

FRAGMENTA BREVIORA¹

1

Τίς οὖν ἀγνοεῖ τὸν Αἰθιοπῶν ὑπὲρ τοῦ παρ' ἡμῖν τροφιμωτάτου σιτίου λόγον; ἀψάμενοι γὰρ τῆς μάξης θαυμάζειν ἔφασαν, ὅπως κόπρια σιτούμενοι ζῶμεν, εἴ τῳ πιστὸς ὁ Θούριος εἶναι λογοποιὸς δοκεῖ. ἰχθυοφάγων δὲ καὶ σαρκοφάγων ἀνθρώπων γένη μηδ' ὄναρ ἰδόντα τὴν παρ' ἡμῖν δίαιταν οἱ τὴν οἰκουμένην περιηγούμενοι γῆν ἱστοροῦσιν. ὧν εἴ τις παρ' ἡμῖν ζηλῶσαι τὴν δίαιταν ἐπιχειρήσει, οὐδὲν ἄμεινον διακεῖσεται τῶν τὸ κώνειον προσενεγκαμένων ἢ τὴν ἀκόνιτου ἢ τὸν ἐλλέβορον.²

2

Πρὸς τὴν Ἑρκυλίαν ὕλην ἐθέομεν, καὶ εἶδον ἐγὼ χρῆμα ἐξαίσιον. ἰδού γοῦν σοι θαρρῶν ἐγὼ ἐγγνώμαι, μήποτε ὠφθαι τοιοῦτον μηδέν, ὅσα γε ἡμεῖς ἴσμεν, ἐν τῇ Ῥωμαίων. ἀλλ' εἴτε τὰ Θετταλικά Τέμπη δύσβατα νομίζει τις, εἴτε τὰς

¹ Hertlein *Fragments* 1 and 3 have been restored to their proper context in *Letter* 16, pp. 38 and 36.

² Hertlein *frag.* 2. Quoted by Suidas under Ἡρόδοτος and ὧν . . . ἐλλέβορον again under Ζηλῶσαι.

¹ Herodotus 3. 22 describes the amazement of the Ethiopians, who lived on boiled meat, at the diet of the Persians.

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THEN who does not know the saying of the Ethiopians about the food that with us is held to be most nutritious? For when they first handled bread they said they wondered how we manage to live on a diet of dung, that is if one may believe the Thurian chronicler.¹ And those who write descriptions of the world relate that there are races of men who live on fish and flesh² and have never even dreamed of our kind of diet. But if anyone in our country tries to adopt their diet, he will be no better off than those who take a dose of hemlock or aconite or hellebore.

2

WE hastened to the Hercynian forest and it was a strange and monstrous thing that I beheld. At any rate I do not hesitate to engage that nothing of the sort has ever been seen in the Roman Empire, at least as far as we know. But if anyone considers Thessalian Tempe or Thermopylae or the

They said they were not surprised that men who lived on such food attained to a maximum of only eighty years. For the different temperaments and customs of different peoples cf. *Against the Galilaeans*, 143E.

² Cf. vol. 2, *Oration 6*. 191c for Julian's remarks on diet.

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Θερμοπύλας, εἶτε τὸν μέγαν καὶ διωλύγιον Ταῦρον,
εἰλάχιστα ἴστω χαλεπότητος ἕνεκα πρὸς τὸ
Ἑρκύνιον ὄντα.¹

3

Ἰουλιανὸς Κορινθίους

. . . πατρώα μοι πρὸς ὑμᾶς ὑπάρχει φιλία·
καὶ γὰρ ὄκησε παρ' ὑμῖν ὁ ἐμὸς πατήρ, καὶ
ἀναχθεὶς ἔνθεν,² ὥσπερ ἐκ Φαιάκων Ὀδυσσεύς,
τῆς πολυχρονίου πλάνης ἀπηλλάγη . . . ἐνταῦθα
ὁ πατήρ ἀνεπαύσατο.³

4

. . . καὶ ὁ κλεινὸς⁴ ἡμῖν ἔδειξε ἱεροφάντης
Ἰάμβλιχος . . . ἡμεῖς δὲ Ἐμπεδοσίμῳ καὶ
Πυθαγόρᾳ πιστεύοντες οἷς τε ἐκεῖθεν λαβῶν
Ἑρακλείδης ὁ Ποντικὸς ἔφη.⁵ . . .

¹ Hertlein 4. Quoted by Suidas under Χρῆμα.

² ἐνθένδε Hertlein.

³ Hertlein 5. Quoted by Libanius, *Oration* 14, 29, 30. For
Aristophanes (of Corinth). ⁴ ἦρως Asmus adds.

⁵ Hertlein 6. Quoted by Suidas from the *Kronia*, under
Ἐμπεδοσίμος and Ἰουλιανός. This fragment is all that survives
of Julian's *Kronia* or *Saturnalia*, written in 361; see Vol. 1,
Oration 4. 157c. We know nothing more as to its contents.

¹ Julian, *Oration* 2. 101 D. The Greek word is Platonic,
cf. *Theaetetus* 161 D.

² For Julian's knowledge of the Hercynian forest, which
in ancient Germany extended from the Black Forest on the
north-east to the Hartz Mountains, cf. Vol. 2, *Misopogon*
359B; Ammianus, 17. 1. 8 Cum prope silvam venisset
squalore tenebrarum horrendam . . . i.e. in his German
campaign in 357; Zosimus, 3. 4. 3 ἄχρι τῶν Ἑρκυνίων δρυμῶν
τοὺς φεύγοντας ὁ Καῖσαρ ἐπιδιώξας.

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great and far-flung¹ Taurus to be impassable, let me tell him that for difficulty of approach they are trivial indeed compared with the Hercynian forest.²

3

To the Corinthians³

. . . My friendship with you dates from my father's⁴ time. For indeed my father lived in your city, and embarking thence, like Odysseus from the land of the Phaeacians, had respite from his long-protracted wanderings⁵. . . there my father found repose.

4

. . . and the famous hierophant Iamblichus showed it to us . . . and we, since we believed the account of Empedotimus⁶ and Pythagoras, as well as that of Heracleides of Pontus who derived it from them.⁷ . . .

³ This is all that remains of the manifesto sent to the Corinthians by Julian in 361, when he sought to justify his defection from Constantius.

⁴ Julius Constantius was murdered by his nephew, the Emperor Constantius, in 337.

⁵ Libanius says that Julian here spoke briefly about the "wicked stepmother" of Julius, the Empress Helena, mother of Constantine, see Zosimus 2. 8 and 9.

⁶ For this famous Syracusan, who claimed to be immortal, see Vol. 2, 295B.

⁷ Geffcken points out that Julian's statement is derived from a commentary on Plato and quotes Proclus, *On Plato's Republic* 2. 119. 18. "The human soul may learn the sacred truth about the affairs of the underworld and report them to mankind. This is shown by the account of Empedotimus, which Heracleides of Pontus relates." Then follows the vision of Empedotimus in Hades; cf. Rohde, *Psyche*, p. 385.

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. . . μόνον εὔχεσθαι ἤδεσαν.¹

6

. . . ἵνα² μὴ ἀκουόμενοι τὴν γλώτταν³ ἐτοίμως
πρὸς τοὺς διαλεκτικὸν τῶν Ἑλλήνων ἀπαντῶσιν.

7

. . . τοῖς οἰκείοις γὰρ πτεροῖς κατὰ τὴν παροι-
μίαν βαλλόμεθα. ἐκ γὰρ τῶν ἡμετέρων συγ-
γραμμάτων καθοπλιζόμενοι τὸν καθ' ἡμῶν ἀνα-
δέχονται πόλεμον.⁴

8

Τὸ μὴ προιδέσθαι τό τε δυνατὸν καὶ τὸ ἀδύ-
νατον ἐν πράγμασι τῆς ἐσχάτης ἀπονοίας ἐστὶ
σημεῖον.⁵

¹ Hertlein 7. Quoted by Zosimus 3. 3. 2 οἱ δὲ παρὰ Κωνσταντίου δοθέντες αὐτῷ . . . μόνον εὔχεσθαι, καθάπερ αὐτός ποῦ φησιν, ἤδεσαν, cf. Vol. 2, 277D, p. 267, Wright.

² Hertlein 8. Quoted by Socrates, *History of the Church* 3. 12; cf. Suidas under Μάρις. Socrates is quoting from an edict forbidding Christians to teach the classics; but in the extant edict, *Letter* 36, these words do not occur.

³ Cf. Libanius, *Letter* 1588, *To Julian*, αὐτὴν (Sc. τὴν γλώτταν) ἀκοιῶν.

⁴ Hertlein 9. Quoted by Theodoret, *History of the Church*, 3. 4. Theodoret, like Socrates *frag.* 6, quotes Julian on the Christian teachers of the classics.

⁵ Hertlein 10. Quoted by Suidas under Ἀπόνοια.

¹ Julian said this of the soldiers who were assigned to him by Constantius when he went to Gaul in 355; cf. Libanius

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THEY only knew how to pray¹

6

. . . that they² may not, by sharpening their tongues,³ be prepared to meet their Hellenic opponents in debate.

7

. . . for in the words of the proverb, we are stricken by our own arrows.⁴ For from our own writings they⁵ take the weapons wherewith they engage in the war against us.

8

NOT to see beforehand what is possible and what impossible in practical affairs is a sign of the utmost foolishness.⁶

18. 94 ἕως αὐτῶ κατέλιπον ὀπίστας εὔξασθαι μόνον δυναμένους, said of the soldiers who were to be left with Julian when Constantius summoned the best of the Gallic army to the East in 360.

² *i.e.* the Christians.

³ *i.e.* by the study of rhetoric.

⁴ *i.e.* the arrows are feathered from our plumage; cf. Aristophanes, *Birds* 808 τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτέρους. The figure is used by Byron, Waller and Moore of a wounded eagle "Which on the shaft that made him die, espied a feather of his own." The original is Aeschylus, *Myrmidons*, frag. 139.

⁵ *i.e.* the Christians.

⁶ This is apparently a criticism of that lack of political instinct in the Christians of which Julian speaks in his treatise *Against the Galilaeans*, fragment 5. Hence Neumann regards the above fragment as derived from a lost part of the treatise.

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9

Λέγει (*sc.* ὁ Ἰουλιανὸς) οὖν ἐπιστέλλων· Σκύθαι
δὲ νῦν μὲν ἀτρεμοῦσι, ἴσως δὲ οὐκ ἀτρεμήσουσιν.¹

10

Πρὸς τριβούνον Εὐθυμέλην²
Ἡδονὴ βασιλεῖ πόλεμος.

11

Ἀνεγείρω γὰρ μετὰ πάσης προθυμίας τὸν ναὸν
τοῦ ὑψίστου θεοῦ.³

12

Πρὸς δῆμον εὐφημήσαντα ἐν τῷ Τυχαίῳ⁴
Εἰ μὲν εἰς τὸ θέατρον λαθὼν εἰσῆλθον, εὐφη-
μεῖτε· εἰ δὲ εἰς τὰ ἱερά, ἡσυχίαν ἄγετε, καὶ

¹ Not in Hertlein. Preserved by Eunapius, *frag.* 22, p. 226, 15, Dindorf.

² Not in Hertlein. It occurs in *Ambrosianus*, B 4, with other sayings of the Emperor; Cumont, *Recherches*, p. 47, thinks that they are derived from some lost historical work.

³ Not in Hertlein. Preserved by Lydus, *De Mensibus*. See Cumont, *Recherches*, p. 17, note 1.

⁴ Hertlein, *Letter* 64. First published by Muratori in *Anecdota Graeca*, Padua, 1709.

¹ In 360 Constantius bribed the Scythians to aid him in his campaign against the Persians (*Ammianus* 20. 8. 1), and in 363 Julian employed Scythian auxiliaries for the same purpose (*Ammianus* 23. 2. 7). It is uncertain to which of these dates the fragment refers; Eunapius quotes this remark as evidence of Julian's foresight.

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