**End of the Persian, Macedonian, Syrian and Ptolemaic dynasties** **{T360} < GM, PsS**

228.1 Now the learned and expert historian Eusebius, in his Canons, going summarily through the Antiochians and Seleucids and Ptolemies and the high priests who held office after the return from Babylon, says this. For Alexander the king of the Macedonians, in the sixth year of his reign, overcame Darius the son of Arsamos and dismantled the dynasty of the Persians that had **{B339}** endured 230 years from Cyrus until Darius.

The kingdom of the Macedonians lasted 518 years from Kranaos to Alexander; on his death in Babylon, Philip succeeded to the rule of Macedonia, Antigonos to that of Asia, Ptolemy son of Lagos to that of Egypt, and Seleucus son of Nikanor to that of Syria. It was he who built two cities in the region of Cilicia and another in Syria; Seleukeia he named after himself, Antioch after his son, Laodikeia after his daughter. And the rulers of Syria after Alexander are these: Seleukos son of Nikanor, Antiochos surnamed Soter, Antiochos the illegitimate, Seleukos Kallinikos, Alexander Antiochos, Seleukos Philopater, Antiochos Epiphanes, who dismissed Onias the high priest of the Jews from office and tried to convert the whole nation from its traditional religion. And having desecrated the Temple he declared it a temple of Olympian Zeus, and inflicting cruel tortures on the people he forced them to Hellenise. It was under him that the Macchabees were martyred. Judas surnamed Macchabaeus cleansed the temple of impurities after it had lain empty for three years, and renewed the country. After that Antiochos Eupator reigned, Demetrios Seleukos, Alexandros son of Bales, Demetrios son of Nikanor, Antiochos Tryphon, Ptolemy, Antiochos Sidites, **{T361}** Demetrios, Antiochos the Hook-nosed, Antiochos Kyzikenos, Seleukos the son of the Hook-nosed, under whom Antioch was taken by the Romans and the royal line of Syria was abolished, having lasted 250 years. **{B340}**

228.2 The rulers of Egypt after Alexander are these: Ptolemy son of Lagos, under whom Menander the comic and Theophrastos the philosopher became well known; Ptolemy Philadelphos, under whom the 70 learned Jews translated the Law; Ptolemy Euergetes, under whom flourished Jesus the son of Sirach, who composed the All-virtuous Wisdom [Ecclesiasticus] for the Jews; Ptolemy Philopator, under whom the Hebrew people was taken captive into Egypt — he suffered something like this: he ordered his assistants to prepare 500 elephants and to get them drunk on frankincense wine, so that they would kill the Jews. But the Jews prayed, and the elephants charged their own soldiers and citizens and destroyed a great crowd of them in their overflowing mania. And thus unexpectedly the Jews were saved and were sent back unharmed to their own lands, thanking the beneficent God. Next ruled Ptolemy surnamed Soter, Ptolemy Alexander, Ptolemy his brother, Ptolemy Dionysios, Cleopatra his daughter — whom Augustus killed in the 14th year of his reign and took control of Egypt, abolishing the reign of the Ptolemies that had lasted 290 years.

**Alexander visits Jerusalem**

228.3 After the return from Babylon, the high priests who lead [the Jewish nation] were these: Jesus, Iosedek[[1]](#footnote-1) with Zorobabel, Jacob the son of Jesus, Iliasimos son of Iakimos, Iodae son of Iosebos, Ioannes son of Iodae, Iadous, under whom Alexander worshipped God in Jerusalem, **{B341}** for amazed at the strange sight of the high priest’s robes, he stepped down from his chariot, worshipped the divine name and embraced the high priest; and along with the high priest all the Jews with one voice genuinely returned his embrace. With the kings [royal family?] of Syria and everyone else stunned and thinking that Alexander’s mind was addled, and General Parmenion wondering why he had fallen and **{T362}** worshipped just like any of his subjects, Alexander said:

‘I worshipped not the high priest but the God that is honoured by him, who has promised help against our opponents. For when I was thinking about the campaign against the Persians and had taken fright at the size of their dynasty, God appeared to me in a dream looking like this high priest, and he bade me take courage and hold firm in my resolve, saying “for in you I will end the Persian dynasty.” So when I saw this man in these robes and recalled the vision I had had in my sleep, naturally I worshipped.’

Saying this, and taking the high priest by the hand, with the other priests following, he went into the city of Jerusalem. The scribes brought the book of Daniel and explained the prophecy to him, that one of the Macedonians must capture the kingdom of the Persians. With which he was even more pleased and became delighted, and going into the temple, he sacrificed to God under the direction of the high priest, honoured the high priest and all the priests **{B342}** worthily, decorated the Temple with great and brilliant offerings, and went out against the Persians.[[2]](#footnote-2) And after Iadous was Ionias the son of Iadous, Eleazaros the son of Ionias, Simon, Ionaas Simon, Ianes called Hyrcanos, Aristoboulos, who was the first to add a royal crown to the office of high priest, Ianeas known as Alexandros, who was both king and high priest. Until him were the anointed leaders since Cyrus, lasting 483 years, which is 69 hebdomads of years, in accordance with Daniel’s saying ‘Know and understand that, from the going out of the words to respond and build Jerusalem until Christ is ruler, there will be seven sevens and sixty two sevens.’[[3]](#footnote-3) Which make 483 years. From Cyrus to Antiochus Epiphanes and that captivity there were 394 years.

**Chronology of the temple**

[[4]](#footnote-4)Next, he teaches us from when to start counting: not from the day of the return but from the going out of the words to respond and to build Jerusalem. It was not built under Cyrus but under Artaxerxes the Longarm. For after the descent Kambyses returned, then the Magi, and after them Dareios the son of **{T363}** Hystaspos, after whom Xerxes son of Dareios and Artabanes. Then Artaxerxes the Longarm reigned in Persia. In the twentieth year of his reign, Nehemias arose and raised the city, as Esdras narrated. From then there were 483 years until the destruction of the city, as Josephus the Hebrew testifies. **{B343}**

228.4 Josephus tells that on the very day of the Lord’s crucifixion,[[5]](#footnote-5) first banging noises were noticed coming out of the Temple, and then a very loud voice was heard from within the innermost Temple: ‘We are moving from here.’

**The end of Pontius Pilate < PsS**

229.1 As they who wrote about Roman affairs state, Pontius Pilate met with various disasters under Gaius Caesar and became his own murderer. They also say that Maria Magdalene approached Caesar against him on Christ’s behalf, and he locked him inside a new ox hide with a cock and a porcupine and an ape, as was the Roman custom, and killed him by leaving him out in the boiling sun. But others say that he was skinned alive and died in that way.

**End of the Herodian dynasty**

229.2 The rule of a foreign race over the Jews lasted one hundred years until the time of Agrippa the Younger, thus: Herod I, who slew the infants, 37 years; Archelaos his son, 9; Herod his brother, 24; Herod Agrippa, the maggot-eaten, 7; Agrippa the Younger his son, 27 years.[[6]](#footnote-6)

**The Jewish calendar < PsS**

229.3 The Jews reckon the month by the moon, that is, 29 and one half days. With the solar annual cycle being 365 and a quarter days, the lunar twelvemonth is **{T364}** 11 and one quarter days short. Because of this, the Jews insert three months extra in eight years; for eight times eleven and a quarter make a threemonth. **{B344}**

**Tiberius**

230.1 [[7]](#footnote-7)The aforementioned Tiberius, son of the Caesar, had Gaius as his nephew. Tiberius became an adherent of the astrologer Thrasylus, who was such a master of the profession that once when Tiberius was fed up with him and wanted to push him at once from a wall, they say that Thrasylus immediately grimaced. When Tiberius asked him the cause, he said that he felt a great crisis in his life was very near at that moment. Plutarch says that Tiberius was amazed and let him be.

230.2 [[8]](#footnote-8)Tiberius would write to the prefects of cities that:

‘if I write anything that was contrary to the laws, pay no attention to me in my ignorance.

He was also slow to replace prefects, in order to spare his subjects. When asked why, he told the story about the flies settling on someone wounded, and when someone else wanted to shoo them away, being prevented by the wounded person so that — as he said — others hungry for blood would not come.

231 < PsS Eusebius says that in the 15th year of Tiberius our Lord **{T365}** Jesus Christ was baptized, in accordance with the gospel, and underwent his saving passion in the 18th year, in 5539 AM.[[9]](#footnote-9) And Josephus writes the following about the John the Baptist: ‘Some Jews think that Herod’s army was destroyed by God and that he paid a very just price in retribution for John who was called the baptist. For Herod killed this good man who called on the Jews to practise virtue and act with justice towards one another **{B345}** and with piety towards God and to undergo baptism.’[[10]](#footnote-10) Concerning Christ, he also said that the wise man Jesus was around at this time, if indeed he must be called a man; for he performed marvellous works and was a teacher of men who happily accepted the truth; for Christ led many Greeks too. After Pilate crucified him, the disciples who had earlier loved him did not stop preaching about him. For on the third day he appeared to them alive again, with the divinely inspired prophets testifying and saying these things and other wondrous things about him.[[11]](#footnote-11) This Tiberius, having heard the marvellous things about Christ, wanted to declare him a god by royal proclamation, but he was opposed in this by the senate, as indeed Eusebius says.[[12]](#footnote-12) **{T366}**

232 <PsS Under Tiberius, after the ascension of our Lord and God, Matthias was elected by the apostles in place of the traitor.[[13]](#footnote-13) Which Judas, after the hanging, was begged and counselled every single day by the apostles to repent; and not persuaded, when Christ was taken up, when he heard, he immediately swelled up and his stomach burst open[[14]](#footnote-14) and he died. Had he come to repent, He who wishes all to be saved would not have rejected him.

233 <PsS+ Tiberius was brusque in manner and disposition and had a weakness for wine. So the Romans called him *empebarion* [*Biberius* Caldius Mero for Tiberius Claudius Nero], which **{B346}** in their language means wine-bibber. When he was sick, Gaius his nephew covered him with many blankets and suffocated him.[[15]](#footnote-15)

**Caligula <PsS**

234.1 Gaius Julius Caesar [Caligula] held power for 7 years. He was a very extreme fornicator.[[16]](#footnote-16) Passing one day through the marketplace and seeing mud on the street, he led forth the future emperor Flavius Vespasianus, who was then the market prefect [*aedile*], and for neglecting public spaces he ordered the mud to be thrown at his clothes; which was a sign that he would take over public affairs in disorder.

234.2 During the reign of this Gaius, [Herod] Agrippa [was] king of Judaea and Simon Magus was baptized by Philip, one of the seven deacons.

**Claudius {T367} <PsS, GM**

235.1 Gaius, in turn, was slain by Claudius. [[17]](#footnote-17)During his reign, the first gentile, Cornelius, was baptised by Peter, and Paul, the vessel of election, was appointed an apostle through the revelation of Jesus Christ. [[18]](#footnote-18)Claudius reigned 13 years and 9 months.

235.2 Being timorous, he had everyone approaching him searched, lest they had a dagger. Even at symposia armed men stood guard at his side; whence this became the practice with subsequent emperors as well.

235.3 During his reign lived Apollonius Tyaneus,[[19]](#footnote-19) a Pythogorean philosopher, a sorcerer. He went to Byzantium at the request of the inhabitants and cast spells on snakes and scorpions so that they would not bite, mosquitos that they not even be there, horses that they not frown or get angry at each other or even anything. And **{B347}** he cast a spell on the river Lykos so that it would not flood and destroy Byzantium.

235.4 [[20]](#footnote-20)At that time an Egyptian bandit led the *sicarii* in the desert, whom the procurator Felix pursued. He called them *sicarii* because of their *sicaria*, which are small daggers that they carried hidden in order to strike stealthily those they happened upon. During this time an island 30 stades across arose between Thera and Therasia.

235.5 He [Claudius] built a city, calling it Claudioupolis after his own name, and he expelled Jews from Rome.[[21]](#footnote-21) During his reign there was a disturbance in Jerusalem during the feast of the Passover and thirty thousand were found to be dead just from being trampled on.[[22]](#footnote-22) [[23]](#footnote-23)He not only tyrannised the Jews, but killed all the notables in Rome and siezed their property. In addition, he passed laws introducing slavocracy, permitting [slaves] t368 to make accusations against their masters if they detected them committing any misdemeanour. And from that a terrible disaster siezed the whole *oecumene*, with servants subjecting their masters to great punishments. Furthermore, he became mad and perpetrated certain enormities. Having murdered the murderers of Gaius, he was killed by his own wife with poison. [[24]](#footnote-24)

**Egyptian monasticism and the Essenes: Eusebius <GM**

236 During his reign James the son of Zebedee was martyred, while [[25]](#footnote-25)Mark the evangelist composed the gospel according to him, at the urging of Peter; and sent by him to Egypt, and being the first **{B348}** to found a church, he set up many monasteries, which at that time were called *semneia* [holy houses], as Eusebius Pamphili says that ‘we know Mark was the first in Egypt and there composed his gospel and was the first to establish a church in Alexandria itself’.[[26]](#footnote-26) Such a multitude of both men and women believers assembled there from the start of this mission through most philosophical and intense exercises that Philo the wise, who was also an eye-witness of the apostle Peter in Rome, and heard him in person and conversed with him, deemed their way of life and their meetings and every other activity of the ideal life to be worthy of writing about. For approving the lifestyle of our Christian ascetics, he highly praised and respected the apostolic men of his time, coming from the Jews, as he thought, and having deeply absorbed[[27]](#footnote-27) the ascetic practices and community organization of the Essenes, which stood in diametric opposition to the justice of the scribes and Pharisees. Descended from Ionadam the son of Richab, these people intensified the wholly-pleasing poverty **{T369}** and justice and prudence and asceticism, as Josephus too says of them, that the Essenes were Jews by race but loved one another and showed greater respect for others; they avoided pleasure as something bad, and regarded as virtue prudence and restraint and not submitting to passions. And while marriage is looked down upon by them, they take on and teach other peoples’ children while still young, **{B349}** bringing them up as family and imprinting on them their own values. While they accept lawful and prudent marriage and the succession arising from it, they totally abhor and reject wicked and repugnant congress and immoralities. Wealth and many possessions are scorned by them, and they embrace owning nothing as something virtuous and liberating from distraction. And before the sun rises they utter nothing frivolous, but from the middle of the night until dawn they recite prayers and hymns to God with piety and reverence. And thus each of them is sent out by the leader to whatever craft he might have. And [working] until the sixth hour, with sobriety and thanks to God they thus assemble in the dining room with reverence and very quietly. And the baker sets out the loaves in order while the cook brings forth one bowl with always of a single type of food. And the priest says grace over the food, which is pure and clean, for they think it unlawful to taste anything before the prayer. And after they have dined the priest again says a prayer. And simply beginning and finishing they honour God uninterruptedly. Then they go back straight away to their tasks and keep at them until evening, and taking supper with their customary silence and reverent calm, they again come together in the same place for prayers, having shaken off their very short and silent sleep. The cause of which is their enduring sobriety and that their food and drink is measured, **{B350}** simple, plain and sparing. For there is no filling and stuffing the belly among them, but much frugality and contentment with little. They do not immediately accept anyone untried and untrained who comes to pursue the life, but he remains a year outside and they submit him to the same diet **{T370}** and rule, giving him an axe and a girdle and a cheap cloak and training him in good works and words. Next, after demonstrating perseverence, for two more years his character and obedience in everything is tested, and when he has shown himself to be worthy and true, he is admitted into the holy group. They require terrible oaths in front of everyone, firstly, that he will revere and serve the divine with a full and pure soul, then that he will fully and disinterestedly maintain what is right towards men, and not harm anyone intentionally, nor have contact with the unjust, but care for and pursue justice to the best of his ability and shun the life of pleasure and excess and ease until death. In addition to these things, they also swear to pass on to absolutely no one their beliefs and pious practices other than precisely as he has received them, to refrain from every opposing opinion and worship, and to devote themselves to the last drop of their blood to this sole divine religion and rule of life.[[28]](#footnote-28) From much discipline and cleanness, many are also able to foresee the future through **{B351}** divine inspiration and grace, engaging in ceaseless study of the prophets and the other sacred writers and prayer.

**Monasticism: Josephus <GM**

237 [[29]](#footnote-29)So having practised this philosophy intensely, Josephus was eager to progress to what is greater. Hearing that a man named Abbas was an exceptional ascetic in the desert, covered in a garment from trees and eating only self-sown wild food, and eager for his extreme asceticism, he went out to him, and after spending three years with him, he returned to the city and lived according to the justice of the Pharisees.

**Monasticism: Philo <GM**

238 [[30]](#footnote-30)Now Philo, as was said, in the work in which he wrote about the philosophical life, refers clearly to our **{T371}** ascetics arising from the Jews. He called them *therapists*, and similarly *theapeutides* the women who adopted the same way of life and practices. And he says that they were called *therapists* either because, like doctors, they cured the souls of those who came to them of the bad effect of passions, or because of their pure and honest attendance upon and service of the divine. Those starting on the path of philosophy distance themselves from their property and possessions, then withdraw from all the cares of life and, going outside the walls, pursue their studies in isolated fields and gardens and mountains; having found involvement in unlawful affairs unprofitable and damaging, they pursue and practise the prophetic life. Thus this type of person exists **{B352}** in many parts of the *oecumene* (for both Greece and barbarian lands must share in perfect good), but in Egypt the most, and especially around Alexandria. And in each neighbourhood there is a holy residence, which they call a *semneion* and monastery, in which the residents celebrate the mysteries of the holy life, with none of them bringing anything, neither drink nor food nor anything else necessary for the needs of the body, but laws and words laid down by the prophets and hymns and the other things with which knowledge and piety grow and are perfected. For them the whole time between dawn and evening is an exercise; for reading the holy books, they practice the traditional philosophy. For laying down restraint in their souls as a foundation, they build up the other virtues; none of them would offer food or drink before the setting of the sun, because they judge the practice of philosophy as worthy of the light, while the needs of the body as worthy of darkness. Some of them, in whom the desire for knowledge is more deeply founded, remember food after three days; others find such pleasure and **{T372}** feasting while dining richly and sumptuously on the beliefs supplied by wisdom that they can hold out for even twice this time and are used to tasting food barely every six days. The exegesis of the holy writings among them is done through suggestions in allegories. For all law seems to these men like an animal, having as its body the express statements, but as its soul **{B353}** the invisible mind underlying the words. Moreover, there are women of the same holy community and way of life, of whom the majority are elderly and unmarried, preserving their purity not out of necessity, as some of the Greek priestesses, for temporary praise, but choosing well in their desire for future, eternal good.[[31]](#footnote-31) It is obvious to everyone that Philo wrote these having met the first preachers of the teaching according to the gospel and the practices handed on from the beginning by the apostles, and Eusebius says the same in his *Eccleiastical History*. He also says these things in his *Questions to Marinus.*[[32]](#footnote-32)

**Monasticsm: Athanasios < GM**

239 Similarly, Athanasios the Great[[33]](#footnote-33) says: there are two paths and states in life, one more modest and biological, I mean that of marriage, the other angelic and apostolic and unsurpassable, of celibacy, that is, the monastic state. If one chooses the wordly path, that is, marriage, he shall not be reproached, but he will not receive so many benefits; for he will receive, because it bears fruit thirty-fold.[[34]](#footnote-34) But if someone embraces the chaste and other-worldly path, even though it seems tough beyond one’s strength[[35]](#footnote-35) and difficult to attain, nevertheless it has, after the just struggle and persistence, benefits more wonderful and admirable: it always set[[36]](#footnote-36) the perfect and fullest fruit, the hundredfold I mean, joyful and saintly. [[37]](#footnote-37)So therefore just as the old **{T373}** Law was divided into two lives, **{B354}** intothe Pharisaic and high and into the lesser and worldly, so too the new institution according to Christianity [is divided] into the transcendent monastic and the biological.

**Monasticism: the ascetic life of the Pharisees and Scribes < GM**

240 [[38]](#footnote-38)Now the Pharisees, whose name means separated or set apart, were so named becaused they separated themselves and set themselves apart from all others with respect to the purity and precision of their life and the commands of the law. And the Scribes shared the same way of life; for them it was the same code of behaviour and temperance and celibacy, fasting twice weekly, cleanliness of cups and plates and glasses, tithes and first fruits and continuous prayer and all the rest, with the admirable Essenes standing out as very advanced and superior by far. Paul, practising the Pharisaic life as the best, praised it highly, saying ‘[I am] a Jew from the Jews, a Pharisee according to the law.’ And thus it was that our Lord, clearly proposing the more perfect and angelic life, said to the lovers of the heavenly portion ‘unless your justice exceeds that of the Scribes and Pharisees, you will not enter the kingdom of heaven.’

**Monasticism: Dionysios**

Whence also the apostolic Dionysios, rightly esteeming the holy order of monks, said ‘the highest of all the ranks is the holy order of monks, purified in every way by the total[[39]](#footnote-39) power and absolute purity of their deeds, whence our godly founders deemed themselves worthy of holy **{B355}** titles, some of them applying the name *therapists* and others the name monks because of their pure service and devotion to God.’ [[40]](#footnote-40)

**Monasticism: author comment {T374}**

241.1 [[41]](#footnote-41)Collecting these few things that I thought essential from among many, I have composed them for those who wondered when and where the lifestyle and ascetic practices and rule of the monks may have started. So where are the iconoclasts who impiously and mindlessly reject and spit upon the monastic state along with the other holy traditions and institutions of the apostolic church, and who follow their impious and God-hated spiritual leader Kopronymos in teaching that it is a recent novelty out of their extreme mania and folly and stupidity, confirming that they understand neither what they say nor about whom they speak? For our part, we follow the teachings of the holy fathers and believe it to be ancient and old.

**Monasticism: The Cappadocian fathers**

241.2 [[42]](#footnote-42)But also Basil the Great, discussing obedience[[43]](#footnote-43) and the monastic state, spoke thus: ‘For this reason the philanthropic Lord, concerned for our salvation, divided the things of humans into two lives, partnership and virginity, so that he who is unable to sustain the struggle of virginity and asceticism might enter into union with a woman, knowing that this would require, as the measure of prudence and sanctity, similarity with the saints in both the old and new testaments[[44]](#footnote-44) in marital partnerships and child-rearing. For all men are required to obey the gospel, both monks and those in partnerships. For it will suffice for he who enters into marriage to excuse the **{B356}** lack of restraint and the desire for and intercourse with the female. The rest of the commandments, **{T375}** laid down for all alike, are not without danger for those who break them, as the Lord said to His disciples “what I say to you, I say to all”.’ But also Gregory the Great Theologian and St John Chrysostom and many other holy and blessed fathers confirm in various of their writings that the tradition of the monastic life is ancient and apostolic.[[45]](#footnote-45)

**Monasticism: Plato, Socrates and other pre-Christians**

241.3 But if we adduce some non-Christians in witness of the same, let no one reprove us. Thus Plato,[[46]](#footnote-46) indicating the rarity of the perfect, said:

‘I do not think it possible for men to become blessed and happy, except for a few. I restrict[[47]](#footnote-47) this to while we are alive: narthex-bearers are many but philosophers few and far between. If one acts well, one may rightly hope to achieve everything after dying.’[[48]](#footnote-48)

Whence he introduces a man, simple and just in Aeschylus’s terms, and because he is seen to be such, honours and gifts will be his. But it is not clear whether he is such for the sake of justice or for the gifts and honours. So he must be stripped of everything except justice, and made the opposite of before: having no injustice, let him have the greatest reputation for injustice so that he might be put to the test with regard to justice by not being affected by ill repute or ambition or what results from it, but let him be steadfast until death having the reputation of being unjust throughout life.’[[49]](#footnote-49) And it was his teacher Socrates who spoke to him thus: **{B357}**

should the opinion of the many persuade us and make us fear, or should that of one person, if it is one who knows what is right, make us fear and be ashamed more than all the others? Whom if we do not follow, we will be severely damaged. So, **{T376}** my good fellow, we should not concern ourselves with what the many say to us, but with what is in accord with what is just and unjust, which is to say, the truth.

This is obviously what is held in our holy and apostolic writings, in which the great Paul says: ‘with the weapons of justice right and left, through honour and dishonour, through slander and despondency; regarded as deceivers but telling the truth, as ignorant and knowing, as dying but see we are alive, as tortured and not being killed’ and so forth.[[50]](#footnote-50) Socrates and Plato taught very much the same about justice and the god-pleasing state, really admirable and praiseworthily consonant with the rational nature of mankind. For nature taught all men the lessons of morality. For having fashioned the human race, God installed in his nature the recognition of what is good and the opposite, He who both instructs nations and teaches man knowledge. Wherefore not only Socrates and Plato and other Greeks despised the unjust life, but also many barbarians. For they say that the Hyperboreans dwell beyond the Rhipaean mountains but practice justice not eating meat but making use of fruit and water. And the **{B358}** Brahmans live in forests, covering their bodies with leaves and practising super-human asceticism. And they say that Anacharsis the Scyth became a philosopher, and that the love of philosophy so burned him as to become a by-word for much asceticism and prudence. For not only awake did he struggle towards silencing and calming the passions of the soul, but manifested the signs of prudence and restraint even while sleeping. For he would hold his genitals with this left **{T377}** hand, but keeps his lips closed with his right hand, indicating that the struggle of the tongue is very much greater and in need of much more assistance to keep it safe. And the Greeks tell that Cheiron the Centaur was a teacher of justice and purity, as Homer too testifies that he became the most just of the Centaurs, through much persistence, obviously, and restraint and discipline of the body and appropriate care. Whence Plato again clearly instructs us saying, ‘care for the body for the sake of harmony of the soul’[[51]](#footnote-51), through which [the body] we live and live properly and proclaim the teaching of the truth. And this is what the inspired Paul said, ‘I mortify and discipline my body’[[52]](#footnote-52), that is, I exercise it with knowledge and wisdom towards training and fitness, and towards collaboration with things that are greater, not looking preparing for indecent behaviour. So in this Plato agreed closely with our writers, recommending that the necessary and appropriate care of the body take place. And again he showed **{B359}** and explained how the passion of foul desire and evil habit begins and grows, saying that ‘the beginning of love is sight, hope increases the passion, memory nourishes it, habit preserves it.’[[53]](#footnote-53) Wherefore Socrates taught to avoid the glances and kisses of the beautiful as injecting a deadlier poison than scorpions and snakes. Whence, seeing someone kissing a handsome youth, he said, ‘He would be in less trouble tumbling into swords and falling into fire’,[[54]](#footnote-54) that is, he took the great risk of igniting such a great fire in himself. Seeing a boy prettied up more obscenely than befits a man, Diogenes said.

‘If you are doing this for men, you are unfortunate, if for women, you do wrong.’[[55]](#footnote-55)

**{T378}** For through applying make-up do men pursue women and women and bisexuals men. And indeed, Agesilaos [George: Gesilaos] was in love with a pretty boy, and wanting to kiss him, he stopped himself, escaping the damage.[[56]](#footnote-56) Alexander did not allow himself even to see the daughters of Darius, who were very attractive and virgins, thinking it shameful for one who conquered men to be defeated by women.[[57]](#footnote-57) Thus too did Cyrus king of the Persians refuse even to see a wonderful girl set aside for him, who was certified to have disarming beauty[[58]](#footnote-58), and he further advised someone who looked continuously and said that he suffered nothing bad by doing so, to neither say nor do this. ‘For the fire,’ he said, ‘burns those standing anywhere near it, but beauty also burns those who stand at a distance.’[[59]](#footnote-59) So since desire is born from seeing and consent from desiring **{B360}** and from consent the deed is committed,[[60]](#footnote-60) for this reason Christ judged the person sinfully feasting his eyes to be an adulterer, checking beforehand not just the deed but also the thought. And again, Socrates taught us to be very much on guard and watch out for lack of restraint, saying that we should not eat unless very hungry, nor to drink unless very thirsty; and the Lord blessed such people in the beatitudes.

**Nero and the first Christian martyrs**

242.1 [[61]](#footnote-61)After Claudius his son Nero reigned for 14 years. [[62]](#footnote-62)There was an oracle about him: “A matricide will be the last descendant of Aeneas to rule.” For he was descended from the line of Aeneas and Romulus and Augustus.

Ked

1. Perhaps this should be Jesus the son of Iosedek, as in most sources. Names have different forms in other lists, esp. *Chron Pasch*. Names need to be sorted out. [↑](#footnote-ref-1)
2. Josephus *Antiquities* 11.8.5 (11.317-345) seems to be the original source for details of the Alexander episode. *Chron Pasch* 356ff lists the high priests (see my HighPriests.doc; some names in slightly different form — Ked spelling seems unique to him) with the number of years they ruled, but merely notes that under Iad(d)ous Alexander built Alexandria and visited Jerusalem. But Kedrenos’ wording of Alexander’s visit to Jerusalem is very close to GM 30.23, who is cited by name in ConstPorph *De virtutibus et vitiis* Vol. 1 page 123 ff. Neither seem to insert this episode, as Ked does, into a list of high priests. Ked’s final sentence does not seem to be in the other sources. Note that the book of Daniel was apparently written around 165 BCE. [↑](#footnote-ref-2)
3. Dan 9.25. [↑](#footnote-ref-3)
4. See my comparison with Ked 407.18 ff, George the Monk *Chron* 414.12 and *Breve* 485.51 in “counting.doc”. [↑](#footnote-ref-4)
5. Josephus *De bello judaico* 6.299.1-300.1 (quoted verbatim by Euseb, *Dem.Evang*. 8.2.121 and HE 3.8.6.1-5) and George *Chron* 316.3-7 say it was Pentecost not Good Friday; Eusebius that it was after the passion; the context is signs before the destruction of the temple. George comments that it was the voice of angels, as does Procopius, citing Josephus, in *Comm. in Isaiam* 1837.3. [↑](#footnote-ref-5)
6. Total = 104: inclusive counting again? Herod Agrippa II died around 92 CE. [↑](#footnote-ref-6)
7. This episode is reported in Symeon Logothete Chronicon 58.14 ff (the genitive Qrasuvlou does not appear elsewhere in the TLG, but a double lambda is more successful). But the syntax in Ked is slightly different, and the Logothete does not mention Plutarch as the source (I can’t find it in Plutarch but the episode is in Cassius Dio’s *Roman History* Book LV section 11; in TLG, at ed. Dindorf-Stephanos Xiphilinos’ *Epitome* of Cassius 102.17). [↑](#footnote-ref-7)
8. Ked here repeats This episode is found in the Logethete *Chronicon* 59.3 but seemingly not in any other TLG text. The ultimate source seems to be Josephus *Antiquities* 18.174.2 = 18.6.5 according to http://www.rovenet.com/tno/Tacitus%20Named%20Officials%5Cpilatus.html. [↑](#footnote-ref-8)
9. The same year is given at [↑](#footnote-ref-9)
10. Josephus *Antiquities* 18.116ff. [↑](#footnote-ref-10)
11. Josephus *Antiquities* 18.63ff. [↑](#footnote-ref-11)
12. Eusebius *HE* 2.2.1, 2.6.2. [↑](#footnote-ref-12)
13. Logothete *Chronicon* 59.21; who continues with other appointments and not the death of Judas, which is another Ked ‘digression’. The death of Judas is recounted in much more detail by Apollinaris *Frag. in Matthaeum* (in catenis) 136, who cites Papias, a disciple of John the Baptist, and the *Acts of the Apostles*. The TLG yields no parallel for the digression. [↑](#footnote-ref-13)
14. Mt 27:5, Acts 1:18. [↑](#footnote-ref-14)
15. The nickname ‘Biberius’ is in Suetonius *Tiberius* 42. Dio Cassius 58 fragment 3 (Loeb edition by Bury) has ‘Tiberius was harsh in his manner and disposition, and was easily overcome with wine. Hence the Romans used to call him Biberius, which with them means a wine-bibber.’ I cannot find this in Greek — but I suspect that Bury’s source is in fact Kedrenos! The last sentence — murder by Gaius — is in Logothete *Chronicon* 59.2, with slightly different wording; the episode, in different words and much more detail, is found in Cassius Dio 58.28.3.1 and Xiphililos’s *Epitome* of Cassius Dio, 155.10, and Zonaras 3.11. [↑](#footnote-ref-15)
16. Ked here has several mistakes. Caligula ruled for just under 4 years. The word fornicator appears in Cassius Dio Roman History 59.3.3.1, Const Porph *De virtutibus et vitiis* 1.178.9, but neither continue with the story at that point. The Logothete *Chronicon* 60.13 has an almost identical account, though there are differences as well: Γάϊος ἐβασίλευσεν ἔτη τρία καὶ μῆνας θ'. ἦν δὲ μοιχικώτατος πάνυ. οὗτός ποτε προϊὼν κατὰ τὴν ἀγοράν, καὶ πηλὸν ἐν τῇ ὁδῷ ἰδών, ἤγαγε Φλάβιον Οὐεσπασιανὸν τότε ἀγορανόμον ὄντα, καὶ ὡς ἀμελήσαντος τὸν πηλὸν ἐς τὴν ἐσθῆτα αὐτοῦ βληθῆναι ἐκέλευσεν· ὅπερ ἐσήμαινε τὰ κοινὰ τεταραγμένα αὐτὸν ὑπολήψεσθαι. οὗτος ἐσφάγη ὑπὸ Κλαυδίου. ἐπὶ Γαΐου Ἀγρίππας βασιλεύει τῆς Ἰουδαίας, καὶ Σίμων ὁ Μάγος παρὰ Φιλίππου βαπτίζεται, ἑνὸς τῶν ζ' διακόνων. Dio 59.12.3 (closer to Ked/Logothete) and Suetonius *Vesp* 5.3 have the essence of the episode, but the expression is different. Simon Magus is at *Acts* 8:9ff. [↑](#footnote-ref-16)
17. Logothete Chron 60.8, with differences (under Tiberius): καὶ Κορνήλιος πρῶτος ἐξ ἐθνῶν Πέτρῳ διὰ πίστεως προσῆλθεν. ἐπὶ τούτοις Παῦλος τὸ τῆς ἐκλογῆς σκεῦος δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ ἀπόστολος δείκνυται. [↑](#footnote-ref-17)
18. Claudius: these three sentences in Logothete 61.1, but with differences, such as length of reign (and different context): Κλαύδιος ἐβασίλευσεν ἔτη ιγ' μῆνας ε'. οὗτος δειλὸς ὢν πάντας τοὺς προσιόντας αὐτῷ ἐποίησεν ἐρευνᾶσθαι, μή τι ξιφίδιον ἔχουσι, καὶ ἐν τοῖς συμποσίοις ὡπλισμένοι εἰς φυλακὴν παρειστήκεισαν αὐτῷ· ἐξ οὗ καὶ εἰς τοὺς λοιποὺς εἴθιστο γίνεσθαι. But also in fragment 87 of John of Antioch: *Εxϲ. Salmas.*: Κλαύδιος δειλὸς ὢν πάντας τοὺς προσιόντας αὐτῷ [ἐποίησεν] ἀνερευνᾶσθαι, μή τι ξιφίδιον ἔχωσι, καὶ ἐν τοῖς συμποσίοις ὡπλισμένοι παρεστήκεσαν αὐτῷ. This much of this sentence is in Cassius Dio, under the heading of Claudius and his years, in *Excerpta Salmasiana* 765.7: (Κλαύδιος ἔτη ιγ' μῆνας η'). Κλαύδιος δειλὸς ὢν πάντας τοὺς προσιόντας αὐτῷ ἐκέλευεν ἀνερευνᾶσθαι, μήτι ξιφίδιον ἔχωσιν, καὶ ἐν τοῖς συμποσίοις ὡπλισμένοι παρειστήκεσαν αὐτῷ. [↑](#footnote-ref-18)
19. Apollonius: account with some similarities in Georg Monk *Chron* 444.14 (snakes, scorpions, horses; but mosquitoes in Antioch). Closest is Logothete 65.16, but he puts it in the reign of Domitian, is generally briefer, and does not mention the river (though ChronPasch mentions it as a known story). The word στοιχειωματικούς seems to be a hapax in TLG. [↑](#footnote-ref-19)
20. Similar juxtaposition of items in GM 327.3: περιῆν δὲ ἐπὶ Κλαυδίου καὶ ὁ ἐν ταῖς πράξεσιν ἐμφερόμενος Αἰγύπτιος λῃστὴς ὁ ἐξαγαγὼν τοὺς Σικαρίους εἰς τὴν ἔρημον, οὓς καὶ μετῆλθε Φίλιξ. Σικαρίους δὲ αὐτοὺς ἐκάλουν ἐκ τῶν μαχαιρῶν ὧν ἐφόρουν. μικρὰς γὰρ μαχαίρας ἐπιφερόμενοι καὶ σικάρια ταύτας προσαγορεύσαντες λαθραίως τοὺς παρατυγχάνοντας ἔπληττον. καθ' ὃν χρόνον μεταξὺ Θήρας καὶ Θηρασίας νῆσος ἀνεφυσήθη σταδίων λ'. Felix was procurator of Judaea 52-60 AD; allegedly, he used the *sicarii* to control the zealots. The Suda has info on the sicarii: 388 1: Σικάριοι: λῃστῶν γένος. σίκας δὲ τὰ ἐπικαμπῆ ξίφη Ῥωμαῖοι καλοῦσιν, οἷς οἱ χρώμενοι ἐλέγοντο σικάριοι. οὗτοι τοὺς παρατυγχάνοντας ἔκτεινον ἐπὶ Κλαυδίου δὲ τοῦ βασιλέως· οὓς Αἰγύπτιος λῃστὴς ἐπὶ τὴν ἔρημον ἐξήγαγεν· οὓς ἐτιμωρήσατο Φίληξ. Σικάριοι δὲ λέγονται οἱ Φαρισαῖοι, ὡς Ζηλωταί. Ιν Αχτσ 21·38, Παυλ ισ ασκεδ· οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; [↑](#footnote-ref-20)
21. Malalas mentions Claudioupolis at 246.7: ἔκτισε δὲ πόλιν, ἣν ἐκάλεσεν εἰς ἴδιον ὄνομα Κλαυδιούπολιν. Decree mentioned Acts 18.2, alluded to by Suetonius *Claudius* 5.25.4. Wording initially no parallels. [↑](#footnote-ref-21)
22. Josephus BJ II.12.1 and Ant. XX.5.3; 48 AD; Eusebius HE 2.19.1, citing Josephus but raising the number to 30,000: ἔτι δὲ Κλαυδίου τὰ τῆς βασιλείας διέποντος, κατὰ τὴν τοῦ πάσχα ἑορτὴν τοσαύτην ἐπὶ τῶν Ἱεροσολύμων στάσιν καὶ ταραχὴν ἐγγενέσθαι συνέβη, ὡς μόνων τῶν περὶ τὰς ἐξόδους τοῦ ἱεροῦ βίᾳ συνωθουμένων τρεῖς μυριάδας Ἰουδαίων ἀποθανεῖν πρὸς ἀλλήλων καταπατηθέντων. [↑](#footnote-ref-22)
23. Josephus JA 19.11, with the word δουλοκρατίαν. and info about women’s clothing, all under Caligula. GM*n* 323.6 has near identical wording but under Gaius (Caligula), and it is easy to see where Ked breaks off: καὶ οὐ μόνον Ἰουδαίους ἐτυράννει, ἀλλὰ καὶ πάντας τοὺς ἐν Ῥώμῃ ἐπισήμους ἀναιρῶν ἐλάμβανεν αὐτῶν τὰς οὐσίας. καὶ πρὸς τούτοις δουλοκρατίαν νομοθετήσας ἐπέτρεψε κατηγορεῖν τῶν δεσποτῶν, εἴ τι συνείδοιεν αὐτοῖς πλημμέλημα. κἀντεῦθεν δεινὴ συμφορὰ κατειλήφει τὴν οἰκουμένην πᾶσαν, τῶν οἰκετῶν μεγάλαις τιμωρίαις ὑποβαλλόντων τοὺς δεσπότας. ἕκαστος γὰρ αὐτῶν ἀμύνασθαι τὸν ἴδιον ἐσπούδαζε δεσπό- 324 την, ὑπὲρ ὧν, ὑπὲρ ὧν ὑπ' αὐτοῦ βασάνων προέπασχεν. οὐ μὴν δὲ ἀλλὰ καὶ εἰς μανίαν ἐκτραπεὶς ἄθεσμον στολὰς γυναικείας ἠμφιέννυτο καὶ τὴν κόμην πλοκάμοις καὶ πλοκῇ τινι περιστέλλων καὶ γυναικιζόμενος καὶ πᾶσαν αἰσχρουργίαν διαπραττόμενος τελετὰς ἐπενόει καὶ ξένα μυστήρια ἐπετέλει.

    Psellos *Poems* Poem 8.616: κινοῦνται κατὰ δεσποτῶν οἰκετῶν πλημμελούντων. [↑](#footnote-ref-23)
24. GM 326.19. [↑](#footnote-ref-24)
25. GM 327.12- almost verbatim, but plenty of omissions and misreadings in Ked. But the earlier source is Eusebius *HE* 2.15.2.11 ff, who quotes extensively from Philo the passages that follow in George and Ked. For Philo on the Essenes see Taylor, J. E. (2007). Philo of Alexandria on the Essenes: a case study on the use of classical sources in discussions of the Qumran-Essene hypothesis. *The Studiea Philonica Annual, 19*, 1-28. [↑](#footnote-ref-25)
26. Ked (and GM 327.16-19) here gives a garbled version of Eusebius, *Ecclesiastical History* 2.16.1: Τοῦτον δὲ Μάρκον πρῶτόν φασιν ἐπὶ τῆς Αἰγύπτου στειλάμενον, τὸ εὐαγγέλιον, ὃ δὴ καὶ συνεγράψατο, κηρῦξαι, ἐκκλησίας τε πρῶτον ἐπ' αὐτῆς Ἀλεξανδρείας συστήσασθαι (And they say that this Mark, the first sent to Egypt, proclaimed the Gospel that he himself had written, and first established churches in Alexandria itself). [↑](#footnote-ref-26)
27. Reading προακουτισθέντας with GM 328.7, [↑](#footnote-ref-27)
28. GM 331.14-18 adds here that they can go for a week without voiding their bowels and often get by on a little grass and herbs. [↑](#footnote-ref-28)
29. GM 331.22 has φιλοσοφήσας for Ked’s ποιήσας. [↑](#footnote-ref-29)
30. GM 332.5; Ked has omissions. The feminine θεραπεύτιδας occurs only in the Suda, which seems to quote from GM. [↑](#footnote-ref-30)
31. GM 334.5; Ked has a large gap, omitting the quote from Eusebius, which distorts George’s clearer meaning. [↑](#footnote-ref-31)
32. GM 334.15-335.16 here has a 30-line passage about the superiority of the celibate, monastic life. [↑](#footnote-ref-32)
33. *Epistula ad Amun* p. 68.21 ff [↑](#footnote-ref-33)
34. Seed falling on good soil bears x 100, x 60, x 30: Mt 13.8-23, Mk 4.8-20. [↑](#footnote-ref-34)
35. παρὰ τὴν ἀρετὴν : παρὰ τὴν ἀρχὴν Athanasios, GM 336.1. [↑](#footnote-ref-35)
36. ἐγκατέστησεν : ἐβλάστησεν GM 336.5, Ath. [↑](#footnote-ref-36)
37. This passage, down to the end of the explanation about monasticism, is also in Const Porph *De virtutibus et vitiis* 1.124.30 - 126.29. [↑](#footnote-ref-37)
38. GM 336.9. Ked omits a chunk. Copronymus died 775. [↑](#footnote-ref-38)
39. For ὁλκῇ reading ὁλικῇ with GM 337.12 et al. (see next footnote). [↑](#footnote-ref-39)
40. This quote from Dionysius is in the *Suda* sv Monachos 1216, Const Porph *De virtutibus et vitiis* 1.125.20, as well as GM 337.8-338.2. Ked omits about half of the full quotation. [↑](#footnote-ref-40)
41. GM 338.11-339.3 verbatim; Const Porph *De virtutibus et vitiis* 1.124.30 - 126.29. Continues with piece about Plato and Socrates. Theodoret *Graecarum affectionum curatio* Book 12 sect 34 starts the section on Plato, sect 46 on Chaeron. [↑](#footnote-ref-41)
42. GM 339.21 ff seems to be the proximate source for Ked, who omits a few bits (as does ConstPorph). [↑](#footnote-ref-42)
43. ὑποταγῆς : ἀποταγῆς (*renunciation*) GM 339.21. [↑](#footnote-ref-43)
44. GM 340.6-340.21 includes several examples after the mention of the old and the new testaments. [↑](#footnote-ref-44)
45. This sentence is Ked’s summation of GM 341.7-356.4. This and the next sentence may well be Ked’s own words. [↑](#footnote-ref-45)
46. GM 356.4- 361.13, with a few small gaps. [↑](#footnote-ref-46)
47. For διορίζομεν reading διορίζομαι with GM 356.8. [↑](#footnote-ref-47)
48. Plato *Epinomis* 973c: οὔ φημι εἶναι δυνατὸν ἀνθρώποις μακαρίοις τε καὶ εὐδαίμοσιν γενέσθαι πλὴν ὀλίγων μέχριπερ ἂν ζῶμεν τοῦτο διορίζομαι· καλὴ δὲ ἐλπὶς τελευτήσαντι τυχεῖν ἁπάντων. Inserted in Ked/GM is a paraphrase of a proverb Plato quotes elewhere: *Phaedo* 69c8: ναρθηκοφόροι μὲν πολλοί, βάκχοι δέ τε παῦροι." Theodoret 12.35.6 comes close to Ked’s formulation; Plato is also quoted in Clement of Alexandria *str* 5.1.7.6. [↑](#footnote-ref-48)
49. Plato Republic 361c. Text varies from George, Theodoret, Plato. [↑](#footnote-ref-49)
50. 2Cor 6:8. ConstPorph abbreviates the quote quite early, and the intro to it. GM 357.11 assigns the quote to ὁ χριστοφόρος, and all the rest have εὐφημίας for Ked’s ἀθυμίας. [↑](#footnote-ref-50)
51. Plato Republic 9. 591D: ἀεὶ τὴν ἐν τῷ σώματι ἁρμονίαν τῆς ἐν τῇ ψυχῇ ἕνεκα συμφωνίας ἁρμοττόμενος. [↑](#footnote-ref-51)
52. 1Cor 9:27 [↑](#footnote-ref-52)
53. Clement *Str* 6.2.23.4; Theodoret *Graecarum* 12.56.3: Ξυμπεφώνηκε τοίνυν ἐν τούτοις ὁ Πλάτων τοῖς ἡμετέροις, τὴν ἀναγκαίαν ἐπιμέλειαν ποιεῖσθαι παρεγγυήσας τοῦ σώματος. Ἐπέδειξε δὲ καί, ὅπως ἄρχεταί τε καὶ αὔξεται τῆς ἐπιθυμίας τὸ πάθος· "Ἡμεῖς" γὰρ ἔφη "λέξοιμεν ἂν ἴσως οὐκ ἀτόπως, ὅτι ἄρχει μὲν ἔρωτος ὅρασις, αὔξει δὲ τὸ πάθος ἐλπίς, τρέφει δὲ μνήμη, τηρεῖ δὲ ξυνήθεια." George *Chron* 360.2, Const Porphyr *De virtutibus* 1.135 edits. [↑](#footnote-ref-53)
54. A summary of Xenophon *Memorabilia* 1.3.8-10. [↑](#footnote-ref-54)
55. Diogenes Laertius *Lives* 6.54.6, Aelius Theon *Progymnasmata* 99.27, Stobaeus *Anthologium* 3.6.38 [↑](#footnote-ref-55)
56. Plutarch *Agesilaos* 11.2.5, 11.5.1 ff. [↑](#footnote-ref-56)
57. Basil *De legendis gentilium libris* 7.43: Οὐδ' ἂν παρέλθοιμι τὸ τοῦ Ἀλεξάνδρου, ὃς τὰς θυγατέρας Δαρείου αἰχμαλώτους λαβὼν θαυμαστόν τι οἷον τὸ κάλλος παρέχειν μαρτυρουμένας οὐδὲ προσιδεῖν ἠξίωσεν, αἰσχρὸν εἶναι κρίνων τὸν ἄνδρας ἑλόντα γυναικῶν ἡττηθῆναι. Τουτὶ γὰρ εἰς ταὐτὸν ἐκείνῳ φέρει, ὅτι ὁ ἐμβλέψας πρὸς ἡδονὴν γυναικί, κἂν μὴ τῷ ἔργῳ τὴν μοιχείαν ἐπιτελέσῃ, ἀλλὰ τῷ γε τὴν ἐπιθυμίαν τῇ ψυχῇ παραδέξασθαι, οὐκ ἀφίεται τοῦ ἐγκλήματος. This reproduced in *Sermones de moribus a Symeone Metaphrasta collecti* PG 32: 1345 line 29: Damascenos *Sacra Parallela* PG:96 245.37: Οὐκ ἂν παρέλθοιμι τὸ τοῦ Ἀλεξάνδρου, ὃς τὰς θυγατέρας Δαρείου αἰχμαλώτους λαβὼν, θαυμαστόν τι οἷον τὸ κάλλος ἔχειν μαρτυρουμένας, οὐδὲ προσειπεῖν ἠξίωσεν, αἰσχρὸν εἶναι κρίνων τὸν ἄνδρας ἑλόντα ὑπὸ γυναικῶν ἡττηθῆναι. Τουτὶ γὰρ εἰς ταυτὸν ἐκεῖνο φέρει· Ὁ ἐμβλέψας πρὸς ἡδονὴν γυναικὶ, κἂν μὴ τῷ ἔργῳ τὴν μοιχείαν ἐπιτελέσῃ, ἀλλὰ τό γε τὴν ἐπιθυμίαν τῇ ψυχῇ παραδέξασθαι, οὐκ ἀφεῖται τοῦ ἐγκλήματος [↑](#footnote-ref-57)
58. Source? [↑](#footnote-ref-58)
59. This seems a paraphrase of Xenophon *Cyropaedia* 5.1.16.7: τὸ μὲν πῦρ τοὺς

    ἁπτομένους καίει, οἱ δὲ καλοὶ καὶ τοὺς ἄπωθεν θεωμένους ὑφάπτουσιν, ὥστε αἴθεσθαι τῷ ἔρωτι. [↑](#footnote-ref-59)
60. Philostratus (obit 247) *Epistulae et dialexeis* sect 1 ep or disc 52: εἰ γὰρ ἀπὸ τοῦ ὁρᾶν τὸ ἐρᾶν τυφλοὶ οἱ μὴ ἐρῶντες. Hermias (500?) *In Platonis Phaedrum Scholia* 202.6: ἐκ τοῦ ὁρᾶν γίνεται τὸ ἐρᾶν. Eustathius *Comm ad Homeri Iliadem* 1.679.7: ἐκ τοῦ ὁρᾶν τίκτεσθαι τὸ ἐρᾶν. So this is a commonplace [↑](#footnote-ref-60)
61. GM 364.12-13 [↑](#footnote-ref-61)
62. Cassius Dio 765.12-13; 62.18.4.4; Log (Bekker) 62.5. [↑](#footnote-ref-62)