

TWO ORATIONS  
OF THE EMPEROR  
JULIAN

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TRANSLATED BY  
THOMAS TAYLOR



TWO ORATIONS OF THE  
EMPEROR JULIAN

ONE TO THE SOVEREIGN SUN  
AND THE OTHER TO THE MOTHER OF THE GODS;  
TRANSLATED FROM THE GREEK WITH NOTES, AND A  
COPIOUS INTRODUCTION, IN WHICH SOME OF THE  
GREATEST ARCANA OF THE GRECIAN THEOLOGY ARE  
UNFOLDED.

BY

THOMAS TAYLOR

Two Orations of the Emperor Julian translated by Thomas Taylor.

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The Emperor Julian's Oration To The Mother Of The Gods

To The Ancient Platonic Philosophers

















































































































for these note books in order to commit them to writing? The goddess herself is a witness of the truth of my assertion. What then remains for us to accomplish, except recalling the goddess into our memory, together with Minerva and Bacchus, whose festivals the law establishes in these purifying rites? And this indeed took place, in consequence of the authors of these ceremonies perceiving the alliance of Minerva with the mother of the gods, through providential similitude in the essence of each; from perceiving likewise the partial fabrication of Bacchus, which this mighty god receiving from the uniform and stable life of the mighty Jupiter, in consequence of proceeding from him, distributed to all apparent natures; at the same time **administering** and ruling over every partial fabrication. But it is proper likewise to call to mind, in conjunction with these, Hermes *Epaphroditus*<sup>80</sup>; for thus is this god denominated by the mystics, who are said to kindle lamps in honour of the wise Attis. Who, therefore, is so dull of apprehension as not to understand that all things which entirely subsist for the sake of generation are called upward **through** Hermes and Venus<sup>81</sup>? And this recalling power is especially the characteristic of reason; but is not Attis he, who, a little before being imprudent, is now, through his castration, denominated wise? For he was before unwise, because he connected himself with matter, and undertook the government of generation: but he is now wise, because he has adorned with beauty the sordid nature of matter, and has so vanquished its deformity, as to surpass all the imitative art and intelligence of man.

But what will be the end of this discourse? Is it not evident that it should close with a hymn to the mighty goddess!

A mother of gods and men! O assistant and partner in the throne of mighty Jupiter! O fountain of the intellectual gods! O thou whose nature concurs with the uncontaminated essences of intelligibles, and who, receiving a common cause from all intelligibles, dost impart it to intellectual natures! Vivific goddess, Counsel and Providence, and the fabricator of our souls! O thou who didst love the mighty Bacchus, who didst preserve the castrated Attis, and when he had fallen into the cavern of earth, didst again lead him upwards to his pristine abode! O thou who art the leader of every good to the intellectual gods, with which thou dost likewise fill this sensible world, and who dost impart to us all possible good in every thing belonging to our nature! Graciously bestow upon all men felicity, the summit of which is the knowledge of the gods: but especially grant to the Roman people in common, that they may wipe away the stains of their impiety; and that they may be blessed with prosperous fortune, which, in conjunction with them, may govern the empire for many thousands of years. But with respect to myself, may the fruit of my cultivation of thy divinity

<sup>80</sup> That is, *beautiful*, or *graceful*, a name which was doubtless given to Hermes from his intimate alliance with Venus; for Mercury forms the summit of the *harmonic* and *elevating*, or *reductorial* supermundane triad, which consists of *Mercury*, *Venus*, *Apollo*. To which we may add, that the Greek word *επαφρος* Epaphros, signifies *one upon whom there is foam*; and foam implies, as Proclus on the Cratylus beautifully observes in his account of Venus, *purity of nature, prolific light and power, and, as it were, the highest flower of life*.

<sup>81</sup> And this because they belong to the supermundane reductorial triad, which elevates through *Truth*, *Beauty*, and *Harmony*.





