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Like many a sophist later, who eventually took a post in the imperial civil service before his career was done, Plutarch became a procurator under Hadrian. There is explicit ancient testimony on this point and no reason to reject it.¹ Not that Plutarch has to be considered a procurator of any importance in Achaëa. His international prestige and influence could not have been made any greater than it already was. The procuratorship will have been an honour, a formalization of a relationship with the Roman government that had long existed.

The two men of letters, Dio and Plutarch, were not, like the sophists, professional world travellers and showmen. Dio, to be sure, wandered much at one time, but from grim necessity and not by profession.² Plutarch avowedly preferred his native Chaeronea, from which he seems to have journeyed—in the years of his principal literary productivity—solely to visit his beloved Delphi.³ But travel was not essential for the political influence of a *littérateur*. It will be recalled how Aelius Aristides effectively interceded with emperors without leaving Asia Minor.⁴ Dio and Plutarch flourished just on the eve of the most colourful period of the Second Sophistic; and although they were not a part of it, their lives adumbrated many of its most pronounced characteristics.

In the age of Polemo and Herodes two historians, whose works have been of great use to modern scholars, may be compared instructively with their sophist contemporaries. These are Appian and Arrian. Information about the career of Appian is not abundant, existing chiefly in his own preface to the Roman history. But the little that is known has a familiar pattern. Appian came from a well-placed family in Egyptian Alexandria, and he did his part for the city until he fled at the time of the Jewish revolt in the last years of Trajan's reign. Subsequently Appian found himself as an advocate in the presence of the emperor; he was on terms with the orator Fronto, and probably thanks to his influence ultimately held

¹ See above, p. 57, n. 6.

² Cf. Dio, *Orat.* 36 and 45. 1–2; also 1. 50 and 19. 1–2 on the banishment.

³ Plut. *Dem.* 2. 2. On Plutarch and Delphi, cf. C. P. Jones, *op. cit.*, 63–6 and Barrow, *op. cit.*, pp. 30–5.

⁴ Above, p. 46.



