BYZANTINE GREEK SERIES · VOLUME 7

The Holy Fool and the Almsgiver

Leontios of Neapolis

ΛΕΟΝΤΙΟΥ ΝΕΑΠΟΛΕΩΣ

The Holy Fool and the Almsgiver

The Lives of Symeon the Fool and John the Almsgiver, with the Tales of Abba Daniel

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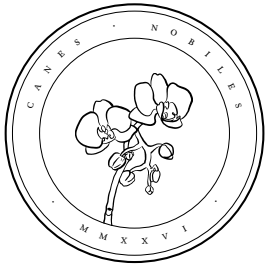
with a word-for-word interlinear English translation

preserving the original word order



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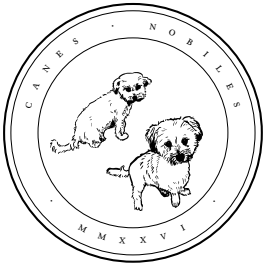

Volume 7 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows the Life of Symeon the Fool
in the Bollandists' text as Migne prints it (Patrologia Graeca 93, Paris, 1860);
the Life of John the Almsgiver in Heinrich Gelzer's edition (Freiburg, 1893);
the Tales of Abba Daniel in Léon Clugnet's edition (Paris, 1901)

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LEONTIOS OF NEAPOLIS

The Life of Symeon the Fool

Those who would teach must teach first by their own lives, as the Gospel, Acts, and Paul say; since Leontios cannot offer his own life as a pattern, he offers the labors of another. The word of God rouses the sluggish soul, and the saints of every age, especially of our own, prove that virtue lies in our power. Among them is the all-wise Symeon, who passed through the city and the company of women like a pearl through mud, undefiled. Leontios asks his hearers to listen in fear and faith: the foolishness of God is wiser than men, and Symeon came into the world only after long training, as a champion steps out from the ranks for single combat. Clothed in dispassion, he left the desert for the world out of love for his neighbor, imitating the Master who took the form of a slave, and laid down soul and body to save some; Leontios will tell first how he came out of the desert.

Οἱ τὸ διδασκαλικὸν πρὸς ἀλλήλους σπεύδοντες μεταδιώκειν 1
those the teaching toward one-another hastening to-pursue
ἀξίωμα, ὀφείλουσιν ἐκ τοῦ ἑαυτῶν βίου τὴν ἑτέρων
dignity ought from the their-own life the of-others
διδασκαλίαν ὑποδεικνύειν, κατὰ τὴν θείαν φωνὴν τὴν
teaching to-show according-to the divine voice the(-one)
λέγουσαν· «Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν
saying thus let-shine the light your before
τῶν ἀνθρώπων, ὅπως ἴδωσι ὑμῶν τὰ καλὰ ἔργα, καὶ
the men so-that they-may-see your the good works and
δοξάσωσιν τὸν Πατέρα ὑμῶν, τὸν ἐν τοῖς οὐρανοῖς.»
glorify the Father your the(-one) in the heavens
Μήπως ἑτέρους νουθετεῖν καὶ καταρτίζειν, καὶ ὁδηγεῖν
lest others to-admonish and to-perfect and to-guide
σπεύδοντες, πρὶν ἑαυτοὺς διδάξωσιν, καὶ ἐκκαθάρωσιν
hastening before themselves they-teach and cleanse
διὰ τῆς τῶν θείων ἐντολῶν ἐργασίας, λάθωσιν πρὸ
through the of-the divine commandments working they-fail-to-notice before

τούτων οἰκεῖον νεκρὸν κλαῦσαι, περὶ τὸν τοῦ ἑτέρου
these own dead to-weep for the(-one) of-the other
ἀσχοληθέντες, καὶ πληρωθῇ ἐπ᾽ αὐτοῖς τὸ ἀψευδὲς, καὶ
having-been-occupied and be-fulfilled on them the unlying and
ἁρμόζον αὐτοῖς λόγιον, τὸ φάσκον· «Ὅστις μὴ ποιήσῃ
fitting for-them saying the(-one) declaring whoever not does
καὶ διδάξῃ, οὗτος ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ
and teaches this(-one) least will-be-called in the kingdom
τῶν οὐρανῶν.» Καὶ πάλιν· «Ὑποκριτὰ, ἔκβαλλε πρῶτον
of-the heavens and again hypocrite cast-out first
τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε ἐμβλέψεις,» καὶ
the beam from the eye your and then you-will-see and
τὰ ἑξῆς. Διὸ καὶ ὁ τῶν Πράξεων τῶν ἀποστόλων
the(-things) following wherefore also the of-the Acts of-the apostles
σοφὸς συγγραφεὺς περὶ τοῦ μεγάλου καὶ ἀληθινοῦ ἡμῶν
wise writer about the great and true our
Θεοῦ καὶ διδασκάλου οὕτως φησίν· «Ὧν ἤρξατο ὁ Ἰησοῦς
God and teacher thus says of-what began — Jesus
ποιεῖν τε καὶ διδάσκειν.» Τοῦτο γὰρ καὶ Παῦλος τὸ μέγα
to-do both and to-teach this for also Paul the great
σκεῦος τῆς Ἐκκλησίας, ἐπιπλῆττον τοῖς Ῥωμαίοις, ἔγραφεν
vessel of-the Church rebuking the Romans wrote
οὕτως λέγων· «Εἶτα ὁ διδάσκων ἕτερον, σεαυτὸν οὐ
thus saying then the(-one) teaching another yourself not
διδάσκεις;» καὶ τὰ ἑξῆς. Ἐπεὶ οὖν ἐξ οἰκείου βίου
do-you-teach and the(-things) following since then from own life
διδασκαλίας, καὶ τῆς κατ᾽ ἀρετὴν ἐργασίας εἰκόνα
of-teaching and of-the according-to virtue working (an)-image
καὶ τύπον προθεῖναι ἀδυνατοῦμεν, τὰ πάθη τῆς ἁμαρτίας
and pattern to-set-forth we-are-unable the passions of-the sin
ἐν ἑαυτοῖς πανταχοῦ περιφέροντες, φέρε κἂν ἐκ τῆς
in ourselves everywhere carrying-about come at-least from the

ἑτέρων ἐργασίας, καὶ τῶν ἄλλοις πονηθέντων ἱδρώτων
of-others working and of-the by-others labored sweats
τροφὴν ὑμῖν σήμερον μὴ ἀπολλυμένην, ἀλλ᾽ ὁδηγοῦσαν
food for-you today not perishing but guiding
πρὸς ζωὴν αἰώνιον τὰς ἡμετέρας ψυχὰς, ἀνακαλύψομεν.
to life eternal the our souls we-will-uncover
Ἄρτος μὲν γὰρ τὸ σῶμα στηρίζει· λόγος δὲ Θεοῦ τὴν 2
bread indeed for the body strengthens word but of-God the
ψυχὴν πρὸς ἀρετὴν σπουδαίως διεγείρει, καὶ μάλιστα τῶν
soul toward virtue zealously rouses and especially of-the
ῥᾳθυμοτέρων περὶ τὴν ἐργασίαν τῶν θείων παραγγελμάτων
more-sluggish about the working of-the divine precepts
ἀμελῶς διακειμένων· τοῖς μὲν γὰρ σπουδαίοις καὶ
negligently disposed to-the indeed for zealous and
τῇ διανοίᾳ πρὸς Θεὸν ἀνακειμένοις, ἱκανὴ καὶ ἡ
in-the mind toward God devoted sufficient also the
συνείδησις πρὸς διδασκαλίας ὑπόθεσιν, πάντα τὰ ἀγαθὰ
conscience for of-teaching ground all the good(-things)
συμβουλεύουσα, καὶ πάντων τῶν πονηρῶν ἀποστρέφουσα.
counseling and from-all the wicked(-things) turning-away
Τοῖς δὲ ἔτι τούτων ταπεινοτέροις χρεία ἐστὶν τῆς τοῦ
to-those and still than-these lowlier need there-is of-the of-the
γραπτοῦ νόμου παραγγελίας καὶ ὑποθέσεως. Εἰ δέ τις
written law precept and ground if and anyone
τὸν πρῶτον καὶ τὸν δεύτερον τρόπον τῆς πρὸς ἀρετὴν
the first and the second way of-the toward virtue
φερούσης ὁδοῦ διακρούσεται, ἀνάγκη τοῦτον κἂν ἐκ
leading road will-thrust-off necessary(-it-is) this(-man) at-least from
τῆς τῶν ἄλλων σπουδῆς καὶ φροντίδος, τῆς τε κατ᾽
the of-the others zeal and care of-the(-thing) both before
ὀφθαλμοὺς αὐτοῦ, τῆς τε δι᾽ ἀκοῆς καὶ διηγήσεως
eyes his of-the(-thing) and through hearing and narration

πρὸς αὐτὸν καταντώσης, πόθῳ θείῳ διεγερθῆναι, καὶ
to him arriving by-desire divine to-be-roused and
τὸν τῆς ψυχῆς ὕπνον ἐξ ἑαυτοῦ ἀποτινάξασθαι, καὶ
the of-the soul sleep from himself to-shake-off and
τὴν στενὴν καὶ τεθλιμμένην ὁδεῦσαι ὁδὸν, καὶ τῆς
the narrow and hard-pressed to-travel road and of-the
αἰωνίου λοιπὸν ἀπάρξασθαι ζωῆς. Καὶ γὰρ ἐφ' ἡμῖν
eternal thereafter to-make-a-beginning life and for on us
ἐστιν, καὶ ἐν τῇ ἡμετέρᾳ ἐξουσίᾳ κεῖται, τῷ πόθῳ
it-is and in the our power lies by-the desire
τῶν μελλόντων, τῶν παρόντων ὡς παρερχομένων
of-the(-things) coming the(-things) present as passing-away
καταφρονῆσαι, ἢ πάλιν πόθῳ καὶ ἐπιθυμίᾳ τῶν
to-despise or again by-desire and longing of-the(-things)
παρόντων, τῶν ἀπεράντων ἀγαθῶν ἀποτυχεῖν· καὶ ὅτι
present the boundless good(-things) to-miss and that
ἀληθὲς τὸ λεγόμενον, ἐλέγχουσιν ἡμᾶς, πάντες μὲν
true the(-thing) said convict us all indeed
οἱ ἀπ' αἰῶνος ἄνθρωποι, οἱ τῷ Θεῷ εὐαρεστήσαντες
the from (the)-age men those — to-God having-well-pleased
τῆς ἡμετέρας καὶ αὐτοὶ φύσεως ὑπάρχοντες, μάλιστα δὲ
of-the our also they nature being especially and
οἱ ἐν τῇ ἡμετέρᾳ γενεᾷ φωστῆρες ἀναδειχθέντες· ὧν
the in the our generation luminaries having-been-shown of-whom
εἷς καὶ οὗτος ὁ πάνσοφος Συμεὼν καθέστηκεν, καὶ πολύ
one also this the all-wise Symeon has-become and much
γε τῶν πολλῶν αἰδεσιμώτερος, διότι εἰς τοσοῦτον
at-least than-the many more-reverend because to such
καθαρότητος, καὶ ἀπαθείας ὕψος ἀνέδραμεν, ὥστε διὰ
of-purity and dispassion height he-ran-up so-that through
τῶν δοκούντων τοῖς ἐμπαθεστέροις καὶ σαρκωδεστέροις
the(-things) seeming to-the more-passionate and more-carnal

μολυσμὸν καὶ βλάβην καὶ ἐμπόδιον τοῦ πρὸς ἀρετὴν βίου
defilement and harm and hindrance of-the toward virtue life
αὐτοῖς ἐμποιεῖν, διὰ τούτων οὗτος ὁ καθαρώτατος,
to-them to-cause through these this(-man) the most-pure(-one)
ὥσπερ μαργαρίτης διὰ βορβόρου ἀμολύντως διώδευσε.
as (a)-pearl through mud undefiled passed
Λέγω διὰ τῆς ἐν πόλει διατριβῆς, καὶ τῆς τῶν
I-mean through the in city sojourn and the of-the
γυναικῶν ἀναστροφῆς, καὶ τῆς λοιπῆς βίου ἀπάτης, δεῖξαι
women conversation and the rest of-life deceit to-show
σπεύσας ἀληθῶς τοῖς ῥᾳθυμοτέροις καὶ προφασιζομένοις
having-hastened truly to-the more-sluggish and pleading
ἀδυναμίαν πρὸς τὸν κατ᾽ ἀρετὴν βίον, τὴν ἐκ Θεοῦ
weakness toward the according-to virtue life the from God
παρεχομένην δύναμιν τοῖς γνησίως ἐκ ψυχῆς ἁπάσης
supplied power to-those genuinely from soul all
αὐτῷ λειτουργοῦσιν, κατὰ τῶν πνευμάτων τῆς πονηρίας.
him serving against the spirits of-the wickedness
Αἰτῶ δὲ πάντας, τοὺς τῆς προκειμένης ἡμῖν περὶ 3
I-ask and all those the set-before us about
τῆς ἀγγελικῆς αὐτοῦ πολιτείας διηγήσεως ἀκροωμένους
the angelic his way-of-life narration hearing
ἢ ἐντυγχάνοντας, μετὰ φόβου τοῦ Κυρίου τοῖς
or reading with fear of-the Lord to-the(-things)
λεγομένοις προσέχειν, καὶ τῆς πρεπούσης ἀληθινῆς
said to-attend and the fitting true
Χριστιανοῖς πίστεως ἀδιστάκτου. Οἴδαμεν γὰρ ὅτι τοῖς
to-Christians faith undoubting we-know for that to-the
ἀφρονεστέροις καὶ καταφρονηταῖς, ἄπιστα δόξομεν καὶ
more-foolish and despisers unbelievable we-shall-seem both
λέγειν, καὶ γελοίων ἄξια. Εἰ δὲ ἤκουσαν τοῦ
to-say and of-laughter worthy(-things) if but they-had-heard the(-one)

εἰπόντος· «Ὁ θέλων σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ,
having-said the(-one) wishing wise to-be in the age this
μωρὸς γενέσθω, ἵνα γένηται σοφός.» Καὶ πάλιν· «Ἡμεῖς
fool let-him-become that he-may-become wise and again we
μωροὶ διὰ Χριστόν.» Καὶ πάλιν· «Ὅτι τὸ μωρὸν τοῦ
fools because-of Christ and again that the foolishness —
Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶν, οὐκ ἂν τοῖς
of-God wiser than-the men is not — to-the(-things)
ὑπὸ τούτου τοῦ ὄντως ἀθλητοῦ κατεργασθεῖσιν ὡς γελοίοις
by this the truly athlete accomplished as laughable
προσεῖχον.» Ἀλλ' ἢ μᾶλλον καὶ πλέον τῶν τὰς
they-would-have-attended but or rather even more than-those the
λοιπὰς τῆς ἀρετῆς πολιτείας μετελθόντων ἐθαύμαζον.
other of-the virtue ways-of-life having-pursued they-would-have-marveled
Οὐδὲ γὰρ ἀγύμναστος ἔτι ὢν, τοῦ ἐπιστατοῦντος δεόμενος
not for untrained still being the overseer needing
ἐπὶ τὸν κόσμον ἐχώρησεν· ἀλλ' ὥσπερ ἐπὶ τῶν πολεμικῶν
to the world he-went but as in the warlike
παρατάξεων ὁρῶμεν γινόμενον, ὅτ' ἂν ἅπας ὁ στρατὸς
battle-lines we-see happening when — all the army
ὁμοθυμαδὸν ἕστηκεν, οἵτινες τῇ τοῦ Θεοῦ δυνάμει, καὶ
with-one-accord has-stood who in-the — of-God power and
τοῖς ἐπικειμένοις αὐτοῖς στρατιωτικοῖς ὅπλοις, καὶ τῇ
the lying-on them soldierly arms and the
διαφόρῳ πολεμικῇ καὶ πολυχρονίῳ ἐμπειρίᾳ καταθαῤῥοῦσιν,
various warlike and long experience take-courage
οὗτοι καὶ μόνοι εἰς μονομαχίαν ἐκ τοῦ πλήθους κατὰ τῶν
these also alone into single-combat from the multitude against the
ἀντιπάλων ἐκπηδῶσιν· οὕτω καὶ αὐτὸς ποιεῖ, ὅτ' ἂν καλῶς
adversaries leap-out thus also he does when — well
καὶ νομίμως τὸν καλὸν ἀγῶνα ἐπύκτευσεν. Ὅτ' ἂν τῇ
and lawfully the good fight he-had-boxed when — by-the

τοῦ πνεύματος δυνάμει ἑαυτὸν τεθωρακισμένον ἴδεν, ὅτ᾽ ἂν
of-the spirit power himself armed he-saw when —
τὴν δύναμιν κατ᾽ αὐτοῦ, καὶ τοῦ πατεῖν ἐπάνω ὄφεων, καὶ
the power against him and of-the to-tread upon serpents and
σκορπίων, εἴληφεν, ὅτ᾽ ἂν τὴν τῆς σαρκὸς πύρωσιν, τῇ
scorpions he-had-received when — the of-the flesh burning with-the
τοῦ ἁγίου Πνεύματος δρόσῳ κατέσβεσεν, ὅτ᾽ ἂν ἁπάσης τῆς
of-the holy Spirit dew he-had-quenched when — all the
τοῦ βίου αὐτοῦ τρυφῆς καὶ δόξης, ὡς ἀράχνης, κατέπτυσεν.
of-the life his luxury and glory as (a)-spider's-web he-had-spat-on
Καὶ τί δεῖ πλέον λέγειν; ὅτ᾽ ἂν τὴν ἀπάθειαν ὡς 4
and what need more to-say when — the dispassion as
ἱμάτιον ἔσωθεν καὶ ἔξωθεν διὰ ταπεινοφροσύνης πρὸς
(a)-garment within and without through humility to
ἑαυτὸν ἐπεσπάσατο, καὶ τῆς υἱοθεσίας κατηξιώθη, κατὰ
himself he-drew and of-the adoption was-deemed-worthy according-to
τὴν φωνὴν, τὴν ἐν τῷ Ἄσματι τῶν ᾀσμάτων, περὶ τῆς
the voice the(-one) in the Song of-the Songs about the
καθαρᾶς καὶ ἀπαθοῦς ψυχῆς εἰρημένην· «Ὅτι ὅλη καλὴ,
pure and dispassionate soul spoken that all fair
φησὶν ὁ Χριστὸς πρὸς τὴν ψυχὴν, ὅλη καλὴ ἡ πλησίον
says — Christ to the soul all fair the neighbor
μου, καὶ μῶμος ἐν αὐτῇ οὐκ ἔστιν.» Τότε καὶ αὐτὸς ἐπὶ
my and blemish in her not there-is then also he to
τὸν κόσμον, ὥσπερ εἰς μονομαχίαν, ἐκ τῆς ἐρήμου κατὰ
the world as into single-combat from the desert against
τοῦ διαβόλου θεόλεκτος ἐξεπήδησεν· οὐ δίκαιον γὰρ ᾤετο
the devil chosen-by-God leapt-out not right for he-thought
τὸν οὕτω παρὰ Θεοῦ τιμηθέντα καὶ ὑψωθέντα, τῆς τῶν
the(-one) thus by God honored and exalted of-the of-the
ὁμοφύλων καταφρονῆσαι σωτηρίας, ἀλλὰ μνημονεύσας
kinsmen to-despise salvation but having-remembered

τοῦ εἰπόντος· «Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν,»
the(-one) having-said you-shall-love the neighbor your as yourself
ὃς καὶ μορφὴν δούλου ἐνδύσασθαι ἀτρέπτως, διὰ τὴν
who also (the)-form of-(a)-slave to-put-on unchangeably because-of the
τοῦ δούλου σωτηρίαν, οὐκ ἀπηξίωσεν, μιμεῖται καὶ αὐτὸς
of-the slave salvation not disdained imitates also he
τὸν Δεσπότην τὸν οἰκεῖον, τὴν οἰκείαν ἀληθῶς ψυχὴν
the Master the own the own truly soul
καὶ σῶμα θεὶς, ἵνα τινὰς σώσει. Ἀναγκαῖον καὶ
and body having-laid-down that some he-might-save necessary(-it-is) also
πρὸ πάντων τὸν τρόπον τῆς εἰς τὸν κόσμον ἐκ τῆς
before all the manner of-the into the world from the
ἐρήμου αὐτοῦ ἐλεύσεως ὑμῖν διηγήσασθαι· εἶθ' οὕτως
desert his coming to-you to-narrate thereafter thus
τὰ παράδοξα αὐτοῦ καὶ ἀξιοθαύμαστα πράγματα.
the marvelous his and admirable doings

I · TWO YOUNG MEN AT THE JORDAN

Under Justinian two young Syrians, John and Symeon, meet at Jerusalem for the Exaltation of the Cross. Riding home past Jericho, John points to the monks by the Jordan, angels of God, he says. The two send their horses ahead, cast lots at the fork of the road, and ten times the lot falls on the road to the Jordan. The story comes from John, a deacon of Emesa who knew Symeon's secret. Against the pull of mother and new wife they reach the monastery of Abba Gerasimus, whose abbot Nicon, forewarned in a dream, greets Symeon as the Fool and bids them prefer the heavenly King to every earthly good.

5 Ἐν τοῖς χρόνοις τῆς βασιλείας τοῦ ἐν ἁγίοις Ἰουστινιανοῦ
in the times of-the reign of-the in saints Justinian
τοῦ βασιλέως, παραγινομένων τῶν φιλοχρίστων, καὶ τοὺς
the emperor arriving the Christ-lovers and the

ἁγίους τοῦ Χριστοῦ τόπους προθυμουμένων προσκυνεῖν,
holy — of-Christ places being-eager to-venerate
τοὺς ἐν τῇ ἁγίᾳ πόλει κατὰ συνήθειαν, ἐν τῇ ὑψώσει
the(-ones) in the holy city by custom at the exaltation
τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ (γινώσκουσιν δὲ πάντες
of-the honored and life-giving cross know and all
οἱ ἐκεῖσε παραγενέσθαι εἰωθότες ἐν ταύτῃ τῇ ἁγίᾳ καὶ
those there to-arrive accustomed in this the holy and
πανυμνήτῳ ἑορτῇ, ὅτι σχεδὸν ἐκ πάσης τῆς οἰκουμένης
all-praised feast that almost from all the inhabited-world
συντρέχουσι τῶν λαῶν τὰ φιλόσταυρα καὶ Χριστοφόρα
run-together of-the peoples the cross-loving and Christ-bearing
πλήθη)· ἐν τῇ αὐτῇ ἀοιδίμῳ ἑορτῇ συνέβη, τινὰς δύο
multitudes at the same celebrated feast it-happened some two
νεωτέρους, ἀπὸ Συρίας ὄντας, συντυχεῖν ἀλλήλοις κατ'
young(-men) from Syria being to-meet one-another by
οἰκονομίαν Θεοῦ. Ὄνομα τῷ ἑνὶ Ἰωάννης, καὶ ὄνομα
dispensation of-God (the)-name to-the one John and (the)-name
τῷ ἑτέρῳ Συμεών. Ὡς οὖν διέτριψαν ἐκεῖσε ἡμέρας
to-the other Symeon when then they-had-spent there days
ὀλίγας, καὶ τῆς ἁγίας τοῦ Θεοῦ ἑορτῆς τελειωθείσης,
few and the holy — of-God feast having-been-completed
ἀνεχώρει λοιπὸν ἕκαστος εἰς τὴν ἰδίαν πόλιν· ἐπεὶ, κατ'
withdrew thereafter each to the own city since by
εὐδοκίαν τοῦ φιλανθρώπου Θεοῦ, ἔσχον οἱ δύο οὗτοι
good-pleasure of-the man-loving God had the two these
νεώτεροι τὴν συντυχίαν καὶ τὴν ἀγάπην μετ' ἀλλήλων,
young(-men) the meeting and the love with one-another
οὐκ ἔτι ἐχωρίσθησαν ἀπ' ἀλλήλων. Διόπερ καὶ ἐπὶ τὸ
no longer were-they-separated from one-another wherefore also for the
ἀναλῦσαι εἰς τὰ ἴδια, ὁμοθυμαδὸν ὥδευσαν μετὰ καὶ
to-return to the own(-homes) with-one-accord they-journeyed with also

τῶν γονέων αὐτῶν. Εἶχεν μὲν γὰρ ὁ Ἰωάννης πατέρα
the parents their had indeed for — John father
μὲν γέροντα, μητέρα δὲ οὔ· ἦν δὲ καὶ ζευχθεὶς γυναικὶ
indeed old mother but not he-was and also yoked to-(a)-wife
ἐν αὐτῷ τῷ χρόνῳ. Ἦν γὰρ ὡς ἐτῶν κβ′. Ὁ δὲ Συμεὼν
in that the time he-was for about of-years 22 — but Symeon
πατέρα μὲν οὐκ εἶχεν, μητέρα δὲ μόνην γραῦν ὡς
father indeed not had mother but only (an)-old-woman about
ἐτῶν π′, οὐδένα δὲ ἄλλον τὸ σύνολον εἶχεν. Πάντες οὖν
of-years 80 no and other the at-all he-had all then
ἦσαν μία συνοδία, καὶ ὡς κατέβησαν τὸ κατώφορον τῆς
were one company and when they-came-down the descent —
Ἰεριχὼ, καὶ ἐπέρασαν τὴν πόλιν, θεωρεῖ τὰ μοναστήρια
of-Jericho and passed the city sees the monasteries
τὰ πέριξ τοῦ Ἰορδάνου ὁ Ἰωάννης, καὶ λέγει Συριστὶ
the(-ones) around — Jordan — John and says in-Syriac
τῷ Συμεών· Οἶδας τίνες μένουσιν εἰς τὰ ὀσπίτια ταῦτα
— to-Symeon do-you-know who dwell in the houses these
ἀπέναντι ἡμῶν; Λέγει αὐτῷ ἐκεῖνος· Τίνες; Ὁ δὲ Ἰωάννης
opposite us says to-him he who — and John
φησίν· Ἄγγελοι τοῦ Θεοῦ. Λέγει αὐτῷ ὁ Συμεὼν ὡς
says angels — of-God says to-him — Symeon as
θαυμάσας· Δυνάμεθα ἄρα ἰδεῖν αὐτούς; Λέγει αὐτῷ ἐκεῖνος·
having-marveled can-we then to-see them says to-him he
Ἐὰν γενώμεθα ὥς τινες ἐξ αὐτῶν, ναί. Ἐκαθέζοντο οὖν
if we-become as some of them yes sat then
καὶ οἱ δύο εἰς ἵππους· ἦσαν γὰρ εὔποροι σφόδρα οἱ
also the two on horses were for well-off exceedingly the
τούτων γονεῖς. Κατελθόντες οὖν εὐθέως ἀπὸ τῶν ἵππων,
their parents having-come-down then at-once from the horses
ἔδωκαν αὐτοὺς τοῖς δούλοις αὐτῶν, εἰπόντες· Προλάβετε
they-gave them to-the slaves their having-said go-ahead-of

ἡμᾶς. Προσεποιήσαντο γὰρ πρὸς τόπον καθέζεσθαι. Κατὰ
us they-pretended for toward (a)-place to-sit(-down) by
συγκυρίαν δὲ εὑρέθησαν ἐπάνω τῆς παραστρατιζούσης
chance and they-were-found above the branching-off
ὁδοῦ, καὶ ἀποφερούσης εἰς τὸν ἅγιον Ἰορδάνην.
road and leading-off to the holy Jordan
Ἐστάθησαν οὖν ἀμφότεροι, καὶ λέγει ὁ Ἰωάννης, 6
stood then both and says — John
ὑποδεικνύων τῷ δακτύλῳ τῷ Συμεών· Ἰδοὺ ἡ ὁδὸς
pointing with-the finger — to-Symeon behold the road
ἡ ἀπάγουσα εἰς τὴν ὁδὸν τοῦ ἁγίου Ἰορδάνου, καὶ ἰδοὺ
the(-one) leading to the road of-the holy Jordan and behold
ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὸν θάνατον, δείξας αὐτῷ
the road the(-one) leading to the death having-shown him
τὴν ὁδὸν τὴν δημοσίαν, δι' ἧς προέλαβον οἱ γονεῖς αὐτῶν.
the road the public by which had-gone-ahead the parents their
Δεῦρο οὖν, εὐξώμεθα, καὶ σταθῶμεν ἕκαστος ἡμῶν εἰς μίαν
come then let-us-pray and let-us-stand each of-us on one
ἐξ αὐτῶν, καὶ λάχωμεν, καὶ εἴ τινι λάχει, ἐκείνην τὴν
of them and let-us-cast-lots and if to-anyone it-falls that the
ὁδὸν πορευώμεθα. Κλίναντες οὖν γόνυ, καὶ στενάξαντες
road let-us-go having-bent then (the)-knee and having-groaned
εἶπον· Ὁ Θεὸς, ὁ Θεὸς, ὁ Θεὸς, θέλων ὅλον τὸν κόσμον
they-said O God O God O God wishing whole the world
σῶσαι, αὐτὸς τὸ θέλημά σου φανέρωσον τοῖς δούλοις σου.
to-save you the will your reveal to-the servants your
Καὶ λαχόντων αὐτῶν, ἔλαχεν ἀπὸ τοῦ Ἰωάννου δέκα ὁ
and having-cast-lots they won-the-lot from — John ten(-times) —
Συμεών. Ἵστατο δὲ εἰς τὴν ὁδὸν τὴν ἀποφέρουσαν εἰς
Symeon he-stood and on the road the(-one) leading-off to
τὸν ἅγιον Ἰορδάνην. Τότε περιχαρεῖς γενόμενοι, ἁπάντων
the holy Jordan then overjoyed having-become all

τῶν ὑπαρχόντων αὐτοῖς, καὶ τῶν γονέων ὡς ὄναρ
the possessions their and the parents as (a)-dream
ἐπιλαθόμενοι, κρατήσαντες κατεφίλησαν ἑαυτούς. Ἦσαν δὲ
having-forgotten having-embraced they-kissed each-other they-had and
καὶ τὰ γράμματα τὰ Ἑλληνικὰ εἰς ἄκρον ἐκμαθόντες,
also the letters the Greek to (the)-utmost having-learned
καὶ φρονήσει πολλῇ κεκοσμημένοι. Ταῦτα δὲ πάντα
and with-understanding much adorned these(-things) and all
ἐξηγήσατο ὁ ἐνάρετος Συμεών τινι ἐν Ἐμέσῃ, ἔνθα καὶ
narrated the virtuous Symeon to-someone in Emesa where also
τὸν σαλὸν προσεποιήσατο, διακόνῳ τῆς ἁγίας καθολικῆς
the fool he-feigned (a)-deacon of-the holy catholic
Ἐκκλησίας τῆς αὐτῆς Ἐμεσινῶν πόλεως, ἀνδρὶ θαυμαστῷ,
Church of-the same of-Emesenes city (a)-man wonderful
καὶ ἐναρέτῳ, ὃς καὶ ἐκ τῆς προσούσης αὐτῷ θείας χάριτος,
and virtuous who also from the belonging to-him divine grace
ἐνόησε τὴν ἐργασίαν τοῦ γέροντος, εἰς ὃν καὶ θαῦμα
understood the work of-the old-man for whom also (a)-wonder
φοβερὸν ἐποίησεν οὗτος ὁ μακάριος Συμεών, οὗτινος
awful did this the blessed Symeon which
θαύματος ἐν τῷ ἰδίῳ τόπῳ μνημονεύσομεν. Οὗτος οὖν ὁ
wonder in the own place we-shall-mention this then the
εἰρημένος θεοφιλὴς Ἰωάννης, ὁ ἐνάρετος διάκονος, αὐτὸς
said God-beloved John the virtuous deacon he
ἡμῖν τὸν ἅπαντα βίον σχεδὸν τοῦ πανσόφου διηγήσατο,
to-us the whole life almost of-the all-wise(-man) narrated
τὸν Κύριον προβαλλόμενος τῶν λεγομένων μάρτυρα,
the Lord putting-forward of-the(-things) said (as)-witness
ὡς ὅτι οὐδὲν κατὰ προσθήκην ἐπέγραψε τῷ διηγήματι,
as that nothing by addition he-inscribed to-the narrative
ἀλλὰ μᾶλλον καὶ τὰ πλεῖστα ἐκ τοῦ χρόνου ἐπελάθετο.
but rather even the most from the time he-forgot

Κατερχομένων οὖν αὐτῶν, φημὶ, τὴν ὁδὸν τὴν ἀληθῶς 7
going-down then they I-say the road the(-one) truly
εἰς τὴν ζωὴν αὐτοὺς ὁδηγήσασαν, ἦν ἰδεῖν αὐτοὺς
to the life them having-guided it-was to-see them
ἀγαλλιωμένους καὶ τρέχοντας, ὡς Πέτρον καὶ Ἰωάννην
exulting and running as Peter and John
ἐπὶ τὸν ζωοποιὸν τοῦ Κυρίου τάφον, καὶ ἀλλήλους
to the life-giving of-the Lord tomb and one-another
τῇ προθυμίᾳ διεγείροντας, καὶ προθυμοποιοῦντας. Ὁ
with-the eagerness rousing and encouraging —
μὲν γὰρ Ἰωάννης ἐφοβεῖτο, μήπως ἡ συμπάθεια τῆς
indeed for John feared lest the compassion of-the
μητρὸς ἀνακόψῃ τὸν Συμεών. Ὁ δὲ πάλιν ἐδίσταζε, μὴ
mother should-check — Symeon he and again doubted lest
ἡ προσπάθεια τῆς νεογάμου γυναικὸς, ὥσπερ μαγνῆτις
the attachment of-the newly-married wife as magnet
λίθος, πρὸς ἑαυτὴν ἐπιστρέψῃ τὸν Ἰωάννην. Καὶ λοιπὸν
stone to herself should-turn-back — John and further
ἐκ τούτου ἕτερος πρὸς τὸν ἕτερον νουθετητικοῖς καὶ
from this (the)-other toward the other admonishing and
παρακλητικοῖς ἐκέχρηντο λόγοις· καὶ ὁ μὲν ἔλεγεν·
consoling used words and the(-one) indeed said
Μηδὲν ῥᾳθυμήσῃς, ἀδελφὲ Συμεών. Ἐλπίζομεν γὰρ εἰς
not be-sluggish brother Symeon we-hope for in
τὸν Θεὸν, ὅτι τῇ σημερινῇ ἡμέρᾳ ἀνεγεννήθημεν· τί
— God that on-the today day we-were-reborn what
γὰρ ἡμᾶς τὰ μάταια ἐκεῖνα τοῦ βίου πράγματα, καὶ
for us the vain those of-the life things and
ὁ πλοῦτος ὠφελῆσαι ἐν ἡμέρᾳ κρίσεως ἐδύναντο, ἀλλὰ
the wealth to-benefit on (the)-day of-judgment were-able but
μᾶλλον καὶ βλάψαι; οὐδὲ ἡ νεότης πάλιν, καὶ τὸ κάλλος,
rather even to-harm nor the youth again and the beauty

τὸ προκείμενον τῷ σώματι ἡμῶν, εἰς τέλος ἀμάραντον
the lying-on the body our to (the)-end unfading
διαμένει. Ἀλλ' ἢ ὑπὸ τοῦ γήρους τῷ καιρῷ, ἢ ὑπὸ
remains but either by the old-age in-the time or by
θανάτου τοῦ προσκαίρου ἀπόλλυται· καὶ ὡς ταῦτα καὶ
death the temporary is-destroyed and as these(-things) and
πολλῷ πλείονα ἔλεγεν πρὸς Συμεῶνα ὁ Ἰωάννης, πάλιν
much more said to Symeon — John again
ἀντεφθέγγετο ἐκεῖνος, καὶ τὰ ὅμοια ἐδυσώπει καὶ ἔλεγεν·
answered he and the like-things besought and said
Ἐγὼ μὲν, ἀδελφὲ Ἰωάννη, οὔτε πατέρα οὔτε ἀδελφοὺς,
I indeed brother John neither father nor brothers
οὔτε ἀδελφὰς κέκτημαι, εἰ μὴ τὴν ταπεινὴν γραῖαν ἐκείνην,
nor sisters have if not the lowly old-woman that
τὴν ἐμὲ γεννήσασαν· οὐ τοσοῦτον δὲ πόνον ὀργίζομαι περὶ
the(-one) me having-borne not so-much and pain I-am-angry about
ἑαυτοῦ, ὅσον σου τὴν καρδίαν φοβοῦμαι, μήπως τὸ κράσμα
myself as your the heart I-fear lest the mingling
τῆς νεογάμου γυναικὸς ἀποσπάσῃ σε ἐκ τῆς ὁδοῦ ταύτης
of-the newly-married wife tear you from the road this
τῆς ἀγαθῆς. Ὡς οὖν ταῦτα καὶ πλείονα τούτων πρὸς
the good when then these(-things) and more than-these with
ἀλλήλους ἀντεφιλολογοῦντο, καταντῶσιν εἰς μοναστήριον
one-another they-debated they-arrive at (a)-monastery
τὸ καλούμενον τοῦ ἀββᾶ Γερασίμου. Ἦσαν γὰρ καὶ
the(-one) called — of-abba Gerasimus they-had for also
τοῦτο εὐξάμενοι· ὅτι Κύριε ὁ Θεὸς, ἐν οἵῳ κελεύεις ἡμᾶς
this prayed that Lord O God in whatever you-order us
ἀποτάξασθαι μοναστηρίῳ, εὕροιμεν τὴν θύραν ἀνοικτήν·
to-renounce(-the-world) monastery may-we-find the door open
ὅπερ καὶ γέγονεν. Ἦν οὖν ἐν τούτῳ τῷ μοναστηρίῳ
which-very-thing also happened was then in this the monastery

ἀνὴρ θαυμάσιος ὀνόματι Νίκων, ἄνθρωπος ἀληθῶς κατὰ
(a)-man wonderful by-name Nicon (a)-man truly according-to
τὴν προσηγορίαν, καὶ τὴν πολιτείαν κτησάμενος. Νικῶν
the name also the way-of-life having-acquired conquering
γὰρ ὑπῆρχε πᾶσαν δαιμονικὴν παράταξιν, θαύμασι καὶ
for he-was every demonic battle-line with-wonders and
σημείοις καταλάμπων, καὶ προφητείας ἀξιώματι ὑπὸ Θεοῦ
signs shining and of-prophecy with-dignity by God
τετιμημένος· ὃς καὶ προέγνω τὴν τούτων τῶν μακαρίων
honored who also foreknew the of-these the blessed(-ones)
παρουσίαν· φησὶ γὰρ ἑωρακέναι αὐτὸν κατὰ τοὺς ὕπνους
arrival he-says for to-have-seen him in the sleep
τῇ ἡμέρᾳ, ἐν ᾗ παρεγένοντο, τινὰ λέγοντα αὐτῷ·
on-the day in which they-arrived someone saying to-him
Ἀνάστα καὶ ἄνοιξον τὴν θύραν τῆς ποίμνης ἵνα εἰσέλθωσι
arise and open the door of-the fold that may-come-in
τὰ πρόβατά μου· ὅπερ καὶ ἐποίησεν.
the sheep my which-very-thing also he-did
Ὡς οὖν παραγενόμενοι εὗρον τὴν θύραν ἀνεῳγμένην, καὶ 8
when then having-arrived they-found the door opened and
τὸν ἀββᾶν καθεζόμενον, καὶ περιμένοντα αὐτούς· εἶπεν ὁ
the abba sitting and awaiting them said —
Ἰωάννης τῷ Συμεών· Καλὸν σημεῖον, ἀδελφὲ, ἰδοὺ ἡ θύρα
John — to-Symeon good sign brother behold the door
ἀνοικτὴ, καὶ ὁ ὀστιάριος καθήμενος· ὡς οὖν ἐπλησίασαν,
open and the doorkeeper sitting when then they-drew-near
λέγει αὐτοῖς ὁ ἡγούμενος· Καλῶς ἦλθον τὰ πρόβατα τοῦ
says to-them the abbot well came the sheep —
Χριστοῦ. Λέγει οὖν εὐθέως τῷ Συμεών· Καλῶς ἦλθες, Σαλὲ,
of-Christ says then at-once — to-Symeon well you-came Fool
ἀληθῶς, δέκα σε ἀπὸ τοῦ ἀββᾶ Ἰωάννου. Τὰ γὰρ δέκα
truly ten(-times) you from — abba John the for ten

σε περιμένουσιν. Ἔλεγεν δὲ διὰ τὴν τελειότητα κατ᾽
you await he-said and because-of the perfection according-to
ἀρετὴν βίου. Δεξάμενος οὖν αὐτοὺς ὡς θεοπέμπτους,
virtue of-life having-received then them as God-sent
ἀνέπαυσε. Καὶ τῇ ἑξῆς ἤρξατο αὐτοῖς λέγειν, πρὸ
he-refreshed(-them) and on-the next(-day) he-began to-them to-say before
τοῦ εἰπεῖν αὐτῷ, ὡς ἐπὶ Κυρίου· Καλὴ, καλὴ, καὶ ἀξία ἡ
the to-tell him as before (the)-Lord good good and worthy the
πρὸς Θεὸν ἀγάπη ὑμῶν, μόνον ἐὰν μὴ ὑπὸ τοῦ ἀντιδίκου
toward God love your only if not by the adversary
τῆς σωτηρίας ἡμῶν ταύτην χαυνώσητε σβεσθῆναι. Καλὸς
of-the salvation our this you-slacken to-be-quenched good
ὁ δρόμος ὑμῶν, ἀλλὰ μὴ ἐνδώσητε τρέχοντες ἄχρις οὗ
the race your but not give-up running until —
στεφανωθῆτε. Καλὴ ἡ πρόθεσις ὑμῶν, ἀλλὰ μὴ νυστάξητε,
you-be-crowned good the purpose your but not doze
ἵνα μὴ χλιανθῇ τὸ περικαῖον ὑμῶν τὰς καρδίας σήμερον
that not grow-lukewarm the burning your the hearts today
πῦρ. Καλῶς τὰ μένοντα προετιμήσατε τῶν
fire well the(-things) remaining you-preferred to-the(-things)
ἀπολλυμένων. Καλοὶ μὲν οἱ κατὰ σάρκα ὑμῶν γονεῖς,
perishing good indeed the according-to flesh your parents
καὶ καλὸν τὸ τούτοις δουλεῦσαι· κάλλιον δὲ ἀνεικάστως
and good the to-these to-serve better but incomparably
τῷ ἐπουρανίῳ Πατρὶ εὐαρεστῆσαι· καλοὶ οἱ ἀδελφοὶ οἱ
to-the heavenly Father to-be-well-pleasing good the brothers the
σωματικοὶ, ἀλλ᾽ οἱ πνευματικοὶ, συμφορώτεροι. Καλοὶ οἱ
bodily but the spiritual more-profitable good the
φίλοι, οἱ διὰ Χριστὸν, οὓς ἔχετε ἐν τῷ κόσμῳ·
friends the(-ones) because-of Christ whom you-have in the world
ἀλλὰ κάλλιον τοὺς ἁγίους ἔχειν φίλους καὶ εὐμενεῖς πρὸς
but better the saints to-have (as)-friends and well-disposed toward

τὸν Δεσπότην. Καλοὶ οἱ προστάται, οὓς ἔχετε ἐν ἀνάγκῃ
the Master good the patrons whom you-have in need
πρὸς τοὺς δυνάστας· ἀλλ᾽ οὐκ εἰσὶν οὕτως, ὡς τὸ ἔχειν
before the rulers but not they-are thus as the to-have
τοὺς ἁγίους ἀγγέλους ὑπὲρ ἡμῶν ἱκετεύοντας· καλὴ καὶ
the holy angels for us supplicating good and
ἐπαινετὴ ἡ τῶν χρημάτων τῷ εὐποροῦντι μετάδοσις,
praiseworthy the of-the moneys by-the prosperous sharing
καὶ ἡ εἰς τοὺς πτωχοὺς εὐσέβεια καὶ εὐποιία· ἀλλ᾽
and the toward the poor piety and beneficence but
οὐδὲν οὕτω ζητεῖ ὁ Θεὸς παρ᾽ ἡμῶν προσφορὰν, ὡς τὸ
nothing thus seeks — God from us (as)-offering as the
προσενέγκαι αὐτῷ τὰς ἑαυτῶν ψυχάς· γλυκεῖα μὲν ἡ
to-offer him the our-own souls sweet indeed the
τῶν τοῦ βίου καλῶν ἀπόλαυσις· ἀλλ᾽ οὐκ ἔστιν ἴση
of-the of-the life good(-things) enjoyment but not it-is equal
τῆς τρυφῆς τοῦ παραδείσου. Τερπνὸς μὲν ὁ πλοῦτος
to-the delight of-the paradise delightful indeed the wealth
καὶ ἐπιθυμητὸς τοῖς πολλοῖς τῶν ἀνθρώπων· ἀλλ᾽ οὐκ
and desirable to-the many of-the men but not
ἔστιν ἴσος ὢν ὁ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὖς οὐκ
it-is equal to-what the eye not saw and ear not
ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη.
heard and into (the)-heart of-man not went-up
Τερπνὸν τὸ κάλλος τῆς νεότητος· ἀλλ᾽ οὐδὲν ὡς τὸ 9
delightful the beauty of-the youth but nothing as the(-one)
τοῦ ἐπουρανίου νυμφίου Χριστοῦ· φησὶν γὰρ ὁ Δαυΐδ·
of-the heavenly bridegroom Christ says for — David
«Ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων.» Μέγα
fair in-beauty beyond the sons of-the men great
τὸ στρατεύεσθαι τῷ ἐπιγείῳ βασιλεῖ· ἀλλὰ πρόσκαιρος
the to-serve-as-soldier for-the earthly king but temporary

ἡ τοιαύτη στρατεία, καὶ ἐπικίνδυνος. Τούτοις καὶ τοῖς
the such service and dangerous with-these and with-the
τοιούτοις νουθετῶν αὐτοὺς ὁ ὅσιος, παύσασθαι τῆς
such admonishing them the holy(-man) to-cease from-the
νουθεσίας οὐκ ἐβούλετο, θεωρῶν ἐκ τῶν ὀφθαλμῶν αὐτῶν
admonition not wished seeing from the eyes their
πηγὰς δακρύων ἐκχεομένας· ὡς μήπω γὰρ ἀκούσαντες
springs of-tears pouring-out as not-yet for having-heard
λόγου θείου, ὄντως τοῖς λεγομένοις προσεῖχον. Πάλιν
(a)-word divine truly to-the(-things) said they-attended again
οὖν στραφεὶς πρὸς τὸν Συμεὼν, λέγει· Μὴ θλίβου, μηδὲ
then having-turned to — Symeon he-says not be-afflicted nor
δάκρυε τὴν πολιὰν τῆς κυρίας σου μητρός· καὶ γὰρ πολλῷ
weep-for the gray-head of-the lady your mother and for much
πλέον τοῦ προσώπου σου δύναται παραμυθήσασθαι αὐτὴν
more than-the face your can comfort her
ὁ Θεὸς, δυσωπούμενος ὑπὸ τῶν σῶν ἀγώνων. Εἰ γὰρ
— God being-besought by the your struggles if for
καὶ ταύτῃ ἄχρι τῆς τελευτῆς αὐτῆς προσεκαρτέρεις, ἀλλὰ
even to-her until the death her you-persevered but
ἄδηλον, εἰ σὺ πρὸ αὐτῆς τὸν βίον ὑπεξέρχου, ἔρημος
(it-is)-unclear whether you before her the life would-depart bereft
τῶν ἀρετῶν ὑπάρχων, καὶ ἀπήρχου μὴ ἔχων τὸν
of-the virtues being and you-would-go-off not having the(-one)
δυνάμενόν σε τῶν μελλόντων κακῶν ῥύσασθαι. Οὐδὲ
able you from-the coming evils to-rescue not-even
γὰρ μητρὸς, οὐ πατρὸς ἀγάπη, οὐκ ἀδελφῶν πλῆθος, οὐ
for of-mother not of-father love not of-brothers multitude not
πλοῦτος, οὐ δόξα, οὐ γυναικὸς δεσμὸς, οὐ τέκνων εὐπάθεια
wealth not glory not of-wife bond not of-children comfort
τὸν κριτὴν δύναται δυσωπῆσαι, ἀλλ' ἡ ἐνάρετος πολιτεία,
the judge can move but the virtuous way-of-life

καὶ οἱ κατὰ Θεὸν πόνοι καὶ κάματοι. Πάλιν οὖν πρὸς
and the according-to God labors and toils again then to
τὸν Ἰωάννην ἔφη· Μήτε σοὶ, τέκνον, ὁ ἐχθρὸς τῶν ψυχῶν
— John he-said nor to-you child the enemy of-the souls
ἡμῶν ὑποβάλῃ· Τίς ἄρα τοὺς ἐμοὺς γονεῖς γηροβοσκήσει;
our suggest who then the my parents will-tend-in-old-age
τίς τὴν ἐμὴν σύμβιον παραμυθήσεται; τίς τὰ ἐκείνων
who the my wife will-comfort who the of-those
δάκρυα καταπαύσει; Εἰ μὲν γὰρ πρὸς ἕτερον Θεὸν τούτους
tears will-stop if indeed for to another God these
ἐγκατελείψατε, καὶ πρὸς ἕτερον δουλεύειν ἀπήρχεσθε,
you-had-abandoned and to another to-serve you-were-going-off
καλῶς ἂν ἐμεριμνᾶτε, εἰ ἄρα φροντίζει αὐτῶν καὶ
rightly — you-would-worry whether then he-cares-for them and
παραμυθεῖται, ἢ οὔ. Νῦν δὲ πρὸς αὐτὸν, ᾧ τούτους
comforts(-them) or not now but to him to-whom these
ἐγκατελείψατε προσδραμόντες, καὶ ἑαυτοὺς ἀφιερώσαντες,
you-abandoned having-run-to and yourselves having-dedicated
θαῤῥεῖν χρὴ, κἀκεῖνο δὲ λογίζεσθαι· ὅτι εἰ ἐν τῷ
to-take-courage one-must and-that and to-reckon that if in the
κόσμῳ τούτῳ ὄντων ἡμῶν, καὶ τῷ βίῳ δουλευόντων,
world this being we and to-the life serving
πάντων πρόνοιαν ἐποιεῖτο ἡ τοῦ Θεοῦ ἀγαθότης, πόσῳ
of-all providence made the — of-God goodness how-much
γε μᾶλλον οὐ φροντίσει νῦν τῶν ἡμετέρων οἴκων, ὅτε
at-least more not will-be-care-for now the our houses when
δουλεύειν αὐτῷ καὶ εὐαρεστεῖν αὐτῷ ὁλοψύχως εἰσήλθομεν;
to-serve him and to-be-well-pleasing to-him wholeheartedly we-have-entered
«Τοίνυν, ὦ τέκνα, μνημονεύοντες τοῦ Κυρίου εἰπόντος 10
therefore O children remembering the Lord having-said
πρὸς τὸν εἰπόντα· Ἐπίτρεψόν μοι, ὑποστρέψαι πρῶτον,
to the(-one) having-said permit me to-return first

καὶ θάψαι τὸν πατέρα μου· Ἄφες τοὺς νεκροὺς θάψαι τοὺς
and to-bury the father my let the dead to-bury the
ἑαυτῶν νεκρούς· ἀμεταστρόφῳ γνώμῃ καὶ ἀμεταμελήτῳ
their-own dead with-unturning mind and unregretting
καρδίᾳ καταδράμετε ὀπίσω αὐτοῦ. Τί γὰρ ἄρα; εἰ καὶ ὁ
heart run-down after him what for then if even the
ἐπίγειος οὗτος καὶ φθαρτὸς βασιλεὺς προετρέψατο ὑμᾶς,
earthly this and mortal king had-urged you
ζῶσαι βουλόμενος, εἰς πατρικίους, ἢ κουβικουλαρίους τοῦ
to-gird wishing as patricians or chamberlains of-the
ἐπιγείου αὐτοῦ παλατίου, τοῦ παρερχομένου, καὶ ὡς σκιᾶς
earthly his palace the passing and as shadow
καὶ ἐνυπνίου, ἀφανιζομένου, ἄρχειν, οὐ κατεφρονήσατε
and dream vanishing to-rule not you-would-have-despised
ἂν ἁπάντων τῶν ὑπαρχόντων ὑμῖν, καὶ σπουδαίως καὶ
— all the possessions your and zealously and
ἀνεμποδίστως πρὸς αὐτὸν κατελαμβάνετε, τῶν παρ᾽ αὐτοῦ
unhindered to him you-would-have-come of-the from him
τιμῶν, καὶ τῆς αὐτοῦ ὄψεως καὶ παῤῥησίας ἀπολαύειν
honors and of-the his sight and freedom-of-speech to-enjoy
ἐπιθυμοῦντες, καὶ πάντα πόνον, καὶ κόπον, καὶ θάνατον
desiring and every labor and toil and death
προείλασθε ὑπομένειν, μόνον ἵνα τὴν ἡμέραν ἐκείνην
you-would-have-chosen to-endure only that the day that
ἰδεῖν ἀξιωθῆτε, ἐν ᾗ μέλλει ὁ βασιλεὺς ἐπὶ
to-see you-may-be-deemed-worthy in which is-about the king before
πάσης τῆς συγκλήτου δέχεσθαι, καὶ στρατεύειν, καὶ
all the senate to-receive and to-enlist and
φιλοτιμεῖσθαι ὑμᾶς; Τῶν δὲ φησάντων οὕτως ἔχειν, εἶπεν
to-honor you they and having-said thus to-be(-so) said
ὁ μέγας Νίκων· Πολλῷ μᾶλλον οὖν, τέκνα, μετὰ πλείονος
the great Nicon much more then children with more

σπουδῆς, καὶ κατανύξεως τῷ ἀφθάρτῳ καὶ αἰωνίῳ
zeal and compunction to-the incorruptible and eternal
βασιλεῖ τῶν βασιλευόντων κατατρέχειν καὶ ἀκολουθεῖν
king of-the reigning to-run-down and to-follow
ἡμεῖς, οἱ εὐγνώμονες δοῦλοι ὀφείλομεν, μνημονεύοντες
we the grateful servants ought remembering
τῆς ἀγάπης, ἧς ἐνεδείξατο εἰς ἡμᾶς ὁ Θεὸς, ὥστε
the love which showed toward us — God so-that
τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ οὐκ ἐφείσατο δι᾽ ἡμᾶς,
the Son his the only-begotten not he-spared because-of us
ἀλλ᾽ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν; Ὥστε οὖν
but for us all he-handed-over him so-that then
εἰ καὶ τὰ ἑαυτῶν αἵματα ὑπὲρ αὐτοῦ ἐξεχέαμεν, οἱ τῷ
if even the our-own bloods for him we-poured-out those by-the
αἵματι αὐτοῦ τῆς φθορᾶς καὶ τοῦ θανάτου λυτρωθέντες,
blood his from-the corruption and the death redeemed
καὶ εἰς υἱῶν γνησίων τάξιν εἰσποιηθέντες, οὐδὲ οὕτως
and into of-sons true (the)-rank adopted not-even thus
ἀντάξιόν τι προσηνέγκαμεν αὐτῷ· οὐ γὰρ ὅμοιόν ἐστιν
worthy anything we-would-have-offered him not for like is
ἐκχυθῆναι αἷμα βασιλικὸν, καὶ αἷμα δουλικὸν, ἀδελφοί.
to-be-poured-out blood royal and blood servile brothers

Nicon tests them, telling each that the other has agreed to wait a year, but each insists on being tonsured at once and fears only for the other. He tonsures them, and when brothers tell them they will be reborn tomorrow they beg him not to baptize them. Seeing a newly clothed monk, they behold him crowned and escorted by monks with tapers, a vision Nicon does not share. After they receive the habit they see each other's faces shining in the night, but when the brother's seven days end his crown is gone, and Symeon urges John to flee to the desert and live like the grazing hermits. That night Nicon dreams the gate opened for Christ's sealed sheep; finding it open, he grieves that he missed their blessing, until he sees them coming, escorted by eunuchs bearing torches and scepters.

11 Ταῦτα δὲ πάντα καὶ πλείω τούτων ὑπετίθετο αὐτοῖς
these(-things) and all and more than-these suggested to-them
ὁ θεοφόρος προγνοὺς καὶ πληροφορηθεὶς ἐκ τοῦ
the God-bearing(-man) having-foreknown and having-been-assured by —
Θεοῦ τὸν προκείμενον αὐτοῖς ἀγῶνα καὶ δρόμον, λέγω
God the lying-before them contest and course I-mean
δὴ τὸν ἐρημικὸν καὶ ἄοικον παντελῶς καὶ ἀναχωρητικὸν
indeed the desert and homeless utterly and anchoritic
βίον. Οὐ τὸ τυχὸν γὰρ ὑπάρχειν ὑπελάμβανεν τοῦτο, οὐδ'
life not the ordinary for to-be he-supposed this nor
ὡς ἔτυχεν τοῖς πολλοῖς κατορθούμενον καὶ ἀμέμπτως
as it-happened by-the many accomplished and blamelessly
ἐπιτελούμενον μάλιστα ὁρῶν σώματα ἁπαλὰ, καὶ
performed especially seeing bodies tender and
ἱματίοις μαλακοῖς ἠμφιεσμένα, καὶ νεότητα ἀπὸ τρυφηλοῦ
in-garments soft clothed and youth from luxurious
βίου ἀνατεθραμμένην, καὶ ἐν ἀνέσει πάσῃ καὶ ἀπάτῃ
life brought-up and in ease all and deceit
συνειθισμένην. Ὅθεν ὁ σοφὸς ἰατρὸς καὶ διδάσκαλος
accustomed whence the wise physician and teacher

τῇ ἐνούσῃ αὐτῷ θείᾳ γνώσει καὶ πείρᾳ, τούτους τοῖς
with-the being-in him divine knowledge and experience these with-the
τοιούτοις ὑποδείγμασιν καὶ παραγγέλμασιν ὁπλίσας, λέγει
such examples and precepts having-armed says
πάλιν ἀμφοτέροις· Βούλεσθε τὴν κόμην τῆς κεφαλῆς ὑμῶν
again to-both do-you-wish the hair of-the head your
ἀποκείρασθαι, ἢ τέως μικρὸν χρόνον ἐνδιατρίψαι τῷ
to-have-cut-off or meanwhile little time to-linger in-the
ἐπικειμένῳ ὑμῖν σήμερον τοῦ λαϊκοῦ σχήματι; Ὥσπερ δὲ
lying-on you today of-the lay habit as and
ἐκ μιᾶς σκέψεως, μᾶλλον δὲ ἐξ ἑνὸς Πνεύματος ἁγίου,
from one consideration rather but from one Spirit holy
ἔπεσαν ἀμφότεροι ὑπὸ τοὺς πόδας τοῦ ἡγουμένου, αἰτοῦντες
fell both under the feet of-the abbot asking
αὐτὸν, εὐθέως καὶ ἀνυπερθέτως κουρεῦσαι αὐτούς· καὶ
him at-once and without-delay to-tonsure them and
ἔλεγεν ὁ Συμεὼν, ὅτι εἰ μὴ τοῦτο ποιήσει διὰ πολλοῦ τοῦ
said — Symeon that if not this he-do with much the
τάχους, εὐθέως ἀπέρχεσθαι αὐτοὺς εἰς ἕτερον μοναστήριον·
speed at-once to-go-off them to another monastery
ἄκακος γὰρ καὶ ἀπόνηρος ὑπῆρχεν· ὁ δὲ Ἰωάννης
innocent for and guileless he-was — but John
σαφώτερος, καὶ γνῶσιν πλείονα κεκτημένος. Ἔλαβεν οὖν
more-discerning and knowledge more having took then
εὐθέως ἕνα ἕκαστον αὐτῶν κατ᾽ ἰδίαν ὁ ὅσιος Νίκων,
at-once one each of-them in private the holy Nicon
δοκιμάσειν βουλόμενος ἀμφοτέρων τὴν θερμὴν ἀποταγὴν,
to-test wishing of-both the fervent renunciation
τὴν πρὸς τὸν Θεὸν, καὶ ἔλεγεν αὐτῷ τινα, ἀνακόπτειν
the(-one) toward — God and he-said to-him something to-check
αὐτὸν πειρώμενος, τοῦ μὴ καρῆναι ἐν αὐτῇ τῇ ἡμέρᾳ,
him trying from-the not to-be-shorn on that the day

οὐδ᾽ ὅλως δὲ τὸ σύνολον· οὐδὲ ἑτέρου αὐτῶν συνθεμένου.
not at-all and the at-all nor other of-them having-agreed
Ἤρχετο πρὸς τὸν ἕτερον, καὶ ἔλεγεν αὐτῷ· Ἰδοὺ τὸν
he-came to the other and said to-him behold the
ἀδελφόν σου ἔπεισα μεῖναι τέως ἕνα ἐνιαυτὸν, ὡς ἔστιν
brother your I-persuaded to-remain meanwhile one year as he-is
λαϊκός. Εὐθέως οὖν ἀπεκρίνατο αὐτῷ, πρὸς ὃν τοῦτο
(a)-layman at-once then answered him to whom this
ἔλεγεν· Ἐὰν θέλει ἐκεῖνος μεῖναι, μείνῃ, ὄντως, Πάτερ,
he-said if he-wishes he to-remain let-him-remain truly Father
ἐγὼ οὐκ ἀνέχομαι. Καὶ τοῦτο δὲ εἶπεν αὐτῷ ὁ Συμεὼν,
I not I-endure(-it) and this too said to-him — Symeon
ὅτε κατ᾽ ἰδίαν ἐλάλησεν αὐτῷ· Σπεῦσον, Πάτερ, διὰ
when in private he-spoke to-him hasten Father for-the-sake-of
τὸν Κύριον· καὶ γὰρ πολύ μου τρέμει ἡ καρδία διὰ
the Lord and for much my trembles the heart because-of
τὸν ἀδελφὸν Ἰωάννην, ὅτι ἀπ᾽ ἔτους ἐζεύχθη γυναικὶ
the brother John because since (a)-year he-was-yoked to-(a)-wife
πάνυ εὐπόρῳ καὶ ὡραίᾳ, μὴ πάλιν ὁ πρὸς αὐτὴν πόθος
very wealthy and beautiful lest again the toward her longing
ἁρπάσει αὐτὸν, καὶ ἐκλείψει ἐκ τοῦ πρὸς Θεὸν πόθου.
seize him and he-fall-away from the toward God longing
12 Πάλιν δὲ ὁ Ἰωάννης τοῦτο κατὰ μόνας τῷ αὐτῷ
again and — John this in private to-the same
ἐναρέτῳ ἀνδρὶ εἶπεν μετὰ πολλῆς ἱκεσίας καὶ δακρύων·
virtuous man said with much supplication and tears
καὶ γὰρ ἐκέκτητο αὐτὰ πρὸ τῶν ὀφθαλμῶν αὐτοῦ φυσικῶς
and for he-had them before the eyes his naturally
πλείω τοῦ ἀδελφοῦ Συμεών· Πάτερ μὴ ἀπολέσω τὸν
more than-the brother Symeon Father not may-I-lose the
ἀδελφόν μου διὰ σοῦ καὶ γὰρ μητέρα κέκτηται μόνον,
brother my through you and for (a)-mother he-has only

καὶ τοιοῦτος ἦν ὁ ἑκατέρου πόθος, ὥστε μὴ δύνασθαι
and such was the of-each longing so-that not to-be-able
αὐτὸν ποιῆσαι δύο ὥρας ἔξωθεν αὐτῆς, ἀλλ᾽ ἕως σήμερον
him to-spend two hours outside her but until today
ἐκοιμῶντο ἀμφότεροι, ἥ τε μήτηρ αὐτοῦ καὶ αὐτὸς, μήτε
slept both the both mother his and he not-even
νυκτὸς χωρίζεσθαι δυνάμενοι· ὅπερ μάλιστα καίει καὶ
by-night to-be-separated being-able which-very-thing most burns and
τρώγει με ἄχρις ἂν κουρευθέντα αὐτὸν ἴδω, καὶ τελείως
gnaws me until — tonsured him I-see and perfectly
ἀπομεριμνήσω περὶ αὐτοῦ. Τῆς παρ᾽ ἀμφοτέρων οὖν ὑπὲρ
I-cease-worrying about him the from both then for
τῆς εἰς ἀλλήλους φροντίδος ἤκουσεν ὁ μέγας, καὶ
the toward one-another care heard the great(-man) and
πληροφορηθεὶς, ὡς οὐ καταισχύνει ὁ Θεὸς, οὐδὲ παραβλέπει
having-been-assured that not shames — God nor overlooks
τοὺς ὁλοψύχως καὶ ἀδιστάκτως αὐτῷ προσδραμόντας,
those wholeheartedly and undoubtingly to-him having-run
ἀγαγὼν τὸ ψαλίδιον, καὶ μετὰ τῆς προσηκούσης τάξεως,
having-brought the shears and with the fitting order
τεθεικὼς ἐπὶ τοῦ ἁγίου θυσιαστηρίου, ἐκούρευσεν
having-laid(-them) on the holy altar he-tonsured
αὐτοὺς, καὶ ἐκδύσας τὰ ἱμάτια αὐτῶν, ἐνέδυσεν αὐτοὺς,
them and having-stripped the garments their he-clothed them
οἰκτρὰ μὲν, ὅμως ἅγια, ἐλεῶν αὐτοὺς ὁ σοφὸς
in-wretched(-things) indeed nevertheless holy pitying them the wise
καὶ συμπαθέστατος, διὰ τὴν τοῦ σώματος αὐτῶν
and most-compassionate(-man) because-of the of-the body their
ἁπαλότητα, καὶ ἀσυνείθιστον κακοπάθειαν. Κουρευομένων
tenderness and unaccustomed hardship being-tonsured
δὲ αὐτῶν, ὁ μὲν Ἰωάννης ἔκλαιεν πάνυ· ὁ δὲ Συμεὼν
and they — indeed John wept greatly — but Symeon

ἔνευσεν τοῦτον παύσασθαι, μὴ νοῶν ὅλως τὸ διὰ τί
nodded this(-one) to-stop not understanding at-all the for what
κλαίει· ἐδόκει γὰρ ὅτι ἀπὸ λύπης τῶν γονέων αὐτοῦ,
he-weeps he-thought for that from grief of-the parents his
καὶ τῆς ἀγάπης τῆς γυναικὸς αὐτοῦ κλαίει. Μετὰ οὖν
and of-the love of-the wife his he-weeps after then
τὸ κουρευθῆναι αὐτοὺς, καὶ τὴν ἁγίαν σύναξιν ἐπιτελέσαι,
the to-be-tonsured them and the holy synaxis to-perform
ἐκαθέζετο πάλιν ὁ ἡγούμενος, διὰ πάσης σχεδὸν τῆς
sat again the abbot through all almost the
ἡμέρας νουθετῶν αὐτούς. Ἤδει γὰρ ὅτι οὐ πολυχρονοῦσιν
day admonishing them he-knew for that not they-stay-long
πρὸς αὐτὸν, τοῦ Θεοῦ καὶ τοῦτο οἰκονομήσαντος. Τῇ
with him — God also this having-arranged on-the
οὖν ἐπαύριον ἐβούλετο, οὔσης ἁγίας Κυριακῆς, δοῦναι
then next-day he-wished being holy Lord's-day to-give
αὐτοῖς καὶ τὸ ἅγιον σχῆμα. Ὡς οὖν τινες τῶν ἀδελφῶν
them also the holy habit when then some of-the brothers
ἔλεγον αὐτοῖς· Μακάριοί ἐστε, ὅτι αὔριον ἀναγεννᾶσθε,
said to-them blessed are-you because tomorrow you-are-reborn
καὶ γίνεσθε καθαροὶ ὡς ἐγεννήθητε ἀπὸ πάσης ἁμαρτίας,
and become pure as you-were-born from all sin
ὡς ἵνα αὐτῇ τῇ ἡμέρᾳ ἐβαπτίσθητε, ἐθαμβήθησαν,
as though on-that-very the day you-were-baptized they-were-dismayed
καὶ ἔδραμον ἀμφότεροι πρὸς τὸν θεῖον Νίκωνα, ὀψὲ τῷ
and ran both to the divine Nicon late on-the
Σαββάτῳ, καὶ τοῖς ποσὶν αὐτοῦ προσέπιπτον λέγοντες·
Sabbath and at-the feet his fell saying
Δεόμεθά σου, Πάτερ, μὴ βαπτίσῃς ἡμᾶς· Χριστιανοὶ γάρ
we-beg you Father not baptize us Christians for
ἐσμεν καὶ Χριστιανῶν γονέων. Ὁ δὲ μὴ γνοὺς τί
we-are and of-Christian parents he but not having-known what

ἦσαν ἀκηκοότες ὑπὸ τῶν τοῦ κοινοβίου Πατέρων, ἔλεγεν
they-were having-heard from the of-the community Fathers said
πρὸς αὐτούς· Τίς γὰρ, τέκνα, θέλει βαπτίσαι ὑμᾶς; Οἱ δὲ
to them who for children wishes to-baptize you they and
εἶπον· Οἱ κύριοι οἱ δεσπόται ἡμῶν, οἱ τοῦ μοναστηρίου
said the lords the masters our the of-the monastery
Πατέρες, λέγουσιν ἡμῖν, ὅτι Αὔριον ἐξαναβαπτίζεσθε. Τότε
Fathers say to-us that tomorrow you-are-baptized-again then
συνῆκεν ὁ ἡγούμενος, ὅτι περὶ τοῦ ἁγίου σχήματος
understood the abbot that about the holy habit
εἶπον αὐτοῖς, καὶ λέγει πρὸς αὐτούς· Καλῶς εἶπον,
they-had-spoken to-them and says to them well they-said
ὦ τέκνα· καὶ γὰρ τοῦ Κυρίου εὐδοκοῦντος, αὔριον θέλομεν
O children and for the Lord being-well-pleased tomorrow we-wish
ἐνδῦσαι ὑμᾶς τὸ ἅγιον καὶ ἀγγελικὸν σχῆμα. Ὡς
to-clothe you (in)-the holy and angelic habit when
ἐνόησαν οἱ ἀπόνηροι τοῦ Χριστοῦ παῖδες, μηδὲν αὐτοὺς
understood the guileless — of-Christ children nothing them
ἐλλείπειν τοῦ ἐνδύματος τοῦ μοναχικοῦ, λέγουσιν τῷ
to-lack of-the garment the monastic they-say to-the
ἀββᾷ· Τί γὰρ, ἀγγελικὸν ἐκεῖνο, ὃ λέγεις, σχῆμα;
abba what for angelic (is)-that which you-say habit
Ἦν δὲ μέγας οὗτος τῇ προλαβούσῃ ἑβδομάδι, ἐν 13
had and (the)-great(-man) this in-the previous week in
ᾗ καὶ ὑπῆρχεν τοῦ τιμίου σταυροῦ ἡ ὕψωσις, δεδωκώς
which also was of-the honored cross the exaltation having-given
τινι τῶν ἀδελφῶν νεωτέρῳ σχῆμα τὸ ἅγιον, καὶ οὐκ
to-a-certain of-the brothers young habit the holy and not
ἦν ἀκμὴν πληρώσας τὰς ἑπτὰ ἡμέρας, ἀλλ᾽ ἔτι ἐφόρει
he-was yet having-fulfilled the seven days but still wore
πάντα, ὡς ἔστιν ἡ κατάστασις, ὃν ἐπέτρεψεν ὁ μέγας
all as is the rule whom directed the great(-man)

εὐθέως εἰς μέσον ἀχθῆναι. Ὡς οὖν ἦλθε, θεωροῦσιν
at-once into (the)-midst to-be-brought when then he-came see
αὐτὸν ἀμφότεροι, καὶ ἔπεσαν εὐθέως εἰς τοὺς πόδας τοῦ
him both and fell at-once at the feet of-the
ἀββᾶ, καὶ εἶπον αὐτῷ· Δεόμεθά σου, ἐὰν οὕτως ἡμᾶς
abba and said to-him we-beg you if thus us
μέλλεις ἐνδύειν, καὶ τοιαύτης τιμῆς καὶ δόξης ἀξιοῦν,
you-are-about to-clothe and of-such honor and glory to-deem-worthy
ἀφ' ἑσπέρας ποίησον, μή πως ἄνθρωποι ὄντες, διὰ
from evening do(-it) lest somehow men being during
τῆς νυκτὸς φθάσῃ ἡμῖν τὸ ἀνθρώπινον, καὶ ἀπέλθωμεν
the night overtake us the human(-lot) and we-depart
τῆς τοιαύτης δόξης καὶ χαρᾶς, καὶ τοῦ τοιούτου ὀψικίου
of-the such glory and joy and of-the such retinue
καὶ στεφάνου ἀποτυχόντες. Ὡς οὖν ἤκουσεν αὐτῶν ὁ
and crown having-missed when then heard them the
ἡγούμενος εἰρηκότων τῶν τοιούτου ὀψικίου καὶ στεφάνου
abbot having-said the such retinue and crown
ἀποτυγχάνειν, ἐνόησεν ὀπτασίαν αὐτοὺς εἰς τὸν τὸ
to-miss he-understood (a)-vision them at the(-one) the
ἅγιον σχῆμα φοροῦντα ἑωρακέναι, καὶ ἐπέστρεψεν ὑπελθεῖν
holy habit wearing to-have-seen and he-directed to-go-away
αὐτὸν ἐν τῷ ἰδίῳ τόπῳ, ὅπου ἦν ἐξ οὗ ἐνεδύσατο
him to the own place where he-was from which(-time) he-put-on
τὸ ἅγιον σχῆμα. Τούτου οὖν ἀπελθόντος, ἐλυπήθησαν
the holy habit this(-one) then having-gone-off were-grieved
σφόδρα οἱ παῖδες τοῦ Χριστοῦ, καὶ λέγουσιν τῷ ἡγουμένῳ·
exceedingly the children — of-Christ and say to-the abbot
Διὰ τὸν Κύριον, Πάτερ, ἀνάστα, ποίησον ἡμᾶς ὡς
for-the-sake-of the Lord Father arise make us as
ἐκεῖνον, ὅτι εἰς τὸ μοναστήριόν σου ὅλον ἄνθρωπος ἐν τῇ
that(-one) because in the monastery your whole (a)-man in the

τοιαύτῃ τιμῇ οὐκ ἔστιν, ὡς ἐκεῖνος. Λέγει αὐτοῖς ὁ ἀββᾶς·
such honor not there-is as that(-one) says to-them the abba
Ποίᾳ τιμῇ; Τότε εἶπον· Μὰ τὸν ἀξιοῦντα ἡμᾶς, Πάτερ,
in-what honor then they-said by the(-one) deeming-worthy us Father
τοῦ σχήματος αὐτοῦ καὶ τῆς τιμῆς, μακάριοί ἐσμεν καὶ
of-the habit his and of-the honor blessed are also
ἡμεῖς, ἐὰν ὑπὸ τοσούτου πλήθους μοναχῶν μετὰ κηρίων
we if by so-great multitude of-monks with tapers
ὀψικευόμεθα, καὶ τοιοῦτον στέφανον λαμπρὸν λάμποντα
we-are-escorted and such crown bright shining
ἐπὶ τῆς ἡμετέρας κεφαλῆς φορέσομεν. Ἐνόμιζον γὰρ καὶ
on the our head we-shall-wear they-thought for also
τὸν ἡγούμενον βλέπειν τὰ ὑπ' αὐτῶν ὁρώμενα. Διὰ
the abbot to-see the(-things) by them seen because-of
τοῦτο γνοὺς, οὐδὲ εἶπεν αὐτοῖς, ὅτι αὐτὸς οὐδὲν εἶδεν,
this having-known not-even he-said to-them that he nothing saw
ἀλλ' ἐσιώπησεν, καὶ κατεπλάγη τὴν πολλὴν ἀκεραιότητα
but he-kept-silent and was-astounded-at the great guilelessness
καὶ καθαρότητα, μάλιστα δὲ τοῦ Συμεών.
and purity especially but — of-Symeon
Τοῦτο δὲ χαριεστάτως ἔλεγεν αὐτοῖς ὁ μέγας, ὅτι 14
this and most-graciously said to-them the great(-man) that
Αὔριον ἐνδύομεν καὶ ὑμᾶς διὰ τῆς χάριτος τοῦ ἁγίου
tomorrow we-clothe also you through the grace of-the holy
Πνεύματος. Μετὰ οὖν τὸ λαβεῖν αὐτοὺς τὸ ἅγιον σχῆμα,
Spirit after then the to-receive them the holy habit
ὡς διεβεβαιοῦτο ὁ ὁσιώτατος διάκονος, διισχυρίζετο ὁ
as affirmed the most-holy deacon insisted the
ἀψευδὴς Συμεὼν, ὅτι Τὰ πρόσωπα ἀλλήλων ἐθεωροῦμεν
unlying Symeon that the faces of-one-another we-saw
τῇ νυκτὶ ὡς ἐν ἡμέρᾳ, καὶ ὁμοίως τοῦ πρότερον ὑπ'
in-the night as in day and likewise to-the(-one) earlier by

αὐτῶν θεαθέντος, στέφανον ἐπὶ τῆς τοῦ ἑτέρου κεφαλῆς
them seen (a)-crown on the of-the other head
ὁ ἕτερος. Ἐν τοιαύτῃ δὲ χαρᾷ ἦν, φημὶ, ἡ ψυχὴ ἡμῶν,
the one in such and joy was I-say the soul our
ὥστε μηδὲ θέλειν ἡμᾶς εὐχερῶς τροφῆς μεταλαμβάνειν
so-that not-even to-wish us readily of-food to-partake
ἢ πόσεως. Μετὰ οὖν δύο ἡμέρας τοῦ λαβεῖν αὐτοὺς τὸ
or of-drink after then two days of-the to-receive them the
ἅγιον ἔνδυμα, θεωροῦσιν τὸν πρὸ ἑπτὰ ἡμερῶν τοῦτο
holy garment they-see the(-one) before seven days this
λαβόντα, εἰς ὃν τὸν στέφανον καὶ τοὺς ὀψικεύοντας
having-received on whom the crown and those escorting
ἐθεάσαντο, καὶ ἐφόρει σακκομάχιν, καὶ ἐποίει διακονίαν,
they-had-seen and he-wore (a)-sack-apron and did service
καὶ λοιπὸν οὐκ ἔτι οὔτε τὸν στέφανον αὐτῷ περικείμενον,
and further no longer neither the crown on-him set
οὔτε πάλιν τοὺς μετὰ κηρίων ὀψικεύοντας μοναχοὺς
nor again the with tapers escorting monks
ἐκέκτητο, καὶ ἐθαύμασαν. Καὶ λέγει ὁ Συμεὼν τῷ Ἰωάννῃ·
he-had and they-marveled and says — Symeon — to-John
Πίστευσον, ἀδελφὲ, ἐὰν καὶ ἡμεῖς πληρώσωμεν τὰς αὐτὰς
believe brother if also we fulfill the same
ἡμέρας ἑπτὰ, οὐκ ἔτι ἕξομεν τὴν εὐπρέπειαν ταύτην
days seven not longer shall-we-have the comeliness this
καὶ τὴν χάριν. Καὶ λέγει ὁ Ἰωάννης· Καὶ τί θέλεις ἵνα
and the grace and says — John and what do-you-wish that
γένηται, ἀδελφέ; Λέγει αὐτῷ πάλιν· Ἐὰν ἀκούσῃς μου, ἵνα
happen brother says to-him again if you-listen-to me that
ὥσπερ ἐγκατελείψαμεν καὶ ἀπεταξάμεθα τῶν κοσμικῶν,
as we-forsook and renounced the worldly(-things)
ἀποταξώμεθα τελείως ἀπὸ πάσης πνοῆς. Ἄλλον γὰρ βίον
let-us-renounce perfectly from every breath other for life

καὶ ξένα πράγματα θεωρῶ ἐν τῷ σχήματι τούτῳ. Ἀφ'
and strange things I-see in the habit this from
ἧς γὰρ αὐτὸ ὁ δοῦλος τοῦ Θεοῦ ἐνέδυσεν ἡμᾶς,
which(-time) for it the servant — of-God put-on us
καίονται τὰ ἔσωθέν μου, οὐκ οἶδα πόθεν, καὶ ζητεῖ
burn the(-things) inside my not I-know whence and seeks
ἡ ψυχή μου μὴ θεωρῆσαί τινα, μήτε λαλῆσαι, ἢ ἀκοῦσαί
the soul my not to-see anyone nor to-speak or to-hear
τινος. Λέγει αὐτῷ ὁ Ἰωάννης· Καὶ τί τρώγομεν, ἀδελφέ;
anyone says to-him — John and what do-we-eat brother
Λέγει αὐτῷ Συμεών· Εἴ τι τρώγουσιν οἱ ἀκούοντες
says to-him Symeon if anything eat the called
βοσκοί, περὶ ὧν καὶ χθὲς εἶπεν ἡμῖν ὁ κύριος Νίκων;
grazers about whom also yesterday told us the lord Nicon
Τάχα γὰρ καὶ αὐτὸς θέλων, ἵνα τοιοῦτον βίον διάξωμεν,
perhaps for also he wishing that such life we-lead
διηγήσατο ἡμῖν τὸ πῶς ζῶσιν, καὶ πῶς κοιμῶνται, καὶ
narrated to-us the how they-live and how they-sleep and
πάντα τὰ κατ' αὐτούς. Εἶτά φησιν ὁ Ἰωάννης· Καὶ
all the(-things) about them then says — John and
πῶς; Ὅτι οὔτε ψάλαι, οὔτε τὴν κατάστασιν παρελάβομεν.
how since neither to-sing-psalms nor the rule have-we-received
Τότε ἀνέῳξεν ὁ Θεὸς τὴν καρδίαν τοῦ ἀββᾶ Συμεών, καὶ 15
then opened — God the heart — of-abba Symeon and
εἶπεν· Ὁ σώσας τοὺς πρὸ τοῦ Δαυΐδ εὐαρεστήσαντας
he-said the(-one) having-saved those before — David having-been-well-pleasing
αὐτῷ, σώζει καὶ ἡμᾶς. Εἰ δὲ καὶ ἄξιοι γενώμεθα, διδάσκει
to-him saves also us if and also worthy we-become he-teaches
καὶ ἡμᾶς, ὡς ἐδίδαξεν τὸν Δαυΐδ, ὡς ἦν εἰς τὰ πρόβατα
also us as he-taught — David when he-was among the sheep
εἰς τὴν ἔρημον, μὴ θελήσῃς ἀνακόψαι τὴν προθυμίαν μου,
in the desert not wish to-check the eagerness my

ἀδελφέ. Ἀλλὰ λοιπὸν, ὅτι εἰς τοῦτο τὸ πρᾶγμα ἐδιώκαμεν
brother but further since for this the thing we-drove
ἑαυτοὺς, μὴ ἀφανίσωμεν αὐτό. Τότε ὁ κῦρις Ἰωάννης
ourselves not let-us-destroy it then the lord John
εἶπεν· Ὡς θέλεις, ποιήσομεν. Πῶς δὲ καὶ ἐξερχόμεθα; ὅτι
said as you-wish we-will-do how and also do-we-go-out since
ἡ θύρα κλείεται τῇ νυκτί· Λέγει αὐτῷ Συμεών· Ὁ
the door is-shut in-the night says to-him Symeon the(-one)
ἀνοίξας ἡμῖν τῇ ἡμέρᾳ, αὐτὸς ἀνοίγει καὶ τῇ νυκτί. Ὡς
having-opened to-us in-the day he opens also in-the night when
οὖν ἔστησαν τὴν βουλὴν, εὐθὺς τῆς νυκτὸς καταλαβούσης,
then they-had-settled the counsel at-once the night having-come
θεωρεῖ ὁ ἡγούμενός τινα καθ' ὕπνους ἀνοίγοντα τὴν
sees the abbot someone in sleep opening the
θύραν τοῦ μοναστηρίου, καὶ λέγοντα· Ἐξέλθετε, πρόβατα
door of-the monastery and saying go-out sheep
ἐσφραγισμένα τοῦ Χριστοῦ, εἰς τὴν βοσκὴν ὑμῶν. Καὶ
sealed — of-Christ to the pasture your and
διυπνισθεὶς, εὐθέως κατέρχεται εἰς τὸν πυλῶνα, καὶ
having-awoken at-once he-goes-down to the gateway and
εὗρον αὐτὸν ἀνοικτὸν, καὶ νομίσας ὅτι ἐξῆλθεν
they-found it open and having-thought that they-had-gone-out
ἐκεῖθεν, ἐκαθέζετο στυγνὸς, στενάζων καὶ λέγων, ὅτι Οὐκ
from-there he-sat gloomy groaning and saying that not
ἠξιώθην ἐγὼ ὁ ἁμαρτωλὸς λαβεῖν τὴν εὐχὴν τῶν
I-was-deemed-worthy I the sinner to-receive the prayer of-the
Πατέρων μου. Ἀληθῶς οὗτοί μου Πατέρες, καὶ δεσπόται,
Fathers my truly these(-men) my Fathers and masters
καὶ διδάσκαλοι ἐτύγχανον, καὶ διὰ τοῦτο τῆς παρ'
and teachers happened-to-be and because-of this of-the from
αὐτῶν παραθέσεως ἠστόχησα. Βαβαί! πῶς λίθοι τίμιοι,
them commendation I-missed alas how stones precious

ὥς φησιν ἡ Γραφὴ, λεληθότες ἐπὶ τῆς γῆς κυλίονται, ὑπὸ
as says the Scripture unnoticed on the earth roll by
πολλῶν μὲν φαινόμενοι, ὑπὸ ὀλίγων δὲ καταλαμβανόμενοι!
many indeed seen by few but grasped
Ὡς ταῦτα οὖν εἰς ἑαυτὸν ἀδημονῶν διελογίζετο, ἰδοὺ οἱ
when these(-things) then to himself being-distressed he-reasoned behold the
νυμφίοι οἱ καθαροὶ τοῦ Χριστοῦ ἐρχόμενοι ἐπὶ τὸ ἐξελθεῖν,
bridegrooms the pure(-ones) — of-Christ coming for the to-go-out
ὧν ἔμπροσθεν ἐθεώρει ὁ καθαρώτατος ἡγούμενος Νίκων
whom before saw the most-pure abbot Nicon
τινὰς εὐνούχους λαμπαδηφόρους, τοὺς δὲ σκῆπτρα ἐν
some eunuchs torch-bearing the(-others) and scepters in
τῇ μιᾷ χειρὶ κατέχοντας.
the one hand holding

III · NICON'S PRAYER AND THE DESERT

Nicon, overjoyed, runs to call them back when, not knowing him, they turn away, and forbids them to prostrate themselves, for the honor of the habit. They thank him as father and mother: no king, treasure, bath, or parents could have given what he has, and through him they have learned the power of baptism and felt their sins burned away. He stands Symeon on his right and John on his left and prays at length that God guard his children in a strange land, then warns them of the war they have entered. As they leave, each asks him privately to pray that the other not be drawn back to wife or mother. They turn right and reach the Dead Sea by Arnonas, where they find the cell of a hermit dead a few days before. When the devil wars on them with thoughts of John's wife and Symeon's mother, they pray Nicon's prayer, which they find they know by heart.

Ὡς οὖν τούτους ἐθεάσατο, περιχαρὴς σφόδρα ἐγένετο, 16
as then these he-beheld overjoyed exceedingly he-became
διότι οὐκ ἀπέτυχεν τῆς αὐτοῦ ἐπιθυμίας· ὃν θεασάμενοι
because not he-had-failed of-the his desire whom having-seen

οἱ μακάριοι, ἠβουλήθησαν ὑποστρέψαι, μὴ νοήσαντες ὅτι
the blessed(-ones) wished to-turn-back not having-understood that
ὁ ἡγούμενός ἐστιν. Ἔδραμεν οὖν ὁ ὅσιος Νίκων καὶ
the abbot he-is ran then the holy Nicon and
προσεκαλέσατο αὐτοὺς πρὸς ἑαυτόν. Ὡς οὖν ἔγνωσαν ὅτι
called them to himself as then they-knew that
ὁ ἡγούμενός ἐστιν, περιχαρεῖς καὶ αὐτοὶ ἐγένοντο, μάλιστα
the abbot he-is overjoyed also they became especially
θεωρήσαντες καὶ τὸν πυλῶνα ἀνοικτόν· ἐνόησαν γὰρ ὅτι
having-seen also the gate open they-understood for that
ὁ Θεὸς αὐτῷ πάλιν καὶ τοῦτο ἀπεκάλυψεν. Ἠθέλησαν οὖν
— God to-him again also this revealed they-wished then
βαλεῖν μετάνοιαν, καὶ διεκώλυσεν αὐτοὺς λέγων, μηδὲν
to-make penitence and he-prevented them saying nothing
τοιοῦτον αὐτοῖς ἐξεῖναι ποιῆσαι, διὰ τὴν τιμὴν τοῦ
such for-them to-be-allowed to-do because-of the honor of-the
περιτεθέντος αὐτοῖς ἀγγελικοῦ σχήματος. Λέγουσιν οὖν
having-been-put-on them angelic habit they-say then
αὐτῷ εὐθέως· Εὐχαριστοῦμέν σοι, Πάτερ, καὶ τί προσάξαι
to-him at-once we-thank you Father and what to-offer
τῷ Θεῷ καὶ τῇ σῇ τιμίᾳ κεφαλῇ, οὐκ οἴδαμεν. Τίς ἡμᾶς
— to-God and to-the your honored head not we-know who us
τοιούτων δωρεῶν ἀξιωθῆναι ἤλπιζεν; ποῖος βασιλεὺς
of-such gifts to-be-deemed-worthy hoped what king
τοιούτῳ ἀξιώματι ἡμᾶς τιμῆσαι ἠδύνατο; ποῖοι ἐπίγειοι
with-such rank us to-honor could what earthly
θησαυροὶ οὕτως ἐξαίφνης πλουτῆσαι ἡμᾶς ἐποίουν; ποίων
treasures so suddenly to-grow-rich us were-making of-what
λουτρῶν ἀπολούσεις οὕτως ἡμῶν τὴν ψυχὴν ἐκαθάριζον;
baths washings so our the soul were-cleansing
ποῖοι γονεῖς οὕτως ἀγαπῆσαι καὶ σῶσαι ἐδύναντο; ποῖα
what parents so to-love and to-save could what

ξένια δῶρα τὴν τῶν ἁμαρτιῶν ἡμῶν ἄφεσιν συντόμως
guest gifts the of-the sins our remission swiftly
οὕτως ἐνέγκαι ἡμῖν ἴσχυον, ὡς σὺ, τίμιε ἡμῶν Πάτερ,
so to-bring to-us were-able as you honored our Father
καὶ ἀντὶ πάντων τῶν προγόνων ἡμῶν καὶ γονέων, σὺ
and instead-of all the forebears our and parents you
ἡμῶν, μετὰ Χριστὸν, πατὴρ καὶ μήτηρ; Σὺ Δεσπότης,
our after Christ father and mother you Master
σὺ συγκροτητὴς, σὺ χειραγωγὸς, σὺ ὁδηγὸς, καὶ ὅσα
you trainer you guide you leader and whatever
γλῶσσα εἰπεῖν οὐκ ἰσχύει. Διὰ σοῦ τὸν πολυτίμητον
tongue to-say not is-able through you the very-precious
μαργαρίτην ἐκτησάμεθα, ἐμάθομεν ἀληθῶς τὴν δύναμιν τοῦ
pearl we-acquired we-learned truly the power of-the
βαπτίσματος, οὗπερ ἡμῖν οἱ ὅσιοι Πατέρες προέλεγον.
baptism which-very to-us the holy Fathers foretold
Ἔγνωμεν ὄντως τὴν τῶν ἡμετέρων ἁμαρτιῶν κατάκαυσιν
we-knew truly the of-the our sins burning-up
ἐκ τοῦ περικαίοντος ἡμῶν τὰς καρδίας πυρὸς, ὅπερ
from the burning-around our the hearts fire which-very
καὶ μὴ φέροντες, οὕτως τὰ ἡμῶν ἐντὸς περιφλέγων.
even not bearing thus the(-things) our within scorching-around
Αἰτοῦμεν εὐχὴν ποιῆσαι ἐκτενῶς τὴν μακαριότητά σου, 17
we-ask prayer to-make earnestly the blessedness your
Πάτερ, καὶ ἀπολῦσαι τοὺς σοὺς δούλους εἰς τὸ γνησίως
Father and to-dismiss the your servants for the genuinely
καὶ ὁλοψύχως δουλεῦσαι ᾧ ἀφιερώσαμεν ἑαυτοὺς Θεῷ,
and wholeheartedly to-serve to-whom we-dedicated ourselves God
δυσωπούμενος μηδέποτε λήθην ποιῆσαι ἀχρείων σου
being-entreated never forgetfulness to-make of-useless your
παίδων, ἐν καιρῷ ἐκτάσεως χειρῶν σου τιμίων. Ναὶ,
children in time of-stretching-out of-hands your honored yes

ναὶ, δυσωπούμενος ὑπὸ τῶν ξένων, ὅσιε, μνείαν ποιοῦ
yes being-entreated by the strangers holy(-one) remembrance make
τῆς αὐτῶν ὀρφανείας. Καὶ ἐπιλαβόμενοι τῶν γονάτων
of-the their orphanhood and having-taken-hold of-the knees
τοῦ ὁσίου, πάλιν ἔλεγον· Μνήσθητι, Πάτερ, τῶν σῶν
of-the holy(-man) again they-said remember Father the your
ταπεινῶν προβάτων, ὧν ὁλοκαύτωσας τῷ Χριστῷ.
humble sheep whom you-offered-whole — to-Christ
Μνημόνευσον ξένων φυτῶν, ἃ ἐν τῷ καλῷ κήπῳ τοῦ
remember strange plants which in the fair garden of-the
παραδείσου φυτεῦσαι ἔσπευσας. Μὴ ἐπιλάθῃ ὀκνηρῶν
paradise to-plant you-hastened not forget sluggish
ἐργατῶν, οὓς περὶ τὴν ἑνδεκάτην εἰς τὸν ἀμπελῶνα τῷ
workers whom about the eleventh(-hour) into the vineyard —
Χριστῷ ἐμίσθωσας. Ἐθαύμαζεν δὲ καὶ ἐξεπλήττετο ὁ
for-Christ you-hired marveled and also was-amazed the
ποιμὴν, θεωρῶν τοὺς πρὸ δύο ἡμερῶν ἰδιώτας, οὕτως
shepherd seeing the before two days unlettered so
ἐξαίφνης σοφισθέντας διὰ τῆς περιβολῆς τοῦ θείου
suddenly made-wise through the putting-on of-the divine
σχήματος. Ὡς ἔκλαυσαν οὖν ἀμφότεροι ἐπὶ ἱκανὴν ὥραν,
habit as wept then both for considerable time
κλίνας γόνυ ὁ ὅσιος Νίκων, καὶ στήσας Συμεὼν ἐκ
having-bent knee the holy Nicon and having-stood Symeon on
δεξιῶν, καὶ Ἰωάννην ἐξ εὐωνύμων ἀνέστη, καὶ ἐκτείνας
(the)-right and John on (the)-left stood-up and having-stretched-out
τὰς χεῖρας εἰς τὸν οὐρανὸν, εἶπεν· Ὁ Θεὸς ὁ δίκαιος
the hands to the heaven said O God the just
καὶ αἰνετὸς, ὁ Θεὸς ὁ μέγας καὶ ἰσχυρὸς, ὁ Θεὸς
and praiseworthy O God the great and strong O God
ὁ προαιώνιος, εἰσάκουσον ἁμαρτωλοῦ ἀνδρὸς τῇ ὥρᾳ
the before-the-ages hear sinful man at-the hour

ταύτῃ. Ἐπάκουσόν μου, ὁ Θεὸς, ἐπάκουσόν μου ἐν ἰσχύϊ.
this hearken-to me O God hearken-to me in strength
Μὴ μνημόνευσον, ἐν ταύτῃ μου τῇ προσευχῇ, τῶν ἀεὶ
not remember in this my the prayer the always
καὶ εἰς ἀεὶ παρακοῶν τῆς ἐμῆς ἐξουθενώσεως. Ἐπάκουσόν
and for ever disobediences of-the my worthlessness hearken-to
μου, Κύριε, ἐπάκουσόν μου ἐν πυρὶ προσευχῆς, ὥς ποτε
me Lord hearken-to me in fire of-prayer as once
τοῦ σοῦ προφήτου, καὶ διὰ τῶν αὐτοῦ πρεσβειῶν, τὰς
the your prophet and through the his intercessions the
ἀνομίας μου κατάφλεξον, καὶ τὰς ἁμαρτίας μου καθάρισον.
iniquities my burn-up and the sins my cleanse
Ναὶ, ὁ Θεὸς τῶν ἁγίων δυνάμεων· ναὶ ὁ τῶν ἀσωμάτων
yes O God of-the holy powers yes O of-the bodiless(-ones)
ποιητής· ναὶ, ὁ εἰπών· Αἰτεῖτε, καὶ λήψεσθε·
maker yes the(-one) having-said ask and you-will-receive
μή με βδελύξῃ τὸν ἀκάθαρτα χείλη περιβεβλημένον,
not me abhor the(-one) unclean lips clothed-in
καὶ ἐν ἁμαρτίαις συνεχόμενον. Ἐπάκουσόν μου, ὁ
and in sins held-fast hearken-to me the(-one)
ἐπαγγειλάμενος ἐπακούειν τῶν ἐν ἀληθείᾳ ἐπικαλουμένων
having-promised to-hearken-to those in truth calling-upon
σε, καὶ κατεύθυνον τὰ διαβήματα τῶν δούλων σου, καὶ
you and direct the steps of-the servants your and
τοὺς πόδας αὐτῶν εἰς ὁδὸν εἰρήνης. Συμπάθησον ἀκάκοις
the feet their into (the)-way of-peace have-compassion on-guileless
παισὶν ἐπὶ ξένης οὖσιν, ὁ εἰπών· «Γίνεσθε
children in (a)-strange(-land) being the(-one) having-said be
ἀκέραιοι ὡς αἱ περιστεραί.» Ἐκέκραξά σοι ἐν ὅλῃ καρδίᾳ
innocent as the doves I-cried to-you with whole heart

μου. Ὁ Θεὸς, ὁ Θεὸς, ἐπάκουσόν μου, ἡ ἐλπὶς πάντων
my O God O God hearken-to me the hope of-all
τῶν περάτων τῆς γῆς, καὶ τῶν ἐπὶ ξένης μακράν.
the ends of-the earth and of-those in (a)-strange(-land) far-off
18 Ἐπιτίμησον πᾶσιν τοῖς ἀκαθάρτοις πνεύμασιν ἀπὸ
rebuke all the unclean spirits from
προσώπου τῶν παίδων σου. Ἐπιλαβοῦ ὅπλου καὶ θυρεοῦ,
(the)-face of-the children your take-hold of-weapon and shield
καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτῶν. Ἔκχεον ῥομφαίαν
and rise-up for the help their draw sword
καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων αὐτούς.
and shut(-the-way) against those pursuing them
Εἰπὲ, ὦ Κύριε, τῇ ψυχῇ αὐτῶν· Σωτηρία σού εἰμι
say O Lord to-the soul their salvation your am
ἐγώ. Ὑπαναχωρησάτω ἀπὸ τῆς αὐτῶν διανοίας, πνεῦμα
I let-withdraw from the their mind (the)-spirit
δειλίας, ἀκηδίας, ὑπερηφανίας, καὶ πάσης κακίας, καὶ
of-cowardice of-listlessness of-pride and of-all wickedness and
κατασβεσθήτω αὐτῶν πᾶσα πύρωσις καὶ κίνησις ἐκ
let-be-quenched their every burning and motion from
διαβολικῆς ἐνεργείας συνισταμένη. Φωτισθήτω αὐτῶν τὸ
devilish working arising let-be-enlightened their the
σῶμα, καὶ ψυχὴ, καὶ τὸ πνεῦμα τῷ φωτὶ τῆς γνώσεώς
body and soul and the spirit with-the light of-the knowledge
σου, ἵνα καταντήσαντες εἰς τὴν ἑνότητα τῆς πίστεως, καὶ
your so-that having-attained to the unity of-the faith and
τῆς ἐπιγνώσεως τῆς ἁγίας καὶ προσκυνητῆς Τριάδος, εἰς
of-the knowledge of-the holy and worshipful Trinity to
ἄνδρα τέλειον, εἰς μέτρον ἡλικίας, δοξάσωσίν σε εἰς αἰῶνα
(a)-man perfect to (the)-measure of-stature they-may-glorify you to age
αἰῶνος, καὶ εὐαρεστήσωσίν σοι τῷ Κυρίῳ, ὅτι πάνδημον
of-age and may-please you the Lord for common-to-all

τὸ φυλακτήριον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, καὶ
the protecting name your of-the Father and of-the Son and
τοῦ ἁγίου Πνεύματος. Ἀμήν. Δὸς δὲ αὐτοῖς σὺν πᾶσι τοῖς
of-the holy Spirit amen give and to-them with all the
ἀγαθοῖς, ὦ Κύριε, καὶ τοὺς λόγους ταύτης μου τῆς οἰκτρᾶς
good(-things) O Lord also the words of-this my the pitiable
καὶ ἀναξίας σου ἱκεσίας ἐν καρδίᾳ διὰ παντὸς ἔχειν
and unworthy of-you supplication in heart through all to-have
πρὸς δοξολογίαν καὶ ὕμνον τῆς σῆς χρηστότητος. Πάλιν
for doxology and hymn of-the your goodness again
δὲ πρὸς αὐτοὺς μετὰ πολλῶν δακρύων ἔλεγεν· Ὁ Θεὸς,
and to them with many tears he-said — God
ὃν ἐξελέξασθε, τέκνα καλὰ, καὶ ᾧ κατεδράμετε, αὐτὸς
whom you-chose children good and to-whom you-ran he
ἐξαποστελεῖ τὸν ἄγγελον αὐτοῦ πρὸ προσώπου ὑμῶν, καὶ
will-send-forth the angel his before (the)-face your and
κατασκευάσει τὴν ὁδὸν αὐτοῦ ἔμπροσθεν τῶν ποδῶν ὑμῶν.
will-prepare the way his before the feet your
Ὁ ἄγγελος, ὥς φησιν ὁ μέγας Ἰακὼβ, ὁ ῥυόμενός με
the angel as says the great Jacob the(-one) delivering me
ἀπὸ πάντων τῶν ἐναντίων δυνάμεων, αὐτὸς προπορεύεται
from all the opposing powers he goes-before
τῶν τρίβων ὑμῶν. Ὁ ῥυσάμενος τὸν ἑαυτοῦ προφήτην
the paths your the(-one) having-delivered the his-own prophet
ἐκ στόματος λεόντων, αὐτὸς ῥύσεται καὶ ὑμᾶς ἀπὸ τῶν
from (the)-mouth of-lions he will-deliver also you from the
χειρῶν τοῦ λέοντος. Ὁ ἐκλεξάμενος ὑμᾶς Θεὸς, αὐτὸς
hands of-the lion — having-chosen you God he
ἀκαταίσχυντον τὴν θυσίαν μου φυλάξει. Ὡς δὲ ταῦτα
unashamed the sacrifice my will-keep as and these(-things)
καὶ πλεῖον τούτων αὐτοῖς ἐπηύξατο, καὶ συνεπλάκη ὁ
and more than-these for-them he-prayed also embraced the

θεοφόρος τοῖς τραχήλοις αὐτῶν καὶ ἔλεγεν· Σῶσον, ὁ
God-bearing(-man) the necks their and said save O
Θεὸς, σῶσον τοὺς ἐν ὅλῃ καρδίᾳ ἀγαπήσαντας τὸ ὄνομά
God save those with whole heart having-loved the name
σου· οὐ γὰρ ἄδικος εἶ, Κύριε, τοὺς καταλείψαντας τὰ
your not for unjust you-are Lord those having-left the
μάταια τοῦ βίου πράγματα, περιδεῖν καὶ ἐγκαταλεῖψαι.
vain of-the life affairs to-overlook and to-forsake
19 Εἶτα πάλιν πρὸς αὐτούς· Βλέπετε, τέκνα, εἰς πόλεμον
then again to them see children into war
ἑαυτοὺς ἐξεδώκατε φοβερὸν καὶ ἀθέατον. Ἀλλὰ μὴ
yourselves you-gave-over fearful and unseen but not
φοβηθῆτε· «Δυνατὸς γάρ ἐστιν ὁ Θεὸς, ὃς οὐκ
fear mighty for is — God who not
ἐάσει ὑμᾶς πειρασθῆναι, ὑπὲρ ὃ δύνασθε ὑπενεγκεῖν.»
will-allow you to-be-tempted beyond what you-can bear
Ἀγωνίσασθε, τέκνα, μὴ ἡττηθῆναι αὐτῷ, ἀλλὰ στῆτε
strive children not to-be-defeated by-him but stand
γενναῖοι, ἔχοντες τὸ ὅπλον τοῦ ἁγίου σχήματος κατ᾽ αὐτοῦ,
noble having the weapon of-the holy habit against him
μνημονεύσατε τοῦ εἰπόντος· «Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα
remember the(-one) having-said no-one having-put the hand
αὐτοῦ ἐπ᾽ ἄροτρον, καὶ στραφεὶς εἰς τὰ ὀπίσω, εὔθετός
his on (a)-plow and having-turned to the(-things) behind fit
ἐστιν εἰς τὴν βασιλείαν τῶν οὐρανῶν.» Καὶ πάλιν περὶ τῆς
is for the kingdom of-the heavens and again about the
τοῦ πύργου οἰκοδομῆς· Μὴ ἀρξαμένων ὑμῶν τῆς τελείας
of-the tower building lest having-begun you the perfect
ὁδοῦ, τῆς κατὰ Θεὸν πολιτείας ἀποχαυνωθῆτε, καὶ
way of-the according-to God way-of-life you-grow-slack and
πληρωθῇ ἐφ᾽ ὑμῖν, ὅτι Ἤρξαντο οἰκοδομῆσαι, καὶ οὐκ εἶχον
be-fulfilled in you that they-began to-build and not they-had

δύναμιν καὶ προθυμίαν πρὸς τὸν ἀπαρτισμὸν τοῦ θεμελίου.
power and eagerness for the completion of-the foundation
Ἀσφαλίσασθε, τέκνα· μικρὸς ὁ πόλεμος, ἀλλὰ μέγας ὁ
make-yourselves-secure children small the war but great the
στέφανος· πρόσκαιρος ὁ πόνος, ἀλλ᾽ αἰωνία ἡ ἀνάπαυσις.
crown brief the toil but eternal the rest
Τῆς ὥρας οὖν προκοψάσης, καὶ ἤδη λοιπὸν τοῦ ξύλου
the hour then having-advanced and already now the wood
κρούοντος, ὡς ἔμελλον τοῦ πυλῶνος ἐξέρχεσθαι, ἔλαβεν
striking as they-were-about from-the gate to-go-out took
ὁ Συμεὼν τὸν ἡγούμενον κατ᾽ ἰδίαν, καὶ εἶπεν αὐτῷ·
— Symeon the abbot in private and said to-him
Διὰ τὸν Θεὸν, Πάτερ, εὖξαι, ἵνα ὁ Θεὸς διασκεδάσῃ
for-the-sake-of — God Father pray that — God may-scatter
τὴν μνήμην τῆς γυναικὸς τοῦ ἀδελφοῦ μου Ἰωάννου, μή
the memory of-the wife of-the brother my John lest
πως ἐκ τοῦ πονηροῦ ἐάσαι με, καὶ ἀπόλωμαι ὑπὸ τῆς
somehow from the evil(-one) he-leave me and I-perish from the
λύπης αὐτοῦ, καὶ τῆς ἀπωλείας καὶ τοῦ χωρισμοῦ. Εὖξαι,
grief for-him and the loss and the separation pray
δέομαι διὰ τὸν Κύριον, ἵνα παραμυθήσηται ὁ Θεὸς
I-beg for-the-sake-of the Lord that may-console — God
καὶ τοὺς γονεῖς αὐτοῦ, ἵνα μὴ μεριμνῶσιν αὐτόν.
also the parents his that not they-worry-about him
Θαυμάσαντος δὲ τοῦ γέροντος τὴν στοργὴν, ἣν ἔχει πρὸς 20
having-marveled-at and the old-man the affection which he-has toward
τὸν ἀδελφὸν, οὐδὲν ἀπεκρίθη αὐτῷ. Πάλιν δὲ τὸν αὐτὸν
the brother nothing answered him again and the same
τρόπον ἔλαβεν αὐτὸν καὶ ὁ ἀββᾶς Ἰωάννης, καὶ παρεκάλει
way took him also — abba John and besought(-him)
κατ᾽ ἰδίαν· Διὰ τὸν Θεὸν, Πάτερ, μὴ ἀμελήσῃς
in private for-the-sake-of — God Father not neglect

τοῦ ἀδελφοῦ, εὐχόμενος, ἵνα μὴ φύγῃ με διὰ τὴν
the brother praying that not he-flee me because-of the
μητέρα αὐτοῦ, συμπαθῶν αὐτῇ, καὶ εὑρεθῶ ἐν τῷ λιμένι
mother his pitying her and I-be-found in the harbor
ὑπομένων τὸ ναυάγιον. Ὡς οὖν εἴρηται, καταπλαγεὶς
suffering the shipwreck as then has-been-said having-been-astonished-at
τὴν ἀμφοτέρων πρὸς ἀλλήλους ἀγάπην, τελείως λέγει
the of-both toward one-another love perfectly says
αὐτοῖς· Πορεύεσθε, τέκνα· εὐαγγελίζομαι γὰρ ὑμῖν, ὅτι
to-them go children I-bring-good-news for to-you that
ὁ ἀνοίξας ὑμῖν ὧδε, προσήνοιξεν ὑμῖν καὶ τὰ
the(-one) having-opened to-you here has-opened to-you also the(-things)
ἐκεῖ. Καὶ σφραγίσας αὐτῶν τὰ μέτωπα καὶ τὰ στήθη καὶ
there and having-sealed their the foreheads and the breasts and
ὅλον τὸ σῶμα, ἀπέλυσεν αὐτούς. Ὡς οὖν ἀπελύθησαν, καὶ
whole the body he-dismissed them as then they-were-dismissed and
ἐξῆλθον, ταῦτα ἔλεγον· Ὁ Θεὸς τοῦ δούλου σου τοῦ
went-out these(-things) they-said O God of-the servant your the
μεγάλου, ὁδήγησον ἡμᾶς τοὺς ξένους καὶ ἀπεριστάτους,
great guide us the strangers and helpless
ὅτι οὔτε τοὺς τόπους, οὔτε τὴν χώραν ἐπιστάμεθα. Ἀλλὰ
for neither the places nor the country we-know but
πρὸς σὲ ἐρχόμενοι, παρεδώκαμεν ἑαυτοὺς εἰς θάνατον, εἰς
to you coming we-gave-over ourselves to death into
τὸ πέλαγος τῆς ἐρήμου ταύτης. Λέγει οὖν ὁ Ἰωάννης τῷ
the sea of-the desert this says then — John —
Συμεών· Τί ἐστιν ἄρτι; Ποῦ ὑπάγομεν; Ἀπεκρίθη αὐτῷ
to-Symeon what is(-it) now where are-we-going answered him
ἐκεῖνος, βάλωμεν δεξιά, ὅτι ὅλα τὰ δεξιά, καλά εἰσιν.
that(-one) let-us-turn right for all the(-things) right good are

Καὶ ἐρχόμεναι κατήντησαν ἐπὶ τὴν Νεκρὰν θάλασσαν,
and going they-arrived at the Dead Sea
ὡς ἐπὶ τὸν λεγόμενον Ἀρνονᾶν.
as(-it-were) at the(-place) called Arnonas
Τοῦ Θεοῦ δὲ οἰκονομήσαντος, καὶ μηδέποτε τοὺς εἰς αὐτὸν 21
— God and having-arranged(-it) and never those in him
πιστεύοντας ὁλοψύχως ἐγκαταλιμπάνοντος, εὗρον τόπον,
believing wholeheartedly forsaking they-found (a)-place
ἔνθα ᾤκει τις γέρων, πρὸ ὀλίγων ἡμερῶν τελευτήσας,
where dwelt a-certain old-man before few days having-died
ἐν ᾧ ὑπῆρχον καὶ μικρὰ σκεύη, καὶ βοτάναι τρυφεραὶ
in which there-were also small vessels and herbs tender
εἰς τὸ ἐσθίειν αὐτοὺς, ἐξ ὧν ἤσθιεν ὁ γέρων, ὁ
for the to-eat them of which ate the old-man the(-one)
ἐκεῖσε κείμενος. Ἰδόντες οὖν τὸν τόπον οἱ ἀοίδιμοι,
there lying having-seen then the place the celebrated(-ones)
εὐφράνθησαν, ὥς τινα θησαυρὸν εὗρον. Ἔγνωσαν γὰρ
rejoiced as(-if) some treasure they-found they-knew for
ὅτι ὑπὸ Θεοῦ ἡτοιμάσθη, καὶ ἐπέμφθη αὐτοῖς, καὶ ἤρξαντο
that by God it-was-prepared and sent to-them and they-began
εὐχαριστεῖν τῷ Θεῷ, καὶ τῷ μεγάλῳ γέροντι. Ἔλεγον
to-give-thanks — to-God and to-the great old-man they-said
γάρ· Πίστευσον, δι᾽ εὐχῶν αὐτοῦ κατευοδώθημεν. Ὡς
for believe(-me) through prayers his we-were-prospered as
οὖν ἔμειναν ὀλίγας ἡμέρας, μὴ φέρων τὴν ἀρετὴν τῶν
then they-stayed few days not bearing the virtue of-the
Χριστοῦ δούλων ὁ ἐχθρὸς τῶν ψυχῶν ἡμῶν διάβολος,
of-Christ servants the enemy of-the souls our (the)-devil
ἤρξατο πολεμεῖν αὐτοὺς, τὸν μὲν Ἰωάννην εἰς τὴν ἑαυτοῦ
began to-war-against them — indeed John over the his-own
γυναῖκα, τὸν δὲ Συμεὼν εἰς τὴν ἀγάπην τὴν πολλὴν τῆς
wife — and Symeon over the love the great of-the

ἑαυτοῦ μητρός. Ὅτε οὖν ἔβλεπεν ἑαυτὸν εἷς ἐξ αὐτῶν
his-own mother when then saw himself one of them
θλιβόμενον, εὐθέως ἔλεγεν τῷ ἑτέρῳ· Ἀνάστα, ἀδελφὲ,
afflicted at-once he-said to-the other arise brother
εὐξώμεθα. Καὶ ηὔχοντο τὴν εὐχὴν τοῦ μεγάλου γέροντος·
let-us-pray and they-prayed the prayer of-the great old-man
ηὔξατο γὰρ, ὅτι Δὸς αὐτοῖς, Κύριε, τοὺς λόγους τῆς
he-had-prayed for that give to-them Lord the words of-the
εὐχῆς ταύτης ἐν τῇ καρδίᾳ αὐτῶν. Καὶ εὐθέως οἱ δύο
prayer this in the heart their and at-once the two
εὑρέθησαν, γινώσκοντες αὐτὴν ἐκ στήθους, καὶ αὐτὴν
were-found knowing it by heart and it
ηὔχοντο πάντοτε εἰς ἕκαστον πειρασμὸν, καὶ εἰς ἕκαστον
they-prayed always in each temptation and in each
αἴτημα αὐτῶν πρὸς τὸν Θεόν. Ἔστιν γὰρ ὅτε ἐπύρου
request their to — God it-is for when inflamed
αὐτοὺς ὁ διάβολος, ὡς ἐξηγεῖτο ὁ θεοφόρος Σαλὸς,
them the devil as related the God-bearing Fool
ὡς ἐὰν κρέα καὶ οἶνον ἤσθιον, καὶ πάλιν ὑπέβαλλεν
as if meat and wine they-were-eating and again he-suggested
αὐτοῖς παρὰ τὰς ἀρχὰς δειλίαν, καὶ ἀκηδίαν πρὸς τὴν
to-them at the beginnings cowardice and listlessness toward the
ἄσκησιν, ὥστε διαφόρως ἐπιζητεῖν αὐτοὺς ὑποστρέφειν εἰς
discipline so-that variously to-seek them to-return to
τὸ μοναστήριον ἀπὸ τῆς ἐρήμου, πάλιν δὲ κατὰ τοὺς
the monastery from the desert again and in the
ὕπνους θεωρεῖν. Ἔστιν δὲ ὅτε καὶ ἐν φαντασίᾳ τοὺς
sleeps to-see it-is and when also in apparition the
ἑαυτῶν ἰδίους, τοὺς μὲν κλαίοντας, τοὺς δὲ εὐωχηθέντας
their-own own(-people) those indeed weeping those and feasting
παρεσκεύαζεν ὁ πολύμορφος ὄφις, καὶ πολλὰ ἕτερα, ἃ
contrived the many-shaped serpent and many other(-things) which

οὐδὲ ἐξηγήσασθαι δυνατὸν, εἰ μὴ τούτων τῶν πειρασμῶν
not-even to-relate (is)-possible if not of-these the temptations
ἐν πείρᾳ γίνεταί τις. Ἀλλ' ἡνίκα δ' ἂν ἐμνημόνευον
in experience comes one but whenever and — they-remembered
τῶν στεφάνων, οὓς εἰς ἀλλήλους ἐθεάσαντο, καὶ τῆς
the crowns which on one-another they-had-seen and the
διδασκαλίας, καὶ τῶν δακρύων τοῦ γέροντος, ὥσπερ ἐλαίῳ
teaching and the tears of-the old-man as with-oil
ἁγίῳ κατεπραΰνετο αὐτῶν ἡ καρδία, καὶ παρεκαλεῖτο.
holy was-soothed their the heart and was-comforted

IV · THE TWO MOTHERS

Nicon appears to them in dreams, teaching them psalms they wake knowing. After two years Symeon learns that his mother no longer grieves, since he appears to her by night and tells her in Syriac that he and John serve in the king's palace, crowned; a man in white tells John that his father is comforted and his wife will soon be taken. They pray unceasingly, a stone's throw apart, meeting whenever thoughts or listlessness come. In ecstasy Symeon sees his mother sick in Edessa and bids her go to the king, who has prepared her a place. Knowing she has died, he runs weeping to John and prays over her labors, her sleepless nights, and the day he fled her. Later John sees Symeon's mother lead his wife away to the house the king has given, and knows she too has died. They stay twenty-nine years in the desert, and Symeon comes to fear neither passion, cold, hunger, nor heat.

Ἐφαίνετο δὲ αὐτοῖς κατ' ὄναρ καὶ ὁ κύριος Νίκων, 22
appeared and to-them in dream also the lord Nicon
ὁτὲ μὲν νουθετῶν αὐτοῖς, ὁτὲ δὲ προσευχόμενος
at-one-time indeed admonishing them at-another and praying
ὑπὲρ αὐτῶν, ἔστι δὲ ὅτε καὶ ψαλμοὺς αὐτοὺς διδάσκων· καὶ
for them it-is and when also psalms them teaching and
ἐξυπνίζοντο ἀποστηθίζοντες ὅσα κατὰ τοὺς ὕπνους αὐτοὺς
they-woke reciting-by-heart whatever in the sleeps them

ἐδίδασκεν, καὶ εἶχον χαρὰν ἐπὶ τοῦτο μεγάλην. Ἐγίνωσκον
he-taught and they-had joy at this great they-knew
γὰρ ὅτι πονεῖ ὁ γέρων δι᾽ αὐτοὺς, καὶ ἐπληροφοροῦντο
for that toils the old-man because-of them and they-were-assured
ἐξ αὐτῶν τῶν πραγμάτων. Καὶ γὰρ πρὸ πάσης αἰτήσεως
from very the events and for before every request
ἐκ Θεοῦ τοῦτο πρὸ πάντων αἰτησαμένων ἀμφοτέρων, τοῦ
from God this before all having-asked both —
μὲν Συμεὼν, ἵνα παρακληθῇ ἡ καρδία τῆς μητρὸς αὐτοῦ,
indeed of-Symeon that be-comforted the heart of-the mother his
καὶ πληροφορηθῇ· τοῦ δὲ Ἰωάννου, ἵνα προσλάβηται
and be-assured — and of-John that take-to-himself
ὁ Θεὸς τὴν αὐτοῦ σύμβιον, πρὸς τὸ ἀποκοπῆναι τὴν
— God the his wife for the to-be-cut-off the
σχέσιν αὐτῆς ἀπὸ τῆς ἐννοίας αὐτοῦ, εἰσήκουσεν ὁ Θεὸς
attachment her from the mind his heard — God
ἀμφοτέρων, ὁ εἰπὼν θέλημα τῶν φοβουμένων αὐτὸν
both the(-one) having-said (the)-will of-those fearing him
ποιῆσαι. Καὶ δύο ἐτῶν παρελθόντων, ἐπληροφορήθη ὁ
to-do and two years having-passed was-assured the
κῦριος Συμεὼν ἐκ Θεοῦ, ὅτι ἄλυπός ἐστιν ἡ μήτηρ
lord Symeon from God that free-of-grief is the mother
αὐτοῦ περὶ αὐτοῦ, καὶ ὅτι φαίνεται αὐτῇ κατὰ νύκτα, καὶ
his about him and that he-appears to-her by night and
παραμυθεῖται αὐτὴν, καὶ λέγει αὐτῇ τῇ Σύρων διαλέκτῳ·
comforts her and says to-her in-the of-Syrians tongue
Λαδέχρε, λιχὲμ, ὅ ἐστιν, Μὴ λυποῦ, μῆτερ· καὶ γὰρ
ladekhre likhem which is not grieve mother and for
καλῶς ἐσμεν κἀγὼ, καὶ ὁ κῦριος Ἰωάννης, καὶ ὑγιαίνομεν,
well we-are both-I and the lord John and we-are-in-health
καὶ ἐστρατεύθημεν εἰς τὸ παλάτιον τοῦ βασιλέως, καὶ ἰδοὺ
and we-enlisted into the palace of-the king and behold

στεφάνους φοροῦμεν, οὓς ἀνέδησεν ἡμᾶς ὁ βασιλεὺς, καὶ
crowns we-wear which crowned us the king and
στολὰς εὐπρεπεῖς. Ἀλλὰ παραμύθησαι καὶ τοὺς γονεῖς τοῦ
robes comely but comfort also the parents of-the
ἀδελφοῦ Ἰωάννου, ὅτι μετ' ἐμοῦ ἐστιν ἐστρατευμένος. Ἀλλὰ
brother John that with me he-is enlisted but
μηδὲν λυπηθῆτε. Καὶ ὁ ἀββᾶς δὲ Ἰωάννης εἶδεν ὅτι λέγει
nothing grieve and — abba and John saw that says
αὐτῷ τις λευχειμονῶν· Ἰδοὺ τὸν μὲν πατέρα σου ἄλυπον
to-him someone clothed-in-white behold the indeed father your free-of-grief
ἐποίησα, τὴν δὲ γυναῖκά σου ἐν ταύταις προσλαμβάνομαι.
I-have-made the and wife your in these(-days) I-take-to-myself
Ἐξηγήσαντο οὖν ἀλλήλοις ἃ ἐθεώρησαν ἀμφότεροι, καὶ 23
they-related then to-one-another what saw both and
ἐχάρησαν, καὶ εὐφράνθη αὐτῶν ἡ καρδία. Καὶ τέως ἐκ
they-rejoiced and was-gladdened their the heart and thenceforth from
τοῦ λογισμοῦ τῶν γονέων αὐτῶν εὐθέως ἐκούφισεν αὐτοὺς ὁ
the thought of-the parents their at-once relieved them —
Θεός. Καὶ λοιπὸν ἐν ἀνέσει ὑπῆρχον μηδὲ ὅλως λυπούμενοι
God and thereafter in ease they-were not at-all grieving
περὶ αὐτῶν. Ἀλλ' ἀπόνως καὶ ἀόκνως τὸν τῆς ἀσκήσεως
about them but without-toil and without-sloth the of-the discipline
καὶ ἡσυχίας διετέλουν δρόμον διὰ παντὸς, ἡμέρας καὶ
and stillness they-continued course through all day and
νυκτὸς, εἰ μὴ τὸν ἀπερίσπαστον πειρασμὸν, καὶ τὴν
night if not the undistracted trial and the
ἀμέριμνον μέριμναν, λέγω δὴ τῆς ἀδιαλείπτου προσευχῆς,
carefree care I-mean indeed of-the unceasing prayer
δι' ἧς καὶ διὰ συντομίας προέκοψαν οἱ ἄοκνοι ἐργάται,
through which also with speed advanced the unslothful workers
ὥστε ἐν ὀλίγοις χρόνοις ἀξιωθῆναι αὐτοὺς θείων
so-that in few years to-be-deemed-worthy them of-divine

ὁράσεων, καὶ πληροφοριῶν καὶ θαυμάτων. Μικροῦ γὰρ
visions and assurances and miracles little for
χρόνου παρελθόντος, καὶ ἀμφοτέρων ἡσυχαζόντων, ὡς ἀπὸ
time having-passed and both being-still as from
λίθου βολῆς ἀλλήλων. Ἦσαν γὰρ καὶ τοῦτο ἑαυτοῖς
(a)-stone's throw of-one-another they-had for also this for-themselves
διατυπώσαντες, τοῦτ' ἔστι τὸ ἀναχωρεῖν κατ' ἰδίαν, ὅτε
having-laid-down that is the to-withdraw in private when
βούλεται ὁ καθεὶς ἐξ αὐτῶν κατὰ μόνας εὔξασθαι. Ἡνίκα
wishes — each of them in private to-pray whenever
δὲ ἔλθωσιν αὐτῷ λογισμοὶ ἢ ἀκηδία, ἔρχεσθαι αὐτὸν
and come to-him thoughts or listlessness to-come him
πρὸς τὸν ἕτερον καὶ κοινῶς τὸν Θεὸν παρακαλεῖν τοῦ
to the other and together — God to-beseech for-the
ἀπαλλαγῆναι τοῦ πειρασμοῦ. Ἐν μιᾷ οὖν τῶν ἡμερῶν
to-be-released from-the temptation on one then of-the days
καθήμενος ὁ Συμεὼν ἐν τῷ εἰθισμένῳ αὐτῷ τόπῳ, θεωρεῖ
sitting — Symeon in the accustomed by-him place sees
ἑαυτὸν ἐν ἐκστάσει, ὥσπερ παρεῖναι πρὸς τὴν ἑαυτοῦ
himself in ecstasy as-if to-be-present with the his-own
μητέρα ἀσθενοῦσαν ἐν Ἐδέσῃ (ἐκεῖθεν γὰρ ἦν), καὶ λέγει
mother being-sick in Edessa from-there for he-was and says
αὐτῇ τῇ Σύρᾳ φωνῇ· Πῶς ἔχεις, μῆτερ; Τῆς δὲ εἰπούσης,
to-her in-the Syrian tongue how are-you mother she and having-said
Καλῶς, τέκνον, λέγει αὐτῇ πάλιν· Ὕπαγε πρὸς τὸν
well child says to-her again go to the
βασιλέα, μὴ φοβηθῇς, ὅτι παρεκάλεσα αὐτὸν, καὶ ἡτοίμασέν
king not fear for I-besought him and he-prepared
σοι καλὸν τόπον, καὶ ὅτε βούλεται, φθάνω σε ἐκεῖ.
for-you (a)-fair place and when he-wills I-overtake you there

Εἰς ἑαυτὸν δὲ ἐλθὼν, ἔγνω τῇ αὐτῇ ὥρᾳ τελευτῆσαι 24
to himself and having-come he-knew at-the same hour to-have-died
τὴν μητέρα αὐτοῦ, καὶ δρομέως ἐλθὼν πρὸς τὸν ἀδελφὸν
the mother his and running having-come to the brother
Ἰωάννην, λέγει αὐτῷ· Ἀνάστα, κῦρι, ποιήσομεν εὐχήν. Τοῦ
John says to-him arise lord we-shall-make prayer he
δὲ ταραχθέντος (ἐδόκει γὰρ πειρασμόν τινα συμβῆναι τῷ
and having-been-troubled he-thought for temptation some to-have-befallen —
Συμεὼν), λέγει αὐτῷ Συμεὼν· Μηδὲν ταραχθῇς, ἀδελφέ· οὐδὲ
to-Symeon says to-him Symeon nothing be-troubled brother not
γὰρ ἔχω τί ποτε κακὸν διὰ τοῦ Θεοῦ. Πάλιν οὖν λέγει
for I-have anything at-all bad through — God again then says
αὐτῷ ὁ Ἰωάννης· Καὶ τίς ἡ αἰτία τοῦ τοσούτου σου δρόμου,
to-him — John and what the cause of-the so-great your running
Πάτερ Συμεών; Πάνυ γὰρ ἐτίμα καὶ ἐσέβετο αὐτὸν, ὥσπερ
Father Symeon very-much for he-honored and revered him as
κἀκεῖνος. Τότε περιχυθέντων αὐτοῦ τῶν ὀφθαλμῶν ἀπὸ τῶν
that(-one)-too then being-flooded his the eyes with the
δακρύων, καὶ ἀρξαμένων κατέρχεσθαι ὥσπερ μαργαριτῶν ἐπὶ
tears and having-begun to-run-down like pearls onto
τὸ στῆθος αὐτοῦ, λέγει αὐτὸς τῷ Ἰωάννῃ· Ἄρτι τὴν καλήν
the breast his says he — to-John now the good
μου μητέρα καὶ εὐλογημένην ὁ Κύριος προσλαμβάνεται.
my mother and blessed the Lord takes-to-himself
Καὶ ἐξηγήσατο αὐτῷ τὴν ὀπτασίαν, καὶ κλινάντων αὐτῶν
and he-related to-him the vision and having-bent they
τὰ γόνατα, ηὔχοντο. Καὶ ἦν ἀκοῦσαι τοῦ Συμεὼν
the knees they-prayed and it-was(-possible) to-hear — Symeon
λέγοντος πρὸς τὸν Θεὸν ἐλεεινοὺς ὄντως καὶ παρακλητικοὺς
saying to — God piteous truly and beseeching
λόγους· συνεστρέφοντο γὰρ καὶ διεταράσσοντο τὰ σπλάγχνα
words were-wrung for and were-troubled the bowels

αὐτοῦ ὑπὸ τῆς φύσεως κινούμενα, καὶ ἐβόα· Ὁ Θεὸς,
his by the nature moved and he-cried O God
ὁ τὴν θυσίαν τοῦ Ἀβραὰμ δεξάμενος, ὁ τὴν
the(-one) the sacrifice — of-Abraham having-accepted the(-one) the
ὁλοκαύτωσιν Ἰεφθάε ἐπιβλέψας, ὁ τὰ δῶρα τοῦ Ἄβελ
burnt-offering of-Jephthah having-regarded the(-one) the gifts — of-Abel
μὴ βδελυξάμενος, ὁ διὰ τὸν Σαμουὴλ τὸν παῖδά
not having-abhorred the(-one) because-of — Samuel the servant
σου τὴν Ἄνναν προφήτιδα ἀναδείξας, αὐτὸς, Κύριέ μου,
your — Anna (a)-prophetess having-shown-forth you-yourself Lord my
Κύριε, δι᾽ ἐμὲ τὸν δοῦλόν σου πρόσδεξαι τὴν ψυχὴν
Lord for-the-sake-of me the servant your receive the soul
τῆς καλῆς μου μητρός. Μνήσθητι, Κύριε, κόπων αὐτῆς καὶ
of-the good my mother remember Lord (the)-labors her and
τῶν μόχθων, ὧν εἰς ἐμὲ ἐκοπίασεν· μνήσθητι, Κύριε, τῶν
the toils which for me she-labored remember Lord the
δακρύων, αὐτῆς καὶ τῶν στεναγμῶν, ὧν ἐξέχεεν, ὅτε
tears her and the groans which she-poured-out when
πρὸς σὲ ἐξ αὐτῆς ἔφυγον. Μνήσθητι, Κύριε, τῶν μαζῶν,
to you from her I-fled remember Lord the breasts
ὧν ἐθήλασεν ἐμὲ τὸν ταπεινὸν, ἵνα ἀπολαύσῃ τῆς
with-which she-suckled me the lowly(-one) that she-might-enjoy the
ἐμῆς νεότητος, καὶ οὐκ ἀπέλαυσεν. Μὴ ἐπιλάθῃ, Δέσποτα,
my youth and not she-enjoyed(-it) not forget Master
ὅτι οὐδὲ πρὸς ὥραν χωρισθῆναί μου ἐδύνατο, καὶ
that not-even for (an)-hour to-be-parted from-me she-could and
ἐχωρίσθη μου ὅλον τὸν χρόνον. Μνημόνευσον, Δέσποτα,
she-was-parted from-me all the time remember Master
ὁ πάντα ἐπιστάμενος, ὅτι, ὅτε ἐβούλετο χαρῆναι εἰς
the(-one) all(-things) knowing that when she-wished to-rejoice in
ἐμὲ, τότε αὐτῇ ἑαυτὸν διὰ τὸ ὄνομά σου ἐστέρησα.
me then her myself for-the-sake-of the name your I-deprived

Μὴ ἐπιλάθῃ, δίκαιε, τῶν διασπαραγμῶν τῶν σπλάγχνων
not forget just(-one) the rendings of-the bowels
αὐτῆς, ὧν ἔσχε τῇ ἡμέρᾳ, ὅτε πρὸς σὲ κατέφυγον.
her which she-had on-the day when to you I-fled
Γινώσκεις, Κύριε, πόσην ἀϋπνίαν ἐκτήσατο κατὰ πᾶσαν 25
you-know Lord how-much sleeplessness she-got through every
νύκτα μνημονεύουσα τῆς ἐμῆς νεότητος, ἐξότε αὐτὴν
night remembering the my youth since her
ἐγκατέλιπον. Σὺ οἶδας, Δέσποτα, πόσας νύκτας ἐποίησεν
I-forsook you know Master how-many nights she-spent
ἄϋπνος, ζητοῦσα τὸ συγκοιμώμενον αὐτῇ πρόβατον. Μὴ
sleepless seeking the sleeping-with her lamb not
ἐπιλάθῃ, φιλάνθρωπε, οἷος πόνος αὐτῆς περιεῖχε τὴν
forget lover-of-mankind what pain her gripped the
καρδίαν, ὅτε τὰ ἐμὰ ἱμάτια θεωροῦσα ἐστήσατο, διὰ
heart when the my garments seeing she-stood because-of
τὸ μηκέτι εἶναι τὸν μαργαρίτην αὐτῆς τὸν ταῦτα
the no-longer to-be the pearl her the(-one) these
ἐνδυνόμενον. Μνημόνευσον, Δέσποτα, ὅτι τὴν ἐξ ἐμοῦ
putting-on remember Master that the from me
παραμυθίαν, καὶ χαρὰν, καὶ ἀγαλλίασιν ἐστέρησα αὐτὴν,
comfort and joy and gladness I-deprived her
ἵνα σοι τῷ ἐμῷ καὶ αὐτῆς Θεῷ καὶ Δεσπότῃ τῶν ἁπάντων
that you the my and her God and Master of-the all
δουλεύσω. Δὸς αὐτῇ ἀγγέλους διασώζοντας αὐτῆς τὴν ψυχὴν
I-might-serve give her angels preserving her the soul
ἐκ τῶν πνευμάτων καὶ θηρίων τοῦ ἀέρος τούτου τῶν
from the spirits and beasts of-the air this the
πονηρῶν καὶ ἀνελεημόνων, τῶν ἐπιχειρούντων καταπιεῖν
wicked and merciless the(-ones) attempting to-swallow
πάντας τοὺς δι᾽ αὐτῶν παρερχομένους. Ἐξαπόστειλον
all those through them passing send-forth

αὐτῇ, Κύριε, Κύριε, φύλακας ἰσχυροὺς ἐπιτιμῶντας πάσῃ
to-her Lord Lord guards strong rebuking every
ἀκαθάρτῳ δυνάμει. Συναντήσῃ αὐτῇ καὶ ἀλύπως καὶ
unclean power let-it-meet her also painlessly and
ἀβασανίστως. Ὁ Θεός μου, κέλευσον διαχωρισθῆναι αὐτῆς
without-torment O God my command to-be-separated her
τὴν ψυχὴν ἐκ τοῦ σώματος, καὶ εἴ τι ὡς γυνὴ ἐν ἔργῳ,
the soul from the body and if anything as woman in deed
ἢ λόγῳ ἥμαρτεν ἐν τῷδε τῷ βίῳ, συγχώρησον τῇ ψυχῇ
or word she-sinned in this the life forgive the soul
αὐτῆς, ὑπὲρ τῆς θυσίας, ἧς ἐγέννησεν, καὶ προσήνεγκέν
her for the sacrifice which she-bore and offered
σοι, Δέσποτα, ἐμὲ τὸν ἀνάξιον δοῦλόν σου, ναὶ, Κύριε
to-you Master me the unworthy servant your yes Lord
ὁ Θεός μου, ὁ δίκαιος κριτὴς καὶ φιλάνθρωπος. Μὴ
O God my the just judge and lover-of-mankind not
εἰσενέγκῃς αὐτὴν ἀπὸ θλίψεως εἰς θλῖψιν, καὶ ἀπὸ ὀδύνης
bring her from affliction into affliction and from pain
εἰς ὀδύνην, ἀπὸ στεναγμῶν εἰς στεναγμοὺς, ἀλλ' ἀντὶ
into pain from groans into groans but instead-of
λύπης, ἧς ἐλυπήθη διὰ τὸν μονογενῆ αὐτῆς, εἰς χαρὰν,
grief which she-grieved because-of the only-begotten her into joy
ἀντὶ δακρύων εἰς ἀγαλλίασιν τὴν ἡτοιμασμένην τοῖς
instead-of tears into gladness the(-one) prepared for-the
ἁγίοις σου, ὁ Θεὸς, ὁ Θεός μου, εἰς τοὺς αἰῶνας. Ἀμήν.
saints your O God O God my to the ages amen

26 Τῶν αὐτῶν ἐκ τῆς εὐχῆς, ἤρξατο ὁ ἀδελφὸς
— they(-having-risen) from the prayer began the brother
Ἰωάννης παραμυθεῖσθαι αὐτὸν καὶ λέγειν· Ἰδοὺ, ἀδελφὲ
John to-comfort him and to-say behold brother
Συμεὼν, ἐπληροφόρησέν σε ὁ Θεὸς, καὶ εἰσήκουσεν τῆς
Symeon has-assured you — God and heard the

εὐχῆς σου, καὶ προσελάβετο τὴν σὴν μητέρα. Ἀλλ' ἄρτι
prayer your and took-to-himself the your mother but now
συγκοπίασόν μοι, καὶ εὐξώμεθα διὰ τὸν Κύριον οἱ
labor-with me and let-us-pray for-the-sake-of the Lord the
ἀμφότεροι, ἵνα ποιήσῃ ὁ Θεὸς τὸ ἔλεος αὐτοῦ, καὶ μετὰ
both that may-work — God the mercy his also with
τῆς κατὰ συγχώρησιν Θεοῦ ὀνομασθείσης γυναικός μου,
the by permission of-God named wife my
ἵνα καὶ αὐτὴν φέρῃ ὁ Θεὸς εἰς λογισμὸν τοῦ μοναχικοῦ
that also her bring — God to (the)-thought of-the monastic
σχήματος, ἢ ποιήσῃ τὸ ἔλεος αὐτοῦ, καὶ λάβῃ αὐτήν.
habit or work the mercy his and take her
Καὶ ὡς ηὔξαντο ἐπὶ ὀλίγον χρόνον, ἐν μιᾷ νυκτὶ θεωρεῖ
and as they-prayed for little time on one night sees
ὁ ἀββᾶς Ἰωάννης τὴν μητέρα τοῦ Συμεὼν ἐλθοῦσαν, καὶ
— abba John the mother — of-Symeon having-come and
κρατήσασαν τῆς χειρὸς τῆς γυναικὸς αὐτοῦ, καὶ λέγουσαν
having-taken-hold of-the hand of-the wife his and saying
αὐτῇ· Ἀνάστα, ἀδελφὴ, ἐλθὲ ἐγγύς μου, ὅτι καλὸν οἶκον
to-her arise sister come near me for fair house
ἐχαρίσατό μοι ὁ βασιλεὺς ὁ στρατεύσας τὸν υἱόν
has-given me the king the(-one) having-enlisted the son
μου, εἰς δουλείαν αὐτοῦ. Ἀλλὰ ἄλλαξον τὰ ἱμάτιά σου,
my into service his but change the garments your
καὶ φόρεσον καθαρά. Καὶ ἀνέστη εὐθέως, καὶ ἀκολούθησεν
and wear clean(-ones) and she-rose at-once and followed
αὐτῇ, καὶ ἔγνω ὅτι ἐτελεύτησεν καὶ αὐτὴ, καὶ ὅτι αἱ δύο
her and he-knew that had-died also she and that the two
εἰς καλὸν τόπον εἰσὶν, καὶ ἐχάρη χαρὰν μεγάλην σφόδρα.
in fair place are and he-rejoiced (with)-joy great exceedingly
Καὶ ὡς διετέλεσαν εἰς τὴν ἔρημον ἀσκοῦντες ἐν πάσῃ
and as they-continued in the desert practicing-discipline in every

ἀσκήσει, καὶ κακοπαθείᾳ, καὶ ψύχει, καὶ καύσωνι ἐπὶ εἴκοσι
discipline and hardship and cold and heat for twenty
ἐννέα ἔτη, πολλοὺς καὶ ἀφάτους πειρασμοὺς, ὑπομείναντες
nine years many and unspeakable temptations having-endured
ἐκ τοῦ διαβόλου, καὶ τοῦτον νικήσαντες, μάλιστα ὁ
from the devil and him having-conquered especially —
Συμεὼν ἐκ τῆς προσούσης αὐτῷ ἀκακίας καὶ καθαρότητος.
Symeon from the present in-him guilelessness and purity
Ἠσθάνετο γὰρ ἑαυτὸν διὰ τῆς ἐνοικούσης ἐν αὐτῷ τοῦ
he-perceived for himself through the dwelling in him of-the
ἁγίου Πνεύματος δυνάμεως, μήτε πάθος φοβούμενον, μήτε
holy Spirit power neither passion fearing nor
ψύχος, ἢ πεῖναν, ἢ καύσωνα, ἀλλὰ σχεδὸν ὑπὲρ τὰ μέτρα
cold or hunger or heat but almost beyond the measures
τῆς φύσεως τῆς ἀνθρωπίνης γενόμενον.
of-the nature the human having-become

IV · THE BROTHERS PART

Symeon tells John that in the desert they profit no one but themselves, and he will go in Christ's power to mock the world and save others. John pleads with him to stay, then, seeing he is assured by God, warns him: let the world not scatter what the desert gathered, nor the soul do what the body does. Symeon promises to come for John before he dies. They part, and each bidding to turn back cuts like a sword. After three days at the holy places, praying that his work stay hidden until his death, Symeon reaches Emesa; God, Leontios says, hid his deeds and later made them known.

27 Λέγει τῷ Ἰωάννῃ· Τί ὠφελούμεθα λοιπὸν, ἀδελφὲ, ἐν
he-says — to-John what do-we-profit further brother in
τῇ ἐρήμῳ ταύτῃ διατρίβοντες; Ἀλλ' ἐὰν ἀκούσῃς μου,
the desert this spending-time but if you-listen-to me

ἀνάστα, ἀπέλθωμεν, σώσωμεν καὶ ἄλλους. Ὧδε γὰρ εἰ μὴ
arise let-us-go-away let-us-save also others here for if not
ἑαυτοὺς μόνους, ἕτερόν τινα οὐκ ὠφελοῦμεν, καὶ μισθὸν
ourselves alone other anyone not we-profit and reward
παρά τινος οὐκ ἔχομεν. Καὶ ἤρξατο λέγειν αὐτῷ, καὶ
from anyone not we-have and he-began to-say to-him also
ἐκ τῆς ἁγίας Γραφῆς τινα τοιαῦτα· «Μηδεὶς τὸ ἑαυτοῦ
from the holy Scripture some such(-words) no-one the his-own
ζητείτω, ἀλλὰ τὸ τοῦ πλησίου.» Καὶ πάλιν· «Τοῖς πᾶσιν
let-him-seek but the of-the neighbor and again to-the all
πάντα γέγονα, ἵνα πάντως τινὰς σώσω.» Καὶ ἐκ
all(-things) I-have-become that by-all-means some I-may-save and from
τοῦ Εὐαγγελίου· «Ὅτι οὕτως λαμψάτω τὸ φῶς ὑμῶν
the Gospel that thus let-shine the light your
ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ
before the men so-that they-may-see your the good
ἔργα καὶ δοξάσωσιν τὸν Πατέρα ὑμῶν, τὸν ἐν τοῖς
works and glorify the Father your the(-one) in the
οὐρανοῖς·» καὶ ἄλλα τινὰ τοιαῦτα. Καὶ ἀποκριθεὶς ὁ
heavens and other some such(-words) and having-answered the
Κύριος Ἰωάννης, λέγει αὐτῷ· Νομίζω, ἀδελφὲ, ὁ Σατανᾶς
lord John says to-him I-think brother — Satan
ἐφθόνησεν τὴν ἡσυχίαν ἡμῶν, καὶ ὑπέβαλέν σοι τὸν
envied the stillness our and suggested to-you the
λογισμὸν τοῦτον. Τουναντίον κάθισον, καὶ τὸν δρόμον
thought this on-the-contrary sit and the course
ἡμῶν, ὅπου ἐκλήθημεν ὑπὸ τοῦ Θεοῦ, εἰς τὴν ἔρημον
our where we-were-called by — God into the desert
ταύτην πληρώσωμεν. Λέγει αὐτῷ ὁ Συμεὼν· Πίστευσον,
this let-us-fulfill says to-him — Symeon believe(-me)
ἐγὼ οὐ μένω, ἀλλ' ἐν τῇ δυνάμει τοῦ Χριστοῦ ὑπάγω,
I not stay but in the power — of-Christ I-go

ἐμπαίζων τῷ κόσμῳ. Λέγει αὐτῷ πάλιν ὁ ἀδελφὸς αὐτοῦ·
mocking the world says to-him again the brother his
Μὴ, ἀδελφὲ καλὲ, παρακαλῶ σε διὰ τὸν Κύριον, μὴ
no brother good I-beseech you for-the-sake-of the Lord not
ἐάσῃς με τὸν ταπεινόν. Οὔπω γὰρ ἐγὼ εἰς τοῦτο τὸ μέτρον
leave me the lowly(-one) not-yet for I to this the measure
ἔφθασα, ἵνα δυνηθῶ ἐμπαῖξαι τῷ κόσμῳ. Ἀλλὰ δι'
have-come that I-can to-mock the world but for-the-sake-of
αὐτὸν τὸν ζεύξαντα ἡμᾶς μὴ θελήσῃς ἀποζευχθῆναι
him the(-one) having-yoked us not wish to-be-unyoked
τοῦ σοῦ ἀδελφοῦ. Σὺ οἶδας, ὅτι μετὰ Θεὸν οὐδένα
from-the your brother you know that after God no-one
ἔχω, εἰ μὴ σὲ, ἀδελφέ μου, ἀλλὰ πάντας ἠρνησάμην
I-have if not you brother my but all I-denied
καὶ προσεκολλήθην σοι· καὶ ἄρτι σὺ θέλεις, ὥσπερ ἐν
and I-clove to-you and now you wish as in
πελάγει, ἐᾶσαί με εἰς τὴν ἔρημον ταύτην; Μνημόνευσον
(the)-open-sea to-leave me in the desert this remember
τῆς ἡμέρας ἐκείνης, ὅτε ἐλάχομεν, καὶ κατηρχόμεθα ἐπὶ
the day that when we-cast-lots and were-going-down to
τὸν κῦριν Νίκωνα, ὅτι συνεθέμεθα; μὴ χωρίζεσθαι ἀπ'
the lord Nicon that we-agreed not to-be-parted from
ἀλλήλων. Μνημόνευσον τῆς φοβερᾶς ὥρας, ὅτε τὸ ἅγιον
one-another remember the fearful hour when the holy
σχῆμα ἐνεδύθημεν, καὶ ἦμεν οἱ δύο ὥσπερ μία ψυχὴ, ὥστε
habit we-put-on and we-were the two as one soul so-that
πάντας ξενίζεσθαι ἐπὶ τῇ ἀγάπῃ ἡμῶν. Μὴ ἐπιλάθῃ τῶν
all to-be-amazed at the love our not forget the
λόγων τοῦ μεγάλου γέροντος, ὧν ἡμᾶς ἐνουθέτησεν
words of-the great old-man with-which us he-admonished

τῇ νυκτὶ, ᾗ ἐξήλθομεν. Μὴ, παρακαλῶ, μή πως
on-the night in-which we-went-out no I-beseech lest somehow
ἀπόλωμαι καὶ ἐκζητήσῃ ὁ Θεὸς τὴν ψυχήν μου ἀπὸ σοῦ.
I-perish and require — God the soul my from you
Λέγει αὐτῷ πάλιν ὁ Συμεὼν· Νόμισον, ἀπέθανον, οὐκ 28
says to-him again — Symeon suppose I-died not
εἶχες φροντίσαι ἑαυτοῦ κατὰ μόνας ὤν; Πίστευσον, εἰ
you-would-have to-take-care of-yourself in private being believe(-me) if
μὲν ἔρχῃ, εὖ καὶ καλῶς, ἐπεὶ ἐγὼ οὐ μένω. Ὡς οὖν ἴδεν
indeed you-come well and good since I not stay as then saw
αὐτὸν ὁ ἀδελφὸς Ἰωάννης ἐπιμένοντα, ἔγνω ὅτι ἐκ Θεοῦ
him the brother John persisting he-knew that from God
ἐπληροφορήθη τοῦτο πρᾶξαι. Ἐπεὶ οὐκ ἐχώριζεν αὐτοὺς,
he-was-assured this to-do since not parted them
εἰ μὴ ὁ θάνατος, τάχα δὲ οὐδὲ αὐτός. Καὶ γὰρ ἦσαν
if not the death perhaps and not-even it and for they-had
καὶ τοῦτο πολλάκις παρακαλέσαντες τὸν Θεὸν, ἵνα ὁμοῦ
also this often besought — God that together
προσλάβηται τοὺς δύο, καὶ ἐπίστευον ὅτι εἰσακούσει αὐτῶν
he-take-to-himself the two and they-believed that will-hear them
ὁ Κύριος καὶ ἐν τούτῳ, ὡς ἐν ἅπασιν. Λέγει οὖν αὐτῷ·
the Lord also in this as in all(-things) he-says then to-him
Βλέπε, Συμεὼν, μή πως ὁ διάβολος χλευάσαι σε θέλῃ.
see Symeon lest somehow the devil to-mock you wish
Ὁ δὲ εἶπεν αὐτῷ· Σὺ μόνον μὴ ἐπιλάθῃ μου ἐν τῇ εὐχῇ
he and said to-him you only not forget me in the prayer
σου, ὥσπερ οὐδὲ ἐγὼ σοῦ, καὶ ὁ Θεὸς καὶ αἱ εὐχαί σου
your as neither I you and — God and the prayers your
σώζουσίν με. Πάλιν οὖν ἤρξατο νουθετεῖν αὐτὸν ὁ ἀδελφὸς
save me again then began to-admonish him the brother
αὐτοῦ καὶ λέγειν· Βλέπε, ἀσφάλισαι σεαυτὸν, ἀδελφὲ
his and to-say see secure yourself brother

Συμεὼν, ἵνα μὴ ὅσα συνῆξεν ἡ ἔρημος, σκορπίσῃ ὁ
Symeon that not whatever gathered the desert scatter the
κόσμος· καὶ ὅσα ὠφέλησεν ἡ ἡσυχία, βλάψῃ ἡ ταραχή·
world and whatever profited the stillness harm the turmoil
καὶ ὅσα ἤνεγκεν ἡ ἀγρυπνία, διὰ ὕπνου ἀπολέσῃς.
and whatever brought the vigil through sleep you-lose
Ἀσφάλισαι, ἀδελφὲ, μὴ τὴν σωφροσύνην τοῦ μοναχικοῦ
secure(-yourself) brother lest the chastity of-the monastic
διαφθείρῃ βίου ἡ ἀπάτη τῶν κοσμικῶν. Βλέπε μὴ τὸν
corrupt life the deceit of-the worldlings see lest the
καρπὸν τῆς στερήσεως τῶν γυναικῶν, ἐξ ὧν σε ἔσωσεν
fruit of-the deprivation of-the women from whom you has-saved
ὁ Θεὸς ἕως σήμερον, ἀπολέσῃ ἡ μετ' αὐτῶν διατριβή.
— God until today destroy the with them spending-time
Βλέπε μὴ τὴν ἀκτημοσύνην, ἥν σοι ὁ ἀναχωρητικὸς
see lest the poverty which for-you the anchoritic
προεξένησε βίος, διασκεδάσῃ ἡ πολυκτημοσύνη, μή πως
procured life scatter the abundance-of-possessions lest somehow
ὃ ἔστηξεν ἡ νηστεία σῶμα, παχύνῃ τὰ βρώματα.
what shrank the fasting body fatten the foods
29 Βλέπε, ἀδελφὲ, μή πως τὴν κατάνυξίν σου ἀπολέσῃς διὰ
see brother lest somehow the compunction your you-lose through
τοῦ γέλωτος, καὶ τὴν προσευχήν σου διὰ τῆς ἀμελείας σου.
the laughter and the prayer your through the negligence your
Βλέπε, παρακαλῶ, μή πως γελῶντος τοῦ προσώπου σου,
see I-beseech lest somehow laughing the face your
συνδιαχέηται ὁ νοῦς σου, μὴ τῶν χειρῶν ψηλαφούντων,
be-dissolved-with(-it) the mind your lest the hands touching
συμψηλαφήσῃ καὶ ἡ ψυχὴ, μὴ τοῦ στόματος ἐσθίοντος,
touch-with(-them) also the soul lest the mouth eating
συνηδυνθῇ καὶ ἡ καρδία, μὴ τῶν ποδῶν βαδιζόντων,
be-pleased-with(-it) also the heart lest the feet walking

συνορχήσηται ἀτάκτως καὶ ἡ ἔνδον ἡσυχία, καὶ συντόμως
dance-with(-them) disorderly also the within stillness and briefly
εἰπεῖν, μὴ ὅσα πράττει τὸ σῶμα ἔξωθεν, πράττῃ καὶ
to-say lest whatever does the body outside do also
ἡ ψυχὴ ἔσωθεν. Ἀλλ' εἰ καὶ ὅλως εἴληφας ἐκ Θεοῦ
the soul inside but if even wholly you-have-received from God
δύναμιν, ἀδελφὲ, ἵνα ὅσα ἐὰν τὸ σῶμα πράξῃ σχήματα,
power brother that whatever — the body does gestures
ἢ λόγους, ἢ πράγματα, ἀκίνητος καὶ ἀτάραχος διαμένῃ ὁ
or words or deeds unmoved and untroubled remains the
νοῦς σου καὶ ἡ καρδία, καὶ οὐδαμῶς ὑπὸ τούτων μολύνεται,
mind your and the heart and in-no-way by these is-defiled
ἢ βλάπτεται, ὄντως ἐγὼ ἐπὶ τῇ σωτηρίᾳ σου χαίρω, μόνον
or is-harmed truly I at the salvation your rejoice only
ἵνα εὔξῃ τῷ Θεῷ, ἵνα ἐκεῖ μὴ χωρήσῃ ἡμᾶς ἐξ ἑαυτῶν.
that you-pray — to-God that there not he-part us from ourselves
Τότε λέγει αὐτῷ ὁ ἀββᾶς Συμεὼν· Μὴ φοβηθῇς, ἀδελφὲ
then says to-him — abba Symeon not fear brother
Ἰωάννη· οὐ γὰρ ἀπ' ἐμαυτοῦ τοῦτο βούλομαι πρᾶξαι,
John not for from myself this I-wish to-do
ἀλλὰ τοῦ Θεοῦ κελεύοντός μοι, καὶ ἐν τούτῳ γνώσῃ,
but — God commanding me and in this you-will-know
ὅτι εὐηρέστησεν τῷ Θεῷ τὸ ἔργον μου διὰ τῆς αὐτοῦ
that pleased — God the work my through the his
συνεργείας, ὅτι πρὸ τοῦ ἀποθανεῖν με, ἔρχομαι, καὶ καλῶ
co-working that before the to-die me I-come and call
σε, καὶ ἀσπάζομαί σε, καὶ ἐν ὀλίγαις ἡμέραις φθάνεις με.
you and embrace you and in few days you-follow me
Ἀλλὰ ἀνάστα, καὶ ποιήσωμεν εὐχήν. Καὶ εὐξαμένων αὐτῶν
but arise and let-us-make prayer and having-prayed they
ἐπὶ ἱκανὰς ὥρας, καὶ φιλησάντων τὰ ἑαυτῶν στήθη,
for considerable hours and having-kissed the their-own breasts

καὶ βρεξάντων αὐτὰ ἀπὸ τῶν δακρύων ἑαυτῶν, ἀπέλυσεν
and having-wet them with the tears their-own dismissed
αὐτὸν ὁ ἀββᾶς Ἰωάννης συνοδοιπορήσας αὐτῷ ἱκανὸν
him — abba John having-walked-with him considerable
διάστημα, οὐ γὰρ ἐδίδου αὐτῷ ἡ ψυχὴ αὐτῷ χωρισθῆναι
distance not for allowed him the soul him to-be-parted
ἀπ᾽ αὐτοῦ, ἀλλὰ καθότι ἔλεγεν αὐτῷ ὁ ἀββᾶς Συμεών,
from him but whenever said to-him — abba Symeon
Ὑπόστρεψον, ἀδελφὲ, ὡς ἵνα ἐχώριζεν αὐτὸν μάχαιρα
turn-back brother as though parted him (a)-sword
ἀπὸ τοῦ σώματος αὐτοῦ, οὕτως τοῦ λόγου τούτου ἤκουεν,
from the body his so the word this he-heard
καὶ πάλιν παρεκάλει αὐτὸν συνακολουθῆσαι ἄλλο ὀλίγον.
and again he-besought him to-go-along-with(-him) another little
Ὡς οὖν ἐβιάσατο αὐτὸν ὁ ἀββᾶς Συμεὼν, ὑπέστρεψεν,
as then compelled him — abba Symeon he-turned-back
βρέχων τὴν γῆν τοῖς δάκρυσιν, εἰς τὸν ἴδιον τόπον.
wetting the earth with-the tears to the own place
30 Ὠρθοδρόμησεν ἐν τῇ ἁγίᾳ Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλει.
he-hastened-straight to the holy of-Christ — God our city
Ἐδίψα γὰρ πάνυ, ὡς ἔλεγεν, καὶ ἐκαίετο ἐπιποθῶν ἐν
he-thirsted for greatly as he-said and burned longing in
ἀπολαύσει γενέσθαι διὰ τοσούτων χρόνων τῶν ἁγίων τοῦ
enjoyment to-be after so-many years of-the holy —
Χριστοῦ τόπων, καὶ καταλαβὼν τὸ ἅγιον καὶ ζωοποιὸν τοῦ
of-Christ places and having-reached the holy and life-giving —
Χριστοῦ μνῆμα, καὶ τὸ ἅγιον καὶ σωτήριον, καὶ νικηφόρον
of-Christ tomb and the holy and saving and victorious
κρανίον, τὸν πόθον ἐπλήρωσεν. Ἐνέμεινε δὲ τρεῖς ἡμέρας εἰς
skull the longing he-fulfilled he-remained and three days in
τὴν ἁγίαν πόλιν καθήμενος, ἐρχόμενος καὶ προσκυνῶν τοὺς
the holy city sitting coming and venerating the

πανσέπτους τοῦ Κυρίου τόπους, καὶ εὐχόμενος. Ἡ δὲ εὐχὴ
all-revered of-the Lord places and praying the and prayer
αὐτοῦ πᾶσα ὑπῆρχε τοῦ σκεπασθῆναι αὐτοῦ τὴν ἐργασίαν
his all was for-the to-be-covered his the work
μέχρι τῆς αὐτοῦ μεταστάσεως ἐκ τοῦ βίου, ἵνα διαφύγῃ
until the his departure from the life that he-might-escape
τὴν τῶν ἀνθρώπων δόξαν, δι᾽ ἧς παραγίνεται τῷ
the of-the men glory through which comes to-the
ἀνθρώπῳ ὑπερηφάνεια καὶ οἴησις, καὶ ἀγγέλους ἀπολέσασα
man pride and conceit and angels having-destroyed
ἐξ οὐρανῶν. Εἰσήκουσεν οὖν αὐτοῦ, ὁ εἰπών·
from (the)-heavens heard then him the(-one) having-said
«Ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ Κύριος εἰσήκουσεν αὐτῶν·»
cried the just and the Lord heard them
καὶ γὰρ τοσαύτας θαυματουργίας αὐτοῦ ἐπιτελέσαντος, καὶ
and for so-many miracles he having-accomplished and
τοσαῦτα παράδοξα κατεργασαμένου, ὡς ἐκ τῶν ἑξῆς
so-many marvels having-wrought as from the following(-things)
ἔστι μαθεῖν, οὐκ ἐγένετο δήλη ἡ τοῦ ὁσίου ἐργασία
it-is(-possible) to-learn not became manifest the of-the holy(-man) work
τοῖς ἀνθρώποις. Ἡ γὰρ αἴτησις αὐτοῦ ὥσπερ κάλυμμα
to-the men the for request his as (a)-veil
ἐγένετο ἐπὶ τὰς καρδίας τῶν θεωρούντων τὰ ὑπ᾽
became on the hearts of-those seeing the(-things) by
αὐτοῦ τελούμενα, ἕως τῆς αὐτοῦ κοιμήσεως. Πῶς γὰρ, εἰ
him accomplished until the his falling-asleep how for if
μὴ τοῦτο ἦν, λέγω δὴ τὸ τὸν Θεὸν σκέπειν ἐξ ἀνθρώπων
not this was I-mean indeed the — God to-cover from men
τὴν ἀρετὴν τοῦ μακαρίτου, διὰ τὴν παρ᾽ αὐτῶν δόξαν,
the virtue of-the blessed(-man) because-of the from them glory
οὐ πᾶσιν κατάδηλος ἐγένετο; Νῦν μὲν δαιμονῶντας
not to-all manifest did-he-become now indeed possessed(-ones)

ἰώμενος, πάλιν δὲ ἐν τῇ χειρὶ λαμπρὰ βαστάζων, τισὶν
healing again and in the hand embers carrying to-some
δὲ πολλάκις τὰ μέλλοντα προλέγων, καὶ ἄλλοις
and often the(-things) coming foretelling and to-others
τὰ ἀπὸ μακρόθεν περὶ αὐτοῦ λαληθέντα σημαίνων· ἐξ
the(-things) from afar about him spoken signifying from
ἀοράτου τροφὴν ἐν τῇ ἐρήμῳ παντοίας τρυφῆς γελοιωδῶς
(the)-unseen food in the desert of-every-kind delicacy laughably
ἐπικομίζων· ἔστιν δὲ ὅτε καὶ Ἑβραίους, ἢ κακοπίστους πρὸς
bringing it-is and when also Hebrews or wrong-believers to
τὴν εὐσέβειαν ἐπιστρέφων, καὶ νοσοῦντας ἰώμενος, ἄλλους
the true-faith turning and sick healing others
ἐκ κινδύνων ῥυόμενος· πολλάκις δὲ καὶ γυναῖα ἄσεμνα
from dangers rescuing often and also women shameless
καὶ πορνικὰ, τὰ μὲν ἐπὶ νόμιμον γάμον παιγνικῶς
and harlotlike the(-ones) indeed to lawful marriage playfully
ἔφερεν, τὰ δὲ σωφρονεῖν διὰ χρημάτων ἀνθηρευόμενος
he-brought the(-ones) and to-be-chaste through money ensnaring
ἐποίει. Ἀλλὰ δὲ καὶ τὸν μονήρη βίον μετέρχεσθαι διὰ
he-made but and also the solitary life to-take-up through
τῆς προσούσης αὐτῷ καθαρότητος κατένυττε. Καὶ οὐ
the being-in him purity he-moved(-them) and not
θαυμάζω, φιλόχριστοι, παρὰ Θεῷ ταῦτα κατεργαζόμενον,
I-marvel lovers-of-Christ with God these(-things) working
ἄγνωστον διαμεῖναι. Ὁ γὰρ ποιῶν τὰς κεκρυμμένας
unknown to-remain the(-one) for making the hidden
ἀρετὰς τῶν ἑαυτοῦ θεραπόντων πολλάκις καταδήλους
virtues of-the his-own servants often manifest
πᾶσιν, οὕτως τῇ αὐτοῦ οἰκονομίᾳ, καὶ τὰς τούτου τοῦ
to-all thus by-the his dispensation also the of-this the
ὁσίου πᾶσιν οὔσας ἀγνώστους, καταδήλους ἐποίησεν.
holy(-man) to-all being unknown manifest made

Ὡς ἀνωτέρω τοίνυν εἴρηται, διατρίψας τὰς τρεῖς ἡμέρας
as above therefore has-been-said having-spent the three days
ἐν τοῖς ἁγίοις τόποις καταλαμβάνει τὴν Ἐμεσηνῶν πόλιν.
in the holy places he-reaches the of-Emesenes city

V · THE DEAD DOG AND THE LUPINES

Symeon enters Emesa dragging a dead dog tied to his belt, and the schoolboys shout, abba fool. On Sunday he pelts the congregation with nuts, puts out the lamps, and stones the women from the ambo, and the pastry-sellers whose tables he overturns nearly kill him. A hot-drink seller, a Severian heretic, sets him to sell lupines; he gives everything away, eats greedily after a week's fast, and is beaten. That evening he burns incense in his bare hand, then in his cloak, and neither is burned. When a snake poisons a tavern's wine jar he smashes it and is beaten, until the keeper sees the snake and reveres him, and to undo that reverence Symeon feigns an assault on the keeper's wife. He eats meat in public while secretly fasting, enters the women's bath, saying he felt like wood among wood, heals the deacon John's son, and withers the hand of the mime Psephas, healing it in a dream once he swears to stop.

Ὁ δὲ τρόπος τῆς ἐν τῇ πόλει εἰσόδου αὐτοῦ ὑπῆρχεν 31
the and manner of-the into the city entry his was
οὕτως. Εὑρὼν ὁ ἀοίδιμος ἐπὶ τῆς κοπρίας τῆς ἔξω
thus having-found the celebrated(-man) on the dunghill the outside
τῆς πόλεως, κύνα νεκρὸν, λύσας, ὃ ἐφόρει, ζωνάριον ἐκ
of-the city (a)-dog dead having-loosed which he-wore belt of
σχοινίου, καὶ δήσας τὸν πόδα αὐτοῦ, ἕσυρεν αὐτὸν τρέχων,
rope and having-tied the foot its he-dragged it running
καὶ εἰσερχόμενος διὰ τῆς πόρτης, ὅπου πλησίον ἐστὶν τὸ
and entering through the gate where near is the
σχολίον τῶν παιδίων. Ὡς τοῦτον οὖν ἐθεάσαντο οἱ παῖδες,
school of-the children as him then saw the boys
ἤρξαντο κράζειν· Ἦ! ἀββᾶς μωρός· καὶ ἔβαλλον τρέχειν
they-began to-shout eh abba fool and they-set to-run

ὀπίσω αὐτοῦ, καὶ κοσσίζειν αὐτόν. Τῇ οὖν ἐπαύριον,
after him and to-cuff him on-the then next-day
Κυριακῆς οὔσης, ἔλαβεν κάρυα, καὶ εἰσῆλθεν ἐν τῇ ἐκκλησίᾳ
Lord's-day being he-took nuts and went-in into the church
ἐν τῇ ἀρχῇ τῆς λειτουργίας καρυδίζων, καὶ σβέσων
at the beginning of-the liturgy nut-pelting and about-to-quench
τὰς κανδήλας. Ὡς οὖν τοῦτον ἐξενέγκαι κατέτρεχον,
the lamps as then him to-carry-out they-ran-down(-on-him)
ἀνέρχεται εἰς τὸν ἄμβωνα, καὶ ἐκεῖθεν ἐλίθαζεν τὰς γυναῖκας
he-goes-up into the ambo and from-there he-stoned the women
τοῖς καρυδίοις. Πολλῷ οὖν κόπῳ ἐξενεγκάντων αὐτὸν, ἐν
with-the nuts with-much then labor having-carried-out him in
τῷ ἐξέρχεσθαι, ἔστρεψεν τὰ ταβλία τῶν πλακουνταρίων,
the to-go-out he-overturned the tables of-the pastry-sellers
οἳ καὶ ἔδωκαν αὐτῷ πληγὰς εἰς θάνατον. Ὡς οὖν εἶδεν
who also gave him blows to death as then he-saw
ἑαυτὸν συγκλασθέντα, ἔλεγεν εἰς ἑαυτόν· Ταπεινὲ Συμεὼν,
himself crushed he-said to himself lowly Symeon
ὄντως οὕτως οὐ ζῇς εἰς τὰς χεῖρας τούτων μίαν ὥραν.
truly thus not you-live in the hands of-these one hour
Κατ᾽ οἰκονομίαν οὖν τοῦ Θεοῦ θεωρεῖ αὐτὸν εἷς φουσκάριος,
by dispensation then — of-God sees him one hot-drink-seller
καὶ οὐκ ᾔδει, ὅτι τὸν σαλὸν προσποιεῖται, καὶ λέγει αὐτῷ·
and not knew that the fool he-was-feigning and says to-him
Θέλεις, κύρι ἀββᾶ, ἀντὶ τοῦ γυρεύειν, ἵνα ἵστασαι, καὶ
do-you-wish lord abba instead-of the going-around that you-stand and
πωλεῖς τὰ θέρμια; Καὶ εἶπεν αὐτῷ ἐκεῖνος· Ναί.
sell the lupines and said to-him that(-one) yes
32 Ὡς οὖν ἔστησεν αὐτὸν μίαν ἡμέραν, ἤρξατο πάντα
as then he-set him one day he-began all(-things)
ῥογεύειν τοῖς ἀνθρώποις, καὶ τρώγειν καὶ αὐτὸς ἀπλήστως.
to-give-out to-the men and to-eat also he greedily

Ἦν γὰρ μὴ φαγὼν ὅλην τὴν ἑβδομάδα. Λέγει οὖν ἡ
he-was for not having-eaten whole the week says then the
γυνὴ τοῦ φουσκαρίου τῷ ἀνδρὶ αὐτῆς· Πόθεν ἤγαγες
wife of-the hot-drink-seller to-the husband her from-where did-you-bring
ἡμῖν τὸν ἀββᾶν τοῦτον; ὄντως ἐὰν οὕτως τρώγει, οὐ χρεία,
us the abba this truly if thus he-eats not (is)-need
ἵνα πωλήσωμέν τι ποτε, κἂν μίαν γὰρ γάστραν, ἐξ ἧς
that we-sell anything at-all even one for pot of which
ἔχω κανονίζουσα αὐτὸν, ἔφαγεν θερμίων. Οὐκ ἐγίνωσκον δὲ
I-have allotting him he-ate of-lupines not they-knew and
ὅτι ὅσα εἶχον καὶ τὰ λοιπὰ γαστρία, τοῖς συναδελφοῖς
that whatever they-had also the remaining pots to-the fellow-brothers
καὶ τοῖς λοιποῖς ἦν ῥογεύσας, τοῦτ' ἔστιν τὰ φάβατα
and to-the rest he-had given-out that is the beans
καὶ τὴν φακὴν, καὶ τὰ τρωγάλια καὶ πάντα, ἀλλ' ἐνόμιζον
and the lentils and the dried-fruits and all but they-thought
ὅτι ἐπώλησεν αὐτά. Ὡς οὖν ἤνοιξαν τὴν ἐμβολὴν, καὶ οὐχ
that he-sold them as then they-opened the till and not
εὗρον φολερὸν, ἔτυψαν αὐτὸν, καὶ ἀπέλυσαν, τίλαντες
found (a)-coin they-beat him and dismissed(-him) having-plucked
καὶ τὸν πώγονα αὐτοῦ. Τῆς ἑσπέρας οὖν καταλαβούσης,
also the beard his the evening then having-come
ἠθέλησεν βαλεῖν θυμίαμα, οὐ γὰρ ἀνεχώρησεν ἀπ' αὐτῶν
he-wished to-put incense not for he-withdrew from them
ἀποψαὶ, ἀλλ' ἐκεῖ ἐκοιμήθη ἔξωθεν τῆς θύρας. Καὶ μὴ
that-evening but there slept outside of-the door and not
εὑρὼν ὄστρακον, ἔβαλεν τὴν χεῖρα αὐτοῦ εἰς τὴν ἑστίαν,
having-found (a)-potsherd he-put the hand his into the hearth
καὶ ἐγέμισεν αὐτὴν λαμπρὰ, καὶ ἐθυμία. Τοῦ Θεοῦ δὲ
and filled it (with)-embers and burned-incense — God and
θελήσαντος σῶσαι τὸν φουσκάριον, ἦν γὰρ αἱρετικὸς
having-willed to-save the hot-drink-seller he-was for (a)-heretic

τῶν Ἀκεφάλων Σευηριτῶν, εἶδεν αὐτὸν ἡ γυνὴ αὐτοῦ
of-the Acephalous Severians saw him the wife his
θυμιῶντα τῇ χειρὶ αὐτοῦ, καὶ ἐκπλαγεῖσα λέγει· Εἷς
burning-incense with-the hand his and having-been-astonished says one
Θεός! ἀββᾶ Συμεὼν, εἰς τὴν χεῖρά σου θυμᾷς;
God abba Symeon in the hand your do-you-burn-incense
33 Ὡς δὲ τοῦτο ὁ γέρων ἤκουσεν, προσεποιήσατο τὸν
as and this the old-man heard he-feigned the(-one)
καιόμενον, καὶ τινάσσων τὰ λαμπρὰ ἐκ τῆς χειρὸς
being-burned and shaking the embers from the hand
αὐτοῦ, μετέβαλλεν αὐτὰ εἰς τὸ παλλίον αὐτοῦ τὸ παλαιὸν,
his he-shifted them into the cloak his the old
ὃ ἐφόρει, εἰπὼν αὐτῇ· Καὶ ἐὰν μὴ θέλῃς, εἰς τὴν
which he-wore having-said to-her and if not you-wish in the
χεῖρά μου, ἴδε εἰς τὸ παλλίον μου θυμιῶ. Καὶ ὡς ἐπὶ
hand my see in the cloak my I-burn-incense and as with
Κυρίου τοῦ διαφυλάξαντος τὴν βάτον ἄφλεκτον, καὶ
(the)-Lord the(-one) having-preserved the bush unburned and
τοὺς παῖδας, οὐδὲ οὕτως ὁ ὅσιος ᾔσθετο τοῦ λαμπροῦ,
the youths not-even thus the holy(-man) felt the ember
οὐδὲ τὸ παλλίον αὐτοῦ. Ὁποίῳ δὲ τρόπῳ ἐσώθησαν
nor the cloak his in-what and manner were-saved
ὁ φουσκάριος καὶ ἡ γυνὴ αὐτοῦ, ἐν ἑτέρῳ κεφαλαίῳ
the hot-drink-seller and the wife his in another chapter
ῥηθήσεται. Ἐπετήδευσαν δὲ καὶ τοῦτο ὁ ὅσιος, ὅτι
will-be-told practiced and also this the holy(-man) that
καθότι ἐποίει τί ποτε παράδοξον, εὐθέως ἤλλασσε
whenever he-did anything at-all marvelous at-once he-changed
τὴν γειτονίαν ἐκείνην, ἕως τοῦ λησμονηθῇ τὸ πρᾶγμα,
the neighborhood that until — it-might-be-forgotten the deed
ὃ ἐποίησεν. Ἔσπευδεν δὲ καὶ παραυτὰ σχηματίσασθαι
which he-did he-hastened and also immediately to-act-out

ἄκαιρόν τί ποτε, ἵνα δι᾽ ἐκείνου ἐπικαλύψῃ τὸ
unseemly anything at-all that through that he-might-cover the
κατόρθωμα. Ποτὲ δὲ θερμοδοτῶν ἐν καπηλείῳ, ἐλάμβανε
achievement once and serving-hot-drinks in (a)-tavern he-received
τὴν τροφὴν αὐτοῦ. Ἦν δὲ ἄσπλαγχνος ὁ κάπηλος,
the food his was and merciless the tavern-keeper
ὥστε πολλάκις οὐδὲ τὴν τροφὴν αὐτοῦ ἐδίδου, καίπερ
so-that often not-even the food his he-gave although
πολλὴν πρᾶσιν ἔχων διὰ τοῦ Σαλοῦ. Ὡς ἐν τάξει γὰρ
much trade having through the Fool as in manner for
μετεώρου, ἔλεγον πρὸς ἀλλήλους οἱ πολῖται· Ἄγωμεν,
of-amusement said to one-another the citizens let-us-go
πίωμεν ὅπου ὁ Σαλός. Ἐν μιᾷ οὖν τῶν ἡμερῶν εἰσῆλθεν
let-us-drink where the Fool on one then of-the days came-in
ὄφις, καὶ ἔπιεν ἐξ ἑνὸς τῶν βισσίων τοῦ οἴνου, καὶ
(a)-snake and drank from one of-the jars of-the wine and
ἐξέρασεν κάτω τὸν ἰὸν αὐτοῦ, καὶ ἀνεχώρησεν. Οὐκ
vomited down the venom its and withdrew not
ἦν δὲ ἔσω ὁ ἀββᾶς Συμεὼν, ἀλλ᾽ ἔξω ἐβάλλιζεν μετὰ
was and inside — abba Symeon but outside he-danced with
τῶν δημοτῶν. Ἐλθὼν οὖν ὁ ὅσιος, θεωρεῖ τὴν βίσσαν
the townsmen having-come then the holy(-man) sees the jar
ἐπιγεγραμμένην ἀοράτως, Θάνατος. Εὐθέως οὖν ἐνόησεν
inscribed invisibly death at-once then he-understood
τὸ γεγονὸς εἰς αὐτὴν, καὶ ἐπάρας ξύλον, ἔκλασεν
the(-thing) having-happened to it and having-raised (a)-stick broke
αὐτὴν, ὡς ἔγεμε. Λαβὼν οὖν ὁ αὐθέντης αὐτοῦ τὸ
it as it-was-full having-taken then the master his the
ξύλον ἐκ τῆς χειρὸς αὐτοῦ, ἔδωκεν αὐτῷ μετ᾽ αὐτοῦ, ἕως
stick from the hand his gave(-blows) him with it until
ἠτόνησεν, καὶ ἐδίωξεν αὐτόν. Ἐπὶ τὴν αὔριον δὲ ἦλθεν,
he-was-exhausted and drove-away him on the next-day and came

καὶ παρεκρύβη ὀπίσω τῆς θύρας ὁ ἀββᾶς Συμεὼν, καὶ
and hid behind the door — abba Symeon and
ἰδὼν αὐτὸν ὁ κάπηλος, ἔλαβεν τὸ ξύλον τὸ αὐτὸ, καὶ
having-seen him the tavern-keeper took the stick the same and
ἰδοὺ, πάλιν ὁ ὄφις ἦλθεν πιεῖν, θέλων φονεῦσαι αὐτὸν,
behold again the snake came to-drink wishing to-kill him
καὶ ἀποτυχὼν, ἔδωκεν καὶ ἔκλασεν ὅλα τὰ βισσία καὶ
and having-missed gave(-a-blow) and broke all the jars and
τὰ ποτήρια. Τότε εἰσεπήδησεν ὁ Σαλὸς, καὶ λέγει αὐτῷ·
the cups then leapt-in the Fool and says to-him
Τί ἐστιν, ἔξηχε; ἴδε, οὐκ εἰμὶ ἐγὼ μόνος ἀπέργης. Τότε
what is(-it) madman see not am I alone clumsy at-that-time
οὖν ἔγνω ὁ κάπηλος, ὅτι δι᾽ αὐτὸ ἔκλασεν ὁ ἀββᾶς
then knew the tavern-keeper that because-of it broke — abba
Συμεὼν τὸ βισσὶν, καὶ ᾠκοδομήθη, καὶ εἶχεν αὐτὸν ἅγιον.
Symeon the jar and was-edified and held him (a)-saint
34 Θέλων οὖν ὁ ὅσιος ἀναλῦσαι τὴν οἰκοδομὴν αὐτοῦ, ἵνα μὴ
wishing then the holy(-man) to-undo the edification his that not
θριαμβεύσῃ αὐτὸν, ἐν μιᾷ κοιμωμένης τῆς γυναικὸς αὐτοῦ
he-might-publish him on one(-day) sleeping the wife his
μόνης, κἀκείνου προβάλλοντος οἶνον, ἐπέβη πρὸς αὐτὴν ὁ
alone and-that(-one) setting-out wine went-up to her —
ἀββᾶς Συμεὼν, καὶ ἐσχηματίσατο ἀποδύεσθαι τὸ ἱμάτιον
abba Symeon and made-as-if to-take-off the garment
αὐτοῦ. Ἐκείνης οὖν βοησάσης, εἰσῆλθεν ὁ ἀνὴρ αὐτῆς, καὶ
his she then having-cried-out came-in the husband her and
λέγει αὐτῷ ἐκείνη· Βάλε ἔξω τὸν τρισκατάρατον τοῦτον, ὅτι
says to-him she throw out the thrice-accursed this for
βιάσασθαι ἠθέλησέν με, καὶ πυγμαῖς τύπτων ἐξήνεγκεν αὐτὸν
to-violate wished me and with-fists beating he-carried-out him
ἐκ τοῦ ἐργαστηρίου εἰς τὸ κρύος· ἦν γὰρ χειμὼν μέγας
from the shop into the cold it-was for storm great

καὶ βροχή· καὶ ἔκτοτε οὐ μόνον ὅτι εἶχεν αὐτὸν ὁ κάπηλος
and rain and from-then not only that held him the tavern-keeper
παράφρονα, ἀλλὰ καὶ εἴ ἄλλου τινὸς ἤκουεν λέγοντος,
deranged but also if other anyone he-heard saying
Ὄντως τάχα ἑαυτὸν ποιεῖ οὕτως ὁ ἀββᾶς οὗτος, εὐθέως
truly perhaps himself makes thus the abba this at-once
ἔλεγεν αὐτῷ· Ὄντως δαιμονιάρις ἐστὶν καθαρὸς, οὐ πλανᾷ
he-said to-him truly demoniac he-is pure not deceives
με ἄνθρωπος, ὅτι τὴν γυναῖκά μου ἠθέλησεν μοιχεῦσαι,
me (a)-man that the wife my wished to-commit-adultery-with
εἰ ἐπέτυχεν, καὶ τὰ κρέα τρώγει ὡς μὴ ἔχων Θεόν.
if he-had-succeeded and the meats he-eats as not having God
Ἔτρωγεν γὰρ πολλάκις ὁ δίκαιος καὶ κρέα, μὴ γευόμενος
he-ate for often the just(-man) also meats not tasting
ἄρτον ὅλην τὴν ἑβδομάδα, καὶ τὴν μὲν νηστείαν αὐτοῦ
bread whole the week and the indeed fast his
οὐδεὶς ἐνόει, τὰ δὲ κρέα ἔτρωγεν ἔμπροσθεν αὐτῶν πρὸς
no-one perceived the and meats he-ate before them for
ἀπάτην αὐτῶν. Ὅλος δὲ ἦν ὥσπερ ἀσώματος, καὶ μηδὲ
deception their wholly and he-was as bodiless and not-even
ὑφορώμενος τὴν ἀσχημοσύνην, μήτε τὴν τῶν ἀνθρώπων,
regarding the shamefulness neither the of-the men
μήτε τὴν τῆς φύσεως. Πολλάκις γὰρ τῆς γαστρὸς αὐτοῦ
nor the of-the nature often for the belly his
τὴν οἰκείαν χρείαν ἐπιζητούσης ποιῆσαι, εὐθέως μηδένα
the own need seeking to-do at-once no-one
ἐρυθριῶν, ἐπὶ τῆς ἀγορᾶς πρὸς τόπον ἐκαθέζετο ἐπὶ
blushing-before in the marketplace at (the)-spot he-squatted before
πάντων, κἀντεῦθεν πεῖσαι βουλόμενος, ὡς ὅτι τῶν κατὰ
all and-hence to-persuade wishing as that the according-to
φύσιν φρενῶν ἐξεστηκὼς, τοῦτο ἐργάζεται. Φρουρούμενος
nature senses having-departed-from this he-does guarded

γὰρ, ὡς πολλάκις εἴρηται, τῇ ἐνοικούσῃ αὐτῷ δυνάμει
for as often has-been-said by-the dwelling in-him power
τοῦ ἁγίου Πνεύματος, τῆς ἐκ τοῦ διαβόλου πυρώσεως
of-the holy Spirit of-the from the devil burning
ἀνώτερος ἐτύγχανεν, μηδαμῶς ὑπὸ ταύτης βλαπτόμενος.
above he-was in-no-way by it harmed
35 Ἐν μιᾷ οὖν θεασάμενος τοῦτον κατατετηγμένον ἐκ
on one(-day) then having-seen him wasted from
τῆς ἀσκήσεως (ἦν γὰρ ἀπόπασχα, καὶ ἦν ποιήσας
the discipline it-was for after-Easter and he-had spent
ἄσιτος τὰς ἁγίας νηστείας πάσας) ὁ προμνημονευθεὶς
without-food the holy fasts all the before-mentioned
ἐνάρετος Ἰωάννης ὁ θεοφιλὴς, ὁ καὶ τὸν βίον αὐτοῦ
virtuous John the God-beloved the(-one) also the life his
ἡμῖν ὑφηγησάμενος, καὶ συμπαθήσας, καὶ θαυμάσας τὴν
to-us having-related and having-pitied and having-marveled-at the
ἄφατον αὐτοῦ σκληραγωγίαν, καίπερ ἐν πόλει τυγχάνοντος,
unspeakable his austerity although in (a)-city being
καὶ γυναιξὶν καὶ ἀνθρώποις συναναστρεφομένου, βουληθεὶς
and with-women and men living having-wished
ὡς ἐν τάξει παιγνιδίου ἀνακτήσασθαι αὐτοῦ τὸ σῶμα,
as in manner of-(a)-game to-restore his the body
λέγει αὐτῷ· Ἔρχῃ λούειν, Σαλέ; Λέγει αὐτῷ ἐκεῖνος
says to-him are-you-coming to-bathe Fool says to-him that(-one)
λέγων· Ναί. Ἄγωμεν, ἄγωμεν· καὶ σὺν τῷ λόγῳ ἀποδύεται
saying yes let-us-go let-us-go and with the word he-takes-off
τὸ ἱμάτιον αὐτοῦ, καὶ ἐπετέθη αὐτὸ εἰς τὴν κεφαλὴν
the garment his and put it on the head
αὐτοῦ, δήσας αὐτὸ εἰς αὐτὴν, ὡς φακίολιν. Καὶ λέγει
his having-tied it on it as (a)-turban and says
αὐτῷ ὁ κῦρις Ἰωάννης· Φόρεσον, ἀδελφὲ, ἐπεὶ ὄντως
to-him the lord John put(-it)-on brother since truly

ἐὰν γυμνὸς περιπατεῖς, ἐγὼ μετὰ σοῦ οὐκ ἔρχομαι. Λέγει
if naked you-walk-about I with you not come says
αὐτῷ ὁ ἀββᾶς Συμεών· Ὕπαγε, ἔξηχε, ἐγὼ ἔργον πρὸ
to-him — abba Symeon go madman I work before
ἔργου ἐποίησα, εἰ δὲ οὐκ ἔρχῃ, ἰδοὺ ἐγὼ προλαμβάνω
work have-done if and not you-come behold I go-ahead-of
σε μικρόν. Καὶ ἀφεὶς αὐτὸν προέλαβεν ὀλίγον. Δύο
you (a)-little and having-left him he-went-ahead (a)-little two
οὖν λουτρὰ ἦσαν ἐγγίζοντα ἀλλήλοις, ἓν ἀνδρῶν, καὶ
then baths were near one-another one of-men and
ἓν γυναικεῖον. Εἴασεν οὖν τὸ τῶν ἀνδρῶν ὁ Σαλὸς,
one of-women left then the(-one) of-the men the Fool
καὶ ὥρμησεν εἰς τὸ γυναικεῖον ἑκουσίως. Ἔκραζεν οὖν
and rushed into the women's willingly cried then
αὐτῷ ὁ κῦριος Ἰωάννης· Ποῦ ὑπάγεις, Σαλέ; μεῖνον, τῶν
to-him the lord John where are-you-going Fool stay of-the
γυναικῶν ἐστιν ἐκεῖνο. Στραφεὶς ὁ θαυμάσιος, λέγει αὐτῷ·
women is that(-one) having-turned the wonderful(-man) says to-him
Ὕπαγε, σὺ ἔξηχε, ἐκεῖ θερμὸν καὶ νερὸν, καὶ ὧδε θερμὸν
go you madman there hot and water and here hot
καὶ νερόν. Καὶ τί ποτε περισσὸν οὔτε ἐκεῖ, οὔτε ὧδε
and water and anything at-all extra neither there nor here
ἔνι. Καὶ δραμὼν, εἰσῆλθεν ἀναμέσον τῶν γυναικῶν, ὡς
is and having-run he-went-in amid the women as
ἐπὶ Κυρίου τῆς δόξης. Ὥρμησαν δὲ πᾶσαι κατ' αὐτοῦ,
with (the)-Lord of-the glory rushed and all against him
καὶ τύπτουσαι αὐτὸν ἐξήνεγκαν. Ἠρώτησεν οὖν αὐτὸν
and beating him carried(-him)-out asked then him
ὁ θεοφιλὴς διάκονος, ὅτε ὅλον τὸν βίον αὐτοῦ ἐξεῖπεν
the God-beloved deacon when whole the life his he-told
αὐτῷ· Διὰ τὸν Κύριον, Πάτερ, πῶς ἠσθάνου σεαυτὸν,
to-him for-the-sake-of the Lord Father how did-you-feel yourself

ὡς εἰσῆλθες εἰς τὸ λουτρὸν τὸ γυναικεῖον; Λέγει αὐτῷ·
as you-went-in into the bath the women's he-says to-him
Πίστευσον, τέκνον, ὥσπερ ξύλον μετὰ ξύλων, οὕτως
believe(-me) child as wood with pieces-of-wood so
κἀγὼ ἤμην τότε. Οὔτε γὰρ ὅτι σῶμα ἐφόρουν, οὐδὲ ὅτι
I-too was then neither for that (a)-body I-wore nor that
εἰς σώματα εἰσῆλθον, ᾐσθανόμην. Ἀλλ' ὅλος μου ὁ νοῦς
among bodies I-went-in did-I-perceive but whole my the mind
εἰς τὸ ἔργον τοῦ Θεοῦ ἦν, καὶ ἐξ αὐτοῦ οὐκ ἀπέστην.
on the work — of-God was and from it not I-departed
Τὰ μὲν γὰρ τῶν αὐτοῦ πραγμάτων ὁ δίκαιος
the(-things) indeed for of-the his deeds the just(-man)
ἐπετέλει διὰ σωτηρίαν καὶ συμπάθειαν τῶν ἀνθρώπων,
accomplished because-of salvation and compassion of-the men
τὰ δὲ ἵνα ἐπικαλυφθῶσιν αὐτοῦ τὰ ἐπιτηδεύματα.
the(-things) and that might-be-covered his the practices
36 Ἦσάν ποτε πάλιν ἔξωθεν τῆς πόλεως τρέχοντες
there-were once again outside of-the city running(-the-race)
λυσόπορτα, ὧν εἷς ὑπῆρχεν υἱὸς τοῦ κυροῦ Ἰωάννου
gate-to-gate of-whom one was (the)-son of-the lord John
τοῦ διακόνου τοῦ φίλου αὐτοῦ, ὃς πρὸ ὀλίγων ἡμερῶν
the deacon the friend his who before few days
ἦν πορνεύσας εἰς ὕπανδρον, καὶ ἐν τῷ ἐξέρχεσθαι
had committed-fornication with (a)-married(-woman) and in the to-go-out
αὐτὸν ἐκ τοῦ οἴκου αὐτῆς, ἐδαιμονίσθη, μηδενὸς ἰδόντος
him from the house her be-was-possessed no-one having-seen
αὐτόν. Ἐθέλησεν οὖν ὁ ὅσιος ἅμα καὶ σωφρονίσαι καὶ
him wished then the holy(-man) at-once both to-chasten and
ἰάσασθαι αὐτὸν, καὶ λέγει τοῖς τρέχουσιν· Ὄντως εἰ μὴ
to-heal him and says to-those running truly if not
καὶ ἐγὼ παίξω μεθ' ὑμῶν, οὐκ ἀφῶ ὑμᾶς δραμεῖν. Καὶ
also I play with you not I-let you to-run and

ἤρξατο λιθάζειν αὐτούς. Ἠθέλησεν οὖν λαβεῖν αὐτὸν εἰς τὸ
he-began to-stone them wished then to-take him into the
μέρος ὅπου ἔτρεχεν, ὃν ἔμελλεν ἰάσασθαι. Ἰδὼν δὲ
side where was-running him-whom he-was-about to-heal having-seen and
ἀββᾶς Συμεὼν μᾶλλον εἰς τὸ ἐξεναντίας μέρος ἀπῆλθεν.
abba Symeon rather to the opposite side went-away
Ἤδη γὰρ τὸ τί ἤμελλεν ποιεῖν, καὶ ὡς ἤρξαντο τρέχειν,
he-knew for the what he-was-about to-do and as they-began to-run
ὁρμᾷ ὁ ὅσιος κατὰ τοῦ παιδὸς τοῦ δαιμονῶντος, καὶ
rushes the holy(-man) against the boy the possessed and
φθάσας αὐτὸν, μηδενὸς νοήσαντος, τύπτει αὐτὸν εἰς
having-overtaken him no-one having-noticed strikes him on
τὴν σιαγόνα, καὶ λέγει· Μηκέτι μοίχευε, ταπεινὲ, καὶ
the jaw and says no-longer commit-adultery lowly(-one) and
οὐκ ἐγγίζει σοι ὁ δαίμων. Εὐθέως οὖν ἔῤῥηξεν αὐτὸν τὸ
not comes-near you the demon at-once then threw-down him the
δαιμόνιον, καὶ συνήχθησαν πάντες ἐπάνω αὐτοῦ. Ὡς οὖν
demon and gathered all over him as then
ἔκειτο χαμαὶ ἀφρίζων, θεωρεῖ τὸν Σαλὸν ὁ πάσχων
he-lay on-the-ground foaming sees the Fool the sufferer
διώκοντα ἐξ αὐτοῦ κύνα μαῦρον, καὶ τύπτοντα αὐτὸν
chasing from him (a)-dog black and beating it
μετὰ ξυλίνου σταυροῦ. Εἰς ἑαυτὸν δὲ μετὰ πολλὰς ὥρας
with wooden cross to himself and after many hours
ἐπανελθὼν, ἠρωτᾶτο· Τί πέπονθας; καὶ οὐκ ἠδυνήθη
having-come-back he-was-asked what have-you-suffered and not he-could
εἰπεῖν, εἰ μὴ μόνον ὅτι Τίς ποτε εἶπέ μοι· Μηκέτι πόρνευε.
say if not only that someone once said to-me no-longer fornicate
Τοῦ δὲ ἀββᾶ Συμεὼν τελειωθέντος ἐν εἰρήνῃ, ὥσπερ
— and abba Symeon having-been-perfected in peace as-though
ἀνένηψεν, καὶ ἐξηγεῖτο πᾶσι λεπτομερῶς τὸ πρᾶγμα.
he-came-to-his-senses and related to-all in-detail the affair

37 Ἐθεάτριζον ποτε μῖμοι εἰς τὸ θέατρον. Ἦν δὲ εἷς ἐξ αὐτῶν,
were-performing once mimes in the theater was and one of them
Ψηφᾶς. Θέλων οὖν τὸ τοιοῦτον κακὸν ἀνακόψαι ὁ δίκαιος
Psephas wishing then the such evil to-cut-off the just(-man)
(εἶχε γάρ τινα καλὰ ἔργα ὁ λεγόμενος Ψηφᾶς), οὐκ
he-had for some good works the called Psephas not
ἀπηξίωσε τοῦ ἀπελθεῖν, ἀλλὰ ἀπῆλθε, καὶ κάτω ἵστατο εἰς
he-disdained the to-go-away but he-went and below stood at
τὸ πέλμα, ὅπου ἔπαιζον οἱ μῖμοι· καὶ ὡς ἴδεν τὸν Ψηφᾶν
the stage where played the mimes and as he-saw — Psephas
ἀρξάμενον τοῦ ποιεῖν ἀθέμιτα πράγματα, ῥίπτει λίθον
having-begun the to-do lawless things he-throws (a)-stone
μικρὸν πάνυ, ποιήσας εἰς αὐτὸν σταυρὸν, καὶ βάλλει κατὰ
small very having-made over it (a)-cross and casts(-it) against
τῆς δεξιᾶς χειρὸς τοῦ Ψηφᾶ, καὶ ἐξήρανεν αὐτήν. Οὐδεὶς δὲ
the right hand — of-Psephas and withered it no-one and
ἐνόησε τὸ τίς τὸν λίθον ἔῤῥιψεν. Φαίνεται οὖν αὐτῷ τῇ
perceived the who the stone threw appears then to-him in-the
νυκτὶ κατὰ τοὺς ὕπνους ὁ ὅσιος καὶ λέγει αὐτῷ· Ὄντως
night in the sleeps the holy(-man) and says to-him truly
ἐπέτυχον, καὶ εἰ μὴ ὀμόσεις ὅτι οὐκ ἔτι ἐπιτηδεύεις
I-hit(-the-mark) and if not you-swear that no longer you-undertake
τοιοῦτόν τι πρᾶξαι, οὐχ ὑγιαίνεις. Ὤμοσεν οὖν αὐτῷ
such anything to-do not you-are-healed swore then to-him
κατὰ τῆς Θεοτόκου, ὅτι Οὐ μὴ παρέλθω τοῦ λοιποῦ διὰ
by the God-bearer that not — I-go-on for-the rest through
τοῦ τοιούτου παιγνιδίου. Καὶ ἀναστὰς, εὗρε τὴν χεῖρα αὐτοῦ
the such game and having-risen he-found the hand his
ὑγιῆ, καὶ ἐξηγεῖτο τὰ ὁραθέντα αὐτῷ πάντα. Πλὴν
whole and related the(-things) seen by-him all except
ὅτι ὁ Σαλὸς ἦν ὁ εἰπὼν αὐτῷ κατὰ τοὺς ὕπνους,
that the Fool was the(-one) having-spoken to-him in the sleeps

οὐκ ἠδυνήθη εἰπεῖν, τοῦτο δὲ μόνον εἴρηκεν, ὅτι Τίς ποτε
not he-could say this but only he-has-said that someone once
μοναχὸς, φορῶν στέφανον ἀπὸ βαΐων, εἶπέ μοι ταῦτα.
monk wearing (a)-crown of palm-leaves said to-me these(-things)

VI · COLUMNS, PLAGUE, AND ORIGEN

Before the earthquake under Maurice in which Antioch fell, Symeon strikes the columns of Emesa, bidding them stand, and only the one he bids neither fall nor stand splits and leans. Before a plague he kisses certain schoolboys, and every one of them dies. A pregnant slave-girl names him as her seducer; he feeds her until her labor, which lasts three days until she names the real father. Two Fathers who dispute Origen's fall are sent by the hermit John to Symeon, who cuffs the scandalized one, says Origen drowned in the sea he entered, and burns their lips so they cannot tell it. He drives a demon from a lane with Nicon's prayer, and it smashes the wares of heretic shopkeepers until they turn orthodox. A Jewish craftsman who sees angels with him is struck dumb until his baptism. Nicon had freed him from the burning of the flesh, so he dances with actresses unharmed.

Μέλλοντός ποτε τὴν πόλιν καταλαμβάνειν σεισμοῦ 38
being-about once the city to-overtake (an)-earthquake
μεγάλου, ὅτε ἡ Ἀντιόχεια ἔπεσεν, ἐπὶ τῶν χρόνων τοῦ
great when — Antioch fell in the times of-the
ἐν ἁγίοις Μαυρικίου τοῦ βασιλέως (τότε γὰρ κατήντησεν
among saints Maurice the emperor then for had-come
εἰς τὴν οἰκουμένην, ἐκ τῆς ἐρήμου ὁ ὅσιος), ἥρπασε τὸν
into the inhabited-world from the desert the holy(-man) he-snatched the
λῶρον ἐκ τοῦ σχοινίου, καὶ ἤρξατο τύπτειν τοὺς στύλους
strap from the rope and began to-strike the columns
καὶ λέγειν ἑκάστῳ· Εἶπεν ὁ Κύριός σου, ἵστασο. Καὶ
and to-say to-each said the Lord your stand and
ἐλθόντος τοῦ σεισμοῦ, οὐδεὶς ἐξ ὅσων ἔτυψεν στύλων,
having-come the earthquake none of as-many-as he-struck columns

ἔπεσεν· Ἦλθεν οὖν καὶ εἰς ἕνα στύλον, καὶ λέγει αὐτῷ·
fell he-came then also to one column and says to-it
Σὺ δὲ μηδὲ πέσῃς, μηδὲ σταθῇς. Καὶ ἐσχίσθη ἀπὸ ἄνωθεν
you and neither fall nor stand and it-was-split from above
ἕως κάτω, καὶ ἔκλινε μικρὸν, καὶ οὕτως ἔμεινεν. Οὐδεὶς δὲ
to below and leaned (a)-little and thus remained no-one and
συνῆκεν ὃ ἐποίησεν ὁ μακαρίτης. Ἀλλ' ἔλεγον πάντες,
understood what did the blessed(-man) but said all
ὅτι ἀπὸ παραφρονήσεως ἔτυψε τοὺς στύλους. Δοξάσαι καὶ
that from derangement he-struck the columns to-glorify and
θαυμάσαι ἦν τὸν Θεὸν, ὅτι δι' ὧν τινες ἐνόμιζον
to-marvel-at it-was(-fitting) — God that through what some supposed
αὐτὸν ἀσωτεύεσθαι σχημάτων, διὰ τούτων πολλάκις τὰ
him to-live-dissolutely gestures through these often the
παράδοξα ἐνεδείκνυτο. Θανατικοῦ γάρ ποτε τῇ πόλει
marvels he-displayed (a)-plague for once on-the city
ἐπέρχεσθαι μέλλοντος, παρελθὼν ὅλα τὰ σχολία, ἤρξατο
to-come being-about having-gone-through all the schools he-began
ἀσπάζεσθαι τοὺς παῖδας, λέγων ἑκάστῳ, ὡς ἐν γελοίῳ·
to-kiss the boys saying to-each as in jest
Ὕπαγε καλῶς, καλέ μου. Οὐ πάντας δὲ ἠσπάσατο,
go well good(-one) my not all and he-kissed
ἀλλ' ὅπου ἡ Θεοῦ χάρις ἐγνώρισεν αὐτῷ. Καὶ ἔλεγε τῷ
but where the of-God grace made-known to-him and he-said to-the
διδασκάλῳ ἑκάστου σχολίου· Τὸν Θεὸν, ἔξηχε, μὴ δείρῃς τὰ
teacher of-each school — by-God madman not beat the
παιδία, τὰ φιλῶ, ὅτι μακρὰν στράταν ἔχουσιν ἀπελθεῖν.
children whom I-kiss for (a)-long road they-have to-go
Καταπαίζων δὲ αὐτοῦ ὁ διδάσκαλος ἔστιν ὅτε ἐδίδου αὐτῷ
mocking and him the teacher it-is when he-gave him
ἀβίνας, ἔστι δὲ ὅτε καὶ τοῖς παισὶν ἔνευε, καὶ ἐστύλιζον
slaps it-is and when also to-the boys he-nodded and they-pelted

αὐτόν. Τοῦ δὲ θανατικοῦ καταλαβόντος, οὐκ ἔμεινεν οὐδὲ εἷς
him the and plague having-come not remained not-even one
ἐξ ὧν ἠσπάσατο ὁ ἀββᾶς Συμεὼν, ἀλλὰ πάντες ἀπέθανον.
of whom kissed — abba Symeon but all died
Εἶχε δὲ καὶ ἔθος ὁ ὅσιος ἀνέρχεσθαι εἰς τοὺς οἴκους 39
he-had and also (a)-custom the holy(-man) to-go-up into the houses
τῶν πλουσίων καὶ παίζειν, πολλάκις δὲ προσποιεῖσθαι
of-the rich and to-play often and to-feign
καταφιλεῖν καὶ τὰς δούλας αὐτῶν, ἐν οἷς ἐν μιᾷ τινὸς
to-kiss also the slave-girls their among which on one(-day) a-certain
δημότου ἐγγαστρώσαντος μίαν δούλην ἑνὸς τῶν ἐμφανῶν,
townsman having-made-pregnant one slave-girl of-one of-the notables
καὶ μὴ βουλομένης τῆς δούλης ἐκφάναι τὸν πορνεύσαντα
and not wishing the slave-girl to-reveal the(-one) having-fornicated
εἰς αὐτὴν, ἠρωτᾶτο παρὰ τῆς κυρίας αὐτῆς τὸ τίς αὐτὴν
with her she-was-asked by the mistress her the who her
διέφθειρεν. Ἡ δὲ εἶπεν· Ὁ Σαλὸς Συμεὼν ἐβιάσατό με.
had-corrupted she and said the Fool Symeon violated me
Ἐλθόντος οὖν αὐτοῦ κατὰ συνήθειαν εἰς τὸν οἶκον,
having-come then him according-to custom into the house
λέγει ἡ αὐθέντρια τῆς κόρης· Καλῶς, ἀββᾶ Συμεὼν, ὅτι
says the mistress of-the girl well abba Symeon that
ἔφθειρας καὶ ἐνεγάστρωσας τὴν δούλην μου. Εὐθέως οὖν
you-corrupted and made-pregnant the slave-girl my at-once then
ἐκεῖνος γελάσας, καὶ ὑποκύψας τὴν ἑαυτοῦ κεφαλὴν τῇ
that(-one) having-laughed and having-bowed the his-own head with-the
χειρὶ τῇ δεξιᾷ αὐτοῦ, ἔλεγεν αὐτῇ, ἐπισυνάγων ὁμοῦ τοὺς
hand the right his said to-her gathering-up together the
πέντε δακτύλους ἑαυτοῦ· Ἄφες, ἄφες, ταπεινὴ, ἄρτι γεννᾷ
five fingers his-own let-be let-be lowly(-one) now she-bears
σοι, καὶ ἔχεις μικρὸν Συμεών. Ἕως οὖν ἔφθασεν ἡ ἡμέρα
to-you and you-have (a)-little Symeon until then came the day

αὐτῆς, ἔμεινεν ὁ ἀββᾶς Συμεὼν, κουβαλῶν αὐτῇ σιλίγνια,
her remained — abba Symeon carrying to-her loaves
καὶ κρέατα καὶ ὀψάρια, καὶ ἔλεγε· Φάγε, γυνή μου. Ὅτε
and meats and fish and he-said eat wife my when
δὲ ἔφθασεν ὁ καιρὸς καὶ ἡ ὥρα τοῦ γεννῆσαι αὐτὴν,
and came the time and the hour of-the to-give-birth her
ἐκυλιοπόνησεν τὰς τρεῖς ἡμέρας ἕως θανάτου. Λέγει οὖν ἡ
she-was-in-labor the three days until death says then the
κυρία αὐτῆς πρὸς τὸν Σαλόν· Εὖξαι, ἀββᾶ Συμεὼν, ὅτι ἡ
mistress her to the Fool pray abba Symeon for the
γυνή σου οὐ δύναται γεννῆσαι. Ὁ δὲ εἶπεν αὐτῇ βαλλίζων·
wife your not can give-birth he and said to-her dancing
Μὰ τὸν Ἰησοῦν, μὰ τὸν Ἰησοῦν, ταπεινὴ, οὐκ ἀπέρχεται
by — Jesus by — Jesus lowly(-one) not goes-out
τὸ παιδίον ἐκεῖθεν ἕως οὗ εἴπῃ τίς ἐστιν ὁ πατὴρ αὐτοῦ.
the child from-there until — she-say who is the father its
Ὡς οὖν ἤκουσεν τοῦτο ἡ κινδυνεύουσα, εἶπεν, ὅτι
as then heard this the(-one) being-in-danger she-said that
Κατέπλεξα αὐτοῦ, ἀλλ' ἐκ τοῦ δεῖνος τοῦ δημότου ἐστίν.
I-accused-falsely him but of the so-and-so the townsman it-is
Τότε οὖν εὐθέως ἐγέννησεν. Καὶ θαυμασάντων πάντων,
at-that-time then at-once she-gave-birth and having-marveled all
εἶχον αὐτὸν, οἱ μὲν τοῦ οἴκου ἅγιον, οἱ δὲ πάλιν ἔλεγον,
held him those indeed of-the house (a)-saint those and again said
ὅτι Ἐκ τοῦ Σατανᾶ μαντεύεται, ἐπεὶ ἔξηχος καθαρός ἐστιν.
that from — Satan he-divines since madman pure he-is
40 Δύο δέ τινων Πατέρων τότε ἐν μοναστηρίῳ τινὶ
two and certain Fathers then in monastery a-certain
πλησίον Ἐμέσης εἰς ἑαυτοὺς ζήτησιν ποιουμένων, καὶ
near Emesa among themselves inquiry making and
ἐξερευνώντων, τὸ διὰ τί ἄρα Ὠριγένης ὁ αἱρετικὸς ἔπεσεν,
searching-out the for what then Origen the heretic fell

τοιαύτῃ γνώμῃ καὶ σοφίᾳ παρὰ Θεοῦ τιμηθεὶς, καὶ τοῦ
with-such understanding and wisdom by God honored and the(-one)
μὲν λέγοντος, ὅτι οὐκ ἦν ἐκ Θεοῦ ἡ προσοῦσα αὐτῷ
indeed saying that not was from God the being-in him
γνῶσις, ἀλλὰ φυσικὸν πλεονέκτημα, λοιπὸν δὲ καὶ δεξιοῦ
knowledge but (a)-natural advantage further and also of-quick
νοὸς ὑπάρχων, μάλιστα δὲ καὶ τῇ ἀναγνώσει τῆς θείας
mind being especially and also to-the reading of-the divine
Γραφῆς, καὶ τοῖς ἁγίοις Πατράσιν σχολάσας, ὤξυνεν
Scripture and to-the holy Fathers having-devoted-himself he-sharpened
τὸν ἑαυτοῦ νοῦν, καὶ ἐκ τούτου τὴν τῶν βιβλίων αὐτοῦ
the his-own mind and from this the of-the books his
συγγραφὴν ἐποιήσατο. Τοῦ δὲ πάλιν ἀντιλέγοντος, ὅτι οὐ
writing he-made the(-other) and again contradicting that not
δύναταί τις λαλῆσαι ἐκ φυσικοῦ πλεονεκτήματος λόγους,
can anyone to-speak from natural advantage words
οὓς ἐξέθετο, μάλιστα τοὺς τῶν Ἑξαπλῶν αὐτοῦ· διὸ
which he-set-forth especially those of-the Hexapla his wherefore
καὶ μέχρι σήμερον δέχεται αὐτὰ ὡς ἀναγκαῖα ἡ καθολικὴ
also until today receives them as necessary the catholic
Ἐκκλησία. Πάλιν δὲ ἐκείνου ἀποκρινομένου, ὅτι Πίστευσον,
Church again and that(-one) answering that believe(-me)
εἰσὶν Ἕλληνες πλείονα τούτου σοφίαν κτησάμενοι, καὶ
there-are pagans more than-him wisdom having-acquired and
πλείονας αὐτοῦ βίβλους συγγραψάμενοι. Τί οὖν ἄρα καὶ
more than-him books having-composed what then then also
τούτους ἐπαινέσαι χρὴ διὰ τὴν πολύλογον αὐτῶν
these to-praise is-it-fitting because-of the wordy their
φλυαρίαν; Ἀσυμβιβάστων τοίνυν μεινάντων, τέλος, λέγει ὁ
babble unreconciled then having-remained at-last says the
εἷς πρὸς τὸν ἄλλον· Ἀκούομεν παρὰ τῶν ἐρχομένων ἐκ
one to the other we-hear from those coming from

τῶν ἁγίων τόπων, ὅτι μεγάλους μοναχοὺς ἔχει ἡ ἔρημος
the holy places that great monks has the desert
τοῦ Ἰορδάνου, ἄγωμεν, μάθωμεν ἀπ᾽ αὐτῶν. Καταλαβόντες
— of-Jordan let-us-go let-us-learn from them having-reached
οὖν τοὺς ἁγίους τόπους, καὶ εὐξάμενοι, ἔρχονται καὶ ἐπὶ
then the holy places and having-prayed they-come also to
τὴν ἔρημον τῆς Νεκρᾶς θαλάσσης, εἰς ἣν καὶ ἦσαν
the desert of-the Dead Sea into which also had
ὑπαναχωρήσαντες οἱ ἀοίδιμοι καὶ ἀείμνηστοι Ἰωάννης καὶ
withdrawn the celebrated and ever-remembered John and
Συμεών. Τοῦ Θεοῦ οὖν μὴ ποιήσαντος εἰς κενὸν τὸν
Symeon — God then not having-made in vain the
κόπον αὐτῶν, εὗρον τὸν ἀββᾶν Ἰωάννην, ἤδη λοιπὸν
labor their they-found — abba John already now
καὶ αὐτὸν εἰς μέτρα τέλεια φθάσαντα· ὡς γὰρ ἴδεν
also him to measures perfect having-come as for he-saw
αὐτοὺς, λέγει· Καλῶς ἦλθον οἱ τὴν θάλασσαν ἀφέντες,
them he-says well have-come those the sea having-left
καὶ ἐπὶ τὴν λίμνην τὴν ξηρὰν ἐλθόντες ἀντλῆσαι.
and to the lake the dry having-come to-draw

41 Πολλῆς οὖν καὶ θεοφιλοῦς συντυχίας μεταξὺ αὐτῶν
much then and God-beloved converse between them
γενομένης, λέγουσιν αὐτῷ δι᾽ ὧν τὴν ὁδοιπορίαν
having-taken-place they-say to-him because-of which(-things) the journey
τοσαύτην ἤνυσαν. Καὶ λέγει αὐτοῖς· Οὔπω, Πατέρες,
so-great they-accomplished and he-says to-them not-yet Fathers
ἐγὼ τὸ χάρισμα διακρίσεως τῶν τοῦ Θεοῦ κριμάτων
I the gift of-discernment of-the — of-God judgments
εἴληφα, ἀλλὰ ἀπέλθετε πρὸς τὸν Σαλὸν Συμεὼν, τὸν
have-received but go-away to the Fool Symeon the(-one)
ἐν τῇ χώρᾳ ὑμῶν, καὶ αὐτὸς δύναται ὑμῖν καὶ αὐτὸ, καὶ
in the country your and he can for-you both it and

πάντα ὅσα βούλεσθε, ἐπιλῦσαι, λέγοντες αὐτῷ· Εὖξαι καὶ
all whatever you-wish to-resolve saying to-him pray also
Ἰωάννῃ, ἵνα λάχῃ καὶ αὐτῷ δέκα. Ὡς ἦλθον εἰς
for-John that may-fall-to-the-lot also to-him (the)-ten as they-came to
Ἔμεσαν, καὶ ἠρώτησαν, Ποῦ ἐστιν ἐκεῖ Σαλὸς, Συμεὼν
Emesa and asked where is there (the)-Fool Symeon
καλούμενος; πάντες κατεγέλων αὐτῶν, καὶ ἔλεγον· Τί
called all laughed-at them and said what
θέλετε ἐξ ἐκείνου, Πατέρες; Ἄνθρωπός ἐστιν παράφρων,
do-you-want from that(-one) Fathers (a)-man he-is deranged
καὶ πάντας κυλλοῖ καὶ μουκίζει, κατ᾽ ἐξαίρετον δὲ τοὺς
and all he-maims and mocks in particular and the
μοναχούς. Τῶν δὲ ἐπιζητησάντων αὐτὸν, καὶ εὑρόντες εἰς
monks they and having-sought him and having-found in
φουσκάριον τρώγοντα θέρμια, ὡς ἄρκτον, εὐθέως ὁ εἷς
(a)-hot-drink-shop eating lupines as (a)-bear at-once the one
ἐσκανδαλίσθη, καὶ εἶπεν ἐν ἑαυτῷ· Ἀληθῶς μέγαν γνωστικὸν
was-scandalized and said in himself truly (a)-great knower
ἤλθομεν ἰδεῖν, οὗτος πολλὰ ἔχει τοῦ ἐξειπεῖν ἡμῖν. Ὡς
we-came to-see this(-one) much has of-the to-tell us as
οὖν ἐπλησίασαν, λέγουσιν αὐτῷ· Εὐλόγησον. Λέγει αὐτοῖς
then they-drew-near they-say to-him bless says to-them
ἐκεῖνος· Κακῶς ἤλθετε, καὶ ὁ πέμψας ὑμᾶς ἔξηχος.
that(-one) badly you-came and the(-one) having-sent you (a)-madman
Κρατήσας οὖν τὸ ὠτίον τοῦ σκανδαλισθέντος, δίδει αὐτῷ
having-taken-hold then the ear of-the scandalized(-one) he-gives him
κόσσον τοιοῦτον, ὅτι ἐπὶ τρεῖς ἡμέρας ἐφαίνετο· καὶ λέγει·
(a)-cuff such that for three days it-showed and he-says
Τὰ θέρμια τί μέμφεσθε; τεσσαράκοντα ἡμέρας ἐβράχησαν,
the lupines why do-you-blame forty days they-were-soaked
ὁ δὲ Ὠριγένης ἐξ αὐτῶν οὐ τρώγει, ὅτι ὑπερεισῆλθεν εἰς
— and Origen of them not eats for he-went-too-far into

τὴν θάλασσαν, καὶ οὐκ ἴσχυσεν ἐξελθεῖν, καὶ ἐπνίγη εἰς
the sea and not was-able to-get-out and was-drowned in
τὸν βυθόν. Ἐκπλαγέντων οὖν αὐτῶν, ὅτι προεῖπεν αὐτοῖς
the deep having-been-astonished then they that he-foretold to-them
ὅλα, καὶ τοῦτο δὲ, ὅτι τὰ δέκα θέλει ὁ Σαλὸς, ἀλλ'
all(-things) and this too that the ten wants the Fool but
ἔξηχός ἐστιν ὅμοιος ὑμῶν. Λαμβάνεις, εἰπὲ, ἀντικνήμην,
(a)-madman he-is like you do-you-take say (a)-shin-kick
ναὶ, ναὶ, ὑπάγετε· καὶ ἐπάρας εὐθέως τὴν χύτραν τῆς
yes yes go and having-lifted at-once the pot of-the
φούσκας τῆς ζεστῆς, ἔκαυσεν αὐτοὺς εἰς τὰ χείλη τοὺς
hot-drink the boiling he-burned them on the lips the
δύο, ἵνα μὴ δυνηθῶσι λαλῆσαι τὸ τί εἶπεν αὐτοῖς.
two that not they-could speak the what he-said to-them
42 Ἔλαβεν ὡς ἦν εἰς τὸ φουσκάριον ἐν μιᾷ πανδοῦριν,
he-took as he-was in the hot-drink-shop on one(-day) (a)-lute
καὶ ἤρξατο αὐλεῖν εἰς ἓν στενορύμην, ὅπου ἦν πνεῦμα
and began to-play in one narrow-lane where there-was (a)-spirit
ἀκάθαρτον. Ηὔλει δὲ καὶ ἔλεγεν τὴν εὐχὴν τοῦ μεγάλου
unclean he-played and also said the prayer of-the great
Νίκωνος, ἵνα ἀποδιώξῃ ἐκ τοῦ τόπου τὸ πνεῦμα·
Nicon that he-might-drive-away from the place the spirit
πολλοὺς γὰρ ἐκύλλωσεν. Ὡς οὖν ἔφυγε τὸ δαιμόνιον,
many for it-had-maimed as then fled the demon
παρῆλθεν ὡς Αἰθίοψ διὰ τοῦ φουσκαρίου, καὶ ὅλα
it-passed as (an)-Ethiopian through the hot-drink-shop and all(-things)
συνέτριψεν. Ὑποστρέψας οὖν ὁ θαυμάσιος, λέγει τῇ
smashed having-returned then the wonderful(-man) says to-the
αὐθεντρίᾳ αὐτοῦ· Τίς ἔκλασε ταῦτα; Ἡ δὲ εἶπεν· Εἷς
mistress his who broke these(-things) she and said one
Μαῦρος ἐπικατάρατος ἦλθε, καὶ ὅλα συνέτριψε. Λέγει
Black accursed came and all(-things) smashed he-says

αὐτῇ γελῶν· Κονδὸς, κονδός; Ἡ δέ φησι· Καὶ ὄντως,
to-her laughing short short she and says and truly
Σαλέ. Λέγει αὐτῇ· Ἀληθῶς ἐγὼ αὐτὸν ἔπεμψα, ἵνα κλάσῃ
Fool he-says to-her truly I him sent that he-break
ὅλα. Ὡς τοῦτο οὖν ἤκουσεν ἐκείνη, ἐζήτησε τύψαι αὐτόν.
all(-things) as this then heard she she-sought to-strike him
Ὁ δὲ κύψας, καὶ ἐπάρας χώματα, ἔῤῥιψε, καὶ ἐσκότισε
he and having-stooped and having-lifted dust threw and darkened
τοὺς ὀφθαλμοὺς αὐτῆς ὁ ἅγιος, καὶ εἶπεν· Ὄντως οὐ
the eyes her the holy(-man) and said truly not
γριπίζεις με, ἀλλ' ἢ εἰς τὴν Ἐκκλησίαν μου κοινωνεῖτε,
you-catch me but either in the Church my you-commune
ἢ ὁ Μαῦρος ἡμερήσιον κλάσει ὅλα. Ἦσαν γὰρ
or the Black daily will-break all(-things) they-were for
τῶν Ἀκεφάλων αἱρετικῶν. Ὡς οὖν ἀπῆλθεν ἀπ' αὐτῆς,
of-the Acephalous heretics as then he-went-away from her
ἰδοὺ τῇ ἐπαύριον αὐτῇ τῇ ὥρᾳ ἦλθεν, καὶ πάλιν
behold on-the next-day at-that-very the hour came and again
συνέτριψεν ὀφθαλμοφανῶς ὅλα ὁ Μαῦρος. Στενωθέντες
smashed visibly all(-things) the Black hard-pressed
οὖν, ἐγένοντο ὀρθόδοξοι, ἔχοντες τὸν Συμεὼν θεράποντα
then they-became orthodox holding — Symeon (a)-servant
Θεοῦ, μηδενὶ τολμῶντες λέγειν περὶ αὐτοῦ, καίπερ καθ'
of-God to-no-one daring to-say about him although every
ἡμέραν τοῦ Σαλοῦ παρερχομένου, καὶ μουκίζοντος αὐτούς.
day the Fool passing-by and mocking them
Τις τῶν ἐργαστηριακῶν τῆς πόλεως ἠθέλησε δημοσιεῦσαι 43
a-certain of-the craftsmen of-the city wished to-make-known
αὐτὸν, γνοὺς τὴν ἀρετὴν αὐτοῦ. Ἶδεν γὰρ αὐτὸν ἅπαξ
him having-known the virtue his he-saw for him once
λουόμενον, καὶ δύο ἀγγέλους συνομιλοῦντας αὐτῷ. Ἦν
bathing and two angels conversing with-him was

δὲ ὁ ἐργαστηριακὸς Ἑβραῖος, καὶ ἐβλασφήμει εἰς τὸν
and the craftsman (a)-Hebrew and blasphemed against —
Χριστὸν πολλά. Φαίνεται οὖν αὐτῷ κατὰ τοὺς ὕπνους
Christ much appears then to-him in the sleeps
ὁ ὅσιος, λέγων, μηδενὶ εἰπεῖν, ὃ ἴδε. Τῇ οὖν ἕωθεν
the holy(-man) saying to-no-one to-tell what he-saw on-the then morning
ἐβούλετο θριαμβεῦσαι αὐτὸν, καὶ εὐθέως παραστὰς αὐτῷ ὁ
he-wished to-publish him and at-once having-stood-by him the
ὅσιος, ἥψατο τῶν χειλέων αὐτοῦ, καὶ ἐφιμώθη, καὶ οὐκ
holy(-man) touched the lips his and he-was-muzzled and not
ἴσχυσε λαλῆσαί τινι. Ἤρχετο δὲ πρὸς τὸν Σαλὸν, καὶ
was-able to-speak to-anyone he-came and to the Fool and
ἔνευσεν αὐτῷ τῇ χειρὶ ἑαυτοῦ, ἵνα ποιήσῃ αὐτὸν λαλῆσαι.
nodded to-him with-the hand his-own that he-make him to-speak
Προσεποιεῖτο δὲ ὁ ἀββᾶς Συμεὼν τὸν σαλὸν, καὶ ἀντένευσεν
feigned and — abba Symeon the fool and nodded-back
αὐτῷ ὡς ἔξηχος. Ἔνευσεν δὲ αὐτῷ, ἵνα κατασφραγίσηται.
to-him as (a)-madman he-nodded and to-him that he-seal-himself
Καὶ ἦν ἰδεῖν τοὺς ἀμφοτέρους νεύοντας πρὸς
and it-was(-possible) to-see the both nodding to
ἀλλήλους, φοβερὸν θέαμα. Φαίνεται οὖν αὐτῷ πάλιν ὁ
one-another (a)-fearful sight appears then to-him again the
γέρων κατ᾽ ὄναρ, λέγων· Ἤ βαπτίζῃ, ἢ αὐτὴν τελευτὴν
old-man in dream saying either you-are-baptized or very death
ἔχεις. Τότε μὲν οὖν οὐκ ἠνέσχετο αὐτῷ προσθῆναι. Ὅτε
you-have then indeed then not he-endured him to-heed when
δὲ ἀπέθανεν ἐσχάτως ὁ ἀββᾶς Συμεὼν, καὶ ἴδεν ἑαυτὸν
and died at-last — abba Symeon and saw himself
στενωθέντα ὁ Ἰουδαῖος, μάλιστα καὶ ἐν τῷ μετατιθέναι τὸ
hard-pressed the Jew especially also in the to-translate the
λείψανον αὐτοῦ, τότε ἐβαπτίσθη αὐτὸς καὶ ὁ οἶκος αὐτοῦ.
remains his then was-baptized he and the household his

Καὶ ἡνίκα ἀνῆλθεν ἐκ τῆς ἁγίας κολυμβήθρας, εὐθέως
and when he-came-up from the holy font at-once
ἐλάλησεν. Ἐποίει δὲ καὶ τὴν μνείαν τοῦ Σαλοῦ κατ᾽
he-spoke he-made and also the remembrance of-the Fool every
ἐνιαυτὸν, καὶ ἐκάλει πτωχούς. Εἰς τοσοῦτον δὲ καθαρότητος
year and invited (the)-poor to so-great and of-purity
καὶ ἀπαθείας ἤλασεν ὁ Μακάριος μέτρον, ὥστε πολλάκις
and dispassion reached the Blessed(-one) measure that often
σάσσειν αὐτὸν καὶ χορεύειν, κρατοῦντα μίαν θυμελικὴν
to-strut him and to-dance holding one actress
ἔνθεν, καὶ μίαν ἔνθεν, καὶ μέσον ὅλου τοῦ δημοτικοῦ
on-this-side and one on-that-side and amid whole the townsfolk
συνεῖναι αὐτὸν καὶ παίζειν. Ὥστε ἔστιν ὅτε ἔβαλλον τὰς
to-be-with(-them) him and to-play so-that it-is when put the
χεῖρας αὐτῶν τὰ ἄσεμνα γύναια εἰς τὸν κόλπον αὐτοῦ, καὶ
hands their the shameless women into the bosom his and
ἐσίαινον, καὶ ἐκόσσιζον, καὶ ἐγαργάλιζον αὐτόν. Ὁ δὲ γέρων
fondled and cuffed and tickled him the and old-man
ὥσπερ χρυσὸς καθαρὸς, οὐδαμῶς ὑπὸ τούτων ἐμολύνετο.
like gold pure in-no-way by these was-defiled
Ἦν γὰρ, ὡς ἔλεγεν, ὅτε τὴν πύρωσιν καὶ τὸν πόλεμον 44
it-was for as he-said when the burning and the war
ἔσχεν εἰς τὴν ἔρημον, δεηθεὶς τοῦ Θεοῦ, καὶ μεγάλου
he-had in the desert having-besought — God and great
Νίκωνος, ἵνα κουφίσῃ αὐτὸν ἐκ τοῦ μεγάλου πολέμου
Nicon that he-might-relieve him from the great war
τῆς πορνείας, καὶ θεωρεῖ ἅπαξ ἐλθόντα τὸν ἀοίδιμον
of-the fornication and he-sees once having-come the celebrated
τοῦτον, καὶ λέγοντα αὐτῷ· Πῶς ἔχεις, ἀδελφέ; Καὶ εἶπον
this(-man) and saying to-him how are-you brother and I-said
αὐτῷ, φησίν· Εἰ μὴ φθάσῃς, κακῶς, διότι ἡ σὰρξ σαίνει
to-him he-says if not you-come badly because the flesh fawns-on

με, οὐκ οἶδα διὰ τί. Μειδιάσας οὖν, φησὶν, ὁ θαυμάσιος
me not I-know for what having-smiled then he-says the wonderful
Νίκων, ἐπῆρεν ὕδωρ ἐκ τοῦ ἁγίου Ἰορδάνου, καὶ ἔβαλεν
Nicon took water from the holy Jordan and put(-it)
ὑποκάτω τοῦ ὀμφαλοῦ αὐτοῦ, σφραγίσας τῷ τύπῳ τοῦ
below the navel his having-sealed(-it) with-the sign of-the
τιμίου σταυροῦ, καὶ εἶπεν αὐτῷ· Ἰδοὺ ὑγιὴς γέγονας. Ἀπὸ
honored cross and said to-him behold healthy you-have-become from
τότε οὖν, ὡς ὤμνυεν, οὔτε καθ' ὕπνους, οὔτε γρηγορῶν,
at-that-time then as he-swore neither in sleeps nor waking
πυρώσεως σωματικῆς ᾔσθετο. Διὸ μάλιστα καὶ θαῤῥῶν
burning bodily did-he-feel wherefore especially also taking-courage
ἐπὶ τὸν κόσμον ὑπέστρεψεν ὁ γενναῖος, συμπαθῆσαι καὶ
to the world returned the noble(-man) to-have-compassion-on and
σῶσαι τοὺς πολεμουμένους βουλόμενος. Ἔστι γὰρ ὅτε καὶ
to-save those being-warred-against wishing it-is for when also
τοῦτο ἔλεγε πρὸς μίαν τῶν ἑταιρίδων· Θέλεις ἔχω σε
this he-said to one of-the courtesans do-you-wish I-have you
φίλην; καὶ δίδω σοι ἑκατὸν ὁλοκοτίνα. Ἐρεθιζόμεναι οὖν
(as)-friend and I-give you (a)-hundred gold-pieces provoked then
πολλαὶ αὐτῷ ἐπίθοντο. Ἐδείκνυε γὰρ αὐταῖς καὶ τὸ λογάριν·
many to-him obeyed he-showed for to-them also the money
εἶχε γὰρ ὅσα ἤθελε, τοῦ Θεοῦ ἀοράτως αὐτῷ χορηγοῦντος
he-had for whatever he-wished — God invisibly to-him supplying
διὰ τὸ ἔνθεον αὐτοῦ σκοπόν. Καὶ λοιπὸν ὅρκον ἀπῄτει
because-of the godly his aim and further (an)-oath he-demanded
παρὰ τῆς λαμβανούσης, ὅτι οὐκ ἀθετεῖ αὐτόν. Πάντα
from the(-one) taking that not she-sets-aside him all(-things)
δὲ διὰ σχημάτων σαλῶν καὶ ἀσχήμων ἐποίει.
and through gestures foolish and unseemly he-did

Ἀλλ᾽ οὐ δύναται ὁ λόγος τὴν τῶν πραγμάτων εἰκόνα 45
but not can the word the of-the deeds image
ὑποδεῖξαι. Ἦν γὰρ ποιῶν ἑαυτὸν, ποτὲ δὲ συρόμενον εἰς
to-show he-was for making himself sometimes and dragging-himself on
τὰ καθίσματα, ποτὲ δὲ βάλλοντα πόδα τινὶ τρέχοντι,
the seats sometimes and putting (a)-foot to-someone running
καὶ ῥίπτοντα αὐτόν. Πάλιν δὲ κατὰ τὴν σελήνης γένναν
and throwing him again and at the of-moon birth
ἐπὶ γῆς κυλιόμενον καὶ λὰξ αὐτὴν παίοντα τοῖς
on ground rolling and with-the-heel it striking with-the
ποσίν. Ἔστι δὲ ὅτε καὶ τὸν διαλαλοῦντα προσεποιεῖτο.
feet it-is and when also the(-one) raving he-feigned
Ἔλεγε γὰρ πλεῖον ὅλων τῶν σχημάτων ἁρμόζειν καὶ
he-said for more-than all the gestures to-suit and
συμβάλλεσθαι τὸ τοιοῦτο σχῆμα, τοῖς προσποιουμένοις
to-help the such gesture for-those feigning
μωρίαν διὰ Χριστόν. Διὰ τούτου γὰρ πολλάκις καὶ
folly for-the-sake-of Christ through this for often both
ἤλεγχεν, καὶ ἀνέκοπτεν ἁμαρτίας, καὶ ὀργήν τινι πρὸς
he-reproved and cut-off sins and anger on-someone for
διόρθωσιν ἔπεμπε, καὶ προέλεγέ τινα, καὶ ὅσα ἤθελεν
correction he-sent and foretold some(-things) and whatever he-wished
ἐποίει, μόνον δὲ τὴν ἑαυτοῦ φωνὴν, καὶ τὰ μέλη ἐξήλλασσε,
he-did only and the his-own voice and the limbs he-changed
καὶ ὅσαπερ ἂν ἐποίει, εἶχον αὐτὸν ὥσπερ τοὺς πολλοὺς
and whatever — he-did they-held him like the many
τοὺς ἐκ δαιμόνων διαλαλοῦντας καὶ προφητεύοντας.
those from demons raving and prophesying

Symeon knows by the spirit when a woman he befriends has sinned. A village headman who scoffs to see women handling him is cuffed, told his thought, and struck dumb whenever he would tell it. He fasts through Lent until Holy Thursday and then eats at the pastry-cook's, pricing his meal at forty coins for the forty days. He stones a street to keep people off it until the demon haunting it strikes a dog instead of a man; his aim, Leontios says, was to save souls and hide his virtue. Girls who mock him are made to squint, and those he does not heal stay so, which keeps them from debauchery. His brother John in the desert feeds an Emesene merchant from God and sends Symeon three loaves, and Symeon greets the merchant at the gate knowing everything and sets him the same table. When the deacon John is condemned to hang for a murder he did not commit, Symeon's prayer wins his release; John sees fire rise from him as he prays, and Symeon tells him the trial came because he turned two poor men away.

46 Εἴ ποτε δὲ παρέβη αὐτῷ μία ἐκ τῶν νομιζομένων αὐτῷ
if ever and transgressed him one of the supposed his
φίλων, εὐθέως τῷ πνεύματι ἐνόει, ὅτι ἐπόρνευσε, καὶ
friends at-once by-the spirit he-perceived that she-had-fornicated and
ἔλεγε λαλῶν, καὶ ἐξανοίγων τὸ στόμα αὐτοῦ καὶ κράζων·
he-said speaking and opening-wide the mouth his and crying
Παρέβης. Ἅγια, ἅγια δὸς αὐτῇ, καὶ τὴν ἀσθένειαν αὐτῇ,
you-transgressed holy holy give to-her and the sickness to-her
ἕως θανάτου ηὔχετο ἐλθεῖν, ἢ πολλάκις, ἐὰν ἐπέμεινε
until death he-prayed to-come or often if she-persisted
μὴ σωφρονοῦσα, καὶ δαίμονα αὐτῇ ἔπεμπε. Ἐκ τούτου
not being-chaste also (a)-demon to-her he-sent from this
λοιπὸν πάσας τὰς τασσομένας αὐτῷ, σωφρονεῖν καὶ μὴ
further all those assigned to-him to-be-chaste and not
παραβαίνειν αὐτῷ ἐποίει. Ἦν δέ τις πλησίον Ἐμέσης
to-transgress him he-made there-was and a-certain near Emesa
μένων πρωτοκωμήτης, καὶ ὡς ἤκουσεν τὸν βίον αὐτοῦ,
dwelling village-headman and as he-heard the life his

λέγει· Πίστευσον, ἐὰν ἴδω, ἐὰν προσποιητός ἐστι, καὶ
he-says believe(-me) if I-see whether feigned he-is and
ἐάν τε ἐν ἀληθείᾳ ἐστὶν ἔξηχος. Παραγενόμενος οὖν εἰς
whether — in truth he-is (a)-madman having-arrived then in
τὴν πόλιν, κατὰ συγκυρίαν εὗρεν, ὅτι ἐβάσταζεν αὐτὸν
the city by chance he-found that was-carrying him
μία προϊσταμένη, καὶ ἄλλη ἐλώριζεν αὐτόν. Εὐθέως δὲ
one (woman)-in-charge and another was-thrashing him at-once and
ἐσκανδαλίσθη ὁ πρωτοκωμήτης, καὶ εἰς ἑαυτὸν διελογίζετο
was-scandalized the village-headman and in himself he-reasoned
καὶ ἔλεγε Συριστί· Ἆρα αὐτὸς ὁ Σατανᾶς οὐ πιστεύει, ὅτι
and said in-Syriac is-it(-not) he — Satan not believes that
πορνεύει μετ᾽ αὐτῶν ὁ ψευδοαββᾶς οὗτος; Καταλιπὼν οὖν
fornicates with them the false-abba this having-left then
αὐτὰς, εὐθὺς ὁ Σαλὸς ἔρχεται πρὸς τὸν πρωτοκωμήτην
them at-once the Fool comes to the village-headman
ἀπέχοντα ἀπ᾽ αὐτοῦ, ὡσεὶ λίθου βολὴν, καὶ δέδωκεν αὐτῷ
being-distant from him about (a)-stone's throw and gave him
κόσσον, ἐγύμνωσε δὲ τὰ ἱμάτια αὐτοῦ, καὶ εἶπεν πρὸς αὐτὸν
(a)-cuff stripped and the garments his and said to him
βαλλίζων· Δεῦρο παίζων, ταπεινὲ, ὧδε δόλος οὐκ ἔνι. Ἔγνω
dancing come playing lowly(-one) here deceit not is knew
οὖν ἐκεῖνος, ὅτι τὰ ἐν τῇ καρδίᾳ αὐτοῦ ἐνόησε,
then that(-one) that the(-things) in the heart his he-had-perceived
καὶ θαυμάσας καθότι ἤρχετο εἰπεῖν τινι τὸ πρᾶγμα,
and having-marveled whenever he-came to-tell to-anyone the affair
ἐδεσμεῖτο ἡ γλῶσσα αὐτοῦ, καὶ οὐκ ἠδύνατο φθέγξασθαι.
was-bound the tongue his and not he-could utter
Εἶχε δὲ καὶ τὸ χάρισμα τῆς ἐγκρατείας ὑπὲρ πολλοὺς 47
he-had and also the gift of-the self-control beyond many
τῶν ἁγίων. Καθότι γὰρ ἔφθανεν ἡ ἁγία Τεσσαρακοστὴ
of-the saints whenever for came the holy Forty(-days)

τῶν ἁγίων νηστειῶν, οὐκ ἐγεύετό τινος ἄχρι τῆς ἁγίας
of-the holy fasts not he-tasted anything until the holy
πέμπτης. Εὐθέως δὲ ἀπὸ πρωΐ τῇ ἁγίᾳ πέμπτῃ
Thursday at-once and from morning on-the holy Thursday
ἐκαθέζετο εἰς τὸν ἰτρᾶν, τρώγων, ὥστε καὶ ἐκ τούτου
he-sat at the pastry-cook's eating so-that also from this
ἐσκανδαλίζοντο οἱ θεωροῦντες αὐτὸν, ὡς ὅτι, φησὶν,
were-scandalized those seeing him as that he-says
οὐδὲ τὴν ἁγίαν πέμπτην νηστεύει. Ὁ δὲ κῦρις Ἰωάννης
not-even the holy Thursday he-fasts the and lord John
ὁ διάκονος ἐγίνωσκεν ἔνθεον εἶναι τὴν ἐργασίαν αὐτοῦ.
the deacon knew godly to-be the work his
Ὡς ἴδε δὲ αὐτὸν τῇ ἁγίᾳ πέμπτῃ καθεζόμενον εἰς
as he-saw and him on-the holy Thursday sitting at
τὸν ἰτρᾶν καὶ τρώγοντα πρωΐ, λέγει αὐτῷ· Πόσου
the pastry-cook's and eating in-the-morning he-says to-him how-much
τοῦτο, Σαλέ; Λέγει αὐτῷ κἀκεῖνος κρατήσας ἐν τῇ χειρὶ
this Fool says to-him and-that(-one) having-held in the hand
αὐτοῦ, τεσσαράκοντα ἔχων νουμία, Τὸ φολερὸν, ἔξηχε,
his forty having coins the coin madman
δηλῶν διὰ τοῦτο, διὰ τεσσαράκοντα ἡμερῶν ἐσθίειν
showing because-of this through forty days to-eat
αὐτόν. Ἐφιλοχώρει πάλιν ἐν ἑτέρῳ τινὶ τῆς πόλεως
him haunted again in other a-certain of-the city
ἀμφόδῳ δαίμων. Ἐν μιᾷ οὖν εἶδεν αὐτὸν ὁ ὅσιος
quarter (a)-demon on one(-day) then saw it the holy(-man)
παριὼν, θέλοντα κροῦσαί τινα τῶν παρερχομένων, καὶ
passing-by wishing to-strike some of-those passing and
λαβὼν ἐν τῷ κόλπῳ αὐτοῦ λίθους, ἤρξατο λιθάζειν
having-taken in the bosom his stones he-began to-stone
ἔνθεν καὶ ἔνθεν εἰς τὴν ἀγορὰν, καὶ ἐκώλυε πάντας
on-this-side and on-that-side into the marketplace and he-prevented all

τοὺς θέλοντας περάσαι. Ἐν τούτοις παρῆλθε κύων, καὶ
those wishing to-cross among these passed-by (a)-dog and
ἔκρουσεν αὐτὸν ὁ δαίμων, καὶ ἤρξατο ἀφρίζειν. Τότε
struck it the demon and it-began to-foam then
λέγει πᾶσιν ὁ ἅγιος· Ἄρτι παρέλθετε, ἔξηχοι. Ἤδει
says to-all the holy(-man) now pass-by madmen he-knew
γὰρ ὁ πάνσοφος, ὅτι εἰ ἐπέρασεν ἄνθρωπος, αὐτὸν
for the all-wise(-man) that if had-crossed (a)-man him
ἤμελλε κρούειν ὁ δαίμων ἀντὶ τοῦ κυνὸς, διὰ τοῦτο
was-about to-strike the demon instead-of the dog because-of this
ἐκώλυσεν αὐτοὺς παρελθεῖν πρὸς βραχύ. Ὅλος μὲν
he-prevented them to-pass-by for (a)-short(-time) whole indeed
οὖν ὁ σκοπὸς, ὡς ἤδη προείρηται, τοῦ πανσόφου
then the aim as already has-been-said of-the all-wise
τούτου Συμεὼν οὕτως ὑπῆρχε· πρῶτον μὲν εἰς τὸ σῶσαι
this Symeon thus was first indeed for the to-save
ψυχὰς, εἴτε δι᾽ ἐπιφορῶν, ὧν αὐταῖς γελοιωδῶς, ἢ
souls whether through reproaches which on-them laughably or
μεθοδευτικῶς ἔπεμπεν, εἴτε πάλιν διὰ θαυμάτων, ὧν
cunningly he-sent or again through miracles which
ἀνοήτως ἐπέστειλε, εἴτε διὰ παραγγελιῶν, ὧν πρὸς
senselessly he-dispatched or through commands which to
αὐτοὺς μωροποιῶν ἔλεγεν· ἔπειτα δὲ ἵνα μὴ γνωσθῇ αὐτοῦ
them playing-the-fool he-spoke then and that not be-known his
ἡ ἀρετὴ, καὶ λάβῃ ἔπαινον παρὰ ἀνθρώπων καὶ τιμήν.
the virtue and he-receive praise from men and honor
Χορευόντων γὰρ ἐν μιᾷ ῥύμῃ κορασίων, καὶ καταλεγόντων 48
dancing for on one lane girls and singing-rudely
αὐτῶν, ἔδοξεν αὐτῷ παρέρχεσθαι δι᾽ ἐκείνης τῆς
they it-seemed-good to-him to-pass-by through that the
ῥύμης. Ὡς οὖν εἶδον αὐτὸν, ἤρξαντο καταλέγειν εἰς
lane as then they-saw him they-began to-sing-rudely at

ἀββάδας. Εὐξάμενος οὖν ὁ δίκαιος, θέλων σωφρονίσαι
abbas having-prayed then the just(-man) wishing to-chasten
αὐτὰς, εὐθέως ἐστραύωσεν ὅλας, καὶ ὡς ἤρξαντο ἀλλήλαις
them at-once made-squint all and as they-began to-one-another
λέγειν τὸ συμβὰν αὐταῖς κακὸν, ἔγνωσαν ὅτι αὐτὸς
to-tell the having-befallen them evil they-knew that he
αὐτὰς ἐστραύωσε, καὶ κατέτρεχον αὐτῷ κλαίουσαι ὀπίσω
them had-made-squint and they-ran-down to-him weeping behind
αὐτοῦ καὶ κράζουσαι· Ἀνάλυσον, Σαλὲ, ἀνάλυσον. Ἐνόμιζον
him and crying undo Fool undo they-supposed
γὰρ αὐτὸν ἀπὸ ἐπιλαλιᾶς στραυῶσαι αὐτάς. Ὡς οὖν
for him from incantation to-have-made-squint them as then
ἔφθασαν αὐτὸν, ἐκράτησαν αὐτὸν βίᾳ. Καὶ ὥρκιζον ἵνα
they-overtook him they-held him by-force and they-adjured(-him) that
ἀναλύσει, φησὶν, τὸ ἔδησε. Λέγει οὖν αὐταῖς παίζων· Οἵα
he-undo he-says what he-bound he-says then to-them playing whichever
θέλει ἐξ ὑμῶν ὑγιᾶναι, φιλήσω τὸν ὀφθαλμὸν αὐτῆς τὸν
wishes of you to-be-healed I-will-kiss the eye her the
στραυωθέντα, καὶ ὑγιαίνει. Ὅσας οὖν ἠθέλησεν ὁ Θεὸς,
squinted and she-is-healed as-many-as then willed — God
ἵνα ὑγιάνωσι, φησὶν ὁ ὅσιος, κατεδέξαντο, αἱ δὲ λοιπαὶ,
that they-be-healed says the holy(-man) accepted the and rest
αἱ μὴ καταδεξάμεναι ἵνα φιλήσῃ αὐτὰς, ἔμειναν οὕτως
those not having-accepted that he-kiss them remained thus
κλαίουσαι. Μετὰ οὖν τὸ ἀναχωρῆσαι αὐτὸν ἀπ' αὐτῶν
weeping after then the to-withdraw him from them
ὀλίγον, ἤρξαντο καὶ αἱ λοιπαὶ κατατρέχειν αὐτοῦ, καὶ
(a)-little began also the rest to-run-down-after him and
κράζειν· Μεῖνον, Σαλὲ, μεῖνον, τὸν Θεὸν, μεῖνον, φίλησον
to-cry wait Fool wait — by-God wait kiss
καὶ ἡμᾶς. Ἦν οὖν ἰδεῖν τὸν Γέροντα τρέχοντα,
also us it-was(-possible) then to-see the Old-man running

καὶ τὰς νεάνιδας ὀπίσω αὐτοῦ. Καὶ οἱ μὲν ἔλεγον ὅτι
and the maidens behind him and some indeed said that
παίζουσι μετ᾽ αὐτοῦ· οἱ δὲ ἐλογίζοντο, ὅτι ἐξηχώθησαν
they-play with him others and reckoned that went-mad
καὶ τὰ κοράσια. Ἔμειναν οὖν οὕτως ἀθεράπευτα διὰ
also the girls they-remained then thus uncured through
παντός. Ἔλεγεν γὰρ ὁ ὅσιος, Εἰ μὴ ἐστράβωσεν αὐτὰς
all(-time) he-said for the holy(-man) if not had-made-squint them
ὁ Θεὸς, ὑπερβάλαι εἶχον εἰς ἀσωτίαν πάσας τὰς
— God to-surpass they-would-have in profligacy all the
γυναῖκας Συρίας. Ἀλλὰ διὰ τῆς νόσου τῶν ὀφθαλμῶν
women of-Syria but through the disease of-the eyes
αὐτῶν ἐνδίδουσιν ἐκ τῶν πολλῶν κακῶν. Ἐκάλεσεν αὐτὸν
their they-give-way from the many evils invited him
ἅπαξ εἰς ἄριστον ὁ κῦριος Ἰωάννης, ὁ φίλος αὐτοῦ, καὶ
once to breakfast the lord John the friend his and
ἐκρέμαντο ἐκεῖ λαρδία. Ἤρξατο οὖν κόπτειν καὶ τρώγειν
hung there bacons he-began then to-cut and to-eat
ὠμὸν τὸ λαρδίον ὁ ἀββᾶς Συμεών. Ὁ δὲ πάνσοφος
raw the bacon — abba Symeon the but all-wise
Ἰωάννης, μὴ θέλων μετὰ κραυγῆς τι εἰπεῖν αὐτῷ,
John not wishing with shouting anything to-say to-him
ἐγγίσας πρὸς τὸ οὖς αὐτοῦ, λέγει αὐτῷ· Ὄντως οὐ
having-drawn-near to the ear his says to-him truly not
σκανδαλίζεις με, ἐὰν φάγῃς ἀπὸ καμηλίου ὠμὸν, λοιπὸν
you-scandalize me if you-eat of camel raw further
εἴ τι θέλῃς, ποίησον. Ἐγίνωσκεν γὰρ τὴν ἀρετὴν τοῦ
if anything you-wish do(-it) he-knew for the virtue of-the
Σαλοῦ, διότι πνευματικὸς ἄνθρωπος καὶ αὐτὸς ὑπῆρχεν.
Fool because spiritual (a)-man also he was

49 Ἦλθόν ποτέ τινες Ἐμεσενοὶ ἐν τῇ ἁγίᾳ Πασχαλίᾳ εἰς τὴν
came once some Emesenes at the holy Easter into the
ἁγίαν πόλιν ἑορτάσαι, ὧν ὁ εἷς κατῆλθεν εἰς τὸν ἅγιον
holy city to-celebrate of-whom the one went-down to the holy
Ἰορδάνην εὔξασθαι. Καὶ περιερχόμενος τοὺς Πατέρας,
Jordan to-pray and going-around the Fathers
ᾐτεῖτο εὐλογίαν. Συνέβη οὖν καὶ τὸν ἀββᾶν Ἰωάννην τὸν
he-asked (a)-blessing it-happened then also — abba John the
ἀδελφὸν τοῦ ἀββᾶ Συμεὼν ἀπαντῆσαι κατ᾽ οἰκονομίαν τοῦ
brother — of-abba Symeon to-meet by dispensation —
Θεοῦ, τῷ πραγματευτῇ εἰς τὴν ἔρημον. Ὡς δὲ εἶδεν αὐτὸν
of-God the merchant in the desert as and saw him
ὁ πραγματευτὴς, ἔῤῥιψεν ἑαυτὸν χαμαὶ, αἰτῶν εὐχὴν
the merchant threw himself on-the-ground asking (a)-prayer
παρ᾽ αὐτοῦ. Λέγει αὐτῷ ὁ ἀββᾶς Ἰωάννης· Πόθεν εἶ;
from him says to-him — abba John from-where are-you
Λέγει αὐτῷ ἐκεῖνος· Ἀπὸ Ἐμέσης, Πάτερ. Τότε ἀπεκρίθη
says to-him that(-one) from Emesa Father then answered
αὐτῷ· Καὶ ἔχων ἐκεῖ τὸν ἀββᾶν Συμεὼν τὸν λεγόμενον
him and having there — abba Symeon the(-one) called
Σαλὸν, ἐξ ἐμοῦ τοῦ ταπεινοῦ τί ζητεῖς; Τῶν γὰρ εὐχῶν
Fool from me the lowly(-one) what do-you-seek of-the for prayers
ἐκείνου χρῄζω κἀγὼ, καὶ ὅλος ὁ κόσμος. Ἔλαβεν οὖν
of-that(-one) need I-too and whole the world took then
τὸν πραγματευτὴν ὁ ἀββᾶς Ἰωάννης εἰς τὸ σπήλαιον
the merchant — abba John into the cave
αὐτοῦ καὶ παρέθηκεν αὐτῷ τράπεζαν πλουσίαν. Ἐκ Θεοῦ
his and set-before him (a)-table rich from God
γὰρ εὑρίσκετο εἰς τὴν ἔρημον ἐκείνην τὴν ξηρὰν, σιλίγνια
for was-found in the desert that the dry loaves
καθαρὰ καὶ ὀψάριν ζεστὸν τηγάνου, καὶ οἶνος ἄριστος,
pure and fish hot of-(the)-frying-pan and wine excellent

καὶ βισσία ὑάλινα. Ὡς οὖν ἔφαγον καὶ ἐχορτάσθησαν,
and jars glass as then they-ate and were-filled
δίδωσιν αὐτῷ τρεῖς εὐλογίας ζεστὰς, καὶ αὐτὰς ὁμοίως
he-gives him three blessing-loaves hot and them likewise
ἐκ Θεοῦ οὔσας, καὶ λέγει· Δὸς τῷ Σαλῷ, καὶ εἰπὲ αὐτῷ
from God being and says give to-the Fool and say to-him
ἐξ ἐμοῦ· Διὰ τὸν Κύριον εὔχου τῷ ἀδελφῷ σου
from me for-the-sake-of the Lord pray for-the brother your
Ἰωάννῃ. Τῆς ἀληθείας οὖν τοῦ Κυρίου ἐπιμαρτυρούσης, ὡς
John the truth then of-the Lord bearing-witness as
ἦλθεν εἰς Ἔμεσαν ὁ πραγματευτὴς ἀπαντᾷ αὐτῷ εἰς τὴν
came to Emesa the merchant meets him at the
πόρταν τῆς πόλεως ὁ ἀββᾶς Συμεὼν, λέγων αὐτῷ· Τί
gate of-the city — abba Symeon saying to-him what
ἐστιν, ἔξηχε; πῶς ἔχει ὁ Σαλὸς ὁ ὅμοιός σου Ἰωάννης;
is(-it) madman how is the Fool the like you John
μὴ ἔφαγες τὰς εὐλογίας, ἃς δέδωκέ σοι; ὄντως, ὄντως,
not did-you-eat the blessing-loaves which he-gave you truly truly
ἐὰν ἔφαγες τὰς τρεῖς, κακῶς αὐτὰς πέττεις. Ἐκεῖνος
if you-ate the three badly them you-digest that(-one)
οὖν ἐθαμβήθη, ὡς ἤκουσε πάντα, ὅσα ἠβούλετο εἰπεῖν
then was-astounded as he-heard all whatever he-wished to-say
αὐτῷ. Ἔλαβεν οὖν αὐτὸν εὐθέως εἰς τὸ καλύβιον αὐτοῦ
to-him took then him at-once into the hut his
ὁ Σαλὸς, καὶ οὕτως διισχυρίζετο ὁ πραγματευτὴς, ὅτι
the Fool and thus insisted the merchant that
Πάντα ἀπαραλλάκτως παρέθηκέ μοι καὶ οὗτος ὡς καὶ ὁ
all(-things) without-difference set-before me also this(-one) as also —
ἀββᾶς Ἰωάννης, ἕως καὶ αὐτοῦ τοῦ μεγέθους τῆς βίσσης,
abba John even-to also very the size of-the jar
ἧς εἶδεν εἰς τὸ σπήλαιον αὐτοῦ, καὶ ὡς ἐφάγομεν, ἔδωκα
which he-saw in the cave his and as we-ate I-gave

αὐτῷ τὰς τρεῖς εὐλογίας, καὶ ἀνεχώρησα εἰς τὸν οἰκόν
him the three blessing-loaves and withdrew to the house
μου, ἐρυθριῶν εἰπεῖν τινί τί ποτε περὶ αὐτοῦ. Διότι
my blushing to-say to-anyone anything at-all about him because
πάντες ἐπληροφοροῦντο ὅτι ἔξηχός ἐστιν.
all were-convinced that (a)-madman he-is
50 Ἀνωτέρω εἰρήκαμεν, ὅτι ἐποίησέ τι θαῦμα εἰς τὸν θεοφιλῆ
above we-have-said that he-worked some miracle upon the God-beloved
ἄνδρα, τὸν καὶ τὸν βίον αὐτοῦ ἐξηγησάμενον ἡμῖν. Ὁ
man the(-one) also the life his having-related to-us the
δὲ τρόπος τοῦ θαύματός ἐστιν οὕτως· Τινὲς κακοῦργοι
and manner of-the miracle is thus some evildoers
ἐποίησαν φόνον, καὶ λαβόντες τὸ σκήνωμα, ἔῤῥιψαν διὰ
committed murder and having-taken the corpse threw(-it) through
θυρίδος ἕως τὸν οἶκον τοῦ εἰρημένου θεοφιλεστάτου ἀνδρός.
(a)-window into the house of-the said most-God-loving man
Ταραχῆς οὖν οὐκ ὀλίγης γενομένης, ἦλθεν εἰς τὸν ἄρχοντα
turmoil then not little having-arisen came to the governor
τὸ πρᾶγμα, καὶ ἐψηφίσατο, ἵνα φουρκισθῇ ὁ κῦρις Ἰωάννης.
the affair and he-decreed that be-hanged the lord John
Ὡς οὖν ἀπεῖε ἀποθανεῖν, οὐδὲν ἄλλο ἔλεγεν εἰς ἑαυτὸν,
as then he-went-away to-die nothing else he-said to himself
εἰ μή· Ὁ Θεὸς τοῦ Σαλοῦ, παράστηθί μοι τῇ ὥρᾳ ταύτῃ.
if not O God of-the Fool stand-by me at-the hour this
Τοῦ Κυρίου δὲ θέλοντος σῶσαι αὐτὸν ἐκ τῆς τοιαύτης
the Lord and wishing to-save him from the such
συκοφαντίας, ἦλθέ τις, καὶ λέγει τῷ ἀββᾷ Συμεών·
slander came someone and says — to-abba Symeon
Ταπεινὲ, ὁ φίλος σου ἐκεῖνος ὑπάγει φουρκισθῆναι ὁ κῦρις
lowly(-one) the friend your that(-one) goes to-be-hanged the lord
Ἰωάννης, καὶ ὄντως εἰ ἀποθάνῃ, ἀπὸ πείνας ἀποθνήσκεις,
John and truly if he-die from hunger you-die

ὅτι οὐδείς σε φροντίζει ὡς ἐκεῖνος. Εἶπε δὲ αὐτῷ καὶ τὸν
for no-one you cares-for as that(-one) he-told and him also the
τρόπον τῆς καταπλοκῆς τοῦ φόνου. Ποιήσας οὖν ἑαυτὸν
manner of-the false-accusation of-the murder having-made then himself
ὁ ἀββᾶς Συμεὼν ἔξηχον, ἀφῆκεν τὸν εἰπόντα αὐτῷ,
— abba Symeon (a)-madman he-left the(-one) having-told him
καὶ ἀνεχώρησεν εἰς τόπον κρυπτὸν, ὅπου ηὔχετο πάντοτε,
and withdrew to (a)-place hidden where he-prayed always
ὃν οὐδεὶς ἐγίνωσκεν, εἰ μὴ ὁ φίλος αὐτοῦ ὁ θεοφιλὴς
which no-one knew if not the friend his the God-beloved
Ἰωάννης, καὶ κλίνας τὰ γόνατα, παρεκάλει τὸν Θεὸν
John and having-bent the knees he-besought — God
ῥυσθῆναι τὸν αὐτοῦ δοῦλον ἐκ τοῦ τοιούτου κινδύνου.
to-be-rescued the his servant from the such danger
Καὶ ὡς ἔφθασαν οἱ ἐξενέγκαντες φουρκίσαι αὐτὸν εἰς
and as reached those having-led-out to-hang him to
τὸν τόπον ὅπου ἤμελλον στῆσαι τὴν φούρκαν αὐτοῦ,
the place where they-were-about to-set-up the gallows his
ἰδοὺ καβαλλάριοι τρέχοντες καὶ λέγοντες ἀπολυθῆναι τὸν
behold horsemen running and saying to-be-released the
ἄνδρα, ὅτι εὑρέθησαν οἱ τὸν φόνον ἐν ἀληθείᾳ ποιήσαντες
man for were-found those the murder in truth having-done
Ἀπολυθεὶς οὖν εὐθέως, ὠρθοδρόμησεν εἰς τὸν τόπον, 51
having-been-released then at-once he-hastened-straight to the place
ὅπου ᾔδει πάντοτε προσεύχεσθαι τὸν ἀββᾶν Συμεὼν,
where he-knew always to-pray — abba Symeon
καὶ ἰδὼν αὐτὸν ἀπὸ μήκοθεν ἐκτείνοντα τὰς χεῖρας
and having-seen him from afar stretching-out the hands
εἰς τὸν οὐρανὸν, ἐφοβήθη. Ὤμνυεν γὰρ ὅτι σφαίρας
to the heaven he-was-afraid he-swore for that balls
πυρὸς ἀνερχομένας ἐξ αὐτοῦ εἰς τὸν οὐρανὸν ἐθεώρει,
of-fire going-up from him into the heaven he-saw

καὶ κύκλῳ αὐτοῦ ὡς κλίβανον καιόμενον, καὶ αὐτὸν εἰς
and around him as (a)-furnace burning and him in
τὸ μέσον, ὥστε μὴ πλησιάσαι αὐτῷ, ἕως οὗ τὴν εὐχὴν
the middle so-that not to-draw-near to-him until — the prayer
ἐτελείωσεν, καὶ στραφεὶς ἴδεν με, καὶ ἰδὼν εὐθέως
he-finished and having-turned he-saw me and having-seen at-once
λέγει μοι· Τί ἐστι, διάκονε Ἰωάννη; ὄντως, ὄντως, παρὰ
says to-me what is(-it) deacon John truly truly by
κόμμα ἔπινες αὐτῷ, ἀλλ᾽ ὕπαγε, εὖξαι. Οὗτος δὲ ὁ
(a)-hair you-were-drinking it but go pray this and the
πειρασμὸς συνέβη σοι, διότι ἦλθον χθὲς οἱ δύο πτωχοὶ
trial befell you because came yesterday the two poor(-men)
πρὸς σὲ, καὶ εὐπορῶν δοῦναι αὐτοῖς, ἀπέστρεψας αὐτούς·
to you and having-means to-give them you-turned-away them
μὴ γὰρ σά εἰσιν ἃ δίδως, ἀδελφέ. Εἰ ἀπιστεῖς τῷ
not for yours are what you-give brother if you-disbelieve the(-one)
εἰπόντι, ὅτι ἕκαστος τὰ πλασίονα ὁ μεταδιδοὺς,
having-said that each the manifold the(-one) sharing
λήψεται ἐν τῷ νῦν αἰῶνι, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον
will-receive in the now age and in the coming life eternal
κληρονομήσει. Εἰ μὲν οὐκ ἀπιστῇς, δός. Εἰ δὲ οὐ δίδως,
will-inherit if indeed not you-disbelieve give if and not you-give
φανερὸς εἶ ὅτι ἀπιστεῖς τῷ Κυρίῳ. Ἰδοὺ λόγοι σαλοῦ,
manifest you-are that you-disbelieve the Lord behold words of-(a)-fool
μᾶλλον δὲ σοφοῦ ἁγίου. Πρὸς τοῦτον μὲν γὰρ τὸν κῦριν
rather and of-(a)-wise saint toward this(-man) indeed for the lord
Ἰωάννην, ὅτι εὑρίσκοντο οἱ δύο κατὰ μόνας, οὐδὲν ἐποίει
John when they-found-themselves the two in private nothing he-did
τοῦ σαλοῦ. Ἀλλ᾽ οὕτως εὐρύθμως καὶ κατανενυγμένως
of-the fool but so gracefully and with-compunction
συνετύγχανεν αὐτῷ, ὡς πολλάκις εὐωδίαν ἐξέρχεσθαι ἐκ
he-conversed with-him that often (a)-fragrance to-come-out from

τοῦ στόματος αὐτοῦ, ὡς διεβεβαιοῦτο οὗτος ὁ κῦρις
the mouth his as affirmed this the lord
Ἰωάννης, ὥστε μικροῦ δεῖν, ἀπιστεῖν με, αὐτὸν εἶναι τὸν
John so-that (by)-little to-lack to-disbelieve I him to-be the
πρὸ ὥρας σαλόν. Πρὸς δὲ ἅπαντας ἑτέρως διέκειτο.
before (an)-hour fool toward and all otherwise he-was-disposed

VIII · SAUSAGES AND MUSTARD

On Sundays Symeon wears a string of sausages as a stole and smears mustard on those who mock him; a peasant's clouded eyes, smeared so, heal when he at last washes them as told, and Symeon bids him stop stealing his neighbor's goats. He names a slave as the thief of a man's gold on condition that the master beat no one, and the man's hand goes numb whenever he tries. He lives among the possessed and heals many, and reproves thieves, fornicators, and perjurers. He gives a sorceress an amulet that ends her magic. He breaks a Jewish glassmaker's cups by signing each with the cross, until the man signs his own forehead and becomes a Christian. Five townsmen who follow him find a feast in the fields, and three become monks. A muleteer's wine turns to vinegar after a jest about pennyroyal, and the hot-drink shop he then opens at Symeon's word is blessed. A sick magnate dreams of dicing with an Ethiopian, Death, and Symeon throws the winning treys for him on his oath to keep faith with his wife.

Ἔστι γὰρ ὅτε καταλαμβανούσης τῆς ἁγίας Κυριακῆς, 52
it-is for when arriving the holy Lord's-day
λαμβάνειν αὐτὸν σειρὰν σαλσικίων, καὶ φορεῖν αὐτὰ ὡς
to-take him (a)-string of-sausages and to-wear them as
ὀράριον, καὶ κρατεῖν ἐν τῇ ἀριστερᾷ αὐτοῦ χειρὶ σίνηπι, καὶ
(a)-stole and to-hold in the left his hand mustard and
οὕτως βάπτειν καὶ τρώγειν ἀπὸ πρωΐ. Τινὰς δὲ καὶ ἔχριεν
thus to-dip and to-eat from morning some and also he-smeared
εἰς τὸ στόμα αὐτῶν ἐκ τοῦ σινήπεως ἐκ τῶν ἐρχομένων
on the mouth their from the mustard of those coming

παῖξαι μετ᾽ αὐτοῦ. Ὅθεν καί τις ἐλθὼν προσπαῖξαι
to-play with him whence also a-certain having-come to-mock
αὐτῷ χωρικὸς, ἔχων ἐν τοῖς δυσὶν ὀφθαλμοῖς αὐτοῦ
him peasant having in the two eyes his
λευκώματα ἄσπρα, ἐχρίσθη ὑπ᾽ αὐτοῦ ἐκ τοῦ σινήπεως εἰς
cataracts white was-smeared by him from the mustard on
τοὺς ὀφθαλμοὺς αὐτοῦ. Τοῦ δὲ στυφθέντος ἕως θανάτου,
the eyes his he and having-been-stung to death
λέγει αὐτῷ· Ὕπαγε, νίψαι, ἔξηχε, εἰς ὄξος καὶ εἰς σκόρδα,
he-says to-him go wash madman in vinegar and in garlic
καὶ εὐθὺς ὑγιαίνεις. Ἐκεῖνος δὲ ὡς δοκῶν τι ποιεῖν,
and at-once you-are-healed that(-one) and as thinking something to-do
εὐθέως εἰς ἰατροὺς ἔδραμεν, καὶ πλεῖον ἐτυφλώθη. Τέλος
at-once to physicians ran and more was-blinded at-last
οὖν ἀπὸ μανίας ὀμνύει Συριστί· Μὰ τὸν Θεὸν τοῦ οὐρανοῦ,
then from rage he-swears in-Syriac by — God of-the heaven
ἐὰν ἔχωσι εὐθέως πηδῆσαι οἱ δύο μου ὀφθαλμοὶ, εἴ
even-if they-are-to at-once to-leap-out the two my eyes if
τι εἶπέν μοι ὁ Σαλὸς, ποιῶ. Καὶ νιψαμένου αὐτοῦ,
anything said to-me the Fool I-do and having-washed he
ὡς εἶπεν αὐτῷ, εὐθέως ἐγένοντο οἱ ὀφθαλμοὶ αὐτοῦ
as he-told him at-once became the eyes his
ὑγιεῖς, ὡς ἐκ γεννητῆς καθαροὶ, ὥστε δοξάζειν αὐτὸν τὸν
whole as from birth clean so-that to-glorify him —
Θεόν. Τότε ἀπαντήσας αὐτῷ ὁ Σαλὸς, λέγει αὐτῷ· Ἰδοὺ
God then having-met him the Fool says to-him behold
ὑγίανας, ἔξηχε, μηκέτι κλέπτῃς τὰ αἰγίδια τοῦ γείτονος.
you-were-healed madman no-longer steal the goats of-the neighbor
Ἐκλάπη τις λογάριν ἐν Ἐμέσῃ νομίσματα πεντακόσια,
was-robbed-of someone (a)-purse in Emesa nomismata five-hundred
καὶ ὡς ἐζήτει αὐτὰ, ἀπαντᾷ αὐτῷ ὁ ἀββᾶς Συμεὼν,
and as he-sought them meets him — abba Symeon

καὶ θέλων μεταβάλαι ἑαυτὸν, λέγει πρὸς αὐτόν· Δύνασαι
and wishing to-change himself he-says to him can-you
ποιῆσαί τί ποτε, ἔξηχε, ἵνα εὑρεθῶσι τὰ ὁλοκότινά μου;
to-do anything at-all madman that be-found the gold-pieces my
Λέγει αὐτῷ ἐκεῖνος· Ἐὰν θέλῃς, ναί. Λέγει αὐτῷ ἐκεῖνος·
says to-him that(-one) if you-wish yes says to-him that(-one)
Ποίησον, καὶ ἐὰν εὑρεθῶσιν, δίδω σοι δέκα. Λέγει αὐτῷ
do(-it) and if they-are-found I-give you ten says to-him
ὁ Σαλός· Εἴ τι εἴπω σοι, ποίησον, καὶ εἰς τὸ σκευρίν
the Fool if anything I-tell you do and in the chest
σου εὑρίσκεις τῇ νυκτὶ ταύτῃ. Συνέθετο οὖν αὐτῷ μεθ'
your you-find(-them) in-the night this he-agreed then with-him with
ὅρκων ὅτι εἴ τι εἴπῃ αὐτῷ, ἀκούει αὐτοῦ, μόνον μὴ
oaths that if anything he-tell him he-heeds him only not
ἄκαιρόν τί ποτε εἴπῃ. Λέγει αὐτῷ πάλιν· Ὕπαγε, τὰ
unseemly anything at-all he-say he-says to-him again go the
ὁλοκότινά σου ὁ δοῦλός σου ὁ ἐπικέρνης ἐπῆρεν. Ἀλλ'
gold-pieces your the slave your the cupbearer took but
ἰδοὺ, δός μοι λόγον, ὅτι οὐ δέρεις αὐτὸν, οὔτε ἄλλον τοῦ
behold give me (your)-word that not you-beat him nor other of-the
οἴκου σου· ἔδαρεν γὰρ σφοδρῶς. Ἐκεῖνος οὖν ἐνόμισεν ὅτι
house your he-beat for severely that(-one) then thought that
χάριν τῶν ὁλοκοτίνων εἶπεν αὐτῷ, ἵνα μὴ δείρῃ τινά.
for-the-sake-of the gold-pieces he-told him that not he-beat anyone
Ὁ δὲ ἀββᾶς Συμεὼν διὰ τὸ μηδέποτε δεῖραι αὐτὸν, εἶπεν
— and abba Symeon for the never to-beat him told
αὐτῷ. Ἔδωκεν οὖν αὐτῷ λόγον μεθ' ὅρκων φρικτῶν, ὅτι
him he-gave then him (his)-word with oaths dreadful that
οὐ δερεῖ τινὰ, καὶ ἀπελθὼν, ἐκράτησεν τὸν δοῦλον
not he-will-beat anyone and having-gone-away he-seized the slave
αὐτοῦ καλοθελῶς, καὶ ἔλαβεν παρ' αὐτοῦ τὸ πόσον.
his gently and took from him the sum

53 Ἔστιν οὖν ὅτε ἤρχετο δεῖραί τινα ἀπὸ τότε, καὶ
it-is then when he-came to-beat someone from then and
οὐκ ἠδύνατο, ἀλλ᾽ εὐθέως ἐνάρκα ἡ χεὶρ αὐτοῦ. Καὶ
not he-could but at-once grew-numb the hand his and
ἐπιγινώσκων, ἔλεγεν· Ὄντως τοῦτο ἐκ τοῦ Σαλοῦ ἀπέχω,
recognizing(-it) he-said truly this from the Fool I-have
καὶ ἀπεῖε πρὸς αὐτὸν, καὶ ἔλεγεν· Λῦσον, Σαλὲ, τὸν
and he-went-away to him and said loose Fool the
ὅρκον· καὶ εὐθέως ἐκεῖνος ἐμωροποίει, ὡς ἵνα μὴ οἶδεν τί
oath and at-once that(-one) played-the-fool as though not he-knew what
ἔλεγεν αὐτῷ. Ὅτε οὖν ἐπέμενεν σιαίνων αὐτὸν, φαίνεται
he-said to-him when then he-persisted pestering him he-appears
αὐτῷ κατὰ τοὺς ὕπνους, καὶ λέγει αὐτῷ· Ὄντως λύσω
to-him in the sleeps and says to-him truly I-will-loose
τὸν ὅρκον, καὶ λύω τὸ λογάριν σου, καὶ ὅλον σκορπίζω,
the oath and I-loose the purse your and all I-scatter
τί ἀσχημονεῖς; τί θέλεις τὸ δέρειν τοὺς συνδούλους
why do-you-act-shamefully why do-you-want the to-beat the fellow-slaves
σου, τοὺς προάγοντάς σου ἐν τῷ μέλλοντι αἰῶνι. Ὡς οὖν
your those going-before you in the coming age as then
ταῦτα εἶδεν, ἡσύχασεν ἀπ᾽ αὐτοῦ. Συνέπασχεν δὲ τοῖς
these(-things) he-saw he-left-off from him he-suffered-with and the
δαιμονῶσιν ὑπὲρ πᾶσαν φύσιν, ὥστε διαφόρως ἀπερχόμενος,
possessed beyond all nature so-that variously going-away
ἐποίει ἑαυτὸν ὡς ἕνα ἐξ αὐτῶν, καὶ σὺν αὐτοῖς διάγων, τοὺς
he-made himself as one of them and with them living the
πολλοὺς ἐξ αὐτῶν διὰ τῆς ἰδίας εὐχῆς ἰᾶτο, ὥστε τινὰς
many of them through the own prayer he-healed so-that some
δαιμονῶντας διαλαλεῖν καὶ λέγειν· Ὦ βία, Σαλὲ, ὅλον τὸν
possessed to-cry-out and to-say O violence Fool whole the
κόσμον χλευάζεις, καὶ ἦλθες καὶ ἐγγὺς ἡμῶν σιᾶναι ἡμᾶς;
world you-mock and you-came also near us to-pester us

Ἀναχώρησον ἔνθεν, οὐκ εἶ ἐξ ἡμῶν. Τί ἡμᾶς βασανίζεις
withdraw from-here not you-are of us why us do-you-torment
ὅλην τὴν νύκτα καὶ καίεις; Ὡς οὖν ἦν ἐκεῖ ὁ ὅσιος,
whole the night and burn as then was there the holy(-man)
πολλοὺς καὶ αὐτὸς, ὡς διαλαλῶν ἐκ Πνεύματος ἁγίου,
many also he as crying-out from (the)-Spirit holy
ἤλεγχεν, τοὺς μὲν κλέψαντας, τοὺς δὲ πορνεύσαντας,
he-reproved some indeed having-stolen others and having-fornicated
ἄλλους δὲ ἐμέμφετο κράζων, ὡς μὴ κοινωνοῦντας συνεχῶς,
others and he-blamed crying as not communing regularly
καὶ ἄλλους ὡς ἐπιόρκους ἤλεγχεν, ὥστε καὶ δι' αὐτῆς
and others as perjurers he-reproved so-that also through very
τῆς ἐπινοίας σχεδὸν ὅλην τὴν πόλιν ἀνέκοπτεν τοῦ
the device almost whole the city he-checked from-the
ἁμαρτάνειν. Ἦν δὲ κατ' ἐκεῖνον τὸν καιρὸν γυνὴ
sinning there-was and at that the time (a)-woman
μάντις, καὶ φυλακτάρεα καὶ ἐπαοιδίας ποιοῦσα. Ταύτην
diviner and amulets and incantations making her
ὁ δίκαιος ἐμηχανήσατο κτήσασθαι φίλην, διδοὺς αὐτῇ ἃ
the just(-man) contrived to-make (a)-friend giving her what
συνῆγεν ἐκ τῶν διδόντων αὐτῷ, εἴτε φολερὰ, εἴτε ψωμία,
he-collected from those giving to-him whether coins or morsels
εἴτε καὶ ἱμάτια. Ἐν μιᾷ οὖν λέγει αὐτῇ· Θέλεις ποιήσω
or also garments on one(-day) then he-says to-her do-you-wish I-make
σοι ἐγὼ φυλακτὸν, ἵνα μηδέποτε λάβῃς ἀπὸ ὀφθαλμοῦ;
for-you I (an)-amulet that never you-take from (the)-eye
Λέγει αὐτῷ ἐκείνη· Ναὶ, Σαλέ· λογισαμένη ὅτι κἂν σαλός
says to-him she yes Fool reckoning that even-if (a)-fool
ἐστιν, ἴσως ἐπιτυγχάνει. Ἀπελθὼν οὖν, ἔγραψεν εἰς
he-is perhaps he-succeeds having-gone-away then he-wrote on
πιττάκιον Συριστί· Καταργήσει σε ὁ Θεὸς καὶ παύσει
(a)-tablet in-Syriac will-bring-to-nothing you — God and will-stop

σε ἀποστρέφουσαν ἀπ᾽ αὐτοῦ πρὸς σὲ τοὺς ἀνθρώπους.
you turning-away from him to you the men
Ἔδωκεν οὖν αὐτῇ, καὶ ἐφόρεσεν αὐτὸ, καὶ οὐκέτι ἐδυνήθη
he-gave then to-her and she-wore it and no-longer could
ποιῆσαί τινι, οὐδὲ μαντείαν, οὐδὲ φυλακτόν.
make for-anyone neither divination nor amulet
54 Ἦν δὲ πάλιν ἅπαξ καθήμενος μετὰ ἀδελφῶν, καὶ
he-was and again once sitting with brothers and
θερμαινόμενος πλησίον τοῦ καμινίου τοῦ ὑελεψοῦ. Ἦν
warming-himself near the furnace of-the glassmaker was
δὲ ὁ ὑελεψὸς Ἑβραῖος, καὶ λέγει τοῖς πτωχοῖς παίζων·
and the glassmaker (a)-Hebrew and he-says to-the poor(-men) playing
Θέλετε, ποιῶ ὑμᾶς γελᾶσαι; Ἰδοὺ κατὰ ποτήριν, ὃ ποιεῖ
do-you-wish I-make you to-laugh behold every cup which makes
ὁ τεχνίτης, ποιῶ σταυρὸν, καὶ κλᾶται. Ὡς οὖν ἔκλασεν
the craftsman I-make (a)-cross and it-breaks as then he-broke
ἐνορδίνως κἂν ἑπτὰ, ἤρξαντο γελᾷν οἱ πτωχοὶ, καὶ εἶπον
in-order even seven began to-laugh the poor(-men) and they-said
αὐτῷ τι πρᾶγμα, καὶ ἐδίωξεν καυτηριάσας αὐτόν. Ὡς
to-him some thing and he-drove-away having-burned him as
οὖν ἀπήρχετο, ἔκραξεν, αὐτῷ λέγων· Ὄντως μάντζηρε, ἕως
then he-went-away he-cried to-him saying truly bastard until
οὗ ποιήσῃς εἰς τὸ μέτωπόν σου σταυρὸν, ἔλα συντρίβονται,
— you-make on the forehead your (a)-cross come they-are-shattered
καὶ κλάσας πάλιν ἄλλα δέκα τρία ἐνορδίνως, κατενύχθη
and having-broken again other ten three in-order he-was-pricked
καὶ ποιεῖ σταυρὸν εἰς τὸ μέτωπον αὐτοῦ, καὶ οὐκέτι ἔκλασέν
and makes (a)-cross on the forehead his and no-longer broke
τί ποτε. Ἐκ τούτου οὖν τοῦ τρόπου ἀπῆλθεν, καὶ ἐγένετο
anything at-all from this then the manner he-went-away and became
Χριστιανός. Δέκα δημοτῶν ποτε πλυνόντων τὰ ἑαυτῶν
(a)-Christian ten townsmen once washing the their-own

ἱμάτια ἔξωθεν τῆς πόλεως, προελθὼν ὁ μακαρίτης, λέγει
garments outside of-the city having-gone-ahead the blessed(-man) says
αὐτοῖς· Δεῦτε, ἔξηχοι, καὶ ποιῶ ὑμῖν ἄριστον κομψόν. Οἱ
to-them come madmen and I-make for-you breakfast elegant the
οὖν πέντε ἐξ αὐτῶν εἶπον· Οἶδεν ὁ Θεὸς, ἄγωμεν. Οἱ δὲ
then five of them said knows — God let-us-go the and
λοιποὶ ἐκώλυον αὐτοὺς, λέγοντες, Ναὶ, ἐκ τοῦ σκότους ἔχει
rest prevented them saying yes from the darkness he-has
ὑμῖν ποιῆσαι ἄριστον· αὐτὸς ἀπὸ θυρῶν εἰς θύραν ἐπέστη,
for-you to-make breakfast he from doors to door has-stood
καὶ πόθεν ἔχει; Ἀλλὰ μόνον ἐξαργῆσαι ἡμᾶς βούλεται.
and whence has-he but only to-make-idle us he-wishes
Ἐπίστευσαν οὖν, καὶ ἀπῆλθον οἱ πέντε. Καὶ λέγει αὐτοῖς, 55
they-believed then and went-away the five and he-says to-them
Μείνατε ὧδε. Καὶ ἀφεὶς αὐτοὺς, ὡσεὶ τόξου βολὴν ἀπῆλθεν
stay here and having-left them about (a)-bow's shot he-went-away
ἀπ᾽ αὐτῶν, καὶ κρυπτῶς ηὔξατο. Λέγουσιν ἐκεῖνοι πρὸς
from them and secretly prayed say those to
ἑαυτούς· Ὄντως ἐνεπαίχθημεν· νομίζω γὰρ χόρτον θέλει
themselves truly we-were-mocked I-think for grass wishes
ἐνέγκαι ἡμῖν ὁ ἀββᾶς Συμεὼν, ἵνα βοσκηθῶμεν. Καὶ ἰδοὺ ὡς
to-bring us — abba Symeon that we-may-graze and behold as
ταῦτα ἔλεγον, θεωροῦσιν αὐτὸν νεύοντα αὐτοῖς ἀπελθεῖν
these(-things) they-said they-see him nodding to-them to-go-away
πρὸς αὐτόν· ἦν γὰρ, ὡς προείρηται, εὐξάμενος, καὶ ἐκ
to him he-had for as has-been-said having-prayed and from
Θεοῦ ἑτοιμάσας αὐτοῖς πάντα. Καταλαβόντες οὖν αὐτὸν,
God having-prepared for-them all(-things) having-reached then him
εὗρον ὡς ἐπὶ Κυρίου κείμενα ἔμπροσθεν αὐτοῦ σιλίγνια, καὶ
they-found as for (the)-Lord lying before him loaves and
πλακοῦντας, καὶ σφαίρια, καὶ ὀψάρια, καὶ οἰνάρια διάφορα,
cakes and sweet-balls and fish and little-wines various

καὶ ψαθύρια, καὶ γλυκὺ, καὶ ἁπλῶς ὅσα πάντα ἔχει ὁ
and crumb-cakes and sweet(-wine) and simply whatever all has the
βίος λιμβά. Καὶ φαγόντων αὐτῶν λέγει· Λαμβάνετε, ταπεινοὶ,
life dainty and having-eaten they he-says take lowly(-ones)
καὶ λόγῳ τῶν γυναικῶν ὑμῶν. Καὶ ἐὰν μηκέτι γίνεσθε
also for-the-sake of-the wives your and if no-longer you-become
δημόται ἔξηχοι, ὄντως οὐ μὴ ὑστερήσουσιν τὰ σιλίγνια
townsmen madmen truly not — will-fail the loaves
ταῦτα ἐκ τῶν οἴκων ὑμῶν, ἕως οὗ ἀποθάνω. Λέγουσιν ἐν
these from the houses your until — I-die they-say among
ἑαυτοῖς ὅτε ἀπῆλθον· Δοκιμάσωμεν μίαν ἑβδομάδα, καὶ
themselves when they-went-away let-us-test one week and
ἐὰν μὴ ἐκλείψουσιν, μηκέτι κατέλθωμεν μετὰ τῶν ἑταίρων
if not they-fail no-longer let-us-go-down with the companions
ἡμῶν εἰς τὸ δημοτικόν. Ὡς οὖν ἴδον ὅτι οὐκ ἐξέλειπον
our to the townsmen's-club as then they-saw that not failed
τὰ σιλίγνια, καίτοι καθ' ἡμέραν ἐξ αὐτῶν δαπανώντων
the loaves although every day of them spending
αὐτῶν, οὐκέτι παρῆλθον διὰ κακοῦ πράγματος. Ἀλλ'
they no-longer went-on through evil thing but
οἱ τρεῖς ἐξ αὐτῶν καὶ ἐμόναsαν κατανυγέντες ἐπὶ τῇ
the three of them also became-monks pricked at the
πολιτείᾳ τοῦ Σαλοῦ. Πλὴν ὅτι τινὶ εἰπεῖν τί ποτε,
way-of-life of-the Fool except that to-anyone to-tell anything at-all
ἄχρις οὗ ἔζη ἐν σαρκὶ ὁ Σαλὸς, οὐκ ἠδυνήθησαν.
while — lived in flesh the Fool not they-could
56 Ποῖον δὲ πρᾶγμα καί τινι ἀθλίῳ, μᾶλλον δὲ
what and thing also to-a-certain wretched(-man) rather and
βουρδουναρίῳ ἐποίησεν, ἄξιον τῇ γραφῇ παραδοῦναι τῇ
muleteer he-did worthy to-the writing to-hand-down the
κατ' αὐτόν. Ἦν γὰρ ἐλεήμων ὁ βουρδουνάριος, καὶ
concerning him he-was for merciful the muleteer and

ἀπὸ συμβαινόντων ἐφύρασεν. Ἐν μιᾷ οὖν ἐξερχομένου
from what-befell he-mixed(-his-wine) on one(-day) then going-out
αὐτοῦ ἐνέγκαι λόγῳ τοῦ οἴκου αὐτοῦ, καὶ εἰς πρᾶσιν
he to-bring for-the-sake of-the house his and for sale
οἰνάριον, ἀπαντᾷ αὐτῷ ὁ μακάριος, καὶ λέγει αὐτῷ· Ποῦ
little-wine meets him the blessed(-man) and says to-him where
ὑπάγεις, ἔξηχε; Εἶχεν γὰρ ἀεὶ τοῦτον τὸν λόγον ἐπὶ τὸ
are-you-going madman he-had for always this the word at the
αὐτὸ ἐπὶ στόματος. Λέγει οὖν αὐτῷ ἐκεῖνος, Διὰ οἰνάριον,
same on (his)-lips says then to-him that(-one) for little-wine
Σαλέ. Ἀπεκρίθη αὐτῷ ὁ ἀββᾶς Συμεών· Φέρε καὶ
Fool answered him — abba Symeon bring also
γλιχόνην ὡς ἔρχῃ. Οἰωνισθεὶς οὖν ὁ βουρδουνάριος,
pennyroyal as you-come having-taken-an-omen then the muleteer
ἔλεγεν καθ' ἑαυτὸν, ὡς ἀπῄει· Ἄρα ποῖος Σατανᾶς ἀπὸ
he-said to himself as he-went-away then what Satan from
πρωΐ ἔπεμψέν μοι τὸν ἀββᾶν τοῦτον, λέγοντά μοι· Φέρε
morning sent me the abba this saying to-me bring
μοι γλιχόνην; Ὄντως κακοπόδινον γίνεται τὸ οἰνάριον
me pennyroyal truly ill-footed becomes the little-wine
τοῦτο, καὶ ἢ ὀξίζει, ἢ οὐκ οἶδα τί. Ὡς οὖν ὑπέστρεψεν
this and either turns-sour or not I-know what as then he-returned
ἐνέγκας οἶνον καλὸν πάνυ, ἀπὸ χαρᾶς ἔλαθεν ἐνέγκαι
having-brought wine good very from joy he-forgot to-bring
τὴν γλιχόνην. Λέγει αὐτῷ πάλιν ἐκεῖνος, Ὄντως, ταπεινὲ,
the pennyroyal says to-him again that(-one) truly lowly(-one)
ἔλαθον. Μειδιάσας οὖν ὁ ἀββᾶς, λέγει αὐτῷ· Ὕπαγε
I-forgot having-smiled then the abba says to-him go
μόνον· τὸ γὰρ πρᾶγμά σου ἐδιοικήθη. Ὡς οὖν ἦλθε
only the for business your was-managed as then he-came
μεταβάλαι τὰ ἀσκήδια, εὗρεν αὐτὰ ὄξος, ὅτι ἐψόφει
to-transfer the wineskins he-found them vinegar so-that was-dying

ἄνθρωπος καὶ ὀσφρανθῆναι αὐτοῦ. Τότε οὖν ἐνόησεν
(a)-man also to-smell it at-that-time then he-understood
τὸ πρᾶγμα, καὶ ἤρξατο λέγειν· Ὄντως ἄρτι καὶ ἄγομεν
the affair and began to-say truly now also we-go
διὰ γλιχόνην. Ἔδραμεν οὖν καὶ ἦλθεν πρὸς τὸν Σαλὸν, καὶ
for pennyroyal he-ran then and came to the Fool and
παρεκάλει αὐτὸν (ἔλεγεν γὰρ ὅτι ὥσπερ ὁ ψηφᾶς ποιεῖ
besought him he-said for that as the juggler makes
ὀφθαλμοπλανίαν, οὕτως καὶ αὐτὸς ἐποίησεν)· Ἀνάλυσον
eye-deceit so also he did undo
ὃ ἐποίησας, Σαλέ. Λέγει αὐτῷ ἐκεῖνος· Τί ἐποίησα; Ὁ
what you-did Fool says to-him that(-one) what did-I-do he
δέ φησι· Καλὸν οἶνον ἠγόρασα, καὶ εὑρέθη ὀξίδιν εἰς
and says good wine I-bought and it-was-found vinegar in
δύο ὥρας· Λέγει αὐτῷ πάλιν· Ὕπαγε, ὕπαγε, οὐ μέλῃ
two hours says to-him again go go not let-it-concern
σοι, ἄνοιξον ἐφετῶς φουσκάριον, καὶ συμφέρει σοι.
you open this-year (a)-hot-drink-shop and it-profits you
57 Ἦν γὰρ ὁ σκοπὸς καὶ ἡ εὐχὴ τοῦ γέροντος, ἵνα
it-was for the aim and the prayer of-the old-man that
εὐλογηθῇ ὁ κάματος αὐτοῦ, ὅτι ἦν ἐλεήμων, ἀλλ᾽ οὐκ
be-blessed the labor his because he-was merciful but not
ἤθελεν προφανῶς ποιῆσαί τί ποτε, ἀλλ᾽ ὅλα διὰ
he-wished openly to-do anything at-all but all(-things) through
παιγνιδίων. Κατενύγη οὖν ὁ βουρδουνάριος, καὶ λέγει·
jests was-pricked then the muleteer and says
Εὐλογητὸς ὁ Θεὸς, φουσκάριον ἀνοίγω· καὶ ἀνοίξαντος
blessed — God (a)-hot-drink-shop I-open and having-opened
αὐτοῦ, ηὐλόγησεν αὐτὸν ὁ Θεὸς καὶ ὑπὲρ ὧν ἔδει
he blessed him — God also for what it-was-needful
εὐχαριστεῖν τῷ Σαλῷ, μᾶλλον καὶ ἐχόλα αὐτῷ, μὴ
to-give-thanks to-the Fool rather and he-was-angry with-him not

νοῶν τὸ τί αὐτῷ προεξένησεν. Τὸ δὲ πᾶν τοῦ
understanding the what for-him he-had-procured the and whole of-the
πράγματος ἦν ὁ Θεὸς, σκέπων τὸν σκοπὸν τοῦ ἀββᾶ
affair was — God covering the aim — of-abba
Συμεών. Ἠῤῥώστησέν ποτέ τις τῶν μεγιστάνων τῆς
Symeon fell-sick once one of-the magnates of-the
πόλεως. Εἶχεν δὲ ἔθος ὁ ὅσιος ἀνέρχεσθαι καὶ παίζειν εἰς
city he-had and custom the holy(-man) to-go-up and to-play in
τὸν οἶκον αὐτοῦ, καὶ ὡς ἐβαρήθη, ἐθεώρει ἑαυτὸν κατὰ
the house his and as he-was-weighed-down he-saw himself in
τοὺς ὕπνους ταυλίζοντα μετά τινος Αἰθίοπος. Ἦν δὲ οὗτος,
the sleeps playing-dice with a-certain Ethiopian was and this(-one)
ὁ θάνατος. Ἔφθασεν οὖν καὶ ἦλθεν, φησὶ, καταῤῥίψαι ὁ
the death it-came(-to-it) then and came he-says to-throw the
ἀσθενῶν, καὶ εἰ μὴ ἔβαλεν τρίεκτα, ἡττᾶτο. Φθάνει οὖν
sick(-man) and if not he-threw treys he-was-losing comes then
αὐτῷ κατὰ τοὺς ὕπνους ὁ ἀββᾶς Συμεὼν, καὶ λέγει· Τί
to-him in the sleeps — abba Symeon and says what
ἐστιν, ἔξηχε; Ὄντως ἄρτι νικᾷ σε ὁ Μαῦρος οὗτος. Ἀλλὰ
is(-it) madman truly now beats you the Black this but
δός μοι λόγον, ὅτι οὐκέτι μιαίνεις τὴν κοίτην τῆς γυναικός
give me (your)-word that no-longer you-defile the bed of-the wife
σου, καὶ ἐγὼ καταῤῥίπτω ἀντὶ σοῦ, καὶ οὐχ ἡττᾷ σε.
your and I throw for you and not he-beats you
Ὀμόσας οὖν, φησὶν ὁ ταῦτα ἰδὼν, καὶ λαβὼν ἐξ
having-sworn then says the(-one) these(-things) having-seen and having-taken from
ἐμοῦ τὰ βόλια ἔῤῥιψεν, καὶ ἔπεσαν τρίεκτα. Ἐξυπνισθέντος
me the dice he-threw and they-fell treys having-woken
οὖν τοῦ ἀῤῥώστου, ἀνῆλθεν εὐθὺς ὁ Σαλὸς, καὶ λέγει αὐτῷ·
then the sick(-man) came-up at-once the Fool and says to-him
Καλὰ τρίεκτα ἔβαλες, μάταιε. Πίστευσον, ἐὰν παραβῇς
good treys you-threw vain(-one) believe(-me) if you-transgress

τὸν ὅρκον σου, ὁ Μαῦρος ἐκεῖνος πνίγει σε, καὶ ὑβρίσας
the oath your the Black that(-one) chokes you and having-insulted
αὐτὸν, καὶ πάντας τοὺς τοῦ οἴκου αὐτοῦ, κατῆλθεν τρέχων.
him and all those of-the house his went-down running

IX · THE FOOL'S DEATH

Symeon owns nothing but a bundle of vine twigs. He prays through the night, then crowns himself with leaves and cries victory to the emperor and the city, meaning reason and the soul, and he asks God that his hair never grow, lest anyone see him shorn. Only with the deacon John does he drop the fool. Two days before his death he tells John that he has seen his brother John crowned for his endurance in the desert, urges him never to despise a monk or a poor man, and warns him that he too will die soon and must give alms. He foretells that he and his brother will die within three days, then lies down under the vine twigs and dies. Two men bury him, unwashed and unsung, in the strangers' cemetery; a Jew he had converted hears angels singing over the bier and buries him himself. When John opens the grave, the body is gone.

58 Οὐκ ἐκέκτητο δὲ οὗτος ὁ σοφὸς ἀληθῶς ἐν τῷ καλυβίῳ
not possessed and this the wise(-man) truly in the hut
αὐτοῦ τι. Εἶχεν γὰρ καλύβην διὰ τὸ κοιμᾶσθαι αὐτὸν,
his anything he-had for (a)-hut for the to-sleep him
μᾶλλον δὲ διὰ τὸ ἀγρυπνεῖν αὐτὸν τὰς νύκτας, εἰ μὴ ἓν
rather and for the to-keep-vigil him the nights if not one
φορτίον κληματιδίων. Πολλάκις οὖν τὴν νύκτα διατελῶν
load of-vine-twigs often then the night continuing
ἕως πρωΐ ἐν προσευχῇ, καὶ τὸ ἔδαφος βρέχων τοῖς
until morning in prayer and the ground wetting with-the
δάκρυσιν, ἐξήρχετο ἀπὸ πρωΐ, καὶ ἔκοπτεν ἢ ἀπὸ
tears he-went-out from morning and cut either from
ἐλαίας, ἢ ἀπὸ βοτανῶν, καὶ ἐποίει ἑαυτῷ στέφανον, καὶ
olive or from herbs and made for-himself (a)-crown and

ἐφόρει, καὶ ἐκράτει ἐπὶ τῆς χειρὸς αὐτοῦ ἕνα κλάδον, καὶ
wore(-it) and held in the hand his one branch and
ἔστησεν κράζων, Νίκην βασιλεῖ καὶ τῇ πόλει. Ἔλεγεν
stood crying victory to-(the)-emperor and to-the city he-said
δὲ, πόλιν μὲν τὴν ψυχὴν, βασιλέα δὲ τὸν αὐτοκράτορα
and city indeed the soul emperor and the sovereign
τῶν παθῶν λογισμόν. Καὶ τοῦτο δὲ ᾐτήσατο τὸν Θεὸν ὁ
of-the passions reason and this too asked — God the
ἅγιος, ἵνα μὴ αὐξήσῃ ἡ κόμη τῆς κεφαλῆς αὐτοῦ, ἢ τοῦ
saint that not grow the hair of-the head his or of-the
πώγωνος, μή πως διὰ τοῦ καρῆναι, φανερὸς γένηται
beard lest somehow through the to-be-shorn manifest he-become
ὅτι ἑαυτὸν ποιεῖ σαλόν. Διὸ καὶ πάντα τὸν χρόνον, ὃν
that himself he-makes (a)-fool wherefore also all the time which
διετέλεσεν ἐν τῇ τοιαύτῃ πολιτείᾳ, οὐδεὶς αὐτὸν ἐθεάσατο,
he-spent in the such way-of-life no-one him saw
ὅτι ηὐξήθη ἡ κόμη τῆς κεφαλῆς αὐτοῦ, οὔτε ὅτε ἐκείρατο
that grew the hair of-the head his nor when he-cut
αὐτήν. Πολλὴν οὖν καὶ ἐπωφελῆ συντυχίαν πολλάκις
it much then and profitable converse often
συνέτυχεν τῷ κυρῷ Ἰωάννῃ τῷ διακόνῳ μόνῳ, καὶ
he-held with-the lord John the deacon alone and
ἠπείλει, ὅτι εἰ φανερώσει τισὶ τὸν ἐνάρετον σκοπὸν αὐτοῦ,
he-threatened that if he-reveal to-any the virtuous aim his
βασάνῳ μεγάλῃ κατὰ τὸν μέλλοντα αἰῶνα περιπέσει.
to-torment great in the coming age he-will-fall
Ἔλεγεν δὲ αὐτῷ ὅτε ἅπαντα τὸν ἑαυτοῦ βίον ἐξεῖπεν αὐτῷ, 59
he-said and to-him when all the his-own life he-told to-him
τοῦτ᾽ ἔστιν πρὸ δύο ἡμερῶν τοῦ μεταστῆναι αὐτὸν ἐκ τοῦ
that is before two days of-the to-depart him from the
βίου, ὅτι Σήμερον ἀπῆλθον πρὸς τὸν ἀδελφὸν Ἰωάννην,
life that today I-went-away to the brother John

καὶ εὗρον αὐτὸν διὰ τοῦ Θεοῦ προκόψαντα μεγάλως, καὶ
and found him through — God having-advanced greatly and
ἐχάρην. Εἶδον γὰρ αὐτὸν φοροῦντα τὸν στέφανον αὐτοῦ,
I-rejoiced I-saw for him wearing the crown his
καὶ ἐπιγεγραμμένον· Στέφανος ὑπομονῆς τῆς ἐρήμου. Καὶ
and inscribed crown of-endurance of-the desert and
πάλιν φησὶν ἐκεῖνος ὁ εὐλογημένος· Εἶδον, φησὶν, ὡς ἦλθες,
again he-says that(-one) the blessed(-man) I-saw he-says as you-came
τινὰ λέγοντά μοι· Ἐλθὲ, ἐλθὲ, Σαλὲ, ἵνα κομίσῃ οὐχ
someone saying to-me come come Fool that you-may-receive not
ἕνα στέφανον, ἀλλὰ τοὺς στεφάνους, ὧν προσήνεγκάς
one crown but the crowns of-which you-brought
μοι ψυχῶν. Ἔχω δὲ, κῦρι ἀρχιδιάκονε, ὅτι οὐδὲν εἶδεν εἰς
to-me souls I-hold and lord archdeacon that nothing he-saw in
ἐμέ τι τοιοῦτον, ἀλλὰ προσεχαρίσατό μοι. Σαλὸς γὰρ καὶ
me any such but he-granted(-it) to-me (a)-fool for and
ἔξηχος ἄνθρωπος ποῖον μισθὸν ἔχω κομίσασθαι; Πάλιν
madman man what reward do-I-have to-receive again
ἐκεῖνος· Δυσωπῶ σε, ἵνα πᾶσαν ψυχὴν, μάλιστα δὲ μοναχὸν
that(-one) I-entreat you that every soul especially and monk
ἢ πτωχὸν, μηδέποτε ἐξουδενώσῃς, ὡς ἔτυχεν. Οἶδεν γὰρ ἡ
or poor(-man) never you-despise as it-happened knows for the
ἀγάπη, ὅτι εἰσὶν εἰς τοὺς πτωχοὺς, μάλιστα δὲ εἰς τοὺς
love that there-are among the poor especially and among the
τυφλοὺς, ἄνθρωποι, ὡς ὁ ἥλιος καθάρσει καθαρθέντες
blind men as the sun with-cleansing cleansed
διὰ τῆς ὑπομονῆς, καὶ τῆς κακοπαθείας αὐτῶν.
through the endurance and the hardship their
Πόσους ἐπιχωρίους γεωργοὺς ἴδον ἐν τῇ πόλει πολλάκις
how-many country farmers I-saw in the city often
εἰσερχομένους κοινωνῆσαι, καὶ ὄντας καθαρωτέρους τοῦ
coming-in to-commune and being purer than-the

χρυσίου, διὰ τὸ ἄκακον αὐτῶν καὶ ἀπερίεργον, καὶ διὰ
gold because-of the guilelessness their and simplicity and because-of
τὸ ἐν ἱδρῶτι τοῦ προσώπου αὐτῶν ἐσθίειν τὸν οἰκεῖον ἄρτον!
the in sweat of-the face their to-eat the own bread
Ἀλλὰ μηδέν με ἐπὶ τοῖς λεγομένοις πρὸς σὲ, δέσποτα, 60
but in-nothing me for the(-things) said to you master
ἐπιμέμψῃ, διὰ τὸ ὅλην ἀμέλειαν τοῦ οἰκτροῦ μου βίου
blame because-of the whole negligence of-the wretched my life
ἐξειπεῖν σοι. Γίνωσκε δὲ ὅτι καὶ σὲ ὁ Κύριος διὰ τάχους
to-tell you know and that also you the Lord with speed
προσλαμβάνεται. Ἀλλ' ὅση σοι ἰσχὺς καὶ δύναμις,
takes-to-himself but as-much-as to-you (is)-strength and power
φρόντισον τῆς οἰκείας σου ψυχῆς, ἵνα ἀχειμάστως τοὺς
take-care-of the own your soul that without-storm the
κοσμοκράτορας τοῦ σκότους τοῦ ἀέρος τούτου διαπεράσαι
world-rulers of-the darkness of-the air this to-pass-through
δυνηθῇς. Οἶδεν γὰρ ὁ Κύριος ὅτι πολλὴν μέριμναν καὶ
you-may-be-able knows for the Lord that much anxiety and
φόβον ἔχω, ἕως οὗ ἀμεριμνήσω ἐξ αὐτῶν. Αὕτη γάρ ἐστι
fear I-have until — I-be-free-of-care from them this for is
ἡμέρα ἡ πονηρὰ, περὶ ἧς ὁ Ἀπόστολος, καὶ ὁ Δαυῒδ
day the evil about which the Apostle and — David
εἶπεν. Διὸ παρακαλῶ σε, τέκνον καὶ ἀδελφὲ Ἰωάννη, πάσῃ
spoke wherefore I-beseech you child and brother John with-all
σου δυνάμει, εἰ ἔστιν δεκτὸν, ἐλέει, καὶ τὰς ὑπὲρ πάσας
your power if it-is acceptable be-merciful and the above all
ἀρετὰς βοηθῇ ἡμῖν τότε. Φησὶν γὰρ, «Μακάριος ὁ
virtues helps us then he-says for blessed the(-one)
συνιὼν ἐπὶ πτωχὸν καὶ πένητα, ἐν ἡμέρᾳ πονηρᾷ ῥύσεται
considering upon (the)-poor and needy in (the)-day evil will-deliver
αὐτὸν ὁ Κύριος·» καὶ μηδέποτε τῷ ἁγίῳ θυσιαστηρίῳ
him the Lord and never at-the holy altar

παραστῇ, ἔχων κατά τινος, μή πως ἡ σὴ ἀνομία ἀναξίους
stand having against anyone lest somehow the your lawlessness unworthy
ποιήσῃ καὶ ἄλλους τῆς ἐπιφοιτήσεως τοῦ ἁγίου Πνεύματος
make also others of-the visitation of-the holy Spirit
61 Ταῦτα καὶ ἄλλα δὲ πλεῖστα παρήγγειλεν αὐτῷ, ἐξ ὧν
these(-things) and other too very-many he-charged him of which
τινα μήτε εἰπεῖν αὐτά ποτέ τινι παρεκέλευσεν διὰ
some not-even to-tell them ever to-anyone he-bade because-of
τὸ μὴ πάντας μετὰ πίστεως δέχεσθαι τὰ λεγόμενα.
the not all with faith to-receive the(-things) spoken
Παρακλήθητι δὲ, ἐπειδὴ διὰ τῶν τριῶν τούτων ἡμερῶν
be-entreated and since within the three these days
προσλαμβάνεται ὁ Κύριος τὸν Σαλὸν τὸν ἐλάχιστον,
takes-to-himself the Lord the Fool the least
καὶ τὸν κῦριν Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. Καὶ γὰρ
and the lord John the brother his and for
ἐγὼ αὐτὸς ἀπελθὼν εἶπον αὐτῷ, ὅτι Ἀδελφὲ, δεῦρο,
I myself having-gone-away said to-him that brother come
ἄγωμεν. Καιρός ἐστι λοιπὸν, ἀλλὰ μετὰ δύο ἡμέρας
let-us-go (the)-time it-is now but after two days
ἐλθὲ εἰς τὸ καλύβιόν μου, καὶ βλέπε εἴ τι εὑρίσκεις.
come to the but my and see if anything you-find
Θέλω ἵνα ἔχῃς μνημόσυνον τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ
I-wish that you-have (a)-memorial of-the lowly and sinful
Σαλοῦ. Καὶ ταῦτα καὶ πλείονα τούτων εἰπὼν αὐτῷ,
Fool and these(-things) and more than-these having-said to-him
ἀπελθὼν, συνέστειλεν ἑαυτὸν ἐν τῷ καλυβίῳ αὐτοῦ.
having-gone-away he-shut-up himself in the hut his
Νυνὶ δὲ καιρὸς καλεῖ, ὦ φίλοι, καὶ τὸν ἀξιοθαύμαστον
now and (the)-time calls O friends also the admirable
αὐτοῦ θάνατον, μᾶλλον δὲ ὕπνον, ὑμῖν διηγήσασθαι. Καὶ
his death rather and sleep to-you to-relate and

γάρ ἐστιν καὶ αὐτὸς οὐ τὴν τυχοῦσαν παρέχων ὠφέλειαν,
for is also it not the chance providing benefit
ἀλλά τε καὶ πάντων τῶν προειρημένων ἐξαιρετώτερον,
but and also of-all the(-things) before-said more-excellent
ὅστις καὶ σφραγὶς καὶ βεβαίωσις τῆς ἀμολύντου αὐτοῦ
which also seal and confirmation of-the undefiled his
πολιτείας καθέστηκεν. Αἰσθόμενος γὰρ ὁ μέγας τὴν
way-of-life has-become having-perceived for the great(-man) the
κοινὴν ὥραν, βουλόμενος μηδὲ κατὰ θάνατον τιμὴν
common hour wishing not-even in death honor
ἀνθρωπείαν ἀπενέγκασθαι, τί ποιεῖ; Εἰσελθὼν ὑποκάτω
human to-carry-off what does-he-do having-gone-in under
τοῦ ὄντος φορτίου τῶν κληματιδίων ἐν τῷ καλυβίῳ αὐτοῦ
the being load of-the vine-twigs in the hut his
τῷ ἱερῷ, ἐκεῖσε καθεύδων, τῷ Κυρίῳ παρέδωκεν τὸ
the sacred there sleeping to-the Lord he-gave-up the
πνεῦμα ἐν εἰρήνῃ. Οἱ οὖν συνήθεις αὐτοῦ, ὡς οὐκ εἶδον
spirit in peace the then acquaintances his as not they-saw
αὐτὸν τὰς δύο ἡμέρας, λέγουσιν· Ἄγωμεν, ἴδωμεν, μή πως
him the two days they-say let-us-go let-us-see lest somehow
ἀσθενεῖ ὁ Σαλός. Καὶ εὗρον αὐτὸν ὑποκάτω κείμενον
is-sick the Fool and they-found him under lying
τοῦ φορτίου τῶν κληματιδίων νεκρόν. Τότε λέγουσιν· Ἄρα
the load of-the vine-twigs dead then they-say then
ἂν ἄρτι πιστεύσουσιν πάντες, ὅτι παρ᾽ ἑαυτὸν ἦν οὗτος;
— now will-believe all that out-of himself was this(-man)
Ἰδοὺ καὶ αὐτὸς ὁ θάνατος αὐτοῦ κατάσκαλμος. Καὶ
behold also very the death his disgraceful and
βαστάσαντες αὐτὸν δύο τινὲς, χωρὶς τοῦ πλῦναι αὐτὸν,
having-carried him two some without the to-wash him

καὶ χωρὶς ψαλμῳδίας, καὶ χωρὶς κηρίων καὶ θυμιαμάτων,
and without psalmody and without candles and incenses
ἀπελθόντες ἔθαψαν αὐτὸν εἰς τὸ ξενοτάφιον.
having-gone-away they-buried him in the strangers'-cemetery
62 Ὡς οὖν ἀπήρχοντο διὰ οἴκου τινὸς ἀπὸ Ἑβραίων
as then they-were-going-away past (the)-house a-certain of Hebrews
ὑελεψοῦ, ὅνπερ αὐτὸς ἐποίησεν Χριστιανὸν, ὡς ἀνωτέρω
glassmaker whom-indeed he made (a)-Christian as above
εἰρήκαμεν, οἱ τοῦτον βαστάζοντες, καὶ ἐξερχόμενοι θάψαι
we-have-said those him carrying and going-out to-bury
αὐτὸν, ἀκούει ὁ εἰρημένος ἀπὸ Ἑβραίων ψαλμῳδίας, οἷον
him hears the said(-man) of Hebrews psalmody such-as
μέλος οὐ δύναται ψᾶλαι χεῖλος ἀνθρώπων, καὶ πλῆθος ὃ
melody not can sing (the)-lip of-men and multitude which
οὐ δύναται συνάξαι πᾶσα ἡ ἀνθρωπότης. Ἐκπλαγὶς οὖν
not can gather all the mankind astonished then
ἐκεῖνος ἐπὶ τῷ συντόνῳ καὶ παναρμονίῳ τῆς ἀγγελικῆς
that(-one) at the intense and all-harmonious of-the angelic
ἡδυμελείας ἤχῳ, παρακύπτει καὶ θεωρεῖ τὸν ὅσιον
sweet-singing sound he-peeps-out and sees the holy(-man)
προκομιζόμενον ὑπὸ δύο καὶ μόνον τῶν βασταζόντων
being-carried by two and only of-the carrying
αὐτοῦ τὸ τίμιον σῶμα. Τότε εἶπεν ἐκεῖνος ὁ τούτου
his the honored body then said that(-one) the(-one) this
τοῦ ἀοράτου μέλους ἀκούσας· Μακάριος εἶ, Σαλὲ, ὅτι
the unseen melody having-heard blessed are-you Fool that
μὴ ἔχων ἀνθρώπους ψάλλοντάς σοι, ἔχεις οὐρανίους
not having men singing for-you you-have heavenly
δυνάμεις ἐν ὕμνοις τιμώσας σε· καὶ εὐθέως κατελθὼν,
powers with hymns honoring you and at-once having-come-down
ἰδίαις χερσὶν αὐτὸν ἔθαψεν. Καὶ τότε τὰ ἀκουσθέντα
with-own hands him he-buried and then the heard

αὐτῷ ᾄσματα τῶν ἀσωμάτων, πᾶσιν ἐξηγήσατο. Ἤκουσεν
by-him songs of-the bodiless(-ones) to-all he-related heard
οὖν τοῦτο καὶ ὁ κῦριος Ἰωάννης ὁ διάκονος, καὶ ἦλθεν
then this also the lord John the deacon and came
δρομαίως μετὰ καὶ ἄλλων πολλῶν εἰς τὸν τόπον, ὅπου
running with also others many to the place where
ἐτάφη, βουλόμενος ἀνελέσθαι τὸ τίμιον αὐτοῦ λείψανον
he-was-buried wishing to-take-up the honored his relic
ἐπὶ τὸ ἐντίμως αὐτὸν κηδεῦσαι. Ὡς οὖν ἤνοιξαν τὸν
for the honorably him to-bury as then they-opened the
τάφον, οὐχ εὗρον αὐτό· μετέθηκεν γὰρ αὐτὸν δοξάσας ὁ
tomb not they-found it translated for him having-glorified the
Κύριος. Τότε ἅπαντες ὥσπερ ἐξ ὕπνου ἀνένηψαν, καὶ
Lord then all as from sleep came-to-their-senses and
ἐξηγοῦντο ἀλλήλοις ὅσα ἐποίησεν ἑνὶ ἑκάστῳ θαυμάσια,
related to-one-another whatever he-had-done to-one each wonders
καὶ ὅτι διὰ τὸν Θεὸν προσεποιεῖτο τὸν σαλόν.
and that for-the-sake-of — God he-feigned the fool

EPILOGUE · THE NEW LOT

Leontios closes: these are a few of Symeon's virtues and his hidden course, a new Lot unseen in the world as Lot in Sodom. No fleshly lips can praise one who lived fleshless in the flesh and made the world's wisdom vanish by folly for God. Man looks on the face and God on the heart, so judge no one before the time: Judas walked with the disciples, and Rahab lived in a brothel. Symeon rested on the twenty-first of July and stands at God's throne, and Leontios prays to share his lot.

Οὗτος ὁ βίος καὶ ἡ πολιτεία, ὦ φιλόχριστοι, τοῦ 63
this(-is) the life and the way-of-life O lovers-of-Christ of-the
θαυμασίου τούτου Συμεών. Αὗται αἱ αὐτοῦ ἐκ πολλῶν
wonderful this Symeon these(-are) the his from many

ὀλίγαι συλλεγεῖσαι ἀρεταί. Οὗτος αὐτοῦ ὁ κρυπτὸς
few gathered virtues this(-is) his the hidden
ὄντως καὶ οὐράνιος δρόμος, ὁ μηδενὶ μὲν ὁρώμενος,
truly and heavenly course the(-one) by-no-one indeed seen
πᾶσιν δὲ ἐξαίφνης εὑρεθεὶς κατάδηλος. Οὗτος ὁ νέος
by-all and suddenly found manifest this(-is) the new
Λὼτ, ὥσπερ ἐν Σοδόμοις ἐκεῖνος, οὕτως ἐν τῷ κόσμῳ
Lot as in Sodom that(-one) so in the world
οὗτος ἀφανῶς ὑπελθών. Καὶ τὰ μὲν θαυμαστὰ αὐτοῦ,
this(-one) invisibly having-slipped-in and the indeed wonderful(-deeds) his
καὶ πολυύμνητα ἔπαθλα, κατά γε τὸ ἡμῖν τοῖς
and much-hymned prizes as at-least the(-thing) to-us the
οὐδαμινοῖς ἐγχωροῦν, γραφῇ παραδοῦναι ἐσπουδάκαμεν, εἰ
worthless being-possible to-writing to-hand-down we-have-been-eager if
καὶ ἑτέραν πρὸ ταύτης διὰ συντομίας πεποιήκαμεν, διὰ
even another before this in brief we-have-made because-of
τὸ μήπω ἐλθεῖν εἰς ἡμετέραν γνῶσιν, τὴν λεπτομέρειαν
the not-yet to-have-come into our knowledge the detail
τοῦ θαυμασίου τούτου διηγήματος. Τὸ δὲ τοῦτον ἐγκωμίοις
of-the wonderful this narrative the and him with-praises
τιμῆσαι, οὐ τῆς ἡμετέρας γνώσεως καθέστηκεν, ἀλλ'
to-honor not of-the our knowledge has-become but
ἐκείνων, οἷς δύναμις πρόσεστι, καὶ τῇ τούτου ἀρετῇ
of-those to-whom power belongs also with-the his virtue
ἁμιλλᾶσθαι. Ποῖος γὰρ λόγος ἐπαινέσειεν τὸν ὑπὲρ
to-vie what for word could-praise the(-one) beyond
λόγον τιμηθέντα· ἢ πῶς σάρκινα χείλη τὸν ἐν σαρκὶ
word honored or how fleshly lips the(-one) in flesh
ἄσαρκον ἀναφανέντα; Πῶς δὲ σοφία γλώσσης τὸν
fleshless having-appeared how and wisdom of-tongue the(-one)
πᾶσαν σοφίαν καὶ φρόνησιν τῇ κατὰ Θεὸν μωρίᾳ
all wisdom and prudence by-the according-to God folly

ἐξαφανίσαντα; Ὄντως ἄνθρωπος εἰς πρόσωπον, ὁ δὲ
having-made-vanish truly man at (the)-face — but
Θεὸς εἰς καρδίαν. Ὄντως οὐχ οὕτως ὄψεται ἄνθρωπος,
God at (the)-heart truly not so will-see man
ὡς ὄψεται Κύριος. Ὄντως οὐδεὶς γινώσκει τὰ τοῦ
as will-see (the)-Lord truly no-one knows the(-things) of-the
ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου. Ὄντως μὴ
man if not the spirit of-the man truly not
πρὸ καιροῦ τινα κρίνωμεν, ὦ φιλόχριστοι, ἕως ἂν ἔλθῃ ὁ
before (the)-time anyone let-us-judge O lovers-of-Christ until — come the
Κύριος, ὃς καὶ φωτίσει πάντα. Τίς ἔλεγεν, φιλόχριστοι,
Lord who also will-illumine all(-things) who would-have-said lovers-of-Christ
τὸν Ἰούδαν μετὰ τῶν μαθητῶν διάγοντα σωματικῶς, μετὰ
— Judas with the disciples living bodily with
δὲ τῶν Ἰουδαίων ὑπάρχοντα καρδιακῶς; Τίς ἐν Ἰεριχὼ
and the Jews being in-heart who in Jericho
τὴν Ῥαὰβ ἐν τῷ πορνείῳ οὖσαν σώματι, ἐδόκει ἐν Κυρίῳ
— Rahab in the brothel being in-body thought in (the)-Lord
τῷ πνεύματι; Τίς τὸν Λάζαρον ἐκεῖνον, τὸν πτωχὸν,
in-the spirit(-to-be) who — Lazarus that the poor(-man)
ἤλπιζεν ἐν τοιαύτῃ ταλαιπωρίᾳ τῶν ἑλκῶν διατρίβοντα,
expected in such misery of-the sores spending-time
ἐν τοιαύτῃ εὐημερίᾳ ἐν τῷ τοῦ Ἀβραὰμ κόλπῳ γενέσθαι;
in such prosperity in the — of-Abraham bosom to-be
Ταῦτα ἰδόντες, ἀγαπητοὶ, καὶ ἡμεῖς πεισθῶμεν τῷ 64
these(-things) having-seen beloved also we let-us-obey the(-one)
καλῶς συμβουλεύοντι· Πρόσεχε σεαυτῷ μόνον, καὶ μηδὲ
well counseling heed yourself only and not
τοῖς σοῖς, μηδὲ τοῖς περὶ σὲ, ἀλλὰ σεαυτῷ μόνον. Διότι
the yours nor those around you but yourself only because
ἕκαστος τὸ ἴδιον φορτίον βαστάσει, καὶ τὸν ἴδιον μισθὸν
each the own load will-carry and the own reward

λείψεται παρὰ τοῦ ἐπουρανίου βασιλέως Χριστοῦ, ᾧ
will-receive from the heavenly king Christ to-whom
ἡ δόξα, καὶ τὸ κράτος σὺν τῷ Πατρὶ, καὶ τῷ παναγίῳ
the glory and the might with the Father and the all-holy
Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Ἀνεπαύσατο δὲ ὁ
Spirit to the ages amen went-to-rest and —
τὸν ἀγγελικὸν καὶ ὑπερθαύμαστον βίον πολιτευσάμενος
the angelic and most-wonderful life having-lived
Συμεὼν, ὁ διὰ Χριστὸν κληθεὶς Σαλὸς, μηνὶ
Symeon the(-one) for-the-sake-of Christ called Fool in-(the)-month
Ἰουλίῳ κα΄, μεγάλως ὑπεραστράψας ἐν τοῖς κατὰ Θεὸν
July 21st greatly having-flashed-beyond in the according-to God
αὐτοῦ κατορθώμασιν, καὶ ἀρεταῖς καταπλήξας καὶ τὰς
his achievements and with-virtues having-amazed even the
ὑπερκοσμίους τῶν ἀσωμάτων δυνάμεις, καὶ τῷ ἀστάκτῳ
supercosmic of-the bodiless(-ones) powers and at-the unbearable
θρόνῳ τοῦ Θεοῦ καὶ Πατρὸς τῶν φώτων παριστάμενος·
throne — of-God and Father of-the lights standing
ὡς παῤῥησίαν εἰληφὼς, ἀκαταπαύστοις ὕμνοις γεραίρει
as boldness having-received with-unceasing hymns he-honors(-him)
σὺν πάσαις ταῖς οὐρανίοις δυνάμεσιν. Μεθ᾽ οὗ ἡμῖν
with all the heavenly powers with whom to-us
δοίη ὁ Κύριος ἔχειν μέρος καὶ κλῆρον τοῦ ἁγίου τούτου
may-grant the Lord to-have part and lot of-the holy this
Συμεὼν μετὰ πάντων τῶν ἁγίων ἐν τῇ ἀγήρῳ αὐτοῦ
Symeon with all the saints in the ageless his
βασιλείᾳ, ὅτι αὐτοῦ ἐστιν ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
kingdom for his is the glory to the ages amen

LEONTIOS OF NEAPOLIS

The Life of John the Almsgiver

Leontios writes to spur imitation in an age that says holiness belongs to earlier generations. John and Sophronius wrote nobly of the patriarch John, but like harvesters who leave grapes for the poor gleaners they left much unsaid, and Leontios gleans it in a plain style the unlettered can follow. In Alexandria he meets a man who gives away his silver cross to a ransomed captive, and learns from Menas, once John's steward, that the man learned mercy from the patriarch. Menas takes Leontios home, and before they eat he begins his account: John never swore an oath.

Ὁ μὲν σκοπὸς εἷς ἐστιν ἡμῶν τε καὶ τῶν πρὸ ἡμῶν
the indeed aim one is of-us both and of-the before us
φιλοπόνων καὶ ὁσίων ἀνδρῶν ὁ ἐπὶ τῇ παρούσῃ
diligent and holy men the(-one) in the present
τοῦ ἀοιδίμου ἀνδρὸς τοῦ βίου διηγήσει, τουτέστιν· τὸ
of-the celebrated man of-the life narration that-is the
πᾶσιν μὲν μίμησιν θεοσεβῆ καὶ ὠφέλειαν ἐκ τούτου
to-all indeed imitation godly and benefit from this
προσγίνεσθαι, δόξαν δὲ καὶ μεγαλοπρέπειαν τῇ ἁγίᾳ καὶ
to-accrue glory and also magnificence to-the holy and
προσκυνητῇ τριάδι ἀναπέμψαι, καὶ ἐν τούτῳ ὡς ἐν ἅπασιν
worshipful trinity to-send-up and in this as in all(-things)
τῇ πάντοτε κατὰ γενεὰν καὶ γενεὰν τοὺς οἰκείους
to-the(-one) always by generation and generation the own
φωστῆρας ἀναδεικνυούσῃ εἰς τὸ φωτίζειν τοὺς ἐν σκότει
luminaries displaying for the to-illumine those in darkness
καὶ σκιᾷ θανάτου καθημένους τῆς ἁμαρτίας. ἐπειδὴ δὲ, ὦ
and shadow of-death sitting of-the sin since and O
φιλόχριστοι, οὐ πάνυ θαυμάζομεν τοὺς τῆς ἡμετέρας γενεᾶς
Christ-lovers not greatly we-admire the of-the our generation
ἄνδρας, τοὺς τὴν θεάρεστον πολιτείαν πολιτευσαμένους·
men the(-ones) the God-pleasing way-of-life having-lived

ἀλλ᾽ ἐκ διαβολικῆς ἐνεργείας ἐκείνους τοὺς λόγους λέγομεν
but from diabolical working those the words we-say
πρὸς ἀλλήλους ἀεὶ, ὅτι ἐπὶ τῶν πρὸ ἡμῶν ἀνδρῶν
to one-another always that under the before us men
οὐκ ἦν οὕτως ἡ ἀνομία τῶν ἀνθρώπων πληθυνθεῖσα,
not was thus the lawlessness of-the men multiplied
ἀλλ᾽ ἄρτι, φησὶν, καθὼς προεῖπεν ἡ θεία γραφή· "διὰ
but now he-says as foretold the divine scripture because-of
τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγαπὴ τῶν
the to-be-multiplied the lawlessness will-grow-cold the love of-the
πολλῶν", διὰ τοῦτο ἀδυνατοῦμεν πρὸς ἀρετήν· τούτου
many because-of this we-are-powerless toward virtue this
οὖν χάριν ἐπὶ τὴν παροῦσαν τοῦ ὁσίου τούτου
then for-the-sake-of to the present of-the holy(-man) this
μερικὴν τοῦ βίου διήγησιν ἐληλύθαμεν, εἰς τὸ δεῖξαι καὶ
partial of-the life narration we-have-come for the to-show also
ἐφ᾽ ἡμῶν τοὺς βουληθέντας καὶ τὴν ἑαυτῶν πρόθεσιν
under us those having-willed and the of-themselves purpose
ἐκβιασαμένους ὑψηλοτέρους ἡμῶν ἀναδειχθῆναι καὶ τὴν
having-forced higher than-us to-have-been-shown and the
στενὴν καὶ τεθλιμμένην ὁδὸν διοδεῦσαι καὶ ἐμφράξαι
narrow and hard-pressed way to-have-traveled and to-stop
στόμα λαλούντων ἄδικα καὶ ψυχοφθόρα νοήματα. ἤδη
(the)-mouth of-(those)-speaking unjust and soul-destroying thoughts already
μὲν οὖν καὶ ἕτεροι φθάσαντες πρὸ ἡμῶν κάλλιστά τε
indeed then also others having-anticipated before us most-beautifully both
καὶ ὑψηλότατα περὶ τούτου τοῦ θαυμασίου ἀνδρὸς καὶ
and most-loftily about this the wonderful man and
ἀρχιερέως Ἰωάννου ἐφιλοσόφησαν, δυνατοὶ ὄντες ἔργῳ καὶ
high-priest John philosophized able being in-deed and
λόγῳ — λέγω δὴ· Ἰωάννης καὶ Σωφρόνιος, οἱ θεοσεβεῖς
word I-mean indeed John and Sophronius the godly

καὶ φιλάρετοι καὶ τῆς εὐσεβείας ὄντες ὑπέρμαχοι — ἀλλ᾽
and virtue-loving and of-the piety being champions but
ὅμως, καὶ τοιοῦτοι τυγχάνοντες τῆς ἀξίας, καὶ αὐτοὶ τῆς
nevertheless even such being of-the worth also they of-the
τοῦ ἀνδρὸς ἀρετῆς ἀπελείφθησαν καὶ ταὐτὸν ἔπαθον ὥς
of-the man virtue fell-short and the-same suffered as
τινες φιλόπονοι γεωργοὶ, ἄμπελον εὐθαλῆ καὶ κατάκαρπον
some diligent farmers (a)-vine flourishing and fruitful
τρυγῶντες, ὅτι ἀπολείψουσιν πάντως ἐκ τῆς τοῦ καρποῦ
harvesting that they-will-leave-behind surely from the of-the fruit
εὐλογίας, καὶ μὴ θέλοντες, τοῖς κατόπισθεν αὐτῶν
blessing even not willing for-the behind them
ἀκολουθοῦσιν πτωχοῖς ἐπιρογολογουμένοις τὴν ἄμπελον,
following poor gleaning the vine
ἐξ ὧν ἐσμεν καὶ ἡμεῖς οἱ ἐλάχιστοι· εἰ γὰρ καὶ πάσῃ
of whom we-are also we the least if for even with-all
αὐτῶν δυνάμει οἱ πάντες ὅσιοι οὗτοι τὴν κατάκαρπον
their power the all holy these the fruitful
ταύτην ἐλαίαν ἀληθῶς διὰ τῶν ἐν αὐτῇ πλουσίων
this olive-tree truly through the in it rich
ἐλαιῶν, τὴν ἐν τῷ οἴκῳ τοῦ θεοῦ, ὥς φησιν ὁ ὑμνῳδὸς
olives the(-one) in the house — of-God as says the hymnist
Δαυὶδ, πεφυτευμένην, τρυγᾶν ζήλῳ θεοῦ ἐπετήδευσαν·
David planted to-harvest with-zeal of-God strove
ἀλλ᾽ ὅμως διέλαθεν αὐτοὺς ὁ πολὺς τῆς ἐλαίας καρπὸς,
but nevertheless escaped them the much of-the olive-tree fruit
τοῦ κυρίου οἰκονομήσαντος καὶ τὴν ἡμετέραν εὐτελῆ
the Lord having-arranged also the our poor
καὶ ψυχρὰν προθυμίαν προσδέξασθαι, ὡς τὰ δύο τῆς
and cold eagerness to-accept as the two of-the
χήρας λεπτά. οὐ γὰρ ἐκείνους διαβάλλοντες οὐδὲ ὡς
widow mites not for those disparaging nor as

δυνάμενοι τὴν αὐτῶν θεοδώρητον σοφίαν μιμήσασθαι,
being-able the their God-given wisdom to-imitate
τὰ τοῦ δικαίου κατορθώματα συγγραφῇ παραδοῦναι
the of-the just(-man) achievements to-writing to-hand-down
ἐσπεύσαμεν· ἀλλὰ πρῶτον μὲν ὡς ἐννοούμενοι οὐ δίκαιον
we-hastened but first indeed as considering not right
εἶναι τὰ δυνάμενα ὠφέλειαν τοῖς ἀκούουσιν ποιῆσαι
to-be the(-things) being-able benefit for-those hearing to-make
τῇ σιγῇ ἀποκρύψαι, ἵνα μὴ καὶ ἡμεῖς ὑποπέσωμεν
in-the silence to-hide so-that not also we may-fall-under
τῷ κρίματι τοῦ δούλου ἐκείνου τοῦ τὸ τάλαντον εἰς
the judgment of-the servant that the(-one) the talent in
γῆν κατακρύψαντος, δεύτερον δὲ, ὡς μὴ συγγραφέντων
(the)-earth having-hidden second and as not having-been-written
τῶν ἐν ταύτῃ ἡμῶν τῇ διηγήσει κατορθωμάτων καὶ
the in this our the narration achievements and
τερπνῶν ἱστοριῶν ἐν τοῖς ὑπὸ τῶν εἰρημένων καλλιτρόπων
delightful stories in the by the aforesaid well-mannered
ἀνδρῶν συγγραφεῖσιν ἐπαίνοις τοῦ ἁγιωτάτου ἀληθῶς καὶ
men written praises of-the most-holy truly and
μακαρίου Ἰωάννου, ἔπειτα, διότι σοφοὶ καὶ δυνατοὶ ὄντες
blessed John then because wise and able being
ἐν λόγῳ οἱ φιλοΐστορες οὗτοι σοφῶς καὶ ἀνωτέρως τὴν
in word the story-lovers these wisely and loftily the
ὑπόθεσιν διεξωγράφησαν· ὅπερ μάλιστα καὶ πλείω
subject painted-out which-very-thing most also more
διήγειρεν ἡμᾶς ἐπὶ τὴν παροῦσαν σπουδὴν, ἵνα τῷ
roused us to the present effort so-that with-the
ἐνυπάρχοντι ἡμῖν πεζῷ καὶ ἀκαλλωπίστῳ καὶ χαμηλῷ
being-in us plain and unadorned and low

χαρακτῆρι διηγησώμεθα εἰς τὸ δύνασθαι καὶ τὸν ἰδιώτην
style we-may-narrate for the to-be-able even the layman
καὶ ἀγράμματον ἐκ τῶν λεγομένων ὠφεληθῆναι.
and unlettered from the(-things) being-said to-be-benefited
Ἐν Ἀλεξανδρείᾳ παραγενάμενος ἐγὼ ὁ ἀνάξιος ἐπὶ τὸ 1
in Alexandria having-arrived I the unworthy for the
περιπτύξασθαι τοὺς ἁγίους καὶ καλλινίκους μάρτυρας
to-embrace the holy and glorious martyrs
Κῦρον καὶ Ἰωάννην καὶ ἐν ἀπολαύσει αὐτῶν γενέσθαι,
Cyrus and John and in enjoyment of-them to-be
συνέτυχον ἐκεῖσε διατρίβων τισὶν ἀνδράσιν εὐλαβέσιν τε
I-happened-upon there staying some men devout both
καὶ φιλοχρίστοις· ἐν τῷ οὖν διαλέγεσθαι ἡμᾶς περί τε
and Christ-loving in the then to-converse us about both
γραφικῶν καὶ ψυχαγωγικῶν διηγημάτων, ἦλθεν πρὸς ἡμᾶς
scriptural and soul-guiding stories came to us
τις ξένος, αἰτῶν ἐλεημοσύνην· ἔλεγεν γὰρ νεωστὶ ἀπὸ
some stranger asking-for alms he-said for lately from
αἰχμαλωσίας τῶν Περσῶν ἀναρρυσθῆναι. κατὰ συγκυρίαν
captivity of-the Persians to-have-been-ransomed by chance
οὖν οὐδεὶς ἐκ τῶν καθεζομένων εὑρέθη ἔχων οὔτε λογάριν
then none of the sitting was-found having neither money
οὔτε φολλερόν. εἷς οὖν τῶν συγκαθεζομένων εἶχεν ἐκεῖ
nor (a)-coin one then of-the sitting-with(-us) had there
παριστάμενον μίσθιον, θερμοδότην αὐτοῦ ὄντα, λαμβάνοντα
standing-by (a)-hired-man bath-attendant his being receiving
τρία νομίσματα κατ᾽ ἐνιαυτὸν καὶ μόνον, ἔχοντα γυναῖκα
three nomismata by year and only having (a)-wife
καὶ δύο παιδία. ὡς οὖν ἀνεχώρησεν ὁ προσαιτῶν,
and two children when then withdrew the beggar
καταποδίσας αὐτὸν εὐφυῶς, ἀποδύεται ὃ ἐφόρει σταυρίον
having-run-after him cleverly he-strips-off what he-wore little-cross

ἀργυροῦν ὄντα καὶ δίδωσιν αὐτῷ εἰπὼν, μὴ ἔχειν ἄλλο
silver being and gives(-it) to-him having-said not to-have other
τίποτε ἕως κερατίου ἑνὸς ἐν τῷ βίῳ αὐτοῦ. ἐγὼ οὖν ἐκ
anything down-to carat one in the life his I then from
τοῦ συμβεβηκότος, μᾶλλον δὲ κατ᾽ εὐδοκίαν τοῦ πανσόφου
the having-happened rather but by good-pleasure of-the all-wise
θεοῦ εὑρέθην κανονίζων τὸ τί ἐποίησεν καὶ κατανυγεὶς
God was-found reckoning the what he-had-done and pricked-to-the-heart
διηγησάμην εὐθέως τῷ πλησίον μου καθεζομένῳ τινὶ
I-narrated at-once to-the near me sitting a-certain
Μηνᾷ τοὔνομα, ἀνδρὶ ἐναρέτῳ καὶ φοβουμένῳ τὸν θεόν,
Menas by-name man virtuous and fearing — God
ὃς καὶ ἦν διοικήσας τὴν οἰκονομίαν τῆς ἁγιωτάτης
who also was having-administered the stewardship of-the most-holy
ἐκκλησίας ἐπὶ τοῦ ἀοιδίμου καὶ παμμάκαρος Ἰωάννου τοῦ
church under the celebrated and all-blessed John the
πατριάρχου. ὁ δὲ θεωρῶν με ξενιζόμενον καὶ ἐπαινοῦντα
patriarch he and seeing me amazed and praising
τὸν τὴν ἐλεημοσύνην ποιήσαντα, εἶπεν πρός με· "μὴ
the(-one) the alms having-done said to me not
θαυμάσῃς, διότι ἐκ παραδόσεως καὶ μαθησίας τῆς τοιαύτης
be-amazed because from tradition and teaching of-the such
ἀρετῆς ἐργάτης καθέστηκεν," καὶ εἰπόντος μου πρὸς
virtue worker he-has-become and having-said I to
αὐτόν· "πῶς διὰ τὴν ἀγάπην ὠφέλησόν με," αὐτὸς
him how for-the-sake-of the love benefit me he
ἀποκριθεὶς εἶπεν· "τῷ ἐν ἁγίοις τρισμακαρίστῳ πάπᾳ
answering said to-the in saints thrice-blessed pope
ἡμῶν παρέμεινεν Ἰωάννῃ, καὶ ὥσπερ υἱὸς γνήσιος τὴν
our he-remained-with John and as son true the
τοῦ πατρὸς ἀρετὴν διεδέξατο." εἰπόντος τοῦ ὁσίου πρὸς
of-the father virtue succeeded-to having-said the holy(-man) to

αὐτόν· "ταπεινὲ Ζαχαρία, γενοῦ ἐλεήμων, καὶ λόγον ἔχεις
him lowly Zacharias become merciful and word you-have
ἐκ θεοῦ διὰ τῆς ταλαιπωρίας μου, ὅτι οὔτε ἐν τῇ ζωῇ
from God through the wretchedness my that neither in the life
μου οὔτε μετὰ θάνατον ὑστερήσει σε ὁ θεός·" ὅπερ
my nor after death will-fail you — God which-very-thing
καὶ φυλάττει ἕως σήμερον. πολλὰς οὖν εὐλογίας πέμπει
also he-keeps until today many then blessings sends
αὐτῷ ὁ θεὸς, ἀλλ' οὐκ ἀφίει τίποτε ἐξ αὐτῶν, ὃ οὐκ
him — God but not he-left anything of them which not
εὐθέως μεταδίδωσι τῷ πένητι, σχεδὸν δὲ καὶ στενώνων
at-once he-shares to-the poor-man almost and also straitening
τὸν οἶκον αὐτοῦ. πολλάκις δὲ ἐν ἀγαλλιάσει ἔφθασάν αὐτόν
the house his often and in exultation caught him
τινες λέγοντα πρὸς τὸν θεόν· "Ναὶ ναὶ ἢ σὺ πέμπων ἢ
some saying to — God yes yes either you sending or
ἐγὼ σκορπίζων ἴδωμεν τίς νικᾷ. δῆλον δὲ ὅτι σὺ κύριε ὁ
I scattering let-us-see who wins clear and that you Lord the
πλούσιος καὶ τῆς ζωῆς ἡμῶν χορηγός." ἔστιν δὲ ὅτε κατὰ
rich(-one) and of-the life our provider it-is and when by
σύμβασιν οὐκ ἔχει πρὸς ὥραν τίποτε δοῦναι τῷ
circumstance not he-has for (the)-hour anything to-give to-the(-one)
αἰτοῦντι αὐτῷ, καὶ θλιβόμενος λέγει πρὸς κάπηλον ἢ πρὸς
asking him and being-pressed he-says to (a)-shopkeeper or to
ἕτερον ἐργαστηριακόν· "δός μοι ἓν τριμίσιν καὶ δουλεύσω
another workman give me one third-coin and I-will-serve
σοι ἕνα μῆνα ἢ καὶ δύο, ὡς θέλεις καὶ ὅπου θέλεις, ὅτι
you one month or even two as you-wish and where you-wish because
πεινῶσιν οἱ τοῦ οἴκου μου πάνυ", καὶ λαμβάνων δίδωσι
are-hungry those of-the house my very and receiving he-gives
τῷ πτωχῷ παρακαλῶν μηδενὶ εἰπεῖν." ὡς οὖν ᾔσθετό
to-the poor-man begging no-one to-tell when then perceived

με ὁ αὐτὸς θεοσεβέστατος Μηνᾶς ὡς τοῦ εὐαγγελίου
me the same most-godly Menas as the gospel
ἀκούοντα αὐτοῦ, λέγει μοι μετὰ κατανύξεως· "εἰς τοῦτο
listening-to him he-says to-me with compunction at this
ξενίζει, δέσποτα; λοιπὸν εἰ ἔφθασας τὸν ἐν ἁγίοις
do-you-marvel master now if you-had-reached the in saints
πάπαν". "τί"; λέγω αὐτῷ, "τί πλέον εἶχον ἰδεῖν"; τότε
pope what I-say to-him what more I-would-have to-see then
εἶπέ μοι· "πίστευσον, κατὰ συγχώρησιν θεοῦ αὐτός με ποιεῖ
said to-me believe by permission of-God he me makes
πρεσβύτερον καὶ οἰκονόμον τῆς ἁγιωτάτης ἐκκλησίας, καὶ
presbyter and steward of-the most-holy church and
εἶδον εἰς αὐτὸν ἔργα, πᾶσαν φύσιν σχεδὸν ὑπερβαίνοντα,
I-saw in him deeds all nature almost surpassing
καὶ ἐὰν καταξιοῖς εἰς τὰ δουλικά σου σήμερον ἁγιάσαι
and if you-deign in the servant's(-house) your today to-sanctify
ἡμᾶς, διηγοῦμαί σοι, ἃ ἐγὼ αὐτόπτης εὗρησα εἰς αὐτὸν
us I-narrate to-you what I eyewitness found in him
κατορθώματα". ὡς οὖν τοῦτο εἶπεν, ἐκράτησα αὐτὸν τῆς
achievements when then this he-said I-took him by-the
χειρὸς, καὶ ἀνέστησα· καὶ λαβών με ἀπήγαγεν εἰς τὸν
hand and I-raised(-him) and having-taken me he-led to the
θεοφύλακτον αὐτοῦ οἶκον. ὡς οὖν ἠθέλησεν εὐθέως ἡμᾶς
God-guarded his house when then he-wished at-once us
τραπέζης ἀξιῶσαι, ἔφην πρὸς αὐτόν. "Οὐ δίκαιόν ἐστιν,
of-(the)-table to-deem-worthy I-said to him not right it-is
ὦ δέσποτα, τὴν τῆς ψυχῆς βρῶσιν καταλιπόντας, τὸ
O master the of-the soul food having-left the
σῶμα πρὸ τῆς ψυχῆς διαναπαῦσαι· ἀλλὰ μᾶλλον τῆς
body before the soul to-refresh but rather of-the
μὴ ἀπολλυμένης βρώσεως μεταλάβωμεν, εἶθ' οὕτως καὶ
not perishing food let-us-partake thereafter thus also

τῷ σώματι τὴν οἰκείαν χρείαν παράσχωμεν.” Ὡς οὖν
to-the body the proper need let-us-provide when then
ἤρξατο τὸν βίον τοῦ ὁσίου ἀψευδῶς διηγεῖσθαί, φησιν·
he-began the life of-the holy(-man) truthfully to-narrate he-says
“τὸ πρῶτον αὐτοῦ καὶ ἐξαίρετον κατόρθωμα ὅτι τὸ
the first his and outstanding achievement that the
καθόλου οὐκ ὤμοσεν.” ἠτησάμην οὖν εὐθέως χαρτὶν καὶ
at-all not he-swore I-asked-for then at-once paper and
καλαμάριν, καὶ τὰ λεγόμενα κατ’ ἔπος ἐσημειούμην.
pen and the(-things) being-said by word I-noted-down

II–VI · THE PATRIARCH’S FIRST ACTS

Enthroned in Alexandria, John has the city’s poor registered as his masters, more than seven thousand five hundred of them, and feeds them daily. He orders one standard of weights and measures, and posts a signed notice that anyone using false ones will forfeit his goods to the needy. When his stewards are reported to take gifts, he raises their wages and forbids gifts entirely. Twice a week he sits outside the church so that the wronged may approach him without fear of his officials. One day no one comes, and he grieves until Sophronius tells him it means his flock is at peace, and he thanks God.

Προχειρισθέντος οὖν αὐτοῦ καὶ ἐνθρονιασθέντος ἐν τῇ 2
having-been-appointed then he and having-been-enthroned in the
φιλοχρίστῳ μεγαλοπόλει Ἀλεξανδρείᾳ, ψήφῳ θείᾳ ἀληθῶς
Christ-loving great-city Alexandria by-vote divine truly
καὶ οὐκ ἐξ ἀνθρώπων οὐδὲ δι’ ἀνθρώπων, τοῦτο πρῶτον
and not from men nor through men this first
κατόρθωμα καὶ ἔπαθλον πᾶσιν ἐπεδείξατο· μεταστειλάμενος
achievement and prize to-all he-displayed having-sent-for
γὰρ εὐθέως τοὺς οἰκονόμους καὶ τὸν λεγόμενον ἐπὶ τῆς
for at-once the stewards and the(-one) called over the

εἰρήνης, φησὶν ἐπὶ πάντων πρὸς αὐτοὺς ἐν τῷ τιμίῳ
peace he-says before all to them in the honored
σεκρέτῳ· "Οὐ δίκαιόν ἐστιν, ὦ ἀδελφοὶ, πρὸ τοῦ Χριστοῦ
council-chamber not right it-is O brothers before — Christ
φροντίσαι ἡμᾶς ἑτέρου τινός." παντὸς δὲ τοῦ πλήθους τοῦ
to-take-thought us of-other anything all and the multitude the
συνελθόντος ἐπὶ τῷ λόγῳ κατανυγέντος καὶ συνθεμένου,
having-come-together at the word having-been-pricked and having-agreed
λέγει πάλιν ὁ μακάριος· "Οὐκοῦν πορευθέντες κατὰ πᾶσαν
says again the blessed(-man) therefore having-gone through all
τὴν πόλιν ἀναγράψεσθέ μοι ἕως ἑνὸς πάντας τοὺς
the city you-will-register for-me down-to one all the
δεσπότας μου." τῶν δὲ μὴ νοησάντων, τίνες οὗτοί εἰσιν,
masters my they and not having-understood who these are
ἀλλὰ δυσωπούντων μαθεῖν καὶ ξενιζομένων, τίνες ἄρα τοῦ
but begging to-learn and marveling who then of-the
πατριάρχου εἰσὶ δεσπόται, ἀπεκρίθη πάλιν τὸ ἀγγελικὸν
patriarch are masters answered again the angelic
ἐκεῖνο στόμα καὶ εἶπεν· "Οὓς ὑμεῖς πτωχοὺς καὶ ἐπαίτας
that mouth and said whom you poor and beggars
καλεῖτε, τούτους ἐγὼ δεσπότας καὶ συγκροτητὰς κηρύττω.
call these I masters and helpers proclaim
αὐτοὶ γὰρ ἡμᾶς ὄντως καὶ μόνοι συγκροτῆσαι καὶ τὴν τῶν
they for us truly and alone to-help and the of-the
οὐρανῶν βασιλείαν χαρίσασθαι δύνανται." καὶ ὡς τοῦτο διὰ
heavens kingdom to-grant are-able and when this with
πολλοῦ τοῦ τάχους εἶδεν γενόμενον ὁ τοῦ Χριστοῦ μιμητὴς,
much the speed he-saw done the — of-Christ imitator
ἐπέτρεψεν τούτοις ἡμέριον διορίζεσθαι ἐκ τοῦ οἰκείου
directed for-these daily to-be-allotted from the own
αὐτοῦ διαδότου τὴν ἐπαρκοῦσαν χρείαν αὐτοῖς. πλείους
his distributor the sufficient need to-them more

δὲ ἦσαν τῶν ἑπτὰ ἥμισυ χιλιάδων. τότε ὥσπερ ποιμὴν
and were than-the seven and-a-half thousands then as shepherd
ἀληθινὸς καὶ οὐ μισθωτὸς μετὰ τοῦ ἱεροῦ αὐτοῦ ποιμνίου
true and not hireling with the sacred his flock
καὶ τῶν συνελθόντων ὁσίων ἀνδρῶν ἐπισκόπων ἐπὶ τὴν
and the having-come-together holy men bishops to the
ἁγίαν ἐκκλησίαν πορευθεὶς, ἐνθρονιάζεται ψήφῳ θείᾳ.
holy church having-gone is-enthroned by-vote divine
Δίκαιον δὲ μὴ παριδεῖν τῶν αὐτοῦ κατορθωμάτων καὶ 3
right and not to-overlook of-the his achievements also
τοῦτο τὸ ἀγαθόν. τῇ γὰρ ἐπαύριον πάλιν ἀποστείλας κατὰ
this the good on-the for next-day again having-sent through
πᾶσαν τὴν πόλιν τοὺς αὐτοὺς θεοφιλεστάτους οἰκονόμους
all the city the same most-God-beloved stewards
καὶ καγκελλαρίους καὶ λοιποὺς τοὺς τὴν διοίκησιν τῆς
and chancellors and remaining the(-ones) the administration of-the
πόλεως πεπιστευμένους, οὐκ εἴασεν μέτρον οἷον δήποτε
city having-been-entrusted-with not he-allowed measure of-any-sort whatever
οὔτε στάθμιον μικρὸν καὶ μέγα ἐν ὅλῃ τῇ πόλει. ἀλλὰ
nor weight small and great in whole the city but
πάντα ἐν ἑνὶ καμπανῷ καὶ ζυγῷ καὶ μοδίῳ καὶ ἀρτάβῃ
all by one steelyard and balance and modius and artaba
πωλεῖν καὶ ἀγοράζειν διεμαρτύρατο, γράψας ἐνυπόγραφον
to-sell and to-buy he-charged having-written signed
αὐτοῦ πρόθεμα κατὰ πᾶσαν γειτονίαν περιέχοντα τὸν
his notice through every neighborhood containing the
τύπον τοῦτον· “Ἰωάννης ταπεινὸς καὶ ἐλάχιστος δοῦλος
form this John lowly and least servant
τῶν δούλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πᾶσιν τοῖς
of-the servants of-the Lord our Jesus Christ to-all the(-ones)
ὑπὸ τὴν ἡμετέραν πτωχείαν ὑπὸ τοῦ αὐτοῦ κυρίου καὶ θεοῦ
under the our poverty by the same Lord and God

ἡμῶν ποιμαίνεσθαι λαχοῦσιν τάδε· τοῦ θεσπεσίου καὶ
our to-be-shepherded having-been-allotted these(-things) of-the divine and
μακαρίου Παύλου διὰ τοῦ ἐν αὐτῷ λαλοῦντος Χριστοῦ
blessed Paul through the in him speaking Christ
κελεύοντος πᾶσιν καὶ νομοθετοῦντος· Πείθεσθε τοῖς
commanding all and legislating obey the(-ones)
ἡγουμένοις ὑμῶν καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ
leading you and submit they for keep-vigil over
τῶν ψυχῶν ἡμῶν, ὡς λόγον ἀποδώσοντες, πέπεισται ἡ ἐμὴ
the souls our as account going-to-render is-persuaded the my
οὐθενότης, ὅτι τῷ θείῳ λόγῳ πειθόμενοι δέχεσθε τὰς παρ'
nothingness that to-the divine word obeying you-receive the from
ἡμῶν αἰτήσεις, ὡς ἐκ θεοῦ καὶ οὐκ ἐξ ἀνθρώπου. ὅθεν
us requests as from God and not from man whence
τοῦτο γινώσκων νουθετῶ τὴν ὑμετέραν ἀγάπην, ἐπειδὴ, ὥς
this knowing I-admonish the your love since as
φησιν ἡ θεία γραφὴ, στάθμιον μικρὸν καὶ μέγα ἐμίσησεν
says the divine scripture weight small and great hated
ὁ θεὸς, μηδαμοῦ ἔν τινι ὑμῶν φανῆναι τὴν τοιαύτην
— God nowhere in any of-you to-appear the such
παρανομίαν. εἰ δέ τις φανῇ μετὰ τὴν τοῦ παρόντος
lawlessness if and anyone be-found after the of-the present
ἡμῶν ἐνυπογράφου προθέματος διατύπωσιν τῷ τοιούτῳ
our signed notice ordinance to-the such
ἐγκλήματι περιπίπτων, ἅπαντα αὐτοῦ τὰ ὑπάρχοντα εἰς
charge falling-into all his the possessions to
τοὺς δεομένους ἀπροαιρέτως καὶ ἀμίσθως προθήσει."
the needy unwillingly and without-pay he-will-set-out
ὡς ἀξιομνημονεύτου οὖν καὶ τούτου αὐτοῦ δημοσίου
as memorable then also this his public
προστάγματος ἐνταῦθα ἐνθεῖναι αὐτὸ ἐσπουδάσαμεν.
order here to-insert it we-were-eager

Προσανηνέχθη ποτὲ τῷ θεοσόφῳ τούτῳ ὑπό τινων, ὡς ὅτι 4
it-was-reported once to-the God-wise this by some as that
διὰ ξενίων ἐξαγοραζόμενοι οἱ τῆς αὐτοῦ ἐκκλησίας διοικηταὶ
through gifts being-bought-off the of-the his church administrators
προσωπολῆπται γίνονται περὶ τὰς διοικήσεις τῶν κεφαλαίων.
respecters-of-persons become in the administrations of-the cases
οὓς οὐδὲν μελλήσας μετακαλεσάμενος καὶ μηδὲν τὸ
whom nothing having-delayed having-summoned and nothing the
παράπαν ἐγκαλέσας, τοὺς πρώην αὐτοῖς διδομένους μισθοὺς
at-all having-charged the formerly to-them given wages
ἐπηύξησεν, θήσας λόγον καὶ νόμον μὴ δέξασθαι αὐτοὺς παρά
he-increased having-set word and law not to-accept them from
τινος δῶρα τὸ σύνολον, διότι, φησὶν, "πῦρ καταφάγεται
anyone gifts the at-all because he-says fire will-devour
οἴκους δωροδεκτῶν." ἔκτοτε οὖν διὰ τῆς χάριτος τοῦ
houses of-bribe-takers from-then then through the grace —
θεοῦ εὐθήνησαν οἱ οἶκοι αὐτῶν, ὥστε τινὰς ἐξ αὐτῶν
of-God prospered the houses their so-that some of them
τὴν προστεθεῖσαν αὐτοῖς τῶν μισθῶν ποσότητα παρεῶσαι.
the added to-them of-the wages quantity to-let-go
Μαθὼν δέ ποτε πάλιν ὁ τρισόλβιος, ὥς τινες 5
having-learned and once again the thrice-blessed(-one) that some
ἀδικούμενοι ὑπὸ τῶν ἀντιδίκων αὐτῶν καὶ βουλόμενοι
being-wronged by the adversaries their and wishing
προσέρχεσθαι τῷ ἀοιδίμῳ, τῷ φόβῳ τῶν καγκελλαρίων
to-approach the celebrated(-man) by-the fear of-the chancellors
καὶ τῶν ἐκκλησιεκδίκων καὶ τῶν λοιπῶν τῶν παρισταμένων
and of-the church-advocates and of-the rest the standing-by
ἀνακόπτωνται, ἐπινοεῖταί τι τοιοῦτον θεάρεστον πρᾶγμα.
are-held-back devises something such God-pleasing thing
καὶ κατὰ τετράδα καὶ παρασκευὴν δημοσίως τίθων σελλὶν
and on Wednesday and Friday publicly setting (a)-stool

καὶ σκάμνα δύο ἐκαθέζετο ἔμπροσθεν τῆς ἐκκλησίας
and benches two he-sat before the church
συντυγχάνων τισὶν ἐναρέτοις, ἢ τὰ ἅγια εὐαγγέλια κρατῶν
conversing-with some virtuous(-men) or the holy gospels holding
μετὰ χεῖρας, μηδένα τοῦ τοσούτου ὀψικίου πλησιάσαι
in hands no-one of-the so-great retinue to-draw-near
συγχωρῶν πλὴν ἑνὸς ἐκκλησιεκδίκου, ἄδειαν δοῦναι καὶ
allowing except one church-advocate leave to-give and
παρρησίαν σπεύδων τοῖς βουλομένοις προσέρχεσθαι
freedom-of-speech hastening to-the(-ones) wishing to-approach
οἷς καὶ παρ᾽ αὐτὰ τὸ ἱκανὸν διὰ τῶν ἐκκλησιεκδίκων
for-whom also on the-spot the sufficient through the church-advocates
γενέσθαι ἐποίει. καὶ παρήγγελλεν μηδενὸς γεύσασθαι αὐτοὺς,
to-be-done he-made and he-ordered nothing to-taste them
ἄχρις ἂν διοικήσωσι τὸ κεφάλαιον. καὶ πρὸς ὑπήκοον
until — they-settle the case and to the-hearing
πάντων ἔλεγεν· “Εἰ ἡμεῖς ἄνθρωποι ὄντες ἄδειαν διὰ
of-all he-said if we men being leave through
παντὸς περὶ τῶν ἡμετέρων αἰτήσεων ἔχομεν τοῦ εἰσέρχεσθαι
all(-time) about the our requests have — to-enter
ἐν τῷ οἴκῳ τοῦ θεοῦ καὶ τὰ αἰτήματα ἡμῶν γνωρίζειν
in the house — of-God and the requests our to-make-known
αὐτῷ τῷ ἀπροσίτῳ καὶ πάσης κτίσεως ὑπερκειμένῳ καὶ
to-him the unapproachable(-one) and all creation surpassing and
σπεύδομεν τοῦ γενέσθαι ἡμῖν τὴν ἱκεσίαν καὶ δυσωποῦμεν
we-hasten — to-be-done for-us the supplication and we-beseech
αὐτὸν μὴ ἀναμεῖναι· ἀλλὰ τὸ τοῦ προφήτου εὐθέως βοῶμεν·
him not to-wait but the of-the prophet at-once we-cry
‘ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, κύριε,’ πῶς
quickly let-overtake us the mercies your Lord how
ἄρα ὀφείλομεν ἡμεῖς τὰ τῶν συνδούλων ἡμῶν αἰτήματα
then ought we the of-the fellow-servants our requests

μετὰ πάσης σπουδῆς ἐξανύειν, μνημονεύοντες τοῦ κυρίου
with all zeal to-accomplish remembering the Lord
εἰπόντος· ‘ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.’ καὶ
having-said in what measure you-measure it-will-be-measured-back to-you and
τοῦ προφήτου πάλιν· ‘ὃν τρόπον ἐποίησας, ἔστω σοι.’”
of-the prophet again in-what manner you-did let-it-be to-you
Ἐν μιᾷ οὖν τῶν ἡμερῶν τὸν ὅμοιον τρόπον οὗτος 6
on one then of-the days in-the like manner this
ὁ θαυμάσιος προελθὼν καὶ ἐπὶ τοῦ συνήθους τόπου
the wonderful(-man) having-come-out and on the accustomed place
προκαθίσας ἕως ὥρας πέμπτης, καὶ μηδενὸς προσελθόντος,
having-sat until hour fifth and no-one having-approached
ἀνεχώρει κατηφὴς καὶ σύνδακρυς. μηδενὸς δὲ τολμῶντος
withdrew downcast and in-tears no-one and daring
ἐρωτᾶν αὐτὸν τὴν αἰτίαν τῆς ἀθυμίας, ὁ ἐν ἁγίοις
to-ask him the cause of-the dejection the in saints
Σωφρόνιος ἔφη πρὸς αὐτὸν κατ’ ἰδίαν — ἐκεῖ γὰρ τότε
Sophronius said to him in private there for then
ἐτύγχανεν — “Τίς ἡ αἰτία, θεοφρόνητε, τῆς κατεχούσης
he-happened-to-be what the cause God-minded of-the possessing
τὴν ἁγίαν σου ψυχὴν σκυθρωπότητος, τῆς πάντας ἡμᾶς
the holy your soul gloom of-the all us
ἐξαίφνης συνταραξάσης”; ὁ δὲ ἔφη αὐτῷ πραείᾳ τῇ φωνῇ·
suddenly having-troubled he and said to-him with-gentle the voice
“Σήμερον ὁ ταπεινὸς Ἰωάννης τὸν οἱονοῦν μισθὸν παρά
today the lowly John the any-whatever reward from
τινος οὐκ ἔσχεν, οὐδὲ τῷ Χριστῷ ὑπὲρ τῶν ἀμυθήτων αὐτοῦ
anyone not had nor — to-Christ for the countless his
ἁμαρτιῶν τίποτε προσήνεγκεν, ὥσπερ οὐδὲ πάντοτε.”
sins anything offered as not-even always
ὁ δὲ θεόθεν ἐμπνευσθεὶς, ἀπεκρίνατο τῷ ἱεράρχῃ·
he and from-God having-been-inspired answered to-the hierarch

εὐθέως γὰρ συνῆκεν τὴν αἰτίαν δι᾽ ἣν ἐλυπεῖτο ὁ
at-once for he-understood the cause because-of which was-grieved the
πατριάρχης· “Σήμερον μὲν οὖν χαρῆναι καὶ εὐφρανθῆναι
patriarch today indeed then to-rejoice and to-be-glad
δεῖ, μακαριώτατε· ἀληθῶς γὰρ μακάριος εἶ οὕτως
one-must most-blessed truly for blessed you-are thus
εἰρηνεύσας τὴν ὑπὸ τοῦ Χριστοῦ πιστευθεῖσάν σοι
having-made-peaceful the by — Christ entrusted to-you
ποίμνην, ὥστε μηδένα ἔχειν πρὸς τὸν πλησίον αὐτοῦ
flock so-that no-one to-have toward the neighbor his
μάχην ἢ ἀμφιβολίαν, ἀλλ᾽ ὡς ἀγγέλους εἶναι ἀμάχους καὶ
fight or dispute but as angels to-be without-fighting and
ἀδικασίμους τοὺς ἀνθρώπους.” ὁ δὲ ὄντως πρᾷος ποιμὴν
without-lawsuits the men the and truly gentle shepherd
πληροφορηθεὶς τὸ εἰρημένον ἀληθὲς εἶναι, τὰ ὄμματα εἰς τὸν
having-been-assured the said true to-be the eyes to the
οὐρανὸν ἀνατείνας ἔλεγεν· “Εὐχαριστῶ σοι ὁ θεὸς ὁ καὶ
heaven having-lifted said I-thank you O God the(-one) also
τὴν ἐμὴν ἀναξιότητα καταξιώσας ἱερέα σου κληθῆναι καὶ
the my unworthiness having-deemed-worthy priest your to-be-called and
ποιμαίνειν λογικὴν ποίμνην τὸν ἐλάχιστον καὶ ἁμαρτωλόν.”
to-shepherd (a)-rational flock the least and sinner
παρ᾽ αὐτὰ οὖν τὴν μὲν ἀθυμίαν ἅπασαν ἀπέθετο, χαρὰ δὲ
on the-spot then the indeed dejection all he-put-away joy and
αὐτῷ ἐν ταπεινοφροσύνῃ πολλὴ προσεγένετο. τοῦτον δὲ, ὥς
to-him in humility much came-upon this and as
φασί τινες, ἐν τούτῳ ἐμιμήσατο καὶ Κωνσταντῖνος ὁ
say some in this imitated also Constantine the(-one)
μετὰ Ἡράκλειον βασιλεύσας, οὗ καὶ υἱὸς ἐτύγχανεν.
after Heraclius having-reigned of-whom also son he-happened-to-be

When the Persians sack Syria, the refugees flock to John. He houses the sick in hospitals and gives each healthy man one carat and each woman two, and when his distributors question women who wear bracelets he rebukes their meddling: the wealth is God's, and the whole world could not exhaust it. He tells how, at fifteen in Cyprus, a maiden crowned with olive appeared to him as Compassion, the eldest daughter of the king, and how, when he gave his cloak to a shivering beggar, a stranger in white at once handed him a hundred nomismata. A man in disguise begs from him three times, and John doubles the gift in case it is Christ.

Ἐπὶ τούτου τοῦ ἐν ἁγίοις πάπα οἱ Πέρσαι ἀνελθόντες 7
under this the in saints pope the Persians having-come-up
ᾐχμαλώτευσαν καὶ ἐπραίδευσαν τὴν Συρίαν. τῷ οὖν ὀνόματι
took-captive and plundered — Syria to-the then name
τοῦ τρισμακαρίστου ἅπαντες σχεδὸν οἱ ἐκφυγόντες
of-the thrice-blessed(-one) all almost the(-ones) having-escaped
τὰς χεῖρας τῶν ἀθέων Περσῶν, ὥσπερ λιμένι ἀκυμάντῳ
the hands of-the godless Persians as to-(a)-harbor calm
προσέτρεχον, τῆς παρ᾽ αὐτοῦ καὶ αὐτοὶ ἐπικουρίας καὶ
ran of-the from him also they help and
ἀντιλήψεως ἀπολαύειν δεόμενοι· οὓς ὁ μακάριος οὗτος
protection to-enjoy begging whom the blessed(-man) this
ἐφιλοξένει καὶ παρεμυθεῖτο οὐχ᾽ ὡς αἰχμαλώτους, ἀλλ᾽
received-as-guests and comforted not as captives but
ὡς τῇ φύσει ἀληθῶς ἀδελφούς. εὐθέως οὖν τοὺς μὲν
as by-the nature truly brothers at-once then the indeed
πληγάτους καὶ ἀσθενεῖς ἐν τοῖς ξενῶσι καὶ νοσοκομείοις,
wounded and sick in the guest-houses and hospitals
οἷς αὐτὸς ἐποίησεν, ἀνακλίνεσθαι παρήγγειλεν καὶ
which he made to-lie-down he-ordered and
ἐπιμελεῖσθαι τούτους καὶ ἰατρεύεσθαι δωρεὰν διαταξάμενος,
to-care-for these and to-be-treated free having-directed

καὶ τότε ἀναχωρεῖν, ὅτε ἕκαστος αὐτῶν ἰδιοπροαιρέτως
and then to-depart when each of-them of-his-own-choice
θελήσει· τοὺς δὲ ὑγιεῖς καὶ δεομένους εἰς τὴν διάδοσιν
should-wish the and healthy and needy to the distribution
ἐρχομένους, τοῖς μὲν ἀνδράσιν ἀπὸ κερατίου ἑνὸς ἐδίδου,
coming to-the indeed men each carat one he-gave
ταῖς δὲ γυναιξὶν καὶ κορασίοις ὡς ἀσθενεστέροις μέλεσιν
to-the and women and girls as to-weaker members
ἀπὸ δύο. ἐρχομένων οὖν τινων φορουσῶν κοσμίδια καὶ
each two coming then some wearing ornaments and
βραχιόλια καὶ ζητουσῶν ἐλεημοσύνην, προσανήνεγκαν
bracelets and seeking alms reported
τῷ πάπᾳ οἱ τὴν διάδοσιν πεπιστευμένοι περὶ
to-the pope the(-ones) the distribution having-been-entrusted-with about
αὐτῶν, πρὸς οὓς ὁ μακάριος βλοσυρῷ τῷ ὄμματι καὶ
them to whom the blessed(-man) with-stern the eye and
αὐστηρᾷ τῇ φωνῇ χρησάμενος, καίτοι πρᾷος ὢν καὶ τῷ
with-severe the voice having-used although gentle being and in-the
ὄμματι ἱλαρὸς, εἶπεν· "Εἰ μὲν τοῦ ταπεινοῦ Ἰωάννου,
eye cheerful said if indeed of-the lowly John
μᾶλλον δὲ τοῦ Χριστοῦ διαδόται βούλεσθε εἶναι, τῷ θείῳ
rather but — of-Christ distributors you-wish to-be the divine
προστάγματι ἀπεριέργως πείθεσθε τῷ φάσκοντι· 'Παντὶ
command without-prying obey the(-one) saying to-every
τῷ αἰτοῦντί σε δίδου.' εἰ δὲ τοὺς ἐρχομένους ἐλεηθῆναι
the(-one) asking you give if and those coming to-be-pitied
πολυπραγμονεῖτε, ὁ θεὸς κακοπραγμόνων ὑπούργων οὐ
you-pry-into — God malicious servants not
χρῄζει, οὐδὲ ὁ ταπεινὸς Ἰωάννης. εἰ μὲν γὰρ τὰ
needs nor the lowly John if indeed for the(-things)
διδόμενα ἐμὰ ἐτύγχανον καὶ σὺν ἐμοὶ ἐγεννήθησαν, τάχα
given mine happened-to-be and with me were-born perhaps

καλῶς εἰς τὰ ἐμὰ ἐσκνιφευόμην. εἰ δὲ τοῦ θεοῦ τὰ
rightly in the mine I-would-be-stingy if but — of-God the(-things)
διδόμενα τυγχάνουσιν, πάντως ἐν τοῖς αὐτοῦ τὸ ἑαυτοῦ
given happen-to-be surely in the his the his-own
πρόσταγμα φυλάττεσθαι θέλει. εἰ δὲ καὶ ἐξ ἀπιστίας ἢ
command to-be-kept he-wishes if and even from unbelief or
ὀλιγοπιστίας ἐκεῖνο φοβεῖσθε, μήπως τὸ πλῆθος τῶν
little-faith that you-fear lest the multitude of-the(-things)
διαδιδομένων ὑπερνικήσῃ τὴν εἴσοδον τῶν χρημάτων,
distributed overcome the income of-the money
ἐγὼ τῇ ὑμετέρᾳ ὀλιγοπιστίᾳ κοινωνεῖν οὐκ ἀνέχομαι.
I in-the your little-faith to-share not I-endure
καὶ γὰρ εἰ εὐδοκίᾳ τοῦ θεοῦ ἔστιν τὸ εἶναί με τὸν
and for if by-good-pleasure — of-God it-is the to-be me the
ἀνάξιον χειροχρήστην τῶν αὐτοῦ δωρεῶν, ὅλος ὁ κόσμος
unworthy dispenser of-the his gifts whole the world
ἐὰν συναχθῇ εἰς Ἀλεξάνδρειαν ἐλεημοσύνην δεόμενος, οὐ
if be-gathered to Alexandria alms needing not
στενοῦσιν τοὺς ἀμυθήτους θησαυροὺς τοῦ κυρίου οὐδὲ τὴν
they-straiten the countless treasures of-the Lord nor the
ἁγίαν ἐκκλησίαν." ὡς δὲ τούτους ἀπέλυσεν ἅπασαν τὴν
holy church when and these he-dismissed all the
περιέχουσαν αὐτοὺς ῥαθυμίαν καὶ ὀλιγοπιστίαν ἀνακόψας,
possessing them sloth and little-faith having-cut-off
ἔλεγεν τοῖς συγκαθημένοις αὐτῷ καὶ ξενιζομένοις ἐπὶ
he-said to-the(-ones) sitting-with him and marveling at
τῇ θεοδωρήτῳ αὐτοῦ συμπαθείᾳ·
the God-given his compassion
"Ὡς ἤμην ἐν Κύπρῳ νεώτερος ἔτι ὑπάρχων ὡς ἐτῶν 8
when I-was in Cyprus younger still being about years
δεκαπέντε, θεωρῶ ἐν μιᾷ καθ' ὕπνους κόρην τινὰ,
fifteen I-see on one(-night) in sleep maiden a-certain

ἧς τὸ εἶδος ὑπῆρχεν ὑπὲρ τὸν ἥλιον, κεκοσμημένην
whose the form was beyond the sun adorned
ὑπὲρ πᾶσαν ἀνθρωπίνην ἐπίνοιαν, ἐλθοῦσαν καὶ σταθεῖσαν
beyond every human imagining having-come and having-stood
ἔμπροσθεν τῆς κλίνης μου καὶ νύξασάν με εἰς τὴν
before the bed my and having-nudged me in the
πλευράν μου. ἔξυπνος δὲ γενόμενος θεωρῶ αὐτὴν ἐν
side my awake and having-become I-see her in
ἀληθείᾳ ἑστῶσαν καὶ ἐνόησα μὴ εἶναι αὐτὴν γυναῖκα.
truth standing and I-understood not to-be her (a)-woman
τῷ τύπῳ οὖν τοῦ σταυροῦ κατασφραγισάμενος εἶπον
by-the sign then of-the cross having-sealed(-myself) I-said
αὐτῇ· Τίς εἶ σὺ καὶ πῶς ἐτόλμησας εἰσελθεῖν ἐπάνω μου
to-her who are you and how did-you-dare to-come-in over me
ὡς κοιμῶμαι;' εἶχεν δὲ καὶ στέφανον ἐξ ἐλαιοκλάδων ἐπὶ
as I-sleep she-had and also (a)-crown of olive-branches on
τὴν κεφαλὴν αὐτῆς. τότε ἐκείνη ἱλαρῷ τῷ προσώπῳ καὶ
the head her then she with-cheerful the face and
μειδιῶσα τοῖς χείλεσιν λέγει μοι· ''Εγὼ εἰμὶ ἡ πρώτη
smiling with-the lips says to-me I am the first
τῶν θυγατέρων τοῦ βασιλέως.' ὡς δὲ ταῦτα ἤκουσα,
of-the daughters of-the king when and these(-things) I-heard
εὐθέως προσεκύνησα αὐτήν. τότε λέγει μοι· ''Εὰν κτήσῃ
at-once I-bowed-before her then she-says to-me if you-acquire
με φίλην, ἐγὼ εἰσφέρω σε ἐνώπιον τοῦ βασιλέως. καὶ γὰρ
me (as)-friend I bring you before the king and for
οὐδεὶς ἔχει παρρησίαν πρὸς αὐτὸν, ὡς ἐγώ. ἐπὶ τῆς γῆς
no-one has freedom-of-speech toward him as I on the earth
γὰρ ἐποίησα αὐτὸν ἐγὼ ἐνανθρωπῆσαι καὶ σῶσαι τοὺς
for made him I to-become-man and to-save the
ἀνθρώπους.' καὶ ταῦτα εἰποῦσα ἀφανὴς ἐγένετο. ἐγὼ οὖν
men and these(-things) having-said invisible she-became I then

εἰς ἑαυτὸν ἐλθὼν συνῆκα τὸ ὅραμα καὶ εἶπον· Πίστευσον.
to myself having-come understood the vision and I-said believe
ἡ συμπάθεια ἤγουν ἡ ἐλεημοσύνη ἐστὶν καὶ διὰ τοῦτο
the compassion that-is the almsgiving it-is and because-of this
εἶχεν εἰς τὴν κεφαλὴν ἐξ ἐλαίας φύλλων τὸν στέφανον.
she-had on the head of olive leaves the crown
καὶ γὰρ ὡς ἀληθῶς ἡ πρὸς ἀνθρώπους συμπάθεια καὶ
and for as truly the toward men compassion and
εὐσπλαγχνία τὸν κύριον σαρκοφορῆσαι ἐποίησεν.' εὐθέως
tenderness the Lord to-bear-flesh made at-once
οὖν ἐφόρεσα καὶ μηδένα τοῦ οἴκου ἐξυπνίσας, εἰς τὴν
then I-dressed and no-one of-the house having-woken to the
ἐκκλησίαν ἀπῆλθον. ἦν γὰρ λοιπὸν αὖγος. καὶ ἐν τῷ
church I-went-off it-was for now dawn and in the
ἀπέρχεσθαί με συναντήσας ἀδελφῷ ῥιγῶντι, ἀποδυσάμενος
to-go-off me having-met (a)-brother shivering having-stripped-off
τὸ αἰγιόμαλλόν μου δέδωκα αὐτῷ, εἰπὼν εἰς ἑαυτόν·
the goat's-hair-cloak my I-gave(-it) to-him having-said to myself
' Ἰδοὺ ἐν τούτῳ γνώσομαι, εἰ ἄρα ἀληθής ἐστιν ἡ ὀπτασία,
behold in this I-will-know if then true is the vision
ἣν εἶδον, ἢ δαιμονιώδης.' καὶ τῆς ἀληθείας μαρτυρούσης,
which I-saw or demonic and the truth bearing-witness
οὔπω τὴν ἐκκλησίαν κατέλαβον, καὶ ἐξαίφνης συναντήσας
not-yet the church I-reached and suddenly having-met
μοί τις λευκοφόρος, δίδωσίν μοι ἀποκόμβιν ἑκατὸν
me a-certain(-man) white-clad gives me (a)-purse of-a-hundred
νομισμάτων λέγων· 'Λαβὲ ταῦτα, ἄδελφε, καὶ διοίκησον,
nomismata saying take these(-things) brother and dispose(-them)
ὡς θέλεις.' ἐγὼ δὲ ἀπὸ χαρᾶς ἐξάπινα ταῦτα δεξάμενος
as you-wish I and from joy suddenly these(-things) having-received
ἐστράφην, θέλων ἀποδοῦναι αὐτῷ τὸ ἀποκόμβιν, ὡς μὴ
turned wishing to-give-back to-him the purse as not

δεόμενος, καὶ οὐκέτι εἶδόν τινα. τότε εἶπον· ‘Ἀληθῶς
needing and no-longer I-saw anyone then I-said truly
οὐκ ἦν φαντασία.’ ἐξ ἐκείνης οὖν πολλάκις ἐδίδουν
not it-was (an)-apparition from that(-time) then often I-gave
συναδέλφῳ τίποτε καὶ ἔλεγον· ‘Ἴδω, εἰ πέμπει ὁ θεὸς,
to-(a)-fellow-brother something and I-said let-me-see if sends — God
ὡς εἶπεν, ἑκατονταπλασίονα.’ καὶ ὡς ἐπείρασα τὸν θεὸν
as he-said a-hundredfold and when I-tested — God
κακῶς ποιῶν, καὶ ἐπληροφορήθην διαφόρως δι’ αὐτῶν
wrongly doing and was-assured variously through very
τῶν πραγμάτων, εἶπον· ‘Παῦσαι ἀθλία ψυχὴ πειράζουσα τὸν
the things I-said stop wretched soul testing the
ἀπείραστον.’ τοσαύτας οὖν πληροφορίας ἐχούσης ἐκ θεοῦ
untestable(-one) so-many then assurances having from God
τῆς ταπεινῆς μου ψυχῆς, οὗτοι οἱ ἄπιστοι τάχα σήμερον
the lowly my soul these the unbelieving perhaps today
ἦλθον σὺν αὐτοῖς κἀμὲ εἰς ἀσπλαγχνίαν προτρέψασθαι.”
came with them me-too to mercilessness to-urge

9 Ἔτι οὔσης τῆς αὐτῆς πληθύος ἐν τῇ πόλει τοῦ λαοῦ,
still being the same multitude in the city of-the people
τὶς τῶν ξένων θεωρῶν τὴν τοιαύτην αὐτοῦ συμπάθειαν,
one of-the strangers seeing the such his compassion
ἠθέλησεν πειράσαι τὸν μακάριον καὶ ἐνδυσάμενος ἱμάτια
wished to-test the blessed(-man) and having-put-on garments
παλαιὰ, προσέρχεται αὐτῷ ὑπάγοντι ἐπισκέψασθαι τοὺς
old comes to-him going to-visit those
τοῦ νοσοκομείου. δεύτερον γὰρ τῆς ἑβδομάδος ἢ καὶ
of-the hospital twice for of-the week or even
τρίτον ἀπήρχετο, καὶ λέγει πρὸς αὐτόν· “Ἐλέησόν με ὅτι
three-times he-went-off and says to him have-mercy-on me for
αἰχμάλωτος ὑπάρχω.” λέγει τῷ διαδότῃ· “Δὸς αὐτῷ ἓξ
(a)-captive I-am he-says to-the distributor give him six

νομίσματα." εἶτα ὡς ταῦτα ἔλαβεν, ὑπάγει καὶ ἀλλάσσει
nomismata then when these(-things) he-received he-goes and changes
τὸ σχῆμα καὶ ὑπαντᾷ αὐτῷ δι' ἄλλης καὶ προσπίπτει αὐτῷ
the dress and meets him by other(-way) and falls-before him
λέγων· " Ἐλέησόν με ὅτι στενοῦμαι." λέγει πάλιν ὁ πάπας
saying have-mercy-on me for I-am-hard-pressed says again the pope
τῷ διαδότῃ· "Δὸς αὐτῷ ἓξ νομίσματα." ὡς οὖν ἀπῆλθεν,
to-the distributor give him six nomismata when then he-went-off
λέγει τῷ πάπᾳ ὁ διαδότης εἰς τὸ οὖς αὐτοῦ· "Μὰ τὰς εὐχάς
says to-the pope the distributor into the ear his by the prayers
σου, δέσποτα, ὁ αὐτὸς ἔλαβεν καὶ τὸ δεύτερον." ἐποίησεν
your master the same(-man) received also the second(-time) made
δὲ ἑαυτὸν ὁ πατριάρχης μὴ γινώσκοντα. ἦλθεν οὖν ἐκ
and himself the patriarch not knowing came then from
τρίτου πάλιν λαβεῖν καὶ ἔνυξεν τὸν πάπαν ὁ τὸ χρυσίον
third(-time) again to-receive and nudged the pope the(-one) the gold
βαστάζων, σημαίνων αὐτῷ, τὸν αὐτὸν εἶναι· τότε ἀποκρίνεται
carrying signifying to-him the same to-be then answers
αὐτῷ ὁ θεοφιλὴς ἀληθῶς ἐλεήμων· "Δὸς αὐτῷ δώδεκα
him the God-beloved truly merciful(-man) give him twelve
νομίσματα, μήπως ὁ Χριστός μού ἐστιν καὶ πειράζει με."
nomismata lest — Christ my is(-he) and tests me

A ruined shipmaster receives five pounds of gold from John, then ten, and loses both cargoes, because he mixed the church's money with his own ill-gotten gains and sailed a ship built unjustly. John gives him one of the church's grain ships; storms drive it for twenty days to Britain, where the famine-struck people pay for the grain in coin or in tin, and the tin turns to silver. When his officials give a robbed man five pounds instead of the fifteen John ordered, a widow's note promising fifteen centenaria shows only five, the other ten erased by themselves, and the officials beg his pardon.

10 Ναύκληρός τις ξένος ἐφύρασεν καὶ προσελθὼν τῷ
ship-master a-certain foreign was-ruined and having-approached the
μακαρίῳ ἐδέετο μετὰ πολλῶν δακρύων ἵνα συμπαθήσῃ
blessed(-man) he-begged with many tears that he-would-have-compassion
αὐτῷ, ὡς καὶ πᾶσιν. ἐπιτρέπει οὖν λαβεῖν αὐτὸν πέντε
on-him as also on-all he-directs then to-take him five
λίτρας χρυσίου. καὶ ὡς ἔλαβεν ταύτας, ἀπελθὼν ἠγόρασεν
pounds of-gold and when he-received these having-gone-off he-bought
ἐνθήκην, καὶ ἐμβληθεὶς εἰς πλοῖον κατὰ σύμβασιν ἔξωθεν
(a)-cargo and having-embarked in (a)-ship by chance outside
τοῦ Φάρου εὐθέως ἐναυάγησεν. τὸ δὲ πλοῖον οὐκ ἀπώλεσεν.
— Pharos at-once was-wrecked the but ship not he-lost
προσέρχεται οὖν πάλιν αὐτῷ τεθαρρηκὼς τῇ ἀγαθῇ
he-approaches then again him having-taken-courage in-the good
αὐτοῦ γνώμῃ καὶ φησίν· "Ἐλέησόν με, ὡς ὁ θεὸς τὸν
his disposition and says have-mercy-on me as — God the
κόσμον." λέγει αὐτῷ ὁ πάπας· "Πίστευσον, ἄδελφε, εἰ μὴ
world says to-him the pope believe brother if not
συνέμιξας τοῖς χρήμασιν τῆς ἐκκλησίας τὰ λοιπασθέντα
you-had-mixed with-the moneys of-the church the remaining
σοι χρήματα, οὐκ ἐναυάγεις. ἀπὸ κακῶν γὰρ εἶχες
to-you moneys not you-would-be-wrecked from evil(-sources) for you-had

αὐτὰ καὶ συναπώλεσαν καὶ τὰ ἀπὸ καλῶν.”
them and they-destroyed-with(-them) also the(-moneys) from good(-sources)
πλὴν ἐπιτρέπει πάλιν δοθῆναι αὐτῷ δέκα λίτρας χρυσίου,
however he-directs again to-be-given to-him ten pounds of-gold
παραγγείλας αὐτῷ μὴ συμμίξαι αὐτοῖς ἄλλα χρήματα.
having-charged him not to-mix with-them other moneys
ἀγοράσας οὖν ἐνθήκην καὶ ἁρμενίσας ἡμέραν μίαν ἀνέμου
having-bought then (a)-cargo and having-sailed day one wind
βιαίου πνεύσαντος ἐξερρίφη εἰς τὴν γῆν, καὶ πάντα
violent having-blown he-was-cast-out onto the land and all
ἀπώλεσεν καὶ αὐτὸ τὸ πλοῖον καὶ οὐκ ἐσώθησαν εἰ μὴ
he-lost and very the ship and not were-saved if not
αἱ ψυχαὶ καὶ μόνον. ἠβουλήθη οὖν ἀπὸ αἰσχύνης καὶ
the souls and only wished then from shame and
στενώσεως ὁ αὐτὸς ναύκληρος ἀπάγξασθαι. ἀλλ’ ὁ θεὸς
distress the same ship-master to-hang-himself but — God
ὁ πάντοτε τῆς τῶν ἀνθρώπων προνοῶν σωτηρίας
the(-one) always of-the of-the men taking-thought-for salvation
ὑποτίθεται τῷ μακαριωτάτῳ πατριάρχῃ, καὶ ὡς ἤκουσεν
suggests(-it) to-the most-blessed patriarch and when he-heard
τὸ συμβὰν αὐτῷ δηλοῖ αὐτῷ μηδὲν τὸ σύνολον
the(-thing) having-happened to-him he-bids him nothing the at-all
διστάσαντα ἐλθεῖν πρὸς αὐτόν. τότε καταπασάμενος
having-hesitated to-come to him then having-sprinkled-himself-with
χοῦν καὶ τὸν χιτῶνα ἀπρεπῶς διαρρήξας προσέρχεται
dust and the tunic unseemly having-torn he-approaches
αὐτῷ. ὡς οὖν εἶδεν αὐτὸν ἐν τοιούτῳ σχήματι ὁ πάπας,
him when then saw him in such plight the pope
ἐμέμψατο αὐτὸν καὶ εἶπεν· “Ἱλεώς σοι κύριος. εὐλογητὸς
he-rebuked him and said gracious to-you (the)-Lord blessed
ὁ θεός. πιστεύω αὐτῷ ὅτι ἀπὸ σήμερον οὐ ναυαγεῖς,
— God I-believe him that from today not you-will-be-wrecked

ἕως οὗ ἀποθάνῃς. τοῦτο δέ σοι συνέβη, διότι καὶ αὐτὸ
until — you-die this and to-you happened because also very
τὸ πλοῖόν σου ἐξ ἀδικίας ἦν κτισθέν." εὐθέως οὖν
the ship your from injustice was built at-once then
ἐκέλευσεν παραδοθῆναι αὐτῷ ἕνα δόρκωνα δύο μυριάδων
he-ordered to-be-handed-over to-him one fast-ship of-two ten-thousands
γομάτον σίτου ἐκ τῶν πλοίων τῶν διαφερόντων τῇ
loaded of-grain from the ships the belonging to-the
κατ' αὐτὸν ἁγιωτάτῃ ἐκκλησίᾳ. ὃν παραλαβὼν ἐξῆλθεν
under him most-holy church which having-taken he-went-out
ἀπὸ Ἀλεξανδρείας καὶ διεβεβαιοῦτο ὁ αὐτὸς ναύκληρος,
from Alexandria and affirmed the same ship-master
ὅτι "Εἴκοσι νυχθήμερα ἠρμενίσαμεν, σφοδρῷ ἀνέμῳ μὴ
that twenty nights-and-days we-sailed with-violent wind not
δυνηθέντες ὅλως γνωρίσαι ποῦ ὑπάγομεν μήτε ἀπὸ ἄστρου
having-been-able at-all to-know where we-were-going neither from star
μήτε ἀπὸ τόπου. μόνον δὲ ὅτι ἐθεώρει ὁ κύβερνος τὸν
nor from place only but that saw the helmsman the
πάπαν σὺν αὐτῷ κρατοῦντα τὸν αὐχένα καὶ λέγοντα αὐτῷ·
pope with him holding the helm and saying to-him
'Μὴ φοβηθῇς. καλῶς ἁρμενίζεις.' μετὰ οὖν τὴν εἰκοστὴν
not be-afraid well you-sail after then the twentieth
ἡμέραν ἀνεφάνημεν ἐπὶ τὰς νήσους τῆς Βρεττανίας,
day we-came-in-sight at the islands — of-Britain
καὶ χαλασάντων ἡμῶν εἰς τὴν γῆν, εὕραμεν ἐκεῖ λιμὸν
and having-put-in we at the land we-found there famine
μέγαν. ὡς οὖν εἴπομεν τῷ πρώτῳ τῆς πόλεως, ὅτι
great when then we-said to-the first of-the city that
σῖτον γέμομεν, λέγει· 'Καλῶς ὁ θεὸς ἤγαγεν ὑμᾶς. εἴ
with-grain we-are-laden he-says well — God brought you if
τι θέλετε, ἐκλέξασθε ἢ ἑκάστῳ μοδίῳ νόμισμα ἓν ἢ
anything you-wish choose either for-each modius nomisma one or

ἀντίφορτον κασσίτερον.᾽ ἐξελεξάμεθα οὖν τὸ ἥμισυ οὕτως
(a)-return-cargo tin we-chose then the half thus
καὶ τὸ ἥμισυ οὕτως. πρᾶγμα δὲ ὑπάγει εἰπεῖν ὁ λόγος,
and the half thus (a)-thing and goes to-tell the account
τοῖς μὲν ἀπείροις τῶν δωρεῶν τοῦ θεοῦ δύσπιστον ἢ
to-the indeed inexperienced of-the gifts — of-God hard-to-believe or
ἄπιστον, τοῖς δὲ πεῖραν ἔχουσι τῆς αὐτοῦ θαυματουργίας
unbelievable to-the but experience having of-the his wonder-working
πιστὸν καὶ ἀπόδεκτον. ἀρμενίσαντος τοίνυν τοῦ πλοίου καὶ
credible and acceptable having-sailed therefore the ship and
ἐρχομένου πάλιν μετὰ χαρᾶς εἰς Ἀλεξάνδρειαν, ἐχαλάσαμεν
coming again with joy to Alexandria we-put-in
εἰς Πεντάπολιν.᾽᾽ καὶ ἐξενέγκας ὁ ναύκληρος πωλῆσαι
at Pentapolis and having-brought-out the ship-master to-sell
ἐκ τοῦ κασσιτέρου — εἶχεν γὰρ ἐκεῖ ἀρχαῖον συναλλάκτην
from the tin he-had for there (an)-old business-partner
δεόμενον ἐξ αὐτοῦ — δίδωσιν αὐτῷ εἰς σακκὶν ὡς
needing of it he-gives him in (a)-sack about
πεντήκοντα λίτρας. ἐκεῖνος οὖν θέλων δοκιμάσαι τὸ εἶδος
fifty pounds he then wishing to-test the quality
εἴ ἐστιν καλὸν, ἔλυσεν αὐτὸ εἰς λαμπρὸν καὶ εὗρεν αὐτὸ
if it-is good melted it in (a)-furnace and found it
ἄργυρον πρωτεῖον. ἐνόμισεν οὖν ὅτι ἐπείρασεν αὐτὸν, καὶ
silver first-rate he-thought then that he-was-testing him and
ἐνέγκας αὐτῷ τὸ σακκὶν λέγει αὐτῷ· “Ὁ θεὸς συγχωρήσῃ
having-brought him the sack he-says to-him — God forgive
σοι. τί γὰρ εὗρές με ποτε ἐπιθέτην πρὸς σὲ, ὅτι ἄργυρον
you what for did-you-find me ever cheat toward you that silver
ἀντὶ κασσιτέρου πειράζων μοι ἔδωκας”; ἐκπλαγεὶς
instead-of tin testing me you-gave having-been-astonished
οὖν ἐπὶ τῷ λόγῳ ὁ ναύκληρος λέγει· “Πίστευσον, ἐγὼ εἰς
then at the word the ship-master says believe I as

κασσίτερον αὐτὸν ἔχω. εἰ δὲ ὁ ποιήσας τὸ ὕδωρ οἶνον,
tin it have if but the(-one) having-made the water wine
αὐτὸς δι᾽ εὐχῶν τοῦ πάπα ἐποίησεν καὶ τὸν κασσίτερον
he through prayers of-the pope made also the tin
ἄργυρον, οὐδὲν ξένον, καὶ ἵνα πληροφορηθῇς, ἐλθὲ εἰς τὸ
silver nothing strange and so-that you-may-be-assured come to the
πλοῖον καὶ βλέπεις τὰ ἕτερα τῶν μαζίων ὧν ἔλαβες.”
ship and see the other of-the ingots which you-received
ἀνελθόντες οὖν εὗρον τὸν κασσίτερον ἄργυρον πρωτεῖον
having-gone-up then they-found the tin silver first-rate
γενόμενον. καὶ οὐ ξένον τὸ θαῦμα, ὦ φιλόχριστοι· ὁ
become and not strange the wonder O Christ-lovers the(-one)
γὰρ τοὺς πέντε ἄρτους πληθύνας καὶ πάλιν τὸ ὕδωρ
for the five loaves having-multiplied and again the water
Αἰγύπτου εἰς αἷμα μεταποιήσας καὶ τὴν ῥάβδον εἰς ὄφιν
of-Egypt into blood having-changed and the rod into (a)-serpent
μετασχηματίσας καὶ τὴν φλόγα εἰς δρόσον μετενέγκας,
having-transformed and the flame into dew having-turned
εὐκόλως καὶ τοῦτο τὸ παράδοξον ἐποίησεν, ἵνα καὶ τὸν
easily also this the marvel made so-that both the
αὐτοῦ θεράποντα πλουτίσῃ καὶ τὸν ναύκληρον ἐλεήσῃ.
his servant he-might-enrich and the ship-master he-might-pity

11 Κατερχομένου ποτὲ τοῦ ἁγιωτάτου τούτου ἐν κυριακῇ ἐν
coming-down once the most-holy this on Lord's-day in
τῇ ἐκκλησίᾳ, προσῆλθεν αὐτῷ ἄνθρωπος ὑπὸ κλεπτῶν
the church approached him (a)-man by thieves
συληθεὶς ὅλον τὸν οἶκον αὐτοῦ ἕως καὶ αὐτοῦ τοῦ
having-been-robbed-of whole the house his up-to even very the
στρώματος αὐτοῦ. ἦν δὲ ἐν εὐπορίᾳ πολλῇ ὁ κλαπείς,
bedding his was and in prosperity much the(-one) robbed
καὶ πολλῆς ζητήσεως γενομένης καὶ μὴ εὑρεθέντων
and much search having-been-made and not having-been-found

τῶν κλεψάντων τὸν οἶκον αὐτοῦ, ἠναγκάσθη ἀπὸ πολλῆς
the(-ones) having-robbed the house his he-was-compelled from much
ἄγαν στενώσεως προσελθεῖν μετὰ μεγάλης διατροπῆς
exceedingly distress to-approach with great shame
τῷ ἐν ἁγίοις εἰπὼν αὐτῷ καὶ τὴν ἑαυτοῦ συμφοράν.
to-the(-one) in saints having-told him also the his-own misfortune
συμπαθήσας οὖν αὐτῷ πολύ — ἦν γὰρ καὶ τῶν
having-had-compassion then on-him much he-was for also of-the
ἐμφανῶν ἐπιξενουμένων — λέγει τῷ πεπιστευμένῳ
prominent(-men) being-strangers he-says to-the(-one) entrusted-with
τὸ χρυσίον εἰς τὸ οὖς αὐτοῦ δοῦναι αὐτῷ χρυσίου δέκα
the gold into the ear his to-give him of-gold ten
πέντε λίτρας. ὡς δὲ ταύτας δοῦναι τούτῳ ἀπήρχετο,
five pounds when and these to-give to-him he-was-going-off
λαμβάνει βουλὴν τοῦ λογοθέτου καὶ τοῦ οἰκονόμου,
he-takes counsel of-the logothete and of-the steward
καὶ ἐκ διαβολικῆς ἐνεργείας φθονήσαντες οὐ δέδωκαν
and from diabolical working having-envied not they-gave
αὐτῷ εἰ μὴ πέντε λίτρας. ὡς οὖν ὑπέστρεφεν ἐκ τῆς
him if not five pounds when then was-returning from the
συνάξεως ὁ αὐτὸς τιμιώτατος ἀρχιεπίσκοπος, ἐπιδίδωσιν
synaxis the same most-honored archbishop hands
αὐτῷ γυνὴ χήρα, ἔχουσα υἱὸν μονογενῆ, γνῶσιν ξενίου
him (a)-woman widow having son only-begotten (a)-note of-(a)-gift
πέντε κεντηναρίων χρυσίου. ὡς δὲ τοῦτο ἐδέξατο καὶ τὸ
of-five centenaria of-gold when and this he-received and the
τίμιον σέκρετον ἀπέλυσεν, μετεκαλέσατο τοὺς διοικητὰς
honored council-chamber he-dismissed he-summoned the administrators
καὶ εἶπεν αὐτοῖς· “Πόσας λίτρας δεδώκατε τῷ
and said to-them how-many pounds have-you-given to-the(-one)
προσελθόντι μοι”; οἱ δὲ εἶπον· “Ὡς ἐκέλευσεν ἡ ἁγία
having-approached me they and said as ordered the holy

σου, δέσποτα, ἱερωσύνη, ιε΄ λίτρας." ὡς δὲ ἐνόησεν
your master priesthood 15 pounds when and he-perceived
αὐτοὺς ἐκ τῆς ἐνοικούσης αὐτῷ χάριτος ὅτι ἐψεύσαντο,
them from the dwelling-in him grace that they-lied
μεταστέλλεται τὸν λαβόντα καὶ ἐρωτᾷ αὐτὸν τὸ τί
he-sends-for the(-one) having-received and asks him the what
ἔλαβεν. τοῦ δὲ εἰπόντος· "Πέντε λίτρας", ἐξενέγκας
he-received he and having-said five pounds having-brought-out
ἐκ τῆς τιμίας αὐτοῦ χειρὸς ὁ ὅσιος τὸ ἐπιδοθὲν αὐτῷ
from the honored his hand the holy(-man) the handed to-him
πιττάκιον, εἶπεν αὐτοῖς· "Ἐξ ὑμῶν ἀπαιτήσει ὁ θεὸς τὰ
note he-said to-them from you will-require — God the
ἄλλα δέκα κεντηνάρια, ὅτι εἰ ἐδώκατε τὰς δεκαπέντε
other ten centenaria because if you-had-given the fifteen
λίτρας, ὡς εἶπεν ἡ ταπείνωσίς μου, ὁ προσενέγκας
pounds as said the lowliness my the(-one) having-offered
τὰ πέντε κεντηνάρια, δεκαπέντε εἶχεν δοῦναι καὶ ἵνα
the five centenaria fifteen would-have to-give and so-that
πείσω ὑμᾶς πέμψας μεταστέλλομαι τὸν τυχόντα."
I-may-persuade you having-sent I-send-for the(-one) concerned
καὶ ἀποστείλας δύο ἄνδρας εὐλαβεῖς, μεταστέλλεται τὴν
and having-dispatched two men devout he-sends-for the
ἐπιδώσασαν αὐτῷ τὸ πιττάκιον εὐλαβεστάτην γυναῖκα
having-handed him the note most-devout woman
ἐν τῷ βαπτιστηρίῳ, δηλώσας αὐτῇ· "Τὴν εὐλογίαν, ἣν
in the baptistery having-told her the blessing which
ἔβαλεν ὁ θεὸς εἰς τὴν καρδίαν σου προσενέγκαι αὐτῷ,
put — God into the heart your to-offer to-him
φέρουσα μεθ' ἑαυτῆς ἐλθὲ πρὸς τὴν ταπείνωσίν μου." ἡ
bringing with yourself come to the lowliness my she
δὲ δρομαίως ἀναστᾶσα καταλαμβάνει τὰ ἴχνη τοῦ ὁσίου
and running having-risen overtakes the footsteps of-the holy(-man)

μετὰ καὶ τοῦ ποσοῦ. ὡς οὖν ἐδέξατο τὴν καρποφορίαν
with also the amount when then received the offering
ὁ πάπας καὶ ἐπηύξατο αὐτῇ καὶ τῷ υἱῷ αὐτῆς ἱκανῶς,
the pope and prayed for-her and for-the son her sufficiently
λέγει πρὸς αὐτὴν· "Τὰς εὐχὰς, ἀμμὰ, ταῦτα μόνον
he-says to her by-the prayers amma these(-things) only
βουλὰς εἶχες δοῦναι τῷ Χριστῷ ἢ καὶ ἄλλο τι;" ὡς δὲ
intentions you-had to-give — to-Christ or also other anything when and
ᾔσθετο τὸν θεοφόρον νοήσαντα ὃ ἐποίησεν, τρόμῳ
she-perceived the God-bearing(-man) having-understood what she-had-done by-trembling
συλληφθεῖσα εἶπεν· "Μὰ τὰς ἁγίας τοῦ κυροῦ εὐχὰς καὶ
seized she-said by the holy of-the lord prayers and
τὸν ἅγιόν μου Μηνᾶν δεκαπέντε κεντηνάρια ἤμην γράψασα
the holy my Menas fifteen centenaria I-was having-written
εἰς τὸ πιττάκιον καὶ πρὸ μιᾶς ὥρας τοῦ δοῦναί με αὐτὸ
in the note and before one hour of-the to-give me it
τῷ κυρῷ, ὡς ἱστάμην εἰς τὴν σύναξιν, ἀναλύσασα αὐτὸ
to-the lord as I-stood in the synaxis having-unfolded it
ἀκαίρως, ἀνέγνωσα αὐτό· ἐγὼ γὰρ ἡ ἀναξία δούλη σου
unseasonably I-read it I for the unworthy handmaid your
καὶ ἔγραψα αὐτὸ ἰδιοχείρως καὶ εὗρον ὅτι τὰ δέκα
also wrote it with-my-own-hand and I-found that the ten
ἐλειάνθησαν ἀφ' ἑαυτῶν. τότε ἐγὼ ἔκθαμβος γενομένη εἰς
were-erased of themselves then I astounded having-become to
ἑαυτὴν εἶπον· 'Πάντως οὐκ ἔστιν θέλημα θεοῦ ἵνα δώσω
myself I-said surely not it-is (the)-will of-God that I-should-give
εἰ μὴ πέντε.'" ἀπολύσαντος δὲ τοῦ πατριάρχου τὴν εὐλαβῆ
if not five having-dismissed and the patriarch the devout
γυναῖκα, ἔπεσαν εἰς τοὺς πόδας αὐτοῦ οἱ τὴν παρακοὴν
woman fell at the feet his the the disobedience

αὐτοῦ ποιήσαντες διοικηταὶ, αἰτοῦντες συγχώρησιν καὶ
to-him having-done administrators asking pardon and
διαβεβαιούμενοι μηκέτι τι τοιοῦτον διαπράξασθαι.
affirming no-longer anything such to-do

XII–XIII · NICETAS AND THE DEACON'S OFFER

The patrician Nicetas, urged by slanderers, carries off the church's money for the empire, leaving one centenarium. As he goes down, jars labeled honey arrive for John full of gold, and John sends one to Nicetas with a note that mortal man cannot straiten God. Nicetas returns everything, adds three centenaria of his own, and begs pardon; the two become so close that John is bound to him as co-godparent. During a famine a twice-married landowner offers two hundred thousand measures of grain and a hundred and eighty pounds of gold to be made deacon; John refuses the blemished offering, and at once two of the church's ships return from Sicily with grain.

12 Θεωρήσας τὴν τούτου τοῦ παναρέτου μεγαλοψυχίαν καὶ
having-seen the of-this the all-virtuous(-man) magnanimity and
ἀφειδῶς ἡπλωμένην χεῖρα καὶ ὥσπερ ἐκ πηγῆς ἀεννάως
unsparingly stretched-out hand and as from (a)-spring unceasingly
πᾶσιν παρέχουσαν, Νικήτας ὁ πατρίκιος ἐξ ὑποβολῆς
to-all supplying Nicetas the patrician from suggestion
τινων διαβόλων, ἀνέρχεται πρὸς τὸν ὅσιον καὶ λέγει
of-some slanderers goes-up to the holy(-man) and says
αὐτῷ· "Ἡ βασιλεία στενοῦται καὶ χρήματος ἐπιδέεται.
to-him the empire is-straitened and of-money is-in-need
ἀνθ' ὧν οὖν οὕτως ἀφειδῶς δαπανῶνται τὰ εἰσοδιαζόμενά
instead-of what then thus unsparingly are-spent the coming-in
σοι χρήματα, δὸς αὐτὰ τῇ βασιλείᾳ εἰς τὴν δημοσίαν
to-you moneys give them to-the empire into the public
σακέλλαν." ὁ δὲ ἐπὶ τῷ λεχθέντι ἀτάραχος διαμείνας,
treasury he but at the(-thing) said unperturbed having-remained

λέγει πρὸς αὐτόν· "Οὐ δίκαιόν ἐστι, ὡς οἶμαι, κῦρι ὁ
says to him not right it-is as I-think lord the
πατρίκιος, τὰ τῷ ἐπουρανίῳ βασιλεῖ προσαχθέντα τῷ
patrician the(-things) to-the heavenly king brought to-the
ἐπιγείῳ δοῦναι. εἰ δὲ καὶ ὅλως τίποτε τοιοῦτον ἔκρινας,
earthly to-give if but even at-all anything such you-have-decided
πίστευσον, ὁ ταπεινὸς Ἰωάννης ἐξ αὐτῶν νουμὶν οὐ δίδει
believe the lowly John of them (a)-penny not gives
σοι· ἀλλ' ἰδοὺ ὑποκάτω τοῦ ταπεινοῦ χαλαδρίου μού ἐστιν
you but behold beneath the lowly bed my is
ἡ ἀποθήκη τοῦ Χριστοῦ. ὡς βούλει, ποίησον." ἀναστὰς
the storehouse — of-Christ as you-wish do having-risen
οὖν εὐθέως ὁ πατρίκιος κράζει τοὺς βαστάσαι ὀφείλοντας
then at-once the patrician calls those to-carry obliged
ἐκ τῶν ἰδίων αὐτοῦ ἀνθρώπων καὶ φορτώνει αὐτοὺς ὅλα
of the own his men and loads them all
τὰ χρήματα, μὴ καταλείψας αὐτῷ εἰ μὴ ἓν κεντηνάριον.
the moneys not having-left him if not one centenarium
καὶ ὡς κατήρχοντο οἱ βαστάζοντες τὸ τοιοῦτον χρῆμα,
and as were-going-down the(-ones) carrying the such money
ἀνήρχοντό τινες ἕτεροι βαστάζοντες κεράμια μικρὰ ἔχοντα
were-coming-up some others carrying jars small having
χρήματα, πεμφθέντα ἀπὸ Ἀφρικῆς τῷ πάπᾳ, ἐπιγράφοντα
moneys sent from Africa to-the pope labeled
τὰ μὲν "μέλι πρωτεῖον" τὰ δὲ "μέλι ἀκάπνιστον". ὡς
the indeed honey first-rate the and honey unsmoked when
οὖν κατερχόμενος ὁ πατρίκιος ἀνέγνω τὰς ἐπιγραφὰς
then going-down the patrician read the labels
τῶν κεραμίων, δηλοῖ τῷ πάπᾳ πεμφθῆναι αὐτῷ ἐκ τοῦ
of-the jars he-bids the pope to-be-sent to-him of the
τοιούτου μέλιτος λόγῳ τοῦ κελλαρίου αὐτοῦ· ἐγίνωσκεν
such honey for-the-use of-the storeroom his he-knew

γὰρ τοῦ ὁσίου τὸ ἀμνησίκακον. ἀνελθόντος οὖν τοῦ τὰ
for of-the holy(-man) the freedom-from-grudges having-gone-up then the(-one) the
κεράμια πεπιστευμένου καὶ ἐπιδώσαντος τὰς ἀποκρίσεις
jars having-been-entrusted-with and having-handed-over the letters
καὶ μηνύσαντος χρήματα εἶναι ἀντὶ μέλιτος ἐν τοῖς
and having-disclosed moneys to-be instead-of honey in the
ἀγγείοις, εὐθέως ὁ ὄντως πρᾷος ποιμὴν ἀπέστειλεν αὐτῷ
vessels at-once the truly gentle shepherd sent him
ἓν κεράμιον ἐπιγεγραμμένον "μέλι πρωτεῖον", ποιήσας
one jar labeled honey first-rate having-made
αὐτῷ καὶ πιττάκιον περιέχοντα οὕτως· "Ὁ εἰπὼν
for-him also (a)-note containing thus the having-said
δεσπότης· 'οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω',
master not — you I-will-leave nor not — you I-will-forsake
ἀψευδὴς ὑπάρχει καὶ θεὸς ἀληθινός. διὸ τὸν θεὸν τὸν
unlying is and God true therefore — God the(-one)
πᾶσιν τὴν τροφὴν καὶ τὴν ζωὴν παρέχοντα ἄνθρωπος
to-all the food and the life supplying man
φθαρτὸς στενῶσαι οὐ δύναται. ἔρρωσο." παρήγγειλε
mortal to-straiten not is-able farewell he-ordered
δὲ τοῖς ἀπερχομένοις καὶ βαστάζουσι τὸ κεράμιον
and to-the(-ones) going-off and carrying the jar
ἐπὶ αὐτοῦ ἀνοιχθῆναι καὶ εἰπεῖν αὐτῷ, ὡς ὅλα τὰ
before him to-be-opened and to-say to-him that all which
ἐθεάσω τὰ κεράμια ἀνερχόμενα, χρήματα ἀντὶ μέλιτος
you-saw the jars coming-up moneys instead-of honey
γέμουσιν. ἐπὶ τραπέζης οὖν αὐτοῦ καθεζομένου κατὰ
are-full at table then he sitting by
συγκυρίαν ἐμήνυσαν οἱ τὸ κεράμιον βαστάζοντες καὶ
chance reported the(-ones) the jar carrying and
τὸ παραναγνωστικὸν τοῦ πάπα. ἀνελθόντων οὖν αὐτῶν
the letter of-the pope having-come-up then they

ὡς εἶδεν ἓν μόνον κεράμιον, ἔφη ὁ πατρίκιος· "Πίστευσον,
when he-saw one only jar said the patrician believe
κῦρι ὁ μέγας, εἰπὲ αὐτῷ, χολᾷς μοι, ἐπεὶ ἓν μόνον
lord the great tell him you-are-angry with-me since one only
οὐκ ἔπεμπές μοι." ἐπιδοθέντος δὲ αὐτῷ τοῦ πιττακίου
not you-were-sending me having-been-handed and to-him the note
καὶ ἀποβουλλωσάντων ἐκείνων εὐθέως καὶ κενωσάντων ἐπὶ
and having-unsealed they at-once and having-emptied before
ὅλων τὸ χρῆμα, ἐγνώρισαν αὐτῷ καὶ τὰ λοιπὰ κεράμια
all the money they-made-known to-him also the other jars
ἃ εἶδεν ὁμοίως γέμειν. ὡς οὖν ἀνέγνω, ὅτι ἄνθρωπος
which he-saw likewise to-be-full when then he-read that man
φθαρτὸς τὸν θεὸν στενῶσαι οὐ δύναται, κατανυγεὶς ἐπὶ
mortal — God to-straiten not is-able pricked-to-the-heart at
τῷ λόγῳ εἶπεν· "Καὶ ζῇ κύριος οὔτε Νικήτας στενώσει
the word he-said and lives (the)-Lord neither Nicetas will-straiten
αὐτόν· ἄνθρωπος γὰρ καὶ αὐτὸς ἁμαρτωλὸς καὶ φθαρτός
him (a)-man for also he sinful and mortal
ἐστιν." καὶ καταλιπὼν εὐθέως τὸ ἄριστον καὶ λαβὼν
is and having-left at-once the meal and having-taken
μεθ' ἑαυτοῦ ὅσα ἦν ἐπάρας χρήματα παρὰ τοῦ
with himself as-much-as was having-taken-away moneys from the
τιμίου πατρὸς καὶ τὸ πεμφθὲν παρ' αὐτοῦ κεράμιον καὶ
honored father and the sent from him jar and
ἐξ ἑαυτοῦ τρία κεντηνάρια, καταλαμβάνει τὰ τίμια αὐτοῦ
from himself three centenaria he-reaches the honored his
ἴχνη, μηδένα εἰς ἴδιον ὀψίκιον συμπαραλαβών, ἀλλ' ἐν
footsteps no-one into own retinue having-taken-along but in
ταπεινοφροσύνῃ πολλῇ ἀνελθὼν παρεκάλει αὐτὸν ὡς ἐξ
humility much having-gone-up he-besought him as by
ἑτέρων διαβλητόρων κινηθέντα, συγχώρησιν αὐτῷ παρὰ
other slanderers moved pardon for-him from

θεοῦ αἰτήσασθαι, πληροφορῶν αὐτὸν, ὡς καὶ ἐπιτίμιον,
God to-ask assuring him that also (a)-penance
ἐὰν δώσῃ αὐτῷ, προθύμως τοῦτο δέξηται καὶ φυλάξῃ.
if he-give him eagerly this he-would-accept and keep
θαυμάσαντος δὲ τοῦ πάπα τὴν ὀξεῖαν τοῦ ἀνδρὸς
having-marveled and the pope at-the swift of-the man
μεταβολὴν, οὐδὲν περὶ τῆς ἐγχειρήσεως ἐνεκάλεσεν, ἀλλὰ
change nothing about the attempt he-reproached but
καὶ μᾶλλον παρεμυθήσατο αὐτὸν λόγοις παρακλητικοῖς.
even rather comforted him with-words consoling
τοιαύτη δὲ ἀμφοτέροις συνεδέθη ἔκτοτε ἀγάπη, ὡς
such and between-both was-bound from-then love as
καὶ σύντεκνον γενέσθαι αὐτὸν τοῦ πολλάκις εἰρημένου
even co-godparent to-become he of-the often mentioned
πατρικίου.
patrician

13 Ὁ τὸν Ἀβραὰμ εἰς τὸ συμφέρον πειράσας, ἵνα τὴν
the(-one) — Abraham for the advantage having-tested so-that the
αὐτοῦ πίστιν ἅπας ὁ κόσμος μαθὼν μιμήσηται, θεῷ
his faith all the world having-learned might-imitate to-God
μόνῳ ἐγνωσμένην, ἐπείρασεν καὶ τὸν ἀοίδιμον τοῦτον
alone known tested also the celebrated this
Ἰωάννην. ὁ δὲ τρόπος τῆς αὐτοῦ πείρας τύπος ὠφελείας
John the and manner of-the his testing (a)-pattern of-benefit
ταῖς ἁγίαις τοῦ θεοῦ ἐκκλησίαις καθέστηκεν. ἔστιν δὲ
to-the holy — of-God churches has-become is and
αὕτη. τοῦ ἀμυθήτου πλήθους τῶν φευγόντων ἐκ τῶν
this the countless multitude of-the fleeing from the
Περσῶν, ὡς ἤδη προλέλεκται, καταλαμβάνοντος τὴν
Persians as already has-been-said occupying —
Ἀλεξάνδρειαν καὶ στενώσεως πολλῆς ἐκ τοῦ μὴ ἀνελθεῖν
Alexandria and distress much from the not to-rise

τὸν ποταμὸν κατὰ συνήθειαν γενομένης τροφῶν καὶ
the river by custom having-come-about of-foods and
παντὸς τοῦ χρυσίου ἐκδαπανηθέντος, οὗ ἦν κεκτημένος,
all the gold having-been-spent which had acquired
ὁ ἐν ἁγίοις πατριάρχης ἔπεμψεν καὶ ἐδανείσατο ἀπὸ
the in saints patriarch he-sent and borrowed from
πολλῶν φιλοχρίστων περὶ τὰ δέκα κεντηνάρια. καὶ τούτων
many Christ-lovers about the ten centenaria and these
πάλιν ἀναλωθέντων καὶ ἔτι τοῦ λιμοῦ κρατοῦντος καὶ
again having-been-spent and still the famine prevailing and
τοῦ λοιποῦ δανεῖσαι αὐτῷ τινος μὴ προαιρουμένου,
the rest(-of-time) to-lend to-him anyone not choosing
ἀλλὰ πάντων τὴν ἐπικράτειαν τοῦ λιμοῦ φοβουμένων,
but all the dominance of-the famine fearing
καὶ τῆς χρείας τῶν εἰωθότων ἀποτρέφεσθαι ἐξ αὐτοῦ
and the need of-the(-ones) accustomed to-be-fed by him
κατεπειγούσης, καὶ ἐν πολλῇ φροντίδι καὶ προσευχῇ τοῦ
pressing and in much anxiety and prayer the
μακαρίου προσκαρτεροῦντος, αἰσθόμενός τις τῶν τὴν πόλιν
blessed(-man) persevering having-perceived one of-the the city
οἰκούντων κτητόρων τὴν περιέχουσαν τὸν ἁγιώτατον
inhabiting landowners the besetting the most-holy(-man)
στένωσιν καὶ παντελῆ ἀπορίαν, δίγαμος ὢν, ἐπεθύμει
distress and utter want twice-married being desired
διάκονος γενέσθαι τῆς ἁγίας ἐκκλησίας. καὶ ὥσπερ ἐκ τῆς
deacon to-become of-the holy church and as from the
ἀνάγκης τῆς περιεχούσης πάντοθεν τὸν ὅσιον βουλόμενος
necessity the besetting on-all-sides the holy(-man) wishing
πεῖσαι αὐτὸν, ἵνα χειροτονήσῃ αὐτὸν, ποιεῖ αὐτῷ δέησιν
to-persuade him that he-ordain him makes to-him (a)-petition
περιέχουσαν οὕτως — κατὰ πρόσωπον γὰρ οὐκ ἐτόλμα
containing thus to face for not he-dared

τι τοιοῦτον πρὸς αὐτὸν φθέγξασθαι. "Τῷ ἁγιωτάτῳ καὶ
anything such to him to-utter to-the most-holy and
τρισμακαρίῳ πατρὶ πατέρων Ἰωάννῃ τοποτηρητῇ Χριστοῦ
thrice-blessed father of-fathers John vicar of-Christ
δέησις καὶ ἱκεσία παρὰ Κοσμᾶ ἀναξίου δούλου τῶν
petition and supplication from Cosmas unworthy servant of-the
δούλων τῆς σῆς ἁγιωσύνης. μεμαθηκὼς, ἁγιώτατε κῦρι, τὴν
servants of-the your holiness having-learned most-holy lord the
περιέχουσαν τὴν τιμίαν σου κεφαλὴν κατὰ συγχώρησιν θεοῦ,
besetting the honored your head by permission of-God
μᾶλλον δὲ ἐξ ἡμετέρων ἁμαρτιῶν τροφῶν στενοχωρίαν,
rather but from our sins of-foods straitness
οὐχ ὅσιον ἡγησάμην ὁ δοῦλός σου ἐν ἀνέσει διάγειν, τοῦ
not holy I-thought the servant your in ease to-live the
δεσπότου μου ἐν στενώσει ἀεὶ ὑπάρχοντος. ἔστιν οὖν τῷ
master my in distress always being there-is then to-the
ἀναξίῳ δούλῳ σου σίτου χιλιάδες διακόσιαι καὶ χρυσίου
unworthy servant your of-grain thousands two-hundred and of-gold
λίτραι ρπ΄, ἅστινας δοῦναι παρακαλῶ τῷ Χριστῷ διὰ
pounds 180 which to-give I-beg — to-Christ through
τοῦ κυροῦ. μόνον ὁ ἀνάξιος τῆς αὐτοῦ διακονίας ἐν
the lord only the unworthy(-one) of-the his ministry in
ἀπολαύσει γένωμαι, ἵνα διὰ τῆς τοιαύτης σὺν τῷ κυρῷ
enjoyment may-I-be so-that through the such with the lord
τοῦ ἁγίου θυσιαστηρίου παραστάσεως καθαρισθῶ τῆς
of-the holy altar standing I-may-be-cleansed of-the
τῶν ἁμαρτημάτων μου ἀσωτίας. εἴρηται γὰρ, θεοκῆρυξ
of-the sins my prodigality it-has-been-said for herald-of-God
ἀληθινὲ, διὰ τοῦ ἁγίου ἀποστόλου Παύλου, ὅτι ἐξ
true through the holy apostle Paul that of
ἀνάγκης καὶ νόμου μετάθεσις γίνεται." Ταῦτα δεξάμενος
necessity also of-law change comes-about these(-things) having-received

ὁ θεόσοφος καὶ τὸν ἄνδρα μεταστειλάμενος ἔφη πρὸς
the God-wise(-man) and the man having-sent-for said to
αὐτόν· "Σὺ εἶ ὁ τὴν δέησιν ἡμῖν διὰ τοῦ σοῦ
him you are the(-one) the petition to-us through the your
νοταρίου καὶ υἱοῦ ἀποστείλας"; τοῦ δὲ φήσαντος· "Ναὶ
notary and son having-sent he and having-said yes
δέσποτα", ἐξήνεγκεν πάντας ἔξω ὁ μακάριος, μὴ θελήσας
master he-sent-out all outside the blessed(-man) not having-wished
ὁ συμπαθέστατος ἐπὶ πάντων τοῦτον αἰσχῦναι, καὶ ἤρξατο
the most-compassionate before all this(-man) to-shame and began
λέγειν πρὸς αὐτόν· "Ἡ μὲν προσφορά σου πολλὴ καὶ τῷ
to-say to him the indeed offering your (is)-great and for-the
καιρῷ ἀναγκαία, ἀλλ' ἐπίμωμός ἐστιν, καὶ γινώσκεις ὅτι ἐν
time necessary but blemished it-is and you-know that in
τῷ νόμῳ πρόβατον εἴτε μικρὸν εἴτε μέγα, εἰ μὴ ἄμωμον
the law (a)-sheep whether small or great if not unblemished
ἦν, εἰς θυσίαν οὐκ ἀνεφέρετο, καὶ διὰ τοῦτο οὐδὲ τῇ
it-was for sacrifice not was-offered and because-of this not-even to-the
θυσίᾳ τοῦ Καΐν προσέσχεν ὁ θεός. ὅτι δὲ εἶπας, ἄδελφε,
sacrifice — of-Cain paid-heed — God that and you-said brother
ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται, περὶ τοῦ νόμου
of necessity also of-law change comes-about about the law
τῆς παλαιᾶς τοῦτο εἶπεν ὁ ἀπόστολος· ἐπεὶ πῶς φησιν ὁ
the old this said the apostle since how says the
ἀδελφὸς τοῦ κυρίου Ἰάκωβος ὅτι 'ὅστις τελέσει πάντα τὸν
brother of-the Lord James that whoever shall-keep all the
νόμον, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος;' περὶ
law shall-stumble but in one has-become of-all guilty about
δὲ τῶν ἀδελφῶν μου τῶν πτωχῶν καὶ περὶ τῆς ἁγίας
and the brothers my the poor and about the holy
ἐκκλησίας ὁ θρέψας αὐτοὺς θεὸς πρὶν γεννηθῶμεν ἐγώ
church the having-fed them God before we-were-born I

τε καὶ σὺ, αὐτὸς καὶ νῦν τρέφει αὐτοὺς, μόνον ἐὰν τοὺς
both and you he also now feeds them only if the
λόγους αὐτοῦ ἀτρώτους φυλάξωμεν. ὁ γὰρ τότε τοὺς
words his unwounded we-keep the(-one) for then the
πέντε ἄρτους πληθύνας δύναται καὶ τὰ δέκα μόδια τοῦ
five loaves having-multiplied is-able also the ten modii of-the
ὡρείου μου εὐλογῆσαι. διὸ ἐκεῖνο λέγω πρὸς σὲ, τέκνον,
granary my to-bless therefore that I-say to you child
τὸ ἐν ταῖς πράξεσιν εἰρημένον· Οὐκ ἔστιν σοι μερὶς
the(-word) in the Acts said not there-is to-you part
οὐδὲ κλῆρος ἐν τῷ μέρει τούτῳ'". Ὡς δὲ τοῦτον στυγνὸν
nor lot in the matter this when and this(-man) gloomy
καὶ ἄπρακτον ἀπέλυσεν, μηνύεται αὐτῷ δύο δόρκωνας
and unsuccessful he-dismissed it-is-reported to-him two fast-ships
τῶν τῆς ἐκκλησίας χαλάσαι, ἐξ ὧν ἦν πέμψας
of-the(-ones) of-the church to-have-put-in of which he-had sent
ἐν Σικελίᾳ διὰ σῖτον. τοῦτο δὲ μαθὼν ὁ μακάριος,
to Sicily for grain this and having-learned the blessed(-man)
πεσὼν ἐπὶ τὴν γῆν, ηὐχαρίστησεν τῷ παντοδυνάμῳ θεῷ
having-fallen on the ground gave-thanks to-the almighty God
λέγων· "Εὐχαριστῶ σοι, δέσποτα, ὅτι οὐ συνεχώρησας τῷ
saying I-thank you master that not you-permitted the
δούλῳ σου εἰς χρήματα πωλῆσαι τὴν χάριν σου· ὄντως
servant your for money to-sell the grace your truly
οἱ ζητοῦντες σὲ, κύριε, καὶ τοὺς τῆς ἁγίας σου ἐκκλησίας
those seeking you Lord and the of-the holy your church
κανόνας φυλάττοντες οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ.
canons keeping not will-lack every good

John suspends two quarreling clerics, and one bears a grudge. At the liturgy John remembers the command to leave his gift at the altar and be reconciled, has the prayers repeated while the cleric is fetched, and bows to him first asking forgiveness, and the man later becomes a presbyter. John and Nicetas part angry over a market regulation that would harm the poor. At the eleventh hour John sends him word that the sun is setting, and Nicetas comes in tears. John tells him he never decides a case on one party's report, and punishes a false informer with the penalty due the accused.

Τινῶν δύο κληρικῶν πταισάντων, τουτέστιν ἐπιχειρησάντων 14
some two clergy having-stumbled that-is having-attacked
ἀλλήλοις, τούτους ἠφόρισεν κανονικῶς πρὸς ἡμέρας.
one-another these he-excommunicated canonically for days
τούτων ὁ μὲν εἷς ἄσμενος κατεδέξατο τὸ ἐπιτίμιον καὶ
of-these the indeed one gladly accepted the penance and
συνέγνω τὸ ἑαυτοῦ πταῖσμα, ὁ δὲ ἄλλος, κακότροπος
acknowledged the his-own fault the but other ill-mannered
ὑπάρχων, χαίρων ἐδέξατο τὸ ἐπιτίμιον· ἀφορμὴν γὰρ
being rejoicing received the penance (a)-pretext for
ἐζήτει ὁ δείλαιος τοῦ μὴ εἰσέρχεσθαι εἰς τὴν ἐκκλησίαν,
sought the wretch of-the not to-enter into the church
ἀλλ' ἄδειαν ἔχειν διηνεκῆ ἐν ταῖς ἀθέσμοις αὐτοῦ πράξεσιν·
but license to-have continual in the lawless his doings
ὠργίζετο δὲ κατὰ τοῦ πάπα καὶ ὅσον τὸ ἐπὶ τῇ οἰκείᾳ
he-was-angry and against the pope and as-much-as the on the own
προθέσει ἠπείλει βλάπτειν αὐτόν. τινὲς δέ φασιν καὶ
purpose he-threatened to-harm him some and say also
αὐτὸν εἶναι τὸν διαβαλόντα τὰ χρήματα τῆς ἐκκλησίας
he to-be the(-one) having-denounced the moneys of-the church
πρὸς τὸν πατρίκιον Νικήταν, ἅπερ καὶ ἥρπασεν χειρὶ ὡς
to the patrician Nicetas which also he-seized by-hand as

προγέγραπται. προσανηνέχθη οὖν τῷ μακαρίῳ ἡ τοῦ
has-been-written-above was-reported then to-the blessed(-man) the of-the(-one)
μνησικακοῦντος αὐτῷ ἀδιόρθωτος πρόθεσις. ὁ δὲ ὄντως
bearing-a-grudge him incorrigible purpose the and truly
ποιμὴν μνημονεύων τοῦ εἰρηκότος· "τίς ἀσθενεῖ καὶ οὐκ
shepherd remembering the(-one) having-said who is-weak and not
ἀσθενῶ;" καὶ πάλιν· "ὑμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
I-am-weak and again you the strong the weaknesses of-the
ἀδυνάτων βαστάζετε", ἠβουλήθη τοῦτον μεταστείλασθαι καὶ
weak bear wished this(-man) to-send-for and
πρεπόντως νουθετῆσαι αὐτὸν καὶ λῦσαι τοῦ ἀφορισμοῦ·
fittingly to-admonish him and to-release from-the excommunication
ἐθεώρει γὰρ τὸν λύκον ἁρπάσαι τὸ πρόβατον ἐπιχειροῦντα.
he-saw for the wolf to-seize the sheep attempting
κατ' οἰκονομίαν δὲ θεοῦ ἵνα γνωσθῇ πᾶσιν ἡ τοῦ
by dispensation and of-God so-that might-be-known to-all the of-the
πατριάρχου ἀμνησίκακος ψυχή, ἐπελανθάνετο τοῦτον
patriarch grudge-free soul he-forgot this(-man)
μεταστείλασθαι καὶ λῦσαι τοῦ ἐπιτιμίου. Ὡς οὖν ἡ ἁγία
to-send-for and to-release from-the penance when then the holy
κυριακὴ κατέλαβεν καὶ τῷ ἁγίῳ θυσιαστηρίῳ παρέστη τὴν
Lord's-day came and at-the holy altar he-stood the
ἀναίμακτον θυσίαν προσενέγκαι, ἤδη λοιπὸν τοῦ διακόνου
bloodless sacrifice to-offer already now the deacon
τὴν καθολικὴν ὑπάγοντος πληρῶσαι εὐχὴν καὶ τοῦ ἁγίου
the universal going to-fulfill prayer and the holy
καταπετάσματος ὑψοῦσθαι μέλλοντος, εἰς ἔννοιαν τοῦ
veil to-be-raised about into mind of-the(-one)
μνησικακοῦντος αὐτῷ ἦλθεν, καὶ εὐθέως ἐκείνου τοῦ
bearing-a-grudge him came(-he) and at-once that the
θείου προστάγματος μνημονεύσας τοῦ φάσκοντος· " Ἐὰν
divine command having-remembered the saying if

προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ
you-offer the gift your at the altar and-there
μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες
you-remember that the brother your has something against you leave
τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον ἔμπροσθεν καὶ ὕπαγε
the gift your at the altar before(-it) and go
πρότερον, διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν
first be-reconciled to-the brother your and then having-come
πρόσφερε τὸ δῶρόν σου", δηλοῖ τῷ τὴν διακονικὴν
offer the gift your he-bids the the deacon's
εὐχὴν ποιοῦντι διακόνῳ ἀναλαβέσθαι ἐξ ἀρχῆς καὶ
prayer making deacon to-take-up(-again) from (the)-beginning and
ἐὰν τελειώσῃ πάλιν ἀναλαβέσθαι, ἕως οὗ φθάσῃ ἡ
if he-finish again to-take-up until — should-arrive the
αὐτοῦ ἁγιωσύνη. προσεποιήσατο γὰρ τὴν γαστέραν αὐτοῦ
his holiness he-pretended for the stomach his
νύξασαν αὐτόν. καὶ ἐλθὼν ἐν τῷ τιμίῳ κειμηλιαρχείῳ
having-pricked him and having-come in the honored treasury
ἀπέστειλεν εὐθέως κἂν εἴκοσι ἑβδομαρίους, ἐπιζητοῦντας
he-sent at-once at-least twenty hebdomadarii seeking
τὸν εἰρημένον κακότροπον κληρικόν· ὁ γὰρ σκοπὸς τοῦ
the said ill-mannered cleric the for aim of-the
ποιμένος οὗτος ἦν τοῦ ἁρπάσαι ἐκ τοῦ στόματος τοῦ
shepherd this was — to-snatch from the mouth of-the
λέοντος τὸ πρόβατον. ὁ δὲ τὸ θέλημα τῶν φοβουμένων
lion the sheep — and the will of-those fearing
αὐτὸν ποιῶν θεὸς ἐποίησεν κατὰ χεῖρας εὑρεθῆναι εὐθέως
him doing God made at hand to-be-found at-once
τὸν κληρικὸν, καὶ ἐλθόντος αὐτοῦ ὡς τῆς ἀληθείας
the cleric and having-come he as the truth
μαρτυρούσης πρῶτος ὁ πατριάρχης ἔβαλεν μετάνοιαν
bearing-witness first the patriarch threw penitence

εἰπών· "Συγχώρησόν μοι, ἄδελφε." αἰδεσθεὶς οὖν τὴν τοῦ
having-said forgive me brother having-reverenced then the of-the
τιμίου ἀρχιερωσύνην καὶ τὴν τῶν συνόντων παρουσίαν,
honored(-man) high-priesthood and the of-those being-with(-him) presence
μᾶλλον δὲ φοβηθεὶς τὸ κρῖμα καὶ φρίξας μή πως
rather but having-feared the judgment and having-shuddered lest somehow
κατέλθῃ πῦρ ἐξ οὐρανοῦ αὐτῇ τῇ ὥρᾳ καὶ ἀναλώσῃ
should-come-down fire from heaven in-that-very the hour and consume
αὐτὸν, θεωροῦντα τὴν τιμίαν ἐκείνην πολιὰν χαμαὶ
him seeing the honored that gray-head on-the-ground
κειμένην, ἔβαλεν καὶ αὐτὸς μετάνοιαν, αἰτῶν συγγνώμης
lying threw also he penitence asking of-pardon
καὶ φιλανθρωπίας τυχεῖν. καὶ εἰπόντος τοῦ πάπα· "Ὁ
and of-kindness to-obtain and having-said the pope —
θεὸς πᾶσιν ἡμῖν συγχωρήσῃ", ἀνέστησαν ἀμφότεροι καὶ
God all us may-forgive rose both and
εἰσῆλθον εἰς τὴν ἐκκλησίαν. καὶ τότε μετὰ πολλῆς χαρᾶς
went-in into the church and then with much joy
καὶ εὐφροσύνης παρέστη τῷ ἁγίῳ θυσιαστηρίῳ μετὰ
and gladness he-stood at-the holy altar with
καθαροῦ συνειδότος δυνάμενος εἰπεῖν τῷ θεῷ· "Ἄφες
clean conscience being-able to-say — to-God forgive
ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς
us the debts our as also we forgive the
ὀφειλέταις ἡμῶν." οὕτως δὲ ἐσωφρονίσθη ἔκτοτε καὶ
debtors our thus and was-chastened from-then and
κατηνύγη ὁ ἀναγνώστης, ὡς ἀξιωθῆναι αὐτὸν
was-pricked-to-the-heart the reader so-that to-be-deemed-worthy he
καὶ τῆς τοῦ πρεσβυτέρου χειροτονίας.
even of-the of-the presbyter ordination

Θεοφόροι τινὲς τῶν ἁγίων πατέρων φασίν· "Ἀγγέλων μέν 15
God-bearing some of-the holy fathers say of-angels indeed
ἐστι τὸ μηδὲ ὅλως μάχεσθαι, ἀλλ' ἐν παντελεῖ καὶ διηνεκεῖ
it-is the not-even at-all to-fight but in complete and continual
εἰρήνῃ ὑπάρχειν, ἀνθρώπων δὲ τὸ ἀμφιβάλλειν μὲν, εὐθέως
peace to-be of-men and the to-quarrel indeed at-once
δὲ καὶ παρ' αὐτὰ διαλλάττεσθαι, δαιμόνων δὲ τὸ μάχεσθαι
but and on the-spot to-be-reconciled of-demons and the to-fight
μὲν, ἀδιαλλάκτους δὲ τὴν ἡμέραν πᾶσαν παρέρχεσθαι."
indeed unreconciled and the day whole to-pass
τοῦτο δὲ προοιμιασάμεθα, φιλόχριστοι, τοῦ παρόντος ἡμῖν
this and we-have-said-in-preface Christ-lovers of-the present to-us
διηγήματος ἕνεκεν. Ἔδοξέν ποτε τοῦτον τὸν ἀοίδιμον
story for-the-sake-of it-happened once this the celebrated(-man)
μετὰ τοῦ προμνημονευθέντος Νικήτα τοῦ πατρικίου περί
with the before-mentioned Nicetas the patrician about
τινος δημοσίου πράγματος ἀμφιβάλαι. ὁ δὲ τρόπος τῆς
some public matter to-quarrel the and manner of-the
μάχης ἦν τοιοῦτος. ἀναγκαῖον γὰρ καὶ αὐτὸν εἰπεῖν,
fight was such necessary for also it to-tell
ψυχωφελῆ τυγχάνοντα. ὁ μὲν πατρίκιος ἤθελεν διοικῆσαι
soul-profiting being the indeed patrician wished to-regulate
τὴν ἀγορὰν δημοσίου κέρδους ἕνεκεν. ὁ δὲ πατριάρχης
the market of-public profit for-the-sake-of the but patriarch
τοῦτο οὐκ ἠνείχετο τῆς τῶν πενήτων προνοούμενος
this not endured of-the of-the poor taking-thought-for
σωτηρίας, καὶ ἐν τούτῳ πολλὰ οὖν αὐτῶν ἐπὶ σεκρέτου
salvation and in this much then they in council
φιλονεικησάντων καὶ ἀσυμβιβάστων μενόντων, ἀνεχώρησαν
having-contended and irreconcilable remaining withdrew
ἀμφότεροι πρὸς ἀλλήλους ὀργισθέντες ἀδιάλλακτοι. ἦν
both toward one-another having-been-angered unreconciled it-was

δὲ ὥρα πέμπτη, καὶ ἡ μὲν τοῦ πατριάρχου ἀντίστασις
and hour fifth and the indeed of-the patriarch resistance
καὶ πικρία ὑπὲρ τῆς ἐντολῆς τοῦ θεοῦ ὑπῆρχεν, ἡ δὲ τοῦ
and bitterness for the commandment — of-God was the but of-the
πατρικίου κέρδους χρηματιστικοῦ ἕνεκεν. ὅμως φησὶν ὁ
patrician profit monetary for-the-sake-of nevertheless says the
δίκαιος· "Οὔτε ὑπὲρ εὐλόγου οὔτε ὑπὲρ ἀλόγου προφάσεως
just(-man) neither for reasonable nor for unreasonable pretext
ὀργίζεσθαι ὀφείλει ὁ ἄνθρωπος". ὥρας οὖν ἑνδεκάτης
to-be-angry ought the man hour then eleventh
καταλαβούσης, δηλοῖ διὰ τοῦ πρωτοπρεσβυτέρου σὺν τῷ
having-come sends-word through the archpresbyter with the
κλήρῳ ὁ πάπας τῷ πατρικίῳ τοῦτο τὸ ἀξιομνημόνευτον
clergy the pope to-the patrician this the memorable
ῥῆμα· "Δέσποτα, ὁ ἥλιος πρὸς δυσμάς ἐστιν". ὡς δὲ
saying master the sun toward setting is when and
τούτου τοῦ ῥήματος ἐκεῖνος ἤκουσεν, μὴ ἐνέγκας τὴν
this the saying he heard not having-borne the
τῆς καρδίας αὐτοῦ πύρωσιν, ἀλλ' ὥσπερ ὑπὸ θείου πυρὸς
of-the heart his burning but as by divine fire
τοῦ λόγου κατανυγεὶς τοῦ ὁσίου, σύνδακρυς εὐθέως ὅλος
of-the word pricked of-the holy(-man) in-tears at-once whole
ἐγένετο, καὶ ἀναστὰς καταλαμβάνει τὸν μακάριον. ὡς οὖν
he-became and having-risen he-reaches the blessed(-man) when then
τοῦτον εἶδεν ὁ δίκαιος, φησί· "Καλῶς ἦλθεν ὁ υἱὸς τῆς
this(-man) saw the just(-man) says well came the son of-the
ἐκκλησίας, ὁ ὑπήκοος τῆς φωνῆς αὐτῆς." βαλόντων
church the(-one) obedient to-the voice her having-thrown
οὖν ἀμφοτέρων μετάνοιαν καὶ περιπλακέντων ἀλλήλοις
then both penitence and having-embraced one-another
ἐκάθισαν καὶ ἀνοίξας τὸ στόμα αὐτοῦ τὸ σοφὸν ὁ
they-sat and having-opened the mouth his the wise the

πάπας εἶπεν· "Πίστευσόν μοι, δέσποτα, εἰ μὴ ὅτι οἶδά σε
pope said believe me master if not that I-know you
πάνυ θλιβόμενον ἐπὶ τούτῳ, ἐπεὶ οὐκ ὤκνουν ἐγὼ
greatly afflicted at this since not I-would-have-hesitated I
ἐλθεῖν πρὸς τὴν λαμπρότητά σου. καὶ γὰρ ὁ κύριος καὶ
to-come to the brilliance your and for the Lord and
θεὸς ἡμῶν Ἰησοῦς Χριστὸς αὐτὸς περιήρχετο τὰς πόλεις
God our Jesus Christ he went-about the cities
καὶ τὰς κώμας καὶ τοὺς οἴκους, ἐπισκεπτόμενος καὶ τοὺς
and the villages and the houses visiting and the
ἀνθρώπους." πάντων δὲ ἐπὶ τῇ ταπεινώσει τοῦ ἀρχιερέως
men all and at the humility of-the high-priest
οἰκοδομηθέντων καὶ θαυμασάντων, ἀπεκρίνατο πρὸς αὐτὸν
having-been-edified and having-marveled answered to him
ὁ πατρίκιος· "Πίστευσον, πάτερ, ὅτι οὐκέτι χωροῦσιν
the patrician believe father that no-longer have-room
τὰ ὦτά μου ἐκ τῶν ἐρχομένων καὶ διαβαλλόντων μοι
the ears my from those coming and slandering to-me
τὰ πράγματα." τότε ὁ σοφὸς διδάσκαλος εἶπεν αὐτῷ·
the matters then the wise teacher said to-him
"Πίστευσον, τέκνον καὶ ἄδελφε. ἐὰν πᾶσιν, οἷς ἀκούομεν,
believe child and brother if all what we-hear
θέλωμεν πιστεύειν, πολλῶν ἁμαρτιῶν γινόμεθα κύριοι,
we-wish to-believe of-many sins we-become masters
μάλιστα ἐν τῷ καιρῷ τούτῳ, ὡς ἐγένοντο οἱ πολλοὶ τῶν
especially in the time this as have-become the many of-the
ἀνθρώπων μισάλληλοι, κἀμὲ γὰρ πολλάκις παρωδήγησαν
men hating-one-another me-too for often misled
οἱ προσαναφέροντες τὰς διοικήσεις τῶν πραγμάτων,
those reporting the administrations of-the affairs
καὶ μετὰ τὸ ποιῆσαί με πολλάκις τὴν ἐπεξέλευσιν, ὡς
and after the to-make me often the prosecution as

παρωδηγήθην, ὕστερον ἄλλοι τινὲς προσανέφερόν μοι, ὅτι
I-was-misled later others some reported to-me that
παρεδιδάχθην ἐν τῷ κεφαλαίῳ. ὡς οὖν τοῦτο δεύτερον
I-was-misinformed in the case when then this a-second
καὶ τρίτον ἔπαθον, ἔδωκα ὅρον ἑαυτῷ ἐκτὸς τῶν
and a-third(-time) I-suffered I-gave (a)-rule to-myself without the
ἑκατέρων μερῶν μὴ δοῦναι τομὴν εἰς κεφάλαιόν ποτε,
both parties not to-give decision in (a)-case ever
τοῖς δὲ προσαναφέρουσίν μοι, ὅτι, ἐὰν ψεύσωνται, τὴν
to-those and reporting to-me that if they-lie the
ἁρμόζουσαν τιμωρίαν τῷ συκοφαντηθέντι ταύτην
fitting punishment for-the(-one) slandered this
τῷ προσανενέγκαντί μοι καὶ ψευσαμένῳ διδόναι. καὶ
to-the(-one) having-reported to-me and having-lied to-give and
ἐξ ἐκείνης τῆς ἡμέρας οὐδεὶς λοιπὸν τολμᾷ ἀνασφαλῶς
from that the day no-one now dares recklessly
κατά τινος προσανενέγκαι μοι τίποτε τὸ σύνολον.
against anyone to-report to-me anything the at-all
ὅπερ δυσωπῶ καὶ νουθετῶ τὴν σὴν μεγαλοπρέπειαν,
which-very-thing I-beseech and I-admonish the your magnificence
τέκνον, ὁμοίως ποιῆσαι. πολλάκις γὰρ καὶ φόνους
child likewise to-do often for even murders
ἀνευθύνους ποιοῦσιν οἱ τὸ ἄρχειν πεπιστευμένοι, ἐὰν
unaccountable commit those the to-rule having-been-entrusted-with if
ὑπάρχωσι λογοπειθεῖς καὶ ἀβασανίστως τέμνωσιν τὰ εἰς
they-are credulous and without-examination decide the to
αὐτοὺς ἐρχόμενα κεφάλαια.” καὶ ὁ πατρίκιος ὥσπερ ὑπὸ
them coming cases and the patrician as by
θεοῦ παραγγελθεὶς συνέθετο τὴν αὐτοῦ ἐντολὴν φυλάττειν
God commanded agreed the his commandment to-keep
ἄτρωτον.
unwounded

When a shopkeeper insults John's nephew George, John promises a deed to astonish Alexandria, and remits the man's rents. He bars a grudge-bearing deacon from communion until he is reconciled. His conversation is scripture and the fathers, never gossip. Like an emperor at his crowning, he orders his tomb left unfinished, so that he may be told on feast days to finish it. He sends Modestus a thousand of every provision and a thousand Egyptian workmen for Jerusalem's burned churches. Given a blanket worth thirty-six nomismata, he lies awake thinking of the poor and sells it, and the donor buys it back three times.

Οὗτος ὁ ἀοίδιμος εἶχέν τινα ἀνεψιὸν ὀνόματι Γεώργιον. 16
this the celebrated(-man) had a-certain nephew by-name George
ἐν μιᾷ οὖν ποιήσαντος τούτου μετά τινος τῶν τῆς
on one(-day) then having-made he with one of-the of-the
πόλεως καπήλων μάχην, ὑβρίσθη ὁ εἰρημένος Γεώργιος
city shopkeepers (a)-fight was-insulted the said George
ὑπ᾽ αὐτοῦ χαλεπῶς. ὁ δὲ πονήσας πικρῶς οὐ μόνον
by him grievously he and having-been-pained bitterly not only
διὰ τὸ δημοσίως αὐτὸν ἀτιμασθῆναι, ἀλλ᾽ ὅτι καὶ
because-of the publicly him to-have-been-dishonored but because also
ὑπὸ οἰκτροτέρου, μάλιστα δὲ καὶ διὰ τὸ εἶναι
by (a)-more-wretched(-man) especially and also because-of the to-be
αὐτὸν ἀνεψιὸν τοῦ πάπα, ἀνέρχεται πρὸς αὐτὸν ἐν τῷ
him nephew of-the pope goes-up to him in the
κουβουκλείῳ αὐτοῦ ἰδιάζοντος, κλαίων σφοδρῶς. ὡς δὲ
chamber his being-alone weeping vehemently when and
τοῦτον οὕτως συνεχόμενον καὶ δακρύοντα ἐθεάσατο ὁ
this(-man) thus distressed and weeping saw the
πραότατος πατριάρχης, ἐπηρώτα αὐτὸν τὴν αἰτίαν τῆς
most-gentle patriarch he-asked him the cause of-the
κατεχούσης αὐτὸν ἀθυμίας, μαθεῖν ταύτην βουλόμενος.
possessing him dejection to-learn this wishing

ὡς δὲ οὐκ ἴσχυσεν αὐτὸς ἐκ τῆς περιεχούσης πικρίας
when and not was-able he from the besetting bitterness
διαρθρῶσαι τὸν λόγον, οἱ παριστάμενοι σὺν αὐτῷ ὅτε
to-articulate the word those standing-by with him when
ἡ ἀτιμία αὐτῷ συνέβη παρὰ τοῦ ἐργαστηριακοῦ, ἤρξαντο
the dishonor to-him happened from the workman began
ἀπαγγέλλειν τῷ πάπᾳ τὴν αἰτίαν. "καὶ ὡς ὅτι οὐκ
to-report to-the pope the cause and as that not
ὤφειλεν," φησὶν, "οὕτως ἡ ἁγιωσύνη ὑμῶν καταφρονεῖσθαι,
ought says thus the holiness your to-be-despised
ὥστε τοὺς οἰκείους αὐτοῦ καὶ συγγενεῖς ἀτιμάζεσθαι ὑπὸ
so-that the own(-people) his and kinsmen to-be-dishonored by
ἐξουθενημένων ἀνδρῶν." ὁ δὲ ὄντως ἀληθινὸς ἰατρὸς
despised men the and truly true physician
θέλων πρῶτον ὥσπερ ἐμπλάστρῳ τινὶ ἀποθεραπεῦσαι
wishing first as by-plaster a-certain to-heal
τὴν τοῦ οἰκείου ἀνεψιοῦ μανίαν, καὶ τότε ὥσπερ σιδήρῳ
the of-the own nephew madness and then as by-iron
τὴν τομὴν καὶ ἀπαλλαγὴν τοῦ πάθους διὰ τοῦ πανσόφου
the cutting and release of-the passion through the all-wise
αὐτοῦ στόματος τούτῳ προσενέγκαι, τοιούτοις ἤρξατο
his mouth to-him to-apply with-such began
λόγοις κατασβεννύειν τὸ πάθος καὶ λέγειν. "Καὶ ὅλως
words to-quench the passion and to-say and at-all
ἐτόλμησέν τις ἀνοῖξαι τὸ στόμα καὶ ἀντιφθέγξασθαι πρὸς
dared anyone to-open the mouth and to-speak-against toward
σέ; πίστευσον, τέκνον, ἐμοὶ τῷ πατρί σου, ὅτι ποιῶ εἰς
you believe child me the father your that I-do to
αὐτὸν σήμερον πρᾶγμα, ἵνα ξενισθῇ πᾶσα ἡ Ἀλεξάνδρεια."
him today (a)-thing that may-marvel all — Alexandria
καὶ ὅτι εἶδεν αὐτὸν ἀποθεραπευθέντα καὶ τὴν λύπην
and because he-saw him healed and the grief

ἅπασαν ἀποτιναξάμενον, ὡς νομίζοντα ὅτι ἐπεξέρχεται
all having-shaken-off as thinking that he-proceeds-against
τῷ ὑβρίσαντι αὐτὸν καὶ βουνευρίζει καὶ πομπεύει αὐτὸν
the(-one) having-insulted him and flogs and parades him
διὰ τοῦ ἐπάνω τῆς ἀγορᾶς, λέγει αὐτῷ καταφιλῶν
through the(-one) over the market says to-him kissing
τὸ στῆθος αὐτοῦ· "Τέκνον, ἐὰν ἐπ' ἀληθείας ἀνεψιὸς ἐμοῦ
the breast his child if in truth nephew of-me
τοῦ ταπεινοῦ ὑπάρχῃς, ἑτοίμασον σεαυτὸν καὶ δαρῆναι
the lowly(-one) you-are prepare yourself both to-be-beaten
καὶ ὑβρισθῆναι ὑπὸ παντὸς ἀνθρώπου· ἡ γὰρ ἀληθινὴ
and to-be-insulted by every man the for true
συγγένεια οὐκ ἐξ αἵματος καὶ σαρκὸς, ἀλλ' ἐκ τῆς ἀρετῆς
kinship not from blood and flesh but from the virtue
τῆς ψυχῆς γνωρίζεται." εὐθέως οὖν μεταστειλάμενος τὸν
of-the soul is-known at-once then having-sent-for the(-one)
ἐπάνω τῶν καπήλων, παρήγγειλεν αὐτῷ μηδέποτε λαβεῖν
over the shopkeepers he-ordered him never to-take
ἐξ ἐκείνου τοῦ καπήλου μήτε τὰς συνηθείας αὐτοῦ μήτε
from that the shopkeeper neither the dues his nor
δημόσια μήτε τὸ ἐνοίκιν τοῦ ἐργαστηρίου αὐτοῦ. τῆς
taxes nor the rent of-the workshop his of-the
γὰρ ἁγιωτάτης ἐκκλησίας καὶ αὐτὸ ὑπῆρχε. καὶ ἅπαντες
for most-holy church also it was and all
ἐκπλαγέντες τὴν ἀκίνητον τοῦ ἀνδρὸς μακροθυμίαν,
having-been-astonished-at the immovable of-the man long-suffering
ἐνόησαν τοῦτο εἶναι, ὅπερ εἶπεν, ὅτι ποιῶ εἰς αὐτὸν
understood this to-be which-very-thing he-said that I-do to him
πρᾶγμα, ἵνα ξενισθῇ πᾶσα ἡ Ἀλεξάνδρεια, τουτέστι τοῦ
(a)-thing that may-marvel all — Alexandria that-is —
συγκροτῆσαι αὐτὸν ἀντὶ τοῦ ἀμύνασθαι.
to-help him instead-of the to-avenge

17 Ἐμηνύθη ποτὲ τούτῳ τῷ μακαρίῳ, ὅτι τις τῶν κληρικῶν
it-was-reported once to-this the blessed(-man) that one of-the clergy
μνησικακῶν πρός τινα ἀδιάλλακτος αὐτῷ διαμένει. ὁ
bearing-a-grudge toward someone unreconciled with-him remains he
δὲ ἐπεζήτει τὸ τούτου ὄνομα μαθεῖν καὶ τὸν βαθμόν.
and sought the of-this(-man) name to-learn and the rank
κυριακῆς οὖν οὔσης τῇ ἐπαύριον ἔμαθεν τοῦτον Δαμιανὸν
Lord's-day then being on-the next-day he-learned this(-man) Damian
μὲν ὀνομάζεσθαι, διάκονον δὲ ὑπάρχειν. παρήγγειλεν οὖν
indeed to-be-named deacon and to-be he-ordered then
τῷ ἀρχιδιακόνῳ, ἵνα ὅταν εἰς τὴν ἐκκλησίαν ἔλθῃ ὁ
the archdeacon that when into the church should-come the
αὐτὸς Δαμιανὸς, ὑποδείξῃ αὐτὸν αὐτῷ, μηδὲν τὸ σύνολον
same Damian he-should-point-out him to-him nothing the at-all
λέγων αὐτῷ. τῆς οὖν ἁγίας συνάξεως τῇ κυριακῇ γινομένης
saying to-him of-the then holy synaxis on-the Lord's-day taking-place
τῇ ἐπαύριον ἦλθεν καὶ ὁ διάκονος εἰς τὴν σύναξιν, καὶ
on-the next-day came also the deacon to the synaxis and
θεωρήσας ὁ ἀρχιδιάκονος, ὑπέδειξεν αὐτὸν τῷ πατριάρχῃ.
having-seen(-him) the archdeacon pointed-out him to-the patriarch
δι' αὐτὴν οὖν καὶ μόνην τὴν ὑπόθεσιν παρέστη τότε ὁ
because-of this then and only the matter stood then the
πάπας τῷ ἁγίῳ θυσιαστηρίῳ· τί δὲ ἐβούλετο ποιῆσαι,
pope at-the holy altar what and he-wished to-do
οὐδενὶ ἐθάρρησεν. ὡς οὖν ἦλθεν ὁ διάκονος Δαμιανὸς
to-no-one he-confided when then came the deacon Damian
δέξασθαι ἐξ αὐτοῦ τὴν ἁγίαν κοινωνίαν κατὰ τὸν ἴδιον
to-receive from him the holy communion according-to the own
βαθμὸν, ἐκράτησεν τὴν χεῖρα αὐτοῦ ὁ ὅσιος καὶ εἶπεν·
rank took the hand his the holy(-man) and said
" Ὕπαγε πρότερον, διαλλάγηθι τῷ ἀδελφῷ σου καὶ τότε
go first be-reconciled to-the brother your and then

ἐλθὼν ἀξίως μεταλάμβανε τῶν ἀχράντων τοῦ ἀμνησικάκου
having-come worthily partake of-the undefiled of-the grudge-free
Χριστοῦ μυστηρίων." ἐντραπεὶς οὖν ἐπὶ τοῦ τοσούτου
Christ mysteries having-been-shamed then before the so-great
πλήθους τῶν κληρικῶν ἀντειπεῖν τῷ ὁσίῳ καὶ μάλιστα ἐν
multitude of-the clergy to-contradict the holy(-man) and especially in
τοιούτῳ τόπῳ καὶ ἐν τοιαύτῃ φρικτῇ ὥρᾳ, συνέθετο τοῦτο
such place and in such awful hour he-agreed this
ποιῆσαι, καὶ τότε τῶν ἁγίων μυστηρίων μετέδωκεν αὐτῷ.
to-do and then of-the holy mysteries he-gave-a-share to-him
ἔκτοτε οὖν ἅπαντες κληρικοί τε καὶ λαϊκοὶ παρεφυλάττοντο
from-then then all clergy both and laymen guarded
μὴ μνησικακεῖν ἀλλήλοις, φοβούμενοι μὴ καὶ αὐτοὺς
not to-bear-grudges against-one-another fearing lest also them
θριαμβεύσῃ καὶ καταισχύνῃ, ὃν τρόπον καὶ τὸν διάκονον.
he-might-expose and shame in-what manner also the deacon
Εἶχεν μὲν οὖν γνῶσιν καὶ τῶν θείων γραφῶν ὁ 18
he-had indeed then knowledge also of-the divine scriptures the(-one)
ἐν ἁγίοις, οὐκ ἐν σοφίᾳ δὲ λόγου ταύτας ὡς ἐπὶ
in saints not in wisdom but of-word these as for
κενοδοξίας ἀποστηθίζων, ἀλλὰ δι' αὐτῆς τῆς τῶν ἔργων
vainglory learning-by-heart but through very the of-the works
πράξεως καὶ τῆς τῶν ἐντολῶν τηρήσεως. καὶ ἦν
practice and of-the of-the commandments keeping and it-was
ἰδέσθαι τὸ σέκρετον αὐτοῦ ἐφ' ἑκάστης, οὐδένα λόγον
to-see the council-chamber his on each(-day) no word
ἀργὸν κεκτημένον — πλὴν εἰ μὴ διοίκησις πράγματος
idle having except if not (the)-administration of-(a)-matter
πολιτικοῦ κατέλαβεν — ἀλλ' ἢ διηγήματα ἁγίων
civil came-up but either stories of-holy
πατέρων ἢ γραφικὰ ζητήματα ἢ δογματικὰ προβλήματα
fathers or scriptural questions or doctrinal problems

διὰ τὸ πλῆθος τῶν περιεχόντων τὴν χώραν ἀνωνύμων
because-of the multitude of-the besetting the country nameless
αἱρετικῶν· ἐὰν δέ πού τις καταλαλίας ἀπήρξατο,
heretics if and anywhere anyone slander began
τοῦτον εὐφυῶς ὁ πάπας δι' ἑτέρας συντυχίας, ὡς
this(-man) cleverly the pope through other conversation as
σοφὸς, ἀντιπεριέσπα, καὶ εἰ πάλιν ἐπέμενεν, οὐδὲν τέως
wise diverted and if again he-persisted nothing meanwhile
αὐτῷ ἔλεγεν, ἀλλὰ τοῦτον σημειούμενος παρήγγειλεν τῷ
to-him he-said but this(-man) marking he-ordered the
ἑβδομαρίῳ μηκέτι ἐᾶσαι αὐτὸν συνεισελθεῖν τοῖς μηνύουσιν,
hebdomadarius no-longer to-allow him to-come-in-with those reporting
ὥστε δι' αὐτοῦ καὶ τοὺς λοιποὺς σωφρονισθῆναι.
so-that through him also the rest to-be-chastened

19 Ὅρον δὲ καὶ ἄλλον ὃν ἐπετήδευσεν ὁ δίκαιος, δίκαιον
rule and also another which practiced the just(-man) right
μὴ παριδεῖν. ἀκούσας ὅτι ἡνίκα ἂν στεφθῇ βασιλεὺς, οὐδεὶς
not to-overlook having-heard that when — is-crowned (an)-emperor no-one
πρὸ τῶν μνημοραλίων μηνύει πρὸς αὐτὸν, τῆς συγκλήτου
before the tomb-builders reports to him the senate
ἁπάσης καὶ τῶν στρατευμάτων παρεστώτων· ἀλλ' εὐθέως
whole and the armies standing-by but at-once
οἱ εἰρημένοι τῶν μνημάτων οἰκοδόμοι λαμβάνουσιν τέσσαρα
the said of-the tombs builders take four
ἢ πέντε κόμματα μαρμάρων μικρὰ ἐκ διαφόρων χροιῶν καὶ
or five pieces of-marbles small of different colors and
εἰσέρχονται πρὸς αὐτὸν καὶ λέγουσιν· "Ποίου μετάλλου τὸ
go-in to him and say of-what material the
μνῆμά σου κελεύει γενέσθαι τὸ κράτος σου", αἰνισσόμενοι
tomb your commands to-be-made the might your hinting
αὐτῷ, ὅτι ὡς ἄνθρωπος φθαρτὸς καὶ παρερχόμενος
to-him that as man mortal and passing

φρόντισον τῆς ἑαυτοῦ ψυχῆς καὶ εὐσεβῶς τὴν βασιλείαν
take-thought-for the own soul and piously the empire
διοίκησον, μιμεῖται καὶ οὗτος ὁ μακάριος τὴν ἀξιέπαινον
administer imitates also this the blessed(-man) the praiseworthy
ἀληθῶς ταύτην παράδοσιν καὶ ἐπιτρέπει ἑαυτῷ μνῆμα
truly this tradition and directs for-himself (a)-tomb
οἰκοδομηθῆναι, ὅπου καὶ οἱ λοιποὶ πρὸ αὐτοῦ πατριάρχαι
to-be-built where also the other before him patriarchs
κατέκειντο, ἀτελείωτον δὲ τοῦτο διαμεῖναι ἄχρι τῆς αὐτοῦ
lay unfinished and this to-remain until the his
τελευτῆς, ἵνα, ὡς ἀτελειώτου ὑπάρχοντος, κατ᾽ ἐπίσημον
end so-that as unfinished being on (a)-notable
ἑορτὴν, τοῦ κλήρου παρισταμένου, εἰσέρχονται οἱ λεγόμενοι
feast the clergy standing-by go-in the called
φιλόπονοι, λέγουσι πρὸς αὐτόν· "Τὸ μνῆμά σου, δέσποτα,
diligent-men say to him the tomb your master
ἀτελείωτον ὑπάρχει. ἐπίτρεψον οὖν, ἵνα τελειωθῇ, διότι
unfinished is direct then that it-be-finished because
οὐκ οἶδας ποίαν ὥραν ὁ κλέπτης ἔρχεται." τοῦτο δὲ
not you-know in-what hour the thief comes this and
ἐποίει ὁ ὅσιος οὕτως γίνεσθαι βουλόμενος μίμησιν
did the holy(-man) thus to-be-done wishing (an)-imitation
ἀγαθὴν καὶ τοῖς μετ᾽ αὐτὸν πατριάρχαις καταλιπεῖν.
good also to-the after him patriarchs to-leave
Τοῦ κυρίου ἐκ τῆς τῶν ἡμετέρων ἁμαρτημάτων πληθύος 20
the Lord from the of-the our sins multitude
τοὺς οἰκείους ναοὺς συγχωρήσαντος τοὺς ἐν Ἱεροσολύμοις
the own temples having-permitted the(-ones) in Jerusalem
ὑπὸ τῶν θεηλάτων Περσῶν ἐμπρησθῆναι, μαθὼν ὁ
by the God-driven Persians to-be-burned having-learned the
ἁγιώτατος οὗτος πάπας, ἐν πολλῇ στενοχωρίᾳ τυγχάνειν
most-holy this pope in much straitness to-be

τὸν ὅσιον Μόδεστον, τὸν πατριάρχην Ἱεροσολύμων, πρὸς
the holy Modestus the patriarch of-Jerusalem toward
τὴν τούτων ἀνέγερσιν καὶ ἀνοικοδόμησιν ἀποστέλλει αὐτῷ
the of-these raising and rebuilding sends him
χίλια μὲν νομίσματα, χίλια δὲ σακκία σίτου καὶ χίλια
thousand indeed nomismata thousand and sacks of-grain and thousand
ὀσπρέου, χιλίας λίτρας σιδήρου, χίλια κόλαθα μαινομένης,
of-pulse thousand pounds of-iron thousand bundles of-dried-fish
χίλια ἀσκαλώνια οἴνου καὶ χιλίους Αἰγυπτίους ἐργάτας,
thousand jars of-wine and thousand Egyptian workmen
δηλώσας αὐτῷ διὰ γραμμάτων· "Σύγγνωθί μοι, ἐργάτα
having-written to-him through letters forgive me worker
ἀληθινὲ τοῦ Χριστοῦ, μηδὲν πέμψαντι ἄξιον τῶν ναῶν
true — of-Christ nothing having-sent worthy of-the temples
τοῦ Χριστοῦ. ἤθελον γὰρ, πληροφορήθητι, εἰ τῶν
— of-Christ I-wished for be-assured if of-the(-things)
ἐνδεχομένων ἦν, καὶ αὐτὸς ἐγὼ ἐλθεῖν καὶ ἐργατεῦσαι ἐν
possible it-were also myself I to-come and to-work in
τῷ οἴκῳ τῆς ἁγίας Χριστοῦ τοῦ θεοῦ ἡμῶν ἀναστάσεως.
the house of-the holy of-Christ — God our resurrection
πλὴν ἐκεῖνο παρακαλῶ τὴν τιμίαν σου κεφαλὴν, μηδαμοῦ
however that I-beg the honored your head nowhere
ἐντάξαι τὸ ἐλάχιστον ὄνομα τῆς ἐμῆς ἀναξιότητος, ἀλλὰ
to-set-down the least name of-the my unworthiness but
μᾶλλον τοῦτο αἰτήσασθαι Χριστὸν ἐκεῖ με ἀπογράψασθαι,
rather this to-ask Christ there me to-enroll
ἔνθα ἀληθῶς ἡ ἀπογραφὴ ἡ μακαρία."
where truly the enrollment the blessed

21 Ἐπισπᾶται πρὸς ἑαυτὸν ὁ ὅσιος καὶ τοῦτο τὸ καλὸν,
draws to himself the holy(-man) also this the good(-thing)
λέγω δὴ τὸ ἐν εὐτελεστάτῃ στρωμνῇ ἀνακλίνεσθαι καὶ
I-mean indeed the on most-humble bedding to-lie-down and

οἰκτροῖς σκεπάσμασιν ἐν τῷ ἑαυτοῦ κελλίῳ κεχρῆσθαι· ὃν
with-wretched coverings in the his-own cell to-make-use whom
θεασάμενός τις τῶν κτητόρων τῆς πόλεως, ἀνελθὼν πρὸς
having-seen one of-the landowners of-the city having-gone-up to
αὐτὸν, καὶ ἰδὼν, ὅτι ἐν γοναχίῳ ἐσχισμένῳ καὶ ῥάσῳ
him and having-seen that in (a)-blanket torn and rag
σκέπεται, ἔπεμψεν αὐτῷ γονάχιον νομισμάτων τριάκοντα
he-is-covered sent him (a)-blanket of-nomismata thirty
ἓξ, παρακαλέσας πολλὰ ἐν αὐτῷ αὐτὸν σκέπεσθαι εἰς τὸ
six having-begged much in it him to-be-covered for the
μνημονεύειν, φησὶν, τοῦ προσενέγκαντος. ὁ δὲ τοῦτο
to-remember he-says the(-one) having-offered(-it) he and this
δεξάμενος καὶ διὰ τὴν πολλὴν τοῦ ἀνδρὸς παράκλησιν
having-received and because-of the much of-the man entreaty
σκεπασάμενος τοῦτο μίαν νύκτα, διὰ πάσης σχεδὸν
having-covered-himself-with this one night through all almost
τῆς νυκτὸς ἔλεγεν πρὸς ἑαυτὸν, ὡς οἱ τούτου διηγοῦντο
the night he-said to himself as the of-this(-man) narrated
κουβικουλάριοι· "Τίς εἴπῃ ὅτι ὁ ταπεινὸς Ἰωάννης —
chamberlains who would-say that the lowly John
εἶχεν γὰρ ἀεὶ ἐπὶ στόματος τὸν λόγον τοῦτον — εἰς
he-had for always on (the)-mouth the saying this in
τριάκοντα ἓξ νομισμάτων παλλὶν σκεπάζεται, καὶ οἱ
of-thirty six nomismata cloak is-covered and the
ἀδελφοὶ τοῦ Χριστοῦ ἐκ τοῦ ψύχους ἀποπήγνυνται.
brothers — of-Christ from the cold are-frozen
πόσοι εἰσὶν ἄρτι τρίζοντες τοὺς ὀδόντας ἀπὸ τοῦ κρύους·
how-many are now gnashing the teeth from the frost
πόσοι εἰσὶν ψιαθίον ἔχοντες κάτωθεν τὸ ἥμισυ καὶ
how-many are (a)-mat having below the half and
ἄνωθεν τὸ ἥμισυ, καὶ οὐ δύνανται ἁπλῶσαι τοὺς ἑαυτῶν
above the half and not are-able to-stretch-out the their-own

πόδας, ἀλλὰ κοιμῶνται ὡς κουβάριν, τρέμοντες. πόσοι
feet but sleep as (a)-ball trembling how-many
εἰς ὄρος ἐκοιμήθησαν ἄδειπνοι καὶ ἄλυχνοι, ἔχοντες
on (the)-mountain slept supperless and lampless having
διπλῆν ὀδύνην ἔκ τε τοῦ ψύχους καὶ τῆς νηστείας.
double pain from both the cold and the fasting
πόσοι ἐπιθυμοῦσιν χορτασθῆναι ἀπὸ τῶν φυλλολαχάνων
how-many long to-be-filled from the vegetable-leaves
τῶν ῥιπτομένων ἀπὸ τοῦ ἐμοῦ μαγειρείου. πόσοι ἤθελον
the thrown-out from the my kitchen how-many would-wish
βάψαι τὸν ἑαυτῶν ψωμὸν εἰς τὸν ζωμὸν, ὃν ῥίπτουσιν
to-dip the their-own bread into the broth which throw-out
οἱ ἐμοὶ μάγειροι· πόσοι ἐπιθυμοῦσιν κἂν ὀσφρανθῆναι
the my cooks how-many long even to-smell
οἴνου τοῦ ἐκχυνομένου εἰς τὸ ἐμὸν κελλάριον. πόσοι εἰσὶν
wine the poured-out into the my cellar how-many are
εἰς τὴν πόλιν ταύτην ἐν τῇ ὥρᾳ ταύτῃ ξένοι μὴ ἔχοντες
in the city this at the hour this strangers not having
ποῦ καταλῦσαι, καὶ ἐν τῇ ἀγορᾷ κείμενοι, ἴσως καὶ
where to-lodge and in the market lying perhaps also
βρεχόμενοι. πόσοι ἄρα ἔχουσιν ὅλον τὸν μῆνα ἢ καὶ δύο
being-rained-on how-many then have whole the month or even two
μὴ γευσάμενοι ἐλαίου· πόσοι εἰσὶν μὴ ἔχοντες δεύτερον
not having-tasted oil how-many are not having second
ἱμάτιον θέρους καὶ χειμῶνος καὶ οὕτως ταλαιπωροῦσιν.
garment of-summer and of-winter and thus suffer
σὺ δὲ προσδοκῶν καὶ τῆς αἰωνίου ἀπολαύσεως τυχεῖν καὶ
you but expecting also of-the eternal enjoyment to-obtain both
οἶνον πίνεις καὶ ἰχθύας παμμεγέθεις ἀναλίσκεις καὶ εἰς
wine drink and fish very-large consume and in
κουβούκλεια διατρίβεις, ἄρτι δὲ μετὰ ὅλων τῶν κακῶν
chambers pass-time now and with all the evils

καὶ εἰς γονάχιον τριάκοντα ἓξ νομισμάτων θερμαίνῃ.
also in (a)-blanket of-thirty six nomismata you-warm-yourself
ὄντως οὕτως ζῶν καὶ ἐν τοιαύτῃ ἀνέσει διάγων μὴ
truly thus living and in such ease passing-your-life not
προσδοκήσῃς τῶν ἐκεῖ ἡτοιμασμένων ἀγαθῶν ἀπολαῦσαι·
expect of-the there prepared good(-things) to-enjoy
ἀλλ᾽ ἀκούσῃ πάντως, ὃ καὶ ὁ πλούσιος ἐκεῖνος
but you-will-hear surely what also the rich(-man) that
ἤκουσεν· ‘ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, οἱ δὲ
heard you-received the good(-things) your in the life your the and
πτωχοὶ τὰ κακά.’ νῦν δὲ αὐτοὶ παρακαλοῦνται, σὺ δὲ
poor the evil(-things) now but they are-comforted you but
ὀδυνᾶσαι. εὐλόγητος ὁ θεός· ὁ ταπεινὸς Ἰωάννης ἄλλην
are-in-anguish blessed — God the lowly John another
νύκτα εἰς σὲ οὐ σκεπάζεται. δίκαιον γὰρ καὶ εὐαπόδεκτον
night in you not is-covered right for and acceptable
τῷ θεῷ, ἵνα σκεπάζωνται ρμδ΄ ἀδελφοὶ καὶ δεσπόται
— to-God that be-covered 144 brothers and masters
σου, ἢ σὺ ὁ ταλαίπωρος.” ἐπιπράσκοντο γὰρ τέσσαρα
your than you the wretched were-sold for four
παλλία τοῦ νομίσματος. εὐθέως οὖν ἔπεμψεν αὐτὸ ἐπὶ
cloaks for-the nomisma at-once then he-sent it on
τὴν αὔριον, ἵνα πραθῇ, καὶ θεωρήσας αὐτὸ ὁ τοῦτο
the morrow that it-be-sold and having-seen it the(-one) this
προσενέγκας ἠγόρασεν αὐτὸ εἰς τριάκοντα ἓξ νομίσματα
having-offered bought it for thirty six nomismata
καὶ πάλιν προσήνεγκεν αὐτὸ τῷ πάπᾳ. ὡς δὲ πάλιν ἐπὶ
and again offered it to-the pope when and again on
τὴν αὔριον εἶδεν αὐτὸ προβληθὲν, ἠγόρασεν αὐτὸ ὁμοίως
the morrow he-saw it put-up(-for-sale) he-bought it likewise
καὶ προσήνεγκεν τῷ πάπᾳ, δυσωπῶν ἵνα σκεπάζηται
and offered(-it) to-the pope begging that he-be-covered

αὐτῷ. ὡς δὲ τρίτον τοῦτο ἐποίησεν, λέγει αὐτῷ ὁ
with-it when and a-third(-time) this he-did says to-him the(-one)
ἐν ἁγίοις χαριεντιζόμενος· "Ἴδωμεν τίς περικακεῖ, ἐγὼ ἢ
in saints jesting let-us-see who will-tire-first I or
σύ." ἦν γὰρ τῶν εὐπόρων πάνυ, καὶ ἡδέως ἐτρύγα αὐτὸν
you he-was for of-the rich very and gladly harvested him
ὁ ὅσιος καὶ ἔλεγεν ἀεὶ, ὅτι ἐὰν σκοπῷ τοῦ δοῦναι
the holy(-man) and said always that if with-aim of-the to-give
τοῖς πτωχοῖς δύναταί τις καλοθελῶς ἀποδῦσαι τοὺς
to-the poor is-able anyone with-good-will to-strip the
πλουσίους καὶ αὐτὸ τὸ ὑποκάμισον αὐτῶν, οὐχ ἁμαρτάνει,
rich even very the shirt their not he-sins
καὶ μάλιστα, ἐάν εἰσιν ἄσπλαγχνοί τινες καὶ σκνιφοί. δύο
and especially if they-are merciless some and stingy two
γὰρ ταῦτα κερδαίνει ὁ τοιοῦτος, ἓν μὲν ὅτι τὰς ψυχὰς
for these(-things) gains the such(-man) one indeed that the souls
ἐκείνων σῴζει, δεύτερον δὲ ὅτι καὶ αὐτὸς ἐκ τούτου
of-those he-saves second and that also he from this
μισθὸν οὐκ ὀλίγον ἔχει. ἔφερεν δὲ καὶ πρὸς πίστωσιν
reward not little has he-adduced and also for confirmation
τοῦ λόγου καὶ μαρτυρίαν ἀληθῆ τὸ κατὰ τὸν ἅγιον
of-the saying and witness true the(-story) about the holy
Ἐπιφάνιον καὶ Ἰωάννην τὸν ἐπίσκοπον Ἱεροσολύμων, πῶς
Epiphanius and John the bishop of-Jerusalem how
διὰ τέχνης ἐπῆρεν τὸν ἄργυρον τοῦ πατριάρχου, ἤγουν
by craft he-took the silver of-the patriarch that-is
αὐτοῦ τοῦ Ἰωάννου καὶ δέδωκεν τοῖς δεομένοις.
himself — of-John and gave(-it) to-the needy

XXII · PETER THE TAX COLLECTOR

John tells of Peter, a merciless tax collector in Africa. Beggars wager that no one can get alms from him, and one does: Peter, angry, throws a loaf at him. Falling ill, Peter sees his deeds weighed, and only that loaf balances the scale. He becomes generous, gives his own undergarment to a shipwrecked sailor, and sees Christ wearing it in a dream. He has his notary sell him as a slave in Jerusalem and give the price to the poor. As a scullion he endures blows, until silver-dealers from his own country recognize him; he flees, and the deaf-mute doorkeeper who opens for him speaks and hears. Such stories, John says, should teach us to give.

Ἄξιον καὶ ἁρμόζον τῷ προειρημένῳ κεφαλαίῳ ἐξηγεῖτο 22
worthy and fitting to-the aforesaid chapter narrated
καὶ τοῦτο ἐν μιᾷ ἐπὶ πάντων ὁ ὅσιος. εἶχόν, φησί,
also this on one(-day) before all the holy(-man) I-had he-says
τινα παραμονήτην εἰς τὴν ἐμὴν ἀποθήκην ἐν Κύπρῳ
a-certain servant in the my storehouse in Cyprus
πιστὸν πάνυ καὶ παρθένον ἕως τελευτῆς αὐτοῦ. οὗτος οὖν
faithful very and virgin until end his this(-man) then
διηγεῖτό μοι, ὅτι “Ἐν Ἀφρικῇ ὄντος μου, γέγονε πρᾶγμα
narrated to-me that in Africa being I happened (a)-thing
τοιοῦτον. παρέμενον γάρ,” φησί, “τινι τελώνῃ εὐπόρῳ
such I-served for he-says a-certain tax-collector rich
σφόδρα καὶ ἀνελεήμονι. ἐν μιᾷ οὖν τῶν πτωχῶν ἐν
exceedingly and merciless on one(-day) then the poor in
χειμῶνι καθεζομένων ἐν τῷ ἡλίῳ καὶ θερμαινομένων,
winter sitting in the sun and warming-themselves
ἤρξατο ἕκαστος τοὺς οἴκους τῶν ἐλεημόνων ἐγκωμιάζειν
began each the houses of-the merciful to-praise
καὶ ὑπερεύχεσθαι ἑνὶ ἑκάστῳ αὐτῶν, ὁμοίως καὶ τοὺς
and to-pray-for one each of-them likewise also the
οἴκους τῶν ἀνελεημόνων ψέγειν. ἐν τῷ μεταξὺ οὖν ἦλθεν
houses of-the merciless to-blame in the meantime then came

εἰς μέσον αὐτῶν καὶ τὸ ὄνομα τοῦ αὐθέντου μου τοῦ
into (the)-midst of-them also the name of-the master my the
τελώνου, καὶ ἤρξαντο ὁ καθεῖς ἐρωτᾶν τὸν πλήσιον·
tax-collector and began the each to-ask the neighbor
‘Ὄντως, σὺ ἄδελφε, ἔλαβές ποτε ἐκ τοῦ οἴκου ἐκείνου
truly you brother did-you-receive ever from the house that
ἐντολήν;’ καὶ πάντων ἐρωτησάντων ἀλλήλοις οὐδεὶς εὑρέθη
(an)-alms and all having-asked one-another no-one was-found
λαβών ποτε ἐκ τοῦ οἴκου αὐτοῦ τίποτε. λέγει οὖν
having-received ever from the house his anything says then
εἷς ἐξ αὐτῶν· ‘Τί δίδετέ μοι κἀγὼ λαμβάνω σήμερον
one of them what do-you-give me I-too receive today
ἐξ αὐτοῦ ἐντολήν;’ καὶ ποιησάντων μετ’ αὐτοῦ συνθήκην,
from him (an)-alms and they-having-made with him (a)-wager
ἔρχεται καὶ ἵσταται ἔξωθεν τοῦ πυλῶνος τοῦ οἴκου
he-comes and stands outside the gateway of-the house
τοῦ τελώνου, περιμένων πότε μισσεύσῃ. ἐξ οἰκονομίας
of-the tax-collector waiting-for when he-would-come-in by dispensation
οὖν τοῦ θεοῦ ἔφθασαν ὁμοῦ αὐτὸς εἰσερχόμενος εἰς τὸν
then — of-God arrived together he entering into the
πυλῶνα καὶ τὸ ἄλογον πεφορτωμένον τὰ σιλίγνια ἐκ
gateway and the beast loaded-with the fine-loaves from
τοῦ μαγκιπείου λόγῳ τοῦ ἀρίστου αὐτοῦ. θεωρήσας οὖν
the bakery for-the-use of-the meal his having-seen then
τὸν πτωχὸν, ἁρπάζει ἀπὸ θυμοῦ, μὴ εὑρὼν λίθον, ἓν
the poor-man he-snatches from temper not having-found (a)-stone one
σιλίγνιον ἐκ τοῦ κανθηλίου καὶ ἀπολύει εἰς τὸ πρόσωπον
fine-loaf from the pannier and lets-fly at the face
αὐτοῦ. ἐκεῖνος οὖν ἐδέξατο αὐτὸ καὶ ἀπῆλθεν πληροφορῶν
his he then received it and went-off assuring
τοὺς συναδέλφους αὐτοῦ ὅτι ἐξ αὐτῶν τῶν χειρῶν αὐτοῦ
the fellow-brothers his that from very the hands his

ἐδέξατο αὐτό. μετὰ οὖν δύο ἡμέρας ἠσθένησεν ὁ τελώνης
he-received it after then two days fell-ill the tax-collector
ἀσθένειαν εἰς θάνατον καὶ θεωρεῖ κατὰ τοὺς ὕπνους ἑαυτὸν
(an)-illness to death and sees in the sleep himself
λογοθετούμενον καὶ τὰς ἑαυτοῦ πράξεις πάσας ἐπὶ ζυγοῦ
being-called-to-account and the his-own deeds all on (a)-balance
σταθμιζομένας. εἰς τὴν μίαν οὖν πλάστιγγα συνήγοντό
being-weighed on the one then scale were-gathering
τινες μαῦροι κακοειδεῖς. ἡ δὲ ἄλλη πλάστιξ ἄλλων τινῶν
some black ill-favored(-ones) the and other scale of-others some
ὑπῆρχεν λευχειμονούντων καὶ φοβερῶν τῷ εἴδει, οἵτινες
was white-robed and fearful in-the form who
μηδὲν εὑρίσκοντες ἀγαθὸν ἀντισταθμῆσαι πρὸς τὰ πονηρὰ
nothing finding good to-set-in-the-balance against the wicked
ἔργα τὰ συναγόμενα ὑπὸ τῶν μαύρων εἰς τὴν ἑαυτῶν
deeds the(-ones) gathered by the black(-ones) into the their-own
πλάστιγγα λίαν ἐλυποῦντο καὶ ἐστύγναζον καὶ διηπόρουν
scale greatly were-grieved and were-gloomy and were-at-a-loss
πρὸς ἀλλήλους καὶ ἔλεγον· Εἶτα ἡμεῖς οὐδὲν ἔχομεν
with one-another and said then we nothing have
ὧδε.' τότε λέγει εἷς ἐξ αὐτῶν· "Οντως οὐδὲν ἔχομεν,
here then says one of them truly nothing we-have
εἰ μὴ ἓν σιλίγνιον ὃ δέδωκεν πρὸ δύο ἡμερῶν τῷ
if not one fine-loaf which he-gave before two days —
Χριστῷ ἀκουσίως καὶ αὐτό.' καὶ βαλόντων αὐτῶν τὸ
to-Christ unwillingly even it and having-put they the
σιλίγνιον ἐξισώθη τῇ ἄλλῃ πλάστιγγι. τότε λέγουσιν
fine-loaf it-was-balanced with-the other scale then say
τῷ τελώνῃ οἱ φαινόμενοι αὐτῷ λευχειμονοῦντες· "Υπαγε,
to-the tax-collector the appearing to-him white-robed(-ones) go
πρόσθες εἰς τὸ σιλίγνιον τοῦτο, ἐπεὶ ὄντως οἱ μαῦροι
add to the fine-loaf this since truly the black(-ones)

οὗτοί σε παραλαμβάνουσιν.' διυπνισθεὶς οὖν ἔγνω τὰ
these you take-over having-awoken then he-knew the(-things)
ὁραθέντα αὐτῷ μὴ εἶναι ψευδῆ, ἀλλὰ ἀληθῆ. πάντα γὰρ
seen by-him not to-be false but true all for
τὰ ἀπὸ νεότητος αὐτοῦ καὶ ἃ ἦν αὐτὸς ἐπιλαθόμενος
the(-things) from youth his and which was he having-forgotten
ἐθεώρει τοὺς αἰθίοπας ἐκείνους συνάγοντας καὶ φέροντας
he-saw the Ethiopians those gathering and bringing
εἰς τὸ ζύγιον. καὶ ἔλεγεν· Ὠβαὶ, ἐὰν ἓν σιλίγνιον ὃ
to the balance and he-said oh if one fine-loaf which
ἔρριψα ἀπὸ θυμοῦ, οὕτως ὠφέλησεν, πόσων κακῶν
I-flung from temper thus benefited from-how-many evils
ῥύεται ἑαυτὸν ὁ μεταδιδοὺς ἐν ἁπλότητι τὰ ἑαυτοῦ
rescues himself the(-one) sharing in simplicity the his-own
ὑπάρχοντα τοῖς χρῄζουσιν.' καὶ τοῦ λοιποῦ οὕτως
possessions with-those needing and for-the rest thus
ἐσωφρόνησεν καὶ ἐγένετο ἄκρος ἐλεήμων, ὡς μηδὲ
he-was-chastened and became extremely merciful so-that not-even
τοῦ ἰδίου σώματος φείσασθαι αὐτόν. συνέβη γάρ ποτε
the own body to-spare him it-happened for once
κατὰ συνήθειαν προσέρχεσθαι αὐτὸν ἀπὸ ἐννύχων εἰς τὸ
by custom to-come him from night to the
τελωνεῖον καὶ ἀπαντᾷ αὐτῷ ναύτης ἀπὸ ναυαγίου γυμνὸς
tax-office and meets him (a)-sailor from (a)-shipwreck naked
ὡς ἐγεννήθη, καὶ προσέπεσεν αὐτῷ δεόμενος σκέπης τυχεῖν.
as he-was-born and fell-before him begging covering to-obtain
ἐκεῖνος οὖν νομίσας ὅτι πτωχός ἐστιν, ἀποδύεται τὸ
he then having-thought that poor he-is strips-off the
ἐσωφόριον αὐτοῦ, ἀναγκαῖον ὑπάρχοντα, καὶ δίδωσιν αὐτὸ
undergarment his necessary being and gives it
παρακαλέσας αὐτὸν ἵνα αὐτὸς αὐτὸ φορέσῃ. ἀπελθὼν δὲ
having-begged him that he it should-wear having-gone-off but

ἐκεῖνος ἐρυθριῶν φορέσαι αὐτὸ ἔδωκεν αὐτὸ εἰς πράτην,
he blushing to-wear it gave it to (a)-dealer
ἵνα πραθῇ. καὶ ὡς ἐμίσσευσεν ὁ τελώνης, θεωρεῖ αὐτὸ
that it-be-sold and when came-in the tax-collector he-sees it
κρεμάμενον καὶ ἐλυπήθη σφόδρα. καὶ ἀνελθὼν εἰς τὸν
hanging and was-grieved exceedingly and having-gone-up to the
οἶκον αὐτοῦ, οὐδενὸς ἠνέσχετο γεύσασθαι, ἀλλὰ κλείσας
house his nothing endured to-taste but having-shut
τὴν θύραν τοῦ κουβουκλείου αὐτοῦ ἐκαθέζετο κλαίων καὶ
the door of-the chamber his sat weeping and
λογιζόμενος ὅτι οὐκ ἐγενόμην ἄξιός, φησιν, ἵνα ἔχῃ μου
reckoning that not I-was worthy he-says that may-have of-me
μνημόσυνον ὁ πτωχός. ὡς οὖν ἠθύμει, ἀπενύσταξεν
(a)-remembrance the poor-man when then he-was-dejected he-dozed-off
καὶ ἰδοὺ θεωρεῖ τινα εὔοπτον ὡς τὸν ἥλιον φοροῦντα
and behold he-sees someone fair-to-see as the sun wearing
σταυρὸν ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ ἐσωφόριον ὃ
(a)-cross on the head his and the undergarment which
ἦν δεδωκὼς τῷ ναύτῃ, ἐπιστάντα καὶ λέγοντα αὐτῷ·
he-was having-given to-the sailor standing-over(-him) and saying to-him
‘Τί κλαίεις, κῦρι Πέτρε;’ τοῦτο γὰρ ἦν ὄνομα αὐτῷ. ὁ
why do-you-weep lord Peter this for was (the)-name to-him he
δὲ φησὶν, ὡς πρὸς θεὸν διαλεγόμενος, ὅτι ‘Δέσποτα, ἐξ
and says as with God conversing that master of
ὧν χορηγεῖς ἡμῖν διδοῦμέν τινι, καὶ εἰς αἰσχροκερδίας
what you-supply us we-give to-someone and for base-gain
λαμβάνουσιν οἱ λαμβάνοντες.’ τότε λέγει αὐτῷ· ‘Γνωρίζεις
take(-it) those receiving then he-says to-him do-you-recognize
τοῦτο;’ καὶ δείκνυσιν αὐτῷ ὅτι ἔσωθεν ἐφόρει τὸ ἐσωφόριον
this and shows him that within he-wore the undergarment
αὐτοῦ. λέγει αὐτῷ· ‘Ναὶ, δέσποτα.’ ὁ δὲ ἀποκριθεὶς εἶπεν
his he-says to-him yes master he and having-answered said

αὐτῷ· ‘Ἰδοὺ ἐγὼ αὐτὸ φορῶ, ἀφ᾽ ἧς ἔδωκάς μοι
to-him behold I it wear from which(-time) you-gave me
αὐτό, καὶ εὐχαριστῶ τῇ προθέσει σου τῇ καλῇ, ὅτι ἐρίγων
it and I-thank the purpose your the good that I-shivered
καὶ ἐσκέπασάς με.’ εἰς ἑαυτὸν οὖν ἐλθὼν ἐξεπλάγη καὶ
and you-covered me to himself then having-come he-was-astonished and
ἤρξατο μακαρίζειν τοὺς πτωχοὺς καὶ λέγειν· Ζῇ κύριος.
began to-call-blessed the poor and to-say lives (the)-Lord
ἐὰν οἱ πτωχοὶ ὁ Χριστός μού ἐστιν, οὐκ ἀποθνήσκω καὶ
if the poor — Christ my is not I-die and
γένωμαι ὡς εἷς ἐξ αὐτῶν.’ Προσκαλεσάμενος οὖν εὐθέως
I-become as one of them having-called then at-once
τὸν νοτάριον αὐτοῦ, ὃν ἦν καὶ ἀγοράσας, λέγει αὐτῷ·
the notary his whom he-had also having-bought says to-him
‘Μυστήριον θέλω θαρρῆσαί σοι καὶ πίστευσον, ἐὰν ἐξάξῃς
(a)-secret I-wish to-confide to-you and believe if you-divulge
αὐτὸ, εἰς βαρβάρους πωλῶ σε ἢ καὶ ἐὰν μὴ ἀκούσῃς
it to barbarians I-sell you or also if not you-listen-to
μου.’ δίδωσιν οὖν αὐτῷ εὐθέως δέκα λίτρας χρυσίου καὶ
me he-gives then him at-once ten pounds of-gold and
λέγει αὐτῷ· ‘Ὕπαγε, ἀγόρασόν σοι πραγματείαν καὶ
says to-him go buy yourself merchandise and
λάβε με καὶ ἀπένεγκε εἰς τὴν ἁγίαν πόλιν καὶ πώλησόν
take me and carry(-me) to the holy city and sell
μέ τινι χριστιανῷ καὶ τὴν τιμήν μου δὸς πτωχοῖς.’
me to-some Christian and the price my give to-poor(-men)
τοῦ δὲ νοταρίου παραιτουμένου καὶ καταπληττομένου,
the and notary declining and being-dismayed
λέγει αὐτῷ πάλιν, ὅτι ‘Ἐὰν μὴ πωλήσῃς με, ἐγώ σε
he-says to-him again that if not you-sell me I you
πωλῶ εἰς βαρβάρους καθὼς προεῖπόν σοι.’ ὑπήκουσεν οὖν
sell to barbarians as I-said-before to-you obeyed then

αὐτῷ ὁ νοτάριος καὶ καταλαβόντων αὐτῶν τοὺς ἁγίους
him the notary and having-reached they the holy
τόπους εὗρέν τινα φίλον αὐτοῦ γνήσιον ὁ νοτάριος
places found a-certain friend his true the notary
ἀργυροκόπον φυράσαντα. εἰς συντυχίαν οὖν ἐλθόντων
(a)-silversmith ruined into conversation then having-come
ἀμφοτέρων λέγει αὐτῷ ὁ νοτάριος· ‘Ἄκουσόν μου, κῦρι
both says to-him the notary hear me lord
Ζωΐλε, καὶ ἀγόρασον ἕνα δοῦλον, ὅτι ἔχω καλὸν,
Zoilus and buy one slave for I-have (a)-good(-one)
ὅτι λέγει ὁ ἄνθρωπος ὅτι πατρίκιός ἐστιν.’ ἀκούσας δὲ
for says the man that (a)-patrician he-is having-heard and
ὁ ἀργυροκόπος, ὅτι δοῦλον ἔχει, ἐθαύμασεν καὶ λέγει
the silversmith that (a)-slave he-has marveled and says
αὐτῷ· ‘Πίστευσον, ὅτι οὐκ εὐπορῶ.’ λέγει πάλιν αὐτῷ
to-him believe that not I-am-well-off says again to-him
ὁ νοτάριος· ‘Δάνεισαι καὶ ἀγόρασον αὐτόν· πολὺ γάρ
the notary borrow and buy him much for
ἐστιν καλός. καὶ εὐλογῆσαί σε ἔχει ὁ θεὸς δι’ αὐτοῦ.’
is(-he) good and to-bless you will — God through him
ἐπείσθη οὖν καὶ ἠγόρασεν αὐτὸν ῥυπαροφοροῦντα εἰς
he-was-persuaded then and bought him dirty-clad for
νομίσματα τριάκοντα. καὶ καταλιπὼν αὐτὸν ὁ νοτάριος,
nomismata thirty and having-left him the notary
ἀνεχώρησεν εἰς Κωνσταντινούπολιν, πληροφορήσας αὐτὸν,
withdrew to Constantinople having-assured him
ὅτι οὐδενὶ θαρρεῖ, ἀλλὰ καὶ ὅτι οὐ νοσφίζεται ἐκ τῆς
that to-no-one he-confides but also that not he-embezzles from the
τιμῆς αὐτοῦ, τοῖς πτωχοῖς δὲ μᾶλλον εὐθέως δίδωσιν.
price his to-the poor but rather at-once he-gives
Ἦν οὖν ἰδέσθαι αὐτὸν ποτὲ μὲν ἑψοῦντα τῷ κυρίῳ
it-was then to-see him sometimes indeed cooking for-the master

αὐτοῦ, ποτὲ δὲ πλύνοντα, καίπερ μηδέποτε ἐν τινὶ
his sometimes and washing although never in any
τούτων συνειθισμένον. ἐταρίχευσεν δὲ ἑαυτὸν καὶ νηστείᾳ
of-these accustomed he-mortified and himself also with-fasting
πολλῇ. ὡς οὖν εἶδεν ἑαυτὸν εὐλογηθέντα ὁ τούτου
much when then saw himself blessed the of-this(-man)
δεσπότης ὑπὲρ πᾶσαν εὐλογίαν, λέγει αὐτῷ αἰδούμενος
master beyond every blessing he-says to-him reverencing
τὴν ἄφατον αὐτοῦ ἀρετὴν καὶ ταπείνωσιν· ‘Θέλω, ταπεινὲ
the unspeakable his virtue and humility I-wish lowly
Πέτρε, ἐλευθερῶσαί σε, καὶ ἵνα ἔσῃ τοῦ λοιποῦ ὡς
Peter to-free you and that you-may-be for-the rest as
ἀδελφός μου.’ ὁ δὲ οὐ κατεδέξατο. ἦν δὲ θεάσασθαι
brother my he but not accepted it-was and to-see
αὐτὸν πολλάκις ὑβριζόμενον καὶ τυπτόμενον ὑπὸ τῶν
him often insulted and beaten by the
συνδούλων αὐτοῦ. εἶχον γὰρ αὐτὸν ὡς ἔξηχον, ὥστε
fellow-slaves his they-held for him as (a)-madman so-that
καὶ ὄνομα αὐτῷ ἐξενέγκαι ὁ παραπαίων. καθότι οὖν
also (a)-name for-him to-bring-out the madman whenever then
ἔθλιβον αὐτὸν οἱ σύνδουλοι αὐτοῦ καὶ ἐκοιμᾶτο ἐν θλίψει,
afflicted him the fellow-slaves his and he-slept in affliction
ἐφαίνετο ὁ φανεὶς αὐτῷ ἐν Ἀφρικῇ φορῶν τὸ
appeared the(-one) having-appeared to-him in Africa wearing the
ἐσωφόριον αὐτοῦ, κρατῶν καὶ τὰ τριάκοντα νομίσματα
undergarment his holding also the thirty nomismata
ἐν τῇ χειρὶ αὐτοῦ λέγων αὐτῷ· ‘Μηδὲν ἀθυμήσῃς, ἄδελφε
in the hand his saying to-him not be-dejected brother
Πέτρε. ἐγὼ ἔλαβον καὶ τὴν τιμήν σου. ἀλλ’ ὑπόμεινον,
Peter I received also the price your but endure
ἕως οὗ γνωρισθῇς.’ μετὰ οὖν χρόνον τινὰ παρεγένοντο
until — you-be-recognized after then time some came

ἀπὸ τῆς χώρας αὐτοῦ τινες ἀργυροπρᾶται ἐπὶ τὸ εὔξασθαι
from the country his some silver-dealers for the to-pray
εἰς τοὺς ἁγίους τόπους. καὶ ἐκάλεσεν αὐτοὺς εἰς ἄριστον
at the holy places and invited them to (a)-meal
ὁ δεσπότης τοῦ κυροῦ Πέτρου. καὶ ἐν τῷ παρατίθειν
the master of-the lord Peter and in the to-serve
αὐτὸν, εὐθέως ἐκεῖνος ἐγνώρισεν αὐτοὺς, καὶ αὐτοὶ δὲ ἐν
him at-once he recognized them and they too in
τῷ ἀριστᾶν αὐτοὺς ἤρξαντο χαρακτηρίζεσθαι αὐτὸν καὶ
the to-dine they began to-take-note-of him and
εἰς τὸ οὖς ἀλλήλων λέγειν· Τί ὁμοιοῖ ὁ παῖς οὗτος τῷ
into the ear of-one-another to-say how resembles the boy this the
κυρῷ Πέτρῳ τῷ τελώνῃ;' ἐκεῖνος δὲ ὑπέκρυβεν, ὅσον
lord Peter the tax-collector he but hid as-much-as
ἠδύνατο, τὴν ὄψιν αὐτοῦ. πάλιν οὖν ἐσθιόντων αὐτῶν,
he-was-able the face his again then eating they
ἤρξαντο λέγειν πρὸς τὸν καλέσαντα αὐτούς· 'Ὄντως
began to-say to the(-one) having-invited them truly
νομίζομεν πρᾶγμά σοι ἐβράχη, κῦρι Ζωΐλε. καὶ γὰρ εἰ
we-think (a)-matter for-you has-rained-down lord Zoilus and for if
μὴ πλανώμεθα, δημόσιον πρόσωπον ἔχεις εἰς ὑπουργίαν
not we-are-deceived (a)-public person you-have for service
σου.' οὐδὲ γὰρ ἐγίνωσκον ἀκριβῶς, ὅτι ἦν ἐκ τοῦ
your not for they-knew exactly because it-was from the
μαγειρείου καὶ τῆς νηστείας ἠλλοιωμένη ἡ ὄψις αὐτοῦ.
kitchen and the fasting altered the face his
ἐπὶ πολὺ οὖν κατανοήσαντες αὐτὸν, λέγει εἷς ἐξ αὐτῶν·
for long then having-observed him says one of them
'Ὄντως ὁ κῦριος Πέτρος ἐστὶν καὶ ἐγείρομαι κρατῶ αὐτόν.
truly the lord Peter it-is and I-rise-up I-seize him
πάνυ γὰρ ὁ βασιλεὺς ἀκούσας ἐλυπήθη περὶ αὐτοῦ, ὅτι
greatly for the emperor having-heard was-grieved about him that

ἄδηλος ἐγένετο.' Ἔξωθεν οὖν ἱστάμενος ἤκουσεν ταῦτα
unseen he-became outside then standing he-heard these(-things)
καὶ θήσας ἐξ ἑαυτοῦ τὸ πινάκιον οὐκ εἰσῆλθεν, ἀλλ'
and having-set-down by himself the dish not he-went-in but
ὠρθοδρόμησεν εἰς τὸν πυλῶνα. ὑπῆρχεν οὖν τῷ
ran-straight to the gateway there-was then to-the(-one)
ἔχοντι αὐτὸν ὀστιάριος μογγὸς καὶ κωφὸς ἀπὸ γεννήσεως,
having him (a)-doorkeeper dumb and deaf from birth
ὅστις διὰ νεύματος μόνον ἤνοιγεν καὶ ἠσφάλιζεν. σπεύδων
who by nod only opened and shut hastening
οὖν ὁ δοῦλος τοῦ θεοῦ ἐξελθεῖν, λέγει τῷ κωφῷ καὶ
then the servant — of-God to-go-out says to-the deaf and
μογγῷ· 'Σοὶ λέγω ἐν ὀνόματι Ἰησοῦ Χριστοῦ.' ὁ δὲ
dumb(-man) to-you I-say in (the)-name of-Jesus Christ he and
εὐθέως ὑπήκουσεν καὶ εἶπεν· 'Ναὶ, κῦρι.' ὁ δὲ πάλιν πρὸς
at-once heard and said yes lord he and again to
αὐτόν· 'Ἄνοιξον.' ἀπεκρίθη πάλιν ἐκ δευτέρου· 'ἐγὼ, κῦρι.'
him open he-answered again from second(-time) I lord
ἀνέστη οὖν εὐθέως καὶ ἤνοιξεν αὐτῷ, καὶ ἐξελθόντος αὐτοῦ
he-rose then at-once and opened for-him and having-gone-out he
ἀνῆλθεν ὁ θυρωρὸς καὶ ἔκραξεν ἐπὶ πάντων χαίρων
went-up the doorkeeper and cried before all rejoicing
καὶ ἀγαλλιώμενος, ὅτι ἤκουσεν καὶ ἐλάλησεν 'Κῦρι, κῦρι.'
and exulting that he-heard and spoke lord lord
πάντων δὲ τῶν τοῦ οἴκου ἐκπλαγέντων, ὅτι ἤκουσαν
all and those of-the house having-been-astonished that they-heard
αὐτοῦ λαλοῦντος, πάλιν φησὶν ὁ ποτὲ ἄλαλος· ''Εκεῖνος
him speaking again says the once speechless(-one) that(-man)
ὅπου ἐμαγείρευεν, ἐξῆλθεν τρέχων, ἀλλὰ βλέπετε μήπως
who cooked went-out running but see lest
φεύγων ἐστίν. μέγας γὰρ δοῦλος τοῦ θεοῦ ὑπάρχει ὅτε
fleeing he-is great for servant — of-God he-is when

γὰρ κατῆλθεν, εἶπέν μοι· "Σοὶ λέγω ἐν ὀνόματι κυρίου."
for he-came-down he-said to-me to-you I-say in (the)-name of-(the)-Lord
καὶ εὐθέως εἶδον ἐκ τοῦ στόματος αὐτοῦ ἐξελθοῦσαν
and at-once I-saw from the mouth his having-come-out
φλόγα καὶ ἁψαμένην τῶν ὠτίων μου, καὶ εὐθέως ἤκουσα
(a)-flame and having-touched the ears my and at-once I-heard
καὶ ἐλάλησα.' καὶ ἀναπηδήσαντες καὶ καταδιώξαντες αὐτὸν
and spoke and having-leapt-up and having-pursued him
ἅπαντες, οὐκέτι εἶδον αὐτόν. τότε μετενόουν καὶ ἐκόπτοντο
all no-longer saw him then repented and beat-their-breasts
ἅπαντες οἱ τοῦ οἴκου καὶ αὐτὸς ὁ κύριος αὐτοῦ τὸ
all those of-the house and he the master his the
ἐν ποίᾳ ἀτιμίᾳ εἶχον αὐτὸν καὶ μάλιστα οἱ κράζοντες
in what dishonor they-held him and especially those calling
αὐτόν· ''Ὁ παραπαίων.''' ταῦτα τοῦ μακαριωτάτου καὶ
him the madman these(-are) of-the most-blessed and
θεοτιμήτου Ἰωάννου τοῦ πατριάρχου τὰ διηγήματα. Οὐ
God-honored John the patriarch the stories not
μόνον γὰρ ἐκ τοῦ ἑαυτοῦ βίου ἱκανὸς ἦν καὶ τὸν
only for from the his-own life able he-was also the(-one)
μὴ θέλοντα ὠφεληθῆναι οἰκοδομῆσαι, ἀλλὰ καὶ ἐκ τῶν
not wishing to-be-benefited to-edify but also from the
θεαρέστων αὐτοῦ καὶ ἀψευδῶν διηγημάτων. καὶ ἔλεγεν
God-pleasing his and unlying stories and he-said
ἀεὶ τοῖς ταῦτα ἀκούουσιν· "εἰ τοῦ ἰδίου αἵματος οὐκ
always to-those these(-things) hearing if of-the own blood not
ἐφείσαντό τινες τῶν ἀνθρώπων, ἀλλὰ καὶ αὐτὸ ἔδωκαν
spared some of-the men but also it gave
εἰς χεῖρας τῶν ἀδελφῶν, μᾶλλον δὲ τοῦ Χριστοῦ, πῶς
into (the)-hands of-the brothers rather but — of-Christ how
ἄρα ἡμεῖς μετὰ προθυμίας καὶ ταπεινώσεως ὀφείλομεν
then we with eagerness and humility ought

κἂν ἐκ τῶν ὑπαρχόντων ἡμῖν διδόναι τῷ Χριστῷ, ἤγουν
at-least from the possessions our to-give — to-Christ that-is
τοῖς πτωχοῖς καὶ πένησιν, ἵνα τὴν ἀντιμισθίαν λάβωμεν
to-the poor and needy that the recompense we-may-receive
παρὰ τοῦ δικαίου μισθαποδότου θεοῦ ἐν ἐκείνῃ τῇ φοβερᾷ
from the just rewarder God in that the fearful
καὶ φρικτῇ τῆς ἀνταποδόσεως ἡμέρᾳ, ὥστε οὖν ὁ
and awful of-the retribution day so-that then the(-one)
σπείρων φειδομένως, φειδομένως καὶ θερίσει καὶ ὁ
sowing sparingly sparingly also will-reap and the(-one)
σπείρας ἐν εὐλογίαις, τουτέστιν δαψιλῶς καὶ μεγαλοψύχως,
having-sown in blessings that-is abundantly and magnanimously
πολυπλειόνως καὶ θερίσει, τουτέστιν τὰ ἀγαθὰ ἐκεῖνα
much-more also will-reap that-is the good(-things) those
κληρονομήσει τὰ πᾶσαν διάνοιαν ὑπερβαίνοντα."
will-inherit the(-things) all understanding surpassing

XXIII–XXIV · SERAPION AND THE MONK

John weeps over the life of Serapion Sindonius, who gave away his clothes and his gospel and sold himself to pagan actors whom he converted. Believing a report that a monk goes about with a woman, John has him flogged. The monk shows him his wounds in a dream; brought before John, he proves to be a eunuch, and the girl a Jewess he had baptized and was taking to a convent. John begs his pardon, honors all monks from then on, and builds them a hostel.

23 Πᾶσιν μὲν οὖν τοῖς κατορθώμασιν κεκοσμημένος ὑπάρχων
with-all indeed then the achievements adorned being
ὁ ὅσιος, οὐδὲ τούτου ἀπελείπετο. πάνυ γὰρ ἠγάπα τὸ
the holy(-man) not-even of-this fell-short greatly for he-loved the
ἐντυγχάνειν τοῖς βίοις τῶν ἁγίων πατέρων, καὶ μάλιστα
to-read the lives of-the holy fathers and especially

τῶν τὴν ἐλεημοσύνην ἀσκησάντων. ὅθεν ἐν μιᾷ ἐντυχὼν
of-those the almsgiving having-practiced whence on one(-day) having-read
τῷ βίῳ τοῦ ἁγίου Σεραπίωνος τοῦ ἐπικληθέντος Σινδονίου
the life of-the holy Serapion the(-one) surnamed Sindonius
καὶ εὑρὼν "αὐτὸν ἐν μιᾷ", φησὶν, "τὸ περιβόλαιον
and having-found him on one(-day) he-says the cloak
αὐτοῦ δεδωκότα τῷ πτωχῷ καὶ πάλιν παρεκεῖ ἀπελθόντα
his having-given to-the poor-man and again nearby having-gone-off
καὶ τῷ ῥιγῶντι συναντήσαντι κἀκείνῳ τὸ στιχάριον
also to-the(-one) shivering having-met to-that-one-too the tunic
αὐτοῦ παρασχόντα, καὶ ὅτι γυμνὸς ἐκαθέζετο κρατῶν
his having-supplied and that naked he-sat holding
τὸ ἅγιον εὐαγγέλιον, καὶ ἐρωτηθεὶς ὑπό τινος· 'Τίς σε
the holy gospel and having-been-asked by someone who you
ἀπέδυσεν, ἀββᾶ;' ὑποδείξας τὸ εὐαγγέλιον, φησίν· 'Οὗτος.'"
stripped abba having-pointed-to the gospel he-says this
καὶ "ἄλλοτε αὐτὸ τὸ ἅγιον εὐαγγέλιον πωλήσαντα καὶ
and at-another-time very the holy gospel having-sold and
δεδωκότα ἐλεημοσύνην, καὶ τοῦ μαθητοῦ αὐτοῦ εἰρηκότος
having-given (as)-alms and the disciple his having-said
πρὸς αὐτόν· 'Ἀββᾶ, τὸ εὐαγγέλιον ποῦ ἐστιν;' κἀκείνου
to him abba the gospel where is(-it) and-he
εἰπόντος πρὸς αὐτὸν, ὅτι 'Πίστευσον, τέκνον, αὐτὸ τὸ
having-said to him that believe child very the(-one)
λέγον μοι· Πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς,
saying to-me sell your the possessions and give to-poor(-men)
αὐτὸ ἐπώλησα καὶ ἔδωκα αὐτοῖς, ἵνα ἐν ἡμέρᾳ κρίσεως
it I-sold and gave to-them that on (the)-day of-judgment
ἔχωμεν περισσοτέραν παρρησίαν πρὸς θεόν.'" καὶ ὅτι
we-may-have more freedom-of-speech toward God and that
"ἄλλοτε πάλιν χήρα γυνὴ αἰτήσασα τὸν αὐτὸν ἅγιον
at-another-time again (a)-widow woman having-asked the same holy

Σεραπίωνα ἐλεημοσύνην, ὅτι ἐπείνων τὰ τέκνα αὐτῆς,
Serapion (for)-alms because were-hungry the children her
καὶ μὴ ἔχοντος αὐτοῦ τίποτε τὸ σύνολον δοῦναι αὐτῇ,
and not having he anything the at-all to-give her
ἐποίησεν αὐτὴν πωλῆσαι αὐτὸν εἰς μίμους Ἕλληνας
he-made her to-sell him to mimes pagans
ὑπάρχοντας, οὓς καὶ χριστιανοὺς ἐποίησεν ἐν ὀλίγαις
being whom also Christians he-made in few
ἡμέραις." ταῦτα ἀναγνοὺς ὁ ὅσιος περὶ τούτου τοῦ
days these(-things) having-read the holy(-man) about this the
ἁγίου Σεραπίωνος ἐκπληττόμενος καὶ θαυμάζων τὴν τοῦ
holy Serapion being-astonished and marveling-at the of-the
ἁγίου ἀρετὴν, ὅλος σύνδακρυς γενόμενος, προσκαλεσάμενος
saint virtue wholly in-tears having-become having-summoned
ἅπαντας τοὺς ἰδίους διοικητὰς, ἀνέγνω καὶ αὐτοῖς πάντα
all the own administrators read also to-them all
τὰ κατὰ τὸν ἅγιον Σεραπίωνα καὶ λέγει πρὸς
the(-things) about the holy Serapion and says to
αὐτούς· "Βαβαὶ, ὦ φιλόχριστοι, τί ὠφελεῖται ἄνθρωπος
them oh O Christ-lovers what is-benefited (a)-man
ἐντυγχάνων τοῖς βίοις τῶν ἁγίων πατέρων. πιστεύσατέ
reading the lives of-the holy fathers believe
μοι ὅτι μέχρι τῆς σήμερον ἐνόμιζον, ὅτι κἂν τίποτε
me that until the today I-thought that at-least something
ποιῶ, δίδων τὰ ἐμπίπτοντά μοι χρήματα. οὐκ ᾔδειν δὲ ὅτι
I-do giving the falling-to me moneys not I-knew but that
καὶ ἑαυτοὺς ἐπίπρασκόν τινες, συμπαθείᾳ νικηθέντες."
even themselves sold some by-compassion having-been-conquered
24 Ὑπερετίμα μὲν ἀεὶ τὸ μοναχικὸν σχῆμα ὁ ἅγιος καὶ
highly-honored indeed always the monastic habit the saint and
ἐσέβετο καὶ συνέπασχεν, ὅπου μάλιστα ἔβλεπεν μοναχὸν
revered(-it) and sympathized where especially he-saw (a)-monk

εἰς τὰς σωματικὰς χρείας στενούμενον. εἶχεν δὲ καὶ τοῦτο
in the bodily needs straitened he-had and also this
ὑπὲρ πολλοὺς ἐξαίρετον, ὅτι κατηγορίαν τὴν οἱανοῦν ἢ
beyond many outstanding that accusation the whatever either
ψευδῆ ἢ ἀληθῆ οὐκ ἐδέχετο κατά τινος περιβεβλημένου τὸ
false or true not he-received against anyone clothed-in the
μοναχικὸν σχῆμα. ἅπαξ γὰρ συνέβη αὐτὸν ἐξ ὑποβολῆς
monastic habit once for it-happened him from suggestion
τινων διαβόλων παθεῖν τι τοιοῦτον. τινὸς μοναχοῦ
of-some devils to-suffer something such a-certain monk
γυρεύοντος ἐν τῇ πόλει μετὰ μιᾶς κόρης νεωτέρας, καὶ
going-round in the city with one girl young and
ἐπαιτοῦντος ἐλεημοσύνην ἐπὶ ἡμέρας τινὰς, τινὲς τῶν
begging alms for days some some of-those
τούτους θεωρησάντων σκανδαλισθέντες καὶ νομίσαντες ὅτι
these having-seen having-been-scandalized and having-thought that
γυνὴ αὐτοῦ ἐστιν, προσανήνεγκαν τῷ πάπᾳ κατ᾽ αὐτοῦ
(the)-wife his she-is reported to-the pope against him
ἐγκλήσεις, "διότι", φησὶν, "θεοτίμητε, κωμῳδεῖ τὸ
charges because says God-honored(-one) he-makes-a-mockery-of the
ἰσάγγελον τοῦ μοναχικοῦ βίου σχῆμα, κόρην τινὰ ἔχων
angel-like of-the monastic life habit girl a-certain having
εἰς γυναῖκα"; εὐθέως οὖν ὁ τοῦ θεοῦ θεράπων ὡς νομίζων
as wife at-once then the — of-God servant as thinking
κωλύειν τὰ πρὸς θεὸν ἁμαρτήματα, ὡς εἰς τοῦτο ὑπ᾽ αὐτοῦ
to-prevent the against God sins as for this by him
προχειρισθεὶς, ἐπέτρεψεν τὴν μὲν γυναῖκα πτερνισθῆναι
appointed directed the indeed woman to-be-kicked-away
ἐξ αὐτοῦ καὶ χωρισθῆναι, αὐτὸν δὲ τυπτηθῆναι καὶ εἰς
from him and to-be-separated him and to-be-beaten and in
φυλακὴν ἰδιάζουσαν ἀποκλεισθῆναι. ὡς οὖν διὰ πάσης
(a)-prison solitary to-be-shut-up when then with all

συντομίας ἡ κέλευσις τοῦ ὁσίου εἰς ἔργον προήχθη,
speed the order of-the holy(-man) into deed was-brought
φαίνεται αὐτῷ τῇ νυκτὶ κατὰ τοὺς ὕπνους ὁ μοναχὸς,
appears to-him in-the night in the sleep the monk
δεικνύων αὐτῷ τὸν νῶτον αὐτοῦ ὅλον σεσημμένον —
showing him the back his whole festering
ὑπῆρχον γὰρ ἀφειδῶς δήραντες αὐτὸν οἱ ἐκκλησιέκδικοι —
had for unsparingly having-flayed him the church-advocates
λέγων αὐτῷ· "Οὕτως ἀρέσκει σοι, κῦρι ὁ πάπας,
saying to-him thus it-pleases you lord the pope
πίστευσον, τὴν μίαν σου ἐπλανήθης ὡς ἄνθρωπος." καὶ
believe the one(-time) you went-astray as (a)-man and
ταῦτα εἰπὼν αὐτῷ, ἀνεχώρησεν ἀπ' αὐτοῦ. Πρωΐας δὲ
these(-things) having-said to-him he-withdrew from him morning and
γενομένης ἀνεμνήσθη ὁ μακάριος τὸ ὄναρ τῆς νυκτὸς, καὶ
having-come recalled the blessed(-man) the dream of-the night and
ἐκαθέζετο ἐπὶ τοῦ κλιναρίου αὐτοῦ σύννους. πέμπει οὖν
sat on the little-bed his thoughtful he-sends then
εὐθέως καὶ μεταστέλλεται διὰ τοῦ συγκέλλου αὐτοῦ τὸν
at-once and sends-for through the syncellus his the
μοναχὸν ἐκ τοῦ τόπου οὗ ἦν ἀποκεκλεισμένος, ἐννοῶν
monk from the place where he-was shut-up considering
εἰς ἑαυτὸν ὁ μακάριος, ἐὰν ὅμοιός ἐστι τῷ ὀφθέντι
in himself the blessed(-man) if like he-is to-the(-one) seen
αὐτῷ ἐν τῇ νυκτί. ὡς οὖν ἦλθεν μετὰ κόπου πολλοῦ — οὐ
by-him in the night when then he-came with toil much not
γὰρ ἠδύνατο κινηθῆναι ἐκ τῶν ἀφορήτων πληγῶν—, ἡνίκα
for he-was-able to-be-moved from the unbearable blows when
τὸ πρόσωπον αὐτοῦ ἐθεάσατο ὁ πάπας, ἔμεινεν ἄφωνος,
the face his saw the pope he-remained speechless
ἀκίνητος, σύννους, μὴ δυνάμενος φθέγξασθαι. μόνον δὲ
motionless thoughtful not being-able to-utter only but

τῇ χειρὶ αὐτοῦ ἔνευσεν καθεσθῆναι αὐτὸν πλησίον
with-the hand his he-nodded to-be-seated him near
αὐτοῦ ἐν τῷ χαλαδρίῳ αὐτοῦ. εἰς ἑαυτὸν οὖν γενόμενος
him on the bed his to himself then having-come
καὶ κατασφραγισάμενος, παρεκάλεσεν τὸν μοναχὸν,
and having-crossed-himself he-begged the monk
περιζωσάμενόν τι, ἀποδύσασθαι ἀνερυθριάστως, ὅπως
having-girded something to-strip without-blushing so-that
ἴδῃ τὸν νῶτον αὐτοῦ, εἰ οὕτως ἐστὶν, ὡς καὶ ἐν τοῖς
he-might-see the back his if thus it-is as also in the
ὕπνοις ἐθεάσατο· μόλις οὖν πεισθεὶς τοῦτο ποιῆσαι
sleep he-saw scarcely then having-been-persuaded this to-do
περιζωσάμενος τὸ οἰκεῖον περιβόλαιον, ἤρξατο ἀποδύεσθαι.
having-girded-on the own cloak he-began to-strip
ὡς οὖν ἀπεδύσατο δεῖξαι τὸν ἑαυτοῦ νῶτον τῷ ὁσίῳ,
when then he-stripped to-show the his-own back to-the holy(-man)
ἐκ παραδόξου βουλῆς τοῦ θεοῦ ἐλύθη ὅπερ περιεζώσατο
by marvelous counsel — of-God was-loosed which he-had-girded-on
περιβόλαιον καὶ ἔπεσεν χαμαὶ, καὶ πάντες ἐθεάσαντο
cloak and fell on-the-ground and all saw
αὐτὸν εὐνοῦχον εἶναι· ἀλλὰ διὰ τὸ νέον ὑπάρχειν
him (a)-eunuch to-be but because-of the young to-be
αὐτὸν οὐδενὶ ἦν τοῦτο κατάδηλον. θεασαμένων οὖν αὐτὸν
him to-no-one was this evident having-seen then him
ἁπάντων καὶ τοῦ ὁσίου ἀρχιερέως καὶ μάλιστα τοὺς τοῦ
all and the holy high-priest and especially the of-the
νώτου αὐτοῦ ὀλεθρίους αἰκισμοὺς, πέμψας εὐθέως, τοὺς
back his deadly tortures having-sent at-once the(-ones)
μὲν τοῦτον ἀπερισκέπτως λοιδορήσαντας ἠφόρισεν,
indeed this(-man) recklessly having-reviled he-excommunicated
τῷ δὲ εὐλαβεστάτῳ μοναχῷ πλεῖστα ἀπελογεῖτο, ἐν
to-the and most-devout monk very-much apologized in

ἀγνοίᾳ λέγων εἰς αὐτὸν ἁμαρτῆσαι καὶ εἰς θεόν· πλὴν
ignorance saying against him to-have-sinned and against God however
καὶ τοῦτο παρῄνει ὁ δίκαιος· "Μὴ οὕτως," φησὶν, "ὦ
also this advised the just(-man) not thus he-says O
τέκνον, ἀπαραφυλάκτως ἐν ταῖς πόλεσιν διάγειν τοὺς τὸ
child without-caution in the cities to-live those the
ἅγιον καὶ ἀγγελικὸν καθ' ὑμᾶς ἔνδυμα περιβεβλημένους,
holy and angelic according-to you garment clothed-in
μάλιστα δὲ καὶ γυναῖκα περιφέρειν ἐπὶ σκανδάλῳ τῶν
especially and also (a)-woman to-carry-about for scandal of-those
θεωρούντων." τότε ὁ μοναχὸς μετὰ πολλῆς ταπεινώσεως
seeing then the monk with much humility
ἀπελογεῖτο τῷ ὁσίῳ λέγων· "Πίστευσον, δέσποτα,
apologized to-the holy(-man) saying believe master
οὐ ψεύδομαι· ἐν Γάζῃ ἤμην πρὸ τῶν ὀλίγων τούτων
not I-lie in Gaza I-was before the few these
ἡμερῶν, καὶ ἐξερχομένου μου ἐκ τῆς πόλεως ἐπὶ τὸ
days and going-out I from the city for the
ἐλθεῖν καὶ προσκυνῆσαι τὸν ἅγιον ἀββᾶ Κῦρον, ἀπαντᾷ
to-come and to-venerate the holy abba Cyrus meets
μοι αὐτὴ ἡ καλῶς βραχεῖσά μοι κόρη ἔξωθεν τῆς
me this the well rained-down-on me girl outside the
πόλεως, ἑσπέρας οὔσης λοιπὸν, καὶ προσδραμοῦσα τοῖς
city evening being now and having-run-to the
ποσίν μου, παρεκάλει συνοδεῦσαί μοι· ἔλεγεν γὰρ ἑαυτὴν
feet my she-begged to-travel-with me she-said for herself
Ἑβραίαν εἶναι καὶ θέλειν γενέσθαι χριστιανήν. καὶ ἤρξατο
(a)-Hebrew to-be and to-wish to-become (a)-Christian and she-began
κατακρίνειν με λόγοις φρικτοῖς, ἵνα μὴ ἀφῶ ἀπολέσθαι
to-condemn me with-words awful that not I-let to-perish
αὐτήν. φοβηθεὶς οὖν ἐγὼ τὸ κρῖμα τοῦ θεοῦ, ἔλαβον
her having-feared then I the judgment — of-God took

αὐτὴν, νομίζων ὅτι οὐ πέμπει πειρασμὸν ὁ σατανᾶς τοῖς
her thinking that not sends temptation — Satan to-the
εὐνούχοις. οὐκ ᾔδειν δὲ, ὅτι οὐδενὸς φείδεται. ἐλθόντων οὖν
eunuchs not I-knew but that nothing he-spares having-come then
ἡμῶν, ἁγιώτατε, καὶ τὴν εὐχὴν πληρωσάντων, ἐβάπτισα
we most-holy(-one) and the prayer having-fulfilled I-baptized
αὐτὴν εἰς τὸν ἅγιον ἀββᾶ Κῦρον. καὶ ἐγύρευον μετ᾽
her at the holy abba Cyrus and I-went-round with
αὐτῆς ἐν ἁπλῇ καρδίᾳ ἐπαιτῶν ὀλίγην δαπάνην, ἵνα
her in simple heart begging little expense that
βάλω αὐτὴν εἰς μοναστήριον.” ὡς ταῦτα οὖν ἤκουσεν
I-may-put her into (a)-monastery when these(-things) then heard
ὁ πατριάρχης, εἶπεν· “Βαβαὶ, πόσους κρυπτοὺς δούλους
the patriarch he-said oh how-many hidden servants
ἔχει ὁ θεὸς καὶ οὐκ οἴδαμεν ἡμεῖς οἱ ταπεινοὶ,” καὶ
has — God and not know we the lowly and
ἐξηγήσατο τοῖς παροῦσιν τὸ ὅραμα, ὃ εἶδεν τῇ
he-narrated to-those present the vision which he-saw in-the
νυκτὶ περὶ αὐτοῦ, καὶ ἐξενέγκας ὁ πάπας ἑκατὸν
night about him and having-brought-out the pope hundred
νομίσματα ἀπὸ χειρὸς, ἐδίδου αὐτῷ. ὁ δὲ θεοφιλὴς
nomismata from (his)-hand he-gave(-them) to-him the but God-beloved
ἐκεῖνος ὄντως μοναχὸς οὐκ ἠνέσχετο λαβεῖν τι ἐξ
that truly monk not endured to-take anything of
αὐτῶν ἀξιομνημόνευτον, πρὸς τὸν πάπαν ἀποφθεγξάμενος
them memorable to the pope having-uttered
λόγον, εἰπών· “Ἐγὼ τούτων οὐ δέομαι, δέσποτα. ὁ γὰρ
word having-said I of-these not need master the for
μοναχὸς, ἐὰν πίστιν ἔχῃ, τούτων οὐ χρῄζει. εἰ δὲ τούτων
monk if faith he-has of-these not needs if but of-these
χρῄζει, πίστιν οὐκ ἔχει.” ὅπερ μάλιστα πλειόνως
he-needs faith not he-has which-very-thing especially more

ἐπληροφόρησεν ἅπαντας τοὺς ἀκούοντας, ὅτι δοῦλος θεοῦ
assured all those hearing that (a)-servant of-God
ὑπάρχει. βαλὼν οὖν μετάνοιαν τῷ πάπᾳ, ἐξῆλθεν ἐν
he-is having-made then penitence to-the pope he-went-out in
εἰρήνῃ· ἔκτοτε οὖν ἐκ περισσοῦ ἐτίμα καὶ ἐφιλοξένει
peace from-then then from abundance he-honored and hosted
τοὺς μοναχοὺς καὶ τοὺς καλοὺς καὶ τοὺς νομιζομένους
the monks both the good and those thought
εἶναι κακοὺς, καὶ ἔκτισεν εὐθέως ξενίαν ἰδιαζόντως καὶ
to-be bad and he-built at-once (a)-guest-house separately and
ἐκάλεσεν αὐτὴν πανδέκτην τῶν μοναχῶν.
called it (the)-all-receiver of-the monks

XXV–XXVI · THE DEAD AND A MERCHANT'S SON

In a plague John watches burials and sits with the dying to remember his own death. He commends the synaxes for the dead: a captive in the Persian prison called Oblivion was released each time his family, believing him dead, had the liturgy said for him. A merchant gives John seven and a half pounds of gold and asks prayers for his only son and his ship. Within thirty days the son dies and the ship is wrecked, though its crew is saved. In a dream John tells the grieving father that the boy was saved from a wicked life and his brother from death, and John credits the man's faith, not his own prayer.

25 Θανατικοῦ ποτε τὴν πόλιν καταλαβόντος, ἀπήρχετο
(a)-plague once the city having-seized went-off
καὶ αὐτὸς ὁ δίκαιος πρὸς τὴν τῶν ἐξοδίων θεωρίαν.
also himself the just(-man) to the of-the funerals viewing
πάνυ γὰρ ἔλεγεν τοῦτο εἶναι ὠφέλιμον καὶ τὴν τῶν
greatly for he-said this to-be beneficial also the of-the
τάφων κατανόησιν. πολλάκις δὲ καὶ ψυχομαχοῦσίν τισιν
tombs contemplation often and also to-dying some

παρεκάθητο καὶ αὐτὸς τούτους ἰδίαις χερσὶν ἐκάμμυεν,
he-sat-beside and he these with-own hands closed(-the-eyes-of)
μνήμην ἔχειν ἐκ τούτου διηνεκῆ βουλόμενος καὶ φροντίδα
remembrance to-have from this continual wishing and thought
τῆς ἰδίας ἐξόδου, ἐπέτρεψεν δὲ καὶ τὰς συνάξεις ὑπὲρ
of-the own departure he-directed and also the synaxes for
τῶν τελευτώντων ἀόκνως καὶ ἀδιστάκτως ἐπιτελεῖσθαι.
those dying unhesitatingly and without-doubt to-be-performed
καὶ γὰρ ἔλεγεν ὅτι "πρὸ ὀλίγου χρόνου ᾑχμαλωτεύθη
and for he-said that before little time was-taken-captive
τις εἰς τοὺς Πέρσας, καὶ κατελθὼν εἰς Περσίδα,
someone to the Persians and having-gone-down to Persia
ἀπεκλείσθη εἰς τὴν φυλακὴν τὴν καλουμένην Λήθην.
was-shut-up in the prison the(-one) called Oblivion
τινὲς οὖν ἐκφυγόντες ἐκεῖθεν καὶ κατελθόντες ἐν Κύπρῳ
some then having-escaped from-there and having-come-down to Cyprus
καὶ ἐρωτηθέντες ὑπὸ τῶν γονέων αὐτοῦ, εἰ ἄρα εἶδον
and having-been-asked by the parents his if then they-saw
αὐτὸν, ἀποκριθέντες εἶπον αὐτοῖς, ὅτι ἡμεῖς ταῖς οἰκείαις
him having-answered said to-them that we with-the own
χερσὶν ἐθάψαμεν αὐτόν. οὐκ ἦν δὲ οὗτος περὶ οὗ
hands buried him not was but this(-man) about whom
ἠρώτων αὐτοὺς, ἀλλ' ἄλλος ὁμοιῶν αὐτῷ ἀπαραλλάκτως.
they-asked them but another resembling him indistinguishably
εἶπον οὖν αὐτοῖς καὶ τὸν μῆνα καὶ τὴν ἡμέραν τῆς
they-told then them both the month and the day of-the
αὐτοῦ τελευτῆς. ἐκεῖνοι οὖν ὡς ἐπὶ νεκρῷ ἐποίουν
his end they then as for (a)-dead(-man) made
αὐτῷ τρεῖς συνάξεις κατ' ἐνιαυτόν. μετὰ οὖν τέσσαρα
for-him three synaxes by year after then four
ἔτη ἦλθεν ἐν Κύπρῳ φυγὼν ἐκ τῶν Περσῶν. εἶπον οὖν
years he-came to Cyprus having-fled from the Persians said then

αὐτῷ οἱ ἴδιοι αὐτοῦ· ‘Ὄντως, ἄδελφε, ἡμεῖς ἠκούσαμεν
to-him the own(-people) his truly brother we heard
ὅτι ἀπέθανες καὶ τὰς μνείας σου ἐποιοῦμεν τρίτον
that you-died and the commemorations your we-made thrice
τοῦ ἐνιαυτοῦ.’ ὡς οὖν ἤκουσεν, ὅτι τρίτον τοῦ ἐνιαυτοῦ
of-the year when then he-heard that thrice of-the year
ἐποίουν ὑπὲρ αὐτοῦ, ἠρώτησεν αὐτοὺς, τὸ ἐν ποίῳ μηνὶ
they-made(-them) for him he-asked them the in what month
καὶ ἡμέρᾳ ταῦτα ἐπετέλουν, καὶ ἐκείνων εἰρηκότων, ὅτι
and day these(-things) they-performed and they having-said that
τοῖς ἁγίοις θεοφανίοις καὶ τῇ ἁγίᾳ κυριακῇ καὶ τῇ ἁγίᾳ
on-the holy Theophany and on-the holy Lord's-day and on-the holy
πεντηκοστῇ, εἶπεν αὐτοῖς, ὅτι ‘τὰς τρεῖς ταύτας ἑορτὰς
Pentecost said to-them that the three these feasts
τοῦ ἐνιαυτοῦ ἤρχετό τις λευκοφόρος, ὡς ὁ ἥλιος, καὶ
of-the year came someone white-clad as the sun and
ἀπέλυσέν με ἀοράτως ἐκ τῶν σιδήρων καὶ τῆς φυλακῆς
released me invisibly from the irons and the prison
καὶ διεκίνουν ὅλην τὴν ἡμέραν, καὶ οὐδεὶς ἐγνώριζέ με. καὶ
and I-went-about whole the day and no-one recognized me and
τῇ ἐπαύριον πάλιν ηὑρισκόμην φορῶν τὰ σιδηρᾶ.’” ἔλεγεν
on-the next-day again I-was-found wearing the iron(-things) said
οὖν ὁ ὅσιος, ὅτι “καὶ ἐκ τούτου μανθάνομεν ἔχειν ἄνεσιν
then the holy(-man) that also from this we-learn to-have rest
τοὺς κοιμηθέντας ἐξ ὧν ὑπὲρ αὐτῶν ποιοῦμεν συνάξεων.”
those having-fallen-asleep from which for them we-make synaxes
26 Ὅπερ ἐπὶ τῶν πράξεων τῶν ἁγίων ἀποστόλων
what-very-thing in the Acts of-the holy apostles
ἀκούομεν γενόμενον, τοῦτο πολλάκις καὶ εἰς τοῦτον τὸν
we-hear having-happened this often also to this the
συμπαθέστατον συνέβαινεν. δρῶντες γὰρ πολλοὶ τὴν
most-compassionate(-man) happened seeing for many the

ἀνένδοτον αὐτοῦ καὶ ἀνεξέταστον πρὸς τοὺς δεομένους
unyielding his and unquestioning toward the needy
συμπάθειαν, ἐκινοῦντο πολλάκις πωλεῖν πολλὰ τῶν
compassion were-moved often to-sell many of-the
προσόντων αὐτοῖς ὑποστάσεων καὶ φέροντες παρεῖχον τῷ
belonging to-them properties and bringing(-it) they-supplied to-the
τοῦ θεοῦ εὐγνώμονι ὑπηρέτῃ· ὅθεν καί τις ἐλθὼν ἐν
— of-God grateful servant whence also someone having-come on
μιᾷ τῶν ἡμερῶν προσέφερεν αὐτῷ ἑπτὰ ἥμισυ λίτρας
one of-the days offered to-him seven and-a-half pounds
χρυσίου, πληροφορήσας τὸν ὅσιον μὴ κεκτῆσθαι ἄλλο
of-gold having-assured the holy(-man) not to-possess other
τι ἐν χρυσῷ. ᾐτεῖτο δὲ παρ᾽ αὐτοῦ μετὰ πολλῶν
anything in gold he-asked and of him with many
γονυκλισιῶν εὔξασθαι, ἵνα σώσῃ ὁ θεὸς τὸν υἱὸν αὐτοῦ.
genuflections to-pray that may-save — God the son his
εἶχεν γὰρ ἕνα μονογενῆ υἱὸν, ὡς ἐτῶν δεκαπέντε καὶ
he-had for one only-begotten son about years fifteen and
ἵνα ἐνέγκῃ τὸ πλοῖον αὐτοῦ μετὰ καλοῦ ἀπὸ Ἀφρικῆς.
that may-bring the ship his with good from Africa
ἐκεῖ γὰρ ἦν ἀπελθόν. λαβὼν τοίνυν ὁ ἱεράρχης τὸ
there for it-was having-gone having-taken therefore the hierarch the
ποσὸν ἐκ τῆς χειρὸς αὐτοῦ καὶ θαυμάσας αὐτὸν
amount from the hand his and having-marveled-at him
οὕτως μεγαλοψυχήσαντα ἐπὶ τῷ προσενέγκαι αὐτῷ ὅλον
thus having-been-magnanimous in the to-offer to-him whole
τὸ ποσὸν, ὅπερ ἐκέκτητο, ηὔξατο μὲν αὐτῷ καὶ κατὰ
the amount which he-possessed prayed indeed for-him also to
πρόσωπον πολλὰ καὶ οὕτως αὐτὸν ἀπέλυσεν. ὅμως
face much and thus him dismissed nevertheless
διὰ τὴν πολλὴν αὐτοῦ πίστιν ἔθηκεν ὑπὸ τὴν ἁγίαν
because-of the much his faith put under the holy

τράπεζαν τὸ ἀποκόμβιν τοῦ ποσοῦ ὁ πάπας ἐν τῷ
table the purse of-the amount the pope in the
εὐκτηρίῳ τοῦ κουβουκλείου αὐτοῦ καὶ σύναξιν εὐθέως
oratory of-the chamber his and (a)-synaxis at-once
ἐποίησεν τελείαν ἐπάνω αὐτοῦ, ὑπὲρ τοῦ προσενέγκαντος
made complete over it for the(-one) having-offered(-it)
ἐκτενῶς τὸν θεὸν δυσωπήσας σωθῆναι τόν τε υἱὸν
earnestly — God having-besought to-be-saved the both son
αὐτοῦ καὶ τοῦ ἐνέγκαι μετὰ σώσματος τὸ πλοῖον αὐτοῦ,
his and of-the to-bring with safety the ship his
καθὼς ἦν αὐτὸν αἰτησάμενος. μήπω οὖν τριάκοντα
as he-was him having-asked not-yet then thirty
παρελθουσῶν ἡμερῶν ἐτελεύτησεν ὁ υἱὸς τοῦ ἀνθρώπου,
having-passed days died the son of-the man
τοῦ προσενέγκαντος τὰς ἑπτὰ ἥμισυ λίτρας τῷ
of-the(-one) having-offered the seven and-a-half pounds to-the
πατριάρχῃ. καὶ εἰς τὰ τρίτα τοῦ παιδὸς κατέλαβεν
patriarch and on the third(-day-rites) of-the boy arrived
καὶ τὸ πλοῖον αὐτοῦ ἀπὸ Ἀφρικῆς, εἰς ὃ ἦν καὶ ἀδελφὸς
also the ship his from Africa in which was also (the)-brother
γνήσιος τοῦ αὐτοῦ ἀνδρὸς πιστικὸς, καὶ ἐλθὼν πλησίον
true of-the same man master and having-come near
τοῦ Φάρου ἐναυάγησεν καὶ ἀπώλεσεν ὅλον τὸν γόμον, καὶ
— Pharos was-wrecked and lost whole the cargo and
οὐκ ἐσώθησαν, εἰ μὴ αἱ ψυχαὶ καὶ μόνον καὶ τὸ σκάφος
not were-saved if not the souls and only and the hull
σάβουρον. ὡς οὖν καὶ ταύτην τὴν συμφορὰν ἔμαθεν
ballasted when then also this the misfortune learned
ἐπελθοῦσαν αὐτῷ ὁ κύριος τοῦ πλοίου καὶ πατὴρ τοῦ
having-come-upon him the master of-the ship and father of-the
παιδίου, κατὰ τὸν τοῦ προφήτου λόγον παρὰ βραχὺ
child according-to the of-the prophet word within little

παρῴκησεν τῷ ᾅδῃ ἡ ψυχὴ αὐτοῦ. οὔπω γὰρ τῆς θλίψεως
dwelt with Hades the soul his not-yet for the grief
τοῦ υἱοῦ αὐτοῦ κατασβεσθείσης, ἐπικατέλαβεν αὐτὸν καὶ
of-the son his having-been-quenched overtook him also
ἡ τοῦ πλοίου. ἀνηνέχθησαν οὖν πάντα τὰ
the(-grief) of-the ship were-reported then all the(-things)
συμβάντα αὐτῷ τῷ πάπᾳ καὶ σχεδὸν πλείω τοῦ
having-happened to-him to-the pope and almost more than-the(-one)
παθόντος ἐν λύπῃ διέκειτο μάλιστα διὰ τὸν υἱὸν αὐτοῦ
having-suffered in grief he-was especially because-of the son his
τὸν μονογενῆ. μὴ γινώσκων οὖν τί ποιῆσαι, παρακαλεῖ
the only-begotten not knowing then what to-do he-beseeches
τὸν φιλάνθρωπον θεὸν παραμυθήσασθαι τὸν ἄνδρα τῇ
the man-loving God to-comfort the man by-the
αὐτοῦ ἀπείρῳ εὐσπλαγχνίᾳ· μεταστείλασθαι γὰρ αὐτὸν
his boundless tenderness to-send-for for him
καὶ παραμυθήσασθαι κατὰ πρόσωπον ὁ ὅσιος ἠρυθρία·
and to-comfort(-him) to face the holy(-man) blushed
πλὴν τοῦτο αὐτῷ ἐδήλωσεν μηδὲν καταπεσεῖν. οὐδὲ γὰρ
however this to-him he-made-known nothing to-lose-heart not for
ἀκρίτως ὁ θεὸς ποιεῖ τίποτε, ἀλλὰ πάντα εἰς τὸ
without-judgment — God does anything but all for the
συμφέρον ὃ ἡμεῖς ἀγνοοῦμεν. ἵνα οὖν μὴ ἀπολέσῃ τὸν
advantage which we are-ignorant-of so-that then not he-lose the
μισθὸν ὃν ἐποίησεν εἰς τὰς ἑπτὰ ἥμισυ λίτρας καὶ τὴν
reward which he-made for the seven and-a-half pounds and the
πίστιν ἣνπερ ἐκέκτητο πρὸς τὸν ὅσιον πατριάρχην, λοιπὸν
faith which he-possessed toward the holy patriarch further
δὲ ἵνα καὶ ἡμεῖς ἐν τοῖς συμβαίνουσιν ἡμῖν πειρασμοῖς,
and that also we in the happening to-us temptations
ὅταν ἀγαθόν τι πράξωμεν, ἀτάραχοι καὶ εὐχάριστοι
when good something we-do unperturbed and thankful

πρὸς τὸν θεὸν διαμένωμεν, θεωρεῖ κατὰ τοὺς ὕπνους ὁ
toward — God we-may-remain sees in the sleep the
εἰρημένος φιλόχριστος ἀνὴρ τῇ ἐπιούσῃ νυκτί τινα ὡς
said Christ-loving man on-the following night someone as
ἐν σχήματι τοῦ ἁγιωτάτου πατριάρχου, λέγοντα αὐτῷ· "Τί
in (the)-form of-the most-holy patriarch saying to-him why
θλίβῃ, ἄδελφε, καὶ ἀθυμεῖς; οὐχί σύ με παρεκάλεσας
are-you-afflicted brother and dejected not you me besought
αἰτήσασθαι τὸν θεὸν ἵνα σωθῇ ὁ υἱός σου; ἰδοὺ ἐσώθη.
to-ask — God that be-saved the son your behold he-was-saved
πίστευσον εἰ ἔζησεν, ἐξωλέστατος καὶ ἀκάθαρτος ἄνθρωπος
believe if he-had-lived (a)-most-abandoned and unclean man
ἂν ἐγίνετο, καὶ περὶ τοῦ πλοίου σου ὄντως, εἰ μὴ ὁ
— he-would-have-become and about the ship your truly if not —
θεὸς παρεκλήθη διὰ τὸ ἀγαθὸν ὃ ἐποίησας καὶ διὰ
God had-been-besought because-of the good which you-did and because-of
τὴν εὐτέλειάν μου, ἐπεὶ ἀπόφασις ἦν δοθεῖσα ἵνα ὅλον ὡς
the lowliness my since (a)-sentence was given that whole as
κεῖται σύμψυχον εἰς τὸν βυθὸν ἀπέλθῃ, καὶ εἶχες ἀπολέσαι
it-lies with-all-souls into the deep it-should-go and you-had to-lose
καὶ τὸν ἀδελφόν σου· ἀλλὰ ἀνάστα καὶ δόξασον τὸν θεὸν
also the brother your but arise and glorify — God
τὸν χαρισάμενόν σοι αὐτὸν καὶ σώσαντα καὶ τὸν υἱόν
the(-one) having-granted to-you him and having-saved also the son
σου καθαρὸν ἐκ τοῦ ματαίου βίου τούτου." διυπνισθεὶς
your pure from the vain life this having-awoken
οὖν ὁ ἀνὴρ εὗρεν τὴν καρδίαν αὐτοῦ παρακεκλημένην καὶ
then the man found the heart his comforted and
ἅπασαν αὐτοῦ τὴν λύπην ἐκβεβλημένην, καὶ ἐνδυσάμενος
all his the grief cast-out and having-put-on
τὰ ἱμάτια αὐτοῦ ἔρχεται δρομαίως πρὸς τὸν τιμιώτατον
the garments his he-comes running to the most-honored

πατριάρχην καὶ ῥίπτει ἑαυτὸν εἰς τοὺς πόδας αὐτοῦ
patriarch and throws himself at the feet his
εὐχαριστῶν τῷ θεῷ καὶ αὐτῷ ἐξηγούμενος καὶ τὸ ὅραμα
thanking — God and to-him narrating also the vision
ὃ ἐθεάσατο. οὗτινος ἀκούσας, ὁ δικαιότατος εἶπεν·
which he-saw which having-heard the most-just(-man) said
"Δόξα σοὶ, φιλάνθρωπε ἐλεήμων, ὁ καὶ τῆς δεήσεως
glory to-you man-loving merciful(-one) the(-one) also the petition
ἡμῶν τῶν ἁμαρτωλῶν εἰσακούων." πάλιν τε καὶ πρὸς
of-us the sinners hearing again both and to
τὸν ἄνθρωπον εἶπεν· "Μηδαμῶς, ὦ τέκνον, τῇ ἐμῇ εὐχῇ
the man said by-no-means O child to-the my prayer
ὅλως τὴν χάριν ἐπίγραφε, ἀλλὰ τῷ θεῷ καὶ τῇ πίστει
at-all the grace ascribe but — to-God and to-the faith
τῇ σῇ. αὕτη γὰρ καὶ τὸ πᾶν ἴσχυσεν." ἦν γὰρ καὶ πάνυ
the your this for also the all prevailed was for also very
ταπεινόφρων ὁ ἅγιος καὶ λόγοις καὶ φρονήματι.
humble-minded the saint both in-words and in-mind

XXVII–XXVIII · TROILUS' THIRTY POUNDS

Bishop Troilus, prodded by John, gives the poor thirty pounds of gold meant for silver plate and falls sick with regret; John repays him as a loan, and Troilus signs the gift's reward over to John. He dreams of a golden house meant for him, its sign changed to name John, and becomes merciful. When thirteen of the church's ships lose their cargoes, John blames his own pride, and God soon doubles his wealth.

Ἀπερχομένου ποτὲ τοῦ μακαρίου τούτου εἰς ἐπίσκεψιν 27
going-off once the blessed(-man) this for (a)-visit
τῶν πτωχῶν εἰς τὸ λεγόμενον Καισάρειον — ἐκεῖ γὰρ
of-the poor to the called Caesarium there for

ἦν αὐτοῖς ποιήσας ὡς θόλους τινὰς ἐπιμήκεις, ξυλίνοις
he-was for-them having-made as vaults some long with-wooden
πουλπίτοις περιεστρωμένους τὸ ἔδαφος εἰς τὸ ἀναπαύεσθαι
planks strewn-over the floor for the to-rest
αὐτοὺς μετὰ καὶ ψιαθίων καὶ παλλίων διὰ παντὸς τοῦ
them with also mats and cloaks through all the
χειμῶνος — μετά τινος τῶν συνόντων αὐτῷ ἐπισκόπων
winter with one of-the being-with him bishops
χρηματιστικοῦ ὄντος, ἀσυμπαθεῖ δὲ τρόπῳ κατεχομένου,
money-loving being in-unsympathetic and manner being-held
φησὶν ὁ μακάριος πάπας πρὸς αὐτόν· "Φιλοτίμησαι, ἄδελφε
says the blessed pope to him be-generous brother
Τρωΐλε" — τοῦτο γὰρ αὐτῷ ἦν ὄνομα—, "τοὺς ἀδελφοὺς
Troilus this for to-him was (the)-name to-the brothers
τοῦ Χριστοῦ." μηνύσας γὰρ ἦν αὐτῷ τις, λέγω δὴ
— of-Christ having-reported for was to-him someone I-mean indeed
τῷ πατριάρχῃ, ὅτιπερ τριάκοντα λίτρας χρυσίου βαστάζῃ
to-the patriarch that-indeed thirty pounds of-gold carries
ἐν αὐτῇ τῇ ὥρᾳ ὁ σύγκελλος τοῦ αὐτοῦ ἐπισκόπου
at very the hour the syncellus of-the same bishop
Τρωΐλου ἐπὶ τὸ ἀγοράσαι σύνθεσιν ἀργυροῦ ἀναγλύφου
Troilus for the to-buy (a)-service of-silver embossed
χάριν τῆς τραπέζης αὐτοῦ. τοῦ δὲ ἐπισκόπου ὥσπερ
for-the-sake-of the table his the and bishop as
ἐντραπέντος τὸν λόγον τοῦ πάπα, μᾶλλον δὲ πρὸς ὥραν
having-been-shamed-by the word of-the pope rather but for (an)-hour
καὶ θερμοπνοήσαντος, ἀπὸ νομίσματος δοθῆναι πᾶσιν τοῖς
and having-glowed-hot each (a)-nomisma to-be-given to-all the
καθημένοις ἀδελφοῖς προσέταξεν τῷ τὰς τριάκοντα
sitting brothers he-ordered to-the(-one) the thirty
λίτρας τοῦ χρυσίου βαστάζοντι. ταχέως οὖν ἡ τοιαύτη
pounds of-the gold carrying quickly then the such

τοῦ χρυσίου ποσότης προσανηλώθη. Ἀναχωρησάντων οὖν
of-the gold quantity was-spent having-withdrawn then
ἀμφοτέρων τοῦ τε πατριάρχου καὶ τοῦ τὴν ἀκούσιον,
both the both patriarch and the the unwilling
ἵνα οὕτως εἴπω, ἐλεημοσύνην πεποιηκότος ἐπισκόπου
so-that thus I-may-say alms having-made bishop
Τρωΐλου ἐν τοῖς ἰδίοις ἐπισκοπείοις, ὥσπερ τις ἄνους
Troilus in the own bishops'-residences as some senseless
καὶ ψυχοφθόρος αὐτῷ λογισμὸς ἐπέπεσεν τῆς τῶν
and soul-destroying on-him thought fell of-the of-the
χρημάτων μεταδόσεως ἕνεκεν, φρίκη τε φιλαργυρίας καὶ
moneys distribution for-the-sake-of shivering both of-avarice and
ἀσπλαγχνίας καὶ μεταμελείας γέννημα παρείπετο πυρετῷ
of-mercilessness and of-regret offspring followed with-fever
παρὰ φύσιν συμμεμιγμένη. διὸ καὶ ἐπὶ κλίνην ὁ παρὰ
beyond nature mingled wherefore also on (a)-bed the against
γνώμην ἀσθενὴς εὐθέως ἀνέπεσεν. ἑβδομαρίου οὖν ἐκ
(his)-will sick(-man) at-once fell (a)-hebdomadarius then from
τοῦ ὁσιωτάτου πάπα πρὸς αὐτὸν καταλαβόντος καὶ
the most-holy pope to him having-arrived and
ἐπὶ τὴν τράπεζαν αὐτοῦ καλοῦντος αὐτὸν, παρῃτήσατο·
to the table his inviting him he-declined
ῥιγοπυρετεῖν γὰρ ἑαυτὸν ἐξ αἰτίας τινὸς ἔλεγεν. ὡς οὖν
to-have-a-chill for himself from cause some he-said when then
τούτων ἤκουσεν ὁ πάπας, εὐθέως ἐπέγνω τὴν αἰτίαν,
these(-things) heard the pope at-once he-recognized the cause
ὅτι διὰ τὴν ἔξοδον τῶν τριάκοντα λιτρῶν ἠσθένησεν
that because-of the outlay of-the thirty pounds was-sick
ὁ ἀκούσιος ἐλεήμων· ἦν γὰρ, ὡς προείρηται, πάνυ
the unwilling almsgiver he-was for as has-been-said-before very
ἀσυμπαθὴς καὶ φιλάργυρος. μὴ ἐνέγκας οὖν ὁ μακάριος
unsympathetic and money-loving not having-borne then the blessed(-man)

ἑαυτὸν μὲν ἐπὶ τράπεζαν θεραπεύεσθαι, ἐκεῖνον δὲ ἐπὶ
himself indeed at table to-be-served him but on
τῆς κλίνης δεινῶς βασανίζεσθαι, καταλαμβάνει ταχέως
the bed terribly to-be-tormented reaches quickly
πρὸς αὐτὸν ὁ ὄντως ἀνυπερήφανος καί φησιν πρὸς αὐτὸν
to him the truly unproud(-man) and says to him
μειδιῶντι τῷ προσώπῳ· "Ποίησον ἀγάπην, τέκνον Τρωΐλε,
with-smiling the face do (a)-kindness child Troilus
ἔχεις ὅτι ἐν ἀληθείᾳ εἶπόν σοι δοῦναι τοῖς ἀδελφοῖς
do-you-hold that in truth I-told you to-give to-the brothers
τὴν τοιαύτην διάδοσιν· πληροφορήθητι, ἐν ἀστειότητι
the such distribution be-assured in jest
εἶπόν σοι δοῦναι· ἐγὼ γὰρ ἤθελον παρασχεῖν αὐτοῖς ἀπὸ
I-told you to-give I for wished to-supply to-them each
ἑνὸς νομίσματος διὰ τὴν ἁγίαν ἑορτήν. ἀλλὰ διὰ
one nomisma because-of the holy feast but because-of
τὸ μὴ ἔχειν τὸν ἐμὸν διαδότην σὺν αὐτῷ τὸ ἐπαρκοῦν
the not to-have the my distributor with him the sufficient
ποσὸν, τούτου χάριν προσεδάνεισάς μοι αὐτὸ καὶ ἰδοὺ
amount this for-the-sake-of you-lent me it and behold
ἤνεγκά σοι τὰς τριάκοντα λίτρας." μόνον οὖν εἶδεν τὸ
I-have-brought you the thirty pounds only then saw the
ποσὸν ὁ ἐπίσκοπος ἐν τῇ τιμίᾳ χειρὶ τοῦ σοφοῦ ὄντως
amount the bishop in the honored hand of-the wise truly
ἰατροῦ καὶ ποιμένος, ἐξαίφνης ὁ μὲν πυρετὸς ἠφανίζετο,
physician and shepherd suddenly the indeed fever vanished
τὸ δὲ ῥῖγος ὑπεχώρει, αἱ δὲ δυνάμεις καὶ ἡ τοῦ σώματος
the and chill withdrew the and strengths and the of-the body
αὐτοῦ χροιὰ πρὸς ἑαυτὰς ἐπεστρέφοντο, ὡς ἐκ τούτου
his color to themselves returned so-that from this
μὴ δυνηθῆναι λαθεῖν ταύτην εἶναι τὴν αἰτίαν τῆς
not to-be-able to-escape-notice this to-be the cause of-the

ἐξαίφνης καταλαβούσης αὐτὸν ἀλλοιώσεως. Δεξάμενος
suddenly having-seized him change having-received
οὖν τὸ χρυσίον ἐκ τῶν τιμίων χειρῶν τοῦ πάπα, καὶ
then the gold from the honored hands of-the pope and
μηδὲ ὅλως ἀντειπὼν, ἀπῃτεῖτο παρ᾽ αὐτοῦ ἔγγραφον
not-even at-all having-objected he-asked from him (a)-written
ἐκχώρησιν τοῦ μισθοῦ τῶν διαδοθέντων τριάκοντα τοῦ
cession of-the reward of-the distributed thirty of-the
χρυσίου λιτρῶν· ἐποίησεν δὲ τοῦτο μετὰ χαρᾶς, γράψας
gold pounds he-did and this with joy having-written
ἰδίαις χερσὶν οὕτως· "Ὁ θεὸς τῷ δεσπότῃ μου Ἰωάννῃ
with-own hands thus O God to-the master my John
τῷ μακαριωτάτῳ πατριάρχῃ ταύτης τῆς Ἀλεξανδρέων
the most-blessed patriarch of-this the of-Alexandrians
μεγαλοπόλεως δὸς τὸν μισθὸν τῶν τριάκοντα λιτρῶν τῶν
great-city give the reward of-the thirty pounds of-the
διαδοθέντων σοι, καθότι ἐγὼ τὰ ἐμὰ ἀπέλαβον." τοῦτο
distributed to-you since I the mine received this
οὖν λαβὼν ὁ ὅσιος, συνέλαβεν μεθ᾽ ἑαυτοῦ καὶ τὸν
then having-taken the holy(-man) took with himself also the
αὐτὸν ἐπίσκοπον εἰς τὸ ἄριστον. ὡς γὰρ ἤδη εἴρηται,
same bishop to the meal as for already has-been-said
εὐθέως ὑγίανεν. θέλων οὖν ὁ μισθαποδότης θεὸς παιδεῦσαι
at-once he-grew-well wishing then the reward-giving God to-discipline
αὐτὸν, ἅμα δὲ καὶ πρὸς οἶκτον τοῦ ὁμοφύλου καὶ
him at-the-same-time and also toward pity of-the kinsman and
συμπάθειαν διεγεῖραι, δείκνυσιν αὐτῷ τῇ αὐτῇ ἡμέρᾳ
compassion to-rouse shows him on-the same day
καθεύδοντι αὐτῷ ἀπὸ τοῦ ἀρίστου τοῦ πάπα κατ᾽ ὄναρ,
sleeping him after the meal of-the pope in (a)-dream
οἵου μισθοῦ ἐστέρηται. "θεωρεῖ γάρ," φησιν, "οἶκον
of-what reward he-has-been-deprived he-sees for he-says (a)-house

οὗ τὸ κάλλος καὶ τὸ μέγεθος οὐ δύναται τέχνη
of-which the beauty and the size not can art
ἀνθρώπων μιμήσασθαι καὶ τὸν πυλῶνα τούτου ὁλόχρυσον
of-men imitate and the gateway of-it all-gold
καὶ ἐπάνω τοῦ πυλῶνος τίτλον ξύλινον ἐπιγεγραμμένον·
and above the gateway (a)-title wooden inscribed
‘Μονὴ αἰωνία καὶ ἀνάπαυσις Τρωΐλου ἐπισκόπου.’ ὡς
dwelling eternal and rest of-Troilus bishop when
οὖν τοῦτο ἀνεγίνωσκόν,” φησιν, “περιχαρὴς ἐγενάμην·
then this I-was-reading he-says overjoyed I-became
ἐγίνωσκον γὰρ ἐμοὶ χαρισθῆναι ὑπὸ τοῦ βασιλέως τοῦ
I-knew for to-me to-be-granted by the king of-the
τοιούτου οἴκου τὴν ἀπόλαυσιν. οὔπω δὲ σχεδὸν τὴν
such house the enjoyment not-yet but almost the
τοιαύτην τοῦ τίτλου ἐπιγραφὴν ἀναγνῶναι ἔφθασα, καὶ
such of-the title inscription to-read I-had-managed and
ἰδού τις βασιλικὸς κουβικουλάριος ἔχων σὺν αὐτῷ καί
behold a-certain imperial chamberlain having with him also
τινας τοῦ ὀψικίου τοῦ θείου καὶ ὡς ἔφθασεν τὸν τοιοῦτον
some of-the retinue the divine and when he-reached the such
τοῦ φαιδροῦ οἴκου πυλῶνά φησιν πρὸς τοὺς ἰδίους
of-the bright house gateway he-says to the own
ὑπουργούς· ‘κατενέγκατε τὸν τίτλον.’ καὶ ὡς κατήνεγκαν,
servants take-down the title and when they-took-down(-it)
πάλιν λέγει· ‘Ἀλλάξατε αὐτὸν καὶ βάλετε ὅπερ
again he-says change it and put what-very-thing
ἔπεμψεν ὁ βασιλεὺς τῆς οἰκουμένης,’ καὶ ἐξήνεγκαν καὶ
sent the king of-the inhabited-world and they-took-out(-it) and
ἔπηξαν ἄλλο, ἐμοῦ θεωροῦντος ἐπιγεγραμμένον οὕτως·
fixed another me watching inscribed thus
‘Μονὴ αἰωνία καὶ ἀνάπαυσις Ἰωάννου ἀρχιεπισκόπου
dwelling eternal and rest of-John archbishop

Ἀλεξανδρείας, ἀγορασθεῖσα λιτρῶν τριάκοντα.᾽ καὶ ὡς
of-Alexandria bought for-pounds thirty and when
τοῦτο εἶδέν,᾽᾽ φησιν, ᾽᾽διανέστη ἀπὸ τοῦ ὕπνου καὶ τῷ
this he-saw he-says he-rose-up from the sleep and to-the
μεγάλῳ ἀρχιποιμένι τὰ ὁραθέντα αὐτῷ κατὰ τοὺς
great chief-shepherd the(-things) seen by-him in the
ὕπνους διηγήσατο.᾽᾽ ὠφεληθεὶς καὶ αὐτὸς ἐκ τῆς
sleep narrated having-been-benefited also he from the
ὑποθέσεως, γέγονεν ἔκτοτε ἐλεήμων.
matter he-became from-then merciful

Ὁ τὸν πλοῦτον τοῦ Ἰὼβ καιρῷ τινι ἀφειλάμενος κύριος 28
the the wealth — of-Job at-time some having-taken-away Lord
ποιεῖ τὸ ὅμοιον καὶ τούτῳ τῷ παναρέτῳ Ἰωάννῃ. τῶν
does the like also to-this the all-virtuous John the
πλοίων γὰρ τῆς κατ᾽ αὐτὸν ἁγιωτάτης ἐκκλησίας λαβόντων
ships for of-the under him most-holy church having-met
βίαιον χειμῶνα κατὰ τὸν λεγόμενον Ἀδρίαν, ἔρριψαν
violent storm off the called Adriatic threw-overboard
ὅλους τοὺς γόμους αὐτῶν· ὑπῆρχον δὲ τὰ πλοῖα αὐτοῦ
whole the cargoes their were and the ships his
πάντα ἐν τῷ ἅμα. ἦν δὲ ἡ ὁλκὴ πολλὴ πάνυ τῶν
all in the together(-company) was and the weight great very of-the
ἐνθηκῶν αὐτῶν. εἶχον γὰρ ξηρόφορτα ἱμάτια καὶ ἄργυρον
cargoes their they-had for dry-goods garments and silver
καὶ ἕτερα πράγματα ἀνώτερα, ὡς συμψηφισθῆναι τὸν
and other things superior so-that to-be-reckoned the
ὄγκον τοῦ ἀπελθόντος εἰς ἀπώλειαν ποσοῦ κεντηναρίων
bulk of-the having-gone to loss amount of-centenaria
τριάκοντα τεσσάρων. πλεῖον γὰρ ἦσαν τῶν δεκατρίων
thirty four more for they-were than-the thirteen
πλοίων μυριοφόρων. ἐλθόντων οὖν ἐν Ἀλεξανδρείᾳ καὶ
ships of-ten-thousand-measures having-come then to Alexandria and

ὁρμησάντων, εὐθέως ὅλοι οἱ πιστικοὶ καὶ οἱ προναύκληροι
having-anchored at-once all the masters and the chief-ship-masters
ἐν τῇ ἐκκλησίᾳ προσέφυγον. τοῦ δὲ ὁσίου τοῦτο μαθόντος
in the church took-refuge the and holy(-man) this having-learned
καὶ τὴν αἰτίαν δι' ἣν προσέφυγον, πέμπει αὐτοῖς
and the cause because-of which they-took-refuge he-sends them
λόγον ἰδιόχειρον αὐτοῦ περιέχοντα οὕτως· "Ὁ κύριος
(a)-word in-his-own-hand his containing thus the Lord
ἔδωκεν, ἀδελφοί, ὁ κύριος, ὡς ἠβουλήθη, καὶ ἀφείλατο.
gave brothers the Lord as he-willed also took-away
ὡς τῷ κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο. εἴη τὸ ὄνομα
as to-the Lord seemed thus also it-happened may-be the name
κυρίου εὐλογημένον. ἐξέλθατε, τέκνα, μηδὲν ἐκ τούτου
of-(the)-Lord blessed come-out children nothing from this
ὑφορώμενοι· ὁ γὰρ κύριος πάλιν μεριμνήσει περὶ τῆς
suspecting the for Lord again will-take-thought about the
αὔριον." ἀνῆλθεν οὖν σχεδὸν τὸ ἥμισυ τῆς πόλεως ἐν τῷ
morrow went-up then almost the half of-the city into the
σεκρέτῳ ἐπὶ τὴν αὔριον, θέλοντες παραμυθήσασθαι τὸν
council-chamber on the morrow wishing to-comfort the
ἀοίδιμον τοῦτον. αὐτὸς δὲ προλαβὼν ἤρξατο πᾶσιν
celebrated this he but having-anticipated(-them) began to-all
λέγειν· "Μηδὲν, ὦ τέκνα καὶ ἀδελφοὶ, χάριν τῆς τῶν
to-say nothing O children and brothers for-the-sake-of the of-the
πλοίων ἀστοχίας καταπέσητε. πιστεύσατε γὰρ, ὁ ταπεινὸς
ships loss lose-heart believe for the lowly
Ἰωάννης εὑρέθη αἴτιος. εἰ μὴ γὰρ ὑψηλοφροσύνην εἶχον,
John was-found (the)-cause if not for pride I-had
οὐκ ἂν ταῦτα ἠστόχουν. ἀλλ' ἐπειδὴ ἐμεγαλοφρόνουν
not — these(-things) would-have-miscarried but since I-was-high-minded
εἰς τὰ τοῦ θεοῦ καὶ ἐδόκουν ὅτι μεγάλα ἔργα ποιῶ
in the(-things) — of-God and thought that great works I-do

διαδίδων τὰ τῶν ἀνθρώπων, τοῦτό μοι συνέβη. θέλων
distributing the(-things) of-the men this to-me happened wishing
οὖν σωφρονίσαι με ὁ θεὸς, τοῦτο συνεχώρησέν γενέσθαι.
then to-chasten me — God this permitted to-happen
ἡ γὰρ ἐλεημοσύνη τὸν μὴ νήφοντα πολλάκις εἰς
the for almsgiving the(-one) not being-sober often into
ὑψηλοφροσύνην ἐπαίρει, ἡ δὲ ἀκούσιος συμφορὰ ταπεινοῖ
pride lifts the but unwilling misfortune humbles
τὸν ὑπομένοντα. φησὶν γὰρ ἡ θεία γραφή· ‘Πενία ἄνδρα
the(-one) enduring(-it) says for the divine scripture poverty (a)-man
ταπεινοῖ.’ καὶ πάλιν ὁ Δαυὶδ τοῦτο γινώσκων ἔλεγεν·
humbles and again — David this knowing said
‘Ἀγαθόν μοι, ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω
good for-me that you-humbled me that — I-may-learn
τὰ δικαιώματά σου.’ δύο οὖν κακῶν ἐγενόμην αἴτιος,
the ordinances your two then evils I-became (the)-cause
ὅτι τὴν διάδοσίν μου διὰ κενοδοξίας ἠπώλλον καὶ ὅτι
that the distribution my through vainglory I-was-ruining and that
διὰ τὸ ἐμὸν πάθος ἠπώλλοντο τὰ τοσαῦτα χρήματα
because-of the my passion were-ruined the so-great moneys
καὶ ἔχω ἄρτι τὸ κρῖμα τῶν στενουμένων ψυχῶν. πλὴν,
and I-have now the judgment of-the straitened souls however
ἀγαπητοὶ, ὁ τότε ἐπὶ τοῦ δικαίου Ἰὼβ θεὸς καὶ νῦν
beloved the then under the just Job God also now
ὁ αὐτός ἐστιν, ὃς οὐ διὰ τὴν ἐμὴν πτωχείαν, ἀλλὰ
the same is who not because-of the my poverty but
διὰ τὴν τῶν δεομένων χρείαν οὐκ ἐγκαταλείψει ἡμᾶς.
because-of the of-the needy need not will-forsake us
αὐτὸς γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ οὐδ’ οὐ μή σε
he for has-said not — you I-will-leave nor not — you
ἐγκαταλίπω.’ καὶ πάλιν· ‘Ζητεῖτε πρῶτον τὴν βασιλείαν
I-will-forsake and again seek first the kingdom

τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.'"
— of-God and these(-things) all will-be-added to-you
βουλόμενοι οὖν παραμυθήσασθαι αὐτὸν οἱ τῆς πόλεως,
wishing then to-comfort him those of-the city
ὡς εἴρηται, μᾶλλον ηὑρέθησαν ἀντιπαραμυθούμενοι ὑπὸ
as has-been-said rather were-found being-comforted-in-turn by
τῆς αὐτοῦ μακαριότητος. λίαν οὖν βραχὺς χρόνος παρέβη
the his blessedness very then short time passed
καὶ ἐδιπλασίασεν ὁ θεὸς καὶ τῷ νέῳ ἡμῶν Ἰὼβ τὰ
and doubled — God also to-the new our Job the
ὑπάρχοντα, καὶ πάλιν ἦν ὁ αὐτὸς μεγαλόψυχος περὶ τὴν
possessions and again was the same magnanimous in the
συμπάθειαν, τάχα δὲ καὶ πολὺ τοῦ πρώην αἰδεσιμώτερος.
compassion perhaps and also much than-the former more-reverend

XXIX–XXXIII · DEBTORS, SLAVES, AND HERETICS

John secretly gives a servant two pounds of gold. A duke delays a loan to a pressed man; John makes it at once, and the duke dreams that John took his offering first. John hears a woman's plea at once, since he may not live till tomorrow; his counselors win villages and churches from the heretics; and he buys and frees slaves whose masters beat them.

29 Εἰς ἐσχάτην πτωχείαν καταντήσαντί τινι τῶν οἰκείων
to utmost poverty having-come to-one of-the own
παραμονητῶν ἰδιοχείρως ὁ ὅσιος πρὸς τὸ μηδένα
servants with-his-own-hand the holy(-man) for the no-one
γνῶναι δύο χρυσίου λίτρας δεδωκὼς, καὶ ἀκούσας παρὰ
to-know two of-gold pounds having-given and having-heard from
τοῦ λαβόντος, ὅτι "Ταῦτα δεξάμενος, δέσποτα, οὐκέτι
the(-one) having-received that these(-things) having-received master no-longer

ἔχω ὄψιν προσέχειν εἰς τὸ τίμιον καὶ ἀγγελικόν σου
I-have face to-look at the honored and angelic your
πρόσωπον," ἀξιέπαινον ὄντως καὶ σοφὸν πρὸς αὐτὸν
face praiseworthy truly and wise to him
ἀπεφθέγξατο λόγον· "Οὔπω," φησὶν, "τὸ αἷμά μου ὑπέρ
he-uttered word not-yet he-says the blood my for
σου ἐξέχεα, ἄδελφε, ὡς ἐνετείλατό μοι ὁ δεσπότης
you I-have-poured-out brother as commanded me the master
μου καὶ πάντων Χριστὸς ὁ θεός."
my and of-all Christ — God
Ἐπειγόμενός τις ὑπὸ τῶν τὰ δημόσια εἰσπραττόντων καὶ 30
being-pressed someone by those the public(-dues) exacting and
μὴ εὐπορῶν ἀποδοῦναι — ἦν γὰρ ἀστοχήσασα ἡ χώρα
not being-able to-pay was for having-failed the country
διὰ τὴν λειψυδρίαν τοῦ Νείλου—, ἀπελθὼν ἱκέτευσεν
because-of the lack-of-water — of-Nile having-gone-off he-besought
δοῦκά τινα τῶν μεγιστάνων δανεῖσαι αὐτῷ πεντήκοντα
duke one of-the magnates to-lend him fifty
λίτρας χρυσίου, καὶ ἔλεγεν δίδειν καὶ ἐνέχυρα, εἰ βούλοιτο,
pounds of-gold and he-said to-give also pledges if he-wished
διπλᾶ. ὑπέσχετο οὖν ὁ δοὺξ δοῦναι αὐτῷ, πρὸς τὸ παρὸν
double promised then the duke to-give(-it) him for the present
δὲ ὑπερέθετο. τῶν οὖν ἀπαιτούντων στενοχωρούντων
but he-put-off those then exacting pressing
αὐτὸν, καταλαμβάνει καὶ αὐτὸς πρὸς τὸν πάνδοχον
him he-reaches also he to the all-receiving
λιμένα, ὥσπερ ἅπαντες, λέγω δὴ πρὸς τὸν πρᾳότατον
harbor as all I-mean indeed to the most-gentle
καὶ ἀξιοθαύμαστον πατριάρχην. καὶ οὔπω σχεδὸν τὴν
and admirable patriarch and not-yet almost the
ἰδίαν περίστασιν αὐτῷ ἐξηγήσατο, καί φησι πρὸς αὐτόν·
own plight to-him he-had-narrated and he-says to him

"Δίδω, τέκνον, εἰ βούλει, καὶ ὅπερ φορῶ ἱμάτιον." καὶ
I-give child if you-wish even what I-wear garment and
γὰρ μετὰ τῶν θαυμασίων αὐτοῦ κατορθωμάτων καὶ
for with the wonderful his achievements also
τοῦτο συνεκέκτητο τὸ μὴ δύνασθαι αὐτὸν ἰδεῖν τινα ἐκ
this he-had-acquired the not to-be-able him to-see anyone from
περιστάσεως δακρύοντα καὶ μὴ εὐθέως καὶ αὐτὸν τοῖς
plight weeping and not at-once also himself with-the
οἰκείοις καταβρέχεσθαι δάκρυσιν. ὅθεν καὶ παρ' αὐτὰ
own to-be-drenched tears whence also on the-spot
τὴν αἴτησιν τοῦ θέλοντος παρ' αὐτοῦ δανείσασθαι
the request of-the(-one) wishing from him to-borrow
ἐξεπλήρωσεν. καὶ τῇ ἐπιούσῃ νυκτὶ θεωρεῖ ὁ δοὺξ ὅτι
he-fulfilled and on-the following night sees the duke that
ἵστατο ἐπὶ θυσιαστηρίου τινὸς εἰς ὃ προσέφερον πολλοὶ
he-stood at altar a-certain to which offered many
προσφοράς. καὶ κατὰ μίαν ἣν ἐτίθουν ἐλάμβανον ἑκατὸν
offerings and for one which they-placed they-received hundred
ἀντ' αὐτῆς ἐκ τοῦ θυσιαστηρίου. ἦν δὲ καὶ ὁ πατριάρχης
for it from the altar was and also the patriarch
ὄπισθεν αὐτοῦ. ἔκειτο οὖν μία προσφορὰ ἔμπροσθεν αὐτῶν
behind him lay then one offering before them
εἰς ἓν σκαμνίον. καὶ λέγει τις τῷ δουκί· "Ἄπελθε, κῦρι
on one bench and says someone to-the duke go-off lord
ὁ δοὺξ, λαβὲ τὴν προσφορὰν ἐκείνην, καὶ προσένεγκε εἰς
the duke take the offering that and offer(-it) at
τὸ θυσιαστήριον καὶ ἔπαρον ἀντ' αὐτῆς ἑκατὸν προσφοράς."
the altar and take-up for it hundred offerings
ἐκείνου δὲ δυσοκνήσαντος, ἔδραμεν ὁ πατριάρχης καίπερ
he and hesitating ran the patriarch although
ὄπισθεν αὐτοῦ ἑστώς. καὶ ἐπῆρεν αὐτὴν πρὸ αὐτοῦ καὶ
behind him standing and took-up it before him and

προσήνεγκεν καὶ ἔλαβεν ὥσπερ ἅπαντες ἑκατὸν ἐκ τοῦ
offered(-it) and received as all hundred from the
θυσιαστηρίου. ἐξυπνισθεὶς οὖν οὐκ ἠδύνατο διακρῖναι τὸ
altar having-awoken then not he-was-able to-interpret the
ὅραμα. ἔπεμψεν δὲ καὶ ἤνεγκεν τὸν θέλοντα δανείσασθαι,
vision he-sent and also brought the(-one) wishing to-borrow
ἵνα παράσχῃ αὐτῷ. καὶ ὡς ἦλθεν, λέγει αὐτῷ ὁ
that he-might-supply to-him and when he-came says to-him the
δούξ· "Λαβὲ τὸ ποσόν." Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ·
duke take the amount he and having-answered said to-him
"Προέλαβεν τὸν μισθόν σου, δέσποτα, ὁ πατριάρχης. καὶ
anticipated the reward your master the patriarch and
γὰρ τοῦ κυροῦ ὑπερθεμένου με, ἠναγκάσθην πρὸς ἐκεῖνον,
for the lord having-put-off me I-was-compelled to that(-one)
ὡς πρὸς λιμένα, καταφυγεῖν. πολλὴ γὰρ ἦν ἡ ἐπίτασις
as to (a)-harbor to-flee great for was the pressure
τῶν ἀπαιτούντων." ὡς οὖν ἤκουσεν τοῦτο, εὐθέως
of-those exacting when then he-heard this at-once
ὑπεμνήσθη τοῦ ἐνυπνίου καὶ εἶπεν· "Ὄντως καλῶς εἶπας
he-was-reminded of-the dream and said truly well you-said
ὅτι προέλαβεν τὸν μισθόν σου. προέλαβεν γάρ, καὶ οὐαί
that anticipated the reward your he-anticipated(-it) for and woe
τινι βουλομένῳ ποιῆσαι ἀγαθὸν καὶ ἀναμένοντι," καὶ
to-anyone wishing to-do good and waiting and
ἐξηγήσατο αὐτῷ καὶ πᾶσιν τὸ ἐνύπνιον ὃ ἐθεάσατο.
he-narrated to-him and to-all the dream which he-saw
Πορευομένου ποτὲ τοῦ ὁσίου ἐν τῷ ναῷ τῶν ἁγίων 31
going once the holy(-man) to the temple of-the holy
νικηφόρων μαρτύρων Κύρου καὶ Ἰωάννου ἐν τῇ ἐνδόξῳ
victorious martyrs Cyrus and John on the glorious
αὐτῶν μνήμῃ εὐχῆς χάριν, ἐξελθόντα τὴν
their commemoration of-prayer for-the-sake-of having-gone-out(-through) the

πόρταν τῆς πόλεως δέχεται αὐτὸν γύναιον προσπίπτοντα
gate of-the city meets him (a)-woman falling-down
καὶ λέγοντα· "Ἐκδίκησόν με, ὅτι ἀδικοῦμαι ἐκ τοῦ
and saying avenge me for I-am-wronged by the
γαμβροῦ μου." τινῶν οὖν τῶν ἐχόντων παρρησίαν
son-in-law my some then of-those having freedom-of-speech
πρὸς αὐτὸν ἐκ τοῦ ὀψικίου αὐτοῦ λεγόντων, ὅτι ἐν τῷ
toward him of the retinue his saying that on the
ὑποστρέφειν αὐτὸν τὸ πρᾶγμα αὐτῆς ποιεῖ, ἀπεκρίνατο ὁ
to-return him the matter her he-does answered the
πάνσοφος· "Καὶ πῶς ὁ θεὸς τὴν εὐχήν μου προσδέξεται,
all-wise(-man) and how — God the prayer my will-accept
ἐὰν ἐγὼ ταύτην ὑπέρθωμαι; τίς δὲ καὶ ὁ ἐγγυώμενος
if I her put-off who and also the(-one) guaranteeing
ὅτι ζήσομαι εἰς τὴν αὔριον; καὶ ὑπάγω πρὸς τὸν Χριστὸν
that I-shall-live to the morrow and I-go to — Christ
περὶ αὐτῆς ἀναπολόγητος," καὶ οὐκ ἀπέστη τοῦ
about her without-defense and not he-stood-away-from the
τόπου, ἕως οὗ τὸ ἱκανὸν αὐτῆς γενέσθαι ἐποίησεν.
place until — the sufficient for-her to-be-done he-made

32 Πρὸς τὴν πρόθεσιν οὖν τοῦ ἀοιδίμου τούτου ὅλην θεϊκὴν
toward the purpose then of-the celebrated this(-man) wholly divine
ὑπάρχουσαν ἔπεμψεν αὐτῷ ὁ κύριος καὶ τοὺς θεοσόφους
being sent to-him the Lord also the God-wise
καὶ ἀειμνήστους Ἰωάννην καὶ Σωφρόνιον. σύμβουλοι γὰρ
and ever-memorable John and Sophronius counselors for
ἦσαν χρηστοὶ ἀληθῶς, οἷς καὶ ὡς πατράσιν ἀδιακρίτως
they-were good truly whom also as fathers unhesitatingly
ὑπήκουσεν καὶ ηὐχαρίστει ὡς γενναίοις μάλιστα καὶ
he-obeyed and thanked as noble especially and
ἀνδρείοις στρατιώταις ὑπὲρ τῆς εὐσεβείας. καὶ γὰρ τῇ
brave soldiers for the piety and for in-the

τοῦ ἁγίου πνεύματος θαρρήσαντες δυνάμει καὶ πόλεμον
of-the holy spirit having-trusted power also war
ἐν διαλέξεσιν τῆς σοφίας αὐτῶν μετὰ τῶν Σευηρομανιτῶν
in disputations of-the wisdom their with the Severus-maniacs
καὶ λοιπῶν περὶ τὴν χώραν τυγχανόντων ἀκαθάρτων
and remaining about the country being unclean
αἱρετικῶν συγκρούσαντες, πολλὰς μὲν κώμας, πλείστας
heretics having-joined many indeed villages very-many
δὲ ἐκκλησίας, ὡσαύτως δὲ καὶ μοναστήρια ἐκ τῶν
and churches likewise and also monasteries from the
στομάτων τῶν τοιούτων θηρίων δίκην προβάτων ὡς
mouths of-the such beasts like sheep as
καλοὶ ποιμένες ἀπέσπασαν· διὸ καὶ μάλιστα ὑπερετίμα
good shepherds they-snatched wherefore also especially highly-honored
τοὺς ὁσίους ὁ πανόσιος.
the holy(-men) the all-holy(-man)
Εἰ δέ πού τινα σκληρὸν καὶ ἀπάνθρωπον καὶ πλήκτην 33
if and anywhere anyone harsh and inhuman and (a)-striker
πρὸς τοὺς οἰκείους δούλους ἤσθετο ὁ μακάριος, τοῦτον
toward the own slaves perceived the blessed(-man) this(-man)
πρῶτον μὲν μετεστέλλετο, καὶ μετὰ πολλῆς ἠπιότητος
first indeed he-sent-for and with much gentleness
παρεκάλει λέγων· "Τέκνον, ἦλθεν εἰς τὰς ἀκοάς μου
besought(-him) saying child came into the hearing my
τὰς ἁμαρτωλὰς, ὡς ὅτι ἐξ ἐνεργείας τοῦ ἐχθροῦ μικρὸν
the sinful as that from working of-the enemy little
σκληροτέρως περὶ τοὺς τοῦ οἴκου σου παῖδας φέρει. ἀλλὰ
more-harshly toward the of-the house your servants you-behave but
παρακαλῶ μὴ δοῦναι τόπον τῇ ὀργῇ· οὐ γὰρ διὰ τὸ
I-beseech not to-give place to-the anger not for because-of the
πλήττειν τούτους δέδωκεν ἡμῖν αὐτοὺς ὁ θεὸς, ἀλλὰ διὰ
to-strike these gave us them — God but because-of

τὸ δουλεύεσθαι, τάχα δὲ οὐδὲ διὰ τοῦτο, ἀλλὰ διὰ
the to-be-served perhaps and not-even because-of this but because-of
τὸ συγκροτεῖσθαι παρ᾽ ἡμῶν, ἐξ ὧν ὁ θεὸς παρέσχεν
the to-be-helped by us from what — God supplied
ἡμῖν. τί γὰρ εἰπέ μοι καὶ ἔδωκεν ἄνθρωπος καὶ ἠγόρασεν
to-us what for tell me and gave (a)-man and bought
τὸν κατ᾽ εἰκόνα καὶ ὁμοίωσιν θεοῦ κτισθέντα καὶ
the(-one) according-to image and likeness of-God created and
τιμηθέντα; μὴ γὰρ τί ποτε σὺ ὁ δεσπότης αὐτοῦ
honored not for anything ever you the master his
περιττὸν αὐτοῦ κέκτησαι ἐν τῷ ἰδίῳ σώματι; χεῖρα ἢ
superfluous than-him have in the own body hand or
πόδα ἢ ἀκοὴν ἢ ψυχήν; μὴ οὐχ ὅμοιός σού ἐστι κατὰ
foot or hearing or soul not not like you is-he in
πάντα; ἄκουσον τοῦ φωστῆρος Παύλου λέγοντος· ‘῞Οσοι
all-things hear the luminary Paul saying as-many-as
εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. οὐκ ἔνι
into Christ you-were-baptized Christ you-put-on not there-is
Ἰουδαῖος καὶ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος.
Jew and Greek not there-is slave nor free
πάντες γὰρ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ.’ εἰ οὖν παρὰ
all for you one are in Christ Jesus if then with
Χριστῷ ἴσοι ἐσμὲν, καὶ πρὸς ἀλλήλους ἴσοι γενώμεθα·
Christ equal we-are also toward one-another equal let-us-become
καὶ γὰρ ὁ Χριστὸς μορφὴν δούλου ἀνέλαβεν ἐκδιδάσκων
and for — Christ (the)-form of-(a)-slave took-up teaching
ἡμᾶς μὴ ὑπερηφανεύεσθαι κατὰ τῶν συνδούλων ἡμῶν. εἷς
us not to-be-proud over the fellow-slaves our one
γάρ ἐστι δεσπότης πάντων ἐν οὐρανοῖς κατοικῶν καὶ τὰ
for is master of-all in heavens dwelling and the
ταπεινὰ ἐφορῶν· οὐκ εἶπεν τὰ πλούσια, ἀλλὰ τὰ ταπεινά.
lowly(-things) looking-upon not he-said the rich(-things) but the lowly(-things)

ποσὸν γὰρ καὶ χρυσὸν ἐδώκαμεν, ἵνα τὸν τιμηθέντα καὶ
(an)-amount for also gold we-gave that the(-one) honored and
ἀγορασθέντα σὺν ἡμῖν αἵματι θείῳ καὶ δεσποτικῷ ἑαυτοῖς
bought with us by-blood divine and of-the-master to-ourselves
καταδουλώσομεν. δι' αὐτὸν οὐρανὸς, δι' αὐτὸν γῆ,
we-may-enslave because-of him heaven because-of him earth
δι' αὐτὸν ἀστέρες, δι' αὐτὸν ἥλιος, δι' αὐτὸν
because-of him stars because-of him sun because-of him
θάλασσα καὶ τὰ ἐν αὐτῇ· ἔστιν δὲ ὅτε καὶ ἄγγελοι
sea and the(-things) in it it-is and when also angels
αὐτῷ διακονοῦσιν. δι' αὐτὸν ὁ Χριστὸς πόδας δούλων
him serve because-of him — Christ feet of-slaves
ἔνιψεν, δι' αὐτὸν ἐσταυρώθη καὶ πάντα τὰ λοιπὰ δι'
washed because-of him he-was-crucified and all the rest because-of
αὐτὸν ἔπαθεν. σὺ δὲ τὸν παρὰ θεοῦ τιμηθέντα ἀτιμάζεις,
him he-suffered you but the(-one) by God honored dishonor
καὶ ὥσπερ οὐ τῆς αὐτῆς φύσεως ὄντα ἀφειδῶς τύπτεις.
and as not of-the same nature being unsparingly strike
εἰπὲ, οὕτως ἔχεις τὸν ταπεινὸν Ἰωάννην. ἤθελες ἵνα
tell thus have-you the lowly John would-you-wish that
καθὼς πταίῃς, εὐθέως ἐπεξήρχετό σοι καὶ ἀπεδίδου ὁ
as you-stumble at-once proceeded-against you and requited —
θεός; οὐδαμῶς. εἰπὲ· πῶς εὔχῃ καθ' ἡμέραν λέγων;
God by-no-means tell how do-you-pray each day saying
'Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν
forgive us the debts our as also we forgive
τοῖς ὀφειλέταις ἡμῶν.'" τούτοις καὶ τοῖς τοιούτοις λόγοις
the debtors our with-these and with-the such words
ὁ μακάριος ἐκ τοῦ ἐνοικοῦντος αὐτῷ θησαυροῦ νουθετῶν
the blessed(-man) from the dwelling-in him treasure admonishing
τοῦτον ἀπέλυεν. καὶ εἰ μὴ ἔμαθεν τοῦτον διορθωσάμενον,
this(-man) dismissed(-him) and if not he-learned this(-man) corrected

παρεσκεύαζεν λεληθότως τὸν καταπονούμενον προσφύγιον
he-arranged secretly the(-one) oppressed (the)-asylum
κρατῆσαι καὶ πρᾶσιν αἰτήσασθαι. καὶ τοῦτον ἀγοράζων
to-hold and (a)-sale to-demand and this(-man) buying
ὁ δίκαιος παρ᾽ αὐτὰ ἐλεύθερον αὐτὸν ἀπεκατέσταινεν.
the just(-man) on the-spot free him restored

XXXIV–XXXV · THE ORPHAN AND THE DEBTOR

An orphan lives in want because his dying father offered him ten pounds or the Mother of God as guardian, and when the boy chose her, gave the money to the poor. John has a lawyer forge an old will making John his kinsman, receives the boy as a cousin's son, and marries him and gives him a house, to show that the Lord forsakes none who hope in him. A swindler borrows twenty pounds and denies it, and when John's stewards want him jailed John refuses: the Lord commands us not to demand back what is taken, and to give even to one who does not ask.

34 Ἀκηκοώς ποτέ τινος ἐλεήμονος παῖδα ὀρφανὸν
having-heard once of-a-certain merciful(-man) (the)-son (an)-orphan
καταλειφθέντα τῶν αὐτοῦ γονέων τελευτησάντων καὶ ἐν
left the his parents having-died and in
πτωχείᾳ πολλῇ διάγειν τοῦτον, ἔλεγον γὰρ οἱ εὑρεθέντες
poverty much to-live this(-boy) said for the found
ἐν τῇ διαθήκῃ τοῦ πατρὸς μάρτυρες, ὅτι "οὐκ ἀφῆκεν
in the will of-the father witnesses that not left
αὐτᾷ, δέσποτα, ὁ πατὴρ αὐτοῦ ἀποθνήσκων ἕως ἑνὸς
to-him master the father his dying down-to one
νομίσματος· ἀλλ᾽ ἔχων δέκα λίτρας χρυσίου, φέρει αὐτὸν
nomisma but having ten pounds of-gold he-brings him
ἐν τῇ ὥρᾳ, ὅτε τὴν διαθήκην ἔγραφεν καὶ λέγει
at the hour when the will he-was-writing and says

αὐτῷ· Ταύτας τὰς δέκα λίτρας ἔχω, τέκνον μου. τί
to-him these the ten pounds I-have child my what
θέλεις; ἐάσω σοι ταύτας ἢ τὴν δέσποινάν μου τὴν
do-you-wish shall-I-leave to-you these or the lady my the
θεοτόκον κουράτορα καὶ προνοήτριαν;' τοῦ δὲ παιδὸς
God-bearer (as)-guardian and provider the and boy
ἐκλεξαμένου τὴν ἁγίαν δέσποιναν, διέταξεν δοθῆναι ὅλα τοῖς
having-chosen the holy lady he-directed to-be-given all to-the
πτωχοῖς. καὶ ἰδού," φησιν, "ὁσιώτατε, ἐν πολλῇ στενώσει
poor and behold he-says most-holy(-one) in much distress
ὑπάρχει νυκτὸς καὶ ἡμέρας τοῦ οἴκου τῆς δεσποίνης
he-is by-night and by-day from-the house of-the lady
μὴ ἀφιστάμενος." ὡς οὖν ταῦτα ἤκουσεν παρὰ τῶν
not departing when then these(-things) heard from those
γινωσκόντων ὁ δίκαιος, μηδενὶ μηδὲν εἰπών, μεταστέλλεταί
knowing the just(-man) to-no-one anything having-said he-sends-for
τινα νομικὸν, καὶ διηγεῖται αὐτῷ τὸ πρᾶγμα, δώσας
a-certain lawyer and narrates to-him the matter having-given
αὐτῷ ὅρον μηδενὶ θαρρῆσαι, ὃ ἐπιτρέπει αὐτῷ ποιῆσαι
him (a)-rule to-no-one to-confide what he-directs him to-do
πρᾶγμα, εἰπὼν αὐτῷ· "Ἄπελθε καὶ εἰς παλαιὰ τομάρια
(the)-matter having-said to-him go-off and on old sheets
γράψον διαθήκην τινὸς ὀνόματι Θεοπέμπτου καὶ ποίησον
write (the)-will of-someone by-name Theopemptus and make
εἰς τὸν αὐτὸν χάρτην ἐμὲ καὶ τὸν πατέρα τοῦ παιδὸς
on the same paper me and the father of-the boy
ἀνεψιοὺς γνησίους καὶ ἄπελθε καὶ εἰπὲ τῷ νεωτέρῳ·
cousins true and go-off and say to-the young(-man)
'Οἶδας, ἄδελφε, ὅτι γένος ὑπάρχων τοῦ πατριάρχου, οὐκ
you-know brother that kin being of-the patriarch not
ὤφειλες οὕτως ἐν πτωχείᾳ διάγειν.' καὶ δεῖξον αὐτῷ καὶ
you-ought thus in poverty to-live and show him also

τὸ χαρτίον καὶ εἰπὲ αὐτῷ ὅτι ‘Ἐὰν σὺ ἐρυθριᾷς, ἐγὼ
the little-paper and say to-him that if you are-ashamed I
διοικῶ τὸ πρᾶγμά σου πρὸς τὸν πάπαν.’ καὶ βλέπε,
manage the matter your with the pope and see
τί σοι λέγει καὶ ἐλθὲ πάλιν πρός με.” ὡς οὖν πάντα
what to-you he-says and come again to me when then all
τὰ κελευσθέντα αὐτῷ ὑπὸ τοῦ πατριάρχου ὁ νομικὸς
the(-things) ordered him by the patriarch the lawyer
ἐποίησεν, ἔρχεται πρὸς αὐτὸν λέγων ὅτι “Συνέθετό μοι
did he-comes to him saying that agreed with-me
ὁ παῖς ἵνα ἐγὼ λαλήσω τὸ πρᾶγμα αὐτοῦ τῷ κυρῷ καὶ
the boy that I should-speak the matter his to-the lord and
μεγάλας εὐχαριστίας ὁμολογεῖ μοι.” εἶπεν οὖν ὁ ὅσιος·
great thanks he-professes to-me said then the holy(-man)
“Ἄπελθε, εἰπὲ αὐτῷ ὅτι ἐγὼ ἐλάλησα τῷ πάπᾳ καὶ εἶπεν,
go-off tell him that I spoke to-the pope and he-said
ὅτι ‘κἀγὼ γινώσκω ὅτι εἶχεν ὁ ἀνεψιός μου υἱὸν, ἀλλὰ
that I-too know that had the cousin my (a)-son but
ἀπὸ ὄψεως τοῦτον οὐ γνωρίζω.’ καλῶς οὖν ποιεῖς, φέρων
by sight this(-one) not I-know well then you-do bringing
αὐτὸν πρός με· φέρων τε αὐτὸν, φέρε καὶ χάρτην μετά
him to me bringing and him bring also paper with
σου.” ὡς οὖν παρεγένοντο, ἔλαβεν αὐτὸν κατ’ ἰδίαν ὁ
you when then they-arrived he-took him in private the
δίκαιος καὶ ἤρξατο καταφιλεῖν αὐτὸν καὶ λέγειν· “Καλῶς
just(-man) and began to-kiss him and to-say well
ἦλθεν ὁ υἱὸς τοῦ ἀνεψιοῦ μου.” ἐπλούτισεν οὖν αὐτὸν καὶ
came the son of-the cousin my he-enriched then him and
ἐνεγάμισεν ἐν Ἀλεξανδρείᾳ καὶ οἶκον καὶ πάντα τὰ
married(-him) in Alexandria and (a)-house and all the(-things)

τῆς χρείας ἐχαρίσατο αὐτῷ, δεῖξαι σπουδάσας ὁ ὅσιος,
of-the need he-granted to-him to-show having-been-eager the holy(-man)
ὅτι οὐκ ἐγκαταλείψει κύριος τοὺς ἐλπίζοντας ἐπ᾽ αὐτόν.
that not will-forsake (the)-Lord those hoping on him
Ἀπαραλείπτως δὲ καὶ ταύτης ἐπιμελούμενος ὁ θαυμάσιος 35
unfailingly and also of-this caring-for the wonderful(-man)
τῆς ἐντολῆς τῆς νομοθετούσης τὸν θέλοντα
of-the commandment of-the(-one) legislating the(-one) wishing
δανείσασθαι ἀπό σου μὴ ἀποστραφῇς, οὐδέποτε ἐκώλυσέν
to-borrow from you not turn-away never he-prevented
τινα τὸν τῆς τοιαύτης ἐπικουρίας παρ᾽ αὐτοῦ δεόμενον.
anyone the of-the such help from him needing
ὅθεν τοῦτο γινώσκων τις κακότροπος καὶ ἐπιθέτης
whence this knowing someone ill-mannered and (a)-cheat
ᾐτήσατο αὐτὸν δανεῖσαι αὐτῷ εἴκοσι λίτρας χρυσίου. ἦν
asked him to-lend to-him twenty pounds of-gold he-was
γὰρ τῶν λεγομένων γαλλοδρόμων. ἀγνωμονήσας οὖν τὸν
for of-the called Gallic-runners having-been-ungrateful then to-the
ὅσιον καθὼς καὶ ἄλλους πολλοὺς, ἔλεγεν, ὅτι "οὐδέν
holy(-man) as also others many he-said that nothing
μοι δέδωκεν." ἐξῄτησαν οὖν οἱ τῆς ἐκκλησίας οἰκονόμοι
to-me he-has-given demanded then the of-the church stewards
καὶ διοικηταὶ τοῦτον φυλακίσαι καὶ δημεῦσαι αὐτοῦ τὴν
and administrators this(-man) to-imprison and to-confiscate his the
ὑπόστασιν. ὁ δὲ μιμητὴς τοῦ εἰπόντος "Γίνεσθε
property the but imitator of-the(-one) having-said be
ἀγαθοὶ καὶ οἰκτίρμονες, ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
good and compassionate as the father your the(-one) in the
οὐρανοῖς, ὅστις ἀνατέλλει τὸν ἥλιον αὐτοῦ ἐπὶ πονηροὺς
heavens who makes-rise the sun his on wicked
καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους", οὐδαμῶς
and good and rains on just and unjust by-no-means

τούτοις συνεχώρησε τοῦτον θλῖψαι τὸ σύνολον. τῶν δὲ
to-these permitted this(-man) to-afflict the at-all they and
ταραττομένων κατ᾽ αὐτοῦ, ὡς τῷ πατριάρχῃ ἐμπαίξαντι,
being-agitated against him as to-the patriarch having-mocked
καὶ λεγόντων αὐτῶν πρὸς τὸν ὅσιον· "Οὐ δίκαιόν ἐστι,
and saying they to the holy(-man) not right it-is
δέσποτα, ἵνα ὅπερ ἔχουσιν λαβεῖν οἱ πτωχοὶ, οὗτος
master that what-very-thing ought to-receive the poor this(-man)
λάβῃ ὁ ἄσωτος·" ἀνταπεκρίνατο αὐτοῖς ὁ τρισμακάριος
should-receive the prodigal answered-back to-them the thrice-blessed(-man)
λέγων· "Πιστεύσατε, ἀδελφοὶ, ἐὰν παρὰ πρόθεσιν λάβητέ
saying believe brothers if against intention you-receive
τί ποτε ἐξ αὐτοῦ, δύο ἐντολὰς παραβαίνετε καὶ μίαν
anything ever from him two commandments you-transgress and one
πληροῦτε ὅτε καὶ εἰς τοὺς πτωχοὺς δοθῇ τὸ τοιοῦτον
you-fulfill when also to the poor be-given the such
ποσὸν, μίαν μὲν, ὅτι ἐφάνητε ἀνυπομόνητοι πρὸς τὴν
amount one indeed that you-appeared impatient toward the
ζημίαν καὶ ἐγένεσθε καὶ ἄλλοις τύπος κακὸς, δευτέραν
loss and you-became also for-others (a)-pattern bad second
δὲ μὴ ὑπακούσαντες τῷ δεσπότῃ θεῷ τῷ εἰπόντι·
and not having-obeyed the master God the(-one) having-said
'Ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει'. συμφέρει οὖν,
from the(-one) taking the yours not demand(-back) it-is-profitable then
ὦ τέκνα, ἵνα γενώμεθα πᾶσιν ὑπόδειγμα ὑπομονῆς. καὶ
O children that we-become to-all (an)-example of-patience and
γὰρ καὶ ὁ ἀπόστολος λέγει· 'Διὰ τί οὐχὶ μᾶλλον
for also the apostle says because-of what not rather
ἀδικεῖσθε καὶ ἀποστερεῖσθε;' καὶ καλὸν μέν ἐστιν,
are-you-wronged and defrauded and good indeed it-is
ἀδελφοὶ, ἀληθῶς, παντὶ τῷ αἰτοῦντι διδόναι, ὑψηλότερον
brothers truly to-every the(-one) asking to-give higher

δὲ καὶ τιμιώτερον καὶ τῷ μὴ αἰτοῦντι, τῷ δὲ
but and more-honorable also to-the(-one) not asking to-the(-one) and
αἴροντι τὸ ἱμάτιον ἀπροαιρέτως ἐξ ἡμῶν διδόναι καὶ
taking the cloak unwillingly from us to-give also
τὸν χιτῶνα ἀγγελικῆς ὄντως φύσεως μίμημα, μᾶλλον δὲ
the tunic of-angelic truly nature (an)-imitation rather but
θεϊκῆς. ἐκ τῶν γὰρ ὑπαρχόντων ἡμῖν ὁ κύριος εὐποιεῖν
of-divine from the for possessions our the Lord to-do-good-to
τὸν πλήσιον προσέταξεν. ‘Ἀγαθοποιήσεις γάρ,’ φησιν, ‘τῷ
the neighbor commanded you-will-do-good for he-says to-the
ἀδελφῷ σου, καθὼς εὐπορεῖ ἡ χείρ σου, οὐκ ἐκ τῶν ἀπὸ
brother your as prospers the hand your not from the from
δίκης καὶ φιλονεικίας ἐκ τοῦ ἀδικοῦντος ἐπαιρομένων.’’’
lawsuit and contention from the(-one) wronging being-taken

XXXVI · ABBA VITALIUS

The old monk Vitalius comes to Alexandria to test John, works by day, and each night pays a prostitute to stay chaste while he prays for her in a corner, binding her to silence. Church advocates report him, but God hardens John's heart against them, and John rebukes them with Constantine's burning of slanders against clergy. A man strikes Vitalius, who warns that all Alexandria will gather at his cries. After Vitalius dies unseen, a demon strikes that man, who confesses; Vitalius is found kneeling, with a writing on the floor forbidding judgment before the time. The women he saved follow his bier, and his tomb works healings.

Γέρων τις μέγας ὡς ἐτῶν ἑξήκοντα ἀκούσας τὰ 36
old-man a-certain great about of-years sixty having-heard the
τοιαῦτα πράγματα τοῦ μακαρίου, ἠθέλησεν πειράσαι
such doings of-the blessed(-man) wished to-test
αὐτὸν, εἴ ἐστιν λογοπειθὴς καὶ εὐσκανδάλιστος, καὶ εἰ,
him if he-is credulous and easily-scandalized and if

ὡς ἔτυχεν, κατακρίνει τινά. καὶ οἰκῶν πρότερον ἐν
as it-happened he-condemns anyone and dwelling formerly in
τῇ μονῇ τοῦ ἀββᾶ Σερίδωνος, ἐξῆλθεν καὶ ἔρχεται
the monastery — of-abba Seridus went-out and comes
ἐν Ἀλεξανδρείᾳ καὶ ἀναλαμβάνεται πολιτείαν τοῖς μὲν
to Alexandria and takes-up (a)-way-of-life to-the indeed
ἀνθρώποις εὐσκανδάλιστον, τῷ δὲ θεῷ εὐαπόδεκτον,
men scandalous — but to-God acceptable
τῷ διδόντι, ὥς φησιν ὁ Δαυὶδ, ἑκάστῳ κατὰ τὴν
to-the(-one) giving as says — David to-each according-to the
καρδίαν αὐτοῦ. εἰσελθὼν γὰρ εἰς τὴν πόλιν ἀναγράφεται
heart his having-entered for into the city he-writes-down
ὅλας τὰς προϊσταμένας εἰς γνῶσιν καὶ ἤρξατο κάμνειν
all the prostitutes for knowledge and began to-labor
ἐργατείας καὶ λαμβάνειν ἡμερήσιον κεράτιον ἕν. ὡς οὖν
at-work and to-take (a)-daily carat one when then
ἔδυνεν ὁ ἥλιος, ἔτρωγεν ἑνὸς φολλεροῦ θέρμια, καὶ τὰ
set the sun he-ate of-one copper lupines and the
λοιπὰ ἐλάμβανεν καὶ εἰσήρχετο εἰς μίαν τῶν προϊσταμένων
rest he-took and went-in to one of-the prostitutes
καὶ ἐδίδει αὐτῇ τὰ φολλερὰ καὶ ἔλεγεν· "Χάρισαί μοι
and gave her the coppers and said grant me
τὴν νύκταν ταύτην καὶ μὴ πορνεύσῃς." καὶ ἔμενεν ἐγγὺς
the night this and not fornicate and he-stayed near
αὐτῆς τὴν ἑσπέραν ἐκείνην, φυλάττων αὐτὴν, ἵνα μὴ
her the evening that guarding her that not
πορνεύσῃ. ἵστατο οὖν ἀπὸ ἑσπέρας εἰς μίαν γωνίαν τοῦ
she-fornicate he-stood then from evening in one corner of-the
κελλίου ἔμπροσθεν ὅπου ἐκοιμᾶτο ἡ γυνὴ, ψάλλων καὶ
cell before(-the-place) where slept the woman psalming and
εὐχόμενος ὑπὲρ αὐτῆς καὶ βάλλων μετανοίας ἕως τοῦ
praying for her and throwing penitences until the

αὔγους. καὶ ἐξερχόμενος ἐλάμβανεν λόγον ἐξ αὐτῆς ὅτι
dawn and going-out he-took (a)-word from her that
οὐθενὶ λέγει τὴν ἐργασίαν αὐτοῦ, ὥστε μία φανερώσασα
to-no-one she-tells the work his so-that one having-revealed
τὴν πολιτείαν αὐτοῦ, ὅτι οὐ διὰ τὸ πορνεύειν εἰσέρχεται
the way-of-life his that not because-of the to-fornicate he-goes-in
εἰς αὐτὰς, ἀλλὰ διὰ τὸ σῶσαι, ηὔξατο ὁ γέρων καὶ
to them but because-of the to-save prayed the old-man and
ἐδαιμονίσθη ἡ γυνὴ, ὥστε ἐξ ἐκείνης καὶ τὰς λοιπὰς
was-possessed the woman so-that from that(-time) also the rest
φοβεῖσθαι καὶ μὴ φανερῶσαι αὐτὸν πάντα τὸν χρόνον
to-fear and not to-reveal him all the time
τῆς ζωῆς αὐτοῦ. ἔλεγον οὖν τινες τῇ δαιμονισθείσῃ· "Τί
of-the life his said then some to-the possessed(-woman) what
ἐστιν; ἀπέδωκέν σοι ὁ θεὸς ὅτι ἐψεύσω. διὰ γὰρ τὸ
is(-it) repaid you — God because you-lied because-of for the
πορνεύειν εἰσέρχεται ὁ κακέσχατος οὗτος καὶ οὐ δι'
to-fornicate goes-in the utterly-vile(-man) this and not because-of
ἄλλο τίποτε." λοιπὸν γὰρ ὁ ὅσιος Βιτάλιος — τοῦτο
other anything further for the holy Vitalius this
γὰρ ἦν ὄνομα αὐτῷ — βουλόμενος τὴν τῶν ἀνθρώπων
for was (the)-name for-him wishing the of-the men
δόξαν φυγεῖν καὶ ψυχὰς ἐκ σκότους ἀνακαλέσασθαι,
glory to-flee and souls from darkness to-call-back
ἔλεγεν ἀκουόντων πάντων ὡς ἔκαμνεν εἰς τὴν ἐργατείαν
said hearing all as he-labored at the work
καὶ ἀπελύετο ἑσπέρας· "Ἄγωμεν, κῦρι· ἄρτι ἡ κυρὰ ἡ
and was-released in-the-evening let-us-go lord now the lady the
δεῖνα ἀναμένει σε, ὅπου ἦν ὁ ὅρδινος αὐτοῦ." πολλῶν
so-and-so awaits you where was the appointment his many
οὖν ἐγκαλούντων αὐτῷ καὶ ἐμπαιζόντων ἔλεγεν· "Τί ἐγὼ
then accusing him and mocking he-said what I

οὐ φορῶ σῶμα ὡς πάντες ἢ τοῖς μοναχοῖς μόνοις
not wear (a)-body as all or with-the monks alone
ὠργίσθη ὁ θεός; ὄντως καὶ αὐτοὶ ἄνθρωποί εἰσιν, ὡς
was-angry — God truly also they men are as
πάντες." ἔλεγον οὖν αὐτῷ τινες· "Λαβέ σοι μίαν
all said then to-him some take for-yourself one
γυναῖκα, ἀββᾶ, καὶ ἄλλαξον τὴν φορεσίαν σου, ἵνα μὴ
woman abba and change the dress your that not
βλασφημῆται ὁ θεὸς διὰ σοῦ καὶ ἔχῃς κρῖμα
be-blasphemed — God through you and you-have (the)-judgment
τῶν σκανδαλιζομένων ψυχῶν." ὁ δὲ ἀπεκρίνατο αὐτοῖς
of-the being-scandalized souls he but answered them
λέγων πάλιν, ἐποίει δὲ καὶ τὸν ὀργιζόμενον· "Ὄντως
saying again he-made and also the(-one) being-angry truly
οὐκ ἀκούω ὑμῖν, ὑπάγετε ἐξ ἐμοῦ. ἄρτι οὐδὲν ἄλλο
not I-listen-to you go from me now nothing else
ποιῶ ἵνα ὑμεῖς μὴ σκανδαλίζησθε, εἰ μὴ ὅτι λαμβάνω
I-do that you not be-scandalized if not that I-take
γυναῖκα, ἵνα φροντίζω οἴκου καὶ ποιῶ κακὰς ἡμέρας.
(a)-wife that I-may-care-for (a)-house and do evil days
ὁ θέλων σκανδαλισθῆναι σκανδαλισθῇ καὶ δώσει
the(-one) wishing to-be-scandalized let-him-be-scandalized and he-will-give
κριούς. τί θέλετε ἐξ ἐμοῦ; μὴ κριταὶ κατεστάθητέ
rams what do-you-want from me not judges were-you-appointed
μοι ὑπὸ τοῦ θεοῦ· ὑπάγετε, ἑαυτῶν φροντίσατε ὑμεῖς·
over-me by — God go of-yourselves take-care you
ὑπὲρ ἐμοῦ γὰρ οὐκ ἀπολογεῖσθε. εἷς ἐστιν ὁ κριτὴς
for me for not answer one is the judge
καὶ ἁγία ἡμέρα κρίσεως ὁ ἔχων ἀποδοῦναι ἑκάστῳ
and holy day of-judgment the(-one) having to-render to-each
κατὰ τὰ ἔργα αὐτοῦ." ἔλεγεν δὲ ταῦτα κράζων.
according-to the works his he-said and these(-things) crying

τινὲς οὖν ταῦτα πολλάκις ἀκούσαντες ἐξ αὐτοῦ τῶν
some then these(-things) often having-heard from him of-the
ἐκκλησιεκδίκων, προσανήνεγκαν τῷ πάπᾳ τὸ κατ᾽ αὐτὸν
church-advocates reported to-the pope the about him
κεφάλαιον. ὁ δὲ θεὸς ὁ γινώσκων ὅτι οὐ θέλει
case — but God the(-one) knowing that not wishes
ὁ ὅσιος προσκροῦσαι τῷ ἀββᾷ Βιταλίῳ, ἐσκλήρυνεν
the holy(-man) to-offend — abba Vitalius hardened
τὴν καρδίαν αὐτοῦ, καὶ οὐκ ἐπίστευσεν αὐτοῖς — ἦν
the heart his and not he-believed them he-was
γὰρ καὶ ἐκ τῆς πείρας τοῦ προμνημονευθέντος εὐνούχου
for also from the experience of-the before-mentioned eunuch
ἔμφοβος — ἀλλ᾽ ἐπετίμησεν αὐτοῖς σφοδρῶς τοῖς κατὰ
afraid but he-rebuked them vehemently those against
τοῦ ἀββᾶ Βιταλίου προσανενέγκασιν αὐτῷ, εἰπὼν πρὸς
— abba Vitalius having-reported to-him having-said to
αὐτούς· “Παύσασθε ἐκ τοῦ συκοφαντεῖν τοὺς μοναχοὺς
them stop from the slandering the monks
ἢ οὐκ οἴδατε, τί περὶ τοῦ ἐν ἁγίοις Κωνσταντίνου
or not do-you-know what about the in saints Constantine
τοῦ βασιλέως τὰ κατ᾽ αὐτὸν συγγράμματα περιέχουσιν,
the emperor the about him writings contain
ὅτι, φησὶν, τινὲς μὴ φοβούμενοι τὸν θεὸν μετὰ τὸ
that says some not fearing — God after the
τελεσθῆναι τὴν ἁγίαν σύνοδον τὴν ἐν Νικαίᾳ, ἤρξαντο
to-be-completed the holy council the(-one) in Nicaea began
κατ᾽ ἀλλήλων δίδειν φάμουσα τῷ μακαρίῳ βασιλεῖ οἱ
against one-another to-give libels to-the blessed emperor the
μὲν κληρικοὶ ὄντες, οἱ δὲ μοναχοὶ, καὶ συνοψίσας ὁ
indeed clergy being the and monks and having-confronted the
ἅγιος τοῦ θεοῦ Κωνσταντῖνος τὸν κατήγορον καὶ τὸν
holy — of-God Constantine the accuser and the

κατηγορούμενον, ἀμφοτέρων ἤκουσεν; καὶ ὡς εὗρεν τὰς
accused of-both he-heard and when he-found the
πολλὰς τῶν τοιούτων διαβολῶν ἀληθεῖς οὔσας, ἐνέγκας
many of-the such slanders true being having-brought
ἅπτοντα κηρὸν, ἔκαυσεν πάντα τὰ δοθέντα αὐτῷ φάμουσα
(a)-burning taper he-burned all the given to-him libels
εἰπών· ‘Ὄντως τοῖς οἰκείοις ὀφθαλμοῖς εἰ εἶδον ἱερέα
having-said truly with-the own eyes if I-saw (a)-priest
τοῦ θεοῦ ἤ τινα τῶν τὸ μοναχικὸν σχῆμα περιβεβλημένων
— of-God or one of-those the monastic habit clothed-in
ἁμαρτάνοντα, τὴν χλαμύδα μου ἂν ἤπλουν καὶ ἔσκεπον
sinning the cloak my — I-would-spread and would-cover
αὐτὸν, ἵνα μὴ ὁραθῇ ὑπό τινος. καὶ εἰς τὸν δοῦλον
him that not he-be-seen by anyone and against the servant
δὲ τοῦ θεοῦ τὸν εὐνοῦχον οὕτω ἐνομίζετε καὶ ἐβάλετέ
and — of-God the eunuch thus you-thought and threw
με παρ᾽ ὁδὸν καὶ ἐποίησα τῇ ψυχῇ μου κρῖμα μέγα.’’’
me out-of (the)-way and I-did to-the soul my judgment great
ἐντρέψας οὖν μεγάλως αὐτοὺς, ἀπέλυσεν. Ὁ δὲ δοῦλος
having-shamed then greatly them he-dismissed(-them) the but servant
τοῦ θεοῦ Βιτάλιος τῆς οἰκείας ἐργασίας οὐκ ἐπαύετο.
— of-God Vitalius from-the own work not ceased
παρεκάλει δὲ καὶ τοῦτο τὸν θεόν· ὥς τισιν μετὰ θάνατον
he-besought and also this — God as to-some after death
αὐτοῦ ἐφανέρωσεν ἐν ὀπτασίᾳ, ἵνα μὴ λογίσηται ἁμαρτίαν
his he-revealed in (a)-vision that not he-reckon sin
τοῖς σκανδαλιζομένοις εἰς αὐτὸν, ὅτι τὸ πρᾶγμα,
to-those being-scandalized at him because the thing
ὃ ἔπραττέν, φησιν, εὐσκανδάλιστον ἦν καὶ οὐκ ἔσχεν
which he-was-doing he-says scandalous was and not had
ἄνθρωπος κρῖμα ἐξ ἐμοῦ, εἴ τι ἂν ἐλάλησεν. πολλὰς
(a)-man judgment from me if anything — he-spoke many

οὖν ἐκ τῶν τοιούτων γυναικῶν κατένυξεν ἡ ἐργασία
then of the such women pricked the work
αὐτοῦ, καὶ μάλιστα, ὅτε ἔβλεπον αὐτὸν τῇ νυκτὶ,
his and especially when they-saw him in-the night
ἐκτείνοντα τὰς χεῖρας καὶ εὐχόμενον ὑπὲρ μιᾶς ἑκάστης.
stretching-out the hands and praying for one each
διὸ καὶ αἱ μὲν τοῦ πορνεύειν ἐπαύοντο, αἱ δὲ
wherefore also the indeed from-the to-fornicate ceased the and
ἐλάμβανον ἄνδρας καὶ ἐσωφρόνουν, αἱ δὲ καὶ παντελῶς
took husbands and were-chaste the and even altogether
τὸν κόσμον ἀφίουσαι τὸν μονήρη βίον μετήρχοντο. οὐδεὶς
the world leaving the solitary life pursued no-one
μέντοι ἔγνω ἕως τῆς αὐτοῦ κοιμήσεως, ὅτι ἐκ τῆς αὐτῆς
however knew until the his falling-asleep that from the same
νουθεσίας καὶ εὐχῆς τὰ ἄσεμνα γύναια τοῦ πορνεύειν
admonition and prayer the shameless women from-the to-fornicate
ἐπαύοντο. Ὅθεν ἐν μιᾷ ἐξερχομένου αὐτοῦ ἐκ τῆς
whence on one(-day) going-out he from the
πρώτης τῶν τοιούτων γυναικῶν εἰς τὸ αὔγος, ὑπαντᾷ
first of-the such women at the dawn meets
αὐτῷ τις ἄνθρωπος ἀκάθαρτος εἰσερχόμενος εἰς τὸ
him a-certain man unclean going-in for the
πορνεῦσαι μετ᾽ αὐτῆς. καὶ ὡς εἶδεν αὐτὸν, λέγω δὴ
to-fornicate with her and when he-saw him I-mean indeed
τὸν ὅσιον Βιτάλιον, ἐξ αὐτῆς ἐξερχόμενον, δέδωκεν αὐτῷ
the holy Vitalius from her coming-out he-gave him
κόσσον εἰπὼν πρὸς αὐτόν· “Ἕως ποτὲ, κακέσχατε
(a)-blow having-said to him until when utterly-vile
χριστεμπαῖκτα, οὐκ ἐνδίδεις τῶν πραγμάτων σου;” ὁ δὲ
Christ-mocker not do-you-give-up of-the doings your he but
εἶπεν πρὸς αὐτόν· “Πίστευσον, λαμβάνεις κόσσον, ταπεινὲ,
said to him believe you-will-receive (a)-blow lowly(-one)

ἵνα πᾶσα ἡ Ἀλεξάνδρεια συναχθῇ εἰς τὰς κραυγάς σου.”
that all — Alexandria be-gathered at the cries your
οὔπω οὖν ὀλίγος χρόνος παρῆλθεν καὶ ἐκοιμήθη ἐν εἰρήνῃ
not-yet then little time passed and fell-asleep in peace
ἐν τῷ κελλίῳ αὐτοῦ ὁ ἅγιος Βιτάλιος, μηδενὸς ὅλως
in the cell his the holy Vitalius no-one at-all
νοήσαντος. εἶχεν γὰρ μικρὸν πάνυ κέλλιον ἐπὶ τὴν
having-perceived(-it) he-had for (a)-small very cell at the
λεγομένην πύλην τοῦ Ἡλίου, ὅθεν καὶ πολλάκις συνάξεως
called gate of-the Sun whence also often (a)-synaxis
ἐπιτελουμένης εἰς τὴν πλήσιον τοῦ κελλίου αὐτοῦ ἐκκλησίαν
being-performed in the near the cell his church
τοῦ ἁγίου Μητρᾶ, συναγόμενά τινα τῶν γυναίων τούτων
of-the holy Metras being-gathered some of-the women these
πρὸς ἀλλήλας ἔλεγον· “Ἄγωμεν, ἄγωμεν· πάλιν ὁ ἀββᾶς
to one-another said let-us-go let-us-go again — abba
Βιτάλιος σύναξιν ἔχει·” καὶ ἐρχομένων αὐτῶν ἐθεράπευεν
Vitalius (a)-synaxis has and coming they he-served
αὐτάς. Κοιμηθέντος οὖν αὐτοῦ ὡς προείρηται ἐν τῷ
them having-fallen-asleep then he as has-been-said-before in the
ἰδίῳ κελλίῳ καὶ μηδενὸς νοήσαντος, εὐθέως παρίσταταί
own cell and no-one having-perceived at-once stands-by
τις δαίμων ὡς αἰθίοψ κακοειδὴς τῷ δεδωκότι τὸν
some demon as (an)-Ethiopian ill-favored to-the(-one) having-given the
κόσσον τῷ ἀββᾶ Βιταλίῳ καὶ δίδει αὐτῷ κόσσον λέγων·
blow — to-abba Vitalius and gives him (a)-blow saying
“Δέξαι τὸν κόσσον ὃν ἔπεμψέν σοι ὁ ἀββᾶς Βιτάλιος.”
receive the blow which sent to-you — abba Vitalius
καὶ πεσὼν εὐθέως ἤρξατο ἀφρίζειν. συνήχθη οὖν κατὰ
and having-fallen at-once he-began to-foam was-gathered then according-to
τὴν προφητείαν τοῦ ἀββᾶ Βιταλίου σχεδὸν πᾶσα ἡ
the prophecy — of-abba Vitalius almost all —

Ἀλεξάνδρεια εἰς τὴν βίαν ἣν ἔπασχεν ὑπὸ τοῦ δαίμονος,
Alexandria at the violence which he-suffered from the demon
καὶ μάλιστα ὅτι καὶ τὸν κτύπον τοῦ δοθέντος αὐτῷ
and especially because also the crack of-the given to-him
κόσσον ἤκουσάν τινες, ὡς ἐπὶ σαγιττοβόλου. μετὰ ἱκανὰς
blow heard some as at (a)-catapult-shot after considerable
οὖν ὥρας ἀνανήψας ὁ πάσχων διέρρηξεν τὰ
then hours having-come-to-his-senses the(-one) suffering tore the
ἱμάτια τοῦ στήθους αὐτοῦ καὶ ἔτρεχεν ἐπὶ τὸ κέλλιον
garments of-the breast his and ran to the cell
τοῦ ὁσίου κράζων καὶ λέγων· "Ἐπταισά σοι, δοῦλε
of-the holy(-man) crying and saying I-sinned against-you servant
τοῦ θεοῦ, Βιτάλιε, ἐλέησόν με," συνέτρεχον δὲ καὶ
— of-God Vitalius have-mercy-on me ran-together and also
πάντες οἱ ἀκούσαντες, καὶ ὡς ἔφθασε τὸ κέλλιον τοῦ
all those having-heard and when he-reached the cell of-the
ὁσίου, ἐξῆλθεν πάλιν ὁ δαίμων ῥίψας αὐτὸν πάντων
holy(-man) went-out again the demon having-thrown him all
θεωρούντων. καὶ ὡς εἰσῆλθον ἔνδον οἱ συνακολουθήσαντες,
watching and when went-in within those having-followed
εὗρον τὸν ὅσιον ἱστάμενον εἰς τὰ ἑαυτοῦ γόνατα καὶ
they-found the holy(-man) standing on the his-own knees and
εὐχόμενον καὶ τῷ κυρίῳ τὴν ψυχὴν παραθέμενον καὶ εἰς
praying and to-the Lord the soul having-committed and on
τὸ ἔδαφος ἐπιγραφὴν τοιαύτην· "Ἄνδρες Ἀλεξανδρεῖς, μὴ
the floor (an)-inscription such men Alexandrians not
πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος".
before (the)-time anything judge until — should-come the Lord
ἐξωμολογεῖτο δὲ καὶ ὁ ἄνθρωπος ὁ δαιμονισθεὶς τὸ τί
confessed and also the man the possessed(-one) the what
ἦν ποιήσας τῷ ὁσίῳ καὶ τί ὁ ὅσιος εἶπεν αὐτῷ.
he-was having-done to-the holy(-man) and what the holy(-man) said to-him

Προσανηνέχθη οὖν τῷ μακαριωτάτῳ Ἰωάννῃ τῷ πάπᾳ
was-reported then to-the most-blessed John the pope
πάντα τὰ κατὰ τὸν ὅσιον Βιτάλιον, καὶ κατελθὼν
all the(-things) about the holy Vitalius and having-come-down
μετὰ τοῦ κλήρου ἦλθεν ἐπὶ τὸ λείψανον τοῦ ὁσίου
with the clergy he-came to the body of-the holy
Βιταλίου, καὶ ὡς εἶδεν τὴν ἐπιγραφὴν εἶπεν· "Ὄντως
Vitalius and when he-saw the inscription he-said truly
ταύτην ὁ ταπεινὸς Ἰωάννης διὰ τοῦ θεοῦ ἐξήλησεν, ἐπεὶ
this the lowly John through — God escaped since
τὸν κόσσον ὃν ἔλαβεν ὁ παθὼν, ἐγὼ ἐλάμβανον."
the blow which received the(-one) having-suffered I would-have-received
τότε οὖν πᾶσαι αἱ πόρναι καὶ αἱ ἀποταξάμεναι
at-that-time then all the prostitutes and those having-renounced
ἐξ αὐτῶν καὶ αἱ λαβοῦσαι ἄνδρας μετὰ κηρῶν καὶ
of them and those having-taken husbands with tapers and
λαμπάδων προεκόμιζον αὐτὸν κλαίουσαι καὶ λέγουσαι·
lamps escorted him weeping and saying
"Ἀπωλέσαμεν τὴν σωτηρίαν ἡμῶν καὶ τὴν διδαχήν".
we-have-lost the salvation our and the teaching
ἐξηγοῦντο γὰρ λοιπὸν τὴν πολιτείαν αὐτοῦ πᾶσιν, καὶ
they-narrated for now the way-of-life his to-all and
ὅτι οὐ δι' αἰσχρὸν πρᾶγμα πρὸς ἡμᾶς εἰσήρχετο, καὶ ὅτι
that not for (a)-shameful thing to us he-came-in and that
οὐδέποτε εἴδομεν αὐτὸν ἐπὶ πλευρὰν κοιμηθέντα ἢ μίαν
never did-we-see him on (his)-side having-lain or one
ἐξ ἡμῶν κρατήσαντα τῇ χειρὶ αὐτοῦ, καὶ μεμφομένων
of us having-held with-the hand his and blaming
αὐτάς τινων καὶ λεγόντων ὅτι "Διὰ τί ταῦτα πᾶσιν
them some and saying that because-of what these(-things) to-all
οὐκ ἐλέγετε, ἀλλ' ἐσκανδαλίζετο εἰς αὐτὸν πᾶσα ἡ
not did-you-say but was-scandalized at him all the

πόλις;" ἐξηγοῦντο λοιπὸν τὸ κατὰ τὴν δαιμονισθεῖσαν
city they-narrated now the about the possessed(-woman)
κεφάλαιον, καὶ ὅτι τοῦτο ἡμεῖς φοβούμεναι ἐσιωπῶμεν.
case and that this we fearing kept-silent
ταφέντος οὖν αὐτοῦ ἐν πολλῇ τιμῇ, ἔμεινεν ὁ ὑπ'
having-been-buried then he in much honor remained the(-one) by
αὐτοῦ παιδευθεὶς καὶ ἰαθεὶς, ποιῶν τὸ μνημόσυνον αὐτοῦ.
him chastened and healed making the commemoration his
ὕστερον δὲ καὶ ἀπετάξατο εἰς τὸ μοναστήριον αὐτοῦ
later and also renounced(-the-world) in the monastery his
τοῦ ἀββᾶ Σερίδωνος ἐν Γάζῃ καὶ ἔλαβεν τὸ κέλλιον τοῦ
— of-abba Seridus in Gaza and took the cell —
ἀββᾶ Βιταλίου κατὰ πίστιν, καὶ εἰς αὐτὸ ἔμεινεν ἕως
of-abba Vitalius in faith and in it remained until
τῆς τελευτῆς αὐτοῦ. Καὶ ὁ ὁσιώτατος δὲ πατριάρχης
the end his and the most-holy and patriarch
πολλὰ ηὐχαρίστησεν τῷ θεῷ, ὅτι οὐ συνεχώρησεν αὐτὸν
much thanked — to-God that not he-permitted him
ἁμαρτῆσαι εἰς τὸν δοῦλον αὐτοῦ Βιτάλιον· πολλοὶ δὲ
to-sin against the servant his Vitalius many and
πολλὰ ἔκτοτε ἐν Ἀλεξανδρείᾳ ὠφελήθησαν καὶ ἐξενοδόχουν
much from-then in Alexandria were-benefited and received-as-guests
τοὺς μοναχοὺς καὶ ἠσφαλίζοντο τοῦ μὴ κατακρίνειν ὡς
the monks and guarded-themselves from-the not to-condemn as
ἔτυχέν τινα παρ' αὐτῶν. ἐποίησεν δὲ καὶ ἰάσεις μετὰ
it-happened anyone of them worked and also healings after
θάνατον τὸ τίμιον μνῆμα τοῦ ὁσίου Βιταλίου διὰ τῆς
death the honored tomb of-the holy Vitalius through the
θείας χάριτος, οὗ ταῖς εὐχαῖς δῴη ἡμῖν ὁ κύριος
divine grace by-whose the prayers may-give us the Lord
ἀγαθὴν πολιτείαν καὶ ἔλεος ἐν ἡμέρᾳ, ὅτε φανερώσῃ τὰ
good way-of-life and mercy on (the)-day when he-shall-reveal the

κρυπτὰ τῶν ἀνθρώπων καὶ γυμνώσῃ τὰς βουλὰς τῶν
hidden(-things) of-the men and lay-bare the counsels of-the
καρδιῶν.
hearts

XXXVII–XL · INSULT, THE BANKER, AND THE PROUD

Insulted by a beggar who wanted more than ten folleis, John stops his retinue: for sixty years he has insulted Christ by his deeds, and can bear one insult. A banker tells how his servant, told to steal five folleis a day for the poor, stole ten, and when the house prospered, gold. John has a grudge-bearing official recite the Lord's Prayer alone, and at the words about forgiving he warns him what he says to God, and the man is reconciled. To the proud he speaks of humility as if about himself: we are clay, and our glory withers.

37 Ἐπιτρέψας ποτὲ ὁ ὅσιος δοθῆναί τινι αἰτήσαντι
having-directed once the holy(-man) to-be-given to-someone having-asked
εὐποιΐαν δέκα φόλλεις μόνον, ὑβρίζετο ὑπ᾽ αὐτοῦ κατὰ
(a)-good-deed ten folleis only was-insulted by him to
πρόσωπον χαλεπῶς ὁ μακάριος, ὡς μὴ δεδωκὼς αὐτῷ
face grievously the blessed(-man) as not having-given him
ὅσα ἤθελεν. τῶν δὲ τοῦ ὀψικίου ζητούντων δῆραι τὸν
as-much-as he-wished those and of-the retinue seeking to-flog the(-one)
ὑβρίσαντα, ἐπετίμησεν τούτοις σφοδρῶς ὁ πάπας εἰπών·
having-insulted rebuked these vehemently the pope having-said
“ Ἐάσατε αὐτὸν, ἀδελφοί. ἔχω ἐγὼ ἑξήκοντα ἔτη ὑβρίζων
let him(-be) brothers have I sixty years insulting
διὰ τῶν ἔργων μου τὸν Χριστὸν καὶ μίαν ὕβριν οὐ βαστάζω
through the works my — Christ and one insult not I-bear

ἐξ αὐτοῦ;" καὶ ἐπέτρεψεν τῷ διαδότῃ λῦσαι τὸ προχείριον
from him and he-directed the distributor to-untie the purse
αὐτοῦ καὶ ἐâσαι τὸν πτωχὸν ἐπâραι ὅσον ἤθελε λογάριν.
his and to-let the poor-man to-take-up as-much-as he-wished money
Ἐν μιᾷ δέ ποτε ἤκουσεν ὁ πάνσοφος ὅτι ἐλεήμων 38
on one(-day) and once heard the all-wise(-man) that merciful
ὑπάρχει ὁ δεῖνα, μεταστέλλεται αὐτὸν ἐν ἱλαρότητι κατ'
is the so-and-so he-sends-for him in cheerfulness in
ἰδίαν καὶ λέγει αὐτῷ· "Πῶς ἐγένου ἐλεήμων, ἐκ φύσεως
private and says to-him how did-you-become merciful from nature
ἢ ἑαυτὸν βιασάμενος;" ὅθεν οἱ μὲν τῶν ἐρωτωμένων
or yourself having-forced whence the indeed of-those asked
ὑπ' αὐτοῦ αἰδούμενοι ἔκρυβον, οἱ δὲ ἔλεγον αὐτῷ· δι'
by him being-ashamed hid(-it) the but told him because-of
ὃ εἷς ἐπερωτηθεὶς ὑπὸ τοῦ ὁσίου ἀπεκρίνατο οὕτως·
which one having-been-asked by the holy(-man) answered thus
"Πίστευσον, δέσποτα, ὅτι οὐδὲν δίδω οὐδὲ ποιῶ ἀγαθόν·
believe master that nothing I-give nor do good
πλὴν δὲ αὐτὸ τοῦτο ὃ ποιῶ καὶ παρέχω, ἐξ ὧν ὁ
however but itself this which I-do and supply from what —
Χριστὸς καὶ αἱ εὐχαί σου χορηγοῦσιν, οὕτως ἐσυνήθισα.
Christ and the prayers your supply thus I-became-accustomed
ἤμην πρώην πάνυ ἄσπλαγχνος καὶ ἀσυμπαθὴς, καὶ ἐν
I-was formerly very merciless and unsympathetic and on
μιᾷ ἐφύρασα καὶ ἐστενώθην. ἤρξατο οὖν ὁ λογισμός
one(-day) I-was-ruined and was-straitened began then the thought
μου λέγειν μοι· ' Ὄντως ἐὰν ὑπῆρχες ἐλεήμων, οὐκ
my to-say to-me truly if you-were merciful not
ἐγκατελίμπανέν σε ὁ θεός'. ὥρισα οὖν ἡμέριον διδόναι
would-have-forsaken you — God I-fixed then daily to-give
πέντε φόλλεις τοῖς πτωχοῖς. καὶ ὡς ἠρχόμην δοῦναι,
five folleis to-the poor and when I-came to-give

εὐθέως ὁ σατανᾶς ἐνέκοπτέν με λέγων· ‘Ὄντως αἱ πέντε
at-once — Satan hindered me saying truly the five
φόλλεις αὗται ἀρκοῦσιν τῷ οἴκῳ εἰς λάχανον ἢ εἰς
folleis these suffice for-the house for vegetables or for
βαλανικόν,’ καὶ λοιπὸν εὐθέως ὡς ἵνα ἐκ τῆς γούλας
(the)-bath and further at-once as that from the gullet
τῶν τέκνων μου ἐστέρουν αὐτὰ, οὐδὲν ἐδίδουν. ὡς οὖν
of-the children my I-deprived them nothing I-gave when then
εἶδον, ὅτι νικῶμαι ὑπὸ τοῦ πάθους, λέγω τῷ παιδίῳ
I-saw that I-am-conquered by the passion I-say to-the servant
μου· ‘Ἡμέριον ἵνα κλέπτῃς, ἐμοῦ μὴ νοοῦντος, πέντε
my daily that you-steal me not perceiving five
φόλλεις καὶ δίδῃς εἰς εὐποιΐαν·’ εἰμὶ γὰρ τραπεζίτης,
folleis and give(-them) for (a)-good-deed I-am for (a)-banker
δέσποτα. ἐκεῖνος δὲ καλῶς ποιῶν ἤρξατο κλέπτειν δέκα,
master he and well doing began to-steal ten
ἔστιν δὲ ὅτε καὶ κεράτιν. ὡς εἶδεν οὖν, ὅτι εὐλογήθημεν,
it-is and when also (a)-carat when he-saw then that we-were-blessed
ἤρξατο καὶ τριμίσια κλέπτειν καὶ δίδειν. ἐν μιᾷ οὖν
he-began also third-coins to-steal and to-give on one(-day) then
θαυμάσας τὰς εὐλογίας τοῦ θεοῦ, εἶπον αὐτῷ· ‘Ὄντως,
having-marveled-at the blessings — of-God I-said to-him truly
πολὺ ὠφέλησαν, τέκνον, αἱ πέντε φόλλεις. θέλω οὖν,
much benefited child the five folleis I-wish then
ἵνα δίδῃς δέκα.’ τότε λέγει μοι καὶ ὁ παῖς μειδιῶν·
that you-give ten then says to-me also the servant smiling
‘Ὕπαγε, εὖξαι ταῖς κλεψοσύναις μου, ἐπεὶ ὄντως σήμερον
go pray for-the thefts my since truly today
οὐκ εἴχομεν ἵνα φάγωμεν ἄρτον. ἀλλ’ ἐάν ἐστι κλέπτης
not we-had that we-might-eat bread but if there-is (a)-thief
δίκαιος, ἐγώ εἰμι.’ τότε οὖν εἶπεν, ὅτι καὶ τριμίσια
just I am(-he) at-that-time then he-said that also third-coins

ἐδίδει καὶ κεράτια. καὶ λοιπὸν ἐκ τῆς πίστεως ἐκείνου
he-gave and carats and further from the faith of-that(-one)
ἐσυνήθισα, δέσποτα, δίδειν ἀπὸ ψυχῆς." οἰκοδομηθεὶς
I-became-accustomed master to-give from (the)-soul having-been-edified
οὖν ὁ ὅσιος πάνυ, εἶπεν πρὸς αὐτόν· "Πίστευσον, πολλὰ
then the holy(-man) greatly said to him believe many
πατερικὰ ἀνέγνων. τίποτε τοιοῦτον οὐκ ἤκουσα."
sayings-of-the-fathers I-have-read anything such not I-heard
Μνησικακοῦντά τινα τῶν ἐμφανῶν πρὸς ἄλλον ἄρχοντα 39
bearing-a-grudge one of-the prominent(-men) toward another official
ἀκούσας οὗτος ὁ μέγας Ἰωάννης, νουθετήσας
having-heard this the great John having-admonished(-him)
πολλάκις, πεῖσαι αὐτὸν οὐκ ἠδυνήθη διαλλαγῆναι αὐτῷ. ἐν
often to-persuade him not was-able to-be-reconciled to-him on
μιᾷ οὖν πέμπει καὶ φέρει αὐτὸν ὁ ὅσιος ὡς χάριν
one(-day) then sends and brings him the holy(-man) as for-the-sake-of
δημοσίου πράγματος. καὶ ποιεῖ σύναξιν ἐν τῷ εὐκτηρίῳ
public business and makes (a)-synaxis in the oratory
αὐτοῦ μηδένα ἔχων, εἰ μὴ τὸν σύγκελλον αὐτοῦ. ὡς οὖν
his no-one having if not the syncellus his when then
ἡγίασεν ὁ πάπας καὶ ἐξεφώνησεν τὴν εὐχὴν τοῦ "Πάτερ
consecrated the pope and intoned the prayer of-the Father
ἡμῶν ὁ ἐν τοῖς οὐρανοῖς", ἤρξαντο λέγειν οἱ τρεῖς τὸ
our the(-one) in the heavens began to-say the three the
"Πάτερ ἡμῶν". καὶ ὡς ἔφθασαν εἰς τὸν λόγον τοῦ "Ἄφες
Father our and when they-reached to the word of-the forgive
ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς
us the debts our as also we forgive the
ὀφειλέταις ἡμῶν", νεύει τῷ συγκέλλῳ ὁ πατριάρχης, ἵνα
debtors our nods to-the syncellus the patriarch that
σιωπήσῃ· ἐσιώπησεν δὲ καὶ αὐτὸς ὁ πάπας καὶ ἔμεινεν ὁ
he-be-silent was-silent and also himself the pope and remained the

ἄρχων μόνος λέγων τὸν στίχον τοῦ "Ἄφες ἡμῖν, ὡς καὶ
official alone saying the verse of-the forgive us as also
ἡμεῖς ἀφίομεν". καὶ εὐθέως στραφεὶς ὁ ὅσιος λέγει αὐτῷ
we forgive and at-once having-turned the holy(-man) says to-him
πραείᾳ τῇ φωνῇ· "Βλέπε, εἰς ποίαν φρικτὴν ὥραν τι
with-gentle the voice see in what awful hour what
λέγεις τῷ θεῷ, ὅτι ὥσπερ ἐγὼ ἀφῶ, οὕτως καὶ σὺ ἄφες
you-say — to-God that as I forgive thus also you forgive
μοι". ὡς ὑπὸ πυρὸς οὖν εὐθέως βασανισθεὶς, ὁ εἰρημένος
me as by fire then at-once tormented the said
ἄρχων ἔπεσεν ἐπὶ πρόσωπον εἰς τοὺς πόδας τοῦ ὁσίου
official fell on (his)-face at the feet of-the holy(-man)
λέγων· "Ὅσα κελεύεις ὁ κῦρις, ποιεῖ ὁ δοῦλός σου". καὶ
saying whatever you-command the lord does the servant your and
διηλλάγη ἔκτοτε τῷ ἐχθρῷ αὐτοῦ μετὰ πάσης ἀληθείας.
was-reconciled from-then to-the enemy his with all truth
40 Ὑπερήφανον δὲ πάλιν, εἰ ἐθεώρησέν τινα ὁ μακάριος,
proud(-man) and again if saw anyone the blessed(-man)
τοῦτον μὲν εἰς πρόσωπον οὐκ ἤλεγχεν. ὅταν δὲ αὐτὸν ἐν
this(-man) indeed to face not he-reproved when but him in
τῷ σεκρέτῳ αὐτοῦ καθήμενον ἔβλεπεν, παρεισέφερεν περὶ
the council-chamber his sitting he-saw he-brought-in about
ταπεινοφροσύνης λόγους ἵνα διὰ τῆς τοιαύτης διδασκαλίας
humility words that through the such teaching
ὑποκρούσῃ τὸν ὑπερήφανον καὶ σωφρονίσῃ λέγων οὕτως·
he-might-check the proud(-man) and chasten(-him) saying thus
"Θαυμάζω, κύριοι δεσπόται μου, πῶς οὐ μνημονεύει ἡ
I-marvel lords masters my how not remembers the
ἀθλία μου ψυχὴ τῆς ταπεινοφροσύνης, ἧς ὑπέδειξεν ἡμῖν
wretched my soul of-the humility which showed us
ἐπὶ τῆς γῆς ὀφθεὶς ὁ υἱὸς τοῦ θεοῦ, ἀλλ' ὑπερφυσῶμαι
on the earth having-appeared the son — of-God but I-am-puffed-up

καὶ ὑπεραίρομαι τοῦ ἀδελφοῦ μου, ἐάν εἰμι μικρὸν
and exalt-myself over-the brother my if I-am little
ἢ εὐειδέστερος αὐτοῦ ἢ πλουσιώτερος ἢ ἐνδοξότερος ἢ
either more-handsome than-him or richer or more-glorious or
ἀρχὴν ὀφφικίου τινὸς ἔχων, μὴ ἐννοούμενος τὴν θείαν
(the)-rank of-office some having not considering the divine
φωνὴν τὴν λέγουσαν· Μάθετε ἀπ' ἐμοῦ, ὅτι πρᾳός εἰμι
voice the(-one) saying learn from me that gentle I-am
καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς
and lowly in-the heart and you-will-find rest for-the
ψυχαῖς ὑμῶν'. μηδὲ τὰς τῶν ἁγίων φωνὰς λογιζόμενος,
souls your nor the of-the saints voices reckoning
ὅτι ὁ μὲν γῆν καὶ σποδὸν, ὁ δὲ σκώληκα καὶ
that the(-one) indeed earth and ashes the(-other) and (a)-worm and
οὐκ ἄνθρωπον, ὁ δὲ ἰσχνόφωνον καὶ βραδυγλώσσους
not (a)-man the(-other) and weak-voiced and slow-tongued
ἑαυτοὺς ὠνόμαζον, καὶ ὅτι καὶ ὁ Ἡσαΐας ὅτε τὸν θεὸν ἰδεῖν
themselves called and that also — Isaiah when — God to-see
ἠξιώθη, ὡς χωρεῖ ἄνθρωπος, τότε ἀκάθαρτα χείλη
was-deemed-worthy as is-capable (a)-man then unclean lips
ἔχοντα ἑαυτὸν ἀπεφήνατο· 'τί γὰρ καί εἰμι ὁ ταπεινός;
having himself declared what for also am-I the lowly(-one)
οὐχὶ ἀπὸ πηλοῦ ἐπλάσθην, ὅθεν ἐστὶν καὶ ἡ πλίνθος;
not from clay was-I-formed whence is also the brick
οὐχὶ πᾶσαν ἣν δοκῶ ἔχειν δόξαν, ὡς ἄνθος χόρτου
not all which I-seem to-have glory as (the)-flower of-grass
μαραίνεται;'" τούτοις οὖν καὶ τοῖς τοιούτοις καὶ ἄλλοις
withers with-these then and with-the such and other
πλείοσιν λόγοις ὁ σοφώτατος, ὡς δῆθεν περὶ ἑαυτοῦ λέγων,
more words the most-wise(-man) as forsooth about himself speaking
τὸν τὴν νόσον τῆς οἰήσεως καὶ ὑπερηφανείας ἔχοντα
the(-one) the disease of-the conceit and of-pride having

καυστηριάζων, ὠφέλει αὐτοῦ τὴν ψυχήν. ἐνόει γὰρ ὁ
cauterizing benefited his the soul understood for the(-one)
τὸ τραῦμα ἔχων, ὅτι περὶ αὐτοῦ ὁ πατριάρχης αἰνίττεται.
the wound having that about him the patriarch hints

XLI–XLII · DEATH AND THE HERETICS

John reflects that if we considered God's goodness we would never lift our eyes: he spares robbers and perjurers, while bee, grape, and fig serve our sins. He dwells on death, the demons that examine the soul as it rises, and Hilarion's fear after eighty years of service, praying for holy angels as guides on the long road. To stop people leaving the liturgy after the gospel, he sits outside with them, and he throws out anyone who chats in church. Though a married layman, he rules the church and outdoes desert ascetics; he founds two companies of monks to keep vigil for him, and warns never to take communion with heretics.

41 Καὶ τοῦτο δὲ συνεχῶς ὁ θεοτίμητος προέφερεν εἰς
and this too continually the God-honored(-man) brought-forward into
μέσον εἰς ταπεινοφροσύνης ὑπόθεσιν, ὅτιπέρ φησιν· "Εἰ
(the)-midst for humility's subject that-indeed he-says if
ἐνενοούμεθα καὶ ἐλογιζόμεθα τὴν τοῦ θεοῦ περὶ ἡμᾶς
we-considered and reckoned the — of-God toward us
εὐσπλαγχνίαν καὶ ἀγαθότητα, οὐδὲ εἰς τοὺς οὐρανοὺς
tenderness and goodness not-even to the heavens
ἐκουφίζομεν τοὺς ὀφθαλμοὺς ἡμῶν ἀλλὰ διὰ παντὸς
would-we-lift the eyes our but through all(-time)
ἐν ταπεινῷ σχήματι καὶ φρονήματι διήγομεν. ἵνα γὰρ
in lowly bearing and mind we-would-live that for
παρίδω τὸ πῶς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς
I-may-pass-over the how from the not being into the to-be us
παρήγαγεν ὁ πλάστης καὶ τῇ ἁμαρτίᾳ καὶ τῇ παρακοῇ
brought the fashioner and by-the sin and the disobedience

πλανηθέντας πάλιν ἀνεζήτησεν καὶ τῷ ἰδίῳ αἵματι
having-strayed again sought(-us) and with-the own blood
ἐξηγόρασεν ἐκ τοῦ θανάτου καὶ πᾶσαν τὴν γῆν καὶ αὐτὸν
redeemed from the death and all the earth and very
τὸν οὐρανὸν εἰς ὑπηρεσίαν τῶν ἀνθρώπων ἔταξεν, ἀλλὰ καὶ
the heaven for (the)-service of-the men appointed but also
νῦν πῶς ἁμαρτάνοντας οὐκ ἐξολοθρεύει, ἀλλὰ μακροθυμεῖ
now how sinning not he-destroys but is-long-suffering
ἡ ἀκίνητος ἐκείνη φύσις καὶ ὁ ἀνεξίκακος ἐκεῖνος
the immovable that nature and the forbearing that
ὀφθαλμός; καὶ ἡμῶν πολλάκις βλασφημούντων αὐτὸς
eye and we often blaspheming he
παρακαλεῖ καὶ κολακεύει διὰ τῆς οἰκείας φιλανθρωπίας
beseeches and coaxes through the own love-of-man
ἄνωθεν ὑετοὺς πρὸς τὴν ἡμετέραν ζωὴν ἐπιχορηγῶν.
from-above rains for the our life supplying
πόσους κακούργους ὑπάγοντας φονεῦσαι ἢ κλέψαι σκέπει
how-many evildoers going to-murder or to-steal he-covers
καὶ οὐ παραδίδει πιασθῆναι καὶ τιμωρηθῆναι; πόσους ὄντας
and not hands-over to-be-caught and to-be-punished how-many being
εἰς τὰ πλοῖα εἰς τὸ πέλαγος ἐπὶ τὸ πειρατεύειν τὰ
in the ships on the open-sea for the to-play-the-pirate-against the
ἀπαντῶντα αὐτοῖς πλοῖα καὶ φονεύειν τοὺς ἐν αὐτοῖς ὄντας
meeting them ships and to-murder those in them being
καὶ οὐ συγχωρεῖ τῷ βυθῷ παραπεμφθῆναι, ἀλλ' ἐπιτιμᾷ
and not he-permits to-the deep to-be-sent but rebukes
τῇ θαλάσσῃ τοῦ μὴ καταπιεῖν αὐτούς, ἐκδεχόμενος τὴν
the sea from-the not to-swallow them awaiting the
ἐπιστροφὴν τῆς κακίας αὐτῶν. πόσοι ἐπιορκοῦσιν τὸ
turning of-the wickedness their how-many swear-falsely-by the
σῶμα καὶ τὸ αἷμα αὐτοῦ τὸ ἄχραντον, καὶ ἀνέχεται καὶ
body and the blood his the undefiled and he-bears(-it) and

μακροθυμεῖ μὴ ἀποδιδοὺς αὐτοῖς ἐνθάδε τι δυσχερές.
is-long-suffering not rendering them here anything grievous
πόσους ἐν ὁδῷ ληστεύοντας οὐ παραδίδει εἰς βρῶσιν
how-many on (the)-road robbing not he-hands-over for food
τοῖς συναντῶσιν αὐτοῖς θηρίοις; πόσους ὑπάγοντας εἰς
to-the meeting them beasts how-many going to
διορυγὰς ἢ εἰς ὁδοστασίας σκέπει τοῦ μὴ ἀναλωθῆναι
housebreakings or to highway-robberies he-covers from-the not to-be-consumed
ὑπὸ τῶν φυλαττόντων κυνῶν ἢ καὶ ἀνθρώπων; καὶ
by the guarding dogs or even men and
ἐμοῦ ἔσθ' ὅτε ἢ μετὰ τῆς πόρνης ἀνακειμένου ἢ
me it-is when either with the harlot reclining or
μετὰ μεθυόντων ἢ αἰσχρολόγων συνδιάγοντος ἢ τῇ
with drunkards or foul-talkers passing-time or in-the
λοιπῇ ἁπλῶς τοῦ βίου ἁμαρτίᾳ συγκειμένου, ἡ μὲν
rest simply of-the life sin lying the indeed
μέλισσα περισπᾶται καὶ τὰς κοιλάδας καὶ τὰς φάραγγας
bee is-busied and the valleys and the ravines
περιέρχεται, ἐπιζητοῦσα συνάξαι μοι καρπὸν, ἵνα γλυκάνῃ
goes-about seeking to-gather for-me fruit that it-may-sweeten
τὸν λάρυγγα, τὸν αἰσχρὰ καὶ ἀκάθαρτα φθεγγόμενον,
the throat the(-one) foul(-things) and unclean uttering
ἡ δὲ σταφυλὴ σπεύδει διὰ τοῦ καύματος πεπανθῆναι,
the and grape hastens through the heat to-be-ripened
ἵνα ἐμπλήσῃ στόμα καὶ εὐφράνῃ καρδίαν, τὴν τοῦ
that it-may-fill (the)-mouth and gladden (the)-heart the(-one) the
ποιητοῦ παρακούσασαν. τὰ ἄνθη ἄλληλα κατατρέχουσιν,
maker having-disobeyed the flowers one-another run-down
ἵνα τέρψωσιν τοὺς ὀφθαλμοὺς τοὺς ταῖς πορνείαις καὶ
that they-may-delight the eyes the(-ones) to-the fornications and
ταῖς ἀλλοτρίαις γυναιξὶν εἰς ἀσωτίαν νεύοντας. ἡ συκῆ
to-the other(-men's) wives to profligacy inclining the fig-tree

θορυβεῖ, ἵνα φθάσῃ θεραπεῦσαι τὴν χεῖρα διὰ τοῦ
bustles that it-may-manage to-serve the hand by the
μεγέθους καὶ τὸ στόμα διὰ γλυκύτητος, τὰ κρατοῦντα
size and the mouth by sweetness the(-ones) holding
καὶ καταφιλοῦντα τὴν ἀλλοτρίαν γυναῖκα. τοιαῦτα οὖν
and kissing the other(-man's) wife such then
ἔργα, ὦ ἀδελφοὶ, πράττοντές," φησιν, "καὶ τοιαύτας
works O brothers doing he-says and such
εὐεργεσίας ἀντιλαμβάνοντες παρὰ τοῦ φιλανθρώπου
benefits receiving from the man-loving
θεοῦ, ποῖον ὀφείλομεν ἔχειν φρόνημα, ἐννοούμενοι τὴν
God what ought-we to-have mind considering the
ἐσχάτην ἡμῶν καὶ φρικτὴν ὥραν;" πολλὰ γὰρ καὶ
last our and awful hour much for also
περὶ μνήμης θανάτου καὶ ἐξόδου ψυχῆς διελέγετο ἀεὶ
about remembrance of-death and departure of-(the)-soul he-discoursed always
ὁ μακάριος, ὥστε διαφόρως εἰσέρχεσθαί τινας πρὸς
the blessed(-man) so-that variously to-go-in some to
αὐτὸν ἐν ὑπερηφάνῳ σχήματι καὶ γελῶντι προσώπῳ καὶ
him in proud bearing and laughing face and
ἀπονενοημένῳ ὀφθαλμῷ καὶ ἐξέρχεσθαι ἐν ταπεινῷ ἤθει
senseless eye and to-go-out in lowly character
καὶ κατανενυγμένῳ προσώπῳ καὶ δακρύουσιν ὀφθαλμοῖς.
and pricked face and weeping eyes
διὸ καὶ ἔλεγεν ὅτι "Ὡς νομίζω ἐγὼ ὁ ταπεινὸς, ἀρκεῖ
wherefore also he-said that as think I the lowly(-one) suffices
εἰς σωτηρίαν τὸ συνεχῶς καὶ ἐμπόνως λογιζομένῳ
for salvation to-the(-one) continually and painfully reckoning
τὸν θάνατον καὶ μεριμνῶντι, ὅτι οὐδεὶς ἡμῖν ἐν τῇ ὥρᾳ
the death and anxious that no-one with-us in the hour
ἐκείνῃ συμπαθήσει ἢ συμπορεύσεται ἐκ τοῦ βίου τούτου,
that will-have-compassion or will-go-with(-us) from the life this

εἰ μὴ τὰ ἀγαθὰ ἡμῶν ἔργα. καὶ πῶς τῶν ἀγγέλων
if not the good our works and how the angels
ἐρχομένων καὶ κατασπευδόντων θορυβεῖται τότε ἡ ψυχὴ,
coming and hastening is-troubled then the soul
ἐὰν εὑρεθῇ ἀνέτοιμος; πῶς παρακαλέσει προστεθῆναι
if it-be-found unready how will-it-beg to-be-added
αὐτῇ ὀλίγον χρόνον ζωῆς καὶ ἀκούσεται· τί γὰρ τὸν
to-it little time of-life and will-hear what for the
καιρὸν ὃν ἔζησας, καλῶς ἐδαπάνησας;" Καὶ πάλιν
time which you-lived well did-you-spend and again
ἔλεγεν ὡς περὶ ἑαυτοῦ· "Πῶς ταπεινὲ Ἰωάννη, παρελθεῖν
he-said as about himself how lowly John to-pass
ἰσχύσεις τὰ θηρία τοῦ καλάμου, ὅταν ὡς τελῶναί σοι
will-you-be-able the beasts of-the reed when as tax-collectors you
ἀπαντήσωσιν; οὐαὶ ποῖος φόβος καὶ τρόμος περιέχει τὴν
they-meet woe what fear and trembling possesses the
ψυχὴν, τότε λογοθετουμένην ὑπὸ τοσούτων λογοθετῶν
soul then being-called-to-account by so-many accountants
πικρῶν καὶ ἀνελεημόνων." καὶ γὰρ πάνυ ἦν τῷ ἐν
bitter and merciless and for very was to-the(-one) in
ἁγίοις τοῦτο σεσημειωμένον τὸ ὑπὸ τοῦ ἁγίου Συμεὼν
saints this noted the(-saying) by the holy Symeon
τοῦ στυλίτου δι' ἀποκαλύψεως γνωρισθὲν, ὅτιπέρ φησιν·
the stylite through revelation made-known that-indeed he-says
Ἐξερχομένης τῆς ψυχῆς ἐκ τοῦ σώματος ἀπαντῶσιν
going-out the soul from the body meet
αὐτῇ ὡς ἀνέρχεται ἀπὸ τῆς γῆς εἰς τὸν οὐρανὸν χοροὶ
it as it-goes-up from the earth to the heaven choirs
δαιμόνων, ἕκαστος ἐν τῷ ἰδίῳ τάγματι. ἀπαντᾷ αὐτῇ ὁ
of-demons each in the own rank meets it the
χορὸς τῶν δαιμόνων τῆς ὑπερηφανείας· ψηλαφῶσιν αὐτὴν,
choir of-the demons of-the pride they-feel it

ἐὰν ἔχῃ τὰ ἔργα αὐτῶν. ἀπαντᾷ ὁ χορὸς τῶν πνευμάτων
if it-has the works their meets the choir of-the spirits
τῆς καταλαλίας· θεωροῦσιν, ἐάν ποτε κατελάλησεν καὶ
of-the slander they-examine if ever it-slandered and
οὐ μετενόησεν. ἀπαντῶσι πάλιν παράνω οἱ δαίμονες
not repented meet again further-up the demons
τῆς πορνείας· ἐρευνῶσιν, ἐὰν γνωρίζωσιν ἐν αὐτῇ τὰ
of-the fornication they-search if they-recognize in it the
ἐπιτηδεύματα αὐτῶν. καὶ ὅταν ἀπὸ τῆς γῆς ἕως τοῦ
practices their and when from the earth up-to the
οὐρανοῦ ἡ ἀθλία ψυχὴ λογοθετουμένη ἔσηται, παρὰ μίαν
heaven the wretched soul being-called-to-account shall-be beside one(-side)
αὐτῆς οἱ ἅγιοι ἄγγελοι ἵστανται καὶ οὐ βοηθοῦσιν αὐτῇ,
of-it the holy angels stand and not help it
εἰ μὴ αἱ ἀρεταὶ αὐτῆς.” ταῦτα ἐννοῶν ὁ ἀοίδιμος
if not the virtues its these(-things) considering the celebrated(-man)
ἔμφοβος περὶ τῆς τοιαύτης ὥρας ἐγίνετο καὶ ἐμμέριμνος,
afraid about the such hour became and anxious
φέρων ἐπὶ μνήμης καὶ τὸ τοῦ ἁγίου Ἱλαρίωνος λόγιον,
bearing in remembrance also the of-the holy Hilarion saying
ὅτιπερ μέλλων τοῦ βίου ἐξέρχεσθαι ἐδειλίασεν καὶ ἔλεγεν
that-indeed being-about from-the life to-depart he-feared and said
τῇ ἑαυτοῦ ψυχῇ· “ Ὀγδοήκοντα ἔτη, ὦ ταπεινὴ ψυχή,
to-the his-own soul eighty years O lowly soul
ἔχεις δουλεύουσα τῷ Χριστῷ καὶ φοβῇ ἐξελθεῖν; ἔξελθε,
you-have serving — Christ and you-fear to-go-out go-out
φιλάνθρωπός ἐστιν” καὶ ἔλεγεν ἑαυτῷ ὁ πατριάρχης·
man-loving he-is and said to-himself the patriarch
“ Ἐὰν ὀγδοήκοντα ἔτη δουλεύσας τῷ Χριστῷ καὶ νεκροὺς
if eighty years having-served — Christ and dead
ἐγείρας καὶ σημεῖα πεποιηκὼς τὴν πικρὰν ὥραν ἐφοβήθη
having-raised and signs having-done the bitter hour he-feared

ἐκείνην, τί ἔχεις σὺ, ταπεινὲ Ἰωάννη, ποιῆσαι ἢ εἰπεῖν,
that what have you lowly John to-do or to-say
ὅταν ἀπαντήσωσιν εἰς πρόσωπόν σου οἱ ὠμοὶ ἐκεῖνοι
when meet to face your the cruel those
καὶ ἄσπλαγχνοι τελῶναι καὶ φορολόγοι; πρὸς ποίους
and merciless tax-collectors and tribute-collectors to what(-ones)
ἔχεις ἐξισχῦσαι ἀπολογήσασθαι πρὸς τοὺς τοῦ ψεύδους,
are-you-able to-prevail to-make-defense to those of-the lie
πρὸς τοὺς τῆς καταλαλίας, πρὸς τοὺς τῆς ἀσπλαγχνίας,
to those of-the slander to those of-the mercilessness
πρὸς τοὺς τῆς φιλαργυρίας, πρὸς τοὺς τῆς μνησικακίας,
to those of-the avarice to those of-the grudge-bearing
πρὸς τοὺς τοῦ μίσους, πρὸς τοὺς τῆς ἐπιορκίας;" καὶ
to those of-the hatred to those of-the perjury and
ἐπαπορῶν ἔλεγεν· "Ὁ θεὸς· σὺ αὐτοῖς ἐπιτίμησον, ἐπεὶ
being-at-a-loss he-said O God you them rebuke since
πᾶσα ἰσχὺς ἀνθρώπων ἀδυνατεῖ πρὸς αὐτοὺς, σὺ, κύριε,
all strength of-men is-powerless against them you Lord
δὸς ἡμῖν ὁδηγοὺς ἁγίους ἀγγέλους τοὺς φυλάσσοντας
give us guides holy angels the(-ones) guarding
καὶ κυβερνῶντας ἡμᾶς. πολλὴ γάρ ἐστιν ἡ καθ' ἡμῶν
and steering us great for is the against us
αὐτῶν μανία, πολὺς ὁ φόβος, πολὺς ὁ τρόμος, πολὺς
their madness great the fear great the trembling great
ὁ κίνδυνος τοῦ πελάγους τοῦ ἀέρος τούτου· εἰ γὰρ ἀπὸ
the danger of-the sea of-the air this if for from
πόλεως εἰς πόλιν ἐπὶ τῆς γῆς πορευόμενοι δεόμεθα τοῦ
city to city on the earth traveling we-need the(-one)
χειραγωγοῦντος, ἵνα μὴ εἰς κρημνοὺς ἐμπέσωμεν ἢ εἰς
leading-by-the-hand that not into precipices we-fall or into
ἀγρίων θηρίων τόπους ἢ εἰς ποταμοὺς ἀπεράντους ἢ
of-wild beasts places or into rivers boundless or

εἰς δύσβατα καὶ ἄβατα ὄρη ἢ εἰς λῃστῶν χεῖρας ἢ
into rough and impassable mountains or into of-robbers hands or
εἰς ἐρημίαν ἀκατάληπτον καὶ ἄνυδρον καὶ ἀπολώμεθα,
into (a)-wilderness trackless and waterless and we-perish
πόσους ὁδηγοὺς ἰσχυροὺς καὶ θείους φύλακας δεόμεθα,
how-many guides strong and divine guardians we-need
ἐκπορευόμενοι τὴν μακρὰν ὁδὸν ταύτην καὶ αἰώνιον, λέγω
going-out-on the long road this and eternal I-mean
δὴ τὴν ἐκ τοῦ σώματος ἔξοδον καὶ πρὸς τὸν οὐρανὸν
indeed the from the body departure and to the heaven
ἄνοδον." αὗται αἱ θεόσοφοι τοῦ μακαρίου πρὸς ἑαυτὸν
ascent these the God-wise of-the blessed(-man) to himself
καὶ πρὸς πάντας διδασκαλίαι, αὗται αὐτοῦ αἱ καθημεριναὶ
and to all teachings these his the daily
φροντίδες καὶ μελέται.
cares and meditations

Πολλὴν δὲ καὶ περὶ τῆς ἁγίας συνάξεως φροντίδα 42
much and also about the holy synaxis care
ἐποιεῖτο καὶ σπουδὴν ἐπεδείκνυτο. ἐν μιᾷ γὰρ τῶν ἡμερῶν
he-made and zeal showed on one for of-the days
βουλόμενος τοὺς πολλοὺς ἀνακόψαι τοῦ ἐξέρχεσθαι ἀπὸ
wishing the many to-check from-the to-go-out from
τῆς ἀπολύσεως τοῦ ἁγίου εὐαγγελίου ἐκ τῆς ἐκκλησίας
the dismissal of-the holy gospel from the church
εἰς ἀργολογίας ἀντὶ τῆς εὐχῆς ἀπασχολεῖσθαι τί
for idle-talk instead-of the prayer to-be-occupied what
ποιεῖ; καταλείψας τε εὐθέως, ἡνίκα ἀνεγνώσθη τὸ ἅγιον
does-he-do having-left both at-once when was-read the holy
εὐαγγέλιον ἐν τῇ ἐκκλησίᾳ καὶ αὐτὸς ἐξῆλθεν καὶ ἐκαθέσθη
gospel in the church also he went-out and sat
ἔξω σὺν τῷ ὄχλῳ. καὶ πάντων δὲ ἐκπληττομένων, εἶπεν
outside with the crowd and all too being-astonished said

πρὸς αὐτοὺς ὁ δίκαιος· "Τέκνα, ὅπου τὰ πρόβατα, ἐκεῖ
to them the just(-man) children where the sheep there
καὶ ὁ ποιμήν. εἰσέλθατε ἔσω καὶ εἰσέρχομαι. ἢ μείνατε
also the shepherd come-in inside and I-come-in or remain
ὧδε καὶ μενῶ. καὶ ἐγὼ δι' ὑμᾶς κατέρχομαι
here and will-remain also I for-the-sake-of you I-come-down
εἰς τὴν ἁγίαν ἐκκλησίαν, ἐπεὶ ἠδυνάμην ποιῆσαι αὐτῷ
to the holy church since I-was-able to-make for-myself
σύναξιν ἐν τῷ ἐπισκοπείῳ." ἅπαξ οὖν καὶ δεύτερον
(a)-synaxis in the bishop's-residence once then and twice
ποιήσας τὸ αὐτὸ σχῆμα ὁ μακάριος ἐσωφρόνισε καὶ ἐν
having-done the same gesture the blessed(-man) chastened also in
τούτῳ τὸν λαὸν μεγάλως καὶ διωρθώσατο. ἐφοβοῦντο
this the people greatly and corrected(-them) they-feared
γὰρ μὴ πάλιν τὸ αὐτὸ σχῆμα ποιήσῃ αὐτοὺς ὁ
for lest again the same gesture should-make(-for) them the
ἀείμνηστος. Συντυχάνειν δέ τινα εἰς τὸ ἱερατεῖον οὐδ'
ever-memorable(-man) to-converse and anyone in the sanctuary not
ὅλως κατεδέχετο, ἀλλ' ἐπὶ πάντων ἐξέβαλεν αὐτὸν ἔξω,
at-all he-allowed but before all he-threw him out
λέγων· "Εἰ μὲν διὰ τὸ εὔξασθαι παρεγένου ἐνταῦθα, εἰς
saying if indeed because-of the to-pray you-came here on
τοῦτο τὸν νοῦν σου καὶ τὸ στόμα σου ἀπασχόλησον· εἰ δὲ
this the mind your and the mouth your occupy if but
συντυχίας ἕνεκεν, γέγραπται· Ὁ οἶκος τοῦ θεοῦ οἶκος
conversation for-the-sake-of it-is-written the house — of-God (a)-house
προσευχῆς κληθήσεται. μὴ οὖν ποιήσῃς αὐτὸν σπήλαιον
of-prayer shall-be-called not then make it (a)-den
λῃστῶν." Τοῦτο δὲ ἦν τὸ θαυμασιώτερον τοῦ ἐν ἁγίοις
of-robbers this and was the more-wonderful(-thing) of-the in saints
τούτου πάπα, ὅτι μήτε τὸν μονήρη βίον ἀσκήσας, μήτε
this pope that neither the solitary life having-practiced nor

ἐν κλήρῳ διατρίψας ἐν ἐκκλησίᾳ, ἀλλὰ καὶ γυναικὶ
in (the)-clergy having-spent(-time) in (the)-church but also with-(a)-wife
νομίμως προσομιλήσας, οὕτως ἐκράτησεν τῆς καταστάσεως
lawfully having-lived thus he-mastered the order
τῆς ἐκκλησίας, ἀπὸ καλίγων πατριάρχης χειροτονηθεὶς, καὶ
of-the church from (the)-boots patriarch ordained and
εἰς τοιοῦτον ὕψος ἀρετῆς ὑψώθη, ὥστε πολλοὺς τῶν ἐν
to such height of-virtue was-raised so-that many of-those in
ἐρήμῳ ἀσκήσει διαπρεψάντων ὑπερνικῆσαι. Βουλόμενος δὲ
(the)-desert in-asceticism having-excelled to-surpass wishing and
μηδὲ τούτου τοῦ καλοῦ τυγχάνειν ἄμοιρος, λέγω δὴ
not-even this the good(-thing) to-be without-share I-mean indeed
τῆς τοῦ μοναδικοῦ βίου καταριθμήσεως, ἐπιτηδεύει πρᾶγμα
of-the of-the monastic life enrollment he-contrives (a)-thing
τοιοῦτον. συναγαγὼν δύο τάγματα ὁσίων μοναχῶν, τάσσει
such having-gathered two companies of-holy monks he-appoints
τούτοις πᾶσαν χρείαν χορηγεῖσθαι ἐκ τῶν προσόντων
for-these every need to-be-supplied from the belonging
αὐτῷ χωρίων ἐν τῇ ἑαυτοῦ πόλει, καὶ ποιήσας αὐτοῖς
to-him estates in the his-own city and having-made them
κέλλια, ἔταξεν ἐν τοῖς δυσὶν εὐκτηρίοις τῆς δεσποίνης
cells he-placed(-them) in the two oratories of-the lady
ἡμῶν, τῆς ἁγίας θεοτόκου καὶ τοῦ ἁγίου Ἰωάννου,
our the holy God-bearer and of-the holy John
ἅπερ ἦν αὐτὸς ἐκ θεμελίων οἰκοδομήσας, εἰπὼν τοῖς
which he-had himself from foundations having-built having-said to-the
θεοφιλεστάτοις μοναχοῖς οὕτως· “Ἐγὼ μετὰ θεὸν τὴν
most-God-beloved monks thus I after God the
χρείαν τὴν σωματικὴν φροντίζω ὑμῖν, ὑμεῖς δὲ τῆς
need the bodily take-thought-for for-you you but of-the
ψυχικῆς μου φροντίσατε σωτηρίας, ἵνα ἡ λυχνικὴ καὶ ἡ
soul's my take-thought-for salvation that the evening and the

νυκτερίνη ἀγρυπνία ἐμοὶ παρὰ θεῷ λογίζηται. εἴ τινα δὲ
night vigil to-me with God be-reckoned if any and
ἐν τοῖς ἡμετέροις κελλίοις λειτουργίαν ποιήσητε, ὑπὲρ τῶν
in the our cells liturgy you-do for the
ὑμετέρων ἔσται ψυχῶν." τοῦτο δὲ ἐποίησεν βουλόμενος
your will-be souls this and he-did wishing
σπουδαιοτέρους τοὺς θεοφιλεῖς μοναχοὺς ἀπεργάσασθαι.
more-zealous the God-beloved monks to-make
ὅθεν καὶ διεκράτησεν ἡ τοιαύτη αὐτοῦ θεάρεστος σύστασις
whence also prevailed the such his God-pleasing institution
τῶν ταγμάτων καὶ καθ' ὁμοίωσιν μοναστηρίου ἐκ τούτων
of-the companies and after (the)-likeness of-(a)-monastery from these
ἡ κατ' αὐτὸν πόλις σχεδὸν πολιτεύεται, ἐν διαφόροις τόποις
the under him city almost lives in various places
τὰς παννυχίους ὑμνῳδίας τῷ θεῷ προσφέρουσα. Καὶ τοῦτο
the all-night hymnody — to-God offering and this
δὲ ὁ μακάριος οὗτος πάντας ἐδίδασκεν καὶ διεμαρτύρετο,
too the blessed(-man) this all taught and adjured(-them)
τὸ μηδαμῶς μηδ' ὅλως ποτὲ τῆς τῶν αἱρετικῶν κοινωνίας,
the by-no-means nor at-all ever in-the of-the heretics communion
μᾶλλον δὲ κοινώσεως μετασχεῖν, "εἰ καὶ πᾶσαν τὴν
rather but association to-partake if even all the
ὑμετέραν ζωήν," φησιν ὁ μακάριος, "ἔκ τινος ἀνάγκης ἢ
your life says the blessed(-man) from some necessity or
περιστάσεως ἀκοινώνητοι ἐν τῷ μὴ εὑρίσκειν τῆς καθολικῆς
plight excommunicate in the not to-find of-the catholic
ἐκκλησίας κοινωνίαν διαμένητε. εἰ γάρ," φησι, "γυναῖκα
church communion you-remain if for he-says (a)-wife
σωματικὴν νομίμως κτησάμενοι, ἐὰν εἰς χώραν μακρὰν
bodily lawfully having-acquired if in (a)-country far
ἐκτὸς ταύτης χρονοτριβήσαντες, καταλιπεῖν ταύτην καὶ
outside this having-spent-time to-leave this(-one) and

ἄλλῃ ζευχθῆναι ὑπὸ τοῦ θεοῦ καὶ τῶν νόμων κωλυόμεθα,
to-another to-be-yoked by — God and the laws we-are-prevented
ἐὰν δὲ τοῦτο πράξωμεν, τιμωρούμεθα, πῶς ἄρα τῷ
if and this we-do we-are-punished how then —
θεῷ διὰ τῆς ὀρθῆς πίστεως καὶ καθολικῆς ἐκκλησίας
to-God through the orthodox faith and catholic church
συζευχθέντες (ὥς φησιν ὁ ἀπόστολος· ‘Ἡρμοσάμην ὑμᾶς
having-been-yoked as says the apostle I-betrothed you
ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ’),
to-one husband (a)-virgin pure to-present — to-Christ
ἐὰν τὴν ὀρθόδοξον καὶ ἁγίαν πίστιν μοιχεύσωμεν διὰ
if the orthodox and holy faith we-adulterate through
τῆς κοινωνίας τῶν αἱρετικῶν, οὐχὶ τῆς κολάσεως ἐν τῷ
the communion of-the heretics not of-the punishment in the
μέλλοντι αἰῶνι τῆς ἐκδεχομένης τοὺς αἱρετικοὺς γενώμεθα
coming age the(-one) awaiting the heretics may-we-become
συμμέτοχοι; κοινωνία γάρ,” φησι, “διὰ τοῦτο εἴρηται
partakers communion for he-says because-of this is-said
διὰ τὸ συγκοινωνεῖν καὶ στοιχεῖν τὸν κοινωνοῦντα
because-of the to-share and to-walk-in-step the(-one) communing
οἷς κοινωνεῖ. μὴ τοίνυν, δυσωπῶ,” φησιν, “ὦ τέκνα,
with-whom he-communes not therefore I-beseech he-says O children
τοῖς τοιούτοις εὐκτηρίοις προσψαύσητε κοινωνίας ἕνεκεν.”
the such oratories touch communion for-the-sake-of

John forbids his clergy to curse a young man who carried off a nun, since none can know whether the pair have repented. A monk slandered over the harlot Porphyria's foundling pours burning coals into his tunic unharmed, and John ordains presbyter a shoemaker who lured an envious neighbor to church. As the Persians near, Nicetas takes John toward Constantinople, but at Rhodes a radiant eunuch summons him to the King of kings, and he is sent home to Cyprus.

43 Μετὰ πάντων αὐτοῦ τῶν κατορθωμάτων καὶ τοῦτο
with all his the achievements also this
ὁ μακάριος ἐκέκτητο, λέγω δὴ τὸ μὴ ὡς ἔτυχεν
the blessed(-man) possessed I-mean indeed the not as it-happened
κατακρίνειν τὸν πλήσιον ἢ τοὺς κατακρίνοντας ἀποδέχεσθαι,
to-condemn the neighbor or those condemning to-accept
εἶπω δὲ αὐτοῦ καὶ διδασκαλίαν περὶ τούτου τοῖς
let-me-tell and his also (a)-teaching about this to-the
πᾶσιν ὠφέλιμον. Νεώτερός τις ἁρπάσας μονάστριαν
all beneficial younger(-man) a-certain having-carried-off (a)-nun
ἔφυγεν ἐν Κωνσταντινουπόλει. τοῦτο μαθὼν ὁ δίκαιος
fled to Constantinople this having-learned the just(-man)
περίλυπος ἐγένετο ἕως θανάτου· χρόνου δὲ ὀλίγου
very-grieved became unto death time and little
διελθόντος συγκαθημένου αὐτοῦ ἐν μιᾷ ἐν τῷ τιμίῳ
having-passed sitting-with(-others) he on one(-day) in the honored
αὐτοῦ κειμηλιαρχείῳ μετά τινων τῶν τοῦ κλήρου καὶ
his treasury with some of-those of-the clergy and
συντυχίαν ψυχωφελῆ κινοῦντος, ἦλθεν εἰς μέσον ἡ μνήμη
conversation soul-profiting moving came into (the)-midst the memory
τοῦ νεωτέρου τοῦ τὴν μονάστριαν ἁρπάσαντος, καὶ
of-the younger(-man) the(-one) the nun having-carried-off and
ἤρξαντο οἱ συγκαθήμενοι τῷ ὁσίῳ ἀναθεματίζειν τὸν
began those sitting-with the holy(-man) to-anathematize the

τοιοῦτον νεώτερον ὡς δύο ψυχὰς ἀπολέσαντα, μίαν μὲν
such younger(-man) as two souls having-destroyed one indeed
τὴν αὐτοῦ, ἑτέραν δὲ τῆς μοναστρίας. ἐπεστόμισεν οὖν
the his other and of-the nun muzzled then
καὶ ἐνέκοψεν αὐτοὺς ὁ μακάριος λέγων· "Μὴ, τέκνα, μὴ
and cut-short them the blessed(-man) saying not children not
οὕτως· ἐπεὶ παριστῶ ὑμῖν ὅτι καὶ ὑμεῖς δύο ἁμαρτίας
thus since I-show you that also you two sins
ποιεῖτε, μίαν μὲν, ὅτι παραβαίνετε τὴν ἐντολὴν τοῦ
commit one indeed that you-transgress the commandment of-the(-one)
εἰπόντος· 'Μὴ κρίνετε, ἵνα μὴ κριθῆτε·' ἔπειτα οὐδὲ
having-said not judge that not you-be-judged then nor
οἴδατε ἀκριβῶς, ἐὰν ἕως σήμερον ἁμαρτάνουσιν καὶ οὐ
you-know exactly whether until today they-sin and not
μετενόησαν." Ἀνέγνων γὰρ βίον πατρός τι τοιοῦτον
have-repented I-read for (the)-life of-(a)-father something such
περιέχοντα, ὅτι "Ἐν πόλει τινὶ δύο μοναχοὶ ἀπῆλθον
containing that in city some two monks went-off
εἰς διακονίαν, καὶ ὡς παρήρχετο ὁ εἷς διά του τόπου,
on (an)-errand and as passed-by the one through some place
κράζει αὐτῷ μία πόρνη καὶ λέγει· 'Σῶσόν με, πάτερ,
cries to-him one harlot and says save me father
ὥσπερ ὁ Χριστὸς τὴν πόρνην.' ὁ δὲ τῆς τῶν ἀνθρώπων
as — Christ the harlot he and of-the of-the men
αἰσχύνης μηδὲ ὅλως φροντίσας, λέγει αὐτῇ· 'Ἀκολούθει
shame not-even at-all having-cared says to-her follow
μοι.' καὶ κρατήσας αὐτὴν τῆς χειρὸς αὐτῆς, ἐξῆλθεν ἐκ
me and having-held her by-the hand her he-went-out from
τῆς πόλεως δημοσίως, πάντων θεωρούντων. ἐγένετο οὖν
the city publicly all watching arose then
φήμη, ὅτι ὁ ἀββᾶς ἔλαβεν γυναῖκα τὴν κυρὰν Πορφυρίαν·
(a)-rumor that the abba took (a)-wife the lady Porphyria

οὕτως γὰρ ἐκαλεῖτο. ἀπερχομένων οὖν αὐτῶν ἵνα βάλῃ
thus for she-was-called going-off then they that he-might-put
αὐτὴν εἰς μοναστήριον, εὗρεν ἡ γυνὴ εἰς μίαν ἐκκλησίαν
her into (a)-monastery found the woman in one church
παιδίον χαμαιριφῆ καὶ ἐπῆρεν αὐτὸ, ἵνα ἀναθρέψῃ αὐτό.
(an)-infant cast-out and took-up it that she-might-rear it
τινὲς οὖν μετὰ ἐνιαυτὸν ἦλθον εἰς τὴν χώραν, ὅπου ἦν ὁ
some then after (a)-year came to the country where was the
ἀββᾶς καὶ ἡ Πορφυρία ἡ ἀπὸ πορνῶν. καὶ ἰδόντες
abba and — Porphyria the(-one) from harlots and having-seen
αὐτὴν ἔχουσαν τὸ παιδίον, λέγουσιν αὐτῇ· ‘Ἀληθῶς καλὸν
her having the infant say to-her truly (a)-fine
ἀββαδόπουλον ἐγέννησας’. οὔπω γὰρ ἦν λαβοῦσα τὸ
abba's-brat you-have-borne not-yet for she-was having-received the
ἅγιον σχῆμα. ἀπελθόντες οὖν εἰς Τύρον οἱ ἰδόντες
holy habit having-gone-off then to Tyre those having-seen
αὐτὴν — ἐκεῖθεν γὰρ ἦν ἐπάρας αὐτὴν ὁ ἀββᾶς—,
her from-there for was having-taken-up her the abba
ἐφήμισαν ὅτι ‘ἐγέννησεν ἐκ τοῦ ἀββᾶ ἡ Πορφυρία καὶ
they-spread-report that bore by the abba — Porphyria and
ἡμεῖς εἴδομεν τὸ παιδίον τοῖς ὀφθαλμοῖς ἡμῶν, ὁμοιάζον
we saw the infant with-the eyes our resembling
αὐτῷ.’ ὅτε οὖν προέγνω ἐκ τοῦ θεοῦ ὁ ἀββᾶς τὴν
him when then foreknew from — God the abba the
τελευτὴν αὐτοῦ, λέγει τῇ ἀμμᾷ Πελαγίᾳ — οὕτως γὰρ
end his he-says to-the amma Pelagia thus for
μετωνόμασεν αὐτὴν, ὅτε ἔδωκεν αὐτῇ τὸ ἅγιον σχῆμα—·
he-renamed her when he-gave her the holy habit
‘Ἄγωμεν εἰς Τύρον, ὅτι ἔχω ἐκεῖ ἀπόκρισιν, καὶ θέλω,
let-us-go to Tyre for I-have there (an)-answer(-to-give) and I-wish
ἵνα ἔλθῃς μετ’ ἐμοῦ’. ἡ δὲ μὴ δυνηθεῖσα ἀντειπεῖν αὐτῷ,
that you-come with me she and not having-been-able to-gainsay him

ἠκολούθησεν αὐτῷ, καὶ ἦλθον ἀμφότεροι, ἔχοντες καὶ
followed him and came both having also
τὸ παιδίον ἐτῶν ὑπάρχοντα ἑπτά. ὡς οὖν ἠσθένησεν ὁ
the child of-years being seven when then fell-sick the
ἀββᾶς τὴν ἐπὶ θάνατον ἀσθένειαν, ἀνῆλθον εἰς ἐπίσκεψιν
abba the unto death sickness went-up for (the)-visit
αὐτοῦ ἐκ τῆς πόλεως ἕως ἑκατὸν ψυχῶν, καὶ λέγει·
his from the city up-to hundred souls and he-says
‘Φέρετε λαμπρά’. ὡς οὖν ἦλθεν τὸ θυμιατήριον γέμον τῶν
bring coals when then came the censer full of-the
λαμπρῶν, ἔλαβεν καὶ ἐκένωσεν αὐτὰ εἰς τὸ στιχάριον αὐτοῦ
coals he-took and emptied them into the tunic his
καὶ εἶπεν· ‘Πληροφορήθητε, ἀδελφοί, ὅτι, ὥσπερ ἐφύλαξεν
and said be-assured brothers that as preserved
ὁ θεὸς τὴν βάτον ἄφλεκτον ἐκ τοῦ πυρὸς, καὶ ὡς
— God the bush unburned from the fire and as
οὐδὲ τὸ στιχάριόν μου τοῦτο ἥψαντο τὰ λαμπρὰ ταῦτα,
not-even the tunic my this touched the coals these
οὕτως οὐδὲ ἐγὼ ἔγνων ἁμαρτίαν γυναικὸς, ἀφ’ ἧς
thus not-even I knew (the)-sin of-woman from which(-time)
ἐγεννήθην’. καὶ πάντες κατεπλάγησαν, πῶς οὐ κατεφλέχθη
I-was-born and all were-astounded how not was-burned
τὸ στιχάριον αὐτοῦ ἐκ τοῦ πυρός. καὶ ἐδόξασαν τὸν θεὸν,
the tunic his by the fire and glorified — God
τὸν ἔχοντα τοιούτους κρυπτοὺς δούλους. ἐκ δὲ τῆς
the(-one) having such hidden servants from and the
προφάσεως τῆς ἀμμᾶς Πελαγίας τῆς ποτε πόρνης καὶ
occasion of-the amma Pelagia the once harlot also
ἄλλαι πόρναι ἠκολούθησαν αὐτῇ καὶ ἀπετάξαντο, μετ’
other harlots followed her and renounced(-the-world) with
αὐτῆς ἀναχωρήσασαι εἰς τὸ μοναστήριον αὐτῆς· ὁ γὰρ
her having-withdrawn into the monastery her the for

δοῦλος τοῦ θεοῦ ὁ μοναχὸς ὁ κουρεύσας αὐτὴν, ἡνίκα
servant — of-God the monk the(-one) having-tonsured her when
ἐπληροφόρησεν πάντας, παρέδωκεν τῷ κυρίῳ τὸ πνεῦμα
he-had-assured all gave-up to-the Lord the spirit
ἐν εἰρήνῃ." "διὰ τοῦτό," φησι, "λέγω ὑμῖν, ὦ τέκνα, μὴ
in peace because-of this he-says I-tell you O children not
προχείρους εἶναι εἰς τὸ σκώπτειν καὶ κρίνειν τὰ ἀλλότρια.
rash to-be for the to-mock and to-judge the other(-men's)
πολλάκις γὰρ τὴν μὲν ἁμαρτίαν τοῦ πόρνου εἴδομεν,
often for the indeed sin of-the fornicator we-saw
τὴν δὲ μετάνοιαν αὐτοῦ, ἣν ἐποίησεν κρυπτῶς, οὐκ
the but repentance his which he-made secretly not
ἐθεασάμεθα, καὶ ἔστιν ὅτε κλέψαντά τινα ἐθεωρήσαμεν,
we-beheld and it-is when having-stolen someone we-saw
τοὺς δὲ στεναγμοὺς καὶ τὰ δάκρυα, ἃ προσήγαγε τῷ
the but groans and the tears which he-offered —
θεῷ, οὐκ ἐπιστάμεθα. καὶ ἡμεῖς μὲν ἔχομεν αὐτὸν οἷον
to-God not we-know and we indeed hold him such-as
εἴδομεν αὐτὸν κλέπτην ἢ πόρνον ἢ ἐπίορκον, παρὰ δὲ
we-saw him thief or fornicator or perjurer with but
θεῷ ἐδέχθη ἡ κρυπτὴ αὐτοῦ μετάνοια καὶ ἐξομολόγησις,
God was-accepted the secret his repentance and confession
καί ἐστιν παρ' αὐτῷ τίμιος." πάντες οὖν ἐξεπλήττοντο ἐπὶ
and he-is with him honored all then were-astonished at
τῇ διδαχῇ τοῦ ἐναρέτου ποιμένος τούτου καὶ διδασκάλου.
the teaching of-the virtuous shepherd this and teacher
44a Δύο κληρικῶν ὄντων τζαγγαρίων καὶ ἐγγὺς ἀλλήλων
two clerics being shoemakers and near one-another
καμνόντων, ὁ μὲν εἷς εἶχεν τέκνα πολλὰ καὶ γυναῖκα
working the indeed one had children many and (a)-wife
καὶ πατέρα καὶ μητέρα, ἐσχόλαζεν δὲ καὶ τῇ ἐκκλησίᾳ
and father and mother he-gave-time and also to-the church

ἀδιαλείπτως, καὶ ὅλους μετὰ θεὸν ἔτρεφεν ἐκ τῆς τέχνης
unceasingly and all after God fed from the craft
αὐτοῦ, ὁ δὲ ἄλλος, καίπερ τεχνικώτερος ὢν, διὰ τὸ
his the but other although more-skilled being because-of the
μὴ σχολάζειν αὐτὸν τῇ ἐκκλησίᾳ, ἀλλὰ σχεδὸν καὶ τὰς
not to-give-time him to-the church but almost even the
κυριακὰς κάμνειν, οὐδὲ ἑαυτὸν μόνον τρέφειν ἴσχυσεν.
Lord's-days to-work not-even himself only to-feed was-able
ἐζήλευεν οὖν οὗτος τῷ γείτονι αὐτοῦ, καὶ ἐν μιᾷ μὴ
he-envied then this(-man) the neighbor his and on one(-day) not
φέρων τὸν φθόνον λέγει αὐτῷ μετ᾽ ὀργῆς· "Πόθεν σὺ
bearing the envy says to-him with anger whence you
οὕτως ἐπλούτησας; ἐγὼ δὲ σχολάζων πλεῖόν σου τῇ
thus became-rich I but giving-time more than-you to-the
τέχνῃ μου ἐφύρασα." ὁ δὲ λέγει αὐτῷ, θέλων ποιῆσαι
craft my am-ruined he and says to-him wishing to-make
αὐτὸν σχολάζειν τῇ ἐκκλησίᾳ· "Ὡς ἀπέρχομαι ἐν τῇ ἁγίᾳ
him to-give-time to-the church when I-go-off to the holy
ἐκκλησίᾳ, εὑρίσκω λογάριν ἐρριμμένον χαμαὶ, καὶ ἐκεῖθεν
church I-find money thrown on-the-ground and from-there
ἐκ τοῦ κατὰ μέρους ἐπλούτησα. ἀλλ᾽ ἐὰν θέλῃς, ἀεὶ κράζω
from the by little I-became-rich but if you-wish always I-call
σε καὶ ἔρχῃ μετ᾽ ἐμοῦ καὶ εἴ τι εὕρομεν, λαμβάνεις
you and you-come with me and if anything we-find you-take
τὸ ἥμισυ." ὡς οὖν ἐκεῖνος πεισθεὶς ἠκολούθει αὐτῷ,
the half when then he having-been-persuaded followed him
ἀπερχομένῳ εἰς τὴν ἐκκλησίαν, ἀδιαλείπτως εὐλόγησεν
going-off to the church unceasingly blessed
αὐτὸν ὁ θεὸς καὶ ἐπλούτισεν. τότε λέγει αὐτῷ ὁ καλὸς
him — God and enriched(-him) then says to-him the good
σύμβουλος· "Εἶδες, ἄδελφε, ἓν ψεῦμα διὰ τὸν θεὸν,
counselor you-saw brother one lie because-of — God

πόσον ὠφέλησεν τὴν ψυχήν σου καὶ τὴν ὑπόστασίν
how-much it-benefited the soul your and the property
σου. πίστευσον, οὐδὲν εὑρόν ποτε χαμαὶ ὡς ἐνόμισας
your believe nothing I-found ever on-the-ground as you-thought
χάριν λογαρίου, ἀλλ' ἐπειδὴ ὁ κύριος εἶπεν· Ζητεῖτε
for-the-sake-of money but since the Lord said seek
πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην
first the kingdom — of-God and the righteousness
αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν', διὰ
his and these(-things) all will-be-added to-you because-of
τοῦτο προεφασισάμην, ἵνα μόνον λιμνισθῇς, καὶ ἰδοὺ
this I-made-pretext that only you-be-brought-into-port and behold
οὐκ ἀπέτυχα, ἀλλ' εὗρες καὶ ὑπερεῦρες." τοῦτο οὖν
not I-failed but you-found and over-found this then
μαθὼν ὁ ὅσιος πάπας ἐποίησεν τὸν καλὸν σύμβουλον
having-learned the holy pope made the good counselor
πρεσβύτερον, ὡς ἄξιον· ἦν γὰρ ἀναγνώστης.
(a)-presbyter as worthy he-was for (a)-reader

44b Καὶ μέχρι μὲν τῶν ἐνταῦθα ὁ προμνημονευθεὶς
and up-to indeed the(-things) here the before-mentioned
θεοσεβέστατος Μηνᾶς ὁ ἀπὸ οἰκονόμων τῆς ἁγιωτάτης
most-godly Menas the(-one) from stewards of-the most-holy
ἐκκλησίας τῆς Ἀλεξανδρέων μεγαλοπόλεως ἡμῖν διηγήσατο,
church of-the of-Alexandrians great-city to-us narrated
τὰ δὲ ἀκόλουθα καὶ ἡ ἐμὴ εὐτέλεια ἱστόρησεν, τινὰ δὲ
the and following also the my lowliness recorded some and
καὶ ἀπό τινων ἀξιοπίστων ἀκήκοα· εἰρηκότων οὖν ἡμῶν ἐν
also from some trustworthy(-men) I-have-heard having-said then we in
τοῖς προειρημένοις ἔν τινι κεφαλαίῳ, πολλὴν συνδεθῆναι
the aforesaid in some chapter much to-have-been-bound
πνευματικὴν ἀγάπην πρὸς τὸν μακάριον τοῦτον πάπαν
spiritual love between the blessed this pope

καὶ πρὸς τὸν πατρίκιον Νικήταν, ἱκανὸν σύμβολον τῆς
and with the patrician Nicetas sufficient token of-the
τοιαύτης πρὸς ἀλλήλους σχέσεως καὶ τὸ παρὸν ὑπάρχει
such toward one-another relation also the present is
κεφάλαιον. Ὅτε κατὰ συγχώρησιν θεοῦ, μᾶλλον δὲ διὰ
chapter when by permission of-God rather but because-of
τὰς ἁμαρτίας ἡμῶν ἔμελλεν Ἀλεξάνδρεια τοῖς ἀθέοις
the sins our was-about Alexandria to-the godless
Πέρσαις παραδίδοσθαι, μνημονεύσας ὁ ποιμὴν τοῦ
Persians to-be-handed-over having-remembered the shepherd the(-one)
εἰπόντος· "Ὅταν διώκωσιν ὑμᾶς ἐκ τῆς πόλεως ταύτης,
having-said when they-persecute you from the city this
φεύγετε εἰς τὴν ἄλλην", ἔφυγεν εἰς τὴν ἰδίαν πατρίδα,
flee to the other he-fled to the own homeland
λέγω δὴ ἐν Κύπρῳ, ἐν τῇ οἰκείᾳ πόλει. ὅθεν εὐλόγου
I-mean indeed to Cyprus to the own city whence reasonable
προφάσεως δραξάμενος ὁ προειρημένος πατρίκιος Νικήτας
pretext having-grasped the aforesaid patrician Nicetas
φησὶν πρὸς τὸν ὅσιον· "Δέομαι, εἰ εὗρον χάριν ἐνώπιόν
says to the holy(-man) I-beg if I-found favor before
σου, μὴ ἀπαξιώσῃς σκυλῆναι ἕως τῆς βασιλίδος τῶν
you not disdain to-trouble-yourself as-far-as the queen of-the
πόλεων καὶ τὰς εὐπροσδέκτους σου εὐχὰς χαρίσασθαι τοῖς
cities and the acceptable your prayers to-grant to-the
εὐσεβεστάτοις βασιλεῦσιν." ὁ δὲ τῇ πολλῇ πίστει τοῦ
most-pious emperors he and to-the much faith of-the
ἀνδρὸς εἴξας, ὑπήκοος πρὸς τοῦτο ἐγένετο, τοῦ θεοῦ
man having-yielded obedient to this became — God
καὶ τὴν πρόθεσιν αὐτοῦ δεῖξαι θελήσαντος καὶ τὴν παρ᾽
also the purpose his to-show having-willed and the from
αὐτοῦ τιμήν, ὅση ἦν πρὸς τὸν μακάριον. χειμαζομένου
him honor how-great it-was toward the blessed(-man) being-storm-tossed

οὖν τοῦ πλοίου πολλάκις ὑπὸ βίας τῶν ἀνέμων, ἔνθα ἦν
then the ship often by violence of-the winds where was
ὁ ὅσιος σὺν τῷ πατρικίῳ, καὶ τῷ βυθῷ παραπέμπεσθαι
the holy(-man) with the patrician and to-the deep to-be-sent
μέλλοντος, θεωρεῖ ὁ πολλάκις μνημονευθεὶς πατρίκιος
being-about sees the often mentioned patrician
καὶ οἱ σὺν αὐτῷ ἀξιωματικοὶ τῇ νυκτὶ, ἐν ᾗ ἡ
and the with him dignitaries in-the night in which the
ζάλη ἐγίνετο, τὸν πατριάρχην ποτὲ μὲν μετὰ πτωχῶν
storm was the patriarch sometimes indeed with poor(-men)
πανταχοῦ τοῦ πλοίου περιτρέχοντα, ποτὲ δὲ πάλιν σὺν
everywhere of-the ship running-about sometimes and again with
αὐτοῖς τὰς χεῖρας εἰς τὸν οὐρανὸν ἐκτείνοντα καὶ τὴν ἐξ
them the hands to the heaven stretching and the from
ὕψους βοήθειαν ἐφελκόμενον· ὅτε δὲ τὴν καλουμένην Ῥόδον
on-high help drawing-down when and the called Rhodes
ἔφθασαν ἀναβάλλοντες, θεωρεῖ ἔξυπνος ὢν ὁ θεόκλητος
they-reached putting-in sees awake being the God-called
οὗτός τινα εὐνοῦχον ἐξαστράπτοντα τῇ μορφῇ καὶ
this(-man) a-certain eunuch flashing in-the form and
χρυσοῦν σκῆπτρον ἐν τῇ δεξιᾷ χειρὶ κατέχοντα παραστάντα
(a)-golden scepter in the right hand holding having-stood-by
αὐτῷ καὶ λέγοντα· "Δεῦρο κέλευσον· ὁ βασιλεὺς τῶν
him and saying come be-pleased the king of-the
βασιλευόντων ζητεῖ σε." μηδὲν οὖν μελλήσας, εὐθέως
reigning seeks you nothing then having-delayed at-once
μεταστέλλεται τὸν πατρίκιον Νικήταν καὶ λέγει αὐτῷ μετὰ
he-sends-for the patrician Nicetas and says to-him with
πολλῶν δακρύων· "Σὺ μὲν, ὦ δέσποτα, πρὸς τὸν ἐπίγειον
many tears you indeed O master to the earthly
βασιλέα με ἐκάλεσας. ἀλλὰ προλαβὼν ὁ ἐπουράνιος
king me called but having-anticipated(-you) the heavenly(-one)

προσεκάλεσεν τὴν ἐμὴν εὐτέλειαν.” καὶ διηγήσατο αὐτῷ τὴν
has-summoned the my lowliness and narrated to-him the
ὀπτασίαν τὴν αὐτῇ τῇ ὥρᾳ φανεῖσαν αὐτῷ τοῦ εὐνούχου,
vision the in-that-very the hour appeared to-him of-the eunuch
μᾶλλον δὲ τοῦ ἀγγέλου. περιχαρὴς οὖν καὶ περίλυπος
rather but of-the angel overjoyed then and very-grieved
γενόμενος ὁ αὐτὸς ἐνδοξότατος ἀνὴρ, ἐμποδίσαι τὸν ὅσιον
having-become the same most-glorious man to-binder the holy(-man)
οὐκ ἠδυνήθη· πλουσίως οὖν τῶν ὁσίων αὐτοῦ ἐμπλησθεὶς
not was-able richly then with-the holy his having-been-filled
εὐχῶν καὶ τοῖς βασιλεῦσιν ταύτας κομισάμενος, μετὰ
prayers and to-the emperors these having-carried with
πολλῆς τιμῆς ἐπαναλῦσαι αὐτὸν ἐν Κύπρῳ παρεκελεύσατο.
much honor to-return him to Cyprus he-urged

XLV · THE WILL AND THE BURIAL

At Amathus John dictates his will: he found about eighty centenaria in the treasury, received countless more, gave everything to God, and orders the one third-coin left to be given away too. Leontios praises a man who treated what was God's as God's, and whose hostels, old people's homes, and monasteries keep his memory alive. When his body is laid in the church of Saint Tychon, the two bishops already buried in the tomb draw aside, as if alive, to make room for him in their midst, before the whole crowd at the funeral.

Καταλαβόντος οὖν αὐτοῦ τὴν ἰδίαν πόλιν Ἀμαθοῦντα 45
having-reached then he the own city Amathus
καλουμένην, διαθήκην οἰκείαν γράψαι τάχιστα τοῖς αὐτῷ
called (a)-will own to-write very-quickly to-those him
ὑπουργοῦσι προσέταττεν. τῶν δὲ ὀξέως καὶ ἀνυπερθέτως
serving he-ordered they and swiftly and without-delay

χάρτην καὶ κάλαμον παραστησάντων, ἐπέτρεψε τὸ ἱερὸν
paper and pen having-set-beside directed the sacred
ἐκεῖνο στόμα γράψαι οὕτως· “Ἰωάννης δοῦλος, διὰ
that mouth to-write thus John servant because-of
δὲ τὴν ἐπιτεθεῖσάν μοι τῆς ἱερωσύνης ἀξίαν χάριτι θεοῦ
but the laid-on me of-the priesthood dignity by-grace of-God
ἐλεύθερος, εὐχαριστῶ σοι ὁ θεὸς, ὅτι ἐπήκουσας τῆς
free I-thank you O God that you-heard the
ἐμῆς ἀθλιότητος, παρακαλούσης τὴν σὴν ἀγαθότητα,
my wretchedness beseeching the your goodness
μὴ εὑρεθῆναι μοι τελευτῶντι, εἰ μὴ ἓν τριμίσιον. ὅθεν
not to-be-found for-me dying if not one third-coin whence
πληροφορῶ πάντας, ὅτι οὐ κέκτηται ὁ βίος τοῦ ταπεινοῦ
I-assure all that not possesses the livelihood of-the lowly
Ἰωάννου ἄλλο τί ποτε, εἰ μὴ ἓν τριμίσιον. εὑρόντος
John other anything ever if not one third-coin having-found
γάρ μου ἐν τῷ τιμίῳ ἐπισκοπείῳ τῆς κατὰ συγχώρησιν
for I in the honored bishop's-residence of-the by permission
θεοῦ κατ᾽ ἐμὲ ἁγιωτάτης ἐκκλησίας τῆς Ἀλεξανδρέων
of-God under me most-holy church of-the of-Alexandrians
μεγαλοπόλεως, ὅτε ἐν αὐτῇ προεχειρίσθην ἐπίσκοπος, περὶ
great-city when in it I-was-appointed bishop about
τὰ ὀγδοήκοντα κεντηνάρια χρυσίου, καὶ εἰσοδιάσαντός μου
the eighty centenaria of-gold and having-received I
ἐκ τῶν φιλοχρίστων ἀνθρώπων ὅσα σχεδὸν ἀνθρώπου
from the Christ-loving men as-much-as almost of-man
ἀριθμὸν ὑπερβαίνουσιν, εἰς ἑαυτὸν τὸν νοῦν ἐπισυναγαγὼν
number surpass into myself the mind having-gathered
καὶ γνοὺς ταῦτα πάντα τοῦ δεσπότου πάντων εἶναι,
and having-known these(-things) all of-the master of-all to-be
σπουδὴν ἐποιησάμην τὰ τοῦ θεοῦ τῷ θεῷ δοῦναι,
zeal I-made the(-things) — of-God — to-God to-give

ὅθεν καὶ τὸ ὑπολειφθέν μοι τοῦτο τριμίσιον, καὶ αὐτὸ ὂν
whence also the having-been-left to-me this third-coin also it being
τοῦ θεοῦ, καὶ αὐτὸ κελεύω δοθῆναι τοῖς τοῦ θεοῦ." Ὢ τῶν
— of-God also it I-order to-be-given to-those — of-God O of-the
παραδόξων πραγμάτων, ὦ τῆς εὐγνωμοσύνης τοῦ ὁσίου,
marvelous things O of-the gratitude of-the holy(-man)
οὐ προσέσχεν τοῖς οὐκ ἰδίοις ὡς ἰδίοις, ὅπερ
not he-attended to-the(-things) not own as own which-very-thing
πάσχουσιν πολλοὶ τῶν ἐν εὐπορίᾳ ὑπαρχόντων, τὰς τοῦ
suffer many of-those in prosperity being the —
θεοῦ δωρεὰς ἢ καὶ ἐξ ἀδικίας συναχθέντα ὡς ἴδια καὶ
of-God gifts or also from injustice gathered as own and
μετ' αὐτῶν συναπερχόμενα θησαυρίζοντες, καὶ μὴ δαψιλῶς
with them going-off-together treasuring and not abundantly
τοῖς δεομένοις παρέχοντες· ἀλλ' ἐκεῖνα ἐζήτει τὰ
to-the needy supplying but those he-sought the(-things)
ἀεὶ μένοντα καὶ μηδέποτε δαπανώμενα, ὅθεν καὶ τῶν
always remaining and never being-spent whence also of-the
ἀψευδῶν ἐπαγγελιῶν οὐκ ἀπέτυχεν τῶν φασκουσῶν ἐκ
unlying promises not he-failed of-the(-ones) saying from
προσώπου τοῦ θεοῦ, ὅτι "τοὺς δοξάζοντάς με δοξάσω."
(the)-face — of-God that those glorifying me I-will-glorify
ὄντως γὰρ μεγάλως ἐδόξασεν τὸν ὅσιον τοῦτον ὁ ἐν τοῖς
truly for greatly glorified the holy this(-man) the in the
αὐτοῦ κατορθώμασιν εἰς ἀεὶ δοξαζόμενος κύριος. οὐ φέρων
his achievements for ever glorified Lord not bearing
γὰρ ὁ ἀοίδιμος οὗτος τῇ ἑαυτοῦ προσκαίρῳ ζωῇ
for the celebrated this(-man) with-the his-own temporary life
συμπαυθῆναι τὰ ὅσια καὶ ἀξιέπαινα κατορθώματα, τί
to-cease-with the holy and praiseworthy achievements what
διεπράξατο; ξενοδοχεῖα, γηροκομεῖα καὶ μοναστήρια ἐκ
did-he-do guest-houses old-people's-homes and monasteries from

θεμελίων κτίσας καὶ χοροὺς ὁσίων μοναχῶν συστησάμενος,
foundations having-built and choirs of-holy monks having-established
ἀκατάπαυστον ὄντως δικαιοσύνης μνήμην κέκτηται διὰ
unceasing truly of-righteousness memorial he-has through
τῶν ἐπιτελουμένων ἐν αὐτοῖς ἀγαθουργημάτων. ὅπερ
the being-performed in them good-works what-very-thing
γὰρ περὶ τῶν κακὰ διαπραττόντων καὶ διαδόχους τῶν ἰδίων
for about those evil doing and successors of-the own
κακῶν μετὰ θάνατον ἐν τούτῳ τῷ βίῳ καταλιμπανόντων
evils after death in this the life leaving
φησὶν ὁ θεῖος ἀπόστολος Παῦλος, ὅτι "Τινῶν αἱ ἁμαρτίαι
says the divine apostle Paul that of-some the sins
πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ
manifest are going-before to judgment for-some but also
ἐπακολουθοῦσιν", τοῦτο ἐκ τοῦ ἐναντίου ἐπὶ τούτου
they-follow-after this from the contrary in-the-case-of this
τοῦ μακαρίου ἔστιν εἰπεῖν, ὅτι τινῶν αἱ δικαιοσύναι
the blessed(-man) it-is(-possible) to-say that of-some the righteousnesses
πρόδηλοί εἰσιν, προάγουσαι εἰς βασιλείαν οὐρανῶν, τισὶν
manifest are going-before to (the)-kingdom of-heavens for-some
δὲ καὶ ἐπακολουθοῦσιν, ἐξ ὧν εἷς καὶ οὗτος καθέστηκεν.
but also they-follow-after of which one also this(-man) has-become
Καὶ ὅτι οὐ μῦθος οὔτε πρὸς χάριν ἐστὶν τὸ εἰρημένον,
and that not (a)-fable nor for favor is the(-thing) said
μαρτυρήσῃ δ' ἂν ἡμῖν εὖ μάλα σαφῶς καὶ τὸ παρ'
would-bear-witness and — to-us well very clearly also the on
αὐτὰ τῆς τιμίας αὐτοῦ κοιμήσεως ἐπιτελεσθὲν τεράστιον.
the-spot of-the honored his falling-asleep performed wonder
ἀποδόντος γὰρ αὐτοῦ καὶ παραθεμένου τὴν οἰκείαν ψυχὴν
having-given-up for he and having-committed the own soul
ἐν χειρὶ κυρίου — ὥς φησιν τὸ ἱερὸν γράμμα· "Δικαίων
into (the)-hand of-(the)-Lord as says the sacred writing of-just(-men)

ψυχαὶ ἐν χειρὶ κυρίου" — καὶ ταύτην αὐτῷ ὡς θυσίαν
souls in (the)-hand of-(the)-Lord and this to-him as sacrifice
ἄμωμον παραθεμένου, μέλλοντος τοῦ τιμίου αὐτοῦ σώματος
unblemished having-committed being-about the honored his body
τιμίως καὶ μετὰ τῆς προσηκούσης ἱεροπρεποῦς τελετῆς
honorably and with the fitting sacred rite
ἔν τινι εὐκτηρίῳ οἴκῳ τοῦ ἁγίου θαυματούργου Τύχωνος
in some prayer house of-the holy wonder-worker Tychon
κατατίθεσθαι, γίνεταί τι τοιοῦτον παράδοξον σημεῖον.
to-be-laid happens something such marvelous sign
κατέκειτο ἔν τινι σορῷ, ἔνθα καὶ ὁ δίκαιος κατατίθεσθαι
lay in some coffin where also the just(-man) to-be-laid
ἔμελλεν, δύο τινῶν ἐπισκόπων προκοιμηθέντων ὁσίων
was-about two some bishops having-fallen-asleep-before holy
ὅσια ἀληθῶς σώματα, ἅπερ ἐν ἀψύχῳ που τέως
holy truly bodies which in soulless somewhere hitherto
διάγοντα φύσει τῶν ἐμψύχων ὄντως ἴσην τῷ ὁσίῳ
passing(-their-state) nature of-the living truly equal to-the holy(-man)
τιμὴν προσαπένειμαν. ὡς γὰρ τὸ σῶμα τοῦ μακαριωτάτου
honor rendered as for the body of-the most-blessed
πάπα τῶν δύο ἐκείνων σύνθετον ἔμελλεν γενέσθαι,
pope with-the two those laid-together was-about to-become
τιμήσαντες τὸν ἀρχιποιμένα οἱ ποιμένες καὶ τὴν πολλὴν
having-honored the chief-shepherd the shepherds and the great
αὐτοῦ αἰδεσθέντες παρρησίαν πρὸς θεὸν ἅμα
his having-revered freedom-of-speech toward God at-the-same-time
καὶ θαυμάσαντες, ἑαυτῶν τὰ σώματα, μᾶλλον δὲ τῇ
also having-marveled their-own the bodies rather but by-the
τοῦ θεοῦ κελεύσει, ὥσπερ ζῶντές τινες, ὑποχωρήσαντες
— of-God command as living some having-withdrawn
μέσον τὸν ἱερὸν τοῦτον συνελάμβανον, τιμὴν καὶ αὐτοὶ
(in-the)-middle the sacred this(-man) took-in honor also they

προστάξει θεοῦ, ὥσπερ θεοτιμήτῳ, αὐτῷ προσκομίζοντες,
by-command of-God as to-God-honored him bringing
καὶ πᾶσιν εὐθὺς ἐμφανίζοντες τὴν ἐκεῖθεν αὐτῷ παρὰ
and to-all at-once showing the from-there to-him from
θεοῦ δωρηθεῖσαν δόξαν τε καὶ ὑπερύψωσιν. ὅπερ
God given glory both and exaltation which-very-thing
μέγιστον καὶ παραδοξότατον θαῦμα οὐχ εἷς οὐδὲ δέκα
greatest and most-marvelous wonder not one nor ten
οὐδὲ ἑκατὸν ἐθεάσαντο, ἀλλὰ πᾶς ὁ παραγενόμενος ἐπὶ
nor hundred beheld but all the having-come to
τὴν ἔντιμον αὐτοῦ κηδείαν ὄχλος.
the honored his funeral crowd

XLVI · THE SEALED CONFESSION

A woman of Amathus, burdened by a sin she cannot speak, writes it down, seals it, and gives it to John, who dies five days later. Fearing it will be read, she weeps at his tomb for three days, until John appears between the two bishops, returns her note still sealed, and she finds the writing erased and signed: through John my servant your sin is blotted out. In Alexandria, in the hour of his death, the monk Sabinus sees John led to the King by the maiden crowned with olive, and another sees the poor escorting him with olive branches. Long after, at Tychon's annual vigil, his relics pour out fragrant, healing oil, and Leontios urges his readers to imitate his almsgiving.

46 Ἕτερον δὲ αὐτοῦ παραδοξότερον, ὅπερ ἔτι μὲν
another and of-him more-marvelous which-very-thing still indeed
ζῶν ἐν σαρκὶ ἐνήρξατο θαῦμα, μετατεθεὶς δὲ πρὸς
living in (the)-flesh he-began wonder having-been-translated but to
κύριον ἐτέλεσεν, ὁ λόγος φράσαι πειράσεται. γυνή τις
(the)-Lord completed the account to-tell will-try woman a-certain
ἐκ τῆς ἐνεγκαμένης τὸν ἅγιον πόλεως ὑπάρχουσα, ὡς
from the having-borne the saint city being when

ἤκουσεν αὐτὸν παραγενόμενον ἐκ τῆς Ῥόδου καὶ ἄγγελον
she-heard him having-arrived from — Rhodes and (an)-angel
αὐτῷ ἐκεῖσε φανέντα καὶ τὴν κλῆσιν τὴν πρὸς τὸν
to-him there having-appeared and the summons the(-one) to the
κοινὸν δεσπότην μηνύσαντα, ἁμάρτημα βαρύτατον ἑαυτῇ
common master having-announced (a)-sin most-grievous in-herself
συγγινώσκουσα, ὅπερ οὐδὲ εἰς ἀκοὰς ἀνθρώπων δυνατὸν
being-conscious-of which not-even into (the)-hearing of-men possible
εἰσελθεῖν διισχυρίζετο, πίστιν ἀδίστακτον ἀναλαβοῦσα πρὸς
to-enter she-affirmed faith undoubting having-taken-up to
τὸν ὅσιον δρομαίως καταλαμβάνει καὶ τῶν ποδῶν αὐτοῦ
the holy(-man) running reaches(-him) and the feet his
ἐπιλαβομένη μετὰ πολλῶν δακρύων ἐβόα λέγουσα κατ᾽
having-grasped with many tears cried saying in
ἰδίαν τῷ ἁγίῳ· “Ἁμάρτημα, ὦ τρισμακάριε ἔχω ἡ ἀθλία
private to-the saint (a)-sin O thrice-blessed(-one) I-have the wretched
εἰς ὦτα ἀνθρώπων ἐλθεῖν μὴ δυνάμενον, καὶ οἶδα, ὅτι,
into (the)-ears of-men to-come not able and I-know that
ἐὰν θέλῃς, δύνασαί μοι αὐτὸ συγχωρῆσαι· εἶπεν γὰρ περὶ
if you-wish you-can me it forgive said for about
τῶν καθ᾽ ὑμᾶς ὁ κύριος, ὅτι ‘Ὅσα ἂν λύσητε ἐπὶ
those according-to you the Lord that whatever — you-loose on
τῆς γῆς, ἔσται λελυμένα ἐν τοῖς οὐρανοῖς, καὶ ὅσα ἂν
the earth will-be loosed in the heavens and whatever —
δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τοῖς οὐρανοῖς,
you-bind on the earth will-be bound in the heavens
καὶ ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς,
and if of-any you-forgive the sins are-forgiven them
ἄν τινων κρατῆτε, κεκράτηνται’”. τούτων τῶν ῥημάτων
if of-any you-retain they-are-retained these the words
ἐπακούσας παρὰ τῆς γυναικὸς ὁ ὅσιος, καὶ φοβηθεὶς,
having-heard from the woman the holy(-man) and having-feared

μήπως, ἐὰν τὴν αἴτησιν αὐτῆς παραιτήσηται, αἴτιος αὐτῇ
lest if the request her he-refuse (the)-cause to-her
αἰωνίου κολάσεως γένηται, δυναμένης αὐτῆς ἀπαλλαγῆναι
of-eternal punishment he-become being-able she to-be-freed
τῆς οἰκείας ἁμαρτίας ἐκ τῆς πίστεως ἧς εἶχεν πρὸς
from-the own sin from the faith which she-had toward
αὐτὸν, λέγει πρὸς αὐτὴν ἐν ταπεινῷ σχήματι· "Εἰ ἄρα
him says to her in lowly bearing if then
πιστεύεις, ὦ γύναι, τῷ θεῷ, ὅτι διὰ τῆς ταλαιπωρίας
you-believe O woman — to-God that through the wretchedness
μου συγχωρῇ σοι τὸ ἔγκλημα, ὃ λέγεις, ἐξομολόγησαί
my he-forgives you the charge which you-say confess
μοι αὐτό." ἡ δὲ εἶπεν· "Οὐ δύναμαι, δέσποτα, εἰπεῖν
to-me it she and said not I-am-able master to-tell
αὐτό. οὐ γὰρ δύναται ἀκοὴ ἀνθρώπου βαστάσαι
it not for can (the)-hearing of-man to-bear
αὐτό." λέγει οὖν πάλιν πρὸς αὐτὴν ὁ ὅσιος· "Καὶ
it says then again to her the holy(-man) and
ἐὰν ἐρυθριᾷς, ἄπελθε καὶ γράψον αὐτὸ, ἐὰν γινώσκῃς
if you-are-ashamed go-off and write it if you-know
γράμματα, καὶ φέρε μοι." ἡ δὲ πάλιν ἀπεκρίνατο
letters and bring(-it) to-me she and again answered
πρὸς αὐτόν· "Ὄντως, δέσποτα, οὐ δύναμαι." μείνας
to him truly master not I-am-able having-remained
οὖν ὁ ὅσιος μικρόν τι σιωπῶν, εἶπεν αὐτῇ· "Οὐ
then the holy(-man) little some(-time) silent said to-her not
δύνασαι γράψαι καὶ βουλλῶσαι καὶ ἐνέγκαι μοι;" τότε
you-can write and to-seal and to-bring(-it) to-me then
εἶπεν αὐτῷ· "Ναὶ, δέσποτα, τοῦτο ποιῶ, παρακαλοῦσα
she-said to-him yes master this I-do begging
τὴν τιμίαν καὶ ἰσάγγελόν σου ψυχὴν μὴ λυθῆναι μηδόλως
the honored and angel-like your soul not to-be-opened at-all

εὑρεθῆναι ὑπό τινος τὸ πιττάκιόν ποτε." λόγον οὖν
to-be-found by anyone the note ever (a)-word then
λαβοῦσα ὑπὸ τοῦ θεοτιμήτου τοῦ μηδένα ἄνθρωπον
having-received from the God-honored(-man) of-the no man
λύειν καὶ ἀναγινώσκειν τὸ αὐτῆς πιττάκιον, ἔγραψεν
to-open and to-read the her note she-wrote
ἰδιοχείρως τὸ ἁμάρτημα καὶ βουλλώσασα ἤγαγεν τῷ
with-her-own-hand the sin and having-sealed(-it) brought(-it) to-the
μακαρίῳ. δεξάμενος οὖν ὁ ὅσιος τὸ πιττάκιον, μετὰ
blessed(-man) having-received then the holy(-man) the note after
πέντε ἡμέρας πρὸς κύριον τὴν ἐκδημίαν ἐποιήσατο, μηδενὶ
five days to (the)-Lord the departure made to-no-one
μηδὲν τὸ παράπαν περὶ τοῦ τοιούτου πιττακίου διαθέμενος
anything the at-all about the such note having-arranged
ἢ μηνύσας. τῆς οὖν γυναικὸς ἐκ τοῦ συμβεβηκότος,
or having-disclosed the then woman from the having-happened
μᾶλλον δὲ ἐξ οἰκονομίας θεοῦ μὴ ὑπαρχούσης ἐν τῇ πόλει
rather but from dispensation of-God not being in the city
τῇ ἡμέρᾳ, ἐν ᾗ μετετέθη ἐν εἰρήνῃ ἐκ τοῦ παρόντος
on-the day in which was-translated in peace from the present
βίου πρὸς τὴν ἐκεῖθεν ὁ πατριάρχης, βουλομένου καὶ
life to the(-one) there the patriarch wishing also
ἐν τούτῳ δεῖξαι τοῦ θεοῦ, ὅσην πρὸς αὐτὸν, ὡς γνήσιος
in this to-show — God how-much toward him as true
θεράπων, παρρησίαν ἐκτήσατο· ἀλλὰ μετὰ μίαν ἡμέραν
servant freedom-of-speech he-had-acquired but after one day
παραγενομένης αὐτῆς τῆς καταθέσεως τοῦ τιμίου αὐτοῦ
having-arrived she of-the laying-to-rest of-the honored his
λειψάνου, ὡς ἤκουσεν τὴν κοίμησιν αὐτοῦ, ἔκνους
relics when she-heard the falling-asleep his out-of-her-mind
καὶ παράφρων σχεδὸν εὐθέως ἐγένετο, νομίσασα τὸ ὑπ'
and deranged almost at-once became having-thought the by

αὐτῆς ἐπιδοθὲν πιττάκιον ἐν τῷ ἐπισκοπείῳ καταλειφθὲν
her handed-over note in the bishop's-residence left-behind
πᾶσιν ποιῆσαι τὸ ἑαυτῆς πταῖσμα κατάδηλον. δρομαίως
to-all to-make the her-own fault manifest running
οὖν ἀναπηδήσασα καὶ τὴν πρότερον αὐτῆς ἀδίστακτον
then having-leapt-up and the former her undoubting
πίστιν ἐπὶ τῆς ψυχῆς ἀναλαβοῦσα, τὴν σορὸν τοῦ
faith on the soul having-taken-up the coffin of-the
θεοτιμήτου κατέλαβεν, καὶ ὥσπερ ζῶντι αὐτῷ ἀληθῶς
God-honored(-man) she-reached and as to-living him truly
οὕτως ἀποδυσπετοῦσα διελέγετο· "Ἄνθρωπε τοῦ θεοῦ, σοὶ
thus complaining she-discoursed man — of-God to-you
αὐτῷ οὐκ ἠδυνήθην τὸ ἐμαυτῆς ἁμάρτημα διηγήσασθαι
yourself not I-was-able the my-own sin to-narrate
διὰ τὸ καθ' ὑπερβολὴν ὑπάρχειν βαρύτατον· καὶ ἰδοὺ
because-of the to excess to-be most-grievous and behold
νῦν πᾶσιν ἐγένετο τάχα κατάδηλον καὶ γνώριμον. εἴθε
now to-all it-has-become perhaps manifest and known would-that
μὴ σοὶ τὸ ἐμὸν πρᾶγμα ἐφανέρωσα. οἴμοι· δοκοῦσα τῆς
not to-you the my matter I-had-revealed alas thinking of-the
αἰσχύνης ἀπαλλαγὴν εὕρασθαι, αἰσχύνη πᾶσιν γεγένημαι.
shame riddance to-find (a)-shame to-all I-have-become
ἀντὶ ἰατρείας βλασφημίαν ἐκομισάμην. τί μοι πρός σε
instead-of healing blasphemy I-have-carried-off what to-me toward you
χρεία τὸ μυστήριον τῆς ψυχῆς μου φανερῶσαι; ὅμως οὐ
(the)-need the mystery of-the soul my to-reveal nevertheless not
μὴ ἀποκάμω οὐδ' οὐ μὴ ἀπιστήσω οὐδὲ ἀποστήσωμαι
— I-will-grow-weary nor not — will-I-disbelieve nor will-I-withdraw
ἐκ τῆς σῆς σοροῦ τὰ ἐμὰ δάκρυα, ἄχρις οὖν πληροφορίαν
from the your coffin the my tears until then assurance
περὶ τῆς ἐμῆς αἰτήσεως δέξωμαι. οὐ γὰρ ἀπέθανες, ὅσιε,
about the my request I-receive not for you-died holy(-one)

ἀλλὰ ζῇς. γέγραπται γὰρ, ὅτι ‘Δίκαιοι εἰς τὸν αἰῶνα
but you-live it-is-written for that (the)-just for the age
ζῶσιν.’” πάλιν τε τοὺς αὐτοὺς λόγους ἐξαναλαμβανομένη
live again and the same words resuming
ἔλεγεν· “Οὐδὲν ὦ ἄνθρωπε τοῦ θεοῦ αἰτῶ σε, εἰ μὴ
she-said nothing O man — of-God I-ask you if not
πληροφόρησαί μου τὴν καρδίαν. τί ἄρα κἂν τὸ ἐπιδοθέν
assure my the heart what then at-least the handed
σοι πιττάκιον γέγονεν;” Ὁ θεὸς οὖν ὁ εἰπών ποτε
to-you note has-become — God then the(-one) having-said once
πρὸς τὴν Χαναναίαν· “Ἡ πίστις σου σέσωκέν σε”,
to the Canaanite(-woman) the faith your has-saved you
αὐτὸς καὶ ταύτην ἐπληροφόρησεν. τρεῖς γὰρ ἡμέρας
he also this(-woman) assured three for days
προσκαρτερήσασα ἐν τῷ μνήματι τοῦ ὁσίου καὶ μηδὲ
having-persevered in the tomb of-the holy(-man) and not-even
ὅλως βρώσεως ἢ πόσεως γευσαμένη, τῇ τρίτῃ νυκτὶ,
at-all of-food or drink having-tasted in-the third night
ἐν ὅσῳ πάλιν τοὺς αὐτοὺς σκληροὺς καὶ πιστοὺς λόγους
in what again the same hard and faithful words
τῷ μακαριωτάτῳ ἔλεγεν μετὰ δακρύων, ἰδοὺ ἐξέρχεται
to-the most-blessed(-man) she-said with tears behold comes-out
ὁ τοῦ θεοῦ θεράπων ἐκ τῆς αὐτοῦ θήκης ὀφθαλμοφανῶς
the — of-God servant from the his tomb visibly
μετὰ τῶν δύο ἐπισκόπων τῶν συγκειμένων αὐτῷ, ἑνὸς
with the two bishops the(-ones) lying-with him one
ἔνθεν καὶ ἑνὸς ἔνθεν αὐτοῦ ἱσταμένων, καὶ λέγει πρὸς
on-this-side and one on-that-side of-him standing and says to
αὐτήν· “Μέχρις πότε, γύναι, τοὺς ἐνταῦθα σιαίνεις καὶ
her until when woman those here do-you-annoy and
οὐκ ἐᾷς αὐτοὺς ἀναπαῆναι; κατέβρεξεν γὰρ ἡμῶν τὰς
not let them to-rest drenched for our the

στολὰς τὰ σὰ δάκρυα." καὶ ταῦτα εἰπὼν δίδωσιν
robes the your tears and these(-things) having-said he-gives
αὐτῇ τὸ ἴδιον πιττάκιον βεβουλλωμένον, λέγων πρὸς
her the own note sealed saying to
αὐτήν· "Δέξαι, γνωρίζεις τοῦτο; λῦσον καὶ βλέπε." καὶ
her receive do-you-recognize this open and see and
εἰς ἑαυτὴν ἐκ τῆς ὀπτασίας ἐλθοῦσα, εἶδεν πάλιν τοὺς
to herself from the vision having-come she-saw again the
ἁγίους εἰσελθόντας εἰς τὸν ἴδιον τόπον καὶ ἑαυτὴν ἔχουσαν
saints having-gone-in to the own place and herself having
τὸ πιττάκιον. ἐπισκέπτει οὖν καὶ εἶδεν τὴν βούλλαν
the note she-examines then and saw the seal
ἑαυτῆς σῴαν καὶ πεφυλαγμένην, καὶ λύσασα τὰ ἑαυτῆς
her-own intact and guarded and having-opened the her-own
γράμματα εὑρίσκει ἀπαλειφθέντα καὶ ὑπογραφὴν ὑποκάτω
writing finds(-it) erased and (a)-subscription beneath
αὐτῶν ἔχουσαν οὕτως· "Διὰ Ἰωάννην τὸν δοῦλόν μου
them having thus because-of John the servant my
ἐξήλειπται σου ἡ ἁμαρτία." τίς λαλήσει τὰς δυναστείας
has-been-blotted-out your the sin who will-speak the mighty-acts
κυρίου, ὦ φίλοι καὶ ἀδελφοί; τίς οὕτως εὔσπλαγχνος
of-(the)-Lord O friends and brothers who thus compassionate
καὶ φιλάνθρωπος, ποιῶν τὸ θέλημα τῶν φοβουμένων
and man-loving doing the will of-those fearing
αὐτὸν καὶ δοξάζων τοὺς δοξάζοντας αὐτὸν καὶ διὰ
him and glorifying those glorifying him and through
θαυματουργιῶν μεγαλύνων αὐτούς; Οὐκ ἐν τῷ τόπῳ δὲ
wonder-workings magnifying them not in the place and
μόνον, ἔνθα ἡ τιμία αὐτοῦ κοίμησις γέγονε, γνώριμος ἡ
only where the honored his falling-asleep has-become known the
πρὸς θεὸν αὐτοῦ εὐαρέστησις ἀναδέδεικται, ἀλλὰ καὶ τοῖς
toward God his pleasing has-been-shown but also to-those

πόρρω που ταύτης ἀπέχουσιν. Ἐν αὐτῇ γὰρ τῇ ἡμέρᾳ,
far somewhere from-it being-distant on very for the day
ἐν ᾗ πρὸς κύριον ἐκ τοῦδε τοῦ βίου ὁ μακάριος οὗτος
in which to (the)-Lord from this the life the blessed this(-man)
τὴν ἐκδημίαν ἐποιήσατο, τὶς τῶν τὴν ἀγγελικὴν πολιτείαν
the departure made one of-those the angelic way-of-life
ἐξησκηκότων καὶ σχῆμα μοναχικὸν κατερχομένων ἀνὴρ
having-practiced and (the)-habit monastic taking-up (a)-man
θαυμαστὸς καὶ ἐνάρετος Σαβῖνος ὀνόματι ἐν Ἀλεξανδρείᾳ
wonderful and virtuous Sabinus by-name in Alexandria
οἰκῶν θεωρεῖ ὥσπερ ἐν ἐκστάσει γενόμενος τὸν θεοτίμητον
dwelling sees as in ecstasy having-become the God-honored
Ἰωάννην ἐκ τοῦ ἰδίου ἐπισκοπείου ἐξερχόμενον μετὰ τοῦ
John from the own bishop's-residence coming-out with the
κλήρου παντὸς, κηρία βαστάζοντα καὶ πρὸς τὸν βασιλέα
clergy all tapers carrying and to the king
ὑπάγοντα, ὡς εὐνούχου τινός, φησι, κουβικουλαρίου τοῦτον
going as eunuch a-certain he-says chamberlain him
προσκαλουμένου, καὶ μίαν κόρην, ὡς ὁ ἥλιος, ἡνίκα
summoning and one maiden as the sun when
δ' ἂν τὸν πυλῶνα τοῦ ἐπισκοπείου ἐξεληλύθει — ὅπερ
and — the gateway of-the bishop's-residence he-had-gone-out which
σημαίνει τοῦ ἰδίου σώματος τὸν χωρισμόν—, δεξαμένην
signifies of-the own body the separation having-received
αὐτὸν καὶ χειροκρατοῦσαν καὶ ἐπὶ τὴν κεφαλὴν στέφανον
him and holding-by-the-hand(-him) and on the head (a)-crown
ἐξ ἐλαιοκλάδων περιβεβλημένην. εὐθέως οὖν ἔγνω ὁ ὅσιος
of olive-branches having-put-on at-once then knew the holy
Σαβῖνος τὴν μετάστασιν τοῦ πατριάρχου πρὸς κύριον ἐν
Sabinus the translation of-the patriarch to (the)-Lord at
αὐτῇ τῇ ὥρᾳ γεγενῆσθαι· διὸ καὶ σημειωσάμενοί τινες
very the hour to-have-happened wherefore also having-noted some

τὸν μῆναν καὶ τὴν ἡμέραν — ἦν γὰρ ἐπίσημος τοῦ ἁγίου
the month and the day — it-was for (the)-feast of-the holy
ἀθλοφόρου Μηνᾶ — καί τινων ἐλθόντων ἀπὸ Κύπρου
prize-bearer Menas — and some having-come from Cyprus
καὶ ἐπερωτησάντων τῶν οἰκούντων ἐν Ἀλεξανδρείᾳ περὶ
and having-asked those dwelling in Alexandria about
τῆς μεταστάσεως τοῦ ὁσίου, ἔγνωσαν ἀληθῆ εἶναι τὴν
the translation of-the holy(-man) they-knew true to-be the
ὀπτασίαν διὰ τὸ κατ᾽ αὐτὴν τὴν ὥραν γενέσθαι, ἐν
vision because-of the at very the hour to-have-happened in
ᾗ καὶ ἐτελειώθη ὁ μακάριος, καὶ μάλιστα ἐκ τοῦ κατὰ
which also was-perfected the blessed(-man) and especially from the about
τὴν κόρην τὴν χεῖραν κρατοῦσαν αὐτοῦ ὑποδείγματος. ἣν
the maiden the hand holding his token which
γὰρ ὑποσχέσεις λαβὼν παρ᾽ αὐτῆς ὁ ὅσιος, καθὼς
for promises having-received from her the holy(-man) as
ἐν τοῖς προοιμίοις τοῦ βίου εἴπομεν, ὅτι, "ἐὰν κτήσῃ με
in the beginnings of-the life we-said that if you-acquire me
φίλην, ἐγώ σε πρὸς τὸν βασιλέαν εἰσφέρω," ὅπερ
(as)-friend I you to the king bring which-very-thing
καὶ ἀψευδῶς πεποίηκεν. Οὐκ ἐκ τούτου δὲ μόνον πάντες
also unlyingly she-has-done not from this and only all
τὴν πληροφορίαν εἰλήφασιν, ὅτι ἡ ἐλεημοσύνη αὐτοῦ καὶ
the assurance have-received that the almsgiving his and
ἡ συμπάθεια ἡ πρὸς τοὺς δεομένους ἐν τῇ τῶν
the compassion the(-one) toward the needy into the of-the
οὐρανῶν βασιλείᾳ αὐτὸν εἰσήγαγεν, ἀλλ᾽ ὅτι καὶ ἕτερος
heavens kingdom him brought but that also another
τῶν τὴν πόλιν οἰκούντων Ἀλεξάνδρειαν φοβουμένων τὸν
of-those the city inhabiting Alexandria fearing —
θεὸν εἶδεν ἐν αὐτῇ τῇ νυκτὶ, ἐν ᾗ καὶ ὁ ὅσιος Σαβῖνος,
God saw in very the night in which also the holy Sabinus

πάντας τοὺς πτωχοὺς καὶ ὀρφανοὺς καὶ χήρας ἐλαιοκλάδα
all the poor and orphans and widows olive-branches
βαστάζοντας καὶ τὸν πατριάρχην ὀψικεύοντας εἰς τὴν
carrying and the patriarch escorting into the
ἐκκλησίαν ὑπάγοντα. οὐ μόνον δύο ἢ δέκα ἢ ἑκατὸν
church going not only two or ten or hundred
πληροφορίαι τυγχάνουσιν. διὸ γινώσκομεν σαφῶς, ὅτι
assurances there-are wherefore we-know clearly that
τῆς τῶν ἁγίων συγκαταριθμήσεως ἠξιώθη ὁ ἀοίδιμος
of-the of-the saints enrollment was-deemed-worthy the celebrated
οὗτος. ἀλλ᾽ ἰδοὺ καὶ ἑτέρα, ἥτις ἐναργεστέρως τοῦτο
this(-man) but behold also another which more-clearly this
παρίστησιν. Ὑμνῳδίας γὰρ ἐτησίου μετὰ χρόνον ἱκανὸν
shows (a)-hymnody for annual after time considerable
τῆς κοιμήσεως τοῦ ὁσίου ἐπιτελουμένης ἐν τῷ ναῷ τοῦ
of-the falling-asleep of-the holy(-man) being-performed in the temple of-the
ἀνωτέρω μνημονευθέντος ἁγίου Τύχωνος, ἔνθα καὶ τὸ τίμιον
above mentioned holy Tychon where also the honored
λείψανον τοῦ μακαριωτάτου πάπα Ἰωάννου κατετέθη —
relics of-the most-blessed pope John were-laid
ἦν δὲ ἡ τελειουμένη ἱερὰ τῆς παννυχίδος ψαλμῳδία τῆς
was and the being-performed sacred of-the all-night-vigil psalmody of-the
ἐτησίου μνήμης τοῦ ἁγίου θαυματουργοῦ Τύχωνος—, ὁ
annual commemoration of-the holy wonder-worker Tychon the
τῶν θαυμασίων κύριος δεῖξαι πᾶσιν θέλων, οἵας τιμῆς τὸν
of-the wonders Lord to-show to-all wishing of-what honor the
ὅσιον αὐτοῦ δοῦλον Ἰωάννην ἠξίωσεν, εὐδόκησεν ἐκ τοῦ
holy his servant John he-deemed-worthy was-pleased from the
τιμίου αὐτοῦ λειψάνου μύρων ἰαματικὴν εὐωδίαν πᾶσιν
honored his relics of-ointments healing fragrance to-all
ἀναβλύσαι, ἧς ἅπαντες ἐν εὐφροσύνῃ ἀπολαύσαντες, δόξαν
to-gush-forth which all in gladness having-enjoyed glory

ἀνέπεμψαν τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι
sent-up to-the father and to-the son and to-the holy spirit
τῷ ἀληθινῷ θεῷ ἡμῶν τῷ τοὺς οἰκείους ἁγίους ἐν
to-the true God our to-the(-one) the own saints in
δόξῃ ἀτελευτήτῳ δοξάσαντι. Καὶ μηδεὶς, ὦ φιλόχριστοι, τῇ
glory endless having-glorified and let-no-one O Christ-lovers the
τοιαύτῃ θαυματουργίᾳ ἀπιστείτω. καὶ γὰρ μέχρι τοῦ νῦν
such wonder-working disbelieve and for until the now
ἔστιν ἰδεῖν ἐν ταύτῃ τῇ φιλοχρίστῳ τῶν Κυπρίων νήσῳ ἐν
it-is to-see in this the Christ-loving of-the Cypriots island in
διαφόροις ἁγίοις τὴν τοιαύτην τοῦ θεοῦ χάριν ἐνεργοῦσαν
various saints the such — of-God grace working
καὶ ὥσπερ ἐκ πηγῶν τὴν τῶν μύρων εὐωδίαν ἐκ τῶν
and as from springs the of-the ointments fragrance from the
τιμίων αὐτῶν λειψάνων προχεομένην εἰς δόξαν τῆς αὐτοῦ
honored their relics pouring-forth for glory of-the his
ἀγαθότητος, τιμὴν δὲ τῶν ἁγίων αὐτοῦ, προθυμίαν δὲ
goodness honor and of-the saints his eagerness and
καὶ ζῆλον ἀγαθὸν τῶν μεταγενεστέρων ἀνθρώπων, ὅπως
also zeal good of-the later-born men so-that
κατὰ μίμησιν αὐτῶν πολιτευσάμενοι τῶν αὐτῶν τιμῶν καὶ
after imitation of-them having-lived of-the same honors also
ἡμεῖς ἀξιωθῶμεν παρὰ τοῦ δικαίου μισθαποδότου θεοῦ.
we may-be-deemed-worthy from the just reward-giving God
γενώμεθα τοίνυν, ἀγαπητοὶ, καὶ ἡμεῖς ἐκπληρωταὶ τῶν
let-us-become therefore beloved also we fulfillers of-the
προγεγραμμένων κατορθωμάτων τοῦ ἁγίου τούτου πατρὸς
before-written achievements of-the holy this father
ἡμῶν Ἰωάννου, καὶ ὡς πάροικοι ὄντες καὶ παρεπίδημοι
our John and as sojourners being and strangers
ἐν τῇ ζωῇ ταύτῃ, εἰς τὸν αἰῶνα θησαυρίσωμεν τὸν
in the life this for the age let-us-treasure the(-one)

μέλλοντα διὰ τῆς δαψιλοῦς τῶν δεομένων ἐπιδόσεως.
coming through the abundant of-the needy giving
κατὰ γὰρ τὸν θεῖον ἀπόστολον "ὁ σπείρων ἐπ'
according-to for the divine apostle the(-one) sowing on
εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει", ἀντὶ τῶν φθαρτῶν
blessings on blessings also will-reap instead-of the perishable
τὰ ἄφθαρτα, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ
the imperishable instead-of the temporary the eternal instead-of
τῶν αἰσθητῶν καὶ ὁρωμένων ἃ ὀφθαλμὸς οὐκ εἶδεν
the perceptible and seen(-things) what eye not saw
καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ
and ear not heard and into (the)-heart of-man not
ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. ὧν
went-up what prepared — God for-those loving him which
γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν χάριτι καὶ φιλανθρωπίᾳ
may-it-be all us to-obtain by-grace and love-of-man
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ
of-the Lord our Jesus Christ with whom to-the father
ἅμα τῷ ἁγίῳ πνεύματι δόξα, τιμὴ, κράτος νῦν καὶ
together-with the holy spirit glory honor might now and
ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
always and to the ages of-the ages amen

ΒΙΟΣ ΤΟΥ ΑΒΒΑ ΔΑΝΙΗΛ ΤΟΥ ΣΚΗΤΙΩΤΟΥ

The Tales of Abba Daniel

Abba Daniel tells of a brother who, overtaken by evening on an Egyptian road, sleeps in a tomb to escape the cold. Two demons pass, and one proposes to harass the bold monk. The other refuses: this monk is already theirs, for he eats, drinks, slanders, and neglects the synaxis. They should rather go and afflict those who war against them by prayer night and day.

Τὰ κατὰ τὸν ἀββᾶν Δανιήλ. 1

the(-things) concerning — abba Daniel

Διηγήσατο ὁ ἀββᾶς Δανιὴλ ὁ σκητιώτης ὅτι ἀδελφός ποτε

related — abba Daniel the Scetiote that (a)-brother once

ἐν Αἰγύπτῳ διάγων περιεπάτει ἐν ὁδῷ, καὶ ἑσπέρας αὐτὸν

in Egypt living was-walking on (a)-road and evening him

καταλαβούσης εἰσῆλθεν εἰς μνημεῖον κοιμηθῆναι διὰ τὸ

having-overtaken he-entered into (a)-tomb to-sleep because-of the

ψῦχος, καὶ παρερχομένων δαιμόνων λέγει ὁ εἷς πρὸς τὸν

cold and passing-by demons says the one to the

ἕτερον· Βλέπεις ποῖον θάρσος ἔχει ὁ μοναχὸς οὗτος

other you-see what-kind-of boldness has the monk this

ὅτι εἰς τὸ μνημεῖον κοιμᾶται; δεῦτε σιάνωμεν αὐτόν. Καὶ

that in the tomb he-sleeps come let-us-harass him and

ἀπεκρίθη ὁ ἄλλος· Τί θέλομεν σιάναι αὐτόν; οὗτος ἡμέτερός

answered the other why do-we-want to-harass him this-one ours

ἐστιν ποιῶν τὰ θελήματα ἡμῶν, τρώγων καὶ πίνων καὶ

is doing the wills of-us eating and drinking and

καταλαλῶν καὶ τῆς συνάξεως ἀμελῶν· μᾶλλον ἀνθ' οὗ

slandering and the synaxis neglecting rather instead-of which

ἐξαργῶμεν εἰς τοῦτον, ἄγωμεν ἂς θλίψωμεν τοὺς θλίβοντας

we-idle on this-one come let us-afflict those afflicting

ἡμὰς καὶ διὰ τῆς εὐχῆς πολεμοῦντας νύκτα καὶ ἡμέραν.

us and through the prayer warring(-on-us) night and day

A eunuch lives in the inner desert of Scetis, eighteen miles out, and visits Daniel once a week by night; Daniel's disciple leaves water at his cave and may not speak with him. One day a potsherd asks for the tools, and Daniel weeps that a pillar is falling. They find the eunuch dying in fever, receive his blessing, give him communion, and bury him; as the disciple dresses the body he sees a woman's breasts. On the road Daniel tells her story: she was a patrician whom Justinian favored, who fell out with the empress Theodora, was banished to Alexandria, founded a convent there, and fled to Scetis, where for twenty-eight years no one but three men knew her.

2 Βίος καὶ πολιτεία Ἀναστασίας τῆς Πατρικίας.

life and way-of-life of-Anastasia the Patrician

Εὐνοῦχός τις ἔμενεν εἰς τὴν ἐσωτέραν ἔρημον τῆς

eunuch a-certain was-dwelling in the inner desert —

Σκήτεως· εἶχεν δὲ τὸ κελλίον ὡς ἀπὸ μιλίων δέκα ὀκτὼ

of-Scetis had and the cell about from miles ten eight

τῆς αὐτῆς Σκήτεως. Ἅπαξ οὖν τῆς ἑβδομάδος παρέβαλλεν

of-the same Scetis once then of-the week he-used-to-visit

τῷ ἀββᾷ Δανιὴλ νυκτὸς μηδενὸς νοοῦντος εἰ μή τί γε

— to-abba Daniel by-night no-one perceiving if not at-least —

τοῦ μαθητοῦ αὐτοῦ καὶ μόνου. Παρήγγειλεν δὲ ὁ γέρων

the disciple his and alone ordered and the old-man

τῷ μαθητῇ αὐτοῦ ἵνα γεμίζῃ κέραμον ὕδατος τῷ αὐτῷ

the disciple his that he-fill (a)-jar with-water for-the same

εὐνούχῳ ἅπαξ τῆς ἑβδομάδος καὶ τιθεῖν αὐτῷ καὶ κρούειν

eunuch once in-the week and to-set(-it) for-him and to-knock

καὶ ἀναχωρεῖν καὶ μὴ ὁμιλεῖν μετ' αὐτοῦ· ἀλλ' ἐὰν εὕρῃς

and to-withdraw and not to-converse with him but if you-find

ὄστρακον, φησὶ, γεγραμμένον ἐπὶ τῆς θύρας τοῦ σπηλαίου,

(a)-potsherd he-says written on the door of-the cave

φέρειν αὐτό. Οὕτως οὖν ἐποίει ὁ μαθητής. Ἐν μίᾳ οὖν τῶν

to-bring it thus then was-doing the disciple on one then of-the

ἡμερῶν εὑρίσκει ὄστρακον γεγραμμένον οὕτως· Φέρε τὰ
days he-finds (a)-potsherd written thus bring the
ἐργαλεῖα καὶ δεῦρο μόνος, οὐ μὴν ἀλλὰ καὶ ὁ ἀδελφός.
tools and come alone not however but also the brother
Καὶ ἀναγνοὺς ὁ γέρων ἔκλαυσεν κλαυθμὸν μέγαν καὶ
and having-read(-it) the old-man wept (a)-weeping great and
εἶπεν· Ἀβάλα τῇ ἐσωτέρᾳ ἐρήμῳ! ποῖον στῦλον ἐξαφῇ
said alas for-the inner desert what-kind-of pillar it-lets-fall
σήμερον! Καὶ λέγει τῷ μαθητῇ αὐτοῦ· Βάστα ταῦτα
today and he-says to-the disciple his carry these
τὰ σκεύη, καὶ ἄγωμεν φθάσωμεν τὸν γέροντα, μήποτε
the vessels and let-us-go let-us-reach the old-man lest
στερηθῶμεν τῶν εὐχῶν αὐτοῦ· πρὸς Κύριον γὰρ ὑπάγει.
we-be-deprived of-the prayers his to (the)-Lord for he-is-departing
Καὶ κλαύσαντες ἀμφότεροι ἐξῆλθον καὶ ἀπῆλθον εἰς τὸ
and having-wept both went-out and went-away to the
σπήλαιον, καὶ εὑρίσκουσιν αὐτὸν πυρετῷ συνεχόμενον· καὶ
cave and they-find him by-fever held and
ῥίπτει ἑαυτὸν ὁ γέρων εἰς τοὺς πόδας αὐτοῦ, καὶ ἔκλαυσε
throws himself the old-man at the feet his and wept
λέγων· Μακάριος εἶ ὅτι τῆς ὥρας ταύτης φροντίζων
saying blessed are-you that of-the hour this taking-thought
κατεφρόνησας βασιλείας ἐπιγείου. Καὶ λέγει ὁ εὐνοῦχος·
you-despised (a)-kingdom earthly and says the eunuch
Μακάριος εἶ, νέε Ἀβραὰμ, ὅτι πόσους καρποὺς δέχεται
blessed are-you new Abraham that how-many fruits receives
ὁ Θεὸς παρὰ τῶν χειρῶν τούτων. Καὶ λέγει ὁ γέρων·
— God from the hands these and says the old-man
ποίησον ἡμῖν εὐχήν. Λέγει ὁ εὐνοῦχος· Ἐγὼ χρείαν ἔχω
make for-us (a)-prayer says the eunuch I need have
πολλῶν εὐχῶν ἐν τῇ ὥρᾳ ταύτῃ. Καὶ λέγει ὁ γέρων·
of-many prayers in the hour this and says the old-man

Εἰ προελάμβανον ἐγὼ, εἶχον παρακαλέσαι σε. Καὶ
if was-forestalling I I-would-have besought you and
ἀνακαθίσας ὁ εὐνοῦχος ἀπὸ τοῦ ψιαθίου περιλαμβάνει
having-sat-up the eunuch from the mat embraces
τὴν κεφαλὴν τοῦ γέροντος καὶ κατεφίλει λέγων· Ὁ Θεὸς
the head of-the old-man and was-kissing(-it) saying — God
ὁ ὁδηγήσας με ἐν τῷ τόπῳ τούτῳ αὐτὸς πληρώσει
the(-one) having-guided me into the place this he-himself will-fulfill
μετὰ τοῦ γήρους σου ὡς μετὰ Ἀβραάμ. Καὶ λαβὼν ὁ
with the old-age your as with Abraham and having-taken the
γέρων τὸν μαθητὴν αὐτοῦ ἔῤῥιψεν αὐτὸν ἐπὶ τὰ γόνατα
old-man the disciple his threw him on the knees
αὐτοῦ λέγων· Εὐλόγησον καὶ τὸ τέκνον μου τοῦτο. Καὶ
his saying bless also the child my this and
καταφιλήσας αὐτὸν εἶπεν· Ὁ Θεὸς ὁ παριστάμενός μοι
having-kissed him he-said — God the(-one) standing-by me
ἐν τῇ ὥρᾳ ταύτῃ τοῦ χωρῆσαί με ἐκ τοῦ σώματος τούτου,
in the hour this of-the to-depart me from the body this
ὁ εἰδὼς πόσα βήματα ἔβαλεν εἰς τὸ κελλίον τοῦτο
the(-one) knowing how-many steps he-cast into the cell this
διὰ τὸ ὄνομά σου αὐτὸς ἀνάπαυσον τὸ πνεῦμα τῶν
for-the-sake-of the name your you-yourself rest the spirit of-the
πατέρων τοῦ ἀδελφοῦ τούτου ἐπ᾽ αὐτὸν ὡς ἀνέπαυσας τὸ
fathers of-the brother this upon him as you-rested the
πνεῦμα Ἠλίου ἐπ᾽ Ἐλισσαιὲ, καὶ κληθήσεται τὸ ὄνομα τῶν
spirit of-Elijah upon Elisha and shall-be-called the name of-the
πατέρων τοῦ ἀδελφοῦ τούτου ἐπ᾽ αὐτόν· καὶ λέγει τῷ
fathers of-the brother this upon him and he-says to-the
γέροντι· Διὰ τὸν Κύριον μὴ ἀποδύσετέ με ἃ φορῶ,
old-man for-the-sake-of the Lord not strip me what I-wear
ἀλλ᾽ ὡς εἰμὶ οὕτως με πέμψατε πρὸς Κύριον, καὶ μὴ μάθῃ
but as I-am thus me send to (the)-Lord and not let-learn

ἄλλος τίς ποτε τὰ περὶ ἐμοῦ εἰ μὴ ὑμεῖς καὶ μόνοι·
other anyone ever the(-things) concerning me if not you and alone
καὶ λέγει τῷ γέροντι· Δός μοι κοινωνίαν· καὶ ἔδωκεν
and he-says to-the old-man give me communion and he-gave
αὐτῷ. Καὶ κοινωνήσας λέγει· Εὔξασθε περὶ ἐμοῦ, καὶ
(it)-to-him and having-communicated he-says pray for me and
ἀναβλέψας πρὸς ἀνατολὰς καὶ εἰς τὰ δεξιὰ, ἔλαμψεν τὸ
having-looked-up toward (the)-east and to the right shone the
πρόσωπον αὐτοῦ ὑπὲρ τὸν ἥλιον, καὶ ποιεῖ εἰς τὸ στόμα
face his beyond the sun and he-makes at the mouth
αὐτοῦ σταυρὸν καὶ λέγει· Εἰς χεῖράς σου ὁ Θεὸς παρατίθημι
his (a)-cross and says into hands your — God I-commit
τὸ πνεῦμά μου· καὶ οὕτως παρέδωκεν τὴν ψυχήν.
the spirit my and thus he-gave-up the soul
Καὶ ἔκλαυσαν ἀμφότεροι· ὀρύξαντες δὲ ἔμπροσθεν τοῦ
and wept both having-dug and in-front-of the
σπηλαίου καὶ ἀποδυσάμενος ὁ γέρων λέγει τῷ μαθητῇ
cave and having-stripped the old-man says to-the disciple
αὐτοῦ· Ἔνδυσον αὐτὸν ἐπάνω ὧν φορεῖ. Ἐφόρει δὲ
his clothe him over what he-wears he-was-wearing and
κεντόνην καὶ φασκίδιον ἀπὸ σιβύνου. Ἐνδύων δὲ
(a)-patchwork-cloak and (a)-shoulder-band of palm-fiber clothing and
αὐτὸν ὁ ἀδελφὸς προσέχει καὶ βλέπει ὅτι τὰ βυζία
him the brother pays-heed and sees that the breasts
αὐτοῦ γυναικὸς ἦσαν ὡς ἐπὶ δύο φύλλων ξηρῶν καὶ
his (a)-woman's were as on two leaves dry and
οὐκ ἐλάλησεν. Καὶ θάψαντες αὐτὸν καὶ ποιήσαντες εὐχὴν
not he-spoke and having-buried him and having-made (a)-prayer
λέγει ὁ γέρων· Καταλύσωμεν σήμερον καὶ ποιήσωμεν
says the old-man let-us-break-fast today and let-us-make

ἀγάπην ἐπάνω τοῦ γέροντος· καὶ βαστάσαντες τὴν σειρὰν
(a)-love-feast over the old-man and having-carried the rope
ἤνεγκαν καὶ ἦλθον εὐχαριστοῦντες τῷ Θεῷ.
they-brought(-it) and came giving-thanks — to-God
Ὁδευόντων δὲ αὐτῶν κατὰ τὴν ὁδὸν λέγει ὁ μαθητὴς τῷ
traveling and they along the road says the disciple to-the
γέροντι· Οἶδας, πάτερ, ὅτι γυνὴ ἦν ὁ εὐνοῦχος ἐκεῖνος;
old-man do-you-know father that (a)-woman was the eunuch that
τὰ βυζία γὰρ αὐτῆς εἶδον. Καὶ λέγει ὁ γέρων· Θέλεις
the breasts for her I-saw and says the old-man do-you-wish
ἐξηγήσομαί σοι τὰ περὶ αὐτῆς; Ὁ δὲ λέγει· Καὶ
I-shall-explain to-you the(-things) concerning her he and says and
θέλω. Λέγει ὁ γέρων· Αὕτη πατρικία τοῦ παλατίου ἦν, καὶ
I-wish says the old-man she (a)-patrician of-the palace was and
ὁ βασιλεὺς Ἰουστινιανὸς πάνυ ἠγάπα αὐτὴν καὶ ἤθελεν
the emperor Justinian greatly was-loving her and was-wishing
λαβεῖν αὐτὴν εἰς τὸ παλάτιον διὰ τὴν πολλὴν σύνεσιν
to-take her into the palace because-of the great understanding
αὐτῆς. Αὕτη δὲ ἐμήνισεν Θεοδώρᾳ τῇ Αὐγούστῃ, καὶ ἡ
her she and was-wroth-with Theodora the Augusta and —
Θεοδώρα ἐξώρισεν αὐτὴν ἐν Ἀλεξανδρείᾳ. Καὶ αὕτη κτίζει
Theodora banished her to Alexandria and she founds
τὸ κοινόβιον τὸ μέγα εἰς πέμπτον Ἀλεξανδρείας τὸ
the community the great at (the)-fifth of-Alexandria the(-one)
ἐπιλεγόμενον τῆς Πατρικίας. Καὶ ὅτε ἔκτισεν τὸ αὐτὸ
called of-the Patrician and when she-founded the same
κοινόβιον, ἤκουσεν ὁ βασιλεὺς Ἰουστινιανὸς περὶ αὐτῆς,
community heard the emperor Justinian about her
καὶ ἤρξατο τιμᾷν αὐτὴν διὰ τὴν πολλὴν σύνεσιν
and began to-honor her because-of the great understanding
αὐτῆς. Αὕτη δὲ ἔφυγεν νυκτὸς ἀπὸ Ἀλεξανδρείας καὶ ἦλθεν
her she and fled by-night from Alexandria and came

ἐνταῦθα ἔγγιστά μου, καὶ παρεκάλεσέν με δοῦναι αὐτῇ
here nearest me and besought me to-give her
τὸ κελλίον, καὶ ἀνέθετό μοι πάντα τὰ ὅσα ἤκουσας.
the cell and confided to-me all the(-things) which you-heard
Ἤδη οὖν εἴκοσι καὶ ὀκτὼ ἔτη σήμερον ἔχει ἐν τῇ Σκήτῃ,
already then twenty and eight years today she-has in — Scetis
καὶ οὐδεὶς ἔγνω τὰ περὶ αὐτῆς εἰ μὴ ἐγὼ, σὺ καὶ
and no-one knew the(-things) concerning her if not I you and
ἄλλος εἷς γέρων μοναχός. Ὅτε γὰρ ἀπηρχόμην εἰς τόπον
other one old monk when for I-was-going-away to (a)-place
παρήγγελλον αὐτῷ ἵνα γεμίζῃ κεράμιον ὕδατος καὶ τίθῃ
I-used-to-order him that he-fill (a)-jar with-water and set(-it)
αὐτῷ καὶ ἀναχωρῇ. Οὐδεὶς δὲ ἔμαθεν τίς ἐστιν εἰ μὴ
for-him and withdraw no-one and learned who he-is if not
σὺ μόνος. Πόσους μαγιστριανούς ἀπέστειλεν ὁ βασιλεὺς
you alone how-many magistrians sent the emperor
ἀναζητῶν αὐτὴν, οὐ μόνον δὲ ὁ βασιλεὺς ἀλλὰ καὶ
seeking her not only and the emperor but also
ὁ ἀρχιεπίσκοπος καὶ πᾶσα σχεδὸν ἡ Ἀλεξάνδρεια! καὶ
the archbishop and all almost — Alexandria and
οὐδείς ἐστιν ὁ μαθὼν ἕως τῆς σήμερον ἡμέρας
no-one is the(-one) having-learned until the present day
ἐν ποίῳ τόπῳ ἐστίν. Ἴδε οὖν οἱ ἐν βασιλείοις πῶς
in what-kind-of place she-is see then those in palaces how
ἀγωνίζονται καὶ συντρίβουσι τὰ σώματα αὐτῶν κατὰ τοῦ
they-strive and crush the bodies their against the
διαβόλου, ἡμεῖς δὲ ἐν τῷ κόσμῳ μηδὲ ἄρτου εὐποροῦντες
devil we and in the world not-even of-bread having-plenty
χορτασθῆναι καὶ εἰς τὸ μοναχικὸν ἐλθόντες σπαταλῶμεν
to-be-filled and into the monastic(-life) having-come live-wantonly
καὶ μίαν ἀρετὴν κτήσασθαι οὐ δυνάμεθα· εὐξώμεθα οὖν
and one virtue to-acquire not we-are-able let-us-pray then

καὶ ἡμεῖς ὅπως Κύριος ἀξιώσῃ ἡμᾶς τοῦ αὐτοῦ δρόμου,
also we that (the)-Lord deem-worthy us of-the same course
καὶ μετὰ τῶν ἁγίων πατέρων ἡμῶν εὑρεῖν ἔλεος ἐν ἐκείνῃ
and with the holy fathers our to-find mercy in that
τῇ ἡμέρᾳ, καὶ μετὰ τοῦ ἀββᾶ Ἀναστασίου τοῦ εὐνούχου,
the day and with — abba Anastasius the eunuch
Ἀναστασία γὰρ ἐλέγετο, εὐχαῖς καὶ πρεσβείαις τῆς
Anastasia for she-was-called by-the-prayers and intercessions of-the
Δεσποίνης ἡμῶν Θεοτόκου καὶ πάντων τῶν ἁγίων· ὅτι
Lady our God-bearer and of-all the saints for
αὐτῷ πρέπει δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ
to-him befits glory honor and worship to-the Father and
τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς
to-the Son and to-the holy Spirit now and always and to
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the ages of-the ages amen

Daniel takes his disciple to Alexandria for the great feast and sees Mark, a naked man playing the fool who works at the baths called the Horse, earns a hundred folles a day, spends ten nummi on himself, and gives the rest to the other fools. Daniel seizes him in the street and cries out that he is the only man in the city. Brought before the pope, Mark confesses that he served the demon of fornication for fifteen years, spent eight as a monk at the Fifth, and has now completed eight years as a fool. He dies that night, and all Scetis and the city carry his body out with branches and candles.

Οὗτος ὁ μακάριος Δανιὴλ ὁ σκητιώτης εἶχεν μαθητήν· καὶ 3
this the blessed Daniel the Scetiote had (a)-disciple and
συνῴκησεν τῷ τοιούτῳ μαθητῇ ἀδελφὸς ὀνόματι Σέργιος
lived-with the such disciple (a)-brother by-name Sergius
ὀλίγον χρόνον, καὶ ἐκοιμήθη ἐν Χριστῷ. Μετὰ δὲ τὴν
little time and fell-asleep in Christ after and the
τελευτὴν τοῦ ἀδελφοῦ Σεργίου ἔδωκεν ὁ ἀββᾶς Δανιὴλ τῷ
death of-the brother Sergius gave — abba Daniel to-the
μαθητῇ αὐτοῦ παρρησίαν· πάνυ γὰρ ἠγάπα αὐτόν. Ἐν μίᾳ
disciple his freedom-of-speech greatly for he-loved him on one
οὖν τῶν ἡμερῶν λαμβάνει ὁ γέρων τὸν μαθητὴν αὐτοῦ καὶ
then of-the days takes the old-man the disciple his and
ἔρχεται ἐν Ἀλεξανδρείᾳ· ἔθος γάρ ἐστιν τῷ ἡγουμένῳ τῆς
comes to Alexandria custom for it-is for-the abbot —
Σκήτεως ἀνέρχεσθαι πρὸς τὸν πάπαν τῇ μεγάλῃ ἑορτῇ.
of-Scetis to-go-up to the pope at-the great feast
Καὶ ἔφθασεν εἰς τὴν πόλιν περὶ ὥραν δεκάτην, καὶ ὡς
and he-arrived into the city about (the)-hour tenth and as
περιπατοῦσιν εἰς τὸν δρόμον βλέπουσιν ἀδελφὸν γυμνὸν
they-walk in the street they-see (a)-brother naked
περιεζωσμένον καμψαρικὸν ἐπὶ τῶν ψοιῶν αὐτοῦ. Ἦν δὲ
girded (with-a)-loincloth upon the loins his was and

ὁ ἀδελφὸς ἐκεῖνος προσποιούμενος ἑαυτὸν σαλὸν, καὶ ἦσαν
the brother that feigning himself (a)-fool and were
μετὰ αὐτοῦ καὶ ἄλλοι σαλοί. Καὶ περιῆγεν ὁ ἀδελφὸς ὡς
with him also other fools and was-going-about the brother as
σαλὸς καὶ ἐξηχούμενος, καὶ ἁρπάζων τὰ τῆς ἀγορᾶς καὶ
(a)-fool and raving and snatching the(-things) of-the market and
παρέχων τοῖς ἄλλοις σαλοῖς. Εἶχεν δὲ καὶ ὄνομα Μάρκος ὁ
supplying(-them) to-the other fools had and also (a)-name Mark the
τοῦ Ἵππου. Δημόσιον δέ ἐστιν ὁ Ἵππος. Ἐκεῖ ἔκαμνεν
(one)-of-the Horse (a)-public(-bath) and is the Horse there was-toiling
ὁ Μάρκος ὁ σαλὸς, καὶ ἐκατέλυεν ἑκατὸν φόλλεις τῆς
— *Mark the fool and was-earning (a)-hundred folles in-the*
ἡμέρας, καὶ ἐκεῖ ἐκοιμᾶτο εἰς τὰ σκάμνια. Ἐκ δὲ τῶν ἑκατὸν
day and there he-slept on the benches from and the hundred
νουμίων ἠγόραζεν ἑαυτῷ ἀννόναν δέκα νουμίων, καὶ τὰ ἄλλα
nummi he-bought for-himself (a)-ration of-ten nummi and the rest
παρεῖχεν τοῖς ἄλλοις σαλοῖς. Πᾶσα δὲ ἡ πόλις ἐγνώριζεν
he-supplied to-the other fools all and the city knew
Μάρκον τὸν τοῦ Ἵππου διὰ τὴν ἐξηχίαν αὐτοῦ.
Mark the (one)-of-the Horse because-of the madness his
Λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ· Ὕπαγε ἴδε ποῦ
says the old-man to-the disciple his go see where
καταλύει ὁ σαλὸς ἐκεῖνος. Ὁ δὲ ἀπελθὼν ἠρώτησεν καὶ
lodges the fool that he and having-gone-away asked and
λέγουσιν αὐτῷ· Εἰς τὸν Ἵππον, σαλὸς γάρ ἐστιν. Μετὰ
they-say to-him at the Horse (a)-fool for he-is after
δὲ τῷ συντάξασθαι τῷ πάπᾳ ὁ γέρων τῇ ἄλλῃ ἡμέρᾳ
and the to-take-leave of-the pope the old-man on-the other day
κατ᾽ οἰκονομίαν Θεοῦ εὗρεν Μάρκον τὸν σαλὸν εἰς τὸ
by dispensation of-God found Mark the fool at the
τετράπυλον τὸ μέγα, καὶ δραμὼν ὁ γέρων ἐδράξατο αὐτοῦ,
Tetrapylon the great and having-run the old-man seized him

καὶ ἤρξατο κράζειν λέγων· Ἄνδρες Ἀλεξανδρεῖς, βοηθεῖτε·
and began to-cry-out saying men Alexandrians help
ὁ δὲ σαλὸς κατέπαιζεν τοῦ γέροντος. Συνήχθησαν δὲ
the and fool was-mocking the old-man were-gathered and
πλῆθος πολὺ ἐπ᾽ αὐτούς· ὁ δὲ μαθητὴς εὐλαβηθεὶς ἀπὸ
(a)-crowd great about them the and disciple having-taken-fright from
μακρόθεν ἔστηκεν, καὶ πάντες ἔλεγον τῷ γέροντι· Μὴ
afar stood and all were-saying to-the old-man do-not
πάσχε ὕβριν, σαλὸς γάρ ἐστιν. Λέγει αὐτοῖς ὁ γέρων·
suffer insult (a)-fool for he-is says to-them the old-man
Ὑμεῖς ἐστὲ σαλοί· σήμερον γὰρ οὐχ εὗρον ἄνθρωπον ἐν
you are fools today for not I-found (a)-man in
τῇ πόλει ταύτῃ εἰ μὴ τοῦτον. Ἔφθασαν καὶ κληρικοὶ τῆς
the city this if not this-one arrived also clergy of-the
ἐκκλησίας γνωρίζοντες τὸν γέροντα καὶ λέγουσιν αὐτῷ·
church knowing the old-man and they-say to-him
Τί ποτε σοὶ ἐποίησεν ὁ σαλὸς οὗτος; Λέγει αὐτοῖς ὁ
what ever to-you did the fool this says to-them the
γέρων· Ἄρατέ μοι αὐτὸν πρὸς τὸν πάπαν· Καὶ ἔλαβον
old-man take for-me him to the pope and they-took
αὐτόν· καὶ λέγει ὁ γέρων τῷ πάπᾳ· Σήμερον ἐν τῇ
him and says the old-man to-the pope today in the
πόλει ταύτῃ σκεῦος τοιοῦτον οὐκ ἐστίν. Ὁ δὲ πάπας
city this vessel such not is the and pope
γνοὺς ὅτι ὑπὸ τοῦ Θεοῦ ἐπληροφορήθη ὁ γέρων περὶ
having-known that by — God had-been-assured the old-man about
αὐτοῦ, ῥίπτει ἑαυτὸν εἰς τοὺς πόδας τοῦ σαλοῦ καὶ ἤρξατο
him throws himself at the feet of-the fool and began
ἐξορκίζειν αὐτὸν φανερῶσαι ἑαυτὸν αὐτοῖς τίς ἐστίν.
to-adjure him to-reveal himself to-them who he-is

Ὁ δὲ ἐλθὼν εἰς ἑαυτὸν ὡμολόγησε λέγων, ὅτι μοναχὸς
he and having-come to himself confessed saying that (a)-monk
ἤμην καὶ κατεκυριεύθην ὑπὸ τοῦ δαίμονος τῆς πορνείας ἔτη
I-was and I-was-mastered by the demon of-the fornication years
δεκάπεντε. Καὶ ἐλθὼν εἰς ἑαυτὸν λέγω· Μάρκε, δεκάπεντε
fifteen and having-come to myself I-say Mark fifteen
ἔτη ἐδούλευσας τῷ ἐχθρῷ· δεῦρο ὅμοια δούλευσον τῷ
years you-served the enemy come likewise serve —
Χριστῷ· καὶ ἀπῆλθον εἰς τὸ Πέμπτον, καὶ ἐκεῖ ἔμεινα
Christ and I-went-away to the Fifth and there I-remained
ὀκτὼ ἔτη, καὶ μετὰ τὰ ὀκτὼ ἔτη λέγω ἐμαυτῷ· Δεῦρο
eight years and after the eight years I-say to-myself come
εἴσελθε εἰς τὴν πόλιν, καὶ ποίησον ἑαυτὸν σαλὸν ἄλλα
enter into the city and make yourself (a)-fool other
ὀκτὼ ἔτη· καὶ ἰδοὺ σήμερον πληροῦνταί μου τὰ ὀκτὼ
eight years and behold today are-fulfilled my the eight
ἔτη τοῦ σαλοῦ. Καὶ ἔκλαυσαν ὁμοθυμαδὸν πάντες.
years of-the fool and wept with-one-accord all
Ἐκοιμήθη δὲ ὁ Μάρκος εἰς τὸ ἐπισκοπεῖον μετὰ τοῦ
fell-asleep and — Mark in the bishop's-house with the
γέροντος. Καὶ ὅτε ἡμέρα ἐγένετο λέγει ὁ γέρων τῷ μαθητῇ
old-man and when day came says the old-man to-the disciple
αὐτοῦ· Ἀδελφὲ, φώνησόν μοι τὸν ἀββᾶν Μάρκον, ὥστε
his brother call for-me — abba Mark so-as
ποιῆσαι ἡμῖν εὐχὴν, τοῦ ἀπελθεῖν εἰς τὸ κελλίον ἡμῶν. Καὶ
to-make for-us (a)-prayer for-the to-depart to the cell our and
ἀπελθὼν ὁ μαθητὴς εὗρεν αὐτὸν κοιμηθέντα ἐν Κυρίῳ,
having-gone-away the disciple found him fallen-asleep in (the)-Lord
καὶ ἐλθὼν ἀπήγγειλεν τῷ γέροντι ὅτι ὁ ἀββᾶς Μάρκος
and having-come reported to-the old-man that — abba Mark
ἐτελειώθη. Ὁ δὲ γέρων ἀπήγγειλεν τῷ πάπᾳ, καὶ ὁ
had-been-perfected the and old-man reported(-it) to-the pope and the

πάπας τῷ στρατηλάτῃ, καὶ κελεύει ἄπρακτα γενέσθαι ἐν
pope to-the general and he-orders idle to-be(-made) in
τῇ πόλει, καὶ πέμπει ὁ γέρων τὸν μαθητὴν αὐτοῦ ἐν τῇ
the city and sends the old-man the disciple his to —
Σκήτῃ λέγων· Κρούσατε τὸ κροῦσμα, καὶ συνάξατε τοὺς
Scetis saying strike the sounding-board and gather the
πατέρας, καὶ εἴπατε αὐτοῖς· Ἔλθετε καὶ εὐλογήθητε παρὰ
fathers and say to-them come and be-blessed by
τοῦ γέροντος. Καὶ ἀνέβη πᾶσα ἡ Σκήτη ἄσπρα φοροῦντες
the old-man and went-up all — Scetis white wearing
μετὰ κλάδων καὶ βαΐων, ὁμοίως καὶ τὸ Ἔνατον καὶ τὰ
with branches and palm-leaves likewise also the Ninth and the
κελλία καὶ οἱ εἰς τὸ ὄρος τῆς Νητρίας, καὶ πᾶσαι αἱ
Cells and those at the mountain — of-Nitria and all the
λαῦραι αἱ κατὰ Ἀλεξάνδρειαν, ὥστε τὸ λείψανον ἐπὶ πέντε
lauras those around Alexandria so-that the remains for five
ἡμέραις μὴ ταφῆναι, καὶ ἀναγκασθῆναι αὐτοὺς σμυρνίσαι τὸ
days not to-be-buried and to-be-forced they to-embalm the
λείψανον τοῦ μακαρίου Μάρκου. Καὶ πᾶσα ἡ πόλις μετὰ
remains of-the blessed Mark and all the city with
κλάδων καὶ κηρῶν καὶ δακρύων τὴν πόλιν ῥαντίζοντες
branches and candles and tears the city sprinkling
ἐξεκόμισαν τὸ τίμιον λείψανον τοῦ μακαρίου Μάρκου τοῦ
carried-out the precious remains of-the blessed Mark the
σαλοῦ, δοξάζοντες καὶ αἰνοῦντες τὸν φιλάνθρωπον Θεὸν
fool glorifying and praising the man-loving God
τὸν διδόντα τοσαύτην χάριν καὶ δόξαν τοῖς ἀγαπῶσιν
the(-one) giving such grace and glory to-those loving
αὐτὸν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
him now and always and to the ages of-the ages amen

IV · THE BLIND BEGGAR

In Alexandria Daniel shows his disciple a blind, naked beggar and asks him for charity to buy palm-leaves. The beggar takes them to his cell outside the city, gives Daniel fruit, small coins, and a tremissis from his mouth, and asks his prayers; Daniel weeps at how many hidden servants God has. Soon Saint Mark appears to the great steward, who suffers in his liver, and tells him to send for the blind man; the man's hand heals him. When the beggar dies, the city buries him above Mark the Fool. For forty-eight years he had bought fruit with the alms he received and sent it every Sunday to the sick in the hostels.

4 Ἄλλοτε πάλιν ὁ αὐτὸς ἀββᾶς Δανιὴλ μετὰ τοῦ μαθητοῦ
another-time again the same abba Daniel with the disciple
αὐτοῦ ἀνέβη ἐν Ἀλεξανδρείᾳ καὶ θεωρεῖ ὁ γέρων ἄνθρωπον
his went-up to Alexandria and sees the old-man (a)-man
ἀπὸ ὀμμάτων γυμνὸν καθήμενον εἰς τὴν πλατεῖαν καὶ
without eyes naked sitting in the square and
λέγοντα· Δότε, ἐλέατε. Καὶ λέγει ὁ γέρων τῷ μαθητῇ
saying give have-mercy and says the old-man to-the disciple
αὐτοῦ· Βλέπεις τὸν ἀπὸ ὀμμάτων; λέγω σοι ὅτι μεγάλων
his you-see the(-one) without eyes I-tell you that of-great
μέτρων ἐστίν· θέλεις οὖν ὅτι ὑποδείξω σοι τὰ περὶ
measures he-is do-you-wish then that I-show you the(-things) concerning
αὐτοῦ; μεῖνον ἐνταῦθα. Καὶ ἀπέρχεται ὁ γέρων καὶ λέγει
him stay here and goes-away the old-man and says
αὐτῷ· Ποίησον ἀγάπην εἰς ἐμέ, ἀδελφέ, ὅτι οὐκ ἔχω
to-him do charity to me brother for not I-have
πόθεν ἀγοράσαι μοι βαΐα τοῦ καμεῖν καὶ τραφῆναι.
whence to-buy for-me palm-leaves for-the to-work and to-be-fed
Καὶ λέγει αὐτῷ ὁ ἀπὸ ὀμμάτων· Τί εἶδες εἰς ἐμέ,
and says to-him the(-one) without eyes what did-you-see in me
ἀββᾶ; Βλέπεις με γυμνὸν καὶ προσαίτην, καὶ λέγεις μοι
abba you-see me naked and (a)-beggar and you-tell me

ἵνα ἀγοράσω σοι βαΐα· Ὅμως οὖν περίμεινον. Καὶ
that I-buy for-you palm-leaves nevertheless then wait and
νεύει ὁ γέρων τῷ μαθητῇ αὐτοῦ ἀκολουθῆσαι αὐτῷ. Καὶ
nods the old-man to-the disciple his to-follow him and
ἀπέρχονται εἰς τὸν ἅγιον Μάρκον ἔξω τῆς πόλεως· ἐκεῖ
they-go-away to the holy Mark outside the city there
γὰρ εἶχεν τὸ κελλίον· καὶ λέγει τῷ γέροντι· Περίμεινόν
for he-had the cell and he-says to-the old-man wait-for
με, ἀββᾶ. Καὶ εἰσέρχεται καὶ φέρει τῷ γέροντι μαλάκιον
me abba and he-goes-in and brings to-the old-man (a)-little-basket
ἔχοντα σταφίδας καὶ ῥοὰς καὶ ἰσχάδας καὶ τρία κεράτια
having raisins and pomegranates and dried-figs and three carats
κέρματος καὶ ἐκβαλὼν ἐκ τοῦ στόματος αὐτοῦ ἓν τριμίσσιν
of-small-coin and having-taken from the mouth his one tremissis
ἔδωκεν τῷ γέροντι λέγων· Εὖξαι ὑπὲρ ἐμοῦ, ἀββᾶ. Καὶ
he-gave(-it) to-the old-man saying pray for me abba and
ἐλθὼν ὁ γέρων πρὸς τὸν μαθητὴν αὐτοῦ ἔκλαυσε λέγων·
having-come the old-man to the disciple his wept saying
Πόσους κρυπτοὺς δούλους ἔχει ὁ Θεός· ζῇ οὖν Κύριος, οὐ
how-many hidden servants has — God lives then (the)-Lord not
μὴ ἀποστρέψω τί ποτε τῆς εὐλογίας ὅτι ἀγάπη ἐστίν.
— I-will-turn-back anything at-all of-the blessing for charity it-is
Μετὰ δὲ τὸ ἀναχωρῆσαι αὐτοὺς ἀπ᾽ αὐτοῦ μετ᾽ ὀλίγας
after and the to-withdraw they from him after few
ἡμέρας ἀκούουσιν ὅτι ὁ μέγας οἰκονόμος πονεῖ τὸ
days they-hear that the great steward suffers (in)-the
ἧπαρ αὐτοῦ δεινῶς καὶ ἀνάκειται εἰς τὸν ἅγιον Μάρκον,
liver his terribly and lies at the holy Mark
καὶ παραφαίνεται αὐτῷ ὁ ἅγιος Μάρκος καὶ εὐαγγελιστὴς
and appears to-him the holy Mark both evangelist
καὶ ἀπόστολος λέγων αὐτῷ· Πέμψον φέρε τόνδε τὸν
and apostle saying to-him send bring this the(-one)

ἀπὸ ὀμμάτων, καὶ ἐπιθήσει τὴν χεῖραν αὐτοῦ εἰς τὸν
without eyes and he-will-lay the hand his on the
τόπον τοῦ πόνου καὶ ὑγιάνεις. Καὶ πέμψας τοὺς ἑαυτοῦ
place of-the pain and you-will-be-well and having-sent the his-own
παῖδας ἔλαβεν αὐτὸν μετὰ παρακλήσεως καὶ βίας. Καὶ
servants he-took him with entreaty and force and
εὐξαμένου αὐτοῦ καὶ ἐπιθέντος τὴν χεῖρα παραχρῆμα
having-prayed he and having-laid(-on) the hand at-once
διεφορήθη ὁ πόνος, καὶ ἄκουστον ἐγένετο πάσῃ τῇ πόλει.
was-dispersed the pain and known it-became to-all the city
Καὶ ἀκούσας ὁ πάπας ἐξῆλθεν ἰδεῖν τὸν ἀπὸ ὀμμάτων καὶ
and having-heard the pope went-out to-see the(-one) without eyes and
εὗρεν αὐτὸν κοιμηθέντα ἐν Κυρίῳ, καὶ ἄκουστον ἐγένετο ἐν
found him fallen-asleep in (the)-Lord and known it-became in
τῇ Σκήτῃ καὶ ἐν ὅλῃ τῇ πόλει. Καὶ ἀνέβη ὁ γέρων μετὰ τοῦ
— Scetis and in whole the city and went-up the old-man with the
μαθητοῦ αὐτοῦ, καὶ πολλοὶ τῶν πατέρων συνανέβησαν μετ'
disciple his and many of-the fathers went-up-together with
αὐτῶν. Καὶ εὐλογήθησαν παρὰ τοῦ μακαρίου ἀδελφοῦ. Καὶ
them and were-blessed by the blessed brother and
πᾶσα σχεδὸν ἐξῆλθεν ἡ πόλις, καὶ εὐλογηθέντες ἐξεκόμισαν
all almost went-out the city and having-been-blessed carried-out
μετ' εὐχαριστίας καὶ δοξολογίας τὸ τίμιον αὐτοῦ λείψανον
with thanksgiving and doxology the precious his remains
καὶ κατέθηκαν αὐτὸ ἐπάνω τοῦ ἀββᾶ Μάρκου τοῦ σαλοῦ.
and laid it above — abba Mark the fool
Ὁ βίος αὐτοῦ οὕτως ἦν· εἴ τι ἐδέχετο ἀγάπην, ἠγόραζεν
the life his thus was if anything he-received (as)-charity he-bought
ἐξ αὐτῶν μῆλα, σταφίδας, ῥοάς, καὶ ἐρόγευεν
from them apples raisins pomegranates and was-distributing(-them)
δι' ἄλλου τινὸς ἐν τοῖς ξενῶσιν τοῖς ἀῤῥώστοις κατὰ
through other someone in the hostels to-the sick on

τὴν κυριακήν. Τεσσαράκοντα ὀκτὼ δὲ ἔτη ἐκτήσατο τὴν
the Lord's-day forty eight and years he-possessed the
ἀρετὴν ταύτην τῆς διακονίας εἰς δόξαν Θεοῦ. Ἀμήν.
virtue this of-the service to glory of-God amen

V · THOMAIS THE CHASTE

An abba of the Eighteenth near Alexandria lusts after his son's eighteen-year-old wife. One night, with the son out fishing, he attacks her; she refuses even at the sword's point, and he cuts her in two. Struck blind, he confesses and is punished by the city's ruler. Daniel buries her with the fathers of the Eighteenth, and when some grumble at burying a woman there, he calls her their amma, for she died for chastity.

Περὶ Θωμαΐδος τῆς σώφρονος καὶ ἁγίας κόρης. 5
concerning Thomais the chaste and holy maiden
Ὁ αὐτὸς ἀββᾶς Δανιὴλ ἀνέβη μετὰ τοῦ μαθητοῦ αὐτοῦ ἐν
the same abba Daniel went-up with the disciple his to
Ἀλεξανδρείᾳ, καὶ διατριβόντων αὐτῶν ἐκεῖσε γέγονε πρᾶγμα
Alexandria and spending-time they there happened (a)-matter
τοιοῦτον. Ἀββᾶς τις τοῦ Ὀκτὼ καὶ Δεκάτου Ἀλεξανδρείας
such abba a-certain of-the Eight and Tenth of-Alexandria
ἔσχεν υἱόν· καὶ ὁ υἱὸς αὐτοῦ ἔσχεν γυναῖκα κόρην ὡς
had (a)-son and the son his had (as)-wife (a)-maiden about
ἐτῶν δεκαοκτώ, καὶ ἔμεινεν μετὰ τοῦ υἱοῦ αὐτοῦ. Ἦν δὲ ὁ
of-years eighteen and he-stayed with the son his was and the
υἱὸς αὐτοῦ ἁλιεύς. Ὁ δὲ ἐχθρὸς τῶν χριστιανῶν καὶ ψυχῶν
son his (a)-fisherman the and enemy of-the Christians and souls
ἡμῶν διάβολος ἤγειρεν πόλεμον σαρκικὸν τῷ ἀββᾷ πρὸς
our (the)-devil roused (a)-war fleshly in-the abba toward
τὴν νύμφην αὐτοῦ, καὶ ἐζήτει εὐκαιρίαν τοῦ συγγενέσθαι
the daughter-in-law his and was-seeking opportunity of-the to-lie

μετ᾽ αὐτῆς καὶ οὐχ ηὕρισκεν. Ἤρξατο οὖν καταφιλεῖν
with her and not was-finding he-began then to-kiss
αὐτὴν συχνῶς, καὶ ἡ κόρη ἠνείχετο αὐτοῦ ὡς πατρός.
her often and the maiden was-bearing-with him as (a)-father
Ἐν μιᾷ οὖν τῶν ἡμερῶν ἦλθον ἁλιεῖς ἐννύχιον καὶ
on one then of-the days came fishermen by-night and
κράζουσι τὸν νεώτερον ἵνα ἀπέλθωσιν ἁλιεῦσαι. Μετὰ δὲ
call the younger that they-go-away to-fish after and
τὸ ἀναχωρῆσαι τὸν νεώτερον ἀνέστη ὁ πατὴρ κατὰ τῆς
the to-depart the younger rose-up the father against the
κόρης, καὶ λέγει αὐτῷ ἡ κόρη· Τί ἐστιν τοῦτο, πάτερ;
maiden and says to-him the maiden what is this father
ὕπαγε κατασφραγίσαι· διαβολικὸν γάρ ἐστιν τὸ ἔργον
go to-cross(-yourself) devilish for is the deed
τοῦτο. Ὁ δὲ οὐκ ἠνέσχετο ἀπελθεῖν· καὶ πολλὰ πυκτεύσας,
this he and not endured to-go-away and much having-wrestled
οὐκ ἠνέσχετο αὐτοῦ ἡ κόρη. Ἐκρέματο οὖν ἐπάνω τοῦ
not endured him the maiden was-hanging then above the
κραββάτου τὸ σπαθίον τοῦ υἱοῦ αὐτοῦ· καὶ θέλων αὐτὴν
bed the sword of-the son his and wishing her
φοβῆσαι, γυμνοῖ τὸ σπαθίον κατ᾽ αὐτῆς λέγων· Ἐὰν μὴ
to-frighten he-bares the sword against her saying if not
ἀκούσῃς μου, μετὰ τοῦ σπαθίου τούτου δίδω σοι. Ἡ δὲ
you-heed me with the sword this I-give(-it) you she and
εἶπεν αὐτῷ· Ἐὰν δεῖ μέλος γενέσθαι, τὸ παράνομον
said to-him if it-must limb(-by-limb) to-become the lawless
πρᾶγμα τοῦτο οὐδέποτε ποιῶ. Καὶ ὀργισθεὶς μετὰ
deed this never I-do and having-been-angered with
θυμοῦ πέμπει ἄφνω τὸ σπαθίον, κατακυριευθεὶς ὑπὸ τοῦ
rage he-sends suddenly the sword having-been-mastered by the
διαβόλου, καὶ κατασπᾷ τὴν κόρην κατὰ τῶν αὐτῆς
devil and brings-down(-it-on) the maiden at the her

ψοιῶν καὶ διχοτομεῖ αὐτήν. Καὶ εὐθέως ἐτύφλωσεν αὐτὸν ὁ
loins and cuts-in-two her and at-once blinded him —
Θεός, καὶ περιῆγεν ζητῶν τὴν θύραν καὶ οὐκ ηὕρισκεν.
God and he-went-about seeking the door and not he-was-finding(-it)
Ἔρχονται οὖν ἄλλοι ἁλιεῖς ζητοῦντες τὸν νεώτερον
come then other fishermen seeking the younger
εἰς τὸ διάφαυμα, καὶ βαλόντες αὐτῷ φωνήν, ἀπεκρίθη
at the dawn and having-cast to-him (a)-call answered
ὁ πατὴρ αὐτοῦ· Ὑπάγει ἁλιεῦσαι· ποῦ οὖν ἔστιν ἡ
the father his he-has-gone to-fish where then is the
θύρα ὅτι οὐ βλέπω. Καὶ λέγουσιν αὐτῷ· Ὧδε ἔστιν.
door for not I-see and they-say to-him here it-is
Καὶ ἀνοιξάντων αὐτῶν καὶ εἰσελθόντων βλέπουσι τὸ
and having-opened they and having-entered they-see the
πτῶμα τὸ γεγονός, καὶ λέγει αὐτοῖς· Κρατήσατε
fallen(-body) the(-thing) having-happened and he-says to-them seize
με καὶ παραδῶτε, ὅτι φόνον πεποίηκα. Καὶ παραλαβόντες
me and hand(-me)-over for murder I-have-done and having-taken
αὐτὸν παρέδωκαν τῷ ἄρχοντι τῆς πόλεως. Καὶ ὁ
him they-handed(-him)-over to-the ruler of-the city and the
ἄρχων ἐξετάσας καὶ γνοὺς ἐξ αὐτοῦ πᾶσαν τὴν
ruler having-examined(-him) and having-learned from him all the
ἀλήθειαν βασανίσας ἐκόλασεν αὐτόν.
truth having-tortured(-him) punished him
Μετὰ δὲ ταῦτα λέγει ὁ ἀββᾶς Δανιὴλ τῷ μαθητῇ
after and these(-things) says — abba Daniel to-the disciple
αὐτοῦ· Ἀπέλθωμεν καὶ ἴδωμεν τὸ λείψανον τῆς κόρης. Καὶ
his let-us-go-away and let-us-see the remains of-the maiden and
ἐλθόντων αὐτῶν εἰς τὸ Ὀκτὼ καὶ Δέκατον Ἀλεξανδρείας,
having-come they to the Eight and Tenth of-Alexandria
ἤκουσαν περὶ αὐτοῦ οἱ πατέρες τοῦ αὐτοῦ Ὀκτὼ καὶ
heard about him the fathers of-the same Eight and

Δεκάτου καὶ οἱ μοναχοὶ ὅτι ἔρχεται ὁ ἀββᾶς Δανιὴλ, καὶ
Tenth and the monks that comes — abba Daniel and
ἐξῆλθον εἰς συνάντησιν αὐτοῦ. Καὶ λέγει αὐτοῖς ὁ γέρων·
went-out to (the)-meeting of-him and says to-them the old-man
Ποιήσατε εὐχὴν, πατέρες· οὐ γὰρ θάπτεται τὸ λείψανον
make (a)-prayer fathers not for is-buried the remains
τῆς κόρης ταύτης εἰ μὴ μετὰ τῶν πατέρων. Καί τινες
of-the maiden this if not with the fathers and some
ἐξ αὐτῶν ἐγόγγυζον, ὡς ὅτι γυναικὸς λείψανον ἐπιτρέπει
of them were-grumbling as that (a)-woman's remains be-permits
θάπτεσθαι μετὰ τῶν πατέρων, καὶ αὐτῆς φονευθείσης.
to-be-buried with the fathers and she having-been-murdered
Καὶ λέγει αὐτοῖς ὁ γέρων· Αὕτη ἡ κόρη ἀμμᾶς μου καὶ
and says to-them the old-man this the maiden amma my and
ὑμῶν ἔστιν· καὶ γὰρ περὶ σωφροσύνης ἀπέθανεν. Τότε
yours is and for for chastity she-died then
λοιπὸν οὐδεὶς ἠναντιώθη τῷ γέροντι, καὶ ἔθαψαν αὐτὴν
thereafter no-one opposed the old-man and they-buried her
μετὰ τῶν πατέρων. Καὶ ἀσπασάμενος τοὺς πατέρας
with the fathers and having-greeted the fathers
ὑπέστρεψεν ὁ γέρων σὺν τῷ μαθητῇ αὐτοῦ εἰς τὴν Σκήτην.
returned the old-man with the disciple his to — Scetis

A brother at Scetis troubled by the demon of fornication goes to Daniel, who sends him to the burial-ground of the fathers at the Eighteenth to pray to the God of Thomais. He makes twelve prostrations there and falls asleep, and a maiden gives him a blessing and sends him back to his cell. He returns three days later freed of the war, and Daniel says that those who struggle for chastity have such boldness before God.

Ἐν μιᾷ τῶν ἡμερῶν ἀδελφὸς ἐπολεμήθη ἐν τῇ αὐτῇ 6
on one of-the days (a)-brother was-warred-upon in the same
Σκήτῃ ὑπὸ τοῦ δαίμονος τῆς πορνείας, καὶ ἐνοχλούμενος
Scetis by the demon of-the fornication and being-troubled
σφοδρῶς ἐλθὼν ἀνήγγειλεν τῷ γέροντι. Καὶ λέγει αὐτῷ
vehemently having-come he-reported(-it) to-the old-man and says to-him
ὁ γέρων· Ὕπαγε εἰς τὸ Ὀκτὼ καὶ Δέκατον Ἀλεξανδρείας
the old-man go to the Eight and Tenth of-Alexandria
καὶ παράμεινον ἐπάνω τοῦ κοιμητηρίου τῶν πατέρων
and stay-on above the burial-ground of-the fathers
καὶ εἰπέ· Ὁ Θεὸς Θωμαΐδος βοήθησόν μοι, καὶ ῥῦσαί
and say — God of-Thomais help me and deliver
με ἐκ τοῦ πειρασμοῦ τῆς πορνείας· καὶ ἐλπίζω εἰς τὸν
me from the temptation of-the fornication and I-hope in —
Θεὸν ὅτι ἀπαλλάσσει ἐκ τοῦ πειρασμοῦ τούτου. Ὁ δὲ
God that he-delivers(-you) from the temptation this the and
ἀδελφὸς λαβὼν τὴν εὐχὴν καὶ τὴν ἐντολὴν τοῦ γέροντος
brother having-taken the prayer and the command of-the old-man
ἔρχεται εἰς τὸ Ὀκτὼ καὶ Δέκατον καὶ ἐποίησεν καθὼς
comes to the Eight and Tenth and did as
προσέταξεν αὐτῷ ὁ γέρων. Καὶ ἐπανελθόντος αὐτοῦ
ordered him the old-man and having-returned he
εἰς τὴν Σκήτην μετὰ τρεῖς ἡμέρας προσπίπτει εἰς τοὺς
to — Scetis after three days falls at the

πόδας τοῦ γέροντος καὶ λέγει αὐτῷ· Διὰ τοῦ Θεοῦ καὶ
feet of-the old-man and says to-him through — God and
τῶν εὐχῶν σου, δέσποτα, ἠλευθερώθην τοῦ πολέμου τῆς
the prayers your master I-was-freed from-the war of-the
πορνείας. Λέγει αὐτῷ ὁ γέρων· Πῶς ἠλευθερώθης; Λέγει
fornication says to-him the old-man how were-you-freed says
ὁ ἀδελφός· Μόνον ἐποίησα δώδεκα μετανοίας καὶ ἔθηκα
the brother only I-made twelve penitences and I-laid
ἐμαυτὸν ἐπάνω τοῦ κοιμητηρίου καὶ ἀφύπνωσα καὶ ἔρχεται
myself above the burial-ground and fell-asleep and comes
μία κόρη καὶ λέγει μοι· Ἀββᾶ, ἀββᾶ, λάβε τὴν εὐλογίαν
one maiden and says to-me abba abba take the blessing
ταύτην καὶ ὕπαγε ἐν εἰρήνῃ εἰς τὸ κελλίον σου. Καὶ
this and go in peace to the cell your and
λαβὼν τὴν εὐλογίαν εὐθέως ἐκουφίσθην τοῦ πολέμου, καὶ
having-taken the blessing at-once I-was-relieved of-the war and
ἔγνων ὅτι ἠλευθερώθην. Τί δὲ ἦν ἡ εὐλογία οὐκ οἶδα.
I-knew that I-was-freed what and was the blessing not I-know
Καὶ λέγει ὁ γέρων· Τοιαύτην οὖν ἔχουσιν παρρησίαν
and says the old-man such then have freedom-of-speech
παρὰ τῷ Θεῷ οἱ ἀγωνιζόμενοι ὑπὲρ τῆς σωφροσύνης.
with — God those struggling for the chastity

Five thousand monks meet Daniel in the upper Thebaid, and he gives them a written word: seek poverty and silence. At Hermopolis he asks shelter at a convent of three hundred nuns, where the sisters wash his feet in silence. One nun lies in the courtyard in rags, and the sisters call her a drunkard. Daniel and his disciple watch her at night praying in tears and pretending to snore when anyone passes; the abbess weeps for the wrongs she has done her. Learning she is discovered, the nun takes Daniel's staff and cloak, slips out, and leaves a note asking forgiveness. Daniel tells them that God loves such drunkards.

Τοῦ αὐτοῦ ἐπὶ τῆς προσποιουμένης μεθύειν. 7
of-the same about the(-woman) feigning to-be-drunk
Ἀνέβη ὁ ἀββᾶς Δανιὴλ ἀπὸ τῆς Σκήτεως μετὰ τοῦ
went-up — abba Daniel from — Scetis with the
μαθητοῦ αὐτοῦ ἐν τῇ ἄνω Θηβαΐδι εἰς τὴν μνήμην τοῦ
disciple his in the upper Thebaid for the memorial —
ἀββᾶ Ἀπολλῶ, καὶ ἐξῆλθον οἱ πατέρες εἰς συνάντησιν
of-abba Apollo and went-out the fathers to (the)-meeting
αὐτοῦ ὡς ἀπὸ σημείων ἑπτά· ἦσαν δὲ ὡς πεντακισχίλιοι.
of-him about from (mile)-markers seven were and about five-thousand
Καὶ ἦν ἰδεῖν αὐτοὺς ἐπὶ τῆς ἄμμου ἡπλωμένους ἐπὶ
and it-was to-see them on the sand spread-out on
κοιλίαν ὡς ἐν τάξει ἀγγέλων μετὰ φόβου δεχομένων τὸν
belly as in (the)-rank of-angels with fear receiving —
Χριστόν· οἱ μὲν γὰρ τὰ ἱμάτια αὐτῶν ἐστρώννυον
Christ the(-ones) indeed for the garments their were-spreading
ἔμπροσθεν αὐτοῦ, ἄλλοι δὲ τὰ κουκούλλια αὐτῶν, καὶ
before him others and the cowls their and
ἦν ἰδεῖν τὰ ἐκχυνόμενα δάκρυα ὡς πηγὰς βρυούσας· καὶ
it-was to-see the pouring tears like springs gushing and
ἐξελθὼν ὁ ἀρχιμανδρίτης προσεκύνησεν ἑπτάκις πρὸ
having-come-out the archimandrite prostrated-himself seven-times before

τοῦ ἐλθεῖν αὐτὸν πρὸς τὸν γέροντα· καὶ ἀσπασάμενοι
the to-come he to the old-man and having-greeted
ἀλλήλους ἐκάθισαν. Τότε παρεκάλεσεν αὐτὸν ἀκοῦσαι
one-another they-sat then he-besought him to-hear
λόγον παρ' αὐτοῦ· οὐ ταχέως γὰρ ἐλάλει τινί. Ὡς οὖν
(a)-word from him not quickly for he-spoke to-anyone when then
ἐκάθισαν ἔξω τοῦ κοινοβίου ἐπὶ τῆς ἄμμου διὰ τοῦ μὴ
they-sat outside the community on the sand because-of the not
χωρεῖν αὐτοὺς τὴν ἐκκλησίαν, λέγει ὁ ἀββᾶς Δανιὴλ τῷ
to-hold them the church says — abba Daniel to-the
μαθητῇ αὐτοῦ· Γράψον· εἰ θέλετε σωθῆναι, διώξατε τὴν
disciple his write if you-wish to-be-saved pursue the
ἀκτημοσύνην καὶ τὴν σιωπήν· εἰς γὰρ τὰς δύο ἀρετὰς
poverty and the silence on for the two virtues
ταύτας ὅλος ὁ βίος τοῦ μοναχοῦ κρέμαται. Καὶ ὁ
these whole the life of-the monk hangs and the
μαθητὴς αὐτοῦ ἔδωκεν τινὶ τῶν ἀδελφῶν τὰ γράμματα,
disciple his gave to-someone of-the brothers the writing
καὶ μεθηρμήνευσεν αὐτὰ αἰγυπτιστί. Καὶ ὡς ἀνεγνώσθησαν
and he-translated it in-Egyptian and as it-was-read
τοῖς πατράσιν, ἔκλαυσαν πάντες καὶ προέπεμπον τὸν
to-the fathers wept all and were-escorting the
γέροντα· οὐδεὶς γὰρ ἐτόλμα εἰπεῖν αὐτῷ· ποίησον ἀγάπην.
old-man no-one for dared to-say to-him do (a)-love-feast
Καὶ ἐλθὼν εἰς Ἑρμόπολιν λέγει τῷ μαθητῇ αὐτοῦ·
and having-come to Hermopolis he-says to-the disciple his
Ὕπαγε κροῦσον εἰς τὸ μοναστήριον ἐκεῖνο τῶν γυναικῶν.
go knock at the monastery that of-the women
Ἦν γὰρ ἐκεῖ μοναστήριον γυναικῶν λεγόμενον τοῦ ἀββᾶ
was for there (a)-monastery of-women called — of-abba
Ἰερεμίου, καὶ οἰκοῦσιν ἐκεῖ ὡσεὶ τριακόσιαι μοναχαί. Καὶ
Jeremiah and dwell there about three-hundred nuns and

ἀπῆλθεν ὁ μαθητὴς αὐτοῦ καὶ ἔκρουσεν. Καὶ λέγει αὐτῷ
went-away the disciple his and knocked and says to-him
ἡ θυρωρὸς λεπτῇ φωνῇ· Σωθεὶς καλῶς ἦλθες·
the portress with-thin voice having-been-saved well you-have-come
τί κελεύεις; Λέγει αὐτῇ· Φώνει μοι τὴν ἀμμᾶν τὴν
what do-you-bid says to-her call for-me the amma the
ἀρχιμανδρίτην· θέλω γὰρ αὐτῇ λαλῆσαι. Ἡ δὲ εἶπεν· Οὐ
archimandrite I-wish for to-her to-speak she and said not
συντυγχάνει τινί ποτε, ἀλλ' εἰπέ μοι τί κελεύεις καὶ
she-meets anyone ever but tell me what you-bid and
λέγω αὐτῇ. Ὁ δὲ εἶπεν· Εἰπὲ αὐτῇ· Μοναχός τις θέλει
I-tell her he and said tell her monk a-certain wishes
σοι λαλῆσαι. Ἡ δὲ ἀπελθοῦσα εἶπεν αὐτῇ. Καὶ ἐλθοῦσα
to-you to-speak she and having-gone-away told her and having-come
ἡ ἡγουμένη λεπτῇ φωνῇ λέγει τῷ ἀδελφῷ· Ἡ ἀμμᾶς
the abbess with-thin voice says to-the brother the amma
ἔπεμψέν με λέγουσα· Τί κελεύεις; Λέγει ὁ ἀδελφός· Ἵνα
sent me saying what do-you-bid says the brother that
ποιήσητε ἀγάπην καὶ κοιμηθῶμεν ὧδε ἐγώ τε καὶ εἷς
you-do (a)-charity and we-sleep here I both and one
γέρων, ὅτι ἑσπέρα ἐστὶν, μήποτε φάγωσιν ἡμᾶς τὰ θηρία.
old-man for evening it-is lest eat us the beasts
Λέγει αὐτῷ ἡ ἀμμᾶς· Οὐδέποτε ἀνὴρ εἰσέρχεται ὧδε·
says to-him the amma never (a)-man enters here
συμφέρει γὰρ ὑμῖν ὑπὸ θηρίων βρωθῆναι τῶν ἔξω καὶ μὴ
it-is-better for for-you by beasts to-be-eaten those outside and not
τῶν ἔσω. Λέγει ὁ ἀδελφός· Ὁ ἀββᾶς Δανιὴλ ἐστὶν ὁ
those inside says the brother — abba Daniel is the(-one)
τῆς Σκήτεως. Ἡ δὲ ἀκούσασα ἤνοιξεν τοὺς δύο πυλῶνας
— of-Scetis she and having-heard opened the two gates
καὶ ἐξῆλθεν τρέχουσα, ὁμοίως δὲ καὶ πᾶσα ἡ συνοδία,
and came-out running likewise and also all the community

καὶ τὰ μαφόρια αὐτῶν ἔστρωσαν ἀπὸ τοῦ πυλῶνος ἕως
and the veils their they-spread from the gate as-far-as
κάτω ὅπου ἦν ὁ γέρων, κυλιώμεναι εἰς τοὺς πόδας
down where was the old-man rolling at the feet
αὐτοῦ, καὶ λείχουσαι τὰ πέλματα αὐτοῦ. Καὶ εἰσελθόντων
his and licking the soles his and having-entered
ἡμῶν ἔσω εἰς τὸ μοναστήριον, ἤνεγκεν ἡ κυρία ἡ μεγάλη
we inside into the monastery brought the lady the great
λεκάνην καὶ ἐγέμιζεν αὐτὴν χλιαροῦ καὶ βοτανῶν
(a)-basin and was-filling it with-warm(-water) and herbs
καὶ ἔστησεν δύο χοροὺς τὰς ἀδελφὰς, καὶ ἔνιψον τοὺς
and set-up (in)-two choirs the sisters and they-washed the
πόδας τοῦ γέροντος καὶ τοῦ μαθητοῦ αὐτοῦ, καὶ λαβοῦσα
feet of-the old-man and of-the disciple his and having-taken
καυκίον, καὶ ἔφερεν τὰς ἀδελφὰς, καὶ ἐλάμβανεν ἐκ
(a)-cup and she-was-bringing the sisters and was-taking from
τῆς λεκάνης, καὶ ἐπέχεεν εἰς τὰς κεφαλὰς αὐτῶν·
the basin and was-pouring(-it) on the heads their
ὕστερον δὲ ἐξέχεεν εἰς τὸν κόλπον αὐτῆς καὶ εἰς
later and she-poured(-it) into the bosom her and on
τὴν κεφαλήν. Ἦν δὲ ἰδεῖν αὐτὰς πάσας ὡς ἐπὶ λίθων
the head was and to-see them all as upon stones
ἀκινήτων ἀλάλους· διὰ κρούσματος δὲ πᾶσα ἡ ἀπόκρισις
unmoving speechless by knocking and all the answer
αὐτῶν ἐγένετο· αὕτη ἡ κίνησις αὐτῶν ἀγγελική· Λέγει
their came-about this the movement their angelic says
οὖν ὁ γέρων τῇ ἡγουμένῃ· Ἡμᾶς εὐλαβοῦνται ἢ οὕτως
then the old-man to-the abbess us do-they-revere or thus
εἰσὶν πάντοτε αἱ ἀδελφαί; Ἡ δὲ εἶπεν· Πάντοτε οὕτως
are always the sisters she and said always thus
εἰσὶν αἱ δοῦλαί σου, δέσποτα· ἀλλ' εὖξαι ὑπὲρ αὐτῶν.
are the handmaids your master but pray for them

Λέγει ὁ γέρων· Εἰπὲ τῷ μαθητῇ μου ὅτι ὡς γότθος
says the old-man tell to-the disciple my that as (a)-Goth
μοι ἐπέρχεται. Μία δὲ ἐξ αὐτῶν ἔκειτο εἰς τὸ μεσίαυλον
to-me it-comes-over one and of them was-lying in the middle-court
κοιμωμένη περιεσχισμένα ῥάκια φοροῦσα. Λέγει ὁ γέρων·
sleeping torn rags wearing says the old-man
Τίς ἐστιν αὕτη κοιμωμένη; Λέγει αὐτῷ μία τῶν ἀδελφῶν·
who is she sleeping says to-him one of-the sisters
Μεθύστρια ἔστιν, καὶ τί ποιῆσαι αὐτῇ οὐκ οἴδαμεν, καὶ
(a)-drunkard she-is and what to-do with-her not we-know and
ἐκβάλαι αὐτὴν τοῦ μοναστηρίου φοβούμεθα τὸ κρῖμα, καὶ
to-cast-out her from-the monastery we-fear the judgment and
ἐὰν αὐτὴν ἐάσωμεν ἐκβολίζει τὰς ἀδελφάς. Λέγει ὁ γέρων
if her we-let-be she-unsettles the sisters says the old-man
τῷ μαθητῇ αὐτοῦ· Λάβε τὴν λεκάνην καὶ βάλε ἐπάνω
to-the disciple his take the basin and throw(-it) over
αὐτῆς. Τοῦ δὲ ποιήσαντος οὕτως ἀνηύτει ὡς ἀπὸ
her he and having-done thus she-was-coming-to as from
μέθης. Λέγει οὖν ἡ ἀμμᾶς· Δέσποτα, οὕτως ἔστιν πάντοτε.
drunkenness says then the amma master thus she-is always
Καὶ λαβοῦσα ἡ ἡγουμένη τὸν γέροντα εἰσήνεγκεν αὐτὸν εἰς
and having-taken the abbess the old-man brought him into
τὸ ἀριστήριον καὶ ἐποίησεν δεῖπνον ταῖς ἀδελφαῖς λέγουσα·
the refectory and made supper for-the sisters saying
Εὐλόγησον τὰς δούλας σου ἵνα ἔμπροσθέν σου γεύσωνται.
bless the handmaids your that before you they-may-taste
Ὁ δὲ εὐλόγησεν αὐτάς. Αὕτη δὲ καὶ ἡ δευτεραρία μόναι
he and blessed them she and also the second(-in-charge) alone
ἐκάθισαν μετ᾽ αὐτοῦ. Καὶ παρέθηκεν καυκίον τῷ γέροντι
sat with him and set-before(-him) (a)-cup for-the old-man
ἔχον τινὰ βρεκτὰ καὶ ὠμὰ λάχανα καὶ φοινίκια καὶ
having some soaked(-beans) and raw vegetables and dates and

ὕδωρ· τῷ δὲ μαθητῇ αὐτοῦ παρέθηκεν φακὴν ἐκζεστὴν καὶ
water to-the and disciple his she-set-before lentil boiled and
μικρὸν ψωμὶν καὶ εὔκρατον· ταῖς δὲ ἀδελφαῖς παρετέθησαν
(a)-little morsel and mixed(-wine) to-the and sisters were-set-before
φαγία πολλά· ἰχθύες καὶ οἶνος εἰς πλησμονήν· καὶ ἔφαγον
dishes many fish and wine to fullness and they-ate
πάνυ καλῶς καὶ οὐδεὶς ἐλάλησεν. Μετὰ δὲ τὸ ἀναστῆναι
very well and no-one spoke after and the to-rise
αὐτοὺς λέγει ὁ γέρων τῇ ἡγουμένῃ· Τί ἔστιν ὃ
they says the old-man to-the abbess what is(-it) which
ἐποίησας; Ἡμεῖς ὠφείλαμεν φαγεῖν καλῶς, καὶ ὑμεῖς τὰ
you-did we ought to-have-eaten well and you the
καλὰ ἐφάγετε; Λέγει αὐτῷ ἡ ἀμμᾶς· Σὺ μοναχὸς εἶ, καὶ
good(-things) ate says to-him the amma you (a)-monk are and
τροφὴν μοναχοῦ παρέθηκά σοι, καὶ ὁ μαθητής σου μαθητὴς
food of-(a)-monk I-set-before you and the disciple your (a)-disciple
μοναχοῦ ἐστὶν, καὶ τροφὴν μαθητοῦ παρέθηκα αὐτῷ· ἡμεῖς
of-(a)-monk is and food of-(a)-disciple I-set-before him we
δὲ ἀρχαρίαι ἐσμὲν, καὶ τροφὴν ἀρχαρίων ἐφάγομεν. Λέγει
and beginners are and food of-beginners we-ate says
αὐτῇ ὁ γέρων· Μνησθῇ ἡ ἀγάπη ὄντως ὠφελήθημεν.
to-her the old-man may-be-remembered the charity truly we-have-been-profited
Ἀπερχομένων δὲ αὐτῶν ἀναπαύει καὶ λέγει ὁ ἀββᾶς
going-away and they he-rests and says — abba
Δανιὴλ τῷ μαθητῇ αὐτοῦ· Ὕπαγε βλέπε ποῦ κοιμᾶται
Daniel to-the disciple his go see where sleeps
ἡ μεθύστρια ὅπου εἰς τὸ μεσίαυλον ἔκειτο. Καὶ
the drunkard where in the middle-court she-was-lying and
ἀπέρχεται καὶ βλέπει, καὶ λέγει αὐτῷ· Κατὰ τὴν ἔμβασιν
he-goes-away and sees and says to-him by the entrance
τῶν σωτηρίων. Καὶ λέγει ὁ γέρων τῷ μαθητῇ αὐτοῦ·
of-the privies and says the old-man to-the disciple his

Γρηγόρησον μετ᾽ ἐμοῦ τῇ νυκτὶ ταύτῃ. Καὶ ὅτε ἀνεπαύησαν
keep-watch with me the night this and when rested
πᾶσαι αἱ ἀδελφαὶ, λαμβάνει ὁ γέρων τὸν μαθητὴν αὐτοῦ,
all the sisters takes the old-man the disciple his
καὶ κατέρχεται ὀπίσω τοῦ σιφαρίου, καὶ θεωροῦσιν τὴν
and goes-down behind the screen and they-watch the
μεθύστριαν ὅτι ἀνέστη καὶ ἐπέτασεν τὰς χεῖρας αὐτῆς εἰς
drunkard that she-rose and stretched-out the hands her to
τὸν οὐρανόν, καὶ τὰ δάκρυα αὐτῆς ὡς ποταμὸς, καὶ τὰ
the heaven and the tears her like (a)-river and the
χείλη αὐτῆς κινούμενα, καὶ τὰς μετανοίας ἀναπέμπουσα
lips her moving and the penitences sending-up
καὶ καταπίπτουσα εἰς τὸ ἔδαφος, καὶ ὅτε ἠσθάνετο μίαν
and falling-down to the ground and when she-perceived one
τῶν ἀδελφῶν ἀπερχομένην εἰς τὰ ἀναγκαῖα ἐῤῥίπτεν
of-the sisters going-away to the necessaries she-threw
ἑαυτὴν χαμαὶ ῥέγχουσα. Οὕτως διετέλει πάσας τὰς
herself on-the-ground snoring thus she-continued all the
ἡμέρας αὐτῆς. Λέγει οὖν ὁ γέρων τῷ μαθητῇ αὐτοῦ·
days her says then the old-man to-the disciple his
Φώνησόν μοι τὴν ἡγουμένην εὐφυῶς. Καὶ ἀπελθὼν
call for-me the abbess quietly and having-gone-away
ἐφώνησεν αὐτὴν καὶ τὴν δευτεραρίαν· καὶ ὅλην τὴν νύκτα
he-called her and the second(-in-charge) and whole the night
ἔβλεπον ἃ ἐποίει. Ἡ δὲ ἡγουμένη ἤρξατο κλαίειν
they-watched what(-things) she-was-doing the and abbess began to-weep
λέγουσα· Ὢ πόσα κακὰ ἐνεδειξάμην αὐτῇ! Καὶ ὅτε
saying oh how-many evils I-showed to-her and when
ἔκρουσεν τὸ κροῦσμα θρῦλος ἐγένετο περὶ αὐτῆς εἰς τὴν
struck the sounding-board (a)-rumor arose about her in the
ἀδελφότητα καὶ ἠσθάνετο καὶ ἀπέρχεται ἀφανῶς ὅπου ἦν
sisterhood and she-perceived(-it) and goes-away unseen where was

κοιμώμενος ὁ γέρων καὶ κλέπτει τὴν ῥάβδον αὐτοῦ καὶ τὸ
sleeping the old-man and steals the staff his and the
ἐπιῤῥιπταρίον καὶ ἀνοίγει εὐφυῶς τὴν θύρα τοῦ μοναστηρίου
mantle and opens quietly the door of-the monastery
καὶ γράφει πιττάκιον καὶ βάλλει εἰς τὸ κλείδωμα τῆς
and writes (a)-note and puts(-it) in the lock of-the
θύρας λέγουσα· Εὔξασθε ὑπὲρ ἐμοῦ καὶ συγχωρήσατέ μοι
door saying pray for me and forgive me
ὅσα ἔπταισα ὑμῖν καὶ ἀφανὴς ἐγένετο.
what(-things) I-offended you and invisible she-became
Καὶ ὅτε ἡμέρα ἐγένετο ἐζήτησαν αὐτὴν καὶ οὐχ εὗρον.
and when day came they-sought her and not found(-her)
Καὶ ἀπέρχονται εἰς τὸν πυλῶνα, καὶ εὑρίσκουσιν
and they-go-away to the gate and they-find
ἀνεῳγμένην τὴν θύραν καὶ τὸ πιττάκιον γεγραμμένον
opened the door and the note written
καὶ γίνεται κλαυθμὸς μέγας ἐν τῷ μοναστηρίῳ. Καὶ
and arises (a)-weeping great in the monastery and
λέγει ὁ γέρων· Ἐγὼ διὰ ταύτην ἦλθον ὧδε· τοιούτους
says the old-man I because-of her came here such
γὰρ μεθυστὰς ἀγαπᾷ ὁ Θεός. Καὶ πᾶσα ἡ συνοδία
for drunkards loves — God and all the community
ἐξωμολογεῖτο τῷ γέροντι τὸ τί ἔπραξαν εἰς αὐτήν. Καὶ
confessed to-the old-man the what they-had-done to her and
ποιήσας ὁ γέρων εὐχὴν ταῖς ἀδελφαῖς, ἀνεχώρησαν εἰς
having-made the old-man (a)-prayer for-the sisters they-withdrew to
τὸ κελλίον αὐτῶν, δοξάζοντες καὶ εὐχαριστοῦντες τῷ Θεῷ
the cell their glorifying and giving-thanks — to-God
τῷ γινώσκοντι μόνῳ πόσους κρυπτοὺς ἔχει δούλους.
the(-one) knowing alone how-many hidden he-has servants

Captured by barbarians a third time, Daniel strikes his captor with a stone and kills him. Repentant, he confesses to the patriarchs of Alexandria, Rome, Constantinople, Ephesus, Jerusalem, and Antioch, and each says he killed a beast, not a man. He then gives himself up to the governor's jailers; after thirty days the governor hears him, marvels at his discernment, and releases him. Daniel vows instead to serve a leper all his life; his disciple once sees him tending the man's wounds and feeding him with his own hands, and glorifies God.

Τοῦ αὐτοῦ ἀββᾶ Δανιήλ. 8

of-the same abba Daniel

Ὁ αὐτὸς ἀββᾶς Δανιὴλ ἐκ παιδόθεν ἀπετάξατο ἐν τῇ

the same abba Daniel from childhood renounced(-the-world) in —

Σκήτῃ καὶ ἐπέῤῥιψαν οἱ βάρβαροι καὶ αἰχμαλώτευσαν αὐτὸν,

Scetis and raided the barbarians and took-captive him

καὶ διέτριψεν μετ᾽ αὐτῶν διετίαν. Καί τις φιλόχριστος

and he-spent with them two-years and a-certain Christ-loving

ἀνὴρ ναύκληρος ἐῤῥύσατο αὐτὸν ἐκ τῶν βαρβάρων. Καὶ

man (a)-shipmaster rescued him from the barbarians and

πάλιν μετ᾽ ὀλίγον χρόνον ἀπῆλθον οἱ βάρβαροι καὶ ἔλαβον

again after little time went-off the barbarians and took

αὐτόν. Καὶ διέτριψεν μετ᾽ αὐτῶν μῆνας ἓξ, καὶ ἔφυγεν ἐξ

him and he-spent with them months six and fled from

αὐτῶν. Καὶ πάλιν ἐκ τρίτου ἐπέῤῥιψαν καὶ ἔλαβον

them and again for (the)-third(-time) they-raided and took

αὐτόν. Καί τις ἀνὴρ ἐκ τῶν αἰχμαλωτευσάντων αὐτὸν

him and a-certain man of those having-taken-captive him

καθίσας πρὸς ὕδωρ· καὶ λαβὼν ὁ γέρων λίθον ἔδωκεν

having-sat by water and having-taken the old-man (a)-stone gave(-a-blow)

τῷ ἀλλοφύλῳ, καὶ ἔτυχεν αὐτὸν ἀποθανεῖν ἐκ τοῦ λίθου.

to-the foreigner and it-happened him to-die from the stone

Καὶ μετὰ τὸ φυγεῖν τὸν αὐτὸν Δανιὴλ μεταμεληθεὶς
and after the to-flee the same Daniel having-repented
ὁ γέρων ἐπὶ τῷ πράγματι τοῦ φόνου ὃν ἐποίησεν
the old-man over the matter of-the murder which he-did
ἐμβαίνει ἐν Ἀλεξανδρείᾳ καὶ ἀνατίθεται Τιμοθέῳ τῷ
embarks for Alexandria and confides(-it) to-Timothy the
ἀρχιεπισκόπῳ, καὶ γνοὺς ὁ ἀρχιεπίσκοπος τὸ πρᾶγμα
archbishop and having-learned the archbishop the matter
κατέγνω αὐτοῦ λέγων· Ὅτι ὁ λυτρωσάμενός σε Θεὸς ἐκ
condemned him saying that the having-ransomed you God for
δευτέρου ἐξ αὐτῶν καὶ τὸ τρίτον πάλιν ἐδύνατό σε
(a)-second(-time) from them also the third(-time) again was-able you
λυτρώσασθαι, ἀλλ᾽ ὅμως φόνον οὐκ ἐποίησας, θηρίον
to-ransom but nevertheless murder not you-did (a)-beast
γὰρ ἀπέκτεινας. Πλεύσας οὖν ἐν Ῥώμῃ ὁ αὐτὸς Δανιὴλ
for you-killed having-sailed then to Rome the same Daniel
ἀνέθετο πάλιν τὰ περὶ τοῦ πράγματος τῷ πάπᾳ
confided again the(-things) concerning the matter to-the pope
Ῥώμης, καὶ τὸν αὐτὸν λόγον εἶπεν αὐτῷ ὃν ἤκουσεν
of-Rome and the same word he-said to-him which he-heard
παρὰ τοῦ πάπα Ἀλεξανδρείας. Ἀπελθόντος δὲ αὐτοῦ ἐν
from the pope of-Alexandria having-gone-away and he to
Κωνσταντινουπόλει καὶ ἐν Ἐφέσῳ καὶ ἐν Ἱεροσολύμοις
Constantinople and to Ephesus and to Jerusalem
καὶ ἐν Ἀντιοχείᾳ ἀνέθετο τὰ περὶ τοῦ φόνου, καὶ
and to Antioch he-confided the(-things) concerning the murder and
τὸν αὐτὸν λόγον παρὰ πάντων τῶν πατριαρχῶν ἤκουσεν.
the same word from all the patriarchs he-heard
Πάλιν δὲ ὑποστρέψας ἐν Ἀλεξανδρείᾳ λέγει ἐν ἑαυτῷ·
again and having-returned to Alexandria he-says in himself
Δανιὴλ, Δανιὴλ, ὁ φονεύων φονεύεται· καὶ ἀπελθὼν
Daniel Daniel the(-one) murdering is-murdered and having-gone-away

εἰς τὸ πραιτώριον παρέδωκεν ἑαυτὸν τοῖς κομενταρισίοις
to the praetorium he-handed-over himself to-the jailers
λέγων αὐτοῖς· Ἐπειδὴ μάχην ἐποίησα μετά τινος καὶ
saying to-them since (a)-fight I-made with someone and
κατακυριευθεὶς ὑπὸ τοῦ πονηροῦ ἔδωκα αὐτῷ μετὰ
having-been-mastered by the evil(-one) I-gave(-a-blow) him with
λίθου καὶ ἀπέκτεινα αὐτόν· παρακαλῶ ὑμᾶς ἵνα παραδοθῶ
(a)-stone and killed him I-beseech you that I-be-handed-over
τῷ ἄρχοντι καὶ ἀποθάνω ἀντὶ τοῦ φόνου ὃν ἐποίησα,
to-the ruler and die for the murder which I-did
ἵνα κουφισθῶ ἐκ τῆς μελλούσης κολάσεως. Ἀκούσαντες
that I-be-relieved of the coming punishment having-heard
δὲ ταῦτα παρ᾽ αὐτοῦ οἱ κομενταρίσιοι ἔβαλον αὐτὸν εἰς
and these(-things) from him the jailers threw him into
φυλακὴν ἐπὶ τριάκοντα ἡμέρας καὶ ἀνέθεντο τῷ ἄρχοντι
prison for thirty days and confided to-the ruler
τὰ περὶ αὐτοῦ. Ὁ δὲ ἄρχων ἐξήνεγκεν αὐτὸν εἰς
the(-things) concerning him the and ruler brought-out him to
πρόοδον μετὰ τὰς τριάκοντα ἡμέρας, καὶ ἐξέταξεν αὐτὸν
(a)-hearing after the thirty days and examined him
πῶς διεπράξατο τὸν φόνον. Καὶ ἀνέθετο αὐτῷ πᾶσαν τὴν
how he-committed the murder and he-confided to-him all the
ἀλήθειαν. Ὁ δὲ ἄρχων θαυμάσας ἐπὶ τῇ διακρίσει τοῦ
truth the and ruler having-marveled at the discernment of-the
γέροντος ἀπέλυσεν αὐτὸν λέγων αὐτῷ· Ὕπαγε, εὖξαι ὑπὲρ
old-man released him saying to-him go pray for
ἐμοῦ, ἀββᾶ· εἴθε καὶ ἄλλους ἑπτὰ ἐφόνευσας ἐξ αὐτῶν!
me abba would-that also other seven you-had-murdered of them
Ὁ δὲ γέρων λέγει ἐν ἑαυτῷ· Ἐλπίδας ἔχω εἰς τὴν
the and old-man says in himself hopes I-have in the
φιλανθρωπίαν τοῦ Θεοῦ, ὅτι οὐκ ἔχει μοι τοῦ λοιποῦ
love-of-man — of-God that not it-has to-me for-the rest

λογίσασθαι ἡ ἀγαθότης αὐτοῦ περὶ τοῦ αὐτοῦ φόνου·
to-reckon the goodness his concerning the same murder
ἀπὸ δὲ τοῦ νῦν δεξιὰν δίδωμι τῷ Θεῷ ὥστε πάσας τὰς
from and the now (my)-right-hand I-give — to-God so-that all the
ἡμέρας τῆς ζωῆς μου ὑπηρετεῖν με ἕνα λελωβημένον ἀντὶ τοῦ
days of-the life my to-serve me one leper for the
φόνου ὃν ἔπραξα. Καὶ ἔλαβεν ὁ γέρων λελωβημένον ἕνα,
murder which I-committed and took the old-man (a)-leper one
καὶ εἶπεν ἐν ἑαυτῷ· ὅτι ἐὰν ἀποθάνῃ ὁ λελωβημένος οὗτος,
and said in himself that if dies the leper this
ἀνέρχομαι εἰς Αἴγυπτον καὶ λαμβάνω ἀντ' αὐτοῦ ἄλλον.
I-go-up to Egypt and take in-place-of him another
Πάντες οὖν οἱ Σκητιῶται ἔγνωσαν ὅτι λελωβημένον ἔχει ὁ
all then the Scetiotes knew that (a)-leper has the
γέρων, οὐδεὶς δὲ ἠδύνατο ἰδεῖν τὸ πρόσωπον αὐτοῦ ἐκτὸς
old-man no-one and was-able to-see the face his except
τοῦ γέροντος καὶ μόνου. Ἐν μιᾷ οὖν τῶν ἡμερῶν κατ'
the old-man and alone on one then of-the days by
οἰκονομίαν Θεοῦ περὶ ὥραν ἕκτην ἔσεισεν ὁ γέρων κατὰ
dispensation of-God about (the)-hour sixth shook the old-man according-to
τὸ ἔθος τὸ κωδώνιον, καὶ ὡς εἶχεν ὁ μαθητὴς αὐτοῦ εἰς
the custom the little-bell and as was the disciple his in
τὴν κελλίαν αὐτοῦ ἐπορεύθη πρὸς τὸ διακονῆσαι αὐτὸν
the cell his he-went for the to-bring him
ἀπόκρισιν τῷ γέροντι, καὶ ἐπελάθετο ὁ γέρων ὅτι ἔσεισεν
(an)-answer to-the old-man and forgot the old-man that he-shook
τὸ κωδώνιον, καὶ ἔασεν κατ' ἐνέργειαν Θεοῦ τὴν θύραν
the little-bell and left by working of-God the door
ἀνεῳγμένην τῆς αὐλῆς τοῦ κελλίου αὐτοῦ, καὶ ἐκαθέζετο
open of-the court of-the cell his and was-sitting
εἰς τὸν ἥλιον ὁ γέρων περιοδεύων τὸν λελωβημένον. Ἦν
in the sun the old-man tending the leper was

δὲ ὁ λελωβημένος πάνυ ἠφανισμένος ἐκ τῶν πολλῶν
and the leper very wasted from the many
τραυμάτων. Καὶ ὁ μαθητὴς αὐτοῦ ὑποστρέψας ἀπὸ τῆς
wounds and the disciple his having-returned from the
διακονίας καὶ φθάσας τὴν θύραν τῆς αὐλῆς κατενόησεν
errand and having-reached the door of-the court observed
τὸν γέροντα πῶς περιώδευεν τὸν λελωβημένον. Καὶ ὡς
the old-man how he-was-tending the leper and when
περιώδευσεν αὐτὸν εἰσῆλθεν ὁ γέρων εἰς τὸ κελλίον
he-had-tended him went-in the old-man into the cell
ἑαυτοῦ καὶ εἰσήνεγκεν σεμίδαλιν καὶ ἐνεβρωμάτιζεν αὐτὸν
his-own and brought-in fine-flour and was-feeding him
δι᾽ αὐτοῦ διὰ τὸ μὴ ἔχειν χεῖρας τὸν λελωβημένον
through himself because-of the not to-have hands the leper
καὶ διὰ τὸ μὴ δύνασθαι αὐτὸν καταπίνειν τὸ βρῶμα
and because-of the not to-be-able him to-swallow the food
αὐτοῦ διὰ τὸ εἶναι αὐτὸν πάνυ σεσαθρωμένον. Ὁ δὲ
his because-of the to-be him very rotted the and
γέρων κατέμασσεν τὸ στόμα τοῦ λελωβημένου ταῖς
old-man was-wiping the mouth of-the leper with-the
ἰδίαις χερσὶν καὶ ἔβαλλεν εἰς τὸ ἴδιον αὐτοῦ στόμα.
own hands and was-putting(-it) into the own his mouth
Καὶ ἰδὼν ὁ μαθητὴς τὸ θαυμαστὸν ἔργον τοῦ γέροντος
and having-seen the disciple the marvelous work of-the old-man
ὃ ἐποίησεν ἐξεπλάγη καὶ ἐδόξασεν ὑπὲρ τοῦ τοιούτου
which he-did was-astounded and glorified for the such
ἔργου τὸν Θεὸν τὸν παρέχοντα τοιαύτην ὑπομονὴν τῷ
work — God the(-one) granting such endurance to-the
γέροντι τῷ οὕτως ὑπηρετεῖν τῷ λελωβημένῳ. Καὶ ὑπὲρ
old-man (for)-the thus to-serve the leper and for

τούτων ἁπάντων δόξαν ἀναπέμψωμεν Χριστῷ τῷ Θεῷ
these all glory let-us-send-up to-Christ the God
ἡμῶν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν!
our now and always and to the ages of-the ages amen

IX · EULOGIUS THE STONECUTTER

Daniel halts with his grumbling disciple in a village where Eulogius, a stonecutter past a hundred, feeds strangers nightly on a carat a day. Daniel explains: he fasted three weeks praying God give Eulogius more, and stood surety for his soul. Eulogius finds treasure, becomes prefect at Byzantium, and stops feeding strangers. Beaten off by the prefect's men, Daniel is freed of the surety in a dream at the Augusta's plea. After a failed revolt Eulogius flees home, cuts stone, and again takes strangers in.

9 Περὶ τοῦ λατόμου Εὐλογίου.
concerning the stonecutter Eulogius
Γέγονεν κατὰ τὴν Θηβαΐδα ὁ ἀββᾶς Δανιὴλ ὁ πρεσβύτερος
was in the Thebaid — abba Daniel the priest
τῆς Σκήτεως, ἔχων μεθ' ἑαυτοῦ ἕνα τῶν μαθητῶν αὐτοῦ.
— of-Scetis having with himself one of-the disciples his
Καὶ κατῆλθον πλέοντες τὸν ποταμόν· καὶ μετὰ τὸ πλεῦσαι
and they-went-down sailing the river and after the to-sail
αὐτοὺς παρέβαλον εἰς κτῆμα, τοῦ γέροντος ἐπιτρέψαντος τοῖς
them they-put-in at (a)-village the old-man having-directed to-the
ναύταις. Καὶ λέγει ὁ γέρων· Ὧδε ἔχομεν μεῖναι τὴν σήμερον.
sailors and says the old-man here we-have to-stay the today
Καὶ ἤρξατο ὁ μαθητὴς αὐτοῦ γογγύζειν καὶ λέγειν· Ἕως
and began the disciple his to-grumble and to-say until
πότε λοιπὸν γυρεύομεν; ἄγωμεν εἰς Σκήτην. Ὁ δὲ γέρων
when then do-we-wander let-us-go to Scetis the and old-man
φησίν· Οὐχὶ, ἀλλ' ὧδε μένομεν σήμερον. Καὶ εὑρέθησαν εἰς
says no but here we-stay today and they-were-found in

μέσον τοῦ χωρίου ξένοι. Καὶ λέγει ὁ ἀδελφὸς τῷ γέροντι·
(the)-middle of-the village strangers and says the brother to-the old-man
Ἆρα ἀρέσκει τῷ Θεῷ ὅτι ὡς συνάδελφοι καθεζόμεθα;
(is-it)-then pleasing — to-God that as fellow-brothers we-sit
ἄγωμεν κἂν εἰς μαρτύριον. Καὶ λέγει ὁ γέρων· Οὐχί·
let-us-go at-least to (a)-martyr's-shrine and says the old-man no
ὧδε καθέζομαι. Καὶ ἔμειναν ἐκεῖ καθήμενοι μέχρις ἑσπέρας
here I-sit and they-stayed there sitting until evening
βαθείας. Καὶ ἤρξατο ὁ ἀδελφὸς μάχην ποιεῖν μετὰ τοῦ
deep and began the brother (a)-fight to-make with the
γέροντος λέγων· Ὅτι διὰ σὲ ἔχω ἀποθανεῖν.
old-man saying that because-of you I-have to-die
Αὐτῶν δὲ λαλούντων ἦλθέν τις γέρων κοσμικὸς,
they and talking came a-certain old-man worldly
μακρὸς, ὁλοπόλιος, πάνυ γέρων, προβεβηκὼς ἡμερῶν, ἔχων
tall all-gray very old advanced (in)-days having
καὶ κύρτην· καὶ ἰδὼν τὸν ἀββᾶν Δανιὴλ περιεπλάκη
also (a)-hump and having-seen — abba Daniel he-embraced
αὐτῷ, καὶ ἤρξατο καταφιλεῖν τοὺς πόδας αὐτοῦ μετὰ
him and began to-kiss the feet his with
κλαυθμοῦ· ἠσπάσατο δὲ καὶ τὸν μαθητὴν, καὶ λέγει
weeping he-greeted and also the disciple and says
αὐτοῖς· Κελεύσατε.
to-them be-pleased(-to-come)
Ἐβάσταζε δὲ καὶ φανὸν, καὶ περιῆγεν τὰς ῥύμας τοῦ
he-was-carrying and also (a)-lantern and was-going-round the lanes of-the
χωρίου ζητῶν ξένους. Λαβὼν δὲ τὸν γέροντα καὶ τὸν
village seeking strangers having-taken and the old-man and the
μαθητὴν αὐτοῦ καὶ τοὺς ἄλλους οὓς εὗρεν ξένους, ἀπῆλθεν
disciple his and the others whom he-found strangers he-went-away
εἰς τὸν οἶκον αὐτοῦ, καὶ βαλὼν ὕδωρ εἰς τὸν νιπτῆρα
to the house his and having-put water into the basin

ἔνιψεν τοὺς πόδας τῶν μαθητῶν καὶ τοῦ γέροντος. Οὐκ
he-washed the feet of-the disciples and of-the old-man not
εἶχεν δὲ εἰς τὸν οἶκον αὐτοῦ ἄλλον τινὰ ἴδιον, οὐδὲ
had and in the house his other any own(-person) nor
ἐν ἄλλῳ τόπῳ, εἰ μὴ τὸν Θεὸν μόνον. Καὶ παρέθηκεν
in other place if not — God alone and he-set-before
αὐτοῖς τράπεζαν· καὶ μετὰ γεύσασθαι αὐτοὺς, λαβὼν τὰ
them (a)-table and after to-eat them having-taken the
περισσευθέντα κλάσματα τοῖς κυσὶ τοῦ χωρίου παρέβαλεν.
left-over pieces to-the dogs of-the village he-threw(-them)
Οὕτω γὰρ εἶχεν ἔθος ποιεῖν, καὶ οὐκ ἤφιεν ἀπὸ
thus for he-had (the)-custom to-do and not he-let-remain from
ἑσπέρας εἰς τὸ πρωΐ ψιχίαν μίαν. Καὶ λαβὼν αὐτὸν
evening to the morning crumb one and having-taken him
κατ᾽ ἰδίαν ὁ γέρων ἕως σχεδὸν διέφαυσεν ἐκάθισαν
in private the old-man until almost it-dawned they-sat
λαλοῦντες τὰ πρὸς σωτηρίαν μετὰ δακρύων πολλῶν·
talking the(-things) toward salvation with tears many
Καὶ τὸ πρωΐ ἀσπασάμενοι ἀλλήλους ἀνεχώρησαν.
and in-the morning having-greeted one-another they-withdrew
Κατὰ δὲ τὴν ὁδὸν γενόμενοι ἔβαλεν ὁ μαθητὴς μετάνοιαν
on and the road having-come made the disciple penitence
τῷ γέροντι λέγων· Ποίησον ἀγάπην, πάτερ, καὶ εἰπέ
to-the old-man saying do (a)-charity father and tell
μοι τίς ἐστὶν ὁ γέρων οὗτος καὶ πόθεν αὐτὸν γινώσκεις.
me who is the old-man this and whence him you-know
Καὶ οὐκ ἠθέλησεν εἰπεῖν αὐτῷ. Πάλιν ἐποίησεν μετάνοιαν
and not he-wished to-tell him again made penitence
ὁ ἀδελφὸς λέγων· Ἄλλα πολλά μοι ἐθάῤῥησας, καὶ
the brother saying other many(-things) to-me you-have-confided and
τὰ περὶ τοῦ γέροντος τούτου οὐ θαῤῥεῖς μοι;
the(-things) concerning the old-man this not do-you-confide to-me

Ὁ δὲ γέρων οὐκ ἠθέλησεν θαῤῥῆσαι αὐτῷ τὰ περὶ
the and old-man not wished to-confide to-him the(-things) concerning
τοῦ γέροντος· ὥστε τὸν ἀδελφὸν λυπηθῆναι καὶ μὴ
the old-man so-that the brother to-be-grieved and not
λαλῆσαι τῷ γέροντι ἕως τῆς Σκήτεως.
to-speak to-the old-man until — Scetis
Ἐλθὼν δὲ ὁ ἀδελφὸς εἰς τὸ κελλίον τὸ ἴδιον, οὐκ
having-come and the brother to the cell the own not
ἀπήνεγκεν τῷ γέροντι τὸ μικρὸν φαγίον κατὰ τὸ
brought to-the old-man the little dish according-to the
ἔθος τὴν ἐνδεκάτην ὥραν· οὕτω γὰρ ἐφύλαττεν ὁ γέρων
custom at-the eleventh hour thus for kept(-it) the old-man
πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.
all the days of-the life his
Ἑσπέρας δὲ γενομένης ἦλθεν ὁ γέρων εἰς τὸ κελλίον τοῦ
evening and having-come came the old-man to the cell of-the
ἀδελφοῦ, καὶ λέγει αὐτῷ· Τί ἐστὶν, τέκνον, ἔασας τὸν
brother and says to-him what is(-it) child you-have-let the
πατέρα σου ἀποθανεῖν ἀπὸ λιμοῦ; Ὁ δὲ φησίν· Ἐγὼ πατέρα
father your die from hunger he and says I (a)-father
οὐκ ἔχω· εἰ γὰρ εἶχον πατέρα, ἠγάπα ἂν τὸ ἴδιον τέκνον.
not have if for I-had (a)-father he-would-love — the own child
Καὶ λέγει ὁ γέρων· Οὐκοῦν παράθου· καὶ δραξάμενος τὴν
and says the old-man well-then keep(-it) and having-grasped the
θύραν ὥστε ἀνοῖξαι αὐτὸν καὶ ἀπελθεῖν, φθάνει ὁ ἀδελφὸς
door so-as to-open him and to-go-away gets-there-first the brother
καὶ κρατεῖ τὸν γέροντα, καὶ ἄρχεται καταφιλεῖν αὐτὸν καὶ
and holds the old-man and begins to-kiss him and
λέγειν αὐτῷ· Ζῇ Κύριος ὅτι οὐκ ἀπολύω σε, ἐὰν μὴ εἴπῃς μοι
to-say to-him lives (the)-Lord that not I-release you unless — you-tell me

τίς ἦν ὁ γέρων ἐκεῖνος. Οὐκ ἠδύνατο γὰρ ὁ ἀδελφὸς ἰδεῖν
who was the old-man that not was-able for the brother to-see
τὸν γέροντα θλιβόμενον εἰς τίποτε· πάνυ γὰρ ἠγάπα αὐτόν.
the old-man grieved in anything greatly for he-loved him
Τότε λέγει αὐτῷ ὁ γέρων. Ποίησόν μοι μικρὸν φαγίον,
then says to-him the old-man make me (a)-little dish
καὶ οὕτως λέγω σοι. Καὶ μετὰ τὸ γεύσασθαι τὸν γέροντα
and thus I-tell you and after the to-eat the old-man
λέγει τῷ ἀδελφῷ· Μὴ ἦς σκληροτράχηλος. Διὰ γὰρ
he-says to-the brother not be stiff-necked because-of for
τὸ λέγειν σε εἰς τὸ χωρίον οὐκ ἀνήγγειλά σοι. Βλέπε
the to-speak you in the village not I-told you see
δὲ μὴ δευτερώσῃς ἃ ἀκούσεις.
and not you-repeat what(-things) you-will-hear
Οὗτος ὁ γέρων Εὐλόγιος λέγεται· τὴν τέχνην δὲ ἔχει
this the old-man Eulogius is-called the trade and he-has
λατόμου· καταλύει δὲ ἐκ τοῦ ἐργοχείρου αὐτοῦ ἡμερούσιον
of-(a)-stonecutter he-earns and from the handiwork his (a)-day's-wage
ἑνὸς κερατίου, ἕως ἑσπέρας μηδὲν γευόμενος. Καὶ τῇ
of-one carat until evening nothing tasting and in-the
ἑσπέρᾳ εἰσέρχεται εἰς τὸ κτῆμα, καὶ ὅσους εὑρίσκει ξένους,
evening he-enters into the village and as-many he-finds strangers
λαμβάνει εἰς τὸν οἶκον αὐτοῦ καὶ τρέφει αὐτοὺς καὶ τὰ
he-takes into the house his and feeds them and the
περισσεύματα αὐτῶν παραβάλλει τοῖς κυναρίοις καθὼς εἶδες.
leftovers their he-throws to-the little-dogs as you-saw
Ἔχει δὲ τὸ ἐπιτήδευμα τοῦ λατόμου ἐκ νεότητος μέχρι
he-has and the trade of-the stonecutter from youth until
τῆς σήμερον. Ἔστι δὲ ἐτῶν ἑκατὸν καὶ πλέον· καὶ χορηγεῖ
the today he-is and of-years (a)-hundred and more and supplies

αὐτῷ ὁ Θεὸς τὴν δύναμιν ἐπ᾽ ἴσον νεωτέρου καλοῦ,
to-him — God the strength on (a)-par(-with) (a)-young-man fine
καὶ ἡμέριον τὸ αὐτὸ κεράτιον μέχρι τῆς σήμερον κάμνει.
and daily the same carat until the today he-toils(-for)
Ὅτε δὲ ἤμην νεώτερος ἐτῶν τεσσαράκοντα, ἀνέβην
when and I-was younger of-years forty I-went-up
πωλῆσαι ἐργόχειρον εἰς τὸ κτῆμα ἐκεῖνο, καὶ ἑσπέρας
to-sell handiwork to the village that and at-evening
ἦλθεν καὶ ἔλαβέν με καὶ ἄλλους σὺν ἐμοὶ ἀδελφοὺς
he-came and took me and others with me brothers
κατὰ τὸ ἔθος, καὶ ἐξενοδόχησεν ἡμᾶς.
according-to the custom and gave-hospitality-to us
Ἐγὼ δὲ ἐλθὼν ἐνταῦθα καὶ ἰδὼν τὴν ἀρετὴν
I and having-come here and having-seen the virtue
τοῦ γέροντος, ἠρξάμην νηστεύειν ἑβδομάδας συναπτὰς,
of-the old-man began to-fast weeks joined
παρακαλῶν τὸν Θεὸν ἵνα χορηγήσῃ αὐτῷ ὁ Θεὸς
beseeching — God that might-supply to-him — God
περισσότερον ἀνάλωμα, ὅπως εὐεργετήσῃ καὶ ἄλλους
more means so-that he-might-benefit also others
πλείονας. Καὶ νηστεύσας τρεῖς ἑβδομάδας ἐκείμην ἀπὸ τῆς
more and having-fasted three weeks I-was-lying from the
ἀσκήσεως ἡμιθανής· καὶ βλέπω τινὰ ἐλθόντα ἔμπροσθέν
discipline half-dead and I-see someone having-come before
μου ἱεροπρεπῆ, καὶ λέγει μοι· Τί ἔχεις, Δανιήλ; Καὶ λέγω
me holy-looking and he-says to-me what ails-you Daniel and I-say
αὐτῷ· Λόγον, δέσποτά μου, δέδωκα τῷ Χριστῷ τοῦ μὴ
to-him (my)-word master my I-have-given — to-Christ of-the not
γεύσασθαι ἄρτου ἕως οὗ ἀκούσῃ μου περὶ Εὐλογίου τοῦ
to-taste bread until — he-hears me concerning Eulogius the
λατόμου, ἵνα χορηγήσῃ αὐτῷ εὐλογίαν, ὥστε καὶ ἄλλους
stonecutter that he-supply him (a)-blessing so-that also others

πολλοὺς εὐεργετῆσαι. Καὶ λέγει μοι· Οὐχί· καλῶς ἔστιν.
many to-benefit and he-says to-me no well it-is
Καὶ λέγω αὐτῷ· Οὐχί· ἀλλὰ μᾶλλον δὸς αὐτῷ, ἵνα πάντες
and I-say to-him no but rather give to-him that all
δι᾽ αὐτοῦ δοξάζωσι τὸ ἅγιον ὄνομά σου. Καὶ λέγει μοι·
through him may-glorify the holy name your and he-says to-me
Ἐγώ σοι λέγω ὅτι καλῶς ἔστιν· εἰ θέλεις ἵνα χορηγήσω
I to-you say that well it-is if you-wish that I-supply
αὐτῷ, ἐγγύησαι περὶ τῆς ψυχῆς αὐτοῦ ὅτι σώζεται ἐν
him stand-surety for the soul his that it-is-saved in
τοῖς πλείοσι, κἀγὼ παρέχω αὐτῷ. Λέγω οὖν πρὸς αὐτόν·
the more(-things) and-I supply(-it) to-him I-say then to him
Ἐκ τῶν χειρῶν μου ἐκζήτησον τὴν ψυχὴν αὐτοῦ.
from the hands my require the soul his
Καὶ βλέπω ὡς ὅτι εἰς τὴν ἁγίαν Ἀνάστασιν ἱστάμεθα,
and I-see as that in the holy Resurrection we-are-standing
καὶ μειράκιον ἐκάθητο ἐπάνω τοῦ τιμίου λίθου, καὶ αὐτὸν
and (a)-youth was-sitting upon the precious stone and himself
Εὐλόγιον ἐκ δεξιῶν αὐτοῦ παριστάμενον. Καὶ πέμπει
Eulogius on (the)-right his standing-by and sends
ἐγγύς μου τὸ μειράκιον τινὰ τῶν παρισταμένων καὶ
near me the youth one of-those standing-by and
λέγει μοι· Σὺ εἶ ὁ ἐγγυώμενος τὸν Εὐλόγιον; Καὶ
he-says to-me you are the(-one) standing-surety-for — Eulogius and
λέγω αὐτῷ· Ναὶ, δέσποτα. Καὶ πάλιν λέγει· Εἶπατε αὐτῷ
I-say to-him yes master and again he-says tell him
ὅτι τὴν ἐγγύην ἀπαιτῆσαι ἔχω. Καὶ λέγω· Ναὶ, Δέσποτα,
that the surety to-demand I-have and I-say yes Master
πρὸς ἐμέ· μόνον πλήθυνον αὐτῷ τὴν εὐλογίαν.
on me only multiply for-him the blessing

Καὶ βλέπω ὅτι δύο τινὲς ἐκένουν εἰς τὸν κόλπον
and I-see that two certain(-men) were-emptying into the bosom
Εὐλογίου χρήματα πολλὰ πάνυ· καὶ ὅσον ἐκεῖνοι
of-Eulogius money much very and as-much-as they
ἐκένουν ἐδέχετο ὁ κόλπος Εὐλογίου. Καὶ διυπνισθεὶς
were-emptying received the bosom of-Eulogius and having-awoken
ἔγνων ὅτι εἰσηκούσθην, καὶ ἐδόξασα τὸν Θεόν.
I-knew that I-had-been-heard and I-glorified — God
Εὐλόγιος δὲ ἐξελθὼν εἰς τὸ ἐργόχειρον αὐτοῦ κρούει
Eulogius and having-gone-out to the handiwork his strikes
εἴς τινα πέτραν, καὶ ἀκούει ὑπόκουφον τινὰ, καὶ
at a-certain rock and hears hollow-(sound) a-certain and
εὑρίσκει τρυμαλίαν μικράν· καὶ πάλιν κρούει, καὶ εὑρίσκει
finds (a)-hole small and again strikes and finds
σπήλαιον μεστὸν χρημάτων. Ἔκθαμβος δὲ γενόμενος
(a)-cave full of-money astounded and having-become
λέγει ἐν ἑαυτῷ· τὰ χρήματα ταῦτα ἐκ τῶν Ἰσραηλιτῶν
he-says in himself the money this from the Israelites
ἐστίν· τί δὲ ποιήσω; Λάβω αὐτὰ εἰς τὸ κτῆμα, ἀκούει
is what and shall-I-do shall-I-take it into the village hears
ὁ ἄρχων καὶ λαμβάνει αὐτὰ, κἀγὼ κινδυνεύω· μᾶλλον
the ruler and takes it and-I am-in-danger rather
λάθω αὐτὰ εἰς τὴν ἔξω χώραν, ὅπου οὐδείς με γινώσκει.
shall-I-slip it into the outer country where no-one me knows
Καὶ μισθωσάμενος ζῷα ὡς ἵνα λίθους κουβαλήσῃ, νυκτὸς
and having-hired beasts as that stones he-might-carry by-night
ἐκουβάλησεν τὰ χρήματα παρὰ ποταμὸν, καὶ ἔλυσεν τὸ
he-carried the money by (the)-river and he-dissolved the
ἐργόχειρον τὸ καλὸν τῆς ξενοδοχίας, ὡς ἐποίει ἡμερούσιον,
handiwork the good of-the hospitality as he-was-doing daily
καὶ βαλὼν εἰς πλοῖον καταλαμβάνει τὸ Βυζάντιον.
and having-put(-it) into (a)-ship he-reaches — Byzantium

Ἐβασίλευεν δὲ τότε Ἰουστῖνος ὁ θεῖος Ἰουστινιανοῦ. Καὶ
was-reigning and then Justin the uncle of-Justinian and
δίδει χρήματα πολλὰ τῷ βασιλεῖ καὶ τοῖς μεγιστάσιν
he-gives money much to-the emperor and to-the grandees
αὐτοῦ, ὥστε ἔπαρχον τῶν ἱερῶν πραιτωρίων γενέσθαι
his so-that prefect of-the sacred praetoria to-become
αὐτόν. Καὶ οὐσίαν ἠγόρασεν μεγάλην, καὶ λέγεται τὰ
him and (an)-estate he-bought great and it-is-called the(-estate)
Αἰγύπτου μέχρι τῆς σήμερον.
of-Egypt until the today
Καὶ μετὰ δύο ἔτη πάλιν βλέπω κατ᾽ ὄναρ τὸ μειράκιον
and after two years again I-see in (a)-dream the youth
ἐκεῖνο εἰς τὴν ἁγίαν Ἀνάστασιν, καὶ λέγω ἐν ἑαυτῷ·
that in the holy Resurrection and I-say in myself
Ποῦ ἄρα ὁ Εὐλόγιος; Καὶ μετὰ μικρὸν βλέπω τὸν
where then — Eulogius and after (a)-little I-see —
Εὐλόγιον συρόμενον ἀπὸ προσώπου τοῦ μειρακίου ὑπὸ ἑνὸς
Eulogius being-dragged from (the)-face of-the youth by one
Αἰθίοπος. Καὶ διυπνισθεὶς λέγω ἐν ἑαυτῷ· Ἀβάλα ἐμοὶ τῷ
Ethiopian and having-awoken I-say in myself alas for-me the
ἁμαρτωλῷ! Τί ἐποίησα! Ἀπώλεσα τὴν ψυχήν μου. Καὶ
sinner what have-I-done I-have-destroyed the soul my and
λαβὼν τὸ πηρίον μου ἀπῆλθον εἰς τὸ κτῆμα ὡς πωλῶν
having-taken the little-bag my I-went-away to the village as selling
ἐργόχειρον καὶ προσδοκῶν ἐλθεῖν τὸν Εὐλόγιον κατὰ τὸ
handiwork and expecting to-come — Eulogius according-to the
ἔθος. Ἑσπέρα πάνυ ἐγένετο, καὶ οὐδεὶς προετρέψατό με.
custom evening late came and no-one invited me
Ἐγείρομαι οὖν, καὶ ἐρωτῶ μίαν γραῦν καὶ λέγω αὐτῇ·
I-rise then and ask one old-woman and say to-her
Ὄντως σὺ, ἀμμᾶ, λάβε μοι τρία παξαμάδια, ἵνα φάγω,
truly you amma get me three rusks that I-may-eat

ὅτι οὐκ ἔφαγον σήμερον. Καὶ λέγει· Ἐγώ. Ἡ δὲ ἀπῆλθεν
for not I-ate today and she-says I(-will) she and went-away
καὶ ἤνεγκέν μοι ὀλίγον ἑψητὸν, καὶ παρέθηκέν μοι, καὶ
and brought me (a)-little boiled(-food) and set(-it)-before me and
ἤρξατο λαλεῖν μοι ὠφελήματα πνευματικὰ, λέγουσα· Ὅτι
began to-speak to-me edifications spiritual saying that
οὐκ οἶδας ὅτι τὸ μοναχικὸν ἡσυχίαν θέλει, καὶ ἄλλα τινὰ
not you-know that the monastic(-life) stillness wants and other some
ἐπωφελῆ. Καὶ λέγω αὐτῇ· Τί οὖν κελεύεις ποιήσω, ὅτι
profitable(-things) and I-say to-her what then do-you-bid (that)-I-do for
τὸ ἐργόχειρόν μου ἦλθον πωλῆσαι; Ἡ δὲ εἶπέν μοι· Κἂν
the handiwork my I-came to-sell she and said to-me even-if
τὸ ἐργόχειρόν σου πωλῆσαι ἤθελες, μὴ ὀψίζου οὕτως εἰς
the handiwork your to-sell you-wished do-not be-late thus in
κτῆμα. Ἐὰν δὲ θέλεις μοναχὸς γενέσθαι, ὕπαγε εἰς Σκήτην.
(a)-village if and you-wish (a)-monk to-become go to Scetis
Καὶ λέγω αὐτῇ· Ὄντως ἄφες μοι τὰς ὁμιλίας ταύτας.
and I-say to-her truly spare me the talks these
Οὐκ ἔστιν εἰς τὸ κτῆμα τοῦτο φοβούμενος τὸν Θεὸν
not is in the village this fearing — God
ἄνθρωπος καὶ ἐπισυνάγων τοὺς ξένους; Καὶ λέγει μοι· Ὦ
(a)-man and gathering the strangers and she-says to-me oh
τί ἐλάλησας, κύρι ἀββᾶ; Εἴχομεν ὧδε λατόμον τινὰ καὶ
what did-you-say lord abba we-had here stonecutter a-certain and
πολλὰ ἐποίει τοῖς ξένοις. Καὶ ἰδὼν ὁ Θεὸς τὰ ἔργα
much he-was-doing for-the strangers and having-seen — God the works
αὐτοῦ ἔδωκεν αὐτῷ χάριν, καὶ ἔστιν πατρίκιος σήμερον.
his gave to-him grace and he-is (a)-patrician today
Ἀκούσας δὲ ταῦτα λέγω ἐν ἑαυτῷ· Ἐγὼ τὸν φόνον τοῦτον
having-heard and these(-things) I-say in myself I the murder this
ἐποίησα. Καὶ ἔβαλον ἑαυτὸν εἰς πλοῖον, καταλαμβάνω
did and I-put myself into (a)-ship I-reach

τὸ Βυζάντιον. Καὶ ἐρωτῶ τὴν οὐσίαν τοῦ Αἰγυπτίου ποῦ
— *Byzantium and ask the estate of-the Egyptian where*
εὑρίσκω· καὶ ὑποδεικνύουσίν μοι, καὶ καθέζομαι ἔμπροσθεν
I-find(-it) and they-show me and I-sit in-front-of
τοῦ πυλῶνος ἕως οὗ προῆλθεν. Καὶ θεωρῶ αὐτὸν ἐν πολλῇ
the gate until — he-came-out and I-see him in much
φαντασίᾳ, καὶ κράζω αὐτῷ· Ἐλέησον με, τίποτέ σοι θέλω
pomp and cry to-him have-mercy-on me something to-you I-wish
ἰδιάσαι· καὶ οὐ πρόσεχέν μοι, ἀλλὰ καὶ τὸ ὀψίκιον αὐτοῦ
to-say-privately and not he-was-heeding me but also the retinue his
ἔτυπτέν με. Πάλιν οὖν ἤφιον τὸ ὀψίκιον καὶ προελάμβανον,
was-beating me again then I-let-pass the retinue and was-getting-ahead
καὶ ὡσαύτως ἔτυπόν με. Καὶ ἐποίησα οὕτως σχηματιζόμενος
and likewise they-beat me and I-did thus playing-the-part
τέσσαρας ἑβδομάδας, καὶ οὐκ ἠδυνήθην συντυχεῖν αὐτῷ.
four weeks and not I-was-able to-meet him
Τότε ὀλιγωρήσας ἀπῆλθον καὶ ἔῤῥιψα ἐμαυτὸν ἔμπροσθεν
then having-lost-heart I-went-away and threw myself before
τῆς πύλης τῆς Θεοτόκου μετὰ κλαυθμοῦ καὶ λέγω· Κύριε,
the gate of-the God-bearer with weeping and I-say Lord
λύσον τὴν ἐγγύην τοῦ ἀνθρώπου τούτου ἀπ᾽ ἐμοῦ, ἢ
loose the surety of-the man this from me or
κἀγὼ ἀπέρχομαι εἰς τὸν κόσμον.
I-too go-away into the world
Ταῦτα ἐν τῇ διανοίᾳ μου λαλοῦντος ἀπενύσταξα, καὶ
these(-things) in the mind my saying(-I) I-dozed and
ἰδοὺ θόρυβος πολὺς ἤρχετο, καὶ λέγουσιν· Ἡ Αὐγοῦστα
behold (a)-din great was-coming and they-say the Augusta
προέρχεται. Καὶ προῆλθον ἔμπροσθεν αὐτῆς μυρίαι
comes-forth and came-forth before her ten-thousand
μυριάδες καὶ χιλίαι χιλιάδες ταγμάτων. Καὶ ἔκραξα καὶ
myriads and thousand thousands of-ranks and I-cried-out and

εἶπον. Ἐλέησόν με. Ἡ δὲ ἐστάθη καὶ λέγει μοι· Τί
said have-mercy-on me she and stood and says to-me what
ἔστιν ὃ ἔχεις; Καὶ λέγω αὐτῇ· Εὐλόγιον τὸν ἔπαρχον
is(-it) which you-have and I-say to-her Eulogius the prefect
ἐγγυησάμην· κέλευσον αὐτὸν εὐλυτῶσαί με ἐκ τῆς ἐγγύης
I-stood-surety-for bid him to-release me from the surety
ταύτης. Καὶ εἶπέν μοι· Ἐγὼ πρᾶγμα οὐκ ἔχω· ὡς
this and she-said to-me I (a)-concern not have(-in-it) as
θέλεις πλήρωσον τὴν ἐγγύην.
you-wish fulfill the surety
Καὶ διυπνισθεὶς λέγω ἐν ἑαυτῷ· Ἐὰν δεῖ με ἀποθανεῖν,
and having-awoken I-say in myself if it-must me to-die
οὐκ ἀναχωρῶ τοῦ πυλεῶνος. Καὶ ὡς προήρχετο
not I-withdraw from-the gate and as he-was-coming-forth
ἔκραξα· καὶ ἐπιτρέχει μοι ὁ ὀστιάριος καὶ δίδει μοι
I-cried-out and runs-at me the porter and gives me
πληγὰς ἕως οὗ κατέσπασεν ὅλον τὸ σῶμά μου. Τότε
blows until — he-had-torn whole the body my then
ὀλιγωρήσας λέγω ἐν ἑαυτῷ· Ἄγωμεν εἰς Σκήτην, καὶ ἐὰν
having-lost-heart I-say in myself let-us-go to Scetis and if
θέλῃ ὁ Θεὸς, σώζει καὶ Εὐλόγιον.
wishes — God he-saves also Eulogius
Ἐμοῦ δὲ ἀπερχομένου ζητῆσαι πλοῖον εὗρον ἀλεξανδρῖνον,
I and going-away to-seek (a)-ship I-found (an)-Alexandrian(-one)
καὶ ἀνέβην εἰς αὐτὸ τοῦ πλεῦσαι εἰς τὸ κελλίον. Καὶ μόνον
and went-up into it for-the to-sail to the cell and as-soon-as
ἀνέβην ἔθηκα ἐμαυτὸν ἀπ᾽ ὀλιγωρίας, καὶ πάλιν βλέπω
I-went-up I-laid(-down) myself from despondency and again I-see
ἐμαυτὸν κατ᾽ ὄναρ ἐν τῇ ἁγίᾳ Ἀναστάσει, καὶ τὸ μειράκιον
myself in (a)-dream in the holy Resurrection and the youth
ἐκεῖνο καθήμενον ἐπάνω τοῦ ἁγίου λίθου, καὶ προσέχον με
that sitting upon the holy stone and regarding me

μετ᾽ ἀπειλῆς, ὥστε με ἐκ τοῦ φόβου αὐτοῦ τρέμειν ὡς
with threat so-that me from the fear his to-tremble like
φύλλον καὶ μὴ δυνάμενον ἀνοῖξαι τὸ στόμα μου· ἀπελιθώθη
(a)-leaf and not being-able to-open the mouth my was-turned-to-stone
γὰρ ἡ καρδία μου. Καὶ ἔλεγέν μοι· Οὐκ ὑπάγεις
for the heart my and he-was-saying to-me not you-go(-away)
πληροῖς τὴν ἐγγύην; Καὶ κελεύει δύο τῶν παρισταμένων
you-fulfill the surety and he-bids two of-those standing-by
αὐτῷ κρεμάσαι με ὀπισθάγκωνα, καὶ ἔλεγέν μοι· Μὴ
him to-hang me (with-arms)-bound-behind and he-was-saying to-me do-not
ὑπὲρ τὴν δύναμίν σου ἐγγυῶ, μὴ ἀντίλεγε τῷ Θεῷ. Καὶ
beyond the power your stand-surety do-not speak-against — to-God and
οὐκ ἠδυνάμην ἀνοῖξαι τὸ στόμα μου, καὶ κρεμαμένου μου.
not I-was-able to-open the mouth my and hanging I
Ἰδοὺ φωνή· Ἡ Αὐγοῦστα παρέρχεται. Καὶ ἰδὼν αὐτὴν
behold (a)-voice the Augusta passes-by and having-seen her
ἔλαβον θάρσος, καὶ λέγω αὐτῇ λεπτῇ φωνῇ· Ἐλέησόν με,
I-took courage and I-say to-her with-thin voice have-mercy-on me
Δέσποινα τοῦ κόσμου. Καὶ λέγει μοι· Τί πάλιν θέλεις;
Lady of-the world and she-says to-me what again do-you-want
Λέγω δὲ αὐτῇ· Περὶ τῆς ἐγγύης Εὐλογίου κρέμαμαι. Καὶ
I-say and to-her for the surety of-Eulogius I-hang and
λέγει μοι· Ἐγὼ παρακαλῶ ὑπὲρ σοῦ. Καὶ βλέπω ὅτι
she-says to-me I beseech for you and I-see that
ἀπῆλθεν καταφιλῆσαι τοὺς πόδας τοῦ μειρακίου ἐκείνου.
she-went-away to-kiss the feet of-the youth that
Καὶ λέγει μοι τὸ μειράκιον· Μηκέτι ποιήσῃς τὸ πρᾶγμα
and says to-me the youth no-more do the thing
τοῦτο. Καὶ λέγω· Οὐχὶ, Δέσποτα. Ἐγὼ παρεκάλεσα ἵνα
this and I-say no Master I besought that
χρήσιμος γένηται· ἥμαρτον· συγχώρησόν μοι. Καὶ κελεύει,
useful he-might-become I-have-sinned forgive me and he-bids

καὶ λύουσίν με. Καὶ λέγει μοι· Ὕπαγε εἰς τὸ κελλίον σου, καὶ
and they-loose me and he-says to-me go to the cell your and
ἐγὼ φέρω Εὐλόγιον εἰς τὴν τάξιν αὐτοῦ· μὴ μεριμνήσῃς.
I bring Eulogius to the rank his do-not be-anxious
Καὶ διυπνισθεὶς εὐθέως ἐχάρην χαρὰν μεγάλην, ἀπαλλαγεὶς
and having-awoken at-once I-rejoiced (with)-joy great having-been-freed
τῆς τοιαύτης ἐγγύης· καὶ ἔπλευσα εὐχαριστῶν τῷ Θεῷ.
from-the such surety and I-sailed giving-thanks — to-God
Μετὰ δὲ τρεῖς μῆνας ἀκούω ὅτι ἐτελεύτησεν Ἰουστῖνος ὁ
after and three months I-hear that died Justin the
βασιλεὺς, καὶ ἐβασίλευσεν Ἰουστινιανός. Καὶ ἀνταίρουσιν
emperor and reigned Justinian and rise-up
αὐτῷ Ὑπάτης καὶ Δεξικραίτης καὶ Πόμπιος καὶ
against-him Hypatius and Dexicrates and Pompeius and
Εὐλόγιος ὁ ἔπαρχος. Καὶ οἱ μὲν τρεῖς ἀνῃρέθησαν καὶ
Eulogius the prefect and the indeed three were-put-to-death and
διηρπάγη πάντα τὰ αὐτῶν καὶ ἡ οὐσία Εὐλογίου.
were-plundered all the(-things) their and the estate of-Eulogius
Καὶ φεύγει διὰ νυκτὸς ἀπὸ Κωνσταντινουπόλεως. Καὶ
and he-flees by night from Constantinople and
κελεύει ὁ βασιλεὺς ὁπουδὰν εὑρέθη Εὐλόγιος ἀποθανεῖν
orders the emperor wherever was-found Eulogius to-die
αὐτόν. Καὶ τότε ἔρχεται φεύγων εἰς τὸ χωρίον αὐτοῦ,
him and then he-comes fleeing to the village his
καὶ ἀλλάσσει τὰ ἱμάτια αὐτοῦ ὡς τὰ τῶν χωρικῶν.
and changes the clothes his as those of-the peasants
Καὶ συνήχθη ὅλον τὸ κτῆμα ἰδεῖν αὐτὸν, καὶ λέγουσιν
and gathered whole the village to-see him and they-say
αὐτῷ· Ἠκούσαμεν ὅτι πατρίκιος ἐγένου. Καὶ λέγει· Ναί·
to-him we-heard that (a)-patrician you-became and he-says yes
πατρίκιος εἰ ἐγενόμην, τὴν ὄψιν ὑμῶν ἔβλεπον· οὐχὶ,
(a)-patrician if I-had-become the face your I-would-see no

ἄλλος ἐστὶν Εὐλόγιος, καὶ τῆς χώρας ταύτης ἐστίν. Ἐγὼ
another is Eulogius and of-the country this he-is I
γὰρ εἰς τοὺς ἁγίους τόπους ἤμην.
for in the holy places I-was
Καὶ ἔρχεται εἰς ἑαυτὸν, καὶ λέγει· Ταπεινὲ Εὐλόγιε,
and he-comes to himself and says lowly Eulogius
ἐγείρου, λάβε τὸ λατομικόν σου, καὶ ὕπαγε κἀμέ· ὧδε
rise take the stone-tool your and go toil here
γὰρ τὸ παλάτιον οὐκ ἔστιν, μήποτε καὶ τὴν κεφαλήν
for the palace not is lest also the head
σου ἀπολέσῃς. Καὶ λαβὼν τὸ λατομικὸν ἐξῆλθεν εἰς τὴν
your you-lose and having-taken the stone-tool he-went-out to the
πέτραν ὅπου τὰ χρήματα, καὶ κρούσας ἕως ὥρας ἕκτης
rock where the money and having-struck until (the)-hour sixth
οὐδὲν εὗρεν, καὶ ἤρξατο μνημονεύειν τῶν ἐδεσμάτων καὶ
nothing he-found and began to-remember the foods and
τοῦ ὀψικίου καὶ τῆς ἀπάτης ἐκείνης, καὶ πάλιν ἔλεγεν ἐν
the retinue and the deceit that and again he-said in
ἑαυτῷ· Ἐγείρου κἀμέ· ὧδε γὰρ Αἴγυπτος ἐστίν. Καὶ πρὸς
himself rise toil here for Egypt it-is and by
μικρὸν μικρὸν κατέστησεν αὐτὸν τὸ ἅγιον μειράκιον καὶ ἡ
little little restored him the holy youth and the
δέσποινα ἡ Θεοτόκος εἰς τὴν ἀρχαίαν τάξιν αὐτοῦ. Οὐ γὰρ
lady the God-bearer to the former rank his not for
ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοὺς πρώτους αὐτοῦ καμάτους.
unjust(-is) — God to-forget the first his labors
Μετὰ δὲ ὀλίγον χρόνον ἀνέβην εἰς τὸ χωρίον, καὶ ἰδοὺ
after and little time I-went-up to the village and behold
ἑσπέρας ἦλθεν καὶ ἔλαβέν με κατὰ τὸ ἔθος αὐτοῦ. Καὶ
at-evening he-came and took me according-to the custom his and
μόνον εἶδον αὐτὸν ἀνεστέναξα, καὶ δακρύσας εἶπον· Ὡς
as-soon-as I-saw him I-groaned and having-wept I-said how

ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας.
were-magnified the works your Lord all in wisdom you-made
Τίς θεὸς μέγας ὡς ὁ Θεὸς ἡμῶν, ὁ ἐγείρων ἀπὸ
what god great as — God our the(-one) raising from
γῆς πτωχὸν καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα; Ταπεινοῖ
(the)-earth (the)-poor and from (the)-dunghill lifting-up (the)-needy he-humbles
καὶ ἀνυψοῖ. Τὰ θαυμάσιά σου τίς δύναται ἐξιχνιάσαι,
and lifts-up the wonders your who can trace-out
Δέσποτα Κύριε. Ἐγὼ δὲ ὁ ἁμαρτωλὸς ἐπιχειρήσας,
Master Lord I and the sinner having-attempted(-it)
παρὰ βραχὺ παρῴκησεν τῷ ᾅδῃ ἡ ψυχή μου.
by little dwelt-near — Hades the soul my
Καὶ λαβὼν ὕδωρ ἔνιψεν τοὺς πόδας μου κατὰ τὸ
and having-taken water he-washed the feet my according-to the
ἔθος, καὶ παρέθηκεν τράπεζαν. Καὶ μετὰ τὸ γεύσασθαι
custom and set-before(-me) (a)-table and after the to-eat
ἡμᾶς λέγω αὐτῷ· Πῶς ἔχεις, ἀββᾶ Εὐλόγιε; Ὁ δὲ λέγει
us I-say to-him how are-you abba Eulogius he and says
μοι· Εὖξαι ὑπὲρ ἐμοῦ, ἀββᾶ· ἄνθρωπος γὰρ ταπεινὸς εἰμὶ,
to-me pray for me abba (a)-man for lowly I-am
μὴ ἔχων εἰς τὰς χεῖράς μου τίποτε. Κἀγὼ εἶπον αὐτῷ·
not having in the hands my anything and-I said to-him
Εἴθε μηδὲ ἃ ἔσχες εἶχες! Καὶ λέγει μοι καὶ
would-that not-even what(-things) you-had you-had and says to-me also
αὐτός· Διατί, κύρι ἀββᾶ; τί ποτέ σε ἐσκανδάλισα; Καὶ
he why lord abba what ever you did-I-offend and
λέγω· Εἰς τί γὰρ οὐκ ἐσκανδάλισάς με! Τότε ἀνεθέμην
I-say in what for not did-you-offend me then I-confided
αὐτῷ πάντα. Καὶ κλαύσαντες ἀμφότεροι λέγει μοι· Εὖξαι
to-him everything and having-wept both he-says to-me pray
ἵνα πέμψῃ μοι ὁ Θεὸς, καὶ ἀπὸ τοῦ νῦν διορθοῦμαι·
that send(-it) me — God and from the now I-amend

Καὶ λέγω αὐτῷ· Ὄντως, τέκνον, μὴ προσδοκήσῃς ἔτι
and I-say to-him truly child do-not expect still
πιστευθῆναι παρὰ Κυρίου ὅσον εἶ ἐν τῷ κόσμῳ
to-be-entrusted by (the)-Lord as-long-as you-are in the world
τούτῳ εἰ μὴ τὸ κεράτιον. Καὶ ἰδοὺ τοσοῦτον χρόνον
this if not the carat and behold so-much time
ἐχορήγησεν αὐτῷ ὁ Θεὸς καταλύειν ἡμέριον τὸ κεράτιον.
supplied him — God to-earn daily the carat
Ἰδοὺ εἶπόν σοι πόθεν αὐτὸν γνωρίζω. Λοιπὸν σὺ μὴ
behold I-have-told you whence him I-know henceforth you not
δευτερώσῃς ταῦτα τινί.
you-repeat these(-things) to-anyone
Ταῦτα ἐθάρρησεν ὁ ἀββᾶς Δανιὴλ τῷ μαθητῇ αὐτοῦ
these(-things) confided — abba Daniel to-the disciple his
μετὰ τὸ ἀναλῦσαι αὐτοὺς ἀπὸ Θηβαΐδος. Θαυμάσαι δὲ
after the to-return them from Thebaid to-marvel and
ἔστιν τὴν τοῦ Θεοῦ φιλανθρωπίαν πῶς δι᾽ ὀλίγων
it-is the — of-God love-of-man how through few(-things)
ὕψωσεν τοσοῦτον, καὶ ἐταπείνωσεν τοσοῦτον πρὸς τὸ
he-raised(-him) so-much and humbled(-him) so-much for the
σύμφερον· Εὐξώμεθα οὖν καὶ ἡμεῖς ταπεινωθῆναι ἐν τῷ
advantage let-us-pray then also we to-be-humbled in the
φόβῳ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα
fear of-the God and Savior our Jesus Christ that
εὕρωμεν ἔλεος ἐνώπιον τοῦ φρικτοῦ βήματος, εὐχαῖς
we-may-find mercy before the dread judgment-seat by-(the)-prayers
καὶ πρεσβείαις τῆς Δεσποίνης ἡμῶν τῆς Θεοτόκου καὶ
and intercessions of-the Lady our the God-bearer and
ἀειπαρθένου Μαρίας, καὶ πάντων τῶν Ἁγίων. Ἀμήν!
ever-virgin Mary and of-all the Saints amen

Andronicus, a silversmith of Antioch, and his wife Athanasia divide their wealth in three, for the poor, the monks, and the business. Their two children die in one day; Athanasia asks to enter a convent. Andronicus frees his slaves, leaves his property to his father-in-law, and they go to the Holy Places. Daniel sends her to the Tabennesiotes and makes him a monk. Twelve years later they meet on the road; he does not know her, and they live together in silence until a note at her death reveals that the monk Athanasius was his wife. He dies soon after and is buried beside her.

Ἐπὶ Ἀνδρονίκου ἀργυροπράτου καὶ Ἀθανασίας γυναικὸς 10
about Andronicus silversmith and Athanasia wife
αὐτοῦ.
his

Ἦν τις ἀργυροπράτης ἐν Ἀντιοχείᾳ τῇ μεγάλῃ
there-was a-certain silversmith in Antioch the great
νεώτερος ὀνόματι Ἀνδρόνικος. Ἔλαβε δὲ γυναῖκα θυγατέρα
young by-name Andronicus he-took and (as)-wife (the)-daughter
ἀργυροπράτου ὀνόματι Ἀθανασία. Ἦν δὲ ὁ Ἀνδρόνικος
of-(a)-silversmith by-name Athanasia was and — Andronicus
εὐλαβὴς πάνυ, καλῶν ἔργων μεμεστωμένος, ὁμοίως δὲ
devout very of-good works filled likewise and
καὶ ἡ γυνὴ αὐτοῦ. Ἦσαν δὲ πλούσιοι σφόδρα. Οὕτως δὲ
also the wife his they-were and rich exceedingly thus and
ἦν αὐτῶν ὁ βίος. Τὰ τοῦ ἀργυροπρατείου καὶ τῆς
was their the life the(-things) of-the silversmith's-shop and of-the
οὐσίας αὐτῶν εἰς τρία μέρη διεῖλον· τὸ ἓν εἰς λόγον
property their into three parts they-divided the one for (the)-account
τῶν πτωχῶν, καὶ τὸ ἄλλο εἰς λόγον μοναχῶν, καὶ τὸ
of-the poor and the other for (the)-account of-monks and the
ἄλλο μέρος εἰς λόγον τῆς οὐσίας καὶ τοῦ ἐργαστηρίου.
other part for (the)-account of-the property and of-the workshop

Πᾶσα δὲ ἡ πόλις ἠγάπα τὸν κύριν Ἀνδρόνικον διὰ
all and the city loved the lord Andronicus because-of
τὴν ἐπιείκειαν αὐτοῦ. Ἔτεκον δὲ υἱὸν καὶ ἐπωνόμασεν
the gentleness his they-bore and (a)-son and he-named
αὐτὸν Ἰωάννην. Ἔτι δὲ ἐν γαστρὶ λαβοῦσα ἔτεκεν
him John again and in womb having-conceived she-bore
θυγατέρα καὶ ἐπωνόμασεν αὐτὴν Μαρίαν. Καὶ οὐκ ἔτι
(a)-daughter and he-named her Mary and not any-more
προσέθηκεν προσεγγίσαι Ἀνδρόνικος τῇ γυναικὶ αὐτοῦ,
he-added to-approach Andronicus to-the wife his
ἀλλ᾽ ἦν αὐτῶν ἡ σπουδὴ μετὰ καὶ ἄλλων φιλοχρίστων.
but was their the zeal with also other Christ-lovers
Κατὰ κυριακὴν καὶ δευτέραν καὶ τετράδα καὶ παρασκευὴν
on (the)-Lord's-day and Monday and Wednesday and Friday
ὑπῆγεν ὁ Ἀνδρόνικος εἰς τὰ λούσματα τῶν ἀδελφῶν,
used-to-go — Andronicus to the baths of-the brothers
ὁμοίως καὶ ἡ γυνὴ αὐτοῦ εἰς τὰ λούσματα τῶν γυναικῶν.
likewise also the wife his to the baths of-the women
Καὶ μετὰ δώδεκα ἔτη χρόνον μιᾷ τῶν ἡμερῶν εἰσῆλθεν
and after twelve years time on-one of-the days came-in
ἡ κυρία Ἀθανασία ἀπὸ τῆς φιλοπονίας καὶ ἀπῆλθεν
the lady Athanasia from the charitable-work and went-away
ἐπισκέψασθαι τὰ παιδία αὐτῆς, καὶ εὗρεν τοὺς ἀμφοτέρους
to-visit the children her and found the both
στενάζοντας. Ἡ δὲ ταραχθεῖσα ἀνέβη ἐπὶ τὴν κλίνην
groaning she and having-been-troubled went-up onto the bed
καὶ ἔθηκεν αὐτὰ ἐπὶ τὰ στήθη αὐτῆς. Ὁ δὲ μακάριος
and laid them on the breasts her the and blessed
Ἀνδρόνικος εἰσελθὼν ἤρξατο κατακράζειν κατὰ τῆς
Andronicus having-come-in began to-cry-out against the
γυναικὸς αὐτοῦ ὡς κοιμωμένης. Ἡ δὲ εἶπεν αὐτῷ·
wife his as (if-she-were)-sleeping she and said to-him

Μὴ ὀργίζου, κύριέ μου· τὰ παιδία γὰρ ἀσθενοῦσιν. Καὶ
do-not be-angry lord my the children for are-sick and
ἁψάμενος αὐτῶν εὗρεν αὐτὰ πυρετῷ συνεχόμενα, καὶ
having-touched them he-found them by-fever held and
στενάξας λέγει· Τὸ θέλημα Κυρίου γενέσθω. Καὶ ἀπῆλθεν
having-groaned he-says the will of-(the)-Lord be-done and went-away
ἔξω τῆς πόλεως εὔξασθαι εἰς τὸν Ἅγιον Ἰουλιανόν. Ἐκεῖ
outside the city to-pray at the Saint Julian there
γὰρ ἔκειντο οἱ γονεῖς αὐτοῦ. Διέσυρε δὲ μέχρις ἕκτης
for lay the parents his be-lingered and until (the)-sixth
ὥρας, καὶ ἀκούει ὀλολυγμοῦ καὶ θορύβου ἐν τῇ οἰκίᾳ αὐτοῦ.
hour and hears (a)-wailing and uproar in the house his
Ὁ δὲ ταραχθεὶς ἔδραμεν καὶ εὗρε σχεδὸν πᾶσαν τὴν
he and having-been-troubled ran and found almost all the
πόλιν ἐν τῇ οἰκίᾳ αὐτοῦ καὶ τὰ παιδία ἀποθανόντα. Ὁ δὲ
city in the house his and the children dead he and
ἰδὼν τὰ νήπια ὁμοῦ κείμενα ἐν τῇ κλίνῃ νεκρὰ, εἰσελθὼν
having-seen the infants together lying on the bed dead having-gone-in
ἐν τῷ εὐκτηρίῳ ἔῤῥιψεν ἑαυτὸν ἔμπροσθεν τοῦ Σωτῆρος·
into the oratory threw himself before the Savior
καὶ εἶπεν· Αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου,
and said I-myself naked came-out from (the)-womb of-mother my
γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ. Ὁ Κύριος ἔδωκεν, ὁ Κύριος
naked also I-shall-go-away there the Lord gave the Lord
ἀφείλατο. Ὡς τῷ Κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο.
took-away as to-the Lord it-seemed(-good) thus also it-happened
Εἴη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ
may-be the name of-(the)-Lord blessed from the now and
ἕως τοῦ αἰῶνος! Ἡ δὲ γυνὴ αὐτοῦ ἐζήτει πνίξαι ἑαυτὴν
until the age the and wife his was-seeking to-strangle herself
λέγουσα· Ὅτι μετὰ τῶν τέκνων μου ἀποθανοῦμαι. Συνῆλθε
saying that with the children my I-shall-die came-together

δὲ πᾶσα ἡ πόλις εἰς τὸ ἐξόδιον τῶν παιδίων. Καὶ ἔθηκαν
and all the city to the funeral of-the children and they-laid
αὐτὰ ἐν τῷ μαρτυρίῳ τοῦ Ἁγίου Ἰουλιανοῦ ἐπάνω τῶν
them in the martyr's-shrine of-the Saint Julian above the
πάππων αὐτῶν. Λαβὼν δὲ τὸν μακάριον Ἀνδρόνικον ὁ
grandfathers their having-taken and the blessed Andronicus the
πατριάρχης εἰς τὸ ἐπισκοπεῖον παρεμυθήσατο αὐτόν.
patriarch to the bishop's-house consoled him
Ἡ δὲ γυνὴ αὐτοῦ οὐκ ἠθέλησεν εἰς τὸν οἶκον αὐτῆς
the and wife his not wished to the house her
ἀπελθεῖν, ἀλλ' εἰς τὸ μαρτύριον ἐκοιμήθη. Μεσούσης
to-go-away but in the martyr's-shrine she-slept being-at-its-middle
δὲ τῆς νυκτὸς παραφαίνεται αὐτῇ ὁ μάρτυς ἐν σχήματι
and the night appears to-her the martyr in (the)-habit
μοναχοῦ λέγων αὐτῇ· Τί οὐκ ἀφῇς ἀναπαυῆναι τοὺς ὧδε;
of-(a)-monk saying to-her why not do-you-let to-rest those here
Ἡ δὲ εἶπεν· Κύριέ μου, μὴ λυπηθῇς κατ' ἐμοῦ, ἐπειδὴ
she and said lord my do-not be-grieved against me since
πονοῦσα εἰμί· δύο γὰρ τέκνα εἶχον, καὶ σήμερον τὰ δύο
in-pain I-am two for children I-had and today the two
ἐξεκόμισα ὁμοῦ. Ὁ δὲ λέγει πρὸς αὐτήν· Πόσου χρόνου
I-carried-out together he and says to her of-how-much time
ἦσαν τὰ παιδία; Λέγει αὐτῷ· Δώδεκα ἐτῶν τὸ ἓν καὶ τὸ
were the children she-says to-him of-twelve years the one and the
ἄλλο δέκα. Καὶ εἶπεν αὐτῇ· Τί οὖν ὑπὲρ ἐκείνων κλαίεις;
other ten and he-said to-her why then for those do-you-weep
εἴθε ἔκλαιες τὰς ἁμαρτίας σου! Λέγω σοι γάρ, γύναι,
would-that you-wept-for the sins your I-tell you for woman
ὅτι ὃν τρόπον ἀπαιτεῖ ἡ φύσις τοῦ ἀνθρώπου τὴν
that (in)-what manner demands the nature of-the man the
βρῶσιν, καὶ ἀδύνατον μὴ δοῦναι αὐτῇ φαγεῖν, οὕτως καὶ
food and impossible(-it-is) not to-give her to-eat thus also

τὰ νήπια ἀπαιτοῦσι τὸν Χριστὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ τὰ
the infants demand-of — Christ in the day that the
μέλλοντα ἀγαθὰ λέγοντα· Δικαιοκρίτα, ἐστέρησας ἡμᾶς
coming good(-things) saying just-Judge you-deprived us
τὰ ἐπίγεια, μὴ στερήσῃς ἡμᾶς καὶ τὰ οὐράνια. Ἡ
of-the earthly(-things) do-not deprive us also of-the heavenly(-things) she
δὲ ἀκούσασα κατενύγη καὶ μετέβαλε τὸ πένθος εἰς χαρὰν
and having-heard was-pierced and changed the mourning into joy
λέγουσα· Εἰ ἄρα ζῶσι τὰ τέκνα μου ἐν οὐρανοῖς τί κλαίω;
saying if then live the children my in heavens why do-I-weep
Καὶ στραφεῖσα ἐζήτησε τὸν ἀββᾶν περιελθοῦσα ὅλον τὸν
and having-turned she-sought the abba having-gone-round whole the
ναόν, καὶ οὐχ εὗρεν αὐτόν, καὶ κρούει τῷ θυρωρῷ
temple and not found him and knocks for-the doorkeeper
λέγουσα· Ποῦ ἔστιν ὁ ἀββᾶς ὁ εἰσελθὼν ἄρτι ὧδε;
saying where is the abba the(-one) having-come-in just-now here
Λέγει αὐτῇ ὁ θυρωρός· Βλέπεις τὰς θύρας ἠσφαλισμένας
says to-her the doorkeeper you-see the doors secured
καὶ λέγεις· Ποῦ ἔστιν ὁ ἀββᾶς ὁ εἰσελθὼν ὧδε ἄρτι!
and you-say where is the abba the(-one) having-come-in here just-now
Καὶ ἔγνω ὁ παραμονάριος γνοὺς ὅτι ὀπτασίαν ἑώρακεν.
and knew the sacristan having-known that (a)-vision she-has-seen
Ἡ δὲ φόβῳ συσχεθεῖσα παρεκάλεσεν ἀπελθεῖν εἰς τὸν
she and by-fear seized besought to-go-away to the
οἶκον αὐτῆς καὶ λαβὼν αὐτὴν ὁ θυρωρὸς εἰσήγαγεν εἰς
house her and having-taken her the doorkeeper brought(-her) into
τὸν οἶκον αὐτῆς. Καὶ διηγήσατο τῷ ἀνδρὶ αὐτῆς ἃ
the house her and she-related to-the husband her what(-things)
εἶδεν, καὶ φοβηθέντες λέγει πρὸς αὐτὸν ἡ μακαρία
she-saw and having-taken-fright says to him the blessed
Ἀθανασία· Ὄντως, κύριέ μου, καὶ ἐν τῇ ζωῇ τῶν νηπίων
Athanasia truly lord my even in the life of-the infants

ἠθέλησά σοι εἰπεῖν καὶ ἠρυθρίων· ἴδε οὖν καὶ μετὰ τὸν
I-wished to-you to-say and I-was-blushing see then even after the
θάνατον αὐτῶν λέγω σοι· Ἐὰν ἀκούσῃς μου, βάλλῃς με
death their I-say to-you if you-hear me you-put me
εἰς μοναστήριον ἵνα κλαύσω τὰς ἁμαρτίας μου. Καὶ
into (a)-monastery that I-may-weep-for the sins my and
λέγει πρὸς αὐτήν· Ὕπαγε δοκίμασον τὸν λογισμόν σου
says to her go test the thought your
μίαν ἑβδομάδα, καὶ ἐὰν ἐπιμείνῃς τῷ σκοπῷ τούτῳ
one week and if you-persist in-the purpose this
λαλοῦμεν. Ἡ δὲ πάλιν ἐλθοῦσα τὸν αὐτὸν λόγον εἶπεν. Καὶ
we-speak she and again having-come the same word said and
μετακαλεῖται ὁ μακάριος Ἀνδρόνικος τὸν γαμβρὸν αὐτοῦ
summons the blessed Andronicus the father-in-law his
καὶ παραδίδει αὐτῷ πᾶσαν τὴν οὐσίαν αὐτοῦ, λέγων· Εἰς
and hands-over to-him all the property his saying to
τοὺς Ἁγίους Τόπους ὑπάγομεν εὔξασθαι· ἐὰν οὖν σύμβῃ
the Holy Places we-go to-pray if then befall
ἡμῖν τὸ ἀνθρώπινον, ἔχεις πρὸς τὸν Θεὸν τὸ πῶς ποιεῖς
us the human(-lot) you-have to — God the how you-do
μετὰ τῆς οὐσίας ταύτης. Παρακαλῶ σε οὖν καλῶς ποιῆσαι
with the property this I-beseech you then well to-do
μετὰ τῆς ψυχῆς σου, καὶ νοσοκομεῖον ποιῆσαι τὰ ὧδε
with the soul your and (a)-hospital to-make the(-things) here
καὶ ξενοδοχεῖον μοναχῶν. Καὶ ἐλευθερώσας τὰ ἀνδράποδα
and (a)-hostel of-monks and having-freed the slaves
αὐτοῦ ἔδωκεν αὐτοῖς λεγᾶτα. Καὶ λαβὼν μικρὰν εὐλογίαν
his he-gave them legacies and having-taken (a)-small blessing
ἐξῆλθεν ἐκ τῆς πόλεως αὐτὸς καὶ ἡ γυνὴ αὐτοῦ μόνοι. Ἡ
went-out from the city he and the wife his alone —
δὲ Ἀθανασία ἀπὸ μακρόθεν ἰδοῦσα τὸν οἶκον αὐτῆς καὶ
and Athanasia from afar having-seen the house her and

ἀναβλέψασα εἰς τὸν οὐρανὸν εἶπεν· Ὁ Θεὸς, ὁ εἰπὼν
having-looked-up to the heaven said O God the(-one) having-said
τῷ Ἀβραὰμ καὶ τῇ Σάρᾳ· Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ
— to-Abraham and — to-Sarah go-out from the land your and from
τῆς συγγενείας σου, αὐτὸς ὁδήγησον ἡμᾶς ἐν τῷ φόβῳ
the kindred your you-yourself guide us in the fear
σου. Ἰδοὺ εἰάσαμεν τὸν οἶκον ἡμῶν ἀνεῳγμένον διὰ
your behold we-have-left the house our open for-the-sake-of
τὸ ὄνομά σου, μὴ κλείσῃς ἔμπροσθεν ἡμῶν τὴν θύραν
the name your do-not shut before us the door
τῆς βασιλείας σου! Καὶ κλαύσαντες ἀμφότεροι ἀπῆλθον.
of-the kingdom your and having-wept both went-away
Καὶ φθάσαντες τοὺς Ἁγίους Τόπους προσεκύνησαν. Καὶ
and having-reached the Holy Places they-worshiped and
συντυχίας πολλῶν πατέρων λαβόντες καταλαμβάνουσι τὸν
meetings of-many fathers having-had they-reach the
Ἅγιον Μηνᾶν Ἀλεξανδρείας καὶ ἀπολαύουσι τοῦ μάρτυρος.
Saint Menas of-Alexandria and enjoy the martyr
Παρακύπτει οὖν ὁ κύριος Ἀνδρόνικος καὶ θεωρεῖ περὶ
looks-out then the lord Andronicus and sees about
ὥραν ἐννάτην μοναχὸν μετὰ λαϊκοῦ μάχην ποιοῦντα, καὶ
(the)-hour ninth (a)-monk with (a)-layman (a)-fight making and
δραμὼν λέγει τῷ λαϊκῷ· Διὰ τί ὑβρίζεις τὸν ἀββᾶν;
having-run he-says to-the layman for what do-you-insult the abba
Καὶ λέγει αὐτῷ· Δέσποτα, ἐπὶ τὴν Σκῆτιν ἐμισθώσατο τὸ
and he-says to-him master for — Scetis he-hired the
ζῷόν μου, καὶ λέγω αὐτῷ· Ἄγωμεν ἄρτι ἵνα ὁδεύσωμεν
beast my and I-say to-him let-us-go now that we-may-travel
ὅλην τὴν νύκτα καὶ αὔριον ἕως ὥρας δευτέρας ἵνα
whole the night and tomorrow until (the)-hour second that
φθάσωμεν πρὸ τοῦ καύματος, καὶ οὐ θέλει ἵνα ἀπέλθωμεν
we-may-arrive before the heat and not he-wants that we-go-away

ἄρτι. Λέγει αὐτῷ ὁ κύριος Ἀνδρόνικος· Ἔχεις ἄλλο ἓν
now says to-him the lord Andronicus have-you other one
ζῷον; Λέγει αὐτῷ· Ναί. Ὕπαγε, φησὶν, φέρε αὐτὸ καὶ
beast says to-him yes go he-says bring it and
λαμβάνω ἐγὼ τὸ ἓν καὶ ὁ ἀββᾶς τὸ ἕν, ὅτι κἀγὼ
I-take I the one and the abba the one for I-too
εἰς τὴν Σκῆτιν θέλω ἀπελθεῖν. Καὶ λέγει ὁ Ἀνδρόνικος
to — Scetis wish to-go-away and says — Andronicus
τῇ γυναικὶ αὐτοῦ· Μεῖνον ὧδε ἕως οὗ κατέρχομαι εἰς
to-the wife his stay here until — I-go-down to
τὴν Σκῆτιν καὶ εὐλογοῦμαι παρὰ τῶν πατέρων καὶ
— Scetis and am-blessed by the fathers and
ἐπανέρχομαι. Λέγει αὐτῷ· Λάβε με μετὰ σοῦ. Λέγει αὐτῇ·
come-back she-says to-him take me with you he-says to-her
Γυνὴ οὐ κατέρχεται εἰς Σκῆτιν. Ἡ δὲ λέγει αὐτῷ μετὰ
(a)-woman not goes-down to Scetis she and says to-him with
κλαυθμοῦ· Ἔχεις πρὸς τὸν Ἅγιον Μηνᾶν ἐὰν ἀπομείνῃς
weeping you-have(-it) to the Saint Menas if you-stay-away
ἕως οὗ καταστήσῃς με εἰς μοναστήριον. Καὶ συνταξάμενοι
until — you-place me in (a)-monastery and having-taken-leave-of
ἀλλήλους κατέβη αὐτὸς εἰς τὴν Σκῆτιν, καὶ προσκυνήσας
one-another went-down he to — Scetis and having-made-obeisance-to
τοὺς πατέρας κατὰ λαύραν ἤκουσε περὶ τοῦ ἀββᾶ Δανιὴλ,
the fathers by laura he-heard about — abba Daniel
καὶ ἀπελθὼν κόπῳ πολλῷ ἠδυνήθη συντυχεῖν αὐτῷ.
and having-gone-away with-toil much he-was-able to-meet him
Ἀνέθετο οὖν πάντα τῷ γέροντι. Καὶ λέγει αὐτῷ ὁ γέρων·
he-confided then everything to-the old-man and says to-him the old-man
Ἄπελθε φέρε τὴν γυναῖκά σου καὶ ποιῶ σοι γράμματα
go-away bring the wife your and I-make for-you letters
καὶ ἀποφέρεις αὐτὴν εἰς Θηβαΐδα εἰς τὸ μοναστήριον
and you-take her to Thebaid to the monastery

τῶν Ταβεννησιωτῶν. Ὁ δὲ ἐποίησε καθὼς εἶπεν αὐτῷ.
of-the Tabennesiotes he and did as he-said to-him
Καὶ ἤνεγκε τὴν γυναῖκα αὐτοῦ πρὸς τὸν γέροντα· καὶ
and brought the wife his to the old-man and
ἐλάλησεν αὐτοῖς τὸν λόγον τῆς σωτηρίας. Καὶ ποιήσας
he-spoke to-them the word of-the salvation and having-made
γράμματα ἀπέστειλεν αὐτοὺς εἰς τὸ μοναστήριον τῶν
letters he-sent them to the monastery of-the
Ταβεννησιωτῶν. Καὶ ἐπαναλύσας ὁ Ἀνδρόνικος ἔδωκεν
Tabennesiotes and having-returned — Andronicus gave
αὐτῷ τὸ σχῆμα ὁ γέρων καὶ ἐδίδαξεν αὐτὸν τὰ τοῦ
him the habit the old-man and taught him the(-things) of-the
μοναχικοῦ, καὶ ἔμεινεν παρ᾽ αὐτῷ ἔτη δώδεκα. Καὶ μετὰ
monastic(-life) and he-stayed with him years twelve and after
δώδεκα ἔτη παρεκάλεσε τὸν γέροντα ἀπολῦσαι αὐτὸν ἐπὶ
twelve years he-besought the old-man to-release him to
τοὺς Ἁγίους Τόπους. Ὁ δὲ ποιήσας αὐτῷ εὐχὴν ἀπέλυσεν.
the Holy Places he and having-made for-him (a)-prayer released(-him)
Ὁ δὲ ἀββᾶς Ἀνδρόνικος ὁδεύων κατὰ τὴν Αἴγυπτον
— and abba Andronicus traveling through — Egypt
ἐκάθισεν ὑποκάτω ἀκανθαίας ἵνα λάβῃ ἀναψυχὴν ἀπὸ
sat beneath (an)-acacia that he-might-take refreshment from
τοῦ καύματος. Καὶ ἰδοὺ κατ᾽ οἰκονομίαν Θεοῦ ἡ γυνὴ
the heat and behold by dispensation of-God the wife
αὐτοῦ ἐρχομένη ἐν ἀνδρικῷ σχήματι ἀπιοῦσα καὶ αὐτὴ ἐπὶ
his coming in (a)-man's habit going also she to
τοὺς Ἁγίους Τόπους. Καὶ ἀσπασάμενοι ἀλλήλους, ἐγνώρισεν
the Holy Places and having-greeted one-another recognized
ἡ περιστερὰ τὸν ὁμόζυγον· αὐτὸς δὲ πῶς εἶχεν γνωρίσαι
the dove the mate he but how was-he-to recognize
τοσοῦτον κάλλος μαρανθὲν καὶ ὡς Αἰθίοπα φαινομένην;
such beauty withered and like (an)-Ethiopian appearing

Λέγει οὖν αὐτῷ· Ποῦ ἀπέρχῃ, ἀββᾶ; Λέγει αὐτῇ· Εἰς τοὺς
says then to-him where are-you-going abba he-says to-her to the
Ἁγίους Τόπους. Λέγει αὐτῷ· κἀγὼ ἐκεῖ θέλω ἀπελθεῖν·
Holy Places she-says to-him I-too there wish to-go-away
ὁδεύσωμεν ὁμοῦ ἀμφότεροι, ὡς μὴ ὄντες ὁμοῦ οὕτως
let-us-travel together both as not being together thus
ὁδεύσωμεν τῇ σιωπῇ. Ὁ δὲ λέγει· Ὡς κελεύεις. Λέγει
let-us-travel in-the silence he and says as you-bid she-says
αὐτῷ· Τὸ ὄντως σὺ οὐκ εἶ μαθητὴς τοῦ ἀββᾶ Δανιήλ;
to-him the truly you not are (a)-disciple — of-abba Daniel
Λέγει· Ναί. Καὶ εἶπεν· Αἱ εὐχαὶ τοῦ γέροντος συνοδεύσουσιν
he-says yes and she-said the prayers of-the old-man will-travel-with
ἡμῖν. Προσκυνήσαντες οὖν τοὺς Ἁγίους Τόπους ἐπανέλυσαν
us having-worshiped then the Holy Places they-returned
ἐν Ἀλεξανδρείᾳ. Λέγει ὁ ἀββᾶς Ἀθανάσιος τῷ ἀββᾷ
to Alexandria says — abba Athanasius — to-abba
Ἀνδρονίκῳ· Θέλεις μείνωμεν ὁμοῦ εἰς κελλίον; Λέγει· Ναί·
Andronicus do-you-wish (that)-we-stay together in (a)-cell he-says yes
θέλω οὖν πρῶτον λαβεῖν τὴν εὐχὴν τοῦ γέροντος. Λέγει
I-wish then first to-receive the prayer of-the old-man says
αὐτῷ· Ὕπαγε καὶ μένω σε εἰς τὸ Ὀκτὼ καὶ Δέκατον,
to-him go and I-wait-for you at the Eight and Tenth
καὶ ἐὰν ἔρχῃ, ὡς ὡδεύσαμεν τῇ σιωπῇ μένωμεν οὕτως.
and if you-come as we-traveled in-the silence let-us-stay thus
Ἐπεὶ ἐὰν μὴ βαστάζῃ σε μὴ ἔλθῃς. Ἐγὼ γὰρ εἰς
since if not it-suits you do-not come I for at
τὸ Ὀκτὼ καὶ Δέκατον μεῖναι ἔχω. Ὁ δὲ ἀπελθὼν
the Eight and Tenth to-stay have he and having-gone-away
ἀνήγγειλεν τῷ γέροντι. Ὁ δὲ λέγει αὐτῷ· Ὕπαγε ἀγάπα
reported(-it) to-the old-man he and says to-him go love
τὴν σιωπὴν, καὶ μεῖναι μετὰ τοῦ ἀδελφοῦ, μοναχὸς γάρ
the silence and to-stay with the brother (a)-monk for

ἐστιν ὡς δεῖ εἶναι. Ἐπαναλύσαντος δὲ αὐτοῦ ἔμειναν ἐν
he-is as one-should be having-returned and he they-stayed in
φόβῳ Θεοῦ ἄλλα ἔτη δώδεκα, καὶ οὐκ ἐγνωρίσθη αὐτῷ.
fear of-God other years twelve and not she-was-recognized by-him
Πολλάκις οὖν ἀνέβαινεν ὁ γέρων εἰς ἐπίσκεψιν αὐτῶν
often then went-up the old-man to (a)-visit their
διαλεγόμενος αὐτοῖς τὰ πρὸς ὠφέλειαν. Ἅπαξ οὖν
discoursing with-them the(-things) toward profit once then
ἀνελθὼν καὶ συνταξάμενος αὐτοῖς πρὸ τοῦ φθάσαι αὐτὸν
having-gone-up and having-taken-leave-of them before the to-reach him
τὸν Ἅγιον Μηνᾶν κατέλαβεν αὐτὸν ὁ ἀββᾶς Ἀνδρόνικος,
the Saint Menas overtook him — abba Andronicus
καὶ λέγει αὐτῷ· Ὁ ἀββᾶς Ἀθανάσιος πρὸς Κύριον ὑπάγει.
and says to-him — abba Athanasius to (the)-Lord is-departing
Καὶ ἐπαναλύσας ὁ γέρων εὗρεν αὐτὸν συνεχόμενον. Καὶ
and having-returned the old-man found him held(-by-fever) and
ἤρξατο κλαίειν ὁ ἀββᾶς Ἀθανάσιος. Καὶ λέγει αὐτῷ ὁ
began to-weep — abba Athanasius and says to-him the
γέρων· Ἀντὶ τοῦ χαρῆναι ὅτι ἀπαντῆσαι ἔχεις τῷ Κυρίῳ
old-man instead-of the to-rejoice that to-meet you-have to-the Lord
κλαίεις; Λέγει αὐτῷ· Οὐ κλαίω εἰ μὴ διὰ τὸν ἀββᾶν
you-weep he-says to-him not I-weep if not because-of — abba
Ἀνδρόνικον· ἀλλὰ ποίησον ἀγάπην, καὶ μετὰ τὸ θάψαι με
Andronicus but do (a)-charity and after the to-bury me
εὑρήσεις πιττάκιον κείμενον πρὸς κέφαλά μου. Ἀνάγνωθι
you-will-find (a)-note lying at (the)-head my read(-it)
καὶ δὸς αὐτὸ τῷ ἀββᾷ Ἀνδρονίκῳ. Καὶ ποιήσαντες εὐχὴν
and give it — to-abba Andronicus and having-made (a)-prayer
καὶ κοινωνήσας ἐκοιμήθη ἐν Κυρίῳ. Ἦλθον δὲ κηδεῦσαι
and having-communicated he-fell-asleep in (the)-Lord they-came and to-lay-out
αὐτὸν καὶ ἰδοὺ τῇ φύσει εὑρέθη γυνή, καὶ ἠκούσθη
him and behold by-the nature he-was-found (a)-woman and it-was-heard

εἰς ὅλην τὴν λαύραν. Καὶ πέμψας ὁ γέρων ἀνήνεγκεν
in whole the laura and having-sent the old-man brought-up
τὴν Σκῆτιν πᾶσαν καὶ τὴν ἐσωτέραν ἔρημον. Καὶ ἀνῆλθον
— Scetis all and the inner desert and came-up
πᾶσαι αἱ λαῦραι Ἀλεξανδρείας, καὶ πᾶσα ἡ πόλις συνῆλθεν
all the lauras of-Alexandria and all the city came-together
καὶ οἱ Σκητιῶται λευκημονοῦντες. Οὕτως γάρ ἐστι τὸ
and the Scetiotes dressed-in-white thus for it-is the
ἔθος αὐτῶν ἐν τῇ Σκήτει. Καὶ μετὰ κλάδων καὶ βαίων
custom their in — Scetis and with branches and palm-leaves
ἐξεκόμισαν τὸ τίμιον λείψανον τῆς μακαρίας Ἀθανασίας
they-carried-out the precious remains of-the blessed Athanasia
δοξάζοντες τὸν Θεὸν, τὸν τοσαύτην ὑπομονὴν παρασχόντα
glorifying — God the(-one) such endurance having-granted
τῇ γυναικί. Καὶ ἔμεινεν ὁ γέρων τὰ ἕβδομα τῆς
to-the woman and stayed the old-man the seventh(-day-rites) of-the
μακαρίας Ἀθανασίας, καὶ μετὰ τὰ ἕβδομα ἠθέλησεν
blessed Athanasia and after the seventh(-day-rites) he-wished
λαβεῖν τὸν ἀββᾶν Ἀνδρόνικον μετ' αὐτοῦ καὶ οὐκ ἠνέσχετο
to-take — abba Andronicus with him and not he-endured(-it)
λέγων· Μετὰ τῆς κυρίας μου τελευτήσω. Ἀνήγγειλεν γὰρ
saying with the lady my I-shall-die had-reported for
αὐτῷ ὁ γέρων ἀπὸ τοῦ πιττακίου μαθὼν ὅτι ἡ γυνὴ
to-him the old-man from the note having-learned that the wife
αὐτοῦ ἦν. Καὶ ἔμεινεν ἐκεῖσε ὁ ἀββᾶς Ἀνδρόνικος, καὶ
his she-was and stayed there — abba Andronicus and
μετὰ χρόνον τινὰ ἐκοιμήθη καὶ αὐτὸς, καὶ ἀναβὰς πάλιν
after time some fell-asleep also he and having-gone-up again
ὁ ἀββᾶς Δανιὴλ καὶ πάντας τοὺς πατέρας ἐπισωρεύσας
— abba Daniel and all the fathers having-heaped-together
ἐκήδευσεν τὸ λείψανον μετὰ ψαλμῶν καὶ ὕμνων καὶ
buried the remains with psalms and hymns and

κατέθηκεν αὐτὸ πλησίον τοῦ ἀββᾶ Ἀθανασίου. Εἰς δόξαν
laid it near — abba Athanasius to glory
Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ
of-Father and of-Son and of-holy Spirit now and always and
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν!
to the ages of-the ages amen

XI · DOULAS AND THE FALSELY ACCUSED MONK

Abba Doulas tells of a lowly brother who rejoiced when his brothers beat and insulted him. When another monk steals the church's vessels, the brother is accused and answers only, "Forgive me, I erred." Stripped of the habit, flogged, burned by the duke, and sentenced to death, he says nothing more. The thief repents, and the brother is freed and thanks his accusers. Three days later he dies praying; at his burial only his clothes and sandals remain.

Ἐπὶ τοῦ ἀββᾶ Δουλᾶ. 11
about — abba Doulas
Διηγήσατο ὁ ἀββᾶς Δανιὴλ ὅτι ἐγένετό τις μοναχὸς
related — abba Daniel that there-was a-certain monk
Δουλᾶς ὀνόματι, ὃς καὶ ἐν μεγάλοις τῶν πατέρων
Doulas by-name who also among (the)-great of-the fathers
ἐλογίσθη.
was-reckoned
Οὗτος οὖν ὁ Δουλᾶς τὰ πρῶτα ἐν κοινοβίῳ ἐκάθισεν ἐπὶ
this then — Doulas at-the first in (a)-community sat for
ἔτη τεσσαράκοντα καὶ ἔλεγεν ὅτι διαφόρως δοκιμάσας εὗρον
years forty and he-said that variously having-tested I-found
ὅτι οἱ ἐν τοῖς κοινοβίοις πλεῖον μᾶλλον καὶ ταχίστερον
that those in the communities more rather and quicker
προκόπτουσιν εἰς ἐργασίαν ἀρετῶν ἐὰν ἐξ ἀληθινῆς καρδίας
advance in (the)-working of-virtues if from (a)-true heart

ὧσιν ἐν τῷ τόπῳ. Ἐγένετο γὰρ, φησίν, ἀδελφός τις ἐν
they-are in the place there-was for he-says brother a-certain in
κοινοβίῳ τῷ μὲν σχήματι ταπεινὸς καὶ ἐξουδενόμενος,
(a)-community in-the indeed appearance lowly and despised
τῇ δὲ διανοίᾳ μέγας καὶ ἔντιμος. Οὗτος οὖν πάντων
in-the but mind great and honored this-one then all
ἐξουδενούντων καὶ ἀτιμαζόντων ἔχαιρεν καὶ ἠγαλλίατο, τῶν
despising and dishonoring(-him) rejoiced and exulted the
ἀδελφῶν ἐξ ὑποβολῆς τοῦ ἀλλοτρίου πικραινομένων πρὸς
brothers by (the)-suggestion of-the alien(-one) being-embittered against
αὐτὸν, καὶ τῶν μὲν τυπτόντων αὐτὸν, τῶν δὲ ἐμπτυόντων,
him and some indeed beating him others and spitting-upon(-him)
ἄλλων δὲ λοιδορίαις πλυνόντων αὐτόν. Ἐν οἷς μὴ φέρων
others and with-abuse washing him at which not bearing
ὁ ἐχθρὸς τὸ ἔμψυχον τῆς ὑπομονῆς αὐτοῦ ὑποτίθεται
the enemy the living-force of-the endurance his prompts
τινὶ ἀδελφῷ τῶν ἀδελφῶν ἡσυχαζόντων, καὶ εἰσελθὼν
a-certain to-brother of-the brothers being-still and having-gone
ἐν τῇ ἐκκλησίᾳ πάντα τὰ ἱερατικὰ σκεύη ἀποσυλήσας
into the church all the priestly vessels having-stripped
λαθὼν ἐξῆλθεν τοῦ κοινοβίου. Ὡς δὲ ἐγένετο ὁ καιρὸς τῆς
unnoticed went-out of-the community when and came the time of-the
συνάξεως εἰσελθὼν ὁ κανονάρχης βάλλειν τὸ θυμίαμα εὗρεν
synaxis having-entered the precentor to-put(-on) the incense found
πάντα ἀφαιρεθέντα καὶ ἀπελθὼν ἀπήγγειλεν τῷ ἀββᾷ,
all taken-away and having-gone-away reported(-it) to-the abba
καὶ κρούει τὸ ξύλον καὶ συνάγονται οἱ ἀδελφοὶ πάντες καὶ
and strikes the wood and are-gathered the brothers all and
ἤρξαντο ταράττεσθαι καὶ λέγειν· Οὐδεὶς ἔλαβεν αὐτὰ εἰ μὴ ὁ
began to-be-troubled and to-say no-one took them if not the
δεῖνα ἀδελφὸς καὶ διὰ τοῦτο οὐδὲ εἰς τὴν σύναξιν ἦλθεν·
so-and-so brother and because-of this not-even to the synaxis he-came

εἰ μὴ γὰρ τοῦτο οὐκ ἐποίησεν ὡς πάντοτε καὶ νῦν ἤρχετο
if not for this not he-bad-done as always also now he-would-come
πρῶτος. Καὶ πέμπουσιν καὶ εὑρίσκουσιν αὐτὸν εἰς προσευχὴν
first and they-send and find him at prayer
ἱστάμενον, καὶ κρούσαντες εἰσῆλθον καὶ σύρουσιν αὐτὸν μετὰ
standing and having-knocked they-went-in and drag him with
βίας. Ὁ δὲ παρεκάλει λέγων· Τί ἐστιν τὸ πρᾶγμα, πατέρες;
force he and was-entreating saying what is the matter fathers
Οἱ δὲ λοιδορίαις καὶ ἀτιμίαις βάλλοντες αὐτὸν ἔσυρον·
they and with-abuse and dishonors pelting him were-dragging(-him)
ἱερόσυλε, ἀνάξιε καὶ τοῦ ζῆν, οὐκ ἀρκεῖ σοι ὅτι τοσαῦτα ἔτη
temple-robber unworthy even of-the to-live not suffices for-you that so-many years
ἐτάραξας ἡμᾶς, ἀλλὰ καὶ νῦν εἰς τὰς ψυχὰς ἡμῶν ἔπληξας.
you-troubled us but also now in the souls our you-struck
Ὁ δὲ ἔλεγεν· Συγχωρήσατέ μοι ὅτι ἐσφάλην. Καὶ φέρουσιν
he and was-saying forgive me for I-erred and they-bring
αὐτὸν πρὸς τὸν ἀββᾶν καὶ λέγουσιν αὐτῷ· Ἀββᾶ, οὗτος ἐστὶν
him to the abba and they-say to-him abba this is
ὁ ἀπ᾽ ἀρχῆς στρέφων τὸ κοινόβιον. Καὶ ἤρξαντο εἷς
the(-one) from (the)-beginning upsetting the community and began one
καθεῖς λέγειν, ὅτι οἶδα αὐτὸν λάθρα τὰ λάχανα φάγοντα·
by-one to-say that I-know him secretly the vegetables eating
ἄλλος, ὅτι τὰ ψωμία κλέπτων ἐδίδου ἔξω· καὶ ἄλλος, ὅτι
another that the morsels stealing he-gave outside and another that
τὸ κάλλιστον οἶνον ἔφθασα αὐτὸν πίνοντα. Καὶ πάντες
the finest wine I-caught him drinking and all
ψευδόμενοι ἐπιστεύοντο, κἀκεῖνος ἀληθεύων οὐκ ἠκούετο.
lying were-believed and-he speaking-truth not was-heard
Ἐπαίρει οὖν ὁ ἀββᾶς τὸ σχῆμα αὐτοῦ λέγων· ὅτι ταῦτα
takes-away then the abba the habit his saying that these(-things)
οὐκ εἰσὶν χριστιανοῦ. Καὶ σιδηρώσαντες αὐτὸν παραδίδουσιν
not are of-(a)-Christian and having-put-in-irons him they-hand(-him)-over

τῷ οἰκονόμῳ τῆς λαύρας. Κἀκεῖνος γυμνώσας καὶ
to-the steward of-the laura and-he having-stripped(-him) and
βουνεύροις τυπτήσας ἐπυνθάνετο εἰ ἀληθῆ εἰσὶν τὰ
with-ox-sinews having-beaten(-him) inquired if true are the(-things)
περὶ αὐτοῦ λεγόμενα. Ὁ δὲ γελῶν ἔλεγεν· Συγχωρήσατε
about him said he and laughing said forgive
ὅτι ἐσφάλην. Ἀγριωθεὶς δὲ ἐπὶ τῷ λόγῳ κελεύει αὐτὸν
for I-erred having-been-enraged and at the word he-orders him
βληθῆναι εἰς τὸ κολαστήριον, ξύλον ἐν τῇ φυλακῇ τοὺς
to-be-put into the punishment-cell stocks in the prison the
πόδας αὐτοῦ ἀσφαλισάμενος καὶ γράφει τῷ δουκὶ τὰ
feet his having-secured and writes to-the duke the(-facts)
τοῦ πράγματος. Καὶ παρ᾽ αὐτὰ ἔρχονται προάξιμοι καὶ
of-the matter and upon these(-things) come officers and
λαμβάνουσιν αὐτὸν καὶ ἐπιβιβάσαντες ἐπὶ ἀστρώτου ζῴου
take him and having-set(-him) on (an)-unsaddled beast
ἔχοντα σίδηρον βαρὺν κατὰ τοῦ τραχήλου εἵλκον αὐτὸν
having (an)-iron heavy on the neck they-dragged him
μέσον τῆς πόλεως. Καὶ προσαχθεὶς τῷ δικάζοντι
through-the-middle of-the city and having-been-brought to-the judge
ἠρώτατο τίς ἂν λέγοιτο καὶ πόθεν εἶεν καὶ τίνος
he-was-asked who — he-might-be-called and whence he-might-be and for-what
χάριν μονάζων γέγονεν. Ὁ δὲ πλέον οὐδὲν ἔφησεν ἢ ὅτι
sake (a)-monk he-had-become he and more nothing said than that
ἥμαρτον, συγχώρησόν μοι. Ἐμμανὴς οὖν ὁ δοὺξ κελεύει
I-have-sinned forgive me raging then the duke orders
αὐτὸν τανυσθῆναι καὶ βουνεύροις ὠμοῖς διαῤῥαγῆναι αὐτοῦ
him to-be-stretched and with-ox-sinews raw to-be-torn his
τὸν νῶτον. Τανυθεὶς οὖν ἐκ τεσσάρων καὶ τοῖς νεύροις
the back stretched then from four(-sides) and with-the sinews
ἀνηλεῶς μαστιζόμενος μειδιῶντι τῷ προσώπῳ λέγει πρὸς
pitilessly being-scourged with-smiling the face he-says to

τὸν δοῦκα· Τύπτε, τύπτε, τὸ ἀργύριόν μου λαμπρότερον
the duke beat beat the silver my brighter
ἀπεργάζῃ. Κἀκεῖνος φησίν· Ἐγώ σου ὑπὲρ χιόνα ἀναδείξω
you-work and-he says I your beyond snow will-show-up
τὴν μωρίαν. Καὶ κελεύει πῦρ ὑποστρωθῆναι τῇ κοιλίᾳ αὐτοῦ
the folly and orders fire to-be-spread-under the belly his
καὶ ἅλας ὀξὺ συμφυράσαντες ἐπιχῦσαι τοῖς μώλωψιν αὐτοῦ.
and salt sharp having-mixed to-pour(-it) on-the welts his
Οἱ δὲ παρεστῶτες ἐθαύμαζον ἐπὶ τῇ τοσαύτῃ καρτερίᾳ
those and standing-by marveled at the such endurance
καὶ ἔλεγον πρὸς αὐτόν· Εἰπὲ ἡμῖν ποῦ ἔβαλες τὰ ἱερατικὰ
and were-saying to him tell us where you-put the priestly
σκεύη καὶ ἀπολύῃ. Ὁ δὲ ἔλεγεν ὅτι οὐκ ἔχω πρᾶγμα.
vessels and you-are-released he and was-saying that not I-have (a)-matter(-in-it)
Μόλις δὲ ἀνεθῆναι αὐτὸν τῆς βασάνου κελεύσας εἰς
hardly and to-be-let-go him from-the torture having-ordered to
τὸ δεσμωτήριον προστάττει ἀπαχθῆναι καὶ ἄσιτον καὶ
the prison he-commands (him)-to-be-led-off and foodless and
ἀνεπιμέλητον φυλαχθῆναι, καὶ τῇ ἑξῆς πέμψας ἐν τῇ
untended to-be-kept and on-the next(-day) having-sent to the
λαύρᾳ κελεύει ἀχθῆναι τοὺς τοῦ κοινοβίου καὶ τὸν ἀββᾶν,
laura he-orders to-be-brought those of-the community and the abba
καὶ ἐλθόντων αὐτῶν λέγει πρὸς αὐτοὺς ὁ δούξ· Πάνυ
and having-come they says to them the duke very
πολλὰ ποιήσας καὶ πολλαῖς τιμωρίαις αὐτὸν ὑποβαλὼν
many(-things) having-done and to-many punishments him having-subjected
οὐδὲν πλέον ἠδυνήθην εὑρεῖν. Καὶ λέγουσιν αὐτῷ οἱ ἀδελφοί·
nothing more I-was-able to-find and say to-him the brothers
Δέσποτα, καὶ ἄλλα πολλὰ κακὰ ἐποίησεν καὶ διὰ τὸν
master also other many evils he-did and for-the-sake-of —
Θεὸν ἐβαστάσαμεν αὐτὸν προσδοκῶντες αὐτὸν ἐπιστρέφειν,
God we-bore him expecting him to-turn-back

καὶ ἰδοὺ εἰς χείρονα μᾶλλον ἦλθεν. Λέγει αὐτοῖς· Τί
and behold to worse rather he-has-come he-says to-them what
οὖν ποιήσω αὐτῷ; Λέγουσιν αὐτῷ· Τὰ δοκοῦντα τοῖς
then shall-I-do to-him they-say to-him the(-things) seeming(-good) to-the
νόμοις. Λέγει αὐτοῖς· Ὁ νόμος τοὺς ἱεροσύλους φονεύει.
laws he-says to-them the law the temple-robbers kills
Λέγουσιν· Φονεύοιτο. Καὶ ἀπολύει αὐτούς, καὶ φέρει τὸν
they-say let-him-be-killed and he-dismisses them and brings the
ἀδελφὸν, καὶ καθίσας ἐπὶ τοῦ κριτηρίου λέγει πρὸς αὐτόν·
brother and having-sat on the tribunal says to him
Ὁμολόγησον, ἄθλιε, καὶ ῥύσθητι τοῦ θανάτου· Λέγει ὁ
confess wretch and be-rescued from-the death says the
ἀδελφός· Εἰ κελεύεις ἵνα εἴπω τὸ μὴ ὄν, λέγω. Ὁ
brother if you-bid that I-say the(-thing) not being I-say(-it) he
δέ· Οὐ θέλω σε καταψεύσασθαι ἑαυτοῦ. Ὁ δὲ ἀδελφὸς
and not I-wish you to-lie-against yourself he and brother
λέγει· Οὐδὲν ὃ ἐρωτῶμαι ποιήσας ποτέ. Ἰδὼν οὖν
says nothing which I-am-asked having-done ever having-seen then
ὁ δοὺξ ὅτι οὐδὲν λέγει κελεύει αὐτὸν ἀποκεφαλισθῆναι.
the duke that nothing he-says he-orders him to-be-beheaded
Ἀπαγομένου δὲ αὐτοῦ εἰς κατάνυξιν ἐλθὼν ὁ
being-led-off and he to compunction having-come the(-one)
ἐπάρας τὰ κειμήλια λέγει πρὸς ἑαυτόν· Κἄν τε ἄρτι
having-carried-off the treasures says to himself whether — now
κἄν τε ὅτε δήποτε γνωσθῆναι ἔχει τὸ πρᾶγμα· εἰ δὲ καὶ ὧδε
or — when ever to-be-known has the matter if and even here
λάθῃς, τί ποιήσεις ἐν τῇ ἡμέρᾳ ἐκείνῃ; πῶς ἀπολογίσῃ
you-escape-notice what will-you-do in the day that how will-you-answer
περὶ τοιούτων κακῶν πράξεων; Καὶ ἔρχεται πρὸς τὸν ἀββᾶν
for such evil deeds and he-comes to the abba
καὶ λέγει αὐτῷ· Ταχὺ πέμψον ἵνα μὴ ἀποθάνῃ ὁ ἀδελφός·
and says to-him quickly send that not die the brother

εὑρέθησαν γὰρ τὰ ἱερὰ σκεύη. Πέμπει οὖν καὶ ἀναφέρει
were-found for the sacred vessels he-sends then and reports
τῷ δουκὶ καὶ ἀπολύεται ὁ ἀδελφὸς, καὶ φέρουσιν αὐτὸν
to-the duke and is-released the brother and they-bring him
εἰς τὸ κοινόβιον. Καὶ ἤρξαντο πάντες προσπίπτειν αὐτὸν
to the community and began all to-fall-before him
καὶ λέγειν ὅτι ἡμάρτομεν εἰς σέ, συγχώρησον ἡμῖν. Ὁ δὲ
and to-say that we-have-sinned against you forgive us he and
ἤρξατο κλαίειν καὶ λέγειν· Συγχωρήσατέ μοι ὅτι μεγάλας
began to-weep and to-say forgive me for great
ὑμῖν χάριτας ὁμολογῶ, ὅτι διὰ τῶν τούτων πόνων
to-you thanks I-acknowledge that through the these labors
μεγάλων ἀξιοῦμαι ἀγαθῶν. Μεγάλως γὰρ πάντοτε
of-great I-am-deemed-worthy good(-things) greatly for always
ἐχαιρόμην ὅταν ἤκουον τὰ ὑφ' ὑμῶν λεγόμενα ἄτοπα
I-rejoiced when I-heard the(-things) by you said monstrous
περὶ ἐμοῦ, ὅτι διὰ τῶν ὀλίγων τούτων ἐξουδενώσεων τῶν
about me that through the few these despisings of-the
μεγάλων τιμῶν κατὰ τὴν φοβερὰν ἡμέραν ἀξιωθήσεσθαι
great honors at the fearful day to-be-deemed-worthy
ἤμελλον. Πλείω δὲ νῦν ἔχαιρον ὅτι τοῦτό μοι ἐποιήσατε,
I-was-about more and now I-rejoiced that this to-me you-did
εἰ μὴ ὅτι θλίψις μοι ἦν δι' ὑμᾶς, προεώρων γὰρ τῆς
if not that affliction to-me was because-of you I-foresaw for of-the
διὰ τούτων τῶν πειρασμῶν προσδοκωμένης ἀναπαύσεως
through these the temptations expected rest
ἐν τῇ τῶν οὐρανῶν βασιλείᾳ τὴν ἀντίδωσιν.
in the of-the heavens kingdom the recompense
Ζήσας δὲ ὁ ἀδελφὸς τρεῖς ἡμέρας ἀπῆλθεν πρὸς Κύριον.
having-lived and the brother three days went-away to (the)-Lord
Καὶ ἐλθὼν εἷς τῶν ἀδελφῶν ἰδεῖν πῶς ἔχει εὑρίσκει
and having-come one of-the brothers to-see how he-is finds

αὐτὸν ἐπὶ γόνατα κείμενον· ἦν γὰρ μετάνοιαν ποιῶν καὶ
him on (his)-knees lying he-was for penitence making and
προσευχόμενος. Καὶ οὕτως ἀπέδωκεν τὴν ψυχήν. Ἔμεινεν
praying and thus he-gave-up the soul remained
οὖν τὸ σῶμα αὐτοῦ ἔτι κείμενον εἰς μετάνοιαν. Καὶ ἔρχεται
then the body his still lying in penitence and comes
ὁ ἀδελφὸς καὶ λέγει τῷ ἀββᾷ. Καὶ κελεύει ἐναχθῆναι
the brother and says(-it) to-the abba and he-orders to-be-brought-in
τὸ σῶμα αὐτοῦ ἐν τῇ ἐκκλησίᾳ ἵνα ἐκεῖ ἐνταφιάσθῃ. Ὡς
the body his into the church that there it-be-buried when
οὖν ἔθηκαν αὐτὸν ἔμπροσθεν τοῦ θυσιαστηρίου κελεύει
then they-placed him before the altar he-orders
κροῦσαι τὸ ξύλον ἵνα καὶ πᾶσα ἡ λαύρα συνάχθῃ, καὶ
to-strike the wood that also all the laura be-gathered and
μετὰ δόξης τὸ σῶμα αὐτοῦ κατατέθῃ. Ὡς δὲ συνήγοντο
with glory the body his be-laid-down when and they-were-gathering
ἤθελον ἕκαστος εὐλογίαν αὐτοῦ ἐπαίρειν. Ἰδὼν οὖν
they-wished each (a)-blessing from-him to-carry-off having-seen then
ὁ ἀββᾶς τίθησιν τὸ σῶμα αὐτοῦ εἰς τὸ ἱερατεῖον.
the abba places the body his in the sanctuary
Καὶ ἀσφαλισάμενος τὰ κλειδία ἐξεδέχετο τῷ ἀββᾷ τῆς
and having-secured the keys was-waiting-for the abba of-the
λαύρας ἵνα κοινῇ ἐνταφιάσωσιν αὐτόν. Ὡς οὖν ἦλθεν ὁ
laura that in-common they-might-bury him when then came the
πατὴρ τῆς λαύρας μετὰ τῶν κληρικῶν καὶ ἐποίησαν τὴν
father of-the laura with the clergy and they-made the
εὐχὴν λέγουσιν τῷ ἀββᾷ· Ἄνοιξον φέρε τὸ σῶμα ἵνα
prayer they-say to-the abba open bring the body that
ἐνταφιάσθῃ, ὅτι καιρὸς τῆς ἐννάτης ἐστὶν λοιπόν. Καὶ
it-be-buried for (the)-time of-the ninth(-hour) it-is now and
ἀνοίξας οὐδὲν εὗρεν εἰ μὴ μόνον τὰ ἱμάτια αὐτοῦ καὶ
having-opened nothing he-found if not only the garments his and

τὰ σανδάλια. Καὶ πάντες θαμβηθέντες ἤρξαντο δοξάζειν
the sandals and all astounded began to-glorify
τὸν Θεὸν μετὰ δακρύων καὶ λέγειν· Βλέπετε, ἀδελφοὶ,
— God with tears and to-say you-see brothers
οἷα προξενῇ ὑμῖν ἡ μακροθυμία καὶ ἡ ταπείνωσις ὡς
what procures for-you the long-suffering and the humility as
οὖν ἴδετε· οὕτως καὶ ὑμεῖς ἀγωνίσασθαι ὑπομένοντες
then you-saw so also you strive enduring
ἐξουδένωσιν καὶ πειρασμὸν, ὅτι βασιλείαν οὐρανῶν οἶδεν
contempt and temptation for (the)-kingdom of-heavens it-knows-how
προξενεῖν, διὰ τῆς χάριτος τοῦ Κυρίου ἡμῶν Ἰησοῦ
to-procure through the grace of-the Lord our Jesus
Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων!
Christ to-whom the glory to the ages of-the ages
