

## ORATION III



## INTRODUCTION TO ORATION III

THE Third Oration is an expression of gratitude (*χαριστήριος λόγος*)<sup>1</sup> to the Empress Eusebia, the first wife of Constantius. After Julian's intractable step-brother Gallus Caesar had been murdered by the Emperor, he was summoned to the court at Milan, and there, awkward and ill at ease, cut off from his favourite studies and from the society of philosophers, surrounded by intriguing and unfriendly courtiers, and regarded with suspicion by the Emperor, Julian was protected, encouraged and advised by Eusebia. His praise and gratitude are, for once, sincere. The oration must have been composed either in Gaul or shortly before Julian set out thither after the dangerous dignity of the Caesarship had been thrust upon him. His sincerity has affected his style, which is simpler and more direct than that of the other two Panegyrics.

<sup>1</sup> cf. Quintilian 3. 7. 10. on the *Gratiarum actio*.

## ΙΟΥΛΙΑΝΟΥ ΚΑΙΣΑΡΟΣ ΕΤΣΕΒΙΑΣ

ΤΗΣ ΒΑΣΙΛΙΑΔΟΣ ΕΓΚΩΜΙΟΝ

Τί ποτε ἄρα χρῆ διανοεῖσθαι περὶ τῶν ὀφειλόντων 102  
 μεγάλα καὶ πέρα<sup>1</sup> μεγάλων, οὔτι φημί  
 χρυσίον οὐδὲ ἀργύριον, ἀλλὰ ἀπλῶς ὅ,τι ἂν τύχη  
 τις παρὰ τοῦ πέλας εἰ παθῶν· εἶτα τοιαῦτα μὲν  
 ἀποτίνειν οὔτε ἐπιχειροῦντων οὔτε διανοουμένων,  
 ῥαθύμως δὲ καὶ ὀλιγώρως ἐχόντων πρὸς τὸ τὰ  
 δυνατὰ ποιεῖν καὶ διαλύεσθαι τὸ ὄφλημα; ἢ B  
 δῆλον ὅτι φαύλους καὶ μοχθηροὺς νομιστέον;  
 οὐδενὸς γὰρ οἶμαι τῶν ἄλλων ἀδικημάτων ἔλαττον  
 μισοῦμεν ἀχαριστίαν καὶ ὀνειδίξομεν τοῖς ἀνθρώ-  
 ποις, ὅταν εἰ παθόντες περὶ τοὺς εὐεργέτας ὧσιν  
 ἀχάριστοι· ἔστι δὲ οὐχ οὗτος ἀχάριστος μόνον,  
 ὅστις εἰ παθὼν δρᾷ κακῶς ἢ λέγει, ἀλλὰ καὶ  
 ὅστις σιωπᾷ καὶ ἀποκρύπτει, λήθη παραδιδούς  
 καὶ ἀφανίζων τὰς χάριτας. καὶ τῆς μὲν θηριώδους  
 ἐκείνης καὶ ἀπανθρώπου μοχθηρίας σφόδρα ὀλίγα C  
 καὶ εὐαρίθμητα κομιδῇ τὰ παραδείγματα· πολλοὶ  
 δὲ ἀποκρύπτουσι τὸ δοκεῖν εἰ παθεῖν, οὐκ οἶδα  
 ὅ,τι βουλόμενοι· φασὶ δὲ ὅμως θωπείας τινὸς καὶ  
 ἀγεννοῦς κολακείας τὴν δόξαν ἐκκλίνειν. ἐγὼ δὲ

<sup>1</sup> πέρα Cobet, ὑπὲρ MSS., Hertlein.

## PANEGYRIC IN HONOUR OF THE EMPRESS EUSEBIA

WHAT, pray, ought we to think of those who owe things of price and beyond price—I do not mean gold or silver, but simply any benefit one may happen to receive from one's neighbour—suppose that they neither try nor intend to repay that kindness, but are indolent and do not trouble themselves to do what they can and try to discharge the debt? Is it not evident that we must think them mean and base? Far more I think than any other crime do we hate ingratitude, and we blame those persons who have received benefits and are ungrateful to their benefactors. And the ungrateful man is not only he who repays a kindness with evil deeds or words, but also he who is silent and conceals a kindness and tries to consign it to oblivion and abolish gratitude. Now of such brutal and inhuman baseness as the repayment with evil the instances are few and easily reckoned; but there are many who try to conceal the appearance of having received benefits, though with what purpose I know not. They assert, however, that it is because they are trying to avoid a reputation for a sort of servility and for base flattery. But though I

THE ORATIONS OF JULIAN, III

τούτους<sup>1</sup> μὲν ὅτι μηδὲν ὑγιᾶς λέγουσι σαφῶς 103  
 εἰδὼς ὁμῶς ἀφίημι, καὶ κείσθω διαφεύγειν αὐτούς,  
 καθάπερ οἴονται, κολακείας οὐκ ἀληθῆ δόξαν,  
 πολλοῖς ἅμα πάθεσιν ἐνόχους φανέντας καὶ  
 νοσήμασιν αἰσχίστοις πάνυ καὶ ἀνελευθέρους. ἡ  
 γὰρ οὐ συνιέντες ἀναίσθητοι λίαν εἰσίν, ὧν οὐδ-  
 αμῶς ἀναίσθητον εἶναι χρῆν, ἡ συνιέντες ἐπι-  
 λήσμονες ὧν ἐχρῆν εἰς ἅπαντα μεμνήσθαι τὸν  
 χρόνον· μεμνημένοι δὲ καὶ ἀποκνοῦντες δι' ἀσθη-  
 ποτοῦν αἰτίας δειλοὶ καὶ βάσκανοι φύσει καὶ  
 ἀπλῶς ἅπασιν ἀνθρώποις δυσμενεῖς, οἳ γε οὐδὲ B  
 τοῖς εὐεργέταις πρᾶοι καὶ προσηνεῖς ἐθέλοντες  
 εἶναι, εἶτα, ἂν μὲν δέη λαιδορῆσαί που καὶ δακεῖν,  
 ὥσπερ τὰ θηρία ὀργίλον καὶ ὄξυ βλέπουσιν·  
 ὥσπερ δὲ ἀνάλωμα πολυτελὲς φεύγοντες τὸν  
 ἀληθινὸν ἔπαινον, οὐκ οἶδ' ὅπως, αἰτιῶνται τὰς  
 ὑπὲρ τῶν καλῶν ἔργων εὐφημίας, ἐξὸν ἐκεῖνο  
 ἐξετάζειν μόνον, εἰ τὴν ἀλήθειαν τιμῶσι καὶ  
 περὶ πλείονος ποιοῦνται τοῦ δοκεῖν ἐν τοῖς ἐπαί- C  
 νοις χαρίζεσθαι. οὐδὲ γὰρ τοῦτο ἔνεστιν εἰπεῖν,  
 ὡς ἀνωφελὲς χρῆμα ἢ εὐφημία οὔτε τοῖς ὑπὲρ ὧν  
 γέγονεν οὔτε αὐτοῖς ἄλλοις, ὅποσοι τὴν ἴσην  
 ἐκείνοις κατὰ τὸν βίον τάξιν εἰληχότες τῆς ἐν ταῖς  
 πράξεσιν ἀρετῆς ἀπελείφθησαν. τοῖς μὲν γὰρ  
 ἀκουσμά τέ ἐστιν ἡδὺ καὶ προθυμοτέρους παρέχει  
 περὶ τὰ καλὰ καὶ διαφέροντα τῶν ἔργων· τοὺς  
 δὲ ἐπὶ τὸ ζηλοῦν ἐκεῖνα πειθοῖ καὶ βία παρ-  
 ὠρμησεν ὀρώντας ὅτι μηδὲ τῶν προλαβόντων

<sup>1</sup> τούτους Cobet, οὗτοι MSS., Hertlein.

## PANEGYRIC IN HONOUR OF EUSEBIA

know well enough that what they say is all insincere, nevertheless I let that pass, and suppose we assume that they, as they think, do escape an undeserved reputation for flattery, still they at the same time appear to be guilty of many weaknesses and defects of character that are in the highest degree base and illiberal. For either they are too dense to perceive what no one should fail to perceive, or they are not dense but forgetful of what they ought to remember for all time. Or again, they do remember, and yet shirk their duty for some reason or other, being cowards and grudging by nature, and their hand is against every man without exception, seeing that not even to their benefactors do they consent to be gentle and amiable; and then if there be any opening to slander and bite, they look angry and fierce like wild beasts. Genuine praise they somehow or other avoid giving, as though it were a costly extravagance, and they censure the applause given to noble actions, when the only thing that they need enquire into is whether the eulogists respect truth and rate her higher than the reputation of showing their gratitude by eulogy. For this at any rate they cannot assert, that praise is a useless thing, either to those who receive it or to others besides, who, though they have been assigned the same rank in life as the objects of their praise, have fallen short of their merit in what they have accomplished. To the former it is not only agreeable to hear, but makes them zealous to aim at a still higher level of conduct, while the latter it stimulates both by persuasion and compulsion to imitate that noble conduct, because they see that none of those

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