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دائرةالمعارف اسلام (دوم)، نيل **Balinus**؛ سزگين (آلماني)، 143-5/135.

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by Pseudo-Apollonios de Tyane ( Book ) ... **تليتوس** auteur prétendu.

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..... Per a la descripció dels continguts dels quals vegeu M. Plessner, «**Balīnūs**», El l

... Segles ذكرناه يف أخبار الطلسمات عن **تليتوس** و غيره يف كتابنا يف أخبار الزمان

## مستخدم:ريمة\_صحفية/ملعب

من ويكيبيديا، الموسوعة الحرة

الأحجار ذكرت في القرآن الكريم وردت لفظة (الحجر) في القرآن الكريم مرتين، ولفظة (الحجارة) عشر مرات، منها: (سورة البقرة، الآية 60) ويقال في تفسير هذه الآية الكريمة، إن نبي الله موسى كان مع قومه في التيه، يحمل حجرا مربعا من جبل الطور، فأمره الله بضربه بعصاه، فانفجرت منه اثنتا عشرة عينا، في كل ناحية ثلاث عيون، فشرب منها قومه. وفي سورة البقرة، الآية 24 يقول الله تعالى: وفي السورة نفسها، الآية 74، يقول المولى عزَّ وجل: وفي سورة الأنفال، الآية 32 يقول عزَّ من قائل: وفي سورة هود، الآية 82 يقول المولى عزَّ وجل: وحجارة من سجليل منضود، أي حجارة متتابعة ملوثة بالطين. هكذا وردت ألفاظ الحجر والحجارة في بعض سور القرآن الكريم وآياته الكريمات. وهناك ألفاظ أخرى تدل على أسماء للحجارة، وردت بالقرآن الكريم، نذكر منها النَّصْب، في قوله تعالى، في سورة المائدة، الآية (3) ((المرجان)) قال تعالى: {يخرج منهما اللؤلؤ والمرجان} ويقول جل شأنه: {كأنهن الياقوت والمرجان}. قال ابن عطية: المرجان حجر أحمر، وقد ذكره الجواليقي عن بعض أئمة اللغة، وقال إنه أعجمي. ويرى الأب أنستاس ماري الكرمل: إنه المرجان المسمى كورايل Corail. وفي قوله تعالى: {يخرج منهما اللؤلؤ والمرجان} قال الإمام الألويسي: اللؤلؤ صغار الدر، والمرجان كباره. وورد عن ابن مسعود أنه قال: المرجان هو الخرز الأحمر. يقول المفسرون: من عجائب صنع الله أن يخرج من الماء المالح أنواع الحلية كالدر والياقوت والمرجان. أ هـ. ويتخذ المرجان وضعاً وسطاً بين المملكة النباتية والمملكة الجمادية، إذ أنه يشبه الجماد لكونه حجراً، وهو في نفس الوقت يشبه النبات بكونه أشجاراً تنبت في قعر البحر، وهي ذوات عروق وأغصان خضر متشعبة قائمة. ولفظ المرجان معرب عن اليونانية Morginto وفي اللاتينية Morgarita وكان يطلق على اللؤلؤ الدق، وأطلق اسم المرجان فيما بعد على العروق الحمر التي تطلع من البحر وتتخذ منها الحلي. ويقول الفيروز أبدي: المرجان هو صغار اللؤلؤ. قال بلينوس: والعلة في ذلك امتزاج الحرارة بالرطوبة في قعر المعدن، وغلبة الرطوبة على الحرارة بمجاورة الماء، فالمرجان يشبه المعدن بجسده، ويشبه النبات بروحه، وذلك أن الماء طال مكثه على الأرض وأفرط في كثرتة، وسخن ذلك الماء من حرارة الشمس. فلطف وقوي على تحليل يبس الأرض بلبنه، وبالحر الذي هو فيه لما اقتبس من حر النار، فلما انحلت أجزاءه بلبين الماء فصارت سخنة لينة، وسخت عليه الشمس بحرها، فقوى بذلك على نسف الحر واليبس. والمرجان ذو ألوان مختلفة، صلادته 3.25 ووزنه النوعي 2.65 وقانونه الكيميائي: كورال Coral كربونات الكالسيوم كاك 3 Ca CO3 يقول الإمام الذهبي: أجود أنواعه الحمر، يقوي القلب، نافع من الخفقان. كما يوجد المرجان المزماري على شاطئ البحر الأحمر، وقد رآه بوكوك في طور سيناء R. قيل إن المرجان هو صغار اللؤلؤ وقيل كبار الدر وصغاره وقيل الخرز الأحمر والمشهور أنه عروق حمر كأصابع الكف تستخرج من قاع البحر وأكثر البحار احتواء عليه البحر الأبيض، ويستخرج منه الصيادون الإيطاليون من سواحل الجزائر أكثر من 30000 كيلو غراما كل سنة. خواصه أنه يستعمل في الطب والزينة وكلما كان أشد حمرة كان أشد اعتبارا للزينة فأحسنه الرزين الأملس الأحمر الوهاج وأردؤه الأبيض وبينهما الأسود. وللمرجان أيضا استعمالات طبية منها دفع سم الأفعى وتقوية الأعصاب ومعالجة الإسهال ونزيف الرحم وعلاج الصرع. ((حجر اللؤلؤ)) اللؤلؤ وهو يتكون في باطن الصدف وهو حيوان من حيوان البحر الملح له جلد عظمي كالحلزون ويغوص عليه الغواصون فيستخرجونه من قعر البحر ويصعدون به فيستخرجونه منه. وله مغاصات كثيرة إلا أن مظان النفيس منه بسر نديب من الهند وبكيش وعمان والبحرين من أرض فارس وأفخره لؤلؤ جزيرة خارك بين كيش والبحرين. أما ما يوجد منه ببحر القلزم وسائر بحار الحجاز فرديء ولو كانت الدرنة منه في نهاية الكبر لأنه لا يكون لها طائل ثمن. وحيد اللؤلؤ في الجملة هو الشفاف الشديد البياض الكبير الجرم الكثير الوزن المستدير الشكل الذي لا تضريس فيه ولا تفرطح ولا أعوجاج. ومن عيوبه أن يكون في الحبة تفرطح أو اعوجاج أو يلصق بها قشر أو دودة أو تكون مجوفة غير مصمته أو ثم من مصطلح الجوهريين أنه إذا اجتمع في الدرنة أوصاف الودة فما زاد على وزن درهمين ولو حبة يسمى دراً فإن نقصت عن الدرهمين ولو حبة سميت حبة لؤلؤ وإذا كانت زنتها أكثر من درهمين وفيها عيب من العيوب فإنها تسمى حبة أيضاً ولا عبرة بوزنها مع عدم اجتماع أوصاف الجودة فيها. وتسمى الحبة المستديرة الشكل عند الجوهريين الفأرة وفي عرف العامة: المدرجة. ومن طبع الجوهر أنه يتكون قشوراً رافقاً طبقة على طبقة حتى لو لم يكن كذلك فليس على أصل الخلقة بل مصنوع. ومن خواصه أنه إذا سحق وسقي مع سمن البقر نفع من السموم. وقال أرسطو طاليس: من وقف على حل اللؤلؤ من كباره وصغاره حتى يصير ماء رجراجاً ثم طلى به البرص أذهب. وقيمة الدرنة التي زنتها درهمان وحبة مثلاً أو وحبتان مع اجتماع شرائط الجودة فيها سبعمائة دينار فإن كان اثنتان على هذه الصفة كانت قيمتهما ألفي دينار كل واحدة ألف دينار لا تفاههما في النظم والتي زنتها متقال وهي بصفة الجودة قيمتها ثلثمائة دينار فإن كان اثنتان زنتهما متقال وهما بهذه الصفة على شكل واحد لا تفريق بينهما في الشكل والصورة كانت قيمتهما أكثر من سبعمائة دينار. وقد ذكر ابن الطوير في تاريخ الدولة الفاطمية: أنه كان عند خلفائهم درة تسمى اليتيمة زنتها سبعة دراهم تجعل على جبهة الخليفة بين عينيه عند ركوبه في المواكب العظام على ما سيأتي ذكره في الكلام على ترتيب دولتهم في المسالك والممالك إن شاء الله تعالى. ويضره جميع الأدها والحموضات بأسرها لا سيما الليمون ووهج النار والعرق وذفر الرائحة والاحتكاك بالأشياء الخشنة ويجلوه ماء حماض الأترج إلا أنه إذا أثج عليه به قشره ونقص وزنه فإن كانت صفرته من أصل تكونه في البحر فلا


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# Apollonius of Tyana

"Apollonius (philosopher)" redirects here. For other philosophers called Apollonius, see Apollonius.

Apollonius of Tyana	
	
Apollonius of Tyana <sup>[1]</sup>	
<b>Born</b>	c. 15 CE
<b>Died</b>	c. 100 CE (aged c. 85)
<b>Era</b>	Ancient philosophy
<b>Region</b>	Western Philosophy
<b>School</b>	Hellenistic philosophy
<b>Main interests</b>	Pythagoreanism, Occultism
<b>Influences</b>	
<b>Influenced</b>	

**Apollonius of Tyana** (Ancient Greek: Ἀπολλώνιος ὁ Τυανεύς; c. 15 – c. 100 CE<sup>[2]</sup>) was a Greek Neopythagorean philosopher from the town of Tyana in the Roman province of Cappadocia in Asia Minor. Little is known about him with certainty. Being a 1st-century orator and philosopher around the time of Christ, he was compared with Jesus of Nazareth by Christians in the 4th century<sup>[3]</sup> and by various popular writers in modern times.

## Life dates

Apollonius was born into a respected and wealthy Greek family, his dates however are uncertain. His primary biographer, Philostratus the Elder (c. 170 – 247 CE) places him c. 3 BCE to 97 CE.<sup>[4]</sup> Others agree that he was roughly a contemporary of Jesus of Nazareth. Charles P. Eells<sup>[5]</sup> states that his date of birth was three years before Jesus, whose date of birth is also uncertain. However, Philostratus, in his *Life of Apollonius of Tyana*, places him staying for a while in the court of King Vardanes I of Parthia, who ruled between c. 40 and 47 CE. Apollonius began a five-year silence at about the age of 20, and after the completion of this silence travelled to Mesopotamia and Iran. Philostratus also mentions emperors Nero, Vespasian, Titus, Domitian, and Nerva at various points throughout Apollonius' life. Given this information, a timeline of roughly the years 15–98 CE can be established for his adult life.

## Sources

By far the most detailed source is the *Life of Apollonius of Tyana*, a lengthy, novelistic biography written by the sophist Philostratus at the request of empress Julia Domna. She died in 217 CE, and he completed it after her death, probably in the 220s or 230s CE. Philostratus' account shaped the image of Apollonius for posterity and still dominates discussions about him in our times. To some extent it is a valuable source because it contains data from older writings which were available to Philostratus but disappeared later on. Among these works are an excerpt

(preserved by Eusebius) from *On sacrifices*, and certain alleged letters of Apollonius. The sage may really have written some of these works, along with the no-longer extant *Biography of Pythagoras*.<sup>[6]</sup> At least two biographical sources that Philostratus used are lost: a book by the imperial secretary Maximus describing Apollonius' activities in Maximus' home-city of Aegaeae in Cilicia, and a biography by a certain Moiragenes. There also survives, separately from the Life by Philostratus, a collection of letters of Apollonius, but at least some of these seem to be spurious.<sup>[7]</sup>

One of the essential sources Philostratus claimed to know are the "memoirs" (or "diary") of Damis, an acolyte and companion of Apollonius. Some scholars claim the notebooks of Damis were an invention of Philostratus,<sup>[8]</sup> while others think it could have been a real book forged by someone else and naively used by Philostratus.<sup>[9]</sup> Philostratus describes Apollonius as a wandering teacher of philosophy and miracle worker who was mainly active in Greece and Asia Minor but also traveled to Italy, Spain and North Africa and even to Mesopotamia, India, and Ethiopia. In particular, he tells lengthy stories of Apollonius entering the city of Rome in disregard of Emperor Nero's ban on philosophers, and later on being summoned, as a defendant, to the court of Domitian, where he defied the Emperor in blunt terms. He had allegedly been accused of conspiring against the Emperor, performing human sacrifice, and predicting a plague by means of magic. Philostratus implies that upon his death, Apollonius of Tyana underwent heavenly assumption.<sup>[10]</sup>

How much of this can be accepted as historical truth depends largely on the extent to which modern scholars trust Philostratus, and in particular on whether they believe in the reality of Damis. Some of these scholars contend that he never came to Western Europe and was virtually unknown there until the 3rd century AD when Empress Julia Domna, who was herself from the province of Syria, decided to popularize him and his teachings in Rome.<sup>[11]</sup> For that purpose, so these same scholars believe, she commissioned Philostratus to write the biography, where Apollonius is exalted as a fearless sage with supernatural powers, even greater than Pythagoras. This view of Julia Domna's role in the making of the Apollonius-legend gets some support from the fact that her son Caracalla worshiped him,<sup>[12]</sup> and her grandnephew emperor Severus Alexander may have done so as well.<sup>[13]</sup>

Apollonius was also a known figure in the medieval Islamic world<sup>[14]</sup> as described later in this article.

## Comparisons with Jesus

Biblical scholar Bart D. Ehrman relates that in the introduction to his textbook on the New Testament, he describes an important figure from the first century without first revealing he is writing about Apollonius of Tyana:

*Even before he was born, it was known that he would be someone special. A supernatural being informed mother the child she was to conceive would not be a mere mortal but would be divine. He was born miraculously, and he became an unusually precocious young man. As an adult he left home and went on an itinerant preaching ministry, urging his listeners to live, not the material things of this world, but for what is spiritual. He gathered a number of disciples around him, who became convinced that his teachings were divinely inspired, in no small part because he himself was divine. He proved it to them by doing many miracles, healing the sick, casting out demons, and raising the dead. But at the end of his life he roused opposition, and his enemies delivered him over to the Roman authorities for judgment. Still, after he left this world, he returned to meet his followers in order to convince them that he was not really dead but lived on in the heavenly realm. Later some of his followers wrote books about him.*<sup>[15]</sup>

Ehrman goes on to explain that Apollonius was a real person and that his followers believed Jesus to be a fraud. Sossianus Hierocles argued in the 3rd century that the doctrines and the life of Apollonius were more valuable than those of Christ, a viewpoint reportedly held by both Voltaire and Charles Blount during the Age of Enlightenment.<sup>[16]</sup> In his 1949 book *The Hero with a Thousand Faces*, comparative mythology scholar Joseph Campbell lists both Apollonius and Jesus as examples of individuals who shared similar hero stories, along with Krishna, Buddha and others.<sup>[17]</sup> Similarly, Robert M. Price' in his 2011 *The Christ-Myth Theory and its Problems*, notes that the ancients often compared Jesus with Apollonius and that they both fit the mythic hero archetype.<sup>[18]</sup>

G.K. Chesterton, however, noted that the unique trial, suffering and death of Christ stand in stark opposition to the stories about Apollonius which he felt were very likely spurious.<sup>[19]</sup>

## Historical facts

With the exception of the Adana Inscription, Wikipedia: Please clarify little can be derived from sources other than Philostratus. Hence if we dismiss Philostratus' colorful stories as fiction, the figure of the historical Apollonius appears to be rather shadowy. As James Francis put it, "the most that can be said ... is that Apollonius appears to have been a wandering ascetic/philosopher/wonderworker of a type common to the eastern part of the early empire."<sup>[20]</sup> What we can safely assume is that he was indeed a Pythagorean and as such, in conformity with the Pythagorean tradition, opposed animal sacrifice, and lived on a frugal, strictly vegetarian diet.<sup>[21]</sup> A minimalist view is that he spent his entire life in the cities of his native Asia Minor and of northern Syria, in particular his home town of Tyana, Ephesus, Aegae<sup>[22]</sup>, and Antioch,<sup>[23]</sup> though the letters suggest wider travels, and there seems no reason to deny that, like many wandering philosophers, he at least visited Rome. As for his philosophical convictions, we have an interesting, probably authentic fragment of one of his writings (*On sacrifices*) where he expresses his view that God, who is the most beautiful being, cannot be influenced by prayers or sacrifices and has no wish to be worshipped by humans, but can be reached by a spiritual procedure involving *nous* (intellect), because he himself is pure *nous* and *nous* is also the greatest faculty of humankind.<sup>[24]</sup>

## Miracles

Philostratus implies on one occasion that Apollonius had extra-sensory perception (Book VIII, Chapter XXVI). When emperor Domitian was murdered on September 18, 96 AD, Apollonius was said to have witnessed the event in Ephesus "about midday" on the day it happened in Rome, and told those present "Take heart, gentlemen, for the tyrant has been slain this day...". Both Philostratus and renowned historian Cassius Dio report this incident, probably on the basis of an oral tradition. Wikipedia: Citation needed Both state that the philosopher welcomed the deed as a praiseworthy tyrannicide.<sup>[25]</sup>

## Journey to India

Philostratus devoted two and a half of the eight books of his *Life of Apollonius* (1.19–3.58) to the description of a journey of his hero to India. According to Philostratus' *Life*, en route to the Far East, Apollonius reached Hierapolis Bambyce (Manbij) in Syria (not Nineveh, as some scholars believed), where he met Damis, a native of that city who became his lifelong companion. Pythagoras, whom the Neo-Pythagoreans regarded as an exemplary sage, was believed to have travelled to India. Hence such a feat made Apollonius look like a good Pythagorean who spared no pains in his efforts to discover the sources of oriental piety and wisdom. As some details in Philostratus' account of the Indian adventure seem incompatible with known facts, modern scholars are inclined to dismiss the whole story as a fanciful fabrication, but not all of them rule out the possibility that the Tyanean actually did visit India.<sup>[26]</sup>

What seemed to be independent evidence showing that Apollonius was known in India has now been proved to be forged. In two Sanskrit texts quoted by Sanskritist Vidhushekhara Bhattacharya in 1943<sup>[27]</sup> he appears as "Apalūnya", in one of them together with Damis (called "Damīśa"), it is claimed that Apollonius and Damis were Western yogis, who later on were converted to the correct Advaita philosophy.<sup>[28]</sup> Some have believed that these Indian sources derived their information from a Sanskrit translation of Philostratus' work (which would have been a most uncommon and amazing occurrence), or even considered the possibility that it was really an independent confirmation of the historicity of the journey to India.<sup>[29]</sup> Only in 1995 were the passages in the Sanskrit texts proven to be interpolations by a modern (late 19th century) forger.<sup>[30]</sup>

## Writings

Several writings and many letters have been ascribed to Apollonius, but some of them are lost; others have only been preserved in parts or fragments of disputed authenticity. Porphyry and Iamblichus refer to a biography of Pythagoras by Apollonius, which has not survived; it is also mentioned in the Suda.<sup>[31]</sup> Apollonius wrote a treatise *On sacrifices*, of which only a short, probably authentic fragment has come down to us.<sup>[32]</sup>

Philostratus' *Life* and the anthology assembled by John Stobaeus contain purported letters of Apollonius. Some of them are cited in full, others only partially. There is also an independently transmitted collection of letters preserved in medieval manuscripts. It is difficult to determine what is authentic and what not. Some of the letters may have been forgeries or literary exercises assembled in collections which were already circulated in the 2nd century AD. Wikipedia:Citation needed It has been asserted that Philostratus himself forged a considerable part of the letters he inserted into his work; others were older forgeries available to him.<sup>[33]</sup>

## Impact

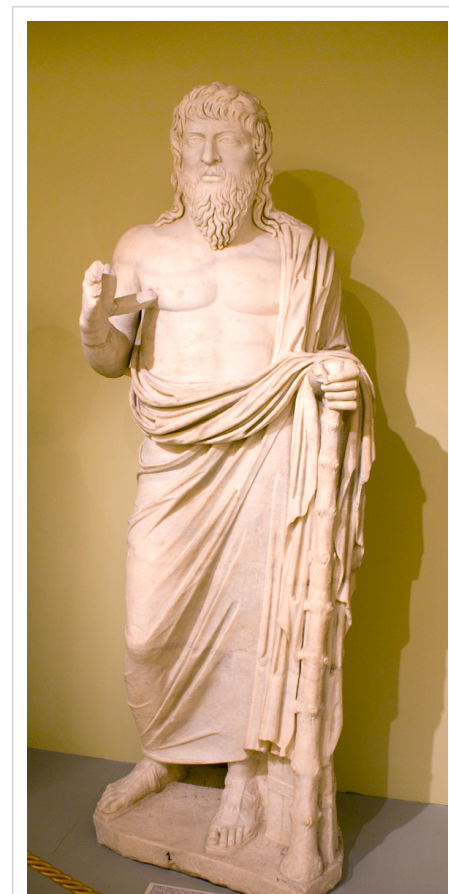
### Antiquity

In the 2nd century the satirist Lucian of Samosata was a sharp critic of Neo-Pythagoreanism. After 180 AD he wrote a pamphlet where he attacked Alexander of Abonoteichus, a student of one of Apollonius' students, as a charlatan; and suggested that the whole school was based on fraud.<sup>[34]</sup> From this we can infer that Apollonius really had students and that his school survived at least until Lucian's time. One of Philostratus' foremost aims was to oppose this view. Although he related various miraculous feats of Apollonius, he emphasized at the same time that his hero was not a magician, but a serious philosopher and a champion of traditional Greek values.<sup>[35]</sup>

When Emperor Aurelian conducted his military campaign against the Palmyrene Empire, he captured Tyana in 272 AD. According to the *Historia Augusta* he abstained from destroying the city after having a vision of Apollonius admonishing him to spare the innocent citizens.<sup>[36]</sup>

In Philostratus' description of Apollonius' life and deeds there are a number of similarities with the life and especially the claimed miracles of Jesus. Perhaps this parallel was intentional, but the original aim was hardly to present Apollonius as a rival of Jesus. However, in the late 3rd century Porphyry, an anti-Christian Neoplatonic philosopher, claimed in his treatise *Against the Christians* that the miracles of Jesus were not unique, and mentioned Apollonius as a non-Christian who had accomplished similar achievements. Around 300, Roman authorities used the fame of Apollonius in their struggle to wipe out Christianity.

Hierocles, one of the main instigators of the persecution of Christians in 303, wrote a pamphlet where he argued that Apollonius exceeded Christ as a wonder-worker and yet wasn't worshipped as a god, and that the cultured biographers of Apollonius were more trustworthy than the uneducated apostles. This attempt to make Apollonius a hero of the anti-Christian movement provoked sharp replies from bishop Eusebius of Caesarea and from Lactantius.<sup>[37]</sup> Eusebius wrote an extant reply to the pamphlet of Hierocles, where he claimed that Philostratus was a



A wandering philosopher, probably represented Apollonius of Tyana, who lived a part of his life in Crete and died there. Found in Gortyn (late 2nd century AD), now in Heraklion Archaeological Museum, Crete.

fabulist and that Apollonius was a sorcerer in league with demons. This started a debate on the relative merits of Jesus and Apollonius that has gone on in different forms into modern times.

In Late Antiquity talismans made by Apollonius appeared in several cities of the Eastern Roman Empire, as if they were sent from heaven. They were magical figures and columns erected in public places, meant to protect the cities from afflictions. The great popularity of these talismans was a challenge to the Christians. Some Byzantine authors condemned them as sorcery and the work of demons, others admitted that such magic was beneficial; none of them claimed that it didn't work.<sup>[38]</sup>

In the Western Roman Empire, Sidonius Apollinaris was a Christian admirer of Apollonius in the 5th century. He produced a Latin translation of Philostratus' *Life*, which is lost.<sup>[39]</sup>

## Islamic world and Baha'i

Apollonius was a known figure in the medieval Islamic world. In the Arabic literature he appears as Balīnūs (or Balīnās or Abūlūniyūs). Arabic-speaking occultists dubbed him "Lord of the talismans" (Ṣāhib aṭ-ṭilasmāt) and related stories about his achievements as a talisman-maker. They appreciated him as a master of alchemy and a transmitter of Hermetic knowledge. Some occult writings circulated under his name; among them were:

- the Kitāb Sirr al-ḥalīqa (*Book on the Secret of Creation*), also named Kitāb al-'ilal (*Book of the Causes*)
- the Risāla fī ta'īr ar-rūḥāniyāt fī l-murakkabāt (*Treatise on the influence of the spiritual beings on the composite things*)
- al-Mudḥal al-kabīr ilā risālati aṭ-ṭalāsīm (*Great introduction to the treatise on the talismans*)
- the Kitāb ṭalāsīm Balīnās al-akbar (*Great book of Balinas' talismans*)
- the Kitāb Ablūs al-ḥakīm (*Book of the sage Ablus*)

Medieval alchemist Jabir ibn Hayyan's *Book of Stones According to the Opinion of Balīnās* contains an exposition and analysis of views expressed in Arabic occult works attributed to Apollonius.<sup>[40]</sup>

There were also medieval Latin and vernacular translations of Arabic books attributed to "Balinus".<sup>[41]</sup>

The *Tablet of Wisdom* written by Bahá'u'lláh, the founder of the Bahá'í Faith, names "Balinus" (Apollonius) as a great philosopher, who "surpassed everyone else in the diffusion of arts and sciences and soared unto the loftiest heights of humility and supplication." The use of talismans is commonplace in Babi and (to a lesser extent) Baha'*Bahá'u'lláh, LAWH-I-HIKMAT (Tablet of Wisdom)* <sup>[42]</sup> in: *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas* <sup>[43]</sup> <sup>[44]</sup>,

## Modern era

*Beginning in the early 16th century, there was great interest in Apollonius in Europe, but the traditional ecclesiastical viewpoint prevailed, and until the Age of Enlightenment the Tyanean was usually treated as a demonic magician and a great enemy of the Church who collaborated with the devil and tried to overthrow Christianity.*<sup>[45]</sup>

*Comparisons between Apollonius and Jesus became commonplace in the 17th and 18th centuries in the context of polemic about Christianity.*<sup>[46]</sup> *Several advocates of Enlightenment, deism and anti-Church positions saw him as an early forerunner of their own ethical and religious ideas, a proponent of a universal, non-denominational religion compatible with Reason. These comparisons continued into the 20th century.*

- *In 1680, Charles Blount, a radical English deist, published the first English translation of the first two books of Philostratus' Life with an anti-Church introduction.*
- *In the Marquis de Sade's Dialogue Between a Priest and a Dying Man, the Dying Man compares Jesus to Apollonius as a false prophet.*
- *Some early to mid 20th century Theosophists, notably C.W. Leadbeater, Alice A. Bailey, and Benjamin Creme, have maintained that Apollonius of Tyana was the reincarnation of the being they call the Master Jesus.*



- *In the mid 20th century, the American ex-patriate poet Ezra Pound evoked Apollonius in his later Cantos as a figure associated with sun-worship and as a messianic rival to Christ. Pound identified him as Aryan within an anti-semitic mythology, and celebrated his Sun worship and aversion to ancient Jewish animal sacrifice.*
- *In Gerald Messadié's *The Man Who Became God*, Apollonius appeared as a wandering philosopher and magician of about the same age as Jesus; the two of them supposedly met.*
- *In his 1965 introduction to a reprint of Kenneth Sylvan Guthrie's 1900 book *The Gospel of Apollonius of Tyana* (a retelling of Philostratus' biography), Hilton Hotema compared Apollonius to Jesus by noting that there is much historical data surrounding the life of the Tyanean, but that "Jesus is unknown outside of the New Testament."<sup>[47]</sup>*

## ***In fiction***

- *In Bengali poet Alaol's translation of Nizami Ganjavi's *Iskandernamah*, Apollonius (mentioned as Balinas) helps Alexander ward off magic spells of a Zarthusrian fire-worshiper on the way to Ispahan.*
- *In Flaubert's *The Temptation of Saint Anthony*, Apollonius appears as one of the magicians who tempt the main character.*
- *Apollonius appears as a fictional character in the 1935 novel *The Circus of Dr. Lao* and its 1964 film adaptation, *7 Faces of Dr. Lao*. In these, Apollonius works in the circus as a fortune-teller, who is under a curse — he sees the future, but can only speak the exact truth, thus seeming to be cruel and hateful. In the film version, he is blind and weary after many years of predicting disappointment for his clients.*
- *The plot of L. Sprague de Camp and Fletcher Pratt's 1948 fantasy novel *The Carnelian Cube* hinges on a magical artifact passed down by Apollonius.*
- *In the 1975 work *The Illuminatus! Trilogy* by Robert Anton Wilson and Robert Shea, Apollonius appears in discussion with Abbie Hoffman.*
- *Apollonius appears as a fictional character in the 1977 television series *The Fantastic Journey* in the seventh episode, "Funhouse". In this episode, Apollonius attempts to take possession of the scientist Willaway in a funhouse but is thwarted by Varian, "a man from the future possessing awesome powers".*
- *Apollonius appears as a fictional character in the 1996 short story "The Garden of Tantalus" by Brian Stableford, which combines two of the accounts from *Life of Apollonius of Tyana* and removes the mystical aspects, turning it into a detective story. The narrator, Menippus from the account of Apollonius and the lamia, blames Damis for making Apollonius a magician by elaborating on what little of the story he knew. The story was published in *Classical Whodunnits* (1996).*
- *Apollonius serves as mentor to a main character in Steven Saylor's historical novel *Empire* for much of the work.*
- *In Keats' poem about the lamia myth, he mentions Apollonius' intervention, revealing Lamia's true form to her lover Lycius (commonly called Menippus in the myth).*
- *in Friedrich Schiller's gothic novel "The Ghost-Seer", the Sicilian trickster suggests Apollonius as one of the possible identities of the Incomprehensible.*
- *Apollonius of Tyana has a major role in the background to Richard Cowper's story "The Custodians". The story assumes that Apollonius discovered a scientific way of "seeing" the future and that his method was re-discovered by a Medieval sage. A succession of "Custodians" at a monastery in South France, using an "Apolloniän Nexus" then saw and wrote down events fifty years in their future, until a final one in the 20th century saw in advance - but could not prevent - a destructive nuclear war.*
- *In Ki Longfellow's *The Secret Magdalene* Apollonius meets Yehoshua the Nazarene (Jesus) in a monastery atop Mount Carmel. While there Apollonius, who was legendarily told he would be overshadowed by a greater man, recognized Yehoshua as that greater man.*

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## See also

- *Christ figure*
- *Christ myth theory*

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