

# DOWNLOAD PDF SOME LITERARY INFLUENCES ON SIDONIUS APOLLINARIS

## Chapter 1 : Internet History Sourcebooks Project

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Asterisks indicate correspondents and the letters addressed to them. Ascetic from Mesopotamia, who, flying from Persian persecution, settled in Gaul, at Clermont, where he founded the Community of St. Died in June 15th. For a miracle attributed to him on the occasion of a visit made by Sidonius and Victorius, cf. Gregory of Tours, *Vitae Patrum*, c. The relics of St. Abraham were removed to the church of St. Eutropius in Chaix, ii, p. Also mentioned in Carm. Unknown except for mention in Sidonius. A priest; or possibly a bishop whose see is unknown. Party in a dispute with Paulus, which Sidonius refers for settlement to Explicius. A young reader who served as letter-carrier between Sidonius and Graecus. A native of Clermont, he sought to better his fortunes at Marseilles, with the success related in VII. Conjectured by Sirmond to be the same as a correspondent of Ruricius. Gregory of Tours, *Hist.* A Byzantine noble, son of Procopius. Had served on the Danube and elsewhere, and married Euphemia, daughter of the Emperor Marcian. Nominated Emperor of the East by Leo, in , after the death of Severus. On the occasion of his second consulship in Sidonius addressed a panegyric to him Carm. Anthemius was not a strong ruler, though Arvandus was brought to justice in his reign. He gave his daughter Alypia in marriage to Ricimer I. Sidonius is the principal authority for many events in his life. A bishop whose see is unknown. Had lived with Lupus at Lerins, and practised monastic austerities. Also a friend of St. An Aeduan, possessing influence in Auvergne. Disgusted with the instability of the usurper, he withdrew to his native city of Lyons, where he died. Endangered by informers at the court of Chilperic, whose machinations were thwarted by Sidonius. Suspected of intriguing with the Franks by the Burgundian king Gundobad, he took refuge at Clermont with Sidonius, whom he there succeeded. His father was Vicarius of a province in Gaul under the father of Sidonius. Descendant of an earlier Arbogast, created count by the younger Valentinian, and famous in the reign of Theodosius. Praised as a good Christian by St. Auspicius, Bishop of Toul. Possibly the same man who became Bishop of Chartres in or The impeachment of this governor in the reign of Anthemius was one of the last acts of authority exercised by the Senate over Gaul. Comes Sacrarum largitionum in Guard of Arvandus during his trial. Astyrius Asterius, Asturius , Turcius Rufius. Had commanded imperial troops with success in Spain. Guest at the banquet of Majorian. Sirmond conjectures that he is the Count of Autun who was uncle of Gregory of Tours. King of the Huns. Prefect of Rome under Julius Nepos Grandmother of Aper q. He enjoyed a high reputation for learning and piety. Abraham as abbot of the monastery of St. A Roman who advised Arvandus on the occasion of his impeachment. Of the family of the Corvini. He had been chosen by the Senate in to accompany Pope Leo when he went out to meet Attila. Prosper of Aquitaine, Chron. Colleague of Valentinian in his seventh consulate in An influential senator at Rome, of the Decian family, who secured for Sidonius the audience at which he recited his Panegyric to Anthemius, preparatory to his nomination as Prefect of the city. Basilus was at a later time treated with consideration by Odovakar, who summoned him to his Court. Cf, Chaix, ii, p. One of the four bishops who were nominated to treat with Euric see Graecus, Faustus, Leontius. Associated with Paeonius in the episode of the anonymous satire. A young man of senatorial family in Clermont, devoted to rhetoric and poetry. Son of the senator Eucherius. Compelled by Euric to fight against Auvergne, his native country. Nephew of Magnus q. Native of Cesena, settled in Ravenna. Friend and comrade of Sidonius at the time of the Coniuratio Marcell[in]iana. Father of Clotilda, queen of Clovis. Bore the title of Magister militum. Claudianus, see Mamertus, Claudianus. Distinguished citizen of Narbonne. A man of great intellectual gifts. Son of the preceding. Possessed a great reputation as poet in Greek and Latin IX. Succeeded to the Villa Octaviana. Prefect of the Palace under Avitus. A soldier, proclaimed emperor in Britain. Established his power in Gaul, and was recognized by Honorius. The emperor, profiting by this disunion, sent against him his

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general Constantius, to whom, after a siege of four months, he surrendered. He was murdered near Mantua by order of Honorius, while being taken to Ravenna under a safe-conduct Freeman, *English Historical Review*, i, , pp. Of a noble family in Lyons; reputed for eloquence, judgement, and love of letters. The eighth book, collected at the request of Petronius, was to be issued under his auspices. Constantius wrote little himself, his principal work being a *Life of St. Germain of Auxerre*, composed at the request of Patiens. His reputation as a poet led Patiens to ask of him a metrical inscription for his great church at Lyons II. The character of Constantius was a noble one, and his influence wide. When the capital of Auvergne was laid desolate by the Visigothic siege, Sidonius sent for him, and his arrival had the most salutary effect upon the desperate population III. He is supposed to have died at an advanced age about Prefect of Gaul, temp. After his prefecture he appears to have embraced Christianity. Letters were addressed to him by Jerome and Augustine. For an inscription relating to him, cf. Desideratus, Bishop of Clermont after St. His poetical judgement was highly valued in Auvergne, and Severianus considered it an advantage to publish a treatise on rhetoric under his auspices. Perhaps born at Lyons, but teaching as a grammarian in the schools of Ameria. Friend; living at Arles. Poet and philosopher, with an interest in theology, and a Churchman. One of the four poets whom Majorian invited during his sojourn in Gaul. Living on his ancestral estate at Eborolacum Ebreuil, near Gannat , in the valley of the Sioule, part of which he lost during the disturbances of Son of the emperor Avitus; brother of Papiantilla and brother-in-law of Sidonius. Ecdicius continued the policy of his father Avitus in conciliating the barbaric princes, and his diplomacy confirmed the Burgundians in their support of the Gallo-Romans against Euric; but he was also a defender of the purity of the Latin language against encroaching barbarism. It is also thought that he is the Decius whom Jornandes describes as leaving his country in disgust after its surrender to the Goths Get.

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## Chapter 2 : Sidonius Apollinaris - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

*Showing all editions for 'Some literary influences on Sidonius Apollinaris' Sort by: Some literary influences on Sidonius Apollinaris/Robert E. Colton. 6.*

Remy de Gourmont, *Le Latin mystique*: Mercure de France, Taken as a reference legitimizing the comment, he also gives rise to a rewriting: Between influence and inspiration, Sidonius Apollinaris figures as a revealing shadow which unveils complex processes of rewriting. After, Sidonius Apollinaris makes a forcible entry into French literature. A keen observer keeping aloof, acting as the last fence against the Barbarians, he conceals his uneasiness of mind under a dandiacal attitude. For a Dutch-language audience, they already published *Oudheid als ambitie: De zoektocht naar een passend verleden*, Nijmegen: Un Gaulois contre les barbares, Paris: Second edition entitled *Que le jour recommence*. Denis Montebello, *Au dernier des Romains*, Paris: Influence Sidonius is among the poets quoted by Mico of Saint-Riquier d. The Dukes of Polignac boasted a lineage which went all the way back to Sidonius. Sirmond, however, saw the correct interpretation of domus: Lindsay Brook, Sidonius is criticized for his sloppy treatment of philosophy concerning Anaxagoras and Arcesilas in Carm. The figure of Apollonius of Tyana is attractive to Bayle for his unconventionality and being a challenge to authorities. We find by the epistles of Sidonius Apollinaris [the passage from Ep. Raphael has made a good use of this piece of erudition from Apollinaris, in his picture of the school of Athens. Comparative Perspectives, Amsterdam, See below, for a similar observation by Herman Grimm. Alexandre Dumas, *Impressions de voyage*. Kate Briggs, New York: Columbia UP, ; see p. A modest mention among the much more prominent Vercingetorix, Urban II, and Pascal, who are even represented in the pavements. It was given in, , , , , and Canada Jean Marcel pseud. On the other hand, he starts from questions raised by modernity to renew some of the formal aspects "documentation, utterance, narration" of a genre seen as obsolete: In terms of writing, *Triptyque* ultimately shares the modern literary concerns of other contemporary fictions with a biographical dimension. On this trilogy, see Filomena Giannotti, *Nei pensieri degli uomini*: Another essay will be published in *Prolegomena to Sidonius Apollinaris*. There I beheld Bion sitting down quietly; there Anacharsis walked to and fro, Thales flew, Hesiod ploughed, Plato hunted in the skies for ideas, Homer sang, Aristotle disputed, Pythagoras was silent, Epimenides slept, Archimedes moved the earth, Solon wrote laws and Galen prescriptions, Euclid measured the hall, Kleobulus inquired into the future, Periander measured out their duties to men, Pittacus warred, Bias begged, Epictetus served, Seneca praised poverty while surrounded by tons of gold, Socrates informed everyone that he knew nothing; Xenophon, on the contrary, promised to teach everyone everything; Diogenes, peeping out of a tub, insulted all who passed by; Timon cursed all, Democritus laughed at all this; Heraclitus, on the other hand, cried; Zeno fasted, Epicure feasted; Anaxarchus said that all things were nothing in reality, but only appeared to exist. For variations on this list of the Seven Sages and of classic philosophers, see Auson. See the following three entries: Sidonius Apollinaris scheint darauf zu zielen.

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## Chapter 3 : “ Sidonius Apollinaris

Visit the 'Sidonius in Antiquity and Modernity' blog of the Academic Network on Sidonius Apollinaris, hosted by the University of Edinburgh. And here you will find the website of this Academic Network, a project hosted by the School of History, Classics and Archaeology in Edinburgh.

The Episcopal Letters by Johannes A. Summary A key figure in late antique Gaul, Sidonius Apollinaris “ aristocrat, administrator, poet, letter-writer, and bishop ” is still insufficiently understood. This study aims to contribute to an up-to-date appreciation, both by incorporating recent research and by breaking new ground. It is a philological and historical commentary with many of the qualities of a monograph. This is a work which will be of interest to classicists and medievalists, to literary scholars and church historians, to those concerned with philological and historical intricacies and those interested in the broader development of literature and mentalities in Late Antiquity. Updates and corrections These notes have been published in the second volume of Writing to Survive, as Addenda et corrigenda. Dr Hours wrote to me: Patrizia Mascoli, Gli Apollinari Bari, Gotoh prefers to view this move as a positive choice by Sidonius himself to fulfil his sense of noblesse oblige. Page 7, note 12 As pointed out by Peter Brown. See also Charles W. Hedrick, History and Silence: Pages 43, , On the revival of the cult of St Martin by Perpetuus and its specific aims, see A. Pages with note 92 On p. Mathisen, Ruricius of Limoges and Friends. Such a thesis could explain, for example, the high level of standardization, and even monotony, in the salutations of letters in the collection of Sidonius, especially if in this regard Sidonius was himself mimicking the published letters of his model Pliny. Page 59 Line 12 from bottom: See now Volume 2 ad Ep. Tobias Reinhardt et al. Page 74 Fifth paragraph: Page 93 Lemma coepit initiari: This could well be a variation on Auson. Page 96 Lemma caelitus: Pages On pp. She mentions the three men in the fiery furnace Dan. The parallel I suggested with Camilla, Verg. Pages Lemma nostri ordinis viris: Contrary to what is stated here, Sidonius does use ordo as a technical term for the town council, at Ep. Sidonius appositely deploys a judicial vocabulary: Berger sees another reproach of Mamertus by Sidonius at Ep. By the late sixth century it played a crucial role in the Merovingian economy. A Late Antique Success Story? Loseby mentions Amantius on p. Page Lemma scilicet ut lector: Scilicet and videlicet also differ in scope sect. See below at pages Page Lemma obsequiis “ officiiis, line 9: Pages On episcopal elections, see now Johan Leemans et al. In the same volume, see also Johannes A. Page Line 1: Page Lemma non videre quo redeat, etc.: Page A similar instance of concolor and a sallow colour is found in Prud. Page Annick Stoehr-Monjou has made a case for a Horatian reminiscence in statum concordiae tam turpis incidite which would further reinforce the indignation: Pages Lemma de minimis videlicet rebus, etc.: Add a cross-reference to 7. Page Second paragraph: See Marco Onorato, Il castone e la gemma. Sulla tecnica poetica di Sidonio Apollinare, Naples, On pondera historica, see Ulrich Eigler, Lectiones vetustatis. Page Fourth paragraph: Page Lemma “ professionis huiusce pondus Add a cross-reference to possibly a reminiscence of Cassian. Pages Lemma pellitos reges “ principes purpuratos: She sees the involvement of the bishops in the negotiations with Euric Letters 7. Pages In the lemma quibus comparatus pater, etc. Page Lemma a quo contigit saepius vos videri: The construction is not as unusual as suggested; there is also Ep. Page Last paragraph: Page Lemma cui, precor, The reference to 3. Modes of Address In the table in section 1, the frequency of antistes should be 8 in Books and 2 in Book 7 alone. Figures of Allusion Oxford, , has scarcely anything to say about Sidonius. Asyndetic sequences of three or more members are especially conspicuous in Quintilian, according to D. See above at page Index of Latin words On p. Index locorum On p. The Ascetic Letters by Johannes A. This second volume of Writing to Survive follows the first LAHR 2 in scope and method, providing detailed philological underpinning as well as a wealth of thematic research. Like its companion volume, this work will be of interest to classicists and medievalists, to literary scholars and church historians, to those concerned with philological and historical intricacies and those interested in the broader development of literature and mentalities in Late Antiquity. Updates and corrections Footnote Add Mathisen

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to literature. Page 47 Line 16 from bottom: Pages 55 and For Syagrius, the addressee of Letters 5. Karrieren und Lebensbilder im Gallien des 5. Page 89 Lemma suae auctorem: Page 97 Line 8 from bottom: Pages Lemma barbaros vitas: Pages On gifts of clothing, see Nikki K. Pages Lemma lanigero de sue, add to bibliography: CISAM, , esp. Pages Lemma scripturare: This verb was picked up by William of Malmesbury GR 2 prol. Your Research Companion This website focuses on Gaius Sollius Apollinaris Sidonius, a fifth-century Gallo-Roman aristocrat, high official, poet, letter writer, and bishop of Clermont Auvergne a key figure in the transition of the later Roman Empire to the early Middle Ages and the dawn of Europe as we know it. It provides news on publications, conferences, and scholars in this field. A comprehensive introductory volume, Prolegomena to Sidonius Apollinaris, is scheduled to be published in The project is based in Edinburgh Prof. And here you will find the website of this Academic Network , a project hosted by the School of History, Classics and Archaeology in Edinburgh.

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### Chapter 4 : Robert E. Colton | Open Library

*Catalogue. See the publisher's catalogue.. Summary. Asceticism, and the antidote it offers to contemporary secular disappointments in fifth-century Gaul, is the central theme in the second part of Book 7 of Sidonius Apollinaris' correspondence.*

A Civilized Barbarian and a Barbarous Roman Sidonius Apollinaris was a well-connected aristocrat from south-west Gaul, many of whose letters survive. These two are an interesting contrast: Sidonius to [his brother-in-law] Agricola Letters I. You have often begged a description of Theodoric the Gothic king, whose gentle breeding fame commends to every nation; you want him in his quantity and quality, in his person, and the manner of his existence. I gladly accede, as far as the limits of my page allow, and highly approve so fine and ingenuous a curiosity. Well, he is a man worth knowing, even by those who cannot enjoy his close acquaintance, so happily have Providence and Nature joined to endow him with the perfect gifts of fortune; his way of life is such that not even the envy which lies in wait for kings can rob him of his proper praise. And first as to his person. He is well set up, in height above the average man, but below the giant. His head is round, with curled hair retreating somewhat from brow to crown. His nervous neck is free from disfiguring knots. The eyebrows are bushy and arched; when the lids droop, the lashes reach almost half-way down the cheeks. The upper ears are buried under overlying locks, after the fashion of his race. The nose is finely aquiline; the lips are thin and not enlarged by undue distension of the mouth. Every day the hair springing from his nostrils is cut back; that on the face springs thick from the hollow of the temples, but the razor has not yet come upon his cheek, and his barber is assiduous in eradicating the rich growth on the lower part of the face. Chin, throat, and neck are full, but not fat, and all of fair complexion; seen close, their colour is fresh as that of youth; they often flush, but from modesty, and not from anger. His shoulders are smooth, the upper- and forearms strong and hard; hands broad, breast prominent; waist receding. The spine dividing the broad expanse of back does not project, and you can see the springing of the ribs; the sides swell with salient muscle, the well-girt flanks are full of vigour. His thighs are like hard horn; the knee-joints firm and masculine; the knees themselves the comeliest and least wrinkled in the world. A full ankle supports the leg, and the foot is small to bear such mighty limbs. Now for the routine of his public life. Before daybreak he goes with a very small suite to attend the service of his priests. He prays with assiduity, but, if I may speak in confidence, one may suspect more of habit than conviction in this piety. Administrative duties of the kingdom take up the rest of the morning. And now the foreign envoys are introduced. The king hears them out, and says little; if a thing needs more discussion he puts it off, but accelerates matters ripe for dispatch. The second hour arrives; he rises from the throne to inspect his treasure-chamber or stable. If the chase is the order of the day, he joins it, but never carries his bow at his side, considering this derogatory to royal state. When it is given him, he sometimes holds it in both hands and bends the extremities towards each other; at others he sets it, knot-end downward, against his lifted heel, and runs his finger up the slack and wavering string. After that, he takes his arrows, adjusts, and lets fly. He will ask you beforehand what you would like him to transfix; you choose, and he hits. On ordinary days, his table resembles that of a private person. The board does not groan beneath a mass of dull and unpolished silver set on by panting servitors; the weight lies rather in the conversation than in the plate; there is either sensible talk or none. The hangings and draperies used on these occasions are sometimes of purple silk, sometimes only of linen; art, not costliness, commends the fare, as spotlessness rather than bulk the silver. Toasts are few, and you will oftener see a thirsty guest impatient, than a full one refusing cup or bowl. What need for me to describe the pomp of his feast days? No man is so unknown as not to know of them. But to my theme again. The siesta after dinner is always slight, and sometimes intermitted. When inclined for the board-game, he is quick to gather up the dice, examines them with care, shakes the box with expert hand, throw rapidly, humorously apostrophizes them, and patiently waits the issue. Silent at a good throw, he makes merry over a bad, annoyed by neither fortune, and always the philosopher. He is too

proud to ask or to refuse a revenge; he disdains to avail himself of one if offered; and if it is opposed will quietly go on playing. You effect recovery of your men without obstruction on his side; he recovers his without collusion upon yours. You see the strategist when he moves the pieces; his one thought is victory. Yet at play he puts off a little of his kingly rigour, inciting all to good fellowship and the freedom of the game: I think he is afraid of being feared. Vexation in the man whom he beats delights him; he will never believe that his opponents have not let him win unless their annoyance proves him really victor. You would be surprised how often the pleasure born of these little happenings may favour the march of great affairs. Petitions that some wrecked influence had left derelict come unexpectedly to port; I myself am gladly beaten by him when I have a favour to ask, since the loss of my game may mean the gaining of my cause. About the ninth hour, the burden of government begins again. Back come the importunates, back the ushers to remove them; on all sides buzz the voices of petitioners, a sound which lasts till evening, and does not diminish till interrupted by the royal repast; even then they only disperse to attend their various patrons among the courtiers, and are astir till bedtime. Sometimes, though this is rare, supper is enlivened by sallies of mimes, but no guest is ever exposed to the wound of a biting tongue. Withal there is no noise of hydraulic organ, or choir with its conductor intoning a set piece; you will hear no players of lyre or flute, no master of the music, no girls with cithara or tabor; the king cares for no strains but those which no less charm the mind with virtue than the ear with melody. When he rises to withdraw, the treasury watch begins its vigil; armed sentries stand on guard during the first hours of slumber. But I am wandering from my subject. I never promised a whole chapter on the kingdom, but a few words about the king. I must stay my pen; you asked for nothing more than one or two facts about the person and the tastes of Theodoric; and my own aim was to write a letter, not a history. Sidonius to his brother in law Ecdicius Letters, II. You must know that his long-dissembled savagery comes daily further into the light. His spire affronts the day; his dissimulation was abject, as his arrogance is servile. He commands like a despot; no tyrant more exacting than he, no judge more peremptory in sentence, no barbarian falser in false witness. The livelong day he goes armed from cowardice, and starving from pure meanness. Greed makes him formidable, and vanity cruel; he continually commits himself the very thefts he punishes in others. To the universal amusement he will rant of war in a civilian company, and of literature among Goths. Though he barely knows the alphabet, he has the conceit to dictate letters in public, and the impudence to revise them under the same conditions. All property he covets he makes a show of buying, but he never thinks of paying, nor does he trouble to furnish himself with deeds, knowing it hopeless to prove a title. In the council-chamber he commands, but in counsel he is mute. He jests in church, and preaches at table; snores on the bench, and breathes condemnation in his bedroom. His actions are filling the woods with dangerous fugitives from the estates, the churches with scoundrels, the prisons with holy men. He cries the Goths up and the Romans down; he prepares illusions for prefects and collusions with public accountants. He tramples under foot the Theodosian Code to set in its place the laws of a Theodoric, raking up old charges to justify new imposts. Be quick, then, to unravel the tangle of affairs that makes you linger; cut short whatever causes you delay. Our people are at the last gasp; freedom is almost dead. Whether there is any hope, or whether all is to be despair, they want you in their midst to lead them. If the State is powerless to succour, if, as rumour says, the Emperor Anthemius is without resource, our nobility is determined to follow your lead, and give up their country or the hair of their heads. From, Sidonius, *The Letters of Sidonius*, trans. Clarendon, , two vols. The Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history. Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. If you do reduplicate the document, indicate the source. No permission is granted for commercial use.

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### Chapter 5 : Ruricius - Wikipedia

*To Sidonius, as to Augustine, he is the prince of poets. Terence was evidently popular in Gaul; the Letters allude to his characters, and in the passage on the home-education of Apollinaris, Sidonius reads the Hecyra with his son, uncertain which delights him most, the fine style of the author, or the youthful grace and ardour of the boy.*

Il panegirico di Maggioriano. Lucia Di Salvo, Felicis munera mali. Heather, The Fall of the Roman Empire. Walter de Gruyter, , Begley and Joseph W. Koterski eds , Medieval Education, Fordham Univ. Press , 3 ff. Liguori Editore, , Stefania Santelia, Per amare Eucheria. Saggio introduttivo, traduzione e note, Bari, Atti del II convegno internazionale di studi Perugia, 15 - 16 novembre , Alessandria: Roma, 8 - 10 maggio , Studia Ephemeridis Augustinianum 90, Rome: Institutum Patristicum Augustinianum, , Sacred and Profane, Aldershot, , Dieci studi di letteratura latina, Napoli: Homenaje a la profesora Carmen Castillo, Pamplona, , Compagnia dei Librai, , Atti del convegno internazionale di studi Cividale del Friuli, Fondazione Nicco Canussio, 16 - 17 novembre , Trieste: Jean Le Guillou, Sidoine Apollinaire. Jahrhundert , Freiburger Rechtsgeschichtl. Studi di poesia e storiografia in onore di L. Canali, Pisa, , Salzman, The Making of a Christian Aristocracy. Aschendorff, , Introduction et commentaire, Sapheneia 6, Bern, From Galilee to Gregory the Great, Oxford, , Gagliardi, Naples, , Un siglo en la historia de Hispania, Pamplona, , Revisiting the Sources, Aldershot, Atti del Convegno internazionale, Arcavacata di Rende, maggio , Rome, , Edizioni ETS, , Broadview Press, repr. Linacre College, Unit for Prosopographical Research, Actes du colloque de 17, 18 et 19 septembre Nancy , , 35â€” Errors and Omissions Excepted.

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## Chapter 6 : Sidonius Apollinaris | Revolvly

*As was surmised by R.E. Colton, Some literary influences on Sidonius Apollinaris, Amsterdam, Hakkert, , 'He replaces Argos with the similar-sounding disyllabic Arcas'. 4. In this connection, speaking of this panegyric, I would add that the half line Maorianus eques of only 'formally' imitates the Pompeianus eques of Lucan.*

Stephen Powell Stephen Powell Hist. It might seem strange that someone would go so far to ask such a favor, certainly there were poets in closer proximity who would have more time to complete such a request than the road-weary Sidonius, but he was a well-known and highly regarded poet and this was no ordinary gift. Euodius had commissioned a beautiful silver wash basin in the shape of sea shell to be given to Queen Ragnahilda, the wife of Euric, King of the Goths. Cambridge University Press, Harvard University Press, Vol. This scene raises a number of questions for the reader, what does Euodius expect to receive by way of patronage from the Queen? Namely, to what extent did interactions at the courts of the barbarian kings take on a Roman character, and what part did the Roman traditions of patronage and amicitia friendship play in the development of new hybrid Roman and Barbarian administrations? The settlement of the Goths in the province of Aquitania Secunda in A. Although initially settled as mercenaries in alliance with the Western Roman government, the Goths quickly amassed independent power and extend their influence 4 Ibid. This translation is my own. Naturally, these same aristocrats became instrumental in the development of the new barbarian kingdoms as they lent their expertise to the new rulers. The letter of Sidonius to his friend Euodius highlights an important aspect of this process, namely the introduction of barbarian elites to the long standing Roman tradition of patronage and clientage. In the letter, Sidonius refers to Ragnahilda as magna patrona great patroness and to Euodius seeking her patrociniū invictū invincible patronage. As mentioned above, the poem also pleads with Ragnahilda not to spurn Euodius as her cliens client. This series of terms belies a complex social institution based on power relations between social classes which had greased the wheels of Roman society for centuries. The works of Sidonius Apollinaris have often been utilized to provide historians with information regarding the process of Barbarian accommodation that occurred in fifth century Gaul from the perspective of the Gallo-Roman aristocracy; however, these works can also illustrate the methods by which barbarian elites 7 E. Thompson, Romans and Barbarians Madison: University of Wisconsin Press, The works of Sidonius Apollinaris are a staple for the study of fifth century Gaul. This author provides one of the most complete surviving eye witness accounts to the events of the age, and his position in society grants him access to the major figures of the era. The personal nature of his letters offers us a glimpse into the mundane world of late Roman aristocrats and their efforts to maintain the functions of Late Roman society and government in the face of overwhelming change and conflict. The letters, panegyrics and poems of Sidonius span nearly the entire second half of the fifth century and encompass the final days of the Western Roman Empire as well as the earliest days of the Kingdoms of the Visigoths and the Burgundians. The wealth of information to be found in the works of Sidonius Apollinaris has been employed by historians in studies that approach the end of Roman Gaul in a number of ways. He explicates the Roman rationale for settling barbarians in the more prosperous provinces of the Empire, and goes to great lengths to illustrate how the attitudes of barbarian war bands toward Rome alter the policies of their kings. He treats them both as a record of the expansion of Gothic territory and the movement Germanic peoples,<sup>10</sup> as well as a source for the prevailing attitudes of the Romans toward the 9 Thompson, Romans and Barbarians, The works of Sidonius provide more fertile soil to the interests of historians looking more closely at the intimate workings of society at the end of the Roman period. The Techniques of Accommodation, A. Goffart is motivated by his hypothesis that the Roman settlement of Barbarians was not based on a transfer of land ownership but on the diversion of the tax revenues from specific lands to Barbarian soldiers rather than the Imperial treasury. Goffart asserts that Roman land owners were not dispossessed outright to provide for Barbarian settlement, but rather, the Romans continued to hold title to the land while a portion of the revenues from the land went to a Barbarian

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foederate in return for military service. For Goffart the confusion arises out of the use of the term *hospitalitas*, which had been utilized during the Imperium to refer to a process of quartering soldiers on aristocratic estates. In an appendix to his work Goffart specifically addresses the use of the term *hospitalitas* by Sidonius who refers to the direct billeting of troops on the estates of his friends, as well as to the effects of settlement on the Roman administration in Gaul. Princeton University Press, Mathisen analyses the strategies employed by the Roman elites of Gaul to ensure their survival and continued influence despite the rapid erosion of Imperial Roman power in the province. He reviews a wide selection of Late Roman authors and organizes a topical analysis of the methods employed by Gallic aristocrats to come to terms with the rising barbarian kingdoms. For Mathisen these strategies are not mutually exclusive, and over time they form a more coherent process of reaction that begins to normalize Barbarian and Roman relations, setting the stage for later developments in post-Roman Gaul. As one of the most extensive primary sources for the Gallic aristocracy of the fifth century, Sidonius provides Mathisen with a bulk of evidence for elite Roman attitudes toward both Barbarians as well as other aristocrats. Although Mathisen pulls from the entire corpus of Sidonius work, his focus is primarily on the letters as these provide a clear first-hand account of Gallic attitudes. Sidonius is an excellent source for Mathisen because his career encompassed many of the survival strategies explicated in Roman Aristocrats in Barbarian Gaul. In the chapter on the acquisition of church office and the chapter about the importance of literary studies, Sidonius provides the clearest examples of how the political and cultural shifts of the late Roman aristocracy were shaped by barbarian power. In regards to the 13 Ibid. Although these works provide excellent and original insights into the process of barbarian accommodation, there is room for more specific analysis of the sources. Thompson provides a comprehensive overview of the events surrounding the establishment of the Barbarian Kingdoms within the bounds of the Roman Empire, but his broad view leaves room for a more detailed analysis of the process by which these new Kingdoms were administered. Mathisen provides a deep analysis of the aristocratic Roman response to Barbarian expansion, but rarely ventures to address the Barbarian attitudes and actions regarding this same process. I argue that the establishment of barbarian power in fifth century Gaul was a binary relationship that required the active involvement of both parties. Strategies for Survival in an Age of Transition Austin: University of Texas Press, In my view the Barbarian acceptance of this existing structure is a crucial factor in the stable transition from Roman to Barbarian power. The concept of patronage in late Roman society is both ubiquitous and ill defined. It is best understood as a series of inter personal relationships of mutual benefit that existed between the different layers of Roman society, which took different forms depending on the status of those involved in the relationship. The origins of patronage lie deep within the Roman past and relationships between wealthy and powerful Romans and members of the lower classes have played an important role throughout Roman history. During the days of the Republic these relationships were cultivated by elites to secure political power and government office. Elite Romans with access to the senatorial *cursus* secured the support of the lower classes through generosity and legal protection. The crises of the 3rd century and the establishment of the Dominate produced drastic changes in the structure of Roman society. The increased power of the imperial bureaucracy and its imposition on the old system of local self-government had a deep impact on the relationship between elites and the lower classes. Jones, *The Later Roman Empire*: University of Oklahoma Press, In the countryside patronage or *patrocinium* took a distinct form in reaction to the great increase in taxation during the later years of the Empire. Peasants gave up the rights to their small plots of land to wealthy landowners in order to secure protection from the depredations of the tax collector. The peasants gave the products of their labor to the landowners who then ensured that the tax burden was met. In return for his land and labor the peasant could expect legal and physical protection from his more powerful patron. The lower classes looked to the wealthy to represent their concerns to the Imperial administration and to maintain order in the cities themselves. Alföldy, *The Social History of Rome*, Jones, *The Later Roman Empire*, *Towards a Christian Empire* Madison: This type of arrangement must have been all too common in the highly stratified and legally complex society of Late Roman Gaul, and represents the prominent position that patronage occupied in the

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lives of all Romans. A wholly different form of patronage existed between members of the upper strata of society, based on mutual friendship, *amicitia*, and the distribution of offices and political power within the Imperial administration. *Amicitia* refers to the sense of unity and friendship that existed between members of the aristocratic class. The relationships that formed between these aristocrats were sustained by a process of mutual obligation which entailed the bestowal of favors and support in various legal or political matters. Bonds of friendship connected aristocrats from disparate regions and smoothed the travels of the aristocracy, allowing them to conduct business or gain favorable treatment in communities throughout the empire, helping to maintain political and cultural unity across the provinces. Perhaps the most important function of *amicitia* in late Roman society was the granting of favors among friends, and the most crucial favors to be granted were those which furthered the political career of the favor seeker, for in Late Roman society a place in the Imperial administration was the surest way to influence and wealth. As he did while in Rome, calling on the favor of a Senator Paulus to obtain the office of Prefect of the city. Patronage had the power to take provincial Senators such as Avitus and Majorian and elevate them to the Imperial purple. Any outside power that sought to gain control over a portion of this society would 25 Jones, *The Later Roman Empire*, Clarendon Press, 75, Such was the situation faced by the Goths as they expanded their control over southern Gaul in the fifth century. The settlement of the Visigoths marked a watershed moment in Barbarian and Roman relations. The settlement was initiated by the Romans rather than being the result of forcible occupation by the Goths. According to Thompson in *Romans and Barbarians*, the settlement was a response to local uprisings in Gaul and the Visigoths were to be settled and given a stake in the territory in order to defend the rich lands of the south from the chaos engulfing the Northern provinces. Essentially, the Visigoths were *foederates* or mercenaries being paid with land. The settlement does not seem to have had an overtly negative impact on the local aristocracy as the surviving sources for the period are free from expressions of outrage over the situation. This detail has led historians to propose multiple theories as to how the Barbarians could be settled on the land with least impact. Goffart maintains that few Romans were significantly dispossessed in the initial settlements and, rather than give the Goths land outright, the Romans diverted the tax revenue that would have gone to the Imperial Treasury to support the Imperial army towards the Gothic *foederates*. For one, the Goths must have represented a small minority among a large Roman population. Secondly, the Goths were not concerned with having land to farm themselves, but were more interested in the revenues to be gained from land ownership, and finally, the Romans were expected to and did learn to coexist with their new Germanic neighbors. The primary sources, including Sidonius, indicate that soon after they were settled the Goths began to consolidate and expand their power. Toulouse was established as the center of Gothic power and housed the court of King Theodoric I Theodoric II took great advantage of this power vacuum to seize Roman territory, and it is these expansions which 30 Thompson, Gaul, no longer joined to an Imperial court, became home to competing barbarian kingdoms which vied with each other for control of the vast Latin population. After the settlement of an important cultural shift began to take place among the Goths settled within the confines of the Roman Empire. No longer wandering the land, ostracized from their Roman neighbors, the Gothic elite began to adapt to Roman ways. In his panegyric to the Emperor Avitus, Sidonius lays out a scene in which the Emperor, at the time of the story only a senator, travels to the Gothic court of Theodoric I to see his kinsman who is being held as a hostage. Later Theodoric II will use his connection with the Emperor Avitus to secure favorable relations between the Goths and the Roman government. The connection between Avitus and the Gothic kings described by Sidonius, is but one example of a complex process in which the Goths, greatly outnumbered by their new Roman subjects and still officially tied to the Imperial court, utilized the knowledge and resources of the Roman aristocracy to negotiate with the Romans on their own terms. No doubt other Romans came, as Avitus did, to petition the King at his newly established court, and these Romans would have instinctively applied their traditions of patronage and *amicitia* when interacting with their new Gothic rulers. As far as other Roman and Barbarian interactions go, Sidonius does not explicitly state how communications take place, but Ep. Collected over centuries the earliest sections of the codes contain laws aimed at regulating the

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relationships between Barbarians and Romans, and maintaining the existing social order as much as possible. In the fragments of the earliest Gothic law code, sponsored by King Euric, there is a constitution that outlines the terms of material obligations between a client, called a bucellarius, and his patron. Despite the change 39 Ibid. Solon, is credited with reforming the laws of Athens, and Amphirion is a legendary musician from Greek mythology.

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### Chapter 7 : Sidonius Apollinaris, Letters. Tr. O.M. Dalton () pp. xi-clv ; Introduction

*Sidonius Apollinaris, Letters. Petitions that some wrecked influence I should devote my energies to a kind of literature which it would have been presumptuous.*

He was a younger contemporary of Attila and Gaiseric. He was still alive when Romulus Augustulus laid down his diadem at the bidding of Odovakar. More than once his path crossed that of the last emperors who ruled in Italy; as the son-in-law of Avitus, and a high officer of state under Anthemius, he saw Rome in the final phases of her imperial existence. In his own country he met or corresponded with every person of importance. There was hardly a single distinguished name with which in some way or another his own was not associated. Like Cassiodorus, he enjoyed an outlook over two worlds, the old Roman civilization in its decay, and mediaeval society in its beginnings. To paraphrase a sentence of Sir Thomas Browne, he stands like Janus in the field of history. Sidonius came of a senatorial family long settled in Gallia Lugdunensis, a family to which, as he himself says, the holding of high office seemed almost a hereditary right: A nephew Secundus III. He had two brothers-in-law, Ecdicius and Agricola, 6 of the latter of whom we hear little, of the former, much. For Ecdicius was the hero of his native country of Auvergne. He distinguished himself by great gallantry in the last struggle for independence III. Sidonius and Papiantilla 8 had one son, Apollinaris, and three daughters, Alcima, Roscia, and Severiana. The name of Alcima does not occur at all: Sidonius was educated in his native city, where the schools, if less famous than those of Bordeaux, were yet of high repute. He passed through the regular course of academic training, the essential parts of which consisted of grammar and rhetoric; and in both Letters and Poems preserves kindly memories of his teachers and fellow students. It was probably during the first years of his married life that he frequented the Visigothic Court at Toulouse, from which he wrote home the very interesting letter descriptive of Theodoric II to his brother-in-law Agricola I. He had been a familiar figure at the Court of Theodoric I, whose sons he had endeavoured to imbue with Roman civilization; 15 it was therefore natural that he should xvii encourage the visits of his son-in-law to the more important of these pupils. He may not have clearly foreseen the part which he was destined personally to play in the near future; but it must have appeared a possible contingency that the Goths and their Gallo-Roman neighbours might once more be called upon to take decisive action together. With Tonantius Ferreolus and many others, he may well have shared the belief that the Roman understanding with the most civilized of the barbaric peoples might save an Empire which Italy was too enfeebled to lead. He had seen the Visigoths and the Burgundians in their homes, and learned to appreciate the rude virtues and the manly strength which redeemed the coarser elements in their nature. He dreamed perhaps of a Teutonic aristocracy more and more refined by Latin influences, which should impart to the Romans the qualities of a less sophisticated race and to their own countrymen a wider acceptance of Italian culture. But throughout he probably gave Theodoric II credit for a greater disinterestedness than he possessed; for in all likelihood the Visigothic king intended to exploit the Roman connexion in the xviii interest of himself and his own people. The event was the first turning-point in the career of Sidonius: He accompanied his father-in-law to Rome, and there, following the precedent of a Claudian or an Ausonius, delivered the Panegyric of Avitus which earned him the honour of a statue in the. Avitus did not fulfil the expectations of his friends. His personal courage availed him little in Rome. On the other hand, his character revealed unsuspected weakness, 20 and his position as a provincial nobleman among the critical aristocracy of the capital became each day more difficult. His every action was watched with unfriendly eyes; his bodyguard of Visigoths aroused resentment; and when, to provide their payment, he was reduced to melting statues and stripping the bronze tiles from temple roofs, it needed but a pretext to ensure his speedy ruin. The immediate cause of his downfall lay in the hostility of Ricimer, now only at the beginning of his career as king-maker. The unfortunate Avitus, who found his position in Rome untenable, fled to Gaul with the object of obtaining military support, but returning with an insufficient force, was defeated by Ricimer at Placentia. Apprehensive that his fate was only postponed, Avitus seems to have sought safety in renewed

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flight; it is certain that he met his death within a few months of his deposition. He returned home, where he found many spirits troubled like his own, and a party among the nobility still indisposed to acquiesce in the rule of Ricimer, or to see Gaul robbed of the leadership which she had fairly assumed. Feeling ran so high that a regular conspiracy was formed with both Visigothic and Burgundian support, in the hope of placing upon the throne a second emperor approved by Gaul. The candidate is conjectured to have been the gallant Marcellinus; 23 but it seems unlikely that xxi such a scheme can have had the consent of the person principally involved, for Marcellinus, actually commander in Dalmatia, had been the comrade of Majorian, now raised by Ricimer to the principate April , and during the new reign played a part of conspicuous loyalty. A puppet-emperor might have been defied, but not a man like this. As soon as events permitted, he entered Gaul, and in and reduced the rebels to submission, 25 The focus of the rising was Lyons, which had actually received a Burgundian garrison. From the embarrassment into which his active participation in rebellion had thrown him, Sidonius extricated himself, perhaps with the assistance of the literary Petrus, by the exercise of his poetic talents. It is difficult to exonerate our author from the charge of a certain moral pliancy in this matter. Sidonius received the title of count, and became a persona grata at the court; the extent of his influence became apparent during the second visit of Majorian to Gaul in the year He thought he had succeeded in tracing the lampoon to Sidonius, whom he would have gladly humiliated. Instead of this, he was himself subjected to new and conspicuous discomfiture in the presence of the emperor, who at a banquet endorsed the conduct of his new friend by publicly resenting an unproved insinuation X. The king-maker availed himself of the disappointment caused by the failure of a new naval expedition against the Vandals to remove too popular a rival. Severus died in , whereupon Ricimer for two years controlled the destinies of Italy alone. In , however, a rapprochement with the court of Constantinople, alienated by the murder of Majorian, became the interest of Italy, and the Senate requested Leo I to nominate an emperor in the West. Soon after the new ruler had landed in Italy, he endeavoured to conciliate Ricimer by giving him his daughter Alypia in marriage. Under a soldier supported by Byzantine influence she might make head against the barbarian without, while the union of Ricimer with the imperial princess promised internal peace. The quietness of his life was relieved by more than one round of visits to friends at Bordeaux and Narbonne; a number of the letters, and these among the most entertaining, were probably written during the leisure which he now enjoyed. Reading or composing in his library, or instructing his young son; wandering in his grounds by the lake, and amusing himself upon occasion with games and with the chase, he found the hours pass not unpleasantly at home; abroad, the society of the cultured friends and relatives who vied with one another in their desire to show him hospitality, afforded him the most agreeable of distractions. But he had tasted publicity and imperial favour; he had fallen under the glamour of Rome; and amid all the ease and calm of his existence the thought of the prizes which had just slipped from his grasp was a source of secret discontent. He was still well under forty; he could not yet resign himself to the undistinguished life of a provincial noble. On all sides the road xxvii was barred against him; he must accept the fate of the disappointed man. Into these shadows the election of Anthemius and the improved position of affairs in Italy brought a sudden light; hopes almost abandoned rose once more. Sidonius began to consider whether he might not attain at the new court the position which fortune had twice placed almost within his reach and twice withdrawn. The course now taken by events was exceptionally favourable to the attempt. Anthemius fully grasped the importance of strengthening his new dominions, and his attention was naturally directed to Gaul as the bulwark of empire in the West. The provincials on their side were anxious to explain their needs, and to enlist the sympathies of the new prince; they probably had grievances for redress, and schemes for a strong policy against barbaric encroachment. A deputation was appointed to visit Rome, and after offering congratulations to Anthemius, to lay before him the hopes and the necessities of the country. What more natural than that the eloquent son-in-law of Avitus, one used to courts and no stranger in the capital, should be selected to act as leader? Doubtless to his great satisfaction, Sidonius found himself once more preparing to cross the Alps, furnished with an Imperial letter which placed all public means of transport at his disposal. After a favourable journey down the Ticino and the Po to Ravenna, he

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learned that the emperor was at Rome, and followed him thither by the Flaminian Way, arriving on the eve of the nuptials of Ricimer and Alypia. The first step was taken; Sidonius had now to see that on this, his third endeavour to rise, he reached an xxviii altitude commensurate with his persistent effort and with the dignity of his family. It is probable that Anthemius met him more than half-way, and that the comedy of advancement in which Sidonius now engaged was in reality directed by the imperial advisers. It was very important for the emperor to conciliate Gaul. He was now perfecting a defensive scheme against the aggression of Euric, 40 which involved the sanction of all Burgundian appropriations, and possibly a further cession, 41 in order to secure the more willing cooperation of Gundioc. The leader of the deputation took up his quarters with a cultured Roman noble, Paulus, by whose assistance he prepared to combine the prosecution of his mission with a legitimate advancement of his private fortunes. The two selected the most efficacious patron in the Senate, Basilius, who had the xxix reputation of obtaining promotions for all his clients and not for his relatives alone. The panegyric was graciously received had not Basilius guaranteed as much? And the poet was magnificently rewarded with the office of Prefect of Rome, carrying with it the presidency of the Senate. It can hardly be supposed that the appointment was nothing more than a distinction offered to Letters, like the consulship of Ausonius, or those nominations with which ministers of the eighteenth century recompensed their literary partisans. As already hinted, it is more probable that in part at least the affair was prearranged, and that the panegyric provided an ostensible motive for an act really dictated by considerations of imperial policy. Sidonius now rode, as he would have said, at a safe anchor of glory, 43 he had attained the highest grade but two in the imperial system of honours. In the moment of his elation, he xxx doubtless indulged golden dreams; but the unselfishness of his nature is shown by his evident desire that his friends in their turn should set their feet upon the official ladder, and by his promises to do all that he can to further their advancement. Among his duties as prefect was the superintendence of the Corn Supply, the Praefectus Annonae being his subordinate officer. A more serious event was the impeachment of Arvandus, Prefect of Gaul, and a personal acquaintance of his own, before a committee of the Senate on charges of peculation and high treason. On the one hand, he could not but sympathize with this effort of his native province to end by a signal example the insolence and corruption which were leading Roman provincial government to disaster; moreover, the principal accuser, Tonantius Ferreolus, was his connexion and intimate friend. On the other hand, to leave Arvandus to his fate without lifting a finger, appeared a dishonourable and cowardly course. He decided to do what he could for the impeached man who proved an intractable client, committing every possible blunder in the defence, and rendering the severest sentence unavoidable. The action of Sidonius has been commended by historians, among whom Gibbon is numbered. Even when the treasonable letter was produced, Sidonius may have hoped against hope that it was not a genuine document, but had been supplied to the accusers by more unscrupulous enemies xxxii of the fallen prefect. The conceit and obstinacy of the ex-prefect frustrated all efforts to establish a plausible defence, 49 and Sidonius absented himself from Rome before sentence was pronounced, probably to avoid the pain of witnessing a condemnation which he had been unable to avert. But he and those who acted with him did not relax their efforts on behalf of the condemned man; in all likelihood the commutation of the death-sentence to banishment with confiscation of property may be ascribed to their active intervention. Events of such a nature must have rendered the term of his office an anxious time for the Prefect of Rome. There was another and yet graver cause of anxiety, xxxiii less immediately conspicuous, but big with coming trouble. This was the increasing tension between Anthemius and his new son-in-law. This explanation of his final departure is perhaps as likely as that which would attribute his second return from Italy to something in the nature of honourable dismissal. It is possible, however, that, like Mr. Secretary Addison in , this earlier literary statesman proved unequal to the routine of administration, and that the title of Patrician which he now received, was intended to cover any mortification at the premature close of his career; but the capacity for affairs manifested in the stage of his life on which he was now to enter, is rather against the supposition of actual failure. Whatever the causes of his retirement, Sidonius now bade farewell to secular ambitions; restored to the peace of Avitacum, he may well have

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reflected upon their vanity, and tasted the last bitterness of disillusion. It is a xxxiv probable conjecture that such reflections gave a more serious turn to a mind never irreligious, and that the evident change of his outlook on the world conditioned the event which was now to transform his life. Nowhere does Sidonius allude to the invitation itself, of the persons who made xxxv it or to the arguments which they employed, though more than once he describes his new profession as having in a sense been forced upon him, 55 as indeed it had been forced upon many other men of birth and wealth alike in Italy, and in his own country, among whom St. Ambrose himself is numbered. It is not difficult to supply the information which he omits to furnish. In those troubled times, the Church had special need of leaders familiar with the traditions of high office, trained to public life, and possessed of ample fortune see below, p. Such men were better able than any others to stand between their flocks and the imperious barbarian princes who, with every year, closed in a narrowing circle round the dwindling territory of Rome. The careers of a Patiens and a Perpetuus proved the wisdom of those who elected them: He probably accepted the office not only from the changed view of life which led him to despise worldly ambition, but also because he believed that it opened to him a prospect of useful action for the benefit of his fellow countrymen. He well knew the anxieties and labours which it would involve; long before his own ordination, he had been acquainted with some of the best among the Gallic bishops, and the arduous manner of their life. There can be no question of vanity or ambition in his acceptance.

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### Chapter 8 : Formats and Editions of Some literary influences on Sidonius Apollinaris [www.nxgvision.com]

*While scholars have begun to examine the potent visual dimensions of the inscribed word in antiquity, texts written onto smaller objects have yet to receive the same amount of attention. This article examines a poem composed by the fifth-century Christian author Sidonius Apollinaris, which its.*

Sidonius is "the single most important surviving author from fifth-century Gaul" according to Eric Goldberg. All of them were linked in the tightly bound aristocratic Gallo-Roman network that provided the bishops of Catholic Gaul. Sidonius was born in Lugdunum Lyon. His father Apollinaris was the Prefect of Gaul under Valentinian III ; he recalls with pride being present with his father at the installation of Astyrius as consul for the year Sidonius married Papianilla , the daughter of Emperor Avitus , around Sidonius mentions in his letters Severina and Roscia, but a third, Alcima, is only mentioned much later by Gregory of Tours , and Theodor Mommsen has speculated that Alcima may be another name for one of his other daughters. In Majorian deprived Avitus of the empire and seized the city of Lyons; Sidonius fell into his hands. In return Sidonius composed a panegyric in his honour as he had previously done for Avitus , which won for him a statue at Rome and the title of count. In or the emperor Anthemius rewarded him for the panegyric which he had written in honour of him by raising him to the post of Urban Prefect of Rome until , and afterwards to the dignity of Patrician and Senator. In or , he was elected to succeed Eparchius in the bishopric of Auvergne Clermont , now Clermont-Ferrand. When the Goths captured Clermont in he was imprisoned, as he had taken an active part in its defense; but he was afterwards released from captivity by Euric , king of the Goths, and continued to shepherd his flock as he had done before; he did so until his death. Carmen 7 is a panegyric to his father-in-law Avitus on his inauguration as emperor. Carmen 5 is a panegyric to Majorian , which offers evidence that Sidonius was able to overcome the natural suspicion and hostility towards the man who was responsible for the death of his father-in-law. Anderson notes, "Whatever one may think about their style and diction, the letters of Sidonius are an invaluable source of information on many aspects of the life of his time. The best edition is that in the Monumenta Germaniae Historica Berlin , which gives a survey of the manuscripts. An English translation of his poetry and letters by W. Anderson, with accompanying Latin text, have been published by the Loeb Classical Library volume 1, containing his poems and books of his letters, [10]; remainder of letters, Among his lost works, is the one on Apollonius of Tyana. The Fall of the Roman Empire Revisited: Poems and Letters Harvard: Loeb Classical Library, , vol. Poems and Letters Cambridge: Loeb, , vol.

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## Chapter 9 : Sidonio Apollinare, Epitalamio per Ruricio e Iberia

*Between influence and inspiration, Sidonius Apollinaris figures as a revealing shadow which unveils complex processes of rewriting. It's within this distance between unfaithful translation and rewriting that we analyze the creative poetic of our author.*

Late antique history and religion, 7. The volume arises from a project carefully planned and organized by the editors and the collaborators, and is the fruit of their close cooperation. The team is comprised of of fourteen scholars, all European except one their profiles are listed in the front matter. The fact that the work is the product of such a large group accounts for the frequent and helpful internal cross-references, but also raises great expectations for future developments, because this interdisciplinary and intercultural approach could create the conditions for a real leap forward in the study of a historical and literary personality who, until recently, has been little appreciated by critics, and often misunderstood. Perhaps this has been a boon: The advantages of thus pulling down the barriers between disciplines, unafraid of the border patrols, are clear. It is part of a trend in recent scholarship to abandon the monograph which is always authorial, hence individual in favour of working together in groups following research procedures that are normally adopted by researchers in natural sciences. In this volume, sympathy is mixed smoothly with antipathy – also in the assessment of the artistic dimension of an author who is appreciated in diametrically opposed ways. However, what escapes the provocative irony of this comparatist scholar who introduces himself as a critic of contemporary Dutch poetry p. French, German, and Italian; Anglophone and other European scholarship is reviewed in chapter 1. The book goes consistently beyond the level of a simple inventory or compilation of academic opinions, offering excellent leads for reconsidering issues of intertextual analysis – which has, over the last twenty to thirty years thanks in part to the formidable innovation of digital techniques , become the main laboratory bench for philological approaches to literary texts, and especially to late antique texts. Among the six studies in the section, chapter 9 by Annick Stoehr-Monjou seems the best, because of its methodological solidity as well as its vast documentation. It is therefore worth concentrating on this piece, on the understanding that one could discuss more points 1 because the author is in general too inclined to detect wilful allusions where similarities are due only to the mechanics of composition and versifying. For example, on p. However, Arcas equos presupposes no reference to Horace at all, and the parallel as such seems improbable to me because the choice of Arcas instead of Argos is determined by quite different requirements. From Martial to Late Antiquity, Univ. On the next page f. Franzoi restores credibility to the manuscript reading victor, victor of Sidon. The third section deals with themes relating to the prose, from the angles of history, literature, and linguistics. It is commonly thought that the nine books were not all brought into circulation at the same time: Another firm point is that the two initial books are composed of letters from before the year in which he was ordained a bishop , while books 3 and the following contain letters in which Sidonius is already a bishop. On this foundation, which is absolutely indispensable for the dating of the letters as they can almost never be linked to specific items in the chronology either biographical events or external historical facts , Mathisen builds up valuable general methodological indications for the individual letters. In organizing his corpus, Mathisen claims, Sidonius did not use thematic criteria as is usually believed: Mathisen supposes in addition that the author kept his personal correspondence at home, while filing the official correspondence with the episcopal archives of the cathedral of Clermont. This would explain why the letters addressed to bishops do not appear until book 6: Sidonius did not have them with him during the years in exile. However that may be, the historical context Mathisen gives to some letters of uncertain chronology is persuasive: Parallel to his predecessor, Sidonius, in the final three books, concentrates dramatic and traumatic events, personal as well as public upheavals: Putting the articles by Gibson and Mathisen side by side presents a question that has no answer: All in all, this is a stimulating book.