

BYZANTINE GREEK SERIES • VOLUME 10

BARLAAM AND IOASAPH

JOHN OF DAMASCUS

ΙΣΤΟΡΙΑ ΨΥΧΩΦΕΛΗΣ

Barlaam and Ioasaph

Part Two: The Prince Who Renounced

with a word-for-word interlinear English translation
preserving the original word order

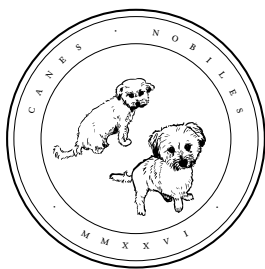


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After Barlaam's departure Ioasaph prays to the Trinity for strength and keeps vigil night after night. Zardan, grieved by what he sees, feigns sickness and withdraws; the king's physician finds no disease but despondency, and when the king announces a visit, Zardan goes to him instead and confesses that a sorcerer named Barlaam has made the prince a Christian. Enraged, the king summons Araches, his chief counselor and an astrologer, who promises to change the son: they will seize Barlaam, or else set up the hermit Nachor, Araches' old teacher, to play Barlaam and lose a debate. The king pursues Barlaam for six days in vain, and Araches, searching the desert of Sennaar, seizes a band of hermits carrying a wallet of holy relics.

Ὁ Ἰωάσαφ δὲ, μετὰ τὸ ἐξελθεῖν τὸν Βαρλαάμ, εὐχῇ ἑαυτὸν
 — Ioasaph and after the to-go-out — Barlaam to-prayer himself
 ἐδίδου καὶ δάκρυσι θερμοτάτοις, καὶ ἔλεγεν· «Ὁ Θεὸς, εἰς
 gave and to-tears hottest and said O God to
 τὴν βοήθειάν μου πρόσches»· Κύριε, εἰς τὸ βοηθησαί μοι
 the help my attend Lord to the to-help me
 σπεύσον, ὅτι «σοὶ ἐγκαταλέλειπται ὁ πτωχὸς, ὀρφανῷ σὺ
 hasten for to-you has-been-left the poor(-man) to-the-orphan you
 ἦσθα βοηθός· ἐπίβλεψον ἐπ' ἐμὲ καὶ ἐλέησόν με. Ὁ
 were helper look-upon on me and have-mercy-on me the(-one)
 πάντας θέλων σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν»,
 all wishing to-be-saved and to knowledge of-truth to-come
 σώσόν με καὶ ἐνίσχυσόν με τὸν ἀνάξιον τοῦ πορευθῆναι
 save me and strengthen me the unworthy of-the to-travel
 τὴν ὁδὸν τῶν ἁγίων σου ἐντολῶν, ὅτι ἐγὼ μὲν ἀσθενὴς
 the road of-the holy your commandments for I indeed (am)-weak
 καὶ ταλαίπωρος καὶ ποιῆσαι τὸ ἀγαθὸν οὐχ ἱκανός· σὺ δὲ
 and wretched and to-do the good not able you and
 σώξιν με δυνατὸς, ὁ πάντα τὰ ὀρατὰ καὶ τὰ ἀόρατα
 to-save me (are)-able the(-one) all the visible and the invisible

συγκρατῶν καὶ συνέχων. Μὴ ἐάσης με ὀπίσω τῶν θελημάτων
holding-together and sustaining not let me after the wills
 τῆς σάρκος τῶν πονηρῶν πορεύεσθαι· ἀλλὰ «τὸ σὸν διδάξον
of-the flesh the evil to-go but the your teach
 ποιεῖν θέλημα», καὶ συντήρησόν με εἰς τὴν αἰώνιον σου
to-do will and preserve me for the eternal your
 καὶ μακαρίαν ζωὴν. Ὡ Πάτερ καὶ Υἱὲ καὶ θεῖον Πνεῦμα,
and blessed life O Father and Son and divine Spirit
 ἡ ὁμοούσιος καὶ ἀδιαίρετος θεότης, σὲ ἐπικαλοῦμαι καὶ σὲ
the consubstantial and undivided godhead you I-call-upon and you
 δοξάζω· σὲ γὰρ ὕμνεῖ πᾶσα κτίσις, καὶ σὲ δοξολογοῦσιν αἱ
I-glorify you for hymns all creation and you glorify the
 νοερὰι τῶν ἀσωμάτων δυνάμεις εἰς τοὺς αἰῶνας. Ἀμήν.»
intellectual of-the bodiless powers into the ages amen
 Ἐκτοτε οὖν πάσῃ φυλακῇ ἐτήρει ἑαυτὸν, καθαρότητα
from-then then with-all watchfulness he-kept himself purity
 ψυχῆς τε καὶ σώματος ἑαυτῷ περιποιούμενος, ἐγκρατεῖα
of-soul both and body for-himself securing in-self-control
 τε συζῶν καὶ προσευχαῖς ὁλονύκτοις καὶ δεήσεσιν. Ἡμέρας
both living and in-prayers all-night and supplications by-day
 μὲν γὰρ πολλάκις περικοπτόμενος, τῇ τε τῶν συνόντων
indeed for often being-interrupted by-the both of-the being-with
 αὐτῷ συναυλία, ἔσθ' ὅτε καὶ τῇ τοῦ βασιλέως πρὸς
him companionship there-is when also by-the of-the king to
 αὐτὸν ἐπιδημία ἢ τῇ αὐτοῦ εἰς ἐκεῖνον μετακλήσει, ἡ
him visit or by-the his to him summoning the
 νύξ αὐτῷ τὰ τῆς ἡμέρας ἀνεπλήρου ὑστερήματα, ἐν
night for-him the(-things) of-the day made-up shortfalls in
 εὐχαῖς καὶ δάκρυσι μέχρι διαφάυματος ἱσταμένου αὐτοῦ
prayers and tears until daybreak standing be
 καὶ τὸν Θεὸν ἐπικαλουμένου· ὅθεν τὸ προφητικὸν ἐκεῖνο
and — God calling-upon whence the prophetic that

ῥῆμα ἐπ' αὐτὸν ἐπληροῦτο· «Ἐν ταῖς νυξὶ ἐπάρατε τὰς
saying on him was-fulfilled in the nights lift-up the
 χεῖρας ὑμῶν εἰς τὰ ἅγια, καὶ εὐλογεῖτε τὸν Κύριον.»
hands your to the holy(-things) and bless the Lord
 Ὁ δὲ Ζαρδὰν ἐκείνος τὴν τοιαύτην αὐτοῦ αἰσθόμενος
— and Zardan that the such his having-perceived
 διαγωγὴν καὶ λύπης πληρούμενος, μερίμναις τε δειναῖς τὴν
conduct and with-grief being-filled with-cares and terrible the
 ψυχὴν βαλλόμενος, οὐκ εἶχεν ὅ τι καὶ δράσειε· τέλος,
soul being-struck not he-had which ever also he-might-do at-last
 τῇ ἀνίᾳ καταπονθηθεὶς, εἰς τὸν ἑαυτοῦ ἀπεδήμησεν οἶκον,
by-the distress worn-down to the his-own went-away house
 ἀρρώστειν προσποιούμενος. Ὡς δὲ εἰς γνώσιν τῷ βασιλεῖ
to-be-sick pretending when and into knowledge to-the king
 τοῦτο ἐληλύθει, ἄλλον μὲν ἀντ' αὐτοῦ τῶν πιστοτάτων
this had-come another indeed in-place-of him of-the most-faithful
 καθυπηρετεῖν τῷ υἱῷ ἐξαπέστειλεν· αὐτὸς δὲ, τῆς τοῦ Ζαρδὰν
to-serve the son he-sent he and the — of-Zardan
 ἐπιμελούμενος ὑγείας, ἱατρὸν αὐτῷ πέμπει δοκιμώτατον
caring-for health (a)-physician to-him sends most-approved
 καὶ φροντίδος ὅτι πολλῆς ἀξιοῖ θεραπευθῆναι.
and of-care as much deems-worthy to-be-treated
 Ὁ δὲ ἱατρὸς, ἐπεὶ τῷ βασιλεῖ οὗτος κεχαρισμένος ἦν,
the and physician since to-the king he dear was
 ἐπιμελῶς ἐπεσκέψατο, καὶ, ἄριστα διαγνοὺς τὰ
carefully examined(-him) and excellently having-diagnosed the(-things)
 κατ' αὐτὸν, τῷ βασιλεῖ θάπτον ἀναγγέλλει, ὥς «Ἐγώ»,
about him to-the king quickly reports that I
 φησί, «οὐδενὸς νοσήματος αἴτιον ἐν τῷ ἀνθρώπῳ εὑρεῖν
he-says of-no disease (the)-cause in the man to-find

δεδύνημαι· ἔνθεν τοι καὶ ὑπολαμβάνω, ἀθυμία τινὶ τὴν
have-been-able hence indeed also I-suppose by-dependency some the

ψυχὴν βληθέντα, τοῦτον μαλακισθῆναι.»

soul struck him to-have-fallen-ill

Ὁ δὲ βασιλεὺς, τούτων ἀκούσας τῶν ῥημάτων, ὑπέλαβε
the and king these having-heard the words supposed

βαρέως αὐτῷ τὸν υἱὸν διατεθῆναι, καὶ τούτου χάριν
heavily to-him the son to-have-been-disposed and for-this sake

λυπηθέντα αὐτὸν ὑποχωρῆσαι. Μαθεῖν δὲ τὸ πρᾶγμα
grieved him to-have-withdrawn to-learn and the matter

ἀκολούθως βουλόμενος, δεδήλωκε τῷ Ζαρδὰν, ὡς
accurately wishing he-made-known — to-Zardan that

«Αὔριον ἐλεύσομαι» φησί «θεωρήσαί σε, καὶ τὰ τῆς
tomorrow I-will-come he-says to-see you and the(-things) of-the

ἐπισυμβάσης σοι διαγνῶναι ἀρρώστίας.»

having-befallen you to-diagnose sickness

Ὁ Ζαρδὰν δὲ, ταύτης ἀκούσας τῆς ἀγγελίας, ἅμα πρωῒ
— Zardan and this having-heard the message with dawn

περιβαλλόμενος αὐτοῦ τὸ ἱμάτιον, πορεύεται πρὸς τὸν
putting-on his the cloak goes to the

βασιλέα. Καὶ εἰσελθὼν προσεκύνησεν αὐτῷ ἐπὶ τῆς γῆς.
king and having-entered bowed-down to-him on the ground

Ὁ δὲ βασιλεὺς «Τί» φησί «παρεβιάσω ἐαυτὸν παραγενέσθαι;
the and king why he-says did-you-force yourself to-come

αὐτὸς γὰρ ἤθελον ἐπισκέψασθαι σε, καὶ πᾶσι γνωρίσαι
myself for I-wished to-visit you and to-all to-make-known

τὴν πρὸς σέ μου φιλίαν.»

the to you my friendship

Ὁ δὲ ἀντέφησεν· «Ἢ ἐμὴ, βασιλεῦ, ἀσθένεια οὐκ ἔστι τῶν
he and answered the my O-king sickness not is of-the

συνήθων ἀνθρώποις ἀρρώστειων· ἀλλ', ἐκ λυπηρᾶς καὶ
usual to-men sicknesses but from grieved and

ἐμμερίμνου ψυχῆς τῆς καρδίας ὀδυνωμένης, συνωδυνήθη
 anxious soul the heart being-pained was-pained-with
 τὸ σῶμα. Ἄφροσύνη δέ μοι ἦν οὕτως ἔχοντά με μὴ
 the body folly and to-me it-was thus being me not
 δουλικῶς πρὸς τὸ σὸν παραγενέσθαι κράτος, ἀλλὰ τὴν σὴν
 slavishly to the your to-come might but the your
 βασιλείαν προσμένειν ἕως ἐμοῦ τοῦ οἰκέτου σκυλῆναι.»
 majesty to-wait-for as-far-as me the servant to-trouble-itself
 Τοῦ βασιλέως οὖν πυνθανομένου τίς ἢ τῆς ἀθυμίας αὐτοῦ
 the king then inquiring what the of-the despondency his
 αἰτία, ὑπολαβὼν ὁ Ζαρδὰν «Μέγας ἐμοὶ κίνδυνος», ἔφη·
 cause replying — Zardan great to-me danger he-said
 «καὶ μεγάλων ἐγὼ τιμωριῶν ἄξιος, πολλῶν δὲ θανάτων
 and of-great I punishments worthy of-many and deaths
 ἔνοχος καθέστηκα, ὅτι, σοῦ τοῖς προστάγμασι ἀμελῶς
 liable am for your the commands carelessly
 διατεθεὶς, ἀνίας σοι πολλῆς ὅσον οὐδέπω πρόξενος
 having-been-disposed of-distress to-you much as never cause
 γέγονα.»

I-have-become

Αὐθις δὲ ὁ βασιλεὺς «Καὶ τίνα σὺ ἀμέλειαν ἡμέληκας»;
 again and the king and what you negligence have-neglected
 ἤρετο· «τί δὲ τὸ περιέχον σε δέος;»
 asked what and the gripping you fear
 «Ἐν τῇ περὶ τὸν κύριόν μου τὸν υἱόν σου ἀκριβείᾳ
 in the about the lord my the son your strictness
 ἡμέληκα», ἔφη. «Πονηρὸς γὰρ ἄνθρωπος καὶ γόης
 I-have-been-negligent he-said (an)-evil for man and sorcerer
 ἐλθὼν ὠμίλησεν αὐτῷ τὰ τῆς θρησκείας τῶν
 having-come spoke to-him the(-things) of-the religion of-the
 χριστιανῶν.» Εἶτα διηγεῖται κατὰ μέρος τῷ βασιλεῖ
 Christians then he-relates by part to-the king

τὰ λαληθέντα παρὰ τοῦ γέροντος πρὸς τὸν υἱὸν αὐτοῦ,
the(-things) spoken by the old-man to the son his
 καὶ μεθ' ὅσης ἡδονῆς ἐκεῖνος τὸν λόγον ἐδέξατο, καὶ
and with how-much pleasure he the word received and
 ὡς ὅλος τοῦ Χριστοῦ γεγόνει. Πρὸς δὲ καὶ τὴν κλήσιν
how whole — Christ's he-had-become besides and also the name
 ἐδήλου τοῦ γέροντος, Βαρλαάμ τοῦτον καλεῖσθαι εἰπών.
he-showed of-the old-man Barlaam him to-be-called having-said
 Ἀκηκοίει γὰρ καὶ πρότερον ὁ βασιλεὺς τὰ περὶ τοῦ
had-heard for also before the king the(-things) about —
 Βαρλαάμ καὶ τῆς ἀκροτάτης ἀσκήσεως αὐτοῦ. Ὡς δ'
Barlaam and of-the highest discipline his when and
 εἰς ἀκοὰς ταῦτα ἦλθε τῷ βασιλεῖ, κλόνῳ εὐθὺς ἐκ
into hearing these(-things) came to-the king with-agitation at-once from
 τῆς περιπεσούσης αὐτῷ ἀθυμίας βάλλεται, καὶ θυμοῦ
the fallen-on him despondency he-is-struck and with-wrath
 πληροῦται, μικροῦ καὶ ἀποπήγνυται τῷ ἀκούσματι. Καὶ
is-filled almost also he-is-frozen by-the hearing and
 αὐτίκα προσκαλεῖται Ἀραχὴν τινα οὕτω λεγόμενον, ὃς
at-once he-summons Araches some thus called who
 καὶ τῶν δευτερείων μετὰ τὸν βασιλέα ἤξιούτο, καὶ
also of-the second-place after the king was-deemed-worthy and
 πρῶτος αὐτῷ ἐν πάσαις ταῖς ἀποκρύφους συμβουλίαις
first to-him in all the secret counsels
 ἐτύγχανεν· ἅμα δὲ καὶ τῆς ἀστρολογίας ἐπιστήμων ἦν
happened-to-be at-once and also of-the astrology knowing was
 ὁ ἀνὴρ. Πρὸς ὃν παραγενόμενον τὸ συμβὰν ὁ βασιλεὺς
the man to whom having-come the event the king
 σὺν ἀθυμίᾳ πολλῇ καὶ ἀδημονίᾳ διηγείται.
with despondency much and anguish relates

Ὁ δὲ, τὸν τάραχον αὐτοῦ καὶ τὴν σύγχυσιν τῆς ψυχῆς
he and the agitation his and the confusion of-the soul
 θεασάμενος, «Ἀτάραχά σοι» φησί «ἔστω καὶ ἄλυπα, ὦ
having-beheld untroubled to-you he-says let-be and ungrieved O
 βασιλεῦ· οὐκ ἀνέλπιστον γὰρ ἡμῖν ἔτι τὸ μεταπεσεῖν
king not hopeless for to-us still the to-change
 αὐτόν· ἀλλὰ καὶ λίαν βεβαιότατα γνώσκω θάπτον αὐτόν
him but also very most-surely I-know quickly him
 ἐξαρνήσασθαι τὴν τοῦ πλάνου ἐκείνου διδασκαλίαν, καὶ
to-deny the of-the deceiver that teaching and
 τῷ σὺ συνθέσθαι θελήματι.»

to-the your to-agree will
 Τούτοις οὖν τοῖς ῥήμασι τὸν βασιλέα εἰς τὸ εὐθυμότερον
with-these then the words the king to the more-cheerful
 ὁ Ἀραχῆς μεταβαλὼν, τῇ περὶ τὸ πρᾶγμα διασκέψει
— Araches having-changed on-the about the matter deliberation
 μελέτην ἐποιοῦντο. «Καὶ τοῦτο», φησὶν, «ὦ βασιλεῦ, πρὸ
study they-made and this he-says O king before
 πάντων ποιήσωμεν· καταλαβεῖν σπεύσωμεν τὸν δεινὸν
all let-us-do to-seize let-us-hasten the terrible
 Βαρλαάμ. Καὶ εἰ τούτου ἐπιτύχωμεν, οὐκ ἀστοχήσομεν, εἴ
Barlaam and if him we-take not we-shall-miss well
 οἶδα, τοῦ σκοποῦ, οὐδὲ ψευσθησόμεθα τῆς ἐλπίδος· ἀλλ'
I-know the aim nor we-shall-be-cheated of-the hope but
 ἐκεῖνος αὐτὸς, ἢ ῥήμασι πθανοῖς ἢ βασάνων ὀργάνοις
he himself either by-words persuasive or of-tortures by-instruments
 πολυειδέσι πεισθεῖς, ἅκων ἂν ὁμολογήσειε ψευδῇ καὶ
manifold persuaded unwilling — would-confess false(-things) and
 πεπλανημένα φάσκειν, καὶ τὸν κύριόν μου καὶ υἱόν σου
deceived(-things) to-say and the lord my and son your
 τοῦ πατρώου ἔχεσθαι μεταπείσειε δόγματος. Εἰ δὲ ἐκείνον
to-the ancestral to-hold would-persuade doctrine if and him

μὲν καταλαβεῖν οὐ δυνηθείμεν, ἕτερον ἐγὼ ἐπίσταμαι
indeed to-seize not we-should-be-able another I know
 πρεσβύτην μονερημίτην, Ναχὼρ καλούμενον, ὅμοιον τῷ
old-man solitary-hermit Nachor called like —
 Βαρλαὰμ κατὰ πάντα, ὃν οὐκ ἔστι διαγνῶναι μὴ
Barlaam in all(-things) whom not it-is-possible to-tell not
 ἐκείνον ὑπάρχειν, τῆς ἡμετέρας δόξης ὄντα, καὶ διδάσκαλον
that-one to-be of-the our opinion being and teacher
 ἐμὸν ἐν τοῖς μαθήμασι γενόμενον. Τούτῳ ὑπαγορεύσας
my in the studies having-been to-him having-dictated
 ἐγὼ, νύκτωρ ἀπελθὼν, πάντα κατὰ μέρος ἀφηγήσομαι.
I by-night having-gone all by part shall-relate
 Εἶτα, κρατηθῆναι τὸν Βαρλαὰμ διαφημίσαντες, τοῦτον
then to-have-been-seized — Barlaam having-spread-abroad him
 παραστησόμεθα· ὃς, καὶ Βαρλαὰμ ἑαυτὸν ὀνομάσας,
we-will-present who also Barlaam himself having-named
 τὰ τῶν χριστιανῶν πρεσβεύειν προσποιήσεται, καὶ
the(-things) of-the Christians to-champion will-pretend and
 τούτους διεκδικῶν φανήσεται. Εἶτα, μετὰ πολλὴν διάλεξιν
them defending will-appear then after much debate
 ἡττώμενος, κατὰ κράτος ἐκνικηθήσεται. Καὶ ταῦτα ὁ τοῦ
being-defeated by force will-be-overcome and these(-things) the of-the
 βασιλέως υἱὸς θεώμενος, ὡς ὁ Βαρλαὰμ μὲν ἡττήθη, τὰ δὲ
king son beholding that — Barlaam indeed was-defeated the and
 ἡμέτερα ὑπερνικᾷ, τοῖς νικῶσι πάντως συνθήσεται· μέγα
our(-things) prevail with-the winning surely he-will-side great
 πρὸς τούτοις καὶ τὸ τὴν σὴν αἰδεῖσθαι βασιλείαν καὶ
besides these(-things) also the(-thing) the your to-revere majesty and
 τὰ σοὶ κεχαρισμένα ποιεῖν τιθέμενος. Ἐπιστραφήσεται
the(-things) to-you pleasing to-do considering will-turn

γὰρ καὶ ὁ τὸ προσωπεῖον τοῦ Βαρλαάμ ὑποδύς,
for also the(-one) the mask — of-Barlaam having-assumed
 καὶ πεπλανῆσθαι αὐτὸν διαβεβαιώσει·»
and to-have-been-deceived himself would-affirm
 Ἦσθη ὁ βασιλεὺς ἐπὶ τοῖς λαληθείσι, καὶ ἄριστα
was-pleased the king at the(-things) spoken and excellently
 βουλευέσασθαι ἔδοξε, κεναῖς ἐπερειδόμενος ἐλπίσιν. Ἐνθεν
to-have-counseled seemed on-empty leaning hopes hence
 τοι καὶ τὸν Βαρλαάμ ἔναγχος μαθὼν ὑποχωρήσαι,
indeed also — Barlaam lately having-learned to-have-withdrawn
 χειρώσασθαι ἔσπευδε. Λόχοις οὖν καὶ λοχαγοῖς τῶν
to-seize he-hastened with-ambushes then and ambush-leaders of-the
 διεξόδων τὰς πλείους διειληφὼς, μίαν δὲ τῶν ὁδῶν, ἣν
passes the most having-occupied one and of-the roads which
 πασῶν μᾶλλον ὑφωρᾶτο, αὐτὸς, ἵπποις ἐπιβὰς, ἀνὰ
than-all more he-suspected he on-horses having-mounted with
 κράτος ἐδίωκε, προκαταλαβεῖν αὐτὸν ἐκ παντὸς τρόπου
all-might pursued to-overtake him by every means
 διανοούμενος. Ἐν ὅλαις δὲ ἕξ ἡμέραις κοπιάσας, μάτην
intending in whole and six days having-toiled in-vain
 τεταλαιπωρῇκει. Εἴτα, αὐτὸς μὲν ἔν τινι τῶν βασιλικῶν
he-had-suffered then he indeed in one of-the royal
 παλατίων ἐν τοῖς ἀγροῖς διακειμένῳ προσμείνας, τὸν
palaces in the fields lying having-waited —
 Ἀραχὴν μετὰ ἱππέων οὐκ ὀλίγων ἕως αὐτῆς τῆς
Araches with horsemen not few as-far-as itself the
 Σεννααρίτιδος ἐρήμου ἐπὶ ζήτησιν ἀπέστειλε τοῦ Βαρλαάμ.
Sennaarite desert for search sent — of-Barlaam
 Καταλαβὼν δὲ ἐκεῖνος τὸν τόπον, πάντας τοὺς περιοίκους
having-reached and he the place all the neighbors
 διετάραξε· καὶ τῶνδε μὴ ἑωρακεῖν ποτὲ τὸν ἄνδρα
threw-into-confusion and these not to-have-seen ever the man

βεβαιωσαμένων, ἐπὶ τὰς ἐρήμους ὁ ἄρχων τοὺς εὐσεβεῖς
having-affirmed into the deserts the ruler the pious
 θηρεύσων ἐξήκει. Πολύ τε τῆς ἐρήμου διοδεύσας διάστημα,
to-hunt went-out much both of-the desert having-traversed distance
 ὄρη τε περικυκλώσας καὶ ἀτριβεῖς φάραγγας πεζεύσας
mountains both having-encircled and untrodden ravines having-gone-on-foot
 καὶ δυσβάτους, μετὰ τῶν σὺν αὐτῷ ὄχλων ἀκρώρειάν τινα
and impassable with the with him crowds ridge some
 καταλαβὼν, καὶ στὰς ἐπ' αὐτῆς, ὁρᾷ κατὰ τὴν ὑπώρειαν
having-reached and having-stood on it he-sees along the footbill
 φάλαγγα ἐρημιτῶν περιπατοῦσαν. Καὶ εὐθὺς τῷ τοῦ
(a)-phalanx of-hermits walking and at-once by-the of-the
 ἄρχοντος προστάγματι πάντες ἐπ' αὐτοὺς θέουσιν ἀπνευστὶ,
ruler command all upon them run breathless
 ἄλλος ἄλλον τοῖς δρόμοις φθάσαι φιλονεικοῦντες· καὶ
one another in-the running to-outstrip striving and
 φθάσαντες, περιεχύθησαν αὐτοῖς κύνες ὥσεί πολλοὶ ἢ θηρία
having-outstripped poured-around them dogs as many or beasts
 πονηρά τινα καὶ μισάνθρωπα. Καὶ κρατοῦσι τοὺς ἄνδρας
evil some and man-bating and they-seize the men
 τῷ τε εἶδει καὶ τῇ καταστάσει σεμνοτάτους, καὶ τὰ
in-the both appearance and in-the bearing most-venerable and the
 σήμαντρα τῆς ἐρημικῆς καταστάσεως ἐπὶ τῶν προσώπων
marks of-the hermit state on the faces
 φέροντας· καὶ τούτους σύροντες τῷ ἄρχοντι παρέστησαν,
bearing and them dragging to-the ruler presented
 οὐ θορυβηθέντας ὅλως, οὐκ ἀγεννές τι καὶ σκυθρωπὸν
not troubled at-all not ignoble anything and sullen
 ἐνδειξαμένους ἢ φθεγξαμένους. Ὁ δὲ προάγων αὐτῶν
having-shown or having-uttered the(-one) and leading them

καὶ οἷονεὶ καθηγούμενος πήραν ἐβάσταζε τριχίνην, μεστήν
 and as-it-were (their)-superior (a)-wallet carried of-hair full
 λευβάνων προεκδημησάντων τινῶν ἁγίων πατέρων.
 of-relics of-having-departed some holy fathers

II · THE HERMITS BEFORE ARACHES

Araches demands the deceiver who led the prince astray; the hermits' leader answers that the deceiver is the Devil, who flees the monks and dwells among Araches' own people, and refuses to betray Barlaam's dwelling, since death holds no terror for men who fear only to fall before their end. Beaten and tortured, they are led to the king, who mocks the bones they carry. Their leader answers that the relics keep death in mind and spur them to the saints' footsteps, rebukes the king for slaughtering the innocent, and charges him with greed: he claims to care for his people as a hunter flatters his dogs, takes the prey from them, and keeps his rotting wealth while his eyes stay closed to God.

Κατανοήσας δὲ αὐτοὺς ὁ Ἀραχῆς, ὡς οὐκ εἶδε τὸν
 having-observed and them — Araches that not he-saw —
 Βαρλαάμ (ἐγίνωσκε γὰρ αὐτόν), συνεχύθη τῇ λύπῃ.
 Barlaam he-knew for him was-confounded with-the grief
 λέγει δὲ πρὸς αὐτούς· «Ποῦ ἐστὶν ὁ ἀπατεῶν ἐκεῖνος,
 says and to them where is the deceiver that
 ὁ τὸν υἱὸν πλανήσας τοῦ βασιλέως»; Ὁ δὲ τὴν
 the(-one) the son having-led-astray of-the king he and the
 πήραν βαστάζων ἀπεκρίνατο· «Οὐκ ἔστιν ἐκεῖνος ἐν
 wallet carrying answered not is he among
 ἡμῖν· μὴ δὲ γένοιτο! φεύγει γὰρ ἡμᾶς τῇ τοῦ Χριστοῦ
 us not and may-it-be he-flees for us by-the — of-Christ
 διωκόμενος χάριτι. Ἐν ὑμῖν δὲ τὰς οἰκήσεις ἔχει.»
 being-pursued grace among you and the dwellings he-has

Ὁ ἄρχων ἔφη· «Γινώσκεις οὖν αὐτόν»; «Ναί», φησὶν
the ruler said do-you-know then him yes says
 ὁ ἐρημίτης· «οἶδα τὸν ἀπατεῶνα λεγόμενον, ὅς ἐστιν ὁ
the hermit I-know the deceiver so-called who is the
 Διάβολος, ὁ μέσον ὑμῶν κατοικῶν καὶ παρ' ὑμῶν
Devil the(-one) in-the-midst of-you dwelling and by you
 λατρευόμενός τε καὶ θεραπευόμενος.»

served both and worshiped
 Ὁ ἄρχων λέγει· «Περὶ τοῦ Βαρλαάμ ἐγὼ τὴν ζήτησιν
the ruler says about — Barlaam I the search
 ἔχω, καὶ τοῦτον ἠρόμην σε μαθεῖν ποῦ ἐστιν.» Ὁ δὲ
have and him I-asked you to-learn where he-is the and
 μοναχός «Καὶ ἵνα τί» φησὶν, «ἀλληνάλλως ἐλάλησας, περὶ
monk and that what he-says one-thing-for-another did-you-speak about
 τοῦ ἀπατήσαντος τὸν υἱὸν τοῦ βασιλέως τὴν πεῦσιν
the(-one) having-deceived the son of-the king the question
 προσαγαγών; εἰ γὰρ τὸν Βαρλαάμ ἐζήτηις, ἔδει σε
putting if for — Barlaam you-sought it-was-needful-for you
 πάντως εἰπεῖν· «Ποῦ ἐστιν ὁ ἐκ τῆς πλάνης ἐπιστρέψας
surely to-say where is the(-one) from the error having-turned
 καὶ σώσας τὸν τοῦ βασιλέως υἱόν;» Ἐκεῖνος γὰρ ἀδελφὸς
and having-saved the of-the king son he for brother
 ἡμῶν ὑπάρχει καὶ συνασκητής. Ἐκ πολλῶν δὲ ἤδη ἡμερῶν
our is and fellow-ascetic for many and already days
 οὐ τεθεάμεθα αὐτόν.» Ὁ δὲ Ἀραχῆς «Τὸ οἶκημα αὐτοῦ»
not we-have-seen him — and Araches the dwelling his
 φησὶν, «ὑπόδειξον.» Ὁ ἀσκητὴς ἀπεκρίνατο· «Εἰ θεάσασθαι
he-says show the ascetic answered if to-behold
 ὑμᾶς ἤθελεν, ἐκεῖνος ἂν εἰς συνάντησιν ὑμῶν ἐξῆλθεν.
you he-wished he — to meeting you would-have-come-out
 Ἡμῖν δ' οὖν οὐκ ἔξεστι τὸ δωμάτιον αὐτοῦ ὑμῖν γνωρίσαι.»
to-us and then not it-is-lawful the little-house his to-you to-make-known

Θυμοῦ ἐπὶ τούτῳ ἐμπίπлатαι ὁ ἄρχων, καὶ φησὶ πρὸς
with-wrath at this is-filled the ruler and says to
 αὐτὸν, ὀργίλον ἅμα καὶ θηριῶδες ἐμβλέψας· «Ξένω νυνὶ
him wrathfully at-once and savagely having-looked with-strange now
 θανάτῳ ὑμᾶς θανατώσω, εἰ ἐξ αὐτῆς τὸν Βαρλαάμ
death you I-will-put-to-death if from the-very(-hour) — Barlaam
 οὐ παραστήσετε μοι.»

not you-will-present to-me

«Καὶ τί» φησὶν ὁ ἀσκητής, «ὁρᾶς ἐν ἡμῖν, οὐπερ
and what says the ascetic do-you-see in us which
 ἀντεχόμενοι δυσάποσπάστως τῆς παρούσης διακεισόμεθα
holding-to inseparably to-the present we-shall-be-disposed
 ζωῆς, καὶ τὸν παρὰ σοῦ ἐπαχθισόμενον φοβηθῶμεν
life and the by you to-be-brought-on fear
 θάνατον; χάριν γάρ σοι μᾶλλον ὁμολογήσομεν, ὅτι τῆς
death thanks for to-you rather we-shall-confess that of-the
 ἀρετῆς ἐχομένους τοῦ βίου ἐξήγαγες. Δεδοίκαμεν γὰρ οὐ
virtue holding from-the life you-led-out we-fear for not
 μικρῶς τὸ τοῦ τέλους ἀδηλον, μὴ εἰδότες πῶς ἔχοντας
slightly the of-the end uncertainty not knowing how being
 ἡμᾶς καταλήψεται, μή που γνώμης ὀλισθος ἢ ἐπήρειά
us it-will-overtake lest perhaps of-mind (a)-slip or abuse
 τις δαιμονικὴ τῆς προαιρέσεως τὴν ἔνστασιν μεταστρέψῃ,
some demonic of-the choice the steadfastness turn
 καὶ ἕτερα φρονεῖν ἢ ποιεῖν παρὰ τὰ τῷ Θεῷ
and other(-things) to-think or to-do contrary-to the(-things) — to-God
 ὁμολογημένα μεταπίσειεν. Ὅθεν τυχεῖν ὧν ἐλπίζετε ὅλως
confessed should-persuade whence to-attain what you-hope wholly
 ἀπειπόντες, μὴ ὀκνήσητε ποιεῖν ὅπερ βούλεσθε. Οὔτε γὰρ
having-renounced not hesitate to-do what you-wish neither for
 τὸ τοῦ θεοφιλοῦς ἡμῶν ἀδελφοῦ οἰκητήριον, καίτοι γε
the of-the God-loving our brother dwelling although at-least

εἰδότες, ὑποδείξομεν, οὔτε ἄλλα τινὰ ὑμῖν λανθάνοντα
knowing(-it) we-shall-show nor other some to-you hidden
 μοναστήρια προδώσομεν, ταύτη τὸν θάνατον ἐκφυγεῖν
monasteries we-shall-betray in-this-way the death to-escape
 κακῶς ἀνεχόμενοι· ἀλλὰ καλῶς μᾶλλον θανούμεθα,
basely enduring but nobly rather we-shall-die
 ἰδρώτας ἀρετῆς πρότερον, καὶ νῦν ἀνδραγαθίας αἷμα, τῷ
sweats of-virtue before and now of-manliness blood —
 Θεῷ προσενέγκαντες.»

to-God having-offered

Οὕτω παρῤῥησιασαμένους οὐκ ἐνεγκὼν ὁ ἀλιτήριος, ἀλλὰ
thus having-spoken-boldly not having-borne the wretch but
 πρὸς τὸ γενναῖον τοῦ φρονήματος ὀξύτατα κινηθεὶς,
to the nobility of-the spirit most-sharply having-been-moved
 πολλαῖς αὐτοὺς περιέβαλε πληγαῖς καὶ βασάνοις· ὧν
with-many them encompassed blows and tortures whose
 τὸ μεγαλόψυχον καὶ γενναῖον καὶ τῷ τυράννῳ ἄξιον
the magnanimity and nobility even to-the tyrant worthy
 θαύματος ἐνομίσθη. Ὡς δὲ μετὰ πολλὰς τιμωρίας πείθειν
of-wonder was-thought when and after many punishments to-persuade
 οὐκ εἶχεν, οὔτε ὑποδείξαι τις αὐτῷ τὸν Βαρλαάμ ἡνείχετο,
not he-could nor to-show anyone to-him — Barlaam would-endure
 λαβὼν τούτους, ἐπὶ τὸν βασιλέα κελεύει τυπτομένους καὶ
having-taken them to the king he-orders beaten and
 προπηλακιζομένους ἄγεσθαι, βαστάζοντας καὶ τὴν πῆραν
abused to-be-led carrying also the wallet
 τῶν λειψάνων. Δι' ἡμερῶν δὲ οὐκ ὀλίγων προσάγει
of-the relics through days and not few he-brings
 τούτους τῷ βασιλεῖ, καὶ τὰ κατ' αὐτοὺς δῆλα τίθουσιν·
them to-the king and the(-things) about them clear makes
 εἶτα παρίστα κατὰ πρόσωπον αὐτοῦ δεινὰ θυμομαχοῦντος.
then sets(-them) to face of-him terribly raging

Καὶ ὃς ἰδὼν αὐτοὺς, τῷ θυμῷ ὑπερζέσας, μαίναμένῳ
and he having-seen them with-the wrath having-boiled-over to-(a)-madman
 ἐώκει. Τύπτεσθαί τε αὐτοὺς ἀνηλεῶς κελεύσας, ὥς εἶδε
was-like to-be-beaten and them pitilessly having-ordered when he-saw
 ταῖς πληγαῖς χαλεπῶς κατακοπέντας, μόλις τῆς πολλῆς
by-the blows grievously cut-up barely from-the great
 ἀνενεγκῶν μανίας, παύσασθαι τοὺς τύποντας κελεύει. Καὶ
having-recovered madness to-stop those beating(-them) he-orders and
 φησὶ πρὸς αὐτούς· «Τί τὰ ὅστ᾽ αὐτὰ τῶν τεθνεώτων
says to them why the bones these of-the dead
 περιφέρετε; εἰ, ὦν τὰ ὅστ᾽ εἰσι ποθοῦντες, ταῦτα
do-you-carry-about if whose the bones are longing-for these
 βαστάζετε, ταύτῃ τῇ ὥρᾳ θήσομαι καὶ ὑμᾶς μετ' αὐτῶν,
you-carry in-this the hour I-will-place also you with them
 ἵνα, τῶν ποθουμένων τυχόντες, χάριν μοι ὁμολογήσητε.»
that the longed-for having-attained thanks to-me you-may-confess
 Ὁ δὲ τῆς θείας ἐκείνης φάλαγγος ἑξαρχος καὶ καθηγητῆς
the and of-the divine that phalanx leader and guide
 παρ' οὐδὲν τὰς τοῦ βασιλέως τιθέμενος ἀπειλὰς, ὥς
at nothing the of-the king setting threats as
 μηδενὸς αὐτῷ συμβεβηκότος ἀνιαιροῦ, ἐλευθέρα φωνῇ, καὶ
nothing to-him having-happened grievous with-free voice and
 λαμπροτάτῳ προσώπῳ καὶ τὴν ἐνοικουῦσαν τῇ ψυχῇ
most-radiant face and the dwelling in-the soul
 σημαίνουντι χάριν, ἔφη· «Τὰ ὅστ᾽ αὐτὰ τὰ καθαρὰ καὶ
signifying grace said the bones these the pure and
 ἅγια περιφέρομεν, ὦ βασιλεῦ, τὸν πόθον τε ἀφοσιούμενοι
holy we-carry-about O king the longing both paying
 ὦν εἰσι θαυμασιῶν ἀνδρῶν, καὶ τῆς ἀσκήσεως αὐτῶν
whose they-are wonderful men and of-the discipline their
 καὶ θεοφιλοῦς πολιτείας εἰς μνήμην ἑαυτοὺς ἄγοντες καὶ
and God-loving way-of-life into memory ourselves bringing and

πρὸς τὸν ὅμοιον διεγείροντες ζῆλον, τὴν ἀνάπαυσίν τε
to the like rousing zeal the rest both
 ἐνοπτριζόμενοι καὶ τρυφήν ἐν ᾗ νῦν διάγουσι καὶ τούτους
beholding-as-in-a-mirror and delight in which now they-live and them
 μὲν μακαρίζοντες, ἀλλήλους δὲ παραθήγοντες, τοῖς αὐτῶν
indeed calling-blessed one-another and spurring to-the their
 ἐξακολουθεῖν ἔχνεσι σπεύδομεν. Πρὸς δὲ, καὶ τὴν τοῦ θανάτου
to-follow footsteps we-hasten besides and also the of-the death
 ἑαυτοῖς περιποιούμεθα μνήμην, πάνυ ὠφέλιμον οὖσαν καὶ
for-ourselves we-secure memory very profitable being and
 πρὸς τοὺς τῆς ἀσκήσεως ἀγῶνας προθύμως ἀναπληροῦσαν,
toward the of-the discipline contests eagerly filling-up
 καὶ ἀγιασμόν δὲ τῇ τούτων ἀρνούμεθα προσψάσει.»
and sanctification and by-the their we-draw touch
 Αὐθις δὲ ὁ βασιλεὺς «Εἰ ὠφέλιμος» φησὶν, «ἢ τοῦ
again and the king if profitable he-says the of-the
 θανάτου μνήμη, καθὼς φατὲ, τί μὴ τοῖς ἐν τοῖς σώμασιν
death memory as you-say why not by-the in the bodies
 ὑμῶν ὁστέοις τὴν τούτου ὑποδέχοισθε μνήμην, τοῖς οἰκείοις
your bones the its do-you-receive memory by-the own
 ὑμῖν καὶ ὅσον οὐπω φθαρησομένοις, ἥπερ τοῖς ἀλλοτρίοις
your and as-much not-yet about-to-perish than by-the alien
 τούτοις καὶ διεφθαρμένοις;»
these and corrupted

Καὶ ὁ μοναχὸς «Πέντε μὲν» φησὶν, «ἐμοῦ εἰρηκότος
and the monk five indeed he-says I having-said
 αἰτίας τῆς τῶν λευβάνων περιφορᾶς, πρὸς μίαν αὐτὸς
causes of-the of-the relics carrying to one yourself
 ἀνταποκρινόμενος, χλευάζειν ἡμᾶς δοκεῖ· ἀλλ' ἐναργέστερον,
answering to-mock us you-seem but more-clearly
 εὖ ἴσθι, τὰ τῶν προτετελευτηκότων ὅσῳ τὴν τοῦ
well know the of-those having-died-before bones the of-the

θανάτου παριστῶσι μνήμην, ἤγε τῶν ζώντων. Ἄλλ',
death they-present memory than of-the living but
 ἐπείπερ ταυθ' οὕτως εἶναι γνώσκεις καὶ τὰ ἐν τῇ σαρκί
since these(-things) thus to-be you-know and the in the flesh
 σου ὅστ'α τὸν θάνατόν σοι ὑποτυποῦσι, τί μὴ καὶ αὐτὸς,
your bones the death to-you foreshadow why not also yourself
 τῆς ὅσον οὐπω ἐλευσομένης μνημονεύων τελευτῆς, εὖ
the as-much not-yet coming remembering end well
 τὰ σεαυτοῦ διατίθης, ἀλλὰ πάσαις μὲν τὴν ψυχὴν σου
the(-things) of-yourself you-arrange but to-all indeed the soul your
 ἐκδέδωκας παρανομίαις, βιαίως δὲ καὶ ἀνηλεῶς ἀναιρεῖς
you-have-given-up lawlessnesses violently and also pitilessly you-kill
 τοὺς λατρευτὰς τοῦ Θεοῦ καὶ τῆς εὐσεβείας ἐραστὰς,
the worshipers — of-God and of-the piety lovers
 τοὺς μηδὲν σοι ἡδικηκότας, μηδέ σοι τῶν παρόντων
those nothing you having-wronged nor with-you of-the present(-things)
 τι συμμεριζομένους ἢ ἀφελέσθαι φιλονεικούντας;»
anything sharing or to-take-away striving
 Ὁ δὲ βασιλεὺς ἔφη· «Τοὺς δεινοὺς ὑμᾶς καὶ λαοπλάνους
the and king said the terrible you and people-deceiving
 εἰκότως κολάζω, ὅτι πάντας ἀπατᾶτε, ἀπέχεσθαι τῶν
fittingly I-punish because all you-deceive to-abstain from-the
 τερπνῶν τοῦ βίου ὑποτιθέμενοι, καὶ, ἀντὶ τῆς γλυκείας
delights of-the life suggesting and instead-of the sweet
 ζωῆς καὶ τῆς ποθεινοτάτης ἐπιθυμίας καὶ ἡδονῆς, τὴν
life and the most-desirable desire and pleasure the
 σκληρὰν καὶ ῥυπώδη ταύτην καὶ πιναρὰν ἐκλέγεσθαι
hard and filthy this and squalid to-choose
 ἀγωγὴν ἐκβιάζεσθε, καὶ τὴν τῶν θεῶν τιμὴν τῷ Ἰησοῦ
regimen you-force and the of-the gods honor — to-Jesus
 ἀπονέμειν κηρύττετε. Ἵνα οὖν μὴ, τῇ ὑμετέρα ἀπάτῃ
to-assign you-proclaim that then not by-the your deceit

ἐξακολουθοῦντες, οἱ λαοὶ ἔρημον τὴν γῆν καταλίπωσι, καὶ,
following the peoples desert the land may-leave and
 τῶν πατρίων ἀποστάντες θεῶν, ἀλλοτρίῳ λατρεύσωσι,
from-the ancestral having-revolted gods (an)-alien may-serve
 τιμωρίαις ὑμᾶς καὶ θανάτοις ὑποβαλεῖν δίκαιον ἔκρινα.»
to-punishments you and to-deaths to-subject just I-judged
 Ὁ δὲ μοναχὸς φησὶν· «Εἰ πάντας μετέχειν τῶν ἀγαθῶν
the and monk says if all to-share of-the goods
 τοῦ βίου ὀρέγῃ, τί μὴ πᾶσιν ἐπ' ἴσης μεταδίδωσ
of-the life you-desire why not to-all on equal(-terms) do-you-share-out
 τῆς τρυφῆς καὶ τοῦ πλούτου, ἀλλ' οἱ μὲν πλείους πενία
of-the luxury and of-the wealth but the indeed more by-poverty
 ταλαιπωροῦνται, σὺ δὲ τὰ αὐτῶν προσαφαρπάζων
are-afflicted you and the(-things) their snatching-besides
 τοῖς ἑαυτοῦ προστίθης; οὐκ ἄρα τῆς τῶν πολλῶν
to-the your-own add not then of-the of-the many
 φροντίζεις σωτηρίας, ἀλλὰ τὴν ἰδίαν παιαίνεις σάρκα,
you-care-for salvation but the own you-fatten flesh
 ὕλην ἐτοιμάζων τῇ τῶν σκωλήκων καταβρώσει. Διὰ
material preparing for-the of-the worms devouring because-of
 τοῦτο, καὶ τὸν τῶν πάντων ἀπαρνησάμενος Θεόν, τοὺς
this also the of-the all having-denied God those
 μὴ ὄντας προσηγόρευσας θεοὺς, τοὺς πάσης παρανομίας
not being you-named gods the of-all lawlessness
 ἐφευρετὰς, ἵνα σοι, κατὰ μίμησιν αὐτῶν ἀσελγαίνοντι
inventors that to-you by imitation of-them being-licentious
 καὶ παρανομοῦντι, τὸ μιμητῆς ἀναγορεύεσθαι τῶν
and transgressing the(-thing) imitator to-be-proclaimed of-the
 θεῶν σου προσγένηται. Οἷα γὰρ οἱ θεοὶ ὑμῶν ἐπραξαν,
gods your may-accrue what-sort for the gods your did
 πῶς οὐχὶ καὶ οἱ προσέχοντες αὐτοῖς ἄνθρωποι πράξουσι;
how not also those attending to-them men will-do

Πλάνην οὖν μεγάλην πεπλάνησαι, ὦ βασιλεῦ. Δέδοικας δὲ
 (an)-error then great you-have-erred O king you-fear and
 μή τινας τοῦ λαοῦ πείσαιμεν, τοῖς ἡμετέροις συνθεμένους,
 lest some of-the people we-might-persuade to-the our(-teachings) having-assented
 ἀποστήναί σου τῆς χειρὸς καὶ τῇ τὰ πάντα συνεχούσῃ
 to-revolt your from-the hand and to-the the all(-things) holding-together
 προσοικειωθῆναι χειρί· θέλεις γὰρ πολλοὺς εἶναι τοὺς
 to-be-joined hand you-wish for many to-be the
 ὑπουργοὺς τῆς σῆς πλεονεξίας, ἵν' αὐτοὶ μὲν ταλαιπωρῶσι,
 servants of-the your greed that they indeed may-suffer
 σοὶ δὲ τὰ παρ' αὐτῶν προσγένετο κέρδη. Ὅν τρόπον
 to-you and the(-things) from them may-accrue gains in-what manner
 κύνας τις τρέφων ἢ ὄρνεα εἰς θήραν τιθασσεύμενα,
 dogs someone rearing or birds for hunting tamed
 πρὸ μὲν τῆς θήρας κολακεύων ταῦτα φαίνονται, ἡνίκα δὲ
 before indeed the hunt flattering them may-appear when and
 κατὰσχωσί τι τῶν θηρευομένων, βιαίως αὐτῶν τοῦ
 they-seize anything of-the hunted forcibly from-their the
 στόματος τὸ θηρευθὲν ἀφαρπάξει· οὕτω δὴ καὶ σὺ,
 mouth the(-thing) hunted snatches so indeed also you
 πολλοὺς θέλων ἔχειν τοὺς φόρους σοι καὶ τέλη ἐκ γῆς
 many wishing to-have the tributes to-you and taxes from land
 καὶ θαλάσσης κομίζοντας, λέγεις μὲν τῆς αὐτῶν φροντίζειν
 and sea bringing say indeed of-the their to-care-for
 σωτηρίας, ἀπώλειαν δὲ αὐτοῖς προξενῶν αἰώνιον, πρὸ
 salvation destruction and to-them procuring eternal before
 δὲ πάντων σεαυτῷ, ἵνα μόνον σοι ὁ σκυβάλων καὶ
 and all for-yourself that only to-you the than-dung and
 σαπριῶν ἀχρηστότερος βρίθιτο πλοῦτος, λέληθας
 rot more-useless may-be-heavy wealth you-have-failed-to-notice
 σκότος ἀντὶ φωτὸς κατέχων. Ἄλλ' ἀνάνηψον τοῦ
 darkness instead-of light holding but sober-up from-the

καταχθονίου ὕπνου τούτου, διάνοιζόν σου τοὺς μεμυκώτας
underground sleep this open your the closed
 ὀφθαλμοὺς, καὶ ἴδε τὴν περιλάμπουσαν πᾶσι τοῦ Θεοῦ
eyes and see the shining-around to-all — of-God
 ἡμῶν δόξαν· καὶ σύ ποτε σεαυτοῦ γενοῦ· «σύνετε γὰρ
our glory and you at-length of-yourself become understand for
 ἄφρονες ἐν τῷ λαῷ, καὶ μωροὶ ποτὲ φρονήσατε»,
(you)-senseless among the people and fools at-length be-wise
 φησὶν ὁ προφήτης· σύνες ὅτι οὐκ ἔστι θεός, πλὴν τοῦ
says the prophet understand that not is God except —
 Θεοῦ ἡμῶν, καὶ οὐκ ἔστι σωτηρία, εἰ μὴ ἐν αὐτῷ.»
God our and not is salvation if not in him

III · THE SEVENTEEN MARTYRS; NACHOR TAKEN

The ascetic refuses to betray his fellow soldier: to live is Christ and to die is gain. The king has the hermits' tongues cut out, their eyes dug out, and their hands and feet cut off, and the seventeen go to their deaths as to a banquet, like the old priest, the seven sons, and their mother. The king bids Araches turn to the second plan: he visits Nachor by night, then seizes him in the desert as if by chance, and Nachor, calling himself Barlaam, is presented to the king and held for trial. Hearing of the capture, Ioasaph grieves until a vision by night encourages him. The king then visits his son and reproaches him at length for forsaking the gods who gave him life and a kingdom, and urges him to sacrifice for pardon.

Ὁ δὲ βασιλεύς· «Τῆς μωρᾶς σου ταύτης φλυαρίας
the and king from-the foolish your this babble
 παυσάμενος, τὸν Βαρλαάμ ἀντίκα μοι ὑπόδειξον, ἢ
having-ceased — Barlaam at-once to-me show or
 πειρασθήσῃ κολαστηρίων ὀργάνων, ὧν οὐδέποτε πείραν
you-will-try of-punishing instruments of-which never trial
 εἴληφας.»
you-have-taken

Ὁ μεγαλόφρων οὖν καὶ γενναιότατος ἀσκητὴς καὶ τῆς
the great-minded then and most-noble ascetic and of-the
 οὐρανίου φιλοσοφίας ἐραστὴς κατ' οὐδένα τρόπον ταῖς τοῦ
heavenly philosophy lover in no way by-the of-the
 βασιλέως ἀπειλαῖς μετετρέπετο· ἀλλ' ἀτρέμας ἐστὼς ἔλεγεν·
king threats was-turned but unmoved standing said
 «Οὐ τὰ παρὰ σοῦ θεσπιζόμενα ποιεῖν, ὦ βασιλεῦ,
not the(-things) by you decreed to-do O king
 προστετάγμεθα, ἀλλὰ τὰ παρὰ τοῦ δεσπότου ἡμῶν
we-have-been-commanded but the(-things) by the master our
 καὶ θεοῦ κεκελευσμένα, ὃς σωφροσύνην ἡμᾶς ἐκδιδάσκει τοῦ
and God ordered who temperance us teaches of-the
 πασῶν τῶν ἡδονῶν καὶ ἐπιθυμιῶν κρατεῖν, καὶ ἀνδρείαν
of-all the pleasures and desires to-be-master and courage
 ἐξασκεῖν, ὥστε πάντα πόνον καὶ πᾶσαν κάκωσιν ὑπὲρ τῆς
to-practice so-that every toil and every hurt for the
 δικαιοσύνης ὑπομένειν. Ὅσα γοῦν ἐπάξεις ἡμῖν
righteousness to-endure as-many-as at-any-rate you-will-bring-on us
 ὑπὲρ τῆς εὐσεβείας δεινὰ, μᾶλλον εὐεργετήσεις. Ποίει
for the piety terrible(-things) rather you-will-benefit(-us) do
 οὖν ὃ βούλει· ἡμεῖς γὰρ ἔξω τοῦ καθήκοντος πράξαί
then what you-wish we for outside the fitting to-do
 τι οὐκ ἀνεξόμεθα, οὐδὲ ἁμαρτία ἑαυτοὺς ἐκδώσομεν. Μὴ
anything not we-will-endure nor to-sin ourselves we-will-give-over not
 μικρὰν γὰρ ταύτην νομίσῃς ἁμαρτίαν, εἰ τὸν συναγωνιστὴν
small for this think sin if the fellow-contender
 ἡμῶν καὶ συστρατιώτην εἰς τὰς σὰς προδώσομεν χεῖρας.
our and fellow-soldier into the your we-betray hands
 Ἄλλ' οὐ γὰρ γελάσεις καθ' ἡμῶν τὸν γέλωτα τοῦτον,
but not for you-will-laugh against us the laugh this
 κἂν μυρίοις ἡμᾶς περιβάλῃς θανάτοις· οὐχ οὕτως γὰρ
even-if with-countless us you-encompass deaths not so for

ἡμεῖς ἄνθρωποι, ὡς φόβῳ τῶν σῶν βασάνων τὴν ἡμετέραν
we unmanly as from-fear of-the your tortures the our
 προδοῦναι φιλοσοφίαν, καὶ ἀνάξιόν τι δρᾶσαι τῆς
to-betray philosophy and unworthy anything to-do of-the
 θείας νομοθεσίας. Πρὸς ταῦτα πᾶν, εἴ τι γινώσκεις,
divine legislation to these(-things) every if any you-know
 ἀμυντήριον εὐτρέπιζε ὄργανον· ἡμῖν γὰρ τὸ ζῆν Χριστός
instrument-of-defense prepare instrument to-us for the to-live Christ
 ἐστι, καὶ τὸ θανεῖν ὑπὲρ αὐτοῦ κέρδος ἄριστον.»
is and the to-die for him gain best
 Ἐπὶ τούτοις θυμῷ ἐξαφθεῖς, ὁ κρατῶν ἐκέλευσε τὰς
at these(-things) with-wrath kindled the ruler ordered the
 μὲν θεολόγους αὐτῶν ἐκκοπῆναι γλώσσας, ἐξορυχθῆναι
indeed God-speaking their to-be-cut-out tongues to-be-dug-out
 δὲ τοὺς ὀφθαλμοὺς, χεῖράς τε ὁμοῦ ἀποτμηθῆναι καὶ
and the eyes hands both together to-be-cut-off and
 πόδας. Τῆς δ' ἀποφάσεως δοθείσης, οἱ μὲν ὑπασπισταὶ
feet the and sentence having-been-given the indeed shield-bearers
 περιστάντες αὐτοῖς καὶ δορυφόροι μισανθρώπως καὶ
having-stood-around them and bodyguards man-hatingly and
 ἀνηλεῶς ἠκρωτηρίαζον· καὶ τὰς μὲν γλώσσας ὀγκινίσκοις
pitilessly mutilated(-them) and the indeed tongues with-books
 τῶν στομάτων ἐξελκύσαντες, θηριωδῶς ἀπέτεμον, τοὺς
from-the mouths having-dragged savagely cut-off the
 ὀφθαλμοὺς δὲ σιδηραῖς ἐξώρυττον ὄνυξιν, ἀρθρεμβόλοις δὲ
eyes and with-iron dug-out claws with-joint-wrenching and
 ὀργάνοις τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας ἐξarthροῦντες
instruments the hands their and the feet dislocating
 ἀνέτεμον. Οἱ δὲ μακάριοι ἐκεῖνοι καὶ αἰδήμονες καὶ γενναῖοι
they-cut-off the and blessed those and modest and noble
 τὸν λογισμὸν, ὡς πρὸς εὐωχίαν καλούμενοι, ἀνδρείως
in-the mind as to (a)-banquet called manfully

προσήρχοντο ταῖς βασάνοις, ἀλλήλους παραθήγοντες καὶ
approached the tortures one-another spurring and
 πρὸς τὸν διὰ Χριστὸν θάνατον ἀφόβως χωροῦντες.

to the because-of Christ death fearlessly going
 Ἐν τοιούτοις οὖν πολυειδέσι τιμωρίαις τὰς καρτερικὰς
in such then manifold punishments the enduring
 αὐτῶν ψυχὰς τῷ Κυρίῳ παρέθεντο οἱ ἱεροὶ ἀσκηταί,
their souls to-the Lord committed the holy ascetics
 ἑπτακαίδεκα τὸν ἀριθμὸν τελοῦντες.

seventeen the number completing
 Ὁμολογουμένως οὖν αὐτοκράτωρ ἐστὶ τῶν παθῶν ὁ
confessedly then (the)-autocrat is of-the passions the
 εὐσεβὴς λογισμὸς, καθάπερ τις τῶν οὐχ ἡμετέρων ἔφησεν,
pious reason as one of-those not ours said
 ἄθλους διηγούμενος πρεσβύτου ἱερέως καὶ παίδων ἑπτὰ
(the)-contests narrating of-(an)-old priest and of-children seven
 σὺν ὁμόφρονι μητρὶ, τοῦ πατρῷου ὑπεραθλησάντων
with like-minded mother for-the ancestral having-contended
 νόμου, ὧν τῆς καρτερίας καὶ μεγαλοψυχίας οὐδὲν
law of-whose the endurance and magnanimity in-nothing
 καθυστέρησαν οἱ θαυμάσιοι οὗτοι πατέρες καὶ τῆς ἄνω
fell-short the wonderful these fathers and of-the above
 Ἱερουσαλὴμ πολῖται καὶ κληρονόμοι.

Jerusalem citizens and heirs
 Τούτων οὖν εὐσεβῶς τελειωθέντων, ὁ βασιλεὺς τῷ
these then piously having-been-perfected the king to-the
 πρωτοσυμβούλῳ ἔλεγεν Ἀραχῇ πρὸς τὴν δευτέραν
chief-counselor said Araches to the second
 ἀποβλέψαι βουλὴν, τοῦ πρώτου διαμαρτόντας, καὶ τὸν
to-look counsel the first having-missed and —
 Ναχὼρ ἐκέινον προσκαλέσασθαι.

Nachor that to-summon

Ὁ γοῦν Ἀραχῆς νυκτὶ βαθεῖα τὸ ἐκείνου καταλαβὼν
 — at-any-rate Araches by-night deep the his having-reached
 σπήλαιον (τὰς ἐρήμους γὰρ ὄκει, μαντικάῃς σχολάζων
 cave the deserts for he-inhabited to-divining devoting-himself
 τέχναις), καὶ πάντα αὐτῷ τὰ βεβουλευμένα σαφηνίσας,
 arts and all to-him the(-things) counseled having-made-clear
 πρὸς τὸν βασιλέα ἅμα πρωὶ ἐπανέρχεται. Καὶ δὴ ἵππεῖς
 to the king with dawn returns and indeed horsemen
 αὐτῷ αὖθις ζητήσας, ἐπὶ ἔρευναν τοῦ Βαρλαὰμ ἐξέρχεσθαι
 for-himself again having-sought for search — of-Barlaam to-go-out
 προσεποιεῖτο. Ἐξελθόντι δὲ καὶ τὰς ἐρήμους ἐμπεριπατοῦντι
 he-pretended having-gone-out and also the deserts walking-through
 ὁράται αὐτῷ ἀνὴρ τις ἐκ φάραγγός τινος ἐξερχόμενος.
 is-seen by-him (a)-man some from ravine some coming-out
 Τοῦ δὲ καταδιώκειν αὐτὸν κελεύσαντος, φθάνουσι τὸ τάχος,
 he and to-pursue him having-ordered they-overtake the speed
 καὶ συλλαβόντες πρὸς αὐτὸν ἄγουσι. Τοῦ δὲ πυνθανομένου
 and having-seized to him they-bring he and inquiring
 τίς τε εἶη καὶ ποίας θρησκείας ἢ τί καλούμενος,
 who both he-might-be and of-what-sort religion or what called
 χριστιανὸν μὲν ἐκεῖνος ἑαυτὸν ἀπεκάλεσε, Βαρλαὰμ δὲ
 (a)-Christian indeed he himself called Barlaam and
 ὠνόμασε, καθάπερ δεδίδακτο. Χαρᾶς δὲ πλησθεὶς ὁ
 named(-himself) as he-had-been-taught with-joy and filled —
 Ἀραχῆς, ὡς ἐδείκνυε, τάχιστα, τοῦτον λαβὼν, πρὸς τὸν
 Araches as he-showed most-quickly him having-taken to the
 βασιλέα ἐπανέρχεται· καὶ δὴ μηνύσας παρίστην αὐτόν.
 king returns and indeed having-reported presents him
 Καὶ φησὶν ὁ βασιλεὺς εἰς ἐπήκοον πάντων τῶν
 and says the king into bearing of-all those
 παρισταμένων· «Σὺ εἰ ὁ τοῦ δαίμονος ἐργάτης Βαρλαάμ»;
 standing-by you are the of-the demon worker Barlaam

Ὁ δὲ ἀντέφησεν· «Τοῦ Θεοῦ ἐργάτης εἰμὶ, καὶ οὐ τῶν
he and answered — of-God (a)-worker I-am and not of-the
 δαιμόνων. Μὴ οὖν με λουιδόρει. Πολλὰς γάρ μοι ὁμολογεῖν
demons not then me revile many for to-me to-confess
 χάριτας ὀφειλέτης εἶ, ὅτι τὸν υἱόν σου θεοσεβεῖν
thanks (a)-debtor you-are for the son your to-worship-God
 ἐδίδαξα, πάσης ἀπαλλάξας ἀπάτης καὶ τῷ ἀληθινῷ
I-taught from-all having-freed deceit and to-the true
 καταλλάξας Θεῷ, καὶ πᾶσαν παιδεύσας ἀρετῆς ἰδέαν.»
having-reconciled God and every having-taught of-virtue form
 Αὐθις δὲ ὁ βασιλεὺς, ὀργιζόμενος ὥσπερ, ἔφη· «Ἔδει
again and the king being-angered as-it-were said it-was-needful
 μέν σε μηδὲ λόγου τὸ παράπαν ἀξιώσαντα, ἢ
indeed you not-even of-(a)-word the at-all having-deemed-worthy or
 τόπον ἀπολογίας δόντα, ἀλλ' ἀνερωτήτως, θανατώσαι.
place of-defense having-given but unquestioned to-put-to-death
 Ἄλλ' ἀνέχομαί σου τοῦ θράσους, τῆς προσηκούσης μοι
but I-bear your the boldness of-the befitting me
 ἕνεκεν φιλανθρωπίας, ἕως τακτῇ ἡμέρᾳ ἐξετάσω
for-the-sake-of humanity until on-(an)-appointed day I-examine
 τὰ περὶ σοῦ. Καὶ, εἰ μὲν πεισθείης μοι, συγγνώμης
the(-things) about you and if indeed you-be-persuaded by-me of-pardon
 ἀξιωθήσῃ· εἰ δὲ μὴ, κακῶς ἀπολή.» Οὕτως εἰπὼν,
you-will-be-deemed-worthy if and not badly you-will-perish thus having-said
 τῷ Ἀραχῇ τοῦτον παραδίδωσι, φυλάττειν ἀκριβέστατα
— to-Araches him he-bands-over to-guard most-strictly
 ἐντειλάμενος. Τῇ δὲ ἐπαύριον ἀναζεύξας ἐκεῖθεν, πρὸς
having-commanded on-the and next-day having-broken-camp from-there to
 τὸ ἴδιον ἐπάνεισι παλάτιον.
the own he-returns palace

Καὶ ἐξηκούετο κρατηθῆναι τὸν Βαρλαάμ, ὥστε καὶ τὸν
and it-was-heard-abroad to-have-been-seized — Barlaam so-that also the
 τοῦ βασιλέως ἀκούσαντα υἱὸν δεινῶς τὴν ψυχὴν ἀλγῆσαι, καὶ
of-the king having-heard son terribly in-the soul to-be-pained and
 μηδόλως τῶν δακρύων ἐγκρατὴς δύνασθαι εἶναι. Στεναγμοῖς
not-at-all of-the tears master to-be-able to-be with-groans
 δὲ καὶ θρήνοις τὸν Θεὸν ἐδυσώπει, καὶ εἰς βοήθειαν αὐτὸν
and also laments — God he-implored and to help him
 ἐπεκαλεῖτο τοῦ γέροντος. Οὐ παρεῖδεν οὖν αὐτὸν ὀδυρόμενον
he-called-on of-the old-man not overlooked then him lamenting
 ὁ ἀγαθός· «χρηστὸς γάρ ἐστι τοῖς ὑπομένουσιν αὐτὸν» ἐν
the good(-one) kind for he-is to-those waiting-for him in
 ἡμέρᾳ θλίψεως, καὶ γινώσκων τοὺς εὐλαβουμένους αὐτόν·
(the)-day of-affliction and knowing those revering him
 ὃς καὶ τῷ νέῳ δι' ὁράματος νυκτερινοῦ πάντα
who also to-the young(-man) through (a)-vision nocturnal all
 γνωρίζει, καὶ ἰσχὴν αὐτῷ ἐντίθησι, καὶ εἰς τὸν τῆς εὐσεβείας
makes-known and strength in-him puts and for the of-the piety
 παραθαρρύνει ἀγῶνα. Ἐξυπνος δὲ γενόμενος, χαρᾶς τε
encourages contest awake and having-become of-joy both
 πλήρη καὶ θάρσους καὶ φωτὸς γλυκυτάτου, τὴν πρὸ
full and of-courage and of-light sweetest the before
 μικροῦ λυπουμένην αὐτοῦ καὶ ἀλγοῦσαν, εὕρισκε καρδίαν.
(a)-little grieving his and pained he-finds heart
 Ὁ δὲ βασιλεὺς, οὕτω ταῦτα δράσας καὶ οὕτω
the and king thus these(-things) having-done and thus
 διανοηθεὶς, ἔχαιρε, καλῶς διασκέπτεσθαι οἰόμενος, καὶ τῷ
having-planned rejoiced well to-deliberate thinking and —
 Ἀραχῇ μεγίστην ἀπονέμων τὴν χάριν· ἀλλ' «ἐψεύσατο
to-Arachēs greatest assigning the thanks but lied
 ἡ ἀδικία ἑαυτῇ», τὸ τοῦ θεοῦ φάναι Δαυὶδ, καὶ ἡ
the iniquity to-itself the(-thing) of-the divine to-say David and the

δικαιοσύνη νικᾷ τὴν ἀνομίαν, τέλεον αὐτὴν καταβαλοῦσα
righteousness conquers the lawlessness completely it having-cast-down
 καὶ τὸ μνημόσυνον αὐτῆς ἀπολέσασα μετ' ἤχου, ὡς ἐν
and the memory its having-destroyed with (a)-sound as in
 τοῖς ἑξῆς δηλώσειεν ὁ λόγος.

the following may-show the account

Μετὰ γοῦν δύο ἡμέρας, ὁ βασιλεὺς παραγίνεται πρὸς τὸ
after at-any-rate two days the king arrives at the
 τοῦ υἱοῦ παλάτιον. Καὶ, τούτου εἰς ὑπάντησιν ἐξελθόντος,
of-the son palace and he for meeting having-gone-out
 οὐκ ἡσπάσατο συνήθως ὁ πατήρ· ἀλλ', ἀχθομένῳ ὥσπερ
not greeted(-him) as-usual the father but to-one-vexed as
 καὶ ὀργιζομένῳ ἑοικώς, εἰσελθὼν ἐν τῷ βασιλικῷ κοιτῶνι,
and to-one-angered like having-entered in the royal bedchamber
 σκυθρωπάζων ἐκαθέσθη. Εἶτα, τὸν υἱὸν προσκαλεσάμενος,
looking-sullen sat-down then the son having-summoned
 ἔφη· «Τίς ἡ διηχοῦσά μου τὰς ἀκοὰς φήμη, τέκνον, καὶ
said what the resounding-in my the ears rumor child and
 ἀθυμίαις μου τὴν ψυχὴν κατατήκουσα; οὐδένα γὰρ τῶν
with-despondencies my the soul wasting no-one for of-the
 ἀνθρώπων τοσαύτης ἐμπιπλᾶσθαι χαρᾶς ποτὲ οἶμαι ἐπὶ
men with-so-much to-be-filled joy ever I-think at
 τέκνου γεννήσει, ὅσης ἐγὼ ἐπὶ σοὶ μετέσχον θυμηδίας·
(a)-child's birth as-much-as I at you partook delight
 οὐδ' αὖ πάλιν λυπηθῆναί τινα καὶ κακῶς παρὰ παιδὸς
nor in-turn again to-be-grieved anyone and badly by (a)-son
 διατεθῆναι δοκῶ, ὡς σύ με νῦν διέθηκας καὶ τὴν ἐμὴν
to-be-treated I-think as you me now have-treated and the my
 ἡτίμασας πολὺν, τὸ φῶς τε περιήρας τῶν ὀφθαλμῶν μου
you-dishonored gray-hair the light both you-took-away of-the eyes my
 καὶ τὴν τῶν ἐμῶν νεύρων ἐξέκοψας ἰσχύν· φόβος γὰρ ὦν
and the of-the my sinews you-cut-off strength (the)-fear for which

ἐφοβούμην περὶ σοῦ ἡλθέ μοι, καὶ ὃν ἐδεδοίkein συνήντησέ
I- feared about you came on-me and what I-had-dreaded met
 μοι. Καὶ γέγονας τῶν ἐχθρῶν μου ἐπίχαρμα καὶ τῶν
me and you-have-become of-the enemies my (a)-mockery and of-the
 ὑπεναντίων μου κατάγελως. Ἀπαιδεύτω φρενὶ καὶ νηπιῶδει
adversaries my (a)-laughingstock with-untaught mind and childish
 γνώμη τοῖς τῶν ἀπατεῶνων ῥήμασιν ἑξακολουθήσας, καὶ
opinion the of-the deceivers words having-followed and
 τὴν βουλὴν τῶν κακοφρόνων τῆς ἐμῆς προκρίνας βουλῆς,
the counsel of-the evil-minded to-the my having-preferred counsel
 καὶ τῶν ἡμετέρων θεῶν τὸ σέβας καταλιπὼν, ἀλλοτρίῳ
and of-the our gods the reverence having-left (an)-alien
 ἐλάτρευσας θεῷ· ἵνα τί, τέκνον, ταῦτα πεποίηκας; καὶ ὃν
you-served god that what child these(-things) have-you-done and whom
 ἡλπίζον ἐν πάσῃ ἐκτρέφειν ἀσφαλείᾳ καὶ τοῦ γήρως ἔχειν
I-hoped in all to-rear safety and of-the old-age to-have
 βακτηρίαν καὶ ἰσχὺν, διάδοχόν τε ἄριστον καταλιμπάνειν
(a)-staff and strength successor both best to-leave
 τῆς βασιλείας, τὰ τῶν ἐχθρῶν οὐκ ἠδέσθης καὶ
of-the kingdom the(-things) of-the enemies not were-you-asbamed and
 πολεμίων ἐνδείξασθαι εἰς ἐμέ; οὐκ ἔδει σε ἐμοὶ
of-foes to-show toward me not was-it-needful you me
 μᾶλλον πείθεσθαι καὶ τοῖς ἐμοῖς ἔπεσθαι δόγμασιν, ἢ
rather to-obey and the my to-follow doctrines than
 τοῦ δολίου καὶ σαπροῦ γέροντος εἶκειν ταῖς φληνάφοις
the deceitful and rotten old-man to-yield-to the babbling
 μωρολογίαις, τοῦ πικράν σοι ἀντὶ τῆς γλυκειᾶς
follies the(-one) bitter for-you instead-of the sweet
 ὑποθεμένου ζωῆν, καὶ ἀντὶ τῆς ποθεινοτάτης τρυφῆς τὴν
having-suggested life and instead-of the most-desirable luxury the
 σκληρὰν καὶ τραχείαν ὁδεύειν ὁδὸν, ἣν ὁ τῆς Μαρίας
hard and rough to-travel road which the — of-Mary

υἱὸς ἵεναι προτρέπεται; οὐ δέδοικας δὲ τῶν μεγίστων
son to-go urges not do-you-fear and of-the greatest
 θεῶν τὴν ὀργὴν, μὴ κεραυνῶ σε βαλοῦσιν, ἢ σκηπτῶ
gods the wrath lest with-thunderbolt you they-will-strike or with-lightning
 θανατώσουσιν, ἢ χάσματι γῆς καταποντίσουσιν, ἀνθ'
they-will-put-to-death or by-(a)-chasm of-earth they-will-sink in-return-for
 ὧν τοὺς τοσαῦτα ἡμᾶς εὐεργετηκότας καὶ διαδήματι
which those so-much us having-benefited and with-(the)-diadem
 βασιλείας κατακοσμήσαντας, καὶ ἔθνη πολυάνθρωπα
of-kingship having-adorned and nations populous
 ὑποτάξαντας, καὶ σὲ παρ' ἐλπίδα δι' εὐχῆς ἐμῆς καὶ
having-subjected and you beyond hope through prayer my and
 δεήσεως γεννηθῆναι καὶ τοῦ γλυκυτάτου μετέχειν φωτὸς
supplication to-be-born and of-the sweetest to-partake light
 τούτου παρασκευάσαντας, παρωσάμενος καὶ ἐξουθενήσας,
this having-prepared having-thrust-away and having-despised
 τῷ ἐσταυρωμένῳ προσεκολλήθης, ταῖς ματαίαις ἐλπίσι τῶν
to-the crucified(-one) you-joined-yourself by-the vain hopes of-the
 αὐτοῦ θεραπόντων φενακισθεῖς, καινούς τινας μυθολογούντων
his servants deceived new some telling-tales
 αἰῶνας καὶ νεκρῶν σωμάτων ἀνάστασιν ληρούντων, καὶ
ages and of-dead bodies resurrection babbling and
 ἄλλα μυρία πρὸς ἀπάτην τῶν ἀνοήτων παρεισαγόντων;
other countless(-things) for deceit of-the senseless bringing-in
 Ἀλλὰ γε νῦν, φίλτατε υἱέ, εἴ τί μοι πείθῃ τῷ πατρὶ,
but at-least now dearest son if anything me you-obey the father
 μακρὰν τοῖς μακροῖς τούτοις λήροις χαίρειν εἰπὼν, θύσον
far to-the long these nonsenses farewell having-said sacrifice
 προσελθὼν τοῖς εὐμενέσι θεοῖς, ἑκατόμβαις τε αὐτοὺς
having-approached to-the gracious gods with-beatombs both them
 καὶ σπονδαῖς ἐκμειλιξώμεθα, ἵνα συγγνώμην σοι τοῦ
and libations let-us-propitiate that pardon to-you of-the

πταίσματος παράσχουντο· δυνατοὶ γάρ εἰσι καὶ ἰσχύοντες
stumble they-may-grant able for they-are and strong
 εὐεργετῆν τε καὶ τιμωρεῖσθαι. Καί σοι παράδειγμα
to-benefit both and to-punish and to-you (an)-example
 τῶν λεγομένων· ἡμεῖς οἱ δι' αὐτῶν εἰς ταύτην τὴν
of-the(-things) said (are)-we those through them to this the
 ἀρχὴν προελθόντες, καὶ χάριτας αὐτοῖς τῆς εὐεργεσίας,
rule having-come-forth and thanks to-them for-the benefaction
 τὰς τε πρὸς τοὺς σεβομένους τιμὰς καὶ τὰς πρὸς τοὺς
the both toward those revering honors and the toward those
 μὴ πειθομένους αὐτοῖς θύειν κολάσεις, παρέχοντες.»
not obeying them to-sacrifice punishments providing

IV • IOASAPH'S CONFESSION

Seeing that the matter needs a lampstand and not concealment, Ioasaph confesses openly: he has fled darkness for light and renounced the demons for Christ, the Word who made all things, became man, died on the cross, and opened heaven, the one God in three hypostases whom he worships. The idols are dumb and senseless, and he has prayed that his father too be freed. The king, raging, recalls the astrologers who foretold his son's wickedness and threatens to treat him as an enemy. Ioasaph answers that only a tyrant would grudge a son his salvation, that it would be easier to fly through the air than to shake his faith, and he begs his father to prefer the lasting to the passing and turn to the merciful God.

Πολλὰς οὖν τοιαύτας βαττολογίας τοῦ βασιλέως
many then such babblings the king
 διεξελθόντος, τὰ μὲν ἡμέτερα διακωμωδούντος καὶ
having-gone-through the(-things) indeed our ridiculing and
 διαβάλλοντος, τὰ τῶν εἰδώλων δὲ ἐγκωμιάζοντος
slandering the(-things) of-the idols and extolling
 καὶ ἐπαινοῦντος, ἰδὼν ὁ θεϊότατος νεανίας ὥς οὐκ
and praising having-seen the most-divine young-man that no

ἔτι δέϊται τὸ πρᾶγμα γωνίας καὶ ἐπικρύψεως, ἀλλὰ
 longer needs the matter (a)-corner and concealment but
 λυχνίας καὶ περιωπῆς μᾶλλον ὥστε φανερόν ἅπασι
 (a)-lampstand and lookout rather so-that manifest to-all
 καταστῆναι, παρρησίας καὶ θάρρους ὑποπλησθεῖς, ἔφη·
 to-be-made with-boldness and courage filled said
 «Ὁ μοι πέπρακται, δέσποτα, οὐκ ἂν ἀρνηθείην. Τὸ
 what by-me has-been-done master not — I-would-deny the
 σκότος ἐξέφυγον, τῷ φωτὶ προσδραμών· καὶ τὴν πλάνην
 darkness I-fled to-the light having-run and the error
 ἀπέλιπον, τῇ ἀληθείᾳ οἰκειωθείς· καὶ, τοῖς δαίμοσιν
 I-left to-the truth having-been-joined and to-the demons
 ἀποταξάμενος, Χριστῷ συνεταξάμην, τῷ τοῦ Θεοῦ καὶ
 having-renounced to-Christ I-enlisted the — of-God and
 Πατρὸς υἱῷ καὶ λόγῳ, οὗ τῷ ῥήματι παρήχθη τὸ πᾶν
 Father son and word by-whose the word was-brought-forth the all
 ἐκ μὴ ὄντων, ὃς καὶ, τὸν ἄνθρωπον ἐκ χοῦδος διαπλάσας,
 from not being who also the man from dust having-formed
 ζωτικὴν ἐνεφύσησε πνοήν, ἐν παραδείσῳ τε τῆς τρυφῆς
 (a)-living breathed-in breath in paradise and of-the delight
 ἔθετο διατᾶσθαι, παραβάντα δὲ τὴν ἐντολήν αὐτοῦ
 placed(-him) to-live having-transgressed and the commandment his
 καὶ τῷ θανάτῳ ὑπόδικον γενόμενον, τῇ ἐξουσίᾳ τε τοῦ
 and to-the death liable having-become to-the power and of-the
 δεινοῦ κοσμοκράτορος ὑπαχθέντα, οὐκ ἀπέστη πάντα
 terrible world-ruler having-been-brought-under not he-desisted all(-things)
 ποιῶν πρὸς τὴν ἀρχαίαν βουλόμενος ἐπαναγαγεῖν τιμὴν.
 doing to the ancient wishing to-bring-back honor
 Διὸ αὐτὸς ὁ πάσης τῆς κτίσεως ποιητῆς, καὶ τοῦ
 wherefore he the of-all the creation maker and of-the
 ἡμετέρου γένους δημιουργὸς, ἄνθρωπος ἐγένετο δι' ἡμᾶς
 our race creator man became because-of us

καὶ ἐπὶ γῆς ἐλθὼν ἐκ παρθένου ἁγίας τοῖς ἀνθρώποις
and on earth having-come from (a)-virgin holy with-the men
 συναναστρέφετο, καὶ ὑπὲρ ἡμῶν τῶν ἀγνωμόνων οἰκετῶν
lived and for us the ungrateful servants
 ὁ δεσπότης θάνατον κατεδέξατο καὶ θάνατον τὸν διὰ
the master death accepted and death the(-one) through
 σταυροῦ, ὅπως λυθῇ τῆς ἀμαρτίας ἡ τυραννὶς,
(the)-cross so-that might-be-loosed of-the sin the tyranny
 ὅπως ἡ προτέρα καταδίκη ἀναιρεθῇ, ὅπως ἀνοιγῶσι
so-that the former condemnation be-taken-away so-that be-opened
 πάλιν ἡμῖν αἱ οὐρανοῦ πύλαι. Ἐκεῖ γὰρ τὴν φύσιν ἡμῶν
again to-us the of-heaven gates there for the nature our
 ἀνήγαγε καὶ ἐπὶ θρόνου δόξης κεκάθικε, βασιλείαν τε τὴν
he-led-up and on (the)-throne of-glory has-sat kingdom both the
 ἀτελεύτητον ἐδωρήσατο τοῖς αὐτὸν ἀγαπῶσι καὶ ἀγαθὰ
endless he-granted to-those him loving and goods
 τὰ κρείττονα καὶ λόγου καὶ ἀκοῆς. Αὐτὸς γὰρ ἐστὶν
the(-ones) greater both than-word and than-hearing he for is
 ὁ κραταῖος καὶ μόνος δυνάστης, «ὁ βασιλεὺς τῶν
the(-one) mighty and only potentate the king of-the
 βασιλευόντων καὶ κύριος τῶν κυριευόντων», οὗ τὸ κράτος
reigning and Lord of-the lording whose the might
 ἄμαχον καὶ ἡ δυναστεία ἀνείκαστος, ὁ μόνος ἅγιος
(is)-unconquerable and the power incomparable the only holy
 καὶ ἐν ἁγίοις ἀναπαυόμενος, ὁ σὺν Πατρὶ καὶ Ἀγίῳ
and in holy(-ones) resting the(-one) with Father and Holy
 Πνεύματι δοξαζόμενος, εἰς ᾧ βεβάπτισμαι. Καὶ ὁμολογῶ,
Spirit glorified into whom I-have-been-baptized and I-confess
 δοξάζω τε καὶ προσκυνῶ ἓνα Θεὸν ἐν τρισὶν ὑποστάσεσιν
glorify both and worship one God in three hypostases
 ὁμοούσιόν τε καὶ ἀσύγχυτον, ἄκτιστόν τε καὶ ἀθάνατον,
consubstantial both and unconfused uncreated both and immortal

αἰώνιον, ἄπειρον, ἀπεριόριστον, ἀσώματον, ἀπαθῆ,
eternal infinite unbounded bodiless impassible
ἄτρεπτον, ἀναλλοίωτον, ἀόριστον, πηγὴν ἀγαθότητος καὶ
unchangeable unalterable undefined (the)-spring of-goodness and
δικαιοσύνης καὶ φωτὸς αἰδίου, πάντων κτισμάτων ὁρατῶν
of-righteousness and of-light everlasting of-all creatures visible
τε καὶ ἀοράτων ποιητὴν, συνέχοντά τε πάντα καὶ
both and invisible maker holding-together both all(-things) and
συντηροῦντα, πάντων προνοούμενον, κρατοῦντά τε πάντων
preserving all providing-for ruling both all
καὶ βασιλεύοντα. Οὐτε γὰρ ἐγένετό τι τῶν ὄντων
and reigning neither for came-to-be anything of-the beings
χωρὶς αὐτοῦ, οὔτε τῆς αὐτοῦ προνοίας ἄνευ συνίστασθαι
without him nor of-the his providence without to-subsist
τι δύναται· αὐτὸς γὰρ ἐστὶ πάντων ἡ ζωὴ, πάντων
anything is-able he for is of-all the life of-all
ἡ σύστασις, πάντων ὁ φωτισμὸς, ὅλος γλυκασμὸς καὶ
the subsistence of-all the illumination whole sweetness and
ἐπιθυμία ἀκόρεστος, καὶ πάντων τῶν ἐφетῶν τὸ
desire insatiable and of-all the desirable(-things) the
ἀκρότατον. Τὸ καταλιπεῖν οὖν τὸν οὕτως ἀγαθὸν, οὕτω
highest the to-leave then the so good so
σοφὸν, οὕτω δυνατὸν Θεὸν, καὶ δαίμοσιν ἀκαθάρτοις,
wise so mighty God and demons unclean
δημιουργοῖς πάντων τῶν παθῶν, λατρεῦσαι, ξοάνοις τε
creators of-all the passions to-serve to-images and
κωφοῖς καὶ ἀλάλοις σέβας ἀπονείμει, τοῖς μήτε οὐσί τι
dumb and speechless reverence to-assign which neither are anything
μήτε ἐσομένοις, πόσης οὐκ ἂν εἶη πέρα ἀνοίας καὶ
nor will-be of-how-much not — would-it-be beyond folly and
παραφροσύνης; Πότε γὰρ ἠκούσθη τις λαλιὰ ἢ λόγος παρ'
madness when for was-heard any speech or word from

αὐτῶν; πότε κὰν σμικρὰν ἀπόκρισιν τοῖς εὐχομένοις αὐτοῖς
them when even small answer to-those praying to-them
 δεδώκασι; πότε περιεπάτησαν ἢ αἴσθησιν τινα ἐδέξαντο;
have-they-given when did-they-walk or perception any receive
 οὔτε γὰρ οἱ ἱστάμενοι ποτὲ καθέδρας ἐμνήσθησαν, οὔτε
neither for those standing ever (of)-seats remembered nor
 οἱ καθήμενοι ἀναστάντες ὤφθησαν. Τούτων τὸ εἰδεχθὲς
those sitting having-risen were-seen of-these the ugliness
 καὶ δυσῶδες καὶ ἀναίσθητον, ἔτι δὲ καὶ τῶν ἐνεργούντων
and foulness and senselessness further and also of-the working
 ἐν αὐτοῖς καὶ δι' αὐτῶν ὑμᾶς ἀπατώντων δαιμόνων τὸ
in them and through them you deceiving demons the
 σαθρὸν καὶ ἀσθενὲς παρὰ ἀνδρὸς ἀγίου μαθὼν, καὶ τῆς
rotteness and weakness from (a)-man holy having-learned and the
 αὐτῶν κακίας καταπτύσας, καὶ τέλειον μῖσος μισήσας
their evil having-spat-upon and (with)-perfect hatred having-bated
 αὐτοὺς, τῷ ζῶντι καὶ ἀληθινῷ συνεταξάμην Θεῷ· καὶ
them to-the living and true I-enlisted God and
 αὐτῷ δουλεύσω μέχρι τελευταίας ἀναπνοῆς, ἵνα καὶ εἰς
him will-serve until (the)-last breath that also into
 τὰς αὐτοῦ χεῖρας ἔλθοι μου τὸ πνεῦμα. Τῶν τοιούτων
the his hands may-come my the spirit the such
 οὖν συναντησάντων μοι ἀνεκδιηγῆτων ἀγαθῶν, ἔχαιρον
then having-met me indescribable goods I-rejoiced
 μὲν τῆς δουλείας ἀπαλλαγείς τῶν πονηρῶν δαιμόνων
indeed from-the slavery having-been-freed of-the evil demons
 καὶ τῆς δευῆς ἀνακληθείς αἰχμαλωσίας, καὶ τῷ
and from-the terrible having-been-called-back captivity and by-the
 φωτὶ περιλαμφθείς τοῦ προσώπου Κυρίου· ἠνώμην δὲ
light illumined of-the face of-(the)-Lord was-grieved and
 καὶ τὴν ψυχὴν ἐμερίζομην, ὅτι μὴ καὶ αὐτὸς, ὁ δεσπότης
also the soul I-was-divided that not also yourself the master

μου καὶ πατὴρ, τῶν τοιούτων μετείχες εὐεργεσιῶν. Ἀλλὰ,
my and father of-the such you-partook benefits but
 δεδοικώς σου τῆς γνώμης τὸ δυσπειθές, κατεῖχον ἐν
fearing your of-the mind the stubbornness I-held in
 ἐμαυτῷ τὴν λύπην, μὴ παροργίσει σε βουλόμενος, τὸν
myself the grief not to-provoke you wishing —
 Θεὸν δὲ ἀπαύστως ἰκέτευον ἐλκῦσαί σε πρὸς ἑαυτὸν
God and unceasingly I-besought to-draw you to himself
 καὶ τῆς μακρᾶς ἀνακαλέσασθαι ἐξορίας ἧς αὐτὸς
and from-the long to-call-back exile which yourself
 προξένησας σεαυτῷ, δραπετῆς οἴμοι! τῆς εὐσεβείας
procured for-yourself (a)-runaway alas from-the piety
 γενόμενος καὶ κακίας ὑπηρέτης πάσης καὶ ἀσεβείας. Ἐπεὶ
having-become and of-evil (a)-servant all and of-impiety since
 δὲ αὐτὸς, ὦ πάτερ, εἰς ἐμφανὲς τὰ κατ' ἐμὲ ἤγαγες,
and yourself O father into manifest the(-things) about me brought
 τὸ πᾶν τῆς ἐμῆς ἄκουε γνώμης· οὐ ψεύσομαι τὰς πρὸς
the whole of-the my hear mind not I-will-belie the to
 Χριστὸν μου συνθήκας, οὐ, μὰ τὸν ἐξαγοράσαντά με
Christ my covenants no by the(-one) having-redeemed me
 τῆς δουλείας τῷ τιμίῳ αὐτοῦ αἵματι, κὰν μυριάκις
from-the slavery with-the precious his blood even-if ten-thousand-times
 με δεῖ ἀποθανεῖν ὑπὲρ αὐτοῦ, θανοῦμαι. Τὰ περὶ
me it-is-necessary to-die for him I-will-die the(-things) about
 ἐμοῦ τοίνυν οὕτως εἰδὼς, μηκέτι κόπους σεαυτῷ πάρεχε,
me therefore thus knowing no-longer toils for-yourself provide
 μεταπειθεῖν με ἐπιχειρῶν τῆς καλῆς ὁμολογίας. Ὡς γάρ
to-persuade me trying from-the good confession as for
 σοι τοῦ οὐρανοῦ ἐπιλαβέσθαι δόξαντι τῇ χειρὶ, ἢ
to-you the heaven to-lay-hold-of having-thought with-the hand or
 τὰ θαλάττια ξηρᾶναι πελάγη, ἄπρακτον ἂν τὸ ἐγχεῖρημα
the seas to-dry-up deeps unaccomplished — the attempt

ἦν καὶ ἀνήνυτον, οὕτω δὴ καὶ τοῦτο γίνωσκε εἶναι.
would-be and unachievable so indeed also this know to-be
 Ἡ τοίνυν οὕτως, τῆς ἐμῆς ἀκούσας βουλῆς, τῷ Χριστῷ
either therefore thus the my having-beard counsel — to-Christ
 οἰκειώθητι, καὶ τῶν ὑπὲρ ἔννοιαν λήψη ἀγαθῶν,
be-joined and of-the beyond thought you-will-receive goods
 κοινωνοί τε ἀλλήλοις ἐσόμεθα, ὥσπερ τῆς φύσεως, οὕτω
partners and to-one-another we-shall-be as of-the nature so
 δὴ καὶ τῆς πίστεως· ἢ τῆς σῆς ἀποστήσομαι, εὖ ἴσθι,
indeed also of-the faith or from-the your I-will-stand-away well know
 υἰότητος, καὶ τῷ Θεῷ μου λατρεύσω καθαρῷ συνειδότι.»
sonship and — to-God my I-will-serve with-pure conscience
 Ταῦτα οὖν πάντα ὡς ἤκουσεν ὁ βασιλεὺς, ὀξύτατα
these(-things) then all when heard the king most-sharply
 κινηθεὶς καὶ θυμῷ ἀσκέτῳ καταληφθεὶς, ὀργίλως αὐτῷ
moved and by-wrath unchecked seized wrathfully to-him
 ἐλάλει, καὶ πικρῶς τοὺς ὀδόντας ἔβρυχε, μαινομένῳ
spoke and bitterly the teeth gnashed to-(a)-madman
 ἐοικώς. «Καὶ τίς» φησὶν, «ὁ τοιούτων μοι αἴτιος
like and who he-says the(-one) of-such to-me cause
 τῶν κακῶν, ἢ αὐτὸς ἐγὼ, οὕτως σοι διατεθεὶς καὶ
of-the evils than myself I so to-you disposed and
 τοιαῦτα ἐπὶ σοὶ ἐργασάμενος ἃ οὐδεὶς πώποτε τῶν
such-things for you having-done which no-one ever of-the
 πατέρων πεποίηκε; Διό σου τῆς γνώμης τὸ σκολιὸν καὶ
fathers has-done wherefore your of-the mind the crookedness and
 φιλόνεικον, δύναμιν τῇ ἐξουσίᾳ προσλαβόμενον, κατὰ
contentiousness power from-the authority having-taken-on against
 τῆς ἐμῆς κεφαλῆς μανῆναί σε πεποίηκε. Δικαίως οὖν ἐν τῇ
the my head to-rage you has-made justly then at the
 σῇ γεννήσει οἱ ἀστρολόγοι δεινὸν εἶπον ἀποβήσεσθαί σε
your birth the astrologers terrible said to-turn-out you

καὶ παμπόνηρον ἄνδρα, ἀλαζόνα τε καὶ γονεῦσιν ἀπειθή.
and all-wicked (a)-man (a)-braggart both and to-parents disobedient
 Ἀλλὰ νῦν, εἰ τὴν ἐμὴν ἀκυρώσεις βουλήν καὶ τῆς ἐμῆς
but now if the my you-will-annul counsel and from-the my
 ἀποστήσῃ υἰότητος, ὡς ἐχθρὸς σοι διατεθεῖς, ἐκεῖνα
you-will-stand-away sonskip as enemy to-you disposed those(-things)
 ποιήσω σοι, ἅπερ οὐδὲ πολεμίοις τις ἐνεδείξατο.»
I-will-do to-you which not-even to-enemies anyone has-shown
 Αὐθις δὲ ἐκεῖνος «Τί» φησίν, «ὦ βασιλεῦ, εἰς ὀργὴν
again and he why he-says O king into wrath
 ἀνήφθης; ὅτι τοιούτων ἐγὼ ἡξίωμαι ἀγαθῶν,
were-you-kindled that of-such I have-been-deemed-worthy goods
 λελύπησαι; καὶ τίς ποτε πατὴρ ἐπὶ τῇ τοῦ υἱοῦ
you-have-been-grieved and what ever father at the of-the son
 εὐτυχία ἀχθόμενος ὠράθη; ἢ πῶς πατὴρ ὁ τοιοῦτος, καὶ
good-fortune vexed was-seen or how father the such and
 οὐκ ἐχθρὸς, λογισθεῖς; Οὐκοῦν οὐδὲ ἐγὼ τοῦ λοιποῦ
not enemy would-be-reckoned therefore not-even I for-the rest
 πατέρα μου σε καλέσω· ἀλλ' ἀποστήσομαί σου, ὥσπερ
father my you I-shall-call but I-will-stand-away from-you as
 τις φεύγει ἀπὸ ὄφεως, εἰ γνώσομαι φθονεῖν σε τὴν ἐμὴν
someone flees from (a)-serpent if I-shall-know to-envy you the my
 σωτηρίαν, εἰς ἀπώλειαν δὲ βιαία συνωθεῖν με χειρί.
salvation into destruction and with-violent to-push me hand
 Εἰ γὰρ βιάζειν με καὶ τυραννεῖν θελήσεις, καθὰ δὴ
if for to-force me and to-tyrannize you-should-wish as indeed
 καὶ εἶπας, οὐδὲν ἄλλο κερδανεῖς, εὖ ἴσθι, ἢ τὸ ἀντὶ
also you-said nothing other you-will-gain well know than the instead-of
 πατρὸς τύραννος καὶ φονεὺς κληθῆναι μόνον· ἐπεὶ ῥᾶόν
father tyrant and murderer to-be-called only since easier
 σοι ἀετοῦ ἵχνεσιν ἐφικέσθαι καὶ κατ' αὐτὸν τὸν ἀέρα
for-you of-(an)-eagle to-tracks to-reach and through itself the air

διίπτασθαι, ἣ τὴν ἐμὴν μεταπέσειν εἰς Χριστὸν πίστιν,
to-fly than the my to-change into Christ faith
 καὶ ἣν αὐτῷ ὡμολόγησα καλὴν ὁμολογίαν. Ἀλλὰ σύνες,
and which to-him I-confessed good confession but understand
 ὦ πάτερ, καὶ, τὴν λήμην καὶ ἀχλὺν ἀποτινάζας τῶν
O father and the rheum and mist having-shaken-off from-the
 τοῦ νοὸς ὁμμάτων, ἀνάβλεψον ἰδεῖν τὸ πᾶσι περιλάμπον
of-the mind eyes look-up to-see the to-all shining
 τοῦ Θεοῦ μου φῶς, καὶ αὐτός ποτε περιλάμφθητι τῷ
— of-God my light and yourself at-length be-illuminated by-the
 γλυκυτάτῳ τούτου φωτί. Ἵνα τί γὰρ ὅλως τοῖς πάθεσι
sweetest of-it light that what for at-all to-the passions
 καὶ θελήμασιν ἐξεδόθης τῆς σαρκὸς, καὶ ἀνάνευσις
and wills were-you-given-over of-the flesh and looking-up
 οὐκ ἔστι; γινώθι ὅτι «πᾶσα σὰρξ χόρτος καὶ πᾶσα δόξα
not there-is know that all flesh (is)-grass and all glory
 ἀνθρώπου ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος καὶ τὸ
of-man as (the)-flower of-grass withered the grass and the
 ἄνθος αὐτοῦ ἐκπέπτωκε, τὸ δὲ ῥήμα τοῦ Κυρίου μου»,
flower its has-fallen-off the and word of-the Lord my
 τὸ εὐαγγελισθὲν ἐπὶ πάντας, «μενεῖ εἰς τὸν αἰῶνα». Τί
the(-one) preached to all will-remain into the age why
 οὖν οὕτως ἐμμανῶς ἀντέχῃ καὶ περιέχῃ τῆς, δίκην
then so madly do-you-hold-to and cling-to the in-the-manner
 τῶν ἔαρινων ἀνθέων, μαραιομένης καὶ ἀφανιζομένης
of-the spring flowers withering and vanishing
 δόξης, καὶ τῆς βδελυρᾶς καὶ δυσώδους τρυφῆς, καὶ τῶν
glory and the loathsome and foul-smelling luxury and the(-things)
 τῆς γαστροῦ καὶ ὑπὸ γαστέρα μαρωτάτων παθῶν, ἅτινα
of-the belly and below (the)-belly most-defiled passions which
 πρὸς καιρὸν ἡδύνουσι τὰς αἰσθήσεις τῶν ἀνθρώπων, ὕστερον
for (a)-season sweeten the senses of-the senseless later

μέντοι πικροτέρας χολῆς ποιοῦνται τὰς ἀναδόσεις, ὅταν
however more-bitter than-bile make the yields when
 αἱ μὲν σκιαὶ αὗται καὶ τὰ ἐνύπνια τοῦ ματαίου τούτου
the indeed shadows these and the dreams of-the vain this
 παρέλθωσι βίου, ἐν ὁδύνῃ δὲ διηνεκεῖ πυρὸς ἀσβέστου
pass life in pain and perpetual of-fire unquenchable
 καὶ σκοτεινοῦ κατακλεισθῶσιν οἱ τούτων ἐρασταὶ καὶ τῆς
and dark be-shut-in the of-these lovers and of-the
 ἀνομίας ἐργάται, ἔνθα ὁ σκώληξ αὐτοὺς ὁ ἀκοίμητος
lawlessness workers where the worm them the sleepless
 ἀτελεύτητα κατεσθίει, καὶ τὸ πῦρ ἄληκτα καὶ ἀκατάσβεστα
endlessly devours and the fire unceasingly and unquenchably
 εἰς αἰῶνας κατακαίει ἀπεράντους; Μεθ' ὧν οἴμοι! καὶ
for ages burns endless with whom alas also
 αὐτὸς κατακλεισθεὶς καὶ χαλεπῶς ὀδυνώμενος, πολλὰ
yourself shut-in and grievously being-pained much
 μὲν μεταγνώσῃ τῶν δεινῶν βουλευμάτων, πολλὰ δὲ
indeed you-will-regret of-the terrible counsels much and
 ἐπιζητήσεις τὰς νῦν ἡμέρας καὶ τῶν ἐμῶν ἐπιμνησθήσῃ
you-will-seek the now days and the my you-will-remember
 ῥημάτων· ἀλλ' ὄφελος τῆς μεταμελείας οὐκ ἔσται. Ἐν
words but profit of-the repentance not will-be in
 γὰρ τῷ ᾧδῃ ἐξομολόγησις καὶ μετάνοια οὐχ ὑπάρχει· ἀλλ'
for — Hades confession and repentance not exists but
 ὁ παρὼν ὠρίσθη καιρὸς τῆς ἐργασίας, ὁ δὲ μέλλων
the present was-appointed time of-the working the and coming
 τῆς ἀνταποδόσεως. Εἰ μὲν γὰρ τὰ παρόντα τερπνὰ
of-the recompense if indeed for the present delights
 οὐκ ἀφανισμῷ ὑπέκειτο καὶ ῥοῇ, ἀλλὰ συνδιαιωνίζειν
not to-destruction were-subject and to-flowing but to-last-forever-with
 ἔμελλε τοῖς αὐτῶν δεσπόταις, οὐδὲ οὕτως ἔδει
were-about to-the their masters not-even so it-was-needful

τῶν τοῦ Χριστοῦ δωρεῶν καὶ ὑπὲρ ἔννοιαν ἀγαθῶν
to-the — of-Christ gifts and beyond thought goods
 ταῦτα προκρίναι· καθ' ὅσον γὰρ ὁ ἥλιος τῆς βαθείας
these to-prefer by as-much for the sun than-the deep
 ἐστὶ νυκτὸς λαμπρότερος καὶ διαυγέστερος; τοσοῦτον καὶ
is night brighter and more-transparent so-much and
 πολλῶ πλέον τὰ ἐπηγγελμένα ἀγαθὰ τοῖς ἀγαπῶσι τὸν
much more the promised goods to-those loving —
 Θεὸν πάσης ἐπιγείου βασιλείας καὶ δόξης ἐνδοξότερά τε
God than-all earthly kingdom and glory more-glorious both
 ὑπάρχει καὶ μεγαλοπρεπέστερα, καὶ ἔδει πάντως
are and more-magnificent and it-was-needful surely
 τὰ μείζονα τῶν εὐτελεστέρων προκρίναι. Ἐπεὶ δὲ καὶ
the greater than-the cheaper to-prefer since and both
 ῥευστὰ τὰ τῇδε πάντα καὶ φθορὰ ὑποκείμενα
fleeting the(-things) here all and to-corruption subject
 ὡς ὄναρ τε καὶ ὡς σκιά καὶ ἐνύπνιον παρέρχεται
as (a)-dream both and as (a)-shadow and (a)-vision passes-away
 καὶ ἀφανίζεται, καὶ αὔραις μᾶλλον ἐστὶ πιστεύειν
and vanishes and to-breezes rather it-is(-better) to-trust
 οὐχ ἵσταμέναις καὶ νηδὺς ποντοπορούσης ἵχνεσιν ἢ
not standing and of-(a)-ship sea-crossing to-tracks than
 ἀνθρώπων εὐημερία, πόσης εὐηθείας ἢ, μᾶλλον εἰπεῖν,
of-men to-prosperity of-how-much silliness or rather to-say
 ἀνοίας τε καὶ παραφροσύνης τὰ φθαρτὰ καὶ ἐπίκηρα,
of-folly both and madness the perishable and transitory
 ἀσθενῇ τε καὶ οὐδαμινὰ, τῶν ἀφθάρτων προκρίναι
weak both and worthless than-the imperishable to-prefer
 καὶ αἰωνίων, ἀκηράτων τε καὶ ἀτελευτήτων, καὶ τῇ
and eternal undefiled both and endless and by-the
 προσκαίρῳ τούτων ἀπολαύσει τῆς ἀδιαδόχου στερηθῆναι
transitory their enjoyment of-the successorless to-be-deprived

τῶν ἀγαθῶν ἐκείνων ἀπολαύσεως; Οὐ συνήσεις
of-the goods those enjoyment not will-you-understand
 ταῦτα, ὦ πάτερ; οὐ παραδραμεῖς τὰ παρατρέχοντα,
these(-things) O father not will-you-run-past the passing(-things)
 καὶ προσθήσῃ τοῖς ἐπιμένουσιν; οὐ προτιμήσεις τὴν
and will-you-attach-yourself to-the abiding not will-you-prefer the
 κατοικίαν τῆς παροικίας, τὸ φῶς τοῦ σκότους, τὸ
dwelling to-the sojourning the light to-the darkness the
 πνεῦμα τῆς σαρκὸς, τὴν αἰώνιον ζωὴν τῆς σκιᾶς τοῦ
spirit to-the flesh the eternal life to-the shadow of-the
 θανάτου, τὰ μὴ λύμενα τῶν ρέοντων; οὐκ ἐκφεύξῃ
death the not dissolved(-things) to-the flowing not will-you-escape
 τῆς χαλεπῆς δουλείας τοῦ δεινοῦ κοσμοκράτορος, τοῦ
from-the grievous slavery of-the terrible world-ruler the
 πονηροῦ, φημί, Διαβόλου, καὶ τῷ ἀγαθῷ καὶ εὖσπλάγχνῳ
evil I-mean Devil and to-the good and compassionate
 καὶ πανοικτίρμονι οἰκειωθήσῃ δεσπότῃ; Οὐ, τῆς τῶν
and all-merciful will-you-be-joined master not from-the of-the
 πολλῶν ἀποστάς καὶ ψευδωνύμων θεῶν λατρείας, τῷ ἐνὶ
many having-revolted and falsely-named gods worship to-the one
 λατρεύσεις ἀληθινῷ καὶ ζῶντι Θεῷ; εἰ γὰρ καὶ ἡμαρτες
will-you-serve true and living God if for even you-sinned
 αὐτῷ, πολλὰ βλασφημήσας καὶ τοὺς αὐτοῦ θεράποντας
against-him much having-blasphemed and the his servants
 δειναῖς ἀνελὼν τιμωρίαις, ἀλλὰ δέξεται σε, εὖ οἶδα,
with-terrible having-killed punishments yet will-receive you well I-know
 ὁ ἀγαθὸς ἐπιστρέψαντα καὶ πάντων σου ἀμνημονεύσει
the good(-one) having-turned and all your will-forget
 τῶν πλημμελημάτων· οὐ βούλεται γὰρ τὸν θάνατον τοῦ
the offenses not he-wishes for the death of-the
 ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ζῆν αὐτὸν, ὁ ἐκ
sinner as the to-turn and to-live him the(-one) from

τῶν ἀνεκδιηγήτων κατελθὼν ὑψωμάτων ἐπὶ ζήτησιν τῶν
the indescribable having-come-down heights for search of-the
 πλανηθέντων ἡμῶν, σταυρόν τε καὶ μάστιγας καὶ θάνατον
having-strayed us (a)-cross both and scourges and death
 ὑπομείνας δι' ἡμᾶς, καὶ τῷ τιμίῳ αὐτοῦ αἵματι
having-endured because-of us and with-the precious his blood
 ἐξαγοράσας ἡμᾶς τοὺς πεπραμένους ὑπὸ τὴν ἁμαρτίαν.
having-redeemed us those sold under the sin
 Αὐτῷ ἡ δόξα καὶ αἴνεσις εἰς τοὺς αἰῶνας. Ἀμήν.»
to-him the glory and praise into the ages amen

V · THE KING'S PERSUASION

Amazed and enraged, the king withdraws, wishing his son had never been born and threatening torture. Ioasaph prays through the night for strength to confess Christ to his last breath. On Araches' advice the king tries gentleness: he embraces his son and urges him to sacrifice and so win long life and the kingdom. He argues that he has not chosen evil willingly or in ignorance, since he who spends sleepless nights on lesser questions has searched the divine ones with wise men and Christians, and found that the true faith is the gods' worship and the pleasant life they give.

Τοῦ δὲ βασιλέως ἐκπλήξει τε ἅμα καὶ ὀργῇ ληφθέντος,
the and king with-amazement both at-once and wrath seized
 τὸ μὲν ἐπὶ τῇ τοῦ παιδὸς συνέσει καὶ τοῖς
the(-one) indeed at the of-the boy understanding and the
 ἀναντιρρήτοις αὐτοῦ ῥήμασι, τὸ δὲ ἐφ' ᾧ τοὺς ἐκείνου
irrefutable his words the(-other) and at which the his
 οὐ διέλιπεν ἐνδιαβάλλων θεοὺς καὶ ὅλον αὐτοῦ μυκτηριζῶν
not be-ceased slandering gods and whole his sneering-at
 καὶ χλευάζων τὸν βίον, τὸ μὲν τοῦ λόγου φαιδρὸν διὰ
and mocking the life the indeed of-the word brightness because-of

τὴν ἔνδον οὐκ ἐδέξατο τοῦ σκότους παχύτητα, τιμωρήσασθαι
the within not he-received of-the darkness grossness to-punish
 δὲ αὐτὸν ἢ κακῶς τι διαθέσθαι τῇ φυσικῇ μὴ δυνάμενος
and him or badly anything to-treat by-the natural not being-able
 στοργῇ, τὸ δὲ μεταπίσειν αὐτὸν ἀπειλαῖς πάντῃ ἀπογνοῦς,
affection the and to-change him by-threats wholly having-despaired
 φοβηθεὶς μὴ, πλείονας κινήσας πρὸς αὐτὸν λόγους, ἐκείνου
fearing lest more having-moved to him words he
 παρρησιαζομένου καὶ τὰ τῶν θεῶν διακωμωδοῦντος καὶ
speaking-boldly and the(-things) of-the gods ridiculing and
 χλευάζοντος, εἰς πλείονα θυμὸν ἐξαφθεὶς, τῶν ἐναντίων
mocking into greater wrath kindled of-the contrary(-things)
 εἰς αὐτόν τι διαπράξοιτο, μετ' ὀργῆς ἀναστὰς,
toward him anything he-might-do with wrath having-arisen
 ὑπεχώρησεν, «Εἴθε μηδὲν ἐγεννήθης», εἰπὼν, «μήτ' εἰς
withdrew would-that not-at-all you-had-been-born having-said nor into
 φῶς προῆλθες, τοιοῦτος μέλλων ἔσεσθαι, βλάσφημος εἰς
light you-had-come-forth such being-about to-be blasphemmer toward
 τοὺς θεοὺς καὶ τῆς πατρικῆς ἀποστάτης φιλίας τε καὶ
the gods and from-the paternal apostate friendship both and
 νουθεσίας! Ἄλλ' οὐκ εἰς τέλος τῶν ἀηττήτων καταμωκῆση
admonition but not to (the)-end the unconquered you-will-mock
 θεῶν, οὐδ' ἐπὶ πολὺ χαρήσονται οἱ ὑπεναντίοι, οὐδ' αἱ
gods nor for long will-rejoice the adversaries nor the
 τούτων ἰσχύουσι γοητεῖαι. Εἰ μὴ γὰρ εὐήκοος γενήσῃ μοι
their prevail sorceries if not for obedient you-will-become to-me
 καὶ τοῖς θεοῖς εὐγνώμων, πολλοῖς πρότερον ἐκδώσας σε
and to-the gods right-minded to-many first having-handed-over you
 καὶ ποικίλαις τιμωραῖς, κακηγκάκως θανατώσω, οὐχ ὥς
and to-various punishments most-miserably I-will-put-to-death not as
 υἱῷ σοι διατεθεὶς, ἀλλ' ὥς ἐχθρῷ τινι καὶ ἀποστάτῃ.»
to-(a)-son to-you disposed but as to-(an)-enemy some and apostate

Ταῦτα τοῦ πατρὸς ἀπειλησαμένου καὶ μετ' ὀργῆς
these(-things) the father having-threatened and with wrath
 ὑποχωρήσαντος, εἰς τὸν ἑαυτοῦ κοιτῶνα ὁ υἱὸς εἰσελθὼν,
having-withdrawn into the his-own bedchamber the son having-entered
 καὶ πρὸς τὸν οἰκείον ἀγωνοθέτην τοὺς ὀφθαλμοὺς ἀνατείνας,
and to the own judge-of-the-contest the eyes having-lifted
 «Κύριε, ὁ θεὸς μου» ἐκ βάθους ἀνέκραξε τῆς καρδίας, «ἡ
Lord — God my from (the)-depth cried-out of-the heart the
 γλυκεῖα ἐλπίς καὶ ἀψευδὴς ἐπαγγελία, ἡ κραταῖα καταφυγὴ
sweet hope and unlying promise the mighty refuge
 τῶν σοὶ προσανακειμένων, ἴδε μου τὴν συντριβὴν τῆς
of-those to-you devoted see my the contrition of-the
 καρδίας ἰλέω καὶ εὐμενεῖ ὄμματι, καὶ «μὴ ἐγκαταλίπῃς
heart with-gracious and kindly eye and not forsake
 με, μηδὲ ἀποστῆς ἀπ' ἐμοῦ»· ἀλλὰ, κατὰ τὴν ἀψευδῆ
me nor stand-away from me but according-to the unlying
 σου ὑπόσχεσιν, γενοῦ μετ' ἐμοῦ τοῦ ἀναξίου καὶ εὐτελοῦς·
your promise be with me the unworthy and cheap
 σὲ γὰρ γινώσκω καὶ ὁμολογῶ ποιητὴν καὶ προνοητὴν
you for I-know and confess maker and provider
 πάσης κτίσεως. Αὐτὸς οὖν με ἐνίσχυσον ἐν ταύτῃ τῇ
of-all creation yourself then me strengthen in this the
 καλῇ ὁμολογίᾳ μέχρι τελευταίας διαμεῖναι ἀναπνοῆς·
good confession until (the)-last to-remain breath
 «ἐπίβλεψον ἐπ' ἐμέ καὶ ἐλέησόν με», καὶ παράστηθι
look-upon on me and have-mercy-on me and stand-by
 ἐκ πάσης διατηρῶν με σατανικῆς ἐνεργείας ἀλώβητον.
from every keeping me satanic working unharmed
 Ἐπίβλεψον, βασιλεῦ· διαπέφλεκται γὰρ ἰσχυρῶς ἡ ψυχὴ
look-upon O-king has-been-burned for strongly the soul
 μου τῷ σῷ πόθῳ, καὶ ἐκκέαυται ὡς ἐν δίψῃ καύματος
my with-the your longing and has-been-kindled as in thirst of-beat

ἐν ἀνύδρῳ, σὲ ἐπιποθοῦσα τὴν πηγὴν τῆς ἀθανασίας.
in (a)-waterless(-place) you longing-for the spring of-the immortality
 «Μὴ παραδῷς τοῖς θηρίοις ψυχὴν ἑξομολογουμένην σοι·
not hand-over to-the beasts (a)-soul confessing to-you
 τῆς ψυχῆς τοῦ πτωχοῦ σου μὴ ἐπιλάβῃ εἰς τέλος·
the soul of-the poor(-one) your not forget to (the)-end
 ἀλλὰ παράσχου μοι τῷ ἁμαρτωλῷ παρ' ὅλην μου τὴν
but grant to-me the sinner through whole my the
 ζωὴν ὑπὲρ τοῦ σοῦ ὀνόματος καὶ τῆς σῆς ὁμολογίας
life for the your name and the your confession
 πάντα παθεῖν, καὶ ὅλον ἑμαυτὸν σοι καταθῆσαι· σοῦ γὰρ
all to-suffer and whole myself to-you to-sacrifice you for
 ἐνδυναμοῦντος καὶ οἱ ἀσθενεῖς ὑπερισχύσουσιν, ὅτι μόνος
empowering also the weak will-prevail for alone
 εἶ σύμμαχος ἀήττητος καὶ θεὸς ἐλεήμων, ὃν εὐλογεῖ
you-are ally unconquered and God merciful whom blesses
 πᾶσα κτίσις τὸν δεδοξασμένον εἰς τοὺς αἰῶνας. Ἀμήν.»
all creation the(-one) glorified into the ages amen
 Οὕτως εὐξάμενος θείας ἤσθετο παρακλήσεως τῇ αὐτοῦ
thus having-prayed divine he-felt consolation the his
 ἐπιφοιτησάσης καρδίᾳ, καὶ, θάρσους ἐμπλησθεὶς, εὐχόμενος
having-visited heart and with-courage filled praying
 ὅλην διετέλεσε τὴν νύκτα.
whole he-continued the night
 Ὁ δὲ βασιλεὺς Ἀραχῇ τῷ φίλῳ κοινολογησάμενος τὰ
the and king with-Arachēs the friend having-conferred the(-things)
 περὶ τοῦ παιδὸς, καὶ τὴν ἀπότομον αὐτοῦ παρρησίαν
about the boy and the abrupt his boldness
 ἀμετάθετόν τε δηλώσας γνώμην, βουλὴν τίθεται φίλιον
unchangeable both having-shown mind counsel puts-forward friendly
 ὁ Ἀραχῆς ὅτι μάλιστα καὶ θεραπευτικὴν πρὸς αὐτὸν
— Arachēs as most also courteous to him

ποιήσασθαι τὴν ὁμιλίαν, ταῖς κολακείαις ἐλπίζων ἴσως
to-make the conversation by-the flatteries hoping perhaps
 ἐφελκύσασθαι. Ἐρχεται τουγαροῦν τῇ ἐπαύριον πρὸς τὸν
to-draw(-him) comes therefore on-the next-day to the
 υἱόν· καὶ καθίσας, ἐγγύτερον τοῦτον προσεκαλέσατο. Εἶτα
son and having-sat nearer him be-called-to(-himself) then
 περιπλακεῖς κατεφίλει, πρᾶως ὑπερχόμενος καὶ ἡπίως, «ᾧ
having-embraced kissed(-him) gently fawning and mildly O
 τέκνον ποθεινότατον» εἰρηκῶς, «καὶ φιλούμενον, τίμησον
child most-beloved having-said and loved honor
 τὴν τοῦ σου πατρός πολὺν, καὶ, τῆς ἐμῆς ἀκούσας δεήσεως,
the of-the your father gray-hair and the my having-heard supplication
 προσελθὼν θυσίαν τοῖς θεοῖς προσάγαγε. Οὕτω γὰρ ἐκείνους
having-approached sacrifice to-the gods offer thus for them
 τε εὐμενεῖς ἔξεις, καὶ μακρότητα ἡμερῶν, δόξης τε
both gracious you-will-have and length of-days of-glory both
 πάσης καὶ βασιλείας ἀνεπηρέαστου καὶ παντοίων ἀγαθῶν
all and kingdom unmolested and of-all-kinds goods
 μετουσίαν παρ' αὐτῶν ἀπολήψῃ, ἐμοί τε τῷ πατρὶ ἔσῃ
partaking from them you-will-receive to-me both the father you-will-be
 κεχαρισμένος διὰ βίου παντός, καὶ πᾶσιν ἀνθρώποις τίμιός
pleasing through life all and to-all men honored
 τε καὶ ἐπαινετός. Μέγα γὰρ εἰς ἐπαινὸν λόγον τῷ πατρὶ
both and praiseworthy great for toward of-praise reason to-the father
 ὑπακούειν, καὶ μάλιστα ἐπ' ἀγαθῷ καὶ τῇ εἰς θεοὺς εὐνοίᾳ.»
to-obey and especially for good and the toward gods goodwill
 «Τί δὲ, τέκνον, ὑπέλαβες; πότερον ὥς ἐκὼν τῆς ἀγαθῆς
what and child did-you-suppose whether that willingly from-the good
 ἐκκλίνας ὁδοῦ τὴν ἐναντίαν ἵνα προέκρινα, ἢ ἀγνοία
having-turned-aside road the contrary to-go I-preferred or by-ignorance
 καὶ ἀπειρία τοῦ ἀγαθοῦ τοῖς ὀλεθρίοις ἐμαυτὸν ἐξέδωκα;»
and inexperience of-the good to-the destructive(-things) myself gave-over

«Ἄλλ', εἰ μὲν ἐκόντα με νομίζεις τοῦ συμφέροντος
but if indeed willing me you-think than-the advantageous
 προτιμᾶν τὰ κακὰ καὶ τῆς ζωῆς προκρίνειν τὸν θάνατον,
to-prefer the evil(-things) and to-the life to-prefer the death
 πάνυ μοι δοκεῖς, τέκνον, τῆς ὀρθῆς ἀποσφαλῆναι
greatly to-me you-seem child from-the right to-have-slipped
 κρίσεως. Ἡ οὐχ ὁρᾷς ὅση κακουχία καὶ ταλαιπωρία
judgment or not do-you-see to-how-much hardship and wretchedness
 πολλάκις ἑμαυτὸν ἐκδίδωμι ἐν ταῖς κατὰ τῶν ἐχθρῶν
often myself I-give-over in the against the enemies
 ἐκστρατείας, ἢ ἄλλαις τισὶ τοῦ κοινοῦ προστασίαις
campaigns or other some of-the common administrations
 ἀσχολούμενος, ὥς καὶ πείνης τε καὶ δίψης, πεζοπορίας τε
being-busied as also of-hunger both and of-thirst of-foot-marching both
 καὶ χαμαικοιτίας, οὕτω δεῖσαν, μὴ φείσασθαι; πλούτου
and sleeping-on-the-ground so it-being-needful not to-spare of-wealth
 δὲ καὶ χρημάτων τοσαύτη μοι πρόσεστιν ὑπεροψία τε καὶ
and also money so-much to-me belongs contempt both and
 καταφρόνησις, ὥς ἀφθόνως ἔσθ' ὅτε τὰ ταμεία πάντα
disdain as ungrudgingly there-is when the treasures all
 τοῦ ἐμοῦ παλατίου κατακενῶσαι εἰς τὸ ἀνοικοδομῆσαι
of-the my palace to-empty for the to-rebuild
 τοὺς τῶν θεῶν μεγίστους ναοὺς καὶ παντοίῳ τούτους
the of-the gods greatest temples and with-all-kinds these
 καταλαμπρῦναι κόσμῳ ἢ τοῖς στρατοπέδοις ἀφθόνως
to-make-splendid adornment or to-the armies ungrudgingly
 διανεῖμαι τοὺς θησαυροὺς τῶν χρημάτων. Τοιαύτης οὖν
to-distribute the treasures of-the money such then
 μετέχων τῶν ἀπολαυστικῶν ὑπεροψίας καὶ τῆς ἐν τοῖς
partaking of-the enjoyments contempt and of-the in the
 δεινοῖς καρτερίας, εἰ τὴν τῶν Γαλιλαίων ἐγίνωσκον
terrible(-things) endurance if the of-the Galileans I-knew

θρησκείαν κρείττονα τῆς ἐν χερσὶν ὑπάρχειν, πόσης
religion better than-the(-one) in hand to-be of-how-much
 ἂν οὐκ ἔκρινα τὸ πρᾶγμα σπουδῆς ἄξιον, πάντων
 — *not I-would-have-judged the matter eagerness worthy all*
 μὲν ὑπεριδεῖν καὶ τὴν ἑμαυτοῦ περιποιήσασθαι σωτηρίαν.»
indeed to-disdain and the my-own to-secure salvation
 «Εἰ δὲ ἄγνοιάν μοι καὶ ἀπειρίαν τοῦ καλοῦ καταγινώσκεις,
if and ignorance to-me and inexperience of-the good you-impute
 σύνες ὅσας πολλάκις νύκτας ἀϋπνοὺς διετέλεσα,
understand how-many often nights sleepless I-passed
 ζητήματός τινος προτεθέντος, ἔσθ' ὅτε καὶ οὐ πολὺ
(a)-question some put-forward there-is when also not much
 ἀναγκαίου, μὴ παρέχων ὅλως ἑμαυτῷ ἀνάπαυσιν, πρὶν
necessary not granting at-all myself rest before
 ἢ τοῦ ζητουμένου σαφῆ καὶ εὐπρεπεστάτην εὔρομι τὴν
than of-the sought clear and most-fitting I-should-find the
 λύσιν. Εἰ οὖν τῶν προσκαίρων τούτων πραγμάτων οὐδὲ
solution if then of-the transitory these affairs not-even
 τὸ σμικρότατον ἔχω εὐκαταφρόνητον, ἄχρις οὗ πάντα
the smallest I-hold contemptible until which all
 συμφερόντως καὶ ἐπὶ λυσιτελείᾳ τῶν ἀπάντων ἐπιτελεσθείη,
advantageously and for profit of-the all be-accomplished
 καὶ οὐδενὶ ἑτέρῳ ἀκριβέστερον ἢ τῶν ἀπορρήτων διάγνωσις
and by-no other more-exactly the of-the secret(-things) discernment
 ἐν πάσῃ, ὡς οἶμαι, τῇ ὑψηλίῳ διερευνᾶσθαι ὡς ἐμοὶ παρὰ
in all as I-think the under-the-sun to-be-searched as for-me by
 πάντων μεμαρτύρηται, πῶς τὰ θεῖα, καὶ ἃ σέβασθαι
all has-been-witnessed how the divine(-things) and which to-worship
 καὶ θεολογεῖν θέμις, εὐκαταφρόνητα ἂν ἐλογισάμην,
and to-speak-of-as-gods (is)-lawful contemptible — would-I-have-reckoned
 καὶ μὴ πάσῃ σπουδῇ, πάσῃ δυνάμει, ὅλη τῇ ψυχῇ
and not with-all eagerness with-all power with-whole the soul

καὶ ὅλῳ τῷ νοῷ, εἰς τὴν τούτων ἀπασχόλησα ἑμαυτὸν
and whole the mind to the of-these occupied myself
 ζήτησιν, τοῦ εὑρεῖν τἀληθὴ καὶ πρεπωδέστατα;»
search of-the to-find the-true(-things) and most-fitting
 «Καί γε ἐζήτησα ἐμπόνως, πολλὰς μὲν νύκτας ἴσα
and at-least I-sought laboriously many indeed nights equally
 ταῖς ἡμέραις ἐν τούτοις ἀναλώσας, πολλοὺς δὲ σοφοὺς
with-the days in these having-spent many and wise
 καὶ ἐπιστήμονας εἰς τήνδε τὴν βουλὴν συγκαλέσας,
and knowing to this the counsel having-called-together
 πολλοῖς δὲ καὶ τῶν λεγομένων χριστιανῶν ὁμιλήσας· καὶ
with-many and also of-the so-called Christians having-conversed and
 τῇ ἀόκνῳ συζητήσει καὶ διαπύρῳ ἐρεύνη εὑρέθη μοι ἡ
by-the unwearied joint-inquiry and fiery search was-found by-me the
 τῆς ἀληθείας ὁδός, παρὰ σοφῶν τῇ τε λογιότητι καὶ
of-the truth road by wise(-men) in-the both eloquence and
 συνέσει τετιμημένων μαρτυρηθεῖσα ὡς οὐκ ἔστιν ἄλλη
understanding honored witnessed that not is other
 πίστις εἰ μὴ ἦν σήμερον πορευόμεθα, τοῖς μεγίστοις
faith if not which today we-travel to-the greatest
 θεοῖς λατρεύοντες καὶ τῆς γλυκείας βιοτῆς καὶ ἐνηδόου
gods serving and the sweet life and pleasurable
 ἀντεχόμενοι, τῆς πᾶσιν ἀνθρώποις παρ' αὐτῶν δεδωρημένης,
holding-to the to-all men by them given
 ἣτις τερπνότητος ὅτι πλείστης καὶ θυμηδίας πεπλήρωται,
which of-delight as most and gladness is-filled
 ἦν οἱ τῶν Γαλιλαίων ἑξάρχαι καὶ μυσταγωγοὶ ἀφρόνως
which the of-the Galileans leaders and mystagogues foolishly
 ἀπώσαντο, ὡς καὶ τὸ γλυκὺ τοῦτο φῶς καὶ τὰ τερπνὰ
thrust-away as also the sweet this light and the delightful(-things)
 πάντα, ἅπερ εἰς ἀπόλαυσιν ἐχαρίσαντο ἡμῖν οἱ θεοί,
all which for enjoyment granted us the gods

ἐλπίδι τινὸς ἑτέρας ἀδήλου ζωῆς ἐτοίμως προίεσθαι, μὴ
by-hope of-some other uncertain life readily to-throw-away not
 εἰδότες τί λέγουσιν ἢ περὶ τίνων διαβεβαιοῦνται.»
knowing what they-say or about what they-affirm
 «Σὺ δέ, φίλτατε υἱέ, τῷ σῷ πείσθητι πατρὶ δι' ἀκριβοῦς
you and dearest son the your obey father through exact
 καὶ ἀληθεστάτης ἐρεύνης τὸ ὄντως καλὸν εὐρηκότι. Ἴδου
and truest search the truly good having-found behold
 γὰρ ἀποδέδεκται ὡς οὔτε ἐκὼν, οὔτε μὴν ἀγνοίας τρόπῳ,
for it-has-been-shown that neither willingly nor indeed of-ignorance by-manner
 διήμαρτον τοῦ ἀγαθοῦ, ἀλλ' εὑρον καὶ προσελαβόμεν·
I-missed the good but I-found(-it) and took-hold(-of-it)
 ἐπιποθῶ δὲ καὶ σὲ μὴ ἀνοήτως πλανᾶσθαι, ἀλλ' ἐμοὶ
I-long and also you not senselessly to-err but me
 ἀκολουθήσαι. Αἰδέσθητι οὖν τὸν πατέρα σου. Ἡ οὐκ
to-follow revere then the father your or not
 οἶδας ὁποῖόν ἐστι καλὸν τῷ πατρὶ πείθεσθαι καὶ αὐτῷ
do-you-know what-sort is good the father to-obey and him
 ἐν πᾶσι χαρίζεσθαι; ὡς ἔμπαλιν ὀλέθριον καὶ ἐπάρατον
in all-things to-please as conversely destructive and accursed
 τὸ πατέρα παραπικραίνειν καὶ τὰς αὐτοῦ παρ' οὐδέν
the(-thing) (a)-father to-embitter and the his at nothing
 τιθέναι ἐντολάς; ὅσοι γὰρ τοῦτο ἐποίησαν, κακοὶ
to-set commandments as-many-as for this did evil
 κακῶς ἀπώλοντο· οἷς σὺ, τέκνον, μὴ συναριθμηθείης·
evilly perished with-whom you child not may-you-be-numbered
 ἀλλὰ, τὰ τῷ τεκόντι κεχαρισμένα ποιῶν,
but the(-things) to-the(-one) having-begotten(-you) pleasing doing
 πάντων ἐπιτύχοις τῶν ἀγαθῶν, καὶ κληρονόμος γένοιο
of-all may-you-attain the goods and heir may-you-become
 τῆς εὐλογίας τῆς ἐμῆς καὶ βασιλείας.»
of-the blessing the my and kingdom

Ioasaph, recognizing the dragon's snare, recalls the Lord's word that he came to bring a sword, prays, and answers that a father is to be honored only until he separates his son from God. The king is blinded by ignorance; his gods are pillars of demons, and his pleasant life is bait on the Devil's hook. Christ's promises are no uncertain hope: all will rise when he comes in glory and one of the archangels sounds God's trumpet, the just will shine like the sun with goods no eye has seen, and the idolaters will go to the fire of gehenna, the outer darkness, and the venomous worm. The king, convicted by his conscience but held by habit, proposes an assembly of his people and the Christians, where Barlaam and his son will persuade or be persuaded.

Ὁ δὲ μεγαλόφρων καὶ εὐγενὴς ὡς ἀληθῶς νεανίας τῆς τοῦ
the and great-minded and noble as truly young-man the of-the
 πατρὸς περιττολογίας καὶ ἀνοήτου ἀντιβολῆς ἀκούσας, καὶ
father verbosity and senseless entreaty having-heard and
 γνοὺς τὰς τοῦ σκολιοῦ δράκοντος μηχανὰς, ὡς ἐκ τῶν
having-known the of-the crooked dragon devices how from the
 δεξιῶν αὐτοῦ τοῖς ποσὶν ἡτοίμασε παγίδα, κατακάμψαι
right(-side) his for-the feet he-prepared (a)-snare to-bend
 τὴν θεοειδῆ ψυχὴν τεχναζόμενος καὶ πρὸς τὸ προκείμενον
the God-like soul contriving and for the lying-before
 ἐμποδίσαι βραβεῖον, τὸ δεσποτικὸν πρὸ ὀφθαλμῶν ἔθετο
to-hinder prize the Lord's before eyes set
 πρόσταγμα, «Οὐκ ἦλθον βαλεῖν εἰρήνην» εἰπόντος, «ἀλλὰ
command not I-came to-cast peace having-said but
 μάχην καὶ μάχαιραν· ἦλθον γὰρ διχάσαι υἱὸν κατὰ τοῦ
battle and sword I-came for to-divide (a)-son against the
 πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς»,
father his and (a)-daughter against the mother her
 καὶ τὰ ἐξῆς, καὶ ὅτι «Ὁ φιλῶν πατέρα ἢ μητέρα
and the(-things) following and that the(-one) loving father or mother

ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος», καὶ, «Ὅστις με ἀρνήσεται
above me not is of-me worthy and whoever me will-deny
 ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ
before the men I-will-deny him also-I
 ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.» Ταῦτα
before the father my the(-one) in heavens these(-things)
 λογισάμενος, καὶ τῷ θεῷ φόβῳ τὴν ψυχὴν πεδήσας, τῷ
having-reckoned and with-the divine fear the soul having-fettered with-the
 πόθῳ τε καὶ ἔρωτι ἐνισχύσας, τὸ Σολομόντειον ἐκείνο
longing both and love having-strengthened(-it) the Solomonic that
 ῥῆμα πάνυ κατὰ καιρὸν ἐξέλαβετο, «Καιρός» φάσκον, «τοῦ
saying very in season took-up (a)-time saying of-the
 φιλῆσαι καὶ καιρὸς τοῦ μισῆσαι, καιρὸς πολέμου καὶ καιρὸς
to-love and (a)-time of-the to-hate (a)-time of-war and (a)-time
 εἰρήνης.» Καὶ πρῶτα μὲν, κατὰ νοῦν εὐξάμενος, «Ἐλέησόν
of-peace and first indeed in mind having-prayed have-mercy-on
 με, Κύριε», εἶπεν, «ὁ Θεὸς ἐλέησόν με, ὅτι ἐπὶ σοὶ
me Lord he-said O God have-mercy-on me for on you
 πέποιθεν ἡ ψυχὴ μου, καὶ ἐν τῇ σκιᾷ τῶν πτερυγῶν σου
has-trusted the soul my and in the shadow of-the wings your
 ἐλπῶ ἕως οὗ παρέλθῃ ἡ ἀνομία· κεκράξομαι πρὸς τὸν
I-will-hope until when passes the lawlessness I-will-cry to —
 Θεὸν τὸν ὑψιστον, τὸν Θεὸν τὸν εὐεργετήσαντά με», καὶ
God the most-high — God the(-one) having-benefited me and
 τὰ ἐξῆς τοῦ ψαλμοῦ. Εἶτα φησὶ πρὸς τὸν βασιλέα·
the(-things) following of-the psalm then he-says to the king
 «Τὸ μὲν θεραπεύειν πατέρα καὶ τοῖς αὐτοῦ ὑπέκειν
the indeed to-serve (a)-father and to-the his to-serve
 προστάγμασι, εὐνοία τε καὶ φιλία καθυπηρετεῖν, ὁ
commands with-goodwill both and love to-serve the
 κοινὸς ἡμᾶς διδάσκει δεσπότης, φυσικὴν ἡμῖν τὴν τοιαύτην
common us teaches master natural in-us the such

ἐγκατασπείρας στοργήν· ὅταν δὲ ἡ τῶν γονέων σχέσις
having-sown affection when and the of-the parents attachment
 καὶ φιλία πρὸς αὐτὸν φέρῃ τὸν κίνδυνον τὴν ψυχὴν καὶ
and love to itself brings the danger the soul and
 τοῦ δημιουργοῦ ὀρόβῳ ποιῇ, ἐκπόπτειν ταύτην παντάπασι
from-the creator far makes to-cut-off it altogether
 προστετάγμεθα, καὶ μηδόλως εἵκειν τοῖς χωρίζουσιν
we-have-been-commanded and not-at-all to-yield to-those separating
 ἡμᾶς τοῦ Θεοῦ, ἀλλὰ μισεῖν τούτους καὶ ἀποστρέφεσθαι,
us — from-God but to-hate these and to-turn-away
 κἂν πατὴρ ὁ τὰ ἀπευκταῖα ἐπιτάττων εἴη, κἂν
even-if (a)-father the-(one) the abominable(-things) commanding be even-if
 μήτηρ, κἂν βασιλεὺς, κἂν τῆς ζωῆς αὐτῆς κύριος. Διὰ
(a)-mother even-if (a)-king even-if of-the life itself lord because-of
 ταῦτα τῆς πατρικῆς μὲν σχέσεως ἔνεκα τὸν Θεὸν
these(-things) for-the paternal indeed attachment for-the-sake-of — God
 ζημιωθῆναι τῶν ἀδυνάτων μοι ἐστί. Διὸ μήτε σεαυτῷ
to-lose of-the impossible(-things) for-me is wherefore neither to-yourself
 κόπους πάρεχε, μήτε ἐμοί· ἀλλ' ἢ πείσῃται καὶ τῷ
toils provide nor to-me but than be-persuaded and to-the
 ζῶντι ἄμφω καὶ ἀληθινῷ λατρεύσωμεν Θεῷ· ἃ γὰρ νῦν
living both and true let-us-serve God what for now
 σέβῃ εἰδῶλα, εἰσὶν χειρῶν ἀνθρωπίνων ἔργα, πνοῆς
you-worship idols are of-hands human works of-breath
 ἔρημα καὶ κωφὰ, μηδὲν ὅλως ἢ μόνην ἀπώλειαν καὶ
devoid and dumb nothing at-all than only destruction and
 τιμωρίαν αἰώνιον τοῖς αὐτὰ σεβομένοις προξενούντα· εἰ δὲ
punishment eternal to-those them worshiping procuring if and
 μὴ τοῦτο βούλοιτο, ποίει εἰς ἐμὲ ὅπερ σοι δοκεῖ· δούλος
not this you-wish do to me what to-you seems(-good) (a)-slave
 γάρ εἰμι τοῦ Χριστοῦ, καὶ οὔτε θωπείαις, οὔτε κολάσεσι
for I-am — of-Cbrist and neither by-flatteries nor by-punishments

τῆς αὐτοῦ ἀποστήσομαι ἀγάπης, καθὰ δὴ καὶ τῇ
from-the his I-will-stand-away love as indeed also on-the
 προτεραίᾳ εἶπόν σοι, μέσον ἐμβαλὼν τὸ τοῦ δεσπότου
day-before I-told you in-the-midst having-thrown the of-the master
 μου ὄνομα καὶ ἀσφαλέστατα τὸν λόγον ἐμπεδωσάμενος.»
my name and most-securely the word having-confirmed
 «Ὅτι δὲ μήτε ἐκὼν ἔφησας κακουργεῖν, μήτε μὴν ἀγνοίᾳ
that and neither willingly you-said to-do-evil nor indeed by-ignorance
 διαμαρτάνειν τοῦ ἀγαθοῦ, ἀλλὰ πολλῇ καὶ ἐμπόνῳ συζητήσῃ
to-miss the good but by-much and laborious joint-inquiry
 τοῦτο ἔγνωσ ὄντως εἶναι καλὸν, τὸ εἰδώλοις λατρεῖν καὶ
this you-knew truly to-be good the to-idols to-serve and
 ταῖς ἡδοναῖς τῶν παθῶν προσηλοῦσθαι, κακουργεῖν μὲν σε
to-the pleasures of-the passions to-be-nailed to-do-evil indeed you
 ἐθελοντὶ οὐκ ἔχω λέγειν, ὅτι δὲ πολλῇ σοι περικέχυται
willingly not I-have to-say that and much on-you is-poured-around
 ἀγνωσίας ἀχλὺς, καὶ ὡς ἐν σκότει ψηλαφητῷ πορευόμενος
of-ignorance mist and as in darkness palpable walking
 οὐδόλως ὀρᾷς φωτὸς καὶ μικράν τινα μαρμαρυγὴν, ὅθεν
not-at-all you-see of-light even small some gleam whence
 τὴν εὐθείαν ἀπολέσας κρημνοῖς καὶ φάραγι δεινοῖς
the straight(-road) having-lost on-cliffs and ravines terrible
 περιπεπλάνησαι, τοῦτο καγὼ βεβαίως ἐπίσταμαι καὶ σὲ,
you-have-wandered this also-I firmly know and you
 πάτερ, γνώσκειν βούλομαι. Διὸ σκότος ἀντὶ φωτὸς
father to-know I-wish wherefore darkness instead-of light
 κατέχων καὶ θανάτου ὥσπερ ζωῆς ἀντεχόμενος, οἶει
holding and death as life holding-to you-think
 συμφερόντως βεβουλευσθαι καὶ λυσιτελῶς ἐντεθυμῆσθαι·
advantageously to-have-counseled and profitably to-have-pondered
 ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν. Οὔτε γὰρ ἅπερ σέβῃ
but not is these(-things) not is(-it) neither for which you-worship

θεοὶ εἰσὶν, ἀλλὰ στῆλαι δαιμόνων, πᾶσαν αὐτῶν τὴν
gods are but pillars of-demons all their the
 μυσαρὰν ἐνέργειαν ἔνδον ἔχουσαι· οὔτε ἥνπερ γλυκεῖαν
foul working within having nor which sweet
 ἀποκαλεῖς καὶ ἐνῆδονον βιοτὴν, τερπνότητός τε καὶ
you-call and pleasurable life of-delight both and
 θυμηδίας δοκεῖς πεπληρῶσθαι, τῆς τοιαύτης ἔχει φύσεως,
gladness you-think to-be-filled of-the such has nature
 ἀλλὰ βδελυκτὴ ἐστὶν αὕτη, κατὰ γε τὸν τῆς ἀληθείας
but loathsome is this according-to at-least the of-the truth
 λόγον, καὶ ἀποτρόπαιος. Πρὸς καιρὸν γὰρ γλυκαίνει καὶ
reason and abominable for (a)-season for it-sweetens and
 λεαίνει τὸν φάρυγγα, ὕστερον δὲ πικροτέρας χολῆς ποιεῖται
smooths the throat later and more-bitter than-bile makes
 τὰς ἀναδόσεις, ὡς ὁ ἐμὸς ἔφη διδάσκαλος, καὶ ἡκονημένη
the yields as the my said teacher and sharpened
 μᾶλλον μαχαίρας διστόμου. Καὶ πῶς ἂν σοι τὰ ταύτης
more than-(a)-sword two-edged and how — to-you the its
 κακὰ διηγησαίμην; «ἐξαριθμήσομαι αὐτὰ, καὶ ὑπὲρ ἅμμον
evils could-I-relate I-will-number them and above sand
 πληθυνθήσονται.» Ἄγκιστρον γάρ ἐστι τοῦ Διαβόλου, ὡς
they-will-be-multiplied (a)-hook for it-is of-the Devil as
 δέλεαρ τὴν βδελυρὰν περικειμένη ἡδονὴν, δι' οὗ τοὺς
bait the loathsome wearing pleasure through which those
 ἀπατωμένους εἰς τὸν τοῦ ᾄδου καθέλκει πυθμένα.»
deceived into the — of-Hades it-draws bottom
 «Τὰ δὲ παρὰ τοῦ ἐμοῦ δεσπότητος ἐπηγγελεμένα ἀγαθὰ,
the and by the my master promised goods
 ἅπερ σὺ ἀδήλου ζωῆς ἐλπίδα ὠνόμασας, ἀψευδῇ εἰσὶ καὶ
which you of-uncertain life hope named unlying are and
 ἀναλλοιώτα, τέλος οὐκ οἶδε, φθορᾷ οὐχ ὑπόκειται· λόγος
unalterable end not it-knows to-corruption not it-is-subject word

οὐκ ἔστιν ὁ παραστήσαι τὸ μέγεθος τῆς δόξης ἐκείνης
not is the(-one) to-present the greatness of-the glory that
 καὶ τερπνότητος ἰσχύων, τῆς χαρᾶς τῆς ἀνεκλαλήτου, τῆς
and delight able of-the joy the unspeakable of-the
 διηνεκούς εὐφροσύνης. Πάντες μὲν γὰρ, καθάπερ αὐτὸς
perpetual gladness all indeed for as yourself
 ὀράς, ἀποθνήσκομεν, καὶ οὐκ ἔστιν ἄνθρωπος ὃς ζήσεται
you-see we-die and not is (a)-man who will-live
 καὶ οὐκ ὄψεται θάνατον· μέλλομεν δὲ πάντες ἀνίστασθαι,
and not will-see death we-are-about and all to-rise
 ἡνίκα ἐλεύσεται κύριος Ἰησοῦς Χριστὸς, ὁ υἱὸς τοῦ
when will-come (the)-Lord Jesus Christ the son —
 Θεοῦ, ἐν δόξῃ ἀνεκλαλήτῳ καὶ δυνάμει φοβερᾷ, «ὁ μόνος
of-God in glory unspeakable and power fearful the only
 βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων,
king of-the reigning and Lord of-the lording
 ᾧ πᾶν γόνυ κάμψει ἐπουρανίων καὶ ἐπιγείων καὶ
to-whom every knee will-bend of-heavenly(-ones) and earthly and
 καταχθονίων»· καὶ τοσαύτην ἐμπούησει τότε τὴν ἔκστασιν,
underground and so-great will-cause then the amazement
 ὥς καὶ αὐτὰς ἐκπλαγῆναι τὰς οὐρανίους δυνάμεις·
that even themselves to-be-amazed the heavenly powers
 καὶ παραστήσονται αὐτῷ τρόμῳ χίλια χιλιάδες καὶ
and will-stand-before him with-trembling thousand thousands and
 μύριαι μυριάδες Ἀγγέλων καὶ Ἀρχαγγέλων, καὶ πάντα
ten-thousand ten-thousands of-Angels and Archangels and all(-things)
 ἔσται φόβου καὶ τρόμου μεστά· σαλπιεῖ γὰρ εἰς τῶν
will-be of-fear and of-trembling full will-trumpet for one of-the
 Ἀρχαγγέλων ἐν σάλπιγγι Θεοῦ. Καὶ εὐθὺς ὁ οὐρανὸς
Archangels with (a)-trumpet of-God and at-once the heaven
 μὲν εἰλιγῆσεται ὥς βιβλίον, ἡ γῆ δὲ ἀναρρήγνυμένη
indeed will-be-rolled-up as (a)-book the earth and breaking-open

ἀναπέμψει τὰ τεθνεῶτα σώματα τῶν πώποτε γενομένων
will-send-up the dead bodies of-the ever having-been
 ἀνθρώπων, ἐξ οὗ γέγονεν «ὁ πρῶτος ἄνθρωπος Ἀδὰμ»
men from when became the first man Adam
 μέχρι τῆς ἡμέρας ἐκείνης. Καὶ τότε πάντες οἱ ἀπ' αἰῶνος
until the day that and then all those from (the)-age
 θανόντες «ἐν ῥιπῇ ὀφθαλμοῦ» ζῶντες παραστήσονται
having-died in (the)-twinkling of-an-eye living will-stand-before
 τῷ βήματι τοῦ ἀθανάτου δεσπότου, καὶ ἕκαστος λόγον
the tribunal of-the immortal master and each account
 δώσει ὑπὲρ ὧν ἔπραξε. Τότε οἱ δίκαιοι λάμψουσιν ὡς
will-give for what he-did then the just will-shine as
 ἥλιος, οἱ πιστεύσαντες εἰς Πατέρα καὶ Υἱὸν καὶ Ἅγιον
(the)-sun those having-believed in Father and Son and Holy
 Πνεῦμα, καὶ ἐν ἔργοις ἀγαθοῖς τελέσαντες τὸν παρόντα
Spirit and in works good having-completed the present
 βίον. Πῶς δέ σοι διηγήσομαι τὴν μέλλουσαν αὐτοὺς τότε
life how and to-you shall-I-relate the coming them then
 διαδέχεσθαι δόξαν; Κἂν γὰρ τῷ ἡλιακῷ παραβάλλω φωτὶ
to-receive glory even-if for to-the solar I-compare light
 τὴν λαμπρότητα αὐτῶν καὶ τὸ κάλλος, κἂν ἀστραπῇ τῇ
the splendor their and the beauty even-if to-lightning the
 φανοτάτῃ, οὐδὲν τῆς λαμπρότητος ἐκείνης ἄξιον ἐρῶ·
brightest nothing of-the splendor that worthy I-shall-say
 «ὀφθαλμὸς γὰρ οὐκ εἶδε καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ
eye for not saw and ear not heard and upon
 καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς
(the)-heart of-man not went-up what prepared — God for-those
 ἀγαπῶσιν αὐτὸν» ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, ἐν τῷ φωτὶ
loving him in the kingdom of-the heavens in the light
 τῷ ἀπροσίτῳ, ἐν τῇ δόξῃ τῇ ἀπορρήτῳ καὶ ἀτελευτήτῳ.»
the unapproachable in the glory the unspeakable and endless

«Καὶ οἱ μὲν δίκαιοι τοιούτων τεύξονται τῶν ἀγαθῶν,
and the indeed just such will-attain the goods
 τοιαύτης δὲ τῆς μακαριότητος· οἱ δὲ τὸν ὄντως ὄντα Θεὸν
such and the blessedness those and the truly being God
 ἀρνησάμενοι, καὶ τὸν πλάστην καὶ δημιουργὸν ἀγνοήσαντες,
having-denied and the maker and creator having-not-known
 δαίμοσι δὲ μαροῖς λατρεύσαντες, καὶ εἰδώλοις κωφοῖς
to-demons and foul having-served and to-idols dumb
 τὸ σέβας ἀπονείμαντες, τὰς ἡδονὰς τε τοῦ ματαιίου βίου
the reverence having-assigned the pleasures both of-the vain life
 τούτου ποθήσαντες, καὶ δίκην χοίρων τῷ βορβόρῳ
this having-longed-for and in-the-manner of-swine in-the mire
 τῶν παθῶν κυλισθέντες, καὶ πάσης κακίας ὀρμητήριον
of-the passions having-rolled and of-all evil (a)-base
 τὰς ἐαυτῶν ψυχὰς ποιησάμενοι, σταθήσονται γυμνοὶ καὶ
the their-own souls having-made will-stand naked and
 τετραχλησμένοι, κατησχυμμένοι καὶ κατηφεῖς, ἐλεεινοὶ καὶ
laid-bare shamed and downcast pitiable both
 τῷ σχήματι καὶ τῷ πράγματι, ὄνειδος προκεείμενοι πάσῃ
in-the appearance and in-the fact (a)-reproach set-before all
 τῇ κτίσει· πάντα δὲ αὐτῶν τὰ ἐν λόγῳ, τὰ ἐν
the creation all and their the(-things) in word the(-things) in
 ἔργῳ, τὰ ἐν διανοίᾳ, πρὸ προσώπου αὐτῶν ἐλεύσονται.
deed the(-things) in thought before (the)-face their will-come
 Εἵτα, μετὰ τὴν αἰσχύνην ἐκείνην τὴν χαλεπωτάτην καὶ
then after the shame that the most-grievous and
 τὸ ὄνειδος ἐκείνο τὸ ἀφόρητον, καταδικασθήσονται εἰς
the reproach that the unbearable they-will-be-condemned to
 τὸ πῦρ τῆς γεέννης τὸ ἄσβεστον καὶ ἀφεγγές, εἰς τὸ
the fire of-the gebenna the unquenchable and lightless to the
 σκότος τὸ ἐξώτερον, τὸν βρυγμὸν τῶν ὀδόντων καὶ
darkness the outer the gnashing of-the teeth and

σκώληκα τὸν ἰοβόλον. Αὕτη ἡ μερίς αὐτῶν, οὗτος ὁ
(the)-worm the venomous this the portion their this the
 κλῆρος, οἷς εἰς αἰῶνας συνέσονται τοὺς ἀτελευτήτους
lot with-which for ages they-will-be the endless
 τιμωρούμενοι, ἀνθ' ὧν, τὰ ἐν ἐπαγγελίαις ἀγαθὰ
being-punished in-return-for which the in promises goods
 παρωσάμενοι, διὰ πρόσκαιρον ἁμαρτίας ἡδονὴν κόλασιν
having-thrust-away because-of transitory of-sin pleasure punishment
 αἰώνιον ἐξελέξαντο. Ὑπὲρ δὴ τούτων, ὥστε τῆς ἀρρήτου
eternal they-chose for indeed these so-as the unspeakable
 μὲν χαρᾶς ἐκείνης ἐπιτυχεῖν καὶ τῆς ἀπορρήτου δόξης
indeed joy that to-attain and the ineffable glory
 ἀπολαύειν, τοῖς Ἀγγέλοις δὲ ἀντιλάμπειν, καὶ τῷ ἀγαθῷ
to-enjoy with-the Angels and to-shine-back and to-the good
 καὶ γλυκυτάτῳ δεσπότη μετὰ παρρησίας παρίστασθαι,
and sweetest master with boldness to-stand-before
 τὰς πικροτάτας δὲ τιμωρίας καὶ ἀτελευτήτους καὶ τὴν
the most-bitter and punishments and endless and the
 ὀδυνηρὰν ἐκείνην ἐκφυγεῖν αἰσχύνην, πόσα οὐκ ἄξιον
painful that to-escape shame how-much not worthy
 προέσθαι καὶ χρήματα καὶ σώματα, μᾶλλον δὲ καὶ αὐτὰς
to-give-up both moneys and bodies rather and even themselves
 τὰς ψυχάς; Τίς οὕτως ἀγεννής, τίς οὕτως ἀσύνετος, ὥς
the souls who so ignoble who so senseless as
 μὴ μυρίους ὑποστῆναι προσκαίρους θανάτους, ἵνα τοῦ
not countless to-undergo transitory deaths that from-the
 αἰωνίου ἀπαλλαγῇ καὶ ἀτελευτήτου θανάτου, τὴν ζωὴν δὲ
eternal be-be-freed and endless death the life and
 κληρονομήσῃ τὴν μακαρίαν τε καὶ ἀνώλεθρον, καὶ τῷ
inherit the blessed both and indestructible and with-the
 φωτὶ περιλαμβθῇ τῆς μακαρίας καὶ ζωαρχικῆς Τριάδος;»
light be-illuminated of-the blessed and life-originating Trinity

Τούτων ἀκούσας ὁ βασιλεὺς τῶν ῥημάτων, καὶ τὸ
these having-heard the king the words and the
 στερέμνιον καὶ ἀνένδοτον ἰδὼν τοῦ παιδὸς μήτε
solidity and unyieldingness having-seen of-the boy neither
 κολακείαις ἔκοντος μήτε λόγων πειθοῖ, μὴ τιμωριῶν
to-flatteries yielding nor of-words to-persuasion nor of-punishments
 ἀπειλαῖς, ἐθαύμαζε μὲν ἐπὶ τῇ πιθανότητι τοῦ λόγου
to-threats marveled indeed at the persuasiveness of-the speech
 καὶ ταῖς ἀναντιρρήτοις ἀποκρίσεσιν, ἡλέγχετο δὲ ὑπὸ τοῦ
and the irrefutable answers was-convicted and by the
 συνειδότος, ἀληθῆ λέγειν αὐτὸν καὶ δίκαια ὑποδεικνύοντος·
conscience true(-things) to-say him and just(-things) showing
 ἀλλ' ἀνθελκετο ὑπὸ τῆς πονηρᾶς συνηθείας καὶ τῶν ἐν
but was-drawn-back by the evil habit and of-the in
 ἔξει βεβαιωθέντων ἐν αὐτῷ παθῶν, ὑφ' ὧν ὡς ἐν κημῷ
habit confirmed in him passions by which as in (a)-muzzle
 κατείχετο καὶ χαλινῷ, τῷ φωτὶ μὴ συγχωρούμενος
he-was-held and bridle to-the light not being-allowed
 προσβλέπειν τῆς ἀληθείας. Ὅθεν πάντα λίθον, τὸ τοῦ λόγου,
to-look of-the truth whence every stone the of-the saying
 κινῶν, εἶχετο τοῦ πάλαι σκοποῦ, τὴν προμελετηθεῖσαν αὐτῷ
moving he-held-to the old aim the planned-beforehand by-him
 μετὰ τοῦ Ἀραχῆ σκῆψιν εἰς ἔργον ἀγαγεῖν βουλόμενος. Καὶ
with — Araches pretext into deed to-bring wishing and
 φησὶ τῷ παιδί· «Ἔδει μὲν σε, ὦ τέκνον, τοῖς ἐμοῖς
says to-the boy it-was-needful indeed you O child to-the my
 ἀπλῶς εἶκειν ἐν πᾶσι προστάγμασιν· ἀλλ' ἐπεὶ, σκληρὸς
simply to-yield in all commands but since hard
 ὢν καὶ ἀπειθής, ἰσχυρῶς οὕτως ἀντέστης μοι, τὴν ἰδίαν
being and disobedient strongly so you-opposed me the own
 ἐνιστάμενος γνώμην κυριωτέραν πάντων ποιήσασθαι, δεῦρο
insisting-on mind more-authoritative than-all to-make come

δὴ τῇ ματαίᾳ ἐνστάσει χαίρειν ἄμφω εἰπόντες, πειθοῖ
indeed to-the vain opposition farewell both having-said by-persuasion
 πολιτευσώμεθα. Καὶ ἐπεὶ ὁ σὲ ἀπατήσας Βαρλαάμ
let-us-act and since the(-one) you having-deceived Barlaam
 σιδηροδέσμιος παρ' ἐμοὶ τυγχάνει, ἐκκλησιάσας ἐκκλησίαν
iron-bound with me happens-to-be having-convened (an)-assembly
 μεγάλην, καὶ πάντας ἡμετέρους τε καὶ Γαλιλαίους ἐπὶ τὸ
great and all ours both and Galileans to the
 αὐτὸ συγκαλέσας, κήρυκας τε διαρρήδην βοᾶν θεσπίσας
same having-called-together heralds and expressly to-cry having-decreed
 τοῦ μηδένα τῶν χριστιανῶν δεδοικέναι, ἀλλ' ἀφόβως
of-the no-one of-the Christians to-fear but fearlessly
 πάντας συνεισελθεῖν, κοινῇ διασκεψώμεθα γνώμη. Καὶ
all to-come-together in-common let-us-consider with-mind and
 ἦ, πείσαντες, ὑμεῖς μετὰ τοῦ ὑμετέρου Βαρλαάμ τεύξεσθε
either having-persuaded you with the your Barlaam will-attain
 ὧν ἐσπουδάκατε· ἦ, πεισθέντες, σὺν ἐκουσίᾳ τῇ γνώμῃ
what you-have-striven-for or persuaded with willing the mind
 τοῖς προστάγμασί μου ὑπέικειν προθυμηθείτε.»
to-the commands my to-yield may-you-be-eager

Warned by his vision, Ioasaph agrees. Heralds summon idolaters and Christians without fear, and only one Christian, Barachias, comes to stand by the supposed Barlaam. The king threatens his orators with death if they lose, and Ioasaph warns Nachor that he will tear out his heart and tongue if he is shamed. Nachor sees himself caught in his own snare and, like Balaam, blesses where he was brought to curse. When an orator asks how he dares insult the gods, Nachor turns to the king and speaks: seeing the order of the world, he understood that its mover is God, without beginning, immortal, and needing nothing.

Ὁ δὲ φρόνιμος τῷ ὄντι καὶ ἐχέφρων νεανίας, διὰ τοῦ
the and prudent in-the being and sensible young-man through the
 θεόθεν αὐτῷ ἐφανισθέντος ὁράματος τὴν τοῦ βασιλέως
from-God to-him having-appeared vision the of-the king
 προδεδιδαγμένος σκαιωρίαν, ἔφη· «Τὸ θέλημα τοῦ
having-been-taught-beforehand villainy said the will of-the
 Κυρίου γενέσθω, καὶ ἔστω καθὼς ἐκέλευσας· αὐτὸς γὰρ
Lord let-be-done and let-it-be as you-commanded he for
 ὁ ἀγαθὸς Θεὸς καὶ δεσπότης δώῃ τῆς εὐθείας
the good God and master may-grant from-the straight(-road)
 μὴ πλανηθῆναι ἡμᾶς· ἐπ' αὐτῷ γὰρ πέποιθεν ἡ ψυχὴ
not to-stray us on him for has-trusted the soul
 μου, καὶ αὐτὸς ἐλεήσει με.» Τότε δὴ τότε κελεύει
my and he will-have-mercy-on me then indeed then orders
 ὁ βασιλεὺς πάντας ἀθροῖζεσθαι εἰδωλολάτραις τε καὶ
the king all to-be-gathered idolaters both and
 χριστιανοὺς, γραμμάτων μὲν πανταχοῦ διαπεφοιτηκότων,
Christians letters indeed everywhere having-gone-through
 κηρύκων τε ἀνὰ πάσας τὰς κωμοπόλεις βοῶντων
heralds and through all the market-towns crying
 τοῦ μηδένα τῶν χριστιανῶν δεδοικέναι ὥστε ἀδόκητόν
of-the no-one of-the Christians to-fear so-as unexpected

τι ὑποστήναι, ἀλλ' ἀδεῶς πάντας καθ' ἑταιρείαν καὶ
anything to-undergo but fearlessly all by fellowship and
 συγγένειαν ἐπὶ τὸ αὐτὸ συνελθεῖν ἐπὶ φιλαλήθει καὶ οὐ
kinship to the same(-place) to-come-together for truth-loving and not
 βεβιασμένη συζητήσει, μετὰ τοῦ ἐξάρχου καὶ καθηγεμόνος
forced joint-inquiry with the leader and guide
 αὐτῶν μελλούσῃ γενέσθαι Βαρλαάμ. Ὡσαύτως δὲ καὶ
their being-about to-take-place Barlaam likewise and also
 τοὺς μύστας καὶ νεωκόρους τῶν εἰδώλων καὶ σοφοὺς τῶν
the initiates and temple-wardens of-the idols and wise(-men) of-the
 Χαλδαίων καὶ Ἰνδῶν, τοὺς κατὰ πᾶσαν τὴν ὑπ' αὐτὸν
Chaldeans and Indians those throughout all the under him
 ἀρχὴν ὄντας, συνεκαλέσατο, καὶ τινες οἰωνοσκόπους καὶ
rule being he-called-together and some augurs and
 γόητας καὶ μάντεις, ὅπως ἂν χριστιανῶν περιγένοιτο.
sorcerers and diviners that — Christians they-might-overcome
 Καὶ δὴ συνῆλθον πρὸς τὸν βασιλέα πλῆθος πολὺ τῆς
and indeed came-together to the king (a)-multitude great of-the
 μυσαρᾶς αὐτοῦ θρησκείας· χριστιανῶν δὲ εἷς εὐρέθη μόνος
foul his religion of-Christians and one was-found alone
 εἰς βοήθειαν ἐλθὼν τοῦ νομιζομένου Βαρλαάμ, ὀνόματι
into help having-come of-the supposed Barlaam by-name
 Βαραχίας. Οἱ μὲν γὰρ τῶν πιστῶν θανόντες ἦσαν ὑπὸ
Barachias some indeed for of-the faithful having-died were by
 τῆς τῶν κατὰ πόλιν ἀρχόντων μανίας κατασφαγέντες·
the of-the in-each city rulers madness slaughtered
 οἱ δὲ ἐν ὄρεσιν ἀπεκρύπτοντο καὶ σπηλαίοις τῶ
others and in mountains hid and caves from-the
 φόβῳ τῶν ἐπικειμένων δεινῶν. Ἄλλοι δὲ ἐδεοίκεσαν
fear of-the impending terrors others and feared
 τὴν ἀπειλὴν τοῦ βασιλέως, καὶ οὐκ ἐτόλμων ἑαυτοὺς
the threat of-the king and not dared themselves

εἰς φῶς ἀγαγεῖν· ἀλλὰ νυκτερινοὶ ἦσαν θεοσεβεῖς, ἐν
 into light to-bring but by-night were God-worshippers in
 τῷ λεληθότι τῷ Χριστῷ λατρεύοντες καὶ μηδαμῶς
 the secret — Christ serving and in-no-way
 παρρησιαζόμενοι. Ἐκεῖνος δὲ μόνος, γενναῖος ὢν τὴν
 speaking-boldly he and alone noble being in-the
 ψυχὴν, εἰς συναγωνισμὸν ἦλθε τῆς ἀληθείας.

soul into joint-struggle came of-the truth
 Προκαθίσας τοίνυν ὁ βασιλεὺς ἐπὶ βήματος ὑψηλοῦ τε καὶ
 having-sat-in-front therefore the king on (a)-tribunal high both and
 μετεώρου, συνεδριάζειν αὐτῷ τὸν υἱὸν ἐκέλευσεν. Ὁ δὲ, τῇ
 lofty to-sit-with him the son he-ordered he and by-the
 πρὸς τὸν πατέρα εὐλαβεία καὶ τιμῇ τοῦτο μὴ θελήσας
 toward the father reverence and honor this not having-wisbed
 ποιῆσαι, ἐπὶ τῆς γῆς πλησίον αὐτοῦ ἐκάθισε. Παρέστησαν
 to-do on the ground near him sat stood-by
 τοίνυν οἱ ἐπιστήμονες τῆς μωρανθείσης παρὰ τοῦ Θεοῦ
 therefore the knowers of-the made-foolish by — God
 σοφίας, ὧν ἐπλανήθη ἡ ἀσύνετος καρδιά, καθὼς φησὶν ὁ
 wisdom whose went-astay the senseless heart as says the
 Ἀπόστολος· «δοκοῦντες γὰρ εἶναι σοφοὶ ἐμωράνθησαν, καὶ
 Apostle seeming for to-be wise they-were-made-foolish and
 ἔλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιωμάτι θνητῶν
 exchanged the glory of-the incorruptible God for (a)-likeness of-mortal
 ἀνθρώπων καὶ τετραπόδων καὶ ἐρπετῶν.» Οὗτοι συνήλθον
 men and quadrupeds and reptiles these came-together
 συνᾶραι λόγον πρὸς τὸν τοῦ βασιλέως υἱὸν καὶ τοὺς περὶ
 to-settle (an)-account with the of-the king son and those about
 αὐτὸν, καὶ ἐπληροῦτο ἐπ' αὐτοῖς τὸ τῆς παροιμίας, ὅτι
 him and was-fulfilled on them the(-thing) of-the proverb that
 πρὸς λέοντα δορκὰς μάχης ἤπτετο. Ὁ μὲν γὰρ τὸν ὕψιστον
 with (a)-lion (a)-gazelle battle joined he indeed for the most-high

ἔθετο καταφυγὴν αὐτοῦ, καὶ ἐν τῇ σκιᾷ ἤλπισε τῶν αὐτοῦ
made refuge his and in the shadow hoped of-the his
 πτερύγων· οἱ δὲ τοῖς ἄρχουσιν ἐπεποίθησαν τοῦ αἰῶνος
wings they and in-the rulers trusted of-the age
 τούτου τοῖς καταργουμένοις, καὶ τῷ κοσμοκράτορι τοῦ
this those being-abolished and in-the world-ruler of-the
 σκότους, ᾧ καθυπέταξαν ἑαυτοὺς ἐλεεινῶς καὶ ἀθλίως.
darkness to-whom they-subjected themselves pitiably and wretchedly
 Ἄγεται τοίνυν ὁ Ναχώρ τὸν Βαρλαὰμ ὑποκρινόμενος·
is-brought therefore — Nachor — Barlaam playing-the-part-of
 καὶ οἱ μὲν περὶ τὸν βασιλέα τοῦ τοιούτου εἶχοντο
and those indeed about the king to-the such held
 σκοποῦ· ἕτερα δὲ πάλιν ἡ σοφὴ πρόνοια ἄνωθεν
aim other(-things) and again the wise providence from-above
 ὀκονόμει. Παρισταμένον γὰρ τούτων ἀπάντων φησὶν ὁ
arranged standing-by for these all says the
 βασιλεὺς τοῖς ῥήτορσιν αὐτοῦ καὶ φιλοσόφοις, μᾶλλον δὲ
king to-the orators his and philosophers rather and
 τοῖς λεωπλάνοις καὶ ἀσυνέτοις τὴν καρδίαν· «Ἴδου δὴ
to-the people-deceivers and senseless in-the heart behold indeed
 ἄγὼν ὑμῖν πρόκειται καὶ ἀγώνων ὁ μέγιστος. Δυοῖν γὰρ
(a)-contest for-you lies-before and of-contests the greatest of-two for
 θάτερον γενήσεται ὑμῖν· ἢ τὰ ἡμέτερα κρατύναντας, καὶ
the-one will-happen to-you either the our(-things) having-strengthened and
 πλανᾶσθαι τὸν Βαρλαὰμ καὶ τοὺς σὺν αὐτῷ ἐλέγξαντας,
to-err — Barlaam and those with him having-proved
 δόξης μεγίστης καὶ τιμῆς παρ' ἡμῶν τε καὶ πάσης τυχεῖν
of-glory greatest and honor from us both and all to-attain
 τῆς συγκλήτου καὶ στεφάνοις νίκης καταστεφθῆναι· ἢ
the senate and with-crowns of-victory to-be-crowned or
 ἡττηθέντας σὺν πάσῃ αἰσχύνῃ κακιγκάκως θανατωθῆναι,
defeated with all shame most-miserably to-be-put-to-death

πάντα δὲ τὰ ὑμέτερα τῷ δήμῳ δοθῆναι, ὡς ἂν
 all and the your(-things) to-the people to-be-given so-that —
 παντάπασιν ἐξαρθῇ τὸ μνημόσυνον ὑμῶν ἀπὸ τῆς γῆς.
 utterly be-removed the memory your from the earth
 Τὰ μὲν γὰρ σώματα ὑμῶν θηρίοις δώσω παρανάλωμα,
 the indeed for bodies your to-beasts I-will-give (as)-fodder
 τὰ δὲ τέκνα ὑμῶν διηνεκεῖ καταδουλώσω δουλείᾳ.»
 the and children your to-perpetual I-will-enslave slavery
 Τούτων οὕτως εἰρημένων τῷ βασιλεῖ, ὁ υἱὸς αὐτοῦ ἔφη·
 these(-things) thus having-been-said by-the king the son his said
 «Κρίμα δίκαιον σήμερον ἔκρινας, ὦ βασιλεῦ· κρατύναι
 (a)-judgment just today you-judged O king may-strengthen
 Κύριος ταύτην σου τὴν γνώμην. Καγὼ δὲ τὰ αὐτὰ
 (the)-Lord this your the mind and-I and the same-things
 φημι τῷ ἐμῷ διδασκάλῳ.» Καὶ ἐπιστραφεὶς λέγει τῷ
 I-say to-the my teacher and having-turned says —
 Ναχώρ, ὃς ἐνομίζετο Βαρλαὰμ εἶναι· «Οἶδας, ὦ Βαρλαὰμ,
 to-Nachor who was-thought Barlaam to-be do-you-know O Barlaam
 ἐν τίνι με δόξῃ εὑρηκας καὶ τρυφῇ· καὶ λόγοις πλείστοις
 in what me glory you-have-found and luxury and by-words very-many
 ἔπεισάς με τῶν μὲν πατρῶων ἀποστῆναι νόμων τε καὶ
 you-persuaded me from-the indeed paternal to-stand-away laws both and
 ἔθων, ἀγνώστῳ δὲ λατρεῦσαι θεῷ, ἀρρήτων τινῶν καὶ
 customs to-(an)-unknown and to-serve God of-ineffable some and
 αἰωνίων ἀγαθῶν ἐπαγγελίαις ἐλκύσας μου τὸν νοῦν τοῖς
 eternal goods by-promises having-drawn my the mind to-the
 σοῖς ἐξακολουθήσαι δόγμασι καὶ τὸν ἐμὸν παραπικρᾶναι
 your to-follow doctrines and the my to-embitter
 πατέρα τε καὶ δεσπότην; Νῦν οὖν ὡς ἐπὶ τρυτάνης νόμιζε
 father both and master now then as on (a)-balance think
 σεαυτὸν ἐστάναι. Εἰ μὲν γὰρ, νικήσας τὴν προκειμένην
 yourself to-stand if indeed for having-won the lying-before

πάλην, ἀληθῇ σου τὰ δόγματα δείξεις ἃ μοι ἐδίδαξας,
wrestling true your the doctrines you-will-show which to-me you-taught
 πλανωμένους δὲ ἐλέγξεις τοὺς σήμερον ἡμῖν ἀντιτίποντας,
deceived and you-will-prove those today us opposing
 σὺ μὲν δοξασθήσῃ ὥς οὐδεὶς τῶν πρόποτε γεγονότων
you indeed will-be-glorified as no-one of-those ever having-been
 καὶ κήρυξ ἀληθείας κληθήσῃ, ἐγὼ δὲ τῇ σῇ ἐμμενῶ
and herald of-truth you-will-be-called I and in-the your will-remain
 διδαχῇ καὶ τῷ Χριστῷ λατρεύσω, καθὰ δὴ καὶ ἐκήρυξας,
teaching and — Christ will-serve as indeed also you-preached
 μέχρι τῆς τελευταίας μου ἀναπνοῆς· εἰ δὲ, ἡττηθεὶς
until the last my breath if but defeated
 εἴτε δόλῳ εἴτε ἀληθείᾳ, αἰσχύνῃς μοι σήμερον πρόξενος
whether by-guile or in-truth of-shame to-me today cause
 γένῃ, θάττον ἐκδικήσω μου τὴν ὕβριν, χερσὶν οἰκείαις
you-become quickly I-will-avenge my the outrage with-hands own
 τὴν τε καρδίαν σου καὶ τὴν γλῶτταν ἐξορύξας, κυσί τε
the both heart your and the tongue having-dug-out to-dogs and
 βορὰν ταῦτα σὺν τῷ λοιπῷ σου σώματι παραδοὺς, ἵνα
(as)-food these with the rest your body having-handed-over that
 παιδευθῶσι πάντες διὰ σοῦ μὴ πλανᾶν υἱοὺς βασιλέων.»
may-be-taught all through you not to-deceive sons of-kings
 Τούτων ἀκούσας ὁ Ναχὼρ τῶν ῥημάτων, σκυθρωπὸς ἦν
these having-beard — Nachor the words sullen was
 λίαν καὶ κατηφής, ὁρῶν ἑαυτὸν ἐπίπτοντα τῷ βόθρῳ
very and downcast seeing himself falling into-the pit
 ᾧ εἰργάσατο καὶ τῇ παγιδίᾳ ἣ ἐκρυψε συλλαμβανόμενον,
which he-made and in-the snare which he-bid being-caught
 καὶ τὴν ῥομφαίαν αὐτοῦ εἰς καρδίαν αὐτοῦ κατανοῶν
and the sword his into (the)-heart his perceiving
 εἰσδνομένην. Συλλογισάμενος οὖν καθ' ἑαυτὸν, τῷ τοῦ
entering having-reasoned then by himself to-the of-the

βασιλέως υἱῷ μᾶλλον ἔγνω προστεθῆναι καὶ τὰ ἐκείνου
king son rather he-resolved to-be-added and the(-things) his
 κρατῦναι, τοῦ διαφυγεῖν τὸν ἐπηρτημένον αὐτῷ κίνδυνον,
to-strengthen of-the to-escape the hanging-over him danger
 ὥς ἐκείνου εὐλόγως δυναμένου τιμωρήσασθαι αὐτὸν, εἶπερ
since he reasonably being-able to-punish him if
 παραπικραίνων εὐρεθείη. Τὸ δὲ πᾶν τῆς θείας ἦν προνοίας
embittering(-him) he-were-found the but whole of-the divine was providence
 σοφῶς διὰ τῶν ἐναντίων τὰ ἡμέτερα βεβαιούσης. Ὡς
wisely through the contrary(-things) the our(-things) confirming when
 γὰρ εἰς λόγους ἦλθον ἀλλήλοις οἱ μύσται τῶν εἰδώλων
for into words came with-one-another the initiates of-the idols
 καὶ ὁ Ναχὼρ, καθάπερ τις ἄλλος Βαλαὰμ ὃς ἐπὶ
and — Nachor as some other Balaam who in-the-time
 τοῦ Βαλὰκ ποτὲ, ἐπαράσασθαι τὸν Ἰσραὴλ προθέμενος,
— of-Balak once to-curse — Israel having-proposed
 πολυειδέσω αὐτὸν εὐλόγησεν εὐλογίαις, οὕτως καὶ ὁ Ναχὼρ
with-manifold him blessed blessings so also — Nachor
 ἰσχυρῶς τοῖς ἀσόφοις καὶ ἀσυνέτοις σοφοῖς ἀντικαθίστατο.
strongly the unwise and senseless wise(-men) opposed
 Καθεζομένου γὰρ τοῦ βασιλέως ἐπὶ τοῦ θρόνου,
sitting for the king on the throne
 συνεδριάζοντος καὶ τοῦ υἱοῦ, καθάπερ ἔφημεν, παρεστώτων
sitting-with also the son as we-said standing-by
 δὲ τῶν ὥσπερ ῥομφαίαν τὰς γλώσσας ἀκονησάντων ἐπὶ
and those as (a)-sword the tongues having-sharpened for
 καθαιρέσει τῆς ἀληθείας ἀσόφων ῥητόρων, οἷ, τὸ
destruction of-the truth unwise orators who the(-thing)
 τοῦ Ἡσαΐου, «κύουσι πόνον καὶ τίκτουσιν ἀνομίαν»,
— of-Isaiah conceive toil and bear lawlessness
 συνελθόντων δὲ ἀπείρων λαῶν εἰς θέαν τοῦ ἀγώνος
having-come-together and countless peoples for sight of-the contest

ὥστε μαθεῖν ὁπότερον μέρος τὴν νίκην ἀποίσεται, λέγει
so-as to-learn which side the victory will-carry-off says
 τῷ Ναχὼρ εἰς τῶν ῥητόρων, ὁ τῶν σὺν αὐτῷ πάντων
 — *to-Nachor one of-the orators the of-those with him all*
 διαφορώτατος· «Σὺ εἰ ὁ ἀναισχύντως οὕτως καὶ
most-excellent you are the(-one) shamelessly so and
 ἰταμῶς εἰς τοὺς θεοὺς ἡμῶν ἐξυβρίζων Βαρλαὰμ, καὶ
recklessly against the gods our outraging Barlaam and
 τὸν φίλτατον υἱὸν τοῦ βασιλέως τοιαύτη περιβαλὼν τῇ
the dearest son of-the king with-such having-encompassed the
 πλάνῃ καὶ τῷ ἐσταυρωμένῳ διδάξας λατρεύειν;»
error and the crucified(-one) having-taught to-serve
 Καὶ ὁ Ναχώρ «Ἐγὼ εἰμί» ἀπεκρίνατο, «ἐγὼ εἰμι Βαρλαὰμ,
and — Nachor I am answered I am Barlaam
 ὁ τοὺς θεοὺς σου μὲν ἐξουθενῶν, καθὼς εἴρηκας, τὸν
the(-one) the gods your indeed despising as you-have-said the
 υἱὸν δὲ τοῦ βασιλέως οὐ πλάνῃ περιβαλὼν, ἀλλὰ πλάνης
son and of-the king not with-error having-encompassed but from-error
 ἀπαλλάξας καὶ τῷ ἀληθινῷ προσοικειωσάμενος θεῷ.»
having-freed and to-the true having-joined God
 Καὶ ὁ ῥήτωρ «Τῶν μεγάλων» φησί, «καὶ θαυμασίων
and the orator the great he-says and wonderful
 ἀνδρῶν τῶν πᾶσαν σοφίας ἐπιστήμην ἐξευρηκότων θεοὺς
men those all of-wisdom knowledge having-discovered gods
 ὑψηλοὺς καὶ ἀθανάτους ἐκείνους ὀνομαζόντων, καὶ πάντων
high and immortal them naming and all
 τῶν ἐπὶ γῆς βασιλέων καὶ ἐνδόξων αὐτοῖς προσκυνούντων
the on earth kings and glorious to-them bowing-down
 καὶ σεβομένων, πῶς αὐτὸς γλῶσσαν κατ' αὐτῶν κινεῖς,
and worshipping how yourself (a)-tongue against them do-you-move

καὶ ὅλως ἀποθρασύνεσθαι τὰ τοιαῦτα τολμᾶς; Τίς δὲ ἢ
and at-all to-be-insolent the such-things dare what and the
 ἀπόδειξις μὴ τούτους εἶναι θεοὺς, ἀλλὰ τὸν ἐσταυρωμένον;»
proof not these to-be gods but the crucified(-one)
 Ὑπολαβὼν δὲ ὁ Ναχώρ, τὸν μὲν ῥήτορα ἐκείνον οὐδόλως
replying and — Nachor the indeed orator that not-at-all
 ἀποκρίσεως ἡξίωσε· κατασεύσας δὲ τῇ χειρὶ τὸ πλῆθος
of-answer deemed-worthy having-waved and with-the hand the multitude
 σιγᾶν, ἀνοίξας τὸ στόμα αὐτοῦ, καθάπερ ὁ τοῦ Βαλαὰμ
to-be-silent having-opened the mouth his as the — of-Balaam
 ὄνος, ᾧ οὐ προέθετο εἰπεῖν ταῦτα λελάληκε· καὶ φησὶ
ass what not he-had-intended to-say these(-things) has-spoken and says
 πρὸς τὸν βασιλέα· «Ἐγὼ, βασιλεῦ, προνοία Θεοῦ ἦλθον
to the king I O-king by-providence of-God came
 εἰς τὸν κόσμον· καὶ θεωρήσας τὸν οὐρανὸν καὶ γῆν καὶ
into the world and having-beheld the heaven and earth and
 θάλασσαν, ἥλιόν τε καὶ σελήνην καὶ τὰ λοιπὰ, ἐθαύμασα
sea sun both and moon and the rest I-marveled-at
 τὴν διακόσμησιν τούτων. Ἰδὼν δὲ τὸν κόσμον καὶ
the order of-these having-seen and the world and
 τὰ ἐν αὐτῷ πάντα, ὅτι κατὰ ἀνάγκην κινεῖται, συνῆκα
the(-things) in it all that by necessity it-is-moved I-understood
 τὸν κινούμεντα καὶ διακρατοῦντα εἶναι Θεόν· πᾶν γὰρ
the(-one) moving and holding-together to-be God all for
 τὸ κινεῖν ἰσχυρότερον τοῦ κινουμένου, καὶ τὸ
the(-thing) moving (is)-stronger than-the moved and the(-thing)
 διακρατοῦν ἰσχυρότερον τοῦ διακρατουμένου ἐστίν. Αὐτὸν
holding-together stronger than-the held-together is him
 οὖν λέγω εἶναι Θεὸν τὸν συστησάμενον τὰ πάντα καὶ
then I-say to-be God the(-one) having-established the all(-things) and
 διακρατοῦντα, ἀναρχον καὶ αἰδίων, ἀθάνατον καὶ ἀπροσδεή,
holding-together beginningless and everlasting immortal and self-sufficient

ἀνώτερον πάντων τῶν παθῶν καὶ ἐλαττωμάτων, ὀργῆς
 above all the passions and defects of-wrath
 τε καὶ λήθης καὶ ἀγνοίας καὶ τῶν λοιπῶν. Δι' αὐτοῦ
 both and forgetfulness and ignorance and the rest through him
 δὲ τὰ πάντα συνέστηκεν. Οὐ χρήζει θυσίας καὶ σπονδῆς,
 and the all(-things) have-been-established not he-needs sacrifice and libation
 οὐδὲ πάντων τῶν φαινομένων· πάντες δὲ αὐτοῦ χρήζουσι.»
 nor all the visible(-things) all but him need

VIII · THE CHALDEANS

Nachor divides mankind into three races, the worshipers of many gods, the Jews, and the Christians, and the first into Chaldeans, Greeks, and Egyptians. The Chaldeans worship the elements and the images they make of them, which must be guarded from thieves and cannot save themselves. He then shows that none of the elements is a god but each is a work of God: the heaven moves by necessity, the earth is trampled and defiled, water is boiled and dyed, fire is quenched, the winds serve the ships, the sun and moon rise and set and wane, and man grows old and dies. The Greeks are worse, inventing gods with passions, and he begins their list with Kronos, who ate his children.

«Τούτων οὕτως εἰρημένων περὶ Θεοῦ, καθὼς ἐμὲ ἐχώρησε
 these(-things) thus having-been-said about God as me it-allowed
 περὶ αὐτοῦ λέγειν, ἔλθωμεν καὶ ἐπὶ τὸ ἀνθρώπινον γένος,
 about him to-speak let-us-come also to the human race
 ὅπως ἴδωμεν τίνες αὐτῶν μετέχουσι τῆς ἀληθείας καὶ
 that we-may-see which of-them partake of-the truth and
 τίνες τῆς πλάνης. Φανερόν γάρ ἐστιν ἡμῖν, ὦ βασιλεῦ,
 which of-the error manifest for it-is to-us O king
 ὅτι τρία γένη εἰσὶν ἀνθρώπων ἐν τῷδε τῷ κόσμῳ· ὧν
 that three races there-are of-men in this the world of-which
 εἰσὶν οἱ τῶν παρ' ὑμῶν λεγομένων θεῶν προσκυνηταί,
 are the(-ones) of-the by you so-called gods worshipers

καὶ Ἰουδαῖοι, καὶ χριστιανοί· αὐτοὶ δὲ πάλιν, οἱ τοὺς
and Jews and Christians they and again those the
πολλοὺς σεβόμενοι θεοὺς, εἰς τρία διαιροῦνται γένη,
many worshiping gods into three are-divided races
Χαλδαίους τε καὶ Ἑλληνας καὶ Αἰγυπτίους· οὗτοι γὰρ
Chaldeans both and Hellenes and Egyptians these for
γεγόνασιν ἀρχηγοὶ καὶ διδάσκαλοι τοῖς λοιποῖς ἔθνεσι τῆς
have-been leaders and teachers to-the other nations of-the
τῶν πολυνώνμων θεῶν λατρείας καὶ προσκυνήσεως.»
of-the many-named gods worship and adoration
«Ἵδωμεν οὖν τίνες τούτων μετέχουσι τῆς ἀληθείας καὶ
let-us-see then which of-these partake of-the truth and
τίνες τῆς πλάνης.»
which of-the error
«Οἱ μὲν γὰρ Χαλδαῖοι, οἱ μὴ εἰδότες θεόν, ἐπλανήθησαν
the indeed for Chaldeans those not knowing God went- astray
ὀπίσω τῶν στοιχείων καὶ ἤρξαντο σέβεσθαι τὴν κτίσιν
after the elements and began to-worship the creation
παρὰ τὸν κτίσαντα αὐτούς· ὧν καὶ μορφώματά τινα
beside the(-one) having-created them of-which also shapes some
ποιήσαντες ὀνόμασαν ἑκτυπώματα τοῦ οὐρανοῦ καὶ τῆς
having-made they-named likenesses of-the heaven and of-the
γῆς καὶ τῆς θαλάσσης, ἡλίου τε καὶ σελήνης, καὶ τῶν
earth and of-the sea of-sun both and of-moon and of-the
λοιπῶν στοιχείων ἢ φωστήρων, καὶ, συγκλείσαντες ναοὺς,
other elements or luminaries and having-shut(-them) in-temples
προσκυνοῦσι θεοὺς καλοῦντες, οὓς καὶ τηροῦσιν ἀσφαλῶς ἵνα
they-worship gods calling(-them) which also they-guard securely that
μὴ κλαπῶσιν ὑπὸ ληστῶν, καὶ οὐ συνήκαν ὅτι πᾶν τὸ
not they-be-stolen by robbers and not they-understood that every the(-thing)
τηροῦν μείζον τοῦ τηρουμένου ἐστὶ, καὶ ὁ ποιῶν μείζων
guarding greater than-the guarded is and the(-one) making greater

ἐστὶ τοῦ ποιουμένου· εἰ γὰρ ἀδυνατοῦσιν οἱ θεοὶ αὐτῶν
is than-the made if for are-powerless the gods their
 περὶ τῆς ἰδίας σωτηρίας, πῶς ἄλλοις σωτηρίαν χαρίζονται;
about the own safety how to-others salvation will-they-grant
 Πλάνην οὖν μεγάλην ἐπλανήθησαν οἱ Χαλδαῖοι, σεβόμενοι
(an)-error then great erred the Chaldeans worshipping
 ἀγάλματα νεκρὰ καὶ ἀνωφελῇ. Καὶ θαυμάζειν μοι ἐπέρχεται,
statues dead and useless and to-marvel to-me comes
 ὦ βασιλεῦ, πῶς οἱ λεγόμενοι φιλόσοφοι αὐτῶν οὐδόλως
O king how the so-called philosophers their not-at-all
 συνῆκαν ὅτι καὶ αὐτὰ τὰ στοιχεῖα φθαρτά ἐστιν. Εἰ δὲ τὰ
understood that also themselves the elements perishable are if and the
 στοιχεῖα φθαρτά ἐστι καὶ ὑποτασσόμενα κατὰ ἀνάγκην, πῶς
elements perishable are and subjected by necessity how
 εἰσὶ θεοί; εἰ δὲ τὰ στοιχεῖα οὐκ εἰσὶ θεοὶ, πῶς τὰ ἀγάλματα,
are-they gods if and the elements not are gods how the statues
 ἃ γέγονεν εἰς τιμὴν αὐτῶν, θεοὶ ὑπάρχουσιν;»
which have-been-made for honor of-them gods are
 «Ἐλθωμεν οὖν, ὦ βασιλεῦ, ἐπ' αὐτὰ τὰ στοιχεῖα, ὅπως
let-us-come then O king to themselves the elements that
 ἀποδείξωμεν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοὶ, ἀλλὰ φθαρτὰ
we-may-show about them that not they-are gods but perishable
 καὶ ἀλλοιούμενα, ἐκ τοῦ μὴ ὄντος παραχθέντα προστάγματι
and changing from the not being brought-forth by-(the)-command
 τοῦ ὄντως Θεοῦ, ὅς ἐστιν ἀφθαρτός τε καὶ ἀναλλοιώτος
of-the truly God who is incorruptible both and unchangeable
 καὶ ἀόρατος· αὐτὸς δὲ πάντα ὁρᾷ, καὶ, καθὼς βούλεται,
and invisible he and all(-things) sees and as he-wishes
 ἄλλοιοῖ καὶ μεταβάλλει. Τί οὖν λέγω περὶ τῶν στοιχείων;»
alters and changes what then do-I-say about the elements

«Οἱ νομίζοντες τὸν οὐρανὸν εἶναι θεὸν πλανῶνται. Ὅρῳμεν
those thinking the heaven to-be (a)-god err we-see
 γὰρ αὐτὸν τρεπόμενον καὶ κατὰ ἀνάγκην κινούμενον, καὶ
for it turning and by necessity moved and
 ἐκ πολλῶν συνεστῶτα· διὸ καὶ κόσμος καλεῖται.
from many(-things) composed wherefore also (an)-ordered-world it-is-called
 Κόσμος δὲ κατασκευὴ ἐστὶ τινὸς τεχνίτου· τὸ
(an)-ordered-world and (the)-construction is of-some craftsman the(-thing)
 κατασκευασθὲν δὲ ἀρχὴν καὶ τέλος ἔχει. Κινεῖται δὲ
constructed and beginning and end has is-moved and
 ὁ οὐρανὸς κατὰ ἀνάγκην σὺν τοῖς αὐτοῦ φωστήρσι· τὰ
the heaven by necessity with the its luminaries the
 γὰρ ἄστρα τάξει καὶ διαστήματι φερόμενα ἀπὸ σημείου
for stars in-order and interval borne from sign
 εἰς σημεῖον, οἱ μὲν δύουσιν, οἱ δὲ ἀνατέλλουσι, καὶ
to sign some indeed set others and rise and
 κατὰ καιροὺς πορείαν ποιοῦνται τοῦ ἀποτελεῖν θέρη καὶ
by seasons course make of-the to-accomplish summers and
 χειμῶνας, καθὰ ἐπιτέτακται αὐτοῖς παρὰ τοῦ Θεοῦ, καὶ
winters as has-been-ordered them by — God and
 οὐ παραβαίνουσι τοὺς ἰδίους ὅρους, κατὰ ἀπαραίτητον
not they-transgress the own bounds by inexorable
 φύσεως ἀνάγκην, σὺν τῷ οὐρανίῳ κόσμῳ. Ὅθεν φανερόν
of-nature necessity with the heavenly order whence manifest
 ἐστὶ μὴ εἶναι τὸν οὐρανὸν θεόν, ἀλλ' ἔργον Θεοῦ.»
it-is not to-be the heaven (a)-god but (a)-work of-God
 «Οἱ δὲ νομίζοντες τὴν γῆν εἶναι θεὰν ἐπλανήθησαν.
those and thinking the earth to-be (a)-goddess erred
 Ὅρῳμεν γὰρ αὐτὴν ὑπὸ τῶν ἀνθρώπων ὑβρίζομένην καὶ
we-see for it by the men outraged and
 κατακυριευομένην καὶ φυρομένην καὶ ἄχρηστον γινομένην.
lorded-over and mixed and useless becoming

Ἐὰν γὰρ ὀπτηθῇ, γίνεται νεκρά· ἐκ γὰρ τοῦ ὀστράκου
 if for it-be-baked it-becomes dead from for the pots/berd
 φύεται οὐδέν. Ἔτι δὲ καὶ ἐὰν ἐπὶ πλέον βραχῇ, φθείρεται
 grows nothing further and also if for more it-be-wetted it-is-corrupted
 καὶ αὐτὴ καὶ οἱ καρποὶ αὐτῆς. Καταπατεῖται δὲ ὑπὸ τε
 both itself and the fruits its it-is-trampled and by both
 ἀνθρώπων καὶ τῶν λοιπῶν ζώων, αἵμασι φονευομένων
 men and the other animals with-bloods of-slain
 μαιίνεται, διορύσσεται, νεκρῶν θήκη γίνεται σωμαίων.
 it-is-defiled it-is-dug-through of-dead (a)-tomb it-becomes bodies
 Τούτων οὕτως ὄντων, οὐκ ἐνδέχεται τὴν γῆν εἶναι θεᾶν,
 these(-things) thus being not it-is-possible the earth to-be (a)-goddess
 ἀλλ' ἔργον Θεοῦ εἰς χρῆσιν ἀνθρώπων.»
 but (a)-work of-God for use of-men
 «Οἱ δὲ νομίζοντες τὸ ὕδωρ εἶναι θεὸν ἐπλανήθησαν.
 those and thinking the water to-be (a)-god erred
 Καὶ αὐτὸ γὰρ εἰς χρῆσιν τῶν ἀνθρώπων γέγονε, καὶ
 also it for for use of-the men has-come-to-be and
 κατακυριεύεται ὑπ' αὐτῶν, μαιίνεται καὶ φθείρεται, καὶ
 is-lorded-over by them it-is-defiled and corrupted and
 ἀλλοιοῦται ἐσόμενον καὶ ἀλλασσόμενον χρώμασι, καὶ ὑπὸ
 altered being-boiled and being-changed by-colors and by
 τοῦ κρύους πηγνύμενον, καὶ εἰς πάντων τῶν ἀκαθάρτων
 the frost being-frozen and to of-all the unclean(-things)
 πλῦσιν ἀγόμενον. Διὸ ἀδύνατον τὸ ὕδωρ εἶναι θεὸν,
 washing brought wherefore impossible the water to-be (a)-god
 ἀλλ' ἔργον Θεοῦ.»

but (a)-work of-God
 «Οἱ δὲ νομίζοντες τὸ πῦρ εἶναι θεὸν πλανῶνται. Καὶ αὐτὸ
 those and thinking the fire to-be (a)-god err also it
 γὰρ εἰς χρῆσιν ἐγένετο ἀνθρώπων. Καὶ κατακυριεύεται
 for for use came-to-be of-men and is-lorded-over

ὑπ' αὐτῶν, περιφερόμενον ἐκ τόπου εἰς τόπον εἰς ἔψησιν
 by them carried-about from place to place for boiling
 καὶ ὀπτησιν παντοδαπῶν κρεῶν, ἔτι δὲ καὶ νεκρῶν
 and roasting of-all-kinds-of meats further and also of-dead
 σωμάτων. Φθείρεται δὲ καὶ κατὰ πολλοὺς τρόπους, ὑπὸ
 bodies it-is-destroyed and also in many ways by
 τῶν ἀνθρώπων σβεννύμενον. Διὸ οὐκ ἐνδέχεται τὸ πῦρ
 the men being-quenched wherefore not it-is-possible the fire
 εἶναι θεὸν, ἀλλ' ἔργον Θεοῦ.»

to-be (a)-god but (a)-work of-God

«Οἱ δὲ νομίζοντες τὴν τῶν ἀνέμων πνοὴν εἶναι θεὰν
 those and thinking the of-the winds blowing to-be (a)-goddess
 πλανῶνται. Φανερόν γάρ ἐστιν ὅτι δουλεύει ἑτέρῳ, καὶ
 err manifest for it-is that it-serves another and
 χάριν τῶν ἀνθρώπων κατεσκευάσται ὑπὸ τοῦ Θεοῦ πρὸς
 for-the-sake of-the men has-been-made by — God for
 μεταγωγὴν πλοίων καὶ συγκομιδὰς τῶν σιτίων, καὶ εἰς
 (the)-transport of-ships and conveyings of-the grains and for
 λοιπὰς αὐτῶν χρείας αὔξει τε καὶ λήγει, κατ' ἐπιταγὴν
 other their needs it-increases both and ceases by command
 Θεοῦ. Διὸ οὐ νενόμισται τὴν τῶν ἀνέμων πνοὴν εἶναι
 of-God wherefore not it-is-thought the of-the winds blowing to-be
 θεὰν, ἀλλ' ἔργον Θεοῦ.»

(a)-goddess but (a)-work of-God

«Οἱ δὲ νομίζοντες τὸν ἥλιον εἶναι θεὸν πλανῶνται. Ὅρωμεν
 those and thinking the sun to-be (a)-god err we-see
 γὰρ αὐτὸν κινούμενον κατὰ ἀνάγκην καὶ τρεπόμενον,
 for it moved by necessity and turning
 καὶ μεταβαίνοντα ἀπὸ σημείου εἰς σημεῖον, δύνοντα καὶ
 and passing from sign to sign setting and
 ἀνατέλλοντα, τοῦ θερμαίνειν τὰ φυτὰ καὶ βλαστὰ εἰς χρήσιν
 rising of-the to-warm the plants and shoots for use

τῶν ἀνθρώπων, ἔτι δὲ καὶ μερισμοὺς ἔχοντα μετὰ τῶν
of-the men further and also divisions having with the
 λοιπῶν ἀστέρων, καὶ ἐλάττονα ὄντα τοῦ οὐρανοῦ πολὺ, καὶ
other stars and less being than-the heaven much and
 ἐκλείποντα τοῦ φωτὸς, καὶ μηδεμίαν αὐτοκράτειαν ἔχοντα.
failing of-the light and no self-rule having
 Διὸ οὐ νενόμισται τὸν ἥλιον εἶναι θεὸν, ἀλλ' ἔργον Θεοῦ.»
wherefore not it-is-thought the sun to-be (a)-god but (a)-work of-God
 «Οἱ δὲ νομίζοντες τὴν σελήνην εἶναι θεὰν πλανῶνται.
those and thinking the moon to-be (a)-goddess err
 Ὅρωμεν γὰρ αὐτὴν κινουμένην κατὰ ἀνάγκην καὶ
we-see for it moved by necessity and
 τρεπομένην, καὶ μεταβαίνουσιν ἀπὸ σημείου εἰς σημεῖον,
turning and passing from sign to sign
 δύνουσάν τε καὶ ἀνατέλλουσιν εἰς χρεῖαν τῶν ἀνθρώπων,
setting both and rising for need of-the men
 καὶ ἐλάττονα οὐδὲν τοῦ ἡλίου, αὐξομένην τε καὶ
and less being than-the sun waxing both and
 μειομένην, καὶ ἐκλείβεις ἔχουσιν. Διὸ οὐ νενόμισται
waning and eclipses having wherefore not it-is-thought
 τὴν σελήνην εἶναι θεὰν, ἀλλ' ἔργον Θεοῦ.»
the moon to-be (a)-goddess but (a)-work of-God
 «Οἱ δὲ νομίζοντες τὸν ἄνθρωπον εἶναι θεὸν πλανῶνται.
those and thinking the man to-be (a)-god err
 Ὅρωμεν γὰρ αὐτὸν κινούμενον κατὰ ἀνάγκην, καὶ
we-see for him moved by necessity and
 τρεφόμενον καὶ γηράσκοντα, καὶ μὴ θέλοντος αὐτοῦ. Καὶ
nourished and growing-old even not willing he and
 ποτὲ μὲν χαίρει, ποτὲ δὲ λυπεῖται, δεόμενος βρωμάτων
at-times indeed he-rejoices at-times and grieves needing foods
 καὶ ποτοῦ καὶ ἐσθῆτος. Εἶναι δὲ αὐτὸν ὀργίλον καὶ ζηλωτὴν
and drink and clothing to-be and him wrathful and jealous

καὶ ἐπιθυμητὴν, καὶ μεταμελόμενον, καὶ πολλὰ ἐλαττώματα
and covetous and repenting and many defects
 ἔχοντα. Φθείρεται δὲ κατὰ πολλοὺς τρόπους, ὑπὸ στοιχείων
having he-is-destroyed and in many ways by elements
 καὶ ζώων, καὶ τοῦ ἐπικειμένου αὐτῷ θανάτου. Οὐκ
and animals and the lying-upon him death not
 ἐνδέχεται οὖν εἶναι τὸν ἄνθρωπον θεὸν, ἀλλ' ἔργον Θεοῦ.»
it-is-possible then to-be the man (a)-god but (a)-work of-God
 «Πλάνην οὖν μεγάλην ἐπλανήθησαν οἱ Χαλδαῖοι, ὁπίσω
(an)-error then great erred the Chaldeans after
 τῶν ἐπιθυμημάτων αὐτῶν. Σέβονται γὰρ τὰ φθαρτὰ
the desires their they-worship for the perishable
 στοιχεῖα καὶ τὰ νεκρὰ ἀγάλματα, καὶ οὐκ αἰσθάνονται
elements and the dead statues and not they-perceive
 ταῦτα θεοποιούμενοι. Ἔλθωμεν οὖν ἐπὶ τοὺς Ἕλληνας,
these deifying let-us-come then to the Hellenes
 ἵνα ἴδωμεν εἴ τι φρονοῦσι περὶ Θεοῦ.»
that we-may-see if anything they-think about God
 «Οἱ οὖν Ἕλληνες σοφοὶ λέγοντες εἶναι ἐμωράνθησαν
the then Hellenes wise saying(-themselves) to-be were-made-foolish
 χεῖρον τῶν Χαλδαίων, παρεισάγοντες πολλοὺς θεοὺς
worse than-the Chaldeans introducing many gods
 γεγενῆσθαι, τοὺς μὲν ἄρρένας, τοὺς δὲ θηλείας, παντοίων
to-have-come-to-be some indeed male others and female of-all-kinds
 παθῶν καὶ παντοδαπῶν δημιουργοὺς ἀνομιμάτων. Ὅθεν
passions and of-all-sorts creators lawlessnesses whence
 γελοῖα καὶ μωρὰ καὶ ἀσεβῆ παρεισήγαγον οἱ Ἕλληνες,
laughable and foolish and impious introduced the Hellenes
 βασιλεῦ, ῥήματα, τοὺς μὴ ὄντας προσαγορεύοντες
O-king words those not being calling
 θεοὺς, κατὰ τὰς ἐπιθυμίας αὐτῶν τὰς πονηράς, ἵνα,
gods according-to the desires their the evil that

τούτους συνηγόρους ἔχοντες τῆς κακίας, μοιχεύωσιν,
these advocates having of-the evil they-may-commit-adultery
 ἀρπάζωσι, φονεύωσι, καὶ τὰ πάνδεινα ποιῶσιν. Εἰ
seize murder and the most-terrible(-things) do if
 γὰρ οἱ θεοὶ αὐτῶν τοιαῦτα ἐποίησαν, πῶς καὶ αὐτοὶ οὐ
for the gods their such-things did how also themselves not
 τοιαῦτα πράξουσιν; Ἐκ τούτων οὖν τῶν ἐπιτηδευμάτων
such-things will-practice from these then the practices
 τῆς πλάνης συνέβη τοὺς ἀνθρώπους πολέμους ἔχειν
of-the error it-happened the men wars to-have
 συχνούς, καὶ σφαγὰς καὶ αἰχμαλωσίας πικράς.»
frequent and slaughters and captivities bitter
 «Ἀλλὰ καὶ καθ' ἕκαστον τῶν θεῶν αὐτῶν εἰ θελήσομεν
but also by each of-the gods their if we-wish
 ἐλθεῖν τῷ λόγῳ, πολλὴν ὄψει τὴν ἀτοπίαν.»
to-go with-the word much you-will-see the absurdity
 Ὁ πρῶτος παρεισάγεται αὐτοῖς πρὸ πάντων θεὸς ὁ
the first is-introduced by-them before all god the(-one)
 λεγόμενος Κρόνος, καὶ τούτῳ θύουσι τὰ ἴδια τέκνα,
called Kronos and to-this they-sacrifice the own children
 ὃς ἔσχε παῖδας πολλοὺς ἐκ τῆς Ῥέας, καὶ μανεῖς
who had sons many from — Rhea and having-gone-mad
 ἦσθι τὰ ἴδια τέκνα. Φασὶ δὲ τὸν Δία κόψαι αὐτοῦ
ate the own children they-say and — Zeus to-have-cut-off his
 τὰ ἀναγκαῖα καὶ βαλεῖν εἰς τὴν θάλασσαν, ὅθεν
the genitals and to-have-thrown(-them) into the sea whence
 Ἀφροδίτην μυθεύεσθαι γεννᾶσθαι. Δῆσας οὖν τὸν ἴδιον
Aphrodite is-fabled to-be-born having-bound then the own
 πατέρα ὁ Ζεὺς ἔβαλεν εἰς τὸν Τάρταρον. Ὅρας τὴν
father — Zeus cast(-him) into — Tartarus do-you-see the
 πλάνην καὶ ἀσέλγειαν ἣν παρεισάγουσι κατὰ τοῦ θεοῦ
error and licentiousness which they-introduce against the god

αὐτῶν; Ἐνδέχεται οὖν θεὸν εἶναι δέσμιον καὶ ἀπόκοπον;
their is-it-possible then (a)-god to-be (a)-prisoner and castrated
 ὦ τῆς ἀνοίας! τίς τῶν νοῦν ἔχόντων ταῦτα φήσκειν;»
O the folly who of-those sense having these(-things) would-say

IX · THE GODS OF THE GREEKS AND EGYPTIANS

Nachor runs through the Greek gods: Zeus transformed to seduce mortal women, Hephaestus lame and working for bread, Hermes the thief, Asclepius struck by a thunderbolt, Ares bound in adultery, Dionysus the drunkard slain by the Titans, Heracles the child-killer burned alive, Apollo prophesying for pay, Artemis roaming with her dogs, Aphrodite the adulteress, and Adonis killed by a boar. Taking these gods as their pattern, men practice every lawlessness. The Egyptians are more foolish still: they worship Isis, Osiris, and Typhon, and animals of every kind. The wise of the Greeks never saw that gods who murder and commit adultery stand condemned by their own laws.

«Δεύτερος παρεισάγεται ὁ Ζεὺς, ὃν φασὶ βασιλεῦσαι
second is-introduced — Zeus who they-say to-have-reigned
 τῶν θεῶν αὐτῶν, καὶ μεταμορφοῦσθαι εἰς ζῶα, ὅπως
of-the gods their and to-be-transformed into animals that
 μοιχεύσῃ θνητὰς γυναῖκας. Παρεισάγουσι γὰρ
be-might-commit-adultery-with mortal women they-introduce for
 τοῦτον μεταμορφούμενον εἰς ταῦρον πρὸς Εὐρώπην, καὶ εἰς
him transforming into (a)-bull to Europa and into
 χρυσὸν πρὸς Δανάην, καὶ εἰς κύκνον πρὸς Λήδαν, καὶ εἰς
gold to Danae and into (a)-swan to Leda and into
 σάτυρον πρὸς Ἀντιόπην, καὶ εἰς κεραυνὸν πρὸς Σεμέλῃν·
(a)-satyr to Antiope and into (a)-thunderbolt to Semele
 εἶτα γενέσθαι ἐκ τούτων τέκνα πολλὰ, Διόνυσον,
then to-have-been-born from these children many Dionysus
 καὶ Ζῆθον καὶ Ἀμφίονα, καὶ Ἡρακλῆν, καὶ Ἀπόλλωνα
and Zethus and Amphion and Heracles and Apollo

καὶ Ἄρτεμιν, καὶ Περσέα, Κάστορά τε καὶ Ἑλένην καὶ
and Artemis and Perseus Castor both and Helen and
 Πολυδεύκην, καὶ Μίνωα, καὶ Ῥαδάμανθυν, καὶ Σαρπηδόνα,
Polydeuces and Minos and Rhadamanthys and Sarpedon
 καὶ τὰς ἐννέα θυγατέρας ἃς προσηγόρευσαν Μούσας. Εἰθ'
and the nine daughters whom they-named Muses then
 οὕτως παρεισάγουσι τὰ κατὰ τὸν Γανυμήδην. Συνέβη
thus they-introduce the(-things) about — Ganymede it-happened
 οὖν, βασιλεῦ, τοῖς ἀνθρώποις μιμεῖσθαι ταῦτα πάντα, καὶ
then O-king to-the men to-imitate these(-things) all and
 γίνεσθαι μοιχοὺς καὶ ἀρρένομανεῖς, καὶ ἄλλων δεινῶν ἔργων
to-become adulterers and mad-for-males and of-other terrible deeds
 ἐργάτας, κατὰ μίμησιν τοῦ θεοῦ αὐτῶν. Πῶς οὖν ἐνδέχεται
workers according-to imitation of-the god their how then is-it-possible
 θεὸν εἶναι μοιχὸν ἢ ἀνδροβάτην, ἢ πατροκτόνον;»
(a)-god to-be (an)-adulterer or sodomite or parricide
 «Σὺν τούτῳ δὲ καὶ Ἥφαιστόν τινα παρεισάγουσι θεὸν εἶναι,
with this and also Hephaestus some they-introduce (a)-god to-be
 καὶ τοῦτον χωλὸν, καὶ κρατοῦντα σφύραν καὶ πυρόλαβον,
and him lame and holding (a)-hammer and tongs
 καὶ χαλκεύοντα χάριν τροφῆς. Ἄρα ἐπιδείης ἐστίν· ὅπερ οὐκ
and working-bronze for-the-sake of-food then needy he-is which not
 ἐνδέχεται θεὸν εἶναι χωλὸν καὶ προσδεόμενον ἀνθρώπων.»
is-possible (a)-god to-be lame and needing men
 «Εἰτα τὸν Ἑρμῆν παρεισάγουσι θεὸν εἶναι ἐπιθυμητὴν, καὶ
then — Hermes they-introduce (a)-god to-be covetous and
 κλέπτειν καὶ πλεονέκτειν, καὶ μάγον, καὶ κυλλὸν, καὶ λόγων
(a)-thief and grasping and (a)-magician and crippled and of-words
 ἐρμηνευτήν. Ὅπερ οὐκ ἐνδέχεται θεὸν εἶναι τοιοῦτον.»
interpreter which not is-possible (a)-god to-be such

«Τὸν δὲ Ἀσκληπιὸν παρεισάγουσι θεὸν εἶναι, ἰατρὸν ὄντα
 — and Asclepius they-introduce (a)-god to-be (a)-physician being
 καὶ κατασκευάζοντα φάρμακα καὶ σύνθεσιν ἐμπλάστρων,
 and preparing drugs and (a)-compounding of-plasters
 χάριν τροφῆς (ἐπενδεῖς γὰρ ἦν), ὕστερον δὲ κεραυνοῦσθαι
 for-the-sake of-food needy for he-was later and to-be-thunderstruck
 αὐτὸν ὑπὸ τοῦ Διὸς διὰ Τυνδάρεων Λακεδαίμονος υἱὸν,
 him by — Zeus because-of Tyndareus of-Lacedaemon son
 καὶ ἀποθανεῖν. Εἰ δὲ Ἀσκληπιὸς θεὸς ὢν καὶ κεραυνωθείς
 and to-die if and Asclepius (a)-god being and thunderstruck
 οὐκ ἠδυνήθη ἑαυτῷ βοηθήσαι, πῶς ἄλλοις βοηθήσει;»
 not was-able himself to-help how others will-he-help
 «Ἄρης δὲ παρεισάγεται θεὸς εἶναι πολεμιστῆς καὶ
 Ares and is-introduced (a)-god to-be warlike and
 ζηλωτῆς, καὶ ἐπιθυμητῆς θρεμμάτων καὶ ἐτέρων τινῶν
 jealous and covetous of-flocks and of-other some(-things)
 ὕστερον δὲ αὐτὸν μοιχεύοντα τὴν Ἀφροδίτην
 later and him committing-adultery-with — Aphrodite
 δεθῆναι αὐτὸν ὑπὸ τοῦ νηπίου Ἔρωτος καὶ ὑπὸ
 to-have-been-bound him by the infant Eros and by
 Ἥφαίστου. Πῶς οὖν θεὸς ἐστὶν ὁ ἐπιθυμητῆς καὶ
 Hephaestus how then (a)-god is the(-one) covetous and
 πολεμιστῆς καὶ δέσμιος καὶ μοιχός;»
 warlike and (a)-prisoner and adulterer
 «Τὸν δὲ Διόνυσον παρεισάγουσι θεὸν εἶναι, νυκτερινὰς
 — and Dionysus they-introduce (a)-god to-be nocturnal
 ἄγοντα ἑορτὰς καὶ διδάσκαλον μέθης, καὶ ἀποσπῶντα τὰς
 leading feasts and teacher of-drunkenness and snatching-away the
 τῶν πλησίων γυναικας, καὶ μαινόμενον καὶ φεύγοντα· ὕστερον
 of-the neighbors wives and raving and fleeing later
 δὲ αὐτὸν σφαγῆναι ὑπὸ τῶν Τιτάνων. Εἰ οὖν Διόνυσος
 and him to-have-been-slaughtered by the Titans if then Dionysus

σφαγεῖς οὐκ ἠδυνήθη ἑαυτῷ βοηθήσαι, ἀλλὰ καὶ μαινόμενος
slaughtered not was-able himself to-help but also raving
 ἦν καὶ μέθυσος καὶ δραπέτης, πῶς ἂν εἴη θεός;»
was and drunkard and runaway how — would-be-be (a)-god
 «Τὸν δὲ Ἡρακλῆν παρεισάγουσι μεθυσθῆναι καὶ
 — and Heracles they-introduce to-have-been-drunk and
 μανῆναι, καὶ τὰ ἴδια τέκνα σφάζει, εἴτα πυρὶ
to-have-gone-mad and the own children to-have-slaughtered then by-fire
 ἀναλωθῆναι καὶ οὕτως ἀποθανεῖν. Πῶς δ' ἂν εἴη
to-have-been-consumed and thus to-have-died how and — would-be-be
 θεός, μέθυσος καὶ τεκνοκτόνος, καὶ κατακαιόμενος; ἢ πῶς
(a)-god drunkard and child-killer and burned-up or how
 ἄλλοις βοηθήσει, ἑαυτῷ βοηθήσαι μὴ δυνηθείς;»
others will-be-help himself to-help not having-been-able
 «Τὸν δὲ Ἀπόλλωνα παρεισάγουσι θεὸν εἶναι ζηλωτὴν,
 — and Apollo they-introduce (a)-god to-be jealous
 ἔτι δὲ καὶ τόξον καὶ φαρέτραν κρατοῦντα, ποτὲ δὲ καὶ
further and also (a)-bow and quiver holding at-times and also
 κιθάραν καὶ ἐπαυθίδα, καὶ μαντευόμενον τοῖς ἀνθρώποις
(a)-lyre and (a)-flute and prophesying to-the men
 χάριν μισθοῦ. Ἄρα ἐπενδείς ἐστιν· ὅπερ οὐκ ἐνδέχεται
for-the-sake of-pay then needy be-is which not is-possible
 θεὸν εἶναι ἐνδεῇ καὶ ζηλωτὴν καὶ κιθαρῳδόν.»
(a)-god to-be needy and jealous and lyre-singer
 «Ἄρτεμιν δὲ παρεισάγουσιν ἀδελφὴν αὐτοῦ εἶναι, κυνηγὸν
Artemis and they-introduce sister his to-be (a)-huntress
 οὔσαν, καὶ τόξον ἔχειν μετὰ φαρέτρας, καὶ ταύτην
being and (a)-bow to-have with (a)-quiver and her
 ῥέμβεσθαι κατὰ τῶν ὀρέων μόνην μετὰ τῶν κυνῶν, ὅπως
to-roam over the mountains alone with the dogs that

θηρεύσει ἔλαφον ἢ κάπρον. Πῶς οὖν ἔσται θεὸς ἡ τοιαύτη

she-may-hunt (a)-deer or (a)-boar how then will-be (a)-god the such

γυνή καὶ κυνηγὸς καὶ ῥεμβομένη μετὰ τῶν κυνῶν;»

woman and huntress and roaming with the dogs

Ἀφροδίτην δὲ λέγουσι καὶ αὐτὴν θεὰν εἶναι μοιχαλίδα.

Aphrodite and they-say also her (a)-goddess to-be adulteress

Ποτὲ γὰρ ἔσχε μοιχὸν τὸν Ἄρην, ποτὲ δὲ Ἀγχίσην,

at-times for she-had (as)-adulterer — Ares at-times and Anchises

ποτὲ δὲ Ἄδωνιν, οὗτινος καὶ τὸν θάνατον κλαίει, ζητοῦσα

at-times and Adonis whose also the death she-weep seeking

τὸν ἐραστὴν αὐτῆς· ἣν λέγουσιν καὶ εἰς Ἅδου καταβαίνειν,

the lover her who they-say also to Hades to-go-down

ὅπως ἐξαγοράσῃ τὸν Ἄδωνιν ἀπὸ τῆς Περσεφόνης. Εἶδες,

that she-may-ransom — Adonis from — Persephone did-you-see

ὦ βασιλεῦ, μείζονα ταύτης ἀφροσύνην; θεὰν παρεισάγειν

O king greater than-this folly (a)-goddess to-introduce

τὴν μοιχεύουσιν καὶ θρηνοῦσιν καὶ κλαίουσιν;»

the-(one) committing-adultery and lamenting and weeping

«Ἄδωνιν δὲ παρεισάγουσι θεὸν εἶναι κυνηγόν, καὶ τοῦτον

Adonis and they-introduce (a)-god to-be (a)-hunter and him

βιαίως ἀποθανεῖν πληγέντα ὑπὸ τοῦ ὕδους, καὶ μὴ δυνηθέντα

violently to-have-died struck by the boar and not having-been-able

βοηθῆσαι τῇ ταλαιπωρίᾳ ἑαυτοῦ. Πῶς οὖν τῶν ἀνθρώπων

to-help the wretchedness of-himself how then of-the men

φροντίδα ποιήσεται ὁ μοιχὸς καὶ κυνηγὸς καὶ βιοθάνατος;»

care will-be-make the adulterer and hunter and violently-killed

«Ταῦτα πάντα καὶ πολλὰ τοιαῦτα καὶ πολλῶ πλείον

these-(things) all and many such-things and much more

αἰσχρότερα καὶ πονηρὰ παρεισήγαγον οἱ Ἕλληνες, βασιλεῦ,

shameful and evil introduced the Hellenes O-king

περὶ τῶν θεῶν αὐτῶν, ἃ οὔτε λέγειν θέμις, οὔτ'

about the gods their which neither to-say (is)-lawful nor

ἐπὶ μνήμης ὅλως φέρειν· ὅθεν λαμβάνοντες οἱ ἄνθρωποι
in memory at-all to-bear whence taking the men
 ἀφορμὴν ἀπὸ τῶν θεῶν αὐτῶν, ἔπραττον πᾶσαν ἀνομίαν
occasion from the gods their they-practiced all lawlessness
 καὶ ἀσέλγειαν καὶ ἀσέβειαν, καταμαίνοντες γῆν τε καὶ
and licentiousness and impiety defiling earth both and
 ἀέρα ταῖς δειναῖς αὐτῶν πράξεσιν.»
air with-the terrible their deeds

«Αἰγύπτιοι δὲ, ἀβελτερώτεροι καὶ ἀφρονέστεροι τούτων
Egyptians and sillier and more-foolish than-these
 ὄντες, χεῖρον πάντων τῶν ἐθνῶν ἐπλανήθησαν. Οὐ
being worse than-all the nations went-astay not
 γὰρ ἠρκέσθησαν τοῖς τῶν Χαλδαίων καὶ Ἑλλήνων
for they-were-content with-the of-the Chaldeans and Hellenes
 σεβάσμασιν, ἀλλ' ἔτι καὶ ἄλογα ζῶα παρεισήγαγον
objects-of-worship but further also irrational animals introduced
 θεοὺς εἶναι χερσαῖά τε καὶ ἔνυδρα, καὶ τὰ φυτὰ καὶ
(as)-gods to-be of-land both and of-water and the plants and
 βλαστὰ, καὶ ἐμάνθησαν ἐν πάσῃ μανίᾳ καὶ ἀσελγείᾳ
shoots and were-defiled in all madness and licentiousness
 χεῖρον πάντων τῶν ἐθνῶν ἐπὶ τῆς γῆς.»
worse than-all the nations on the earth

«Ἀρχῆθεν γὰρ ἐσέβοντο τὴν Ἴσω, ἔχουσαν ἀδελφὸν
from-the-beginning for they-worshiped — Isis having (as)-brother
 καὶ ἄνδρα τὸν Ὅσιριν, τὸν σφαγέντα ὑπὸ τοῦ ἀδελφοῦ
and husband — Osiris the(-one) slaughtered by the brother
 αὐτοῦ Τύφωρος. Καὶ διὰ τοῦτο φεύγει ἡ Ἴσις μετὰ
his Typhon and because-of this flees — Isis with
 Ὡρου τοῦ υἱοῦ αὐτῆς εἰς Βύβλον τῆς Συρίας, ζητοῦσα
Horus the son her to Byblos — of-Syria seeking
 τὸν Ὅσιριν, πικρῶς θρηνοῦσα, ἕως ἠὔξησεν ὁ Ὡρος καὶ
— Osiris bitterly lamenting until grew-up — Horus and

ἀπέκτεινε τὸν Τύφωνα. Οὐτε οὖν ἡ Ἰσις ἴσχυσε βοηθῆσαι
 killed — Typhon neither then — Isis was-able to-help
 τῷ ἰδίῳ ἀδελφῷ καὶ ἀνδρί· οὔτε ὁ Ὅσιρις σφαζόμενος
 the own brother and husband nor — Osiris being-slaughtered
 ὑπὸ τοῦ Τύφωνος ἡδυνήθη ἀντιλαβέσθαι ἑαυτοῦ· οὔτε
 by — Typhon was-able to-help himself nor
 Τύφων ὁ ἀδελφοκτόνος, ἀπολλύμενος ὑπὸ τοῦ Ὠρου καὶ
 Typhon the fratricide perishing by — Horus and
 τῆς Ἰσιδος, εὐπόρησε ρύσασθαι ἑαυτὸν τοῦ θανάτου.
 — Isis could to-rescue himself from-the death
 Καὶ ἐπὶ τοιούτοις ἀτυχήμασι γνωρισθέντες αὐτοὶ θεοὶ
 and in such misfortunes having-been-known they gods
 ὑπὸ τῶν ἀσυνέτων Αἰγυπτίων ἐνομίσθησαν· οἷτινες, μὴδ'
 by the senseless Egyptians were-thought who not-even
 ἐν τούτοις ἀρκεσθέντες ἢ τοῖς λοιποῖς σεβάσμασι τῶν
 in these content or with-the other objects-of-worship of-the
 ἔθνων, καὶ τὰ ἄλογα ζῶα παρεισῆγαγον θεοὺς εἶναι.»
 nations also the irrational animals introduced (as)-gods to-be
 «Τινὲς γὰρ αὐτῶν ἐσεβάσθησαν πρόβατον, τινὲς δὲ
 some for of-them worshiped (a)-sheep some and
 τράγον, ἕτεροι δὲ μόσχον καὶ τὸν χοῖρον, ἄλλοι δὲ τὸν
 (a)-goat others and (a)-calf and the pig others and the
 κόρακα καὶ τὸν ἱέρακα καὶ τὸν γῦπα καὶ τὸν ἀετὸν, καὶ
 raven and the hawk and the vulture and the eagle and
 ἄλλοι τὸν κροκόδειλον, τινὲς δὲ τὸν αἴλουρον καὶ τὸν
 others the crocodile some and the cat and the
 κύνα, καὶ τὸν λύκον καὶ τὸν πίθηκον, καὶ τὸν δράκοντα
 dog and the wolf and the ape and the dragon
 καὶ τὴν ἀσπίδα, καὶ ἄλλοι τὸ κρίνον καὶ τὸ σκόροdon
 and the asp and others the onion and the garlic
 καὶ ἀκάνθας, καὶ τὰ λοιπὰ κτίσματα. Καὶ οὐκ αἰσθάνονται
 and thorns and the other creatures and not they-perceive

οἱ ταλαίπωροι περὶ πάντων τούτων ὅτι οὐδὲν ἰσχύουσιν.
the wretched about all these that nothing they-avail
 Ὅρωντες γὰρ τοὺς θεοὺς αὐτῶν βιβρωσκομένους ὑπὸ
seeing for the gods their eaten by
 ἑτέρων ἀνθρώπων καὶ καιομένους καὶ σφαττομένους, καὶ
other men and burned and slaughtered and
 σηπομένους, οὐ συνήκαν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοί.»
rotting not they-understood about them that not they-are gods
 «Πλάνην οὖν μεγάλην ἐπλανήθησαν οἱ τε Αἰγύπτιοι καὶ οἱ
(an)-error then great erred the both Egyptians and the
 Χαλδαῖοι καὶ οἱ Ἕλληνες τοιούτους παρεισάγοντες θεοὺς,
Chaldeans and the Hellenes such introducing gods
 καὶ ἀγάλματα αὐτῶν ποιοῦντες, καὶ θεοποιούμενοι τὰ
and statues of-them making and deifying the
 κωφὰ καὶ ἀναίσθητα εἰδωλα. Καὶ θαυμάζω πῶς ὁρῶντες
dumb and senseless idols and I-marvel how seeing
 τοὺς θεοὺς αὐτῶν ὑπὸ τῶν δημιουργῶν πριζομένους καὶ
the gods their by the craftsmen sawn and
 πελεκωμένους, παλαιουμένους τε ὑπὸ τοῦ χρόνου καὶ
hewn grown-old both by the time and
 ἀναλυομένους, καὶ χωνευομένους, οὐκ ἐφρόνησαν περὶ αὐτῶν
dissolved and melted not they-understood about them
 ὅτι οὐκ εἰσὶ θεοί. Ὅτε γὰρ περὶ τῆς ἰδίας σωτηρίας
that not they-are gods when for about the own safety
 οὐδὲν ἰσχύουσι, πῶς τῶν ἀνθρώπων πρόνοιαν ποιήσονται;
nothing they-avail how of-the men providence will-they-make
 Ἄλλ' οἱ ποιηταὶ αὐτῶν καὶ φιλόσοφοι, τῶν τε Χαλδαίων
but the poets their and philosophers of-the both Chaldeans
 καὶ Ἑλλήνων καὶ Αἰγυπτίων, θελήσαντες τοῖς ποιήμασιν
and Hellenes and Egyptians having-wished by-the poems
 αὐτῶν καὶ συγγραφαῖς σεμνῶναι τοὺς παρ' αὐτοῖς θεοὺς,
their and writings to-glorify the among them gods

μειζόνως τὴν αἰσχύνην αὐτῶν ἐξεκάλυψαν καὶ γυμνὴν πᾶσι
the-more the shame their uncovered and naked to-all
 προϋθήκαν. Εἰ γὰρ τὸ σῶμα τοῦ ἀνθρώπου πολυμερὲς
set-out if for the body of-the man many-membered
 ὄν οὐκ ἀποβάλλεται τι τῶν ἰδίων μελῶν, ἀλλὰ, πρὸς
being not casts-off any of-the own members but with
 πάντα τὰ μέλη ἀδιάρρηκτον ἔνωσιν ἔχον, ἐαυτῷ ἐστὶ
all the members unbreakable union having with-itself is
 σύμφωνον, πῶς ἐν φύσει θεοῦ μάχη καὶ διαφωνία ἔσται
harmonious how in nature of-god strife and discord will-be
 τοσαύτη; εἰ γὰρ μία φύσις τῶν θεῶν ὑπῆρχεν, οὐκ
so-great if for one nature of-the gods there-were not
 ὀφείλειεν θεὸς θεὸν διώκειν, οὔτε σφάζειν, οὔτε κακοποιεῖν·
ought god god to-pursue nor to-slaughter nor to-harm
 εἰ δὲ οἱ θεοὶ ὑπὸ θεῶν ἐδιώχθησαν καὶ ἐσφάγησαν, καὶ
if and the gods by gods were-pursued and slaughtered and
 ἡρπάγησαν καὶ ἐκεραυνώθησαν, οὐκ ἔτι μία φύσις ἐστίν,
seized and thunderstruck no longer one nature it-is
 ἀλλὰ γινώμει διηρημέναι, πᾶσαι κακοποιοὶ, ὥστε οὐδεὶς ἐξ
but wills divided all evil-doing so-that no-one of
 αὐτῶν ἐστὶ θεός. Φανερόν οὖν ἐστίν, ὦ βασιλεῦ, πλάνην
them is (a)-god manifest then it-is O king error
 εἶναι πᾶσαν τὴν περὶ τῶν θεῶν φυσιολογίαν.»
to-be all the about the gods natural-philosophy
 «Πῶς δὲ οὐ συνῆκαν οἱ σοφοὶ καὶ λόγιοι τῶν Ἑλλήνων ὅτι
how and not did-understand the wise and learned of-the Hellenes that
 καὶ οἱ νόμους θέμενοι κρίνονται ὑπὸ τῶν ἰδίων νόμων;
also those laws having-laid-down are-judged by the own laws
 Εἰ γὰρ οἱ νόμοι δίκαιοί εἰσιν, ἄδικοι πάντως οἱ θεοὶ αὐτῶν
if for the laws just are unjust surely the gods their
 εἰσὶ, παράνομα ποιήσαντες, ἀλληλοκτονίας καὶ φαρμακίας,
are lawless(-things) having-done mutual-murders and sorceries

καὶ μοιχείας καὶ κλοπὰς, καὶ ἀρσενοκοιτίας. Εἰ δὲ καλῶς
and adulteries and thefts and sodomies if and well
 ἔπραξαν ταῦτα, οἱ νόμοι ἄρα ἄδικοί εἰσι, κατὰ τῶν θεῶν
did these(-things) the laws then unjust are against the gods
 συντεθέντες. Νυνὶ δὲ οἱ νόμοι καλοὶ εἰσι καὶ δίκαιοι, τὰ
composed now but the laws good are and just the
 καλὰ ἐπαινοῦντες καὶ τὰ κακὰ ἀπαγορεύοντες· τὰ δὲ
good(-things) praising and the evil(-things) forbidding the and
 ἔργα τῶν θεῶν αὐτῶν παράνομα· παράνομοι ἄρα οἱ θεοὶ
works of-the gods their lawless lawless then the gods
 αὐτῶν, καὶ ἔνοχοι πάντες θανάτου καὶ ἀσεβεῖς οἱ τοιούτους
their and liable all of-death and impious those such
 θεοὺς παρεισάγοντες. Εἰ μὲν γὰρ μυθικαὶ αἱ περὶ αὐτῶν
gods introducing if indeed for mythical the about them
 ἱστορίαι, οὐδὲν εἰσιν, εἰ μὴ μόνον λόγοι· εἰ δὲ φυσικαὶ,
stories nothing they-are if not only words if and natural
 οὐκ ἔτι θεοὶ εἰσιν οἱ ταῦτα ποιήσαντες καὶ παθόντες·
no longer gods are those these(-things) having-done and having-suffered
 εἰ δὲ ἀλληγορικαὶ, μῦθοί εἰσι καὶ οὐκ ἄλλο τι.»
if and allegorical myths they-are and not other anything

All the worship of many gods is error; the invisible Creator alone is to be worshiped. The Jews, led out of Egypt with signs and wonders, served the gods of the nations, killed their prophets, and handed the Son of God to Pilate; they worship the one almighty God, but not according to knowledge, since they deny Christ. The Christians trace their descent from Jesus Christ, born of a virgin, crucified, and risen, and they live in purity, mercy, and truth, as their writings show. The king is changed with anger, his orators stand speechless, and Ioasaph glorifies the Lord. Bound by his own proclamation, the king cannot harm Nachor and hints to him to yield; at his son's request he grants him Nachor for the night. In private Ioasaph tells Nachor he knows he is no Barlaam, thanks him for his speech, and urges him to repent.

«Ἀποδέδεται τοίνυν, ὦ βασιλεῦ, ταῦτα πάντα τὰ πολύθεα
it-has-been-shown therefore O king these all the of-many-gods
 σεβάσματα πλάνης ἔργα καὶ ἀπωλείας ὑπάρχειν. Οὐ χρὴ
objects-of-worship of-error works and of-destruction to-be not it-is-right
 οὖν θεοὺς ὀνομάζειν ὁρατοὺς καὶ μὴ ὁρῶντας· ἀλλὰ τὸν
then gods to-name visible and not seeing but the
 ἀόρατον καὶ πάντας δημιουργήσαντα δεῖ σέβεσθαι Θεόν.»
invisible and all having-created one-must to-worship God
 «Ἐλθωμεν οὖν, ὦ βασιλεῦ, καὶ ἐπὶ τοὺς Ἰουδαίους, ὅπως
let-us-come then O king also to the Jews that
 ἴδωμεν τί φρονοῦσι καὶ αὐτοὶ περὶ θεοῦ. Οὗτοι γὰρ,
we-may-see what think also they about God these for
 τοῦ Ἀβραὰμ ὄντες ἀπόγονοι καὶ Ἰσαάκ τε καὶ Ἰακώβ,
— of-Abraham being descendants and of-Isaac both and of-Jacob
 παρώκησαν εἰς Αἴγυπτον. Ἐκεῖθεν δὲ ἐξήγαγεν αὐτοὺς ὁ
sojourned in Egypt from-there and led-out them —
 Θεὸς «ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ» διὰ
God with hand mighty and with arm lofty through

Μωσέως τοῦ νομοθέτου αὐτῶν, καὶ τέρασι πολλοῖς
Moses the lawgiver their and with-wonders many
 καὶ σημείοις ἐγνώρισεν αὐτοῖς τὴν ἑαυτοῦ δύναμιν.
and signs he-made-known to-them the his-own power
 Ἄλλ', ἀγνώμονες καὶ αὐτοὶ φανέντες καὶ ἄχρηστοι,
but ungrateful also they having-appeared and useless
 πολλάκις ἐλάτρευσαν τοῖς τῶν ἔθνων σεβάσμασι, καὶ
often served the of-the nations objects-of-worship and
 τοὺς ἀπεσταλμένους πρὸς αὐτοὺς προφῆτας καὶ δικαίους
those sent to them prophets and just(-men)
 ἀπέκτειναν. Εἴτα ὡς εὐδόκησεν ὁ υἱὸς τοῦ Θεοῦ ἔλθεῖν ἐπὶ
killed then when was-pleased the son — of-God to-come on
 τῆς γῆς, ἐμπαροινήσαντες εἰς αὐτὸν, προέδωκαν Πιλάτῳ
the earth having-behaved-drunkenly toward him they-handed-over to-Pilate
 τῷ ἡγεμόνι τῶν Ῥωμαίων καὶ σταυρῷ κατεδίκασαν, μὴ
the governor of-the Romans and to-(the)-cross condemned(-him) not
 αἰδεσθέντες τὰς εὐεργεσίας αὐτοῦ, καὶ τὰ ἀναρίθμητα
having-respected the benefactions his and the countless
 θαύματα ἅπερ ἐν αὐτοῖς εἰργάσατο. Διὸ ἀπώλοντο
wonders which among them he-worked wherefore they-perished
 τῇ ἰδίᾳ παρανομίᾳ. Σέβονται γὰρ καὶ νῦν Θεὸν τὸν
by-the own lawlessness they-worship for also now God the
 μόνον παντοκράτορα, ἀλλ' οὐ κατ' ἐπίγνωσιν τὸν γὰρ
only almighty but not according-to knowledge — for
 Χριστὸν ἀρνοῦνται τὸν υἱὸν τοῦ Θεοῦ, καὶ εἰσὶ παρόμοιοι
Christ they-deny the son — of-God and are like
 τοῖς ἔθνεσι, καὶ ἐγγίξει πῶς τῇ ἀληθείᾳ δοκῶσιν,
to-the gentiles even-if to-approach somehow the truth they-seem
 ἣς ἑαυτοὺς ἐμάκρυναν. Ταῦτα περὶ τῶν Ἰουδαίων.»
from-which themselves they-removed these(-things) about the Jews

«Οἱ δὲ χριστιανοὶ γενεαλογοῦνται ἀπὸ τοῦ κυρίου Ἰησοῦ
the and Christians trace-their-descent from the Lord Jesus
 Χριστοῦ. Οὗτος δὲ ὁ υἱὸς τοῦ Θεοῦ τοῦ ὑψίστου
Christ this-one and the son — of-God the most-high
 ὁμολογεῖται, ἐν Πνεύματι Ἁγίῳ ἀπ' οὐρανοῦ καταβὰς
is-confessed in Spirit Holy from heaven having-come-down
 διὰ τὴν σωτηρίαν τῶν ἀνθρώπων· καὶ, ἐκ παρθένου
because-of the salvation of-the men and from (a)-virgin
 ἁγίας γεννηθεὶς ἀσπόρως τε καὶ ἀφθόρως, σάρκα ἀνέλαβε,
holy born seedlessly both and incorruptibly flesh he-took-up
 καὶ ἀνεφάνη ἀνθρώποις, ὅπως ἐκ τῆς πολυθέου πλάνης
and appeared to-men that from the polytheistic error
 αὐτοὺς ἀνακαλέσῃται. Καὶ, τελέσας τὴν θαυμαστὴν αὐτοῦ
them he-might-call-back and having-completed the wonderful his
 οἰκονομίαν, διὰ σταυροῦ θανάτου ἐγένετο ἐκουσία βουλὴ
dispensation through (the)-cross death he-tasted by-willing counsel
 κατ' οἰκονομίαν μεγάλην· μετὰ δὲ τρεῖς ἡμέρας ἀνέβίω
by dispensation great after and three days he-revived
 καὶ εἰς οὐρανοὺς ἀνῆλθεν. Οὗ τὸ κλέος τῆς παρουσίας
and into heavens went-up of-whom the fame of-the coming
 ἐκ τῆς παρ' αὐτοῖς καλουμένης εὐαγγελικῆς ἁγίας γραφῆς
from the among them called gospel holy writing
 ἔξεστί σοι γινῶναι, βασιλεῦ, ἐὰν ἐντύχῃς. Οὗτος δώδεκα
it-is-possible for-you to-know O-king if you-read this-one twelve
 ἔσχε μαθητὰς, οἱ, μετὰ τὴν ἐν οὐρανοῖς ἄνοδον αὐτοῦ,
had disciples who after the into heavens ascent his
 ἐξῆλθον εἰς τὰς ἐπαρχίας τῆς οἰκουμένης, καὶ ἐδίδαξαν τὴν
went-out into the provinces of-the world and taught the
 ἐκείνου μεγαλωσύνην· καθάπερ εἰς ἐξ αὐτῶν τὰς καθ' ἡμᾶς
his majesty as one of them the among us
 περιῆλθε χώρας, τὸ δόγμα κηρύττων τῆς ἀληθείας. Ὅθεν
went-about lands the doctrine proclaiming of-the truth whence

οἱ εἰσέτι διακονοῦντες τῇ δικαιοσύνῃ τοῦ κηρύγματος
 those still serving the righteousness of-the preaching
 αὐτῶν, καλοῦνται χριστιανοί. Καὶ οὗτοι εἰσὶν οἱ ὑπὲρ
 their are-called Christians and these are those above
 πάντα τὰ ἔθνη τῆς γῆς εὐρόντες τὴν ἀλήθειαν· γινώσκουσι
 all the nations of-the earth having-found the truth they-know
 γὰρ τὸν Θεὸν, κτίστην καὶ δημιουργὸν τῶν ἀπάντων ἐν
 for — God creator and maker of-the all in
 Υἱῷ μονογενεῖ καὶ Πνεύματι Ἁγίῳ, καὶ ἄλλον θεὸν πλὴν
 Son only-begotten and Spirit Holy and other god beside
 τούτου οὐ σέβονται. Ἔχουσι τὰς ἐντολὰς αὐτοῦ τοῦ
 this not they-worship they-have the commandments himself of-the
 κυρίου Ἰησοῦ Χριστοῦ ἐν ταῖς καρδίαις κεχαραγμένas,
 Lord Jesus Christ in the hearts engraved
 καὶ ταύτας φυλάττουσι, προσδοκῶντες ἀνάστασιν νεκρῶν
 and these they-keep awaiting (the)-resurrection of-(the)-dead
 καὶ ζωῆν τοῦ μέλλοντος αἰῶνος. Οὐ μοιχεύουσιν, οὐ
 and (the)-life of-the coming age not they-commit-adultery not
 πορνεύουσιν, οὐ ψευδομαρτυροῦσιν, οὐκ ἐπιθυμοῦσι τὰ
 they-fornicate not they-bear-false-witness not they-covet the(-things)
 ἀλλότρια, τιμῶσι πατέρα καὶ μητέρα, καὶ τοὺς πλησίον
 of-others they-honor father and mother and the neighbors
 φιλοῦσι, δίκαια κρίνουσιν, ὅσα οὐ θέλουσιν αὐτοῖς
 they-love just(-things) they-judge whatever not they-wish to-themselves
 γίνεσθαι ἐτέρῳ οὐ ποιοῦσι, τοὺς ἀδικοῦντας αὐτοὺς
 to-happen to-another not they-do those wronging them
 παρακαλοῦσι καὶ προσφιλεῖς αὐτοὺς ἑαυτοῖς ποιοῦσι,
 they-exhort and friendly them to-themselves they-make
 τοὺς ἐχθροὺς εὐεργετεῖν σπουδάζουσι, πραεῖς εἰσὶ καὶ
 the enemies to-benefit they-strive meek they-are and
 ἐπιεικεῖς, ἀπὸ πάσης συνουσίας ἀνόμου καὶ ἀπὸ πάσης
 gentle from every intercourse lawless and from every

ἀκαθαρσίας ἐγκρατεύονται, χήραν οὐχ ὑπερορῶσιν, ὀρφανὸν
 uncleanness they-abstain (a)-widow not they-overlook (an)-orphan
 οὐ λυποῦσιν· ὁ ἔχων τῷ μὴ ἔχοντι ἀφθόνως
 not they-grieve the(-one) having to-the(-one) not having ungrudgingly
 ἐπιχορηγεῖ· ξένον ἐὰν ἴδωσιν, ὑπὸ στέγην εἰσάγουσι, καὶ
 supplies (a)-stranger if they-see under roof they-bring-in and
 χαίρουσιν ἐπ' αὐτῷ ὡς ἐπὶ ἀδελφῷ ἀληθινῷ· οὐ γὰρ κατὰ
 rejoice over him as over (a)-brother true not for according-to
 σάρκα ἀδελφούς· ἑαυτοὺς καλοῦσιν, ἀλλὰ κατὰ πνεῦμα.
 flesh brothers themselves they-call but according-to spirit
 Ἕτοιμοὶ εἰσιν ὑπὲρ Χριστοῦ τὰς ψυχὰς αὐτῶν προέσθαι·
 ready they-are for Christ the souls their to-give-up
 τὰ γὰρ προστάγματα αὐτοῦ ἀσφαλῶς φυλάττουσιν,
 the for commands his securely they-keep
 ὁσίως καὶ δικαίως ζῶντες, καθὼς κύριος ὁ Θεὸς αὐτοῖς
 holily and justly living as (the)-Lord — God them
 προσέταξεν, εὐχαριστοῦντες αὐτῷ κατὰ πᾶσαν ὥραν ἐν
 commanded giving-thanks to-him at every hour in
 παντὶ βρώματι καὶ ποτῷ καὶ τοῖς λοιποῖς ἀγαθοῖς.»
 every food and drink and the other goods
 «Ὡντως οὖν αὕτη ἐστὶν ἡ ὁδὸς τῆς ἀληθείας, ἣτις τοὺς
 truly then this is the road of-the truth which those
 ὁδεύοντας αὐτὴν εἰς τὴν αἰώνιον χειραγωγεῖ βασιλείαν,
 traveling it to the eternal leads-by-the-hand kingdom
 τὴν ἐπηγγελμένην παρὰ Χριστοῦ ἐν τῇ μελλούσῃ ζωῇ.
 the(-one) promised by Christ in the coming life
 Καὶ ἵνα γνῶς, βασιλεῦ, ὅτι οὐκ ἀπ' ἐμαυτοῦ ταῦτα
 and that you-may-know O-king that not from myself these(-things)
 λέγω, ταῖς γραφαῖς ἐγκύψας τῶν χριστιανῶν, εὐρήσεις
 I-say into-the writings having-looked of-the Christians you-will-find
 οὐδὲν ἔξω τῆς ἀληθείας με λέγειν.»
 nothing outside the truth me to-say

«Καλῶς οὖν συνῆκεν ὁ υἱός σου, καὶ δικαίως ἐδιδάχθη
well then understood the son your and justly was-taught
 λατρεύειν ζῶντι Θεῷ καὶ σωθῆναι εἰς τὸν μέλλοντα
to-serve (the)-living God and to-be-saved for the coming
 ἐπέρχεσθαι αἰῶνα. Μεγάλα γὰρ καὶ θαυμαστὰ τὰ
to-come age great for and wonderful the(-things)
 ὑπὸ τῶν χριστιανῶν λεγόμενα καὶ πραττόμενα· οὐ γὰρ
by the Christians said and done not for
 ἀνθρώπων ῥήματα λαλοῦσιν, ἀλλὰ τὰ τοῦ Θεοῦ. Τὰ δὲ
of-men words they-speak but the(-words) — of-God the and
 λοιπὰ ἔθνη πλανῶνται, καὶ πλανῶσιν ἑαυτούς· ὁδεύοντες
other nations err and lead-astray themselves walking
 γὰρ ἐν σκοτίᾳ προσρήσσονται ἑαυτοῖς ὡς μεθύοντες.»
for in darkness they-dash against-one-another as drunken(-men)
 «Ἔως ὧδε ὁ πρὸς σέ μου λόγος, βασιλεῦ, ὁ ὑπὸ τῆς
until here the to you my speech O-king the(-one) by the
 ἀληθείας ἐν τῷ νοῦ μου ὑπαγορευθεῖς. Διὸ παυσάσθωσαν
truth in the mind my dictated wherefore let-cease
 οἱ ἀνόητοί σου σοφοὶ ματαιολογοῦντες κατὰ τοῦ Κυρίου·
the senseless your wise(-men) talking-vainly against the Lord
 συμφέρει γὰρ ὑμῖν Θεὸν κτίστην σέβεσθαι καὶ τὰ ἀφθαρτα
it-is-profitable for to-you God (the)-creator to-worship and the incorruptible
 αὐτοῦ ἐνωπίζεσθαι ῥήματα, ἵνα, κρίσιν ἐκφυγόντες καὶ
his to-give-ear-to words that judgment having-escaped and
 τιμωρίαν, ζωῆς ἀνωλήθρου δειχθεῖτε κληρονόμοι.»
punishment of-life indestructible you-may-be-shown heirs
 Ταῦτα ὡς διεξῆλθεν ὁ Ναχώρ, ὁ μὲν βασιλεὺς τῷ
these(-things) when went-through — Nachor the indeed king in-the
 θυμῷ ἡλλοιούτο· οἱ δὲ ῥήτορες αὐτοῦ καὶ νεωκόροι
wrath was-changed the and orators his and temple-wardens
 ἄφωνοι ἴσταντο, μὴ δυνάμενοι ἀντιλέγειν, ἀλλ' ἢ σαθρά
speechless stood not being-able to-gainsay but than rotten

τινα καὶ οὐδαμινὰ λογύδρια. Ὁ δὲ τοῦ βασιλέως υἱὸς

some and worthless little-words the and of-the king son

ἡγαλλιᾶτο τῷ πνεύματι, καὶ φαιδρῷ τῷ προσώπῳ

exulted in-the spirit and with-bright the face

ἐδόξαζε τὸν Κύριον, τὸν ἐξ ἀπόρου πόρον διδόντα

glorified the Lord the(-one) from impasse (a)-way giving

τοῖς πεποιθόσιν ἐπ' αὐτὸν, ὃς καὶ διὰ τοῦ πολεμίου

to-those trusting on him who also through the foe

καὶ ἐχθροῦ τὴν ἀλήθειαν ἐκράτυνε· καὶ ὁ τῆς πλάνης

and enemy the truth strengthened and the of-the error

ἔξαρχος συνήγορος τοῦ ὀρθοῦ λόγου ἐδείκνυτο.

leader advocate of-the right word was-shown

Ὁ μὲντοι βασιλεὺς, καίπερ δεινῶς ὀργιζόμενος τῷ Ναχώρ,

the however king although terribly being-angered — at-Nachor

οὐδὲν ὅμως ἐργάσασθαι κακὸν εἰς αὐτὸν ἠδύνατο, διὰ

nothing nevertheless to-do evil to him was-able because-of

τὸ προλεχθὲν ἐπὶ πάντων θέσπισμα, ἀδεῶς αὐτὸν λέγειν

the beforehand-proclaimed before all decree fearlessly him to-speak

ὑπὲρ τῶν χριστιανῶν προτρεπόμενον· πολλὰ δὲ αὐτὸς

for the Christians urging many(-things) and he

ἀντιλέγων ὑπεμύνησκε δι' αἰνιγμάτων ὑπειδοῦναι τῆς

gainsaying reminded(-him) through riddles to-give-way from-the

ἐνστάσεως καὶ ἡττηθῆναι τῇ διαλέξει τῶν ῥητόρων. Ὁ δὲ

resistance and to-be-defeated in-the debate by-the orators he and

μειζόνως ὑπερίσχυε, διαλύων πάσας αὐτῶν τὰς προτάσεις

the-more prevailed dissolving all their the propositions

καὶ συλλογισμοὺς, καὶ ἐλέγχων τὸ ἀπατηλὸν τῆς πλάνης.

and syllogisms and refuting the deceitfulness of-the error

Σχεδὸν δὲ μέχρις ἑσπέρας παραταθείσης τῆς διαλέξεως,

almost and until evening having-been-prolonged the debate

ἐκέλευσεν ὁ βασιλεὺς διαλυθῆναι τὸ συνέδριον, ὡς τῇ
ordered the king to-be-dissolved the council as on-the
 ἐπιούσῃ βουλόμενος αὖτις περὶ τούτου διασκέψασθαι.
following(-day) wishing again about this to-consider
 Ὁ δὲ υἱὸς ἔφη τῷ βασιλεῖ· «Ὡς ἐν ἀρχῇ δικαίαν
the and son said to-the king as in (the)-beginning (a)-just
 ἐκέλευσας κρίσιν γενέσθαι, δέσποτα, δικαιοσύνην καὶ τῷ
you-ordered judgment to-take-place master justice also to-the
 τέλει ἐπίθες, τῶν δύο τὸ ἕτερον ποιῶν· ἢ τὸν ἐμὸν
end put of-the two the one doing either the my
 διδάσκαλον ἐπίτρεψον μένειν μετ' ἐμοῦ τῇ νυκτὶ ταύτῃ,
teacher allow to-remain with me the night this
 ὡς ὁμοῦ διασκεψώμεθα περὶ ὧν χρὴ τὴν αὔριον
so-that together we-may-consider about what one-must the tomorrow
 λαλῆσαι τοῖς πολεμοῦσιν ἡμᾶς, τοὺς σοὺς δὲ πάλιν σὺ
to-say to-those warring-against us the your and again you
 μεθ' ἑαυτοῦ λαβὼν, τὰ εἰκότα μελετήσατε καθὼς
with yourself having-taken the(-things) fitting study(-together) as
 βούλεσθε· ἢ, τοὺς σοὺς ἐμοὶ παραχωρήσας τῇ νυκτὶ
you-wish or the yours to-me having-ceded the night
 ταύτῃ, λάβε τὸν ἐμὸν πρὸς ἑαυτόν. Εἰ δὲ ἀμφότεροι ὦσι
this take the mine to yourself if but both be
 παρὰ σοὶ, ὁ μὲν ἐμὸς ἐν θλίψει καὶ φόβῳ, οἱ δὲ σοὶ ἐν
with you the indeed mine in affliction and fear the and yours in
 χαρᾷ καὶ ἀνέσει, οὗ μοι δοκεῖ δικαίαν εἶναι κρίσιν, ἀλλὰ
joy and ease not to-me seems just to-be judgment but
 δυναστείαν τῆς ἐξουσίας καὶ παράβασιν τῶν συνθηκῶν.»
tyranny of-the power and transgression of-the agreements
 Ἡττηθεὶς δὲ ὁ βασιλεὺς τῷ ἀστείῳ τοῦ ῥήματος, τοὺς
defeated and the king by-the wit of-the word the
 σοφοὺς αὐτοῦ καὶ ἱερεῖς πρὸς ἑαυτὸν λαβόμενος, τὸν
wise his and priests to himself having-taken —

Ναχὼρ παραχωρεῖ τῷ υἱῷ, ἐλπίδας ἔτι κεκτημένος ἐπ'
Nachor cedes to-the son hopes still having on
 αὐτὸν καὶ φυλάττειν τὰ ὁμολογημένα δοκῶν.
him and to-keep the(-things) agreed thinking(-be-would)
 Ἀπέρχεται τοίνυν ὁ τοῦ βασιλέως υἱὸς εἰς τὸ ἑαυτοῦ
goes-off therefore the of-the king son to the his-own
 παλάτιον, ὥσπερ τις ὀλυμπιονίκης τῶν ἀντιπάλων
palace as some Olympic-victor the opponents
 κρατήσας, ἔχων μεθ' ἑαυτοῦ τὸν Ναχὼρ. Καὶ κατὰ μόνας
having-conquered having with himself — Nachor and in private
 καλέσας αὐτὸν ἔφη· «Μὴ νομίσης λανθάνειν ἐμὲ τὰ
having-called him said not think to-escape me the(-things)
 κατὰ σέ· οἶδα γάρ σε ἀκριβῶς μὴ τὸν θεϊότατον εἶναι
about you I-know for you exactly not the most-divine to-be
 Βαρλαὰμ, ἀλλὰ Ναχὼρ τὸν ἀστρολόγον. Καὶ θαυμάζω πῶς
Barlaam but Nachor the astrologer and I-marvel how
 ἔδοξεν ὑμῖν τοιαύτην ὑποκριθῆναι ὑπόκρισιν καὶ τοσαύτη
it-seemed(-good) to-you such to-play part and in-so-great
 ἀμβλυωπία νομίσαι περιβαλεῖν με μέσης ἡμέρας, ἵνα λύκον
dimness-of-sight to-think to-wrap me in-midst of-day that (a)-wolf
 δέξωμαι ἀντὶ προβάτου. Ἀλλὰ καλῶς ὁ λόγος ἄδεται,
I-might-receive instead-of (a)-sheep but well the saying is-sung
 ὅτι «καρδία μωροῦ μάταια νοήσει». Τὸ μὲν οὖν ἐνθύμημα
that (the)-heart of-(a)-fool vain(-things) will-think the indeed then thought
 τοῦτο καὶ βούλευμα ὑμῶν ἔωλον ἦν καὶ πάντη ἀνόητον· τὸ
this and counsel your stale was and wholly senseless the
 δὲ ἔργον ὃ εἰργάσω πάσης ἐστὶ συνέσεως πεπληρωμένον.
but deed which you-did of-all is understanding filled
 Διὸ χαῖρε, Ναχὼρ, καὶ ἀγαλλιῶ· πολλὰς γάρ σοι
wherefore rejoice Nachor and exult many for to-you
 χάριτας ὁμολογῶ, ὅτι συνήγορος σήμερον τῆς ἀληθείας
thanks I-confess that advocate today of-the truth

γέγονας, καὶ οὐκ ἐμίανας τὰ χεῖλη σου λόγοις μιαιοῖς καὶ
you-have-become and not you-defiled the lips your with-words foul and
 ὑποκρίσει δολία, ἀλλὰ τῶν πολλῶν μᾶλλον ἐξεκάθαρας
with-pretense guileful but from-the many rather you-cleansed
 μολυσμάτων, τὴν πλάνην τῶν ψευδωνύμων διελέγξας θεῶν
defilements the error of-the falsely-named having-refuted gods
 καὶ τὴν ἀλήθειαν τῶν χριστιανικῶν δογμάτων κρατύνας.
and the truth of-the Christian doctrines having-strengthened
 Ἐγὼ δὲ ἐσπούδασα ἀγαγεῖν σε μετ' ἐμοῦ δυοῖν ἔνεκα·
I and hastened to-bring you with me of-two for-the-sake
 ἵνα μὴ, κατὰμόνας ὁ βασιλεὺς λαβὼν σε, τιμωρήσῃται
that not in private the king having-taken you might-punish
 ἐφ' ᾧ οὐ τὰ καταθύμια αὐτῷ ἐφθέγγω, καὶ ἵνα τὴν
for which not the(-things) desired by-him you-uttered and that the
 χάριν ταύτην, ἣν σήμερον εἰργάσω, ἀνταμείψωμαι. Τίς
favor this which today you-did I-may-repay what
 δὲ ἡ ἀντάμειψις; τὸ ὑποδείξαι σοι ἐκκλίνει τῆς πονηρᾶς
and the repayment the to-show you to-turn-aside from-the evil
 ὁδοῦ καὶ ὀλισθηρᾶς ἣν ὥδεις εἰς νῦν, πορευθῆναι δὲ
road and slippery which you-traveled until now to-go and
 τὴν εὐθείαν καὶ σωτήριον τρίβον, ἣν οὐκ ἀγνοῶν, ἀλλ'
the straight and saving path which not being-ignorant but
 ἐθέλοντι κακοργῶν, ἐξέφυγες, βαράθροις καὶ κρημνοῖς
willingly doing-evil you-fled into-pits and cliffs
 ἀνομίας σεαυτὸν κατακρημνίσας. Σύνες οὖν, ὦ Ναχώρ,
of-lawlessness yourself having-burled understand then O Nachor
 συνετὸς ὢν, καὶ προθυμήθητι τὸν Χριστὸν μόνον καὶ
intelligent being and be-eager — Christ alone and
 τὴν παρ' αὐτῷ κρυπτομένην ζωὴν κερδαίνειν, τῶν ρεόντων
the with him hidden life to-gain the fleeting
 τούτων καὶ φθειρομένων ὑπεριδῶν. Οὐ γὰρ τὸν πάντα
these and perishing(-things) having-disdained not for the whole

ζήσῃ αἰῶνα· ἀλλὰ, θνητὸς ὢν, ἀπελεύσῃ ὅσον οὐπω,
you-will-live age but mortal being you-will-depart as-much not-yet
 καθὼς καὶ οἱ πρὸ σοῦ πάντες. Καὶ οὐαί σοι, εἰ τὸν
as also those before you all and woe to-you if the
 βαρὺν φόρτον τῆς ἁμαρτίας ἐπιφερόμενος ἀπελεύσῃ ἐκεῖ
heavy burden of-the sin carrying you-will-depart there
 ὅπου κρίσις δικαία καὶ ἀνταπόδοσις τῶν ἔργων ἐστὶ, καὶ
where judgment just and recompense of-the works is and
 μὴ ἀπορρίψῃς τοῦτον, ῥαδίας οὔσης τῆς ἀποθέσεως.»
not cast-off this easy being the putting-down

XI • NACHOR'S REPENTANCE; THEUDAS

Pierced to the soul, Nachor confesses that he knows the true God but despairs of forgiveness for his sins; Ioasaph assures him that repentance is always received, and sends him away with a kiss. Nachor runs to a priest-monk hiding in a cave and is baptized. The king, his hope gone, beats and disgraces his orators and begins to doubt his gods, yet stays bound by pleasure. Ioasaph lives quietly in his palace, disdain games and hunts, and prays to see Barlaam again. At a public festival the temple wardens, fearing the king's neglect, fetch from his desert cave the sorcerer Theudas, the king's friend and diviner, as their last hope.

Ὁ Ναχὼρ τοῖνυν, κατανυγείς τὴν ψυχὴν ἐπὶ τοῖς λόγοις
 — *Nachor therefore pierced in-the soul at the words*
 τούτοις, ἔφη· «Καλῶς εἶπας, ὦ βασιλεῦ, καλῶς. Οἶδα γὰρ
these said well you-said O king well I-know for
 καὶ γὰρ τὸν ἀληθινὸν καὶ ἀψευδῆ Θεόν, δι' οὗ τὰ πάντα
also-I the true and unlying God through whom the all(-things)
 γέγονε, καὶ τὴν μέλλουσαν κρίσιν ἐπίσταμαι, ἀπὸ πολλῶν
came-to-be and the coming judgment I-know from many
 γραφικῶν ῥημάτων ταύτην ἀκηκοώς· ἀλλ' ἡ πονηρὰ
scriptural words it having-heard but the evil

συνήθεια καὶ ἡ τοῦ παλαιοῦ ἐπήρεια πτεριστοῦ τοὺς
habit and the of-the old abuse supplanter the
 ὀφθαλμοὺς ἐτύφλωσε τῆς καρδίας μου, καὶ σκότος βαθὺ
eyes blinded of-the heart my and darkness deep
 περιέχυσέ μου τῷ λογισμῷ. Νυνὶ δὲ ἐπὶ τῷ ῥήματί σου, τὸ
poured-around my the reasoning now and at the word your the
 κάλυμμα τὸ ζοφῶδες ἀπορρίψας, τῷ φωτὶ προσδραμοῦμαι
veil the gloomy having-cast-off to-the light I-will-run
 τοῦ προσώπου Κυρίου. Ἵσως ἐλεήσει με, καὶ θύραν
of-the face of-(the)-Lord perhaps be-will-pity me and (a)-door
 ἀνοίξει μετανοίας τῷ πονηρῷ δούλῳ καὶ ἀποστάτῃ, εἰ καὶ
he-will-open of-repentance to-the evil slave and apostate if even
 ἀδύνατον δοκεῖ μοι ἄφεσιν γενέσθαι τῶν ψάμμου βαρυτέρων
impossible seems to-me remission to-come-about of-the than-sand heavier
 μου πταισμάτων, ὧν ἐν γνώσει καὶ ἀγνοίᾳ ἤμαρτον
my stumbles which in knowledge and ignorance I-sinned
 νηπιόθεν καὶ μέχρι ταύτης μου τῆς ἡλικίας καὶ πολιᾶς.»
from-infancy and until this my the age and gray-hair
 Ταῦτα ὡς ἤκουσεν ὁ τοῦ βασιλέως υἱὸς, εὐθὺς
these(-things) when heard the of-the king son at-once
 διανίσταται καὶ θερμότερος τὴν ψυχὴν γίνεται. Καὶ
rises-up and warmer in-the soul becomes and
 τὸν λογισμὸν τοῦ Ναχὼρ πρὸς ἀπόγνωσιν συγκύπτοντα
the reasoning — of-Nachor to despair stooping
 ἀναλαμβάνειν ἄρχεται, καὶ στερρότερον περὶ τὴν Χριστοῦ
to-raise-up he-begins and more-firmly about the of-Christ
 πίστιν διατιθέναι, «Μηδεὶς, ὦ Ναχώρ», λέγων, «μηδεὶς
faith to-dispose no O Nachor saying no
 ἔστω σοι περὶ τούτου δισταγμός. Γέγραπται γὰρ δυνατόν
let-be to-you about this doubt it-is-written for possible
 εἶναι τῷ Θεῷ καὶ ἐκ τῶν λίθων τούτων ἐγείρει
to-be — for-God also from the stones these to-raise

τέκνα τῷ Ἀβραάμ· ὅπερ τί ἄλλο ἢ τοῦτό ἐστιν,
children — for-Abraham which what other than this is
 ὡς ὁ πατήρ ἔφη Βαρλαάμ, τὸ ἐξ ἀνελπίστων καὶ
as the father said Barlaam the from hopeless(-ones) and
 πάσαις καταχρανθέντων ἀνομίαις δύνασθαι σωθῆναι, καὶ
by-all defiled lawlessnesses to-be-able to-be-saved and
 δούλους γενέσθαι Χριστοῦ, ὃς δι' ἄκραν φιλανθρωπίας
slaves to-become of-Christ who because-of utmost of-love-for-mankind
 ὑπερβολὴν πᾶσι τοῖς ἐπιστρέφουσι τὰς οὐρανίους διήνοιξε
excess to-all those turning the heavenly opened
 πύλας, οὐδενὶ τῶν πάντων τὴν τῆς σωτηρίας ἀποκλείσας
gates to-no-one of-the all the of-the salvation having-shut
 ὁδόν, ἀλλὰ συμπαθῶς τοὺς μετανοοῦντας δεχόμενος; Διὰ
road but compassionately those repenting receiving because-of
 ταῦτα γὰρ καὶ τοῖς περὶ πρώτην καὶ τρίτην, ἕκτην
these(-things) for also to-those about (the)-first and third sixth
 τε καὶ ἐνάτην, καὶ ἐνδεκάτην ὥραν προσελθοῦσι τῷ
both and ninth and eleventh hour having-come to-the
 ἀμπελῶνι κατ' ἴσον ἀφορίζεται ὁ μισθός, ὡς τὸ ἅγιον
vineyard by equal is-assigned the wage as the holy
 φησὶν εὐαγγέλιον· ὥστε, καὶ μέχρι τοῦ νῦν ἐν ἁμαρτίαις
says gospel so-that even-if until the now in sins
 κατεγήρασας, ἐὰν θερμῶς προσέλθῃς, τῶν αὐτῶν τοῖς
you-have-grown-old if warmly you-approach of-the same with-those
 ἐκ νεότητος ἀγωνισαμένοις ἀξιοθήσῃ γερῶν.»
from youth having-contended you-will-be-deemed-worthy rewards
 Πολλὰ δὲ καὶ ἕτερα περὶ μετανοίας λαλήσας ὁ
many(-things) and also other about repentance having-spoken the
 θειότατος νεανίας τῷ παλαιωθέντι ἐν κακοῖς Ναχώρ, καὶ
most-divine youth to-the grown-old in evils Nachor and
 ἱλεων γενέσθαι τὸν Χριστὸν ὑποσχόμενος καὶ ἐγγυησάμενος
gracious to-become — Christ having-promised and having-guaranteed

τὴν ἄφεσιν, καὶ πληροφορήσας αὐτὸν ὡς ἕτοιμός ἐστιν ὁ
the remission and having-assured him that ready is the
 ἀγαθὸς αἰὲ τοῦ δέχεσθαι τὴν μετάνοιαν, τὴν νενοσηκυῖαν
good(-one) always of-the to-receive the repentance the sick
 ψυχὴν αὐτοῦ οἷά τισι φαρμάκοις καταμαλάξας, καθαρὰν
soul his as with-some remedies having-softened pure
 ἔχαρίσατο τὴν ὑγίειαν. Ἔφη γὰρ εὐθὺς ὁ Ναχὼρ πρὸς αὐτόν·
he-granted the health said for at-once — Nachor to him
 «Σὺ μὲν, ὦ εὐγενέστατε τὴν ψυχὴν μᾶλλον ἢ τὸ σῶμα,
you indeed O most-noble in-the soul rather than the body
 καλῶς μεμνημένος τὰ θαυμαστὰ μυστήρια ταῦτα, μένεις
well initiated(-into) the wonderful mysteries these may-you-remain
 ἐν τῇ καλῇ ὁμολογίᾳ μέχρι τέλους, καὶ μηδεὶς ταύτην χρόνος
in the good confession until (the)-end and may-no this time
 ἢ τρόπος τῆς σῆς ἐκτέμει καρδιάς· ἐγὼ δὲ πορεύσομαι
or manner from-the your cut-out heart I and will-go
 ἐξ αὐτῆς τὴν ἐμὴν ζητῶν σωτηρίαν, καὶ διὰ μετανοίας
from the-very(-hour) the my seeking salvation and through repentance
 τὸν Θεὸν ἐξιλεωσόμενος ὃν παρώργισα. Οὐκ ἔτι γὰρ τὸ
— God to-propitiate whom I-provoked no longer for the
 τοῦ βασιλέως ὄψομαι πρόσωπον, εἰ σὺ μόνον θελήσεις.»
of-the king I-will-see face if you only would-wish
 Περιχαρὴς δὲ γενόμενος ὁ τοῦ βασιλέως υἱὸς καὶ ἀσμένως
overjoyed and having-become the of-the king son and gladly
 τὸν λόγον δεξάμενος, περιλαβὼν αὐτὸν καταφιλεῖ, καὶ,
the word having-received having-embraced him kisses(-him) and
 ἐκτενῶς πρὸς τὸν Θεὸν εὐξάμενος, ἐκπέμπει τοῦ παλατίου.
earnestly to — God having-prayed sends(-him)-out from-the palace
 Ἐξελθὼν δὲ ὁ Ναχὼρ κατανευγμένος τὴν ψυχὴν, ἐπὶ τὴν
having-gone-out and — Nachor pierced in-the soul into the
 βαθυτάτην ἄλλεται ὡς ἑλαφος ἔρημον, καὶ μοναχοῦ τινος,
deepest leaps as (a)-deer desert and of-(a)-monk some

ἱερωσύνης περικειμένου ἀξίαν, καταλαμβάνει σπήλαιον,
of-the-priesthood invested-with (the)-dignity reaches (the)-cave
 ἔνθα ἐκέκρυπτο ἐκεῖνος διὰ τὸν ἐπικείμενον φόβον. Τούτω
where had-hidden he because-of the impending fear to-this-one
 δὲ θερμότατα προσπίπτει, πλύνει τοὺς πόδας δάκρυσι, τὴν
and most-warmly he-falls-down he-washes the feet with-tears the
 ποτε μιμούμενος πόρνην, καὶ τὸ θεῖον ἑξαιτεῖται βάπτισμα.
once imitating harlot and the divine he-begs baptism
 Ὁ τοίνυν ἱερεὺς, θείας ὦν χάριτος πεπληρωμένος, ἦσθη
the therefore priest of-divine being grace filled was-pleased
 τε λίαν, καὶ, παραχρῆμα, ὥσπερ ἔθος, κατηχήσας
both greatly and at-once as (is)-custom having-catechized
 αὐτὸν, δι' ἡμερῶν οὐκ ὀλίγων τελειοῖ τῷ βαπτίσματι
him through days not few he-perfects with-the baptism
 εἰς ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου
into (the)-name of-the Father and of-the Son and of-the Holy
 Πνεύματος. Ἐμεινε δὲ Ναχὼρ μετ' αὐτοῦ μετανῶν
Spirit remained and Nachor with him repenting
 αἰεὶ ἐφ' οἷς ἥμαρτε, καὶ εὐλογῶν τὸν Θεὸν τὸν μὴ
always for what he-sinned and blessing — God the(-one) not
 βουλόμενον ἀπολέσθαι τινὰ, ἀλλὰ πάντων τὴν ἐπιστροφὴν
wishing to-perish anyone but of-all the turning
 ἐκδεχόμενον καὶ μετανοοῦντας φιλανθρώπως δεχόμενον.
awaiting and (those)-repenting lovingly receiving
 Ἐωθεν δὲ μαθὼν τὰ κατὰ τὸν Ναχὼρ ὁ βασιλεὺς,
at-dawn and having-learned the(-things) about — Nachor the king
 καὶ ἀπογνοὺς ἧς εἶχεν ἐλπίδος ἐπ' αὐτῷ, ἰδὼν δὲ καὶ
and having-despaired-of the hope he-had in him having-seen and also
 τοὺς σοφοὺς αὐτοῦ καὶ παράφρονas ῥήτορας οὕτως ἀνὰ
the wise his and deranged orators so with
 κράτος ἡττηθέντας, ἐν ἀμηχανίᾳ ἦν. Καὶ ἐκείνους μὲν
all-might defeated in helplessness was and those indeed

ὕβρεσι δειναῖς καὶ ἀτιμίαις βαλὼν, οὓς δὲ καὶ βουνεύροις
with-insults terrible and dishonors having-struck others and also with-ox-hide-whips
 σφοδρῶς μαστιγώσας καὶ ἀσβόλῃ τὰς ὄψεις περιχρίσας,
violently having-flogged and with-soot the faces having-smeared
 ἐξέβαλε τοῦ ἰδίου προσώπου· αὐτὸς δὲ καταγινώσκειν
he-cast-out from-the own face he and to-condemn
 ἤρξατο τῆς τῶν ψευδωνύμων θεῶν ἀσθενείας, εἰ καὶ μὴ
began the of-the falsely-named gods weakness if even not
 τελείως τῷ φωτὶ Χριστοῦ προσβλέψαι τέως ἠθέλησε. Τὸ
perfectly to-the light of-Christ to-look as-yet he-wished the
 γὰρ τῆς περικειμένης αὐτῷ ἀχλύος παχὺ νέφος κατεῖχεν
for of-the lying-around him mist thick cloud held
 ἔτι τὰς ὁράσεις αὐτοῦ τῆς καρδίας. Ἄλλ' οὖν οὐκ ἔτι τοὺς
still the sights his of-the heart but then no longer the
 νεωκόρους ἐτίμα, οὔτε μὴν ἐορτὰς ἤγε καὶ σπονδὰς
temple-wardens he-honored nor indeed feasts he-did-keep and libations
 ἐπετέλει τοῖς εἰδώλοις· ἀλλὰ σαλευομένην εἶχε τὴν διάνοιαν
performed to-the idols but shaken he-had the mind
 ἀμφοτέρωθεν, ἔνθεν μὲν τῆς ἀσθενείας καταγινώσκων
on-both-sides on-this-side indeed the weakness condemning
 τῶν θεῶν αὐτοῦ, ἐκεῖθεν δὲ τὴν ἀκρίβειαν δεδοικὼς τῆς
of-the gods his on-that-side and the strictness fearing of-the
 εὐαγγελικῆς πολιτείας καὶ δυσάποσπαστως τῶν πονηρῶν
gospel way-of-life and inseparably from-the evil
 ἔχων ἐθῶν. Πάνν γὰρ ταῖς ἡδοναῖς κατεδουλοῦτο τοῦ
being customs much for to-the pleasures he-was-enslaved of-the
 σώματος, καὶ ὅλος ἦν πρὸς τὰ πάθη αἰχμαλώτου δίκην
body and whole was toward the passions of-(a)-captive in-the-manner
 ἀγόμενος, καὶ μεθύων, ὃ φησιν Ἡσαΐας, ἄνευ οἴνου, καὶ
led and drunk as says Isaiah without wine and
 ὥσπερ ὑπὸ κημοῦ τῆς πονηρᾶς συνηθείας ἐλκόμενος.
as by (a)-muzzle of-the evil habit drawn

Οὕτως οὖν τοῦ βασιλέως δυσὶ παλαίοντος λογισμοῖς,
thus then the king with-two wrestling reasonings
 ὁ εὐγενέστατος αὐτοῦ υἱὸς, καὶ τῷ ὄντι βασιλικωτάτην
the most-noble his son and in-the being most-kingly
 κεκτημένος ψυχὴν, ἡρεμῶν ἦν ἐν τῷ παλατίῳ αὐτοῦ, τὸ
having soul quiet was in the palace his the
 τῆς φύσεως αὐτοῦ γενναῖον κόσμῳ τε καὶ βεβηκὸς διὰ
of-the nature his nobility orderly both and steadfast through
 τῶν ἔργων πᾶσι παριστῶν. Θέατρα γὰρ καὶ ἀγῶνες ἵππων
the works to-all showing spectacles for and contests of-horses
 καὶ κυνηγεσίων μελέτη, καὶ πᾶσαι αἱ τῆς νεότητος κεναὶ
and of-hunts practice and all the of-the youth empty
 σχολαὶ καὶ ἀπάται, τὰ τῶν ἀφρόνων ψυχῶν δελεάσματα,
pastimes and deceits the of-the foolish souls baits
 παρ' οὐδὲν ἐλογίζοντο αὐτῷ· ἀλλ' ὅλος τῶν τοῦ Χριστοῦ
at nothing were-reckoned by-him but whole on-the — of-Christ
 ἐξήρητο ἐντολῶν, καὶ αὐτὸν ἐπόθει τρωθεὶς τὴν ψυχὴν
hung commandments and him longed-for wounded in-the soul
 ἔρωτι θεῷ· αὐτὸν ἐπόθει τὸν ὄντως ποθητὸν, ὃς ἐστιν
by-love divine him longed-for the truly desirable(-one) who is
 ὅλος γλυκασμὸς καὶ ἐπιθυμία, καὶ ἀκόρεστος ἔφεις. Εἰς
whole sweetness and desire and insatiable longing into
 μνήμην δὲ ἐρχόμενος τοῦ διδασκάλου Βαρλαάμ, καὶ τὸν
memory and coming of-the teacher Barlaam and the
 ἐκείνου ἐνοπτριζόμενος βίον, ἔρωτι τὴν ψυχὴν ἐθέλγετο,
his beholding life by-love in-the soul he-was-charmed
 καὶ ὅπως αὐτὸν ἴδοι ἐφρόντιζεν ἐπιμελέστατα, καὶ,
and how him he-might-see cared most-diligently and
 τοὺς λόγους αὐτοῦ ἐν τῇ καρδίᾳ περιφέρων ἀλήστως,
the words his in the heart carrying-about unforgettingly
 οἷον ἐξ ὅτου ἦν πεφυτευμένον παρὰ τοῖς ψαλμικοῖς
as-it-were (a)-tree he-was planted by the psalm's

ὕδασιν, ἀρδευόμενον ἀδιαλείπτως καὶ ὠραίους προσάγον,
waters watered unceasingly and seasonable bringing
 καρποὺς τῷ Κυρίῳ. Πολλὰς γὰρ ψυχὰς τῶν τοῦ
fruits to-the Lord many for souls from-the of-the
 Διαβόλου ἐρρύσατο ἀρκύων καὶ τῷ Χριστῷ προσήγαγε
Devil he-rescued nets and — to-Christ brought
 σεσωσμένας· πολλοὶ γὰρ εἰς αὐτὸν φοιτῶντες λόγων
saved many for to him frequenting words
 ἀπήλαυνον σωτηρίων, ἐξ ὧν οὐκ ὀλίγοι, τὴν πλάνην
enjoyed saving of whom not few the error
 φυγόντες, τῷ σωτηρίῳ προσέδραμον λόγῳ· ἄλλοι δὲ,
having-fled to-the saving ran word others and
 μακρὰν τοῖς τοῦ βίου χαίρειν εἰπόντες, τὴν ἀσκητικὴν
far to-the(-things) of-the life farewell having-said the ascetic
 ὑπεισῆλθον παλαιόστραν. Αὐτὸς δὲ εὐχαῖς ἐσχόλαζε καὶ
entered wrestling-school he and to-prayers devoted-himself and
 νηστεαῖς, καὶ συχνῶς ταύτην ἀνέπεμπε τὴν φωνήν,
fastings and frequently this sent-up the voice
 «ᾧ Κύριε», λέγων, «κύριέ μου καὶ βασιλεῦ, ᾧ
O Lord saying Lord my and king in-whom
 ἐγὼ ἐπίστευσα, ἐφ' ὃν ἐγὼ κατέφυγον καὶ τῆς
I believed on whom I fled and from-the
 πλάνης ἐρρύσθην, ἀπόδος μισθὸν ἄξιον τῷ θεράποντί σου
error was-rescued render (a)-wage worthy to-the servant your
 Βαρλαάμ, ἀνθ' ὧν μοι τῷ πλανηθέντι σὲ ὑπέδειξε,
Barlaam in-return-for which to-me the(-one) having-strayed you he-showed
 τὴν ὁδὸν τῆς ἀληθείας καὶ τῆς ζωῆς· καὶ μὴ στερήσῃς
the road of-the truth and of-the life and not deprive
 με αὐθις ἰδεῖν τὸν ἐν σώματι Ἄγγελον ἐκείνον, οὗ
me again to-see the in body Angel that of-whom
 οὐκ ἔστιν ὁ κόσμος ἐπάξιος, καὶ σὺν αὐτῷ τελέσαι τὸ
not is the world worthy and with him to-complete the

λοιπόν τῆς ζωῆς μου, ἵνα, κατ' ἵχνος τῆς αὐτοῦ πολιτείας
rest of-the life my that by track of-the his way-of-life
 περιπατήσας, εὐαρεστήσω σοι τῷ Θεῷ καὶ δεσπότῃ.»
having-walked I-may-please you — God and master
 Κατ' ἐκεῖνο δὲ καιροῦ πανήγυρις ἦν τῶν ψευδωνύμων
at that and time (a)-festival was of-the falsely-named
 θεῶν δημοτελῆς ἐν τῇ πόλει ἐκείνῃ· ἔδει δὲ τὸν
gods public in the city that it-was-necessary and the
 βασιλέα παρῆναι τῇ ἐορτῇ καὶ θυσιῶν δαψιλείᾳ ταύτην
king to-be-present at-the feast and of-sacrifices with-abundance it
 κοσμήσαι. Ἄλλ' ἐδεδίσαν οἱ νεωκόροι, ὁρῶντες αὐτὸν
to-adorn but feared the temple-wardens seeing him
 ἀμελῶς περὶ τὸ σέβας αὐτῶν καὶ χλιαρῶς διακεείμενον, μή
carelessly about the worship their and lukewarmly disposed lest
 ποτε ἀμελήσειε τῆς ἐν τῷ ναῷ παρουσίας, καὶ στερηθεῖεν
ever be-neglect the in the temple presence and be-deprived
 αὐτοὶ τῆς διδομένης αὐτοῖς βασιλικῆς δωρεᾶς καὶ τῶν
they of-the given to-them royal gift and of-the
 λοιπῶν προσόδων. Ἀναστάντες οὖν καταλαμβάνουσιν
other revenues having-arisen then they-reach
 ἄντρον ἐν βαθυτάτῃ διακεείμενον τῇ ἐρήμῳ, ἔνθα κατῴκει
(a)-cave in deepest lying the desert where dwelt
 ἀνὴρ τις μαγικαῖς σχολάζων τέχναις, καὶ τῆς εἰδωλικῆς
(a)-man some to-magic devoted arts and of-the idolatrous
 πλάνης θερμότητος ὑπάρχων προασπιστής· Θεοδᾶς ὄνομα
error most-ardent being champion Theudas (the)-name
 αὐτῷ· ὃν καὶ ὁ βασιλεὺς ἐτίμα διαφερόντως, καὶ φίλον
to-him whom also the king honored especially and friend
 ἡγείτο καὶ διδάσκαλον, διὰ τῆς αὐτοῦ λέγων μαντείας
considered and teacher through the his saying divination
 εὐθινομένην προκόπτειν τὴν αὐτοῦ βασιλείαν. Ὡς εἰς αὐτὸν
guided to-prosper the his kingdom when to him

τοῖνυν οἱ μὴ ἱερεῖς τῶν εἰδώλων ἀφικόμενοι, τοῦτον εἰς
 therefore the not priests of-the idols having-come him for
 βοήθειαν προσεκαλοῦντο, καὶ τὴν ἐγγινομένην τῷ βασιλεῖ
 help summoned and the arising in-the king
 τῶν θεῶν κατάγνωσιν δῆλῃν ἐποίουν, οἷά τε ὁ τοῦ
 of-the gods condemnation clear made what-sort both the of-the
 βασιλέως πεποιήκει υἱὸς, οἷα δὲ κατ' αὐτῶν ὁ Ναχὼρ
 king had-done son what-sort and against them — Nachor
 δεδημηγορήκει. Καὶ ὡς «Εἰ μὴ αὐτός», φησὶν, «ἐλεύσῃ
 had-barangued and that if not yourself he-says you-will-come
 βοηθήσω ἡμῖν, πάντα ἐξέλιπεν ἐλπίς, πάντα ἀπόλωλε τὰ
 to-help us all has-failed hope all has-perished the
 τῶν θεῶν σεβάσματα· σὺ γὰρ μόνος ἡμῖν ὑπελείφθης τῆς
 of-the gods worships you for alone to-us were-left of-the
 συμφορᾶς παραμύθιον, καὶ ἐπὶ σοὶ τὰς ἐλπίδας ἐθέμεθα.»
 misfortune consolation and on you the hopes we-have-set

XII • THEUDAS' COUNSEL

Theudas comes with a host of evil spirits and promises to scatter the Galileans' arguments like leaves. With the demons' help the king forgets his doubts and holds a magnificent festival. Then Theudas offers an art no one can withstand: surround the son with beautiful women. He tells of a prince kept in a cave for twelve years, who, shown the world at last and told that women were demons, loved those demons most of all he saw.

Ἐκστρατεύει τοῖνυν ὁ Θευδᾶς μετὰ τῆς συμπαρούσης αὐτῷ
 marches-out therefore — Theudas with the accompanying him
 σατανικῆς στρατιᾶς, καὶ κατὰ τῆς ἀληθείας ὀπλίζεται,
 satanic host and against the truth arms-himself
 πολλὰ τῶν πονηρῶν Πνευμάτων καλέσας, ἃ πρὸς τὰ
 many of-the evil Spirits having-called which for the

φαῦλα συνεργεῖν οἶδε προθύμως, καὶ οἷς ἐκεῖνος αἰὲν
base(-things) to-work-with knows eagerly and whom he always
 διακόνοις ἐχρήτο· μεθ' ὧν παραγίνεται πρὸς τὸν βασιλέα.
(as)-ministers used with whom he-arrives at the king
 Ὡς δὲ ἐμηνύθη τῷ βασιλεῖ ἡ ἄφιξις αὐτοῦ, καὶ εἰσῆλθε,
when and was-announced to-the king the arrival his and he-came-in
 ῥάβδον μὲν κατέχων βαῖνην, μηλωτάριον δὲ περιεζωσμένος,
(a)-staff indeed holding of-palm (a)-sheepskin and girded
 ἀνέστη ὁ βασιλεὺς τοῦ θρόνου, καὶ τοῦτον προσυπαντήσας
rose the king from-the throne and him having-gone-to-meet
 ἡσπάσατο, καὶ, θρόνον ἐνεγκὼν, πλησίον αὐτοῦ συνεδριάζειν
greeted and (a)-throne having-brought near him to-sit-with(-him)
 πεποίηκεν. Εἴτα λέγει Θεودᾶς τῷ βασιλεῖ· «Βασιλεῦ,
made then says Theudas to-the king O-king
 εἰς τοὺς αἰῶνας ζῆθι, τῇ τῶν μεγίστων θεῶν εὐμενείᾳ
for the ages live by-the of-the greatest gods favor
 σκεπόμενος. Ἦκουσα γὰρ ἀγωνά σε μέγαν ἀγωνίσασθαι
sheltered I-heard for (a)-contest you great to-have-contended
 κατὰ τῶν Γαλιλαίων καὶ λαμπροτάτοις διαδήμασι νίκησ
against the Galileans and with-most-splendid diadems of-victory
 καταστεφθῆναι. Διὸ ἐλήλυθα, ἵνα εὐχαριστήριον ἐορτὴν
to-have-been-crowned wherefore I-have-come that (a)-thanksgiving feast
 ὁμοῦ τελέσωμεν, νεανίσκους τε ὠραίους καὶ κόρας
together we-may-hold youths both comely and maidens
 εὐόπτους τοῖς ἀθανάτοις θεοῖς καταθύσωμεν, ταύρους τε
fair to-the immortal gods we-may-sacrifice bulls both
 ἑκατὸν καὶ ζῶα τούτοις πλείστα προσενέγκωμεν, ὥς ἂν
(a)-hundred and animals to-these very-many we-may-offer so-that —
 ἔχοιμεν αὐτοὺς καὶ εἰς τὸ ἐξῆς συμμάχους ἀηττήτους,
we-might-have them also for the following allies unconquered
 ὅλον ἡμῖν τὸν βίον ἐξομαλίζοντας.»
whole for-us the life smoothing

Πρὸς ταῦτα ὁ βασιλεὺς «Οὐ νενικήκαμεν», ἔφη, «ὦ
to these(-things) the king not we-have-conquered said O
 πρεσβύτα· οὐ νενικήκαμεν, ἀλλ' ἀνὰ κράτος μᾶλλον
old-man not we-have-conquered but with all-might rather
 ἡττήμεθα. Οἱ γὰρ ὑπὲρ ἡμῶν καθ' ἡμῶν ἐξαίφνης
we-have-been-defeated those for for us against us suddenly
 γεγόνασι. Παράβακχόν τε καὶ μανικὴν καὶ ἀσθενῆ τὴν
have-become frenzied both and mad and weak the
 ἡμετέραν εὐρόντες παράταξιν, τέλεον ταύτην κατέβαλον.
our having-found battle-line completely it they-cast-down
 Νυνὶ δέ, εἴ τίς σοι δύναμις πρόσσεστι καὶ ἰσχύς εἰς τὸ
now and if any to-you power belongs and strength for the
 βοηθῆσαι τῇ κάτω κειμένη θρησκείᾳ ἡμῶν καὶ ταύτην
to-help the down lying religion our and it
 αὐθις ἀνορθῶσαι, ἀνάγγελόν μοι.»
again to-set-upright announce to-me
 Ὁ δὲ Θεοδᾶς τοιαύτας ἐδίδου τὰς ἀποκρίσεις τῷ βασιλεῖ·
— and Theudas such gave the answers to-the king
 «Τὰς μὲν τῶν Γαλιλαίων ἐνστάσεις καὶ ματαιολογίας
the indeed of-the Galileans objections and vain-talk
 μὴ φοβοῦ, βασιλεῦ· τίνα γάρ εἰσι τὰ παρ' αὐτῶν
not fear O-king what for are the(-things) by them
 λεγόμενα πρὸς ἄνδρας λογικοὺς καὶ ἐχέφρονας; ἅτινα,
said against men rational and sensible which
 ἐμοὶ δόξαν, ῥαδίως καταβληθήσεται μᾶλλον ἢ
to-me having-seemed(-good) easily will-be-cast-down rather than
 φύλλον ἀνέμῳ κατασεισθέν. Οὐδὲ γὰρ κατὰ πρόσωπόν
(a)-leaf by-wind shaken not-even for to face
 μου ἔλθειν ὑπομενοῦσι, μὴ ὅτι γε καὶ λόγον συνᾶραι
my to-come they-will-endure not that at-least also (an)-account to-settle
 καὶ εἰς προτάσεις μοι καὶ ἀντιθέσεις χωρήσαι. Ἀλλ',
and into propositions with-me and antitheses to-advance but

ἵνα τοῦτό τε τὸ προκείμενον ἀγώνισμα καὶ πᾶν ὅτιοῦν
that this both the lying-before contest and every whatever
 ἂν βουλευθείμεν ἐπ' εὐθείας ἡμῖν γένοιτο καὶ κατὰ
 — *we-might-wish on straight(-course) for-us may-go and with*
 ῥοῦν τὰ πράγματα χωρήσειε, τὴν ἑορτὴν κόσμησον
(the)-stream the affairs may-proceed the feast adorn
 ταύτην τὴν δημοτελῆ, καὶ τὴν εὐμένειαν τῶν θεῶν ὥσπερ
this the public and the favor of-the gods as
 τι κραταῖον περιβαλοῦ ὄπλον· καὶ εὖ σοι γένηται.»
some mighty put-on weapon and well to-you may-it-be
 Οὕτω καυχησάμενος ὁ ἐν κακίᾳ δυνατὸς εἶναι
thus having-boasted the(-one) in evil mighty to-be
 ἀνομίαν τε ὅλην τὴν ἡμέραν μελετήσας (συμφθεγγέσθω
lawlessness and all the day having-practiced let-join-voice
 γὰρ ἡμῖν ὁ Δαυὶδ), ἀνατροπὴν δὲ θολερὰν, καθά
for with-us — David overthrow and turbid as
 φησιν Ἡσαΐας τῷ πλησίον ποτίσας, συνεργίᾳ
says Isaiah to-the neighbor having-given-to-drink by-co-working
 τῶν συμπαρομαρτούντων αὐτῷ πονηρῶν Πνευμάτων
of-the accompanying him evil Spirits
 ἐπιλαθέσθαι τὸν βασιλέα παντάπασι τῶν πρὸς σωτηρίαν
to-forget the king altogether the toward salvation
 ὑπομνησκόντων λογισμῶν πεποίηκε καὶ τῶν συνήθων
reminding reasonings be-made and to-the customary
 πάλιν ἐπμελῶς ἔχεσθαι. Ἐνθεν τοι καὶ γραμμάτων
again diligently to-bold hence indeed also letters
 βασιλικῶν πανταχοῦ διαπεφοιτηκότων τοῦ συνελθεῖν πάντας
royal everywhere having-gone-through of-the to-assemble all
 ἐν τῇ μυσαρᾷ πανηγύρει αὐτῶν, ἦν ἰδεῖν συρρέοντα
at the foul festival their it-was(-possible) to-see flowing-together
 τὰ πλήθη, πρόβατά τε καὶ βόας καὶ διάφορα γένη ζώων
the multitudes sheep both and oxen and various kinds of-animals

ἀγόμενα. Πάντων τοίνυν συνεληλυθότων, ἀναστὰς ὁ
 led all therefore having-come-together having-arisen the
 βασιλεὺς μετὰ τοῦ ἀπατεῶνος Θευδᾶ, πρὸς τὸν ναὸν ἐχώρει,
 king with the deceiver Theudas to the temple went
 ταύρους καταθύσαι φέρων ἑκατὸν εἴκοσι καὶ ζῶα πολλά.
 bulls to-sacrifice bringing hundred twenty and animals many
 Καὶ ἐτέλουν τὴν ἐπάρατον αὐτῶν ἑορτὴν, ὡς περιχρῆσθαι
 and they-held the accursed their feast so-as to-resound
 μὲν τὴν πόλιν ὑπὸ τῆς τῶν ἀλόγων ζώων φωνῆς, τῇ
 indeed the city with the of-the irrational animals voice by-the
 δὲ τῶν θυσιῶν κνίσσῃ καὶ αὐτὸν μολύνεσθαι τὸν ἀέρα.
 and of-the sacrifices savor even itself to-be-defiled the air
 Τούτων οὕτω τελεσθέντων, καὶ τῶν τῆς πονηρίας
 these(-things) thus having-been-completed and the of-the wickedness
 Πνευμάτων λίαν ἐγκαυχησαμένων ἐπὶ τῇ νίκῃ τοῦ Θευδᾶ,
 Spirits very having-boasted at the victory — of-Theudas
 καὶ χάριτας αὐτῷ ὁμολογησάντων τῶν νεωκόρων, εἰς τὸ
 and thanks to-him having-acknowledged the temple-wardens to the
 παλάτιον αὐθις ἐπανῆκεν ὁ βασιλεὺς. Καὶ φησὶ τῷ Θευδᾶ·
 palace again returned the king and says — to-Theudas
 «Ἴδου δὴ, καθὰ ἐκέλευσας, οὐδεμίαν ἐνελίπομεν σπουδὴν
 behold indeed as you-commanded no we-left-out zeal
 ἐπὶ τῇ λαμπροφορίᾳ τῆς πανηγύρεως καὶ δαψιλείᾳ τῶν
 for the splendor of-the festival and abundance of-the
 θυσιῶν. Καίρως οὖν ἤδη τὰ ἐπηγγελμένα πληρῶσαι καὶ
 sacrifices (the)-time then now the promised(-things) to-fulfill and
 τὸν ἀποστατήσαντα τῶν ἡμετέρων σεβασμάτων υἱόν μου
 the having-revolted from-the our objects-of-worship son my
 τῆς πλάνης ἀναρρῦσασθαι τῶν χριστιανῶν, καὶ τοῖς
 from-the error to-rescue of-the Christians and to-the
 εὐμένεσι καταλλάξαι θεοῖς. Ἐγὼ γὰρ τέχνην πᾶσαν καὶ
 gracious to-reconcile gods I for art every and

χεῖρα κινήσας, οὐδεμίαν εὑρον τοῦ κακοῦ θεραπείαν· ἀλλὰ
hand having-moved no found of-the evil cure but
 πάντων κρείττονα τὴν αὐτοῦ γνώμην ἔθεασάμην. Εἰ πράως
than-all stronger the his mind I-beheld if gently
 αὐτῷ ἐνέτυχον καὶ ἡπίως, οὐδὲ τὸν νοῦν μοι προσέχοντα
him I-met and mildly not-even the mind to-me attending
 ὅλως εὑρίσκον· εἰ αὐστηρῶς ἐχρησάμην καὶ ἐμβριθῶς,
at-all I-found(-him) if harshly I-dealt and severely
 εἰς ἀπόνουαν μᾶλλον αἰρόμενον ἐθεώρουν. Τῇ σῇ λοιπὸν
into madness rather being-carried I-saw(-him) to-the your henceforth
 σοφία τὰ τῆς ἐπελθούσης μοι συμφορᾶς ἀνατίθημι. Εἰ
wisdom the(-things) of-the having-come-on me misfortune I-commit if
 οὖν, ταύτης ἀπαλλαγείς διὰ σοῦ, τὸν ἐμὸν αὖθις ὄψομαι
then from-this freed through you the my again I-shall-see
 υἱὸν σὺν ἐμοὶ τοῖς θεοῖς μου λατρεύοντα καὶ τῶν ἐπιθυμιῶν
son with me the gods my serving and of-the desires
 τῆς ἐνηδόου ζωῆς ταύτης καὶ βασιλείας ἀπολαύοντα,
of-the pleasurable life this and kingdom enjoying
 στήλην σοι ἀνεγείρας χρυσὴν, ἴσα θεοῖς θήσομαι παρὰ
(a)-statue to-you having-raised golden equal to-gods I-will-make by
 πάντων τιμᾶσθαι εἰς τὸν ἐπιόντα ἀτελεύτητον χρόνον.»
all to-be-honored for the coming endless time
 Ὁ Θεودᾶς τοίνυν οὕς εὐήκοον ὑποκλίνας τῷ Πονηρῷ,
— Theudas therefore (an)-ear obedient having-inclined to-the Evil-one
 καὶ παρ' ἐκείνου μνηθεὶς βουλὴν πονηρὰν καὶ
and from him having-been-initiated-into counsel evil and
 ὀλέθριον, γλῶσσά τε καὶ στόμα αὐτῷ γενόμενος, φησὶ
destructive tongue both and mouth to-him having-become says
 πρὸς τὸν βασιλέα· «Εἰ χειρώσασθαι τὸν σὸν βούλει υἱὸν,
to the king if to-subdue the your you-wish son
 καὶ κενὴν αὐτῷ τὴν ἔνστασιν θεῖναι, εὔρηταί μοι τέχνη
and empty for-him the resistance to-make has-been-found by-me (an)-art

πρὸς ἣν οὐδὲ ἀντέχειν δυνατὸς ἔσται, ἀλλὰ ῥᾶον
against which not-even to-hold-out able be-will-be but more-easily
 μαλαχθήσεται ὁ ἀτεράμων καὶ ἀμείλικτος αὐτοῦ λογισμὸς
will-be-softened the hard and implacable his reasoning
 ἢ κηρὸς πυρκαϊᾶ σφοδροτάτη ὁμλήσας.»
than wax with-(a)-blaze most-violent having-consorted
 Ὁ δὲ βασιλεὺς, τὸν μάταιον οὕτω διακενῆς φυσῶντα
the and king the vain(-one) thus emptily puffing
 ἰδὼν, πρὸς ἡδονὴν εὐθὺς καὶ φαιδρότητα μετεβάλλετο,
having-seen to pleasure at-once and brightness changed
 ἐλπίσας τὴν ἀκόλαστον ἐκείνην καὶ θρασεῖαν γλῶσσαν τῆς
having-hoped the unbridled that and bold tongue of-the
 θεοδιδάκτου καὶ φιλοσοφίας γεμούσης περιγενέσθαι ψυχῆς.
God-taught and with-philosophy filled to-overcome soul
 Καὶ τίς ἢ τέχνη μαθεῖν ἤρετο. Τότε Θευδᾶς ὥσει ξυρὸν
and what the art to-learn he-asked then Theudas as (a)-razor
 ἡκονημένον ὑφαίνει τὸ κακούργημα καὶ δεινῶς ἀρτύνει τὰ
sharpened weaves the evil-deed and terribly prepares the
 φάρμακα. Καὶ ὅρα σόφισμα κακότεχρον καὶ ὑποβολὴν τοῦ
poisons and see (a)-sophistry ill-contrived and suggestion of-the
 Πονηροῦ. «Πάντας» φησὶν, «ὦ βασιλεῦ, τοὺς παρισταμένους
Evil-one all he-says O king those standing-by
 τῷ υἱῷ σου καὶ ὑπηρετοῦντας μακρύνας ἀπ' αὐτοῦ, γυναῖκας
the son your and serving having-removed from him women
 εὐεῖδεις καὶ λίαν περικαλλεῖς, καὶ κεκοσμημένας εἰς τὸ
comely and very beautiful and adorned for the
 ἐπαγωγότερον, συνεῖναι αὐτῷ διηνεκῶς καὶ καθυπηρετεῖν,
more-enticing to-be-with him continually and to-serve
 συνδιαιτᾶσθαί τε καὶ συναυλίζεσθαι, πρόσταξον. Ἐγὼ δέ,
to-live-with both and to-dwell-with order I and
 τῶν Πνευμάτων ἐν τῶν εἰς τὰ τοιαυτά μοι τεταγμένων
of-the Spirits one of-those for the such-things to-me appointed

ἐπαποστείλας αὐτῷ, βιαίτερον τὸ τῆς ἡδονῆς πῦρ ἀνάψω.
having-sent-against him more-violently the of-the pleasure fire will-kindle
 Καὶ ἅμα τῷ συγγενέσθαι αὐτὸν μᾶ καὶ μόνη τῶν
and at-once with-the to-have-intercourse him with-one and only of-the
 τοιούτων γυναικῶν, εἰ μὴ πάντα ἕξει σοι κατὰ γνώμην,
such women if not all will-be to-you according-to mind
 παροπτέος ἐγὼ τὸ λοιπὸν σοι καὶ ἄχρηστος, καὶ τιμωριῶν
to-be-overlooked I for-the rest to-you and useless and of-punishments
 μεγίστων, οὐ τιμῶν, ἄξιος. Οὐδὲν γὰρ ὥς ὄψις γυναικῶν
greatest not of-honors worthy nothing for as (the)-sight of-women
 ἐπάγεσθαι καὶ θέλγειν τοὺς ἀρρένων λογισμοὺς πέφυκε.
to-attract and to-charm the of-males reasonings is-wont
 Καὶ ἀκουσον διηγήσεως τῷ ἐμῷ συμμαρτυρούσης ῥήματι.»
and bear (a)-narrative to-the my bearing-witness word
 «Βασιλεύς τις παιδὸς ἀμοιρῶν ἀρρένος ἡνιάτο, λίαν
(a)-king some of-(a)-son having-no-share male was-grieved very
 τὴν ψυχὴν ἀχθόμενος, καὶ ἀτύχημα τοῦτο οὐ μικρὸν
in-the soul being-vexed and misfortune this not small
 λογιζόμενος. Ἐν τούτοις οὖν αὐτῷ ὄντι γεννᾶται υἱός· καὶ
reckoning in these then him being is-born (a)-son and
 χαρᾶς ἐπὶ τούτῳ τὴν καρδίαν ἐπεπλήρωτο ὁ βασιλεύς.
with-joy at this the heart was-filled the king
 Εἶπον δὲ αὐτῷ οἱ τῶν ἱατρῶν ἐπιστήμονες, ὥς, εἰ ἐντὸς
said and to-him the of-the physicians skilled(-ones) that if within
 τῶν δώδεκα χρόνων ἥλιον ἢ πῦρ τὸ παιδίον τοῦτο ἴδοι,
the twelve years sun or fire the child this should-see
 στερηθήσεται παντάπασιν τοῦ φωτός· «τοῦτο γὰρ ἢ
it-will-be-deprived altogether of-the light this for the
 τῶν ὀμμάτων αὐτοῦ θέσις δηλοῖ.» Ταῦτα τὸν βασιλέα
of-the eyes his setting shows these(-things) the king
 ἀκούσαντα λέγεται οἰκίσκον ἀνθρώδες ἐκ πέτρας τινὸς
having-heard is-said (a)-little-dwelling cave-like from rock some

λαξεῦσαι, κἀκεῖσε τὸν παῖδα μετὰ τῶν τιθηνούντων αὐτὸν
to-hew and-there the boy with those nursing him
 κατακλείσαντα, μηδόλως, μέχρι συμπληρώσεως τῶν δώδεκα
having-shut not-at-all until completion of-the twelve
 ἐνιαυτῶν, φωτὸς ὑποδείξει μαρμαρυγὴν τὸ παράπαν. Μετὰ
years of-light to-show (a)-gleam the at-all after
 δὲ τὴν συμπλήρωσιν τῶν δώδεκα ἐτῶν ἐξάγει τοῦ
and the completion of-the twelve years he-brings-out from-the
 οἰκίσκου τὸν παῖδα μηδὲν ὅλως τοῦ κόσμου θεασάμενον,
little-dwelling the boy nothing at-all of-the world having-beheld
 καὶ κελεύει ὁ βασιλεὺς πάντα κατὰ γένος παραστήσαντας
and orders the king all by kind having-set-out
 ὑποδείξει αὐτῷ, ἄνδρας μὲν ἐν ἐνὶ τόπῳ, ἀλλαχοῦ
to-show to-him men indeed in one place elsewhere
 δὲ γυναῖκας, ἐτέρῳθι χρυσὸν, ἄργυρον, ἀλλαχόθεν
and women in-another-place gold silver from-elsewhere
 μαργαρίτας τε καὶ λίθους πολυτελεῖς, ἱμάτια λαμπρὰ
pearls both and stones costly garments splendid
 καὶ κόσμια, ἄρματα περικαλλή μετὰ ἵππων βασιλικῶν
and ornaments chariots very-beautiful with horses royal
 χρυσοχαλίνων σὺν τάπησιν ἀλουργοῖς, καὶ ἀναβάτας
golden-bridled with coverings purple and riders
 ἐπ' αὐτοῖς ὅπλοφόρους, βουκόλιά τε βοῶν καὶ ποῖμνια
on them armed herds both of-oxen and flocks
 προβάτων. Καὶ, ἀπλῶς εἰπεῖν, πάντα στοιχηδὸν ὑπεδείκνουν
of-sheep and simply to-say all in-order they-showed
 τῷ παιδί. Πυνθανομένου δὲ αὐτοῦ τί τούτων ἕκαστον
to-the boy asking and he what of-these each
 καλεῖται, οἱ τοῦ βασιλέως ὑπασπισταὶ καὶ δορυφόροι τὴν
is-called the of-the king shield-bearers and bodyguards the
 ἑκάστου κλήσιν ἐδήλουν. Ὡς δὲ τὴν κλήσιν τῶν γυναικῶν
of-each name made-clear when and the name of-the women

ἤρετο μαθεῖν, τὸν σπαθάριον τοῦ βασιλέως χαριέντως
he-asked to-learn the spatharius of-the king playfully
 εἶπεν, δαίμονας αὐτὰς καλεῖσθαι, αἱ τοὺς ἀνθρώπους
to-have-said demons them to-be-called which the men
 πλανῶσιν. Ἡ δὲ τοῦ παιδὸς καρδία τῷ ἐκείνων πόθῳ
lead-astay the and of-the boy heart by-the their longing
 πλεόν τῶν λοιπῶν ἐθέλχθη. Ὡς οὖν, πάντα περιελθόντες,
more than-the rest was-charmed when then all having-gone-around
 πρὸς τὸν βασιλέα ἐπανήγαγον αὐτὸν, ἐπηρώτα ὁ βασιλεὺς
to the king they-brought-back him asked the king
 τί ἀρεστὸν αὐτῷ τῶν ὁραθέντων ἐφάνη. «Τί», φησὶν
what pleasing to-him of-the(-things) seen appeared what says
 ὁ παῖς, «ἄλλο, ἀλλ' ἢ οἱ δαίμονες ἐκεῖνοι, οἱ τοὺς
the boy other but than the demons those those the
 ἀνθρώπους πλανῶντες; οὐδενὸς γὰρ τῶν ὀφθέντων μοι
men leading-astay by-none for of-the(-things) seen by-me
 σήμερον, ἢ τῇ ἐκείνων, φιλία ἐξεχύθη μου ἢ ψυχῇ.»
today than by-the their love was-poured-out my the soul
 Καὶ ἐθαύμασεν ὁ βασιλεὺς ἐκεῖνος ἐπὶ τῷ ῥήματι τοῦ
and marveled the king that at the word of-the
 παιδὸς, καὶ οἶον ἐστὶ τυραννικὸν χρῆμα γυναικῶν ἔρως.»
boy and what-sort is (a)-tyrannical thing of-women love
 «Καὶ σὺ τοίνυν μὴ ἄλλως οἶον ὑποτάξαι σου τὸν υἱόν,
and you therefore not otherwise think to-subdue your the son
 ἢ τούτῳ δὴ τῷ τρόπῳ.»
than in-this indeed the manner

The king dismisses his son's attendants and fills the palace with beautiful maidens who tempt him by every gesture and word. Theudas sends an evil spirit to inflame the young man's flesh; Ioasaph, seeing the danger, weeps, prays for help, and subdues his body by fasting, thirst, and vigils. The enemy then enters a captive princess, the most beautiful of all, and gives her wise words. Ioasaph, feeling pity for her soul, urges her to know the living God; she promises to become a Christian if he will marry her, and when he refuses she argues from the Christian books that marriage is no defilement, citing the patriarchs and prophets and Peter, the chief of the apostles, who had a wife.

Δέχεται τὸν λόγον ἀσμένως ὁ βασιλεὺς. Καὶ παράγονται
 receives the word gladly the king and are-brought
 αὐτῷ ἐξ ἐπιλογῆς κόραι ὡραῖαι καὶ περικαλλεῖς, ἃς καὶ
 to-him by selection maidens comely and very-beautiful whom also
 κόσμῳ λαμπρύνας διανγεί καὶ ὅλως πρὸς τὸ ἐπαγωγὸν
 with-adornment having-brightened transparent and wholly for the enticing
 εὐτρεπίσας, τοὺς μὲν θεράποντας καὶ ὑπηρέτας τοῦ υἱοῦ
 having-prepared the indeed attendants and servants of-the son
 πάντας ἐκβάλλει τοῦ παλατίου, ἐκείνας δὲ ἀντικαθίστησιν.
 all he-casts-out from-the palace them and he-puts-in-their-place
 Αὗται οὖν περιεφύοντο αὐτῷ, συνεπλέκοντο, πρὸς τὴν
 these then clung to-him embraced(-him) to the
 μυσαρὰν αὐτὸν συνουσίαν ἡρέθιζον, διὰ πάντων σχημάτων
 foul him intercourse provoked through all gestures
 τε καὶ ῥημάτων ἐκκαλοῦμεναι πρὸς ἡδονήν. Οὐκ εἶχεν
 both and words calling-forth to pleasure not he-had
 ἑτέρῳ τινὶ προσβλέψαι ἢ ὁμιλῆσαι, ἢ συναριστῆσαι
 other any(-one) to-look-at or to-converse-with or to-breakfast-with
 αὗται γὰρ ᾗσαν αὐτῷ πάντα.
 these for were to-him all(-things)

Καὶ ταῦτα μὲν ὁ βασιλεὺς ἐποίει. Θεοδᾶς δὲ πάλιν
and these(-things) indeed the king did Theudas and again
 τὸ πονηρὸν ἐκεῖνο καταλαβὼν σπήλαιον, καὶ εἰς τὰς
the evil that having-reached cave and into the
 βίβλους ἐγκύψας τὰς ταῦτα ἐνεργεῖν δυναμένης, καὶ ἐν
books having-looked those these(-things) to-work able and one
 τῶν πονηρῶν Πνευμάτων καλέσας, εἰς πόλεμον ἐκπέμπει
of-the evil Spirits having-called to war sends-out
 τοῦ στρατιώτου τῆς Χριστοῦ παρατάξεως· οὐκ εἰδὼς
against-the soldier of-the of-Christ battle-line not knowing
 ὁ ἄθλιος οἶον ἔμελλε γέλωτα ὑποστῆναι καὶ αἰσχύνῃς
the wretch what-sort he-was-about laughter to-undergo and with-shame
 πληροῦσθαι σὺν πάσῃ τῇ ὑπ' αὐτὸν δαμονικῇ φάλαγγι.
to-be-filled with all the under him demonic phalanx
 Τὸ δὲ πονηρὸν Πνεῦμα, ἄλλα τε πονηρότερα συμπαραλαβὼν
the and evil Spirit others both more-evil having-taken-along
 Πνεύματα, τὸν κοιτῶνα καταλαμβάνει τοῦ γενναίου παιδός,
Spirits the bedchamber reaches of-the noble boy
 καὶ ἐπιπίπτει αὐτῷ λαβρότατον ἀνάβαι τῆς σαρκὸς τὴν
and falls-on him most-violently to-kindle of-the flesh the
 κάμινον. Καὶ ὁ μὲν πονηρὸς ἔνδον ἀνέφλεγεν· αἱ δὲ τὴν
furnace and the indeed evil(-one) within inflamed the and in-the
 ὄψιν εὐπρεπεῖς, τὴν δὲ ψυχὴν καὶ λίαν δυσειδεῖς κόραι
look comely in-the but soul and very ugly maidens
 ἔξωθεν τὴν πονηρὰν ἐχορήγουν ὕλην. Ἡ δὲ καθαρὰ
from-outside the evil supplied fuel the and pure
 ἐκεῖνη ψυχὴ τῆς προσβολῆς αἰσθημένη τοῦ πονηροῦ, καὶ
that soul the onset having-perceived of-the evil(-one) and
 τὸν πόλεμον ὁρῶσα τῶν ἀτόπων λογισμῶν ἐπ' αὐτὴν
the war seeing of-the absurd thoughts against it
 σφοδρῶς ἐρχόμενον, διεταράττετο· καὶ λύσιν εὑρεῖν τοῦ
vehemently coming was-troubled and (a)-release to-find from-the

τοσούτου κακοῦ ἐπέζῃται, καθαρὸν τε ἑαυτὸν παραστήσαι
so-great evil sought pure both himself to-present
 τῷ Χριστῷ, καὶ μὴ τῷ βορβόρῳ τῶν παθῶν καταχρᾶναι
— to-Christ and not with-the mire of-the passions to-defile
 τὴν ἁγίαν ἐκείνην στολὴν, ἣν αὐτὸν ἡ τοῦ ἁγίου
the holy that robe which him the of-the holy
 βαπτίσματος ἡμφιάσατο χάρις. Εὐθὺς οὖν ἔρωτι ἀντίστησιν
baptism had-clothed grace at-once then to-love he-opposes
 ἔρωτα, τῷ ἀκολάστῳ τὸν θεῖκον, καὶ εἰς μνήμην ἄγει
love to-the licentious the divine and into memory brings
 ἑαυτὸν τῆς ωραιότητος ἐκείνης καὶ ἀνεκλαλήτου δόξης
himself of-the beauty that and unspeakable glory
 Χριστοῦ τοῦ ἀθανάτου νυμφίου τῶν καθαρωτάτων ψυχῶν,
of-Christ the immortal bridegroom of-the purest souls
 καὶ τοῦ νυμφῶνος ἐκείνου καὶ γάμου, οὗπερ ἐλεεινῶς
and of-the bridal-chamber that and wedding of-which pitibly
 ἐκβάλλονται οἱ τὸν νυμφικὸν σπιλῶσαντες χιτῶνα,
are-cast-out those the bridal having-stained tunic
 δεδεμένοι χεῖρας καὶ πόδας, εἰς τὸ ἐξώτερον σκότος.
bound hands and feet into the outer darkness
 Ταῦτα λογισάμενος καὶ σύνδακρυς γενόμενος, ἔτυπτε
these(-things) having-reckoned and in-tears having-become he-beat
 τὸ στήθος, οἷα κακοὺς κηφῆνας τοὺς ποιηροὺς ἐκείθεν
the breast as evil drones the evil from-there
 λογισμοὺς φυγαδεύων. Εἴτα διαναστὰς, καὶ χεῖρας εἰς
thoughts putting-to-flight then having-risen and hands to
 οὐρανὸν διάρας, θερμοῖς δάκρυσιν καὶ στεναγμοῖς τὸν
heaven having-raised with-hot tears and groans —
 Θεὸν ἐπεκαλεῖτο πρὸς συμμαχίαν, καὶ ἔλεγε· «Κύριε
God he-called-on for alliance and said Lord
 παντοκράτορ, ὁ μόνος δυνατὸς καὶ οἰκτίρμων, ἡ ἐλπὶς
almighty the only mighty and merciful the hope

τῶν ἀπηλπισμένων, ἢ τῶν ἀβοηθήτων βοήθεια, μνήσθητί
of-the despaired the of-the helpless help remember
 μου τοῦ ἀχρείου σου δούλου ἐν τῇ ὥρᾳ ταύτῃ, καὶ ἴλεω
me the unprofitable your servant in the hour this and with-gracious
 μοι ἐπίβλεψον ὄμματι, καὶ «ῥύσαι ἀπὸ ῥομφαίας»
on-me look eye and rescue from (the)-sword
 δαιμονικῆς «τὴν ψυχὴν μου καὶ ἐκ χειρὸς κυνὸς τὴν
demonic the soul my and from (the)-hand of-(the)-dog the
 μονογενῇ μου»· καὶ μὴ ἐάσης ἐμπεσεῖν με εἰς χεῖρας ἐχθρῶν
only-begotten my and not allow to-fall me into hands of-enemies
 μου, μηδὲ ἐπιχαρείσάν μοι οἱ μισοῦντές με· καὶ μὴ
my nor let-rejoice-over me those hating me and not
 ἐγκαταλίπης με καταφθαρῆναι ἐν ἀνομίαις, καὶ καθυβρίσαι
forsake me to-be-corrupted in lawlessnesses and to-outrage
 μου τὸ σῶμα ὅπερ ἀγνόν σοι παραστήσαι ἐπηγγελιάμην.
my the body which pure to-you to-present I-promised
 Σὲ γὰρ ποθῶ, καὶ σοὶ προσκυνῶ τῷ Πατρὶ καὶ τῷ Υἱῷ
you for I-long-for and you I-worship the Father and the Son
 καὶ τῷ Ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.»
and the Holy Spirit now and always and into the ages
 Καὶ ἐπειπὼν τὰ ἀμὴν, θείας ἦσθετο παρακλήσεως
and having-added the amen divine he-felt consolation
 οὐρανόθεν αὐτῷ ἐπιφοιτησάσης, καὶ οἱ πονηροὶ ὑπεχώρουν
from-heaven on-him having-visited and the evil withdrew
 λογισμοί. Αὐτὸς δὲ μέχρι πρωΐας εὐχόμενος διετέλεσε.
thoughts he and until morning praying continued
 Καὶ, γνοὺς τὰ μηχανήματα τοῦ δολίου, ἤρξατο ἐπὶ
and having-known the devices of-the deceiver he-began for
 πλεῖον πιέζειν τὸ σῶμα τροφῆς ἐνδεία καὶ δίψῃ, καὶ
more to-press the body of-food by-lack and by-thirst and
 τῇ ἄλλῃ ταλαιπωρίᾳ, ὁλονύκτους μὲν ἐπιτελῶν στάσεις,
by-the other hardship all-night indeed performing vigils

εαυτὸν δὲ ἀναμνησκων τῶν πρὸς τὸν Θεὸν ὁμολογιῶν,
 himself and reminding of-the toward — God confessions
 καὶ ὑπογράφων τῷ λογισμῷ τὴν ἐκείθεν τῶν δικαίων
 and sketching for-the reasoning the from-there of-the just
 λαμπρότητα, τὴν ἠπειλημένην τε τοῖς φαύλοις γέενναν
 splendor the threatened and for-the base gehenna
 ἀνιστορῶν ἐναργέστατα, ὅπως μὴ, ἄργον καὶ ἄνετον ὁ
 recounting most- vividly that not idle and slack the
 ἐχθρὸς εὕρων τὴν ψυχὴν, λογισμοὺς αὐτῇ πονηροὺς
 enemy having-found the soul thoughts in-it evil
 ῥαδίως ὑποσπεύρει, καὶ τὸ καθαρὸν ἐπιθολώσῃ τῆς διανοίας.
 easily might-sow-under and the purity might-muddy of-the mind
 Πάντοθεν τοίνυν ὁ ἐχθρὸς ἐξαπορηθεὶς, καὶ παντελῶς
 on-all-sides therefore the enemy at-a-loss and completely
 ἀπαγορεύσας ἐλεῖν τὸν γενναῖον, ἐτέραν ἔρχεται ὁ δεινὸς
 despairing to-take the noble(-one) to-another comes the terrible
 ἀπάτην ποικιλωτέραν, ὁ αἰεὶ ποτε πονηρὸς ὢν καὶ τὸ
 deceit more-intricate the(-one) always ever evil being and the
 τεχνάζεσθαι καὶ βλάπτειν οὐδαμῶς ἀπολείπων. Εἰς ἔργον
 to-contrive and to-harm in-no-way leaving-off into deed
 γὰρ ἀγαγεῖν τὰ ἐντεταλμένα αὐτῷ παρὰ τοῦ Θεοῦ δα,
 for to-bring the(-things) commanded him by — Theudas
 μυρία γέγονε σπουδή. Καὶ οὕτω πάλιν τὰ φάρμακα ἀρτύνει.
 countless became zeal and thus again the poisons he-prepares
 Μίαν γὰρ ὑπείσελθὼν τῶν νεανίδων ἐκείνων, ἥτις πασῶν
 one for having-crept-into of-the young-women those who of-all
 ἦν εὐμορφωτάτη, θυγάτηρ οὖσα βασιλέως, καὶ αἰχμάλωτος
 was most-shapely daughter being of-(a)-king and captive
 τῆς ἰδίας ἀλλοτριωθείσα πατρίδος, τῷ βασιλεῖ δὲ
 from-the own estranged fatherland to-the king and
 Ἀβενῆρ ὡς μέγιστόν τι προσαχθείσα δῶρον, ἦν, ὡς πάνν
 Abenner as greatest some brought gift whom as very

ὡραιότατην οὖσαν, εἰς ὄλισθον καὶ ὑποσκελισμὸν τοῦ υἱοῦ
most-beautiful being for (the)-slipping and tripping of-the son
 ὁ πατὴρ ἦν ἀποστείλας· ταύτην ὁ ἀπατεὼν ὑπεισέρχεται,
the father had sent her the deceiver creeps-into
 καὶ λόγους αὐτῇ ὑποτίθῃσι, πάνυ τὸ σοφὸν καὶ συνετὸν
and words to-her suggests very the wise and intelligent
 ἐμφαίνοντας τοῦ ταύτης λογισμοῦ. Πάντα γὰρ τὰ πρὸς
showing of-the her reasoning all for the(-things) for
 κακίαν μηχανήματα ῥαδίως ὁ πονηρὸς μετέρχεται. Εἴτα,
evil devices easily the evil(-one) pursues then
 τῷ τοῦ βασιλέως υἱῷ ἐκ δεξιᾶς προσπεσὼν, φίλτρον
to-the of-the king son from (the)-right having-fallen-on love
 ἐντίθῃσιν αὐτῷ τῆς κόρης, διὰ τὸ νουνεχὲς δῆθεν αὐτῆς
puts-in him for-the maiden because-of the sensibleness forsooth her
 καὶ κόσμιον, καὶ διὰ τὸ, εὐγενῇ οὕτω καὶ βασιλικῆς
and decorum and because-of the noble so and of-royal
 οὖσαν σειρᾶς, τῆς πατρίδος ἅμα καὶ δόξης ἐστερηθῆσαι.
being line of-the fatherland at-once and glory to-have-been-deprived
 Πρὸς τούτοις καὶ λογισμοὺς ὑποσπείρει τοῦ ἀπαλλάξαι
besides these(-things) also thoughts he-sows-under of-the to-free
 αὐτὴν τῆς εἰδωλομανίας καὶ χριστιανὴν ποιῆσαι. Ταῦτα
her from-the idol-madness and (a)-Christian to-make these
 δὲ πάντα μηχαναὶ ἦσαν τοῦ δολίου δράκοντος. Οὕτω γὰρ
and all devices were of-the deceitful dragon thus for
 τὴν ψυχὴν διατεθεὶς ὁ τοῦ βασιλέως υἱὸς καὶ μηδένα
in-the soul disposed the of-the king son and no
 λογισμὸν ῥυπαρὸν ἢ ἔρωτα ἐμπαθῇ βλέπων ἐν ἑαυτῷ
thought foul or love passionate seeing in himself
 πρὸς τὴν κόρην σαλευόμενον, ἀλλ' ἢ μόνον συμπάθειαν
toward the maiden stirred but than only sympathy
 καὶ ἔλεος τῆς τε συμφορᾶς καὶ τῆς ψυχικῆς ἀπωλείας,
and pity of-the both misfortune and of-the soul's destruction

οὐκ ᾔδει δαιμονικὴν εἶναι μηχανὴν τὸ πρᾶγμα· ὄντως
 not knew demonic to-be device the thing truly
 γὰρ σκότος ἐστὶν ἐκεῖνος καὶ τὸ φῶς ὑποκρίνεται.
 for darkness is he and the light pretends
 Ὡς γὰρ ὁμιλεῖν ἤρξατο τῇ κόρῃ ὁ τοῦ βασιλέως υἱὸς
 when for to-converse began with-the maiden the of-the king son
 καὶ τὰ τῆς θεογνωσίας αὐτῇ προσλαλεῖν λόγια, «Σύνες»,
 and the of-the knowledge-of-God to-her to-speak oracles understand
 λέγων, «ὦ γύναι, τὸν ζῶντα εἰς τοὺς αἰῶνας Θεὸν, καὶ
 saying O woman the living into the ages God and
 μὴ τῇ πλάνῃ ταύτῃ τῶν εἰδώλων καταφθαρῆς, ἀλλὰ τὸν
 not by-the error this of-the idols be-corrupted but the
 δεσπότην ἐπίγνωθι καὶ δημιουργὸν τοῦδε τοῦ παντὸς, καὶ
 master recognize and creator of-this the all and
 μακαρία ἔσῃ νυμφευθεῖσα τῷ ἀθανάτῳ νυμφίῳ»· πολλὰ
 blessed you-will-be betrothed to-the immortal bridegroom many
 δὲ τοιαῦτα νουθετοῦντος αὐτοῦ, εὐθὺς τὸ πονηρὸν Πνεῦμα
 and such-things admonishing he at-once the evil Spirit
 ὑπαγορεύει τῇ γυναικὶ τὰ τῆς ἀπάτης ὑφαπλώσαι θήρατρα
 dictates to-the woman the of-the deceit to-spread-out snares
 καὶ πρὸς τὸν τῆς ἐμπαθείας κατασύρει βόθρον τὴν θεοφιλῇ
 and toward the of-the passion to-drag-down pit the God-loving
 ψυχὴν ἐκείνην, καθά ποτε καὶ τῷ γενάρχη πεποίηκε διὰ
 soul that as once also to-the first-father it-did through
 τῆς Εὕας, τοῦ παραδείσου καὶ τοῦ Θεοῦ ταλαιπώρως
 — Eve from-the paradise and — from-God wretchedly
 φεῦ! ἐξορίσας, καὶ θανάτῳ ὑπόδικον αὐτὸν ἀντὶ τῆς
 alas having-exiled(-him) and to-death liable him instead-of the
 μακαρίας καὶ ἀθανάτου ζωῆς γενέσθαι παρασκευάσας.
 blessed and immortal life to-become having-caused

Ὡς γὰρ ἤκουσεν ἡ κόρη τὰ ῥήματα ἐκείνα τὰ πάσης
when for heard the maiden the words those the(-ones) with-all
 πεπληρωμένα σοφίας, ἀσύνετος οὖσα οὐ συνήκεν· ἀλλὰ
filled wisdom senseless being not she-understood but
 τοιαύτας ἐδίδου τὰς ἀποκρίσεις, ὥς ἅτε γλῶσσα καὶ στόμα
such gave the answers as since (a)-tongue and mouth
 τῷ πονηρῷ γενομένη, καὶ φησὶν· «Εἰ τῆς ἐμῆς, ὦ δέσποτα,
to-the evil(-one) having-become and says if of-the my O master
 σωτηρίας φροντίζεις, καὶ προθυμῇ τῷ θεῷ σου προσαγαγεῖν
salvation you-care and are-eager — to-God your to-bring
 με καὶ τὴν ταπεινὴν ψυχὴν μου σῶσαι, ποιήσον καὶ αὐτὸς
me and the lowly soul my to-save do also yourself
 μίαν μου αἴτησιν, καὶ, πᾶσιν εὐθὺς τοῖς πατράοις μου θεοῖς
one my request and from-all at-once the ancestral my gods
 ἀποταξαμένη, τῷ σῷ συντάξομαι θεῷ, μέχρι τελευταίας
having-renounced to-the your I-will-enlist God until (the)-last
 αὐτῷ λατρεύουσα ἀναπνοῆς, καὶ μισθὸν λήψῃ τῆς
him serving breath and (a)-reward you-will-receive of-the
 ἐμῆς σωτηρίας καὶ πρὸς τὸν θεὸν ἐπιστροφῆς.»
my salvation and toward — God turning
 Τοῦ δέ «Τίς ἡ ἀξίωσις, ὦ γύναι»; εἰπόντος, ἐκεῖνη
be and what the request O woman having-said she
 καὶ σχῆμα καὶ βλέμμα καὶ φθέγμα καὶ ὅλην ἑαυτὴν
both form and glance and voice and whole herself
 πρὸς τὸ θέλγειν καταστήσασα, «Συνάφθητί μοι» ἔφη,
toward the to-charm having-set be-joined to-me she-said
 «γάμου κοινωνία, καὶ γὰρ σου τοῖς προστάγμασι χαίρουσα
of-marriage in-partnership and-I your the commands rejoicing
 ἐξακολουθήσω.»
will-follow

Ὁ δέ «Μάτην» φησίν, «ὦ γυναῖ, τοιαύτην μοι
he and in-vain he-says O woman such to-me
 προέτεινας σκληρὰν ἀξίωσιν· τῆς μὲν γὰρ σῆς ἰσχυρῶς
you-have-put-forward hard request the indeed for your strongly
 κήδομαι σωτηρίας, καὶ τοῦ βυθοῦ τῆς ἀπωλείας ποθῶ
I-care-for salvation and from-the depth of-the destruction I-long
 σε ἀνελκύσαι· μολῦναι δὲ τὸ σῶμά μου δι' αἰσχρᾶς
you to-draw-up to-defile but the body my through shameful
 μίξεως βαρὺ μοι καὶ πάντῃ ἀδύνατον.»
intercourse heavy to-me and wholly impossible
 Ἡ δὲ, ὅλην ὁμαλίζουσα τὴν ὁδὸν αὐτῷ καὶ διαλεαίνουσα,
she and whole smoothing the road for-him and making-slippery
 «Ἰνατί» φησί, «τοιαῦτα φθέγγῃ σὺ, ὁ πάσης
why she-says such-things do-you-utter you the(-one) with-all
 πεπληρωμένος σοφίας; ἵνατί μολυσμὸν τὸ πρᾶγμα καὶ
filled wisdom why defilement the thing and
 αἰσχρὸν ἐκάλεσας μίξιν; Οὐκ ἀμήτος γάρ εἰμι καὶ γὰρ
shameful did-you-call intercourse not uninitiated for am also-I
 τῶν χριστιανικῶν βιβλίων· ἀλλὰ πολλαῖς μὲν δέλτοις ἐν
in-the Christian books but many indeed tablets in
 τῇ πατρίδι μου ἐνέτυχον, πολλῶν δὲ ὁμιλούντων μοι
the fatherland my I-read many and conversing with-me
 χριστιανῶν ἀκήκοα. Οὐ γέγραπται τοίνυν ἓν τινι τῶν καθ'
Christians I-have-heard not is-it-written therefore in one of-the among
 ὑμᾶς βιβλίων, «τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμίαντος»·
you books honorable the marriage and the bed undefiled
 καὶ, «κρεῖσσον γαμεῖν ἢ πυροῦσθαι»· καὶ, «ἅ ὁ Θεὸς
and better to-marry than to-burn and what — God
 συνέζευξεν ἄνθρωπος μὴ χωρίζετω»; οὐ πάντας τοὺς
joined-together man not let-separate not all the
 πάλαι δικαίους, πατριάρχας τε καὶ προφήτας, γάμῳ
of-old just patriarchs both and prophets in-marriage

συναφθῆναι αἱ γραφαὶ διδάσκουσιν ὑμῶν; οὐ Πέτρον
to-have-been-joined the scriptures teach your not Peter
 ἐκεῖνον, ὃν καὶ κορυφαῖον τῶν Ἀποστόλων φατὲ γεγονέναι,
that whom also chief of-the Apostles you-say to-have-become
 γαμετὴν γέγραπται ἐσχηκέναι; Τίσιν οὖν αὐτὸς πειθόμενος,
(a)-wife is-written to-have-had in-whom then yourself trusting
 μολυσμὸν τοῦτο καλεῖς; Πάνυ μοι δοκεῖς, δέσποτα, τῆς
defilement this do-you-call very to-me you-seem master from-the
 ἀληθείας τῶν δογμάτων ὑμῶν ἀποπλανᾶσθαι.»
truth of-the doctrines your to-stray

XIV · THE VISION OF THE TWO CITIES

Ioasaph answers that marriage is permitted, but not to one vowed to Christ. She asks for a single night with him, promising to become a Christian at dawn, and the Devil inflames him with love for her until he is nearly captured. He prays with tears and, falling asleep, is led by fearful men through a plain of flowers to a shining city, where he begs to stay, and then to a place of darkness and fire prepared for sinners. He wakes trembling and weeping, the maidens now fouler to him than mire, and falls sick. To his father he tells what he saw, rebukes him for the snare, and begs leave to go where Barlaam dwells, warning that if held by force he will die of grief.

Ὁ δέ «Ναί», φησὶν, «ὦ γυναῖ· οὕτως ἔχει ταῦτα
he and yes he-says O woman thus are these(-things)
 πάντα καθὼς εἶρηκας. Ἐφεῖται γὰρ τοῖς βουλομένοις
all as you-have-said it-is-permitted for to-those wishing
 γάμῳ κοινωνεῖν· ἀλλ' οὐ τοῖς ἅπαξ ἐπαγγελλομένοις
in-marriage to-share but not to-those once promising
 τῷ Χριστῷ παρθενεύειν. Ἐγὼ γὰρ, ἐξότε τῷ λουτρῷ
— to-Christ to-keep-virginity I for since with-the bath
 ἐκαθαρίσθην τοῦ θείου βαπτίσματος, τῶν τῆς νεότητος
I-was-cleansed of-the divine baptism from-the of-the youth

καὶ ἀγνοίας μου πταισμάτων καθαρὸν ἑμαυτὸν παραστήσαι

and ignorance my stumbles pure myself to-present

τῷ Χριστῷ συνεταξάμην· καὶ πῶς τὰ ὁμολογημένα

— to-Christ I-pledged and how the(-things) confessed

Θεῷ διαλύσαι τολμήσω;»

to-God to-undo shall-I-dare

Ἐφη δὲ αὖτις ἡ γυνή· «Ἐστω καὶ τοῦτό σου τὸ θέλημα,

said and again the woman let-be also this your the will

καθὼς βούλοιο. Ἄλλην δὲ μικράν τινα καὶ οὐδαμινὴν

as you-may-wish another and small some and worthless

πλήρωσον ἐπιθυμίαν μου, εἴπερ ὄντως ἐν ἀληθείᾳ τὴν

fulfill desire my if-indeed truly in truth the

ψυχὴν μου θέλεις σῶσαι. Συγγενοῦ μοι ταύτῃ τῇ νυκτὶ καὶ

soul my you-wish to-save lie-with me this the night and

μόνον, καὶ τοῦ σοῦ κατατρυφήσαί με κάλλους ποιήσουν,

only and of-the your to-take-delight me beauty make

τῆς ἐμῆς τε αὐτὸς ἐμπλήσθητι ὡραιότητος· καὶ λόγον

of-the my both yourself be-filled comeliness and (my)-word

σοι δίδωμι, ἅμα πρωὶ χριστιανὴν γενέσθαι καὶ πᾶσαν

to-you I-give with dawn (a)-Christian to-become and all

ἐκφυγεῖν τὴν τῶν θεῶν μου λατρείαν. Καὶ ἔσται σοι

to-flee the of-the gods my worship and there-will-be for-you

οὐ μόνον συγγνώμῃ ἔνεκεν τῆς οἰκονομίας ταύτης, ἀλλὰ

not only pardon for-the-sake-of the dispensation this but

καὶ δωρεῶν ἀντάμευβις παρὰ τῷ θεῷ σου ἔνεκα τῆς

also of-gifts recompense with — God your for-the-sake-of the

ἐμῆς σωτηρίας· χαρὰ γάρ, φησὶν ἡ γραφὴ σου, γίνεται

my salvation joy for says the scripture your comes-about

ἐν οὐρανῷ ἐφ' ἐνὶ ἁμαρτωλῷ μετανοοῦντι. Εἰ οὖν χαρὰ

in heaven over one sinner repenting if then joy

γίνεται ἐν οὐρανῷ δι' ἐπιστροφὴν ἁμαρτωλοῦ, τῷ

comes-about in heaven because-of (the)-turning of-(a)-sinner to-the

προξένω τῆς ἐπιστροφῆς οὐ μέγας ἐποφείλεται μισθός;
cause of-the turning not great is-owed wage
 Ναὶ, οὕτως ἔχει, καὶ μὴ ἀμφίβαλλε. Οὐ πολλὰ δὲ καὶ
yes thus it-is and not doubt not many(-things) and also
 οἱ ἀρχηγοὶ τῆς θρησκείας ὑμῶν Ἀπόστολοι κατ' οἰκονομίαν
the founders of-the religion your Apostles by dispensation
 ἐποιοῦν, παραβαίνοντες ἔσθ' ὅτε ἐντολὴν, ἔνεκα
did-(they)-do transgressing there-is when (a)-commandment for-the-sake-of
 μείζονος ἐντολῆς; Οὐ τὸν Παῦλον λέγεται περιτεμεῖν
(a)-greater commandment not — Paul is-it-said to-have-circumcised
 τὸν Τιμόθεον, ἔνεκα κρείττονος οἰκονομίας; καίτοι
— Timothy for-the-sake-of better dispensation although
 παράνομον χριστιανοῖς ἡ περιτομὴ λελόγισται· ἀλλ' ὅμως
unlawful for-Christians the circumcision is-reckoned but nevertheless
 ἐκεῖνος οὐ παρητήσατο τοῦτο ποιῆσαι. Καὶ πολλὰ τοιαῦτα
he not refused this to-do and many such-things
 ἐν ταῖς γραφαῖς σου εὐρήσεις. Εἰ οὖν κατὰ ἀλήθειαν,
in the scriptures your you-will-find if then according-to truth
 καθὼς λέγεις, σῶσαί μου τὴν ψυχὴν ζητεῖς, τὴν μικράν
as you-say to-save my the soul you-seek the small
 μου ταύτην ἐπιθυμίαν πλήρωσον. Καὶ ἐγὼ μὲν τελεία
my this desire fulfill and I indeed in-full
 σοι κοινωνία γάμου συναφθῆναι ζητοῦσα, ἐπεὶ σοι οὐ
with-you partnership of-marriage to-be-joined seeking since to-you not
 καταθύμιόν ἐστι τοῦτο, οὐκ ἔτι σε καταναγκάζω, τὰ
desirable is this no longer you I-do-compel the(-things)
 ἀρεστά σοι πάντα ποιοῦσα· λοιπὸν καὶ αὐτὸς μὴ πάντῃ
pleasing to-you all doing henceforth also yourself not wholly
 βδελύξῃ· ἀλλ', ὑπακούσας μου τὸ ἅπαξ τοῦτο, σώσεις με,
loathe(-me) but having-bearkened-to me the once this you-will-save me

τῆς δεισιδαίμονος πλάνης ῥυσάμενος, τὰ δεδογμένα
from-the superstitious error having-rescued(-me) the(-things) resolved
 δέ σοι εἰς τὸ ἐξῆς ποιήσεις διὰ βίου παντός.»
and by-you for the following you-will-do through life all
 Οὕτω λέγουσα (καὶ γὰρ εἶχε τὸν εἰσηγούμενον, ᾧ
thus speaking and for she-had the(-one) suggesting to-whom
 καὶ τὰ ὦτα ὑπέιχεν αὕτη κρυφίως· καὶ γραφῶν ἔμπειρος ὁ
also the ears she-lent she secretly and of-scriptures skilled the
 ληστής ἦν, ὁ τῆς κακίας ὄντως δημιουργὸς καὶ διδάσκαλος),
robber was the of-the evil truly creator and teacher
 τοιαῦτα τοιγαροῦν λέγουσα καὶ ὑποσαίνουσα, δίκτυά τε
such-things therefore saying and fawning nets both
 καὶ παγίδας ἐκ δεξιῶν τε καὶ ἐξ εὐωνύμων αὐτῷ
and snares from right both and from left around-him
 περιπλέκουσα, τὸν πύργον αὐτοῦ τῆς ψυχῆς διασαλεύειν
weaving the tower his of-the soul to-shake
 ἤρχετο, τὸν τόνον τε ὑποχαλᾶν αὐτοῦ τῆς προθέσεως,
she-began the tension both to-slacken his of-the purpose
 καὶ τὴν γνώμην μαλακωτέραν ποιεῖν. Ὁ δὲ σπορευὺς τῆς
and the will softer to-make the and sower of-the
 κακίας καὶ τῶν δικαίων ἐχθρὸς, σαλευομένην αὐτοῦ τὴν
evil and of-the just enemy shaken his the
 καρδίαν ἰδὼν, χαρᾶς ἔμπλεως γεγωνῶς, φωνεῖ παρευθὺ
heart having-seen of-joy full having-become calls at-once
 τὰ σὺν αὐτῷ παραγενόμενα τῆς πονηρίας Πνεύματα,
the with him having-come of-the wickedness Spirits
 «Ὁράτε» κράζων, «ὅπως ἡ κόρη αὕτη διανύσαι ἐπείγεται
see crying how the maiden this to-accomplish hastens
 ᾧ οὐκ ἠδυνήθημεν ἡμεῖς ἀνύσαι. Δεῦτε οὖν, ἰσχυρῶς νῦν
what not were-able we to-achieve come then strongly now

ἐπιπέσωμεν αὐτῷ· οὐχ εὐρήσομεν γὰρ ἄλλον καιρὸν οὕτως
let-us-fall-on him not we-shall-find for another time so
 ἐπιτήδειον τὸ θέλημα πληρῶσαι τοῦ πέμψαντος ἡμᾶς.»
suitable the will to-fulfill of-the(-one) having-sent us
 Ταῦτα συλλαλήσας ὁ δολιόφρων τοῖς ἑαυτοῦ κυσὶν,
these(-things) having-spoken the deceitful with-the his-own dogs
 ἐπεμβαίνουσι τῷ Χριστοῦ στρατιώτῃ, πάσας αὐτοῦ
fall-on the of-Christ soldier all his
 τῆς ψυχῆς τὰς δυνάμεις ταραάζαντες, καὶ δεινὸν ἔρωτα
of-the soul the powers having-troubled and terrible love
 τῆς κόρης ὑποθέμενοι, πῦρ τε σφοδρότατον ἐπιθυμίας
of-the maiden having-suggested fire and most-violent of-desire
 ἐκκαύσαντες ἐν αὐτῷ. Ὅρων δὲ ἑαυτὸν ἐκεῖνος ἰσχυρῶς
having-kindled in him seeing and himself he strongly
 φλεγόμενον καὶ πρὸς τὴν ἁμαρτίαν αἰχμαλωτιζόμενον, καὶ
burning and toward the sin taken-captive and
 τοὺς λογισμοὺς αὐτοῦ τὴν σωτηρίαν τῆς κόρης καὶ πρὸς
the thoughts his the salvation of-the maiden and to
 Θεὸν ἐπιστροφὴν, ὡς ἀγκίστρῳ δέλεαρ, τῇ προκειμένῃ
God turning as to-(a)-hook bait for-the proposed
 πράξει περιτιθεμένους, καὶ ὀχλοῦντας αὐτῷ τῇ τοῦ ἐχθροῦ
deed putting-around and troubling him by-the of-the enemy
 ὑποβολῇ μὴ ἁμαρτίαν εἶναι τὸ ἐπὶ σωτηρίᾳ ψυχῆς ἅπαξ
suggestion not sin to-be the(-thing) for salvation of-(a)-soul once
 γυναικὶ συγγενέσθαι, στενάξας ἐν ἀπορίᾳ ψυχῆς βύθιον
with-(a)-woman to-lie having-groaned in perplexity of-soul deep
 τι καὶ τετηκὸς, ἑαυτὸν εὐθὺς πρὸς εὐχὴν συντείνει, καὶ
something and melted himself at-once to prayer strains and
 ὀχετοὺς δακρύων ἐξ ὀφθαλμῶν δαιμιλῶς προχέων, ἐβόα
channels of-tears from eyes abundantly pouring-forth he-cried
 πρὸς τὸν δυνάμενον σῶζειν τοὺς ἐπ' αὐτῷ πεποιθότας·
to the(-one) able to-save those on him having-trusted

«Ἐπὶ σοὶ, Κύριε, ἤλπισα· μὴ καταισχνυθείην εἰς τὸν αἰῶνα,
in you Lord I-hoped not may-I-be-put-to-shame into the age
 μηδὲ καταγελασάτωσάν με οἱ ἐχθροί μου», τὸν τῆς σῆς
nor let-mock me the enemies my the(-one) the your
 ἐχόμενον δεξιᾶς· ἀλλὰ παράστηθί μοι ἐν τῇ ὥρᾳ ταύτῃ,
holding right-hand but stand-by me in the hour this
 καὶ κατὰ τὸ σὸν θέλημα εὐθυνον τὰς ὁδοὺς μου, ἵνα
and according-to the your will direct the ways my that
 δοξασθῇ τὸ ὄνομά σου τὸ ἔνδοξον καὶ φοβερὸν ἐπ' ἐμοὶ τῷ
be-glorified the name your the glorious and fearful on me the
 οἰκέτῃ σου, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας. Ἀμήν.»
servant your for blessed you-are into the ages amen
 Ἐφ' ἱκανὰς δὲ ὥρας μετὰ δακρύων εὐξάμενος καὶ
for many and hours with tears having-prayed and
 πολλὰ γονυκλιτήσας, καθήκεν ἑαυτὸν ἐπὶ τοῦ ἐδάφους.
many-times having-knelt he-let-down himself on the ground
 Καὶ, ὑπνώσας μικρὸν, ὁρᾷ ἑαυτὸν ὑπὸ τινων φοβερῶν
and having-slept (a)-little he-sees himself by some fearful(-ones)
 ἄρπαγέντα, καὶ τόπους οὓς οὐδέποτε ἐώρακει διελθόντα,
snatched and places which never he-had-seen having-passed-through
 καὶ ἔν τινι γενόμενον μεγίστην πεδιάδι ὠραίοις ἄνθεσι καὶ
and in some having-come very-great plain with-beautiful flowers and
 λίαν εὐώδεσι κομώσῃ, ἔνθα φυτὰ μὲν ἐώρα παντοδαπὰ
very fragrant flourishing where plants indeed he-saw of-all-kinds
 καὶ ποικίλα, καρποῖς ξένοις τισὶ καὶ θαυμασίοις βρίθοντα,
and various with-fruits strange some and wonderful laden
 ἰδεῖν τε ἡδίστοις καὶ ἄψασθαι ποθεινοῖς. Τὰ τε φύλλα
to-see both most-pleasant and to-touch desirable the and leaves
 τῶν δένδρων λιγυρὸν ὑπῆχει αὔρα τιμὴ λεπτοτάτῃ, καὶ
of-the trees clearly sounded with-breeze some lightest and
 ἀκόρεστον καὶ χαριεστάτην ἐκπέμποντα εὐωδία κινούμενα.
insatiable and most-gracious sending-forth fragrance moved

Θρόνοι τε ἀνέκειντο ἐκ καθαρωτάτου χρυσίου καὶ
thrones and were-set from purest gold and
 λίθων τιμίῳ κατεσκευασμένοι, λαμπρὰν οἷαν αἴγλην
stones precious made splendid as-it-were (a)-radiance
 ἀφίεντες, καὶ κλίνει ἐν ἐξάλλοις τισὶ στρωμαῖς καὶ τῷ
emitting and couches with extraordinary some coverings and by-the
 κάλλει τὴν διήγησιν νικώσαις καθηγλαῖσμένα. Ὑδατὰ
beauty the description conquering adorned waters
 τε παρέρρει διαυγῇ λίαν καὶ αὐτὰς εὐφραίνοντα τὰς
and flowed-by transparent very and themselves gladdening the
 ὀράσεις. Τὴν δὲ θαυμαστὴν ταύτην καὶ μεγάλην πεδιάδα
sights the and wonderful this and great plain
 οἱ φοβεροὶ ἐκείνοι διαγαγόντες αὐτὸν, εἰς πόλιν εἰσήγαγον
the fearful(-ones) those having-led-through him into (a)-city brought
 ἀῤῥήτῳ τινὶ λαμπρότητι ἀποστίλβουσαν, ἐκ χρυσίου μὲν
ineffable some splendor gleaming of gold indeed
 διαυγοῦς τὰ τεῖχη, λίθων δὲ ὧν οὐδεὶς πώποτε εἶώρακε
transparent the walls of-stones and which no-one ever has-seen
 τὰς ἐπάλξεις ἔχουσιν ἀνεγερμένας. Ὡς τίς ἂν ἐκείνης
the battlements having raised O who — that
 εἴποι τὸ κάλλος τῆς πόλεως καὶ τὴν φαιδρότητα; Φῶς
would-tell the beauty of-the city and the brightness light
 ἄνωθεν πυκνὰ ταῖς ἀκτῖσι διαττον πάσας αὐτῆς τὰς
from-above thickly with-the rays darting all its the
 πλατείας ἐπλήρου· καὶ ὑπόπτεροί τινες στρατιαί, αὐτῇ
streets filled and winged some hosts in-it
 ἐκάστη φῶς οὔσαι, ταύτῃ ἐπεδήμουν, μέλος ᾄδουσαι
each light being in-this dwelt (a)-song singing
 ἀκοῇ βροτεία μηδέποτε ἀκουσθέν. Καὶ φωνῆς ἤκουσε
by-hearing mortal never heard and (a)-voice he-heard

λεγούσης· «Αὕτη ἡ ἀνάπανσις τῶν δικαίων· αὕτη ἡ
saying this the rest of-the just this the
 εὐφροσύνη τῶν εὐαρεστησάντων τῷ Κυρίῳ.»
gladness of-those having-pleased the Lord
 Ἐκείθεν οὖν ἐξαγαγόντες οἱ φρικωδέστατοι ἄνδρες ἐκεῖνοι,
from-there then having-led-out the most-dreadful men those
 εἰς τοῦπίσω ἄγειν ἔλεγον. Ὁ δὲ, τῆς τερπνότητος ἐκείνης
to back to-lead(-him) said he and of-the delight that
 καὶ θυμηδίας ὅλος γενόμενος, «Μὴ στερήσητέ με» ἔλεγε,
and joy whole having-become not deprive me he-said
 «μὴ στερήσητε, δυσωπῶ, τῆς ἀρρήτου χαρᾶς ταύτης· ἀλλὰ
not deprive I-beg of-the unspeakable joy this but
 δότε καὶ μοι ἐν μιᾷ τῆς μεγίστης ταύτης πόλεως γωνία
give also-to-me in one of-the very-great this city corner
 διατῆσθαι.» Οἱ δὲ «Ἀδύνατόν ἐστι νῦν» ἔλεγον, «εἶναί σε
to-live they and impossible it-is now they-said to-be you
 ἐνταῦθα. Ἀλλὰ κόπῳ πολλῷ καὶ ἰδρώτι ἐλεύσῃ ὧδε, εἴπερ
here but with-toil much and sweat you-will-come here if-indeed
 ἐαυτὸν βιάσῃ.» Ταῦτα εἶπον· καὶ, τὴν μεγίστην αὐτῆς
yourself you-force these(-things) they-said and the very-great again
 πεδιάδα διελθόντες, εἰς τόπους ἀπήνεγκαν σκοτεινοὺς
plain having-passed-through to places they-carried(-him) dark
 καὶ πάσης ἀηδίας πεπληρωμένους, ἰσόρροπον τῆς
and of-all unpleasantness full equal-in-weight to-the
 ὁραθείσης φαιδρότητος τὸ λυπηρὸν κεκτημένους. Σκότος
seen brightness the grief having darkness
 γὰρ ἦν ἀφεγγές καὶ ζοφερὸν παντελῶς· θλίψεως δὲ καὶ
for was lightless and gloomy wholly with-affliction and also
 ταραχῆς τὸ πᾶν ἐπεπλήρωτο. Ἐνθα κάμινος ἐξῆπτε πυρὸς
turmoil the whole was-filled where (a)-furnace blazed of-fire
 ἀναφλεγόμενη· καὶ σκωλήκων γένος ἦν κολαστικὸν ἔρπον
flaming and of-worms (a)-race was punishing creeping

ἐκέισε. Δυνάμεις δὲ τιμωρητικαὶ ἐφেষτῶσαι τῇ καμίνῳ, καὶ
there powers and punishing set-over the furnace and
 τινες ἐλεεινῶς τῷ πυρὶ κατακαιόμενοι. Καὶ φωνὴ ἠκούετο
some pitifully by-the fire being-burned and (a)-voice was-heard
 λέγουσα· «Οὗτος ὁ τόπος τῶν ἀμαρτωλῶν· αὕτη ἡ
saying this the place of-the sinners this the
 κόλασις τῶν πράξεσιν αἰσχροῖς ἑαυτοὺς μολυνάντων.» Ἐπὶ
punishment of-those with-deeds shameful themselves having-defiled upon
 τούτοις ἐξήγαγον αὐτὸν ἐκεῖθεν οἱ καὶ εἰσαγαγόντες.
these(-things) they-led him from-there those also having-brought(-him)-in
 Καὶ, εἰς ἑαυτὸν εὐθὺς ἐλθὼν, ἔντρομος ἦν ὅλος· δάκρυα
and to himself at-once having-come trembling he-was whole tears
 δὲ ποταμηδὸν κατέδυν οἱ ὀφθαλμοὶ αὐτοῦ. Πᾶσα δὲ ἡ
and like-a-river shed the eyes his all and the
 ὠραιότης τῆς ἀκολάστου κόρης ἐκείνης καὶ τῶν λοιπῶν
beauty of-the licentious maiden that and of-the rest
 δυσωδεστέρα βορβόρου καὶ σαπρίας αὐτῷ λελόγιστο.
more-foul than-mire and rot to-him was-reckoned
 Στρέφων δὲ ἐν τῇ ψυχῇ τῶν ὁραθέντων τὴν μνήμην,
turning and in the soul of-the(-things) seen the memory
 τῷ πόθῳ τῶν ἀγαθῶν καὶ τῷ φόβῳ τῶν ἀνιαρῶν
with-the longing for-the goods and with-the fear of-the grievous
 ἐκείνων ἐπὶ τῆς κλίνης κατέκειτο ἥκιστα ἐγερθῆναι δυνάμενος.
those on the bed he-lay least to-rise able
 Ἀγγελία δὲ τῷ βασιλεῖ ἡ τοῦ υἱοῦ ἀρρώστια. Καὶ
was-announced and to-the king the of-the son sickness and
 ὅς ἐλθὼν ἐπηρώτα τί τὸ συμβάν. Ὁ δὲ τὰ
he having-come asked what the(-thing) having-happened he and the(-things)
 ὁραθέντα αὐτῷ διηγείται, καὶ φησὶν· «Ἰνατί παγίδα
seen by-him relates and says why (a)-snare
 ἡτοίμασας τοῖς ποσί μου, καὶ κατέκαμψας τὴν ψυχὴν μου;
did-you-prepare for-the feet my and bent the soul my

εἰ μὴ γὰρ Κύριος ἐβοήθησέ μοι, παραβραχὺ παρώκησεν
if not for (the)-Lord had-helped me almost would-have-dwelt
 ἂν τῷ ἄδῃ ἡ ψυχὴ μου. Ἄλλ' «ὥς ἀγαθὸς ὁ Θεὸς
 — — in-Hades the soul my but how good — God
 τῷ Ἰσραὴλ, τοῖς εὐθέσι τῇ καρδίᾳ!» ὃς καὶ τὴν ἐμὴν
 — to-Israel to-the upright in-the heart who also the my
 ἐρρύσατο ταπείνωσιν ἐκ μέσου σκύμνων. Ἐκοιμήθην
rescued lowliness from (the)-midst of-whelps I-slept
 γὰρ τεταραγμένος· ἀλλ' ἐπεσκέψατό με ἐξ ὕψους ὁ
for troubled but visited me from on-high —
 Θεός μου καὶ σωτήρ μου, καὶ ἔδειξέ μοι οἶων ἀγαθῶν
God my and savior my and showed me of-what-sort goods
 ἀπεστέρησαν ἑαυτοὺς οἱ παροργίζοντες αὐτὸν, οἶων
have-deprived themselves those provoking him of-what-sort
 δὲ κολάσεων ὑπευθύνους εἰργάσαντο. Καὶ νῦν, ὦ
and punishments liable they-have-made(-themselves) and now O
 πάτερ, ἐπεὶ σου τὰ ὦτα ἔβυσας τοῦ μὴ ἀκοῦσαί μου τῆς
father since your the ears you-stopped of-the not to-hear my the
 φωνῆς τῆς τὰ ἀγαθὰ σοι ἐπαδούσης, κἂν ἐμὲ μὴ
voice the(-one) the good(-things) to-you singing at-least me not
 κώλυε τὴν εὐθεῖαν βαδίσαι ὁδόν. Τοῦτο γὰρ ποθῶ, τούτου
hinder the straight to-walk road this for I-long-for this
 ἐφίεμαι, τοῦ πάντων ἀπαλλαγῆναι, καὶ τόπους καταλαβεῖν
I-desire the from-all to-be-freed and places to-reach
 ἔνθα Βαρλαάμ ὁ τοῦ Χριστοῦ θεράπων τὰς οἰκίσεις
where Barlaam the — of-Christ servant the dwellings
 ἔχει, καὶ σὺν αὐτῷ τὸ λοιπὸν τῆς παρουσίας μου διανύσαι
has and with him the rest of-the present my to-complete
 ζωῆς. Εἰ δὲ βία κατασχέιν με θελήσειας, ὅψει με
life if but by-force to-hold me you-should-wish you-will-see me

θαῖττον τῇ λύπῃ καὶ ἀδημονίᾳ νεκρόν· καὶ οὔτε σὺ τὸ
quickly by-the grief and anguish dead and neither you the
 λοιπὸν πατὴρ κληθήσῃ, οὔτε υἱόν με ἔτι ἔξεις.»
rest father will-be-called nor son me any-longer you-will-have

XV • IOASAPH ANSWERS THEUDAS

The king again despairs. The evil spirits, beaten, confess to Theudas that they cannot face the sign of the cross. The king, at a loss, asks Theudas for any device he has left; Theudas asks to debate the son himself, and the king takes him along at dawn. Before his father Theudas accuses Ioasaph of forsaking the gods who gave him life and of grieving his father. Ioasaph answers at length: the idol is a craftsman's work, younger than the man who made it, a likeness with neither tongue nor throat; it must be guarded against thieves; and its worshipers have deified their own passions as Ares, Aphrodite, and Dionysus.

Πάλιν οὖν ἀθυμία κατέσχε τὸν βασιλέα· πάλιν ἀπελέγετο
again then despondency seized the king again he-renounced
 ὅλην αὐτοῦ τὴν ζωὴν. Καὶ, δεινὰ στρέφων ἐν ἑαυτῷ,
whole his the life and terrible(-things) turning in himself
 εἰς τὸ ἴδιον ἀπῆει παλάτιον.

to the own went-off palace

Τὰ δὲ παρὰ τοῦ Θεοῦδᾶ ἀποσταλέντα τῆς πονηρίας
the and by — Theudas sent of-the wickedness

Πνεύματα κατὰ τοῦ θεοῦ παιδὸς, ἐπανελθόντα πρὸς αὐτὸν,

Spirits against the divine boy having-retained to him

κατησχυμμένα τὴν ἡτταν ἀνωμολόγει, καίτοι φιλοψευδῇ
put-to-shame the defeat confessed although lie-loving

ὄντα· σύμβολα γὰρ σαφῇ τῆς ἡττας ἔφερον ἐπὶ τῆς
being signs for clear of-the defeat they-bore on the

πονηρᾶς αὐτῶν ὄψεως. Ὁ δέ «Καὶ οὕτω» φησίν, «ἀσθενεῖς
 evil their face he and also thus he-says weak
 ὑμεῖς καὶ ταλαίπωροι, ὥς ἐνὸς μεираκίου μὴ περιγενέσθαι!»
 you and wretched so-as of-one lad not to-overcome
 Τότε τὰ πονηρὰ Πνεύματα, θεία δυνάμει τιμωρούμενα,
 then the evil Spirits by-divine power punished
 εἰς φῶς ἄκοντα τὴν ἀλήθειαν ἦγεν, «Οὐχ ὑπομένομεν»
 into light unwilling the truth brought not we-endure
 λέγοντα, «οὐδὲ ἀντοφθαλμῆσαι ὅλως τῇ τοῦ Χριστοῦ
 saying nor to-face at-all the — of-Cbrist
 δυνάμει καὶ τῷ συμβόλῳ τοῦ πάθους αὐτοῦ, ὃν σταυρὸν
 power and the sign of-the passion his which (a)-cross
 καλοῦσιν. Ἐκείνου γὰρ τυπουμένου, φθάνομεν ἀνὰ κράτος
 they-call that for being-traced we-are-first with all-might
 φεύγοντές τε καὶ διωθούμενοι πάντες οἱ τοῦ ἀέρος
 fleeing both and being-thrust-away all the of-the air
 ἄρχοντες καὶ κοσμοκράτορες τοῦ σκοτούς, πρὶν ἢ
 rulers and world-rulers of-the darkness before than
 τελείως αὐτὸ τυπωθῆναι. Ὅθεν καὶ τῷ νεανίσκῳ τούτῳ
 completely it to-be-traced whence also the youth this
 ἐπιπεσόντες δεινῶς ἐταράξαμεν· ὁ δὲ, τὸν Χριστὸν
 having-fallen-on terribly we-troubled he and — Christ
 ἐπικαλεσάμενος εἰς συμμαχίαν καὶ τῷ σημείῳ τοῦ
 having-called-on for alliance and with-the sign of-the
 σταυροῦ καθοπλίσας ἑαυτὸν, ἡμᾶς τε διώσατο μετ' ὀργῆς
 cross having-armed himself us both thrust-away with wrath
 καὶ ἀσφάλειαν ἑαυτῷ ἔθετο. Μὴ μελλήσαντες οὖν, εὔρομεν
 and safety for-himself made not having-delayed then we-found
 ὄργανον, δι' οὗ καὶ τῷ πρωτοπλάστῳ ὁμολήσας
 (an)-instrument through which also to-the first-formed having-spoken
 ποτὲ ὁ ἄρχων ἡμῶν, τοῦτον ἐχειρώσατο. Καὶ δὴ παρ'
 once the ruler our him subdued and indeed at

οὐδὲν ἐθέμεθα ἂν καὶ ἡμεῖς καινὴν τὴν ἐλπίδα τοῦ
nothing would-have-set — also we new the hope of-the
 νέου· ἀλλ' ἐπικληθεὶς αὐθις ὁ Χριστὸς εἰς συμμαχίαν,
young(-man) but called-on again — Christ for alliance
 πυρὶ τῆς ἄνωθεν ὀργῆς ἡμᾶς καταφλέξας, φυγάδας
with-fire of-the from-above wrath us having-burned-up fugitives
 εἰργάσατο. Καὶ ἔγνωμεν μηκέτι πλησιάσαι αὐτῷ.»
made(-us) and we-resolved no-longer to-approach him
 Οὕτω μὲν οὖν τὰ πονηρὰ Πνεύματα σαφῶς ἐγνώρισε
thus indeed then the evil Spirits clearly made-known
 τῷ Θεωδᾷ τὰ γεγενημένα. Ὁ δὲ βασιλεὺς, πάντοθεν
— to-Theudas the(-things) having-happened the and king on-all-sides
 ἀπορούμενος, τὸν Θεωδᾶν αὐθις προσκαλεῖται, καὶ
at-a-loss — Theudas again summons and
 φησί· «Τὰ μὲν δεδογμένα σοι, σοφώτατε, πάντα
says the(-things) indeed resolved by-you most-wise all
 πληρώσαντες, οὐδεμίαν τὴν ὠφέλειαν εὔρομεν· νυνὶ δέ,
having-fulfilled no the profit we-found now and
 εἴ τίς σοι ἑτέρα ὑπολέλειπται ἐπίνοια κακείνης πείραν
if any to-you other remains device of-that-also trial
 ληψόμεθα, ἴσως εὔρω τινὰ τοῦ κακοῦ λύσιν.»
we-will-take perhaps I-may-find some of-the evil release
 Αἰτησαμένου δὲ τοῦ Θεωδᾶ εἰς ὁμίλιαν ἐλθεῖν τοῦ υἱοῦ,
having-asked and — Theudas into conversation to-come of-the son
 ἔωθεν συμπαραλαβὼν αὐτὸν, ὁ βασιλεὺς εἰς ἐπίσκεψιν
at-dawn having-taken-along him the king for (a)-visit
 ἀπέρχεται τοῦ υἱοῦ. Καὶ καθίσας λόγους ἐκίνησεν ὁ
goes-off of-the son and having-sat words moved the
 βασιλεὺς, ὀνειδίζων αὐτὸν καὶ μεμφόμενος ἐπὶ τῇ ἀνηκοίᾳ
king reproaching him and blaming for the disobedience
 αὐτοῦ καὶ ἀνενδότην γνῶμη. Ἐκείνου δὲ τὰ αὐτὰ αὐθις
his and unyielding mind he and the same(-things) again

βεβαιούντος καὶ μηδὲν προτιμᾶν τῆς Χριστοῦ ἀγάπης
confirming and nothing to-prefer to-the of-Christ love
 βοῶντος, παρελθὼν εἰς μέσον, ὁ Θεοδᾶς ἔφη· «Τί
crying having-come-forward into (the)-midst — Theudas said what
 κατέγνωσ, ὦ Ἰωάσαφ, τῶν ἀθανάτων ἡμῶν θεῶν, ὅτι
did-you-condemn O Ioasaph of-the immortal our gods that
 τῆς αὐτῶν ἀπέστης λατρείας, καὶ, τὸν σὸν πατέρα
from-the their you-stood-away worship and the your father
 καὶ βασιλέα οὕτως παροργίζων, μισητὸς παντὶ γέγονας
and king thus provoking hateful to-all you-have-become
 τῷ λαῷ; οὐχὶ παρ' αὐτῶν σοι τὸ ζῆν; οὐκ αὐτοὶ
the people not from them to-you the to-live not they
 παρέσχον σε τῷ πατρὶ, τῆς αὐτοῦ ἀκούσαντες εὐχῆς καὶ
did-provide you to-the father the his having-heard prayer and
 τῶν τῆς ἀτεκνίας δεσμῶν λυτρωσάμενοι;» Πολλὰς δὲ
from-the of-the childlessness bonds having-redeemed(-him) many and
 ματαιολογίας καὶ ἀνωφελεῖς προτάσεις ὁ ἐν κακοῖς
vain-talk and unprofitable propositions the(-one) in evils
 γηράσας προβαλλόμενος, καὶ συλλογισμοὺς ράπτων περὶ
grown-old putting-forward and syllogisms stitching about
 τοῦ κηρύγματος τοῦ εὐαγγελίου, βουλόμενος τοῦτο μὲν
the preaching of-the gospel wishing this indeed
 χλευάζειν, τὰ δὲ τῶν εἰδώλων κρατύνειν, ὀλίγον
to-mock the(-things) and of-the idols to-strengthen (a)-little
 ἐπισχὼν ὁ τῆς ἄνω βασιλείας υἱὸς, καὶ τῆς πόλεως
having-waited the of-the above kingdom son and of-the city
 ἐκείνης πολίτης «ἦν ἔπηξεν ὁ Κύριος καὶ οὐκ ἄνθρωπος»,
that citizen which fixed the Lord and not man
 φησὶ πρὸς τὸν Θεοδᾶν· «Ἄκουσον, ὦ πλάνης βυθῆ, καὶ
says to — Theudas bear O of-error depth and
 ψηλαφητοῦ σκοτούς ζοφωδέστερε, τὸ Βαβυλώνιον σπέρμα,
than-palpable darkness gloomier the Babylonian seed

τὸ τῆς Χαλανικῆς πυργοποιίας ἔκγονον, δι' ἧς ὁ
the of-the Chalanian tower-building offspring through which the
 κόσμος συνεχύθη, ματαιόφρον καὶ ἄθλιε γέρον, οὐπερ καὶ
world was-confounded vain-minded and wretched old-man than-whom even
 ἡ πυρὶ καὶ θείῳ κατακαυθεῖσα πεντάπολις ἐλαφροτέρα
the(-one) by-fire and sulfur burned-up Pentapolis lighter
 τοῖς ἁμαρτήμασι γέγονε· τί χλευάζειν ἐπιχειρεῖς τὸ τῆς
in-the sins became why to-mock do-you-attempt the of-the
 σωτηρίας κήρυγμα, δι' ἧς τὰ ἐσκοτισμένα ἐφωτίσθη,
salvation preaching through which the darkened(-things) were-enlightened
 δι' ἧς οἱ πεπλανημένοι τὴν ὁδὸν εὑρον, δι' ἧς οἱ
through which those having-strayed the road found through which those
 ἀπολωλότες καὶ δεινῶς αἰχμαλωτισθέντες ἀνεκλήθησαν;
lost and terribly taken-captive were-called-back
 τί κρεῖττον, εἰπέ μοι, Θεῷ λατρεῖν παντοκράτορι σὺν
what (is)-better tell me God to-serve almighty with
 Υἱῷ μονογενεῖ καὶ Πνεύματι Ἁγίῳ, Θεῷ ἀκτίστῳ καὶ
Son only-begotten and Spirit Holy God uncreated and
 ἀθανάτῳ, τῇ ἀρχῇ καὶ πηγῇ τῶν ἀγαθῶν, οὗ τὸ κράτος
immortal the beginning and spring of-the goods whose the might
 ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, ᾧ παρειστήκεισαν
(is)-incomparable and the glory incomprehensible whom stood-by
 χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἀγγελικῶν ταγμάτων
thousand thousands and ten-thousand ten-thousands of-angelic orders
 καὶ οὐρανίων, καὶ πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς
and heavenly and full the heaven and the earth of-the
 δόξης αὐτοῦ, δι' οὗ τὰ πάντα ἐκ τοῦ μὴ ὄντος
glory his through whom the all(-things) from the not being
 παρήχθη, δι' οὗ κρατεῖται τὸ πᾶν καὶ συνέχεται καὶ
were-brought-forth through whom is-held the all and held-together and
 τῇ προνοίᾳ αὐτοῦ διοικεῖται, τούτῳ βέλτιον λατρεῖν,
by-the providence his administered this-one better to-serve

ἡ Δαίμοσι ὀλεθρίοις καὶ ἀψύχοις εἰδώλοις, ὧν ἡ
 than Demons destructive and soulless idols whose the
 δόξα καὶ ὁ ἔπαινος μοιχεία ἐστὶ καὶ παιδοφθορία καὶ
 glory and the praise adultery is and child-corruption and
 τὰ λοιπὰ τῆς ἀνομίας ἔργα, ἃ περὶ τῶν ὑμετέρων
 the rest of-the lawlessness works which about the your
 ἀναγέγραπται θεῶν ἐν τοῖς συντάγμασι τῆς δεισιδαιμονίας
 are-recorded gods in the treatises of-the superstition
 ὑμῶν; Οὐκ αἰδεῖσθε, ταλαίπωροι, πυρὸς ἀκοιμήτου
 your not are-you-ashamed wretches of-fire sleepless
 βορὰ, ὁμοίωμα γένους Χαλδαϊκοῦ, οὐκ αἰσχύνεσθε νεκρὰ
 food likeness of-race Chaldean not are-you-ashamed dead
 ξόανα προσκυνοῦντες, χειρὸς ἀνθρωπίνης ἔργα; Λίθον γὰρ
 images worshipping of-hand human works stone for
 λαξεύσαντες ἢ ξύλον τεκτονεύσαντες, θεὸν προσηγορεύσατε·
 having-hewn or wood having-wrought (a)-god you-called
 εἶτα τὸν κάλλιστον ἐκ βουκολίων ταῦρον λαβόντες, ἢ
 then the most-beautiful from (the)-herds bull having-taken or
 ἄλλο τυχὸν τῶν εὐπρεπεστάτων ζώων, νεκρῷ σεβάσματι
 other perhaps of-the most-comely animals to-(a)-dead object-of-worship
 θύετε ἀνόητοι. Τιμιώτερόν ἐστί σου τοῦ σεβάσματος
 you-sacrifice senseless(-ones) more-honorable is your than-the object-of-worship
 τὸ θῦμα· τὸ μὲν γὰρ ξόανον ἄνθρωπος ἐποίησε, τὸ δὲ
 the victim the indeed for image man made the and
 ζῶον ὁ Θεὸς ἐδημιούργησε. Καὶ πόσον σοῦ μᾶλλον
 animal — God created and how-much than-you rather
 τοῦ λογικοῦ συνετώτερόν ἐστι τὸ ἄλογον ζῶον; τὸ μὲν
 the rational more-intelligent is the irrational animal the indeed
 γὰρ οἶδε τὸν τρέφοντα· σὺ δὲ τὸν Θεὸν ἠγνόησας,
 for knows the(-one) feeding(-it) you but — God did-not-know
 δι' οὗ ἐκ τοῦ μὴ ὄντος παρήχθης, δι' οὗ
 through whom from the not being you-were-brought-forth through whom

ζῆς καὶ συντετήρησαι, καὶ καλεῖς θεόν, ὃν πρὸ μικροῦ
you-live and have-been-preserved and you-call god which before (a)-little
 ἔβλεπες σιδήρῳ τυπτόμενον καὶ πυρὶ καιόμενόν τε καὶ
you-saw with-iron beaten and with-fire burned both and
 χωνευόμενον, καὶ σφύραις ἐλαυνόμενον, ὃν ἄργυρον καὶ
melted and with-hammers driven which silver and
 χρυσὸν περιέθηκας καὶ, χαμόθεν ὑψώσας, ἐφ' ὑψηλοῦ
gold you-put-around and from-the-ground having-raised on (a)-height
 μετέωρισας· εἴτα, πεσὼν ἐπὶ τῆς γῆς, τοῦ ταπεινοῦ λίθου
you-lifted then falling on the ground than-the lowly stone
 κεῖσαι ταπεινότερος, προσκυνῶν οὐ θεόν, ἀλλὰ τὰ ἔργα
you-lie lower worshiping not God but the works
 τῶν χειρῶν σου τὰ νεκρὰ καὶ ἄψυχα. Μᾶλλον δὲ
of-the hands your the(-things) dead and soulless rather and
 οὐδὲ νεκρὸν ἂν εἴη δίκαιον καλεῖσθαι τὸ εἶδωλον; πῶς
not-even dead — would-it-be just to-be-called the idol how
 γὰρ ἂν νεκρὸν εἴη τὸ μηδέποτε ζῆσαν; ἀλλὰ τι
for — dead would-be the(-thing) never having-lived but some
 καινὸν ἔδει ἐφευρεῖν αὐτῷ ὄνομα καὶ τῆς τοσαύτης
new it-was-necessary to-find for-it name and of-the so-great
 παραφροσύνης ἐπάξιον. Ὁ μὲν γὰρ λίθινος θρύπτεται, ὁ
madness worthy the indeed for stone(-one) is-crumbled the
 δὲ ὀστράκινος κατάγνυται, ὁ χαλκοῦς ἰοῦται, ὁ χρυσοῦς
and earthen(-one) is-broken the bronze(-one) rusts the golden(-one)
 καὶ ὁ ἀργυροῦς χωνεύεται. Ἀλλὰ καὶ πιπράσκονται οἱ θεοί
and the silver(-one) is-melted but also are-sold the gods
 σου, οἳ μὲν εὐώνως, οἳ δὲ τιμῆς ὅτι πλείστης· οὐχ ἡ
your some indeed cheaply others and for-price as most not the
 θεότης γὰρ αὐτοῖς, ἀλλ' ἡ ὕλη τὴν πολυτέλειαν δίδωσι.
godhead for to-them but the matter the costliness gives
 Θεὸν δὲ τίς ἀγοράζει; θεὸν τίς πωλεῖ; Θεὸς δὲ ἀκίνητος
(a)-god and who buys (a)-god who sells (a)-god and immovable

πῶς ὀνομάζεται θεός; ἢ οὐχ ὁρᾷς ὅτι ὁ μὲν
how is-he-named (a)-god or not do-you-see that the(-one) indeed
 ἐστὼς οὐδέποτε καθέζεται, ὁ δὲ καθεζόμενος οὐδέποτε
standing never sits the(-one) and sitting never
 ἀνίσταται; Αἰσχύνθητι, ἀνόητε, χεῖρα θες ἐπὶ στόματι
rises be-ashamed fool (a)-hand put on mouth
 σῶ, μεμωραμένε, τὰ τοιαῦτα ἐπαινῶν. Τῆς ἀληθείας
your befooled(-one) the(-things) such praising from-the truth
 γὰρ ἀλλοτριωθεῖς, ψευδέσι τύποις ἐπλανήθης, ἀγάλματα
for estranged by-false figures you-were-led-astroy statues
 πλάττων, καὶ τοῖς ἔργοις τῶν χειρῶν σου θεοῦ περιτιθεῖς
molding and on-the works of-the hands your of-god putting
 ὄνομα. Ἀνάνηψον, ἄθλιε, καὶ σύνες ὅτι πρεσβύτερος
(the)-name sober-up wretch and understand that older
 εἶ τοῦ ὑπὸ σοῦ γενομένου θεοῦ. Ταῦτα πολλῆς
you-are than-the by you made god these(-things) of-much
 ἐστὶ μανίας. Πέπεικας δὲ σαντὸν, ἄνθρωπος ὢν, θεὸν
are madness you-have-persuaded and yourself man being (a)-god
 δύνασθαι ποιεῖν. Καὶ πῶς ἐνδέχεται τοῦτο γένεσθαι; ὥστε
to-be-able to-make and how is-it-possible this to-happen so-that
 οὐ θεὸν ποιεῖς, ἀλλὰ μόρφωμα ἀνθρώπου ἢ ζώου τινὸς,
not (a)-god you-make but (a)-shape of-man or of-animal some
 μὴ γλῶσσαν ἔχον, μὴ λάρυγγα, μὴ ἐγκέφαλον, μήτε τῶν
not tongue having not throat not brain nor of-the
 ἐντὸς τι· ὥστε οὔτε ἀνθρώπου ἐστὶν ὁμοίωμα, οὔτε
inner(-parts) anything so-that neither of-man it-is (a)-likeness nor
 ζώου, ἀλλ' ἄχρηστον πάντα καὶ ματαιότητος πλήρες.»
of-animal but useless wholly and of-vanity full
 «Τί οὖν τὰ ἀναίσθητα κολακεύεις; τί τοῖς ἀκινήτοις
why then the senseless(-things) do-you-flatter why by-the immovable
 καὶ ἀνωφελέσι προσκάθηςαι; Εἰ μὴ τέχνη παρῆν τοῦ
and useless(-things) do-you-sit if not (the)-art were-present of-the

λιθοξόου ἢ τοῦ τέκτονος ἢ τοῦ σφυροκόπου, θεὸν οὐκ ἂν
stone-cutter or of-the carpenter or of-the smith (a)-god not —
 εἶχες. Εἰ μὴ φύλακες παρεκάθηντο, ἀπώλεσας ἂν
you-would-have if not guards sat-by you-would-have-lost —
 τὸν θεόν σου. Ὡς γὰρ πολλάκις πόλις πολυάνθρωπος
the god your to-whom for often (a)-city populous
 ἀφρόνων εὐχεται ὡς θεῷ διαφυλαχθῆναι, τούτῳ ὀλίγοι
of-fools prays as to-(a)-god to-be-preserved this-one few
 παραμένουσι φύλακες ἵνα μὴ κλαπῇ. Καὶ εἰ μὲν ἀργυροῦς
remaining guards that not it-be-stolen and if indeed silver
 ἢ χρυσοῦς ἔσται, ἐπιμελῶς φυλάσσεται· ἐὰν δὲ ἢ λίθινος
or golden it-will-be carefully it-is-guarded if but it-be stone
 ἢ πήλινος, ἢ ἄλλης τινὸς τοιαύτης εὐτελεστέρας ὕλης,
or clay or of-other some such cheaper matter
 ἑαυτὸν φυλάσσει· ἰσχυρότερος γὰρ ἴσως ἐστὶν ὁ πήλινος
itself it-guards stronger for perhaps is the clay(-one)
 τοῦ χρυσοῦ καθ' ὑμᾶς.»
than-the golden according-to you
 «Οὐκ εἰκότως ἐστὶν ὑμᾶς τοὺς ἄφρονες, τυφλοὺς καὶ
not fittingly is-it you the foolish blind and
 ἀσυνέτους, δικαίως καταγελαῖσθαι, μᾶλλον δὲ πενθεῖσθαι;
senseless justly to-be-laughed-at rather and to-be-mourned
 μανίας γὰρ τὰ ἔργα ὑμῶν, οὐκ εὐσεβείας ἐστίν. Ὁ
of-madness for the works your not of-piety are the(-one)
 μὲν γὰρ πόλεμον ἀσκήσας, στρατιωτικῆς ἀντίμimon ιδέας
indeed for war having-practiced of-military counterpart form
 ξόανον ἰδρύσας, ἐκάλεσεν Ἄρην· ὁ δὲ γυναιομανοῦς
image having-set-up called Ares the(-other) and of-woman-mad
 ἐπιθυμίας τὴν ψυχὴν ἀνατυπώσάμενος, ἔθεοποίησε τὸ πάθος,
desire the soul having-imprinted deified the passion
 Ἀφροδίτην προσαγορεύσας· ἄλλος, τῆς ἑαυτοῦ φιλονικίας
Aphrodite having-named another of-the his-own love-of-wine

ἔνεκεν, ἔπλασεν εἰδωλον, ὅπερ ἐκάλεσε Διόνυσον. Ὅμοίως
for-the-sake molded (an)-idol which he-called Dionysus likewise
 δὲ καὶ τῶν ἄλλων κακῶν ἐπιθυμηταὶ τῶν ιδίων παθῶν
and also of-the other evils desirers of-the own passions
 ἔστησαν εἰδωλα· τὰ πάθη γὰρ αὐτῶν θεοὺς ὠνόμασαν.
set-up idols the passions for their gods they-named
 Καὶ διὰ τοῦτο παρὰ τοῖς αὐτῶν βωμοῖς ἡδυπαθεῖς εἰσὶν
and because-of this by the their altars voluptuous are
 ὀρχήσεις, πορνικῶν ῥσμάτων ἦχοι καὶ μανιώδεις ὀρμαί. Τίς
dances of-barlot songs sounds and frenzied impulses who
 δὲ αὐτῶν καθεξῆς τὴν βδελυρὰν ἐξείποι πράξιν; τίς ἀνέξεται,
and of-them in-order the loathsome could-tell deed who will-endure
 τὰς ἐκείνων αἰσχρολογίας καταλέγων, τὸ ἑαυτοῦ μολῦναι
the their foul-talk recounting the his-own to-defile
 στόμα; Ἀλλὰ πᾶσι δῆλαι, κἂν ἡμεῖς σιωπῶμεν.»
mouth but to-all (they-are)-clear even-if we keep-silent

Ioasaph tells Theudas to become like his idols; he will serve God the Creator through Christ, who humbled himself, took a slave's form, died, went down to Hades, and led out its prisoners. The sun shines on filth unharmed and fire takes iron into itself unharmed; so the Word took flesh without leaving the Father's glory, deceived the ruler of darkness, and raised our nature to the throne of glory. Theudas objects that the Christian preaching came from a few rustic Galileans, against the many wise lawgivers and kings of his own religion. Ioasaph answers that this proves its divine power: fishermen conquered the world while the idols fail like smoke, and the apostles healed and drove out demons, where his sages left nothing worth remembering.

«Ταῦτά σου τὰ σεβάσματα, Θευδᾶ τῶν ξοάνων σου
these your the objects-of-worship Theudas than-the images your
 ἀναισθητότερε! τούτοις με ἐπιτρέπεις προσκυνεῖν, ταῦτα
more-senseless to-these me you-bid to-bow-down these
 σέβεσθαι! Τῆς σῆς ὄντως κακουργίας καὶ ἀσυνέτου γνώμης
to-worship of-the your truly villainy and senseless mind
 ἢ βουλή· ἀλλ' ὅμοιος αὐτῶν γένοιο, σύ τε καὶ
the counsel but like them may-you-become you both and
 πάντες οἱ πεποιθότες ἐπ' αὐτοῖς. Ἐγὼ δὲ τῷ Θεῷ
all those having-trusted in them I and — to-God
 μου λατρεύσω, καὶ αὐτῷ θύσω ὅλον ἐμαυτὸν, τῷ Θεῷ
my will-serve and to-him will-sacrifice whole myself — to-God
 τῷ κτίσῃ καὶ προνοητῇ τῶν ἀπάντων διὰ τοῦ κυρίου
the creator and provider of-the all through the Lord
 ἡμῶν Ἰησοῦ Χριστοῦ «τῆς ἐλπίδος ἡμῶν», δι' οὗ τὴν
our Jesus Christ the hope our through whom the
 προσαγωγὴν ἐσχέκαμεν πρὸς τὸν Πατέρα τῶν φώτων ἐν
access we-have-had to the Father of-the lights in
 Πνεύματι Ἁγίῳ, δι' οὗ ἐξηγοράσθημεν τῆς πικρᾶς
Spirit Holy through whom we-were-redeemed from-the bitter

δουλείας ἐν τῷ αἵματι αὐτοῦ. Εἰ μὴ γὰρ ἐταπείνωσεν
slavery in the blood his if not for he-had-humbled
 ἑαυτὸν μέχρι καὶ δούλου μορφῆς, οὐκ ἂν ἡμεῖς τῆς
himself as-far-as even of-(a)-slave form not — we of-the
 υἱοθεσίας ἡξιώθημεν. Ἐταπεινώθη γοῦν δι'
adoption would-have-been-deemed-worthy he-was-humbled at-any-rate because-of
 ἡμᾶς, οὐχ ἄρπαγμόν ἡγούμενος τὴν θεότητα, ἀλλ' ὃ
us not robbery considering the godhead but what
 ἦν διέμεινε, καὶ ὃ οὐκ ἦν προσέλαβεν, ὡμίλησε τοῖς
he-was he-remained and what not he-was he-took-on he-conversed with-the
 ἀνθρώποις, ἀνῆλθεν ἐν τῷ σταυρῷ τῇ σαρκὶ αὐτοῦ,
men he-went-up on the cross in-the flesh his
 ἐτέθη τάφῳ ἐπὶ τρισὶν ἡμέραις, κατήλθεν ἐν τῷ ᾗδῃ,
he-was-placed in-(a)-tomb for three days he-went-down into — Hades
 καὶ ἐξήγαγεν οὓς κατεῖχε δεσμούς· ὁ δεινὸς κοσμοκράτωρ
and led-out whom held prisoners the terrible world-ruler
 πεπραμένους ὑπὸ τῆς ἀμαρτίας. Τίς οὖν ἐγένετο βλάβη
sold by the sin what then came-about harm
 αὐτῷ ἐκ τούτων, ὃ τι χλευάζειν δοκεῖς;»
to-him from these(-things) which ever to-mock you-think
 «Οὐχ ὁρᾷς τὸν ἥλιον τοῦτον, πόσοις καταπέμπει τὴν
not do-you-see the sun this to-how-many sends-down the
 ἀκτῖνα τόποις ἀχρήστοις καὶ ῥυπαροῖς; πόσα ἐπιβλέπει
ray places useless and filthy how-many it-looks-upon
 σώματα νεκρῶν ὀδωδότα; μὴ τις αὐτῷ προστρίβεται
bodies of-dead stinking not any to-it does-attach
 μῶμος; οὐ τὰ ῥυπαρὰ μὲν καὶ σεσηπότα ξηραίνει καὶ
blame not the filthy(-things) indeed and rotten does-it-dry and
 συσφίγγει, τὰ ἐσκοτισμένα δὲ φωτίζει, καὶ αὐτὸς ἀσίνης
binds-up the darkened(-things) and it-lights and itself unharmed
 πάντῃ καὶ ἀνεπίδεκτος παντὸς ὑπάρχει ῥύπον;
wholly and unreceptive of-every is filth

Τί δὲ τὸ πῦρ; οὐ τὸν σιδήρον μέλανα λαβὼν ἐν
what and the fire not the iron black having-taken in
 ἑαυτῷ καὶ ψυχρὸν, φλογοειδῆ ὅλον καὶ πεπυρακτωμένον
itself and cold flame-like whole and red-hot
 ἐργάζεται; μὴ τι μετέλαβε τῶν ιδιωμάτων τοῦ σιδήρου;
does-it-make not anything did-it-partake of-the properties of-the iron
 μὴ, τυπτομένου τοῦ σιδήρου σφύραις καὶ μαστιζομένου,
not being-beaten the iron with-hammers and scourged
 πάσχει τι τὸ πῦρ ἢ βλάβην ὅλως ὑφίσταται;»
does-suffer anything the fire or harm at-all does-it-undergo
 «Εἰ οὖν τὰ κτιστὰ ταῦτα καὶ φθαρτὰ οὐδὲν ἀπὸ τῆς
if then the created these and perishable(-things) nothing from the
 κοινωνίας τῶν εὐτελεστέρων πάσχειν πέφυκε, τίνι λόγῳ,
partnership of-the cheaper(-things) to-suffer are-wont for-what reason
 ἀνόητε σὺ καὶ λιθοκάρδιε, χλευάζειν με τολμᾷς λέγοντα
fool you and stony-hearted to-mock me do-you-dare saying
 ὅτι ὁ υἱὸς καὶ λόγος τοῦ Θεοῦ, οὐδόλως ἐκστὰς τῆς
that the son and word — of-God not-at-all having-departed-from the
 πατρικῆς δόξης, ἀλλ' ὁ αὐτὸς ὢν θεὸς, ἐπὶ σωτηρίᾳ τῶν
paternal glory but the same being God for salvation of-the
 ἀνθρώπων ἀνείληφε σῶμα ἀνθρώπινον, ἵνα τοὺς ἀνθρώπους
men took-up (a)-body human that the men
 κοινωνοὺς ποιήσῃ τῆς θείας καὶ νοερᾶς φύσεως, καὶ, ἐκ
partners he-might-make of-the divine and intellectual nature and from
 τῶν καταχθονίων τοῦ ᾗδου ἐξαγαγὼν τὴν ἡμῶν οὐσίαν,
the underground(-places) — of-Hades having-led-out the our substance
 τῇ οὐρανίῳ τιμῇσιν δόξῃ, ἵνα τὸν ἄρχοντα τοῦ σκοτίου
with-the heavenly might-honor glory that the ruler of-the darkness
 τοῦ αἰῶνος τούτου, τῇ προσλήψει τῆς σαρκὸς δελεάσας,
of-the age this by-the assumption of-the flesh having-baited
 χειρώσῃται, καὶ τὸ γένος ἡμῶν τῆς αὐτοῦ τυραννίδος
he-might-subdue and the race our from-the his tyranny

ἐλευθερώσειεν. Ἐνθεν τοι καὶ ἀπαθῶς προσομιλεῖ τῷ πάθει
 might-free hence indeed also impassibly he-meets the passion
 τοῦ σταυροῦ, τὰς δύο παριστῶν φύσεις αὐτοῦ· ὡς μὲν
 of-the cross the two presenting natures his as indeed
 γὰρ ἄνθρωπος σταυροῦται, ὡς θεὸς δὲ σκοτίζει τὸν ἥλιον,
 for man he-is-crucified as God and he-darkens the sun
 κλονεῖ τὴν γῆν, καὶ πολλὰ κεκοιμημένα ἐγείρει σώματα
 shakes the earth and many fallen-asleep raises bodies
 ἐκ τῶν μνημάτων· πάλιν ὡς ἄνθρωπος θνήσκει, ὡς δὲ
 from the tombs again as man he-dies as and
 θεὸς ἐξανίσταται σκυλεύσας τὸν ᾗδην. Διὸ καὶ κέκραγεν
 God he-rises having-despoiled — Hades wherefore also has-cried
 ὁ προφήτης· «Ὁ ᾗδης ἐπικράνθη συναντήσας σοι κάτω.»
 the prophet — Hades was-embittered having-met you below
 Ἐπικράνθη γὰρ καὶ ἐνεπαίχθη ἄνθρωπον δοκῶν λαβεῖν
 was-embittered for and was-mocked (a)-man thinking to-take
 ψιλὸν, τῷ Θεῷ δὲ περιτυχῶν, καὶ κενὸς ἐξαίφνης γεγωνὸς
 mere — God but having-met and empty suddenly having-become
 καὶ αἰχμάλωτος. Ἐγείρεται τοιγαροῦν ὡς θεός, καὶ ἀνέρχεται
 and captive he-rises therefore as God and goes-up
 εἰς οὐρανούς, ὅθεν οὐδαμῶς ἐχωρίσθη. Καὶ τὴν φύσιν ἡμῶν
 into heavens whence in-no-way he-was-separated and the nature our
 τὴν εὐτελεῖ, τὴν πάντων ἀσυνετωτέραν, τὴν ἀγνώμονα καὶ
 the cheap the than-all more-senseless the ungrateful and
 ἡτιμωμένην, τῶν πάντων ἀνωτέραν πεποίηκε, καὶ ἐπὶ
 dishonored than-the all higher he-has-made and on
 θρόνου δόξης ἐνίδρυσε, δόξης ἀποστίλβουσιν ἀθανάτου.»
 (a)-throne of-glory set(-it) of-glory gleaming immortal
 «Τίς οὖν αὐτῷ τῷ Θεῷ καὶ λόγῳ προσεγένετο ἐντεῦθεν
 what then himself — to-God and word accrued thence
 βλάβη, ὃ τι βλασφημεῖν οὐκ ἐρυνθιᾶς;»
 harm which ever to-blaspheme not do-you-blush

«Τί δέ; βέλτιον ταῦτα ὁμολογεῖν, καὶ τοιοῦτον σέβεσθαι
what and better these(-things) to-confess and such to-worship
 Θεὸν, ἀγαθὸν καὶ φιλόανθρωπον, ὃς ἐντέλλεται δικαιοσύνην,
God good and loving-mankind who commands righteousness
 ἐγκράτειαν ἐπιτάσσει, καθαρότητα νομοθετεῖ, ἐλεεῖν
self-control enjoins purity legislates to-have-mercy
 διδάσκει, πίστιν παρέχει, εἰρήνην κηρύσσει, αὐτοαλήθεια
teaches faith provides peace proclaims truth-itself
 ὀνομάζεται καὶ ἔστιν, αὐτοαγάπη, αὐτοαγαθότης· τοῦτον
he-is-named and is love-itself goodness-itself this-one
 βέλτιον σέβεσθαι, ἢ τοὺς θεοὺς σου, τοὺς πολυπαθεῖς καὶ
better to-worship than the gods your the much-suffering and
 κακοὺς, τοὺς αἰσχροὺς καὶ τοῖς πράγμασι καὶ τοῖς ὀνόμασι;
evil the shameful both in-the deeds and in-the names
 Οὐαὶ ὑμῖν, τῶν λίθων λιθωδέστεροι καὶ τῶν ἀλόγων
woe to-you than-the stones stonier and than-the irrational
 ἀλογώτεροι, τῆς ἀπωλείας υἱοὶ, τοῦ σκότους κληρονόμοι!
more-irrational of-the destruction sons of-the darkness heirs
 μακάριος δὲ ἐγὼ καὶ πάντες οἱ χριστιανοὶ, θεὸν ἔχοντες
blessed and I and all the Christians God having
 ἀγαθὸν καὶ φιλόανθρωπον! Οἱ γὰρ αὐτῷ λατρεύοντες, κἂν
good and loving-mankind those for him serving even-if
 ὀλίγον χρόνον ἐν τῷ νῦν βίῳ κακοπαθήσωσιν, ἀλλὰ τὸν
(a)-little time in the present life suffer-hardship yet the
 ἀθάνατον τῆς ἀνταποδόσεως καρπὸν τρυγήσουσιν ἐν τῇ
immortal of-the recompense fruit will-harvest in the
 βασιλείᾳ τῆς ἀτελευτήτου καὶ θείας μακαριότητος.»
kingdom of-the endless and divine blessedness
 Ἐφη δὲ πρὸς αὐτὸν ὁ Θεοδᾶς· «Ἴδου φανερόν ἐστιν,
said and to him — Theudas behold manifest it-is
 ὅτι τὴν καθ' ἡμᾶς θρησκείαν πολλοὶ καὶ μεγάλοι σοφοί,
that the among us religion many and great wise(-men)

καὶ ἐξηγηταί, καὶ θαυμαστοὶ τὴν ἀρετὴν καὶ ἐπιστήμην,
and interpreters and admirable in-the virtue and knowledge
 ἐνομοθέτησαν, καὶ πάντες οἱ βασιλεῖς τῆς γῆς καὶ δυνάσται
legislated and all the kings of-the earth and potentates
 ὡς καλὴν καὶ μηδὲν σφαλερὸν ἔχουσιν ἐδέξαντο, τὴν δὲ
as good and nothing unsound having received the but
 τῶν Γαλιλαίων ἄγροικοὶ τινες, πτωχοὶ τε καὶ εὐτελεῖς
of-the Galileans rustic some poor both and cheap
 ἐκήρυξαν ἄνδρες, καὶ αὐτοὶ εὐαριθμητοὶ καὶ μὴ τῶν δώδεκα
proclaimed men and they easily-numbered and not the twelve
 τὸ μέτρον ὑπερβαίνοντες. Πῶς οὖν τῶν ὀλίγων, ἀσήμων τε
the measure exceeding how then of-the few obscure both
 καὶ ἀγροίκων, τὸ κήρυγμα προτιμητέον τῆς τῶν πολλῶν
and rustic the preaching (is)-to-be-preferred to-the of-the many
 καὶ μεγάλων καὶ σοφία τοσαύτη λαμπράντων νομοθεσίας;
and great and with-wisdom so-much having-shone legislation
 τίς δὲ ἢ ἀπόδειξις τούτους ἀληθεύειν, καὶ κεῖνους ψεύδεσθαι;»
what and the proof these to-speak-truly and-those to-lie
 Αὐθις οὖν ὁ τοῦ βασιλέως υἱὸς ἀπεκρίνατο· «Τάχα, Θεωδᾶ,
again then the of-the king son answered perhaps Theudas
 ὄνος εἶ, τὰ τοῦ λόγου, λύρας ἀκούων καὶ ἀσύνετος
(an)-ass you-are the of-the word lyre hearing and senseless
 μένων, μᾶλλον δὲ ἀσπὶς βύων τὰ ὦτα τοῦ μὴ ἀκούσαι
remaining rather and (an)-asp stopping the ears of-the not to-hear
 φωνῆς ἐπαδόντων. Καλῶς οὖν ὁ προφήτης εἶπε περὶ σοῦ·
(the)-voice of-charmers well then the prophet spoke about you
 «Εἰ ἀλλάξεται Αἰθίοψ τὸ δέρμα αὐτοῦ καὶ πάρδαλις τὰ
if will-change (an)-Ethiopian the skin his and (a)-leopard the
 ποικίλματα αὐτῆς, καὶ σὺ δυνήσῃ εὖ ποιῆσαι μεμαθηκὼς
spots her also you will-be-able well to-do having-learned
 κακά.» Μωρὲ καὶ τυφλὲ, πῶς οὐκ ἄγει σε εἰς αἴσθησιν ἢ
evils fool and blind how not leads you to perception the

τῆς ἀληθείας ἰσχὺς; Τοῦτο γὰρ αὐτὸ τὸ παρὰ πολλῶν
of-the truth strength this for itself the(-thing) by many
 μὲν ἐπὶ σοφία θαυματοζομένων ἐπαινέισθαι τὰ μαρὰ σου
indeed for wisdom admired to-be-praised the foul your
 σεβάσματα, παρὰ πολλῶν δὲ βασιλέων κρατύνεσθαι, τὸ δὲ
objects-of-worship by many and kings to-be-strengthened the and
 κήρυγμα τοῦ εὐαγγελίου παρ' ὀλίγων καὶ ἀσήμων ἀνδρῶν
preaching of-the gospel by few and obscure men
 κηρυχθῆναι, δεικνύει τῆς ἡμῶν θεοσεβείας τὴν ἰσχὺν καὶ
to-have-been-proclaimed shows of-the our godliness the strength and
 τῶν ὑμετέρων πονηρῶν δογμάτων τὸ ἀσθενὲς καὶ ὀλέθριον·
of-the your evil doctrines the weakness and destructiveness
 ὅτι τὰ μὲν ὑμέτερα, καὶ συνηγόρους ἔχοντα σοφοὺς
that the(-things) indeed yours even advocates having wise
 καὶ ἀντιλήπτορας ἰσχυροὺς, ὅμως σβέννυται καὶ ἀσθενεῖ,
and protectors strong nevertheless are-quenched and grow-weak
 τὰ δὲ τῆς θεοσεβείας, μηδεμίαν ἀνθρωπίνην κεκτημένα
the(-things) and of-the godliness no human having
 βοήθειαν, λάμπει τηλαυγέστερον ἡλίου καὶ τοῦ κόσμου
help shine more-far-shining than-(the)-sun and of-the world
 κατέσχε τὰ πληρώματα. Εἰ μὲν γὰρ παρὰ ῥητόρων τε
have-seized the fullnesses if indeed for by orators both
 καὶ φιλοσόφων ἐξετέθη, βασιλεῖς δὲ καὶ δυνάστας
and philosophers it-had-been-set-forth kings and also potentates
 εἶχε συνεργούντας, εὔρες ἂν σὺ ὁ πονηρὸς εἰπεῖν
it-had working-with(-it) you-would-have-found — you the evil(-one) to-say
 ἀνθρωπίνης δυνάμεως τὸ πᾶν γεγενῆσθαι· νυνὶ δὲ, ὁρῶν
of-human power the whole to-have-come-about now but seeing
 παρὰ ἀλιέων μὲν εὐτελῶν τὸ ἅγιον συντεθὲν εὐαγγέλιον,
by fishermen indeed cheap the holy composed gospel
 παρὰ πάντων δὲ τυράννων διωχθὲν, καὶ μετὰ τοῦτο τὴν
by all and tyrants persecuted and after this the

οἰκουμένην κατασχόν («εἰς πᾶσαν γὰρ τὴν γῆν ἐξῆλθεν
world having-seized into all for the earth went-out
 ὁ φθόγγος αὐτοῦ καὶ εἰς τὰ πέρατα τῆς οἰκουμένης
the sound its and to the ends of-the world
 τὰ ῥήματα αὐτοῦ»), τί ἂν εἴποις, ἢ θείαν εἶναι
the words its what — would-you-say than divine to-be
 καὶ ἄμαχον δύναμιν ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων τὰ
and invincible (a)-power for salvation of-the men the(-things)
 ἐαυτῆς βεβαιοῦσαν; τίνα δὲ ἀπόδειξιν ζητεῖς, ἀνόητε, τοῦ
of-itself confirming what and proof do-you-see fool of-the
 ψεύδεσθαι μὲν τοὺς σοῦς, ἀληθεύειν δὲ τοὺς ἡμετέρους,
to-lie indeed the yours to-speak-truly and the ours
 κρεῖττονα τῶν εἰρημένων; Εἰ μὴ γὰρ λῆρος ἦν
better than-the(-things) said if not for nonsense were
 καὶ ψεῦδος πάντα τὰ σὰ, οὐκ ἂν, τοσαύτην ἔχοντα παρὰ
and falsehood all the yours not — so-much having from
 ἀνθρώπων ἰσχύν, ἡλαττοῦτο καὶ ἐξησθέναι. «Εἶδον γάρ»
men strength would-be-diminished and would-weaken I-saw for
 φησί, «τὸν ἀσεβῆ ὑπερυψούμενον καὶ ἐπαυρόμενον ὡς τὰς
he-says the impious exalted and lifted-up as the
 κέδρους τοῦ Λιβάνου· καὶ παρήλθον, καὶ ἰδοὺ οὐκ ἦν,
cedars of-the Lebanon and I-passed-by and behold not he-was
 καὶ ἐζήτησα αὐτὸν, καὶ οὐχ εὑρέθη ὁ τόπος αὐτοῦ.»
and I-sought him and not was-found the place his
 «Περὶ ὑμῶν ταῦτα εἶρηκεν ὁ προφήτης τῶν ὑπασπιστῶν
about you these(-things) said the prophet the shield-bearers
 τῆς εἰδωλομανίας· μικρὸν γὰρ ὅσον ὅσον καὶ οὐ μὴ
of-the idol-madness (a)-little for as-much as-much and not not
 εὑρεθῇ ὁ τόπος ὑμῶν, ἀλλ', ὡς ἐκλείπει καπνὸς,
will-be-found the place your but as fails smoke
 ἐκλίπετε, καὶ ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός.
fail and as melts wax from (the)-face of-fire

Περὶ δὲ τῆς εὐαγγελικῆς θεογνωσίας εἶπεν ὁ Κύριος· «Ὁ
about and the gospel knowledge-of-God said the Lord the
 οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ
heaven and the earth will-pass-away the but words my not
 μὴ παρέλθωσι.» Καὶ «Σὺ κατ' ἀρχὰς, Κύριε,» φησὶν
not will-pass-away and you at (the)-beginnings Lord says
 αἰθις ὁ ψαλμωδὸς, «τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
again the psalmist the earth founded and works of-the
 χειρῶν σου εἰσὶν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ
hands your are the heavens they will-perish you but
 διαμένεις· καὶ πάντες ὥσεί ἱμάτιον παλαιωθήσονται, καὶ
remain and all as (a)-garment will-grow-old and
 ὥσεί περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται, σὺ
as (a)-mantle you-will-roll-up them and they-will-be-changed you
 δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.»
but the same are and the years your not will-fail
 «Καὶ οἱ μὲν θεῖοι κήρυκες τῆς τοῦ Χριστοῦ παρουσίας,
and the indeed divine heralds of-the — of-Christ coming
 οἱ σοφοὶ τῆς οἰκουμένης ἀλιεῖς, οἱ πάντας ἐλκύσαντες
the wise of-the world fishermen those all having-drawn
 τοῦ βυθοῦ τῆς ἀπάτης, οὓς ὁ εὐτελής σὺ, καὶ δούλος
from-the depth of-the deceit whom the cheap you and slave
 ὄντως τῆς ἀμαρτίας, ἐξευτελίζεις, ἔλαμψαν σημείοις καὶ
truly of-the sin disparage shone with-signs and
 τέρασι καὶ ποικίλαις δυνάμεσιν ὡς ἥλιος ἐν τῷ κόσμῳ,
wonders and various powers as (the)-sun in the world
 τυφλοῖς τὸ φῶς δωροῦμενοι, κωφοῖς τὸ ἀκοῦειν, χλωοῖς
to-blind the light granting to-deaf the to-hear to-lame
 τὸ περιπατεῖν, νεκροῖς τὸ ζῆν χαριζόμενοι. Αἱ σκιαὶ γὰρ
the to-walk to-dead the to-live granting the shadows for
 αὐτῶν μόναι πάντα τὰ πάθη τῶν ἀνθρώπων ἐθεράπευον.
their alone all the sufferings of-the men healed

Δαίμονας, οὓς ὑμεῖς φοβεῖσθε ὡς θεοὺς, οὐ μόνον τῶν
demons whom you fear as gods not only from-the
 ἀνθρωπίνων ἀπήλυνον σωμάτων, ἀλλὰ καὶ αὐτῆς ἐδίωκον
human they-drove-out bodies but also from-itself they-chased
 τῆς οἰκουμένης, τῷ τοῦ σταυροῦ σημείῳ, δι' οὗ πᾶσαν
the world by-the of-the cross sign through which all
 μὲν ἠφάνισαν μαγείαν, πᾶσαν δὲ φαρμακείαν ἀνενέργητον
indeed they-abolished magic all and sorcery ineffective
 ἔδειξαν. Καὶ ἐκείνοι μὲν, οὕτως τὴν ἀνθρωπίνην ἰασάμενοι
showed and they indeed thus the human having-healed
 ἀσθένειαν τῇ τοῦ Χριστοῦ δυνάμει καὶ τὴν κτίσιν πᾶσαν
weakness by-the — of-Christ power and the creation all
 καινουργήσαντες, ὡς τῆς ἀληθείας κήρυκες θαυμάζονται
having-renewed as of-the truth heralds are-admired
 παρὰ πάντων εἰκότως τῶν εὖ φρονούντων. Τί δὲ ὁ
by all fittingly those well thinking what and the
 αὐτὸς ἔχεις εἰπεῖν περὶ τῶν σοφῶν σου καὶ ῥητόρων,
same have-you to-say about the wise your and orators
 ὧν ἐμώρανεν ὁ Θεὸς τὴν σοφίαν, τῶν συνηγόρων τοῦ
whose made-foolish — God the wisdom the advocates of-the
 Διαβόλου; τί μνήμης ἄξιον κατέλιπον τῷ βίῳ; εἰπέ. Τί δ'
Devil what of-memory worthy did-they-leave to-the life say what and
 ἂν εἴποις περὶ αὐτῶν, ἢ ἀλογίαν καὶ αἰσχρότητα, καὶ
— would-you-say about them than unreason and shamefulfulness and
 τέχνην ματαίαν, τῇ καλλιπεΐᾳ τῶν λόγων τὸν βόρβορον
art vain with-the elegance of-the words the mire
 συγκαλύπτουσιν τῆς δυσώδους αὐτῶν θρησκείας;»
covering of-the foul-smelling their religion

Even the poets admitted that the gods were men; Serouch first made statues of benefactors, and later generations worshiped them while the demons dwelt in the images, until the Lord came and redeemed us. Theudas, struck dumb as by thunder, repents, proclaims before the council that the spirit of God dwells in the prince, and asks whether Christ will receive him. Ioasaph answers yes, as the father receives the prodigal son, quoting the Lord and the prophets, and urges him to be baptized. Theudas burns his magic books, goes to the hermit to whom Nachor had gone, and is baptized, weeping for his sins all his days. The king, at a loss, calls his council, and Araches advises dividing the kingdom with his son.

«Ἄλλὰ καὶ αὐτῶν τῶν ποιητῶν ὅσοι μικρόν τι
but even of-them the poets as-many-as (a)-little some(-way)
 δεδύνηται τῆς πολλῆς ἀνανεῦσαι μανίας, εἶπον τὸ
have-been-able from-the great to-recover madness said the
 ἀληθέστερον, ὅτι οἱ λεγόμενοι θεοὶ ἄνθρωποι ἦσαν, καὶ,
truer that the so-called gods men were and
 διὰ τὸ τινὰς μὲν αὐτῶν ἄρξαι χωρῶν τε καὶ πόλεων,
because-of the some indeed of-them to-have-ruled lands both and cities
 τινὰς δὲ ἄλλο τι οὐδαμινὸν κατὰ τὸν βίον ποιῆσαι,
some and other some(-thing) worthless in the life to-have-done
 πλανηθέντας τοὺς ἀνθρώπους θεοὺς αὐτοὺς καλέσαι.
having-been-deceived the men gods them to-have-called
 Καταρχὰς μὲν γὰρ ὁ Σεροῦχ ἐκεῖνος ἰσθόρηται τὰ τῶν
at-the-beginning indeed for — Serouch that is-recorded the(-craft) of-the
 ἀγαλμάτων ἐξευρεῖν. Τοὺς γὰρ ἐν τοῖς πάλαι χρόνοις ἢ
statues to-have-invented those for in the former times either
 ἀνδρίας ἢ φιλίας, ἢ τινος ἑτέρας ἀνδραγαθίας, ἔργον μνήμης
of-courage or of-friendship or of-some other noble-deed work of-memory
 ἄξιον ἐπιδειξαμένους ἀνδριάσι λέγεται καὶ στήλαις τιμῆσαι.
worthy having-displayed with-statues is-said and with-pillars to-have-honored

Οἱ δὲ μετὰ ταῦτα τὴν τῶν προγόνων ἀγνοήσαντες
those and after these(-things) the of-the forefathers being-ignorant-of
 γνώμην, καὶ ὅτι, μνήμης ἕνεκα μόνον, τοῖς ἐπαινετόν
purpose and that of-memory for-the-sake only to-those praiseworthy
 τι ποιήσασιν ἀνδριάντας καὶ στήλας ἀνέστησαν, κατὰ
something having-done statues and pillars they-set-up by
 μικρὸν πλανώμενοι τῇ τοῦ ἀρχεκάκου Δαίμονος ἐνεργείᾳ,
little being-led-astay by-the of-the author-of-evil Demon working
 ὡς ἀθανάτοις θεοῖς τοῖς ὁμοιοπαθέσι καὶ φθαρτοῖς ἀνθρώποις
as to-immortal gods to-the of-like-passions and perishable men
 προσετέθησαν, καὶ θυσίας αὐτοῖς καὶ σπονδὰς ἐπενοήσαντο,
they-attached-themselves and sacrifices to-them and libations devised
 τῶν Δαιμόνων δηλονότι τοῖς ξοάνοις ἐνοικησάντων, καὶ
the Demons evidently in-the images having-dwelt and
 πρὸς ἑαυτοὺς τὴν τιμὴν καὶ τὰς θυσίας μεθελκυσάντων.»
to themselves the honor and the sacrifices having-drawn-off
 «Ἐκεῖνοι τοίνυν τοὺς μὴ δοκιμάζοντας τὸν Θεὸν ἔχειν ἐν
those therefore those not approving — God to-have in
 ἐπιγνώσει πείθουσι θεοὺς αὐτοὺς ἡγεῖσθαι, δυοῖν χάριν· ἵν'
knowledge persuade gods them to-consider of-two for-the-sake that
 αὐτοὶ μὲν τῇ προσηγορίᾳ δοξάζονται ταύτῃ (ἡδονται γὰρ,
they indeed by-the title may-be-glorified in-this they-delight for
 ἅτε πλήρεις ἀλαζονείας ὄντες, ὡς θεοὶ τιμᾶσθαι), αὐτοὺς
since full of-boasting being as gods to-be-honored them
 δὲ οὓς ἡπατήκασιν εἰς τὸ ἡτοιμασμένον αὐτοῖς ἄσβεστον
and whom they-have-deceived into the prepared for-them unquenchable
 ἐλκύνουσι πῦρ. Ὅθεν πᾶσαν αὐτοὺς ἐδίδαξαν παρανομίαν καὶ
they-may-drag fire whence all them they-taught lawlessness and
 αἰσχρότητα, ὡς ἅπαξ ὑποταγέντας τῇ ἐκείνων ἀπάτῃ.»
shamefulness as once subjected to-the of-those deceit

«Ἐπὶ τοῦτον οὖν τὸν κολοφῶνα τῶν κακῶν ἐλθόντες
 to this then the summit of-the evils having-come
 οἱ ἄνθρωποι, ἐσκοτισμένοι ὄντες, ἕκαστος τοῦ ἰδίου
 the men darkened being each of-the own
 πάθους καὶ τῆς ἰδίας ἐπιθυμίας ἔστησε στήλην, καὶ θεὸν
 passion and of-the own desire set-up (a)-pillar and god
 ὠνόμασε, βδελυκτοὶ τῆς πλάνης, βδελυκτότεροι τῆς ἀτοπίας
 named abominable of-the error more-abominable of-the absurdity
 τῶν προσκυνουμένων γενόμενοι. Ἔως ἐλθὼν ὁ
 than-the(-things) worshiped having-become until having-come the
 Κύριος «διὰ σπλάγχνα ἐλέους» αὐτοῦ ἐλυτρώσατο
 Lord because-of (the)-bowels of-mercy his redeemed
 ἡμᾶς τοὺς πιστεύοντας αὐτῷ τῆς πονηρᾶς ταύτης καὶ
 us those believing in-him from-the evil this and
 ὀλεθρίου πλάνης, καὶ ἐδίδαξε τὴν ἀληθῆ θεογνωσίαν. Οὐκ
 destructive error and taught the true knowledge-of-God not
 ἔστι γὰρ σωτηρία, εἰ μὴ ἐν αὐτῷ, καὶ οὐκ ἔστιν ἄλλος
 is for salvation if not in him and not is other
 θεὸς οὔτε ἐν οὐρανῷ, οὔτε ἐπὶ γῆς, εἰ μὴ αὐτὸς μόνος
 god neither in heaven nor on earth if not he alone
 ὁ τοῦ παντὸς ποιητῆς, «ὁ πάντα φέρων τῷ ῥήματι
 the of-the all maker the all bearing by-the word
 τῆς δυνάμεως αὐτοῦ. Τῷ λόγῳ» γὰρ, φησί, «Κυρίου οἱ
 of-the power his by-the word for he-says of-(the)-Lord the
 οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος
 heavens were-made-firm and by-the breath of-the mouth
 αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν»· καὶ, «πάντα δι' αὐτοῦ
 his all the power of-them and all-things through him
 ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.»
 came-to-be and without him came-to-be not-even one which has-come-to-be

Ὁ δὲ Θευδᾶς, τούτων ἀκούσας τῶν ῥημάτων, καὶ ὅτι
 — and Theudas these having-heard the words and that
 πλήρης ὁ λόγος θεοδιδάκτου σοφίας ἐτύγχανεν, οἷα
 full the speech of-God-taught wisdom happened-to-be as-if
 βροντῆς ἡχώ καταπλαγεῖς, ἀφωνία συνείχετο. Ὅψὲ
 of-thunder by-(the)-echo struck with-speechlessness was-held late
 δὲ καὶ μόλις εἰς αἴσθησιν ἐλθὼν τῆς ἑαυτοῦ ἀθλιότητος
 and also hardly to perception having-come of-the his-own wretchedness
 (ἤψατο γὰρ τῶν ἐσκοτισμένων ὀφθαλμῶν τῆς καρδίας
 touched for the darkened eyes of-the heart
 αὐτοῦ ὁ σωτήριος λόγος, καὶ πολὺς τῶν προτέρων αὐτοῦ
 his the saving word and much of-the former(-things) his
 εἰσῆει μετάμελος), καὶ τῆς τῶν εἰδώλων πλάνης καταγνοῦς,
 came-in repentance and the of-the idols error having-condemned
 τῷ φέγγει τῆς εὐσεβείας προσέδραμε. Καὶ τὸ ἀπ' ἐκείνου
 to-the light of-the godliness he-ran-to and the from that
 οὕτω τῆς μοχθηρᾶς ἀγωγῆς ἀπέστη καὶ τοσοῦτον
 thus from-the wicked regimen he-stood-away and so-much
 ἑαυτὸν τοῖς ἀτίμοις ἐξεπολέμωσε πάθεσι καὶ μαγείαις,
 himself against-the dishonorable made-hostile passions and sorceries
 ὅσῃν ἄρα πρὸ τούτου τὴν πρὸς αὐτὰ φιλίαν ἐσπέισατο.
 as-much-as then before this the toward them friendship he-had-pledged
 Τότε μὲν γὰρ ἐν μέσῳ τοῦ συνεδρίου ἐστῶς, τοῦ
 then indeed for in (the)-midst of-the council standing the
 βασιλέως προκαθεζομένου, μεγάλη τῇ φωνῇ ἐβόησεν·
 king presiding with-great the voice cried-out
 «Ἀληθῶς, ὦ βασιλεῦ, πνεῦμα Θεοῦ οἰκεῖ ἐν τῷ υἱῷ σου·
 truly O king (the)-spirit of-God dwells in the son your
 ἀληθῶς ἡττήμεθα, καὶ οὐδεμίαν ἔτι ἀπολογίαν ἔχομεν,
 truly we-are-defeated and no still defense we-have
 οὔτε ἀντοφθαλμῆσαι πρὸς τὰ παρ' αὐτοῦ λεγόμενα
 nor to-look-in-the-face at the(-things) by him said

ἰσχύομεν. Μέγας οὖν τῷ ὄντι ὁ τῶν χριστιανῶν θεός,
we-are-able great then in-the being the of-the Christians God
 μεγάλη ἡ πίστις αὐτῶν, μέγαλα τὰ μυστήρια.»

great the faith their great the mysteries
 Ἐπιστραφεὶς δὲ, πρὸς τὸν υἱὸν ἔφη τοῦ βασιλέως· «Λέγε
having-turned and to the son said of-the king tell
 μοι τοίνυν, ὦ πεφωτισμένε τὴν ψυχὴν· δέχεταιί με ὁ
me then O enlightened in-the soul does-he-receive me —
 Χριστὸς, εἰ, ἐκ τῶν πονηρῶν μου πράξεων ἀποστὰς,
Christ if from the evil my deeds having-stood-away
 ἐπιστρέψω πρὸς αὐτόν;»

I-turn to him
 «Ναί», φησὶν ὁ τῆς ἀληθείας κήρυξ, «ναὶ, δέχεται καὶ
yes says the of-the truth herald yes he-receives both
 σὲ καὶ πάντας τοὺς εἰς αὐτὸν ἐπιστρέφοντας. Δέχεται
you and all those to him turning he-receives
 δὲ οὐχ ἀπλῶς, ἀλλ', ὥς υἱῷ ἀπὸ μακρᾶς ἐπιδημήσαντι
and not simply but as (a)-son from (a)-far having-come-home
 χώρας, προσυπαντᾷ τῷ ἐκ τῆς ὁδοῦ τῶν ἀνομιῶν
land he-goes-to-meet the(-one) from the way of-the iniquities
 ἐπιστρέφοντι· καὶ τοῦτον περιλαβὼν κατασπάζεται, καὶ, τὸ
returning and this-one having-embraced kisses and the
 τῆς ἁμαρτίας αἰσχος περιελών, αὐτίκα ἱμάτιον περιτίθησι
of-the sin shame having-removed at-once (a)-robe puts-on(-him)
 σωτηρίου, καὶ, στολὴν λαμπροτάτης περιβαλὼν δόξης,
of-salvation and (a)-garment of-most-brilliant having-clothed glory
 μυστικὴν ταῖς ἄνω δυνάμεσιν ἐπιτελεῖ εὐφροσύνην, τὴν
mystical with-the above powers celebrates festivity the
 ἐπιστροφὴν ἐορτάζων τοῦ ἀπολωλότος προβάτου. Αὐτὸς
return keeping-feast of-the lost sheep he
 γὰρ ἔφη ὁ Κύριος χαρὰν γίνεσθαι ἐν οὐρανῷ μεγίστην ἐπὶ
for said the Lord joy to-come-about in heaven greatest over

ἐνὶ ἁμαρτωλῷ μετανοοῦντι. Καὶ πάλιν «Οὐκ ἦλθον» φησί,
one sinner repenting and again not I-came says
 «καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.» Φησὶ
to-call (the)-righteous but sinners to repentance he-says
 δὲ καὶ διὰ τοῦ προφήτου· «Ζῶ ἐγὼ, λέγει Κύριος· οὐ
and also through the prophet live I says (the)-Lord not
 βούλομαι τὸν θάνατον τοῦ ἁμαρτωλοῦ καὶ ἀσεβοῦς, ὡς τὸ
I-wish the death of-the sinner and impious as the
 ἐπιστρέψαι ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ζῆν αὐτόν· ἀποστροφῇ
to-turn from the way his and to-live him with-turning
 ἀποστρέψατε ἀπὸ τῆς ὁδοῦ ὑμῶν τῆς πονηρίας· καὶ ἵνατί
turn from the way your the evil and why
 ἀποθνήσκετε, οἶκος Ἰσραὴλ; ἀνομία γὰρ ἀνόμου οὐ
do-you-die house of-Israel (the)-iniquity for of-(the)-lawless not
 μὴ κακώσῃ αὐτόν· ἐν ᾗ ἂν ἡμέρα ἀποστρέψῃ ἀπὸ τῆς
not will-harm him in which — day he-turns from the
 ἀνομίας αὐτοῦ καὶ ποιήσῃ δικαιοσύνην, καὶ ἐν προστάγματι
iniquity his and does righteousness and in (the)-ordinance
 ζωῆς διαπορεύσῃται, ζωὴ ζήσεται καὶ οὐ μὴ ἀποθάνῃ·
of-life walks in-life he-will-live and not not will-die
 πᾶσαι αἱ ἁμαρτίαι αὐτοῦ ὥς ἤμαρτεν οὐ μὴ μνησθῶσιν·
all the sins his which he-sinned not not will-be-remembered
 ὅτι κρίμα δικαιοσύνης ἐποίησεν, ἐν αὐτῇ ζήσεται.» Καὶ
for judgment of-righteousness he-did in it he-will-live and
 αὐθις «Λούσασθε», δι' ἑτέρου βοᾷ προφήτου, «καθαροὶ
again wash through another cries prophet clean
 γένεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν
become take-away the wickednesses from the souls your
 ἀπέναντι τῶν ὀφθαλμῶν μου· παύσασθε ἀπὸ τῶν πονηριῶν
before the eyes my cease from the wickednesses
 ὑμῶν· μάθετε καλὸν ποιεῖν· καὶ δεῦτε καὶ διαλεχθῶμεν·
your learn good to-do and come and let-us-reason

καὶ ἐὰν ὣσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα
and if be the sins your as purple as snow
 λευκανῶ, ἐὰν δὲ ὣσιν ὡς κόκκινον, ὥσεϊ ἔριον λευκανῶ.»
I-will-whiten if and be as scarlet as wool I-will-whiten
 «Τοιούτων οὖν προκειμένων ἐπαγγελιῶν παρὰ τοῦ Θεοῦ
such then lying-before promises from — God
 τοῖς ἐπιστρέφουσι, μὴ μέλλε, ὦ ἄνθρωπε, μηδὲ ἀναβάλλου·
to-those turning not delay O man nor put-off
 ἀλλὰ πρόσελθε πρὸς Χριστὸν, τὸν φιλάνθρωπον Θεὸν ἡμῶν,
but come to Christ the loving-mankind God our
 καὶ φωτίσθητι, καὶ τὸ πρόσωπόν σου οὐ μὴ καταισχυνηθῇ.
and be-enlightened and the face your not not will-be-shamed
 Ἄμα γὰρ τῷ καταδύναί σε τῇ κολυμβήθρᾳ τοῦ
at-the-same-time for the to-go-down you into-the font of-the
 θείου βαπτίσματος, ὅλον τὸ αἷσχος τοῦ παλαιοῦ ἀνθρώπου
divine baptism whole the shame of-the old man
 καὶ ὅλος ὁ φόρτος τῶν πολλῶν ἁμαρτημάτων ἐνθάπτεται
and whole the burden of-the many sins is-buried
 τῷ ὕδατι καὶ εἰς τὸ μὴ ὄν χωρεῖ, νέος δὲ σὺ ἐκεῖθεν
in-the water and into the not being goes new and you thence
 καὶ παντὸς ρύπου καθαρὸς ἀνέρχῃ, μηδένα σπίλον ἢ
and of-all filth clean come-up no stain or
 ρυτίδα ἁμαρτίας ἐπιφερόμενος, καὶ λοιπὸν ἐπὶ σοί ἐστι
wrinkle of-sin bearing and henceforth upon you it-is
 τὸ διαφυλάξαι ἑαυτῷ τὴν ἐκεῖθεν σοι προσγινομένην
the to-guard for-yourself the thence to-you coming
 κάθαρσιν «διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν.»
cleansing because-of (the)-bowels of-mercy of-God our
 Ὁ μὲν οὖν Θεοδᾶς, τούτοις κατηχηθεὶς τοῖς ῥήμασιν,
— indeed then Theudas in-these instructed the words
 ἔξεισιν εὐθὺς, καὶ τὸ πονηρὸν ἐκεῖνο καταλαβὼν ἄντρον,
goes-out at-once and the wicked that having-reached cave

καὶ τὰς ἑαυτοῦ λαβὼν μαγικὰς βίβλους, ὡς κακίας
and the his-own having-taken magic books as of-wickedness
 πάσης ἀπαρχὰς, ὡς ὀργίων δαιμονικῶν θησαυροὺς, πυρὶ
all firstfruits as of-rites demoniac treasures with-fire
 κατέκαυσεν. Αὐτὸς δὲ τὸ σπήλαιον καταλαμβάνει τοῦ
burned-up he and the cave reaches of-the
 ἱεροῦ ἀνδρὸς ἐκείνου, πρὸς ὃν καὶ ὁ Ναχὼρ ἀπεληλύθει,
holy man that to whom also — Nachor had-gone-away
 καὶ τὰ κατ' αὐτὸν διηγείται πάντα, κόνιν μὲν ἐπὶ
and the(-things) concerning him relates all dust indeed on
 κεφαλῇς καταχεάμενος, βαρεῖς τε ἀναφέρων στεναγμοὺς
head having-poured heavy both bringing-up groans
 καὶ λούων τοῖς δάκρυσιν ἑαυτὸν, καθεξῆς δὲ τῷ γέροντι
and washing with-the tears himself in-order and to-the old-man
 τὰς μυσαρὰς αὐτοῦ διηγούμενος πράξεις. Ἐκεῖνος δὲ,
the foul his relating deeds that-one and
 περὶ τὸ σῶσαι ψυχὴν καὶ τῆς τοῦ δολίου δράκοντος
about the to-save (a)-soul and from-the of-the deceitful dragon
 ἐξαρπάσαι φάρυγγος εὐτεχνότατος ὦν, κατεπάδει αὐτὸν
to-snatch throat most-skillful being charms him
 ῥήμασι σωτηρίοις, ἐγγυᾶται τὴν ἄφεσιν, ἵλεων ὑπισχνεῖται
with-words saving guarantees the forgiveness gracious promises
 τὸν δικαστὴν. Εἶτα κατηχήσας καὶ νηστεύειν ἐπὶ πολλὰς
the judge then having-instructed and to-fast for many
 ἐντειλάμενος ἡμέρας, τῷ θείῳ καθαίρει βαπτίσματι. Καὶ
having-commanded days with-the divine cleanses baptism and
 ἦν ὁ ἄνθρωπος μετανοῶν γνησίως πάσας αὐτοῦ τὰς
was the man repenting genuinely all his the
 ἡμέρας, ἐφ' οἷς ἐπλημμέλησε, δάκρυσί τε καὶ στεναγμοῖς
days for what he-bad-transgressed with-tears both and with-groans
 τὸν Θεὸν ἐξιλεούμενος.
 — God propitiating

Ὁ δέ γε βασιλεὺς, τούτων οὕτως ἀποβάντων, πάντοθεν
the and at-least king these thus having-turned-out on-all-sides
 ἐξαπορηθεὶς, δῆλος ἦν ἰσχυρῶς ἀνιώμενος καὶ πολὺν τὸν
utterly-at-a-loss clear was strongly grieved and much the
 σάalon φέρων ἐν τῇ ψυχῇ. Συγκαλέσας δὲ αὖθις ὅσοι
tossing bearing in the soul having-called-together and again as-many-as
 τῆς συγκλήτου βουλῆς ἐτύχανον, ἐσκέπτετο τί λοιπὸν
of-the senatorial council happened-to-be he-considered what further
 τῷ ἰδίῳ ποιήσειεν υἱῷ. Πολλὰς δὲ βουλὰς τῶν πολλῶν
to-the own he-should-do son many and counsels the many
 ὑποθεμένων, ὁ ἀνωτέρω μνημονευθεὶς Ἀραχῆς ἐκεῖνος,
having-proposed the above mentioned Araches that
 ἐπιφανέστερος τὴν ἡγεμονίαν καὶ πρῶτος τῆς βουλῆς
more-prominent in-the leadership and first of-the council
 ὑπάρχων, ἔφη τῷ βασιλεῖ· «Τί ἔδει, βασιλεῦ, ποιῆσαι
being said to-the king what was-it-needful O-king to-do
 τῷ υἱῷ σου καὶ οὐ πεποιήκαμεν, τοῦ πείσαι αὐτὸν τοῖς
to-the son your and not we-have-done of-the to-persuade him the
 ἡμετέροις ἔπεισθαι δόγμασι καὶ τοῖς θεοῖς ἡμῶν λατρεύειν;
our to-follow doctrines and the gods our to-serve
 Ἄλλ', ὥς ὁρῶ, ἀνιηνύτοις ἐπιχειροῦμεν· ἐκ φύσεως γὰρ
but as I-see impossible(-things) we-attempt from nature for
 αὐτῷ, ἢ τῆς τύχης ἕως, τὸ φιλόνηκόν τε καὶ ἀμείλικτον.
in-him or of-the fortune perhaps the contentiousness both and implacability
 Εἰ μὲν οὖν βασάνοις αὐτὸν ἐκδοῦναι θελήσεις καὶ
if indeed then to-tortures him to-hand-over you-should-wish and
 τιμωρίαις, σύ τε πολέμιος ἔση τῆς φύσεως καὶ οὐ πατὴρ
punishments you both enemy will-be of-the nature and not father
 ἔτι κληθήσῃ, κακεῖνον ζημιωθήσῃ ἐτοίμως ἔχοντα ὑπὲρ
still will-be-called and-him will-lose readily being for
 Χριστοῦ ἀποθανεῖν. Λέιπεται γοῦν τοῦτο μόνον ποιῆσαι·
Christ to-die it-remains at-any-rate this alone to-do

διελεῖν αὐτῷ τὴν βασιλείαν, καὶ εἰς τὸ ἐπιβάλλον αὐτῷ
to-divide with-him the kingdom and in the falling-to him
 μέρος βασιλεύειν ἐπιτρέψαι. Καὶ, εἰ μὲν ἡ τῶν πραγμάτων
part to-reign to-permit and if indeed the of-the affairs
 φύσις καὶ ἡ μέριμνα τῶν βιωτικῶν ἐλκύσωσιν αὐτὸν τὸν
nature and the care of-the worldly(-things) draw him the
 ἡμέτερον ἀσπάσασθαι σκοπὸν τε καὶ βίον, ἔσται ἡμῖν
our to-embrace aim both and life will-be for-us
 κατὰ σκοπὸν τὸ πρᾶγμα· τὰ γὰρ ἰσχυρῶς βεβαιωθέντα
according-to aim the matter the for strongly confirmed
 τῇ ψυχῇ ἔθη δυσεξάλειπτά εἰσι καὶ πειθοὶ μᾶλλον ἢ
in-the soul habits hard-to-erase are and by-persuasion rather than
 βίᾳ μεταβάλλεται. Εἰ δὲ τῇ θρησκείᾳ παραμενεῖ τῶν
by-force are-changed if and in-the religion he-will-remain of-the
 χριστιανῶν, αὐτὸ δὴ τοῦτο, τὸ μὴ ζημιωθῆναί σε τὸν
Christians itself indeed this the not to-be-bereft you the
 υἱὸν, ἔσται σοι τῆς ἀθυμίας ποσῶς παραμύθιον.»
son will-be to-you of-the despondency somewhat (a)-consolation

The king offers his son half the kingdom, and Ioasaph, though longing for Barlaam, accepts as a way to escape his father's hands. Crowned and sent with a royal escort to his own city, he sets a cross on every tower, razes the temples, builds a great church to Christ, and teaches his people the gospel so gently that all follow him. Priests, monks, and bishops come out of hiding, and he washes their feet; he enthrones a holy bishop and baptizes rulers, soldiers, and people, many healed in body as well. Demons are driven out, and he rules his passions and gives his wealth to prisoners, debtors, orphans, and widows.

Ταῦτα τοῦ Ἀραχῇ εἰπόντος, πάντες συνεμαρτύρουν
these — Araches having-said all bore-witness
 ἀποδεχόμενοι τὴν γνώμην. Συντίθεται τοῖνυν καὶ ὁ
accepting the opinion agrees then also the
 βασιλεὺς οὕτω ταῦτα διατεθῆναι.
king thus these(-things) to-be-arranged
 Καὶ δὴ προσκαλεσάμενος ἔωθεν, ἔφη τῷ υἱῷ· «Οὗτός
and indeed having-summoned at-dawn said to-the son this
 μοι τελευταῖος ἤδη πρὸς σέ λόγος, υἱέ· οὐπερ εἰ μὴ εὐθὺς
my last now to you word son which if not at-once
 κατήκοος γένη καὶ ἂν ἐν τούτῳ τὴν ἐμὴν θεραπείης
obedient you-become and even in this the my you-heal
 καρδίαν, οὐκ ἔτι σου, εὖ ἴσθι, φείσομαι.» Τοῦ δὲ υἱοῦ
heart no longer you well know I-will-spare the and son
 πυθομένου τίς ἢ τοῦ λόγου δύναμις, «Ἐπείπερ», φησί,
having-asked what the of-the word force since says
 «πολλὰ μογήσας, ἀνένδοτόν σε πρὸς πάντα εἶδρον τοῦ
much having-toiled unyielding you in all I-found of-the
 πεισθῆναί μου τοῖς λόγοις, δεῦρο δὴ λοιπὸν, τὴν βασιλείαν
to-be-persuaded my to-the words come indeed henceforth the kingdom

διελὼν, ἀνὰ μέρος εἶναι σε καὶ βασιλεύειν ποιήσω· καὶ
having-divided by part to-be you and to-reign I-will-make and
 ἔσται σοι λοιπὸν ἐπ' ἀδείας ἣν ἂν ποθῇς ἰέναι ὁδόν.»
it-will-be for-you henceforth in security which — you-may-desire to-go road
 Γνοῦσα δὲ ἡ θεία ψυχὴ ἐκείνη καὶ τοῦτο ἐπ' ὀλίσθῳ
having-known and the divine soul that also this for (a)-slip
 τῆς αὐτοῦ προαιρέσεως προβαλεῖν τὸν βασιλέα, ὅμως
of-the his choice to-put-forward the king nevertheless
 ἐπακοῦσαι συνέειδεν, ἵνα, τὰς αὐτοῦ διαδρὰς χεῖρας,
to-obey saw that the his having-escaped hands
 τὴν ἐπιθυμουμένην αὐτῷ πορεύσῃται ὁδόν. Ὑπολαβὼν
the desired by-him he-might-travel road having-answered
 οὖν τῷ βασιλεῖ ἔφη· «Ἐγὼ μὲν ἐπόθουν τὸν θεῖον
then to-the king said I indeed was-longing the divine
 ἐκείνον ζητῆσαι ἄνδρα, τὸν ὑποδείξαντά μοι τὴν ὁδόν
that to-seek man the having-shown me the road
 τῆς σωτηρίας, καὶ, πᾶσι χαίρειν εἰπόντα, μετ' αὐτοῦ
of-the salvation and to-all farewell having-said with him
 τὸ λοιπὸν τῆς ζωῆς μου διανύσαι· ἀλλ' ἐπεὶ με, πάτερ,
the rest of-the life my to-complete but since me father
 οὐ συγχωρεῖς τὰ καταθύμια πράττειν, πείθομαί σοι ἐν
not you-allow the heart's-desires to-do I-obey you in
 τούτῳ. Ἐν οἷς γὰρ οὐ πρόκειται προφανῆς ἀπώλεια καὶ
this in what for not lies-before manifest destruction and
 Θεοῦ ἀλλοτριώσις, καλὸν τῷ πατρὶ πείθεσθαι.»
from-God estrangement good to-the father to-obey
 Χαρᾶς οὖν ὅτι πλείστης ὁ βασιλεὺς πλησθεὶς διαιρεῖ μὲν τὴν
with-joy then as most the king filled divides indeed the
 ὑποτελῇ αὐτῷ χώραν πᾶσαν εἰς δύο, χειροτονεῖ δὲ τὸν υἱὸν
subject to-him land all into two appoints and the son
 βασιλέα, κοσμεῖ τῷ διαδήματι, καὶ, πάσῃ τούτον βασιλικῇ
king adorns with-the diadem and with-all this-one royal

καταλαμπρύνας δόξῃ, εἰς τὴν ἀφορισθεῖσαν αὐτῷ ἐκπέμπει
having-made-brilliant glory into the set-apart for-him sends-out
 βασιλείαν μετὰ λαμπρᾶς δορυφορίας. Τοῖς ἄρχουσι δὲ καὶ
kingdom with brilliant bodyguard to-the rulers and also
 ἡγεμόσι, στρατηγοῖς τε καὶ σατράπαις κελεύει, παντὶ τῷ
governors generals both and satraps he-orders all the
 βουλομένῳ, ἀπελθεῖν μετὰ τοῦ υἱοῦ αὐτοῦ καὶ βασιλέως. Καὶ
wishing to-go-away with the son his and king and
 πόλιν τινὰ μεγάλην καὶ πολυάνθρωπον ἀφορίζει αὐτοῦ τῇ
city some great and populous he-sets-apart his for-the
 βασιλείᾳ, καὶ πάντα δίδωσι τὰ πρέποντα βασιλεῦσιν.
kingdom and all gives the(-things) fitting for-kings
 Τότε δὴ τότε τὴν ἐξουσίαν παραλαβὼν ὁ Ἰωάσαφ τῆς
then indeed then the authority having-received — Iosaph of-the
 βασιλείας, ἡνίκα τὴν πόλιν κατέλαβεν ἔνθα τὰ τῆς
kingdom when the city he-reached where the(-things) of-the
 βασιλείας ἡντρέπιστο αὐτῷ, τὸ τοῦ δεσποτικοῦ μὲν πάθους
kingdom had-been-prepared for-him the of-the Lord's indeed passion
 σημείου, τὸν σεβάσμιον σταυρὸν τοῦ Χριστοῦ, ἐκάστω
sign the venerable cross — of-Christ on-each
 ἐφίστησι τῆς πόλεως πύργῳ· τοὺς δὲ εἰδωλικούς ναοὺς
he-sets of-the city tower the and idolatrous temples
 καὶ βωμοὺς περιστὰς ἐπολιόρκει, κατέσειεν, ἀνώρτυτε
and altars having-surrounded he-besieged shook-down dug-up
 τὸ ἔδαφος, ἐξεκάλυπτε τοὺς θεμελίους, μηδὲν λείβανον τῆς
the ground laid-bare the foundations no remnant of-the
 ἀσεβείας καταλιπὼν. Κατὰ δὲ μέσης τῆς πόλεως ναὸν
impiety having-left in and (the)-middle of-the city (a)-temple
 μέγαν τε καὶ περικαλλῇ τῷ δεσπότη ἀνεγείρει Χριστῷ. Καὶ
great both and very-beautiful to-the master raises-up Christ and
 κελεύει τὸ πλῆθος ἐκεῖ συνεχῶς ἐπιχωριάζοντας προσάγειν
orders the multitude there continually frequenting to-bring

τῷ Θεῷ τὸ σέβας διὰ τῆς τοῦ σταυροῦ προσκυνήσεως, εἰς
 — to-God the reverence through the of-the cross worship into
 μέσον πρὸ πάντων αὐτὸς παρελθὼν καὶ ἐκτενεσάτη
 (the)-midst before all himself having-come-forward and most-intense
 διδούς ἑαυτὸν δεήσει. Πάντας δὲ τοὺς ὑπὸ τὴν αὐτοῦ
 giving himself to-prayer all and those under the his
 χεῖρα γενομένους ἐνουθέτει, παρεκάλει, πάντα ἐποίει τοῦ
 hand having-come he-admonished exhorted all did of-the
 ἀποσπάσαι τῆς δεισδαίμονος πλάνης καὶ τῷ Χριστῷ
 to-draw-away from-the superstitious error and — to-Christ
 οἰκειῶσαι τὴν ἀπάτην δὲ ὑπεδείκνυ τῆς εἰδωλομανίας καὶ
 to-make-akin the deceit and he-showed of-the idol-madness and
 τὸ κήρυγμα κατήγγελλε τοῦ εὐαγγελίου, τὰ περὶ τῆς
 the preaching proclaimed of-the gospel the(-things) about the
 τοῦ Θεοῦ Λόγου διεξήει συγκαταβάσεως, τὰ θαυμάσια
 — of-God Word he-went-through condescension the wonders
 ἐκήρυττε τῆς αὐτοῦ παρουσίας, τὸ πάθος ἐγνώριζε τοῦ
 proclaimed of-the his coming the passion made-known of-the
 σταυροῦ δι' οὗ σεσώσμεθα, τὴν τῆς ἀναστάσεως
 cross through which we-have-been-saved the of-the resurrection
 δύναμιν καὶ τὴν πρὸς οὐρανὸς ἄνοδον, τὴν φοβερὰν ἐπὶ
 power and the to heavens ascent the fearful upon
 τούτοις διήγγελλεν ἡμέραν τῆς φρικτῆς αὐτοῦ δευτέρας
 these announced day of-the dreadful his second
 παρουσίας, τὰ τε ἀποκείμενα τοῖς πιστοῖς ἀγαθὰ καὶ
 coming the(-things) both laid-up for-the faithful good and
 τὰ ἐκδεχόμενα τοὺς ἁμαρτωλοὺς κολαστήρια. Ταῦτα
 the(-things) awaiting the sinners punishments these
 πάντα ἤθει χρηστῷ καὶ μελιχίῳ διεξήει ῥήμασιν·
 all with-manner kind and gentle he-went-through words
 οὐ τοσούτον γὰρ ἀπὸ τοῦ ὄγκου τῆς ἐξουσίας καὶ τῆς
 not so-much for from the bulk of-the authority and of-the

βασιλικῆς μεγαλοπρεπείας ἤθελεν αἰδέσιμος εἶναι καὶ
 royal magnificence wished venerable to-be and
 φοβερὸς, ὅσον ἀπὸ τῆς ταπεινοφροσύνης καὶ πραότητος·
 fearsome as-much-as from the humility and meekness
 ᾧ καὶ μᾶλλον εἴλκε πάντας πρὸς ἑαυτόν, τῷ εἶναι
 by-which also more he-drew all to himself by-the to-be
 τοῖς ἔργοις μὲν θαυμάσιος, ἐπιεικῆς δὲ καὶ μέτριος τῷ
 in-the works indeed admirable fair and also moderate in-the
 φρονήματι. Ὅθεν ἡ ἐξουσία, τὴν μετριοφροσύνην καὶ
 mind whence the authority the moderation and
 ἐπιείκειαν μέγαν συνεργὸν λαβοῦσα, πάντας εἴκειν αὐτοῦ
 fairness great co-worker having-taken all to-yeild his
 τοῖς λόγοις πεποίηκεν. Ἀμέλει οὕτως ἐν ὀλίγῳ χρόνῳ πᾶς
 to-the words has-made indeed thus in little time all
 ὁ ὑποτελὴς αὐτῷ λαὸς πολίτης τε καὶ ἐγχώριος τοῖς
 the subject to-him people citizen both and native by-the
 θεοφθόγοις αὐτοῦ ἐμυσταγωγήθη λόγοις, ὡς ἐξαρνήσασθαι
 God-uttered his was-initiated words as to-deny
 μὲν τὴν πολυθεον πλάνην καὶ ἀπορῥαγῆναι τῶν
 indeed the polytheistic error and to-break-away from-the
 εἰδωλικῶν σπονδῶν τε καὶ βδελυγμάτων, τῇ ἀπλανεῖ
 idolatrous libations both and abominations to-the unerring
 δὲ προστεθῆναι πίστει, καὶ ταῖς αὐτοῦ μεταπλασθέντας
 and to-be-added faith and by-the his having-been-resbaped
 διδασκαλίαις τῷ Χριστῷ οἰκειωθῆναι.
 teachings — to-Christ to-be-made-akin
 Πάντες δὲ, οἱ ἐν ὄρεσι καὶ σπηλαίοις διὰ τὸν
 all and those in mountains and caves because-of the
 φόβον τοῦ πατρὸς αὐτοῦ ἐγκεκλεισμένοι, ἱερεῖς τε καὶ
 fear of-the father his shut-up priests both and
 μονάζοντες καὶ τῶν ἐπισκόπων ὀλίγοι, ἐξελθόντες τῶν
 monks and of-the bishops few having-come-out of-the

καταδύσεων, πρὸς αὐτὸν χαίροντες ἐχώρουν. Αὐτὸς δὲ
hiding-places to him rejoicing went he and
 τοὺς διὰ Χριστὸν ἐν τοιούτοις περιπεσόντας ἀνιαιοῖς
those because-of Christ into such having-fallen grievous(-things)
 καὶ οὕτω ταλαιπωρήσαντας προσυπαντῶν ἐντίμως ἐδέχετο,
and thus having-suffered-hardship going-to-meet with-honor received
 καὶ εἰς τὸ ἑαυτοῦ εἰσῆγε παλάτιον, πόδας ῥύπτων, κόμην
and into the his-own led palace feet washing hair
 ῥυπῶσαν ἀποπλύνων, καὶ παντοίως αὐτοὺς θεραπεύων.
dirty washing-off and in-every-way them tending
 Εἶτα τὴν νεοურγηθείσαν αὐτῷ ἐνθρονίζει ἐκκλησίαν, καὶ
then the newly-built by-him be-enthrones church and
 τινα τῶν ἐπισκόπων, πολλὰ διὰ τὴν εἰς Χριστὸν
some(-one) of-the bishops many(-things) because-of the in Christ
 πίστιν κακοπαθήσαντα καὶ τὸν ἴδιον ἀπολέσαντα τῆς
faith having-suffered and the own having-lost of-the
 ἐπισκοπῆς θρόνον, ἀρχιερέα ἐν ταύτῃ καθίστησιν, ἄνδρα
bishopric throne high-priest in it he-appoints (a)-man
 ἅγιον καὶ τῶν ἐκκλησιαστικῶν κανόνων ἐπιστήμονα,
holy and of-the ecclesiastical canons knowledgeable
 ζήλου τε θεοῦ τὴν ψυχὴν πεπληρωμένον.
with-zeal and divine the soul filled
 Κολυμβήθραν δὲ εὐθὺς σχεδιάσας, βαπτίζειν τοὺς πρὸς
(a)-font and at-once having-improvised to-baptize those to
 Χριστὸν ἐπιστρέφοντας κελεύει. Καὶ δὴ βαπτίζονται οἱ
Christ turning he-orders and indeed are-baptized the
 ἄρχοντες πρῶτον καὶ ὅσον ἐν τέλει, οἱ ἐν στρατείᾳ
rulers first and as-many-as in office those in army
 τε αὐθις καὶ ὁ λοιπὸς ὄχλος. Καὶ οἱ βαπτιζόμενοι οὐ
both next and the remaining crowd and those being-baptized not
 μόνον τὴν ψυχικὴν ἀπελάμβανον ὑγίαν· ἀλλὰ δὴ καὶ
only the of-the-soul received health but indeed also

ὅσοι νόσοις ἦσαν σωματικαῖς καὶ πηρώσεσι πιεζόμενοι,
as-many-as by-diseases were bodily and by-maimings oppressed
 πάντα ἀποθέμενοι, καθαροὶ τὰς ψυχὰς, ἄρτιοι δὲ τὰ
all having-put-off clean in-the souls sound and in-the
 σώματα, τῆς θείας ἀνήρχοντο κολυμβήθρας, θεραπείαν
bodies from-the divine came-up font healing
 τρυγῆσαντες ψυχῶν τε ὁμοῦ καὶ σωμάτων.
having-harvested of-souls both together and of-bodies
 Ἔνθεν τοι καὶ συνέρρει πρὸς τὸν βασιλέα Ἰωάσαφ
hence indeed also flowed-together to the king Ioasaph
 πανταχόθεν τὰ πλήθη, μνηθῆναι τὴν εὐσέβειαν ὑπ'
from-everywhere the multitudes to-be-initiated-in the godliness by
 αὐτοῦ ζητοῦντες. Καὶ πάντα μὲν κατεσκάπτετο εἰδωλικά
him seeking and all indeed were-dug-down idolatrous
 σεβάσματα, ἀφήρητο δὲ πᾶς ὁ πλοῦτος καὶ τὰ
objects-of-worship was-taken-away and all the wealth and the(-things)
 ἀποκείμενα τοῖς εἰδωλείοις χρήματα· καὶ ἱερὰ τεμένη τῷ Θεῷ
laid-up in-the idol-temples moneys and holy precincts — to-God
 ἀντρωκοδομεῖτο. Καὶ τὸν ἐκείνων πλοῦτον αὐτοῖς καὶ τὰς
were-built-in-their-place and the of-those wealth to-them and the
 πολυτελεῖς ἐσθῆτας ὁ βασιλεὺς Ἰωάσαφ καὶ τοὺς θησαυροὺς
costly garments the king Ioasaph and the treasures
 ἀνετίθει, τὴν ἄτιμον ἐκείνην καὶ περιττὴν ὕλην ἐνεργὸν
dedicated the dishonored that and superfluous material useful
 ἐντεῦθεν ποιῶν καὶ ὠφέλιμον. Οἱ δὲ τοῖς βωμοῖς ἐκείνοις καὶ
thereby making and beneficial the and in-the altars those and
 ναοῖς διατριβόντες μαροὶ δαίμονες διωγμῷ χαλεπωτάτῳ
temples dwelling foul demons with-persecution most-grievous
 ἤλαύνοντο, καὶ τὴν ἐπελθοῦσαν αὐτοῖς συμφορὰν εἰς
were-driven and the having-come-upon them calamity into
 πολλῶν ἐπήκοον ἀνεβόων. Καὶ ἡλευθεροῦτο ἡ περίχωρος
of-many bearing cried-out and was-freed the surrounding-country

πᾶσα ἐκείνη τῆς ζοφερᾶς αὐτῶν ἀπάτης, τῷ φωτί
all that from-the gloomy their deceit with-the light
 τε περιελάμπετο τῆς ἁμωμῆτου τῶν χριστιανῶν πίστεως.
and was-illuminated of-the blameless of-the Christians faith
 Ἀμέλει καὶ ὁ βασιλεὺς ἀγαθὸν πᾶσιν ὑπόδειγμα ἦν, καὶ
indeed also the king good to-all example was and
 πολλοὺς ἐπὶ τὴν ὁμοίαν γνώμην ἀνέφλεγε καὶ ἐξῆπτε.
many to the like mind kindled and inflamed
 Τοιοῦτον γὰρ ἡ ἐξουσία· συμμορφοῦται ταύτῃ αἰὲ τὸ
such for the authority conforms to-it always the
 ὑποχέριον, τῶν αὐτῶν τε· φιλεῖ ἐρᾶν, κακεῖνα ἐπιτηδεύειν
subject the same both loves to-love and-those to-practice
 οἷσπερ ἂν τὸν ἄρχοντα αἰσθῆται χαίροντα. Ἐντεῦθεν, τοῦ
in-which-very — the ruler it-perceives rejoicing hence —
 Θεοῦ συνεργούντος, ἡ εὐσέβεια ηὐξάνετο ἐν αὐτοῖς καὶ
God working-together the godliness grew among them and
 ἐπεδίδου. Καὶ ὅλως ἦν τῶν τοῦ Χριστοῦ ἐντολῶν καὶ τῆς
advanced and wholly was to-the — of-Christ commandments and to-the
 αὐτοῦ ἀγάπης ἐξηρητημένος ὁ βασιλεὺς, οἰκονόμος τε τοῦ
his love attached the king steward both of-the
 λόγου τῆς χάριτος, καὶ ψυχῶν κυβερνήτης πολλῶν, εἰς τὸν
word of-the grace and of-souls pilot of-many into the
 λιμένα τοῦ Θεοῦ ταύτας καθορμίζων. Ἦδει γὰρ τοῦτο εἶναι
harbor — of-God them mooring he-knew for this to-be
 πρὸ πάντων βασιλέως ἔργον, ἵνα τοὺς ἀνθρώπους διδάξῃ
before all of-(a)-king (the)-work that the men he-teach
 τὸν Θεὸν φοβέσθαι καὶ τὸ δίκαιον τηρεῖν. Ὁ δὲ καὶ
— God to-fear and the just to-keep which indeed also
 ἐποίει· ἑαυτὸν τε εἰς τὸ βασιλεῦσαι τῶν παθῶν καταρτίζων,
he-did himself both for the to-reign of-the passions training
 καὶ τοῖς ὑπ' αὐτὸν ὡς κυβερνήτης ἄριστος διακατέχων
and for-those under him as pilot best holding-fast

ἀκριβῶς τῆς εὐνομίας τοὺς οἶακας. Τοῦτο γὰρ ὅρος
exactly of-the good-order the tillers this for (the)-definition
 ἀληθινῆς βασιλείας, τὸ βασιλεύειν καὶ κρατεῖν τῶν ἡδονῶν·
of-true kingship the to-reign and to-master the pleasures
 ὅπερ ἐκεῖνος ἐποίει. Ἐπὶ προγόνων μὲν τοι εὐγενεία καὶ
which-very he did on ancestors' yet indeed nobility and
 τῇ περὶ αὐτὸν οὔση βασιλικῇ δόξῃ μηδόλως ἐναβρυνόμενος,
on-the about him being royal glory not-at-all priding
 εἰδὼς ὅτι πήλινον ἔχομεν πάντες τοῦ γένους προπάτορα,
knowing that of-clay we-have all of-the race forefather
 καὶ τοῦ αὐτοῦ φυράματος ἐσμὲν πλούσιοί τε καὶ πένητες,
and of-the same lump we-are rich both and poor
 ἐν ἀβύσσῳ δὲ ταπεινοφροσύνης αἰὲν τὸν νοῦν ἐμβάλλων,
into (the)-abyss and of-humility always the mind casting
 καὶ τῆς ἐκεῖθεν μακαριότητος μεμνημένος, πάρεργον μὲν
and of-the there blessedness mindful (a)-side-work indeed
 ἐαυτὸν τῶν ἐνταῦθα ἐλογίζετο, ἐκεῖνα δὲ ἐγίνωσκεν
himself of-the(-things) here he-reckoned those and he-knew
 ἴδια εἶναι ὧν ἂν μετὰ τὴν ἐνθένδε τύχοι ἐκδημίαν.
own to-be which — after the from-here he-might-obtain departure
 Ἐπεὶ δὲ πάντα καλῶς εἶχεν αὐτῷ, καὶ πάντας τοὺς ὑπὸ
when and all well held for-him and all those under
 χεῖρα τῆς παλαιᾶς ἀπαλλάξας πλάνης πατροπαράδοτου,
band from-the old having-freed error ancestral
 δούλους εἰργάσατο τοῦ ἐξαγοράσαντος ἡμᾶς τῆς πονηρᾶς
slaves he-bad-made of-the having-redeemed us from-the evil
 δουλείας τῷ τιμίῳ αὐτοῦ αἵματι, δεύτερον ἐννοεῖ ἔργον,
slavery by-the precious his blood (a)-second he-considers work
 τὴν τῆς εὐποίας ἀρετὴν. Σωφροσύνη γὰρ καὶ δικαιοσύνη ἤδη
the of-the beneficence virtue self-control for and justice already
 προκατάρθωτο αὐτῷ, ὡς τὸν στέφανον τῆς σωφροσύνης
had-been-achieved by-him as the crown of-the self-control

ἀναδησαμένῳ καὶ τὴν πορφύραν τῆς δικαιοσύνης
having-bound-on and the purple of-the justice
 ἀμφιασαμένῳ. Ἐνενόει οὖν τοῦ ἐπιγείου πλούτου τὸ ἄστατον
having-put-on he-considered then of-the earthly wealth the instability
 ποταμίων ὑδάτων μιμεῖσθαι τὸν δρόμον. Ἐκεῖ τοίνυν ἔσπευδε
of-river waters to-imitate the course there then he-hastened
 τοῦτον ἀποθέσθαι, ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει,
this to-lay-up where neither moth nor rust destroys
 καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσι. Καὶ δὴ
and where thieves not dig-through nor steal and indeed
 ἤρξατο πάντα τοῖς πένησι διανέμειν τὰ χρήματα, μηδόλως
he-began all to-the poor to-distribute the moneys not-at-all
 αὐτῶν φειδόμενος. Ἦδει γὰρ ὡς ὁ μεγάλης ἐξουσίας
them sparing he-knew for that the(-one) great authority
 ἐπιλαβόμενος τὸν δοτῆρα τῆς ἐξουσίας ὀφείλει μιμεῖσθαι
having-obtained the giver of-the authority ought to-imitate
 κατὰ δύναμιν, ἐν τούτῳ δὲ μάλιστα τὸν Θεὸν μιμήσεται,
according-to power in this and most-of-all — God he-will-imitate
 ἐν τῷ μηδὲν ἡγέισθαι τοῦ ἐλεεῖν προτιμότερον. Ὑπὲρ
in the nothing to-consider than-the to-show-mercy more-precious above
 χρυσίον οὖν καὶ λίθον τίμιον τῆς εὐποιΐας τὸν πλούτον ἑαυτῷ
gold then and stone precious of-the beneficence the wealth for-himself
 συναθροίζων ἦν, τὸν καὶ ὧδε κατευφραίνοντα τῇ ἐλπίδι
gathering he-was the(-one) also here gladdening with-the hope
 τῆς μελλούσης ἀπολαύσεως, καὶ ἐκεῖ καταγλυκαίνοντα τῇ
of-the coming enjoyment and-there sweetening with-the
 πείρᾳ τῆς ἐλπισθείσης μακαριότητος. Ἐντεῦθεν ἠρουνῶντο
experience of-the hoped-for blessedness hence were-searched-out
 αὐτῷ φυλακαὶ, οἱ ἐν μετάλλοις κατακεκλεισμένοι, οἱ
by-him prisons those in mines shut-up those
 ὑπὸ δανειστῶν συμπνιγόμενοι· καὶ, πᾶσιν ἀφθόνωσ
by creditors choked and to-all ungrudgingly

ἐπιχορηγῶν πάντα, πατὴρ ἦν ἀπάντων τῶν ὀρφανῶν
supplying all father he-was of-all the orphans
 τε καὶ χηρῶν καὶ πενήτων, πατὴρ φιλόστοργος καὶ
both and widows and poor (a)-father affectionate and
 ἀγαθὸς, ἑαυτὸν δοκῶν εὐεργετεῖν ἐκ τῆς εἰς αὐτοὺς
good himself thinking to-benefit from the to them
 γενομένης εὐεργεσίας. Πλουσιόδωρος γὰρ ὢν τὴν ψυχὴν
having-come benefaction richly-giving for being in-the soul
 καὶ τῷ ὄντι βασιλικώτατος, πᾶσι ἐδίδου δαψιλῶς τοῖς
and in-the being most-royal to-all he-gave abundantly to-those
 χρήζουσιν· ἀπειροπλασίους γὰρ ἤλπιζεν ὑπὲρ τούτων
needing countless-fold for he-hoped for these
 ἀμοιβὰς κομίσασθαι, ὅταν ἔλθῃ ὁ καιρὸς τῆς τῶν ἔργων
returns to-receive when comes the time of-the of-the works
 ἀνταποδόσεως.
recompense

Ioasaph's fame spreads, and his father's subjects come over to him, so that his house grows as David's did while Abenner's dwindles like Saul's. Abenner, condemning his gods at last, writes to his son: he has seen that the Christians' faith is true, but despairs because of the Christians he killed. Ioasaph falls on his face before the image of the Master, gives thanks that the hard rock of his father's heart has softened, and prays for words to free him from the Devil. He goes to his father, who meets him with joy, and in private he teaches him the faith, from creation, Paradise, and the fall to the incarnation, the second coming, the kingdom, and the punishment of sinners.

Πανταχοῦ δὲ τῆς τοιαύτης αὐτοῦ φήμης ἐν ὀλίγῳ
 everywhere and of-the such his report in little(-time)
 διαβαινούσης, πάντες πρὸς αὐτὸν, ὥσπερ ὑπό τινος ὁσμῆς
 spreading all to him as-if by some scent
 μύρου κεκινημένοι, καθ' ἐκάστην συνέρρῃον, σωμάτων τε
 of-perfume moved by each(-day) flowed-together of-bodies both
 ὁμοῦ καὶ ψυχῶν πενίαν ἀποτιθέμενοι, καὶ ἐν τοῖς ἀπάντων
 together and of-souls poverty putting-off and in the of-all
 στόμασιν ἦν. Οὐχ ὁ φόβος γὰρ καὶ ἡ τυραννὶς εἴλκε
 mouths he-was not the fear for and the tyranny drew
 τὸν λαὸν, ἀλλ' ὁ πόθος καὶ ἡ πρὸς αὐτὸν ἐκ καρδίας
 the people but the longing and the to him from (the)-heart
 ἀγάπη, ἣτις ἐκ Θεοῦ καὶ τῆς αὐτοῦ καλλίστης πολιτείας
 love which from God and of-the his most-beautiful way-of-life
 ἐνεφυτεύθη ταῖς πάντων ψυχαῖς.
 was-implanted in-the of-all souls

Τότε δὴ τότε καὶ οἱ τῷ πατρὶ αὐτοῦ ὑποκείμενοι αὐτῷ
 then indeed then also those to-the father his subject to-him
 μᾶλλον προσετίθεντο, καὶ, τὴν πλάνην πᾶσαν ἀποτιθέμενοι,
 more attached-themselves and the error all putting-off

τὴν ἀλήθειαν εὐηγγελίζοντο. Καὶ ὁ μὲν οἶκος τοῦ
the truth were-evangelized and the indeed house —
 Ἰωάσαφ ἤρξαντο καὶ ἐκραταιοῦτο, ὁ δὲ οἶκος τοῦ Ἀβεννήρ
of-Ioasaph grew and grew-strong the and house — of-Abenner
 ἡλαττονοῦτο καὶ ἡσθένει, καθάπερ δὴ περὶ τοῦ Δαυὶδ
was-diminished and grew-weak as indeed about — David
 καὶ τοῦ Σαουλ ἢ τῶν Βασιλειῶν διαγορεύει βίβλος.
and — Saul the of-the Kingdoms declares book
 Ταῦτα ὁρῶν ὁ βασιλεὺς Ἀβεννήρ, ὅψε καὶ μόλις εἰς
these(-things) seeing the king Abenner late and hardly into
 συναίσθησιν ἔλθων, τῶν ἑαυτοῦ κατεγίνωσκε ψευδωνύμων
awareness having-come of-the his-own he-condemned falsely-named
 θεῶν τῆς ἀσθενείας καὶ κενῆς ἀπάτης. Καὶ, ἐκκλησιάσας
gods the weakness and empty deceit and having-assembled
 αὐθις τοὺς πρώτους τῆς βουλῆς, τὰ μελετώμενα
again the first of-the council the(-things) pondered
 αὐτῷ εἰς φῶς ἐξήγε. Πάντων δὲ τὰ αὐτὰ βεβαιούντων
by-him into light he-brought-out all and the same confirming
 («ἐπεσκέψατο γὰρ αὐτοὺς ἀνατολὴ ἐξ ὕψους», ὁ Σωτὴρ
visited for them (the)-dayspring from on-high the Savior
 τῆς δεήσεως ἀκούσας τοῦ θεράποντος αὐτοῦ Ἰωάσαφ),
the prayer having-heard of-the servant his Ioasaph
 ἔδοξε τῷ βασιλεῖ δῆλα ταῦτα τῷ υἱῷ ποιῆσαι. Γράφει
it-seemed-good to-the king clear these(-things) to-the son to-make he-writes
 οὖν τῇ ἐξῆς ἐπιστολὴν τῷ Ἰωάσαφ, περιέχουσαν οὕτως·
then on-the next(-day) (a)-letter — to-Ioasaph containing thus
 «Βασιλεὺς Ἀβεννήρ τῷ ποθεινοτάτῳ υἱῷ Ἰωάσαφ, χαίρειν.»
king Abenner to-the most-longed-for son Ioasaph greeting
 «Λογισμοὶ πολλοὶ, εἰς τὴν ἐμὴν ὑπείσερχόμενοι ψυχὴν,
thoughts many into the my creeping-in soul
 δεινῶς, φίλτατε, τυραννοῦσιν, υἱέ. Τὰ γὰρ ἡμέτερα πάντα
terribly dearest tyrannize son the for our all

ἐκλείποντα ὁρῶν, ὃν τρόπον καπνὸς ἐκλείπει, τὰ
failing seeing in-which way smoke fails the(-things)
 τῆς σῆς δὲ θρησκείας λάμποντα ὑπὲρ ἥλιον, εἰς αἴσθησιν
of-the your and religion shining above (the)-sun into perception
 δὲ ἔλθων, ἀληθῇ τὰ παρὰ σοῦ μοι ἀεὶ λεγόμενα
and having-come true the(-things) from you to-me always said
 ἔγνωκα εἶναι, καὶ ὅτι σκότος ἡμᾶς βαθὺ τῶν ἁμαρτιῶν
I-have-known to-be and that darkness us deep of-the sins
 καὶ τῆς ἀσεβείας ἐκάλυπτεν, ὥς ἐντεῦθεν οὐδὲ πρὸς
and of-the impiety covered so-that thence not-even to
 τὴν ἀλήθειαν διαβλέψαι καὶ τὸν ἀπάντων δημιουργὸν
the truth to-see-clearly and the of-all creator
 καταμαθεῖν ἡδυνάμεθα· ἀλλὰ καὶ φῶς οὕτω τηλαυγέστερον
to-understand we-were-able but even light thus more-far-shining
 διὰ σοῦ ἀναδειχθὲν ἡμῖν, τοὺς ὀφθαλμοὺς μύσαντες, ἡμεῖς
through you shown-forth to-us the eyes having-closed we
 ὁρᾶν οὐκ ἠθελήσαμεν, πολλὰ μὲν σοι κακὰ ἐνδειξάμενοι,
to-see not we-wished many indeed to-you evils having-shown
 ἔλεεινῶς δὲ φεῦ! καὶ τῶν χριστιανῶν οὐκ ὀλίγους
pitifully and alas also of-the Christians not few
 ἀνελόντες, οἵτινες, τῇ συνεργούσῃ αὐτοῖς ἀμάχῳ δυνάμει
having-killed who by-the working-with them invincible power
 κραταιοῦμενοι, διὰ τέλους πρὸς τὴν ἡμετέραν ὠμότητα
strengthened through (the)-end over the our cruelty
 ὑπερέσχον. Νυνὶ δὲ, τὴν παχείαν ἐκείνην ἀχλὺν τῶν
prevailed now and the thick that mist of-the
 ἡμετέρων ὀμμάτων περιελόντες, αὐγὴν τινα μικρὰν τῆς
our eyes having-removed gleam some small of-the
 ἀληθείας ὁρῶμεν, καὶ τῶν προτέρων μεταμέλεια εἰσέρχεται
truth we-see and of-the former repentance enters
 κακῶν. Ἀλλὰ καὶ ταύτην τὴν αὐγὴν νέφος ἄλλο δεινῆς
evils but even this the gleam cloud other of-terrible

ἀπογνώσεως ἐπιπολάζον σκοτίζειν πειράται, τὸ πλῆθος
despair floating-up to-darken tries the multitude
 προβαλλόμενον τῶν ἐμῶν κακῶν, καὶ ὅτι βδελυκτὸς ἤδη
putting-forward of-the my evils and that abominable already
 ἐγὼ τῷ Χριστῷ καὶ ἀπρόσδεκτός εἰμι, ὡς ἀποστάτης καὶ
I — to-Christ and unacceptable am as apostate and
 πολέμιος αὐτοῦ γεγονώς. Τί οὖν πρὸς ταῦτα, τέκνον
enemy his having-become what then to these(-things) child
 γλυκύτατον, λέγεις αὐτὸς, δηλὰ μοι τάχιστα ποιήσον,
sweetest do-you-say yourself clear to-me most-quickly make
 καὶ τί δεῖ ποιεῖν με τὸν σὸν πατέρα διδάξον, καὶ
and what is-needful to-do me the your father teach and
 πρὸς ἐπίγνωσιν χειραγωγήσον τοῦ συμφέροντος.»
to knowledge lead-by-the-hand of-the profitable
 Ταύτην τὴν ἐπιστολὴν ὁ Ἰωάσαφ δεξάμενος, καὶ τὰ
this the letter — Ioasaph having-received and the(-things)
 ἐμφερόμενα ἐπελθὼν, ἡδονῆς ὁμοῦ καὶ θαύματος τὴν
contained having-gone-over with-pleasure together and with-wonder the
 ψυχὴν ἐπληροῦτο. Εἰς τὸ ἑαυτοῦ δὲ ταμιεῖον εἰσελθὼν
soul was-filled into the his-own and chamber having-entered
 εὐθὺς, καὶ ἐπὶ πρόσωπον πεσὼν ἐνώπιον τοῦ δεσποτικοῦ
at-once and on (his)-face having-fallen before the Lord's
 χαρακτῆρος, δάκρυσι τὴν γῆν κατέβρεχεν, εὐχαριστῶν ὁμοῦ
image with-tears the earth he-drenched giving-thanks together
 τῷ δεσπότῃ καὶ ἑξομολογούμενος, καὶ χεῖλη ἀγαλλιάσεως
to-the master and confessing and lips of-exultation
 κινῶν πρὸς ὑμνωδίαν, «Ὑψώσω σε», λέγων, «ὁ Θεός
moving to hymnody I-will-exalt you saying — God
 μου καὶ βασιλεὺς μου, καὶ εὐλογήσω τὸ ὄνομα σου
my and king my and I-will-bless the name your
 εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· μέγας
into the age and into the age of-the age great

εἰ, Κύριε, καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης
are-you Lord and praiseworthy exceedingly and of-the greatness
 σου οὐκ ἔστι πέρας. Καὶ τίς λαλήσει τὰς δυναστείας
your not is limit and who will-speak the mighty-acts
 σου, ἀκουστὰς ποιήσει πάσας τὰς αἰνέσεις σου, τοῦ
your audible will-make all the praises your of-the
 στρέψαντος τὴν πέτραν εἰς λίμνας ὑδάτων καὶ τὴν
having-turned the rock into pools of-waters and the
 ἀκρότομον εἰς πηγὰς ὑδάτων»; Ἴδου γὰρ ἡ ἀκρότομος
sheer(-rock) into springs of-waters behold for the sheer(-rock)
 αὕτη καὶ πέτρας σκληροτέρα καρδιά τοῦ ἐμοῦ πατρὸς,
this and than-rock harder heart of-the my father
 σου θελήσαντος, ὥσει κηρὸς ἐμαλάχθη. Δυνατὸν γάρ σοι
you having-willed like wax was-softened possible for for-you
 καὶ «ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ». *even from the stones these to-raise-up children — to-Abraham*
 Εὐχαριστῶ σοι, δέσποτα φιλάνθρωπε, θεὲ τοῦ ἐλέους,
I-thank you master loving-mankind God of-the mercy
 ὅτι ἐμακροθύμησας καὶ μακροθυμεῖς τοῖς παραπτώμασιν
that you-have-been-long-suffering and are-long-suffering to-the trespasses
 ἡμῶν, καὶ ἕως τοῦ νῦν ἀτιμωρήτους ἡμᾶς εἵσας εἶναι.
our and until the now unpunished us you-allowed to-be
 Ἡμεῖς μὲν γὰρ ἄξιοι ἦμεν πάλαι ἀπορρίβηται ἀπὸ τοῦ
we indeed for worthy were long-ago to-be-cast-away from the
 προσώπου σου καὶ παραδειγματισθῆναι ἐν τῷ βίῳ τούτῳ,
face your and to-be-made-an-example in the life this
 ὥς οἱ τὴν Πεντάπολιν οἰκοῦντες παράνομοι, πυρὶ καὶ
as those — Pentapolis inhabiting lawless(-ones) by-fire and
 θείῳ καταχυθέντες· ἡ δὲ ἀνείκαστός σου μακροθυμία
sulfur deluged the and incomparable your long-suffering
 ἐφιλιανθρωπέυσατο εἰς ἡμᾶς. Εὐχαριστῶ σοι ὁ εὐτελεῖς
dealt-kindly toward us I-thank you the cheap

ἐγὼ καὶ ἀνάξιος, εἰ καὶ μὴ ὑπάρχω αὐτάρκης πρὸς
I and unworthy if even not I-am sufficient for
 δοξολογίαν τῆς σῆς ἀγαθότητος. Καὶ δέομαι τῶν ἀμετρήτων
glorification of-the your goodness and I-beseech the immeasurable
 σου οἰκτιρμῶν, κύριε Ἰησοῦ Χριστέ, υἱὲ καὶ Λόγε τοῦ
your compassions Lord Jesus Christ son and Word of-the
 ἀοράτου Πατρὸς, ὁ πάντα λόγῳ παραγαγὼν καὶ
invisible Father the(-one) all by-word having-brought-forth and
 θελήματι τῷ σῷ συνέχων, ὁ ῥυσάμενος ἡμᾶς τοὺς
by-will the your holding-together the(-one) having-rescued us the
 ἀναξίους δούλους σου τῆς τοῦ ἀρχεκάκου ἐχθροῦ δουλείας,
unworthy servants your from-the of-the author-of-evil enemy slavery
 ὁ ταθεὶς ἐπὶ ξύλου καὶ δήσας τὸν ἰσχυρὸν, καὶ
the(-one) stretched on (the)-wood and having-bound the strong(-one) and
 τοῖς ὑπ' ἐκείνου δεθείσιν αἰώνιον ἐπιβραβεύσας ἐλευθερίαν·
to-those by him bound eternal having-awarded freedom
 αὐτὸς καὶ τὰ νῦν ἔκτεινόν σου τὴν ἀόρατον χεῖρα καὶ
yourself and the(-things) now stretch-out your the invisible hand and
 παντουργὸν, καὶ εἰς τέλος ἐλευθέρωσον τὸν δοῦλόν σου
all-working and to (the)-end free the servant your
 καὶ πατέρα μου τῆς χαλεπῆς ἐκείνης αἰχμαλωσίας τοῦ
and father my from-the grievous that captivity of-the
 Διαβόλου· καὶ ὑπόδειξον αὐτῷ ἐναργέστατα, ὅτι σὺ εἶ ὁ
Devil and show him most-clearly that you are the
 αἰεὶ ζῶν Θεὸς ἀβυσσοῦ καὶ βασιλεὺς μόνος αἰώνιος καὶ
always living God unlying and king alone eternal and
 ἀθάνατος. Ἴδε μου, δέσποτα, τὴν συντριβὴν τῆς καρδίας
immortal behold my master the contrition of-the heart
 ἰλέω καὶ εὐμενεῖ ὄμματι· καὶ, κατὰ τὴν ἀβυσσοῦ
with-gracious and kindly eye and according-to the unlying
 σου ἐπαγγελίαν, γενοῦ μετ' ἐμοῦ τοῦ γινώσκοντος καὶ
your promise be with me the(-one) knowing and

ὁμολογοῦντός σε ποιητὴν καὶ προνοητὴν πάσης κτίσεως.
confessing you maker and provider of-all creation

Πηγασάτω ἐν ἐμοὶ τὸ σὸν ἀλλόμενον ὕδωρ· καὶ δοθήτω
let-spring-up in me the your leaping water and let-be-given
 μοι λόγος ἐν ἀνοίξει τοῦ στόματος, καὶ νοῦς καλῶς
to-me (a)-word in (the)-opening of-the mouth and (a)-mind well

ἡδρασμένος ἐν σοὶ τῷ ἀκρογωνιαίῳ λίθῳ, ἵνα δυνήσομαι
established in you the chief-corner stone that I-may-be-able

ὁ ἀχρεῖος οἰκέτης σου καταγγεῖλαι τῷ ἐμῷ γεννήτορι, ὡς
the useless servant your to-proclaim to-the my begetter as
 δεῖ, τὸ μυστήριον τῆς σῆς οἰκονομίας, καὶ ἀποστῆσαι
is-needful the mystery of-the your dispensation and to-turn-away

αὐτὸν τῇ σῇ δυνάμει τῆς ματαίας πλάνης τῶν πονηρῶν
him by-the your power from-the vain error of-the evil

δαιμόνων, καὶ προσαγαγεῖν σοι τῷ Θεῷ καὶ δεσπότῃ,
demons and to-bring(-him) to-you — God and master

τῷ μὴ βουλομένῳ τὸν θάνατον ἡμῶν τῶν ἀμαρτωλῶν,
the(-one) not wishing the death our of-the sinners

ἀλλ' ἀναμένοντι τὴν ἐπιστροφήν καὶ τὴν μετάνοιαν, ὅτι
but awaiting the return and the repentance for
 δεδοξασμένος εἰ εἰς τοὺς αἰῶνας. Ἀμήν.»

glorified you-are into the ages amen

Οὕτως εὐξάμενος καὶ πληροφορίαν λαβὼν μὴ διαμαρτεῖν
thus having-prayed and assurance having-received not to-miss

τοῦ ποθουμένου, τῇ εὐσπλαγχνίᾳ τοῦ Χριστοῦ θαρρῆσας,
the(-thing) longed-for in-the compassion — of-Christ taking-courage

ἐξάρας ἐκείθεν μετὰ τῆς βασιλικῆς δορυφορίας, τὰ
having-set-out thence with the royal bodyguard the

βασιλεία καταλαμβάνει τοῦ ἰδίου πατρός. Ὡς δὲ τῷ πατρὶ
palace reaches of-the own father when and to-the father

ἀπηγγέλη ἡ ἄφιξις τοῦ υἱοῦ, ἐξέρχεται εὐθὺς εἰς συνάντησιν
was-announced the arrival of-the son goes-out at-once to meeting

αὐτῷ, περιπλέκεται, καταφιλεῖ, μεγίστην ποιεῖται χαρὰν
him embraces kisses greatest makes joy
 καὶ δημοτελεῖ ἑορτὴν ἐπὶ τῇ παρουσίᾳ τοῦ υἱοῦ αὐτοῦ.
and public feast for the presence of-the son his
 Τί δὲ τὸ μετὰ ταῦτα; Συγκαθέζονται καταμόνας
what and the(-thing) after these(-things) they-sit-together alone
 ἀλλήλοις. Καὶ τί ἂν τις εἴποι ἅπερ διείλεκται τότε
with-one-another and what — anyone might-say which has-discussed then
 τῷ βασιλεῖ ὁ υἱὸς καὶ μεθ' ὅσης τῆς φιλοσοφίας;
with-the king the son and with how-much the philosophy
 τί δὲ ἄλλο γε ἢ τὰ τῷ θεῷ Πνεύματι
what and else at-least than the(-things) by-the divine Spirit
 αὐτῷ ὑπηχούμενα, δι' οὗ οἱ ἀλιεῖς σαγηνεύουσι τῷ
to-him prompted through which the fishermen net —
 Χριστῷ τὸν κόσμον ὅλον, καὶ οἱ ἀγράμματοι τῶν
for-Christ the world whole and the unlettered than-the
 σοφῶν σοφώτεροι δείκνυνται. Τῇ τούτου χάριτι καὶ αὐτὸς
wise wiser are-shown by-the of-this grace also he
 σοφισθεὶς ἐλάλει τῷ βασιλεῖ καὶ πατρὶ, φωτίζων αὐτὸν
made-wise spoke to-the king and father enlightening him
 φῶς γνώσεως. Καὶ πρότερον γὰρ, πολλὰ κοπιάσας τοῦ
(with)-light of-knowledge and formerly for much having-toiled of-the
 ἐλκύσαι τῆς δεισιδαίμονος πλάνης τὸν πατέρα, τί μὲν
to-draw from-the superstitious error the father what indeed
 οὐ λέγων, τί δὲ οὐ ποιῶν, ὥστε τοῦτον ἐπαναγαγέσθαι,
not saying what and not doing so-as this-one to-bring-back
 κενὴν ψάλλειν ἐώκει, καὶ εἰς ὦτα λέγειν μὴ ἀκούοντων·
empty to-harp he-seemed and into ears to-speak not hearing
 ὅτε δὲ ἐπέβλεψεν ὁ Κύριος ἐπὶ τὴν ταπεινώσιν τοῦ
when and looked the Lord upon the humility of-the
 δούλου αὐτοῦ Ἰωάσαφ, καὶ, τῆς δεήσεως αὐτοῦ ὑπακούσας,
servant his Ioasaph and the prayer his having-beard

τὰς κεκλεισμένας πύλας τῆς καρδίας τοῦ πατρὸς αὐτοῦ
the shut gates of-the heart of-the father his
 διήνοιξε («θέλημα» γὰρ, φησί, «τῶν φοβουμένων αὐτὸν
he-opened the-will for he-says of-those fearing him
 ποιήσει, καὶ τῆς δεήσεως αὐτῶν εἰσακούσεται»), ραδίως
he-will-do and the prayer their he-will-bear easily
 τὰ λεγόμενα συνίει ὁ βασιλεύς· ὥστε, καιροῦ
the(-things) said understood the king so-that (an)-occasion
 εὐθέτου τυχόντα, τὸν υἱὸν τῇ τοῦ Χριστοῦ χάριτι κατὰ
suitable having-found the son by-the — of-Cbrist grace against
 τῶν πονηρῶν ἄραι νίκην Πνευμάτων τῶν κυριευσάντων
the evil to-win victory Spirits those having-mastered
 τῆς ψυχῆς τοῦ πατρὸς αὐτοῦ, καὶ τῆς τούτων πλάνης
the soul of-the father his and from-the their error
 τέλεον ἐλευθερῶσαι αὐτὸν, τὸν σωτήριον δὲ τρανῶς
fully to-free him the saving and clearly
 γνωρίσαι λόγον καὶ τῷ ἐν οὐρανοῖς οἰκειῶσαι ζῶντι Θεῷ.
to-make-known word and to-the in heavens to-make-akin living God
 Ἐξ ἀρχῆς γὰρ τὸν λόγον ἀναλαβὼν, ἀπήγγειλεν
from (the)-beginning for the word having-taken-up he-announced
 αὐτῷ ᾧ οὐκ ᾔδει μεγάλα καὶ θαυμαστὰ, ᾧ τοῖς
to-him what not he-knew great and wonderful which with-the
 ὡσὶ τῆς καρδίας οὐκ ἀκηκόει, πολλὰ μὲν αὐτῷ περὶ
ears of-the heart not he-had-heard many indeed to-him about
 Θεοῦ φθεγξάμενος καὶ τὴν εὐσέβειαν παραδεικνύς, ὥς οὐκ
God having-uttered and the godliness showing that not
 ἔστιν ἄλλος Θεὸς ἐν οὐρανῷ ἄνω, οὔτε ἐπὶ γῆς κάτω,
is other God in heaven above nor on earth below
 εἰ μὴ ὁ ἐν Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι
if not the(-one) in Father and Son and Holy Spirit
 γνωριζόμενος εἰς Θεός· πολλὰ δὲ μυστήρια γνωρίσας
known one God many and mysteries having-made-known

τῆς θεολογίας, ἐφ' οἷς καὶ τὰ περὶ τῆς ἀοράτου τε
of-the theology upon which also the(-things) about the invisible both
 καὶ ὁρατῆς διήγγειλε κτίσεως, ὅπως ἐκ μὴ ὄντων τὰ
and visible he-related creation how from not being(-things) the
 πάντα παραγαγὼν ὁ δημιουργὸς, κατ' εἰκόνα καὶ
all having-brought-forth the creator according-to (the)-image and
 ὁμοίωσιν αὐτοῦ πλάσας τὸν ἄνθρωπον καὶ τοῦτον τῷ
likeness his having-formed the man and this-one with-the
 αὐτεξουσίῳ τιμῆσας, τῶν ἐν παραδείσῳ καλῶν μετέχει
self-determination having-honored of-the in paradise good(-things) to-partake
 πεποίηκεν, ἀπέχεσθαι τούτου μόνου κελεύσας ὅπερ ἦν
made to-abstain from-this alone having-ordered which-very was
 τὸ ξύλον τῆς γνώσεως, ἡθετηκότα δὲ τὴν ἐντολήν τοῦ
the tree of-the knowledge having-set-aside and the commandment from-the
 παραδείσου ἐξώρισεν· ὅθεν, τῆς πρὸς αὐτὸν οἰκειότητος
paradise he-banished whence from-the to him intimacy
 ὀλισθησαν, εἰς τὰς πολλὰς ταύτας περιπέπτωκε πλάνας τὸ
having-slipped into the many these has-fallen errors the
 ἀνθρώπινον γένος, δουλωθὲν ταῖς ἀμαρτίαις καὶ ὑποπεσὼν
human race enslaved to-the sins and fallen-under
 τῷ θανάτῳ διὰ τῆς τυραννίδος τοῦ Διαβόλου· ὅς,
to-the death through the tyranny of-the Devil who
 ὑποχειρίους ἅπαξ τοὺς ἀνθρώπους λαβὼν, παντελῶς
subject once the men having-taken utterly
 ἐπιλαθέσθαι πεποίηκε τοῦ Θεοῦ καὶ δεσπότου, καὶ αὐτῷ
to-forget has-made — God and master and him
 ἀνέπεισε λατρεῖν διὰ τῆς τῶν εἰδώλων μυσαρᾶς
persuaded to-serve through the of-the idols foul
 προσκυνήσεως. Σπλαγχνισθεὶς οὖν ὁ πλάσας ἡμᾶς
worship having-had-compassion then the having-formed us
 Θεός, εὐδοκία τοῦ Πατρὸς καὶ συνεργία τοῦ Ἁγίου
God by-good-pleasure of-the Father and by-cooperation of-the Holy

Πνεύματος, εὐδόκησεν ἐκ παρθένου ἁγίας, τῆς θεοτόκου
Spirit was-pleased from (a)-virgin holy the God-bearer
 Μαρίας, καθ' ἡμᾶς τεχθῆναι καὶ, πάθῃσιν ὁμιλήσας ὁ
Mary like us to-be-born and with-passions having-consorted the
 ἀπαθῆς, διὰ τρίτης τε ἡμέρας ἐκ νεκρῶν ἀναστὰς,
impassible(-one) through third and day from (the)-dead having-risen
 ἐλυτρώσατο ἡμᾶς τοῦ προτέρου ἐπιτιμίου καὶ κλέους τοῦ
redeemed us from-the former penalty and of-glory the
 προτέρου ἡξίωσε. Συνανήγαγε γὰρ ἡμᾶς εἰς οὐρανούς
former deemed-worthy he-led-up-with(-him) for us into heavens
 ἀνερχόμενος, ὅθεν ἐτύγχανε καταβεβηκώς· ὃν καὶ αὐθις
ascending whence happened having-come-down whom also again
 ἡξίει πιστεύομεν, ἵνα τὸ πλάσμα τὸ ἑαυτοῦ ἀναστήσῃ.
to-come we-believe that the creature the his-own he-may-raise
 Ἀποδώσει δὲ ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ἐπὶ τούτοις
he-will-render and to-each according-to the works his upon these
 τὴν ἐκδεχομένην τοὺς ἀξίους τῶν οὐρανῶν ἐμυσταγώγει
the awaiting the worthy of-the heavens he-initiated(-him-into)
 βασιλείαν καὶ, τὰ ἀπόρρητα ἀγαθά. Τὴν ἀποκειμένην τοῖς
kingdom and the unspeakable good(-things) the laid-up for-the
 φαύλοις προσετίθει βάσανον, τὸ ἄσβεστον πῦρ, τὸ ἐξώτερον
wicked he-added torment the unquenchable fire the outer
 σκότος, τὸν ἀτελεύτητον σκώληκα, καὶ ὅσῃν ἄλλῃν οἱ
darkness the endless worm and as-much other the
 τῆς ἁμαρτίας δοῦλοι κόλασιν ἑαυτοῖς ἐθησαύρισαν.
of-the sin slaves punishment for-themselves stored-up

Abenner confesses Christ before all and worships the cross, and the crowds cry with one voice that great is the God of the Christians. He casts down his idols of gold and silver and gives the pieces to the poor, and with his son razes temples throughout the land. The bishop instructs him, and Ioasaph receives his father from the font, becoming the begetter of his begetter. The city is baptized and the sick are healed. Abenner gives up his rule and lives four years in repentance; dying in fear of his sins, he is consoled by his son, blesses him, and commits his spirit to the Lord. Ioasaph buries him in penitent's clothing and prays at his tomb for his forgiveness.

Ταῦτα πάντα λόγοις πλείστοις, καὶ δαψιλῶς αὐτῷ
these(-things) all in-words very-many and abundantly in-him
 ἐνυπάρχουσαν τὴν τοῦ Πνεύματος μαρτυροῦσι χάριν,
dwelling the of-the Spirit bearing-witness grace
 διεξελθὼν, εἶτα καὶ τὸ ἀνεξιχνίαστον πέλαγος τῆς τοῦ
having-gone-through then also the unsearchable sea of-the —
 Θεοῦ διηγούμενος φιланθρωπίας, καὶ οἷος ἐστὶν ἔτοιμος
of-God relating loving-kindness and what-sort he-is ready
 δέχεσθαι τὴν μετάνοιαν τῶν πρὸς αὐτὸν ἐπιστρεφόντων, καὶ
to-receive the repentance of-those to him turning and
 ὥς οὐκ ἔστιν ἁμαρτία νικῶσα τὴν αὐτοῦ εὐσπλαγχνίαν,
that not is sin conquering the his compassion
 εἴπερ θελήσομεν μετανοῆσαι, ἐκ πολλῶν δὲ τοῦτο
if-indeed we-will to-repent from many and this
 παραδειγμάτων καὶ γραφικῶν παραστήσας μαρτυριῶν, ὁ
examples and of-scriptural having-established testimonies he
 μὲν τέλος ἐπέθηκε τῷ λόγῳ. Κατανυγείς δὲ ὁ βασιλεὺς
indeed (an)-end put to-the word pierced and the king
 Ἀβεννήρ ἐπὶ τῇ θεοδιδάκτῳ σοφίᾳ ταύτῃ, φωνῇ μεγάλῃ
Abenner at the God-taught wisdom this with-voice great

καὶ θερμοτάτῃ ψυχῇ τὸν σωτῆρα Χριστὸν ὡμολόγει,
and with-most-fervent soul the savior Christ confessed
 πάσης ἀποστὰς δεισιδαίμονος πλάνης.

from-all having-stood-away superstitious error

Τὸ σημεῖόν τε προσκυνεῖ τοῦ ζωοποιοῦ σταυροῦ ὑπὸ τῇ
the sign both he-worships of-the life-giving cross under the
 πάντων ὄψει καὶ εἰς ἐπήκοον ἀπάντων Θεὸν κηρύττει
of-all sight and into bearing of-all God he-proclaims
 ἀληθινὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· τὴν τε προτέραν
true the Lord our Jesus Christ the both former
 ἀσέβειαν διεξελθὼν, τὴν οἰκείαν τε κατὰ τῶν χριστιανῶν
impiety having-gone-through the own and against the Christians
 ὠμότητα καὶ μαιφονίαν ἐλέγξας, μέγα μέρος πρὸς τὴν
cruelty and bloodguilt having-exposed great part toward the
 εὐσέβειαν γίνεται· ὥς ἐντεῦθεν ἔργῳ τὸ εἰρημένον
godliness becomes so-that thence by-deed the(-thing) said

τῷ Παύλῳ γνωσθῆναι, καὶ ὅπου ὁ τῆς ἀσεβείας ὑπῆρχε
— by-Paul to-be-known and where the of-the impiety was
 πλεονασμός, ἐκεῖ καὶ τὴν περίσσειαν γενέσθαι τῆς χάριτος.
abundance there also the superabundance to-come-about of-the grace

Πολλὰ τοίνυν καὶ τοῦ σοφωτάτου Ἰωάσαφ τοῖς
many-things then also the most-wise Ioasaph to-the
 συνελθοῦσι τότε στρατηγοῖς τε καὶ σατράπαις καὶ
having-come-together then generals both and satraps and
 παντὶ τῷ λαῷ περὶ Θεοῦ καὶ τῆς εἰς αὐτὸν εὐσεβείας
to-all the people about God and of-the toward him godliness
 διαλεγομένου, καὶ οἰονεῖ πυρίνῃ γλώσσει καλὸν τι
discoursing and as-it-were with-fiery tongue fine something
 καὶ ᾠδικὸν τερετίζοντος, ἢ τοῦ Ἁγίου Πνεύματος χάρις
and songlike warbling the of-the Holy Spirit grace
 ἐπιφοιτήσασα πάντας εἰς δοξολογίαν ἐκίνει Θεοῦ, ὥς ἐκ
having-come-upon(-them) all to glorification moved of-God as from

μᾶς φωνῆς πάντων βοησάντων τῶν ὄχλων· «Μέγας ὁ Θεὸς
one voice all having-cried-out the crowds great — God
 τῶν χριστιανῶν· οὐκ ἔστιν ἄλλος θεὸς, πλὴν τοῦ κυρίου ἡμῶν
of-the Christians not is other god except the Lord our
 Ἰησοῦ Χριστοῦ σὺν Πατρὶ καὶ Ἁγίῳ Πνεύματι δοξαζομένου.»
Jesus Christ with Father and Holy Spirit glorified
 Ζήλου δὲ θείου κατάπλεως γενόμενος, ὁ βασιλεὺς
with-zeal and divine full having-become the king
 Ἀβεννήρ ἐφάλλεται στερβῶς τοῖς εἰδώλοις ἃ ἦσαν ἐν
Abenner leaps-upon firmly the idols which were in
 τῷ παλατίῳ αὐτοῦ ἐκ χρυσοῦ καὶ ἀργύρου πεπονημένα,
the palace his from gold and silver made
 καὶ εἰς ἔδαφος ταῦτα κατασπᾶ. Εἵτα, εἰς λεπτὰ
and to (the)-ground these drags-down then into small(-pieces)
 διελὼν, πένησι διανέμει, ὡφέλιμα οὕτω τὰ ἀνωφελῆ
having-divided to-(the)-poor distributes useful thus the useless
 θέμενος. Ἀμέλει καὶ μετὰ τοῦ υἱοῦ τοὺς εἰδώλων ναοὺς
having-made indeed and with the son the of-idols temples
 καὶ βωμοὺς περιστάντες μέχρις αὐτῶν κατηδάφουν τῶν
and altars having-surrounded to-the-very their they-razed the
 θεμελίων· ἱερὰ δὲ τῷ Θεῷ τεμένη ἀντωκοδόμουν. Οὐ
foundations holy and — to-God precincts built-in-their-place not
 μόνον δὲ ἐν τῇ πόλει, ἀλλὰ καὶ ἀνὰ πᾶσαν τὴν
only and in the city but also throughout all the
 χώραν σπουδῇ ταῦτα ἐποιοῦν. Τὰ δὲ πονηρὰ Πνεύματα
land with-zeal these(-things) they-did the and evil Spirits
 τὰ τοῖς βωμοῖς ἐνοικοῦντα ὀλολύζοντα ἡλαύνοντο, καὶ
the in-the altars dwelling howling were-driven and
 τὴν ἄμαχον τοῦ Θεοῦ ἡμῶν δύναμιν ὑποτρέμοντα ἐβόων.
the invincible — of-God our power trembling-at cried-out

Πᾶσα δὲ ἡ περίχωρος καὶ τὰ τῶν προσοίκων ἐθνῶν
 all and the surrounding-country and the of-the neighboring nations
 πλείστα πρὸς τὴν εὐσεβῇ πίστιν ἔχειραγωγούντο.
 most to the godly faith were-led-by-the-hand
 Τότε δὴ τοῦ ἀνωτέρω ῥηθέντος θειοτάτου ἐπισκόπου
 then indeed the above mentioned most-divine bishop
 παραγενομένου, κατηχεῖται ὁ βασιλεὺς Ἀβεννήρ, καὶ τῷ
 having-arrived is-instructed the king Abenner and with-the
 θείῳ τελειοῦται βαπτίσματι εἰς τὸ ὄνομα τοῦ Πατρὸς,
 divine is-perfected baptism into the name of-the Father
 τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Καὶ Ἰωάσαφ τοῦτον
 of-the Son and of-the Holy Spirit and Ioasaph him
 ἐκ τῆς θείας κολυμβήθρας ἀναδέχεται, τοῦτο δὴ τὸ
 from the divine font receives this indeed the
 καινότατον γεννήτωρ τοῦ πατρὸς ἀναδειχθεὶς, καὶ τῷ
 newest(-thing) begetter of-the father shown-forth and to-the(-one)
 σαρκικῶς γεννήσαντι τῆς πνευματικῆς ἀναγεννήσεως
 fleshly having-begotten of-the spiritual regeneration
 πρόξενος γενόμενος· υἱὸς γὰρ ἦν τοῦ οὐρανίου πατρὸς,
 agent having-become son for he-was of-the heavenly father
 καὶ καρπὸς ὄντως τῆς θείας ρίζης θειότατος, ρίζης ἐκείνης
 and fruit truly of-the divine root most-divine root that
 τῆς βοώσης· «Ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα.»
 the(-one) crying I am the vine you the branches
 Οὕτως ἀναγεννηθεὶς ὁ βασιλεὺς Ἀβεννήρ δι' ὕδατος καὶ
 thus born-again the king Abenner through water and
 πνεύματος ἔχαιρε χαρᾷ ἀνεκλαλήτῳ· σὺν αὐτῷ δὲ καὶ
 spirit rejoiced with-joy unspeakable with him and also
 πᾶσα ἡ πόλις καὶ ἡ περίχωρος τοῦ θεοῦ ἡξιούτο
 all the city and the surrounding-country of-the divine was-deemed-worthy
 βαπτίσματος, καὶ φωτὸς υἱοὶ ἀνεδείκνυντο οἱ πρὶν
 baptism and of-light sons were-shown those before

ἐσκοτισμένοι. Πᾶσα δὲ νόσος καὶ πᾶσα δαιμονικὴ ἐπιφορὰ
 darkened all and disease and all demonic assault
 πόρρω τῶν πιστευόντων ἡλαύνετο· ἄρτιοι δὲ καὶ ὑγιεῖς
 far from-those believing was-driven sound and also healthy
 πάντες τὰς ψυχὰς καὶ τὰ σώματα ἦσαν. Καὶ πολλὰ ἕτερα
 all in-the souls and the bodies were and many other
 θαυμάσια εἰς βεβαίωσιν τῆς πίστεως ἐτελοῦντο. Ἐκκλησίαι
 wonders for confirmation of-the faith were-accomplished churches
 τε ἀνωκοδομοῦντο, καὶ ἐπίσκοποι, οἳ τε κεκρυμμένοι
 both were-rebuilt and bishops those both hidden
 διὰ τὸν φόβον ἐφανερῶντο καὶ τὰς ἰδίας ἀπελάμβανον
 because-of the fear were-made-manifest and the own received-back
 ἐκκλησίας, καὶ ἄλλοι ἔκ τε τῶν ἱερέων καὶ τῶν μοναζόντων
 churches and others from both the priests and the monks
 προεχειρίζοντο εἰς τὸ ποιμαίνειν τὸ τοῦ Χριστοῦ ποίμνιον.
 were-appointed for the to-shepherd the — of-Christ flock
 Ὁ μὲντοι βασιλεὺς Ἀβεννήρ, οὕτω τῆς προτέρας ἐκείνης
 the however king Abenner thus from-the former that
 μοχθηρᾶς ἀγωγῆς ἀποστὰς καὶ μετάνεμος ὢν ἐφ'
 wicked regimen having-stood-away and repentant being for
 οἷς ἔπραξε, πᾶσαν μὲν τὴν βασιλείον ἀρχὴν τῷ υἱῷ
 what he-had-done all indeed the royal rule to-the son
 παραδίδωσιν· αὐτὸς δὲ καθ' ἑαυτὸν ἡρεμῶν, κόνιν αἰὲ
 hands-over he and by himself keeping-quiet dust always
 τῆς κεφαλῆς καταχέων, βαρεῖς τε ἀναφέρων στεναγμούς
 of-the head pouring-down heavy both bringing-up groans
 καὶ λούων τοῖς δάκρυσιν ἑαυτὸν, μόνος μόνῳ τῷ
 and washing with-the tears himself alone with-the-alone the
 πανταχοῦ παρόντι ὠμίλει, συγγνώμην αὐτῷ τῶν οἰκείων
 everywhere present(-one) conversed pardon from-him of-the own
 πταισμάτων ἐξαιτούμενος. Εἰς τοσαύτην δὲ κατανύξεως καὶ
 stumblings asking into so-great and of-compunction and

ταπεινοφροσύνης ἄβυσσον ἑαυτὸν καθήκεν, ὡς παραιτεῖσθαι
of-humility abyss himself he-let-down as to-refuse
 καὶ τὸ τοῦ Θεοῦ ὄνομα τοῖς ἑαυτοῦ ὀνομάζειν χεῖλεσι,
even the — of-God name with-the his-own to-name lips
 μόλις δὲ τούτου τῇ τοῦ υἱοῦ νουθεσίᾳ κατατολμῆσαι.
hardly and this by-the of-the son admonition to-venture
 Οὕτω δὲ τὴν καλὴν ἀλλοίωσιν ἡλλοιώθη καὶ τὴν πρὸς
thus and the fair change he-was-changed and the to
 ἀρετὴν ἀπάγουσαν ὥδευσε τρίβον, ὡς ὑπερβῆναι αὐτὸν
virtue leading traveled path so-that to-surpass him
 τῇ εὐσεβείᾳ τῶν προτέρων ἀνομιῶν τὸ ἀγνῶμα.
in-the godliness of-the former iniquities the ignorance
 Ἐπὶ τέσσαρας δὲ χρόνους οὕτω βιούς ἐν μετανοίᾳ καὶ
for four and years thus having-lived in repentance and
 δάκρυσι καὶ ἀρετῇ πάσῃ, ἀρρώστια περιέπεσεν, ἐν ᾗ
tears and virtue all into-sickness he-fell in which
 καὶ τελευτᾷ. Ὅτε δὲ τὸ τέλος ἤγγισεν, ἤρξατο φοβεῖσθαι
also he-dies when and the end drew-near he-began to-fear
 καὶ ἀδημονεῖν, μνηῖαν ποιούμενος τῶν αὐτῷ πεπραγμένων
and to-be-distressed mention making of-the by-him done
 κακῶν. Ὁ δὲ Ἰωάσαφ ῥήμασι παρακλητικοῖς τὸ ἐπιπεσόν
evils — and Ioasaph with-words consoling the having-fallen-on
 αὐτῷ διεκούφιζεν ἄχθος, «Ἰνατί περίλυπος εἶ», λέγων,
him lightened burden why very-grieved are-you saying
 «ὦ πάτερ, καὶ ἰνατί συνταράττεας ἑαυτόν; ἔλπισον ἐπὶ
O father and why do-you-trouble yourself hope in
 τὸν Θεόν, καὶ ἐξομολόγει αὐτῷ, ὅς ἐστιν «ἐλπίς πάντων
— God and confess to-him who is (the)-hope of-all
 τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσῃ μακρὰν», ὅς
the ends of-the earth and of-those in (the)-sea far-off who
 κέκραγε διὰ τοῦ προφήτου βοῶν· «Λούσασθε, καθαροὶ
has-cried through the prophet calling wash clean

γένεσθε· ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν
become take-away the wickednesses from the souls your
 ἀπέναντι τῶν ὀφθαλμῶν μου· μάθετε καλὸν ποιεῖν· καὶ
before the eyes my learn good to-do and
 ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα
if be the sins your as purple as snow
 λευκανῶ· ἐὰν δὲ ὦσιν ὡς κόκκινον, ὥσεὶ ἔριον λευκανῶ.»
I-will-whiten if and be as scarlet as wool I-will-whiten
 Μὴ φοβοῦ τοίνυν, ὦ πάτερ, μηδὲ δίσταζε· οὐ νικῶσι γὰρ
not fear then O father nor doubt not conquer for
 αἱ ἁμαρτίαι τῶν ἐπιστρεφόντων πρὸς Θεὸν τὴν ἄπειρον
the sins of-those turning to God the infinite
 αὐτοῦ ἀγαθότητα. Αὗται γὰρ ὑπὸ μέτρον εἰσὶ καὶ ἀριθμὸν,
his goodness these for under measure are and number
 ὅσαι ἂν ὦσιν· ἐκείνη δὲ ἀμέτρητός ἐστι καὶ ἀναρίθμητος.
as-many-as — be that and immeasurable is and innumerable
 Οὐκ ἐνδέχεται τοίνυν τὸ ὑποκείμενον μέτρῳ τοῦ
not is-possible then the(-thing) subject to-measure the
 ἀμετρήτου περιγενέσθαι.» Τοιούτοις παρακλητικοῖς ῥήμασι
immeasurable to-overcome with-such consoling words
 κατεπάδων αὐτοῦ τὴν ψυχὴν, εὐελπιν ἀπειργάσατο.
charming his the soul of-good-hope he-made(-it)
 Εἵτα ἐκτείνας ὁ πατὴρ τὰς χεῖρας, εὐχαριστῶν αὐτῷ
then having-stretched-out the father the hands giving-thanks for-him
 ὑπερηύχετο, καὶ τὴν ἡμέραν εὐλόγει ἐν ᾗ αὐτὸς ἐγεννήθη,
prayed and the day blessed in which he was-born
 «Τέκνον» λέγων, «γλυκύτατον, τέκνον οὐκ ἐμὸν, ἀλλὰ τοῦ
child saying sweetest child not mine but of-the
 οὐρανοῦ πατρὸς, ποῖαν ἀποδώσω σοι χάριν; ποίας
heavenly father what-sort shall-I-render to-you thanks with-what-sort
 εὐλογήσω σε εὐλογίαις; τίνα δὲ εὐχαριστίαν ἀναπέμψω
shall-I-bless you blessings what and thanksgiving shall-I-send-up

τῷ Θεῷ περὶ σοῦ; ἀπολωλὼς γὰρ ἤμην, καὶ εὑρέθην διὰ
 — to-God about you lost for I-was and was-found through
 σοῦ· νεκρὸς ἤμην τῇ ἁμαρτίᾳ, καὶ ἀνέζησα· ἐχθρὸς καὶ
 you dead I-was in-the sin and came-to-life-again enemy and
 ἀποστάτης Θεοῦ, καὶ κατηλλάγην. Τί οὖν ἀνταποδώσω
 apostate of-God and I-was-reconciled what then shall-I-repay
 σοι ὑπὲρ τούτων ἀπάντων; Θεὸς ἐστὶν ὁ ἀξίας σοι
 you for these all God it-is the(-one) worthy to-you
 παρέχων τὰς ἀμοιβάς.» Οὕτω λέγων, πυκνὰ κατεφίλει τὸν
 providing the returns thus saying often he-kissed the
 φίλτατον παῖδα. Εἶτα εὐξάμενος, καὶ, «Εἰς χεῖράς σου,
 dearest child then having-prayed and into hands your
 φιλάνθρωπε Θεέ, παρατίθιμι τὸ πνεῦμά μου», εἰπὼν, ἐν
 loving-mankind God I-commit the spirit my having-said in
 μετανοίᾳ τὴν ψυχὴν καὶ εἰρήνῃ παρέθετο τῷ Κυρίῳ.
 repentance the soul and peace he-committed to-the Lord
 Ὁ δὲ Ἰωάσαφ δάκρυσι τιμήσας τελευτήσαντα τὸν
 — and Ioasaph with-tears having-honored having-died the
 πατέρα, καὶ κηδεύσας αὐτοῦ τὸ λείψανον ἐντίμως, κατέθετο
 father and having-buried his the remains with-honor laid(-them)
 ἐν μνήματι ἀνδρῶν εὐσεβῶν, οὐ μέντοι βασιλικῇ περιβαλὼν
 in (a)-tomb of-men godly not however with-royal having-clothed
 ἐσθῆτι, ἀλλὰ μετανοίας κοσμήσας ἀμφίοις. Στὰς δὲ ἐπὶ
 garment but of-repentance having-adorned with-garments having-stood and at
 τῷ μνήματι, χεῖράς τε εἰς οὐρανὸν διάρας, καὶ δάκρυα
 the tomb hands both to heaven having-raised and tears
 ποταμηδὸν τῶν ὀμμάτων καταδύσας, ἐβόησε πρὸς τὸν
 like-a-river from-the eyes having-let-down cried-out to —
 Θεὸν, λέγων· «Ὁ Θεὸς, εὐχαριστῶ σε, βασιλεῦ τῆς δόξης,
 God saying O God I-thank you king of-the glory
 μόνε κραταῖε καὶ ἀθάνατε, ὅτι οὐ παρείδες τὴν δέησίν μου
 alone mighty and immortal that not you-overlooked the prayer my

καὶ τῶν δακρύων μου οὐ παρεσιώπησας, ἀλλ' εὐδόκησας
and the tears my not you-passed-over-in-silence but you-were-pleased
 τὸν δοῦλόν σου τοῦτον καὶ πατέρα μου τῆς ὁδοῦ
the servant your this and father my from-the way
 ἐπιστρέψαι τῶν ἀνομιῶν καὶ πρὸς ἑαυτὸν ἐλκύσαι τὸν
to-turn of-the iniquities and to yourself to-draw the
 σωτῆρα τῶν ἀπάντων, ἀποστήσας μὲν τῆς ἀπάτης
savior of-the all having-turned-away indeed from-the deceit
 τῶν εἰδώλων, καταξιώσας δὲ γνωρίσαι σε τὸν ἀληθινὸν
of-the idols having-deemed-worthy and to-know you the true
 Θεὸν καὶ φιλόανθρωπον. Καὶ νῦν, ὦ κύριέ μου καὶ θεέ,
God and loving-mankind and now O Lord my and God
 ὁ ἀνεξιχνίαστον ἔχων τὸ τῆς ἀγαθότητος πέλαγος,
the(-one) unsearchable having the of-the goodness sea
 τάξον αὐτὸν ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναπαύσεως,
set him in (a)-place green in (a)-place of-rest
 ὅπου τὸ φῶς λάμπει τοῦ προσώπου σου· καὶ μὴ μνησθῆς
where the light shines of-the face your and not remember
 ἀνομιῶν αὐτοῦ ἀρχαίων, ἀλλὰ, κατὰ τὸ πολὺ ἔλεός
(the)-iniquities his ancient but according-to the great mercy
 σου, ἐξάλειψον τὸ χειρόγραφον τῶν αὐτοῦ πταισμάτων,
your blot-out the handwriting of-the his stumblings
 καὶ τὰ γραμματεῖα διάρρηξον τῶν αὐτοῦ ὀφλημάτων, καὶ
and the bonds tear-up of-the his debts and
 τοὺς ἁγίους σου κατάλλαξον αὐτῷ οὓς πυρί τε καὶ
the saints your reconcile to-him whom with-fire both and
 ξίφει ἀνείλεν· ἐπίταξον αὐτοὺς μὴ κατ' αὐτοῦ ὀργίζεσθαι.
sword he-killed command them not against him to-be-angry
 Πάντα γὰρ δυνατά σοι τῷ πάντων δεσπότῃ, ἀλλ' ἢ
all for possible to-you the of-all master but or
 μόνον τὸ μὴ ἐλεεῖν τοὺς μὴ ἐπιστρέφοντας πρὸς σέ·
only the not to-have-mercy-on those not turning to you

τοῦτο ἀδύνατον. Τὸ γὰρ ἔλεός σου ἐκκέχυται ἐπὶ πάντας,
this (is)-impossible the for mercy your has-been-poured upon all
 καὶ σώζεις τοὺς ἐπικαλουμένους σε, Κύριε Ἰησοῦ Χριστέ,
and you-save those calling-upon you Lord Jesus Christ
 ὅτι πρέπει σοι δόξα εἰς τοὺς αἰῶνας. Ἀμήν.»
for befits you glory into the ages amen

XXI · THE DEPARTURE REFUSED

Ioasaph prays at the tomb for seven days and then gives all his wealth to the poor. On the fortieth day he gathers the people: his father died like a poor man, and every man must give account; he will now go where God leads, and they must choose a king. The people protest with oaths, and he sends them home. Privately he begs Barachias to take the kingdom; Barachias refuses, asking why he would lay on another the burden he flees. By night Ioasaph leaves a letter naming Barachias and slips away, but the people find him praying in a ravine and bring him back. He swears he will go.

Τοιαύτας εὐχὰς καὶ δεήσεις προσέφερε τῷ Θεῷ ἐν
such prayers and supplications he-offered — to-God in
 ὅλαις ἑπτὰ ἡμέραις, μηδόλως τοῦ μνήματος ἀποστὰς,
whole seven days not-at-all from-the tomb having-stood-away
 μὴ βρώσεως ἢ πόσεως τοπαράπαν μνησθεῖς, μήτε
not of-food or of-drink at-all having-remembered nor
 μὴν ἀναπαύσεως ὕπνου μετασχών· ἀλλὰ δάκρυσι μὲν
indeed of-rest of-sleep having-partaken but with-tears indeed
 τὸ ἔδαφος ἔβρεχε, στεναγμοῖς δὲ ἀσιγήτοις εὐχόμενος
the ground he-wetted with-groans and unceasing praying
 διετέλει. Τῇ ὀγδόῃ δὲ εἰς τὸ παλάτιον ἐπανελθὼν, πάντα
he-continued on-the eighth and into the palace having-retained all

τὸν πλοῦτον καὶ τὰ χρήματα τοῖς πένησι διένειμεν, ὡς
the wealth and the moneys to-the poor be-distributed so-that
 μηκέτι ὑπολειφθῆναί τινα τῶν χρεῖαν ἔχόντων.

no-longer to-be-left anyone of-those need having

Ἐν ὀλίγαις δὲ ἡμέραις τὴν τοιαύτην τελέσας διακονίαν
in few and days the such having-completed ministry

καὶ πάντας τοὺς θησαυροὺς κατακενώσας, ὅπως μέλλοντι
and all the treasures having-emptied so-that (to-one)-about

τὴν στενὴν εἰσιέναι πύλην μηδὲν αὐτῷ ἐμποδίσειεν ὁ
the narrow to-enter gate nothing him might-binder the

τῶν χρημάτων ὄγκος, τῇ τεσσαρακοστῇ ἡμέρᾳ τῆς τοῦ
of-the moneys bulk on-the fortieth day of-the of-the

πατρὸς τελευτῆς, μνήμην αὐτῷ τελῶν, συγκαλεῖ πάντας
father death (a)-memorial for-him celebrating be-calls-together all

τοὺς ἐν τέλει καὶ τοὺς στρατιωτικὰ περιεζωσμένους καὶ τοῦ
those in office and those military(-belts) girded and of-the

πολιτικοῦ λαοῦ οὐκ ὀλίγους. Καὶ προκαθίσας, ὡς ἔθος,
civic people not few and having-sat-in-front as (was)-custom

φησὶν εἰς ἐπήκοον πάντων· «Ἴδου, καθὼς ὁράτε, Ἀβεννήρ
he-says into hearing of-all behold as you-see Abenner

πατὴρ μου καὶ βασιλεὺς τέθηκεν ὡς εἰς τῶν πενήτων,
father my and king has-died as one of-the poor

καὶ οὐδὲν αὐτῷ οὔτε ὁ πλοῦτος οὔτε ἡ βασιλικὴ δόξα,
and nothing him neither the wealth nor the royal glory

οὔτε μὴν ἐγὼ ὁ φιλοπάτωρ υἱὸς, οὔτε τις τῶν λοιπῶν
nor indeed I the father-loving son nor any of-the remaining

αὐτοῦ φίλων καὶ συγγενῶν, βοηθῆσαι ἴσχυσεν αὐτῷ καὶ
his friends and kinsmen to-help was-able him and

τῆς ἀπαραιτήτου ψήφου ἐξελεῖσθαι. Ἄλλ' ὑπάγει πρὸς
from-the inexorable sentence to-take-out but he-goes-away to

τὰ ἐκεῖθεν δικαιοσύνην, λόγον ὑφέξων τῆς πολιτείας τοῦ
the there courts (an)-account to-give of-the way-of-life of-the

παρόντος βίου, μηδένα τῶν ἀπάντων συνεργὸν ἐπαγόμενος,
present life none of-the all helper bringing-along
 ἀλλ' ἢ μόνα τὰ αὐτῷ πεπραγμένα ὅποια ἂν ᾖ. Τὸ
but or only the(-things) by-him done whatever-sort — they-be the
 αὐτὸ δὲ τοῦτο καὶ πᾶσι τοῖς τὴν βρότειον λαχοῦσι φύσιν
same and this also to-all those the mortal having-obtained nature
 συμβαίνειν πέφυκε, καὶ ἄλλως οὐκ ἔστι. Νῦν οὖν ἀκούσατέ
to-happen is-wont and otherwise not it-is now then hear
 μου, φίλοι καὶ ἀδελφοί, λαὸς Κυρίου καὶ κληρὸς ἁγίος,
me friends and brothers people of-(the)-Lord and inheritance holy
 οὓς ἐξηγόρασε Χριστὸς ὁ Θεὸς ἡμῶν τῷ τιμίῳ αὐτοῦ
whom redeemed Christ — God our with-the precious his
 αἵματι καὶ ἐρρύσατο τῆς παλαιᾶς πλάνης καὶ δουλείας
blood and rescued from-the old error and slavery
 τοῦ ἀντικειμένου. Αὐτοὶ οἴδατε τὴν ἐν ὑμῖν ἀναστροφὴν
of-the adversary yourselves know the among you conduct
 μου, ὥς ἐξότε τὸν Χριστὸν ἔγνων καὶ δοῦλος αὐτοῦ
my how since — Christ I-knew and servant his
 ἡξιώθην γενέσθαι, πάντα μισήσας, αὐτὸν ἐπεπόθησα
I-was-deemed-worthy to-become all having-hated him I-longed-for
 μόνον, καὶ τοῦτό μοι ἦν καταθύμιον, τῆς ζάλης τοῦ βίου
alone and this to-me was at-heart from-the storm of-the life
 καὶ ματαίας τύρβης ὑπεξελθόντα, μόνον μόνῳ αὐτῷ
and vain turmoil having-slipped-away alone with-the-alone him
 συνεῖναι καὶ ἐν ἀταράχῳ γαλήνῃ ψυχῆς δουλεῦσαι τῷ Θεῷ
to-be-with and in untroubled calm of-soul to-serve — God
 μου καὶ δεσπότη. Ἀλλὰ με κατέσχευεν ἡ τοῦ πατρός μου
my and master but me held-back the of-the father my
 ἔνστασις, καὶ ἐντολὴ ἡ τιμᾶν τοὺς γεννήτορας
opposition and (the)-commandment the(-one) to-honor the begetters
 κελεύουσα. Ὅθεν, Θεοῦ χάριτι καὶ συνεργείᾳ, οὐκ εἰς μάτην
ordering whence of-God by-grace and cooperation not in vain

ἐκοπίασα, οὐδ' εἰς κενὸν τὰς τοιαύτας ἀνάλωσα ἡμέρας·
I-toiled nor in empty the such I-spent days
 ἀλλ' ἐκεῖνόν τε ὠκέϊωσα Χριστῷ καὶ πάντας ὑμᾶς τοῦτον
but him both I-made-akin to-Christ and all you this-one
 μόνον γινώσκειν Θεὸν ἀληθινὸν καὶ κύριον τοῦ παντὸς
alone to-know God true and Lord of-the all
 ἐδίδαξα, «οὐκ ἐγὼ τοῦτο ποιήσας, ἀλλ' ἡ χάρις αὐτοῦ
I-taught not I this having-done but the grace his
 ἡ σὺν ἐμοί», ἣτις καὶ μετὰ τῆς δεισιδαίμονος πλάνης
the(-one) with me which also-me from-the superstitious error
 καὶ λατρείας τῶν εἰδώλων ἐξείλετο, καὶ ὑμᾶς, λαὸς μου,
and worship of-the idols took-out and you people my
 τῆς χαλεπῆς ἡλευθέρωσεν αἰχμαλωσίας. Καίρως οὖν ἤδη
from-the grievous freed captivity (the)-time then already
 λοιπὸν τὰ ἐπηγγελμένα τῷ Θεῷ ἔργα πληρῶσαι· καίρως
henceforth the promised — to-God works to-fulfill (the)-time
 ἀπελθεῖν ὅπου ἂν αὐτὸς ὁδηγήσῃ με καὶ ἀποδοῦναι τὰς
to-go-away where — he may-guide me and to-render the
 εὐχάς μου ἃς ἠξάμην αὐτῷ. Νῦν οὖν σκέψασθε ὑμεῖς
vows my which I-vowed to-him now then consider you
 ὃν ἂν βούλοισθε ἀφηγεῖσθαι ὑμῶν καὶ βασιλεύειν· ἤδη
whom — you-may-wish to-lead you and to-reign already
 γὰρ κατηρτισμένοι ἐστέ εἰς τὸ θέλημα τοῦ Κυρίου, καὶ
for equipped you-are for the will of-the Lord and
 οὐδὲν ἀποκέκρυπται ὑμῖν τῶν αὐτοῦ προσταγμάτων. Ἐν
nothing has-been-hidden from-you of-the his ordinances in
 τούτοις πορεύεσθε· μὴ ἐκκλίνετε δεξιὰ ἢ ἀριστερά· καὶ
these walk not turn-aside right or left and
 ὁ Θεὸς τῆς εἰρήνης εἴη μετὰ πάντων ὑμῶν.»
— God of-the peace may-be-be with all you

Ταῦτα ὡς ἤκουσεν ὁ λαὸς ἐκεῖνος καὶ δῆμος, θόρυβος
these(-things) when heard the people that and populace uproar
 εὐθὺς καὶ πάταγος καὶ βοή πλείστη καὶ σύγχυσις ἦν,
at-once and clatter and shouting very-great and confusion there-was
 κλαιόντων πάντων καὶ ὀδυρομένων τὴν ὀρφανίαν. Τοιαῦτα
weeping all and lamenting the orphanhood such-things
 θρηνοῦντες, πρὸς τοῖς θρήνοις καὶ ὄρκοις ἐβεβαίουν μὴ
lamenting besides the laments also with-oaths they-confirmed not
 μεθήσειν ὅλως, ἀλλ' ἀνθέξασθαι, καὶ τὴν ὑποχώρησιν αὐτῷ
to-let-go at-all but to-bold-on and the withdrawal to-him
 μὴ τοπαράπαν παραχωρῆσαι. Οὕτω βοῶντος τοῦ δήμου
not at-all to-yield thus shouting the populace
 καὶ τῶν ἐν τέλει πάντων, ὑπολαβὼν ὁ βασιλεὺς κατασεῖει
and those in office all having-answered the king waves-down
 τὸν ὄχλον, καὶ σιγᾶν αὐτοῖς διακελεύεται. Καὶ εἵκειν τῇ
the crowd and to-be-silent them orders and to-yield to-the
 ἐκείνων ἐνστάσει εἰπὼν, λυπομένους ὅμως καὶ τὰ τῆς
their insistence having-said grieving nevertheless and the of-the
 οἰμωγῆς σημεῖα ἐπὶ τῶν παρειῶν φέροντας οἴκαδε ἐκπέμπει.
wailing signs on the cheeks bearing homeward sends-away
 Αὐτὸς δὲ ἓνα τῶν ἀρχόντων, ὃς ἦν πρόκριτος αὐτῷ,
he and one of-the rulers who was chosen by-him
 ἐπ' εὐσεβείᾳ καὶ σεμνότητι βίου θαυμαζόμενος, Βαραχίας
for godliness and dignity of-life admired Barachias
 τοῦνομα (ὄνπερ καὶ ἀνωτέρω ἐδήλωσεν ὁ λόγος, ἥνικα
by-name whom-indeed also above made-clear the story when
 Ναχώρ τὸν Βαρλαάμ ὑποκρινόμενος τοῖς φιλοσόφοις
Nachor — Barlaam playing-the-part to-the philosophers
 διελέγετο, καὶ μόνος ὁ Βαραχίας ἡτοιμάσθη συμπαραστῆναι
discoursed and alone — Barachias was-ready to-stand-by
 αὐτῷ καὶ συναγωνίσασθαι ζήλῳ θείῳ ἐκκαυθεὶς τὴν
him and to-contend-with(-him) with-zeal divine inflamed in-the

καρδίαν)· τοῦτον καταμόνας λαβὼν ὁ βασιλεὺς,
 heart this-one alone having-taken the king
 προσηνῶς διελέγετο, καὶ θερμότατα ἐδεῖτο παραλαβεῖν τὴν
 gently discoursed and most-fervently begged to-take-over the
 βασιλείαν, καὶ ἐν φόβῳ Θεοῦ τὸν λαὸν αὐτοῦ ποιμᾶναι,
 kingdom and in fear of-God the people his to-shepherd
 ὥς ἂν αὐτὸς τὴν ποθουμένην αὐτῷ πορεύσῃται ὁδόν. Ὡς
 so-that — he the longed-for by-him might-travel road when
 δὲ αὐτὸν ἀπαναινόμενον εἶδε καὶ πάντῃ ἀπαγορεύοντα,
 and him refusing he-saw and wholly declining
 καὶ «ᾧ βασιλεῦ», λέγοντα, «ὥς ἄδικός σου ἡ κρίσις!
 and O king saying how unjust your the judgment
 ὥς οὐ κατ' ἐντολήν σου ὁ λόγος! εἰ γὰρ ἀγαπήσαι
 how not according-to commandment your the word if for to-love
 τὸν πλησίον ὥς ἑαυτὸν ἐδιδάχθης, τίνι λόγῳ ὅπερ
 the neighbor as yourself you-were-taught by-what reason which-very
 αὐτὸς ἀπορρίψαι βάρος σπουδάξεις, ἐμοὶ ἐπιθεῖναι ἐπέιγῃ;
 yourself to-cast-off burden are-eager on-me to-place do-you-press
 εἰ μὲν γὰρ καλὸν τὸ βασιλεύειν, αὐτὸς τὸ καλὸν κάτεχε·
 if indeed for good the to-reign yourself the good keep
 εἰ δὲ πρόσκομμα τοῦτο ψυχῆς καὶ σκάνδαλον, τί μοι
 if and stumbling-block this of-soul and offense why to-me
 προτίθῃς καὶ ὑποσκελίζειν βούλεις;» Ὡς οὖν τοιαῦτα
 do-you-set-before and to-trip-up do-you-wish when then such-things
 λέγοντα καὶ διαβεβαιούμενον εἶδεν, ἐπαύσατο τῆς ὁμιλίας.
 saying and affirming he-saw he-ceased from-the conversation
 Καὶ δὴ ὑπὸ νύκτα βαθεῖαν ἐπιστολὴν μὲν διαχαράττει
 and indeed at night deep (a)-letter indeed he-writes
 πρὸς τὸν λαόν, πολλῆς γέμουσαν φιλοσοφίας καὶ πᾶσαν
 to the people of-much full philosophy and all
 ὑπαγορεύουσιν τὴν εὐσέβειαν, ὁποῖαν τε ὀφείλουσι περὶ
 dictating the godliness what-sort both they-ought about

Θεοῦ δόξαν ἔχειν, οἶον δὲ βίον αὐτῷ προσφέρειν, οἷους
God opinion to-have what-sort and life to-him to-offer what-sort
 δὲ ὕμνους, οἷας εὐχαριστίας· εἶτα μὴ ἄλλον ἢ τὸν
and hymns what-sort thanksgivings then not other than —
 Βαραχίαν δέξασθαι εἰς τὴν βασιλῆιον κελεύει ἀρχήν. Καί,
Barachias to-receive into the royal he-orders rule and
 εἰς τὸν ἑαυτοῦ κοιτῶνα τὸν χάρτην ἐν ᾧ ἡ ἐπιστολὴ
in the his-own bedchamber the paper in which the letter(-was)
 καταλιπὼν, λαθὼν ἅπαντας ἐξέρχεται τοῦ παλατίου.
having-left escaping-the-notice-of all goes-out of-the palace
 Ἄλλ' οὐκ ἠδυνήθη λαθεῖν εἰς τέλος. Ἄμα γὰρ πρωΐ
but not he-was-able to-escape-notice to (the)-end with for dawn
 τοῦτο ἀκουσθὲν τάραχον εὐθὺς καὶ ὀδυρμὸν τῷ λαῷ
this having-been-heard tumult at-once and lamentation in-the people
 ἐνεποίησε· καὶ πάντες τάχει πολλῶ εἰς ζήτησιν αὐτοῦ
produced and all with-speed much into search his
 ἐξέρχονται, προκαταλαβεῖν αὐτῷ τὴν φυγὴν ἐκ παντὸς
go-out to-forestall his the flight by every
 τρόπου διανοούμενοι· ὅθεν οὐδὲ εἰς μάτην αὐτοῖς ἐχώρησεν
way intending whence not-even in vain for-them went
 ἡ σπουδή. Ὡς γὰρ πάσας προκατελάμβανον τὰς ὁδοὺς,
the zeal when for all they-were-seizing-first the roads
 ὄρη δὲ πάντα περιεκύκλουν καὶ ἀτριβεῖς περιήρχοντο
mountains and all they-were-encircling and untrodden went-around
 φάραγγας, ἐν χειμάρρῳ τινὶ τοῦτον εὐρίσκουσι, χεῖρας εἰς
ravines in (a)-torrent-bed some this-one they-find hands to
 οὐρανὸν ἐκτεταμένas ἔχοντα, καὶ τὴν εὐχὴν τῆς ἑκτῆς
heaven stretched-out having and the prayer of-the sixth
 ἐπιτελοῦντα ὥρας. Ἰδόντες δὲ αὐτὸν περιεχύθησαν
completing hour having-seen and him they-poured-round(-him)
 δάκρυσι δυσωποῦντες καὶ τὴν ἀποδημίαν ὀνειδίζοντες. Ὁ
with-tears entreating and the departure reproaching he

δέ «Τί» φησί, «μάτην κοπιᾶτε; μηκέτι γὰρ ἐμὲ βασιλέα
and why he-says in-vain do-you-toil no-longer for me (as)-king
ἔχειν ἐλπίζετε.»

to-have hope

Τῇ πολλῇ δὲ αὐτῶν ὑπενδούς ἐνστάσει, ὑποστρέφει αὖθις
to-the great and their yielding insistence he-returns again
εἰς τὸ παλάτιον. Καὶ, συναγαγὼν ἅπαντας, τὴν ἑαυτοῦ
into the palace and having-gathered all the his-own
ἐφανέρωσε βουλὴν. Εἴτα καὶ ὅρκους ἐμπεδοῖ τὸν λόγον, ὡς
he-made-known counsel then also with-oaths confirms the word that
οὐδεμίαν αὐτοῖς τοῦ λοιποῦ συνέσται ἡμέραν. «Ἐγὼ γάρ»,
no with-them of-the rest he-will-be day I for
φησί, «τὴν πρὸς ὑμᾶς διακονίαν μου ἐπληροφόρησα καὶ
he-says the toward you ministry my have-fulfilled and
οὐδὲν ἐνέλιπον, «οὐδὲ ὑπεστειλάμην τῶν συμφερόντων, τοῦ
nothing I-left-out nor held-back of-the profitable(-things) of-the
μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι, διαμαρτυρούμενος πᾶσι τὴν
not to-declare to-you and to-teach testifying to-all the
εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν πίστιν», καὶ μετανοίας
in the Lord our Jesus Christ faith and of-repentance
ὁδοὺς ὑποδεικνύων. «Καὶ νῦν ἰδοὺ ἐγὼ πορεύομαι» τὴν ὁδὸν
ways showing and now behold I go the road
ἣν ἔκπαλαι ἐπόθουν· καὶ «οὐκ ἔτι ὄψεσθε τὸ πρόσωπόν
which long-ago I-longed-for and no longer will-see the face
μου ὑμεῖς πάντες. Διὸ μαρτύρομαι ὑμῖν τῇ σήμερον
my you all wherefore I-testify to-you on-the today
ἡμέρᾳ», κατὰ τὸν θεῖον Ἀπόστολον, «ὅτι καθαρὸς ἐγὼ
day according-to the divine Apostle that clean I
εἰμι ἀπὸ τοῦ αἵματος πάντων ὑμῶν. Οὐ γὰρ ὑπεστειλάμην
am from the blood of-all you not for I-held-back
τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.»
of-the not to-declare to-you all the counsel — of-God

Ταῦτα ἀκούσαντες, καὶ τὸ τῆς γνώμης αὐτοῦ στερρόν
these(-things) having-heard and the of-the mind his firmness
 ἐπιστάμενοι ὡς οὐδὲν τῆς προθέσεως κωλύσαι δύναται,
understanding that nothing the purpose to-binder can
 ᾠδύροντο μὲν τὴν ὀρφανίαν, οὐκ εἶχον δὲ ὅλως αὐτὸν
they-lamented indeed the orphanhood not they-had and at-all him
 πειθόμενον.
obeying

XXII · THE CHARGE TO BARACHIAS

Ioasaph crowns the unwilling Barachias, prays for him, and charges him in the Apostle's words: a helmsman's error sinks the whole ship, so the king must keep God's commandments, stand firm as fortune turns, remember that he is mortal, be merciful, forgive as he would be forgiven, and keep the faith pure of heresy. He kneels, prays, and kisses Barachias and the officials. The people mourn him as father and savior and follow him from the city until his rebuke sends them back. He leaves in his usual clothes with Barlaam's hair shirt beneath; that night he gives his clothes to a poor man and goes into the desert with no bread or water, wounded by divine love and crying with the psalmist and the Song of Songs.

Τότε ὁ βασιλεὺς τὸν Βαραχίαν ἐκείνον, ὃν καὶ φθάσας
then the king — Barachias that whom also anticipating
 ὁ λόγος ἐδήλωσε, κατασχών, «Τοῦτον» εἶπεν, «ἀδελφοί,
the story made-clear having-held-fast this-one he-said brothers
 ὑμῖν προχειρίζομαι βασιλέα.» Τοῦ δὲ ἰσχυρῶς πρὸς τὸ
for-you I-appoint king he and strongly to the
 πρᾶγμα ἀπειθοῦντος, ἄκοντα καὶ μὴ βουλόμενον τῇ
matter disobeying unwilling and not wishing in-the
 βασιλικῇ ἀρχῇ ἐγκαθίστησι, καὶ τῇ κεφαλῇ αὐτοῦ τὸ
royal rule he-installs and on-the head his the
 διάδημα περιτίθῃσι, τὸν βασιλικόν τε δακτύλιον δίδωσιν
diadem places the royal and ring gives

εἰς τὴν χεῖρα. Καὶ, στὰς κατὰ ἀνατολὰς, ἤϋξατο εὐχὴν
 into the hand and having-stood toward (the)-east be-prayed (a)-prayer
 τῷ βασιλεῖ Βαραχία· ἀπερίτρεπτον αὐτῷ τὴν εἰς Θεὸν
 for-the king Barachias unturnable for-him the toward God
 φυλαχθῆναι πίστιν καὶ ἀκλινῇ τὴν κατὰ τὰς ἐντολὰς
 to-be-kept faith and unswerving the according-to the commandments
 τοῦ Χριστοῦ εὐρεῖν πορείαν. Σὺν τούτῳ δὲ ὑπερηύχετο
 — of-Christ to-find course with this and be-prayed-for
 τοῦ κλήρου καὶ τοῦ ποιμνίου παντὸς, αἰτούμενος ἀντίληψιν
 the clergy and the flock all asking help
 αὐτοῖς παρὰ Κυρίου καὶ σωτηρίαν, καὶ πᾶν ὅτι περ ἂν
 for-them from (the)-Lord and salvation and all whatever —
 αὐτοῖς εἰς αἴτησιν ἢ πρὸς τὸ συμφέρον οἰκονομούμενον.
 to-them for asking be toward the profitable arranged
 Οὕτως εὐξάμενος ἐπιστραφεὶς λέγει τῷ Βαραχία· «Ἴδού
 thus having-prayed having-turned he-says — to-Barachias behold
 σοι, ἀδελφέ, ἐντέλλομαι καθὼς ποτὲ ὁ Ἀπόστολος
 to-you brother I-command as once the Apostle
 διεμαρτύρατο. Πρόσεχε σεαυτῷ καὶ παντὶ τῷ ποιμνίῳ, ἐν
 testified take-beed to-yourself and to-all the flock in
 ᾧ σε τὸ Πνεῦμα τὸ Ἅγιον ἔθετο βασιλέα, ποιμαίνειν τὸν
 which you the Spirit the Holy set (as)-king to-shepherd the
 λαὸν τοῦ Κυρίου ὃν περιποιήσατο διὰ τοῦ αἵματος τοῦ
 people of-the Lord which he-acquired through the blood the
 ἰδίου. Καὶ καθὼς πρὸ ἐμοῦ ἔγνωσ τὸν Θεὸν καὶ ἐλάτρευσας
 own and as before me you-knew — God and served
 αὐτῷ ἐν καθαρῷ συνειδότη, οὕτω καὶ νῦν πλείονα σπουδὴν
 him in clean conscience thus also now more zeal
 ἐνδείκνυστο εὐαρεστήσαι αὐτῷ. Ὡς γὰρ καὶ μεγάλῃς
 show to-please him as for also great
 ἡξιώθης παρὰ τοῦ Θεοῦ ἀρχῆς, τοσούτῳ μείζονος
 you-were-deemed-worthy from — God rule so-much greater

ἀμοιβῆς ὀφειλέτης ὑπάρχεις. Οὐκοῦν ἀπόδος τῷ εὐεργέτῃ
return debtor you-are therefore render to-the benefactor
 τὸ χρέος τῆς εὐχαριστίας, τὰς ἀγίας αὐτοῦ φυλάσσω
the debt of-the thanksgiving the holy his keeping
 ἐντολὰς καὶ πάσης ἐκκλίνων ὁδοῦ εἰς ἀπώλειαν φερούσης.
commandments and every turning-from road to destruction leading
 Ὡσπερ γὰρ ἐπὶ τῶν πλεόντων, ὅταν μὲν ναύτης
as for in-the-case-of those sailing when indeed (a)-sailor
 σφαλῇ, μικρὰν φέρει τοῖς πλέουσι βλάβην, ὅταν δὲ ὁ
errs small brings to-those sailing harm when but the
 κυβερνήτης, παντὸς ἐργάζεται τοῦ πλοίου ἀπώλειαν· οὕτω
helmsman whole works of-the ship destruction thus
 καὶ ἐν βασιλείοις, ἂν μὲν τις τῶν ἀρχομένων ἀμάρτη, οὐ
also in kingdoms if indeed any of-the ruled sins not
 τοσοῦτον τὸ κοινὸν ὅσον ἑαυτὸν ἀδικεῖ, ἂν δὲ αὐτὸς
so-much the commonwealth as himself wrongs if but himself
 ὁ βασιλεὺς, πάσης ἐργάζεται τῆς πολιτείας βλάβην.»
the king whole works of-the state harm
 «Ὡς μεγάλας οὖν ὑφέξων εὐθύνας, εἴ τι παρίδοις τῶν
as great then to-render accounts if anything you-should-overlook of-the
 δεόντων, μετὰ πολλῆς ἀκριβείας φύλαττε σεαυτὸν ἐν τῷ
needful(-things) with much exactness guard yourself in the
 ἀγαθῷ. Μίσησον πᾶσαν ἡδονὴν πρὸς ἀμαρτίαν ἔλκουσαν·
good hate every pleasure toward sin drawing
 φησὶ γὰρ ὁ Ἀπόστολος· «Εἰρήνην διώκετε μετὰ πάντων,
says for the Apostle peace pursue with all
 καὶ τὸν ἀγιασμόν, οὐ χωρὶς οὐδεὶς ὀψεται τὸν Κύριον.»
and the sanctification of-which without no-one will-see the Lord
 «Τὸν κύκλον πρόσεχε, ὅστις περιτρέχει τῶν ἀνθρωπίνων
the circle heed which runs-round of-the human
 πραγμάτων, ἄλλοτε ἄλλως φέρων αὐτὰ καὶ περιφέρων·
affairs at-different-times differently bearing them and carrying-round

καὶ ἐν τῇ τούτων ἀγχιστροφῷ μεταβολῇ ἀμετάβλητον
and in the their quick-turning change unchangeable
 ἔχε τὸν εὖσεβῆ λογισμόν. Τὸ γὰρ συμμεταβάλλεσθαι ταῖς
have the godly reasoning the for to-change-with the
 τῶν πραγμάτων μεταβολαῖς, διανοίας ἀβεβαίου τεκμήριον.
of-the affairs changes of-mind unstable (is)-(a)-proof
 Σὺ δὲ πάγιος ἔσο, ἐν τῷ ἀγαθῷ ὅλως ἐρηρυσμένος.»
you but firm be in the good wholly established
 «Μὴ ἐπαίρου διὰ τῆς προσκαίρου δόξης πρὸς μάταιον
not be-lifted-up through the temporary glory to vain
 φύσημα· ἀλλὰ κεκαθαρμένῳ λογισμῷ τὸ οὐτιδανὸν τῆς
puffing but with-cleansed reasoning the worthlessness of-the
 ἑαυτοῦ νόει φύσεως, τὸ βραχύ τε καὶ ὠκύμορον
your-own consider nature the brevity both and short-lived(-ness)
 τῆς ἐνταῦθα ζωῆς καὶ τὸν συνεζευγμένον τῇ σαρκὶ
of-the here life and the yoked to-the flesh
 θάνατον. Καὶ ταῦτα λογιζόμενος εἰς τὸν τῆς ὑπεροψίας
death and these(-things) reckoning into the of-the arrogance
 οὐ βληθήσῃ βόθρον, ἀλλὰ φοβηθήσῃ τὸν Θεόν, τὸν
not you-will-be-thrown pit but you-will-fear — God the
 ἀληθινὸν καὶ ἐπουράνιον βασιλέα, καὶ ὄντως μακάριος
true and heavenly king and truly blessed
 ἔσῃ. «Μακάριοι» γὰρ φησι, «πάντες οἱ φοβούμενοι
you-will-be blessed for he-says all those fearing
 τὸν Κύριον, οἱ πορευόμενοι ἐν ταῖς ὁδοῖς αὐτοῦ»· καί·
the Lord those walking in the ways his and
 «Μακάριος ἀνὴρ ὁ φοβούμενος τὸν Κύριον· ἐν ταῖς
blessed (the)-man the(-one) fearing the Lord in the
 ἐντολαῖς αὐτοῦ θελήσει σφόδρα.»
commandments his he-will-delight exceedingly

«Ποίας δὲ πρὸ πάντων ὀφείλεις τηρεῖν ἐντολάς;
what-sort and before all ought-you to-keep commandments
 «Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται»· καί·
blessed the merciful for they will-obtain-mercy and
 «Γίνεσθε οἰκτίρμονες, ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος
be compassionate as the father your the heavenly
 οἰκτίρμων ἐστὶ.» Ταύτην γὰρ τὴν ἐντολὴν πρὸ πάντων
compassionate is this for the commandment before all
 ἀπαιτοῦνται οἱ ἐν μεγίστῃ ὄντες ἀρχῇ. Καὶ ἀληθῶς ὁ
are-required-of those in greatest being rule and truly the(-one)
 μεγάλης ἐξουσίας ἐπιλαβόμενος τὸν δοτῆρα τῆς ἐξουσίας
great authority having-obtained the giver of-the authority
 ὀφείλει μιμεῖσθαι κατὰ δύναμιν· ἐν τούτῳ δὲ μάλιστα
ought to-imitate according-to power in this and most-of-all
 τὸν Θεὸν μιμήσεται, ἐν τῷ μηδὲν ἡγεῖσθαι τοῦ ἐλεεῖν
— God he-will-imitate in the nothing to-consider than-the to-show-mercy
 προτιμότερον. Ἀλλὰ καὶ τὸ ὑπήκοον οὐδὲν οὕτως εἰς εὐνοίαν
more-precious but also the subject nothing so to goodwill
 ἐφέλκεται, ὡς εὐποΐας χάρις διδομένη τοῖς χρήζουσιν· ἡ
draws as of-beneficence favor given to-those needing the
 γὰρ διὰ φόβον γινομένη θεραπεία, κατεσχηματισμένη
for because-of fear coming-about service disguised
 ἐστὶ θωπεία, πεπλασμένῳ τιμῆς ὀνόματι φευακίζουσα
is flattery with-feigned of-honor name deceiving
 τοὺς αὐτῇ προσέχοντας· καὶ τὸ ἀκουσίως ὑποτεταγμένον
those to-it attending and the unwillingly subjected
 στασιάζει καιροῦ λαβόμενον· τὸ δὲ τοῖς δεσμοῖς τῆς
rebels (an)-occasion having-seized the(-thing) but by-the bonds of-the
 εὐνοίας κρατούμενον βεβαίαν ἔχει πρὸς τὸ κρατοῦν τὴν
goodwill held firm has toward the ruling(-power) the
 εὐπειθειαν. Διὸ εὐπρόσιτος ἔσο τοῖς δεομένοις, καὶ ἄνοιγε
obedience wherefore approachable be to-those asking and open

τὰ ὦτα τοῖς πενομένοις, ἵνα εὔρησ τὴν τοῦ Θεοῦ ἀκοήν
the ears to-those being-poor that you-may-find the — of-God hearing
 ἀνεωγμένην· οἳ γὰρ τοῖς ἡμετέροις γινόμεθα συνδούλοις,
opened such for to-the our we-become fellow-servants
 τοιοῦτον περὶ ἡμᾶς εὔρήσομεν τὸν δεσπότην, καὶ ὥς
such toward us we-will-find the master and as
 ἀκούομεν ἀκουσθισόμεθα, ὥς ὁρώμεν ὁραθισόμεθα ὑπὸ τοῦ
we-bear we-will-be-beard as we-see we-will-be-seen by the
 θείου καὶ παντεφόρου βλέμματος. Προεισενέγκωμεν οὖν τοῦ
divine and all-seeing gaze let-us-bring-in-first then of-the
 ἐλέου τὸν ἔλεον, ἵνα τῷ ὁμοίῳ τὸ ὅμοιον ἀντιλάβωμεν.»
mercy the mercy that by-the like the like we-may-receive-in-return
 «Ἀλλὰ καὶ ἑτέραν ἅκουε ἐντολὴν σύζυγον τῆς προτέρας.
but also another bear commandment yoke-fellow of-the former
 Ἄφετε καὶ ἀφεθήσεται ὑμῖν· καὶ, «ἐὰν οὐκ ἀφήτε τοῖς
forgive and it-will-be-forgiven to-you and if not you-forgive to-the
 ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὑμῖν ἀφήσει ὁ
men the trespasses their neither to-you will-forgive the
 πατὴρ ὑμῶν ὁ οὐράνιος τὰ παραπτώματα ὑμῶν.» Διὸ
father your the heavenly the trespasses your wherefore
 μὴ μνησικακίης τοῖς πταίοουσιν· ἀλλὰ, συγγνώμην
not bear-a-grudge against-those stumbling but pardon
 αἰτούμενος ἀμαρτημάτων, συγγίνωσκε καὶ αὐτὸς τοῖς
asking of-sins pardon also yourself those
 εἰς σὲ πλημμελοῦσιν, ὅτι ἀφέσει ἀντιδίδεται ἄφεσις,
against you offending for to-forgiveness is-given-in-return forgiveness
 καὶ τῇ πρὸς τοὺς ὁμοδούλους ἡμῶν καταλλαγῇ τῆς
and by-the toward the fellow-servants our reconciliation from-the
 δεσποτικῆς ὀργῆς γίνεται ἀπαλλαγὴ. Καὶ αὖθις τὸ
Lord's wrath comes-about release and again the
 ἀσυμπαθὲς ἡμῶν πρὸς τοὺς πταίοντας ἀσύγνωστα ποιεῖ
unfeelingness our toward those stumbling unpardonable makes

ἡμῖν τὰ ἡμέτερα πταίσματα· καθάπερ ἀκούεις τί ὁ
to-us the our stumblings as you-hear what the(-one)
 τῶν μυρίων πέπονθεν ὀφειλέτης ταλάντων, τῇ πρὸς τὸν
of-the ten-thousand suffered debtor talents by-the toward the
 σύνδουλον ἀσπλαγχνία ἐαυτῷ τὴν εἴσπραξιν ἀνανεώσας
fellow-servant mercilessness on-himself the exaction having-renewed
 τοῦ τοσούτου χρέους. Διὸ προσεκτέον ἀκριβῶς, μὴ καὶ
of-the so-great debt wherefore one-must-take-beed exactly lest also
 ἡμεῖς τὰ ὅμοια πάθοιμεν· ἀλλ' ἀφήσωμεν πᾶσαν ὀφειλὴν,
we the like should-suffer but let-us-forgive every debt
 καὶ πᾶσαν μῆνιν ἐκ καρδίας ἐκβάλλωμεν, ἵνα καὶ ἡμῖν
and every wrath from (the)-heart let-us-cast-out that also to-us
 ἀφεθῇ τὰ πολλὰ ἡμῶν ὀφλήματα.»
may-be-forgiven the many our debts

«Ἐπὶ πᾶσι δὲ καὶ πρὸ πάντων τὴν καλὴν φύλαττε
over all and also before all the good guard
 παρακαταθήκην, τὸν εὐσεβῆ τῆς πίστεως λόγον, ὃν
deposit the godly of-the faith word which
 ἔμαθες καὶ ἐδιδάχθης. Καὶ πᾶν ζιζάνιον αἰρέσεως μὴ
you-learned and were-taught and every tare of-heresy not
 ἐκφυέσθω ἐν ὑμῖν· ἀλλὰ καθαρὸν καὶ ἄδολον τὸν θεῖον
let-grow-up among you but pure and guileless the divine
 διατήρησον σπόρον, ἵνα πολύχουν τὸν καρπὸν ὑποδείξῃς
keep seed that abundant the fruit you-may-show
 τῷ δεσπότῃ, ἡνίκα ἔλθῃ λόγον ἀπαιτῶν ἐκάστῳ τῶν
to-the master when he-comes account demanding of-each of-the(-things)
 βεβιωμένων καὶ ἀποδιδούς καθὰ ἐπράξαμεν, ὅταν οἱ
lived and rendering according-as we-did when the
 μὲν δίκαιοι λάμψωσιν ὡς ὁ ἥλιος, τοὺς ἁμαρτωλοὺς δὲ
indeed righteous shine as the sun the sinners and
 τὸ σκότος καλύψῃ καὶ αἰσχύνῃ αἰώνιος. «Καὶ τὰ
the darkness covers and shame eternal and the(-things)

νῦν, ἀδελφοί, παρατίθεμαι ὑμᾶς τῷ Θεῷ, καὶ τῷ Λόγῳ
now brothers I-commit you — to-God and to-the Word
 τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ὑμᾶς ἐποικοδομῆσαι
of-the grace his the(-one) being-able you to-build-up
 καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσι.»
and to-give you inheritance among the sanctified all
 «Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ», καθὼς
and these(-things) having-said having-set the knees his as
 γέγραπται, μετὰ δακρύων αὐθις «προσηύξατο». Καὶ
it-is-written with tears again he-prayed and
 ἐπιστραφεὶς κατεφίλησε τὸν Βαραχίαν ὃν βασιλέα
having-turned he-kissed — Barachias whom king
 προεχειρίσατο, καὶ πάντας τοὺς ἐν τέλει.
he-had-appointed and all those in office
 Τότε δὴ γίνεται πρᾶγμα δακρύων ὡς ἀληθῶς ἄξιον.
then indeed comes-about (a)-thing of-tears as truly worthy
 Περιστάντες γὰρ αὐτὸν ἅπαντες, ὥσπερ τῷ ἐκείνῳ
having-stood-round for him all as-if in-the him
 συνεῖναι ζῶντες καὶ τῇ διαιρέσει μέλλοντες συναφαιρεῖσθαι
to-be-with living and by-the separation about to-be-taken-away-with
 καὶ τὰς ψυχὰς, τί μὴ πρὸς οἶκτον ἔλεγον; ποίαν θρήνων
also the souls what not to pity did-they-say what-sort of-laments
 ὑπερβολὴν ἀπελίμπανον; κατεφίλουν αὐτὸν, περιέβαλλον·
excess did-they-leave-out they-kissed him embraced
 παραφρονεῖν αὐτοὺς ἐποίει τὸ πάθος. «Οὐαὶ ἡμῖν»
to-be-out-of-their-mind them made the passion woe to-us
 ἐβόων, «τῆς χαλεπῆς ταύτης δυστυχίας!» Δεσπότην αὐτὸν
they-cried of-the grievous this misfortune master him
 ἀνεκαλοῦντο, πατέρα, σωτήρα, εὐεργέτην. «Διὰ σοῦ» φησί,
they-called father savior benefactor through you he-says
 «τὸν Θεὸν ἔγνωμεν· τῆς πλάνης λελυτρώμεθα· τῶν
— God we-knew from-the error we-have-been-redeemed from-the

κακῶν πάντων ἀνάπαυσιν εὔρομεν. Τί λοιπὸν ἔσται ἡμῖν
evils all rest we-found what henceforth will-be for-us

μετὰ τὸν σὸν χωρισμόν; ποῖα οὐ καταλήψεται κακά;»
after the your separation what-sort not will-overtake(-us) evils

Τοιαῦτα λέγοντες, τὰ στήθη ἔπαιον, καὶ τὴν κατασχοῦσαν
such-things saying the breasts they-beat and the having-seized

αὐτοὺς ἀνωλοφύροντο συμφορὰν.

them they-bewailed calamity

Ὁ δὲ λόγοις αὐτοὺς παρακλήσεως τῶν πολλῶν

he and with-words them of-consolation from-the many

κατασιγήσας οἰμωγῶν, καὶ συνεῖναι τῷ πνεύματι

having-silenced wailings and to-be-with(-them) in-the spirit

ἐπαγγελιάμενος, ὥς τῷ γε σώματι ἀδύνατον ἤδη τοῦτο

having-promised since in-the at-least body impossible now this

γενέσθαι, τοιαῦτα εἰπὼν, πάντων ὁρῶντων ἐξέρχεται τοῦ

to-come-about such-things having-said all seeing goes-out of-the

παλατίου. Καὶ εὐθὺς πάντες συνείποντο· τὴν ὑποστροφὴν

palace and at-once all followed the return

ἀπηγόρευον· τὴν πόλιν, ὥς μηκέτι δυνατὸν ὁφθῆναι

refused the city as no-longer possible with-eyes to-be-seen

τοῖς ἑαυτῶν, ἀπεδίδρασκον. Ὡς δὲ τῆς πόλεως ἔξω

the their-own they-fled when and the city outside

γεγόνασι, μόλις ποτὲ, τῇ τομῇ τοῦ λόγου παραινοῦντος

they-bad-come hardly at-last by-the sharpness of-the word exhorting

αὐτοῦ καὶ δριμυτέραν πού τὴν ἐπιτίμησιν ἐπιφέροντος,

him and harsher somewhat the rebuke bringing

ἀπ' αὐτοῦ διεῤῥάγησαν, καὶ ἄκοντες ἐπανήρχοντο, πυκνῶς

from him they-tore-themselves and unwilling returned often

αὐτοῖς τῶν ὀφθαλμῶν ἐπιστρεφόμενων, καὶ τὴν πορείαν

for-them the eyes turning and the going

τοῖς ποσὶν ἐγκοπτόντων. Τινὲς δὲ τῶν θερμότερων

the feet cutting-short some and of-the warmer

καὶ ὀδυρόμενοι μακρόθεν ἠκολούθουν αὐτῷ, ἕως ἢ νύξ
and lamenting from-afar followed him until the night
 ἐπελθοῦσα διέστησεν αὐτοὺς ἀπ' ἀλλήλων.
having-come-on separated them from one-another
 Ἐξῆλθεν οὖν τῶν βασιλείων ὁ γενναῖος ἐκεῖνος χαίρων,
went-out then from-the palace the noble that rejoicing
 ὡς ὅταν ἐκ μακρᾶς ἐξορίας εἰς τὴν ἰδίαν τις
as when from long exile into the own(-land) someone
 ἐπανερχόμενος γηθοσύνως πορεύοιτο. Καὶ ἦν ἐνδεδυμένος,
returning gladly might-travel and he-was clothed
 ἔξωθεν μὲν τὰ ἐξ ἔθους ἱμάτια, ἔσωθεν δὲ τὸ τρίχινον
outside indeed the from custom garments inside and the hairy
 ράκος ἐκείνο ὅπερ ὁ Βαρλαάμ αὐτῷ δεδώκει. Τῇ δὲ
rag that which-very — Barlaam to-him had-given on-the and
 νυκτὶ ἐκείνῃ εἰς οἰκίσκον πένητός τινος καταντήσας,
night that into (a)-cottage of-poor some(-man) having-arrived
 τὰ περικείμενα αὐτῷ ἄμφια ἐκβαλὼν, τελευταίαν ταύτην
the lying-around him garments having-cast-off last this
 εὐποιῖαν τῷ πένητι δίδωσι· καὶ οὕτω ταῖς ἐκείνου τε καὶ
beneficence to-the poor(-man) gives and thus by-the of-that(-one) both and
 πολλῶν ἑτέρων πενήτων εὐχαῖς ἐπίκουρον ἑαυτοῦ τὸν Θεὸν
of-many other poor prayers helper of-himself — God
 θέμενος, καὶ τὴν αὐτοῦ χάριν καὶ βοήθειαν ὡς ἱμάτιον
having-made and the his grace and help as (a)-garment
 σωτηρίου καὶ χιτῶνα εὐφροσύνης ἑαυτῷ περιβαλλόμενος,
of-salvation and (a)-tunic of-gladness on-himself putting-on
 ἐπὶ τὸν ἐρημικὸν ἐξῆλθε βίον, μὴ ἄρτον ἐπιφερόμενος, μὴ
to the hermit's went-out life not bread bringing not
 ὕδωρ, μὴδ' ἄλλο τι τῶν πρὸς τροφὴν ἐπιτηδείων,
water nor other anything of-the(-things) for food suitable
 μὴ ἱμάτιον ἐνδεδυμένος, ἀλλ' ἢ τὸ σκληρὸν ἐκεῖνο ράκος
not (a)-garment clothed but than the harsh that rag

μόνον, οὐπερ πρὸ μικροῦ ἐμνήσθημεν. Πόθῳ γάρ τινι
alone which-very before little(-while) we-mentioned with-longing for some
 ὑπερφυεῖ καὶ ἔρωτι θείῳ τρωθεὶς τὴν ψυχὴν τοῦ ἀθανάτου
extraordinary and with-love divine wounded the soul of-the immortal
 βασιλέως Χριστοῦ, ὅλως ἦν τοῦ ποθουμένου ἐξεστηκώς,
king Christ wholly he-was by-the longed-for beside-himself
 ὅλως ἡλλοιωμένος Θεῷ, κάτοχος τῇ τούτου ἀγάπῃ·
wholly changed by-God possessed by-the of-tbis(-one) love
 «κραταιὰ» γάρ, φησὶν, «ὡς πῦρ ἀγάπῃ»· τοιαύτην αὐτὸς
strong for he-says as fire (is)-love such he
 ἀπὸ τῆς θείας ἀγάπης ἐδέξατο μέθην, καὶ οὕτως ἐξεκαύθη
from the divine love received drunkenness and thus was-inflamed
 τῷ δῦψει, κατὰ τὸν εἰπόντα· «Ὁν τρόπον ἐπιποθεῖ
with-the thirst according-to the(-one) having-said in-which way longs
 ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ
the hart for the springs of-the waters thus longs
 ἡ ψυχὴ μου πρὸς σέ, ὁ Θεός· ἐδίψησεν ἡ ψυχὴ μου
the soul my for you O God thirsted the soul my
 πρὸς τὸν Θεὸν τὸν ἰσχυρὸν, τὸν ζῶντα»· καὶ καθὼς ἡ
for — God the mighty the living and as the
 τετρωμένη τῆς τοιαύτης ἀγάπης ψυχὴ βοᾷ ἐν τῷ Ἄσματι
wounded of-the such love soul cries in the Song
 τῶν ᾠμάτων· «Ἐκαρδίωσας ἡμᾶς τῷ πόθῳ σου,
of-the Songs you-have-ravished-the-heart-of us with-the longing your
 ἐκαρδίωσας ἡμᾶς»· καί, «Δεῖξόν μοι τὴν ὄψιν σου
you-have-ravished-the-heart-of us and show me the face your
 καὶ ἀκούτισόν μοι τὴν φωνήν σου· ἡ γὰρ φωνὴ σου
and make-hear me the voice your the for voice your
 φωνὴ ἡδεῖα καὶ ἡ ὄψις σου ὡραία.»
(a)-voice sweet and the face your beautiful

Like the apostles and martyrs, Ioasaph leaves everything for love of Christ and prays to be shown Barlaam. He eats herbs and suffers terrible thirst, but his longing conquers nature. The Devil raises temptations: the memory of his glory and friends, the hardness of virtue, and his weakness. Failing, he appears as a black man and a swordsman, and then as beasts, a dragon, an asp, and a basilisk. Ioasaph laughs at him, says the beastly forms suit his mind, and quotes the psalms; the sign of the cross scatters them like smoke. Real beasts and snakes follow, but love casts out fear. He reaches the desert of Sennaar, finds water, and wanders two years seeking Barlaam, consoled by Christ in dreams.

Ταύτης τῆς ἀνεκλαλήτου ὠραιότητος Χριστοῦ τὸν πόθον
of-this the unspeakable beauty of-Christ the longing
 ἐν καρδίᾳ δεξάμενος ὁ τῶν Ἀποστόλων χορὸς καὶ τῶν
in heart having-received the of-the Apostles choir and of-the
 μαρτύρων οἱ δῆμοι πάντων ὑπερείδον τῶν ὀρωμένων,
martyrs the companies all despised the(-things) seen
 πάσης δὲ ζωῆς τῆς προσκαίρου, καὶ τὰ μυρία τῶν
all and life the temporary and the countless of-the
 βασάνων καὶ θανάτων εἶδη προείλοντο, ἐρασθέντες
tortures and of-deaths forms chose having-fallen-in-love-with
 τοῦ θείου κάλλους καὶ τὸ περὶ ἡμᾶς τοῦ θείου Λόγου
the divine beauty and the toward us of-the divine Word
 λογισάμενοι φίλτρον. Τοῦτο τὸ πῦρ καὶ ὁ καλὸς οὗτος,
having-reckoned love-charm this the fire also the fair this
 καὶ εὐγενὴς μὲν τῷ σώματι, εὐγενέστατος δὲ μᾶλλον καὶ
and noble indeed in-the body most-noble but rather and
 βασιλικώτατος τὴν ψυχὴν, ἐν ἑαυτῷ δεξάμενος, πάντων
most-royal in-the soul in himself having-received all
 ὁμοῦ τῶν γηϊνῶν καταφρονεῖ, πατεῖ πάσας τὰς τοῦ
together the earthly(-things) despises tramples all the of-the

σώματος ἡδονὰς, ὑπερορᾷ πλούτου καὶ δόξης καὶ τῆς παρὰ
 body pleasures disdains wealth and glory and the from
 ἀνθρώπων τιμῆς, ἀποτίθεται διάδημα καὶ ἀλουργίδα, τῶν
 men honor puts-off diadem and purple than-the
 ἀραχνίων ὑφασμάτων εὐτελέστερα ταῦτα λογισάμενος,
 spiders' webs cheaper these having-reckoned
 πρὸς πάντα δὲ τὰ ἐπίπονα καὶ λυπηρὰ τοῦ ἀσκητικοῦ
 to all and the toilsome and grievous(-things) of-the ascetic
 βίου προθύμως ἑαυτὸν ἐκδίδωσιν, «Ἐκολλήθη» βοῶν, ὦ
 life eagerly himself gives-over has-cleaved crying O
 Χριστέ μου, «έκολλήθη ἡ ψυχὴ μου ὀπίσω σου· ἐμοῦ
 Christ my has-cleaved the soul my after you me
 δὲ ἀντελάβετο ἡ δεξιὰ σου.» Καὶ οὕτως ἀμεταστρεπτὶ
 and has-upheld the right-hand your and thus without-turning-back
 χωρήσας εἰς τὸ τῆς ἐρήμου βάθος, καὶ ὡς ἄχθος τι
 having-gone into the of-the desert depth and as burden some
 καὶ κλοιὸν βαρύτατον ἀποθέμενος τῶν προσκαίρων τὴν
 and collar heaviest having-put-off of-the temporary(-things) the
 σύγχυσιν, εὐφράνθη τῷ πνεύματι, καὶ τῷ ποθουμένῳ
 confusion he-rejoiced in-the spirit and on-the longed-for
 ἀτενίσας Χριστῷ, ἐβόα πρὸς αὐτὸν, ὡς παρόντι καὶ τῆς
 having-gazed Christ cried to him as present and the
 φωνῆς ἐπαῖοντι διαλεγόμενος· «Μὴ τὰ ἀγαθὰ», φησί,
 voice hearing conversing not the good(-things) he-says
 «τοῦ κόσμου τούτου ἴδοι ὁ ὀφθαλμὸς μου ἔτι, Κύριε· μὴ
 of-the world this may-see the eye my still Lord not
 μετεωρισθεῖν ἀπὸ τῆς δεῦρο τὸν νοῦν ὑπὸ τῆς παρούσης
 may-I-be-distracted from the here the mind by the present
 ματαιότητος· ἀλλ' ἔμπλησον τοὺς ὀφθαλμούς μου, Κύριε,
 vanity but fill the eyes my Lord
 δακρύων πνευματικῶν· Καὶ κατεύθυνον τὰ διαβήματά μου,
 with-tears spiritual and direct the steps my

καὶ ὑπόδειξόν μοι τὸν σὸν θεράποντα Βαρλαάμ. Ὑπόδειξόν
and show me the your servant Barlaam show
 μοι τὸν ἐμοὶ σωτηρίας γενόμενον πρόξενον, ἵνα καὶ
me the(-one) for-me of-salvation having-become agent that also
 τοῦ ἐρημικοῦ βίου τούτου καὶ ἀσκητικοῦ δι' αὐτοῦ τὴν
of-the hermit's life this and ascetic through him the
 ἀκρίβειαν μάθοιμι καὶ μὴ τῇ ἀπειρίᾳ τῶν πολέμων τοῦ
exactness I-may-learn and not by-the inexperience of-the wars of-the
 ἐχθροῦ ὑποσκελισθῶ. Δός μοι, Κύριε, τὴν ὁδὸν εὐρεῖν
enemy I-be-tripped-up give me Lord the road to-find
 δι' ἧς ἐπιτύχω σου, ὅτι τέτρωται ἡ ψυχὴ μου τῷ
through which I-may-attain you for has-been-wounded the soul my with-the
 πόθῳ σου, καὶ σὲ διψῶ τὴν πηγὴν τῆς σωτηρίας.»
longing your and you I-thirst-for the spring of-the salvation
 Ταῦτα ἔστρεφε καθ' ἑαυτὸν αἰεὶ, καὶ τῷ Θεῷ διελέγετο,
these(-things) he-turned by himself always and — with-God conversed
 διὰ προσευχῆς αὐτῷ καὶ θεωρίας ὑψηλοτάτης ἐνούμενος.
through prayer to-him and contemplation most-lofty united
 Καὶ οὕτω συντόνως τὴν ὁδοπορίαν διήνυε, τὸν χώρον
and thus intently the journey he-accomplished the place
 σπεύδων καταλαβεῖν, ἔνθα Βαρλαάμ διήγεν. Ἐτρέφετο δὲ
hastening to-reach where Barlaam lived he-was-nourished and
 ταῖς φυομέναις βοτάναις κατὰ τὴν ἔρημον· οὐδὲν γὰρ
by-the growing herbs throughout the desert nothing for
 ἄλλο ἐπεφέρετο, καθάπερ ἔφθην εἰπὼν, εἰ μὴ μόνον
other he-carried as I-anticipated saying if not only
 τὸ σῶμα τὸ ἴδιον καὶ τὸ ράκος ὃ περιεβέβλητο. Ἀλλὰ
the body the own and the rag which he-had-put-on but
 τροφὴν μὲν μετρίαν καὶ οὐδαμινὴν ἐκ τῶν βοτανῶν
food indeed moderate and worthless from the herbs
 ποριζόμενος, ὕδατος παντελῶς ἠπóρει, ἀνύδρου καὶ
procuring of-water utterly he-was-in-want waterless and

ξηρᾶς οὔσης τῆς ἐρήμου ἐκείνης. Ἦδη τοῖνυν περὶ τὰς
dry being of-the desert that already then about the
 μεσημβρίας, τοῦ ἡλίου σφοδρὸν φλέγοντος, τῆς ὁδοιπορίας
noon the sun violently burning to-the journey
 ἐχόμενος, σφοδρότερον αὐτὸς ἐφλέγετο ἐν δίψει καύματος ἐν
holding more-violently he was-burned in thirst of-heat in
 ἀνύδρῳ, καὶ τὴν ἐσχάτην ἐταλαιπωρεῖτο ταλαιπωρίαν·
(a)-waterless(-place) and the uttermost suffered hardship
 ἀλλ' ἐνίκα ὁ πόθος τὴν φύσιν, καὶ ἡ δίψα, ἦν πρὸς τὸν
but conquered the longing the nature and the thirst which for —
 Θεὸν ἐδίψα, τὴν φλόγα ἐδρόσιζε τῆς τοῦ ὕδατος δίψης.
God he-thirsted the flame bedewed of-the of-the water thirst
 Ὁ δὲ μισόκαλος καὶ φθονερός Διάβολος, μὴ ὑποφέρων ἐν
the but hater-of-good and envious Devil not bearing in
 αὐτῷ τὴν τοιαύτην ὁρᾶν πρόθεσιν καὶ οὕτω θερμοτάτην
him the such to-see purpose and thus most-fervent
 πρὸς τὸν Θεὸν ἀγάπην, πολλοὺς αὐτῷ κατὰ τὴν
toward — God love many for-him throughout the
 ἔρημον ἐξήγειρε πειρασμοὺς, ὑποβάλλων αὐτῷ μνήμην
desert raised-up temptations suggesting to-him memory
 τῆς βασιλικῆς αὐτοῦ δόξης καὶ τῆς παρεσταμένης αὐτῷ
of-the royal his glory and of-the attending him
 λαμπροτάτης δορυφορίας, φίλων τε καὶ συγγενῶν καὶ
most-brilliant bodyguard of-friends both and of-kinsmen and
 ὁμηλίκων, καὶ ὥς αἱ πάντων ψυχαὶ τῆς αὐτοῦ ἐξήρτηντο
of-companions and how the of-all souls from-the his hung
 ψυχῆς, καὶ τὰς ἄλλας ἀνέσεις τοῦ βίου· εἶτα τὸ τραχὺ τῆς
soul and the other relaxations of-the life then the roughness of-the
 ἀρετῆς προεβάλλετο καὶ τοὺς πολλοὺς αὐτῆς ἰδρῶτας, τοῦ
virtue he-put-forward and the many its sweats of-the
 σώματός τε τὴν ἀσθένειαν καὶ τὸ ἀσύνηθες αὐτοῦ ἐν
body both the weakness and the unaccustomedness his in

τῇ τοιαύτῃ ταλαιπωρίᾳ, καὶ τοῦ χρόνου τὸ μῆκος, τὴν ἐν
the such hardship and of-the time the length the at
 χερσίν τε ἀνάγκην τῆς δίψης, καὶ τὸ μηδαμόθεν ἐκδέχεσθαι
hand both necessity of-the thirst and the from-nowhere to-expect
 παράκλησιν ἢ τέλος τοῦ τοσούτου κόπου· «καὶ ὅλως πολὺν
consolation or end of-the so-great toil and wholly much
 αὐτῷ ἤγειρε κονιορτὸν τῶν λογισμῶν ἐν τῇ διανοίᾳ»,
for-him he-raised dust of-the thoughts in the mind
 καθά που καὶ περὶ τοῦ μεγάλου γέγραπται Ἀντωνίου.
as somewhere also about the great is-written Antony
 Ὡς δὲ εἶδεν ἑαυτὸν ὁ ἐχθρὸς ἀσθενοῦντα πρὸς τὴν ἐκείνου
when and saw himself the enemy weak against the his
 πρόθεσιν (τὸν Χριστὸν γὰρ αὐτὸς ἐνθυμούμενος καὶ τῷ
purpose — Christ for he pondering and with-the
 ἐκείνου πόθῳ φλεγόμενος, ῥωννύμενός τε καλῶς τῇ ἐλπίδι
his longing burning being-strengthened both well by-the hope
 καὶ τῇ πίστει στηριζόμενος, εἰς οὐδὲν τὰς ἐκείνου ὑποβολὰς
and by-the faith being-supported for nothing the his suggestions
 ἐλογίζετο), κατησχύνθη ὁ πολέμιος ἐκ πρώτης, ὃ λέγεται,
he-reckoned was-shamed the enemy at (the)-first as is-said
 προσβολῆς πεσών. Ἑτέραν οὖν ἔρχεται ὁδὸν (πολλὰ γὰρ
assault having-fallen another then he-goes road many for
 αὐτῷ αἱ τῆς κακίας τρίβοι), καὶ φαντάσμασι ποικίλοις
to-him the of-the wickedness paths and with-apparitions various
 ἀνατρέπειν αὐτὸν ἐπειρᾶτο καὶ εἰς δειλίαν ἐμβαλεῖν,
to-overturn him he-tried and into cowardice to-cast
 ποτὲ μὲν μέλας αὐτῷ φαινόμενος, οἷος ἐστί· ποτὲ δὲ,
at-one-time indeed black to-him appearing such-as he-is at-another and
 ῥομφαίαν ἐσπασμένην κατέχων, ἐπεπήδα αὐτῷ, καὶ πατάξαι
(a)-sword drawn holding leapt-at him and to-strike
 ἡπείλει, εἰ μὴ θᾶπτον εἰς τὰ ὀπίσω στραφῇ· ἄλλοτε
threatened if not quicker into the(-things) behind he-should-turn at-other-times

θηρίων ὑπῆρχετο παντοδαπῶν μορφὰς, βρυχῶν κατ' αὐτοῦ
of-beasts he-assumed of-all-sorts forms roaring against him
 καὶ δεινότατον ἀποτελῶν μυκηθμὸν καὶ ψόφον· εἶτα καὶ
and most-terrible accomplishing bellowing and noise then also
 εἰς δράκοντα μετεμορφοῦτο καὶ ἀσπίδα καὶ βασιλίσκον.
into (a)-dragon was-transformed and asp and basilisk
 Ὁ δὲ καλὸς ἐκεῖνος καὶ γενναϊότατος ἀθλητῆς ἀτρέμας ἦν
the but fair that and most-noble athlete unshaken was
 τὴν ψυχὴν, ἅτε δὴ τὸν ὕψιστον ἑαυτοῦ καταφυγὴν θέμενος.
in-the soul since indeed the most-high his refuge having-made
 Νήφων δὲ τῇ διανοίᾳ καὶ κατεγγελῶν τοῦ πονηροῦ, ἔλεγεν·
being-sober and in-the mind and laughing-at the evil(-one) he-said
 «Οὐκ ἔλαθές με, ὦ ἀπατεῶν, ὅστις εἶ, ὁ ταῦτά
not you-escaped me O deceiver who you-are the(-one) these(-things)
 μοι ἐγείρων, ὁ ἐξ ἀρχῆς κακὰ τεκταινόμενος
against-me raising the(-one) from (the)-beginning evils devising
 τῶν ἀνθρώπων τῷ γένει, καὶ αἰεὶ ποτε πονηρὸς ὢν καὶ
of-the men for-the race and always ever evil being and
 τὸ βλάπτειν οὐδαμῶς ἀπολείπων. Ἄλλ' ὥς προσήκόν σοι
the to-harm in-no-way leaving-off but as befitting to-you
 τὸ σχῆμα καὶ οἰκειότατον, αὐτῷ δὴ τούτῳ τῷ θηρίοις
the form and most-proper by-very indeed this the with-beasts
 καὶ ἐρπετοῖς ὁμοιοῦσθαι, τὸ θηριῶδες σου τῆς γνώμης
and reptiles to-be-likened the bestiality your of-the mind
 καὶ σκολιὸν, ἰοβόλον τε καὶ βλαπτικὸν τῆς προαιρέσεως,
and crookedness venomousness both and harmfulness of-the choice
 ἐνδεικνυμένω! Τί οὖν ἀνηνύτοις ἐπιχειρεῖς, ἄθλιε; ἐξότε
showing what then impossible(-things) do-you-attempt wretch since
 γὰρ ἔγνων τῆς σῆς εἶναι κακίας τὰ μηχανήματα ταῦτα
for I-knew of-the your to-be wickedness the devices these
 καὶ φόβητρα, οὐδεμία μοι λοιπὸν ἔτι ἐστὶ φροντίς περὶ
and bugbears no to-me henceforth still is care about

σου. «Κύριος ἐμοὶ βοηθός, καὶ γὰρ ἐπόψομαι τοὺς ἐχθρούς
you (the)-Lord for-me (is)-helper and-I will-look-upon the enemies
 μου», καὶ ἐπὶ ἀσπίδα καὶ βασιλίσκον σὲ ἐπιβήσομαι οἷς
my and upon asp and basilisk you I-will-tread to-which
 ὁμοιοῦσαι, καὶ καταπατήσω σὲ τὸν λέοντα καὶ δράκοντα,
you-are-likened and I-will-trample you the lion and dragon
 τῇ δυνάμει τοῦ Χριστοῦ κραταιούμενος. Αἰσχυνθείσαν
by-the power — of-Christ strengthened let-be-ashamed
 καὶ ἐντραπήσαν πάντες οἱ ἐχθροί μου· ἀποστραφείσαν
and let-be-confounded all the enemies my let-be-turned-back
 καὶ καταισχυνθείσαν σφόδρα διὰ τάχους.»

and let-be-shamed exceedingly with speed
 Ταῦτα λέγων, καὶ τὸ σημεῖον τοῦ σταυροῦ ἐαυτῷ
these(-things) saying and the sign of-the cross on-himself
 περιβαλὼν ὄπλον ἀκαταγώνιστον, πάσας τὰς τοῦ Διαβόλου
having-put weapon invincible all the of-the Devil
 φαντασίας κατήργησεν. Εὐθὺς γὰρ τὰ τε θηρία καὶ τὰ
apparitions he-abolished at-once for the both beasts and the
 ἔρπετα, ὡς ἐκλείπει καπνός, ἐξέλιπον, καὶ ὡς τήκεται κηρὸς
reptiles as fails smoke failed and as melts wax
 ἀπὸ προσώπου πυρός· αὐτὸς δὲ, τῇ τοῦ Χριστοῦ δυνάμει
from (the)-face of-fire he and by-the — of-Christ power
 ἰσχύων, ἐπορεύετο χαίρων καὶ εὐχαριστῶν τῷ Κυρίῳ.
being-strong traveled rejoicing and giving-thanks to-the Lord
 Ἄλλα καὶ θηρία πολλὰ καὶ ποικίλα καὶ ὄφειων παντοδαπὰ
but also beasts many and various and of-snakes all-kinds
 καὶ δρακοντόμορφα γένη ἢ ἔρημος ἐκείνη τρέφει, ἅτινα
and dragon-shaped races the desert that nourishes which
 συναντῶντα αὐτῷ οὐκ ἔτι φαντασία, ἀλλ' ἀλήθεια
meeting him no longer apparition but truth
 ἐδείκνυτο, ὡς ἐντεῦθεν φόβου μὲν ἦν πλήρης ἡ ὁδὸς καὶ
were-shown so-that thence of-fear indeed was full the road and

πόνου· αὐτὸς δὲ ἀμφοτέρων ὑπερίπτατο τῷ λογισμῷ,
of-toil he but both flew-above with-the reasoning
 τὸν μὲν φόβον τῆς ἀγάπης, ὥς φησιν ἡ γραφή, ἔξω
the indeed fear the love as says the scripture outside
 βαλλούσης, τὸν πόνον δὲ τοῦ πόθου ἐπικουφίζοντος.
casting the toil and the longing lightening
 Οὕτως οὖν πολλαῖς καὶ ποικίλαις συμφοραῖς καὶ
thus then with-many and various calamities and
 ταλαιπωρίαις πυκτεύσας, δι' ἡμερῶν οὐκ ὀλίγων
hardships having-boxed through days not few
 κατέλαβε τὴν ἔρημον ἐκείνην τῆς Σεννααρίτιδος γῆς, ἐν
he-reached the desert that of-the Sennaarite land in
 ἣ ὁ Βαρλαάμ ὤκει· ἔνθα καὶ ὕδατος τυχὼν τὴν
which — Barlaam dwelt where also water having-found the
 φλόγα κατέσβεσε τῆς δίψης.
flame he-quenched of-the thirst
 Ἔμεινε δὲ Ἰωάσαφ διετίαν ὅλην κατὰ τὸ πέλαγος τῆς
remained and Ioasaph two-years whole throughout the sea of-the
 ἐρήμου ταύτης ἀλώμενος καὶ μὴ εὐρίσκων τὸν Βαρλαάμ,
desert this wandering and not finding — Barlaam
 τοῦ Θεοῦ κἀνταῦθα τὸ στερρὸν τοῦ λογισμοῦ αὐτοῦ καὶ
— of-God even-here the firmness of-the reasoning his and
 τὸ τῆς ψυχῆς γενναῖον δοκιμάζοντος. Καὶ ἦν οὕτως
the of-the soul nobility testing and he-was thus
 αἶθριος συγκαϊόμενος τῷ καύσωνι καὶ τῷ κρύει
in-the-open-air burned-up by-the scorching-heat and by-the frost
 πηγνύμενος καὶ ἀπαύστως ζητῶν ὥσπερ τινὰ θησαυρὸν
frozen and ceaselessly seeking as-if some treasure
 πολύτιμον τὸν τιμιώτατον γέροντα. Πολλοὺς δὲ ὑπέμεινε
very-precious the most-precious old-man many and he-endured
 πειρασμοὺς καὶ πολέμους τῶν πονηρῶν Πνευμάτων, καὶ
temptations and wars of-the evil Spirits and

πολλοὺς ὑπήνεγκε πόνους τῆς τῶν βοτανῶν ἐνδείας,
many be-bore toils of-the of-the herbs lack
 ἃς εἰς τροφήν ἐκέχρητο, ὅτι καὶ ταύτας ξηρὰ οὖσα
which for food he-used since even these dry being
 ἢ ἔρημος ἐνδεῶς ἐβλάστανεν. Ἀλλὰ, τῷ πόθῳ τοῦ
the desert scantily sprouted but with-the longing of-the
 Δεσπότου φλεγομένη, ἡ ἀδαμαντίνη ψυχὴ ἐκείνη καὶ
Master burning the adamantine soul that and
 ἀήττητος ῥᾶον ἤνεγκε τὰ λυπηρὰ ταῦτα ἢ τὰς
unconquered more-easily bore the grievous(-things) these than the
 ἡδονὰς ἕτεροι. Διὸ τῆς ἀνωθεν οὐ διήμαρτε συμμαχίας,
pleasures others wherefore of-the from-above not he-missed alliance
 ἀλλὰ, κατὰ τὸ πλῆθος τῶν ὀδυνῶν αὐτοῦ καὶ πόνων,
but according-to the multitude of-the pains his and toils
 αἱ παρὰ τοῦ ποθουμένου Χριστοῦ ἐγγινόμεναι παρακλήσεις
the from the longed-for Christ arising consolations
 καθ' ὕπνου τε καὶ καθ' ὕπαρ εὐφράναν τὴν ψυχὴν αὐτοῦ.
in sleep both and in waking gladdened the soul his
 Συμπληρουμένης δὲ τῆς διετίας, Ἰωάσαφ μὲν ἀπαύστως
being-completed and of-the two-years Ioasaph indeed ceaselessly
 περιήει ζητῶν τὸν ποθούμενον, καὶ ἐποτινᾶτο πρὸς τὸν
went-around seeking the longed-for and implored to —
 Θεὸν δάκρυα ποταμηδὸν τῶν ὀφθαλμῶν προχέομενος, καὶ
God tears like-a-river from-the eyes pouring-forth and
 «Δεῖξόν μοι, δέσποτα», βοῶν, «δεῖξόν μοι τὸν αἰτίον μοι
show me master crying show me the cause to-me
 τῆς σῆς ἐπιγνώσεως καὶ τῶν τοσούτων ἀγαθῶν γενόμενόν
of-the your knowledge and of-the so-many good(-things) having-become
 μοι πρόξενον· καὶ μὴ, διὰ τὸ πλῆθος τῶν ἀνομιῶν μου,
for-me agent and not because-of the multitude of-the iniquities my

καλοῦ με τοσούτου στερήσης. Ἄλλ' ἀξίωσόν με ἰδεῖν τε
of-good me so-great deprive but deem-worthy me to-see both
 αὐτὸν καὶ ἴσον αὐτῷ τὸν ἀγῶνα τῆς ἀσκήσεως θέσθαι.»
him and equal with-him the contest of-the discipline to-set-myself

XXIV · BARLAAM FOUND

Ioasaph meets a hermit who shows him the way to Barlaam's cave, and hastens there like a child hoping to see his father. At his knock Barlaam knows him in the spirit, though the sun, hair, and tears have changed his face. They pray, embrace, and sit together; Barlaam calls him heir of the kingdom, who sold all for the pearl, and asks after his father. Ioasaph tells all, and Barlaam gives thanks that the seed bore a hundredfold. They share a meal of raw vegetables, dates, and water, and talk through the night. Ioasaph lives with him for years in discipline, until Barlaam, near his end, asks him to bury him and stay on in that place.

Εὕρισκει δὲ Θεοῦ χάριτι σπήλαιον, ἰχνηλατήσας τῶν
finds and of-God by-grace (a)-cave having-tracked of-those
 ἐκεῖσε πορευομένων τὴν τρίβον. Καὶ μοναχῷ τινὶ
there going the path and with-(a)-monk some
 ἐντυγχάνει τὸν ἐρημικὸν μετιόντι βίον. Καὶ τοῦτω
meets the hermit's pursuing life and on-bim
 θερμότατα περιχυθεὶς καὶ ἀσπασάμενος, τοῦ Βαρλαάμ
most-fervently having-thrown-himself and having-greeted(-bim) — of-Barlaam
 ἠρώτα τὸ σκῆνωμα εὑρεῖν, καὶ τὰ καθ' ἑαυτὸν
asked the dwelling to-find and the(-things) concerning himself
 διεξήκει, δῆλα τῷ ἀνδρὶ θέμενος. Δι' αὐτοῦ τοίνυν
related clear to-the man having-made through him then
 τὸν τόπον διδαχθεὶς τῆς τοῦ ζητουμένου οἰκήσεως,
the place having-been-taught of-the of-the sought dwelling
 καταλαμβάνει τάχιστα, ὥς ὅταν θηρευτῆς ἐμπειρότατος
he-reaches(-it) most-quickly as when (a)-hunter most-experienced

ἵχνεσιν ἐπιτύχη τοῦ θηράματος. Καὶ φθάσας τινὰ
tracks lights-upon of-the prey and having-come-upon some
 σημεῖα τὰ παρὰ τοῦ ἄλλου γέροντος διδαχθέντα αὐτῷ,
signs the(-ones) by the other old-man taught to-him
 ἐπορεύετο χαίρων καὶ τῇ ἐλπίδι ῥωννύμενος, ὥς νήπιος
he-traveled rejoicing and by-the hope strengthened as (an)-infant
 ἐκ μακροῦ χρόνου τὸν πατέρα ἐλπίζων θεάσασθαι. Ὅταν
after long time the father hoping to-behold when
 γὰρ ὁ κατὰ Θεὸν πόθος εἰς ψυχὴν ῥαγῇ, πολλῷ τοῦ
for the according-to God longing into (a)-soul bursts much than-the
 φυσικοῦ δείκνυται θερμότερός τε καὶ βιαίτερος.
natural(-one) is-shown warmer both and more-violent
 Ἐφίσταται τοίνυν τῇ θύρᾳ τοῦ σπηλαίου. Καὶ, κρούσας,
stands then at-the door of-the cave and having-knocked
 «Εὐλόγησον», εἶπε, «πάτερ, εὐλόγησον». Ὡς δὲ τῆς
bless he-said father bless when and the
 φωνῆς ἀκούσας ἐξῆλθεν ὁ Βαρλαὰμ τοῦ σπηλαίου,
voice having-heard came-out — Barlaam from-the cave
 ἐγνώρισε τῷ πνεύματι τὸν, κατὰ γε τὴν ἔξω θέαν,
he-recognized in-the spirit the(-one) according-to at-least the outward sight
 οὐκ εὐχερῶς γνωρισθῆναι δυνάμενον, διὰ τὴν θαυμαστὴν
not easily to-be-recognized being-able because-of the wonderful
 ἐκείνην μεταβολὴν καὶ ἀλλοίωσιν ἣν ἡλλοίωτο καὶ
that change and alteration which he-had-been-altered and
 μετεβέβλητο τῆς ὄψεως ἐκείνης τῆς προτέρας καὶ τῆς
changed from-the appearance that the former and of-the
 ὡραίου ἀνθοῦσης νεότητος, μεμελανωμένος μὲν ἐκ τῆς
beautifully blooming youth blackened indeed from the
 ἡλιακῆς καύσεως, κατάκομος δὲ ταῖς θριξίν, ἐκτετηκυίας
sun's burning long-haired and with-the hair wasted
 δὲ τὰς παρειὰς καὶ τοὺς ὀφθαλμοὺς ἔσω που εἰς βάθος
and the cheeks and the eyes inward somewhere into depth

δεδυκότας καὶ τὰ βλέφαρα περιπεφλεγμένα ἔχων ταῖς
sunk and the eyelids burned-around having with-the
 ῥοαῖς τῶν δακρύνων καὶ τῇ πολλῇ τῆς ἐνδείας ταλαιπωρίᾳ.
streams of-the tears and by-the great of-the want hardship
 Ἔγνω δὲ καὶ Ἰωάσαφ τὸν πνευματικὸν πατέρα, τοὺς
knew and also Ioasaph the spiritual father the
 χαρακτῆρας μάλιστα τῆς ὄψεως ἔχοντα τοὺς αὐτοὺς.
features most-of-all of-the face having the same
 Στὰς οὖν εὐθὺς κατὰ ἀνατολὰς, ὁ γέρων εὐχὴν
having-stood then at-once toward (the)-east the old-man (a)-prayer
 ἀνέπεμψε τῷ Θεῷ εὐχαριστήριον. Καὶ, μετὰ τὴν εὐχὴν
sent-up — to-God of-thanks-giving and after the prayer
 ἐπειπόντες τὸ ἀμὴν, περιλαβόντες τε καὶ περιπτυσσάμενοι
having-added the amen having-embraced both and having-clasped
 θερμότητις ἡμείβοντο ἀλλήλους περιπλοκαῖς, χρόνιον
with-most-fervent they-exchanged one-another embraces of-long
 πόθου ἐμφορούμενοι ἀκορέστως. Ἐπεὶ δὲ ἀρκούντως
longing filling-themselves insatiably when and sufficiently
 περιέλαβον καὶ προσηγόρευσαν, καθίσαντες διωμύλου.
they-had-embraced and greeted having-sat-down they-conversed
 Λόγου δὲ ἀρξάμενος ὁ Βαρλαάμ, «Καλῶς ἦλθες», ἔλεγε,
(the)-word and having-begun — Barlaam well you-came he-said
 «τέκνον ἡγαπημένον, τέκνον Θεοῦ καὶ κληρονόμῃ τῆς
child beloved child of-God and heir of-the
 ἐπουρανίου βασιλείας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
heavenly kingdom through the Lord our Jesus Christ
 ὃν ἡγάπησας, ὃν ἐπόθησας δικαίως ὑπὲρ τὰ πρόσκαιρα
whom you-loved whom you-longed-for justly above the temporary
 καὶ φθαρτὰ· καὶ, ὡς ἐχέφρων ἔμπορος καὶ σοφὸς,
and perishable(-things) and as (a)-sensible merchant and wise
 πάντα πωλήσας, τὸν ἀτίμητον ἔξωνήσω μαργαρίτην, καὶ,
all having-sold the priceless you-bought pearl and

τῷ ἀσύλῳ ἐντυχὼν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ
on-the inviolable having-come-upon treasure hidden in the field
 τῶν ἐντολῶν τοῦ Κυρίου, πάντα δέδωκας, μηδενὸς
of-the commandments of-the Lord all you-have-given none
 φεισάμενος τῶν ὅσον οὐπω παρερχομένων, ἵνα τὸν
having-spared of-the(-things) as-much not-yet passing-away that the
 ἀγρὸν ἐκείνον ἀγοράσῃς ἑαυτῷ. Δῶν σοι Κύριος ἀντὶ
field that you-might-buy for-yourself may-give you (the)-Lord instead-of
 τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ
the temporary(-things) the eternal instead-of the perishable the
 ἄφθαρτα καὶ μὴ παλαιούμενα. Εἰπὲ γοῦν μοι, φίλτατε,
imperishable and not growing-old tell at-any-rate me dearest
 πῶς ἐνταῦθα παρεγένου, πῶς μετὰ τὴν ἐμὴν ἄφιξιν
how here you-arrived how after the my departure
 γέγονε τὰ κατὰ σέ, καὶ εἰ ἔγνω τὸν Θεὸν ὁ σὸς
have-gone the(-things) concerning you and if knew — God the your
 πατὴρ, ἥ καὶ εἰσέτι, τῇ προτέρᾳ φερόμενος ἀφροσύνῃ,
father or also still by-the former carried folly
 ὑπὸ τῆς τῶν δαιμόνων ἀπάτης αἰχμαλωτίζεται. »
by the of-the demons deceit is-taken-captive
 Ταῦτα τοῦ Βαρλαάμ ἐρομένου, ἀναλαβὼν ὁ Ἰωάσαφ τὸν
these(-things) — Barlaam having-asked having-taken-up — Ioasaph the
 λόγον, ὅσα μετὰ τὴν ἐκείνου ἀποδημίαν γέγονεν αὐτῷ, καὶ
word what-things after the his departure happened to-him and
 ὅσα Κύριος εὐλόγησε μέχρι τῆς αὐτῆς συνελύσεως αὐτῶν,
what-things (the)-Lord prospered until the again meeting their
 πάντα κατὰ μέρος διηγεῖ. Ὁ δὲ γέρων, ἀκούων σὺν ἡδονῇ καὶ
all in detail related the and old-man hearing with pleasure and
 θαύματι, θερμῶς δακρύων, ἔλεγε· «Δόξα σοι, ὁ Θεὸς ἡμῶν,
wonder fervently weeping said glory to-you — God our
 ὁ αἰὲν παριστάμενος καὶ βοηθῶν τοῖς ἀγαπῶσί σε.
the(-one) always standing-by and helping those loving you

Δόξα σοι, Χριστέ, βασιλεῦ τῶν ἀπάντων καὶ θεὲ πανάγαθε,
glory to-you Christ king of-the all and God all-good
 ὅτι εὐδόκησας τὸν σπόρον, ὃν ἐν τῇ ψυχῇ κατέβαλον τοῦ
that you-were-pleased the seed which in the soul I-sowed of-the
 δούλου σου Ἰωάσαφ, οὕτως ἑκατοστεύοντα καρπὸν ἐνεγκεῖν,
servant your Ioasaph thus hundredfold fruit to-bear
 ἐπάξιον σοῦ τοῦ γεωργοῦ καὶ δεσπότου τῶν ἡμετέρων
worthy of-you the farmer and master of-the our
 ψυχῶν. Δόξα σοι, παράκλητε ἀγαθὲ, τὸ πανάγιον Πνεῦμα,
souls glory to-you comforter good the all-holy Spirit
 ὅτι ἥς ἔδωκας χάριτος τοῖς ἀγίοις σου Ἀποστόλοις,
that of-which you-gave grace to-the holy your Apostles
 ταύτης μετασχεῖν κατηξίωσας τοῦτον, καὶ πολυάνθρωπα
of-this to-partake you-deemed-worthy this-one and populous
 πλήθη τῆς δεισιδαίμονος δι' αὐτοῦ ἡλευθέρωσας
multitudes from-the superstitious through him you-freed
 πλάνης καὶ τῇ ἀληθινῇ ἐφώτισας θεογνωσίᾳ.»
error and with-the true enlightened knowledge-of-God
 Οὕτω παρ' ἀμφοτέρων ἡὐχαριστεῖτο ὁ Θεός. Καὶ τοιαῦτα
thus by both was-thanked — God and such-things
 ὁμιλούντων καὶ τῇ τοῦ Θεοῦ ἀγαλλιωμένων χάριτι,
conversing and in-the — of-God exulting grace
 κατελάμβανεν ἡ ἑσπέρα. Καὶ δὴ πρὸς εὐχὴν ἀναστάντες
overtook(-them) the evening and indeed to prayer having-risen
 τὰς συνήθεις ἐτέλουν λειτουργίας.
the customary they-accomplished services
 Εἶτα καὶ τροφῆς μνησθέντες, παρετίθει πολυτελῇ ὁ
then also of-food having-remembered set-before costly —
 Βαρλαάμ τράπεζαν, τῆς πνευματικῆς πεπληρωμένην
Barlaam (a)-table with-the spiritual filled
 καρυκείας, αἰσθητῆς δὲ ἥκιστα μετέχουσαν παρακλήσεως.
seasoning of-sensible but least partaking comfort

Λάχανα γὰρ ἦσαν ὠμὰ, ὧν αὐτουργὸς καὶ γεωργὸς
vegetables for were raw of-which self-worker and farmer
 ἦν ὁ γέρων, καὶ φοίνικες ὀλίγοι ἐν τῇ αὐτῇ εὐρισκόμενοι
was the old-man and dates few in the same found
 ἐρήμῳ, καὶ ἄγριαι βοτάναι. Εὐχαριστήσαντες οὖν, καὶ
desert and wild herbs having-given-thanks then and
 τῶν παρατιθεμένων μεταλαβόντες, καὶ ὕδωρ ἐκ τῆς
of-the(-things) set-before having-partaken and water from the
 παρατυγχανούσης πηγῆς πίνοντες, τῷ ἀνοίγοντι χεῖρα
nearby spring having-drunk to-the(-one) opening (his)-hand
 καὶ ἐμπιπλῶντι πᾶν ζῶον αἰθῖς ὑψαρίστουν Θεῷ.
and filling every living-thing again they-thanked God
 Ἀναστάντες δὲ πάλιν, καὶ τὰς νυκτερινὰς πληρώσαντες
having-risen and again and the nightly having-fulfilled
 εὐχὰς, τῆς πνευματικῆς πάλιν μετὰ τὴν εὐχὴν ἥπτοντο
prayers of-the spiritual again after the prayer they-took-hold
 ὁμιλίας, λόγους σωτηρίους καὶ τῆς οὐρανοῦ πεπληρωμένους
conversation words saving and of-the heavenly filled
 φιλοσοφίας παρ' ὅλην διεξερχόμενοι τὴν νύκτα, ἕως αὐτοὺς
philosophy throughout whole going-through the night until them
 ὄρθρος τῶν συνήθων αἰθῖς μνησθῆναι εὐχῶν πεποίηκεν.
dawn of-the customary again to-remember prayers made
 Ἐμεινε δὲ Ἰωάσαφ μετὰ τοῦ Βαρλαὰμ ἱκανοὺς οὕτως
remained and Ioasaph with — Barlaam considerable thus
 χρόνους, τὴν θαυμαστὴν ταύτην καὶ ὑπὲρ ἄνθρωπον
years the wonderful this and beyond man
 μετερχόμενος πολιτείαν, καὶ ὡς πατρὶ τούτῳ καὶ
pursuing way-of-life and as to-father this-one and
 παιδευτῇ μεθ' ὅσης συμπαραμαρτῶν αὐτῷ ὑποταγῆς καὶ
teacher with how-much accompanying him obedience and
 ταπεινώσεως, καὶ πρὸς πᾶσαν ἰδέαν γυμναζόμενος ἀρετῆς,
humility and for every form training of-virtue

ἄριστά τε παιδευόμενος τὴν πάλην τῶν πονηρῶν καὶ
most-excellently both being-taught the wrestling of-the evil and
 ἀοράτων Πνευμάτων. Ἐντεῦθεν τὰ μὲν πάθη ἐθανάτωσε
invisible Spirits hence the indeed passions he-put-to-death
 πάντα· τὸ φρόνημα δὲ τῆς σαρκὸς οὕτω καθυπέταξε τῷ
all the mind and of-the flesh thus subjected to-the
 πνεύματι, ὡς δοῦλον δεσπότη, τρυφῆς καὶ ἀναπαύσεως
spirit as (a)-slave to-(a)-master of-luxury and of-rest
 ἐπιλαθόμενος πάντη, τῷ ὕπνῳ δὲ ὡς κακῷ προστάσσων
having-forgotten wholly to-the sleep and as to-(a)-bad giving-orders
 οἰκέτῃ. Καὶ, ἀπλῶς εἰπεῖν, τοσοῦτος ἦν αὐτῷ ὁ ἀγὼν
servant and simply to-say so-great was for-him the contest
 τῆς ἀσκήσεως, ὡς καὶ αὐτὸν θαυμάζειν τὸν πολλοὺς ἐν
of-the discipline that even himself to-marvel the(-one) many in
 ταύτῃ χρόνους διενεγκόντα Βαρλαάμ, καὶ τῆς καρτερᾶς
this years having-spent Barlaam and by-the strong
 αὐτῷ ἡττᾶσθαι ἐνστάσεως. Τοσοῦτον μὲν γὰρ τῆς
his to-be-defeated perseverance so-much indeed for of-the
 σκληρᾶς ἐκείνης καὶ ἀπαρακλήτου μετελάμβανε βρώσεως,
harsh that and comfortless he-partook food
 ὅσον ἀποζῆν μόνον, καὶ μὴ βιαίως θανόντα τοὺς
as-much-as to-keep-alive only and not violently having-died the
 μισθοὺς ζημιωθῆναι τῆς τῶν καλῶν ἐργασίας. Οὕτω δὲ
wages to-lose of-the of-the good(-things) working thus and
 εἰς τὸ ἀγρυπνεῖν τὴν φύσιν ὑπέταξεν, ὡς ἄσαρκός τις
to the to-keep-vigil the nature he-subjected as fleshless one
 καὶ ἀσώματος. Εὐχῆς δὲ αὐτῷ καὶ τῆς νοερᾶς ἐργασίας
and bodiless of-prayer and for-him and of-the intellectual working
 ἄληκτον τὸ ἔργον ἦν καὶ ἅπας ὁ τῆς ζωῆς χρόνος εἰς
unceasing the work was and all the of-the life time on
 θεωρίας ἀνηλίσκετο πνευματικᾶς τε καὶ οὐρανίου, ὡς
contemplations was-spent spiritual both and heavenly so-that

μὴ ὥραν, μὴ στιγμὴν αὐτὸν τοπαράπαν ζημιωθῆναι, ἀφ'
not (an)-hour not (an)-instant him at-all to-be-lost from
 οὐπερ τὴν ἔρημον ὥκησε ταύτην. Τοῦτο γὰρ ἔργον
which-very the desert he-inhabited this this for (is)-(the)-work
 μοναχικῆς τάξεως, τὸ μηδέποτε ἄργον τῆς πνευματικῆς
of-monastic order the never idle from-the spiritual
 ἐργασίας εὑρεθῆναι· ὃ δὲ καλῶς κατώρθωσεν ὁ
working to-be-found which indeed well achieved the
 γενναῖος καὶ εὐσταλὴς σταδιοδρόμος τῆς οὐρανοῦ πορείας.
noble and well-girt runner of-the heavenly course
 Καὶ ἄσβεστον αὐτοῦ τὴν θερμὴν ἐφύλαξεν ἀπ' ἀρχῆς
and unquenched his the heat he-kept from (the)-beginning
 μέχρι τέλους, ἀναβάσεις αἰεὶ ἐν καρδίᾳ τιθέμενος, καὶ
to (the)-end ascents always in heart setting and
 ἐκ δυνάμεως εἰς ὑψηλοτέραν μεταβαίνων δύναμιν, πόθῳ
from power to higher passing power to-longing
 πόθον καὶ σπουδὴν σπουδῇ διηνεκῶς προστιθεῖς, ἕως
longing and zeal to-zeal continually adding until
 ἔφθασεν εἰς τὴν ἐλπίζομένην καὶ ποθομένην μακαριότητα.
he-reached into the hoped-for and longed-for blessedness
 Οὕτως οὖν ἀλλήλοις συνόντες Βαρλαάμ τε καὶ Ἰωάσαφ,
thus then with-one-another being-together Barlaam both and Ioasaph
 καὶ τὴν καλὴν ἄμιλλαν ἀμιλλώμενοι, ἐκτὸς πάσης μερίμνης
and the fair rivalry vying outside all care
 καὶ πάσης βιωτικῆς ὄντες ταραχῆς, ἀνεπιθόλωτόν τε
and all worldly being turmoil unmuddled both
 τὸν νοῦν κεκτημένοι καὶ ἀμιγῇ πάσης συγχύσεως, μετὰ
the mind having-acquired and unmixed with-all confusion after
 τοὺς πολλοὺς δὲ αὐτῶν ὑπὲρ εὐσεβείας καμάτων, ἐν μιᾷ
the many and their for godliness labors on one
 τῶν ἡμερῶν προσκαλεσάμενος τὸν πνευματικὸν υἱὸν, ὃν
of-the days having-called the spiritual son whom

διὰ τοῦ εὐαγγελίου ἐγέννησε, λόγου ἤπτετο καὶ ὁμιλίας
through the gospel he-had-begotten (a)-word took-up and conversation
 πνευματικῆς, «Πάλαι» λέγων, «ὦ φίλτατε Ἰωάσαφ, ἐν
spiritual long-ago saying O dearest Ioasaph in
 ταύτῃ σε τῇ ἐρήμῳ κατοικεῖν ἔδει· καὶ τοῦτό μοι
this you the desert to-dwell it-was-needful and this to-me
 ὁ Χριστὸς προσευχομένῳ περὶ σοῦ ἐπηγγέλματο πρὸ τῆς
— Christ praying about you promised before the
 τοῦ βίου τελευτῆς ὄψεσθαι. Εἶδον οὖν ὡς ἐπεθύμουν·
of-the life end to-see I-saw then as I-desired
 εἰδὼν σε ἀπορράγέντα μὲν κόσμου καὶ τῶν ἐν
I-saw you broken-away indeed from-(the)-world and the(-things) in
 κόσμῳ, συναφθέντα δὲ τῷ Χριστῷ ἀδιστακτῶ τῇ γνώμῃ,
(the)-world joined and — to-Christ with-undoubting the mind
 καὶ εἰς μέτρον ἐλθόντα τελειότητος τοῦ πληρώματος
and to (the)-measure having-come of-perfection of-the fullness
 αὐτοῦ. Νῦν οὖν ἐπειδὴ μοι ὁ τῆς ἀναλύσεως καιρὸς
his now then since to-me the of-the departure time
 ἐπὶ θύραις, καὶ ἡ σύντροφος καὶ ἡλικιώτις ἐπιθυμία
at (the)-doors and the companion and coeval desire
 τοῦ συνεῖναι τῷ Χριστῷ διὰ παντὸς ἤδη πληροῦται,
of-the to-be-with — Christ through all(-time) already is-fulfilled
 σὲ μὲν δεῖ καλύψαι μου τὸ σῶμα τῇ γῇ καὶ
you indeed it-is-needful to-cover my the body with-the earth and
 τὸν χοῦν ἀποδοῦναι τῷ χοῦ, μείναι δὲ τοῦ λοιποῦ
the dust to-render to-the dust to-remain and of-the rest(-of-time)
 ἐν τῷδε τῷ τόπῳ τῆς πνευματικῆς ἐχόμενον πολιτείας
in this the place to-the spiritual holding way-of-life
 καὶ τῆς ἐμῆς μνηΐαν ποιούμενον μετρίότητος. Δέδοικα
and of-the my mention making lowliness I-fear
 γὰρ μή ποτε ἡ ζοφερά τῶν δαιμόνων πληθὺς τῇ
for lest ever the gloomy of-the demons multitude to-the

ψυχῇ μου ἐμποδὼν καταστῇ διὰ τὸ πλῆθος τῶν ἐμῶν
 soul my in-the-way may-stand because-of the multitude of-the my
 ἀγνοημάτων. Σὺ οὖν, τέκνον, μὴ ὀλιγωρήσης τὸ ἐπίπονον
 ignorances you then child not make-light-of the toilsomeness
 τῆς ἀσκήσεως, μηδὲ δειλιάσης τὸ μήκος τοῦ χρόνου καὶ
 of-the discipline nor fear the length of-the time and
 τὰς ἐπιβουλὰς τῶν δαιμόνων· ἀλλὰ τούτων μὲν τῆς
 the plots of-the demons but of-these indeed the
 ἀσθενείας, τῇ τοῦ Χριστοῦ ῥωννύμενος χάριτι, τολμηρῶς
 weakness by-the — of-Christ strengthened grace boldly
 καταγέλα, πρὸς δὲ τὴν σκληρότητα τῶν πόνων καὶ τὸ
 laugh-at toward and the hardness of-the toils and the
 τοῦ χρόνου διάστημα οὕτως ἔσο, ὡς καθ' ἡμέραν τὴν
 of-the time interval thus be as each day the
 ἐντεῦθεν ἀνάλυσιν προσδοκῶν, καὶ ὡς ἀρχὴν εἶναί σοι
 from-here departure expecting and as beginning to-be for-you
 τῆς ἀσκήσεως τὴν αὐτὴν ἡμέραν καὶ τέλος. Οὕτως αἰ
 of-the discipline the same day and end thus always
 τῶν μὲν ὀπίσω ἐπιλανθανόμενος, πρὸς τοῖς δὲ
 the(-things) indeed behind forgetting to the(-things) and
 ἔμπροσθεν ἐπεκτεινόμενος, κατασκοπῶν δίδωκε τὸ βραβεῖον
 before stretching-forward watching pursue the prize
 τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ, καθάπερ ὁ
 of-the upward calling — of-God in Christ Jesus as the
 θεῖος Ἀπόστολος παρακελεύεται, «Μὴ ἐκκακῶμεν» λέγων·
 divine Apostle exhorts not let-us-lose-heart saying
 «ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ'
 but if also the outer our man is-destroyed yet
 ὁ ἔσω ἀνακαινοῦται ἡμέρα καὶ ἡμέρα· τὸ γὰρ παραντῖκα
 the inner is-renewed day and day the for momentary
 ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν
 lightness of-the affliction our by excess into excess

αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων
 eternal weight of-glory works-out for-us not looking-at
 ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ
 us the(-things) seen but the(-things) not seen the
 γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.»
 for seen temporary the and not seen eternal

XXV · BARLAAM'S LAST TEACHING

Barlaam exhorts Ioasaph to be a good soldier, to rejoice in the Lord, and to answer pride by calling himself a useless servant. Ioasaph weeps and begs to die with him, but Barlaam answers that God has refused it: he himself has spent seventy-five of his nearly hundred years in that desert, and Ioasaph, though his years will be fewer, must toil a little more to weave a brighter crown. He sends Ioasaph to distant brothers for what the liturgy needs; Ioasaph returns quickly, fearing to miss his blessing, and Barlaam offers the bloodless sacrifice and gives him communion. Barlaam teaches him through the night, then gives thanks and prays that God protect his servant and strengthen him for the victor's crown.

«Ταῦτα λογιζόμενος, ἀγαπητὲ, ἀνδρίζου καὶ ἰσχυε, καὶ
 these(-things) reckoning beloved be-manly and be-strong and
 ὥς καλὸς στρατιώτης σπούδαζε τῷ στρατολογήσαντι
 as (a)-good soldier be-eager to-the(-one) having-enlisted(-you)
 ἀρέσαι. Κἂν λογισμούς σοι ὀλιγωρίας ὁ πονηρὸς φέρῃ
 to-please even-if thoughts to-you of-negligence the evil(-one) brings
 καὶ τὸν τόνον ὑποχαλᾶν τῆς προθέσεως σπεύδῃ, μὴ φοβοῦ
 and the tension to-slacken of-the purpose hastens not fear
 αὐτοῦ τὰς ἐπιβουλὰς, τὸ δεσποτικὸν ἐννοῶν πρόσταγμα,
 his the plots the Lord's pondering command
 «Ἐν τῷ κόσμῳ θλίψιν ἔξετε», λέγοντος· «ἀλλὰ θαρσεῖτε
 in the world tribulation you-will-have saying but take-courage
 ἐγὼ νενίκηκα τὸν κόσμον.» Διό «χαῖρε ἐν Κυρίῳ
 I have-conquered the world wherefore rejoice in (the)-Lord

πάντοτε», ὅτι ἐξελέξατό σε καὶ διεχώρισεν ἐκ τοῦ κόσμου
always for he-chose you and separated from the world
 καὶ ἔθετο ὡς ἐν προσώπῳ αὐτοῦ. Αὐτὸς δὲ, ὁ καλέσας
and set(-you) as in (the)-face his he and the(-one) having-called
 σε κλήσει ἁγία, ἐγγὺς ἐστὶν αἰεί. «Μηδὲν μερίμνα· ἀλλ’
you with-calling holy near is always nothing be-anxious but
 ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας
in everything by-the prayer and by-the supplication with thanksgiving
 τὰ αἰτήματά σου γνωρίζεσθω πρὸς τὸν Θεόν. Αὐτὸς γὰρ
the requests your let-be-made-known to — God he for
 εἶρηκεν· οὐ μὴ σε ἀνῶ, οὐδ’ οὐ μὴ σε ἐγκαταλίπω.»
has-said not not you I-will-let-go nor not not you I-will-forsake
 Οὕτως μὲν οὖν ἐν τῇ σκληρότητι τῆς ἀγωγῆς καὶ τῇ
thus indeed then in the harshness of-the regimen and the
 ὀλιγωρίᾳ τῆς ἀσκήσεως τοιούτους κτώμενος λογισμοὺς,
scantiness of-the discipline such acquiring thoughts
 εὐφραίνου, μεμνημένος Κυρίου τοῦ Θεοῦ ἡμῶν· «ἐμνήσθην»
rejoice remembering (the)-Lord — God our I-remembered
 γάρ φησι, «τοῦ Θεοῦ, καὶ εὐφράνθην.»
for he-says — God and was-gladdened
 «Ὅταν δὲ πάλιν ὁ ἐξ ἐναντίας ἄλλον σοι τρόπον
when and again the(-one) from (the)-opposite(-side) other to-you way
 ἐπινοῇ πολέμων, ὑψηλόφρονas προβάλλων λογισμοὺς, καὶ
devises of-wars high-minded putting-forward thoughts and
 τὴν δόξαν ὑποδεικνύων τῆς τοῦ κόσμου βασιλείας ἥς
the glory showing of-the of-the world kingdom which
 κατέλιπες, καὶ τὰ λοιπὰ τὰ ἐν τῷ κόσμῳ, τὸν σωτήριον
you-left and the rest the(-things) in the world the saving
 προβαλοῦ λόγον, ὡς θυρεὸν, τὸν φάσκοντα· «Ὅταν
put-forward word as (a)-shield the(-one) saying when
 ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι ἀχρεῖοι
you-do all the(-things) commanded you say that unprofitable

δοῦλοι ἐσμέν, ὅτι ὁ ὀφείλομεν ποιῆσαι πεποιήκαμεν.»
servants we-are for what we-ought to-do we-have-done
 Ἀλλὰ καὶ τίς ἐξ ἡμῶν δύναται τὴν ὀφειλὴν ἐκτίσαι ἣν
but also who of us can the debt to-pay which
 ὀφείλομεν τῷ δεσπότῃ, ὑπὲρ ὧν «δι' ἡμᾶς ἐπτώχευσε,
we-owe to-the master for what because-of us he-became-poor
 πλούσιος ὢν, ἵνα ἡμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσωμεν»,
rich being that we by-the his poverty might-become-rich
 καὶ ἔπαθεν ὁ ἀπαθὴς, ἵνα τῶν παθῶν ἡμᾶς ἐλευθερώσῃ;
and suffered the impassible(-one) that from-the passions us he-might-free
 ποία γὰρ χάρις δούλῳ ὅμοια τῷ δεσπότῃ παθεῖν;
what-sort for favor to-(a)-slave like-things to-the master to-suffer
 ἡμεῖς δὲ πολλὰ τῶν αὐτοῦ ὑστερούμεθα παθημάτων.»
we and many of-the his fall-short-of sufferings
 «Ταῦτα ἐννόει, λογισμοὺς καθαίρων καὶ πᾶν ὕψωμα
these(-things) ponder thoughts cleansing and every height
 ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζων
lifted-up against the knowledge — of-God and taking-captive
 πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ· καὶ ἡ εἰρήνη
every thought into the obedience — of-Christ and the peace
 τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὴν
— of-God the(-one) surpassing every mind will-guard the
 καρδίαν καὶ τὰ νοήματά σου ἐν Χριστῷ Ἰησοῦ.»
heart and the thoughts your in Christ Jesus
 Τούτων ὑπὸ τοῦ μακαρίου Βαρλαάμ λεχθέντων, ἡ ροὴ
these(-things) by the blessed Barlaam having-been-said the stream
 τῶν δακρύων τοῦ Ἰωάσαφ μέτρον οὐκ εἶχεν, ἀλλ', ὥς ἐκ
of-the tears — of-Ioasaph measure not had but as from
 πηγῆς πολυχέμονος βρύουσα, ὅλον αὐτὸν καὶ τὴν γῆν ἐν
(a)-spring abundant gushing whole him and the earth on
 ᾧ ἐκάθητο κατέβρεχεν. Ὀδυρόμενος δὲ τὸν χωρισμὸν,
which he-sat drenched lamenting and the separation

ἡξίου μάλα θερμῶς συνοδοιπόρος αὐτῷ τῆς τελευταίας
be-asked very fervently fellow-traveler with-him of-the last
 πορείας γενέσθαι, καὶ μηκέτι παραμείναι τῷ βίῳ μετὰ
journey to-become and no-longer to-remain in-the life after
 τὴν ἐκείνου ἐκδημίαν, «Διὰ τί» λέγων, «τὸ σεαυτοῦ
the his departure because-of what saying the(-thing) of-yourself
 ζητεῖς μόνον, ὦ πάτερ, καὶ μὴ καὶ τὸ τοῦ πλησίον;
do-you-seek only O father and not also the(-thing) of-the neighbor
 πῶς δὲ τὴν τελείαν ἐν τούτῳ πληροῖς ἀγάπην κατὰ
how and the perfect in this do-you-fulfill love according-to
 τὸν εἰπόντα, «Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν»,
the(-one) having-said you-shall-love the neighbor your as yourself
 πρὸς ἀνάπαυσιν μὲν καὶ ζωὴν αὐτὸς ἀπαίρων, εἰς θλίψιν
to rest indeed and life yourself departing into affliction
 δὲ καὶ τάλαιπωριάν ἐμὲ καταλιμπάνων, καὶ, πρὶν καλῶς
and also hardship me leaving and before well
 ἐγγυμνασθῆναι τοῖς ἄθλοις τῆς ἀσκήσεως καὶ τῶν πολεμίων
to-be-trained in-the contests of-the discipline and of-the enemies
 μαθεῖν τὰς πολυτρόπους ἐφόδους, πρὸς μονομαχίαν με τῆς
to-learn the many-sided attacks for single-combat me with-the
 αὐτῶν παρατάξεως προβαλλόμενος; ἵνατί γένηται
their battle-line putting-forward why should-it-come-about
 ἄλλο, εἰ μὴ βληθῆναί με ταῖς κακοτρόποις αὐτῶν μηχαναῖς,
other if not to-be-thrown me by-the evil-mannered their devices
 καὶ ἀποθανεῖν οἷμοι! τὸν ψυχικὸν ὄντως καὶ αἰώνιον
and to-die alas the of-the-soul truly and eternal
 θάνατον; ὅπερ τοῖς ἀπείροις καὶ δειλοῖς συμβαίνειν πέφυκε
death which-very to-the inexperienced and cowardly to-happen is-wont
 μοναχοῖς. Ἀλλὰ δεήθητι τοῦ Κυρίου, δυσωπῶ, συνέκδημον
monks but beseech the Lord I-entreat fellow-departing
 καὶ ἐμὲ τοῦ βίου λαβεῖν. Ναί, πρὸς αὐτῆς τῆς ἐλπίδος
also-me from-the life to-take yes by itself the hope

ἧς ἔχεις ἀπολαβεῖν τοῦ καμάτου τὸν μισθὸν, δεήθητι
which you-have to-receive of-the labor the wage beseech
 μηδεμίαν ἡμέραν μετὰ τὸν σὸν χωρισμὸν παροικεῖν τῷ
no day after the your separation to-sojourn in-the
 βίῳ, καὶ εἰς τὸ πέλαγος ταύτης πλανᾶσθαι τῆς ἐρήμου.»
life and in the sea of-this to-wander the desert
 Ταῦτα τοῦ Ἰωάσαφ σὺν δάκρυσι λέγοντος, ὁ γέρων
these(-things) — Ioasaph with tears saying the old-man
 πρῶως ἀνακόπτων καὶ ὁμαλῶς, «Οὐκ ὀφείλομεν, τέκνον»,
gently checking(-him) and evenly not we-ought child
 ἔφη, «τοῖς ἀνεφίκτοις κρίμασι τοῦ Θεοῦ ἀνθίστασθαι.
said the unattainable judgments — of-God to-resist
 Ἐγὼ γὰρ πολλὰ δεηθεὶς περὶ τούτου, καὶ τὸν ἀβίαστον
I for much having-besought about this and the unforceable
 δεσπότην βιασάμενος τοῦ μὴ χωρισθῆναι ἡμᾶς ἀπ’
master having-forced of-the not to-be-separated us from
 ἀλλήλων, ἐδιδάχθην παρὰ τῆς αὐτοῦ ἀγαθότητος ὡς οὐκ
one-another was-taught by the his goodness that not
 ἔστι συμφέρον σε νῦν τὸ ἄχθος τῆς σαρκὸς ἀποθέσθαι· ἀλλὰ
it-is profitable you now the burden of-the flesh to-put-off but
 παραμεῖναι δεῖ τῇ ἀσκήσει, ἕως λαμπρότερον ἐαυτῷ
to-remain it-is-needful in-the discipline until more-brilliant for-yourself
 τὸν στέφανον πλέξῃς. Οὐ γὰρ ἀρκούντως ἀκμὴν ἡγωνίσω
the crown you-weave not for sufficiently yet you-have-contended
 πρὸς τὴν ἡτοίμασμένην σοι μισθαποδοσίαν· ἀλλὰ δεῖ
for the prepared for-you recompense but it-is-needful
 σε κοπιᾶσαι μικρὸν, ἵνα χαίρων εἰσέλθῃς εἰς τὴν χαρὰν
you to-toil (a)-little that rejoicing you-may-enter into the joy
 τοῦ κυρίου σου. Ἐγὼ γὰρ ἐγγὺς σου τῶν ἑκατὸν λοιπὸν
of-the Lord your I for near somewhere of-the hundred now
 εἰμὶ χρόνων, διατελέσας ἐν τῇ ἐρήμῳ ταύτῃ ἐνιαυτοὺς
am years having-continued in the desert this years

ἤδη πέντε καὶ ἑβδομήκοντα· σοὶ δὲ, εἰ καὶ τοσοῦτον οὐκ
already five and seventy to-you and if also so-much not
 ἔκταθήσεται ὁ χρόνος, ἀλλὰ πλησίον που γενέσθαι
will-be-extended the time but near somewhere to-come-about
 δεῖ, καθὼς κελεύει ὁ Κύριος, ἵν' ἐφάμιλλος ἀναδειχθῆς,
it-is-needful as commands the Lord that rivaling you-may-be-shown
 καὶ μηδὲν ὅλως ὑστερούμενος τῶν βαστασάντων τὸ βάρος
and nothing at-all falling-short of-those having-borne the burden
 τῆς ἡμέρας καὶ τὸν καύσωνα. Δέχου τοίνυν, ὦ φιλότης,
of-the day and the scorching-beat receive then O dear(-one)
 τὰ τῷ Θεῷ δεδογμένα ἀσμένως· ἃ γὰρ αὐτὸς
the(-things) — by-God decreed gladly what for he
 βεβούλευται τίς ἱκανὸς ἀνθρώπων διασκεδάσαι; καὶ καρτέρει
has-counseled who (is)-able of-men to-scatter and persevere
 τῇ ἐκείνου φυλαττόμενος χάριτι. Νῆφε δὲ αἰὲν πρὸς τοὺς
by-the his guarded grace be-sober and always against the
 ἐναντίους λογισμοὺς, καὶ τὴν καθαρότητα τοῦ νοῦς, ὥσπερ
contrary thoughts and the purity of-the mind as
 τινὰ θησαυρὸν πολύτιμον, ἄσυλον διατήρει, πρὸς ὑψηλοτέραν
some treasure very-precious inviolable keep to higher
 ἐργασίαν καὶ θεωρίαν ἐμβιβάζων ἑαυτὸν ἡμέραν καθ'
working and contemplation raising yourself day by
 ἡμέραν, ἵνα πληρωθῇ ἐπὶ σοὶ ὁ τοῖς φίλοις αὐτοῦ ὁ
day that may-be-fulfilled in you what to-the friends his the
 Σωτὴρ ἐπηγγέιλαιτο, «Ἐάν τις ἀγαπᾷ με», λέγων, «τὸν
Savior promised if anyone loves me saying the
 λόγον μου τηρήσει, καὶ ὁ πατὴρ μου ἀγαπήσει αὐτὸν, καὶ
word my he-will-keep and the father my will-love him and
 πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.»
to him we-will-come and dwelling with him we-will-make

Ταῦτα εἰπὼν ὁ γέρων, καὶ πολλῶ πλείονα τῆς
these(-things) having-said the old-man and much more of-the
 ἡγιασμένης αὐτοῦ ψυχῆς καὶ θεολόγου γλώττης ἐπάξια,
sanctified his soul and theological tongue worthy
 τὴν ἀνιωμένην τοῦ Ἰωάσαφ ψυχὴν παρεμυθεῖτο. Εἶτα πρὸς
the grieving — of-Ioasaph soul consoled then to
 τινὰς ἐκπέμπει αὐτὸν ἀδελφούς, ἐκ πολλοῦ διαστήματος
some he-sends him brothers from much distance
 τὴν οἰκισιν ἔχοντας τοῦ ἀγαγεῖν τὰ πρὸς τὴν ἱερὰν
the dwelling having of-the to-bring the(-things) for the holy
 θυσίαν ἀρμόδια.

sacrifice fitting

Καὶ δὴ ἀναζωσάμενος ὁ Ἰωάσαφ λίαν τάχιστα τὴν
and indeed having-girded-himself — Ioasaph very most-quickly the
 διακονίαν πληροῦ· ἐδεδῖει γὰρ μή πως ἀπόντος αὐτοῦ
service fulfills he-feared for lest somehow being-absent him
 τὴν ὀφειλὴν ὁ Βαρλαὰμ τῆς φύσεως ἀποδῶ, καὶ, τὸ
the debt — Barlaam of-the nature should-pay and the
 πνεῦμα παραθεῖς τῷ Κυρίῳ, ζημίαν αὐτῷ τὴν χαλεπὴν
spirit having-committed to-the Lord loss to-him the grievous
 ἐπενέγκοι, μὴ ῥημάτων, μὴ προσφθεγμάτων ἐξοδιῶν, μὴ
should-bring not of-words not of-addresses at-departure not
 εὐχῶν, μὴ εὐλογιῶν τῶν ἐκείνου, τυγχάνοντι.

of-prayers not of-blessings the his obtaining

Οὕτω δὲ ἀνδρικώτατα διελθόντος αὐτοῦ τὴν μακρὰν
thus and most-manfully having-gone-through him the long
 ὁδὸν ἐκείνην καὶ τὰ τῆς ἱερᾶς θυσίας ἐνεγκόντος,
road that and the(-things) of-the holy sacrifice having-brought
 προσφέρει τῷ Θεῷ τὴν ἀναίμακτον θυσίαν ὁ θειότατος
offers — to-God the bloodless sacrifice the most-divine
 Βαρλαάμ. Καὶ κοινωνήσας αὐτὸς, μεταδούς δὲ καὶ
Barlaam and having-communicated himself having-given-a-share and also

τῷ Ἰωάσαφ τῶν ἀχράντων τοῦ Χριστοῦ μυστηρίων,

— to-Isasaph of-the undefiled — of-Christ mysteries

ἡγαλλιάσατο τῷ πνεύματι.

he-exulted in-the spirit

Καὶ τῆς συνήθους μεταλαβόντες τροφῆς, ψυχωφελέσι λόγοις

and of-the customary having-partaken food with-soul-profitng words

τὴν ψυχὴν αὖθις ἔτρεφε τοῦ Ἰωάσαφ, «Οὐκ ἔτι» λέγων,

the soul again be-nourished — of-Isasaph no longer saying

«ἡμᾶς, ὦ φίλτατε υἱέ, συναγάγη ἐν τῷ βίῳ τούτῳ εἰς ἓν

us O dearest son will-gather in the life this into one

ἐστία καὶ τράπεζα· πορεύομαι γὰρ ἤδη τὴν τελευταίαν ὁδὸν

hearth and table I-go for now the last road

τῶν πατέρων μου. Χρὴ οὖν σε τὸ πρὸς ἐμὲ φίλτρον

of-the fathers my it-is-necessary then you the toward me love

διὰ τῆς φυλακῆς τῶν τοῦ Θεοῦ ἐντολῶν, καὶ τῆς

through the keeping of-the — of-God commandments and of-the

ἐν τῷδε τῷ τόπῳ μέχρι τέλους καρτερίας, ἐπιδείξασθαι,

in this the place until (the)-end endurance to-show

πολιτευόμενος καθὼς ἔμαθες καὶ ἐδιδάχθης, καὶ μεμνημένος

living as you-learned and were-taught and remembering

διὰ παντὸς τῆς ταπεινῆς καὶ ῥαθύμου μου ψυχῆς. Χαρὰ

through all(-time) the lowly and slothful my soul with-joy

οὖν χαίρε, καὶ τῇ ἐν Χριστῷ ἀγαλλιάσει εὐφραίνου, ὅτι

then rejoice and in-the in Christ exultation be-glad for

τῶν ἐπιγείων καὶ φθαρτῶν ἀντηλλάξω τὰ αἰώνια

instead-of-the earthly and perishable(-things) you-took-in-exchange the eternal

τε καὶ ἄφθαρτα, καὶ ὅτι ἐγγίζει ὁ μισθὸς τῶν ἔργων

both and imperishable and that draws-near the wage of-the works

σου, καὶ ὁ μισθαποδότης ἤδη πάρεστιν, ὃς ἥξει τὸν

your and the rewarder already is-present who will-come the

ἀμπελῶνα ἰδεῖν ὃν ἐγέωργησας καὶ πλουσίως σοι τὸν

vineyard to-see which you-tilled and richly to-you the

μισθὸν τῆς γεωργίας παρέξει. «Πιστὸς γὰρ ὁ λόγος»
wage of-the tillage will-provide faithful for the word
 καὶ πάσης ἀποδοχῆς ἄξιος, καθὼς ὁ θεσπέσιος βοᾷ
and of-all acceptance worthy as the divine cries
 Παῦλος· «εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· εἰ
Paul if for we-died-with(-him) also we-will-live-with(-him) if
 ὑπομένομεν, καὶ συμβασιλεύσομεν» βασιλείαν τὴν αἰώνιον
we-endure also we-will-reign-with(-him) (the)-kingdom the eternal
 καὶ ἀτελεύτητον, τῷ φωτὶ καταλαμπόμενοι τῷ ἀπροσίτῳ,
and endless by-the light illumined the unapproachable
 καὶ τῆς ἐλλάμψεως καταξιούμενοι τῆς μακαρίας ὄντως
and of-the shining deemed-worthy of-the blessed truly
 καὶ ζωαρχικῆς Τριάδος.»
and life-originating Trinity
 Τοιαῦτα μὲν ὁ Βαρλαάμ ἕως ἑσπέρας καὶ παρ' ὅλην τὴν
such-things indeed — Barlaam until evening and throughout whole the
 νύκτα τῷ Ἰωάσαφ ὠμίλει, ἀκατασχέτοις δάκρυσιν ὀδυρομένῳ
night — with-Ioasaph conversed with-uncontrollable tears lamenting
 καὶ τὸν χωρισμὸν μὴ φέροντι. Ἄρτι δὲ τῆς ἡμέρας
and the separation not bearing just and the day
 διαφανούσης, τὴν πρὸς αὐτὸν ὁμιλίαν διαπεράνας, ἤρην εἰς
dawning the to him conversation having-finished he-raised to
 οὐρανὸν χεῖράς τε καὶ ὄμματα, καὶ εὐχαριστίαν ἀναπέμψας
heaven hands both and eyes and thanksgiving having-sent-up
 τῷ Θεῷ, ἔφη· «Κύριε, ὁ Θεός μου, ὁ πανταχοῦ παρὼν
— to-God said Lord — God my the(-one) everywhere present
 καὶ τὰ πάντα πληρῶν, εὐχαριστῶ σοι, ὅτι ἐπέιδες τὴν
and the all filling I-thank you that you-looked-upon the
 ταπείνωσίν μου καὶ ἐν τῇ ὀρθοδόξῳ σου ὁμολογίᾳ καὶ
humility my and in the orthodox your confession and
 ἐν ὁδῷ τῶν ἐντολῶν σου ἡξίωσας τὸν δρόμον
in (the)-road of-the commandments your you-deemed-worthy the course

τελέσαι με τῆς ἐνθάδε παροικίας μου. Καὶ νῦν, φιλάγαθε
to-finish me of-the here sojourning my and now good-loving
 δέσποτα καὶ πανοικτίρμον, δέξαι με εἰς τὰς αἰωνίους
master and all-compassionate receive me into the eternal
 σου σκηναῖς, καὶ μὴ μνησθῆς ὅσα σοι ἡμαρτον ἐν
your tents and not remember as-much-as against-you I-sinned in
 γνώσει τε καὶ ἀγνοίᾳ. Φύλαξον δὲ καὶ τὸν πιστόν σου
knowledge both and ignorance guard and also the faithful your
 δούλον τοῦτον, οὐπερ προστήναί με τὸν ἀχρεῖόν σου
servant this whom-indeed to-protect me the useless your
 ἡξίωσας οἰκέτην· ῥῦσαι αὐτὸν ἀπὸ πάσης ματαιότητος
you-deemed-worthy servant rescue him from all vanity
 καὶ ἐπηρείας τοῦ ἀντικειμένου, καὶ ὑψηλότερον αὐτὸν
and abuse of-the adversary and higher him
 ποιήσον τῶν πολυπλόκων παγίδων, ὧν εἰς σκάνδαλον
make than-the intricate snares which for offense
 ἡπλώσεν ὁ πονηρὸς πάντων τῶν θελόντων σωθῆναι.
spread the evil(-one) of-all those wishing to-be-saved
 Ἀφάνισον, παντοδύναμε, πᾶσαν τὴν δύναμιν τοῦ ἀπατεῶνος
destroy all-powerful all the power of-the deceiver
 ἀπὸ προσώπου τοῦ δούλου σου, καὶ δὸς αὐτῷ ἐξουσίαν
from (the)-face of-the servant your and give him authority
 πατεῖν τὴν ὀλεθροτόκον κάραν τοῦ πολεμίου τῶν ἡμετέρων
to-tread the destruction-bearing head of-the enemy of-the our
 ψυχῶν. Κατάπεμψον ἐξ ὕψους τὴν χάριν τοῦ Ἁγίου
souls send-down from on-high the grace of-the Holy
 σου Πνεύματος. Καὶ ἐνίσχυσον αὐτὸν πρὸς τὰς ἀοράτους
your Spirit and strengthen him against the invisible
 παρατάξεις, ἵνα τὸν τῆς νίκης ἀξιωθῇ παρὰ σοῦ
battle-lines that the of-the victory he-may-be-deemed-worthy from you
 στέφανον δέξασθαι, καὶ δοξασθῇ ἐν αὐτῷ τὸ ὄνομά σου
crown to-receive and may-be-glorified in him the name your

τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, ὅτι
of-the Father and of-the Son and of-the Holy Spirit for
 σοὶ πρέπει δόξα καὶ αἴνεσις εἰς τοὺς αἰῶνας. Ἀμήν.»
to-you befits glory and praise into the ages amen

XXVI • THE TWO DEATHS

Barlaam embraces and kisses Ioasaph, seals himself with the cross, and departs for the blessed journey. Ioasaph washes the body with tears, wraps it in the hair shirt, sings psalms all night, and buries him by the cave, then prays to God as his only helper. He falls asleep and in a vision is shown two crowns in the shining city, one his own and one for his father; when he objects, Barlaam rebukes him. Ioasaph lives on in sterner discipline: he left his kingdom at twenty-five and lived thirty-five years in the desert, seeing Christ in all. He dies in peace, and a holy hermit, warned by revelation, buries him in Barlaam's tomb.

Ταῦτα εὐξάμενος, καὶ τὸν Ἰωάσαφ πατρικῶς
these(-things) having-prayed and — Ioasaph fatherly
 περιπτυσάμενος, καὶ ἀσπασμὸν αὐτῷ δοὺς ἐν φιλήματι
having-embraced and greeting to-him having-given in kiss
 ἁγίῳ, τῷ τύπῳ τε τοῦ σταυροῦ ἑαυτὸν ἐπισφραγισάμενος,
holy with-the sign and of-the cross himself having-sealed
 καὶ τοὺς πόδας ἐξάρας, καὶ λίαν περιχαρὴς γενόμενος,
and the feet having-lifted-up and very overjoyed having-become
 ὥσπερ τινῶν ἐπιδημησάντων φίλων, πρὸς τὴν μακαρίαν
as-if some having-arrived friends to the blessed
 ἀπῆλθε πορείαν, πρὸς τὴν ἐκεῖθεν διελθὼν γεροδοσίαν,
departed journey to the from-there having-passed reward-of-old-age
 πρεσβύτης ὢν καὶ πλήρης ἡμερῶν τῶν τοῦ πνεύματος.
old being and full of-days of-the of-the spirit

Ὁ δὲ Ἰωάσαφ, περιχυθεὶς τῷ πατρὶ μεθ' ὅσης
 — and Ioasaph having-thrown-himself-on the father with how-much
 ἂν εἴποις τῆς εὐλαβείας καὶ οἰμωγῆς, δάκρυσί τε
 — you-might-say the reverence and wailing with-tears both
 τὸ λεύπανον λούσας, καὶ τῷ τριχίνῳ ῥακίῳ, ὅπερ
 the remains having-washed and in-the hairy rag which-very
 αὐτὸς ἦν ἐν τῷ παλατίῳ παρασχὼν, περιελίξας, τοὺς
 he was in the palace having-provided having-wrapped(-them) the
 νενομισμένους ἐπιλέγει ψαλμοὺς, διὰ πάσης τῆς ἡμέρας
 customary says-over psalms throughout all the day
 καὶ τῆς νυκτὸς ὅλης ψάλλον ἅμα καὶ δάκρυσι τὸ τίμιον
 and the night whole singing at-once and with-tears the precious
 τοῦ μάκαρος βρέχων σῶμα. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ,
 of-the blessed(-one) wetting body on-the and following day
 τάφον ποιήσας ἐχόμενον τοῦ σπηλαίου, καὶ εὐλαβῶς ἄγαν
 (a)-tomb having-made adjoining the cave and reverently very
 τὸ ἱερὸν λεύπανον διαβαστάσας, ἐν τῷ μνήματι κατέθετο
 the holy remains having-carried in the tomb laid
 τὸν πνευματικὸν πατέρα ὁ καλὸς υἱὸς καὶ τιμώτατος.
 the spiritual father the good son and most-honored
 Καὶ, θερμότερον ἐκκαυθεὶς τὴν ψυχὴν, εἰς ἐκτενεστέραν
 and more-fervently inflamed in-the soul into more-intense
 τε συντείνας εὐχὴν ἑαυτὸν, ἔφη· «Κύριε, ὁ Θεὸς μου,
 and having-strained prayer himself he-said Lord — God my
 εἰσάκουσον τῆς φωνῆς μου ἧς ἐκέκραξα· ἐλέησόν
 bear the voice my with-which I-cried have-mercy-on
 με καὶ εἰσάκουσόν μου», ὅτι σε ἐκ καρδίας μου ζητῶ.
 me and bear me for you from heart my I-seek
 Ἐξεζήτησέ σε ἡ ψυχὴ μου· «μὴ ἀποστρέψῃς τὸ πρόσωπόν
 has-sought-out you the soul my not turn-away the face
 σου ἀπ' ἐμοῦ, καὶ μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου
 your from me and not turn-aside in wrath from the servant

σου. Βοηθός μου γενοῦ· μὴ ἀποσκορακίσῃς με, καὶ μὴ
your helper my be not cast-away me and not
 «ἐγκαταλίπῃς με, ὁ Θεός, ὁ σωτήρ μου, ὅτι ὁ πατήρ
forsake me O God the savior my for the father
 μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με»· σὺ δὲ, Κύριε,
my and the mother my have-forsaken me you but Lord
 προσλαβοῦ με. «Νομοθέτησόν με, Κύριε, ἐν τῇ ὁδῷ σου,
take-to-yourself me give-law-to me Lord in the way your
 καὶ ὁδήγησόν με ἐν τρίβῳ εὐθείᾳ, ἕνεκα τῶν ἐχθρῶν
and guide me in path straight for-the-sake-of the enemies
 μου. Μὴ παραδῶς με εἰς ψυχὰς θλιβόντων με, ὅτι ἐπὶ σέ
my not hand-over me into (the)-souls of-those-afflicting me for upon you
 ἐπερρίφην ἐκ μήτρας. Ἀπὸ γαστροῦ μητρός μου θεός μου
I-was-cast from (the)-womb from (the)-belly of-mother my God my
 εἶ σύ· μὴ ἀποστῇς ἀπ' ἐμοῦ, ὅτι πλὴν σου οὐκ ἔστιν ὁ
are you not depart from me for except you not is the(-one)
 βοηθὼν μοι.» Ἴδου γὰρ εἰς τὸ πέλαγος τῶν οἰκτιρμῶν σου
helping me behold for into the sea of-the compassions your
 τὴν ἐλπίδα ἐθέμην τῆς ψυχῆς μου· κυβέρνησόν μου τὴν
the hope I-have-set of-the soul my steer my the
 ζωὴν ὁ πᾶσαν τὴν κτῆσιν ἀρρήτῳ σοφίας προνοίᾳ
life you-who all the creation with-unspeakable of-wisdom providence
 κυβερνῶν, καὶ «γνώρισόν μοι ὁδὸν ἐν ᾗ πορεύσομαι».
steering and make-known to-me (a)-road in which I-shall-walk
 Καὶ σῶσόν με, ὡς ἀγαθὸς Θεὸς καὶ φιλόανθρωπος, εὐχαῖς
and save me as good God and loving-mankind by-the-prayers
 καὶ πρεσβείαις τοῦ θεραπόντός σου Βαρλαάμ, ὅτι σὺ εἶ
and intercessions of-the servant your Barlaam for you are
 ὁ Θεός μου, καὶ σὲ δοξάζω τὸν Πατέρα καὶ τὸν Υἱὸν καὶ
— God my and you I-glorify the Father and the Son and
 τὸ Ἅγιον Πνεῦμα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.»
the Holy Spirit into the ages of-the ages amen

Ταῦτα εὐζάμενος, πλησίον τοῦ μνήματος ἐκάθισε κλαίων.
these(-things) having-prayed near the tomb he-sat weeping
 Καὶ καθεζόμενος ὑπνωσε. Καὶ ὁρᾷ τοὺς φοβεροὺς ἄνδρας
and sitting he-fell-asleep and sees the fearful men
 ἐκείνους, οὓς καὶ πρότερον ἑώρακε, ἐλθόντας πρὸς
those whom also before he-had-seen having-come to
 αὐτὸν, καὶ ἀπαγαγόντας αὐτὸν εἰς τὴν μεγίστην καὶ
him and having-led-away him into the greatest and
 θαυμαστὴν ἐκείνην πεδιάδα, καὶ πρὸς τὴν δεδοξασμένην καὶ
wonderful that plain and into the glorified and
 ὑπέρλαμπρον εἰσαγαγόντες πόλιν. Εἰσερχομένῳ δὲ αὐτῷ
surpassingly-brilliant having-led(-him) city entering and him
 τὴν πύλιν ἕτεροι ὑπήντουν πολλῷ κατηγλαϊσμένοι φωτὶ,
the gate others met(-him) with-much made-splendid light
 στεφάνους ἔχοντες ἐν χερσὶν ἀρρήτῳ διαλάμποντας
crowns having in hands with-unspeakable shining
 κάλλει καὶ οἷους ὀφθαλμοὶ οὐδέποτε βρότειοι ἐθεάσαντο.
beauty and such-as eyes never mortal beheld
 Ἐρομένου δὲ τοῦ Ἰωάσαφ, «Τίνος οἱ στέφανοι τῆς δόξης οἱ
having-asked and — Ioasaph whose the crowns of-the glory the
 ὑπέρλαμπροι, οὓς ὁρῶ»; «Σὸς μὲν ὁ εἷς», ἔφησαν, «ὑπὲρ
surpassingly-brilliant which I-see yours indeed the one they-said for
 τῶν πολλῶν σοι ψυχῶν ὧν ἔσωσας κατασκευασθεῖς,
the many to-you souls which you-saved prepared
 κοσμηθεῖς δὲ νυνὶ πλεον ὑπὲρ τῆς ἀσκήσεως ἧς μετέρχῃ,
adorned and now more for the discipline which you-pursue
 εἴπερ ἀνδρείως ταύτην ἕως τέλους διέλθῃς· ὁ δὲ ἕτερος
if-indeed manfully it until (the)-end you-go-through the and other
 σὸς μὲν καὶ αὐτός· ἀλλὰ τῷ πατρί σου δεῖ σε
yours indeed also it but to-the father your it-is-needful you
 τοῦτον παρασχεῖν, τῷ διὰ σοῦ τῆς ὁδοῦ ἐκκλίναντι
this-one to-give the(-one) through you from-the road having-turned-aside

τῆς πονηρᾶς καὶ μετανοήσαντι γνησίως τῷ Κυρίῳ.» Ὁ
the evil and having-repented genuinely to-the Lord —
 δὲ Ἰωάσαφ δυσχεραίνουντι ἐώκει. Καί, «Πῶς δυνατόν»
and Ioasaph being-vexed seemed and how possible
 φησίν, «ἴσων ἐμοῦ, τοῦ τοσαῦτα κοπιάσαντος, τυχεῖν τὸν
he-says equal with-me the so-much having-toiled to-obtain the
 πατέρα μου δωρεῶν ὑπὲρ μόνης τῆς μετανοίας;»
father my gifts for only the repentance
 Εἶπε ταῦτα, καὶ τὸν Βαρλαὰμ εὐθὺς ἐδόκει βλέπειν
he-said these(-things) and — Barlaam at-once he-seemed to-see
 ὀνειδίζοντα οἰονεῖ, καὶ λέγοντα· «Οὗτοι οἱ λόγοι μου,
reproaching as-it-were and saying these the words my
 Ἰωάσαφ, οὓς ποτέ σοι, «Ὅταν ὑπερπλουτήσης», ἔλεγον,
Ioasaph which once to-you when you-become-very-rich I-said
 «οὐκ εὐμετάδοτος ἔση»· καὶ αὐτὸς ἠπόρεις ἐπὶ τῷ
not generous you-will-be and yourself were-perplexed at the
 ῥήματι. Νυνὶ δὲ πῶς ἐδυσχέρανας ἐπὶ τῇ ἰσοτιμίᾳ τοῦ
saying now but how were-you-vexed at the equality-of-honor of-the
 πατρός σου, καὶ οὐ μᾶλλον εὐφράνθης τὴν ψυχὴν ὅτι
father your and not rather were-you-glad in-the soul that
 εἰσηκούσθη σου ἢ πολλὴ περὶ αὐτοῦ δέησις;»
was-heard your the much about him supplication
 Ὁ δὲ Ἰωάσαφ, ὥς εἴθιστο αἰὲν λέγειν αὐτῷ,
— and Ioasaph as he-was-used-to always to-say to-him
 «Συγχώρησον», ἔφη, «πάτερ, συγχώρησον. Ποῦ δὲ αὐτὸς
forgive he-said father forgive where and yourself
 οἰκεῖς; Γνώρισόν μοι». «Ἐν ταύτῃ» φησί, «τῇ μεγάλῃ
do-you-dwell make-known to-me in this he-says the great
 καὶ περικαλλεῖ πόλει· οἰκεῖν ἔλαχον ἐν μεσαιάτῃ τῆς
and most-beautiful city to-dwell I-was-allotted in (the)-very-middle of-the
 πόλεως πλατεῖα φωτὶ καταστραπτομένη ἀπλέτῳ.» Ἀξιοῦν
city street with-light flashing boundless to-ask

δὲ αὐθις ὁ Ἰωάσαφ ἐδόκει τὸν Βαρλαὰμ εἰς τὸ ἑαυτοῦ
and again — Ioasaph seemed — Barlaam into the his-own
 ἀπαγαγεῖν αὐτὸν σκῆνωμα καὶ φιλοφρόνως ξεναγήσαι.
to-lead-away him dwelling and kindly to-entertain-as-guest
 Ἄλλ' οὐπω τὸν καιρὸν ἦκειν ἔλεγεν ἐκεῖνος, «πρὸς
but not-yet the time to-have-come said that(-one) to
 ἐκεῖνά σε τὰ σκηνώματα ἐλθεῖν, ἔτι τῷ φορτίῳ τοῦ
those you the dwellings to-come still to-the burden of-the
 σώματος ὑποκείμενον. Ἐἵπερ οὖν ἀνδρείως καρτερήσεις,
body subject if-indeed then manfully you-will-persevere
 καθάπερ σοι ἐνετειλάμην, ἥξεις μικρὸν ὕστερον, καὶ
as to-you I-commanded you-will-come (a)-little later and
 τῶν αὐτῶν ἀξιωθήσῃ σκηνωμάτων, τῆς αὐτῆς τεύξεῃ
of-the same will-be-deemed-worthy dwellings of-the same will-obtain
 χαρᾶς τε καὶ δόξης, καὶ συνδιαιωνίζων ἔσῃ μοι.»
joy both and glory and living-forever-with you-will-be me
 Ὑεξυπνος δὲ ἐπὶ τούτοις γενόμενος, ὁ Ἰωάσαφ τοῦ
awake and upon these(-things) having-become — Ioasaph of-the
 φωτὸς ἐκείνου καὶ τῆς ἀρρήτου δόξης εἶχε τὴν ψυχὴν ἔτι
light that and of-the unspeakable glory had the soul still
 πεπληρωμένην, καὶ σὺν πολλῷ τῷ θαύματι τῷ Δεσπότη
filled and with much the wonder to-the Master
 χαριστήριον ἀνέπεμπεν ὕμνον.
thanksgiving sent-up hymn
 Ὑμεῖνε δὲ μέχρι τέλους τὴν ἀγγελικὴν ἀληθῶς ἐπὶ
remained and until (the)-end the angelic truly on
 γῆς ἀνύων διαγωγὴν, καὶ σκληροτέρα ἀσκήσει μετὰ
earth accomplishing life and with-harsher discipline after
 τὴν παρέλευσιν τοῦ γέροντος χρώμενος· πέμπτω μὲν
the passing of-the old-man using fifth indeed
 καὶ εἰκοστῷ τῆς ἡλικίας ἔτει τὴν ἐπίγειον καταλιπὼν
and twentieth of-the age in-year the earthly having-left

βασιλείαν καὶ τὸν ἀσκητικὸν ὑπελθὼν ἀγῶνα, πέντε δὲ καὶ
kingdom and the ascetic having-entered contest five and also
 τριάκοντα χρόνους ἐν τῇ πανερήμῳ ταύτῃ ἀσκήσας, ὥσπερ
thirty years in the utter-desert this having-practiced as-if
 τις ἄσαρκος, τὴν ὑπὲρ ἄνθρωπον ἀσκησιν, πολλὰς μὲν
one fleshless the beyond man discipline many indeed
 πρότερον ψυχὰς ἀνθρώπων τοῦ ψυχοφθόρου δράκοντος
formerly souls of-men from-the soul-destroying dragon
 ἀποσπάσας καὶ τῷ Θεῷ προσαγαγὼν σεσωσμένας, καὶ
having-torn-away and — to-God having-brought saved and
 ἀποστολικῆς ἐν τούτῳ χάριτος ἀξιωθείς, μάρτυς δὲ
of-apostolic in this grace deemed-worthy martyr and
 τῇ προαιρέσει γενόμενος, καὶ παρρησίᾳ τὸν Χριστὸν
in-the choice having-become and with-boldness — Christ
 ἐνώπιον βασιλέων ὁμολογήσας καὶ τυράννων, καὶ κήρυξ
before kings having-confessed and tyrants and herald
 μεγαλοφωνότατος τῆς αὐτοῦ μεγαλειότητος ἀναφανείς,
most-loud-voiced of-the his majesty having-appeared
 πολλὰ δ' αὖ πάλιν πνεύματα πονηρίας ἐν τῇ ἐρήμῳ
many and in-turn again spirits of-wickedness in the desert
 καταπαλαίσας, καὶ πάντων τῇ τοῦ Χριστοῦ περιγενόμενος
having-wrestled-down and all by-the — of-Christ having-overcome
 δυνάμει. Καὶ τῆς ἄνωθεν πλουσίως μετασχὼν δωρεᾶς τε
power and of-the from-above richly having-partaken gift both
 καὶ χάριτος, ἐντεῦθεν κεκαθαρμένον τὸ τῆς ψυχῆς ὄμμα
and grace thence cleansed the of-the soul eye
 πάσης περιγείου ἀχλύος εἶχεν, ὡς παρόντα δὲ τὰ
from-all earthly mist be-bad as present and the(-things)
 μέλλοντα προεθεώρει, καὶ Χριστὸς ἦν αὐτῷ ἀντὶ πάντων,
to-come he-foresaw and Christ was to-him instead-of all
 Χριστὸν ἐπόθει, Χριστὸν ὡς παρόντα ἐώρα, Χριστοῦ τὸ
Christ he-longed-for Christ as present he-saw of-Christ the

κάλλος διὰ παντὸς ἐνωπτρίζετο, κατὰ τὸν προφήτην
beauty through all(-time) he-saw-mirrored according-to the prophet
 τὸν λέγοντα· «Πρωωρώμην τὸν Κύριον ἐνώπιόν μου διὰ
the(-one) saying I-foresaw the Lord before me through
 παντὸς, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ»· καὶ αὖθις·
all(-time) for at right-hand my he-is that not I-be-shaken and again
 «Ἐκολλήθη ἡ ψυχὴ μου ὀπίσω σου· ἐμοῦ δὲ ἀντελάβετο ἡ
has-cleaved the soul my after you me and has-upheld the
 δεξιὰ σου.» Ἐκολλήθη γὰρ ὄντως ἡ ψυχὴ αὐτοῦ ὀπίσω
right-hand your has-cleaved for truly the soul his after
 τοῦ Χριστοῦ, συναρμοσθεῖσα αὐτῷ ἀρράγעי συναφεία. Οὐ
— Christ joined to-him with-unbreakable union not
 μετετρέπη τῆς θαυμαστῆς ταύτης ἐργασίας, οὐκ ἡλλοίωσε
he-turned-from the wonderful this working not he-altered
 τὸν κανόνα τῆς ἀσκήσεως ἑαυτοῦ, ἀπ' ἀρχῆς μέχρι
the rule of-the discipline his from (the)-beginning until
 τέλους, ἴσῃν τηρήσας τὴν προθυμίαν ἐκ νεωτέρας μέχρι τῆς
(the)-end equal having-kept the eagerness from youth until the
 τοσαύτης ἡλικίας, μᾶλλον δὲ καὶ εἰς ὑψηλοτέραν ὁσημέραι
so-great age rather but even into higher daily
 προκόπτων τὴν ἀρετὴν καὶ καθαρωτέρας ἀξιούμενος
advancing the virtue and of-purer deemed-worthy
 θεωρίας. Ἀμέλει τοιαύτην πολιτευσάμενος πολιτείαν καὶ
contemplation indeed such having-lived way-of-life and
 οὕτως ἀξίαν τῆς ἑαυτοῦ κλήσεως ἐργασίαν ἀποδεδωκώς
thus worthy of-the his calling work having-rendered
 τῷ καλέσαντι, σταυρώσας τὸν κόσμον ἑαυτῷ καὶ ἑαυτὸν
to-the(-one) having-called having-crucified the world to-himself and himself
 τῷ κόσμῳ, ἐν εἰρήνῃ πρὸς τὸν τῆς εἰρήνης ἀναλύει θεὸν,
to-the world in peace to the of-the peace departs God
 καὶ πρὸς τὸν αἰὲ ποθοῦμενον ἐκδημεῖ δεσπότην, καὶ τῷ
and to the always longed-for goes-abroad master and to-the

προσώπῳ Κυρίου ἀμέσως καὶ καθαρῶς ἐμφανίζεται, τῷ
face of-(the)-Lord immediately and purely appears with-the
 τῆς ἐκεῖθεν τε δόξης ἤδη προηυτρεπισμένῳ αὐτῷ στεφάνῳ
of-the from-there and glory already prepared-beforehand for-him crown
 κοσμεῖται, καὶ Χριστὸν βλέπειν καταξιούται, Χριστῷ
is-adorned and Christ to-see is-deemed-worthy with-Christ
 συνεῖναι, Χριστοῦ τῷ κάλλει διὰ παντὸς ἐναγάλλεσθαι,
to-be of-Christ in-the beauty through all(-time) to-exult
 οὐπερ εἰς χεῖρας τὴν ἑαυτοῦ ψυχὴν παραθέμενος,
of-whom-indeed into hands the his soul having-committed
 ἐν τῇ τῶν ζώντων μετεφοίτησε χώρα, ἔνθα ἦχος
in the of-the living be-passed land where (is)-(the)-sound
 ἐορταζόντων, ἔνθα τῶν εὐφραينوμένων ἡ κατοικία.
of-those-keeping-feast where of-those rejoicing the dwelling
 Τὸ δέ γε τίμιον αὐτοῦ σῶμα ἐκ γειτόνων αὐτῷ
the and at-least precious his body from neighbors to-him
 τὰς οἰκίσεις ποιούμενός τις ἀνὴρ ἅγιος, ὃς καὶ τὴν
the dwellings making some man holy who also the
 πρὸς Βαρλαάμ πορείαν ἐκείνῳ ποτὲ ὑπέδειξε, θεῖα
to Barlaam road to-him once had-shown by-divine
 τινὶ μνηθεὶς ἀποκαλύψει κατ' αὐτὴν τὴν ὥραν
some having-been-initiated revelation at very the hour
 τῆς τελειώσεως αὐτοῦ παραγίνεται, καὶ ὕμνοις ἱεροῖς
of-the perfecting his arrives and with-hymns holy
 τιμῆσας, δάκρυνά τε κατασπείσας, σύμβολον τοῦ πρὸς
having-honored(-it) tears both having-poured-out (a)-token of-the toward
 αὐτὸν πόθου, τᾶλλα δὲ τὰ νενομισμένα χριστιανοῖς
him longing the-other indeed the(-things) customary for-Christians
 πάντα τελέσας, ἐν τῷ τοῦ πατρὸς ἔθετο Βαρλαάμ
all having-performed in the of-the father placed(-it) Barlaam's

μνήματι. Συνεῖναι γὰρ ἔδει τὰ σώματα ὧν αἱ
 tomb to-be-together for it-was-needful the bodies of-whom the
 ψυχὰι συνδιαιωνίζειν ἔμελλον ἀλλήλαις.
 souls to-live-forever-together were-about with-one-another

XXVII · THE RELICS

Warned in a dream, the hermit tells King Barachias, who goes to the cave with a great crowd, opens the tomb, and finds both bodies whole, fragrant, and unchanged with their garments. He carries them in precious caskets to India, where crowds come to venerate them, and lays them with hymns and lamps in the church Ioasaph built. Many miracles and healings follow, and neighboring nations believe. The author closes: he has written as he heard it from honored men, and he prays that his readers share the lot of those who pleased the Lord, through the prayers of Barlaam and Ioasaph.

Προστάγματι δέ τις φοβερωτάτου κατ' ὄναρ
 by-(the)-command and of-some(-one) most-fearful in (a)-dream
 κραταιῶς ἐπισκήπτοντος πεισθεῖς, ὁ τοῦτον κηδεύσας
 mightily enjoining persuaded the him having-buried
 ἀναχωρητῆς τὰ βασιλεῖα καταλαμβάνει Ἰνδῶν, καὶ τῷ
 anchorite the palace reaches of-the-Indians and to-the
 βασιλεῖ Βαραχία προσελθὼν, πάντα αὐτῷ δῆλα τὰ περὶ
 king Barachias having-come-to all to-him clear the(-things) about
 τοῦ Βαρλαὰμ καὶ τοῦ μακαρίου τούτου τίθησιν Ἰωάσαφ.
 — Barlaam and the blessed this makes Ioasaph
 Ὁ δὲ, μηδὲν μελλήσας, ἀπέρχεται αὐτὸς μετὰ δυνάμεως
 he and not-at-all having-delayed goes-away himself with (a)-force
 ὄχλου, καὶ τῷ σπηλαίῳ ἐφίσταται, τὸ μνήμά τε θεωρεῖ,
 of-crowd and at-the cave stands the tomb both beholds
 καὶ, τούτῳ θερμότατα ἐπιδακρύσας, αἶρει τὸ κάλυμμα. Καὶ
 and over-it most-ferverently having-wept lifts the covering and

ὁρᾷ τὸν τε Βαρλαάμ καὶ τὸν Ἰωάσαφ ἔχοντας τὰ μέλη
sees — both Barlaam and — Ioasaph having the limbs
 κατὰ σχῆμα κείμενα, καὶ τὰ σώματα οὐδὲν τοῦ προτέρου
in form lying and the bodies nothing from-the former
 χρωτὸς παραλλάττοντα, ὁλόκληρα δὲ καὶ ἀκριβῶς ὑγιῇ
color changing whole and also exactly sound
 σὺν τοῖς ἐνδύμασι. Ταῦτα τοίνυν τὰ ἱερὰ τῶν ἁγίων
with the garments these then the holy of-the holy
 ψυχῶν σκηνώματα, πολλὴν ἐκπέμποντα τὴν εὐωδίαν καὶ
souls tents much sending-forth the fragrance and
 οὐδὲν ὅλως ἀηδὲς ἐπιδεικνύμενα, θήκαις ἐνθεῖς ὁ
nothing at-all unpleasant showing in-caskets having-placed the
 βασιλεὺς τιμίαις, εἰς τὴν ἑαυτοῦ πατρίδα μετακομίζει.
king precious to the his-own homeland transfers
 Ὡς δὲ εἰς τὰς ἀκοὰς ἔπιπτε τοῦ λαοῦ τὸ γεγονός,
when and into the ears fell of-the people the(-thing) having-happened
 πλῆθος ἀριθμοῦ κρεῖττον ἐκ πάντων τε τῶν πόλεων
(a)-multitude than-number greater from all both the cities
 καὶ τῶν περιχώρων εἰς προσκύνησιν καὶ θέαν συνέρρεον
and the surrounding-regions for veneration and sight flowed-together
 τῶν μακαρίων σωμάτων ἐκείνων. Ἐνθεν τοι καὶ ὕμνους
of-the blessed bodies those hence indeed also hymns
 ἐπ' αὐτοῖς τοὺς ἱεροὺς ᾄσαντες, καὶ λαμπάδας φιλοτίμως
over them the holy having-sung and torches lavishly
 ἀνάβαντες (ἀκολουθῶς, ἂν τις εἶπεν, ἐκεῖ καὶ λίαν
having-kindled fittingly — one would-have-said there and very
 οἰκείως τὰ φῶτα περὶ τοὺς τοῦ φωτὸς υἱοὺς τε καὶ
properly the lights about the of-the light sons both and
 κληρονόμους), λαμπρῶς δὲ ὁμοῦ καὶ μεγαλοπρεπῶς ἐν
beirs brilliantly and together and magnificently in

τῇ ἐξ αὐτῶν κρηπιδων παρὰ τοῦ Ἰωάσαφ ἀνεγυγερμένη
the from very foundations by — Iosaph raised-up
 κατέθεντο ἐκκλησίαι.

they-laid-(them) church

Πολλὰ δὲ θαύματα καὶ ἰάσεις ἔν τε τῇ μετακομιδῇ,
many and wonders and healings in both the transfer
 ἔν τε τῇ καταθέσει, καὶ ἐν τοῖς ἐξῆς χρόνοις διὰ
in and the deposition and in the following times through
 τῶν ὁσίων αὐτοῦ θεραπόντων ἐποίησε Κύριος. Καὶ εἶδεν
the holy his servants did (the)-Lord and saw
 ὁ βασιλεὺς τε Βαραχίας καὶ πᾶς ὁ ὄχλος τὰς δι'
the king both Barachias and all the crowd the through
 αὐτῶν γενομένας δυνάμεις, καὶ πολλοὶ τῶν πέριξ ἐθνῶν,
them coming-about powers and many of-the around nations
 ἀπιστίαν νοσοῦντες καὶ τοῦ Θεοῦ ἄγνοιαν, διὰ τῶν
with-unbelief sick and — of-God ignorance through the(-things)
 γινομένων ἐν τῷ μνήματι σημείων ἐπίστευσαν. Καὶ πάντες
coming-about in the tomb signs believed and all
 οἱ ὁρώντες τε καὶ ἀκούοντες τὴν ἀγγελομίμητον τοῦ
those seeing both and hearing the angel-imitating —
 Ἰωάσαφ πολιτείαν καὶ τὸν ἐξ ἀπαλῶν ὀνύχων διάπυρον
of-Iosaph way-of-life and the from tender nails fiery
 αὐτοῦ πρὸς τὸν Θεὸν πόθον, ἐθαύμαζον δοξάζοντες ἐν
his toward — God longing marveled glorifying in
 πᾶσι τὸν Θεόν, τὸν αἰὲν συνεργοῦντα τοῖς ἀγαπῶσιν
all — God the(-one) always working-with those loving
 αὐτὸν καὶ μεγίστοις τούτους ἀμειβόμενον δωρεαῖς.
him and with-greatest these repaying gifts
 Ἔως ὧδε τὸ πέρας τοῦ παρόντος λόγου, ὃν κατὰ
until here the end of-the present story which according-to
 δύναμιν ἐμὴν γεγράφηκα, καθὼς ἀκήκοα παρὰ τῶν ἀψευδῶς
power my I-have-written as I-have-heard from the unlyingly

παραδεδωκότων μοι τιμίῳν ἀνδρῶν. Γένοιτο δὲ ἡμᾶς, τοὺς
having-handed-down to-me honored men may-it-be and us those
 ἀναγινώσκοντάς τε καὶ ἀκούοντας τὴν ψυχωφελῇ διήγησιν
reading both and hearing the soul-profitig tale
 ταύτην, τῆς μερίδος ἀξιωθῆναι τῶν εὐαρεστησάντων τῷ
this of-the portion to-be-deemed-worthy of-those having-pleased the
 Κυρίῳ εὐχαῖς καὶ πρεσβείαις Βαρλαάμ τε καὶ Ἰωάσαφ
Lord by-the-prayers and intercessions of-Barlaam both and of-Ioasaph
 τῶν μακαρίων, περὶ ὧν ἡ διήγησις, ἐν Χριστῷ Ἰησοῦ τῷ
the blessed about whom the tale(-is) in Christ Jesus the
 κυρίῳ ἡμῶν, ᾧ πρέπει τιμὴ, κράτος, μεγαλωσύνη τε
Lord our to-whom befits honor might greatness both
 καὶ μεγαλοπρέπεια, σὺν τῷ Πατρὶ καὶ τῷ Ἁγίῳ Πνεύματι
and magnificence with the Father and the Holy Spirit
 νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and into the ages of-the ages amen
