

Ἰαμβλίχῳ¹

- 420 Ἐχρῆν μὲν ἡμᾶς τῷ γράμματι πειθομένους τῷ
 B Δελφικῷ γινώσκειν ἑαυτοὺς καὶ μὴ τολμᾶν ἀνδρὸς
 ἀκοῆς τοσούτου καταθαρρεῖν, ᾧ καὶ ὀφθέντι μόνου
 ἀντιβλέψαι δυσχερές, ἢ που τὴν πάνσοφον ἁρμο-
 νίαν κινοῦντι πρὸς τὸ ἴσον ἐλθεῖν, ἐπεὶ καὶ Πανὶ
 C μέλος λιγυρὸν ἤχουντι πᾶς ὅστις ἐκσταίῃ, καὶ
 Ἀρισταῖος ἦ, καὶ Ἀπόλλωνι πρὸς κιθάραν ψάλ-
 λουσι πᾶς ὅστις ἠρεμοίῃ, καὶ τὴν Ὀρφέως μου-
 σικὴν εἶδῃ. τὸ γὰρ ἦττον τῷ κρείττονι, καθ' ὅσον
 ἦττόν ἐστιν, εἴκοι ἂν δικαίως, εἰ μέλλοι τό τε
 οἰκείον καὶ τὸ μὴ τί ἐστι γινώσκειν. ὅστις δ'
 ἐνθέῳ μουσικῇ θνητὸν ἀνθαρμόσαι μέλος ἤλπισεν,
 οὐκ ἔμαθέ που τὸ Μαρσύου τοῦ Φρυγῶς πάθος,
 οὐδὲ τὸν ὁμώνυμον ἐκείνῳ ποταμόν, ὃς μανέντος
 D αὐλητοῦ τιμωρίαν μαρτυρεῖ, ἀλλ' οὐδὲ τὴν Θαμύ-
 ριδος τοῦ Θρακῶς τελευτὴν ἤκουσεν, ὃς ταῖς
 Μούσαις οὐκ εὐτυχῶς ἀντεφθέγγετο. τί γὰρ δεῖ
 τὰς Σειρήνας λέγειν, ὧν ἔτι τὸ πτερόν ἐπὶ τοῦ

¹ Hertlein 41, τῷ αὐτῷ, as his *Letter* 40 is to Iamblichus.

¹ *Letters* 74–83, with the possible exception of 81, are certainly not by Julian.

THE APOCRYPHAL LETTERS¹

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To Iamblichus

I OUGHT indeed to have obeyed the Delphic inscription "Know Thyself," and not have ventured to affront the ears of so great a man as yourself; for only to look you in the face, when one meets your eye, is no easy matter, and it is much less easy to try to rival you when you wake the harmony of your unfailling wisdom, seeing that if Pan roused the echoes with his shrill song everyone would yield him place, yes, even though it were Aristaeus² himself, and when Apollo played the lyre everyone would keep silence, even though he knew the music of Orpheus. For it is right that the inferior, in so far as it is inferior, should yield to the superior, that is if it is to know what is appropriate to itself and what is not. But he who has conceived the hope of matching his mortal song with inspired music has surely never heard of the sad fate of Marsyas the Phrygian, or of the river which is named after him and bears witness to the punishment of that insane flute-player, nor has he heard of the end of Thamyris, the Thracian who, in an evil hour, strove in song against the Muses. Need I mention the Sirens, whose feathers the victorious Muses still wear on

² For Aristaeus see Vergil, *Georgics* 4; he is a vegetation deity not usually associated with music.

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μετώπου φέρουσιν αἱ νικήσασαι; ἀλλ' ἐκείνων
 μὲν ἕκαστος ἀμούσου τόλμης ἀρκοῦσαν ἔτι καὶ
 νῦν ἐκτίνει τῇ μνήμῃ δίκην, ἡμᾶς δὲ ἔδει μὲν, ὡς
 ἔφην, εἴσω τῶν οἰκείων ὄρων ἐστάναι καὶ τῆς ὑπὸ
 421 τοῦ μουσικῆς ἐμπορουμένους ἡρεμεῖν, ὥσπερ οὐ
 τὴν Ἀπόλλωνος μαντείαν ἐξ ἀδύτων ἱερῶν προ-
 οὔσαν ἡσυχῇ δέχονται· ἐπεὶ δ' αὐτὸς ἡμῖν τοῦ
 μέλους τὸ ἐνδόσιμον μνηστεύεις καὶ οἶον Ἑρμοῦ
 ῥάβδῳ τῷ παρὰ σαυτοῦ λόγῳ κινεῖς καὶ διεγείρεις
 καθεύδοντας, φέρε σοι, καθάπερ οἱ τῷ Διονύσῳ
 τὸν θύρσον κρούσαντι πρὸς τὴν χορείαν ἀνετοὶ
 φέρονται, οὕτω καὶ ἡμεῖς ὑπὸ τῷ σῷ πλήκτρῳ τὸ
 B εἰκὸς ἀντηχήσωμεν, ὥσπερ οἱ τῷ χοροστάτῃ πρὸς
 τὸ ἀνάκλημα τοῦ ῥυθμοῦ συνομαρτοῦντες. καὶ
 πρῶτόν σοι τῶν λόγων, οὓς βασιλεῖ κελεύσαντι
 πρὸς τὴν αἰδιδίμον τοῦ πορθμοῦ¹ ζευξίν ἔναγχος
 ἐξεργασάμεθα, ἐπειδὴ τοῦτό ἐστὶ σοι δοκοῦν,
 ἀπαρξώμεθα, μικρὰ μὲν ἀντὶ μεγάλων καὶ τῷ ὄντι
 χαλκᾷ χρυσῶν ἀντιδιδόντες, οἷς δὲ ἔχομεν ξείνοις
 τὸν Ἑρμῆν τὸν ἡμέτερον ἐστιῶντες. πάντως οὐδὲ
 C τῆς Ἑκάλης ὁ Θεσεὺς τοῦ δείπνου τὸ λιτὸν ἀπη-
 ξίωσεν, ἀλλ' ἤδει καὶ μικροῖς ἐς τὸ ἀναγκαῖον
 ἀρκεῖσθαι. ὁ Πάν δὲ ὁ νόμιος τοῦ παιδὸς τοῦ
 βουκόλου τὴν σύριγγα προσαρμόσαι τοῖς χείλεσιν

¹ Cumont would read ποταμοῦ.

¹ The Muses, having defeated the Sirens in a singing competition, tore out their feathers and wore them as a symbol of victory.

² Geffcken tries to connect this passage with the order of Constantius to Julian to send his troops across the Bosphorus en route to Persia. Cumont's reading ποταμοί "of the river" supposes that Constantine's bridge over the Danube in 328 is

TO IAMBLICHUS

their brows?¹ But each one of those that I have named is still even now paying in the tradition the fitting penalty for his boorishness and temerity, and I, as I said, ought to have stayed within my own boundaries and held my peace while I enjoyed my fill of the music uttered by you, like those who receive in silence the oracle of Apollo when it issues from the sacred shrine. But since you yourself furnish me with the keynote of my song, and by your words, as though with the wand of Hermes, arouse and wake me from sleep, lo now, even as when Dionysus strikes his thyrsus his followers rush riotous to the dance, so let me too in response to your plectron make answering music, like those who accompany the choirmaster, keeping time to the call of the rhythm. And in the first place let me make a first-offering to you, since this is your pleasure, of the speeches which I recently composed at the Emperor's command in honour of the glorious bridging of the strait,² though what I offer you is returning small for great and in very truth bronze for gold³; yet I am entertaining our Hermes with such fare as I have. Surely Theseus did not disdain the plain meal that Hecale⁴ provided, but knew how to content himself with humble fare when the need arose. Nor was Pan, the god of shepherds, too proud to set to his lips the pipe of the boy neat-herd.⁵ Then do you also in your

meant; cf. Aurelius Victor 41. 18, *pons per Danubium ductus*. In my opinion the sophist who wrote this letter had composed speeches on the stock theme of Xerxes and the Hellespont.

³ See p. 218.

⁴ The tale is told in the brief epic of Callimachus, the *Hecale*, of which we have fragments; also in Plutarch, *Theseus*.

⁵ Theocritus 1. 128.

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οὐκ ἠτίμασε. προσοῦ δὴ καὶ αὐτὸς τὸν λόγον εὐμενεῖ νεύματι, καὶ μὴ ἀποκνήσης ὀλίγῳ μέλει μεγάλην ἀκοὴν ἐνδοῦναι. ἀλλ' ἔαν μὲν ἔχη τι δεξιόν, αὐτὸς τε ὁ λόγος εὐτυχεῖ καὶ ὁ ποιητῆς αὐτοῦ τῆς παρὰ τῆς Ἀθηναῶν ψήφου τὴν μαρτυρίαν

D προσλαβών. εἰ δ' ἔτι χειρὸς ἐντελοῦς εἰς τὸ τοῦ ὄλου πλήρωμα προσδεῖται, μὴ ἀπαξιώσης αὐτὸς τὸ ἐνδέον προσθεῖναι. ἤδη πον καὶ ἀνδρὶ τοξότη κληθεῖς ὁ θεὸς παρέστη καὶ συνεφήψατο τοῦ βέλους, καὶ κιθαρῳδῶ τὸν ὄρθιον ἄδουσι πρὸς τὸ ἐλλεῖπον τῆς χορδῆς ὑπὸ τῷ τέττιγι τὸ ἴσον ὁ Πύθιος ἀντεφθέγγατο.

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438

τῷ αὐτῷ¹

D

Ἦ Ζεῦ, πῶς ἔχει καλῶς ἡμᾶς μὲν ἐν Θράκη δι-
 άγειν μέση καὶ τοῖς ἐνταῦθα σιροῖς ἐγχειμάζειν,
 παρ' Ἰαμβλίχου δὲ τοῦ καλοῦ καθάπερ ἐγού τινὸς

439 ἕαρος ἡμῖν τὰς ἐπιστολὰς ἀντὶ χελιδόνων πέμπε-
 σθαι, καὶ μήτε ἡμῖν εἶναι μηδέπω παρ' αὐτὸν
 ἐλθεῖν μήτ' αὐτῷ παρ' ἡμᾶς ἦκειν ἐξεῖναι²; τίς ἂν
 ἐκὼν εἶναι ταῦτα δέξαιτο, ἔαν μὴ Θράξ τις ἦ καὶ
 Τηρέως ἀντάξιος;

Ζεῦ ἄνα, ἀλλὰ σὺ ρῦσαι ἀπὸ Θρήκηθεν
 Ἀχαιοῦς·

ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ιδέσθαι

¹ Hertlein 53, entitled Ἰαμβλίχου φιλοσόφου.

² ἦξειν ἐξεῖναι MSS., Horkel would delete; Hertlein ἦκειν or delete.

TO IAMBLICHUS

turn accept my discourse in a gracious spirit and do not refuse to lend your mighty ear to my humble strain. But if it has any cleverness at all, then not only is my discourse itself fortunate but so too is its author, in that he has obtained the testimony of Athene's vote.¹ And if it still needs a finishing touch to complete it as a whole, do not refuse to add to it yourself what it needs. Before now the god in answer to prayer has stood by the side of a bowman and set his hand to the arrow, and again, when a bard was playing the cithara and singing a high and stirring strain, the Pythian god, when the string failed, assumed the guise of a cicada and uttered a note of the same tone.

75

To the Same

O ZEUS, how can it be right that I should spend my time in the middle of Thrace and winter in the grain-pits² here, while from charming Iamblichus, as though from a sort of spring in the East, letters come to me like swallows and I cannot yet go to him nor can he come to me? Who would be willing to put up with this unless he were some Thracian and as bad as Tereus?³

“Lord Zeus do thou rescue the Achaeans from Thrace and make clear weather and grant us to see

¹ The *suffragium Minervae*; the proverb is derived from Aeschylus, *Eumenides*, where Athene, by breaking a tie vote, saved Orestes.

² The phrase is borrowed from Demosthenes, *On the Chersonese* 45.

³ Tereus was king of Thrace.

- B ποτὲ τὸν ἡμέτερον Ἑρμῆν καὶ τὰ τε ἀνάκτορα αὐτοῦ προσειπεῖν καὶ τοῖς ἔδεσιν ἐμφῦναι, καθάπερ τὸν Οδυσσεῖα φασίν, ὅτε ἐκ τῆς ἄλλης τὴν Ἰθάκην εἶδεν. ἀλλ' ἐκεῖνον μὲν οἱ Φαίακες ἔτι καθεύδοντα ὡσπερ τι φορτίον ἐκθήμενοι τῆς νεῶς ᾤχοντο· ἡμᾶς δὲ οὐδὲ ὕπνος αἰρεῖ, μέχρῃς ἂν σέ, τὸ μέγα τῆς οἰκουμένης ὄφελος, ἰδεῖν ἐγγένηται. καίτοι
- C σὺ μὲν τὴν ἐῶαν ὅλην ἐμέ τε καὶ τὸν ἑταῖρον Σώπατρον εἰς τὴν Θράκην μετενηνοχέαι προσπαί-
ξεις· ἡμῖν δέ, εἰ χρὴ τάληθές εἰπεῖν, ἕως ἂν Ἰάμβλιχος μὴ παρῆ, Κιμμερίων ἀχλὺς συνοικεῖ. καὶ σὺ μὲν δυοῖν θάτερον αἰτεῖς, ἢ ἡμᾶς παρὰ σέ ἦκειν ἢ αὐτόν σε παρ' ἡμᾶς. ἡμῖν δὲ
- D τὸ μὲν ἕτερον εὐκταῖόν τε ὁμοῦ καὶ σύμφορον, αὐτοὺς ἐπανελθεῖν ὡς σέ καὶ τῶν παρὰ σοὶ καλῶν ἀπολαῦσαι· τὸ δὲ ἕτερον εὐχῆς μὲν ἀπάσης κρεῖττον. ἐπεὶ δὲ ἀδύνατόν σοί γε καὶ ἀξύμφορόν ἐστι, σὺ μὲν οἴκοι μένειν καὶ χαίρειν καὶ τὴν ἡσυχίαν ἣν ἔχεις σώζειν, ἡμεῖς δὲ ὅ,τι ἂν θεὸς διδῶ γενναίως οἴσομεν. ἀνδρῶν γὰρ ἀγαθῶν εἶναι φασί
- 440 τὸ μὲν εὐελπι κεκτῆσθαι καὶ τὰ δέοντα πράττειν, ἔπεσθαι δὲ τοῖς ἀναγκαίοις τοῦ δαίμονος.

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Τῷ αὐτῷ¹

D

Ἰκανὴν ὁμολογῶ τῆς σῆς ἀπολείψεως ἐκτετι-
κέναι δίκην οὐ μόνον οἷς παρὰ τὴν ἀποδημίαν

¹ Hertlein 61.

¹ Julian paraphrases *Iliad* 17. 645.

END OF SAMPLE TEXT



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