Hear, Hear!
The pedagogical projects in Plutarch’s *De audiendo* and Maximus of Tyre’s first *Dialexis*¹
by
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Abstract
This paper aims at contextualizing Plutarch’s *De audiendo* and Maximus’ first *Dialexis* in the pedagogical and rhetorical debate between the so-called ‘true philosophers’ and the so-called ‘sophists’, in which many gifted speakers strive for the authority generated by the title ‘philosophos’. By comparing the respective interaction between rhetoric and philosophy, the right attitude of the pupils, and the place of the lecturer in both authors, I want to indicate that, whereas Maximus’ text seems rather in line with the contemporary rhetorical climate of the ‘Second Sophistic’, Plutarch seems to have a more sincere interest in his students’ well-being.

**Key-words:** Plutarch, Maximus of Tyre, Second Sophistic, Philosophy, Rhetoric.

In Plutarch’s *De audiendo*, the young student in philosophy Nicander receives some practical instructions on the proper way of attending lectures given by philosophical teachers, instructions which Plutarch already delivered to other students of his during a lecture (37C). Against the background of this text, there is the pedagogical and rhetorical debate between the ‘true philosophers’ and the ‘sophists’, in which many gifted speakers strive for the authority generated by the title ‘philosophos’². As Hillyard rightly

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² G.R. Stanton, 1973 correctly indicates that the title ‘philosophos’ was also adopted by authors like Aelius Aristides, who is nowadays typically associated with the sophistic movement of the second century AD. The instability of the definition of ‘philosophy’ makes the term a subject for much controversy among its true or so-called practitioners. From this point of view, one can assume that *De audiendo* is one of the treatises which D. Faure (1960, I, p. 79) had in mind when he speaks of the *Moralia* as a place where “nous entrevoyons l’intimité fervente des écoles de philosophie opposée à la popularité tapageuse des écoles de rhétorique.”