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Barlaam and Ioasaph

John of Damascus · Michael Andreopoulos

ΙΣΤΟΡΙΑ ΨΥΧΩΦΕΛΗΣ
ΙΣΤΟΡΙΚΟΝ ΣΥΝΤΙΠΑ ΤΟΥ ΦΙΛΟΣΟΦΟΥ

Barlaam and Ioasaph

Part Two: The Prince Who Renounced, with the Book of Syntipas

---

with a word-for-word interlinear English translation

preserving the original word order



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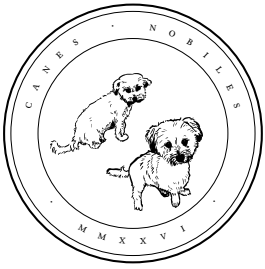

Volume 11 of the Canes Nobiles Byzantine Greek interlinear texts

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JOHN OF DAMASCUS

ΙΣΤΟΡΙΑ ΨΥΧΩΦΕΛΗΣ

Barlaam and Ioasaph

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 διακωμῳδοῦντος 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 θειότατος νεανίας ὡς οὐκ
and praising having-seen the most-divine young-man that no
ἔτι δεῖται τὸ πρᾶγμα γωνίας καὶ ἐπικρύψεως, ἀλλὰ
longer needs the matter (a)-corner and concealment but
λυχνίας καὶ περιωπῆς μᾶλλον ὥστε φανερὸν ἅπασι
(a)-lampstand and lookout rather so-that manifest to-all
καταστῆναι, παῤῥησίας καὶ θάρσους ὑποπλησθεὶς, ἔφη·
to-be-made with-boldness and courage filled said
«Ὅ 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 χοὸς 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 διαιτᾶσθαι, παραβάντα δὲ τὴν ἐντολὴν 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 τιμήν.
doing to the ancient wishing to-bring-back honor
Διὸ αὐτὸς ὁ πάσης τῆς κτίσεως ποιητὴς, 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
συνανεστρέφετο, 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 ἁμαρτίας 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 γάρ
the(-ones) greater both than-word and than-hearing he for
ἐστιν ὁ κραταιὸς καὶ μόνος δυνάστης, «ὁ βασιλεὺς τῶν
is the 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 Ἁγίῳ
and in holy(-ones) resting the(-one) with Father and holy
Πνεύματι δοξαζόμενος, εἰς ἃ βεβάπτισμαι. Καὶ ὁμολογῶ,
Spirit glorified into whom I-have-been-baptized and I-confess
δοξάζω τε καὶ προσκυνῶ ἕνα 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 ἀϊδίου, 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. Οὔτε γὰρ ἐγένετό τι τῶν ὄντων
and reigning neither for came-to-be anything of-the beings

χωρὶς αὐτοῦ, οὔτε τῆς αὐτοῦ προνοίας ἄνευ συνίστασθαί
without him nor of-the his providence without to-subsist
τι δύναται· αὐτὸς γάρ ἐστι 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 ἐφετῶν 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 ἀπονεῖμαι, τοῖς μήτε οὖσί τι
dumb and speechless reverence to-assign which neither are anything
μήτε ἐσομένοις, πόσης οὐκ ἂν εἴη 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 κἂν σμικρὰν ἀπόκρισιν τοῖς εὐχομένοις αὐτοῖς
them when even small answer to-those praying to-them
δεδώκασι; πότε περιεπάτησαν ἢ αἴσθησίν 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 ἁγίου μαθὼν, καὶ τῆς
rottenness 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-hated
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 ἀνεκδιηγήτων ἀγαθῶν, ἔχαιρον
then having-met me indescribable goods I-rejoiced
μὲν τῆς δουλείας ἀπαλλαγεὶς τῶν πονηρῶν δαιμόνων
indeed from-the slavery having-been-freed of-the evil demons
καὶ τῆς δεινῆς ἀνακληθεὶς αἰχμαλωσίας, καὶ τῷ
and from-the terrible having-been-called-back captivity and by-the
φωτὶ περιλαμφθεὶς τοῦ προσώπου Κυρίου· ἠνιώμην δὲ
light illumined of-the face of-(the)-Lord was-grieved and
καὶ τὴν ψυχὴν ἐμεριζόμην, ὅτι μὴ καὶ αὐτὸς, ὁ δεσπότης
also the soul I-was-divided that not also yourself the master
μου καὶ πατὴρ, τῶν τοιούτων μετεῖχες εὐεργεσιῶν. Ἀλλὰ,
my and father of-the such you-partook benefits but
δεδοικώς σου τῆς γνώμης τὸ δυσπειθὲς, κατεῖχον ἐν
fearing your of-the mind the stubbornness I-held in
ἐμαυτῷ τὴν λύπην, μὴ παροργίσαι σε βουλόμενος, τὸν
myself the grief not to-provoke you wishing —
Θεὸν δὲ ἀπαύστως ἱκέτευον ἑλκῦσαί 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
προεξένησας σεαυτῷ, δραπέτης 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
Χριστόν μου συνθήκας, οὔ, μὰ τὸν ἐξαγοράσαντά με
Christ my covenants no by the(-one) having-redeemed me
τῆς δουλείας τῷ τιμίῳ αὐτοῦ αἵματι, κἂν 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
μεταπείθειν 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 ἐγχείρημα
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
Ἤ τοίνυν οὕτως, τῆς ἐμῆς ἀκούσας βουλῆς, τῷ Χριστῷ
either therefore thus the my having-heard counsel — to-Christ
οἰκειώθητι, καὶ τῶν ὑπὲρ ἔννοιαν λήψῃ 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
υἱότητος, 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 ἀσχέτῳ 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» φησίν, «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 ἀπειθῆ.
and all-wicked (a)-man (a)-braggart both and to-parents disobedient
Ἀλλὰ νῦν, εἰ τὴν ἐμὴν ἀκυρώσεις βουλὴν καὶ τῆς ἐμῆς
but now if the my you-will-annul counsel and from-the my
ἀποστήσῃ υἱότητος, ὡς ἐχθρός σοι διατεθεὶς, ἐκεῖνα
you-will-stand-away sonship 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
Αὖθις δὲ ἐκεῖνος «Τί» φησίν, «ὦ βασιλεῦ, εἰς ὀργὴν
again and he why he-says O king into wrath
ἀνήφθης; ὅτι τοιούτων ἐγὼ ἠξίωμαι 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
εὐτυχίᾳ ἀχθόμενος ὡράθη; ἢ πῶς πατὴρ ὁ τοιοῦτος, καὶ
good-fortune vexed was-seen or how father the such and
οὐκ ἐχθρὸς, λογισθείη; 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 βιαίᾳ συνωθεῖν με χειρί.
salvation into destruction and with-violent to-push me hand
Εἰ γὰρ βιάζειν με καὶ τυραννεῖν θελήσειας, 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 ῥᾷόν
father tyrant and murderer to-be-called only since easier
σοι ἀετοῦ ἴχνεσιν ἐφικέσθαι καὶ κατ' αὐτὸν τὸν ἀέρα
for-you of-(an)-eagle to-tracks to-reach and through itself the air
διίπτασθαι, ἢ τὴν ἐμὴν μεταπείσειν 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 ἀποτινάξας τῶν
O father and the rheum and mist having-shaken-off from-the
τοῦ νοὸς ὀμμάτων, 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-illumined 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; γνῶθι 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 ῥῆμα 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 ἐαρινῶν ἀνθέων, μαραινομένης καὶ ἀφανιζομένης
of-the spring flowers withering and vanishing
δόξης, καὶ τῆς βδελυρᾶς καὶ δυσώδους τρυφῆς, καὶ
glory and the loathsome and foul-smelling luxury and
τῶν τῆς γαστρὸς καὶ ὑπὸ γαστέρα μιαρωτάτων παθῶν,
the of-the belly and below (the)-belly most-defiled passions
ἅτινα πρὸς καιρὸν ἡδύνουσι τὰς αἰσθήσεις τῶν ἀνοήτων,
which for (a)-season sweeten the senses of-the senseless
ὕστερον μέντοι πικροτέρας χολῆς ποιοῦνται τὰς ἀναδόσεις,
later however more-bitter than-bile make the yields
ὅταν αἱ μὲν σκιαὶ αὗται καὶ τὰ ἐνύπνια τοῦ ματαίου
when the indeed shadows these and the dreams of-the vain
τούτου παρέλθωσι βίου, ἐν ὀδύνῃ δὲ διηνεκεῖ πυρὸς
this pass life in pain and perpetual of-fire
ἀσβέστου καὶ σκοτεινοῦ κατακλεισθῶσιν οἱ τούτων ἐρασταὶ
unquenchable and dark be-shut-in the of-these lovers
καὶ τῆς ἀνομίας ἐργάται, ἔνθα ὁ σκώληξ αὐτοὺς ὁ
and of-the lawlessness workers where the worm them the
ἀκοίμητος ἀτελεύτητα κατεσθίει, καὶ τὸ πῦρ ἄληκτα καὶ
sleepless endlessly devours and the fire unceasingly and

ἀκατάσβεστα εἰς αἰῶνας κατακαίει ἀπεράντους; Μεθ' ὧν
unquenchably for ages burns endless with whom
οἴμοι! καὶ αὐτὸς κατακλεισθεὶς καὶ χαλεπῶς ὀδυνώμενος,
alas also yourself shut-in and grievously being-pained
πολλὰ μὲν μεταγνώσῃ τῶν δεινῶν βουλευμάτων, πολλὰ
much indeed you-will-regret of-the terrible counsels much
δὲ ἐπιζητήσεις τὰς νῦν ἡμέρας καὶ τῶν ἐμῶν ἐπιμνησθήσῃ
and 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 ᾅδῃ ἐξομολόγησις καὶ μετάνοια οὐχ ὑπάρχει· ἀλλ'
for — Hades confession and repentance not exists but
ὁ παρὼν ὡρίσθη 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 προκρῖναι· 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
πολλῷ 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 προκρῖναι. Ἐπεὶ δὲ καὶ
the greater than-the cheaper to-prefer since and both
ῥευστὰ τὰ τῇδε πάντα καὶ φθορᾷ ὑποκείμενα ὡς
fleeting the(-things) here all and to-corruption subject as
ὄναρ τε καὶ ὡς σκιὰ καὶ ἐνύπνιον παρέρχεται καὶ
(a)-dream both and as (a)-shadow and (a)-vision passes-away and
ἀφανίζεται, καὶ αὔραις μᾶλλον ἐστὶ πιστεύειν οὐχ
vanishes and to-breezes rather it-is(-better) to-trust not
ἱσταμέναις καὶ νηὸς ποντοπορούσης ἴχνεσιν ἢ ἀνθρώπων
standing and of-(a)-ship sea-crossing to-tracks than of-men
εὐημερίᾳ, πόσης εὐηθείας ἢ, μᾶλλον εἰπεῖν, ἀνοίας τε
to-prosperity of-how-much silliness or rather to-say of-folly both
καὶ παραφροσύνης τὰ φθαρτὰ καὶ ἐπίκηρα, ἀσθενῆ τε
and madness the perishable and transitory weak both
καὶ οὐδαμινὰ, τῶν ἀφθάρτων προκρῖναι καὶ αἰωνίων,
and worthless than-the imperishable to-prefer and eternal
ἀκηράτων τε καὶ ἀτελευτήτων, καὶ τῇ προσκαίρῳ
undefiled both and endless and by-the transitory
τούτων ἀπολαύσει τῆς ἀδιαδόχου στερηθῆναι τῶν ἀγαθῶν
their enjoyment of-the successorless to-be-deprived of-the goods
ἐκείνων ἀπολαύσεως; Οὐ συνήσεις ταῦτα, ὦ πάτερ;
those enjoyment not will-you-understand these(-things) O father
οὐ παραδραμεῖς τὰ παρατρέχοντα, καὶ προσθήσῃ τοῖς
not will-you-run-past the passing(-things) and will-you-attach-yourself to-the
ἐπιμένουσιν; οὐ προτιμήσεις τὴν κατοικίαν τῆς παροικίας,
abiding not will-you-prefer the dwelling to-the sojourning
τὸ φῶς τοῦ σκότους, τὸ πνεῦμα τῆς σαρκὸς, τὴν αἰώνιον
the light to-the darkness the spirit to-the flesh the eternal
ζωὴν τῆς σκιᾶς τοῦ θανάτου, τὰ μὴ λυόμενα τῶν
life to-the shadow of-the death the not dissolved(-things) to-the
ῥεόντων; οὐκ ἐκφεύξῃ τῆς χαλεπῆς δουλείας τοῦ δεινοῦ
flowing not will-you-escape from-the grievous slavery of-the terrible

κοσμοκράτορος, τοῦ πονηροῦ, φημὶ, Διαβόλου, καὶ τῷ
world-ruler the evil I-mean Devil and to-the
ἀγαθῷ καὶ εὐσπλάγχνῳ καὶ πανοικτίρμονι οἰκειωθήσῃ
good and compassionate and all-merciful will-you-be-joined
δεσπότῃ; Οὐ, τῆς τῶν πολλῶν ἀποστὰς καὶ ψευδωνύμων
master not from-the of-the many having-revolted and falsely-named
θεῶν λατρείας, τῷ ἑνὶ λατρεύσεις ἀληθινῷ καὶ ζῶντι Θεῷ;
gods worship to-the one will-you-serve true and living God
εἰ γὰρ καὶ ἥμαρτες αὐτῷ, πολλὰ βλασφημήσας καὶ τοὺς
if for even you-sinned against-him much having-blasphemed and the
αὐτοῦ θεράποντας δειναῖς ἀνελὼν τιμωρίαις, ἀλλὰ δέξεταί
his servants with-terrible having-killed punishments yet will-receive
σε, εὖ οἶδα, ὁ ἀγαθὸς ἐπιστρέψαντα καὶ πάντων σου
you well I-know the good(-one) having-turned and all your
ἀμνημονεύσει τῶν πλημμελημάτων· οὐ βούλεται γὰρ τὸν
will-forget the offenses not he-wishes for the
θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ζῆν αὐτὸν,
death of-the sinner as the to-turn and to-live him
ὁ ἐκ τῶν ἀνεκδιηγήτων κατελθὼν ὑψωμάτων ἐπὶ
the(-one) from the indescribable having-come-down heights for
ζήτησιν τῶν πλανηθέντων ἡμῶν, σταυρόν τε καὶ μάστιγας
search of-the having-strayed us (a)-cross both and scourges
καὶ θάνατον ὑπομείνας δι' ἡμᾶς, καὶ τῷ τιμίῳ
and death having-endured because-of us and with-the precious
αὐτοῦ αἵματι ἐξαγοράσας ἡμᾶς τοὺς πεπραμένους ὑπὸ τὴν
his blood having-redeemed us those sold under the
ἁμαρτίαν. Αὐτῷ ἡ δόξα καὶ αἴνεσις εἰς τοὺς αἰῶνας. Ἀμήν.»
sin to-him the glory and praise into the ages amen

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
ἀναντιῤῥήτοις 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 μυκτηρίζων
not he-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 μεταπείσειν αὐτὸν ἀπειλαῖς πάντη ἀπογνοὺς,
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
παῤῥησιαζομένου καὶ τὰ τῶν θεῶν διακωμῳδοῦντος 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 be-might-do with wrath having-arisen
ὑπεχώρησεν, «Εἴθε μηδόλως ἐγεννήθης», εἰπών, «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 blasphemer toward
τοὺς θεοὺς καὶ τῆς πατρικῆς ἀποστάτης φιλίας τε καὶ
the gods and from-the paternal apostate friendship both and
νουθεσίας! Ἀλλ᾽ οὐκ εἰς τέλος τῶν ἀηττήτων καταμωκήσῃ
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 τιμωρίαις, κακηγκάκως θανατώσω, οὐχ ὡς
and to-various punishments most-miserably I-will-put-to-death not as
υἱῷ σοι διατεθεὶς, ἀλλ᾽ ὡς ἐχθρῷ τινι καὶ ἀποστάτῃ.»
to-(a)-son to-you disposed but as to-(an)-enemy some and apostate
Ταῦτα τοῦ πατρὸς ἀπειληκότος 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 οἰκεῖον ἀγωνοθέτην τοὺς ὀφθαλμοὺς ἀνατείνας,
and to the own judge-of-the-contest the eyes having-lifted
«Κύριε, ὁ θεός μου» ἐκ βάθους ἀνέκραξε τῆς καρδίας, «ἡ
Lord — God my from (the)-depth cried-out of-the heart the
γλυκεῖα ἐλπὶς καὶ ἀψευδὴς ἐπαγγελία, ἡ κραταιὰ 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 ἱλέῳ καὶ εὐμενεῖ ὄμματι, καὶ «μὴ ἐγκαταλίπῃς
heart with-gracious and kindly eye and not forsake
με, μηδὲ ἀποστῇς 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᾽ ἐμὲ 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 ψυχή
look-upon O-king has-been-burned for strongly the soul
μου τῷ σῷ πόθῳ, καὶ ἐκκέκαυται ὡς ἐν δίψῃ καύματος
my with-the your longing and has-been-kindled as in thirst of-heat
ἐν ἀνύδρῳ, σὲ ἐπιποθοῦσα τὴν πηγὴν τῆς ἀθανασίας.
in (a)-waterless(-place) you longing-for the spring of-the immortality
«Μὴ παραδῴης τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι·
not hand-over to-the beasts (a)-soul confessing to-you
τῆς ψυχῆς τοῦ πτωχοῦ σου μὴ ἐπιλάθῃ 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 ἐμαυτόν σοι καταθῦσαι· 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 ᾔσθετο 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-Araches the friend having-conferred the(-things)
περὶ τοῦ παιδὸς, καὶ τὴν ἀπότομον αὐτοῦ παῤῥησίαν
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 Ἀραχὴς ὅτι μάλιστα καὶ θεραπευτικὴν πρὸς αὐτὸν
— Araches as most also courteous to him
ποιήσασθαι τὴν ὁμιλίαν, ταῖς κολακείαις ἐλπίζων ἴσως
to-make the conversation by-the flatteries hoping perhaps
ἐφελκύσασθαι. Ἔρχεται τοιγαροῦν 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 he-called-to(-himself) then
περιπλακεὶς κατεφίλει, πράως ὑπερχόμενος καὶ ἠπίως, «Ὦ
having-embraced kissed(-him) gently fawning and mildly O
τέκνον ποθεινότατον» εἰρηκώς, «καὶ φιλούμενον, τίμησον
child most-beloved having-said and loved honor
τὴν τοῦ σοῦ πατρὸς πολιὰν, 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 ἕξεις, καὶ μακρότητα ἡμερῶν, δόξης τε
both gracious you-will-have and length of-days of-glory both
πάσης καὶ βασιλείας ἀνεπηρεάστου 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 παντὸς, καὶ πᾶσιν ἀνθρώποις τίμιός
pleasing through life all and to-all men honored
τε καὶ ἐπαινετός. Μέγα γὰρ εἰς ἐπαίνου 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 ὡς ἑκὼν τῆς ἀγαθῆς
what and child did-you-suppose whether that willingly from-the good
ἐκκλίνας ὁδοῦ τὴν ἐναντίαν ἰέναι προέκρινα, ἢ ἀγνοίᾳ
having-turned-aside road the contrary to-go I-preferred or by-ignorance
καὶ ἀπειρίᾳ τοῦ ἀγαθοῦ τοῖς ὀλεθρίοις ἐμαυτὸν ἐξέδωκα;»
and inexperience of-the good to-the destructive(-things) myself gave-over
«Ἀλλ᾽, εἰ μὲν ἑκόντα 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. Ἦ οὐχ ὁρᾷς ὅσῃ κακουχίᾳ καὶ ταλαιπωρίᾳ
judgment truly not do-you-see to-how-much hardship and wretchedness
πολλάκις ἐμαυτὸν ἐκδίδωμι ἐν ταῖς κατὰ τῶν ἐχθρῶν
often myself I-give-over in the against the enemies
ἐκστρατείαις, ἢ ἄλλαις τισὶ τοῦ κοινοῦ προστασίαις
campaigns or other some of-the common administrations

ἀσχολούμενος, ὡς καὶ πείνης τε καὶ δίψης, πεζοπορίας τε
being-busied as also of-hunger both and of-thirst of-foot-marching both
καὶ χαμαικοιτίας, οὕτω δεῆσαν, 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, ὡς ἀφθόνως ἔσθ' ὅτε τὰ ταμιεῖα πάντα
disdain as ungrudgingly there-is when the treasuries 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 ἀΰπνους 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 ἐμαυτῷ ἀνάπαυσιν, πρὶν
necessary not granting at-all myself rest before
ἢ τοῦ ζητουμένου σαφῆ καὶ εὐπρεπεστάτην εὕροιμι 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 ἁπάντων ἐπιτελεσθείη,
advantageously and for profit of-the all be-accomplished
καὶ οὐδενὶ ἑτέρῳ ἀκριβέστερον ἡ τῶν ἀπορρήτων διάγνωσις
and by-no other more-exactly the of-the secret(-things) discernment
ἐν πάσῃ, ὡς οἶμαι, τῇ ὑφηλίῳ 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 σέβεσθαι
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, ὅλῃ τῇ ψυχῇ
and not with-all eagerness with-all power with-whole the soul
καὶ ὅλῳ τῷ νοΐ, εἰς τὴν τούτων ἀπησχόλησα ἐμαυτὸν
and whole the mind to the of-these occupied myself
ζήτησιν, τοῦ εὑρεῖν τἀληθῆ 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 ἐρεύνῃ εὑρέθη μοι ἡ
by-the unwearied joint-inquiry and fiery search was-found by-me the
τῆς ἀληθείας ὁδὸς, 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 ἣν σήμερον πορευόμεθα, τοῖς μεγίστοις
faith if not which today we-travel to-the greatest
θεοῖς λατρεύοντες καὶ τῆς γλυκείας βιοτῆς καὶ ἐνηδόνου
gods serving and the sweet life and pleasurable
ἀντεχόμενοι, τῆς πᾶσιν ἀνθρώποις παρ᾽ αὐτῶν δεδωρημένης,
holding-to the to-all men by them given
ἥτις τερπνότητος ὅτι πλείστης καὶ θυμηδίας πεπλήρωται,
which of-delight as most and gladness is-filled
ἣν οἱ τῶν Γαλιλαίων ἔξαρχοι 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 θεοὶ,
all which for enjoyment granted us the gods
ἐλπίδι τινὸς ἑτέρας ἀδήλου ζωῆς ἑτοίμως προΐεσθαι, 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 δὲ, φίλτατε υἱὲ, τῷ σῷ πείσθητι πατρὶ δι᾽ ἀκριβοῦς
you and dearest son the your obey father through exact
καὶ ἀληθεστάτης ἐρεύνης τὸ ὄντως καλὸν εὑρηκότι. Ἰδοὺ
and truest search the truly good having-found behold
γὰρ ἀποδέδεικται ὡς οὔτε ἑκὼν, οὔτε μὴν ἀγνοίας τρόπῳ,
for it-has-been-shown that neither willingly nor indeed of-ignorance by-manner
διήμαρτον τοῦ ἀγαθοῦ, ἀλλ᾽ εὗρον καὶ προσελαβόμην·
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
ἀκολουθῆσαι. Αἰδέσθητι οὖν τὸν πατέρα σου. Ἢ οὐκ
to-follow revere then the father your truly 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᾽ οὐδὲν
the (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 ἑξῆς, καὶ ὅτι «Ὁ φιλῶν πατέρα ἢ μητέρα
and the(-things) following and that the(-one) loving father or mother

ὑπὲρ ἐμὲ, 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 κἀγὼ
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 θείῳ 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 ἐκεῖνο
longing both and love having-strengthened(-it) the Solomonic that
ῥῆμα πάνυ κατὰ καιρὸν ἐξελάβετο, «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 ψυχή μου, καὶ ἐν τῇ σκιᾷ τῶν πτερύγων σου
has-trusted the soul my and in the shadow of-the wings your
ἐλπιῶ ἕως οὗ παρέλθῃ ἡ ἀνομία· κεκράξομαι πρὸς τὸν
I-will-hope until when passes the lawlessness I-will-cry to —
Θεὸν τὸν ὕψιστον, τὸν Θεὸν τὸν εὐεργετήσαντά με», καὶ
God the most-high — God the(-one) having-benefited me and
τὰ ἑξῆς 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 ὑπείκειν
the indeed to-serve (a)-father and to-the his to-yield
προστάγμασιν, εὐνοίᾳ τε καὶ φιλίᾳ 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 πόρρω ποιῇ, ἐκπόπτειν ταύτην παντάπασι
from-the creator far makes to-cut-off it altogether
προστετάγμεθα, καὶ μηδόλως εἴκειν 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 ἕνεκα 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 πείσθητι καὶ τῷ ζῶντι
toils provide nor to-me but — be-persuaded and to-the living
ἄμφω καὶ ἀληθινῷ λατρεύσωμεν Θεῷ· ἃ γὰρ νῦν σέβῃ
both and true let-us-serve God what for now you-worship
εἴδωλα, εἰσὶν χειρῶν ἀνθρωπίνων ἔργα, πνοῆς ἔρημα καὶ
idols are of-hands human works of-breath devoid and
κωφὰ, μηδὲν ὅλως ἢ μόνην ἀπώλειαν καὶ τιμωρίαν
dumb nothing at-all than only destruction and punishment
αἰώνιον τοῖς αὐτὰ σεβομένοις προξενοῦντα· εἰ δὲ μὴ
eternal to-those them worshiping procuring if and not
τοῦτο βούλοιο, ποίει εἰς ἐμὲ ὅπερ σοι δοκεῖ· δοῦλος
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-Christ 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 ἑκὼν 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 συζητήσει
to-miss the good but by-much and laborious joint-inquiry
τοῦτο ἔγνως ὄντως εἶναι καλὸν, τὸ εἰδώλοις λατρεύειν καὶ
this you-knew truly to-be good the to-idols to-serve and
ταῖς ἡδοναῖς τῶν παθῶν προσηλοῦσθαι, κακουργεῖν μέν σε
to-the pleasures of-the passions to-be-nailed to-do-evil indeed you
ἐθελοντὶ οὐκ ἔχω λέγειν, ὅτι δὲ πολλή 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 ὁρᾷς φωτὸς κἂν μικράν τινα μαρμαρυγὴν, ὅθεν
not-at-all you-see of-light even small some gleam whence
τὴν εὐθεῖαν ἀπολέσας κρημνοῖς καὶ φάραγξι δεινοῖς
the straight(-road) having-lost on-cliffs and ravines terrible
περιπεπλάνησαι, τοῦτο κἀγὼ βεβαίως ἐπίσταμαι καὶ σὲ,
you-have-wandered this also-I firmly know and you
πάτερ, γινώσκειν βούλομαι. Διὸ σκότος ἀντὶ φωτὸς
father to-know I-wish wherefore darkness instead-of light
κατέχων καὶ θανάτου ὥσπερ ζωῆς ἀντεχόμενος, οἴει
holding and death as life holding-to you-think
συμφερόντως βεβουλεῦσθαι 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 ἐνήδονον 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 βδελυκτή ἐστιν αὕτη, κατά 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 ἠκονημένη
the yields as the my said teacher and sharpened
μᾶλλον μαχαίρας διστόμου. Καὶ πῶς ἄν σοι τὰ ταύτης
more than-(a)-sword two-edged and how — to-you the its
κακὰ διηγησαίμην; «ἐξαριθμήσομαι αὐτὰ, καὶ ὑπὲρ ἄμμον
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 ἅδου καθέλκει πυθμένα.»
deceived into the — of-Hades it-drags bottom
«Τὰ δὲ παρὰ τοῦ ἐμοῦ δεσπότου ἐπηγγελμένα ἀγαθὰ,
the and by the my master promised goods
ἅπερ σὺ ἀδήλου ζωῆς ἐλπίδα ὠνόμασας, ἀψευδῆ εἰσὶ καὶ
which you of-uncertain life hope named unlying are and
ἀναλλοίωτα, τέλος οὐκ οἶδε, φθορᾷ οὐχ ὑπόκειται· λόγος
unalterable end not it-knows to-corruption not it-is-subject word

οὐκ ἔστιν ὁ παραστῆσαι 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
διηνεκοῦς εὐφροσύνης. Πάντες μὲν γὰρ, καθάπερ αὐτὸς
perpetual gladness all indeed for as yourself
ὁρᾷς, 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 ἐμποιήσει τότε τὴν ἔκστασιν,
underground and so-great will-cause then the amazement
ὡς καὶ αὐτὰς ἐκπλαγῆναι τὰς οὐρανίους δυνάμεις·
that even themselves to-be-amazed the heavenly powers
καὶ παραστήσονται αὐτῷ τρόμῳ χίλιαι 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 εἷς 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 εἰλιγήσεται ὡς βιβλίον, ἡ γῆ δὲ ἀναῤῥηγνυμένη
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 ἀποῤῥήτῳ 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 μιαροῖς λατρεύσαντες, καὶ εἰδώλοις κωφοῖς
to-demons and foul having-served and to-idols dumb
τὸ σέβας ἀπονείμαντες, τὰς ἡδονάς τε τοῦ ματαίου 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 ὁρμητήριον
of-the passions having-rolled and of-all evil (a)-base
τὰς ἑαυτῶν ψυχὰς ποιησάμενοι, σταθήσονται γυμνοὶ καὶ
the their-own souls having-made will-stand naked and
τετραχηλισμένοι, κατησχυμμένοι καὶ κατηφεῖς, ἐλεεινοὶ καὶ
laid-bare shamed and downcast pitiable both
τῷ σχήματι καὶ τῷ πράγματι, ὄνειδος προκείμενοι 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
Εἶτα, μετὰ τὴν αἰσχύνην ἐκείνην τὴν χαλεπωτάτην καὶ
then after the shame that the most-grievous and
τὸ ὄνειδος ἐκεῖνο τὸ ἀφόρητον, καταδικασθήσονται εἰς
the reproach that the unbearable they-will-be-condemned to
τὸ πῦρ τῆς γεέννης τὸ ἄσβεστον καὶ ἀφεγγὲς, εἰς τὸ
the fire of-the gehenna 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 μερὶς 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 ἀῤῥήτου
eternal they-chose for indeed these so-as the unspeakable
μὲν χαρᾶς ἐκείνης ἐπιτυχεῖν καὶ τῆς ἀποῤῥήτου 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 δεσπότῃ μετὰ παῤῥησίας 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 ἀγεννὴς, τίς οὕτως ἀσύνετος, ὡς
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 περιλαμφθῇ τῆς μακαρίας καὶ ζωαρχικῆς Τριάδος;»
light be-illumined 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 εἴκοντος 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 ἀναντιῤῥήτοις ἀποκρίσεσιν, ἠλέγχετο 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' ἀνθείλκετο ὑπὸ τῆς πονηρᾶς συνηθείας καὶ τῶν ἐν
but was-drawn-back by the evil habit and of-the in
ἕξει 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
προσβλέψαι 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 μέν σε, ὦ τέκνον, τοῖς ἐμοῖς
says to-the boy it-was-needful indeed you O child to-the my
ἁπλῶς εἴκειν ἐν πᾶσι προστάγμασιν· ἀλλ' ἐπεὶ, σκληρὸς
simply to-yield in all commands but since hard
ὢν καὶ ἀπειθὴς, 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 Βαρλαὰμ
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, κήρυκάς τε διαῤῥήδην βοᾷν 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 γνώμῃ. Καὶ
all to-come-together in-common let-us-consider with-mind and
ἢ, πείσαντες, ὑμεῖς μετὰ τοῦ ὑμετέρου Βαρλαὰμ τεύξεσθε
either having-persuaded you with the your Barlaam will-attain
ὧν ἐσπουδάκατε· ἢ, πεισθέντες, σὺν ἑκουσίᾳ τῇ γνώμῃ
what you-have-striven-for or persuaded with willing the mind
τοῖς προστάγμασί μου ὑπείκειν προθυμηθείητε.»
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 ἐμφανισθέντος 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 δῴη τῆς εὐθείας
the good God and master may-grant from-the straight(-road)
μὴ πλανηθῆναι ἡμᾶς· ἐπ᾽ αὐτῷ γὰρ πέποιθεν ἡ ψυχή
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 ἀθροίζεσθαι εἰδωλολάτρας τε καὶ
the king all to-be-gathered idolaters both and
χριστιανούς, γραμμάτων μὲν πανταχοῦ διαπεφοιτηκότων,
Christians letters indeed everywhere having-gone-through
κηρύκων τε ἀνὰ πάσας τὰς κωμοπόλεις βοώντων
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 ὑποστῆναι, 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
βεβιασμένῃ 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, καί τινας οἰωνοσκόπους καὶ
rule being he-called-together and some augurs and
γόητας καὶ μάντεις, ὅπως ἂν χριστιανῶν περιγένοιντο.
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 εὑρέθη μόνος
foul his religion of-Christians and one was-found alone
εἰς βοήθειαν ἐλθὼν τοῦ νομιζομένου Βαρλαὰμ, 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 τῷ
others and in mountains hid and caves from-the
φόβῳ τῶν ἐπικειμένων δεινῶν. Ἄλλοι δὲ ἐδεδοίκεσαν
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-worshipers in
τῷ λεληθότι τῷ Χριστῷ λατρεύοντες καὶ μηδαμῶς
the secret — Christ serving and in-no-way
παῤῥησιαζόμενοι. 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 εὐλαβείᾳ καὶ τιμῇ τοῦτο μὴ θελήσας
toward the father reverence and honor this not having-wished
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 καρδία, καθὼς φησὶν ὁ
wisdom whose went-astray the senseless heart as says the
Ἀπόστολος· «δοκοῦντες γὰρ εἶναι σοφοὶ ἐμωράνθησαν, καὶ
Apostle seeming for to-be wise they-were-made-foolish and
ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι θνητῶν
exchanged the glory of-the incorruptible God for (a)-likeness of-mortal
ἀνθρώπων καὶ τετραπόδων καὶ ἑρπετῶν.» Οὗτοι συνῆλθον
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 ἥπτετο. 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 Ναχὼρ τὸν Βαρλαὰμ ὑποκρινόμενος·
is-brought therefore — Nachor — Barlaam playing-the-part-of
καὶ οἱ μὲν περὶ τὸν βασιλέα τοῦ τοιούτου εἴχοντο
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
ᾠκονόμει. Παρισταμένων γὰρ τούτων ἁπάντων 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· «Ἰδοὺ δὴ
to-the people-deceivers and senseless in-the heart behold indeed
ἀγὼν 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. Κἀγὼ δὲ τὰ αὐτά
(the)-Lord this your the mind I-too and the same-things
φημι τῷ ἐμῷ διδασκάλῳ.» Καὶ ἐπιστραφεὶς λέγει τῷ
I-say to-the my teacher and having-turned says —
Ναχὼρ, ὃς ἐνομίζετο Βαρλαὰμ εἶναι· «Οἶδας, ὦ Βαρλαὰμ,
to-Nachor who was-thought Barlaam to-be do-you-know O Barlaam
ἐν τίνι με δόξῃ εὕρηκας καὶ τρυφῇ· καὶ λόγοις πλείστοις
in what me glory you-have-found and luxury and by-words very-many
ἔπεισάς με τῶν μὲν πατρῴων ἀποστῆναι νόμων τε καὶ
you-persuaded me from-the indeed paternal to-stand-away laws both and
ἐθῶν, ἀγνώστῳ δὲ λατρεῦσαι θεῷ, ἀῤῥήτων τινῶν καὶ
customs to-(an)-unknown and to-serve God of-ineffable some and
αἰωνίων ἀγαθῶν ἐπαγγελίαις ἑλκύσας μου τὸν νοῦν τοῖς
eternal goods by-promises having-drawn my the mind to-the
σοῖς ἐξακολουθῆσαι 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 ἑστάναι. Εἰ μὲν γὰρ, νικήσας τὴν προκειμένην
yourself to-stand if indeed for having-won the lying-before

πάλην, ἀληθῆ σου τὰ δόγματα δείξεις ἅ μοι ἐδίδαξας,
wrestling true your the doctrines you-will-show which to-me you-taught
πλανωμένους δὲ ἐλέγξεις τοὺς σήμερον ἡμῖν ἀντιπίπτοντας,
deceived and you-will-prove those today us opposing
σὺ μὲν δοξασθήσῃ ὡς οὐδεὶς τῶν πώποτε γεγονότων
you indeed will-be-glorified as no-one of-those ever having-been
καὶ κῆρυξ 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, αἰσχύνης μοι σήμερον πρόξενος
whether by-guile or in-truth of-shame to-me today cause
γένῃ, θᾶττον ἐκδικήσω μου τὴν ὕβριν, χερσὶν οἰκείαις
you-become quickly I-will-avenge my the outrage with-hands own
τήν 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 πλανᾷν υἱοὺς βασιλέων.»
may-be-taught all through you not to-deceive sons of-kings
Τούτων ἀκούσας ὁ Ναχὼρ τῶν ῥημάτων, σκυθρωπὸς ἦν
these having-heard — Nachor the words sullen was
λίαν καὶ κατηφὴς, ὁρῶν ἑαυτὸν ἐμπίπτοντα τῷ βόθρῳ
very and downcast seeing himself falling into-the pit
ᾧ εἰργάσατο καὶ τῇ παγίδι ᾗ ἔκρυψε 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
εἰσδυομένην. 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
ὡς ἐκείνου εὐλόγως δυναμένου τιμωρήσασθαι αὐτὸν, εἴπερ
since he reasonably being-able to-punish him if
παραπικραίνων εὑρεθείη. 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
πολυειδέσιν 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, οἳ, 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 ἀγῶνος
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 εἷς τῶν ῥητόρων, ὁ τῶν σὺν αὐτῷ πάντων
— to-Nachor one of-the orators the of-those with him all
διαφορώτατος· «Σὺ εἶ 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 τοιαύτῃ 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 Ναχὼρ «Ἐγὼ εἰμί» ἀπεκρίνατο, «ἐγὼ εἰμὶ Βαρλαὰμ,
and — Nachor I am answered I am Barlaam
ὁ τοὺς θεούς σου μὲν ἐξουθενῶν, καθὼς εἴρηκας, τὸν
the(-one) the gods your indeed despising as you-have-said the
υἱὸν δὲ τοῦ βασιλέως οὐ πλάνῃ περιβαλών, 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 worshiping how yourself (a)-tongue against them do-you-move

καὶ ὅλως ἀποθρασύνεσθαι τὰ τοιαῦτα τολμᾷς; Τίς δὲ ἡ
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 Ναχὼρ, τὸν μὲν ῥήτορα ἐκεῖνον οὐδόλως
replying and — Nachor the indeed orator that not-at-all
ἀποκρίσεως ἠξίωσε· κατασείσας δὲ τῇ χειρὶ τὸ πλῆθος
of-answer deemed-worthy having-waved and with-the hand the multitude
σιγᾷν, ἀνοίξας τὸ στόμα αὐτοῦ, καθάπερ ὁ τοῦ Βαλαὰμ
to-be-silent having-opened the mouth his as the — of-Balaam
ὄνος, ἃ 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, προνοίᾳ 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 κινοῦντα καὶ διακρατοῦντα εἶναι Θεόν· πᾶν γὰρ
the(-one) moving and holding-together to-be God all for
τὸ κινοῦν 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, ἄναρχον καὶ ἀΐδιον, ἀθάνατον καὶ ἀπροσδεῆ,
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 χρῄζει θυσίας καὶ σπονδῆς,
and the all(-things) have-been-established not he-needs sacrifice and libation
οὐδὲ πάντων τῶν φαινομένων· πάντες δὲ αὐτοῦ χρῄζουσι.»
nor all the visible(-things) all but him need

V · 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. Φανερὸν 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 προσκυνηταὶ,
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 Ἕλληνας 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 πολυωνύμων θεῶν λατρείας καὶ προσκυνήσεως.»
of-the many-named gods worship and adoration
«Ἴδωμεν 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 θεὸν, 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 ὠνόμασαν ἐκτυπώματα 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 ναοῖς,
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 λῃστῶν, καὶ οὐ συνῆκαν ὅτι πᾶν τὸ
not they-be-stolen by robbers and not they-understood that every the(-thing)
τηροῦν μεῖζον 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 χαρίσονται;
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 worshiping
ἀγάλματα νεκρὰ καὶ ἀνωφελῆ. 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
«Ἴελθωμεν 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 ἄφθαρτός τε καὶ ἀναλλοίωτος
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
ἀλλοιοῖ 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. Ὁρῶμεν
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 κατασκευή ἐστι 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 φωστῆρσι· 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
ἐστι μὴ εἶναι τὸν οὐρανὸν θεὸν, 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
Ὁρῶμεν γὰρ αὐτὴν ὑπὸ τῶν ἀνθρώπων ὑβριζομένην 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 potsherd
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 ὑπό 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
μιαίνεται, διορύσσεται, νεκρῶν θήκη γίνεται σωμάτων.
it-is-defiled it-is-dug-through of-dead (a)-tomb it-becomes bodies
Τούτων οὕτως ὄντων, οὐκ ἐνδέχεται τὴν γῆν εἶναι θεὰν,
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, μιαίνεται καὶ φθείρεται, καὶ
is-lorded-over by them it-is-defiled and corrupted and
ἀλλοιοῦται ἑψόμενον 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)
πλύσιν 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 ἕψησιν
by them carried-about from place to place for boiling
καὶ ὄπτησιν 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. Φανερὸν γάρ ἐστιν ὅτι δουλεύει ἑτέρῳ, καὶ
err manifest for it-is that it-serves another and
χάριν τῶν ἀνθρώπων κατεσκεύασται 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. Ὁρῶμεν
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 χρῆσιν
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
Ὁρῶμεν γὰρ αὐτὴν κινουμένην κατὰ ἀνάγκην καὶ
we-see for it moved by necessity and
τρεπομένην, καὶ μεταβαίνουσαν ἀπὸ σημείου εἰς σημεῖον,
turning and passing from sign to sign
δύνουσάν τε καὶ ἀνατέλλουσαν εἰς χρείαν τῶν ἀνθρώπων,
setting both and rising for need of-the men
καὶ ἐλάττονα οὖσαν τοῦ ἡλίου, αὐξουμένην τε καὶ
and less being than-the sun waxing both and
μειουμένην, καὶ ἐκλείψεις ἔχουσαν. 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
Ὁρῶμεν 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, ὀπίσω
(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 ἄῤῥενας, τοὺς δὲ θηλείας, παντοίων
to-have-come-to-be some indeed male others and female of-all-kinds
παθῶν καὶ παντοδαπῶν δημιουργοὺς ἀνομημάτων. 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 πονηρὰς, 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
ἁρπάζωσι, 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
συχνοὺς, 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 μανεὶς
who had sons many from — Rhea and having-gone-mad
ἤσθιε 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. Δήσας οὖν τὸν ἴδιον
Aphrodite is-fabled to-be-born having-bound then the own
πατέρα ὁ Ζεὺς ἔβαλεν εἰς τὸν Τάρταρον. Ὁρᾷς 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 ἐχόντων ταῦτα φήσειεν;»
O the folly who of-those sense having these(-things) would-say

VI · 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
he-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 Σεμέλην·
(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. Εἶθ᾽
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 ἀῤῥενομανεῖς, 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 ἐπιδεής ἐστιν· 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
«Εἶτα τὸν Ἑρμῆν παρεισάγουσι θεὸν εἶναι ἐπιθυμητὴν, καὶ
then — Hermes they-introduce (a)-god to-be covetous and
κλέπτην καὶ πλεονέκτην, καὶ μάγον, καὶ κυλλὸν, καὶ λόγων
(a)-thief and grasping and (a)-magician and crippled and of-words
ἑρμηνευτήν. 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 (ἐπενδεὴς 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 υἱόν,
him by — Zeus because-of Tyndareus of-Lacedaemon son
καὶ ἀποθανεῖν. Εἰ δὲ Ἀσκληπιὸς θεὸς ὢν καὶ κεραυνωθεὶς
and to-die if and Asclepius (a)-god being and thunderstruck
οὐκ ἠδυνήθη ἑαυτῷ βοηθῆσαι, πῶς ἄλλοις βοηθήσει;»
not was-able himself to-help how others will-he-help
«Ἄρης δὲ παρεισάγεται θεὸς εἶναι πολεμιστὴς καὶ ζηλωτὴς,
Ares and is-introduced (a)-god to-be warlike and jealous
καὶ ἐπιθυμητὴς θρεμμάτων καὶ ἑτέρων τινῶν· ὕστερον δὲ
and covetous of-flocks and of-other some(-things) later and
αὐτὸν μοιχεύοντα τὴν Ἀφροδίτην δεθῆναι αὐτὸν
him committing-adultery-with — Aphrodite to-have-been-bound him
ὑπὸ τοῦ νηπίου Ἔρωτος καὶ ὑπὸ Ἡφαίστου. Πῶς οὖν θεός
by the infant Eros and by Hephaestus how then (a)-god
ἐστιν ὁ ἐπιθυμητὴς καὶ πολεμιστὴς καὶ δέσμιος καὶ μοιχός;»
is the covetous and 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 πλησίον γυναῖκας, 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

σφαγεὶς οὐκ ἠδυνήθη ἑαυτῷ βοηθῆσαι, 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 σφάξαι, εἶτα 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
θεὸς, μέθυσος καὶ τεκνοκτόνος, καὶ κατακαιόμενος; ἢ πῶς
(a)-god drunkard and child-killer and burned-up or how
ἄλλοις βοηθήσει, ἑαυτῷ βοηθῆσαι μὴ δυνηθείς;»
others will-he-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. Ἆρα ἐπενδεής ἐστιν· ὅπερ οὐκ ἐνδέχεται
for-the-sake of-pay then needy he-is which not is-possible
θεὸν εἶναι ἐνδεῆ 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
οὖσαν, 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
γυνὴ 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-weeps seeking
τὸν ἐραστὴν αὐτῆς· ἣν λέγουσιν καὶ εἰς Ἅιδου 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 μοιχεύουσαν καὶ θρηνοῦσαν καὶ κλαίουσαν;»
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 ὑὸς, 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 πολλῷ πλεῖον
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, καταμιαίνοντες 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-astray 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 χερσαίά τε καὶ ἔνυδρα, καὶ τὰ φυτὰ καὶ
(as)-gods to-be of-land both and of-water and the plants and
βλαστὰ, καὶ ἐμιάνθησαν 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 Ἶσιν, ἔχουσαν ἀδελφὸν
from-the-beginning for they-worshiped — Isis having (as)-brother
καὶ ἄνδρα τὸν Ὄσιριν, τὸν σφαγέντα ὑπὸ τοῦ ἀδελφοῦ
and husband — Osiris the(-one) slaughtered by the brother
αὐτοῦ Τύφωνος. Καὶ διὰ τοῦτο φεύγει ἡ Ἶσις μετὰ
his Typhon and because-of this flees — Isis with
Ὥρου τοῦ υἱοῦ αὐτῆς εἰς Βύβλον τῆς Συρίας, ζητοῦσα
Horus the son her to Byblos — of-Syria seeking
τὸν Ὄσιριν, πικρῶς θρηνοῦσα, ἕως ηὔξησεν ὁ Ὧρος καὶ
— Osiris bitterly lamenting until grew-up — Horus and

ἀπέκτεινε τὸν Τύφωνα. Οὔτε οὖν ἡ Ἴσις ἴσχυσε βοηθῆσαι
killed — Typhon neither then — Isis was-able to-help
τῷ ἰδίῳ ἀδελφῷ καὶ ἀνδρί· οὔτε ὁ Ὄσιρις σφαζόμενος
the own brother and husband nor — Osiris being-slaughtered
ὑπὸ τοῦ Τύφωνος ἠδυνήθη ἀντιλαβέσθαι ἑαυτοῦ· οὔτε
by — Typhon was-able to-help himself nor
Τύφων ὁ ἀδελφοκτόνος, ἀπολλύμενος ὑπὸ τοῦ Ὥρου καὶ
Typhon the fratricide perishing by — Horus and
τῆς Ἴσιδος, εὐπόρησε ῥύσασθαι 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· οἵτινες, μηδ᾽
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
ἐθνῶν, καὶ τὰ ἄλογα ζῶα παρεισήγαγον 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 κρόμυον καὶ τὸ σκόροδον
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
Ὁρῶντες 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 συνῆκαν περὶ αὐτῶν ὅτι οὐκ εἰσὶ θεοί.»
rotting not they-understood about them that not they-are gods
«Πλάνην οὖν μεγάλην ἐπλανήθησαν οἵ 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 εἴδωλα. 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
Ἀλλ' 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 σεμνῦναι 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
προὔθηκαν. Εἰ γὰρ τὸ σῶμα τοῦ ἀνθρώπου πολυμερὲς
set-out if for the body of-the man many-membered
ὂν οὐκ ἀποβάλλεταί τι τῶν ἰδίων μελῶν, ἀλλὰ, πρὸς
being not casts-off any of-the own members but with
πάντα τὰ μέλη ἀδιάῤῥηκτον ἕνωσιν ἔχον, ἑαυτῷ 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
ὤφειλεν 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 ἐστὶν,
seized and thunderstruck no longer one nature it-is
ἀλλὰ γνῶμαι διῃρημέναι, πᾶσαι κακοποιοὶ, ὥστε οὐδεὶς ἐξ
but wills divided all evil-doing so-that no-one of
αὐτῶν ἐστὶ θεός. Φανερὸν οὖν ἐστιν, 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 καλοί 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, οὐδέν εἰσιν, εἰ μὴ μόνον λόγοι· εἰ δὲ φυσικαὶ,
stories nothing they-are if not only words if and natural
οὐκ ἔτι θεοί 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

VII · NACHOR'S VICTORY

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.

«Ἀποδέδεικται 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
«Ἔλθωμεν 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 Ἰακὼβ,
— of-Abraham being descendants and of-Isaac both and of-Jacob
παρῴκησαν 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
Ἀλλ', ἀγνώμονες καὶ αὐτοὶ φανέντες καὶ ἄχρηστοι,
but ungrateful also they having-appeared and useless
πολλάκις ἐλάτρευσαν τοῖς τῶν ἐθνῶν σεβάσμασι, καὶ
often served the of-the nations objects-of-worship and
τοὺς ἀπεσταλμένους πρὸς αὐτοὺς προφήτας καὶ δικαίους
the sent to them prophets and just(-men)
ἀπέκτειναν. Εἶτα ὡς εὐδόκησεν ὁ υἱὸς τοῦ Θεοῦ ἐλθεῖν 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-banded-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, κἂν ἐγγίζειν πως τῇ ἀληθείᾳ δοκῶσιν,
to-the gentiles even-if to-approach somehow the truth they-seem
ἧς 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 ἀνακαλέσηται. Καὶ, τελέσας τὴν θαυμαστὴν αὐτοῦ
them he-might-call-back and having-completed the wonderful his
οἰκονομίαν, διὰ σταυροῦ θανάτου ἐγεύσατο ἑκουσίᾳ βουλῇ
dispensation through (the)-cross death he-tasted by-willing counsel
κατ᾽ οἰκονομίαν μεγάλην· μετὰ δὲ τρεῖς ἡμέρας ἀνεβίω
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 γνῶναι, βασιλεῦ, ἐὰν ἐντύχῃς. Οὗτος δώδεκα
it-is-possible for-you to-know O-king if you-read this-one twelve
ἔσχε μαθητὰς, οἳ, 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 εἷς 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 εὑρόντες τὴν ἀλήθειαν· γινώσκουσι
all the nations of-the earth having-found the truth they-know
γὰρ τὸν Θεὸν, κτίστην καὶ δημιουργὸν τῶν ἁπάντων 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 κεχαραγμένας,
Lord Jesus Christ in the hearts engraved
καὶ ταύτας φυλάττουσι, προσδοκῶντες ἀνάστασιν νεκρῶν
and these they-keep awaiting (the)-resurrection of-(the)-dead
καὶ ζωὴν 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 ἑτέρῳ 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 ἀδελφοὺς ἑαυτοὺς καλοῦσιν, ἀλλὰ κατὰ πνεῦμα.
flesh brothers themselves they-call but according-to spirit
Ἕτοιμοί 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
«Ὄντως οὖν αὕτη ἐστὶν ἡ ὁδὸς τῆς ἀληθείας, ἥτις 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 γνῷς, 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, εὑρήσεις
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 σκότει προσρήσσονται ἑαυτοῖς ὡς μεθύοντες.»
for in darkness they-dash against-one-another as drunken(-men)
«Ἕως 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 νοΐ μου ὑπαγορευθείς. 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 ἄφθαρτα
it-is-profitable for to-you God (the)-creator to-worship and the incorruptible
αὐτοῦ ἐνωτίζεσθαι ῥήματα, ἵνα, κρίσιν ἐκφυγόντες καὶ
his to-give-ear-to words that judgment having-escaped and
τιμωρίαν, ζωῆς ἀνωλέθρου δειχθείητε κληρονόμοι.»
punishment of-life indestructible you-may-be-shown heirs
Ταῦτα ὡς διεξῆλθεν ὁ Ναχὼρ, ὁ μὲν βασιλεὺς τῷ
these(-things) when went-through — Nachor the indeed king in-the
θυμῷ ἠλλοιοῦτο· οἱ δὲ ῥήτορες αὐτοῦ καὶ νεωκόροι
wrath was-changed the and orators his and temple-wardens
ἄφωνοι ἵσταντο, μὴ δυνάμενοι ἀντιλέγειν, ἀλλ' ἦ σαθρά
speechless stood not being-able to-gainsay but — rotten

τινα καὶ οὐδαμινὰ λογύδρια. Ὁ δὲ τοῦ βασιλέως υἱὸς
some and worthless little-words the and of-the king son
ἠγαλλιᾶτο 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 μέντοι βασιλεὺς, καίπερ δεινῶς ὀργιζόμενος τῷ Ναχὼρ,
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 ὑπεμίμνησκε δι᾽ αἰνιγμάτων ὑπενδοῦναι 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 αὖθις 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 μεῖναι 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 λαβών, 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 σοί, 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, οὔ 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 ὡμολογημένα δοκῶν.
him and to-keep the(-things) agreed thinking(-he-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 Ναχώρ. Καὶ κατὰ μόνας
having-conquered having with himself — Nachor and in private
καλέσας αὐτὸν ἔφη· «Μὴ νομίσῃς λανθάνειν ἐμὲ τὰ
having-called him said not think to-escape me the(-things)
κατὰ σέ· οἶδα γάρ σε ἀκριβῶς μὴ τὸν θειότατον 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 τοσαύτῃ
it-seemed(-good) to-you such to-play part and in-so-great
ἀμβλυωπίᾳ 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 ᾄδεται,
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 ἕωλον 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· πολλάς 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 χείλη σου λόγοις μιαροῖς καὶ
you-have-become and not you-defiled the lips your with-words foul and
ὑποκρίσει δολίᾳ, 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 ἕνεκα·
I and hastened to-bring you with me of-two for-the-sake
ἵνα μὴ, κατὰ μόνας ὁ βασιλεὺς λαβών σε, τιμωρήσηται
that not in private the king having-taken you might-punish
ἐφ᾽ ᾧ οὐ τὰ καταθύμια αὐτῷ ἐφθέγξω, 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 ὑποδεῖξαί σοι ἐκκλῖναι τῆς πονηρᾶς
and the repayment the to-show you to-turn-aside from-the evil
ὁδοῦ καὶ ὀλισθηρᾶς ἣν ὥδευσας ἕως νῦν, πορευθῆναι δὲ
road and slippery which you-traveled until now to-go and
τὴν εὐθεῖαν καὶ σωτήριον τρίβον, ἣν οὐκ ἀγνοῶν, ἀλλ᾽
the straight and saving path which not being-ignorant but
ἐθελοντὶ κακουργῶν, ἐξέφυγες, βαράθροις καὶ κρημνοῖς
willingly doing-evil you-fled into-pits and cliffs
ἀνομίας σεαυτὸν κατακρημνίσας. Σύνες οὖν, ὦ Ναχὼρ,
of-lawlessness yourself having-hurled 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 κερδᾶναι, τῶν ῥεόντων
the with him hidden life to-gain the fleeting
τούτων καὶ φθειρομένων ὑπεριδών. Οὐ γὰρ τὸν πάντα
these and perishing(-things) having-disdained not for the whole

ζήσῃ αἰῶνα· ἀλλὰ, θνητὸς ὢν, ἀπελεύσῃ ὅσον οὔπω,
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 ἀποῤῥίψῃς τοῦτον, ῥᾳδίας οὔσης τῆς ἀποθέσεως.»
not cast-off this easy being the putting-down

VIII · 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, disdaining 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 τοίνυν, κατανυγεὶς 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
κἀγὼ τὸν ἀληθινὸν καὶ ἀψευδῆ Θεὸν, 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 πτερνιστοῦ 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 ἀποῤῥίψας, τῷ φωτὶ προσδραμοῦμαι
veil the gloomy having-cast-off to-the light I-will-run
τοῦ προσώπου Κυρίου. Ἴσως ἐλεήσει με, καὶ θύραν
of-the face of-(the)-Lord perhaps he-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 ἥμαρτον
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 στερῤῥότερον 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 δυνατὸν
let-be to-you about this doubt it-is-written for possible
εἶναι τῷ Θεῷ καὶ ἐκ τῶν λίθων τούτων ἐγεῖραι
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 πατὴρ ἔφη Βαρλαὰμ, 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
ὁδὸν, 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 ἐννάτην, καὶ ἑνδεκάτην ὥραν προσελθοῦσι τῷ
both and ninth and eleventh hour having-come to-the
ἀμπελῶνι κατ' ἴσον ἀφορίζεται ὁ μισθὸς, ὡς τὸ ἅγιον
vineyard by equal is-assigned the wage as the holy
φησὶν εὐαγγέλιον· ὥστε, κἂν 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 ἀξιωθήσῃ 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 Ναχὼρ, καὶ
most-divine youth to-the grown-old in evils Nachor and
ἵλεων 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 ἀεὶ 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
ἐχαρίσατο 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 μεμυημένος τὰ θαυμαστὰ μυστήρια ταῦτα, μένοις
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 ἐκτέμοι καρδίας· 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 θελήσειας.»
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 κατανενυγμένος τὴν ψυχὴν, ἐπὶ τὴν
having-gone-out and — Nachor pierced in-the soul into the
βαθυτάτην ἅλλεται ὡς ἔλαφος 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. Τούτῳ
where had-hidden he because-of the impending fear to-this-one
δὲ θερμότατα προσπίπτει, πλύνει τοὺς πόδας δάκρυσι, τήν
and most-warmly he-falls-down he-washes the feet with-tears the
ποτε μιμούμενος πόρνην, καὶ τὸ θεῖον ἐξαιτεῖται βάπτισμα.
once imitating harlot and the divine he-begs baptism
Ὁ τοίνυν ἱερεὺς, θείας ὢν χάριτος πεπληρωμένος, ἥσθη
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. Ἔμεινε δὲ Ναχὼρ μετ᾽ αὐτοῦ μετανοῶν
Spirit remained and Nachor with him repenting
ἀεὶ 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
Ἕωθεν 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
and having-despaired-of which he-had hope in him having-seen and
καὶ τοὺς σοφοὺς αὐτοῦ καὶ παράφρονας ῥήτορας οὕτως
also the wise his and deranged orators so
ἀνὰ κράτος ἡττηθέντας, ἐν ἀμηχανίᾳ ἦν. Καὶ ἐκείνους μὲν
with 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. Ἀλλ' οὖν οὐκ ἔτι τοὺς
still the sights his of-the heart but then no longer the
νεωκόρους ἐτίμα, οὔτε μὴν ἑορτὰς ἦγε 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 δυσαποσπάστως τῶν πονηρῶν
gospel way-of-life and inseparably from-the evil
ἔχων ἐθῶν. Πάνυ 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, ὅ φησιν Ἡσαΐας, ἄνευ οἴνου, καὶ
led and drunk as says Isaiah without wine and
ὥσπερ ὑπὸ κημοῦ τῆς πονηρᾶς συνηθείας ἑλκόμενος.
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, ἠρεμῶν ἦν ἐν τῷ παλατίῳ αὐτοῦ, τὸ
having soul quiet was in the palace his the
τῆς φύσεως αὐτοῦ γενναῖον κόσμιόν 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
ἐξήρτητο ἐντολῶν, καὶ αὐτὸν ἐπόθει τρωθεὶς τὴν ψυχὴν
hung commandments and him longed-for wounded in-the soul
ἔρωτι θείῳ· αὐτὸν ἐπόθει τὸν ὄντως ποθητὸν, ὅς ἐστιν
by-love divine him longed-for the truly desirable(-one) who is
ὅλος γλυκασμὸς καὶ ἐπιθυμία, καὶ ἀκόρεστος ἔφεσις. Εἰς
whole sweetness and desire and insatiable longing into
μνήμην δὲ ἐρχόμενος τοῦ διδασκάλου Βαρλαὰμ, 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
οἱονεὶ ξύλον ἦν πεφυτευμένον παρὰ τοῖς ψαλμικοῖς
as-it-were (a)-tree he-was planted by the psalm's

ὕδασιν, ἀρδευόμενον ἀδιαλείπτως καὶ ὡραίους 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 ἐῤῥύσατο 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
ἀπήλαυον 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 παλαίστραν. Αὐτὸς δὲ εὐχαῖς ἐσχόλαζε καὶ
entered wrestling-school he and to-prayers devoted-himself and
νηστείαις, καὶ συχνῶς ταύτην ἀνέπεμπε τὴν φωνὴν,
fastings and frequently this sent-up the voice
«Ὦ 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 ἐῤῥύσθην, ἀπόδος μισθὸν ἄξιον τῷ θεράποντί σου
error was-rescued render (a)-wage worthy to-the servant your
Βαρλαὰμ, 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 αὖθις ἰδεῖν τὸν ἐν σώματι Ἄγγελον ἐκεῖνον, 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

λοιπὸν τῆς ζωῆς μου, ἵνα, κατ᾽ ἴχνος 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 δημοτελὴς ἐν τῇ πόλει ἐκείνῃ· ἔδει δὲ τὸν
gods public in the city that it-was-necessary and the
βασιλέα παρεῖναι τῇ ἑορτῇ καὶ θυσιῶν δαψιλείᾳ ταύτην
king to-be-present at-the feast and of-sacrifices with-abundance it
κοσμῆσαι. Ἀλλ᾽ ἐδεδίεσαν οἱ νεωκόροι, ὁρῶντες αὐτὸν
to-adorn but feared the temple-wardens seeing him
ἀμελῶς περὶ τὸ σέβας αὐτῶν καὶ χλιαρῶς διακείμενον, μή
carelessly about the worship their and lukewarmly disposed lest
ποτε ἀμελήσειε τῆς ἐν τῷ ναῷ παρουσίας, καὶ στερηθεῖεν
ever he-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 διακείμενον τῇ ἐρήμῳ, ἔνθα κατῴκει
(a)-cave in deepest lying the desert where dwelt
ἀνήρ τις μαγικαῖς σχολάζων τέχναις, καὶ τῆς εἰδωλικῆς
(a)-man some to-magic devoted arts and of-the idolatrous
πλάνης θερμότατος ὑπάρχων προασπιστής· Θευδᾶς 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
ἡγεῖτο καὶ διδάσκαλον, διὰ τῆς αὐτοῦ λέγων μαντείας
considered and teacher through the his saying divination
εὐθυνουμένην προκόπτειν τὴν αὐτοῦ βασιλείαν. Ὡς εἰς αὐτὸν
guided to-prosper the his kingdom when to him

τοίνυν 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 δήλην 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», φησίν, «ἐλεύσῃ
had-harangued and that if not yourself he-says you-will-come
βοηθήσων ἡμῖν, πᾶσα ἐξέλιπεν ἐλπὶς, 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

IX · 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 τοίνυν ὁ Θευδᾶς μετὰ τῆς συμπαρούσης αὐτῷ
marches-out therefore — Theudas with the accompanying him
σατανικῆς στρατιᾶς, καὶ κατὰ τῆς ἀληθείας ὁπλίζεται,
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 ἀεὶ
base(-things) to-work-with knows eagerly and whom he always
διακόνοις ἐχρῆτο· 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 βαΐνην, 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
ἠσπάσατο, καὶ, θρόνον ἐνεγκὼν, πλησίον αὐτοῦ συνεδριάζειν
greeted and (a)-throne having-brought near him to-sit-with(-him)
πεποίηκεν. Εἶτα λέγει Θευδᾶς τῷ βασιλεῖ· «Βασιλεῦ,
made then says Theudas to-the king O-king
εἰς τοὺς αἰῶνας ζῇθι, τῇ τῶν μεγίστων θεῶν εὐμενείᾳ
for the ages live by-the of-the greatest gods favor
σκεπόμενος. Ἤκουσα γὰρ ἀγῶνά 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 ἑορτὴν
to-have-been-crowned wherefore I-have-come that (a)-thanksgiving feast
ὁμοῦ τελέσωμεν, νεανίσκους τε ὡραίους 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 πλεῖστα προσενέγκωμεν, ὡς ἂν
(a)-hundred and animals to-these very-many we-may-offer so-that —
ἔχοιμεν αὐτοὺς καὶ εἰς τὸ ἑξῆς 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 βασιλεύς «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 εὑρόντες παράταξιν, τέλεον ταύτην κατέβαλον.
our having-found battle-line completely it they-cast-down
Νυνὶ δὲ, εἴ τίς σοι δύναμις πρόσεστι καὶ ἰσχὺς εἰς τὸ
now and if any to-you power belongs and strength for the
βοηθῆσαι τῇ κάτω κειμένῃ θρησκείᾳ ἡμῶν καὶ ταύτην
to-help the down lying religion our and it
αὖθις ἀνορθῶσαι, ἀνάγγειλόν μοι.»
again to-set-upright announce to-me
Ὁ δὲ Θευδᾶς 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, ῥᾳδίως 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 ἐλθεῖν 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 χωρῆσαι. Ἀλλ',
and into propositions with-me and antitheses to-advance but

ἵνα τοῦτό τε τὸ προκείμενον ἀγώνισμα καὶ πᾶν ὁτιοῦν
that this both the lying-before contest and every whatever
ἂν βουληθείημεν 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 κραταιὸν περιβαλοῦ ὅπλον· 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 Δαυίδ), 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
ὑπομιμνησκόντων λογισμῶν πεποίηκε καὶ τῶν συνήθων
reminding reasonings he-made and to-the customary
πάλιν ἐπιμελῶς ἔχεσθαι. Ἔνθεν τοι καὶ γραμμάτων
again diligently to-hold 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 συῤῥέοντα
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 συνελθόντων, 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 περιηχεῖσθαι
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 αὖθις ἐπανῆκεν ὁ βασιλεύς. Καὶ φησὶ τῷ Θευδᾷ·
palace again returned the king and says — to-Theudas
«Ἰδοὺ 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. Καιρὸς 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 ἀναῤῥύσασθαι τῶν χριστιανῶν, καὶ τοῖς
from-the error to-rescue of-the Christians and to-the
εὐμενέσι καταλλάξαι θεοῖς. Ἐγὼ γὰρ τέχνην πᾶσαν καὶ
gracious to-reconcile gods I for art every and

χεῖρα κινήσας, οὐδεμίαν εὗρον τοῦ κακοῦ θεραπείαν· ἀλλὰ
hand having-moved no found of-the evil cure but
πάντων κρείττονα τὴν αὐτοῦ γνώμην ἐθεασάμην. Εἰ πράως
than-all stronger the his mind I-beheld if gently
αὐτῷ ἐνέτυχον καὶ ἠπίως, οὐδὲ τὸν νοῦν μοι προσέχοντα
him I-met and mildly not-even the mind to-me attending
ὅλως εὕρισκον· εἰ αὐστηρῶς ἐχρησάμην καὶ ἐμβριθῶς,
at-all I-found(-him) if harshly I-dealt and severely
εἰς ἀπόνοιαν μᾶλλον αἰρόμενον ἐθεώρουν. Τῇ σῇ λοιπὸν
into madness rather being-carried I-saw(-him) to-the your henceforth
σοφίᾳ τὰ τῆς ἐπελθούσης μοι συμφορᾶς ἀνατίθημι. Εἰ
wisdom the(-things) of-the having-come-on me misfortune I-commit if
οὖν, ταύτης ἀπαλλαγεὶς 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 ἐνηδόνου ζωῆς ταύτης καὶ βασιλείας ἀπολαύοντα,
of-the pleasurable life this and kingdom enjoying
στήλην σοι ἀνεγείρας χρυσῆν, 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 Θευδᾶς τοίνυν οὖς εὐήκοον ὑποκλίνας τῷ Πονηρῷ,
— Theudas therefore (an)-ear obedient having-inclined to-the Evil-one
καὶ παρ' ἐκείνου μυηθεὶς 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 υἱόν,
to the king if to-subdue the your you-wish son
καὶ κενὴν αὐτῷ τὴν ἔνστασιν θεῖναι, εὕρηταί μοι τέχνη
and empty for-him the resistance to-make has-been-found by-me (an)-art

πρὸς ἣν οὐδὲ ἀντέχειν δυνατὸς ἔσται, ἀλλὰ ῥᾷον
against which not-even to-hold-out able he-will-be but more-easily
μαλαχθήσεται ὁ ἀτεράμων καὶ ἀμείλικτος αὐτοῦ λογισμὸς
will-be-softened the hard and implacable his reasoning
ἢ κηρὸς πυρκαϊᾷ σφοδροτάτῃ ὁμιλήσας.»
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 ἡ τέχνη μαθεῖν ἤρετο. Τότε Θευδᾶς ὡσεὶ ξυρὸν
and what the art to-learn he-asked then Theudas as (a)-razor
ἠκονημένον ὑφαίνει τὸ κακούργημα καὶ δεινῶς ἀρτύει τὰ
sharpened weaves the evil-deed and terribly prepares the
φάρμακα. Καὶ ὅρα σόφισμα κακότεχνον καὶ ὑποβολὴν τοῦ
poisons and see (a)-sophistry ill-contrived and suggestion of-the
Πονηροῦ. «Πάντας» φησίν, «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
εὐειδεῖς 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 δὲ,
to-live-with both and to-dwell-with order I and
τῶν Πνευμάτων ἓν τῶν εἰς τὰ τοιαῦτά μοι τεταγμένων
of-the Spirits one of-those for the such-things to-me appointed

ἐπαποστείλας αὐτῷ, βιαιότερον τὸ τῆς ἡδονῆς πῦρ ἀνάψω.
having-sent-against him more-violently the of-the pleasure fire will-kindle
Καὶ ἅμα τῷ συγγενέσθαι αὐτὸν μιᾷ καὶ μόνῃ 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 λοιπόν 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 ὡς ὄψις γυναικῶν
greatest not of-honors worthy nothing for as (the)-sight of-women
ἐπάγεσθαι καὶ θέλγειν τοὺς ἀῤῥένων λογισμοὺς πέφυκε.
to-attract and to-charm the of-males reasonings is-wont
Καὶ ἄκουσον διηγήσεως τῷ ἐμῷ συμμαρτυρούσης ῥήματι.»
and hear (a)-narrative to-the my bearing-witness word
«Βασιλεύς τις παιδὸς ἀμοιρῶν ἄῤῥενος ἠνιᾶτο, 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 ἰατρῶν ἐπιστήμονες, ὡς, 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 παντάπασι τοῦ φωτός· «τοῦτο γὰρ ἡ
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 ἀντρῶδες 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 ὑποδεῖξαι 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
ὑποδεῖξαι αὐτῷ, ἄνδρας μὲν ἐν ἑνὶ τόπῳ, ἀλλαχοῦ
to-show to-him men indeed in one place elsewhere
δὲ γυναῖκας, ἑτέρωθι 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, ἅρματα περικαλλῆ μετὰ ἵππων βασιλικῶν
and ornaments chariots very-beautiful with horses royal
χρυσοχαλίνων σὺν τάπησιν ἁλουργοῖς, καὶ ἀναβάτας
golden-bridled with coverings purple and riders
ἐπ᾽ αὐτοῖς ὁπλοφόρους, βουκόλιά τε βοῶν καὶ ποίμνια
on them armed herds both of-oxen and flocks
προβάτων. Καὶ, ἁπλῶς εἰπεῖν, πάντα στοιχηδὸν ὑπεδείκνυον
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 κλῆσιν ἐδήλουν. Ὡς δὲ τὴν κλῆσιν 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
εἰπεῖν, δαίμονας αὐτὰς καλεῖσθαι, αἳ τοὺς ἀνθρώπους
to-have-said demons them to-be-called which the men
πλανῶσιν. Ἡ δὲ τοῦ παιδὸς καρδία τῷ ἐκείνων πόθῳ
lead-astray the and of-the boy heart by-the their longing
πλέον 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 — the demons those those the
ἀνθρώπους πλανῶντες; οὐδενὸς γὰρ τῶν ὀφθέντων μοι
men leading-astray by-none for of-the(-things) seen by-me
σήμερον, ἢ τῇ ἐκείνων, φιλίᾳ ἐξεχύθη μου ἡ ψυχή.»
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 οἷον ἐστὶ τυραννικὸν χρῆμα γυναικῶν ἔρως.»
boy and what-sort is (a)-tyrannical thing of-women love
«Καὶ σὺ τοίνυν μὴ ἄλλως οἴου ὑποτάξαι σου τὸν υἱὸν,
and you therefore not otherwise think to-subdue your the son
ἢ τούτῳ δὴ τῷ τρόπῳ.»
than in-this indeed the manner

X · THE WOMEN AND THE PRINCESS

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 βασιλεύς. 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 διαυγεῖ 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 ἠρέθιζον, διὰ πάντων σχημάτων
foul him intercourse provoked through all gestures
τε καὶ ῥημάτων ἐκκαλούμεναι 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 ἦσαν αὐτῷ πάντα.
these for were to-him all(-things)

Καὶ ταῦτα μὲν ὁ βασιλεὺς ἐποίει. Θευδᾶς 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 δυναμένας, καὶ ἓν
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 οἷον ἔμελλε γέλωτα ὑποστῆναι καὶ αἰσχύνης
the wretch what-sort he-was-about laughter to-undergo and with-shame
πληροῦσθαι σὺν πάσῃ τῇ ὑπ᾽ αὐτὸν δαιμονικῇ φάλαγγι.
to-be-filled with all the under him demonic phalanx
Τὸ δὲ πονηρὸν Πνεῦμα, ἄλλα τε πονηρότερα συμπαραλαβὸν
the and evil Spirit others both more-evil having-taken-along
Πνεύματα, τὸν κοιτῶνα καταλαμβάνει τοῦ γενναίου παιδὸς,
Spirits the bedchamber reaches of-the noble boy
καὶ ἐπιπίπτει αὐτῷ λαβρότατον ἀνάψαι 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
ἐκείνη ψυχὴ τῆς προσβολῆς αἰσθομένη 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 ἐπεζήτει, καθαρόν τε ἑαυτὸν παραστῆσαι
so-great evil sought pure both himself to-present
τῷ Χριστῷ, καὶ μὴ τῷ βορβόρῳ τῶν παθῶν καταχρâναι
— 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 ἠμφιάσατο χάρις. Εὐθὺς οὖν ἔρωτι ἀνθίστησιν
baptism had-clothed grace at-once then to-love he-opposes
ἔρωτα, τῷ ἀκολάστῳ τὸν θεϊκὸν, καὶ εἰς μνήμην ἄγει
love to-the licentious the divine and into memory brings
ἑαυτὸν τῆς ὡραιότητος 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 pitiably
ἐκβάλλονται οἱ τὸν νυμφικὸν σπιλώσαντες 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 στῆθος, οἷα κακοὺς κηφῆνας τοὺς πονηροὺς ἐκεῖθεν
the breast as evil drones the evil from-there
λογισμοὺς φυγαδεύων. Εἶτα διαναστὰς, καὶ χεῖρας εἰς
thoughts putting-to-flight then having-risen and hands to
οὐρανὸν διάρας, θερμοῖς δάκρυσι 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, ἡ τῶν ἀβοηθήτων βοήθεια, μνήσθητί
of-the despaired the of-the helpless help remember
μου τοῦ ἀχρείου σου δούλου ἐν τῇ ὥρᾳ ταύτῃ, καὶ ἵλεῳ
me the unprofitable your servant in the hour this and with-gracious
μοι ἐπίβλεψον ὄμματι, καὶ «ῥῦσαι ἀπὸ ῥομφαίας»
on-me look eye and rescue from (the)-sword
δαιμονικῆς «τὴν ψυχήν μου καὶ ἐκ χειρὸς κυνὸς τὴν
demonic the soul my and from (the)-hand of-(the)-dog the
μονογενῆ μου»· καὶ μὴ ἐάσῃς ἐμπεσεῖν με εἰς χεῖρας ἐχθρῶν
only-begotten my and not allow to-fall me into hands of-enemies
μου, μηδὲ ἐπιχαρείησάν μοι οἱ μισοῦντές με· καὶ μὴ
my nor let-rejoice-over me those hating me and not
ἐγκαταλίπῃς με καταφθαρῆναι ἐν ἀνομίαις, καὶ καθυβρίσαι
forsake me to-be-corrupted in lawlessnesses and to-outrage
μου τὸ σῶμα ὅπερ ἁγνόν σοι παραστῆσαι ἐπηγγειλάμην.
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 ᾔσθετο 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 ἐνδείᾳ 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

ἑαυτὸν δὲ ἀναμιμνήσκων τῶν πρὸς τὸν Θεὸν ὁμολογιῶν,
himself and reminding of-the toward — God confessions
καὶ ὑπογράφων τῷ λογισμῷ τὴν ἐκεῖθεν 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, ἀργὸν καὶ ἄνετον ὁ
recounting most-vividly that not idle and slack the
ἐχθρὸς εὑρὼν τὴν ψυχὴν, λογισμοὺς αὐτῇ πονηροὺς
enemy having-found the soul thoughts in-it evil
ῥᾳδίως ὑποσπείρῃ, 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 ἑλεῖν τὸν γενναῖον, ἑτέραν ἔρχεται ὁ δεινὸς
despairing to-take the noble(-one) to-another comes the terrible
ἀπάτην ποικιλωτέραν, ὁ ἀεί 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 Θευδᾶ,
for to-bring the(-things) commanded him by — Theudas
μυρία γέγονε σπουδή. Καὶ οὕτω πάλιν τὰ φάρμακα ἀρτύει.
countless became zeal and thus again the poisons he-prepares
Μίαν γὰρ ὑπεισελθὼν τῶν νεανίδων ἐκείνων, ἥτις πασῶν
one for having-crept-into of-the young-women those who of-all
ἦν εὐμορφοτάτη, θυγάτηρ οὖσα βασιλέως, καὶ αἰχμάλωτος
was most-shapely daughter being of-(a)-king and captive
τῆς ἰδίας ἀλλοτριωθεῖσα πατρίδος, τῷ βασιλεῖ δὲ
from-the own estranged fatherland to-the king and
Ἀβενὴρ ὡς μέγιστόν τι προσαχθεῖσα δῶρον, ἣν, ὡς πάνυ
Abenner as greatest some brought gift whom as very

ὡραιοτάτην 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 ὑποτίθησι, 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 for
κακίαν μηχανήματα ῥᾳδίως ὁ πονηρὸς μετέρχεται. Εἶτα,
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
ἐντίθησιν 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, εὐγενῆ οὕτω καὶ βασιλικῆς
and decorum and because-of the noble so and of-royal
οὖσαν σειρᾶς, τῆς πατρίδος ἅμα καὶ δόξης ἐστερῆσθαι.
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 ἐμπαθῆ βλέπων ἐν ἑαυτῷ
thought foul or love passionate seeing in himself
πρὸς τὴν κόρην σαλευόμενον, ἀλλ' ἢ μόνον συμπάθειαν
toward the maiden stirred but — only sympathy
καὶ ἔλεος τῆς τε συμφορᾶς καὶ τῆς ψυχικῆς ἀπωλείας,
and pity of-the both misfortune and of-the soul's destruction

οὐκ ἤδει 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 καταφθαρῇς, 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 ὑφαπλῶσαι θήρατρα
dictates to-the woman the of-the deceit to-spread-out snares
καὶ πρὸς τὸν τῆς ἐμπαθείας κατασῦραι βόθρον τὴν θεοφιλῆ
and toward the of-the passion to-drag-down pit the God-loving
ψυχὴν ἐκείνην, καθά ποτε καὶ τῷ γενάρχῃ πεποίηκε διὰ
soul that as once also to-the first-father it-did through
τῆς Εὔας, 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 ἐκεῖνα τὰ πάσης
when for heard the maiden the words those the(-ones) with-all
πεπληρωμένα σοφίας, ἀσύνετος οὖσα οὐ συνῆκεν· ἀλλὰ
filled wisdom senseless being not she-understood but
τοιαύτας ἐδίδου τὰς ἀποκρίσεις, ὡς ἅτε γλῶσσα καὶ στόμα
such gave the answers as since (a)-tongue and mouth
τῷ πονηρῷ γενομένη, καὶ φησίν· «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 ψυχήν μου σῶσαι, ποίησον καὶ αὐτὸς
me and the lowly soul my to-save do also yourself
μίαν μου αἴτησιν, καὶ, πᾶσιν εὐθὺς τοῖς πατρῴοις 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, ἐκείνη
he 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 κοινωνίᾳ, κἀγώ σου τοῖς προστάγμασι χαίρουσα
of-marriage in-partnership and-I your the commands rejoicing
ἐξακολουθήσω.»
will-follow

Ὁ δέ «Μάτην» φησίν, «ὦ γύναι, 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 βαρύ μοι καὶ πάντη 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
«Ἱνατί» φησί, «τοιαῦτα φθέγγῃ σὺ, ὁ πάσης
why she-says such-things do-you-utter you the(-one) with-all
πεπληρωμένος σοφίας; ἱνατί μολυσμὸν τὸ πρᾶγμα καὶ
filled wisdom why defilement the thing and
αἰσχρὸν ἐκάλεσας μίξιν; Οὐκ ἀμύητος γάρ εἰμι κἀγὼ
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 ἔν 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, «ἃ ὁ Θεὸς
and better to-marry than to-burn and what — God
συνέζευξεν ἄνθρωπος μὴ χωριζέτω»; 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

XI · 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», φησίν, «ὦ γύναι· οὕτως ἔχει ταῦτα
he and yes he-says O woman thus are these(-things)
πάντα καθὼς εἴρηκας. 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 ἐμαυτὸν παραστῆσαι
and ignorance my stumbles pure myself to-present
τῷ Χριστῷ συνεταξάμην· καὶ πῶς τὰ ὡμολογημένα
— to-Christ I-pledged and how the(-things) confessed
Θεῷ διαλῦσαι τολμήσω;»
to-God to-undo shall-I-dare
Ἔφη δὲ αὖθις ἡ γυνή· «Ἔστω 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
ψυχήν 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 κατατρυφῆσαί με κάλλους ποίησον,
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 πρωΐ 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 συγγνώμη ἕνεκεν τῆς οἰκονομίας ταύτης, ἀλλὰ
not only pardon for-the-sake-of the dispensation this but
καὶ δωρεῶν ἀντάμειψις παρὰ τῷ θεῷ σου ἕνεκα τῆς
also of-gifts recompense with — God your for-the-sake-of the
ἐμῆς σωτηρίας· χαρὰ γάρ, φησὶν ἡ γραφή σου, γίνεται
my salvation joy for says the scripture your comes-about
ἐν οὐρανῷ ἐφ' ἑνὶ 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

προξένῳ 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
ἐποίουν, παραβαίνοντες ἔσθ' ὅτε ἐντολὴν, ἕνεκα
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, ἕνεκα 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 εὑρήσεις. 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 τελείᾳ
my this desire fulfill and I indeed in-full
σοι κοινωνίᾳ γάμου συναφθῆναι ζητοῦσα, ἐπεί 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 πάντη
pleasing to-you all doing henceforth also yourself not wholly
βδελύξῃ· ἀλλ', ὑπακούσας μου τὸ ἅπαξ τοῦτο, σώσεις με,
loathe(-me) but having-hearkened-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 ἑξῆς 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 ὑπεῖχεν αὕτη κρυφίως· καὶ γραφῶν ἔμπειρος ὁ
also the ears she-lent she secretly and of-scriptures skilled the
λῃστὴς 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 ὑποχαλᾷν αὐτοῦ τῆς προθέσεως,
she-began the tension both to-slacken his of-the purpose
καὶ τὴν γνώμην μαλακωτέραν ποιεῖν. Ὁ δὲ σπορεὺς 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 γεγονὼς, 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
«Ὁρᾶτε» κράζων, «ὅπως ἡ κόρη αὕτη διανύσαι ἐπείγεται
see crying how the maiden this to-accomplish hastens
ἃ οὐκ ἠδυνήθημεν ἡμεῖς ἀνύσαι. Δεῦτε οὖν, ἰσχυρῶς νῦν
what not were-able we to-achieve come then strongly now

ἐπιπέσωμεν αὐτῷ· οὐχ εὑρήσομεν γὰρ ἄλλον καιρὸν οὕτωσὶ
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 ταράξαντες, 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. Ὁρῶν 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 for salvation of-(a)-soul once
γυναικὶ συγγενέσθαι, στενάξας ἐν ἀπορίᾳ ψυχῆς βύθιόν
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 δαψιλῶς προχέων, ἐβόα
channels of-tears from eyes abundantly pouring-forth he-cried
πρὸς τὸν δυνάμενον σώζειν τοὺς ἐπ᾽ αὐτῷ πεποιθότας·
to the(-one) able to-save those on him having-trusted

«Ἐπὶ σοὶ, Κύριε, ἤλπισα· μὴ καταισχυνθείην 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 εὔθυνον τὰς ὁδούς 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, καθῆκεν ἑαυτὸν ἐπὶ τοῦ ἐδάφους.
many-times having-knelt he-let-down himself on the ground
Καὶ, ὑπνώσας μικρὸν, ὁρᾷ ἑαυτὸν ὑπό τινων φοβερῶν
and having-slept (a)-little he-sees himself by some fearful(-ones)
ἁρπαγέντα, καὶ τόπους οὓς οὐδέποτε ἑωράκει διελθόντα,
snatched and places which never he-had-seen having-passed-through
καὶ ἔν τινι γενόμενον μεγίστῃ πεδιάδι ὡραίοις ἄνθεσι καὶ
and in some having-come very-great plain with-beautiful flowers and
λίαν εὐώδεσι κομώσῃ, ἔνθα φυτὰ μὲν ἑώρα 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 ἅψασθαι ποθεινοῖς. Τά τε φύλλα
to-see both most-pleasant and to-touch desirable the and leaves
τῶν δένδρων λιγυρὸν ὑπήχει αὔρᾳ τινὶ λεπτοτάτῃ, καὶ
of-the trees clearly sounded with-breeze some lightest and
ἀκόρεστον καὶ χαριεστάτην ἐκπέμποντα εὐωδίαν 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 τιμίων κατεσκευασμένοι, λαμπρὰν οἵαν αἴγλην
stones precious made splendid as-it-were (a)-radiance
ἀφιέντες, καὶ κλῖναι ἐν ἐξάλλοις τισὶ στρωμναῖς καὶ τῷ
emitting and couches with extraordinary some coverings and by-the
κάλλει τὴν διήγησιν νικώσαις καθηγλαϊσμέναι. Ὕδατά
beauty the description conquering adorned waters
τε παρέῤῥει διαυγῆ λίαν καὶ αὐτὰς εὐφραίνοντα τὰς
and flowed-by transparent very and themselves gladdening the
ὁράσεις. Τὴν δὲ θαυμαστὴν ταύτην καὶ μεγάλην πεδιάδα
sights the and wonderful this and great plain
οἱ φοβεροὶ ἐκεῖνοι 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 τείχη, λίθων δὲ ὧν οὐδεὶς πώποτε ἑώρακε
transparent the walls of-stones and which no-one ever has-seen
τὰς ἐπάλξεις ἔχουσαν ἀνεγηγερμένας. Ὦ 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 διάττον πάσας αὐτῆς τὰς
from-above thickly with-the rays darting all its the
πλατείας ἐπλήρου· καὶ ὑπόπτεροί τινες στρατιαὶ, αὐτῇ
streets filled and winged some hosts in-it
ἑκάστη φῶς οὖσαι, ταύτῃ ἐπεδήμουν, μέλος ᾄδουσαι
each light being in-this dwelt (a)-song singing
ἀκοῇ βροτείᾳ μηδέποτε ἀκουσθέν. Καὶ φωνῆς ἤκουσε
by-hearing mortal never heard and (a)-voice he-heard

λεγούσης· «Αὕτη ἡ ἀνάπαυσις 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
Ἐκεῖθεν οὖν ἐξαγαγόντες οἱ φρικωδέστατοι ἄνδρες ἐκεῖνοι,
from-there then having-led-out the most-dreadful men those
εἰς τοὐπίσω 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 ἀῤῥήτου χαρᾶς ταύτης· ἀλλὰ
not deprive I-beg of-the unspeakable joy this but
δότε κἀμοὶ ἐν μιᾷ τῆς μεγίστης ταύτης πόλεως γωνίᾳ
give also-to-me in one of-the very-great this city corner
διαιτᾶσθαι.» Οἱ δέ «Ἀδύνατόν ἐστι νῦν» ἔλεγον, «εἶναί σε
to-live they and impossible it-is now they-said to-be you
ἐνταῦθα. Ἀλλὰ κόπῳ πολλῷ καὶ ἱδρῶτι ἐλεύσῃ ὧδε, εἴπερ
here but with-toil much and sweat you-will-come here if-indeed
ἑαυτὸν βιάσῃ.» Ταῦτα εἶπον· καὶ, τὴν μεγίστην αὖθις
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, ἰσόῤῥοπον 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 ἀφεγγὲς καὶ ζοφερὸν παντελῶς· θλίψεως δὲ καὶ
for was lightless and gloomy wholly with-affliction and also
ταραχῆς τὸ πᾶν ἐπεπλήρωτο. Ἔνθα κάμινος ἐξῆπτε πυρὸς
turmoil the whole was-filled where (a)-furnace blazed of-fire
ἀναφλεγομένη· καὶ σκωλήκων γένος ἦν κολαστικὸν ἕρπον
flaming and of-worms (a)-race was punishing creeping

ἐκεῖσε. Δυνάμεις δὲ τιμωρητικαὶ ἐφεστῶσαι τῇ καμίνῳ, καί
there powers and punishing set-over the furnace and
τινες ἐλεεινῶς τῷ πυρὶ κατακαιόμενοι. Καὶ φωνὴ ἠκούετο
some pitiably by-the fire being-burned and (a)-voice was-heard
λέγουσα· «Οὗτος ὁ τόπος τῶν ἁμαρτωλῶν· αὕτη ἡ
saying this the place of-the sinners this the
κόλασις τῶν πράξεσιν αἰσχραῖς 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 κατέδυον οἱ ὀφθαλμοὶ αὐτοῦ. Πᾶσα δὲ ἡ
and like-a-river shed the eyes his all and the
ὡραιότης 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
Ἀνηγγέλθη δὲ τῷ βασιλεῖ ἡ τοῦ υἱοῦ ἀῤῥωστία. Καὶ
was-announced and to-the king the of-the son sickness and
ὃς ἐλθὼν ἐπηρώτα τί τὸ συμβάν. Ὁ δὲ τὰ
he having-come asked what the(-thing) having-happened he and the(-things)
ὁραθέντα αὐτῷ διηγεῖται, καὶ φησίν· «Ἰνατί παγίδα
seen by-him relates and says why (a)-snare
ἡτοίμασας τοῖς ποσί μου, καὶ κατέκαμψας τὴν ψυχήν μου;
did-you-prepare for-the feet my and bent the soul my

εἰ μὴ γὰρ Κύριος ἐβοήθησέ μοι, παραβραχὺ παρῴκησεν
if not for (the)-Lord had-helped me almost would-have-dwelt
ἂν τῷ ᾅδῃ ἡ ψυχή μου. Ἀλλ' «ὡς 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
ἐῤῥύσατο 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 οἵων ἀγαθῶν
God my and savior my and showed me of-what-sort goods
ἀπεστέρησαν ἑαυτοὺς οἱ παροργίζοντες αὐτὸν, οἵων
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, ἐπεί 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 ἀγαθά σοι ἐπᾳδούσης, 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 Βαρλαὰμ ὁ τοῦ Χριστοῦ θεράπων τὰς οἰκήσεις
where Barlaam the — of-Christ servant the dwellings
ἔχει, καὶ σὺν αὐτῷ τὸ λοιπὸν τῆς παρούσης μου διανύσαι
has and with him the rest of-the present my to-complete
ζωῆς. Εἰ δὲ βίᾳ κατασχεῖν με θελήσειας, ὄψει με
life if but by-force to-hold me you-should-wish you-will-see me

θᾶττον 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 ἕξεις.»
rest father will-be-called nor son me any-longer you-will-have

XII · 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 ζωήν. Καὶ, δεινὰ στρέφων ἐν ἑαυτῷ,
whole his the life and terrible(-things) turning in himself
εἰς τὸ ἴδιον ἀπῄει παλάτιον.
to the own went-off palace
Τὰ δὲ παρὰ τοῦ Θευδᾶ ἀποσταλέντα τῆς πονηρίας
the and by — Theudas sent of-the wickedness
Πνεύματα κατὰ τοῦ θείου παιδὸς, ἐπανελθόντα πρὸς αὐτὸν,
Spirits against the divine boy having-returned to him
κατῃσχυμμένα τὴν ἧτταν ἀνωμολόγει, καίτοι φιλοψευδῆ
put-to-shame the defeat confessed although lie-loving
ὄντα· σύμβολα γὰρ σαφῆ τῆς ἥττας 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, ὡς ἑνὸς μειρακίου μὴ περιγενέσθαι!»
you and wretched so-as of-one lad not to-overcome
Τότε τὰ πονηρὰ Πνεύματα, θείᾳ 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-Christ
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 σκότους, 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, εὕρομεν
and safety for-himself made not having-delayed then we-found
ὄργανον, δι' οὗ καὶ τῷ πρωτοπλάστῳ ὁμιλήσας
(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 αὖθις 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 Θευδᾷ τὰ γεγενημένα. Ὁ δὲ βασιλεὺς, πάντοθεν
— to-Theudas the(-things) having-happened the and king on-all-sides
ἀπορούμενος, τὸν Θευδᾶν αὖθις 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 εὕρομεν· νυνὶ δὲ,
having-fulfilled no the profit we-found now and
εἴ τίς σοι ἑτέρα ὑπολέλειπται ἐπίνοια κἀκείνης πεῖραν
if any to-you other remains device of-that-also trial
ληψόμεθα, ἴσως εὕρω τινὰ τοῦ κακοῦ λύσιν.»
we-will-take perhaps I-may-find some of-the evil release
Αἰτησαμένου δὲ τοῦ Θευδᾶ εἰς ὁμιλίαν ἐλθεῖν τοῦ υἱοῦ,
having-asked and — Theudas into conversation to-come of-the son
ἕωθεν 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 ἀνηκοΐᾳ
king reproaching him and blaming for the disobedience
αὐτοῦ καὶ ἀνενδότῳ γνώμῃ. Ἐκείνου δὲ τὰ αὐτὰ αὖθις
his and unyielding mind he and the same(-things) again

βεβαιοῦντος καὶ μηδὲν προτιμᾶν τῆς Χριστοῦ ἀγάπης
confirming and nothing to-prefer to-the of-Christ love
βοῶντος, παρελθὼν εἰς μέσον, ὁ Θευδᾶς 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 ῥάπτων 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 «ἣν ἔπηξεν ὁ Κύριος καὶ οὐκ ἄνθρωπος»,
that citizen which fixed the Lord and not man
φησὶ πρὸς τὸν Θευδᾶν· «Ἄκουσον, ὦ πλάνης βυθὲ, καὶ
says to — Theudas hear O of-error depth and
ψηλαφητοῦ σκότους ζοφωδέστερε, τὸ Βαβυλώνιον σπέρμα,
than-palpable darkness gloomier the Babylonian seed

τὸ τῆς Χαλανικῆς πυργοποιΐας ἔκγονον, δι᾽ ἧς ὁ
the of-the Chalanian tower-building offspring through which the
κόσμος συνεχύθη, ματαιόφρον καὶ ἄθλιε γέρον, οὗπερ
world was-confounded vain-minded and wretched old-man than-whom
καὶ ἡ πυρὶ καὶ θείῳ κατακαυθεῖσα πεντάπολις ἐλαφροτέρα
even the 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 εὗρον, 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 λατρεύειν 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 λατρεύειν,
by-the providence his administered this-one better to-serve

ἢ 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 worshiping 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

ζῇς καὶ συντετήρησαι, καὶ καλεῖς θεὸν, 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
μετεώρισας· εἶτα, πεσὼν ἐπὶ τῆς γῆς, τοῦ ταπεινοῦ λίθου
you-lifted then falling on the ground than-the lowly stone
κεῖσαι ταπεινότερος, προσκυνῶν οὐ θεὸν, 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 εἴδωλον; πῶς
not-even dead — would-it-be just to-be-called the idol how
γὰρ ἂν νεκρὸν εἴη τὸ μηδέποτε ζῆσαν; ἀλλά 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, οἱ 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-be-named (a)-god or not do-you-see that the(-one) indeed
ἑστὼς οὐδέποτε καθέζεται, ὁ δὲ καθεζόμενος οὐδέποτε
standing never sits the(-one) and sitting never
ἀνίσταται; Αἰσχύνθητι, ἀνόητε, χεῖρα θὲς ἐπὶ στόματι
rises be-ashamed fool (a)-hand put on mouth
σῷ, μεμωραμένε, τὰ τοιαῦτα ἐπαινῶν. Τῆς ἀληθείας
your befooled(-one) the(-things) such praising from-the truth
γὰρ ἀλλοτριωθεὶς, ψευδέσι τύποις ἐπλανήθης, ἀγάλματα
for estranged by-false figures you-were-led-astray statues
πλάττων, καὶ τοῖς ἔργοις τῶν χειρῶν σου θεοῦ περιτιθεὶς
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 σαυτὸν, 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
ἐντός τι· ὥστε οὔτε ἀνθρώπου ἐστὶν ὁμοίωμα, οὔτε
inner(-parts) anything so-that neither of-man it-is (a)-likeness nor
ζώου, ἀλλ' ἄχρηστον πάντη καὶ ματαιότητος πλῆρες.»
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. Ὧ γὰρ πολλάκις πόλις πολυάνθρωπος
the god your to-whom for often (a)-city populous
ἀφρόνων εὔχεται 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 ᾖ 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 ἄφρονας, τυφλοὺς καὶ
not fittingly is-it you the foolish blind and
ἀσυνέτους, δικαίως καταγελᾶσθαι, 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 ἀντίμιμον ἰδέας
indeed for war having-practiced of-military counterpart form
ξόανον ἱδρύσας, ἐκάλεσεν Ἄρην· ὁ δὲ γυναικομανοῦς
image having-set-up called Ares the(-other) and of-woman-mad
ἐπιθυμίας τὴν ψυχὴν ἀνατυπωσάμενος, ἐθεοποίησε τὸ πάθος,
desire the soul having-imprinted deified the passion
Ἀφροδίτην προσαγορεύσας· ἄλλος, τῆς ἑαυτοῦ φιλοινίας
Aphrodite having-named another of-the his-own love-of-wine

ἕνεκεν, ἔπλασεν εἴδωλον, ὅπερ ἐκάλεσε Διόνυσον. Ὁμοίως
for-the-sake molded (an)-idol which he-called Dionysus likewise
δὲ καὶ τῶν ἄλλων κακῶν ἐπιθυμηταὶ τῶν ἰδίων παθῶν
and also of-the other evils desirers of-the own passions
ἔστησαν εἴδωλα· 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 ᾀσμάτων ἦχοι καὶ μανιώδεις ὁρμαί. Τίς
dances of-harlot songs sounds and frenzied impulses who
δὲ αὐτῶν καθεξῆς τὴν βδελυρὰν ἐξείποι πρᾶξιν; 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
ἡ 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 κτίστῃ καὶ προνοητῇ τῶν ἁπάντων 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 ἐσχήκαμεν 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 ἠξιώθημεν. Ἐταπεινώθη γοῦν δι'
adoption would-have-been-deemed-worthy he-was-humbled at-any-rate because-of
ἡμᾶς, οὐχ ἁρπαγμὸν 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, κατῆλθεν ἐν τῷ ᾅδῃ,
he-was-placed in-(a)-tomb for three days he-went-down into — Hades
καὶ ἐξήγαγεν οὓς κατεῖχε δεσμίους ὁ δεινὸς κοσμοκράτωρ
and led-out whom held prisoners the terrible world-ruler
πεπραμένους ὑπὸ τῆς ἁμαρτίας. Τίς οὖν ἐγένετο βλάβη
sold by the sin what then came-about harm
αὐτῷ ἐκ τούτων, ὅ 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; μή 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
πάντη καὶ ἀνεπίδεκτος παντὸς ὑπάρχει ῥύπου;
wholly and unreceptive of-every is filth

Τί δὲ τὸ πῦρ; οὐ τὸν σίδηρον 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; μή τι μετέλαβε τῶν ἰδιωμάτων 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 ᾅδου ἐξαγαγὼν τὴν ἡμῶν οὐσίαν,
the underground(-places) — of-Hades having-led-out the our substance
τῇ οὐρανίῳ τιμήσῃ δόξῃ, ἵνα τὸν ἄρχοντα τοῦ σκότους
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
χειρώσηται, καὶ τὸ γένος ἡμῶν τῆς αὐτοῦ τυραννίδος
he-might-subdue and the race our from-the his tyranny

ἐλευθερώσειεν. Ἔνθεν 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 ᾅδην. Διὸ καὶ κέκραγεν
God he-rises having-despoiled — Hades wherefore also has-cried
ὁ προφήτης· «Ὁ ᾅδης 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 περιτυχὼν, καὶ κενὸς ἐξαίφνης γεγονὼς
mere — God but having-met and empty suddenly having-become
καὶ αἰχμάλωτος. Ἐγείρεται τοιγαροῦν ὡς θεὸς, καὶ ἀνέρχεται
and captive he-rises therefore as God and goes-up
εἰς οὐρανοὺς, ὅθεν οὐδαμῶς ἐχωρίσθη. Καὶ τὴν φύσιν ἡμῶν
into heavens whence in-no-way he-was-separated and the nature our
τὴν εὐτελῆ, τὴν πάντων ἀσυνετωτέραν, τὴν ἀγνώμονα καὶ
the cheap the than-all more-senseless the ungrateful and
ἠτιμωμένην, τῶν πάντων ἀνωτέραν πεποίηκε, καὶ ἐπὶ
dishonored than-the all higher he-has-made and on
θρόνου δόξης ἐνίδρυσε, δόξης ἀποστίλβουσαν 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, ὅ τι βλασφημεῖν οὐκ ἐρυθριᾷς;»
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 φιλάνθρωπον, 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 θεούς σου, τοὺς πολυπαθεῖς καὶ
better to-worship than the gods your the much-suffering and
κακοὺς, τοὺς αἰσχροὺς καὶ τοῖς πράγμασι καὶ τοῖς ὀνόμασιν;
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 φιλάνθρωπον! 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
Ἔφη δὲ πρὸς αὐτὸν ὁ Θευδᾶς· «Ἰδοὺ φανερόν ἐστιν,
said and to him — Theudas behold manifest it-is
ὅτι τὴν καθ' ἡμᾶς θρησκείαν πολλοὶ καὶ μεγάλοι σοφοὶ,
that the among us religion many and great wise(-men)

καὶ ἐξηγηταὶ, 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 ἔχουσαν ἐδέξαντο, τὴν δὲ
as good and nothing unsound having received the but
τῶν Γαλιλαίων ἄγροικοί τινες, πτωχοί τε καὶ εὐτελεῖς
of-the Galileans rustic some poor both and cheap
ἐκήρυξαν ἄνδρες, καὶ αὐτοὶ εὐαρίθμητοι 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 σοφίᾳ τοσαύτῃ λαμψάντων νομοθεσίας;
and great and with-wisdom so-much having-shone legislation
τίς δὲ ἡ ἀπόδειξις τούτους ἀληθεύειν, κἀκείνους ψεύδεσθαι;»
what and the proof these to-speak-truly and-those to-lie
Αὖθις οὖν ὁ τοῦ βασιλέως υἱὸς ἀπεκρίνατο· «Τάχα, Θευδᾶ,
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 ἀκοῦσαι
remaining rather and (an)-asp stopping the ears of-the not to-hear
φωνῆς ἐπᾳδόντων. 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
evils fool and blind how not leads you to perception

ἡ τῆς ἀληθείας ἰσχύς; Τοῦτο γὰρ αὐτὸ τὸ παρὰ πολλῶν
the of-the truth strength this for itself the by many
μὲν ἐπὶ σοφίᾳ θαυμαζομένων ἐπαινεῖσθαι τὰ μιαρά 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 συνεργοῦντας, εὗρες 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 ἁλιέων 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)
ἑαυτῆς βεβαιοῦσαν; τίνα δὲ ἀπόδειξιν ζητεῖς, ἀνόητε, τοῦ
of-itself confirming what and proof do-you-seek fool of-the
ψεύδεσθαι μὲν τοὺς σοὺς, ἀληθεύειν δὲ τοὺς ἡμετέρους,
to-lie indeed the yours to-speak-truly and the ours
κρείττονα 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 ἰσχὺν, ἠλαττοῦτο καὶ ἐξησθένει. «Εἶδον γάρ»
men strength would-be-diminished and would-weaken I-saw for
φησί, «τὸν ἀσεβῆ ὑπερυψούμενον καὶ ἐπαιρόμενον ὡς τὰς
he-says the impious exalted and lifted-up as the
κέδρους τοῦ Λιβάνου· καὶ παρῆλθον, 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 εἴρηκεν 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 —
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.» Καί «Σὺ κατ' ἀρχὰς, Κύριε,» φησὶν
— will-pass-away and you at (the)-beginnings Lord says
αὖθις ὁ ψαλμῳδὸς, «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 ὡσεὶ ἱμάτιον παλαιωθήσονται, καὶ
remain and all as (a)-garment will-grow-old and
ὡσεὶ περιβόλαιον ἑλίξεις 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 ἁλιεῖς, οἱ πάντας ἑλκύσαντες
the wise of-the world fishermen those all having-drawn
τοῦ βυθοῦ τῆς ἀπάτης, οὓς ὁ εὐτελὴς σὺ, καὶ δοῦλος
from-the depth of-the deceit whom the cheap you and slave
ὄντως τῆς ἁμαρτίας, 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 δωρούμενοι, κωφοῖς τὸ ἀκούειν, χωλοῖς
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 ἀπήλαυνον 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 ἐκεῖνοι 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 shamefulness and
τέχνην ματαίαν, τῇ καλλιεπείᾳ τῶν λόγων τὸν βόρβορον
art vain with-the elegance of-the words the mire
συγκαλύπτουσαν 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.

«Ἀλλὰ καὶ αὐτῶν τῶν ποιητῶν ὅσοι μικρόν τι
but even of-them the poets as-many-as (a)-little some(-way)
δεδύνηνται 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 Σεροὺχ ἐκεῖνος ἱστόρηται 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, ἤ 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-astray 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 δοξάζοιντο ταύτῃ (ἥδονται 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 ἠπατήκασιν εἰς τὸ ἡτοιμασμένον αὐτοῖς ἄσβεστον
and whom they-have-deceived into the prepared for-them unquenchable
ἑλκύσωσι 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. Ἕως 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 ποιητὴς, «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 ἠχῷ καταπλαγεὶς, ἀφωνίᾳ συνείχετο. Ὀψὲ
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
(ἥψατο 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
εἰσῄει μετάμελος), καὶ τῆς τῶν εἰδώλων πλάνης καταγνοὺς,
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
ὅσην ἄρα πρὸ τούτου τὴν πρὸς αὐτὰ φιλίαν ἐσπείσατο.
as-much-as then before this the toward them friendship he-had-pledged
Τότε μὲν γὰρ ἐν μέσῳ τοῦ συνεδρίου ἑστὼς, τοῦ
then indeed for in (the)-midst of-the council standing the
βασιλέως προκαθεζομένου, μεγάλῃ 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 θεὸς,
we-are-able great then in-the being the of-the Christians God
μεγάλη ἡ πίστις αὐτῶν, μεγάλα 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 ψυχήν· δέχεταί 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 ἁπλῶς, ἀλλ', ὡς 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 αἶσχος περιελὼν, 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 ἑορτάζων 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

ἑνὶ 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 ἐγώ, 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 πονηρᾶς· καὶ ἱνατί
turn from the way your the evil and why
ἀποθνήσκετε, οἶκος Ἰσραήλ; ἀνομία γὰρ ἀνόμου οὐ
do-you-die house of-Israel (the)-iniquity for of-(the)-lawless not
μὴ κακώσῃ αὐτόν· ἐν ᾗ ἂν ἡμέρᾳ ἀποστρέψῃ ἀπὸ τῆς
— 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 διαπορεύσηται, ζωῇ ζήσεται καὶ οὐ μὴ ἀποθάνῃ·
of-life walks in-life he-will-live and not — will-die
πᾶσαι αἱ ἁμαρτίαι αὐτοῦ ἃς ἥμαρτεν οὐ μὴ μνησθῶσιν·
all the sins his which he-sinned not — will-be-remembered
ὅτι κρίμα δικαιοσύνης ἐποίησεν, ἐν αὐτῇ ζήσεται.» Καὶ
for judgment of-righteousness he-did in it he-will-live and
αὖθις «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 ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα
and if be the sins your as purple as snow
λευκανῶ, ἐὰν δὲ ὦσιν ὡς κόκκινον, ὡσεὶ 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 καταισχυνθῇ.
and be-enlightened and the face your not — will-be-shamed
Ἅμα γὰρ τῷ καταδῦναί σε τῇ κολυμβήθρᾳ τοῦ
at-the-same-time for the to-go-down you into-the font of-the
θείου βαπτίσματος, ὅλον τὸ αἶσχος 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 ὂν χωρεῖ, νέος δὲ σὺ ἐκεῖθεν
in-the water and into the not being goes new and you thence
καὶ παντὸς ῥύπου καθαρὸς ἀνέρχῃ, μηδένα σπίλον ἢ
and of-all filth clean come-up no stain or
ῥυτίδα ἁμαρτίας ἐπιφερόμενος, καὶ λοιπὸν ἐπὶ σοί ἐστι
wrinkle of-sin bearing and henceforth upon you it-is
τὸ διαφυλάξαι ἑαυτῷ τὴν ἐκεῖθέν 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 Θευδᾶς, τούτοις κατηχηθεὶς τοῖς ῥήμασιν,
— indeed then Theudas in-these instructed the words
ἔξεισιν εὐθέως, 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 demonic 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 διηγεῖται πάντα, κόνιν μὲν ἐπὶ
and the(-things) concerning him relates all dust indeed on
κεφαλῆς 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 ὤν, κατεπᾴδει 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 δικαστήν. 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-had-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
σάλον φέρων ἐν τῇ ψυχῇ. Συγκαλέσας δὲ αὖθις ὅσοι
tossing bearing in the soul having-called-together and again as-many-as
τῆς συγκλήτου βουλῆς ἐτύγχανον, 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 Ἀραχὴς 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 πεῖσαι αὐτὸν τοῖς
to-the son your and not we-have-done of-the to-persuade him the
ἡμετέροις ἕπεσθαι δόγμασι καὶ τοῖς θεοῖς ἡμῶν λατρεύειν;
our to-follow doctrines and the gods our to-serve
Ἀλλ', ὡς ὁρῶ, ἀνηνύτοις ἐπιχειροῦμεν· ἐκ φύσεως γὰρ
but as I-see impossible(-things) we-attempt from nature for
αὐτῷ, ἢ τῆς τύχης ἴσως, τὸ φιλόνεικόν τε καὶ ἀμείλικτον.
in-him or of-the fortune perhaps the contentiousness both and implacability
Εἰ μὲν οὖν βασάνοις αὐτὸν ἐκδοῦναι θελήσειας καὶ
if indeed then to-tortures him to-hand-over you-should-wish and
τιμωρίαις, σύ τε πολέμιος ἔσῃ τῆς φύσεως καὶ οὐ πατὴρ
punishments you both enemy will-be of-the nature and not father
ἔτι κληθήσῃ, κἀκεῖνον ζημιωθήσῃ ἑτοίμως ἔχοντα ὑπὲρ
still will-be-called and-him will-lose readily being for
Χριστοῦ ἀποθανεῖν. Λείπεται 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 ἑλκύσωσιν αὐτὸν τὸν
nature and the care of-the worldly(-things) draw him the
ἡμέτερον ἀσπάσασθαι σκοπόν 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 πειθοῖ 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 Ἀραχῆ εἰπόντος, πάντες συνεμαρτύρουν
these — Araches having-said all bore-witness
ἀποδεχόμενοι τὴν γνώμην. Συντίθεται τοίνυν 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 σὲ λόγος, υἱέ· οὗπερ εἰ μὴ εὐθὺς
my last now to you word son which if not at-once
κατήκοος γένῃ καὶ κἂν ἐν τούτῳ τὴν ἐμὴν θεραπεύσῃς
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 ἡ τοῦ λόγου δύναμις, «Ἐπείπερ», φησί,
having-asked what the of-the word force since says
«πολλὰ μογήσας, ἀνένδοτόν σε πρὸς πάντα εὗρον τοῦ
much having-toiled unyielding you in all I-found of-the
πεισθῆναί μου τοῖς λόγοις, δεῦρο δὴ λοιπόν, τὴν βασιλείαν
to-be-persuaded my to-the words come indeed henceforth the kingdom

διελὼν, ἀνὰ μέρος εἶναί 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 συνεῖδεν, ἵνα, τὰς αὐτοῦ διαδρὰς χεῖρας,
to-obey saw that the his having-escaped hands
τὴν ἐπιθυμουμένην αὐτῷ πορεύσηται 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
ἐκεῖνον ζητῆσαι ἄνδρα, τὸν ὑποδείξαντά μοι τὴν ὁδὸν
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᾽ ἐπεί 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 προφανὴς ἀπώλεια καὶ
this in what for not lies-before manifest destruction and
Θεοῦ ἀλλοτρίωσις, 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
ὑποτελῆ 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 τοῦτον 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 — Ioasaph of-the
βασιλείας, ἡνίκα τὴν πόλιν κατέλαβεν ἔνθα τὰ τῆς
kingdom when the city he-reached where the(-things) of-the
βασιλείας ηὐτρέπιστο αὐτῷ, τὸ τοῦ δεσποτικοῦ μὲν πάθους
kingdom had-been-prepared for-him the of-the Lord's indeed passion
σημεῖον, τὸν σεβάσμιον σταυρὸν τοῦ Χριστοῦ, ἑκάστῳ
sign the venerable cross — of-Christ on-each
ἐφίστησι τῆς πόλεως πύργῳ· τοὺς δὲ εἰδωλικοὺς ναοὺς
he-sets of-the city tower the and idolatrous temples
καὶ βωμοὺς περιστὰς ἐπολιόρκει, κατέσειεν, ἀνώρυττε
and altars having-surrounded he-besieged shook-down dug-up
τὸ ἔδαφος, ἐξεκάλυπτε τοὺς θεμελίους, μηδὲν λείψανον τῆς
the ground laid-bare the foundations no remnant of-the
ἀσεβείας καταλιπών. Κατὰ δὲ μέσης τῆς πόλεως ναὸν
impiety having-left in and (the)-middle of-the city (a)-temple
μέγαν τε καὶ περικαλλῆ τῷ δεσπότῃ ἀνεγείρει Χριστῷ. Καὶ
great both and very-beautiful to-the master raises-up Christ and
κελεύει τὸ πλῆθος ἐκεῖ συνεχὲς 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 ἐκτενεστάτῃ
(the)-midst before all himself having-come-forward and most-intense
διδοὺς 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 δεισιδαίμονος 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 διεξῄει 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 οὐρανοὺς 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, τά τε ἀποκείμενα τοῖς πιστοῖς ἀγαθὰ
coming the(-things) both laid-up for-the faithful good
καὶ τὰ ἐκδεχόμενα τοὺς ἁμαρτωλοὺς κολαστήρια. Ταῦτα
and the awaiting the sinners punishments these
πάντα ἤθει χρηστῷ καὶ μειλιχίοις διεξῄει ῥήμασιν·
all with-manner kind and gentle he-went-through words
οὐ τοσοῦτον 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 εἵλκε πάντας πρὸς ἑαυτὸν, τῷ εἶναι
by-which also more he-drew all to himself by-the to-be
τοῖς ἔργοις μὲν θαυμάσιος, ἐπιεικὴς 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-yield 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
θεοφθόγγοις αὐτοῦ ἐμυσταγωγήθη λόγοις, ὡς ἐξαρνήσασθαι
God-uttered his was-initiated words as to-deny
μὲν τὴν πολύθεον πλάνην καὶ ἀποῤῥαγῆναι 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-reshaped
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 ἀνιαροῖς
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 νεουργηθεῖσαν αὐτῷ ἐνθρονίζει ἐκκλησίαν, καί
then the newly-built by-him he-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 θείου 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 αὖθις καὶ ὁ λοιπὸς ὄχλος. Καὶ οἱ βαπτιζόμενοι οὐ
both next and the remaining crowd and those being-baptized not
μόνον τὴν ψυχικὴν ἀπελάμβανον ὑγείαν· 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
τρυγήσαντες ψυχῶν τε ὁμοῦ καὶ σωμάτων.
having-harvested of-souls both together and of-bodies
Ἔνθεν τοι καὶ συνέῤῥει πρὸς τὸν βασιλέα Ἰωάσαφ
hence indeed also flowed-together to the king Ioasaph
πανταχόθεν τὰ πλήθη, μυηθῆναι τὴν εὐσέβειαν ὑπ᾽
from-everywhere the multitudes to-be-initiated-in the godliness by
αὐτοῦ ζητοῦντες. Καὶ πάντα μὲν κατεσκάπτετο εἰδωλικὰ
him seeking and all indeed were-dug-down idolatrous
σεβάσματα, ἀφῄρητο δὲ πᾶς ὁ πλοῦτος καὶ τὰ
objects-of-worship was-taken-away and all the wealth and the
ἀποκείμενα τοῖς εἰδωλείοις χρήματα· καὶ ἱερὰ τεμένη τῷ
laid-up in-the idol-temples moneys and holy precincts —
Θεῷ ἀντῳκοδομεῖτο. Καὶ τὸν ἐκείνων πλοῦτον αὐτοῖς καὶ τὰς
to-God 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 διατρίβοντες μιαροὶ δαίμονες διωγμῷ χαλεπωτάτῳ
temples dwelling foul demons with-persecution most-grievous
ἠλαύνοντο, καὶ τὴν ἐπελθοῦσαν αὐτοῖς συμφορὰν εἰς
were-driven and the having-come-upon them calamity into
πολλῶν ἐπήκοον ἀνεβόων. Καὶ ἠλευθεροῦτο ἡ περίχωρος
of-many hearing 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 ἀμωμήτου τῶν χριστιανῶν πίστεως.
and was-illumined 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 ἀεὶ τὸ
such for the authority conforms to-it always the
ὑποχείριον, τῶν αὐτῶν τε· φιλεῖ ἐρᾷν, κἀκεῖνα ἐπιτηδεύειν
subject the same both loves to-love and-those to-practice
οἷσπερ ἂν τὸν ἄρχοντα αἴσθηται χαίροντα. Ἐντεῦθεν, τοῦ
in-which-very — the ruler it-perceives rejoicing hence —
Θεοῦ συνεργοῦντος, 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 ἐξηρτημένος 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. Ἤδει 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 φοβεῖσθαι καὶ τὸ δίκαιον τηρεῖν. Ὃ δὴ καὶ
— God to-fear and the just to-keep which indeed also
ἐποίει· ἑαυτόν 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 οἴακας. 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 μέν τοι εὐγενείᾳ καὶ
which-very he did on ancestors' yet indeed nobility and
τῇ περὶ αὐτὸν οὔσῃ 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 ἀεὶ 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
ἑαυτὸν 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 πατροπαραδότου,
hand from-the old having-freed error ancestral
δούλους εἰργάσατο τοῦ ἐξαγοράσαντος ἡμᾶς τῆς πονηρᾶς
slaves he-had-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 εὐποΐας ἀρετήν. Σωφροσύνη γὰρ καὶ δικαιοσύνη ἤδη
the of-the beneficence virtue self-control for and justice already
προκατώρθωτο 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 σὴς οὔτε βρῶσις 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. Ἤδει 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 ἡγεῖσθαι 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 πλοῦτον 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, κἀκεῖ καταγλυκαίνοντα τῇ
of-the coming enjoyment and-there sweetening with-the
πείρᾳ τῆς ἐλπισθείσης μακαριότητος. Ἐντεῦθεν ἠρευνῶντο
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 ἁπάντων 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, πᾶσιν 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 ὀσμῆς
spreading all to him as-if by some scent
μύρου κεκινημένοι, καθ' ἑκάστην συνέῤῥεον, σωμάτων τε
of-perfume moved by each(-day) flowed-together of-bodies both
ὁμοῦ καὶ ψυχῶν πενίαν ἀποτιθέμενοι, καὶ ἐν τοῖς ἁπάντων
together and of-souls poverty putting-off and in the of-all
στόμασιν ἦν. Οὐχ ὁ φόβος γὰρ καὶ ἡ τυραννὶς εἵλκε
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, ἥτις 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 ηὔξανε καὶ ἐκραταιοῦτο, ὁ δὲ οἶκος τοῦ Ἀβεννὴρ
of-Ioasaph grew and grew-strong the and house — of-Abenner
ἠλαττονοῦτο καὶ ἠσθένει, καθάπερ δὴ περὶ τοῦ Δαυὶδ
was-diminished and grew-weak as indeed about — David
καὶ τοῦ Σαοὺλ ἡ τῶν Βασιλειῶν διαγορεύει βίβλος.
and — Saul the of-the Kingdoms declares book
Ταῦτα ὁρῶν ὁ βασιλεὺς Ἀβεννὴρ, ὀψὲ καὶ μόλις εἰς
these(-things) seeing the king Abenner late and hardly into
συναίσθησιν ἐλθὼν, 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
αὖθις τοὺς πρώτους τῆς βουλῆς, τὰ μελετώμενα
again the first of-the council the(-things) pondered
αὐτῷ εἰς φῶς ἐξῆγε. 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 ἑξῆς ἐπιστολὴν τῷ Ἰωάσαφ, περιέχουσαν οὕτως·
then on-the next(-day) (a)-letter — to-Ioasaph containing thus
«Βασιλεὺς Ἀβεννὴρ τῷ ποθεινοτάτῳ υἱῷ Ἰωάσαφ, χαίρειν.»
king Abenner to-the most-longed-for son Ioasaph greeting
«Λογισμοὶ πολλοὶ, εἰς τὴν ἐμὴν ὑπεισερχόμενοι 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 ἐλθὼν, ἀληθῆ 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, ὡς ἐντεῦθεν οὐδὲ πρὸς
and of-the impiety covered so-that thence not-even to
τὴν ἀλήθειαν διαβλέψαι καὶ τὸν ἁπάντων δημιουργὸν
the truth to-see-clearly and the of-all creator
καταμαθεῖν ἠδυνάμεθα· 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
ὁρᾷν οὐκ ἠθελήσαμεν, πολλὰ μέν σοι κακὰ ἐνδειξάμενοι,
to-see not we-wished many indeed to-you evils having-shown
ἐλεεινῶς δὲ φεῦ! καὶ τῶν χριστιανῶν οὐκ ὀλίγους
pitiably 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
κραταιούμενοι, διὰ τέλους πρὸς τὴν ἡμετέραν ὠμότητα
strengthened through (the)-end over the our cruelty
ὑπερέσχον. Νυνὶ δὲ, τὴν παχεῖαν ἐκείνην ἀχλὺν τῶν
prevailed now and the thick that mist of-the
ἡμετέρων ὀμμάτων περιελόντες, αὐγήν 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 πειρâται, 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, δῆλά μοι τάχιστα ποίησον,
sweetest do-you-say yourself clear to-me most-quickly make
καὶ τί δεῖ ποιεῖν με τὸν σὸν πατέρα δίδαξον, καὶ
and what is-needful to-do me the your father teach and
πρὸς ἐπίγνωσιν χειραγώγησον 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 ἐξομολογούμενος, καὶ χείλη ἀγαλλιάσεως
to-the master and confessing and lips of-exultation
κινῶν πρὸς ὑμνῳδίαν, «Ὑψώσω σε», λέγων, «ὁ Θεός
moving to hymnody I-will-exalt you saying — God
μου καὶ βασιλεύς 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

εἶ, 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 σοῦ, 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»; Ἰδοὺ γὰρ ἡ ἀκρότομος
sheer(-rock) into springs of-waters behold for the sheer(-rock)
αὕτη καὶ πέτρας σκληροτέρα καρδία τοῦ ἐμοῦ πατρὸς,
this and than-rock harder heart of-the my father
σοῦ θελήσαντος, ὡσεὶ κηρὸς ἐμαλάχθη. Δυνατὸν γάρ σοι
you having-willed like wax was-softened possible for for-you
καὶ «ἐκ τῶν λίθων τούτων ἐγεῖραι 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 εἴασας εἶναι.
our and until the now unpunished us you-allowed to-be
Ἡμεῖς μὲν γὰρ ἄξιοι ἦμεν πάλαι ἀποῤῥιφῆναι 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
ὡς οἱ τὴν Πεντάπολιν οἰκοῦντες παράνομοι, πυρὶ καὶ
as the — Pentapolis inhabiting lawless(-ones) by-fire and
θείῳ καταχυθέντες· ἡ δὲ ἀνείκαστός σου μακροθυμία
sulfur deluged the and incomparable your long-suffering
ἐφιλανθρωπεύσατο εἰς ἡμᾶς. Εὐχαριστῶ σοι ὁ εὐτελὴς
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 Χριστὲ, 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 δεθεῖσιν 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
ἀεὶ ζῶν Θεὸς ἀψευδὴς 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
ἱλέῳ καὶ εὐμενεῖ ὄμματι· καὶ, κατὰ τὴν ἀψευδῆ
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 ἁλλόμενον 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 ἁμαρτωλῶν,
the(-one) not wishing the death our of-the sinners
ἀλλ' ἀναμένοντι τὴν ἐπιστροφὴν καὶ τὴν μετάνοιαν, ὅτι
but awaiting the return and the repentance for
δεδοξασμένος εἶ 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 θαῤῥήσας,
the(-thing) longed-for in-the compassion — of-Christ taking-courage
ἐξάρας ἐκεῖθεν μετὰ τῆς βασιλικῆς δορυφορίας, τὰ
having-set-out thence with the royal bodyguard the
βασίλεια 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 δημοτελῆ 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 ἄν 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 θείῳ Πνεύματι
what and else at-least than the(-things) by-the divine Spirit
αὐτῷ ὑπηχούμενα, δι' οὗ οἱ ἁλιεῖς 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
ἑλκύσαι 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 ἐῴκει, καὶ εἰς ὦτα λέγειν μὴ ἀκουόντων·
empty to-harp he-seemed and into ears to-speak not hearing
ὅτε δὲ ἐπέβλεψεν ὁ Κύριος ἐπὶ τὴν ταπείνωσιν 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-heard

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»), ῥαδίως
he-will-do and the prayer their he-will-hear 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-Christ grace against
τῶν πονηρῶν ἆραι 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 ἃ οὐκ ᾔδει μεγάλα καὶ θαυμαστὰ, ἃ τοῖς
to-him what not he-knew great and wonderful which with-the
ὠσὶ 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 παραδεικνὺς, ὡς 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 εἷς 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 τιμήσας, τῶν ἐν παραδείσῳ καλῶν μετέχειν
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, ἠθετηκότα δὲ τὴν ἐντολὴν 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
ὀλισθῆσαν, εἰς τὰς πολλὰς ταύτας περιπέπτωκε πλάνας τὸ
having-slipped into the many these has-fallen errors the
ἀνθρώπινον γένος, δουλωθὲν ταῖς ἁμαρτίαις καὶ ὑποπεσὸν
human race enslaved to-the sins and fallen-under
τῷ θανάτῳ διὰ τῆς τυραννίδος τοῦ Διαβόλου· ὃς,
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 λατρεύειν 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
Θεὸς, εὐδοκίᾳ τοῦ Πατρὸς καὶ συνεργίᾳ 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, πάθεσιν ὁμιλήσας ὁ
Mary like us to-be-born and with-passions having-consorted the
ἀπαθὴς, 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 ἠξίωσε. Συνανήγαγε γὰρ ἡμᾶς εἰς οὐρανοὺς
former deemed-worthy he-led-up-with(-him) for us into heavens
ἀνερχόμενος, ὅθεν ἐτύγχανε καταβεβηκώς· ὃν καὶ αὖθις
ascending whence happened having-come-down whom also again
ἥξειν πιστεύομεν, ἵνα τὸ πλάσμα τὸ ἑαυτοῦ ἀναστήσῃ.
to-come we-believe that the creature the his-own he-may-raise
Ἀποδώσει δὲ ἑκάστῳ 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 ἀπόῤῥητα 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 ὅσην ἄλλην 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

XVII · ABENNER'S BAPTISM AND DEATH

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 φιλανθρωπίας, καὶ οἷος ἐστὶν ἕτοιμος
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
ὡς 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. Κατανυγεὶς δὲ ὁ βασιλεὺς
indeed (an)-end put to-the word pierced and the king
Ἀβεννὴρ 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 ἁπάντων Θεὸν κηρύττει
of-all sight and into hearing of-all God he-proclaims
ἀληθινὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· τήν 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 μιαφονίαν ἐλέγξας, μέγα μέρος πρὸς τὴν
cruelty and bloodguilt having-exposed great part toward the
εὐσέβειαν γίνεται· ὡς 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*
πλεονασμὸς, 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 οἱονεὶ πυρίνῃ γλώσσῃ καλόν τι
discoursing and as-it-were with-fiery tongue fine something
καὶ ᾠδικὸν τερετίζοντος, ἡ τοῦ Ἁγίου Πνεύματος χάρις
and songlike warbling the of-the holy Spirit grace
ἐπιφοιτήσασα πάντας εἰς δοξολογίαν ἐκίνει Θεοῦ, ὡς ἐκ
having-come-upon(-them) all to glorification moved of-God as from

μιᾶς 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
Ἀβεννὴρ ἐφάλλεται στερῥῶς τοῖς εἰδώλοις ἃ ἦσαν ἐν
Abenner leaps-upon firmly the idols which were in
τῷ παλατίῳ αὐτοῦ ἐκ χρυσοῦ καὶ ἀργύρου πεποιημένα,
the palace his from gold and silver made
καὶ εἰς ἔδαφος ταῦτα κατασπᾷ. Εἶτα, εἰς λεπτὰ
and to (the)-ground these drags-down then into small(-pieces)
διελὼν, πένησι διανέμει, ὠφέλιμα 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 ἀντῳκοδόμουν. 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 ἐποίουν. Τὰ δὲ πονηρὰ Πνεύματα
land with-zeal these(-things) they-did the and evil Spirits
τὰ τοῖς βωμοῖς ἐνοικοῦντα ὀλολύζοντα ἠλαύνοντο, 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
πλεῖστα πρὸς τὴν εὐσεβῆ πίστιν ἐχειραγωγοῦντο.
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 Ἀβεννὴρ, 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 ῥίζης θειότατος, ῥίζης ἐκείνης
and fruit truly of-the divine root most-divine root that
τῆς βοώσης· «Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα.»
the(-one) crying I am the vine you the branches
Οὕτως ἀναγεννηθεὶς ὁ βασιλεὺς Ἀβεννὴρ 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 θείου ἠξιοῦτο
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
πόῤῥω τῶν πιστευόντων ἠλαύνετο· 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 ἀνῳκοδομοῦντο, καὶ ἐπίσκοποι, οἵ τε κεκρυμμένοι
both were-rebuilt and bishops those both hidden
διὰ τὸν φόβον ἐφανεροῦντο 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 μέντοι βασιλεὺς Ἀβεννὴρ, οὕτω τῆς προτέρας ἐκείνης
the however king Abenner thus from-the former that
μοχθηρᾶς ἀγωγῆς ἀποστὰς καὶ μετάμελος ὢν ἐφ’
wicked regimen having-stood-away and repentant being for
οἷς ἔπραξε, πᾶσαν μὲν τὴν βασίλειον ἀρχὴν τῷ υἱῷ
what he-had-done all indeed the royal rule to-the son
παραδίδωσιν· αὐτὸς δὲ καθ’ ἑαυτὸν ἠρεμῶν, κόνιν ἀεὶ
hands-over he and by himself keeping-quiet dust always
τῆς κεφαλῆς καταχέων, βαρεῖς τε ἀναφέρων στεναγμοὺς
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 ὡμίλει, 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 καθῆκεν, ὡς παραιτεῖσθαι
of-humility abyss himself he-let-down as to-refuse
καὶ τὸ τοῦ Θεοῦ ὄνομα τοῖς ἑαυτοῦ ὀνομάζειν χείλεσι,
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 ἠλλοιώθη 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 ἀγνόημα.
in-the godliness of-the former iniquities the ignorance
Ἐπὶ τέσσαρας δὲ χρόνους οὕτω βιοὺς ἐν μετανοίᾳ καὶ
for four and years thus having-lived in repentance and
δάκρυσι καὶ ἀρετῇ πάσῃ, ἀῤῥωστίᾳ 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, μνείαν ποιούμενος τῶν αὐτῷ πεπραγμένων
and to-be-distressed mention making of-the by-him done
κακῶν. Ὁ δὲ Ἰωάσαφ ῥήμασι παρακλητικοῖς τὸ ἐπιπεσὸν
evils — and Ioasaph with-words consoling the having-fallen-on
αὐτῷ διεκούφιζεν ἄχθος, «Ἱνατί περίλυπος εἶ», λέγων,
him lightened burden why very-grieved are-you saying
«ὦ πάτερ, καὶ ἱνατί συνταράττεις ἑαυτόν; ἔλπισον ἐπὶ
O father and why do-you-trouble yourself hope in
τὸν Θεὸν, καὶ ἐξομολόγει αὐτῷ, ὅς ἐστιν «ἐλπὶς πάντων
— God and confess to-him who is (the)-hope of-all
τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακρὰν», ὃς
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, ὡσεὶ 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
κατεπᾴδων αὐτοῦ τὴν ψυχὴν, εὔελπιν ἀπειργάσατο.
charming his the soul of-good-hope he-made(-it)
Εἶτα 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
οὐρανίου πατρὸς, ποίαν ἀποδώσω σοι χάριν; ποίαις
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 ἁπάντων; Θεός ἐστιν 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 Θεὲ, παρατίθημι 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 κραταιὲ καὶ ἀθάνατε, ὅτι οὐ παρεῖδες 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 ἑλκύσαι τὸν
to-turn of-the iniquities and to yourself to-draw the
σωτῆρα τῶν ἁπάντων, 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 φιλάνθρωπον. 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 μνησθῇς
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 διάῤῥηξον 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 ἀνεῖλεν· 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 Χριστὲ,
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

XVIII · 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 μνησθεὶς, 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-returned all

τὸν πλοῦτον καὶ τὰ χρήματα τοῖς πένησι διένειμεν, ὡς
the wealth and the moneys to-the poor he-distributed so-that
μηκέτι ὑπολειφθῆναί τινα τῶν χρείαν ἐχόντων.
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-hinder 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 he-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· «Ἰδοὺ, καθὼς ὁρᾶτε, Ἀβεννὴρ
he-says into hearing of-all behold as you-see Abenner
πατήρ μου καὶ βασιλεὺς τέθνηκεν ὡς εἷς 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 ἐξελέσθαι. Ἀλλ' ὑπάγει πρὸς
from-the inexorable sentence to-take-out but he-goes-away to
τὰ ἐκεῖθεν δικαιωτήρια, λόγον ὑφέξων τῆς πολιτείας τοῦ
the there courts (an)-account to-give of-the way-of-life of-the

παρόντος βίου, μηδένα τῶν ἁπάντων συνεργὸν ἐπαγόμενος,
present life none of-the all helper bringing-along
ἀλλ᾽ ἢ μόνα τὰ αὐτῷ πεπραγμένα ὁποῖα 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 ἀδελφοὶ, λαὸς Κυρίου καὶ κλῆρος ἅγιος,
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 ἐῤῥύσατο τῆς παλαιᾶς πλάνης καὶ δουλείας
blood and rescued from-the old error and slavery
τοῦ ἀντικειμένου. Αὐτοὶ οἴδατε τὴν ἐν ὑμῖν ἀναστροφήν
of-the adversary yourselves know the among you conduct
μου, ὡς ἐξότε τὸν Χριστὸν ἔγνων καὶ δοῦλος αὐτοῦ
my how since — Christ I-knew and servant his
ἠξιώθην 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 δεσπότῃ. Ἀλλά με κατέσχεν ἡ τοῦ πατρός μου
my and master but me held-back the of-the father my
ἔνστασις, καὶ ἐντολὴ ἡ τιμᾷν τοὺς γεννήτορας
opposition and (the)-commandment the(-one) to-honor the begetters
κελεύουσα. Ὅθεν, Θεοῦ χάριτι καὶ συνεργείᾳ, οὐκ εἰς μάτην

ἐκοπίασα, οὐδ' εἰς κενὸν τὰς τοιαύτας ἀνάλωσα ἡμέρας·
I-toiled nor in empty the such I-spent days
ἀλλ' ἐκεῖνόν τε ᾠκείωσα 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 ἐμοὶ», ἥτις κἀμὲ τῆς δεισιδαίμονος πλάνης
the(-one) with me which also-me from-the superstitious error
καὶ λατρείας τῶν εἰδώλων ἐξείλετο, καὶ ὑμᾶς, λαός μου,
and worship of-the idols took-out and you people my
τῆς χαλεπῆς ἠλευθέρωσεν αἰχμαλωσίας. Καιρὸς οὖν ἤδη
from-the grievous freed captivity (the)-time then already
λοιπὸν τὰ ἐπηγγελμένα τῷ Θεῷ ἔργα πληρῶσαι· καιρὸς
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 ηὐξάμην 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 ἐστὲ 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 ἐκκλίνητε 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-he-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 βοὴ 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 ὅρκοις ἐβεβαίουν μὴ
lamenting besides the laments also with-oaths they-confirmed not
μεθήσειν ὅλως, ἀλλ᾽ ἀνθέξεσθαι, καὶ τὴν ὑποχώρησιν αὐτῷ
to-let-go at-all but to-hold-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 κατασείει
and those in office all having-answered the king waves-down
τὸν ὄχλον, καὶ σιγᾷν αὐτοῖς διακελεύεται. Καὶ εἴκειν τῇ
the crowd and to-be-silent them orders and to-yield to-the
ἐκείνων ἐνστάσει εἰπὼν, λυπουμένους 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 ἕνα 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
τοὔνομα (ὅνπερ καὶ ἀνωτέρω ἐδήλωσεν ὁ λόγος, ἡνίκα
by-name whom-indeed also above made-clear the story when
Ναχὼρ τὸν Βαρλαὰμ 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
ὡς ἂν αὐτὸς τὴν ποθουμένην αὐτῷ πορεύσηται ὁδόν. Ὡς
so-that — he the longed-for by-him might-travel road when
δὲ αὐτὸν ἀπαναινόμενον εἶδε καὶ πάντη ἀπαγορεύοντα,
and him refusing he-saw and wholly declining
καὶ «Ὦ βασιλεῦ», λέγοντα, «ὡς ἄδικός σου ἡ κρίσις!
and O king saying how unjust your the judgment
ὡς οὐ κατ᾽ ἐντολήν σου ὁ λόγος! εἰ γὰρ ἀγαπῆσαι
how not according-to commandment your the word if for to-love
τὸν πλησίον ὡς ἑαυτὸν ἐδιδάχθης, τίνι λόγῳ ὅπερ
the neighbor as yourself you-were-taught by-what reason which-very
αὐτὸς ἀποῤῥίψαι βάρος σπουδάζεις, ἐμοὶ ἐπιθεῖναι ἐπείγῃ;
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
προτίθης καὶ ὑποσκελίζειν βούλει;» 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 λαὸν, πολλῆς γέμουσαν φιλοσοφίας καὶ πᾶσαν
to the people of-much full philosophy and all
ὑπαγορεύουσαν τὴν εὐσέβειαν, ὁποίαν τε ὀφείλουσι περὶ
dictating the godliness what-sort both they-ought about

Θεοῦ δόξαν ἔχειν, οἷον δὲ βίον αὐτῷ προσφέρειν, οἵους
God opinion to-have what-sort and life to-him to-offer what-sort
δὲ ὕμνους, οἵας εὐχαριστίας· εἶτα μὴ ἄλλον ἢ τὸν
and hymns what-sort thanksgivings then not other than —
Βαραχίαν δέξασθαι εἰς τὴν βασίλειον κελεύει ἀρχήν. Καὶ,
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
Ἀλλ' οὐκ ἠδυνήθη λαθεῖν εἰς τέλος. Ἅμα 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 πολλῷ 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 χειμάῤῥῳ τινὶ τοῦτον εὑρίσκουσι, χεῖρας εἰς
ravines in (a)-torrent-bed some this-one they-find hands to
οὐρανὸν ἐκτεταμένας ἔχοντα, καὶ τὴν εὐχὴν τῆς ἕκτης
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 ὑπενδοὺς 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 βουλήν. Εἶτα καὶ ὅρκοις 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, διαμαρτυρόμενος 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 ἐγώ
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 κωλῦσαι δύναται,
understanding that nothing the purpose to-hinder can
ὠδύροντο μὲν τὴν ὀρφανίαν, οὐκ εἶχον δὲ ὅλως αὐτὸν
they-lamented indeed the orphanhood not they-had and at-all him
πειθόμενον.
obeying

XIX · 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 ἐκεῖνον, ὃν καὶ φθάσας
then the king — Barachias that whom also anticipating
ὁ λόγος ἐδήλωσε, κατασχὼν, «Τοῦτον» εἶπεν, «ἀδελφοὶ,
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 περιτίθησι, τὸν βασιλικόν τε δακτύλιον δίδωσιν
diadem places the royal and ring gives

εἰς τὴν χεῖρα. Καὶ, στὰς κατὰ ἀνατολὰς, ηὔξατο εὐχὴν
into the hand and having-stood toward (the)-east he-prayed (a)-prayer
τῷ βασιλεῖ Βαραχίᾳ· ἀπερίτρεπτον αὐτῷ τὴν εἰς Θεὸν
for-the king Barachias unturnable for-him the toward God
φυλαχθῆναι πίστιν καὶ ἀκλινῆ τὴν κατὰ τὰς ἐντολὰς
to-be-kept faith and unswerving the according-to the commandments
τοῦ Χριστοῦ εὑρεῖν πορείαν. Σὺν τούτῳ δὲ ὑπερηύχετο
— of-Christ to-find course with this and he-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 ὅτιπερ ἂν
for-them from (the)-Lord and salvation and all whatever —
αὐτοῖς εἰς αἴτησιν ᾖ πρὸς τὸ συμφέρον οἰκονομούμενον.
to-them for asking be toward the profitable arranged
Οὕτως εὐξάμενος ἐπιστραφεὶς λέγει τῷ Βαραχίᾳ· «Ἰδού
thus having-prayed having-turned he-says — to-Barachias behold
σοι, ἀδελφὲ, ἐντέλλομαι καθὼς ποτὲ ὁ Ἀπόστολος
to-you brother I-command as once the Apostle
διεμαρτύρατο. Πρόσεχε σεαυτῷ καὶ παντὶ τῷ ποιμνίῳ, ἐν
testified take-heed 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 περιεποιήσατο 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 συνειδότι, οὕτω καὶ νῦν πλείονα σπουδὴν
him in clean conscience thus also now more zeal
ἐνδείκνυσο εὐαρεστῆσαι αὐτῷ. Ὡς γὰρ καὶ μεγάλης
show to-please him as for also great
ἠξιώθης 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 ἁγίας αὐτοῦ φυλάσσων
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
Ὥσπερ 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 μέν τις τῶν ἀρχομένων ἁμάρτῃ, 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 ἁμαρτίαν ἕλκουσαν·
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 ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται 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 ἀγχιστρόφῳ μεταβολῇ ἀμετάβλητον
and in the their quick-turning change unchangeable
ἔχε τὸν εὐσεβῆ 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 ἐρηρεισμένος.»
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 Θεὸν, 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» γάρ 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 ἐστί.» 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 εὔνοιαν
more-precious but also the subject nothing so to goodwill
ἐφέλκεται, ὡς εὐποιΐας χάρις διδομένη τοῖς χρῄζουσιν· 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 φενακίζουσα
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
εὐπείθειαν. Διὸ εὐπρόσιτος ἔσο τοῖς δεομένοις, καὶ ἄνοιγε
obedience wherefore approachable be to-those asking and open

τὰ ὦτα τοῖς πενομένοις, ἵνα εὕρῃς τὴν τοῦ Θεοῦ ἀκοὴν
the ears to-those being-poor that you-may-find the — of-God hearing
ἀνεῳγμένην· οἷοι γὰρ τοῖς ἡμετέροις γινόμεθα συνδούλοις,
opened such for to-the our we-become fellow-servants
τοιοῦτον περὶ ἡμᾶς εὑρήσομεν τὸν δεσπότην, καὶ ὡς
such toward us we-will-find the master and as
ἀκούομεν ἀκουσθησόμεθα, ὡς ὁρῶμεν ὁραθησόμεθα ὑπὸ τοῦ
we-hear we-will-be-heard 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 ἄκουε ἐντολὴν σύζυγον τῆς προτέρας.
but also another hear commandment yoke-fellow of-the former
Ἄφετε καὶ ἀφεθήσεται ὑμῖν· καὶ, «ἐὰν οὐκ ἀφῆτε 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 μνησικακήσῃς τοῖς πταίουσιν· ἀλλὰ, συγγνώμην
not bear-a-grudge against-those stumbling but pardon
αἰτούμενος ἁμαρτημάτων, συγγίνωσκε καὶ αὐτὸς τοῖς
asking of-sins pardon also yourself those
εἰς σὲ πλημμελοῦσιν, ὅτι ἀφέσει ἀντιδίδοται 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 ἀπαλλαγή. Καὶ αὖθις τὸ
Lord's wrath comes-about release and again the
ἀσυμπαθὲς ἡμῶν πρὸς τοὺς πταίοντας ἀσύγγνωστα ποιεῖ
unfeelingness our toward those stumbling unpardonable makes

ἡμῖν τὰ ἡμέτερα πταίσματα· καθάπερ ἀκούεις τί ὁ τῶν
to-us the our stumblings as you-hear what the of-the
μυρίων πέπονθεν ὀφειλέτης ταλάντων, τῇ πρὸς τὸν
ten-thousand suffered debtor talents by-the toward the
σύνδουλον ἀσπλαγχνίᾳ ἑαυτῷ 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-heed 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 αἱρέσεως 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 ἑκάστῳ τῶν
to-the master when he-comes account demanding of-each of-the(-things)
βεβιωμένων καὶ ἀποδιδοὺς 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 αἰσχύνη αἰώνιος. «Καὶ τὰ
the darkness covers and shame eternal and the(-things)

νῦν, ἀδελφοὶ, 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 αὖθις «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, σωτῆρα, 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 εὕρομεν. 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 συμφοράν.
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
ἐπαγγειλάμενος, ὡς τῷ γε σώματι ἀδύνατον ἤδη τοῦτο
having-promised since in-the at-least body impossible now this
γενέσθαι, τοιαῦτα εἰπὼν, πάντων ὁρώντων 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, ὡς μηκέτι δυνατὸν ὄμμασιν ὀφθῆναι
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-had-come hardly at-last by-the sharpness of-the word exhorting
αὐτοῦ καὶ δριμυτέραν που τὴν ἐπιτίμησιν ἐπιφέροντος,
him and harsher somewhat the rebuke bringing
ἀπ᾽ αὐτοῦ διερράγησαν, καὶ ἄκοντες ἐπανήρχοντο, πυκνῶς
from him they-tore-themselves and unwilling returned often
αὐτοῖς τῶν ὀφθαλμῶν ἐπιστρεφομένων, καὶ τὴν πορείαν
for-them the eyes turning and the going
τοῖς ποσὶν ἐγκοπτόντων. Τινὲς δὲ τῶν θερμοτέρων
the feet cutting-short some and of-the warmer

καὶ ὀδυρόμενοι μακρόθεν ἠκολούθουν αὐτῷ, ἕως ἡ νὺξ
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
ῥάκος ἐκεῖνο ὅπερ ὁ Βαρλαὰμ 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
εὐποιΐαν 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, μηδ᾽ ἄλλο τι τῶν πρὸς τροφὴν ἐπιτηδείων,
water nor other anything of-the(-things) for food suitable
μὴ ἱμάτιον ἐνδεδυμένος, ἀλλ᾽ ἢ τὸ σκληρὸν ἐκεῖνο ῥάκος
not (a)-garment clothed but — the harsh that rag

μόνον, οὗπερ 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 ἐξεστηκὼς,
king Christ wholly he-was by-the longed-for beside-himself
ὅλως ἠλλοιωμένος Θεῷ, κάτοχος τῇ τούτου ἀγάπῃ·
wholly changed by-God possessed by-the of-this(-one) love
«κραταιὰ» γὰρ, φησίν, «ὡς πῦρ ἀγάπη»· 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 δίψει, κατὰ τὸν εἰπόντα· «Ὃν 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 ψυχή μου πρὸς σὲ, ὁ Θεός· ἐδίψησεν ἡ ψυχή 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 ᾀσμάτων· «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 φωνή 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 ὡραιότητος 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 ὑπερεῖδον τῶν ὁρωμένων,
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 εἴδη 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 γηΐνων 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 ἁλουργίδα, 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, «ἐκολλήθη ἡ ψυχή μου ὀπίσω σου· ἐμοῦ
Christ my has-cleaved the soul my after you me
δὲ ἀντελάβετο ἡ δεξιά 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 ἐπαΐοντι διαλεγόμενος· «Μὴ τὰ ἀγαθά», φησί,
voice hearing conversing not the good(-things) he-says
«τοῦ κόσμου τούτου ἴδοι ὁ ὀφθαλμός μου ἔτι, Κύριε· μὴ
of-the world this may-see the eye my still Lord not
μετεωρισθείην 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 εὑρεῖν
enemy I-be-tripped-up give me Lord the road to-find
δι᾽ ἧς ἐπιτύχω σου, ὅτι τέτρωται ἡ ψυχή 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 ἀεί, καὶ τῷ Θεῷ διελέγετο,
these(-things) he-turned by himself always and — with-God conversed
διὰ προσευχῆς αὐτῷ καὶ θεωρίας ὑψηλοτάτης ἑνούμενος.
through prayer to-him and contemplation most-lofty united
Καὶ οὕτω συντόνως τὴν ὁδοιπορίαν διήνυε, τὸν χῶρον
and thus intently the journey he-accomplished the place
σπεύδων καταλαβεῖν, ἔνθα Βαρλαὰμ διῆγεν. 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 ῥάκος 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 ἠπόρει, ἀνύδρου καὶ
procuring of-water utterly he-was-in-want waterless and

ξηρᾶς οὔσης τῆς ἐρήμου ἐκείνης. Ἤδη τοίνυν 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, ἣν 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 φθονερὸς Διάβολος, μὴ ὑποφέρων ἐν
the but hater-of-good and envious Devil not bearing in
αὐτῷ τὴν τοιαύτην ὁρᾷν 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 ὡς 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 ἱδρῶτας, 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), κατῃσχύνθη ὁ πολέμιος ἐκ πρώτης, ὃ λέγεται,
he-reckoned was-shamed the enemy at (the)-first as is-said
προσβολῆς πεσών. Ἑτέραν οὖν ἔρχεται ὁδὸν (πολλαὶ 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
ἠπείλει, εἰ μὴ θᾶττον εἰς τὰ ὀπίσω στραφῇ· ἄλλοτε
threatened if not quicker into the(-things) behind he-should-turn at-other-times

θηρίων ὑπήρχετο 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 γενναιότατος ἀθλητὴς 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 ἀπατεών, 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 ἀεί ποτε πονηρὸς ὢν καὶ
of-the men for-the race and always ever evil being and
τὸ βλάπτειν οὐδαμῶς ἀπολείπων. Ἀλλ' ὡς προσῆκόν 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 ἑρπετοῖς ὁμοιοῦσθαι, τὸ θηριῶδές 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
ἐνδεικνυμένῳ! 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 φροντὶς περὶ
and bugbears no to-me henceforth still is care about

σοῦ. «Κύριος ἐμοὶ βοηθὸς, κἀγὼ 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. Αἰσχυνθείησαν
by-the power — of-Christ strengthened let-be-ashamed
καὶ ἐντραπείησαν πάντες οἱ ἐχθροί μου· ἀποστραφείησαν
and let-be-confounded all the enemies my let-be-turned-back
καὶ καταισχυνθείησαν σφόδρα διὰ τάχους.»
and let-be-shamed exceedingly with speed
Ταῦτα λέγων, καὶ τὸ σημεῖον τοῦ σταυροῦ ἑαυτῷ
these(-things) saying and the sign of-the cross on-himself
περιβαλὼν ὅπλον ἀκαταγώνιστον, πάσας τὰς τοῦ Διαβόλου
having-put weapon invincible all the of-the Devil
φαντασίας κατήργησεν. Εὐθὺς γὰρ τά τε θηρία καὶ τὰ
apparitions he-abolished at-once for the both beasts and the
ἑρπετὰ, ὡς ἐκλείπει καπνὸς, 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
Ἀλλὰ καὶ θηρία πολλὰ καὶ ποικίλα καὶ ὄφεων παντοδαπὰ
but also beasts many and various and of-snakes all-kinds
καὶ δρακοντόμορφα γένη ἡ 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 γραφὴ, 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 Σενααρίτιδος γῆς, ἐν
he-reached the desert that of-the Sennaarite land in
ᾗ ὁ Βαρλαὰμ ᾤκει· 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 εὑρίσκων τὸν Βαρλαὰμ,
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
αἴθριος συγκαιόμενος 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 he-bore toils of-the of-the herbs lack
ἃς εἰς τροφὴν ἐκέχρητο, ὅτι καὶ ταύτας ξηρὰ οὖσα
which for food he-used since even these dry being
ἡ 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 ῥᾷον ἤνεγκε τὰ λυπηρὰ ταῦτα ἢ τὰς
unconquered more-easily bore the grievous(-things) these than the
ἡδονὰς ἕτεροι. Διὸ τῆς ἄνωθεν 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' ὕπνους τε καὶ καθ' ὕπαρ εὔφραναν 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 ἐποτνιᾶτο πρὸς τὸν
went-around seeking the longed-for and implored to —
Θεὸν δάκρυα ποταμηδὸν τῶν ὀφθαλμῶν προχεόμενος, καὶ
God tears like-a-river from-the eyes pouring-forth and
«Δεῖξόν μοι, δέσποτα», βοῶν, «δεῖξόν μοι τὸν αἴτιόν 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 στερήσῃς. Ἀλλ᾽ 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

XXI · 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.

Εὑρίσκει 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 τούτῳ
meets the hermit's pursuing life and on-him
θερμότατα περιχυθεὶς καὶ ἀσπασάμενος, τοῦ Βαρλαὰμ
most-fervently having-thrown-himself and having-greeted(-him) — of-Barlaam
ἠρώτα τὸ σκήνωμα εὑρεῖν, καὶ τὰ καθ᾽ ἑαυτὸν
asked the dwelling to-find and the(-things) concerning himself
διεξῄει, 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, ὡς ὅταν θηρευτὴς ἐμπειρότατος
he-reaches(-it) most-quickly as when (a)-hunter most-experienced

ἴχνεσιν ἐπιτύχῃ 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, ὡς 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 βιαιότερος.
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, κατά 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 ἠλλοίωτο 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
ὡραῖον ἀνθούσης νεότητος, μεμελανωμένος μὲν ἐκ τῆς
beautifully blooming youth blackened indeed from the
ἡλιακῆς καύσεως, κατάκομος δὲ ταῖς θριξὶν, 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 δακρύων 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 αὐτούς.
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-thanksgiving and after the prayer
ἐπειπόντες τὸ ἀμὴν, περιλαβόντες τε καὶ περιπτυξάμενοι
having-added the amen having-embraced both and having-clasped
θερμοτάταις ἠμείβοντο ἀλλήλους περιπλοκαῖς, χρονίου
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 διωμίλουν.
they-had-embraced and greeted having-sat-down they-conversed
Λόγου δὲ ἀρξάμενος ὁ Βαρλαὰμ, «Καλῶς ἦλθες», ἔλεγε,
(the)-word and having-begun — Barlaam well you-came he-said
«τέκνον ἠγαπημένον, τέκνον Θεοῦ καὶ κληρονόμε 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 ἠγάπησας, ὃν ἐπόθησας δικαίως ὑπὲρ τὰ πρόσκαιρα
whom you-loved whom you-longed-for justly above the temporary
καὶ φθαρτά· καὶ, ὡς ἐχέφρων ἔμπορος καὶ σοφὸς,
and perishable(-things) and as (a)-sensible merchant and wise
πάντα πωλήσας, τὸν ἀτίμητον ἐξωνήσω 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 οὔπω παρερχομένων, ἵνα τὸν
having-spared of-the(-things) as-much not-yet passing-away that the
ἀγρὸν ἐκεῖνον ἀγοράσῃς ἑαυτῷ. Δῴη 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 σὲ, καὶ εἰ ἔγνω τὸν Θεὸν ὁ σὸς
have-gone the(-things) concerning you and if knew — God the your
πατὴρ, ἢ 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 Βαρλαὰμ 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 εὐώδωσε μέχρι τῆς αὖθις συνελεύσεως αὐτῶν,
what-things (the)-Lord prospered until the again meeting their
πάντα κατὰ μέρος διῄει. 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 ἀεὶ παριστάμενος καὶ βοηθῶν τοῖς ἀγαπῶσί σε.
the(-one) always standing-by and helping those loving you

Δόξα σοι, Χριστὲ, βασιλεῦ τῶν ἁπάντων 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 ἧς ἔδωκας χάριτος τοῖς ἁγίοις 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 ἠλευθέρωσας
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 ηὐχαριστεῖτο 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 πολυτελῆ ὁ
then also of-food having-remembered set-before costly —
Βαρλαὰμ 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 εὑρισκόμενοι
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 πιόντες, τῷ ἀνοίγοντι χεῖρα
nearby spring having-drunk to-the(-one) opening (his)-hand
καὶ ἐμπιπλῶντι πᾶν ζῶον αὖθις ηὐχαρίστουν 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 οὐρανίου 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 αὖθις μνησθῆναι εὐχῶν πεποίηκεν.
dawn of-the customary again to-remember prayers made
Ἔμεινε δὲ Ἰωάσαφ μετὰ τοῦ Βαρλαὰμ ἱκανοὺς οὑτωσὶ
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 δεσπότῃ, τρυφῆς καὶ ἀναπαύσεως
spirit as (a)-slave to-(a)-master of-luxury and of-rest
ἐπιλαθόμενος πάντῃ, τῷ ὕπνῳ δὲ ὡς κακῷ προστάσσων
having-forgotten wholly to-the sleep and as to-(a)-bad giving-orders
οἰκέτῃ. Καὶ, ἁπλῶς 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 Βαρλαὰμ, 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 πνευματικάς τε καὶ οὐρανίους, 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
οὗπερ τὴν ἔρημον ᾤκησε ταύτην. Τοῦτο γὰρ ἔργον
which-very the desert he-inhabited this this for (is)-(the)-work
μοναχικῆς τάξεως, τὸ μηδέποτε ἀργὸν τῆς πνευματικῆς
of-monastic order the never idle from-the spiritual
ἐργασίας εὑρεθῆναι· ὃ δὴ καλῶς κατώρθωσεν ὁ
working to-be-found which indeed well achieved the
γενναῖος καὶ εὐσταλὴς σταδιοδρόμος τῆς οὐρανίου πορείας.
noble and well-girt runner of-the heavenly course
Καὶ ἄσβεστον αὐτοῦ τὴν θέρμην ἐφύλαξεν ἀπ' ἀρχῆς
and unquenched his the heat he-kept from (the)-beginning
μέχρι τέλους, ἀναβάσεις ἀεὶ 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 προστιθεὶς, ἕως
longing and zeal to-zeal continually adding until
ἔφθασεν εἰς τὴν ἐλπιζομένην καὶ ποθουμένην 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 ἅμιλλαν ἁμιλλώμενοι, ἐκτὸς πάσης μερίμνης
and the fair rivalry vying outside all care
καὶ πάσης βιωτικῆς ὄντες ταραχῆς, ἀνεπιθόλωτόν τε
and all worldly being turmoil unmuddied both
τὸν νοῦν κεκτημένοι καὶ ἀμιγῆ πάσης συγχύσεως, μετὰ
the mind having-acquired and unmixed with-all confusion after
τοὺς πολλοὺς δὲ αὐτῶν ὑπὲρ εὐσεβείας καμάτους, 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 ἥπτετο 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 ἐπηγγείλατο 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
εἶδόν σε ἀπορῥαγέντα μὲν κόσμου καὶ τῶν ἐν
I-saw you broken-away indeed from-(the)-world and the(-things) in
κόσμῳ, συναφθέντα δὲ τῷ Χριστῷ ἀδιστάκτῳ 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 ἐπειδή μοι ὁ τῆς ἀναλύσεως καιρὸς
his now then since to-me the of-the departure time
ἐπὶ θύραις, καὶ ἡ σύντροφος καὶ ἡλικιῶτις 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 χοΐ, μεῖναι 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 μνείαν ποιούμενον μετριότητος. Δέδοικα
and of-the my mention making lowliness I-fear
γὰρ μή ποτε ἡ ζοφερὰ 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 ὀλιγωρήσῃς τὸ ἐπίπονον
ignorances you then child not make-light-of the toilsomeness
τῆς ἀσκήσεως, μηδὲ δειλιάσῃς τὸ μῆκος 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 ἀεὶ
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 δίωκε 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 ἡμέρᾳ καὶ ἡμέρᾳ· τὸ γὰρ παραυτίκα
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

XXII · 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 ἴσχυε, καὶ
these(-things) reckoning beloved be-manly and be-strong and
ὡς 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 ὑποχαλᾷν 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 θλῖψιν ἕξετε», 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 ἁγίᾳ, ἐγγύς ἐστιν ἀεί. «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 γνωριζέσθω πρὸς τὸν Θεόν. Αὐτὸς γὰρ
the requests your let-be-made-known to — God he for
εἴρηκεν· οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω.»
has-said not — you I-will-let-go nor 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, ὑψηλόφρονας προβάλλων λογισμοὺς, καὶ
devises of-wars high-minded putting-forward thoughts and
τὴν δόξαν ὑποδεικνύων τῆς τοῦ κόσμου βασιλείας ἧς
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 ἐσμὲν, ὅτι ὃ 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 be-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 Βαρλαὰμ λεχθέντων, ἡ ῥοὴ
these(-things) by the blessed Barlaam having-been-said the stream
τῶν δακρύων τοῦ Ἰωάσαφ μέτρον οὐκ εἶχεν, ἀλλ', ὡς ἐκ
of-the tears — of-Ioasaph measure not had but as from
πηγῆς πολυχεύμονος βρύουσα, ὅλον αὐτὸν καὶ τὴν γῆν ἐν
(a)-spring abundant gushing whole him and the earth on
ᾗ ἐκάθητο κατέβρεχεν. Ὀδυρόμενος δὲ τὸν χωρισμὸν,
which he-sat drenched lamenting and the separation

ἠξίου μάλα θερμῶς συνοδοιπόρος αὐτῷ τῆς τελευταίας
he-asked very fervently fellow-traveler with-him of-the last
πορείας γενέσθαι, καὶ μηκέτι παραμεῖναι 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 σεαυτόν»,
the(-one) having-said you-shall-love the neighbor your as yourself
πρὸς ἀνάπαυσιν μὲν καὶ ζωὴν αὐτὸς ἀπαίρων, εἰς θλῖψιν
to rest indeed and life yourself departing into affliction
δὲ καὶ ταλαιπωρίαν 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; ἱνατί 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 οἴμοι! 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
κἀμὲ τοῦ βίου λαβεῖν. Ναὶ, 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
πράως 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 ἑαυτῷ
to-remain it-is-needful in-the discipline until more-brilliant for-yourself
τὸν στέφανον πλέξῃς. Οὐ γὰρ ἀρκούντως ἀκμὴν ἠγωνίσω
the crown you-weave not for sufficiently yet you-have-contended
πρὸς τὴν ἡτοιμασμένην σοι μισθαποδοσίαν· ἀλλὰ δεῖ
for the prepared for-you recompense but it-is-needful
σε κοπιάσαι 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 ἐγγύς που 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
ἐκταθήσεται ὁ χρόνος, ἀλλὰ πλησίον που γενέσθαι
will-be-extended the time but near somewhere to-come-about
δεῖ, καθὼς κελεύει ὁ Κύριος, ἵν' ἐφάμιλλος ἀναδειχθῇς,
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-heat 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 ἀεὶ πρὸς τοὺς
by-the his guarded grace be-sober and always against the
ἐναντίους λογισμοὺς, καὶ τὴν καθαρότητα τοῦ νοὸς, 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 ὃ τοῖς φίλοις αὐτοῦ ὁ
day that may-be-fulfilled in you what to-the friends his the
Σωτὴρ ἐπηγγείλατο, «Ἐάν τις ἀγαπᾷ με», λέγων, «τὸν
Savior promised if anyone loves me saying the
λόγον μου τηρήσει, καὶ ὁ πατήρ 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 πολλῷ 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 πρός
the grieving — of-Ioasaph soul consoled then to
τινας ἐκπέμπει αὐτὸν ἀδελφοὺς, ἐκ πολλοῦ διαστήματος
some he-sends him brothers from much distance
τὴν οἴκησιν ἔχοντας τοῦ ἀγαγεῖν τὰ πρὸς τὴν ἱερὰν
the dwelling having of-the to-bring the(-things) for the holy
θυσίαν ἁρμόδια.
sacrifice fitting
Καὶ δὴ ἀναζωσάμενος ὁ Ἰωάσαφ λίαν τάχιστα τὴν
and indeed having-girded-himself — Ioasaph very most-quickly the
διακονίαν πληροῖ· ἐδεδίει γὰρ μή πως ἀπόντος αὐτοῦ
service fulfills he-feared for lest somehow being-absent him
τὴν ὀφειλὴν ὁ Βαρλαὰμ τῆς φύσεως ἀποδῷ, καὶ, τὸ
the debt — Barlaam of-the nature should-pay and the
πνεῦμα παραθεὶς τῷ Κυρίῳ, ζημίαν αὐτῷ τὴν χαλεπὴν
spirit having-committed to-the Lord loss to-him the grievous
ἐπενέγκοι, μὴ ῥημάτων, μὴ προσφθεγμάτων ἐξοδίων, 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, μεταδοὺς δὲ καὶ
Barlaam and having-communicated himself having-given-a-share and also

τῷ Ἰωάσαφ τῶν ἀχράντων τοῦ Χριστοῦ μυστηρίων,
— to-Ioasaph of-the undefiled — of-Christ mysteries
ἠγαλλιάσατο τῷ πνεύματι.
he-exulted in-the spirit
Καὶ τῆς συνήθους μεταλαβόντες τροφῆς, ψυχωφελέσι λόγοις
and of-the customary having-partaken food with-soul-profiting words
τὴν ψυχὴν αὖθις ἔτρεφε τοῦ Ἰωάσαφ, «Οὐκ ἔτι» λέγων,
the soul again he-nourished — of-Ioasaph no longer saying
«ἡμᾶς, ὦ φίλτατε υἱὲ, συναγάγῃ ἐν τῷ βίῳ τούτῳ εἰς ἓν
us O dearest son will-gather in the life this into one
ἑστία 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. Χαρᾷ
through all(-time) the lowly and slothful my soul with-joy
οὖν χαῖρε, καὶ τῇ ἐν Χριστῷ ἀγαλλιάσει εὐφραίνου, ὅτι
then rejoice and in-the in Christ exultation be-glad for
τῶν ἐπιγείων καὶ φθαρτῶν ἀντηλλάξω τὰ αἰώνιά
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 ἐγεώργησας 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 Βαρλαὰμ ἕως ἑσπέρας καὶ παρ᾽ ὅλην τὴν
such-things indeed — Barlaam until evening and throughout whole the
νύκτα τῷ Ἰωάσαφ ὡμίλει, 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
διαφαυούσης, τὴν πρὸς αὐτὸν ὁμιλίαν διαπεράνας, ἦρεν 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 ἐπείδες 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 ἠξίωσας 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 σκηνὰς, καὶ μὴ μνησθῇς ὅσα σοι ἥμαρτον 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
δοῦλον τοῦτον, οὗπερ προστῆναί με τὸν ἀχρεῖόν σου
servant this whom-indeed to-protect me the useless your
ἠξίωσας 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
ποίησον τῶν πολυπλόκων παγίδων, ὧν εἰς σκάνδαλον
make than-the intricate snares which for offense
ἥπλωσεν 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
σοι πρέπει δόξα καὶ αἶνεσις εἰς τοὺς αἰῶνας. Ἀμήν.»
to-you befits glory and praise into the ages amen

XXIII · 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 day and 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
περιπτυξάμενος, 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 λείψανον 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 ψάλλων 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 λείψανον διαβαστάσας, ἐν τῷ μνήματι κατέθετο
the holy remains having-carried in the tomb laid
τὸν πνευματικὸν πατέρα ὁ καλὸς υἱὸς καὶ τιμιώτατος.
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 Θεός μου,
and having-strained prayer himself he-said Lord — God my
εἰσάκουσον τῆς φωνῆς μου ἧς ἐκέκραξα· ἐλέησόν
hear the voice my with-which I-cried have-mercy-on
με καὶ εἰσάκουσόν μου», ὅτι σε ἐκ καρδίας μου ζητῶ.
me and hear me for you from heart my I-seek
Ἐξεζήτησέ σε ἡ ψυχή 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 Θεὸς, 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 παραδῷς με εἰς ψυχὰς θλιβόντων με, ὅτι ἐπὶ σὲ
my not hand-over me into (the)-souls of-those-afflicting me for upon you
ἐπερρίφην ἐκ μήτρας. Ἀπὸ γαστρὸς 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 πλήν σου οὐκ ἔστιν ὁ
are you not depart from me for except you not is the(-one)
βοηθῶν μοι.» Ἰδοὺ 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 ἀῤῥήτῳ 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 φιλάνθρωπος, εὐχαῖς
and save me as good God and loving-mankind by-the-prayers
καὶ πρεσβείαις τοῦ θεράποντός σου Βαρλαὰμ, 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 εὐξάμενος, πλησίον τοῦ μνήματος ἐκάθισε κλαίων.
these(-things) having-prayed near the tomb he-sat weeping
Καὶ καθεζόμενος ὕπνωσε. Καὶ ὁρᾷ τοὺς φοβεροὺς ἄνδρας
and sitting he-fell-asleep and sees the fearful men
ἐκείνους, οὓς καὶ πρότερον ἑωράκει, 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 πύλην ἕτεροι ὑπήντουν πολλῷ κατηγλαϊσμένοι φωτὶ,
the gate others met(-him) with-much made-splendid light
στεφάνους ἔχοντες ἐν χερσὶν ἀῤῥήτῳ διαλάμποντας
crowns having in hands with-unspeakable shining
κάλλει καὶ οἵους 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 κατασκευασθεὶς,
the many to-you souls which you-saved prepared
κοσμηθεὶς δὲ νυνὶ πλέον 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 δυσχεραίνοντι ἐῴκει. 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 οἱονεὶ, καὶ λέγοντα· «Οὗτοι οἱ λόγοι μου,
reproaching as-it-were and saying these the words my
Ἰωάσαφ, οὓς ποτέ σοι, «Ὅταν ὑπερπλουτήσῃς», ἔλεγον,
Ioasaph which once to-you when you-become-very-rich I-said
«οὐκ εὐμετάδοτος ἔσῃ»· 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 ἡ πολλὴ περὶ αὐτοῦ δέησις;»
was-heard your the much about him supplication
Ὁ δὲ Ἰωάσαφ, ὡς εἴθιστο ἀεὶ λέγειν αὐτῷ,
— and Ioasaph as he-was-accustomed 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 μεσαιτάτῃ τῆς
and most-beautiful city to-dwell I-was-allotted in (the)-very-middle of-the
πόλεως πλατείᾳ φωτὶ καταστραπτομένῃ ἀπλέτῳ.» Ἀξιοῦν
city street with-light flashing boundless to-ask

δὲ αὖθις ὁ Ἰωάσαφ ἐδόκει τὸν Βαρλαὰμ εἰς τὸ ἑαυτοῦ
and again — Ioasaph seemed — Barlaam into the his-own
ἀπαγαγεῖν αὐτὸν σκήνωμα καὶ φιλοφρόνως ξεναγῆσαι.
to-lead-away him dwelling and kindly to-entertain-as-guest
Ἀλλ' οὔπω τὸν καιρὸν ἥκειν 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. Εἴπερ 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 τεύξῃ
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
Ἔξυπνος δὲ ἐπὶ τούτοις γενόμενος, ὁ Ἰωάσαφ τοῦ
awake and upon these(-things) having-become — Ioasaph of-the
φωτὸς ἐκείνου καὶ τῆς ἀῤῥήτου δόξης εἶχε τὴν ψυχὴν ἔτι
light that and of-the unspeakable glory had the soul still
πεπληρωμένην, καὶ σὺν πολλῷ τῷ θαύματι τῷ Δεσπότῃ
filled and with much the wonder to-the Master
χαριστήριον ἀνέπεμπεν ὕμνον.
thanksgiving sent-up hymn
Ἔμεινε δὲ μέχρι τέλους τὴν ἀγγελικὴν ἀληθῶς ἐπὶ
remained and until (the)-end the angelic truly on
γῆς ἀνύων διαγωγὴν, καὶ σκληροτέρᾳ ἀσκήσει μετὰ
earth accomplishing life and with-harsher discipline after
τὴν παρέλευσιν τοῦ γέροντος χρώμενος· πέμπτῳ 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 ἄσκησιν, 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 ἀξιωθεὶς, μάρτυς δὲ
of-apostolic in this grace deemed-worthy martyr and
τῇ προαιρέσει γενόμενος, καὶ παῤῥησίᾳ τὸν Χριστὸν
in-the choice having-become and with-boldness — Christ
ἐνώπιον βασιλέων ὁμολογήσας καὶ τυράννων, καὶ κῆρυξ
before kings having-confessed and tyrants and herald
μεγαλοφωνότατος τῆς αὐτοῦ μεγαλειότητος ἀναφανεὶς,
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 he-had 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 ἑώρα, 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· «Προωρώμην 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 ψυχή μου ὀπίσω σου· ἐμοῦ δὲ ἀντελάβετο ἡ
has-cleaved the soul my after you me and has-upheld the
δεξιά σου.» Ἐκολλήθη γὰρ ὄντως ἡ ψυχὴ αὐτοῦ ὀπίσω
right-hand your has-cleaved for truly the soul his after
τοῦ Χριστοῦ, συναρμοσθεῖσα αὐτῷ ἀῤῥαγεῖ συναφείᾳ. Οὐ
— Christ joined to-him with-unbreakable union not
μετετράπη τῆς θαυμαστῆς ταύτης ἐργασίας, οὐκ ἠλλοίωσε
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, ἴσην 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 ἀποδεδωκὼς
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 ἀεὶ ποθούμενον 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 ἐκεῖθέν τε δόξης ἤδη προηυτρεπισμένῳ αὐτῷ στεφάνῳ
of-the from-there and glory already prepared-beforehand for-him crown
κοσμεῖται, καὶ Χριστὸν βλέπειν καταξιοῦται, 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
οὗπερ εἰς χεῖρας τὴν ἑαυτοῦ ψυχὴν παραθέμενος,
of-whom-indeed into hands the his soul having-committed
ἐν τῇ τῶν ζώντων μετεφοίτησε χώρᾳ, ἔνθα ἦχος
in the of-the living he-passed land where (is)-(the)-sound
ἑορταζόντων, ἔνθα τῶν εὐφραινομένων 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 οἰκήσεις ποιούμενός τις ἀνὴρ ἅγιος, ὃς καὶ τὴν
the dwellings making some man holy who also the
πρὸς Βαρλαὰμ πορείαν ἐκείνῳ ποτὲ ὑπέδειξε, θείᾳ
to Barlaam road to-him once had-shown by-divine
τινὶ μυηθεὶς 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
τιμήσας, δάκρυά τε κατασπείσας, σύμβολον τοῦ πρὸς
having-honored(-it) tears both having-poured-out (a)-token of-the toward
αὐτὸν πόθου, τἄλλα δὴ τὰ νενομισμένα χριστιανοῖς
him longing the-other indeed the(-things) customary for-Christians
πάντα τελέσας, ἐν τῷ τοῦ πατρὸς ἔθετο Βαρλαὰμ
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
ψυχαὶ συνδιαιωνίζειν ἔμελλον ἀλλήλαις.
souls to-live-forever-together were-about with-one-another

XXIV · 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 τινος φοβερωτάτου κατ' ὄναρ
by-(the)-command and of-some(-one) most-fearful in (a)-dream
κραταιῶς ἐπισκήπτοντος πεισθεὶς, ὁ τοῦτον κηδεύσας
mightily enjoining persuaded the him having-buried
ἀναχωρητὴς τὰ βασίλεια καταλαμβάνει Ἰνδῶν, καὶ τῷ
anchorite the palace reaches of-the-Indians and to-the
βασιλεῖ Βαραχίᾳ 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 μνῆμά τε θεωρεῖ,
of-crowd and at-the cave stands the tomb both beholds
καὶ, τούτῳ θερμότατα ἐπιδακρύσας, αἴρει τὸ κάλυμμα. Καὶ
and over-it most-fervently having-wept lifts the covering and

ὁρᾷ τόν τε Βαρλαὰμ 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 ὑγιῆ
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 ἐνθεὶς 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 γεγονὸς,
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 συνέῤῥεον
and the surrounding-regions for veneration and sight flowed-together
τῶν μακαρίων σωμάτων ἐκείνων. Ἔνθεν 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
ἀνάψαντες (ἀκολούθως, ἄν τις εἶπεν, ἐκεῖ καὶ λίαν
having-kindled fittingly — one would-have-said there and very
οἰκείως τὰ φῶτα περὶ τοὺς τοῦ φωτὸς υἱούς τε καὶ
properly the lights about the of-the light sons both and
κληρονόμους), λαμπρῶς δὲ ὁμοῦ καὶ μεγαλοπρεπῶς ἐν
heirs brilliantly and together and magnificently in

τῇ ἐξ αὐτῶν κρηπίδων παρὰ τοῦ Ἰωάσαφ ἀνεγηγερμένῃ
the from very foundations by — Ioasaph 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 ἑξῆς 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 βασιλεύς 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
γινομένων ἐν τῷ μνήματι σημείων ἐπίστευσαν. Καὶ πάντες
coming-about in the tomb signs believed and all
οἱ ὁρῶντές τε καὶ ἀκούοντες τὴν ἀγγελομίμητον τοῦ
those seeing both and hearing the angel-imitating —
Ἰωάσαφ πολιτείαν καὶ τὸν ἐξ ἁπαλῶν ὀνύχων διάπυρον
of-Ioasaph 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 Θεὸν, τὸν ἀεὶ 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
Ἕως 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 τιμίων ἀνδρῶν. Γένοιτο δὲ ἡμᾶς, τοὺς
having-handed-down to-me honored men may-it-be and us those
ἀναγινώσκοντάς τε καὶ ἀκούοντας τὴν ψυχωφελῆ διήγησιν
reading both and hearing the soul-profiting 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

MICHAEL ANDREOPOULOS

ΙΣΤΟΡΙΚΟΝ ΣΥΝΤΙΠΑ ΤΟΥ ΦΙΛΟΣΟΦΟΥ

The Book of Syntipas

The translator says the book comes from the Syriac and was first told by Musos the Persian. Cyrus, king of Persia, has seven wives and no child until his prayers give him a son. After three years at school the boy has learned nothing, so the king hands him to Syntipas, who promises to make him a philosopher in six months, on pain of death and the loss of his property, and asks as his reward something he will name later; the king promises whatever he asks, and the contract is written.

Πρόλογος τοῦ λεγομένου Συντίπα τοῦ φιλοσόφου,
Prologue of-the so-called Syntipas the philosopher
μεταβληθεὶς ἐκ τῆς Συριακῆς βίβλου ὡς εἶχεν αὐταῖς
having-been-translated from the Syriac book as it-had in-the-very
λέξεσιν εἰς τὴν Ἑλλάδα γλῶτταν.
words into the Greek tongue
Διήγησις ἐμφιλόσοφος, συγγραφεῖσα παρ᾽ ἡμῶν περὶ
(a)-narration philosophical composed by us concerning
τοῦ τῶν Περσῶν βασιλέως Κύρου καὶ τοῦ γνησίου τούτου
the of-the Persians king Cyrus and the legitimate this
παιδὸς καὶ τοῦ διδασκάλου αὐτοῦ Συντίπα, καὶ περὶ
child and the teacher his Syntipas and concerning
τῶν τοῦ βασιλέως ἑπτὰ φιλοσόφων καὶ τῆς μιᾶς αὐτοῦ
the of-the king seven philosophers and the one his
πονηρᾶς καὶ ἀναιδοῦς γυναικός, καὶ πῶς τὴν κατὰ τοῦ
wicked and shameless wife and how the against the
υἱοῦ τοῦ βασιλέως διαβολὴν κατεσκεύασεν ἡ μητρυιὰ
son of-the king slander contrived the stepmother
αὐτοῦ. ταύτην οὖν τὴν διήγησιν προϊστόρησε Μοῦσος ὁ
his this then the narration related-beforehand Musos the
Πέρσης πρὸς τὴν τῶν ἀναγινωσκόντων ὠφέλειαν.
Persian for the of-the readers benefit

Βασιλεύς τις ἦν Κῦρος ὀνόματι, ᾧ καὶ ἦσαν
(a)-king a-certain there-was Cyrus by-name to-whom also were
γυναῖκες ἑπτά· ἦν δὲ ἄπαις· ὅθεν καὶ παίδων ὀρεγόμενος
wives seven he-was and childless whence also children longing-for
θερμοτάτως παρεκάλει τὸ θεῖον τοῦ τῆς ἀπαιδείας
most-warmly he-besought the divine from-the of-the childlessness
λυθῆναι δεσμοῦ. ἐπὶ πολὺ γοῦν περὶ τούτου δεόμενος
to-be-loosed bond for long then about this praying
ἔτυχε τῆς ἐφέσεως, καὶ γεννᾷ οὗτος υἱόν, ὃν καὶ
he-obtained the desire and begets he (a)-son whom also
ἀνατρέφων βασιλικῶς ἐξεπαίδευε· καὶ ὡς δένδρον ἄριστον
rearing royally he-educated and like (a)-tree excellent
ηὔξηνε τῇ ἡλικίᾳ. τοῦτον τοίνυν τὸν υἱὸν ὁ βασιλεὺς
he-grew in-the stature this then the son the king
ἤδη τῆς πρώτης ἡλικίας κἂν τῷ τέλει ἁψάμενον, τῷ
already of-the first age even the end having-touched to-the
διδασκαλείῳ παρέδωκε, ἵνα τοῖς σοφιστικοῖς μαθήμασιν
school handed-over that in-the sophistic studies
ἄριστος γένηται ἐνδιατρίψας. τρία δὲ ἔτη διανύσας ἐν
excellent he-might-become having-spent-time three and years having-completed in
τοῖς μαθήμασιν οὐδὲν ἐκαρπώσατο. καὶ ὁ βασιλεύς· "εἰ καὶ
the studies nothing he-reaped and the king if even
πολλοὺς χρόνους παρὰ τῷ διδασκάλῳ ὁ υἱός μου ἐσχόλασε
many years with the teacher the son my has-studied
καὶ τὸ παράπαν οὐδὲν ἐπαιδεύθη, ἀλλ' οὖν ἐπάναγκες δοῦναι
and the at-all nothing was-taught but then (it-is)-necessary to-give
αὐτὸν Συντίπᾳ τῷ φιλοσόφῳ, ὃν ἀκήκοα μάλα σοφὸν
him to-Syntipas the philosopher whom I-have-heard very wise
ἄνδρα ὑπάρχειν." καὶ ταῦτα εἰπὼν ὁ βασιλεὺς εὐθὺς
(a)-man to-be and these(-things) having-said the king at-once
Συντίπαν μετεκαλέσατο. καί φησι πρὸς αὐτὸν· "πῶς δοκεῖ
Syntipas summoned and says to him how seems(-it)

σοι τὸν ἐμὸν υἱὸν ἐκπαιδεῦσαι, φιλόσοφε, φιλοσόφως;" ὁ
to-you the my son to-educate philosopher philosophically —
δὲ Συντίπας ἔφη ὡς "ἑτοίμως ἔχω, βασιλεῦ· ἐπὶ μησὶν ἓξ
and Syntipas said that readily I-am king in months six
τοῦτον ἐκπαιδεύσας, πάσης ἐμπλήσω φιλοσοφίας, ὡς μὴ
him having-educated with-all I-shall-fill philosophy so-that not
τοῦ παιδὸς εὑρεθῆναί τινα φιλοσοφώτερον. εἰ δὲ ἐντὸς
than-the child to-be-found anyone more-philosophical if and within
τοῦ τοιούτου χρόνου τὸν σὸν υἱὸν οὐ φιλόσοφον ἄριστον
the such time the your son not (a)-philosopher excellent
παραδώσω σοι, σὺ, βασιλεῦ, χώρει κατὰ τῆς ἐμῆς ζωῆς,
I-hand-over to-you you king proceed against the my life
καὶ πᾶς ὁ βίος μου τῷ ταμιείῳ σου προσκληρούσθω.
and all the property my to-the treasury your let-be-allotted
ἄτοπον γὰρ ἂν εἴη τοιοῦτον εὐτυχῆ βασιλέα καὶ
absurd for — would-be (that)-such (a)-fortunate king and
τοιαύτην ἐπ' αὐτῷ ἐπαρχίαν, πάσης συνέσεως γέμουσαν
such under him (a)-province of-all understanding full
καὶ νοημάτων, μὴ φιλόσοφον νέον βασιλέα κεκτῆσθαι,
and of-thoughts not (a)-philosophical young king to-possess
ἀλλ' οὐδὲ τὴν ἰατρικὴν ἐπιστήμην μὴ εἰδότα. εἰ γὰρ
but not-even the medical science not knowing if for
μὴ τοιούτου βασιλέως ἐπιστατοῦντος τοῖς πράγμασιν ἐν
not such (a)-king presiding-over the affairs in
ἐκείνῳ τῷ τόπῳ, οὐ δεῖ τινα τῶν ἁπάντων διατρίβειν
that the place not it-must anyone of-the all to-spend-time
ἐν ἐκείνῳ τῷ τόπῳ. ἔμαθον γὰρ, ἔμαθον ὡς οὐδὲν οἱ
in that the place I-learned for I-learned that in-nothing those
βασιλεύοντες τῷ θυμῷ τοῦ καυστικοῦ πυρὸς διαφέρουσι·
reigning in-the anger from-the burning fire differ
καὶ δεῖ γε τούτους καὶ φιλοσόφους εἶναι ὅσον
and it-must indeed (that)-they also philosophers be as-much-as

δυνατόν, καὶ φιλοσόφους ἄνδρας προσομιλεῖν καὶ τούτων
(is)-possible and with-philosophical men converse and them
ἀκούειν, ὥσπερ Ἀλέξανδρος, ἵνα μή τινων ὑποβολαῖς
hear as Alexander that not by-some-men's suggestions
περὶ τὸ ὑπήκοον ὠμότεροι τῶν ἰδιωτῶν ἀναδειχθῶσιν.
toward the subjects crueler than-the private-men they-be-shown
εἰ τοίνυν, ὦ βασιλεῦ, καθώς σοι ἐπαγγέλλομαι, τέλειον
if then O king as to-you I-promise perfect
τὸν υἱόν σου ἀποκαταστήσω φιλόσοφον, καὶ τὴν σὴν
the son your I-restore (a)-philosopher also the your
βασιλείαν ἐπάναγκες φιλοτιμήσασθαι ἐπ᾽ ἐμὲ φιλοτίμως
majesty (it-is)-necessary to-show-munificence toward me munificently
καὶ βασιλικῶς.” ὁ δὲ βασιλεὺς ἔφη πρὸς ταῦτα·
and royally the and king said to these(-words)
“ὅτι ἂν ᾖ σοι τὸ ποθούμενον, καὶ εἴπερ ὑπάρχει
whatever — may-be to-you the desired(-thing) and if-indeed it-is
μοι ῥᾴδιον, τοῦτό σοι δώσω· εἰ δὲ ἀδύνατόν ἐστι τὸ
for-me easy this to-you I-will-give if but impossible is the
ζητούμενον, οὐκ ἔχω σοι δοῦναι.” ὁ δὲ Συντίπας
sought(-thing) not I-have(-it) to-you to-give — and Syntipas
ἀκούσας ἀπεκρίνατο τῷ βασιλεῖ ὡς “ἐν παραδείγματι
having-heard answered the king as in (an)-example
ἄκουσον, ὦ βασιλεῦ· ὅπερ σὺ παρά τινος οὐ ῥᾳδίως ἔχεις
hear O king what you from someone not easily can
λαβεῖν, μηδ᾽ αὖ πάλιν σὺ ἑτέρῳ δοῦναι θελήσεις.” τότε
take nor in-turn again you to-another to-give will-wish then
ὁ βασιλεὺς τῷ λόγῳ τούτῳ συγκαταβὰς ἦν καὶ μεγάλαις
the king to-the word this having-assented was and with-great
ἐλπίσι καὶ χρησταῖς τὸν φιλόσοφον ἐπληροφόρει. “ὅ τι
hopes and good the philosopher was-assuring which ever
ἂν” φησίν “αἰτήσῃς παρ᾽ ἐμοῦ, ἕξεις δοθησόμενον.” καὶ
— he-says you-ask from me you-will-have to-be-given and

τούτων οὕτως παρ᾽ ἀμφοτέρων λεχθέντων, συμβόλαιον
these(-things) thus by both having-been-said (a)-contract
βεβαιώσεως ὁ φιλόσοφος τῷ Κύρῳ ἐξέθετο, ἐν ᾧ
of-confirmation the philosopher — to-Cyrus set-out in which
δὴ καὶ ἐγέγραπτο, ὡς μετὰ μῆνας ἓξ καὶ ὥρας ἓξ
indeed also was-written that after months six and hours six
εἰς τέλος δεδιδαγμένος ὁ παῖς τῷ βασιλεῖ παρ᾽ αὐτοῦ
to (the)-end taught the child to-the king by him
ἀποδοθήσεται· εἰ δὲ παρελθόντος τοῦ συμπεφωνημένου
will-be-handed-back if but having-passed the agreed
καιροῦ οὐ τὸν υἱὸν τοῦ βασιλέως ἀποδώσει φιλόσοφον,
time not the son of-the king he-will-hand-back (a)-philosopher
κεφαλικῇ τιμωρίᾳ ὁ Συντίπας ἔσται ὑπεύθυνος.
to-capital punishment — Syntipas will-be liable

II · THE SILENCE AND THE ACCUSATION

Syntipas teaches the prince from pictures painted on the walls of a new house. On the eve of the boy's return his stars warn that his life is in danger unless seven more days pass before he speaks, so Syntipas hides and the prince stands mute before his father. One of the king's wives takes the boy aside, proposes that they kill the king and marry, and when he answers her in anger, tears her clothes and accuses him of assault. The king condemns his son to death.

Ἐπὶ τούτοις ὁ βασιλεὺς τὸν ἑαυτοῦ υἱὸν εἰς χεῖρας τοῦ
upon these(-terms) the king the his-own son into (the)-hands of-the
φιλοσόφου παρέθετο. καὶ εἰς τὴν ἑαυτοῦ οἰκίαν εἰσήγαγεν·
philosopher committed and into the his-own house he-brought(-him)
ἀνοικοδόμησε δὲ τῷ παιδὶ τοῦ βασιλέως νέον οἶκον
he-built and for-the child of-the king (a)-new house
εὐρύχωρον, καὶ τὰ ἐντὸς τοῦ οἴκου καταλαμπρύνας,
spacious and the(-parts) within the house having-made-splendid

ἱστόρησεν ἐν τοῖς τοίχοις τοῦ οἴκου ὅσα διδάξαι
he-painted on the walls of-the house what(-things) to-teach
τὸν παῖδα ἔμελλε. καὶ ἐντὸς τοῦ οἴκου τὸν νέον
the child he-was-about and within the house the young(-man)
καθίσας, φησὶν ὁ διδάσκαλος τῷ νέῳ βασιλεῖ· "πᾶσά
having-seated says the teacher to-the young king all
σου ἡ ἀναστροφὴ καὶ ἡ δίαιτα ἐν τούτῳ ἔστω σοι
your the conduct and the way-of-life in this let-be for-you
τῷ οἰκήματι, ἕως ἂν καλῶς ἐκμάθῃς ὅσα
the dwelling until — well you-learn-thoroughly what(-things)
ἱστόρηται ἐν τοῖς τοίχοις." ἔκτοτε γοῦν ὁ φιλόσοφος
are-painted on the walls from-then then the philosopher
τῷ παιδὶ παρεκάθητο καὶ δι' ὅλου μετ' αὐτοῦ
by-the child sat and through whole(-time) with him
συναναστρεφόμενος, ἐδίδασκεν αὐτῷ τὰ ἱστορηθέντα,
associating taught him the(-things) painted
ἔχων πᾶσαν χρείαν καὶ ἐπιμέλειαν ἐκ τοῦ βασιλέως.
having every need and care from the king
ἐπιμεληθεὶς οὖν τοῦ νέου μετὰ μεγάλης σπουδῆς ὁ
having-cared then for-the young(-man) with great zeal the
φιλόσοφος, ἐντὸς τῆς διωρίας τὰ τῆς διδασκαλίας
philosopher within the appointed-time the(-things) of-the teaching
ἀπήρτισε. καὶ δὴ μεμάθηκεν ὁ παῖς ἅπερ οὐδεὶς τῶν
completed and indeed has-learned the child what(-things) no-one of-the
παίδων ἕτερος ἠδυνήθη μαθεῖν. πρὸ γοῦν μιᾶς ἡμέρας
children other was-able to-learn before then one day
τῆς προθεσμίας ὁ φιλόσοφος ἐμηνύθη παρὰ βασιλέως
of-the appointed-date the philosopher was-informed by (the)-king
ὡς "τὰ τῆς ὑποσχέσεως ἐτέλεσας;" ὃ δὲ ἀντέφησε
that the(-terms) of-the promise you-fulfilled he and answered
τῷ βασιλεῖ ὡς "εἴ τί σοι ποθητόν, ὦ βασιλεῦ
the king that if anything to-you desirable O king

κράτιστε, γέγονεν· αὔριον γὰρ ὁ σὸς υἱὸς ἔρχεταί
mightiest it-has-come-about tomorrow for the your son comes
σοι ἐν ὥρᾳ τρίτῃ τῆς ἡμέρας, καὶ ὄψει αὐτὸν
to-you at (the)-hour third of-the day and you-will-see him
καὶ χαρήσῃ." ὁ δὲ βασιλεὺς ἐπὶ τῇ ἀγγελίᾳ γενόμενος
and you-will-rejoice the and king at the news having-become
περιχαρὴς καὶ ἰδὼν τὸν υἱόν, λέγει αὐτῷ· "ἥκεις, ὦ
overjoyed and having-seen the son says to-him you-come O
παῖ, γεγονὼς καθὼς ὁ διδάσκαλος εἶπεν;" ὅτε καὶ ὁ
child having-become as the teacher said when also the
νέος ἀπεκρίνατο· "ἅμα τῷ διδασκάλῳ προσελθόντες
young(-man) answered together-with the teacher having-come
τῷ κράτει σου ἀναγγελοῦμεν." ὅτε καὶ ὁ φιλόσοφος
to-the majesty your we-shall-report when also the philosopher
ἰδίᾳ λέγει τῷ νέῳ· "ἔδοξέ μοι ταύτῃ τῇ νυκτὶ
privately says to-the young(-man) it-seemed(-good) to-me this the night
ποιῆσαι ζήτησιν περὶ τῆς ἀποκειμένης τῇ γεννήσει σου
to-make (an)-inquiry about the laid-up for-the birth your
τύχης καὶ περὶ ταύτης ἀκριβῶς ἀστρολογῆσαι, ὡς ἄν,
fortune and about it precisely to-consult-the-stars so-that —
εἰ ἔστι σοι συμφέρον, οὕτω πέμψω σε τῷ πατρί σου."
if it-is for-you advantageous thus I-may-send you to-the father your
τὴν γοῦν τοιαύτην ἀστρολογικὴν συζήτησιν ποιησάμενος ὁ
the then such astrological investigation having-made the
φιλόσοφος εὗρεν ὅτι οὐκ ἔστι συμφέρον προσαχθῆναι τῷ
philosopher found that not it-is advantageous to-be-brought to-the
βασιλεῖ τὸν υἱὸν αὐτοῦ, εἰ μὴ ἄλλαι ἑπτὰ ἡμέραι μετὰ
king the son his if not other seven days after
τὸν ὁρισθέντα καιρὸν παρὰ τοῦ φιλοσόφου διέλθωσιν· εἰ
the appointed time by the philosopher pass if
γὰρ μὴ οὕτω γένηται, κίνδυνος τῇ ζωῇ τοῦ παιδίου
for not thus it-happens danger to-the life of-the child

γενήσεται. ταῦτα τοίνυν ὁ φιλόσοφος καταμαθὼν ἀπὸ
will-come these(-things) then the philosopher having-learned from
τῆς ἀστρολογικῆς μεθόδου, διεταράχθη. καὶ ἰδὼν
the astrological method was-thrown-into-confusion and having-seen
αὐτὸν ὁ τοῦ βασιλέως υἱὸς δεινῶς λυπούμενον, ἐπηρώτα
him the of-the king son terribly grieving asked
λέγων· "διδάσκαλε, τί οὕτω σκυθρωπὸς ἐγένου καὶ
saying teacher why thus sullen have-you-become and
κατηφής;" ὁ δὲ φιλόσοφος τὴν αἰτίαν δεδήλωκε τῷ
downcast the and philosopher the cause has-made-clear to-the
παιδί· καὶ ὁ παῖς πρὸς αὐτόν· "εἰ ἄρα τοῦτο ἀρέσκει σοι,
child and the child to him if then this pleases you
ὦ διδάσκαλε, οὐδ' εἰς ὁλόκληρον μῆνα τῷ ἐμῷ πατρί
O teacher not-even for (a)-whole month to-the my father
τε καὶ βασιλεῖ ἀπολογήσομαι ὅλως, ἀλλ' εἰς ὅσον θέλεις
both and king I-shall-make-answer at-all but for as-much-as you-wish
καιρὸν ἔσομαι σιωπῶν." ὁ δὲ φιλόσοφος εἶπεν· "ἀλλ'
time I-shall-be keeping-silent the and philosopher said but
ὑπεσχέθην τῷ πατρί σου, καὶ οὐ δύναμαι παραβῆναι τὰς
I-promised the father your and not I-can transgress the
ὑποσχέσεις· καὶ γὰρ τῇ αὔριον ἐπηγγειλάμην εἰς ὄψιν
promises and for for-the tomorrow I-announced into (the)-sight
αὐτῷ παραστῆσαί σε περὶ ὥραν δευτέραν τῆς ἡμέρας,
for-him to-present you about (the)-hour second of-the day
καὶ οὐ δύναμαι ψεύσασθαι τούτῳ. διὸ καὶ ἀπὸ τὴν
and not I-can lie to-him wherefore also from the
αὔριον ἐγὼ κατακρύψω ἐμαυτὸν ἔν τινι τόπῳ, καὶ σὺ κατὰ
tomorrow I shall-hide myself in some place and you at
τὴν δευτέραν ὥραν τῆς αὔριον ἄπιθι πρὸς τὸν πατέρα
the second hour of-the tomorrow go-away to the father
σου τὸν βασιλέα καὶ ἔμπροσθεν αὐτοῦ στῆθι, καὶ ἔσο
your the king and before him stand and be

σιωπῶν καὶ παντελῶς ἄφωνος, ἕως οὗ ἄλλαι ἑπτὰ ἡμέραι
keeping-silent and altogether voiceless until — other seven days
παρέλθωσιν.” ὅθεν καὶ πρωΐας ὁ παῖς κατὰ δευτέραν
pass whence also in-the-morning the child at (the)-second
ὥραν παραγίνεται καὶ ἐπὶ γῆς αὐτῷ προσκυνεῖ. ὁ δὲ
hour arrives and on (the)-ground to-him makes-obeisance the and
βασιλεὺς πλησιέστερον καλέσας αὐτὸν, ἀσμένως ἠσπάζετο
king nearer having-called him gladly embraced(-him)
καὶ μετὰ χαρᾶς ἤρξατο προσλαλεῖν. ὁ δὲ υἱὸς οὐκ ἐλάλει
and with joy began to-address(-him) the and son not spoke
τῷ βασιλεῖ, ἀλλ’ ἵστατο σιωπῶν, ἀτενίζων μόνον εἰς
to-the king but stood keeping-silent gazing only at
τὸν πατέρα. καὶ ὁ μὲν πατὴρ πάλιν ἠρώτα τὸν παῖδα·
the father and the indeed father again asked the child
ὁ δὲ παῖς πάλιν ἄφωνος ἵστατο. τότε ὁ βασιλεύς, ὑπὸ
the and child again voiceless stood then the king from
περιχαρίας ἐφ’ ὑψηλοῦ καθίσας τοῦ βήματος καὶ πᾶσαν
great-joy on high having-sat of-the tribunal and all
τὴν σύγκλητον πρὸς ἀκρόασιν τῶν μαθημάτων τοῦ παιδὸς
the senate for (a)-hearing of-the studies of-the child
συγκαλέσας, ἐκπληττόμενος ἦν καὶ θαυμάζων ἐπὶ τῇ τοῦ
having-called-together astounded was and marveling at the of-the
παιδὸς ἀφωνίᾳ καὶ σιωπῇ, καί φησι πρὸς τοὺς μεγιστάνους
child voicelessness and silence and says to the grandees
αὐτοῦ· “κἂν ὑμεῖς τὸν υἱόν μου λαλήσατε· αὐτὸς γὰρ,
his at-least you the son my speak(-to) he-himself for
ὡς ἔοικε, φοβούμενος ἐμὲ σιωπᾷ.” τῶν δὲ ἀρχόντων
as it-seems fearing me keeps-silent of-the and rulers
λόγους λαλησάντων τῷ νέῳ γλυκεῖς καὶ τοῦτον πρὸς
words having-spoken to-the young(-man) sweet and him to
ἀπόκρισιν ἑλκόντων, ἐκεῖνος ὡς τὸ πρότερον σιωπῶν ἦν.
answer drawing he as the former(-time) keeping-silent was

ὅθεν ὁ βασιλεὺς περιαλγὴς γενόμενος, στρατιώτας κελεύει
whence the king grieved having-become soldiers orders
εἰς τὴν τοῦ διδασκάλου ἀναζήτησιν. οἳ δὲ ἐπιμελῶς αὐτὸν
for the of-the teacher search they and carefully him
ἀναζητήσαντες οὐχ εὗρον. πάλιν οὖν ὁ βασιλεὺς λέγει
having-sought not found again then the king says
τοῖς μεγιστᾶσιν αὐτοῦ· "τί ἄρα ὑμῖν φαίνεται τὸ αἴτιον
to-the grandees his what then to-you appears the cause
τῆς σιωπῆς ταύτης;" εἷς δὲ τούτων ἀπεκρίθη τῷ βασιλεῖ
of-the silence this one and of-them answered the king
λέγων "δοκεῖ μοι, ὦ βασιλεῦ, ὡς τῷ υἱῷ σου βότανόν
saying it-seems to-me O king that to-the son your herb
τι δέδωκεν ὁ διδάσκαλος, ὥστε διὰ τοῦ βοτάνου
some has-given the teacher so-that through the herb
στερεώτερον διαβῆναι τὴν διδασκαλίαν ἐν αὐτῷ. καὶ
more-firmly to-go-through the teaching in him and
στοχαζόμεθα ὅτι ἀπὸ τοῦ βοτάνου ἐκείνου ἐδεσμεύθη· ἢ καὶ
we-conjecture that from the herb that he-was-bound or also
ἀπὸ πολλῆς καὶ σκληρᾶς παιδεύσεως τοῦ διδασκάλου τοῦτο
from much and harsh training of-the teacher this
ἐγένετο." ἐπὶ τούτοις οὖν τοῦ βασιλέως ἀθυμοῦντος καὶ
came-about at these(-things) then the king despondent and
λυπουμένου, μία τῶν αὐτοῦ γυναικῶν οὕτω λυπούμενον τὸν
grieving one of-the his wives thus grieving the
βασιλέα ἰδοῦσα, φησὶ πρὸς αὐτὸν· "ὦ βασιλεῦ, ἐπίτρεψον
king having-seen says to him O king permit
ἐμὲ καὶ τὸν υἱόν σου κατὰ μόνας γενέσθαι, καὶ ἐμοὶ τὴν
me and the son your in private to-be and to-me the
αἰτίαν τῆς σιωπῆς ἀναγγελεῖ, ὅτι καὶ πρὸ ταύτης τῆς
cause of-the silence he-will-report for also before this the
αἰτίας συνήθειαν εἶχεν ἀνακαλύπτειν ἐμοὶ πάντα ὅσα εἶχεν
cause (the)-custom he-had to-uncover to-me all what he-had

αὐτός, ἅπερ οὐδὲ τῇ αὐτοῦ μητρὶ ἐδήλου." ἡ μέντοι
he-himself which not-even to-the his mother he-made-clear the however
μήτηρ τοῦ παιδὸς καὶ αὐτὴ σφοδρότερον ἐτιτρώσκετο
mother of-the child also she more-violently was-wounded
τὴν καρδίαν. λέγει οὖν ὁ βασιλεὺς τῇ παμπονήρῳ τοῦ
(in)-the heart says then the king to-the all-wicked of-the
υἱοῦ μητρυιᾷ· "λάβε οὖν σὺ τὸν υἱόν μου πρὸς ἑαυτὴν
son stepmother take then you the son my to yourself
καὶ ὡς δύνασαι κολακευτικῶς αὐτῷ προσομίλησον, ἵνα
and as you-can flatteringly him address that
κἂν διὰ σοῦ, ὡς εἶπας, κινηθείη πρὸς τὸ λαλῆσαι.
at-least through you as you-said he-might-be-moved to the to-speak
καὶ τότε νοήσεις αὐτὴ σὺ τί τὸ τῆς σιωπῆς ταύτης
and then you-will-understand yourself you what the of-the silence this
αἴτιον." ἡ δὲ γυνὴ τὸν παῖδα τῆς χειρὸς λαβοῦσα, πρὸς
cause the and woman the child by-the hand having-taken to
τὴν ἑαυτῆς οἰκίαν ἀπήγαγε καὶ συνομιλεῖν αὐτῷ λόγους
the her-own house led-away and to-converse with-him words
πραεῖς καὶ ἡμέρους ἀπήρξατο. ὁ δὲ παῖς ὡς καὶ πρότερον
gentle and mild began the and child as also before
ὁμοίως ἐκράτει τὴν σιωπήν, μηδ' ὅλως τοῖς γλυκέσι
likewise kept the silence not-even at-all by-the sweet
λόγοις τῆς γυναικὸς ὑποχαυνούμενος καὶ ἀκούων. εἶτα
words of-the woman being-softened and hearkening then
λέγει πάλιν πρὸς αὐτὸν ἡ γυνή· "ὦ φίλτατε, νῦν ἀληθῶς
says again to him the woman O dearest now truly
ἔγνων ὡς ὑπὸ αἰτίαν τινὰ ὑπάρχεις. ἵνα τί λοιπὸν ἐπὶ
I-know that under (a)-cause some you-are for what then for
τοσοῦτον καιρὸν σιωπᾷς; ὅμως, εἰ φόβον ἔχεις εἰς
so-long (a)-time do-you-keep-silent nevertheless if fear you-have for
ἑαυτὸν μή τι τῶν ἀδοκήτων ἐπέλθοι σοι, συμβουλεύω
yourself lest anything of-the unexpected(-things) come-upon you I-advise

σοί τι πρᾶγμα ὠφέλιμον, καὶ οὐ χωρισθήσομαί σου
you some matter profitable and not I-shall-be-separated from-you
πρότερον, ἕως οὗ τὸ ἔργον ὃ λέξω σοι ἐπ᾽ ὠφελείᾳ τῇ
before until — the deed which I-shall-tell you for (the)-benefit the
σῇ ἐκπληρώσεις. ὃ δέ σοι λέγω, τοῦτό ἐστι· γινώσκεις
your you-accomplish what and to-you I-say this is you-know
καλῶς ὅτι ὁ σὸς πατὴρ ἤδη γέρων ἐστὶ καὶ ἀδύνατος,
well that the your father already old is and powerless
σὺ δὲ ἰσχύεις τῇ δυνάμει καὶ αὐξάνεις τῇ νεότητι. ἐὰν
you and are-strong in-the power and grow in-the youth if
φαίνηταί σοι οὖν καλὸν, ἐπιβουλήν τινα κατὰ τοῦ πατρός
seems to-you then good (a)-plot some against the father
σου μελετήσω, καὶ ἐκεῖνον μὲν εἰς φόνον ἐκδώσω, σὺ
your I-shall-devise and him indeed to murder I-shall-hand-over you
δὲ λαβὼν τὴν βασιλείαν, λήψῃ κἀμὲ εἰς γυναῖκα."
and having-taken the kingdom you-will-take me-too for wife
ταῦτα τῆς πονηρᾶς γυναικὸς τῷ παιδὶ λαλησάσης,
these(-things) the wicked woman to-the child having-spoken
σφόδρα ὁ παῖς ἐπὶ τούτοις ὠργίζετο, καὶ τοσοῦτον καθ᾽
greatly the child at these(-things) was-angered and so-much within
ἑαυτὸν τῷ θυμῷ ἐταράχθη, ὡς καὶ τῆς τοῦ διδασκάλου
himself in-the anger was-troubled that even the of-the teacher
αὐτῆς ἐντολῆς ἐπιλαθέσθαι καὶ πρὸ συμπληρώσεως τῶν
very command to-forget and before (the)-completion of-the
ἑπτὰ ἡμερῶν λαλῆσαι. καί φησι πρὸς αὐτὴν· "γίνωσκε,
seven days to-speak and says to her know
ὦ γύναι, ὡς τὸ νῦν λαληθὲν παρὰ σοῦ οὐχ ἕξει
O woman that the(-thing) now spoken by you not will-have
ἀπόκρισιν παρ᾽ ἐμοῦ ἕως συμπληρώσεως ἑπτὰ ἡμερῶν."
(an)-answer from me until (the)-completion of-seven days
οὕτω τοῦ παιδὸς εἰπόντος, ἡ γυνὴ περίφοβος γενομένη
thus the child having-spoken the woman terrified having-become

καὶ ἔντρομος, βουλὴν κακίστην καὶ ὀλεθρίαν κατὰ τοῦ
and trembling (a)-counsel most-evil and destructive against the
νέου ἐσκέψατο· καὶ ἅμα διέρρηξε τὰ ἱμάτια αὐτῆς
young(-man) devised and at-once tore the garments her
καὶ τὸ πρόσωπον τύπτουσα, μεγάλως ἐβόησεν. ὁ δὲ
and the face beating loudly cried-out the and
βασιλεὺς ἀκούσας τῆς φωνῆς καὶ ταραχθείς, τὴν γυναῖκα
king having-heard the voice and having-been-troubled the woman
προσκαλεῖται καὶ λέγει· "τίς ἡ αἰτία τῆς τοσαύτης σου
summons and says what(-is) the cause of-the so-great your
ἀτάκτου βοῆς;" καὶ ἡ γυνὴ ἀπεκρίθη· "ἐγὼ, βασιλεῦ, μετὰ
disorderly cry and the woman answered I king with
ἀγάπης πολλῆς κοπιῶσα καὶ προσομιλοῦσα τὸν σὸν υἱὸν,
love much toiling and conversing-with the your son
παρεκίνουν αὐτὸν τοῦ λαλῆσαί σοι· οὗτος δὲ αἰφνιδίως
was-urging him the to-speak to-you he and suddenly
ἐπιπεσών μοι, ἐνυβρίσαι μου τῷ σώματι ἐπειρᾶτο,
having-fallen-upon me to-outrage my to-the body tried
ὥστε τῇ πολλῇ βίᾳ τὴν στολήν μου ἐσπάραξεν, ὡς
so-that with-the great force the robe my he-tore as
ὁρᾷς, καὶ τὸ πρόσωπον τοῖς ἰδίοις κατετραυμάτισεν
you-see and the face with-the own he-wounded
ὄνυξι. καὶ ἐγὼ μὲν ἐνόμιζον ὡς ἄλλοις τισὶν ἐλαττώμασι
nails and I indeed was-supposing that by-other some faults
νεωτερικοῖς ὁ σὸς παῖς ἐκρατεῖτο· τοσαύτην δὲ ἀναίδειαν
youthful the your child was-held such and shamelessness
μυσαρὰν ἔχειν αὐτὸν οὐδ' ὅλως ἐστοχαζόμην." ὁ δὲ
foul to-have him not-even at-all I-was-conjecturing the and
βασιλεὺς τούτων τῶν λόγων ἀνελπίστως καὶ παρὰ
king these the words unexpectedly and contrary-to
πᾶσαν προσδοκίαν ἀκούσας, καὶ καταπλαγεὶς ἐπὶ τῷ
all expectation having-heard and having-been-astounded at the

παραδόξῳ τῆς διηγήσεως, κακῶς κατὰ τοῦ υἱοῦ διετέθη
strangeness of-the narration badly toward the son was-disposed
καὶ καθόλου αὐτὸν τῆς υἱότητος ἀπεξένωσεν. ἐπὶ πολὺ δὲ
and wholly him from-the sonship estranged for long and
τῇ καρδίᾳ νυττόμενος καὶ πικρῶς τῇ λύπῃ βαλλόμενος,
in-the heart being-pricked and bitterly by-the grief being-struck
πολυτρόπους καὶ ξένους λογισμοὺς καθ' ἑαυτὸν ἀνεπόλει
many-sided and strange thoughts within himself was-turning-over
κατὰ τοῦ υἱοῦ· τέλος δὲ τῇ πολλῇ λύπῃ κατατρωθεὶς
against the son at-the-end and by-the great grief having-been-wounded
θάνατον κατὰ τοῦ παιδὸς ἀπεφήνατο.
death against the child he-pronounced

III · THE KING'S RING

The king's seven counselors agree to speak for the prince one a day. The first warns against judging unheard and tells of a king who sends a man away on royal service and visits his wife by night. She hands him a book on chastity; he gains nothing and leaves, but his ring slips under the bed. The husband finds it and shuns his wife. Her kin complain to the king of a field left untilled; the husband speaks of a lion's tracks, and the king assures him the lion did no harm.

Ὑπῆρχον οὖν τότε τῷ βασιλεῖ σύμβουλοι φιλόσοφοι
there-were then at-that-time to-the king counselors philosophers
ἑπτά, οὓς καὶ συνήθειαν εἶχεν ἐπὶ πᾶσι τοῖς ὑπ' αὐτοῦ
seven whom also (the)-custom he-had in all the(-things) by him
γινομένοις συμβούλους καὶ συμπράκτορας ἔχειν. τοιγαροῦν
done counselors and fellow-workers to-have therefore
καὶ οὗτοι ἀκούσαντες τὴν ἐξενεχθεῖσαν ἀπόφασιν βασιλικὴν
also these having-heard the issued sentence royal
κατὰ τοῦ υἱοῦ αὐτοῦ χωρὶς τῆς αὐτῶν συμβουλῆς,
against the son his without the their counsel

συνελογίσαντο καθ᾽ ἑαυτούς, καταλαβόντες ὡς τὸ πολὺ
reasoned among themselves having-perceived that by-the much
τῆς ὀργῆς καὶ ὑπερβάλλον τῆς πράξεως ἡττηθεὶς ὁ
of-the anger and excess of-the deed overcome the
βασιλεύς, τὴν τῆς γυναικὸς κατηγορίαν πιστεύσας εἶναι
king the of-the woman accusation having-believed to-be
ἀληθῆ, τὸν υἱὸν ἀνεξετάστως ἀποθανεῖν ἐκέλευσε· “διὸ
true the son unexamined to-die ordered wherefore
οὐ δεῖ γε ἡμᾶς σιωπῆσαι τὸ τοιοῦτον δρᾶμα οὐδὲ
not it-must indeed (that)-we to-keep-silent-about the such drama nor
τὸν βασιλέα ἐᾶσαι σφάξαι τὸν υἱὸν αὐτοῦ ἀνεξετάστως
the king to-let to-slaughter the son his unexamined
καὶ ἁπλῶς. διὰ τοῦτο γὰρ, ἐὰν μὴ σπουδάσωμεν
and simply because-of this for if not we-are-zealous
ἐμποδίσαι αὐτόν, ὕστερον μεταμεληθεὶς ἡμᾶς αἰτιάσεται,
to-hinder him later having-repented us he-will-blame
καὶ εἰκότως, καὶ ὡς ἐχθροὺς ἀποστραφήσεται, ὅτι οὐκ
and fittingly and as enemies will-turn-from(-us) because not
ἐκωλύσαμεν αὐτὸν ἀπὸ τοῦ τοιούτου φόνου. ἄγε δή τινα
we-hindered him from the such murder come then some
πρᾶξιν ἁρμόζουσαν πρὸς τὸν βασιλέα ἐπινοήσωμεν, ἵνα
deed fitting toward the king let-us-devise that
τὸν υἱὸν αὐτοῦ τῆς τοῦ ἀδίκου θανάτου καταδίκης
the son his from-the of-the unjust death condemnation
ἐλευθερώσωμεν.” εἶτα ἐβουλεύσαντο εἷς ἕκαστος αὐτῶν
we-may-free then they-resolved one each of-them
ἐφ᾽ ἑκάστης ἡμέρας μέχρι καὶ τῶν ἑπτὰ περὶ τοῦ υἱοῦ
on each day until even the seven about the son
προσομιλεῖν τῷ βασιλεῖ. καὶ δῆτα εἷς τῶν ἑπτά, ὁ
to-address the king and indeed one of-the seven the(-one)
καὶ πρῶτος τῶν ἄλλων, φησίν· “ἐγὼ σήμερον τῷ βασιλεῖ
also first of-the others says I today by-the king

παραστάς, τοῦ θανάτου ἐλευθερώσω τὸν υἱὸν αὐτοῦ.”
having-stood from-the death will-free the son his
εὐθὺς οὖν ὁ ἀνὴρ ἀπέρχεται πρὸς τὸν βασιλέα καὶ μέχρις
at-once then the man goes-away to the king and to
ἐδάφους προσκυνήσας εἶπεν· “ὦ βασιλεῦ, οὐ δίκαιόν ἐστι
(the)-ground having-made-obeisance said O king not just it-is
τοὺς βασιλέας πρὸ ἐξετάσεως τῆς ἀληθείας ποιεῖν τι.”
(for)-the kings before examination of-the truth to-do anything
ἤρξατο δὲ καὶ τοιοῦτόν τι διήγημα πρὸς τὸν βασιλέα
he-began and also such some narrative to the king
λέγων· “ἦν τις βασιλεύς, ὃς ἐπὶ τοσοῦτον ἠγάπα
saying there-was a-certain king who to such-a-degree loved
τὰς γυναῖκας, ὡς οὐδεὶς ἕτερος τῶν πάντων ἀνθρώπων·
the women as no other of-the all men
δαιμονιώδης γὰρ ἦν εἰς αὐτάς, ὥστε μὴ νομίζειν ἄλλο
demon-driven for he-was toward them so-as not to-think other
τι τῶν ἐν κόσμῳ ἠγαπημενώτερον ἢ γλυκύτερον.
anything of-the(-things) in (the)-world more-beloved or sweeter
οὗτος τοίνυν ὁ βασιλεὺς ἔτυχε μιᾷ τῶν ἡμερῶν
this then the king it-happened on-one of-the days
παρακύψαι ἐκ τῶν τοῦ παλατίου καγκέλλων, ἀφ’ ὧν ὁρᾷ
to-peep from the of-the palace lattices from which he-sees
γυναῖκα μίαν σφόδρα ὡραίαν καὶ περικαλλῆ· καὶ ταύτης
(a)-woman one exceedingly beautiful and very-lovely and her
ἥλω τῷ κάλλει, καὶ πολὺς ἔρως κατεδαπάνα καὶ
he-was-taken by-the beauty and much love was-consuming and
ἔθλιβε τὴν καρδίαν αὐτοῦ. ὅθεν καὶ τὴν ἐπιθυμίαν αὐτοῦ
was-pressing the heart his whence also the desire his
ἐκπληρῶσαι βουλόμενος, τὸν αὐτῆς ἄνδρα καλέσας ἐπί τινα
to-fulfill wishing the her husband having-called on some
βασιλικὴν ὑπηρεσίαν ἐκπέμπει. αὐτὸς δὲ νυκτὸς πρὸς τὴν
royal service he-sends-out he-himself and by-night to the

γυναῖκα παραγενόμενος, πρὸς συνουσίαν ταύτην ἠρέθιζεν. ἡ
woman having-come to intercourse her he-was-urging the
δὲ γυνὴ φρονήσεως καὶ νοῦ ὀξυτάτου πλήρης τυγχάνουσα
and woman of-prudence and of-mind most-keen full being
καὶ τῇ σωφροσύνῃ μᾶλλον σεμνυνομένη, "δούλη μὲν ἐγὼ
and in-the chastity rather priding-herself handmaid indeed I
τοῦ κράτους σου" ἔφη "ὦ βασιλεῦ, καὶ πρὸς τὸ σὸν
of-the majesty your she-said O king and for the your
πρόσταγμα ἐκπληρῶσαι ἑτοιμοτάτη· ἀλλ' ἐν πρώτοις
command to-fulfill most-ready but in (the)-first(-place)
δέομαι μίαν κἀμοῦ τῆς δούλης σου γενέσθαι παρὰ τοῦ
I-ask one also-of-me the handmaid your to-be(-granted) from the
κράτους σου αἴτησιν." καὶ τοῦτο εἰποῦσα, δείκνυσι τῷ
majesty your request and this having-said she-shows to-the
βασιλεῖ βίβλον τινὰ τοῦ ἀνδρὸς αὐτῆς, ἐν ᾗ περὶ
king (a)-book some of-the husband her in which about
σωφροσύνης ἐγέγραπτο καὶ τῆς τῶν αἰσχρῶν καὶ ἀλόγων
chastity was-written and the of-the shameful and unreasoning
ὀρέξεων ἀποφυγῆς· καὶ ταύτην ἀνοίξασα, "ἀνάγνωθι,
appetites flight and it having-opened read
δέομαι, βασιλεῦ," ἔφη "καὶ ἐξ αὐτῆς κατανόησον πῶς
I-beg king she-said and from it consider how
δεῖ τοὺς κατὰ σὲ βασιλέας κρατεῖν τῶν ἡδονῶν· οὕτω
it-must the like you kings master the pleasures thus
γὰρ δικαίως ἂν βασιλεῖς εἶναι καὶ ὀνομάζεσθαι ἔχοιεν."
for justly — kings to-be and to-be-named they-could
ὁ δὲ βασιλεὺς ἀφεὶς τὰ ἐν τῇ βίβλῳ, παίζειν
the and king having-let-go the(-things) in the book to-play
ἀσχημόνως ἐπεχείρει τῇ γυναικὶ καὶ ταύτης ἅπτεσθαι
shamefully attempted with-the woman and her to-touch
ἀτάκτως. οὐδὲν δὲ τῆς τοιαύτης ἀναισχυντίας ἀπέλαυεν·
disorderly nothing and of-the such shamelessness he-enjoyed

ἀλλὰ πολλὰ καμὼν ἐκεῖσε καὶ κεκοπιακὼς ἀνεχώρησε,
but much having-toiled there and having-wearied withdrew
μηδὲν τῇ γυναικὶ διαπραξάμενος ἄτοπον. τὸ δὲ τούτου
nothing with-the woman having-accomplished unseemly the and his
βασιλικὸν δακτύλιον τῆς χειρὸς ὀλισθῆσαν ὅτε τῇ
royal ring from-the hand having-slipped when the
γυναικὶ ἐρωτικῶς περιΐπτατο, μὴ εἰδυίας ὅλως αὐτῆς ὑπὸ
woman amorously he-was-embracing not knowing at-all she under
τὴν κλίνην ἐκείνης λαθὸν ἀποπέπτωκεν. ὅτε δὲ ὁ αὐτῆς
the bed her unnoticed has-fallen when and the her
ἀνὴρ ἦλθε, καθεσθεὶς ὡς ἔθος ἐπὶ τῆς κλίνης, ὁρᾷ
husband came having-sat as (was-his)-custom on the bed he-sees
τὸν δακτύλιον ἐπὶ τῇ κλίνῃ κείμενον, καὶ περιεργότερον
the ring on the bed lying and more-curiously
τούτῳ τοὺς ὀφθαλμοὺς βαλών, ἔγνω γε ἅμα τοῦτον
on-it the eyes having-cast he-knew indeed at-once it
ὄντα βασιλικόν. τοῖς λογισμοῖς οὖν ταραττόμενος ὁ ἀνὴρ
being royal by-the thoughts then being-troubled the husband
καθ' ἑαυτὸν ἔλεγεν ὡς "ὁ βασιλεὺς τῆς γυναικός μου
within himself said that the king against-the wife my
κατεξανέστη καὶ αὐτῇ συνεφθάρη." καὶ ἀπὸ τότε φόβος εἰς
rose-up and with-her was-corrupted and from then fear into
αὐτὸν τοῦ βασιλέως εἰσῆλθε, καὶ οὐκ ἔτι συγκοιμηθῆναι
him of-the king entered and not any-more to-sleep-with
τῇ γυναικὶ ἐπεχείρησεν· ἀλλ' οὐδέ τινα λόγον περὶ τούτου
the wife he-attempted but not-even any word about this
τῇ γυναικὶ λελάληκεν. ἐπὶ πολὺ δὲ ὁ ἀνὴρ τῆς γυναικὸς
to-the wife he-has-spoken for long and the husband the wife
μὴ ἁψάμενος, ἔγνω δεῖν σιγῇ φέρειν τὸ πρᾶγμα· τῆς
not having-touched knew (it)-must in-silence to-bear the matter the
δὲ γυναικὸς πρὸς τὸν ἴδιον πατέρα καὶ τοὺς ἀδελφοὺς
and woman to the own father and the brothers

ἐξειπούσης τὴν τοῦ ἀνδρὸς ἀποστροφήν, ὁ πατὴρ καὶ
having-spoken-out the of-the husband aversion the father and
οἱ αὐτάδελφοι παρευθὺς πρὸς τὸν βασιλέα παραγενόμενοι,
the full-brothers straightway to the king having-come
τοῦ γαμβροῦ αὐτῶν κατεβόων οὑτωσὶ λέγοντες· "ὦ
against-the son-in-law their cried-out thus saying O
βασιλεῦ, ἀγρὸν ἡμέτερον τῷ ἀνδρὶ τούτῳ ἐκδεδώκαμεν·
king (a)-field our to-the man this we-have-given-out
ὃν καὶ ἐπὶ πολὺν ἐργασάμενος καιρόν, νυνὶ τοῦτον
which also for long having-worked time now this
κατέλιπεν, ὥστε ὑπὸ τῆς αὐτοῦ ἀμελείας ἀποχερσωθῆναι
he-has-abandoned so-that by the his neglect to-be-made-barren
πάλιν τὸν ἀγρὸν πεποίηκεν ὡς τὸ πρότερον. διὸ καὶ
again the field he-has-made as the former(-time) wherefore also
τοῦ σοῦ κράτους δεόμεθα, ἵνα ἢ τὸν ἀγρὸν ἐργάζηται
the your majesty we-beg that either the field he-work
ὡς τὸ πρότερον, ἢ ἀποκαταστῆσαι τοῦτον εἰς ἡμᾶς."
as the former(-time) or to-restore it to us
ὁ δὲ βασιλεὺς τὴν ἔγκλησιν ταύτην ἀκηκοώς, "τί οὗτοι
the and king the complaint this having-heard what these
λέγουσι;" πρὸς τὸν ἄνδρα ἔφησε τῆς γυναικός. ὁ δὲ
say to the husband he-said of-the woman the and
ἀνὴρ τῷ βασιλεῖ ἀπεκρίνατο· "ὅσα τῷ κράτει σου
husband the king answered what(-things) to-the majesty your
παρ' αὐτῶν ἀνηνέχθη, ἀληθῆ εἰσι· τὸν γὰρ ἀγρόν, ὅν
by them were-reported true are the for field which
μοι δεδώκασιν, ὅση μοι δύναμις καλλιέργουν καὶ
to-me they-have-given as-much-as to-me (was)-power I-tilled-well and
οὐδ' ὅλως παρημέλουν· ἀλλ' ἐν μιᾷ τῶν ἡμερῶν ἐν αὐτῷ
not-even at-all neglected but on one of-the days in it
ἐργαζόμενος ἴχνη λέοντος ἐντυχεῖν με συμβέβηκεν, ἃ καὶ
working tracks of-(a)-lion to-meet me it-happened which also

θεασάμενος οὐκ ἔτι τὸ ἀπ᾽ ἐκείνου πλησιάσαι τετόλμηκα
having-seen not any-more the from that(-time) to-approach I-have-dared
τῷ ἀγρῷ.” ὁ δὲ βασιλεὺς ἐκεῖνος τῶν τοιούτων ῥημάτων
to-the field the and king that of-the such words
ἀκούσας, τῷ ἀνδρὶ τῆς γυναικὸς ἔφη· “ἀληθῶς λέγεις, ὦ
having-heard to-the husband of-the woman said truly you-speak O
ἄνθρωπε· ὁ γὰρ λέων ἐν τῷ ἀγρῷ πάντως εἰσελήλυθεν,
man the for lion into the field surely has-entered
ἀλλ᾽ οὐ κατά τι τὸν ἀγρὸν ἐλυμήνατο· ἀλλ᾽ οὐδὲ
but not in anything the field has-damaged but not-even
πάλιν ἐκεῖσε εἰσελθεῖν ἐπιχειρήσει· λοιπὸν ὡς τὸ πρότερον
again there to-enter he-will-attempt henceforth as the former(-time)
τὸν ἐκδοθέντα σοι ἀγρὸν κράτει καὶ ἀφόβως ἐργάζου.”
the given-out to-you field hold and fearlessly work(-it)

IV · THE PARROT

The first counselor adds a second tale. A man sets a talking parrot to watch his wife while he travels, and on his return it tells him of her lover. The wife blames her maid, then spends a night turning a hand mill beside the cage for thunder, flashing a mirror for lightning, and dripping a sponge for rain. In the morning the parrot reports a storm, the husband decides that it lies about everything, and he is reconciled to his wife.

Ταύτην τὴν διήγησιν ὁ πρῶτος φιλόσοφος ἀνενεγκὼν
this the narration the first philosopher having-brought-up
τῷ βασιλεῖ λέγει· “ταῦτα διηγησάμην, ὦ βασιλεῦ,
to-the king says these(-things) I-narrated O king
ἵνα γνῷς ἐξ αὐτῆς τῆς διηγήσεως, πῶς οὐ πάντα
that you-may-know from the-very the narration how not all
δεῖ τὰ κατηγορούμενα κατά τινος ἢ ὑποπτευόμενα
it-must the(-things) charged against someone or suspected

πιστεύειν ὡς ἀληθῆ, ἀλλ᾽ οὐδὲ τὰς διαβολὰς εὐκόλως
to-believe as true but not-even the slanders readily
ἀκούειν καὶ ἀνεξετάστως δικάζειν καὶ ἀποφήνασθαι. καὶ
to-hear and unexamined to-judge and to-pronounce and
ἄλλην πρὸς τούτοις, ὦ βασιλεῦ, διήγησιν ἀκουσθεῖσάν
another besides these O king narration heard
μοι διηγήσομαι τῷ σῷ κράτει. "ἀνήρ τις φυλῆς
by-me I-shall-narrate to-the your majesty (a)-man a-certain of-(the)-tribe
ἦν τῶν Ἀγαρηνῶν· οὗτος περιέργως τὰ ἐν τῇ οἰκίᾳ
was of-the Agarenes this-one curiously the(-things) in the house
τούτου καὶ ποικίλως ἀκριβολογῶν, ὄρνεόν τε ὠνήσατο
his and variously scrutinizing (a)-bird — bought
ἐνάρθρως φθεγγόμενον, ὅπερ ἡ κοινὴ συνήθεια ψιττακὸν
articulately speaking which the common usage parrot
οἶδε καλεῖν. καὶ τὸ ὄρνεον ἐν κλωβῷ βαλών, ἐν τῷ
knows-how to-call and the bird in (a)-cage having-put into the
οἰκήματι φέρων ἐφύλαττε, καὶ παρήγγειλε τῷ ὀρνέῳ
dwelling bringing(-it) he-kept(-it) and ordered the bird
προσεκτικῶς αὐτοῦ τὴν γυναῖκα ὁρᾶν· "καὶ εἴ τι δ᾽ ἂν
attentively his the wife to-watch and if anything and —
ἀπόντος μου τῆς οἰκίας ἡ γυνὴ διαπράξηται, παρατήρει
absent I from-the house the wife does watch
τοῦ ἀπαγγεῖλαί μοι." οὕτως οὖν ὁ ἀνὴρ τῷ ψιττακῷ
for-the to-report(-it) to-me thus then the man the parrot
παραγγείλας, ἐπί τινα ὁδοιπορίαν ἀπῆλθε. τότε τοίνυν
having-ordered on some journey went-away then then
τις ἄνθρωπος εἰσερχόμενος εἰς τὴν οἰκίαν, μοιχεύων
a-certain man entering into the house committing-adultery
ἦν τὴν γυναῖκα, συνειδυίας τοῦτο καὶ τῆς δούλης. ὅτε
was(-with) the wife being-privy-to this also the maidservant when
δὲ ὁ ἀνὴρ ἧκεν ἐκ τοῦ ταξειδίου, ἠρώτα τὸν ψιττακόν,
and the husband came from the journey he-asked the parrot

τί ἄρα τὴν γυναῖκα ποιοῦσαν ἐθεάσατο. ὁ δὲ ψιττακὸς
what then the wife doing it-had-seen the and parrot
πάντα τὰ τῇ γυναικὶ ἀκολάστως πραχθέντα τῷ
all the(-things) by-the wife licentiously done to-the
κυρίῳ ἐξεφώνησε. καὶ ὁ ἀνὴρ δεινῶς τὴν καρδίαν
master spoke-out and the husband terribly (in)-the heart
δηχθείς, οὐκ ἔτι αὐτὴν συνεμίγνυτο. καὶ ἡ γυνὴ τὴν
bitten not any-more with-her had-intercourse and the woman the
ἑαυτῆς δούλην ὑπέλαβε τῷ ἀνδρὶ ἀναγγεῖλαι τὰ κατ᾽
her-own maidservant supposed to-the husband to-have-reported the(-things) about
αὐτήν, καὶ προσκαλεσαμένη αὐτήν, ὀργίλως καὶ πικρῶς
her and having-summoned her angrily and bitterly
ἔλεγεν “εἰ ἀληθῶς σὺ τῷ ἀνδρί μου τὰ πραχθέντα
said if truly you to-the husband my the(-things) done
μοι πάντα ἀνήγγειλας;” ἡ δὲ δούλη μεγάλως ὤμνυεν,
by-me all reported the and maidservant greatly swore
ὡς οὐδ᾽ ὁπωσοῦν περὶ αὐτῆς τῷ κυρίῳ λελάληκεν·
that not-even in-any-way about her to-the master she-has-spoken
“ἀλλ᾽ ὁ ψιττακός, ἴσθι, κυρία, τὰ περὶ σοῦ ἅπαντα
but the parrot know lady the(-things) about you all
τῷ κυρίῳ ἐλάλησεν.” ἡ δὲ γυνὴ ταύτης ἀκούσασα τὴν
to-the master spoke the and woman from-her having-heard the
παρὰ τοῦ ὀρνέου κατηγορίαν, ἐτεχνάσατο πῶς ψευδῆ
from the bird accusation contrived how false
τὸν ψιττακὸν ἀποδείξαι τῷ ἀνδρὶ αὐτῆς. καὶ τῇ
the parrot to-show to-the husband her and on-the
ἐπιούσῃ νυκτὶ λαβοῦσα τὸν ψιττακὸν μετὰ τοῦ κλωβοῦ
following night having-taken the parrot with the cage
ἔνθα κοιμωμένη ἐτύγχανε, χειρόμυλον πλησίον τοῦ
where sleeping she-happened-to-be (a)-hand-mill near the
ψιττακοῦ θεῖσα συνέστρεφεν, ἐξ οὗ κτύπος ἠκούετο ὡς
parrot having-set she-turned from which (a)-noise was-heard like

βροντή· ἔμπροσθεν δὲ τούτου καθρέπτην περιεκύκλου τοῖς
thunder before and it (a)-mirror she-turned-about to-the
ὀφθαλμοῖς τοῦ ὀρνέου, ὡς δοκεῖν ἀστραπὰς ἀποπέμπειν·
eyes of-the bird so-as to-seem lightnings to-send-forth
σὺν τούτοις καὶ σπόγγον βεβρεγμένον ἄνωθεν τοῦ
with these(-things) also (a)-sponge soaked above the
ψιττακοῦ κρεμάσασα, σταλαγμοὺς ὕδατος ἐπάνω τούτου
parrot having-hung drops of-water upon it
ῥέειν πεποίηκεν. ὁ δὲ ψιττακὸς τούτων οὕτω γινομένων,
to-flow she-made the and parrot these(-things) thus happening
τῇ γωνίᾳ τοῦ κλωβοῦ ὑπεκρύπτετο, καὶ αὐτῷ τῷ ὀρνέῳ
in-the corner of-the cage hid and to-the-very the bird
ἐδόκει δι' ὅλης τῆς νυκτὸς ἐκείνης βρέχειν, καὶ ἀστραπὰς
it-seemed through all the night that to-rain and lightnings
καὶ βροντὰς ἀπηχεῖσθαι καὶ ἀπαυγάζεσθαι. πρωΐας οὖν
and thunders to-resound and to-flash in-the-morning then
ὁ ἀνὴρ τῆς γυναικὸς τῷ ψιττακῷ προσελθών, φησὶ πρὸς
the husband of-the woman to-the parrot having-come says to
αὐτὸν· "τί δή ποτε τῇ νυκτὶ ταύτῃ ἑώρακας;" ὁ δὲ
it what indeed ever in-the night this have-you-seen the and
ψιττακὸς ἀντέφησε· "τῆς νυκτὸς ἡ βροχὴ καὶ αἱ βρονταὶ
parrot answered in-the night the rain and the thunders
καὶ ἀστραπαὶ οὐκ ἀφείκασί με τὸ καθ' ὅλου ἰδεῖν τί ἄρα
and lightnings not have-let me the at all to-see what then
ταύτῃ τῇ νυκτὶ ἐγεγόνει." ὁ δὲ ἀνὴρ τούτους τοὺς λόγους
this the night had-happened the and husband these the words
τοῦ ὀρνέου ἀκούσας, καθ' ἑαυτὸν ἔλεγεν· "ὄντως οὐδέν
of-the bird having-heard within himself said truly nothing
ἐστιν ἀληθὲς ὅσα ἀνήγγειλέ μοι τὸ ὄρνεον, ἀλλὰ πάντα
is true which reported to-me the bird but all
ὅσα μοι ἐλάλησε ψευδῆ πεφύκασι καὶ ἀπατηλά, καθὼς ἔστι
which to-me it-spoke false have-proved and deceitful as is

φανερὸν ἐξ ὧν τὰ νῦν μοι ἀποφθέγγεται· οὐδὲν γὰρ
plain from which the(-things) now to-me it-utters nothing for
τῇ νυκτὶ ταύτῃ συμβέβηκεν, οὔτε ὑετὸς κατηνέχθη οὔτε
in-the night this has-happened neither rain was-brought-down nor
βρονταὶ ἀπηχήθησαν οὔτε ἀστραπαὶ ἀπηύγασαν· ὅθεν" φησί
thunders resounded nor lightnings flashed whence he-says
"καὶ ὅσα μοι περὶ τῆς συζύγου ὁ ψιττακὸς εἴρηκε
also what(-things) to-me about the wife the parrot has-said
ψεῦδος ἦσαν ἀληθῶς καὶ ἀπάτη." ταῦτα ἡ πονηρὰ
falsehood were truly and deceit these(-things) the wicked
ἐκείνη γυνὴ πονηρῶς τεχνευσαμένη, ἤδη, βασιλεῦ, ἀκούεις
that woman wickedly having-contrived already king you-hear
πῶς τὸν ἄνδρα ἠπάτησε καὶ τὴν ἐκείνου φρόνησιν ἐνίκησε
how the husband she-deceived and the his prudence conquered
τελείως καὶ τὸ ὄρνεον ψευδὲς ἀπέδειξε. καὶ οὕτως αὐτῇ ὁ
completely and the bird false showed and thus with-her the
ἀνὴρ διηλλάγη καὶ ὡς τὸ πρότερον ἐφίλει. γίνωσκε γάρ,
husband was-reconciled and as the former(-time) loved(-her) know for
ὦ βασιλεῦ, ὡς οὐδεὶς δεδύνηται κατά τι τῶν πονηρῶν
O king that no-one has-been-able in any(-way) the wicked
γυναικῶν περιγενέσθαι τὸ σύνολον καὶ ταύτας νικῆσαι."
women to-get-the-better-of at all and them to-conquer

The concubine warns that a hide-washer drowned trying to save his son from the river, and so will the king perish unless he kills his son first; Cyrus again orders the execution. The second counselor tells of a fastidious merchant who daily buys a girl's white loaves, until he learns that they were kneaded from dough laid on her mistress's sore. He can wash his mouth and hands, but not his belly; so the king may seek his son in vain.

Τούτων ὁ βασιλεὺς Κῦρος παρὰ τοῦ ἑνὸς φιλοσόφου
these(-words) the king Cyrus from the one philosopher
ἀκούσας, εὐθὺς ἀνεβάλλετο τὴν ἀπόφασιν, μᾶλλον δὲ
having-heard at-once postponed the sentence rather and
αὐτὴν ἀνατρέπει καὶ κελεύει μὴ ἀναιρεῖν τὸν υἱὸν αὐτοῦ. ἡ
it overturns and orders not to-destroy the son his the
μέντοι τοῦ βασιλέως πονηροτάτη παλλακὴ τῇ ἐπαύριον
however of-the king most-wicked concubine on-the next-day
πάλιν πρὸς αὐτὸν παραγενομένη καὶ παραστᾶσα τούτῳ
again to him having-come and having-stood-by him
σὺν δάκρυσιν ἡ κατάρατος ἔλεγεν· "οὐ δίκαιόν ἐστιν, ὦ
with tears the accursed(-one) said not just it-is O
βασιλεῦ, τὸν ἅπαξ γεγονότα κατάδικον καὶ τοῦ θανάτου
king the(-one) once having-become condemned and of-the death
ἔνοχον μὴ εὐθὺς ἀπολέσαι· εἰ γὰρ μὴ τὸν τοιοῦτον
liable not at-once to-destroy if for not the such
ἀναιρεῖσθαι προστάττεις, οὐδεὶς ἔσται πεποιθὼς καὶ θαρρῶν
to-be-destroyed you-order no-one will-be trusting and confident
εἰς τὴν τοῦ κράτους σου δικαιοσύνην. ἦν γάρ τις
in the of-the majesty your justice there-was for a-certain
ἀνήρ, ὦ βασιλεῦ, πλύνων δέρματα· ὃς ἔν τινι ποταμῷ
man O king washing hides who in some river
πλύνων, εἶχε σὺν αὐτῷ τὸν υἱὸν αὐτοῦ. ὁ δὲ τούτου υἱὸς
washing had with him the son his the and his son

ἐν τοῖς ὕδασι παίζων τοῦ ποταμοῦ καὶ κολυμβῶν, εὐθὺς
in the waters playing of-the river and swimming at-once
τὸν παῖδα ὁ ποταμὸς κατέκλυζε καὶ ἀπέπνιγεν. εἰσελθὼν
the boy the river was-flooding and was-choking having-gone-in
δὲ ὁ πατὴρ ὥστε τὸν παῖδα τοῦ κινδύνου ἐλευθερῶσαι,
and the father so-as the boy from-the danger to-free
σπουδὴν εἶχε τὴν πρὸς αὐτόν· σφοδρῶς δὲ τῷ ῥεύματι
zeal had the toward him vehemently and in-the current
φερόμενος ὁ ποταμὸς ἀμφοτέρους κατακλύσας ἀπέπνιξεν.
borne the river both having-flooded choked
οὕτω καὶ σὺ, βασιλεῦ, ἀπολῇ, εἰ μὴ προαπολέσεις τὸν υἱόν
thus also you king will-perish if not you-destroy-first the son
σου θανάτῳ. εἰ γὰρ ὑπερτίθεσαι τὴν ἐκείνου ἀναίρεσιν,
your by-death if for you-postpone the his destruction
μικρὸν ὅσον κατεπαρθεὶς σοῦ πάντως ἐξαναστήσεται,
(a)-little as-much(-as) having-been-elated against-you surely he-will-rise-up
καὶ μετά γε τῆς βασιλείας καὶ τῆς ζωῆς ἀποστερήσει."
and with indeed the kingdom and the life will-deprive(-you)
Τούτων ἀκούσας τῶν λόγων ὁ Κῦρος πάλιν τὸν υἱὸν
these having-heard the words — Cyrus again the son
ἀποκτανθῆναι διακελεύεται. ὁ δὲ δεύτερος φιλόσοφος
to-be-killed orders the and second philosopher
παραστὰς τῷ βασιλεῖ καὶ ἐπὶ τῆς γῆς συνήθως
having-stood-by the king and on the ground as-was-customary
προσκυνήσας, ἔφη· "βασιλεῦ, εἰς τὸν αἰῶνα ζῆθι. ἀκήκοα
having-made-obeisance said king for the age live I-have-heard
πάλιν σὲ κατὰ τοῦ σοῦ υἱοῦ θάνατον ἀποφήνασθαι· διὸ
again (that)-you against the your son death have-pronounced wherefore
καὶ δουλικῶς ἀναφέρω τῷ κράτει σου ὡς, εἰ καὶ ἑκατόν, εἰ
also as-a-slave I-refer to-the majesty your that if even (a)-hundred if
δυνατόν, προϋπῆρχόν σοι παῖδες, οὐκ ἔδει σε ἕνα
possible had-been to-you children not it-was-right (that)-you one

τούτων θανάτῳ ὑποβαλεῖν, καὶ τὸ μεῖζον ἀναιτίως· πολλῷ
of-them to-death to-subject and the greater(-thing) without-cause much
μᾶλλον ἕνα ἔχοντά σε παῖδα, πῶς σε χρὴ φιλοστόργως
more one having you child how you it-befits lovingly
τῆς ζωῆς αὐτοῦ περιέχεσθαι; σὺ δὲ τοὐναντίον ἅπαν, ὦ
to-the life his to-cling you and the-contrary entirely O
βασιλεῦ, κελεύεις ἀναιρεθῆναι αὐτόν· ὅπου γε μᾶλλον
king order to-be-destroyed him where indeed rather
πρέπει ἐρευνῆσαι πρότερον εἰ ἀληθὴς ἄρα καὶ οὐ ψευδὴς
it-befits to-search-out first if true then and not false
καὶ πανοῦργος ὑπάρχει ἡ κατ᾽ αὐτοῦ προτεθεῖσα διαβολή.
and villainous is the against him set-forth slander
σκέψαι τοιγαροῦν, ὦ δέσποτα, μή πως ἀδίκως τὸν υἱόν σου
consider therefore O master lest — unjustly the son your
φονεύσεις, καὶ πικρῶς ἐς ὕστερον μεταμεληθείς, σεαυτὸν
you-murder and bitterly to later having-repented yourself
ἀνωφελῶς αἰτιάσῃ καὶ μέμψῃ, καὶ πολλὰ ζητήσας τὸν υἱὸν
uselessly you-blame and reproach and much having-sought the son
μετὰ δακρύων καὶ πόνου οὐχ εὑρήσεις, καὶ συμβήσεταί
with tears and toil not you-will-find(-him) and will-befall
σοι ὥσπερ τινὶ ἐμπόρῳ συμβεβηκέναι λέγεται τοῦτο.
you as (to)-a-certain merchant to-have-befallen is-said this
Φασὶ γὰρ περὶ ἐκείνου, ὡς ἐάν τι ῥυπῶδες ἑώρα εἴς τι
they-say for about that(-man) that if anything filthy he-saw in any
τῶν ἐσθιομένων ἢ εἴς τι τῶν πινομένων εἰδῶν, οὐδ᾽
of-the(-things) eaten or in any of-the drunk kinds not-even
ὅλως αὐτοῦ μετελάμβανεν. ἐν μιᾷ γοῦν τῶν ἡμερῶν ἐπὶ
at-all of-it he-partook on one then of-the days on
πραγματείαν ἐξεπορεύετο καὶ εἴς τινα πόλιν καταλαβών,
business he-went-out and at some city having-arrived
ἐν αὐτῇ κατέλυσεν. εἶτα τὸν αὐτῷ ὑπηρετοῦντα νεανίσκον
in it lodged then the him serving young-man

ἐπὶ τὴν ἀγορὰν ἐκπέμπει τὰ πρὸς τροφὴν αὐτοῦ
to the market he-sends-out the(-things) for food his
ἐξωνήσασθαι. ὁ δὲ ἐντυγχάνει τινὶ νεάνιδι ἐν χερσὶ
to-buy he and meets a-certain girl in (her)-hands
φερούσῃ δύο καθαροὺς ἄρτους καὶ τούτους εἰς ἀγορὰν
carrying two clean loaves and them for market
προκαλουμένῃ τῷ βουλομένῳ παντί. τῇ γοῦν τῶν
crying to-the(-one) wishing every at-the then of-the
ἄρτων καθαρότητι καὶ τῷ τῆς θεωρίας κάλλει εὐφρανθεὶς ὁ
loaves cleanness and the of-the appearance beauty delighted the
ὑπηρέτης τοὺς ἄρτους ἠγόρασε καὶ τῷ κυρίῳ προσήνεγκεν.
servant the loaves bought and to-the master brought(-them)
ὁ δὲ ἔμπορος τοὺς ἄρτους φαγών, ηὐφράνθη πολλὰ τῇ
the and merchant the loaves having-eaten was-delighted greatly at-the
αὐτῶν τροφῇ καὶ λέγει τῷ νεανίσκῳ· "καθ' ἡμέραν ἀπὸ
their nourishment and says to-the young-man each day from
τούτων ἀγόραζέ μοι τῶν ἄρτων εἰς ἡμετέραν τροφήν." ὁ
these buy me of-the loaves for our food the
δὲ ὑπηρέτης οὕτως ἐποίει καθὼς παρηγγέλθη, ἀγοράζων
and servant thus did as be-was-ordered buying
ἀπὸ τῆς γυναικὸς ἐκείνης καὶ κομίζων τῷ κυρίῳ αὐτοῦ.
from the woman that and bringing(-them) to-the master his
μιᾷ δὲ τῶν ἡμερῶν ἀπελθὼν ὁ ὑπηρέτης εἰς τὴν
on-one and of-the days having-gone-away the servant to the
ἀγοράν, εὑρίσκει τὴν νεάνιδα μὴ ἔχουσαν τοὺς συνήθεις
market finds the girl not having the customary
ἄρτους, καὶ ἐπαναστρέψας πρὸς τὸν κύριον αὐτοῦ, λέγει
loaves and having-returned to the master his says
αὐτῷ· "γνωστὸν ἔστω σοι, κύριέ μου, ὡς ἐξ ἐκείνου
to-him known let-it-be to-you master my that of that
τοῦ ἄρτου οὐκ ἠδυνήθην εὑρεῖν· μία γὰρ νεᾶνις ἐπώλει,
the bread not I-was-able to-find one for girl was-selling(-it)

καὶ νῦν οὐκ ἔχει πωλῆσαι.” ὁ δὲ ἔμπορός φησι τῷ
and now not she-has(-it) to-sell the and merchant says to-the
ὑπηρέτῃ· “λάλησόν μοι τὸ λοιπὸν ἐκείνην τὴν νεάνιδα,
servant call for-me for-the rest that the girl
ὅπως ἡμῖν εἴπῃ πῶς τὸν τοιοῦτον καλὸν ἄρτον οὕτως
that to-us she-may-tell how the such fine bread so
ἡδύτατον κατεσκεύαζεν.” ὅθεν καὶ ὁ ὑπηρέτης φέρει τὴν
most-sweet she-prepared whence also the servant brings the
κόρην πρὸς τὸν ἔμπορον· ὅτε καὶ λέγει πρὸς τὴν κόρην
girl to the merchant when also says to the girl
ὁ ἄρχων· “λέγε, ὦ νεᾶνις, μετὰ ἀληθείας πῶς τὸν ἄρτον,
the ruler tell O girl with truth how the bread
ὃν ἐπώλεις τῷ ἐμῷ ὑπηρέτῃ, οὕτως ἡδὺν κατεσκεύαζες·
which you-were-selling to-the my servant so sweet you-were-preparing
ἐπιθυμοῦμεν γὰρ καὶ ἡμεῖς ὅμοιον ἄρτον ποιῆσαι καθὼς
we-desire for also we like bread to-make as
σὺ ἐποίεις.” ἡ δὲ γυνὴ πρὸς αὐτὸν ἔλεγεν ὡς “ἐν τοῖς
you made the and woman to him said that on the
ὤμοις τῆς κυρίας μου τραῦμά τι ἀνεφάνη, καὶ περὶ
shoulders of-the mistress my (a)-wound some appeared and concerning
τοῦ τραύματος ἐκείνης ὁ ἰατρὸς εἶπέ μοι· “καθαρώτατον
the wound her the physician said to-me purest
ἄλευρον, ὦ γύναι, φέρουσα καὶ τοῦτο βουτύρῳ καὶ μέλιτι
flour O woman bringing and it with-butter and honey
φύρουσα καὶ μιγνύουσα, ἐπιτίθει τῷ τραύματι, μέχρις ἂν
kneading and mixing lay(-it) on-the wound until —
αὐτῷ ἡ παντελὴς ὑγεία προσγένηται.” ἡ δέ γε κυρία
for-it the complete health come the and indeed mistress
μου λοιπὸν κατὰ τὴν τοῦ ἰατροῦ ἐποίει διάταξιν. ὁσάκις
my then according-to the of-the physician did prescription as-often-as
δὲ τὸ ζυμάριον τῆς πληγῆς ἀφῃρεῖτο, αὐτίκα ἔρριπτεν
and the dough from-the wound was-removed at-once she-threw

αὐτό, κἀγὼ ὕστερον τοῦτο ἐκ τῆς γῆς λαμβάνουσα
it and-I afterward it from the ground taking
εἰς ἄρτους μετεσκεύαζον· καὶ ὁ σὸς ὑπηρέτης τούτους
into loaves made-over and the your servant them
εὑρίσκων ἠγόραζε. νῦν δὲ τοῦ τραύματος τῆς κυρίας μου
finding bought(-them) now and the wound of-the mistress my
παντελῶς ὑγιάναντος, οὐκ ἔτι χρεία ἐστὶν ἐκεῖνον τὸν
completely having-healed not any-more need is that the
ἄρτον κατασκευάζειν.” τούτων ἀκούσας τῶν λόγων, ὁ
bread to-prepare these having-heard the words the
ἔμπορος πικρότατα βδελυξάμενος, ἀποθανεῖν παρεκάλει καὶ
merchant most-bitterly having-loathed(-it) to-die begged and
καθ’ ἑαυτὸν διαπορούμενος τίνα θεραπείαν ἐπιθήσει τῷ
within himself being-at-a-loss what remedy he-should-apply to-the
πράγματι, ἔλεγε πρὸς ἑαυτόν· “τὸ μὲν στόμα καὶ τὰς
matter said to himself the indeed mouth and the
χεῖρας εὐκόλως ἀπονίψασθαι ἔχω, τὴν δὲ κοιλίαν ἔνδοθεν
hands easily to-wash-off I-can the but belly within
ἐκκαθᾶραι οὐκ ἔχω.” οὕτως οὖν, ὦ βασιλεῦ, πεφόβημαι
to-cleanse not I-can thus then O king I-fear
μή πως ὅμοιόν τι τῷ ἐμπόρῳ τὸ σὸν πάθῃ κράτος,
lest — like something to-the merchant the your suffer majesty
καὶ ζητήσεις τὸν υἱόν σου ὡς ἐκεῖνος τοὺς ἄρτους καὶ
and you-will-seek the son your as he the loaves and
οὐχ εὑρήσεις.”
not you-will-find(-him)

The second counselor tells of a woman whose lover, a soldier, arrives while his slave is with her. When her husband comes, she sends the lover out brandishing his sword and tells him she saved a fugitive slave from his master. The concubine answers with a prince sent alone after a wild ass by a counselor; a girl claiming to be a princess fallen from an elephant is a lamia leading him to her kind. He prays to Christ, she falls helpless, and he escapes.

Ταῦτα ὁ δεύτερος σύμβουλος τῷ βασιλεῖ γε εἰπών,
these(-things) the second counselor to-the king indeed having-said
προσέθηκε τοῖς αὐτοῦ λόγοις καὶ τοῦτο, ὡς "τῶν
added to-the his words also this that of-the
γυναικῶν τοὺς δόλους, ὦ βασιλεῦ, πολλοὺς καὶ ποικίλους
women the wiles O king many and various
εἶναι ἀκήκοα, ἐξ ὧν ἕνα τρόπον κακίας γυναικὸς
to-be I-have-heard of which one manner of-wickedness of-(a)-woman
παρατίθημι εἰς διήγησιν. γυνή τις ἦν, ἔχουσα φίλον
I-set-before(-you) in narration woman a-certain was having (a)-friend
κατ' ἔρωτα, ὃς καὶ ὑπῆρχεν εἷς τῶν τοῦ βασιλέως
in love who also was one of-the of-the king
στρατιωτῶν. ἔτυχε γοῦν τὸ κατ' ἐκεῖνο καιροῦ τὸν
soldiers it-happened then the at that time the
στρατιώτην πέμψαι τὸν δοῦλον αὐτοῦ πρὸς τὴν ἐρωμένην
soldier to-send the slave his to the beloved
καὶ πυθέσθαι αὐτῇ εἰ καιρὸς ἁρμόδιός ἐστιν, ἀπόντος τοῦ
and to-inquire of-her if (the)-time fitting is being-absent the
ἀνδρὸς αὐτῆς, τὸν κύριον τούτου παραγενέσθαι. ὅτε καὶ
husband her the master his to-come when also
ἡ ἀσελγὴς γυνὴ ἐρασθεῖσα τοῦ δούλου εἰς μῖξιν
the lewd woman having-fallen-in-love-with the slave into intercourse
τοῦτον ἐλθεῖν κατηνάγκασε. τούτου οὖν γενομένου καὶ
him to-come compelled this then having-happened and

τοῦ δούλου χρονίζοντος ἀπελθεῖν πρὸς τὸν κύριον αὐτοῦ
the slave delaying to-go-away to the master his
καὶ ἀπαγγεῖλαι τί γέγονεν, ὁ κύριος παρεγένετο πρὸς
and to-report what has-happened the master came in
ζήτησιν τοῦ δούλου. ἡ δὲ γυνὴ αἰσθομένη τοῦτο, λέγει
search of-the slave the and woman having-perceived this says
τῷ δούλῳ· "εἴσελθε σὺ εἰς τὸ ἐσώτερον οἴκημα." καὶ
to-the slave go-in you into the inner dwelling and
τούτου γενομένου, ὁ κύριος τοῦ δούλου ἐλθὼν πρὸς
this having-happened the master of-the slave having-come to
αὐτὴν συνεμίγνυτο. οὕτως οὖν ἐκείνων συμφθειρομένων
her was-having-intercourse thus then they being-corrupted-together
καὶ τοῦ δούλου ἔσω προσκαρτεροῦντος, ἐξαίφνης ὁ τῆς
and the slave inside waiting suddenly the of-the
γυναικὸς ἀνὴρ παρεγένετο. ἡ δὲ μοιχαλὶς φοβουμένη
woman husband arrived the and adulteress fearing
τὸν μοιχὸν εἰσάξαι εἰς τὸ ἐνδότερον καὶ αὐτόν, μή πως
the adulterer to-bring-in into the inner(-room) and him lest —
θεάσαιτο τὸν ἑαυτοῦ δοῦλον, ἀλλοτρόπως ἐνόησε τὰ
he-should-see the his-own slave otherwise thought the(-things)
καθ' ἑαυτὴν ἐξοικονομῆσαι, καὶ λέγει πρὸς τὸν μοιχόν·
concerning herself to-manage and says to the adulterer
"γύμνωσόν σου τὴν σπάθην καὶ μετὰ θυμοῦ, φέρων
bare your the sword and with rage carrying
ἐν χερσὶ τὴν μάχαιραν γυμνήν, προσποιητῶς ὕβριζε
in (your)-hands the knife naked feignedly abuse
κἀμὲ καὶ τοῦ οἰκήματος ἐξέρχου, τὸν δὲ ἄνδρα μου
also-me and from-the dwelling go-out the and husband my
μηδέν τι ὅλως λαλήσῃς." καὶ ὁ μοιχὸς αὐτίκα τοῦτο
nothing anything at-all speak(-to) and the adulterer at-once this
ἐποίησε, καὶ ξιφηφόρος τῆς οἰκίας ἐξερχόμενος τὴν
did and sword-bearing from-the house going-out the

γυναῖκα καθύβριζεν. ὁ δὲ κύριος τοῦ οἴκου εἰσελθὼν ἔνθα
woman was-abusing the and master of-the house having-entered where
καὶ ἡ γυνὴ διέτριβεν, ἐπηρώτα αὐτὴν λέγων· "τίς ἡ
also the wife was-spending-time asked her saying what(-is) the
τοῦ ξένου τούτου ἔλευσις πρὸς τὴν οἰκίαν ἡμῶν, ὦ γύναι,
of-the stranger this coming to the house our O wife
καὶ αἱ ὕβρεις πρὸς σὲ αἱ μετὰ ξίφους;" ὅτε καὶ ἡ γυνὴ
and the insults against you those with (a)-sword when also the woman
"τούτου τοῦ ξένου ὁ δοῦλος" ἔφη "φεύγων κατέφυγεν εἰς
of-this the stranger the slave said fleeing took-refuge in
τὴν οἰκίαν ἡμῶν σύντρομος, φονευθῆναι δειλιῶν· καὶ παρ᾽
the house our trembling to-be-murdered fearing and by
ἐμοῦ τοῦ δούλου κρυφθέντος, ὁ κύριος τούτου χειρὶ
me the slave having-been-hidden the master his with-hand
βιαίᾳ ἐπειρᾶτο τοῦτον λαβεῖν καὶ φονεῦσαι. ἐμοῦ δὲ τοῦτον
violent tried him to-take and to-murder I but him
ἐμποδιζούσης ἐνδότερον εἰσελθεῖν, ἵστατο, ὡς οἶδας, μετὰ
hindering inside to-enter he-stood as you-know with
θράσους καθυβρίζων με, ἀνῃρημένος τὴν σπάθην." ὁ δὲ
insolence abusing me having-taken-up the sword the and
ἀνὴρ λέγει· "ποῦ ἐστιν ὁ δοῦλος;" ἡ δὲ γυνὴ "ἔσω" ἔφη
husband says where is the slave the and wife inside she-said
"τοῦ ἐνδοτέρου οἰκήματος." τοῦ δὲ οἰκοδεσπότου ἐξελθόντος
of-the inner dwelling the and master-of-the-house having-gone-out
θεάσασθαι εἰ ὁ δεσπότης τοῦ δούλου ὑπανεχώρησε, καὶ
to-see if the master of-the slave had-withdrawn and
ἄνω καὶ κάτω συστρέψας οὐκ εἶδεν αὐτόν· τότε στραφεὶς
up and down having-turned-about not saw him then having-turned
βλέπει τὸν δοῦλον καὶ λέγει αὐτῷ· "ἄπελθε τὸ λοιπὸν
he-sees the slave and says to-him go-away the rest
ἐν εἰρήνῃ· ὁ γὰρ κύριός σου μακρὰν ἀπὸ τῶν ὧδε
in peace the for master your far from the(-places) here

ἐγένετο." καὶ στραφεὶς πρὸς τὴν γυναῖκα λέγει· "μεγάλην
has-gone and having-turned to the wife says great
εὐεργεσίαν ὑπολαμβάνω τῷ δούλῳ τούτῳ ποιῆσαί σε." καὶ
(a)-kindness I-take(-it) to-the slave this to-have-done you and
ἰδού, ὦ βασιλεῦ, ἀπεδείχθη τῷ κράτει σου ὡς οὐ πρέπει
behold O king it-has-been-shown to-the majesty your that not it-befits
καθόλου τοῖς τῶν γυναικῶν ἀπατηλοῖς λόγοις ἀκολουθεῖν."
at-all the of-the women deceitful words to-follow
Τούτων πάλιν ὁ βασιλεὺς παρὰ τοῦ δευτέρου ἀκούσας
these again the king from the second having-heard
φιλοσόφου τῶν λόγων, κελεύει τὸν υἱὸν αὐτοῦ μὴ
philosopher the words orders the son his not
ἀναιρεθῆναι. ἡ δὲ πονηρὰ γυνὴ πάλιν τὴν ἀναβολὴν
to-be-destroyed the and wicked woman again the postponement
μαθοῦσα τῆς ἀναιρέσεως, παρέστη αὖθις τῷ βασιλεῖ
having-learned of-the destruction stood-by again to-the king
κατὰ τὴν τρίτην ἡμέραν καὶ λέγει αὐτῷ· "ὦ βασιλεῦ,
on the third day and says to-him O king
οἱ σοφώτατοί σου σύμβουλοι μᾶλλόν εἰσι μωροὶ καὶ
the wisest your counselors rather are fools and
κακότροποι, καὶ πολλήν σοι τὴν βλάβην ποιῆσαι
ill-mannered and much to-you the harm to-do
δοκιμάζουσιν." καὶ ὁ βασιλεὺς ἔφη πρὸς αὐτήν· "πῶς,
they-are-attempting and the king said to her how
ὦ γύναι;" ἡ δὲ ἔφη· "ἦν γάρ τις, ὡς λέγεται,
O woman she and said there-was for a-certain as is-said
βασιλεύς, ἔχων υἱὸν κατὰ πολὺ τὰ κυνηγέσια ὀρεγόμενον·
king having (a)-son by much the hunts longing-for
καὶ μιᾷ τῶν ἡμερῶν ἔφη ὁ υἱὸς τὸν τοῦ πατρὸς
and on-one of-the days said the son (to)-the of-the father
αὐτοῦ σοφώτατον σύμβουλον· "ζήτησον τὸν βασιλέα τὸν
his wisest counselor ask the king the

πατέρα μου, ἵνα μοι ὁρίσῃ ἐξελθεῖν εἰς κυνήγιον.” ὁ
father my that for-me he-ordain to-go-out to (a)-hunt the
δὲ σύμβουλος ζητεῖ τοῦτο παρὰ τοῦ βασιλέως· καὶ ὁ
and counselor asks this from the king and the
βασιλεὺς ἀπεκρίνατο· “ἐὰν καὶ σὺ μετὰ τοῦ υἱοῦ μου
king answered if also you with the son my
ἐξέλθῃς, γενέσθω τὸ αἴτημά σου.” ἐξέρχεται οὖν μετὰ
go-out let-be the request your goes-out then with
τοῦ υἱοῦ τοῦ βασιλέως ὁ τοῦ πατρὸς σύμβουλος, καὶ
the son of-the king the of-the father counselor and
ἀμφότεροι ἐπορεύοντο. καὶ ὁρῶσί τινα ὄναγρον ἐν τῷ
both were-going and they-see a-certain wild-ass on the
ὄρει, καὶ λέγει ὁ σύμβουλος τῷ παιδί· “καταδίωξον
mountain and says the counselor to-the boy pursue
ὀπίσω τοῦ ὀνάγρου, καὶ σὺ μόνος αὐτὸν κυνήγησον.”
behind the wild-ass and you alone him hunt
ὁ δὲ παῖς ἐδίωκε τὸν ὄναγρον. καὶ οὕτως, δρομαίως
the and boy was-pursuing the wild-ass and thus at-a-run
διώκων, μόνος ἐγένετο τῶν συντρόφων, καὶ μὴ εἰδὼς
pursuing alone became from-the companions and not knowing
τὴν ὁδὸν ἐν ᾗ πορεύεται, μίαν ὁδὸν εὑρών, ταύτην
the road on which he-goes one road having-found it
ἐβάδιζεν. εἶτα εὑρίσκει κατὰ τὴν ὁδὸν γυναῖκα θρηνοῦσαν
he-walked then he-finds along the road (a)-woman lamenting
νεάνιδα καί φησι πρὸς αὐτήν· “ὦ γύναι, τί κλαίεις; πόθεν
young and says to her O woman why do-you-weep whence
εἶ σύ;” ἡ δὲ νεᾶνις λέγει αὐτῷ· “βασιλέως εἰμὶ θυγάτηρ.
are you the and girl says to-him of-(a)-king I-am (the)-daughter
καὶ ἐπὶ ἐλέφαντος ἐκαθήμην καὶ τούτου ἐξολισθήσασα
and on (an)-elephant I-was-sitting and from-it having-slipped
ἔπεσον, μηδαμῶς ἐννοήσασα πῶς ἔπεσον. καὶ μόλις τοῦ
I-fell in-no-way having-perceived how I-fell and hardly from-the

πτώματος ἀνένευσα καὶ ἀναβλέψασα ἰδεῖν τινα τῶν ἐμῶν
fall I-raised-my-head and having-looked-up to-see any of-the my
οἰκετῶν, οὐδένα ἑώρακα. ἔκτοτε πλανηθεῖσα, οὐκ οἶδα
servants no-one I-have-seen thenceforth having-wandered not I-know
ποῦ καὶ πόθεν πορεύομαι, καὶ ἔτρεχόν γε σφοδρῶς,
where and whence I-go and I-was-running indeed hard
ἕως οὗ τὰ νῦν ἠγανάκτησα." ταῦτα τῆς κόρης
until — the(-time) now I-was-exhausted these(-things) the girl
εἰπούσης, ὁ τοῦ βασιλέως υἱὸς ἐλεήσας αὐτήν, ὄπισθεν
having-said the of-the king son having-pitied her behind
τοῦ ἑαυτοῦ ἀνεβίβασεν ἵππου. ἡ δὲ κόρη τούτοις τοῖς
the his-own he-mounted(-her) horse the and girl by-these the
λόγοις αὐτὸν ἀπατήσασα, παρεσκεύασε διαφθεῖραι αὐτὸν
words him having-deceived contrived to-destroy him
ἐπί τινι ἀοίκῳ καταλύματι. καὶ λέγει τῷ νεανίσκῳ·
at some uninhabited lodging and says to-the young-man
"χρεία μοι ἐστὶν ἐν τῷδε εἰσελθεῖν." καὶ καταγαγόντος
need for-me is in this to-enter and he-having-brought-down
αὐτὴν τοῦ ἵππου καὶ εἰσελθούσης ἐκείνης, ἀκούει ὁ παῖς
her from-the horse and having-entered she hears the boy
θόρυβον ἐντὸς καὶ ἀλαλαγμόν. καὶ ἀπελθὼν παρέκυψε
(a)-din inside and shouting and having-gone peeped
τοῦ ἰδεῖν τίς ὁ θόρυβος· καὶ ὁρᾷ τὴν κόρην ἐκείνην ὡς
for-the to-see what the din and sees the girl that as
λάμιαν προσομιλοῦσαν ταῖς ἑτέραις λαμίαις καὶ λέγουσαν·
(a)-lamia conversing with-the other lamias and saying
"ἰδοὺ ἤγαγον ὑμῖν νεανίσκον ἔφιππον." αἱ δὲ λάμιαι
behold I-have-brought for-you (a)-young-man mounted the and lamias
αὐτῇ ἔλεγον· "ἀπάγαγε τοῦτον εἰς τὸ ἄλλο κατάλυμα."
to-her said lead-away him to the other lodging
καὶ τούτων οὕτω λεγομένων, ὁ νέος στραφεὶς ἅμα
and these(-things) thus being-said the young(-man) having-turned at-once

ἐπὶ τὸν τόπον ἔνθα τὴν κόρην ἐκ τοῦ ἵππου κατήγαγεν,
to the place where the girl from the horse he-had-brought-down
ὥρμησεν ἀπελθεῖν. καὶ ἐκείνη ταχέως πρὸς αὐτὸν ἦλθε
rushed to-go-away and she quickly to him came
καὶ ἐπέβη τοῦ ἵππου ὡς τὸ πρότερον. ὁ δὲ νέος
and mounted the horse as the former(-time) the and young(-man)
σφόδρα ἐδεδίει καὶ ἔτρεμε ταύτην. καὶ λέγει αὐτῷ ἐκείνη·
greatly feared and trembled-at her and says to-him she
"τί οὕτως, ὦ νεανία, τρέμεις καὶ δέδοικας;" ὁ δὲ τοῦ
why thus O young-man do-you-tremble and do-you-fear the and of-the
βασιλέως υἱὸς πρὸς αὐτὴν ἀντέφησεν· "ἐνθυμηθείς τινος
king son to her answered having-thought-of some
τῶν ὁμηλίκων καὶ ἐκεῖνον φοβούμενος ὑποτρέμω." ἡ δὲ
of-the age-mates and him fearing I-tremble she and
πρὸς αὐτόν· "διὰ τί σὺ μὴ δωρεαῖς καὶ χαρίσμασι τὸν
to him for what you not with-gifts and favors the
ἐκείνου θυμὸν καταπραΰνεις; λέγεις γὰρ εἶναί σε βασιλέως
his anger soothe you-say for to-be you (a)-king's
υἱόν, καὶ πολλοῦ χρυσίου εὐπορεῖς." καὶ ὁ νέος πάλιν
son and of-much gold you-are-rich and the young(-man) again
φησίν· "ἀλλ' οὐ διὰ χαρισμάτων ἐκεῖνος ἐμοὶ φιλίαν
says but not through favors he to-me friendship
ποιεῖ." καὶ ἡ λάμια πρὸς αὐτόν· "παρακάλεσον τὸν
makes and the lamia to him beseech the
πατέρα σου, καὶ αὐτός σε τῆς κακίας ἐλευθερώσει." καὶ
father your and he-himself you from-the evil will-free and
ὁ νέος· "οὐδὲ ὁ πατήρ μου, νομίζω, δύναται· ὅμως
the young(-man) not-even the father my I-think can nevertheless
καλῶς εἶπας καὶ πρεπόντως ἔφησας." καὶ εὐθὺς εἰς οὐρανὸν
well you-said and fittingly you-spoke and at-once to heaven
ὁ νέος τοὺς ὀφθαλμοὺς ἀνατείνας καὶ τὰς χεῖρας,
the young(-man) the eyes having-raised and the hands

"δέσποτα Χριστέ," παρεκάλει λέγων, "δός μοι τῷ δούλῳ
master Christ besought saying grant to-me the servant
σου κατισχῦσαι τοῦ δαιμονίου τούτου, καὶ τῶν αὐτοῦ με
your to-prevail-over the demon this and from-the his me
μηχανημάτων ἐξάρπασον." καὶ ταῦτα τούτου εὐξαμένου,
devices snatch and these(-things) he having-prayed
ἐκείνη ἑαυτὴν κάτω ῥίπτει ἐπὶ τοῦ ἐδάφους καὶ τῷ χοΐ
she herself down throws on the ground and in-the dust
ἐνεκυλίετο, καὶ δοκιμάζουσα ἀναστῆναι οὐδ' ὅλως ἴσχυεν.
rolled and trying to-rise not-even at-all she-was-able
ὁ δὲ νέος ἅπαντα χαλινὸν χαλάσας, ἀκρατῶς ἐκεῖθεν
the and young(-man) all (the)-rein having-slackened unrestrainedly from-there
τὸν ἵππον ἤλαυνε, καὶ τὸ κάκιστον δαιμόνιον διαδρὰς
the horse drove and the most-evil demon having-escaped
μέχρι τῆς πατρῴας οἰκίας διασῴζεται, ἔτι σύντρομος
as-far-as the paternal house is-saved still trembling
τυγχάνων ἀπὸ τῆς λαμίας. — Ἐκ ταύτης τῆς προτεθείσης
being from the lamia from this the set-before
σοι παρ' ἐμοῦ διηγήσεως γνῶθι ἀκριβῶς οἷόν ἐστι τὸ
you by me narration know precisely what-sort is the
τῶν συμβούλων ἀπατηλὸν καὶ ψευδὲς ἔργον. καὶ αὐτὸν σὲ
of-the counselors deceitful and false work and yourself you
φενακίζοντες καὶ ἀπατῶντες λέγουσι ταῦτα τῷ κράτει
cheating and deceiving they-say these(-things) to-the majesty
σου. ὅθεν κἀγὼ διὰ τὴν εἰς ἐμὲ γενομένην ἀτοπίαν
your whence I-too because-of the toward me done outrage
παρὰ τοῦ υἱοῦ σου γνωρίζω τῇ σκηπτουχίᾳ σου· οἱ
by the son your make-known to-the scepter your the
σύμβουλοι ψεύδονται, καὶ τὸ ἑαυτῶν μόνον κέρδος σκοποῦσι
counselors lie and the their-own only gain regard
κἂν μεγάλως φυλάττειν τὸν σὸν υἱὸν προσποιῶνται."
even-if greatly to-guard the your son they-pretend

The third counselor tells how a drop of honey spilt in a market brought a bee, a quarrel between a hunter and a buyer, a barking hunting dog, and a war that destroyed two villages. In a second tale a wife sent to buy rice yields to the shopkeeper for some sugar, and his boy fills her kerchief with dust. At home she says a horse kicked her and she lost the coin, and her husband sifts the dust for it.

Τούτων πάλιν τῶν λόγων τῆς μαινάδος ἀκούσας ὁ βασιλεὺς
these again the words of-the madwoman having-heard the king
κελεύει πάλιν τὸν υἱὸν σφαγῆναι. κατ᾽ αὐτὴν οὖν τὴν ἡμέραν
orders again the son to-be-slaughtered on very then the day
καὶ ὁ τρίτος σύμβουλος τῷ βασιλεῖ παραστάς, προσεκύνησε
also the third counselor by-the king having-stood made-obeisance
κατὰ τὸ ἔθος, αἰτῶν τοῦτον τῷ παραδείγματι προσέχειν
according-to the custom asking him to-the example to-attend
καὶ ἀκούειν προσηνῶς. ὅτε καί φησιν· "ὦ βασιλεῦ, ζῇθι
and to-hear gently when also he-says O king live
εἰς τὸν αἰῶνα. ἕν σε αἰτῶ, προσέχειν τοῖς ἐμοῖς
for the age one(-thing) you I-ask to-attend to-the my
λόγοις καὶ τούτων μὴ καταφρονεῖν ὡς ἐλαχίστων· οὕτω
words and them not to-despise as least thus
γὰρ ἐμάθομεν πολλάκις παρ᾽ ἀνθρώποις γίνεσθαι· οἱ
for we-learned (it)-often among men to-happen the
γὰρ ἄνθρωποι, ὅπερ οὐδαμινὸν τυγχάνει, πολλάκις ἐπὶ
for men what worthless happens(-to-be) often to
μέγα αἴρουσι καὶ ὑψοῦσι καὶ ὡς ἐξαίσιον διατρανοῦσιν.
great(-height) raise and exalt and as extraordinary proclaim
ἄκουσον οὖν διηγήσεως συμμαρτυρούσης τῷ λόγῳ μου.
hear then (a)-narration bearing-witness to-the word my

“Δύο χωρία ὑπῆρχον περιφανῆ, ἅτινα διὰ μόνου μελισσείου
two villages there-were notable which through only (a)-bee's
κηρίου ὑπ᾽ ἀλλήλων διώλοντο.” τοῦ δὲ βασιλέως “πῶς
honeycomb by one-another were-destroyed the and king how
καὶ τίνι” φήσαντος “τρόπῳ;” ὁ φιλόσοφος πρὸς αὐτόν·
and in-what saying manner the philosopher to him
“ἦν τις ἀνὴρ κυνηγός, καὶ ἐγένετο αὐτὸν μελίσσειον
there-was a-certain man (a)-hunter and it-happened (that)-be (a)-bee's(-nest)
ἐφευρεῖν μετὰ κοφίνου. ὅπερ λαβὼν ὁ ἀνὴρ ἔφερε
to-find with (a)-basket which having-taken the man was-carrying(-it)
τοῦ πωλῆσαι αὐτό. ἔτυχε δὲ ἕνα τῶν αὐτοῦ κυνηγετικῶν
for-the to-sell it it-happened and one of-the his hunting
κυνῶν συμπορεύεσθαι αὐτῷ. μετὰ δὲ τὸ διακομισθῆναι
dogs to-go-along with-him after and the to-have-been-carried
παρὰ τοῦ κυνηγοῦ τὸ μελίσσειον ἐκεῖνο βαράδιον, ἐνέτυχέν
by the hunter the bee's(-nest) that jar he-met
τινι τῶν ἐν τοῖς τροφίμοις κατὰ τὴν ἀγορὰν συνήθειαν
someone of-those in the eatables in the market custom
ἐχόντων καθῆσθαι· καὶ ἰδὼν οὗτος ὀρεκτικὸς ἐγένετο
having to-sit and having-seen this-one desirous became
τοῦ ἀγοράσαι τὸ μελίσσειον σὺν κηρίῳ, καὶ ἐντὸς τοῦ
of-the to-buy the bee's(-nest) with (the)-comb and into the
μέλιτος τὴν χεῖρα βαλὼν ἕνεκα θεωρίας καὶ γεύσεως,
honey the hand having-put for-the-sake-of looking and tasting
τὶ ἐκπεσὸν ἐκ τῆς χειρὸς τοῦ κατέχοντος, εὐθὺς
something having-fallen from the hand of-the(-one) holding(-it) at-once
μέλισσά τις ἐλθοῦσα καὶ τοῦ μελισσείου σταλάγματος
bee a-certain having-come and on-the honey drop
ἐπικαθίσασα ἤσθιεν. ἦν δέ τις γυνὴ ἐκ τοῦ αὐτοῦ
having-settled was-eating there-was and a-certain woman from the same
ἐκείνου χωρίου, οὗ ὁ ἀγοράζων τότε κἀκεῖνος
that village of-which the(-one) buying then he-too

ἐτύγχανεν, ἐν τῇ ἀγορᾷ· ἥτις καλῶς θεασαμένη ἔδραμεν
happened(-to-be) in the market who well having-looked ran
ἐπ᾽ αὐτὸ καὶ ἔλεγεν ἐγνωκέναι τὸ μέλι καὶ τὸ βαράδιον ὡς
at it and was-saying to-have-known the honey and the jar that
ἐκ τοῦ χωρίου αὐτῶν ἐστι. καὶ δραμὼν ὁ κυνηγὸς ἐκεῖνος
from the village their it-is and having-run the hunter that
βίᾳ κατέσχε βουλομένην ἁρπάσαι τὸ μέλι. καὶ πολλῆς
by-force held(-her) wishing to-snatch the honey and much
φιλονεικίας γενομένης, ὁ κυνηγετικὸς ἐκεῖνος κύων, ἰδὼν
quarreling having-arisen the hunting that dog having-seen
τὴν τοῦ κυρίου αὐτοῦ μάχην, πρός τε τὴν γυναῖκα καὶ τὸν
the of-the master his fight at both the woman and the
ἀγοραστὴν ἤρξατο ὑλακτεῖν. ὅθεν ὁ κυνηγὸς σπασάμενος
buyer began to-bark whence the hunter having-drawn
καὶ τὴν μάχαιραν, ἐβούλετο τὸν ἀγοραστὴν ἀνελεῖν ὡς
also the knife wished the buyer to-kill as
ἐκ τοῦ χωρίου αὐτῶν λέγοντα κλέψαι αὐτό. καὶ γέγονε
from the village their saying (that)-he-stole it and arose
μεταξὺ τῶν δύο τούτων μάχη μεγίστη, τοῦ μὲν λέγοντος
between the two these (a)-fight very-great the indeed saying
κεκλοφέναι, τοῦ δὲ εὑρεῖν. καὶ μεγάλως ἑκάτεροι
(that-he)-had-stolen the other to-have-found(-it) and greatly both
παρακινηθέντες, θυμοῦ ἐπλήσθησαν, ὡς ἐκ τούτου καὶ
having-been-stirred with-anger were-filled so-that from this also
τοὺς ὁμοχώρους παρακινηθῆναι, ὅτι ὁ μὲν θηρευτὴς ἐκ
the fellow-villagers to-be-stirred because the indeed hunter from
τοῦ ἑνὸς ὑπῆρχε χωρίου, ὁ δὲ ἀγοράζων τὸ μέλι ἐκ τοῦ
the one was village the other buying the honey from the
ἑτέρου. ἐπαναστάντες δὲ ἀλλήλοις, μαχαίρας ἔργον
other having-risen and against-one-another of-(the)-knife (the)-work
ἐγένοντο. θέασαι γοῦν, ὦ βασιλεῦ, ἐκ ποταπῆς ἀφορμῆς
they-became behold then O king from what-sort-of occasion

ἡλίκα δεινὰ ἐτελέσθησαν. καὶ νῦν ἐπάκουσόν μου,
how-great terrible(-things) were-accomplished and now hearken-to me
παρακαλῶ, καὶ μὴ ἀπὸ ψιλῆς καὶ ἀπατηλῆς συσκευῆς τὸν
I-beseech and not from (a)-mere and deceitful contrivance the
σὸν υἱὸν καὶ διάδοχον ἀνεξετάστως ἀποκτεῖναι θελήσῃς·
your son and successor without-examination to-kill wish
ἀλλ' ἐπίσχες ἕως οὗ τὸ ἀληθὲς περὶ αὐτοῦ σοι βεβαιωθείῃ.
but hold-back until — the truth about him to-you be-confirmed
ὅμως καὶ ἄλλην διήγησιν ἀκουτισθεῖσάν μοι παρατίθημι.
nevertheless also another narration heard by-me I-set-before(-you)
"Ἀνὴρ γάρ τις τὴν ἑαυτοῦ σύζυγον ἐπὶ τὴν ἀγορὰν
(a)-man for a-certain the his-own wife to the market
ἔπεμψεν ἀγοράσαι ἑνὸς ἀργυρίου ὀρύζιον. ἡ δὲ ἀπῆλθεν
sent to-buy for-one silver(-piece) rice she and went-away
ἔν τινι τῶν κατὰ τὴν ἀγορὰν ἐργαστηρίων καὶ δοῦσα
into some of-the in the market workshops and having-given
τὸ ἀργύριον, ἐξωνεῖτο τὸ ὀρύζιον χωρὶς τοῦ καλουμένου
the silver was-buying the rice without the so-called
σαχάρεως, μεθ' οὗ ἐσθίειν τοῦτο συνήθειαν ἔχομεν οἱ
sugar with which to-eat it (the)-custom we-have the
ἄνθρωποι. ὁ δὲ πωλῶν τὸ ὀρύζιον ἔφη πρὸς τὴν
men the and selling the rice said to the
γυναῖκα· "οὐδαμῶς, ὦ γύναι, τὸ ὀρύζιον ἄνευ σαχάρεως
woman in-no-way O woman the rice without sugar
ἐσθίεται· τί σοι γοῦν ὄφελος ἀγοράσαι τοῦτο μόνον;"
is-eaten what for-you then (the)-use to-buy this alone
ἡ δὲ πρὸς αὐτόν· "ἡμεῖς τοῦτο ἄρτυμα οὐκ ἔχομεν."
she and to him we this seasoning not have
ὁ δὲ πρὸς αὐτήν· "ἐὰν εἰς τὸ ἐνδότερον ἐργαστήριον
he and to her if into the inner workshop
συνεισέλθῃς μοι, καὶ ἐκ τῆς σαχάρεως δώσω σοι." ἡ δὲ
you-come-in-with me also of the sugar I-will-give you she and

ἀντέφησε· "δός μοι πρῶτον, καὶ τότε συνεισελεύσομαί σοι·
answered give me first and then I-will-come-in-with you
γινώσκω γὰρ καὶ ἐγὼ τὰς τῶν ἀνδρῶν πανουργίας." ὁ δὲ
I-know for also I the of-the men villainies he and
σταθμήσας δέδωκεν αὐτῇ ἐκ τῆς σαχάρεως. ἐκείνη δὲ τό
having-weighed(-it) gave her of the sugar she and the
τε σάχαρ καὶ τὸ ὀρύζιον ἐν τῷ μανδυλίῳ κατέδησε καὶ
both sugar and the rice in the kerchief tied and
τὸ μανδύλιον παρέθετο πρὸς τῷ παιδίῳ τῷ ὑπηρετοῦντι
the kerchief entrusted to the boy the(-one) serving
τὸ ἐργαστήριον, καὶ αὐτίκα συνεισῆλθε τῷ ἀνδρὶ ἐπὶ
the workshop and at-once went-in-with the man into
τὸ ἐνδότερον οἴκημα, τοῦ πληρῶσαι τὸ ποθούμενον τοῦ
the inner dwelling for-the to-fulfill the desire of-the
ἐργαστηριακοῦ. ὁ δὲ παῖς λύσας ἀπὸ τοῦ μανδυλίου τὸ
shopkeeper the and boy having-untied from the kerchief the
ὀρύζιον καὶ τὸ σάχαρ, χοῦν ἀντ' αὐτῶν εἰσβαλὼν εἰς τὸ
rice and the sugar dust instead-of them having-thrown into the
μανδύλιον ἐνέδησεν. ἡ δὲ γυνὴ θᾶττον ἐκεῖθεν ἐξελθοῦσα
kerchief tied(-it) the and woman more-quickly thence having-gone-out
σύντρομος καὶ φοβουμένη ὑπὸ τῆς ἐντροπῆς, ἄρασα τὸ
trembling and fearing from the shame having-taken-up the
μανδύλιον, εἰς τὴν ἑαυτῆς οἰκίαν ἀπήρχετο. καὶ εἰσελθοῦσα
kerchief to the her-own house went-off and having-entered
παρὰ τὸν ἄνδρα, ἔγγιστα τούτου τὸ μανδύλιον ἔθηκε, καὶ
beside the husband nearest him the kerchief she-put and
εἰσῆλθεν εἰς τὸ ἐνδότερον τοῦ οἰκήματος τοῦ ἀγαγεῖν
went-in into the inner(-part) of-the dwelling for-the to-bring
χύτραν. ὁ δὲ ἀνὴρ αὐτῆς λύσας τὸ μανδύλιον, ὁρᾷ
(a)-pot the and husband her having-untied the kerchief sees
χοῦν ἐντὸς καί φησι πρὸς αὐτήν· "ὦ γύναι, τί ἔστι τοῦτο;
dust within and says to her O woman what is this

χοῦν μοι ἐκόμισας μᾶλλον ἢ ὀρύζιον." γνοῦσα δὲ καθ'
dust to-me you-brought rather than rice having-known and within
ἑαυτὴν ἡ γυνὴ ὡς ὁ παῖς τοῦ μυρεψοῦ τοῦτο εἰργάσατο,
herself the woman that the boy of-the perfumer this had-done
σινίατρον ἀντὶ τζουκαλίου ἐκόμισε καὶ λέγει τῷ ἀνδρί·
(a)-sieve instead-of (a)-pot brought and says to-the husband
"ἐν τῇ ἀγορᾷ, ὦ ἄνερ, πορευομένης μου, ἵππος μοι
in the market O husband going I (a)-horse me
ἐλάκτισε, καὶ πέπτωκα καὶ τὸ ἀργύριον ἀπώλεσα· διόπερ
kicked and I-fell and the silver I-lost wherefore
τὸν χοῦν τοῦτον ἐκλεξαμένη ἤγαγον, ὅπως αὐτὸν κοσκινίσω,
the dust this having-picked-up I-brought that it I-may-sift
εἰ ἴσως τὸ ἀργύριον εὕροιμι." ταῦτα αὐτῆς τῷ ἀνδρὶ
if perhaps the silver I-might-find these(-things) she to-the husband
λαλησάσης, ἐκεῖνος πεπίστευκε καὶ αὐτοχείρως τὸν χοῦν
having-said he believed and with-his-own-hands the dust
ἐκοσκίνιζεν, ὡς καὶ τὸ γένειον κονιορτοῦσθαι. Ταῦτα
was-sifting so-that even the beard to-be-covered-with-dust these(-are)
τοῦ μιαροῦ γυναίου τὰ κατορθώματα· καὶ ἀπὸ τούτου
the foul little-woman's the successes and from this
γνῶθι, βασιλεῦ, ὡς τῶν γυναικείων μηχανημάτων καὶ τῶν
know king that the womanly devices and the
οἰκείων αὐτῶν βουλευμάτων οὐδεὶς περιγενέσθαι δύναται,
own their designs no-one to-get-the-better-of can
ἂν μὴ γνώσει καὶ ἀρετῇ ἐμπεφραγμένος ὑπάρχῃ."
if not with-knowledge and virtue fenced he-be

The concubine comes with a knife and tells of a king's counselor who left a prince bound for his bride at a spring he knew turned men into women, then told the king a lion had eaten him. A gardener takes the woman's form in the prince's place for four months so that the wedding may go forward. When the prince returns and finds the gardener pregnant, he argues that the bargain cannot be reversed, and the king executes the counselor. She threatens to die herself unless she is avenged.

Τούτοις τοῖς λόγοις μαλακισθεὶς ὁ βασιλεὺς τὴν ἀναίρεσιν
by-these the words softened the king the destruction
τοῦ υἱοῦ αὐτοῦ διεκώλυσεν. ἡ δέ γε πονηρὰ γυνὴ
of-the son his prevented the and indeed wicked woman
κατὰ τὴν τρίτην ἡμέραν παρέστη τῷ βασιλεῖ μάχαιραν
on the third day stood-by the king (a)-knife
κατέχουσα τῇ χειρὶ καί φησι πρὸς αὐτόν· "εἰ μὴ ἀπὸ
holding in-the hand and says to him if not on
τοῦ παιδός σου θᾶττόν με ἐκδικήσεις, ὦ βασιλεῦ, ταύτῃ τῇ
the child your quickly me you-avenge O king with-this the
μαχαίρᾳ φονεύσω ἐμαυτήν· πέποιθα δὲ ἐπὶ τὸν θεόν, ὅτι
knife I-shall-murder myself I-trust and in — God that
κατὰ τῶνδε τῶν ἐχθρῶν σου μᾶλλον ἢ συμβούλων σου,
against these the enemies your rather than counselors your
τῶν φιλοσόφων, νίκην τοιάνδε δῴη μοι, ὁποίαν δὴ καί
the philosophers victory such he-may-give me as indeed also
τινι βασιλέως υἱῷ κατὰ τοῦ φιλοσόφου καὶ συμβούλου
to-a-certain king's son over the philosopher and counselor
λέγεται τοῦ πατρὸς αὐτοῦ γεγενῆσθαι." ὁ δὲ βασιλεὺς
is-said of-the father his to-have-come-about the and king
λέγει τῇ γυναικί· "καὶ τίς ἦν ἐκείνου τοῦ σοφοῦ συμβούλου
says to-the woman and what was of-that the wise counselor
ἡ ὑπόθεσις;" ἡ δὲ φησίν· "ἦν τις βασιλεὺς ἔχων
the story she and says there-was a-certain king having

υἱόν, καὶ ἐμνηστεύετο αὐτῷ θυγατέρα βασιλέως ἑτέρου, ἧς
(a)-son and he-betrothed to-him (the)-daughter of-king another whose
ὁ πατὴρ ἐμήνυσε τῷ τοῦ γαμβροῦ πατρὶ εἰπών· "πέμψον
the father sent-word to-the of-the son-in-law father saying send
πρός με τὸν ἐμὸν γαμβρόν, ὡς ἂν ἐνταῦθα ἐκτελέσω
to me the my son-in-law so-that — here I-may-accomplish
τοὺς γάμους· καὶ μετὰ ταῦτα, ὅτε θελήσει ὁ υἱός σου,
the wedding and after these(-things) when will-wish the son your
μετὰ τῆς ὁμοζύγου αὐτοῦ αὐτόθι ἐπανήξει." ὁ δὲ πατὴρ
with the consort his thither he-will-return the and father
τοῦ γαμβροῦ ἅμα τὸν υἱὸν κελεύει πρὸς τὸν πενθερὸν
of-the son-in-law at-once the son orders to the father-in-law
ἀπιέναι. εἶχε δέ τινα σοφώτατον σύμβουλον ὁ βασιλεὺς
to-go-away he-had and a-certain most-wise counselor the king
ἐκεῖνος, ὃν καὶ μετὰ τοῦ υἱοῦ αὐτοῦ ἀπελθεῖν ἐκέλευσε.
that whom also with the son his to-go-away he-ordered
καὶ δὴ ἀμφοτέρων τῆς ὁδοῦ ἐχομένων, ὁ ἀκολουθῶν
and indeed both the road keeping the following
αὐτοῖς ὄχλος ἦν ἔμπροσθεν πορευόμενος. καὶ ὁδοιποροῦντες
them crowd was in-front going and traveling
δίψῃ μεγίστῃ ἐκρατήθησαν ὁ φιλόσοφος ἅμα τῷ
by-thirst very-great were-seized the philosopher together-with the
γαμβρῷ· καὶ δὴ ὧδε κἀκεῖσε διερχόμενοι ἐντυγχάνουσί
son-in-law and indeed here and-there passing-through they-come-upon
τινι πηγῇ, ἥτις εἶχε τοιαύτην φύσιν, ὅτι ὁποῖος ἀνὴρ
some spring which had such (a)-nature that whatever-kind man
ἐξ αὐτῆς ἔπιεν, εἰς γυναικείαν εὐθὺς ὄψιν μετεμορφοῦτο.
from it drank into (a)-woman's at-once appearance was-transformed
ὁ μέντοι σοφώτατος ἐκεῖνος τοῦ βασιλέως σύμβουλος
the however most-wise that of-the king counselor
ἐγίνωσκε πρὸ τούτου τῆς πηγῆς ἐκείνης τὴν συνήθειαν, καὶ
knew before this of-the spring that the property and

οὐδὲν περὶ τούτου τῷ νέῳ βασιλεῖ διεσάφησε· τοὐναντίον
nothing about this to-the young king made-clear the-contrary
δὲ λέγει αὐτῷ· "καρτέρησον παρὰ τῇδε τῇ πηγῇ, ἄχρις
and he-says to-him wait by this the spring until
ἐγὼ μόνος μακρότερον προελθὼν γνώσομαι εἴπερ ἄρα
I alone further having-gone-ahead shall-know if-indeed then
τὴν ὀρθὴν ὁδὸν πορευόμεθα." καὶ καταλιπὼν ἐκεῖσε τὸν
the right road we-are-going and having-left there the
τοῦ βασιλέως υἱόν, πρὸς τὸν αὐτοῦ πατέρα ὑπέστρεψε,
of-the king son to the his father returned
καί τινα ἀγγελίαν πλασάμενος λυπηρὰν ἀπήγγειλε τῷ
and some news having-fabricated grievous reported to-the
πατρὶ λέγων· "βασιλεῦ, οἴμοι· ὁ υἱός σου ὑπὸ λέοντος
father saying king alas the son your by (a)-lion
κατεβρώθη." ὁ μέντοι παῖς παρὰ τῇ πηγῇ καρτερῶν
was-devoured the however child by the spring waiting-for
ὑπῆρχε τὸν σύμβουλον· τῇ δὲ δίψῃ καταφλεχθεὶς αὐτίκα
was the counselor by-the and thirst burned at-once
ἐξ ἐκείνης τῆς πηγῆς ἔπιε, καὶ ἅμα τῷ πιεῖν εἰς
from that the spring drank and together-with the to-drink into
γυναικείαν ὄψιν μετεποιήθη, καὶ διηπορεῖτο τί ἄρα
(a)-woman's appearance was-changed and was-at-a-loss what then
ποιήσειε. κηπωρὸς δέ τις ἀνὴρ ἐκεῖσε παραγενόμενος,
he-should-do (a)-gardener and a-certain man there having-come
ἐπηρώτησε τὸν παῖδα λέγων· "πόθεν εἶ σὺ καὶ τίνος
asked the child saying whence are you and whose
υἱὸς τυγχάνεις; καὶ τίς ἐνταῦθά σε ἤγαγεν;" ὁ δὲ παῖς
son are-you and who here you brought the and child
ἀπεκρίνατο· "ἐγὼ βασιλέως τοῦ δεῖνος τυγχάνω υἱὸς
answered I of-king the so-and-so am (the)-son
καὶ ἀπερχόμην καθ' ὁρισμὸν τοῦ πατρός μου πρὸς
and I-was-going-away by order of-the father my to

βασιλέα ἕτερον τὸν δεῖνα χάριν τοῦ τελέσαι μου τοὺς
king another the so-and-so for-the-sake-of the to-accomplish my the
γάμους, καὶ ἔμπροσθεν πορευόμενος, τοῦ ἀκολουθοῦντός
wedding and in-front going of-the following
μοι ὄχλου μακρὰν γεγονώς, ἀπεπλανήθην καὶ δίψῃ
me crowd far having-become I-went-astray and by-thirst
μεγάλῃ συνεχόμενος, τῇ πηγῇ τῇδε προσπελάσας, ἔπιον
great held at-the spring this having-approached I-drank
ἀπ᾽ αὐτῆς, καὶ ἅμα εἰς γυναικείαν ὄψιν μετεβλήθην.”
from it and at-once into (a)-woman's appearance I-was-changed
ὁ δὲ ἀνὴρ ἐκεῖνος τῶν ῥημάτων τοῦ νέου ἀκούσας,
the and man that the words of-the young(-man) having-heard
κατοίκτειρε τοῦτον τῆς συμφορᾶς καὶ λέγει αὐτῷ· “ἐγὼ
pitied him for-the misfortune and says to-him I
ἀντὶ σοῦ εἰς γύναιον μεταμορφωθήσομαι καὶ ἐπὶ μῆνας
instead-of you into (a)-woman shall-be-transformed and for months
τέσσαρας τῇ γυναικείᾳ μορφῇ ἐγκαρτερήσω, ἄχρις ἂν σὺ
four in-the woman's form shall-endure until — you
τοὺς σοὺς γάμους ἐκτελέσῃς. πλὴν ὄμοσόν μοι ὡς μετὰ
the your wedding accomplish only swear to-me that after
τὴν τελείωσιν τῶν τεσσάρων μηνῶν πάλιν ἐλεύσῃ πρός
the completion of-the four months again you-will-come to
με.” ὁ δὲ τοῦ βασιλέως υἱὸς ὤμοσε τῷ κηπωρῷ ἐκείνῳ
me the and of-the king son swore to-the gardener that
ὡς ἐκ παντρόπου πρὸς αὐτὸν ἐλεύσεται. ὁ δὲ κηπωρὸς
that by all-means to him he-will-come the and gardener
παραχρῆμα εἰς γυναῖκα μετεβλήθη, καὶ ὑπέδειξεν αὐτῷ καὶ
immediately into (a)-woman was-changed and showed him also
τὴν πρὸς τὸν πενθερὸν αὐτοῦ ὁδὸν τὴν εὐθεῖαν. μετὰ δὲ
the to the father-in-law his road the straight after and
ταῦτα τῶν τεσσάρων μηνῶν περαιωθέντων, ἐμνήσθη ὁ
these(-things) the four months having-been-completed remembered the

τοῦ βασιλέως υἱὸς τῶν μεθ᾽ ὅρκου αὐτοῦ ὑποσχέσεων ὧν
of-the king son the with oath his promises which
ὑπέσχετο τῷ κηπωρῷ, καὶ πρὸς αὐτὸν εὐθὺς παραγίνεται
he-promised to-the gardener and to him at-once arrives
τὴν γυναικείαν ἔτι μορφὴν περικείμενον· εὑρίσκει δὲ αὐτὸν
the woman's still form wearing he-finds and him
καὶ κατὰ τὴν φύσιν τῶν γυναικῶν ἐν γαστρὶ ἔχοντα.
also according-to the nature of-the women in womb having
καὶ τῆς γαστρὸς αὐτοῦ ἐξογκουμένης οὔσης, φησὶ πρὸς
and the belly his swollen being says to
αὐτὸν ὁ τοῦ βασιλέως υἱὸς ἐξ εὐλόγου προφάσεως· "πῶς
him the of-the king son from plausible pretext how
ἄρα γε νῦν ἀντὶ σοῦ εἰς γυναῖκα μεταβληθῶ; καὶ γὰρ
then indeed now instead-of you into (a)-woman shall-I-be-changed and for
ὅτε με πλησίον τῆς πηγῆς ἐν γυναικείᾳ μορφῇ εὕρηκας,
when me near the spring in (a)-woman's form you-found
παρθένος ἐγὼ τὸ σῶμα ἐτύγχανον, καὶ σὺ γοῦν ἄρτι
(a)-virgin I in-the body was and you now just-now
ἐν γαστρὶ ἔχεις· πῶς ἐγὼ ἐγγαστρωμένος γενήσομαι;"
in womb have how I pregnant shall-become
οὕτως οὖν διαλεχθεὶς ὁ τοῦ βασιλέως υἱὸς νενίκηκεν ἅμα
thus then having-argued the of-the king son conquered at-once
τὸν κηπωρὸν τῇ τοῦ λόγου πιθανότητι, καὶ πρὸς τὸν
the gardener by-the of-the word persuasiveness and to the
ἴδιον πατέρα καὶ βασιλέα μετὰ χαρᾶς ὑπέστρεψε. καὶ τῷ
own father and king with joy returned and to-the
πατρὶ διηγήσατο ὅσα παρὰ τοῦ κακοῦ συμβούλου τοῦ
father related what(-things) from the evil counselor the
σοφωτάτου ἐκείνου ἐν τῇ ὁδῷ πέπονθεν. ὁ δὲ βασιλεὺς
most-wise that on the road he-suffered the and king
ἐκεῖνος μεγάλως ὀργισθεὶς ἐπὶ τῇ συμβουλῇ καὶ πονηρίᾳ
that greatly angered at the counsel and wickedness

τοῦ κακοῦ συμβούλου ἐκείνου, ἀναιρεθῆναι προσέταξε τὸν
of-the evil counselor that to-be-destroyed ordered the
φιλόσοφον. Οὕτως οὖν κἀγώ, βασιλεῦ, ἐπὶ τῇ θείᾳ θαρρῶ
philosopher thus then I-too king in the divine I-trust
κρίσει, ὅτι δώῃ μοι ἐκδικηθῆναι ἀπὸ τούτων τῶν
judgment that he-may-grant me to-be-avenged on these the
ἀναισχύντων καὶ σοφῶν σου τῇ κακίᾳ συμβούλων. εἰ
shameless and wise your in-the wickedness counselors if
δ' οὖν, ὡς προεῖπόν σοι, ἐμαυτὴν διαχειρίσομαι, καὶ
but not(-so) as I-said-before to-you myself I-shall-make-away-with and
ἔσται ἡ τοῦ ἁμαρτήματός μου αἰτία ἐπὶ σέ, ὅτι με
will-be the of-the sin my cause upon you because me
ἀπὸ τοῦ υἱοῦ σου οὐκ ἐκδίκησας ὡς ἔδει κατὰ
on the son your not you-avenged as it-was-right according-to
τὸ δίκαιον καὶ ἀληθές, ὅστις κατ' ἐμοῦ ἐχώρησεν εἰς
the just and true who against me went to
τοσοῦτον μωρίας καὶ ἀναισχυντίας καὶ παρανομίας."
such-a-degree of-folly and shamelessness and lawlessness

The king again orders the execution, and the fourth counselor tells of a prince so fat that a bath-keeper weeps, supposing he lacks a man's parts. The prince gives him gold to bring a woman, and the bath-keeper, sure no harm can follow, brings his wife. Through a hole at dawn he sees the prince exulting with her like a neighing horse. She reproaches the man who lent her out, and he dies of grief. The king is warned to examine before acting.

Τότε ὁ βασιλεὺς τοῖς τῆς γυναικὸς λόγοις ὑπαχθείς,
then the king by-the of-the woman words led-on
κελεύει τὸν υἱὸν αὐτοῦ ἀναιρεθῆναι. μετὰ δὲ τὴν ἀπόφασιν
orders the son his to-be-destroyed after and the sentence
πάλιν, κατὰ τὴν τετάρτην ἡμέραν ὁ τῶν φιλοσόφων
again on the fourth day the of-the philosophers
αὐτοῦ καὶ συμβούλων τέταρτος ἔρχεται. καὶ συνήθως
his and counselors fourth comes and as-was-customary
αὐτὸν προσκυνήσας, "ζῆθι, βασιλεῦ," εἶπεν "εἰς τὸν
him having-made-obeisance live king he-said for the
αἰῶνα. γνωρίζω τῷ κράτει σου, ὡς οὐ χρή τινα
age I-make-known to-the majesty your that not it-befits any
τῶν κατὰ σὲ βασιλέων κατὰ συναρπαγήν τι τὸ
of-the like you kings by rashness anything at
σύνολον διαπράξασθαι, ἕως οὗ καθαρῶς ἐρευνήσῃς καὶ τὴν
all to-do until — clearly you-search and the
ἀλήθειαν στήσῃς, καὶ ὅπερ ἀκούσῃς ἀκριβῶς ἐξετάσῃς,
truth establish and what you-hear precisely examine
ὅπως μὴ συμβήσεται ὡς ἔν τινι τῶν βασιλέων λέγεται
so-that not it-befall as in some of-the kings is-said
προγενέσθαι." ὁ δὲ βασιλεὺς ἔφη· "καὶ πῶς γε,
to-have-happened-before the and king said and how indeed
σαφήνισόν με." ὃ δὲ ἔφη· "ἦν γάρ τις υἱὸς βασιλέως·
make-clear(-it) to-me he and said there-was for a-certain son of-(a)-king

καὶ ἐγένετο ἐν μιᾷ ἡμέρᾳ τοῦτον ἀπελθεῖν εἰς τὸ λουτρὸν
and it-happened on one day (that)-he to-go-away to the bath
τοῦ ἀπολοῦσαι τὸ ἑαυτοῦ σῶμα. ἦν δὲ αὐτὸς παχὺς
for-the to-wash the his-own body he-was and he fat
ἅμα καὶ εὐμεγέθης, ὡς ἐκ τοῦ πάχους μὴ καθορᾶσθαι
both and large so-that from the fatness not to-be-seen
τὰ τούτου αἰδοῖα. τοῦτον θεασάμενος ὁ λουτράρης ὡς
the his privy-parts him having-seen the bath-keeper as
κακοῦ ὄντος τοῦ πάθους ἔκλαιεν. ὁ δὲ τοῦ βασιλέως υἱὸς
(if)-evil being the affliction wept the and of-the king son
πρὸς αὐτὸν εἶπεν· "ἵνα τί οὕτως δακρύεις ἐλεεινῶς;" ὁ
to him said for what thus do-you-weep piteously he
δὲ ἀντέφησεν ὅτι "κλαίω, διότι ὁρῶ σε, βασιλέως ὄντα
and answered that I-weep because I-see you of-(a)-king being
σε υἱόν, σὺ δὲ υἱὸν οὐ δυνήσῃ κτήσασθαι. ὁρῶ γάρ σε
you (a)-son you but (a)-son not will-be-able to-get I-see for you
μὴ ἔχοντα τὰ τῶν ἀνδρῶν αἰδοῖα· καὶ πῶς δυνήσῃ
not having the of-the men privy-parts and how will-you-be-able
γυναικὶ συγγενέσθαι;" ὁ δὲ νέος τὰ ῥήματα τοῦ
with-(a)-woman to-lie the and young(-man) the words of-the
λουτραρίου εὐφροσύνως δεξάμενος, δέδωκεν αὐτῷ χρυσίον,
bath-keeper cheerfully having-received gave him gold
λέξας πρὸς αὐτόν· "θέλω γινώσκειν σε ὡς ὁ βασιλεὺς
having-said to him I-wish to-know you that the king
ὁ πατήρ μου γυναῖκά μοι ἀγαγέσθαι βούλεται· καὶ τοῦτο
the father my (a)-wife for-me to-take wants and this
ὅπερ μοι εἶπας καὶ ἐγὼ γινώσκων, ἀπορῶ τὰ μέγιστα,
which to-me you-said also I knowing am-at-a-loss the most
πῶς ἔσται μοι ἐκείνῃ τῇ γυναικὶ κατὰ τὴν τάξιν τῶν
how it-will-be for-me with-that the woman according-to the order of-the
ἀνδρῶν συναφθῆναι. ἀλλὰ νῦν λάβε τουτονὶ τὸν χρυσὸν
men to-be-joined but now take this the gold

καὶ ἀπελθὼν φέρε μοί τινα γυναῖκα περικαλλῆ, ὡς
and having-gone-away bring me some woman very-lovely so-that
ἂν ἐπ᾽ αὐτῇ δοκιμάσω ἐμαυτόν.” ὁ δὲ λουτράριος τὸν
— on her I-may-test myself the and bath-keeper the
χρυσὸν λαβών, ἔλεγεν ἐν ἑαυτῷ· “ἐνέγκω ἐνθάδε τῷ
gold having-taken said in himself I-shall-bring here to-the
νέῳ βασιλεῖ τὴν ἐμὴν γυναῖκα, ἐπεί, ὡς ὁρῶ, οὐκ ἔχει
young king the my wife since as I-see not he-has
μόριον πρὸς συνουσίαν.” καὶ ταῦτα συλλογισάμενος,
(a)-member for intercourse and these(-things) having-reasoned
ἀπελθὼν ὁ μάταιος ἤνεγκεν αὐτῷ τὴν ἑαυτοῦ σύζυγον.
having-gone-away the fool brought him the his-own wife
ὁ δὲ τοῦ βασιλέως υἱὸς εἰσήγαγε τὴν γυναῖκα ἔνθα ἡ
the and of-the king son brought-in the woman where the
στρωμνὴ ἐν τῷ λοετρῷ ἡτοίμασται, καὶ ὅλην τὴν νύκτα
bed in the bath has-been-prepared and all the night
ὡς συνήθεια τοῖς ἀνδράσι τῇ γυναικὶ συνεμίγνυτο. εἶτα
as (is)-custom for-the men with-the woman had-intercourse then
περὶ τὴν αὐγὴν παρακύψας ὁ λουτράριος ἀπό τινος
about the dawn having-peeped the bath-keeper through some
ὀπῆς, ὁρᾷ τοῦτον γαυριῶντα μεγάλως καὶ ὥσπερ ἵππον
hole sees him exulting greatly and like (a)-horse
μετὰ χρεμετισμοῦ τῇ γυναικὶ μιγνύμενον· καὶ πικρῶς ὁ
with neighing with-the woman mingling and bitterly the
βαλανεὺς ἀνοιμώξας ὠδύρετο λέγων· “οἴμοι, τίς γένωμαι;
bath-man having-wailed lamented saying alas what shall-I-become
τί πέπονθα ὁ τάλας; τί εἴπω τῇ γυναικί μου, ἢ
what have-I-suffered the wretch what shall-I-say to-the wife my or
αὐτὴ τί εἴπῃ πρός με; ἆρα θελήσει ἐμοὶ συνοικεῖν ἢ
she what will-say to me is-it will-she-wish with-me to-live or
τὸν νέον ἀγαπήσασα, ἐμὲ καταλείψει;” οὕτως οὖν τοῦ
the young(-man) having-loved me will-she-leave thus then the

ἀνδρὸς τῇ ἀθυμίᾳ τρυχομένου, ὡς ὁ νέος ἐπαύσατο,
husband by-the despondency being-worn when the young(-man) stopped
ὁρᾷ τὴν γυναῖκα ἐκεῖθεν ἐξερχομένην καί φησι πρὸς αὐτὴν
he-sees the woman thence going-out and says to her
ὁ ματαιόφρων ἀνήρ· "ἄπιθι τὸ λοιπόν, γύναι, πρὸς τὴν
the foolish-minded man go-away for-the rest woman to the
οἰκίαν ἡμῶν." ἡ δὲ πρὸς αὐτὸν ἀντέφησε· "πῶς ἄρα
house our she and to him answered how then
προθύμως ἐπὶ τὴν οἰκίαν πορεύσομαι, οὕτως παρὰ σοῦ
willingly to the house shall-I-go thus by you
ὑβρισθεῖσα ὁλόκληρον νύκτα, ὅς με τὴν σὴν γυναῖκα οὐκ
outraged (a)-whole night who me the your wife not
ἐνετράπης τῷ τοῦ βασιλέως υἱῷ συγκοιτάσαι;" τούτοις
were-ashamed to-the of-the king son to-give-to-bed by-these
τοῖς λόγοις ὁ ἀνὴρ τρωθείς, τῇ λύπῃ καὶ τῇ πολλῇ
the words the man wounded by-the grief and by-the great
ἀθυμίᾳ λιποψυχήσας τὴν ζωὴν κατέστρεψε. Διὸ καὶ σύ,
despondency having-fainted the life ended wherefore also you
βασιλεῦ, μακροθύμησον καὶ μὴ σπεύσῃς οὕτως ἀνερευνήτως
king be-patient and not hasten thus unsearched
ἀπολέσαι σου τὸν υἱόν, μή πως καὶ σὺ κατ' ἐκεῖνον τὸν
to-destroy your the son lest — also you like that the
μὴ ἐξετάσαντα βαλανέα πικρότατα μεταμεληθεὶς τὸ ζῆν
not having-examined bath-man most-bitterly having-repented the to-live
ἐκμετρήσῃς. πῶς γὰρ ἕνα σε παῖδα καὶ μόνον κεκτημένον
you-measure-out how for one you child and only having-acquired
οὕτω συναρπάζεσθαι πρέπον εἰς τὴν ἐκείνου ἀναίρεσιν;
thus to-be-carried-away (is-it)-fitting to the his destruction
καὶ ταῦτα μὴ γινώσκοντά σε καθαρῶς εἴτε ἀληθὲς
and these(-things) not knowing you clearly whether true

εἴτε ψευδὲς τὸ κατ᾽ ἐκείνου λαλούμενον. καὶ δὴ
or false the(-thing) against him spoken and indeed
πρὸς τούτοις ἕτερόν τί σε βούλομαι διηγήσασθαι.
besides these(-things) another something to-you I-want to-narrate

X · THE WEEPING BITCH

A wife and her traveling husband swear to keep their bed chaste. A youth who desires her goes to a procuress, who feeds her bitch bread full of pepper and tells the wife that the weeping dog is her own daughter, transformed for refusing a lover. The frightened wife sends for the youth. The procuress, unable to find him, brings back a stranger, who is the husband. The wife accuses him of faithlessness, claims she was testing him, and is appeased only with gold.

Γυνή τις ἀνδρὶ νομίμῳ συζῶσα, ἄνδρα τὸν
(a)-woman a-certain with-(a)-husband lawful living-with husband the
ἑαυτῆς εἴς τινα ὁδοιπορίαν βουλόμενον ἀπελθεῖν καὶ
her-own on some journey wishing to-go-away and
τῆς αὐτοῦ ἐξιέναι οἰκίας, συνθήκας καὶ ὑποσχέσεις
from-the his to-go-out house covenants and promises
τοῦτον ἐζήτησεν, ὁμοίως δὲ καὶ αὐτὸς αὐτήν. καὶ ἄμφω
him she-asked likewise and also he her and both
συνετάξαντο πρὸς ἀλλήλους ὡς τὴν κοίτην αὐτῶν ἀμίαντον
agreed with one-another that the bed their undefiled
διαφυλάξουσι καὶ σωφρονοῦντες ἔσονται ἄχρι τῆς τοῦ
they-will-keep and chaste will-be until the of-the
ἀνδρὸς ἐπαναστροφῆς. εἶτα καὶ ἀριθμὸν ἡμερῶν δέδωκεν ὁ
husband return then also (a)-number of-days gave the
ἀνὴρ τῇ γυναικί, ὅτι "μετὰ τὰς ἡμέρας ταύτας εἰς τὴν
husband to-the wife that after the days these to the
οἰκίαν ἐπανελεύσομαι." διὸ καὶ τῆς διωρίας τῶν ἡμερῶν
house I-shall-return wherefore also the term of-the days

τελεσθείσης, ἡ γυνὴ τῇ ὁδῷ ἐπλησίαζε. καὶ ὁρῶσα εἴπερ
having-been-completed the wife the road approached and looking if-indeed
ὁ ἀνὴρ αὐτῆς καθορᾶται ἐρχόμενος, οὐχ ἑώρα· ὅτε
the husband her is-seen coming not she-saw(-him) when
καὶ νέος τις αὐτὴν θεασάμενος, ἥλω τῷ ταύτης
also young(-man) a-certain her having-seen was-taken by-the her
ἔρωτι καὶ ἤρξατο περὶ τούτου αὐτῇ διαλέγεσθαι. ἡ δὲ
love and began about this with-her to-converse she and
οὐδαμῇ οὐδαμῶς τοὺς περὶ ἔρωτος λόγους ἐδέχετο. ὁ δὲ
nowhere in-no-way the about love words received the and
νεανίας τῷ τῆς γυναικὸς ἔρωτι μάλα δηχθείς, πρός τινα
youth by-the of-the woman love greatly bitten to a-certain
γραῦν ἀπῄει πλησίον τῆς ἐρωμένης οἰκοῦσαν καὶ λέγει
old-woman went-away near the beloved dwelling and says
τῇ γραΐδι ὡς "ἐξαίφνης ἰδὼν τὴν σὴν γειτόνισσαν,
to-the little-old-woman that suddenly having-seen the your neighbor
ἠράσθην αὐτὴν καὶ πρὸς ὁμιλίαν ἐβιασάμην· ἡ δὲ
I-fell-in-love-with her and to intercourse I-pressed(-her) she and
οὐδαμῶς εἰς τὸ παντελὲς ὑπακούει μου, ἀλλὰ καὶ βαρέως
in-no-way to the end obeys me but also heavily
τοὺς ἐμοὺς δέχεται λόγους. εἰ οὖν σύ, ὦ μῆτερ, ταύτην
the my receives words if then you O mother her
καταπείσεις τοῖς ἐμοῖς εἶξαι λόγοις, ὃ ἂν αἰτήσῃς με
persuade to-the my to-yield words what — you-ask me
δώσω σοι." ἡ δὲ γραῦς τῶν λόγων ἀκούσασα, λέγει τῷ
I-will-give you the and old-woman the words having-heard says to-the
νέῳ ὡς "ἐγὼ τὴν κόρην εἰς θέλημα σὸν καταστήσω."
young(-man) that I the girl into will your shall-bring
καὶ τοῦτο εἰποῦσα, εὐθὺς ἐγείρεται, καὶ τεχνικῶς τὰ
and this having-said at-once rises and craftily the(-things)
τοῦ πράγματος κατορθοῖ· ἄλευρον γὰρ ἀγαγοῦσα καὶ
of-the matter achieves flour for having-brought and

τοῦτο μεθ᾽ ὕδατος ὡς ζύμην σμίξασα, πεπέρεως ὕστερον
it with water like dough having-mixed with-pepper afterward
πολλοῦ γεμίζει τὸ ζυμάριον καὶ οὕτως αὐτὸ εἰς ψωμὸν
much fills the dough and thus it into (a)-morsel
κατασκευάζει. εἶτα ἐψήσασα καὶ τὸν ἄρτον λαβοῦσα,
makes then having-baked(-it) also the bread having-taken
ἔτι δὲ καὶ ἣν εἶχε σκύλαν μεθ᾽ ἑαυτῆς, πρὸς τὴν κόρην
still and also which she-had bitch with herself to the girl
πορεύεται. ἦν δὲ ἡ κύων ὄπισθεν τῆς γραὸς ἀκολουθοῦσα.
goes was and the dog behind the old-woman following
ὅτε δὲ τῷ οἰκήματι τῆς ἐρωμένης ἐπλησίασε, ῥίπτει τῷ
when and the dwelling of-the beloved she-approached she-throws to-the
κυναρίῳ ἐκ τοῦ ἄρτου ἐκείνου· ἡ δὲ κύων φαγοῦσα τοὺς
little-dog of the bread that the and dog having-eaten in-the
ὀφθαλμοὺς αὐτῆς δακρύων ἐγεμίσθη ἐκ τοῦ πεπέρεως,
eyes her with-tears was-filled from the pepper
καὶ σφοδρῶς δακρύουσα ἠκολούθει τῇ γραΐδι. ταύτης
and violently weeping followed the little-old-woman she
εἰσελθούσης πρὸς τὴν ἐρωμένην, ὁρᾷ αὕτη ἡ γυνὴ τὴν
having-gone-in to the beloved sees this the woman the
κύνα κλαίουσαν καὶ δάκρυα ἐκ τῶν ὀφθαλμῶν ἀφιεῖσαν·
dog weeping and tears from the eyes letting-fall
λέγει τῇ γραΐδι· "τίς ἡ αἰτία τῶν δακρύων τῆς
says to-the little-old-woman what(-is) the cause of-the tears of-the
κυνός;" ἡ δὲ γραῦς τῇ ἐρωτομωραιοπλοκοσυνθέτῳ καὶ
dog the and old-woman to-the love-folly-weaving-compounded and
ποθαγαπημενοπλουμισμένῃ κόρῃ ἀπεκρίνατο μετὰ δακρύων·
desire-beloved-adorned girl answered with tears
"αὕτη ἡ κύων, ἣν ὁρᾷς, γλαυκοφθαλμοφρυδοβαπτόχειλε,
this the dog which you-see gray-eyed-browed-dyed-lipped
θυγάτηρ μου, φεῦ, ἐτύγχανέ ποτε, καί τις νεανίας
daughter my alas was once and a-certain youth

ἀγαπήσας αὐτὴν πρὸς συνουσίαν ἠνάγκασεν· αὕτη δὲ
having-loved her to intercourse compelled she and
οὐδ᾽ ὅλως ἐκείνῳ ἤκουσε. καὶ ὁ νέος ὑπὸ τῆς
not-even at-all him obeyed and the young(-man) from the
πολλῆς ἀθυμίας κατηράσατο ταύτην ἐκ πολυπόνου
great despondency cursed her from much-toiling
καρδίας, καὶ εὐθὺς εἰς κύνα, οἴμοι, μετεβλήθη. καὶ ὁσάκις
heart and at-once into (a)-dog alas she-was-changed and as-often-as
βουληθῶ ἐξελθεῖν τῆς οἰκίας, οὕτω πικρῶς κλαίουσα ὀπίσω
I-wish to-go-out of-the house thus bitterly weeping behind
μου ἀκολουθεῖ.” ταῦτα τῆς μαστροποῦ μετὰ δακρύων
me she-follows these(-things) the procuress with tears
εἰπούσης, ἡ κόρη καταπλαγεῖσα ἐφ᾽ οἷς ἤκουσε καὶ
having-said the girl astounded at what she-heard and
ἑώρακε, φόβῳ συλληφθεῖσα τὴν καρδίαν εἶχε πηδῶσαν καὶ
had-seen by-fear seized the heart had leaping and
πρὸς τὴν γραῦν ἔλεγε· “φόβος μοι πολὺς προσεγένετο
to the old-woman said fear to-me much has-come
ἀπὸ τῆς σῆς διηγήσεως· νεανίας γάρ τις ἰδών με
from the your narration (a)-youth for a-certain having-seen me
παρακύψασαν ἐκ τοῦ παραθυρίου, ἐκρατήθη τῷ ἐμῷ
peeping from the little-window was-held by-the my
ἔρωτι, καὶ πρὸς συνουσίαν ἀναγκασθεῖσα οὐκ ἤκουσα· διὸ
love and to intercourse compelled not I-obeyed wherefore
φοβοῦμαι μή ποτε πάθω, καθὼς πέπονθεν ἡ θυγάτηρ
I-fear lest ever I-suffer as has-suffered the daughter
σου, ἀπὸ κατάρας ἐκείνου. καὶ τὸ λοιπὸν ἀναστᾶσα
your from (the)-curse of-that(-one) and for-the rest having-risen
πορεύου καὶ εὑροῦσα τοῦτον ὡς ἐμὲ ὁδήγησον, καὶ ἐγώ
go and having-found him to me guide(-him) and I
σε φιλοτίμως ἀμείψομαι.” ἡ δὲ γραῦς ἀπεκρίνατο· “ἐγὼ
you munificently will-repay the and old-woman answered I

κατὰ τὸ σὸν θέλημα τοῦτον εὑροῦσα πρὸς σὲ φέρω.
according-to the your will him having-found to you bring
σὺ δ᾽ ἀναστᾶσα κατακόσμησον τὴν οἰκίαν σου καὶ τὸ
you and having-risen adorn the house your and the
πρόσωπόν σου ἅμα τῷ σώματι μύροις νίψον.” καὶ
face your together-with the body with-perfumes wash and
ἡ κόρη ἀναστᾶσα ἐν τῇ ἑαυτῆς στρωμνῇ κοσμίως διετέθη,
the girl having-risen in the her-own bed decorously was-disposed
καὶ δεῖπνον πολυτελῆ προητοίμασεν. ἡ δέ γε μαστροπὸς
and (a)-supper costly prepared the and indeed procuress
τὸν νέον ἐκεῖνον ζητήσασα οὐχ εὗρεν· ἕτερον δὲ
the young(-man) that having-sought not found(-him) another and
νέον ἀντ᾽ ἐκείνου εὑροῦσα, “ἀκολούθει μοι” ἔφη·
young(-man) instead-of him having-found follow me she-said
τούτου δὲ ἐρωτήσαντος “ποῦ ἀπάγεις με;” ἡ γραῦς
he and having-asked where are-you-leading me the old-woman
ἔφη· “φέρω σε, ὦ νεανία, εἰς οἶκον κοσμιώτατον πάνυ,
said I-bring you O youth to (a)-house most-decorous very
ἐν ᾧ καὶ ὡραιοτάτη καὶ περικαλλής τις κάθηται,
in which also most-beautiful and very-lovely someone sits
δρόσον ἀποστάζουσα τῇ ὀσμῇ, καὶ κατὰ ἀλήθειαν σοι
dew dripping with-the scent and in truth for-you
ἁρμοδία πρὸς συνουσίαν.” ὁ δὲ ἀνὴρ τοῖς λόγοις τῆς
fitting for intercourse the and man by-the words of-the
γραὸς καταθελχθείς· “πορεύου ἔμπροσθέν μου.” κἀκείνης
old-woman charmed go before me and-she
ἔμπροσθεν πορευομένης καὶ τούτου ὄπισθεν, εἰσῆλθον εἰς
before going and he behind they-went-in into
τὴν οἰκίαν. ὁ δὲ ἀνὴρ τὸν ἑαυτοῦ οἶκον ἑωρακώς,
the house the and man the his-own house having-seen
συνεταράχθη τῇ λύπῃ καὶ καθ᾽ ἑαυτὸν ἔλεγεν ὡς “ἔοικε
was-confounded by-the grief and within himself said that it-seems

κατὰ ἀλήθειαν ὅτι τοιαῦτα διέπραττεν ἡ σύζυγός μου, ἀφ'
in truth that such(-things) was-doing the wife my from
οὗ ἐγὼ τῶν ὧδε ἐξῆλθον." εἰσαγαγοῦσα δὲ αὐτὸν ἡ
when I from-the (places)-here went-out having-brought-in and him the
προαγωγὸς ἐπὶ τῆς συνήθους κλίνης καθεσθῆναι πεποίηκεν.
procuress on the accustomed bed to-sit made
θεασαμένη δὲ ἡ γυνὴ ὅτι ὁ ἀνὴρ αὐτῆς ἐστιν, εὐτέχνῳ
having-seen and the wife that the husband her it-is with-artful
τινὶ πανουργίᾳ ἐνήργησε, καὶ εὐθὺς ἀναστᾶσα, χεῖρας
some villainy she-acted and at-once having-risen hands
ἐπέβαλε τῷ ἀνδρὶ καὶ τῆς αὐτοῦ γενειάδος ἀναιδῶς
laid on-the husband and the his beard shamelessly
ἁψαμένη, πλήττει αὐτοῦ τὴν ὄψιν, καὶ σὺν δάκρυσιν
having-touched strikes his the face and with tears
ἐβόησε λέγουσα· "ὦ ἀκόλαστε καὶ διεφθαρμένε, αὗται
cried-out saying O licentious(-man) and corrupted these
ἡμῶν αἱ πρὸς ἀλλήλους συνθῆκαι τυγχάνουσιν; οὗτοι οἱ
our the toward one-another covenants are these the
μεθ' ὅρκου δεσμοί; οὐ σωφρονεῖν ἐπηγγείλω μοι μέχρι
with oath bonds not to-be-chaste did-you-promise me until
τοῦ ἐπαναστρέψαι σε εἰς τὸν οἶκον; ἵνα τί λοιπὸν εἰς
the to-return you to the house for what then for
οὐδὲν ταῦτα θέμενος, εἰς θέλημα καὶ λόγους ἦλθες τῆς
nothing these(-things) having-set into (the)-will and words you-came of-the
γραὸς ταύτης;" ὁ δὲ ἀνὴρ ἐκπλαγεὶς σφόδρα ἐπὶ τῇ τοῦ
old-woman this the and husband astounded greatly at the of-the
γυναίου τοσαύτῃ διανοίᾳ καὶ αἰφνιδίῳ ἀναισχυντίᾳ, "καὶ
little-woman so-great cunning and sudden shamelessness and
τί ἦν τὸ ζήτημα ὃ σήμερον συνέβη σοι," ἔφη "γύναι;"
what was the question which today happened to-you he-said woman
αὕτη ἀπεκρίνατο· "ἐγὼ σήμερον ἠκηκόειν καταλαβεῖν
she answered I today had-heard to-reach

σε τὰς θύρας τοῦ κάστρου, καὶ δοκιμὴν βουληθεῖσα
you the gates of-the fortress and (a)-test having-wished
ποιήσασθαι τῆς πρὸς ἐμέ σου ἀγάπης καὶ ὑποσχέσεως, τὴν
to-make of-the toward me your love and promise the
οἰκίαν σκοπίσασα καὶ ἐμαυτὴν κοσμήσασα, προσποιητῶς
house having-swept and myself having-adorned feignedly
ταύτην τὴν γραῦν πρὸς σὲ ἔπεμψα, ἵνα δι᾽ αὐτῆς
this the old-woman to you I-sent that through her
δοκιμάσω τὴν τῆς γνώμης σου βούλησιν καὶ ἐάνπερ
I-might-test the of-the mind your will and if-indeed
σωφροσύνην ἐτήρησας· καὶ ἰδοὺ ἐν γνώσει κακὰ ἔχοντα
chastity you-kept and behold in knowledge evils having
εἶδόν σε καὶ τῶν ἐνόρκων συνθηκῶν καταφρονητήν. λοιπὸν
I-saw you and of-the sworn covenants (a)-despiser henceforth
οὐκ ἔτι ἔσομαι μετὰ σοῦ εἰς γυναῖκα· ἀλλ᾽ οὐδέποτε
not any-more I-shall-be with you as wife but never
φιλίαν ἢ ἀγάπην ἕξω πρὸς σὲ καθαράν.” ὁ δὲ ἀνὴρ
friendship or love I-shall-have toward you pure the and husband
ὁ μάταιος ἔφη πρὸς αὐτήν· “ὦ γύναι, ἐγὼ μᾶλλον κατὰ
the fool said to her O wife I rather against
σοῦ ὑποψίαν εἶχον καὶ τὰ ἐναντία ὑπενόουν, καὶ ὡς
you suspicion had and the opposite(-things) I-suspected and when
εἶδόν σε οὕτως κεκαλλωπισμένην καὶ πρὸς μῖξιν ἕτοιμον,
I-saw you thus adorned and for intercourse ready
τοιαῦτα ἐνόμισα καὶ μετὰ ἑτέρων ἀνδρῶν ἐνεργεῖν σε. ἐπεὶ
such(-things) I-supposed also with other men to-do you since
δέ, ὡς λέγεις, χάριν δοκιμῆς ἐπ᾽ ἐμὲ ταῦτα ἐποίησας,
and as you-say for-the-sake-of (a)-test on me these(-things) you-did
φανεράν σοι ποιήσω καὶ τὴν ἐμὴν γνώμην. ἐγὼ τούτου
plain to-you I-will-make also the my mind I for-this
χάριν ἠκολούθησα τῇ γραΐδι, τοῦ ἰδεῖν εἰ πρὸς τὴν
sake followed the little-old-woman for-the to-see if to the

ἐμὴν προσκαλεῖται οἰκίαν· εἰ γὰρ εἰς ἄλλην τινὰ οἰκίαν ἢ
my she-calls house if for to other some house or
γυναῖκα ἔλεγέ μοι ἀπιέναι, οὐκ ἂν ὑπέμενον κἂν ἀκοῇ
woman she-told me to-go-away not — I-would-endure even by-hearing
τὸν λόγον ἀκοῦσαι." ἡ δὲ γυνὴ σχηματοποιήσασα ὡς μὴ
the word to-hear the and woman having-feigned as not
τοῖς λεγομένοις δῆθεν πιστεύουσα, καὶ ἰσχυροτέρως τῇ
the(-things) said forsooth believing and more-strongly by-the
λύπῃ καταφερομένη, ἤρξατο τύπτειν τὸ πρόσωπον καὶ
grief borne-down began to-beat the face and
τὰ ἱμάτια σχίζειν καὶ βοᾶν ὡς "οὐκ ἔτι τοῖς ὅρκοις
the garments to-tear and to-cry-out that not any-more the oaths
πιστεύσω, ἐπεὶ μηδεμία ἐστὶν ἐν αὐτοῖς ἀλήθεια." ταῦτα
I-will-believe since none is in them truth these(-things)
πρὸς τὸν ἄνδρα ποιήσασα, ἀρκετὸν καιρὸν προσποιητῶς
toward the husband having-done (a)-sufficient time feignedly
τοῦτον ἐμνησικάκει μὴ λαλήσασα αὐτόν, καὶ οὐ πρότερον
him she-bore-a-grudge not having-spoken(-to) him and not before
ἀγάπην τούτῳ πεποίηκεν ἄχρις οὗ ἐκεῖνος πολλὴν ἔξοδον
love to-him she-made until — he much outlay
καλλωπισμοῦ ἐκ χρυσοῦ ταύτῃ ἐχαρίσατο, ἅμα δὲ καὶ
of-adornment from gold to-her gave together and also
ἱμάτια. Καὶ νῦν, ὦ βασιλεῦ, ἀπὸ ταύτης γνῶθι τῆς
garments and now O king from this know the
διηγήσεως, ὡς οὐδὲν τῶν ἀνθρώπων πρὸς τὰς τῶν
narration that none of-the men against the of-the
γυναικῶν μηχανουργίας δύναται μαχέσασθαι."
women machinations can fight

The concubine threatens to drink poison and tells of a pig waiting under a fig tree, neck stretched toward an ape for a second fig, until its veins grow cold. Fearing her death, Cyrus again orders the execution. The fifth counselor tells of a soldier, called to the palace, who leaves his dog to guard his sleeping child. The dog kills a snake attacking the infant. Seeing its bloody mouth, the soldier kills it, finds the child safe, and repents.

Οὕτω παρὰ τοῦ τετάρτου συμβούλου ὁ βασιλεὺς
thus from the fourth counselor the king
ἀκροασάμενος, κελεύει τὸν υἱὸν αὐτοῦ μὴ ἀποκτανθῆναι. ἡ
having-listened orders the son his not to-be-killed the
δὲ μαινὰς ἐκείνη τοῦ βασιλέως παλλακὴ νοήσασα τὴν
and madwoman that of-the king concubine having-perceived the
τοῦ βασιλέως ἀναβολήν, ἣν περὶ τὸν ἄδικον φόνον
of-the king postponement which concerning the unjust murder
τοῦ υἱοῦ αὐτοῦ ἀναβάλλεται, κατὰ τὴν τετάρτην ἡμέραν
of-the son his he-postpones on the fourth day
παρέστη τῷ βασιλεῖ κρατοῦσα ἐν ταῖν χεροῖν δεσμόν
stood-by the king holding in the two-hands (a)-bundle
τινα βοτανῶν καὶ λέγει αὐτῷ· "ἰδού, βασιλεῦ, φάρμακον
some of-herbs and says to-him behold king (a)-drug
δηλητήριον ἐπιφέρομαι, καί σοι τὸν ζῶντα θεὸν ἐπόμνυμι
deadly I-bring and to-you the living God I-swear
ὡς εἰ μὴ ἀπὸ τοῦ σοῦ παιδὸς ἐκδικήσεις με καὶ ξίφει
that if not on the your child you-avenge me and with-(a)-sword
αὐτὸν ἀναλώσεις ὅτι ἐνύβρισεν ἀναισχύντως σώφρονι
him you-will-destroy because he-outraged shamelessly (one)-chaste
οὔσῃ κἀκ σωφρόνων γονέων, ἐξ αὐτοῦ τοῦ βλαπτικοῦ καὶ
being and-of chaste parents from the-very the harmful and
θανατηφόρου φαρμάκου πίομαι καὶ βιαίως τῆς ψυχῆς
death-bearing drug I-shall-drink and violently from-the soul

ἀποχωρισθήσομαι· καὶ ἔσται σοι θεόθεν τῆς ἀπωλείας
I-shall-be-separated and will-be for-you from-God of-the destruction
μου ἕνεκα ἀσυγχώρητος ἡ κατάκρισις. πόθεν δὲ οὗτοι
my for-the-sake-of unpardonable the condemnation whence and these
οἱ σοφοί σου σύμβουλοι ὠφελῆσαί σε δυνήσονται; ἀλλὰ
the wise your counselors to-profit you will-be-able but
μᾶλλον νομίζω, συμβήσεταί σοι ὑπ᾽ αὐτῶν ὥσπερ καί
rather I-think it-will-befall you by them as also
τινι τῶν χοίρων ἐγένετο. Συνήθως γὰρ εἶχεν ἐκεῖνος ὁ
to-some of-the swine it-happened accustomed for was that the
χοῖρος ἐπί τινα συκῆν πορεύεσθαι καὶ τὰ ἀποπίπτοντα ἐκ
swine to some fig-tree to-go and the falling from
τοῦ δένδρου σῦκα ἐσθίειν. καὶ μιᾷ τῶν ἡμερῶν κατὰ
the tree figs to-eat and on-one of-the days according-to
τὸ εἰθισμένον πορευθεὶς πρὸς τὴν συκῆν, ὁρᾷ τινα πίθηκα
the custom having-gone to the fig-tree he-sees some ape
τῆς συκῆς ἐπαναβάντα καὶ τὰ σῦκα ἐσθίοντα. ὁ δέ γε
up-the fig-tree having-climbed and the figs eating the and indeed
πίθηξ τὸν χοῖρον θεασάμενος, ῥίπτει αὐτὸν κάτω ἓν σῦκον,
ape the swine having-seen throws to-him down one fig
ὅπερ φαγὼν ὁ χοῖρος, γλυκύτερον τῶν ἄλλων τῶν
which having-eaten the swine sweeter than-the others the
κάτω πιπτόντων σύκων κατεφάνη. καὶ πάλιν ἄλλο σῦκον
down falling figs appeared and again another fig
ἐκ τοῦ πίθηκος καταλαβεῖν ἤλπιζεν. ὡς δ᾽ ὁ πίθηξ ἄλλο
from the ape to-get he-hoped when and the ape another
σῦκον οὐκ ἔρριψεν, ἵστατο κάτωθεν ὁ χοῖρος ἐκτεταμένον
fig not threw stood below the swine stretched
ἔχων ἄνω τὸν τράχηλον καὶ βλέπων ἀδιαλείπτως τὸν
having up the neck and looking unceasingly at-the
πίθηκα. ἐπὶ πολὺ δὲ τοῦ χοίρου ἄνω τοὺς ὀφθαλμοὺς
ape for long and the swine up the eyes

ἔχοντος, αἱ τοῦ τραχήλου αὐτοῦ φλέβες ἀπεψύγησαν· καὶ
having the of-the neck his veins grew-cold and
παρευθὺς ὁ χοῖρος τῆς ζωῆς ἀπερράγη."
straightway the swine from-the life was-torn
Τούτων ὁ Κῦρος παρὰ τῆς γυναικὸς ἀκούσας καὶ
these(-things) — Cyrus from the woman having-heard and
φοβηθεὶς μή πως ἑαυτὴν τῷ βλαβερῷ ἐκείνῳ κτείνῃ
having-feared lest — herself with-the harmful that she-kill
φαρμάκῳ, καὶ αὐτὸς αἰτία φανήσεται τοῦ θανάτου
drug and he-himself (the)-cause would-appear of-the death
αὐτῆς, κελεύει πάλιν τὸν υἱὸν ἀναιρεθῆναι. Τότε ὁ
her orders again the son to-be-destroyed then the
πέμπτος σύμβουλος καὶ φιλόσοφος κατὰ τὴν πέμπτην
fifth counselor and philosopher on the fifth
ἡμέραν εἴσεισι πρὸς τὸν βασιλέα, καὶ συνήθως αὐτὸν
day goes-in to the king and as-was-customary him
προσκυνήσας, φησί· "ζώοις εἰς τὸν αἰῶνα, βασιλεῦ.
having-made-obeisance says may-you-live for the age king
ἀκριβῶς γινώσκω σε, βασιλεῦ, ὡς ἄκρος τῇ γνώσει καὶ
precisely I-know you king that highest in-the knowledge and
τῇ σοφίᾳ καὶ τῇ παιδεύσει γεγένησαι· ἵνα τί τοίνυν
in-the wisdom and in-the education you-have-become for what then
ὁ οὕτω συνέσεως ἔχων ἀσυλλόγιστον ἀποφαίνῃ τὴν
the(-one) thus of-understanding having unreasoned you-pronounce the
καταδίκην, εἰ μὴ πρότερον συζητεῖς καὶ ἐρευνᾷς τὴν
condemnation if not first you-inquire and search-out the
ἀλήθειαν; ὅθεν καὶ ἄκουσόν μου τῆς διηγήσεως.
truth whence also hear me the narration
Ἦν γάρ τις στρατιώτης ἀνήρ, ὅστις τῷ βασιλεῖ
there-was for a-certain soldier man who to-the king
καὶ τοῖς ὑπ' αὐτὸν ἄρχουσιν ᾠκείωτο καὶ ἠγαπᾶτο τῆς
and to-the under him rulers was-familiar and was-loved for-the

γενναιότητος καὶ ἀνδρείας. ὁ δὲ τοιοῦτος στρατιώτης
nobility and courage the and such soldier
σκύλον ἀνέθρεψε μικρόθεν, καὶ ὅσα ἐνετείλατο τῷ
(a)-dog reared from-small and what(-things) he-commanded to-the
σκυλακίῳ, ἐποίει, ὡς λόγον ἔχον· ὅθεν καὶ μετὰ πολλῆς
puppy it-did as reason having whence also with much
ἀγάπης ἔτρεφεν ὁ στρατιώτης τὸν κύνα. ἐν μιᾷ γοῦν τῶν
love fed the soldier the dog on one then of-the
ἡμερῶν ἡ τοῦ ἀνδρὸς σύζυγος πρὸς τοὺς ἑαυτῆς ἀπῆλθε
days the of-the man wife to the her-own went-away
γονεῖς καὶ τὸ αὐτῆς νηπιάζον παιδίον ἀφῆκε τῷ πατρὶ
parents and the her infant child left to-the father
αὐτοῦ, παραγγείλασα αὐτῷ πολλὰ περὶ τοῦ παιδίου, ὥστε
its having-charged him much about the child so-as
βλέπειν καὶ προσέχειν αὐτό. εἶπε γὰρ τῷ ἀνδρὶ ὅτι "οὐκ
to-watch and attend-to it she-said for to-the husband that not
ἀργήσω, ἀλλὰ συντόμως ἐλεύσομαι," καὶ οὕτως εἰποῦσα,
I-shall-be-slow but shortly I-shall-come and thus having-said
τὸ παιδίον ἐκοίμησε καὶ ἀπῆλθε. τοῦ δὲ ἀνδρὸς ἐν τῇ
the child she-put-to-sleep and went-away the and husband in the
οἰκίᾳ καθημένου καὶ τοῦ παιδίου κοιμωμένου, ἐξαίφνης τις
house sitting and the child sleeping suddenly one
τῶν τοῦ βασιλέως εἰσῆλθε στρατιωτῶν· καὶ τὴν θύραν
of-the of-the king came-in soldiers and the door
κρούσαντος, ἐξελθὼν ὁ ἀνήρ, ἰδὼν τὸν παρὰ τοῦ
having-knocked having-gone-out the man having-seen the(-one) from the
βασιλέως πεμφθέντα, λέγει αὐτῷ· "τί σὺ θέλεις;" ὃ δὲ
king sent says to-him what you want he and
λέγει· "ὁ βασιλεὺς καλεῖ σε." καὶ ὁ στρατιώτης ἅμα
says the king calls you and the soldier together-with
τῷ λόγῳ τὰ στρατιωτικὰ ἐνεδύσατο ἅρματα καὶ τὴν σπάθην
the word the military put-on arms and the sword

ἀράμενος, προσκαλεῖται τὸν σκύλον καὶ παραγγέλλει αὐτῷ
having-taken-up calls the dog and orders it
φυλάσσειν τὸν οἶκον καὶ τὸ παιδίον, μηδένα ἐάσας
to-guard the house and the child no-one having-allowed
εἰσελθεῖν εἰς τὸν οἶκον. ὁ μὲν οὖν στρατιώτης τὸν κύνα
to-enter into the house the indeed then soldier the dog
παραγγείλας, ἀπῆλθε πρὸς τὸ παλάτιον· τοῦ δὲ σκύλου
having-ordered went-away to the palace the and dog
τῷ παιδὶ παρακαθημένου καὶ τοῦ παιδὸς κοιμωμένου,
by-the child sitting and the child sleeping
ὁρᾷ ὁ κύων ὄφιν τινὰ παμμεγέθη ἐρχόμενον κατὰ τοῦ
sees the dog (a)-snake a-certain very-huge coming against the
παιδὸς καὶ αὐτοῦ ἐκροφῆσαι τὸ αἷμα σπουδάζοντα. καὶ
child and his to-suck-up the blood hastening and
παρευθὺς ὁ κύων ἐγερθεὶς πόλεμον πρὸς τὸν ὄφιν ἐποίησε
straightway the dog having-risen war against the snake made
καὶ καταδακὼν αὐτόν, νεκρὸν αὐτὸν ἀπειργάσατο. κατ᾽
and having-bitten it dead it made at
αὐτὴν δὲ τὴν ὥραν ἦλθε καὶ ὁ στρατιώτης, καὶ ὁ κύων
very and the hour came also the soldier and the dog
μετὰ χαρᾶς τούτῳ ἀπήντησεν. ἰδὼν δὲ ὁ στρατιώτης
with joy him met having-seen and the soldier
τὸ στόμα τοῦ σκύλου ᾑμαγμένον, ἔδοξεν αὐτῷ ὡς ὁ
the mouth of-the dog bloodied it-seemed to-him that the
κύων τὸ παιδίον ἔφαγε, καὶ κρούσας αὐτὸν τῷ ξίφει
dog the child had-eaten and having-struck it with-the sword
ἀπέκτεινεν. εἶτα ἐντὸς τοῦ οἴκου γενόμενος, ὁρᾷ τὸν παῖδα
killed then within the house having-come he-sees the child
κοιμώμενον ἀβλαβῆ, θεωρεῖ δὲ καὶ τὸν ὄφιν σκοτωμένον
sleeping unharmed he-beholds and also the snake killed
καὶ πρὸς τῇ κεφαλῇ τοῦ παιδίου κείμενον· καὶ ἅμα ἔγνω
and at the head of-the child lying and at-once knew

ὡς ὁ κύων τὸν ὄφιν ἐφόνευσε, καὶ πικρῶς ὠλοφύρετο
that the dog the snake had-murdered and bitterly lamented
ὅτι χωρὶς ἀφορμῆς τὸ τοιοῦτον ἀπέκτεινε κυνάριον. οὐδὲν
that without cause the such he-had-killed little-dog nothing
δὲ ὁ κύων ἐκ τῆς τοῦ αὐθεντὸς αὐτοῦ μεταμελείας
and the dog from the of-the master his repentance
ὠφεληθῆναι ἠδυνήθη, οὐδὲ ὁ στρατιώτης ἠδυνήθη ἀπὸ τῆς
to-be-profited was-able nor the soldier was-able from the
λύπης καὶ τῆς μεταμελείας ἐγεῖραι τὸν κύνα. Διὸ καὶ
grief and the repentance to-raise the dog wherefore also
σύ, βασιλεῦ, μὴ οὕτως ἀσκέπτως τὸν υἱόν σου φονεύσῃς,
you king not thus inconsiderately the son your murder
μή πως καὶ τῷ σῷ κράτει μετάμελος γενήσεται ὕστερον
lest — also to-the your majesty repentance will-come later
ὡς τῷ στρατιώτῃ. καὶ ἴσως ἐκεῖνος περί τινος ζώου
as to-the soldier and perhaps he concerning some animal
καὶ ταῦτα κυνὸς ὄντος φιλοδεσπότου· σὺ δὲ περὶ υἱοῦ
and that (a)-dog being master-loving you but concerning (a)-son
τίνα ἔξεις ἀπολογίαν, ἀδίκως καὶ ἐξ ἀκοῆς μόνης
what will-you-have defense unjustly and from hearing alone
τοιαῦτα ἐπιχειρήσας; ὅμως μέντοι γε, ὦ βασιλεῦ, καὶ
such(-things) having-undertaken nevertheless however indeed O king also
ἄλλης διηγήσεως ἐπισχὼν ἄκουσον, παρακαλῶ.
another narration having-held-back hear I-beseech

The fifth counselor's second tale. Rebuffed by a chaste wife, a rake buys her husband's cloak, and a procuress burns holes in it and slips it under his pillow. He beats his wife, who flees to her parents. The procuress takes her to a supposed physician, the rake, who violates her. The rake tells the husband he burned the cloak over an oven and gave it to an old woman to mend, and the procuress says it may be at his house. The husband woos back his wife.

Ἀνήρ τις ἦν τῇ γνώμῃ σαθρός, ἀκόλαστος τῇ
(a)-man a-certain there-was in-the mind rotten licentious in-the
φύσει καὶ πορνοκόπος· ὃς ὁπόταν περί τινος ὡραίας
nature and whoremonger who whenever about some beautiful
γυναικός τι ἤκουε, πᾶν πρᾶγμα δευτέρου λόγου
woman anything he-heard every matter of-second word
ἐποιεῖτο, καὶ ἐν πρώτοις ὅσον ἠδύνετο ἐσπούδαζεν
made and in (the)-first(-place) as-much-as he-could was-eager
ἕως οὗ αὐτὴν ἐκ παντὸς τρόπου συμμιγῇ. τούτῳ γοῦν
until — her by every way he-lay-with to-this then
τοιούτῳ τὴν φύσιν ὄντι περί τινος ἤκουσται γυναικὸς
such in-the nature being about a-certain was-heard woman
λίαν ὡραιοτάτης, ἥτις καὶ ἔν τινι χώρᾳ τὴν οἴκησιν
very most-beautiful who also in some country the dwelling
ἐποιεῖτο· ἐν ᾧ χωρίῳ ἀπέστειλεν ὁ ἐραστὴς ἐκεῖνος,
made to which village sent the lover that
καὶ παρακαλῶν καὶ βιαζόμενος πρὸς συνάφειαν. ἡ δὲ
both beseeching and forcing to union the and
γυνὴ σωφρονεστάτη οὖσα, οὐ προσεδέξατο τὴν τοῦ ἀνδρὸς
woman most-chaste being not accepted the of-the man
παράκλησιν ἢ ἀπειλήν. ὁ δέ γε θηλυμανὴς ἐκεῖνος ἀνὴρ
entreaty or threat the and indeed woman-mad that man
μὴ οὕτως ἀποδιωχθεὶς παρὰ γυναικὸς παρῃτήσατο, ἀλλ'
not thus driven-off by (a)-woman declined but

ἐπ᾽ ἐκείνῳ τῷ χωρίῳ παραγενόμενος, ἀναισχύντως ὡς
at that the village having-arrived shamelessly as
εἰς ξενοδοχεῖον καταλύει ἐν τῷ οἰκήματι τῆς ἐρωμένης.
at (an)-inn lodges in the dwelling of-the beloved
εἶτα ὡς τὸ πρότερον ἐπεχείρει ταύτην βιάζεσθαι. ἡ δὲ
then as the former(-time) attempted her to-force she and
οὐδαμῶς εἶξε τοῖς λόγοις αὐτοῦ. οὗτος οὖν ὁ ἀνὴρ τῷ
in-no-way yielded to-the words his this then the man by-the
ἔρωτι τῆς γυναικὸς τρωθείς, ἀπέρχεται πρός τινα γραῖαν
love of-the woman wounded goes-away to some old-woman
καὶ διηγεῖται τὰ περὶ τοῦ πράγματος. καὶ ἡ γραῦς
and relates the(-things) about the matter and the old-woman
τούτῳ ἀπελογήσατο εἰποῦσα· "ὦ ἄνθρωπε, ἀκαίρως ζητεῖς
to-him answered having-said O man untimely you-seek
καὶ κοπιᾷς εἰς μάτην περὶ αὐτῆς· αὕτη γὰρ τῶν πάνυ
and toil in vain about her she for of-the very
σωφρόνων ἐστί, καὶ οὐ τῶν πορνῶν ὡς σὺ ἐνόμισας."
chaste is and not of-the harlots as you supposed
καὶ ὁ ἀνήρ· "ὦ μῆτερ, ἐὰν καταπείσῃς αὐτὴν τῷ ἐμῷ
and the man O mother if you-persuade her to-the my
θελήματι, εὐθὺς εἴ τι ζητήσεις παρ᾽ ἐμοῦ, εὐκόλως
will at-once if anything you-ask from me easily
σοι ἀποδώσω." ἡ δὲ γραῦς τὴν δόσιν τοῦ χρυσίου
to-you I-shall-give the and old-woman the gift of-the gold
ἀκούσασα, "ἐγὼ" φησὶ τῷ ἀνδρὶ "τὴν ἐπιθυμίαν σου
having-heard I she-says to-the man the desire your
ἐκτελέσω. τὸ λοιπὸν ἄπελθε πρὸς τὸν ἄνδρα ἐκείνης,
shall-fulfill the(-thing) next go-away to the husband her
καὶ εὑρήσεις αὐτὸν σκεπασμένον μετὰ ῥούχου. ζήτησον οὖν
and you-will-find him covered with (a)-garment ask then
τοῦ πωλῆσαί σοι αὐτό· καὶ λαβὼν τὸ ῥοῦχον φέρε
for-the to-sell to-you it and having-taken the garment bring(-it)

μοι ἐδώ.” ὁ δὲ νέος ἅμα τῷ λόγῳ πορεύεται
me here the and young(-man) together-with the word goes
εἰς τὴν ἀγορὰν καὶ τὸ σχῆμα τοῦ ἀνδρὸς μαθὼν παρ᾽
to the market and the appearance of-the man having-learned from
αὐτῆς καὶ τὸ ἐργαστήριον, ἦλθε πρὸς αὐτὸν καὶ λέγει·
her and the workshop came to him and says
“πώλησόν μοι τόδε σου τὸ ἱμάτιον.” ὃ δὲ διεπώλησεν
sell me this your the cloak he and sold(-it)
αὐτῷ. καὶ λαβὼν ὁ νέος τὸ ἔπιπλον διεκόμισε τῇ
to-him and having-taken the young(-man) the covering brought(-it) to-the
γραΐδι. ἡ δὲ γραῦς μετὰ χαρᾶς τοῦτο δεξαμένη,
little-old-woman the and old-woman with joy it having-received
εὐθὺς τρία μέρη τοῦ σκεπάσματος ἐκείνου κατέκαυσε καὶ
at-once three parts of-the covering that burned and
τῷ ἐραστῇ ἔφησε· “κάθου ὧδε ἐν τῷ ἐμῷ ὁσπητίῳ, καὶ
to-the lover said sit here in the my house and
μηδεὶς ἔξω ἄνθρωπος ἴδῃ σε.” τὸ δὲ ἔπιπλον λαβοῦσα
no outside man may-see you the and covering having-taken
ἐπορεύθη ἐπὶ τὴν οἰκίαν τῆς γυναικός, καὶ ἐξαίφνης εἰς
she-went to the house of-the woman and suddenly into
τὴν οἰκίαν εἰσελθοῦσα καὶ τὸ βλέμμα ὑποκλέψασα τῆς
the house having-entered and the glance having-stolen of-the
κόρης, ἔθηκεν ὑποκάτω τοῦ προσκεφαλαίου τῆς κλίνης
girl she-put under the pillow of-the bed
τοῦ ἀνδρός· καὶ ὀλίγην ὥραν τῇ γυναικὶ ὁμιλήσασα,
of-the husband and (a)-little hour with-the woman having-conversed
ἀπῆλθε, τῆς γυναικὸς μηδ᾽ ὅλως γινωσκούσης τὸ
went-away the woman not-even at-all knowing the(-thing)
πραχθὲν παρὰ τῆς γραός. περὶ δὲ τὴν ὥραν τῆς τροφῆς
done by the old-woman about and the hour of-the meal
ὁ ἀνὴρ ἐλθὼν ὁ τῆς γυναικὸς ἀνέπεσεν ἐπὶ τῆς κλίνης
the husband having-come the of-the woman reclined on the bed

αὐτοῦ. τοῦ δὲ προσκεφαλαίου ὑψηλοῦ ὄντος, ἀνασηκώσας
his the and pillow high being having-raised(-it)
τοῦ τιθέναι καλῶς, βλέπει ὑπ᾽ αὐτῷ κείμενον τὸ ῥοῦχον,
for-the to-set(-it) well he-sees under it lying the garment
ὅπερ ἐπώλησε τὸν νεανίσκον· καὶ πρὸς μὲν τὴν ὁμόζυγον
which he-sold to-the young-man and to indeed the wife
οὐδὲν περὶ τοῦ ῥούχου ἐφθέγξατο, ἀλλ᾽ εὐθὺς ἐγερθείς,
nothing about the garment uttered but at-once having-risen
τὰς χεῖρας ἐπέβαλε τῇ γυναικὶ καὶ πολλὰς πληγὰς αὐτῇ
the hands laid on-the wife and many blows on-her
περιέθηκεν. ἡ δὲ γυνὴ δεινοπαθήσασα τὴν καρδίαν, τῆς
laid the and woman having-suffered-terribly (in)-the heart from-the
οἰκίας ἐξῆλθε καὶ πρὸς τοὺς ἑαυτῆς γονεῖς παραγίνεται.
house went-out and to the her-own parents arrives
καὶ διηπόρει καθ᾽ ἑαυτὴν καὶ ἐστέναζε, δι᾽ ἣν αἰτίαν
and was-at-a-loss within herself and groaned for what cause
ἔδειρεν αὐτὴν ὁ ἀνὴρ αὐτῆς. ταῦτα δὲ μαθοῦσα
beat her the husband her these(-things) and having-learned
ἡ γραῦς παρά τινων, πορεύεται καὶ αὐτὴ ὅπου ἦν
the old-woman from some(-people) goes also she where was
ἡ κόρη. καὶ εἰσελθοῦσα πρὸς τὴν κόρην, περιπαθῶς
the girl and having-gone-in to the girl passionately
λυπουμένη ἔλεγε πρὸς αὐτήν· "ἤκουσα πῶς ἀνήρ σου
grieving said to her I-heard how the-husband your
σφοδρῶς σε ἔδειρε, καὶ γίνωσκε ὅτι τὴν σὴν χολὴν καὶ
violently you beat and know that the your bitterness and
λύπην ἐμὴν ἐλογισάμην." ἡ δὲ γυνὴ τῇ γραΐδι
grief mine I-reckoned the and woman to-the little-old-woman
ἀντέφησεν· "ὁ μὲν ἀνήρ μου χαλεπῶς με ἔτυψεν· ἐγὼ
answered the indeed husband my harshly me struck I
δὲ οὐ γινώσκω διὰ ποίαν αἰτίαν τοῦτο πεποίηκε." καὶ ἡ
and not know for what cause this he-has-done and the

γραῦς ἀπεκρίνατο· "γίνωσκε καλῶς ὡς ἐκ μάγων τινῶν
old-woman answered know well that from magicians some
καὶ χαιρεκάκων ἀνδρῶν ταῦτα συμβέβηκε· πλὴν ἐάν
and rejoicers-at-evil men these(-things) have-happened only if
σοι καλὸν φαίνηται, ἐλθὲ ἐπὶ τὴν ἐμὴν οἰκίαν· ὑπάρχει
to-you good it-seems come to the my house there-is
γὰρ ἐν ἡμῖν ἰατρός τις ἀνήρ, καὶ καλλίων ἰατρὸς
for among us (a)-physician a-certain man and better (a)-physician
τούτου οὐκ ἔνι, καὶ ἐκεῖνος παντοίαν θεραπείαν ποιήσει
than-him not is and he every-kind-of treatment will-do
σε· μᾶλλον δὲ καὶ ἀπὸ τῆς δοκιμῆς καὶ σὺ νοήσεις
you rather and also from the test also you will-understand
τὸν ἄνθρωπον ὁποῖος ὑπάρχει εἰς τὴν τέχνην, ἣν
the man what-sort he-is in the art in-which
ζητήσεις αὐτόν." ἡ δὲ γυνὴ τοῖς τῆς γραὸς στέρξασα
you-will-seek him the and woman to-the of-the old-woman having-acquiesced
λόγοις, "ἐγὼ μέν" ἔφη "ἑτοίμως ἀκολουθήσω σοι· σὺ
words I indeed she-said readily shall-follow you you
δὲ ἐάν μοι ποιήσῃς τρόπον εἰρήνης μετὰ τοῦ ἀνδρός
and if for-me you-make (a)-way of-peace with the husband
μου διὰ τούτου δὴ τοῦ ἰατροῦ, φιλοτίμως ἀμείψομαί
my through this indeed the physician munificently I-will-repay
σοι." ἑσπέρας δὲ γενομένης, προλαβοῦσα ἡ γραῦς ἐπὶ
you at-evening and having-come having-gone-ahead the old-woman to
τὴν οἰκίαν αὐτῆς ἀπῄει, καὶ τῷ ἐραστῇ λέγει· "ἰδοὺ τὸ
the house her went-away and to-the lover says behold the
κυνήγιον ἐν τοῖς δικτύοις." καὶ τῆς γυναικὸς εἰσελθούσης,
game in the nets and the woman having-come-in
ὁ δῆθεν ἰατρὸς ἐκράτησε τὴν γυναῖκα καὶ συνεμίγη.
the supposed physician seized the woman and lay(-with-her)
ἐκείνη δὲ ὑβριζομένη ἠνιᾶτο καὶ ἤσχαλλεν, ὅμως δὲ
she and being-outraged was-distressed and was-indignant nevertheless and

λαλῆσαι ἐδειλία· ὕστερον δὲ μετὰ τὴν συνουσίαν ἐξελθοῦσα,
to-speak she-feared later and after the intercourse having-gone-out
συντόμως πρὸς τοὺς γεννήτορας ἐπανῆκε. πρωΐας δὲ
quickly to the parents returned in-the-morning and
γενομένης ὁ ἀνὴρ πορευθεὶς πρὸς τὴν γραῦν εἶπε· "διὰ
having-come the man having-gone to the old-woman said for
μὲν τοῦ ἔργου, οὗ μοι ἐποίησας, πολλά σοι χρεωστῶ·
indeed the deed which for-me you-did much to-you I-owe
ἐπὶ δὲ τῇ γενομένῃ ταραχῇ μέσον τῆς γυναικὸς καὶ τοῦ
at and the occurred trouble between the wife and the
ἀνδρὸς μεγάλως λελύπημαι, ὅτι αἴτιος ἐγὼ ὑπάρχω τῆς
husband greatly I-am-grieved that (the)-cause I am of-the
ὀχλήσεως." ἡ δὲ γραῦς λέγει· "μὴ λυποῦ, νεανία· ἐγὼ
annoyance the and old-woman says do-not grieve young-man I
γὰρ διά τινος τεχνικῆς μηχανουργίας ποιήσω ἐκείνους
for through some artful contrivance shall-make them
φιλιωθῆναι. σὺ δὲ λοιπὸν ἄπελθε εἰς τὴν ἀγορὰν πρὸς
to-be-made-friends you and next go-away to the market to
τὸν ἄνδρα τῆς γυναικὸς καὶ μικρὸν ἐκεῖ ἀκαρτέρησον.
the husband of-the woman and (a)-little there wait
καὶ ἐκεῖνος ἅμα ἐξετάσει σε περὶ τοῦ ῥούχου ὅπερ σοι
and he at-once will-question you about the garment which to-you
ἐπώλησε· σὺ δὲ εἰπὲ αὐτῷ ὅτι "τὸ ῥοῦχόν σου φορέσας
he-sold you and say to-him that the garment your having-worn
ἐκάθισα ἐπάνω κλιβάνου, καὶ ἐμοῦ μὴ εἰδότος, εἰς τρία
I-sat over (an)-oven and I not knowing in three
μέρη ἐκαύθη· ἐγὼ δὲ πολλὰ λυπηθεὶς ἐπὶ τῷ γεγονότι,
parts it-was-burned I and much having-grieved at the event
δέδωκα τὸ ῥοῦχον πρός τινα γραῦν ἣν ἐγνώριζον,
gave the garment to some old-woman whom I-knew
ὅπως δώσει αὐτό τινα ὑφαντήν, καὶ τὰ καυθέντα
so-that she-might-give it to-some weaver and the burned

μέρη ποιήσει ὑγιῆ· ἐξ ὅτου γοῦν ἡ γραῦς ἐκείνη
parts he-might-make sound from when then the old-woman that
τὸ ῥοῦχον ἔλαβεν, οὐκ ἔτι αὐτὴν εἶδον, ἀλλ᾽ οὐδὲ
the garment took not any-more her I-have-seen but not-even
οἶδα τὸ ῥοῦχον ἐκεῖνο τί γέγονεν.” ταῦτα τῷ ἀνδρὶ
I-know the garment that what has-become these(-things) to-the husband
τῆς γυναικὸς εἰπέ· καὶ μετὰ ταῦτα,” εἶπεν ἡ γραῦς,
of-the woman say and after these(-things) said the old-woman
“ἐγὼ ἐμαυτὴν φανερώσω ἐνώπιον τῶν ὀφθαλμῶν ὑμῶν,
I myself shall-show before the eyes your
καὶ προσποιήσομαι διὰ δουλείαν μου πορεύεσθαι. καὶ
and shall-pretend on business my to-be-going and
εὐθὺς ὡς ἂν ἴδῃς με, φανέρωσον τῷ ἀνδρὶ εἰπὼν ὅτι
at-once as — you-see me point-out(-me) to-the husband having-said that
“ἰδοὺ ἡ γραῦς ἣν εἶπόν σοι· αὕτη ἐστὶν ἥτις καὶ τὸ
behold the old-woman whom I-told you this is who also the
ῥοῦχον ἔλαβε.” καὶ ἅμα λάλησόν με καὶ ἐρώτησον· “ὦ
garment took and at-once speak(-to) me and ask O
γύναι, τί τὸ ῥοῦχον ἐκεῖνο γέγονεν; ἐγὼ δὲ τότε ἅμ᾽
woman what the garment that has-become I and then together
εὐθὺς καλῶς μάλα ἀπολογήσομαι καὶ ὡς δεῖ.” ἀναστὰς
at-once well very shall-answer and as one-must having-risen
οὖν ὁ ἄνθρωπος ἐποίησε καθὼς ἐδιδάχθη παρ᾽ αὐτῆς·
then the man did as he-was-taught by her
καὶ ἐντυχὼν τῷ ἀνδρὶ εἶπεν ἅπαντα· καὶ τῆς γραὸς
and having-met the husband told everything and the old-woman
ἐνώπιον αὐτῶν διερχομένης, ὁ τῆς μοιχείας ἐργάτης
before them passing-by the of-the adultery worker
αὐτὴν ἐκάλεσε καὶ περὶ τοῦ ῥούχου ἀνηρώτα. ἡ δὲ
her called and about the garment asked the and
γραῦς ἀπιδοῦσα πρὸς τὸν ἄνδρα τῆς γυναικός, ἐποιεῖτο
old-woman having-looked toward the husband of-the woman made

τοὺς λόγους λέγουσα αὐτῷ· "ἐλευθέρωσόν με ἀπὸ τὰς
the words saying to-him free me from the
ἀδίκους ὀχλήσεις τοῦ ἀνδρὸς τοῦδε. καὶ γὰρ σκέπασμά
unjust annoyances of-the man this and for (a)-covering
τι ῥούχου μοι ἔδωκεν, ἵνα φέρω τοῦτο πρός τινα τῶν
some of-garment to-me he-gave that I-bring it to some of-the
τεχνιτῶν, ἵνα τὰ διακαυθέντα τοῦ ῥούχου μέρη ὡς δυνατὸν
craftsmen that the burned-through of-the garment parts as (is)-possible
ὑγιᾶ κατασκευάσῃ· ἐγὼ δέ, οὐκ οἶδα διὰ τί, παρὰ
sound he-might-make I and not I-know for what(-reason) to
τὴν σὴν εἰσῆλθον ὁμόζυγον, καὶ παντελῶς ἐπελαθόμην ἡ
the your I-went-in wife and altogether forgot the
ταλαίπωρος ποῦ τὸ ῥοῦχον ἐκεῖνο ἀφῆκα, ἢ ἐν τῷ σῷ
wretched(-woman) where the garment that I-left whether in the your
οἴκῳ, ἢ ἐν ἑτέρῳ τόπῳ· οὐδαμῶς γὰρ δύναμαι ἐνθυμηθῆναι
house or in other place in-no-way for I-can to-think-of
τί γε ἄρα γέγονεν." οὕτως τῆς γραὸς εἰπούσης τῷ
what indeed then has-become thus the old-woman having-spoken to-the
ἀνδρὶ τῆς γυναικός, ἐκεῖνος ἀντέφησε πρὸς αὐτήν· "ἀλλά
husband of-the woman he answered to her but
σοι γνωστὸν ἔστω, ὅτι δι' ἐκεῖνο τὸ ἔπιπλον μεγάλη
to-you known let-it-be that through that the covering great
ταραχὴ ἐν τῷ οἴκῳ μου γέγονε"· καὶ ἅμα δέδωκε καὶ
trouble in the house my has-arisen and at-once he-gave also
τοὺς δύο τὸ ἔπιπλον ἐκεῖνο· καὶ ἀπελθὼν ἐν τῷ οἴκῳ
the two the covering that and having-gone-away to the house
αὐτοῦ, μετὰ τῆς γυναικὸς φιλίαν ἐποίησε· καὶ ὁ τάλας
his with the wife friendship made and the wretch
χαρίσμασι καὶ δωρεαῖς μεγάλαις αὐτὴν ἐτίμησε, δεόμενος
with-favors and gifts great her honored begging

ἵνα μετ᾽ αὐτοῦ διαλλαγὴν καὶ ἀγάπην ποιήσῃ. ἡ δὲ
that with him reconciliation and love she-would-make she and
μόλις ἐποίησεν ἀγάπην μετ᾽ αὐτοῦ.
with-difficulty made affection with him
Καὶ νῦν γίνωσκε λοιπόν, ὦ βασιλεῦ, ὅτι οὐκ ἔχει τέλος
and now know then O king that not has (an)-end
ἡ τῶν αἰσχρῶν καὶ φαύλων γυναικῶν πονηρία· ἀλλ᾽
the of-the shameful and base women wickedness but
οὐδὲ χεῖρον κακὸν γυναικὸς πονηρᾶς ἐστιν, ὥσπερ
not-even worse evil than-(a)-woman wicked is-there as
οὐδὲ καλῆς καὶ ἀνδρείας γυναικὸς οὐδέν τι κρεῖττόν
nor than-(a)-good and courageous woman nothing anything better
ἐστι· κατὰ διάμετρον γὰρ καλῆς γυναικὸς καὶ χείρονος
is by diameter for of-(a)-good woman and of-(a)-worse
μέγα χάσμα ἐστί, κἂν καὶ ἴσην ἔχουσι τὴν ἐπωνυμίαν·
(a)-great gulf there-is even-if also equal they-have the name
ἀμφότεραι γὰρ γυναῖκες καλοῦνται καὶ εἰσίν· ἀλλ᾽ ἡ
both for women are-called and are but the(-one)
μὲν θηρίῳ ἔοικε πολυμόρφῳ καὶ πολυκεφάλῳ, οἷον εἰπεῖν
indeed (a)-beast resembles many-shaped and many-headed as to-say
τῷ τῆς ὕδρας, ἡ δὲ λίθῳ πολυτελεῖ καὶ ἀσυγκρίτῳ.
that of-the hydra the other (a)-stone costly and incomparable
ὅθεν καὶ ἀπὸ τῆς πονηρίας αὐτῶν πολλοὶ ἀδίκως
whence also from the wickedness their many unjustly
ἐφθάρησαν. ὥσπερ δὴ συνέβη γενέσθαι καὶ εἰς τὴν τοῦ
were-destroyed as indeed it-happened to-come-about also to the of-the
ἀνδρὸς ἐκείνου γυναῖκα διὰ τὴν τῆς γραὸς πονηρίαν.
man that wife because-of the of-the old-woman wickedness
πρόσεχε οὖν σεαυτῷ, ὦ βασιλεῦ."
take-heed then to-yourself O king

XIII · THE LION, THE THIEF, AND THE DOVES

The concubine tells of a lion lying among a caravan's mules at night, which a thief rides till dawn, each terrified of the other. An ape leads the lion back, and the thief binds the ape's testicles until it falls dead. The king orders the execution again. The sixth counselor tells of two doves who store grain for winter; when the sun shrinks it, the male accuses his mate of eating it and kills her. Winter's damp swells the grain again, and he weeps too late.

Τούτων ἀκούσας ὁ Κῦρος διεκώλυσε τὸν τοῦ παιδὸς φόνον.
these(-things) having-heard — Cyrus prevented the of-the child murder
ἡ δὲ τοῦ βασιλέως ἐκείνη παλλακὴ ταῦτα μαθοῦσα,
the and of-the king that concubine these(-things) having-learned
πάλιν εἰσέρχεται πρὸς αὐτὸν κατὰ τὴν πέμπτην ἡμέραν καὶ
again goes-in to him on the fifth day and
μετὰ δακρύων πολλῶν αὐτῷ ἔλεγεν ὅτι "θαρρῶ, ὦ βασιλεῦ,
with tears many to-him said that I-trust O king
ὡς τοιαύτην μοι δίκην κατὰ τῶνδέ σου τῶν φιλοσόφων
that such for-me justice against these your the philosophers
καὶ τάχα συμβούλων ὁ θεὸς ποιήσει, ὥσπερ κατά τινος
and perhaps counselors — God will-do as against a-certain
λέοντος καὶ πίθηκος πεποιηκέναι λέγεται." καὶ ὁ βασιλεύς·
lion and ape to-have-done is-said and the king
"καὶ πῶς ἐγένετο κατ' ἐκεῖνα τὰ ζῶα;" ἡ δὲ ἀπεκρίνατο·
and how happened(-it) concerning those the animals she and answered
"Ἦν τις λαὸς καὶ πλῆθος πραγματευτῶν ἀπερχόμενον
there-was a-certain people and (a)-crowd of-traders going-away
ἐπί τινα πραγματείαν. ἦσαν δὲ ἐν ἐκείνοις καὶ μουλάρια
on some business were and among them also mules
πολλά. νυκτὸς δὲ καταλαβούσης ἔφθασαν εἰς ξενοδοχεῖον
many night and having-overtaken(-them) they-reached to (an)-inn
κἀκεῖ ἀνέπεσον κοιμηθῆναι· καὶ τὴν θύραν τοῦ οἴκου
and-there lay-down to-sleep and the door of-the house

ἐπελάθοντο σφαλίσαι. καὶ κατὰ τὴν νύκτα εἰσῆλθε λέων εἰς
forgot to-fasten and during the night went-in (a)-lion into
τὸ πανδοχεῖον καὶ μέσον τῶν μουλαρίων ἀνέπεσε, μηδεμίαν
the inn and among the mules lay-down no
ταραχὴν ποιησάμενος· καὶ οὐδεὶς τῶν πραγματευτῶν
disturbance having-made and no-one of-the traders
κατενόησε. μετὰ δέ τινα ὥραν εἰσῆλθέ τις κλέπτης
perceived(-it) after and some hour went-in a-certain thief
εἰς τὸ πανδοχεῖον κλέψαι ἐκ τῶν μουλαρίων· καὶ δὴ
into the inn to-steal from the mules and indeed
σκοτίας οὔσης μὴ βλέπων, ἐψηλάφα τὸ πατερὸν τῶν
darkness being not seeing he-groped the ridge-beam of-the
ὑποζυγίων καὶ λεληθότως τοῦ λέοντος ἥψατο. καὶ παχὺν
beasts-of-burden and unawares the lion touched and fat
τοῦτον κατανοήσας ὡς μουλάριον, ἐκάθισεν ἐπάνω αὐτοῦ.
him having-perceived as (a)-mule sat upon him
ἐξερχομένου δὲ τοῦ κλέπτου ἐπάνω τοῦ λέοντος, ὁ λέων
going-out and the thief upon the lion the lion
καθ᾽ ἑαυτὸν ἔλεγεν· “ἀληθῶς οὗτός ἐστιν ὁ δαίμων,
within himself said truly this is the demon
ὃν λέγουσι τῆς νυκτὸς εἶναι φύλακα· διὸ καὶ ἐπάνω
whom they-say of-the night to-be (the)-guard wherefore also upon
μου καθέσθη.” καὶ ταῦτα λέγων ὁ λέων καθ᾽ ἑαυτὸν
me he-sat and these(-things) saying the lion within himself
ἐφοβεῖτο τὸν κλέπτην. καὶ δι᾽ ὅλης τῆς νυκτὸς τὸν
feared the thief and through all the night the
κλέπτην βαστάζων ἐπορεύετο. ὁ δὲ κλέπτης ἐπιγνοὺς
thief carrying went-on the and thief having-perceived
ἐπικαθέξεσθαι λέοντι, ἐφοβήθη, μή πως αὐτὸν διασχίσει
to-sit-upon (a)-lion feared lest — him he-tear-apart
καὶ τροφὴν ἰδίαν ποιήσεται. πρωΐας δὲ γενομένης ἔτυχεν
and food his-own make morning and having-come it-happened

ὁ λέων ὑποκάτω δένδρου διέρχεσθαι, καὶ διὰ συντόμων
the lion beneath (a)-tree to-pass and in short(-order)
ὁ κλέπτης ἐκτείνας τὴν δεξιάν, τοῖς τοῦ δένδρου
the thief having-stretched-out the right(-hand) to-the of-the tree
κλάδοις ἑαυτὸν ἐκρέμασε καὶ ἀναβὰς εἰς τὸ δένδρον τὸν
branches himself hung and having-climbed into the tree the
τοῦ λέοντος κίνδυνον διέφυγε. καὶ ὁ λέων πάλιν, ὡς τὸν
of-the lion danger escaped and the lion again as the
φύλακα τῆς νυκτὸς φοβούμενος, συναπῆλθε σπουδῇ· ὅπου
guard of-the night fearing went-off with-haste where
καὶ ὁ πίθηξ αὐτῷ συναντᾷ, καὶ ἠρώτησε τὸν λέοντα·
also the ape him meets and asked the lion
"τί οὕτως ὑπάρχεις φοβούμενος καὶ τρέμων;" ὁ δὲ λέων
why thus are-you fearing and trembling the and lion
ἀπεκρίνατο· "ὁ τῆς νυκτὸς φύλαξ λεγόμενος ἐμὲ πιάσας,
answered the of-the night guard called me having-seized
ὅλην τὴν νύκτα ἐπάνω μου φερόμενος ἔσυρέ με." καὶ ὁ
all the night upon me borne dragged me and the
πίθηξ "ποῦ ἐστιν ἐκεῖνος;" ἔφη. καὶ ὁ λέων· "ἐπάνω τοῦ
ape where is that(-one) said and the lion upon the
δένδρου ἐκάθισεν τοῦ ἡμῶν ἔμπροσθεν ὄντος." ὁ δὲ πίθηξ
tree he-sat the of-us in-front being the and ape
εὐθὺς ἐπ' ἐκεῖνο τὸ δένδρον ἀπῆλθε· καὶ ὁ λέων μακρὰν
at-once to that the tree went-away and the lion far-off
ἵστατο βλέπων τί ἄρα γένηται. τοῦ μέντοι πίθηκος τοῦ
stood watching what then would-happen the however ape the
δένδρου ἐπαναβάντος, ὁ κλέπτης ὁμοῦ ἐφοβήθη τοὺς δύο,
tree having-climbed the thief together feared the two
καὶ ὑπὸ τοῦ φόβου τῶν δύο ζώων ἀγωνιζόμενος, εἰς τὴν
and from the fear of-the two animals struggling into the
σχισμάδα τοῦ δένδρου εἰσῆλθεν. ὁ δὲ πίθηξ τῇ χειρὶ
cleft of-the tree went-in the and ape with-the hand

τὸν λέοντα ἔνευε τοῦ ἐλθεῖν καὶ ἀποκτεῖναι τὸν ἄνδρα.
the lion beckoned for-the to-come and to-kill the man
ἐλθὼν τοίνυν ὁ λέων ἐκεῖσε, ἵστατο κάτω τοῦ δένδρου. ὁ
having-come then the lion there stood below the tree the
δὲ πίθηξ ὑπῆρχεν ἔχων ὄρχεις λίαν μεγάλους. καὶ ὁ ἀνὴρ
and ape was having testicles very large and the man
ὡς εἶδεν αὐτούς, ὀλίγον θάρσος ἀνέλαβε· καὶ ἐξαίφνης
when he-saw them (a)-little courage took-up and suddenly
φρικτῶς πιάσας τοὺς ὄρχεις τοῦ πίθηκος ἔδησε. καὶ
fearfully having-seized the testicles of-the ape bound(-them) and
ἅμα ὁ πίθηξ ἀπέθανε πεσὼν κάτω. καὶ ὁ λέων ἰδὼν
at-once the ape died having-fallen down and the lion having-seen
αὐτὸν πεσόντα νεκρόν, ἔλεγε καθ' ἑαυτόν· "ἀληθῶς ὡς ὁ
him fallen dead said within himself truly that the
τῇ νυκτὶ ἐμὲ σύρων φύλαξ αὐτὸς καὶ τοῦτον ἀπέκτεινε."
in-the night me dragging guard he also this-one killed
καὶ συντόμως ἔφυγεν. οὕτως ὁ ἀνὴρ τὰ δύο ζῶα
and quickly fled thus the man the two animals
νικήσας ἠλευθερώθη. Κατὰ τοῦτον τὸν τρόπον θαρρῶ
having-conquered was-freed in this the manner trust
κἀγώ, βασιλεῦ, εἰς τὴν δύναμιν τοῦ θεοῦ, ὅτι δώσει
I-too king in the power — of-God that he-will-give
κἀμοὶ νικῆσαι τοὺς φιλοσόφους, ὅτι περ μέσον σοῦ καὶ
also-to-me to-conquer the philosophers because indeed between you and
ἐμοῦ τοσαύτην ἔθηκαν σύγχυσιν. τοῦτο δὲ ἐγὼ ἀπὸ θεοῦ
me such they-have-put confusion this and I from God
δέομαι δοθῆναί μοι, ἐὰν μὴ σύγε, ὦ βασιλεῦ, ἐκδικήσῃς
ask to-be-given me if not you-indeed O king avenge(-me)
ἐφ' οἷς ἔργοις ἠναγκάσθην ὑβρισθῆναι παρὰ τοῦ υἱοῦ σου."
for which deeds I-was-compelled to-be-outraged by the son your

Τούτοις πάλιν τοῖς λόγοις ὁ βασιλεὺς τρωθεὶς τὴν
by-these again the words the king wounded (in)-the
καρδίαν, ὥρισε τὸν υἱὸν αὐτοῦ ἀποκτανθῆναι πάλιν. καὶ
heart decreed the son his to-be-killed again and
ὁ τοῦ βασιλέως ἕκτος σύμβουλος καὶ φιλόσοφος τὴν
the of-the king sixth counselor and philosopher the
τοιαύτην μαθὼν ἀπόφασιν, πρὸς τὸν βασιλέα εἰσέρχεται
such having-learned sentence to the king goes-in
ἡμέρᾳ ἕκτῃ καὶ προσκυνήσας, "ζῆθι, βασιλεῦ," ἔφη
on-(the)-day sixth and having-made-obeisance live king he-said
"εἰς τὸν αἰῶνα, καὶ ἐπὶ μακροὺς χρόνους ἡ ἐξουσία
for the age and for long times the authority
σου διαμένοιε. γινώσκειν δέ σου τὸ κράτος δουλοπρεπῶς
your may-it-endure to-know and your the majesty slavishly
ἀξιῶ, ὅτι ἐὰν μηδ' ὅλως ἔτυχεν υἱὸν ἔχειν σε,
I-ask that if not-even at-all it-had-happened (a)-son to-have you
ἔδει μετὰ πολλῆς ἀγάπης καὶ θερμῆς καρδίας καὶ
it-was-right with much love and warm heart and
ἐπιμόνου παρακλήσεως παρακαλεῖν τὸν θεὸν τοῦ δοῦναί
persistent entreaty to-beseech — God for-the to-give
σοι παιδίον, ὡς ἔχειν τοῦτο κληρονόμον καὶ διάδοχον
you (a)-child so-as to-have him (as)-heir and successor
τοῦ κράτους σου· νῦν δὲ παῖδα ἔχων, πειρᾶσαι τοῦτον
of-the majesty your now and (a)-child having you-try him
φονεῦσαι συμβουλῇ κακογνώμου γυναικός, καὶ ταῦτα μὴ
to-murder by-(the)-counsel of-(an)-evil-minded woman and these(-things) not
γινώσκων εἴτε αἴτιός ἐστιν ὁ παῖς θανάτου, εἴτε καὶ μή.
knowing whether guilty is the child of-death or also not
καὶ ἐὰν τοῦτο ὃ λέγεις ἀνεξετάστως γένηται, ἐς ὕστερον
and if this which you-say unexamined happens to later
σὺ θανατηφόρον ἐπιλήψῃ τὴν λύπην, ὥστε σχεδὸν ὑπὸ
you deadly will-take-hold-of the grief so-that almost by

τῆς λύπης ἑαυτὸν διαχειρίσεις· ἀλλὰ καὶ γενήσεταί
the grief yourself you-will-make-away-with but also it-will-happen
σοι ὥσπερ δή τινι συνέβη περιστερᾷ. Λέγεται γὰρ
to-you as indeed to-a-certain befell dove it-is-said for
περὶ ἐκείνης ὅτιπερ κατῴκει πλησίον τινῶν χωραφίων·
about her that she-dwelt near some little-fields
καὶ κατὰ τὸν καιρὸν τοῦ θέρους ἐκείνων τῶν χωραφίων
and in the time of-the summer of-those the little-fields
ὑπῆρχεν ἡ περιστερὰ ἀκολουθοῦσα ὄπισθεν τῶν θεριστῶν,
was the dove following behind the reapers
συνάγουσα τὸν σῖτον καὶ ἐσθίουσα. ὡς δὲ ἐχόρτανε, τὸ
gathering the grain and eating when and she-was-filled the
περισσὸν σιτάριον ἐσύναξεν εἴς τινα τρύπαν τοῦ τοίχου.
surplus wheat she-gathered into some hole of-the wall
μιᾷ γοῦν τῶν ἡμερῶν φέρουσα ἡ περιστερὰ κατὰ τὴν
on-one then of-the days carrying the dove according-to the
συνήθειαν σιτάριον, ἵνα θήσῃ καὶ αὐτὸ εἰς τὴν ὀπὴν
custom wheat that she-might-put also it into the hole
ἐκείνην τοῦ τοίχου, ἐγένετο γεμίσαι τὴν τρύπαν· καὶ λέγει
that of-the wall it-happened to-fill the hole and says
τὸ ἀρσενικὸν περιστέριν πρὸς τὸ θηλυκόν· "πρόσεξον·
the male dove to the female take-heed
μηδεὶς ἀφ' ἡμῶν προσεγγίσῃ τῷδε τῷ σίτῳ, ἕως ὁ τοῦ
(that)-none of us approach this the grain until the of-the
χειμῶνος ἔλθῃ καιρός, ὅταν οὐκ ἔστι ποσῶς σιτάριν εὑρεῖν.
winter comes time when not it-is at-all wheat to-find
τότε καὶ αἱ δύο ἀμφότεραι διατραφῶμεν ἐκ τοῦδε τοῦ
then also the two both let-us-be-fed from this the
σιταρίου." ἡ δὲ θήλεια πρὸς τὸ ἀρσενικὸν εἶπε· "καλῶς
wheat the and female to the male said well
τοῦτο καὶ συμφερόντως μέσον ἡμῶν φυλάξαι ἔταξας, ὦ
this and profitably among us to-keep you-ordered O

οὗτος, καὶ οὕτω ποιήσομεν ὡς εἶπας." καὶ ἔκτοτε αἱ
you-there and thus we-shall-do as you-said and thenceforth the
περιστεραὶ ἔξω ἐβόσκοντο. τοῦ δὲ ἡλίου λάμποντος τῇ
doves outside fed the and sun shining in-the
ὀπῇ ἐκείνῃ, ἐξηράνθη σφοδρῶς ὁ σῖτος, διότι χλωρὸς
hole that was-dried greatly the grain because green
ἦν ὅτε συνήγετο. καὶ δὴ ἐν μιᾷ τῶν ἡμερῶν ἐλθοῦσα
it-was when it-was-gathered and indeed on one of-the days having-come
ἡ περιστερά, ἥτις ἔθηκε τὸν σῖτον, βλέπει τοὺς κόκκους
the dove who put the grain sees the grains
ὀλίγους ὑπὸ τῆς ξηρότητος καὶ λέγει πρὸς τὴν θήλειαν·
few from the dryness and says to the female
"τί ἔνι τοῦτο ὃ θεωρῶ; οὐκ εἶπόν σοι ἵνα μηδεὶς
what is this which I-see did-not I-tell you that none
ἡμῶν ἅψηται τούτου τοῦ σίτου;" καὶ ἡ ὁμόζυγος ἔφη·
of-us touch this the grain and the consort said
"οὐχ ἡψάμην αὐτῶν οὐδ' ὅλως." ὁ δὲ ἄρρην μηδαμῶς
not I-touched them not-even at-all the and male in-no-way
πιστεύσας τὴν θήλειαν, περισσοτέρως ἄγριος ἦν, καὶ
having-believed the female more-exceedingly wild was and
ἰσχυρῶς κρούει ταύτην καὶ τῆς ζωῆς διακόπτει. καὶ
violently strikes her and from-the life cuts(-her)-off and
ἀπέμεινε μοναχὸς ὁ ἀρσενικός. τοῦ δὲ χειμῶνος ἐλθόντος
remained alone the male the and winter having-come
καὶ πολλῶν βροχῶν γενομένων καὶ χιόνος κατενεχθείσης,
and many rains having-come and snow having-been-brought-down
πάλιν ὁ κεκρυμμένος σῖτος τῇ τοῦ ἀέρος ὑγρότητι
again the hidden grain by-the of-the air moisture
διανοτισθεὶς ὅλην ἐκείνην τὴν θυρίδα ἐγέμωσεν ὡς τὸ
having-become-damp all that the window filled as the
πρότερον. καὶ τοῦτο ἰδοῦσα ἡ περιστερὰ ἐνόησε τὴν αἰτίαν
former(-time) and this having-seen the dove understood the cause

τῆς ἐλλείψεως καὶ τῆς ὕστερον τοῦ σίτου ἀναπληρώσεως,
of-the deficiency and of-the later of-the grain refilling
καὶ πικρῶς ἔκλαιε μεταμελόμενος ἐπὶ τῷ θανάτῳ τῆς
and bitterly wept repenting over the death of-the
ὁμοζύγου· οὐδὲν δὲ ἀπὸ τῆς μεταμελείας ὠφελήθηκεν. Τὸν
consort nothing and from the repentance he-was-profited in-the
ἴσον τρόπον οὖν οἶδα, ὦ βασιλεῦ, ὅτι καὶ σὺ ἐὰν τὸν υἱόν
same manner then I-know O king that also you if the son
σου φονεύσῃς ἐκ μόνης διαβολῆς τοῦ καταράτου γυναίου,
your you-murder from only (the)-slander of-the accursed little-woman
καὶ ταῦτα μὴ γινώσκοντός σου εἰ ἐκεῖνος ταῖς ἀληθείαις
and these(-things) not knowing you if he in-the truth
κατάκριτος ὑπάρχει καὶ ἔνοχος θανάτου ἐστί, συμβήσεται
condemned is and liable to-death is it-will-befall
καὶ τῷ σῷ κράτει ὡς ἐκείνῃ τῇ περιστερᾷ συμβέβηκε, καὶ
also to-the your majesty as to-that the dove has-befallen and
τοῖς κέντροις τῆς μεταμελείας χαλεπῶς ἔσῃ κεντούμενος,
by-the goads of-the repentance grievously you-will-be being-goaded
καὶ οὐδεμία σοι ἀπὸ τούτου ὠφέλεια προσγενήσεται,
and no to-you from this benefit will-accrue
ἀλλὰ μᾶλλον βλάβη πρὸς θάνατον. καὶ ἄλλης δέ μου
but rather harm toward death and another too my
διηγήσεως ἄκουσον, ὦ βασιλεῦ, δηλοποιούσης σαφέστατα
narration hear O king making-plain most-clearly
περὶ τῶν γυναικείων πραγμάτων, ἤγουν τῶν πανουργιῶν.
about the womanly matters that-is the villainies

The sixth counselor's second tale. A farmer's wife bringing his meal to the field is seized by travelers at an inn, who eat the food and shape the leftover honey cake into an elephant. When her husband uncovers it, she says she dreamed of being trampled by an elephant, and an interpreter of dreams told her to bake one for her husband to eat. He eats it and believes her.

Ἀνήρ τις ἦν γεωργός. οὗτος οὖν μιᾷ τῶν ἡμερῶν
(a)-man a-certain there-was (a)-farmer this-one then on-one of-the days
ἐξῆλθε τοῦ σπεῖραι τὸ χωράφιον αὐτοῦ. ἡ δὲ γυνὴ αὐτοῦ
went-out for-the to-sow the field his the and wife his
ἑτοιμάσασα ἑψητὰ μαγειρεύματα καὶ ὄρνιθα καὶ μελίπηκτον
having-prepared boiled dishes and (a)-hen and honey-cake
ἔδεσμα, ἐν σπυρίδι ἐνθεῖσα πρὸς τὸν ἄνδρα ἐκόμιζε.
food in (a)-basket having-put to the husband was-bringing(-it)
συνέβη δὲ αὐτὴν πορευομένην διαβῆναι ἀπό τινος
it-happened and (that)-she going passed by some
ξενοδοχείου, ἐν ᾧ ἦσαν ἄνθρωποι ὁδοιπόροι ἀναπαυόμενοι·
inn in which were men travelers resting
καὶ ὡς εἶδον τὴν γυναῖκα, ἐκράτησαν αὐτὴν καὶ ἔσω
and when they-saw the woman they-seized her and inside
τοῦ ξενοδοχείου εἰσάξαντες, ἅπαντες συνεμίγησαν καὶ τὰ
the inn having-brought(-her) all lay(-with-her) and the
βρώματα ἅπαντα ἔφαγον. ὀλίγον δὲ ἀπὸ τὸ μελίπηκτον
foods all ate (a)-little and of the honey-cake
ἀφέντες, κατεσκεύασαν αὐτὸ εἰς εἶδος καὶ μορφὴν
having-left they-fashioned it into (the)-shape and form
ἐλέφαντος, καὶ ἔθηκαν αὐτὸ ἐν τῇ σπυρίδι, μὴ εἰδυίας ὅλως
of-(an)-elephant and put it in the basket not knowing at-all
τῆς γυναικὸς περὶ τούτου, καὶ τὴν σπυρίδα σκεπάσαντες,
the woman about this and the basket having-covered

ἀφῆκαν αὐτὴν ἀπελθεῖν. ἡ δὲ λαβοῦσα τὴν σπυρίδα ὡς τὸ
let her go-away she and having-taken the basket as the
πρότερον σκεπασμένην, μὴ εἰδυῖα ὅτι κατέφαγον ἅπαντα,
former(-time) covered not knowing that they-had-eaten-up everything
ἀπῆλθε πρὸς τὸν ἄνδρα φέρουσα ταῦτα. ὃ δὲ ἀποσκεπάσας
went-away to the husband carrying these(-things) he and having-uncovered
τὴν σπυρίδα, οὐδὲν ἄλλο ἐν αὐτῇ βλέπει ἢ τὴν μουστόπιτα
the basket nothing else in it sees than the must-cake
καὶ πρὸς τὴν γυναῖκά φησιν· "ὦ γύναι, τί τοῦτο;"
and to the wife says O wife what(-is) this
ἡ δὲ θεασαμένη τοῦτο, εὐθὺς τὸ ἐπ' αὐτῇ γεγονὸς
she and having-seen this at-once the(-thing) to her done
πανούργως διαμηχανᾶται καὶ ψευδοποιεῖ, καὶ φησὶ πρὸς τὸν
craftily contrives and makes-up-lies and says to the
ἄνδρα· "ἔδοξέ μοι ἐν ὕπνοις καθῆσθαί με ἐπάνω ἐλέφαντος,
husband it-seemed to-me in sleep to-sit me upon (an)-elephant
καὶ πεσοῦσα ἐκ τοῦ ἐλέφαντος συμπατηθῆναι τοῖς ποσὶν
and having-fallen from the elephant to-be-trampled by-the feet
αὐτοῦ. ἐξυπνίσασα δὲ πολλῷ τῷ φόβῳ συνεκρατούμην,
its having-awoken and by-much the fear I-was-held
καὶ αὐτίκα ἀπῆλθον πρὸς ὀνειροκρίτην καὶ τὰ
and at-once I-went-away to (an)-interpreter-of-dreams and the(-things)
ὁραθέντα διηγησάμην. καὶ ἐκεῖνος εὐθὺς τὸ ὄναρ διέλυσε καὶ
seen I-related and he at-once the dream resolved and
παρήγγειλέ μοι εἰπών· "πρέπει σε ποιῆσαι ὡς ἐλέφαντος
ordered me having-said it-befits you to-make as (an)-elephant's
μορφὴν ἐκ μέλιτος ἐζυμωμένην, καὶ τῷ ἀνδρί σου ἀπόδος
form from honey leavened and to-the husband your give(-it)
φαγεῖν, ἵνα τὸ ὄναρ ἀκινδύνως διαλυθείη." καὶ ἰδοὺ κατὰ
to-eat that the dream without-danger may-be-resolved and behold according-to
τοὺς λόγους τοῦ ὀνειροκρίτου, ὡς βλέπεις, τοῦτο πεποίηκα.
the words of-the interpreter-of-dreams as you-see this I-have-made

σὺ δέ, ὦ ἄνερ, λοιπὸν προθυμότατα λάβε καὶ φάγε, ὡς
you and O husband next most-eagerly take and eat so-that
ἂν μηδεὶς ἐμοὶ γενήσεται κίνδυνος.” ὁ δὲ ἀνὴρ αὐτίκα τὴν
— no to-me will-come danger the and husband at-once the
μουστόπιταν ἔφαγε. καὶ οὕτως ἡ γυνὴ τοιαύτην πρόφασιν
must-cake ate and thus the woman such (a)-pretext
ποιησαμένη, τὸ ἀνύποπτον ἑαυτῇ, ὅσα ἔπαθε τῷ
having-made the unsuspected for-herself what(-things) she-suffered from-the
ἀνδρὶ κατασκεπάσασα, περιεποιήσατο· ὅλα γὰρ ὅσα
husband having-covered secured all for what(-things)
ἔλεγεν ἡ γυνὴ χωρίς τινος ἀντιλογίας ἐπίστευεν ὁ ἀνήρ.
said the woman without any contradiction believed the husband
Λοιπὸν οὖν, ὦ βασιλεῦ, καὶ αὐτὸς γίνωσκε τὸ ποικίλον
henceforth then O king also yourself know the variety
τῶν πανουργιῶν τῶν φαύλων καὶ πονηρῶν γυναικῶν,
of-the villainies of-the base and wicked women
καὶ ὅτι γε, εἴ τι ἂν βουληθῶσιν, ἑτοίμως ἔχουσι
and that indeed if anything — they-wish readily they-are(-able)
πονηρεύεσθαι καὶ κατασκευάζειν ἅπερ θελήσουσι.”
to-do-evil and to-contrive what(-things) they-will-wish

On the sixth day the concubine builds a pyre to burn herself, and Cyrus swears to kill his son. The seven counselors bribe the executioner to wait. The seventh tells of a soothsayer whose departing spirit leaves him three wishes. His wife bids him ask for many members; he is covered with them and asks that they go, and loses his own. The third wish only restores him. The king should not obey a woman's counsel.

Τούτων πάλιν τῶν λόγων ἀκηκοὼς ὁ Κῦρος προσέταξε
these again the words having-heard — Cyrus ordered
μὴ φονευθῆναι τὸν υἱὸν αὐτοῦ. κατ᾽ αὐτὴν δὲ τὴν ἕκτην
not to-be-murdered the son his on very and the sixth
ἡμέραν σφόδρα καὶ μεγάλως ἡ γυνή, ὡς πολὺ κακὸν
day exceedingly and greatly the woman as much evil
παθοῦσα, λελύπηται ἐπὶ τῷ τοῦ βασιλέως προστάγματι
having-suffered was-grieved at the of-the king command
καὶ καθ᾽ ἑαυτὴν ἔλεγεν ὡς "εἰ μὴ τὴν σήμερον ὁ τοῦ
and within herself said that if not the today the of-the
βασιλέως υἱὸς φονευθῇ, τῇ αὔριον πάντως τῷ αὐτοῦ
king son is-murdered on-the tomorrow surely to-the his
πατρὶ λαλήσει, καὶ εὐθὺς διὰ τῆς πρὸς τὸν πατέρα
father he-will-speak and at-once through the with the father
αὐτοῦ συντυχίας τὰ τῆς ἐμῆς κατασκευῆς πονηρὰ ἔργα
his meeting the of-the my contrivance wicked deeds
φανερωθήσονται, καὶ τῷ θανάτῳ παραδοθήσομαι. πρέπει
will-be-revealed and to-the death I-shall-be-handed-over it-befits
λοιπὸν ἐμαυτὴν αὐτοχείρως φονεῦσαι· οὐδ᾽ ὅλως γάρ
then myself with-my-own-hand to-murder not-even at-all for
τι ἄλλο τολμήσω εἰπεῖν τῷ βασιλεῖ." ταῦτα ἐν
anything else I-shall-dare to-say to-the king these(-things) in
ἑαυτῇ ἡ πονηρὰ γυνὴ βουλευσαμένη καὶ τῷ φόβῳ δεινῶς
herself the wicked woman having-resolved and by-the fear terribly

ταραττομένη, πρῶτα μὲν συνέλεξε πάντα τὰ πράγματα
troubled first indeed she-collected all the possessions
αὐτῆς καὶ τοῖς συγγενέσι καὶ γείτοσι διεμοίρασεν· εἶτα
her and to-the kinsmen and neighbors distributed(-them) then
παρακαλεῖ αὐτοὺς συνάξαι ξύλα ξηρὰ καὶ φρύγανα. οἱ
she-begs them to-gather wood dry and brushwood the
δέ γε συγγενεῖς καὶ γείτονες διὰ συντόμων ἐσώρευσαν
and indeed kinsmen and neighbors in short(-order) heaped-up
τὴν ὕλην καὶ μεγάλην ἀνῆψαν πυρκαϊάν. ταύτης δὲ
the timber and great kindled (a)-pyre it and
καιομένης, ὥρμησεν ἡ γυνὴ ἑαυτὴν ἐμβαλεῖν τῇ καμίνῳ,
burning rushed the woman herself to-throw into-the furnace
ὅτι ὑπώπτευε τῇ ἐπαύριον ὃ μέλλει πείσεσθαι. καὶ
because she-suspected on-the next-day what she-is-about to-suffer and
ἐπειδήπερ ἡ ἑβδόμη ἦλθεν ἡμέρα, ἐν ᾗ ὁ παῖς λαλῆσαι
since the seventh came day on which the child to-speak
τῷ βασιλεῖ ἔμελλε, διὰ τοῦτο ἡ γυνὴ ἠγωνίζετο καὶ
to-the king was-about because-of this the woman was-in-agony and
πολλαῖς μερίμναις τὴν καρδίαν ἐβάλλετο· ἐγίνωσκε γὰρ
by-many cares (in)-the heart was-struck she-knew for
ἀκριβῶς ἡ παμπόνηρος ὅτι ὁπότε ὁ παῖς λαλήσει τῷ
precisely the all-wicked(-woman) that when the child speaks to-the
πατρί, οὐ μόνον ἐντροπὴν λάβῃ, ἀλλὰ καὶ θανάτῳ
father not only shame she-would-get but also to-death
κακῷ παραδοθήσεται διὰ τοὺς λόγους οὓς εἶπε πρὸς
evil will-be-handed-over because-of the words which she-said to
τὸν παῖδα αἰσχύνης γέμοντας καὶ ἐπιβουλῆς. τοῦ γοῦν
the child of-shame full and of-plotting of-the then
τοιούτου παραδόξου τῆς γυναικὸς βουλεύματος εἰς πολλὰ
such strange of-the woman design in many
μέρη τοῦ κάστρου λεγομένου καὶ ὑπὸ πολλῶν ἀνθρώπων
parts of-the fortress being-spoken and by many men

βοωμένου, φθάνει ποτὲ καὶ εἰς τὰς τοῦ βασιλέως ἀκοάς·
cried-abroad reaches at-length also to the of-the king ears
καὶ συντόμως διαμηνύσας τὴν γυναῖκα, φησὶ πρὸς αὐτήν·
and quickly having-sent-for the woman he-says to her
"διὰ ποίαν ἀφορμήν, ὦ γύναι, παραδίδεις σεαυτὴν τῷ
for what cause O woman do-you-hand-over yourself to-the
πυρί;" ἡ δὲ εἶπεν ὅτι "οὐκ ἤκουσάς μου, μὴ ἐκδικήσας με
fire she and said that not you-heard me not having-avenged me
ἀπὸ τοῦ παιδός σου, καὶ οὐκ ἐφόνευσας αὐτὸν ὡς ἔπρεπε."
on the child your and not you-murdered him as it-befitted
καὶ ὁ βασιλεὺς τοῖς λόγοις ὑπαχθείς, ὅρκους στερεοὺς
and the king by-the words led-on oaths firm
αὐτῇ δέδωκεν, ὅτι χωρίς τινος ἀμφιβολίας τὸν υἱὸν
to-her gave that without some doubt the son
φονεύσει. ἡ δὲ μιαρὰ παλλακὴ καὶ πόρνη ἀποδεξαμένη
he-will-murder the and foul concubine and harlot having-accepted
τὸν λόγον, ἐκράτησεν ἑαυτὴν τοῦ τοιούτου ἐγχειρήματος.
the word restrained herself from-the such undertaking
καὶ ὁ βασιλεὺς αὐτίκα δέδωκε τὴν ἀπόφασιν μετ'
and the king at-once gave the sentence with
ὀργῆς φονευθῆναι ἀνυπερθέτως τὸν υἱὸν αὐτοῦ. τῆς οὖν
anger to-be-murdered without-delay the son his the then
ἀναισχύντου καὶ ἀπανθρώπου καὶ ὠμοτάτης καὶ θηριώδους
shameless and inhuman and most-cruel and beastly
ἀποφάσεως ἐξελθούσης, ὁ τοῦ βασιλέως ἕβδομος καὶ
sentence having-gone-out the of-the king seventh and
φιλοσοφώτατος σύμβουλος ἀκούσας καὶ οἱ λοιποὶ ἓξ
most-philosophical counselor having-heard and the remaining six
σφόδρα ἠγανάκτησαν ἀνιαθέντες ἐπὶ τῷ τοῦ βασιλέως
exceedingly were-indignant grieved over the of-the king
υἱῷ, ὁρῶντες ἀναίτιον ὡς κακοῦργον κινδυνεύοντα. καὶ
son seeing(-him) guiltless as (a)-criminal endangered and

ὁμοῦ ἐφίστανται τῷ τοῦ βασιλέως σπεκουλάτωρι ἤδη
together they-stand-by the of-the king executioner already
τὴν σπάθην πρὸς τὴν σφαγὴν τοῦ παιδὸς ἑτοίμην φέροντι,
the sword for the slaughter of-the child ready bearing
παρακαλοῦντες ὀλίγον ἀκαρτερῆσαι τὸν τοῦ παιδὸς φόνον,
begging(-him) (a)-little to-hold-back the of-the child murder
ἕως ἂν ὁ τῶν συμβούλων καὶ φιλοσόφων ἕβδομος
until — the of-the counselors and philosophers seventh
πρὸς τὸν βασιλέα εἰσέλθῃ καὶ ἐξέλθῃ. οὐ μόνον δὲ τὸν
to the king go-in and come-out not only and the
σπεκουλάτωρα παρεκάλουν, ἀλλὰ καὶ δῶρα δεδώκασιν·
executioner they-besought but also gifts gave
ὅστις καὶ τοὺς τοιούτους ἐντραπεὶς ἄνδρας, ἤκουσε τὴν
who also the such having-respected men heard the
αὐτῶν παράκλησιν καὶ ἀνέμεινεν. ὁ δὲ τῶν συμβούλων καὶ
their entreaty and waited the and of-the counselors and
φιλοσόφων ἕβδομος πρὸς τὸν βασιλέα ἐλθὼν καὶ κατὰ
philosophers seventh to the king having-come and according-to
τὸ ἔθος προσκυνήσας, "ζῆθι" ἔφη "ὦ βασιλεῦ, εἰς τὸν
the custom having-made-obeisance live he-said O king for the
αἰῶνα." καί φησι· "γινώσκειν σου τὸ κράτος παρακαλῶ,
age and says to-know your the majesty I-beseech
ὅτι ἐξαίσιον πρᾶγμα καὶ ἔξω φύσεως καὶ ἀδικώτατον
that (an)-extraordinary thing and outside nature and most-unjust
δοκιμάζεις ποιῆσαι, ὅτι σου τὸν υἱὸν μαχαίρας ἔργον
you-attempt to-do that your the son of-(the)-sword (the)-work
γενέσθαι προσέταξας διὰ μικρὰν γυναικὸς ὑπόσχεσιν
to-become you-ordered because-of (a)-small woman's promise
καὶ ὅρκον οὕτως ἀνεξετάστως κρατηθεὶς καὶ ἀκούσας τῶν
and oath thus unexamined held and having-heard the
λόγων αὐτῆς, καὶ ταῦτα μὴ γινώσκοντός σου κἂν
words her and these(-things) not knowing you whether

ἀληθῆ κἂν ψευδῆ τὰ λεγόμενα κατ᾽ αὐτοῦ. ἤκουσα δὲ
true or false the(-things) said against him I-heard and
καὶ τοῦτο, ὡς διὰ πολλῶν εὐχῶν καὶ νηστειῶν ἔτι γε
also this that through many prayers and fasts still indeed
μὴν καὶ ἐλεημοσυνῶν ἀπὸ θεοῦ ἡ τούτου μήτηρ τὸν
moreover and alms from God the his mother the
παῖδα ἐξαιτήσατο· ὃν γοῦν ὁ θεὸς διπλῶς σοι δέδωκε,
child begged whom then — God doubly to-you gave
κατὰ τὴν φύσιν καὶ τὰς τῆς δεσποίνης ἱκεσίας, διὰ
according-to the nature and the of-the lady supplications because-of
ῥῆμα γυναικὸς ἀνεξέταστον θανάτῳ αὐτὸν παραδίδως; ἀλλ᾽
(a)-word woman's unexamined to-death him do-you-hand-over but
ὅμως νῦν ἱκετεύω ἀκοῦσαί μου τῶν ῥημάτων τουτωνί·
nevertheless now I-entreat to-hear me the words these
Ἀνήρ τις δαιμόνιον εἶχε, μαντευόμενος καὶ λέγων
(a)-man a-certain (a)-demon had prophesying and telling
ὅσα ἐρωτοῦσαν αὐτὸν οἱ ἄνθρωποι· ὅστις δαίμων
what(-things) asked him — men which demon
ἐκαλεῖτο πνεῦμα πύθωνος· τάχα δὲ λέγων οὗτος ὁ
was-called (a)-spirit of-python perhaps and telling this the
ἄνθρωπος ἐκ τοῦ δαίμονος συνῆγε κέρδη πολλά. οὐ
man from the demon gathered gains many not
μόνον δὲ προέλεγεν, ἀλλ᾽ ὑπὸ τῆς μαντείας καὶ ἰατρικὴν
only and he-foretold but by the divination also medicine
ἐγνώριζε. λοιπὸν εἴ τις ἄνθρωπος ἠρώτα αὐτὸν περὶ
he-knew so if any man asked him about
ἀφανῶν πραγμάτων, τὰς ἀπολογίας ἑτοίμως ἀπέδιδεν.
hidden matters the answers readily he-gave
οὗτος οὖν ὁ ἀνὴρ ἀπὸ τῆς τοιαύτης μεταχειρίσεως
this-one then the man from the such practice
ἐπεσώρευε χρήματα πολλά. μιᾷ γοῦν τῶν ἡμερῶν τὸ
heaped-up money much on-one then of-the days the

κατοικοῦν ἐν τῷ ἀνθρώπῳ πνεῦμα εἶπεν ὡς "ἐγὼ ἀπὸ
dwelling in the man spirit said that I from
τοῦ νῦν ἀπέρχομαι ἀπὸ σοῦ, καὶ πλέον οὐκ ἔχεις
the now go-away from you and more not you-have
με. πλὴν πρὸ τοῦ ἐξελθεῖν με ἀπὸ σοῦ, λόγους τρεῖς
me only before the to-go-out me from you words three
παραγγέλλω σοι· καὶ οἷον ἂν διὰ τῶν τριῶν λόγων
I-impart to-you and whatever — through the three words
ζητήσῃς παρὰ θεοῦ, εὐθὺς δοθήσεται." ταῦτα εἰπὼν
you-ask from God at-once will-be-given these(-things) having-said
ὁ δαίμων τῷ ἀνδρὶ ἐφανέρωσε καὶ τοὺς τρεῖς λόγους.
the demon to-the man revealed also the three words
εἶτα μακρὰν διέβη τοῦ ἀνδρός. καὶ ὁ ἄνθρωπος, τοῦ
then far went-off from-the man and the man the
μαντικοῦ δαίμονος ἀπ' αὐτοῦ ἐξελθόντος, μετὰ λύπης
prophetic demon from him having-gone-out with grief
ἦλθεν καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσέδυ. ἰδοῦσα δὲ αὐτὸν
came and into the house his went-in having-seen and him
ἡ γυνή, "τί οὕτως" ἔφησε "σκυθρωπὸς καὶ ὠχρότατος
the wife why thus she-said sullen and very-pale
γέγονας;" καὶ ὁ ἀνὴρ ἀπεκρίνατο· "ὦ γύναι, τὸ τοῦ
have-you-become and the man answered O wife the of-the
πύθωνος ἐκεῖνο πνεῦμα, δι' οὗ ἐμαντευόμην καὶ τὰς
python that spirit through which I-prophesied and the
ἰατρείας ἐποίουν, ἐξῆλθεν ἀπ' ἐμοῦ τελείως· καὶ διὰ
healings did has-gone-out from me completely and because-of
τοῦτο πῶς δύναμαι ζῆν; παρ' ἐκείνου γὰρ τοὺς λόγους
this how can-I live from that for the words
ἐδιδασκόμην καὶ προέλεγον καὶ εἶχον τὰ κέρδη." ἡ δὲ
I-was-taught and foretold and had the gains the and
γυνὴ τῶν λόγων ἀκούσασα, κἀκείνη ἐλυπήθη. ὁρῶν δὲ
woman the words having-heard she-too was-grieved seeing and

αὐτὴν ὁ ἀνὴρ πικρῶς κλαίουσαν, ἐπεχείρει παραμυθεῖσθαι
her the husband bitterly weeping tried to-console
αὐτὴν καὶ λέγει πρὸς αὐτήν· "μὴ λυποῦ, ὦ γύναι· τὸ
her and says to her do-not grieve O wife the
γὰρ πνεῦμα ἐκεῖνο τρεῖς λόγους με παρήγγειλεν, ὥστε
for spirit that three words me commanded so-that
δι' ἐκείνων τῶν τριῶν λόγων ὅπερ ἂν ἀπὸ τοῦ θεοῦ
through those the three words whatever — from — God
ζητήσω, ἔξω ἀπὸ τοῦ θεοῦ. καὶ ἐφανέρωσέ μοι ὅτι
I-ask I-shall-have from — God and it-revealed to-me that
ἅμα τοῦ ζητῆσαι ἐμὲ γενήσεται." τούτοις τοῖς λόγοις
at-once of-the to-ask me it-will-come-about at-these the words
ἡ γυνὴ καλοκαρδίσασα, "ὦ ἄνερ, ἀρκετά σοι" ἔφη "τὰ
the woman having-taken-heart O husband sufficient for-you she-said the
τρία λόγια εἰς τὸ ἔμπροσθεν." ὁ δὲ ἀνὴρ πάλιν λέγει·
three words for the future the and husband again says
"τί οὖν συμβουλεύεις μοι αἰτήσασθαι ἐκ θεοῦ;" ἡ δὲ
what then do-you-advise me to-ask from God the and
γυνὴ πονηροτάτη ὑπάρχουσα καὶ πρὸς ἀπρεπεῖς ὀρέξεις
woman most-wicked being and to unseemly appetites
καὶ παραλόγους δεδουλωμένη καὶ τὴν συνουσίαν ἀγαπῶσα,
and unreasonable enslaved and the intercourse loving
φησίν· "οἶδα, ὦ ἄνερ, ὡς καὶ σὺ τοῦτο γνωρίζεις· οὐδὲν
says I-know O husband as also you this know nothing
ἄλλο ἀγαπητικώτερον εἰς τοὺς ἀνθρώπους ἐστὶν ἢ
else more-lovable for — men is than
μόνον τὸ κοιμᾶσθαι ἄνδρα μετὰ γυναικός· ζήτησον οὖν
only the to-sleep (a)-man with (a)-woman ask then
τὸν θεὸν πολλοὺς ὄρχεις γενέσθαι ἐν τῷ σώματί σου."
— God many testicles to-come-to-be on the body your
ὁ δὲ ἄφρων ἐκεῖνος ἀνὴρ τὴν τοιαύτην ἅμα δέησιν
the and foolish that man the such at-once request

ἐποιεῖτο, καὶ ἅμα τῇ εὐχῇ αὐτοῦ ὅλον τὸ σῶμα
made and at-once with-the prayer his whole the body
γέγονε μεστὸν καὶ νεφρῶν καὶ ὄρχεων· ἅπερ ἰδὼν
became full both of-kidneys and of-testicles which having-seen
ὁ ἄθλιος ἑαυτὸν ἐβδελύττετο, καὶ τὴν γυναῖκα ἰσχυρῶς
the wretch himself loathed and the wife violently
τύπτει καὶ καθυβρίζει. καὶ τοσοῦτον ἠγριώθη κατ' ἐκείνης,
beats and insults and so-much was-enraged against her
ὡς βουληθῆναι καὶ αὐτὴν ἀποκτεῖναι, λέγων πρὸς αὐτήν·
as to-wish also her to-kill saying to her
"αὕτη σου ἐστὶν ἡ καλὴ συμβουλή, ὦ κατάρατον γύναιον,
this your is the fine counsel O accursed little-woman
ἡ φέρουσα ἡμῖν κέρδος; οὐκ ἐνετράπης αὐτὴν τὴν
the(-one) bringing us gain not were-you-ashamed the-very the
πονηρὰν βουλὴν καὶ αἰσχύνης γέμουσαν βουλεύσασθαί
wicked counsel and of-shame full to-counsel
με;" ἡ δὲ πρὸς αὐτὸν ἀντέφησε· "τί τοσοῦτον ὀργίζεσαι,
me she and to him answered why so-much are-you-angry
ἄνθρωπε; μηδὲν ταραχθῇς ἢ λυπηθῇς περὶ τούτου· ἕτεροι
man nothing be-troubled or grieve about this other
γὰρ δύο λόγοι ἀπέμεινάν σοι. καὶ παρακάλεσον τὸν θεὸν
for two words remained to-you and beseech — God
διὰ τοῦ ἑνὸς ῥήματος τοὺς ἰθυφάλλους τούσδε ἀπὸ σοῦ
through the one word the erect-members these from you
διαβῆναι." καὶ ἅμα, τῇ συζύγῳ πεισθείς, αἰτεῖται παρὰ
to-go-off and at-once by-the wife persuaded he-asks from
θεοῦ καὶ ἠλευθερώθη τῶν ὄρχεων· ἔχασε δὲ μετὰ τούτων
God and was-freed from-the testicles he-lost and with these
καὶ ἅσπερ εἶχεν ἀπὸ γενέσεως. εὐθὺς οὖν ὁ ἀνὴρ πάλιν
also which he-had from birth at-once then the man again
ἀπὸ τῆς λύπης ἐπὶ πλέον κατὰ τῆς γυναικὸς ἀγριοῦται καὶ
from the grief for more against the wife is-enraged and

δοκιμὴν ποιεῖται τοῦ θανατῶσαι αὐτήν. ἥ δέ φησι· “διὰ
attempt makes for-the to-put-to-death her she and says for
τί ὁρμᾷς θανατῶσαί με; μηδὲν γὰρ ἐπὶ τῷ γενομένῳ
what do-you-rush to-put-to-death me nothing for at the event
νῦν λυποῦ· εἷς γὰρ ἔτι λόγος σοι ἀπέμεινε. καὶ ζήτησον
now grieve one for still word for-you remained and ask
τὸν θεὸν τοὺς ἀπὸ γεννήσεώς σου ὄρχεις ἀπολαβεῖν.” ὁ
— God the from birth your testicles to-get-back he
δὲ τοῦτο ζητήσας μόλις ἔτυχε τοῦ ζητήματος.
and this having-asked hardly obtained the request
Βλέπε οὖν, ὦ βασιλεῦ, ὁποῖα ἔργα τῷ ἀνδρὶ ἐκείνῳ
see then O king what-sort deeds to-the man that
συμβέβηκε, διότι ἀσυλλογίστως τῇ πονηρᾷ βουλῇ τῆς
have-befallen because unreasoningly to-the wicked counsel of-the
γυναικὸς ὁ μάταιος ἐπίστευε. καὶ νῦν λοιπὸν μακροθύμησον,
woman the fool trusted and now henceforth be-patient
παρακαλῶ, καὶ μὴ σπούδαζε πρὸς τὸν ἄδικον τοῦ υἱοῦ
I-beseech and not hasten toward the unjust of-the son
σου φόνον, μηδὲ συναρπαγῇς τῇ τῆς γυναικὸς πονηρᾷ
your murder nor be-carried-away by-the of-the woman wicked
καὶ ἀναισχύντῳ συμβουλῇ· μᾶλλον γὰρ ὅταν ὑπάρχῃ ἡ
and shameless counsel rather for when is the
διαβάλλουσα γυνὴ κατὰ πολὺ κακότροπος καὶ πρὸς φόνον
slandering woman by much ill-mannered and to murder
ἐρεθίζουσα, φαίνεται ὅτι οὐ διὰ δίκαιόν τι συμβουλεύει
inciting it-appears that not for just anything she-counsels
καὶ ἐπαινετόν, ἀλλὰ δι’ ὄρεξιν καὶ μανίαν. καὶ διὰ
and praiseworthy but for appetite and madness and because-of
τοῦτο οὐδαμῶς οὐδαμῇ πρέπει πιστεύειν αὐτήν. ὅμως
this in-no-way nowhere it-befits to-believe her nevertheless
καὶ ἄλλης διηγήσεώς μου ἀκοῦσαι παρακαλῶ.
also another narration my to-hear I-beseech

The seventh counselor tells of a man who sits forty days on ashes writing down every wile of women, then dines at a village. His host's wife tells him how a woman scattered fish in her husband's furrow, hid them when he brought them home, and had the neighbors chain him as possessed. Then she invites the stranger to her bed and, as he undresses, screams, telling the villagers that he was choking. He burns his book and goes home to marry.

Ἀνήρ τις ὑπῆρχεν, ὃς ὤμοσεν εἰς ἑαυτὸν τοῦ μὴ
(a)-man a-certain there-was who swore to himself for-the not
καθίσαι εἰς ἕνα τόπον ἢ εἰς παραδιαβασμοὺς ὡς νέος
to-sit in one place or in amusements as (a)-young(-man)
περιπατῆσαι μηδὲ γυναῖκα λαβεῖν, ἕως ὅτου νὰ μάθῃ τὰς
to-walk nor (a)-wife to-take until — that he-learn the
πονηρίας ὅλας καὶ τὰ τεχνάσματα τῶν κακῶν γυναικῶν.
wickednesses all and the artifices of-the evil women
καὶ τὸν λογισμὸν τοῦτον ἔχων ἐν ἑαυτῷ, ἐξῆλθε τῆς
and the thought this having in himself he-went-out from-the
ἰδίας πατρίδος, καὶ περιεπάτει κατὰ πόλιν καὶ χώραν,
own homeland and walked through city and country
μαθεῖν σπουδάζων ἅπερ ἠβούλετο. ἄλλος δέ τις
to-learn striving what(-things) he-wished another and a-certain
ἄνθρωπος ἐν τῇ ὁδοιπορίᾳ συναντήσας, ἠρώτησεν αὐτόν·
man on the journey having-met(-him) asked him
καὶ ὡς ἤκουσεν αὐτοῦ, ὅτι διὰ τῶν πονηριῶν τῶν
and when he-heard him that because-of the wickednesses of-the
γυναικῶν περιπατεῖ, μαθεῖν βουλόμενος, "ὦ ἄνθρωπε,
women he-walks to-learn wishing O man
μάτην κοπιᾷς·" φησίν "οὐ γὰρ δυνήσῃ τὰς τῶν
in-vain you-toil he-says not for you-will-be-able the of-the
γυναικῶν γνώμας καὶ πονηρίας εὑρεῖν ἢ μαθεῖν. εἰ δὲ
women minds and wickednesses to-find or to-learn if but

θέλεις μαθεῖν ὀλίγα τινὰ ὡς ἀμετρήτων οὐσῶν, εὑρὲ τόπον
you-wish to-learn few some since countless being find (a)-place
τινὰ μοναξόν, καὶ σύναξε στάκτην ἢ κονιορτὸν τῆς γῆς
some lonely and gather ashes or dust of-the earth
πολὺν καὶ κάθισον ἐπάνω αὐτοῦ τεσσαράκοντα ἡμέρας
much and sit upon it forty days
καὶ νύκτας ὁμοίας, ἐσθίων καὶ πίνων ὀλίγον· καὶ τότε
and nights alike eating and drinking little and then
θέλεις δυνηθῆν εὑρεῖν τὰς πανουργίας τῶν γυναικῶν."
you-will be-able to-find the villainies of-the women
ὁ δὲ νέος τῶν λόγων τούτων ἀκούσας, ἐποίησε
the and young(-man) the words these having-heard did
καθὼς ἐκεῖνος ἐδίδαξε, καὶ ἦν καθήμενος ἐπὶ σποδοῦ
as that(-man) taught and was sitting on ashes
τρώγων ὀλίγα· καὶ ἐφ' ὅλαις τεσσαράκοντα ἡμέραις
eating little(-things) and for all-the forty days
καὶ τεσσαράκοντα νύκταις ἀπεγράφετο τὰς τῶν γυναικῶν
and forty nights wrote-down the of-the women
πανουργίας. καὶ ὡς ἐτελέσθησαν αἱ ἡμέραι καὶ νύκται,
villainies and when were-completed the days and nights
ὡς ὕστερον ἐφάνη αὐτῷ ὅτι οὐδεμίαν πονηρίαν τῶν
as afterward it-appeared to-him that no wickedness of-the
γυναικῶν ἀφῆκεν ἄγραφον, ἔλαβε τὰς πονηρίας ἃς ἔγραψε
women he-left unwritten he-took the wickednesses which he-wrote
καὶ ἐστράφη εἰς τὸ ὁσπήτιον αὐτοῦ. καὶ ἐπανερχόμενος
and turned to the house his and returning
εὑρὼν χωρίον, ἔμεινεν ἐκεῖ ἀναπαυθῆναι μικρόν. ἐν τῷ
having-found (a)-village stayed there to-rest (a)-little in the
χωρίῳ γοῦν ἐποίησέ τις τραπέζιν μέγα, καὶ ἐκάλεσε
village then made a-certain(-man) (a)-table great and invited
πολλούς· μετὰ πάντων δὲ ἐκάλεσε καὶ τὸν ξένον· ὃς καὶ
many with all and invited also the stranger who also

ἐλθὼν ἐκαθέσθη μετὰ τῶν λοιπῶν, μὴ ἐσθίων ὁμοίως
having-come sat with the rest not eating like
ἐκείνοις τὰ ἐν τῇ τραπέζῃ. ὅτε καὶ λέγει πρὸς αὐτὸν
them the(-things) on the table when also says to him
ὁ ἔχων τὴν τράπεζαν· "πόθεν εἶσαι καὶ τίς εἶσαι,
the(-one) having the table whence are-you and who are-you
ὦ φίλε;" ὃ δὲ εἶπε· "στρατοκόπος ὑπάρχω, καθὼς ὁρᾷς,
O friend he and said (a)-traveler I-am as you-see
καὶ ἀπὸ μακροῦ τόπου ἦλθον ἐνταῦθα. καὶ γὰρ ἐξῆλθον
and from (a)-far place I-came here and for I-went-out
ἀπὸ τὴν πατρίδα μου, ὅπως νὰ μάθω φρόνησιν καὶ
from the homeland my that that I-might-learn prudence and
νὰ ἐγνωρίσω τὰ τῶν πονηρῶν γυναικῶν πονηρεύματα."
that I-might-know the of-the wicked women wickednesses
τότε λέγει ὁ οἰκοδεσπότης πρὸς τὴν ἑαυτοῦ γυναῖκα· "ὁ
then says the master-of-the-house to the his-own wife the
ἄνθρωπος οὗτος ξένος ἐστὶ τοῦ χωρίου ἡμῶν καὶ οὐδ'
man this (a)-stranger is of-the village our and not-even
ὅλως ἤκουσε φαγεῖν εἰς τὴν τράπεζαν ἡμῶν· ἐξέβη γὰρ
at-all deigned to-eat at the table our he-went-out for
ἀπὸ τῆς πατρίδος αὐτοῦ καὶ ὅλας τὰς χώρας περιεπάτησε
from the homeland his and all the countries walked
καὶ πάσας τὰς πονηρίας τῶν γυναικῶν ἔμαθε καὶ ἔγραψεν.
and all the wickednesses of-the women learned and wrote
ἀλλ' ἀναστᾶσα, γύναι, οἰκονόμησον αὐτῷ ἰδίως τὰ
but having-risen wife provide for-him separately the(-things)
πρὸς τροφὴν αὐτοῦ, ὡς ἂν παρ' ἡμῖν οὗτος ὁ ξένος
for food his so-that — by us this the stranger
μετὰ καλῆς φιλίας τραφῇ." ἡ δὲ γυνὴ πάντα ἐποίησε
with good friendship be-fed the and wife all did
καθὼς ὁ ἀνὴρ ἐνετείλατο, καὶ τὸν ξένον εἰσήγαγεν εἰς τὸ
as the husband commanded and the stranger brought into the

ἐνδότερον οἴκημα καὶ παρέθηκε τράπεζαν μεστὴν τροφῶν.
inner dwelling and set-before(-him) (a)-table full of-foods
εἶτα ἐπηρώτησεν αὐτὸν λέγουσα· "τί ἐποίησας, ὦ ἄνθρωπε;
then asked him saying what have-you-done O man
γέγραφας πάσας τὰς τῶν γυναικῶν πονηρίας;" ὁ δὲ "ναί"
have-you-written all the of-the women wickednesses he and yes
φησίν "οὐδεμίαν πονηρίαν τῶν γυναικῶν ἢ ἐπιβουλὴν ἢ
says no wickedness of-the women or plot or
κατασκευὴν κακὴν ἄγραφον ἀφῆκα." ἡ δὲ γυνὴ τῶν λόγων
contrivance evil unwritten I-left the and woman the words
τούτων ἀκούσασα, κατέλαβεν αὐτὸν εἶναι ἄγνωστον καὶ
these having-heard perceived him to-be ignorant and
ματαιόφρονα, καὶ πρὸς αὐτὸν εἰρωνευομένη ἔλεγεν· "ἐπειδή,
foolish-minded and toward him dissembling said since
ὡς λέγεις, ὦ ξένε, πάντα τὰ πονηρεύματα ἔγραψες,
as you-say O stranger all the wickednesses you-wrote
ἀδύνατόν ἐστι γυναῖκα, ἐὰν καὶ ἐγώ εἰμι, τεχνάσασθαί
impossible it-is (for-a)-woman if even I am to-devise
τι πρὸς σὲ πονηρὸν ἢ διὰ λόγου ἢ ἔργου; πλήν,
anything against you wicked either by word or deed only
ὡς ἂν λέγω σοι μιᾶς γυναικὸς ἔργον, ἄκουσον ἐὰν ἔχῃς
as — I-tell you of-one woman (the)-deed hear(-it) if you-have
γραμμένον τοῦτο." ὁ δὲ εἶπεν· "εἰπέ." ἡ δὲ γυνὴ ἔφη·
written this he and said tell the and woman said
"ἦν τις ἀνὴρ ἔχων γυναῖκα τιμίαν καὶ φρόνιμον, ὅστις
there-was a-certain man having (a)-wife honorable and prudent who
ἀεὶ περισύρων τὰς γυναῖκας ὅλας ἐτύγχανεν. ἡ δὲ γυνὴ
always reviling the women all was the and wife
ἀντέλεγε τῷ ἀνδρί· "μὴ ὕβριζε πάσας, ἀλλὰ τὰς κακάς."
contradicted the husband do-not insult all but the bad
ὁ δὲ ἀντέφησεν· "ὅλας." ἡ δὲ "μὴ οὕτως λέγε," φησίν,
he and answered all she and not thus speak she-says

"ἐπείτοι γε οὐκ ἔτυχες ἐμπλακῆναι ἐν μιᾷ τούτων."
since indeed not you-happened to-be-entangled with one of-these
ὃ δὲ λέγει· "εἰ ἐτύγχανον ἐν μιᾷ τούτων κακῇ, ἔμελλον
he and says if I-happened with one of-these bad I-would
αὐτὴν ῥινοτομῆσαι." πλησίον γὰρ τῷ οἰκήματι αὐτοῦ
her slit-the-nose-of near for the dwelling his
φιλονεικοῦσαι ἐτύγχανον αἱ γειτόνισσαι, καὶ οὗτος καθ'
quarreling were the neighbor-women and he within
ἑαυτὸν ὕβριζεν αὐτάς. ἡ δὲ γυνὴ λέγει τῷ ἀνδρί· "σήμερον
himself insulted them the and wife says to-the husband today
τί ποιεῖς;" ὃ δὲ λέγει· "ἀπέρχομαι εἰς τὸ χωράφιον·
what are-you-doing he and says I-go-away to the field
καὶ σὺ ἀργὰ μαγείρευσόν τι καὶ φέρε μοι ἔξω νὰ
and you late cook something and bring(-it) me outside that
φάγω." ἡ δὲ ἀπελθοῦσα εὗρεν ὀψάρια κατὰ τὴν ὁδὸν
I-may-eat she and having-gone-away found fish on the road
καὶ ἠγόρασε. καὶ τὸ μὲν μαγέρευμα μετὰ τοῦ τζουκαλίου
and bought(-them) and the indeed dish with the pot
ἐκόμισε τῷ ἀνδρὶ αὐτῆς φαγεῖν. αὕτη στρεφομένη πρὸς
she-brought to-the husband her to-eat she returning to
τὸ ὁσπήτιον ῥίπτει κατὰ τὴν τοῦ ἀρότρου σκαφὴν ἓν
the house throws along the of-the plow furrow one
γυλλάριον, ἀλλαχοῦ δὲ δύο, ἕως ὅτου ἔρριψεν ὅλα.
little-fish elsewhere and two until — she-had-thrown all
καὶ ὁ ἀνήρ, τῆς γυναικὸς διαβάσης, ἐρχόμενος μετὰ τῶν
and the husband the woman having-passed coming with the
βοῶν ἀροτριᾶν, εὑρίσκει τὰ ὀψάρια ἐρριμμένα, ποῦ
oxen to-plow finds the fish thrown in-one-place
μὲν δύο, ποῦ δὲ τρία, καὶ ἐσύναξεν αὐτά. καὶ ἀργὰ
indeed two in-another and three and gathered them and late
σχολάσας ἄπεισιν εἰς τὴν οἰκίαν, καὶ λέγει τῇ γυναικί·
having-finished goes to the house and says to-the wife

"οὐκ ἐποίησάς τι, ὥστε φαγεῖν ἡμᾶς ὀψέ;" ἡ δὲ
not did-you-make anything so-as to-eat we in-the-evening she and
"μὴ ἔχουσά τι" εἶπεν "ἢ κρέας ἢ ὀψάριον ἢ ἄλλο τι,
not having anything said either meat or fish or anything else
οὐκ ἐμαγείρευσα." καὶ ὅς φησιν· "ἰδοὺ ὀψάρια, ἃ εὗρον
not I-cooked and he says behold fish which I-found
ἐν τῷ χωραφίῳ, καὶ ἕψησον αὐτά." ἡ δὲ ἀκούσασα, τὰ
in the field and boil them she and having-heard the
μὲν ὀψάρια λαβοῦσα ἔκρυψε· τράπεζαν δὲ θεῖσα, λέγει ὁ
indeed fish having-taken hid(-them) (a)-table and having-set says the
ἀνήρ· "τὰ ὀψάρια ποῦ;" ἡ δέ, "ποῖα ὀψάρια;" φησίν. ὁ δὲ
husband the fish where she and what fish she-says he and
λέγει· "μωρή, οὐκ ἔφερά σοι ἀρτίως ὀψάρια, ἃ εὗρον
says fool not did-I-bring you just-now fish which I-found
εἰς τὸ χωράφιν;" ἡ δὲ ἅμα ταῖς ὄνυξι σπαράξασα τὰς
in the field she and at-once with-the nails having-torn the
παρειὰς ἐβόησε· "ἀκούσατε, γείτονες." καὶ τῶν γειτόνων
cheeks cried-out hear neighbors and the neighbors
συναχθέντων λέγει ἡ γυνή· "ἀκούσατε, ἄρχοντες· ὀψάρια
having-gathered says the woman hear lords fish
λέγει μοι ἑψῆσαι ἃ ἔφερεν ἀπὸ τὸ χωράφιον." καὶ οἱ
he-tells me to-boil which he-brought from the field and the
ἄνθρωποι συναχθέντες λέγουσι τῷ ἀνθρώπῳ· "τί λέγεις;
men having-gathered say to-the man what do-you-say
ἐν τῷ ἀγρῷ ὀψάρια εὑρίσκονται;" ὁ δὲ λέγει· "αὐθέντες
in the field fish are-found he and says masters
καὶ ἀδελφοί, ἐγὼ εὗρον αὐτὰ ἐκεῖσε· πῶς δὲ εὑρέθησαν
and brothers I found them there how and they-were-found
οὐκ οἶδα." τότε τῆς γυναικὸς βοώσης ὅτι "δαιμόνιον ἔχει
not I-know then the woman crying-out that (a)-demon has
οὗτος," οἱ δὲ γείτονες ἐν ποσὶ καὶ χερσὶ πέδαις σιδηραῖς
this-one the and neighbors on feet and hands in-fetters iron

ἔβαλον· καὶ ὅλην τὴν νύκτα ὁ δείλαιος ἔλεγε· "καὶ οὐχ
put(-him) and all the night the wretched(-man) said and not
εὗρον τὰ γυλλάρια καὶ κομίσας δέδωκα τῇ κυνὶ
I-found the little-fish and having-brought(-them) I-gave(-them) to-the bitch
ταύτῃ, εἰπών Ἕψησον αὐτά; κατὰ τί δὲ ἐσιδέρωσάν
this having-said boil them for what and did-they-put-in-irons
με;" τῆς δὲ πάλιν βοώσης, καὶ ἡμέρας ἐπιγενομένης,
me she and again crying-out and day having-come
παραγίνονται οἱ γείτονες ἐρωτῶντες· "τί γέγονας;"
arrive the neighbors asking what has-happened-to-you
ὅτε καὶ αὖθις τὴν ἀλήθειαν ὁ ἄτυχος ἔλεγε. τῆς δὲ
when also again the truth the unlucky(-man) told the and
γυναικὸς βοώσης ὅτι "δαιμόνιον ἔχει," οἱ ἄνθρωποι ῥᾳδίως
woman crying-out that (a)-demon he-has the men readily
ἐπίστευον τὴν γυναῖκα, καὶ ἔλεγον· "ἀληθῶς ὁ ἄνθρωπος
believed the woman and said truly the man
ἔπαθέ τι." μετὰ δὲ τρίτην ἡμέραν λέγει ἡ γυνὴ τῷ
has-suffered something after and (the)-third day says the wife to-the
ἀνδρί· "πεινᾷς; ἵνα σοι δώσω τι φαγεῖν." ὁ δὲ
husband are-you-hungry that to-you I-may-give something to-eat he and
λέγει· "ναί· καὶ τί ἔχεις δοῦναι μοι φαγεῖν;" ἡ δέ·
says yes and what have-you to-give me to-eat she and
"ὀψάρια τηγάνου." ὁ δέ· "καλῶς εἶπας, ὦ γύναι· ἃ
fish of-(the)-frying-pan he and well you-said O wife which
σοι ἐκόμισα ὀψάρια ἀπὸ τὸ χωράφιν, ταῦτά εἰσι;" καὶ
to-you I-brought fish from the field these are and
ἅμα ἡ γυνή· "ἄρχοντες χριστιανοί, ἀκόμη τὸ δαιμόνιον
at-once the wife lords Christians still the demon
κατέχει τοῦτον, καὶ πάλιν ὀψάρια λέγει." τοῦ δὲ εἰπόντος
holds him and again fish he-says he and having-said
"οὐκ ἔτι τὸν λόγον εἴπω τοῦτον," ἡ γυνὴ ἔδωκεν
not any-more the word I-shall-say this the wife gave

αὐτῷ καὶ ἔφαγεν ἀπὸ τῶν ὀψαρίων ἐκείνων, μὴ εἰπὼν
to-him and he-ate of the fish those not having-said
ἔτι λόγον περὶ τούτου. ὕστερον δὲ λέγει τῇ γυναικί
any-more (a)-word about this later and he-says to-the wife
"λῦσον με." ἡ δὲ λέγει· "μὴ ὀψαρίων μέμνησαι;" ὁ
loose me she and says not of-fish do-you-remember he
δὲ λέγει· "οὐκ οἶδα τί λέγεις." τότε ἔλυσεν αὐτόν, καὶ
and says not I-know what you-say then she-loosed him and
λέγει· "ὦ ἄνερ, ὅσα εἶπας, καλῶς εἶπας· ἀλλὰ διότι
says O husband what(-things) you-said well you-said but because
ὕβριζες οὐχὶ τὰς κακὰς γυναῖκας μόνον ἀλλὰ καὶ τὰς
you-insulted not the bad women only but also the
καλάς, κἀγώ σοι εἶπον "Σιώπα," σὺ δὲ εἶπας "Ἂν
good and-I to-you said be-silent you and said if
εἶχον ἐγὼ τοιαύτην πονηρὰν γυναῖκα, ἔμελλον αὐτὴν
had I such (a)-wicked wife I-would her
ἀνελεῖν," διὰ τοῦτό σοι ἐποίησα ὅσα εἶδες· καὶ
destroy because-of this to-you I-did what(-things) you-saw and
μηκέτι καυχᾶσαι περιγενέσθαι τῶν γυναικῶν." τούτοις οὖν
no-more boast to-get-the-better-of the women with-these then
τοῖς λόγοις προσέθηκε τῷ ξένῳ καὶ λέγει αὐτῷ· "τὸν
the words she-added to-the stranger and says to-him the
ἐμὸν ἄνδρα βλέπεις, ὦ ξένε, κατὰ πολὺ γηραιὸν ὄντα
my husband you-see O stranger by much old being
κἀμὲ πάλιν νέαν καὶ εὔμορφον καὶ τὴν τῶν ἀνδρῶν
and-me on-the-other-hand young and comely and the of-the men
ὁμιλίαν ἀγαπῶσαν πολλά, σὲ δὲ νέον ὄντα καὶ δυνάμενον
company loving much you and young being and able
τὴν ἐπιθυμίαν μου χορτάσαι. ὁ ἀνήρ μου ἐστὶν ἔξω μετὰ
the desire my to-satisfy the husband my is outside with
τῶν φίλων· καὶ σὺ ἀναστὰς πλήρωσον τὴν ἐπιθυμίαν
the friends and you having-risen fulfill the desire

μου.” ὁ δὲ ξένος ἐκεῖνος ἀπατηθεὶς ἔλυε τὴν ζώνην
my the and stranger that deceived was-loosing the belt
τοῦ βρακίου τοῦ ἀναβῆναι τῇ κλίνῃ. ὡς γοῦν εἶδεν
of-the breeches for-the to-go-up to-the bed when then saw
ἡ γυνὴ τὸ πρὸς συνουσίαν σύντομον τοῦ ξένου, ἅμα
the woman the for intercourse haste of-the stranger at-once
βαλοῦσα τὰς χεῖρας ἐπὶ τὴν ἑαυτῆς κεφαλήν, τὴν κόμην
having-put the hands on the her-own head the hair
ἐσπάραττε βοῶσα· “βαβαί! ὀττοτί!” καὶ τότε οἱ ἐν τῷ
she-was-tearing crying-out alas woe and then those in the
χωρίῳ οἰκοῦντες προσέδραμον καὶ οἱ καλεσμένοι. ὁ δὲ
village dwelling ran-up and the invited(-guests) the and
ξένος αὐτὴν βοῶσαν ἰδὼν καὶ τὸ πλῆθος εἰσρέον εἰς
stranger her crying-out having-seen and the crowd flowing-in into
τὸν οἶκον, πάλιν ἐκάθισεν ἔμπροσθεν τῆς κειμένης αὐτῷ
the house again sat before the lying(-ready) for-him
τραπέζης, φόβῳ συνεχόμενος πολλῷ καὶ μὴ ἔχων τι
table by-fear held great and not having anything
διαπράξασθαι. οἱ δὲ γεωργοὶ εἰσελθόντες λέγουσι τῇ
to-do the and farmers having-come-in say to-the
γυναικί· “πῶς ἔπαθες; καὶ τίς ἡ αἰτία τῆς τοσαύτης
woman how did-you-suffer and what(-is) the cause of-the so-great
σου βοῆς;” ἡ δὲ πρὸς αὐτοὺς εἶπεν· “οὗτος ὁ ξένος,
your cry she and to them said this the stranger
ὁ παρ᾽ ἡμῶν φιλοφρονούμενος, ἀπὸ τῆς τραπέζης
the(-one) by us kindly-entertained from the table
ἐσθίων, ὑπό τινος θρύμματος τὸν λαιμὸν ἐκρατήθη κακῶς,
eating by some morsel in-the throat was-held badly
καὶ παρὰ μικρὸν ἐκινδύνευε πνιγῆναι. ἐγὼ δὲ ἐξαίφνης
and by little was-in-danger to-be-choked I and suddenly
ἰδοῦσα τὸ συμβὰν καὶ δειλιάσασα τὸν θάνατον τοῦ ξένου,
having-seen the event and having-feared the death of-the stranger

οὕτως ὡς ἠκούσατέ μου ἐβόησα. νῦν δὲ ἡ τοῦ θεοῦ
thus as you-heard me cried-out now but the — of-God
βοήθεια προφθάσασα ἠλευθέρωσεν αὐτὸν τῆς ἀνάγκης
help having-come-first freed him from-the distress
τοῦ πνιγμοῦ, αὐτῷ τὴν ὑγείαν χαρισαμένη." ταῦτα
of-the choking to-him the health having-granted these(-things)
τῆς γυναικὸς εἰπούσης, ἅπαντες διέβησαν. ἡ δὲ γυνὴ
the woman having-said all went-off the and woman
ἐκείνη πλησιάσασα τῷ ξένῳ, λέγει πρὸς αὐτόν· "ἆρα
that having-come-near to-the stranger says to him is-it
ὅσον σοι διηγησάμην καὶ ὅσον ἄρτι ἐποίησα ἔχεις
as-much-as to-you I-related and as-much-as just-now I-did have-you
γεγραμμένον;" ὁ δὲ ξένος "οὐδαμῶς," ἔφη. ἥ δὲ πρὸς
written the and stranger in-no-way he-said she and to
αὐτόν· "μάτην λοιπόν, ὦ ἄνθρωπε, τοὺς τοσούτους κόπους
him in-vain then O man the so-great toils
καὶ τὰς ἐξόδους ἐποίησας· πολλὰ γὰρ σπουδάσας οὐδὲν
and the expenses you-made much for having-striven nothing
ἐποίησας, καὶ τὰς τῶν γυναικῶν μηχανουργίας οὔπω
you-did and the of-the women machinations not-yet
κατενόησας." ὁ δὲ ἅμα τῷ λόγῳ ἐκείνης ἀναστὰς
you-perceived he and at-once with-the word her having-risen
καὶ τὰ γεγραμμένα παρ' αὐτοῦ περὶ τῶν γυναικῶν
and the(-things) written by him about the women
λαβών, τῷ πυρὶ ἐνέβαλε καὶ θαυμάζων ἔλεγεν· "ὡς
having-taken into-the fire threw and marveling said that
οὐδεὶς ἀνθρώπων γνωρίσαι δύναται τὰ τῶν γυναικῶν
none of-men to-know can the of-the women
πανουργεύματα." μετὰ δὲ ταῦτα διαπορήσας καὶ μὴ
villainies after and these(-things) having-been-perplexed and not
ἔχων τι διαπράξασθαι, οὐ προσέθηκε ζητῆσαι πλέον
having anything to-do not he-added to-seek more

τὰ γυναικεῖα κακά. καὶ οὕτως εἰς τὴν ἑαυτοῦ πατρίδα
the womanly evils and thus to the his-own homeland
ὑπέστρεψε καὶ ἁπλῶς γυναῖκα ἔγημεν.
returned and simply (a)-wife married
Ἀπὸ τούτων γοῦν, ὦ βασιλεῦ, τῶν ἐξηγηθέντων τῷ
from these then O king the(-things) set-forth to-the
κράτει σου παρὰ τῆς ἐμῆς οὐθενότητος καὶ εὐτελείας γνῶθι
majesty your by the my nothingness and lowliness know
ἀκριβῶς ὡς ἀτελείωτός ἐστιν ἡ τῶν γυναικῶν πονηρία,
precisely that endless is the of-the women wickedness
καὶ μὴ οὕτως ἁπλῶς καὶ ἀνεξετάστως ὑπακούσῃς πρὸς
and not thus simply and without-examination obey toward
τὸν τοῦ υἱοῦ σου φόνον διὰ μόνην ἄκαιρον καὶ μανιώδη
the of-the son your murder because-of only untimely and maniacal
γυναικὸς κατηγορίαν. εἰ γὰρ τὸν σὸν παῖδα φονεύσεις, τίς
(a)-woman's accusation if for the your child you-will-murder who
ἄρα ἐστὶν ὁ τῆς σῆς βασιλείας διάδοχος καὶ κληρονόμος
then is the of-the your kingdom successor and heir
τοῦ γένους σου καὶ τῆς ἀρχῆς; μὴ ἡ κακοσύμβουλος
of-the race your and of-the rule not the evil-counseling
γυνὴ τὴν σὴν ἀρχὴν καὶ βασιλείαν διαδέξεται; καὶ τίς
woman the your rule and kingdom will-succeed-to and who
ἐστιν ὁ θαρρήσας ἐπὶ τὸ σὸν κράτος ὥστε δουλεῦσαί
is the(-one) having-trusted in the your majesty so-as to-serve
σοι; καὶ εἰ οὐ φθάσει ἀμοιβὰς παρὰ σοῦ λαβεῖν ἕνεκα
you and if not he-attains rewards from you to-get for-the-sake-of
ὧν σοι δεδούλευκε, παρὰ τίνος ἕξει τὰς ἀμοιβάς,
what(-things) to-you he-has-served from whom will-he-have the rewards
τοῦ υἱοῦ σου ἀδίκως παρὰ σοῦ φονευθέντος; ὅπερ καὶ
the son your unjustly by you having-been-murdered which also
εἰς ὅλην τὴν οἰκουμένην ὄνειδος ἔσται σοι αἰώνιον."
in all the inhabited-world (a)-reproach will-be to-you eternal

Cyrus spares his son. On the eighth day the prince speaks, sends the first counselor to the king, and is embraced by his father, who seats him beside him on the throne. He explains that Syntipas forbade him to speak for seven days, and tells what the woman proposed and how he answered her. Syntipas returns and explains the horoscope. Before the assembled philosophers the king asks who would have been to blame had he killed his son: himself, the son, or the woman.

Τούτων ὁ Κῦρος τῶν λόγων καὶ παραδειγμάτων καὶ
these — Cyrus the words and examples and
διηγήσεων παρὰ τοῦ ἑβδόμου συμβούλου καὶ φιλοσόφου
narrations from the seventh counselor and philosopher
ἀκροασάμενος, τὰ σπλάγχνα μειλιχθείς, ἕνα τῶν αὐτοῦ
having-listened(-to) in-the bowels softened one of-the his
δορυφόρων οἰκειότατον προσκαλεσάμενος, πρὸς τὸν
bodyguards most-intimate having-summoned to the
σπεκουλάτωρα ἔπεμψε, κελεύων μηδαμῶς ἀποκτεῖναι τὸν
executioner sent ordering in-no-way to-kill the
ἑαυτοῦ υἱόν.
his-own son

Εἶτα τῆς ὀγδόης ἐπιστάσης ἡμέρας λύεται μὲν τοῦ τῆς
then the eighth having-come day is-loosed indeed from-the of-the
σιωπῆς δεσμοῦ ἡ τοῦ παιδὸς γλῶσσα. καὶ ἀρξάμενος
silence bond the of-the child tongue and having-begun
λαλεῖν, λέγει πρός τινα γυναῖκα ἱσταμένην ἔμπροσθεν
to-speak he-says to a-certain woman standing before
αὐτοῦ· "συντόμως ἀπελθοῦσα, ὦ γύναι, κάλεσόν μοι τὸν
him quickly having-gone-away O woman call me the
πρῶτον τοῦ πατρός μου σύμβουλον καὶ φιλόσοφον." ἡ δὲ
first of-the father my counselor and philosopher she and
πρὸς τὸν φιλόσοφον τῶν ἄλλων διαφορώτατον ἀπελθοῦσα,
to the philosopher of-the others most-excellent having-gone-away

λέγει τῷ ἀνδρὶ ὡς "ὁ τοῦ βασιλέως υἱὸς μηνύει σε πρὸς
says to-the man that the of-the king son bids you to
αὐτὸν παραγενέσθαι." ὁ δὲ φιλόσοφος δρομαίως πρὸς
him to-come the and philosopher at-a-run to
αὐτὸν παραγίνεται καὶ τοῦτον ἀσμένως ἐναγκαλισάμενος
him comes and him gladly having-embraced
ἠσπάσατο. καὶ ὁ παῖς ἅμα τῷ φιλοσόφῳ ἐφανέρωσε
greeted(-him) and the child together-with the philosopher revealed
τὴν αἰτίαν, δι' ἣν τὰς ἑπτὰ ἡμέρας ἦν σιωπῶν, ἀλλὰ
the cause for which the seven days he-was keeping-silent but
καὶ ὅσα ἡ παλλακὴ τοῦ βασιλέως εἶπε πρὸς αὐτόν,
also what(-things) the concubine of-the king said to him
καὶ προσέθηκε λέγων καὶ τοῦτο ὅτι "μεγάλας καὶ πολλὰς
and added saying also this that great and many
ἔχω χάριτας τῷ θεῷ καὶ ὑμῖν, ὅτι με ἀδίκου θανάτου τὸν
I-have thanks — to-God and to-you that me from-unjust death the
ἀναίτιον ἐλυτρώσασθε καὶ τῶν κατασκευῶν τῆς μιαρᾶς
guiltless(-one) you-ransomed and from-the contrivances of-the foul
γυναικός, ἃς ἐποιεῖτο πρὸς τὸν πατέρα μου, ἐξηρπάσατε.
woman which she-was-making toward the father my you-snatched(-me)
ἀλλὰ νῦν, φίλων πιστῶν ἀληθέστατε, πορεύθητι πρὸς
but now of-friends faithful most-true go to
τὸν πατέρα μου τὸν βασιλέα, καὶ ὅσα σοι εἶπον
the father my the king and what(-things) to-you I-said
φανέρωσον πρὸ τοῦ τὸ μιαρὸν γύναιον εἰσελθεῖν καὶ τὰς
reveal(-them) before the the foul little-woman to-go-in and the
ἀκοὰς τούτου διαφθεῖραι." καὶ ὁ φιλόσοφος· "γίνωσκε, ὦ
ears his to-corrupt and the philosopher know O
δέσποτα καὶ νεανία, ὡς καὶ ὁ σὸς διδάσκαλος εὐθὺς μετὰ
master and young-man that also the your teacher at-once after
τὸ ἀκοῦσαί σε φθέγξασθαι, πρὸς τὸν βασιλέα πορεύσεται."
the to-hear you to-have-spoken to the king will-go

ἅμα τοίνυν τῷ λόγῳ μετὰ σπουδῆς ὁ φιλόσοφος
at-once then with-the word with haste the philosopher
ἦκε πρὸς βασιλέα καὶ συνήθως προσκυνήσας, "ζῆθι,
came to (the)-king and as-was-customary having-made-obeisance live
βασιλεῦ," ἔφη, "εἰς τὸν αἰῶνα μετὰ τοῦ διαδόχου σου.
king he-said for the age with the successor your
χαρᾶς ἥκω εὐαγγέλια κομίζων σοι σήμερον· ὁ γὰρ υἱός
of-joy I-come good-news bringing you today the for son
σου, τῶν τῆς σιωπῆς δεσμῶν λυθείς, ἄρτι ὡς ἀηδὼν
your from-the of-the silence bonds loosed just-now like (a)-nightingale
λαλεῖν ἤρξατο κἀμὲ πρὸς τὸ σὸν κράτος διέπεμψε ταῦτα
to-speak began and-me to the your majesty sent-on these(-things)
διασαφῆσαι." ὁ δὲ βασιλεὺς τούτων ἀκούσας τῶν λόγων,
to-make-clear the and king these having-heard the words
χαρᾶς ἀπείρου πλησθεὶς καὶ ὥσπερ ἄλλος ἐξ ἄλλου
with-joy boundless filled and as another(-man) from another
ὑφ' ἡδονῆς γενόμενος, πρῶτα μὲν δώροις ἐδεξιώσατο τὸν
by pleasure become first indeed with-gifts welcomed the
φιλόσοφον, εἶτα καὶ δορυφόρους στείλας μετεκαλεῖτο τὸν
philosopher then also bodyguards having-sent summoned the
παῖδα. ὁ δὲ παῖς παραγενόμενος τῷ πατρὶ προσεκύνησεν.
child the and child having-come to-the father made-obeisance
ὁ δὲ βασιλεὺς καὶ πατὴρ τοῦ θρόνου ἀναστὰς ὑπὸ
the and king and father from-the throne having-risen from
περιχαρίας, τῷ υἱῷ χαριέντως προσυπήντησε καὶ τοῦτον
great-joy the son graciously went-to-meet and him
ἀγκαλισάμενος ποθεινότατα ἠσπάζετο. ὁ δὲ παῖς ἀνοίξας
having-embraced most-longingly greeted the and child having-opened
τὸ στόμα χαίρειν τῷ πατρί τε καὶ βασιλεῖ προσεφθέγξατο.
the mouth to-rejoice to-the father both and king addressed
ὁ δὲ πατὴρ τῆς χειρὸς κρατήσας, συνεδριάζειν αὐτῷ ἐπὶ
the and father by-the hand having-held to-sit-with him on

τῆς βασιλικῆς καθέδρας ἐκέλευσεν. εἶτά φησι πρὸς τὸν
the royal seat ordered then says to the
φίλτατον υἱόν· "τίς ἐτύγχανεν, ὦ παιδίον ἐρασμιώτατον,
dearest son what was O child most-lovely
ἡ αἰτία τῆς τοσαύτης σοῦ σιωπῆς καὶ ἀφωνίας ἐπὶ ταῖς
the cause of-the so-great your silence and voicelessness in the
παρελθούσαις ἑπτὰ ἡμέραις; καὶ διὰ τί οὐδ' ὅλως ἐν
past seven days and for what not-even at-all in
αὐταῖς μοι λελάληκας, ὡς καὶ ἐμὲ ὑπὸ τῶν τῆς γυναικὸς
them to-me have-you-spoken so-that also me by the of-the woman
ῥημάτων διὰ τὴν σιωπὴν ὑπαχθῆναί σε ἀνελεῖν;" ὁ
words because-of the silence to-be-led-on you to-destroy he
δὲ νέος τῷ βασιλεῖ καὶ πατρὶ ἀπεκρίνατο· "ὁ θεός,
and young(-man) to-the king and father answered — God
ὦ βασιλεῦ, ὅστις ἐστὶ βοηθὸς ἀεὶ τῷ ἀνθρωπίνῳ γένει,
O king who is (a)-helper always to-the human race
οὗτός με τῆς ἀδίκου σφαγῆς διεφύλαξεν. ὅτι δὲ οὐκ
he me from-the unjust slaughter preserved that and not
ἐφθεγγόμην τῷ κράτει σου ἐπὶ ταῖς ῥηθείσαις ἡμέραις,
I-spoke to-the majesty your in the said days
γίνωσκε, δέσποτα, ὡς ὑπὸ τοῦ διδασκάλου μου Συντίπα
know master that by the teacher my Syntipas
παρηγγελμένος ἤμην τοῦ μηδ' ὅλως ἐντὸς ἑπτὰ ἡμερῶν
charged I-was for-the not-even at-all within seven days
λόγον λαλῆσαί τινα. ὅτι δὲ καὶ ἡ γυνὴ αὕτη πρὸς
(a)-word to-speak any that and also the woman this to
τὴν σφαγήν μου τὸ κράτος σου παρεκίνει, γνωρίζω
the slaughter my the majesty your was-urging I-make-known
σοι, βασιλεῦ, καὶ περὶ τούτου ὡς ὅταν ὁ καιρὸς τοῦ
to-you king also about this that when the time of-the
μαθήματός μου ἐπλήρωσε καὶ ὁ διδάσκαλος ἔπεμψέ με
learning my was-fulfilled and the teacher sent me

πρὸς σὲ καὶ ἐλθὼν οὐκ ἐλάλουν σοι, παρέδωκάς με
to you and having-come not I-was-speaking to-you you-handed-over me
δὲ αὐτῇ· ἣ καὶ ἀπήγαγέ με εἰς τὴν οἰκίαν αὐτῆς καὶ
and to-her who also led-away me to the house her and
ἀρξαμένη λαλεῖν με, ἐφάνη ἀκόλαστος καὶ πόρνη,
having-begun to-speak (to)-me she-appeared licentious and (a)-harlot
πρὸς συνουσίαν καὶ μῖξιν ἑαυτῆς παρακινοῦσα· προῃρεῖτο
to intercourse and union with-her urging she-preferred
γὰρ συγγενέσθαι με αὐτῇ· ἐγὼ γοῦν τὸ ἀναιδὲς ἰδὼν
for to-lie me with-her I then the shameless(-thing) having-seen
τῆς γυναικὸς καὶ τὸ ἄπρεπον τοῦ λόγου ἀκούσας, καὶ
of-the woman and the unseemliness of-the word having-heard and
κατ᾽ αὐτῆς μεγάλως θυμωθείς, ἐπελαθόμην καὶ τῆς τοῦ
against her greatly enraged forgot also the of-the
διδασκάλου μου παραγγελίας διὰ τὴν ἄτακτον ὁρμὴν
teacher my charge because-of the disorderly impulse
αὐτῆς, καὶ λύσας τὴν σιωπὴν εἶπον πρὸς αὐτὴν ἡμέρως
her and having-loosed the silence I-said to her mildly
καὶ προσηνῶς ὅτι "οὐκ ἀπολογήσομαι ὅσα μοι λέγεις,
and gently that not I-shall-answer what(-things) to-me you-say
ὦ γύναι, πρὸς σέ, ἕως οὗ ἑπτὰ ἡμέραι παρέλθωσιν ἀπὸ
O woman to you until — seven days pass from
τῆς σήμερον, καὶ τῶν ἡμερῶν παρελθουσῶν ἀπολογήσομαί
the today and the days having-passed I-shall-answer
σοι τότε καθὼς πρέπει σοι περὶ ὧν ἐλάλησας πρὸς
you then as befits you about what(-things) you-spoke to
ἐμέ." ταῦτα οὖν, ὦ βασιλεῦ, τῇ γυναικὶ ἀπεκρίθηκα,
me these(-things) then O king to-the woman I-answered
μηδὲν ἕτερον πρὸς αὐτὴν εἰπὼν ἢ λαλήσας· ἀλλ᾽ οὐδὲ
nothing else to her having-said or having-spoken but not-even
ἄλλῳ τινὶ λελάληκα ἕως τῆς παρούσης ἡμέρας. διότι
to-other anyone I-have-spoken until the present day because

γοῦν ἔγωγε οὐκ ἐποίησα ἅπερ ἡ γυνὴ ἠγάπα,
then I-for-my-part not did what(-things) the woman loved
ἐκείνη φοβηθεῖσα καὶ ὑπολαβοῦσα ὅτι δι᾽ ἃ μοι
she having-feared and having-supposed that because-of what to-me
εἶπεν, ἐὰν ἄρξωμαι λαλεῖν, κινδυνεῦσαι μέλλει, ἠγωνίζετο
she-said if I-begin to-speak to-be-in-danger she-is-about strove
ἐντὸς τῶν ἑπτὰ ἡμερῶν ἀπολέσαι με, καὶ τὸ σὸν κράτος
within the seven days to-destroy me and the your majesty
πρὸς τὴν σφαγήν μου ἡ κακὴ καὶ δολία γυνὴ παρεκίνει.
to the slaughter my the evil and deceitful woman was-urging
αὕτη ἡ αἰτία τῆς σιωπῆς, δέσποτα, ἣν ἐδήλωσα τῇ
this(-is) the cause of-the silence master which I-have-shown to-the
σκηπτουχίᾳ σου. τὸ λοιπόν, ὦ βασιλεῦ, εἰ θέλει τὸ
scepter your the(-thing) next O king if wishes the
κράτος σου, ὁρισάτω ἐλθεῖν ἀρκετὸν ὄχλον καὶ λαὸν
majesty your let-it-order to-come (a)-sufficient crowd and people
καὶ πάντας τοὺς φιλοσόφους, ὅπως ἀκουόντων αὐτῶν
and all the philosophers so-that hearing they
ἐγὼ φανερώσω ἐπὶ τοῦ βασιλικοῦ βήματος ὅσα
I may-reveal on the royal tribunal what(-things)
διδασκαλικῶς ὁ φιλόσοφος Συντίπας ἐδίδαξέ με.” τούτων
as-a-teacher the philosopher Syntipas taught me these
τῶν ἐκ τοῦ υἱοῦ λόγων ἀκούσας ὁ βασιλεὺς ἐπὶ πολὺ
the from the son words having-heard the king for long
ἔχαιρε καὶ ἠγαλλιᾶτο. καὶ προστάττει πάντας τοὺς
rejoiced and exulted and orders all the
φιλοσόφους καὶ ἁπλῶς τοὺς λόγου μετέχοντας καὶ
philosophers and simply those of-learning partaking and
τοὺς αὐτοῦ μεγιστάνους καὶ ἄρχοντας παραγενέσθαι. καὶ
the his grandees and rulers to-come and
δὴ πάντων συνελθόντων καθὼς ὁ βασιλεὺς διωρίσατο,
indeed all having-come-together as the king appointed

ἦλθε καὶ ὁ τοῦ παιδὸς διδάσκαλος καὶ μέχρις ἐδάφους
came also the of-the child teacher and to (the)-ground
προσκυνήσας, ἐκάθισεν. ὅτε καὶ ὁ βασιλεὺς ἔφη αὐτῷ·
having-made-obeisance sat when also the king said to-him
"ποῦ ἦσουν μέχρι τοῦ νῦν, ὦ σοφώτατε Συντίπα; ὅτι καὶ
where were-you until the now O wisest Syntipas for also
διὰ τὸ σὲ μὴ φαίνεσθαι παρὰ μικρὸν ἀπέκτεινον ἂν
because-of the you not to-appear by little I-would-have-killed —
τὸν υἱόν μου." ὁ δὲ Συντίπας τῷ βασιλεῖ ἀπεκρίνατο·
the son my the and Syntipas to-the king answered
"ἐγώ, βασιλεῦ, τῷ υἱῷ σου παρήγγειλα ἐν ἡμέραις ἑπτὰ
I king to-the son your charged(-him) for days seven
σιωπᾶν, διότι τὰ τῆς αὐτοῦ τύχης δι' ἀστρολογικῆς
to-keep-silent because the(-things) of-the his fortune by astrological
ἐρευνήσας μεθόδου, ἐγνώρισα εὑρὼν ὡς εἰ ἐντὸς ἑπτὰ
having-searched method I-knew having-found that if within seven
ἡμερῶν λαλήσει, θανάτῳ ὑποβληθείη. διὰ τοῦτο κἀγὼ
days he-spoke to-death he-would-be-subjected because-of this I-too
μακρὰν ἀπὸ τῆς βασιλείας σου ἐκρύβην, ἕως οὗ παρέλθῃ
far from the kingdom your hid until — passes
ἡ διωρία αὕτη. ὅθεν καὶ καλῶς πεποίηκε μηδ' ὅλως
the term this whence also well he-has-done not-even at-all
λαλήσας σοι ἐν αὐταῖς ταῖς ἡμέραις." ὁ δὲ βασιλεὺς
having-spoken to-you in the-very the days the and king
ἔφη· "χάρις μεγίστη λοιπὸν τῷ θεῷ, ὅτι μου τὸν υἱὸν
said thanks greatest then — to-God that my the son
ἐκ τῆς ἀδίκου σφαγῆς διεφύλαξεν· εἰ γὰρ ὁ υἱός μου
from the unjust slaughter he-preserved if for the son my
ἐφονεύετο παρ' ἐμοῦ, ἐκινδύνευεν ἐξαλειφθῆναι ἐκ
was-being-murdered by me was-in-danger to-be-wiped-out from
γῆς τὸ ἐμὸν ὄνομα." ταῦτα εἰπὼν ὁ βασιλεὺς
(the)-earth the my name these(-things) having-said the king

προσκαλεῖται τοὺς φιλοσόφους αὐτοῦ καὶ πλησιέστερον
summons the philosophers his and nearer
αὐτοῦ μετὰ τοῦ Συντίπα παραστησάμενος, τοῦ παιδὸς ἐκ
him with — Syntipas having-placed(-them) the child on
δεξιῶν συγκαθέδρου ὑπάρχοντος, ἠρώτα τοὺς φιλοσόφους
(the)-right sharing-the-seat being asked the philosophers
λέγων· "εἴπατέ μοι νῦν, ὦ ἄνδρες· ἐὰν τὸν υἱόν μου
saying tell me now O men if the son my
ἐφόνευον ἐντὸς τῶν ἑπτὰ ἡμερῶν, τίνι τὸ αἴτιον τοῦ
I-had-murdered within the seven days to-whom the cause of-the
φόνου ἐπεγέγραπτο, ἐμοί, τῷ υἱῷ μου, ἢ τῇ γυναικί;"
murder was-ascribed to-me to-the son my or to-the woman

XVIII · WHO WAS TO BLAME

Four philosophers blame in turn Syntipas, who sent the boy home knowing his danger; the king, who ordered the death; the woman, since a man joined to a woman is drawn to her will; and the prince, who spoke harshly to her against his teacher's charge. Syntipas clears the prince: whoever calls himself a sophist and lies is none. The prince asks leave to answer, his knowledge to theirs as a fly to an elephant.

Τότε δὴ τῶν φιλοσόφων τέσσαρες ἐγγίζουσι πλησίον τῷ
then indeed of-the philosophers four draw-near close to-the
βασιλεῖ. καὶ ὁ εἷς ἀπ' αὐτῶν εἶπεν· "ὦ βασιλεῦ, ἐγὼ
king and the one of them said O king I
νομίζω ὅτι ἡ αἰτία τοῦ φόνου τοῦ Συντίπα ἦν· ἐπειδὴ
think that the cause of-the murder — of-Syntipas was since
γὰρ ἐκεῖνος ἐγίνωσκεν ὡς ἐὰν λαλήσῃ ὁ παῖς ἐντὸς τῶν
for he knew that if speaks the child within the
ἑπτὰ ἡμερῶν, θανάτῳ ὑποπεσεῖται, διὰ τί οὐκ ἐκράτει
seven days to-death he-will-fall for what not did-he-keep

μετ᾽ αὐτοῦ τὸν υἱόν σου, ἀλλ᾽ ἔπεμψέ σοι αὐτόν;" καὶ
with him the son your but sent to-you him and
ὁ δεύτερος ἐπεκρίνατο· "οὐκ ἔστι τοῦτο εὐάρμοστον.
the second answered not is this fitting
διότι οὐκ ἠδύνατο ὀλιγῶσαι ἢ πλεονάσαι τὸν καιρὸν ὃν
because not he-was-able to-lessen or to-increase the time which
συνεφώνησε τῷ βασιλεῖ καὶ διὸ οὐκ ἦν δυνατὸν ψεύσασθαι
he-agreed-with the king and since not it-was possible to-lie
αὐτόν, ἔπεμψε τὸν παῖδα πρὸς τὸν πατέρα κατὰ τὴν
him he-sent the child to the father according-to the
συμφωνίαν, ἑαυτὸν δὲ μακράν που ἀπέκρυψε. λοιπὸν
agreement himself and far somewhere hid so
ἡ αἰτία οὐκ ἔστι τοῦ Συντίπα, ἀλλὰ μᾶλλον, ὅσον μοι
the cause not is — of-Syntipas but rather as-much-as to-me
δοκεῖ, τοῦ βασιλέως ἐστὶν ἡ αἰτία τοῦ τὸν φόνον
it-seems of-the king is the cause of-the(-one) the murder
ὁρίσαντος φονευθῆναι." καὶ ἀποκριθεὶς ὁ τρίτος ἔφη· "οὐχ
having-ordered to-be-murdered and having-answered the third said not
οὕτω μοι δοκεῖ, τὸν βασιλέα αἴτιον εἶναι τοῦ φόνου·
so to-me it-seems the king (the)-cause to-be of-the murder
οὐδὲ γὰρ ὁ βασιλεὺς τοῦ πράγματος αἴτιος· ἀλλ᾽ ὥσπερ
nor for the king of-the matter (the)-cause but as
οὐκ ἔστι λίθου ψυχρότερον ἄλλο οὐδ᾽ ἐλαφρότερον
not is than-stone colder another(-thing) nor lighter
ἴσχας τῆς ἐκ ξύλου γενομένης, πυρεκβολουμένου δὲ
than-tinder the(-one) from wood made struck-for-fire and
τοῦ λίθου μετὰ σιδήρου καὶ ἴσχας φλόγα γεννῶσιν, οὕτω
the stone with iron and tinder flame beget thus
καὶ ἄνθρωπος μετὰ γυναικὸς πεσών, κἂν πολλά ἐστι
also (a)-man with (a)-woman having-fallen even-if much he-is
νοῶν κἂν πολλὰ φρόνιμος, ἅμα τοῦ συμμιγῆναι ὁ
understanding even-if much prudent at-once with-the to-be-joined the

τοιοῦτος ἢ τῇ γυναικὶ ἢ τῇ ἐρωμένῃ ἕλκεται πρὸς τὸν
such(-man) either to-the wife or to-the mistress is-drawn toward the
σκοπὸν τῆς γυναικὸς καὶ τὸ θέλημα· διὰ τοῦτο καὶ νῦν
aim of-the woman and the will because-of this also now
ἡ γυνή ἐστιν αἰτία τοῦ φόνου· ψευδῶς γὰρ κατηγοροῦσα
the woman is (the)-cause of-the murder falsely for accusing
τοῦ παιδός, ὡς μὴ αὐτῆς ἀκούσαντος, παρεκίνει τὸν
the child as not her having-hearkened(-to) she-urged the
βασιλέα πρὸς φόνον διὰ τὸ ἀγαπᾶν αὐτὴν καὶ διὰ
king to murder because-of the to-love her and because-of
τὸ μὴ φθάσαι τὸν υἱὸν συντυχεῖν τῷ πατρὶ καὶ εἰπεῖν
the not to-get-the-chance the son to-meet the father and to-tell
τὴν τῆς γυναικὸς ἀναισχυντίαν καὶ τἄλλα." τότε ὁ
the of-the woman shamelessness and the-rest then the
τέταρτος ἐλθὼν εἰς τὸ μέσον, ἔφη· "οὐδ' οὕτως μοι δοκεῖ
fourth having-come into the middle said nor thus to-me it-seems
ἔχειν ὡς λέγετε· οὐδὲ γὰρ ἡ γυνὴ αἰτία ἐγένετο, ἐπεὶ
to-be as you-say nor for the woman (the)-cause became since
συνήθειά ἐστιν ὡς ἐπὶ τὸ πλεῖστον κινεῖσθαι τὰς γυναῖκας
(a)-custom it-is as for the most-part to-be-moved the women
καὶ κομπόνεσθαι ὁπόταν ἴδωσι νεανίσκον εὐπρεπῆ· ἡ γὰρ
and to-be-beguiled when they-see (a)-young-man comely the for
ὡραιότης τοῦ νέου ἀγρεύει τὴν φύσιν τῶν γυναικῶν ὡς
beauty of-the young(-man) catches the nature of-the women as
ἀσθενεστέραν· καὶ μάλιστα γίνεται τοῦτο, ὅταν τύχωσιν οἱ
weaker and especially happens this when happen the
δύο μόνοι λαλεῖν· τότε γὰρ πλέον ἐν μοναξίᾳ γαργαλίζεται
two alone to-speak then for more in solitude is-tickled
ἡ γυνὴ πρὸς συνουσίαν καὶ παρακινεῖ τὸν νέον εἰς
the woman to intercourse and urges the young(-man) to
ἐκπλήρωσιν τῆς ἐπιθυμίας αὐτῆς. λοιπὸν καὶ ἡ πονηρὰ
(the)-fulfillment of-the desire her henceforth also the wicked

αὕτη γυνὴ τοιαύτῃ ἀγάπῃ ἐκρατήθη τῷ κάλλει τοῦ
this woman with-such love was-seized by-the beauty of-the
νέου. ἐπεὶ δὲ οὐκ ἤκουσεν αὐτὴν ὁ τοῦ βασιλέως
young(-man) since and not hearkened(-to) her the of-the king
υἱός, ἀλλὰ μᾶλλον ἐφάνη αὐτὴν ἀπειλῶν καὶ φοβερίζων
son but rather appeared her threatening and frightening
περισσοτέρως, ἐφοβεῖτο καὶ ἔτρεμεν αὐτὸν ἡ γυνή, καὶ
more-exceedingly feared and trembled-at him the woman and
ἐσπούδαζεν ἐλευθερῶσαι αὐτὴν καὶ φυλάξαι ἀπὸ φόβον καὶ
strove to-free herself and to-guard from fear and
κίνδυνον ὃν προσεδόκα παθεῖν διὰ τοὺς λόγους αὐτῆς
danger which she-expected to-suffer because-of the words her
τοὺς κακούς, καὶ ἀπὸ ταύτης τῆς αἰτίας ἠναγκάζετο μετὰ
the evil and from this the cause she-was-compelled with
τέχνης θανατῶσαι τὸν παῖδα. τὸ λοιπὸν ἡ αἰτία
art to-put-to-death the child the(-thing) next the cause
τοῦ νέου ἐστίν, ὅτι μὴ τὴν ἐντολὴν τοῦ διδασκάλου
of-the young(-man) is that not the command of-the teacher
ἐτήρησεν ἵνα σιωπήσῃ, ἀλλ᾽ ἐλάλησε πρὸς τὴν γυναῖκα
he-kept that he-be-silent but spoke to the woman
λόγον σκληρὸν καὶ φόβου γέμοντα.” τότε ἀποκριθεὶς καὶ
(a)-word harsh and of-fear full then having-answered also
ὁ Συντίπας λέγει· “οὐκ ἔστι, καθὼς νομίζω, οὕτως ὡς
— Syntipas says not (it)-is as I-think thus as
ὑμεῖς λέγετε· οὐδὲ γὰρ ὁ παῖς αἰτία ἐγένετο. ἀλλ᾽ οὐδὲ
you say nor for the child (the)-cause became but nor
τῆς ἀληθείας ἐστί τι μεῖζον· καὶ γὰρ πᾶς ἄνθρωπος,
than-the truth is anything greater and for every man
ὅστις λέγει ἑαυτὸν σοφιστὴν ἢ ῥήτορα ἢ διδάσκαλον εἶναι
who says himself (a)-sophist or (a)-rhetor or (a)-teacher to-be
ἢ φιλόσοφον, εἶτα ψεύδεται πλεῖστα, κατὰ ἀλήθειαν ὁ
or (a)-philosopher then lies most in truth the

τοιοῦτος ἔξω γίνεται τῆς ἑαυτοῦ γνώσεως ἁπάσης, καὶ
such(-man) outside becomes of-the his-own knowledge all and
οὔτε σοφός ἐστιν οὔτε ῥήτωρ ἢ σοφιστής, ἀλλ᾽ οὐδὲ
neither wise he-is nor (a)-rhetor or (a)-sophist but not-even
τοῦ μέρους τῶν λογίων ἀριθμεῖται, ἀλλὰ μᾶλλον τῆς
in-the part of-the learned he-is-counted but rather of-the
τῶν ψευδολόγων καὶ ὑποκριτῶν συνοδίας καὶ ξυναυλίας."
of-the false-speakers and hypocrites company and fellowship
Ὑπολαβὼν δὲ τὸν λόγον καὶ ὁ τοῦ βασιλέως υἱὸς λέγει τῷ
having-taken-up and the word also the of-the king son says to-the
πατρί· "δέσποτα, ὅρισον κἀμὲ ἀπολογίαν τινὰ πρὸς ταῦτα
father master allow also-me (a)-defense some to these(-things)
δοῦναι καὶ ὑμῖν ἐμφανίσαι." ὅτε καὶ ὁ βασιλεὺς προέτρεψε
to-give and to-you to-show when also the king urged
τοῦτο. κἀκεῖνος εὐθὺς τοῖς φιλοσόφοις φησίν· "ἡ ἐμὴ
this and-he at-once to-the philosophers says the my
γνῶσις πρὸς τὴν ὑμετέραν σοφίαν ὡς μυῖα πρὸς ἐλέφαντα
knowledge to the your wisdom as (a)-fly to (an)-elephant
παραβάλλεται· ἀλλ᾽ ὅμως τῶν ῥημάτων μου ἀκούσατε.
is-compared but nevertheless the words my hear

The prince tells of a host whose guests die from milk into which a snake, squeezed by a kite flying overhead, spat its venom. The philosophers blame the host, the snake, and the kite; Syntipas says that the kite eats what God appointed. The prince answers that the guests died by their fortune. The king offers Syntipas any reward, the philosophers declare the prince the first among them, and the prince asks for a hearing.

Ἄνθρωπός τις τράπεζαν πολυτελῆ οἰκονομήσας, πολλοὺς
(a)-man a-certain (a)-table costly having-prepared many
διὰ φιλίαν φαγεῖν προκαλέσατο. εἶτα τῶν κεκλημένων
for friendship to-eat invited then the invited(-guests)
καθεσθέντων καὶ ἐσθιόντων, ᾠκονόμησεν αὐτοῖς πιεῖν
having-sat and eating he-arranged for-them to-drink
γάλα. καὶ πέμψας τὴν δούλην εἰς τὸν φόρον τοῦ
milk and having-sent the maidservant to the market for-the
ἀγοράσαι γάλα τοῖς κεκλημένοις, ἀνέμενεν αὐτήν. αὕτη
to-buy milk for-the invited(-guests) waited-for her she
δὲ ἀγοράσασα τὸ γάλα καὶ ἐπιθήσασα ἐπὶ τὴν ἑαυτῆς
and having-bought the milk and having-put(-it) on the her-own
κεφαλήν, ὡς ἔθος τισὶ γυναιξὶ ποιεῖν, εἰς τὴν οἰκίαν
head as (is)-custom for-some women to-do to the house
τοῦ δεσπότου αὐτῆς ἐπανήρχετο. ταύτης δὲ ἐρχομένης,
of-the master her was-returning she and coming
ἄνωθεν λοῦπος καταβὰς ὄφιν τινὰ ἥρπασε κρατῶν
from-above (a)-kite having-come-down (a)-snake a-certain seized holding
αὐτὸν ἐν τοῖς αὐτοῦ ὄνυξι. πετόμενος δὲ ἴσα κατέπτη
it in the its claws flying and right flew-down-over
τοῦ τζουκαλίου· καὶ ὁ ὄφις σφιγγόμενος σφόδρα ὑπὸ
the pot and the snake squeezed exceedingly by
τῶν ὀνύχων τοῦ λούπου, ὑπὸ τῆς ἀνάγκης ἐξήμεσε τὸ
the claws of-the kite by the constraint vomited-out the

φάρμακον· κἀκεῖνο χυθὲν κατέβη ἴσα εἰς τὸ στόμα τοῦ
poison and-that poured went-down right into the mouth of-the
τζουκαλίου. καὶ οὕτω γενομένου, οὐδ᾽ ὅλως ἐνόησε τοῦτο
pot and thus having-happened not-even at-all perceived this
ἡ δούλη, φέρουσα ἐπὶ κεφαλῆς τὸ τζουκάλιον. εἰσελθοῦσα
the maidservant carrying on (her)-head the pot having-entered
δὲ εἰς τὸν οἶκον καὶ τὸ γάλα κομίσασα τοῖς ἐσθίουσιν,
and into the house and the milk having-brought to-those eating
ἅπαντες ἔπιον ἐξ αὐτοῦ καὶ εὐθέως ἀπέθανον. εἴπατε οὖν
all drank of it and at-once died tell then
μοι, φιλόσοφοι, τίς τούτου τοῦ θανάτου γέγονεν αἴτιος."
me philosophers who of-this the death has-become (the)-cause
Εἷς δέ τις τῶν φιλοσόφων ἀποκριθεὶς ἔφη· "ὁ
one and a-certain of-the philosophers having-answered said the(-one)
τὴν τράπεζαν ποιήσας· ἔπρεπε γὰρ αὐτόν, πρὸ τοῦ
the table having-made it-befitted for him before the
πιεῖν τοὺς ἐν τῇ τραπέζῃ καθημένους ἐκ τοῦ γάλακτος
to-drink those at the table sitting of the milk
ἐκείνου, πρότερον εἰπεῖν τῇ δούλῃ γεύσασθαι ἐξ αὐτοῦ,
that first to-tell the maidservant to-taste of it
εἶτα μεταδοῦναι τοῖς φίλοις." ἀποκριθεὶς δὲ ὁ ἄλλος
then to-share(-it) with-the friends having-answered and the other
φιλόσοφος ἔφη· "οὐχ οὕτως ἔχει τὰ τοῦ πράγματος·
philosopher said not thus are the(-things) of-the matter
οὐ γὰρ ὁ ποιήσας τὴν τράπεζαν ἐγένετο αἴτιος, ἀλλὰ
not for the(-one) having-made the table became (the)-cause but
τοῦ ὄφεως ἦν ἡ αἰτία." Ὑπολαβὼν δὲ ὁ ἕτερος ἔφη·
of-the snake was the cause having-taken-up and the other said
"οὐδὲ οὕτως ἔχει ὡς ὑμεῖς λέγετε· οὐδὲ γὰρ ὁ ὄφις τῆς
nor thus is(-it) as you say nor for the snake of-the
μέμψεως ἄξιος, ἐπειδήπερ τῇ ἀνάγκῃ τιμωρούμενος καὶ
blame worthy since by-the constraint punished and

βιαζόμενος σφόδρα, μέλλων φουρκισθῆναι, τὸ φάρμακον
forced exceedingly being-about to-be-strangled the poison
αὐτοῦ ἐξέμεσεν.” εἶτα καὶ ὁ ἄλλος τῶν φιλοσόφων
its vomited-out then also the other of-the philosophers
ἀπεκρίνατο· “ἡ ἀφορμὴ αὕτη τοῦ θανάτου τῶν ἀνθρώπων
answered the occasion this of-the death of-the men
μᾶλλον τῶν ἄλλων τῷ λούπῳ ἁρμόζει, διόπερ ἐκείνου
rather than-the others to-the kite fits wherefore it
τὸν ὄφιν ἰσχυρῶς κρατοῦντος καὶ πνίγοντος, ἐπὶ τοσοῦτον
the snake strongly holding and choking to such-a-degree
ἠναγκάσθη ὁ ὄφις ὥστε τὸ φάρμακον ἐκβαλεῖν.” εἰσελθὼν
was-compelled the snake so-that the poison to-throw-out having-come-in
δὲ ὁ Συντίπας εἶπε· “γνωστὸν πάντως ἔστω τῷ
and — Syntipas said known by-all-means be to-the
κράτει σου, βασιλεῦ, ὡς οὐδὲν τῆς σοφιστικῆς τέχνης
majesty your king that nothing of-the sophistic art
καὶ λογιότητος τὸ καθόλου ἀφῆκα, ὅπερ μὴ ὅλον τῷ
and learning the at-all I-left which not whole to-the
υἱῷ σου ἐδίδαξα, καὶ τοιοῦτον ἀπέδειξα ὡς ἀπὸ τῆς
son your I-taught and such I-showed(-him) that from the
ἐμῆς ἐπιμελείας καὶ προαιρέσεως θεοῦ χάριτι τῶν ὑπὸ
my care and purpose of-God by-grace of-the under
τὴν βασιλείαν σου φιλοσόφων εἰ μὴ πρῶτον ἀλλ’ οὐδὲ
the kingdom your philosophers if not first but not-even
δεύτερον αὐτὸν καθεστάναι.” ὁ δὲ βασιλεὺς ὑπολαβὼν τὸν
second him to-stand the and king having-taken-up the
λόγον τοῦ Συντίπα, πρὸς τοὺς μεγιστάνους ἔφη ὅτι “πάλιν
word — of-Syntipas to the grandees said that again
ἀκούσωμεν τοῦ Συντίπα.” καὶ ὃς ἀπεκρίνατο ὅτι “γνωστὸν
let-us-hear — Syntipas and he answered that known
καὶ ὑμῖν ἔστω, ὅτι πᾶν ζῶον ἐκ θεοῦ δημιουργηθὲν καὶ
also to-you be that every animal by God created and

ἐν ἑαυτῷ ἔχον δύναμιν ζωτικὴν οὐδὲν ἄλλο τρώγει, εἰ
in itself having power vital nothing else eats if
μὴ ὅπερ προσέταξεν αὐτῷ ὁ θεός. λοιπὸν καὶ ὁ λοῦπος
not what ordered it — God then also the kite
ἐκ τῶν τῆς γῆς ζώων τρέφεσθαι ταχθείς, ἀναίτιός ἐστιν
from the of-the earth animals to-be-fed appointed guiltless is
ἐπὶ τῷ συμβάντι." καὶ ὁ βασιλεύς, ταῦτα εἰπόντων
in the event and the king these(-things) having-said
τῶν φιλοσόφων καὶ ὕστερον τοῦ Συντίπα, ἐνατενίσας τῷ
the philosophers and afterward — Syntipas having-gazed-at the
υἱῷ αὐτοῦ ἔφη· "ὑπολαμβάνω, υἱέ, ὡς οἱ παρόντες οὗτοι
son his said I-take(-it) son that the present these
φιλόσοφοι οὐ γινώσκουσι τίνι πάντων ἁρμόζει ἡ τοῦ
philosophers not know to-whom of-all fits the of-the
συμβάντος αἰτία. πλὴν εἰπέ μοι σύ, τίς ὁ αἴτιος τοῦ
event cause only tell me you who(-is) the cause of-the
τοιούτου θανάτου τῶν ἀναιτίων." ὁ δὲ παῖς τῷ βασιλεῖ
such death of-the guiltless(-ones) the and child to-the king
ἀπεκρίνατο· "εἰς οὐδέν, ὦ δέσποτα βασιλεῦ, οἱ φιλόσοφοι
answered in nothing O master king the philosophers
σφάλλουσιν, οὐδὲ ὡς τῇ ἀληθείᾳ προσκρούοντες, ἄλλος
err nor as the truth striking one
ἄλλο τι σφάλλονται. πλὴν ὁ τοῖς τὸ γάλα πεπωκόσι
other something err only the to-those the milk having-drunk
συμβεβηκὼς κίνδυνος ἐπέκειτο αὐτοῖς γενέσθαι ὑπὸ τῆς
befallen danger was-laid-on them to-come by the
τύχης αὐτῶν, καὶ ἔμελλον ἐκεῖνοι τοιῷδε τρόπῳ τῆς
fortune their and they-were-about those in-such manner from-the
ζωῆς ἐξελθεῖν." ὁ δὲ βασιλεὺς τὸν λόγον τοῦ παιδὸς
life to-go-out the and king the word of-the child
ὡς πολλὰ εὐάρμοστον ἀποδεξάμενος, λίαν ηὐφράνθη ἐπὶ
as much fitting having-received greatly was-gladdened at

τῇ τοῦ υἱοῦ συννοίᾳ καὶ φρονήσει· καὶ τάχα ἐπὶ τῇ
the of-the son understanding and prudence and perhaps at the
συλλογιστικῇ καὶ σοφιστικῇ αὐτοῦ φρονήσει καὶ ἀποκρίσει
reasoning and sophistic his prudence and answer
φησὶ πρὸς τὸν Συντίπαν· "ζήτησον ὅπερ ἂν ἐθέλῃς παρὰ
says to — Syntipas ask what — you-wish from
τῆς ἐμῆς βασιλείας καὶ δοθήσεταί σοι. ἀλλὰ καὶ εἴ τις
the my kingdom and it-will-be-given you but also if some
ἑτέρα διδασκαλία τινῶν πρόσεστι μαθημάτων, τὸν υἱόν μου
other teaching of-some remains studies the son my
ἐκδίδαξον." "γνωστόν σοι ἔστω, ὦ βασιλεῦ," ὁ Συντίπας
teach known to-you be O king — Syntipas
ἔφη, "ὡς καὶ πρὸ ὀλίγου σοι ἐδήλωσα, ὡς οὐδὲν τῆς
said that also before (a)-little to-you I-showed that nothing of-the
σοφιστικῆς τέχνης καὶ λογιότητος ἀφῆκα καθόλου ὅπερ
sophistic art and learning I-left at-all which
οὐκ ἐδίδαξα τὸν υἱέα σου, ὡς καὶ πάντων, θαρρῶ λέγειν,
not I-taught the son your so-as also of-all I-dare to-say
τῶν ὑπὸ τὴν βασιλείαν σου φιλοσόφων εἰ μὴ πρῶτον
of-the under the kingdom your philosophers if not first
ἀλλ' οὐδὲ δεύτερον καταστῆσαι." ὁ δὲ βασιλεὺς τὸν
but not-even second to-establish(-him) the and king the
λόγον ὑπολαβών, τοῖς μεγιστᾶσιν ἔφη καὶ φιλοσόφοις·
word having-taken-up to-the grandees said and philosophers
"ἆρά γε ταῦτα ἡμῖν φιλαλήθως ὁ Συντίπας λαλεῖ;"
is-it indeed these(-things) to-us truthfully — Syntipas speaks
οἳ δὲ ἀπεκρίθησαν ὅτι "καὶ μάλα πολλὰ ἀληθεύει, ὦ
they and answered that also very much he-speaks-truth O
δέσποτα." καὶ ὁ βασιλεὺς ἀναβλέψας πρὸς τὸν υἱὸν αὐτοῦ
master and the king having-looked-up to the son his
λέγει· "σὺ δέ, ὦ υἱέ, τί λέγεις; ἐν ἀληθείᾳ περὶ σοῦ ὁ
says you but O son what do-you-say in truth about you the

σὸς διδάσκαλος φθέγγεται;" καὶ οἱ φιλόσοφοι ἅμα εἶπον
your teacher utters and the philosophers together said
ἀποκριθέντες ἀντὶ τοῦ παιδός· "οὐδείς, ὦ βασιλεῦ, ὡς
having-answered instead-of the child no-one O king as
ὁ υἱός σου ἐστίν, ὁ ὑπερέχων τῇ τῶν μαθημάτων
the son your is the(-one) surpassing in-the of-the studies
καὶ τῶν λόγων ἐπιστήμῃ, ῥητορικῇ τε φαμὲν καὶ τῇ
and of-the words knowledge in-rhetoric both we-say and in-the
ἄλλῃ σοφίᾳ." τότε καὶ ὁ παῖς λέγει τῷ πατρί τε καὶ
other wisdom then also the child says to-the father both and
βασιλεῖ· "γνωρίζω σου τῷ κράτει, ὦ δέσποτα, ὡς ἐάν
king I-make-known your to-the majesty O master that if
τις τῶν ἀνθρώπων οὐ τελείαν λάβῃ τὴν φρόνησιν καὶ τὴν
any of-the men not perfect takes the prudence and the
μάθησιν, οὐκ ἀποδίδωσιν ἀγαθὰ τοῖς εὐεργέταις αὐτοῦ
learning not he-renders good(-things) to-the benefactors his
καὶ διδασκάλοις· τὸν δὲ ἀμαθῆ καὶ ἀπαίδευτον ἄνθρωπον
and teachers the and unlearned and uneducated man
ἄγνωστον καὶ ἄφρονα παντελῶς ὀνομάζειν πρέπει, ἀλλ'
ignorant and foolish altogether to-name it-befits but
οὐδαμῶς καλόνουν καὶ γνωστικόν. ὁ δὲ διδάσκαλός μου
in-no-way right-minded and knowing the and teacher my
Συντίπας σπουδαίως καὶ ἀκριβῶς ἐπιμελησάμενός μου,
Syntipas zealously and precisely having-cared-for me
δοκιμώτατόν με τῇ φιλοσοφίᾳ, δυνάμει θεοῦ, καὶ τῇ
most-approved me in-the philosophy by-(the)-power of-God and in-the
γνώσει κατέστησε· καὶ πρέπει τοῦτον παρὰ τοῦ σοῦ
knowledge established and it-befits him from the your
κράτους ἀξίαν τῆς σπουδῆς καὶ ἐπιμελείας λαβεῖν καὶ τὴν
majesty worthy of-the zeal and care to-take and the
ἀμοιβήν. ἐπειδὴ δέ, ὦ βασιλεῦ, καὶ οὗτοί σου οἱ φιλόσοφοι
recompense since and O king also these your the philosophers

συμμαρτυροῦσί μοι, ὅτι ὑπερβάλλω τούτους τοῖς λόγοις,
bear-witness-with me that I-surpass them in-the words
δέομαί σου ἀκριβῶς ἀκροάσασθαι τῆς διηγήσεως ταύτης·
I-beg you precisely to-listen-to the narration this

XX · THE THREE-YEAR-OLD AND THE FIVE-YEAR-OLD

The prince tells of two children and an old man. A rake comes to seduce a mother while her three-year-old weeps for more rice; the child shows that his tears clear his eyes and nose and earn him food, and the man leaves ashamed. Three merchants leave gold with an old woman, to be returned only to all three; one tricks her out of it. A boy of five tells her to answer that all three must come, and the judge makes him a teacher.

δύο παιδία ἦσαν ἔν τινι τόπῳ, τὸ μὲν ἓν χρόνων πέντε,
two children there-were in some place the indeed one of-years five
τὸ δὲ ἕτερον τριῶν. ἦν δὲ καί τις ἀνὴρ γηραιὸς
the and other of-three there-was and also a-certain man old
καὶ καμπούρης, ἅμα δὲ καὶ παράλυτος, ὅστις ἦτον
and hunchbacked at-the-same-time and also paralyzed who was
γεμάτος τῇ φρονήσει καὶ νοήμασι, σὺν τοῖς παισὶν ἐκείνοις."
full of-the prudence and thoughts with the children those
ὁ δὲ βασιλεὺς ἀνακόψας τὸν λόγον τῆς διηγήσεως λέγει
the and king having-cut-short the word of-the narration says
τῷ υἱῷ· "καὶ τίς ἦν, τέκνον, ἡ ἐκείνων ὑπόθεσις;"
to-the son and what was child the their story
ἀναλαβὼν δὲ πάλιν ὁ παῖς ἀρχῆθεν τὸν λόγον λέγει·
having-taken-up and again the child from-the-beginning the word says
"ἀνήρ τις ἦν πανοῦργος λίαν καὶ πόρνος· ὅταν δὲ
(a)-man a-certain there-was villainous very and whoring when and
ἤκουε περὶ γυναικὸς εὐμόρφου, πρὸς ἐκείνην εὐθὺς ἐπορεύετο
he-heard about (a)-woman comely to her at-once he-went

ἕνεκεν ὁμιλίας. ἐδηλώθη οὖν αὐτῷ μιᾷ τῶν ἡμερῶν
for-the-sake-of company it-was-made-known then to-him on-one of-the days
περί τινος γυναικὸς κατὰ πολὺ ὡραίας· καὶ ἅμα πρὸς
about a-certain woman by much beautiful and at-once to
ἐκείνην ἀπῆλθε τοῦ συμμιγῆναι αὐτῇ. εἶχε δὲ ἡ γυνὴ
her he-went-away for-the to-lie-with her had and the woman
παῖδα τριετῆ ὄντα. ἔτυχε δὲ τῇ ὥρᾳ ἐκείνῃ λέγειν
(a)-child three-year-old being it-happened and at-the hour that to-say
τὸν παῖδα τῇ μητρί· "ποίησόν μοι μαγέρευμά τι φαγεῖν."
the child to-the mother make me (a)-dish some to-eat
ἡ δὲ γυνὴ ὁρῶσα τὸν ἄνδρα σπουδάζοντα πρὸς μῖξιν,
the and woman seeing the man hastening toward intercourse
λέγει αὐτῷ· "ὀλίγον μοι ἀκαρτέρησον, ἄνθρωπε, ἕως οὗ
says to-him (a)-little for-me wait man until —
τὸ παιδάριον ἀναπαύσω." ὁ δὲ λέγει τῇ γυναικί· "κατὰ
the little-child I-settle he and says to-the woman for
τὸ παρὸν τὴν τοῦ παιδός σου φροντίδα ἔασον καὶ τὰ
the present the of-the child your care let-be and the(-things)
τῆς ἐπιθυμίας μου πλήρωσον, μή πως ἀργήσω." ἡ δὲ
of-the desire my fulfill lest — I-be-delayed she and
ἀντέφησεν· "ἐὰν ἐγίνωσκες, ὦ ἄνθρωπε, τὴν γνῶσιν τούτου
answered if you-knew O man the knowledge of-this
μου τοῦ παιδός, οὐκ ἄν μοι τοιαῦτα ἔλεγες ῥήματα."
my the child not — to-me such you-would-say words
καὶ ταῦτα εἰποῦσα, διὰ συντόμων ἐγείρεται καὶ ὀρύζιον
and these(-things) having-said in short(-order) she-rises and rice
ἑψήσασα τῷ παιδὶ παρέθηκεν. ὁ δὲ παῖς, εἰ καὶ πολλὰ
having-boiled for-the child set-before(-him) the and child if also much
μικρὸς οὐκ ἦτον, ἀλλ' οὖν ὑπῆρχε κλαίων καὶ τὴν μητέρα
small not was but then he-was weeping and the mother
ἠνάγκαζε παραθεῖναι αὐτῷ πλεῖον ὀρύζιον· ἔλεγε γὰρ ὅτι
compelled to-set-before him more rice he-said for that

"ἀκμὴν οὐκ ἐχόρτανα, ἀλλ' ὀρέγομαι περισσότερον." καὶ
still not I-was-filled but I-crave more and
ἡ μήτηρ ἐποίησε τὸ θέλημα τοῦ παιδίου. ὁ δὲ παῖς
the mother did the will of-the child the and child
πάλιν θέλων καὶ ἕτερον παράθεμα, πρὸς τὴν μητέρα
again wanting also another serving to the mother
ἐθρήνει. ὁ μέντοι ἀκόλαστος ἐκεῖνος λυπούμενος ἐπὶ τῇ
lamented the however licentious that(-man) grieving at the
τοῦ παιδὸς ἀνάγκῃ καὶ τῷ κλαυθμῷ, λέγει πρὸς αὐτόν·
of-the child insistence and the weeping says to him
"πολλὰ εἶσαι, ὦ παῖ, ἀναίσχυντος καὶ ἀχόρταστος καί,
much you-are O child shameless and insatiable and
ὡς ὁρῶ, γνῶσιν ὅλως οὐκ ἔχεις. εἰ γὰρ τὸ τοσοῦτον
as I-see knowledge at-all not you-have if for the so-much
ἕψημα παρετίθετο πέντε ἀνδράσι, καὶ ἀρκετὸν ἦν αὐτοῖς
boiled(-food) was-set-before five men also sufficient it-was for-them
ὥστε κορέσαι." ὁ δὲ παῖς αὐτῷ εἶπεν· "ἐκεῖνος μᾶλλον
so-as to-satisfy the and child to-him said that(-one) rather
ἐστέρηται φρονήσεως, ὅστις ἑαυτῷ ἐπιζητεῖ, καθάπερ σὺ
is-deprived of-prudence who for-himself seeks as you
νῦν τῇ ἐμῇ μητρί· λέγεις γὰρ ἀπρεπῶς καὶ πρᾶξιν
now from-the my mother you-speak for improperly and (a)-deed
μεταδιώκεις ἣν ὁ θεὸς μεμισημένην ἔχει καὶ βδελύττεται.
you-pursue which — God hated holds and loathes
ἐν ἐμοὶ δὲ τί ὁρᾷς φρονήσεως ἐστερημένον; ἀλλὰ καὶ
in me but what do-you-see of-prudence deprived but also
ἀπὸ τοῦδέ μου τοῦ κλαυθμοῦ, ὅπερ ἀναισχυντίαν καλεῖς,
from this my the weeping which shamelessness you-call
τίνα ὅλως νομίζεις ζημίαν πανθάνειν με; μᾶλλον μὲν
what at-all do-you-think harm to-suffer me rather indeed
οὖν καὶ οἱ ὀφθαλμοί μου διὰ τῶν δακρύων καθαρθέντες
then also the eyes my through the tears cleansed

ἐπὶ πλεῖον διεφωτίσθησαν, καὶ οἱ μυκτῆρές μου τῆς ἐν
even more were-brightened and the nostrils my of-the in
αὐτοῖς ἀκαθαρσίας ἐκαθαρίσθησαν, καὶ τὸ παρατεθέν μοι
them uncleanness were-cleansed and the set-before me
ἑψητὸν πρὸς τροφὴν διὰ τοῦ κλαυθμοῦ μου, εἴ τι
boiled(-food) for nourishment through the weeping my if anything
καὶ ἤθελον, εὐκόλως μοι ἦλθε." τούτων τῶν λόγων τοῦ
also I-wished easily to-me came these the words of-the
παιδὸς ἀκούσας ὁ ἀνὴρ ἐνόησεν ὡς τὸ παιδίον μεῖζόν ἐστι
child having-heard the man understood that the child greater is
τῇ γνώσει ἢ αὐτός, καὶ ἀναστὰς αὐτίκα προσεκύνησεν
in-the knowledge than he and having-risen at-once made-obeisance-to
αὐτό, εἰπὼν πρὸς αὐτό· "ἀξιῶ, μὴ κατηγορήσῃς
it having-said to it I-ask (that)-not you-accuse
με περὶ ὧν ἐλάλησα πρὸς σέ· οὐ γὰρ ἐγίνωσκον ὅτι
me about what I-spoke to you not for I-knew that
τοσαύτην ἔχεις τὴν φρόνησιν." καὶ ταῦτα εἰπὼν
such you-have the prudence and these(-things) having-said
ἀπῆλθε, μηδὲν ἀπρεπὲς ἐπὶ τῇ μητρὶ αὐτοῦ ἐργασάμενος.
went-away nothing unseemly on the mother his having-done
Ἄκουσον δέ, ὦ βασιλεῦ, καὶ περὶ τοῦ πενταετοῦς παιδὸς
hear and O king also about the five-year-old child
τῆς διηγήσεως. ἄνδρες πραγματευταὶ ὑπῆρχον τρεῖς,
the narration men merchants there-were three
οἵτινες καὶ πρὸς ἀλλήλους εἶχον συντροφίαν. καὶ ἀπῆλθον
who also toward one-another had partnership and went-away
εἰς χώραν τινὰ διὰ πραγματείαν. τῆς ὁδοιπορίας
to country a-certain for trade the journey
οὖν ἀρξάμενοι κατῆλθον εἰς χωρίον, ὥστε ἐν αὐτῷ
then having-begun they-came-down to (a)-village so-as in it
μεῖναι, εὑρόντες οἰκίαν γραΐδος τινός. μετὰ δὲ τὸ
to-stay having-found (a)-house of-(an)-old-woman a-certain after and the

ἀναπαύσασθαι αὐτούς, ἔδοξεν ἀπελθεῖν εἰς βαλανεῖον
to-rest them it-seemed(-good) to-go-away to (a)-bath
καὶ λουθῆναι· καὶ λέγουσι τῇ γραΐδι· "ἑτοίμασον ἡμῖν, ὦ
and to-be-washed and they-say to-the old-woman prepare for-us O
γύναι, τὰ πρὸς τὸ λοετρὸν χρειώδη, σκεύη τε καὶ ἱμάτια."
woman the for the bath needful vessels both and garments
μόνου δὲ τοῦ κτενὸς ἐπελάθοντο. εἶτα οἱ πραγματευταὶ
only and the comb they-forgot then the merchants
βαλόντες ἅπερ εἶχον, χρυσίον καὶ ἀργύριον, εἰς βαλάντια
having-put what they-had gold and silver into purses
τρία, δεδώκασι τῇ γραΐδι εἰπόντες αὐτῇ· "ὦ γύναι, λάβε
three gave(-them) to-the old-woman having-said to-her O woman take
ταῦτα τὰ τρία βαλάντια τοῦ χρυσοῦ καὶ φύλαττε καλῶς
these the three purses of-the gold and guard(-them) well
ἐν ἑαυτῇ, καὶ μηδὲν ἀπὸ τούτων δώσῃς τινὶ ἀφ' ἡμῶν,
with yourself and nothing from these give to-anyone of us
εἰ μὴ νὰ ἴδῃς καὶ τοὺς τρεῖς ἡμᾶς." ταῦτα εἰπόντες,
if not that you-see also the three us these(-things) having-said
ἀπῆλθον εἰς τὸ βαλανεῖον, καὶ ἐν τῇ ὁδῷ ἰδόντες ὅτι
they-went-away to the bath and on the road having-seen that
κτένιον οὐ κρατοῦσι, στέλλουσιν ἕνα ἀπ' αὐτοὺς πρὸς τὴν
(a)-comb not they-hold they-send one of them to the
γραῖαν τοῦ λαβεῖν τὸ κτένιον. ὁ δὲ πεμφθεὶς εἰς τὴν
old-woman for-the to-get the comb he and having-been-sent to the
γραῦν λέγει αὐτήν· "οἱ σύντροφοί μου μηνοῦσί σε δι'
old-woman says (to)-her the partners my send-word-to you through
ἐμοῦ· Πέμψον ἡμῖν τὸ χρυσίον τό σε ἐδώκαμεν." ἡ δὲ
me send to-us the gold which you we-gave the and
γυνὴ λέγει τῷ ἀνδρί· "οὐδαμῶς δώσω σοι, ἕως οὗ
woman says to-the man by-no-means I-will-give(-it) to-you until —
ἔλθετε καὶ οἱ τρεῖς ὁμοῦ." καὶ ὁ ἀνήρ "ἰδού," λέγει "οἱ
you-come also the three together and the man look says the

σύντροφοί μου μακρόθεν κατ᾽ ὄψιν σου ἵστανται, καὶ ἐκεῖνοι
partners my from-afar in sight your stand and they
λέγουσί σοι δοῦναί μοι τὸ χρυσίον.᾽᾽ καὶ ταῦτα εἰπὼν
tell you to-give me the gold and these(-things) having-said
τῇ γραΐδι, στρέφεται πρὸς τοὺς συντρόφους αὐτοῦ καὶ
to-the old-woman turns toward the partners his and
λέγει αὐτοῖς ἀνωνύμως ᾽᾽οὐ δίδει μοι ἡ γραῦς,᾽᾽ μήτε
says to-them without-naming(-it) not gives me the old-woman either
κτένιον εἰπὼν μήτε χρυσίον. ἐκεῖνοι δὲ νομίσαντες τὸ
(the)-comb having-said or gold they and having-supposed the
κτένιον ζητεῖν αὐτόν, λέγουσι τῇ γραΐδι μετὰ νεύματος
comb to-seek him say to-the old-woman with (a)-nod
᾽᾽δός, γύναι, αὐτό.᾽᾽ ἡ δὲ ἐκβαλοῦσα τὸ χρυσίον δέδωκεν
give(-it) woman it she and having-brought-out the gold gave(-it)
αὐτῷ. ὁ δὲ τοῦτο λαβὼν εὐθέως ἀπ᾽ ἐκεῖσε ἔφυγεν. οἱ
to-him he and this having-taken at-once from there fled the
δὲ σύντροφοι αὐτοῦ περιμένοντες αὐτόν, οὐκ ἦλθε· καὶ
and partners his waiting-for him not he-came and
μεγάλῃ φωνῇ λέγουσι τῇ γραΐδι· ᾽᾽ποῦ ἐστιν ὁ σύντροφος
with-loud voice they-say to-the old-woman where is the partner
ἡμῶν, ὃν ἀπεστείλαμεν εἰς σέ, καὶ οὐδ᾽ ὅλως εἰς ἡμᾶς
our whom we-sent to you and not at-all to us
ἀνεφάνη;᾽᾽ ἡ δὲ γραῦς εἶπε τοῖς ἀνθρώποις ἐκείνοις ὡς
he-appeared the and old-woman said to-the men those that
᾽᾽τὸν θησαυρὸν παρ᾽ ἐμοῦ λαβὼν κατὰ τὴν ἰδικήν σας
the treasure from me having-taken according-to the own your
φωνὴν καὶ τὸν λόγον, διέβη ἀπὸ τὸ ὁσπίτι μου· ἐμοῦ
voice and the word he-went-off from the house my me
γὰρ τὸ χρυσίον αὐτῷ μὴ διδούσης, ὑμεῖς προσεφωνήσατέ
for the gold to-him not giving you called-out
μοι· ‘Δὸς αὐτῷ τὸ ζητούμενον παρ᾽ αὐτοῦ.’ καὶ ἐγὼ
to-me give to-him the(-thing) asked from him and I

κατὰ τὸν λόγον ὑμῶν δέδωκα τὸ βαλάντιον.” οἳ
according-to the word your gave the purse they
δὲ ἀντεῖπον τῇ γυναικί· “ἡμεῖς τοῦ λαβεῖν ἀπὸ σοῦ
and retorted to-the woman we for-the to-take from you
κτένιον ἐπέμψαμεν.” ἡ δὲ γραῦς, “οὐ κτένιον ἐζήτει,”
(a)-comb sent the and old-woman not (a)-comb he-sought
φησίν “ἀλλὰ τὸ χρυσίον ὑμῶν ἀπ᾽ ἐμοῦ ἐζήτησεν ὡς
she-says but the gold your from me he-demanded as
ἀπὸ ἰδικοῦ σας θελήματος· ἐμοῦ δὲ μὴ πιστευσάσης
from own your will me and not having-believed
ἐκεῖνον ἀληθῆ λέγειν, ὑμεῖς διὰ νεύματος προετρέψασθέ
that(-man) true to-say you by (a)-nod urged
με ὕστερον δοῦναι αὐτῷ, κἀγὼ ἐκβαλοῦσα δέδωκα.”
me afterward to-give(-it) to-him and-I having-brought-out gave(-it)
ταῦτα οἱ πραγματευταὶ παρὰ τῆς γυναικὸς ἀνελπίστως
these(-things) the merchants from the woman beyond-hope
ἀκούσαντες καὶ πικρῶς τῇ λύπῃ κρατηθέντες, λαβόντες
having-heard and bitterly by-the grief overcome having-taken
εὐθὺς ἀνάρπαστον τὴν γραΐδα, πορεύονται πρὸς τὸν τῆς
at-once seized the old-woman they-go to the of-the
χώρας ἐκείνης ἄρχοντα καὶ αὐτῷ τὰ τοῦ πράγματος
country that ruler and to-him the(-things) of-the matter
διηγοῦνται μετὰ λύπης. ὁ δὲ ἄρχων ἔφη τῇ γυναικί· “δὸς
they-relate with grief the and ruler said to-the woman give
τοῖς ἀνθρώποις τὸ χρυσίον, ὅπερ σοι ἐναπέθεντο.” ἡ
to-the men the gold which with-you they-deposited the
δὲ γυνή· “αὐθέντη, ἐγὼ τὸ χρυσίον αὐτοῖς δέδωκα.” οἱ δὲ
and woman lord I the gold to-them gave(-it) the and
ἄνθρωποι ἀντέλεγον πάντη πρὸς τὸν λόγον τῆς γυναικὸς
men contradicted wholly toward the word of-the woman
ἀληθῆ εἶναι δοκοῦντα· “ἡμεῖς, ὦ κύριε, τρεῖς ὑπάρχοντες,
true to-be seeming we O lord three being

ὅτε τὸν θησαυρὸν ἐνεθέμεθα, τοιαύτην αὐτῇ παραγγελίαν
when the treasure we-deposited such to-her (a)-charge
δεδώκαμεν, ὡς μηδένα ἀφ᾽ ἡμῶν διδόναι ποτέ, εἰ μὴ καὶ
we-gave that no-one of us to-give(-it) ever if not also
τοὺς τρεῖς ἡμᾶς αὐτοψεὶ θεάσηται τὴν παρακαταθήκην
the three us with-her-own-eyes she-sees the deposit
ζητοῦντας.” ὁ δὲ ἄρχων πάλιν τῇ γυναικί φησιν·
seeking the and ruler again to-the woman says
“ἀπόδος τοῖς ἀνθρώποις τὸ χρυσίον, ὦ γύναι, καὶ μηδαμῶς
give-back to-the men the gold O woman and by-no-means
ἔχῃς ἄλλον τινὰ λογισμὸν περὶ τούτου.” τότε ἡ γραῦς
have other any thought about this then the old-woman
μετὰ δακρύων ἀπῆλθεν ἐκ προσώπου τοῦ ἄρχοντος μετὰ
with tears went-away from (the)-face of-the ruler with
κλαυθμοῦ πικρῶς ἀλαλάζουσα. ταύτης οὖν ἀπερχομένης
wailing bitterly crying-aloud her then going-away
καὶ ὀδυρομένης, συναντᾷ ταύτῃ παιδίον χρόνων πέντε
and lamenting meets her (a)-child of-years five
ὑπάρχον. καὶ τὸ παιδίον αὐτὴν ὁρῶν κλαίουσαν μετ᾽
being and the child her seeing weeping with
ὀδύνης πολλῆς, ἠλέησε τῆς πικροτάτης οἰμωγῆς. καὶ
pain much took-pity on-the most-bitter lament and
λέγει πρὸς τὴν γυναῖκα τὸ παιδίον· “τί οὕτως, ὦ γύναι,
says to the woman the child why thus O woman
κλαίεις ἐλεεινῶς;” ἡ δὲ εἶπεν· “ἄφες με, τέκνον, τὴν
do-you-weep pitiably she and said leave me child the
ἀθλίαν, τοῦ κλαίειν με ἀθλίως τὴν ἐμὴν πενίαν καὶ
wretched-one to-the to-weep me wretchedly the my poverty and
συμφοράν.” τὸ δὲ παιδίον ἐπὶ πλέον ἵστατο ἀναγκάζον
misfortune the and child even more stood pressing
αὐτὴν καὶ τὴν αἰτίαν τῆς λύπης αὐτῆς ἠρώτα ἐπιμόνως·
her and the cause of-the grief her asked persistently

καὶ οὐ πρότερον ἀφῆκεν αὐτὴν ὁ παῖς, ἄχρις οὗ τὰ
and not before let-go her the boy until — the(-things)
τοῦ πράγματος ὡς ἐγένοντο κατὰ μέρος ἡ γυνὴ τῷ
of-the matter as they-happened in detail the woman to-the
παιδαρίῳ διεσάφησεν. ὁ δὲ παῖς ἀκούσας κατὰ μέρος,
little-child made-clear the and boy having-heard in detail
τῇ γραίᾳ διηρμήνευσεν εἰπών· "ἐγὼ τῆς κρατούσης
to-the old-woman explained having-said I from-the holding
σε συμφορᾶς ἐλευθερώσω. καὶ ἐὰν θέλῃς ἵνα σοι ποιήσω
you misfortune will-free(-you) and if you-wish that for-you I-do
ὅπερ λέγω, δός μοι ἀργύριον ὅπως ἀγοράσω κάρυα." ἡ
what I-say give me silver that I-may-buy nuts the
δὲ γυνὴ ἔφη· "ἐὰν ταύτης ἐλευθερώσῃς με τῆς συμφορᾶς
and woman said if from-this you-free me the misfortune
καὶ ἀνελπίστου ζημίας, δώσω σοι τὸ ἀργύριον." τότε
and unhoped-for loss I-will-give you the silver then
λέγει ὁ παῖς τῇ γραΐδι· "ὑπόστρεψον εἰς τὸν ἄρχοντα
says the boy to-the old-woman go-back to the ruler
καὶ εἰπὲ αὐτῷ οὕτως· "γνωρίζω σοι, κύριέ μου, ὡς τρεῖς
and say to-him thus I-make-known to-you lord my that three
σύντροφοι ἦσαν οἱ δεδωκότες μοι τὸ ἀργύριον καὶ τὸ
partners were the(-ones) having-given me the silver and the
χρυσίον, παραγγείλαντές μοι μηδενὶ ἀπὸ τούτων τῶν τριῶν
gold having-charged me to-no-one of these the three
συντρόφων δοῦναι τὸ χρυσίον, εἰ μὴ καὶ οἱ τρεῖς παρῶσι·
partners to-give the gold if not also the three are-present
καὶ νῦν τὸ χρυσίον ἐστὶ παρ' ἐμοί, καὶ τὴν ἐνδοξότητά σου
and now the gold is with me and the glory your
ἱκετεύω, ἵνα ὁρίσῃς καὶ παραγίνωνται καὶ οἱ τρεῖς ὁμοῦ·
I-entreat that you-order also they-come also the three together
καὶ οὕτως ἐγὼ αὐτοῖς τὸν συντροφικὸν θησαυρόν, ὃν
and thus I to-them the shared treasure which

ἔθηκαν εἰς ἐμέ, ἀποδώσω.” λοιπὸν ἡ γυνὴ ἐπὶ ταύταις
they-placed with me will-give-back then the woman at these
ταῖς τοῦ παιδὸς παραγγελίαις πολλὰ εὐφρανθεῖσα, εὐθὺς
the of-the boy instructions much rejoicing at-once
εἰς τὸν ἡγεμόνα ὑπέστρεψε καὶ τὰ τοῦ παιδὸς ῥήματα,
to the governor returned and the of-the boy words
ὀλίγα καὶ φρόνιμα ὄντα, εἶπε τῷ ἡγεμόνι. ὃ δὲ ἰδὼν
few and wise being said to-the governor he and seeing
αὐτὴν εὐλόγως λέγουσαν καὶ δικαίως, διαμηνύσας τοὺς
her reasonably speaking and justly having-summoned the
ἐμπόρους λέγει· “δικαίως νῦν ἔγνωκα ὅτι ἡ γραῦς ὑμῖν
merchants says justly now I-have-learned that the old-woman you
ἀνθίσταται καὶ τὸν θησαυρὸν οὐκ ἀποδίδει. λοιπὸν ἔλθετε
resists and the treasure not gives-back then come
καὶ οἱ τρεῖς, καθὼς εἴπατε τὸ κατ’ ἀρχάς, καὶ οὕτως
also the three as you-said — at (the)-beginning and thus
ὁμοῦ καὶ οἱ τρεῖς τὸ χρυσίον λήψεσθε.” τῆς γοῦν τοιαύτης
together also the three the gold you-will-receive the then such
ἀποφάσεως παρὰ τοῦ δικαστοῦ ἐξελθούσης δικαίας ὁμοῦ
sentence from the judge having-gone-forth just together
καὶ ἀναμφιβόλου, καὶ τῆς γυναικὸς μηκέτι παρὰ τῶν
and unambiguous and the woman no-longer by the
δύο συρομένης, ἐνόησεν ὁ δικάζων ὅτι ἡ γυνὴ παρά
two being-dragged perceived the judge that the woman from
τινος φρονίμου τὴν τοιαύτην ἤκουσεν ἀπολογίαν, καὶ πρὸς
some wise(-person) the such had-heard defense and to
ἑαυτὸν καλέσας τὴν γυναῖκα ἠρώτα· “ὦ γύναι, τίς εἶπέ
himself having-called the woman asked O woman who told
σοι τὸν τοιοῦτον ἄριστον καὶ πιθανώτατον λόγον;” ἡ δὲ
you the such best and most-persuasive word she and
ἀπεκρίνατο· “ὦ κύριέ μου, παιδίον πενταετὲς συνήντησέ
answered O lord my (a)-child five-year-old met

με καὶ κλαίουσάν με ἰδὸν καὶ ἀκοῦσαν παρ᾽ ἐμοῦ τὴν
me and weeping me having-seen and having-heard from me the
αἰτίαν, ταύτην εἶπέ μοι τὴν ἀπολογίαν ἀποκριθῆναι εἰς τὸ
cause this told me the defense to-answer at the
βῆμά σου.” ὁ δὲ ἡγεμὼν αὐτίκα πρὸς ἑαυτὸν τὸν παῖδα
tribunal your the and governor forthwith to himself the boy
ἐκάλεσε καὶ αὐτὸν ἐπηρώτα λέγων· “σύ, ὦ παιδάριον,
called and him questioned saying you O little-child
τῇ γραΐδι τὸν λόγον τοῦτον παρήγγειλας;” “ναί,” φησὶν
to-the old-woman the word this instructed yes says
ὁ παῖς, “κύριέ μου.” καὶ ὁ δικαστὴς ἐκπλαγεὶς ἐπὶ τῇ
the boy lord my and the judge astonished at the
τοῦ παιδὸς φρονήσει καὶ ὀξύτητι τοῦ νοὸς εὐθὺς αὐτὸν
of-the boy prudence and sharpness of-the mind at-once him
διδάσκαλον προεβάλετο ῥητόρων καὶ φιλοσόφων.
(as)-teacher appointed of-orators and philosophers

XXI · THE OLD MASTER OF THE MIMES

A merchant brings fragrant woods to a city of tricksters. One buys his load for a dish of whatever he chooses, and others bind him to drink the sea and to replace a stolen eye. His hostess sends him disguised to their old master, where he overhears the answers: a dish of fleas, half male and half female; the rivers that feed the sea stopped first; the eyes weighed on a scale. With these he defeats them. The prince says his teacher made him like these three.

Ἄκουσον δέ, ὦ θειότατε βασιλεῦ, καὶ τῆς περὶ τοῦ
hear and O most-divine king also the about the
γηραιοῦ ἀνδρὸς διηγήσεως. ἄνθρωπός τις ἦν, ὃς εἶχε
old man narration (a)-man a-certain there-was who had
συνήθειαν πραγματεύεσθαι ξύλα μυριστικά· ὃς καὶ ἤκουσε
(a)-custom to-trade woods fragrant who also heard

παρὰ ἀνθρώπων ὅτι τὰ μυριστικὰ ξύλα εἰς τόδε τὸ
from men that the fragrant woods in this-here the
κάστρον ἀκριβῶς εὑρίσκονται. καὶ εὐθὺς ὁ ἔμπορος ἅπερ
town exactly are-found and at-once the merchant what
εἶχεν ἀρωματικὰ ξύλα ἀγορασμένα λαβών, ἀπῆλθεν εἰς
he-had aromatic woods bought having-taken went-away to
τὴν πόλιν ἐκείνην. ὡς δὲ ἐπεσώθη ἐκεῖ, κατεσκήνωσεν ἔξω
the city that when and he-arrived there he-encamped outside
τῆς πόλεως ἐκείνης, ἵνα μάθῃ πῶς ἡ τιμὴ τῶν ξύλων
the city that so-that he-might-learn how the price of-the woods
ἐκείνων ἐν τῇ πόλει ἐστί. διὰ μέσου δὲ τῆς ἡμέρας
those in the city is through (the)-middle and of-the day
ἐκείνης ἰδοῦσα αὐτὸν μία δούλη τινὸς τῶν ἀρχόντων
that having-seen him one slave-girl of-a-certain of-the rulers
τῶν ἐγχωρίων ἠρώτησεν αὐτόν· "σὺ τίς εἶ; καὶ τί
of-the local asked him you who are(-you) and what(-are)
τὰ ἐπιφερόμενα πράγματα;" ὁ δὲ ἔφη· "ἔμπορός εἰμι, καὶ
the brought goods he and said (a)-merchant I-am and
ταῦτα τὰ ξύλα μυριστικά." ἡ δὲ δούλη ἐκείνη τῷ ἰδίῳ
these the woods (are)-fragrant the and slave-girl that to-the own
δεσπότῃ ὅσα λελάληκεν αὐτῇ ὁ ἔμπορος ἐφανέρωσεν.
master as-much-as had-spoken to-her the merchant revealed
ὁ δὲ κύριος τῆς δούλης πολύξευρος ὢν εὐθέως συνῆξεν
the and master of-the slave-girl very-knowing being at-once gathered
ὅσα ἀρωματικὰ εἶχε ξύλα καὶ εἰς τὸ πῦρ ἔβαλε· καὶ
what aromatic he-had woods and into the fire threw and
ἀνάψαντος τοῦ πυρός, πολλὴ εὐθὺς ἐξῆλθεν εὐωδία ἐκεῖθεν.
having-blazed-up the fire much at-once went-out fragrance from-there
ἐκεῖ γοῦν πλησίον ὁ ἔμπορος ὑπάρχων καὶ τῆς ὀσμῆς
there then near the merchant being and with-the smell
ἐκείνης πλησθείς, εἶπε τοῖς ἐκεῖ οὖσιν ἀνθρώποις· "πολλῆς
that filled said to-the there being men with-much

εὐωδίας ξύλων μυριστικῶν ἐμπίπλαμαι καί, παρακαλῶ,
fragrance of-woods fragrant I-am-filled and I-beg
θεάσασθε μήπως τις εἰς τὰ ἐμὰ ξύλα πυρκαϊὰν ἀνῆψε
look lest someone to the my woods (a)-fire has-kindled
καὶ καίονται τὰ ἡμέτερα." οἱ δὲ πρὸς αὐτὸν εἶπον·
and are-burning the our(-things) they and to him said
"οὐδαμῶς ἐν τῷ σῷ φόρτῳ ἀνῆψέ τις πυρκαϊὰν ἢ
by-no-means in the your load kindled anyone (a)-fire or
σπινθῆρα." καὶ πρωΐας γενομένης, εἰσῆλθεν εἰς τὴν πόλιν
(a)-spark and morning having-come entered into the city
ἐκείνην ὁ ἔμπορος, καὶ συναντᾷ αὐτῷ ὁ τῆς δούλης
that the merchant and meets him the of-the slave-girl
ἐκείνης δεσπότης καὶ ἐρωτᾷ αὐτόν· "τί ἄρα εἰσὶ τὰ
that master and asks him what then are the(-things)
ἐν τῷ φόρτῳ φερόμενα;" ὁ δὲ ἔμπορος ἔφη· "ἀρωματικὰ
in the load carried the and merchant said aromatic
ξύλα ἔφερον." ὁ δὲ ἐγχώριος πρὸς τὸν ἔμπορον εἶπε·
woods I-was-bringing the and native to the merchant said
"τίς σε, ὦ ἄνθρωπε, κατηνάγκασε τὰ τοιαῦτα ξύλα πρὸς
who you O man compelled the such woods to
ταύτην τὴν πόλιν κομίσαι, παραιτησάμενος ἄλλα εἴδη ἀφ'
this the city to-bring having-declined other kinds from
ὧν ἔμελλες κερδᾶναι; γίνωσκε γὰρ ὅτι ταῦτα τὰ ξύλα
which you-would profit know for that these the woods
ἐνθάδε χρείαν οὐκ ἔχουσιν· οἱ γὰρ κατοικοῦντες ἄνθρωποι
here need not have the for dwelling men
ὧδε ὡς καύσιμα ἔχουσι καὶ τούτοις χρῶνται εἰς κλίβανον
here as firewood have(-them) and these use for (the)-oven
καὶ φοῦρνον." καὶ ὁ ἔμπορος· "καὶ πῶς ἔστι τοῦτο,
and furnace and the merchant and how is this
ὅτι ἐγὼ ἤκουσα ὅτι πλέον ἡ πόλις αὕτη χρήζει τῶν
that I heard that more the city this needs the

τοιούτων ξύλων ἢ ἄλλαι πόλεις;" ὅτε καὶ πρὸς τὸν
such woods than other cities when also to the
ἔμπορον ἀπεκρίνατο· "οἱ ταῦτα εἰπόντες σε, μεγάλως σε
merchant answered those these(-things) having-said you greatly you
ἠπάτησαν." τούτοις τοῖς λόγοις ὁ ἔμπορος τὴν καρδίαν
deceived by-these the words the merchant the heart
πληγείς, ἔμεινε λυπούμενος. ὁ δὲ ἀνὴρ ἐκεῖνος ἰδὼν τὸν
struck remained grieving the but man that seeing the
ἔμπορον σφόδρα λελυπημένον, λέγει πρὸς αὐτόν· "βλέπω
merchant very grieved says to him I-see
σε, φίλε, σφόδρα γεγονότα περίλυπον, καὶ ἐλεῶ σε πολλὰ
you friend very become sorrowful and I-pity you much
διὰ τὴν λύπην σου ταύτην. διὰ τοῦτο τοίνυν, ἂν χρῄζῃς,
for the grief your this because-of this therefore if you-wish
ἐλθὲ καὶ πώλησόν με τὴν πραγματείαν σου ὅλην, καὶ
come and sell me the merchandise your whole and
εἴ τι θέλεις, δώσω σοι εἰς πινάκιν γεμάτον." ὁ δὲ
if anything you-want I-will-give to-you in (a)-dish full the and
ἔμπορος ἀνελογίζετο καθ' ἑαυτὸν λέγων· "στοχάζομαι ὅτι
merchant reckoned by himself saying I-guess that
κάλλιόν ἐστι τοῦ δοῦναι τὴν πραγματείαν μου ὅλην τῷ
better it-is the to-give the merchandise my whole to-the
ἀνδρὶ τούτῳ ἢ ἀπομεῖναι τὰ πράγματα ἀπούλητα· καὶ
man this than to-remain the goods unsold and
ὅσα βούλεται δοῦναί μοι λήψομαι· τοῦτο γὰρ κρεῖττόν
whatever he-wishes to-give me I-will-take this for better
ἐστιν ἢ ἀπομεῖναι τὰ πράγματα ἀπώλητα." καὶ τοῦτο ἐν
is than to-remain the goods unsold and this in
τῷ νοΐ βουλευσάμενος, ἐπώλησε τὴν πραγματείαν πᾶσαν
the mind having-resolved sold the merchandise all
αὐτοῦ ὁ ἔμπορος πρὸς τὸν ἐγχώριον, συμβιβασθεὶς λαβεῖν,
his the merchant to the native having-agreed to-take

εἴ τι ἄρα καὶ ζητήσει, ἕνα πίνακα γεμισμένον. λαβὼν
if anything then also he-asks one dish filled having-taken
οὖν ὁ ἀγοράσας τὴν πραγματείαν τοῦ ἐμπόρου ἤγαγεν
then the(-one) having-bought the merchandise of-the merchant led(-it)
εἰς τὴν οἰκίαν αὐτοῦ, μηδενὸς τὸ καθ' ὅλου γινώσκοντος
into the house his no-one — at all knowing
περὶ τούτου. ὁ μὲν οὖν ἔμπορος ἐκεῖνος περιπατῶν ἐν
about this the indeed then merchant that walking-about in
τῇ πόλει, εἰσῆλθεν εἰς οἰκίαν γραΐδος τινὸς μετὰ τῶν
the city entered into (the)-house of-old-woman a-certain with the
συντρόφων αὐτοῦ τοῦ κατακλιθῆναι ἐκεῖ, καὶ ἐπηρώτα
companions his for-the to-lodge there and asked
τὴν γραῦν ὁ ἔμπορος λέγων· "πῶς ἄρα, ὦ γύναι, τὰ
the old-woman the merchant saying how then O woman the
ἀρωματικὰ ξύλα ὧδε πωλῶνται;" ἡ δὲ ἔφη· "ἰσόσταθμα
aromatic woods here are-sold she and said equal-in-weight
τῷ χρυσῷ ταῦτα πωλῶνται. πλὴν λέγω σοι, ἔμπορε,
to-the gold these are-sold but I-tell you merchant
πρόσεχε καλῶς ἀπὸ τῶν πολιτῶν τῆσδε τῆς πόλεως·
take-heed well of the citizens of-this the city
πανοῦργοι γὰρ καὶ δόλιοί εἰσιν ἅπαντες καὶ ποικίλοι ταῖς
villains for and deceitful are all and cunning in-the
πράξεσι, καὶ οὐκ ἔστι δυνατὸν τὸν ἐνταῦθα ἐλθόντα ξένον
deeds and not it-is possible the here having-come stranger
μὴ παρὰ τούτων φθοράν, εἰ δυνατόν, καὶ τῆς ἑαυτοῦ
not from these ruin if possible even of-the his-own
ζωῆς ὑπομεῖναι." ταῦτα εἰπούσης τῆς γραΐδος ἐκείνης,
life to-suffer these(-things) having-said the old-woman that
ἐξῆλθε τῆς οἰκίας αὐτῆς ὁ ἔμπορος θεάσασθαι τὰ
went-out from-the house her the merchant to-look-at the(-things)
ἐν τῇ πόλει, καὶ ὁρᾷ τρεῖς ἄνδρας ὁμοῦ ἐπὶ τὸ ἔργον
in the city and sees three men together at the work

καθεζομένους καὶ ἱστάμενος συχνῶς ἐνατενίζων ἔβλεπε
sitting and standing often gazing-intently he-watched
τούτους. ἐκεῖνοι δὲ πάλιν ἑωρακότες τὸν ἔμπορον, εἷς ἀπὸ
them they and in-turn having-seen the merchant one of
τούτων τῶν τριῶν λέγει πρὸς αὐτόν· "ἐλθέ, ὦ πάτερ, καὶ
these the three says to him come O father and
διαλεχθῶμεν ἐγὼ καὶ σὺ πρὸς ἀλλήλους· καὶ ὅστις ἀφ'
let-us-converse I and you with one-another and whoever of
ἡμῶν νικήσει ἐπὶ τῇ τῶν λόγων στροφῇ καὶ πιθανότητι,
us wins in the of-the words turning and persuasiveness
ἐπιταξάτω τῷ νενικημένῳ ποιῆσαι ὅ τι καὶ βούλεται
let-him-command the defeated(-one) to-do what- -ever also wishes
ὁ νενικηκώς." ὁ δὲ ἔμπορος ἀπεριέργῳ τῇ γνώμῃ καὶ
the victor the and merchant with-artless the mind and
ἁπλοϊκῇ τῇ ψυχῇ· "ναί," φησί, "στέργω, καὶ γενέσθω ὡς
simple the soul yes he-says I-agree and let-it-be as
ἐκέλευσας." εἶτα ἐκάθισαν πρὸς ἀλλήλους διαλεγόμενοι.
you-ordered then they-sat with one-another conversing
καὶ νενίκηκε τὸν ἔμπορον ὁ μῖμος ἐκεῖνος καὶ πανοῦργος
and defeated the merchant the mime that and villainous
ἀνὴρ καί φησι πρὸς αὐτόν· "ἰδού, ὡς ὁρᾷς, ἐνίκησά
man and he-says to him look as you-see I-defeated
σε τοῖς λόγοις μου, καὶ κατὰ τὴν συμφωνίαν ἡμῶν
you with-the words my and according-to the agreement our
ἐπιτρέπω σε πιεῖν πάντα τὰ τῆς θαλάττης ὕδατα." ἐπὶ
I-command you to-drink all the of-the sea waters at
τούτοις οὖν ὁ ἔμπορος ἐν ἀπορίᾳ γέγονε, μὴ δυνάμενός
these(-things) then the merchant in perplexity came-to-be not being-able
τινα μηχανὴν εὑρηκέναι εὐλογοφανῆ καὶ προβαλέσθαι τῷ
any device to-have-found plausible and to-put-forward to-the
μίμῳ εἰς ἀντίθεσιν, καὶ τοὺς αὐτοῦ βρόχους διαφυγεῖν.
mime in reply and the his snares to-escape

ἦν δὲ ὁ ἔμπορος τὴν ὅρασιν γλαυκόφθαλμος, ἔτυχε
was and the merchant (in)-the sight gray-eyed it-happened
δὲ εἶναι καὶ τὸν ἕνα ἀπὸ τῶν τριῶν μίμων ἐκείνων
and to-be also the one of the three mimes those
μονόφθαλμον, γλαυκὸν δὲ τὸν ἕνα αὐτοῦ κεκτημένον
one-eyed gray and the one his possessing
ὀφθαλμόν. κἀκεῖνος δὲ ἀναστὰς ἐπελάβετο ἰσχυρῶς τοῦ
eye and-he and having-stood-up took-hold strongly of-the
ἐμπόρου λέγων· "σὺ τὸν ἕνα μου ἔκλεψας ὀφθαλμόν· διὸ
merchant saying you the one my stole eye therefore
ἀπέλθωμεν πρὸς τὸν κριτὴν τῆς πόλεως, ὅπως αὐτὸς
let-us-go-away to the judge of-the city so-that he
ὁρίσῃ καὶ ἀποδώσῃς μοι τὸν ὀφθαλμὸν ὃν ἔκλεψας."
may-order and you-give-back to-me the eye which you-stole
ἤκουσεν ἡ γραῦς ἡ ὑποδεξαμένη τὸν ἔμπορον, ὅτι
heard the old-woman the(-one) having-received the merchant that
πρὸς τὸν τῆς χώρας ἄρχοντα ἕσυρεν ὁ μῖμος τὸν
to the of-the country ruler was-dragging the mime the
ἔμπορον. καὶ συναντήσασα τούτοις, εἶπε πρὸς τὸν μῖμον
merchant and having-met them she-said to the mime
ἡ γραῦς· "ἄφες, ἀξιῶ, σήμερον ἐγγυητικῶς τὸν ἔμπορον,
the old-woman release(-him) I-ask today on-surety the merchant
καὶ ἐγὼ αὐτὸν αὔριον πρωΐ, ἐὰν ζητήσῃς, παραστήσω
and I him tomorrow early if you-seek(-him) will-present
σοι." ὁ δὲ μῖμος ὑπακούσας τῇ αἰτήσει, κατέλιπε τὸν
to-you the and mime having-heeded the request left the
ἔμπορον. κἀκείνη μετ' αὐτοῦ πρὸς τὸν ἴδιον οἶκον ἦλθε
merchant and-she with him to the own house went
καὶ λέγει πρὸς αὐτόν· "ἐγὼ πάντως πρότερον παρήγγειλά
and says to him I surely before charged
σοι προσέχειν ἀπὸ τῶν ἀνθρώπων τῆς πόλεως, ὅτι
you to-take-heed of the men of-the city that

ἐπὶ πᾶσι τοῖς ξένοις κακοὶ λίαν φαίνονται καὶ ἄγαν
toward all the strangers wicked very they-appear and exceedingly
πονηροί, καὶ μηδαμῶς φανερῶς ἐξέλθῃς ποτέ· σὺ δὲ
evil and by-no-means openly go-out ever you but
ἐπεὶ οὐκ ἤκουσάς μου τῆς συμβουλῆς, εὗρες καὶ τῆς
since not you-heard my the counsel you-found also of-the
παρακοῆς τὰς ἀντιμισθίας. καὶ νῦν ἄκουσόν μου ἀρτίως
disobedience the wages and now hear me presently
περὶ ὧν συμβουλεῦσαί σοι θέλω, ἐπεὶ τὰ πρῶτα ἐσφάλης.
about what to-advise you I-wish since the first(-time) you-erred
γνωρίζω γάρ σοι ὡς οἱ τοιοῦτοι μῖμοι ἔχουσί τινα
I-make-known for to-you that the such mimes have a-certain
καθηγητὴν καὶ διδάσκαλον, ὅστις τῇ πονηρίᾳ τῶν ἄλλων
master and teacher who in-the wickedness the others
πάντων ὑπερέχει καὶ νικᾷ ἅπαντας. πρὸς αὐτὸν γοῦν
all surpasses and defeats all to him then
ὡς διδάσκαλον πάντες οἱ μῖμοι καθ' ἑκάστην ἑσπέραν
as teacher all the mimes on each evening
πορεύονται, καὶ ἀπαγγέλλουσιν ἅπερ ἕκαστος δι' ὅλης
go and report what each through whole
τῆς ἡμέρας εἶπε καὶ ἔπραξε. νῦν οὖν ἐάσας πάντα,
the day said and did now then having-let-be all
ἐπάκουσόν μου τῆς ὠφελίμου ταύτης συμβουλῆς· ἐγερθεὶς
listen-to me the useful this counsel having-risen
ἄλλαξόν σου τὸ σχῆμα, καὶ τὸν ἑαυτόν σου ποίησον ὡς
change your the dress and the self your make as
ἕνα τῶν μίμων, φορέσας καὶ ἱμάτια ὅμοια· εἶτα κρυφίως
one of-the mimes having-worn also garments like then secretly
ἀπελθών, σμίξον σαυτὸν τῇ ἐκείνων συντροφίᾳ· πλὴν
having-gone-off mix yourself with-the their company but
πρόσεχε ἵνα μὴ γνωσθῇς ὑπ' αὐτῶν. συμπορεύθητι γοῦν
take-heed that not you-be-known by them go-along then

πρὸς τὸν διδάσκαλον αὐτῶν καὶ στῆθι ἐκεῖ πλησίον που,
to the teacher their and stand there near somewhere
ὡς εἷς τῶν τυχόντων καὶ κοινῶν τῆς πόλεως, καὶ ἄκουσον
as one of-the ordinary and common of-the city and hear
ὅσα ἀπαγγελοῦσιν αὐτῷ οἱ μετὰ σοῦ ὁμιλήσαντες καὶ
what they-will-report to-him the(-ones) with you having-conversed and
ὅσα ἐκεῖνος πάλιν αὐτοῖς ἀποκριθήσεται, καὶ πᾶν ὅ τι
what he in-turn to-them will-answer and all what- -ever
αὐτοῖς παρὰ τοῦ διδασκάλου λαληθήσεται ἐν τῇ διανοίᾳ
to-them from the teacher will-be-spoken in the mind
σου σημείωσον, ἵνα ἔχῃς ὅσα ἐκεῖνος ἀποκριθῇ πρὸς
your note(-it) that you-may-have what he answers to
αὐτοὺς εἰς ἀντίθεσιν τῶν ἐχθρῶν τῶν πολεμούντων
them for reply to-the enemies the(-ones) warring-against
σε, καὶ μετὰ δυνάμεως πολλῆς νικήσῃς τὴν πονηρίαν
you and with power much you-may-defeat the wickedness
αὐτῶν· καὶ δὴ ἀπὸ τούτου τοῦ τρόπου μέγα σοι
their and indeed from this the way great to-you
προσγενήσεται κέρδος.” ὁ δὲ ἔμπορος ἐποίησεν ὡς παρὰ
will-accrue (a)-gain the and merchant did as from
τῆς γραὸς ἐδιδάχθηκεν. ὅθεν καὶ μετήλλαξε τὸ ἑαυτοῦ
the old-woman he-had-been-taught whence also he-changed the his-own
σχῆμα καὶ ἀπελθὼν ἔστη ἔγγιστα τοῦ γηραιοῦ ἐκείνου.
dress and having-gone-off stood nearest to-the old-man that
καὶ πρῶτα μὲν ἑωράκει ἐλθόντα πρὸς αὐτὸν ἐκεῖνον τὸν
and first indeed he-saw coming to him that(-one) the(-one)
ἀγοράσαντα τὰ ξύλα τῶν ἀρωμάτων, ὅστις ἀπήγγειλε
having-bought the woods of-the spices who reported
τῷ καθηγητῇ λέγων· “ἐγὼ συνήντησά τινι ἐμπόρῳ,
to-the master saying I met a-certain merchant
ξύλα πωλοῦντι τῶν ἀρωμάτων, καὶ τὸν φόρτον αὐτοῦ
woods selling of-the spices and the load his

ἅπαντα ἠγόρασα, συμφωνήσας δοῦναι αὐτῷ διὰ τὴν τιμὴν
all I-bought having-agreed to-give him for the price
τῶν ξύλων πίνακα γεμάτον ἐκ τῶν εἰδῶν τῶν παρ᾽
of-the woods (a)-dish full of the kinds the(-ones) among
ἡμῖν, ὧν ἂν ἐπιζητήσῃ.” ὁ δὲ διδάσκαλος ἠρώτησε·
us whichever — he-may-seek the and teacher asked
“τίνα γέ εἰσι τὰ παρὰ σοῦ συμφωνηθέντα; ἆρά
what then are the(-things) by you agreed whether
γε χρυσὸς ἢ ἄργυρος;” ὁ δὲ μῖμος “οὐχί,” φησί “κύριέ
then gold or silver the and mime no he-says lord
μου, ἀλλὰ εἴδη ἀνώνυμα, ἅπερ ἐκεῖνος ἐθελήσει ζητῆσαι,
my but kinds unnamed which he will-wish to-seek
πίνακα πεπληρωμένον.” ἔφη πρὸς αὐτὸν ὁ διδάσκαλος·
(a)-dish filled said to him the teacher
“μεγάλως ἔσφαλες τὸν ἑαυτόν σου· ἔστω γὰρ τυχόν·
greatly you-have-tripped the self your let-it-be for perhaps
ἐὰν δόξῃ τῷ ἐμπόρῳ ζητῆσαι ἀπὸ σοῦ ψύλλας
if it-seem(-good) to-the merchant to-seek from you fleas
ὅσας ἂν ὁ πίναξ χωρῇ, εἶτα τὸ μὲν ἥμισυ πλῆθος
as-many-as — the dish holds then the indeed half (the)-number
τῶν ψύλλων ἔστω θῆλυ, τὸ δὲ ἕτερον ἥμισυ ἄρσεν, καὶ
of-the fleas let-be female the and other half male and
μὴ μόνον ξανθοὺς εἶναι τοὺς ψύλλους καὶ ὑπομαύρους,
not only yellow to-be the fleas and blackish
ἀλλὰ καὶ γλαυκοειδεῖς, ἆρα δύνασαι τοιαύτην δόσιν
but also grayish is-it can-you such (a)-payment
δοῦναι αὐτῷ; πῶς γενήσεταί σοι ἐλευθερωθῆναι τῆς
give him how will-it-be-possible for-you to-be-freed from-the
ὀχλήσεως αὐτοῦ;” καὶ ὁ μῖμος· “οὐ τοσοῦτον, ὦ κύριέ
trouble his and the mime not so-much O lord
μου, ὁ ἔμπορος σεσόφισται οὐδὲ τοιαῦτα πονηρεύεσθαι ὁ
my the merchant is-clever nor such to-play-the-villain the

αὐτοῦ νοῦς ἱκανός ἐστιν· ἀλλ᾽ ὡς ὑπολαμβάνω, χρυσὸν
his mind able is but as I-suppose gold
ἢ ἄργυρον ὁ τοιοῦτος ζητήσει παρ᾽ ἐμοῦ, καὶ οὐκ ἄλλο
or silver the such(-man) will-seek from me and not other
τι.” προσελθὼν οὖν καὶ ὁ ἐν τῇ διαλέξει νενικηκὼς
anything having-come-forward then also the in the debate having-defeated
μῖμος τὸν ἔμπορον, ἀπήγγειλε τῷ καθηγητῇ ὡς “ἐγὼ
mime the merchant reported to-the master that I
τῷ ἐμπόρῳ τούτῳ συναγωνισάμενος εἰς πόλεμον λόγων,
with-the merchant this having-contended in (a)-war of-words
ὅτι οἷος τὸν ἕτερον νικήσει, ἐπιταξάτω τῷ νενικημένῳ
that whichever the other defeats let-him-command the defeated
ὅτι ἂν βούληται, καὶ τοῦτον δεῖ ἐκπληρώνειν ἅπαντα
whatever — he-wishes and this(-one) must fulfill all
τὰ ἐπιταχθέντα παρὰ τοῦ νενικηκότος αὐτῷ· λοιπὸν
the(-things) commanded by the victor to-him then
ἐγὼ νικήσας ἐν πάσῃ τῇ διαλέξει, εὐθὺς ἐπέτρεψα αὐτῷ
I having-won in all the debate at-once commanded him
ἐκπιεῖν τὰ τῆς θαλάττης ὕδατα.” ὅτε καὶ ὁ καθηγητὴς
to-drink-up the of-the sea waters when also the master
πρὸς ἐκεῖνον ἀπεκρίνατο· “οὐδὲ σὺ καλῶς ἐποίησας· ἔστω
to that(-one) answered not-even you well did let-it-be
γὰρ ἴσως ἐκεῖνον εἰπεῖν πρὸς σέ· ἀπελθὼν πρότερον
for perhaps that(-one) to-say to you having-gone-off first
κράτησον τοὺς ἐν τῇ θαλάσσῃ ῥέοντας ποταμοὺς καὶ τὰς
hold-back the in the sea flowing rivers and the
πηγάς, εἶτα ἐγὼ τὰ τῆς θαλάττης ἐκροφήσω ὕδατα, ἅπερ
springs then I the of-the sea will-gulp-down waters which
καὶ μόνα ὑπεσχέθην σοι πεπωκέναι. εἰ οὖν ταῦτα ὁ
also alone I-promised to-you to-have-drunk if then these(-things) the
ἔμπορος ἀντιλέξει σοι, δύναμις ἔστι σοι τοῦ εὐκόλως
merchant counters to-you power is to-you for-the easily

ἐμποδίσαι τοὺς ἐν τῇ θαλάσσῃ εἰσρέοντας ποταμοὺς καὶ
to-hinder the in the sea flowing-in rivers and
πηγάς;" ὁ δὲ μῖμος ἔφη· "γίνωσκε, κύριέ μου, ὡς
springs the and mime said know lord my that
οὐκ ἔστι δυνατὴ ἡ τοῦ ἐμπόρου φρόνησις τὴν τοιαύτην
not is able the of-the merchant prudence the such
ἀπολογίαν δοῦναι." εἶτα προσελθὼν καὶ ὁ μονόφθαλμος
defense to-give then having-come-forward also the one-eyed
μῖμός φησι τῷ καθηγητῇ· "σήμερον, κύριέ μου, ἑώρακα
mime says to-the master today lord my I-saw
ἐν τῇ ἀγορᾷ ἄνδρα τινὰ ἔμπορον ξένον γλαυκοειδεῖς
in the marketplace (a)-man a-certain merchant foreign gray
ἔχοντα ὀφθαλμούς, καὶ τοῦτον ἐκράτησα ἰσχυρῶς λέγων·
having eyes and him I-seized strongly saying
"σύ τε κἀγὼ γλαυκοὶ ὑπάρχομεν, καὶ σύ μου τὸν
you both and-I gray are and you my the
ἕνα ἔκλεψας ὀφθαλμόν· λοιπὸν οὖν οὐδαμῶς ἀφήσω
one stole eye then therefore by-no-means I-will-let-go
σε, εἰ μὴ τὸν ἕνα σου ἐκβάλω ὀφθαλμὸν ἢ σὺ τὸν
you if not the one your I-knock-out eye or you the
ἐμὸν ὀφθαλμὸν ἰατρεύσῃς, κἂν πάντα σου τὸν πλοῦτον
my eye heal even-if all your the wealth
ἐξοδιάσῃς." τότε εἶπεν αὐτῷ ὁ καθηγητής· "οὐδέ σύ
you-spend then said to-him the master not-even you
τι κατώρθωσας· ἐὰν γὰρ φανῇ τῷ ἐμπόρῳ εἰπεῖν
anything succeeded if for it-seem(-good) to-the merchant to-say
σοι ὅτι "τοῦτο πρῶτον σημεῖόν ἐστι τῆς προτάσεώς
to-you that this first (the)-sign is of-the proposal
σου, ἵνα καὶ τὸν ὀφθαλμὸν ὃν ἔχεις ἐκβάλῃς κἀγὼ
your that also the eye which you-have you-knock-out and-I
τὸν ἕνα μου ὀφθαλμόν, καὶ ἐν ζυγίῳ σταθμίσωμεν, καὶ
the one my eye and in (a)-balance we-weigh(-them) and

οὕτως ἡ ἀλήθεια εὑρεθήσεται· εἰ μὲν οὖν ἴσος εὑρεθῇ
thus the truth will-be-found if indeed then equal be-found
ὁ ἐμὸς ὀφθαλμὸς τῷ σῷ, ἔχε αὐτόν, εἰ δὲ κατά τι
the my eye to-the yours have it if but in anything
ἄνισος, ἢ βαρύτερος ἢ ἐλαφρότερος, τότε ὡς ψευδῆ μου
unequal either heavier or lighter then as falsely me
κατηγορήσας καὶ τὸν ἐμὸν ὀφθαλμὸν ἐκβαλὼν εὐθύνας
having-accused and the my eye having-knocked-out penalties
καὶ τιμωρίας καὶ ζημίαν μεγίστην ὀφλήσεις.” τί ποιήσεις
and punishments and loss very-great you-will-owe what will-you-do
τότε, ἐὰν οὕτως ὁ ἔμπορος ἀπολογηθήσεται; καὶ τὸ δὴ
then if thus the merchant pleads and the indeed
χεῖρον, ὅτι εἰ τοῦτο ἐπὶ σοὶ γένηται, σὺ μὲν τελείως ἔσῃ
worse that if this to you happen you indeed wholly will-be
τυφλὸς καὶ πάντη ἀόμματος, ἐκεῖνος δὲ τὸν ἕνα ὀφθαλμὸν
blind and altogether eyeless he but the one eye
ἔχων, πάλιν τὸ φῶς βλέπων ἔσται.” πρὸς ταῦτα ὁ
having again the light seeing will-be to these(-things) the
μονόφθαλμος μῖμος ἀπεκρίθη τῷ καθηγητῇ· “ἀλλ’ οὐκ
one-eyed mime answered to-the master but not
ἐπὶ τοσοῦτόν ἐστιν ὁ ἔμπορος πονηρός, ὥστε τοιαῦτα
to so-great(-a-degree) is the merchant wicked as-to such
λόγια ἀντιπαραθεῖναι.” ταῦτα οὕτω παρὰ τοῦ καθηγητοῦ
words to-set-against these(-things) thus by the master
καὶ τῶν μίμων λαληθέντων, ὁ ἔμπορος ἠκροᾶτο παρ’
and the mimes having-been-spoken the merchant listened-to through
ὅλην τὴν νύκτα, φυλάττων αὐτὰ ἐν τῇ καρδίᾳ αὐτοῦ.
whole the night keeping them in the heart his
πρωίας δὲ γενομένης παραγίνεται ὁ ἔμπορος πρὸς
morning and having-come comes the merchant to
τὸν ἀγοράσαντα τὰ ξύλα τῶν ἀρωμάτων καί φησι
the(-one) having-bought the woods of-the spices and says

πρὸς αὐτόν· "ἀπόδος μοι, φίλε, εἴ τι συνεβιβάσθημεν
to him give-back to-me friend if anything we-agreed
περὶ τοῦ φόρτου, οὗ σε ἐπώλησα." ὁ δὲ μῖμος ἔφη·
about the load which you I-sold the and mime said
"ζήτησον, εἴ τι βούλει, κἀγὼ ἑτοίμως ἀποδώσω σοι."
ask if anything you-wish and-I readily will-give-back to-you
ὁ δὲ ἔμπορος ἀποκριθεὶς λέγει· "θέλω ἵνα μοι δώσῃς
the and merchant answering says I-want that to-me you-give
ἐν τῷδε τῷ πίνακι ψύλλας ὅσας χωρεῖ, ἀπ' αὐτῶν
in this the dish fleas as-many-as it-holds of them
δὲ τῶν ψύλλων τὸ ἥμισυ ἄρσεν, τὸ δὲ λοιπὸν ἥμισυ
and the fleas the half male the and rest half
θῆλυ, καὶ μὴ μόνον καὶ ὑπομαύρους εἶναι τὰς ψύλλας,
female and not only also blackish to-be the fleas
ἀλλὰ καὶ γλαυκοειδεῖς." οὕτως εἰπὼν ὁ ἔμπορος τῷ
but also grayish thus having-said the merchant to-the
μίμῳ ἰσχυρῶς ὑπῆρχεν ἀναγκάζων αὐτὸν καὶ βιαζόμενος
mime strongly was compelling him and forcing(-him)
κατὰ πολύ, ἕως οὗ ὁ μῖμος ἔδωκε τῷ ἐμπόρῳ πλείονα
by much until — the mime gave to-the merchant more
τιμὴν τῆς δικαίας τιμῆς τῶν ἀρωματικῶν ξύλων· καὶ
(a)-price than-the just price of-the aromatic woods and
τότε μόλις ἀφῆκεν αὐτὸν τῆς ὀχλήσεως. εὑρὼν δὲ
then scarcely he-let-go him from-the trouble having-found and
καὶ τοὺς ἄλλους δύο μίμους, τῷ τὸν ὀφθαλμὸν αὐτοῦ
also the other two mimes the(-one) the eye his
ζητοῦντι καὶ τῷ τὴν θάλασσαν ἐκπιεῖν ἐπιτρέψαντι
seeking and the(-one) the sea to-drink-up having-commanded
αὐτῷ, ἔπνιγε γοῦν αὐτοὺς ἀναγκάζων ποιῆσαι ὅσα
him he-throttled then them compelling(-them) to-do what
κρυφίως τοῦ διδασκάλου αὐτῶν λέγοντος αὐτοῖς ἠκηκόει,
secretly the teacher their saying to-them he-had-heard

καὶ τοσοῦτον αὐτοὺς ἕσυρε βιαίως, ἕως οὗ ἔλαβεν ἀπὸ
and so-much them he-dragged by-force until — he-took from
τούτων ὡς νικήσας ὅσα ἠθέλησεν ὁ ἔμπορος· καὶ τότε
them as having-won what he-wished the merchant and then
ἀφῆκεν αὐτούς. Καὶ νῦν, ὦ δέσποτα βασιλεῦ, ἐξ ὧν
let-go them and now O master king from what
σοι διηγησάμην γίνωσκε ὡς ἐκεῖνοι οἱ δύο παῖδες, ὁ
to-you I-related know that those the two children the
τριετής, φημί, καὶ ὁ πενταετής, περὶ ὧν πρώην εἶπον
three-year-old I-mean and the five-year-old about whom earlier I-spoke
τῷ κράτει σου, καὶ οὗτος ὁ γηραιὸς καθηγητὴς πολλῇ
to-the majesty your and this the old master with-much
τῇ γνώσει καὶ τῇ συνέσει κεκόσμηντο. καὶ ἐμέ, ὡς
the knowledge and the understanding were-adorned and me as
νομίζω, κατ᾽ ἐκείνους ὁ ἐμὸς διδάσκαλος ἀπετέλεσεν.”
I-think like them the my teacher made

XXII · THE STEPMOTHER’S SENTENCE

The prince explains that a child’s senses do not work together and that Syntipas taught him by small steps. The king summons the woman, who confesses she feared the boy would expose her. The grandees propose cutting off her hands and feet, tearing out her heart, or cutting out her tongue. She tells of a fox that let its tail, ears, and teeth go but fled when a man came for its heart. The prince proposes she be shaved, blackened, and paraded on an ass; the king agrees.

Ὁ δὲ βασιλεὺς ἔφη πρὸς τὸν υἱόν· “γνώρισόν μοι λοιπόν,
the and king said to the son make-known to-me then
ὦ υἱέ, πῶς ἐν τοῖς προλαβοῦσι τρισὶν ἔτεσιν οὐ μεμάθηκας
O son how in the preceding three years not you-learned
τὴν νῦν προσγενομένην σοι λογιότητα, νῦν δὲ ἐν μόνοις
the now having-come-to you learning now but in only

τοῖς ἓξ μησὶν ἐπὶ τοσοῦτον σοφίας ἤρθης;" καὶ ὁ
the six months to so-much of-wisdom you-were-raised and the
παῖς ἀπεκρίνατο· "τότε, ὦ βασιλεῦ, νηπίου ὄντος μου,
boy answered then O king (an)-infant being I
οὐ συνήργουν ἀλλήλαις αἱ ὑπάρχουσαί μου τῆς ψυχῆς
not cooperated with-one-another the being my of-the soul
καὶ τοῦ σώματος αἰσθήσεις. ἐν ἡλικίᾳ γὰρ παιδὸς ὄντος
and of-the body senses in (the)-age for of-a-child being
μου τότε οὔτε οἱ ὀφθαλμοὶ ἢ ἡ γλῶττα, οὔτε ὁ νοῦς
I then neither the eyes or the tongue nor the mind
ἢ ἡ καρδία ἀλλήλοις ἠδύναντο βοηθῆσαι πρὸς τὴν τῶν
or the heart one-another could help toward the of-the
μαθημάτων διδασκαλίαν· οὐδὲ δυνατόν ἐστιν ἔτι νηπιόφρονα
lessons teaching nor possible it-is still infant-minded
ὄντα εὐκόλως γνῶσιν ἐκδιδάσκεσθαι, καθότι ἅπαν παιδίον,
being easily knowledge to-be-taught since every child
τοῖς παιγνίοις καὶ τῇ ἀργίᾳ εὐφραινόμενον, οὐ προσέχει
in-the games and the idleness delighting not applies
τὸν νοῦν ἐν τοῖς μαθήμασι. κἀγώ, ὦ βασιλεῦ, τὸν ὅμοιον
the mind to the lessons and-I O king the like
τρόπον τότε τῇ ἡλικίᾳ καὶ τῇ γνώσει τυγχάνων, οὐδὲν
way then in-the age and the knowledge being nothing
ὅλως τῶν διδασκομένων ἠδυνάμην καρπώσασθαι, ἅτε
at-all of-the(-things) taught could reap since
μοι τούτοις τοῖς παιγνίοις τὸν νοῦν μου στερεοῦσιν· ἀλλ',
for-me by-these the games the mind my holding-fast but
ὡς νηπιώδης, τὸν νοῦν εἶχον διακεχωρισμένον. νῦν δὲ ὁ
as childish the mind I-had scattered now but the
διδάσκαλός μου Συντίπας θεωρῶν τὸ νέον τῆς ἡλικίας
teacher my Syntipas seeing the youth of-the age
μου, οὐ βαρέως καὶ ἀναγκαστῶς με ἐδίδασκεν οὐδὲ τοῖς
my not heavily and forcibly me taught nor with-the

βαρυτέροις ἐξ ἀρχῆς ἤρξατο πρός με μαθήμασιν,
heavier from (the)-beginning began toward me lessons
ἵνα μὴ νέος ὢν ἐγὼ ἀγανακτήσω καὶ βαρυνθῶ διὰ
so-that not young being I be-vexed and be-weighed-down because-of
τὸ μὴ κατανοεῖν με τὰ λεγόμενα καὶ ἅπαντα τὰ
the not to-understand me the(-things) said and all the(-things)
διδασκόμενα πόρρω τῆς ἐμῆς ἀπορρίψω διανοίας, καὶ
taught far from-the my cast-away mind and
ὅτι ἐγίνωσκεν ὁ διδάσκαλός μου ὡς ἐὰν ἐξ ἀρχῆς
because knew the teacher my that if from (the)-beginning
εἰς μεγάλα καὶ μακρὰ μαθήματα βάλῃ με, εὐκόλως εἶχον
into great and long lessons he-put me easily I-could
ἀλαζονεύσασθαι καὶ ἐκφυγεῖν ἀπ᾽ αὐτοῦ, ἅτε βασιλέως
to-swagger and to-escape from him since of-(a)-king
ὑπάρχων υἱός· ἀλλὰ κατὰ μικρὸν προοδοποιῶν ἐν τοῖς
being son but by little leading-the-way in the
λόγοις, οὕτω με πρὸς τὸ τέλειον τῆς ἐπιστήμης τῶν
words thus me to the perfection of-the knowledge of-the
λόγων ἀνέφερε. καὶ ἐγὼ πάλιν τελεωτέρας μέτοχος
words he-brought-up and I in-turn of-more-perfect partaker
γεγονὼς τῆς φρονήσεως, ἐφύλαττον ἐν τῇ καρδίᾳ πάντα
having-become the prudence kept in the heart all
τὰ παρ᾽ αὐτοῦ διδασκόμενα, καὶ συνάξας τὸν πρώην
the(-things) from him taught and having-gathered the formerly
διεσπαρμένον μου νοῦν καὶ τὼ ὦτε ἀνοίξας πρὸς τὸ
scattered my mind and the two-ears having-opened to the
ἀκούειν, καὶ τὴν γλῶτταν εὔστροφον καταστήσας πρὸς
to-hear and the tongue nimble having-made for
τὴν τῶν λόγων πλοκὴν τῶν μεμελετημένων, καὶ
the of-the words weaving of-the(-ones) studied and
τὰς χεῖρας πρὸς τὸν λογισμὸν τῶν λέξεων μεμαθηκὼς
the hands for the reckoning of-the words having-learned

ἐξυπηρετεῖν. οὕτως οὖν, ὦ βασιλεῦ θειότατε πάτερ, ἐπὶ τῶν
to-serve thus then O king most-divine father in the
ἓξ μηνῶν τὸν καιρὸν πάντα τὰ διδαχθέντα κατέλαβον
six months the time all the(-things) taught I-grasped
ἀκριβέστατα, συμμαχούσης καὶ τῆς θείας δυνάμεως ἡμῖν,
most-exactly fighting-alongside also the divine power with-us
καὶ μετέλαβον τὴν εἴδησιν ἁπάσης φιλοσοφίας, ὅσον
and I-partook-of the knowledge of-all philosophy as-much-as
δυνατόν ἐστιν ἀνθρώποις ἡμῖν οὖσι καὶ ἐξ ἀνθρώπων."
possible it-is for-men us being and from men
Τούτοις τοῖς λόγοις τοῦ παιδὸς ὁ βασιλεὺς πολλὰ τὴν
at-these the words of-the boy the king much the
καρδίαν εὐφρανθείς, εὐχαριστηρίους λόγους ἀνέπεμπε τῷ
heart gladdened thankful words sent-up —
θεῷ καὶ τὴν τοῦ παιδὸς σύνεσιν καὶ φιλοσοφίαν δοξάζων
to-God and the of-the boy understanding and philosophy glorifying
καὶ ἐπαινῶν ὑπῆρχε τὰ μέγιστα καὶ τῷ φιλοσόφῳ καὶ
and praising was the greatest(-praises) and the philosopher and
διδασκάλῳ μεγάλως εὐχαριστῶν ἦν. μετὰ δὲ ταῦτα
teacher greatly thanking was after and these(-things)
πάντα κελεύει τὴν πονηρὰν ἐκείνην παραστῆναι γυναῖκα,
all he-orders the wicked that to-stand-by woman
ἥτις τὸν υἱὸν αὐτοῦ, τοιοῦτον ὄντα, ἐτεχνεύετο φονευθῆναι.
who the son his such being contrived to-be-killed
ἧς καὶ παραστάσης, ὁ βασιλεὺς λέγει αὐτῇ· "φανέρωσόν
she and having-stood-by the king says to-her make-known
μοι, ὦ γύναι, καὶ μηδὲν διὰ φόβον ὑποκρύψῃς, διὰ ποίαν
to-me O woman and nothing because-of fear hide for what
αἰτίαν τὸν υἱόν μου ἐσπούδαζες φονευθῆναι καὶ τίς ἦν ἡ
cause the son my you-were-eager to-be-killed and what was the
ἀφορμὴ τῆς τοιαύτης σου κατασκευῆς καὶ μανίας;" ἡ δὲ
pretext of-the such your contrivance and madness she and

ἀποκριθεῖσα ἔφη· "γινώσκεις, ὦ κράτιστε βασιλεῦ, ὡς οὐδέν
answering said you-know O mightiest king that nothing
ἐστί τινι τῶν ἐν κόσμῳ βιούντων ἀγαπητικώτερον
is to-anyone of-the(-ones) in (the)-world living dearer
ὡς ἡ ζωή. κἂν γάρ τίς ἐστι πένης ἐπὶ χρόνοις
than the life even-if for someone is poor for years
πολλοῖς, ἢ δι' ἀνάγκην τινὰ ἔχασε τὰ πράγματα
many or because-of necessity some lost the goods
αὐτοῦ, ἢ καὶ ἀδίκως ἀναγκάζεται παρά τινος, ἀλλ' ὅμως
his or also unjustly is-compelled by someone but nevertheless
τῆς ἰδίας ζωῆς φροντίζει. καὶ ἐγὼ λοιπὸν τὸν παῖδά σου
the own life he-cares-for and I then the boy your
διὰ τοῦτο ἔλαβον αὐτὴ κατὰ μόνας μετ' ἐμοῦ, διὰ τὴν
because-of this I-took myself in private with me for the
τοῦ κράτους σου θεραπείαν, ὅπως κατὰ μόνας δυνηθῶ
of-the majesty your service so-that by myself I-might-be-able
ἐγνωρίσαι διὰ ποίαν αἰτίαν οὐ λαλεῖ. καὶ μετὰ ἐρωτήσεων
to-learn for what cause not he-speaks and with questioning
καὶ κολακειῶν ἤμην συντυγχάνουσα αὐτῷ καὶ λόγους
and flatteries I-was meeting-with him and words
πραεῖς τούτῳ προέτεινα καὶ ἠγαπημένους. ἐμαλάκισα δὲ
gentle to-him I-put-forward and loving I-softened and
τὸ στερρὸν αὐτοῦ τῆς σιωπῆς μετὰ τοιούτων λόγων, ἕως
the stiffness his of-the silence with such words until
οὗ οἰκονόμησα αὐτὸν ἀποκριθῆναί μοι κἂν ἕνα λόγον. καὶ
— I-contrived him to-answer me even one word and
ἀπεκρίθη εἰπών μοι· "νῦν οὐκ ἀποκρίνομαι, ἕως οὗ ἀπὸ
he-answered having-said to-me now not I-answer until — from
τῆς σήμερον ἑπτὰ ἡμέραι παρέλθωσι, καὶ ὕστερον ὡς
the today seven days pass and afterward as
ἔνι δίκαιον ἀπολογήσομαι." ἐγὼ τοίνυν, τῷ λόγῳ τούτῳ
is just I-will-defend-myself I then by-the word this

διαταραχθεῖσα καὶ περίφοβος λίαν ὅτι μάλιστα γενομένη,
troubled and terrified very — most having-become
ὅτι εἰ ὁ παῖς λαλήσει, ἀπαγγελεῖ σου τῷ κράτει ὅσα ὑπὸ
that if the boy will-speak he-will-report your to-the majesty what by
σατανικῆς ἐνεργείας παρακινηθεῖσα κατεῖπον καὶ παρεκίνησα
satanic working moved I-denounced and I-provoked
τοῦτον, καὶ πανούργως ἐπὶ τοῦ κράτους σου κατηγόρησα.
him and villainously before the majesty your I-accused(-him)
καὶ τὸ σφάλμα μου γινώσκω καὶ φανερῶς τὸ πταῖσμά μου
and the fault my I-know and openly the sin my
καθομολογῶ καὶ εἰς οὐδένα λόγον ἀρνοῦμαι τοῦτο. λοιπόν,
I-confess and in no word I-deny it therefore
ὦ μέγιστε βασιλεῦ, ὅ σοι φαίνεται ποίησον εἰς ἐμέ,
O greatest king what to-you seems(-good) do to me
ὡς ἂν ὁρίσῃ τὸ εὔσπλαγχνον καὶ θεοπρόβλητον κράτος
as — may-order the merciful and God-appointed majesty
σου." ἐπὶ τούτοις ὁ βασιλεὺς ἀναβλέψας καὶ ἰδὼν
your at these(-things) the king having-looked-up and having-seen
τοῖς μεγιστᾶσιν αὐτοῦ καὶ χιλιάρχοις, εἶπεν αὐτοῖς· "τίνα
to-the grandees his and chiliarchs said to-them what
βουλὴν δίδετε ὑμεῖς ἐμοὶ περὶ τῆς γυναικὸς ταύτης, ὅπερ
counsel give you to-me about the woman this which
ἐποίησε πονηρὸν ἔργον, καὶ ποίαν τιμωρίαν ἐστὶν ἄξιον
did (an)-evil deed and what punishment is (it)-worthy
αὐτῇ διδόναι;" εἷς δέ τις τῶν μεγιστάνων λέγει αὐτῷ·
to-her to-give one and a-certain of-the grandees says to-him
"δίκαιόν ἐστιν, ὦ βασιλεῦ, χεῖρας καὶ πόδας τῆς γυναικὸς
just it-is O king (the)-hands and feet of-the woman
ἀποτμηθῆναι." ἕτερος δὲ ἀπεκρίνατο· "οὐχ οὕτως ἔχει τὸ
to-be-cut-off another and answered not so holds the
δίκαιον, ἀλλὰ ζώσης αὐτῆς ἐξορυχθῆναι τὴν καρδίαν." ἄλλος
just(-thing) but living her to-be-dug-out the heart another

δὲ τῶν μεγιστάνων ἔφη· "τὴν γλῶτταν αὐτῆς ἐκκοπῆναι
and of-the grandees said the tongue her to-be-cut-out
πρέπον ἐστί." καὶ ἡ γυνὴ τῶν τοιούτων ἀκούσασα
fitting is and the woman the such having-heard
ἀποφάσεων καὶ οἵας τιμωρίας ἀξίαν ἀποφαίνονται ταύτην,
sentences and of-what punishment worthy they-declare her
τοιοῦτόν τινα μῦθον πρὸς ἐκείνους ἀπεφθέγξατο·
such a-certain fable to those uttered
"Ὦ μεγιστᾶνες, φαίνονται τὰ παρ᾽ ὑμῶν λεγόμενα
O grandees appear the(-things) by you said
κατ᾽ ἐμοῦ πρὸς παράδειγμά τινος ἀλώπεκος, ἥτις διὰ
against me like (the)-example of-a-certain fox which through
πάσης νυκτὸς εἴς τινα πόλιν εἰσήρχετο. καὶ ἦν ἡ
every night into a-certain city went-in and was the
ταύτης εἰσέλευσις διὰ θυρίδος τινὸς ἀνθρώπου δέρματα
her entrance through (a)-window of-a-certain man skins
ἐργαζομένου· καὶ ὅσας φορὰς εἰσήρχετο εἰς τὸν οἶκον
working and as-many times she-went-in into the house
τοῦ ἀνδρὸς ἐκείνου, ἔτρωγε τὰ ἐκείνου δέρματα. εἶτα ὁ
of-the man that she-ate the his skins then the
ἐργαστὴς ἐκεῖνος ἰδὼν ὅσα σχίσματα ἐποίει, ἐξετάσας
workman that having-seen what tears she-made having-examined
γίνεσθαι διὰ τῆς ἀλώπεκος, εὐθὺς κατ᾽ αὐτῆς παγίδα
to-happen through the fox at-once against her (a)-trap
στερεὰν ἔστησε. καὶ ἡ ἀλώπηξ κατὰ τὴν συνήθειαν
strong set and the fox according-to the custom
βουληθεῖσα εἰσελθεῖν διὰ τῆς θυρίδος, ἐκρατήθη εἰς τὴν
having-wished to-go-in through the window was-held in the
παγίδα. πονηρὰ δὲ οὖσα ἡ ἀλώπηξ καὶ πολύτροπος, διά
trap wicked and being the fox and wily through
τινος εὐτέχνου μηχανῆς τὴν κρατήσασαν αὐτὴν παγίδα
a-certain artful device the having-held her trap

διέφυγε καὶ περιεπάτει κύκλῳ ἐκείνην τὴν πόλιν τοῦ
escaped and walked-about around that the city for-the
εὑρεῖν ἄλλην τινὰ θυρίδα, ὅπως δυνηθῇ ἐξελθεῖν τῆς
to-find other some window so-that she-might-be-able to-go-out of-the
πόλεως. ὡς δὲ δι' ὅλης τῆς νυκτὸς περιπατοῦσα, οὐχ
city as but through whole the night walking-about not
εὗρε τόπον τοῦ ἐκβῆναι, ἐπεὶ κύκλῳ τετειχισμένη ἡ
she-found (a)-place for-the to-get-out since around walled the
πόλις ἦν, καὶ τῆς ἡμέρας ἐγγιζούσης, ἔλεγεν ἐν ἑαυτῇ· "ἐὰν
city was and the day approaching she-said in herself if
ἡμέρα γένηται, πάντως ὑπὸ τῶν σκύλων κρατηθήσομαι,
day comes certainly by the dogs I-will-be-held
καὶ οὐκ ἐάσουσί με πρότερον, εἰ μὴ τὰς σάρκας μου
and not they-will-let-go me before if not the flesh my
διαρρήξουσιν. ἀλλ' ἐγὼ γινώσκω τί με δεῖ ποιῆσαι."
they-will-tear but I know what me it-is-needful to-do
καὶ δὴ πορεύεται ἐπὶ τὴν πύλην τῆς πόλεως καὶ ἑαυτὴν
and indeed she-goes to the gate of-the city and herself
πλησίον που τῆς φλιᾶς κατέκλινεν, προσποιουμένη
near somewhere the doorpost laid-down pretending
νεκρὰν καὶ ἄπνουν ἑαυτὴν εἶναι. οὕτω δὲ αὐτῆς κειμένης
dead and breathless herself to-be thus and her lying
ὡς νεκρᾶς καὶ τῆς πύλης τὸ πρωῒ ἀνοιχθείσης ὡς
as dead and the gate the morning having-been-opened as
ἔθος παρὰ τοῦ πορταρίου, εἶδέ τις αὐτὴν κειμένην
(the)-custom by the gatekeeper saw someone her lying
καὶ λέγει πρὸς τὸν πορτάρην· "κατὰ ἀλήθειαν ἡ οὐρὰ
and says to the gatekeeper in truth the tail
τῆς ἀλεποῦς ταύτης πολλά ἐστι καλὴ εἰς τὸ σπογγίζειν
of-the fox this very is good for the to-sponge
τὸν μυλῶνα." καὶ εὐθὺς ὁ τοῦτο εἰπὼν λαβόμενος
the mill and at-once the(-one) this having-said having-taken

μάχαιραν, ἔκοψε τὴν οὐρὰν αὐτῆς. ἡ δὲ ἀλώπηξ ἀνδρείως
(a)-knife cut-off the tail her the and fox bravely
ὑπέμεινε τὸν πόνον τῆς οὐρᾶς. εἶτά τις ἕτερος αὐτὴν
endured the pain of-the tail then someone another her
ἰδών, ἔφη· "ἐὰν ἔχῃ τις παιδίον μικρὸν κλαῖον πολλά,
having-seen said if has someone (a)-child small weeping much
οὐδὲν ἄλλο ἐστὶν εἰς θεραπείαν καλόν, εἰ μὴ τὰ ὦτα τῆς
nothing other is for cure good if not the ears of-the
ἀλεποῦς, τοῦ κρατεῖν αὐτὰ πάντοτε ἐπάνω τοῦ παιδός."
fox for-the to-hold them always over the child
καὶ εὐθὺς ἔκοψε καὶ αὐτὸς τὰ ὦτα αὐτῆς. καὶ ἡ ἀλώπηξ
and at-once cut-off also he the ears her and the fox
καὶ τοῦτον τὸν πόνον γενναίως ὑπέμεινεν. ἄλλος τις
also this the pain nobly endured another someone
πάλιν παρερχόμενος τὴν ὁδὸν ἐκείνην καὶ ταύτην ἰδὼν
again passing-along the road that and her having-seen
ὡς νεκράν, εἶπεν· "ἀκήκοά τινος λέγοντος ὡς ἐάν τις
as dead said I-have-heard someone saying that if anyone
τοὺς ὀδόντας πονῇ, καὶ θήσῃ ἐπάνω ὀδόντα ἀλεποῦς,
the teeth aches and puts over (a)-tooth of-(a)-fox
εὐθὺς τοῦ πόνου ἐλευθεροῦται." καὶ ἅμα τῷ λόγῳ λίθον
at-once from-the pain he-is-freed and with the word (a)-stone
λαβών, ἅπαντας τοὺς ὀδόντας ἐκείνης συνέτριψε. καὶ ἡ
having-taken all the teeth her he-crushed and the
ἀλώπηξ πάντα τὰ δεινὰ ταῦτα ὑπέμεινεν ἀνδρικῶς,
fox all the terrible(-things) these endured manfully
ἕως οὗ ἄλλος ἄνθρωπος περιπατῶν εἶπεν· "ἐγὼ ἀκήκοα
until — another man walking-about said I have-heard
εἰς πᾶσαν ὀδύνην ὠφελεῖν τῆς ἀλώπεκος τὴν καρδίαν, καὶ
for every pain to-help of-the fox the heart and
ὡς εἰς ἅπαν νόσημά ἐστι θεραπευτική." οὕτως εἰπόντος
that for every disease it-is healing thus having-said

τοῦ ἀνθρώπου ἐκείνου καὶ μάχαιραν λαβόντος πρὸς τὸ τὴν
the man that and (a)-knife having-taken for the the
καρδίαν αὐτῆς ἐκβαλεῖν, ἡ ἀλώπηξ εὐθέως ἐκπηδήσασα,
heart her to-take-out the fox at-once having-leaped-out
σπουδαίως διὰ τῆς θύρας τοῦ κάστρου ἐξέφυγεν —
hastily through the door of-the fort escaped
ἔτυχε γὰρ τὴν πύλην τότε ἠνεῳγμένην εὑρεθῆναι — καὶ
it-happened for the gate then open to-be-found and
τοῦ φόνου οὗ ἔμελλε παθεῖν ἠλευθερώθη. Καὶ ἐγὼ
from-the slaughter which she-was-about to-suffer she-was-freed and I
νῦν ἡ ἀθλία, ὦ βασιλεῦ, πάντα ὅσα οἱ ἄρχοντές σου
now the wretched O king all what the rulers your
συμβουλεύονταί σοι ἑτοίμη εἰμὶ ὑπομεῖναι, τὴν δὲ καρδίαν
counsel to-you ready am to-endure the but heart
μου ἐκβαλεῖν βιαίως οὐ δύναμαι ὑπομεῖναι· θάνατος γάρ
my to-take-out by-force not I-can endure death for
ἐστι τοῦτο πικρὸς καὶ ὀδυνηρός."
is this bitter and painful
Ἐπὶ τούτοις ἀποκριθεὶς ὁ τοῦ βασιλέως υἱὸς λέγει τῷ
at these(-things) answering the of-the king son says to-the
πατρὶ καὶ τοῖς παρεστῶσιν ἄρχουσιν· "ἀληθῶς ἡ γυνὴ
father and to-the standing-by rulers truly the woman
λέγει καὶ πρεπόντως· οὐδὲ γὰρ πρέπει τοὺς φρονίμους
speaks and fittingly nor for it-is-fitting the wise
καὶ συνετοὺς τῶν ἀνθρώπων τὰ τῶν γυναικῶν σφάλματα
and understanding of-the men the of-the women faults
εἰς ἀφορμὴν καὶ μέμψιν καὶ κατηγορίαν μεγάλην ἔχειν·
as (a)-pretext and blame and accusation great to-have
καὶ οὐδὲ αὐτὴν τὴν γυναῖκα πρέπει μεγάλης τιμωρίας καὶ
and nor herself the woman befits of-great punishment and
παιδεύσεως ἀπόφασις. ἀλλὰ τοῦτο μόνον ἐστὶ δίκαιον αὐτῇ
chastisement (a)-sentence but this only is just to-her

γενέσθαι, ἵνα ἡ κεφαλὴ αὐτῆς ξυρισθῇ καὶ τὸ πρόσωπον
to-happen that the head her be-shaved and the face
αὐτῆς μουτζωθῇ, καὶ ἐπάνω ὄνου ἐξόπισθεν καθίσῃ καὶ εἰς
her be-blackened and upon (an)-ass backward she-sit and through
πᾶσαν ἐκπομπευθῇ τὴν πόλιν, δύο δὲ κήρυκες πορεύωνται
all be-paraded the city two and heralds go
μετ᾽ αὐτῆς ἔμπροσθέν τε καὶ ὄπισθεν, καὶ δεῖ λέγειν αὐτοὺς
with her before both and behind and must say they
φωνῇ μεγάλῃ ὥστε πάντας ἀκούειν, εἴ τι ἄρα κακὸν
with-voice loud so-that all hear if anything then evil
αὕτη εἴργασται.” οὕτως εἰπόντος τοῦ υἱοῦ τοῦ βασιλέως,
she has-done thus having-spoken the son of-the king
ηὐφράνθη ὁ βασιλεὺς καὶ πάντες οἱ ἄρχοντες ἐστερέωσαν
rejoiced the king and all the rulers confirmed
τὰ λαληθέντα, ἀποδεξάμενοι τὴν τοιαύτην βουλήν. ὁ
the(-things) spoken having-accepted the such counsel the
δὲ βασιλεύς φησι πρὸς τὸν υἱὸν αὐτοῦ· “ὦ τέκνον, καλῶς
and king says to the son his O child well
λελάληκας καὶ φρονίμως ἡμῖν συνεβούλευσας. λοιπὸν
you-have-spoken and wisely us counseled therefore
γενέσθω ἐπ᾽ αὐτῇ καθὼς ὁ υἱός μου ἡμῖν συνεβουλεύσατο.”
let-it-be-done to her as the son my us counseled
καὶ ἅμα πάντα ἐγένετο ἐπ᾽ ἐκείνῃ τῇ πονηρᾷ γυναικὶ
and at-once all(-things) were-done to that the wicked woman
ὅσα ὁ νέος τοῦ βασιλέως υἱὸς συνεβουλεύσατο.
what the young of-the king son counseled

Syntipas tells of a philosopher's son foretold to become a robber in his thirteenth year. Reared in seclusion, at fifteen he steals a sheet from the king's bed to buy perfumes for his presentation, and the king recognizes the thief. Each man's birth carries an appointed fortune. The prince describes the painted walls on which Syntipas wrote ten headings of wisdom, and answers his father on fate, on why the wise poor go unhonored, and on the duties of a king.

Εἶτά φησιν ὁ βασιλεὺς τῷ φιλοσόφῳ Συντίπᾳ· "φανέρωσόν
then says the king to-the philosopher Syntipas make-known
μοι, ὦ φιλόσοφε, καὶ ἀληθῶς ἀπόδειξον πόθεν ἡ τοσαύτη
to-me O philosopher and truly show whence the so-great
γνῶσις καὶ φιλοσοφία προσεγένετο τῷ υἱῷ μου; μὴ
knowledge and philosophy came to-the son my (was-it)-not
ἐξ αὐτῆς τῆς γεννήσεως φυσικὴν ἔλαβε τὴν λογιότητα; ἢ
from very the birth natural he-received the learning or
μᾶλλον διὰ τῆς σῆς ἐπιμελείας σεσόφισται;" ἀποκριθεὶς
rather through the your care has-he-become-wise answering
δὲ ὁ Συντίπας λέγει τῷ βασιλεῖ· "ἡ τοῦ υἱοῦ σου,
and — Syntipas says to-the king the of-the son your
δέσποτα, σύνεσις ἅμα καὶ γνῶσις ἐκ θεοῦ ἐν πρώτοις
master understanding together and knowledge from God in (the)-first(-place)
κεχάρισται· ἀλλὰ καὶ αὐτὴ ἡ τύχη τῆς γεννήσεως αὐτοῦ τὸ
has-been-granted but also very the fortune of-the birth his the
τῆς γνώσεως προτέρημα ἔχει· ἐπειδὴ καὶ ἡ ἐμὴ ἐπιμέλεια
of-the knowledge advantage has since also the my care
καὶ σπουδὴ ἐσμίχθη τούτοις τοῖς δύο, καὶ διὰ τοῦτο
and zeal was-mixed with-these the two and because-of this
ἔλαβεν ὁ υἱός σου τὸ ὑπερβάλλειν πάντας ἐν γνώσει. πλὴν
received the son your the to-surpass all in knowledge but
περὶ τούτου καί τινός μου διηγήσεως ἄκουσον." ὁ βασιλεὺς
about this also some my narration hear the king

ἔφη· "εἰπὲ ὃ βούλει, Συντίπα, τῇ ἀληθείᾳ φιλοσοφώτατε."
said say what you-wish Syntipas in-the truth most-philosophical
ὃ δὲ τοιαύτης πρὸς αὐτὸν ἐξηγήσεως ἀπήρξατο·
he and such to him (an)-account began
"Βασιλεύς τις ἦν ἐν τοῖς ἄνωθεν χρόνοις, ὅστις
(a)-king a-certain there-was in the former times who
εἶχε μετ' αὐτοῦ πολλοὺς φιλοσόφους, ἐξ ὧν εἷς ὑπῆρχε
had with him many philosophers of whom one was
τῶν ἄλλων μειζότερος λίαν. ἦν δὲ παρ' ἐκείνῳ
than-the others greater very there-was and with that
τῷ βασιλεῖ ἄνθρωπός τις τὴν ἀστρολογικὴν τέχνην
the king (a)-man a-certain the astrological art
μεγάλως γινώσκων καὶ μετερχόμενος. τῷ οὖν πρώτῳ
greatly knowing and pursuing to-the then first
φιλοσόφῳ ἐκείνῳ τοῦ βασιλέως γεννᾶται τότε υἱός. καὶ
philosopher that of-the king is-born then (a)-son and
εἶπον τοῦτο τῷ βασιλεῖ ὡς "ὁ δεῖνα φιλόσοφος ἐγέννησεν
they-told this to-the king that the so-and-so philosopher begot
υἱὸν σήμερον." ὁ δὲ βασιλεὺς εὐθὺς τὸν ἀστρολόγον
(a)-son today the and king at-once the astrologer
προσεκαλέσατο. καὶ ὁ ἀστρολόγος πρότερον, τὴν γέννησιν
summoned and the astrologer before the birth
τοῦ παιδὸς ἀκούσας, ἐξέτασεν ἐν τοῖς ἄστροις περὶ τῆς
of-the boy having-heard examined in the stars about the
τύχης τοῦ παιδός· καὶ ὡς ὁ βασιλεὺς αὐτὸν ἐλάλησε τοῦ
fortune of-the boy and when the king him spoke-to for-the
ἐρωτῆσαι αὐτὸν περὶ τοῦ παιδός, αὐτὸς ἅμα λέγει τῷ
to-ask him about the boy he at-once says to-the
βασιλεῖ· "ὁ παῖς οὗτος, ὦ δέσποτα, ὁ νῦν γεννηθείς,
king the boy this O master the(-one) now born
ἐξ ὧν με διδάσκουσιν οἱ τῶν ἀστέρων δρόμοι, τὴν τῶν
from what me teach the of-the stars courses the of-the

λῃστῶν καὶ κακούργων κακὴν τύχην ἔχει, καὶ πολλοὺς
robbers and evildoers evil fortune has and many
ἐπιζήσει χρόνους, καὶ τῷ τρισκαιδεκάτῳ ἔτει τῆς ζωῆς
will-live years and in-the thirteenth year of-the life
αὐτοῦ μέγα κακὸν καὶ κλεψίαν ποιήσει." τούτων οὕτως
his great evil and theft he-will-do these(-things) thus
λαληθέντων παρὰ τοῦ ἀστρολόγου, λέγει πρὸς αὐτὸν
spoken by the astrologer says to him
ὁ πατὴρ τοῦ τεχθέντος παιδός· "νῦν λοιπὸν ὅλα
the father of-the begotten boy now then all(-things)
κατὰ ἀλήθειαν ἐφανέρωσας τῷ βασιλεῖ τὰ περὶ τοῦ
in truth you-revealed to-the king the(-things) about the
γεννηθέντος μοι παιδός;" ὁ δέ "ναί," φησίν, "ὦ φιλόσοφε·
born to-me boy he and yes says O philosopher
καὶ γὰρ ἀκριβῶς ἐξέτασα τὰ περὶ τῆς τύχης τοῦ
and for exactly I-examined the(-things) about the fortune of-the
παιδός, καὶ εὗρον ὅτιπερ λῃστὴς γενήσεται καὶ λῃστῶν ὁ
boy and I-found that (a)-robber he-will-become and of-robbers the
χαλεπώτατος." ἀποκριθεὶς δὲ ὁ φιλόσοφος λέγει ἐκείνῳ
most-grievous answering and the philosopher says to-that
τῷ βασιλεῖ· "ἐγὼ λοιπὸν τὸν ἐμὸν παῖδα παιδεύσω οὕτως
the king I then the my boy will-train thus
ἐν τάξει τοιαύτῃ, τοῦ μὴ ποιῆσαι αὐτὸν τοιαύτην ποτὲ
in order such for-the not to-do him such ever
πρᾶξιν· ἀλλὰ μᾶλλον ποιήσω αὐτὸν φεύγειν ἐκ τῶν
(a)-deed but rather I-will-make him to-flee from the
ἀπηγορευμένων πράξεων." ὁ μὲν οὖν γεννηθεὶς παῖς ὀκτὼ
forbidden deeds the indeed then born boy eight
μηνῶν γεγονώς, διέκοψεν αὐτὸν τοῦ βυζάνειν τὸ γάλα
months having-become stopped him from-the to-suck the milk
τῆς μητρός· ὕστερον δὲ ὁ πατὴρ αὐτοῦ ἐγκατακλείει
of-the mother afterward and the father his shuts-in

αὐτὸν ἐν ὁσπητίῳ τινὶ καὶ τρέφει αὐτὸν μὲ τρυφερὰ καὶ
him in (a)-house some and feeds him with delicate and
μαλακὰ βρώσιμα καὶ πᾶσαν παίδευσιν αὐτὸν ἐκδιδάσκει
soft foods and all training him teaches
καὶ ἐντιμότητα. καὶ οὕτως τὸν υἱὸν μετὰ πάσης ἀκριβείας
and honorableness and thus the son with all exactness
παιδεύων, οὐκ ἀφῆκεν ὅλως τινά ποτε τοῦ ἐλθεῖν πρὸς
training not let at-all anyone ever for-the to-come to
αὐτόν, οὐδὲ τὸ παιδίον ἔξω τοῦ ὁσπητίου περιπατεῖν. ἀλλ᾽
him nor the child outside the house to-walk-about but
οὐδέ τι κακὸν τῶν τοῦ κόσμου ἀφῆκε τὸν παῖδα
nor any evil of-the(-things) of-the world let the boy
μαθεῖν ἢ ἀκοῦσαι. καὶ οὕτως ἀνατρεφόμενος ἤρξατο τὸν
to-learn or to-hear and thus being-brought-up he-began the
πεντεκαιδέκατον χρόνον. καὶ λέγει ὁ πατὴρ πρὸς τὸν
fifteenth year and says the father to the
παῖδα· "αὔριον, ὦ παῖ, βουλόμενος ἀπελθεῖν πρὸς τὸν
boy tomorrow O boy wishing to-go-away to the
βασιλέα, βούλομαι καί σέ γε λαβεῖν· καὶ γίνωσκε πῶς
king I-wish also you — to-take and know how
μετὰ τὴν συνήθη προσκύνησιν χαιρετήσεις τὸν βασιλέα
after the customary obeisance you-will-greet the king
καὶ ὡς πρέπει χαιρετήσεις αὐτόν." οὕτω μὲν οὖν ὁ
and as is-fitting you-will-greet him thus indeed then the
φιλόσοφος ἔλεγε τῷ υἱῷ· ὁ δὲ νέος ἀκούσας τὴν
philosopher spoke to-the son the and young(-man) having-heard the
πρὸς τὸν βασιλέα παρουσίαν αὐτοῦ, ἠγωνίζετο μᾶλλον
to the king presence his was-anxious rather
ἐπὶ τῷ λόγῳ τοῦ πατρὸς καὶ καθ᾽ ἑαυτὸν ἔλεγεν ὅτι
at the word of-the father and by himself said that
"ἐγὼ οὐδέποτε βασιλέα τινὰ εἶδον, καὶ ἐπειδὴ ὁ πατήρ
I never king any saw and since the father

μου ἀρτίως λέγει μοι προσκυνῆσαι τούτῳ, πρέπει με
my just-now tells me to-make-obeisance to-him it-befits me
ἀρωματικὰ εἴδη προσαγαγεῖν τῷ βασιλεῖ, ὅπως διὰ
aromatic kinds to-bring to-the king so-that through
τῆς ὀσμῆς τούτων καὶ εὐωδίας ἐγκωμιάσαι τὸν βασιλέα.
the smell of-these and fragrance to-honor the king
ἀλλὰ ἐντρέπομαι ζητῆσαι ταῦτα τῷ πατρί μου· ἀλλ'
but I-am-ashamed to-ask these(-things) of-the father my but
ὅμως πρέπει ποιῆσαί με τοῦτο." ὅτε καὶ τῇ ἐπελθούσῃ
nevertheless it-befits to-do me this when also in-the coming
νυκτὶ ἐξέρχεται κρυφίως ἀπὸ τοῦ πατρὸς αὐτοῦ καὶ
night he-goes-out secretly from the father his and
ἀπέρχεται εἰς τὸ παλάτιον καὶ τρυπήσας τὸν τοῖχον
goes-away to the palace and having-bored-through the wall
τοῦ παλατίου, εἰσῆλθεν ἐντὸς εἰς τὸ βασιλικὸν κραββάτιον.
of-the palace entered within to the royal bed
καὶ ὁ βασιλεύς, ἅμα γενόμενος ἔξυπνος, εἶδεν αὐτὸν καὶ
and the king at-once having-become awake saw him and
ἐταράχθη, καὶ δειλιάσας καὶ πολλὰ φοβηθεὶς ἔλεγε πρὸς
was-troubled and having-taken-fright and much having-feared said to
ἑαυτὸν ὅτι, "ἐὰν μὴ οὗτος ὁ κλέπτης εἶχε πολλὴν δύναμιν,
himself that if not this the thief had much power
οὐκ ἂν οὕτως περὶ τὸ μέσον τῆς νυκτὸς ἐτόλμησεν
not — thus about the middle of-the night he-would-have-dared
εἰσελθεῖν· καὶ ἐὰν ἀντιπαραστῶ αὐτῷ, ἐπιχειρήσει ἀνελεῖν
to-enter and if I-stand-against him he-will-try to-kill
με." ταῦτα καθ' ἑαυτὸν βουλευσάμενος καὶ σιωπήσας,
me these(-things) by himself having-resolved and having-kept-silent
ἀφῆκεν ἄδειαν τῷ κλέπτῃ· τότε ὁ νέος ἀδείας
he-left freedom to-the thief then the young(-man) freedom
ἐπιλαβόμενος, ἁπλώσας εἰς τὰ ῥοῦχα τοῦ βασιλέως,
having-seized having-stretched-out to the clothes of-the king

ἔλαβε μίαν σινδόνα πολλῆς τιμῆς ἀξίαν. ἐκείνην γοῦν
took one linen-sheet of-much price worthy that then
μόνην τὴν σινδόνα λαβών, ἐξῆλθε τοῦ παλατίου. καὶ εὐθὺς
only the sheet having-taken went-out of-the palace and at-once
ταύτην διαπωλήσας, ἀπὸ τῆς τιμῆς τῆς σινδόνος μυρσίνας
it having-sold from the price of-the sheet myrtles
καὶ ἄλλα μυριστικὰ ἠγόρασε πολλά. ὁ μὲν οὖν βασιλεὺς
and other fragrant(-things) bought many the indeed then king
οὐκ ἐγνώρισε τὸν κλέπτην τῇ νυκτὶ ἐκείνῃ· τῇ δ'
not recognized the thief in-the night that on-the and
ἐπαύριον λαβὼν ὁ πατὴρ τὸν παῖδα πρὸς τὸν βασιλέα
morrow having-taken the father the boy to the king
ἐπορεύετο. καὶ εἰσελθόντες προσεκύνησαν αὐτὸν μέχρις
went and having-entered made-obeisance-to him to
ἐδάφους· καὶ ὁ παῖς ἅμα τὰ εἴδη ἅπερ ἠγόρασε μυριστικὰ
(the)-ground and the boy at-once the kinds which he-bought fragrant
καὶ λίαν εὔμορφα τῷ βασιλεῖ προσήνεγκε, καὶ χωρὶς τῶν
and very comely to-the king brought and apart-from the
μυριστικῶν ἐκείνων ἤρξατο ἐγκωμιάζειν καὶ ἐπαινεῖν τὸν
fragrant(-things) those began to-honor and to-praise the
βασιλέα. εἶπε δὲ ὁ φιλόσοφος πρὸς αὐτόν· "ὦ βασιλεῦ,
king said and the philosopher to him O king
ζῆθι εἰς τὸν αἰῶνα. ἰδού, καθὼς ὁρᾷς, τῇ βασιλείᾳ σου
live for the age look as you-see to-the kingship your
προσέφερον τὸν παῖδά μου, ὑπὲρ οὗ ὁ ἀστρολόγος
I-have-brought the boy my about whom the astrologer
σου εἶπεν· 'ἐν τῷ τρισκαιδεκάτῳ ἔτει τῆς ἡλικίας αὐτοῦ
your said in the thirteenth year of-the age his
μέλλει ἄρξασθαι τοῦ γενέσθαι λῃστής'· καὶ νῦν ἰδοὺ
he-is-about to-begin the to-become (a)-robber and now look
πεντεκαίδεκα ἐτῶν γεγονὼς οὐδὲ κἂν κλεψίαν ἐποίησε.
fifteen years having-become not-even even (a)-theft he-has-done

καὶ λοιπὸν ὁ ἀστρολόγος σου ψευδὴς φαίνεται· καὶ ἀπὸ
and then the astrologer your false appears and from
τούτου ὅσα φαίνεται προλέγων φλυαρίαι ἀπεδείχθησαν
this what(-things) be-appears foretelling nonsense have-been-shown
νῦν." ὁ δὲ βασιλεὺς ἐπὶ τούτοις τοῖς λόγοις ἀκριβῶς καὶ
now the and king at these the words exactly and
μετὰ περιεργείας ἀτενίσας τῷ προσώπῳ τοῦ παιδὸς καὶ
with curiosity having-gazed at-the face of-the boy and
τῷ σχήματι, ἐγνώρισεν ὡς αὐτός ἐστιν ὁ τὸν τοῖχον
the figure recognized that he is the(-one) the wall
τρυπήσας καὶ ὡς τολμηρὸς κλέπτης καὶ ἀναίσχυντος
having-bored-through and as (a)-bold thief and shameless
τὴν ἐν τῇ στρωμνῇ τοῦ βασιλέως σινδόνα οὗτος ἔκλεψε.
the in the bed of-the king sheet he stole
καὶ ἀποκριθεὶς ὁ βασιλεὺς εἶπε τῷ φιλοσόφῳ· "οὗτός
and answering the king said to-the philosopher this
ἐστιν ὁ κατὰ τῆς βασιλείας εἰσελθὼν κλέπτης." καὶ ἀπὸ
is the against the kingship having-entered thief and from
τούτου μᾶλλον ἐπιστεύθη ἡ τοῦ ἀστρολόγου πρόγνωσις
this more was-believed the of-the astrologer foreknowledge
ἀληθὴς εἶναι. Ἀπὸ ταύτης οὖν τῆς διηγήσεως λοιπὸν
true to-be from this then the narration therefore
γίνωσκε, ὦ κράτιστε βασιλεῦ, ὅτι ἑκάστου ἀνθρώπου
know O mightiest king that of-each man
τῇ γεννήσει χωρισμένη τις ἀπὸ θεοῦ κεῖται τελείωσις
to-the birth (a)-separate some from God lies fulfillment
ἐγνωσμένη, οὐχ ὁρισμένη ἡμῖν, ἢ εὐτυχίας ἢ ἀτυχίας,
known not determined to-us either of-good-fortune or of-misfortune
ἀλλ' οὐδὲ προτρεπομένη παρὰ θεοῦ· καθὼς καὶ ἐπὶ τῇ
but nor urged-on by God as also at the
γεννήσει τοῦ σοῦ υἱοῦ γέγονεν, ὅτι οὐκ ἐν ἀρχῇ τῆς
birth of-the your son happened that not in (the)-beginning of-the

ἡλικίας παιδίον ὢν ἔμαθεν, ἀλλ᾽ ὕστερον εἰς ἀνδρὸς ἡλικίαν
age (a)-child being he-learned but later into (a)-man's age
ἐλθών· συνῆλθον οὖν αὐτῷ τὰ καλὰ καὶ ἐπαινετὰ καὶ
having-come came-together then with-him the good and praiseworthy and
εὐτυχίας γέμοντα ἔργα. ἐν δὲ τῇ γεννήσει τοῦ παιδὸς τοῦ
of-good-fortune full deeds in but the birth of-the boy of-the
φιλοσόφου ἐκείνου, οὗ εἶχεν ἐκεῖνος ὁ βασιλεύς, συνῆλθε
philosopher that whom had that the king came-together
τῇ τύχῃ αὐτοῦ τὰ μυσαρὰ καὶ ἀτυχίας μεστά."
with-the fortune his the loathsome and of-misfortune full(-things)
Ταῦτα τῷ βασιλεῖ Κύρῳ τοῦ Συντίπα διηγησαμένου,
these(-things) to-the king Cyrus — Syntipas having-related
φησὶν ὁ βασιλεὺς πρὸς τὸν ἑαυτοῦ παῖδα· "εἰπέ μοι,
says the king to the his-own boy tell me
περιπόθητόν μου παιδίον, πῶς ἄρα καὶ ποίῳ τρόπῳ ὁ
much-desired my child how then and in-what manner the
διδάσκαλός σου Συντίπας τὴν τοσαύτην σε φιλοσοφίαν
teacher your Syntipas the so-great you philosophy
ἐδίδαξεν." ὁ δὲ παῖς τῷ πατρὶ ἀπεκρίνατο· "ἐπειδήπερ
taught the and boy to-the father answered since
νῦν ἀπὸ τὴν ἀρχὴν ζητεῖς μαθεῖν, ὦ βασιλεῦ, γνωρίζω
now from the beginning you-seek to-learn O king I-make-known
πάλιν τῷ κράτει σου, ὡς παραλαβών με ἀπὸ σοῦ ὁ
again to-the majesty your that having-received me from you the
διδάσκαλος καὶ ἀγαγών με εἰς τὴν οἰκίαν αὐτοῦ, εὐθὺς
teacher and having-led me to the house his at-once
ἔκτισε νέον οἶκον, καὶ χρίσας αὐτὸν μετὰ λευκοῦ
built (a)-new house and having-plastered it with white
κατελάμπρυνε τοῦτον. εἶτα ὅσα ἔμελλε τοῦ διδάξαι
made-bright it then what(-things) he-was-about for-the to-teach
με, ἱστόρησεν αὐτὰ ἐν τοῖς τοίχοις τοῦ οἴκου καὶ πᾶσαν
me he-painted them on the walls of-the house and all

τὴν ἱστορίαν ἐχώρισε διὰ γραμμάτων καὶ μετὰ ἀκριβείας
the story he-distinguished by letters and with exactness
ἅπαντα συνετάξατο καὶ τὸν ἥλιον δὲ καὶ τὴν σελήνην
all arranged and the sun and also the moon
καὶ τοὺς ἀστέρας ἐκεῖ ἐζωγράφησεν. ἔγραψε δὲ καὶ τὰ
and the stars there painted he-wrote and also the
δέκα κεφάλαια τῆς σοφίας καὶ τῆς γνώσεως καὶ τῆς
ten headings of-the wisdom and of-the knowledge and of-the
διδασκαλίας. ὧν τὸ πρῶτον κεφάλαιον περὶ ἀπαιδεύτου
teaching of-which the first heading about (an)-uneducated
καὶ ὑβριστοῦ ἀνδρός· ὁ γὰρ τοιοῦτος ἄνθρωπος μέσον
and insolent man the for such man among
ἀδελφῶν καὶ φίλων φιλονεικίας καὶ μάχας ἐγείρει. τὸ
brothers and friends quarrels and fights rouses the
δεύτερον κεφάλαιον περὶ φιλοσόφου ἐδίδαξεν ἀνδρός· ὁ
second heading about (a)-philosophic he-taught man the
γὰρ τοιοῦτος ἄνθρωπος μεγάλην ὠφέλειαν ποιεῖ τῷ φίλῳ
for such man great benefit does to-the friend
αὐτοῦ. τὸ τρίτον κεφάλαιον περὶ δολιόφρονος ἀνδρὸς καὶ
his the third heading about (a)-deceitful man and
πονηροῦ, καὶ ὅτι ὁ τοιοῦτος ἄνθρωπος οὐδέποτε ἀγανακτεῖ
wicked and that the such man never is-vexed
εἰ δόλους κατασκευάζει καὶ κακοῖς κακὰ συρράπτει κατὰ τοῦ
if tricks he-contrives and with-evils evils stitches against the
πλησίον, ἐκείνου μὴ γινώσκοντος. τὸ τέταρτον κεφάλαιον ἦν
neighbor that(-one) not knowing the fourth heading was
περὶ ἀνθρώπου ὀνειδίζοντος ἀπρεπῶς ἑτέρῳ ἀνθρώπῳ πῶς
about (a)-man reproaching unbecomingly another man how
ἢ ἀπὸ ἀρρωστίας ἢ ἀπὸ ἀσθενείας ἐπισυμβάσης λεπρὸς
either from sickness or from weakness having-befallen (a)-leper
γέγονεν ἢ ἀφ' ἑτέρου συμβάματος ἀνθρωπίνου ἐν τῷ ἰδίῳ
he-has-become or from another accident human in the own

σώματι περιφέρει ἀσχημοσύνην. τὸ πέμπτον, ὡς οὐ πρέπει
body carries-about disfigurement the fifth that not it-is-fitting
τινὰ κριτὴν ἢ ἄρχοντα ἢ βασιλέα ἀπόφασιν ποιεῖν περὶ
any judge or ruler or king (a)-sentence to-make about
παντὸς πράγματος, πρὶν καλῶς ἀκούσῃ καὶ ἐξετάσῃ τὴν τοῦ
every matter before well he-hears and examines the of-the
πράγματος ἀλήθειαν. τὸ ἕκτον κεφάλαιον, ὅτι οὐ πρέπει
matter truth the sixth heading that not it-is-fitting
τινὰ ἐλπίζειν εἰς ἄνθρωπον ἄφρονα καὶ παντελῶς ἰδιώτην.
anyone to-hope in (a)-man senseless and wholly ignorant
τὸ ἕβδομον ἑρμήνευε περὶ ἀνδρὸς φθονεροῦ, ζηλοτυποῦντος
the seventh explained about (a)-man envious jealous-of
ἄλλους ἀνθρώπους καλῶς πράττοντας καὶ εὐτυχοῦντας,
other men well faring and prospering
ἢ διότι ἔχουσι προτέρημα ἀξιέπαινον καὶ διὰ τοῦτο
either because they-have (an)-advantage praiseworthy and because-of this
πλουτοῦσιν ἢ διότι ἀγωνίζονται περιττὸν βίον ἢ διότι ἀπὸ
are-rich or because they-strive-for (an)-abundant life or because from
πατέρων ἐκληρονόμησαν· καὶ ὁ ἄνθρωπος ὁρῶν αὐτοὺς
fathers they-inherited and the man seeing them
φθονεῖ καὶ λυπεῖται καὶ μαραίνεται, διότι μᾶλλον οὐ δύναται
envies and grieves and wastes-away because rather not he-can
βλάψαι αὐτούς. τὸ ὄγδοον κεφάλαιον διδάσκον ἔλεγε·
harm them the eighth heading teaching said
“δίκαιόν ἐστι καὶ πρέπον πάντας ἀνθρώπους ἀγαπᾶν, καὶ μὴ
just it-is and fitting all men to-love and not
τῷ κακῶς ποιήσαντι ἀνταποδοῦναι κακόν.” τὸ ἔννατον,
to-the(-one) evil having-done to-repay evil the ninth
ὅτι πρέπει ὡς θέλει τις ἵνα ποιῇ ἄνθρωπος εἰς αὐτόν,
that it-is-fitting as wishes anyone that do (a)-man to him
ἵνα καὶ αὐτὸς ποιῇ ἄλλους ὁμοίως. τὸ δέκατον κεφάλαιον
that also he do (to)-others likewise the tenth heading

συνεβούλευε καὶ μετὰ τῶν ἐργαζομένων τὰ ἀσεβῆ ἔργα
counseled also with the(-ones) working the impious works
καὶ πράξεις κακάς, καὶ δυναστευόντων τοὺς πτωχοὺς μὴ
and deeds evil and oppressing the poor not
φιλίαν ὅλως ποιεῖν, μηδὲ τὰ ἴσα πράττειν τοῖς ἀδίκοις
friendship at-all to-make nor the same to-do with-the unjust
καὶ πλεονεξίαις καὶ ἁρπαγαῖς χρωμένοις καὶ χαίρουσι."
and greed and plunder using and rejoicing
Ταῦτα ὁ βασιλεὺς ἀκούσας παρὰ τοῦ υἱοῦ εὐχαριστηρίους
these(-things) the king having-heard from the son thankful
λόγους ἀνέπεμπε τῷ θεῷ καὶ τὸν αὐτοῦ διδάσκαλον
words sent-up — to-God and the his teacher
ἐκάθητο ἐγκωμιάζων καὶ δώροις πολυτελέσι καὶ φιλοτίμοις
sat praising and with-gifts costly and lavish
ἐδεξιοῦτο τὸν ἄνδρα. εἶτα λέγει ὁ βασιλεὺς τῷ παιδὶ
honored the man then says the king to-the boy
οὑτωσί· "γνώρισόν μοι, ἐρασμιώτατόν μου παιδίον· ἆρά γε
thus make-known to-me most-lovely my child whether —
τὰ συμβαίνοντά τινι ἐξ εἱμαρμένης καὶ τύχης τινὸς
the(-things) befalling someone from destiny and fortune some
συμβαίνειν εἴωθεν;" ὁ δὲ παῖς ἔφη τῷ βασιλεῖ· "πολλοὶ
to-befall are-wont the and boy said to-the king many
τῶν ἀνθρώπων, ὦ δέσποτα, ὑπολαμβάνουσιν οὕτως ἔχειν·
of-the men O master suppose thus to-be
πλὴν πλανώμενοί εἰσιν οἱ οὕτω δοξάζοντες. ἀλλ'
but erring are the(-ones) thus thinking but
ἐμοί γε δοκεῖ ὡς ἡ ἀφορμὴ τῶν λυπηρῶν τῶν
to-me — it-seems that the occasion of-the grievous(-things) of-the(-things)
ἐπερχομένων τοῖς ἀνθρώποις γίνεται ἐκ τῆς τῶν ἀνθρώπων
coming-upon to-the men comes from the of-the men
πλεονεξίας· οὐδὲ γὰρ δικαίως ποιοῦσι τὰς πράξεις αὐτῶν
greed nor for justly they-do the deeds their

οἱ ἄνθρωποι ἀλλ᾽ ἀδίκως καὶ πονηρῶς. συνήθεια γάρ ἐστι
the men but unjustly and wickedly (a)-custom for it-is
τοῖς ἀνθρώποις, ὅταν τινὰ τῶν φιλοσόφων καὶ δικαίων
with-the men when some of-the philosophers and just
ἀνδρῶν εὕρωσι, κἂν τὰ χρηστὰ καὶ ὠφέλιμα συμβουλεύῃ
men they-find even-if the good and useful(-things) he-counsel
αὐτοῖς, ἔστι δὲ πτωχὸς καὶ οὐ τιμαῖς διαπρέπων, οὐ
them is but poor and not with-honors distinguished not
τιμῶσιν αὐτὸν οἱ πλούσιοι, οὐδὲ ὁ κοινὸς λαὸς δοξάζει
honor him the rich nor the common people glorifies
ἢ ἀκούει ἢ τιμᾷ αὐτόν, οὐδὲ ὡς φιλόσοφον λέγουσι καὶ
or hears or honors him nor as (a)-philosopher speak(-of) and
τιμῶσιν, ἀλλ᾽ ὡς ἰδιώτην παραβλέπουσιν. ἐὰν δέ
honor(-him) but as (an)-ignorant(-man) they-overlook(-him) if but
τις ἄνθρωπος εἰς τὴν ζωὴν αὐτοῦ εὐτυχὴς ᾖ, ἕνι δ᾽
some man in the life his fortunate be he-is but
ἐστερημένος πάσης σοφίας καὶ γνώσεως καὶ παιδεύσεως
deprived of-all wisdom and knowledge and education
παντελῶς, ἐκείνῳ μάλιστα οἱ ἄνθρωποι προσέρχονται καὶ
wholly to-that(-one) most the men approach and
θαρροῦσι, καὶ ἀκούουσι καὶ τιμῶσι, καὶ μέγαν ἄνθρωπον
take-courage and listen and honor and great man
καλοῦσι καὶ σοφὸν διὰ τὸν πλοῦτον· πλανώμενοι γοῦν
call(-him) and wise because-of the wealth erring then
ὄντες καὶ ἀπαίδευτοι καὶ μωροί, οὐ ποιοῦσι τοῦτο καλῶς,
being and uneducated and foolish not do this well
ἀλλὰ κακοτρόπως καὶ ἀπατηλῶς, καὶ μετὰ φενακισμοῦ
but ill-manneredly and deceitfully and with trickery
καὶ ἀναισθησίας. ἀφ᾽ οὗ συμβαίνει τὰς πολλὰς πόλεις
and senselessness from which it-befalls the many cities
ἀσθενεῖν καὶ κινδυνεύειν· οὐδὲ γὰρ συνιστῶσιν οἱ πλούσιοι
to-be-sick and to-be-in-danger nor for do-establish(-them) the rich

ἀπαίδευτοι καὶ ἄλογοι καὶ μωροὶ διὰ τοῦ πλούτου, ἀλλ'
uneducated and irrational and foolish through the wealth but
οἱ σοφοὶ καὶ φρόνιμοι ἀπὸ τῆς διαταγῆς αὐτῶν." Ὁ οὖν
the wise and prudent from the ordering their the then
βασιλεὺς ἐπηρώτα τῷ υἱῷ· "ποῖα ἄρα τὸν βασιλέα
king asked of-the son what(-things) then the king
προσήκει ποιεῖν;" ὁ δὲ υἱὸς λέγει· "τὸ εἶναι συνετὸν καὶ
befits to-do the and son says the to-be understanding and
φρόνιμον, καὶ ἐμπειρίαν ἐν τοῖς πράγμασιν ἔχοντα καὶ
prudent and experience in the affairs having and
ἐλεημοσύνην, πρὸς τῷ καὶ δίκαιος εἶναι· ἀφ' ὧν καὶ ὁ
almsgiving besides the also just to-be from which also the
λαὸς ὁ ὑπ' αὐτὸν κυβερνώμενος ἐλεεῖται καὶ οὐκ ἀδικεῖται,
people the under him governed is-pitied and not wronged
οὐχ ὡς ἄρχοντα ἔχων τὸν βασιλέα, ἀλλ' ἐν τάξει
not as (a)-ruler having the king but in (the)-rank
πατρός, ὃς καὶ οὐ προσάξει ἀδίκως καὶ ἀνεξετάστως
of-(a)-father who also not will-bring unjustly and without-examination
τινὶ τιμωρίαν, ἀλλὰ τοῖς ἀγαθοῖς ἀγαθὰ δώσει, τοῖς
on-anyone punishment but to-the good good(-things) will-give to-the
δὲ κακοῖς μετ' ἐξετάσεως κακά, καὶ πρὸ πάντων τὸν
and evil with examination evil(-things) and before all(-things) the
τοῦ θεοῦ φόβον ἔχει διὰ παντὸς πρὸ ὀφθαλμῶν καὶ
— of-God fear has through all before (the)-eyes and
μηδὲν ἄλλο τι τούτου τιμιώτερον ἡγεῖται." Εἶπε δὲ
nothing other anything than-this more-precious considers said and
αὐτῷ πάλιν ὁ βασιλεύς· "ποία βασιλεία ἀσφαλεστέρα
to-him again the king what kingship more-secure
ἐγένετο;" ὁ παῖς εἶπεν· "ἡ τὸ δίκαιον καὶ φιλάνθρωπον
has-been the boy said the(-one) the just and humane
ζητοῦσα. καὶ τοὺς πένητας ἐλεεῖ καὶ τοὺς δουλεύοντας
seeking and the poor pities and the(-ones) serving

καὶ ὑποτασσομένους αὐτῷ· καὶ ὑπὸ πειρασμῶν τοῦ κόσμου
and subject to-it and by trials of-the world
στενοχωρούμενοι εὑρίσκουσι βοήθειαν καὶ κουφισμὸν δι᾽
straitened find help and relief through
εὐεργεσιῶν αὐτοῦ. οὐδὲ γὰρ κατά τι ἄλλο διαφέρει
benefactions its nor for in anything other it-differs
παντὸς ἀνθρώπου ἢ μόνον διὰ τὸ ἐλεεῖν τοὺς δεομένους.”
from-every man than only by the to-pity the needy
Ὁ βασιλεύς· “ἐν ποίᾳ βασιλείᾳ οἱ ἄνθρωποι χαίρουσι;” καὶ
the king in what kingship the men rejoice and
ὁ παῖς· “τῇ ἐκ θείας προνοίας πρῶτον γενομένῃ
the boy in-the(-one) from divine providence first having-come-into-being
καὶ τῇ δικαίως πολιτευομένῃ καὶ τοὺς ἐχθρούς, ὅση
and the(-one) justly governing and the enemies as-much-as
δύναμις, ἀμυνομένῃ καὶ τοὺς ἀγαθοὺς προνοουμένῃ.”
power warding-off and the good taking-thought(-for)

XXIV · QUESTIONS AND ANSWERS

The king questions his son, who answers in maxims: wisdom defeats villainy; the richest treasure is good works; envy and false witness lead to sin; fear the man who fears neither God nor authority, and never befriend a deceitful man; fools resent the truth; only the earth fills the eye of greed; and the man without envy eats, drinks, and sleeps sweetly.

Αὖθις ὁ βασιλεὺς ἠρώτησε τὸν υἱόν· “ἆρα, ὦ παῖ,
again the king asked the son whether O boy
ἡ σοφία τῶν φιλοσόφων καὶ ἡ γνῶσις σφόδρα τῆς
the wisdom of-the philosophers and the knowledge very-much of-the
πανουργίας νικᾷ;” ὁ υἱὸς ἔφη· “καὶ εἰς ὅλα αὕτη
villainy defeats the son said also in all(-things) this

ἡ σοφία τὸ νῖκος ἔχει, διότι γινώσκει καλῶς τὰς τῶν
the wisdom the victory has because it-knows well the of-the
πράξεων διαφορὰς καὶ χωρίζει τὰ φύσει καλὰ ἀπὸ
deeds differences and separates the(-things) by-nature good from
τῶν ἐναντίων. ἡ δὲ πανουργία καὶ πονηρία, ἣν ἔχουσιν
the opposites the but villainy and wickedness which have
οἱ ἄνθρωποι, οὐ φρονήσεως καὶ σοφίας ἐστίν, ἀλλὰ ψιλῆς
the men not of-prudence and wisdom is but of-bare
διανοίας καὶ λογισμοῦ κακοῦ καὶ κακῆς προαιρέσεως, ἀπὸ
intellect and reasoning evil and evil choice from
τοῦ διαβόλου ἐρχομένη." Καὶ ὁ βασιλεὺς ἔφη· "τίνος
the devil coming and the king said for-what
ἕνεκεν οἱ γραμματικοὶ οὐκ ἐντρέπονταί τινα, ἀλλὰ μέσον
reason the scholars not respect anyone but among
πάντων ἁπλώνουσι τὴν διδασκαλίαν αὐτῶν καὶ ἀφόβως
all spread-out the teaching their and fearlessly
παρρησιάζονται;" καὶ ὁ παῖς· "τούτου ἕνεκα, ὦ βασιλεῦ,
speak-boldly and the boy for-this reason O king
τὸ πεπαρρησιασμένον ἔχουσιν, ὅπερ τινὲς ἰδιῶται
the boldness they-have which some ignorant(-people)
ἀναίσχυντον εἰώθασι καλεῖν, διότι ἀγαποῦσι διδάσκειν
shamelessness are-wont to-call because they-love to-teach
πάντας, καὶ μάλιστα τοὺς φρονιμωτέρους καὶ τοὺς τὴν
all and especially the more-prudent and the(-ones) the
σοφίαν ἀγαπῶντας· εἰ γὰρ ἐφθονοῦσαν, οὐκ ἂν ἐδίδασκόν
wisdom loving if for they-were-envious not — they-would-teach
τινι·" Καὶ ὁ βασιλεύς· "τίνες εἰσὶν οἱ παρὰ τῶν
anyone and the king who are the(-ones) by the
φιλοσόφων μισούμενοι;" καὶ ὁ υἱὸς ἀπεκρίνατο· "ὅσους
philosophers hated and the son answered as-many-as
ὁρῶσι μὴ μετὰ ἀγαθῆς καὶ καθαρᾶς γνώμης προσερχομένους
they-see not with good and pure mind approaching

τῇ διδασκαλίᾳ αὐτῶν, ἐπιθυμητῇ οὔσῃ τοῖς νοῦν
the teaching their desirable being to-the(-ones) sense
ἔχουσιν· ἀλλὰ τοὺς τῶν γραμματικῶν ἐλέγχους βαρέως
having but the of-the scholars refutations heavily
ὑπομένουσι, καὶ ὡς τῇ ἀληθείᾳ ἐναντιούμενοι δικαίως
endure and as the truth opposing justly
μισοῦνται παρὰ τῶν σοφῶν." Καὶ ὁ βασιλεὺς πάλιν ἔφη·
are-hated by the wise and the king again said
"ποῖος θησαυρὸς τῶν ἄλλων ἐστὶ μεγαλώτερος;" ὁ υἱὸς
what treasure than-the others is greater the son
ἀπεκρίνατο· "ὁ τῶν ἀγαθῶν ἔργων καὶ πράξεων." Ὁ
answered the(-one) of-the good works and deeds the
βασιλεὺς ἔφη· "τίνος χρείαν ἔχει τις κατὰ τῶν ἐχθρῶν
king said what need has one against the enemies
αὐτοῦ;" καὶ ὁ παῖς εἶπε· "τοῦ θαρρεῖν ἐπὶ τὸν θεόν."
his and the boy said of-the to-take-courage in — God
Ὁ βασιλεὺς ἔφη· "τίς κατὰ ἀλήθειαν ἐγένετο πλούσιος;"
the king said who in truth has-been rich
ὁ υἱὸς ἔφη· "ὁ τῶν καλῶν ἔργων ἐπιμελούμενος καὶ
the son said the(-one) of-the good works taking-care and
ἐπὶ τὸν θεὸν ἠλπικώς." Ὁ βασιλεὺς ἔφη· "τίς ἐστιν
in — God having-hoped the king said who is
ὁ τὴν καλλιωτέραν ἔχων ἀνάπαυσιν;" ὁ παῖς εἶπεν·
the(-one) the finer having rest the boy said
"ὁ μὴ φθονῶν τινα, καὶ ἑαυτὸν μὲν κατακρίνων,
the(-one) not envying anyone and himself indeed condemning
ἕτερον δὲ μήτε μέμφεται, μηδὲ κρίνει τί πράττει." Ὁ
another but neither blames nor judges what he-does the
βασιλεὺς εἶπε· "τίς κατὰ ἀλήθειαν μωρὸς καὶ ἄφρων
king said who in truth foolish and senseless
ὑπάρχει;" ὁ παῖς ἔφη· "ὁ μὴ γινώσκων τὸ ἑαυτοῦ
is the boy said the(-one) not knowing the his-own

πταῖσμα, καὶ μὴ ἀκούων τοῦ συμβουλεύοντος αὐτῷ
fault and not hearing the(-one) counseling him
ἀγαθά." Ὁ βασιλεὺς ἠρώτησε· "τίς τῶν ἀνθρώπων ἔχει
good(-things) the king asked who of-the men has
καλὴν καὶ φιλικὴν τὴν διάθεσιν τῆς ἀγάπης;" ὁ παῖς
good and friendly the disposition of-the love the boy
ἀπεκρίνατο· "ὁ μή τινα ποσῶς λυπήσας, μηδὲ εἴς
answered the(-one) not anyone at-all having-grieved nor toward
τινα ἔχων ζηλοτυπίαν." Ὁ βασιλεὺς ἔφη· "ποῖος λογισμὸς
anyone having jealousy the king said what thought
ὑπάρχει τῷ θεῷ μεμιασμένος;" ὁ υἱὸς ἔφη· "ὅστις ἔχει
is — to-God defiled the son said whoever has
ἔργα μυσαρὰ καὶ πράξεις, πρὸς τούτοις δὲ ὡς μέγα τι
works loathsome and deeds besides these and as great some
δεινὸν ἔχει καὶ τὴν ὑπερηφανίαν καὶ ἀλαζονείαν."
terrible(-thing) has also the arrogance and boasting
Ὁ βασιλεὺς ἔφη· "ποία τῶν αἰσχρῶν πράξεων πλέον
the king said which of-the shameful deeds more
εἰς ἁμαρτίαν βάλλει τὸν πράττοντα;" ὁ δὲ υἱὸς ἔφη·
into sin casts the doer the and son said
"ὁ φθόνος καὶ ἡ ψευδομαρτυρία, ἡ πλεονεξία καὶ
the envy and the false-witness the greed and
τὸ πορεύεσθαι εἰς τὸ ἴδιον θέλημα, διὰ τὸ μὴ
the to-go after the own will because-of the not
φοβεῖσθαι θεόν, εἰς ὅσα παραλόγως ὡς ἄλογον
to-fear God in what(-things) irrationally like (an)-irrational
ζῶον ἁμαρτάνει καὶ οὐκ ἐντρέπεται. αὗται οὖν αἱ πράξεις
animal he-sins and not is-ashamed these then the deeds
τοῦ τάλανος ἀνθρώπου τοῦ ζῶντος ἐν ἁμαρτίαις." Ὁ
of-the wretched man of-the(-one) living in sins the
βασιλεὺς ἔφη· "καὶ τίς ἐστιν ὁ μὴ γινώσκων ταῦτα;"
king said and who is the(-one) not knowing these(-things)

ὁ υἱός· "ὅστις ἐστὶν ἀχόρταστος ἐν πᾶσι πράγμασιν,
the son whoever is insatiable in all things
εἴτε τροφαῖς εἴτε ἱματίοις εἴτε χρήμασιν εἴτε δόξῃ
whether foods or garments or money or glory
εἴτε κτήμασιν εἴτε θεραπείᾳ δούλων." Ὁ βασιλεὺς εἶπε·
or possessions or service of-slaves the king said
"τίνα πρέπει φοβεῖσθαι καὶ τρέμειν;" ὁ νέος εἶπε·
whom it-befits to-fear and to-tremble-at the young(-man) said
"τὸν μὴ φοβούμενον τὸν θεὸν μηδὲ τὴν μεγαλωτέραν
the(-one) not fearing — God nor the greater
ἀρχήν, μηδὲ χωρίζοντα τὸ δίκαιον ἀπὸ τοῦ ἀδίκου. ἀλλὰ
authority nor separating the just from the unjust but
λέγω σοι, βασιλεῦ, οὐ πρέπει ποιεῖν φίλον ἄνθρωπον
I-tell you king not it-is-fitting to-make (a)-friend (a)-man
δολιόφρονα, πονηρὸν καὶ ὑποκριτήν, ὅστις ἄλλα μὲν
deceitful wicked and (a)-hypocrite who other(-things) indeed
τῷ στόματι λέγει, ἄλλα δὲ τῇ καρδίᾳ πονηρῶς
with-the mouth says other(-things) but in-the heart wickedly
συλλογίζεται." Ὁ βασιλεὺς ἔφη· "πῶς ἄρα οἱ ἄνθρωποι
reckons the king said how then the men
τὴν φιλίαν ἀγαπῶντες, ἐν καιρῷ πολὺ ἐπὶ πλέον τὴν
the friendship loving in time much even more the
ἔχθραν ποιοῦσιν;" ὁ νέος εἶπε· "διὰ τοῦτο· τὸ
enmity make the young(-man) said because-of this the
ζημιῶσαί τινα εὔκολόν ἐστι, τὸ δὲ ποιῆσαί τινα καλῶς,
to-harm someone easy is the but to-do someone well
δύσκολον." Καὶ πάλιν ὁ βασιλεύς· "πῶς οἱ ἄρρωστοι
hard and again the king how the sick
τοὺς λόγους τῶν ἰατρῶν δέχονται καὶ ὑπομένουσι, κἂν
the words of-the physicians receive and endure even-if
βαρέοι εἰσίν, οἱ δὲ ἄνθρωποι, ὅταν ἀκούωσι τὴν ἀλήθειαν,
heavy they-are the but men when they-hear the truth

βαροῦνται ἐπ᾽ αὐτῇ καὶ δυσχεραίνουσιν;" ὁ δὲ υἱὸς ἔφη·
are-burdened at it and are-annoyed the and son said
"ὅτι ὁ ἄρρωστος τὰ βότανα καὶ τὰ ζουλάπια τὰ
that the sick(-man) the herbs and the juleps the(-ones)
φερόμενα πρὸς αὐτὸν ὑπομένει καὶ δέχεται, κἂν δριμέα
brought to him endures and receives even-if sharp
κἂν πικρὰ ὑπάρχωσι, διὰ τὴν ἀνάγκην τοῦ σώματος
even-if bitter they-be because-of the need of-the body
αὐτοῦ καὶ ὅτι ἐλπίζει διὰ τῶν βοτανῶν ὑγείαν, καὶ
his and because he-hopes through the herbs (for)-health and
τὰς φωνὰς τῶν ἰατρῶν ὑπομένει νομίζων ὅτι δι᾽ ὑγείαν
the voices of-the physicians endures thinking that for health
φασὶ ταῦτα πρὸς αὐτόν· ὁ δὲ ἄφρων ἀνὴρ καὶ
they-say these(-things) to him the but senseless man and
ἀσύνετος, ὅταν ἀκούῃ τἀληθῆ καὶ τὰ πρέποντα, βαρεῖται
unintelligent when he-hears the-truth and the fitting(-things) is-burdened
καὶ δυσχεραίνει πρὸς τὰ λόγια, ὅτι οὐκ ἀναγκάζεται ὑπό
and is-annoyed at the words because not he-is-compelled by
τινος, ὡς ὁ ἄρρωστος ὑπὸ τῆς νόσου. διὰ τοῦτο καὶ
anyone as the sick(-man) by the disease because-of this also
γέγραπται· "ἔλεγχε σοφὸν καὶ ἀγαπήσει σε, καὶ μὴ
it-is-written reprove (a)-wise(-man) and he-will-love you and not
ἔλεγχε ἄφρονας ἵνα μὴ μισήσωσί σε." Πάλιν ὁ βασιλεὺς
reprove (the)-senseless that not they-hate you again the king
ἔφη τῷ υἱῷ· "πῶς ἄρα ὁ μὲν πλούσιος ἐν τροφαῖς
said to-the son how then the indeed rich(-man) in foods
εὐθὺς τρώγων εὐκόλως χορταίνει, ὁ δὲ ἀχόρταστος τῶν
at-once eating easily is-filled the but insatiable of-the
χρημάτων καὶ ἀγαπῶν αὐτὰ ἀχόρταστον ἔχει τὴν ὄρεξιν
money and loving it insatiable has the appetite
αὐτῶν;" ὁ νέος εἶπεν· "ἡ μὲν τῶν πλουσίων γαστήρ,
of-it the young(-man) said the indeed of-the rich belly

ἡ δεχομένη τὰς τροφάς, μετὰ τὸ λαβεῖν τὰς πολλὰς
the(-one) receiving the foods after the to-take the many
ἐκείνας τροφὰς χορταίνει, κἂν οὐ θέλει· ὁ δὲ ὀφθαλμός,
those foods is-filled even-if not it-wishes the but eye
λαίμαργος ὑπάρχων καὶ ἀχόρταστος, καθ' ὅσον ὁρᾷ
gluttonous being and insatiable in as-much-as it-sees
τὰ χρήματα, ἐπὶ τοσοῦτον ὀρέγεται αὐτά, καὶ θεὸν οὐκ
the money to so-much craves it and God not
ἐνθυμεῖται, ἕως ὅτου διὰ θανάτου καλύψει ἡ γῆ τοὺς
it-remembers until — through death will-cover the earth the
ὀφθαλμοὺς αὐτοῦ." Πάλιν ἐρωτᾷ ὁ βασιλεύς· "ποῖος
eyes his again asks the king what-kind
ἄρα γίνεται ὁ θάνατος τοῦ βασκάνου ἀνδρός;" ὁ υἱὸς
then becomes the death of-the envious man the son
ἀπεκρίνατο· "ὁ θάνατος τοῦ τοιούτου ἀνθρώπου χαρὰ τοῖς
answered the death of-the such man joy to-the
ἄλλοις ἀνθρώποις γίνεται· οὐδὲ γὰρ ἕνι ἄλλο χεῖρον τῶν
other men becomes nor for is other worse of-the
βαρυτέρων ἁμαρτιῶν, ὡς ἡ τῆς βασκανίας καὶ τοῦ φθόνου
heavier sins than the of-the envy and of-the jealousy
ἁμαρτία. καὶ πρέπει πάντα ἄνθρωπον θερμῶς παρακαλεῖν
sin and it-befits every man warmly to-entreat
τὸν θεόν, ὅπως ἐκ τῶν τοιούτων τελείως ἐξέλθῃ ὁ
— God that from the such(-men) wholly go-out the
φθόνος ἐκ τῆς καρδίας αὐτοῦ. γίνωσκε οὖν, ὦ πάτερ
envy from the heart his know then O father
καὶ βασιλεῦ, ὅτι πᾶς ἄνθρωπος ὁ μὴ βασκαίνων καὶ
and king that every man the(-one) not envying and
φθονῶν γλυκέως ἐσθίει, γλυκέως πίνει, ἡδέως κοιμᾶται·
begrudging sweetly eats sweetly drinks pleasantly sleeps
αἱ πράξεις αὐτοῦ φροντίδα οὐκ ἔχουσιν· εὐκόλως γὰρ
the deeds his care not have easily for

ὃ βούλεται πράττει, καὶ ἡ ζωὴ αὐτοῦ χωρὶς ἀνάγκης
what he-wishes he-does and the life his without necessity
γίνεται· καθήμενός ἐστιν ἀμέριμνος, ἱστάμενος οὐ κοπιᾷ.
becomes sitting he-is untroubled standing not he-toils
ταύτας οὖν, κράτιστε βασιλεῦ, ἅσπερ παρ᾽ ἐμοῦ ἀκήκοας
these then mightiest king which from me you-have-heard
ἀποκρίσεις ἀρκετὰς εἶναι νόμιζε περὶ πάντων.”
answers sufficient to-be consider about all(-things)
