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[G. B. Bowersock, Greek sophists in the Roman Empire - suite]

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prosperity; but it is clear that not only could a sophist like Polemo himself present Smyrna with fine buildings, but he could also elicit still more for the city by virtue of his relationship with the emperor. Similarly in times of crisis, such as the aftermath of an earthquake, the high connections of sophists could produce rapid aid. The economic importance of the greater sophists was thus double, in that they could both provide and secure money for the cities.

The situation was not different, it must be added, for persons like the Vedii Antonini of Ephesus. The father and son of that name in the first half of the second century are not known to have been sophists, though they were doubtless men of superior education; but their huge benefactions to the city were on a sophistic scale, and a recent inscription attests their presence on embassies to Roman emperors.¹ The father Vedius will have appeared before Trajan and Hadrian, while the son was on good terms with Pius, Marcus, and Lucius Verus. One text even provides the welcome information that Vedius was responsible for the reception of Lucius Verus in Ephesus on the journey east in 162.² The activities of the Ephesian Vedii offer a parallel to those of the sophists, but more than that. It will be recalled that the younger Vedius' daughter was the wife of the celebrated sophist Damian, and thus the parallel with the sophists became a link—a link which produced three consuls and two brides of consuls in the next generation.³

The personal friendships which subsisted in the later republic and early empire between literary men from the East and eminent Romans had their counterparts in the age of the Second Sophistic. The relationship had always been—and remained—advisory in at least one of its aspects. So it was, for example, in the case of Dio of Prusa and Trajan, the philosophic counsellor and his emperor; so it had been with Athenodorus and Augustus. It is not necessary to believe the anecdote which Philostratus tells of Dio and Trajan riding together in

¹ See above, p. 28. The embassies: *JÖAI* 44 (1959), Beibl., cols. 257-9, ll. 10-12 (father), 18-20 (son). For the relation of Vedius' activity to the Asian proconsulate of L. Antonius Albus, cf. G. W. Bowersock, *HSCP* 72 (1968), 289 ff.

² *JÖAI* (n. 1 above), ll. 22-9.

³ See the stemma in *PIR*², Pars III, p. 178; also above, p. 28, n. 6.

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