**Intellectual Caricature in Libanius’ *Declamations***

**Timeline (CE)**

314-392/3: Life of Libanius

337-361: Reign of Constantius II

353/4: Libanius establishes school of rhetoric in Antioch

361: Delivery of *Oration* 31 *For the Teachers*

361-3: Reign of Julian

378: Battle of Adrianople

379-395: Reign of Theodosius I

382: Delivery of *Oration 62 Against the Critics of his Educational System*

500: *floruit* Choricius of Gaza

**1. Libanius - *Declamation* 29.22-23……………………………………………………………………………...**  
δεινοί **τινές εἰσι** παρ’ ἡμῖν ἑτέρους διαφθείρειν ὄντες **κακοδαίμονες** αὐτοὶ τὴν τύχην, οἷς ἔργον οὐδὲν ἢ τὸ τιμωρεῖσθαι σφᾶς αὐτοὺς ὡς ἀδικοῦντας καὶ πιέζειν ἀγρυπνίᾳ καὶ λιμῷ καὶ πόνοις, **τοὺς ὠχριῶντας λέγω, τοὺς ἀνυποδήτους**, τοὺς γυμνοὺς ἐξ ἡμισείας, οἷς ἀπεύξαιτ’ ἄν τις καὶ περιτυχεῖν. ἐκεῖνοι τὸν τρόφιμον λαβόντες **κατεγοήτευσαν** πολλοῖς ῥήμασι παθόντες μὲν οὐδὲν δυσχερές….**γόητες** ἄνθρωποι καὶ **πονηροὶ** καὶ πάντα πείθειν δυνάμενοι….πενίαν, παράνοιαν, λιμόν, τὸ τεθνηκότας ἐν ἀνθρώποιςεἶναι, οὗτοί μοι τὸν τρόφιμον ἀπολωλέκασι.

**There** **exist certain men** among us who are adept at ruining other people, though they themselves are **victims of misfortune**, whose task is none other than punishing themselves as though they were guilty of crimes, abusing themselves with wakefulness, fasting, and hard labor. I mean **those pasty-faced men who don’t wear shoes**, who go about half-naked, whom no one would pray to encounter. Those people took my host and had no trouble **bewitching** him with their words….These people are **evil sorcerers** capable of persuading anyone of anything….poverty, derangement, hunger, and turning into the walking dead. These are the men who have ruined my host….

**2. Aristophanes - *Clouds* 98-104**

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[ὧν](http://www.perseus.tufts.edu/hopper/morph?l=w%28%3Dn&la=greek&can=w%28%3Dn0&prior=le/geis) [ὁ](http://www.perseus.tufts.edu/hopper/morph?l=o%28&la=greek&can=o%280&prior=w%28=n) [**κακοδαίμων**](http://www.perseus.tufts.edu/hopper/morph?l=kakodai%2Fmwn&la=greek&can=kakodai%2Fmwn0&prior=o%28) [Σωκράτης](http://www.perseus.tufts.edu/hopper/morph?l=*swkra%2Fths&la=greek&can=*swkra%2Fths0&prior=kakodai/mwn) [καὶ](http://www.perseus.tufts.edu/hopper/morph?l=kai%5C&la=greek&can=kai%5C2&prior=*swkra/ths) [Χαιρεφῶν](http://www.perseus.tufts.edu/hopper/morph?l=*xairefw%3Dn&la=greek&can=*xairefw%3Dn0&prior=kai%5C).

Strepsiades: These men teach you, if you give them money, to win arguments just and unjust.

Phidippides: **Who are these people?**

S: I don’t know their name precisely…critical thinkers, real gentlemen.

P: Yuck! I know them. They’re a bad crowd. You mean **pasty-faced**, **barefooted** quacks like that **devil** Socrates and Chaerephon.

**3. Libanius - *Declamation* 33.42**

τὰ τῶν τετυφωμένων, ὦ παῖ, μοι λέγεις, τὰ τῶν ἀλαζόνων, τὰ τῶν δοξοκοπούντων, παρ’ οἷς οὐδὲν ἂν εὕροις ἢ γνάθους πεφυσημένας, τὰ δ’ ἔνδον λιμὸς πολύς. **ἐκεῖνοί σε ταῦτα** **ἐπαίδευσαν**. δι’ ἐκείνους τὰς φρένας νοσεῖς.

My son, you are telling me the stuff of those delusional, pretentious men who dazzle people’s imaginations, in whose company you would find nothing but cheeks full of hot air, but much hunger within. **Those people** **gave you such an education**. It’s because of them that you’ve become mentally ill.

**4. Libanius - *Declamation* 12.9**

δεινὸς εἰπεῖν· συκοφαντεῖ. δικάζειν ἐγχειρεῖ· τὰ τῆς ἐπιορκίας ἕπεται.φιλοσοφεῖν ἐπιχειρεῖ· **γόης** ἐστὶ καὶ τὰ οὐράνια πολυπραγμονεῖ.

He is clever at speaking. He makes false accusations. He is litigious. He commits perjury. He takes up philosophizing. He is a **sorcerer** and he meddlesomely investigates the heavens.

**5. Libanius - *Oration* 62.9-10**

καὶ φιλοσόφους μὲν καὶ σοφιστὰς καὶ ὅσοι τῆς πρὸς τὸν Ἑρμῆν τε καὶ Μούσας τελετῆς εἰς τὸ βασίλειον οὐδένα πώποτε τούτων οὐκ ἐκάλεσεν, οὐκ εἶδεν, οὐκ ἐπῄνεσεν, οὐκ εἶπέ τι πρὸς αὐτούς, οὐκ ἤκουσε φθεγξαμένων, ἠγάπα δὲ καὶ περὶ αὑτὸν εἶχε καὶ συμβούλους καὶ διδασκάλους ἐποιεῖτο βαρβάρους ἀνθρώπους, ὀλέθρους τινὰς εὐνούχους. οἷς ἀφειστήκει τῶν τῆς βασιλείας ἔργων, αὐτὸς δὲ τοὔνομα παρεῖχε, καὶ ἡ μὲν ἐσθὴς ἐκείνου, ἡ δὲ ἐξουσία τούτων. οἱ δὲ τὴν μὲν τῶν λόγων παίδευσιν ἤλαυνον πάντα τρόπον μικροὺς ποιοῦντες τοὺς ἐκείνης μετειληφότας ἀλλήλοις διακελευόμενοι σκοπεῖν ὅπως μηδεὶς σοφὸς λάθοι φίλος ἐκείνῳ γενόμενος, εἰσῆγον δὲ τοὺς ὠχρούς, τοὺς θεοῖς ἐχθρούς, τοὺς περὶ τοὺς τάφους, ὧν τὸ σεμνὸν διασῦραι τὸν Ἥλιον καὶ τὸν Δία καὶ τοὺς σὺν ἐκείνῳ ἄρχοντας, καὶ πάλιν ἀπῆγον εἰς τάξιν τοὺς ὑπογραφέας οἳ τῶν ἑαυτῶν οἰκετῶν οὐδὲν ἦσαν ἀμείνους οὔτε τὰς ψυχὰς οὔτε τὰς χεῖρας.

And as for philosophers and sophists and whoever else takes part in the rites of Hermes and the Muses, not one of these did he ever invite to court, nor saw, nor praised, nor spoke to, nor heard speaking, but he loved and kept around him and made as his counselors and teachers barbarous men, certain baneful eunuchs, to whom he gave up the functions of empire….They drove off rhetorical education in every way, humbling those who partook in it, bidding one another to look out less any wise man escape his notice and become his friend. And they introduced those pallid enemies of the gods, those cemetery dwellers, who thought it honorable to dishonor Helios and Zeus and his fellow rulers, and to exalt to the rank of secretaries those who were no better than their own slaves either in mind or hand.

**6. Libanius - *Oration* 31.41**

ἀλλ’ ὁ λαμπρὸς ἱπποτρόφος, Ἥλιε, καὶ ὁ τοὺς ἀθλητὰς ἐξ ἅπαντος ἀγείρων μυχοῦ καὶ ὁ θηρίων πλῆθος ὠνούμενος καὶ τοὺς πρὸς ταῦτα μαχουμένους ἰχνεύων, ὧν ἕκαστον διασείειν πέφυκε τῶν λειτουργούντων τὰς οὐσίας, **νῦν φιλάργυρος, νῦν γλίσχρος, νῦν φιλοχρήματος**, ἐν ᾧ τὸ μὲν κινδυνευόμενον λόγοι, τὸ δὲ σῶσαι τούτους δυνάμενον πλέθρα γῆς;

But by Helios, a nobleman who breeds horses, who collects athletes from every corner, who buys a multitude of beasts and seeks out men to fight with them, each of which things tends to shatter the fortunes of those who perform public services, **is he now a miser, now tightfisted, now a money-grubber** when oratory is at risk and some acres of land are able to save it?

**7. John Chrysostom - *Homily on St. Babylas against Julian* 11**

τὰ μὲν γὰρ παρ’ ἡμῖν ἅ φατε πλάσματα εἶναι καὶ τύραννοι καὶ βασιλεῖς καὶ **λόγων ἄμαχοι σοφισταὶ ἤδη δὲ καὶ φιλόσοφοι καὶ γόητες καὶ μάγοι καὶ δαίμονες** καθελεῖν ἐσπούδασαν….οἱ δὲ φιλόσοφοι καὶ δεινοὶ ῥήτορες δόξαν πολλὴν οἱ μὲν ἐπὶ σεμνότητι οἱ δὲ ἐπὶ λόγων δυνάμει παρὰ τοῖς πολλοῖς ἔχοντες μετὰ τὴν πρὸς ἡμᾶς μάχην καταγέλαστοι γεγόνασι καὶ παίδων ληρούντων ἁπλῶς οὐδὲν διαφέρειν ἔδοξαν.

As for those things of ours which you claim to be fictions, tyrants, emperors, **sophists with their irresistible eloquence, philosophers, sorcerers, magicians, and demons** have already tried to destroy them…the philosophers and clever orators, who had much fame among the multitude for their dignity and oratorical ability, have after their battle with us become laughing stocks and seemed to differ simply not at all from prattling children.

**8. Libanius - *Letter* 803.4**

**γόητας** ἡγεῖτο **τοὺς ἐν τοῖς τρίβωσιν** ἐκεῖνος ὃς καὶ τοὺς θεοὺς ἡγεῖτο εἶναι φλήναφον.

He who thought the gods to be nonsense thought to be **sorcerers those in *tribōns*.**

**9. *Theodosian Code* 16.10.9 (issued 385 CE)**

*ne quis mortalium ita faciendi sacrificii sumat audaciam, ut inspectione iecoris extorumque praesagio vanae spem promissionis accipiat vel, quod est deterius, futura sub execrabili consultatione cognoscat. acerbioris etenim inminebit supplicii cruciatus eis, qui contra vetitum praesentium vel futurarum rerum explorare temptaverint veritatem.*

Let no mortal summon the audacity to perform sacrifices in order, by the inspection of a liver and the prognostication of entrails, receive the hope of an empty promise nor, worse yet, know the future by accursed consultation. For the torment of execution shall await whoever shall have attempted to seek out the truth of present or future matters against this prohibition.

**10. Libanius - *Declamation* 1.22**

καὶ μὴν ἐν οἷς **τοῖς ἅπαντας γοητεύουσιν** ἐντυγχάνων σοφισταῖς, τῷ Προταγόρᾳ, τῷ Γοργίᾳ, τῷ Προδίκῳ, τῷ Θρασυμάχῷ, τοῖς ἄλλοις οὓς ὁ μισθὸς ἐπὶ πᾶν χωρίον εἷλκεν, ὥσπερ ὁ θαλλὸς τὰ πεινῶντα θρέμματα….

Moreover, when [Socrates] encountered those sophists, **bewitchers of us all**, Protagoras, Gorgias, Prodicus, Thrasymachus, and the rest whom pay keeps attracting to every place like straw attracts hungry beasts….

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