

ORATION VIII



## INTRODUCTION TO ORATION VIII

THE Eighth Oration is a "speech of consolation" (*παραμυθητικὸς λόγος*), a familiar type of Sophistic composition. In consequence of the attacks on Sallust by sycophants at court, and moreover jealous of his friendship with Julian, Constantius ordered him to leave Gaul. In this discourse, which was written before the open rupture with Constantius, Julian alludes only once and respectfully to his cousin. But Asmus thinks he can detect in it a general resemblance to the Thirteenth Oration of Dio Chrysostom, where Dio tries to comfort himself for his banishment by the tyrant Domitian, and that Sallust was expected to appreciate this and the veiled attack on Constantius. Julian addresses the discourse to himself, but it was no doubt sent to Sallust.

After Julian's accession Sallust was made prefect in 362 and consul in 363. He was the author of a manifesto of Neo-Platonism, the treatise *On the Gods and the World*, and to him was dedicated Julian's Fourth Oration.<sup>1</sup>

<sup>1</sup> cf. vol. i. p. 351.

## ΙΟΥΛΙΑΝΟΥ ΚΑΙΣΑΡΟΣ

ΕΠΙ ΤΗ ΕΞΟΔΩ ΤΟΥ ΑΓΑΘΟΤΑΤΟΥ ΣΑΛΟΥΣΤΙΟΥ 240  
ΠΑΡΑΜΥΘΗΤΙΚΟΣ ΕΙΣ ΕΑΥΤΟΝ

Ἄλλ' εἰ μὴ καὶ πρὸς σὲ διαλεχθείην ὅσα πρὸς ἑμαυτὸν διελέχθην, ἐπειδὴ σε βαδίζεις ἐπυθόμην χρῆναι παρ' ἡμῶν, ἔλαττον ἔχειν οἰήσομαι πρὸς παραψυχὴν, ὧ φίλε ἑταῖρε, μᾶλλον δὲ οὐδὲ τὴν ἀρχὴν πεπορίσθαι τινὰ ῥαστώνην ἑμαυτῷ νομιῶ, ἧς σοί γε οὐ μεταδέδωκα. κοινωνήσαντας γὰρ B ἡμᾶς ἀλλήλοις πολλῶν μὲν ἀλγεινῶν, πολλῶν δὲ ἡδέων ἔργων τε καὶ λόγων, ἐν πράγμασιν ἰδίοις τε καὶ δημοσίοις, οἴκοι καὶ ἐπὶ στρατοπέδου, κοινὸν<sup>1</sup> εὐρίσκεσθαι χρῆ τῶν παρόντων, ὁποῖά ποτ' ἂν ἦ, παιώνιον ἄκος. ἀλλὰ τίς ἂν ἡμῖν ἢ τὴν Ὀρφέως μιμήσαιτο<sup>2</sup> λύραν ἢ τοῖς Σειρήνων ἀντηχήσειε<sup>3</sup> μέλεσιν ἢ τὸ νηπευθὲς ἐξεύροι φάρμακον; εἴτε λόγος ἦν ἐκείνο πλήρης Αἰγυπτίων διηγημάτων, εἴθ' ὅπερ αὐτὸς ἐποίησεν, ἐν τοῖς ἐπομένοις ἐνυφῆνας τὰ Τρωικὰ πάθη, C τοῦτο τῆς Ἑλένης παρ' Αἰγυπτίων μαθούσης, οὐχ ὅσα Ἕλληνες καὶ Τρῶες ἀλλήλους ἔδρασαν, ἀλλὰ ποταποὺς εἶναι χρῆ τοὺς λόγους, οἱ τὰς μὲν

<sup>1</sup> κοινὸν Wright, καινὸν Hertlein, MSS.

<sup>2</sup> ἂν—μιμήσαιτο Hertlein suggests, μιμήσεται MSS.

<sup>3</sup> ἀντηχήσειε Hertlein suggests, ἀντηχήσει MSS,

## A CONSOLATION TO HIMSELF UPON THE DEPARTURE OF THE EXCELLENT SALLUST

AH, my beloved comrade, unless I tell you all that I said to myself when I learned that you were compelled to journey far from my side, I shall think I am deprived of some comfort; or rather, I shall consider that I have not even begun to procure some assuagement for my grief unless I have first shared it with you. For we two have shared in many sorrows and also in many pleasant deeds and words, in affairs private and public, at home and in the field, and therefore for the present troubles, be they what they may, we must needs discover some cure, some remedy that both can share.

But who will imitate for us the lyre of Orpheus, who will echo for us the songs of the Sirens or discover the drug nepenthe?<sup>1</sup> Though that was perhaps some tale full of Egyptian lore or such a tale as the poet himself invented, when in what follows he wove in the story of the sorrows of the Trojans, and Helen had learned it from the Egyptians; I do not mean a tale of all the woes that the Greeks and Trojans inflicted on one another, but rather tales such as

<sup>1</sup> *Odyssey* 4. 227; a sophistic commonplace; cf. 412 D, Themistius 357 A; Julian seems to mean that the nepenthe was not really a drug but a story told by Helen.

THE ORATIONS OF JULIAN, VIII

ἀλγηδόνας ἀφαιρήσουσι τῶν ψυχῶν, εὐφροσύνης  
 δὲ καὶ γαλήνης αἴτιοι καταστήσονται. καὶ γάρ  
 πως ἔοικεν ἡδονὴ καὶ λύπη τῆς αὐτῆς κορυφῆς  
 ἐξῆφθαι καὶ παρὰ μέρος ἀλλήλαις ἀντιμεθί- 241  
 στασθαι. τῶν προσπιπτόντων δὲ καὶ τὰ λίαν  
 ἐργώδη φασὶν οἱ σοφοὶ τῷ νοῦν ἔχοντι φέρειν  
 οὐκ ἐλάττονα τῆς δυσκολίας τὴν εὐπάθειαν, ἐπεὶ  
 καὶ τὴν μέλιτταν ἐκ τῆς δριμυτάτης πόας τῆς  
 περὶ τὸν Ὑμηττὸν φυομένης γλυκεῖαν ἀνιμᾶσθαι  
 δρόσον καὶ τοῦ μέλιτος εἶναι δημιουργόν. ἀλλὰ  
 καὶ τῶν σωμάτων ὅσα μὲν ὑγιεινὰ καὶ ῥωμαλέα  
 καθέστηκεν, ὑπὸ τῶν τυχόντων τρέφεται σιτίων, B  
 καὶ τὰ δυσχερῆ δοκοῦντα πολλάκις ἐκείνοις οὐκ  
 ἀβλαβῆ μόνον, ἀλλὰ καὶ τῆς ἰσχύος αἴτια  
 γέγονεν· ὅσοις δὲ πονηρῶς ἔχει φύσει καὶ τροφῇ  
 καὶ ἐπιτηδεύσει τὸ σῶμα, τὸν πάντα βίου νοση-  
 λευομένοις, τούτοις καὶ τὰ κουφότατα βαρυτάτας  
 εἶωθε προστιθέναι βλάβας. οὐκοῦν καὶ τῆς δια-  
 νοίας ὅσοι μὲν οὕτως ἐπεμελήθησαν, ὡς μὴ  
 παμπονήρως ἔχειν, ἀλλ' ὑγιαίνειν μετρίως, εἰ  
 καὶ μὴ κατὰ τὴν Ἀντισθένης καὶ Σωκράτους  
 ῥώμην μηδὲ τὴν Καλλισθένης ἀνδρείαν μηδὲ C  
 τὴν Πολέμωνος ἰπάθειαν, ἀλλ' ὥστε δύνασθαι  
 τὸ μέτριον ἐν τοῖς τοιούτοις αἰρεῖσθαι, τυχὸν ἂν  
 καὶ ἐν δυσκολωτέροις εὐφραίνοντο.

Ἐγὼ τοι καὶ αὐτὸς πείραν ἐμαυτοῦ λαμβάνων,  
 ὅπως πρὸς τὴν σὴν πορείαν ἔχω τε καὶ ἔξω,  
 τοσοῦτον ὠδυνήθην, ὅσον ὅτε πρῶτον τὸν ἐμαυτοῦ  
 καθηγεμόνα κατέλιπον οἴκοι· πάντων γὰρ ἀθρώως  
 εἰσῆει με μνήμη, τῆς τῶν πόνων κοινωνίας, ὧν  
 ἀλλήλοις συνδιηνέγκαμεν, τῆς ἀπλάστου καὶ

## TO SALLUST

they must be that will dispel the griefs of men's souls and have power to restore cheerfulness and calm. For pleasure and pain, methinks, are connected at their source<sup>1</sup> and succeed each other in turn. And philosophers assert that in all that befalls the wise man the very greatest trials afford him as much felicity as vexation; and thus, as they say, does the bee extract sweet dew from the bitterest herb that grows on Hymettus and works it into honey.<sup>2</sup> Even so bodies that are naturally healthy and robust are nourished by any kind of food, and food that often seems unwholesome for others, far from injuring them, makes them strong. On the other hand, the slightest causes usually inflict very serious injuries on persons who by nature or nurture, or owing to their habits, have an unsound constitution and are lifelong invalids. Just so with regard to the mind: those who have so trained it that it is not altogether unhealthy but moderately sound, though it do not indeed exhibit the vigour of Antisthenes or Socrates, or the courage of Callisthenes, or the imperturbability of Polemon, but so that it can under the same conditions as theirs adopt the golden mean, they, I say, will probably be able to remain cheerful in more trying conditions.

For my part, when I put myself to the proof to find out how I am and shall be affected by your departure, I felt the same anguish as when at home I first left my preceptor.<sup>3</sup> For everything flashed across my mind at once; the labours that we shared and endured together; our unfeigned and candid conversation; our innocent and upright intercourse;

<sup>1</sup> Plato, *Phaedo* 60 B.

<sup>2</sup> Cf. *Oration* 2. 101 A.

<sup>3</sup> Mardonius.

# END OF SAMPLE TEXT



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