

## ΦΙΛΟΣΤΡΑΤΟΥ

ΤΑ ΕΣ ΤΟΝ ΤΥΑΝΕΑ ΑΠΟΛΛΩΝΙΟΝ

Α'

I

CAP. I. Οἱ τὸν Σάμιον Πυθαγόραν ἐπαινοῦντες τάδε ἐπ' αὐτῷ φασιν· ὡς Ἴων μὲν οὐπω εἶη, γένοιτο δὲ ἐν Τροίᾳ ποτὲ Εὐφορβος, ἀναβιοίη τε ἀποθανών, ἀποθάνοι δέ, ὡς ᾠδαὶ Ὀμήρου, ἐσθῆτά τε τὴν ἀπὸ θνησειδίων παραιτοῖτο καὶ καθαρεύοι βρώσεως, ὀπόση ἐμψύχων, καὶ θυσίας· μὴ γὰρ αἱμάπτειν τοὺς βωμούς, ἀλλὰ ἢ μέλιττουτα καὶ ὄλιβανωτὸς καὶ τὸ ἐφυμνήσαι, φοιτᾶν ταῦτα τοῖς θεοῖς παρὰ τοῦ ἀνδρὸς τούτου, γιγνώσκειν τε, ὡς ἀσπάζονται τὰ τοιαῦτα οἱ θεοὶ μᾶλλον ἢ τὰς ἑκατόμβας καὶ τὴν μάχαιραν ἐπὶ τοῦ κανοῦ. ξυνεῖναι γὰρ δὴ τοῖς θεοῖς καὶ μανθάνειν παρ' αὐτῶν, ὅπη τοῖς ἀνθρώποις χαίρουσι καὶ ὅπη ἄχθονται, περὶ τε φύσεως ἐκεῖθεν λέγειν· τοὺς μὲν γὰρ ἄλλους τεκμαίρεσθαι τοῦ θείου καὶ δόξας ἀνομοίους ἀλλή-

## PHILOSTRATUS

THE LIFE OF APOLLONIUS  
OF TYANA

BOOK I

I

THE votaries of Pythagoras of Samos have this story to tell of him, that he was not an Ionian at all, but that, once on a time in Troy, he had been Euphorbus, and that he had come to life after death, 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 more 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 conjectures about the divinity and make guesses that

CHAP. I  
Religious  
asceticism of  
Pythagoras

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CAP. I. λαις περι αὐτοῦ δοξάζειν, ἑαυτῷ δὲ τὸν τε Ἀπόλλω ἤκειν ὁμολογοῦντα, ὡς αὐτὸς εἶη, ξυνεῖναι δὲ καὶ μὴ ὁμολογοῦντας τὴν Ἀθηναίων καὶ τὰς Μούσας καὶ θεοὺς ἑτέρους, ὧν τὰ εἶδη καὶ τὰ ὀνόματα οὐπω τοὺς ἀνθρώπους γινώσκειν. καὶ ὅ τι ἀποφῆναιτο ὁ Πυθαγόρας, νόμον τοῦτο οἱ ὁμιληταὶ ἠγοῦντο καὶ ἐτίμων αὐτὸν ὡς ἐκ Διὸς ἤκοντα, καὶ ἡ σιωπὴ δὲ ὑπὲρ τοῦ θεοῦ σφίσι ἐπησκεῖτο.<sup>1</sup> πολλὰ γὰρ θεῖά τε καὶ ἀπόρρητα ἤκουον, ὧν κρατεῖν χαλεπὸν ἦν μὴ πρῶτον μαθοῦσιν, ὅτι καὶ τὸ σιωπᾶν λόγος. καὶ μὴν καὶ τὸν Ἀκραγαντῖνον Ἐμπεδοκλέα βεδίσαι φασὶ τὴν σοφίαν ταύτην. τὸ γὰρ

χαίρετ', ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος, οὐκέτι  
θνητός  
καὶ

ἤδη γὰρ ποτ' ἐγὼ γενόμεν κόρη τε κόρος τε  
καὶ ὁ ἐν Ὀλυμπίᾳ βούς, ὃν λέγεται πέμμα  
ποιησάμενος θῦσαι, τὰ Πυθαγόρου ἐπαινοῦντος  
εἶη ἄν. καὶ πλείω ἕτερα περι τῶν τὸν Πυθαγόρου  
τρόπον φιλοσοφησάντων ἱστοροῦσιν, ὧν οὐ προσ-  
ῆκει με νῦν ἄπτεσθαι σπεύδοντα ἐπὶ τὸν λόγον, ὃν  
ἀποτελέσαι προὔθεμην.

<sup>1</sup> ἐπησκεῖτο Richards : ἐπήσκητο Kayser.

LIFE OF APOLLONIUS, BOOK I

contradict one another concerning it,—in his own case he said that Apollo had come to him acknowledging 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 consorted with him though without making such acknowledgment. And the followers of Pythagoras accepted as law any decisions communicated by him, and honoured him 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 I 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 also 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.

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II

CAP.  
II Ἀδελφὰ γὰρ τούτοις ἐπιτηδεύσαντα Ἀπολλώνιον, καὶ θεϊότερον ἢ ὁ Πυθαγόρας τῇ σοφίᾳ προσελθόντα τυραννίδων τε ὑπεράραντα, καὶ γενόμενον κατὰ χρόνους οὔτ' ἀρχαίους οὔτ' αὐ νέους οὔπω οἱ ἄνθρωποι γινώσκουσιν ἀπὸ τῆς ἀληθινῆς σοφίας, ἣν φιλοσόφως τε καὶ ὑγιῶς ἐπήσκησεν, ἀλλ' ὁ μὲν τό, ὁ δὲ τὸ ἐπαινεῖ τοῦ ἀνδρός, οἱ δέ, ἐπειδὴ μάγοις Βαβυλωνίων καὶ Ἰνδῶν Βραχμᾶσι καὶ τοῖς ἐν Αἰγύπτῳ Γυμνοῖς συνεγένετο, μάγον ἡγοῦνται αὐτὸν καὶ διαβάλλουσιν ὡς βιαίως σοφόν, κακῶς γινώσκοντες. Ἐμπεδοκλῆς τε γὰρ καὶ Πυθαγόρας αὐτὸς καὶ Δημόκριτος, ὁμιλήσαντες μάγοις καὶ πολλὰ δαιμόνια εἰπόντες, οὔπω ὑπήχθησαν τῇ τέχνῃ, Πλάτων τε βαδίσας ἐς Αἴγυπτον καὶ πολλὰ τῶν ἐκεῖ προφητῶν τε καὶ ἱερέων ἐγκαταμίξας τοῖς ἑαυτοῦ λόγοις, καὶ καθάπερ ζωγράφος ἐσκιαγραφημένοις ἐπιβαλὼν χρώματα, οὔπω μαγεύειν ἔδοξε, καίτοι πλείστα ἀνθρώπων φθονηθεὶς ἐπὶ σοφίᾳ. οὐδὲ γὰρ τὸ προαισθῆσθαι πολλὰ καὶ προγνῶναι διαβάλλοι ἀντὸν Ἀπολλώνιον ἐς τὴν σοφίαν ταύτην, ἣ διαβεβλήσεται γε καὶ Σωκράτης ἐφ' οἷς παρὰ τοῦ δαιμονίου προεγίνωσκε, καὶ Ἀναξαγόρας ἐφ' οἷς προὔλεγε· καίτοι τίς οὐκ οἶδε τὸν Ἀναξαγόραν Ὀλυμπίασι μὲν, ὁπότε ἦκιστα ἕε, παρελθόντα ὑπὸ κωδῖφ ἐς τὸ στάδιον ἐπὶ προρρήσει ὄμβρου, οἰκίαν

LIFE OF APOLLONIUS, BOOK I

II

FOR quite akin to theirs was the ideal which Apollonius pursued, and more divinely than Pythagoras he wooed wisdom and soared above tyrants; and he lived in times not long gone by nor again quite of our own day, yet men know him 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 ascetics 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 supernatural 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 his own colours on to their rough sketches, yet he never passed for a wizard, although envied above all 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

CHAP.  
II  
Apollonius  
was no  
wizard

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CAP. II. τε, ὡς πεσεῖται, προειπόντα μὴ ψεύσασθαι, πεσεῖν γάρ, νύκτα τε ὡς ἐξ ἡμέρας ἔσται, καὶ ὡς λίθοι περὶ Αἰγὸς ποταμοὺς τοῦ οὐρανοῦ ἐκδοθήσονται, προαναφώνησαντα ἀληθεύσαι; καὶ σοφία ταῦτα τοῦ Ἀναξαγόρου προστιθέντες ἀφαιροῦνται τὸν Ἀπολλώνιον τὸ κατὰ σοφίαν προγιγνώσκειν καὶ φασιν, ὡς μάγῳ τέχνῃ τοῦτ' ἔπραττεν. δοκεῖ οὖν μοι μὴ περιδεῖν τὴν τῶν πολλῶν ἄγνοιαν, ἀλλ' ἐξακριβῶσαι τὸν ἄνδρα τοῖς τε χρόνοις, καθ' οὓς εἶπέ τι ἢ ἔπραξε, τοῖς τε τῆς σοφίας τρόποις, ὑφ' ὧν ἔψαυσε τοῦ δαιμόνιός τε καὶ θεῖος νομισθῆναι. ξυνεῖλεται δέ μοι τὰ μὲν ἐκ πόλεων, ὅποσαι αὐτοῦ ἤρων, τὰ δὲ ἐξ ἱερῶν, ὅποσα ὑπ' αὐτοῦ ἐπανήχθη παραλελυμένα τοὺς θεσμοὺς ἤδη, τὰ δὲ ἐξ ὧν εἶπον ἕτεροι περὶ αὐτοῦ, τὰ δὲ ἐκ τῶν ἐκείνου ἐπιστολῶν. ἐπέστελλε δὲ βασιλεῦσι σοφισταῖς φιλοσόφοις Ἡλείοις Δελφοῖς Ἰνδοῖς Αἰγυπτίοις ὑπὲρ θεῶν ὑπὲρ ἐθῶν ὑπὲρ ἠθῶν ὑπὲρ νόμων, παρ' οἷς ὅ τι ἀμαρτάνοιτο, ἐπηνώρθου. τὰ δὲ ἀκριβέστερα ὧδε συνελεξάμην.

III

CAP. III. Ἐγένετο Δάμις ἀνὴρ οὐκ ἄσοφος τὴν ἀρχαίαν ποτὲ οἰκῶν Νῖνον· οὗτος τῷ Ἀπολλωνίῳ προσφιλοσόφησας ἀποδημίας τε αὐτοῦ ἀναγέγραφεν, ὧν

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foretold the fall of the house,—and truly, for it did fall; and of how he said that day would be turned into night, and stones would be discharged from heaven round Aegospotami, and of how his predictions 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 acquiesce in the general ignorance, but write a true account of the man, detailing the exact times at which he said or did this or that, as also the habits and temper of wisdom by means of which he succeeded in being considered a supernatural and divine being.

And I have gathered my information partly from the many cities where he was loved, and partly from 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. But the more precise details which I have collected are as follows.

III

THERE was a man, Damis, by no means stupid, who formerly dwelt in the ancient city of Nineveh. He resorted to Apollonius in order to study wisdom, and having shared, by his own account, his

CHAP. II

Such accusations call for a true Life of Apollonius

The sources used by Philostratus

CHAP. III

The memoirs of Damis used

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CAP. III. κοινωνῆσαι καὶ αὐτός φησι, καὶ γνώμας καὶ λόγους καὶ ὅποσα ἐς πρόγνωσιν εἶπε. καὶ προσήκων τις τῷ Δάμιδι τὰς δέλτους τῶν ὑπομνημάτων τούτων οὕτω γινγνωσκομένας ἐς γνώσιν ἤγαγεν Ἰουλίᾳ τῇ βασιλίδι. μετέχοντι δέ μοι τοῦ περὶ αὐτὴν κύκλου—καὶ γὰρ τοὺς ῥητορικοὺς πάντας λόγους ἐπῆνει καὶ ἠσπάζετο—μεταγράψαι τε προσέταξε τὰς διατριβὰς ταύτας καὶ τῆς ἀπαγγελίας αὐτῶν ἐπιμεληθῆναι, τῷ γὰρ Νινίῳ σαφῶς μὲν, οὐ μὴν δεξιῶς γε ἀπηγγέλλετο. ἐνέτυχον δὲ καὶ Μαξίμου τοῦ Αἰγίεως βιβλίῳ ξυνειληφότι τὰ ἐν Αἰγαῖς Ἀπολλωνίου πάντα, καὶ διαθῆκαι δὲ τῷ Ἀπολλωνίῳ γεγράφαται, παρ' ὧν ὑπάρχει μαθεῖν, ὡς ὑποθειάζων τὴν φιλοσοφίαν ἐγένετο. οὐ γὰρ Μοιραγένει γε προσεκτέον, βιβλία μὲν ξυνθέντι ἐς Ἀπολλώνιον τέτταρα, πολλὰ δὲ τῶν περὶ τὸν ἄνδρα ἀγνοήσαντι. ὡς μὲν οὖν ξυνήγαγον ταῦτα διεσπασμένα, καὶ ὡς ἐπεμελήθην τοῦ ξυνθεῖναι αὐτά, εἶρηκα, ἐχέτω δὲ ὁ λόγος τῷ τε ἀνδρὶ τιμὴν, ἐς ὃν ξυγγέγραπται, τοῖς τε φιλομαθεστέροις ὠφέλειαν· ἢ γὰρ ἂν μάθοιεν, ἂ μήπω γινγνώσκουσιν.

IV

CAP. IV. Ἀπολλωνίῳ τοίνυν πατὴρ μὲν ἦν Τύανα πόλις Ἑλλάδος ἐν τῷ Καππαδοκῶν ἔθνει, πατὴρ δὲ ὁμώνυμος, γένος ἀρχαίου καὶ τῶν οἰκιστῶν ἀνημμένον, πλοῦτος ὑπὲρ τοὺς ἐκεῖ, τὸ δὲ ἔθνος βαθύ. κουούση δὲ αὐτὸν τῇ μητρὶ φάσμα ἤλθεν Αἰγυπτίου

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wanderings abroad, wrote an account of them. And he records his opinions and discourses and all his prophecies. And a certain kinsman of Damis drew the attention of the empress Julia to the documents containing these memoirs hitherto unknown. Now 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 Nineveh had told his story clearly enough, yet somewhat awkwardly. And I also read the book of Maximus of Aegae, which comprised all the life of Apollonius 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 pay attention anyhow to Moeragenes, who composed 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.

IV

APOLLONIUS' home, then, was Tyana, a Greek city amidst a population of Cappadocians. His father was of the same name, and the family was ancient and directly descended from the first settlers. It excelled in wealth the surrounding families, though the district is a rich one. To his mother, just before

CHAP. III

at the instance of the empress Julia

Also Maximus of Aegae

The work of Moeragenes ignored

CHAP. IV

Parentage and miraculous birth of Apollonius

## FLAVIUS PHILOSTRATUS

CAP. IV. δαίμονος, ὁ Πρωτεύς ὁ παρὰ τῷ Ὀμήρῳ ἐξαλλάττων ἢ δὲ οὐδὲν δείσασα ἤρετο αὐτόν, τί ἀποκυήσοι· ὁ δὲ “ἐμέ” εἶπε· “σὺ δὲ τίς;” εἰπούσης “Πρωτεύς,” ἔφη, “ὁ Αἰγύπτιος θεός.” ὅστις μὲν δὴ τὴν σοφίαν ὁ Πρωτεύς ἐγένετο, τί ἂν ἐξηγοίμην τοῖς γε ἀκούουσι τῶν ποιητῶν, ὡς ποικίλος τε ἦν καὶ ἄλλοτε ἄλλος καὶ κρείττων τοῦ ἀλῶναι, γινώσκειν τε ὡς ἐδόκει καὶ προγιγνώσκειν πάντα; καὶ μεμνήσθαι χρὴ τοῦ Πρωτέως, μάλιστα ἐπειδὴν προῖων ὁ λόγος δεικνύη τὸν ἄνδρα πλείω μὲν ἢ ὁ Πρωτεύς προγόντα, πολλῶν δὲ ἀπόρων τε καὶ ἀμηχάνων κρείττω γενόμενον ἐν αὐτῷ μάλιστα τῷ ἀπειληφθαι.

### V

CAP. V. Τεχθῆναι δὲ ἐν λειμῶνι λέγεται, πρὸς ᾧ νῦν τὸ ἱερὸν αὐτῷ ἐκπεπόνηται. καὶ μηδὲ ὁ τρόπος ἀγνοεῖσθω, ὃν ἀπετέχθη· ἀγούση γὰρ τῇ μητρὶ τόκου ὄραν ὄναρ ἐγένετο βαδίσει ἐς τὸν λειμῶνα καὶ ἄνθη κείραι, καὶ δῆτα ἀφικομένη αἰ μὲν δμῶαὶ προσεῖχον τοῖς ἄνθεσιν ἐσκεδασμένοι κατὰ τὸν λειμῶνα, αὐτὴ δε ἐς ὕπνον ἀπήχθη κλιθεῖσα ἐν τῇ πύα. κύκνοι τοίνυν, οὓς ὁ λειμὼν ἔβοσκε, χορὸν ἐστήσαντο περὶ αὐτὴν καθεύδουσαν, καὶ τὰς πτέρυγας, ὡσπερ εἰώθασιν, ἄραυτες ἀθρόον ἤχησαν, καὶ γάρ τι καὶ ζεφύρου ἦν ἐν τῷ λειμῶνι, ἢ δὲ ἐξέθορέ τε ὑπὸ τῆς φῶδης καὶ ἀπέτεκεν, ἱκανὴ δὲ πᾶσα

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he was born, there came an apparition of Proteus, CHAP. IV who changes his form so much in Homer, in the 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 advancing story shews its hero to have been more of a 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, CHAP. V hard by which there has been now erected a sumptuous temple to him; and let us not pass by the manner of his birth. For just as the hour of his 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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CAP. V. ἔκπληξις μαιεύσασθαι καὶ πρὸ τῆς ὥρας. οἱ δὲ ἐγχώριοί φασιν, ὡς ὁμοῦ τε τίκτοιτο, καὶ σκηπτὸς ἐν τῇ γῆ πεσεῖσθαι δοκῶν ἐμμετεωρισθείη τῷ αἰθέρι καὶ ἀφανισθείη ἄνω, τό, οἶμαι, ἐκφανὲς καὶ ὑπὲρ πάντα τὰ ἐν τῇ γῆ καὶ τὸ ἀγχοῦ θεῶν καὶ ὅποσα ὅδε ὁ ἀνὴρ ἐγένετο, φαίνοντες οἱ θεοὶ καὶ προσημαίνοντες.

VI

CAP. VI. Ἔστι δέ τι περὶ Τύανα ὕδωρ Ὀρκίου Διός, ὡς φασιν, καλοῦσι δὲ αὐτὸ Ἀσβαμαῖον, οὗ πηγή ἀναδίδεται ψυχρά, παφλάζει δέ, ὡσπερ ὁ θερμαινόμενος λέβης. τοῦτο εὐόρκους μὲν ἰλεῶν τε καὶ ἠδὺ ὕδωρ, ἐπιόρκους δὲ παρὰ πόδας ἢ δίκη· ἀποσκήπτει γὰρ καὶ ἐς ὀφθαλμούς καὶ ἐς χεῖρας καὶ ἐς πόδας, καὶ ὑδέροις ἀλίσκονται καὶ φθόαις, καὶ οὐδ' ἀπελθεῖν δυνατόν, ἀλλ' αὐτόθι ἔχονται καὶ ὀλοφύρονται πρὸς τῷ ὕδατι ὁμολογοῦντες ἃ ἐπιώρησαν· οἱ μὲν δὲ ἐγχώριοί φασιν παῖδα τοῦ Διὸς τὸν Ἀπολλώνιον γεγενῆσθαι, ὁ δ' ἀνὴρ Ἀπολλωνίου ἑαυτὸν καλεῖ.

VII

CAP. VII. Προϊὼν δὲ ἐς ἡλικίαν, ἐν ἣ γράμματα, μνήμης τε ἰσχύον ἐδήλου καὶ μελέτης κράτος, καὶ ἡ γλῶττα Ἀπτικῶς εἶχεν, οὐδ' ἀπήχθη τὴν φωνὴν ὑπὸ τοῦ ἔθνους, ὀφθαλμοὶ τε πάντες ἐς αὐτὸν ἐφέροντο, καὶ γὰρ περιβλεπτός ἦν τὴν ὥραν. γεγονότα δὲ αὐτὸν

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sudden fright is apt to bring on a premature delivery. CHAP. V  
But the people of the country say that just at the moment of the birth, a thunderbolt seemed about to fall to earth and then rose up into the air and disappeared 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. Portents at his birth

VI

Now there is near Tyana a well sacred to Zeus, the god of oaths, so they say, and they call it the well of Asbama. Here a 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 this Zeus, but the sage called himself the son of Apollonius. CHAP. VI  
The well of Asbama

VII

ON reaching the age when children are taught their letters, he showed great strength of memory 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 CHAP. VII  
Education by Euthydemus in Tarsus

CAP. VII. ἔτη τεσσαρεσκαίδεκα ἄγει ἐς Ταρσοὺς ὁ πατήρ παρ' Εὐθύδημον τὸν ἐκ Φοινίκης. ὁ δὲ Εὐθύδημος ῥήτωρ τε ἀγαθὸς ἦν καὶ ἐπαίδευε τοῦτον, ὁ δὲ τοῦ μὲν διδασκάλου εἶχετο, τὸ δὲ τῆς πόλεως ἦθος ἄτοπόν τε ἠγείτο καὶ οὐ χρηστὸν ἐμφιλοσοφῆσαι, τρυφῆς τε γὰρ οὐδαμοῦ μᾶλλον ἄπτουνται, σκωπτόλαι τε καὶ ὑβρισταὶ πάντες, καὶ δεδώκασιν τῇ ὀθόνη μᾶλλον ἢ τῇ σοφίᾳ Ἀθηναῖοι, ποταμός τε αὐτοὺς διαρρεῖ Κύδνος, ᾧ παρακάθηνται, καθάπερ τῶν ὀρνίθων οἱ ὑγροί. τό τοι "παύσασθε μεθύοντες τῷ ὕδατι" Ἀπολλωνίῳ πρὸς αὐτοὺς ἐν ἐπιστολῇ εἴρηται. μεθίστησιν οὖν τὸν διδάσκαλον δεηθεὶς τοῦ πατρὸς ἐς Αἰγὰς τὰς πλησίον, ἐν αἷς ἡσυχία τε πρόσφορος τῷ φιλοσοφῆσονται καὶ σπουδαὶ νεανικώτεραι καὶ ἱερὸν Ἀσκληπιοῦ, καὶ ὁ Ἀσκληπιὸς αὐτὸς ἐπίδηλος τοῖς ἀνθρώποις. ἐνταῦθα ξυνεφιλοσόφουν μὲν αὐτῷ Πλατώνειοί τε καὶ Χρυσίππειοι καὶ οἱ ἀπὸ τοῦ περιπάτου, διήκουε δὲ καὶ τῶν Ἐπικούρου λόγων, οὐδὲ γὰρ τούτους ἀπεσπούδαζε, τοὺς δὲ γε Πυθαγορείους ἀρρήτῳ τινὶ σοφίᾳ ξυνέλαβε· διδάσκαλος μὲν γὰρ ἦν αὐτῷ τῶν Πυθαγόρου λόγων οὐ πάνυ σπουδαῖος, οὐδὲ ἐνεργῶ τῇ φιλοσοφίᾳ χρώμενος, γαστρός τε γὰρ ἦττων ἦν καὶ ἀφροδισίων καὶ κατὰ τὸν Ἐπίκουρον ἐσχημάτιστο· ἦν δὲ οὗτος Εὐξενος ὁ ἐξ Ἡρακλείας τοῦ Πόντου, τὰς δὲ Πυθαγόρου δόξας ἐγίγνωσκεν, ὥσπερ οἱ ὀρνίθεις

him, for he was, moreover, conspicuous for his beauty. When then he reached his fourteenth year, his father brought him to Tarsus, to Euthydemus the teacher from Phoenicia. Now Euthydemus was a good rhetor, and began his education; but, though he 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 transferred his teacher, with his father's consent, to the town of Aegae, which was close by, where he found a peace congenial to one who would be a philosopher, and a more serious school of study and a temple of Asclepius, where that god reveals himself in person 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 Pythagorean system was not a very serious person, nor one who practised in his conduct the philosophy 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 principles of Pythagoras just as

CIPAP.  
VIIRemoval to  
Aegae to  
live in the  
temple of  
AsclepiusHis Pytha-  
gorean  
teacher  
Euxenus



FLAVIUS PHILOSTRATUS

CAP. VII ἃ μανθάνουσι παρὰ τῶν ἀνθρώπων, τὸ γὰρ “χαῖρε” καὶ τὸ “εὖ πράττε” καὶ τὸ “Ζεὺς ἴλεως” καὶ τὰ τοιαῦτα οἱ ὄρνιθες εὐχονται, οὔτε εἰδότες ὅ τι λέγουσιν οὔτε διακείμενοι πρὸς τοὺς ἀνθρώπους, ἀλλὰ ἐρρυθμισμένοι τὴν γλῶτταν· ὁ δέ, ὥσπερ οἱ νέοι τῶν αἰετῶν ἐν ἀπαλῶ μὲν τῷ πτερῶ παραπέτονται τοῖς γειναμένοις αὐτοὺς μελετώμενοι ὑπ’ αὐτῶν τὴν πτήσιν, ἐπειδὴν δὲ αἵρεσθαι δυναθῶσιν, ὑπερπέτονται τοὺς γονέας, ἄλλως τε καὶ λίχνους αἰσθωνται καὶ κνίσσης ἕνεκα πρὸς τῇ γῆ πετομένους, οὕτω καὶ ὁ Ἀπολλώνιος προσεῖχέ τε τῷ Εὐξένῳ 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 ὑπὸ τινος κρείττονος. οὐ μὴν τὸν γε Εὐξενὸν ἐπαύσατο ἀγαπῶν, ἀλλ’ ἐξαιτήσας αὐτῷ προύστειον παρὰ τοῦ πατρός, ἐν ᾧ κῆποι τε ἀπαλοὶ ἦσαν καὶ πηγαί, “σὺ μὲν ζῆθι τὸν σεαυτοῦ τρόπον,” ἔφη, “ἐγὼ δὲ τὸν Πυθαγόρου ζήσομαι.”

VIII

CAP. VIII Ἐγούμενου δὲ αὐτὸν τοῦ Εὐξένου μεγάλης διανοίας ἄπτεσθαι καὶ ἐρομένου, ὀπόθεν ἄρξειτο, “ὅθεν περ οἱ ἰατροί,” ἔφη, “καὶ γὰρ ἐκεῖνοι καθαίροντες τὰς γαστέρας τοὺς μὲν οὐδὲ νοσεῖν ἐῶσι, τοὺς δὲ ἰώνται.” καὶ εἰπὼν τοῦτο τὰς μὲν ἐμψύχους βρώσεις ὡς οὔτε καθαρὰς καὶ τὸν νοῦν παχυνούσας παρητήσατο, τραγήματα δὲ καὶ λάχανα ἐσιτεῖτο, καθαρὰ εἶναι φάσκων, ὅποσα ἡ

LIFE OF APOLLONIUS, BOOK I

birds know what they learn from men; for the birds <sup>CHAP. VII</sup> 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 are able 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 indulged his 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.”

VIII

Now Euxenus realised that he was attached to a <sup>CHAP. VIII</sup> lofty ideal, and asked him at what point he would 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 <sup>Apollonius renounces flesh diet and wine</sup> declined to live upon a flesh diet, on the ground that it was unclean, and also that it made the mind gross; so he partook only of dried fruits and vegetables,

FLAVIUS PHILOSTRATUS

CAP. VIII γῆ αὐτῇ δίδωσι, καὶ τὸν οἶνον καθαρὸν μὲν ἔφασκεν εἶναι πῶμα ἐκ φυτοῦ οὕτως ἡμέρου τοῖς ἀνθρώποις ἤκουτα, ἐναντιοῦσθαι δὲ τῇ τοῦ νοῦ συστάσει διαθολοῦντα τὸν ἐν τῇ ψυχῇ αἰθέρα. μετὰ δὲ τὴν κάθαρσιν τῆς γαστρὸς τοιαύτην γεγομένην ἀνυποδησίαν τε ποιεῖται κόσμημα καὶ λίνου ἐσθῆτα ἀμπίσχεται παραιτησίμενος τὴν ἀπὸ τῶν ζώων, ἀνῆκέ τε τὴν κόμην καὶ ἐν τῷ ἱερῷ ἔζη. ἐκπεπληγμένων δὲ αὐτὸν τῶν περὶ τὸ ἱερόν καὶ τοῦ Ἀσκληπιοῦ ποτε πρὸς τὸν ἱερέα φήσαντος, ὡς χαίροι θεραπεύων τοὺς νοσοῦντας ὑπὸ Ἀπολλωνίῳ μάρτυρι, ξυνήεσαν ἐς τὰς Αἰγὰς ἐφ' ἱστορίᾳ Κιλικῆς τε αὐτοῖ καὶ οἱ πέριξ, ὃ τε Κιλικίος λόγος "ποῖ τρέχεις; ἢ ἐπὶ τὸν ἔφηβον;" ἐπ' ἐκείνῳ τε ἐλέγετο καὶ παροιμιώδη τιμὴν ἔσχεν.

IX

CAP. IX Ἄξιον δὲ μὴδὲ τὰ ἐν τῷ ἱερῷ παρελθεῖν βίου γε ἀφηγούμενον ἀνδρός, ὃς καὶ τοῖς θεοῖς ἦν ἐν λόγῳ μειράκιον γὰρ δὴ Ἀσσύριον παρὰ τὸν Ἀσκληπιὸν ἦκον ἐτρυφά νοσοῦν καὶ ἐν πότοις ἔζη, μᾶλλον δὲ ἀπέθνησκεν. ὑδέρῳ δὲ ἄρα εἶχετο καὶ μέθη χαίρον αὐχμοῦ ἡμέλει. ἡμελεῖτο δὲ ὑπὸ τοῦ Ἀσκληπιοῦ διὰ ταῦτα, καὶ οὐδὲ ὄναρ αὐτῷ ἐφοίτα.

LIFE OF APOLLONIUS, BOOK I

for he said that all the fruits of the earth are clean. And of wine he said that it was a clean drink because it is yielded to men by so well-domesticated a 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 having thus purged his interior, he took to walking 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 lived 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 visit him. Hence the Cilician proverb: "Whither runnest thou? Is it to see the stripling?" Such was the saying that arose about him, and it gained the distinction of becoming a proverb.

CHAP. VIII

Wears linen alone

IX

Now it is well that I should not pass over what happened in the Temple, while relating the life of a man who was held in esteem even by the gods. For an Assyrian stripling came to Asclepius, and though he was sick, yet he lived the life of luxury, and being continually drunk, I will not say he lived, rather he was ever dying. He suffered then from dropsy, and 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

CHAP. IX

Incidents of his life in the temple of Asclepius. Cures a dropsical patient

FLAVIUS PHILOSTRATUS

CAP. IX. ἐπιμεμφομένῳ δὲ ταῦτα ἐπιστὰς ὁ θεὸς “εἰ Ἀπολλωνίῳ,” ἔφη, “διαλέγοιο, ῥᾶων ἔση.” προσελθὼν οὖν τῷ Ἀπολλωνίῳ “τί ἄν,” ἔφη, “τῆς σῆς σοφίας ἐγὼ ἀπολαύσαιμι; κελεύει γάρ με ὁ Ἀσκληπιὸς συνεῖναί σοι.” “ὄ,” ἦ δ’ ὄς, “ἔσται σοι πρὸς τὰ παρόντα πολλοῦ ἄξιον· ὑγείας γάρ που δέη;” “νῆ Δί,” εἶπεν, “ἦν γε ὁ Ἀσκληπιὸς ἐπαγγέλλεται μὲν, οὐ δίδωσι δέ.” “εὐφήμει,” ἔφη, “τοῖς γὰρ βουλόμενοις δίδωσι, σὺ δὲ ἐναντία τῇ νόσῳ πράττεις, τρυφῇ γὰρ διδοὺς ὀψοφαγίαν ἐπεσάγεις ὑγροῖς καὶ διεφθορόσι τοῖς σπλάγχχνοις καὶ ὕδατι ἐπαντλεῖς πηλόν.” ταυτὶ μὲν σαφέστερα, οἶμαι, τῆς Ἡρακλείτου σοφίας ἐχρησμάδει· ὁ μὲν γὰρ δεῖσθαι ἔφη τοῦ ποιήσοντος ἐξ ἐπομβρίας αὐχμόν, ἐσελθόντος αὐτὸν τουτουὶ τοῦ πάθους, οὐκ εὐξύνετὰ που λέγων, οὐδὲ δῆλα, ὁ δ’ ἠγαγεν ἐς ὑγίειαν τὸ μειράκιον τὰ σοφὰ σαφῶς ἐρμηνεύσας.

X

CAP. X. Ἰδὼν δὲ ἀθρόον ποτὲ ἐν τῷ βωμῷ αἷμα, καὶ διακείμενα ἐπὶ τοῦ βωμοῦ τὰ ἱερά, τεθυμένους τε βουὸς Αἰγυπτίους καὶ σὺς μεγάλους, καὶ τὰ μὲν δέροντας αὐτούς, τὰ δὲ κόπτοντας, χρυσίδας τε ἀνακειμένας δύο καὶ λίθους ἐν αὐταῖς τῶν Ἰνδικωτάτων καὶ θαυμασίων, προσελθὼν τῷ ἱερεῖ “τί ταῦτα;” ἔφη, “λαμπρῶς γὰρ τις χαρίζεται τῷ

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in a dream. The youth grumbled at this, and there-<sup>CHAP. IX</sup> 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: “I 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, “I 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 delicate viands 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 a flood of blood upon the altar, <sup>CHAP. X</sup> and there were victims laid out upon it, Egyptian bulls that had been sacrificed and great hogs, and some of them were being flayed and others were 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

Ostracises  
a wicked  
Cilician

CAP. X  
 θεῶ.” ὁ δὲ “θαυμάσῃ,” ἔφη, “μᾶλλον, ὅτι μήτε  
 ἱκετεύσας ποτὲ ἐνταῦθα μήτε διατρίψας, ὃν οἱ  
 ἄλλοι χρόνον, μήτε ὑγιάνας πω παρὰ τοῦ θεοῦ,  
 μηδ’ ἄπερ αἰτήσων ἦλθεν ἔχων. χθὲς γὰρ δὴ  
 ἀφιγμένῳ ἔοικεν, ὁ δ’ οὕτως ἀφθόνως θύει. φησὶ  
 δὲ πλείω μὲν θύσειν, πλείω δὲ ἀναθήσειν, εἰ πρό-  
 σοιτο αὐτὸν ὁ Ἀσκληπιός. ἔστι δὲ τῶν πλου-  
 σιωτάτων· κέκτηται γοῦν ἐν Κιλικίᾳ βίον πλείω  
 ἢ Κίλικες ὁμοῦ πάντες· ἱκετεύει δὲ τὸν θεὸν ἀπο-  
 δοῦναί οἱ τὸν ἕτερον τῶν ὀφθαλμῶν ἐξερρηκότα.”  
 ὁ δὲ Ἀπολλώνιος, ὥσπερ γεγηρακῶς εἰώθει, τοὺς  
 ὀφθαλμοὺς ἐς τὴν γῆν στήσας “τί δὲ ὄνομα αὐτῷ;”  
 ἤρετο. ἐπεὶ δὲ ἤκουσε “δοκεῖ μοι,” ἔφη, “ὦ  
 ἱερεῦ, τὸν ἄνθρωπον τοῦτον μὴ προσδέχεσθαι  
 τῷ ἱερῷ, μιὰρὸς γάρ τις ἦκει καὶ κεχρημένος οὐκ  
 ἐπὶ χρηστοῖς τῷ πάθει, καὶ αὐτὸ δὲ τὸ πρὶν  
 εὐρέσθαι τι παρὰ τοῦ θεοῦ πολυτελῶς θύειν οὐ  
 θύοντός ἐστιν, ἀλλ’ ἐαυτὸν παραιτουμένου σχε-  
 τλίων τε καὶ χαλεπῶν ἔργων.” ταῦτα μὲν ὁ  
 Ἀπολλώνιος. ὁ δ’ Ἀσκληπιὸς ἐπιστὰς νύκτωρ  
 τῷ ἱερεῖ “ἀπίτω,” ἔφη, “ὁ δεῖνα τὰ ἐαυτοῦ ἔχων,  
 ἄξιός γάρ μηδὲ τὸν ἕτερον τῶν ὀφθαλμῶν ἔχειν.”  
 ἀναμανθάνων οὖν ὁ ἱερεὺς τὸν ἄνθρωπον, γυνῆ  
 μὲν τῷ Κίλικι τούτῳ ἐγεγόνει θυγατέρα ἔχουσα  
 προτέρων γάμων, ὁ δὲ ἦρα τῆς κόρης καὶ ἀκολά-  
 στως εἶχε ξυνην τε οὐδ’ ὡς λαθεῖν· ἐπιστᾶσα

very handsome gift to the god?” And the priest CHAP.  
 replied: “You may rather be surprised at a man’s X  
 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  
 possess. 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  
 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

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CAP. γὰρ ἡ μήτηρ τῆ εὐνῆ τῆς μὲν ἄμφω, τοῦ δὲ τὸν  
X ἕτερον τῶν ὀφθαλμῶν ἐξέκοψεν ἐναράξασα τὰς  
περόνας.

XI

CAP. Τό γε μὴν θύοντας ἢ ἀνατιθέντας μὴ ὑπερ-  
XI βάλλειν τὸ μέτριον ὧδε αὐτῷ ἐφιλοσοφεῖτο· πλει-  
όνων γὰρ ποτε ξυνεληλυθότων ἐς τὸ ἱερόν ἄρτι  
ἐξεληλαμένου τοῦ Κίλικος ἤρετο τὸν ἱερέα οὕτως·  
“ἄρα,” ἔφη, “οἱ θεοὶ δίκαιοι;” “δικαιότατοι μὲν  
οὖν” εἶπε. “τί δέ· ξυνετοί;” “καὶ τί,” ἔφη,  
“ξυνετώτερον τοῦ θείου;” “τὰ δὲ τῶν ἀνθρώπων  
ἴσασι, ἢ ἄπειροι αὐτῶν εἰσι;” “καὶ μὴν τοῦτ’,”  
ἔφη, “πλεονεκτοῦσι μάλιστα οἱ θεοὶ τῶν ἀνθρώ-  
πων, ὅτι οἱ μὲν ὑπ’ ἀσθενείας οὐδὲ τὰ ἑαυτῶν,  
ἴσασι, τοῖς δὲ γιγνώσκουν ὑπάρχει τὰ ἐκείνων τε  
καὶ τὰ αὐτῶν.” “πάντα,” ἔφη, “ἄριστα, ὦ ἱερεῦ,  
καὶ ἀληθέστατα. ἐπεὶ τοίνυν πάντα γιγνώσκουσι,  
δοκεῖ μοι τὸν ἤκοντα ἐς θεοῦ καὶ χρηστὰ ἑαυτῷ  
ξυνειδῶτα τοιάνδε εὐχὴν εὐχεσθαι· ὦ θεοί, δοίητέ  
μοι τὰ ὀφειλόμενα· ὀφείλεται γάρ που, ὦ ἱερεῦ,  
τοῖς μὲν ὀσίοις τὰ ἀγαθὰ, τοῖς δὲ φαύλοις τὰναντία,  
καὶ οἱ θεοὶ οὖν εὐ ποιοῦντες, ὃν μὲν ἂν ὑγιᾶ τε καὶ  
ἄτρωτον κακίας εὐρωσι, πέμπουσι δήπου στεφα-  
νώσαντες οὐ χρυσοῖς στεφάνοις, ἀλλ’ ἀγαθοῖς

LIFE OF APOLLONIUS, BOOK I

mother had surprised the two in bed, and had CHAP.  
put out both her eyes and one of his by stabbing X  
them with her brooch-pin.

XI

AGAIN he inculcated the wise rule, that in our CHAP.  
sacrifices or dedications we should not go beyond the XI  
just mean, in the following way. On one occasion Insists on  
several people had flocked to the Temple, not long morality in  
after the expulsion of the Cilician, and he took the Religion  
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.  
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 I  
deserve.’ For,” he went on, “the holy, O Priest,  
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 un-  
scarred by vice, will send him on his way, surely, after  
crowning him, not with golden crowns, but with all

## FLAVIUS PHILOSTRATUS

CAP. XI. *πάσιν, ὃν δ' ἂν κατεστιγμένον ἴδωσι καὶ διεφθορότα, καταλείπουσι τῇ δίκῃ, τοσοῦτον αὐτοῖς ἐπιμηνίσαντες, ὅσον ἐτόλμησαν καὶ ἱερὰ ἐσφοιτᾶν μὴ καθαροὶ ὄντες.” καὶ ἅμα ἐς τὸν Ἀσκληπιὸν βλέψας “φιλοσοφεῖς,” ἔφη “ὦ Ἀσκληπιέ, τὴν ἄρρητόν τε καὶ συγγενῆ σαυτῷ φιλοσοφίαν μὴ συγχωρῶν τοῖς φαύλοις δεῦρο ἤκειν, μηδ' ἂν πάντα σοι τὰ ἀπὸ Ἰνδῶν καὶ Σαρδῶν ξυμφέρωσιν· οὐ γὰρ τιμῶντες τὸ θεῖον θύουσι ταῦτα καὶ ἀνάπτουσιν, ἀλλ' ὠνούμενοι τὴν δίκην, ἣν οὐ ξυγχωρεῖτε αὐτοῖς δικαιοτάτοι ὄντες.” πολλὰ τοιαῦτα ἐν τῷ ἱερῷ ἐφιλοσόφει ἐν ἐφήβῳ ἔτι.*

## XII

CAP. XII. *Κακέϊνα τῆς ἐν Αἰγαῖς διατριβῆς· Κιλικῶν ἦρχεν ὑβριστῆς ἄνθρωπος καὶ κακὸς τὰ ἐρωτικά· ἐς τοῦτον ἦλθε λόγος τῆς Ἀπολλωνίου ὥρας, ὁ δὲ ἐρρῶσθαι φράσας οἷς ἔπραττεν· ἐν Ταρσοῖς δὲ ἄρα ἀγορὰν ἦγεν· ἐξωρμήθη ἐς τὰς Αἰγάς νοσεῖν τε ἑαυτὸν φήσας καὶ τοῦ Ἀσκληπιοῦ δεῖσθαι, καὶ προσελθὼν τῷ Ἀπολλωνίῳ βαδίζοντι ἰδίᾳ “σύστησόν με” ἔφη “τῷ θεῷ.” ὁ δὲ ὑπολαβὼν “καὶ τί σοι δεῖ τοῦ συστήσοντος,” εἶπεν, “εἰ χρηστὸς εἶ; τοὺς γὰρ σπουδαίους οἱ θεοὶ καὶ ἄνευ τῶν προξενούντων ἀσπύζονται.” “ὅτι νῆ Δί,” ἔφη, “Ἀπολλώνιε,*

## LIFE OF APOLLONIUS, BOOK I

sorts of blessings; but if they find a man branded 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 suspend these offerings, 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

THIS tale also belongs to the period of his residence in Aegae. Cilicia was governed at the time by a ruffian addicted to infamous forms of passion. No sooner did he hear the beauty of Apollonius spoken of, than he cast aside the matters he was busy upon (and he was just then holding a court in Tarsus), and hurrying off to Aegae pretended 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

CAP. XII σὲ μὲν ὁ θεὸς πεποίηται ξένον, ἐμὲ δὲ οὐπω.”  
 “ἀλλὰ κάμου,” ἔφη, “καλοκάγαθία προὔξνησεν,  
 ἢ χρώμενος, ὡς δυνατὸν νέω, θεράπων τέ εἰμι τοῦ  
 Ἀσκληπιοῦ καὶ ἑταῖρος· εἰ δὲ καὶ σοὶ καλοκάγα-  
 θίας μέλει, χώρει θαρρῶν παρὰ τὸν θεὸν καὶ εὐχου,  
 ὅ τι ἐθέλεις.” “νὴ Δί,” εἶπεν, “ἦν σοί γε προ-  
 τέρω εὐξωμαι.” “καὶ τί,” ἔφη, “ἐμοὶ εὐξῆ;” “ὅ,”  
 ἢ δ’ ὅς, “εὐχεσθαι 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 ἐλίπτων  
 τῶν οὕτως ἀσελγῶν τε καὶ ἐπιρρήτων· ὁ δὲ ταυρη-  
 δὸν ὑποβλέψας αὐτὸν “μαίνη,” ἔφη, “ὦ κάθαρμα.”  
 τοῦ δ’ οὐ μόνον πρὸς ὀργὴν ταῦτα ἀκούσαντος,  
 ἀλλὰ καὶ ἀπειλήσαντος, ὡς ἀποκόψοι αὐτοῦ τὴν  
 κεφαλὴν, καταγελάσας ὁ Ἀπολλώνιος “ὦ ἢ δεῖνα  
 ἡμέρα” ἀνεβόησε· τρίτη δὲ ἄρα ἦν ἀπ’ ἐκείνης, ἐν  
 ἣ δῆμοι κατὰ τὴν ὁδὸν ἀπέκτειναν τὸν ὑβριστὴν  
 ἐκείνον, ὡς ξὺν Ἀρχελάῳ τῷ Καππαδόκῃας  
 βασιλεῖ νεώτερα ἐπὶ Ῥωμαίους πράττοντα. ταῦτα  
 καὶ πολλὰ τοιαῦτα Μαξίμῳ τῷ Αἰγίει ξυγγέ-  
 γραπται, ἠξιώθη δὲ καὶ βασιλείων ἐπιστολῶν  
 οὗτος εὐδοκιμῶν τὴν φωνήν.

XIII

CAP. XIII Ἐπεὶ δὲ τεθνεῶτα τὸν πατέρα ἤκουσεν, ἔδραμεν  
 εἰς τὰ Τύανα, κακείνον μὲν ταῖς ἑαυτοῦ χερσὶν  
 ἔθαψε πρὸς τῷ τῆς μητρὸς σήματι, ἐτεθνήκει δὲ  
 κακείνη οὐ πάλαι, τὴν δὲ οὐσίαν λαμπρὰν οὖσαν

his guest, but so far has not invited me.” “Nay,”  
 answered Apollonius, “’tis my humble merits, so  
 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 uprightness, 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-  
 ius 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, such and such day!” 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.

CHAP.  
XII

XIII

Now when he heard that his father was dead, he  
 hurried to Tyana, and with his own hands buried  
 him hard by his mother’s sepulchre, for she too had  
 died not long before; and he divided the property,

CHAP.  
XIII  
Apollonius  
reforms his  
older  
brother

CAP. XIII διέλαχε πρὸς τὸν ἀδελφὸν ἀκόλαστόν τε καὶ φιλοπότην ὄντα. καὶ τῷ μὲν τρίτον τε καὶ εἰκοστὸν ἦν ἔτος καὶ ἡλικία ὅλα μὴ ἐπιτροπεύεσθαι, ὁ δ' αὖ εἴκοσι γηγόνει καὶ οἱ νόμοι αὐτὸν ὑπεῖχον τοῖς ἐπιτρόποις. διατρίψας οὖν ἐν Αἰγαῖς πάλιν καὶ τὸ ἱερὸν Λύκειόν τε ἀποφήνας καὶ Ἀκαδημίαν, φιλοσοφίας γὰρ ἡχῶ πάσης ἐν αὐτῷ ἦν, ἐπανῆλθεν ἐς τὰ Τύανα ἀνὴρ ἤδη καὶ κύριος τῶν ἑαυτοῦ· εἰπόντος δὲ πρὸς αὐτὸν τινος, ὡς σωφρονίσαι τὸν ἀδελφὸν προσήκοι αὐτῷ καὶ μεταβαλεῖν τοῦ τρόπου, “ τουτὶ μὲν θρασύ,” ἔφη, “ δόξει, πρεσβύτερον γὰρ νέος πῶς ἂν σωφρονίζοιμι; ὡς δέ μοι δυνατόν, ἰάσομαι 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 σωφρονίζοντι πείθεσθαι “ ὁ μὲν πατήρ,” ἔφη, “ μεθέστηκεν, ὃς ἐπαίδενέ τε ἡμᾶς καὶ ἐνουθέτει, λοιπὸς δὲ σὺ ἐμοὶ καὶ σοὶ δήπου ἐγώ· εἴτ' οὖν ἐγώ τι ἀμαρτάνοιμι, σύμβουλος γίγνου καὶ ἰῶ τὰμά, εἴτ' αὐτὸς τι ἀμαρτάνοις, ἀνέχου διδάσκοντος.” κακείνον μὲν, ὥσπερ οἱ καταψῶντες τοὺς δυσσηνίους τε καὶ μὴ εὐαγώγους τῶν ἵππων, ἐς πειθῶ ἡγαγε καὶ μετερρύθμισε τῶν ἀμαρτημάτων πολλῶν ὄντων, καὶ γὰρ κύβων ἡττητο καὶ οἴνου, καὶ ἐφ' ἑταίρας ἐκώμαζεν, ἐπαιρούσης αὐτὸν κόμης, ἦν καὶ βαφαῖς ἤσκει, σοβῶν τε καὶ ἄνω βαίνων.

which was very ample, with his brother, who was an incorrigibly bad character and given to drink. Now the latter had reached his twenty-third year, and was of an age no longer to need a guardian; Apollonius, on the other hand, was only twenty, and 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 desperate 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 anything 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, numerous 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 ἐπεὶ δὲ καὶ τὰ πρὸς τὸν ἀδελφὸν αὐτῷ εὖ εἶχεν, ἐπὶ τοὺς ἄλλους ἤδη συγγενεῖς ἐτράπετο καὶ τοὺς δεομένους σφῶν ἀνεκτήσατο τῇ λοιπῇ οὐσίᾳ μικρὰ ἑαυτῷ ὑπολιπόμενος, ὅτε δὴ τὸν μὲν Κλαζομένιου Ἀναξαγόραν ἀγέλαις τε καὶ μῆλοις τὰ ἑαυτοῦ ἀνέντα προβάτοις ἔφη μᾶλλον ἢ ἀνθρώποις φιλοσοφῆσαι, τὸν δὲ Θηβαῖον Κράτητα καταποντώσαντα τὴν οὐσίαν οὔτε ἀνθρώποις γενέσθαι ἐπιτήδειον οὔτε προβάτοις. εὐδοκιμήσαντος δὲ τοῦ Πυθαγόρου ἐπὶ τῷ λόγῳ, ὃν ἔλεγε περὶ τοῦ μὴ δεῖν παρ' ἄλλην ἴεναι γυναῖκα ἢ τὴν ἑαυτοῦ, τουτὶ μὲν ἑτέροις ἔφη ὑπὸ Πυθαγόρου προειρηθῆναι, αὐτὸς δὲ μῆτ' ἀν γῆμαι μῆτ' ἀν ἐς ὀμιλίαν ἀφικέσθαι ποτὲ ἀφροδισίων, ὑπερβαλλόμενος καὶ τὸ τοῦ Σοφοκλέους· ὁ μὲν γὰρ λυττώντα ἔφη καὶ ἄγριον δεσπότην ἀποφυγεῖν ἐς γῆρας ἐλθών, ὁ δ' ὑπ' ἀρετῆς τε καὶ σωφροσύνης οὐδ' ἐν μεираκίῳ ἠττήθη τούτου, ἀλλὰ καὶ νέος ὢν καὶ τὸ σῶμα ἐρρωμένος ἐκράτει τε καὶ λυττώντος ἐδέσποζεν. ἀλλ' ὅμως συκοφαντοῦσί τινες ἐπὶ ἀφροδισίοις αὐτόν, ὡς διαμαρτία ἐρωτικῇ χρησάμενον καὶ διὰ τοῦτο ἀπενιαυτίσαντα ἐς τὸ Σκυθῶν ἔθνος, ὃς οὔτε ἐφοίτησέ ποτε ἐς Σκύθας οὔτε ἐς ἐρωτικὰ πάθη ἀπηνέχθη· οὐκουν οὐδὲ Εὐφράτης ποτὲ ἐσυκοφάντησεν ἐπὶ ἀφροδισίοις τὸν ἄνδρα, καίτοι ψευδῆ γράμματα κατ' αὐτοῦ ξυνθείς, ὡς ἐν τοῖς περὶ Εὐφράτου λόγοις δείξομεν, διεφέρετο δὲ πρὸς τὸν Ἀπολλώνιον, ἐπειδὴ πάνθ' ὑπὲρ χρημάτων αὐτὸν πράττοντα ἐπέκοπτεν οὗτος

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about like an arrogant dandy. So when all was well between him and his brother, he at once turned his 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 himself; for he said that Anaxagoras of Clazomenae kept his philosophy for cattle rather than for men when he abandoned his fields to flocks and goats, and that Crates of Thebes, when he threw his money into the sea benefited neither man nor beast. And as Pythagoras was commended for his saying that "a man should have no intercourse except with his own wife," he declared that this was intended by Pythagoras 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; but Apollonius by dint of virtue and temperance never even in his youth was so overcome. While still a mere stripling, in full enjoyment of his 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 was ever carried away by such passions. Not even Euphrates ever accused the sage of venery, though he 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 anything for money and tried to wean him of his

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CAP. XIII καὶ ἀπῆγγε τοῦ χρηματίζεσθαι τε καὶ τὴν σοφίαν καπηλεύειν. ἀλλὰ ταῦτα μὲν ἐς τοὺς αὐτῶν χρόνους ἀναβεβλήσθω μοι.

XIV

CAP. XIV Ἐρομένου δέ ποτε τὸν Ἀπολλώνιον τοῦ Εὐξέ-  
νου, τί δῆτα οὐ ξυγγράφοι καίτοι γενναίως δοξά-  
ζων καὶ ἀπαγγελία χρώμενος δοκίμω καὶ ἐγγερ-  
μένη “ὅτι,” ἔφη, “οὐπω ἐσιώπησα.” καὶ ἐνθένδε  
ἀρξάμενος σιωπᾶν ᾤθη δεῖν, καὶ τὴν μὲν φωνὴν  
κατεῖχεν, οἱ δ’ ὀφθαλμοὶ καὶ ὁ νοῦς πλείστα μὲν  
ἀνεγίγνωσκον, πλείστα 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 μαραίνεσθαι φησιν, αὐτὸν γε μὴν τὸν  
χρόνον ἀγήρω τε καὶ ἀθάνατον παρὰ τῆς μνημο-  
σύνης εἶναι. οὐ μὴν ἄχαρις τά γε ἐς ξυνουσίας  
ἦν παρ’ ὃν ἐσιώπα χρόνον, ἀλλὰ πρὸς τὰ λεγό-  
μενα καὶ οἱ ὀφθαλμοὶ τι ἐπεσήμαινον καὶ ἡ χεὶρ  
καὶ τὸ τῆς κεφαλῆς νεῦμα, οὐδὲ ἀμειδῆς ἢ  
σκυθρωπὸς ἐφαίνετο, τὸ γὰρ φιλέταιρόν τε καὶ τὸ  
εὐμενὲς εἶχε. τοῦτον ἐπιπυώτατον αὐτῷ φησι  
γενέσθαι τὸν βίου ὄλων πέντε ἐτῶν ἀσκηθέντα,  
πολλὰ μὲν γὰρ εἰπεῖν ἔχοντα μὴ εἰπεῖν, πολλὰ δὲ  
πρὸς ὀργὴν ἀκούσαντα μὴ ἀκοῦσαι, πολλοῖς δ’  
ἐπιπλήξαι προαχθέντα “τέτλαθι δὴ κραδίη τε  
36

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

XIV

ON one occasion, Euxenus asked Apollonius why CHAP. XIV  
so noble a thinker as he and one who was master of  
a diction so fine and nervous did not write a book. His five  
He replied: “I have not yet kept silence.” And years' spell  
of 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 very many things, and  
though very many 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 would have 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  
Odys. x. 18

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CAP. καὶ γλώττα" πρὸς ἑαυτὸν φάναι, λόγων τε  
XIV προσκρουσάντων αὐτῷ παριέναι τὰς ἐλέγξεις τότε.

XV

CAP. Διέτριψέ τε τοὺς τῆς σιωπῆς χρόνους τὸν  
XV μὲν ἐν Παμφύλοις, τὸν δὲ ἐν Κιλικίᾳ, καὶ βαδίζων δι' οὕτω τρυφώντων ἐθνῶν οὐδαμοῦ ἐφθέγγετο, οὐδ' ὑπήχθη γρύξαι. ὁπότε μὴν στασιαζούση πόλει ἐντύχοι, πολλαὶ δὲ ἐστασίαζον ὑπὲρ θεαμάτων οὐ σπουδαίων, παρελθὼν ἂν καὶ δείξας ἑαυτὸν, καὶ τι καὶ μελλούσης ἐπιπλήξεως τῇ χειρὶ καὶ τῷ προσώπῳ ἐνδειξάμενος, ἐξήρητ' ἂν ἀταξία πᾶσα, καὶ ὥσπερ ἐν μυστηρίοις ἐσιώπων. καὶ τὸ μὲν τοὺς ὀρχηστῶν τε καὶ ἵππων ἕνεκα στασιάζειν ὠρμηκότας ἀνασχεῖν οὐπω μέγα, οἱ γὰρ ὑπὲρ τοιούτων ἀτακτοῦντες, ἂν πρὸς ἄνδρα ἴδωσιν, ἐρυθριῶσί τε καὶ αὐτῶν ἐπιλαμβάνονται καὶ ῥᾶστα δὴ ἐς νοῦν ἤκουσι, λιμῷ δὲ πεπιεσμένην πόλιν οὐ ῥάδιον εὐηνίῳ καὶ πιθανῷ λόγῳ μεταδιδάξαι καὶ ὀργῆς παῦσαι. ἀλλ' Ἀπολλωνίῳ καὶ ἡ σιωπὴ πρὸς τοὺς οὕτω διακειμένους ἤρκει. ἀφίκετο μὲν γὰρ ἐς Ἄσπενδον τὴν Παμφύλων— πρὸς Εὐρυμέδοντι δὲ οἰκεῖται ποταμῷ ἢ πόλις αὕτη, τρίτη τῶν ἐκεῖ—ὄροβοι δ' ὦνιοι καὶ τὰ ἐς βρώσιν ἀναγκαῖα διέβασκεν αὐτοῦς, τὸν γὰρ σίτον οἱ δυνατοὶ ξυγκλείσαντες εἶχον, ἵν' ἐκκαπηλευθείη τῆς χώρας. ἀνηρέθιστο δὴ ἐπὶ τὸν

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and tongue;" and when reasoning offended him he had to give up for the time the refuting of it. CHAP. XIV

XV

THESE years of silence he spent partly in Pamphylia and partly in Cilicia; and though his paths lay through such effeminate races as these, he never spoke nor was even induced to murmur. Whenever, 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 something 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 chance with their eyes on 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, lesser only than two others about there), he found vetches 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 CHAP. XV  
The selfish corn-merchants of Aspendus

CAP.  
XV ἄρχοντα ἡλικία πᾶσα καὶ πυρὸς ἐπ' αὐτὸν ἤπτοντο καίτοι προσκείμενον τοῖς βασιλείοις ἀνδριᾶσιν, οἳ καὶ τοῦ Διὸς τοῦ ἐν Ὀλυμπίᾳ φοβερώτεροι ἦσαν τότε καὶ ἀσυλότεροι, Τιβερίου γε οἷτες, ἐφ' οὗ λέγεται τις ἀσεβῆσαι δόξαι τυπτήσας τὸν ἑαυτοῦ δοῦλον φέροντα δραχμὴν ἀργυρᾶν νενομισμένην ἐς Τιβέριον. προσελθὼν οὖν τῷ ἄρχοντι ἤρετο αὐτὸν τῇ χειρὶ, ὃ τι εἶη τοῦτο, τοῦ δὲ ἀδικεῖν μὲν οὐδὲν φήσαντος, ἀδικεῖσθαι δὲ μετὰ τοῦ δήμου, λόγου δ' εἰ μὴ τύχοι, ξυναπολεῖσθαι τῷ δήμῳ, μετεστράφη τε εἰς τοὺς περιεστηκότας ὁ Ἀπολλώνιος καὶ ἔνευσεν ὡς χρὴ ἀκοῦσαι, οἳ δὲ οὐ μόνον ἐσιώπησαν ὑπ' ἐκπλήξεως τῆς πρὸς αὐτόν, ἀλλὰ καὶ τὸ πῦρ ἔθεντο ἐπὶ τῶν βωμῶν τῶν αὐτόθι. ἀναθαρρήσας οὖν ὁ ἄρχων "ὁ δεῖνα," ἔφη, "καὶ ὁ δεῖνα," πλείους εἰπὼν, "τοῦ λιμοῦ τοῦ καθεστηκότος αἴτιοι, τὸν γὰρ σίτον ἀπολαβόντες φυλάττουσι κατ' ἄλλος ἄλλο τῆς χώρας." διακελευομένων δὲ τῶν Ἀσπενδίων ἀλλήλοις ἐπὶ τοὺς ἀγροὺς φοιτᾶν, ἀνένευσεν ὁ Ἀπολλώνιος μὴ πράττειν τοῦτο, μετακαλεῖν δὲ μᾶλλον τοὺς ἐν τῇ αἰτία καὶ παρ' ἐκόντων εἰρέσθαι τὸν σίτον. ἀφικομένων δὲ μικροῦ μὲν ἐδέησε καὶ φωνὴν ἐπ' αὐτοὺς ῥῆξαι, παθὼν τι πρὸς τὰ τῶν πολλῶν δάκρυα—καὶ γὰρ παιδία ξυnerρηήκει καὶ γυναῖα, καὶ ὠλοφύροντο οἱ γεγηρακότες, ὡς αὐτίκα δὴ ἀποθανούμενοι λιμῷ—

crowd of all ages had set upon the governor, and 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 drachma 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 brands 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

FLAVIUS PHILOSTRATUS

CAP. XV. τιμῶν δὲ τὸ τῆς σιωπῆς δόγμα γράφει ἐς γραμματεῖον ἐπίπληξι, καὶ δίδωσιν ἀναγνῶναι τῷ ἄρχοντι· ἢ δὲ ἐπίπληξις ὧδε εἶχεν· “ Ἀπολλώνιος σιτοκαπήλοις Ἀσπενδίων. ἢ γῆ πάντων μήτηρ, δικαία γάρ, ὑμεῖς δὲ ἄδικοι ὄντες πεποίησθε αὐτὴν αὐτῶν μόνων μητέρα, καὶ εἰ μὴ παύσεσθε, οὐκ ἐάσω ὑμᾶς ἐπ’ αὐτῆς ἐστάναι.” ταῦτα δέισαντες ἐπέπλησαν τὴν ἀγορὰν σίτου καὶ ἀνεβίω ἡ πόλις.

XVI

CAP. XVI. Ἐπεφοίτησε καὶ Ἀντιοχεῖα τῇ μεγάλῃ πεπαυμένος τοῦ σιωπᾶν, καὶ παρήλθεν ἐς τὸ ἱερόν τοῦ Δαφναίου Ἀπόλλωνος, ᾧ περιάπτουσιν Ἀσσύριοι τὸν μῦθον τὸν Ἀρκάδα· τὴν γὰρ τοῦ Λάδωνος Δάφνην ἐκεῖ μεταφῦναι λέγουσι, καὶ ποταμὸς αὐτοῖς ῥεῖ Λάδων, καὶ φυτὸν τιμᾶται παρ’ αὐτοῖς δάφνης, τοῦτο δὲ τὸ ἀντὶ τῆς παρθένου, κυπαρίττων τε ὕψη ἀμήχανα περιέστηκε κύκλω τὸ ἱερόν, καὶ πηγὰς ἐκδίδωσιν ὁ χῶρος ἀφθόνουσ τε καὶ ἡρεμούσας, αἷς τὸν Ἀπόλλω φασὶ ῥαίνεσθαι. ἐνταῦθα κυπαρίττου τι ἔρνος ἢ γῆ ἀναδέδωκεν, ἐπὶ Κυπαρίττω φασὶν ἐφήβῳ Ἀσσυρίῳ, καὶ πιστοῦται τὴν μεταβολὴν ἢ ὥρα τοῦ φυτοῦ. καὶ ἴσως νεανικώτερον ἄπτεσθαι δοκῶ τοῦ λόγου διαμυθολογῶν τὰ τοιαῦτα· ἀλλ’ οὐχ ὑπὲρ μυθολογίας ταῦτα. τί δέ μοι

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old men were groaning and moaning as if they were 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 indictment 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

AFTER the term of his silence was over he also visited the great Antioch, and passed into the Temple of the Apollo of Daphne, to which the Assyrians attach the legend of Arcadia. For they say that Daphne, the daughter of Ladon, there underwent her metamorphosis, and they have a river flowing there, the Ladon, and a laurel tree is worshipped by them which they say is the one 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 purifies 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 credence 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

CAP. XVI ὁ λόγος βούλεται; ὁ Ἀπολλώνιος ἰδὼν τὸ ἱερόν  
 χαρίεν μὲν, σπουδὴν δ' ἐν αὐτῷ οὐδεμίαν, ἀλλ' ἀν-  
 θρώπους ἡμιβαρβάρους καὶ ἀμούσους "Ἀπολλον,"  
 ἔφη, "μετάβαλε τοὺς ἀφώνους ἐς δένδρα, ἵνα κὰν  
 ὡς κυπάριττοι ἠχῶσιν." τὰς δὲ πηγὰς ἐπισκεψά-  
 μενος, ὡς γαλήνην ἄγουσι καὶ κελαρύζει σφῶν  
 οὐδεμία, "ἡ ἀφωνία," εἶπεν, "ἡ ἐνταῦθα οὐδὲ  
 ταῖς πηγαῖς ξυγχωρεῖ φθέγγεσθαι." πρὸς δὲ τὸν  
 Λάδωνα ἰδὼν "οὐχ ἡ θυγάτηρ," ἔφη, "σοὶ μόνῃ  
 μετέβαλεν, ἀλλὰ καὶ σὺ τῷ δόξαι βάρβαρος  
 ἐξ Ἑλληνός τε καὶ Ἀρκάδος." ἐπεὶ δὲ ἔγνω  
 διαλέγεσθαι, τὰ μὲν ὁμιλούμενα τῶν χωρίων  
 καὶ ἀτακτοῦντα παρητέλλτο, φήσας οὐκ ἀνθρώπων  
 ἑαυτῷ δεῖν, ἀλλ' ἀνδρῶν, τὰ δὲ σεμνότερα ἐσεφοίτα  
 καὶ ᾧκει τῶν ἱερῶν τὰ μὴ κληιστά. ἡλίου μὲν  
 δὴ ἀνίσχοντος ἐφ' ἑαυτοῦ τινα ἔπραττεν, ἃ μόνους  
 ἐποίει δῆλα τοῖς ἐτῶν τεττάρων σιωπᾶν γεγυμνα-  
 σμένοις, τὸν δὲ μετὰ ταῦτα καιρὸν, εἰ μὲν Ἑλλὰς  
 ἡ πόλις εἶη καὶ τὰ ἱερά γινώριμα, ξυγκαλῶν ἂν  
 τοὺς ἱερέας ἐφιλοσόφει περὶ τῶν θεῶν καὶ διωρ-  
 θοῦτο αὐτούς, εἴ που τῶν νομιζομένων ἐξαλλάττοιεν,  
 εἰ δὲ βάρβαρά τε καὶ ἰδιότροπα εἶη, διεμάνθανε  
 τοὺς ἰδρυσαμένους αὐτὰ καὶ ἐφ' ὅτῳ ἰδρύθη,  
 πυθόμενός τε, ὅπῃ θεραπεύεται ταῦτα καὶ ὑπο-  
 θέμενος, εἴ τι σοφώτερον τοῦ δρωμένου ἐνθυμηθείη,

is not really in mythology. What then is the CHAP  
 purport of my narrative? Apollonius, when he XVI  
 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  
 cypresses 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  
 places, and lived in such Temples as were not shut  
 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 a Greek, 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

A day of  
 his life in  
 Antioch

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CAP. XVI μετῆει ἐπὶ τοὺς ὀμιλητὰς καὶ ἐκέλευεν ἐρωτᾶν, ἃ βούλονται. ἔφασκε γὰρ χρῆναι τοὺς οὕτω φιλοσοφοῦντας ἡοὺς μὲν ἀρχομένης ξυνεῖναι θεοῖς, προΐούσης δὲ περὶ θεῶν, τὸν δὲ μετὰ ταῦτα καιρὸν ἀνθρωπέων περὶ τὰς ξυνουσίας ποιεῖσθαι. εἰπὼν δ' ἂν πρὸς τοὺς ἐταίρους, ὅποσα ἠρώτων, καὶ ἱκανῶς τῆς τοιαύτης ξυνουσίας ἔχων ἐπὶ τὴν διάλεξιν ἀνίστατο λοιπὸν τὴν ἐς πάντα, οὐ πρὸ μεσημβρίας, ἀλλ' ὅποτε μάλιστα ἡ ἡμέρα ἐστήκει. καὶ διαλεχθεὶς ἂν ὡς ἀπαρκεῖν ᾤετο, ἠλείφετό τε καὶ τριψάμενος ἴει ἑαυτὸν ἐς ὕδωρ ψυχρὸν, γῆρας ἀνθρώπων καλῶν τὰ βαλανεῖα· τῆς γοῦν Ἀντιοχείας ἀποκλεισθείσης ἐς αὐτὰ ἐπὶ μεγάλοις ἀμαρτήμασιν “ἔδωκεν ὑμῖν,” ἔφη, “ὁ βασιλεὺς κακοῖς οὖσι βιῶναι πλείονα ἔτη.” Ἐφεσίων δὲ βουλομένων καταλιθῶσαι τὸν ἄρχοντα ἐπὶ τῷ μὴ ἐκπυροῦν τὰ βαλανεῖα “ὑμεῖς μὲν τὸν ἄρχοντα,” ἔφη, “αἰτιᾶσθε, ἐπειδὴ πονηρῶς λούσθε, ἐγὼ δὲ ὑμᾶς, ὅτι λούσθε.”

XVII

CAP. XVII Λόγων δὲ ιδέαν ἐπήσκησεν οὐ διθυραμβώδη καὶ φλεγμαίνουσαν ποιητικοῖς ὀνόμασιν, οὐδ' αὖ κατεγλωττισμένην καὶ ὑπεραττικίζουσαν, ἀηδὲς γὰρ τὸ ὑπὲρ τὴν μετρίαν Ἀτθίδα ἡγεῖτο, οὐδὲ λεπτολογία ἐδίδου, οὐδὲ διῆγε τοὺς λόγους,

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would go in quest of his followers and bid them ask CHAP. XVI any questions they liked. For he said that it was the duty of philosophers of his school to hold converse 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 intercourse. 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 to haranguing 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 himself into cold water, for he called hot baths the old age of men. At any rate when the people of Antioch were shut out of them because of the 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.”

Condemns hot baths

XVII

THE literary style which he cultivated was not CHAP. XVII dithyrambic or tumid and swollen with poetical words, nor again was it far-fetched and full of affected Atticisms; for he thought that an excessive degree of Atticising was unpleasant. Neither did he indulge in subtleties, nor spin out his discourses; nor

His literary and oratorical style

FLAVIUS PHILOSTRATUS

CAP. XVII οὐδὲ εἰρωνευομένου τις ἤκουσεν ἢ περιπατοῦντος ἐς τοὺς ἀκρωμένους, ἀλλ' ὥσπερ ἐκ τρίποδος ὅτε διαλέγοιτο "οἶδα" ἔλεγε καὶ "δοκεῖ μοι" καὶ "ποῖ φέρεσθε;" καὶ "χρὴ εἰδέναι." καὶ αἱ δόξαι βραχεῖαι καὶ ἀδαμάντινοι, κύριά τε ὀνόματα καὶ προσπεφυκότα τοῖς πράγμασι, καὶ τὰ λεγόμενα ἠχῶ εἶχεν, ὥσπερ ἀπὸ σκήπτρου θεμιστευόμενα. ἐρομένου δὲ αὐτὸν τῶν στενολεσχούτων τινός, ὅτου ἕνεκα οὐ ζητοίη, "ὅτι," ἔφη, "μειράκιον ὧν ἐζήτησα, νῦν δὲ οὐ χρὴ ζητεῖν, ἀλλὰ διδάσκειν ἃ εὔρηκα." "πῶς οὖν, Ἀπολλώνιε, διαλέγεται ὁ σοφός;" πάλιν ἐπερομένου αὐτὸν "ὡς νομοθέτης," ἔφη, "δεῖ γὰρ τὸν νομοθέτην, ἃ πέπεικεν ἑαυτὸν, ταῦτα ἐπιτάγματα ἐς τοὺς πολλοὺς ποιεῖσθαι." ὧδε αὐτῷ τὰ ἐν Ἀντιοχείᾳ ἐσπουδάζετο, καὶ ἐπέστρεφεν ἐς ἑαυτὸν ἀνθρώπους ἀμουσοτάτους.

XVIII

CAP. XVIII Μετὰ δὲ ταῦτα λογισμὸν ἑαυτῷ διδοὺς ἀποδημίας μείζονος, ἐνθυμεῖται τὸ Ἰνδικὸν ἔθνος καὶ τοὺς ἐν αὐτῷ σοφούς, οἳ λέγονται Βραχμᾶνες τε καὶ Ἰρκάνιοι εἶναι, προσήκειν φήσας νέῳ ἀνδρὶ ἀποδημεῖν τε καὶ ὑπερορίῳ αἰρεσθαι. εὔρημα δὲ τοὺς μάγους ἐποιεῖτο, οἳ Βαβυλῶνα καὶ Σούσα οἰκοῦσι, καὶ γὰρ ἂν καὶ τὰ ἐκείνων διαμαθεῖν ὀδῶν χρώμενος. καὶ πρὸς τοὺς ὁμιλητὰς ἐπτὰ ὄντας ἀνέφηνε τὴν γνώμην. πειρωμένων δὲ αὐτῶν

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did anyone ever hear him dissembling in an ironical way, nor addressing to his audience methodical arguments; but when he conversed he would assume an oracular manner and use the expressions, "I 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 ring about them as of the dooms delivered by a 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 to himself the most unrefined people.

CHAP. XVII

He spoke as one having authority

XVIII

AFTER this he formed the scheme of an extensive voyage, and had in mind the Indian race and the sages there, who are called Brahmans and Hyrcanians; for he said that it was a young man's duty to go abroad and to embark upon foreign travel. But he made quite a windfall of the Magi, who live in Babylon and Susa. For, he said, he was determined to acquaint himself thoroughly with their lore, even if it cost him a journey. And he announced his intention to his followers, who were

CHAP. XVIII

Projects a visit to India



FLAVIUS PHILOSTRATUS

CAP. XVIII  
 ξυμβουλευειν ἕτερα, εἴ πη ἀφελχθείη τῆς ὀρμῆς ταύτης, “ἐγὼ μὲν θεούς,” ἔφη, “συμβούλους πεποιήμαι καὶ τὰ δεδογμένα εἶρηκα, ὑμῶν δὲ βάσανον ἐποιοῦμην, εἰ πρὸς ἄπερ ἐγὼ ἔρρωσθε· ἐπεὶ τοίνυν μαλακῶς ἔχετε, ὑμεῖς μὲν ὑγιαίνετε,” ἔφη, “καὶ φιλοσοφεῖτε· ἐμοὶ δὲ βαδιστέα, οἱ σοφία τε καὶ δαίμων με ἄγει.” ταῦτα εἰπὼν ἐξελαύνει τῆς Ἀντιοχείας μετὰ δυοῖν θεραπόντων, οἵπερ αὐτῷ πατρικῶ ἦστην, ὁ μὲν ἐς τάχος γράφων, ὁ δὲ ἐς κάλλος.

XIX

CAP. XIX  
 Καὶ ἀφικνεῖται ἐς τὴν ἀρχαίαν Νίνον, ἐν ἣ ἄγαλμα ἰδρυται τρόπον βάρβαρον, ἔστι δὲ ἄρα Ἰὼ ἢ Ἰνάχου καὶ κέρατα τῶν κροτάφων ἐκκρούει μικρὰ καὶ οἶον μέλλοντα. ἐνταῦθα διατρίβοντι καὶ πλείω ξυνιέντι περὶ τοῦ ἀγάλματος ἢ οἱ ἱερεῖς καὶ προφῆται, προσεφώιτησε Δάμις ὁ Νίνιος, ὃν καταρχὰς ἔφην ξυναποδημησαί οἱ καὶ ξυνέμπορον γενεσθαι τῆς σοφίας πάσης καὶ πολλὰ τοῦ ἀνδρὸς διασώσασθαι, ὃς ἀγασθεῖς αὐτὸν καὶ ζηλώσας τῆς ὁδοῦ “ἴωμεν,” ἔφη, “Ἀπολλώνιε, σὺ μὲν θεῷ ἐπόμενος, ἐγὼ δὲ σοί, καὶ γὰρ με καὶ πολλοῦ ἄξιον εὔροις ἄν· εἰ μὲν ἄλλο τι οὐκ οἶδα, τὸ δ' οὖν ἐς Βαβυλῶνα ἦκον, πόλεις τε, ὀπόσαι εἰσίν, οἶδα

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seven in number ; but when they tried to persuade him to adopt another plan, in hopes of drawing him off from his resolution, he said : “ I have taken the 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, I 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.

CHAP. XVIII  
 His followers refuse

XIX

AND he reached the ancient city of Nineveh, where he found an idol set up of barbarous aspect, and it is, they say, Io, the daughter of Inachus, and horns short and, as it were, budding project from her temples. While he was staying there and forming wiser conclusions about the image than could the priests and prophets, one Damis, a native of Nineveh, joined him as a pupil, the same, as I said at the beginning, who 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 I you ; for I think you will find me of considerable value. For, if I know nothing else, I have at least been up to Babylon, and I know all the cities

CHAP. XIX  
 Reaches Nineveh.  
 The image of Io  
 Damis joins him

CAP. XIX ἀνελθὼν οὐ πάλαι καὶ κώμας, ἐν αἷς πολλὰ ἀγαθὰ, καὶ μὴν καὶ τὰς φωνὰς τῶν βαρβάρων, ὅποσαι εἰσὶν, εἰσὶ δὲ ἄλλη μὲν Ἀρμενίων, ἄλλη δὲ Μήδων τε καὶ Περσῶν, ἄλλη δὲ Καδουσίων, μεταλαμβάνω δὲ πάσας.” “ἐγὼ δέ,” εἶπεν, “ὦ ἑταῖρε, πασῶν ξυνίημι, μαθὼν μηδεμίαν.” θαυμάσαντος δὲ τοῦ Νινίου “μὴ θαυμάσης,” εἶπεν, “εἰ πάσας οἶδα φωνὰς ἀνθρώπων· οἶδα γὰρ δὴ καὶ ὅσα σιωπῶσιν ἄνθρωποι.” ὁ μὲν δὴ Ἀσσύριος προσηύξατο αὐτόν, ὡς ταῦτα ἤκουσε, καὶ ὥσπερ δαίμονα ἔβλεπε, συνῆν τε αὐτῷ ἐπιδιδούς τὴν σοφίαν καὶ ὅ τι μάθοι μνημονεύων. φωνὴ δὲ ἦν τῷ Ἀσσυρίῳ ξυμμέτρως πράττουσα, τὸ γὰρ λογοειδὲς οὐκ εἶχεν, ἅτε παιδευθεὶς ἐν βαρβάροις, διατριβὴν δὲ ἀναγράψαι καὶ συνουσίαν καὶ ὅ τι ἤκουσεν ἢ εἶδεν ἀνατυπῶσαι καὶ ὑπόμνημα τῶν τοιούτων ξυυθεῖναι σφόδρα ἱκανὸς ἦν, καὶ ἐπετήδευε τοῦτο ἄριστα ἀνθρώπων. ἢ γοῦν δέλτος ἢ τῶν ἐκφατισμάτων τοιούτων τῷ Δάμιδι νοῦν εἶχεν· ὁ Δάμις ἐβούλετο μηδὲν τῶν Ἀπολλωνίου ἀγνοεῖσθαι, ἀλλ’ εἴ τι καὶ παρεφθέγγατο ἢ ἀμελῶς εἶπεν, ἀναγεγράφθαι καὶ τοῦτο, καὶ ἄξιόν γε εἰπεῖν, ἃ καὶ πρὸς τὸν μεμψάμενον τὴν διατριβὴν ταύτην ἀπεφθέγγατο. διασύροντος γὰρ αὐτὸν ἀνθρώπου ραθύμου τε καὶ βασκάνου, καὶ τὰ μὲν ἄλλα ὀρθῶς ἀναγράφειν φήσαντος, ὅποσαι γυνῶμαί τέ εἰσι καὶ δόξαι τοῦ ἀνδρός,

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 familiar with all of them.” “And I,” said Apollonius, “my good friend, understand all languages, though I never learnt a single one.” The native of Nineveh was astonished at this answer, but the other replied: “You need not wonder at my knowing all human languages; for, to tell you the truth, I also understand all the secrets of human silence.” Thereupon the Assyrian worshipped 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 expressing 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 most casual 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

CHAP.  
XIXApollonius  
claim to  
know all  
tonguesDamis'  
memoirs of  
Apollonius.  
Their style

FLAVIUS PHILOSTRATUS

CAP. XIX. ταυτὶ δὲ τὰ οὕτω μικρὰ ξυλλεγόμενον παρα-  
πλήσιόν που τοῖς κυσὶ πράττειν τοῖς σιτου-  
μένοις τὰ ἐκπίπτοντα τῆς δαιτός, ὑπολαβὼν ὁ  
Δάμις “εἰ δαίτες,” ἔφη, “θεῶν εἰσι καὶ σιτοῦνται  
θεοί, πάντως που καὶ θεράποντες αὐτοῖς εἰσιν, οἷς  
μέλει τοῦ μηδὲ τὰ πίπτοντα τῆς ἀμβροσίας ἀπόλ-  
λυσθαι.”

XX

CAP. XX. Τοιοῦδε μὲν ἐταίρου καὶ ἐραστοῦ ἔτυχεν, ᾧ τὸ  
πολὺ τοῦ βίου συνεπορεύθη. παριόντας δὲ  
αὐτοὺς ἐς τὴν μέσσην τῶν ποταμῶν ὁ τελώνης  
ὁ ἐπιβεβλημένος τῷ Ζεύγματι πρὸς τὸ πινάκιον  
ἤγε καὶ ἠρώτα, ὅ τι ἀπάγοιεν, ὁ δὲ Ἀπολ-  
λώνιος “ἀπάγω” ἔφη “σωφροσύνην δικαιοσύνην  
ἀρετὴν ἐγκράτειαν ἀνδρείαν ἄσκησιν,” πολλὰ  
καὶ οὕτω θήλεα εἶρας ὀνόματα. ὁ δ’ ἤδη βλέπων  
τὸ ἑαυτοῦ κέρδος “ἀπόγραψαι οὖν” ἔφη “τὰς  
δούλας.” ὁ δὲ “οὐκ ἔξεστιν,” εἶπεν, “οὐ γὰρ  
δούλας ἀπάγω ταύτας, ἀλλὰ δεσποίνας.” τὴν  
δὲ τῶν ποταμῶν μέσσην ὁ Τίγρις ἀποφαίνει  
καὶ ὁ Εὐφράτης, ῥέοντες μὲν ἐξ Ἀρμενίας καὶ  
Ταύρου λήγοντος, περιβάλλοντες δὲ ἠπειρον, ἐν ἧ  
καὶ πόλεις μὲν, τὸ δὲ πλεῖστον κῶμαι, ἔθνη τε

LIFE OF APOLLONIUS, BOOK I

things, for example, the opinions and ideas of his 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 banquets there be of gods, and gods take food, surely they must have attendants whose business it is that not even the parcels of ambrosia that fall to the ground should be lost.”

CHAP. XIX

XX

SUCH was the companion and admirer that he had 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 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: “I am 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 I am taking out with me, but ladies of quality.”

CHAP. XX

Anecdote of the Bridge

Now Mesopotamia is bordered on one side by the Tigris, and on the other by the Euphrates, rivers 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

Character of Mesopotamia

CAP.  
XX

Ἀρμένια καὶ Ἀράβια, ἀ ξυγκλείσαντες οἱ ποταμοὶ ἔχουσιν, ὧν καὶ νομάδες οἱ πολλοὶ στείχουσιν, οὕτω τι νησιώτας ἑαυτοὺς νομίζοντες, ὡς ἐπὶ θάλατταν τε καταβαίνειν φάσκουσιν, ὅτ' ἐπὶ τοὺς ποταμοὺς βαδίζοιεν, ὅρου τε ποιείσθαι τῆς γῆς τὸν τῶν ποταμῶν κύκλον· ἀποτορνεύσαντες γὰρ τὴν προειρημένην ἡπειρον ἐπὶ τὴν αὐτὴν ἴενται θάλατταν. εἰσὶ δ', οἳ φασιν ἐς ἕλος ἀφανίζεσθαι τὸ πολὺ τοῦ Εὐφράτου καὶ τελευτᾶν τὸν ποταμὸν τοῦτον ἐν τῇ γῇ. λόγου δ' ἔνιοι θρασύτερου ἐφάπτονται, φάσκοντες αὐτὸν ὑπὸ τῇ γῇ ρέοντα ἐς Αἴγυπτον ἀναφαίνεσθαι καὶ Νεῖλῳ συγκεράνυσθαι. ἀκριβολογίας μὲν δὴ ἔνεκα καὶ τοῦ μηδὲν παραλελείφθαι 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 ἀμελήσαι τούτοις, τῆς τε ἀνδρείας, ἣν χρώμενος ὁ Ἀπολλώνιος διεπορεύθη βάρβαρα ἔθνη καὶ ληστρικά, οὐδ' ὑπὸ Ῥωμαίοις πω ὄντα, τῆς τε σοφίας, ἣν τὸν Ἀράβιον τρόπον ἐς ξύνεσιν τῆς τῶν ζώων φωνῆς ἦλθεν. ἔμαθε δὲ τοῦτο διὰ τούτων τῶν Ἀραβίων πορευόμενος ἄριστα γινωσκόντων τε αὐτὸ καὶ πραττόντων. ἔστι γὰρ τῶν Ἀραβίων ἤδη κοινὸν καὶ τῶν ὀρνίθων ἀκούειν μαντευομένων, ὅποσα οἱ χρησμοί, ξυμβάλλονται δὲ τῶν ἀλόγων σιτούμενοι τῶν δρακόντων οἳ μὲν καρδίαν φασίν, οἳ δὲ ἡπαρ.

are the Armenian and the Arab. These races are so 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 encircle 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 in the 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 journey 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 even subject to the Romans, and at the cleverness with which after the manner of the Arabs he managed to understand the language of animals. For he learnt this on his way through these Arab tribes who best understand it and practise it. For it is quite common for the Arabians to listen to the birds prophesying 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.

CHAP.  
XX

Apollonius  
learns from  
Arabs the  
language  
of birds

CAP.  
XXI

Κτησιφῶντα δὲ ὑπερβαλὼν καὶ παριῶν ἐς τὰ Βαβυλῶνος ὄρια, φρουρὰ μὲν αὐτόθι ἦν ἐκ βασιλέως, ἦν οὐκ ἂν παρήλθέ τις μὴ οὐκ ἐρωτηθεὶς ἑαυτὸν τε καὶ πόλιν καὶ ἐφ' ὅ τι ἦκοι. σατράπης δὲ τῆ φρουρᾶ ταύτῃ ἐπετέτακτο, βασιλέως τις, οἶμαι, ὀφθαλμός, ὁ γὰρ Μήδος ἄρτι ἐς τὸ ἄρχειν ἦκων οὐ ξυνεχώρει ἑαυτῷ ἀδεῶς ζῆν, ἀλλὰ ὄντα τε καὶ οὐκ ὄντα δεδιὼς ἐς φόβους κατεπεπτῶκει καὶ πτοίας. ἄγονται τοίνυν παρὰ τὸν σατράπην Ἀπολλώνιος τε καὶ οἱ ἀμφ' αὐτόν, ὁ δὲ ἔτυχε μὲν σκηνὴν ἐφ' ἄρμαμάξης πεποιημένος καὶ ἐξελαύνων ποι, ἰδὼν δὲ ἄνδρα αὐχμοῦ πλέων ἀνέκραγέ τε ὥσπερ τὰ δειλὰ τῶν γυναιῶν καὶ ξυνεκαλύψατο, μόγις τε ἀναβλέψας ἐς αὐτόν. “πόθεν ἡμῖν ἐπιπεμφθεὶς ἦκεις;” οἶον δαίμονα ἠρώτα. ὁ δὲ “ὑπ' ἑμαντοῦ,” ἔφη, “εἴ πη καὶ ἄκοντες ἄνδρες γένοισθε.” πάλιν ἤρετο, ὅστις ὦν ἐσφοιτᾶ τὴν βασιλέως χώραν, ὁ δὲ “ἐμή,” ἔφη, “πᾶσα ἡ γῆ καὶ ἀνεῖται μοι δι' αὐτῆς πορεύεσθαι,” τοῦ δὲ “βασανιῶ σε,” εἰπόντος “εἰ μὴ λέγοις,” “εἰ γὰρ ταῖς σαυτοῦ χερσίν,” εἶπεν, “ὡς αὐτὸς βασανισθείης, θιγὼν ἀνδρός.” ἐκπλαγεὶς δὲ αὐτὸν ὁ εὐνοῦχος, ἐπεὶ μηδὲ ἐρμηνέως ἑώρα δεόμενον, ἀλλ' ὑπολαμβάνοντα τὴν φωνὴν ἀλύπως τε καὶ

HE left Ctesiphon behind, and passed on to the borders of Babylon; and here was a frontier garrison belonging to the king, which one could not pass by without being questioned who one was, and as to one's city, and one's reasons for coming there. And there was a satrap in command of this post, a sort of “Eye of the King,” I imagine; for the Mede had just acceded 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.” Whereupon 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.

CHAP.  
XXI  
Passes from  
Ctesiphon  
to Babylon  
Demeanour  
of the  
frontier  
satrap

CAP. XXXI. εὐκόλως “πρὸς θεῶν,” εἶπε, “τίς εἶ;” λιπαρῶν ἤδη καὶ μεταβαλὼν τοῦ τόνου. ὑπολαβὼν δὲ ὁ Ἀπολλώνιος “ἐπειδὴ μετρίως,” ἔφη, “ταῦτα καὶ οὐκ ἀπανθρώπως ἤρου, ἄκουε, ὅς εἰμι· εἰμὶ μὲν ὁ Τυανεύς Ἀπολλώνιος, ἡ δὲ ὁδὸς παρὰ τὸν Ἰνδῶν βασιλέα καθ’ ἱστορίαν τῶν ἐκεῖ, βουλοίμην δ’ ἂν καὶ τῷ σῷ βασιλεῖ ἐντυχεῖν· φασὶ γὰρ αὐτὸν οἱ ξυγγεγονότες οὐ τῶν φαύλων εἶναι, εἰ δὲ Οὐαρδάνης οὗτος, ὁ τὴν ἀρχὴν ἀπολωλυῖάν ποτ’ αὐτῷ νῦν ἀνακεκτημένος.” “ἐκεῖνος,” ἔφη, “θεῖε Ἀπολλώνιε· πάλαι γὰρ σε ἠκούομεν. σοφῷ δὲ ἀνδρὶ κὰν αὐτοῦ παραχωρήσειε τοῦ χρυσοῦ θρόνου, καὶ πέμποι δ’ ἂν ὑμᾶς ἐς Ἰνδοὺς ἐπὶ καμήλου ἕκαστον. ἐγὼ δὲ καὶ ξένον ἐμαυτοῦ ποιούμαι σε καὶ δίδωμί σοι τούτων τῶν χρημάτων, “ἅμα θησαυρὸν χρυσοῦ δείξας “ὅποσα βούλει δράττεσθαι, καὶ μὴ ἐς ἅπαξ, ἀλλὰ δεκάκις.” παραιτησαμένου δὲ αὐτοῦ τὰ χρήματα “σὺ δ’ ἄλλα οἴνου,” ἔφη, “Βαβυλωνίου, προπίνει δὲ αὐτοῦ βασιλεὺς δέκα ἡμῖν σατράπαις, ἀμφορέα ἔχε, συνῶν τε καὶ δορκάδων τεμάχη ὀπτὰ, ἄλευρά τε καὶ ἄρτους καὶ ὅ τι ἐθέλεις. ἡ γὰρ μετὰ ταῦτα ὁδὸς ἐπὶ πολλὰ στάδια κῶμαί εἰσιν οὐ πάνυ εὖσιτοι.” καὶ λαβόμενος ἑαυτοῦ ὁ εὐνοῦχος, “οἶον,” ἔφη, “ὦ θεοί, ἔπαθον· ἀκούων γὰρ τὸν ἄνδρα μὴτ’ ἀπὸ ζώων σιτεῖσθαι μήτε οἴνου πίνειν, παχέως αὐτὸν καὶ ἀμαθῶς ἐστιῶ.” “ἀλλ’ ἔστι σοι,” ἔφη, “καὶ

“By the gods,” he said, “who are you?” this time CHAP. XXXI 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 meet 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: “Well, at any rate you will take some of the Babylonian 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 ill-stocked with provision.” And here the eunuch caught himself up and said: “Oh! ye gods, what have 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

Apollonius' vegetarianism

FLAVIUS PHILOSTRATUS

CAP. XXI  
λεπτῶς με ἐστιᾶν, ἦν ἄρτους τε δῶς καὶ τραγήματα.” “δώσω,” ἔφη, “ζυμίτας τε ἄρτους καὶ φοίνικος βαλάνους ἠλεκτρώδεις τε καὶ μεγάλας. δώσω καὶ λάχανα, ὅποσα ὁ Τίγρις κηπεύει.” “ἀλλ’ ἠδίω,” εἶπεν ὁ Ἀπολλώνιος, “τὰ ἄγρια καὶ αὐτόματα λάχανα τῶν ἠναγκασμένων καὶ τεχνητῶν.” “ἠδίω μὲν,” ἔφη ὁ σατράπης, “ἡ χώρα δὲ ἡμῖν ἢ ἐπὶ Βαβυλῶνος ἀψινθίου πλήρης οὔσα ἀηδὴ αὐτὰ φύει καὶ πικρά.” πλὴν ἀλλὰ τοῦ σατράπου γε ἀπεδέξατο, καὶ ἀπιὼν ἤδη “ὦ λῶστε,” ἔφη, “μὴ λῆγε μόνον καλῶς, ἀλλὰ καὶ ἄρχου,” νουθετῶν που αὐτὸν ἐπὶ τῷ “βασανιῶσε,” καὶ οἷς ἐν ἀρχῇ βαρβαρίζοντος ἤκουσε.

XXII

CAP. XXII  
Προελθόντες δὲ εἴκοσι στάδια λεαίνῃ ἐντυγχάνουσιν ἀπεσφαγμένη ἐν θήρᾳ, καὶ ἦν τὸ θηρίου μέγα καὶ ὅσον οὔπω εἶδον, ἐβόων τε οἱ ἐκ τῆς κώμης συνερρηκότες, καί, νῆ Δί’, οἱ τεθηρακότες, ὡς τι μέγα θαῦμα ἐν αὐτῷ ὄρωντες· καὶ ἦν ἀτεχνῶς θαῦμα· σκύμνους γὰρ ἀνατμήθεισα ὀκτὼ εἶχεν. ὁ δὲ τῆς λεαίνης τόκος, αἱ λέαιναι μηνῶν μὲν κυίσκουσιν ἕξ, τρὶς δὲ ἀποτίκτουσιν, ἀριθμὸς δὲ τῶν σκύμνων παρὰ μὲν τὴν πρώτην τρεῖς, ἐπὶ

LIFE OF APOLLONIUS, BOOK I

can offer me a lighter repast and give me bread and 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, “I 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

AFTER they had advanced twenty stades they chanced upon a lioness that had been slain in a chase; and the brute was bigger than any they had ever seen; and the villagers rushed up and cried out, and 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

δὲ τῆς δευτέρας δύο, τρίτου δὲ ἀπτομένη τόκου  
 μονήρη σκύμνον ἀποτίκει μέγαν, οἶμαι, καὶ  
 ἀγριώτερον τῆς φύσεως. οὐ γὰρ προσεκτέα τοῖς  
 λέγουσιν, ὡς ξήναυτες οἱ σκύμνοι τὰς τῶν λαι-  
 νῶν μήτρας ἐκδέδονται τοῦ σπλάγχνου. δοκεῖ  
 γὰρ τῇ φύσει τῷ τικτομένῳ πρὸς τὸ τίκτον ἐπιτή-  
 δεῖα εἶναι ὑπὲρ σωτηρίας τοῦ γένους. ἐνιδῶν οὖν  
 ὁ Ἀπολλώνιος τῷ θηρίῳ καὶ πολὺν χρόνον ἐπι-  
 σχῶν “ὦ Δάμι,” ἔφη, “ὁ χρόνος τῆς παρὰ βασιλέα  
 ἀποδημίας ἐνιαυτοῦ ἔσται καὶ μηνῶν ὀκτώ, οὔτε  
 γὰρ ἐκεῖνος ἀνήσει θάπτου, οὔτε ἡμῖν λῶνον ἀπελ-  
 θεῖν πρὸ τούτου. τεκμαίρεσθαι δὲ χρὴ τῶν μὲν  
 σκύμνων ἐς μῆνας, τῆς λαίνης δὲ ἐς ἐνιαυτόν, τέ-  
 λεια γὰρ τελείοις παραβλητέα.” “οἱ δὲ δὴ στρου-  
 θοί,” ἔφη ὁ Δάμις, “οἱ παρὰ τῷ Ὀμήρῳ τί φήσου-  
 σιν, οὓς ὁ δράκων μὲν ἐν τῇ Αὐλίδι ἐδαίσατο ὀκτῶ  
 ὄντας, ἐννάτην ἐπ’ αὐτοῖς τὴν μητέρα ἐλών; Κάλχας  
 δ’ ἐξηγούμενος ταῦτα ἐννέα ἐνιαυτοῖς ἀνεῖπε κατα-  
 πολεμήσεσθαι τὴν Τροίαν· καὶ ὄρα μὴ καθ’  
 Ὀμηρόν τε καὶ Κάλχαντα ἐς ἐννέα ἡμῖν ἔτη ἢ  
 ἀποδημία τείνη.” “καὶ εἰκότως,” ἔφη, “ὦ Δάμι,  
 καὶ τοὺς νεοπτοῦς Ὀμηρος ἐνιαυτοῖς εἰκάζει, γεγό-  
 νασιν γὰρ ἤδη καὶ εἰσιν, ἐγὼ δὲ ἀτελῆ θηρία καὶ  
 μήπω γεγονότα, ἴσως δὲ μὴδ’ ἂν γενόμενα, πῶς ἂν  
 ἐνιαυτοῖς εἰκάζοιμι; τὰ γὰρ παρὰ φύσιν οὔτ’ ἂν  
 γένοιτο, ταχεῖάν τε ἴσχει διαφθοράν, κὰν γένηται.  
 ἀλλ’ ἔπου δὴ τῷ λόγῳ, καὶ ἴωμεν εὐξάμενοι<sup>1</sup> τοῖς  
 θεοῖς οἷ ταῦτα φαίνουσι.”

two, and if the mother makes a third attempt, it  
 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 with a 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 I 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 any-  
 how quickly pass to destruction, even if they do come  
 into existence. So follow my arguments, and let us go,  
 first praying to the gods who reveal thus much to us."



CAP.  
XXIII Προελθόντι δὲ αὐτῷ ἐς τὴν Κισσίαν χώραν καὶ πρὸς Βαβυλῶνι ἤδη ὄντι, δόξα ἐνυπνίου ἐφοίτησεν ὧδε τῷ φήναντι θεῷ ξυντεθείσα· ἰχθύς ἐκπεπτωκότες τῆς θαλάττης ἐν τῇ γῇ ἤσπαιρον, θρῆνον ἀνθρώπων ἰέντες καὶ ὀλοφυρόμενοι τὸ ἐκβεβηκέναι τοῦ ἠθους, δελφίνα τε τῇ γῇ παρανέοντα ἰκέτευον ἀμύναί σφισιν ἐλεεινοὶ ὄντες, ὥσπερ τῶν ἀνθρώπων οἱ ἐν τῇ ξένη κλαίοντες. ἐκπλαγεὶς δὲ οὐδὲν ὑπὸ τοῦ ἐνυπνίου, ξυμβάλλεται μὲν αὐτοῦ ὅπως καὶ ὄπη εἶχε, διαταράττειν δὲ βουλόμενος τὸν Δάμιν, καὶ γὰρ τῶν εὐλαβεστέρων αὐτὸν ἐγίγνωσκεν, ἀπαγγέλλει πρὸς αὐτὸν τὴν ὄψιν, δέος πλασάμενος ὡς ἐπὶ πονηροῖς, οἷς εἶδεν· ὁ δὲ ἀνεβόησέ τε ὡς αὐτὸς ἰδὼν ταῦτα, καὶ ἀπήγγε τὸν Ἀπολλώνιον τοῦ πρόσω “μή πη,” ἔφη, “καὶ ἡμεῖς ὥσπερ ἰχθύς ἐκπεσόντες τῶν ἠθῶν ἀπολώμεθα, καὶ πολλὰ ἐλεεινὰ ἐν τῇ ἀλλοδαπῇ εἵπωμεν, καὶ που καὶ ἐς ἀμήχανον ἐμπεσόντες ἰκετεύσωμεν δυνάστην τινὰ ἢ βασιλέα, ὁ δὲ ἡμᾶς ἀτιμάσῃ, καθάπερ τοὺς ἰχθύς οἱ δελφίνες.” γελάσας δὲ ὁ Ἀπολλώνιος “σὺ μὲν οὐπω φιλοσοφεῖς,” εἶπεν, “εἰ δέδιας ταῦτα, ἐγὼ δὲ οἶ τὸ ἐνυπνιον τείνει δηλώσω· Ἐρετριεῖς γὰρ τὴν Κισσίαν ταύτην χώραν οἰκοῦσιν οἱ ἐξ Εὐβοίας ποτὲ Δαρειῷ ἀναχθέντες ἔτη ταῦτα πεντακόσια, καὶ λέγονται, ὥσπερ ἡ ὄψις ἐφάνη, ἰχθύων πάθει περὶ τὴν ἄλωσιν χρησασθαι· σαγηνευθῆναι γὰρ δὴ καὶ ἀλῶναι πάντας.

AND as he advanced into the Cissian country and was already close to Babylon, he was visited by a dream, and the god who revealed it to him fashioned its imagery as follows: there were fishes which had been cast up from the sea on to the land, and they 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 dissuade 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 I 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

CHAP.  
XXIII  
His dream  
about the  
captive  
Eretrians

FLAVIUS PHILOSTRATUS

CAP.  
XXIII

εοίκασιν οὖν οἱ θεοὶ κελεύειν με εἰς αὐτοὺς παρελθόντα ἐπιμεληθῆναι σφῶν, εἴ τι δυναίμην. ἴσως δὲ καὶ αἱ ψυχαὶ τῶν Ἑλλήνων, οἵπερ ἔλαχον τὴν ἐνταῦθα μοῖραν, ἐπάγονταί με ἐπ' ὠφελεία 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 ἀπ' ἀλλήλων κρίνεσθαι. παρελθεῖν μὲν δὴ εἰς τὴν Κισσίαν καὶ αὐτὸς ὁμολόγηκεν ἐν οἷς πρὸς τὸν Κλαζομένιον σοφιστὴν γράφει, χρηστὸς γὰρ οὕτω τι καὶ φιλότιμος ἦν, ὡς ἐπειδὴ Ἐρετριέας εἶδε, σοφιστοῦ τε ἀναμνησθῆναι καὶ γράψαι πρὸς αὐτὸν ἃ τε εἶδεν ἃ τε ὑπὲρ αὐτῶν ἔπραξεν· καὶ παρακελεύεται οἱ παρὰ τὴν ἐπιστολὴν πᾶσαν ἐλεεῖν τοὺς Ἐρετριέας, καὶ ὁπότε μελετῶν τὸν περὶ αὐτῶν λόγον, μηδὲ τὸ κλάειν ἐπ' αὐτοῖς παραιτεῖσθαι.

XXIV

CAP.  
XXIV

Ξυνοῦδὰ δὲ τούτοις καὶ ὁ Δάμις περὶ τῶν Ἐρετριέων ἀναγέγραφεν· οἰκοῦσι γὰρ ἐν τῇ Μηδικῇ, Βαβυλῶνος οὐ πολὺ ἀπέχοντες ἡμέρας ὁδὸν δρομικῶ ἀνδρί, ἢ χώρα δὲ ἀπολις, ἢ γὰρ Κισσία κῶμαι πᾶσα, καὶ τι καὶ νομάδων ἐν αὐτῇ γένος μικρὰ τῶν ἵππων ἀποβαίνοντες. ἢ δὲ τῶν Ἐρετριέων οἰκεῖται μὲν τῶν ἄλλων μέση, περιβέβληται δὲ ποταμοῦ τάφρον, ἣν αὐτοὶ βαλ-

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and all. It would seem then that the gods are instructing 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 consist 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 of Clazomenae; for he was so kind and loyal, that when he saw the Eretrians, he remembered the sophist and wrote to him an account of what he 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.

CHAP.  
XXIII

Letter  
to the  
Sophist of  
Clazomenae  
Scopelianus  
about them

XXIV

AND the record which Damis has left about the Eretrians is in harmony with this. For they live in the country of the Medes, not far distant from Babylon, a day's journey for a fleet traveller; but their country is without cities; for the whole of Cissia consists of villages, except for a race of nomads 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

CHAP.  
XXIV  
The story  
of Datis  
and the  
Eretrians  
carried  
captive  
to Media

FLAVIUS PHILOSTRATUS

CAP. XXIV. *έσθαι περὶ τῆ κώμη λέγονται, τείχος αὐτὴν ποιούμενοι πρὸς τοὺς ἐν τῇ Κισσία βαρβάρους. ὕπομβρος δὲ ἀσφάλτῳ ἢ χώρα καὶ πικρὰ ἐμφυτεῦσαι, βραχυβιώτατοί τε οἱ ἐκείνη ἄνθρωποι, τὸ γὰρ ἀσφαλτῶδες ποτὸν ἐς πολλὰ τῶν σπλάγχνων ἰζάνει. τρέφει δ' αὐτοὺς λόφος ἐν ὀρίοις τῆς κώμης, ὃν ὑπεραίροντα τοῦ παρεφθορότος χωρίου σπείρουσι τε καὶ ἠγοῦνται γῆν. φασὶ δὲ ἀκοῦσαι τῶν ἐγχωρίων, ὡς ἐπτακόσιοι μὲν τῶν Ἐρετριέων πρὸς τοῖς ὀγδοήκοντα ἤλωσαν, οὔτι που μάχιμοι πάντες, ἦν γάρ τι καὶ θῆλυ ἐν αὐτοῖς γένος καὶ γεγηρακός, ἦν δ', οἰμαί, τι καὶ παιδία, τὸ γὰρ πολὺ τῆς Ἐρετρίας τὸν Καφηρέα ἀνέφυγε καὶ ὅ τι ἀκρότατον τῆς Εὐβοίας. ἀνήχθησαν δὲ ἄνδρες μὲν ἀμφὶ τοὺς τετρακοσίους, γυναῖα δὲ ἴσως δέκα, οἱ δὲ λοιποὶ ἀπ' Ἰωνίας τε καὶ Λυδίας ἀρξάμενοι διεφθάρησαν ἐλαυνόμενοι ἄνω. λιθοτομίαν δὲ αὐτοῖς παρεχομένου τοῦ λόφου, καὶ τινες καὶ λιθουργοὺς εἰδότες τέχνας, ἱερά τε ἐδείμαντο Ἑλληνικὰ καὶ ἀγοράν, ὀπίσθη εἰκὸς ἦν, βωμούς τε ἰδρύσαντο Δαρείῳ μὲν δύο, Ξέρξῃ δὲ ἓνα, Δαριδαίῳ δὲ πλείους. διετέλεσαν δὲ ἐς Δαριδαῖον ἔτη μετὰ τὴν ἄλωσιν ὀκτὼ καὶ ὀγδοήκοντα γράφοντες τὸν Ἑλλήνων τρόπον, καὶ οἱ τάφοι δὲ οἱ ἀρχαῖοι σφῶν "ὁ δεῖνα τοῦ δεῖνος" γεγράφαι, καὶ τὰ γράμματα Ἑλλήνων μὲν, ἀλλ' οὔπω ταῦτα ἰδεῖν φασι. καὶ ναῦς ἐγκεχαραγ-*

LIFE OF APOLLONIUS, BOOK I

round it in a trench, for they say that they themselves diverted it round the village in order to form a rampart 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 loftiest peaks 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 marching 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 and so, the son of so and so." And though the letters are Greek, they said that they never yet had made them out. And there were ships engraved on

CHAP. XXIV

Apollonius restores their graves

FLAVIUS PHILOSTRATUS

CAP. XXIV μένας τοῖς τάφοις, ὡς ἕκαστος ἐν Εὐβοίᾳ ἔζη πορθμεύων ἢ πορθυρεύων ἢ θαλάττιον ἢ καὶ ἀλουργὸν πράττων, καὶ τι καὶ ἐλεγείον ἀναγνῶναι γεγραμμένον ἐπὶ ναυτῶν τε καὶ ναυκλήρων σήματι

Οἶδε ποτ' Αἰγαίοιο βαθύρροον οἶδμα πλείοντες  
Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῳ.  
χαῖρε κλυτὴ ποτε πατρίς Ἐρέτρια, χαίρετ'  
Ἀθῆναι,  
γείτονες Εὐβοίης, χαῖρε θάλασσα φίλη.

Τοὺς μὲν δὴ τάφους διεφθορότας ἀναλαβεῖν τε αὐτὸν ὁ Δάμις φησὶ καὶ ξυγκλείσαι, χέασθαί τε καὶ ἐπενεγκεῖν σφισιν, ὅποσα νόμιμα, πλὴν τοῦ τεμεῖν τι ἢ καθαγίσαι, δακρύσαντά τε καὶ ὑποπλησθέντα ὀρμῆς τάδε ἐν μέσοις ἀναφθέγξασθαι  
“Ἐρετριεῖς οἱ κλήρω τύχης δεῦρ' ἀπενεχθέντες, ὑμεῖς μὲν, εἰ καὶ πόρρω τῆς αὐτῶν, τέθαφθε γοῦν, οἱ δ' ὑμᾶς ἐνταῦθα ῥίψαντες ἀπώλοντο περὶ τὴν ὑμετέραν νῆσον ἄταφοι δεκάτῳ μεθ' ὑμᾶς ἔτει· τὸ γὰρ ἐν κοίλῃ Εὐβοίᾳ πάθος θεοὶ φαίνουσιν.”  
Ἀπολλώνιος δὲ πρὸς τὸν σοφιστὴν ἐπὶ τέλει τῆς ἐπιστολῆς “καὶ ἐπεμελήθην,” φησὶν, “ὦ Σκοπελιανέ, τῶν σῶν Ἐρετριέων νέος ὢν ἔτι, καὶ ὠφέλησα ὃ τι ἐδυνάμην καὶ τοὺς τεθνεῶτας αὐτῶν καὶ τοὺς ζῶντας.” τί δῆτα ἐπεμελήθη τῶν ζώντων; οἱ πρόσοικοι τῷ λόφῳ βάρβαροι σπειρόντων τῶν Ἐρετριέων αὐτὸν ἐληίζοντο τὰ φνόμενα περὶ τὸ

LIFE OF APOLLONIUS, BOOK I

the tombstones, to show that the various individuals CHAP. XXIV had lived in Euboea, and engaged either in seafaring 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 seafarers, 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 Ecbatana.  
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, and 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, O Scopelianus, to your Eretrians, while I was still a young man; and I gave what help I 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

FLAVIUS PHILOSTRATUS

CAP. XXIV. *θέρους ἤκουτες καὶ πεινῆν ἔδει γεωργοῦντας ἑτέροις. ὁπότ' οὖν παρὰ βασιλέα ἀφίκετο, εὔρετο αὐτοῖς τὸ χρῆσθαι μόνους τῷ λόφῳ.*

XXV

CAP. XXV. *Τὰ δὲ ἐν Βαβυλῶνι τοῦ ἀνδρὸς τούτου καὶ ὁπόσα Βαβυλῶνος περὶ προσήκει γινώσκειν, τοιάδε εὔρον ἡ Βαβυλῶν τετείχισται μὲν ὀγδοήκοντα καὶ τετρακόσια στάδια, τοσαύτη κύκλω, τεῖχος δὲ αὐτῆς τρία μὲν τὸ ὕψος ἡμίπλεθρα, πλέθρου δὲ μείον τὸ εὖρος, ποταμῷ δὲ Εὐφράτῃ τέμνεται ξὺν ὁμοιότητι τοῦ εἶδους, ὃν ἀπόρρητος ὑποστείχει γέφυρα, τὰ βασιλεία τὰ ἐπὶ ταῖς ὄχθαις ἀφανῶς ξυνάπτουσα. γυνὴ γὰρ λέγεται Μηδεία τῶν ἐκείνη ποτὲ ἄρχουσα τὸν ποταμὸν ὑποξεῦξαι τρόπον, ὃν μήπω τις ποταμὸς ἐξεύχθη λίθους γὰρ δὴ καὶ χαλκὸν καὶ ἄσφαλτον καὶ ὁπόσα ἐς ἔφυδρον ξύνδεσιν ἀνθρώποις εὔρηται, παρὰ τὰς ὄχθας τοῦ ποταμοῦ νήσασα τὸ ρεῦμα ἐς λίμνας ἔτρεψε, ξηρόν τε ἤδη τὸν ποταμὸν ὠρυγεν ὀργυιᾶς ἐς δύο σήραγγα ἐργαζομένη κοίλην, ἣν ἐς τὰ βασιλεία τὰ παρὰ ταῖς ὄχθαις ὥσπερ ἐκ γῆς ἀναφαίνοιτο, καὶ ἤρεψεν αὐτὴν ἴσως τῷ τοῦ ρεύματος δαπέδῳ. οἱ μὲν δὲ θεμέλιοι ἐβεβήκεσαν καὶ οἱ τοῖχοι τῆς σήραγγος, ἅτε δὲ τῆς ἀσφάλτου δεομένης τοῦ ὕδατος ἐς τὸ λιθοῦσθαί τε καὶ πήγνυσθαι ὁ Εὐφράτης ἐπαφείθη ὑγρῷ τῷ ὀρόφῳ,*

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sowed their seed upon it, would come in summer-time and plunder their crops, so that they had 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 FOUND the following to be an account of the sage's stay in Babylon, and of all we need to know about Babylon. The fortifications of Babylon extend 480 stadia and form a complete circle, and its wall is three half *plethrons* high, but less than a *plethron*<sup>1</sup> 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 woman, Medea, 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 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 on the roof while still soft, and so the junction

<sup>1</sup> A *plethron* was equal to 101 English feet.

CAP. XXV καὶ ὧδε ἔσται τὸ ζεῦγμα. τὰ δὲ βασιλεια χαλκῶ, μὲν ἤρεπται καὶ ἀπ' αὐτῶν ἀστράπτει, θάλαμοι δὲ καὶ ἀνδρῶνες καὶ στοαί, τὰ μὲν ἀργύρῳ, τὰ δὲ χρυσοῖς ὑφάσμασι, τὰ δὲ χρυσῶ αὐτῶ καθάπερ γραφαῖς ἠγλαῖσται, τὰ δὲ ποικίλματα τῶν πέπλων ἐκ τῶν Ἑλληνικῶν σφίσιν ἤκει λόγων, Ἀνδρομέδαι καὶ Ἀμυμῶναι καὶ Ὀρφεὺς πολλαχοῦ. χαίρουσι δὲ τῷ Ὀρφεῖ, τιάραν ἴσως καὶ ἀναξυρίδα τιμῶντες, οὐ γὰρ μουσικὴν γε, οὐδὲ ὠδὰς, αἷς ἔθελγεν. ἐνύφανται που καὶ ὁ Δᾶτις τὴν Νάξον ἐκ τῆς θαλάττης ἀνασπῶν, καὶ Ἀρταφέρνης περιεστηκῶς τὴν Ἐρέτριαν, καὶ τῶν ἀμφὶ Ξέρξην, ἃ νικᾶν ἔφασκεν Ἀθῆναι γὰρ δὴ ἐχόμεναί εἰσι καὶ Θερμοπύλαι καὶ τὰ Μηδικώτερα ἔτι, ποταμοὶ ἐξαιρούμενοι τῆς γῆς καὶ θαλάττης ζεῦγμα καὶ ὁ Ἄθως ὡς ἐτμήθη. φασὶ δὲ καὶ ἀνδρῶνι ἐντυχεῖν, οὐ τὸν ὄροφον ἐς θόλου ἀνήχθαι σχῆμα οὐρανῶ τιμὴ εἰκασμένον, σαπφειρίνη δὲ αὐτὸν κατηρέφθαι λίθῳ —κνανωτάτη δὲ ἡ λίθος καὶ οὐρανία ἰδεῖν—καὶ θεῶν ἀγάλματα, οὓς νομίζουσιν, ἴδρυται ἄνω καὶ χρυσῶ φαίνεται, καθάπερ, ἐξ αἰθέρος. δικάζει μὲν δὴ ὁ βασιλεὺς ἐνταῦθα, χρυσαῖ δὲ ἴγυγες ἀποκρέμανται τοῦ ὄροφου τέτταρες, τὴν Ἀδράστειαν αὐτῶ παρεγγυῶσαι καὶ τὸ μὴ ὑπὲρ τοὺς ἀνθρώπους αἵρεσθαι. ταύτας οἱ μάγοι αὐτοὶ φασιν ἀρμόττεσθαι, φοιτῶντες ἐς τὰ βασιλεια, καλοῦσι δὲ αὐτὰς θεῶν γλώττας.

stood solid. And the palaces are roofed with bronze, and a glitter goes off from them; but the chambers of the women and of the men and the porticos are adorned partly with silver, and partly with golden tapestries or curtains, and partly with solid gold in the form of pictures; but the subjects embroidered on the stuffs are taken by them from Hellenic story, Andromedas being represented, and Amumoniae, 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 tearing 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 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 ceiling, 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.

CHAP. XXV

Greek works of art in Babylon

Juvenal x. 176

## XXVI

CAP.  
XXVI Περὶ δὲ τῶν μάγων Ἀπολλώνιος μὲν τὸ ἀποχρῶν εἶρηκε, συγγενέσθαι γὰρ αὐτοῖς καὶ τὰ μὲν μαθεῖν, τὰ δὲ ἀπελθεῖν διδάξας, Δάμις δὲ τοὺς μὲν λόγους, οἳ ἐγένοντο τῷ ἀνδρὶ πρὸς τοὺς μάγους οὐκ οἶδεν, ἀπαγορεύσαι γὰρ αὐτῷ μὴ συμφοιτᾶν παρ' αὐτοὺς ἰόντι, λέγει δ' οὖν φοιτᾶν αὐτὸν τοῖς μάγοις μεσημβρίας τε καὶ ἀμφὶ μέσας νύκτας, καὶ ἔρεσθαί ποτε "τί οἱ μάγοι;" τὸν δὲ ἀποκρίνασθαι "σοφοὶ μὲν, ἀλλ' οὐ πάντα."

## XXVII

CAP.  
XXVII Ταυτὶ μὲν ὕστερον. ἀφικομένῳ δὲ αὐτῷ ἐς Βαβυλῶνα ὁ σατράπης ὁ ἐπὶ τῶν μεγάλων πυλῶν μαθὼν ὅτι ὑπὲρ ἱστορίας ἦκοι, ὀρέγει χρυσὴν εἰκόνα τοῦ βασιλέως, ἣν εἰ μὴ προσκυνήσειέ τις, οὐ θεμιτὸν ἦν ἐσφοιτᾶν ἔσω. πρεσβεύοντι μὲν οὖν παρὰ τοῦ Ῥωμαίων ἄρχοντος οὐδεμία ἀνάγκη τούτου, παρὰ βαρβάρων δὲ ἦκουσι ἢ ἀφιστοροῦντι τὴν χώραν, εἰ μὴ τὴν εἰκόνα προθεραπεύσειεν, ἄτιμον ἀπειλήφθαι καὶ σατραπεύεται παρὰ τοῖς βαρβάροις τὰ οὕτως εὐήθη. ἐπεὶ τοίνυν τὴν εἰκόνα εἶδε "τίς," ἔφη, "οὗτος;" ἀκούσας δὲ ὅτι ὁ βασιλεύς "οὗτος," εἶπεν, "ὃν ὑμεῖς προσκυνεῖτε, εἰ ἐπαινεθείη ὑπ' ἐμοῦ καλὸς κἀγαθὸς δόξας μεγάλων τεύξεται" καὶ εἰπὼν

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## XXVI

WITH respect to the Magi, Apollonius has said all that there is to be said, how he associated with them and learned some things from them, and taught them others before he went away. But Damis is not 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: "They are wise men, but not in all respects."

CHAP.  
XXVI  
Apollonius  
interviews  
the Magi

## XXVII

BUT of this later on. When then he arrived at Babylon, the satrap in command of the great gates having learnt that he had come to see the country, held out a golden image of the king, which everyone must kiss before he is allowed to enter the city. Now an ambassador coming from the Roman Emperor has not this ceremony imposed upon him, but anyone who comes from the barbarians or just 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 reputation." And with these words he passed through

CHAP.  
XXVII  
He refuses  
to worship  
the king's  
image

CAP. XXVII ταῦτα διὰ πυλῶν ἦει. θαυμάσας δὲ ὁ σατράπης αὐτὸν ἐπηκολούθησέ τε καὶ κατασχὼν τὴν χεῖρα τοῦ Ἀπολλωνίου δι' ἑρμηνέος ἤρετο ὄνομά τε αὐτοῦ καὶ οἶκον καὶ ὅ τι ἐπιτηδεύοι καὶ ἐφ' ὅ τι φοιτῶν, καὶ ἀπογραφάμενος ταῦτα ἐς γραμματεῖον στολήν τε αὐτοῦ καὶ εἶδος ἐκείνον μὲν περιμεῖναι κελεύει,

## XXVIII

CAP. XXVIII Δραμῶν δὲ αὐτὸς παρὰ τοὺς ἄνδρας, οἳ δὴ νομίζονται βασιλέως ὄτα, ἀνατυποῖ τὸν Ἀπολλώνιον, προειπὼν ὅτι μήτε προσκυνεῖν βούλεται μήτε τι ἀνθρώπῳ ἔοικεν· οἳ δὲ ἄγειν κελεύουσι τιμῶντά τε καὶ μηδὲν ὑβρεῖ πράττοντα, ἐπεὶ δὲ ἦλθεν, ἤρετο αὐτὸν ὁ πρεσβύτατος ὅ τι μαθὼν καταφρονήσειε τοῦ βασιλέως, ὁ δὲ “οὐπω,” ἔφη, “κατεφρόνησα.” “καταφρονήσεως δ' ἄν;” πάλιν ἐρομένου, “νὴ Δί’,” εἶπεν, “ἦν γε ξυγγενόμενος μὴ καλόν τε καὶ ἀγαθὸν εὖρω αὐτόν.” “ἀπάγεις δὲ δὴ τίνα αὐτῷ δῶρα;” τοῦ δὲ αὐτὴν τε ἀνδρείαν καὶ δικαιοσύνην καὶ τὰ τοιαῦτα φήσαντος “πότερον,” ἔφη, “ὡς οὐκ ἔχοντι;” “μὰ Δί’,” εἶπεν, “ἀλλ' ὡς μαθησομένῳ χρῆσθαι, ἣν ἔχη αὐτάς,” “καὶ μὴν χρώμενος τούτοις,” ἔφη, “τὴν τε βασιλείαν, ἣν ὄρας, ἀπολωλυῖαν αὐτῷ ἀνέλαβε, τὸν τε οἶκον ἐπανήγαγε τοῦτον, οὐκ ἀπόνως οὐδὲ ῥαθύμως.” “πόστον δὲ δὴ τοῦτο ἔτος τῇ ἀνακτηθείσῃ ἀρχῇ;” “ τρίτου,”

the gate. But the satrap was astonished, and followed him, and taking hold of his hand, he asked him through an interpreter his name and his family and what was his profession and why he came thither; and he wrote down the answers in a book and also a description of his dress and appearance, and ordered him to wait there.

## XXVIII

But he himself ran off to the persons whom they are pleased to call the “Ears of the King,” and described Apollonius to them, after first telling them both that he refused to do homage and that he was not the least like other men. They bade him bring him along, and show him 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 him?” 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?”



ἔφη, “ ἀρχόμεθα, δύο ἤδη πού μῆνες.” ἀναστήσας οὖν, ὥσπερ εἰώθει, τὴν γνώμην “ ὦ σωματοφύλαξ,” εἶπεν, “ ἢ ὃ τί σε προσήκει καλεῖν, Δαρεῖος ὁ Κύρου καὶ Ἀρταξέρξου πατήρ τὰ βασιλεία ταῦτα κατασχὼν ἐξήκοντα, οἶμαι, ἔτη λέγεται τελευτὴν ὑποπτεύσας τοῦ βίου τῇ δικαιοσύνῃ θῦσαι, καὶ “ ὦ δέσποινα,” εἰπεῖν, “ ἢ τίς ποτε εἶ” ὥσπερ ἐπιθυμήσας μὲν πάλαι τῆς δικαιοσύνης, οὐπω δὲ αὐτὴν γιγνώσκων, οὐδὲ δοκῶν κεκτῆσθαι, τὼ παῖδέ τε οὕτως ἀμαθῶς ἐπαίδευσεν, ὡς ὅπλα ἐπ’ ἀλλήλους ἄρασθαι, καὶ ὁ μὲν τρωθῆναι, ὁ δὲ ἀποθανεῖν ὑπὸ τοῦ ἐτέρου, σὺ δ’ ἤδη τοῦτον ἴσως οὐδ’ ἐν τῷ βασιλείῳ θρόνῳ καθῆσθαι εἰδότα ξυνειληφέναι ὁμοῦ πάσας ἀρετὰς βούλει καὶ ἐπαίρεις αὐτὸν σοὶ φέρων, οὐκ ἐμοί, κέρδος, εἰ βελτίων γένοιτο.”

Βλέψας οὖν ὁ βάρβαρος ἐς τὸν πλησίον “ ἔρμαιον,” ἔφη, “ θεῶν τις ἄγει τουτοῦ τὸν ἄνδρα ἐνταῦθα, ἀγαθὸς γὰρ ξυγγενόμενος ἀγαθῷ πολλῷ βελτίῳ τὸν βασιλέα ἡμῖν ἀποφανεῖ καὶ σωφρονέστερον καὶ ἡδίω, ταυτὶ γὰρ διαφαίνεται τοῦ ἀνδρός.” ἐσέθειον οὖν εὐαγγελιζόμενοι πᾶσιν, ὅτι ἀνὴρ ἐπὶ ταῖς βασιλέως θύραις ἐστήκοι σοφός τε καὶ Ἕλληνας καὶ ξύμβουλος ἀγαθός.

“This is the third year since,” answered the other, “which year began about two months ago.” CHAP.  
XXVIII 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 royal domains, 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 even know how to keep his seat 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 a man who was wise and a Hellene, and a good counsellor.

## XXIX

CAP.  
XXIX Ἐπεὶ δὲ τῷ βασιλεῖ ἀνηγγέλη ταῦτα, ἔτυχε μὲν θύων παρόντων αὐτῷ τῶν μάγων, τὰ γὰρ ἱερά ὑπ' ἐκείνοις δρᾶται, καλέσας δὲ αὐτῶν ἓνα "ἤκει," ἔφη, "τὸ ἐνύπνιον, ὃ διηγούμην σοι τήμερον ἐπισκοπούμενῳ με ἐν τῇ εὐνῇ." ὄναρ δὲ ἄρα τῷ βασιλεῖ τοιοῦτον ἀφίκτο· ἐδόκει Ἀρταξέρξης εἶναι ὁ τοῦ Ξέρξου καὶ μεθεστηκέναι ἐς ἐκείνον τὸ εἶδος, περιδεῶς τε εἶχε, μὴ ἐς μεταβολὴν ἤδη τὰ πράγματα ἤκη αὐτῷ, ἐς τοῦτο ἐξηγουμένῳ τὴν μεταβολὴν τοῦ εἶδους. ἐπεὶ δὲ ἤκουσεν Ἑλληνά τε καὶ σοφὸν εἶναι τὸν ἤκουτα, ἐσήλθεν αὐτὸν Θεμιστοκλῆς ὁ Ἀθηναῖος, ὃς ἀπὸ Ἑλλήνων ποτὲ ἤκων ξυνεγένετο τῷ Ἀρταξέρξει καὶ πολλοῦ ἄξιον ἐκείνῳ τε ἐποίησεν ἑαυτὸν τε παρέσχετο. καὶ προτείνας τὴν δεξιὰν "κάλει," ἔφη, "καὶ γὰρ ἂν καὶ ἀπὸ τοῦ καλλίστου ἄρξαιτο ξυθύσας τε καὶ ξυνευξάμενος."

## XXX

CAP.  
XXX Εἰσῆει μὲν δὴ παραπεμπόμενος ὑπὸ πλειόνων, τουτὶ γὰρ ῥοντο καὶ τῷ βασιλεῖ χαρίζεσθαι μαθόντες ὡς χαίροι ἀφιγμένῳ, διῶν δὲ ἐς τὰ βασίλεια οὐ διέβλεψεν ἐς οὐδὲν τῶν θαυματομένων, ἀλλ' ὡσπερ ὄδοιπορῶν διήκει αὐτά, καὶ καλέσας τὸν Δάμιν "ἤρου με," ἔφη, "πρώην, ὃ τι ὄνομα ἦν τῇ Παμφύλῳ γυναικί, ἢ δὴ Σαπφοῖ τε ὀμιλῆσαι

## XXIX

WHEN these tidings were brought to the king, he happened to be sacrificing in company with the Magi, for religious rites are performed under their supervision. And he called one of them and said: "The dream is come true, which I narrated to you 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 Hellene, 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 won for the king 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

ACCORDINGLY Apollonius entered escorted by a number of people, for they had learnt that the king was pleased with the new comer and thought that this would gratify him; but as he passed into the palace, he did not glance at anything that others 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

CHAP.  
XXIX  
The king  
welcomes  
him as a  
second  
Themisto-  
cles

CHAP.  
XXX  
Apollonius  
insensible  
to the  
palace  
splendours

FLAVIUS PHILOSTRATUS

CAP.  
XXX λέγεται καὶ τοὺς ὕμνους, οὓς ἐς τὴν Ἄρτεμιν τὴν Περγαίαν ᾄδουσι, ξυνθεῖναι τὸν Αἰολέων τε καὶ Παμφύλων τρόπον." "ἠρόμην," ἔφη, "τὸ δὲ ὄνομα οὐκ εἶπας." "οὐκ, ὦ χρηστέ, εἶπον, ἀλλ' ἐξηγούμην σοι τοὺς νόμους τῶν ὕμνων καὶ τὰ ὀνόματα, καὶ ὅπη τὰ Αἰολέων ἐς τὸ ἀκρότατόν τε καὶ τὸ ἴδιον Παμφύλων παρήλλαξε· πρὸς ἄλλω μετὰ ταῦτα ἐγενόμεθα, καὶ οὐκέτ' ἤρου με περὶ τοῦ ὀνόματος· καλεῖται τοίνυν ἡ σοφὴ αὕτη Δαμοφύλη, καὶ λέγεται τὸν Σαπφούς τρόπον παρθένους τε ὁμιλητρίας κτήσασθαι ποιήματά τε ξυνθεῖναι τὰ μὲν ἐρωτικά, τὰ δὲ ὕμνους. τά τοι ἐς τὴν Ἄρτεμιν καὶ παρῳδῆται αὐτῇ καὶ ἀπὸ τῶν Σαπφῶων ἦσται." ὅσον μὲν δὴ ἀπεῖχε τοῦ ἐκπεπλήχθαι βασιλέα τε καὶ ὄγκον, ἐδήλου τῷ μηδὲ ὀφθαλμῶν ἄξια ἠγεῖσθαι τὰ τοιαῦτα, ἀλλὰ ἐτέρων πέρι διαλέγεσθαι κάκεῖνα δήπου οὐχ ἠγεῖσθαι ὀρᾶν.

XXXI

CAP.  
XXXI Προϊδὼν δὲ ὁ βασιλεὺς προσιόντα, καὶ γάρ τι καὶ μῆκος ἢ τοῦ ἱεροῦ αὐλῆ εἶχε, διελάλησέ τε πρὸς τοὺς ἐγγύς, οἷον ἀναγιγνώσκων τὸν ἄνδρα, πλησίον τε ἤδη γιγνομένου μέγα ἀναβοήσας, "οὗτος," ἔφη, "ὁ Ἄπολλώνιος, ὃν Μεγαβάτης ὁ

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was the name of the Pamphylian woman who is 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." "I did not tell you it, my good fellow, but I explained to you about the keys in which the hymns are written, and I told you about the 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 after the model 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, for the vestibule of the Temple was of considerable length, and insisted to those by him that he recognised the sage; and when he came still nearer he cried out with a loud voice and said: "This is Apollonius, whom Megabates, my brother, said he

CHAP.  
XXXI  
Refuses to attend the king's sacrifice of a horse

FLAVIUS PHILOSTRATUS

CAP. XXXI ἔμῳ ἀδελφῷ ἰδεῖν ἐν Ἀντιοχείᾳ φησὶ θαυμαζόμενον τε καὶ προσκυνούμενον ὑπὸ τῶν σπουδαίων, καὶ ἀπεξωγράφησέ μοι τότε τοιοῦτον αὐτόν, ὁποῖος ἦκει." προσελθόντα δὲ καὶ ἀσπασάμενον προσεῖπέ τε ὁ βασιλεὺς φωνῇ Ἑλλάδι, καὶ δὴ ἐκέλευσε θύειν μετ' αὐτοῦ· λευκὸν δὲ ἄρα ἵππον τῶν σφόδρα Νισαίων καταθύσειν ἔμελλε τῷ Ἡλίῳ φαλάροις κοσμήσας, ὥσπερ ἐς πομπήν, ὁ δ' ὑπολαβὼν "σὺ μὲν, ὦ βασιλεῦ, θύε," ἔφη, "τὸν σαυτοῦ τρόπον, ἐμοὶ δὲ ξυγχώρησον θύσαι τὸν ἐμαντοῦ." καὶ δραξάμενος τοῦ λιβανωτοῦ, "Ἡλιε," ἔφη, "πέμπε με ἐφ' ὅσον τῆς γῆς ἐμοὶ τε καὶ σοὶ δοκεῖ, καὶ γιγνώσκωμι ἄνδρας ἀγαθοὺς, φαῦλους δὲ μήτε ἐγὼ μάθοιμι μήτε ἐμὲ φαῦλοι." καὶ εἰπὼν ταῦτα τὸν λιβανωτὸν ἐς τὸ πῦρ ἤκειν, ἐπισκεψάμενος δὲ αὐτὸ ὅπη διανίσταται καὶ ὅπη θολοῦται, καὶ ὅποσαις κορυφαῖς ἄττει, καὶ πού καὶ ἐφαπτόμενος τοῦ πυρός, ὅπη εὖσημόν τε καὶ καθαρὸν φαίνοιτο "θύε," ἔφη, "λοιπόν, ὦ βασιλεῦ, κατὰ τὰ σαυτοῦ πάτρια, τὰ γὰρ πάτρια τὰμὰ τοιαῦτα."

XXXII

CAP. XXXII Καὶ ἀνεχώρησε τῆς θυσίας, ὡς μὴ κοινωνοίη τοῦ αἵματος. μετὰ δὲ τὴν θυσίαν προσῆλθε καὶ "ὦ βασιλεῦ," ἔφη, "τὴν φωνὴν τὴν Ἑλλάδα πᾶσαν γιγνώσκεις, ἢ σμικρὰ αὐτῆς ὑπὲρ τοῦ εὐξυμβόλου ἴσως καὶ τοῦ μὴ ἀηδῆς δοκεῖν, εἴ τις ἀφίκοιτο

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saw in Antioch, the admired and respected of serious CHAP. XXXI 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 white horse of the true Nisæan 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 a manner he caught the meaning of the fire, and watched as it appeared of good omen and pure. Then he said: "Now, O king, go on with your sacrifice in accordance with your own traditions, for my traditions are such as you see."

XXXII

AND he quitted the scene of sacrifice in order not to be present at the shedding of blood. But after the sacrifice was over he approached and said: "O king, do you know the Greek tongue thoroughly, or have you a smattering of it perhaps, in order to be able to express yourself and appear polite in

CHAP. XXXII Expounds his self-discipline to the king

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XXXII

"Ἕλληνα;" "πάσαν," εἶπεν, "ἴσα τῇ ἐγχωρίῳ ταύτῃ, καὶ λέγε ὃ τι βούλει, διὰ τοῦτο γάρ που ἐρωτᾷς." "διὰ τοῦτο," ἔφη, "καὶ ἄκουε· ἡ μὲν ὀρμή μοι τῆς ἀποδημίας Ἴνδοί εἰσι, παρελθεῖν δὲ οὐδ' ὑμᾶς ἐβουλήθην, σέ τε ἀκούων ἄνδρα, οἷον ἐξ ὄνυχος ἤδη ὀρώ, σοφίαν τε, ἥπερ ὑμῖν ἐστὶν ἐπιχώριος μελετωμένη μάγοις ἀνδράσι, κατιδεῖν δεόμενος, εἰ τὰ θεῖα, ὡς λέγονται, σοφοί εἰσι· σοφία δὲ ἐμοὶ Πυθαγόρου Σαμίου ἀνδρός, ὃς θεοὺς τε θεραπεύειν ὧδέ με ἐδιδάξατο, καὶ ξυνιέναι σφῶν ὀρωμένων τε καὶ οὐχ ὀρωμένων, φοιτᾶν τε ἐς διάλεξιν θεῶν, καὶ γηίνῳ τούτῳ ἐρίῳ ἐστάλλθαι, οὐ γὰρ προβάτου ἐπέχθη, ἀλλ' ἀκήρατος ἀκηράτων φύεται, ὕδατός τε καὶ γῆς δῶρα, ὀθόνῃ· καὶ αὐτὸ δὲ τὸ ἀνετον τῆς κόμης ἐκ Πυθαγόρου ἐπήσκησα, καὶ τὸ καθαρεύειν ζῶου βορᾶς ἐκ τῆς ἐκείνου μοι σοφίας ἦκει. ξυμπότης μὲν δὴ καὶ κοινωνὸς ῥαστώνης ἢ τρυφῆς οὔτ' ἂν σοὶ γενοίμην οὔτ' ἂν ἐτέρῳ οὐδενί, φροντίδων δὲ ἀπόρων τε καὶ δυσευρέτων δοίην ἂν λύσεις, οὐ γινώσκων τὰ πρακτέα μόνον, ἀλλὰ καὶ προγιγνώσκων." ταῦτα ὁ Δάμις μὲν διαλεχθῆναί φησι τὸν ἄνδρα, Ἀπολλώνιος δὲ ἐπιστολὴν αὐτὰ πεποίηται, πολλὰ δὲ καὶ ἄλλα τῶν ἑαυτῷ ἐς διάλεξιν εἰρημένων ἐς ἐπιστολὰς ἀνετυπώσατο.

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case any Greek arrives?" "I know it thoroughly," 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 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 parents, 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, I will 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.

Ἐπεὶ δὲ χαίρειν ὁ βασιλεὺς ἔφη καὶ ἀγάλλεσθαι ἤκοντι μᾶλλον, ἢ εἰ τὰ Περσῶν καὶ Ἰνδῶν πρὸς τοῖς οὖσιν αὐτῷ ἐκτήσατο, ξένον τε ποιεῖσθαι καὶ κοινῶν τῆς βασιλείου στέγης, “εἰ ἐγὼ σε, ὦ βασιλεῦ,” εἶπεν, “ἐς πατρίδα τὴν ἐμὴν Τύανα ἤκοντα ἠξίου οἰκεῖν οὐ ἐγώ, οἰκῆσαι ἂν ἤρας;” “μὰ Δί’,” εἶπεν, “εἰ μὴ τοσαύτην γε οἰκίαν οἰκῆσειν ἔμελλον, ὀπόσῃν δορυφόρους τε καὶ σωματοφύλακας ἐμοὺς αὐτόν τε ἐμὲ λαμπρῶς δέξασθαι.” “ὁ αὐτὸς οὖν,” ἔφη, “καὶ παρ’ ἐμοῦ λόγος· εἰ γὰρ ὑπὲρ ἐμαυτὸν οἰκῆσω, πονηρῶς διαιτήσομαι, τὸ γὰρ ὑπερβάλλον λυπεῖ τοὺς σοφοὺς μᾶλλον ἢ ὑμᾶς τὸ ἐλλεῖπον· ξενίζέτω με οὖν ἰδιώτης ἔχων ὀπόσα ἐγώ, σοὶ δὲ ἐγὼ ξυνέσομαι ὀπόσα βούλει.” ξυνεχώρει ὁ βασιλεὺς, ὡς μὴ ἀηδὲς τι αὐτῷ λάθοι πράξας, καὶ ᾤκησε παρ’ ἀνδρὶ Βαβυλωνίῳ χρηστῷ τε καὶ ἄλλως γενναίῳ. δειπνοῦντι δὲ ἤδη εὐνοῦχος ἐφίσταται τῶν τὰς ἀγγελίας διαφερόντων, καὶ προσειπὼν τὸν ἄνδρα “βασιλεὺς,” ἔφη, “δωρεῖταί σε δέκα δωρεαῖς καὶ ποιεῖται κύριον τοῦ ἐπαγγεῖλαι αὐτάς, δεῖται δέ σου μὴ μικρὰ αἰτῆσαι, μεγαλοφροσύνην γὰρ ἐνδείξασθαι σοί τε καὶ ἡμῖν βούλεται.” ἐπαινέσας δὲ τὴν ἐπαγγελίαν “πότε οὖν χρὴ αἰτεῖν;” ἤρετο, ὁ δὲ “αὔριον,” ἔφη, καὶ ἅμα ἐφοίτησε παρὰ πάντα τοὺς βασιλέως

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 of Tyana and I invited you to live where I live, would you care to do so?” “Why no,” answered the king, “unless 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 conceded 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. But before he had finished dinner one of the eunuchs who carry messages presented himself and addressed 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 I to ask for them?” And the messenger replied: “To-morrow,” and at once went off to all the king’s friends and kinsmen

φίλους τε καὶ ξυγγενεῖς, παρεῖναι κελεύων αἰτοῦντι καὶ τιμωμένῳ τῷ ἀνδρὶ. φησὶ δὲ ὁ Δάμις ξυνιέναι μὲν, ὅτι μηδὲν αἰτήσοι, τὸν τε τρόπον αὐτοῦ καθεωρακῶς καὶ εἰδῶς εὐχόμενον τοῖς θεοῖς εὐχὴν τοιαύτην. “ὦ θεοί, δοίητε μοι μικρὰ ἔχειν καὶ δεῖσθαι μηδενός.” ἐφεστηκότα μέντοι ὀρῶν καὶ ἐνθυμουμένῳ ὅμοιον οἴεσθαι ὡς αἰτήσοι μὲν, βασανίζοι δέ, ὅ τι μέλλει αἰτήσειν. ὁ δὲ ἐσπέρας ἤδη “ὦ Δάμι,” ἔφη, “θεωρῶ πρὸς ἑμαυτόν, ἐξ ὅτου ποτὲ οἱ βάρβαροι τοὺς εὐνούχους σώφρονας ἡγοῦνται καὶ ἐς τὰς γυναικωνίτιδας ἐσάγονται.” “ἀλλὰ τοῦτο,” ἔφη, “ὦ Ἀπολλώνιε, καὶ παιδὶ δῆλον· ἐπειδὴ γὰρ ἡ τομὴ τὸ ἀφροδισιάζειν ἀφαιρεῖται σφᾶς, ἀνεῖνται σφισιν αἱ γυναικωνίτιδες, κὰν ξυγκαθεύδειν ταῖς γυναιξὶ βούλωνται.” “τὸ δὲ ἐρᾶν,” εἶπεν, “ἢ τὸ ξυγγίγνεσθαι γυναιξὶν ἐκτετμησθαι αὐτοὺς οἶει;” “ἄμφω,” ἔφη, “εἰ γὰρ σβεσθεῖη τὸ μόριον ὑφ’ οὗ διοιστρεῖται τὸ σῶμα, οὐδ’ ἂν τὸ ἐρᾶν ἐπέλθοι οὐδενί.” ὁ δὲ βραχὺ ἐπισχῶν “αὔριον,” ἔφη, “ὦ Δάμι, μάθοις ἄν, ὅτι καὶ εὐνούχοι ἐρῶσι καὶ τὸ ἐπιθύμητικόν, ὅπερ ἐσάγονται διὰ τῶν ὀφθαλμῶν, οὐκ ἀπομαραίνεται σφῶν, ἀλλ’ ἐμμένει θερμόν τε καὶ ζώπυρον, δεῖ γάρ τι περιπεσεῖν, ὃ τὸν σὸν ἐλέγξει λόγον. εἰ δὲ καὶ τέχνη τις ἦν ἀνθρωπέα τυραννός τε καὶ δυνατὴ τὰ τοιαῦτα ἐξωθεῖν τῆς γνώμης, οὐκ ἂν μοι δοκῶ τοὺς εὐνούχους ποτὲ ἐς τὰ τῶν σωφρονούντων ἦθη προσγράψαι, κατηναγκασμένους τῆν

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 he offered to the gods the following prayer: “O ye gods, grant unto me to have little and to want nothing.” However, as he saw him much preoccupied 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 fit of 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

CAP. XXXIII σωφροσύνην καὶ βιαίῳ τέχνῃ ἐς τὸ μὴ ἐρᾶν ἡγμένους. σωφροσύνη γὰρ τὸ ὀρεγόμενόν τε καὶ ὀρμῶντα μὴ ἠτᾶσθαι ἀφροδισίων, ἀλλ' ἀπέχεσθαι καὶ κρείττω φαίνεσθαι τῆς λύττης ταύτης." ὑπολαβὼν οὖν ὁ Δάμις "ταῦτα μὲν καὶ αὖθις ἐπισκεψόμεθα," ἔφη, "ὦ Ἀπολλώνιε, ἃ δὲ χρὴ ἀποκρίνασθαι αὖριον πρὸς τὴν τοῦ βασιλέως ἐπαγγελίαν λαμπρὰν οὖσαν διεσκέφθαι προσήκει. αἰτήσεις μὲν γὰρ ἴσως οὐδέν, τὸ δ' ὅπως ἂν μὴ ἄλλω, φασί, τύφῳ παραιτεῖσθαι δοκοίης, ἅπερ ἂν ὁ βασιλεὺς διδῶ, τοῦτο ὄρα καὶ φυλάττου αὐτό, ὀρῶν οἱ τῆς γῆς εἶ καὶ ὅτι ἐπ' αὐτῷ κείμεθα. δεῖ δὲ φυλάττεσθαι διαβολάς, ὡς ὑπεροψία χρώμενον, γιγνώσκειν τε ὡς νῦν μὲν ἐφόδιά ἐστιν ἡμῖν ὅποσα ἐς Ἰνδοὺς πέμψαι, ἐπανιοῦσι δὲ ἐκεῖθεν οὔτ' ἂν ἀποχρῆσαι ταῦτα, γένοιτο δὲ οὐκ ἂν ἕτερα."

XXXIV

CAP. XXXIV Καὶ τοιαῦδε ὑπέθαλπεν αὐτὸν τέχνῃ, μὴ ἀπαξιῶσαι λαβεῖν, ὅ τι διδοίη, ὁ δὲ Ἀπολλώνιος ὡσπερ ξυλλαμβάνων αὐτῷ τοῦ λόγου " παραδειγμάτων δέ," εἶπεν, "ὦ Δάμι, ἀμελήσεις; ἐν οἷς ἐστιν, ὡς Αἰσχίνης μὲν ὁ τοῦ Λυσαιίου παρὰ Διονύσιον ἐς Σικελίαν ὑπὲρ χρημάτων ὄχετο, Πλάτων δὲ τρὶς ἀναμετρήσαι λέγεται τὴν Χάρυβδιν ὑπὲρ πλούτου Σικελικοῦ, Ἀρίστιππος δὲ ὁ Κυρηναῖος καὶ Ἑλίκων ὁ ἐκ Κυζίκου καὶ Φύτων, ὅτ' ἔφευγεν, ὁ Ῥηγίνοσ,

no choice, having been by sheer force and artificially CHAP. deprived of the faculty of falling in love. For XXXIII 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, O 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 in and 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

AND by such devices he tried to wheedle Apollonius into not refusing to take anything he might be offered; but Apollonius, as if by way of assisting him in his argument, said: "But, O Damis, are you not going to give me some examples? Let me supply you with some: Aeschines, the son of Lysanias, went off to Dionysius in Sicily in quest of money, and Plato is said thrice to have traversed Charybdis in quest of the wealth of Sicily, and Aristippus of Cyrene, and Helicon of Cyzicus, and Phytton of Rhegium, when



CAP.  
XXXIV οὕτω τι ἐς τοὺς Διονυσίου κατέδυσαν θησαυροὺς,  
ὡς μόγις ἀνασχεῖν ἐκείθεν. καὶ μὴν καὶ τὸν  
Κνιδιὸν φασιν Εὐδοξον, ἐς Αἴγυπτόν ποτε ἀφικό-  
μενον, ὑπὲρ χρημάτων τε ὁμολογεῖν ἤκειν καὶ  
διαλέγεσθαι τῷ βασιλεῖ ὑπὲρ τούτου, καὶ ἵνα μὴ  
πλείους διαβάλλω, Σπεύσιππον τὸν Ἀθηναῖον  
οὕτω τι ἐρασιχρήματον γενέσθαι φασίν, ὡς ἐπὶ  
τὸν Κασάνδρου γάμον ἐς Μακεδονίαν κωμάσαι  
ποιήματα ψυχρὰ ξυθέντα, καὶ δημοσία ταῦθ'  
ὑπὲρ χρημάτων ᾄσαι. ἐγὼ δὲ ἠγοῦμαι, ὦ Δάμι,  
τὸν ἄνδρα τὸν σοφὸν πλείω κινδυνεύειν ἢ οἱ πλέον-  
τές τε καὶ ξὺν ὅπλοις μαχόμενοι, φθόνος γὰρ ἐπ'  
αὐτὸν στείχει, καὶ σιωπῶντα καὶ φθειγγόμενον,  
καὶ ξυντείνοντα καὶ ἀνιέντα, κὰν παρέλθῃ τι  
κὰν προσέλθῃ τῷ, κὰν προσείπῃ κὰν μὴ προσείπῃ.  
δεῖ δὲ πεφράχθαι τὸν ἄνδρα, γιγνώσκειν τε ὡς  
ἀργίας μὲν ἠττηθεὶς ὁ σοφὸς ἢ χολῆς ἢ ἔρωτος  
ἢ φιλοποσίας, ἢ ἐτοιμότερόν τι τοῦ καιροῦ πράξας,  
ἴσως ἂν καὶ ξυγγνώμην φέροιτο, χρήμασι δὲ ὑπο-  
θεὶς ἑαυτὸν οὐτ' ἂν ξυγγινώσκοιτο καὶ μισοῖτ'  
ἂν, ὡς ὁμοῦ πάσας κακίας συνειληφώς· μὴ γὰρ  
ἂν ἠττηθῆναι χρημάτων αὐτόν, εἰ μὴ γαστρὸς  
ἠττητο καὶ ἀμπεχόνης καὶ οἴνου καὶ τοῦ ἐς  
ἐταίρας φέρεσθαι. σὺ δ' ἴσως ἠγῆ τὸ ἐν Βαβυλῶνι  
ἀμαρτεῖν ἠττον εἶναι τοῦ Ἀθήνησιν ἢ Ὀλυμ-  
πίαςιν ἢ Πυθοῖ, καὶ οὐκ ἐνθυμῆ ὅτι σοφῶ ἄνδρῳ  
Ἑλλάς πάντα, καὶ οὐδὲν ἔρημον ἢ βάρβαρον  
χωρίον οὔτε ἠγῆσεται ὁ σοφὸς οὔτε νομιεῖ, ζῶν  
γε ὑπὸ τοῖς τῆς ἀρετῆς ὀφθαλμοῖς, καὶ βλέπει  
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he was in exile, buried their noses so deep in the CHAP.  
treasure-houses of Dionysius, that they could barely XXXIV  
tear 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 reeled off festal songs, when he romped  
off to 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,

CAP. XXXIV μὲν ὀλίγους τῶν ἀνθρώπων, μυρίοις δ' ὄμμασιν αὐτὸς ὁράται. εἰ δὲ καὶ ἀθλητῆ ἑξηστήσθα τούτων τινί, ὦ Δάμι, οἱ παλαίειν τε καὶ παγκρατιάζειν ἀσκοῦσιν, ἄρα ἂν ἠξίους αὐτόν, εἰ μὲν Ὀλύμπια ἀγωνίζοιτο καὶ ἐς Ἀρκαδίαν ἴοι, γενναῖόν τε καὶ ἀγαθὸν εἶναι, καὶ νῆ Δί', εἰ Πύθια ἄγοιτο ἢ Νέμεα, ἐπιμελείσθαι τοῦ σώματος, ἐπειδὴ φανεροὶ οἱ ἀγῶνες καὶ τὰ σταδία ἐν σπουδαίῳ τῆς Ἑλλάδος, εἰ δὲ θύοι Φίλιππος Ὀλύμπια πόλεις ἡρηκῶς, ἢ ὁ τούτου παῖς Ἀλέξανδρος ἐπὶ ταῖς ἑαυτοῦ νίκαις ἀγῶνα ἄγοι, χεῖρον ἤδη παρασκευάζειν τὸ σῶμα καὶ μὴ φιλονίκως ἔχειν, ἐπειδὴ ἐν Ὀλύμπῳ ἀγωνιεῖται ἢ Μακεδονία ἢ Αἰγύπτῳ, ἀλλὰ μὴ ἐν Ἑλλησι καὶ σταδίοις τοῖς ἐκεῖ;" ὑπὸ μὲν δὴ τῶν λόγων τούτων ὁ Δάμις οὕτω διατεθῆναι φησιν, ὡς ξυγκαλύψασθαι τε ἐφ' οἷς αὐτὸς εἰρηκῶς ἔτυχε, παραιτεῖσθαι τε τὸν Ἀπολλώνιον ξυγγνώμην αὐτῷ ἔχειν, εἰ μήπω κατανενοηκῶς αὐτὸν ἐς ξυμβουλίαν τε καὶ περὶ τοιαύτην ὥρμησεν. ὁ δὲ ἀναλαμβάνων αὐτόν "θάρρει," ἔφη, "οὐ γὰρ ἐπίπληξιν ποιούμενος, ἀλλὰ τοῦ μὲν ὑπογράφων σοι ταῦτα εἶπον."

because he, at any rate, lives under the eyes of 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 boxing, 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."

## XXXV

CAP.  
XXXV

Ἄφικομένον δὲ τοῦ εὐνούχου καὶ καλοῦντος αὐτὸν παρὰ τὸν βασιλέα “ἀφίξομαι,” εἶπεν, “ἐπειδὰν τὰ πρὸς τοὺς θεοὺς εὖ μοι ἔχη.” θύσας οὖν καὶ εὐξάμενος ἀπήει, περιβλεπόμενός τε καὶ θαυμαζόμενος τοῦ σχήματος. ὡς δὲ ἔσω παρῆλθε, “δίδωμί σοι,” ἔφη ὁ βασιλεύς, “δέκα δωρεάς, ἄνδρα σε ἡγούμενος, οἷος οὐπω τις ἀπὸ Ἑλλήνων δεῦρ’ ἦλθεν.” ὁ δὲ ὑπολαβὼν “οὐ πάσας,” εἶπεν, “ὦ βασιλεῦ, παραιτήσομαι, μίαν δέ, ἣν ἀντὶ πολλῶν δεκάδων αἰροῦμαι, προθύμως αἰτήσω·” καὶ ἅμα τὸν περὶ τῶν Ἐρετριέων διῆλθε λόγον, ἀναλαβὼν ἀπὸ τοῦ Δάτιδος. “αἰτῶ οὖν,” ἔφη, “μὴ περικόπτεσθαι τοὺς ἀθλίους τούτους τῶν ὀρίων τε καὶ τοῦ λόφου, ἀλλὰ νέμεσθαι σφᾶς μέτρον τῆς γῆς, ὃ Δαρεῖος ἐνόμισε, δεινὸν γάρ, εἰ τῆς αὐτῶν ἐκπεσόντες μὴδ’ ἦν ἀντ’ ἐκείνης ἔχουσιν, ἔξουσιν.” ξυντιθέμενος οὖν ὁ βασιλεύς “Ἐρετριεῖς,” εἶπεν, “ἐς μὲν τὴν χθὲς ἡμέραν ἐμοῦ τε πολέμοιοι καὶ πατέρων ἐμῶν ἦσαν, ἐπειδὴ ὄπλων ποτὲ ἐφ’ ἡμᾶς ἤρξαν, καὶ παρεωρῶντο, ὡς τὸ γένος αὐτῶν ἀφανισθείη, λοιπὸν δὲ φίλοι τε ἀναγεγράφονται καὶ σατραπέυσει αὐτῶν ἀνὴρ ἀγαθός, ὃς δικαιοῦσει τὴν χώραν. τὰς δὲ ἐννέα δωρεάς,” ἔφη, “διὰ τί οὐ λήψῃ;” “ὅτι, ὦ βασιλεῦ,” εἶπεν, “οὐπω φίλους ἐνταῦθα ἐκτησάμην.” “αὐτὸς

## XXXV

Now when the eunuch arrived and summoned him before the king, he said: “I will come as soon as I have duly discharged my religious duties.” Accordingly he sacrificed and offered his prayer, and then departed, and everyone looked at him and wondered at his bearing. And when he had come within, the king said: “I present you with ten gifts, 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

CHAP.  
XXXVHe  
intercedes  
with the  
king in  
behalf  
of the  
Eretrians

FLAVIUS PHILOSTRATUS

CAP. XXXV δὲ οὐδενὸς δέη"; "φήσαντος· "τῶν γε τραγημάτων," ἔφη, "καὶ τῶν ἄρτων, ἃ με ἡδέως τε καὶ λαμπρῶς ἐστιᾶ."

XXXVI

CAP. XXXVI Τοιαῦτα δὴ λαλούντων πρὸς ἀλλήλους, κραυγὴ τῶν βασιλείων ἐξεφοίτησεν εὐνούχων καὶ γυναικῶν ἅμα· εἴληπτο δὲ ἄρα εὐνούχος τις ἐπὶ μᾶ τῶν τοῦ βασιλέως παλλακῶν ξυγκατακείμενός τε καὶ ὅποσα οἱ μοιχοὶ πράττων, καὶ ἦγον αὐτὸν οἱ ἀμφὶ τὴν γυναικωνίτιν ἐπισπῶντες τῆς κόμης, ὃν δὴ ἄγονται τρόπον οἱ βασιλέως δοῦλοι. ἐπεὶ δὲ ὁ πρεσβύτατος τῶν εὐνούχων ἐρῶντα μὲν τῆς γυναικὸς πάλαι ἤσθησθαι ἔφη, καὶ προειρηκέναι οἱ μὴ προσδιαλέγεσθαι αὐτῇ, μηδὲ ἄπτεσθαι δέρης ἢ χειρός, μηδὲ κοσμεῖν ταύτην μόνην τῶν ἔνδον, νῦν δὲ καὶ ξυγκατακείμενον εὐρηκέναι καὶ ἀνδριζόμενον ἐπὶ τὴν γυναῖκα, ὁ μὲν Ἀπολλώνιος ἐς τὸν Δάμιν εἶδεν, ὡς δὴ τοῦ λόγου ἀποδεδειγμένου, ὃς ἐφιλοσοφεῖτο αὐτοῖς περὶ τοῦ καὶ εὐνούχων τὸ ἐρᾶν εἶναι, ὁ δὲ βασιλεὺς πρὸς τοὺς παρόντας "ἀλλ' αἰσχρὸν γε," εἶπεν, "ὦ ἄνδρες, παρόντος ἡμῖν Ἀπολλωνίου περὶ σωφροσύνης ἡμᾶς, ἀλλὰ μὴ τοῦτον, ἀποφαίνεσθαι· τί οὖν κελεύεις, Ἀπολλώνιε, παθεῖν αὐτόν; "τί δὲ ἄλλο ἢ ζῆν;" εἶπε παρὰ τὴν πάντων ἀποκρινάμενος δόξαν. ἀνευθριάσας οὖν ὁ βασιλεὺς "εἶτα οὐ πολλῶν," ἔφη, "θανάτων ἄξιος, ὑφέρπων οὕτως

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here." "And do you yourself require nothing?" CHAP. XXXV 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

WHILE they were thus conversing with one another CHAP. XXXVI a hubbub was heard to proceed from the palace, of eunuchs and women shrieking all at once. And Incident illustrative of the manners of Eunuchs 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. The 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

FLAVIUS PHILOSTRATUS

CAP. XXXVI τὴν εὐνήν τὴν ἐμήν;” “ἀλλ’ οὐχ ὑπὲρ ξυγνώμης,” ἔφη, “βασιλεῦ, ταῦτα εἶπον, ἀλλ’ ὑπὲρ τιμωρίας, ἣ ἀποκναίσει αὐτόν· εἰ γὰρ ζήσεται νοσῶν καὶ ἀδυνάτων ἀπτόμενος, καὶ μήτε σῖτα μήτε ποτὰ ἦσει αὐτόν μήτε θεάματα, ἃ σέ τε καὶ τοὺς σοι συνόντας εὐφρανεῖ, πηδήσεται τε ἡ καρδία θαμὰ ἐκθρώσκοντος τοῦ ὕπνου, ὃ δὴ μάλιστα περὶ τοὺς ἐρῶντάς φασι γίνεσθαι, καὶ τίς μὲν οὕτω φθόη τήξει αὐτόν, τίς δὲ οὕτω λιμὸς ἐπιθρύψει τὰ σπλάγχνα; εἰ δὲ μὴ τῶν φιλοψύχων εἴη τις αὐτός, ὧ βασιλεῦ, δεήσεται σου ποτε καὶ ἀποκτεῖναι αὐτόν, ἢ ἑαυτόν γε ἀποκτενεῖ, πολλὰ ὀλοφυρόμενος τὴν παρούσαν ταύτην ἡμέραν, ἐν ἣ μὴ εὐθύς ἀπέθανε.” τοῦτο μὲν δὴ τοιοῦτον τοῦ Ἀπολλωνίου καὶ οὕτω σοφόν τε καὶ ἡμερον, ἐφ’ ᾧ ὁ βασιλεὺς ἀνήκε τὸν θάνατον τῷ εὐνούχῳ.

XXXVII

CAP. XXXVII Μέλλων δὲ ποτε πρὸς θήρα γίνεσθαι τῶν ἐν τοῖς παραδείσοις θηρίων, ἐς οὓς λέοντες τε ἀποκείνται τοῖς βαρβάροις καὶ ἄρκτοι καὶ παρδάλεις, ἡξίου τὸν Ἀπολλώνιον παρατυχεῖν οἱ θηρῶντι, ὃ δὲ “ἐκλέλῃσαι, ὧ βασιλεῦ,” ἔφη, “ὅτι μηδὲ θύοντί σοι παρατυγχάνω; καὶ ἄλλως οὐχ ἡδὺ θηρίοις βεβασανισμένοις καὶ παρὰ τὴν φύσιν τὴν ἑαυτῶν δεδουλωμένοις ἐπιτίθεσθαι.” ἐρομένου δὲ αὐτόν τοῦ βασιλέως, πῶς ἂν βεβαίως καὶ

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think he deserves to die many times for thus trying to usurp my rights?” “Nay, but my answer, O 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 in the parks in which the barbarians keep lions and bears and leopards, and he asked Apollonius to accompany him on the chase, but the latter replied: “You have forgotten, O king, that I never attend you, even when you are sacrificing. And moreover, it is no pleasure to me to attack animals that have been ill-treated and enslaved in violation of their nature.” And the king asking him what was the most stable and secure way of governing, Apollonius answered:

CHAP. XXXVII Apollonius composes the king's quarrel with the Romans over certain frontier villages

ἀσφαλῶς ἄρχοι, “πολλούς,” ἔφη, “τιμῶν, πιστεύων δὲ ὀλίγοις.” πρεσβευομένου δὲ ποτε τοῦ τῆς Συρίας ἄρχοντος περὶ κωμῶν, οἶμαι, δύο προσοίκων τῷ Ζεύγματι, καὶ φάσκοντος ὑπακηκοέναι μὲν αὐτὰς Ἀντιόχῳ καὶ Σελεύκῳ πάλαι, νῦν δὲ ὑπ’ αὐτῷ εἶναι Ῥωμαίοις προσηκούσας, καὶ τοὺς μὲν Ἀραβίους τε καὶ Ἀρμενίους μὴ ἐνοχλεῖν τὰς κώμας, αὐτὸν δὲ ὑπερβαίνοντα τσαύτην γῆν καρποῦσθαι σφᾶς, ὡς αὐτοῦ μᾶλλον ἢ Ῥωμαίων οὔσας, μεταστησάμενος ὁ βασιλεὺς τοὺς πρέσβεις “τὰς μὲν κώμας ταύτας,” ἔφη, “Ἀπολλώνιε, ξυνεχώρησαν τοῖς ἐμοῖς προγόνοις οἱ βασιλεῖς, οὓς εἶπον, τροφῆς ἕνεκα τῶν θηρίων, ἃ παρ’ ἡμῖν ἀλισκόμενα φοιτᾷ ἐς τὴν ἐκείνων διὰ τοῦ Εὐφράτου, οἱ δ’, ὥσπερ ἐκλαθόμενοι τούτου καινῶν τε καὶ ἀδίκων ἄπτονται. τίς οὖν φαίνεται σοι τῆς πρεσβείας ὁ νοῦς;” “μέτριος, ὦ βασιλεῦ,” ἔφη, “καὶ ἐπιεικής, εἰ, ἃ δύνανται καὶ ἄκοντος ἔχειν ἐν τῇ ἑαυτῶν ὄντα, βούλονται παρ’ ἐκόντος εὐρίσκεισθαι μᾶλλον.” προσετίθει δὲ καὶ τὸ μὴ δεῖν ὑπὲρ κωμῶν, ὧν μείζους κέκτηνται τάχα καὶ ἰδιῶται, διαφέρεσθαι πρὸς Ῥωμαίους, καὶ πόλεμον οὐδ’ ὑπὲρ μεγάλων αἵρεσθαι. νοσοῦντι δὲ τῷ βασιλεῖ παρών, τσαυτὰ τε καὶ οὕτω θεῖα περὶ ψυχῆς διεξῆλθεν, ὡς τὸν βασιλέα ἀναπνεῦσαι, καὶ πρὸς τοὺς παρόντας εἰπεῖν, ὅτι “Ἀπολλώνιος οὐκ ὑπὲρ τῆς βασιλείας μόνης ἀφροντιστεῖν εἴργασταί με, ἀλλὰ καὶ ὑπὲρ τοῦ θανάτου.”

“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: “O 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 can 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.

CAP.  
XXXIX

Πολλὰ τοιαῦτα πρὸς τὸν βασιλέα εἰπὼν καὶ τυ-  
χῶν αὐτοῦ προθύμου πράττειν ἃ ξυμβούλευεν, ἔτι  
καὶ τῆς πρὸς τοὺς μάγους ξυνουσίας ἰκανῶς ἔχων  
“ ἄγε, ὦ Δάμι,” ἔφη, “ ἐς Ἰνδοὺς ἴωμεν. οἱ μὲν γὰρ  
τοῖς Λωτοφάγοις προσπλεύσαντες ἀπήγοντο τῶν  
οἰκείων ἡθῶν ὑπὸ τοῦ βρώματος, ἡμεῖς δὲ μὴ γενό-  
μενοί τινος τῶν ἐνταῦθα καθήμεθα πλείω χρόνον  
τοῦ εἰκότος τε καὶ ξυμμέτρου.” “ κάμοι,” ἔφη ὁ  
Δάμις, “ ὑπερδοκεῖ ταῦτα· ἐπεὶ δὲ ἐνεθυμούμην τὸν  
χρόνον, ὃν ἐν τῇ λεαίνῃ διεσκέψω, περιέμενον ἀνυ-  
σθῆναι αὐτόν· οὐπω μὲν οὖν ἐξήκει πᾶς, ἐνιαυτὸς  
γὰρ ἡμῖν ἤδη καὶ μῆνες τέτταρες· εἰ δὲ ἤδη κομι-  
ζοίμεθα, εὖ ἂν ἔχοι;” “ οὐδὲ ἀνήσει ἡμᾶς,” ἔφη, “ ὦ  
Δάμι, ὁ βασιλεὺς πρότερον ἢ τὸν ὄγδοον τελευτήσῃαι  
μῆνα· χρηστὸν γὰρ που ὀράς αὐτὸν καὶ κρείττω ἢ  
βαρβάρων ἄρχειν.”

## XL

CAP.  
XL

Ἐπεὶ δὲ ἀπαλλάττεσθαι λοιπὸν ἐδόκει καὶ  
ξυνεχώρησέ ποτε ὁ βασιλεὺς ἀπιέναι, ἀνεμνήσθη  
τῶν δωρεῶν ὃ Ἀπολλώνιος, ἃς ἀνεβάλλετο ἐς τ'  
ἂν φίλοι αὐτῷ γένωνται, καὶ “ ὦ βέλτιστε,”  
ἔφη, “ βασιλεῦ, τὸν ξένον οὐδὲν εὖ πεποίηκα  
καὶ μισθὸν ὀφείλω τοῖς μάγοις· σὺ οὖν ἐπιμελή-  
θητι αὐτῶν καὶ τοῦμὸν προθυμήθητι περὶ ἀνδρας  
σοφοὺς τε καὶ σοὶ σφόδρα εὖνους.” ὑπερησθεῖς

HE had addressed many such sayings to the king,  
and found him ready to do what he advised him; when  
finding that he had had enough of the society of  
the Magi, he said to Damis: “ Come, let us start for  
India. For the people who visited the lotus-eaters  
in their ships were seduced from their own home-  
principles by the food; but we, without tasting any  
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,  
would it 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.”

CHAP.  
XXXIX  
Is impatient  
to go on to  
India, but  
has to stay  
a year and  
eight  
months in  
Babylon

## XL

WHEN at last they were resolved on their departure  
and the king had consented that they should go  
away, Apollonius remembered the presents, which  
he had put off till he should have acquired friends,  
and he said: “ O excellent king, I have in no way  
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

CHAP.  
XL  
The king  
equips them  
for further  
travel

CAP. XL οὖν ὁ βασιλεὺς “τούτους μὲν αὐριον ζηλωτοὺς,” ἔφη, “καὶ μεγάλων ἡξιωμένους ἀποδείξω σοι, σὺ δ’ ἐπεὶ μηδενὸς δέη τῶν ἐμῶν, ἀλλὰ τούτοις γε ξυγχώρησον χρήματα παρ’ ἐμοῦ λαβεῖν καὶ ὅ τι βούλονται,” τοὺς ἀμφὶ τὸν Δάμιν δείξας. ἀποστραφέντων οὖν κάκείνων τὸν λόγον τούτου “ὄρας,” ἔφη, “ὦ βασιλεῦ, τὰς ἐμὰς χεῖρας, ὡς πολλαί τέ εἰσι καὶ ἀλλήλαις ὅμοιαι;” “σὺ δὲ ἀλλὰ ἡγεμόνα ἄγου,” ὁ βασιλεὺς ἔφη, “καὶ καμήλους, ἐφ’ ὧν ὀχήσεσθε, τὸ γὰρ μῆκος τῆς ὁδοῦ κρεῖττον ἢ βαδίσαι πᾶσαν.” “γιγνέσθω,” ἔφη, “ὦ βασιλεῦ, τοῦτο, φασὶ γὰρ τὴν ὁδὸν ἄπορον εἶναι μὴ οὕτως ὀχουμένῳ, καὶ ἄλλως τὸ ζῶον εὐσιτόν τε καὶ ῥάδιον βόσκειν, ὅπου μὴ χιλὸς εἶη. καὶ ὕδωρ δέ, οἶμαι, χρὴ ἐπισιτίσασθαι καὶ ἀπάγειν αὐτὸ ἐν ἀσκοῖς, ὥσπερ τὸν οἶνον.” “τριῶν ἡμερῶν,” ἔφη ὁ βασιλεὺς, “ἄνυδρος ἡ χώρα, μετὰ ταῦτα δὲ πολλὴ ἀφθονία ποταμῶν τε καὶ πηγῶν, βαδίζειν δὲ δεῖ τὴν ἐπὶ Καυκάσου, τὰ γὰρ ἐπιτήδεια ἀφθονα καὶ φίλη ἡ χώρα.” ἐρομένου δὲ αὐτὸν τοῦ βασιλέως ὅ τι αὐτῷ ἀπάξει ἐκεῖθεν. “χαρίεν,” ἔφη, “ὦ βασιλεῦ, δῶρον ἢν γὰρ ἡ συνουσία τῶν ἀνδρῶν σοφώτερόν με ἀποφήνη, βελτίων ἀφίξομαί σοι ἢ νῦν εἰμι.” περίβαλεν ὁ βασιλεὺς ταῦτα εἰπόντα καὶ “ἀφίκοιο,” εἶπε, “τὸ γὰρ δῶρον μέγα.”

was more than delighted, and said : “ I will show you <sup>CHAP.</sup> to-morrow how much men envy them and what great <sup>XL</sup> rewards I 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 money and what else 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, “ O 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 even where there is no herbage. 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.”