of tunic for wet nurses. Either way, the very fact of depicting this peculiar dress on this monument implies pride in breastfeeding – even from the male perspective of Vinicia's husband, who erected the monument.

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A NOTE ON LIBANIUS EP. 1057 ED. FOERSTER

Εὐδαίμων ὁ γενναῖος ὁ τὰ τῶν ἀρχαίων ποιητῶν εἰδώς τε καὶ μιμούμενος ἔφη πρός με παρὰ σῶν μεμαθηκέναι γραμμάτων ὡς πάνυ ἂν ἡσθείης ἡμετέροις γράμμασιν.

Thus Libanius begins a letter dating from A.D. 392 and addressed to the military commander Moderatus (Ep. 1057 ed. Foerster = 186 ed. Norman).[1] In the Loeb edition, A.F. Norman translates as follows: 'The noble Eudaemon, who both knows and imitates the classical poets, has told me that he has learned by letter from you that you would be very pleased with a letter from me.' As always, translation tells only a half truth.

Until the verb *ἔφη*, the sentence hovers between the specific and the generic. Eudaemon is a proper name, the friend whom Libanius and Moderatus both know.[2] But *εὐδαίμων*, placed emphatically at the beginning of the sentence, also evokes the language of the *makarismos*.[3] Thus, the first part of the sentence could also be taken as generic blessing of the well-educated: 'Blessed the nobleman who is both conversant with the work of the ancient poets and imitates them'. This implied *makarismos* of the educated nobleman serves a function. The letter is intended to create ties of friendship between a man of letters and a man of action. The opening suggestively hints at the joys of a life devoted to *paideia*, and by appropriating the language of the *makarismos* it also couches this suggestion in the authoritative language of religion. It thus advances a claim that the man of letters is especially 'blessed'. Moreover, the generic nature of the *makarismos* language results in a merging of the voice of the author with that of the addressee. Both join in praise of the blessings of *paideia*. In the act of reading, that is, Moderatus himself articulates the admiration for elite *paideia* that is the necessary basis for a friendship between the two men. At the same time, the merging of the voices of

[1] See A.H.M. Jones, J.R. Martindale and J. Morris, *The Prosopography of the Later Roman Empire I: AD 260–395* (Cambridge, 1971), 605, on Moderatus. He probably served as a tribunus in Euphratensis.

[2] See Jones, Martindale and Morris (n. 1), 289–90, on Eudaemon 3. A native of Pelusium, Eudaemon was a poet, sophist and rhetor, who, except for a brief stay in Constantinople, spent most of his life in Egypt.

[3] For the *makarismos* in antiquity, see G. L. Dirichlet, *De veterum macarismis* (Giessen, 1914); R.G.M. Nisbet and M. Hubbard, *A Commentary on Horace Odes Book 1* (Oxford, 1970), on *Odes* 1.13.17.

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author and addressee, and the shared sense of entitlement based on elite education that it suggests, effects the sense of *communitas* that is the basis of the friendship that the letter is intended to solicit.

The significance of an embedded *makarismos* of the well-educated in a letter addressed to a military man is further underlined by the fact that no comparable pun on the name Eudaemon can be found elsewhere in Libanius' extant letters.

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