

CLCS4009

READING ANTIQUITY: A SURVEY
OF ANCIENT LITERATURE



Lecture 15:
Being Greek in
Rome: *Paideia*
(The Second
Sophistic)

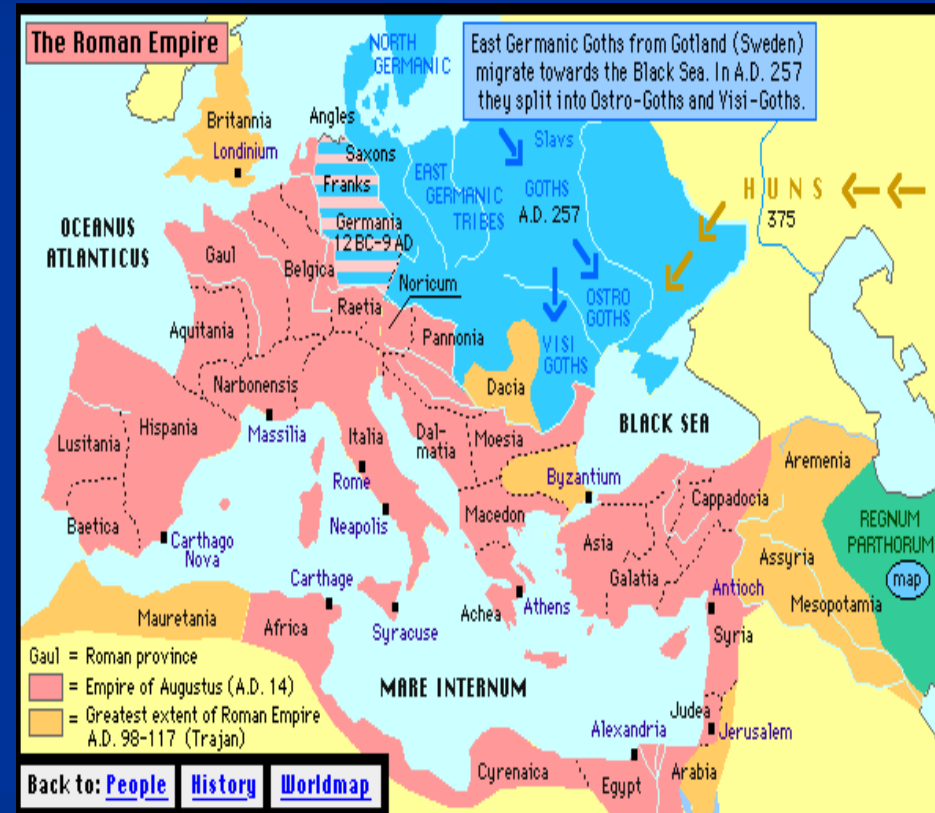
Dr. Crystal Addey

PLEASE NOTE:

- This afternoon: **Lecture 16 Workshop: Philosophical Discourse and Letter Collections: Plutarch's *Moralia*:** Please make sure that you print out and read the Workshop Sheet available on Moodle – bring it to the lecture this afternoon with you.
- Next week: Please note that there will be no lectures next week on Thursday 13 December for Reading Antiquity .

Historical Background

- 146 BC: Sack of Corinth
- 46 BC: Greece a Roman Province
- 31 BC: Battle of Actium
- 27 BC: Augustus re-establishes Achaia
- 66 AD: Nero 'frees' Achaia
- 70 AD: Vespasian re-establishes Achaia



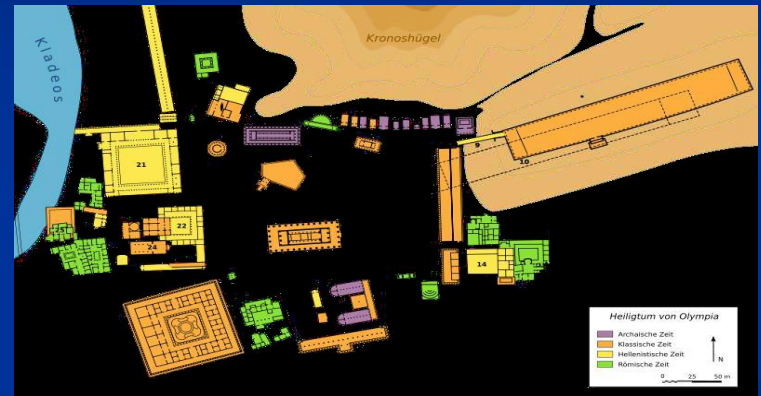
Cultural Background

■ Romanising Greece:

- Cf. Nero at the Games
- The Athenian Agora

■ Hellenising Rome:

- Captive Greece took captive her fierce conqueror [Horace , *Epistulae* 2.1.156]
- Others may perfect the arts of sculpture, oratory and astronomy, but you, Roman, remember to rule peoples with empire. [Virgil, *Aeneid* 6.851-2]



The Second Sophistic

- Philostratus of Lemnos' *Lives of the Sophists*
 - First Sophistic and Gorgias
 - Second Sophistic, Aeschines and the First-Third Centuries AD
- Sophistic Theatre
 - Impersonation of historical and fictional figures
 - Improvisation vs. Practiced
 - Political vs. Depoliticised

Paideia

■ παιδεία

- *LSJ: rearing of a child; training and teaching; education*
- Education / Culture / Social Status

■ Greeks and Non-Greeks

"Yes, by Zeus," answered Damis, "at any rate of the things that are necessary for myself; for when I first met with Apollonius here, he at once struck me as full of wisdom and cleverness and sobriety and of true endurance; but when I saw that he also had a good memory, and that he was very learned and entirely devoted to the love of learning, he became to me something superhuman; and I came to the conclusion that if I stuck to him I should be held a wise man instead of an unwise philistine, and an educated man instead of a savage; and I saw that, if I followed him and shared his pursuits, I should visit the Indians and visit you, and that I should be turned into a Hellene by him and be able to mix with the Hellenes. [Philostratus, *Life of Apollonius* 3.83]

Paideia: Atticisms vs. Asianisms

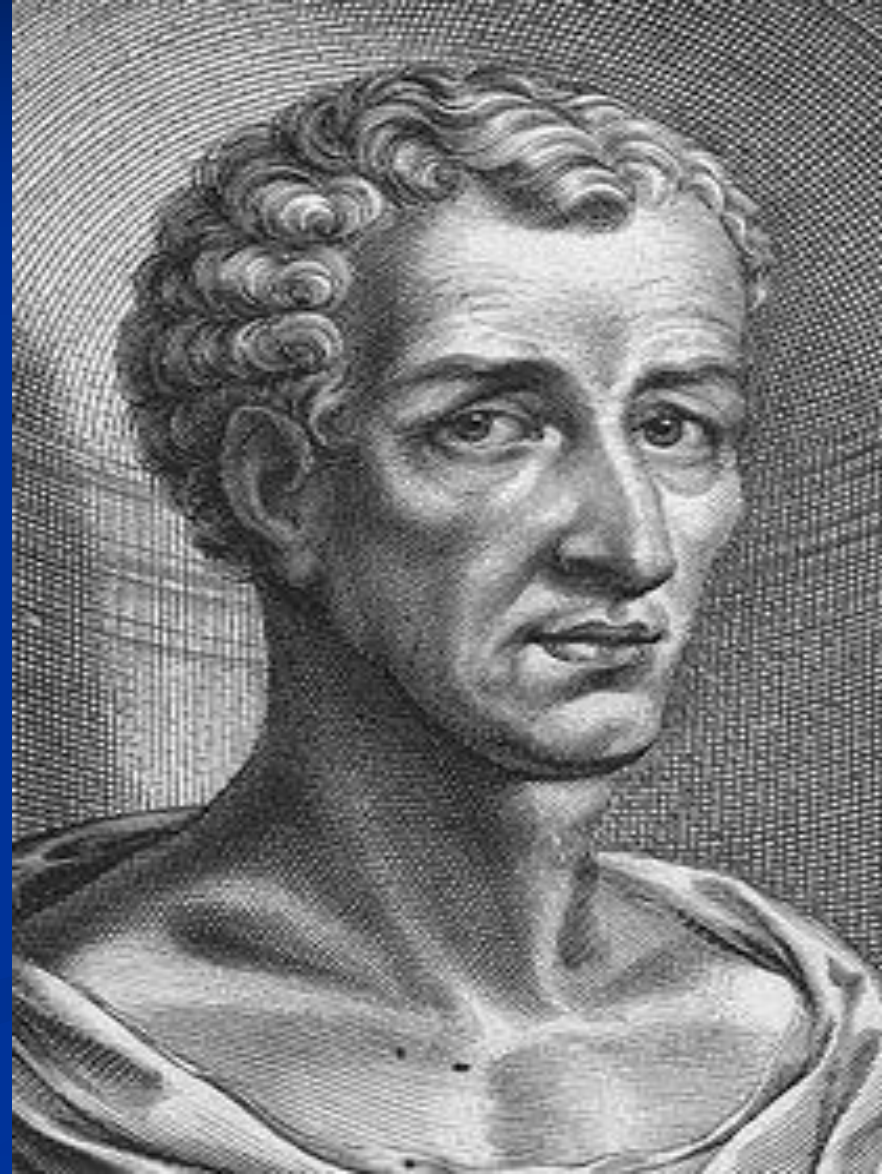
In the period before us, the philosophical rhetoric was subverted: trampled underfoot, made to suffer terrible insults. Since the death of Alexander of Macedon, it began to gradually waste away and die; in our time, it has all but finally disappeared. Another form has usurped its place, unbearable in its theatrical shamelessness, unmanageable, lacking in philosophy or any other freeborn education, secretly manipulating the ignorance of the people [...] in every city –and nowhere less than in those that are full of education (that is the worst of all evils) –the ancient Attic, indigenous Muse has taken on the garb of the dishonoured, exiled from her own property; the other, who arrived yesterday or the day before from one of the pits of Asia (a Mysian perhaps, or Phrygian, or some Carian horror) has seen fit to set up home in Greek cities, driving the former out from their common property: the ignorant driving out the philosophical, the lunatic driving out the sane. [Dionysius of Halicarnassus, *On the Ancient Orators* 1]

Dangers of Paideia: Satire

■ Lucian of Samosata

- Two women had hold of my hands, and were trying vehemently and persistently to draw me each her way; I was nearly pulled in two with their contention; now one would prevail and all but get entire possession of me, now I would fall to the other again, All the time they were exchanging loud protests: 'He is mine, and I mean to keep him;' 'Not yours at all, and it is no use your saying he is.'

[Lucian, *the Dream*6]



Dangers of Padeia: Satire

Let me tell you, that you are choosing the worst way to attain your object. You think that by buying up all the best books you can lay your hands on, you will pass for a man of literary tastes: not a bit of it; you are merely exposing thereby your own ignorance of literature. Why, you cannot even buy the right things: any casual recommendation is enough to guide your choice; you are as clay in the hands of the unscrupulous amateur, and as good as cash down to any dealer. How are you to know the difference between genuine old books that are worth money, and trash whose only merit is that it is falling to pieces? ...Your eyes, to be sure, are open; you do see your books, goodness knows, see them till you must be sick of the sight; you even read a bit here and there, in a scrambling fashion, your lips still busy with one sentence while your eyes are on the next. But what is the use of that? You cannot tell good from bad: you miss the writer's general drift, you miss his subtle arrangements of words: the chaste elegance of a pure style, the false ring of the counterfeit,--'tis all one to you. Are we to understand that you possess literary discernment without the assistance of any study? And how should that be? [Lucian, *The Uneducated Bookseller* 1-3]

Plutarch: Life

- Born around 40-45 AD and lived in Charonea in Boeotia until his death around 120 AD (shortly after the accession of the emperor Hadrian).
- An aristocrat: his or his wife's family traced their ancestry to the ancient heroes of Boeotia.
- When he was about 50, he became one of the priests of Apollo at Delphi.
- A philosopher: a Platonist philosopher.

Deep understanding: Plutarch

■ Moralia and Parallel Lives

For it is not Histories that I am writing, but Lives; and in the most illustrious deeds there is not always a manifestation of virtue or vice, nay, a slight thing like a phrase or a jest often makes a greater revelation of character than battles when thousands fall, or the greatest armaments, or sieges of cities. [*Life of Alexander*1.1]

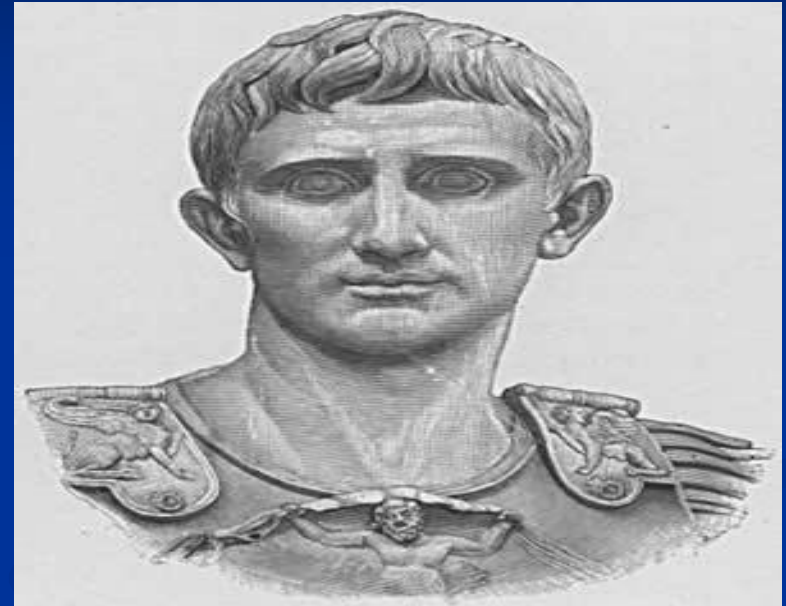
■ *Moralia*: “moral works” – studies on politics, philosophy, religion and literature. Treatises include: *On Isis and Osiris*, *Virtues in Women* (both dedicated to Clea, a priestess), *Table Talk*, *On the Decline of Oracles*, *The E at Delphi* (and many more!).



Ta sage instruction sert de riche couronne
A Trajan, esleué par dessus tous humains.
Si les grands te porroient au cœur & dans leurs mains,
Vertu viuroit au lieu de Venus & Bellone

Going deeper: *Life of Antony*

- Setting up of virtues and vices
- Contribution to character and actions
- Complexity shines through
- Antony



Antony gave brilliant promise in his youth, they say, until his intimate friendship with Curio fell upon him like a pest. For Curio himself was unrestrained in his pleasures, and in order to make Antony more manageable, engaged him in drinking bouts, and with women, and in immoderate and extravagant expenditures. [*Life of Antony* 2.3]



Questions?

Further Reading: The Second Sophistic

- Anderson, G. *The Second Sophistic: A Cultural Phenomenon in the Roman Empire*. London: Routledge, 1993, pp. 47-68 and 86-100.
[Netlibrary: www.netlibrary.com]
- Whitmarsh, T. *The Second Sophistic*, Greece & Rome New Surveys in the Classics No. 35, Oxford, 2005.
- Whitmarsh, T. *Ancient Greek Literature*, Cambridge, 2004: Chapter 9: Reading from the Archive: Roman Greece.

Further Reading: Plutarch

- Sarah B. Pomeroy (ed.), *Plutarch's Advice to the Bride and Groom and a Consolation to His Wife*, New York and Oxford: Oxford University Press, 1999.
- Simon Swain, "Plutarch's Moral Program," in Sarah B. Pomeroy (ed.), *Plutarch's Advice to the Bride and Groom and a Consolation to His Wife*, New York and Oxford: Oxford University Press, 1999, pp. 85-96.
- Philip A. Stadter, "*Philosophos kai Philandros*: Plutarch's View of Women in the *Moralia* and the *Lives*," in Sarah B. Pomeroy (ed.), *Plutarch's Advice to the Bride and Groom and a Consolation to His Wife*, New York and Oxford: Oxford University Press, 1999, pp.173-1

PLEASE NOTE:

- This afternoon: **Lecture 16 Workshop: Philosophical Discourse and Letter Collections: Plutarch's *Moralia*:** Please make sure that you print out and read the Workshop Sheet available on Moodle – bring it to the lecture this afternoon with you.
- Next week: Please note that there will be no lectures next week on Thursday 13 December for Reading Antiquity .