# THE WORKS OF THE EMPEROR JULIAN III

### Πρίσκω 1

'Εγὼ δεξάμενός σου τὰ γράμματα παραχρῆμα τὸν ᾿Αρχέλαον ἀπέστειλα, δοὺς αὐτῷ Φέρειν ἐπιστολάς πρὸς σέ, καὶ τὸ σύνθημα, καθάπερ έκέλευσας, εἰς πλείονα χρόνον. ἵστορῆσαι δέ σοι τὸν ὡκεανὸν ἐθέλοντι ὑπάρξει σὺν θεῷ πάντα κατὰ γνώμην, εἰ μὴ τὴν τῶν Γαλατῶν ἄμουσίαν καὶ τὸν χειμῶνα διευλαβηθείης. ἀλλὰ τοῦτο μὲν όπως αν ή τῷ θεῷ φίλου γενήσεται, έγὼ δὲ ὅμνυμί σοι τὸν πάντων ἀγαθῶν ἐμοὶ αἴτιον καὶ σωτῆρα, ότι διὰ τοῦτο ζῆν εὔχομαι, ἵν' ὑμῖν τι χρήσιμος γένωμαι. τὸ δὲ ὑμῖν ὅταν εἴπω, τοὺς ἀληθινούς φημι φιλοσόφους, ὧν εἶναί σε πεισθεὶς οἶσθα πῶς έφίλησα καὶ φιλῶ καὶ ὁρᾶν εὔχομαι. ἐρρωμένον σε ή θεία πρόνοια διαφυλάξειε πολλοῖς χρόνοις, άδελφὲ ποθεινότατε καὶ φιλικώτατε. τἡν ἱερὰν Ίππίαν καὶ τὰ παιδία ὑμῶν προσαγορεύω.

2

## Πρίσκω 2

Περί τοῦ τὴν σὴν ἀγαθότητα πρός με ἥκειν, εἴπερ διανοῆ, νῦν σὺν τοῖς θεοῖς βούλευσαι καὶ

<sup>1</sup> Hertlein 71

<sup>2</sup> Papadopoulos 4 \*; not in Hertlein.

1 For another letter to Priscus, see p. 15.

<sup>&</sup>lt;sup>2</sup> Literally "token," a synonym of τὸ σύμβολον. This, like the Latin tessera, could be of various kinds, but here Julian probably refers to a document, the equivalent of the

#### To Prisons 1

On receiving your letter I at once despatched 359 A.D? Archelaus, and gave him letters to carry to you, and the passport, 2 as you wished, for a longer time. you are inclined to explore the ocean, everything, with the god's help, will be provided for you as you would wish, unless you dread the boorishness of the Gauls and the winter climate. This, however, will turn out as the god sees fit; but I swear to you by him who is the giver and preserver of all my good fortune that I desire to live only that I may in some degree be of use to you. When I say "you," I mean the true philosophers, and convinced as I am that you are one of these, how much I have loved and love you you well know, and how I desire to see you. May Divine Providence preserve you in health for many a year, my dearest and best beloved brother! I salute the admirable Hippia and your children.3

#### To the Same

As regards a visit to me from your good self,4 if 858-359 you have it in mind, make your plans now, with the modern passport, which he had visaed for Priscus in order

that he might proceed to Gaul. 3 For the life of Priscus, cf. Eunapius, Lives of the Sophists and Philosophers. He visited Julian in Gaul, was summoned to Constantinople not long after Julian's accession, and went

with him to Persia. See Introduction, under Priscus.

4 Lit. "your goodness." For Julian's use of this and

similar abstract words, see p. 109.

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προθυμήθητι· τυχὸν γὰρ ὀλίγον ὕστερον οὐδὲ ἐγὼ σχολήν άξω. τὰ Ἰαμβλίχου πάντα μοι τὰ εἰς τον ομώνυμον ζήτει δύνασαι δε μόνος έχει γαρ ό της σης άδελφης γαμβρός εὐδιόρθωτα. εἰ δὲ μη σφάλλομαι, καὶ σημείον τί μοι, ηνίκα τοῦτο τὸ μέρος ἔγραφον, ἐγένετο θαυμάσιον. ἱκετεύω σε, μη διαθρυλείτωσαν οί Θεοδώρειοι καὶ τὰς σὰς άκοάς, ὅτι ἄρα φιλότιμος ὁ θεῖος ἀληθῶς καὶ μετὰ Πυθαγόραν καὶ Πλάτωνα τρίτος Ἰάμβλιχος εἰ δὲ τολμηρὸν πρὸς σὲ τὴν αύτοῦ διάνοιαν φανεράν ποιείν, ώς επεται τοίς ενθουσιώσιν, οὐ παράλογος ή συγγνώμη καὶ αὐτὸς δὲ περὶ μὲν Ἰάμβλιχον ἐν φιλοσοφία, περὶ δὲ τὸν ὁμώνυμον 2 έν θεοσοφία μέμηνας. καὶ νομίζω τοὺς ἄλλους, κατὰ τὸν ᾿Απολλόδωρον, μηθέν εἶναι πρὸς τού-τους. ὑπὲρ δὲ τῶν ᾿Αριστοτέλους συναγωγών ας εποιήσω, τοσοῦτον σοι λέγω πεποίηκάς με ψευδεπίγραφου είναι σου μαθητήν ο μεν γάρ Τύριος Μάξιμος εξ 4 βιβλίοις με της Πλατωνικής λογικής ὀλίγα μυεῖν εἶχε, σὺ δέ με δι' ἕνος βιβλίου της 'Αριστοτελικης φιλοσοφίας ἐποίησας ἴσως δη καὶ βάκχον, ἀλλ' οὖν γε $^5$  ναρθηκοφόρον. εἰ δὲ ἀληθῆ λέγω, παραγενομένω σοι

1 ἄξω Wright, ἄγω MSS.

<sup>2</sup> Bidez δμώνυμόν μου to support his theory that Julian refers to Julian the theurgist.

3 μέμηνας Weil, μενοινώ Bidez, μενοινά MS. μενοινάς

Papadopoulos.

🕯 ἔξ 🗕 εἶχε Cumont; εls βιβλία μοι δυείν πλείονα τῆς λογικῆς ολίγα είπε Papadopoulos; είς βιβλία μεν πλείονα τής λογικής δλίγα δυείν είπε MS. I accept Cumont's bold and ingenious version of this corrupt passage. Buecheler first suggested that Plato's name should be restored out of πλείονα της.

Weil supplies γε; Cumont ἀλλ' οὖν; MS. ἀλλ' οὔτι.

#### TO PRISCUS

help of the gods, and exert yourself; for perhaps a little later I too shall have no time to spare. Hunt up for me all the writings of Iamblichus to his 1 namesake. Only you can do this, for your sister's son-in-law owns a thoroughly revised version. And, if I am not mistaken, while I was writing this sentence, a marvellous sign 2 was vouchsafed me. I entreat you not to let Theodorus 3 and his followers deafen you too by their assertions that Iamblichus, that truly godlike man, who ranks next to Pythagoras and Plato, was worldly and self-seeking. But if it be rash to declare my own opinion to you, I may reasonably expect you to excuse me, as one excuses those who are carried away by a divine frenzy. You are yourself an ardent admirer of Iamblichus for his philosophy and of his namesake for his theosophy. And I too think, like Apollodorus, that the rest are not worth mentioning compared with those two. As for your collection of the works of Aristotle, so much I will say, you have made me style myself your pupil, though I have no right to the title. For while Maximus of Tyre in six books was able to initiate me to some little extent into Plato's logic, you, with one book, have made me, perhaps I may even say, a complete initiate in the philosophy of Aristotle, but at any rate a thyrsus-bearer.4 When you join me I

<sup>2</sup> Cf. Vol. 2, 284c, for a similar sign of approval given to Julian by Zeus.

3 Theodorus of Asine was a disciple of the great Iamblichus; we know of no such polemics as are indicated here.

<sup>4</sup> Plato, *Phaedo* 69c, says that "many carry the thyrsus of Dionysus, but few are really inspired."

Bidez prefers "my namesake," and makes the writer refer to Julian the theurgist or Chaldean, whom we know from Suidas. More probably the younger Iamblichus is meant.

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πολλὰ πάνυ τοῦ πέρυσιν χειμῶνος έξελέγξει πάρεργα.

3

# Εὐμενίφ καὶ Φαριανῷ 1

- Εί τις ύμας πέπεικεν, ὅτι τοῦ φιλοσοφεῖν ἐπὶ 441 σχολής ἀπραγμόνως ἐστὶν ήδιον ἡ λυσιτελέστερον Β τι τοις ἀνθρώποις, ήπατημένος έξαπατά εἰ δὲ μένει παρ' ύμιν ή πάλαι προθυμία και μη καθάπερ φλόξ λαμπρὰ ταχέως ἀπέσβη, μακαρίους ἔγωγε ύμᾶς ὑπολαμβάνω. τέταρτος ἐνιαυτὸς ἤδη παρελήλυθε καὶ μὴν ούτοσὶ τρίτος ἐπ' αὐτῷ σχεδόν, έξότε κεχωρίσμεθα ήμεις άλλήλων. ήδέως δ' αν σκεψαίμην, εν τούτφ πόσον τι προεληλύθατε. τὰ δὲ ἐμά, εἰ καὶ φθεγγοίμην Ἑλληνιστί, θαυμά-C ζειν άξιον ούτως έσμεν έκβεβαρβαρωμένοι δια τὰ χωρία. μὴ καταφρουείτε τῶν λογιδίων, μηδὲ άμελείτε ρητορικής μηδέ τοῦ ποιήμασιν όμιλείν. έστω δὲ τῶν μαθημάτων ἐπιμέλεια πλείων, ὁ δὲ πᾶς πόνος τῶν Αριστοτέλους καὶ Πλάτωνος δογμάτων ἐπιστήμη. τοῦτο ἔργον ἔστω, τοῦτο D κρηπίς, θεμέλιος, οἰκοδομία, στέγη· τάλλα δὲ πάρεργα, μετὰ μείζονος σπουδῆς παρ' ὑμῶν ἐπιτελούμενα ἢ παρά τισι τὰ ἀληθῶς ἔργα. ἐγὼ νὴ την θείαν Δίκην ύμας ώς άδελφους φιλών ταῦτα
  - 1 Hertlein 55.
  - <sup>2</sup> Hertlein suggests ; ἐσκεψάμην MSS.

<sup>1</sup> Julian went to Gaul in 355; he probably knew these students in Athens, earlier in the same year.

#### TO EUMENIUS AND PHARIANUS

can prove the truth of my words by the great number of works that I wrote in my spare time, during last winter.

3

#### To Eumenius and Pharianus 4

If anyone has persuaded you that there is any- 359 thing more delightful or more profitable for the human race than to pursue philosophy at one's leisure without interruptions, he is a deluded man trying to delude you. But if your old-time zeal still abides in you and has not been swiftly quenched like a brilliant flame, then I regard you as peculiarly blest. Four years have already passed, yes and almost three months besides, since we parted from one another. It would give me pleasure to observe how far you have progressed in this period. As for my own progress, if I can still so much as speak Greek it is surprising, such a barbarian have I become because of the places I have lived in.2 Do not despise the study of mere words or be careless of rhetoric or fail to read poetry. But you must devote still more attention to serious studies, and let your whole effort be to acquire understanding of the teachings of Aristotle and Plato. Let this be your task, the base, the foundation, the edifice, the roof. For all other studies are by the way, though they are completed by you with greater zeal than some bestow on really important tasks. I call sacred Justice to witness that I give you this advice because

<sup>2</sup> Like all the sophists Julian recognises only Greek culture, and for him Latin literature or the culture of Gaul did not exist.

# END OF SAMPLE TEXT



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