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*Antioch as a Centre of Hellenic Culture, as Observed by Libanius (Liverpool University Press - Translated Texts for Historians).*

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## Chapter 2 : Antioch - Wikipedia

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At the age of eleven, he lost his father, and with his uncles as guardians, he was raised by his mother and brought up in the traditional Greek education of grammar and rhetoric. By the age of fifteen, against the wishes of his family, Libanius was firmly set upon a career in rhetoric. In spite of his meteoric success, he was forced to withdraw from the capital on the occasion of the riots of C. In the course of the next seven years, his reputation was such that he was recalled by the emperor to take up the official chair at Constantinople<sup>1</sup>. Following the death of Zenobius, Libanius took his place as sophist of the city; he gained the support of his uncle, a leading light in the council, and the good will of the praetorian prefect of the East, Strategius, and his fame abroad was enhanced by orations like *Antiochikos*. When Julian arrived in Antioch in July A. As a non-conformist, he refused the honorary office offered him by Julian; he denied using his influence for his mere self-advancement. Under Jovian, Libanius became the target for assassination attempts due to suspicions of conspiracy against the empire, and many of his friends participated in the 1 A. Liverpool University Press, , pp. He barely escaped charges of treason based upon his correspondence<sup>2</sup>. However, his influence was limited as Theodosius was a committed Christian. He enjoyed sufficient favor with the higher officials to be awarded an honorary title of office in A. However, in the local level, his influence had waned. As early as A. During his last years, Libanius was concerned by the impact of his domestic problems upon his professional life. In his oeuvre, Libanius often mentions his beloved city, Antioch. This oration addressed the elite of Antioch, 2 Ibid. Bradbury, *Selected Letters of Libanius*, Liverpool: Liverpool University Press, , p. Antioch was “together with Rome, Alexandria, and Constantinople” one of the four major cities of the Roman world, and its population included Greeks, Jews, Christians, Romans, and Syrians. Many people visited the city from all over the world. It was generous like Athens, welcoming foreigners and treating them fairly. At the end of their schooling, some students left Antioch, moving to promising careers, going back to their native cities to repay them through what they had learned. Their success advertised the school and new students headed for Antioch. There were others who chose to stay due to their affection for the city<sup>8</sup>. The School of Libanius: An Overview In Antioch, Libanius began by instructing at home the fifteen students he had brought with him from Constantinople. Then he moved to more visible private quarters on the fringe of the city square, and settled in the city hall once he was nominated the official sophist of Antioch. His students were normally young men since girls did not have the access to this stage of education. Princeton University Press, , p. The young students studying in Antioch generally belonged to the upper class and almost all were of good birth, following the ancient assumption that people of low birth did not feel attracted to higher studies. In general, they were privileged young men, some of them were accustomed to living away from home but for many, Antioch was the furthest away from home they had ever been. Libanius attached great emphasize to the study of the classics. In his school, students could study *grammatike* “grammar and poets” and Libanius himself taught with the help of other rhetors All of his educational ideals derived from his passionate faith in the power of the classical Greek literature to inculcate in its reader the practical and moral qualities required for life. He believed that rhetorical education made men better morally, more self-confident, more understanding, and more effective in every sphere of life. His paganism was radical: Since the Hellenistic age, rhetorical education was regarded as central and essential element of civilization, hence its connection with religion. It was not only aesthetic and practical in its essence, but also a moral matter. Education was considered instrumental in freeing the soul from earthly passion and fitting it for eternal life However, his writings do not indicate that at Antioch or indeed in the other cities of the East there was a great personal animosity between pagans and 9 Ibid. Clarendon Press, , p. Christians did not withdraw their friendship from a man who was an open pagan His predecessors had a great reputation and were able to attract youths from

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other provinces. Antioch was often the seat of the Imperial court and was the administrative center of Syria as well as a vital metropolis that valued culture. As such, it could be a good place to begin an administrative career. It is important to note that in antiquity, the school was identical with the teacher and ceased to exist, or at least declined, once he disappeared. The ability demonstrated by Libanius to attract students to his school was depended upon his prestige as a sophist. He set two goals in his career: After he was permanently nominated as the official sophist of Antioch, the accession of Julian resulted in an increase in the number of students. As Julian traveled to Syria, governors approached him with their own speeches as gifts of rhetoric; cultivated men with rhetorical skills were put at the head of cities. Julian was available to teachers throughout his journey and governors followed his example and made teachers their intimates. Princeton University Press, , pp. In case of families living outside Antioch, there was a need in considerable correspondence in the form of letters of presentation and application, as well as acknowledgments of acceptance of students. The application to an ancient institution of higher education was generally made in writing through private letters of relatives and friends. Libanius usually responded with a single letter of admission. The fathers themselves were able and practical letter-writers. They urged the admission of their sons, whilst some of them sent appealing messages recalling memories of their own studies in Athens with Libanius as well as happy periods spent in his company. They even tried to mollify him through the criticism of other sophists in Antioch to whom they had first entrusted their sons. In case a boy lost his father, recommendations from previous teachers were desirable, since the mother was apparently not an acceptable recommender. The season where students arrived to the school was the fall, or sometimes in the middle of school year. Unlike Petit<sup>20</sup>, Cribiore argues that the idea that Libanius put up some of them in his house is not supported by the evidence, and the supposition that students were guests in some local inns is also unlikely. The preliminary evaluation of a newcomer examined his readiness for rhetoric. Parents transmitted to their offspring the most subtle bodily and personality traits, including aptitude to rhetoric. Inheritance of parental characteristics was not complete at birth, but continued through the inculcation of working habits, mindset, and cultural values. Teachers were not extraneous to the process. He composed his exercises piecemeal, but they were grouped as a collection in later times. He wrote the individual pieces either as models that his students would recite or as instruments aimed at verifying that they could use them to check if their work conformed to the desirable outcomes. It is important to note that after learning to read and write, upper-class Greek boys in the late Roman empire would typically enroll with a grammar teacher *grammatikos* , studying classical texts with special emphasis on metrics, mythological and historical allusions, and etymologies. The curriculum of teenagers included the study of the classics and composition of *progymnasmata*. The course in *progymnasmata* consisted of up to fourteen exercises in prose composition, from fable to the introduction of a law not a bill but law. Teachers in 23 Ibid. Society for Biblical Studies, , pp x-xx. The exercises were shaped to provide the student with practice in various compositional methods, each exercise emphasizing particular compositional skill or subject. The students learned how to utilize their knowledge in literature, mythology and history, to the service of their argument. It was a truly and obligatory course and in every place the teacher taught rhetoric. The school in Antioch provided education in rhetoric as well as in other fields, and communicated to all students a shared knowledge of culture, solely the classical Greek culture. Libanius exemplified a strong model of intellectual authority. He took for granted that the curriculum was the same for everybody. He understood the educational mission of a teacher in metaphors. Those who went to the same school enjoyed the same spring and drank from the same cup of learning. A teacher was a fountain at the disposal of those who were thirsty. There is a disagreement between Cribiore and Petit regarding the curriculum in Antioch. First, she argues, young men who remained in Antioch for one or two years saw Libanius only from afar. Divided into classes of about ten each, they read texts with an assistant 27 Ibid. At the same time, it was Libanius who corrected their written exercises. Libanius encouraged his student to dedicate summers to filling their mind with the *logoi* of the ancient authors. It is important to note that reading from ancient writings were combined with selections from more recent ones, including Libanius himself. The pedagogical value of his work was so great, that other sophists included him in their reading lists.

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Libanius writes in his Autobiography that his works were in the hands of pupils and teachers alike in every school of rhetoric. As a sophist, Libanius assumed the duty of continuing the work of the grammarian by exposing his student to every kind of literature, prose and poetry alike. It was done through a radically different method of reading. Libanius and his students In their pursuit of rhetoric, young men moved from one place to another; starting their journey closer to home and ending it in distant Athens. The students who desired a thorough education and training still went to Greece, whilst the majority wanted to study in Antioch for a limited amount of time. The problem was that once parents planned for more financially rewarding careers for their sons, they did not communicate their intentions to Libanius. Students chose the short way to rhetoric; some families planned a short attendance in the school from the 32 Ibid. It is important to note that the majority of the students originated from well-off families for whom expenses for maintenance and tuition fees were not important issue in determining length of attendance Libanius lamented that he was defrauded of money; however, he was accused of trying to profit unjustly from the system Beside fees received from the students, his assistants got meager compensation from the city, and in Libanius appealed to the city Council for augmentation of their salaries.

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### Chapter 3 : Antiochopedia = Musings Upon Ancient Antioch: The Antiochikos of Libanius

*Get this from a library! Antioch as a centre of Hellenic culture as observed by Libanius. [Libanius.; A F Norman] -- "Focusing on the first and last years of Libanius' Antiochene career (AD ), the speeches in this volume illustrate the great range of Libanius' rhetorical skills, while at the same time.*

At this time, the bulk of far eastern trade traveled through Egypt, but in the second half of the 12th century Nur ed-Din and later Saladin brought order to Muslim Syria, opening up long distance trade routes, including to Antioch and on to its new port, St Symeon , which had replaced Seleucia Pieria. However, the Mongol conquests of the 13th century altered the main trade routes from the far east, as they encouraged merchants to take the overland route through Mongol territory to the Black Sea, reducing the prosperity of Antioch. Tancred expanded the territory of Antioch by conquering Byzantine Cilicia , Tarsus , and Adana in and founding the principality, Byzantine Latakia , in Bohemond capitulated in September and was forced to accede to a peace accord, the Treaty of Devol. However Tancred refused to honour the Treaty of Devol in which Bohemond swore an oath, and it is not until that it truly became a vassal state of the Byzantine Empire. After the death of Tancred, the principality passed to Roger of Salerno , who helped rebuild Antioch after an earthquake destroyed its foundations in Alice was then expelled from Antioch. With the death of Balwin in , Alice briefly took control of Antioch and allied herself with Pons of Tripoli and Joscelin II of Edessa in an attempt to prevent Fulk, King of Jerusalem from marching north in , however this attempt failed and Fulk and Pons fought a brief battle before peace was made and Alice was exiled again. Immediately after assuming control, Raymond was involved in conflicts with the Byzantine Emperor John II Comnenus who had come south to recover Cilicia from Leo of Armenia , and to reassert his rights over Antioch. The engagement lasted until when emperor John II arrived with an army before the walls of Antioch. Although the basileus did not enter the city, his banner was raised atop the citadel and Raymond was compelled to do homage. Raymond agreed with the emperor that if he was capable of capturing Aleppo , Shaizar , and Homs , he would exchange Antioch for them. John returned to Antioch ahead of his army and entered Antioch, only to be forced to leave when Joscelin II, Count of Edessa rallied the citizens to oust him. In John then returned but Raymond refused to submit and John was forced to return to Cilicia again due to the coming winter, to plan an attack the following season. However the emperor died on April 8, Zangi attacked Antioch in both and and succeeded during the second venture in occupying most of the territory east of the Orontes including Artah , Kafar Latha , Basarfut, and Balat, but failing to capture Antioch itself. Louis was welcomed by the uncle of his spouse Eleanor of Aquitaine , Raymond of Poitiers. Louis refused to help Antioch defend against the Turks and to lead an expedition against Aleppo, and instead decided to finish his pilgrimage to Jerusalem rather than focus on the military aspect of the Crusades. With Louis quickly leaving Antioch again and the Crusades returning home in , [40] Zangi launched an offensive against the territories which were dominated by the Castle of Harim, situated on the eastern bank of the Orontes, after which Zangi besieged the castle of Inag. However, Zangi did not attack Antioch itself and was content with capturing all of Antiochene territory that lay east of the Orontes. After which, Manuel I Comnenus raised an army and began their march towards Syria, as a result Raynald threw himself to the mercy of the emperor who insisted on the installation of a Greek Patriarch and the surrender of the citadel in Antioch. The following spring, Manuel made a triumphant entry into the city and established himself as the unquestioned suzerain of Antioch. In Raynald was captured by Muslims during a plundering raid against the Syrian and Armenian peasants of the neighbourhood of Marash. To further consolidate his own claim over Antioch, Manuel chose Maria of Antioch as his bride, daughter of Constance of Antioch and Raymond of Poitiers. But the government of Antioch remained in crisis up until , when Constance asked the Armenian Kingdom of Cilicia to help maintain her rule, as a result the citizens of Antioch exiled her and installed her son Bohemond III and now brother-in-law to the emperor, as regent. Bohemond III was soon released, however Harem, Syria which Raynald had recaptured in , was lost again and the frontier of

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Antioch was permanently placed west of the Orontes. Byzantine influence remained in Antioch and in , Bohemond III married a niece of the emperor, Maria of Antioch , and installed a Greek patriarch in the city, Athanasius II, Patriarch of Antioch , who remained in his position until he died in an earthquake five years later. With Richard and Philip deciding to take a sea route, Frederick lacked the necessary ships and took a land route where he pushed on through Anatolia , defeating the Turks in the Battle of Iconium , however upon reaching Christian territory in Lesser Armenia Armenian Kingdom of Cilicia the emperor drowned in the river Saleph. The emperor was buried at Antioch and the Germans became an insignificant contingent during the crusade. Throughout the Third Crusade Antioch remained neutral, however with the end of the Third Crusade , they were included in the Treaty of Ramla between Richard and Saladin. Leo made a failed attempt at capturing Antioch believing the city would be weakened with the absence of Bohemond. However, on the other hand, the city commune of Antioch supported Bohemond IV of Antioch , on the grounds that he was the closest blood relative to the last ruling prince, Bohemond III. In Leo installed Raymond-Roupen as prince of Antioch, and ending all military aspect of the struggle between Tripoli and Lesser Armenia, but the citizens again revolted against Raymond-Roupen in c. Effectively, the Armenian kings ruled Antioch while the prince of Antioch resided in Tripoli. The Armenians drew up a treaty with the Mongols, who were now ravaging Muslim lands, and under protection they extended their territory into the lands of the Seljuq dynasty in the north and the Aleppo territory to the south. Antioch was part of this Armeno-Mongol alliance. Bohemond VI managed to retake Lattakieh and reestablished the land bridge between Antioch and Tripoli, while the Mongols insisted he install the Greek patriarch there rather than a Latin one, due to the Mongols attempting to strengthen ties with the Byzantine Empire. In September , the Mamluks defeated the Mongols at the Battle of Ain Jalut , shortly after Qutuz was assassinated at Al-Salihyya , and according to various sources his successor Baibars was involved in his murder. Despite this, Baibars was named sultan, and in sacked Nazareth, threatened Antioch with invasion, and appeared before the walls of Acre. In January Baibars launched an offensive against the Latins, starting with Acre, the capital of the remnant of the Kingdom of Jerusalem , but was unable to take it, but defeated the Crusaders in many other battles in Arsuf, Athlith, Haifa, etc. And in Baibars besieged Antioch, capturing the city on May Baibars promised to spare the lives of the inhabitants, but broke his promise and razed the city, killing or enslaving nearly the entire population upon their surrender. Without any southern fortifications and with Antioch isolated it could not withstand the onslaught of resurgent Muslim forces, and with the fall of the city, the remainder of northern Syria eventually capitulated, and ended the Latin presence in Syria. Peter , said to be a meeting place of an Early Christian community. However, a great accomplishment of the expedition was the discovery of high-quality Roman mosaics from villas and baths in Antioch, Daphne and Seleucia Pieria. The principal excavations of Mosaics at Antioch led by Princeton University in March recovered nearly mosaics. Many of these mosaics were originally displayed as floor mosaics in private homes during the 2nd through 6th centuries A. Each mosaic is bordered by intricate designs and contains bold, vibrant colors. The mosaics are now displayed in the Hatay Archaeology Museum in Antakya. A collection of mosaics on both secular and sacred subjects which were once in churches, private homes, and other public spaces now hang in the Princeton University Art Museum [67] and museums of other sponsoring institutions. According to William Robertson Smith the Tyche of Antioch was originally a young virgin sacrificed at the time of the founding of the city to ensure its continued prosperity and good fortune. On April , archaeologists discovered a Greek mosaic showing a skeleton lying down with a wine pitcher and loaf of bread alongside a text that reads: Described as the "reckless skeleton" or "skeleton mosaic", the mosaic is once thought to have belonged in the dining room of an upper class home.

### Chapter 4 : A.F. Norman (Translator of Selected Orations, Volume I)

*Antioch as a Centre of Hellenic Culture, as Observed by Libanius Translated with commentary by A. F. Norman.*

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