on the high seas. Let us apply this imagery to the universe, and regard it in the light of a naval construction ; for then you must apportion the first and supreme position to God the begetter of this animal, and subordinate posts to the gods

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vw
CAP.
XXX

τὴν δὲ ἐπ᾽ ἐκείνῃ θεοῖς, οἱ τὰ μέρη αὐτοῦ κυβερνῶσι,
καὶ τῶν γε ποιητῶν ἀποδεχώμεθα, ἐπειδὰν πολλοὺς
μὲν φάσκωσιν ἐν τῷ οὐρανῷ θεοὺς εἶναι, πολλοὺς
δὲ ἐν θαλάττῃ, πολλοὺς δὲ ἐ ἐν πηγαῖς τε καὶ νάμασι,
πολλοὺς δὲ περὶ γῆν, εἶναι δὲ καὶ ὑπὸ γῆν
τινας. τὸν δὲ ὑ ὑπὸ γῆν τόπον, εἴπερ ἐστίν, ἐπειδὴ
φρικώδη αὐτὸν καὶ φθαρτικὸν ἔδουσιν, ἀποτάττω-
μεν τοῦ κόσμου."
XXXVI

Ταῦτα τοῦ ᾽Ινδοῦ διελθόντος, ἐκπεσεῖν ὁ Δάμις
ἑαυτοῦ φησιν ὑπ ᾽ἐκπλήξεως, καὶ ἀναβοῆσαι μέγα,
μὴ γὰρ ἄν ποτε νομίσαι ἄνδρα ᾽Ινδὸν ἐ ἐς τοῦτο ἐλά-
σαι γλώττης “Ελλάδος, pnd ἄν, εἴπερ τὴν YROT-
ταν ἠπίστατο, τοσῇδε εὐροίᾳ καὶ ὥρᾳ διελθεῖν
ταῦτα. ἐπαινεῖ ὃ δὲ αὐτοῦ καὶ βλέμμα καὶ μειδίαμα
καὶ τὸ μὴ ἀθεεὶ δοκεῖν ἐκφέρειν τὰς δόξας. τόν
τοῦ ᾽Απολλώνιον εὐσχημόνως τε καὶ ψο ητὶ τοῖς

CAP.
XXXVII
λόγοις χρώμενον ὅμως ἐπιδοῦναι. μετὰ τὸν. ᾽Ινδὸν
τοῦτον, καὶ ὅπου καθήμενος διαλέγοιτο, θαμὰ δὲ
τοῦτο ἔπραττε, προσεοικέναι τῷ ᾽Ιάρχᾳ.
XXXVIT

‘Eraweo dvtov δὲ τῶν ἄλλων πρὸς τῇ φωνῇ τὰ
εἰρημένα, πάλιν ὁ ᾽Απολλώνιος ἡ ἤρετο, πότερα; τὴν
θάλατταν μείζω ἡγοῖντο ἢ τὴν γῆν, 0 δὲ ‘lapyas,
312 .
LIFE OF APOLLONIUS, BOOK II

who govern its parts; and we may well assent to the cuap. statements of the poets, when they say that there ***Y are many godsin heaven and many in the sea, and many in the fountains and streams, and many round about the earth, and that there are some even under

the earth. But we shall do well to separate from the universe the region under the earth, if there is one, because the poets represent it as an abode of terror

and corruption.”

XXXVI

As the Indian concluded this discourse, Damis CHAP. says that he was transported with admiration and > ae applauded loudly ; for he could never have thought applauds that a native of India could show such mastery of ™°b*s the Greek tongue, nor even that, supposing he understood that language, he could have used it with so much ease and elegance. And he praises the look and smile of Iarchas, and the inspired air with which he expressed his ideas, admitting that Apollo- nius, although he had a delivery as graceful as it was ’ free from bombast, nevertheless gained a great deal by contact with this Indian, and he says that when- ever he sat down to discuss a theme, as he very often did, he- resembled Iarchas.

XXXVII

As the rest of the company praised no less the cnap. contents of Iarchas’ speech than the tone in which XXXYH he spoke, Apollonius resumed by asking him, which FeZten they considered the bigger, the sea or the land ; and earth

StS

CAP.
XXXVIT
CAP.
XXXVITI
FLAVIUS PHILOSTRATUS

33 n ry
“ed μὲν πρὸς τὴν θάλατταν," ἔφη, “ἡ γῆ ἐξετάζοιτο,
/ » \ \ θ ´ ef A > δὲ
μείζων ἔσται, τὴν γὰρ θάλατταν αὕτη ἔχει, εἰ δὲ
- \ an ! A
πρὸς πᾶσαν τὴν ὑγρὰν οὐσίαν θεωροῖτο, ἥττω τὴν
nan ’ / θ » a \ 5 / ἈN ῞HN
γῆν ἀποφαινοίμεθα ἄν, καὶ γὰρ ἐκείνην τὸ ὕδωρ
φέρει."
XXXVIII
lal / -
Μεταξὺ δὲ τῶν λόγων τούτων ἐφίσταται τοῖς
ΩN tee > ᾽EN 5 »Ἄ ,ὕ
σοφοῖς ὁ ἄγγελος ᾽Ινδοὺς ἄγων σωτηρίας δεομένους.
\ a 4 e “ e \ / ἃ 4
Kal παρῆγε γύναιον ἱκετεῦον ὑπὲρ παιδὸς, ὃν ἔφασκε
\ e 7 » 7 A \ 7 ”
μὲν ἑκκαίδεκα ἔτη γεγονέναι, δαιμονᾶν δὲ δύο ἔτη,
\ Re | la / " 3 \ / ς
τὸ δὲ ἦθος τοῦ δαίμονος εἴρωνα εἶναι καὶ ψεύστην.
> 4 7 lal lal ig / / n
ἐρομένου δέ τινος τῶν σοφῶν, ὁπόθεν λέγοι ταῦτα,
ςς fa \ / 0 + co TN by » J 7

τοῦ παιδὸς TOUTOU, ἔφη, “τὴν ὄψιν εὐπρεπεστέ-
5 ἐς / na \ a κι -
ρου ὄντος ὁ δαίμων ἐρᾷ, καὶ οὐ ξυγχωρεῖ αὐτῷ νοῦν
- ἔχειν, οὐδὲ ἐς διδασκάλου βαδίσαι ἐᾷ ἢ τοξότου,

“ \ nm ´
οὐδὲ οἴκοι εἶναι, ἀλλ᾽ ἐς τὰ ἔρημα τῶν χωρίων ἐκ-
¢ Qn \ ἴω
τρέπει, καὶ οὐδὲ τὴν φωνὴν ὁ παῖς τὴν ἑαυτοῦ ἔχει,
κ᾽ A ec +
arra βαρὺ φθέγγεται καὶ κοῖλον, ὥσπερ οἱ ἄνδρες,
βλέπει δὲ ἑτέροις ὀφθαλμοῖς μᾶλλον ἢ τοῖς ἑαυτοῦ.
\ ,
κἀγὼ μὲν ἐπὶ τούτοις κλάω τε καὶ ἐμαυτὴν δρύπτω
\ lal N «ὔ ¢ / mi δ ς \ b] 50.
καὶ νουθετῶ τὸν υἱόν, ὁπόσα εἰκός, ὁ δὲ οὐκ οἶδέ
an ς ,ὔ
με. διανοουμένης δέ μου τὴν ἐνταῦθα ὁδόν, τουτὶ
/ ° e / μ᾽
δὲ πέρυσι διενοήθην, ἐξηγόρευσεν ὁ δαίμων ἑαυτὸν
an a an ». “,;
ὑποκριτῇ χρώμενος τῷ παιδί, καὶ δῆτα ἔλεγεν εἶναι
\ ” > / ἄ 7 ᾽ΕΣ Ἄ 7 >
μὲν εἴδωλον ἀνδρός, ὃς πολέμῳ ποτὲ ἀπέθανεν, ἀπο-
a ‘ nr a ξ “ / > \ \ c
θανεῖν δὲ ἐρῶν τῆς ἑαυτοῦ γυναικός, ἐπεὶ δὲ ἡ
314

a ω.-,,. “ῶ

LIFE OF APOLLONIUS, BOOK III

-Iarchas replied.:.“If the land be compared with the cuap.
sea, it will be found to be bigger, for it includes the ***¥"
sea in itself; but if it be considered in relation to
the entire mass of water, we can show that the earth
is the lesser of the two, for it is upheld by the
water.” AST
XXXVIII .

Tuis discussion was interrupted by the appearance CHAP. among the sages of the messenger bringing in certain XH Indians. who were in want of succour:.. And he {P3von"s

brought forward a poor woman who interceded in demoniac ‘behalf. of her child, who was, she said, a boy of ie sixteen years of age, but had been for two years - possessed by a devil. Now the character of the

devil was that of a mocker and a liar... Here one of the sages asked, why she said this, and she replied : “This child of mine is extremely good-looking, and therefore the devil is amorous of him and will not allow him to retain his reason, nor will he permit him to go to school, or to learn archery, nor even to remain at home, but drives him out into desert places. And the boy does not even retain his own voice, but speaks in a deep hollow tone, as men do ; and he looks at you with other eyes rather than with

his own. As for myself I weep over all this, and

I tear my cheeks, and I rebuke my son so far as I

well may ; but he does not know me. And I made

up my mind to repair hither, indeed I planned to do

so a year ago; only the demon discovered himself, -using my child as a mask, and what he told me was

this, that he was the ghost of a man, who fell long

ago in battle, but that at death he was passionately

315

CA
XXXVI
CAP.

EXKIX 5

-FLAVIUS PHILOSTRATUS

γυνὴ περὶ τὴν εὐνὴν ὕβρισε τριταίου κειμένου γα-
μηθεῖσα ἑ ἑτέρῳ, μισῆσαι μὲν ἐκ τούτου τὸ γυναικῶν
ἐρᾶν, μεταρρυῆναι δὲ ἐς τὸν παῖδα τοῦτον. ὑπ-
ισχνεῖτο δέ, εἰ μὴ διαβάλλοιμι αὐτὸν πρὸς ὑμᾶς,
δώσειν τῷ παιδὶ πολλὰ ἐσθλὰ καὶ ἀγαθά. ἐγὼ
N δ} » / \ “ ς δὲ ὃ 7 \
μὲν δὴ ἔπαθόν τι πρὸς ταῦτα, ὁ δὲ διάγει με πολὺν
ἠὸ N \ $i 5 4 / ἡδὲ
ἤδη χρόνον καὶ τὸν ἐμὸν οἶκον ἔχει μόνος, οὐδὲν
A ον} \ a 29 ” > ς \
μέτριον οὐδὲ ἀληθὲς φρονῶν. ἤρετο οὖν ὁ σοφὸς
ς - \
πάλιν, εἰ πλησίον εἴη ὁ παῖς, ἡ δὲ οὐκ ἔφη, πολλὰ
N \ ig \ fel > / > \ a ςς ς δ᾽
μὲν γὰρ ὑπὲρ τοῦ ἀφικέσθαι αὐτὸν πρᾶξαι, “ὁ

ἀπειλεῖ κρημνοὺς καὶ βάραθρα καὶ ἀποκτενεῖν μοὶ
N 4 3 ö ζ 7] » n ö n ΕΣ] ‘ce θ / ”
Τον υἱόν, εἰ δικαζοίμην αὐτῷ δεῦρο. apoet,
” ε Poo ee Te \ ’ n 9X) \
ἔφη ὁ σοφός, “οὐ yap ἀποκτενεῖ αὐτὸν ἀναγνοὺς
lal “ /
ταῦτα," καί τινα ἐπιστολὴν ἀνασπάσας TOD κόλ-
yy a εὖ / ? / ’ \ + ς >
που ἔδωκε TH γυναῖκί, ἐπέσταλτο δὲ ἄρα ἡ ἐπι-
a \ 4
στολὴ πρὸς τὸ εἴδωλον ξὺν ἀπειλῇ καὶ ἐκπλήξει.
XXXIX

Καὶ μὴν καὶ χωλεύων τις ἀφίκετο, γεγονὼς μὲν
7 y Ud \ \ /
ἤδη. τριάκοντα ἔτη, λεόντων δὲ θηρατὴς δεινός,
ἐμπεπτωκότος δὲ αὐτῷ λέοντος ὠλισθήκει τὸν
N \ a f deren; 4 9. > > e
γλουτὸν Kal τοῦ σκέλους ἑτέρως εἶχεν. GAN αἱ
χεῖρες αὐτῷ καταψῶσαι τὸν γλουτόν, ἐς ὀρθὸν τοῦ
βαδίσματος ὁ νεανίας ἦλθε. καὶ ὀφθαλμὼ δέ τις
ἐρρυηκὼς ἀπῆχθε πᾶν ἔχων τὸ ἐν αὐτοῖς φῶς; καὶ

attached to his wife. Now he had been dead for only three days when his wife insulted their union by marrying another man, and the consequence was eat he had come to detest the love of women, and had transferred himself ‘wholly into this boy. But he promised, 61 would only not denounce him to yourselves, to endow the child with many noble blessings. As for myself, I was influenced by these promises ; but he has put me off and off for such a long time now, that he has got sole control of my household, yet has no honest or true intentions.” Here the sage asked afresh, if the boy was at hand; and she said not, for, although she had done all she could to get him to come with her, the demon had threatened her with steep places and precipices and declared that he would kill her son, “in case,’ she added, “1 haled him hither for trial.” “Take courage,” . said the sage, “ for he will not slay him when he has read this.” And so saying he drew a letter out of his bosom and gave it to the woman ; and the letter, it appears, was addressed to the ghost and contained threats of an alarming kind.

XXXIX

Tuere also arrived a man who was lame. He already thirty years old was a keen hunter of lions ; but a lion had sprung upon him and_ dislocated his hip so. that he limped with one leg. However when they massaged with their hands his hip, the youth ‘immediately recovered his upright gait. And another man had had his eyes put out, and he went away having recovered, the sight of both of them.

CHAP.
XXXVI
CHAP.

XXXIX

A lame
man healed
Cure of a
blind man
CAP.
XXXIX
FLAVIUS PHILOSTRATUS

» \ “ > \ + > \ NM
ἄλλος τὴν χεῖρα ἀδρανὴς ὤν, ἐγκρατὴς WYXETO.
γυνὴ δέ τις ἑπτὰ ἤδη γαστέρας δυστοκοῦσα δεομέ-
ς \ » A ’ \ & >/ \ 7 abe 4
νου ὑπὲρ αὐτῆς τἀνδρὸς ὧδε ἰάθη: τὸν ἄνδρα ἐκέ-
> δὰ 2i 7; ς 7 \ ec \ /
ἐλεῦσεν, ETELOAY τίκτῃ ἢ γυνή, λαγὼν ὑπὸ KOAT@
CAP.
. XL
a > 7 Ὸ / \ / 3 ἃ
ζῶντα ἐσφέρεσθαι οὗ τίκτει, Kal περιελθόντα αὐτὴν
ἀφεῖναι ὁμοῦ τὸν λαγών, συνεκδοθῆναι γὰρ ἂν τῷ
2 , \ , » ν ε LS dO ΔΉ “Ts
ἐμβρύῳ τὴν μήτραν, εἰ μὴ ὁ λαγὼς αὐτίκα ἐξενε-
χθείη θύραζε.

XI,

\
Πατρὸς δ’ αὖ τινος εἰπόντος, ὡς γένοιντο μὲν
a a e a n
αὐτῷ παῖδες, ἀποθάνοιεν δὲ ὁμοῦ τῷ ἄρξασθαι
3 7 ς \ 3 7} ; ἔς ‘
οἶνον πίνειν, ὑπολαβὼν εἶπεν ὁ “ldpyas, “ καὶ
/ > , > aes 4 > \ x /
βελτίους ἀποθανόντες ἐγένοντο, οὐ yap ἂν. διέ-
\ n /
guyov τὸ μὴ μανῆναι, θερμοτέρων, ὡς φαίνεται,
/ n
σπερμάτων φύντες. οἴνου μὲν οὖν ἀφεκτέον τοῖς

> e al ς \ TH > / \ 7
ἐξ ὑμῶν, ὡς δὲ μηδὲ ές ἐπιθυμίαν ποτὲ οἴνου κατα-
σταῖεν, εἴ σοι πάλιν παιδίον γένοιτο, γέγονε δὲ
ε , δ τ ς ἘΠ ON \ a \ by
ἑβδόμην ἡμέραν, ὡς ὁρῶ, τὴν γλαῦκα THY ὄρνιν
Ἂν ´ ® / \ \ 2\ ’
χρὴ ἐπιφυλάττειν, οὗ νεοττεύει, καὶ τὰ WA σπά-
a cal a ff /
σαντα δοῦναι μασᾶσθαι, τῷ βρέφει συμμέτρως
Σ \ ´ῦ \
ἔψοντα, εἰ yap βρώσεταί τι τούτων, πρὶν οἴνου
: a A N 4
γεύσεται, μῖσος αὐτῷ πρὸς Τον οἶνον ἐμφύσεται,
/
καὶ σωφρονέστατα διακείσεται, μόνου EvyKxexpa-
f an a / an»?
μένος τοῦ ἐν TH φύσει θερμοῦ.
4 4. 3 4 \ ἁ + >
Τούτων οὖν ἐμπιπλάμενοι καὶ τοὺς ἄνδρας ἐκ-
318
‘LIFE OF APOLLONIUS, BOOK III

Yet another man had his hand paralysed, but left cHap. their presence in full possession of the limb. And a ***!* certain woman had suffered in labour already seven paralytic times, but was healed in the following way through

the intercession of her husband. He bade the man, ofa whenever his wife should be about to bring forth her "oman by next child, to enter her chamber carrying in his live hare bosom.a live hare; then he was to walk once round

her and at the same moment to release the hare ;

for that the womb would be expelled together with

the foetus, unless the hare was at once driven out.

XL

AN again a certain man who was a father said cHap. that he had had several sons, but that they had *" died the moment they began to drink wine. Iarchas 0},°°R5 took him up and said: “Yes, and it is just as through well they did die, for they would inevitably have wine oe gone mad, having inherited, as it appears, from their yerents too warm._a temperament... Your children,’

e added, “ must therefore abstain from wine, but in order that they may be never led even to desire wine, supposing you should have another boy, and I. per- ceive you had one only six days ago, you must care-

fully watch the hen owl and, find where it builds its nest ; then you must snatch its eggs and give them to the child to chew after boiling them properly ;. for if it is fed upon these, before it tastes wine, a distaste for wine will be bred in it, and it will keep sober by your excluding from its temperament any but natural warmth.”

With such lore as this then they surfeited

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CAP.

XI,

OAP,
XLi
FLAVIUS PHILOSTRATUS

/ a > / / /
πληττόμενοι, τῆς ἐς πάντα σοφίας παμπόλλους
ὁσημέραι Χόγους ἠρώτων, πολλοὺς δὲ καὶ αὐτοὶ
ἠρωτῶντο.
XLI

Τῆς μὲν οὖν διαλεκτικῆς ξυνουσίας ἄμφω μετ-
rn? \ ere 7 7 : ’ ; \
etyov, Tas δὲ ἀπορρήτους σπουδάς, αἷς ἀστρικὴν
/ :
ἢ μαντείαν κατενόουν καὶ THY πρόγνωσιν ἐσπού-
δαζον, θυσιῶν τε ἥπτοντο καὶ κλήσεων, αἷς θεοὶ
/
χαίρουσι, μόνον φησὶν ὁ Adis τὸν ᾽Απολλώνιον
ἴω n 3 / \ Nts \
ξυμφιλοσοφεῖν τῷ ᾽Ιάρχᾳ, καὶ ξυγγράψαι μὲν.
> Ἄ \ U > / 7 ′
ἐκεῖθεν περὶ μαντείας ἀστέρων βίβχους τέτταρας,
ὧν καὶ Μοιραγένης ἐπεμνήσθη, ξυγγράψαι δὲ περὶ
Ὸ n + if ’
θυσιῶν καὶ ὡς ἄν τις ἑκάστῳ θεῷ προσφόρως τε
\ / UA \ v \ lal > /
καὶ κεχαρισμένως θύοι. τὰ μὲν δὴ TOV ἀστέρων
καὶ τὴν τοιαύτην μαντικὴν πᾶσαν ὑπὲρ τὴν
’ , € on ′ \ “08. 5) hepsi 434 5 Μὰ
ἀνθρωπείαν ἡγοῦμαι. φύσιν, καὶ οὐδ᾽ εἰ κέκτηταί
τις οἶδα, τὸ δὲ περὶ θυσιῶν ἐν πολλοῖς μὲν ἱεροῖς
Ὸ n A :

εὗρον, ἐν πολλαῖς δὲ πόλεσι, πολλοῖς δὲ ἀνδρῶν
΄σ
lal / n
σοφῶν οἴκοις, καί TOL, ἄν τις ἑρμηνεύοι αὐτό, σεμνῶς
; . \ “ s
ξυντεταγμένον Kal κατὰ τὴν ἠχὼ τοῦ ἀνδρός.
¢ \ ν’ > :
φησὶ δὲ ὁ Δάμις καὶ δακτυλίους ἑπτὰ τὸν ᾽Ιάρχαν
1 Kayser reads: καὶ τί ἄν, which is unintelligible.”

themselves, and they were astonished at the many- cap.
sided wisdom of the company, and day after day they *"
_asked all sorts of questions, and. were themselves
_ asked many in turn.
XLI-

Botu Apollonius and Damis then took part in the cHap. interviews devoted to abstract discussions; not so *~™) with the conversations devoted to occult themes, in 4P/°u™* which they pondered the nature of astronomy or ss ‘s divination, and. considered the question of fore- mentioned knowledge, and handled the problems of sacrifice ae and of the invocations in which the gods take pleasure. In these Damis says that Apollonius alone partook of the philosophic discussion together with Iarchas, and that he embodied the results in four books concerning divination by the stars, a work which Moiragenes has mentioned. And Damis says that he composed a work on the way to offer. sacrifice to the several gods in ἃ manner suitable and pleasing to them. Not only then do I His work on regard the work on the science of the stars and the ““"*° whole subject of such divination as transcending human nature, but I do not even know if anyone has these works; but I found the treatise on sacrifices in several temples, and in several cities, and in the houses of several learned men; moreover if anyone who should translate! it, he would find it to be a grave and dignified composition, and one that rings of the author's. personality®_ And Damis says that

1%JIn Bk. IV. ch. 19, we are told that this book was
written in the Cappadocian tongue. Hence the need of
translation.
321

CAP.
<LI
CAP.
XLII
FLAVIUS PHILOSTRATUS ὁ

τῷ ᾽Απολλωνίῳ δοῦναι τῶν ἑπτὰ ἐπωνύμους
> / ἃ a hi 9.8 Ud DRE. ἡ \
ἀστέρων, οὺς φορεῖν Τον Ἀπολλώνιον κατὰ Eva πρὸς
τὰ ὀνόματα τῶν ἡμερῶν.
XLII

Περὶ δὲ προγνώσεως λόγου αὐτοῖς ποτε ὄντος,

\ a 3 / / «ἡ /

καὶ τοῦ ᾽Απολλωνίου προσκειμένου τῇ σοφίᾳ
, ΝΣ \ / a , > nr
ταύτῃ, Kal τὰς πλείους τῶν διαλέξεων ἐς τοῦτο

e

οἱ

ce

n \
ξυντείνοντος, ἐπαινῶν αὐτὸν ὁ ‘ldpxas,
an» ςς / = ARE J,
μαντικῇ, ἔφη, “ χαίροντες, ὦ χρηστὲ Απολλώνιε,
asf n /
θεῖοί τε ὑπ᾽ αὐτῆς γίγνονται Kal πρὸς σωτηρίαν
N \ a
ἀνθρώπων πράττουσι. τὸ yap, ἃ χρὴ ἐς θεοῦ
> / epee an . . 7 5.15
ἀφικόμενον εὑρέσθαι, ταῦτα αὖ, ὦ χρηστέ, ἐφ
a n /
ἑαυτοῦ προιδέσθαι προειπεῖν τε ἑτέροις, ἃ μήπω
ἴσασι, πανολβίου τινὸς ἡγοῦμαι καὶ ταὐτὸν
fal / n n \
ἰσχύοντος τῷ ᾽Απόλλωνε τῷ Δελφικῷ. ἐπεὶ δὲ ἡ
τέχνη τοὺς ἐς θεοῦ φοιτῶντας ἐπὶ τῷ χρήσασθαι
/ a
καθαροὺς κελεύει βαδίζοντας φοιτᾶν, ἢ “ ἔξιθι τοῦ
0 n lal \
vem” πρὸς αὐτοὺς ἐρεῖ, δοκεῖ μοι καὶ τὸν προγνω-
/ » ς [οἰ ε a» \ / a
σόμενον ἄνδρα ὑγιῶς ἑαυτοῦ ἔχειν, Kal μήτε κηλῖδα
an a / \
προσμεμάχθαι τῇ ψυχῇ μηδεμίαν, μήτε οὐλὰς

ἁμαρτημάτων ἐντετυπῶσθαι τῇ γνώμῃ, καθαρῶς
\ \ fa n
δὲ αὐτὸν προφητεύειν ἑαυτοῦ Kal τοῦ περὶ τῷ
7 / ’ \
στέρνῳ τρίποδος συνιέντα: γεγωνότερον yap οὕτω
καὶ ἀληθέστερον τὰ λόγια ἐκδώσει. ὅθεν οὐ χρὴ
}-
θαυμάζειν, εἰ καὶ od τὴν ἐπιστήμην ξυνείληφας
“ 3 an n / 54 2 39)
τοσοῦτον ἐν τῇ ψυχῇ φέρων αἰθέρα.
322
LIFE OF APOLLONIUS, BOOK III

larchas gave seven rings to Apollonius named after cpap.
the seven stars, and that Apollonius wore each of XH
these in turn on the day of the week which bore its
name.
XLII

As to the subject of foreknowledge, they presently cHap. had a talk about it, for Apollonius was devoted to this ῾ΥΠ kind of lore, and turned most of their conversations pipers on to it. For this Iarchas praised him and said: of the “My good friend Apollonius, those who take “eae pleasure in divination, are rendered divine thereby and contribute to the salvation of mankind. For here we have discoveries which we must go to a divine oracle in order to make; yet these, my good friend, we foresee of our unaided selves and. foretell to others things which they know not yet. This I regard as the gift of one thoroughly blessed and endowed with the same mysterious power as the Delphic Apollo. Now the ritual insists that those who yisit a shrine with a view to obtaining a response, must purify themselves first, otherwise they will be told to “depart from the temple.” Consequently I consider that one who would fore- see. events must be healthy in himself, and must not have his soul stained with any sort of defile- ment nor his character scarred with the wounds of any sins; so he will pronounce his predictions with purity, because he will understand himself and the sacred tripod in his breast, and with ever louder and clearer tone and truer import will he utter his oracles. Therefore you need not be surprised, if you comprehend the science, seeing that you carry in your soul so much ether.”’

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XLIV
FLAVIUS PHILOSTRATUS

XLII

K \ / “ \ \ 7 ‘ce \ δ’

al χαριεντιζόμενος ἅμα πρὸς τὸν Δάμιν, “ σὺ
δέ 5) » ‘ce / b 4 \ n
οὐδέν," ἔφη, ““προγιυγνώσκεις, ᾽Ασσύριε, Kal ταῦτα
\ ἐδ ον ´, AP SFE ς px». 4 es:
ξυνὼν ἀνὸρὶ τοιούτῳ ; νὴ Δί, εἶπε, “τά γε
n »“ \ »
ἐμαυτῷ ἀναγκαῖα" ἐπειδὴ γὰρ πρώτῳ ἐνέτυχον τῷ
, 7 ’
᾽Απολλωνίῳ τούτῳ, καὶ σοφίας μοι ἔδοξε πλέως
/ , 7 fal
δεινότητός τε Kal σωφροσύνης καὶ τοῦ καρτερεῖν
> lal > \ \ \ 4 > 3 n 3
ὀρθῶς, ἐπεὶ δὲ καὶ μνημοσύνην ἐν αὐτῷ εἶδον,
/ ’ \ ᾽ὔ Ὼ 7 7ὔ
πολυμαθέστατὸόν τε καὶ φιλομαθίας ἥττω, δαιμόνιόν
τί μοι ἐγένετο, καὶ ξυγγενόμενος αὐτῷ σοφὸς μὲν
ᾠφήθην δόξειν ἐξ ἰδιώτου τε καὶ ἀσόφου, πεπαιδευ-
/ a
μένος δὲ ἐκ βαρβάρου, ἐπόμενος δὲ αὐτῷ καὶ
ξυσπουδάζων ὄψεσθαι μὲν ᾽Ινδούς, ὄψεσθαι δὲ
a ᾽ὔ J > n
ὑμᾶς, “Ελλησί τε ἐπιμίξειν “Ελλην ὑπ᾽ αὐτοῦ
γενόμενος. τὰ μὲν δὴ ὑμέτερα περὶ μεγάλων ὄντα
Δελφοὺς ἡγεῖσθε καὶ Δωδώνην καὶ 6 τι βούλεσθε,
P] \ / > Ἀ / \ « , » 7
τἀμὰ δέ, ἐπειδὴ Δάμις μὲν ὁ προγιγνώσκων αὐτά,
>] an / \ NM
προγιγνώσκει δ᾽ ὑπὲρ αὐτοῦ μόνου, γραὸς ἔστω
7ὔ a
ayuptpias μαντευομένης ὑπὲρ προβατίων Kab τῶν
τοιούτων."
XLIV

3 /
Ἐπὶ τούτοις μὲν δὴ ἐγέλασαν οἱ σοφοὶ πάντες,
‘ a VA n ite!
καταστάντος δὲ τοῦ γέλωτος ἐπανῆγεν ὁ ᾽Ιάρχας

XIΠΙ

Awnp with these words he turned to Damis and cHap. said playfully; « And you, O Assyrian, have you no ὅπ Π foreknowledge of anything, especially as you associate eae with such a man as this?” “ Yes, by Zeus,” answered itions Damis, “at any rate of the things that are necessary for myself; for when I first met

with Apollonius here, he at once struck me as full of wisdom and cleverness and sobriety and of true endurance ; but when I saw that he also had ἃ good memory, and that he was very learned and entirely devoted ‘to love of learning, he became to me something superhuman ; and I came to the conclusion that if I stuck to him I should be held a wise man instead of an ignoramus and a dullard, and an educated man instead of a savage; and I saw that, if I followed him and shared his pursuits, I should visit. the Indians and visit you, and that I should be turned into a Hellene by him and be able to mix with the Hellenes. Now of course you set your oracles, as they concern important issues, on a level with those of Delphi and Dodona and of any other shrine you like ; as for my own premonitions, since Damis is the person who has them, and since his foreknowledge concerns himself alone, we will suppose that they resemble the guesses of an old beggar wife foretelling what will happen to sheep and such like.”

XLIV

Au the sages laughed.of course at. this sally, and CHAP. when the laughter had subsided, Iarchas led back the *"

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XLV
» FLAVIUS PHILOSTRATUS

ἐς τὸν περὶ THs μαντικῆς λόγον, καὶ πολλὰ μὲν
αὐτὴν ἀγαθὰ ἔλεγε τοὺς ἀνθρώπους εἰργάσθαι,
μέγιστον δὲ τὸ τῆς ἰατρικῆς δῶρον: οὐ γὰρ av
\ \ 2 QO. > 3 ῆ,
ποτὲ τοὺς σοφοὺς ᾽Ασκληπιάδὰς ἐς ἐπιστήμην
τούτου παρελθεῖν, εἰ μὴ παῖς ᾽Απόλλωνος ᾽Ασκλη-
, , ì
πιὸς γενόμενος, καὶ κατὰ τὰς ἐκείνου φήμας τε
7 N \ 7 an A
καὶ μαντείας ξυνθεὶς τὰ πρόσφορα ταῖς νόσοις
φάρμακα, παισί τε ἑαυτοῦ παρέδωκε, καὶ τοὺς
/ an
Evvovtas ἐδιδάξατο, τίνας μὲν δεῖ προσάγειν πόας
n / a -
ὑγροῖς ἕλκεσι, τίνας δὲ αὐχμηροῖς καὶ ξηροῖς,
/ » 5
ξυμμετρίας τε ποτίμων φαρμάκων, ὑφ᾽ ὧν ὕδεροι
ἀποχετεύονται, καὶ αἷμα ἴσχεται, φθόαι τε παύ-
\ \ Ψ n «ἀπρα a9 r
ονταὶ Kal τὰ οὕτω κοῖλα. Kal Ta τῶν ἰοβόλων
\ oo» ᾽ \ a9 ἢ Ὸ ΜΔ ᾧ ΩΣ

δὲ ἄκη καὶ τὸ τοῖς ἰοβόλοις αὐτοῖς ἐς πολλὰ τῶν
νοσημάτων χρῆσθαι τίς ἀφαιρήσεται τὴν μαντι-
κήν ; οὐ yap μοι δοκοῦσιν ἄνευ τῆς προγιγνω-
σκούσης σοφίας θαρσῆσαί ποτε ἄνθρωποι τὰ
πάντων ὀλεθριώτατα φαρμάκων ἐγκαταμῖξαι τοῖς
σώζουσιν.
XLV

᾽Επεὶ δὲ καὶ ὅδε ὁ λόγος ἀναγέγραπται τῷ Aa-
a na > a
μιδι, σπουδασθεὶς ἐκεῖ περὶ τῶν ἐν ᾽Ινδοῖς μυθολο-
“ 4,
γουμένων θηρίων te καὶ πηγῶν καὶ ἀνθρώπων,
> ace | \ / x \ / x "
μηδ᾽ ἐμοὶ παραλειπέσθω, καὶ γὰρ κέρδος ἂν εἴη
a n \
μήτε πιστεύειν, μήτε ἀπιστεῖν πᾶσιν. ἤρετο yap
\ © 9 ´ «.«,Y a > a
δὴ ὁ ᾽Απολλώνιος, “ ἔστι TL ζῷον ἐνταῦθα μαρτι-
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LIFE OF APOLLONIUS, BOOK III

argument to the subject of divination, and among cHap. the many blessings which that art had conferred ΣP upon mankind, he declared the gift of healing to be Piet the most important. ‘For,’ said he, “the wise sons medicine of Asclepius would have never attained to this — branch of science, if Asclepius had not been the son

of Apollo ; and as such had not in accordance with the latter's responses and oracles concocted and adapted different drugs to different diseases; these he not

only handed on to his own sons, but he taught his companions what herbs must be applied to running wounds, and what to inflamed and dry wounds,

and in what doses to administer liquid drugs for drinking, by means of which dropsical patients are drained, and bleeding is checked, and diseases of decay and the cavities due to their ravages are put an

end to. And who,” he said, “ can deprive the art of divination of the credit of discovering simples which

heal the bites of venomous creatures, and in particular

of using the virus itself as a cure for many diseases ?

For I do not think that men without the forecasts of

a prophetic wisdom would ever have ventured to
mingle with medicines that save life these most
deadly of poisons.”
XLV

_ Awnpb inasmuch as the following conversation also cnap. has been recorded by Damis as having been
held Xo upon this occasion with regard to the mythological cnythial animals and fountains and men met
with in India, I oe of must not leave it out, for there is much to be gained """

by neither believing nor yet disbelieving everything. Accordingly Apollonius asked the question, whether

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oan

FLAVIUS PHILOSTRATUS

29) » / “
χόρας ;” ; 0 δὲ lapxas, “καὶ τίνα, ἔφη, ᾽ Φύσαν τοῦ
© ἔᾠου τούτου ἤκουσας ; ; εἰκὸς γὰρ καὶ τεῦὶ εἴδους
αὐτοῦ τι λέγεσθαι." “λέγεται, εἶπε, “μεγάλα
; \
καὶ ἄπιστα, τετράπουν μὲν γὰρ εἶναι αὐτό, τὴν
Ἴ μ
κεφαλὴν δὲ ἀνθρώπῳ εἰκάσθαι, λέοντι δὲ ὡμοιῶ-
an / ες
σθαι τὸ μέγεθος, τὴν δὲ οὐρὰν τοῦ θηρίου τούτου
ν 7
πηχυαίας ἐκφέρειν καὶ ἀκανθώδεις Tas τρίχας, ἃς
4 Ὸ 7 > \ a > oo
βάλλειν ὥσπερ τοξεύματα ἐς τοὺς θηρῶντας αὐτό.
ἐρομένου δὲ αὐτοῦ καὶ περὶ τοῦ χρυσοῦ ὕδατος, ὅ
lal n 7] tal
φασιν ἐκ πηγῆς βλύζειν, Kal περὶ τῆς ψήφου τῆς
Y n \ a
ἅπερ ἡ μαγνῆτις ποιούσης, ἀνθρώπων τε ὑπὸ γῆν
οἰκούντων καὶ πυγμαίων αὖ καὶ σκιαπόδων, ὕπο-
\ ς’ / \ \ / x a Ἴλ ᾧ
λαβὼν o lapyas, “ περὶ μὲν ζῴων ἢ φυτῶν, εἶπεν,
lal a > ‘dite.
“ἢ πηγῶν, OV αὐτὸς ἐνταῦθα ἥκων εἶδες, TL ἄν TOL
f \ \ » ma SD a πρός ahs Spot 3
λέγοιμι; σὸν yap ἤδη νῦν ἐξηγεῖσθαι αὐτὰ ἑτέροις"
θηρίον δὲ τοξεῦον ἢ χρυσοῦ πηγὰς ὕδατος οὔπω
ἐνταῦθα ἤκουσα.

XLVI

“Περὶ μέντοι τῆς ψήφου τῆς ἐπισπωμενὴῆς τε
καὶ ξυνδούσης ἑαυτῇ λίθους ἑτέρας οὐ χρὴ ἀπιστεῖν"
ἔστι γάρ σοι καὶ ἰδεῖν τὴν λίθον, καὶ θαυμάσαι τὰ
ἐν αὐτῇ πάντα. γίγνεται μὲν γὰρ ἡ μεγίστη κατὰ
ὄνυχα δακτύλου τούτου," δείξας τὸν ἑαυτοῦ ἀντί-
χείρα, “ κυίσκεται δὲ ἐν γῇ κοίλῃ βάθος ὀργυιαὶ
τέτταρες, τοσοῦτον δὲ αὐτῇ περίεστι τοῦ πνεύ-
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LIFE OF APOLLONIUS, BOOK III

_ there was there an animal called the man-eater cap.
(martichoras) ; and Iarchas replied : “And what have XP
you heard about the make of this animal? For it
is probable that there is some account given of its
shape.” “There are,’ replied Apollonius, “ tall
stories current which I cannot believe; for they say
that the creature has four feet, and that his head
resembles that of a man, but that in size it is
comparable ἴο ἃ lion ; while the tail of this animal
puts out hairs a cubit long and sharp as thorns,
which it shoots like arrows at those who hunt it.”
And he further asked about the golden water which
they say bubbles up froma spring, and about the
stone which behaves like a magnet, and about the
men who live underground and the pigmies also and
the shadow-footed men; and Iarchas answered his
questions thus: “What have I to tell you about
animals or plants or fountains which you have seen
yourself.on coming here? | For by this time you are
as competent to describe these to other people as I
am; but I never yet heard in this country of an
animal that shoots arrows or of springs of golden
water.
XLVI

* However about the stone which attracts and CHAP. binds to itself other stones you must not be sceptical ; ἔν for you can see the stone yourself if you like, and Pahoa admire its properties. For the greatest specimen is *"° exactly of the size of this finger nail,’ and here he pointed to his own thumb, “and it is conceived ina hollow in the earth at a depth of four fathoms ; but it is so highly endowed with spirit, that the earth swells

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CAP.
XLVI
CAP.
XLVII
FLAVIUS PHILOSTRATUS

ε ´ ö val \ a \ a \
ματος, ὡς ὑποιὸδεῖν τὴν γῆν Kal κατὰ πολλὰ
ῥήγνυσθαι κυισκομένης ἐν αὐτῇ τῆς λίθου. μα-
- \ δες | 2 \ ἂν > 7 oF
στεῦσαι δὲ αὐτὴν οὐδενὶ ἔξεστιν, ἀποδιδράσκει γάρ,
/ n > - /
εἰ μὴ μετὰ λόγου ἀνασπῷτο" ἀλλ᾽ ἡμεῖς μόνοι TA
\ / . \
μὲν δράσαντες, τὰ δὲ εἰπόντες ἀναιρούμεθα τὴν
παντάρβην: ὄνομα γὰρ αὐτῇ τοῦτο. νύκτωρ μὲν
οὖν ἡμέραν ἀναφαίνει, καθάπερ τὸ πῦρ, ἔστι γὰρ
> n
πυρσὴ Kal ἀκτινώδης, εἰ δὲ μεθ᾽ ἡμέραν ὁρῷτο,
/ \ 5 \ lal / \
βάλλει τοὺς ὀῤφθαλμοὺς μαρμαρυγαῖς μυρίαις. τὸ
δὲ ἐν αὐτῇ φῶς πνεῦμά ἐστιν ἀρρήτου ἰσχύος, πᾶν
a n / / 4
yap τὸ ἐγγὺς ἐσποιεῖ αὐτῇ. Ti λέγω TO ἐγγύς;
ἔστι σοι λίθους, ὁπόσας βούλει, καταποντῶσαί
ποι ἢ τῶν ποταμῶν ἢ τῆς θαλάττης, καὶ μηδὲ
᾽] \ > / > \ / \ id NM
eyyus ἀλλήλων, ἀλλὰ σποράδας καὶ ὡς ETUXED,
ς » Gar. > \ lal / / an
ἡ δὲ ἐς αὐτὰς καθιμηθεῖσα, ξυλλέγεται πάσας TH
τοῦ πνεύματος διαδόσει, καὶ ὑποκείσονται αὐτῇ
N «ς 7 / n ᾽᾽
βοτρυδὸν αἱ λίθοι, καθάπερ σμῆνος.
XLVII

Kal εἰπὼν ταῦτα ἔδειξε τὴν λίθον αὐτήν τε Kal
ς / \ , > fa) \
ὁπόσα ἐργάζεται. τοὺς δὲ πυγμαίους οἰκεῖν μὲν
/ a \ fal
ὑπογείους, κεῖσθαι δὲ ὑπὲρ τὸν Tayynv, ζῶντας
δ lal
τρόπον ὃς πᾶσιν εἴρηται, σκιάποδας δὲ ἀνθρώ-
Xx j / ba ς 4 s 7
ποὺς ἢ μακροκεφάλους ἢ ὁπόσα Σκύλακος ξυγ-

\ \ A 16 5 » 7
γραφαὶ περὶ τούτων ἄδουσιν, οὔτε ἄλλοσέ ποι βιο-
/ na “ ‘ \ 3 an
τεύειν τῆς γῆς οὔτε μὴν ἐν ᾽Ινδοῖς.
39°

LIFE OF APOLLONIUS, BOOK III

and breaks open in many places-when the stone is CHAE. conceived in it. But no one can get hold of it, for it ἢ runs away, unless it is scientifically attracted ; but we alone can secure, partly by performance of certain rites, and partly by certain forms of words, this pantarbe, for such is the name given to it. Nowin the night-time it glows like the day just as fire might, for it is red and gives out rays ; and if you look at it in the daytime it smites your eyes with a thousand glints and gleams...And the light within it is a spirit of mysterious power, for it absorbs to itself everything in its neighbourhood. And why do_I say in its neighbourhood? Why you can sink anywhere in river or in sea as many stones as you like, and these not even near to one another, but here there and everywhere ; and then if you Jet down this’ stone among them by a string it gathers them all together by the diffusion of its spirit, and the stones yield to its influénce and cling to it in a bunch, like a swarm of bees.”

XLVII

Anp having said this he showed the stone itself cHap.
and all that it was capable of effecting. And as to ἀκ ἡ
the pigmies, he said that they lived. underground, pigmies
and that they lay on the other side of the Ganges
and lived in the manner which is related by all. As
to men that are shadow-footed or have long heads,
and as to the other poetical fancies which the
treatise of Scylax recounts about them, he said that
they didn’t live anywhere on the earth, and least of
all in India,
991

CAP.

XLVIII

CAP.
XLIX
FLAVIUS PHILOSTRATUS

XLVIII

῞Ο δ᾽ δ᾽ τὰν \ ε n t Μία.
ν δ᾽ ὀρύττουσι χρυσὸν οἱ γρῦπες, πέτραι εἰσὶν

οἷον σπινθῆρσιν ἐστιγμέναι ταῖς τοῦ χρυσοῦ
ῥανίσιν, ἃς λεθοτομεῖ τὸ θηρίον τοῦτο τῇ τοῦ ῥάμ-
φους ἰσχύϊ. τὰ γὰρ θηρία ταῦτα εἶναι Τε ἐν
Ἰνδοῖς καὶ ἱεροὺς νομίζεσθαι τοῦ Ἡλίου, τέθριππά
τε αὐτῶν ὑποζευγνύναι τοῖς ἀγάλμασι τοὺς
N e/ > > val / / /
τον Ὅ Ἥλιον ἐν Ἰνδοῖς γράφοντας, μέγεθός τε

\ > \ > / > \ -" / ς \

Kal ἀλκὴν εἰκάσθαι αὐτοὺς τοῖς λέουσιν, ὑπὸ δὲ
πλεονεξίας τῶν πτερῶν αὐτοῖς τε ἐκείνοις ἐπιτί-
θεσθαι, καὶ τῶν ἐλεφάντων δὲ καὶ δρακόντων
ὑπερτέρους εἶναι. πέτονται δὲ οὔπω μέγα, ἀλλ᾽
ὅσον οἱ βραχύποροι ὄρνιθες, μὴ γὰρ ἐπτιλῶσθαι
σφᾶς, ὡς, ὄρνισι πάτριον, ἀλλ᾽ ὑμέσι τοὺς ταρσοὺς
ὑφάνθαι πυρσοῖς, ὡς εἶναι κυκλώσαντας πέτεσθαί
τε καὶ ἐκ μετεώρου μάχεσθαι, τὴν τίγριν δὲ αὐτοῖς
ἀνάλωτον εἶναι μόνην, ἐπειδὴ τὸ τάχος αὐτὴν
ἐσποιεῖ τοῖς ἀνέμοις.
XLIX

Καὶ τὸν. φοίνικα δὲ τὸν ὄρνιν τὸν διὰ πεντα-
κοσίων ἐτῶν ἐς Αἴγυπτον ἥκοντα, πέτεσθαι: μὲν ἐν
τῇ Ἰνδικῇ τὸν χρόνον τοῦτον, εἶναι δὲ ἕνα, ἐκδιδό-
μένον τῶν ἀκτίνων καὶ χρυσῷ λάμποντα, μέγεθος
ἀετοῦ καὶ εἶδος, ἐς καλιάν τε ἰξάνειν τὴν ἐκ τοῦ
ἀρώματος ποιουμένην αὐτῷ πρὸς ταῖς τοῦ Νείλου
πηγαῖς. ἃ δὲ Αἰγύπτιοι περὶ αὐτοῦ ἄδουσιν, ὡς
ἐς Αἴγυπτον φέρεται, καὶ Ἴνδοὶ ξυμμαρτυροῦσι,
33?

LIFE OF APOLLONIUS, BOOK ΠΙ

XLVIII

As to the gold which the griffins dig up, there are ΘΆΛΛΕΙ rocks which are spotted with drops of gold as with |, | sparks, which this creature can quarry because of the grifiins strength of its beak. ‘“ For these animals do exist in India,” he said, “ and are held in veneration as being sacred to the Sun; and the Indian artists, when they represent the Sun, yoke four of them abreast to draw the images; and in size and strength they resemble lions, but. having this advantage over them that they have wings, they will attack them, and they get the better of elephants and of dragons. But they have no great power of flying, not more than have birds of short flight; for they are not winged as is proper with birds, but the palms of their feet are webbed. with. red membranes, such that they are able to revolve them, and make a flight and fight in the air; and the tiger alone is beyond their powers of attack, because in swiftness it rivals the winds,

XLIX

“AN the phoenix,’ he said, “is the bird which visits CHAP. Egypt every five hundred years, but the rest of that cai time it flies about in India; and it is unique in that phoenix it gives out rays of sunlight and shines with gold, in size and appearance like an eagle ; and it sits upon the nest whichis made by it at the springs of the Nile out of spices. The story of the Egyptians about it, that it comes to Egypt, is testified to by the Indians

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CAP.
XLIX
CAP.
L
FLAVIUS PHILOSTRATUS

προσάδοντες τῷ λόγῳ τὸ τὸν φοίνικα τὸν ἐν τῇ
καλιᾷ τηκόμενον προπεμπτηρίους ὕμνους αὐτῷ
ἄδειν. τουτὶ δὲ καὶ τοὺς κύκνους φασι δρᾶν οἱ
σοφώτερον αὐτῶν ἀκούοντες.
Is

Τοιαίδε μὲν αἱ πρὸς τοὺς σοφοὺς Εννοveiat
᾽Απολλωνίῳ ἐγένοντο μηνῶν τεττάρων ἐκεῖ διατρί-
ψαντι, καὶ ξυλλαβόντι λόγους φανερούς τε καὶ
ἀπορρήτους πάντας, ἐπεὶ δὲ ἐξελαύνειν ἐβούλετο,
τὸν μὲν ἡγεμόνα καὶ τὰς καμήλους πείθουσιν
αὐτὸν ἀποπέμψαι τῷ Φραώτῃ pet ἐπιστολῆς,
αὐτοὶ δὲ ἡγεμόνα ἕτερον καὶ καμήλους δόντες
προέπεμπον αὐτόν, εὐδαιμονίζοντες αὐτούς τε
κἀκεῖνον. ἀσπασάμενοι δὲ τὸν ᾽Απολλώνιον καὶ
θεὸν τοῖς πολλοῖς εἶναι δόξειν οὐ τεθνεῶτα μόνον,
ἀλλὰ καὶ ζῶντα φήσαντες, αὐτοὶ μὲν ὑπέστρεψαν
ἐς τὸ φροντιστήριον, ἐπιστρεφόμενοι πρὸς τὸν
ἄνδρα καὶ δηλοῦντες, ὅτι ἄκοντες αὐτοῦ ἀπαλλάτ-
τονται" ὁ δὲ᾽ Ἀπολλώνιος ἐ ἐν δεξιᾷ μὲν τὸν ᾽άγγην
ἔχων, ἐν ἀριστερᾷ δὲ τὸν ῞Υφασιν KATHEL ἐπὶ τὴν
θάλατταν ἡ ἡμερῶν δέκα ὁδὸν ἀ ἀπὸ τοῦ ἱεροῦ ὄχθου.
κατιοῦσι δ᾽ αὐτοῖς πολλαὶ μὲν στρουθοὶ ἐφαίνοντο,
πολλοὶ δὲ ἄγριοι βόες, πολλοὶ δὲ ὄνοι καὶ λέοντες
καὶ παρδάλεις, καὶ τίγρεις, καὶ πιθήκων. γένος
ἕτερον. παρὰ τοὺς ἐν ταῖς πεπέρισι, μέλανές τε γὰρ
καὶ λάσιοι ἦσαν καὶ τὰ εἴδη κύνειοι καὶ σμικροῖς
ἀνθρώποις ἴσοι. διαλεγόμενοι δὲ περὶ τῶν ὁρω-

μένων, ὁποῖα εἰώθεσαν, ἀφίκοντο ἐπὶ τὴν θάλατ-
ταν, ἐν ᾗ κατεσκεύαστο ἐμπόρια μικρά, καὶ πλοῖα
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also, but the latter add this touch to the story, that cHap. the phoenix which is being consumed in its nest *"* sings funeral strains for itself. And this is also

done by the swans according to the account of those

who have the wit to hear them.

L

In such conversations with the sages Apollonius cHap, spent the four months which he passed there, and he acquired all sorts of lore both profane and antes _ mysterious. But when he was minded to go on his Brahmans way, they persuaded him to send back to Phraotes with a letter his guide and the camels; and they themselves gave him another guide and camels, and sent him forth on his way, congratulating both them- selves and him. And having embraced Apollonius and declared that he would be esteemed a god by the many, not merely after his death, but while he was still alive, they turned back to their place of meditation, though ever and anon they turned to- wards him, and showed by their action that they parted from him against their will. And Apollonius keeping the Ganges on his right hand, but the Hyphasis on his left, went down towards the sea a journey of ten days from the sacred ridge. And as they went down they saw a great many ostriches, and many wild bulls, and many asses and lions: and pards and tigers, and another kind of apes than those which inhabit the pepper trees, for these were black and bushy-haired and were dog-like in features and as big as small men, And in the usual discussion of what they saw they reached the sea, where small factories had been built, and passenger

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\ 5 > an [4 a / lal
oap. δὲ ἐν αὐτοῖς ὥρμει πορθμεῖα παραπλήσια τοῖς
᾽ Τυρρηνοῖς... τὴν δὲ θάλατταν τὴν ᾽Ερυθρὰν εἶναι
μὲν κυανωτάτην, ὠνομάσθαι δέ, ὡς εἶπον, ἀπὸ,
᾽Ερύθρα βασιλέως, ὃς ἐπωνόμασεν ἑαυτὸν ἐκείνῳ
ig P : ς, OS μα 0 Σ
τῷ πελάγει.

LI

CAP. ᾽Βνταῦθα ἥκων τὰς μὲν καμήλους ἀπέπεμψε τῷ
4 ? / ya n

lapxya pet ἐπιστολῆς
cc? , > ´ \ Ὸ ε / La
Ἀπολλώνιος lapy@ καὶ τοῖς ἑτέροις σοφοῖς
χαίρειν.
ἀφικομένῳ μοι πεζῇ πρὸς μᾶς δεδώκατε τὴν θά-
AaTTaV, ἀλλὰ καὶ σοφίας τῆς ἐν ὑμῖν κοινωνή-
σαντες δεδώκατε καὶ διὰ τοῦ οὐρανοῦ πορεύεσθαίι.
μεμνήσομαι τούτων καὶ πρὸς “λληνας, κοινωνήσω
τε λόγων ὡς παροῦσιν ὑμῖν, εἰ μὴ μάτην ἔπιον τοῦ
Ταντάλου. ἔρρωσθε ἀγαθοὶ φιλόσοφοι."
LI

> \ >\ 9 \ \ > 7 / \ > ,

CAP. Αὐτὸς δὲ ἐπιβὰς νεὼς ἐκομίζετο λείῳ Kal εὐφόρῳ
’ 7 \ ον ac , e
πνεύματι, θαυμάζων τὸ στόμα τοῦ Ύ῎Υφάσιδος, ws
φοβερῶς δι’ αὐτοῦ ἐκχεῖται: τελευτῶν γάρ, ὡς
ἔφην, ἐς χωρία πετρώδη καὶ στενὰ καὶ κρημνοὺς
ἐκπίπτει, δι’ ὧν καταρρηγνὺς ἐς τὴν θάλατταν ἑνὶ
στόματι χαλεπὸς δοκεῖ τοῖς ἄγαν τῇ γῇ
προσκειμένοις. Marre
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LIFE OF APOLLONIUS, BOOK III

_ ships rode in them resembling those of the Tyrr wars: CHAP.
_ And they say that the sea called Erythra or “ red”’
of a deep blue colour, but that it was so named from
a king Erythras, who gave his own name to the sea
in question.
LI

Havine reached this point, Apollonius sent back cHap.
the camels to Iarchas ects with the following “|
letter: AΥ̓ΔΒΟΡ̓ΟΝ
letter to
és Apollonius to lIarchas and the. other sages Iarchas
greeting.

»1-came to you on foot, and yet you presented me
with the sea; but by sharing with me the> wisdom
which 15. yours, you have made it mine even to travel
through.the heavens... All this I shall mention to
the Hellenes; and I shall communicate. my words

to you as if you. were present, unless I have in vain drunk the draught of Tantalus,. _ Farewell,. ye goodly philosophers.”
1

He then embarked upon the ship and was borne cHap. away by a smooth and favourable breeze, and he was τ much struck at the formidable manner in which the Hyphasis discharges itself but the sea at its mouth ; The mouth for in its later course, as L said “before, it falls into ay rbasis rocky and narrow country and over precipices, and breaking its way through these to the sea by a single mouth, presents a formidable danger to those who hug the land too closely.

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CAP.
ΠΥ
FLAVIUS PHILOSTRATUS

LI

Kai μὴν καὶ τὸ τοῦ ᾽Ινδοῦ στόμα ἰδεῖν φασι, πόλιν δὲ ἐπ᾽ αὐτοῦ κεῖσθαι Πάταλα περίρρυτον τῷ ‘1vd6, ἐς ἣν τὸ ναυτικὸν τοῦ ᾽Αλεξάνδρου ἐλθεῖν, ᾧ ναύαρχον ἐπιτετάχθαι Νέαρ ον οὐκ ἀγύμναστον τῆς θαλαττίου τάξεως. ἃ δὲ Ὄρθα- γόρᾳ περὶ τῆς ᾽Βρυθρᾶς εἴρηται, καὶ OTL μήτε 4) ἄρκτος ἐν αὐτῇ φαίνοιτο, “μήτε σημαίνοιντο τὴν μεσμηβρίαν οἱ πλέοντες, οἵ τε ἐπίδηλοι τῶν ἀστέ- ρον ἐξαλλάττοιεν τῆς ἑαυτῶν. τάξεως, δοκεῖ καὶ Δάμιδι, καὶ χρὴ πιστεύειν ὑγιῶς τε καὶ κατὰ τὸν ἐκεῖ οὐρανὸν εἰρῆσθαι ταῦτα. μνημονεύουσι καὶ νήσου μικρᾶς, ἡ ὄνομα εἶναι Βίβλον, ἐν ἡ τὸ τοῦ κογχυλίου μέγεθος καὶ οἱ μύες ὄστρεά τε καὶ τὰ τοιαῦτα δεκαπλάσια τῶν Ἑλληνικῶν. τὸ μέγεθος ταῖς πέτραις προσπέφυκεν. ἁλίσκεται δὲ καὶ λίθος ἐ ἐκεῖ μαργαρὶς ἐν ὀστράκῳ λευκῷ καρδίας
>
τόπον ἔχουσα τῷ ὀστρέῳ.
LIV

Κατασχεῖν δέ φασι καὶ ἐς [Inyadas τῆς τῶν
᾽Ωρειτῶν χώρας, ἀ δὲ be” Ὠρεῖται, χαλκαῖ μὲν αὐτοῖς
αἱ πέτραι, χαλκῆ ἐ ἡ ψάμμος, χαλκοῦν δὲ ψῆγμα
οἱ ποταμοὶ ἄγουσι", ἐρυσῖτιν δὲ ἡ ἡγοῦνται τὴν Xv
διὰ τὴν εὐγένειαν τοῦ χαλκοῦ.
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‘LIFE OF APOLLONIUS, BOOK III

Lill

Tury say, moreover, that they saw the mouth of cnap. the Indus, and that there was situated on it the city ΠΤΙ

_ of Patala round which the Indus flows.. It was to LB ogi,

Pa
this city that the fleet of Alexander came, under the
- command of Nearchus, a highly trained naval captain. Nearchus

But as for the stories of Orthagoras about the sea $i nagors called Erythra, to the effect that the constellation of

the bear is not to be seen in it, and that the mariners

cast no shadows at midday, and that the visible stars

there vary from their usual positions, this account. is endorsed by Damis; and we must consider it to be

sound and based on local observations of the heavens.

They also mention a small island, of the name of The isle Biblus, in which there is the large cockle, and where lie there are mussels and oysters and such like organisms, clinging to the rocks and ten times as big as those

which we find in Greece. And there is also taken in this region a pearl in a white shell, wherein it

occupies the place of the heart of the oyster.

LIV

Anp they say that they also touched at Pegadae in CHAP. the country of the Oreitae. As for these people, ie they have rocks of bronze and sand of bronze, and the oi pe sain dust which the rivers bring down ‘is of bronze. But Oreitae they regard their land as full of gold because the bronze is of such high quality.

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z 2
CAP.
LY
CAP.
LVI
FLAVIUS PHILOSTRATUS

LV

Φασὶ δὲ καὶ τοῖς ᾽Ιχθυοφάγοις ἐ ἐντυχεῖν, οἷς πό-
λὲν εἶναι Στόβηρα, διφθέρας δὲ TOUTOUS ἐνῆφθαι
μεγίστων ἰχθύων, καὶ τὰ πρόβατα τὰ ἐκείνῃ ἐχθυ-
aon εἶναι καὶ φαγεῖν ἄτοπα, τοὺς γὰρ ποιμένας
βόσκειν αὐτὰ τοῖς ἰχβύσω, ὥσπερ ἐν Καρίᾳ τοῖς
é ᾽Ινδοὶ γένος ἥμερον εὔιχθυ,
σύκοις. Καρμανοὶ
οὕτω νέμονται θάλατταν, ὡς pnd ἀποθέτους
ποιεῖσθαι τοὺς ἐχθῦς, μηδέ,. ὥσπερ ὁ ΤΙόντος,
ταριχεύειν, ἀλλ᾽ ὀλίγους μὲν αὐτῶν ἀποδίδοσθαι,
τοὺς δὲ πολλοὺς ἀσπαίροντας ἀποδιδόναι TH
sites
LVI

Tpoomredoai φασι καὶ Βαλάροις, ἐμπόριον δὲ
εἶναι τὰ BdXapa μεστὸν μυρρινῶν τε καὶ φοινίκων,
καὶ δάφνας ἐν αὐτῷ ἰδεῖν καὶ πηγαῖς διαρρεῖσθαι
τὸ χωρίον. κῆποι 88 ὁπόσοι τρωκτοὶ καὶ ὁπόσοι
ἀνθέων κῆποι, βρύειν αὐτό, καὶ λιμένας “μεστοὺς
γαλήνης ἐν αὐτῷ εἶναι. προκεῖσθαι δὲ τοῦ χωρίου
τούτου νῆσον ἱεράν, ἣν καλεῖσθαι Σέληρα, Kal,
στάδια “μὲν ἑκατὸν εἶναι τῷ πορθμῷ, ψηρηΐδα δὲ
οἰκεῖν. ἐν αὐτῇ δεινὴν δαίμονα, πολλοὺς γὰρ τῶν
πλεόντων ἁρπάξειν, καὶ μηδὲ ταῖς ναυσὶ ξυγχωρεῖν
πεῖσμα ἐκ τῆς νήσου βάλλεσθαι.
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ie «ας, »"

LIFE OF APOLLONIUS, BOOK III

LV

. Anp they say that they came across the people CHAP. ealled the Fish-eaters, whose city is Stobera; and, ἣν they clothe themselves in. the skins of very large Tehthy- fishes, and the cattle there taste like fish and’

eat °Phagi extraordinary things; for the shepherds feed them upon fish, just as in Caria the flocks are fed on figs.

But the Indians of, Carman are a gentle race, who

live on the edge of a sea so well stocked with fish,

that they neither lay them in by stores, nor salt them

as is done in Pontus, but they just sell a few of them

and throw back most they catch panting into the

sea.

‘ LVI

Tuey say that they also-touched at Balara, which is crap, an emporium, full of myrtles and date palms; and "VY! there they also saw laurels, and the place was well fx and watered by springs. And there were kitchen gardens there, as well as flower gardens, all growing luxuriantly, and the harbours therein were entirely calm. But off the place there lies a sacred island, which was called Selera,and the passage to it from the mainland was a hundred stades long. Now in this island there lived a Nereid, a dreadful female demon, which would snatch away many mariners and would not even allow ships to fasten a cable to the

island,

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CAP.
LVII
FLAVIUS PHILOSTRATUS

LVII

"AEνον δὲ μηδὲ τὸν περὶ τῆς ἑτέρας μαργαρίτιδος
al > ;
παρελθεῖν λόγον, ἐπεὶ μηδὲ ᾽Απολλωνίῳ μειρακιώ-
δης ἔδοξεν, ἀλλὰ πλάττεται ἥδιστος καὶ τῶν ἐν τῇ
/ , \ \
Jararroupyig θαυμασιώτατος. τὰ γὰρ τετραμ-
μένα τῆς νήσου πρὸς τὸ πέλαγός ἐστι μὲν ἄπειρος
θ \ θ 7 / δὲ ” > 4
πυθμὴν θαλάττης, φέρει δὲ ὄστρεον ἐν ἐλύτρῳ
a a \ \ /
λευκῷ μεστὸν πιμελῆς, οὐδὲ yap λίθον φύει οὐδένα.

γαλήνην δὲ ἐπιφυλάξαντες καὶ τὴν θάλατταν
’ \ 4 \ δὲ ς fal rai » \
αὐτοὶ λεάναντες, τουτὶ δὲ ἡ τοῦ ἐλαίου ἐπιρροὴ
7 \ a ,
πράττει, καταδύεταί τις ἐπὶ τὴν θήραν TOU ὀστρέου,
τὰ μὲν ἄλλα κατεσκευασμένος, ὥσπερ οἱ τὰς
σπογγιὰς κείροντες, ἔστε δὲ αὐτῷ καὶ πλινθὶς
a ´ a
σιδηρᾶ καὶ ἀλάβαστρος μύρου. παριζήσας οὖν ὁ
Ἰνδὸς τῷ ὀστρέῳ δέλεαρ αὐτοῦ τὸ μύρον ποιεῖται,
τὸ δὲ ἀνοίγνυταί τε καὶ μεθύει ὑπ᾽ αὐτοῦ, κέντρῳ
N \ > / \ ’ a ¢ A > 7
δὲ διεχαθὲν ἀποπτύει τὸν ἰχῶρα, ὁ δὲ ἐκδέχεται
9A - n / 7 > / rn
αὐτὸν τῇ πλινθίδι τύπους ὀρωρυγμένῃ. λιθοῦται
\ \ > a \ ε 7 , [7
δὲ τὸ ἐντεῦθεν καὶ ῥυθμίζεται, καθάπερ ἡ φύσει
7
μαργαρίς, κἄστιν ἡ μαργαρὶς αἷμα λευκὸν ἐξ
A a 7 a
ἐρυθρᾶς τῆς θαλάττης. ἐπιτίθεσθαι δὲ τῇ θήρᾳ
7
ταύτῃ καὶ τοὺς ᾽Αραβίους φασὶν ἀντιπέρας
οἰκοῦντας. τὸ δὲ ἐντεῦθεν θηριώδη μὲν τὴν
θάλατταν εἶναι πᾶσαν, ἀγεχάζεσθαι δὲ ἐν αὐτῇ
\ a“ e
τὰ κήτη, τὰς δὲ ναῦς ἔρυμα τούτου κωδωνοφορεῖν
κατὰ πρύμναν τε καὶ πρῷραν, τὴν δὲ ἠχὼ
» / \ 0 / \ \ Pal » 7
ἐκπλήττειν τὰ θηρία, καὶ μὴ ἐᾶν ἐμπελάζειν
ταῖς ναυσί.
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ue

LIFE OF APOLLONIUS, BOOK ITI

LVIL. .

Ir is just as well not to omit the story of the other cnap. kind of pearl: since even Apollonius did not regard E˜YP it as puerile, and it is anyhow a pretty invention, and 72° Peat there is nothing in the annals of sea fishing so remarkable. For on the side of the island which is turned. towards the open sea, the bottom is of great depth, and produces an oyster in a white sheath full of fat, for it does not produce any jewel. . The inhabitants watch for a calm day, or they themselves ‘render the sea smooth, and this they do by flooding it with oil; and then a man plunges in in order to hunt the oyster in question, and he is in other

respects equipped like those who cut off the sponges from the rocks, but he carries in addition an oblong iron block and an alabaster case of myrrh. The Indian then halts alongside of the oyster and holds out the niyrrh before him as a bait ; whereupon the oyster opens and drinks itself drunk upon the myrrh. Then it is pierced with a long pin and discharges a peculiar liquid called ichor, which the man ‘catches in the iron block whicb is hollowed out in regular holes. The liquid so obtained petrifies in regular shapes, just like the natural pearl, which is a white blood furnished by the Red Sea. And they say that the Arabs also who live on the opposite coast devote themselves to catching these creatures. From this point on they found the entire sea full of wild Seals animals, and it was crowded with seals; and the ships, they say, in order to keep off these animals, earry bells at the bow and at the stern, the sound of ἡ which frightens away these creatures and prevents them from approaching the ships,

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FLAVIUS PHILOSTRATUS

EYʽHN

ii Καταπλεύσαντες δὲ ἐς τὰς ἐκβολὰς τοῦ Εν-
φράτου φασὶν ἐς Βαβυλῶνα δι αὐτοῦ ἀναπλεῦσαι
πα ὰ “τὸν Οὐαρδάνην, καὶ τυχόντες αὐτοῦ οἵου
ἐγίγνωσκον, ἐπὶ τὴν Νῖνον ἐλθεῖν αὖθις, καὶ τῆς
ʾΑντιοχείας συνήθως ὑβριξούσης καὶ μηδὲν τῶν
Ἑλληνικῶν ἐσπουδακυίας, ἐπὶ θάλαττάν τε κατα-
βῆναι τὴν ἐπὶ Σελεύκειαν, νεώς τε ἐπιτυχόντες
προσπλεῦσαι Κύπρῳ κατὰ τὴν Πάφον, οὗ τὸ τῆς.
ʾΑφροδίτης ἔδος, ὃ ξυμβολικῶς ἱδρυμένον θαυμάσαι
τὸν ʾΑπολλώνιον, Kal πολλὰ τοὺς ἱερέας ἐς τὴν
ὁσίαν τοῦ ἱεροῦ¸ διδαξάμενον, ἐς. ʾΙωνίαν πλεῦσαι
θαυμαζόμενον ἱκανῶς καὶ μεγάλων ἀξιούμενον
παρὰ τοῖς τὴν σοφίαν τιμῶσιν. |
344. Nae

LIFE OF APOLLONIUS, BOOK III

LVIII

Anp when they had sailed as far as the mouth of cHap. the Euphrates, they say that they sailed up by it to TΠ _ Babylon to see Vardan, whom they found just as ot καὶ; they had found him before. They then came afresh lia to Nineveh, and as the people of Antioch displayed their customary insolence and took no interest in any affairs of the Hellenes, they went down to the sea at Seleucia, and finding a ship, they sailed to Cyprus and landed at Paphos, where there is the statue of Aphrodite. Apollonius marvelled at the symbolic con- struction of the same, and gave the priests much instruction with regard to the ritual of the temple.

He then sailed to Ionia, where he excited much

admiration and no little esteem among all lovers of
wisdom.
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κι

2 Seemarr 41 en: μὲ ΣΝ base
Toate: ἀξ ξας: Fleet abt ἴμοδὸ |
ΎOPEI chang ubritgks ψϑ ὃ ἔω la :
sine eatin aes. 5h saat pant army
“Avagalgoib. dlookhak to plgo: ite a6, by
* Borge 4, MOTH st ones fogs ἢ τῇ Boi “st +
MΎE sae 551. 02 covnb ὁ σον at odd 2 |
ARE bt Jotiae (ans fit le Age
fe tates aeN at fade ous at oe t. Seu hy doe
vy? “te anes The’ sek artes gt ae νόος Ont ‘ut rt
as i Re
vb oy, ἦ a oi ay baad “ust ἀμ ΩΣ ΎΕΣ
Ye τοὶ 2 ΎΥ = a8 βρύον, SOR; 5h τ ἐν πότ' gy
| sige re
ab gin ῶ oi meee 38 δ᾽ ane
xa

ee its modu πόχει viene ir ix
Ύῼς ορομμε τ θεν, πὶ raga Bon! 95 286" To arene
ree Boos EAIORS eis Rae sy ‘piohior
PTS Gree? Sra kKia2 Gr ευτιος ὀύαπς
ea μὰν 2 pail, τ ur. saad én ap Snatued.
au Sei KOT Ad | HOT zaqne nial paKaR
EMOAWO DNS: IE heyy! νοιίϑυρβρογ ESP
ering 56 δ΄ HTB Aah | Sx” ὀωϑ τὰ αδ,
: ALONE SHV 07 Rare ae semi 3 49a
= ah ΎH NAΎI

ΎΙ οὐρτόρ at gh ey MO) icirinth gerne .
“pf ——* dane Safe | pads "538% sess
Pare ay ye atee Poe ΣΎH Pe ae
tong passer “ὥρασδος sie

CAP.
I
A’.
J
> 4
᾽Επεὶ δὲ εἶδον τὸν ἄνδρα ἐν ᾽Ιωνίᾳ παρελθόντα

N \ a
és τὴν "Edecor, οὐδὲ οἱ βάναυσοι ἔτι πρὸς ταῖς
a 3 , € \
ἑαυτῶν τέχναις ἦσαν, ἀλλ᾽ ἠκολούθουν ὁ μὲν
ς ς \ / e \ /
σοφίας, ὁ δὲ εἴδους, ὁ δὲ διαίτης, ὁ δὲ σχήματος,
la) /
οἱ δὲ πάντων ὁμοῦ θαυμασταὶ ὄντες, λόγοι τε περὶ
δῆς SY et ee Uke te a n /
αὐτοῦ ἐφοίτων, οἱ μὲν ἐκ τοῦ Κολοφῶνι μαντείου
a “ \ a)
κοινωνὸν τῆς ἑαυτοῦ σοφίας Kal ἀτεχνῶς σοφὸν
\ \ a \ » v τ δὲ > 4
καὶ τὰ τοιαῦτα τὸν ἄνδρα ἄδοντες, οἱ δὲ ἐκ Διδύ-
fal \ / e Qn
μων, οἱ δὲ ἐκ Τον περὶ τὸ Ilépyapov ἱεροῦ,
“»“ 7] ς N
πολλοὺς γὰρ τῶν ὑγιείας δεομένων ὁ θεὸς ἐκέλευσε
a n \ /
προσφοιτᾶν τῷ ᾽Απολλωνίῳ, τουτὶ yap αὐτός τε
/ \ a a 7 2 ’ \
βούλεσθαι Kai δοκεῖν ταῖς Μοίραις. ἐφοίτων καὶ
lal ‘ \ a / /
πρεσβεῖαι πρὸς αὐτὸν ἐκ τῶν πόλεων, ξένον τε
ἄν ς 4 \ / 4 an
αὐτὸν ἡγούμενοι καὶ βίου ξύμβουλον βωμῶν Te
¢
ἱδρύσεως Kal ἀγαλμάτων, ὁ δὲ ἕκαστα τούτων τὰ
μὲν ἐπιστέλλων, τὰ δὲ ἀφίξεσθαι φάσκων διωρ-
θοῦτο. πρεσβευσαμένης δὲ καὶ τῆς Σμύρνης καὶ
- \ ra > > / b] 7 A
ὅ τι μὲν δέοιτο οὐκ εἰπούσης, ἐκλιπαρούσης δὲ
᾽ / "ἢ \ / cd > rn
ἀφικέσθαι, ἤρετο Τον πρεσβευτήν, ὅ τι αὐτοῦ
δέοιντο, ὁ δέ, “ ἰδεῖν, ἔφη, “καὶ ὀφθῆναι." ὁ δὲ
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ale,

BOOK IV

I

Anp when they saw our sage in Ionia and he had cap. arrived at Ephesus, even the mechanics would not remain at their handicrafts; but followed him, eager one admiring his wisdom, another his beauty, Ionia andis another his way of life, another his bearing, some.of by the them. everything alike about him. ,

Reports also were cles of current about, him which originated from various “ἡ oracles; thus from the oracle at Colophon it was announced that he shared its peculiar wisdom and was absolutely wise, and so forth; from that of Didyma similar rumours emanated, as also from: the shrine at Pergamum ; for the God urged not a few of those who were in need of health to betake them-

‘ selves to Apollonius, for this was what he himself approved and was pleasing to the Fates. Deputa- tions also waited upon him from various cities offering him their hospitality, and asking his advice about life in general as wellas about the dedication of altars and images; and he regulated. their several affairs in some cases by letter, but in others he said would visit them: . And the city of Smyrna. also sent a deputation, but they would not say. what they wanted, though they besought him to visit them; so he asked the legate what they wanted of him, but

CAP.
I
CAP.
Il
FLAVIUS PHILOSTRATUS

´ / ” 3 7]
᾽Απολλώνιος, “ ἀφίξομαι, εἶπε, ““δοίητε δέ, ὦ
Μοῦσαι, καὶ ἐρασθῆναι ἀλλήλων."
II

Τὴν μὲν δὴ διάλεξιν τὴν πρώτην ἀπὸ τὴς κρη-
a a \ \ \ ee Py! / / >
πῖδος τοῦ νεὼ πρὸς τοὺς ᾽φεσίους διελέχθη, οὐχ
Ψ fie. NBS \ a A: OXAP ? ´
ὥσπερ οἱ Σιωκρατικοῖ, ἀλλὰ τῶν μὲν ἄλλων ἀπάγων
Ys 4 : 7 \ /
τε καὶ ἀποσπουδάξων, φιλοσοφίᾳ δὲ μόνῃ ξυμβου-
,7 Ἀ “ > \
λεύων προσέχειν, Kal σπουδῆς ἐμπιπλάναι τὴν
ΓΑ ,
Ἔφεσον μᾶλλον ἢ ῥᾳθυμίας τε καὶ ayepwyias,
ὁπόσην εὗρεν: ὀρχηστῶν γὰρ ἡττημένοι καὶ πρὸς
‘ a \
πυρρίχαις αὐτοὶ ὄντες, αὐλῶν μὲν πάντα μεστὰ ἦν,
4 ὁ
μεστὰ δὲ ἀνδρογύνων, μεστὰ δὲ κτύπων: ὁ δὲ
καίτοι μεταθεμένων τῶν ᾽Εφεσίων πρὸς αὐτὸν οὐκ
4...) “ rn 3 oe ´ ᾽ A \ 7
ἠξίου περιορᾶν ταῦτα, ἀλλ᾽ ἐξηρει αὐτὰ καὶ διέ-
βαλλε τοῖς πολλοῖς.

ΠΙ

Τὰς δὲ ἄλλας διαλέξεις περὶ τὰ ἄλση τὰ ἐν τοῖς
n ῇ o,.{f » / /
ξυστοῖς δρόμοις ἐποιεῖτο, διαλεγομένου δέ ποτε
N , \ /, a \ /
περὶ κοινωνίας καὶ διδάσκοντος, ὅτι χρὴ τρέφειν
τε ἀλλήλους καὶ ὑπ᾽ ἀλλήλων τρέφεσθαι, στρου-
fal 7 n
Gol μὲν ἐκάθηντο ἐπὶ τῶν δένδρων σιωπῶντες, εἷς
δὲ αὐτῶν προσπετόμενος ἐβόα, παρακελεύεσθαί τι
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ἃ at

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he merely said, “to see him and be seen.’ So cnap.
Apollonius said: “I will come, but,O ye Muses, !
grant that we may also like one another.”
II

Tue first discourse then which he delivered was to cHap the Ephesians from the platform of their temple, and its tone was not that of the Socratic school ; for fP7?¥es he dissuaded and discouraged them from’ other pursuits, and urged them to devote themselves to philosophy alone, and to fill Ephesus with _ real study rather than with idleness and arrogance such as he found around him there ; for they were devoted to dancers and taken up with pantomimes, andthe whole city was full of pipers, and full of effeminate rascals, and full of noise. So at the risk of estranging the Ephesians, he. determined not to wink at such things, but cleared them out and

-made them odious to most of them.

ΠΙ

His other discourses he delivered under the trees CHAP. which grow hard by the cloisters; and in these he sometimes dealt with’ the question of communism, communis. and taught that. they ought to. support and be “spew supported by one another. While he was doing so on one occasion, sparrows were sitting quite silent upon the trees, but one of them suddenly gave a chirp as it flew up, just as if he had some

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FLAVIUS PHILOSTRATUS

CAP. δοκῶν τοῖς ἄλλοις, οἱ δέ, ὡς ‘ala αὐτοί ΤΕ
sticing καὶ Sis ey ἐπέτοντο ὑπὸ τῷ ἑνί. ὁ
a δὴ ᾽Απολλώνιος εἴχετο τοῦ Χόγου, γιγνώσκων

μέν, ἐφ᾽ ὅ τι οἱ στρουθοὶ πέτοιντο, πρὸς δὲ τοὺς
πολλοὺς οὐχ ἑρμηνεύων αὐτό, ἐπεὶ δὲ ἀνέβλεψαν
4 “
ἐς αὐτοὺς πάντες καὶ ἀνοήτως ἔνιοι τερατῶδες
/ ¢ 3 / ral
αὐτὸ ἐνόμισαν, παραλλάξας ὁ ᾽Απολλώνιος τοῦ
it ny. 5 cc ") ΣΤΡ Esky
λογου, “παῖς, εἶπεν, ὠῷλισθεν ἀπώγων πυροὺς
fa \ / > \
ἐν σκάφῃ, Kal κακῶς αὐτοὺς ξυλλεξάμενος αὐτὸς
‘ /
μὲν ἀπελήλυθε, πολλοὺς δ᾽ ἐσκεδασμένους ἀπολέ-:
lal 4 n n- « N '
λοίπεν ἐν στενωπῷ τῷ δεῖνι, ὁ δὲ στρουθὸς
\ 1 a » : A
παρατυχὼν οὗτος T PRE OS τοῖς ἄλλοις ἥκει TOD
ἑρμαίου καὶ ποιεῖται αὐτοὺς ξνσσέτομαΌ sas
- ob eg δὴ πλεῖστοι τῶν θὲ ρσμανον bcs ἐπὶ
τοῦτο Pore: ὁ δὲ ᾽Απολλώνιος πρὸς τοὺς παρόντας
puget τὸν λόγον, ὃν περὶ τῆς κοινωνίας προὔθετο,
καὶ ἐπειδὴ ἀφίκοντο βοῶντές τε καὶ μεστοὶ θαύματ:
/ te ´
os, “οἱ μὲν στρουθοί," εἶπεν, “ὁρᾶτε, ὡς ἐπιμε-
λοῦνταί τε ἀλλήλων καὶ κοινωνίᾳ χαίρου ἡμεῖ
οὔνταί τε ἀλλήλων καὶ κοινωνίᾳ χαίρουσιν, ἡμεῖς
\ > 2 “ > \ x a Cw
δὲ οὐκ ἀξιοῦμεν, ἀλλὰ κἂν κοινωνοῦντα ἑτέροις
an /
ἴδωμεν, ἐκεῖνον μὲν ἀσωτίαν Kal τρυφὴν Kal τὰ
: nr . 5 “
τοιαῦτα ἡγούμεθα, τοὺς δὲ ὑπ᾽ αὐτοῦ τρεφομένους
/ \ / / \ / \
παρασίτους τε καὶ κόλακας φαμέν. καὶ τί λοιπὸν
> a. ? ς ´ « \ :
ἀλλ᾽ ἢ ξυγκχείσαντας αὐτούς, atmep ToUset Teves
μένους τῶν ὀρνίθων, ἐν σκότῳ γαστρίξεσθαι,
’’
μέχρις ἂν διαρραγῶμεν παχυνόμενοι;
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τὸς

ἰηβί ποίη to give to his fellows; and the latter, on cap.

_ hearing it, themselves set up a chirping and rose

and flew off under the guidance of the one. Now

_ Apollonius went on with his argument, for he knew

_ what it was that made the sparrows take wing, but

he did not explain the matter to the multitude who
were listening to him; but when they all looked up
at the birds and some of them in their ‘silliness
thought it ἃ miraculous occurrence, Apollonius
interrupted his argument and said: “A boy has
slipped who was carrying some barley in a bowl, and
after carelessly gathering together what was fallen,
he has gone off, leaving much of it scattered about
in yonder alley; and. this sparrow, witnessing -the
oceurrence has come here to acquaint his fellows
with the good luck, and to invite them to come and
eat it with him.” ἢ
Most of his audience accordingly ran off to the
spot, but Apollonius continued to those who remained
with him the discourse he had proposed to himself
on the topic of communism ; and when they returned
talking loudly and full of wonder, he continued
thus: “You see how the sparrows care for one
another and delight in communism ; but we are far
from approving of it, nay, should we happen to see
-anyone sharing his own in common with others, we set

him down. as a spendthrift. and talk about his
extravagance and so forth, while as for those who are
supported by him, we ‘call them parasites and
flatterers. What then is left for us to do, except to
shut overselves up like birds that are being fed up
and fattened, and gorge ourselves in the dark until
we literally burst with fat?’ :
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IV

Λοιμοῦ δὲ ὑφέρποντος τὴν "Edecov καὶ οὔπω

A n ¢:2 ‘ . ’ν

ἀνοιδούσης τῆς νόσου, ξυνῆκε μὲν ὁ ’Απολλώνιεος

τῆς προσβολῆς, ξυνεὶς δὲ προὔλεγε. πολλαχοῦ ΤΕ
a f - 5 a , ς δ. 195 \ a
τῶν διωλέξεων “ὦ γῆ, μένε ὁμοία," καὶ τοιαῦτα

an n 3. ,

ἐπεφθέγγετο ξὺν ἀπειλῇ" “ τούσδε σῶζε" καὶ “ον

´ > a 39 an) ’ bsewbs oy Perris

παρελεύσῃ ἐνταῦθα. οἱ 8 ον προσεῖχον Kal
7 \ n MN : na ayy.
τερατολογίαν τὰ τοιαῦτα WOVTO τοσῷδε μᾶλλον,
\ \ a :
ὅσῳ Kal ἐς πάντα τὰ ἱερὰ φοιτῶν ἀποτρέπειν

pr Ἄ Σ0. 7 \ 2 ´ : Smee hi aD 2, / “s

αὐτὸ ἐδόκει Kal ἀπεύχεσθαι. ἐπεὶ δὲ ἀνοήτως

5 an . 10 2 IIR "δὲ δε 1" δεῖ

εἶχον τοῦ πάθους, ἐκείνοις μὲν οὐδὲν ᾠετο δεῖν
? a + A \ » 3, , “
ἐπαρκεῖν ἔτι, τὴν δὲ ἄλλην ’Ιωνίαν περιῇει,
´ Nas »,,ς νὰ os tie
διορθούμενος τὰ Tap ἑκάστοις Kal διαλεγόμενος

ἀεί τι σωτήριον τοῖς παροῦσιν.

ν

᾽Αφικνουμένῳ δὲ αὐτῷ ἐς τὴν Σμύρναν mpoca-

δ" δῇ . \ Xx FE sues

πήντων μὲν οἱ ῞Ιωνες, καὶ yap ἔτυχον Tamdpria

θύοντες, ἀναγνοὺς δὲ καὶ ψήφισμα ᾽Ιωνικόν, ἐν
ἘΠ XP 3 a A / ἴω γι
ᾧ ἐδέοντο αὐτοῦ κοινωνῆσαί σφισι τοῦ ξυλλόγου,

καὶ ὀνόματι προστυχὼν ἥκιστα ᾽Ιωνικῷ, Αον-

κουλλος γάρ τις ἐπεγέγραπτο τῇ γνώμῃ, πέμπει

ἐπιστολὴν ἐς τὸ κοινὸν αὐτῶν, ἐπίπληξιν ποιού-

μενος περὶ τοῦ βαρβαρισμοῦ τούτου: καὶ yap

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IV

A PESTILENCE was creeping over Ephesus; but the cHap.

disease had not yet reached its full violence, before 'Y Apollonius understood that’ it was approaching, and oes impressed with the danger he foretold it, and Hphesus interspersed his discourses with ‘such exclamations as . “O earth, remain true to thyself!”’’ and he added in a tone of menace such appeals as these : “ Do. thou preserve these men here,” and “ Thou shalt not pass hither.” But his hearers ‘did not attend to these warnings and thought them mere rodomontade, all the more because they saw him constantly visiting all the temples in order to avert and deprecate the calamity. And since they conducted themselves so foolishly in respect of the scourge, he thought that it was not necessary to do anything more for them, but began a tour of the rest of Ionia, regulating their several affairs, and from time to time recommending in his discourses whatever was salutary for his audiences.

V

Bur when he came to Smyrna the Jonians. went CHAP. out to meet him, for they were just then celebrating __ the pan-Ionian sacrifices. And he there read a pete decree of the Ionians, in which they besought him to of Pate take part in their solemn meeting; and in it he met Greeks with a name which had not at all an Ionian ring, for a certain Lucullus had signed the resolution. He accordingly sent a.letter to their council expressing his astonishment at such an instance of barbarism;

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>
>
bo
FLAVIUS PHILOSTRATUS ©

CaP. δὴ καὶ Φαβρίκιον καὶ τοιούτους ἑτέρους ἐν τοῖς

CAP.

VI

CAP.
VII
ἐψηφισ pévors εὗρεν. ὡς μὲν οὖν ἐρρωμένως ἐπέ-
πληξε, δηλοῖ ἡ περὶ τούτου ἐπιστολή.
VI

~~ Παρεχθὼν δὲ ἑ ἐπ᾽ ἄλλης “ἡμέρας ἐς τοὺς αωλδεὶ

‘ris, ἔφη, “ὁ κρατὴρ οὗτος ; οἱ δὲ oie ae
ῃ «Πανίώνιος," “ἀρυσάμενος οὖν καὶ σπείσας,
θεοί," εἶπεν, “Ἰώνων ἡγεμόνες, δοίητε τῇ Kan}
ἀποικίᾳ ταύτῃ θαλάττῃ ἀσφαλεῖ χρῆσθαι. καὶ
μηδὲν. τῇ γῇ κακὸν ἐξ αὐτῆς προσκωμάσαι, μηδ᾽
Αἰγαίωνα σεισίχθονα ιτιψάξαι ποτὲ τὰς πόλεις."
τοιαῦτα ἐπεθεία ξε προορῶν, οἶμαι, τὰ χρόνοις
ὕστερον περί τε Σμύρναν περί τε. Μίλητον περί
τε Χίον καὶ Σάμον καὶ πολλὰς τῶν Ἰ᾽Ἰάδονι ἔμ!
βάντα.. iste ad]
VII

Σπουδῇ δὲ ὁρῶν τοὺς Σμυρναίους ἁπάντων
ἁπτομένους λόγων, ἐπερρώννυε καὶ σπουδαιοτέρους
ἐποίει, φρονεῖν ΤΕ ἐκέλευεν ἐφ᾽ ἑαυτοῖς μᾶλλον ἢ ἢ
τῷ τῆς πόλεως εἴδει, καὶ γάρ, εἰ καὶ “καλλίστη
πόλεων, ὁπόσαι ὑπὸ ἡλίῳ εἰσί, καὶ τὸ πέλαγος
οἰκειοῦται, ξεφύρου τε πηγὰς ἔχει, ἀλλ᾽ ἀνδράσιν
ἐστεφανῶσθαι αὐτὴν ἴδιον ἢ ἢ στοαῖς τε καὶ γραφαῖς
καὶ χρυσῷ πλείονι. τοῦ δέοντος. τὰ μὲν γὰρ
1 δέοντος should be read instead of ὄντος: “in excess
of what they had.”
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for he had, it seems, also found the name Fabricius and. cmap, other. such names in the decrees. . The letter on this subject shows how sternly he reprimanded them.

VI

Anp on another day he presented himself before cHap. the meeting of the Ionians, and,asked : “ What is this cup?” And they answered: “ It is the pan- ἄν πεντεν Ionian cup.” Whereupon he took a draught from im Ionia it and poured’ a libation, saying: “ O ye Gods, who are patrons of the lonians, may ye grant to this fair colony to enjoy safety at sea, and that no disaster may wreak itself on them by land therefrom, and that Aegeon, the author of earthquakes, may never shake down their cities”’. These words he uttered under divine impulse, because he, foresaw, as. I believe, the disasters which afterwards overtook Smyrna and Miletus and Chios and Samos and several

of the Iades.

VII

Anp remarking the zeal with which the people.of cyap, Smyrna devoted themselves to all sorts of com- O'I positions, he encouraged them and increased their 34vice τὸ . zeal, and urged them to take pride rather in them- to foster selves than in-the beauty of their city ; for although fet an they had the most beautiful of cities under the sun, @rchitecture and although they had a ‘friendly sea at their doors, which held the springs of the. zephyr, nevertheless, it was more pleasing for the city to be crowned with mén than with porticos and pictures, or even with

gold in'excess of what suis needed, ~ For, he said,
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Peles PHILOSTRATUS -—— ,

a οἰκοδομήματα ἐπὶ ταὐτοῦ μένειν, οὐδαμοῦ ὁ ὁρώμενα

CAP.

Vill

πλὴν ἐκείνου τοῦ “μέρους THis γῆς, ἐν ᾧ ἐστιν,
ἄνδρας δὲ ἀγαθοὺς πτανρτάχοῦ μὲν ὁρᾶσθαι, παντα-
χοῦ δὲ φθέγγεσθαι, τὴν δὲ πόλιν, ἧς γεγόνασιν,
ἀποφαίνειν τοσαύτην, ὅσοι περ αὐτοὶ γῆν ἐπελ-
θεῖν δύνανται. ἔλεγε δὲ τὰς μὲν πόλεις τὰς οὕτω
καλὰς éoixévat τῷ τοῦ Διὸς ἀγάλματι, ὃς ἐν
Paws τῷ Φέιδίᾳ ἐκπεποίηται, καθῆσθαι γὰρ
αὐτὸ---οὕτως τῷ Sasa ἔδοξε--- τοὺς δὲ ἄνδρας
ἐπὶ πάντα ἥκοντας μηδὲν ἀπεοικέναι Tod ᾽Ομηρείου
Διός, ὃς ἐν πολλαῖς ἰδέαις Ὅμηρῳ πεποίηται

θαυμασιώτερον ξυγκείμενος τοῦ ἐλεφαψντίμον: τὸν
μὲν yap ἐν yn φαίνεσθαι, τὸν δὲ ἐς πάντα έν' τῷ
οὐρανῷ ὑπονοεῖσθαι.
VIII

Kai μὴν καὶ περὶ τοῦ πῶς ἂν πόλεις ἀσφαλῶς
μὴ ρ
οἰκοῖντο ξυνεφίλοσόφει τοῖς Σμυρναίοις, διαφερομέ-
‘ e n b] / 5 \ \ / ‘ ´
νους ορῶν ἀλλήλοις καὶ μὴ ξυγκειμένους. τὰς γνώ-
\ ’ \ > Qn > ’ , ,
μας" ἔλεγε yap δὴ τὴν ὀρθῶς οἰκησομένην πόλεν
ὁμονοίας στασιαζούσης δεῖσθαι, τούτου δὲ ἀπι-
θάνως τε καὶ οὐκ ἐς τὸ ἀκόλουθον εἰρῆσθαι
”
δόξαντος, ξυνεὶς ὁ ’Απολλώνιος, ὅτι μὴ ἔπονται οἱ
, ω
πολλοὶ τῷ λόγῳ “λευκὸν μέν," ἔφη, “καὶ μέλαν
: ν “ a \
οὐκ ἄν ποτε ταὐτὸν γένοιτο, OVS ἂν τῷ γλυκεῖ ΤΟ
358.
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public edifices remain where they are, and are no- CHAP. where seen except in that particular part of the earth ‘™— where they exist, but good men are conspicuous everywhere, and everywhere talked about; and so they can magnify the city the more to which they belong, in proportion to the numbers in which: they

are able to visit any part of the earth. And he said that cities which are only beautiful in the same way as Smyrna was, resemble the statue of Zeus, wrought in Olympia by Pheidias;. for there Zeus sits, just as it pleased the artist that he should, whereas men who visit all regions of the earth may

be well compared with the Homeric Zeus, who is.
represented by Homer under many shapes, and is a
more wonderful creation than the image made of
ivory; for the latter is only to be seen upon:
earth, but the former 5. ἃ presence imagined every-
where in heaven.
VIII

Anp in his discussions, moreover, with the people cyap. of Smyrna he wisely taught them also how. best. to, ΥΠΪ guarantee the security of those who live in cities, B'side! for he saw that they were at issue with one another patriotism and did not agree in their ideals. He accordingly told them. that for a city to be rightly conducted by its inhabitants, you need a mixture of concord with party spirit; and‘as this utterance seemed inadmissible and hardly logical, Apollonius realising that most of them did not follow his

argument, added: “ White and black can never be one and the same, nor can bitter be wholesomely blended

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\ ς ον Tis e / \ /
CAP. πικρὸν ὑγιῶς ξυγκραθείη, ὁμόνοια δὲ στασιάσει
σωτηρίας ἕνεκα τῶν πόλεων. ὃ δὲ Aéyw, τοιοῦτον
ἡγώμεθα: στάσις ἡ μὲν ἐπὶ ξίφη καὶ τὸ καταλι-
θοῦν ἀλλήλους ἄγουσα ἀπέστω πόλεως, ἢ “παιδο-
τροφίας τε δεῖ καὶ νόμων καὶ ἀνδρῶν, ἐφ᾽ οἷς λόγοι
καὶ ἔργα, φιλοτιμία δὲ ἡ πρὸς ἀλλήλους ὑπὲρ τοῦ
‘ a \ a Ἄ € \ / »᾽ /
κοινοῦ, Kal πῶς av ὁ μὲν γνώμης εἴποι βελτίω
7 e IA*Z / BA > n 7] ¢ ~
γνώμην, ὁ δ᾽ ἑτέρου ἄμεινον ἀρχῆς προσταίη, ὁ δὲ
/ 4 > 3 / f
πρεσβεύσειεν, ὁ δ᾽ ἐξοικοδομήσαιτο λαμπρότερον
τῆς ἑτέρου ἐπιστατείας, ἔρις, οἶμαι, αὕτη ἀγαθὴ
\ , “τ ᾽ εἰς ON a a \
Kal στάσις πρὸς ἀλλήλους ὑπέρ. TOV κοινοῦ. τὸ
δ᾽ ἄλλον ἄλλο ἐπιτηδεύοντας ἐς τὸ τῆς πόλεως
ὄφελος ξυμφέρειν Λακεδαιμονίοις μὲν εὔηθες
ἐδόκει πάλαι, τὰ γὰρ πολεμικὰ ἐξεπονεῖτό σφισι,
καὶ ἐς τοῦτο ἔρρωντο πάντες καὶ τούτου μόνου
ee > NOY » ὃ eo / Ψ 1
ἥπτοντο, ἐμοὶ δ᾽ ἄριστον δοκεῖ τὰ πράττειν ἕκαστον, |
Ὸ 3 N “ 7 > \ ¢e \ > μ᾽
ὅ τι οἶδε καὶ ὅ τι δύναται. εἰ γὰρ ὁ μὲν ἀπὸ
/ / ¢ \ 3 N 7ὗ ς
δημαγωγίας θαυμασθήσεται, ὁ δὲ ἀπὸ σοφίας, ὅ.
δὲ ἀπὸ τοῦ ἐς τὸ κοινὸν πλουτεῖν, ὁ δὲ ἀπὸ τοῦ
N Φ «ς \ > \ la) > \ ‘ A
χρηστὸς εἶναι, ὁ δὲ ἀπὸ τοῦ ἐμβριθὴς καὶ μὴ
ξυγγνώμων τοῖς ἁμαρτάνουσιν, ὁ δὲ ἀπὸ τοῦ μὴ
a Lal 7 .
διαβεβλῆσθαι Tas χεῖρας, ev. κείσεται ἡ πόλις,
μᾶλλον δὲ éoT HEEL,
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yee

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with sweet ; but concord can be so blended with party cap. spirit to secure the safety of cities. And let usconsider V!! my meaning to be somewhat as follows: Far be from your city the factiousness which leads men to draw swords and to stone one another; for in a city we need our children to be brought up properly, and we need laws, and we need inhabitants equally versed in discussion and in deeds. But mutual rivalry between men in behalf of the common.weal, and with the object that one should give better advice than another, and that one should discharge better than another the duties of a magistrate, and that one should discharge the office of an ambassador or of an aedile more brilliantly than his fellows,—here,' he said, "1 think you have a worthy rivalry and a real conten- tion among yourselves in behalf of the common weal. But that one person should practise one thing and another another with a view to benefiting the city seemed of old a foolish thing to the Lacedaemonians, because they only cultivated the arts of war, and because they all strengthened themselves for this end and interested themselves in nothing else ; but to me it seems best that each man should do what he understands best and what he best can do. For that city will recline in peace, nay, will rather stand up erect, where one man is admired for his popular influence, and another for his wisdom, and another for his liberal expenditure on public objects, and another for his kindliness, and another for his severity and unbending sternness towards male- factors, and another because his hands are pure beyond. suspicion,"

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IX
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x
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᾽ | IX

Καὶ ἅμα διιὼν ταῦτα ναῦν εἶδε τῶν τριαρμένων ἐκπλέουσαν καὶ τοὺς ναύτας ἄλλον ἄλλως ἐς ΤΟ ἀνάγεσθαι αὐτὴν πράττοντας. ἐπιστρέφων. οὖν τοὺς παρόντας, "ὁρᾶτε, εἶπε, " τὸν τὴς νεὼς δῆμον, ὡς οἱ μὲν τὰς ἐφολκίδας ἐμβεβήκασιν éperixol ὄντες, οἱ δ᾽ ἀγκύρας ἀνιμῶσί τε καὶ ἀναρτῶσιν, οἱ δὲ ὑπέχουσι τὰ ἱστία τῷ ἀνέμῳ, οἱ δὲ ἐκ πρύμνης τε καὶ πρῴρας προορῶσιν; εἰ δὲ ἕν τούτων εἶς ἐλλείψει TL τῶν ἑαυτοῦ ἔργων ἢ ἀμαθῶς τῆς ναυτικῆς ἅψεται, πονήρως πλευσοῦνται Kal ὁ χειμὼν αὐτοὶ δόξουσιν: εἰ δὲ φιλοτιμήσονταὶι πρὸς ἑαυτοὺς καὶ στασιάσουσι μὴ κακίων ἕτερος ἑτέρου δόξαι, καλοὶ μὲν ὅρμοι τῇ νηὶ ταύτῃ, μεστὰ δὲ εὐδίας τε καὶ ιεὐπλοίας πάντα, Ποσειδῶν δὲ ᾽Ασφάλειος ἡ περὶ αὐτοῖς εὐβουλία δόξει."
{

X

\ \ f a
Τοιούτοις μὲν δὴ λόγοις ξυνεῖχε ΤΗΥ Σμύρναν,
’ \ ον, 2 / a »7Ἀ 7 > / ν 5ὈΟΝ
ἐπεὶ δὲ ἡ νόσος τοῖς φεσίοις ἐνέπεσε καὶ οὐδὲν
|
ἧν πρὸς αὐτὴν αὔταρκες, ἐπρεσβεύοντο παρὰ τὸν
᾽Απολλώνιον, ἰατρὸν ποιούμενοι αὐτὸν τοῦ πάθους,
ὁ δὲ οὐκ ὠετο δεῖν ἀναβάλλεσθαι τὴν ὁδόν, GAN
362 . :
LIFE OF APOLLONIUS, BOOK IV

ne AEX

_ Ano as he was thus. discoursing, he saw ἃ ship CHAP. with three sails leaving the harbour, of which the it : sailors were each discharging their particular duties the ship” in working it out to sea. Accordingly by’ way of οἵ ste reforming his audience he said : “‘ Now look δὲ that ship's crew, how some of them being rewers -have embarked in the tug-boats, while others are winding

up and making fast the anchors, and*others@gain are spreading the: sails to the wind,.and ‘others. .are keeping an outlook at bow and stern. Now if a single member of this community abandoned any one

of his particular tasks or went about his naval duties

in.an inexperienced manner, they would have a bad voyage and would themselves impersonate the storm;

but. if they vie with one another and are rivals only with the, object of one. showing himself as good a man as the other, then their. ship will make the best havens, and all their voyage be one of

fair weather and fair sailing; and the precaution they.
exercise about themselves will prove to be as
valuable as if Poseidon our Lord or safety: were
watching over them.” BYHH OTM 7
> ae
στη such harangues a as BZ" ‘he knit TAI TI CHAR. :
the people of Smyrna ; but when the plague began PRS
to rage in Ephesus, and no remedy sufficed to check the plague
it, they sent a deputation to Apollonius, asking. him $onen 3
Eph
to become physician of their. infirmity; and he TΣ
thought that he ought not to ps se his journey,
363

CAP.

> \ 39 κε > 7 » ,
εἰπὼν “ἴωμεν, ἦν ἐν ᾽Εφέσῳ, τοῦ Πυθαγόρου,
> 3 a / \ a
οἶμαι, ἐκεῖνο πράττων ΤΟ ἐν Θουρίοις ὁμοῦ καὶ
, 3
Μεταποντίοις εἶναι. ξυναγαγὼν οὖν τοὺς ᾽Εἰφεσίους,
a Dy γ᾽ 7 \ , aa P ;
““θαρσεῖτε, ἔφη, “ τήμερον γὰρ παύσω τὴν νόσον,"
Hales ls φηδανς ¢ , n pees, a. Gar ee -
καὶ εἰπὼν ἦγεν ἡλικίαν πᾶσαν ἐπὶ τὸ θέατρον, οὗ
\ An 2z. pr 4 vA 4 : ,´
τὸ τοῦ ᾽Αποτροπαίου¸ ἵδρυται. πτωχεέυειν δέ τις
rn av /,) at :
ἐνταῦθα ἐδόκει. γέρων ἐπιμύων τοὺς ὀφθαλμοὺς
/ \ / 7 BY ‘ a.
τέχνῃ, καὶ πήραν ἔφερε καὶ ἄρτου ἐν αὐτῇ τρύφος,
Lf / 7 \ a “4 ;
ῥάκεσί τε ἠμφίεστο Kal αὐχμηρῶς εἶχε τοῦ προσ-
, , \ : τ
ώπου. περιστήσας οὖν τοὺς 'Edecious αὐτῷ,
N - 7 ” ’ ‘
“ βάλλετε τὸν θεοῖς ἐχθρόν," εἶπε, “ ξυλχλεξάμενοι
wn / ; 7 539
τῶν λίθων ὡς πλείστους. θαυμαζόντων δὲ τῶν
᾽Εφεσίων, ὅ. τι λέγοι, καὶ δεινὸν ἡγουμένων, εἰ
ξένον ἀποκτενοῦσιν ἀθλίως οὕτω πράττοντα,
\ pid \ \ 7 ret
καὶ γὰρ. ἱκέτευε Kal πολλὰ ἐπὶ ἐλέῳ ἔλεγεν,
a. £ Ul a 3 / ee J Z
ἐνέκειτο παρακελευόμενος τοῖς ᾽Εφεσίοις ἐρείδειν
“SiN \ > A e \ Σ ‘ (iat > Poe ὦ»
ΤΕ Kal μὴ ἀνιέναι. ὡς δὲ ἀκροβοόλισμῷ τινες ἐπ᾽
ea ἃ , πος 7 ὃ an 5) ἔβλε
αὐτῷ ἐχρήσαντο, καὶ ὁ καταμύειν δοκῶν ἀνέβαλε-
2 ῇ / \ \ > \
ψὲεν ἀθρόον πυρός τε μεστοὺς τοὺς ὀφθαλμοὺς
n a / \
ἔδειξε, ξυνῆκαν οἱ ᾽Εφέσιοι τοῦ δαίμονος καὶ
sf ce Ha ς \ he \
κατελίθωσαν οὕτως αὐτόν, ὡς κολωνὸν λίθων περὶ
; ᾽ 5. 7 ‘ fi
αὐτὸν χώσασθαι. διαλιπὼν δὲ ὀλίγον ἐκέλευσεν.

lal \ A /
ἀφελεῖν τοὺς λίθους, καὶ ΤΟ θηρίον, ὃ ἀπεκτόνασι,
γνῶναι. γυμνωθέντος οὖν τοῦ βεβλῆσθαι δο:
ἴω € \ xy, 7 7] δὲ \ \ id .
KOUVTOS, ὁ μὲν ἠφάνιστο, κύων δὲ ΤΟ μὲν εἶδος
364

but said: “Let us go.” And. forthwith he was in CHAP. Ephesus, performing the same feat, I believe, as Pythagoras, who was in Thurii and ‘Metapontum at one and the same moment. He therefore called together the Ephesians, and said: “Take courage, for 1 will to-day puta stop to the course oἵ. the disease.” And with these words he led the popula- tion entire to the theatre, where the image of the Averting god has been set up. And there he saw an old mendicant artfully blinking his eyes like a blind -man, and he carried a wallet and a crust of bread in it; and he was clad in rags and was very squalid of countenance. Apollonius therefore ranged the Ephesians’ around him and said: “ Pick up as many stones as you can and hurl them at this enemy of the gods.” Now the Ephesians wondered what he meant, and were shocked at the idea of murdering a stranger 80 manifestly miserable ; for he was begging and praying them to take mercy upon him. Neverthe- less Apollonius insisted and egged on the Ephesians to launch themselves on him and not let him go. And as soon as some of them began to take shots and hit him with their stones, the beggar who had seemed to blink and be blind, gave them all a sudden glance and showed that his eyes were full of fire. .Then the Ephesians recognised that. he was a demon, and they stoned him so thoroughly that their stones were heaped into a great cairn around him. After a little pause Apollonius bade them remove the stones and acquaint themselves with the wild animal which they had slain. When therefore they had exposed the object which they thought they. had. thrown their missiles,at, they found that he had disappeared and. instead of him there was a hound

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CAP.
x
CAP.

XI

ὅμοιος τῷ ἐκ Μολοττῶν, μέγεθος δὲ κατὰ τὸν
μέγιστον λέοντα, ξυντετριμμένος ὤφθη ὑπὸ τῶν
λίθων, καὶ παραπτύων ἀφρόν, ὥσπερ οἱ λυττῶντες.
τὸ μὲν δὴ τοῦ ᾽Αποτροπαίου ἕδος, ἔστι δὲ
Ἡρακλῆς, ἵδρυται ein: ΤΟ χωρίον, ἐν ᾧ τὸ oe
eBngOn:
XI

᾽Καθήρας δὲ τοὺς ᾽Εφεσίους τῆς νόσου καὶ τῶν
κατὰ τὴν ᾽Ιωνίαν ἱκανῶς ἔχων, ἐς τὴν Ελλάδα
ὥρμητο. βαδίσας οὖν ἐς τὸ Πέργαμον καὶ ἡσθεὶς
τῷ τοῦ ᾽Ασκληπιοῦ ἱερῷ, τοῖς τε ἱκετεύουσι τὸν
θεὸν ὑποθέμενος, ὁπόσα δρῶντες εὐξυμβόχων
ὀνειράτων Τεύξονται, πολλοὺς δὲ καὶ t ἰασάμενος,
ἦλθεν ἐς τὴν ᾽Ιλιάδα, καὶ πάσης τῆς περὶ αὐτῶν
ἀρχαιολογίας ἐμφορηθεὶς ἐφοίτησεν ἐπὶ Τοὺς τῶν
᾽Αχαϊῶν τάφϑυς, καὶ πολλὰ μὲν εἰπὼν ἐπ᾽ αὐτοῖς,
πολλὰ δὲ τῶν ἀναίμων τε καὶ ἰ καθαρῶν καθαγίσας,
τοὺς μὲν ἑταίρους ἐκέλευσεν ἐπὶ τὴν ναῦν χωρεῖν,
αὐτὸς δὲ ἐπὶ τοῦ κολωνοῦ τοῦ ᾽Αχιλλέως ἐννυχεύ-
σειν ἔφη. δεδιττομένων οὖν τῶν ἑταίρων αὐτόν,
καὶ γὰρ δὴ καὶ οἱ Διοσκορίδαι καὶ οἱ Φαΐδιμοι
καὶ ἡ τοιάδε ὁμιλία πᾶσα ξυνῆσαν ἤδη τῷ
᾽Απολλωνίῳ, τόν τε ᾽Αχιλλέα φοβερὸν ἔτι φα-
σκόντων φαίνεσθαι, τουτὶ γὰρ καὶ τοὺς ἐν τῷ ᾽Ιλίῳ
περὶ αὐτοῦ πεπεῖσθαι, “ καὶ μὴν ἐγώ, bm; “Τον
᾽Αχιλλέα σφόδρα οἶδα ταῖς ξυνουσίαις ἐμ Ae
τόν τε yap Νέστορα τὸν ἐκ τῆς Πύλου μᾶλα
466 :
LIFE OF APOLLONIUS, BOOK IV

who resembled in form and look a Molossian dog, CHAP. but was in size the equal of the largest lion; there ἢ he lay before their eyes, pounded to a pulp by their stones and vomiting foam as mad dogs do. Accordingly the statue of the Averting god, namely Hercules, has been set up over the spot where

the ghost was slain.

XI

Havine purged the Ephesians of the plague, cHap. and having had enough of the people of Ionia, he | *! started for Hellas. Having made his way ther to ort se Pergamum, and being pleased with the temple of age ee Asclepius, he gave hints to the ‘supplicants of ‘the of Achilles god, what to do in order to obtain favourable dreams; and having healed many of them he came to the land of Jlium. And as his mind was stored with all the traditions of their past, he went to visit the tombs of the Achaeans, and he delivered himself of many speeches over them, and he offered many sacrifices of a bloodless and pure kind; and then he bade his companions go on board ship, for he him- self, he said, must spend a night on the mound of Achilles. Now his ‘companions tried to deter him,—for in fact the sons of Dioscorus and the Phaedimi, and a whole company of such already followed in the train of Apollonius,—alleging that Achilles was still dreadful to look upon; for such was the conviction about him of the inhabitants of Ilium. “Nevertheless,” said Apollonius, “I know Achilles well and that he thoroughly delights in company ; for he heartily welcomed Nestor when he came from Pylos, because he always had something

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oar ἠσπάζετο, ἐπειδὴ ἀεί τι αὐτῷ Super χρηστόν, τόν

CAP.

XII

te Φοίνικα τροφέα Kai ὀπαδὸν καὶ τὰ τοιαῦτα
τιμᾶν ἐνόμιξεν, ἐπειδὴ διῆγεν, αὐτὸν ὁ Φοῖνιξ
λόγοις, καὶ τὸν Ἡρίαμον δὲ καίτοι πολεμιώτατον
«αὐτῷ ὄντα πρᾳότατα εἶδεν, ἐπειδὴ διαλεγομένου
ἤκουσε, καὶ ᾽Οδυσσεῖ δὲ ἐν διχοστασίᾳ Evyyevo-
μενος οὕτω μέτριος ὤφθη, ὡς καλὸς τῷ ᾽Οδυσσεῖ
μᾶλλον ἢ φοβερὸς δόξαι. τὴν μὲν δὴ ἀσπίδα καὶ
τὴν κόρυν τὴν δεινόν, ὥ ὥς φασι, νεύουσαν, ἐπὶ τοὺς
Τρῶας οἶμαι αὐτῷ εἶναι μεμνημένῳ, ἃ ὑπ᾽ αὐτῶν
ἔπαθεν ἀ ἀπιστησάντων πρὸς αὐτὸν ὑπὲρ τοῦ γάμου,
ἐγὼ δὲ οὔτε μετέχω τί τοῦ ᾽Ιλίου, διαλέξομαί τε
αὐτῷ χαριέστερον ἢ οἱ τότε ἑταῖροι, κἂν ἀπο-
κτείνῃ με, ὥς φατε, μετὰ Μέμνονος δήπου καὶ
Κύκνου κείσομαι καὶ ἴσως με ἐν καπέτῳ κοίλῃ,
καθάπερ τὸν “Ἕκτορα, ἡ Τροία θάψει." τοιαῦτα
πρὸς τοὺς ἑταίρους ἀναμὶξ παίξας. τε καὶ σπου-
δάσας, προσέβαινε" τῷ κοχωνῷ μόνος, οἱ δὲ
ἐβάδιζον ἐπὶ τὴν ναῦν ἐσπέρας ἤδη. i
Peewee que +

XII

“Ὁ δὲ ᾽Απολλώνιος περὶ ὄρθρον ἥκων, “ ποῦ,"
ἔφη, εν ᾽Αντισθένης ὁ Ἰ]άριος ;” ἐβδόμην δὲ οὗτος
ἡμέραν ἐτύγχανεν ἤδη προσπεφοιτηκὼς αὐτῷ ἐν
Ἰλίῳ. ὑπακούσαντος δὲ τοῦ ᾽Αντισθένους, “προσ-
ἤήκεις TL; ἔφη, “ ὦ νεανία, τῇ Τροίᾳ; “σφόδρα;
εἶπεν, “εἰμὶ γὰρ δὴ ἄνωθεν Τρώς." “ἢ καὶ Πρια-
368 :

LIFE OF APOLLONIUS, BOOK IV

useful to tell him; and he used to honour Phoenix CHAP.

with the title of foster-father and .companion and. so forth, because Phoenix entertained him. with his talk ; and he looked most mildly upon Priam also, although he was ‘his bitterest enemy, so'soon as’ he heard,

him talk; and when in the -course of a quarrel he had an interview. with Odysseus, he made himself so gracious that Odysseus thought him more handsome than terrible. For, I think that his shield and his plumes that wayed so terribly, as they Say, are a menace to the Trojans, because he can _ never forget, what he suffered at their hands, when they played him false over the marriage. But I have nothing in common with Ilium, and I shall

talk to him more pleasantly than his former |

companions ; and if he slays me, as you say he will,
why then I shall repose with Memmnon and Cycnus,
and perhaps Troy will bury me ‘ina hollow sepulchre’
as they did Hector.” Such were his words to his
companions, half playful. and half serious, as he went
up alone to the barrow; but they went on board
ship, for it was alr cady evening.
XI

Iliad 24,

Bur ‘Apollonius came about dawn to them and cap.

said : “ Where is Antisthenes of Paros?” And this person had joined their society seven days before in

XH

at
797
Antisthenes
sent away
Ilium. And when Antisthenes answered that he by order of

was there, he said: “ Have you, O young man, any ‘Trojan blood in your veins?” “Certainly I have,”

he said, “for 1 am a Trojan by ancestry.” “And a
deseendant of Priam as well?” asked Apollonius.
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Achilles

FLAVIUS PHILOSTRATUS

- 4 \
CAP. μίδης; “νὴ Αν,” εἶπεν “ἐκ πούτου γὰρ δὴ
I

CAP.
XIII
ἀγαθός τε οἶμαι κἀξ ἀγαθῶν εἶναι." “ εἰκότως
οὖν, ἔφη, “ὁ ᾽Αχιλλεὺς ἀπαγορεύει μοι μὴ
ξυνεῖναί σοι, κελεύσαντος γὰρ αὐτοῦ πρεσβεῦσαί
poe πρὸς τοὺς Θετταλοὺς περὶ ὧν αἰτιᾶται σφᾶς,
ὡς ἠρόμην, τί ἂν πρὸς τούτῳ ἕτερον πρὸς χάριν
αὐτῷ πράττοιμι, τὸ μειράκιον ἔφη τὸ ἐκ Πάρου
μὴ ποιούμενος ξυνέμπορον τῆς ἑαυτοῦ σοφίας,
Πριαμίδης τε γὰρ ἱκανῶς ἐστι καὶ τὸν “Extopa
ὑμνῶν οὐ παύεται."
XIII
a \
Ὁ μὲν δὴ ᾽Αντισθένης ἄκων ἀπῆλθεν, ἐπεὶ dé
ς 7 » 7 \ \ ἴω > an fal > εδίὸὃ
ἡμέρα ἐγένετο καὶ τὸ πνεῦμα ἐκ τῆς γῆς ἐπεδίδου,
na / n
περί τε ἀναγωγὴν ἡ ναῦς εἶχεν, ἐπέρρεον αὐτῇ
a τς an 3
σμικρᾷ οὔσῃ πλείους ἕτεροι, βουλόμενοι τῷ ᾽Απολ-
al / 7,
λωνίῳ ξυμπλεῖν, Kal yap μετόπωρον ἤδη ἐτύγχανε
καὶ ἡ θάλαττα ἧττον βεβαία. πάντες οὖν καὶ
χειμῶνος καὶ πυρὸς καὶ τῶν χαλεπωτάτων
/ \ 54 ς ´ , by
κρείττω τὸν ἄνδρα ἡγούμενοι ξυνεμβαίνειν ἤθελον,
καὶ ἐδέοντο προσδοῦναί σφισι τῆς κοινωνίας τοῦ
πλοῦ. ἐπεὶ δὲ τὸ πλήρωμα πολλαπλάσιον ἦν τῆς
ὕ n , ᾽Εν Ψ > , \
νεώς, ναῦν μείζω ἑτέραν ἐπισκεψάμενος, πολλαὶ
δὲ περὶ τὸ Αἰάντειον ἦσαν, “ἐνταῦθα, ἔφη, “ ἐμ-
N / / 37
βαίνωμεν, καλὸν γὰρ τὸ μετὰ πλειόνων σώζεσθαι.
\ \ / UA
περιβαλὼν οὖν τὸ Τρωικὸν ἀκρωτήριον, ἐκέλευσε
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LIFE OF APOLLONIUS, BOOK IV

“ Why yes, by Zeus,’ answered the other, “and cmap. that is why I consider myself a good man and of δ" good stock.” “ That explains then,” said the sage, “why Achilles forbids me to associate with you ; for after he bade me go as his deputy to the Thessalians

in the matter of a complaint which he has, against them, and I asked him whether there was anything

else which I could do to please him, ‘ yes,’ he said, ‘you must take care not to initiate the young man from Paros in your wisdom, for he is too much of a descendant of Priam, and the praise of Hector is never out of his mouth.’ ”’
XIII

AccorpIneLy Antisthenes went off though against CHAP. his will; and when the day broke and the wind off τ΄ shore increased in strength, and the ship was ready Peden. to be launched, it was invaded in spite of its small] tomb of dimensions by a number of other people who were Methymna anxious to share the voyage with Apollonius ; for it was already autumn and the sea was not much to be trusted. They all then regarded Apollonius as one who was master of the tempest and of fire and of perils of all sorts, and so wished to go on board with him, and begged him to allow them to share the voyage with him. But as the company was many times too great for the ship, spying a larger ™ ship,—for there were many in the neighbourhood of the tomb of Ajax,—he said: “Let us go on board this, for it is a good thing to get home safely with as many as may be.’’ He accordingly doubled the promontory of Troy, and then commanded, the pilot

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ice
-
bo
FLAVIUS PHILOSTRATUS

CAP. τὸν κὐβερνήτην κατασχεῖν ἐξ τὴν Αἰολέων; 7)”

ΧΠΊΙ

ἀντιπέρας Λέσβου κεῖται, πρὸς Μηθυμνάν. τε

μᾶλλον τετραμμένον ποιεῖσθαι τὸν ὅρμον. cpr)
μ ραμμέ j
ταῦθα yap που τὸν ᾽ΙΪαλαμήδην φησὶν ὃ Axidreds
κεῖσθαι, οὗ καὶ ἄγαλμα αὐτοῦ εἶναι πηχυαῖον, ἐν
πρεσβυτέρῳ, ἢ ὡς ᾽Ι]Παλαμήδης, τῷ εἴδει." καὶ
er O᾽Ι a 7 cos a 9.2: MEY ae ke
ἅμα ἐξιὼν τῆς νεώς, “ἐπιμεληθῶμεν,᾽ εἶπεν, “ ὦ
ἄνδρες ΄Ελληνες, ἀγαθοῦ ἀνδρός, δι ὃν σοφία
πᾶσα, καὶ γὰρ ἂν καὶ τῶν γε ᾽Αχαιῶν βελτίους
γενοίμεθα, τιμῶντες δι’ ἀρετήν, ὃν ἐκεῖψοι Bik?
μ 2
> a > / 3) ς \ \ > / n

οὐδεμιᾷ ἀπέκτειναν. οἱ μὲν δὴ ἐξεπήδων τῆς

,ŭ e \ a . [4] / \ \ +
νεώς, ὁ δὲ ἐνέτυχε ΤΟ τάφῳ Kal ΤΟ ἄγαλμα

κατορωρυγμένον πρὸς αὐτῷ εὗρεν. ἐπεγέγραπτο

δὲ τῇ βάσει τοῦ ἀγάλματος ᾽ΘΕΤΩΙ. ΠΑΛ.

‘AMHAEI. καθιδρύσας οὖν αὐτό, ὡς κἀγὼ εἶδον,

; PIANT CARN δὲ) εἶν ᾽ YY ὦ ITT PTO
kal ἱερὸν περὶ αὐτὸ βαλόμενος, ὅσον οἱ τὴν
mM OY A ” το Sore , η ye
*Evodtav TLU@VTES, ἐστι yap ως δέκα ξυμπότας εν
αὐτῷ εὐωχεῖσθαι, τοιάνδε εὐχὴν ηὔξατο" “Παλά-

CAP. 9:

XIV

ot ὃν Μοῦσαι, δι ὃν ἐγώ

μηδες, ἐκχάθου τῆς μήνιδος, ἣν ἐν τοῖς ᾽Αχαιοῖς
ποτε ἐμήνισας, καὶ δίδου γίγνεσθαι πολλούς τε
καὶ “σοφοὺς ἄνδρας. ναὶ ἀιολόμηθου δι’ ὃν λήγειν
a3

XIV

Παρῆλθε καὶ ἐς τὸ τοῦ ᾽Ορφέως ἄδυτον προσ-

oppucapevos τῇ Λέσβῳ... φασὶ δὲ ἐνταῦθά πότε

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LIFE OF APOLLONIUS, BOOK IV

to shape his course towards the country of the cmap. Aeolians, which lies over against Lesbos, and then to “1 turn as close as he could to Methymna, and there to

east anchor. E᾽OY there it was, he said, that Achilles Findsand declared Palamedes lay, where also they would find) tpsfores the his image.a cubit high, representing however a man Palamedes older than was ever Palamedes. And at the moment of disembarking from the ship, he’ said :

“Tet us show our ‘respect, O ye Greeks, ‘for: so

good a man to whom we owe all wisdom... For we

shall anyhow prove ourselves better men than the Achaeans, if we pay tribute to the excellence of one

whom they so unjustly slew." They accordingly

leapt out of the ship, but he hit upon the tomb and

found the statue buried beside it. And there were inscribed on. the base.of the statue the words: "Tò

the divine Palamedes." He accordingly set it up

again in its place, as I myself saw ; and he raised a

shrine 'around:it of the size-which the worshippers of

the goddess. of the.crossways, called Enodia, use ; for

it was large enough for ten persons at once to

sit and drink and keep good cheer in; and having

done 'so he offered: up the following prayer: Ὅ
Palamedes, do thou, forget. the wrath, wherewith
thou. wast wroth, against the Achaeans, and: grant

that men may multiply in numbers and wisdom.

Yea, O Palamedes, author of all βωῤγίῤῥμε τῷ author of

the sete author 'of myself. Fo

XI

He also visited 'in passing the shrine of Orpheus'cuap. when he had put in at Lesbos..;-And they tell that.
*!Y

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CAP.
XIV
CAP.
XV
FLAVIUS PHILOSTRATUS

τὸν Opdéa μαντικῇ χαίρειν, ἔστε τὸν ᾽Απόχλω
? a > A > \ \ 4 > PPR
ἐπιμεμελῆσθαι αὐτόν. ἐπειδὴ yap μήτε ἐς Γρύ-
vevon ἐφοίτων ἔτι ὑπὲρ χρησμῶν ἄνθρωποι μήτε ἐς
KXdpov μήτ᾽ ἔνθα ὁ τρίπους ὁ ᾽Απολλώνειος,
3 \ \ / 5 > 7 ς
Opdevs δὲ ἔχρα μόνος, ἄρτι ἐκ Θράκης ἡ κεφαλὴ

7] 7 ¢ a ¢ ἈN

ἤκουσα, ἐφίσταταί οἱ χρησμῳδοῦντι ὁ θεὸς Kal,
““πέπαυσο,᾽ ἔφη, “τῶν ἐμῶν, καὶ γὰρ δὴ καὶ
ἄδοντά σε ἱκανῶς ἤνεγκα."
XV

Π λεόντων δὲ αὐτῶν μετὰ ταῦτα τὸ én’ Εὐβοίας
a “ fall
πέλαγος, ὃ καὶ Ὅ μήρῳ δοκεῖ τῶν χαλεπῶν Kal
δυσμετρήτων εἶναι, ἡ μὲν θάλαττα ὑπτία καὶ τῆς
/
ὥρας κρείττων ἐφαίνετο, λόγοι τε ἐγίγνοντο περί
τε νήσων, ἐπειδὴ πολλαῖς τε καὶ ὀνομασταῖς
7 / fo)
ἐνετύγχανον, περί. ΤΕ ναυπηγίας Kal κυβερνητικῆς

/ . ¸ ae a ae 7 AN
πρόσφοροι τοῖς πλέουσιν, ἐπεὶ δὲ ὁ Δάμις τοὺς
μὲν διέβαλλε τῶν λόγων, τοὺς δὲ ὑπετέμνετο, τοὺς
an A %

δὲ οὐ ξυνεχώρει ἐρωτᾶν, ξυνῆκεν ὁ ᾽Απολλώνιος,
ὅτε λόγον ἕτερον σπουδάσαι βούλοιτο, καί, “τί
θ δ FITS cc 5 Δ / ὃ a ΔN , ῎Ι 3
παθών," ἔφη, “ ὦ Adu, διασπᾷς τὰ ἐρωτώμενα; οὐ
γὰρ ναυτιῶν γε, ἢ ὑπὸ τοῦ πλοῦ πονηρῶς ἔχων
> “ \ λό ς \ θ tr ᾽E- ον e
ἀποστρέφῃ τοὺς λόγους, ἡ yap θάλαττα, ὁρᾷς, ὡς
ὑποτέθεικεν ἑαυτὴν τῇ νηὶ καὶ πέμπει. τί οὖν
> ΕΣ]

δυσχεραίνεις;" “ὅτι, ἔφη, “λόγου μεγάλου ἐν
374
εἰ

it was here that Orpheus once on a time loved to cHap. prophesy, before Apollo had turned his attention to *'Y him. For when the latter found that men no longer 425%? flocked to Gryneium for the sake of oracles nor to Prpheus in Clarus nor (to Delphi) where is the tripod of Apollo,

and that Orpheus was the only oracle, his head

having lately come from Thrace, he_ presented

himself before the giver of oracles and said: “ Cease

to meddle with my affairs, for I have already put up

rsp enough with your vaticinations.”

XV

Arter this they continued their voyage along the CHAP. sea of Euboea, which Homer considered to be one of eabiae the. most dangerous ard difficult to traverse. seaof However the sea was smooth and was much better Puree than you. expected in that season; and_ their curious conversation turned upon the many and_ famous een: islands which they were visiting, and upon ship- building and pilotage and other topics suitable to a voyage. But as Damis found fault with some of the things they said, and cut short many of their remarks, and would not allow some of their questions to be put, Apollonius realised that he was anxious to discuss some other topic and said: ‘ What ails you, Damis, that you break in on the course of our questions in this way? For I am sure that it is not because you are seasick or in any way inconvenienced by the voyage, that you object to our conversation ; for you see how smoothly our ship is wafted over her bosom by the submissive sea. Why then are you so uneasy?” “ Because,’ replied the other, “when a

CaP. μέσῳ ὄντος, ὃν εἰκὸς ἦν Epomiy μῶλλον,. ἡμεῖς “δὲ

CAP,

XVI

τοὺς ade τε καὶ apyatovs: Sorina. τε 3 phi
τίς, εἶπεν, “ὁ λόγος οὗτος εἴη ἄν, δι’ ὃν τοὺς
ἄλλους ἡγῇ περιττούς; " “ Ant i ἔφη, “«ξυη-..
γενόμενος, ὦ ᾽Απολλώνιε, καὶ πολλὰ ἴσως δίια-
κηκοὼς μήπω ἡμῖν γιγνωσκόμενα, ον δίει ταῦτα,
οὐδὲ τὸ εἶδος ἡμῖν τοῦ ᾽Αχιλλέως ἀνατυποῖς, TEpL-

πλεῖς δὲ τὰς νήσους καὶ ναυπηγεῖς τῷ λόγῳ."
“ εἰ μὴ ἀλαζονεύεσθαι, ἔφη, “δόξω, πάντα εἰρή-
σεται."
XVI

Δεομένων δὲ καὶ τῶν ἄλλων τοῦ λόγου τούτου"
καὶ φιληκόως ἐχόντων αὐτοῦ, “ ἀλλ᾽ οὐχὶ βόθρον,"
εἶπεν, “᾽Οδυσσέως ὀρυξάμενος, οὐδὲ ἀρνῶν αἵματι
ψυχαγωγήσας, ἐς διάλβξεν τοῦ ᾽Αχιλλέως ἦλθον,
ἀλλ᾽ εὐξάμενος, ὁπύσα τοῖς ἥρωσιν ᾽Ινδοί φασιν
εὔχεσθαι, “ὦ ᾽Αχιλλεῦ," ἔφην, " “τεθνάναι σε οἱ
πολλοὶ τῶν ἀνθρώπων φασίν, ἐγὼ δὲ οὐ ξυγχωρῶ.
τῷ λόγῳ, οὐδὲ Πυθαγόρας σοφίας ἐμῆς πρόγονος.
εἰ δὴ ἀληθεύομεν, δεῖξον ἡμῖν τὸ σεαυτοῦ εἶδος;
καὶ γὰρ ἂν ὄναιο ἄγαν. τῶν ἐμῶν ὀφθαλμῶν,
εἰ μάρτυσιν αὐτοῖς τοῦ εἶναι χρήσαιο.᾽ ἐπὶ
τούτοις σεισμὸς μὲν περὶ τὸν κολωνὸν βραχὺς.
ἐγένετο, πεντάπηχυς δὲ νεανίας ἀνεδόθη Senne
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great_topic suggests itself, which we surely ought :cHap. rather to be asking about, we are asking questions *Y about these threadbare and antiquated subjects.”

* And, what,’ said Apollonius, “may be this topic which makes you regard all others as superfluous ?”’ “You have,’ he answered, “had an interview with Achilles, O Apollonius, and probably you have heard him speak at length of many things so far unknown

to ourselves; and yet you tell us nothing about these, nor do you describe to us the figure of Achilles, but you fill your conversation with talk of the islands we are sailing round and of ship- building.”

“If you will not accuse me of bragging,” said.
Apollonius, “ you shall hear everything.” |
XVI

gi rest of the company also besought him to tell cap. them all about it, and as they were in a mood to *¥! listen: to him, he sabehnc Well, it was not by digging Aptos a ditch like Odysseus, nor. by tempting souls with interview the blood of sheep, that I obtained a conversation Achilles with Achilles; but I offered up the prayer which the Indians say they use in approaching their heroes: “O. Achilles, 1 said, ‘most. of mankind declare that you are dead, but I cannot agree with them, nor can Pythagoras, my spiritual ancestor. If then we hold the truth, show to us your own form; for. you would profit not alittle by showing yourself to my eyes, if you should be able to use them to attest your existence. Thereupon ἃ slight earthquake shook the neighbourhood of the barrow, and a youth issued forth five cubits high, wearing a cloak of

\
CAP. λικὸς τὴν χλαμύδα, ΤΟ δὲ εἶδος οὐκ ἀλαζών τις
AVE 5) / ς γάρ oi ‘ a ms
ἐφαίνετο, WS ἐνίοις Ο Αχιλλεὺς δοκεῖ, δεινός τε
id , nr ἴω
ὁρώμενος οὐκ ἐξήλλαττε τοῦ φαιδροῦ, τὸ δὲ
Σ an 7ΰ ’ a
κάλλος οὔπω μοι δοκεῖ ἐπαινέτου ἀξίου ἐπειλῆ-
\ > fal
φθαι, καίτοι “Ομήρου πολλὰ ἐπ᾽ αὐτῷ εἰπόντος,
\ n
ἀλλὰ ἄρρητον εἶναι καὶ καταλύεσθαι μᾶλλον ὑπὸ
cal ς A Ἄ / e a +
τοῦ ὑμνοῦντος ἢ παραπλησίως ἑαυτῷ ἄδεσθαι.
ς , / ς , 3 / >, 7
ὁρώμενος δέ, ὁπόσον εἶπον, μείζων ἐγίγνετο Kal
διπλάσιος καὶ ὑπὲρ τοῦτο, δωδεκάπηχυς γοῦν
> / “ \ , ¢ Le ED. / \
ἐφάνη μοι, ὅτε δὴ τελεώτατος ἑαυτοῦ ἐγένετο, καὶ
τὸ κάλλος ἀεὶ ξυνεπεδίδου τῷ μήκει. τὴν μὲν δὴ
κόμην οὐδὲ κείρασθαί ποτε ἔλεγεν, ἀλλὰ ἄσυλον
φυλάξαι τῷ Σπερχειῷ, ποταμῶν γὰρ πρώτῳ
a > aA
Σπερχειῷ χρήσασθαι, τὰ γένεια δ᾽ αὐτῷ πρώτας
> \ 5
ἐκβολὰς εἶχε...
\ / ce > / 35 3 rae /
προσειπὼν δέ με, “ ἀσμένως, εἶπεν, “ ἐντετύ-
΄, , ὅεό dae δε: @
χηκὰ σοι, πάλαι δεόμενος ἀνὸρος τοιοῦδε" Θετ-
\ \ \ > / ; *S \
ταλοὺ γὰρ τὰ ἐναγίσματα χρόνον ἤδη πολὺν
ἐκλελοίπασί μοι, καὶ μηνίειν μὲν οὔπω ἀξιῶ,
7 \ ’ a a x ἂν 9 a 4
μηνίσαντος yap ἀπολοῦνται μᾶνλον ἢ οἱ ἐνταῦθά
“ 7 N 5 a n \
mote ἕλληνες, ξυμβουλίᾳ δὲ ἐπιεικεῖ χρῶμαι, μὴ
ς 7] a 3 \ / δὲ 7ΰ 2ré
ὑβρίζειν σφᾶς ἐς τὰ νόμιμα, μηδὲ κακίους ἐλέγχε-
an τ 7] ”
σθαι τουτωνὶ τῶν Τρώων, οἱ τοσούσδε ἄνδρας ὑπ᾽

ἐμοῦ ἀφαιρεθέντες δημοσίᾳ τε θύουσί μοι καὶ
μ ρ ημοσίς μ
¢ 7 J e 7 /
ὡραίων ἀπάρχονται, καὶ ἱκετηρίαν τιθέμενοι σπον-
a ἃ \ /
das αἰτοῦσιν, ἃς ἐγὼ οὐ δώσω: τὰ yap ἐπιορκηθέντᾳ,
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Thessalian fashion ; but in appearance he was by no cHap. means the braggart figure which some imagine *¥! Achilles to have been. ‘Though he was stern to look upon, he never lost his bright look; and it seems to me that his beauty has never received its meed of praise, even though Homer dwelt at length upon it ; for it was really beyond the power of words, and it is easier for the singer to ruin his fame in this respect than to praise him as he deserved. At first sight he was of the size which I have mentioned, but he grew bigger, till he was twice as large and even more than that; at any rate he appeared to me to be twelve cubits high just at that moment when he reached his complete stature, and his beauty grew apace with his length. He told me then that he had never at any time shorn off his hair, but preserved it inviolate for the river Spercheus, for this was the first river he had consulted; but on his cheeks you saw the first down.

“ And he addressed me and said: ‘I am pleased to have met you, since I have long wanted a man like yourself. For the Thessalians for a long Thessalian time past have failed to present their offerings at pesiect of my tomb, and I do not yet wish to show my wrath against them; for if I did so, they would perish more thoroughly than ever the Hellenes did on this spot; accordingly I resort to gentle advice, and would warn them not to violate ancient custom, nor to prove themselves worse men than the Trojans here, who though they were robbed of so many of their heroes by myself, yet. sacrifice publicly to me, and also give me. the tithes of their fruits in season, and olive branch in hand ask for a truce from my hostility. But this I will not grant,

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GaP. τούτοις ἐπ᾽ ἐμὲ οὐκ ἐάσει τὸ "ἴλιόν ποτε ΤΟ ἀρχαῖον
VI
ἀναλαβεῖν εἶδος, οὐδὲ Te ἀκμῆς, ὁπόση περὶ

πολλὰς τῶν καθῃρημένων ὁ ἐγένετο, GAN οἰκήσουσιν. αὐτὸ βελτίους οὐδὲν ἢ εἰ χθὲς ἥχωσαν. ἵν᾽ οὖν μὴ

a 7 / 7 , \

καὶ Ta Θετταλῶν ἀποφαίνω ὅμοια, πρέσβευε παρὰ

\ \ xn tS Ω 5 $9" ἡ. Fe ys 39
τὸ κοινὸν αὐτῶν ὑπὲρ ὧν εἶπον. ““πρεσβεύσω,

ἔφην, “ὁ γὰρ νοῦς τῆς πρεσβείας ἣν μὴ ἀπολέσθαι

αὐτούς. ἀλλ᾽ ἐγώ τί σου, ᾽Αχιλλεῦ, δέομαι."

“ ξυνίημι," ἔφη, “δῆλος γὰρ εἶ περὶ τῶν Τρωικῶν

> 7 FELIS \ / f ἃ os ῥ ;

ἐρωτήσων: ἐρώτα δὲ λόγους πέντε, ODS αὐτός TE
n n 3» P] /
βούλει καὶ Μοῖραι ξυγχωροῦσιν., ἠρόμην οὖν.

lal nr ′“. / i ’

πρῶτον, εἰ κατὰ τὸν τῶν ποιητῶν λόγον ἔτυχε

7 ες a if VOSS cc ΤΣ ene ;
τάφου. “κεῖμαι μέν," εἶπεν, “ws ἔμοιγε. ἥδιστον
καὶ Πατρόκλῳ ἐγένετο, ξυνέβημεν yap δὴ κομιδῆ
νέοι, ξυνέχει δὲ. ἄμφω χρυσοῦς ἀμφορεὺς κειμένους,

ὡς ἕνα. Μουσῶν. δὲ θρῆνοι καὶ Νηρηίδων, ods
ἐπ᾽ ἐμοὶ γενέσθαι φασί, Μοῦσαι μὲν οὐδ᾽ een
mote ἐνταῦθα, Νηρηίδες δὲ. ἔτε φοιτῶσι." μετὰ,
ταῦτα δὲ ἠρόμην, εἰ ἡ LlodvEévn ἐπισφαγείη αὐτῷ,
ὁ δὲ ἀληθὲς μὲν ἔφη τοῦτὸ εἶναι, odd ipl δὲ
αὐτὴν οὐχ ὑπὸ τῶν ᾽Αχαιῶν, ἀλλ᾽, ἐκοῦσαν. ἐπὶ

\ - Ψ. 3 κ᾽ \ \ e A > ;
ΤΟ σήημα ἐλθοῦσαν καν TOV EAUTNS TE KAKELVOU
ἔρωτα μεγάλων ἀξιῶσαι προσπεσοῦσαν Eider
ὀρθῷ. τρίτον ἠρόμην: “ἡ ᾽λένη, ὦ ᾽Αχιλλεῦ, ἐς
Τροίαν ἦλθεν ἢ Ὅ μήρῳ ἔδοξεν ὑποθέσθαι ταῦτα;"
380.

4, δον

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for the perjuries which they committed against me crap. will not suffer Ilium ever. to resume, its pristine XY! beauty, nor to regain the prosperity which yet has favoured many a city that was destroyéd of old ; nay, if they rebuild it, things shall go as hard with thém as if their city had been captured only yesterday. ~ In order then to save me from. bringing the Thessalian polity to the same condition, you. must go as my envoy to their council in behalf of the object I have mentioned.” 41 will be your envoy, I replied, ‘for the object of my embassy were to save them from ruin. - But,O Achilles, I would ask something of you.’ ‘I

‘understand, said he, ‘for it is plain you are going to ask about the Trojan war. So ‘ask me five questions about whatever you_ like, ‘and that the Fates approve “of.” 1 accordingly asked him firstly, if ohe «had .obtained» burial: ‘in ‘accordance. with the story of the poets.’ <I lie here, he answered, ‘as was most delightful to myself and Patroclus ; ‘for you know we met in mere youth, and a single golden jar holds the remains of both of us, as if: we were’ one: But as> for the dirges of the Muses and of. the Nereids, which :they say are sung over me, the Muses, I may tell you, never once came here. at all, though the Nereids still resort to the spot.’ Next Tasked him, if Polyxena was really slaughtered over his tomb; ‘and he replied that this was true, but that she was slain not by the Achaeans, but. that she came. of her. own free will to the sepulchre, and that so high was the value »she set on her own passion for him and his for her, that she threw herself upon a ‘drawn sword. The third question asked was this : “Did “Helen, Ὸ Achilles, really come to Troy ‘or was it Homer ‘that was

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CAP.
XVI
FLAVIUS PHILOSTRATUS τ

“ πολύν, ἔφη, “ χρόνον ἐξηπατώμεθα πρεσβευόμενοί τε παρὰ τοὺς Τρῶας, καὶ ποιούμενοι τὰς ὑπὲρ
, A 7 id > an? ¸ », ς δ᾽ ” /
αὐτῆς μάχας, ὡς ἐν ΤΟ ᾽λίῳ οὔσης, ἡ δ᾽ Αἴγυπτον
τε ὦκει καὶ τὸν Πρωτέως οἶκον ἁρπασθεῖσα
By a ´, Ἂν μα Ne ´ 7
ὑπὸ τον Ἰ]άριδος. ἐπεὶ δὲ ἐπιστεύθη τοῦτο,
δ N Lee “ / N > /
ὑπὲρ αὐτῆς τῆς Τροίας λοιπὸν ἐμαχόμεθα,
id \ > lal > ,ῦ¸ » ¢ A \
ὡς μὴ αἰσχρῶς ἀπέλθοιμεν. ἠψάμην καὶ
τετάρτης ἐρωτήσεως καὶ θαυμάζειν ἔφην, εἰ
τοσούσδε ὁμοῦ καὶ τοιούσδε ἄνδρας ἡ “Ἑλλὰς
ἤνεγκεν, ὁπόσους “Ὅμηρος ἐπὶ τὴν Τροίαν
.
ξυντάττει. ὁ δὲ ᾽Αχιλλεύς, “ οὐδὲ οἱ βάρβαροι,"
4 oc \ ¢€ “ / «“ € n n
ἔφη, “πολὺ ἡμῶν ἐλείποντο, οὕτως ἡ γῆ πᾶσα
᾽ fal + ” 7 δ᾽ > / 7 θὰ
ἀρετῆς ἤνθησε.᾽ πέμπτον δ᾽ ἠρόμην: τί παθὼν
Ὅμηρος τὸν Παλαμήδην οὐκ οἶδεν, ἢ οἶδε μέν,
ἐξαιρεῖ δὲ τοῦ περὶ ὑμῶν λόγου; “ εἰ Παλαμήδης,"
3 “it , ᾽ 3 OA B19 7 ᾽ΕΠ΄.
εἶπεν, “ἐς Τροίαν οὐκ ἦλθεν, οὐδὲ Troia ἐγένετο"
ἐπεὶ δὲ ἀνὴρ σοφώτατός τε καὶ μαχιμώτατος
3 / ς ᾽ ay 3 > / > \
ἀπέθανεν, ὡς ᾽Οδυσσεῖ ἔδοξεν, οὐκ ἐσάγεται αὐτὸν

ἐς τὰ ποιήματα Ὅμηρος, ὡς μὴ τὰ ὀνείδη τοῦ
Ὀδυσσέως ἄδοι." καὶ ἐπολοφυράμενος αὐτῷ ὁ
"A \ ε / \ / 4
XLANEUS ὡς μεγίστῳ ΤΕ καὶ καλλίστῳ, νεωτάτῳ.
\ ´ ’ EN ε 2 τ'
τε καὶ πολεμικωτάτῳ, σωφροσύνῃ τε ὑπερβαλομένῳ
πάντας καὶ πολλὰ ξυμβαλομένῳ ταῖς Μούσαις,
“ ἀλλὰ ον,” ἔφη, “’Απολλώνιε, σοφοῖς γὰρ πρὸς
‘ > / a / 3 / \
σοφοὺς ἐπιτήδεια, τοῦ Τε τάφου ἐπιμελήθητι, Kal
τὸ ἄγαλμα τοῦ Παλαμήδους ἀνάλαβε φαύλως
b] 7 H “Ὁ δὲ > A Ag (ὃ \ M 10
ἐρριμμένον" κεῖται δὲ ἐν τῇ Αἰολίδι κατὰ Μήθυ-
μναν τὴν ἐν Λέσβῳ. ταῦτα εἰπὼν καὶ ἐπὶ πᾶσι
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pleased to make up the story?’ ‘For ἃ long cpap. time, he replied, ‘we were deceived and tricked *Y! into sending envoys to the Trojans and fighting battles in her behalf, in the belief that she was in Ilium, whereas she really was living in Egypt and in the house of Proteus, whither she had been snatched away by Paris. But when we _ became convinced thereof, we continued to fight to win Troy itself, so as not to disgrace ourselves by retreat.. The fourth question which I ventured upon was this: ‘I wonder, I said, ‘whether Greece has ever produced at any one time so many and such distinguished heroes as Homer says were gathered against Troy.’ But Achilles answered: ‘ Why even the barbarians did not fall far short. of us, so abundantly then did excellence flourish all over the earth.’ And my fifth question was this: “Why was it that Homer knew nothing about Palamedes, or if he knew him, then kept him out of your story?’ ‘If Palamedes, he answered, ‘ never came to Troy, then Troy never existed either. But since this wisest and most warlike hero fell in obedience to Odysseus’ whim, Homer does not introduce him into his poems, lest he should have to record the shame of Odysseus in his song.’ And withal Achilles raised a wail over him as over one who was the greatest and most beautiful of men, the youngest and also the most warlike, one who in sobriety surpassed all others, and had often fore- gathered with the Muses. ‘ But you,’ he added, ‘O Apollonius, since sages have ἃ tender regard for one another, you must care for his tomb and restore the image of Palamedes that has been so contemptuously cast aside ; and it lies in Aeolis close to Methymna

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CAP:
XVI
CAP.
XVIT
FLAVIUS PHILOSTRATUS —

Τα περὶ τὸν νεανίαν τὸν ἐκ Πάρδῦ, ἀπῆλθε ξὺν

ἀστραπῇ μετρίᾳ, καὶ γὰρ δὴ καὶ ἀλεκτρυόνες ἤδη
ὠδῆς ἥπτοντο."
XVII

Τοιαῦτα μὲν τὰ ἐπὶ THs νεώς, ἐς δὲ τὸν Πειραιᾶ
> ´ \ / 4 a > tia
ἐσπλεύσας περὶ μυστηρίων ὥραν, ὅτε ᾽Αθηναῖοι
ε ¸ ¸´, Φ ΝΣ
πολυανθρωπότατα ᾽ὤΩλλήνων. πράττουσιν, ἀνῆει
ξυντείνας ἀπὸ τῆς νεὼς ἐς τὸ ἄστυ, προιὼν δὲ
a n 7 3 4 /> 54,
πολλοῖς TOV φιλοσοφούντων ἐνετύγχανε Φάληράδε
n ; : ALLS ¥ A
κατὶιοῦσιν, ὧν οἱ μὲν γυμνοὶ ἐθέροντο, καὶ yap τὸ
᾽ΕΣ , > 7 - Ε᾽Ι 7 ς τεῳ
μετόπωρον εὐήλιον τοῖς ᾽Αθηναίοις, οἱ δὲ ἐκ
βιβλίων ἐσπούδαζον, οἱ δ᾽ ἀπὸ στόματος ἠσκοῦντο,
οἱ δὲ ἤριζον. παρήξει δὲ οὐδεὶς αὐτόν, ἀλλὰ τεκ-
μηράμενοι ᾽Ιτάντες, ὡς εἴη ᾽Απολλώνιος,, ξυνάᾶνε-
στρέφοντό τε καὶ ἠσπάξοντο χαίρούτες, νεανίσκοι
δὲ ὁμοῦ δέκα περιτυχόντες αὐτῷ, “ νὴ τὴν ᾽Αθηνᾶν
ἐκείνην," ἔφυν ἀνατείναντες τὰς χεῖρας ἐς τὴν
> , -
ἀκρόπολιν, “ἡμεῖς 'ἄρτι ἐς Τεϊβαιᾶ ἐβαδίξομεν
πλευσόμενοι ἐς ᾽Ιωνίαν παρὰ σέ." ὁ δὲ ἀπεδέχετο
αὐτῶν καὶ ξυγχαίρειν ἔφη φιλοσοφοῦσιν.
XVIII :
῏Ην μὲν δὴ ᾽᾽Επιδαυρίων ἡμέρα. τὰ δὲ ῎Ενπι-
δαύρια μετὰ πρόρρησίν τε καὶ ἱερεῖα δεῦρο μυεῖν
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in Lesbos.’ With these words and with the closing cHap. remarks concerning the youth from Paros,
Achilles ῝HN vanished with a flash of summer lightning, for indeed the cocks were already beginning
their chant.”

XVII

So much for the conversation on board; but CHAP.
having sailed into the Piraeus at the season of tie ΠΙ
mysteries, when the Athenians keep the most welcome
crowded of Hellenic festivals, he went post haste up ™ Athens
from the ship into the city ; but as he went forward,
he fell in with quite a number of students of
philosophy on their way down to Phalerum. Some

of them were stripped and underwent the heat, for in autumn the sun is hot upon the Athenians ; and others were studying books, and some were rehearsing their speeches, and others were disputing. But no one passed him by, for they all guessed that it was Apollonius, and they turned and_ thronged around him and welcomed him warmly; and ten youths in a body met him,.and holding up, their hands towards the Acropolis they cried: “ By Athene yonder, we were on the point of going down to the Piraeus there to take ship to Ionia in order to visit you.” And he welcomed them and said how much he congratulated them on their study of philosophy.
XVIII

Ir was then the day of the Epidaurian festival, crap. at which it is still customary for the Athenians to XV!

. 385

VOL, I. cc

CAP.
XVII
FLAVIUS PHILOSERATUS

BΞ , (4
᾽Αθηναίοις πάτριον ἐπὶ θυσίᾳ δευτέρᾳ, τουτὶ δὲ
: an 7 : Ny
ἐνόμισαν ᾽Ασκληπιοῦ ἕνεκα, ὅτι δὴ ἐμύησαν αὐτὸν
noe , » /
ἥκοντα Eridavpo0ev ὀψὲ μυστηρίων. ἀμελήσαντες
lal a \ 2 ,
δὲ οἱ πολλοὶ τοῦ μυεῖσθαι περὶ τὸν ᾽Απολλώνιον
n an x \ lal
εἶχον, Kal τοῦτ᾽ ἐσπούδαζον μᾶλλον ἢ TO ἀπελθεῖν
τετελεσμένοι, ὁ δὲ ξυνέσεσθαι μὲν αὐτοῖς αὖθις
n a / 7
ἔλεγεν, ἐκέλευσε δὲ πρὸς τοῖς ἱεροῖς τότε γίγνεσθαι,
\ \ Mad n Q ¢€ δὲ e / >
καὶ yap αὐτὸς μυεῖσθαι. ὁ δὲ ἱεροφάντης οὐκ
5 ´ f Se / \ \ » n
ἐβούλετο παρέχειν τὰ ἱερά, μὴ γὰρ av. ποτε μυῆσαι
γόητα, μηδὲ τὴν ᾽Ελευσῖνα ἀνοῖξαι ἀνθρώπῳ μὴ
an \ / € > | 7

καθαρῷ τὰ δαιμόνια. ὁ δὲ ᾽Απολλώνιος οὐδὲν ὑπὸ
4 Ψ ς n / ςς » 5) » ςς \
τούτων ἥττων αὐτοῦ γενόμενος, “ον’Ta, ἔφη, “ τὸ
/ Re ee ee 7 x “ ἊN
μέγιστον, ὧν ἐγὼ ἐγκληθείην ἄν, εἴρηκας, ὅτε περὶ
a n / Xx \ , a= ἃ \ ¢
τῆς τελετῆς πλείω ἢ σὺ γιγνώσκων, ἐγὼ δὲ ὡς
\ , 5) fe r 5 3»
παρὰ σοφώτερον ἐμαυτοῦ. μυησόμενος ἦλθον.
a la
ἐπαινεσάντων δὲ τῶν παρόντων, ὡς ἐρρωμένως Kal
4 ¢ a ae ed er ς \ ς 4
παραπλησίως αὐτῷ ἀπεκρίνατο, ὁ μὲν ἱεροφάντης,
7 lal a) /
ἐπειδὴ ἐξείργων αὐτὸν οὐ φίλα τοῖς πολλοῖς ἐδόκει
´ LQ a , (aie? v3 A> 9»
πράττειν, μετέβαλε τοῦ τόνου Kat, “ μυοῦ, ἔφη,
» het ᾽ E]
“σοφὸς γάρ τις ἥκειν ἔοικας, ὁ δὲ ᾽Απολλώνιος
> 9 ¢ an
“ uvnoopat, ἔφη, “αὖθις, μυήσει δέ με ὁ δεῖνα,"
> a
προγνώσει χρώμενος ἐς τὸν μετ᾽ ἐκεῖνον ἱεροφάντην,
“ ne fa)
Os μετὰ τέτταρα ETH TOD ἱεροῦ προὔστη.
386

LIFE OF APOLLONIUS, BOOK IV

celebrate the mystery at a second sacrifice after cHap. both proclamation and victims have been offered; and *Y"! this custom was instituted in honour of Asclepius, (5 72Use" because they still. initiated him when on_ one Epidaurian occasion he arrived from Epidaurus too late for ™**'” the mysteries. Now most people neglected the initiation and hung around Apollonius, and thought more of doing that than of being perfected in their religion before they went home; but Apollonius said that he would join them later on, and urged them to attend at once to the rites of religion, for that he himself would be initiated. But the hierophant was not disposed to admit him. to. the rites, for he said that he would never initiate a wizard and charlatan, nor open the Eleusinian rite to a man who dabbled in impure rites. Thereupon Apollonius, fully equal to the occasion, said: ‘ You have not yet mentioned the chief of. my. offence, which is that knowing, as.I do, more about the initiatory rite than you do yourself, I have never- theless come for initiation to you, as if you were wiser than Iam.” The bystanders applauded» these words, and deemed that he had answered with vigour and like himself ; and thereupon the hierophant, since he saw that his exclusion of Apollonius was not by any means popular with the crowd, changed his tone and said: “ Be thou initiated, for thou seemest to be some wise man that has come here.”” But Apollonius _ replied : “I will be initiated at another time, and it” is so and so,” mentioning a name, ‘‘ who will initiate me.” Herein he showed his gift of prevision, for he glanced at the hierophant who succeeded the one he addressed, and

presided over the temple four years later.)

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cc 2

CAP.

XIX

CAP.

xX

FLAVIUS PHILOSTRATUS

XIX

Tas δὲ ᾽Αθήνησι διατριβὰς πλείστας μὲν ὁ Δάpus γενέσθαι φησὶ τῷ ἀνδρί, γράψαι δὲ οὐ πάσας, ἀλλὰ τὰς ἀναγκαίας τε καὶ περὶ μεγάλων σπουδασθείσας. τὴν μὲν δὴ πρώτην ie ἐπειδὴ φιλοθύτας τοὺς ᾽Αθηναϊόους εἶδεν, ὑπὲρ, ἱερῶν διελέξατο, καὶ ὡς ἄν τις ἐς τὸ ἑκάστῳ τῶν θεῶν οἰκεῖον καὶ πηνίκα δὲ τῆς ἡμέρας τε καὶ νυκτὸς ἢ θύοι ἢ σπένδοι ἢ εὔχοιτο, καὶ βιβλίῳ᾽ Αποχλωνίου προστυχεῖν ἔστιν, ἐν ᾧ ταῦτα τῇ ἑαυτοῦ φωνῇ ἐκδιδάσκει. διῆλθε. δὲ ταῦτα ᾽Αθήνησι πρῶτον μὲν ὑπὲρ σοφίας αὐτοῦ τε κἀκείνων, εἶτ᾽ ἐλέγχων τὸν ἱεροφάντην δ ἃ βλασφήμως τε καὶ ἀμάᾶθῶς εἶπε τίς γὰρ ἔτι φήθη τὰ δαιμόνια μὴ καθαρὸν εἶναι τὸν Pranopenere ὅπως οἱ θεοὶ θεραπευτέοι ;
XX

Διαλεγομένου δὲ αὐτοῦ περὶ τοῦ σπένδειν, παρἔτυχε μὲν τῷ λόγῳ μειράκιον τῶν ἁβρῶν οὕτως
\ \
ἀσελγὲς νομιζόμενον, ὡς γενέσθαι ποτὲ καὶ
ς a a \ δὲ . n Ké 5 : ì é&
ἁμαξῶν dopa, πατρὶς δὲ αὐτῷ Κέρκυρα ἦν καὶ és
A / NN
᾽Αλκίνουν ἀνέφερε τὸν ξένον τοῦ ᾽Οδυσσέως τὸν Φαίακα, καὶ διήει μὲν ὁ ᾽Απολλώνιος περὶ τοῦ
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LIFE OF APOLLONIUS, BOOK IV

XIX

Many. were the discourses which according to CHAR: Damis the sage delivered at Athens; though he did ἢ RUE not write down all of them, but only the more Athenians important ones in which he handled great subjects. © ®ligion He took then for the topic of his first discourse the matter of rites and ceremonies, and this because he saw that the Athenians were much addicted to sacrifices ; and in it he explained how a religious man could best adapt his sacrifice, his libation, or prayers to any particular divinity, and at what hours of day and night he ought to offer them. And it is possible to, obtain. a book. of Apollonius, in. which he. gives instructions on these points in his own words. But at Athens he discussed these topics with a view to improving his own wisdom and that of others in the first place, and in the second of convicting the hierophant of blasphemy and ignorance in the remarks he had made; for who could continue to regard as one impure in his religion a man who taught philosophically how the worship of the gods is to be conducted ?

XX

Now while he was discussing the question of cHap. libations, there chanced to be present in his audience ** a young dandy who bore so evil a reputation for Be αν licentiousness, that his conduct had once been the yours wre subject of coarse street-corner songs. His home was him Coreyra, and he traced his pedigree to Alcinous the

Phaeacian who entertained Odysseus. Apollonius then
359
FLAVIUS PHILOSTRATUS

/ a
CAP. σπένδειν, ἐκέλευε δὲ μὴ πίνειν τοῦ ποτηρίου
/ / \ , “«“(Ἀᾦὸ al a EN ,
τούτου, φυλάττειν δὲ αὐτὸ τοῖς θεοῖς ἄχραντόν
BUA
Te Kal ἄποτον. ἐπεὶ δὲ Kal ᾦτα ἐκέλευσε TO
ΓA tal 7 X
ποτηρίῳ ποιεῖσθαι καὶ σπένδειν κατὰ τὸ οὗς,
> 4? Ὸ / Ψ 7 NM N
ap οὗ μέρους ἥκιστα πίνουσιν ἄνθρωποι, τὸ
n / 3
μειράκιον κατεσκέδασε τοῦ λόγου πλατύν TE
\ a } e /
καὶ ἀσελγῆ γέλωτα ὁ δὲ ἀναβλέψας ἐς αὐτό,
439) fa! / > ¢
“ον ον, ἔφη, “ ταῦτα ὑβρίζεις, ἀλλ᾽ ὁ δαίμων, ὃς
¸) ἃ ἢ" ” ; BM Are *

ἐλαύνει σε οὐκ εἰδότα." ἐλελήθει δὲ Apa δαιμονῶν
\ / » Dies \ >4? i 7) \ bs
ΤΟ μειράκιον" ἐγέλα τε yap ἐφ᾽ ols. οὐδεὶς ἕτερος
καὶ μετέβαλλεν ἐς τὸ κλάειν αἰτίαν οὐκ ἔχον,
i? / \ e \ £9719 \ τ rt
διελέγετό Te πρὸς ἑαυτὸν καὶ Hoe. Kal οἱ μὲν
\ \ , κ᾽ ” > 7) ᾽
πολλοὶ τὴν νεότητα σκιρτῶσαν ᾠοντο ἐκφέρειν
ἴω ς > / an /
αὐτὸ ἐς ταῦτα, ὁ δ᾽ ὑπεκρίνετο ἄρα τῷ δαίμονι καὶ
an / ¢ fal /
ἐδόκει παροινεῖν, ἃ ἐπαρῴνει τότε, ὁρῶντός τε ἐς
τ τς , ἢ '
αὐτὸ τοῦ ᾽Απολλωνίου, δεδοικότως τε καὶ ὀργίλως
obha | 94/7 \ y sate J \
φωνὰς ἠφίςι ΤΟ εἴδωλον, ὁπόσαι καομένων ΤΕ καὶ
: δι TI ἢ ´, na /
στρεβλουμένων εἰσίν, ἀφέξεσθαΐ Te τοῦ μειρακίου
» \ + ae ,ὕ > tal : a \
ᾧμνυ καὶ μηδενὶ ἀνθρώπων ἐμπεσεῖσθαι. τοῦ δὲ
| ‘ β
οἷον δεσπότου πρὸς ἀνδράποδον ποικίλον πανοῦρ-
\ a \ > A
yov te καὶ ἀναιδὲς καὶ τὰ τοιαῦτα ξὺν ὀργῇ
´ \ 7 bd a \ /
λέγοντος, Kal κελεύοντος αὐτῷ Evy τεκμηρίῳ
“ ’» M a
ἀπαλλάττεσθαι, “ τὸν δεῖνα," ἔφη, “ καταβαλῶ
᾽ ´ 5) / \ cal \ \ /
ἀνδριάντα, δείξας τινὰ τῶν περὶ τὴν Βασίλειον
a) ig \
στοάν, πρὸς ἣ ταῦτα ἐπράττετο" ἐπεὶ δὲ ὁ ἀνδριὰς
“ 3 / \ \ i
ὑπεκινήθη πρῶτον, εἶτα ἔπεσε, τὸν μὲν θόρυβον
20

LIFE OF APOLLONIUS, BOOK IV

was talking about libations, and was urging them not CHAP. to drink out of a particular cup, but to reserve it for the gods, without ever touching it or drinking out of it. _But when he also urged them to have handles on the cup, and to pour the libation over the handle, because that is the part of the cup at which men are least likely to drink, the youth burst out into loud and coarse laughter, and quite drowned. his voice. Then Apollonius looked up at him and. said : “ It is not yourself that. perpetrates this insult, but the demon, who drives you on without your knowing it.” And in fact the youth was, without knowing it, possessed by a devil; for he would laugh at things that no one else laughed at, and then he would fall to

weeping for no reason at all, and he would talk and sing to himself. Now most people thought that it was the boisterous humour of youth which led him into such excesses; but he was really the mouth- piece of a devil, though it only seemed a drunken frolic in which on that occasion he was indulging. Now when Apollonius gazed_on him, the ghost in him began to utter cries. of fear and rage, such as one hears from people who are being branded or racked ; and the ghost swore ‘that he would. leave the. young man. alone and never take. possession. of any man again. But Apollonius addressed him with anger, as a master might a shifty, rascally, and shame- less slave and so on, and he ordered him to quit the young man and show by a visible sign that he had done so. I will throw down yonder statue,’ said the devil, and pointed to. one of the images which was in the king's portico, for there it was that the scene took place. But when the statue began by moving gently, and then fell down, it would defy anyone to. describe

a a7 % / VS ἐδ > / ς \ 4 /
Oy TOV ἐπ TOUT@ KAL ως EX POTN OG AV UTTO θαύματος, τυ
CAP.
XXI
yA / \ δὲ ΄ Ὸ > 7
ἄν τις γράφοι; τὸ δὲ μειράκιον, ὥσπερ ἀφυπνίσαν,
4
τούς τε ὀφθαλμοὺς ἔτριψε Kal πρὸς Tas αὐγὰς
τοῦ ἡλίου εἶδεν, αἰδῶ τε ἐπεσπάσατο πάντων ἐς
\ *
αὐτὸ ἐστραμμένων, ἀσελγές ΤΕ οὐκέτι ἐφαίνετο,
> \ N / > > > ny }] \
οὐδὲ ἄτακτον βλέπον, ἀλλ᾽ ἐπανῆλθεν ἐς τὴν
ς la) , a +O\ x > /
ἑαυτοῦ φύσιν μεῖον οὐδὲν ἢ εἰ φαρμακοποσίᾳ
αὐτοῦ. ᾧ μεῖον. 7. εἰ Pappa ,
ἐκέχρητο, μεταβαλόν τε τῶν γλανιδίων καὶ
ληδίων καὶ τῆς ἄλλης συβάριδος, ἐς ἔρωτα ἦλθεν
> la) \ 7 b Et) \ n> /
αὐχμοῦ καὶ τρίβωνος Kal ἐς τὰ τοῦ ᾽Απολλωνίου
ἤθη ἀπεδύσατο.
. XXI

na 4 / >
᾽Επιπλῆξαι δὲ λέγεται περὶ Διονυσίων ᾽Αθη-
lal / “ “ > lal
ναίοις, ἃ ποιεῖταί σφισιν ἐν ὥρᾳ τοῦ ἀνθεστηριῶ-
/
νος" ὁ μὲν yap pov@dias ἀκροασομένους Kal
4 \ 4 “Ὸ . /

μελοποιίας παραβάσεών τε Kal ῥυθμῶν, ὁπόσοι
, \ / Bex > \ /
κωμῳδίας τε Kal τβαγῳδίας εἰσίν, ἐς τὸ θέατρον
n ἡ > \ \ » “ > a
ξυμφοιτᾶν ᾧετο, ἐπεὶ δὲ ἤκουσεν, ὅτε αὐλοῦ
\ > “ \ \
ὑποσημήναντος λυγισμοὺς ὀρχοῦνται, Kal μεταξὺ
n 3 / 3 / \ θ / \ \
τῆς ᾽Ορφέως ἐποποιίας τε καὶ θεολογίας τὰ μὲν
Φ ’ ’ \
ὡς Ὧραι, τὰ δὲ ὡς Νύμφαι, τὰ δὲ ὡς Βάκχαι
/ 4 / 4
πράττουσιν, ἐς ἐπίπληξιν τούτου κατέστη, καί,
” 59 7 \
“ παύσασθε," εἶπεν, “ ἐξορχούμενοι τοὺς Σαλα-
7 \ \ ἐν» 7 > \
puviovs καὶ πολλοὺς ἑτέρους κειμένους ἀγαθοὺς
\ n
ἄνδρας, εἰ μὲν yap Λακωνικὴ ταῦτα ὄρχησις,
a 4 \ /
εὖγε οἱ στρατιῶται, γυμνάζεσθε yap πολέμῳ καὶ
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LIFE OF APOLLONIUS, BOOK IV

the hubbub which arose thereat and the way they cHap. clapped their hands with wonder. But the young
**

man rubbed his eyes as if he had just woke up, and he

looked towards the rays of the sun, and won the con-

sideration of all who now had turned their attention to

him ; for he no longer showed himself licentious, nor

did he stare madly about, but he had returned to his

own self, as thoroughly as if he had been treated with

drugs ; and he gave up his dainty dress and summery

garments and the rest of his sybaritic way of life,

and he fell in love with the austerity of philosophers,

and donned their cloak, and stripping off his old self

modelled his life in future upon that of Apollonius.

XXI

Anp he is said to have rebuked the Athenians for CHAP. their conduct of the festival of Dionysus, which they **! hold at the season of the' month Anthesterion. For Repukes when he saw them flocking to the theatre he peviey ae imagined that they were going to listen to solos and Dlenshes compositions in + the way of processional and rhythmic hymns, such as are sung in comedies and tragedies; but when he heard them dancing lascivious jigs to the rondos of a flute, and in the midst of the solemn and sacred music of Orpheus striking attitudes as the Hours, or as nymphs, or as baechants, he set himself to rebuke their proceedings, and said: "Stop dancing away the reputations of the victors of Salamis as well as of many other good men departed this life. For if indeed this. were a Lacedaemonian form of dance, I would say, ' Bravo, soldiers; for you are training yourselves for war, and I will join in your dance' ;

393)

CAP. sleet a ast εἰ δὲ ἁπαλὴ καὶ ἐς τὸ θῆλυ. σπεύ-
xe
τς ah φῶ περὶ τῶν τροπαίων; οὐ yap κατὰ
Μήδων ταῦτα ἢ Ἰϊερσῶν, καθ᾽ ὑμῶν δὲ ἑστήξει,
Tal "4
τῶν ἀναθέντων αὐτὰ εἰ λίποισθε. κροκωτοὶ δὲ
ς a Te / δα : / 7 ,)
ὑμῖν καὶ ἁλουργία καὶ κοκκοβαφία τοιαύτη πόθεν;
/ ᾽ e
οὐδὲ yap ai ᾽Αχαρναῖ ye ὧδε ἐστέλλοντο, οὐδὲ ὁ
\ © σ΄ Ἄ 7) / [οἱ \
Κολωνὸς ὧδε ἵππευε. καὶ τί λέγω ταῦτα; γυνὴ
΄ 2 fe, KEP Ee yale yo \
ναύαρχος ἐκ Καρίας ἐφ᾽ ὑμᾶς ἔπλευσε μετὰ
— -" n ᾽
Ξέρξου, καὶ ἦν αὐτῇ γυναικεῖον οὐδέν, ἀλλ᾽ ἀνδρὸς
στολὴ καὶ ὅπλα, ὑμεῖς δὲ ἁβρότεροι τῶν ᾽Εέρξου
n >? ε \ 7 ς «
γυναικῶν ἐφ᾽ ἑαυτοὺς στέλλεσθε οἱ γέροντες οἱ
J \ 2 / Ἂ᾽Ο 7 \ + 5
νέο, τὸ ἐφηβικόν, of πάλαι μὲν ὤμνυσαν ἐς
> A a ς \ n / >
Aypatrov φοιτῶντες ὑπὲρ τῆς πατρίδος ἀποθα-
al λιν / ate \ » > n

νεῖσθαι καὶ ὅπλα. θήσεσθαι, viv δὲ ἴσως ὁμοῦνται
ὑπὲρ τῆς πατρίδος βακχεύσειν καὶ. θύρσον
λήψεσθαι, κόρυν μὲν οὐδεμίαν φέρον, γυναικομίμῳ
ή , κόρυν μ μίαν φέρον, γ jot joe
, \ > / > lal
δὲ μορφώματι, κατὰ τὸν Εὐριπίδην, αἰσχρῶς
lal / /
διαπρέπον. ἀκούω δὲ ὑμᾶς καὶ ἀνέμους γίγνεσθαι,
ΓΝ ¸ > , 7 ” γε
Kal Anda ἀνασείειν χέγεσθε ἔπιπλα μετεώρως
A \ / -
αὐτὰ κολποῦντες. ἔδει δὲ ἀλλὰ τούτους γε αἰδεῖ-
σθαι, ξυμμάχους ὄντας καὶ πνεύσαντας ὑπὲρ ὑμῶν
μέγα, μηδὲ τὸν Βορέαν κηδεστήν γε ὄντα καὶ
παρὰ πάντας τοὺς ἀνέμους ἄρσενα ποιεῖσθαι
a an ε
θῆλυν, οὐδὲ yap τῆς ᾽Ωρειθυίας ἐραστὴς ἄν ποτε ὁ
Βορέας ἐγένετο, εἰ κἀκείνην ὀρχουμένην Eide,”
894,

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but as it is a soft dance and one of effeminate cnap.
tendency, what am I to say of your national πῆρε
trophies? Not as monuments of shame to the |
Medians or Persians, but to your own shame they
will have been raised, should you degenerate so much:
from those who set them up. And what do you
mean by ‘your saffron robes and your purple and
scarlet raiment? For surely the Acharnians never
dressed themselves up in this way, nor ever the
knights of Colonus rode.in such a garb... And why
do I say this? A woman commanded a ship from, Caria and sailed against you with Xerxes,.and about

her there was nothing womanly, but she wore the garb and armour of a:‘man; but you are softer than’ the
women oἵ Xerxes’ day, and. you are dressing yourselves up to your own despite, old.and young and
tender youth alike, you who of old flocked to

the temple of Agraulus in order to swear to die in
battle on behalf of the fatherland. And now’ it
seems that the same people are ready to swear
to become. bacchants and don the,thyrsus in, behalf

of their country ; and no one bears a helmet, but. disguised as female harlequins,.to use the phrase of
Euripides, they shine in shame alone. Nay more, I Eurip. hear that you turn yourselves into’ winds, and»

wave 2tch« your skirts, and pretend that. yow are ships, bellying their sails aloft. But-surely you might at least have some respect for the winds that were your allies and once blew mightily to protect you, instead of turning Boreas who was your patron, and who of all the winds

is the most masculine, into a woman; for Boreas would never have become the lover of Oreithya, if

he had seen her executing, like you, a skirt dance."

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CAP.
XXII
CAP.
XXIII
FLAVIUS PHILOSTRATUS

XXII

Διωρθοῦτο δὲ κἀκεῖνο ᾽Αθήνησιν". οἱ ᾽Αθηναῖοι
/ > / \ ε \ nr > /
ξυνιόντες ἐς θέατρον τὸ ὑπὸ ΤΗ ἀκροπόλει
προσεῖχον σφαγαῖς ἀνθρώπων, καὶ ἐσπουδάζετο
ταῦτα ἐκεῖ μᾶλλον ἢ ἐν Κορίνθῳ νῦν, χρημάτων
τε μεγάλων ἐωνημένοι ἤγοντο μοιχοὶ καὶ πόρνοι
/ /
καὶ τοιχωρύχοι καὶ βαλαντιοτόμοι. καὶ ἀνδρα-
\ \ \ a 4 ς ᾽] "′". J
ποδισταὶ καὶ ta τοιαῦτα ἔθνη,- οἱ δ᾽ ὥπλιζον
4
αὐτοὺς καὶ ἐκέλευον ξυμπίπτειν. ἐλάβετο δὲ καὶ
vA δὲ] ′ \ / > \ >
τούτων ὁ Απολλώνιος, καὶ καλούντων αὐτὸν ἐς
7] > / lal
ἐκκλησίαν ᾽Αθηναίων οὐκ ἂν ἔφη παρελθεῖν ἐς
/
χωρίον ἀκάθαρτον καὶ λύθρου μεστόν. ἔχεγε δὲ
‘ n > 2 a \ / »» co of
ταῦτα ἐν ἐπιστολῇ. καὶ θαυμάζειν ἔλεγεν "ὅπως
e \ > \ \ > / " > / lal
ἡ θεὸς ον καὶ ΤΗΥ ἀκρόπολιν ἤδη ἐκλείπει, τοιοῦτον
αἷμα ὑμῶν ἐκχεόντων αὐτῇ. δοκεῖτε γάρ μοι προ-
ἰόντες, ἐπειδὰν τὰ Παναθήναια πέμπητε, μηδὲ
n » > > e , > / 4
Bods ἔτι, ἀλλ᾽ ἐκατόμβας ἀνθρώπων καταθύσειν
an γ" \ / ’ N an @ > \

τῇ θεᾷ. σὺ δέ, Διόνυσε, μετὰ τοιοῦτον αἷμα ἐς ΤΟ
θέατρον potas; κἀκεῖ σοι σπένδουσιν οἱ σοφοὶ
᾽Αθηναῖοι; μετάστηθιε καὶ σύ, Διόνυσε" Κιθαιρὼν
καθαρώτερος.᾽ τοιάδε εὗρον τὰ σπουδαιότατα
"ge / » / > a /
τῶν φιλοσοφηθέντων ᾽Αθήνησιν αὐτῷ τότε.
XXIII

᾽Επρέσβευσε δὲ καὶ παρὰ τοὺς Θετταλοὺς ὑπὲρ
τοῦ ᾽Αχιλλέως κατὰ τοὺς ἐν Πυλαίᾳ ξυλλόγους,
396
LIFE OF APOLLONIUS, BOOK IV

XXII

He also corrected the following abuse at Athens. CHAP.

The Athenians ran in crowds to the theatre beneath **" the Acropolis to witness human slaughter, and the rade of passion for such sports was stronger there than it is Sadiatonial in Corinth to-day ; for they would buy for large sums Athens adulterers and fornicators and burglars and cut- purses and kidnappers and such-like rabble, and then they took them and armed them and set them to fight with one another. Apollonius then attacked these practices, and when the Athenians invited him to attend their assembly, he refused to enter a place so impure and reeking with gore. And this he said in an epistle to them ; he said that he was surprised “ that the goddess had not already quitted the Acropolis, when you. shed, such. blood under her eyes. For I suspect that presently, when you .are conducting the pan-Athenaic procession, you will no longer be content with bulls, but will be sacrificing hecatombs of men to the goddess. And thou, O Dionysus, dost thou after such bloodshed frequent their theatre? And do the wise among the Athenians pour libations to thee there? Nay do thou depart, Ὁ Dionysus. Holier and purer is thy Cithaeron.” ;

Such were the more serious of the subjects which
I have found he treated of at that time in Athens
in his philosophic discourses.
XXIII

‘Ano he also went as envoy to the Thessalians in CHAP. behalf of Achilles at the time of the conferences
**""

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ELAVIUS PHILOSTRATUS - |
4
CaP. ἐν οἷς οἱ Θετταλοὶ τὰ ᾽Αμφικτυονικὰ πράττουσιν, —
XXΠΙ oe gy , > ,ŭ , > n \ ´ŭ
οἱ δὲ δείσαντες ἐψηφίσαντο ἀναλαβεῖν τὰ προσή-

’ a / \ \ 7 “ “
κοντὰ τῷ τάφῳ. καὶ τὸ Λεωνίδου σῆμα τοῦ
’ ¸ > ν
Σπαρτιάτου μονονοὺ περιέβαλεν ἀγασθεὶς τὸν
ἄνδρα. ἐπὶ δὲ τὸν κολωνὸν βαδίζων, ἐφ’ οὗ
/ an n 7
λέγονται Λακεδαιμόνιοι περιχωσθῆναι τοῖς τοξεύ-
μασιν, ἤκουσε. τῶν ὁμιλητῶν διαφερομένων
ἀλλήλοις, ὅ τι εἴη τὸ ὑψηλότατον τῆς Ἑλλάδος,
- \ a \ / ς Y \ ἐμ > ‘
παρεῖχε δὲ apa τὸν Χόγον ἡ Οὔτη τὸ ὄρος ἐν
ὀφθαλμοῖς οὖσα, καὶ ἀνελθὼν ἐπὶ τὸν λόφον,
«5.73. K cc LS: , a ς a €
eyo, ἔφη, “τὸ ὑψηλότατον τοῦτο ἡγοῦμαι, οἱ
γὰρ ἐνταῦθα ὑπὲρ ἐλευθερίας ἀποθανόντες ἀντανή-
ν’ ue y Oe, \ 9 ge"
yayov αὐτὸ τῇ Οἴτῃ Kai ὑπὲρ πολλοὺς ’Ολύμπους
9 \
ἦραν. ἐγὼ δὲ ἄγαμαι μὲν Kal τούσδε τοὺς ἄνδρας,
\ δὲ Ἄ na M / \ x J ἃ
τὸν δὲ ’Ακαρνᾶνα Μεγιστίαν καὶ πρὸ τούτων, ἃ
4
yap πεισομένους ἐγίγνωσκε, τούτων ἐπεθύμησε
κοινωνῆσαι τοῖς ἀνδράσιν, οὐ τὸ ἀποθανεῖν δεῖσας,
» \ N \ - \ ´ 59
ἀλλὰ τὸ μετὰ τοιῶνδε μὴ τεθνάναι.
CAP. XXIV
XXIV (eae :
? / \ \ a ¢ a e va)
Εὐπεφοίτησε δὲ καὶ τοῖς ’Ελληνικοῖς ἱεροῖς
a an / \ n an \ Ὸ νὰ
πᾶσι τῷ τε Δωδωναίῳ καὶ τῷ Πυθικῷ καὶ τῷ ἐν
’Αβαῖς, ἐς ’Αμφιάρεώ τε καὶ Τροφωνίου ἐβάδισε
N 2 N a \ > 27,1 a 4. ON
καὶ ἐς τὸ Μουσεῖον τὸ ἐν λικῶνι ἀνέβη.
n \ > \ e \ \ Σ |
φοιτῶντι δὲ ἐς τὰ ἱερὰ καὶ διορθουμένῳ αὐτὰ
7, x εἰς a > 40 Se ε ἍΣ
ξυνεφοίτων μὲν οἱ ἱερεῖς, ἠκολούθουν δὲ οἱ γνώρι-

held in Pylaea, at which the Thessalians transact the CHAP. Amphictyonic business. And they were so frightened PRY that they passed a resolution for the resumption of Theesale, the ceremonies at the tomb. . As for the monument Bulogy: of of Leonidas the Spartan, he almost surrounded it “” with a shrine, out of

admiration for the hero; and

as he was coming to the mound where the Lacedae- monians are said to have been overwhelmed by the

bolts which the enemy rained upon them, he heard

his companions discussing with one another which

was the loftiest hill in Hellas, this topic being suggested it seems by the sight of the mountain of

Oeta which rose before their eyes; so ascending the mound, he said: “ I consider this the loftiest spot of

all, for those who fell here in defence of freedom

raised it to a level with Oeta and. carried. it ἴο ἃ height. surpassing many mountains like Olympus.

It is these men that I admire, and beyond any of

them Megistias the Acarnanian; for he knew the

death that they were about; to die, and: deliberately

made up his mind to share in it with these heroes,
fearing not so much death, as the prospect that he
should miss death in such company.” -
XXIV ©

Anp he also visited all the Greek shrines, namely crap. that of Dodona, and the Pythian temple, and the **!V one at Abae, and he betook himself to those of ‘Visits Greek Amphiareus and of Trophonius, and he went. up. to the shrine of the Muses on Mount Helicon... And when he visited these temples and corrected the rites, the priests went in his company, and the

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CAP.
XXIV
FLAVIUS PHILOSTRATUS

f a
μοι, λόγων τε κρατῆρες ἵσταντο Kal ἠρύοντο
αὐτῶν οἱ διψῶντες. ὄντων δὲ καὶ ᾽Ολυμπίων καὶ

N 7 ,
καλούντων αὐτὸν ᾽Ηλείων ἐπὶ κοινωνίαν τοῦ ἀγῶ-
νος, “δοκεῖτέ μοι," ἔφη, “ διαβάχλειν τὴν τῶν

ʾΟλυμπίων δόξαν πρεσβειῶν δεόμενοι πρὸς τοὺς
αὐτόθεν ἥξοντας." γενόμεζμος δὲ κατὰ τὸν ʾΙσθμὸν
μυκησαμένης τῆς περὶ τὸ Λέχαιον θαλάττης,
“ οὗτος," εἶπεν, “ὁ αὐχὴν τῆς γῆς τετμήσεται, μᾶλ-
δὲ yw 5 53 » κα \ a ´ ΔΙ
λον ου. εὐχε € AUT@ και TOUTO προρρὴησιν TNS
.. Ὸ \ \ 3 \ n ἄ \
μικρὸν ὕστερον περὶ Τον ʾΙσθμὸν τομῆς, ἣν μετὰ
ἔτη ἑπτὰ Νέρων διενοήθη: τὰ γὰρ βασίλεια ἐκλιε-
ʾπὼν ἐς τὴν “Ελλάδα ἀφίκετο κηρύγμασιν ὑποθή-

a a /
σων ἑαυτὸν ʾΟλυμπικοῖς τε καὶ Πυθικοῖς, ἐνίκα δὲ
καὶ ʾΙσθμοῖ- αἱ δὲ νῖκαι ἦσαν κιθαρῳδίαι καὶ
, . \
κήρυκες, ἐνίκα. δὲ καὶ τραγῳδοὺς ἐν ʾΟλυμπίᾳ.

’ / \ a \ \ ? \ 7]
τότε λέγεται καὶ τῆς περὶ τὸν ʾΙσθμὸν καινοτομίας
Ψ / > ek | > / \ \
ἅψασθαι, περίπλουν αὐτὸν ἐργαζόμενος Kal τὸν
a An 7ὔ \ n lal
Αἰγαῖον τῷ ʾΑδρίᾳ ξυμβάλλων, ὡς μὴ πᾶσα ναῦς
ὑπὲρ Μαλέαν πλέοι, κομίζοιντό τε αἱ πολλαὶ διὰ
a es f \ X a
τοῦ ῥήγματος ξυντέμνουσαι τὰς περιβολὰς τοῦ
πλοῦ. πῆ δὲ ἀπέβη τὸ τοῦ ʾΑπολλωνίου λόγιον;
ἡ ὀρυχὴ τὴν ἀρχὴν ἀπὸ Λεχαίου λαβοῦσα στάδια

> f n / a
προὔβη ἴσως τέτταρα ξυνεχῶς ὀρυττόντων, σχεῖν
δὲ λέγεται Νέρων τὴν τομὴν οἱ μὲν Αἰγυπτίων
400

LIFE OF APOLLONIUS, BOOK IV

_ votaries followed in his steps, and goblets. were set cHap.

up flowing with rational discourse and the thirsty **!Y quaffed their wine. And as the Olympic Games 15 invited to

' were coming on, and the people of Elis invited him freQimpic

to take part in the contest, he answered: ‘ You

seem to me to tarnish the ‘glory of the Olympic Games, if you need to send special invitations to

those who intend to visit you from this very land.’ And he was at the Isthmus, when the sea Predicts was roaring around Lechaeum, and hearing it he (3°... said: “This neck of land shall be cut. through, or canal

_ rather it shall not be cut.” And herein he uttered

a prediction of the cutting of the Isthmus which was

_ attempted soon. afterwards, when Nero in the

seventh year of his reign projected it. For the

latter left his imperial palace and came to Hellas,

with the intention of submitting himself to the heralds’. commands, in the Olympic and Pythian festivals ; and he also won the prize at the Isthmus,

his victories being won in the contest of singing

to the harp and in that of the heralds. And he also

won the prize for tragedians at Olympia. [Ό is said

that, he then formed the novel. project of cutting through the Isthmus, in order to make it possible

for ships to sail right round and by it, and to unite the Aegean with the Adriatic Sea. So instead

of every ship having to round, Cape Malea, most

by passing through the canal.so cut could abridge

an otherwise circuitous voyage. But mark the upshot of the oracle delivered by Apollonius. They began to dig the canal at Lechaeum, but they had not advanced more than about four stadia of continuous excayation, when Nero stopped the work of cutting

it, some say because Egyptian men of science

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aay
xXx
CAP,

φιλοσοφησάντων αὐτῷ τὰς θαλάττας καὶ τὸ ὑπὲρ
"Λεχαίου πέλαγος ὑπερχυθὲν ἀφανιξῖν εἰπόντων.
τὴν Αἴγιναν, οἱ δὲ νεώτερα περὶ τῇ ἀρχῇ δείσαντα.
τοιοῦτον μὲν δὴ τοῦ ᾽Απολλωνίου τὸ τὸν ᾽Ισθμὸν
τετμήσεσθαι καὶ οὐ τετμήσεσθαι.
XXV

> Εν Κορίνθῳ δὲ φιλοσοφῶν ἐτύγχανε τότε Δημή-
ΆΡΑ An ő \ ó a χ΄.
τριος, ἀνὴρ ξυνειληφὼς ἅπαν τὸ ἐν ἸΚυνικῇ κράτος,
οὗ Φαβωρῖνος ὕστερον ἐν πολλοῖς τῶν ἑαυτοῦ λό-
n 7 N λ,
γων οὐκ ἀγεννῶς ἐπεμνήσθη, παθὼν δὲ πρὸς τὸν
\
᾽Απολλώνιον, ὅπερ φασὶ τὸν ᾽Αντισθένην πρὸς τὴν
la! / / a “ > n
τοῦ Σωκράτους σοφίαν παθεῖν, εἵπετο αὐτῷ μαθη-
τιῶν καὶ προσκείμενος τοῖς λόγοις, καὶ τῶν αὐτῷ
7 \ ᾖὃ 7 lati » eee ,
γνωρίμων TOUS εὐδοκιμωτέρους ἐπὶ τὸν Ἀπολλώνιον
” ® \ / ἂν e 4 M \
ἔτρεπεν, ὧν καὶ Μένιππος ἦν ὁ Λύκιος, ἔτη μὲν γε-
γονὼς πέντε καὶ εἴκοσι, γνώμης δὲ ἱκανῶς ἔχων καὶ
\ a 5 ft 27 cal > ς a
ΤΟ σῶμα εὖ κατεσκευασμένος, ἐᾠκει γοῦν ἀθλητῇ
καλῷ καὶ ἐλευθερίῳ τὸ εἶδος. ἐρᾶσθαι δὲ τὸν Μέ-
νύππτον οἱ πολλοὶ ὥοντο ὑπὸ γυναίου ξένου, τὸ δὲ
4 / > 7 ΎΓΎΟΘ A e / \
γύναιον καλή τε ἐφαίνετο Kal ἱκανῶς ἀβρά, καὶ
a x > \ / BA ? A
πλουτεῖν ἔφασκεν, οὐδεν δὲ τούτων ἄρα ἀτεχνῶς
ἦν, ἀλλὰ ἐδόκει πάντα. κατὰ γὰρ τὴν ὁδὸν τὴν ἐπὶ
\ / n / \
Κεγχοεὰς βαδίζοντι αὐτῷ μόνῳ, φάσμα ἐντυχὸν
γυνή τε ἐγένετο, καὶ χεῖρα ξυνῆψεν ἐρᾶν αὐτοῦ
7 7 / \ 9 \ 2 - >
πάλαι φάσκουσα, Φοίνισσα δὲ εἶναι καὶ οἰκεῖν ἐν
4092
LIFE OF APOLLONIUS, BOOK IV

explained to him the nature of the seas, and declared cHap. that the sea above Lechaeum would flood and
**!V obliterate the island of Aegina,and others because

he apprehended a revolution in the empire. Such then was the meaning of Apollonius' prediction that

the Isthmus would be cut through and would not be

cut through.

XXV

Now there was in Corinth at that time a man onap. named Demetrius, who studied philosophy and had **V embraced in his system all the masculine vigour of the {Pyauirons Cynics. Of him Fayorinus in several of his own works and the subsequently made the most generous mention, and """" his attitude towards Apollonius was exactly that which they say Antisthenes took up towards the system of Socrates; for he followed him and was anxious to be his disciple, and was devoted to his doctrines, and converted to the side of Apollonius the more esteemed of his own pupils. Among the latter was Menippus a Lycian of twenty-five years of age, well endowed with good judgment, and of a physique so beautifully proportioned that in mien he resembled a fine and gentlemanly athlete.. Now this Menippus was supposed by most people to be loved by a foreign woman, who was good-looking and extremely dainty, and said that she was. rich; although she was really, as it turned out, none of these things, but was only so in semblance. For as he was walking all alone along the road towards Cenchree, he met. with an apparition, and it was a woman who clasped his hand and declared that she had been long in love with him, and that she was a

CAP. προαστείῳ τῆς Κορίνθον, τὸ δεῖνα εἰποῦσα

προάστειον, "és ὃ ἐσπέρας," ἔφη, ‘ «ἀφικομένῳ

᾽ ΣΝ μα

᾽ / e 4 > n οι 7
σοι ὠδή τε ὑπάρξει ἐμοῦ ἀδούσης Kal οἶνος, οἷον
5, ", ἐπσρηξι , \ ? ´ ΠΑΝ
οὔπω ἔπιες, καὶ οὐδὲ ἀντεραστὴς ἐνοχλήσει σε,
βιώσομαι δὲ καλὴ ξὺν καλῷ." τούτοις ὑπαχθεὶς ὁ
νεανίας, τὴν μὲν γὰρ ἄλλην φιλοσοφίαν ἔρρωτο,
n » 8, n Ψ > / \ e /
τῶν δὲ ἐρωτικῶν ἥττητο, ἐφοίτησε περὶ ἑσπέραν
> nn \ \ \ / ΨΥ ἢ 4 E
αὐτῇ καὶ τὸν λοιπὸν χρόνον ἐθάμιζεν, ὥσπερ
n ΕΣ \ n / oes I - πες
παιδικοῖς, οὔπω ξυνεὶς τοῦ φάσματος.

¢ n - ’
Ο δὲ ᾽Απολλώνιος ἀνδριαντοποιοῦ δίκην ἐς τὸν
Μένιππον βλέπων ἐζωγράφει τὸν νεανίαν καὶ
20 \ δὲ ν ὁ Pe ie πω νὰ 25», 5 -ς ὁ
ἐθεώρει, καταγνοὺς δὲ αὐτόν, “ σὺ μέντοι, εἶπεν,
καλός τε καὶ ὑπὸ τῶν καλῶν γυναικῶν orice
ὄφιν θάλπεις καὶ σὲ ὄφις. "θαυμάσαντος δὲ τοῦ
Μενίππου, “ὅτι γυνή σοι," ἔφη, “ἐστὶν οὐ γαμετή.
, oy? ca } 9 199 “κ᾽
τί δέ; ἠγῇ UT αὐτῆς épacbar;” “νὴ Δί᾽," εἶπεν,
jes Sh > Sad , ε Σὲ \
ἐπειδὴ διάκειται πρός μὲ ὡς ἐρῶσα." “kal
/ ΓΝ :
γήμαϊς δ᾽ ἂν αὐτήν; ἔφη. “ χαρίεν yap av εἴη
οἶ lal n : , 5
ΤΟ ἀγαπῶσαν γῆμαι." ἤρετο. οὖν, “πηνίκα οἱ
γάμοι; " “θερμοί, ἔφη, “ καὶ ἴσως αὔριον: ἐπι-
Ons 5 ᾽ n y Ac. ΄ΥΠΟ Σ
φυλάξας οὖν τὸν τοῦ συμποσίου καιρὸν ὁ ᾽Ἀπολ-
λώνιος καὶ ἐπιστὰς τοῖς δαυτυμόσιν ἄρτι ἥκουσι,
an my on E᾽I
“mov,” ἔφη, “ἡ ἀβρά, dv ἣν ἥκετε; " “ἐνταῦθα,"
3 e / P ye ey ε 7 > a
εἶπεν ὁ Μένιππος καὶ ἅμα ὑπανίστατο ἐρυθριῶν.
404 ἡ

LIFE OF APOLLONIUS, BOOK IV

Phoenician woman and lived in a suburb of Corinth, gap. and she mentioned. the name of the _ particular *XV suburb, and said: “ When you reach the place this evening, you will hear my voice as I sing to you, and you shall have wine such as you never before. drank, and there will be no rival to disturb you; and we _ two beautiful beings will live together.” The youth consented to this, for-although he was in general a strenuous. philosopher, he was nevertheless sus-. ceptible to the tender passion ; and he visited her in the evening, and for the future constantly sought her company, by way of relaxation, for he did not yet_realise that she was a mere apparition.

Then Apollonius looked over Menippus as a sculptor might do, and he sketched an outline of the youth ‘and. examined him, and“having observed his foibles, he said: <‘ You are ἃ fine youth and are hunted by fine women, but in this case you are cherishing a serpént, and a serpent. cherishes you.’ And when Menippus expressed his surprise, he added: For this..lady is of ἃ kind you. cannot marry...Why should you? Do you think that she loves you?” “Indeed I do,” said the youth, “ since she behaves to me as if she loves me.” “ And would you then marry’ her?” ‘said. Apollonius. © “ Why, yes, for it would be delightful to marry a woman who loves you.” ~Thereupon Apollonius asked when the wedding was to be. ‘“ Perhaps to-morrow,” said the other, “for it brooks no delay.”’ Apollonius there- fore waited for the occasion of the wedding breakfast, and then, presenting himself before the, guests who had just arrived,

he said: “ Where is the dainty lady at whose instance ye are come?” “ Here she is,” replied Menippus, and at the same moment he

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FLAVIUS PHILOSTRATUS

CAP. ““ὁ δὲ ἄργυρος Kal ὁ χρυσὸς καὶ τὰ λοιπά, οἷς ὁ
ἀνδρὼν κεκόσμηται, ποτέρου ὑμῶν; " “ THs γυναι-
Ge 38) OΣ ἐῶ TIS \ n ” ὃ ΄, \
Kos, ἔφη, “Tapa yap τοσαῦτα, δείξας τὸν
ἑαυτοῦ τρίβωνα.
Ὃ Ὸ δὲ ᾽Απολλώνιος, “τοὺς Ταντάλου κήπους,"
/
ἔφη, “εἴδετε, ws ὄντες οὐκ etot;” “παρ᾽ Ὁμήρῳ
ye,” ἔφασαν, “ον γὰρ ἐς Αἴδου γε καταβάντες."
“ an 3s39 W ς \ \ \ ᾽ ς Cal
τοῦτ᾽," ἔφη, “καὶ τουτονὶ τὸν κόσμον ἡγεῖσθε,
οὐ γὰρ ὕλη ἐστίν, ἀλλὰ ὕλης δόξα. ὡς δὲ γε-
, A \ / / “
γνώσκοιτε, ὃ λέγω, ἡ χρηστὴ νύμφη μία τῶν
ἐμπουσῶν ἐστιν, ἃς λαμίας τε καὶ μορμολυκίας
οἱ πολλοὶ ἡγοῦνται. ἐρῶσι δ᾽ αὗται, καὶ ἀφροδι-
/ la) “
σίων μέν, σαρκῶν δὲ μάλιστα ἀνθρωπείων ἐρῶσι
καὶ παλεύουσι τοῖς ἀφροδισίοις, ods ἂν ἐθέλωσι
δαίσασθαι.᾽" ἡ δέ, “ εὐφήμει," ἔλεγε, “Kal ἄπαγε,"
καὶ μυσάττεσθαι ἐδόκει, ἃ ἤκουε, καί που καὶ
els \ / ¢ a4 a
ANETKOTTE TOUS PiNocopors, ὡς ἀεὶ ληροῦντας.
a ς la)
ἐπεὶ μέντοι TA ἐκπώματα TA χρυσᾶ Kal ὁ δοκῶν ap-
a 7 7 a a
yupos ἀνεμιαῖα ἠλέγχθη, καὶ διέπτη τῶν ὀφθαλμῶν
{ Vs
ἅπαντα, οἰνοχόοι τε Kal ὀψοποιοὶ Kal ἡ τοιαύτη
θεραπεία πᾶσα ἠφανίσθησαν ἐλεγχόμενοι ὑπὸ
“OΣ / 4 ᾽ΕΠΙ \ / \
τον ᾽Απολλωνίου, δακρύοντι ἐῴκει TO φάσμα, Kal
b tal \ / 8... . Ac? 4 ς ί
ἐδεῖτο μὴ βασανίζειν αὐτό, μηδὲ ἀναγκάζειν ὁμολο-
γεῖν, ὅ τι εἴη, ἐπικειμένου δὲ καὶ μὴ ἀνιέντος
/ a \
ἔμπουσά τε εἶναι ἔφη Kal πιαίνειν ἡδοναῖς τὸν
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rose slightly from his. seat, blushing. “And to onap. which of you belong the silver and gold and all the **Y rest of the decorations of the banqueting hall?”

“ To the lady,” replied the youth, “ for this is all I

have of my own,’ pointing to the philosopher's cloak
which he wore.
And Apollonius said: “ Have you heard of the gardens of ‘Tantalus, how they exist and yet do ποῦ exist?” “Yes,” they answered, “in the poems of Homer, for we. certainly never went down. to Hades.”. . “As such,’ replied’ Apollonius, “ you must regard this world of ours, for it is not reality but the semblance of reality. And that you may realise the truth of what I say, this fine bride is one of the vampires, that is to say of those beings whom the many regard as lamias and hobgoblins. These beings fall in love, and they are devoted to the delights of Aphrodite, but especially to the flesh of human beings, and they decoy with such. delights those whom they mean to devour in their feasts.”’ And the lady said: “ Cease your ill-omened talk and begone”’; and she pretended to be disgusted at what she heard, and in fact she was inclined to rail at philosophers and say that they always talked nonsense. When, however, the goblets of gold and the show of silver were proved as light as air and all fluttered away out of their sight, while the wine- bearers and the cooks and all the retinue of servants vanished before the rebukes of Apollonius, the phantom pretended to weep, and prayed him not to torture her nor to compel, her to confess what she really was. But Apollonius insisted and would not let her off, and then she admitted that she was a vampire, and was fattening up Menippus_ with

’ 40]

‘CAP.
XXV
CAP

XXVI

CAP.
XXVII
FLAVIUS PHILOSTRATUS> |

Μένιππον és Bag se τοῦ σώματος, τὰ γὰρ aka
TOV σῴμάτρν καὶ νέα σιτεῖσθαι ἐνόμιξεν, ἐπειδὴ
ἀκραιφνὲς αὐτοῖς τὸ αἷμα. τοῦτον τὸν λόγον σγῳῆι-
μ ποτα τῶν ᾽Απολλωνίου ida nips ἐξ ἀνάγκης
ἐμήκυνα, qe κοῦσι μὲν γὰρ πλείους αὐτόν, ἅτε
καθ᾽. ῾Ρλλάδα μέσην πραχθέντα, ξυλλήβδην. "δὲ
αὐτὸν παρειλήφασιν, ὅτι ἕλοι ποτὲ ἐν Κορίνθῳ
λάμιαν, ὅ τι μέντοι πράττουσαν καὶ ὅτι ὑπὲρ

Μενίππου, οὔπω Re Ash oa δ ἀλλὰ Δάμιδί. Te
καὶ ἐκ TOV ἐκείνου λόγων ἐμοὶ εἴρηται.
XXVI a

Τότε καὶ πρὸς Βάσσον διηνέχθη. τὸν ἐκ τῆς Ko-

-f Ψ basi fe:
ρίνθου, πατραλοίας yap οὗτος καὶ ἐδόκει Kal ἐπε-
/ , \ ¢ - A ΣΕ
πίστευτο, σοφίαν δὲ ἑαυτοῦ κατεψεύδετο καὶ
\ > 3 > \ A ´ ö ´ ν δὲ
χαλινὸς οὐκ ἦν ἐπὶ τῇ YA@OTTH. λοιδορούμενον ὃὲ
αὐτὸν ἐπέσχεν ὁ ᾽Απολλώνιος, οἷς τε ἐπέστειλεν οἷς
τε διελέχθη κατ᾽ αὐτοῦ. πᾶν γάρ, ὕπερ, ὡς ἐς
πατραλοίαν ἔλεε, ἀληθὲς ἐδόκει, μὴ γὰρ ἄν ποτε
τοιόνδε div opcs ἐς λοιδορίαν ἐκπεσεῖν, μηδο ἂν
εἰπεῖν τὸ μὴ ὄν. SIS
XXVIII
Ta dé ἐν Ὀλυμπίᾳ τοῦ ἀνδρὸς τοιαῦτα" ἀνιόντι
τῷ ᾽Απολλωνίῳ ἐς ᾽Οὐλυμπίαν ἐνέτυχον Aaxedatpo-
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LIFE OF APOLLONIUS; BOOK IV

pleasures before” devouring his body, for it was her cmap, habit. to. feed upon young and. beautiful. bodies, **Y because their blood is pure and strong. I have related at length, because it was necessary to do

so, this the ‘best-known’ story of Apollonius; for many people are aware of it and know that the incident occurred in the centre of Hellas ; but they have only heard in a general and vague manner that he once caught and overcame a lamia in Corinth,

but they have never learned what she was about, nor that: he. did it to save Menippus, but I owe my own account to, Damis and to the work which he wrote.

- XXXVI

Ir was at this time also that he had a difference cyap. with Bassus of Corinth; for the latter was regarded **V! as a parricide and believed to be such. But ‘he ee feigned a wisdom of his own, and no. bridle could BĖNAN, be set upon his tongue.. However, Apollonius ρα a stop to his reviling himself, both by the letters which he sent him, and the harangues which he delivered against him. For everything which he said about his being a parricide was held to be true; for it was felt that such a man would never have condescended to; mere personal abuse, nor to have said what was not true.

XXVIII

"Tue career of our sage in Olympia was as follows: cHap. when Apollonius was on his way up to Olympia, **¥"

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FLAVIUS PHILOSTRATUS

are νίων πρέσβεις τ ὑπὲρ ξυνουσίας, Λακωνικὸν δὲ οὐδὲν —
πρὶ αὐτοὺς st ong εγδ ἀλλ᾽ ἀβρότερον αὐτῶν εἶχον ;
καὶ συβάριδος μεστοὶ ἦσαν. ἰδὼν δὲ ἄνδρας λείους —
τὰ σκέλη, λυιπαροὺς τὰς κόμας καὶ μηδὲ γενείοις
χρωμένους, ἀλλὰ καὶ τὴν ἐσθῆτα μαλακούς,
τοιαῦτα πρὸς τοὺς ἐφόρους ἐπέστειλεν, ὡς ἐκείνους
κήρυγμα ποιήσασθαι δημοσίᾳ, τήν τε πίτταν τῶν
βαλανείων ἐξαιροῦντας, καὶ τὰς παρατιλτρίας
ἐξελαύνοντας, ἐς τὸ ἀρχαῖόν τε καθισταμένους
πάντα, ὅθεν παλαῖστραί τε ἀνήβησαν καὶ σπουδαί,
καὶ τὰ φιλίτια ἐπανῆλθε, καὶ ἐγένετο Aaxedat-
ρον ἑαυτῇ ὁμοία. μαθὼν δὲ αὐτοὺς τὰ οἴκοι
διορθουμένους, ἔπεμψεν ἐπιστολὴν ἀπ᾽ ᾽Ολυμπίας
βραχυτέραν τῆς Λακωνικῆς σκυτάλης. ἔστι δὲ
ἥδε:
“ Ἀπολλώνιος ἐφόροις χαίρειν.

᾽Ανδρῶν μὲν τὸ μὴ ἁμαρτάνειν, γενναίων δὲ τὸ καὶ
ἁμαρτάνοντας αἰσθέσθαι."
XXVITI

» \ \ ᾽ \ [72 \ » » ᾽ὕ “Ό ᾽᾽
CAP. Ιδὼν δὲ ἐς τὸ ἔδος τὸ ἐν Ολυμπίᾳ, “χαῖρε
XXVIII J ΩΣ πᾷ, La
> ϛς ᾽ \ ‘al \ \ [7 ᾽ / id \
εἶπεν, “ ἀγαθὲ Led, σὺ yap οὕτω τι ἀγαθός, ὡς Kal
σαυτοῦ κοινωνῆσαι τοῖς ἀνθρώποις. ἐξηγήσατο

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LIFE OF APOLLONIUS, BOOK IV

some envoys of the Lacedaemonians met him and cmap. asked him to visit their city; there seemed, how-
**¥! ever, to be no appearance of Sparta about them, for Dotty ot the they conducted themselves in a very effeminate Spartans manner and reeked of luxury. And seeing them to

have smooth legs, and sleek hair, and that they did

not even wear beards, nay were even dressed in

soft raiment, he sent such a letter to the Ephors

that the latter issued a public proclamation and for-

bade the use of pitch plasters. in .the baths,! and

drove out of the city the women who professed to rejuvenate dandies,? and they restored the ancient régime in every respect. The consequence was that

the wrestling grounds were filled once more with

the youth, and the jousts and the common meals

were restored, and Lacedaemon became once more

like herself. And when he learned that they had

set their house in order, he sent them an epistle

from Olympia, briefer than any cipher despatch of
ancient Sparta ; and it ran as follows :—
“ Apollonius to the Ephors sends salutation.

“ It is the duty of men not to fall into sin, but of noble men, to recognise that they are doing so.”

XXVIII

Anp looking at the statue set up at Olympia, CHAP.
he said: “ Hail, O thou good Zeus, for thou art so 7
good that thou dost impart thine own nature unto the μηδ ύνως
mankind.” of Milo
1 Adhesive plasters were used to remove superfluous hair from the body. 2 Literally ‘‘ hair-pluckers.”

4τι

FLAVIUS PHILOSTRATUS

cap. δὲ καὶ τὸν χαλκοῦν Μίχωνα καὶ τὸν λόγον τοῦ

XXVIIT

\ BN 7 ς \ , ε ´ : yy UE
περὶ αὐτὸν σχήματος. ὁ yap Μίλων ἑστάναι μὲν —

an 7 ,
ἐπὶ δίσκου δοκεῖ τὸ πόδε usher συμβεβηκώς, poav
δὲ ξυνέχει τῇ “ἀριστερᾷ; ἡ PN δέ, ὀρθοὶ τῆς
χειρὸς ἐκείνης οἱ δάκτυλοι καὶ οἷον διείροντες. οἵ
On
μὲν δὴ Kat ᾽Ολυμπίαν τε καὶ Ἀρκαδίαν λόγοι τὸν
> \ e an a yy /
ἀθλητὴν ἱστοροῦσι τοῦτον ἄτρεπτον γενέσθαι καὶ
\ 91. a / , “ , > ΦΗ 297
μὴ ἐκβιβασθῆναί πότε τοῦ χώρου, ἐν ᾧ ἔστη,
δηλοῦσθαι δὲ τὸ μὲν ἀπρὶξ τῶν δακτύλων ἐν ΤΗ
è) ᾽ } Rite:
A n ε« ᾽ na / ” &
ξυνοχῇ τῆς poas, ΤΟ δὲ μηδ᾽ ἂν σχισθῆναῖῖ, ποτ΄
> 2 3 / > 4 Bf + Ψ > a-.
ἀπ ἀλλήλων avTOUS, εἰ τις πρὸς eva αὐτῶν
ἁμιλλᾷτο, τῷ τὰς διαφυὰς ἐν ὀρθοῖς τοῖς
δακτύλοις εὖ ξυνηρμόσθαι, τὴν ταινίαν δέ, ἣν
᾽ Qin . 7 e n 7 it τὰν
ἀναδεῖται, σωφροσύνης ἡγοῦνται ξύμβολον. ὁ δὲ
᾽Απολλώνιος σοφῶς μὲν εἶπεν ἐπινενοῆσθαϊι
ταῦτα, σοφώτερα δὲ εἶναι τὰ ἀληθέστερα: “as δὲ
γυγνώσκοιτε τὸν νοῦν τοῦ Μίλωνος, ῾ΙΚροτωνιᾶται
\ ? \ a » ape ὁ 2 / a ΤΆ
τὸν ἀθλητὴν τοῦτον ἱερέα ἐστήσαντο τῆς ῞Ηρας.
τὴν μὲν δὴ μίτραν ὅ τι χρὴ νοεῖν, τί ἂν ἐξηγοίμην.
ἔτι, μνημονεύσας ἱερέως ἀνδρός ; ἡ ῥόα δὲ μόνη
a a / e \ e \ a \
φυτῶν τῇ Ηρᾳ φύεται, ὁ δὲ ὑπὸ τοῖς ποσὶ
δίσκος, ἐπὶ ἀσπιδίου βεβηκὼς ὁ ἱερεὺς τῇ “῞Ηρᾳ
bd \ \ \ ε \ / \ \
εὔχεται, τουτὶ δὲ καὶ ἡ δεξιὰ σημαίνει, ΤΟ δὲ
ἔργον τῶν δακτύλων καὶ τὸ μήπω διεστὼς τῇ
ἀρχαίᾳ ἀγαλματοποιίᾳ προσκείσθω."
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LIFE OF APOLLONIUS, BOOK IV

And he also gave them an account of the brazen cHap. statue of Milo and explained the attitude of this figure. **¥""! For this Milo is seen standing on a disk with his two feet close together, and in his left hand he grasps _. a pomegranate, while of his right hand the fingers are extended and as it were stringing together. Now -among the-people of Olympia and Arcadia the story told about this athlete is, that he was so inflexible and firm that he could never be induced to leave the spot on which he stood; and this’ is the meaning of the clenched fingers ashe grasps the pomegranate, and of the look as if they could never be separated from one another, however much you struggled with any one of them; because. the intervals

between the extended fingers are very close; and they say that the fillet with which his head is bound is a symbol of temperance and sobriety., Apollonius while admit- ting that this account was wisely conceived, said that the truth was still wiser. ‘In. order that you may know,” said he, “ the meaning of the statue of Milo, the people of Croton made this athlete a priest of Hera. As to the meaning then of his mitre, I need not explain it further than by reminding you that the hero was:a priest. But the pomegranate is the enly fruit which is grown in honour of Hera; and the disk beneath his feet means that the priest is stand- ing ona small shield to. offer his prayer to Hera; and this is also indicated by his right hand. As. for the artist's way of rendering the fingers between which ‘he has left no interval, that you: may ascribe to the antique style of the sculpture.”

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CAP.
XXIX
CAP.
XXX
FLAVIUS PHILOSTRATUS

XXIX

Παρατυγχάνων δὲ τοῖς δρωμένοις ἀπεδέχετο
nA Ὑ 7 e > ἴω / 1 RE. \ \ 1
τῶν ᾽Ηλείων, ὡς ἐπεμελοῦντο Te αὐτῶν καὶ ξὺν
κόσμῳ ἔδρων, μεῖόν τε οὐδὲν ἢ οἱ ἀγωνιούμενοι τῶν
2 a ,ὕ ” \ 4a er ΓἋΔ
ἀθλητῶν κρίνεσθαι ᾠοντο, καὶ μήθ᾽ ἑκόντες TL μήτ
ἄκοντες ἁμαρτάνειν προὐνοοῦντο. ἐρομένων δ᾽
ϑυν Ἄ, “ ς 7 tA > / \ \
αὐτὸν τῶν ἑταίρων, τίνας ᾽Ηλείους περὶ τὴν
n 4 a
διάθεσιν τῶν ᾽Ολυμπίων ἡγοῖτο, “εἰ μὲν σοφούς,"
ἔφη, “ οὐκ οἶδα, σοφιστὰς μέντοι."
XXX

‘Os δὲ καὶ διεβέβλητο πρὸς τοὺς οἰομένους
ξυγγράφειν, καὶ ἁμαθεῖς ἡγεῖτο τοὺς ἁπτομένους
‘ 7 ς / ma 3 n /
λόγου μείζονος, ὑπάρχει μαθεῖν ἐκ τῶνδε" μειράκιον
‘ ᾽ὕ » N > n \ N e 7
yap δοκησίσοφον ἐντυχὸν αὐτῷ περὶ τὸ ἱερόν,
ςς θ ‘0 / 5». » “ce » > 7
συμπροθυμήθητίι por, ἔφη, “αὔριον, avayve-
39 fa)
σομαι γάρ tt. τοῦ δὲ ᾽Απολλωνίου ἐρομένου, 6
? ´ ae ae » 5 zi 7 ,ὕ ἢ

TL ἀναγνώσοιτο, “ λόγος," εἶπε, “ ξυντέτακταῖ μοι ἐς
‘ / 39) N EN ς \ ae ' > 7 3. Ἂ,
τὸν Δία." καὶ ἅμα ὑπὸ τῷ ἱματίῳ ἐπεδείκνυ αὐτὸν
Ld an rn
σεμνυνόμενος TH παχύτητι τοῦ βιβλίου. “ τί οὖν,"
7 n , a
ἔφη, “ ἐπαινέσῃ τοῦ Διός ; ἢ τὸν Δία τὸν ἐνταῦθα
AN δὲ 5 n > - an ¢ 39 ἐξ \
καὶ TO μηδὲν εἶναι τῶν ἐν TH γῇ ὅμοιον ;” “ καὶ

XXIX

He was present at the rites, and he commended cuap.
the solicitude with which the people of Elis ad- **!*
ministered them, and the good order with which Mὲ nas
they conducted them, as if they considered them- Elis
selves to be as much on trial as the athletes who
were contending for the prizes, anxious neither will-
ingly nor unwillingly to commit any error. And
when his companions asked him what he thought of
the Eleans in respect of their management of the
Olympic games, he replied: “‘ Whether they are
wise, I do not know, but of their cleverness I am
quite sure.”

XXX

How great a dislike he entertained of people cyap. who imagine they can write, and how senseless he *** considered those to be who essay a literary task eres beyond their powers, we can learn from the following puppy incident: A young man who thought he had talent met him in the precincts of the temple and said:

* Pray honour me with your presence to-morrow, for I am going to recite something.” When Apollonius asked him what he was going to recite, he replied : “I have composed a treatise upon Zeus.” And as he said these words he showed, with no little pride at its stoutness, a book which he was carrying under his garment. “And,” said Apol- lonius, “ what are you going to praise about Zeus? Is it the Zeus of this faune, and are you going to sa that there is nothing like him on the whole earth?”

nm ΕΣ \ \ ῾I
CAP. τοῦτο μέν,᾽ ἔφη, “πολλὰ δὲ πρὸ τούτου καὶ ἐπὶ

´ “ \ \ Se Ain SA BOS ὡς Phe \
τούτῳ €TEPA, KAL YAP Al WPAL KAL TA EV TH YI) Kab
ἌΣ ῞HN N \ a FES = \ N
τὰ ὑπὲρ τὴν γῆν καὶ ἀνέμους εἶναι καὶ ἄστρα Διὸς
. nm ”» 4 is
πάντα." ὁ δὲ ᾽Απολλώνιος, “ δοκεῖς μοι," εἶπεν,
“2 / Lene: a 37 - ö \ ‘A
ἐγκωμιαστικὸς TLS εἶναι σφόδρα. ta τοῦτο,
» “cc \ ö 4 Γ 9 / / A #3 :
ἔφη, “καὶ ποδάγρας ἐγκώμιόν τί μοι ξυντέτακται
« A uN 23 τ WN
Kal τοῦ τυφλόν τινὰ ἢ κωφὸν εἶναι." “* ἀλλὰ
δὲ \ SOE >”? 5 ϛς δὲ Ret / mht
μηδὲ τοὺς vdépous, . εἶπε, “ μηδὲ τοὺς KaTappous
> / a id a / 2 4 273 n
ἀποκήρυττε τῆς ἑαυτοῦ σοφίας, εἰ βούλοιο ἐπαινεῖν
\ a / 7 te \ a $i fi Ov,
Ta τοιαῦτα, βελτίων δὲ ἔσῃ καὶ τοῖς. ἀποθνή-
/ \ 7 fal
σκουσιν ἐπόμενος Kal διιὼν ἐπαίνους τῶν νοση-
Z δι... φΦ 3 / Φ \ 9. 9 > ra
μάτων, oh ὦν ἀπέθανον, ἧττον yap ἐπ᾽ αὐτοῖς
ἀνιάσονται πατέρες τε καὶ παῖδες καὶ οἱ ἀγχοῦ τῶν
> / ” / \ 39 \ N /
ἀποθανόντων." κεχαλινωμένον δὲ ἰδὼν TO μειράκιον
rn ϛ 59 3 ;
ὑπὸ τοῦ λόγου, “ ὃ ἐγκωμιάξων," ἐΐπεν, ““ὦ Euvy-
ἴω , ἃ 3 Σ᾽ / 4) ἃ Fi P2G8 "XA
γραφεῦ, πότερον ἃ οἶδεν ἐπαινέσεται ἄμεινον ἢ
ἃ 3 ἃ ᾽ a πὰ 2 ΓΑ
ἃ. οὐκ οἶδεν ; “ἃ οἶδεν, ἔφη, “πῶς “γὰρ ἄν τες
ἐπαινοῖ, ἃ οὐκ οἶδε; “ TOY πατέρα οὖν ἤδη ποτὲ
Ἐς a Sma 39 «2 9 99 VBE τε
τὸν σαυτοῦ ἐπήνεσας ; ἐβουλήθην, εἶπεν
> a Ὸ
“ἀλλ᾽ ἐπεὶ μέγας τι μοι δοκεῖ καὶ γενναῖος
Leis. Q\
ἀνθρώπων τε ὢν οἶδα κάλλιστος, οἰκόν TE ἱκανὸς
“ N 7 A a aay
οἰκῆσαι καὶ σοφίᾳ ές πάντα χρῆσθαι, παρῆκα τὸν
N
ἐς αὐτὸν ἔπαινον, ὡς μὴ αἰσχύνοιμι τὸν πατέρα
/ 39 5 ieee
λόγῳ ἥττονι. δυσχεράνας οὖν ὁ ᾽Απολλώνϊος,
τουτὶ δὲ πρὸς τοὺς φορτικοὺς. τῶν ἀνθρώπων

“ Why that, of course,’ said the other, “and a great cHap. deal more that comes before that and also follows it. *** For I shall say how the seasons and how everything on earth and above the earth, and how the winds and all the stars belong to Zeus.” And Apollonius said: “ It seems to me that you are a past-master of encomium.”’ Yes,’ said the other, “and that is why I have composed an encomium of gout and of blindness and deafness.” “ And why not of dropsy too,” said Apollonius; “for surely you won’t rule out influenza from the sphere of your cleverness, since you are minded to praise such things? And while you are about it, you would do as well to attend funerals and detail the praises of the various diseases of which the people died; for so you will somewhat soothe the regrets of the fathers and children and the near relations of the deceased.” And as he saw that the effect of his words was to put a bridle on the young man’s tongue, he added: “ My dear author, which is the author of a panegyric likely best to praise, things which he knows or things which he does not?” “Things which he knows,” said the youth. “ For how can a man praise things which he does not know?” “1 conclude then that you have already written a panegyric of your own father?” “I wanted to,’ said the other, “but as he appears to me rather a big man and a noble one, and the fairest of men I know, and a very clever housekeeper, and a paragon. of wisdom all round, 1 gave up the attempt to compose a panegyric upon him, lest I should disgrace my father by a discourse which would not do him justice.” Thereupon Apollonius was incensed, as he often was against trivial and vulgar people. ‘ Then,” said he,

Cap. ἔπασχεν, ᾽ εἶτα," ἔφη, “ὦ κἄθαρμα, τὸν μὲν πατέρα τὸν σεαυτοῦ, ὃν ἴσα καὶ σεαυτὸν γιγνώσκεις, οὐκ ἄρ᾽ οἴει πότ᾽ ἂν ἱκανῶς ἐπαινέσαι, τὸν δ᾽ ἀνθρώπων καὶ θεῶν πατέρα καὶ δημιουργὸν τῶν ὅλων, ὅσα περὶ ἡμᾶς καὶ ὑπὲρ ἡμᾶς ἐστιν, εὐκόλως οὕτως ἐγκωμιάζων οὔθ᾽, ὃν ἐπαινεῖς, δέδιας, οὔτε ξυνίης ἐς λόγον καθιστάμενος μείζονα ἀνθρώπου ;”
>

XXXI

car Αἱ δὲ ἐν ᾽Ολυμπίᾳ διαλέξεις τῷ ᾽Απολλωνίῳ περὶ τῶν χρησιμωτάτων ἐγίγνοντο, περὶ σοφίας τε καὶ ἀνδρείας καὶ σωφροσύνης καὶ καθάπαξ, ὁπόσαι ἀρεταί εἰσι, περὶ τούτων ἀπὸ τῆς κρηπῖδος τοῦ νεὼ διελέγετο, πάντας ἐκπλήττων οὐ ταῖς διανοίαις μόνον, ἀλλὰ καὶ ταῖς ἰδέαις τοῦ λόγου. περι-στάντες δὲ αὐτὸν οἱ Λακεδαιμόνιοι, ξένον τε παρὰ

τῷ Διὶ ἐποιοῦντο καὶ τῶν οἴκοι νέων πατέρα βίου
Τε νομοθέτην καὶ γερόντων γέρας. ἐρομένου δὲ
Κορινθίου τινὸς κατὰ ἀχθηδόνα, εἰ καὶ θεοφάνια
αὐτῷ ἄξουσι, “val τὼ Yue,” ἔφη, “ ἕτοιμά γε. ὃ
δὲ ᾽Απολλώνιος ἀπήγαγεν αὐτοὺς τῶν τοιούτων,
ὡς μὴ φθονοῖτο, ἐπεὶ δὲ ὑπερβὰς τὸ Ταύγετον
εἶδεν ἐνεργὸν Λακεδαίμονα καὶ τὰ τοῦ Λυκούργου.
πάτρια εὖ πράττοντα, οὐκ ἀηδὲς ἐνόμισε τὸ καὶ

“ you wretch, you are not sure that you can ever CHAP. sufficiently praise your own father whom you know *** as well as you do yourself, and yet you set out in

this light-hearted fashion to write an encomium

of the father of men and of gods and of the creator

of everything around us and above us; and you have

no reverence for him whom you praise, nor have you

the least idea that you are embarking on a subject
which transcends the power of man.
XXXI

Tue. conversations which Apollonius held in cHap. Olympia turned upon the most profitable topics, ***! such as wisdom and courage and temperance, and in j;\ited to a word upon all the virtues. He discussed these Sparta “ from the platform of the temple, and he astonished everyone not only by the insight he showed but by his forms of expression. And the Lacedaemonians flocked round him and invited him to share the hospitality of their shrine of Zeus, and made him father of their youths at home, and legislator of ; their lives and the honour of their oἶα men. Now “*™***> of there was a Corinthian who felt piqued at all this, “““°~ τῷ and asked whether they were also going to celebrate a theophany for him. ‘Yes,’ said the other,

‘by Castor and Pollux, everything is ready anyhow.” But Apollonius did not encourage them to pay him such honours, for he feared they would arouse envy. And when having crossed the mountain Taygetus, he saw a Lacedaemon hard at work before him and all the institutions of Lycurgus in full swing, he felt that it would be a real pleasure to converse with

CaP. τοῖς τέλεσι τῶν Λακεδαιμονίων ξυγγενέσθαι περὶ

« > ἴω b] / ” 3 b] / - Aint
ῶν épwrav ἐβούλοντο' ἤροντο οὖν ἀφικόμενον, TOS
ες

\ , 1 4 Pet: , ”
θεοὶ θεραπευτέοι, ὁ δὲ εἶπεν, “ὡς δεσπόται."
¸ oo n Ψ cof f ” watt
πάλιν ἤροντο, πῶς ἥρωες" “ὡς πατέρες. τρίτον
a 4
δὲ ἐρομένων, Tas δὲ ἄνθρωποι, “ οὐ Λακωνικόν,"
oo Fk Ww 5 » \o ς- A ν’:
ἔφη, “τὸ ἐρώτημα." ἤροντο καὶ 6 τι ἡγοῖτο τοὺς
> > a , ς \ 3 ἐξ ΞΕ Ὸ ö ö
Tap αὐτοῖς νόμους, ὁ δὲ εἶπεν, “ἀρίστους διδα-
σκάλους, οἱ διδάσκαλοι δὲ εὐδοκιμήσουσιν, ἢν οἱ
A lal n
μαθηταὶ μὴ ῥᾳθυμῶσιν." ἐρομένων δ᾽ αὐτῶν, τί
περὶ ἀνδρείας ξυμβουλεύοι, “Kal τί; ἔφη, “ τῇ
ἀνδρείᾳ χρήσεσθαι."

XXXII

/ \ \ / /
SAP. Ἐτύγχανε δὲ περὶ τὸν χρόνον τοῦτον νεανίας
Λακεδαιμόνιος αἰτίαν ἔχων παρ᾽ αὐτοῖς, ὡς ἀδικῶν
περὶ τὰ ἤθη: Καλλικρατίδα μὲν γὰρ τοῦ περὶ ᾽Αρ-
γινούσας ναυαρχήσαντος ἦν ἔκγονος, ναυκληρίας
\ ” \ 3 a y “a lal > > >
δὲ ἤρα Kal ον προσεῖχε τοῖς κοινοῖς, ἀλλ᾽ ἐς
Καρχηδόνα ἐξέπλει καὶ Σικελίαν ναῦς πεποιη-
x” Ὥ
t > / 5 7 : eR. εὐάμδι , :
μένος. ἀκούσας οὖν κρίνεσθαι αὐτὸν ἐπὶ τούτῳ,
N ΦE nm \ ah ς , >
δεινὸν ὠήθη περιιδεῖν τὸν νεανίαν ὑπαχθέντα ἐς
/ : ah ¢ fv Nn 5.» ς 7 X 7ŭ
δίκην, καί, “ὦ λῷστε," ἔφη, “τί πεφροντικὼς περίει
5 /
καί! μεστὸς ἐννοίας; “ ayn,” εἶπεν, “ ἐπήγγελταί
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LIFE OF APOLLONIUS, BOOK IV

the authorities of the Lacedaemonians about things cHap. which they might ask his opinion upon; so they ***! asked him when he arrived, how the gods are to

be revered, and he answered : _ “ As your lords

and masters.”’ Secondly they asked him: “ And how the heroes?” “ As fathers,” he replied. And their third. question was: “ How are men. to. be revered?” And he answered: “ Your question is not one which any Spartan. should put.” They asked him also what he thought of their laws, and he replied that they were most excellent teachers, adding that teachers will gain fame in proportion as their disciples are industrious. And when they asked him what advice he had to give them about courage, he answered: “Why what else, but that

you should display it?”

XXXII

Anp about this time it happened that a certain CHAP. youth of Lacedaemon was charged by his fellow... . citizens with violating the customs of his country. youthful For though he was descended from Callicratidas who FP" led the navy at the battle of Arginusae, yet he was oats devoted to seafaring and paid no attention to public affairs; but, instead of doing so, would sail off to Carthage and Sicily in the ships. which he had had built. Apollonius then hearing that he was arraigned for this conduct, thought it a pity to desert the youth who had thus fallen under the hand of justice, and said to him: “ My excellent fellow, why do you go about so full of anxiety and with such a gloomy air?” “ A public prosecution,” said the other, “has

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CAP. μοι δυμόσερς, ἐπειδὴ πιρὸῃ nauedaplass εἰμὶ καὶ τὰ κοινὰ οὐ per ret “πάτὴρ δέ σοι ναύκληρος, ἐγένετο ἢ πάππος; “ἄπαγε, εἶπε, “yuuvact= , 7

apxXo. τε καὶ ἔφοροι καὶ πατρονόμοι πάντες»

7 ¢ ὁ λ

Καλλικρατίδας δὲ ὁ πρόγονος καὶ τῶν ναυαρχη- σάντων ἐγένετο." “μῶν, ἔφη, “τὸν ἐν ᾽Αργινού- 7 3) ἐέ 9 “ ΕΣ] 3 «ἕ \ > fol ,ὕ σαις λέγεις ;" “ ἐκεῖνον," εἶπε, “ τὸν ἐν τῇ ναυαρχίᾳ ἀποθανόντα." “εἶτ᾽ οὐ διέβαλέ σοι," εἶπε, “ τὴν θάλατταν ἡ τελευτὴ τοῦ προγόνου ; “μὰ Δί᾽,

εἶπεν, “οὐ γὰρναυμαχήσων γε πλέω." “ an’ ἐμὰ:
ρων τε καὶ ναυκλήρων κακοδαιμονέστερόν τι ἐρεῖς
ἔθνος; πρῶτον μὲν περινοστοῦσι, ζητοῦσιν ἀγορὰν
κακῶς πράττουσαν, εἶτα προξένοις καὶ KaTHNOLS
ἀναμιχθέντες πωλοῦσί τε καὶ πωλοῦνται, καὶ τόκοις
- 9 / \ ς a \ e / > i.
ἀνοσίοις Tas αὐτῶν κεφαλὰς ὑποτιθέντες ἐς TO ἀρ-
χαῖον σπεύδουσι, κἂν μὲν εὖ πράττωσιν, εὐπλοεῖ
ἡ ναῦς, καὶ πολὺν ποιοῦνται λόγον τοῦ μήτε ἑκόντες
3 / / 7 > δὲ € oe / \ \
ἀνατρέψαι μήτε ἄκοντες, εἰ δὲ ἡ ἐμπορία πρὸς τὰ
7 \ 3 7 / b] \ > /
Xpea wn PUADEP ORE μηταῤβάμτος ἐς τὰ ἐφόλκια
προσαράττουσι τὰς. ναῦς, καὶ τὸν ἐτέρων ναῦται
βίον θεοῦ ἀϑδηθην εἰπόντες ἀθεώτατα καὶ οὐδὲ
ἄκοντες αὐτοὶ ἀφείλοντο. εἰ δὲ καὶ μὴ τοιοῦτον
Σ \
ἦν τὸ θαλαττουργόν te καὶ ναυτικὸν ἔθνος, ἀλλὰ
τό γε Σπαρτιάτην ὄντα καὶ πατέρων γεγονότα, οἱ
μέσην ποτὲ τὴν Σπάρτην ᾤκησαν, ἐν κοίλῃ νηὶ
κεῖσθαι λήθην μὲν ἴσχοντα Λυκούργου τε καὶ
a 2 c
᾽Ιφίτου, φόρτου δὲ μνήμονα καὶ ναυτικῆς axptBo-
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LIFE OF APOLLONIUS, BOOK IV

been instituted against me, because I go in for sea- cyap. faring and take no part in public affairs.” “And was XXX your father or your grandfather a mariner?” “Of course not,” said the other; “they were all of them chiefs of the gymnasium and Ephors and public guardians ; Callicratidas, however, my ancestor, was a ' captain of the fleet.” “I suppose,” said Apollonius, “you mean him of Arginusae fame?” “ Yes, that fell in the naval action leading his fleet.” “Then,” said Apollonius, “ your ancestor's mode of death has not given you any prejudice against a seafaring life?” No, by Zeus,” said the other, “for it is not with a view to conducting battles by sea that I set sail.” “ Well, and can you mention any rabble of people more wretched and ill-starred than merchants and skippers? In the first place they roam from sea to sea, looking for some market that is badly stocked ; and then they sell and buy, associating with factors and brokers, and they put out their own capital at the most unholy rate of interest in their hurry to get back the principal; and if they do well, their ship has a lucky voyage,and theytell you a long story of how they never wrecked it either willingly or unwillingly; but if their gains do not balance their debts, they jump into their long boats and dash their ships on to the rocks, and make no bones‘as sailors of robbing others of their substance, pretending in the most blasphemous manner that it isanact of God. And evenif the sea-faring crowd who go on voyages be not so bad as I make them out to be; yet is there any shame worse than this, for a man who is a citizen of Sparta and the child of forbears who of old lived in the heart of Sparta, to secrete himself in the hold of a ship, oblivious of Lycurgus and of Iphitus, thinking of

CAP.
XXXII
CAP.
XXXII
FLAVIUS PHILOSTRATUS

λογίας, Tivos αἰσχύνης ἄπεστιν; εἰ yap καὶ μηδὲν ἄλλο, τὴν γοῦν Σπάρτην αὐτὴν ἔδει ἐνθυμεῖσθαι, ὡς, ὁπότε μὲν τῆς γῆς εἴχετο, οὐρανομήκη δόξασαν, ἐπεὶ δὲ θαλάττης ἐπεθύμησε, βυθισθεῖσάν τε καὶ ἀφανισθεῖσαν οὐκ ἐν τῇ θαλάττῃ μόνον, ἀλλὰ καὶ ἐν τῇ γῇ. τούτοις τὸν νεανίαν οὕτω TL ἐχειρώσατο τοῖς λόγοις, ὡς νεύσαντα αὐτὸν ἐς τὴν γῆν κλαίειν, ἐπεὶ τοσοῦτον ἤκουσεν ἀπολελεῖφθαι τῶν
/ n :
πατέρων, ἀποδόσθαι τε τὰς vais, ἐν αἷς ἔζη. καθεστῶτα δὲ αὐτὸν ἰδὼν ὁ ᾽Απολλώνιος καὶ τὴν γῆν ἀσπαζόμενον, κατήγαγε παρὰ τοὺς ἐφόρους καὶ παρῃτήσατο τῆς δίκης.
XXXII

Κἀκεῖνο τῶν ἐν Λακεδαίμονι' ἐπιστολὴ ἐκ Ba-

σιλέως Λακεδαιμονίοις ἦκεν ἐπίπληξιν ἐς τὸ κοινὸν

n ,
αὐτῶν φέρουσα, ws ὑπὲρ τὴν ἐλευθερίαν ὑβριζόντων, ἐκ διαβολῶν δὲ τοῦ τῆς “Ελλάδος ἄρχοντος
> / > Ὸ a e \ \ 4
ἐπέσταλτο αὐτοῖς ταῦτα. οἱ μὲν δὴ Λακεδαιμόνιοι
> , » \ i Se > 7 \ ς \ ” ζι
ἀπορίᾳ εἶχοντο, καὶ ἡ Σπάρτη πρὸς ἑαυτὴν ἤριζεν,
εἴτε χρὴ παραιτουμένους τὴν ὀργὴν τοῦ βασιλέως
» «ς la! > VA \ nme
εἴτε ὑπερφρονοῦντας ἐπιστέλλειν: πρὸς ταῦτα ξύμβουλον ἐποιοῦντο τὸν ᾽Απολλώνιον τοῦ τῆς ἐπιστολῆς ἤθους, ὁ δέ, ὡς εἶδε διεστηκότας,
a , > \ \ > n tee >?
παρῆλθέ τε ἐς τὸ κοινὸν αὐτῶν καὶ ὧδε ἐβραχυ-
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nought but of cargoes and petty bills of lading? For cuap. if he thinks of nothing else, he might at least bear in ***"!

mind that Sparta herself, so long as she stuck to the land, enjoyed a fame reaching to heaven; but when she began ‘to covet the sea, she sank down and down, and was blotted out at last, not only on the sea but on the land as well.” The young man was so over- come by these arguments, that he bowed his head to the earth and wept, because he heard he was so degenerate from his fathers ; and he sold the ships by

which he lived. And when Apollonius saw that he —

was restored to his senses and inclined to embrace a career on land, he led him before the Ephors | and obtained his acquittal.

XXXITI

‘Here is another incident that happened in Lace- CHAP.

daemon. A letter came from the Emperor heaping ἢ reproaches upon the public assembly of the Lace-

daemonians, and declaring that in their licence they t

abused liberty, and this letter had been addressed to them at the instance of the governor of Greece, who had maligned them. The Lacedaemonians then were at a loss what to do, and Sparta was divided against herself over the issue, whether in their reply to the letter they should try to appease the Emperor's wrath or take a lofty tone towards him. Under the circumstances they sought the counsel of Apol- lonius and asked him how to pitch the tone of their letter. And he, when he saw them to be divided on the point, came forward in their public assembly and delivered himself of the following short and concise

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XXIII

Advice to Sparta how _ O answer an Emperor

CAP, XXXII

CAP. XXXIV

FLAVIUS PHILOSTRATUS

λόγησε' “Παλαμήδης εὗρε γράμματα οὐχ ὑπὲρ τοῦ γράφειν μόνον, ἀχλὰ καὶ ὑπὲρ τοῦ γιγνώσκειν

ἃ δεῖ μὴ γράφειν." οὕτω μὲν δὴ Λακεδαιμονίους.
ἀπῆγε τοῦ μήτε θρασεῖς μήτε δειλοὺς ὀφθῆναι.
XXXIV

Διατρίψας δ᾽ ἐν τῇ Σπάρτῃ μετὰ τὴν ᾽Οχυμπίαν
χρόνον, ὡς ἐτελεύτα ὁ χειμών, ἐπὶ Μαλέαν ἦλθεν
3 7 5 ¢ > \ € , >’ 7
ἀρχομένου ἦρος, ὡς ἐς τὴν Ῥώμην ἀφήσων, διανοου-
7 δ᾽ 3 aA a RD ” / ö 28 /
μένῳ δ᾽ αὐτῷ ταῦτα ἐγένετο ὄναρ τοιόνδε" ἐδόκει
γυναῖκα μεγίστην τε καὶ πρεσβυτάτην περιβάλλειν
va /
αὐτὸν καὶ δεῖσθαί οἱ ξυγγενέσθαι, πρὶν ές ᾽Ιταλοὺς
πλεῦσαι, Διὸς δὲ εἶναι ἡ τροφὸς ἔλεγε, καὶ ἣν αὐτῇ
στέφανος πάντ᾽ ἔχων τὰ ἐκ γῆς καὶ θαλάττης.
λογισμὸν δὲ αὐτῷ διδοὺς τῆς ὄψεως ξυνῆκεν, ὅτι
/ » 3 / . / a \
πλευστέα εἴη ἐς Κρήτην πρότερον, ἣν τροφὸν
ε 7 “A / > ö} > YJ 5 50. ε δὲ
ἡγούμεθα τοῦ Διός, ἐπειδὴ ἐν ταύτῃ ἐμαιεύθη, ὁ δὲ
στέφανος καὶ ἄλλην ἴσως δηλώσαι νῆσον. οὐσῶν
ee / A / ΩΔ» 7 3 /
δὲ ἐν ig tines νεῶν πἰχειθιίωμ, αἳ ἐς Κρήτην τ γονή
3 a) al tal n
ἔμελλον, ἐνέβη ναῦν ἀποχρῶσαν τῷ κοινῷ" κοινὸν
' » ,
δὲ ἐκάλει τούς τε ἑταίρους καὶ τοὺς τῶν ἑταίρων
,
δούλους, οὐδὲ yap ἐκείνους παρεώρα. προσπλεύσας
\ / \ 4 3 / \
δὲ ΚΚυδωνίᾳ, καὶ παραπλεύσας ές Κνωσσόν, τὸν μὲν
˛ῦ an a
Λαβύρινθον, ὃς ἐκεῖ δείκνυται, ξυνεῖχε δέ, oipat,
\ , / > a lal ς /
ποτε Τον Μινώταυρον, βουλομένων ἰδεῖν τῶν ἑταί-
τ ρων, ἐκείνοις μὲν ξυνεχώρει τοῦτο, αὐτὸς δὲ οὐκ ἄν

speech: “ Palamedes discovered writing not only in OHAP, order that people might write, but also in order that ***#1 they might know what they must not write.’ In this

way accordingly he dissuaded the Lacedaemonians

from showing themselves to be either too bold or
cowardly,
XXXIV

He stayed in Sparta for some time. after the cyap. Olympic festival, until the winter was over; and at XXXIV the beginning of spring proceeded to Malea with the δ warned intention of setting out for Rome. But while he was visit Crete still pondering this project, he had the following dream : It seemed as if a woman both very tall and venerable in years embraced him, and asked him to visit her before he set sail for Italy ; and she said that she was the nurse of Zeus, and she wore a wreath that held everything that is on the earth or in the sea. He proceeded to ponder the meaning of the vision, and came to the conclusion that he ought first to sail to Crete, which we regard as the nurse of Zeus, because in that island Zeus was born ; although the wreath might perhaps indicate some other island. Now there were several ships at Malea, making ready to set sail to Crete, so he embarked upon one sufficient for his association, to which he gave the title of his companions, and also his com- panions' servants, for he did not think it right to pass over the latter. And he bent his course for Cydonia, and sailed past that place to Knossus, where a labyrinth is shown, which, I believe, once on a time, contained the Minotaur. As his companions were 'anxious to see this he allowed them to do so,

bn ἔφη θεατὴς γενέσθαι τῆς ἀδικίας τοῦ Μίνω. προήει
δὲ ἐπὶ Γόρτυναν πόθῳ τῆς Ἴδης. ἀνελθὼν οὖν καὶ
\
τοῖς θεολογουμένοις ἐντυχών, ἐπορεύθη Kal ἐς TO
e \ \ " a \? n Ὸ
ἱερὸν τὸ Λεβηναῖον: ἔστι δὲ ᾽Ασκληπιοῦ, καὶ ὥσπερ
ες» 7 » \ , ef ? eb a %
ἡ Ασία és τὸ Ilépyapov, οὕτως ἐς TO ἱερὸν τοῦτο —
ξυνεφοίτα ἡ Κρήτη, πολλοὶ δὲ καὶ Λιβύων ἐς αὐτὸ
περαιοῦνται" καὶ γὰρ τέτραπται πρὸς τὸ Λιβυκὸν
πέλαγος κατὰ γοῦν τὴν Φαιστόν, ἔνθα τὴν πολλὴν
ἀνείργει θάλατταν ὁ μικρὸς λίθος. Λεβηναῖον
δὲ τὸ ἱερὸν ὠνομάσθαι φασίν, ἐπειδὴ ἀκρωτήριον.
2 > a ἢ 7 > / \
ἐξ αὐτοῦ κατατείνει λέοντι εἰκασμένον, ola πολλὰ
αἱ ξυντυχίαι τῶν "πετρῶν ἀποφαίνουσι, μῦθόν τε
ἐπὶ τῷ ἀκρωτηρίῳ ἄδουσιν, ὡς λέων εἷς οὗτος
γένοιτο τῶν ὑποξυγίων ποτὲ τῇ Ῥέᾳ. ἐνταῦθα
διαλεγομένου ποτὲ τοῦ ᾽Απολλωνίου περὶ μεσημ-
βρίαν, διελέγετο δὲ πολλοῖς ἀνδράσιν, ὑφ᾽ ὧν τὸ
/ lal
ἱερὸν ἐθεραπεύετο, σεισμὸς ἀθρόως τῇ Κρήτῃ

προσέβαλε, βροντὴ δὲ οὐκ ἐκ νεφῶν, ἀλλ᾽ ἐκ τῆς
γῆς ὑπήχησεν, ἡ θάλαττα δὲ ὑπενόστησε στάδια
yy € / \ e \ \ » A N
ἰσως ἑπτά. καὶ οἱ μὲν πολλοὶ ἔδεισαν, μὴ τὸ
πέλαγος ὑποχωρῆσαν ἐπισπάσηται τὸ ἱερὸν καὶ
ἀπενεχθῶσιν, ὁ δὲ ᾽Απολλώνιος, “ θαρσεῖτε," ἔφη,
ἔξ ἐξ \ / a μὴ ” \ ¢€ \ v
ἡ yap θάλαττα γῆν ἔτεκε." καὶ οἱ μὲν ᾠοντο
αὐτὸν τὴν ὁμόνοιαν τῶν στοιχείων λέγειν, καὶ ὅτι
μηδὲν ἂν ἡ θάλαττα νεώτερον ἐς τὴν γῆν ἐργάσαιτο,
μετὰ δὲ ἡμέρας ὀλίγας ἀφικόμενοί τινες ἐκ τῆς
Κυδωνιάτιδος ἤγγειλαν, ὅτι κατὰ τὴν ἡμέραν τε
καὶ μεσημβρίαν, ἣν ἐγένετο ἡ διοσημία, νῆσος ἐκ
a /
τῆς θαλάττης ἀνεδόθη περὶ τὸν πορθμὸν τὸν
428

“LIFE OF APOLLONIUS, BOOK IV

but refused himself to be a spectator of the injustice cHapP. of Minos, and continued his course to Gortyna because ***!Y he longed to: visit Ida. He accordingly climbed up, and after visiting the sacred sites he passed

on to the shrine of Leben. And this is a shrine of farthquake Asclepius, and just as the whole of Asia flocks to ἃ {R¢ |. Pergamum, so the whole of Crete flocked to this Leben shrine ; and many Libyans also cross the sea to visit

it, for it faces towards the Libyan sea close to Phaestus, where the little rock keeps out. a mighty

sea. And they say that this shrine is named that of Leben, because a promontory juts out from it which resembles a lion, for here, as often, a chance arrange- ment of the rocks suggests an animal form ; and they

tell a story about this promontory, how it was once

one of the lions which were yoked in the chariot of Rhea. Here Apollonius was haranguing on one oceasion about midday, and was addressing quite a number of people who were worshipping at the shrine, when an earthquake shook the whole of Crete at once, and a roar of thunder was heard to issue not from the clouds but from the earth, and the sea receded about seven stadia. And most of them were afraid that the sea by receding in this way would drag the temple after it, so that they would

be carried away. But Apollonius said: “ Be of good courage, for the earth hath borne land and brought

it forth.” And they thought that he was alluding

to the harmony of the elements, and was arguing

that the sea would never wreak its violence upon the land; but after a few days some travellers arrived from ‘Cydoniatis and announced that on the very day

on which this portent occurred and just at the same

hour of midday, an island rose out of the sea in the

διαρρέοντα Θήραν τε wal Κρήτην. ἐάδαντες οὖν
/
λόγων HICOS ἔλθωμεν. καὶ ἐπὶ τὰς ἐν “Ῥώμῃ
σπουδάς, αἱ ἐγένοντο αὐτῷ μετὰ τὰ ἐν ἸΚρήτῃ.
XXXV

Νέρων οὐ Euvexeper φιλοσοφεῖν, ἀλλὰ περίεργον αὐτῷ χρῆμα οἱ PRICE RUNES ἐφαίνοντο καὶ μαντέκὴν συσκιάξοντες, καὶ ἤχθη ποτὲ ὁ τρίβων ἐς δικαστήριον, ὡς μαντικῆς σχῆμα. ἐῶ τοὺς ἄλλους, ἀλλὰ Μουσώνιος ὁ Βαβυλώνιος, ἀνὴρ ᾽Απολλωνίου μόνου δεύτερος, ἐδέθη ἐπὶ σοφίᾳ καὶ ἐκεῖ μένων. ἐκινδύνευσεν, ἀπέθανε δ᾽ ἂν τὸ ἐπὶ τῷ δήσαντι, εἰ μὴ σφόδρα ἔρρωτο.
XXXVI

"Εν τοιαύτῃ καταστάσει φιλοσοφίας οὔσης ἔτυχε προσιὼν τῇ Ῥώμῃ, στάδια δὲ εἴκοσι καὶ ἑκατὸν ἀπέχων ἐνέτυχε Φιλολάῳφ τῷ Κιττιεῖ περὶ τὸ
/ \ 3 mn ὗ 3 7ὕ Φ \ id 7

sh a pag i cue ἦν, δεῖν Danes τὴν
μὲν γλῶτταν ξυγκείμενος, μαλακώτερος δὲ καρ-
τερῆσαί τι. οὗτος ἀναλύων ἀπὸ τῆς Ῥώμης αὐτός
τε ἐᾠκει φεύγοντι, καὶ ὅτῳ ἐντύχοι φιλοσοφοῦντε
: \ ε
παρεκελεύετο τὸ αὐτὸ πράττειν. προσειπὼν οὖν
\ P] ’ 7 > fs b] “”H ‘ rn
τὸν ᾽Απολλώνιον ἐκέλευεν ἐκστῆναι τῷ KaLpe,
μηδὲ ἐπιφοιτᾶν τῇ Ῥώμῃ διαβεβλημένου τοῦ
430
ἕ

ἌΝ

LIFE OF APOLLONIUS, BOOK IV

firth between Thera and Crete. However, I must CHAP, give up all prolixity and hurry on to relate the ***!Y conversations which he held in Rome, subsequently

to his stay in Crete.

XXXV

Nero was opposed to philosophy, because he CHAP. suspected its devotees of being addicted to magic, ***’ and of being diviners in disguise ; and at last the imgeasae philosopher’s mantle brought its wearers before the Muscnius law courts, as if it were a mere cloak of the divining art. 1 will not mention other names, but Musonius of Babylon, a man only second to Apollonius, was thrown into prison for the crime of being a sage, and there lay in danger of death; and he would have died for all his gaoler cared, if it had not been for the strength of his constitution.

XXXVI

Suc was the condition in which philosophy stood CHAP. when Apollonius was approaching Rome; and at a). distance of one hundred and twenty stadia from its warns him walls he met Philolaus of Cittium in the neighbour- #2" hood of the Grove of Aricia. Now Philolaus was a Rome polished speaker, but too soft to bear any hardships.

He had quitted Rome, and was virtually a fugitive, and any philosopher he met with he urged to take the same course. He accordingly addressed himself to Apollonius, and urged him to give way to circumstances, and not to proceed to Rome, where philosophy was in such bad odour; and he related

43t

CAP.

φιλοσοφεῖν, καὶ διηγεῖτο τὰ ἐκεῖ πραττόμενα θαμὰ

ἐπιστρεφόμενος, μὴ ἐπακροᾠτό τις αὐτοῦ κατόπιν.
“σὺ δὲ καὶ χορὸν φιλοσόφων ἀναψάμενος," εἶπε,
“ βαδίζεις φθόνου μεστός, οὐκ εἰδὼς τοὺς ἐπιτεταγ-
μένους ταῖς πύλαις ὑπὸ Νέρωνος, of ξυλλήψονταί
ΎΙ \ , τ ΎΙ 49. .. 7 O99
σέ τε καὶ τούτους, πρὶν ἔσω γενέσθαι." “τί δ᾽,
εἶπεν, “ ὦ Φιλόλαε, τὸν αὐτοκράτορα σπουδάζειν
>

φασίν ;” “ἡνιοχεῖ," ἔφη, “ δημοσίᾳ καὶ ddet παριὼν

> \ ¢ / / \ \ a
és τὰ Ῥωμαίων θέατρα καὶ μετὰ τῶν μονο-
μαχούντων ζῇ, μονομαχεῖ δὲ καὶ αὐτὸς καὶ
ἀποσφάττει. ὑπολαβὼν οὖν ὁ ᾽Απολλώνιος,
“εἶτα, ἔφη, “ὦ βέλτιστε, μεῖζόν τι ἡγῇ θέαμα
ἀνδράσι πεπαιδευμένοις ἢ βασιλέα ἰδεῖν ἀσχήμο-
νοῦντα ; θεοῦ μὲν γὰρ παίγνιον ἄνθρωπος " εἶπε
“ κατὰ τὴν ᾽Ιλάτωνος δόξαν, βασιλεὺς δὲ ἀνθρώ-
που παίγνιον γυγνόμενος καὶ χαριζόμενος τοῖς
ὄχλοις τὴν ἑαυτοῦ αἰσχύνην, τίνας οὐκ ἂν παράσχοι
λόγους τοῖς φιλοσοφοῦσι;" “νὴ Δί, εἶπεν ὁ
\ a
Φιλόλαος, “ εἴγε μετὰ τοῦ ἀκινδύνου γίγνοιτο, εἰ dé
ἀπόλοιο ἀναχθεὶς καὶ Νέρων σε ὠμὸν φάγοι μηδὲν

> / = / > \ “Ό ba \
«ἰδόντα ὧν πράττει, ETL πολλῷ ἔσται σοὶ TO
ἐντυχεῖν αὐτῷ καὶ ἐπὶ πλείονι ἢ τῷ Οδυσδεῖ
ς ΎΙ \
ἐγένετο, ὁπότε παρὰ τὸν Κύκλωπα ἦλθεν, ἀπώ-
ς δ roe4 δ
λεσε γὰρ πολλοὺς τῶν ἑταίρων ποθήσας ἰδεῖν
> \ a tye 45 49 εὖ a “os ΠΙ ἐν ag
αὐτὸν καὶ ἡττηθεὶς ἀτόπου Kal ὠμοῦ θεάματος.
ε ye
ὁ δὲ ᾽Απολλώνιος, “ οἴει γάρ," ἔφη, “τοῦτον ἧττον
432

to him what was taking place there,;and as he did cnap. so he kept turning his head round, lest anybody ***V! should be listening behind him to what he said. -“ And you,” he said, “after attaching this band of philosophers to yourself, a thing which will bring you into suspicion and odium, are on your way thither, knowing nothing of the officers set over the gates by Nero, who will arrest you and them before ever you enter or- get inside.” ‘ And what,” said ‘Apollonius, “ O Philolaus, are the occupations of the autocrat said to be?” “ He drives a chariot,’ said the other, “in public; and he comes forward on the ‘boards of the Roman theatres and sings songs, and he lives with gladiators, and he himself fights as one and slays his man.’ Apollonius therefore replied and said: “Then, my dear fellow, do you think that there can be any better spectacle for men of education than to see an emperor thus demeaning himself? For if in .Plato’s opinion man is the sport of the gods, what a theme we have here provided for philosophers by an emperor who makes himself the sport of man and sets himself to delight the common herd with the spectacle of his own shame?” “ Yes, by Zeus,” said Philolaus, “ if you could do it with impunity ; but if you are going to lose your life by going thither, and if Nero is going to devour you alive before you seé anything of what he does, your interview with him will cost you dear, much dearer than it ever cost Ulysses to visit the Cyclops in his home ; though he lost many of his comrades in his anxiety to see him, and because he yielded to the temptation of beholding so cruel a monster.” But Apollonius said: “So you think that this ruler is less blinded than the Cyclops, if he

CAP. ἐκτετυφλῶσθαι τοῦ ἸΚύκλωπος, εἰ τοιαῦτα ἐργά

XXXVI 5» hon fe / oi , L937 5 ,
ζεται; ᾽ καὶ ὁ Φιλόχαος Par Tele: Peis aver
“6 τι βούλεται, cd’ δὲ ἀλλὰ τούτους σῶζε."
XXXVII

yeah Sey δὲ ταῦτα μείζονι ἔλεγε καὶ ἐῴκει PN
ἐνταῦθα δείσας ὁ Δάμις περὶ τοῖς νέοις, μὴ χείρους.
αὐτῶν a ὑπὸ τῆς τοῦ Φιλολάου πτοίας,
ἀπολαβὼν τὸν ᾽Απολλώνιον, “ ἀπολεῖ," ἔφη, “ τοὺς
νέους ὁ Lay οὗτος τρόμων καὶ ἀθυμίας avaTrope
πλὰς πάντα. ὁ δὲ ᾽Απολλώνιος, “καὶ μὴν
a lal ’ ˛7
πολλῶν," ἔφη, “ἀγαθῶν ὄντων, ἃ μηδ᾽ εὐξαμένῳ
΄ΰ ἊΠ A A , ee
μοι πολλάκις Tapa TOV θεῶν γέγονε, μέγιστον ἂν
» 7 > / \ \ ἴω
ἔγωγε φαίην ἀπολελαυκέναι τὸ νυνὶ τοῦτο, παρᾶ-

πέπτωκε γὰρ βάσανος τῶν νέων, ἢ σφόδρα ἐλέγξει
τοὺς φιλοσοφοῦντάς τε αὐτῶν καὶ τοὺς ἕτερόν τι
μᾶλλον ἢ τοῦτο gate adige ες “καὶ ἠλέγχθησάν
αὐτίκα οἱ μὴ ἐρρωμένοι pay, ὑπὸ yap τῶν τοῦ
Φιλολάου λόχων ἀπαχθέντες οἱ μὲν ἤφάσην νοσεῖν,
οἱ δ᾽ οὐκ εἶναι αὐτοῖς ἐφόδια, οἱ δὲ τῶν οἴκοι ἐρᾶν,
ς ΄ΥΦ κη VEE 7 2 a \ act 7
οἱ δὲ ὑπὸ ὀνειράτων ἐκπεπλῆχθαι, καὶ περιῆλθεν
> > \ «ς \ e >» / 39 7 N
ἐς OKTW ομίλητᾶς ὁ ᾽Απολλώνιος ἐκ τεττάρων καὶ
7 Δ 7 ψπ pee ἈΠ Ψ ΄ «
τριάκοντα, οἱ ξυνεφόντων αὐτῷ ἐς τὴν Ῥώμην. οἱ
δ᾽ ἄλλοι Νέρωνά τε καὶ φιλοσοφίαν ΦΠΟΌΡΌΑΝΝ
φυγῇ @yovTo.
434

commits such crimes?’’ And Philolaus answered : CHAP.
“ Let him do what he likes, but do you at least save aaa
these your companions.” |
XXXVII

Anp these words he uttered in a loud voice and CHAP. with an air of weeping ; whereupon Damis conceived ***¥" | a fear lest the younger men of his party should be τεῆς μεξηντδι ον unmanned by the craven terrors of Philolaus. So he ἐθῶν: took aside Apollonius and said: “ This hare, with all in fear his panicky fears, will ruin these young men, and fill them with discouragement.” But Apollonius said :

‘© Well, of all the blessings which have been
vouchsafed to me by the gods, often without my
praying for them at all, this present one, I may say,
is the greatest that 1 have ever enjoyed; for chance
has thrown in my way a touchstone to test these ´
young men, of a kind to prove most thoroughly
which of them are philosophers, and which of them
prefer some other line of conduct than that of the
philosopher.” And in fact the knock-kneed among
them were detected in no time, for under the
influence of what Philolaus said, some of them
declared that they were ill, others that they had no
provisions for the journey, others that they were
homesick, others that they had been deterred by
_ dreams; and in the result the thirty-four companions
of Apollonius who were willing to accompany him
to Rome were reduced to eight. And all the rest

ran away from Nero and philosophy, both at once,
and took to their heels. :
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-
teat
bo
CAP,
XXXVIIT
-FLAVIUS PHILOSTRATUS

XXXVITII

Euvayayov οὖν τοὺς περιλειφθέντας, ὧν καὶ

7 5 ς 7) ἌΝ 2 7 ’
ἔνιππος ἦν ὁ ξυναλλάξας τῇ ἐμπούσῃ καὶ
Διοσκορίδης ὁ Αἰγύπτιος καὶ Δάμις, “ οὐ λοιδορή-
ὀρῶν δῖ “ i aby t Ev ae V5 3 € noe
coma, edn, “ Tols ἀπολελοίποσιν ἡμᾶς, ΑΑΧ ὑμᾶς
> 7 a of " > ApS δ en 75a Ser ’
ἐπαινέσομαι μᾶλλον, ὅτε ἄνδρες ἐστὲ ἐμοὶ ὅμοιοι,
οὐδ’, εἴ τις Νέρωνα δείσας ἀπῆλθε, δειλὸν ἡγήσο-.
μαι τοῦτον, ἀλλ’ εἴ τις τοῦ δέους τούτου κρείττων
γίγνεται, φιλόσοφος ὑπ’ ἐμοῦ προσειρήσεται, καὶ
διδάξομαι αὐτόν, ὁπόσα οἶδα. δοκεῖ δή μοι πρῶτον
μὲν εὔξασθαι τοῖς θεοῖς, δι’ ods ταῦτα ἐπὶ νοῦν
ἦχθεν ὑμῖν τε κἀκείνοις, ἔπειθ’ ἡγεμόνας αὐτοὺς
ποιεῖσθαι, θεῶν γὰρ χωρὶς οὐδ’ ἐν ἄλλῳ ἐσμέν.

παριτητξα ἐς πόλιν, ἢ τοσούτων τῆς οἰκουμένης
μερῶν ἄρχει: πῶς οὖν ἂν παρέλθοι. τις, εἰ μὴ
ἐκεῖνοι ἡγοῖντο; καὶ ταῦτα τυραννίδος ἐν αὐτῇ
καθεστηκυίας οὕτω χαλεπῆς, ὡς μὴ ἐξεῖναι σοφοῖς
εἶναι. ἀνόητόν τε μηδενὶ δοκείτω τὸ θαρσεῖν ὁδόν,
ἣν πολλοὶ τῶν φιλοσόφων φεύγουσιν, ἐγὼ γὰρ
πρῶτον μὲν οὐδὲν ἂν ἡγοῦμαι φοβερὸν οὕτω.
γενέσθαι τῶν Kat ἀνθρώπους, ὡς ἐκπλαγῆναί
ποτε ὑπ’ αὐτοῦ τὸν σοφόν, εἶτ’ οὐδ’ ἂν προθείην
ἀνδρείας μελέτας, ἐὰν μὴ μετὰ κινδύνων γίγνοιντο.
\ δὲ > \ a {τ x. > , 7
Kal ἄλλως ἐπελθὼν γῆν, ὅσην οὔπω Tis ἀνθρώπων,
θηρία μὲν ’Αράβιά τὲ καὶ ’Ινδικὰ πάμπολλα εἶδον,
\ \ / na ἃ n ς v <7 7
ΤΟ δὲ θηρίον τοῦτο, ὃ καλοῦσιν οἱ πολλοὶ τύραννον,

XXXVITI

He therefore assembled those who were eft; CHAP. among whom were Menippus, who had foregathered RSE: with the hobgoblin, and Dioscorides the Egyptian, adaresses and Damis, and said to them: “TI shall not scold ¢xbort= | those who have abandoned us, but I shall rather eight who praise’ you for ‘being men like myself: nor shal] *™"*™"

I think a man a coward, because he has disappeared

out of dread of Nero, but anyone who rises superior

to such fear I will hail as a philosopher, and I will

teach him all I know. I think then that we ought

first of all to pray to the gods who have suggested

these different courses to you and to them; and then

we ought to solicit their direction and guidance, for

we are not remote from the gods even in a foreign - country. We must then march forward to the city which is mistress of so much of the inhabited world ; but how can anybody go forward thither, unless the gods are leading him? The more so, because a tyranny has been established in this city so harsh and cruel, that it does not suffer men to be wise. And let not anyone think it foolish so to venture along a path which many philosophers are fleeing from ; for in the first place I. do not. esteem any human. agency so formidable, that ἃ. wise man can ever be terrified by it; and in the second place, I would not urge upon you the pursuit of bravery, unless it were attended with danger. Moreover, in traversing He more of the earth than any man yet has visited, I have Sha7wter- seen hosts of Arabian and Indian’ wild beaates but

as to this wild beast, which the many call a tyrant,

οὔτε ὁπόσαι κεφαλαὶ αὐτῷ, οἶδα, οὔτε εἰ γαμψώ-
νυχόν τε καὶ καρχαρόδουν ἐστί. καίτοι πολιτικὸν
μὲν εἶναι τὸ θηρίον τοῦτο λέγεται καὶ τὰ μέσα τῶν
πόλεων οἰκεῖν, τοσούτῳ δὲ ἀγριώτερον διάκειται
wr " es) 7 ef , | ny \

τῶν ορεινῶν ΤΕ καὶ UAALWY, ὅσῳ λέοντες μὲν καὶ
’ 4 , “
παρδάλεις ἐνίοτε κολακευόμενοι ἡμεροῦνται καὶ
μεταβάλλουσι τοῦ ἤθους, τουτὶ δὲ ὑπὸ τῶν
/ “
καταψηχόντων ἐπαιρόμενον ἀγριώτερον αὐτοῦ,
γίγνεται καὶ λαφύσσει πάντα. περὶ μέν γε θηρίων
οὐκ ἂν εἴποις, ὅτι τὰς μητέρας ποτὲ τὰς αὐτῶν
ἐδαίσαντο, Νέρων δὲ ἐμπεφόρηται τῆς βορᾶς
ταύτης. εἰ δὲ καὶ ταῦτα γέγονεν ἐπ’ ‘Opéarn καὶ
’Αλκμαίωνι, ἀλλ’ ἐκείνοις σχῆμα τοῦ ἔργου πατέ-
, \ \ aA n
pes ἦσαν, ὁ μὲν ἀποθανὼν ὑπὸ τῆς ἑαυτοῦ γυναικός,
ς δὲ cf θ / ς \ δὲ 59 \ ec TAN
ὁ δὲ ὅρμου πραθείς, οὐτοσὶ δὲ καὶ ἐσποιηθεὶς ὑπὸ
a N / al \
τῆς μητρὸς γέροντι βασιλεῖ Kal κληρονομήσας τὸ
7 \ 7 a
ἄρχειν, ναυαγίῳ τὴν μητέρα ἀπέκτεινε, πλοῖον ἐπ’
> a / € > & > , \ nr “O > \
αὐτῇ ξυνθείς, ὑφ’ οὗ ἀπώλετο πρὸς TH γῇ. εἰ δὲ
> / € - 7 \ AN
ἐκ τούτων φοβερόν τις ἡγεῖται Νέρωνα, καὶ διὰ
fa [2] / a
τοῦτο ἀποπηδᾷ φιλοσοφίας, οὐκ ἀσφαλὲς αὐτῷ
i \ \ a -
νομίζων τὸ ἀπὸ θυμοῦ τι αὐτῷ πράττειν, ἴστω τὸ
/ :
μὲν φοβερὸν ἐκείνοις ὑπάρχον, ὅσοι περ ἂν
σωφροσύνης τε καὶ σοφίας ἅπτωνται, τούτοις γὰρ
καὶ τὰ παρὰ τῶν θεῶν εὖ ἔχει, τὰ δὲ τῶν ὑβρι-
t “ MOY, \ yO a
ζόντων ὕθλον ἡγείσθω, καθὰ καὶ τὰ τῶν μεμεθυ-
\ \
σμένων, Kal yap δὴ κἀκείνους ye ἠλιθίους μὲν
7
ἡγούμεθα, φοβεροὺς δὲ οὔ. -ἴωμεν οὖν ἐς τὴν
, /
“Ρώμην, εἴγε ἐρρώμεθα, πρὸς yap τὰ Νέρωνος.
438'
CAP.
XXXVIII
— δ. = |

LIFE OF APOLLONIUS, BOOK IV

I know not either how many heads he has, nor cHap. whether he has crooked talons and jagged teeth. In ***VU¥ any case, though this monster is said to be a social beast and to inhabit the heart of cities, yet he is so much wilder and fiercer in his disposition than animals of the mountain and forest, that whereas you can sometimes tame and alter the character of lions and leopards by flattering. them, this one is only roused to greater cruelty than before by those who stroke him, so that he rends and devours all alike. And again there is no animal anyhow of which you can say that it ever devours its own mother, but Nero is gorged with such quarry. It is true, perhaps, that the same crime was committed in the case of Orestes and Alemaeon, but they had some excuse for their deeds, in that the father of the one was murdered by his own wife, while the other's had been sold for a necklace ; this man, however, has murdered the very mother to whom he owes his adoption by the aged emperor and his inheritance of the empire ; for he shipwrecked and so slew her close to land in a vessel built for the express purpose of doing her to death. If, however, anyone is disposed to dread Nero for these reasons, and is led abruptly to forsake philosophy, conceiving that it is not safe for him to thwart his evil temper, let him know that the quality of inspiring fear really belongs to those who are devoted to temperance and wisdom, because they are sure of divine succour. But let him snap his fingers at the threats of the proud and insolent, as he would at those of drunken men; for Wwe regard the latter surely as daft and silly, but not as formidable. Let us then go forward to Rome, if we are good men and true ; for to Nero's proclamations

oer κηρύγματα, δι' ὧν ἐξείργειν φιλοσοφίαν, ἔστιν

ἡμῖν τὸ τοῦ Σοφοκλέους λέγειν"
οὐ γάρ τί μοι Leds ἦν ὁ κηρύξας τάδε,
οὐδὲ Μοῦσαι καὶ ᾽Απόλλων λόγιος. εἰκὸς δὲ καὶ
αὐτὸν Νέρωνα γιγνώσκειν τὰ ἰαμβεῖα ταῦτα,
τραγῳδίᾳ, ὥς φασι, χαίροντα." |
ae i TU τὸ Ὁμήρου ἐνθυμηθείς, ὡς, ἐπειδὰν.
ὁ λόγος ἁρμόσῃ πολεμικοὺς ἄνδρας, μία μὲν κόρυς
γίγνονται, μία δὲ ἀσπίς, εὑρεῖν ἄν μοι δοκεῖ αὐτὸ
τοῦτο καὶ περὶ τούσδε τοὺς ἄνδρας γενόμενον' ὑπὸ
γὰρ τῶν τοῦ ᾽Απολλωνίου λόγων ξυγκροτηθέντες,
ἀποθνήσκειν τε ὑπὲρ. φιλοσοφίας ἔρρωντο καὶ
βελτίους τῶν ἀποδράντων φαίνεσθαι.

XXXIX

cap. Προσήεσαν μὲν οὖν ταῖς πύλαις, of δὲ ἐφεστῶ-

XXΣIX WON δ. Z 5) \ 7 \ a \
τες οὐδὲν ἠρώτων, GANA περιήθρουν TO σχῆμα καὶ
2 7 ¢ \ / ς \ O07 \ >O\
ἐθαύμαζον: ὁ yap τρόπος ἱερὸς ἐδόκει καὶ οὐδὲν

ἐοικὼς τοῖς ἀγείρουσι. καταλύουσι δ᾽ αὐτοῖς ἐν
πανδοχείῳ περὶ τὰς πύλας καὶ δεῖπνον αἱρουμέ-
vous, ἐπειδὴ καιρὸς ἐσπέρας ἤδη ἐτύγχανεν, ὡς ἐπὶ
κῶμον ἔρχεται μεθύων ἄνθρωπος οὐκ ἀγλευκῶς
τῆς φωνῆς ἔχων, Tepinel δὲ ἄρα κύκλῳ τὴν Ῥώμην.
ἄδων τὰ τοῦ Νέρωνος μέλη καὶ μεμισθωμένος
τοῦτο, τὸν δὲ ἀμελῶς ὀκούσαντα ἢ μὴ κατα-
βαλόντα μισθὸν τῆς ἀκροάσεως ξυνεκεχώρητο
440
LIFE OF APOLLONIUS, BOOK IV

in which he banishes philosophy we may well oppose
the verse of Sophocles :
«“<¢For in no wise was it Zeus iii made. this
proclamation unto me,’
nor the Muses either, nor Apollo the god of eloquence. But it may well be that Nero himself knows this iambic line, for he is, they say, addicted to tragedy.’ This occasion reminds one of the saying of Homer, that when warriors are knit together by reason, they become as it were a single plume and helmet, and a single shield; and it seems to me that this very sentiment found its application in regard to these heroes; for they were welded together and en-

CHAP.
XXXVIII
ort
450
Nliad 13, 130

couraged by the words of Apollonius to die in.

behalf of their philosophy, and strengthened to
show themselves superior to those who had run
away. -
XXXIX

Tury saéoadinaly approached the gates of Rome, cHap.

and the sentries asked them no questions, although they scanned their dress with some ‘curiosity ; for the πὸ fashion of it was that of religious ascetics, and did not

XXXIX

age δ enter

in the least resemble that of beggars. And they put Nero's up at an inn close to the gate, and were taking their h@"Pists

supper, for it was already eventide, when a drunken fellow with a far from harsh voice turned up as it were fora revel ; and he was one it seems who was in the habit of going round about Rome singing Nero's songs and hired for the purpose, and. anyone who neglected to listen to him or refused to pay him for his music, he had the right to arrest for violating Nero's

441.

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FLAVIUS PHILOSTRATUS

2 αὐτῷ καὶ ἀπάγειν ὡς ἀσεβοῦντα. ἦν δὲ αὐτῷ
καὶ ‘dpa καὶ ἡ πρόσφορος τῷ κιθαρίζειν σκευὴ
πᾶσα, καί τινα καὶ νευρὰν τῶν ἐφαψαμένων τε
καὶ προεντεταμένων ἀποκειμένην ἐν κοιτίδι εἶχεν,
ἣν ἔφασκεν ἐκ τῆς Νέρωνος ἐωνῆσθαι κιθάρας
δυοῖν μναῖν. καὶ ἀποδώσεσθαι αὐτὴν οὐδενί, ἢν μὴ
κιθαρῳδὸς ἦ τῶν ἀρίστων τε καὶ ἀγωνιουμένων
Πυθοῖ. ἀναβαλόμενος οὖν, ὅπως εἰώθει, καὶ
βραχὺν διεξελθὼν ὕμνον τοῦ Νέρωνος ἐπῆγε μέλη
>
τὰ μὲν ἐξ ᾽Ορεστείας, τὰ δὲ ἐξ ᾽Αντιγόνης, τὰ ὃ
la) “ na >
ὁποθενοῦν τῶν τραγῳδουμένων αὐτῷ, καὶ @das
N e / f 4 / \ wn
ἔκαμπτεν, ὁπόσας Νέρων ἐλύγιξέ γε καὶ κακῶς
ἔστρεφεν. ἀργότερον δὲ “ἀκροωμένων ὁ μὲν ἀσε-
βεῖσθαι Νέρωνα ὑπ᾽ αὐτῶν ἔφασκε καὶ πολεμίους
τῆς θείας φωνῆς εἶναι, οἱ δὲ οὐ προσεῖχον. ἐρομέ-
N "“" 7 N > eee ° ὖν
νου δὲ τοῦ Μενίππου τὸν ᾽Απολλώνιϊον, πῶς
3 4 / a) ςς lal ” » co ἃ e “
ἀκούοι λέγοντος ταῦτα, “πῶς, ἔφη, ἢ ὡς ὅτε
ἤδεν; ἡμεῖς μέντοι, ὦ Μένιππε, μὴ παροξυνώμεθα
πρὸς ταῦτα, ἀλλὰ τὸν μισθὸν τῆς ἐπιδείξεως
δόντες ἐάσωμεν αὐτὸν θύειν ταῖς Νέρωνος
Μούσαις."
XI,

n a a
cap. Τοῦτο μὲν δὴ ἐπὶ τοσοῦτον ἐπαρῳνήθη. ἅμα
f n fal a /
δὲ τῇ ἡμέρᾳ Terecivos ὁ ἕτερος τῶν ὑπάτων καλέ-
7 9 \ ΩΝ θὰ Ἑ

σας τὸν ᾽Απολλώνιον, “Ti, ἔφη, “ τὸ σχῆμα; α
442.

LIFE OF APOLLONIUS, BOOK IV

majesty. And he carried a harp and all the outfit cHap. proper for a harpist, and he also had put away in a ***™%* casket a second-hand string which others had fastened on their instruments and tuned up before him, and this he said he had purchased off Nero’s own lyre for two minas, and that he would sell it to no one who was not a first-rate harpist and fit to contend for the prize at Delphi. He then struck up a prelude, according to his custom, and.after performing a short hymn composed by Nero, he added various lays, some out of the story of Orestes, and some from the Antigone, and others from one or another of the tragedies composed by Nero, and he proceeded to drawl out the airs which Nero was in the habit of murdering by his miserable phrasing and modulations. As they listened with some indifference, he proceeded to accuse them of violating Nero’s majesty and of being enemies of his divine voice ; but: they paid no attention to him. Then Menippus asked Apollonius how he appreciated these remarks, whereupon he said: “ How do I appreciate them? Why, just as I did his songs. Let us, however, O Menippus, not take too much offence at his remarks, but let us give him something for his performance and dismiss him to sacrifice to the Muses of Nero.”

XL

So ended the episode of this poor drunken fool. CHAP. But at daybreak Telesinus, one of the consuls, called jy terview Apollonius to him, and said: “ What is this dress with

u Telesinus
which you- wear?” And he answered: “A pure the Consul
443°

FLAVIUS PHILOSTRATUS

3
Cape δέ, “ καθαρόν, εἶπε, “καὶ ἀπ᾽ οὐδενὸς θνητοῦ,"
το “τίς δὲ ἡ σοφία ;” “θειασμός," ἔφη, “Kal ὡς ἄν
τίς θεοῖς εὔχοιτο καὶ θύοι. “ἔστι δέ τις, ὦ.
φιλόσοφε, ὃς ἀγνοεῖ ταῦτα ;" “πολλοί, εἶπεν,
“εἰ δὲ καὶ ὀρθῶς τις ἐπίσταται ταῦτα, πολλῷ
> xX ς “ ὔ > 4 / :
γένοιτ᾽ ἂν αὐτοῦ βελτίων ἀκούσας σοφωτέρου
? t “ a 4 53 9: > n > 4
ἀνδρός, ὅτι, ἃ οἶδεν, εὖ οἶδεν. ταῦτα ἀκούοντα
\ »“ \ \ > / id AI
τὸν Τελεσῖνον, καὶ γὰρ ἐτύγχανεν ὑποθεραπεύων
τὸ θεῖον, ἐσῆλθεν. ὁ ἀνὴρ St ἃ πάλαι περὶ αὐτοῦ
” ΘΟ “ash κ 71 γα ὃ nm 9 ue \
. ἤκουε, καὶ ΤΟ μὲν ὄνομα οὐκ ᾠετο δεῖν ἐς ΤΟ φανερὸν

> n / ee / 4 » “-
ἐρωτᾶν, μή Tw ἔτει λανθάνειν βούλοιτο, ἐπανῆγε
\ a
δὲ αὐτὸν πάλιν ἐς τὸν Χόγον τὸν περὶ τοῦ θείου,
N oa / 3 "π᾽
καὶ γὰρ πρὸς διάλεξιων ἐπιτηδείως εἶχε, καὶ ὡς
A 5 ay Ses \ a ”
σοφῷ γε εἶπε, “τί εὔχῃ προσιὼν τοῖς βωμοῖς ;
ἐξ ”» + ἐς ὃ , 3 ‘
ἔγωγε," ἔφη, “δικαιοσύνην εἶναι, νόμους μὴ
᾽ ,
καταλύεσθαι, πένεσθαι τοὺς σοφούς, τοὺς δὲ
a I
ἄλλους πλουτεῖν μέν, ἀδόλως δέ. “εἶτα, εἶπε,
“ τοσαῦτα αἰτῶν οἴει τεύξεσθαι ;”’ “νὴ Αν,” εἶπε,
τέ , \ \ ΄ΰ Φ, > \ 7, 4 \
Evveipw yap Ta πάντα ἐξ εὐχὴν μίαν Kal προσιὼν
a a Φ + 2 A 7 “ / \
τοῖς βωμοῖς ὧδε εὔχομαι" ὦ θεοί, δοίητέ μοι τὰ
> ’ > \ \ “ “ > > 7,
ὀφειλόμενα" εἰ μὲν δὴ τῶν χρηστῶν εἰμι ἀνθρώπων,
΄ , EῪ 3 ? 5: a 7
τεύξομαι πλειόνων ἢ εἶπον, εἰ δὲ ἐν τοῖς φαύλοις
τ με οἱ θεοὶ τάττουσι, τἀναντία μοι παρ᾽ αὐτῶν ἥξει
\ 3 / oe 4 > an ? a >
καὶ ον μέμψομαι τοὺς θεούς, εἰ κακῶν ἀξιοῦμαι
\ [SN os siserh ἢ , \ N ἐὰ | A
"μὴ χρηστὸς MV.” ἐξεπέπληκτο μὲν δὴ ὁ Τελεσῖνος
444. |
LIFE OF APOLLONIUS, BOOK IV

garment made from no dead matter.’ “And what onap. is your wisdom?” “ An inspiration,’ answered Apol- * lonius, “ which teaches men how to pray and sacrifice

to the gods.” “And is there anyone, my philoso-
pher, who does not know that already?” “ Many,”
said the sage, “‘ and if there is here and there a man

who understands these matters aright, he will be

very much improved by hearing from a man wiser

than himself that, what he knows, he knows for a certainty,’ When Telesinus heard this, for he was

a man fairly disposed to worship and religion, he recognised the sage from the rumours which he had

long before heard about him; and though he did

not think he need openly ask him his name, in case

he wished to conceal his identity from anyone, he nevertheless led him on to talk afresh about religion,

for he was himself an apt reasoner, and feeling that he was addressing a sage, he asked: “ What a you pray for when you approach the altars?” “I,” ‘said Apollonius, “for my part pray that justice ‘may prevail, that the laws may not be broken, that the wise may continue to be poor, but. that others may be rich, as long.as they are so without fraud.” “ Then,” said the other, “ when you ask for so much, do you think you will get it?” “ Yes, by Zeus,” said Apollonius, “ for I string together all my pétitions in a single prayer, and when I reach the altars this is how I pray: O ye gods, bestow.on me whatever is due. If therefore I am of the number of worthy men, I shall obtain more than I asked for ; but if the gods rank me among the wicked, then they will send to me the opposite of what I ask; and I shall not blame the gods, because for: my demerit’ I am judged worthy of evil.” Telesinus then was greatly

CAP. ὑπὸ τῶν λόγων τούτων, βαυλάμοσοι δὲ αὐτῷ

XL

χαρίζεσθαι, “ φοίτα," ἔφη, “és τὰ ἱερὰ πάντα,
καὶ γεγράψεται παρ᾽ ἐμοῦ πρὸς τοὺς ἱερωμένους
δέχεσθαί σε καὶ candi εἴκειν." + ἢν δὲ μὴ

n>
γράψῃς," ἔφη, ᾽" “οὐ δέξονταί με; “μὰ Αν,”
εἶπεν, “ ἐμὴ γάρ, ᾽ ἔφη, “ αὕτη ἀρχή." rh χαίρω,"
ἔφη, “ὅτι γενναῖος ὢν μεγάλου ἄρχεις, βουλοίμην
δ᾽ ἄν σε κἀκεῖνο περὶ ἐμοῦ εἰδέναι" ἐγὼ τῶν
ἱερῶν τὰ μὴ βεβαίως κλειστὰ χαίρω οἰκῶν, καὶ
παραιτεῖταί με οὐδεὶς τῶν θεῶν, ἀλλὰ ποιοῦνται
κοινωνὸν στέγης" ἀνείσθω δέ μοι καὶ Τοῦτο, καὶ
\ e 4 , 4 > 4% A aC
yap ot βάρβαροι Evveywpovy αὐτό." καὶ ὁ Tede-
a ENN » »¥ ἐκ τξ , » ´ ε
σῖνος, “ μέγα," ἔφη, Pwpaiwv ἐγκώμιον οἱ
, / \ \ > / Ἄ
βάρβαροι προὔχλαβον, τουτὶ γὰρ ἐβουλόμην ἄν
καὶ περὶ ἡμῶν λέγεσθαι. ᾗκει μὲν δὴ ἐν τοῖς

e - 2 / > δ τ ἄ N ’ὔ 3

ἱεροῖς, ἐναλλάττων αὐτὰ καὶ μεθιστάμενος ἐξ
N 7 ΄Ι
ἄλλου ἐς ἄλλο, αἰτίαν δὲ ἐπὶ τούτῳ ἔχων, “ οὐδὲ

ε 25 καὶ eg ,ὕ \ , ᾽ Δ αἰ a
ot Geol,” ἔφη, “πάντα τὸν χρόνον ἐν TH οὐρανῷ
2 n > \ ΄ N 3 > /
οἰκοῦσιν, adda πορεύονται μὲν ἐς Αἰθιοπίαν,
77 Ἀν.) 3". «8 , \ wu \ ee
πορεύονται δὲ ἐς "᾽Ολυμπόν τε Kal "AO, καὶ οἶμαι
; A ,
ἄτοπον τοὺς μὲν θεοὺς τὰ τῶν ἀνθρώπων ἔθνη
a eZ na
περινοστεῖν πάντα, τοὺς δὲ ἀνθρώπους μὴ τοῖς
a n rn 7 7 \
θεοῖς ἐπιφοιτᾶν πᾶσι. καίτοι δεσπόται μὲν
a 4 »
ὑπερορῶντες δούλων οὔπω αἰτίαν ἔξουσιν, ἴσως

\ tal κι ,
yap av καταφρονοῖεν αὐτῶν, ὡς μὴ σπουδαίων,
nr n ,
δοῦλοι δὲ μὴ πάντως τοὺς αὐτῶν δεσπότας
oe. A 7
θεραπεύοντες, ἀπόλοιντο ἂν ὑπ᾽ αὐτῶν ὡς κατά-
, N “Ὅ ὂν owe 7 »”
ρατοί τε καὶ θεοῖς ἐχθρὰ ἀνδράποδα.
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struck by these words, and wishing to show him a cHap. favour, he said : “ You may visit all the temples, and *" written instructions shall be sent by me to the ‘priests who minister in them to admit you and adopt. your reforms.” “ And supposing you did not write,’ “said Apollonius, “would they not admit me?” “No, by Zeus,” said he, “for that is my own office and prerogative.” “1 am glad,” said Apollonius,’ that so generous a man as yourself holds such a high office, but I would like you to know this much too about me: I like to live in such temples as are not too closely shut up, and none of the gods object to my presence, for they invite me to share their habitation. So let this liberty too be accorded to me, inasmuch as even the barbarians always permitted it.” And Tele- sinus said : “ The barbarians have more to be proud of in this matter than the Romans, for I would that as much could be said of ourselves.’’ Apollonius accord- ingly lived in the temples, though he changed them and passed from one to another; and when he was blamed for doing so, he said: “ Neither do the gods live all their time in heaven, but they take journeys to Ethiopia, as also to Olympus and to Athos, and 1 think it a pity that the gods should go

roaming around all the nations of men, and yet that men should not be allowed to visit all the gods alike. What is more, though masters would incur no reproach for neglecting slaves, for whom they -pro- bably may feel a contempt because they are not good, yet the slaves who did not devote themselves ‘wholly to their masters, would be destroyed by them as cursed wretches and chattels hateful ‘to

the gods.”

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FLAVIUS PHILOSTRATUS

XLI

cap. Διαλεγομένου δὲ αὐτοῦ περὶ τὰ ἱερὰ οἱ θεοὶ
ΣΙ ’ , a \ κα : εν 308
ἐθεραπεύοντο μᾶλλον, καὶ ξυνήεσαν ot avOpwrrot és
fa) « as \ / ; \ an a “
ταῦτα, ὡς τὰ ἀγαθὰ πλείω παρὰ τῶν θεῶν ἕξοντες,
καὶ οὔπω διεβάλλοντο ai ξυνουσίαι τοῦ ἀνδρὸς
7 7
διὰ τὸ σπουδάξεσθαί τε δημοσίᾳ λέγεσθαΐ τε ἐς
πάντας, οὐδὲ γὰρ θύραις ἐπεπόλαζεν, οὐδὲ ἐκρίβετο
περὶ τοὺς δυνατούς, GAN ἡσπάζετο μὲν ἐπιφοι-
an / \ > a e gs \ n /
TOVTAS, διελέγετο δὲ αὐτοῖς ὁπόσα Kal TO δήμῳ.
XLII

CAP. Ἰπεὶ δὲ ὁ Δημήτριος διατεθεὶς πρὸς αὐτόν, ὡς
ἐν τοῖς Κορινθιακοῖς λόγοις εἴρηκα, παραγενόμενος
ἐς τὴν Ῥώμην ὕστερον ἐθεράπευε μὲν τὸν ᾽Απολ-
λώνιον, ἐπηφῖει δ᾽ αὐτὸν τῷ Νέρωνι, τέχνη ταῦτα
ὑπωπτεύθη τοῦ ἀνδρός, καὶ τὸν Δημήτριον αὐτὸς
ἐδόκει καθεϊκέναι ἐς αὐτά, καὶ πολὺ μᾶλλον,
ὁπότε γυμνάσιον μὲν ἐξεποιήθη τῷ Νέρωνι θαυμα-
σιώτατον τῶν ἐκεῖ, λευκὴν δ᾽ ἔθυον ἐν αὐτῷ
ἡμέραν Νέρων τε αὐτὸς καὶ ἡ βουλὴ ἡ μεγάλη καὶ
τὸ ἱππεῦον τῆς Ῥώμης, παρελθὼν δὲ ὁ Δημήτριος
ἐς αὐτὸ τὸ γυμνάσιον διεξῆλθε λόγον κατὰ τῶν
λουμένων, ὡς ἐκλεχυμένων τε καὶ αὐτοὺς χραινόν-
των, καὶ ἐδείκνυεν, ὅτε περιττὸν ἀνάλωμα εἴη τὰ
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XLI

Tue result of hig discourses about religion was cHap. that the gods were worshipped with more zeal, and ἀπ that men flocked to the temples where he was, in 27sit"* the belief that by doing so they would obtain an im Rome increase of divine blessings. And our sage’s con-

versations were so far not objected to, because he

_ held them in public and addressed himself to all

men alike ; for he did not hover about rich men’s
_ doors, nor hang about the mighty, though he
_ welcomed them if they resorted to him, and he
talked with them just as much as he did to the
common people.
XLII

_ Now Demetrius being attracted to Apollonius, as I CHAP. have said above in my account of the events at Corinth, ns betook himself subsequently to Rome, and proceeded assails the to court Apollonius, at the same time that he launched Puri Paths out against Nero. In consequence our sage’s profession was looked at askance, and he was thought to have set Demetrius on to proceed thus, and the suspicion was increased on the occasion of Nero’s completion of the most magnificent gymnasium in Rome ; for the auspicious day was being celebrated therein by Nero himself and the great Senate and all the knights of Rome, when Demetrius made his way into the gymnasium itself and delivered himself of a philippic against people who. bathed, declaring that they enfeebled and polluted themselves ; and he showed that: such institutions were a useless expense. He

CaP. τοιαῦτῶ, ἐφ᾽ οἷς ξυνήρατο μὲν αὐτῷ τοῦ ps
ἀποθανεῖν αὐτίκα τὸ τὸν Νέρωνα εὐφωνότατ
ἑαυτοῦ κατὰ τὴν ἡμέραν. ἐκείνην ἄδειν----ἦδε OE
COR NH Pe Oca με ᾧ᾽" ἐς τὸ γυμνάσιον Sal
ey ον γυμνός, ὥσπερ τῶν καπήλων οἱ ἀσεληγέστ'
τοι---οαὐ μὴν διέφυγεν ὁ Δημήτριος τὸ ἐφ᾽ οἷς εἶπε
κινδυνεῦσαι, Τυγέλλῖνος γάρ, ὑφ᾽ ᾧ τὸ ξίφος
τοῦ Νέρωνος, ἀπήλαυνεν αὐτὸν fat Ῥώμης, ὡς τὸ
βαλανεῖον κατασκάψαντα οἷς εἶπε, τὸν δ᾽ ᾽Ἀπολ-
λώνιον ἀφανῶς ἀνίχνευεν, ὁπότε καὶ αὐτὸς. ἐσπιν
λχήψιμόν τι καὶ παραβεβκχημένον εἴητδι. ON

ype

XLUI

gar, ῞ΟΌ δ᾽ οὔτε καταγεχῶν φανερὸς ἦν οὔτ᾽ “αὖ πεφροντικώς, ὥσπερ οἱ φυλαττόμενοί. τινα κίν-δυνον, ἀλλ᾽ ἀποχρώντως περὶ τῶν προκειμένων. διελέγετο, ξυμφιλοσοφοῦντος αὐτῷ τοῦ Τελεσίνου — καὶ ἑτέρων ἀνδρῶν, οἱ καίτοι φιλοσόφίας ἐπικίν-

= »

δύνως πραττούσης οὐκ ἂν ᾧοντο κινδυνεῦσαι ξὺν ἐκείνῳ σπουδάζοντες. ὑπωπτεύετο 'δέ, ὡς ἔφην, β καὶ πολὺ μᾶλλον ἐφ᾽ οἷς καὶ περὶ τῆς διοσημίας εἶπε' γενομένης yap ‘mote ἐκχείψεως ἡχίου "καὶ βροντῆς ἐκδοθείσης, ὅπερ ἥκιστα ἐν ἐκλείψει δοκεῖ ξυμβαίνειν, ἀναβχέψας ᾽ἐς τὸν “οὐρανόν,
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was only ‘saved from immediate death as the penalty of such language by ‘the fact that Nero was in extra good voice when he sang on that day, and he sang in the tavern which adjoined the gymnasium, naked except for a girdle round his waist, like any low tapster. Demetrius, however, did not wholly escape the risk which he courted by his language; for Tigellinus, to whom Nero had committed the power of life and death, proceeded to banish him ‘from Rome, on the plea that he had ruined and over-thrown the hath by the words he used; and he began to dog the steps of Apollonius secretly, in the hope that he would catch him out too in some compromising utterance.
XLII

῎Ά =~
‘
CHAP.
XL
THE ‘latter, however, showed no disposition to cHap. ridicule the government, nor on the other hand did XPHI he display any of the anxiety usually felt by those ΔΑΝ ΤΎΗΣ who are on their guard against some danger. He Apollonius

merely continued to diseuss in simple and adequate terms the topics laid before him ; and Telesinus and other persons continued to study philosophy in his company, for although philosophy ‘was ‘just then in a parlous condition, they did not ‘dream ‘that they would -imperil ‘themselves by associating themselves

with *his studies. Yet he ‘was suspected as I have said, and the suspicion was intensified by words he uttered in connection with a prodigy. For presently when there was an eclipse of the sun anda clap of thunder was heard, a'thing which very rarely Occurs at the’moment ‘of an‘eclipse, he glanced up to heaven

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CAP.
XLIIl
CAP.
XLIV
FLAVIUS PHILOSTRATUS

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y 30 ,

ἔσται Tl, ἔφη, “μέγα καὶ οὐκ ἔσται." Evp-

βαλεῖν μὲν δὴ τὸ εἰρημένον οὔπω εἶχον οἱ παρατυ-
΄ a / 7 2 > \ “ b] /
χόντες TH λόγῳ, τρίτῃ δ’ ἀπὸ τῆς ἐκλείψεως
ς 7 n a /
ἡμέρᾳ ξυνῆκαν τοῦ λόγου πάντες: σιτουμένου
\ a / A
yap tov Νέρωνος, ἐμπεσὼν τῇ τραπέζῃ σκηπτὸς

“ Us a
διήλασε τῆς κύλικος ἐν χεροῖν οὔσης καὶ οὐ πολὺ
ἴω ,
ἀπεχούσης τοῦ στόματος" τὸ δὴ παρὰ τοσοῦτον

ἐλθεῖν τοῦ βληθῆναι αὐτὸν πεπράξεσθαί τι εἶπε

καὶ μὴ πεπράξεσθαι. ἀκούσας δὲ Τιγελλῖνος τὸν
’ὔ “Ό > δέ > / ἴω > ὃ / ¢c
λόγον τοῦτον ἐς δέος ἀφίκετο τοῦ ἀνδρός, ὡς

"AN , > TS 7, A \
σοφοῦ Ta δαιμόνια, καὶ ἐς ἐγκλήματα μὲν φανερὰ
\ 3, a)
καθίστασθαι πρὸς αὐτὸν οὐκ ᾠετο δεῖν, ὡς μὴ
’ n
κακόν TL ἀφανὲς ὑπ’ αὐτοῦ λάβοι, διαλεγόμενον δὲ
καὶ σιωπῶντα καὶ καθήμενον καὶ βαδίζοντα καὶ ὅ

7 N > \ > ξΘ x see
τι φάγοι καὶ παρ᾽ ὅτῳ Kal εἰ ἔθυσεν ἢ μὴ ἔθυσε,

περιήθρει πᾶσιν ὀφθαλμοῖς, ὁπόσοις ἡ ἀρχὴ
we
βλέπει.

XLIV

> / \ > ¢ 4 7 ἃ ’ὔ
Εμπεσόντος δὲ ἐν Ῥώμῃ νοσήματος, ὃ κατάρ-
4 >
ρουν οἱ ἰατροὶ ὀνομάζουσιν, ἀνίστανται δὲ ἄρα ὑπ
αὐτοῦ βῆχες καὶ ἡ φωνὴ τοῖς λαλοῦσε πονήρως

ἔχει, τὰ μὲν ἱερὰ πλέα ἦν ἱκετευόντων τοὺς θεούς,
ἐπεὶ διῳδήκει τὴν φάρυγγα Νέρων καὶ μελαίνῃ τῇ
φωνῇ ἐχρῆτο" ὁ δὲ Ἀπολλώνιος ἐρρήγνυτο μὲν
πρὸς τὴν τῶν πολλῶν ἄνοιαν, ἐπέπληττε δὲ
οὐδενί, ἀλλὰ καὶ τὸν Μένιππον παροξυνόμενον
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and said: “There shall be some great event and cHap.
there shall not be.” Now at the time those who *™!
heard these words were unable to comprehend their
meaning ; but on the third day after the eclipse,
everyone understood what was meant; for while
Nero sat at meat+a thunderbolt fell on the table, and
clove asunder the cup which was in his hands and
was close to his lips. And the fact that he so
narrowly escaped being struck was intended by the
words that a great event should happen and yet
should not happen. Tigellinus when he heard this
story began to dread Apollonius as one who was wise
in. supernatural matters ; and though he felt that he
had better not prefer any open charges against him,
lest he should incur at his hands some mysterious
disaster, nevertheless he used all the eyes with which
the government sees, to watch Apollonius, whether
he was talking or holding his tongue, or sitting down
or walking about, and to mark what he ate, and

in whose houses, and whether he offered sacrifice
or not.
XLIV

Just then a distemper broke out in, Rome, called CHAP.

by the physicians influenza ; and it was attended, it ,, x,
igellinus
seems, by coughings, and the voice: of speakers was arrests him affected by it. Now the temples were full of people supplicating the gods, because Nero had ἃ swollen throat, and his voice was hoarse. But Apollonius vehemently denounced the folly of the crowd, though without rebuking anyone in particular ; nay, he even restrained Menippus, who was irritated by such goings

CAP. ὑπὸ τῶν τοιούτων ἐσωφρόνιξέ τε καὶ κατεῖχε,
᾽ ξυγγυγνώσκειν κελεύων τοῖς θεοῖς, εἰ μίμοις
γελοίων χαίρουσιν. ἀπαγγελθέντος δὲ τῷ Τυγεὰ-
λίνῳ τοῦ λόγου τούτου, πέμπει τοὺς ἄξοντας
αὐτὸν ἐς τὸ δικαστήριον, ὡς ἀπολογήσαιτο μὴ
ἀσεβεῖν ἐς Νέρωνα, παρεσκεύαστο δὲ καὶ κατή-
χορὸς ἐπ᾽ αὐτὸν πολλοὺς ἀπολωλεκὼς ἤδη καὶ
τοιούτων ᾽Ολυμπιάδων μεστός, καί τι καὶ γραμμα-
τεῖον εἶχεν ἐν ταῖν χεροῖν γεγραμμένον τὸ ὄγκανημα,
καὶ τοῦτο ὥσπερ ξίφος ἀνασείων ἐπὶ τὸν ἄνδρα
ἠκονῆσθαί τε αὐτὸ ἔλεγε καὶ ἀπολεῖν αὐτόν. ἐπεὶ
δὲ ἀνελίττων gc TO YARRA T SOR γραμμῆς
μὲν ἴχνος ἐν αὐτῷ οὐχ εὗρεν, ἀσήμῳ δέ τωι βιβλίῳ
ἐνέτυχεν, ἐς ἔννοιαν ἀπηνέχθη: δαίμονος. τουτὶ δὲ
καὶ Δομετιανὸς ὕδοηε ρον» πρὸς αὐτὸν λέγεται
παθεῖν. ἀπολαβὼν οὖν τὸν Ἀπολλώνιον ἤνεγκεν
ἐς τὸ ἀπόρρητον δικαστήριον, ἐν ᾧ περὶ τῶν
μεγίστων ἡ ἀρχὴ αὕτη ἀφανῶς δικάζει, καὶ
μεταστησάμενος πάντας ἐνέκειτο ἐρωτῶν, ὅστις
εἴη, ὁ δὲ Ἀπολλώνιος πατρός τε ἐμέμνητο καὶ
πατρίδος καὶ ἐφ᾽ ὅ τι τῇ. σοφίᾳ χρῷτο, ἔφασκέ τε
αὐτῇ χρῆσθαι ἐπί τε τὸ θεοὺς γιγνώσκειν ἐπί τε
τὸ ἀνθρώπων ξυνιέναι, τοῦ γὰρ. ἑαυτὸν γνῶναι
χαλεπώτερον εἶναι τὸ ἄλλον γνῶναι. “τοὺς. δαί-
μονας," εἶπεν, “ὦ ᾽Απολλώνιε, καὶ τὰς τῶν εἰδώλων
φαντασίας πῶς ἐλέγχεις ;" “ὥς ye,” ἔφη, “ τοὺς
μιαιφόνους τὲ καὶ ἀσεβεῖς ἀνθρώπους." ταυτὶ δὲ
πρὸς τὸν Τυγελλῖνον ἀποσκώπτων ἔλεγεν, ἐπειδὴ

on, and persuaded him to moderate his indignation, cmap. urging him to pardon the gods if they did show ὙΠ pleasure in the mimes of buffoons. This utterance

was reported to Tigellinus, who: immediately sent police to take him to prison, and summoned him. to defend himself from the charge of impiety, against Nero, And an accuser was retained against him who

had already undone a great many people, and won a
number of such Olympic victories. This accuser
too held in his hands a scroll of paper on which the charge was written, out, and he brandished it like a sword against the sage, and. declared that it was so sharp that it would slay and ruin him. But when Tigellinus unrolled the scroll, and did not find upon

it the trace of a single word or letter, and his eyes

fell on a perfectly blank book, he came to. the con- clusion. that, he had to.do with a demon; and this is

said also subsequently to have been the feeling which Domitian entertained towards Apollonius. Tigellinus Interview then took his victim apart into a secret tribunal, in 7; Tieellinus which this class.of magistrate tries in private the most important charges ; and having ordered. all to leave

the court he plied him with questions, asking who

he was. Apollonius gave his father’s name and that

of his country, and explained his motive in practising wisdom, declaring that the sole use he made of it

was to gain a knowledge of the gods and an under- standing of human affairs, for that the difficulty of knowing another man exceeded that of knowing oneself. “ And about the demons,” said Tigellinus,

“ and. the apparitions, of spectres, how, O Apollonius,

do you exorcise them?” ‘In the same way,’ he
answered, “as I should murderers and impious men.”
This was a sarcastic allusion to Tigellinus himself,

CAP. πάσης πὐδοίς τε καὶ ἀσελγείας διδάσκαλος ἤν
τῷ Νέρωνι. MAT SMT δ’ av,” ἔφη, “ δεηθέντι

por; “πῶς, εἶπεν, “ ὅ γε μὴ μάντις dvs” “Kab
μὴν o€, ἔφη, “ φασὶν εἶναι τὸν εἰπόντα ἔσεσθαί
τι μέγα καὶ οὐκ ἔσεσθαι." “ἀληθῶς, εἶπεν,
““ἤκουσας, τοῦτο δὲ μὴ μαντικῇ προστίθει, copia
δὲ μᾶλλον, ἣν θεὸς φαίνει σοφοῖς ἀνδράσι ;
“Νέρωνα δέ, ἔφη, “ διὰ τί οὐ δέδοικας ; " “ὅτι,
εἶπεν, “ὁ θεὸς ὁ παρέχων ἐκείνῳ φοβερῷ δοκεῖν
caer δέδωκεν ἀφόβῳ εἶναι." “φρονεῖς δὲ πῶς,"
εἶπε, * imap Νέρωνος; " ὁ δὲ Ἀπολλώνιος, “βέλτιον,
εἶπεν, " tip ὑμεῖς" ὑμεῖς γὰρ. ἡγεῖσθε αὐτὸν ἄξιον τοῦ
ἄδειν, ἐ ἐγὼ δὲ ἄξιον τοῦ σιωπᾶν." deirhay pels οὖν
ὁ Τυγελλῖνος," ἄπιθι," ἔφη, “ Wit retinas ἐγγυητὰς
τοῦ σώματος." ὁ δὲ Απολλώνιος, “ καὶ τίς, ᾽εἶπεν,
“ ἐγγυήσεται σῶμα, ὃ μηδεὶς δήσει τι ἔδοξε, τῷ
Τιγελλίνῳ ταῦτα δαιμόνιά τε εἶναι καὶ πρόσω
ἀνθρώπου, καὶ ὥσπερ θεομαχεῖν φυλαττόμενος,
“χώρει, ἔφη, “ot βούλει, σὺ γὰρ κρείττων ἢ ὑπ᾽
ἐμοῦ ἄρχεσθαι," . |
XLV ond

CAP. Karey’ ᾽Απολλωνίου θαῦμα: κόρη ἐν ὥρᾳ γά-

μου τεθνάναι ἐδόκει, καὶ ὁ νυμφίος ἠκολούθει τῇ

κλίνῃ βοῶν ὁπόσα ἐπ᾽ ἀτελεῖ γάμῳ, ξυνωλοφύρεέτο

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LIFE OF APOLLONIUS, BOOK IV

for he taught and encouraged in Nero every excess CHAP. of cruelty and wanton violence. “And,” said the XP other, “could you prophesy, if I asked you to?” * How,” said Apollonius, “can I, being no prophet ?”’ “And yet,” replied the other, “they say that it is you who predicted that some great event would come to pass. and yet not come to pass.” “ Quite true,” said Apollonius, “ is what you heard ; but you must not put this down to any prophetic gift, but rather to the wisdom which God ‘reveals to wise men.” “And,” said the other, why are you not afraid of Nero?” “ Because,” said Apollonius, “ the same God who allows him to seem formidable, has also granted to me to feel no fear.” “ And what do you think,” said the other, “about Nero?” And Apollonius answered: “Much better than you do; for you think it dignified for him to sing, but I think it dignified in him to keep silent.” Tigellinus was astonished at this and said: “ You may go, but you must give sureties for your person.” And Apollonius answered: “ And who can go surety for a body that noone. can bind?” This answer struck Tigellinus as inspired and above the wit of man; and as he was careful not to fight with a god, he said; * You may go wherever you choose, for you are too powerful to be controlled, by me.”

XLV

Here too is a miracle which Apollonius worked : cHaP. A girl had died just in the hour of her marriage, partis and the bridegroom was following her bier lament- a giri from ing as was natural his marriage left unfulfilled, and the ‘be dead

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FLAVIUS PHILOSTRATUS |

GAR. δὲ Kal ἡ Ῥώμη, Kal γὰρ ἐτύγχανεν οἰκίας ἡ κόρη τελούσης ἐς ὑπάτους. παρατυχὼν οὖν ὁ ᾽Απολ-
λώνιος τῷ πάθει, “ κατάθεσθε," ἔφη, “τὴν κλίνην, ἐγὼ γὰρ ὑμᾶς τῶν ἐπὶ τῇ κόρῃ δακρύων. παύσω." καὶ
ἅμα ἥρετο, ὅ τι ὄνομα αὐτῇ εἴη. οἱ μὲν δὴ ποὰ- Nol ᾧὥοντο λόγον ἀγορεύσειν αὐτόν, οἷοι τῶν λόγων οἱ
ἐπικήδειοί Te καὶ τὰς ὀχλοφύρσεις ἐγείροντες, ὁ δὲ

»ὈON + > KH ´ >A ἦν > a
οὐδὲν GAN ἢ προσαψάμενος αὐτῆς καί, TL ἀφανῶς
ἐπειπών, ἀφύπνισιε τὴν κόρην τοῦ δοκοῦντος θανά-
του, καὶ φωνήν τε ἡ παῖς ἀφῆκεν, ἐπανῆλθέ τε ἐς
τὴν οἰκίαν τοῦ πατρός, ὥσπερ ἡ "Αλκηστις ὑπὸ
an ε / > a ´ ἌN
τοῦ Ἡρακλέους ἀναβιωθεῖσα. δωρουμένων δὲ
> n a n a 7 7 ¢ i
αὐτῷ τῶν ξυγγενῶν τῆς κόρης μυριάδας δεκαπέντε
\ M > f > \ A / \ δ

φερνὴν ἔφη. ἐπιδιδόναι αὐτὰς TH παιδί. καὶ εὖτε
σπινθῆρα τῆς ψυχῆς εὗρεν ἐν αὐτῇ, ὃς ἐλελήθει
τοὺς θεραπεύοντας ---“λέγεται γάρ, ὡς ψεκάξοι μὲν
ὁ Ζεύς, ἡ δὲ ἀτμίξοι ἀπὸ. τοῦ προσώπου ---εἶτ'
ἀπεσβηκυῖαν τὴν ψυχὴν ἀνέθαλψεέ τε καὶ ἀνέλα-
Bev, ἄρρητος ἡ κατάληψις τούτου γέγονεν οὐκ
ἐμοὶ μόνῳ, ἀλλὰ καὶ τοῖς παρατυχοῦσιν.
; XLVI

"Etdyyave δὲ περὶ τὸν χρόνον τοῦτον καὶ Μον-

GAP, σώνιος κατειλημμένος ἐν, τοῖς δεσμωτηρίοις τοῦ

spi Νέρωνος, ὅ ὅν φασι τελεώτατα ἀνθρώπων φιλοσοφῆς-

| σαι, καὶ φαμερῶς μὲν οὐ διελέγοντο ἀλλήλοις;

παραυτησαμένου τοῦ Μουσωνίου τοῦτο, ὡς μὴ 1
ἄμφω κινδυνεύσειαν, ἐπιστολεμαίους δὲ τὰς Εννον-—

whole of Rome was mourning, with him, for. the cap. —

maiden belonged to a consular family. Apollonius *' then witnessing their grief, said: “ Put down ‘the bier; for I will stay the tears that. you are shedding for this maiden.” And withal he asked what was her name. The crowd accordingly thought that he was about to deliver such an oration as is commonly delivered as much to grace the funeral as to stir up lamentation ; but he did nothing of the kind, but merely touching her and whispering in secret some spell over her, at once woke up the maiden from her seeming death ; and the girl spoke out loud, and returned to her father’s, house, just as Aleestis did when she was brought back to life by Hercules. And: the relations, of the maiden wanted. te present him with the sum of 150,000 sesterces, but he said that he would freely present the money to the young lady by, way. of a dowry. Now whether he detected some spark of life in her, which those who were nursing her had not noticed,—for it is said that although it was raining at the. time, a vapour went up from her face—or whether life was really extinct, and he restored it by the warmth of his touch, is a mysterious problem. which, neither. I myself nor those who were present could decide.

XLVI

Asout this time Musonius lay confined in the CHAP. dungeons. of Nero,a man who they say was unsur- (,,.... passed in philosophic ability by anyone. Now they pondence did not openly converse with one another, because care Musonius declined to do so, in order that both their

lives might not be endangered ; but they carried on
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cap. clas ἐποιοῦντο, φοιτῶντος ἐς τὸ pape κακάς os τοῦ
XLVI
FLAVIUS PHILOSTRATUS

Μενίππου καὶ τοῦ Adpidos. τὰς δὲ οὐχ hk
μεγάλων ἐπιστολὰς ἐάσαντες, τὰς ἀναγκαίας
παραθησόμεθα κἀξ ὧν ὑπάρχει κατιδεῖν τι μέγα".
᾽Απολλώνιος Μουσωνίῳ φιλοσόφῳ χαίρειν. ss

Βούλομαι ᾽Εν σὲ digo κοινωνῆσαί σοι
λόγου καὶ στέγης, ὥς τι ὀνήσαιμί σε" εἴ γε μὴ ἀπι-
στεῖς, ὡς Ἡρακλῆς ποτε Θησέα ἐξ ἡλαδονῆ ἔλυσε,
γράφε, τί βούλει. ἔρρωσο. ᾽
Μουσώνιος ᾽Απολλωνίῳ φιλοσόφῳ alpen. Wig

?

‘As μὲν ἐνενοήθης, ἀποκείσεταί σοι ἔπαινος,

ἀνὴρ δὲ ὁ ὑπομείνας ἀπολογίαν καὶ ὡς οὐδὲν ἀδικεῖ
δείξας ἑαυτόν. ἔρρωσο. ἔνε.
᾽Απολλώνιος Μουσωνίῳ Enasbone χαίρειν." Ht
;
Σωκράτης ὁ ᾽Αθηναῖος. ὑπὸ τῶν ἑαυτοῦ φίλων
λυθῆναι μὴ βουληθεῖς, παρῆλθε. μὲν ἐς ——
plov, ἀπέθανε δές, ἔρρωσο. ~
Μουσώνιος ᾽Απολλωνίῳ φιλοσόφῳ χαίρειν.

Σωκράτης ἀπέθανεν, ἐπεὶ μὴ παρεσκεύασεν ἐς
ἀπολογίαν ἑαυτόν, ἐγὼ δὲ ἀπολογήσομαι. ἔρρωσο.
: {
ti
Bats
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a correspondence through Menippus and Damis, who cHap. went to and fro the prison. Such of their letters as esi did not handle great themes I will take no notice of,

and only set before my reader the.more important

ones in which we get glimpses of lofty topics :

_ “Apollonius to Musonius the philosopher, greeting.

“1 would fain come unto you, to share your conversation and your lodgings, in the hope of being some use to you; unless indeed you are disinclined to believe that Hercules once released Theseus from hell; write what you would like me todo. Farewell.”

“Musonius to Apollonius the philosopher sends
greeting.
“For your solicitude in my behalf, I shall never
do anything but commend you: but he who has
waited patiently to defend himself, and has proved that he has done no wrongis atrueman. Farewell.”

“ Apollonius to Musonius the philosopher sends
greeting.
“Socrates of Athens, because he refused to be
released by his own friends, went before the tribunal,
and was put to death. Farewell.”
“Musonius to Apollonius the philosopher sends
greeting.
“ Socrates was put to death, because he would not

take the trouble to defend himself; but I shall
defend myself. Farewell.” .
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CAP.

XLVII

FLAVIUS PHILOSTRATUS

XLVII

’Ἐξελαύνοντος δὲ ἐς τὴν “Ελλάδα τοῦ Νέρωνος,
καὶ προκηρύξαντος δημοσίᾳ μηδένα ἐμφιλοσοφεῖν
τῇ Ῥώμῃ, τρέπεται ὁ ᾽Απολλώνιος ἐπὶ Ta ἐσπέρια
τῆς γῆς, ἅ φασιν ὁρίζεσθαι ταῖς Στήλαις, τὰς

ἀμπώτεις τοῦ ᾽Ωκεανοῦ ἐποψόμενος καὶ τὰ Τ᾽ ἀδειρᾶ.

\ 7 \ \ 7ὕ A »(- ὦ» ΕΣ 6 os
καὶ γάρ τι καὶ περὶ φιλοσοφίας τῶν ἐκείνῃ ἀνθρώ-
Τον ἤκουεν, ὡς ἐς πολὺ τοῦ θείου προηκόντων,
ἠκολούθησαν δὲ αὐτῷ οἱ γνώριμοι πάντες ἐπαιν-
οῦντες καὶ τὴν ἀποδημίαν καὶ τὸν ἄνδρα.
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LIFE OF APOLLONIUS, BOOK IV

XLVII

Wuen Nero took his departure for Greece, after CHAP. issuing a proclamation that no one should teach philo- **¥" sophy in public at Rome, Apollonius turned his steps Spain paler to the Western regions of the earth, which they say are bounded by the Pillars, because he wished to visit and behold the ebb and flow of the ocean, and the city of Gadeira. For he had heard something of the love of wisdom entertained by the inhabitants of that country, and of how great an advance they had made in religion ; and he was accompanied by all his pupils, who approved no less of the expedition than they did of the sage.

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mies aot κα πα ας τὴ ΠΥ ΠΝ obit

> eastern wor 108

Solis ‘dosat bluotls ie ῾H ΝΣ in

Re ΠΕΣ Hog et sola kot ΤΗΣ
Εν odtha lai weashaeawasit park ma Sate :
“4 bugs LEM ald, Ag. nal '"Ἀς
. oft to actA ont banat eee Tighe |
᾽EM BP ete hfe: oly Sy iting Be Tia fy
hehe-rotitsanpsebs: ana ων ρφνρβρντν ΠΥ
aby. Hig. we, Deaisinqutop part ob Eide, τοῦ"
eval πο Πϊδηςχο. Salt ee 85 μὲ 85} om. aver ς
Sune 3

yas, HOLD: ἀδιομβμολε ελι sadeanga ss
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Sebel τ TbRued ἃ a ao “Wem Sra 98 OT
Ὸ Ὸ ἂν sh. νοι ; ᾽ἀοτοοτ BE GOT aay.
δημο Banks 22 88:07 ἀοπφοθοῦ
Sokambedyr may sms; ahah νοῦ, oneal werk sbe
ἰῷ BEGG δον oa SORNES NelSnen
ὐρλιεύαβᾷ, Α῞ΙΑΣ at Gachatras pasado ας

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Te ς γος Οϒ πὶ
my Ra! tate δε ον
ἃ;
T

CAP.
I
ε΄

Περὶ δὲ τῶν Στηλῶν, ἃς ὅρια τῆς γῆς τὸν Ἥρα-
κλέα φασὶ πήξασθαι, τὰ μὲν μυθώδη ἐῶ, τὰ δ᾽
ἀκοῆς τε καὶ λόγου ἄξια δηλώσω μᾶλλον: Ἐὐρώ-
\ ΄ v4 Z f tes oq
ans καὶ Λιβύης ἄκραι σταδίων ἑξήκοντα πορθμὸν
ἐπέχουσαι τὸν ᾽᾽Ωκεανὸν ἐς τὰ ἔσω πελάγη φέρουσι,
\ \ \ nA / M y δὲ 3. ae
καὶ τὴν μὲν τῆς Λιβύης ἄκραν, ὄνομα δὲ αὐτῇ
"ABuvva, λέοντες ὑπερνέμονται περὶ τὰς ὀφρῦς TOV
ὀρῶν, ἃ ἔσω ὑπερφαίνεται, ξυνάπτουσαν πρὸς
Γαιτούλους καὶ Τίγγας ἄμφω θηριώδη καὶ Λιβυκὰ
ἔθνη, παρατείνει δὲ ἐσπλέοντι τὸν ᾽᾽Ωκεανὸν μέχρι,
\ a 2 n a > 7, 2 , (ö ;
μὲν τῶν ἐκβολῶν τοῦ Σάληκος ἐννακόσια στάδια,
τὸ δὲ ἐντεῦθεν οὐκ ἂν ξυμβάλοι τις ὁπόσα, μετὰ
N \ \ na yy ς " \ ᾽ έ r
yap Τον ποταμὸν τοῦτον ἄβιος ἡ Λιβύη καὶ οὐκέτι,
ἄνθρωποι. τὸ δὲ τῆς Εὐρώπης ἀκρωτήριον,
καλεῖται Κάλπις, δεξιὰ μὲν ἐπέχει τοῦ ἔσπλου,
σταδίων ἑξακοσίων μῆκος, λήγει δὲ ἐς τὰ ἀρχαῖα,
Γάδειρα.
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BOOK. V

Now in regard to the Pillars which they say CHAP, Hercules fixed in the ground: as limits of the earth, I ῶ shall omit mere fables, and confine myself to record- the Pillars ing what is worthy of our hearing and of our nar- % Hercules rating. The extremes of Europe and Libya border on a strait sixty stadia wide, through which the ocean is admitted into the inner seas. The extremity of Libya, which bears the name Abinna, furnishes a haunt to lions, whe hunt their prey along the brows of the mountains which are to be seen rising inland, and it marches with the Gaetuli and Tingae, both of them wild Libyan tribes; and it extends as you sail into the ocean as far as the mouth of the river Salex, some nine hundred stadia, and beyond that point a further distance which no one can compute, because when you have passed this river Libya is a desert which no longer supports a population. But the promontory of Europe; known as Calpis, stretches along the inlet of the ocean on the right hand. side a distance of six hundred stadia, and terminates in the ancient city ef Gadeira,

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CAP,

CAP.
ΠΤΙ
FLAVIUS PHILOSTRATUS

II

Tas δὲ τοῦ ᾽Ωκεανοῦ τροπὰς καὶ αὐτὸς μὲν περὶ
Κελτοὺς εἶδον, ὁποῖαι λέγονται, τὴν δὲ αἰτίαν ἐπὶ
πολλὰ εἰκάξων, δι᾽ ἣν ἄπειρον οὕτω πέλαγος ἐπιχω-
ρεῖ τε καὶ ἀνασπᾶται, δοκῶ μοι τὸν ᾽Απολλώνιον¸
ἐπεσκέφθαι τὸ ὄν. ἐν μιᾷ γὰρ τῶν πρὸς ᾽Ινδοὺς
ἐπιστολῶν τὸν ᾽Ωκεανόν φησιν ὑφύδροις ἐλαυνό-
μενον πνεύμασιν ἐκ πολλῶν χασμάτων, ἃ ὑπ᾽
αὐτῷ. τε καὶ περὶ αὐτὸν ἡ γῆ παρέχεται, χωρεῖν
ἐς τὸ ἔξω καὶ ἀναχωρεῖν πάλιν, ἐπειδὰν ὥσπερ ᾽
ἄσθμα ὑπονοστήσῃ" τὸ eine πιστοῦται δὲ
αὐτὸ κἀκ τῶν νοσούντων περὶ Τάδειρα". τὸν yap
χρόνον, ὃν πλημμυρεῖ τὸ ὕδωρ, οὐκ. ἀπολείπρησιιι |
αἱ ψυχαὶ τοὺς ἀποθνήσκοντας, ὅπερ οὐκ ἂν ξυμ-
βαίνειν; εἰ μὴ καὶ πνεῦμα τῇ γῇ ἐπεχώρει. ἃ δὲ
περὶ, τὴν σελήνην pact φαίνεσθαι TP erg .
καὶ πληρουμένην. καὶ φθίνουσαν,. ταῦτα περὶ τὸν
᾽Ωκεανὸν οἶδα, τὰ γὰρ ἐκείνης ἀνισοῖ μέτρα, Eup 7
μινύθων rales καὶ ξυρθαοόμονναι | li ates
ΓΗ
} i : v 3.5 unt
Fie, i voy oa
˝ΕΤΗ,
Ἡμέρα δ᾽ ἐκδέχεται “νύκτα καὶ νὺξ. τὴν ν ἡμέραν
περὶ Κελτοὺς μὲν κατ᾽ ὀλίγον ὑπαπιόντος τοῦ
σκότους ἢ τοῦ φωτός, ὥσπερ ἐνταῦθα, περὶ Γάδειρα,
δὲ καὶ Στήλας ἀθρόως λέγονται τοῖς ὀφθαλμοῖς
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LIFE OF APOLLONIUS, BOOK V
II °
Now I myself have seen among the Celts the cap.
ocean tides just as they are described; and after | making various conjectures .about why so vast a re — bulk of waters recedes and advances, I have come to the conclusion that Apollonius discerned the real truth: For in one of his letters to the Indians he says that the ocean is driven by submarine influences or spirits out of several chasms which the earth affords both underneath and around it, to advance outwards, and to recede again, whenever the influence or spirit, like the breath of our bodies, gives way and recedes. And this theory is confirmed by the course run by diseases in Gadeira ; for at the time of high water the souls of the dying do not quit their bodies, and this would hardly happen, he says, unless the influence or spirit I have spoken of was advancing towards the land.. They also tell you oï certain ‘phenomena: of the ocean in connection with the phases of the moon, according as it is born and reaches fulness’ and wanes.

These phenomena 1 verified, for the ocean exactly keeps pace with the size of the moon, decreasing and increasing with her.

ΠΙ

Anp whereas the day succeeds the night and night cHap. succeeds the day in the land of the Celts by a very δ slow diminution of the darkness and of the light pe grbineve ᾧ 2 respectively, as in this country ; in the neighbourhood δὰ dann of Gadeira on the contrary and of the Pillars, it is said that the change bursts upon, the eyes all at

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εἰ: ὦ

CAP.

IV

FLAVIUS PHILOSTRATUS

ἐμπίπτειν, tikes ai ἀστραπαί. φασὶ δὲ καὶ τὰς
πα καρῶν νήσους ὁρίξεσθαι τῷ Λιβυκῷ τέρμαπι
πρὸς τὸ ἀοίκητον ἀνεχούσας ἀκρωτήριον.
IV.

Ta δὲ Γάδειρα κεῖται μὲν κατὰ τὸ τῆς Εὐρώπης
τέρμα, i A δέ εἰσι τὰ ϑεῖα' γήρως οὖν βωμὸν
ἵδρυνται καὶ τὸν θάνατον. μόνοι ὀγάρώπρμι παιωνί-
ζονται, βωμοὶ δὲ ἐκεῖ καὶ πενίας καὶ τέχνης καὶ
ἶ A (Don
“Hpaxréovs Αἰγυπτίου καὶ ἕτεροι τοῦ Θηβαίου"
τὸν μὲν yap ἐπὶ τὴν ἐγγὺς ᾽Ερύθειαν ἐλάσαι φασίν,
ὅτε δὴ τὸν Γηρυόνην τὲ καὶ τὰς Bods ἐλεῖν, τὸν δὲ
conte δόντα γῆν ἀναμετρήσασθαι πᾶσαν és τέρμα.
καὶ μὴν καὶ “ΕΕὐλληνικοὺς εἶναί nad τὰ Γάδειρα καὶ
παιδεύεσθαι τὸν ἡμεέδαπὸν τρόπον' ἀσπάξεσθαι
γοῦν ᾽Αθηναίους Πλλήνων μάλιστα, καὶ Μενεσθεῖ
τῷ ᾽Αθηναῖῳ θύειν, καὶ Θεμιστοκλέα δὲ τὸν ναύ-
μαχον σοφίας τε καὶ ἀνδρείας ἀγασθέντες χαλκοῦν
“ 54 \ @ ATS /
ἵδρυνται ἔννουν καὶ ὥσπερ χρησμῷ ἐφιστάντα.
Vv la

᾽Ιδεῖν καὶ δένδρα φασὶν ἐνταῦθα, ola οὐχ ἑτέρωθι

τῆς γῆς, καὶ Τηρυόνεια μὲν καλεῖσθαι αὐτά, Ονο
470 :
LIFE OF APOLLONIUS, BOOK V

once, like a flash of lightning. And they also say omar.
that the Islands of the Blessed are bounded by the '!
limits of Libya and emerge towards the uninhabited
promontory.
IV

Now, the city of Gadeira is situated at the extreme CHAP. end. of Europe, and its inhabitants are excessively given to religion ; ; so much so that they have set up py ig an altar to old age, and unlike any other race they sing ‘hymns in honour of death ; and altars are found there set up to peverty, and to art, and to Hercules of Egypt,and there are others in honour of Hercules the Theban. For they say that the latter penetrated as far as the neighbouring city of Erythea, on which oecasion ‘he took captive Geryon and his cows; and say that in his devotion to wisdom he ‘traversed the whole earth up to its limits. They .say.moreover Its that there is a Hellenic culture at Gadeira, and #°!e™™ that they educate themselves in our own fashion ; anyhow, that they are fonder of the Athenians than of any other Hellenes, and ‘they offer sacrifice to Menestheus the Athenian, and from admiration of Themistocles the naval commander, and to honour him for his wisdom and bravery, they have set up a brazen statue of him in a lifelike attitude and, as it were, pondering an oracle.

V

Tuey say also that they saw trees here such as are CHAP. not found elsewhere upon the earth; and that these

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FLAVIUS PHILOSTRATUS

“CAP. δὲ εἶναι, φύεσθαι δὲ τοῦ σήματος, ὃ ἐπὶ τῷ Γηρ-
υόνῃ ἕστηκε, παραλλάττοντα ἐκ πίτυός. τε καὶ
πεύκης ἐς εἶδος ἕτερον, λείβεσθαι. δὲ αἵματι,
καθάπερ τῷ χρυσῷ τὴν ᾽Ηλιάδα αἴγειρον. ἡ δὲ
νῆσος, ἐν ἡ τὸ ἱερόν, ἔστι μὲν ὁπόση ὁ νεώς, πε-
τρῶδες δὲ αὐτῆς οὐδέν, ἀλλὰ βαλβῖδι ξεστῇ
εἴκασται. ἐν δὲ τῷ ἱερῷ τιμᾶσθαι μὲν ἄμφω τὼ
Ἥρακλέε φασίν, ἀγάλματα δὲ αὐτοῖν οὐκ εἶναι,
\ \ an \ > / / an ἌΝ
βωμοὺς δὲ τοῦ μὲν Αὐγυπτίου δύο χαλκοῦς καὶ
ἀσήμους, ἕνα δὲ τοῦ Θηβαίου---τὰς δὲ ὕδρας τε
καὶ τὰς Διομήδους ἵππους καὶ τὰ δώδεκα Ἥρα-
/ » > n 7 Σ A /
κλέους ἔργα ἐκτετυπῶσθαί φασι κἀνταῦθα---λίθου

" ς , ᾽ ,ὔ ς me tg JER
ὄντα. Iluypariwvos δὲ ἐλαία ἡ χρυσῆ, ava-
\ 3... τ ἢ Vict , > gs γι ῞YN
κειται δὲ κἀκείνη ἐς τὸ Ἡ῎Ηράκλειον, ἀξία. μέν, ὥς
φασι, καὶ τοῦ θαλλοῦ θαυμάζειν, ᾧ εἴκασται,
/ > ἃ >? A a an 4
θαυμάζεσθαι δ᾽ ἂν ἐπὶ τῷ καρπῷ μᾶλλον, βρύειν
N PN 7 ὃ (0 N T MΛ le)
yap αὐτὸν σμαράγδου λίθου. καὶ Τεύκρου τοῦ
Τελαμωνίου. ζωστῆρα χρυσοῦν φασι δείκνυσθαι,
n ee: \ 3 N 7, : Ay F459 fd
πῶς δὲ ἐς τὸν ᾽Ωκεανὸν πλεύσαντος ἢ ἐφ᾽ ὅ τι,
οὔτε αὐτὸς ὁ Δάμις ξυνιδεῖν φησιν οὔτε ἐκείνων
ἀκοῦσαι. τὰς δὲ ἐν τῷ ἱερῷ στήλας χρυσοῦ μὲν
πεποιῆσθαι καὶ ἀργύρου ξυντετηκότοιν ἐς ἕν
χρῶμα, εἶναι δὲ αὐτὰς ὑπὲρ πῆχυν τετραγώνου.
τέχνης, ὥσπερ οἱ ἄκμονες, ἐπιγεγράφθαι δὲ τὰς
κεφαλὰς οὔτε Αἰγυπτίοις οὔτε ᾽Ινδικοῖς γράμμασιν,
οὔτε οἷοις ξυμβαλεῖν. ὁ δὲ ᾽Απολλώνιος, ὡς οὐδὲν
e ε n ΕΣ ςς ᾽ . na ” NM ςς ¢
οἱ ἱερεῖς ἔφραζον, “οὐ Evyxwpet μοι, ἔφη, “ὁ
β

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LIFE OF APOLLONIUS, BOOK V.,

were called trees of Geryon. There were two of them, and they grew upon the mound raised over Geryon: they were a cross between the pitch tree and the pine, and formed a third species ; and blood dripped from their bark, just as gold does from the Heliad poplar... Now the island on which the shrine is built is of exactly the same size as the temple, and there is not a rough stone to be found in it, for the whole of it has been given the form of a polished

CHAP.

The trees
of Geryon

platform. In the shrine they say there is maintained Altars of

a cult both of one and the other Hercules, though there are no images of them; altars however there are, namely, to the Egyptian Hercules two of bronze and perfectly plain, to the Theban, one of stone; on the latter they say are engraved in relief hydras ‘and the,.mares of Diomede and the twelve labours of Hercules., And as to the golden olive of Pygmalion, it too is preserved in the temple of Hercules, and it excited their admiration by the clever way in which the branch work was imitated ; and they were still more astonished at its fruit, for'this teemed

Hercules

with» emeralds. And they say that the girdle of Girdle of

Teucer of Telamon was also exhibited there of gold, but how he ever sailed as far as the ocean, or why he did so, neither Damis by his own admission could understand nor ascertain from the people of the place: But he says that the pillars in the temple were made of gold and silver smelted together so as to be of one colour, and they were over a cubit high, of square form, resembling anvils ; and their capitals were inscribed with letters which were neither Egyptian nor Indian nor of any kind which he could decipher. But Apollonius, since the priests would tell him nothing, remarked : "'Hereules

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Teucer

oar. Ἡρακλῆς ὁ Αἰγύπτιος μὴ ob λέγειν, ὁπόσα οἶδα"

CAP.
VI
ὃ ποταμὸς παλίρρους ἴεται, πνεύματος δήπου aTe@-—

CAP.
VII
... 'FLAVIUS PHILOSTRATUS

Γῆς καὶ ᾽Ωκεανοῦ ξύνδεσμοι αἵδε αἱ orignal εἰσιν,
ἐπεγράψατο δὲ αὐτὰς. ἐκεῖνος ἐν Μριρῶν οἴκῳ, ὡς
μήτε νεῖκος ποῖς στοιχείοις ἐγγένοιτο μήτε ἀτεμά-
σείων " τὴν φάνη, ἣν ἀλλ λον ἴσχουσιν." ΠΡ
VI / : "i ota
"@aol δὲ καὶ τὸν ποταμὸν ἀθαϊ θεν τὸν "Βαΐ:
τίν, ὃς δηλοῖ μάλισπα τὴν τοῦ Ὤκεανοῦ φύσ
ἐπειδὰν γὰρ πλημμύρῃ τὸ πέλαγος, ἐπὶ τὰς π᾽

θουμένου αὐτὸν τῆς θαλάττης. τὴν δὲ ἤπειρον

τὴν "Βαιτικήν, ἧς ὁ ποταμὸς οὗτος ὁμώνυμος,
ἀρίστην. ἠπείρων φασί, πόλεών τε γὰρ εὖ ἔχειν
καὶ νομῶν, καὶ διῆχθαι τὸν ποταμὸν ἐς τὰ ἄστη

πάντα, γεωργίας τε ξυμπάσης μεστὴν εἶναι καὶ
ὡρῶν, οἷαι τῆς ᾽Αττικῆς αἱ γιό οτούμδαδε τε καὶ
μυστηριώτιδες. | ee
ΝΠ iw ἦθ

tag γμ6: δὲ τῷ ᾽Απολλωνίῳ περὶ τῶν ἐκεῖ παρα-

πεσόντων ὁ Δάμις πλείους μὲν γενέσθαι φησίν,
ἀξίας δὲ τοῦ ἀναγράψαι τάσδε: καθημόιων: rome
αὐτῶν ἐς τὸ ῞Ηράκλειον ἀναγεχάσας 0 Μένιππος,
ἀναμέμνητο δὲ ἄρα τοῦ Νέρωνος, “ri,” ἔφη, “τὸν
γενναῖον ἡγώμεθα; tivas, ἔφη, “ἐστεφανῶσθαι τῶν

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ie τ ae

LIFE ΘE APOLLONIUS; BOOK V

of Egypt does not permit.me not to’tell all I know. omar. These pillars are ties between earth and ocean, and

they were inscribed by Hercules in the house of the He pennci oe Fates, to prevent any discord arising between the elements, and to save their mutual affection for one

another from violation.” |

VI

Tuey tell also of how they sailed up the river cmap. Baetis, which ‘throws no little light upon the nature VE of the ocean. For whenever. it..is high tide, the πόροι river in its course remounts towards its sources, because apparently a current of air drives it away from ‘the sea. And the mainland of. Baetica, after which this river is called, is the best by their account of any continent; for it is well furnished with cities and pastures, and the river ‘in its course visits ‘all the towns, and it is very highly cultivated with all sorts - of crops; and it enjoys a climate similar to that of Attica in the autumn season when the mysteries are celebrated, . SS ΔN

VII

Tue conversations which Apollonius ‘held about cHap. things ~which met -his eyes were, according to ‘" Damis, many in number, but the following he said deserve to be recorded. On one occasion they were Discussion

sitting in the temple.of Hercules and Menippus 01°

. , . Ol .
gave a laugh, for it happened that Nero. had just Olympic
. ’ . ot ‘ m
-e¢ome into his mind, “ And what,” he said, “are we ö
to think of ‘this splendid fellow? In which ‘of the

’ / Y
CAP. ἀγώνων; τοὺς δὲ βελτίστους “EXAnvas οὐ ξὺν ὅλῳ
A ´, 7 € OL?
γέλωτι φοιτᾶν és Tas πανηγύρεις ;” ὁ δὲ ᾽Απολλώ-
νίος, “ ὡς μὲν ἐγώ," ἔφη, “ Τελεσίνου ἤκουον, δέδιεν
ε \ 7 p Ye aie 7 7
ὁ χρηστὸς Νέρων τὰς λείων μάστιγας" παρα-
κελευομένων γὰρ αὐτῷ τῶν κολάκων νικᾶν τὰ
’ / eed , ν Ό) 7 «2 ν᾽
Ολύμπια καὶ ἀνακηρύττειν τὴν Ῥώμην, “Hv γε,
ἔφη, “ μὴ βασκήνωσιν ᾽Ηλεῖοι, λέγονται γὰρ μασ-
τιγοῦν καὶ φρονεῖν ὑπὲρ ἐμέ," πολλὰ δὲ καὶ ἄλλα
? , 4 4 ; pokey ,
ἀνοητότερα τούτων προανεφώνησεν. ἐγὼ δὲ νική-
: γεν. wali
σειν μὲν Νέρωνα ἐν ᾽᾽Ολυμπίᾳ φημί, τίς yap οὕτω
θρασύς, ὡς ἐναντίαν θέσθαι ; ᾽Ολύμπια δὲ οὐ
» / :
νικήσειν, ἅτε μηδὲ ἐν ὥρᾳ ἄγουσι: πατρίου μὲν
γὰρ τοῖς ᾽Ολυμπίοις τοῦ πέρυσιν ἐνιαυτοῦ ὄντος,
ἐκέλευσε τοὺς ᾽Ηλείους Νέρων ἀναβαλέσθαι αὐτὰ
' = , a
ἐς τὴν ἑαυτοῦ ἐπιδημίαν, ὡς ἐκείνῳ μᾶλλον. ἢ
τῷ Aut θύσοντας" τραγῳδίαν δ᾽ ἐπαγγεῖχαι καὶ
a dé » ö 7 ΐ 7 θ / / 3 / é
κιθαρῳδίαν ἀνδράσιν, ols μήτε θέατρόν ἐστι μήτε
\ \ \ a {ö δὲ > \ \
σκηνὴ πρὸς τὰ τοιαῦτα, στάδιον δὲ αὐτοφυὲς Kal
\ 4 \ \ lal ἃ δ. ὧ 4
γυμνὰ πάντα, τὸν δὲ νικᾶν, ἃ χρὴ ἐγκαλύπτεσθαι,
καὶ τὴν Αὐγούστου τε καὶ ᾽Τουλίου σκευὴν ῥίψαντα
μεταμφιέννυσθαι νῦν τὴν ᾽Αμοιβέως καὶ Τερπνοῦ,
τί φήσεις ; καὶ τὰ μὲν Kpéovrds τε καὶ Οἰδίποδος
ef > nr « / 7 7
οὕτως ἐξακριβοῦν, ὡς δεδιέναι, μή πη λάθῃ.
ἁμαρτὼν θύρας ἢ στολῆς ἢ πκήπτρου, ἑαυτοῦ
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contests has he won wreaths of late? Don’t you cmap. think that self-respecting Hellenes must shake with δ laughter when they are on their way to the festivals?”” And Apollonius replied: “As I have heard from

Telesinus, the worthy Nero is afraid of the whips of the Eleans ; for when his flatterers urged him to win at Olympia and to proclaim Rome as the victor, he answered: ‘ Yes, if the Eleans will only not depreciate me, for they are said to use whips and to look " down upon me.’ And many worse bits of nonsense than this forecast fell from his lips. I however admit that Nero will conquer at Olympia, for who is bold enough to enter the lists against him? But. 1 deny that he will win at the Olympic festival, because they are not keeping it at the right season. _ For custom requires that this should have been held last year, but Nero has ordered the Eleans to put it off until his own visit, in order that they may sacrifice to him rather than to Zeus. And itis said that he has announced a tragedy and ἃ performance on the harp for people who have neither a theatre nor a stage for such entertainments, but only the stadium which nature has_ provided, and races which are all run by athletes stripped of their clothes. He however is going to take the prize for performances which he ought to have hidden in the dark, for he has thrown off the robes of Augustus and Julius and has dressed himself up in the garb. of an Amoebeus and a Terpnus. . What can you say of such a record? And then he betrays such a meticulous care in playing the part of Creon and Oedipus, that he is afraid of falling into some error, of coming in by the wrong door, or of wearing the wrong dress, of using the wrong sceptre’; but he has so-entirely forgotten his own dignity and that of

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Sot ae δ

-FLAVIUS PHILOSFRATUS

ar δὲ καὶ Ῥωμαίων οὕτως ἐκπίπτειν, ὡς ἀντὶ τοῦ

“Εν υ:!}
ως
νομοθετεῖν νόμους ἄδειν καὶ ἀγείρειν ἔξω Ov a Sah Y

ὧν ἔσω χρὴ καθῆσθαι τὸν βασιλέα χρηματις

¢ \ an N / - 9 ἡ > /

ὑπὲρ γῆς καὶ θαλάττης ; ᾽ εἰσίν, ὦι Mévore,
τραγῳδοὶ πλείους, ἐς ods Νέρων ἑαυτὸν γράφει" τί
οὖν; εἴ τις αὐτῶν μετὰ τὸν Οἰνόμαον ἢ τὸν
Κρεσφόντην ἀπεχθὼν τοῦ θεάτρου, μεστὸς οὕτω
τοῦ προσωπείου γένοιτο, ὡς ἄρχειν μὲν ἑτέρων
βούλεσθαι, τύραννον δὲ αὐτὸν ἡγεῖσθαι, τί. καὶ
φήσεις τοῦτον ; ἄρ᾽ οὐκ ἐλλεβόρου δεῖσθαι καὶ
/ 3 / \ a é 7 » >
φαρμακοποσίας, ΟΪΤΟσΉ τοὺς νοῦς κκαθαίρει "οὖ
δ᾽ αὐτὸς ὁ τυραννεύων ἐς τραγῳδοὺς καὶ τεχνίτας
τὰ πράγματα ἑαυτοῦ ἄγοι, λεαίνων τὴν φωνὴν καὶ
δεδιὼς τὸν ᾽Ηλεῖον ἢ τὸν Achdav, ἢ μὴ δεδιὼς μέν,
κακῶς δὲ οὕτως ὑποκρινόμενος. ΤΗΥ. ἑαυτοῦ τέχνην,

ὡς μὴ μαστυγώσεσθαι νομίξειν πρὸς τούτων, ὧν
αὐτὸς ἄρχειν τέτακται, τί τοὺς κακοδαίμονας
ἀνθρώπους ἐρεῖς ὑπὸ τοιούτῳ καθάρματι ζῶντας ;
τοῖς δὲ “ἄλλησι τίνα ἠγῇ, ὦ Μένιππε; πότερα
— 7 ΄ Δ , ae >
Ξέρξην καταπιμπράντα ἢ Νέρωνα ἄδοντα ; εἰ
yap ἐνθυμηθείης τὴν ἀγοράν, ἣν ἐς τὰς ἐκείνου
> lal na n
ὠδὰς ξυμφέρουσι, καὶ ὡς ἐξωθοῦνται τῶν οἰκιῶν

\ e > ” a >Q\ x on

καὶ ὡς οὐκ ἔξεστι σπουδαῖον οὐδὲν ἢ σκεῦος ἢ
ἀνδράποδον αὐτοῖς πεπᾶσθαι, περὶ γυναίοις τε καὶ
παισὶν ὡς δεινὰ πείσονται τὰς ἐπιρρήτους ἡδονὰς

ἐξ ἁπάσης οἰκίας ἐκλέγοντος τοῦ Νέρωνος, δίκαι τε ὡς πολλαὶ ἀναφύσονται, καὶ τὰς. μὲν ἄλλας ἔα, τὰς δὲ ἐ ἐπὶ τοῖς. θεάτροις. καὶ ταῖς φδαῖς: οὐκ ἦλθες ἀκροασόμενος Νέρωνος, ἢ παρῆσθα μέν, ῥᾳθύμως

the Romans, that instead of carrying on the work of cmap. making laws, he has taken to singing, and strolls like Y™ a player outside the gates within which the Emperor ought. to take his seat on his throne, deciding the fate of land and sea, There are, Ὁ Menippus, several troupes in which Nero has inscribed himself as an actor. What next? Supposing any one of these actors, quitted the theatre after playing Oenomaus or Cresphontes, so full of his part as to. want to rule others, and imagine himself to be a tyrant, what ᾽ would, yow say of him? > Surely you would recom- mend a dose οὖ hellebore and the taking of drugs of a kind to clear the intellect ? Well, here is the man himself who wields absolute power, throwing in his lot with actors and artists, cultivating a soft voice and trembling before the people of Elis or of Delphi; or if he does not tremble, yet misrepresenting his art so thoroughly as not to anticipate he will be whipped by the people over whom he has been set.to rule. What will you say of the unhappy people who have to live under such a scum? And in what light’do you think the Hellenes: regard him? Is it as. a Xerxes burning their houses down or as a Nero singing songs? Think of the supplies they have to collect for his songs, and how they are thrust out of their houses and forbidden to own a decent bit of furniture orslave. Think of how Nero picks out of every other house women and children, to gratify his infamous desires, and of the, horrors they will suffer over them, of the crop of prosecutions which will be brought, and without dwelling upon the rest, just fix. your atten- tion upon those which will arise out of his theatrical and singing ambitions, This is what you hear: ‘You did not come to listen to Nero, or: “You were

.

om
Vil
CAP.

VIII

FLAVIUS PHILOSTRATUS) ~

δὲ ἠκροῶ, ἐγέλας, οὐκ ἐκρότησας, οὐκ ἔθυσας ὑπὲρ
τῆς φωνῆς, ἵνα Ἰ]υθῶδε NeumagrsRe ἔλθοι: πολλαί
σοι δόξουσι θεατῶν Ἰχιάδες περὶ τοὺς “Ελληνας
εἶναι. τὸ γὰρ τετμήσεσθαι τὸν Ἰσθμὸν ἢ οὐ
τετμήσεσθαι, τέμνεται δέ, ὥς. φασι, νῦν, πάλαι
προὔμαθον θεοῦ φήναντος." ὑπολαβὼν οὖν ὁ
Δάμις, “ ἀλλ᾽ ἔμοιγε," ἔφη, “ ὦ Ἀπολλώνιε, τὸ
περὶ τὴν τομὴν ἔργον ὑπερφωνεῖν δοκεῖ τὰ Νέρωνος
πάντα, ἡ γὰρ διάνοια ὁρᾷς, ὡς μεγάλη." “ δοκεῖ
μέν," ἔφη, “κἀμοί, ὦ Δάμι, τὸ δὲ ἀτελὲς αὐτῆς
διαβάλλει αὐτόν, ὡς ἀτελῆ μὲν ἄδοντα, ἀτελῆ δὲ
eg adi τά TOL Ξέρξου ἀναλεγόμενος ἐπαινῶ
τὸν ἄνδρα, οὐχ ὅτι τὸν “Ελλήσποντον ἔζευξεν,
ἀλλ᾽ ὅτι διέβη αὐτόν, Νέρωνα δὲ οὔτε πλευσού-
μενον διὰ τοῦ Ἰσθμοῦ ὁρῶ οὔτε ἐς τέρμα τῆς
ὀρυχῆς ἥξοντα, δοκεῖ δέ μοι καὶ φόβου μεστὸς
ἀναχωρῆσαι τῆς Ἑλλάδος, εἰ μὴ ἡ ἀλήθεια
»
ἀπόλωλεν.
VIL
Ἀφικομένου δέ τινος ἐς Tadepa μετὰ ταῦτα
n \ a , / » 7 v
τῶν τοὺς ταχεῖς διαθεόντων δρόμους, καὶ κελεύοντος
εὐαγγέλια θύειν τρισολυμπιονίκην Νέρωνα ἄδοντας,
τὰ μὲν Τ᾽άδειρα ξυνίει τῆς νίκης καὶ ὅτι ἐν᾽Αρκαδίᾳ
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LIFE OF APOLLONIUS, BOOK V

present, but you listened to him without enthusiasm,’ cmap. ‘You laughed,’ or ‘You did not clap your hands, Y"! or ‘You have not offered a sacrifice in behalf of his voice nor prayed that it may be more splendid than ever at the Pythian festival.’ You can imagine that _ the Greeks will endure whole Iliads of woe at these spectacles. For I have long ago learned by the revela- ᾽ς tion of heaven that the Isthmus-will be cut through or will not be cut through, and just now, they say, it is being cut.’’ Here Damis took him up and said : _* As for myself, O Apollonius, I think this scheme of cutting through the Isthmus excels all other under- takings of Nero, for you yourself see how magnificent a project it is.” “I admit,” he said, “that it is, O Damis; but it will go against him that he never could complete it, that just as he never

finished his songs, so he never finished his digging. When I review the career of Xerxes, I am disposed to praise him not because he bridged the Hellespont, but because he got across it ; but as for Nero, I perceive that- he will neither sail his ships through the Isthmus, nor ever come to an end of his digging; and I believe, unless truth has wholly departed from among men, that he will retire from Hellas in a fit of panic,”

VIII

Art this time a swift runner arrived αὖ Gadeira, and cHap, ordered them to offer sacrifices for the good tidings, 1 and to sing hymns in honour of Nero who had thrice teens τ won the prize at Olympia. In the city of Gadeira of Nero's indeed they understood the meaning of the victory, τάδε το and that there had been some famous contest in .

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[

VOL, I. | ae

“OAR,
VIII ,
CAP.

IX

FLAVIUS PHΠΟΘΤΑΤῦ

Vv > x 5. ΛΠ > AAT RS 2 > \
τίς εἴη ἀγὼν εὐδόκιμος, ἐπειδή, ὡς εἶπον, ἐς ΤΑ
Ελλήνων σπεύδουσιν, αἱ δὲ πόλεις αἱ πρόσοικοι
nA , ” “ra cf ” \? 4 4
τοῖς Ἰαδείροις οὔτε ἐγίγνωσκον 6 τι εἴη τὰ Ὀλύμ-
5039 of 3 / x 3 /. 53. 957 ὦ 7 ’
πία, οὐδ’ ὅ τι ἀγωνία ἢ ἀγών, οὐδὲ ἐφ’ ὅτῳ θύουσιν,
ἀλλ’ ἀπήγοντο ἐς γελοίους, δόξας πολέμου νίκην
ἡγούμενοι ταῦτα καὶ ὅτι ὁ Nspee ἠρήκοι τινὰς.
ἀνθρώπους Ολυμπίους" οὐδὲ γὰρ τραγῳδίας ποτὲ a
κιθαρῳδίας θεαταὶ ἐγεγόνεσαν.
ν

IX

a ee

chp hae γοῦν οἰκοῦντας τὰ Ἴπολα, πόλις δὲ κἀκείνη,

Βαιτική, φησὶν ὁ Δάμις παθεῖν τι πρὸς ce
ὑποκριτήν, οὗ κἀμὲ ἄξιον ἐπιμνησθῆναι" θυουσῶν
γὰρ τῶν πόλεων θαμὰ ἐπὶ ταῖς νίκαις, ἐπειδὴ Kal
αἱ Τυθικαὶ ἤδη ἀπηγγέλλοντο, τραγῳδίας ὑΰπο-
κριτὴς τῶν. οὐκ ἀξιουμένων ἀνταγωνίζεσθαι τῷ
Νέρωνι ἐπήει τὰς ἑσπερίους πόλεις ἀγείρων, καὶ
τῇ τέχνῃ χρώμενος ηὐδοκίμει παρὰ τοῖς ἧττον
βαρβάροις, πρῶτον μὲν δι’ αὐτὸ τὸ ἥκειν παρ᾽
ἀνθρώπους, of μήπω τραγῳδίας ἤκουσαν, εἶτ᾽
—_------

᾽ ἐπειδὴ τὰς Νέρωνος μελῳδίας ἀκριβοῦν ἔφασκε.

παρελθὼν δὲ ἐς ta ΄Ιπολα φοβερὸς μὲν αὐτοῖς

2 7 ν ἃ > , ΄ 2 \ an Aus
ἐσμεν Kat OV EOLWTTA χρονον ETL sidey dee
καὶ ὁρῶντες. οἱ ἄνθρωποι βαδίξοντα μὲν αὐτὸν

μέγα, κεχηνότα δὲ τοσοῦτον, ἐφεστῶτα δὲ ὀκρί-
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LIFE OF APOLLONIUS, BOOK V

Areadia; for, as I said before, the people of Gadeira onap. affect Hellenic civilisation. But the cities in the V!! neighbourhood of Gadeira neither knew what the Olympic festival was, nor what a contest nor an arena meant; nor did they understand what they were sacrificing for, but they indulged in the most ridiculous suppositions, and imagined that it was a victory in war that Nero had won and that he had taken captive some men called Olympians ; for they

had never been spectators either of a tragedy or of a
harp-playing performance.
IX

Damis indeed speaks of the singular effect which CcHap. a tragic actor produced upon the minds of the inhabitants of Ipola, which is a city of Baetica, and facts cette I think the story is worthy of being reproduced by 0m the me. ‘The cities were multiplying their sacrifices in Ipola honour of the Emperor’s victories, for those at the Pythian festival were already announced, when an actor of tragedy, who was one of those that * had not ventured to contend for the prize against Nero, was ona strolling tour round the cities of the west, and by his histrionic talent he had won no small fame among the less barbarous of the populations, for two reasons, firstly because he found himself among people who had never before heard a tragedy, and secondly because he pretended exactly to reproduce the melodies of Nero. But when he appeared at Ipola, they showed some fear of him before he ever opened his lips upon the stage, and they shrank in dismay at his appearance when they

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3 ik 11 3

FLAVIUS PHILOSTRATUS

CAP. Bacw οὕτως ὑψηλοῖς τερατώδη τε τὰ περὶ vi
* ἐσθήματα, οὐκ ἄφοβοι ἦσαν τοῦ σχήματος, ἐπεὶ
δὲ ἐξάρας τὴν φωνὴν γεγωνὸν ἐφθέγξατο, φυγὴ οἱ
πλεῖστοι ὦχοντο, ὥσπερ ὑπὸ δαίμονος ἐμβοηθέντες.
τοιαῦτα μὲν τὰ ἤθη τῶν ταύτῃ βαρβάρων καὶ
οὕτως ἀρχαῖα.
X

CAP. Σπουδὴν δὲ ποιουμένου τοῦ τὴν Βαιτικὴν ἐπι-
X 4 3 / a? / la
τροπεύοντος ἐς ξυνουσίαν τῷ ᾽Απολλωνίῳ ἐλθεῖν,
ὁ μὲν ἀηδεῖς ἔφη τὰς ξυνουσίας τὰς ἑαυτοῦ
, - \ n e \ na
φαίνεσθαι τοῖς μὴ φιλοσοφοῦσιν, ὁ δὲ προσέκειτο
αἰτῶν τοῦτο" ἐπεὶ δὲ χρηστός τε εἶναι ἐλέγετο καὶ
διαβεβλημένος πρὸς τοὺς Νέρωνος μίμους, γράφει
N , 3.4 > \ «3 7 7) >
πρὸς αὐτὸν ἐπιστολὴν ὁ ᾽Απολλώνιος, ἵν᾽ ἐς “τὰ
Γάδειρα ἔλθοι, ὁ δὲ ἀφελὼν τὸν τῆς ἀρχῆς ὄγκον
\ 2 7 \ £ a 2 4 3 :

ξὺν ὀλίγοις Kal ἑαυτῷ ἐπιτηδειοτάτοις ἦλθεν.
ἀσπασάμενοι δὲ ἀλλήλους καὶ μεταστησάμενοι
\ / Ό \ / > \ >
τοὺς παρόντας, 6 τι μὲν διελέχθησαν, οὐδεὶς οἶδε,
τεκμαίρεται δὲ ὁ Δάμις ἐπὶ Νέρωνα ξυμβῆναι
σφᾶς. τριῶν γὰρ ἡμερῶν ἰδίᾳ σπουδάσαντες, ὁ
μὲν amy el περιβαλὼν τὸν ᾽Απολλώνιον, ὁ δέ,
δ ἔρρωσο," ἔφη, “ καὶ μέμνησο τοῦ Βίνδικος." τί
δὲ τοῦτο ἦν; ἐπὶ “Νέρωνα ἐν ᾽Αχαίᾳ ἄδοντα τὰ
ἔθνη τὰ ἑσπέρια λέγεται κινῆσαι Βιωδιξ, ἀνὴρ οἷος
ἐκτεμεῖν τὰς νευράς, ἃς Νέρων ἀμαθῶς ἔψαλλε,
πρὸς γὰρ τὰ στρατόπεδα, οἷς ἐπετέτακτο, λόγον
κατ᾽ αὐτοῦ διῆλθεν, ὃ ὂν ἐκ πάνυ γενναίας φιλο-
σοφίας ἐπὶ τύραννον ἄν τις πνεύσειεν: ἔφη γὰρ
484

εὐ μι

oe Oo ee Se le el Oe

saw him striding across the stage, with his mouth all cuap, agape, mounted on buskins extra high, and clad in

the most wonderful garments ; but when he lifted

up his voice and bellowed out loud, most of them took to their heels, as if they had a demon yelling

at them. Such and so old-fashioned are the
manners of the barbarians of that country.
X

Tue governor of Baetica was very anxious to have CHAP. a conversation. with Apollonius, and though the, |. latter said that his conversation must seem tedious with the. to any but philosophers, the other insisted in his foverne. oὗ demand. And as he was said to be a worthy person Gadeira and to detest the mimes of Nero, Apollonius, wrote to him a letter asking him to come to Gadeira ; and he, divesting himself of all the pomp of authority, came with a few of his most intimate friends. They greeted one another, and no one knows what they said.to one another in an interview from which they excluded the rest of the company; but Damic hazards the opinion that they formed a plot together against Nero. For after three days spent in private conversations, the governor went away, after em- bracing Apollonius, while the latter said :,‘‘ Farewell, and do not forget Vindex.’” Now what was the meaning fof this? When Nero was singing in Achaea, Vindex is said to have stirred up against him the nations of the West, and he was a man quite capable of cutting out the strings which Nero so ignorantly twanged. For he addressed a speech, inspired by the loftiest sentiments which a man ean feel against a tyrant, to the troops’ which he

car. Νέρωνα εἶναι πάντα μᾶλλον ἢ κιθαρῳδὸν Kat
κιθαρῳδὸν μᾶλλον ἢ βασιλέα. προφέρειν δὲ αὐτῷ
μανίαν μὲν καὶ Φφιλῴχρημότίαν καὶ ὠμότητα KH
ἀσέλγειαν πᾶσαν, τὸ δὲ ὠμότατον, τῶν ἐκείνου μὴ
προφέρειν αὐτῷ: τὴν γὰρ μητέρα ἐν δίκῃ ἀπεκτο-
νέναι, ἐπειδὴ τοιοῦτον ἔτεκε. ταῦτ᾽ οὖν ὡς ἔσται
προγυγνώσκων ὁ ᾽Απολλώνιος, ξυνέταττε τῷ Βίνδικι
ὅμορον ἄρχοντα, μονονουχὶ ὅπλα ὑπὲρ τῆς Ῥώμης.
τιθέμενος.
XI

\ n ye ΠΙ e t PAE
cap. Φλεγμαινόντων δὲ τῶν περὶ THY ἑσπέραν, τρέ-
XI - Large. a 9. -_ A 7 \ 7 4

πονται τὸ ἐντεῦθεν ert Λιβύην καὶ Τυρρηνούς, καὶ
τὰ μὲν πεζῇ βαδίζοντες, τὰ δὲ ἐπὶ πλοίων πορευό-
μενοι κατίσχουσιν ἐν Σικελίᾳ, οὗ τὸ Λιλύβαιον.
΄ δὲ ἐπὶ M ΄ \ {ae
παραπλεύσαντες δὲ ἐπὶ Μεσσήνην τε καὶ πορθμόν,
» ς V9 , ΄ \. ἡ
ἔνθα ὁ Τυρρηνὸς ᾽Αδρίᾳ ξυμβάλλων χαλεπὴν
> 7 \ / > n 7 e
ἐργάζονται τὴν Χάρυβδιν, ἀκοῦσαί φασιν, ὡς
Νέρων μὲν πεφεύγοι, τεθνήκοι δὲ Βίνδιξ, ἅπτοιντο,
\ an > n ς N > > n «ς 7 ς ee: A

δὲ τῆς ἀρχῆς οἱ μὲν ἐξ αὐτῆς “Ρώμης, οἱ δὲ ὁπόθεν
τύχοι τῶν ἐθνῶν. ἐρομένων δὲ αὐτὸν τῶν ἑταίρων,
of προβήσοιτο ταῦτα καὶ ὅτου λοιπὸν ἡ ἀρχὴ
ἔσοιτο, “ πολλῶν, εἶπε, “ Θηβαίων." τὴν yap
ἰσχύν, ἡ πρὸς ὀλίγον Βιτέλιος τε καὶ Γάλβας καὶ
Ὄθων ἐχρήσαντο, Θηβαίοις εἴκασεν, of χρόνον
κομιδῇ βραχὺν ἤχθησαν ἐς τὰ τῶν Ἑλλήνων
πράγματα.
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commanded, and he declared in it that Nero was cmap. anything rather than a harpist, and a harpist rather Σ than a sovereign. And he taxed him with madness and avarice and cruelty and wantonness of every kind, though he omitted to tax him with the eruellest of his crimes ; for he said that he had quite rightly put to death his mother, because she had borne such a monster. Apollonius, forecasting how

all this must end, had accordingly brought into line with Vindex the governor of a neighbouring province, and so all but took up arms himself in behalf of Rome.

| XI

Burt as matters in the west were in such an inflamed CHAP. condition Apollonius and his friends returned thence tse towards Libya and the Tyrrhenian land ; and, partly shoet polamie on foot and partly by sea, they made their way to oi yitellius, Sicily, where they stopped at Lilybaeum. Then Otho’ they coasted along to Messina and to the Straits, where the junction of the Tyrrhenian Sea with the ’ Adriatic gives rise to the dangers of Charybdis. Here they say they heard that Nero had taken to flight, though Vindex was dead ; and that various claimants were snatching at the throne, some from Rome itself, and others from various countries. Now when his companions asked him what would be the issue of these events, and who would get possession, in © the end, of the throne, he answered : “Many Thebans will have it.’ For he compared the pretenders, namely, Vitellius and Galba and Otho, in view of the short lease of power which they enjoyed, to Thebans, for it was only during a yery short time that they held dominion over the Hellenic world.

CAP.
XII
CAP,
XIII
FLAVIUS PHILOSTRATUS

XII

ΟΥ Θ᾽ \ \ \ a ö 4 7

τι μὲν γὰρ τὰ τοιαῦτα δαιμονίᾳ κινήσει προ-
/ - N yy
εγίγνωσκε, Kal ὅτι τοῖς γόητα τὸν ἄνδρα ἡγου-

ε / an
μένοις οὐχ ὑγιαίνει ὁ λόγος, δηλοῖ μὲν καὶ τὰ
/ a
εἰρημένα, σκεψώμεθα δὲ κἀκεῖνα: οἱ γόητες,

ε “ ᾽ :

ἡγοῦμαι δ᾽ αὐτοὺς ἐγὼ κακοδαιμονεστάτους ἀνθ-

ρώπων, οἱ μὲν ἐς βασάνους εἰδώλων χωροῦντες, οἱ
9 / 7 ς \ is \ ΕΎΚΑ / x
δ᾽ ἐς θυσίας βαρβάρους, οἱ δὲ ἐς τὸ ἐπᾷσαί τι ἢ

ἀλεῖψαι, μεταποιεῖν φασι τὰ εἱμαρμένα, καὶ

4
πολλοὶ τούτων κατηγορίαις ὑπαχθέντες τὰ
a ς / \ 3 > \ “
τοιαῦτα ὡμολόγησαν σοφοὶ εἶναι. ὁ δὲ εἴπετο
\ a > a 5 fe ς 3... τέ -
μὲν τοῖς ἐκ Μοιρῶν, προὔλεγε δέ, ὡς ἀνάγκη

7 /

γενέσθαι αὐτά, προεγίγνωσκε δὲ οὐ γοητεύων,

᾽ 5) ἦν

arr᾽ ἐξ ὧν οἱ θεοὶ ἔφαινον. ἰδὼν δὲ παρὰ τοῖς

> -

Ἰνδοῖς τοὺς τρίποδας καὶ τοὺς οἰνοχόους καὶ ὅσα
> / 3 a > ΜΪΔ4᾽ ἡ /
αὐτόματα ἐσφοιτᾶν εἶπον, οὔθ᾽ ὅπως σοφίζοιντο
» / 5" ῾ΥΦ ᾽ / lal b] ΩΣ / /
αὐτά, ἤρετο, οὔτ᾽ ἐδεήθη μαθεῖν, ἀλλ᾽ ἐπήνει μέν,

a b] > 5.7
ζηλοῦν δ᾽ οὐκ ἠξίου.
XIII

> , \ > A 2 \ / \
Αφικομένων δὲ αὐτῶν ές τὰς Συρακούσας γυνὴ
fal lal 7 ῾Υ
τῶν οὐκ ἀφανῶν τέρας ἀπεκύησεν, οἷον οὔπω ἐμαε-
εύθη: τρεῖς γὰρ τῷ βρέφει κεφαλαὶ ἦσαν ἐξ οἰκείας
ἑκάστη δέρης, τὰ δὲ ἐπ᾽ αὐταῖς ἑνὸς πάντα. οἱ
μὲν δὴ παχέως ἐξηγούμενοι τὴν Σικελίαν ἔφασαν,
7 a ¸
τρινακρία γάρ, ἀπολεῖσθαι, εἰ μὴ ὁμονοήσειέξ τε
488
᾽

LIFE OF APOLLONIUS, BOOK V

XII

Tuart he was enabled to make such forecasts by some CHAP. divine impulse, and that it is no sound inference to *" | infer, as some people @o, that our hero was ἃ wizard, APolonius is clear from what I have already said. But let us con- because he ~ sider these facts : wizards, whom for my part I reckon the tages to be the most unfortunate of mankind, claim to alter the course of destiny, by having recourse either to the torture of lost spirits or to barbaric sacrifices, or to certain incantations or anointings ; and many of them when accused of such practices have admitted that they were adepts in such practices. But Apollonius submitted himself to the decrees of the Fates, and only foretold that things must come to pass ; and his foreknowledge was gained not by wizardry, but from what the gods revealed to him. And when among the Indians he beheld their tripods and their dumb waiters and other automata, which I described as entering the room of their own accord, he did not ask how they were contrived, nor did he ask to be informed ; he only praised them, but did not aspire to imitate them.

XITI

Now when they reached Syracuse a woman of a CHAP leading family was brought to bed of such a monster pa as never any woman was delivered of before ; for her jjeaded_ child had three heads, and each

head had a neck of rege barn its own? but below them there was a single body. portends Of the vulgar and stupid interpretations of this }ethree

prodigy, one was that it signified the impending ruin Pretenders
489
CAP.
XΠΙ
CAP.
XIV
FLAVIUS PHI LOSTRATUS’

καὶ ξυμπνεύσειεν---ἐστασίαζον δὲ dpa πολλαὶ τῶν

, N
πόλεων πρὸς ἑαυτάς τε καὶ πρὸς ἀλλήλας καὶ τὸ
> 7 an > “ a 7 ς ae Sa, ‘
ἐν κόσμῳ ζῆν ἀπῆν τῆς νήσου--- οἱ δὲ ἔφασαν τὸν
Τυφῶ, ποχλυκέφαλον δὲ εἶναι, νεώτερα ἀπειλεῖν τῇ
Σικελίᾳ, ὁ δὲ ᾽Απολλώνιος, “ἴθι, ἔφη, “ὦ Δάμι,
\ , > , > A /, 55. 5“) \.
Kal κάτιδε αὐτό, εἰ οὕτω ξύγκειται.᾽ ἐξέκειτο yap
δημοσίᾳ τοῖς τερατολογεῖν εἰδόσιν, ἀπαγγείλαντος
\ a / ¢ 7 y 2 el
δὲ τοῦ Δάμιδος, ὡς τρικέφαλον εἴη καὶ ἄρρεν,
\ Se Ree té nA 99 oot “
ξυναγαγὼν τοὺς ἑταίρους, “ τρεῖς, ἔφη, “‘Ρωμαίων
aes , ἃ 6334 ; ,ὔ xy -
αὐτοκράτορες, ovs ἐγὼ πρῴην Θηβαίους ἔφην,
τελειώσει δὲ οὐδεὶς τὸ ἄρχειν, GAN οἱ μὲν ἐπ᾽
> rn tps € OX \ oN Ὸ a tp’ io
αὐτῆς Ῥώμης, ὁ δὲ περὶ τὰ ὅμορα τῇ Ῥώμῃ dvvy-
θέντες ἀπολοῦνται, θᾶττον ἀποβαλόντες τὸ προσ-
ὠπεῖον ἢ οἱ τῶν τραγῳδῶν τύραννοι." καὶ ὃ Χόγος
αὐτίκα ἐς φῶς ἦλθε: Γάλβας μὲν yap ἐπ᾽ αὐτῆς
“‘Ρώμης ἀπέθανεν ἀψάμενος τῆς ἀρχῆς, ἀπέθανε δὲ
καὶ Βιτέλιος ὀνειροπολήσας τὸ ἄρχειν, "῾Όθθων δὲ
\ \ ς / 7 rain. \ 2O\
περὶ τοὺς ἑσπερίους Γαλάτας ἀποθανὼν οὐδὲ
τάφου λαμπροῦ ἔτυχεν, ἀλλ’ ὥσπερ ἰδιώτης
a / ἈΝ 4 a ἘΓΌΟΝ ἂν
κεῖται" διέπτη δὲ ἡ τύχη ταῦτα ἑνὶ ἔτει.
XIV
Πορευθέντες δὲ ἐπὶ Κατάνης, οὗ τὸ ὄρος ἡ
Αἴτνη, Καταναίων μὲν ἀκοῦσαί φασιν ἡγουμένων
499

of Sicily,—for it has three headlands,—unless the cHap inhabitants composed their feuds and could. live *!4 together in peace; for as a matter of fact several of the cities were at variance both with them- selves and with one another, and such a thing as orderly life was unknown in the _ island: Another explanation was that Typho, a many- headed monster, was threatening Sicily with his violence. But Apollonius said: ‘Go, Ὁ Damis, and look if the child is really made up as they say.’ For the thing was exposed to public view for the miracle-mongers to exercise. their ingenuity upon. it. When Damis reported that it was a three-headed creature and of the male sex, Apollonius got together his companions and said: “It signifies three emperors of Rome, whom yesterday I called Thebans; and not one of them shall enjoy complete dominion, but two of them shall perish after holding sway in Rome itself, and the third after doing so in the countries. bordering upon..Rome ; and they. shall: shuffle off their masks more. quickly than if _they were tragic actors playing the part of tyrant.” And the truth of his statement was almost immediately revealed ; for Galba died in Rome itself, just. after he. grasped the crown, and Vitellius died after only dreaming of the crown, and Otho died in Western Galatia, and was not even accorded a public funeral, but lies buried like any private person. And the whole episode was past and over within a single year.

XIV

Next they came to Catana, where is Mount Etna ; CHAP. and they say that they heard from the inhabitants of *!Y

CAP. τον Τυφῶ δεδέσθαι ἐκεῖ καὶ πῦρ ἐξ αὐτοῦ avic-
ἃ
τασθαι, ὃ τύφει τὴν Αἴτνην, αὐτοὶ δ᾽ ἐς πιθανω-
/ > rate / \ / lal
τέρους ἀφικέσθαι λόγους καὶ προσήκοντας τοῖς
“ »y n
φιλοσοφοῦσιν. ἄρξαι δ᾽ αὐτῶν τὸν ᾽Απολλώνιον
οὖν Μή, δὲ γὶ Wale thy ey, ἐς ἡ αν
ὧδε ἐρόμενον τοὺς ἑταίρους, “ ἔστι τι μυθολογία;
“νὴ Αν,” εἶπεν ὁ Μένιππος, “ἦν γε οἱ ποιηταὶ
a \ a?
ἐπαινοῦσι. “τὸν δὲ δὴ Αἴσωπον τί ἠγῇ; "
ες

/ 3 \ \
“μυθολόγον, εἶπε, “καὶ λογοποιὸν πάντα."

“O > lal
“πότεροι δὲ σοφοὶ τῶν μύθων; “οἱ τῶν ποιη-
“O ’»’ 3 ce. 5 δ} e / 1O 3°
Τον, εἶπεν, “ἐπειδὴ ὡς γεγονότες ἄδονται.
\
“ot δὲ δὴ Αἰσώπου ti;” “ βάτραχοι, ἔφη,
ες \ v \ A \ Ï “O θ
καὶ ὄνοι καὶ λῆροι γραυσὶν οἷοι μασᾶσθαι
>’ \ 7 3 9 >" FS Ae
καὶ παιδίοις." “Kat μήν," ἔφη, “ ἐμοί," ὁ ᾽Απολ-
’ “
λώνιος, “ἐπιτηδειότεροε πρὸς σοφίαν οἱ τοῦ
\ \
Αἰσώπου φαίνονται" οἱ μὲν yap περὶ τοὺς ἥρωας,
na /
ὧν ποιητικὴ πᾶσα ἔχεται, καὶ διαφθείρουσι τοὺς
\ , \
ἀκροωμένους, ἐπειδὴ EPWTAS TE ἀτόπους οἱ ποιηταὶ
ἑρμηνεύουσι καὶ ἀδελφῶν γάμους καὶ διαβολὰς ἐς
7ὔ 7
θεοὺς καὶ βρώσεις παίδων καὶ πανουργίας ἀνελ-
Vat \ \ \ ”
ευθέρους καὶ δίκας, Kal TO ὡς γεγονὸς αὐτῶν ἄγει
a \ a \
Kal τὸν ἐρῶντα καὶ τὸν ζηλοτυποῦντα Kal τὸν
5 n rn xX / 4.0 δ... id
ἐπιθυμοῦντα πλουτεῖν ἢ τυραννεύειν ἐφ᾽ ἅπερ οἱ
Lal v \ 8 \ / lal \ > ,
μῦθοι, Αἴσωπος δὲ ὑπὸ σοφίας πρῶτον μὲν οὐκ ἐς
ATs ral nr \ /
TO κοινὸν τῶν ταῦτα ἀδόντων ἑαυτὸν κατέστησεν,
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the city a story about Typho being bound on the cnap. spot and about fire rising from him, and this fire *!¥ sends up the smoke! of Etna; but they themselves 34s" came to more plausible conclusions and more in keep- ing with philosophy. And they say that Apollonius began the discussion by asking his companions : “Is there such a thing as mythology?” “Yes, by Zeus,’ answered Menippus, “and I mean: by it that which furnishes poets with their themes.” “What then do you think of Aesop?” “He is a mythologist and writer of fables and no more.” * And which. set of myths show any talent?” “Those of the poets,’ he answered, “ because they are represented. in the poems as_ having taken place.” ‘“ And what then do you think of the stories of Aesop?” “ Frogs,” he answered, “and donkeys and nonsense only fit to be swallowed by old women and children.” “And yet for my own part,’ said Apollonius, “I find them more conducive to wisdom than the others. For those others, of which all poetry is so fond, and

which deal with heroes, positively destroy the souls of their hearers, because the poet relates stories of outlandish passion and of incestuous marriages, and repeats calumnies against the gods, of how they ate their own children, and committed crimes of meanness, and quarrelled with one another; and the affectation and pretence of reality leads passionate and jealous people and miserlike and ambitious persons to imitate the stories. Aesop on the other hand had in the first place the wisdom never to identify himself with those who put such stories into verse, but took a line

1 There is a pun in the Greek between Typhé = Typhon and typho = to smoke,

σμικρῶν πραγμάτων διδάσκει μεγάλα, Kal προ-
θέμενος τὸν λόγον ἐπάγει αὐτῷ τὸ πρᾶττε ἢ μὴ
πρᾶττε, εἶτα τοῦ φιλαλήθους μᾶλλον ἢ οἱ ποιηταὶ
ἥψατο" οἱ μὲν γὰρ βιάζονται πιθανοὺς φαίνεσθαι
\ 4 n / Cris Qs F904 7 ˝I a4 oe
TOUS E€AUTOV λόγους, ὁ ὃ aes! M sate ρος tnt bs ye
ἐστι ψευδής, πᾶς. OLOEV OTL, αὐτὸ τὸ μὴ περὶ
ἀληθινῶν ἐρεῖν ἀληθεύει. καὶ ὁ μὲν ποιητὴς
εἰπὼν τὸν ἑαυτοῦ λόγον καταλείπει τῷ ὑγιαίνοντι
ἀκροατῇ βασανίζειν αὐτόν, εἰ ἐγένετο, ὁ δὲ εἰπὼν
è An / > \ \ 4 Ό
μὲν ψευδῆ χόγον, ἐπαγαγὼν δὲ νουθεσίαν, ὥσπερ
0 Αἴσωπος, δείκνυσιν ὡς ἐς τὸ χρήσιμον τῆς
ἀκροάσεως τῷ Ψεύδει κέχρηται. χαρίεν δ᾽ αὐτοῦ
τς \ ray eo/ ἢ ´ be n
TO. καὶ TA ἄλογα ἡδίω ἐργάζεσθαι Kal σπουδῆς
ἄξια τοῖς ἀνθρώποις, ἐκ παίδων γὰρ τοῖς λόγοις
τούτοις ξυγγενόμενοι καὶ ὑπ᾽ αὐτῶν ἐκνηπιωθέντες,
δόξας “ἀναχαμβάνομεν περὶ ἑκάστου τῶν ζῴων,
τὰ μὲν ὡς βασιλικὰ εἴη, τὰ δὲ ὡς εὐήθη,
τὰ δὲ ὡς κομψά, τὰ δὲ ὡς ἀκέραια, καὶ ὁ μὲν
ποιητὴς εἰπὼν
: /
πολλαὶ μορφαὶ τῶν δαιμονίων
ἢ τοιοῦτό τι ἐπιχορεύσας ἀπῆλθεν, ὁ ὁ δὲ Αἴσωπος

ἐπιχρησμῳδήσας τὸν ἑαυτοῦ λόγον καταλύει τὴν

ξυνουσίαν ἐς ὃ προὔθετο.

῎I Kurip. Alcestis, last line.

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LIFE OF APOLLONIUS, BOOK V

of his own; and in the second, like those who can cHaP dine well off the plainest dishes, he made use of XI humble incidents to teach great truths, and after telling a story he adds to it the advice to do a thing or . not to do it.. Then, too, he was really more attached to truth than the poets are; for the latter do violence to their own stories in order to make them probable; but he by announcing a story . which everyone knows not to be true, told the truth by the very fact that he did not claim to be relating real events. And the poet, after telling his story, leaves a healthy-minded reader cudgelling his brains to know whether it really. happened ; whereas one who, like Aesop, tells a story which is false and does not pretend to be anything else, merely investing it with a good moral, shows that he has made use of the falsehood merely for its utility to his audience. And there is another charm about him, namely, that he puts animals in a pleasing light and makes them interesting to mankind. For after being brought up from childhood with these stories, and after being as it were nursed by them from babyhood, we acquire certain opinions of the several animals and think of some of them as royal animals, of others as silly, of others as witty, of others as innocent. And whereas the poet, after telling us that there are ‘many forms of heavenly visitation’ or something of the kind, dismisses his chorus and departs, Aesop adds an oracle to his story, and dismisses his hearers just as they reach the conclusion he wished to lead them up to.

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CAP,
XV
FLAVIUS PHILOSTRATUS

XV

] n A
“’᾽Εμὲ δέ, ὦ Μένιππε, καὶ μῦθον περὶ τῆς Αἰσώπου
σοφίας ἐδιδάξατο ἡ. μήτηρ κομιδῇ νήπιον, ὡς εἴη
ς ny
μέν ποτε ποιμὴν ὁ Αἴσωπος, νέμοι δὲ πρὸς ἱερῷ
“RB an / δὲ > ’ \ A t alas fats) \
ρμοῦ, σοφίας δὲ ἐρῴη καὶ εὔχοιτο αὐτῷ ὑπὲρ
/ \ \ εἶδε. Mees > a
τούτου, πολλοὶ δὲ καὶ ἕτερον ταῦτον ALTOUYTES
> A ne a ς \ ’ ς ιν
ἐπιφοιτῷεν τῷ “Ερμῇ, ὁ μὲν χρυσόν, ὁ δ᾽ ἄργυρον,
ὁ δὲ κηρύκειον ἐλεφάντινον, ὁ δὲ τῶν οὕτω τι
an > +f ς δ' AZ + \ cf

λαμπρῶν ἀνάπτων, Ο ἰσωπος ἔχοι μὲν οὕτως,
ὡς μηδὲν τῶν τοιούτων ὄχειν, φείδοιτο δὲ καὶ ὧν
εἶχε, γάλακτος δὲ αὐτῷ σπένδοι, ὅσον bis ἀμελχ-
θεῖσα ἐδίδου καὶ κηρίον ἐπὶ τὸν βωμὸν φέροι, ὅσον
\ a a a
τὴν χεῖρα ἐμπλῆσαι, ἐστιᾶν δ᾽ αὐτὸν καὶ μύρτοις
» V2} © be} A a cy δ BN a y
ᾠετο καὶ παραθεὶς ἂν τῶν ῥόδων ἢ τῶν ἴων
Ὃ / a a»
κομιδῇ ὀλίγα. “τί yap δεῖ, ὦ “Ερμῆ," ἔλεγε,
“ στεφάνους πλέκειν καὶ ἀμελεῖν τῶν προβάτων;
ε \ rE ey as > ς \ igh < p jc, \ a
ὡς δὲ ἀφίκοντο ἐς ῥητὴν ἡμέραν ἐπὶ τὴν τῆς
7 ς n ,
σοφίας διανομήν, ὁ μέν Ἑρμῆς ἅτε λόγιος καὶ
a 32 n
Kepd@os, “ σὺ pév, ἔφη, “ φιλοσοφίαν Exe,’ TO
πλεῖστα δήπουθεν ἀναθέντι, “ad δὲ ἐς ῥητόρων
ἤθη χώρει," τῷ δεύτερά που χαρισαμένῳ, “ σοὶ δὲ
ἀστρονομεῖν χώρα, σοὶ δὲ εἶναι μουσικῷ, σοὶ δὲ.
e / lal / \ δὲ 3 / > > \ δὲ
ἡρῴου ποιητῇ μέτρου, σοὶ δὲ ἰαμβείου." ἐπεὶ δὲ
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LIFE OF APOLLONIUS, BOOK V

me S|

© Anp as for myself, Ὃ Menippus, my mother OHAP. taught me a story about the wisdom of Aesop when ὧν I was a mere child, and told me that he was once a Ae shepherd, and was tending his flocks. hard by a Hermes temple of Hermes, and that he was a passionate lover of wisdom and prayed to Hermes that he might receive it. Many other. people, she said, also resorted to the temple of Hermes asking for the same gift, and one of them would hang on the altar gold, another silver, another a herald’s wand of ivory, and others other rich presents of the kind. Now Aesop, she said, was not in a position to own any of: these things; but he saved up what he had, and poured a libation of as much milk as a sheep would give at one milking in honour of Hermes, and brought a honeycomb and laid it on the altar, big enough to fill the hand, and-he thought of regaling the god with myrtle berries, or perhaps by laying just a few roses or violets at the altar, ‘For, said he, “would you, O Hermes, have me weave crowns for you and neglect my sheep?’ Now when on the appointed day they arrived for the distribution. of the gifts of wisdom, Hermes as the god of wisdom and eloquence and also of rewards, said to him who;as you may well suppose, had made the biggest offering: ‘Here is philosophy for you’ ; and to him who had made the next handsomest. present, he said : ‘ Do you take your place among the orators’; and to others he said: ‘ You shall have the gift of astronomy or you shall be a musician, or you shall be an epic poet and write in heroic metre, or you shall

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/ / ” 7 BA «
καίτοι λογιώτατος ὢν, κατανάλωσεν ἄκων ἅπαντα
fol / \
Τα τῆς φιλοσοφίας μέρη, καὶ ἔλαθεν ἑαυτὸν
a a \ / ?
ἐκπεσὼν τοῦ Αἰσώπου, ἐνθυμεῖται τὰς “Ὥρας, ὑφ
Φ > \ 3 nr ofa | 4 > ’ὔ ’»
ὧν αὐτὸς ἐν κορυφαῖς τοῦ ᾽Ολύμπου ἐτράφη, ὡς
7 / \ Va an nA
ἐν σπαργάνοις ποτὲ αὐτῷ ὄντι μῦθον διελθοῦσαι
CAP.
XVI
n / na n
περὶ τῆς Bods, ὃν διελέχθη τῷ ἀνθρώπῳ ἡ Bods
a ol A \ ἴον
ὑπὲρ ἑαυτῆς τε καὶ τῆς γῆς, ἐς ἔρωτα αὐτὸν τῶν
nan / lal /
τοῦ ᾽Απόλλωνος βοῶν κατέστησαν, καὶ δίδωσιν
> a \ / an ? / \ Σ
ἐντεῦθεν τὴν μυθολογίαν τῷ Αἰσώπῳ, λοιπὴν ἐν
/ » 9 co » 9 , oc ἃ rn ”
σοφίας οἴκῳ οὖσαν, “ἔχε, εἰπών, “ ἃ πρῶτα ἔμα-
20 e \ \ N \ n chaty ς
Gov.’ ai μὲν δὴ πολλαὶ μορφαὶ τῆς τέχνης
7 fa
ἐνθένδε ἀφίκοντο τῷ Αἰσώπῳ, καὶ τοιόνδε ἀπέβη
\ a . / a
ΤΟ τῆς μυθολογίας πρᾶγμα.
=

XVI

,ΰΰ pe ay a
"Tews δ᾽ ἀνόητον ἔπαθον: ἐπιστρέψαι yap ὑμᾶς
\ ? ἢ ie , a
διανοηθεὶς ἐς λόγους φυσικωτέρους ΤΕ καὶ ἀλη-
θεστέρους ὧν οἱ πολλοὶ περὶ τῆς Αἴτνης ἄδουσιν,
» 7 f \ »
αὐτὸς ἐς ἔπαινον μύθων ἀπηνέχθην, οὐ μὴν ἄχαρις
᾽ΕΞ ¥ \ At ys. , = eo? ag. a

ἡ ἐκβολὴ τοῦ λόγου γέγονεν: ὁ yap μῦθος, ὃν
val , , /
παραιτούμεθα, ον τῶν Αἰσώπου λόγων ἐστίν,
ἀλλὰ τῶν δραματικωτέρων καὶ ὧν οἱ ποιηταὶ
ἴω EN \ \ an x? oe
θρυλοῦσιν ἐκεῖνοι μὲν yap Τυφῶ τινα ἢ Enyxe-
λαδον δεδέσθαι φασὶν ὑπὸ τῷ ὄρει καὶ δυσθανα-
lel ‘al Lal \ /
τοῦντα ἀσθμαίνειν τὸ πῦρ τοῦτο, ἐγὼ δὲ γίγαντας
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be a writer of iambics.’ Now although he was a most cHap.
wise and accomplished god he exhausted, not
meaning to do so, all the various departments of
wisdom, and then found that he had quite
forgotten Aesop. Thereupon he remembered the
Hours, by whom he himself had been nurtured
on the peaks of Olympus, and bethought him of
how onée, when he was still in swaddling clothes,
they had-told him a story about the cow, which had
a conversation with the man about herself and-about
the earth, and so set him aflame after the cows of
Apollo. Accordingly he forthwith bestowed upon
Aesop the art of fable called mythology, for that was
all that was left:in the house of wisdom, and said :
‘Do you keep what was the first thing 1 learnt
myself.’ Aesop then acquired the various forms of
his art from that source, and the issue was such as
we see in the matter of mythology.
XVI

ἐς Peruaprs I have done a foolish thing,’ went on cpap. Apollonius, “ for it was my intention to recall you to XV! more scientific and truer explanations than the Tremyth poetical myths given by the vulgar of Etna; and 1 have let myself be drawn into a eulogy of myths. However, the digression has not been without a charm of its own, for the myth which we repudiate is not one of Aesop’s stories, but belongs to the class _ of dramatic stories which fill the mouths of our poets. For they say that a certain Typho or Enceladus lies bound under the mountain, and in his death agony breathes out this fire that we see. Now I admit that

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x
με

ἘΦ
FLAVIUS PHILOSTRATUS q

Gar μὲν γεγονέναι φημί, καὶ i or 00 τῆς γῆς ἀνα-
᾽ δείκνυσθαι τοεαυτὴ σώματα ῥαγέντων τῶν τάφων,
οὐ μὴν ἐς ὠγῶμα ἐλθεῖν τοῖς θεοῖς, GAN ὑβρίσαι
μὲν τάχα ἐς τοὺς νεὼς αὐτῶν καὶ τὰ ἕδη, δύρανϑ!
δὲ A ab a ee καὶ μὴ ξυγχωρεῖν τοῖς θεοῖς ἐπ᾽
αὐτοῦ εἶναι, μανία μὲν λέγειψ, μανία δὲ οἴεσθαι.
καὶ μηδὲ ἐκεῖνος ὁ λόγος καίτοι δοκῶν εὐφημότερος.
εἶναι τιμάσθω, ὡς Ἡφαίστῳ μέλει τοῦ χαλκεύειν
ἐν τῇ Αἴτνῃ, καὶ κτυπεῖταί τις ἐνταῦθα ὑπ᾽ αὐτοῦ
ἄκμων, πολλὰ γὰρ καὶ ἄλλα ὄρη πολλαχοῦ τῆς
γῆς epee καὶ οὐκ av φθάνοιμεν ἐπιφημίξοντες
αὐτοῖς γίγαντας καὶ Ἡφαίστους.
XVII

cap. “Τίς οὖν ἡ τῶν τοιῶνδε ὀρῶν αἰτία ; γῆ κρᾶσιν
ἀσφάλτου καὶ θείου παρεχομένη τύφεται μὲν καὶ
παρ᾽ ἑαυτῆς φύσει, πῦρ δ᾽ οὔπω ἐκδίδωσιν, εἰ δὲ
σηραγγώδης τύχοι καὶ ὑποδράμοι αὐτὴν πνεῦμα,
φρυκτὸν ἤδη αἴρει. πλεονεκτήσασα δὲ ἡ φλόξ,
[4 \ “ö εἴ, 3 “ n ᾽] “ \ 2 ΜΉ δί
ὥσπερ τὸ ὕδωρ, ἀπορρεῖ τῶν ὀρῶν καὶ ἐς τὰ πεδία
ἐκχεῖται, χωρεῖ τε ἐπὶ θάλατταν πῦρ ἀθρόον
+ J A n σέ Ὸ
ἐκβολὰς ποιούμενον, οἷαι τῶν ποταμῶν εἰσι. χῶρος
: \ | Liar
δ᾽ Εὐσεβῶν, περὶ ods τὸ πῦρ ἐρρύη, λεγέσθω μὲν
» 50 7 ᾽ΕΔ θ δὲ -- et ἐκ 25 ; Γ
κἀνταῦθά. τις, ἡγώμεθα δὲ τοῖς ὅσια πράττουσι
500
ἢ LIFE OF APOLLONIUS, BOOK V

giants have existed, and that gigantic bodies are cHap. revealed all over! earth when tombs are. broken *¥! open ; nevertheless I deny that they ever came into conflict withthe gods; at the most they violated their temples and statues, and to suppose that they scaled the heaven and chased away the gods there-from,—this it is madness to relate and madness to believe. Nor can I any more respect that other story, though it is more reverent in its tone, to the effect that Hephaestus attends to his forge in Etna, and that there is there an anvil on which he smites with his hammer; for there are. many other mountains all over the earth that are-on fire, and yet we should never be so rash as to assign to them

giants and gods like Hephaestus. . .

XVII

«“ Wuar then is the explanation of such mountains? cHap. It is this: the earth by affording a mixture of *”% asphalt and pitch, begins to smoke of its own nature, "*Planation but it does not yet belch out fire ; if however it be cavernous and hollow and there be a spirit or force circulating underneath it, it at once sends up into the air as it were a torch; this flame gathers force, and gets hold. of all around, and then. like water it streams off the mountains and. flows.out into the plains, and the mass of fire reaches the sea, forming mouths, out of which it issues, like the mouths. of rivers. And as ‘for the place of the Pious Ones, around whom the fire flowed, we will allow that such exists even here; but at the same time let us not forget that the whole earth affords secure ground

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Xvi

CAP.
XVIII
CAP.
XIX
FLAVIUS PHILOSTRATUS

,

γῆν μὲν πᾶσαν ἀσφαλῆ χῶρον εἶναι, θάλατταν δ᾽ ῞Ι

εὔπορον οὐ πλέουσι μόνον, ἀλλὰ καὶ νεῖν πειρω-.

ένοις. ῞Ε ἀεὶ a TOUS λό ους ἀνέπαυεν , ἐς τὰ στὰ
μέ γὰρ Ύ ρηστὰ,
τῶν παραγγελμάτων.

XVII.

᾽Εμφιλοσοφήσας δὲ τῇ Σικελίᾳ χρόνον, ὃς ἀποχρῶσαν αὐτῷ σπουδὴν εἶχεν, ἐπὶ τὴν Ἑλλάδα ἐκομίζετο περὶ ἀρκτούρου ἐπιτολάς. ἀλύπου δὲ τοῦ πλοῦ γενομένου κατασχὼν. ἐς Λευκάδα, “ἀποβῶμεν," ἔφη, “τῆς νεὼς ταύτης, οὐ γὰρ λῷον αὐτῇ ἐς ᾽Αχαίαν πλεύδαϊ:" προσέχοντος δὲ οὐδενὸς τῷ λόγῳ πλὴν τῶν γιγνωσκόντων τὸν ἄνδρα, αὐτὸς μὲν ἐπὶ Λευκαδίας νεὼς ὁμοῦ τοῖς βουλομένοις ξυμπλεῖν ἐς Λέχαιον κατέσχεν, ἡ δὲ ναῦς ἡ Συρακουσία κατέδυ ἐσπλέουσα τὸν Κρισαῖον κόλπον.

XIX

Μυηθεὶς δ᾽ Ἀθήνησιν, ἐμύει δ᾽ αὐτὸν ἱεροφάν-
της, ὃν αὐτὸς τῷ προτέρῳ ἐπεμαντεύσατο, ἐνέτυχε
\ / a / \ \ \ .
καὶ Δημητρίῳ τῷ φιλοσόφῳ, μετὰ yap τὸ Νέρωνος
βαλανεῖον καὶ ἃ ἐπ᾽ αὐτῷ εἶπε, διητᾶτο Ἀθήνησιν
ὁ Δημήτριος οὕτω γενναίως, ὡς. μηδὲ τὸν χρόνον,
a / \ \ > lal “ bl a n
ον Νέρων περὶ τοὺς ἀγῶνας ὕβριζεν, ἐξελθεῖν τῆς
Ἕ ὐλλάδος. ἐκεῖνος καὶ Μουσωνίῳ ἔφασκεν ἐντετυ-
χηκέναι περὶ τὸν Ἰσθμὸν δεδεμένῳ te καὶ κεκε-
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LIFE OF APOLLONIUS, BOOK V

for the doers of holiness, and that the sea is safely cHap. traversed not only by people in ships but even *¥!! by people attempting to swim.” For in this way

he continually ended up his discourses with useful

and pious exhortations.

3 XVIII

He stayed in Sicily and taught philosophy there cap. as long as he had sufficient interest in doing so, and *¥"! then repaired to Greece about the rising of Arcturus. 427s" After a pleasant sail he arrived at Leucas, where he *hipwreck said: “‘ Let us get out of this ship, for it is better not to continue in it our voyage to Achaea.” No one took any notice of the utterance except those who knew the sage. well, but he himself. together with those who desired to make the voyage with him embarked on a Leucadian ship, and reached the port. of Lechaeum; meanwhile the Syracusan ship sank.as it entered the. Crisaean Gulf.

XIX ;

Ar Athens. he was initiated and by the same CHAP. hierophant of whom he had delivered a prophecy to his predecessor ; here he met Demetrius the philo- sopher, for after the episode of Nero’s bath and of his speech about it, Demetrius continued to live at Athens, with such noble courage that he did not quit Greece even during the period when Nero was outraging Greece over the games. Demetrius said that he had fallen in with Musonius at the Isthmus,

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Ὅς

FLAVIUS PHILOSTRATUS

Ἔρος εἷς Oper reli; καὶ αὐτὸς μὲν κάῤῥζκ νος

τὰ εἰκότα, τὸν δὲ ἔχεσθαι τῆς σμινύης καὶ ἐρρω- ;

ἘΠ τῇ γῆ ἐμβάλλειν, ἀνακύψαντα δέ, “λυπῶ

” φάναι, “ ὦ Δ μῆτριε, τὸν ᾽Ισθμὸν ὁ ὀρύνσων τῇ
“λλάδι ; εἰ δὲ καὶ κιθαρῳδοῦντά με εἶδες, ὥσπερ
Νέρωνα, τί ἂν ἔπαθες ;” καὶ ἐάσθω τὰ Μουσωνίου
/ ” \ θ : , ς \ ὃ ,
πλείω ὄντα καὶ θαυμασιώτερα, ὡς μὴ δοκοίην
θρασύνεσθαι πρὸς τὸν ἀμεχῶς αὐτὰ εἰπόντα.

XX

Χειμάσας δ᾽ ὁ ᾽Απολλώνιος ἐν τοῖς ᾽Ελληνικοῖς
[2 n an ” ae! > ae) 5 ˛7ΰ - e “ N
ἱεροῖς πᾶσιν εἴχετο τῆς ἐπ Αἰγύπτου ὁδοῦ περὶ
ἔαρ, πολλὰ μὲν ἐπιπλήξας, πολλὰ δὲ συμβου-
λεύσας ταῖς πόλεσι, πολλῶν δὲ ἐς ἔπαινον κατα-
στάς, οὐδὲ γὰρ ἐπαίνου ἀπείχετο, ὁπότε τι ὑγιῶς
ΨΥ Ω]-

att

we

“Ἄν

7 \ \ > rn A 7]
πράσσοιτο, καταβὰς δὲ ἐς Πειραιᾶ ναῦς μέν τις
ef Ee δ / i ie 3 / > 7
ὥρμει πρὸς ἱστίοις οὖσα καὶ ἐς ᾽Ιωνίαν ἀφήσουσα,
ς ᾽ » > [4 > 7 ’ /
ὁ δ᾽ ἔμπορος ον ξυνεχώρει ἐμβαίνειν, ἰδιόστολον
3 fig. SFA Hr) 4 > / δὲ n> p.
yap αὐτὴν ἄγειν. ἐρομένου δὲ τοῦ ᾽Απολλωνίου,
Fee / 35 nan 3 δ
“τίς ὁ φόρτος; “θεῶν, ἔφη, “ἀγάλματα ἀπάγω
᾽ / nan 7
ἐς ᾽Ιωνίαν, τὰ μὲν χρυσοῦ καὶ λίθου, τὰ δὲ éré-
uN A) cee ˛ ΕΫ́ αἳ “gers
φαντος καὶ χρυσοῦ." “ἱδρυσόμενος ἢ τί; “ ἀπο-
/ ” Ὸ“ 7 lA >
Swoopevos, ἔφη, “τοῖς βουλομένοις ἱδρύεσθαι."

“δέδιας οὖν, ὦ Χῷστε, μὴ συλήσωμεν τὰ ἀγάλ-
“O 4,» an 39> af ÄN
pata ἐν τῇ νηΐ; “ον τοῦτο, ἔφη, “ δέδια, τὸ
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LIFE OF APOLLONIUS, BOOK V

where he was fettered and under orders to dig ; he cmap. consoled him as best he could with better hopes for *™ the future, but Musonius took his spade and stoutly dug it into the earth, and then looking up, said : “ You are distressed, Demetrius, to see me digging through the Isthmus for Greece ; but if you saw me playing the harp like Nero, what would you feel then?” But I must pass over the fortunes of Musonius, though they were many and remarkable, else I shall seem impertinent like one who has carelessly repeated

them. |
XX
APoLLonius spent the winter in various Hellenic cnap. temples, and towards spring he embarked on the ** road for, Egypt, after. administering many rebukes te efpa indeed, yet giving much good counsel to the cities, of gods many of which won his approval, for he never refused praise when anything was done in a right and sensible way. When he descended to the Piraeus, he found a ship riding there with its sails set, just about to start for Ionia; but the owner would not allow him to-embark, for he wished to go on a private cruise. Apollonius asked him what his freight con- sisted of. “Οὖ gods,” he replied, “ whose images I am exporting to lonia, some made of gold and stone, and others of ivory and gold.”’ ‘ And are you going to dedicate them or what?” “am going to sell them,” he replied, “‘to those who desire to dedicate them.” “Then you are afraid, my most excellent man, lest we should steal your images on board ship?”” “I am not afraid of that,’ he answered, “ but I do not think

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FLAVIUS PHILOSTRATUS

re δὲ πλείοσι ξυμπλεῖν αὐτὰ καὶ ὁμιλίας ἀναπίμ-
πλασθαι wages Decora δῷ ὁπόση να χε ξή!
δεινὸν ἡγοῦμαι. “καὶ μήν, ὦ βέλτιστε," εἶπε,
ες δό 7 / "AO lal 3 \ la)
oKels γάρ μοί τις ηναῖος εἶναι, τὰς ναῦς,
ἵ oN \ Ὼ Z2 > / θ 7]
ais ἐπὶ τοὺς βαρβάρους ἐχρήσασθε, καίτοι
ναυτικῆς ἀταξίας ἐμπεπλησμένας, évéBaivov οἱ
\ \ ec on \ > 5» Θ’. ec A ’ /
θεοὶ ξὺν ὑμῖν καὶ οὐκ. @ovto vp ὑμῶν xXpaive-
> a a an r
σθαι, σὺ δὲ ἀμαθῶς οὕτως ἀπωθῇ. τῆς νεὼς
/ 54 / e \ /
φιλοσόφους ἄνδρας, οἷς μάλιστα οἱ θεοὶ χαίρουσι,
καὶ ταῦτα ἐμπορίαν τοὺς θεοὺς πεποιημένος;

ἡ δὲ ἀγαλματοποιία ἡ ἀρχαία οὐ τοῦτο
NM 3O\ / \ / > /
ἔπραττεν, οὐδὲ περιήεσαν τὰς πόλεις ἀποδιδό-
\ I. > ’ > 7 / \
μενοι τοὺς θεούς, GAN ἀπάγοντες μόνον τὰς
αὐτῶν χεῖρας καὶ ὄργανα λιθουργὰ καὶ ἐλεφαν-
τουργά, ὕχνην τε παρατιθέμενοι ἀργόν, ἐν αὐτοῖς
τοῖς ἱεροῖς τὰς δημιδυργίας ἐ ἐποιοῦντο, σὺ δ᾽ ὥσπερ
τὰ Ὑρκανικά, τε καὶ Σκυθικά, ἀπείη δὲ εἰπεῖν
τίνα, οὕτω τοὺς θεοὺς ἐς τοὺς λιμένας τε καὶ τὰς
pele BA IQ\ " ’ \ ′ \ \
ἀγορὰς ἄγων οὐδὲν οἴει ἀσεβὲς πράττειν; Kal μὴν
\ A oY a 2 , ; be 7
Kal σπερμολογοῦσιν ἔνιοι τῶν ἀνθρώπων, ἐξαψά-
μενοί te Δήμητρος ἢ Διονύσου ἄγαλμα, καὶ
′ 7 ΤΩΝ a a ἃ ′ \
τρέφεσθαί φασιν ὑπὸ τῶν θεῶν ods φέρουσι, TO
δ᾽ αὐτοὺς σιτεῖσθαι τοὺς θεοὺς καὶ μηδ᾽ ἐμπί-
A a ? / / 5 ‘
πλασθαι τούτου, δεινῆς ἐμπορίας, εἴποιμι δ᾽ ἂν
καὶ ἀνοίας, εἰ μηδὲν ἐκ τούτου δέδοικας." τοιαῦτα
> / oy \ e _/ MK
ἐπιπλήξας ἐπὶ νεὼς ἑτέρας ἔπλει.
:
’

it proper that they should have to share the voyage onmap. with so many people and be defiled by such bad ** company as you get on board ship.” “ And may I remind you, most worthy man,’ answered Apollonius, “forsyou appear to me to be an Athenian, that on the ships which your countrynen employed against the barbarians, although they were full of a disorderly naval crowd, the gods embarked along with them, yet had no suspicion of being polluted thereby ; you however in your gross ignorance drive men who “ are lovers of wisdom out of your ship, in whose com- pany as in that of none others the gods delight, and this although you are trafficking in the gods? But the image-makers of old behaved not in this way, nor did they go round the cities selling their gods. All they did was to export their own hands and their tools for working stone and ivory ; and they provided the raw materials and plied their handicraft in the temples themselves; but you are leading the gods into harbours and market places just as if they were wares! of the Hyrcanians and. of the Seythians far be it from me to name these—and do you think you are doing no impiety? It is true that there are babbling buffoons who hang upon their persons images of Demeter or Dionysus, and pretend that they are nurtured by the gods they carry ; but as for feeding on the gods themselves as you do, without ever being surfeited on this diet, that is a horrible commerce and one, I should say, savouring of © unmanliness, even if you have no misgivings of your own about the consequences.” Having administered this rebuke he took his passage on another ship.

1 Probably temple slaves or prostitutes,

5°7

CAP,

XXI

FLAVIUS PHILOSTRATUS

XXI

- / “¥
- Καταπλεύσας δὲ és τὴν Χίον, καὶ μηδὲ τὸν πόδα
a / na
és τὴν γῆν ἐρείσας μετεπήδησεν ἐς τὴν ναῦν τὴν
/ / 4 “
πλησίον---ἐκήρυττε δ᾽ ἡ ναῦς ἐς “Podov—xal oi
A ἶ ¸ ῎ΕΣ
ἑταῖροι δὲ μετεπήδων οὐδὲν εἰπόντες, ἐφιλοσοφεῖτο
\ > a / \ σ΄ θ / 7 \
yap αὐτοῖς μάλιστα τὸ ἔπεσθαι λέγοντι ΤΕ καὶ
, τὰ :
πράττοντι. εὐφόρῳ δὲ περαιωθεὶς πνεύματι τάδε
, 7 + A τής , ipa A A
ἐσπούδασεν ἐν τῇ Ῥόδῳ: προσιόντα αὐτὸν τῷ TOU
“ ς / a
Κολοσσοῦ ἀγάλματι ἤρετο ὁ Δάμις, τί ἡγοῖτο
a € + ms na
ἐκείνου μεῖζον; ὁ δὲ εἶπεν" “ἄνδρα φιλοσοφοῦντα
lal ᾽ / A
ὑγιῶς τε καὶ ἀδόλως." ἐπεχωρίαζε τότε ΤΗ Ῥόδῳ
, ᾽ wed &iorie Δ :ϑ 7 OF
Kavos αὐλητής, ὃς ἄριστα δὴ ἀνθρώπων ἐδόκει
a ς ᾽
αὐλεῖν. καλέσας οὖν αὐτόν, “Ti, ἔφη, “ὁ αὐλητὴς
> ΄, δὴ. ve Tin 5.15 ἐξ al°ré.s \
ἐργάζεται ;” “ πᾶν, εἶπεν, “ὅπερ ἂν ὁ ἀκροατὴς
βούληται." “Kat μὴν πολλοί," ἔφη, “ τῶν ἀκροω-
μένων πλουτεῖν βούλονται μᾶλλον ἢ αὐλοῦ ἀκού-
/ 9 > / vA EN >
ely’ πλουσίους οὖν ἀποφαίνεις, ods ἂν ἐπιθυ-
a ΄, γ wii, Dis A 9 ἄ Pa oe
μοῦντας τούτου αἴσθῃ ; οὐδαμῶς, εἶπεν, “ ὡς

? ῇ Al» Melee Ψ ΌΣ > fal b 7 \ _
ἐβουλόμην ἄν." “τί δ’; εὐειδεῖς ἐργάζῃ τοὺς veovs
τῶν ἀκροατῶν; ἐπειδὴ καλοὶ βούλονται δοκεῖν
NΩN Juve οἶα , τῷ FIO ay n>?
πάντες, περὶ ODS νεότης ἐστίν. οὐδὲ τοῦτο,
” ϛϛ / al b , 4 : > a
ἔφη, “καίτοι πλεῖστον ἀφροδίτης ἔχων ἐν TO
pag ASC ῶ > 4 » 4 ϛϛ ἄ \ ’ \
αὐλῷ. τί οὖν ἐστιν," εἶπεν, “ὃ τὸν ἀκροατὴν
“Ό ,ὔ 33 ¢ , r > ae os
ἡγῇ βούλεσθαι; “Ti δὲ AXXO γε," ἢ δ’ ὁ Kavos,
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LIFE OF APOLLONIUS,; BOOK V

XXI

‘Anp when he had sailed as far.as Chios, without cHap. even setting foot on the shore, he leapt across into another ship hard by, which was advertised to go to Mec Rhodes ; and without a word his companions jumped. Discussion after him: for it was an essential part . oΐ. their latins philosophic discipline to imitate his every word and action. With a favourable wind he made the passage and held the following conversation’ in Rhodes. As he approached the image of the Colossus, Damis asked him, if he thought anything could be greater than that ; and he replied: “Yes,

ἄ man who loves wisdom.in a sound and innocent spirit.” At that time Canus was living in Rhodes, who was esteemed to be the best of all flute-players of _ his age. . He therefore called him: and: said : « What is the business of a, flute-player?” “To do,” replied the other, “ everything which _ his audience wants him to.” “Well, but many,” replied Apollonius, “in the audience want to be rich rather than to hear a flute played; I gather then that when, you find them desiring this, namely to be rich, you turn them into rich men.” “ Not at all,” replied the other, “though I would like to do 80. ἀξ Well, then, perhaps you make the young people i in your audience good-looking? For all who are still enjoying youth wish to be handsome.” «Nor that. either,” replied the other, “ although 1. can play many an air of Aphrodite on, my instrument.” “What then is. it,” said Apollonius, “which you think your audience want?” .« Why, what else,” replied Canus, “except that the mourner
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FLAVIUS PHILOSTRATUS

: oc ἃ \ ′ \ , ἀντ ᾽HN \
CAP. “ὃ τὸν λυπούμενον μὲν κοιμίζεσθαι αὐτῷ τὴν
XXI

4 ¢ \ “ > a \ \ / e /
λύπην ὑπὸ TOV αὐλοῦ, τὸν δὲ χαίροντα iNapwTEpoV
ἑαυτοῦ γίγνεσθαι, τὸν δὲ ἐρῶντα θερμότερον, τὸν
N ' , 2 , / Ape as > Bae κ᾽
δὲ φιλοθύτην ἐνθεώτερόν τε καὶ ὑμνώδη;" “ τοῦτο
a 9 » “c 5 7) , φι 4 > Ff ς
ow, ἔφη, “ ὦ Κάνε, πότερον αὐτὸς ἐργάζεται ὁ
αὐλὸς διὰ τὸ χρυσοῦ τε καὶ ὀρειχάλκου καὶ
ἐλάφων κνήμης ξυγκεῖσθαι, οἱ δὲ καὶ ὄνων, ἢ ἕτερόν

4 an j 25 vd » >

ἐστιν, ὃ ταῦτα δύναται; “ἕτερον,’" ἔφη, “ὦ Απολ-

λώνιε: ἡ γὰρ μουσικὴ καὶ οἱ τρόποι καὶ τὸ ἀναμὶξ
\ \ μ᾽ > / fa! > / \
Kal τὸ εὐμετάβολον τῆς αὐλήσεως καὶ τὰ
fa a a“ \ / :
TOV ἁρμονιῶν ἤθη, ταῦτα τοὺς ἀκροωμένους ἁρ-
t \ \ 3 7 rn ¢ s
μόττει Kal τὰς ψυχὰς ἐργάζεται σφῶν, ὁποίας

55 n » » 5 tS 7

βούλονται. “ ξυνῆκα, ἔφη, “ ὦ Kave, 6 τι σοι

N \ 7 n \

ἡ τέχνη πράττει" τὸ γὰρ ποικίλον αὐτῆς. καὶ TO

ἐς πάντας τρόπους, τοῦτο ἐξασκεῖς τε καὶ παρέχεις
“Ὅ » [4] N Lal
τοῖς παρὰ σὲ φοιτῶσιν. ἐμοὶ δὲ πρὸς τοῖς ὑπὸ σοῦ
> v4 NEARS 3 ö a ¢ DAPPN ö a θ a
εἰρημένοις Kal ἑτέρων δοκεῖ ὁ αὐλὸς δεῖσθαι" τῆς
᾽ 7 a , \ »
τε εὐπνοίας καὶ τῆς εὐστομίας καὶ τοῦ εὔχειρα

an ” “ἡ /

εἶναι τὸν αὐλοῦντα, ἔστι δὲ εὔπνοια μέν, ἢν TOPO
\ \ 3 \ κα νυν Δ cd o´ ες
καὶ λευκὸν ἢ τὸ πνεῦμα καὶ μὴ ἐπικτυπῇ ἡ
/ \ \ » , >? / > ’
φάρυγξ, τουτὶ yap ἔοικε φθόγγῳ ἀμούσῳ, εὐστομία

δέ, ἢ ἢν τὰ χείχη ἐνθέμενα τὴν τοῦ αὐλοῦ γλῶτταν

μὴ πιμπραμένου τοῦ προσώπου αὐλῇ, τὸν δὲ εὖ-

χειρα αὐλητὴν πολλοῦ ἡγοῦμαι ἄξιον, ἢν: μήτε ὁ

\
καρπὸς ἀπαγορεύῃ ἀνακλώμενος μήτε οἱ δάκτυλοι
n 95 nan
βραδεῖς ὦσιν ἐπιπέτεσθαι τοῖς φθόγγοις, Kal yap
\ / M f°: /
TO ταχέως μεταβάλλειν ἐκ τρόπου ἐς τρόπον περὶ

τοὺς εὔχειράς ἐστι μᾶλλον. εἰ δὴ ταῦτα πάντα

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LIFE OF APOLLONIUS, BOOK V

may have his sorrow lulled to sleep by the flute, and oHap. that they that rejoice may have their cheerfulness **! enhanced, and the lover may wax warmer in his passion, and that the lover of sacrifice nay become more inspired and full of sacred song?” “ This then,” he said, “O Canus, would you allow to be the effect of the flute itself, because it is constructed of gold or brass and of the shin of a stag, or perhaps of the shin of a donkey, or is it something else which has these effects?” ‘It is something else,” he replied, “O Apollonius; for the music and the airs and the blending of strains and the easy variations of the. flute and the characters of the harmonies, it is all this that composes the souls of listeners and brings them to such a state of content- ment as they want.” “I understand,” he replied, “© Canus, what it is that your art performs; for you cultivate and. exhibit to those who come to hear you the changefulness of your music and the variety of its modes. But as for myself, I think that your flute wants other resources in addition to those you have mentioned, namely plenty of breath, and a right use of the lips, and manual skill on the. part of the player; and facility of breath consists in its being clear and Wistinct, unmarred by any husky click in the throat, for that would rob the sound of its musical character. And facility with -the lips consists in their taking in the reed of the flute and playing without blowing out the cheeks ; and manual skill I consider very important, for the wrist must not weary from being bent, nor must the fingers θὲ slow in fluttering over the notes, and manual skill is especially shown. in the. swift transition from mode to mode. If then you have

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CAP.
XXII
FLAVIUS PHILOSTRATUS

παρέχεις, gn i αὔλει, ὦ Kadve, μετὰ σοῦ yap ἡ
Εὐτέρπη ἔσται." ; :
XXII τῇ

’ ΄ 7 \ , , t ἢ
Ετύγχανέ τι Και μειρακιον νεοπλουτον ΤΕ καὶ
΄, Sy \ ‘ps .
ἀπαίδευτον οἰκοδομούμενον οἰκίαν τινὰ ἐν ΤΗ Ῥόδῳ,
καὶ ξυμφέρον ἐς αὐτὴν γραφάς τε ποικίλας καὶ
7ὔ 3 e / > la 4 5S > / e /
λίθους ἐξ ἁπάντων ἐθνῶν. ἤρετο οὖν αὐτό, ὁπόσα
P

῎I

,

῎I
3
’
,

7, " ἢ , \ EN
χρήματα εἴη ἐς διδασκάλους τε καὶ παιδείαν
>
ἀνηλωκός" ὁ δέ, “ οὐδὲ δραχμήν,’ εἶπεν. “ἐς δὲ
τὴν οἰκίαν Toca ;” “δώδεκα, ἔφη, “τάλαντα,
ὔ δ’ x ; \ @ n γ’ «{ 7
προσαναλώσαιμι δ’ ἂν καὶ ἕτερα τοσαῦτα. τί
3 33 7] >’
©, εἶπεν, “ἡ οἰκία βούλεταί oor; “δίαιτα,
5 “ce \ + An , \ \ ὃ ’
ἔφη, “λαμπρὰ ἔσται τῷ σώματι, καὶ γὰρ δρόμοι
> > A \i Ψ' \ 34 7 > > \ a
BG Hat anon καὶ ohio ἐς ἀγορὰν βαδιοῦμαῦ,
καὶ προσεροῦσί με οἱ ἐσιόντες ἥδιον, ὥσπερ, ἐς
ἱερὸν φοιτῶντες. ““ζηλωτότεροι δέ," εἶπεν, “ οἱ
» , > > 7 2 x \ \ ,
ἄνθρωποι πότερον δι’ αὐτούς εἰσιν ἢ διὰ τὰ περὶ
> \ 7 3). ¢¢ ὃ \ \ a ” 9 “ec \ N’
αὐτοὺς ὄντα ;” “ διὰ τὸν αὐ ἀρ tO σι εἶπε, “ τὰ γὰρ

a 57
χρήματα πλεῖστον ἰσχύει. “ χρημάτων δ᾽, ἔφη,
ῶ
ri ὦ; μειράκιον, ἀμείνων φύλαξ πότερον ὁ πεπαι-
δευμένος ἔσται ἢ ὁ ἀπαίδευτος ;” ἐπεὶ δὲ ἐ ἐσιώπησε;
“ >
“δοκεῖς pot,” εἶπε, “ μειράκιον, ον σὺ τὴν οἰκίαν,
3 ἐδ Ail ive Beil
ἀλλὰ σὲ ἡ οἰκία κεκτῆσθαι. ἐγὼ δὲ ἐς ἱερὸν
\ an
παρελθὼν πολλῷ ἂν ἥδιον ἐν αὐτῷ μικρῷ ὄντι
ἄγαλμα ἐλέφανπτάς τε καὶ χρυσοῦ ἴδοιμι ἢ ἐν
μεγάχῳ κεραμεοῦν τε καὶ φαῦλον.
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LIFE OF APOLLONIUS, BOOK V

all these facilities, you may play with confidence, cHap.
O Canus, for the Muse Euterpe will be with XXI
you.”
XXIT

Ir happened also that a young man was building CH
a house in Rhodes who was a nouveau riche without xx
any education, and he collected in his house rare rich anata
pictures. and gems from different countries.
Apollonius. then asked him how much money he had
spent upon teachers and on, education. “Not a
farthing,” he replied. “And how much upon your
house?” “Twelve talents,” he replied, “and I
mean to spend as much again upon it.” “ And
what,’’ said the other, “is the good of your house to
your” “Why, as a residence, it is splendidly
suited to my bodily needs, for there are colonnades
in it and groves, and I shall seldom need to walk
out into the market place, but people will come
in and talk to me with all the more pleasure, just
as if they were visiting a temple.’ “And,” said
Apollonius, “are men to be valued more for them-
selves or for their belongings?” “ For their wealth,”
said the other, “for wealth has the most influence:
“ And,” said Apollonius, “my good youth, which is
the best able to keep his money, an educated person
or an uneducated?” And as the other made ne
answer, he added: “My good boy, it seems to
me that it is not you that own, the house, but the

house that owns you. As for myself I would far
rather enter a temple, no matter how small, and
behold in it a statue of ivory and gold, than behold
one of pottery and bad eke in a Mader
larger one. OO
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CAP.
XXIII
CAP.

XXIV ,

FLAVIUS PHILOSTRATUS

XXIII

A

Neaviav δὲ ἰδὼν πίονα καὶ φρονοῦντα ἐπὶ τῷ

——— μι ὍΟΝ

;
!
Γ
πλεῖστα μὲν ἀνθρώπων ἐσθίειν, πλεῖστον δὲ οἶνον.

πίνειν, “arr ἢ oe ἔφη, “τυγχάνεις ὢν ὁ

39 ” 9 cc Ξ \
γαστριζόμενος ; “καὶ θύω ye, εἶπεν, “ὑπὲρ,
» > n n
τούτου." “τί ον, ἔφη, “ἀπολέλαυκας τῆς βορᾶς.
7

ταύτης ; “τὸ θαυμάζεσθαί με καὶ ἀποβλέπε-
\ \ \ «- / 7 > / 6 \
σθαι καὶ yap τὸν Ἡρακλέα ἴσως ἀκούεις, ὡς Kal
\ 7 > a / an A ” ”
Ta σιτία αὐτοῦ παραπλησίως τοῖς ἄθλοις HOETO.
«Ἡρακλέους, ἔφη, “ὄντος: σοῦ δὲ τίς, ὦ
10 > 7 τ ° \ \ [Br > /

κάθαρμα, ἀρετή; TO yap περίβλεπτον ἐν μόνῳ
[4

xX 7 7 val fal ”
εἰπεταί σοι τῷ ῥαγῆναι.
XXIV

Τοιάδε μὲν αὐτῷ τὰ ἐν τῇ Ῥόδῳ, τὰ δὲ ἐν τῇ
Αλεξανδρείᾳ, ἐπειδὴ ἐσέπλευσεν' ἡ ᾽Αλεξάνδρεια
καὶ ἀπόντος μὲν αὐτοῦ ἤρα, καὶ ἐπόθουν τὸν
᾽Απολλώνιον, ὡς εἷς ἕνα, καὶ ἡ Αἴγυπτος δὲ ἡ ἄνω
μεστοὶ θεολογίας ὄντες καὶ φοιτῆσαι αὐτὸν ἐς τὰ
ἤθη τὰ αὐτῶν ηὔχοντο, ἅτε γὰρ πολλῶν ἀφικνου-
μένων μὲν ἐνθένδε ἐς Αἴγυπτον, πολλῶν δὲ ἐπεμεγ-
νύντων δεῦρο ἐξ Αἰγύπτου, ἤδετό Te Tap αὐτοῖς
᾽Απολλώνιος, καὶ τὰ ᾧτα ἐς αὐτὸν Αἰγυπτίοις
ὀρθὰ Hv: προϊόντα. γέ τοι ἀπὸ τῆς νεὼς ἐς τὸ ἄστυ
θεῷ ἴσα ἀπέβλεπον καὶ διεχώρουν τῶν στενωπῶν,
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LIFE OF APOLLONIUS, BOOK V

XXIII.

Anp meeting a young man who was young and fat cHap.
and who prided himself upon eating more than **!!
anybody else, and on drinking more wine than others, jtte, δ
he remarked: “Then you, it seems, are the
glutton.” ‘Yes, and I sacrifice to the gods out of
gratitude for the same.”’ “ And what pleasure,” said
Apollonius, “do you get by gorging yourself in
this way?’’ “Why, everyone admires me and stares
at me; for you have probably heard oὖ Hercules,
how people took as much pains to celebrate what he
ate as what labours he performed.” “ Yes, for he
was Hercules,” said Apollonius ; “ but as for yourself,
you scum, what good points are there about you?
There is nothing left for you but to burst, if you
want to be stared at.” ,
XXIV

Sucu were his experiences in Rhodes, and others cuap. ensued in Alexandria, so soon as his voyage ended **!V there. Even before he arrived Alexandria was in yeception in love with him, and its inhabitants longed to see Alexandria Apollonius as one friend longs for another; and as the people of Upper Egypt are intensely religious they too prayed him to visit their several societies. For owing to the fact that so many

come hither and mix with us from Egypt, while an équal number pass hence to visit Egypt, Apollonius was already cele- brated among them and the ears of the Egyptians were literally pricked up to hear him. It is no exaggeration to say that, as he advanced from the

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μι
_
Lo
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FLAVIUS PHILOSTRATUS

“ /

ὥσπερ τοῖς esac τὰ ἱερά. Tapani ΘΝ
q
δὲ αὐτοῦ μᾶλλον ἢ οἱ TOV ἐθνῶν ἡγεμόνες, pride
ἤγοντο τὴν ἐπὶ θανάτῳ δώδεκα λῃσταὶ τὴν αἰτίαν,
e 3 ; « :
ὁ δὲ ἐς αὐτοὺς ἰδών, “ον πάντες," εἶπέν, “ ὁ δεῖνα.
ξ \ BA, qs
yap καταψευσθεὶς ἄπεισι." καὶ πρὸς τοὺς
a κι ’
δημίους, ὑφ᾽ ὧν ἤγοντο, “ ὑφεῖναι," ἔφη, “κελεύω
a / ; \ / [4 b] pees ah o> 5. ἐὰν,
τοῦ δρόμου καὶ σχολαιότερον ἥκειν ἐπὶ τὸ ὄρυγμα,
n lal / , \ +O

ὕστατόν τε ἀποκτεῖναι. τοῦτον, μετέχει γὰρ οὐδὲν
τῆς αἰτιάσεως, ἀλλ᾽ ὑμεῖς γε Gov’ ἂν πράττοιτε
φριδομεῦρὰ τούτων βραχὺ μεβος ἡμέρας, οὺς λῷον
ἦν μηδ᾽ ἀποκτείνειν." καὶ rk ἐνδιέτριβεν “οἷς
ἔλεγεν, οὐκ εἰωθὸς ἑαυτῷ ἀποτείνων μῆκος. τί δ᾽
ME ete n eae’ SEG: tog: Nadie
αὐτῷ ἐνόει τοῦτο, αὐτίκα ἐδείχθη: ὀκτὼ γὰρ ἤδη
» 7 \ \ ¢ \ 4 3

ἀποτετμημένων τὰς κεφαλὰς ἱππεὺς ἐλαύνων ἐπὶ
τὸ ὄρυγμα, “Papiwvos,” ἐβόα, “ φείσασθε, μὴ.
\ 3 \ > / > - en an \ n
yap εἶναι λῃστὴν αὐτὸν, ἀλλ. εαυτοῦ μὲν κατεψεῦ-
σθαι δέει τοῦ στρεβλώσεσθαι, βασανισθέντων δὲ

«1}} \ ε an »” 5. \
ἑτέρων χρηστὸν ὡμολογῆσθαι me ἐῶ τὸ
πήδημα τῆς Αἰγύπτου καὶ ὅσον ἐπὶ τούτῳ ἐκρότη-
σαν καὶ ἄλλως θαυμαστικοὶ ὄντες. ’
XXV
’Ανελθόντι δὲ αὐτῷ ἐς ΤΟ ἱερὸν ὁ μὲν κόσμος ὁ
\ ’ N \ ¢ 5 “κ« / / al > /
περὶ αὐτὸ Kal ὁ ἐφ’ ἑκάστῳ λόγος θεῖός τε ἐφαί-

ship into the city, they gazed upon him as if he was oHaP. a god, and made way for him in the allies, as they **!Y e.,« would for priests carrying the sacraments. As he

was being thus escorted with more pomp than if he Predicts the had been a governor of the country, he met twelve ἅσσα] οὗ men who were being led to execution on the charge

of being bandits ; he looked at them and said : “ They

are not all guilty, for this one,’ and he gave his

name, “has been falsely accused or he would not be

going with you.” And to the executioners by whom

they were being led, he said: “I order you to relax

your pace and bring them to the ditch a little more leisurely, and to put this one to death last of all, for

he is guiltless of the charge; but you would anyhow

act with more piety, if you spared them for a brief

portion of the day, since it were better not to slay

them at 411. And withal he dwelt upon this theme

at what was for him unusual length. And the reason

for his doing so was immediately shown ; for when

eight of them had had their heads cut off, a man on

- horseback rode up to the ditch,and shouted : “Spare

Pharion; for,’ he added, “he is no robber, but

he gave false evidence against himself from fear of

being racked, and others of them in their examina-

tion under torture have acknowledged that he is guiltless.” I need not describe the exultation of

Egypt, nor how the people, who were anyhow ready

to admire him, applauded him for this action.

XXY

Anp when he had gone up into the temple, he was cHap. struck by the orderliness of its arrangements, and

st7

FLAVIUS PHILOSTRATUS

,ὔ ,ὔ ᾽ A |
CAP. veto Kal κατὰ σοφίαν ξυντεθείς, τὸ δὲ τῶν ταύρων
a at(ie NY ἢ |
αἷμα καὶ οἱ χῆνες Kal ὁπόσα ἐθύετο, οὐκ ἐπήνει
\ / CS RSS lal a 5 > x >
τὰ τοιάδε, οὐδὲ ἐς δαῖτας θεῶν ἦγεν: ἐρομένου ὃ
> ἃ ΄ΈΣ ae τς / \ > Pa ΄ ds en
αὐτὸν τοῦ ἱερέως, τί μαθὼν οὐχ οὕτω θύοι, “ σὺ
\ a » 5 δὲ 7.2... , A , \
μὲν οὖν,᾽ εἶπεν, “ἀπόκριναί μοι μᾶλλον, τί μαθὼν
τ᾽ ΄ aS. ae δὲ a τ ᾽ΕΠ᾽ ες \ ,
οὕτω θύεις ;” εἰπόντος δὲ τοῦ ἱερέως, “καὶ τίς
/ n N ,7ὔ ”
οὕτω δεινός, ὡς διορθοῦσθαι τὰ Αἰγυπτίων;
nr ”> , ἢ, n rn 0
“mas, ἔφη, “ σοφός, ἦν ἀπ᾽ ᾽Ινδῶν ἥκῃ. καὶ βοῦν,
M A 4 na
ἔφη, “ἀπανθρακιῶ τήμερον Kal κοινώνει τοῦ
“ an \ 7 fol / >
καπνοῦ ἡμῖν, ον yap ἀχθέσῃ περὶ τῆς μοίρας, εἰ
/ n
κἀκείνην οἱ θεοὶ δαίσονται." τηκομένου δὲ τοῦ
” an ΕΣ]
πλάσματος, “ὅρα, ἔφη, “τὰ ἱερά. “ποῖα;
΄“- 39 ¢ \

εἶπεν ὁ Αἰγύπτιος, “ ὁρῷ yap οὐδὲν ἐνθάδε." ὁ δὲ
’ ” \ e
Ἀπολλώνιος, “ot δὲ ᾽Ιαμίδαι, εἶπε, “καὶ οἱ
\ n ks
Τελλιάδαι καὶ οἱ Κλυτιάδαι καὶ τὸ τῶν Μελαμ-
ποδιδῶν μαντεῖον ἐλήρησαν, ὦ λῷστε, τοσαῦτα
/ / \ 2 > lal
μὲν περὶ πυρὸς εἰπόντες, τοσαύτας δὲ aT αὐτοῦ
\ \ a 7
ξυλλεξάμενοι φήμας; ἢ τὸ μὲν ἀπὸ τῆς πεύκης
fa) n J \ \
πῦρ Kal TO ἀπὸ τῆς κέδρου μαντικὸν ἡγῇ καὶ
e \ n 7 % > 9 \ n / \
ἱκανὸν δηλῶσαΐί τι, τὸ δ᾽ ἀπὸ τοῦ πιοτάτου τε Kal
4 UA / > lal ε /
καθαρωτάτου δακρύου καόμενον οὐ πολλῷ αἱρετώ-
> ’ 2 / / 5s > /
τερον; εἰ δ᾽ ἐμπύρου σοφίας ἦσθα εὐξύνετος,
3 an ς \
εἶδες ἂν καὶ ἐν τῷ τοῦ ἡχίου κύκλῳ πολλὰ
4 ς / ϑι τον, ’’
δηλούμενα, ὁπότε ἀνίσχει.
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LIFE OF APOLLONIUS, BOOK V

thought the reason given for everything thoroughly cnae. religious and wisely framed. — But as for the blood of **Y bulls and the sacrifices of geese and other animals, he $o24°""* disapproved of them nor would he consider that they offerings constituted repasts of the gods. And when a priest asked him what induced him not to sacrifice like

the rest: “Nay, you,” he replied, “should rather answer me what induces you to sacrifice in this way.”

The priest replied: “And who is so clever that he

can make corrections in the affairs of the Egyptians ?”’

“ Anyone,’ he answered, “ with a little wisdom, if only he comes from India.’ “ And,’ he added, “I

will roast a bull to ashes this very day, and you shall hold communion with us in the smoke it makes;

for you cannot complain, if you only get the same portion which is thought enough of a repast for the gods.” And as his image! was being melted in the

fire he said: “ Look at the sacrifice.”’ “ What sacri- fice,” said the Egyptian, “for I do not see anything

there.’ And Apollonius said, “The Iamidae and

the Telliadae and the Clytiadae and the oracle of the black-footed ones have talked a lot of nonsense, most excellent priest, when they went on at such length about fire, and pretended to gather so many oracles from it. For as to the fire from pine wood and from

the cedar, do you think it is really fraught with prophecy and capable of revealing anything, and yet

not esteem a fire lit from the richest and purest gum

to be much preferable? If then you had really any acquaintance with the lore of fire worship, you would

see that many things are revealed in the disc of the

sun at the moment of its rising.”

1 A frankincense model of a bull.

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FLAVIUS PHILOSTRATUS

XXVI

CAP, 4 ? / N > 7 ε > Rel κ :
oo raged “ete: aay i ἌΝ Αὐγύπτιον ὡς — ΤΟΥ
θείων. προσκειμένης δὲ τῆς ᾽Αλεξανδρείας ἵπποις
καὶ ξυμφοιτώσης μὲν ἐς τὸν ἱππόδρομον ἐπὶ ΤΗ
7 4 7] ΝΟΣ 7 > /
θέᾳ ταύτῃ; μιαιφονούντων δὲ ἀλλήλους, ἐπίπληξιν
ὑπὲρ τούτων ἐποιεῖτο, καὶ παρελθὼν ἐς τὸ ἱερόν,
a>?

‘cc ” ce na > θ 7 ι ἢν
ποῖ, ἔφη, “παρατενεῖτε ἀποθνήσκοντες οὐχ
ξο ἂς 7 2O\ € A 5) 72 7 \ \
ὑπὲρ τέκνων οὐδὲ ἱερῶν, GAN ὡς χραίνοιτε μὲν τὰ
ς \ 4 ; \ > a e /
ἱερὰ AVO pou μεστοὶ ἐς ταῦτα ἥκοντες, φθείροισθε
7ΰ
δὲ ἔσω τείχους ; καὶ 'Τροίαν μέν, ὡς ἔοικεν, ἵππος
τ ῇ ἃ > / ons \ ,
εἶς διεπόρθησεν, ὃν ἐσοφίσαντο οἱ ᾽Αχαιοὶ τότε,
9.0.9 © a ἍΠ 4 4 \ 7 > A >
ἐφ᾽ ὑμᾶς δὲ ἅρματα ἔζευκται καὶ ἵπποι, dt ods οὐκ

eon > / “ 3 / fa) b ς \
ἔστιν ὑμῖν εὐηνίως ζῆν". ἀπόλλυσθε γοῦν οὐχ ὑπὸ
“ n > > .
᾽Ατρειδῶν, οὐδ᾽ ὑπὸ Αἰακιδῶν, ἀλλ᾽ ὑπ᾽ ἀλλήλων,
A > ε a 2 A 40 \ \ > \
ὃ μηδ᾽ οἱ Τρῶες ἐν τῇ μέθη. κατὰ μὲν οὖν τὴν
’ / ε 4 > a \ a
Ολυμπίαν, οὗ πάλης καὶ πυγμῆς καὶ τοῦ
παγκρατιάζειν ἄθλα, οὐδεὶς ὑπὲρ ἀθλητῶν ἀπέ-
,
θανεν, ἴσως καὶ ξυγγνώμης ὑπαρχούσης, εἴ τις ὑπερ-
/ \ \ ς / Φ \ \ “
σπουδάζοι περὶ. τὸ ὁμόφυλον, ὑπὲρ δὲ ἵππων
a ec oo.” /
ἐνταῦθα γυμνὰ μὲν ὑμῖν ἐπ᾽ ἀλλήλους ξίφη, Boral
\ ῶ 7] la) NY Bees \ 4 4
δὲ ἕτοιμοι λίθων. πῦρ δὲ ἐπὶ τὴν τοιαύτην πόλιν,
» > / Vig ˜I
ἔνθα οἰμωγή τε καὶ ὕβρις
7 ’ A
ὀλλύντων τε Kal ὀλλυμένων, ῥέει. δ᾽ αἵματι γαῖα.
γο 7 N \ a ’ ´ n
αἰδέσθητε τὸν κοινὸν τῆς Αἰγύπτου κρατῆρα
I49

>

LIFE OF APOLLONIUS, BOOK V

XXVI

Wirn these words he rebuked and silenced the cHap. Egyptian, showing that he was ignorant of religion. **‘' But because the Alexandrians are devoted to horses, pre and flock into the racecourse to see the spectacle, ‘tions and murder one another in their partisanship, he therefore administered a grave rebuke to them over these matters, and entering the temple, he said: “* How. long will you persist in meeting your deaths, not in behalf of your families or of your shrines, but because you are determined to pollute the sacred precincts by entering them reeking with gore and to slaughter one another within the walls.

And Troy it seems was’ ravaged and destroyed by a single horse, which the Achaeans of that day had con- trived ; but your chariots and horses are yoked to your own despite and leave you no chance of living in submission to the; reins of law. You are being destroyed therefore not by the sons of Atreus nor by the sons of Ajax, but by one another, a thing that the Trojans would not have done even when they were drunk. At Olympia, however, where there are prizes for wrestling and boxing and for the mixed athletic contests, no one is slain in behalf of the athletes, though it were quite excusable if one should show an excess of zeal in the rivalry of human beings like himself. But here I see you rushing at one another with

drawn swords, and ready to hurl stones, all over a horse race. I would like to call down fire upon such a city as this, where amidst the groans and insulting shouts ‘of the destroyers and the de- tiad 4. 451 stroyed the earth runs with blood,’ Can you not

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CAP.

CAP.
XXVII
FLAVIUS: PHILOSTRATUS

οι Νεῖλον. ἀλλὰ τί Νείλου μνημονεύω πρὸς

’ ′ “ > A a f

ἀνθρώπους αἵματος ἀναβάσεις διαμετροῦντας
a x “ ” \ 7 > \ .-. »Τηᾳ’Ε
μᾶλλον ἢ ὕδατος ;" καὶ πλείω ἐς τὴν ἐπί-
ς {
πληξιν ταύτην διελέχθη ἕτερα, ὡς διδάσκει ὁ
Δάμις.
XXVII

Οὐεσπασιανοῦ δὲ τὴν αὐτοκράτορα ἀρχὴν Τερτ-
οοῦ i τὰ ὅμο ἢ Αὐγύπτῳ ἔθ la
νοοῦντος περὶ τὰ ὅμορα τῇ Αὐγύπτῳ ἔθνη, καὶ προ-
χωροῦντος ἐπὶ τὴν Αἴγυπτον, Δίωνες μὲν καὶ Ἐρ-
a j \ :
φρᾶται, περὶ ὧν μικρὸν ὕστερον εἰρήσεται, χαίρειν
παρεκελεύοντο" μετὰ γὰρ τὸν πρῶτον αὐτοκράτορα,
ὑφ’ οὗ τὰ Ῥωμαίων διεκοσμήθη, τυραννίδες οὕτω
˜ΥΣ 5 3 , 4 ς Bey
χαλεπαὶ ἴσχυσαν ἐπὶ πεντήκοντα ἔτη, ὡς μηδὲ
Κλαύδιον τὰ μέσα τούτων τρισκαῖδεκα ἄρξαντα
\
χρηστὸν δόξαι" καίτοι πεντηκοντούτης μὲν ἐς ΤΟ
” a v4 a / e /
ἄρχειν παρῆλθεν, ὅτε νοῦς μάλιστα ὑγιαίνει.
ἀνθρώπων, παιδείας δὲ ξυμπάσης ἐδόκει ἐρᾶν: ara
κἀκεῖνος τηλικόσδε ὧν πολλὰ μειρακιώδη ἔπαθε
\ / 4 \ > \ >, A εν Ὸ
καὶ μηλόβοτον γυναίοις τὴν ἀρχὴν ἀνῆκεν, ὑφ’ ὧν
οὕτω ῥᾳθύμως ἀπέθανεν, ὡς καίτοι προγυγνώσκων,
ἃ ἔμελλε πείσεσθαι, μηδ’ ἃ προήδει, φυλάξασθαι.

᾽Απολλώνιος δὲ παραπλησίως μὲν Εὐφράτῃ καὶ
Δίωνι. περὶ τούτων ἔχαιρε, μελέτην δ᾽ αὐτὰ οὐκ
ἐποιεῖτο ἐς πάντας, ῥητορικωτέραν ἡγούμενος τὴν
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LIFE OF APOLLONIUS, BOOK V

feel reverence for the Nile, the common mixing bow] cHap. of Egypt? But why mention the Nile to men whose **¥! gauges measure a rising tide of blood rather than of water?” And many other rebukes of the same kind

he addressed to them, as Damis informs us.

XXVITI

VEsPASIAN Was harbouring thoughts of seizing the CHAP. absolute power, and was at this time in the countries ; hie εἶτ, bordering upon Egypt; and when he advanced as canes: far as Egypt, people like Dion and Euphrates, of Αἰθσαπάνία whom I shall have something to say lower down, urged that a welcome should be given to him. For the first autocrat, by whom the Roman state was organised, was succeeded for the space of fifty years by tyrants so harsh and cruel, that not even Claudius, who reigned thirteen years in the interval between them, could be regarded as a good ruler, and that, although heiwas fifty years of age when he succeeded to the throne, an age when a man’s judgment is most likely to be sane, and though he had the reputation of being fond of culture of all kinds; nevertheless he too in spite of his advanced age committed many youthful follies, and gave up the empire to be devoured, as sheep devour a pasture, by silly women, who murdered him, because he was so indolent that, though he knew beforehand what was in store for him, he would not be on his guard even against what he foresaw. Apollonius no less than Euphrates and Dion rejoiced in the new turn of events; but he did not make use of them as a theme in his public utterances,

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CAP.
XXVII
CAP.
XXVIII
FLAVIUS PHILOSTRATUS

τοιάνδε ἰδέαν τοῦ myn iepodenes δὲ τῷ αὐτο-
κράτορι τὰ μὲν ἱερὰ πρὸ πυχῶν ἀπήντα ἐπ ΕΔΗ
Αἰγύπτου τέλη καὶ οἱ vopol, καθ᾽ ods Αἴγυπτος
, / / ς Γ᾽: \ ' Pag Ey ;
τέτμηται, φιλοσοφοί ΤΕ ὡσαύτως καὶ σοφία πᾶσα,
ὁ δὲ ᾽Απολλώνιος οὐδὲν ἐπολυπραγμόνει τούτων,
ἀλλὰ ἐσπούδαζεν ἐν τῷ ἱερῷ. διαλεχθεὶς δὲ ὁ
? ,ὕ ns ἢ Δ ὧ \ \

αὐτοκράτωρ γενναῖά Te Kal ἥμερα, καὶ διελθὼν
/ » Ὑ «κε ἌΣ a? x ‘ce ς 77 >
λόγον οὐ μακρόν, “ἐπιδημεῖ," ἔφη, “ὁ Τυανεύς;
“vat,” ἔφασαν, “ βελτίους γε ἡμᾶς ἐργασάμενος."
“mas ἂν οὖν ἌΣΤΩΝ ἡμῖν; " ἔφη; Poe
γὰρ δέομαὶ τοῦ ἀνδρός, ST PERE σοι περὶ TO
ἱερόν, ὁ Δίων εἶπε, “ ἱπρὸς ἐμὲ γὰρ. δεῦρο. ἥκοντα.
sirtene ταῦτα. “ἴωμεν, ἔφη ὁ βασιλεύςη
Δ
“ προσευξόμενοι μὲν τοῖς θεοῖς, ξυνεσό μενοι δὲ,
ἀνδρὶ γενναίῳ." ἐντεῦθεν ἀμέφῃ λόγος, ὡς. ἐνθύ-
μιος μὲν αὐτῷ ἡ ἀρχὴ γένοιτο πολιορκοῦντι, τὰ
τε, ¸ ´ \ \ ? ‘ ´ ἔνι Nae
Σόλυμα, μεταπέμποιτο δὲ τὸν ᾽Απολλώνιον ὑπὲρ
βουλῆς τούτων, ὁ δὲ παραιτοῖτο ἥκειν ἐς γῆν, ἣν
ἐμίαναν οἱ ἐν αὐτῇ οἰκοῦντες οἷς τε ἔδρασαν οἷς τε
ἔπαθον: ὅθεν αὐτὸς ἐλθεῖν ἐς Αὔγυπτον τὴν μὲν,
ἀρχὴν κεκτημένος, διαλεξόμενος δὲ τῷ ἀνδρὶ ὁ ὁπόσα
δηλώσω.
4“
XXVIII
) ᾽ WSS
/ > Pee A
. Θύσας yap καὶ οὔπω χρηματίσας κατ᾽ ἀξίαν ταῖς
/ al \ > / \ [4
πόλεσι προσεῖπε τὸν ᾽Απολλώνιον καὶ ὥσπερ,
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LIFE OF APOLLONIUS, BOOK ν

beeause he considered such an argument too much in cHap.

the style of a rhetor. When the autocrat approached ***" the city, the priests met him before the gates, together with the magistrates of Egypt and the representatives of the different provinces into which Egypt is divided. e philosophers also were present and all their schools. Apollonius however did not put himself forward in this way, but remained. conversing in the temple. The autocrat delivered himself of noble and gentle sentiments, and after making a short speech, said: “Is the man of Tyana living here?” _ “Yes,” they replied, “and he has much improved us thereby. ” “Can he then be induced to give us an interview?’ said the emperor, “ For I am very much in want of .him.”’.. “ He will meet you,’ said Dion, “in the temple, for he admitted as much to me when I was on my way here.” “ Let us go on,” said the _ king, “at once to offer our prayers to the gods, and tomeet so. noble a man.” This is how the story, grew up, that it was during his conduct of the siege of Jerusalem that the idea of making himself emperor Suggested itself.to him; and that he sent for Apollonius to. ask his advice on the point; but that the latter declined to enter a country which its in- habitants polluted both by what they did and by what they suffered, which was, the reason why Vespa- sian came in person to Egypt, as well because he now had possession of the throne, as in order to hold with our sage the conversations which [shall relate.

XXVIII

oF OR Ft he had sacrificed, and before he gave ὀπλῇ, official audiences to the cities, he-addressed* himself XXYΠI

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CAP.
XXVIII
CAP.
XXIX
FLAVIUS PHILOSTRATUS

/ 4 3) M “ce ,ὔ 3)
ται Ἐβεμθεω ΠΗΜΘΡΙ “ποίησόν pe, ἔφη, “ βασιλέα.
δέ, “ ἐποίησα," εἶπεν, “ ἤδη γὰρ εὐξάμενος βασιλέ
/ , \ » \ , \
δίκαιόν τε καὶ γενναῖον καὶ σώφρονα καὶ Todd
κεκοσμημένον καὶ πατέρα παίδων γνησίων, σι
, \ a a wv 2 fF Oe ς \
δήπου παρὰ τῶν θεῶν ἤτουν ἐγώ." ὑπερησθεὶ
¢ \

δὲ τούτοις ὁ βασιλεύς, καὶ yap ἐβόησε τὸ ἐν τῷ

/ 5) » 5
TL σοι, €py,
ce

e Qn - 7] fal /
ἱερῷ πλῆθος ξυντιθέμενοι TO “λόγῳ,
“Νέρωνος ἀρχὴ ἐφαίνετο; " καὶ ὁ ΄Απολλώνιος
ς 7 57) 3 “cc / \ 7 wv > , 4
Νέρων; εἶπε, “ κιθάραν μὲν ἴσως ἥδει ἁρμόττε-
\ 2 pe \ ” Jats Anes 2 ΄, ”
σθαι, τὴν δὲ ἀρχὴν ἤσχυνεν ἀνέσει Kal ἐπιτάσει."
3 \ *
“ξύμμετρον ody,” ἔφη, “κελεύεις εἶναι τὸν ap-
aw [Ό > 439 5 εἴ \ NOMAD ἴδ]
, 3 >
ΧΉΡΑ; οὐκ ἐγώ," εἶπε, “ θεὸς δὲ τὴν ἰσότητα.
μεσότητα ὁρισάμενος. ἀγαθοὶ δὲ τούτων ξύμβου-
Not καὶ οἵδε οἱ ἄνδρες," τὸν Δίωνα δείξας καὶ τὸν,
Evdparnv μήπω αὐτῷ ἐς διαφορὰν ἥκοντα. τότε

δὴ ἀνασχὼν ὁ βασιλεὺς τὰς χεῖρας, “ὦ Ζεῦ Ἤ
ἔφη, “ σοφῶν μὲν ἐγὼ ἄρχοιμι, σοφοὶ δὲ ἐμοῦ."
καὶ ἐπιστρέψας ἑαυτὸν ἐς τοὺς Αἰγυπτίους,
7 2 3 ᾽ὔ n
“ ἀρύσασθε;" εἶπεν, “ ὡς Νείλου καὶ ἐμοῦ."
XXIX

Ἡ μὲν δὴ Αἴγυπτος ὧδε ἀνέσχεν, ἀπειρηκότες ἤδη
δι᾽ ἃ ἐπιέζοντο. κατιὼν δὲ τοῦ ἱεροῦ ξυνῆψε τῷ
526
LIFE OF APOLLONIUS, BOOK V
to Apollonias, and, as if making prayer he said CHAP.
him: “Do thou make me king.’ And he y,
answered: “I have done so already, for I have converses already offered a prayer for a king who should be
Apatlodtus just and noble and temperate, endowed with the bout wisdom of grey hairs, and the father of
legitimate τον sons; and surely in my prayer I was asking from the

gods for none other but thyself.’ The emperor

was delighted with this answer, for the crowd too in

the temple shouted their agreement with it.
“What then,” said the emperor, “ did you think of
the reign of Nero?” And Apollonius answered:

“ Nero perhaps understood how to.tune a lyre, but

he disgraced the empire both by letting the strings

go too slack and by drawing them too tight.”
“Then,” said the other, “you would like a ruler
to observe the mean?” “ Not I,” said Apollonius,

“but God himself, who has defined equality as con- sisting in. the mean. And: these gentlemen here,

they too are good advisers in this matter,” he added, pointing to Dion and Euphrates, for the latter had

not yet quarrelled with him. Thereupon the king

held up his hand and said: “O Zeus, may I hold

sway over wise men, and wise men hold sway over

me.’ And turning himself round towards the
Egyptians he said: “You shall draw as liberally

upon me as you do upon the Nile.” :

XXIX

Tue result then was that the Egyptians regained CHAP. their présperity, for they were already exhausted by ze the oppressions they suffered ; but as he went down

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«

FLAVIUS PHILOSTRATUS

CAP. ᾽Απολλωνίῳ τὴν χεῖρα, Kal παραγαγὼν αὐτὸν és

τὰ βασίλεια, “ lows,” ἔφη, “ μειραϊοιώδης ἐνίοις.
δοκῶ βασιλείας ἁπτομενος ᾽περὶ ἔτος ἑξηκοστὸν
τοῦ Riou: δώσω οὖν ἀπολογίαν, ὡς ἀπολογοῖο
ὑπὲρ ἐμοῦ τοῖς ἄλλοις" ἐγὼ γὰρ πλούτου μὲν.
ἡφτηθεὶς οὐδὲ ἐν μειρακίῳ ποτὲ οἶδα, τὰς δὲ a ἀρχάς,
τε- καὶ λαμπρότητας, ὁπόσαι τῇ ‘Ρωμαίων ἀρχῇ.
προσήκουσιν, οὕτω σωφρόνως καὶ μετρίως διεθέμην,
ὡς μήτε ὑπέρφρων μήτ᾽ avd κατεπτηχὼς δόξαι,
νεώτερα δὲ οὐδ᾽ ἐπὶ Νέρωνα ἐνεθυμήθην, ἀλλ᾽
ἐπειδὴ τὴν ἀρχήν, εἰ καὶ μὴ κατὰ νόμους, παρ᾽
ἀνδρὸς γοῦν αὐτοκράτορος παραλαβὼν εἶχεν,
ς UA v A \ \ / ἃ WA /
ὑφιέμην αὐτῷ διὰ τὸν Κλαύδιον, ὃς ὕπατόν τε
ΠΤ , \ ´ ne a ye th \
ὠπέδειξέ με καὶ ξύμβουλον τῶν ἑαυτοῦ: Kal νὴ τὴν
᾽Αθηνᾶν, ὁπότε Νέρωνα ἴδοιμι ἀσχημονοῦντα,
7 / 5...) 5 / \ 7
δάκρυά μοι ἐξέπιπτεν ἐνθυμουμένῳ τὸν Κλαύδιον,
δ . : A ; a
ὑφ᾽ οἵου καθάρματος τὸ μέγιστον τῶν ἑαυτοῦ
δ , ᾽ΕΠ \ ἀν ον ἃ 7 > \
ἐκληρονομήθη. ὁρῶν δὲ μηδ᾽ ὁπότε Νέρων ἐκποδὼν
γέγονεν ἐπὶ τὸ χῷον μεθιστάμενα τὰ τῶν ἀν-
θρώπων, ἀλλ᾽ οὕτως ἀτίμως τὴν ἀρχὴν πράτ-
τουσᾶν, ὡς ἐπὶ Βιτελίῳ κεῖσθαι, θαρρῶν ἤδη ἐπ᾽
αὐτὴν εἶμι, πρῶτον μέν, ἐπειδὴ βούλομαι τοῖς
ἀνθρώποις παρασχεῖν ἐμαυτὸν πολλοῦ ἄξιον, εἶτα,
ἐπειδὴ πρὸς ἄνθρωπον ὁ ἀγὼν ἔσται κραιπαλῶντα"
᾽ς N 4 N n a | ap Sea:
Βιτέλιος yap μύρῳ μὲν χοῦται πλεῖον ἢ ἐγὼ ὕδατι,

a ,
δοκεῖ δέ μοι καὶ ξίφει πληγεὶς μύρον ἐκδώσειν
ΤΆ ῶ x by, \ 5 crt /
μᾶλλον ἢ αἷμα, οἴνῳ δὲ οἶνον ξυνάπτων μαίνεται,
καὶ κυβεύει μὲν δεδιὼς μή τι αὐτὸν οἱ πεττοὶ
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LIFE OF APOLLONIUS, BOOK V

Paes the temple he grasped the hand of Apollonius, CHAP.

and taking him with him into the palace, said :

* Perhaps some will think me young and foolish fos reo

because I assume the reins of kingship in the sixtieth οὖ his

. ° ‘ . predecessors

year of my life.. I will then communicate to you my

reasons for doing so, in order that you may justify

my actions to others. For I was never the slave of

wealth that I know of, even in my youth; and in the

matter of the magistracies and honours in the gift of

the Roman sovereign, I bore myself with so much

_ soberness and moderation as to avoid being thought

either overbearing or, on the other hand, craven and

cowardly. Nor did 1 cherish any but loyal feelings

_ towards Nero; but, inasmuch as he had received the crown, if not in strict accordance with the law, at

any rate from the autocrat, I submitted to him for

the sake of Claudius, who made me consul and

_ sharer of his counsels. And, by Athene, I never saw Nero demeaning himself without shedding tears,

when I thought of Claudius, and contrasted with him the wretch who had inherited the greatest of his

possessions. And now when J see that even the

disappearance from the scene of Nero has brought

no change for the better in the fortunes of humanity,

and that the throne has fallen into such dishonour

as to be assigned to Vitellius, I boldly advance to

take it myself; firstly, because I wish to endear

myself to men and win their esteem, and secondly,

because the man 1 have to contend with is a mere

drunkard. For Vitellius uses more ointment in his

bath than I do water, and I believe that if you ran

a sword into him, more ointment would issue from

the wound than blood; and his continuous bouts of

drinking have made him mad, and one who were he

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~FLAVIUS PHILOSTRATUS

/ e \ \ 3 an > Qn 3
σφήλωσιν, ὑπὲρ δὲ ἀρχῆς ἀναρριπτεῖ παίζων,
ἑταίραις δὲ ὑποκείμενος ἐπιθόρνυται ταῖς γεγα-
, CNG , \ \ 97 ’ Ree
μημέναις, ἡδίω φάσκων τὰ μετὰ κινδύνων ἐρωτικά.
fn \ > / e \ La ape | ley
εὖ ΤΑ ἀσελγέστερα, WS μὴ τοιαῦτα ἐπὶ σοῦ
λέγοιμι: μὴ δὴ περιίδοιμι Ῥωμαίους ὑπὸ τοιούτου
ἢ) > > , ´ io Δ ”H

ἀρχθέντας, ἀλλ᾽ ἡγεμόνας ποιούμενος τοὺς. θεοὺς
ἀνὴρ γιγνοίμην ἐμαυτῷ ὅμοιος" ὅθεν ἐκ σοῦ,
lal : a
᾽Απολλώνιε, πεῖσμα ἐγὼ βάλλομαι, φασὶ yap
πλεῖστά σε τῶν θεῶν αἰσθάνεσθαι, καὶ ξύμ-
βουλον ποιοῦμαί σε φροντίδων, ἐφ᾽ αἷς ἐστι γῆ
42 δ NIN > n _\ Wine. ru
καὶ θάλαττα, ἵν᾽ εἰ μὲν εὐμενῆ τὰ παρὰ τῶν θεῶν.
n >
φαίνοιτο, πράττοιμι ταῦτα, εἰ δὲ ἐναντία καὶ μὴ
πρὸς ἐμοῦ μηδὲ Ῥωμαίων, μὴ ἐνοχλοίην τοὺς θεούς.

» »”
ακονταᾶς. i ris ve
XXX

a

: / a , P
᾽Επιθειάσας δ᾽ ὁ ᾽Απολλώνιος τῷ λόγῳ, “Ζεῦ,
X ia) ,
ἔφη, “ Καπιετώλιε, σὲ γὰρ τῶν παρόντων πραγ-
Ns
μάτων βραβευτὴν οἶδα, φύλαττε σεαυτόν. μὲν
´ n \ A \ \ , ai χὶ
τούτῳ, σεαυτῷ δὲ τοῦτον: τὸν γὰρ νεών, ὃν χθὲς
ΕΣ tal 3. O˜Y / ö \ \ BA 5
ἄδικοι χεῖρες ἐνέπρησαν, τόνδε σοὶ τὸν ἄνδρα
n \ na
ἀναστῆσαι πέπρωται. θαυμάσαντος δὲ τοῦ
ἡ" > \ ‘ /
βασιλέως τὸν λόγον, “αὐτά;," εἶπεν, “ αὐτὰ δηλώσει
530
LIFE OF APOLLONIUS, BOOK V

diceing ‘would be full of apprehension lest the cmap. pieces should play him false, is yet hazarding the *** empire in play; and though he is the slave of mistresses, he nevertheless insults married women,

and says that he likes to spice his amours with a little danger. His worst excesses I will not mention

for | would rather not allude to such matters in -your presence, May I then never submit tamely, while the Romans are ruled by such a man as he; let me rather ask the gods to guide me so that I may be

true to myself, And this, Apollonius, is why I, as it were, make fast my cable to yourself, for they say

that you have the amplest. insight into the will of

the gods, and why I ask you to share with me in

my anxieties and aid me in plans on which rests the safety of sea and land; to the end that, supposing

the good-will of heaven show itself on my side, I

may fulfill my task; but if heaven opposes ‘and favours neither myself nor the Romans, that I may

not trouble the gods against their wills.”

XXX

Apotionius clinched. his words with an appeal to CHAP,
heaven: “O Zeus,” said he, “ of the Capitol, for thou , |
$ n example
art he whom I know to be the arbiter of the present of
issue, do thou preserve thyself for this man and this ott of man for thyself. For this man who stands before thee second sight is destined to raise afresh unto thee the temple which

only yesterday the hands of malefactors set on fire,”

And on the emperor expressing astonishment at his

words: ** The facts themselves,” he said, “ will reveal,

so do thou ask nothing of me; but continue and
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XXXI
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καὶ μηδὲν ἐμοῦ δέου, πέραινε δέ, ἃ ὀρθῶς ἐβου-

λεύσω." ξυμβεβήκει δὲ ἄρα κατὰ τὴν Ῥώμην

Δομετιανὸν μὲν τὸν Οὐεσπασιανοῦ παῖδα παρα-
τετάχθαι πρὸς τὸν Βιτέλιον ὑπὲρ τῆς ἀρχῆς τοῦ
πατρός, πολιορκίας δ᾽ αὐτὸν περισχούσης ἐν τῷ
Καπιτωλίῳ, τὸν μὲν διαπεφευγέναι τοὺς πολιορ-
κοῦντας, τὸν νεὼν δ᾽ ἐμπεπρῆσθαι, καὶ τῷ ᾽Απολ-
λωνίῳ φαίνεσθαι πολλῷ θᾶττον ἢ εἰ ΚΑΤ ᾽Αὔγυπτον

ἐπράττετο. τοσαῦτα σπουδάσαντες ὁ ὃ μὲν ἀπῆλθε.
τοῦ βασιλέως, εἰπὼν μὴ ξυγχωρεῖν αὐτῷ τὰ ᾽Ινδῶν
’ N / ” 2° Qed a 4
πάτρια κατὰ μεσημβρίαν ἄχλο τι παρ᾽ ἃ ἐκεῖνοι
πράττουσι πράττειν, ὁ δὲ ἀνέχαμπέ τε ἔτι
μᾶλλον καὶ οὐ ξυνεχώρει τοῖς πράγμασι δια-
φεύγειν ἑαυτόν, ἀλλ᾽ ὡς βεβαίων τε καὶ αὐτῷ
καθωμολογημένων εἴχετο Ou ἃ ἤκουσεν.
XXXI

Τῇ δ᾽ ὑστεραίᾳ περὶ ὄρθρον ἐπὶ τὰ βασίλεια

ἤκων ὁ ᾽Απολλώνιος ἤρετο τοὺς δορυφόρους, ὅ τε

\ ′ ε \ 2 / OFS
βασιλεὺς πράττοι, οἱ δὲ ἐγρηγορέναι τε αὐτὸν
7 4 \ \ > va) 5 \
πάλαι ehacav Kal πρὸς ἐπιστολαῖς εἶναι. καὶ
> v4 n 3 iol > \ \ \ 4
ἀκούσας τοῦτο ἀπῆλθεν εἰπὼν πρὸς τὸν Δάμιν
“ὁ ἀνὴρ ἄρξει. ἐπανεχθὼν δὲ περὶ ἥλιον
ἀνίσχοντα Δίωνα μὲν καὶ Εὐφράτην ἐπὶ θύραις
εὗρε, καὶ περὶ τῆς ξυνουσίας φιλοτίμως ἐρωτῶσι
διῆλθε τὴν ἀπολογίαν, ἣν τοῦ βασιλέως ἤκουσε,
τὰς δὲ αὐτοῦ δόξας ἀπεσιώπησεν. ἐσκληθεὶς δὲ

complete that which thou hast so rightly purposed.” cHap. Now it happened just then as a matter of fact that *** in Rome Domitian, the son of Vespasian, was matched with Vitellius in the struggle to gain the empire for

his father, and was besieged in the Capitol, with the result that although he escaped the fury of ‘the besiegers, the temple. was burnt down ; and all this

was revealed to Apollonius more quickly than if it

had taken place in Egypt. When they had held their conversation, he left the emperor's presence, saying that it was not permitted him by the religion

οὗ the Indians to proceed at midday in any other way than the Indians do themselves; at the same time the emperor brightened up, and. with fresh enthusiasm, instead of allowing matters to slip _ through his hands, persevered. in his policy, con-

vinced by Apollonius’ words that his future was
stable and assured to him by heaven.
XXXI

Next ‘day at dawn Apollonius came to the palace CHAP. and asked the guards what the emperor was doing ; pie from whom learning that he had long risen and was \povon"s engaged on his correspondence, he went off and Seapets remarked to Damis: ‘‘This man shall be sovereign.” Buphrates About sunrise Πα returned to find Dion and Euphrates already at the door, in return to whose eager enquiries concerning the interview, he

‘repeated the defence. of his policy which he had ᾽ heard from the emperor, though at the same time he let no word escape him of his own opinions. | But on

being summoned to enter in advance of them, he
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a

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| πρῶτος, “ ὦ βασιλεῦ," εἶπεν, “ Εὐφράτης καὶ Lio: ᾽ πάλαι σοὶ γνώριμοι ὄντες πρὸς θύραις εἰσὶν οὐκ ἀφρόντιδες τῶν COV" κάλει δὴ κἀκείνους ἐς κοινὸ

“1 ahly la o> yy
λόγον, copa γὰρ τὼ ἄνδρε." ἀκλείστους, ἔφη,
3 θύρας παρέχω σοφοῖς ἀνδράσι, σοὶ δὲ καὶ τὰ
“»» us

στέρνα ἀνεῳχθαι δοκεῖ τἀμά.

XXXII

᾽Επεὶ δὲ tigate near “ὑπὲρ μὲν τῆς ἐμαυτοῦ
7 v4
διανοίας," εἶπεν, “ὦ ἄνδρες, ἀπολελόγημαι, χθὲς
> la n Pas ΜΙΝΕΙ; Σ ´ » 5. Ὸ
Απολλωνίῳ τῷ γενναίῳ. gti ox ἢ ὃ 7
7 {ς n > , \ n 3 39
Δίων, “ τῆς τ 40: καὶ νοῦν εἶχε. “ τήμερον.
dé,” εἶπεν, “ὦ φίλε Δίων, ξυμφιλοσοφήσωμεν.
ὑπὲρ τῶν ΠΟΥ ἄρα ἴν ὡς κάλλιστα καὶ
κατὰ σωτηρίαν τῶν ἀνθρώπων πάντα πράττοιμι"
a fal \
ἐννοῶν yap πρῶτον μὲν τὸν Τιβέριον, ὡς ἐς ΤΟ

ἀπάνθρωπόν τε καὶ ὠμὸν τὴν ἀρχὴν μετέστησεν,
εἶτα τὸν ἐπ᾽ ἐκείνῳ. Vdsov, ὡς διονυσομανῶν καὶ
λυδίζων τὴν στολὴν καὶ πολέμους νικῶν οὐκ ὄντας
» 7 Nie / 5 ων 2 7 > i.
és πάντα τὰ Ῥωμαίων αἰσχρῶς ἐβάκχευσεν, εἶτα
\ \ AN ¢ of δὴ Ψ 7 ς \
Τον χρηστὸν Κλαύδιον, ὡς ὑπὸ γυναίων ἡττηθεὶς
an an a 4
ἐπελάθετο τοῦ ἄρχειν, ἀλλὰ καὶ TOD ζῆν, ἀπέθανε
Cee eee XÄ cr Νέῤω δ ἃ Ac t
yap ὑπ᾽ αὐτῶν, as φασι, Νέρωνος δὲ τί ἂν καθαπ-
/ 2 / 3 / \ \ 3 / j
τοίμην, εἰπόντος ᾽Απολλωνίου βραχὺν καὶ ἀθρόον
λόγον περὶ ἀνέσεώς τε καὶ ἐπιτάσεως, αἷς Νέρων
\ » \ ” / > δ \ ® 4
τὴν ἀρχὴν ἤσχυνε; τί δ᾽ ἂν περὶ ὧν Τάλβας
ξυνέταττεν, εἴποιμι, ὃς ἐπ᾽ ἀγορᾶς μέσης ἀπέθανεν
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said : “0 King, Euphrates and Dion, long your ac- CHAP. quaintances, are at your door, being highly anxious ***! or your welfare. 1 pray you, call them in also to

join in our conversation, for they are both of them

wise men.” ‘I throw my doors open,” he replied,

“to wise men; but to you I purpose to open my
Pegaso as well.”
XXXII.

‘Wuewn they had been called in, he continued : cHap. “In defence of my own’ plans, I said, gentlemen, ***!I what 1 had to say, yesterday to Apollonius our Yes esteemed friend.” “We have heard that defence,”’ retrospect said Dion, “and it was most reasonable.” “ Well, to-day,” he went on, “my dear Dion, let us concert some wise conclusions in support of the

counsels adopted by me, of a kind to ensure my _ general policy being both honourable and salutary to mankind. For I cannot forget how Tiberius was the first to degrade the government into an inhuman and cruel system, of how he was followed by Gaius, who filled with Bacchic frenzy, dressed in Lydian fashion, won sham fights and by his disgraceful revels violated all Roman institutions. There followed the worthy Claudius, and 1 remember that he was so much the thrall of women as to lose all sense of sovereignty, nay even of self-preservation; for they say he was murdered by them. Nero 1 hardly need assail, for Apollonius in brief and terse remarks has exposed the faults of over-indulgence and undue severity by which he disgraced his reign. Nor need I dwell on the system of Galba, who was slain in the middle of the forum in the act of adopting those

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ἠταιρημένους ἐσποιῶν ἑαυτῷ παῖδας τὸν Ὄθωνα,
καὶ τὸν Πείσωνα ; εἰ δὲ καὶ Βιτελίῳ τῷ πάντων
5) lA \ b) \ 7ὔ ; b) ἘΠ
aTEAYETTATM τὴν ἀρχὴν παραδοίημεν, ἀναβιῴη
Νέρων: ὁρῶν οὖν, ὦ ἄνδρες, ὑφ᾽ ὧν εἶπον τυραννίδων.
διαβεβλημένον τὸ ἄρχειν, ξυμβούλους ὑμᾶς ποιοῦ-

“ Xx 7 »Ἔ" N N

μαι, πῶς ἂν διαθείμην αὐτὸ προσκεκρουκὸς ἤδη

a > , ” \ an ee ,
τοῖς ἀνθρώποις. πρὸς ταῦτα ὁ ᾽Απολλώνιος,
ςς » ie - 39. «ἃ ςς “ / “ \ ς “
αὐλητής, ἔφη, “ τῶν πάνυ σοφῶν τοὺς ἑαυτοῦ
μαθητὰς παρὰ τοὺς φαυλοτέρους τῶν. αὐλητῶν
ἔπεμπε μαθησομένους, πῶς δεῖ μὴ αὐλεῖν: τὸ μὲν
δή, πῶς δεῖ μὴ ἄρχειν, μεμάθηκας, ὦ βασιλεῦ;
παρὰ τούτων, of πονηρῶς ἦρξαν, τὸ δ᾽, ὅπως δεῖ
ἄρχειν, σπουδάσωμεν."
XXXITI

Ὁ δ᾽ Εὐφράτης ἀφανῶς μὲν ἤδη ἐβάσκαινε TO

ons

——

» ᾽
ἈΑπολλωνίῳ, προσκείμενον αὐτῷ τὸν βασιλέα ὁρῶν
na KH “ / MV 3 > \ (v4
μᾶλλον ἢ τοῖς χρηστηρίοις τοὺς ἐς αὐτὰ ἥκοντας,
᾽ , \ © _\ N23 iy each yy \
ἀνοιδήσας δὲ ὑπὲρ TO μέτρον τότε καὶ THY φωνὴν
ἐπάρας παρ᾽ ὃ εἰώθει, “ οὐ χρή," ἔφη, “ κολακεύειν
tA eG , 2O\ 3 7 , ae

τὰς ὁρμάς, οὐδὲ ἀνοήτως συνεκφέρεσθαι τοῖς παρὰ
\ eV ′ / \ > 4
τὴν ἡνίαν TL πράττουσι, καταρρυθμίζειν δὲ αὐτούς,
" fa) A \ > “4 /
εἴππερ φιλοσοφοῦμεν: ἃ yap εἰ προσήκει πράττειν,
ἔδει βουλευομένους φαίνεσθαι, ταῦθ᾽ ὃν πεπράξεται
UA 7 » ′ > ¢ \
τρόπον κελεύεις λέγειν οὔπω μαθών, εἰ ὑπὲρ πρα-
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;

strumpet sons of his Otho and Piso. As for Vitellius, crap. we had rather Nero should come to life again than ***!! betray the empire to him, the most dissolute of all. Perceiving then, my friends, that the throne has fallen into hatred and contempt by reason of the tyrants 1 have enumerated, I would fain have you advise me how best I can restore it, so that it should

not remain what it has become, namely, ἃ stumbling block to mankind.” Apollonius. replied as follows : “There was a first-rate flute-player, it is said, who

used to send his pupils to much worse artists than himself, that they might learn how not to pipe.

As then you, my sovereign, have learned from these

your good-for-nothing predecessors, how not ἴο rule,

let us, then, now turn our attention to the problem,

how a sovereign ought to rule,”

XXXITI

Wurtz Apollonius spoke, Euphrates concealed the cuap. jealousy he already felt of one whose utterances pease? clearly interested the emperor hardly less than those yuphrates, of an oracular shrine interest those who repair to it for ob με guidance. But now at last his feelings overcame him, Roman and, raising his voice above its usual pitch, he cried : °P¢?% “We must not flatter men’s impulses, nor allow ourselves to be carried away against our better judg- ment by men of unbridled ambition ; but. we should rather, if we are enamoured of wisdom, recall them to the rhythm of life.. Here is a policy about the very expediency of which we should first calmly

_ deliberate, and yet you would have us prescribe a way of executing it, before you know if the measures

under discussion are desirable. For myself, I quite

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FLAVIUS PHILOSTRATUS

’ \ : n ’
κτέων οἱ λόγοι. ἐγὼ δὲ Βιτέλιον μὲν καταλυθῆναι
κελεύω, μιαρὸν γὰρ τὸν ἄνθρωπον οἶδα καὶ μεθύ-
, μιαρὸν γὰρ ρώπον. μεθύ-
3
ονta ἀσελγείᾳ πάσῃ, σὲ δ’ ἄνδρα εἰδὼς ἀγαθὸν καὶ
γενναιότητι προὔχοντα, οὔ φημι χρῆναι τὰ μὲν.
Βιτελίου διορθοῦσθαι, τὰ σεαυτοῦ δὲ μήπω. εἰδέναι.
ὅσα μὲν δὴ αἱ μοναρχίαι ὑβρίζουσιν, οὐκ ἐμοῦ χρὴ
} » 5) aN ” , ay ὦ Ὸ eas
μανθάνειν, ἀλλ’ αὐτὸς εἴρηκας, γιγνώσκοις δ’ ἄν,
ὡς νεότης μὲν ἐπὶ τυραννίδα πηδῶσα προσήκοντα.
ἑαυτῇ που πράττει, τὸ γὰρ τυραννεύειν οὕτως ἔοικε,
/ e \ / ς \ bea \ poe be
νέοις, ὡς ΤΟ μεθύειν, ὡς ΤΟ ἐρᾶν, καὶ νέος μὲν
τυραννεύσας οὔπω κακός, ἢν μὴ μιαιφόνος πταρὰ τὴν
τυραννίδα καὶ ὠμὸς καὶ ἀσελγὴς δόξῃ, γέροντος δὲ
ἐπὶ τυραννίδα ἥκοντος, πρώτη αἰτία τὸ τοιαῦτα
βούλεσθαι: καὶ γὰρ ἢν φιλάνθρωπος φαίνηται
/ / lal ’
καὶ κεκοσμημένος, οὐκ ἐκείνου ταῦτα νομίζουσιν,
an a mae
ἀλλὰ τῆς ἡλικίας καὶ τοῦ κατηρτυκέναι, δόξει δὲ
\ / 4 \ / 5 > / ¢
Kal πάλαι τούτου καὶ νέος ἔτι ἐπιθυμήσας apap-
A \ nr 7 / \
TélV, αἱ δὲ TOLAUTAL ἁμαρτίαι TT POO KELVTAL μεν
/ / \ / a ´ x
δυστυχίᾳ, πρόσκεινται δὲ Seria δοκεῖ yap τις ἢ
καταγνοὺς τῆς ἑαυτοῦ τύχης τὸ ἐν νῷ τυραννεῦσαϊ
n af a 7
παρεῖναι, ἢ τυραννησείοντι. ἐκσ τῆναι ἑτέρῳ δείσας
/ πὰ id », \ \ \ n /
δήπου αὐτὸν ὡς ἄνδρα. τὸ μὲν δὴ τῆς δυστυχίας
3.7 \ \ n / fal / \
ἐάσθω, τὸ δὲ τῆς δειλίας πῶς παραϊτήσῃ, καὶ
“ἄμ 7 n lal \ / / ran
ταῦτα Νέρωνα δοκῶν δεῖσαι τὸν δειλότατόν ΤΕ καὶ
1 Kayser omits μή, which the sense requires,

approve of the deposition of Vitellius, whom I know cHap, to be a ruffian drunk with every sort of profligacy ; ***™! nevertheless, although I know you to be a worthy man and of pre-eminent nobility « f character, I deny that you ought to undertake the correction of Vitellius without first establishing an ideal for yourself. 1 need not instruct you in the excesses chargeable to monarchy as such, for you have yourself described ᾽ them; but this I would have you recognise, that whereas youth leaping into the tyrant’s saddle does _ but obey its own instincts,—for ‘playing the tyrant - comes as natural to young men as wine or women, and we cannot reproach a young man merely for making himself a tyrant, unless in pursuit of his rédle he shows himself a murderer, a ruffian and a _ debauchee,—on the other hand when an old man makes himself a tyrant, the first thing we blame in him is that he ever nursed such an ambition. — It is no use his shewing himself an example of humanity and moderation, for of these qualities we shall give the credit not to himself, but to his age and mature training. And.men will believe that he nursed the ambition long before, when he was still a stripling, only that he failed to realise it; and such failures are attributed partly to ill luck, partly to pusillanimity. I mean that he will be thought to have renounced his dream of becoming a tyrant, because he distrusted his own star, or that he stood aside and made way for another who entertained the same ambition and whose superior courage he dreaded. As for the count of ill luck, I may dismiss it; but as for that of - cowardice, how can you avoid it? How escape the reproach of having been afraid of Nero, the most

ῥφθμμάϊαχαν ; ἃ γὰρ ἐνεθυμήθη Βίνδιξ ἐπ᾽ αὐτόν,
σέ, νὴ τὸν bey trite ἐκάλει οἱ ον: καὶ γὰρ,
στρατιὰν εἶχες, καὶ ἡ δύναμις, ἣν ἐπὶ τοὺς I ουδαίους,
ἦγες, ἐπιτηδειοτέρα ἣν τιμωρεῖσθαι Νέρωνα",
ἐκεῖνοι μὲν γὰρ πάλαι ἀφεστᾶσιν οὐ μόνον.
XXXIΠ

: ἵ
Ῥωμαίων, ἀλλὰ καὶ πάντων ἀνθρώπων" οἱ yap”
\ \: yan
βίον ἄμικτον εὑρόντες καὶ ols μήτε κοινὴ PN ;
\
ἀμβρώπους τράπεζα μήτε σπονδαὶ μήτε εὐχαὶ,
μήτε θυσίαι, πλέον ἀφεστῶσον ἡμῶν ἢ Σοῦσα καὶ
Βάκτρα καὶ οἱ ὑπὲρ ταῦτα ᾽Ινδοί: οὐκοῦν οὐδ᾽
a a

εἰκὸς ἦν τιμωρεῖσθαι τούτους ἀφισταμένους, οὐς
A / ;
βέλτιον Hv μηδὲ κτᾶσθαι. Νέρωνα δὲ τίς οὐκ
fa) A AN
ἂν ηὔξατο τῇ ἑαυτοῦ χειρὶ ἀποκτεῖναι, μονονοὺ
/ Ἄ 7 a
πίνοντα ΤΟ τῶν ἀνθρώπων αἷμα καὶ ἐν μέσοις τοῖς
ἢ of ’ὔ a τευ ἢ v 5 OΣ
φόνοις ἄδοντα ; καίτοι ἐμοῦ τὰ ὦτα ὀρθὰ ἦν πρὸς
\ ς n / id 7 nr
τοὺς ὑπὲρ σοῦ λόγους, καὶ ὁπότε τις ἐκεῖθεν
/ 7
ἀφίκοιτο τρισμυρίους ᾽Ιουδαίων ἀποχωλέναι φάσ-
ἴον \ 7 ’
κων ὑπὸ σοῦ καὶ πεντακισμυρίους κατὰ τὴν
> a / > . / \ Ψ /
ἐφεξῆς μάχην, ἀπολαμβάνων τον ἥκοντα ξυμμέ-
7 ε av/ 7
τρως ἠρώτων, τί δ᾽ ὁ ἀνήρ; μὴ μεῖζόν τι τούτων ;
3 » \ \ th ” / n
ἐπεὶ δὲ τὸν Βιτέλιον εἴδωλον πεποιημένος τοῦ
, 5 ἌΨ > oN 4 ἃ \ 7 :
Νέρωνος ἐπ᾽ αὐτὸν στρατεύεις, ἃ μὲν βεβούλευσαι,
πρᾶττε, καλὰ γὰρ καὶ ταῦτα, τὰ δὲ ἐπὶ τούτοις
ὧδε ἐχέτω: “Ῥωμαίοις τὸ δημοκρατεῖσθαι πολλοῦ
” \ \ a“ vN 5 “Ο oo > 7
ἄξιον, Kal πολλὰ τῶν ὄντων αὐτοῖς ἐπ᾽ ἐκείνης
τῆς πολιτείας ἐκτήθη: παῦε μοναρχίαν, περὶ ἧς
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LIFE OF APOLLONIUS, BOOK V

ἢ ἢ cowardly and supine of rulers? Look at the revolt OHAP. against him planned by Vindex, you surely were the ***!" -man of the hour, its natural leader, and not he! For you had an army at your back, and the forces you _ were leading against the Jews, would they not have been more suitably employed in chastising Nero? For _ the Jews have long been in revolt not only against _the Romans, but against humanity ; and a race that has made its own a life apart and irreconcilable, that cannot share with the rest of mankind in the. pleasures of the table nor join in their libations or _ prayers or sacrifices, are separated from ourselves by a greater gulf than divides us from Susa or Bactra or the more distant Indies. What sense then or reason was there in chastising them for revolting from us, whom we had better have never annexed? As for _ Nero, who would not have prayed with his own hand to slay a man well-nigh drunk with human blood, singing as he sat amidst the hecatombs of his victims ? I confess that I ever pricked up my ears when any _ messenger from yonder brought tidings of yourself, _ and told us how in one battle you had slain thirty thousand Jews and in the next fifty thousand. In such cases I would take the courier aside and quietly ask him : ‘ But what of the great man? Will he not rise to higher things than this?’ Since

then you have discovered in Vitellius an image and ape of Nero, and are turning your arms against him, persist in the policy you have embraced, for it too is a noble one, only let its sequel be noble too. You know how dear to the Romans are popular institutions, and how nearly all their conquests were won under a free polity. Put then an end to monarchy, of which you have repeated to us so evil a record; and bestow

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ia =

CAP.
XXXILI
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XXXIV
FLAVIUS PHILOSTRATUS

τοιαῦτα εἴρηκας, καὶ δίδου ἡ Ρωμαίοις μὲν τὸ τ
ἥμου κράτος, σαυτῷ δὲ τὸ ἐλευθερίας αὐτὸ
XXXIV

Τοσαῦτα τον Εὐφράτου εἰπόντος ὁρῶν ὁ ᾽Απολ-
λώνιος τὸν Δίωνα προστιθέμενον τῇ γνώμῃ, του
γὰρ καὶ τῷ νεύματι ἐπεδήλου καὶ οἷς ἐπήν
λέγοντα, “μή τι," ἔφη, “ Δίων, τοῖς εἰρημένοι
προστίθης ; “νὴ Δί᾽, εἶπε, “ πὴ μὲν ὅμοια, πὴ δὲ
ἀνόμοια". τὸ μὲν γὰρ ὡς πολλῷ βελτίων ἂν ἦν
Νέρωνα καταλύων μᾶλλον ἢ τὰ τῶν ᾽Ιουδαίων
διορθούμενος, ἡγοῦμαι κἀμοὶ πρὸς σὲ εἰρῆσθαι, σὺ
δὲ ἐώκεις ἀγῶνα ποιουμένῳ μὴ καταλυθῆναί ποτε
αὐτόν: ὁ γὰρ τὴν ταραχὴν τῶν ἐκείνου πρωγμάτων
εὖ ΤΕΡΟΝ; ὀβρώνιυέ που τὸν ἄνθρωπον ἐπὶ
πάντας, 00s κακῶς ἔρρῷχο; τὴν δὲ ἐπὶ τὸν Βιτέλιον.
ὁρμὴν ἐπαινῶ: τοῦ γὰρ τυραννίδα καθεστηκυῖαν.
παῦσαι μεῖζον ἡγοῦμαι τὸ μηδὲ ἐᾶσαι φῦναι.
δημοκρατίαν δὲ ἀσπάζομαι μέν---καὶ γὰρ εἰ Ths
ἀριστοκρατίας ἥττων ἥδε ἡ πολιτεία, ἀλλὰ
τυραννίδων τε καὶ ὀλιγαρχιῶν αἱρετωτέρα τοῖς,
σώφροσι- δέδια δέ, μὴ χειροήθεις ἤδη Ῥωμαίους
αὖται αἱ τυραννίδες πεποιηκυῖαι χαλεπὴν ἐργά-
\ 4 \ \ ´ /
σωνται τὴν μεταβολήν, Kal μὴ δύνωνται μήτε
a

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LIFE OF APOLLONIUS, BOOK V

upon Romans a popular government, and on your- CHAP
self the glory of inaugurating for them a reign of ***™
liberty.”!
Hino: XXXIV

_Turovenout Euphrates’ long speech, Apollonius cHap. noticed that Dion shared his sentiments, for he ***!V manifested his approval both by gestures and the {jion 40? applause with which he hailed his words; so he practicabil- asked him if he could not add some remarks of his rdtoration. own to what he had just heard. “By Heaven,

I can,’ answered Dion, “and I should agree in part and in part disagreee with his remarks ; for I think I have myself told you that he would have been much better employed deposing Nero than setting Jewry to rights. But your contention appears to be that he ought never to have been deposed, on the ground that anyone who composed the disorder of his. affairs merely strengthened the fellow against all. the victims of his power. I approve however of the campaign against Vitellius ; for I consider it a greater achievement to prevent a tyranny from ever growing up, than to put an end to it when it is established. And while I welcome the idea of a democracy—for though this form of polity is inferior to an aristocracy, nevertheless moderate men will prefer it to tyrannies and oligarchies,—I fear lest the servility to which these successive) tyrannies — have reduced the Romans will render any change difficult to effect; I doubt if they are able to - comport themselves as free men or even to lift their

Ὸ Cp. Tacitus, Hist. i. 16: dignus eram. a quo respublica

inciperet.

CAP.

XXXIV _

FLAVIUS PHILOSTRATUS

ἐλευθεριάζειν μήτε πρὸς δημοκρατίαν ἀναβλέπειν,
e > , > ’ ´ ΐ̃ω a ’
ὥσπερ οἱ ἐκ σκότους ἐς ἀθρόον φῶς βλέψαντες"
ὅθεν φημὶ δεῖν τὸν μὲν Βιτέλιον ἐξωθεῖν τῶν πρα-
γμάτων, καὶ ὡς τάχιστά γε καὶ ἄριστα τοῦτο
» / θ ö “Ὸ δέ / θ
ἔσται, γυγνέσθω, δοκεῖ δέ μοι παρασκευάζεσθαι
μὲν ὡς πολεμήσοντα, πόλεμον δὲ αὐτῷ UN προ-
κηρύττειν, GANA τιμωρίαν, εἰ μὴ μεθεῖτο τῆς ἀρχῆς,
Ἂ ΣΟΥ .. gt hg 4 ς- κα ,ΰ !
κἂν ἕλῃς αὐτόν, τουτὶ δ᾽ ὑπάρξειν ἡγοῦμαί σοι

δὲ J did ¢ , “ a ς. tn
μηδὲ πονήσαντι, δίδου Ῥωμαίοις αἵρεσιν τῆς αὐτῶν
πολιτείας, κἂν μὲν αἱρῶνται δημοκρατίαν, ξυγχώρει:
\ , n \ ¸ ᾽ a
τουτὶ γάρ σοι πολλῶν μὲν τυραννίδων, πολλῶν
δὲ ᾽Ολυμπιάδων μεῖζον, καὶ πανταχοῦ μὲν γεγράψη
τῆς πόλεως, πανταχοῦ δὲ ἑστήξεις χαλκοῦς, ἡμῖν
δ᾽ > \ ö ’ŭ - + ς ö
ἀφορμὰς παραδώσεις λόγων, αἷς οὔτε ᾽Αρμόδιος
οὔτε ᾽Αριστογείτων παραβεβλήσεταί Tis. εἰ δὲ
μοναρχίαν προσδέχοιντο, τίνι λουπὸν ἀλλ᾽ ἢ σοὶ

CAP.
XXXV
ψηφίσασθαι τὴν ἀρχὴν πάντας ; ἃ yap ἔχων ἤδη
τῷ κοινῷ παρήσεις, σοὶ δήπου μᾶλλον ἢ ἑτέρῳ
δώσουσιν."
XXXV

\ \ /
Σιωπὴ μὲν οὖν ἐπὶ τούτοις ἐγένετο, καὶ τὸ πρόσ-
“Ο 3 a > / n /
wTrov τοῦ βασιλέως ἀγῶνα ἐπεδήχου τῆς γνώμης,
ἐπειδὴ πάνθ᾽ ὥσπερ αὐτοκράτωρ χρηματίζων τε
\ 7 > Δ 50 7 n n 4
Kal πράττων ἀπάγεσθαι ἐδόκει τῆς βουλῆς ταύτης,
a >
καὶ ὁ ᾽Απολλώνιος, “ δοκεῖτέ pot, εἶπεν, “ ἁμαρ-
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‘sudden blaze of light. I conclude that Vitellius
ought to be driven from power, and would fain see
ἔοι effected as quickly and as well as can be; I
think however that though you should be prepared
| for war, yet you yourself instead of declaring war
against him, ought rather to threaten him with
_condign punishment, in case he refuses to abdicate ;
-and in case you capture him, as I believe you will
| easily do, then I would fain see you give the people
οὖ Rome the right to choose their own polity, and,
if they choose a democracy, allow it them. For this
will bring you greater glory than many tyrannies
and many victories at Olympia. Your name will be
inscribed all over the city, and brazen statues of you

_be erected everywhere; and you will furnish us
with a theme for harangues in which neither
_Harmodius nor Aristogeiton will bear comparison
with you. If however they accept monarchy, to
~ whom can they all possibly decree the throne except
yourself? For what you already possess, and are
about to resign into the hands of the public, they
will surely rather a on yourself than on
another.”
XXXV

-—

ey es to a democracy, any more than people who cyap. have been kept in the dark are able to look on a
XXXIN

Tuere followed a spell of silence during which CHAP.

the emperor's countenance ‘betrayed contending emotions ; for though he was an absolute ruler both in title and in fact, it looked as if they were trying

to divert him fram his resolution to remain such; himself

‘and accordingly Apollonius remarked :

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FLAVIUS PHILOSTRATUS

Car. τάνειν ἀναλύοντες βασιλέα περὶ πραγμάτων 76
βεβουλευμένων, ἐς ἀδολεσχίαν καθιστάμενοι με
ρακιώδη καὶ ἀργοτέραν τοῦ καιροῦ. εἰ μὲν γὰ
PB
ἐμοὶ κεκτημένῳ δύναμιν, ὁπόσην οὗτος, καὶ Bo
Ἂ 7 ὃ / Xv \ » θ ’ > 06
ευομένῳ, τί δρῴην ἂν τοὺς ἀνθρώπους ἀγαθό
ξύμβουλοι τῶν τοιούτων ἐγίγνεσθε, προὔβαινε!
ἂν ὁ λόγος ὑμῖν---αἱ γὰρ φιλόσοφοι γνῶμαι τοὺ
φιλοσόφους τῶν ἀκροατῶν διορθοῦνται---ἀνδρὶ
ξυμβουλεύοντας ὑπάτῳ καὶ ἄρχειν εἰθισμένῳ, κ

ᾧ ἔτοι ἐπτειδὰν ἐκπέ ἧς ἀρχῆς, ἀπολωλέναι

? μον, ἐπειδὰν ἐκπέσῃ τῆς ἀρχῆς, ἀπολωλένα

/ bw 7 > \ a \ \ ny
τί δεῖ ἐπιπλήττειν, εἰ μὴ διωθεῖται τὰ παρὰ TH
τύχης, ἀλλὰ δέχεται μὲν αὐτὰ ἥκοντα, βουλεύετ
δέ, ὅπως χρήσεται σωφρόνως οἷς ἔχει; ὥσπερ οὖ
os \ « n > 7 4
εἰ ἀθλητὴν ὁρῶντες εὐψυχίᾳ τε κατεσκευασμένο;
καὶ μήκει καὶ τὴν ἁρμονίαν τοῦ σώματος ἐπιτή
δειον, ἐς ᾽Ολυμπίαν βαδίζοντα δι᾽ ᾽Αρκαδίας, ἤ

προσελθόντες ἐπὶ μὲν τοὺς ἀντιπάλους ἐρρώννυμεν

,

ἐκελεύομεν δὲ αὐτόν, ἐπειδὰν νικήσῃ τὰ Ολύμπια
n \ / \ q
μὴ κηρύττεσθαι τῆς νίκης, μηδὲ ὑπέχειν τὴν κεφ
a al / ’
αλὴν τῷ κοτίνῳ, ληρεῖν ἂν ἐδόξαμεν ἢ Taifew ἐ
τοὺς ἑτέρων πόνους, οὕτως ἐνθυμούμενοι τὸν
/ «
ἄνδρα, καὶ ὁπόση μὲν αἰχμὴ περὶ αὐτόν, ὁπόσος
\ \ > 7 n \ vA “
δὲ χαλκὸς ἀστράπτει, πλῆθος δὲ ἵππων ὅσον,
Bao δι \ e al \ / \
αὐτὸς δὲ ὡς γενναῖός Te Kal σώφρων καὶ πρέπων.
a a! >

κατασχεῖν ἃ διανοεῖται, πέμπωμεν ἐφ᾽ ἃ ὥρμηκεν.

yy \ / \ > / b] U ᾽I
αἴσια μὲν φθεγγόμενοι πρὸς αὐτόν, εὐφημότερα δὲ
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— ω... — ee /!

LIFE OF APOLLONIUS, BOOK V

Rincel a monarchical policy when it is already a foregone conclusion ; and that you indulge a garrulity as. childish as it is in ‘such a crisisidle. Were it I that had stepped into such a position of influence as he has, and were I, when taking counsel about what good I ould do to the world, treated to such advice as you now give, your arguments would carry some force, for philosophic aphorisms might amend the philosophically-minded of your listeners ; but as it is a consul and a man accustomed to rule, whom you pretend to advise, one moreover over whom ruin impends, if he fall from power, need we carp, if instead

of rejecting the gifts of fortune, he welcomes ‘them when they come, and only deliberates how to make a discreet use of what is his own? Let us take a similar case. Suppose we saw an athlete well endowed with courage and stature, and by his well- knit frame marked out as a winner in the Olympic contest, suppose we approached him when he was already on his way thither through Arcadia, and, while encouraging him to face his rivals, yet insisted that, in the event of his winning the prize, he must not allow’ himself to be proclaimed the victor, nor consent to wear the wreath of wild olive,—should we not be set down as imbeciles, mocking at another’s labours? Similarly when we regard the eminent man before us, and think of the enormous army at his disposal, of the glint of their brazen arms, of his clouds of cavalry, of his own personal qualities, of his generosity, self-restraint, of his fitness to attain his objects,—ought we not to send him forward on the path that leads to his goal, with favouring encouragement, and with more auspicious

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bo
“It seems to me you are mistaken in trying to cuap.

,

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? a ” ἈN >’ a >
CAP. τούτων παρεγγυῶντες. οὔτε γὰρ ἐκεῖνο ἐνεθυ
μήθητε, ὅτι δυοῖν παίδοιν πατὴρ οὗτος, οἱ στρατο-
πέδων ἤδη ἄρχουσιν, οἷς εἰ μὴ παραδώσει τὴν
5 PS eae , ‘seat, “1 53.9ἙΥ}AN
ἀρχὴν, ἐχθίστοις χρήσεται, καὶ TL λοιπὸν, αλλ, ἢ
ἐκπεπολεμῆσθαι πρὸς τὸν ἑαυτοῦ οἶκον; τὴν δὲ
’ \ c 7 ′ \ eri « a.
ἀρχὴν ὑποδεξάμενος θεραπεύσεται μὲν ὑπὸ τῶ
ἑαυτοῦ παίδων, στηρίξεται δὲ ἐπ᾽ αὐτῶν καὶ ἐπ
αὐτοῦ οἱ παῖδες, δορυφόροις δὲ αὐτοῦ χρήσεται,
pa Δῖ, οὐ μεμισθωμένοις, οὐδ᾽ ἠναγκασμένοις,
οὐδὲ πλαττομένοις εὔνουν πρόσωπον, ἀλλ᾽ ἐπιτὴη-
δειοτάτοις τε καὶ φιλτάτοις.
Ἐμοὶ πολιτείας μὲν οὐδεμιᾶς μέλει, ζῶ γὰρ ὑπ᾽
rn na \ \ n > / 5 7 > Φ n
τοῖς θεοῖς, τὴν δὲ TOV ἀνθρώπων ἀγέλην οὐκ ἀξιῶ
φθείρεσθαι χήτει βουκόλου δικαίου τε καὶ σώ-
φρονος. ὥσπερ γὰρ εἶς ἀρετῇ προὔχων μεθίστησι.
τὴν δημοκρατίαν ἐς τὸ ἑνὸς ἀνδρὸς τοῦ ἀρίστου.
» \ / “ ς e \ > \ 4 3 As
ἀρχὴν φαίνεσθαι, οὕτως ἡ ἑνὸς ἀρχὴ πάντα ἐς TO

ξυμφέρον τοῦ κοινοῦ προορῶσα δῆμός ἐστιν. οὐ
κατέλυσας, φησί, Νέρωνα. σὺ δέ, Εὐφρᾶτω; Δίων.
δέ; ἐγὼ δέ; ἀλλ᾽ ὅμως οὐδεὶς ἡμῖν ἐπυπλήττει τοῦτο,
οὐδ᾽ ἡγεῖται δειλούς, εἰ φιλοσόφων ἀνδρῶν μυρίας
ἤδη καθελόντων τυραννίδας, ἀπελείφθημεν ἡμεῖς
ἴω / ς \ > / 4 / 7
τοῦ δόξαι ὑπὲρ ἐλευθερίας τι πράττειν. καίτοι τό
γε ἐπ᾽ ἐμοὶ καὶ παρεταττόμην πρὸς Νέρωνα,
πολλὰ μὲν κακοήθως διελεγχθεὶς" καὶ τὸν ὠμότατον
Τιγελλῖνον ἐπικόψας ἀκούοντα, ἃ δὲ περὶ τὰ
ς 7 A 7 > ´ 7 ö ᾽ 7 ‘A
ἑσπέρια τῶν χωρίων ὠφέλουν Βίνδικα, Νέρωνι
1 Kayser reads διαλεχθείς against the sense.
O

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LIFE OF APOLLONIUS, BOOK V

pledges for his future than these you have recorded ö cHap For there is another thing you have forgotten, that ***V

he is the father of two sons who are already in command of armies, and whose deepest enmity he will ineur if he does not bequeath the empire to them. Is he not confronted by the alternative of embroiling himself in hostilities with his own family? If however he accepts the throne, he will have the devoted service of his own children, they will lean on him and he on them, using them as his body- guard, and, by Zeus, as a bodyguard not hired by money, nor levied by force nor feigning loyalty with their faces only, but attached to him by bonds of ‘natural instinct and true affectioh.

᾽ς “ For myself I care little about constitutions, seeing that my life is governed by the Gods; but I do not like to see the human flock perish for want of a shepherd at once just and moderate. For just as a single man pre-eminent in virtue transforms a democracy into the guise of a government of a single man who is the best; so the government of one man, if it provides all round for the welfare of the community, is popular government. You did not, we are told, help to depose Nero. And did you, Euphrates, or you, Dion? Did I myself? However, no one finds fault with us for that, nor regards us as cowardly, because, after philosophers have destroyed a thousand tyrannies, we have missed the glory of striking a blow for liberty. Not but that, as regards myself, I did take the field against Nero, and in response to several malignant accusations assailed his cut-throat Tigellinus to his face ; and the aid I ren- dered to Vindex in the western half of the empire was, I hardly need say, in the nature of a redoubt raised

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CAP.

XXX

\ = a |
δήπου ἐπετείχιζον. ἀλλ᾽ οὔτε ἐμαυτὸν διὰ ταῦτι
φήσω καθηρηκέναι τὸν τύραννον, οὔτε ὑμᾶς, ἐπεὶ
μὴ ταῦτ᾽ ἐπράττετε, μαλακωτέρους ἡγήσομαι Tot
, , 2 Vy ba ἃ 3 εν
φιλοσοφίᾳ προσήκοντος. ἀνδρὶ μὲν οὖν φιλοσόφῳ
TY ἍΡ. EN Ἄν ΝΗ 7 (ete E!
τὸ ἐπὶ νοῦν ἐλθὸν εἰρήσεται, ποιήσεται δέ, οἶμαι,
λόγον τοῦ μή τι ἀνοήτως ἢ μανικῶς εἰπεῖν" ὑπάτῳ
n 7 nr “Ni
δ᾽ ἐνθυμουμένῳ καταλῦσαι τύραννον πρῶτον μ
al a / a - ir A
δεῖ βουλῆς πλείονος, ἵν᾽ ἐξ ἀφανοῦς προσβαίη τοῖς
N Ve
πράγμασιν, εἶτ᾽ ἐπιτηδείου σχήματος ἐς TO μὴ
a ded’ 9 δ΄ DORN πέδον ’
παρορκεῖν δοκεῖν. “εἰ γὰρ ἐπ᾽ αὐτόν, ὃς ἀπέφηνεν
ON N \ a \ / / 4
αὐτὸν στρατηγὸν καὶ ᾧ τὰ βέλτιστα βουλεύσειν
τε καὶ πράξειν Bmore, μέλλοι χρήσεσθαι τοῖς
n a “Ὁ Lad / Ὁ
ὅπλοις, ἀπολογεῖσθαι δήπου τοῖς θεοῖς δεῖ πρότε-
/ rn ΄ an 7
pov, ὡς ξὺν ὁσίᾳ ἐπιορκοῦντα, φίλων τε δεῖ πλειό
«ἢ
i
> \ > 7 » \ > 4
νων, OV γὰρ AXAPAKWTOVS γε, οὐδὲ ἀφράκτους XP
τὰ τοιαῦτα πράττειν, καὶ χρημάτων ὡς πλείστων,
gvoe / \ 4 \ an > /
iy ὑποποιήσαιτο τὰς δυνάμεις Kal ταῦτα ἐπιτιθέ-.
μενος ἀνθρώπῳ τὰ. ἐν πάσῃ τῇ γῇ. κεκτημένῳ.
\ \ “ \ a “ \ 4
τριβὴ δὲ ὅση περὶ ταῦτα, ὅσοι δὲ χρόνοι. καὶ
ταῦτα μὲν ἐκδέχεσθε, ὅπη βούλεσθε, μὴ γὰρ ἐς
»" / 4 > / 7 ς ET κα
ἔλεγχον ἴωμεν ὧν ἐνεθυμήθη μέν, ὡς εἰκός, οὗτος,
ἡ τύχη δὲ οὐδὲ ἀγωνισαμένῳ ξυνέλαβε' πρὸς δὲ
ἐκεῖνο τί ἐρεῖτε; τὸν γὰρ χθὲς ἄρχοντα καὶ στεφ-
ανούμενον μὲν ὑπὸ τῶν πόλεων ἐν τοῖς δεῦρο

e val 7 \ n \ 2 , :
ἱεροῖς, χρηματίζοντα δὲ λαμπρῶς καὶ ἀφθόνως,

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yainst Nero. But I should not on that account cHap. wa for myself the honour of having pulled down ***Y at tyrant, any more than I should regard your-. elves as falling short of the philosopher's ideal of “courage and constancy, because you did nothing of ‘the sort. For a man then of philosophic habit it is enough that he should say what he really thinks ; but he will, I imagine, take care not to talk like a [00] or a madman. For a consul, on the other hand, who designs to depose a tyrant, the first requisite is plenty of deliberation, with a view to conceal his plans till they are ripe for action ; and the second is _a suitable pretence to save him from the reproach of ; ‘breaking his oath. For before he dreams of resorting _ to arms against the man who appointed him general M᾽ whose welfare he swore to safeguard in the council chamber and on the field, he must surely ᾽ in self-defence furnish heaven with proof that he _ perjures himself in the cause of religion. He will also _ need many friends, if he is not to approach the enter- _ prise unfenced and unfortified, and also all the money _ he can get so as to be able to win over the men in _ power, the more so as he attacks a man who commands _ the resources of the entire earth. All this demands no end of care, no end of time. And you may take all this as you like, for we are not called upon to sit in judgment on ambitions which he may possibly have entertained, but in which fortune refused to second him, even when he came to fight for them. What answer, however, will you make to the following proposition? Here is one who yesterday assumed the throne, who accepted the crown offered by the cities here in the temples around us, whose rescripts are as brilliant as they are ungrudging : do you bid him

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τοῦτον κελεύετε δημοσίᾳ κηρύττειν τήμερον»)
Cee μὲν me λοιπόν, παρανοῶν δὲ ἐπὶ TH
ἀρχὴν ἦλθεν; ὥσπερ γὰρ ἐπιτελῶν τὰ δεδογμένα ᾽
προθύμους δορυφόρους, οἷς πιστεύων ταῦτ᾽ ἐνεθυ-
μήθη, sale tev οὕτως ἐς TO μεθίστασθα
τῶν poser ey oe πολεμίῳ τῷ μετὰ ταῦτα
ἀπιστουμένῳ χρήσεται."
XXXVI ns ἐξα

Fd τούτων ἀκούσας ὁ τὰς > “el ἡ
ψυχήν, ἔφη, " “τὴν ἐμὴν ᾖκεις, οὐκ ἂν οὕτω
σαφῶς, ἃ ἐνεθυμήθην, ἀπήγγειλας: ὅπο μαῖα, δή σοι

θεῖον γὰρ ἡγοῦμαι τὸ ἐκ σοῦ πᾶν, καὶ ὁπόσα χρὴ
A ’ \ / 7 7 »” ‘AA Te
τὸν ἀγαθὸν βασίλέα πράττειν δίδασκε." Kal ὁ
’Απολλώνιος, “οὐ διδακτά pe,” ἔφη, “ ἐρωτᾷς"
βασιλεία γὰρ μέγιστον μὲν τῶν κατ᾽ ἀνθρώπους,
» 7 " re: >» 6 a ES
ἀδίδακτον δέ. ὁπόσα δ᾽ οὖν μοι δοκεῖς πράττων.
ὑγιῶς ἂν πρᾶξαι, καὶ δὴ φράσω: πλοῦτον ἡγοῦ jun
\ > 40 7 \ 7 2 n « \
τὸν ἀπόθετον---τί yap βελτίων οὗτος τῆς ὁποθενδὴ
/ 7 \ n ’
ξυνενεχθείσης ψάμμου;---μηδὲ τὸν φοιτῶντα παρ᾽
Ἂ ’
ἀνθρώπων, οἱ τὰς ἐσφορὰς ὀχλοφύρονται, κίβδηλον
\ e \ \ be Se x ? ὃ , ef
yap ὁ χρυσὸς Kal μέλαν, ἢν ἐκ δακρύων ἥκῃ;
δ] , δ᾽ x »” B λέ an ro ἐφ }
πλούτῳ δ᾽ ἂν ἄριστα βασίλέων χρῷο τοῖς μὲν
δεομένοις ἐπαρκῶν, τοῖς δὲ πολλὰ κεκτημένοις
/ ´ aA \ a \ > an / ἢ
παρέχων ἀσφαλῆ τὸν πλοῦτον. τὸ ἐξεῖναί, σοι
πῶν, 6 τι βούλει, δέδιθι, σωφρονέστερον γὰρ αὐτῷ
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issue a proclamation to-day to the effect that for CHAP. j fee future he retires into private life, and only ***Y ssumed the reigns of government in an access of δ κοῦ: ? As, if he carries through the policy on which he is resolved, he will confirm the loyalty of the guards relying on whom he first entertained it ; so, if he falters and departs from it, he will find an enemy in everyone whom from that moment he must mistrust.” ’ XXXVI _ Tue emperor listened gladly to the above and CHAP. remarked: “If you were the tenant of my breast, a Σ᾽ _you could not more accurately report my inmost poued - thoughts. ’Tis yourself then I will follow, for every With the _word which falls from your lips I regard as inspired ; - therefore instruct me, I pray, in all the duties of a g good king.” Apollonius answered : “ You ask of me _a lore which cannot be imparted by any teacher ; The Sage’s 3 for kingship is at once the greatest of human attain- Kingehip. ments, and not to be taught. However, I will mention _ youall the things which, if you do them, you will in my _ opinion do wisely. Look not on that which is laid by as wealth,—for how is it better than so much sand drifted no matter from whence,—nor on what flows into your coffers from populations racked by the taxgatherer, for gold lacks lustre and is mere dross, if it be wrung from men’s tears; you will’make better use of your wealth than ever sovereign did, if you employ it in succouring the poor, at the same time that you render their wealth secure for the rich. Tremble before the very absoluteness of your prerogative, for so you will exercise it with the greater moderation. Mow

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hee χρήσῃ. μὴ τέμνε τῶν ἀσταχύων τοὺς ὑψηλούς τ᾽
καὶ ὑπεραίροντας, ἄδικος γὰρ ὁ τοῦ ᾽Αριστοτέλου
λόγος, ἀλλὰ τὸ δύσνουν ἐξαίρει μᾶλλον, ὥσπε
τὰς ἀκάνθας τῶν ληίων, καὶ φοβερὸς δόκει τοῖς

᾽ νεώτερα πράττουσι μὴ ἐν τῷ τιμωρεῖσθαι, ἀλλ᾽

ἐν τῷ τιμωρήσεσθαι. νόμος, ὦ βασιλεῦ, καὶ σοῦ
ἀρχέτω" σωφρονέστερον γὰρ νομοθετήσεις, ἢν pL
ὑπερορᾷς τῶν νόμων. θεοὺς θεράπευε μᾶλλον ἢ
\

/ 7 N \ » on νὴ »
πρότερον: μεγάλα μὲν γὰρ παρ αὐτῶν εἴληφας,
ais an
ὑπὲρ μεγάλων δὲ εὔχῃ. Kal TA μὲν TH ἀρχῇ προσ-
ήκοντα, ὡς βασιλεὺς πρᾶττε, τὰ δὲ τῷ σώματι, ὦ
2 , N \ 4 \ f - ΄ ΛΑ
ἰδιώτης. περὶ δὲ κύβων καὶ μέθης καὶ ἐρώτων καὶ
τοῦ διαβεβλῆσθαι πρὸς τὰ τοιαῦτα τί ἄν σοι
, “ Vere © Ὸ / lal 3
παραινοίην, ὅν φασι μηδὲ ἐφ᾽ ἡλικίας ταῦτα ἐπαι-
νέσαι; παῖδές εἰσί σοι, βασιλεῦ, δύο καὶ γενναῖοι,
ὥς φασιν. ἄρχε τούτων μάλιστα, τὰ γὰρ ἐκείνοις
ἁμαρτηθέντα σὲ δήπου διαβαλεῖ. ἔστω δέ σοι καὶ
ἀπειλὴ πρὸς αὐτούς, ὡς οὐ παραδώσεις τὴν ἀρχήν
σφισιν, εἰ μή που καλοί τε καὶ ἀγαθοὶ μείνωσιν,
~ \ 7 ς n \ > / > >
Wa μὴ κληρονομίαν ἡγῶνται τὴν ἀρχὴν, AN —
3 a 3 \ fy) & / ¢ \ A
ἀρετῆς ἄθλα. τὰς δὲ ἐμπολιτευομένας ἡδονὰς τῇ
a aa
“Ῥώμῃ, πολλαὶ δὲ αὗται, δοκεῖ μοι, ὦ βασιλεῦ,
ξυμμέτρως παύειν, χαλεπὸν γὰρ μεταβαλεῖν δῆμον.
ἐς τὸ ἀθρόως σῶφρον, ἀλλὰ δεῖ κατ᾽ ὀλίγον
ἐμποιεῖν ῥυθμὸν ταῖς γνώμαις, τὰ μὲν φανερῶς, τὰ
\ 3 a 7 > / \ vA

δὲ ἀφανῶς διορθούμενον. ἀπελευθέρων τε καὶ δού-
ἃ ΕΣ ΕΣ 7 I ἍΣ peas ὁ \ .
ον, obs ἡ ἀρχή σοι δίδωσιν, ἀνέχλωμεν τρυφὴν.
᾽

not down the loftier stalks which overtop the rest, i c this maxim-of Aristotle's is unjust; but. try | rather to pluck disaffection out of men’s hearts, as you ' would tares out of your cornfields; and inspire awe of | yourself in revolutionists less by actual punishment ' than by shewing them that they will not go un- | punished. Let the law govern you as well as them, _Oxking; for you will be all the wiser as a legislator for | so holding the laws in respect. Reverence the gods _ more than ever before, for you have received great blessings at their hands and have still great ones to | pray for. In what appertains to your prerogative, act as _ asoyereign ; in what to your own person, as a private citizen. About dice and drink and dissipation and the necessity of abhorring these vices, why need I

B tender you any advice, who, they say, never approved of them even in youth. You have, my sovereign, two sons, both, they say, of generous disposition. Let them before all obey your authority, for their faults will be charged to your account. Let your dis- ciplining of them even proceed to the length of threatening not to bequeath them your throne, unless they remain good men and honest ; otherwise they will be prone to regard it not as a reward of excellence so much as a mere heritage. As for the pleasures which have made of Rome their home and residence, and they are many, I would advise you, my sovereign, to use much discretion in suppressing them ; for it is not easy to convert an entire people on a sudden to a wisdom and temperance ; but you must feel your way and instil order and rhythm in their characters step by step, partly by open, partly by secret correction. Let us put an end to pride and luxury on the part of the freedmen and slaves whom

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Ce ee ee ö»

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τοσούτῳ ταπεινότερον αὐτοὺς ἐθίσαντες φρονεῖν,
ὅσῳ μείζονος δεσπότου εἰσίν. τί λοιπὸν ἀλλ᾽ ἢ
περὶ τῶν ἡγεμόνων εἰπεῖν, οὗ ἐς τὰ ἔθνη φοι-
τῶσιν, οὐ eae ὧν αὐτὸς ἐκπέμψεις, ἀριστίνδην "ἢ
γάρ που τὰς apxas δώσεις, ἀλλὰ περὶ TOV Kd :
ρωσομένων TO ἄρχειν: τούτων yap τοὺς μὲν προσ-
φόρους τοῖς ἔθνεσιν, ἃ διέχαχον, φημὶ δεῖν πέμπειν,,
ὡς ὁ κλῆρος, ἑλληνίζοντας μὲν “Ελληνικῶν ἄρχειν,
ῥωμαΐζοντας δὲ ὁμογλώττων ‘Kal Soppavans
ὅθεν δὲ τοῦτ᾽ ἐνεβυμήθην, λέξω' κατὰ τοὺς ypo-

vous, ον ἐν Ἰ]ελοποννήσῳ διῃτώμην, ἡγεῖτο τῆς
“Ἑλλάδος ἄνθρωπος οὐκ εἰδὼς τὰ “ΕΧΑΗνον, καὶ
οὐδ᾽ οἱ “Ἕλληνές τι ἐκείνου ξυνίεσαν. ἔσφηλεν
οὖν καὶ ἐσφάλη τὰ πλεῖστα, οἱ γὰρ ξύνεδροί Τε
καὶ κοινωνοὶ τῆς ἐν τοῖς δικαστηρίοις γνώμης
ἐκαπήλευον τὰς δίκας διαλαβόντες τὸν ἡγεμόνα,,
ὥσπερ ἀνδράποδον. ταῦτά μοι, βασιλεῦ, παρέστη
τήμερον, εἰ δέ τι καὶ ἕτερον ἐπὶ νοῦν ἔλθοι, πάλιν.
ξυνελευσόμεθα. νυνὶ δὲ τὰ προ ΝΕΟΝ τῇ ἀρχῇ |
πρᾶττε, μὴ ἀργότερος τοῖς ὑπηκόοις δόξῃς."
XXXVII

῎ΟΌ δὲ Εὐφράτης, “ τοῖς μὲν δεδογμένοις Ενγγο-
ρο, ἔφη, “ τί γὰρ ἂν πλέον μεταδιδάσκων πράτ-
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A ecause their master is so powerful. There remains “only one topic to address you on; it concerns the | governors sent out to rule the provinces. Of those _ you will yourself select, I need say nothing, for I am sure you will assign commands by merit; 1 only refer : to those who will acquire them by lot. In’ their " case too, I maintain, those only should be sent out to

the various provinces so obtained who are in

allows of it, with the populations they will rule. I _ mean, that over Hellenes should be set men who can _ speak Greek, and Romans over those who speak that language or dialects allied to it. I will tell you what _ made me think of this, During the period in which ‘I lived in the Peloponnese Hellas was governed bya - man who knew as little of the Hellenes and their _affairs as they understood of his. What was the result ? He was in his mistakes as much sinned against as sinner, for his assessors and those who shared with him judicial authority trafficked in _ justice, and abused his authority as if he had been ‘not their governor but their slave. This, my sovereign, is all that occurs to me to-day; but if anything else should come into my mind, we can hold another interview. So now apply yourself to the duties of your throne, lest your subjects accuse _ you of indolence.”

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your high position assigns to you, by. accustoming CHAP, them to think all the more humbly of themselves, **

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Kupurates declared: his assent to all these con- CHAP.

clusions, “ For,’ said he, “what can I gain by

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heey TOU 5 φιλοσοφίαν δέ, ὦ βασιλεῦ, τουτὶ γὰρ
λοιπὸν pees isa τὴν μὲν κατὰ φύσιν ἐπαί
‘Kal ἀσπάζου, τὴν δὲ θεοκλυτεῖν φάσκουσαν παραι-
τοῦ, καπαγρενήῤμενοι γὰρ. τοῦ θείου πολλὰ καὶ
ἀνόητα ἡμᾶς émaipovow. ταυτὶ μὲν πρὸς TOL
᾽Απολλώνιον αὐτῷ ἐλέγετο, ὁ δὲ οὐδὲν ἐπιστραφεὶς
ἀπήει μετὰ τῶν ἑαυτοῦ γνωρίμων, διανύσας τὴν
σπουδήν: βουλομένου δὲ τοῦ Εὐφράτου θρασύ-
τερόν τι περὶ αὐτοῦ λέγειν, ξυνῆκεν ὁ βασιλεὺς
καὶ διακρουόμενος αὐτόν, “ ἐσκαλεῖτε,᾽ ἔφη, “ποὺς
δεομένους τῆς ἀρχῆς καὶ ἀπολαβέτω ἡ βουλὴ τὸ
ἑαυτῆς apes ἥ
Οὕτω μὲν δὴ ὁ Εὐφράτης ἔλαθε διαβαλὼν
ἑαυτόν, καὶ γὰρ βάσκανός τε τῷ βασιλεῖ καὶ
ὑβριστὴς ἔδοξε, καὶ τοὺς λόγους τοὺς ὑπὲρ τῆς
δημοκρατίας οὐχ ὡς ἐγίγνωσκεν εἰρηκώς, ἀλλ᾽
ἐς ἀντιλογίαν τοῦ ᾽Απολλωνίου δι’ ἃ περὶ τῆς
ἀρχῆς ἐκείνῳ ἐδόκει" οὐ μὴν ἀπερρίπτει αὐτόν,
οὐδὲ ἐπεδήλου τι ὀργῆς πρὸς ταῦτα. καὶ τὸν
Δίωνα οὐκ ἐπήνει μὲν ξυναράμενον αὐτῷ τῆς
γνώμης, οὐ μὴν ἐπαύσατο ἀγαπῶν; ἐπίχαρίς τε
γὰρ τὰς διαλέξεις ἐδόκει Kal τὰς ἔριδας παρῃτεῖτο,
ὥραν τε ἐπέφαινε τοῖς λόγοις, οἵα τοῦ πρὸς τοῖς
ἱεροῖς ἀτμοῦ ἐκπνεῖ, mpoony δὲ αὐτῷ καὶ τὸ
ἀποσχεδιάξειν ἄριστα ἀνθρώπων. τὸν δὲ ᾽Απολ-
λώνιον ὁ βασιλεὺς οὐκ ἠγάπα μόνον, ἀλλὰ καὶ
ὑπέκειτο αὐτῷ διιόντι μὲν τὰ ἀρχαῖα, διηγουμένῳ
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continuing to oppose such teaching? But, O my cuap. overeign, I have only one thing left to say, and ***¥l! that is that while you approve and countenance that 2Uphrates philosophy which accords with nature, you should prejudice have nothing to do with that which affects a secret Mot ong : intercourse with the gods, for we are easily puffed APolonus up by the many absurdities this lying philosophy falsely ascribes to providence.” The above remark

was aimed at Apollonius, who, however, without ‘paying any attention to it, departed with his com-
-panions as soon as he had ended his discourse. And

_ Euphrates would have taken further liberties with

_his character, only the emperor noticed it and put

: him aside by saying, “Call in those who have business

with the government, and let my council resume its
usual form.”’
Thus Euphrates failed to see that he only prejudiced himself, and gained with the emperor the reputation of being a jealous and insolent fellow, who aired these sentiments in favour of democracy, not because he really entertained them, but only by way of contradicting the opinions Apollonius held in regard to the empire. Notwithstanding, the emperor did not cast him off or shew any resentment _ at his opinions. As for Dion, he did not cease to be _ fond of him, though he regretted his seconding the _ opinions of Euphrates. For Dion was a delightful Description

conyersationalist and always declined to. quarrel.“ ?"' _ He moreover imparted to his discourses that sort of eharm which exhales from the perfumes at ἃ sacrifice ; and he had also, better than any living man, the talent of extempore oratory. Apollonius The . the emperor not merely loved for his own sake, but (@Perrs

love of
was ever ready to listen to his accounts of antiquity, Apollonius
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a i ie Ne OM τΤαΝ ὐδς ον

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OES ’ \ a
δὲ τὸν ᾽Ινδὸν Φραώτην, ποταμούς TE avahypahorn |
Kal θηρία, ὑφ᾽ ὧν ἡ ᾽Ινδικῇ, οἰκεῖται, προλέγοντι
δὲ καὶ ὁπόσα οἱ θεοὶ περὶ τῆς ἀρχῆς ἔφαινον.
ἐξελαύνων δὲ τῆς Αἰγύπτου ξυνῳκισμένης τε καὶ
νεαξούσης; κοινωνὸν μὲν τῆς ὁδοῦ τὸν ᾽Απολλώνιον.
ἐποιεῖτο, τῷ δὲ οὐκ ἐδόκει ταῦτα: Αἴγυπτόν τε
γάρ, ὁπόση ἐστίν, οὔπω ἑωρακέναι, τοῖς Te Τυμνοῖς,,

” 24" > / / ? \ fs
οὔπω ἀφῖχθαι ἐς λόγον, μάλα ἐσπουδακὼς σοφίᾳ
> a 2 a > i
Ινδικῇ avtixpiva, Αἰγυπτίαν. “οὐδὲ Νείλου,
5 cc ἡ « » 37 \ be c
ἔφη, ἔπιον, ὅθεν ἄρχεται. ξυνεὶς οὖν ὁ
nie
βασιλεύς, ὅτι ἐπ᾽ Αἰθιοπίαν στέλλεται, “ἡμῶν
δέ, ἔφη, “οὐ μεμνήσῃ; “νὴ Δί᾽, εἶπεν, “ἢν
βασιλεὺς ἀγαθὸς μένῃς καὶ σεαυτοῦ μνημονεύῃς.᾽"
inn

νυ

XXXVIII

Μετὰ ταῦτα θύσας ὁ βασιλεὺς ἐν τῷ; ἱερῷ
δωρεὰς age avT@ epee: ὁ δὲ ὥσπερ,
αἰτήσων, “ τίνας 86,” εἶπεν, “ ὦ βασιλεῦ, δωρεὰς,
δώσεις ; ᾽ “ δέκα," ἔφη, “viv, ἀφικομένῳ δὲ ἐς
τὴν Ῥώμην τἀμὰ πάντα. καὶ ὁ ᾽Απολλώνιος,
“οὐκοῦν, ἔφη, “φείδεσθαί pe χρὴ τῶν σῶν ὡς
ἐμῶν καὶ μὴ σπαθᾶν αὐτὰ νῦν ἀποκεισόμενά μοι,
ἀθρόα: ἀλλ᾽ ἐπιμελήθητι τούτων, ὦ βασιλεῦ,
μᾶλλον, ἐοίκασι γὰρ δεομένοις." ἐδείκνυε δὲ ἄρα
τοὺς περὶ τὸν Εὐφράτην. ὁ μὲν δὴ βασιλεὺς
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eC ἡ π

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‘to his descriptions of the Indian Phraotes, and to his cap. graphic stories of the rivers of India, and of the ***Y!™ animals that inhabit it ; above all to the ‘forecasts and revelations imparted to him by the gods concerning

the future of the empire. On quitting Egypt, after ‘settling and rejuvenating the country, he invited Apollonius to share his voyage; but the latter declined, on the ground that he had not yet seen

the whole extent of Egypt, and had not yet visited

or conversed with the naked sages of that land,

4 whose wisdom he was very anxious to compare with

; that of India. “Nor,” he added, “ have I drunk of the

_ sources of the Nile.’ The emperor understood that

e was jabout to set out for Ethiopia and said:

Σ « Will you not bear me in mind?” “TI will

_ indeed,” replied the sage, “if you continue to be a
Γ᾽ sovereign and mindful, of yourself.”
XXXVIII

Tuerearter the emperor offered his sacrifice in the CHAP. | temple and publicly promised him presents. But τῆς gn. i _ Apollonius, as if he had a favour to ask, said: “ And peroe Wie _ what presents,.O king, will you give me?” “Ten,” Fuphrates he replied, “now; and when you come to Rome "ἃ Dion. _ everything I aye” ‘Wud Apollonius answered : «Then I must husband your riches as if they were my own, and not squander in the present what is hereafter to be reserved to me in its entirety. But I pray you, O king, to attend rather to these gentlemen here, for they look as if they wanted something.”

And suiting his words, he pointed to Euphrates
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ἐκέλευσεν αἰτεῖν θαρροῦντας, ἐρυθριάσος δὲ
Δίων, “διάλλαξόν με, βασιλεῦ," εἶπε," “πρὸς ‘Aro
” ΄ / > N A 3 ὃ 7
ἔδοξα, μήπω πρότερον ἀντειπὼν τῷ ἀνδρί."
ἐπαινέσας οὖν ὁ βασιλεύς, “ χθές," ἔφη, “τοῦτο
> \ 5, \ ς / 3 3 ws ε ᾽
ἐγὼ τησα καὶ ὑπάρχει' ANN αἴτει ὕπερ
δωρεᾶς." καὶ ὁ Δίων, “ Aacbévns,” ἔφη, “ ἐστὶ
ξυμφιλοσοφῶν δέ por χλαμύδος ἠράσθη καὶ
Sir pet celine βίου" τοῦτον, ἐπειδὴ τρίβωνος πάλᾷ y
ἐρᾶν φησιν, aves τῆς στρατείας; δεῖται δὲ αὐτὸς
ταῦτα. χαριεῖ δὲ ἐμοὶ μὲν ἀποφῆναι αὐτὸν ἄνδρα
ἀγαθόν, ἐκείνῳ δὲ ζῆν, ὡς gawk dee, &§ ἀνείσθω," 3
ἔφη, “δίδωμι δὲ αὐτῷ καὶ τὰ τῶν ἐδ βαγ ΘΑ ΟΡΟΘΝ
ἐπειδὴ σοφίας ἐρᾷ καὶ σοῦ. καὶ μετὰ τοῦτον
b] \ > / > 4
és τὸν Εὐφράτην ἐπεστράφη, τῷ δὲ ἐπιστολὴ
, ν 2. ἡ \ ἐν»; 8 3 \ a
ξυνετέτακτο περὶ ὧν te, Τὴν “μὲν δὴ ἐπιστολὴν.

>
dperer, ὡς ἀναγνωσομένῳ καθ᾽ ἑαυτόν, βουληθεὶς.
δὲ ὁ βασιλεὺς παραδοῦναί τινα KAT αὐτοῦ λόγον
ἀνέγνω eects πᾶσιν" αἰτῶν δὲ ἐφαίνετο τὰ πο
ἑαυτῷ, τὰ δὲ ἑτέροις, καὶ τῶν wt? αἱ μὲν.
χρήματα ἦσαν, αἱ δὲ ὑπὲρ χρημάτων. γελάσας.
οὖν ὁ ᾽Απολλώνιος, “εἶτα ὑπὲρ δημοκρατίας,:
ἔφη, “ ξυνεβούλευες τοσαῦτα μέλλων αἰτήσει!
βασιλέα ;’
> Δ ας" et — es hg

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them to ask boldly what they desired, whereupon Dion with a blush said : “ Reconcile me, O king, with Apollonius my teacher for that I lately ven- tured to oppose him in argument; for never till now have I ventured to contradict him.” The emperor, approving, said: “ As long ago as yesterday I asked for this favour, and it is already granted. But do you ask for some gift.’ “Lasthenes,” replied Dion, “of Apamea, a Bithynian city, who was my companion in philosophy, fell in love with the uniform and took to a soldier’s life. Now, he says, he longs afresh to wear the sage’s cloak, so would you let him off from the service, for that is the extent of his own request; and you will confer

on me the privilege of turning him into a saint, and on him thé liberty of living as he wishes to.” “Let him be released,” said the emperor, “but I confer on him the rights of a veteran, since he is equally fond of wisdom and of yourself.” Next the emperor turned to Euphrates, who had drawn up a letter embodying his requests, and held it out in expectation that his sovereign would peruse ‘it in private. But the latter was determined to expose him to criticism, so he read it out loud before everyone ; and it was found to contain various peti- tions, some for himself, some for others ; and of the presents asked some consisted of cash down and others of credit notes. Whereupon Apollonius with a laugh remarked: “Then your intention of asking ‘a monarch for all this did not prevent you from giving him that good advice in favour of democracy.”’

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τ δον

and his friends. The emperor accordingly pressed cHap.
XXXVIII
FLAVIUS PHILOSTRATUS

XXXIX .

cap. Ta μὲν δὴ τῆς διαφορᾶς, ἢ ᾽Απολλωνίῳ τε Ka
XXXIX > 7 > 2 7 Ξ: + , ν᾽ y |

Εὐφράτῃ ἐγένετο, τοιάδε εὖρον, ἐξελάσαντος δὲ τοῦ

βασιλέως καθήπτοντο ἀλλήλων ἐς τὸ φανερόν, Ο

μὲν Ἐὐφράτης ξὺν ὀργῇ τε καὶ λοιδορίαις, ὁ δ᾽ αὖ
φιλοσόφως καὶ ξὺν ἐλέγχῳ μᾶλλον. ὁπόσα pet
δὴ Εὐφράτου κατηγόρηκεν, ὡς παρὰ τὸ πρέπο

φιλοσοφίᾳ πράττοντος, ἔξεστιν ᾽Απολλωνίου

μαθεῖν ἐκ τῶν πρὸς αὐτὸν ἐπιστολῶν, πλείους

Pa Pi ea , a aoe / > \ > oA |

yap" ἐμοὶ δὲ ἀφεκτέα τοῦ ἀνδρός, οὐ yap ἐκεῖνον.

διαβαλεῖν προὐθέμην, ἀλλὰ παραδοῦναι τὸϊ

᾽Απολλωνίου βίον τοῖς μήπω εἰδόσι. τὸ μέντοι

περὶ τοῦ ξύλου λεγόμενον, λέγεται δὲ ἐπανατείν-

ασθαι μὲν αὐτὸ διαλεγομένῳ τῷ ᾽Απολλωνίῳ, μὴ

καθικέσθαι δέ, οἱ μὲν πολλοὶ δεινότητι τοῦ

Κ᾽ δι δ \ n

πεπληξομένου προσγράφουσιν, ἐγὼ δὲ λογισμῷ

τοῦ πλήξοντος, Sv ὃν ἐγένετο κρειττων ὀργῆς

νενικηκυίας ἤδη.

XI,

cap. ῏Η῾Η δὲ τοῦ Δίωνος φιλοσοφία ῥητορικωτέρα τῷ
᾽Απολλωνίῳ ἐφαίνετο καὶ ἐς τὸ εὐφραῖνον κατε-
σκευασμένη μᾶλλον, ὅθεν διορθούμενος αὐτόν
φησιν, “ αὐλῷ καὶ λύρᾳ μᾶλλον ἢ λόγῳ Οέdye,”
καὶ πολλαχοῦ τῶν πρὸς" Δίωνα ἐπιστολῶν"
ἐπιπλήττειν τῇ δημαγωγίᾳ ταύτῃ.

XXXIX

ve
r
id
i
emperor had departed they openly attacked one ῷ
another, Euphrates in his anger resorting to coarse
insults, which his antagonist met in a philosophical
‘spirit, only refuting him. His accusations, I may
‘remark, of Euphrates to the effect that his conduct
| violated the decencies of the philosophical life, can be
learned from the epistles Apollonius addressed to him,
‘ill of him, but only to furnish with a life of Apol- lonius those who were as yet ignorant. As to the tale of the stick, which he is said to have brandished ‘against Apollonius when he was discoursing, though _ without applying it—most people attribute his having so refrained to the commanding dignity of the man he was about to strike; but I prefer to set it down tothe good sense of the would-be striker, and to think that it was that which enabled him to overcome an “angry impulse which had all but overmastered him.

E′.

XL

_ Sucn I find was the occasion of the quarrel crap, between Apollonius and Euphrates; and after the
XXXIX

Dion’s philosophy struck Apollonius as being too CHAP.

rhetorical and overmuch adapted to please and flatter, and that is why he addressed to him by way of

correction the words: “ You should use a pipe and a Dion,

lyre, if you want to tickle men’s senses, and not speech.”” And in many passages of his letters to Dion he censures his*use of words to captivate the crowd,

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CAP.
XLI
FLAVIUS PHILOSTRATUS

XI,

Τὸ δὲ μὴ ἀφικέσθαι. αὐτὸν παρὰ τὸν βασιλέ
ἔτι, μηδὲ ξὺγγεένέσθαι οἱ μετὰ τὴν Αἴγυπτον καίτο

καλοῦντι καὶ πλεῖστα ὑπὲρ τούτου γράφοντι
ὀπόθεν ξυνέβη, δηλῶσαι βούλομαι: Νέρων ἐλ
θέραν ἀφῆκε τὴν Ἑλλάδα σωφρονέστερόν
ἑαυτοῦ γνούς, καὶ ἐπανῆλθον ai πόλεις ἐς He
Δωρικὰ καὶ Ἀττικά, πάντα τε ἀνήβησε 4 £0;
ὁμονοίᾳ τῶν πόλεων, ὃ μηδὲ πάλαι ἡ “Ἑλλὰς εἶχεν
Οὐεσπασιανὸς δὲ ἀφικόμενος ἀφείλετο αὐτὴ
τοῦτο, στάσεις προβαλλόμενος καὶ Ara οὔπω
ἐπὶ τοσόνδε ὀργῆς: ταῦτ᾽ οὖν οὐ μόνον τοῖ
παθοῦσιν, ἀλλὰ καὶ τῷ Ἀπολλωνίῳ TUK pores 00
τοῦ τῆς βασιλείας ἤθους ἔδοξεν, ὅθεν ἐπέστειλ
τῷ βασιλεῖ ὧδε'
Ἀπολλώνιος Οὐεσπασιανῷ βαδιλεῖ χαίρειν.

Ἐδουλώσω τὴν Ἑλλάδα, ὥς φασί, καὶ πλέον
μὲν οἴει τι ἔχειν Ξξέρξου, χέληθας δὲ ἔλαττον ἔχωϊ
Νέρωνος: Νέρων γὰρ ἔχων αὐτὸ παρητήσατο
ἔρρωσο. |
Τῷ αὐτῷ.
Διαβεβλχημένος οὕτω πρὸς “Ἕλληνας, ὡς δουλοῦ.
σθαι αὐτοὺς ἐλευθέρους ὄντας, τί ἐμοῦ ξυνόντος
δέῃ ; ἔρρωσο.
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XLI

I must also explain ae it came about that he never approached the emperor again, nor visited him after their encounter in Egypt, although the latter in- -vited him and, wrote often to him in that. sense. The fact is, Nero restored the liberties of Hellas with a wisdom and moderation quite alien to his character ; and the cities regained their Doric and _ Attic characteristics, and a general rejuvenescence N _ accompanied the institution among them of a peace and harmony such as not even ancient Hellas ever enjoyed. Vespasian, however, on his arrival _in the country took away her liberty, alleging their factiousness with other pretexts hardly justifying such extreme severity. This policy seemed not only to those who suffered by it, but to Apollonius as well, of a harshness quite out of keeping with a | royal temper and character, and accordingly he addressed the following letters to the Emperor:

g Apollonius to the Emperor Vespasian, Greeting.

“You have, they say, enslaved Hellas, and you
‘imagine you have excelled Xerxes. You are mis-
taken. You have only fallen below Nero. For the
latter held our liberties in his hand and respected
‘them. Farewell.”
ἐς Τ'Ο the same.

* You have taken such. a dislike to,the Hellenes,
that you have enslaved them although they were
free. What then do you want with my company?
Farewell.”
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CHAP.

XLI
Vespasian’s
treatment. of
Hellas.
CAP,
XLl
CAP.
XLII
FLAVIUS PHILOSTRATUS

Τῷ αὐτῷ. |

Νέρων τοὺς “ΕΑΑnvas παίζων ἠλευθέρωσε, σὺ
δὲ αὐτοὺς σπουδάζων ἐδουλώσω. ἔρρωσο.
Τὰ μὲν δὴ διαβάλλοντα Οὐεσπασιανὸν ᾽Απολ-
λωνίῳ τοιάδε ἐγένετο, ἀκούων δ᾽ αὐτὸν εὖ διατι-
θέμενον τὴν μετὰ ταῦτα ἀρχὴν πᾶσαν, οὐκ ἀφανὴς
3 7 ae: , ς n 2 \ a |
ἦν χαίρων καὶ ἡγούμενος ἑαυτῷ ἀγαθὸν πράτ-
τεσθαι. |
XLII , i

3, y lal > 7 j
Θαυμάσιον ᾽Απολλωνίου κἀκεῖνο. ἐν Αἰγύπτῳ.
4 if cf Dus Nee a aed A q
ἔδοξε" λέοντα ἥμερον ἀπὸ puTHpos Hyé τις, ὥσπερ,
΄ δ᾽ νὰ απ ae \ » » \ ys
κύνα, ὁ δὲ οὐ μόνον τὸν ἄγοντα ἤκαλλεν, ἀλλὰ καὶ
ὅστις προσέλθοι, καὶ ἤγειρε μὲν πολλαχοῦ τῶν
, ᾽ΕΣ ΜΡ. \ ΤΩΝ a Onan ἔ
πόλεων, παρήει δὲ καὶ ἐς τὰ ἱερὰ ὑπὸ τοῦ καθαρὸς
(al / Γ we
εἶναι: οὐδὲ γὰρ ΤΟ τῶν θυομένων αἷμα ἀνελιχμᾶτο, :
\ / / ~ lal
οὐδ᾽. ἐπὶ τὰ δερόμενά τε Kal ῥαχιζόμενα τῶν
ς / 3 Pa \ 4 / \ ;

ἱερείων ἦἤττεν, ἀλλὰ μελυττούταις διήγετο. Kal
ἄρτοις Kal τρωγήμασι καὶ κρεῶν τοῖς ἐφθοῖς,
an \ lal / \ ;
ἐντυχεῖν δὲ ἦν αὐτῷ καὶ οἶνον πίνοντι μὴ μεθιστα-
a n 7 ,
μένῳ τοῦ ἤθους. προσελθὼν δὲ τῷ ᾽Απολλωνίῳ
7 \ & N lad / “ ;
καθημένῳ ἐς TO ἱερὸν τοῖς TE γόνασιν αὐτοῦ προσ-
a) s 7
εκνυζᾶτο Kal ἐλυπάρει παρὰ πάντας ἀνθρώπους,
\ a
ὡς μὲν οἱ πολλοὶ ᾠοντο, μισθοῦ ἕνεκα, ὁ δὲ ᾽Απολ-
4 Ὸ ’ ΕΣ] ξ ἴω
λώνιος, “ δεῖταί ρον, ἔφη, “ὁ λέων ἀναδιδάξαι ὑμᾶς,
“ > θ , \ 4 rae, ’ NM
ὅτου ἀνθρώπου ψυχὴν exe ἔστι τοίνυν "Apacs
ὃ ς \ la
οὗτος, ὁ βασιλεὺς Αἰγύπτου περὶ τὸν Yaitnv
/ ” > n
vomov. ἐπεὶ δ᾽ ἤκουσεν ὁ λέων ταῦτα, ἀνεβρυ-
, N na
χήσατο ἐλεεινὸν καὶ θρηνῶδες καὶ ὠλοφύρατο
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i «To Khe same. CHAP.
_ “Nero freed the Hellenes in play, but you have ~
snslaved them in_all seriousness. Farewell.”

_ Such were the grounds of Apollonius’ taking a dislike to Vespasian. However, when he heard of the excellence of his subsequent acts of government he made no attempt to conceal his satisfaction, but looked at it in the light of a benefaction conferred on himself.
XLII

_ Tue following incident also of Apollonius’ stay in cHap. “Egypt was thought remarkable. There was a man

led a tame lion about by a string, as if it had been a Ancien. dog ; and the animal not only fawned upon him, ΠΆΡΙΝ ἃ but on anyone who approached it. It went collecting “alms all round the towns, and was admitted even

in the temples, being a pure animal; for it never licked up the blood of the victims, nor pounced on them

when they were being flayed and cut up, but lived upon honeyeakes and bread and dried fruits

and cooked meat; and you also came on it drinking wine without changing its character. One day it came up to Apollonius when he was sitting in the temples, and whined and fawned at his knees, and begged of him more earnestly than it had ever done

of anybody. The bystanders imagined it wanted some solid reward, but Apollonius exclaimed: “ This

lion is begging me to make you understand that a
human soul is within him, the soul namely of
Amasis, the king of Egypt in the province of Sais.”
And when the lion heard that, he gave a piteous

and plaintive roar, and crouching down. began

569

CAP.

CAP.
XLII
FLAVIUS PHILOSTRATUS

ξυνοκλάσας, δάκρυα ἰεὶς αὐτά. Κκαταψῶν οὗ
αὐτὸν ὁ ᾽Απολλώνιος, “δοκεῖ, ἔφη, “ πέμπειν τὸ
λέοντα ἐς Λεοντόπολιν ἀνακεισόμενον τῷ ἱερᾷ
βασιλέα γὰρ ἐς τὸ βασιλικώτατον τῶν “On 0L@
μεταβαλόντα οὐκ ἀξιῷ ἀγείρειν, καθάπερ τοὺ
πτωχοὺς τῶν ἀνθρ ὦπων." ἐντεῦθεν οἱ ἱερεῖ
ξυνελθόντες ἔθυσαν τῷ ᾽Αμάσιδι, καὶ κοσμήσαν “€
τὸ θηρίον στρεπτῷ καὶ ταινίαις παρέπεμπον
τὴν Αἴγυπτον αὐλοῦντες καὶ ὑμνοῦντες καὶ ἐτ
αὐτῷ ἄδοντες.
XI ΠΙ

Ἱκανῶς δὲ ἔχων τῶν περὶ τὴν ᾽Αλεξάνδρεια
ἐστέλλετο ἐς Αἴγυπτόν. τε καὶ ἐς Αἰθιοπίαν és Evy
ουσίαν τῶν Γυμνῶν. τὸν μὲν δὴ Μένιππον, ἐπειδὶ
τῶν διαλεγομένων ἤδη ἐτύγχανε καὶ παρρησίς
χρῆσθαι δεινὸς ἦν, κατέλιπεν αὐτόθι ἔφεδρον
Εὐφράτῃ, καὶ τὸν Διοσκουρίδην ἰδὼν οὐκ ἐρρὼ
μένως πρὸς τὴν ἀποδημίαν διακείμενον παρῃ
τήσατο τῆς ὁδοῦ, τοὺς δὲ λουποὺς ξυναγαγών, μετὸ
γὰρ τοὺς ἀπολιπόντας αὐτὸν περὶ τὴν ᾽Αρικῖα!)
προσεγένοντο πλείους ἕτεροι, διήει πρὸς. αὐτοὺς περ!

τῆς ἀποδημίας ἐνθένδε ἀρξάμενος" yi Ὀλυμπικῆς
προρρήσεως, ᾽ ἔφη, ᾧ δέομαι. πρὸς ὑμᾶς, ὦ ἄνδρε: ς"
᾽Ολυμπικὴ δὲ πρόρρησις ἡ τοιάδε εἴη ἄν". Ἠλεῖοι
τοὺς ἀθλητάς, ἐπειδὰν ἥκῃ. Ὀλύμπια, γυμνά-
ζουσιν ἡμερῶν τριάκοντα, ἐν αὐτῇ τῇ. Ἤλιδι, καὶ
ξυναγαγόντες αὐτοὺς ὁ μὲν Δελφός, ὃ ὅτε Πύθια, oO
δὲ Κορίνθιος, ὅτε Ἴσθμια, “ἴτε φασίν, " “ἐς τ
στάδιον, καὶ γίγνεσθε ἄνδρες υἱέ νικᾶν, ᾽Ηλεῖοι
519

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to lament, shedding tears. Thereupon Apollonius cyap. stroked him, and said: “I think the lion ought to XH ibe sent to Leontopolis and dedicated to the temple there, for I consider it wrong that a king who has been changed into the most kingly of beasts should

go about begging, like any human.mendicant.” In consequence the priests met and offered sacrifice to “Amasis; and having decorated the animal with a collar and ribbons, they conveyed him up country ‘into Egypt with pipings, hymns and songs composed

in his honour.

et
᾽ é XLII
᾽I Havine had enough of Alexandria the sage set opap.
out for Egypt and Ethiopia to visit the naked sages. XL
_Menippus then, as he was by now a qualified disputant [Re Sas°
and remarkably outspoken, he left behind to watch Alexandria.
Euphrates : and perceiving that Dioscorides had not
a strong enough constitution for foreign travel, he
dissuaded him from undertaking the journey. The
rest of his company he mustered, for though some
had left him at Aricia, many others had subsequently
joined him, and he explained to them about his
impending journey and began as follows :—
(1 must needs preface in Olympic wise my ad-
dress to you, my brave friends; and the following

is an Olympic exordium. When the Olympic games

are coming on, the people of Elis train the athletes

for thirty days in their own country. Likewise,

when the Pythian games approach, the natives of

Delphi; and when the Isthmian, the Corinthians
assemble them and say: ‘Go now into the arena
and prove yourselves men worthy of victory.’ The

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car. δέ, ἐπειδὰν ἴωσιν ἐς ᾽Ολυμπίαν, διαλέγονται πρὸς
TI |
FLAVIUS PHILOSTRATUS.

e
τοὺς ἀθλητὰς ὧδε" “ εἰ πεπόνηται ὑμῖν ἐπαξί
Kite 4 , a \ Thien ;
τοῦ ἐς ᾽Ολυμπίαν ἐλθεῖν καὶ μηδὲν ῥάθυμον μηδὲ
᾽ \ " " n \ \ 29
ἀγεννὲς εἴργασται, ite θαρροῦντες, οἷς δὲ μὴ ὧδ
- 7 τ P
ἤσκηται, χωρεῖτε of βούλεσθε."
a 7 a / ;
᾽ΕΞυνῆκαν οἱ ὁμιληταὶ Τον λόγου Kal κατέμειναν
ἀμφὶ τοὺς εἴκοσι παρὰ τῷ Μενίππῳ, οἱ δὲ λουποὶ
δέκα, οἶμαι, ὄντες, εὐξάμενοι τοῖς θεοῖς καὶ οἷον éuBa
¸ an 7 }] 4 > \ 7 7
Tnpta πλοῦ θύσαντες, ἐχώρουν εὐθὺ πυραμίδων
ἐπὶ καμήλων ὀχούμενοι, δεξιὸν θέμενοι τὸν Νεῖλον.
ἴω N a J a e \ e \
πολλαχοῦ δὲ διεπλεῖτο αὐτοῖς ὁ ποταμὸς ὑπὲρ
ἱστορίας τῶν ἐν αὐτῷ πάντων, οὔτε γὰρ πόλιν
᾽ ε WF Ae as wey : ,
οὔτε ἱερὸν οὔθ᾽ ὁπόσα τεμένη κατ᾽ Αὔγυπτον,
οὐδὲν τούτων ἄφωνοι παρῆλθον, ἀλλ᾽ ἱερούς τινας
“ /
ἀεὶ λόγους διδασκόμενοί τε Kal διδάσκοντες, Kal ἡ
[4] ec /
ναῦς, ἣν éuBain ᾽Απολλώνιος, ἐᾠκει θεωρίδι.
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Zleans however on their way to Olympia address the cnar.

thletes thus: ‘If ye have laboured so hard as to be δ
entitled to go to Olympia and have banished all
sloth and cowardice from your lives, then march
boldly on ; but as for those who have not so trained
themselves, let them depart whithersoever they
like.’”
_ The companions of the sage understood his meaning, and about twenty of them remained with enippus ; but the rest, ten in number, I believe, offered prayer to the gods, and having sacrificed such an offering as men offer when they embark for a voyage, they departed straight for the pyramids, mounted on camels and keeping the Nile on their right hand. In several places they took boats across ‘the river in order to visit every sight on it; for there was not a city, fane or sacred site in Egypt, ‘that they passed by without discussion. For at each they either learned or taught some holy story, ‘so that any ship on which Apollonius embarked ‘resembled the sacred galley of a religious legation.

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apc SaMiedintt ρὲ i sbi
Bo cage ὡς, Jou, overt παρα, aot. 2
isy-at once dial, rad
EΞ Ahodder bind cada: τάδ ῾I

ΠΥ ΠΣ
᾽ΕΠΥ ΘΎΥΕΙ ad. ¥ wade crite τῇ πὰ
fae Hebei ‘Guth, biveiieheng a
Bodot ghtarhuce, got, asda, ἀθβθος se 7
2 ae ἔ odt iat tdeieite bo.
OP ha BRA δα es Sa TI
TOD eid Boar TAs SoG deeoea ae μ᾽
Got ΔH: nen digie xt Hake on be
KE rae αἰ Sty obo pe τὸ girly ea Tὰ ῶ ᾽
῎H: 589 11, 00d ΓΤ ᾗ shi af pee
Rie UR” Forbes AG BY bist
ao Beeches δηΐοιο, daldwrahder
puotteysl enokullpg ge toile Be κα: τς

Efe

morta!

PR εχ τες να

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