

BYZANTINE GREEK SERIES • VOLUME 16

PTOCHOPRODROMOS AND THE BEAST POEMS

ΠΤΩΧΟΠΡΟΔΡΟΜΟΥ
ΠΟΥΛΟΛΟΓΟΣ
ΔΙΗΓΗΣΙΣ ΠΑΙΔΙΟΦΡΑΣΤΟΣ
ΤΩΝ ΤΕΤΡΑΠΟΔΩΝ ΖΩΩΝ

Ptochoprodromos and the Beast Poems

*Byzantine Vernacular Satire,
with Glykas, Spaneas, and Ptocholeon*

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

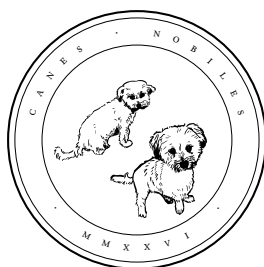


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The Byzantine Greek text follows the Prodomic poems in Dirk Christiaan Hesselning and Hubert Pernot, *Poèmes prodromiques en grec vulgaire* (Amsterdam, 1910); Glykas in Émile Legrand, *Bibliothèque grecque vulgaire I* (Paris, 1880); Spaneas, the Book of Birds, and the Quadrupeds in Wilhelm Wagner, *Carmina graeca medii aevi* (Leipzig, 1874); and Ptocholeon in Legrand's *Histoire de Ptocholéon* (Paris, 1872)

Transcribed from page scans of the editions

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The texts are the editors', with their capitals and punctuation, except as follows. In Ptocholeon the verses begin in lowercase where no sentence begins, and the guillemet Legrand repeats before every verse of a speech prints once, at its opening; in Glykas, where his commas print as stops in the edition, they read as commas. Words Wagner brackets as interpolated are not printed, and the editors' supplements print without their brackets; three asterisks mark a lacuna, and an asterisk before a word in the poems Wagner edits marks a word he doubts. The second Prodomic poem prints manuscript G, the text the editors number, not manuscript H, which they set beside it.

The margins give each edition's verse numbers.

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PTOCHOPRODROMOS

ΠΤΩΧΟΠΡΟΔΡΟΜΟΥ

Four Poems of Complaint

Τοῦ Προδρόμου κυροῦ Θεοδώρου
πρὸς τὸν βασιλέα τὸν Μαυροϊωάννην

I · THE QUARRELSOME WIFE

The poet asks what return he can make the crowned emperor for his benefactions and offers playful verses, though his pain is real: a clever, quarrelsome wife, who he fears may learn what he writes. In her own voice she complains: twelve years without a new garment, a ring, or a bracelet; her house falling to ruin; and all the work hers while he sits idle. She was noble and rich, she says, and he a poor Ptochoprodromos who should have married a tavern-keeper's daughter.

Τί σοὶ προσοίσω, δέσποτα, δέσποτα στεφηφόρε,

What to-you shall-I-offer lord lord crown-bearing

ἀνταμοιβὴν ὁποῖανδε ἢ χάριν προσενέγκω

recompense of-what-sort or favor shall-I-bring

ἐξισωμένην πρὸς τὰς σὰς λαμπρὰς εὐεργεσίας,

equal to the your splendid benefactions

τὰς γινομένας εἰς ἐμὲ τοῦ κράτους σου παντοίας;

the done to me of-the majesty your manifold

Πρὸ τινος ἤδη πρὸ καιροῦ καὶ πρὸ βραχείος χρόνου,

Before some already before time and before short while

οὐκ εἶχον οὖν, ὁ δύστηνος, τὸ τί προσαγαγεῖν σοι

not I-had then the wretched the what to-bring to-you

κατάλληλον τῷ κράτει σου καὶ τῇ χρηστότητί σου,

fitting to-the majesty your and to-the goodness your

καὶ τῇ περιφανείᾳ σου καὶ χαριτότητί σου,

and to-the splendor your and graciousness your

εἰ μὴ τινὰς πολιτικούς ἀμέτρους πάλιν στίχους,

if not some political unmetrical again verses

- 10 συνεσταλμένους, παίζοντας, ἀλλ' οὐκ ἀναισχυντῶντας,
restrained playing but not shameless
 παίζουσι γὰρ καὶ γέροντες, ἀλλὰ σωφρονεστέρως.
play for also old-men but more-soberly
 Μὴ οὖν ἀποχωρίσης τους, μὴδ' ἀποπέμψης, μᾶλλον
Not then set-aside them nor send-away rather
 ὥς κοδιμέντα δέξου τους ποσῶς ἂν οὐ μυρίζουν,
as condiments receive them at-all if not they-smell
 καὶ φιλευσπλάγχνως ἄκουσον ἅπερ ὁ τάλας γράφω.
and compassionately bear what the wretch I-write
- 15 Κἂν φαίνωμαι γάρ, δέσποτα, γελῶν ὁμοῦ καὶ παίζων,
Even-if I-seem for lord laughing together and playing
 ἀλλ' ἔχω πόνον ἄπειρον καὶ θλίψιν βαρυτάτην,
yet I-have pain boundless and affliction heaviest
 καὶ χαλεπὸν ἀρρώστημα, καὶ πάθος, ἀλλὰ πάθος!
and grievous sickness and affliction but affliction
 Πάθος ἀκούσας τοιγαροῦν μὴ κήλην ὑπολάβης,
Affliction having-heard therefore not hernia suppose
 μὴδ' ἄλλο τι χειρότερον ἐκ τῶν μυστικωτέρων,
nor other any worse of the more-secret
- 20 μὴ κερατᾶν τὸ φανερόν, μὴ ταντανотραγάτην,
not cuckold the obvious not goatish-horns
 μὴ νόσημα καρδιακόν, μὴ περιφλεγμονίαν,
not disease of-the-heart not inflammation
 μὴ σκορδαψόν, μὴδ' ὕδερων, μὴ παραπνευμονίαν,
not colic nor dropsy not pleurisy
 ἀλλὰ μαχίμου γυναικὸς πολλὴν εὐτραπελίαν,
but of-quarrelsome wife much wit

προβλήματα προβάλλουσα καὶ πιθανολογίας
problems putting-forward and specious-arguments
 καὶ τὸ δοκεῖν εὐλόγως μοι προφέρεται πλουτάρχως. 25
and the to-seem reasonably to-me she-speaks Plutarch-like
 Καὶ θέλω δείξαι προφανῶς τὴν ταύτης μοχθηρίαν,
And I-wish to-show plainly the her wickedness
 ἀλλὰ φοβοῦμαι, δέσποτα, τοὺς ἱταμωδεστέρους,
but I-fear lord the more-reckless(-ones)
 μήπως ἐμὲ ἀκούσωσι, καὶ ὑπάγουν εἰς τὸ ὀσπίτιν
lest me they-bear and go to the house
 καὶ νὰ μὲ πιττακώσωσιν ἐκ τῶν ἀπροσδοκίτων·
and that me they-denounce from the unexpected
 καὶ κρεῖσσον εἶχον, δέσποτα, τὸ νὰ μὲ θάψουν ζῶντα, 30
and better I-would-hold lord the that me they-bury living
 καὶ νὰ μὲ βάλουν εἰς τὴν γῆν, καὶ νὰ μὲ περιχώσουν,
and that me they-put into the earth and that me they-cover-over
 παρὰ νὰ μάθῃ τίποτε τῶν ἄρτι γραφομένων.
than that she-learn anything of-the now being-written
 Φοβοῦμαι γὰρ τὸ στόμαν της, φοβοῦμαι τὴν ὀργὴν της,
I-fear for the mouth her I-fear the anger her
 τὰς ἀπειλὰς της δέδουκα καὶ τὴν ἀποστροφὴν της.
the threats her I-dread and the aversion her
 Εἰ δὲ πολλάκις δόξει τὴν καὶ φθάσει ὁ καρκατζῆς της, 35
If and perhaps it-seems-good to-her and comes the head her
 καὶ ὀρίσει τὰ ψυχάρια της καὶ τὴν πρωτοβαβᾶν της,
and she-orders the servants her and the chief-nurse her
 καὶ πιάσουν καὶ ταυρίσουν με καὶ σύρουν με εἰς τὴν μέσην,
and they-seize and drag me and pull me into the middle
 καὶ δώσουν μὲ τὰ τρίκωλα καὶ τὰ χαρακτηριστικά μου,
and strike with the stools and the scrapers my

- τίς ἔλθῃ καὶ ἐκδικήσῃ με καὶ ἐκβάλῃ με ἀπ' ἐκείνης;
who will-come and avenge me and rescue me from her
- 40 Ὅμως κὰν οὕτως γένηται, κὰν οὕτως κὰν ἄλλοίως,
Yet even-if thus it-happen whether thus or otherwise
 καιρὸς λοιπὸν τὰ κατ' ἐμὲ πάντα σοι σαφηνίσαι·
time then the(-things) about me all to-you to-make-clear
 οὐ φέρω γάρ, ὦ δέσποτα, τὴν ταύτης μοχθηρίαν,
not I-bear for O lord the her wickedness
 τοὺς καθ' ἡμέραν χλευασμοὺς καὶ τὰς ὀνειδισίας·
the by day mockings and the reproaches
 „τό, κύρι, οὐκ ἔχεις προσοχήν· τό, κύρι, πῶς τὸ λέγεις;
the sir not you-have attention the sir how it you-say
- 45 τό, κύρι, τί προσέθηκας; τό, κύρι, τί ἐπεκτήσω;
the sir what did-you-add the sir what did-you-acquire
 ποῖον ἱμάτιον μὲ ἔρραιφας; ποῖον δῖμτον μὲ ἐποίκες;
what garment for-me did-you-sew what twill for-me did-you-make
 καὶ ποῖον γυρὶν μὲ ἐφόρεσας; οὐκ οἶδα Πασχαλίαν·
and what hem on-me did-you-put not I-know Easter
 ἔχεις με χρόνους δώδεκα ψυχροὺς καὶ ἀσβολωμένους,
you-have me years twelve cold and sooty
 οὐκ ἔβαλα ἀπὸ κόπου σου τατίκιν εἰς ποδάριν,
not I-put from toil your shoe on foot
- 50 οὐκ ἔβαλα εἰς τὴν ῥάχιν μου μεταξωτὸν ἱμάτιν,
not I-put on the back my silken garment
 οὐκ εἶδα εἰς τὸ δακτύλιν μου κρικέλιν δακτυλίδιν,
not I-saw on the finger my little-ring ring
 οὐδὲ βραχιόλιν με ἔφερες ποτὲ νὰ τὸ φορέσω.
nor bracelet to-me you-brought ever that it I-wear
 Οἱ ξένοι κατακόπτουσι τὰ γονικά μου ρούχα,
The strangers cut-up the parental my clothes

καὶ ἐγὼ καθέζομαι γυμνὴ καὶ παραπονεμένη.

and I sit naked and aggrieved

Ποτὲ οὐκ ἐλούθην εἰς λουτρὸν νὰ μὴ στραφῶ θλιμμένη, 55

Ever not I-bathed in bath that not I-came-back grieved

ἡμέραν οὐκ ἐχόρτασα, νὰ μὴ πεινάσω δύο,

day not I-was-full that not I-hungered two

στενάζω πάντοτε, θρηνῶ καὶ κόπτομαι καὶ κλαίω.

I-groan always lament and beat-myself and weep

Τὴν θάλασσαν τὴν μὲ ἔφερες, γνωρίζεις, ἔπαρέ την·

The sea-gown which to-me you-brought you-know take it

τὸ διβλαντάρῳ τὸ κουτνίν, καὶ τὸ ὑψηλὸν διβίκιν,

the cloak the cotton and the high bonnet

καὶ τὸ μεγαλογράμματον ἱμάτιν τὸ κνηκᾶτον, 60

and the large-patterned garment the saffron

ἢ χάρισον, ἢ πώλησον, ἢ δὸς ὁποῦ κελεύεις·

either give-away or sell or give where you-bid

τὰ λουτρικὰ τὰ μὲ ἔποικες καὶ τὸ κραββατοστρώσιν

the bath-things which for-me you-made and the bed-cover

εἰς κληρὸν νὰ τὰ δέξωνται οἱ παῖδες σου πατρῶον·

as inheritance that them receive the children your paternal

τὰ γονικά σου πράγματα καὶ ἡ οἰκοσκευὴ σου

the parental your things and the household-goods your

ἀρκοῦν τὰς θυγατέρας σου νὰ τὰς ἐξωπροικίσῃς· 65

suffice the daughters your that them you-dower

καὶ σὺ ἄς εἶσαι σιγηρὸς καὶ ἀπομεριμνημένος.

and you let be quiet and carefree

Ἐπεντρανίζεις, ἄνθρωπε, κὰν ὅλως θεωρεῖς με;

Do-you-look man even at-all do-you-see me

ἐγὼ ἡμην ὑποληπτικὴ καὶ σὺ ἦσουν ματζουκάτος·

I was respectable and you were club-bearer

- ἐγὼ ἤμην εὐγενικὴ καὶ σὺ πτωχὸς πολίτης,
I was noble and you poor citizen
- 70 σὺ εἶσαι Πτωχοπρόδρομος καὶ ἐγὼ ἤμην Ματζουκίνη,
you are Ptochoprodromos and I was Matzoukina
 σὺ ἐκοιμῶ εἰς τὸ ψιαθὶν καὶ ἐγὼ εἰς τὸ κλινάριν·
you slept on the mat and I on the bed
 ἐγὼ εἶχον προῖκα περισσὴν, καὶ σὺ εἶχες ποδο ***
I had dowry abundant and you had (-podo-) (lacuna)
 ἐγὼ εἶχον ἀσημοχρύσαφον, καὶ σὺ εἶχες σκαφοδούγας,
I had silver-and-gold and you had trough-staves
 καὶ σκάφην τοῦ ζυμώματος καὶ μέγαν πυροστάτην.
and trough of-the kneading and great trivet
- 75 Καθέζεσαι εἰς τὸ ὀσπίτιν μου, καὶ ἐνοίκιον οὐ φροντίζεις,
You-sit in the house my and rent not you-care-for
 τὰ μάρμαρα ἠφανίσθησαν, ὁ πάτος συνεπτώθη,
the marbles have-vanished the floor has-caved-in
 τὰ κεραμίδια ἐλύθησαν, τὸ στέγος ἔσαπρώθη,
the tiles have-come-loose the roof has-rotted
 οἱ τοῖχοι καταπίπτουσιν, ἐξεχερσώθη ὁ κήπος,
the walls fall-down has-gone-wild the garden
 κοσμήτης οὐκ ἀπέμεινεν, οὐ γύψος, οὐδὲ σπέτλον,
cornice not remained not plaster nor lath
- 80 οὐδὲ ῥηγλὴν μαρμάρινον, οὐ συγκοπὴ μετρία,
nor molding marble not repair modest
 αἱ θύραι συνεστράφησαν ἐξ ὀλοκλήρου πᾶσαι,
the doors have-warped from wholly all
 τὰ κάγκελλα ἐξηλώθησαν ἀπ' ἄκρας ἕως ἄκραν,
the railings came-unnailed from end to end
 καὶ τὰ στηθαῖα ἔπεσον τὰ πρὸς τὸ περιβόλιν,
and the parapets fell the toward the garden

Θύραν οὐκ ἡλλαξάς ποτε, σανίδιν οὐκ εὐψύχει,
Door not you-changed ever plank not stands-firm

ποτὲ οὐκ ἐξεκεράμωσας, οὐδὲ ἀνερράβησιν τοίχον,
ever not you-retiled nor patched wall

οὐ τέκτονα ἐκάλεσας ἵνα τὸν περιρράβη,
not carpenter you-called that it be-mend

οὔτε καρφὶν ἡγόρασας νὰ ἐμπήξῃς εἰς σανίδιν.
nor nail you-bought that you-drive into plank

Βλέπουν σε τὰ ψυχάρια μου καὶ ἔχουν σε ὡς αὐθέντην,
See you the servants my and hold you as master

φοβοῦνται, παραστήκονται, δουλεύουν καὶ τιμῶσιν.
they-fear wait-on serve and honor

Ἐγὼ κρατῶ τὸ ὀσπίτιν σου καὶ τὴν ὑποταγὴν σου,
I keep the house your and the household your

δουλεύω τὰ παιδιά σου παρὰ βαβᾶν καλλίστην,
I-serve the children your beyond nurse best

οἰκονομῶ τὰ κατὰ σέ, τρέχω, μοχθῶ, διώκω,
I-manage the(-things) about you I-run toil hurry

καὶ κάμνω λινοβάμβakon ἱμάτιν καὶ φορῶ το,
and I-make linen-cotton garment and wear it

ἔχεις με κουρατόρισσαν, ἔχεις με ἀναπλαρέαν,
you-have me stewardess you-have me carder

καὶ κάμνω καὶ τὰ μαλλωτά, κάμνω καὶ τὰ νερθήκια·
and I-make also the woolens I-make also the reed-cases

ἔχεις με ψιλονήτριαν, καὶ κάμνω τὸ λινάριν,
you-have me fine-spinner and I-make the linen

κάμνω ὑποκαμισόβρακα, στιβάζω τὸ βαμβάκιν·
I-make shirts-and-drawers I-beat the cotton

ἔχεις με προσμονάριον ὁμοῦ καὶ ἐκκλησιάρχην,
you-have me sacristan together and church-warden

85

90

95

- καὶ κανονάρχην σὺν αὐτοῖς, καὶ χωρικὸν νοτάρην,
and precentor with them and village notary
- 100 καὶ σὺ καθέζεσαι ὥς πωλὶν χασμένον εἰς τὸ βρώμα,
and you sit as chibick lost in the filth
καὶ καθ' ἡμέραν προσδοκᾷς τί νὰ σέ παραβάλλω.
and by day you-expect what that to-you I-serve
Τὸ τί σέ θέλω ἔξαπορῶ, τὸ τί σέ χρήζω οὐκ οἶδα.
The what you I-want I-am-at-a-loss the what you I-need not I-know
ἂν οὐκ ἐθάρρεις κολυμβᾶν, κολυμβητῆς μὴ ἐγένου,
if not you-dared to-swim swimmer not you-should-have-been
ἀλλ' ἄς ἐκάθου σιγηρὸς καὶ ἀπομεριμνημένος,
but if-only you-had-sat quiet and carefree
- 105 καὶ ἄς ἔκνηθες τὴν λέπραν σου, καὶ ἄς ἤφινες ἐμέναν.
and if-only you-had-scraped the scab your and if-only you-had-left me
Εἰ δὲ κομπώσῃς ἤθελες καὶ λάβειν καὶ πλανήσῃς,
If but to-cheat you-wished and to-take and to-deceive
ἄς ἔλαβες ὁμοίαν σου, καπήλου θυγατέραν,
if-only you-had-taken like your of-tavern-keeper daughter
κουτσοπαρδάλαν τίποτε γυμνήν, ἡπορημένην,
lame-speckled some naked destitute
ἢ χορταρίναν τρίφυλλον ἀπὸ τὰ μανινέα.
or herb-seller trefoil from the fields
- 110 Καὶ τί με παρωδήγησας τὴν ἀπωρφανισμένην
And why me did-you-mislead the orphaned
μὲ τὰ συχνογυρίσματα καὶ μὲ τὰς κομπωσίας,
with the frequent-visits and with the deceits
καὶ μὲ τοὺς ὀψικάτορας καὶ τὸ πολὺν ὀψίκιν;“
and with the retinue-men and the great retinue

To write down everything, the poet says, would take another catalog of heroes. Once, when he came home empty-handed, she locked the bread and wine away and shut herself in. He battered the door with a broom, fell sprawling, and was laughed at. While the neighbors tended a fallen child, he stole the key and ate. Next day, smelling a stew, he came disguised as a foreign beggar, was driven off by his own children, and was fed. Unless the emperor's gifts arrive, he fears he will be killed.

Ἐν ἐπιτόμῳ τοιγαροῦν, δέσποτα, δέσποτά μου,

In brief therefore lord lord my

ἐκ τῶν πολλῶν ὁ δοῦλος σου τινὰ παρεστησάμην.

of the many(-things) the servant your some(-things) I-have-set-out

Εἰ γὰρ ἠθέλησά ποτε τὰ πάντα σοὶ συγγράψαι,

If for I-had-wished ever the all to-you to-write

ἡρώων ἂν κατάλογον ἄλλον συνεγραψάμην·

of-heroes — catalog another I-would-have-composed

ἀλλ' ἔτι τὰ λεγόμενα ἀρκοῦσι φιλαλήτως

but still the(-things) said suffice truthfully

καὶ πρόδηλα τυγχάνουσι καὶ πεφανερωμένα·

and plain are and made-manifest

καὶ κἄν ἀλήθειαν ἔχωσι καὶ πιθανολογίας,

and even-if truth they-have and plausibilities

ψευδῇ τὰ πάντα, δέσποτα, καὶ λῆρον ὀνομάζω,

false the all lord and nonsense I-call(-them)

καὶ μῦθον τὰ λεγόμενα καλῶ καὶ φληναφίας·

and fable the(-things) said I-call and drive

ἔχουσι γὰρ τινὰ ῥητὰ πικρίας πεπλησμένα.

they-have for some sayings with-bitterness filled

Ἥ δὲ τὰς ἀποκρίσεις μου μὴ καταδεχομένη,

She and the answers my not accepting

115

120

- στήκει, τριχομαδίζεται, δέρει τὰ μάγουλά της·
stands tears-her-hair beats the cheeks her
- 125 συνάγει τὰ παιδιά της, ἀπαίρει καὶ τὴν ρόκαν,
gathers the children her takes-up also the distaff
 ἐμβαίνει εἰς τὸ κουβούκλιον της, κλείει σφικτὴν τὴν θύραν,
goes-in into the bedchamber her shuts tight the door
 μουλλώνεται καὶ κρύπτεται, ἐμὲ δ' ἀφίνει ἔξω,
sulks and hides me but leaves outside
 ὥς τὸ ἐποῖκεν πρὸ πολλοῦ, δέσποτα στεφηφόρε,
as it she-did before much(-time) lord crown-bearing
 ὅταν ἐστράφην σάβουρος ἀπ' ὧδε παρ' ἐλπίδα·
when I-retuned empty-handed from here beyond hope
- 130 ἡνίκα γὰρ εἰσέβηκα τὴν θύραν καβαλλάρης,
when for I-came-through the door mounted
 ὥς εἶδεν ὅτι ἐπέξευσσα, καὶ ἀνέβηκα καὶ ἐκάτσα
as she-saw that I-had-dismounted and gone-up and sat-down
 δίχα θορύβου καὶ βοῆς, χωρὶς ὀχλαγωγίας,
without din and shouting without crowd
 μὴ τινος ἐπαγόμενος μαχίμους στρατιώτας,
not any bringing-along warlike soldiers
 μὴ προπομπούς, μὴδ' ὀπαδοὺς ῥαβδούχους, σκηπτροφόρους,
not escorts nor attendants mace-bearers scepter-bearers
- 135 μὴ χρυσοφόρων ὀπλιτῶν μαχίμων συνεργίαν,
not of-gold-wearing hoplites warlike aid
 μηδὲ πεζῶν ἐπιδρομὴν σφενδονητῶν ἀγούρων,
nor of-foot(-soldiers) charge of-slinging youths
 μικρολαλεῖν ἀπήρξατο καὶ συχνομυρμουρίζειν.
to-mutter she-began and to-grumble-constantly
 Ἐγὼ δ' ὥς ἤμην νηστικὸς ἀπὸ τὸ φιλοπότιν,
I and as I-was fasting from the love-of-drink

μὴ κρύψω τὴν αἰτίαν μου καὶ ἔχω πολλάκις κρίμα,
not let-me-hide the fault my and I-have often sin

ὥσάν ἐμελαγχόλησα καὶ ἡγριολόλησά την,

as I-was-melancholy and spoke-roughly-to her

καὶ πάλιν τὰ συνήθη μοι συμφώνως ἐπεφώνει·

and again the(-things) usual to-me in-tune she-cried

„τὸ τί θαρρεῖς; τὸ τίς εἶσαι; τὸ βλέπε τίνα δέρεις,

the what are-you-thinking the who are-you the see whom you-beat

ποῖαν ὑβρίζεις πρόσεχε καὶ ποῖαν ἀτιμάζεις·

what-woman you-insult take-care and what-woman you-disonor

οὐκ εἶμαι σθλαβοποῦλα σου, οὐδὲ μισθάρνισσά σου.

not I-am little-slave your nor hireling your

Πῶς ἤπλωσας ἐπάνω μου; τὸ πῶς οὐκ ἐνετράπης;

How did-you-stretch upon me the how not were-you-asbamed

τὰ βρώσιμα ἐπεκήρωσας καὶ τὰ ποτὰ ὡσαύτως,

the eatables you-sealed-up and the drinks likewise

τὰ πάντα ἐξεστράγγισας καὶ ἐποίησες με ἐρημίτριαν.

the all you-drained and made me hermit

Ἄν ἴδωσι τὰ ὀμμάτια μου ποτὲ τοὺς ἀδελφούς μου,

If see the eyes my ever the brothers my

καὶ οὐ πιάσουν καὶ ἀφιδώσουν σε καὶ δείξουν καὶ τελέσουν,

and not they-seize and flay you and show and finish(-you)

καὶ δῆσω σου εἰς τὸν τράχηλον τὰ τέσσαρα παιδιά,

and I-tie to-you on the neck the four children

καὶ βάλω εἰς τὴν καρδίαν μου τὰ γόνιμά μου κέρδη,

and I-put in the heart my the fruitful my gains

καὶ ἐκβάλω σε ἐκ τοῦ οἴκου μου μετὰ πομπῆς μεγάλης,

and I-throw you out-of the house my with disgrace great

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νὰ ποίσω καὶ τὸ πρόσωπον καὶ τὴν ὑπόληψίν σου,
that I-make both the face and the reputation your

νὰ ποίσω τὴν κουδοῦπαν σου αὐτὴν τὴν μαδισμένην!“
that I-make the topknot your this the plucked

155 Τούτους τοὺς λόγους τοιγαροῦν ἀτίμως μοι λαλοῦσα,
These the words therefore dishonorably to-me saying

εἶχον βουλὴν, ὦ δέσποτα, νὰ τὴν περιρραπίσω,
I-had counsel O lord that her I-throw

πλὴν οὖν σκοπήσας ἑαυτόν, εἶπον εἰς νοῦν τοιάδε·
but then having-considered myself I-said in mind such(-things)

„Διὰ τὴν ψυχὴν σου, Πρόδρομε, καθίζου σιγηρὸς σου,
For the soul your Prodromos sit quiet yourself

ὅσα κὰν λέγῃ βάσταξε καὶ φέρε τα γενναίως·
whatever even she-says bear and carry them nobly

160 ἂν πλήξῃς γὰρ καὶ δώσης τὴν πολλὰκίς νὰ πονέσῃ,
if you-strike for and give her perhaps that she-feel-pain

ὥς εἶσαι γέρων καὶ κοντὸς καὶ ὥσὰν ἀδυνατίζεις,
as you-are old and short and as you-are-weak

ἴσως νὰ ἀπλώσῃ ἐπάνω σου καὶ νὰ σὲ σύρῃ ἐμπρός της,
perhaps that she-stretch upon you and that you she-drag before her

καί, ἂν τύχῃ καὶ ἀποδείρῃ σε, νὰ σὲ ἐξεσφοντυλίσῃ.
and if it-happen and she-throw you that you she-break-the-back

Ὅμως εἰ βούλει μερικῶς νὰ τὴν περιτραλίσῃς,
Yet if you-wish partly that her you-frighten

165 πιάσε ράβδιν, βάλε φωνήν, ρίψον τὸ καμελαύχιν,
grab staff raise voice throw-down the cap

κύλισον πέτραν κατ' αὐτῆς, πλὴν βλέπε μὴ τὴν δώσης,
roll stone against her but see not her hit

καὶ πῆδησον, κατάδραμε τάχα νὰ τὴν κρατήσῃς·
and leap run-down as-if that her you-seize

ὥς ἐπιτρέχεις, σκόνταψον, κατάβα, δὸς ἀθρόως·

as you-charge stumble go-down strike all-at-once

καταπεσὼν ἀνάστηθι, πάλιν κατὰτρεχέ την,

having-fallen-down get-up again run-at her

τοὺς ὀφθαλμοὺς ἀγρίωσον, δείξον λοξὸν τὸ βλέμμα,

the eyes make-wild show sidelong the glance

τὸ καμελαύκιν στράβωσον, βρύξον καθάπερ λέων.“

the cap set-askew roar like lion

᾽Ως δ' οὐδὲ ράβδον ἐφευρεῖν ὁ τάλας ἠδυνήθην,

As and not-even staff to-find the wretch I-could

ἀπαίρω τὸ σκουπόρραβδον γοργὸν ἀπὸ τὴν χρείαν,

I-take-up the broomstick quickly from the use

παρακαλῶν, εὐχόμενος, καὶ δυσωπῶν καὶ λέγων·

entreating praying and imploring and saying

„Πανάχραντέ μου, κράτει την, ἐμπόδιζε, Χριστέ μου,

All-pure-one my hold her hinder(-her) Christ my

μὴ παίξῃ κοντογύρισμα καὶ ἐπάρῃ τὸ ραβδί μου,

not let-her-play turn-about and take the staff my

καὶ δώση καὶ ποιήσῃ με στραβὸν παρὰ διαβόλου.“

and strike and make me blind by devil

᾽Ως δὴ αὐτή, θεόστεπτε, πρὸ τῶν λοιπῶν ἀπάντων,

As then she God-crowned-one before the rest all

καὶ τὸ ψωμὶν ἐκλείδωσε καὶ τὸ κρασὶν ἐντάμα,

both the bread locked-up and the wine together

φεύγει, λανθάνει, κρύπτεται, καὶ κλείσασα τὴν θύραν,

flees escapes hides and having-shut the door

ἐκάθισεν ἀμέριμνος καὶ ἐμὲ ἀφήκεν ἔξω.

sat-down carefree and me left outside

Κρατῶν δὲ τὸ σκουπόρραβδον, τὴν θύραν ἀπηρξάμην·

Holding and the broomstick the door I-began(-on)

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ὥς δ' ἡγανάκτησα λοιπὸν κρούων σφοδρῶς τὴν θύραν
as and I-grew-angry then beating violently the door

εὐρὼν ὅπην ἐσέβασα τ' ἄκρον τοῦ σκουπορράβδου·
having-found hole I-pushed-in the end of-the broomstick

185 ἐκείνη δὲ πηδήσασα καὶ τούτου δραξαμένη

she and having-leaped and this having-grasped

ἐταύριζεν ἀπέσωθεν, ἐγὼ δὲ πάλιν ἔξω·

was-pulling from-inside I and again outside

ὥς δ' ἔγνω ὅτι δύναμαι καὶ στερεὰ τὴν σύρω,

as and she-knew that I-am-strong and firmly it I-pull

χαυνίζει τὸ σκουπόρραβδον, τὴν θύραν παρανοίγει,

she-lets-go the broomstick the door opens-a-little

καὶ παρ' ἐλπίδα κατὰ γῆς καταπεσὼν ἡπλώθην.

and beyond hope to the-ground having-fallen I-was-sprawled

190 Ὡς δ' εἶδεν ὅτι ἔπεσον, ἤρξατο τοῦ γελᾶν με,

As and she-saw that I-fell she-began the to-laugh-at me

ἐκβαίνει καὶ σηκώνει με γοργὸν ἀπὸ τοῦ πάτου,

comes-out and lifts me quickly from the floor

καὶ τάχα κολακεύουσα τοιαῦτα προσεφώνει·

and as-if flattering such(-things) she-said

„Ἐντρέπου, κύρι, νὰ σωθῇς· ἐντρέπου κἂν ὀλίγον,

Be-ashamed sir that you-may-be-saved be-ashamed at-least a-little

οὐκ εἶσαι χωρικούτσικον, οὐδὲ μικρὸν νινίτσιν·

not you-are little-peasant nor small baby

195 κατάλειψον τὴν δύναμιν, τὴν περισσὴν ἀνδρείαν,

leave-off the strength the excessive courage

καὶ φρόνει, καλοκαίριν ἔν', τίμα τοὺς κρείττονάς σου,

and think summer it-is honor the betters your

καὶ μὴ παλληκαρεύεσαι, μηδὲ λαξοφαρδεύης.“

and not play-the-hero nor kick-about

Ἐν ἐπιτόμῳ τοιγαροῦν ταῦτα μοι προσειποῦσα,
In brief therefore these(-things) to-me having-said
 πάλιν εἰσηλθεν ἔνδοθεν, ἐκλείδωσεν, ἐκάτσειν.
again went-in inside locked sat-down
 Ἐγὼ δ' ἀπάρas παρευθὺς τρέχω πρὸς τὸ κουβούκλιον 200
I and having-gone-off at-once run to the bedchamber
 καὶ πίπτω εἰς τὴν κλίνην μου, τὸ γεῦμα περιμένων.
and fall on the bed my the meal waiting-for
 Παραπεινᾶν ἀρξάμενος ἀνήλθον ἐκ τῆς κλίνης,
To-be-very-hungry having-begun I-got-up from the bed
 καὶ πρὸς τὸ ἀρμάριον ἐπελθὼν εὐρίσκω κλειδωμένον.
and to the cupboard having-gone I-find locked
 Στραφεὶς οὖν πάλιν ἔπεσον ἐπάνω ἐπὶ τὴν κλίνην,
Having-turned then again I-fell upon on the bed
 συχνὰ περιστρεφόμενος καὶ βλέπων πρὸς τὴν θύραν. 205
often turning-about and looking toward the door
 Τοῦ γοῦν ἡλίου πρὸς δυσμὰς μέλλοντος ἤδη κλίνει,
The then sun to setting about already to-sink
 βοή τις ἄφνω γίνεται καὶ ταραχὴ μεγάλη,
cry some suddenly arises and commotion great
 ἐν καὶ γὰρ ἐκ τῶν παίδων μου ἔπεσεν ἐκ τοῦ ὕψους,
one also for of the children my fell from the height
 καὶ κρούσαν κάτω ἔκειτο ὥσπερ νεκρὸν αὐτίκα·
and having-struck down lay like dead at-once
 συνήχθησαν αἱ γείτονες ὡς πρὸς παρηγορίαν, 210
gathered the neighbors as for consolation
 αἱ μανδραγοῦραι μάλιστα καὶ πρωτοκουρκουσοῦραι,
the old-crones especially and chief-gossips
 καὶ τότε ἂς εἶδες θόρυβον καὶ ταραχὴν μεγάλην.
and then if-only you-had-seen din and commotion great

Ἀσχολουμένων τοιγαροῦν τῶν γυναικῶν καὶ πάντων

Being-busy therefore the women and all

τῶν συνελθόντων ἐπ' αὐτῷ, ὡς φθάσας εἶπον ἄνω,

the having-come-together over it as before I-said above

215 τοῦ βρέφους τῷ συμπτώματι καὶ τοῦ παιδὸς τῷ πάθει,

of-the child with-the accident and of-the boy with-the suffering

κρυπτῶς ἀπῆρα τὸ κλειδί, καὶ ἤνοιξα τὸ ἀρμάριν·

secretly I-took the key and opened the cupboard

φαγὼν εὐθύς τε καὶ πίων καὶ κορεσθεὶς ἐξαίφνης,

having-eaten at-once both and having-drunk and filled suddenly

ἐξῆλθον ἔξωθεν καὶ γὰρ θρηνῶν σὺν τοῖς ἑτέροις.

I-went-out outside I-too lamenting with the others

Τοῦ πάθους καταπαύσαντος, τοῦ βρέφους δ' ἀναστάντος,

The suffering having-ceased the child and having-got-up

220 ἀπεχαίρετησαν εὐθύς οἱ συνδεδραμηκότες·

took-leave at-once the having-run-together

παραλαβοῦσα δ' ἡ γυνὴ τοὺς ταύτης παῖδας πάντας,

having-taken and the wife the her children all

εἰσῆλθεν ἔνδον σὺν αὐτοῖς καὶ πάλιν ὑπεκρύβη·

went-in inside with them and again hid

ἐγὼ δὲ μόνος κοιμηθεὶς δίχα παραμυθίας,

I but alone having-gone-to-sleep without consolation

χωρὶς δείπνου καὶ σκοτεινὰ καὶ παραπονεμένα,

without dinner and in-dark and aggrieved

225 ἡγέρθη ταχυνώτερον, ἦλθον ἐπὶ τὴν κλίνην,

I-rose quite-early I-came to the bed

καὶ δὴ πιάσας τῇ χειρὶ τὴν θύραν τῆς εἰσόδου,

and then having-grasped with-the hand the door of-the entrance

καὶ τὸ κυρά μου, προσειπὼν, καὶ τὸ καλὴ σου ἡμέρα,

and the lady my having-said and the good your day

καὶ τὸ ψυχὴ, οὐκ ἀνοίγεις μοι, καρδιά, οὐ θεωρεῖς με,
and the soul not do-you-open to-me heart not do-you-see me

καὶ στεναγμὸν ἀπὸ ψυχῆς ἐκπέμψας ἄχρι τρίτου.
and groan from soul having-sent-forth up-to third

Ὡς δ' οὐ φωνῆς ἀκήκοα οὐδέ τινος λαλίας, 230
As and not voice I-heard nor any speech

οὐδὲ ψιλοῦ προσενύματος, οὐ σμικροτάτου λόγου,
nor bare nod not smallest word

πάλιν ὠπισθαπόδησα καὶ ἐστράφην ἐξοπίσω,
again I-stepped-back and turned behind

καὶ σύνδακρυς γενόμενος ἐγύρισα καὶ ἐκάτσα,
and in-tears having-become I-turned-around and sat-down

καὶ πρὸς τὸ γεῦμα, δέσποτα, πεσὼν ἀπεκοιμήθην.
and toward the meal lord having-fallen I-fell-asleep

Καὶ μονοκύθρου μ' ἔδωκε καθ' ὕπνους μυρωδία, 235
And of-a-stew me struck in sleep scent

καὶ παρευθὺς τὸν ὕπνον μου ῥύψας ἐκ τῶν βλεφάρων,
and at-once the sleep my having-thrown from the eyelids

ἀναπηδῶ, σηκώνομαι μετὰ σπουδῆς μεγάλης,
I-leap-up I-rise with haste great

παρὰ σκυλλὴν λαγωνικὸν κάλλια ῥινηλατήσας,
than hound hunting better having-tracked-by-scent

κυττάζω τὸ μονόκυθρον ἀπέσω εἰς τὸ κουβούκλιον.
I-peer-at the stew inside in the bedchamber

Οἱ παῖδες ἐσυνήχθησαν, ἐκάθισαν νὰ φάγουν, 240
The children gathered sat-down that they-eat

καὶ τὸ τραπέζιν ἔστησαν μετὰ τὴν ἐξόπλισίν του·
and the table they-set with the furnishing its

ὥς δ' εἶδε ταῦτ' ὁ δούλος σου χαρὰς πολλῆς ἐπλήσθην,
as and saw these(-things) the servant your with-joy much was-filled

- ἐλπίζων νὰ μὲ κρᾶξουσιν νὰ κάτσωμεν νὰ φᾶμεν·
hoping that me they-call that we-sit that we-eat
- ὥς δὲ παρέδραμε καιρὸς καὶ τίποτε οὐκ ἐφάνη,
as but passed time and nothing not appeared
- 245 εὐθὺς ἀνακαθίζομαι μετὰ σπουδῆς μεγάλης,
at-once I-sit-up with haste great
- καὶ εὐρίσκω τὸ σκλαβόνικον καὶ βάλλω το ἐπάνω,
and find the Slavonic(-cloak) and put it on
- καὶ τῆς Τομπρίτσας τὸ μανδὶν ἐπάνω τὸ ἐντυλίχθην,
and — of-Tombritsa the cloak on it I-wrapped-myself
- καὶ βάλλω καὶ σκαράνικον ἐπανωκαμελαύχιν,
and put also skaranikon(-hat) over-the-cap
- μακρὸν καλάμιν ἤρπασα, κινῶ πρὸς τὸ κουβούκλιον,
long cane I-snatched I-move to the bedchamber
- 250 καὶ σφαλισμένον τὸ εὔρηκα καὶ ἀπέξωθεν ἰστάμην·
and shut it I-found and outside I-stood
- ἡρξάμην κρᾶζειν συνεχῶς τὸ „δέμνε κυριδᾶτον“
I-began to-cry continually the demne kyridaton
- τὸ „σάμνε“ καὶ τὸ „ντόμυρε“ καὶ τὸ „στειροπορτέω“.
the samne and the ntomyre and the steiroporteo
- Ἔδραμον οὖν οἱ παῖδες μου μηδὲν μεμαθηκότες,
Ran then the children my nothing having-learned
- ἀπῆραν ξύλα παρευθὺς καὶ ῥάβδους τε καὶ λίθους,
they-took-up sticks at-once and staves both and stones
- 255 τὴν σκάλαν με ἐκατέβασαν μετὰ πολλοῦ τοῦ τάχους·
the stairs me they-threw-down with much the speed
- ἡ μάνα των γνωρίσασα ἐφώνησε τοὺς παῖδας·
the mother their having-recognized(-me) called the children
- „Ἀφήτε τον, πτωχὸς ἐνι, καράνος, πελεγρῖνος.“
Let-go-of him poor is beggar pilgrim

Καὶ ὡς τὸ ἤκουσα ὁ δοῦλος σου χαρᾶς πολλῆς ἐπλήσθην,

And as it I-heard the servant your with-joy much was-filled

ὅτι ἡ κοιλία μου ἠνκαίρησεν ἀπὸ τὴν ἀφαγίαν.

that the belly my was-empty from the fasting

Ἐμερωθέντων τοιγαροῦν τῶν παίδων παραυτίκα,

Having-been-calmed therefore the children at-once

ἀνέβηκα τὴν σκάλαν μου τῇ τούτων ὁδηγίᾳ,

I-went-up the stairs my by-the their guidance

καὶ εὐθὺς πηδήσας καὶ εἰσελθὼν, καὶ προτραπείς καθίσαι,

and at-once having-leaped and having-entered and urged to-sit

τὸ πότε νὰ μὲ κράζωσι νὰ φάγω προσεδόκουν,

the when that me they-call that I-eat I-was-expecting

καὶ μόλις εἶδον πίνακα ζωμὸν ἔχοντα πλείστον,

and barely I-saw platter broth having very-much

καὶ ὀλίγον ἀπὸ τὸ παστὸν καὶ θρύμματα μεγάλα,

and a-little of the salted(-meat) and morsels great

καὶ δράξας εἰς τὰς χεῖρας μου, ἠΰφρανε ἡ καρδιά μου,

and having-grasped in the hands my rejoiced the heart my

ζωμὸν ἰδὼν τὸν περισσὸν καὶ τὰ χοντρὰ κομμάτια.

broth having-seen the abundant and the thick pieces

Τοιαῦτα πέπονθα δεινά, κρατάρχα στεφηφόρε,

Such(-things) I-have-suffered terrible ruler crown-bearing

παρὰ μαχίμου γυναικὸς καὶ τρισαλιτηρίας,

from quarrelsome wife and thrice-accused

ὥς εἶδε με κενώτατα ἐλθόντα πρὸς τὸν οἶκον.

as she-saw me most-empty having-come to the house

Ἄν οὖν μὴ φθάσῃ με τὸ σὸν φιλεύσπλαγχρον, αὐτάναξ,

If then not reach me the your compassion autocrat

καὶ δώροις καὶ χαρίσμασι τὴν ἄπληστον ἐμπλήσῃς,

and with-gifts and favors the insatiable you-fill

τρέμω, πτοοῦμαι, δέδοικα μὴ φονευθῶ πρὸ ὥρας,

I-tremble I-quail I-dread lest I-be-killed before time

καὶ χάσης σου τὸν Πρόδρομον, τὸν κάλλιστον εὐχέτην.

and you-lose your — Prodromos the best intercessor

Τοῦ αὐτοῦ εἰς τὸν Σεβαστοκράτορα

II • THE HOUSEHOLD ACCOUNTS

To his all-august lord the poet explains why he writes laments rather than jests: he is beset by want. His twelve bushels of wheat do not last him four months. He lists what a household needs, from firewood, shoes, and soap to spices, the kollyva for the dead, and salves for a wounded child, and asks to be judged by his accounts, not by slanderers. The needy pawn their clothes; let the gift come before he must sell his land, and Christ will repay it.

Αὐθέντα μου πανσέβαστε, δόξα καὶ καύχημά μου,

Lord my all-august glory and boast my

ὁ πένης, ὁ παντάπορος, ὁ περιστατημένος,

the poor(-man) the all-destitute the beset

ὁ πάντοθεν κυκλούμενος μυρίαὶς δυστυχίαις

the on-all-sides surrounded by-countless misfortunes

καὶ περιστατιζόμενος κακοῖς ἀναριθμήτοις,

and beset by-ills innumerable

5 θέλω εἰπεῖν τὰ ἑμαυτοῦ πρὸς τὸν ἐμὸν δεσπότην·

I-wish to-tell the(-things) of-myself to the my master

καὶ ἂν ἔνι αὐθέντης οἷος σὺ καὶ ὁ λέγων οἶος ἐγώ τε,

and if is lord such-as you and the speaker such-as I and

νὰ κάθεται, νὰ ψηλαφᾷ, νὰ λέγῃ καὶ νὰ γράφῃ

that he-sit that he-feel-about that he-speak and that he-write

πολιτικὰ μετριάσματα καὶ πολιτογραφίας,

political measures and political-verses

καὶ λαρυγγίσματα πολλὰ καὶ λέξεις ἐπικρότους,
and throat-trillings many and words resounding
 καὶ νὰ κατάγῃ ἑαυτὸν εἰς τὴν πεζολεξίαν. 10
and that be-bring-down himself to the prose-speech
 Ἐκεῖνα γράφω καὶ λαλῶ ὅσα κινοῦν πρὸς οἶκτον,
Those(-things) I-write and say which move to pity
 ὅσα κινοῦν πρὸς ἔλεον καὶ πρὸς φιλανθρωπίαν·
which move to mercy and to humanity
 ὁ γράφων γὰρ σπαταλικά καὶ λέγων σερφετίας
the writing(-one) for lavishly and saying jests
 φαίνεται ὅτι ἔνι ἀπλόψυχος καὶ ποιεῖ το ἀπὸ σπατάλης.
seems that he-is simple-souled and does it from extravagance
 Ἐγὼ δὲ παρεξέκλινα μικρὸν ἐκ τῆς εὐθείας, 15
I but have-turned-aside a-little from the straight
 καὶ ἀεὶ μετ' ὀδυρμῶν πολλῶν καὶ κωκυτῶν καὶ θρήνων
and always with laments many and wailings and dirges
 ῥημάτων γράφω χαρμονήν, γραμμάτων τερποσύνην,
of-words I-write delight of-letters pleasantness
 καὶ οὐ ποιῶ τ' ἀπὸ χαρᾶς, οὐδ' ἐξ ἀπλοψυχίας·
and not I-do it from joy nor from simple-souledness
 ἀλλὰ μὰ τὴν ἐνοῦσαν μοι πολλὴν στενοχωρίαν,
but by the being-in me much distress
 μὰ τὴν ἐξανεπήλπιστον πολλὴν πεζοπορίαν 20
by the hopeless much walking
 βαβαὶ τὴν πρὸς παλάτιον μέχρι τῆς ἐκκλησίας,
alas the to palace as-far-as the church
 ὡς ἔχει οὕτως νὰ τὸ εἰπῶ, οὕτως νὰ τὸ προσθήσω,
as it-is so that it I-say so that it I-add
 πρόσεχε, μόνον πρόσεχε, πρόσεχε μὴ μὲ θάψης.
take-beed only take-beed take-beed not me bury

Ἀλήθεια, δίδεις με πολλά, πλὴν, ἂν τὰ συμψηφίσω,
Truly you-give me much but if them I-reckon

- 25 *τετράμηνον οὐ σώζουσιν με, ψυχοκρατοῦν οὐδόλως,*
four-months not they-keep me they-hold-body-and-soul not-at-all
μεδίμνους σίτου δώδεκα, ψυχροὺς καὶ ἀσβολωμένους,
bushels of-wheat twelve cold and sooty
καὶ οὐκ οἶδα πῶς χορτάζουσιν οἱ δεκατρεῖς τὸν μῆνα,
and not I-know how are-fed the thirteen the month
πάντως ἂν τὸ μυρίζονται, μόλις νὰ τοὺς ἀρκέσῃ.
surely if it they-smell barely that them it-suffice

Χωρὶς τῶν διδομένων μοι τούτων τῶν τυπωμάτων,
Without the(-things) given to-me these the allowances

- 30 *οὐ θέλω ξύλον καύσιμον, οὐ θέλω καὶ καρβούνιν,*
not I-want wood for-burning not I-want also coal
οὐ θέλ' ὀψώνιν μερικὸν ἅπαξ τῆς ἐβδομάδος,
not I-want provisions some once of-the week
οὐ θέλουσιν ὑπόδησιν τοὺς ἔχω μετ' ἐμέναν;
not they-want shoes those-whom I-have with me
Οὐ θέλω ἐγὼ ὑποδήματα, χειμωνικὰ τουβία,
Not want I shoes winter boots
καὶ κοντοσφίκτουρον παχύν, νὰ τὸ φορῶ εἰς τὴν ψύχραν;
and short-tight-cloak thick that it I-wear in the cold

- 35 *Οὐ θέλουν εἰς τὸ σπίτιν μου λινάριν καὶ βαμβάκιν,*
Not they-want in the bouse my linen and cotton
βαψίματα, ραψίματα, πετσώματα, πετσία,
dyeings sewings leathers skins
ἀλεστικόν, φουρνιατικόν, βαλανικόν, σαπώνιν,
milling-fee baking-fee bath-fee soap
τριψιδογαροπίπερον, κύμινον, καρναβάδιν,
crushed-fish-sauce-and-pepper cumin caraway

μέλιν, ὀξειδιν, σύσγουδον, ἄλας, ἀμανιτάριν,
honey vinegar sauce salt mushroom
 σέλινον, πρασομάρουλον, καὶ κάρδαμον καὶ ἰντίβιν, 40
celery leek-lettuce and cress and endive
 σπανάκιν, χρυσολάχανον, γογγύλιν, μαντζιτζάνιν,
spinach orach turnip eggplant
 φρύγιον κράμβην καὶ γουλὶν καὶ ἀπὸ τὸ κουνουπίδι;
phrygian cabbage and cabbage-stalk and from the cauliflower
 Οὐ θέλουν εἰς τὰ κόλυμβα τῶν προτελευτησάντων
Not they-want for the kollyva of-the deceased
 ἀμύγδαλα, ρόϊδια, καρυδοκουκκουνάρια,
almonds pomegranates walnuts-and-pine-nuts
 καὶ κανναβούριν καὶ φακὴν καὶ στραγαλοσταφίδας; 45
and hempseed and lentil and chickpeas-and-raisins
 Οὐ θέλουν ἀλειπτούτσικα μοσχᾶτα καὶ κροκᾶτα,
Not they-want little-ointments musk-scented and saffron-scented
 οὐ θέλει ἡ γυναῖκα μου γυρὶν τὴν Πασχαλίαν,
not wants the wife my hem — Easter
 οὐ θέλει ἡ μάννα μου μανδὶν, οὐ θέλει καὶ καλίγια;
not wants the mother my cloak not wants also boots
 Ἄφίημι τὰ τρανώτερα κ' ἐμβαίνω εἰς τὴν λέπτην,
I-leave-aside the greater(-things) and go into the small
 εἰς τὰ τσουκαλολάγηνα καὶ εἰς τὴν χουρδουβελίαν· 50
into the pots-and-flasks and into the paltry-sundries
 τὸ δὸς ἐδῶ, τὸ δὸς ἐκεῖ, τὸ δὸς εἰς τὸ κουκούμιν,
the give here the give there the give for the kettle
 δὸς εἰς καθαροκόσκινον, δὸς εἰς τὸν πωλοτρόφον,
give for fine-sieve give to the chicken-breeder
 εἰς κηροστόπιν καὶ δαδὶν, ἐλάδιν καὶ λινέλιν·
for wax-wick and torch oil and linseed-oil

- τὸ λάλησε τὸν σικυαστὴν, καὶ ἄς ἔλθῃ ὁ φλεβοτόμος·
the call the cupper and let come the bloodletter
- 55 κύρι, τὸ πηγαδόσχουνον ἐκόπην καὶ ἄς τὸ ἀλλάξουν,
sir the well-rope broke and let it they-change
 νερόν ὁ κάδος οὐ κρατεῖ καὶ ἄς ἀγοράσουν ἄλλον·
water the bucket not holds and let they-buy another
 ἐπαρεκλάσθη ἡ θύρα μας, κλειδᾶς καὶ ἄς τὴν εὐθειάσῃ,
broke-off the door our locksmith and let it he-straighten
 ἐτραυματιάσεν τὸ παιδί, γοργὸν ἄς ἀγοράσουν
was-wounded the child quickly let they-buy
 χαμωμηλέλαιον κάλλιστον, ὄξος, ἀγριοσταφίδαν,
chamomile-oil best vinegar wild-raisin
- 60 κηκίδιν, λυσσομάμμουνον καὶ ἄλλα τινὰ τοιάδε,
oak-gall rabies-wort and others some such
 καὶ ἄς ποιήσουν τραυματάλειμμα, πρὶν λυκοκαυκαλιάσῃ.
and let they-make wound-salve before it-festers
 Ἦκουσας, πάντως ἤκουσας τὴν ἔξοδον τὴν ἔχω·
You-heard surely you-heard the expense which I-have
 ἐδάρε, μίξον ὁμαδὸν ἅπαντα τὰ λαμβάνω,
come-now mix together all the(-things) I-receive
 τὴν ρόγαν, τὸ μηναῖον μου καὶ τὰς φιλοτιμίας μου,
the stipend the monthly my and the bounties my
- 65 τὰ ἐσώτυπα, τὰ ἐξώτυπα, τὰ ἀπέδω καὶ τὰ ἀπέκει,
the inner-allowances the outer-allowances the from-here and the from-there
 καὶ τότε λογαριάσε με καλῶς καὶ εἰς τὰ μὲ δίδεις,
and then reckon me well and in the(-things) to-me you-give
 καὶ ἂν μ' εὗρης χρώμενον κακῶς εἰς ταῦτα τὰ μὲ δίδεις,
and if me you-find using badly in these(-things) which to-me you-give

τότε καὶ κατονείδιζε, τότε κατάκρινόν μοι

then also reproach then condemn me

ὥσπερ ἐλευθερόψυχον καὶ σπαταλοκρομμύδην.

as freehanded and lavish-onion-eater

Εἰ δ' οὕτως, κατακρίνεις με δίχα τινὸς αἰτίας,

70

If but thus you-condemn me without some cause

ἀπὸ ὀχλήσεώς τινων ἀνθρώπων χαιρεκάκων,

by importuning of-some men malicious

ἐν καὶ κρῖμα καὶ κακόν, εἰκάζω καὶ ἁμαρτάνεις.

it-is both sin and evil I-think and you-err

Ταῦτα δὲ πάντα χρήζουσι κατ' ἔτος εἰς τὸ ὀσπίτιν

These(-things) and all need by year in the house

καὶ πλούσιοι καὶ πένητες, καὶ δούλοι καὶ δεσπόται,

both rich and poor and slaves and masters

καὶ μοναχοὶ καὶ κοσμικοί, καὶ γέροντες καὶ νέοι,

75

and monks and laymen and old and young

κατὰ τὸ μέτρον ἕκαστος καὶ τὴν ἰδίαν τέχνην.

according-to the measure each and the own craft

Οἱ οὖν λαβόντες ἐξ ἀρχῆς, ὡς πατρικόν τοὺς κληῖρον,

The then having-received from beginning as paternal their inheritance

τῶν πάντων τὴν εὐπάθειαν καὶ τὴν εὐημερίαν,

of-the all the comfort and the prosperity

ἔχουσι πόρους πάντοθεν ἀφθόνως καὶ πλουσίως,

have resources from-everywhere abundantly and richly

(δωροφορεῖ καὶ γὰρ ἡ γῆ, ἡ θάλασσα δὲ πλείω)

80

brings-gifts and for the earth the sea and more

τὴν ἀφθονίαν τῶν καλῶν καὶ χορηγίαν πάντων·

the abundance of-the goods and supply of-all

οἱ κατ' ἐμὲ δὲ πένητες, οἱ λιμαγχονημένοι,

the like me but poor the starving

κληῆρον ὡς ἄλλον πατρικὸν ἔχοντες τὴν πενίαν,
inheritance as other paternal having the poverty

ἐξόδους ἔχοντες πολλὰς, εἰσόδους δὲ ὀλίγας,
expenses having many incomes but few

85 ὅταν ἐξαπορήσωσι καὶ δώσουσι καὶ λάβουν,
when they-are-at-a-loss and give and take

στρέφονται πρὸς τὰ ρούχα τους, φείσαι, Χριστέ μου, τότε!
they-turn to the clothes their spare Christ my then

καὶ δίδουν τα καὶ τρώγουν τα, Χριστέ, τῆς ἀνοχῆς σου!
and give them and eat them Christ of-the forbearance your

καὶ ἀφ' ὅτου τὰ χωνεύουσιν, ὡς χρυσοχοὶ τεχνῖται,
and from when them they-melt-down as goldsmiths craftsmen

καὶ ἀμμοπλύνουν τα καλά, ὥσπερ οἱ ἀμμοπλῦται,
and sand-wash them well as the sand-washers

90 ἂν περπατοῦν νυστάζουσιν, ἂν κάθηνται κοιμῶνται·
if they-walk they-doze if they-sit they-sleep

ἰστάμενοι σκελίζονται, τραλίζονται καθ' ὥραν,
standing they-stagger they-reel by hour

ἐκεῖ καὶ ἀστέρας βλέπουνσι, τροχοὺς πρασινομόρφους,
there also stars they-see wheels green-formed

καὶ ὁμοιάζουν τὸ χειρότερον ὅτι εἶναι μεθυσμένοι,
and they-seem the worse that they-are drunk

καὶ μαγεωμένοι καὶ σαλοὶ καὶ παραβροντισμένοι.
and bewitched and fools and thunderstruck

95 Τῷ πάθει τοίνυν συσχεθεῖς κἀγὼ τῷ τῆς ἐνδείας,
By-the suffering therefore seized I-too the of-the want

ἅπασαν τὴν οὐσίαν μου κατέφαγον ὁ τάλας,
all the substance my ate-up the wretch

καὶ ἂν τύχη ὡς ὑπαγαίνομεν, ἂν οὐ κρατήσῃ εὐδία,
and if it-happen as we-go if not holds fair-weather

ἂν οὐκ ἀνοίξης θύραν μου πόθεν τῆς εὐσπλαγχνίας,
 if not you-open door my somehow of-the compassion
 καὶ γένομαι ἐξωχείμαστος, φοβοῦμαι μὴ παρέμπω,
 and I-become winter-bound I-fear lest I-enter
 καὶ φάγω καὶ τὰ ἀκίνητα, κ' ἔδε θανάτου χεῖρον. 100
 and eat also the immovables and see than-death worse

Μὴ σὲ πλανᾷ, πανσέβαστε, τὸ Πτωχοπροδρομᾶτον,
 Not you let-deceive all-august the Ptochoprodromic
 καὶ προσδοκᾷς νὰ τρέφωμαι βοτάνας ὀρειτρόφους·
 and you-expect that I-feed-on herbs mountain-bred
 ἀκρίδας οὐ σιτεύομαι, οὐδ' ἀγαπῶ βοτάνας,
 locusts not I-eat nor love herbs
 ἀλλὰ μονόκυθρον παχὺν καὶ παστομαγειρίαν,
 but stew thick and salt-meat-cookery
 νὰ ἔχη θρύμματα πολλά, νὰ εἶναι φουσκωμένα, 105
 that it-have morsels many that they-be swollen
 καὶ λιπαρὸν προβατικὸν ἀπὸ τὸ μεσονέφριν.
 and fat mutton from the loin

Ἀνήλικον μὴ μὲ κρατῆς, μὴ προσδοκᾷς δὲ πάλιν
 Underage not me hold not expect and again
 ὅτι, ἂν μὲ δώσης τίποτε, νὰ τὸ κακοδικήσω·
 that if me you-give anything that it I-squander
 ὅμως ἐκ τῆς ἐξόδου μου καὶ σὺ νὰ καταλάβῃς
 yet from the expense my also you that you-grasp
 τὸ πῶς οἰκοκυρεύω μου τὴν ἅπασαν οἰκίαν. 110
 the how I-manage my the whole house

Λοιπὸν ἢ σὴ προμήθεια συντόμως μοὶ φθασάτω,
 Then the your provision quickly to-me let-it-come
 πρὶν φάγω καὶ τὰ ἀκίνητα καὶ πέσω καὶ ἀποθάνω,
 before I-eat also the immovables and fall and die

- καὶ λάβης καὶ τὰ κρίματα καὶ πλημμελήματά μου,
and you-take-on both the sins and offenses my
 καὶ τῶν ἐπαίνων στερηθῆς ὧν εἶχες καθ' ἐκάστην·
and of-the praises be-deprived which you-had by each(-day)
 115 ἀλλ' ἱλεώς σοι γένοιτο Χριστός μοι, σέβαστέ μου,
but gracious to-you may-be Christ my august(-one) my
 καὶ δοίη σοι τὴν ἀμοιβὴν τῶν εἰς ἐμὲ χαρίτων
and may-be-give you the reward of-the to me favors
 πλουσίαν καὶ αἰώνιον, ὥς οἶδεν, ὥς γινώσκει.
rich and eternal as he-knows as he-understands

Στίχοι τοῦ γραμματικοῦ κυροῦ
 Θεοδώρου τοῦ Πτωχοπροδρόμου

III · THE TWO ABBOTS

A monk of the Philotheos monastery asks the emperor's ear for its two lawless abbots, a father and son. Any absence from church brings orders: prostrations, no bread or wine, deep boots, no lingering at the gate. He hears how his betters outrank him, the chief priest, the precentor, and the scholar who rides while he walks. Worse, every errand falls on him at once, from the bath-water to the mill. If he misses an office he loses his wine; if he asks for leather or a horse, the gate is barred.

(lacuna)

- καὶ πρόσδεξαι καὶ λύσον μου τὰς πολυπλόκους θλίψεις,
and accept and loose my the manifold afflictions
 οὐδὲ γὰρ δέονται πολλῶν ἐξόδων καὶ φροντῖδων,
not for they-need many expenses and cares
 5 εἰάν ῥαθύμως πρὸς αὐτὰς καὶ ἀνεμένως βλέψῃς.
if easily toward them and kindly you-look

Δέον λοιπὸν ἀναμαθεῖν τοὺς πόνους τοῦ νοσοῦντος,

Needful then to-learn the pains of-the sick(-man)

εἴθ' οὕτως καὶ τὴν ἱασιν ἐντέχνως ἀποδοῦναι.

then thus also the cure skillfully to-render

Καὶ θαύμασον τοῦ μύρμηκος τὴν τηλικάυτην τόλμαν,

And marvel-at of-the ant the so-great daring

πῶς ὅλως ἔξω γέγονε τῆς τούτου μωξίας

how wholly outside has-become of-the his feebleness

καὶ τρέχειν ἴσως ὥρμησε τοῖς ἰσχυροῖς θηρίοις,

and to-run equally rushed with-the mighty beasts

ἀκολουθῶν τοῖς ἵχνεσιν ἀφόβως τῶν λεόντων,

following in-the tracks fearlessly of-the lions

τὴν τῶν ὀνύχων δύναμιν ποσῶς μὴ κεκτημένος.

the of-the claws strength at-all not possessing

Ἐμὲ γὰρ σκόπει μύρμηκα, δέσποτα στεφηφόρε,

Me for consider ant lord crown-bearing

κατὰ τῶν λόγων τὴν ἰσχὺν καὶ τὴν ἀκτημοσύνην,

in-respect-of the words the strength and the poverty

λέοντας δὲ τοὺς ῥήτορας μετὰ τῶν φιλοσόφων,

lions and the orators with the philosophers

οἵτινές εἰσι δόκιμοι στιχίζειν τε καὶ γράφειν

who are approved to-make-verses both and to-write

καὶ συγγραφὰς βασιλικὰς, νικητικὰς ἐκπλάττειν·

and writings imperial triumphal to-fashion

ὅμως ἐκεῖνοι γράφουσι σοφῶς καὶ κατὰ λόγον,

yet those write wisely and according-to reason

ὥσπερ σοφοὶ καὶ ῥήτορες, ἐγὼ δ' οὐχ οὕτως γράφω,

as wise(-men) and orators I but not thus write

(καὶ γὰρ ἀγράμματός εἰμι καὶ νέος ῥακενδύτης,

and for unlettered I-am and young rag-wearer

- καὶ μοναχὸς τῶν εὐτελῶν, τῶν ἀποκαθισμένων)
and monk of-the paltry of-the set-aside
 ἀλλ' οὖν λιτῶς, μοναχικῶς, ἀπλῶς, εὐκολωτάτως.
but then plainly monkishly simply most-easily
 Οὐδὲν γὰρ μύθους παλαιῶν ἱστοριῶν σοι γράφω,
Not for fables of-old histories to-you I-write
 τὸν νοῦν ἐχόντων ἀκριβῆ, δυσνόητον τὴν λύσιν,
the meaning having precise hard-to-understand the solution
 25 εὐκόλα μᾶλλον καὶ σαφῆ, καὶ γνώριμα τοῖς πᾶσι
easy rather and clear and known to-the all
 τοῖς τὸν μονήρῃ τρέχουσιν ἐν κοινοβίῳ δρόμον
to-the the monastic running in community course
 καὶ φέρουσιν αἶ, δέσποτα, πρῶτος ἐγὼ σοὶ γράφω.
and bearing which lord first I to-you write
 τῇ γὰρ μονῇ προσγίνονται πάντα τοῦ Φιλοθέου
in-the for monastery happen all — of-Philotheos
 αἴτ' ἐλέγξων ἔρχεται κατὰ μικρὸν ὁ λόγος.
which to-refute comes by little the word
 30 Καὶ πρόσθε ἄρτι τὸ λοιπὸν ἐμοὶ τὰς ἀκοάς σου,
And add now the then to-me the ears your
 καὶ πάντα σαφηνίσω σοι κατὰ τὴν πράξιν, ἄναξ.
and all I-shall-make-clear to-you according-to the deed lord
 Ὅποτεν εἰς ἐνθύμησιν ἔλθω τῶν ἡγουμένων
Whenever to remembrance I-come of-the abbots
 (δύο γὰρ ἄρχουσιν ἐκεῖ, δέσποτα, παρανόμως,
two for rule there lord lawlessly
 καὶ παρὰ τὴν διάταξιν πατρὸς τοῦ πανοσίου,
and against the ordinance of-father the all-holy
 35 πατήρ, υἱός, τὸ κάκιστον ζεύγος, ὦ θεία δίκη!)

καὶ καθαρῶς τὰ παρ' αὐτῶν γινόμενα σκοπήσω,

and clearly the(-things) by them done I-consider

ἄλλος ἐξ ἄλλου γίνομαι καὶ τήκομαι τὰς φρένας.

other from other I-become and melt-away the wits

Ὅταν ἐξέλθω γὰρ μικρὸν ἀπὸ τῆς ἐκκλησίας,

When I-go-out for a-little from the church

ἂν ῥαθυμήσω πώποτε καὶ λείψω ἀπὸ τὸν ὄρθρον,

if I-am-lazy ever and miss from the matins

οὐ φέρειν ὅλως δύναμαι τὰς προσταγὰς ἐκείνων.

not to-bear at-all I-can the commands of-those

„τὸ ποῦ ἦτον εἰς τὸ θυματόν; ἃς βάλλῃ μετανοίας.

the where was-he at the censing let he-make prostrations

τὸ ποῦ ἦτον εἰς τὸ κάθισμα; ψωμὶν μηδὲν τὸν δώσουν.

the where was-he at the kathisma bread not him let-them-give

ποῦ ἦτον εἰς τὸν ἐξάψαλμον; κρασὶν μηδὲν τὸν δώσουν.

where was-he at the hexapsalm wine not him let-them-give

ποῦ ἦτον εἰς τὸν ἑσπερινόν; ἃς τὸν ἐκβάλουν ἔξω.

where was-he at the vespers let him they-throw out

τὸ στήκε, ψάλλε ἀπὸ ψυχῆς καὶ φώναξε μεγάλως.

the stand chant from soul and shout loudly

τί μουρμουρίζεις; πρόσεχε, μηδὲν ξηροχασμᾶσαι,

why do-you-mutter take-care not yawn-dryly

μὴ τρίβεσαι, μὴ κινήθῃσαι, μὴ περισσοψωρίζῃς,

not rub-yourself not scratch not over-scratch

ἐξάφες τὰ συχνὰ λουτρά, καλόγερος τυγχάνεις,

give-up the frequent baths monk you-are

βαθεὰ καλὶγία ἀγόρασε καὶ φόρει τα εἰς τὴν μέσην,

deep boots buy and wear them in the middle

καὶ μὴ φορῇς τὰ χαμηλὰ μετὰ μακρέας τὰς μύτας.

and not wear the low with long the toes

40

45

50

- μὴ ζώνου χαμηλούτσικα καὶ μὴ συχνοκτενίζου,
not belt-yourself low and not comb-often
 ἀπέσω τὰ μανίκια σου, ἀπέσω ἢ τραχηλεὰ σου,
inside the sleeves your inside the collar your
 ἐξάφες τὸ νὰ κάθεται ποσῶς εἰς τὸν πυλῶνα,
give-up the that you-sit at-all at the gate
 ἐξάφες τὰ προγεύματα καὶ τὰ διπλὰ σφουγγᾶτα,
give-up the breakfasts and the double omelets
 55 καὶ τὸ νὰ τρώγῃς σύντομα, νὰ πίνῃς εἰς τὸ μέγα,
and the that you-eat quickly that you-drink in the big(-cup)
 καὶ σύναγε τὸ πλάτωμα καὶ θές το εἰς τὴν γωνίαν.
and gather the platter and put it in the corner
 Μὴ βλέπῃς τὸ τρανώτερον τὸ μερτικὸν ἐκείνου
Not look-at the bigger the portion of-that(-one)
 μὴ συντυχαίνῃς πρόσεχε κἂν ὅλως τὸν ὁδεῖνα·
not talk take-care even at-all to-the so-and-so
 ἐκεῖνος ἔν' πρωτοπαπᾶς, σὺ δὲ παρεκκλησιάρχης,
that(-one) is chief-priest you but chapel-keeper
 60 ἐκεῖνος ἔν' δομέστικος, τεχνίτης χειρονόμος,
that(-one) is precentor skilled conductor
 σὺ δὲ τυγχάνεις πάρηχος καὶ ψάλλειν οὐκ ἰσχύεις,
you but are out-of-tune and to-chant not you-can
 ἐκεῖνος ἔν' λογαριαστής καὶ σὺ εἶσαι θερμοδοῦτης,
that(-one) is accountant and you are hot-water-giver
 ἐκεῖνος δοχειάριος, σὺ δὲ κρομμυδοφύλαξ·
that(-one) storekeeper you but onion-keeper
 ἐκεῖνος ἔν' γραμματικός, τεχνίτης ἀναγνώστης,
that(-one) is scholar skilled reader
 65 σὺ δὲ οὐδὲ τὴν ἀλφάβητον ἐξεύρεις συλλαβίσαι·
you but not-even the alphabet know to-spell

ἐκεῖνος ἔχει εἰς τὴν μονὴν κἂν δεκαπέντε χρόνους,
that(-one) has in the monastery even fifteen years

καὶ σὺ ἀκμὴν οὐκ ἐπλήρωσες ἑξάμηνον ὅτι ἦλθες·
and you yet not have-completed six-months since you-came

σὺ περιτρέχεις τὰς ὁδοὺς πεζὸς μετὰ τσαγγίων,
you run-around the streets on-foot with boots

αὐτὸς δὲ καβαλλάριος διηνεκῶς ὁδεύει
he but on-horseback continually travels

καὶ βουτλωμένας τοῖς ποσὶν φέρει τὰς πτερινιστήρας·
and plunged on-the feet bears the spurs

70

ἐκεῖνος διηκόνησεν εἰς τὴν μονὴν πολλάκις,
that(-one) served in the monastery often

καὶ ἐσὺ ἔβοσκες τὰ πρόβατα καὶ ἐδίωκες τὰς κορώνας·
and you were-grazing the sheep and chasing the crows

ἐκεῖνος πάντα ἐσέβαινε σειστός εἰς τὸ παλάτιν,
that(-one) always went-in in-state into the palace

καὶ ἐσὺ ἐκαθέζου καὶ ἔβλεπες πῶς τρέχουν αἱ καροῦχαι.
and you were-sitting and watching how run the carriages

Αὐτὸς ψηφίζει πέρπυρα καὶ γράφει καὶ στρογγύλα,
He counts gold-coins and writes also round(-figures)

75

σὺ δὲ ψηφίζεις φάβατα καὶ γράφεις κονιδᾶτα·
you but count beans and write nit-covered(-scrawls)

αὐτὸς φορεῖ αἰγιομέταξα καὶ σὺ τὴν σακκολέβαν·
he wears goat-hair-silks and you the sack-cloak

αὐτὸς ἔχει κἂν τέσσαρα λαμπρὰ κρεββατοστρώσια,
he has even four splendid bed-covers

καὶ σὺ κοιμᾶσαι εἰς τὸ ψαθὶν καὶ γέμεις καὶ τὰς φθειράς·
and you sleep on the mat and are-full-of also the lice

αὐτὸς τὸν μῆνα τέταρτον εἰς τὸ λουτρὸν ὑπάγει,
he the month fourth(-time) to the bath goes

80

σύ δὲ ἀπὸ πάσχα εἰς ἕτερον πάσχα λουτρὸν οὐ βλέπεις·
you but from Easter to another Easter bath not see

αὐτὸς ψωνίζει πάντοτε λαβράκια, φιλομήλας,
he buys always basses thrushes

σύ δὲ ποτὲ οὐκ ἠγόρασας κἄν ταρτεροῦ χαβιάριν·
you but ever not bought even of-quarter-coin caviar

αὐτὸς κἄν δέκα κέκτηται λίτρας χρυσὸν λογάριν,
he even ten possesses pounds gold money

85 σύ δὲ οὐδὲ φύλιν κέκτησαι νὰ δώσης τὴν ψυχὴν σου,
you but not-even penny possess that you-give the soul your

ἢ νὰ ἀγοράσης κἄν κηρὸν διὰ τὴν ἀποκαρὴν σου.
or that you-buy even wax for the tonsure your

Αὐτὸς τὸν βλέπεις ἔδωκεν εἰς τὴν μονὴν εἰκόνα
He whom you-see gave to the monastery icon

καὶ σαραντάσημον βλαττὶν καὶ δυὸ κυθροκαντήλας,
and forty-tbread silk and two pot-lamps

σύ δὲ ἦλθες ἀνυπόδητος καὶ δίχα ἐπικαμίσου,
you but came unsbod and without overshirt

90 καὶ τὸ βρακὶν σου ἐφαίνετο ἀπὸ τῆς φουδουλίας·
and the drawers your showed from the buttocks

καὶ περιπάτει ἐμπύρετος, καὶ δούλευε τοὺς πάντας·
and walk feverish and serve the all

οὐκ εἶσαι σεβαστοῦ παιδὶν, οὐδὲ κουροπαλάτου,
not you-are of-sebastos child nor of-kouropalates

σαρδαμαρίου παιδὶν εἶσαι, χαβιαροκαταλύτου,
of-sardine-seller child you-are of-caviar-squanderer

σκοუმπροπαλαμιδόπαστος, ἐγγραυλοπαστοφάγος·
mackerel-and-tunny-salted anchovy-salt-eater

95 καὶ μὴ θεωρῆς τοὺς βαθρακοὺς, τὰς ὕσκας, τὰ ψησσία,
and not look-at the bream the (a-fish) the flatfish

καὶ τρέχουσι τὰ σάλια σου καὶ συχνοκαταπίνης,
and run the saliva your and you-swallow-often
 μαθὼν οὐ μὴ τὰ γεύσεσαι, ξηρὰ νὰ τὰ διαβάσης,
learn not — them you-will-taste dry that them you-pass
 καὶ τὸ τυρὸν τὸ κρητικὸν νὰ ἐκδείρῃ τὸν λαϊμόν σου
and the cheese the Cretan that flay the throat your
 καὶ τὸ παλαμιδόκομμαν καὶ ἡ θύννα ἡ βρωμιαρέα.
and the bonito-slice and the tuna the stinking
 Κατάβαινε εἰς τὴν τράπεζαν, βοήθει τὸν κελλάρην 100
Go-down to the refectory help the cellarer
 καὶ κόπτε ξύλον καὶ νερόν, κουβάλε εἰς τὸ μυλιάριν,
and cut wood and water carry to the boiler
 καὶ δίδε καὶ θερμούτσικον, οὐκ εἶσαι τῶν ἐνδόξων.
and give also hot-water not you-are of-the illustrious
 Κομματίν, βλέπω, ἀπέδειρας τρανὸν καὶ γωνιδᾶτον
Piece I-see you-took big and cornered
 καὶ μαγειρίαν τριπίνακον καὶ τρία κομμάτια θύνναν,
and stew three-dish and three pieces tuna
 καὶ πλύσιμον οὐ δέχεται κἂν ὅλως τὸ πινάκιν, 105
and washing not takes even at-all the platter
 καὶ ἄφες τρώγειν τὰ πολλὰ, ν' ἀλέθῃς πασπαλᾶτα·
and leave-off to-eat the much that you-grind meal
 ἄπελθε, εὐθείασε θερμὸν καὶ νύβον τοὺς πατέρας,
go-off make-ready hot-water and wash the fathers
 σπούδασον, φθάσον, πέτασον γοργὸν ἐπὶ τὸν μύλον·
hurry reach fly quickly to the mill
 ἐρώτησε εἰς τὸ διάβα σου ἐπὶ τοὺς Βενετικούς
ask on the way your of the Venetians
 τὸ πῶς πωλεῖται τὸ τυρὸν, τί ἔχει τὸ κεντηνάριν· 110
the how is-sold the cheese what costs the hundredweight

ὑπαγε, λοῦσε σύντομον τὸν μέγαν οἰκονόμον,

go wash quickly the great steward

λοῦσε καὶ τὸν ἡγούμενον, παράστα καὶ τοὺς δύο.

wash also the abbot attend also the two

Ἐν μέρει κράζει ὁ ἡγούμενος, ἐν μέρει ὁ οἰκονόμος,

In turn calls the abbot in part the steward

ὁ μὲν προστάττει „τρίψε με καὶ τάρασσε τὸ σκάμμα“,

the(-one) indeed orders rub me and stir the basin

115 ὁ δ' ἄλλος πάλιν „γέμισε, περίχυσέ με, ἄς ἔβγω“,

the and other again fill pour-over me let I-get-out

καὶ σὺν ἐκείνοις ἔρχεται τρίτος ὁ ἐκκλησιάρχης.

and with those comes third the sacristan

Πῶς ὑπομείνω, δέσποτα, πῶς ἄνεσιν εὐρήσω,

How shall-I-endure lord how relief shall-I-find

καὶ πῶς νὰ ζήσω, λέξον μοι, σὺ γὰρ γνωσκέεις πάντα.

and how that I-live tell me you for know all

Στιγμὴν ἂν λείψω ὁ ταπεινὸς ἀπὸ τὴν ἐκκλησίαν,

Moment if I-am-absent the humble from the church

120 τὸ κρασοβόλιν μου κρατοῦν τὸ νεροκοπημένον,

the wine-ration my they-withhold the water-cut

ἐγὼ δὲ τρέχω εἰς τὸ νερὸν καὶ πίνω καὶ χορταίνω,

I but run to the water and drink and am-filled

καὶ παραυτίκα πιάνει με τὸ ρίγος καὶ ἀποθνήσκω.

and at-once seizes me the shivering and I-die

Ἄπαξ τὸν χρόνον ἂν λουθῶ πολλάκις δι' ἀρρωστίαν,

Once the year if I-bathe often for sickness

καυκὴν κρασὶν οὐ δίδουν με τὸ λέγουν εὐλογίαν.

cup wine not they-give me which they-call blessing

125 Ἐὰν ἔλθῃ φίλος μου ποτὲ τὸν χρόνον νὰ τὸν ἴδω,

If comes friend my ever the year that him I-see

τὴν πόρταν ῥωμανίζουσι καὶ ἀφίνουσίν τον ἔξω.

the door they-bolt and leave him outside

Ἄν δώσουν στάμενον ποτὲ δι' ἀνάγκην νὰ ψωνίσω,

If they-give stater ever for need that I-buy

λέγουν με· „σήμερον ἰχθὺς οὐ τρώγεται εἰς τὴν μέσην“.

they-tell me today fish not is-eaten in the middle

Εἰ δέ τις δώσῃ ψυχικὸν ἀπὸ τῶν φιλοχρίστων,

If and anyone gives soul-gift of the Christ-lovers

κανεῖς οὐ βλέπει ταρτερὸν ἀπὸ τοὺς καλογέρους.

anyone not sees quarter-coin from the monks

Ἄν εἴπω· „δότε μοι πετσὶν διὰ τὰ ὑποδήματά μου“,

If I-say give me leather for the shoes my

λαλοῦσι με· „μὴ ἐξέρχεσαι ποσῶς εἰς τὸν πυλῶνα“.

they-tell me not go-out at-all to the gate

Ζητῶ σαποῦνιν νὰ λουθῶ, καὶ λέγουν με· „τὸ ζέμαν“.

I-ask-for soap that I-bathe and they-tell me the hot-water

Ἄπαξ τὸν χρόνον ἄλογον πολλάκις ἂν ζητήσω,

Once the year horse often if I-ask

νὰ ὑπάγω νὰ ἴδω φίλον μου, μικρὸν νὰ τσατσαρίσω

that I-go that I-see friend my a-little that I-chat

καὶ νὰ φανῶ εἰς τοὺς γείτονας ὅτι εἶμαι καβαλλάρης,

and that I-appear to the neighbors that I-am horseman

τὴν πόρταν ῥωμανίζουσι καὶ οὐδὲ πεζὸν μὲ ἀφίνουν,

the door they-bolt and not-even on-foot me let

καὶ κἂν μὴ θέλω, δέσποτα, σουφρίζω καὶ ὑπομένω.

and even-if not I-want lord I-whistle and endure

130

135

III · THE ABBOTS' TABLE

At the abbots' table course follows course: boiled fish, a sweet-and-sour stew, a great red fish, a three-span mullet, sea bream, roast and fried fish; the poet longs for a second Akritas to crush the hateful company. Then comes a seething stew he aches to fall upon. The monks get flabby tuna and watered wine, and one who murmurs is beaten while flatterers praise the abbot. The founder's rule is ignored, and the poet sets the abbots' feasting against his hunger.

Τὰ δ' ἄλλα πῶς διηγῆσωμαι κατὰ λεπτὸν καὶ μέρος,

The and rest how shall-I-relate in detail and part

140 τὰ τῆς τραπέζης λέγω δῆ, τοῦ γεύματος τὴν ὥραν,
the(-things) of-the table I-say indeed of-the meal the hour

ὅταν τὰ τρία δώσουσι καὶ πάντες συναχθῶσι

when the three(-strokes) they-give and all gather

καὶ ψάλουν τὸ ὑψώσω σε καὶ ἄρξωνται τοῦ τρώγειν;

and chant the I-will-exalt you and begin of-the to-eat

καὶ τίς εἰπῇ σοι καθαρῶς τὰ πλήθη τῶν ἰχθύων

and who would-tell you clearly the multitudes of-the fish

τῶν ἡγουμένων ἔμπροσθεν προκείμενα συνήθως,

of-the abbots before set customarily

145 τὰ μὲν εἰς τὸν ἐγκλειστιανόν, εἰς τὸν πατέρα λέγω,
the(-ones) indeed to the recluse to the father I-say

τὰ δ' ἄλλα πάλιν ἀλλαχοῦ, πρὸς τὸν υἱὸν ἐκείνου;

the and others again elsewhere to the son of-that(-one)

Πρῶτον διαβαίνει τὸ ἐκζεστόν, ψησσόπουλον μπουρδᾶτον,

First goes-by the boiled flatfish thick

καὶ δεύτερον περίχυμα, μαζὸς βεβαρυμένος,

and second broth breast weighty

καὶ τρίτον ὀξυνόγλυκος κροκατομαγείρια,

and third sweet-and-sour saffron-stew

ἔχουσα στάχος, σύσγουδα, καρυόφυλλα, τριψίδια, 150
having spikenard sauce cloves spices
 ἄμανιτάρια, ὄξος τε καὶ μέλιν ἐκ τὸ ἀκάπνυν,
mushrooms vinegar both and honey from the unsmoked(-comb)
 καὶ ἀπέσω κείται κόκκινη, μεγάλη φιλομῆλα,
and inside lies red great thrush-fish
 καὶ κέφαλος τριπίθαμος αὐγᾶτος ἐκ τὸ Ῥήγιν
and mullet three-span roe-filled from — Rregion
 καὶ συναγρίδα πεπανή, ἐκ τὰς καλὰς, τὰς πρώτας —
and sea-bream ripe of the fine the first
 αἷ, νὰ ἔφαγα ἐκ τὰ θρύμματα, νὰ ἔπια ἐκ τὸ ζουμίν των, 155
ab that I-had-eaten of the morsels that I-had-drunk of the broth their
 καὶ χιώτικον νὰ ἐτσάκωσα κἄν τέσσαρα μουχρούτια,
and Chian that I-had-snatched even four cups
 καὶ νὰ ἐρευξάμην εὖνοστα καὶ νὰ ἐπαρηγορήθην! —
and that I-had-belched sweetly and that I-had-been-soleed
 καὶ τέταρτον τὸ ὀπτούτσικον, καὶ πέμπτον τὸ τηγάνου,
and fourth the roasted and fifth the of-the-pan
 κομμάτια μεσοκόμματα, τριγλία μουστακάτα,
pieces middle-cuts red-mulletts whiskered
 καὶ διπλοτήγανον παχὺν μεγάλων ἀθερίνων, 160
and double-panful thick of-great smelts
 καὶ κιθαργὸς ὀπτούτσικος, ἀκέραιος, μὲ τὸ γάρως,
and flounder roasted whole with the fish-sauce
 τὸ καρναβάδιw ἄνωθεν ἕως κάτω πεπασμένος,
the caraway from-above to below sprinkled
 καὶ πάλιν ἀπολάκτισμα μεγάλου λαβρακίου.
and again tail-end of-great bass
 Ὡς τις Ἀκρίτης ἕτερος ἐκεῖ νὰ εὐρέθῃ τότε,
O some Akritas another there that had-been-found then

165 καὶ τὰς ποδέας του νὰ ἔμπηξε, νὰ ἐπῆρε τὸ ράβδιν του,
and the skirts his that he-had-tucked-up that he-had-taken the club his

καὶ νὰ τοὺς ἐσυνέτριψεν τοὺς παλαμναίους μίσσους!
and that them he-had-crushed the murderous hateful(-ones)

Πολλάκις μὲ παρώτρυνε ὁ λογισμὸς νὰ ποιήσω,
Often me urged the thought that I-do

νὰ ἔμπω εἰς τὴν μέσσην καὶ νὰ ἐβγῶ, νὰ δώσω καὶ νὰ ἐπάρω,
that I-go into the midst and that I-exit that I-give and that I-take

μήνα τσακώσω πῖνακα κανένα εἰς τὰς χεῖρας,
in-case I-snatch platter some into the hands

170 καὶ πιάσω καὶ συντρίψω τον, καὶ σφίξω τοὺς ὀδόντας,
and seize and crush it and clench the teeth

καὶ σύντσεφλον τσακίσω τον, καθάπερ ἄρνα λέων,
and with-bones-and-all smash it as lamb lion

ἀλλ' ὁ χορός, ὦ δέσποτα, τῶν σωματοφυλάκων
but the band O lord of-the bodyguards

οὐδ' ἀτενίσαι καθαρῶς ἐκείνους μὲ ἀφῆκεν.
not-even to-gaze clearly at-those me allowed

Μετὰ γοῦν τὴν παράθεσιν ὧν εἶρηκα βρωμάτων
After then the serving of-which I-have-told dishes

175 εἰσῆλθεν, ὦ τοῦ θαύματος, καὶ τὸ μονοκυθρίτισιν,
came-in O the marvel also the little-stew

ὑπεραχλίζον ὀλιγὸν καὶ πέμπον εὐωδιάν.
seething-over a-little and sending-forth fragrance

Εἰ βούλει, πάλιν μάθανε καὶ τὰ τοῦ μονοκύθρου.
If you-wish again learn also the(-things) of-the stew

κραμβὶν καρδίας τέσσαρας, χοντρὰς καὶ χιονάτας,
cabbage hearts four thick and snow-white

καὶ ξιφοτράχηλον παστόν, κυπριναρίου τὴν μέσσην,
and swordfish-neck salted of-carp the middle

γλαύκους καλοὺς κἄν εἴκοσι, ἀπάκια βερζιτίκου, 180
(fishes) good even twenty bacon-strips of-Bersitikon
 ὡὰ κἄν δεκατέσσαρα καὶ κρητικὸν τυρίτισιν,
eggs even fourteen and Cretan little-cheese
 ἀπότυρα κἄν τέσσαρα καὶ βλάχικον ὀλίγον,
cheese-curd even four and Vlach little
 καὶ λίτραν τὸ χριστέλαιον, πεπέρην φοῦκταν μίαν,
and pound the Christ-oil pepper handful one
 σκόρδα κεφάλια δώδεκα καὶ τσίρους δεκαπέντε,
garlic heads twelve and dried-mackerel fifteen
 καὶ ἀπαλαρέα μουχρούτινον γλυκὺν κρασὶν ἐπάνω, 185
and soft Mouchroutian sweet wine on-top
 καὶ ἀνακομπώματα τρανά, καὶ βλέπε τότε βούκκας!
and mouthfuls great and see then cheeks
 Αἶ, τσοῦκκα ὅπου τὰ ἐβάστασεν! πῶς οὐκ ἐσχίσθη μέσα;
Ab pot which them held how not was-split inside
 ἐκεῖνη βαπτιστήρα ἦτον, ἐκεῖνη τσοῦκκα οὐκ ἦτον.
that baptismal-font was that pot not was
 Ἐκίνησαν τὰ σάλια μου· Χριστέ, νὰ τὴν ἐπιάσα,
Moved the saliva my Christ that her I-had-seized
 Χριστέ, νὰ τὴν ἐπέπεσα καθὰ ἦτον φουσκωμένη, 190
Christ that her I-had-fallen-upon as she-was swollen
 νὰ ἐκάθισα εἰς τὸ πλάγιν της, νὰ ἡρξάμην ρουκανίζειν,
that I-had-sat at the side her that I-had-begun to-gnaw
 νὰ ἐχρίσθη τὸ μουστάκιν μου, νὰ ἐχόρτασα λιγδίτσαν,
that had-been-smear'd the mustache my that I-had-had-my-fill fat
 καὶ τότε νὰ εἶδες, δέσποτα, πηδήματα νεωτέρου,
and then that you-had-seen lord leaps of-young(-man)
 καὶ καλογέρου ταπεινοῦ γυρίσματα καὶ κρότους.
and of-monk humble turnings and clatterings

- 195 Καὶ ταῦτα μὲν τυγχάνουσι τὰ περὶ τῶν βρωμάτων,
 And these(-things) indeed are the on the food
 τῶν δὲ πομάτων ἄδηλα καὶ ξένης ὄπτασίας,
 of-the but drinks unknown(-are-they) and of-strange sight
 γούσεως γὰρ οὐδέποτε μετέλαβον ἐκείνων,
 taste for never I-partook of-those
 τῆς εὐωδίας μόνης τε καὶ θέας μαρτυρούσης·
 of-the fragrance alone both and of-sight bearing-witness
 ῥοδοβολεῖ γάρ, δέσποτα, τούτοις εὐθὺς ὁ πίνων
 smells-of-roses for lord with-these at-once the drinker
 200 καὶ ἐρεύγεται συχνότερον ἀπὸ τῆς εὐποσίας.
 and belches more-often from the good-drinking
 Ἐγὼ δὲ νῦν καθέζομαι καὶ ἐρεύγομαι τὸν ψόφον,
 I but now sit and belch the noise
 καὶ καταπίνω πάντοτε χολόκουκκα πικρίας,
 and swallow always gall-beans of-bitterness
 συχνὰ περιστρεφόμενος καὶ βλέπων τὸν κελλάρην,
 often turning-about and watching the cellarer
 καὶ πυκνογυριζόμενος μὴ νὰ εὔρω κὰν σαυρίδιν,
 and often-turning lest that I-find even horse-mackerel
 205 ἢ παλαμίδιν ἢ σκουμπρίν, ἢ θύνναν βρωμαρέαν·
 or bonito or mackerel or tuna stinking
 καὶ μόλις νὰ μᾶς φέρωσι θυννόκομμαν δαμάκιν,
 and barely that to-us they-bring tuna-slice a-bit
 ἄπαστον, ἄξυστον, σαχνόν, ἄπλυτον, καπνισμένον,
 unsalted unscraped flabby unwashed smoked
 καὶ γὰρ λεπτοκοποῦσι το ὥς οἱ χαβιαροποῦλοι,
 and for they-cut-thin it as the caviar-sellers
 καὶ λέγουν μᾶς „σπαστρεύετε, πατέρες, μὴ βλαβῆτε“.
 and say to-us clean(-it) fathers not be-harmed

καὶ πρὶν τὸ πιάσω χάνεται καὶ φεύγει ἐκ τοῦ σκουτέλλου, 210
and before it I-take it-disappears and flees from the bowl

ἂν δὲ παγώσῃ, ἐκόλλησε καὶ ἀπέκει οὐκ ἀνασπᾶται,
if and it-freezes it-stuck and from-there not is-pulled-off

καὶ ἀπὸ μανίας μου ρίπτω το μετὰ τοῦ σκουτελλίου·
and from rage my I-throw it with the bowl

καὶ μὲ τὸν ἄρτον τὸν ξηρόν, τὸ δόλιον ἀγιοζούμιν,
and with the bread the dry the wretched holy-broth

διαβάζω τὴν ἡμέραν μου στενὴν καὶ τεθλιμμένην,
I-pass the day my narrow and afflicted

καὶ πίνω καὶ τὸ γάρισμα τὸ ὑδροκοπημένον, 215
and drink also the ration the water-cut

καὶ πρήσκεται ἡ κοιλία μου, τὰ δ' ἄλλα μὴ τὰ λέγω!
and swells the belly my the and rest not them let-me-tell

Ἄν δὲ πολλάκις πλανηθῇ κανεῖς τῶν καλογέρων

If and perhaps goes-astray any of-the monks

καὶ μурμουρίσῃ τίποτε καὶ ἀναστενάξῃ ὀλίγον,
and mutters anything and sighs a-little

καὶ λόγος ἐξεπέσῃ τὸν ἐκ τῆς ὀλιγωρίας,
and word escapes him from the negligence

οὐδὲ συμφθάνει ὁ ταπεινὸς εἰπεῖν τὸ κύριε ἐλέησον, 220
not-even manages the humble to-say the Lord have-mercy

ἢ καὶ τὸ κρασοβόλιν τοῦ ὄξος νὰ τὸ πληρώσῃ,
or even the wine-ration his vinegar that it they-fill

αὐτίκα γὰρ ἀνάρπαστον σηκώνουν τὸν ἐκεῖθεν,
at-once for snatched they-lift him from-there

καὶ ὥς οὗ νὰ τὸν ἐκβάλωσι συρόμενον ἀπέκει,
and until which that him they-throw-out dragged from-there

βιτσεῖας συνάσσει ὁ ταπεινὸς πολλὰς καὶ ἀναριθμήτους,
blows gathers the humble many and countless

- 225 οἱ δ' ἄλλοι καταπίνουσιν ἀντὶ ψωμίου φαρμάκιν,
the and others swallow instead-of bread poison
 πίνουσιν ὄξος καὶ χολὴν ἀντὶ ὕδατος καὶ οἴνου·
they-drink vinegar and gall instead-of water and wine
 κάθηνται γὰρ οἱ κόλακες πλησίον τοῦ ποιμένος,
sit for the flatterers near the shepherd
 τὰ παρ' αὐτοῦ γινόμενα μέγας ἐπαινοῦντες,
the(-things) by him done greatly praising
 καὶ πρὸς ἡμᾶς φθεγγόμενοι μετὰ θυμοῦ τοιάδε·
and to us speaking with anger such(-things)
- 230 „τοῦ μοναχοῦ, τοῦ στασιαστοῦ, τοῦ λάλου, τοῦ φλυάρχου
of-the monk the rebel the chatterer the babbler
 φοβέτω τὸ παράδειγμα τοὺς ὁμοτρόπους πάντας,
let-frighten the example the like-minded all
 ἵνα μὴ περιπέσῃτε κακοῖς τισὶ ὁμοίοις,
that not you-fall-into evils some like
 ἄρχοντα γὰρ οὐ δίδωσι ὁ νόμος καθυβρίζειν“.
ruler for not allows the law to-insult
- Ἦ ὦ τῆς καλῆς σου, δέσποτα, σοφῆς μακροθυμίας
O the good your lord wise forbearance
- 235 ἦν περ ἐνδείκνυσαι σαφῶς εἰς τοὺς Φιλοθείας!
which you-show clearly to the Philotheites
 Εἰ δὲ μικρὸν ἠθέλησας τὰ τούτων ἐρευνῆσαι,
If but a-little you-had-wished the(-things) of-these to-search-out
 ἐπέγνως καὶ ἐξ ἀκοῆς ψιλῆς καὶ μόνῃς πάντα,
you-would-have-known even by hearing bare and alone all
 καὶ τοῦ πατρὸς καὶ τοῦ υἱοῦ, οἶμοι, τὰς ἀδικίας,
both of-the father and of-the son alas the injustices
 καὶ ταύτας ἐξεμίσησας καὶ τὰς παρανομίας.
and these you-would-have-hated and the lawless-deeds

Καὶ πῶς οὐ πάσω κεφαλὴν κόνει καὶ τίλω τρίχας, 240
And how not shall-I-sprinkle head with-dust and pluck hairs

τὸ τυπικὸν τοῦ κτήτορος ὁρῶν ἡμελημένον
the rule of-the founder seeing neglected
 καὶ πᾶσαν τὴν συνήθειαν τὴν θείαν ἐξωσμένην,
and all the custom the divine thrust-out

βασιλικά προστάγματα συνοδικὰς τε κρίσεις
imperial decrees synodal and judgments
 εἰς μάτην προσγινόμενα καὶ καταφρονημένα,
in vain coming-to-pass and despised

καὶ μὴ διόρθωσίν τινα δυνάμενα ποιῆσαι; 245
and not correction any able to-make

Τάχατε προφητεύομαι, καὶ λέγω τα μεγάλως,
As-it-were I-prophecy and say them greatly
 ὥσεί θελήσεις, δέσποτα, τὰ τούτων ἐρευνῆσαι,
as-if you-will-wish lord the(-things) of-these to-probe

καὶ δώσεις τὴν ἐκδίκησιν τοῖς αἰὲ ἡδικημένοις,
and you-will-give the vengeance to-the ever wronged
 ὡς ἀληθῶς φανήσεται θράσος βαρβάρων παύων,
as truly you-will-appear boldness of-barbarians stopping

τὴν τοῦ Χριστοῦ μιμούμενος ὡς ἔθος συμμαχίαν. 250
the — of-Christ imitating as custom alliance

Λοιπὸν εὐθυδρομήσωμεν ἐπὶ τὰς διοικήσεις,
Then let-us-run-straight to the administrations
 ἵνα καὶ τούτων ἀκριβῶς τὰ πάντα καταμάθῃς.
that also of-these exactly the all you-may-learn

Οὐκ ἔνι τοῦτο, δέσποτα, δαμονικόν, εἰκάζω,
Not is this lord demonic I-suppose
 οὐκ ἔνι τοῦτο τῶν ἐμῶν ἀμαρτημάτων ἔργον,
not is this of-the my sins work

- 255 ἐκεῖνοι νὰ λαμιώνουσιν καὶ ἐγὼ νὰ μὴ χορταίνω;
those that they-gorge and I that not I-am-filled
 ἐκεῖνοι νὰ σταβλίζονται εἰς τὸ φαγεῖν καθ' ὥραν,
those that they-be-stabled at the to-eat by hour
 καὶ ἐγὼ νὰ ὁμοιάζω πάντοτε τοὺς λιμοκοπημένους,
and I that I-resemble always the starvelings
 ἐκεῖνοι νὰ χορταίνουσι τὰ πρῶτα τῶν ἰχθύων
those that they-are-filled-with the first of-the fish
 καὶ ἐμὲ νὰ μὴ μὲ δίδουσι κἂν θύνναν νὰ χορτάσω;
and me that not me they-give even tuna that I-am-filled
- 260 ἐκεῖνοι νὰ κοτσώνουσι τὸ χιωτικὸν εἰς κόρον,
those that they-guzzle the Chian to satiety
 καὶ ὁ ἐμὸς ὁ στόμαχος νὰ πάσχη ἀπὸ τὸ ὄξος;
and the my the stomach that suffers from the vinegar
 (καὶ κἂν ἄς μὲ ἐγεμίῃσιν τὸ ἐμποτόπουλόν μου,
and even if-only me they-had-filled the little-drinking-cup my
 εἰμὴ ζητῶ καὶ λέγουν με· „περπάτει εἰς τὸ πηγάδιν“)
if-not I-ask and they-tell me walk to the well
 ἐκεῖνοι νὰ χορταίνουσι τὸν ὕπνον καθ' ἡμέραν,
those that they-are-filled-with the sleep by day
- 265 ἐγὼ δὲ ἂν λείψω ἀντίφωνον αὐτίκα νὰ ἀποθνήσκω;
I but if I-miss antiphon at-once that I-die
 Ἐκεῖνοι καβαλλάριοι διαβαίνουνσι τὴν πόλιν,
Those on-horseback go-through the city
 καὶ μετὰ ὀψικάτορας καὶ μετὰ ὑποταγάτους,
both with retinue-men and with servants
 καὶ λόγῳ μου νὰ λέγουσι· „ῥωμάνισε τὴν πόρταν“,
and by-word my that they-say bolt the door
 νὰ μὴ μὲ ἀφίνουν κἂν πεζὸν ἐξέρχεσθαι τῆς πύλης·
that not me they-let even on-foot to-go-out of-the gate

εἰ δὲ ἀφήσουν με ποτὲ νὰ ἐξέλθω ἀπὸ τὴν πόρταν, 270
 if but they-let me ever that I-go-out from the door
 καὶ οὐ φθάσω εἰς τὸν ἀπόστολον,
 and not I-arrive at the epistle
 καὶ οὐκ εἶμαι εἰς τὸ εὐαγγέλιον,
 and not I-am at the gospel
 ἀφίνουσί με νηστικὸν τὴν ἅπασαν ἡμέραν.
 they-leave me fasting the whole day

III · THE HOLY BROTH

On fast days the abbots dine on shellfish, roes, sweet wine, and fruit while the monks get soaked beans and the holy broth, onion water with three drops of oil, which the poet's table-mate calls rust broth. Only a lie gets a monk out of the gate. A monk who speaks up is mocked as a lousy nobody, and one who threatens to appeal is soured, stinted, and driven off. The poet leaves the monastery and asks the emperor for bread, naming George as his mediator.

Τετράδα καὶ παρασκευὴν ξηροφαγοῦσιν ὅλως·
 Wednesday and Friday they-eat-dry wholly
 ἰχθὺν γὰρ οὐκ ἐσθίουσιν, ἄναξ, ποσῶς ἐν τούτοις, 275
 fish for not they-eat lord at-all on these
 εἰμὴ ψωμίτσιν, ἀστακοὺς καὶ ἀληθινὰ παγούρια,
 except little-bread lobsters and true crabs
 καὶ καραβίδας ἐκξεσάς, τηγάνου καριδίτσας
 and crayfish boiled of-the-pan shrimps
 καὶ λαχανίτσιν καὶ φακὴν μετὰ ὀστρεοδομυδίτσιν,
 and little-greens and lentil with oysters-and-mussels
 καὶ μετὰ *** δέσποτα, καὶ κτένια καὶ σωλῆνας,
 and with (lacuna) lord and scallops and razor-clams

- καὶ φαβατίτισιν ἀλεστὸν καὶ ὀρύζην μὲ τὸ μέλιν,
and little-beans ground and rice with the honey
- 280 φασόλια ἐξοφθάλμιστα, ἐλαίτσας καὶ χαβιάρην,
beans peeled little-olives and caviar
 καὶ πωρινὰ ἀνγοτάραχα διὰ τὴν ἀνορεξίαν,
and early roes for the lack-of-appetite
 μηλίτσια τε καὶ φοίνικας, ἰσχάδας, καρυδίτσια,
little-apples both and dates dried-figs little-walnuts
 καὶ σταφιδίτσας χιώτικας, καὶ ἀπὸ τὸ διὰ κίτρον.
and little-raisins Chian and of the with citron(-preserve)
- ***, νὰ χωνεύσουσιν ἐκ τῆς ξηροφαγίας,
(lacuna) that they-may-digest from the dry-eating
- 285 κρασὸν γλυκὺν γανίτικον, καὶ κρητικὸν καὶ σάμιον,
wine sweet Ganos and Cretan and Samian
 ἵνα χυμοὺς ἐκβάλωσιν ἐκ τῆς γλυκοποσίας,
that humors they-may-expel from the sweet-drinking
 ἡμᾶς δὲ προτιθέασιν κυάμους βεβρεγμένους,
us but they-set-before beans soaked
 ἢ καὶ τὴν δίψαν παύουσιν ἐν τῷ κυμινοθήρμῳ,
or even the thirst they-stop with the cumin-water
 τὸ τυπικὸν φυλάττοντες καὶ νόμους τῶν πατέρων ***
the rule keeping and laws of-the fathers (lacuna)
- 290 Ἡμεῖς δὲ νῦν ἐσθίομεν καθόλου τὸ ἀγιοζούμην,
We but now eat always the holy-broth
 καὶ σκόπει τοῦ ὀνόματος αὐτοῦ τὴν ποικιλίαν·
and consider of-the name its the variety
 κακκάβιν ἐνὶ δίωτον, ὥσπερ μετρῶν τεσσάρων,
cauldron is two-handled about of-measures four
 καὶ ἕως ἄνω οἱ μάγειροι γεμίζουσιν τὸ ὕδωρ,
and up-to the-top the cooks fill it water

καὶ πῦρ ἐξάπτουσι πολὺ κατὰ τοῦ κακκαβίου,

and fire they-light much under the cauldron

καὶ βάλλουσι κρομμύδια κἄν ἑῖκοσι κολέντας,

and they-put onions even twenty bunches

καὶ τότε βλέπε, δέσποτα, καλὴν φιλοτιμίαν·

and then see lord fine generosity

εἰς κλῆσιν γὰρ βαπτίζονται τριάδος τῆς ἁγίας,

in invocation for they-are-baptized of-trinity the holy

στάζει γὰρ τρεῖς τὸ ἔλαιον ὁ μάγειρος ἀπέσω,

drips for three the oil the cook inside

καὶ βάλλει καὶ θρυμβόξυλα τινὰ πρὸς μυρωδίαν

and puts also savory-sticks some for fragrance

καὶ τὸν ζωμὸν ἐκχέει τὸν ἐπάνω τῶν ψωμίων,

and the broth he-pours it upon the breads

καὶ δίδουν μας καὶ τρώγομεν καὶ λέγεται ἁγιοζούμν.

and they-give us and we-eat and it-is-called holy-broth

Νεύω τὸν συψωμίτην μου, σύρω τὸν ἐκ τὸ ἱμάτιν,

I-nod-to the table-mate my I-pull him by the cloak

λέγω τὸν· „τί ἔν' τὸ τρώγομεν;“ καὶ λέγει με· „ἰοζούμν“,

I-say to-him what is what we-eat and he-says to-me rust-broth

καὶ πίστευσον, οὐ ψεύδεται, μᾶλλον εὐστόχως λέγει,

and believe(-me) not he-lies rather aptly he-says

τῶν γὰρ κρομμύων δάκνει με συντόμως ἢ δριμύτης

of-the for onions bites me quickly the sharpness

καὶ ὁ ἰὸς τοῦ λέβητος ἐπάνω πρασινίζει.

and the rust of-the cauldron above shows-green

Καὶ πίστευσον, ἐμάνην το, καὶ οὐ θέλω νὰ τὸ βλέπω,

And believe(-me) I-have-gone-mad-at it and not I-want that it I-see

πεινῶν δὲ πάλιν τρώγω το· εἰπέ με, τί νὰ φάγω;

hungry but again I-eat it tell me what that I-eat

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- πάντα πεινῶν ἀγανακτῶ, κινου̐μαι εἰς τὸ ἅγιοζούμιν,
always hungry I-fret I-move to the holy-broth
- 310 διὰ νὰ εὔρω θρύμματα νὰ φάγω, νὰ χορτάσω.
for that I-find morsels that I-eat that I-be-filled
- Ἐκεῖνοι τρώγουν βαθρακοὺς, ἡμεῖς δὲ τὸ ἅγιοζούμιν,
Those eat bream we but the holy-broth
- ἐκεῖνοι πάντα πίνουσι τὸ χιώτικον εἰς κόρον,
those always drink the Chian to satiety
- ἡμεῖς δὲ τὸ βαρνωτικὸν τὸ νεροκοπημένον·
we but the Varna-wine the water-cut
- ἐκεῖνοι πάντα τὸ γλυκὺν μετὰ τῶν κουτρουβίων,
those always the sweet with the flagons
- 315 ἡμεῖς δὲ τὸ νερούτσικον μετὰ τῶν πινακίων·
we but the little-water with the platters
- ἐκεῖνοι σεμιδάλινον, ἡμεῖς δὲ πιτερᾶτον·
those fine-flour(-bread) we but bran(-bread)
- ἐκεῖνοι τὸ ἀφρατόζεστον μετὰ τοῦ σησαμίου,
those the fluffy-baked with the sesame
- ἡμεῖς δὲ τὸ χονδρόχυλον τὸ στακτοκυλισμένον·
we but the coarse-ground the ash-rolled
- ἐκεῖνοι τὰ λαλάγια συχνάκις μὲ τὸ μέλι,
those the pancakes often with the honey
- 320 ἡμεῖς δὲ τὸ ἀλλαλαῖ τους συχνὰ μὲ τὸ φαρμάκιν·
we but the bullabaloo their often with the poison
- ἐκεῖνοι τὰ γλυκίσματα μὲ τὰς ἀπαλαρέας,
those the sweetmeats with the soft(-cakes)
- ἡμεῖς δὲ τὰ χολόκουκκα μὲ τὰς πολλὰς πικρίας·
we but the gall-beans with the many bitternesses
- ἐκεῖνοι τὰ νομίσματα συνάγουσιν ἀπλήστως,
those the coins gather insatiably

ἡμᾶς δὲ κατηχήζουσι περὶ φιλαργυρίας,
us but they-catechize about avarice
 καὶ τοῦ μὴ κτᾶσθαι πώποτε χαλκὸν ἐπὶ τὴν ζώνην. 325
and of-the not to-acquire ever copper on the belt
 Τίς δὲ καὶ τὴν ἀσφάλειαν τῆς πόρτας ὑπομένει;
Who and also the security of-the gate would-endure
 οὐ γὰρ ἰσχύει τὸ λοιπὸν ἀλήθεια τοσοῦτον
not for prevails the then truth so-much
 ὥσπερ τὸ ψεῦδος δύναται πρὸς ἐκβολὴν τῆς πόρτας·
as the lie can toward getting-out of-the gate
 μυρίας γὰρ εἰ λέγει τις καθ' ὥραν ἀληθείας,
countless for if speaks anyone by hour truths
 οὐκ ἂν μαλάξῃ πώποτε τὸν νοῦν τοῦ κυριεγκλείστου, 330
not — would-soften ever the mind of-the lord-recluse
 εἰ μήπως εἴπῃ ψεῦδος τι καλῶς πεποιημένον,
if not-perhaps he-tell lie some well made
 βομβοκτυπίζον στερεῶς τὰ ὦτα τοῦ ποιμένος·
booming firmly the ears of-the shepherd
 „Πάτερ, πετοῖν οὐδέν ἔχω, νὰ ἀνάβω νὰ ἀγοράσω,
Father leather none I-have that I-go-up that I-buy
 καὶ μελανίτσιν ὀλίγον, καὶ τώρα εἶα ποῦ φθάνω.
and little-ink a-little and now come where I-arrive
 Ἐκόπην τὸ ζωνάριον μου, νὰ ἀνάβω νὰ ἀγοράσω, 335
Broke the belt my that I-go-up that I-buy
 καὶ χρήζω καὶ καλίγια, καὶ τώρα εἶα ποῦ φθάνω.
and I-need also boots and now come where I-arrive
 Πάτερ, ρογέει ὁ βασιλεὺς ὅλα τὰ μοναστήρια,
Father pays the emperor all the monasteries
 ἃς δράμω, ἃς ἶδω ποῦ διδοῦν, καὶ τώρα εἶα ποῦ φθάνω.
let I-run let I-see where they-give and now come where I-arrive

- Πάτερ, παννίτσω ἔδωκα προχθὲς εἰς τὸν βαφέα,
Father little-cloth I-gave day-before-yesterday to the dyer
 340 νὰ ὑπάγω νὰ ζητήσω το, καὶ τώρα εἶα ποῦ φθάνω.
that I-go that I-ask-for it and now come where I-arrive
 Πάτερ, διὰ δέκα στάμενα κρατοῦν με ὀλοκοτίνι,
Father for ten staters they-hold me whole-coin
 νὰ ὑπάγω νὰ ζητήσω το, καὶ τώρα εἶα ποῦ φθάνω.
that I-go that I-ask-for it and now come where I-arrive
 Πάτερ, ὡς λέγουν, ἐκ παντὸς ψυχομαχεῖ ὁ ἀδελφός μου,
Father as they-say by all-means is-dying the brother my
 ἄς ἔβγω, ἄς δράμω νὰ ἰδῶ, καὶ τώρα εἶα ποῦ φθάνω.
let I-go-out let I-run that I-see and now come where I-arrive
 345 Ταῦτα λαλοῦντες ἔχομεν μικρὰν παρηγορίαν,
These(-things) saying we-have little consolation
 καὶ ἐκ τῆς μονῆς ἐκβαίνοντες βλέπομεν καὶ τὸν κόσμον,
and from the monastery going-out we-see also the world
 καὶ παρηγόρημα μικρὸν εὐρίσκομεν δαμάκιν.
and consolation small we-find a-bit
 Τὰ δ' ἄλλα τὰ λεγόμενα καὶ τὰς ὀνειδίσιας,
The and other the(-things) said and the reproaches
 τὰς ὕβρεις καὶ ἐπιβουλάς πῶς ὅλως ὑπομένειν;
the insults and plots how wholly shall-I-endure
 350 „Τὸ τίς εἶσαι καὶ τί θέλεις, καὶ τί ἔν' τὸ συντυχαίνεις;
The who are-you and what do-you-want and what is what you-chatter
 τὸ πῶς λαλεῖς, πῶς στήκεσαι, πῶς ἀναβλεμματίζεις;
the how you-speak how you-stand how you-look-up
 Οὐκ εἶσαι εὐγενικόπουλον, οὐδὲ ἀπὸ τῶν ἐνδόξων,
Not you-are little-noble nor of the illustrious
 οὐδὲ ἔφερεις τὰ κτήματα εἰς τὴν μονὴν νὰ ὀρίζῃς·
nor you-brought the estates to the monastery that you-command

καλογερίτσω ταπεινὸν ὑπάρχεις ἐκ τὸ Μίλιν,

little-monk humble you-are from — Milion

φθειριάρικον, κοντριάρικον, γυμνόν, ἀπωλεσμένοι,

lousy hunchbacked naked lost

γαδούριν παλαιόπληγον, ὀρνιθοκορυτζιάριν,

donkey old-wounded hen-coop-boy

καὶ τρώγεις ψυχικὸν ψωμὶν καὶ δίδουν σε καὶ ράσον.

and you-eat soul-gift bread and they-give you also habit

Καὶ φράξε νῦν τὸν κοπετὸν καὶ παῦσε τὰς σαλίας,

And stop now the wailing and cease the drool

καὶ τὸ νὰ λέγῃς ἀναιδῶς καὶ μετὰ παρρησίας·

and the that you-speak shamelessly and with boldness

ἐξάφες τὰ στιλβώματα καὶ τὰς ἀδρολαλίας,

give-up the polishes and the grand-talk

ὑπάγαινε μὲ τὸ καλὸν καὶ μὲ τὸν λογισμὸν σου,

go with the good and with the thought your

μὴ πρὶν σὲ κοπανήσουσι καὶ δώσουν σε τὸ ὀγόν σου

lest before you they-pound and give you the (obscure) your

καὶ τῆς μονῆς ὀλόγυμνον ἐκβάλουσί σε αὐτίκα·

and from-the monastery all-naked throw you at-once

εἰ δὲ καὶ θέλεις νὰ εἶσαι ἐδῶ, νὰ τρώγῃς τὸ ψωμὶν μας,

if but also you-wish that you-be here that you-eat the bread our

σφίξον καλὰ τὰ ὀδόντια σου καὶ κράτει τὴν φωνήν σου,

clench well the teeth your and hold the voice your

καὶ κάμμνε τὰ ὀμμάτια σου καὶ μὴ πολυπραγμονεῖ·

and shut the eyes your and not meddle

Καὶ πάντες μὲν οὐ δύνανται ταῦτα γενναίως φέρειν,

And all indeed not can these(-things) nobly to-bear

ἀλλ' ἴσως καὶ λυπούμενοι πολλάκις ἂν λαλήσουν,

but perhaps even grieving often — they-would-speak

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- καὶ τραχυτέροις τάχατε νὰ χρήσωνται τοῖς λόγοις,
and harsher as-it-were that they-use the words
- 370 καὶ ἂν ἔνι τις καὶ δόκιμος καὶ ἔχη ψυχὴν θρασεῖαν,
and if there-is someone also approved and has soul bold
καὶ θήσῃ τὰ τοῦ πλάσματος καὶ ἀποδειλιάσῃ πλήρῃς,
and lays-aside the(-things) of-the creature and is-made-cowardly full
καὶ σφίξῃ τὰ μερία του καὶ τὴν καρδιὰν πονέσῃ,
and clenches the thighs his and the heart feels-pain
καὶ ἀποκοτήσῃ ὡς ἄγουρος καὶ ἐπιλαλήσῃ εἰς μέσῃν,
and dares as youth and speaks-out in middle
καὶ σείσῃ τὸ κοντάριν του καὶ εἴπῃ ***,
and shakes the lance his and says (lacuna)
- 375 καὶ καταβῇ τὸ λέγουσι τινὲς εἰς τὸ πεδῖον,
and goes-down as they-say some into the field
καὶ λέξῃ· „πράγματα κακὰ γίνονται, πάτερ, ὦδε,
and says things evil happen father here
καὶ ποιήσον διόρθωσιν, οὐκ ἔνι πατρικά σου,
and make correction not is paternal(-estate) your
οὐδὲ διὰ σὲ τὸ ἐκτίσασι τοῦτο τὸ μοναστήριον,
nor for you it they-built this the monastery
τοῦ νὰ τὸ τρώγῃς μοναχὸς μετὰ τῶν συγγενῶν σου,
of-the that it you-eat alone with the kinsmen your
- 380 νὰ μᾶς διώκῃς τῆς μονῆς ὡς ξένους ***
that us you-drive from-the monastery as strangers (lacuna)
εἰ δ' οὖν, νὰ τὸ ἐγκαλέσωμεν τὸν ἅγιον βασιλέα,
if but then that it we-accuse to-the holy emperor
καὶ πάντες ἵνα δράμωμεν ἐπὶ τὸν πατριάρχην“,
and all that we-run to the patriarch
κρεῖσσον ἦτον νὰ ἀπέθανεν ὁ μοναχὸς ἐκεῖνος,
better was that had-died the monk that

ἢ πάλιν, τὸ λεγόμενον, ποσῶς νὰ μὴ ἐγεννήθη.
or again the saying at-all that not be-had-been-born

Βλέπε ἀπὸ τότε μηχανὰς καὶ δόλους καὶ κακίας·

See from then devices and tricks and malices

τὸν οἰνοχόον πρότερον συντόμως παραγγέλλει·

the wine-pourer first quickly he-commands

„ὄξυνον δότε ἀπὸ τοῦ νῦν κρασὶν τὸν Ἰλαριῶνα,

sour give from the now wine — to-Hilarion

ἃς ἔνι καὶ ὀλιγούτσικον, νὰ μὴν ἀναισχυντίξῃ,

let it-be also very-little that not he-be-shameless

καὶ ἂν μουρμουρίσῃ τίποτε καὶ ὀρμήσῃ νὰ τὸ στρέψῃ,

and if he-mutters anything and rushes that it be-return

καὶ τότε θέλω νὰ ἴδῳ τὸ πῶς τὸν θέλεις σύρειν

and then I-want that I-see the how him you-will drag

καὶ σπρώσεις καὶ λακτίσεις τον ἔξωθεν τοῦ πυλῶνος“.

and you-will-push and kick him outside of-the gate

Καὶ τὸν κελλάρην ὅμοια τῷ πρώτῳ κατηχίζει·

And the cellarer likewise to-the first he-instructs

„πάντα τὸν δεῖνα μερτικὸν μικρότερον τὸν δίδε,

always to-the so-and-so portion smaller to-him give

ἃς ἔνι καὶ συνόστεον, ἃς ἔχῃ καὶ αἱματίδας,

let it-be also with-bones let it-have also clots

καὶ ἂν οὐ τὸ ἐπάρῃ,

and if not it he-takes

ἐξάφες τον καὶ διάβαινε εἰς τοὺς ἄλλους“.

leave him and pass to the others

Τὸ τρίτον δὲ τὸν θυρωρὸν ὡσαύτως κατηχίζει·

The third and the doorkeeper likewise he-instructs

„ἂν ἔλθῃ ὁ δεῖνα πῶποτε νὰ κάτῃ εἰς τὸν πυλῶνα,

if comes the so-and-so ever that he-sit at the gate

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- ῥαβδέας καλὰς, ἂν μὲ ἀγαπᾷς, καὶ διῶξε τον ἀπέκει·
blows good if me you-love and chase him from-there
 ἂν δὲ πολλάκις λάθῃ σε καὶ μόνον παρακύβη,
if and perhaps he-escapes you and only peeps-in
 400 τὴν πόρταν σου ῥωμάνισε καὶ ἄς κάτση εἰς τὸ πεζούλι“. *the door your bolt and let him-sit on the bench*
 Ἄν ἀρρωστήσῃ ὁ ἡγούμενος ἢ πόνος τὸν κρατήσῃ,
If falls-ill the abbot or pain him seizes
 ὀρίζει· „φέρετε ἱατρούς, τὸν δεῖνα καὶ τὸν δεῖνα“. *he-orders bring physicians the so-and-so and the so-and-so*
 ἔρχονται, βλέπουσιν εὐθύς, κρατοῦσι τὸν σφυγμόν του,
they-come they-look at-once they-hold the pulse his
 λέγουσι· „ποιήσε τὰ καὶ τά, καὶ ἄς γίνεται καὶ τὰδε“. *they-say do this and that and let be-done also these*
 405 Καὶ ὅταν καβαλλικεύσωσι καὶ θέλουσιν ὑπάγειν,
And when they-mount and wish to-go
 ἐγέρνεται ὁ ἡγούμενος καὶ τὰδε παραγγέλλει·
gets-up the abbot and these(-things) orders
 „δότε τὸν δεῖνα τὸν ἱατρὸν κἂν δέκα μονηλαῖα,
give to-the so-and-so the physician even ten Manuel-coins
 τὸν δ' ἄλλον δότε τον κρασὶν κἂν δεκαπέντε μέτρα“. *the and other give him wine even fifteen measures*
 Εἰ δ' ἀρρωστήσῃ μοναχὸς ἢ πόνος τὸν κρατήσῃ,
If but falls-ill monk or pain him seizes
 410 γίνεται ὁ ἡγούμενος ἱατρὸς καὶ τὰδε παραγγέλλει·
becomes the abbot physician and these(-things) orders
 „ἡμέρας τρεῖς ἀφέτε τον καὶ νηστικὸς ἄς κεῖται,
days three leave him and fasting let him-lie
 ἂν δὲ ζητήσῃ βρώσιμον, ψωμίτιον καὶ κρομμύδιον,
if and he-asks-for food little-bread and onion

ἂν δὲ ζητήσῃ διὰ νὰ πῇ, νερούτσικον ὀλίγον“.

if and he-asks for that he-drink little-water a-little

Ἦδε ἰατρὸς πανάριστος, ἔδε λαμπρὸς τεχνίτης·

Behold physician all-best behold splendid craftsman

διέβη τὸν Ὀκτάριον, διέβη τὸν Κανίκλην,

he-surpassed — Oktarios he-surpassed — Kanikles

διέβη τὸν Ἀέτιον, αὐτὸν τὸν Ἱπποκράτην!

he-surpassed — Aetios himself — Hippocrates

Τὰ συγχαρίκια, δέσποτα, νὰ σέ τὸν ἐρμηνεύσω,

The rewards-for-good-news lord that to-you him I-explain

νὰ μὴ φοβῆσαι εἰς ποταμὸν ξηρὸν νὰ κινδυνεύσῃς,

that not you-fear in river dry that you-be-in-danger

ἢ σκύλος πώποτε νεκρὸς νὰ ἐγέρθῃ νὰ σέ δάκῃ.

or dog ever dead that rise that you it-bite

ὦ τῆς πορφύρας βλάστημα, παντάναξ τροπαιοῦχε,

O of-the purple offshoot all-lord trophy-bearer

καὶ τοῖχος ἀπροσμάχητον τῆςδε τῆς Βυζαντίδος,

and wall unassailable of-this the Byzantine(-city)

ταῦτα λοιπόν, ὥς εἶρηκα τῷ κράτει σου, μὴ φέρων,

these(-things) then as I-have-said to-the majesty your not bearing

ἐκὼν ἐξέρχομαι μονῆς ἐκ τῆς τοῦ Φιλοθέου,

willingly I-go-out of-monastery from the — of-Philotheos

δι' ὅσπερ εἶπον ἄνωθεν παμπλείστους τὰς αἰτίας,

through which I-said above very-many the causes

καὶ πρὸς τὴν σὴν κατέφυγα μεγάλην βασιλείαν·

and to the your I-have-fled great majesty

ἀφ' ὅτου γὰρ ἐκράτησας ταύτην θεοῦ βουλήσει,

from when for you-held this of-God by-will

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οὐκ ἔστησας τὰς χεῖρας σου ποσῶς εἰς τὸ μὴ δοῦναι
not you-stayed the hands your at-all from the — to-give

καὶ μοναχοῖς καὶ κοσμικοῖς, καὶ γέρουσι καὶ νέοις,
both to-monks and laymen and old and young

καὶ πάντες ἐπαγállονται σκιρτῶντες, εὐφημοῦντες,
and all exult leaping acclaiming

430 τῶν σῶν ἐπαπολαύοντες μεγάλων δωρημάτων.

the your enjoying great gifts

Ἄρτι δὲ πρόσσχες καὶ εἰς ἐμέ, στενούμενον, πεινῶντα·

Now but attend also to me straitened hungry

οὐ γὰρ ὑπέρογκα ζητῶ, δέσποτα στεφηφόρε,

not for excessive(-things) I-ask lord crown-bearing

νὰ λάβω τὴν ἀπόφασιν εὐθὺς τῆς ἀθυμίας·

that I-receive the release at-once of-the despondency

ψωμὶν ζητῶ τῷ κράτει σου ὀλίγον, κομματίτσιν,

bread I-ask of-the majesty your a-little little-morsel

435 εἰς ἣν ἡ βασιλεία σου μονὴν μὲ παραπέμψει.

to which the majesty your monastery me will-send

Ἐπεὶ δὲ νῦν προβάλλομαι μεσίτην τε καὶ πρέσβυν

Since and now I-put-forward mediator both and envoy

ὥς πρὸς τὴν βασιλείαν σου Γεώργιον τὸν μέγαν,

as to the majesty your George the great

τὸν ἐν πολέμοις ὄντα σοι καλὸν συνοδοιπόρον,

the in wars being to-you good fellow-traveler

ἐν τούτῳ τοῖνυν ἔξαιτῶ, γοργὸν κατάνευσόν μοι.

in this therefore I-beg quickly nod to-me

440 Ὡς γὰρ Χριστὸς ἐρρύσατο τὸν Πέτρον ἐκ πελάγους,

As for Christ rescued — Peter from sea

καὶ Ἰωνᾶν διέσωσε τοῦ θαλαττίου κήτους,

and Jonab saved from-the sea monster

οὕτως νῦν, δέσποτα, καμὲ τὸν ταπεινὸν καὶ ξένον
so now lord also-me the humble and stranger

τῶν δυσχερῶν ἀπάλλαξον σοφῶν μηχανημάτων,
from-the difficult free wise devices

ὥνπερ κατεῖπον ἄνωθεν λεπτομερῶς ὠδίνων,
of-which I-spoke above minutely of-pangs

καὶ δίδου μοι τὴν ἅπασαν αὐτῶν ἐλευθερίαν.
and give me the whole their freedom

Πείθομαι γάρ, ὦ δέσποτα, τῷ κράτει σου θαρρήσας,
I-trust for O lord to-the majesty your having-taken-courage

καὶ δοῦλος ὢν ἀνάξιος τολμήσας ἐδεήθην.
and slave being unworthy having-dared I-have-entreated

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Τοῦ αὐτοῦ πρὸς τὸν βασιλέα

IV · LEARN YOUR LETTERS

His old father pointed him to a scholar who once went barefoot and lousy and now rides a fat mule with gold coins in his bosom. Having learned his letters, the poet curses them: an embroiderer's cupboard would be full, but his holds paper bags. He envies a shoemaker who breakfasts on tripe and wine while he measures feet of verse. His try at shoemaking ends in a pierced hand, a baker's wife denies him a crumb, and his neighbors mock his letters.

Ἀπὸ μικρόθεν μ' ἔλεγεν ὁ γέρων ὁ πατήρ μου·
From childhood to-me used-to-say the old the father my

„Παίδίν μου, μάθε γράμματα, καὶ ὥσάν ἐσέναν ἔχει.
Child my learn letters and like you has

Βλέπεις τὸν δεῖνα, τέκνον μου, πεζὸς περιεπάτει,
You-see the so-and-so child my on-foot he-used-to-walk

καὶ τώρα διπλοεντέλῃνος καὶ παχυμουλαράτος.
and now double-breast-strapped and fat-muled

- 5 Αὐτός, ὅταν ἐμάνθανε, ὑπόδησιν οὐκ εἶχεν,
He when he-was-learning shoes not had
 καὶ τώρα, βλέπεις τον, φορεῖ τὰ μακρυμύτικά του.
and now you-see him he-wears the long-toed his
 Αὐτός, ὅταν ἐμάνθανε, ποτέ του οὐκ ἐκτενίσθη,
He when he-was-learning ever his not was-combed
 καὶ τώρα καλοκτένιστος καὶ καμαροτριχάρης.
and now well-combed and curled-haired
 Αὐτός, ὅταν ἐμάνθανε, λουτρόθυραν οὐκ εἶδε,
He when he-was-learning bath-door not saw
- 10 καὶ τώρα λουτρακίζεται τρίτον τὴν ἐβδομάδα.
and now bathes thrice the week
 Αὐτός, ὁ κόλπος του ἔγεμε φθειράς ἀμυγδαλάτας,
He the bosom his was-full-of lice almond-sized
 καὶ τώρα τὰ ὑπέρπυρα γέμει τὰ μανοηλάτα.
and now the gold-coins is-full-of the Manuel-coins
 Καὶ πείσθητι γεροντικοῖς καὶ πατρικοῖς μου λόγοις,
And trust old and paternal my words
 καὶ μάθε τὰ γραμματικά, καὶ ὥσάν ἐσέναν ἔχει.
and learn the letters and like you has
- 15 Καὶ ἔμαθον τὰ γραμματικά μετὰ πολλοῦ τοῦ κόπου.
And I-learned the letters with much the toil
 Ἄφ' οὗ δὲ τάχα γέγονα γραμματικὸς τεχνίτης,
From when and as-it-were I-became scholar skilled
 ἐπιθυμῶ καὶ τὸ ψωμὶν καὶ τοῦ ψωμοῦ τὴν μάνναν·
I-long-for both the bread and of-the bread the mother
 ὑβρίζω τὰ γραμματικά, λέγω μετὰ δακρύων·
I-curse the letters I-say with tears
 „Ἀνάθεμαν τὰ γράμματα, Χριστέ, καὶ ὅπου τὰ θέλει!
Anathema the letters Christ and who them wants

ἀνάθεμαν καὶ τὸν καιρὸν καὶ ἐκείνην τὴν ἡμέραν 20
anathema also the time and that the day
 καθ' ἣν μὲ παρεδώκασιν εἰς τὸ διδασκαλεῖον,
on which me they-handed-over to the school
 πρὸς τὸ νὰ μάθω γράμματα, τάχα νὰ ζῶ ἀπ' ἐκείνα!“
for the that I-learn letters as-if that I-live from those
 Ἐδάρε τότε ἂν μ' ἔποικαν τεχνίτην χρυσορράπτην,
Come-now then if me they-had-made craftsman gold-embroiderer
 ἀπ' αὐτοὺς ὅπου κάμνουσι τὰ κλαπωτὰ καὶ ζῶσι,
of those who make the embroideries and live
 καὶ ἔμαθα τέχνην κλαπωτὴν τὴν περιφρονημένην, 25
and I-had-learned craft embroidery the despised
 οὐ μὴ ἤνοιγα τὸ ἀρμάριον μου καὶ ἤϊρισκα ὅτι γέμει
not — I-would-open the cupboard my and find that it-is-full
 ψωμίν, κρασὶν πληθυντικὸν καὶ θυννομαγειρίαν,
bread wine plentiful and tuna-stew
 καὶ παλαμιδοκόμματα καὶ τσίρους καὶ σκουμπρία·
and bonito-slices and dried-mackerel and mackerels
 παρ' οὗ ὅτι τώρα ἀνοίγω το, βλέπω τοὺς πάτους ὅλους,
instead-of which that now I-open it I-see the bottoms all
 καὶ βλέπω χαρτοσάκκουλα γεμᾶτα τὰ χαρτία. 30
and see paper-bags full the papers
 Ἀνοίγω τὴν ἀρκλίτσαν μου, νὰ εὔρω ψωμὶν κομμάτιν,
I-open the little-chest my that I-find bread piece
 καὶ εὐρίσκω χαρτοσάκκουλον ἄλλο μικροτερίτσιν.
and find paper-bag another smaller
 Ἀπλώνω εἰς τὸ περσίκιν μου, γυρεύω τὸ πουγγίν μου,
I-reach into the cloak my I-search-for the purse my
 διὰ στάμενον τὸ ψηλαφῶ, καὶ αὐτὸ γέμει χαρτία.
for stater it I-feel and it is-full-of papers

- 35 Ἄφ' οὐ δὲ τὰς γωνίας μου τὰς ὅλας ψηλαφήσω,
From when and the corners my the all I-feel
 ἵσταμαι τότε κατηφὴς καὶ ἀπομερμνημένος,
I-stand then downcast and careworn
 λιποθυμῶ καὶ ὀλιγορῶ ἐκ τῆς πολλῆς μου πείνας·
I-faint and lose-heart from the much my hunger
 καὶ ἀπὸ τὴν πείναν τὴν πολλὴν καὶ τὴν στενοχωρίαν
and from the hunger the much and the distress
 γραμμάτων καὶ γραμματικῶν τὰ κλαπωτὰ προκρίνω.
letters and of-learning the embroideries I-prefer
- 40 Τὴν κεφαλὴν σου, δέσποτα, εἰς τοῦτο τί μὲ λέγεις;
(By)-the head your lord to this what to-me do-you-say
 ἂν ἔχω γείτονα τινα καὶ ἔχει παιδὶν ἀγῶριν,
if I-have neighbor some and he-has child boy
 νὰ τὸν εἶπω ὅτι μάθε το γραμματικὰ νὰ ζήσῃ;
that him I-tell that teach him letters that he-live
 ἂν οὐ τὸν εἶπω· μάθε το τσαγγάρην τὸ παιδί σου,
if not him I-tell teach him shoemaker the child your
 παρακρουνιαροκέφαλον πάντες νὰ μὲ ὀνομάσουν.
crack-pot-head all that me call
- 45 Καὶ ἄκουσον τὴν βιωτὴν τσαγγάρου, καὶ νὰ μάθῃς
And hear the living of-shoemaker and that you-learn
 τὴν βρῶσιν καὶ ἀνάπαυσιν τὴν ἔχει καθ' ἐκάστην.
the eating and rest which he-has by each(-day)
 Γείτονα ἔχω πετσωτήν, ψευδοτσαγγάρην τάχα,
Neighbor I-have leather-worker false-shoemaker as-it-were
 πλὴν ἔνι καλοψωνιστής, ἔνι καὶ χαροκόπος.
but he-is good-shopper he-is also merry-maker
 Ὅταν γὰρ ἴδῃ τὴν αὐγὴν περιχαρασσομένην,
When for he-sees the dawn breaking

εὐθύς· „ἄς βράσῃ τὸ θερμόν, λέγει πρὸς τὸ παιδίον του, 50
at-once let boil the hot-water he-says to the child his
 καὶ νά, παιδίον μου, στάμενοι εἰς τὰ χορδοκοιλίτσια,
and here child my staters for the tripe-sausages
 ἀγόρασε καὶ βλάχικον σταμεναρέαν τυρίτσιν,
buy also Vlach stater's-worth little-cheese
 καὶ δός με νὰ προγεύσωμαι, καὶ τότε νὰ πετσώνω.“
and give me that I-breakfast and then that I-sew-leather
 Ἄφ' οὗ δὲ κλώσῃ τὸ τυρὶν καὶ τὰ χορδοκοιλίτσια,
From when and he-polishes-off the cheese and the tripe-sausages
 καὶν τέσσερα τὸν δίδωσι γεμᾶτα εἰς τὸ μυχροῦτιν, 55
even four him they-give full in the cup
 καὶ πίνει τα καὶ ἐρεύγεται. Κερνοῦν τον ἄλλον ἓνα,
and drinks them and belches Pour him another one
 καὶ παρευθὺς ὑπόδημαν ἐπαίρνει καὶ πετσώνει.
and at-once shoe he-takes and sews-leather
 Ὅταν δὲ πάλιν, δέσποτα, γεύματος ὥρα φθάσῃ,
When and again lord of-meal hour comes
 ρίπτει τὸ καλαπόδιον του, ρίπτει καὶ τὸ σανίδιν,
he-throws the last his throws also the board
 καὶ τὸ σουγλὶν καὶ τὸ σφετλὶν καὶ τὰ σφηκώματά του, 60
and the awl and the bodkin and the pegs his
 καὶ λέγει τὴν γυναῖκαν του· „κυρά, καθὲς τραπέζιν·
and says to-the wife his lady set table
 καὶ πρῶτον μίσσον τὸ ἐκζεστόν, δεύτερον τὸ κρασαῖτον,
and first dish the boiled second the wine-stew
 καὶ τρίτον τὸ μονόκυθρον, πλὴν βλέπε νὰ μὴ βράζῃ!“
and third the stew but see that not it-boil
 Ἄφ' οὗ δὲ παραθέσουσι καὶ νίψεται καὶ κάτση,
From when and they-serve and he-washes and sits

- 65 ἀνάθεμά με, βασιλεῦ, ὅταν στραφῶ καὶ ἰδῶ τον
anathema me emperor when I-turn and see him
 τὸ πῶς ἀνακομπώνεται κατὰ τῆς μαγειρίας,
the how he-crams against the cookery
 ἂν οὐ κινοῦν τὰ σάλια μου καὶ τρέχουν ὡς ποτάμιν.
if not move the saliva my and run like river
 Αὐτὸς γὰρ ἐμπουκκώνεται, κλώθει τὴν μαγειρίαν,
He for stuffs-his-mouth polishes-off the cookery
 καὶ ἐγὼ ὑπάγω καὶ ἔρχομαι πόδας μετρῶν τῶν στίχων.
and I go and come feet measuring of-the verses
- 70 Αὐτὸς χορταίνει τὸ γλυκὺν εἰς τὸ τρανὸν μουχρούτιν,
He is-filled-with the sweet(-wine) in the great cup
 καὶ ἐγὼ ζητῶ τὸν ἱαμβόν, γυρεύω τὸν σπονδεῖον,
and I seek the iamb I-search-for the spondee
 γυρεύω τὸν πυρρίχιον καὶ τὰ λοιπὰ τὰ μέτρα·
I-search-for the pyrrhic and the rest the meters
 ἀλλὰ τὰ μέτρα ποῦ ὠφελοῦν τὴν ἄμετρόν μου πείναν;
but the meters where do-they-profit the measureless my hunger
 Ἔδε τεχνίτης στιχιστὴς ἐκεῖνος ὁ τσαγγάρης·
Behold craftsman verse-maker that the shoemaker
- 75 εἶπε τὸ κύριε ἐλέησον, καὶ ἤρξατο ρουκανίζειν.
he-said the Lord have-mercy and began to-gnaw
 Ἐγὼ δέ, φεῦ τῆς συμφορᾶς! πόσους νὰ πλέξω στίχους,
I but alas the misfortune how-many that I-weave verses
 πόσους νὰ γράψω κάλλιστα, πόσους νὰ λαρυγγίσω,
how-many that I-write finest how-many that I-trill
 νὰ τύχω μου τοῦ λάρυγγος τῆς ἄκρας θεραπείας.
that I-obtain my of-the throat the utmost cure

- Ὡρμησα τάχατε καὶ γὰρ τὸ νὰ γενῶ τσαγγάρης,
I-set-out as-it-were I-too the that I-become shoemaker
 μὴ νὰ χορτάσω τὸ ψωμὶν τὸ λέγουν ἀφρατίτσω, 80
not that I-be-filled-with the bread which they-call fluffy
 ἀλλὰ τὸ μεσοκάθαρν τὸ λέγουσι τῆς μέσης,
but the half-white which they-call of-the middle
 τὸ ἐπιθυμοῦν γραμματικοὶ καὶ καλοστιχοπλόκοι.
which long-for scholars and fine-verse-weavers
 Καὶ τεῶς γυρεύων ἤρρηκα καὶ ταρτερον δάκπου,
And meanwhile searching I-found also quarter-coin somewhere
 καὶ ἐδῶκα το καὶ ἠγόρασα σουγλὶν ἀπὸ τσαγγάρην,
and gave it and bought awl from shoemaker
 καὶ ὥς ἦσαν τὰ καλὶγια μου πλήρης ἐξεσχισμένα, 85
and as were the boots my wholly torn
 ἐπιάσα τάχατε μικρὸν νὰ τὰ περισουφρώσω·
I-took-up as-it-were a-little that them I-stitch-round
 καὶ κρουῶ σουγλεὰν τὸ χέριν μου καὶ ἐδιέβην ἀπεκεῖθε,
and I-strike with-awl-thrust the hand my and went-through from-there
 καὶ ὥς πρήσμαν ἐκ τοῦ κρούσματος γέγονε τῇ χειρὶ μου,
and as swelling from the blow came on-the hand my
 ὁλόκληρον ἐδιάβασα μῆναν εἰς τὸν ξενῶνα.
whole I-passed month in the hospice
 Ἄν ἔμαθον τὴν ραπτικὴν ἐντέχως ἐπιστήμην, 90
If I-had-learned the tailoring skillfully art
 μετὰ βελόνων ταρτεροῦ καὶ ράμματα σταμένον,
with needle of-quarter-coin and threads of-stater
 καὶ ψαλιδόπουλον μικρὸν, νὰ ἤμην οἰκοδεσπότης·
and little-scissors small that I-were householder
 ἂν γὰρ οὐκ ἐγυρίζετο ράψιμον εἰς τὸν κόσμον,
if for not went-about sewing in the world

- 95 *οκάποιας τεῶς γειτόνισσας ρούχον νὰ παρελύθην,*
some meanwhile of-neighbor-woman garment that had-come-unsewn
καὶ παρευθὺς νὰ μ' ἔκραξεν· „δεῦρο, τεχνίτα, δεῦρο,
and at-once that me she-had-called come craftsman come
νά, κέντησον τὸ ρούχον μου καὶ ἔπαρ' τὸ ράπτικόν σου.“
here embroider the garment my and take the tailor's-fee your
Ἄν ἦμην παραζυμωτῆς ἢ δουλευτῆς μαγκίπου,
If I-were dough-kneader or servant of-baker
προφούρνια καὶν νὰ ἐχόρταινα, καὶ ὡσὰν ἐμέναν εἶχεν.
oven-scrap at-least that I-had-been-filled-with and like me had
Ὅς γὰρ ἐδιέβαινα προχθές οκάπου εἰς μαγκιπεῖον,
As for I-was-passing day-before-yesterday somewhere at bakery
 100 *ἤρρηκα τὴν μαγκίπισσαν ἔσωθεν ἰσταμένην*
I-found the baker's-wife inside standing
καὶ ταῖς χερσὶ κατέχουσαν ἄσπρον σεμιδαλάτον,
and with-the hands holding white fine-floured
ἀπόξυσμα τριπτούτσικον καὶ ἐρρουκάνιζέν το·
scraping crumbly and she-was-gnawing it
ἔνδον εἰσῆλθον παρευθὺς καὶ πρὸς ἐκείνην λέγω·
inside I-went at-once and to her I-say
„κυρά, κυρὰ μαγκίπισσα, τὸ πῶς ἀκούεις οὐκ οἶδα,
lady lady baker's-wife the how you-are-called not I-know
 105 *εἶα δὸς καὶ ἐμὲ τριπτούτσικον δαμὶν νὰ ρουκανίσω.“*
come-on give also me crumbly a-bit that I-gnaw
Ἀπόκρισιν δ' οὐκ ἔδωκεν ἡ τρισαθλία ὅλως,
Answer but not gave the thrice-wretched at-all
καὶ ὡς εἶδα τὸ ἀσυνείδητον καὶ τὸ ἀνυπόληπτόν της,
and as I-saw the unconscionable and the disreputable her
στενάζων καὶ λυπούμενος ἄλλην διέβην ρύμην.
groaning and grieving another I-went-through street

Ἄν ἤμην ὀξύγαλατᾱς, τὸ ὀξύγαλαν νὰ ἐπώλουν,
If I-were sour-milk-seller the sour-milk that I-sold
 τὴν ποσῶκκαν τοῦ ὀξύγάλακτος εἰς ὤμον μου νὰ ἐβάστουν, 110
the pot of-the sour-milk on shoulder my that I-carried
 ἀπὸ ψυχῆς νὰ ἐστρίγγιζα, περιπατῶν νὰ ἐλάλουν·
from soul that I-sbrieked walking that I-cried
 „ἐπάρετε δρουβανιστὸν ὀξύγαλαν, γυναῖκες!“
take churned sour-milk women
 καὶ ἐκεῖναι ὡς τὸ χρήζουσι συντόμως νὰ ἐξεπώλουν.
and they as it they-need quickly that I-sold-out
 Καταβλαττᾱς ἂν ἔμαθον καὶ σηκωτῆς ἂν ἤμην,
Purple-dyer if I-had-learned and porter if I-were
 ὡς σηκωτῆς νὰ ἐδούλευα τὴν ἅπασαν ἡμέραν, 115
as porter that I-worked the whole day
 καὶ τὸ βραδὺ νὰ μ' ἔδιδαν μεγάλην κομματοῦραν,
and the evening that me they-gave great bunk
 τὸ ἄσπρον ἐμποτόπουλον γεμᾶτον κρασοβόλιν
the white drinking-cup full wine-ration
 καὶ μονοκύθρου μερτικὸν ἐκ τὰ λαπαριμαῖα·
and of-stew portion from the flank-cuts
 καὶ κἂν μετὰ τὸ σχόλασμαν νὰ ἐπιάνα τὴν λαπάραν,
and even after the quitting that I-grabbed the flank
 καὶ νὰ τὴν ἔκρουα κοπετόν, ὡς καὶ τὸ δίκαιον εἶχε. 120
and that her I-struck mourning as also the right it-had
 Κεντήκλας κἂν ἂν ἔμαθα καὶ τοὺς πιπεροτρίπτας,
Needles even if I-had-learned and the pepper-grinders
 ὁδοιπορῶν νὰ ἐστρίγγιζα περιπατῶν τὰς ρύμας·
journeying that I-sbrieked walking the streets
 „κυράδες, χειρομάχισσες, καλοοικοδέσποινές μου,
ladies quarrelsome good-housewives my

προκύψατε, βηλαρικὰς ἐπάρετε κεντήκλας,

lean-out veil take needles

125 καὶ τοὺς πιπεροτρίπτας μου, νὰ τρίβετε πιπέρην!“

and the pepper-grinders my that you-grind pepper

Καὶ ὡς εἶν' καλοοικοδέσποινες ὁκάποσες γυναῖκες,

And as are good-housewives some women

καὶ τὰς κεντήκλας νὰ ἔπαιρναν καὶ τοὺς πιπεροτρίπτας.

both the needles that they-took and the pepper-grinders

Ἄλλ' ὡς θεωρῶ τὰ πράγματα, τὴν εὐτυχίαν τὴν ἔχω,

But as I-see the things the luck which I-have

καὶ τὰς κεντήκλας νὰ ἔμαθα, καὶ τὸ ψωμὶν νὰ ἐζήτουν.

both the needles that I-had-learned and the bread that I-begged

130 Γείτοναν ἔχω κοσκινᾶν, φάρσωμα μᾶς χωρίζει,

Neighbor I-have sieve-maker partition us separates

καὶ βλέπω τὴν ἰστίαν τοῦ πῶς συχνοφλακαρίζει,

and I-see the hearth his how often-blazes

καὶ πῶς πολλάκις τῶν κρεῶν τὴν τσίγκαν ἀπολύει·

and how often of-the meats the smell it-lets-out

πῶς δ' αὖ εἰς τὴν ἀνθρακιὰν τὴν φοβερὰν ἐκείνην

how and again in the coal-fire the fearsome that

κείμενα βλέπω, βασιλεῦ, τὰ πλήθη τῶν ἰχθύων·

lying I-see emperor the multitudes of-the fish

135 καὶ ἐγὼ τοικνώνω διὰ ψωμίν, ζητῶ καὶ οὐδὲν μὲ δίδουν,

and I smell-burnt for bread I-ask and nothing me they-give

ἀλλ' ὀνειδιζοῦν ἅπαντες καὶ καθυβρίζουσίν με,

but reproach all and insult me

λέγοντες· „φάγε γράμματα καὶ χόρτασε, παπᾶ μου,

saying eat letters and be-filled priest my

καὶ τρῶγε, μυριεμπύρετος, ἐκ τὰ γραμματικά σου·

and eat thousand-fevered from the letters your

ἂν δὲ πολλάκις ἀτυχῆς ἐκ τὰ γραμματικά σου,
 if and perhaps you-are-unlucky from the letters your
 ἔκβαλε τὰ παπαδικὰ καὶ γένου προσχεράρης.“
 throw-off the priestly(-things) and become hireling

140

IV • THE FLANK AND THE CLOAK

He already suffers hell's three punishments: poverty is his sleepless worm, his shivering is Tartarus, and hunger's dizziness is the darkness. Turned away from the bacon in his father's cell, he eats it when a crash empties the room and blames the cat. Homer and Oppian feed no one. A butcher's wife strikes him with a dung-filled gut. He begs the Komnenian emperor to free him from his creditors, offering George, Demetrios, Tiron, and Stratelates as mediators.

Σοὶ δὲ συμβούλῳ χρώμενος, δέσποτα, τί μοὶ λέγεις;
 You and as-counselor using lord what to-me do-you-say
 ἐλπίζω τὸ σὸν ἔλεος νὰ μὲ χειραγωγήσῃ,
 I-hope the your mercy that me will-lead-by-the-hand
 καὶ νὰ εὐχῶμαι τὰ σκῆπτρα σου μέσης ἀπὸ καρδίας,
 and that I-pray-for the scepters your middle from heart
 σκῆπτρα κρατήσης, κράτιστε, γῆς πάσης καὶ θαλάσσης.
 scepters may-you-hold mightiest of-earth all and sea

Ἄπὸ γὰρ τῆς πτωχείας μου καὶ βλασφημῶ πολλάκις, 145
 From for the poverty my even I-blaspheme often
 καὶ λέγουσί με· „πρόσεχε, πολλὰ μὴ συντυχαίνης,
 and they-say to-me take-care much not talk
 μήπως καὶ μετὰ θάνατον καταδικάσουσί σε
 lest also after death they-condemn you
 εἰς σκώληκα ἀκοίμητον, εἰς τάρταρον, εἰς σκότος.“
 to worm sleepless to Tartarus to darkness

Ἐγὼ δέ, κοσμοκράτορ μου, τὰς τρεῖς κολάσεις ταύτας
I but world-ruler my the three punishments these

150 ἐνταῦθα τὰς κολάζομαι, καὶ πρὸ τῆς τελευτῆς μου·
here them I-am-punished-with even before the end my

σκώληκα γὰρ ἀκοίμητον ἡγοῦμαι τὴν πενίαν,
worm for sleepless I-consider the poverty

ἥτις μὲ τρώγει πάντοτε καὶ καταδαπανᾷ με·
which me eats always and consumes me

τάρταρον τὸν τουρτουρισμὸν τὸν τουρτουρίζω τώρα,
Tartarus the shivering which I-shiver now

ὥς ἐκ χειμῶνος παγετοῦ, καὶ τί φορεῖν οὐκ ἔχω,
as from winter's frost and what to-wear not I-have

155 ἂν γὰρ οὐκ ἔχω τί φορεῖν μέγας τουρτουρίζω·
if for not I-have what to-wear greatly I-shiver

σκότος δὲ πάλιν, δέσποτα, τὸν σκοτασμόν μου κρίνω,
darkness and again lord the dizziness my I-judge

τὸν ἔχω πάντα, βασιλεῦ, ὅταν ψωμὸν οὐκ ἔχω,
which I-have always emperor when bread not I-have

ἂν γὰρ οὐκ ἔχω τί φαγεῖν, σκοτίζομαι καὶ πίπτω·
if for not I-have what to-eat I-grow-dizzy and fall

ἔδε καὶ σκότος ἀφεγγές καὶ τάρταρος καὶ σκώληξ.
behold both darkness lightless and Tartarus and worm

160 Ἀλλὰ παντάναξ κραταῖός, Χριστὸς μου βροτοσώστης
But all-ruler mighty Christ my mortal-saver

τούτων τανῦν μὲ ρύσεται τῇ σῇ πλουτοδοσίᾳ,
from-these now me may-be-rescue by-the your wealth-giving

ἐκεῖθεν κατὰ χάριν δὲ λυτρώσηταί με πάλιν.
from-there by grace and may-be-redeem me again

Ἀλλά, κρατάρχα βασιλεῦ τεσσάρων γῆς κλιμάτων,
But ruler emperor of-four of-earth regions
 χάρισόν μοι τῷ δούλῳ σου μικρὸν τὰς ἀκοάς σου,
grant me to-the servant your a-little the ears your
 ὥς ἵνα καὶ τὸ πρὸ μικροῦ συμβάν μοι σαφηνίσω. 165
as that also the before little happened to-me I-make-clear
 Εἰς τοῦ πατρός μου τὸ κελλὶν ἀκρόπαστον ἀπάκιν
In of-the father my the cell tip-salted bacon
 σύμπλευρον ἐμαγείρουον, σύλλαρδον, ἐκ τὰ ἐξεύρεις,
with-ribs they-were-cooking with-lard of the(-cuts) you-know
 καὶ θέντες καὶ τὴν τράπεζαν ἐκάθισαν νὰ φάγουν.
and having-set also the table they-sat that they-eat
 Τούτους ἰδὼν ὁ δοῦλος σου γύρωθεν καθημένους,
Them having-seen the servant your around sitting
 ὥς εἶχον ἔθος, σὺν αὐτοῖς ἔδραμον συγκαθίσαι, 170
as I-had custom with them I-ran to-sit-together
 ἐκεῖνοι δ' ἐξεπήδησαν, λέγοντες ὁμοφώνως·
they and leaped-up saying with-one-voice
 „μαθὼν μηδ' ἄρτι βιάζεσαι ἐλθεῖν ἵνα καθίσῃς,
learn not-even now force-yourself to-come that you-sit
 παπᾶς γραμματικός εἶσαι, τρέφε τὸν ἑαυτὸν σου,
priest scholar you-are feed the self your
 μὴ βλέπῃς τὸ ἀπάκιν μας, οὐκ ἔν' τοῦ λάρυγγός σου,
not look-at the bacon our not is of-the throat your
 ἂν δὲ πεινᾷς, γραμματικέ, ἀγόρασον καὶ φάγε.“ 175
if and you-are-hungry scholar buy and eat
 Τούτων δὲ πρὸς με, βασιλεῦ, ἀπάντων λεγομένων,
These and to me emperor all being-said
 ὁκάτι πως ἐγένετο κτύπος εἰς τὸ κατώγαιον,
something somehow happened noise in the cellar

καὶ πάντες ἐσηκώθησαν, ἐφύγασιν αὐτίκα,

and all got-up fled at-once

νομίσαντες ὅτι χαλᾷ τοῦτο νὰ τοὺς πλακώσῃ,

having-thought that collapses this that them it-crush

180 ἔνι γὰρ πλεῖστα καὶ πολλὰ πάνυ σεσαθρωμένον.

it-is for very-much and greatly very rotten

Ἐγὼ δ' ὡς ἦρα κείμενον σύμπλευρον τὸ ἀπάκιν,

I but as I-found lying with-ribs the bacon

ἡρξάμην συλλογίζεσθαι καθ' ἑαυτὸν καὶ λέγειν·

I-began to-reason by myself and to-say

„οὐκ εἶμαι αὐτὸς ὃν ἔλεγον οὐκ ἔν' τοῦ λάρυγγός σου,

not I-am he whom they-were-saying not is of-the throat your

ἀλλ' ἴδε τὴν ἀσύγκριτον τοῦ θεανθρώπου κρίσιν,

but see the incomparable of-the God-man judgment

185 πῶς εὐσυνγκρίτως ἔφερε τὸ ἀπάκιν εἰς ἐμέναν!“

how fittingly he-brought the bacon to me

Ταῦτα δὲ λέγων, βασιλεῦ, τὴν μάχαιραν κρατήσας,

These(-things) and saying emperor the knife having-grasped

ἡρξάμην ἐμβουκκῶνεσθαι μέχρι τοῦ κορεσθῆναι.

I-began to-stuff-my-mouth until the to-be-sated

Μετὰ δὲ ταῦτα, βασιλεῦ, κάτω καὶ γὰρ κατήλθον,

After and these(-things) emperor down I-too went

τάχα γυρεύειν σὺν αὐτοῖς πόθεν ὁ κτύπος ἦτον,

as-if to-search with them whence the noise was

190 πρότερον τὸ κατούδιν μας στήσας εἰς τὸ τραπέζιν,

first the little-cat our having-set on the table

διὰ τὸ νὰ εἰποῦν ὅτι ἔποιησεν ἐκεῖνο τὴν ζημίαν.

for the that they-say that did that(-one) the damage

Ἄπαντες δὲ μετὰ μικρὸν τῇ κέλλῃ προσελθόντες

All and after a-little to-the cell having-come

τὸ δὲ κατούδιν βλέψαντες ἄνωθεν τῆς τραπέζης,

the and little-cat having-seen above the table

ἔρριψαν λίθον κατ' αὐτοῦ, λέγοντες· „σκοτωθήτω,

threw stone at it saying let-it-be-killed

ὅτι ἔφαγε τὸ θαυμαστὸν ἀκρόπαστον ἀπάκιν.“

because it-ate the marvelous tip-salted bacon

Ὑστερον δὲ τὴν μηχανὴν εὐστόχως ἐπιγινόντες,

Afterward and the trick aptly having-recognized

ὀλίγον μειδιάσαντες ἐξεῖπον ὁμοφώνως·

a-little having-smiled said with-one-voice

„Ἴδε ὁ παπᾶς ὅπου ἔφαγεν τὸ ἀκρόπαστον ἀπάκιν,

see the priest who ate the tip-salted bacon

καὶ ἡμεῖς ἐγκατεπλέκαμεν τὸ ταπεινὸν κατούδιν.“

and we entangled the humble little-cat

Καὶ ἤρραν τὰ σκουτέλλια τοὺς πλήρης καθαιρισμένα,

And they-found the bowls their wholly cleaned

πλύσιμον οὐκ ἠθέλασιν καθόλου τὰ πινάκια.

washing not they-needed at-all the platters

Ἡμεῖς ψωμὶν οὐκ εἶχαμεν, καὶ τί ἄλλον γυρεύεις;

We bread not we-had and what other do-you-seek

ὅπου γὰρ λείπει τὸ ψωμὶν προσφὰν οὐκ ἐνθυμοῦνται·

where for lacks the bread relish not they-remember

τοῦ προσφαγίου ἢ μέριμνα κ' ἢ λείψις τοῦ ψωμίου

of-the relish the care and the lack of-the bread

τὰς ἐνθυμήσεις τὰς πολλὰς πολλὰ τὰς περικόπτουν.

the thoughts the many greatly them cut-short

195

200

205

Πείνα μου, πάλιν πείνα μου, καὶ δεύτερον σὲ γράφω,

Hunger my again hunger my and second(-time) to-you I-write

καὶ τώρα μόνον ἄφες με, ὅτι ψωμὶν οὐκ ἔχω,

and now only leave me for bread not I-have

παῦ' ὥς νὰ πάρω δανεικόν· ποσῶς οὐκ ἡμερώθη.

stop until that I-take loan at-all not she-was-appeased

Εἷ τις ἂν ἔχει σήμερον ψωμὶν καὶ λοκοτίν,

If anyone — has today bread and coin

210 ἐκεῖνος καὶ φιλόσοφος, ῥήτωρ καὶ καλλιγράφος.

he both philosopher orator and fine-writer

Τί δὲ λοιπόν, ἂν ἔμαθα τοῦ κόσμου τὰ βιβλία,

What and then if I-have-learned of-the world the books

καὶ τὸ ψωμὶν ἐπιθυμῶ, πότε νὰ τὸ χορτάσω.

and the bread I-long-for when that it I-shall-have-my-fill

Καλὸς ἔν' ὁ Λιβάνιος, ἂν ἔχει καὶ χρυσάφιν.

Good is — Libanios if he-has also gold

Τὸν Ὅμηρον μὲ δίδασιν καὶ ψόφουν ἐκ τὴν πείναν,

— Homer me they-give and I-was-croaking from the hunger

215 εἶπαν με· „μάθε Ὀππιανόν, πείναν οὐδὲν φοβεῖσαι.“

they-told me learn Oppian hunger not you-fear

Ὡς ἔμαθα τὸν Ὀππιανόν, τάχα κ' ἐγὼ καυχίσθην·

As I-learned — Oppian as-it-were and I boasted

„φεῦγε, πτωχεῖα στοὺς χωρικούς, ὕπαγε εἰς ἀσόφους·

flee poverty to-the peasants go to unlearned

ἐγὼ πλουσίαν ἔμαθα τὴν τέχνην τῶν γραμμάτων,

I rich learned the art of-the letters

Ὀππιανὸν ἐκτήθησα, πείναν οὐδὲν φοβοῦμαι.“

Oppian I-have-acquired hunger not I-fear

220 Καὶ ἐκείνη ὑπομονγκρίζουσα μικρὸν μὲ ἐπεστράφη.

And she grumbling a-little to-me turned-back

Ὡς ἐκατέστησεν λοιπὸν τὸ μάγουλόν μου ἢ πείνα,

As made then the cheek my the hunger

οὐδὲ λαπάραν ὥμοιαζεν τὴν καταζαρωμένην.

not-even flank it-resembled the shriveled

Ἄν μ' ἔλειπεν Ὀππιανὸς κ' ἔπιανα φουρνητάρης,

If me lacked Oppian and I-took-up oven-boy

πολὺν καλὸν μ' ἐξέβαιεν καὶ διαφορωτερίτῳ.

much good to-me would-have-come and a-little-more-profitable

Ἄν ἦμουν παραζυμωτῆς ἢ ζυμωτῆς μαγκίπου,

225

If I-were dough-kneader or kneader of-baker

προφούρνια νὰ χόρταινα, νᾶχα καλὴν ἡμέραν.

oven-scrap that I-were-filled-with that-I-had good day

Τὴν στράταν ἤρχουμουν ποτὲ μὲ πείναν καὶ μὲ δίψαν,

The road I-was-coming once with hunger and with thirst

καὶ τσίκαναν γέμισαν πολλὴν τ' ἀρθούνια μου στὴν στράταν,

and smell filled much the nostrils my on-the road

κ' εἰς τ' ἄντερά μου σέβηκεν καὶ τάραξεν τὴν πείναν·

and into the guts my entered and stirred the hunger

τὴν τσίκαναν ἠκολούθησα κ' εἰς μακελλεῖον μὲ πάγει,

230

the smell I-followed and to butcher's-shop me it-leads

ἐκ' ἡῦρα κρεᾶς καὶ ψήνασιν σουγλιταρεὰν μεγάλην.

there I-found meats and they-were-roasting skewer-load great

Τοῦ μακελλάρη τὴν γυνὴν ἤρξάμην κολακεύειν·

Of-the butcher the wife I-began to-flatter

„κυρά, κυρὰ μαστόρισσα, κυρὰ χορδοκοιλίστρα,

lady lady mistress lady sausage-maker

καὶ μουτλογατανόσκουφε γυνὴ τοῦ μακελλάρη,

and greasy-capped wife of-the butcher

δὸς με ὀλίγον ἔντερον, δὸς με δαμὴν μαστάρην,

235

give me a-little gut give me a-bit udder

λαπάραν ἐκ τὴν λαπάραν σου, ἐξ αὐτὴν τὴν βαστάζεις,
flank from the flank your from it which you-hold

λαπάραν τραγανόδεχτον τὴν ἄντικρυς νευρώδη,
flank crunchy-to-the-bite the downright sinewy

τὴν ἐκδαρμένην πάντοτε καὶ μὴ παχαινευμένην,
the flayed always and not fattened

τὴν οὖσαν σταφιδόχνοτον, τὴν ἀκροσαχισμένην.“
the being raisin-skinned the edge-flabby

240 Εἶδα καλὴν προαίρεσιν, εἶδα καλὴν γυναῖκα,
I-saw good disposition I-saw good woman

οὐκ ἐπιστάμην ἄτυχος τὴν συσκευὴν καὶ πράϊζιν,
not I-knew unlucky the device and deed

τρόπον τὸν κακομήχανον τῆς γυναικὸς ὁ τάλας.
manner the evil-scheming of-the woman the wretch

Ἐκ τῆς χειρὸς λαβούσης με καὶ θρόνον ἐκτεθείσης,
By the hand having-taken me and seat having-set-out

καὶ τὸ τραπέζιν μ' ἔθηκεν τοιαῦτα λέγων πρὸς με·
and the table for-me she-set such(-things) saying to me

245 „κάθισ', ἀφέντη, κάθισε, γραμματικὲ νοτάρη,
sit lord sit scholar notary

γραμματικὲ φιλόσοφε, διπλοκαλαμαρᾶτε.“
scholar philosopher double-inkhorned

Καὶ τὸ τραπέζιν μ' ἔθηκεν, καὶ σύρνει με μαντίλιν,
And the table for-me she-set and draws for-me napkin

καὶ σκουτελλίτσω μ' ἔθηκεν γεμᾶτον τὴν λαπάραν.
and little-bowl for-me she-set full the flank

Καὶ πρώτην βοῦκκαν ἔβαλα, καὶ δεύτερην καὶ τρίτην·
And first mouthful I-put and second and third

250 τέταρτον, ὡς τὸ σύνηθες, ἔσκυψα νὰ τὴν κόψω·
fourth as the custom I-stooped that it I-cut

εὐθὺς (καὶ ποῦ τὴν ἔκρυβεν τὴν σύσκατον ἐκείνην,
at-once and where it she-had-hidden the dung-filled that
 τὴν κοπροπαραγέμιστον καὶ τὴν δυσωδεστάτην;)
the dung-stuffed and the most-stinking
 καὶ κρου' με καταπρόσωπα μὲ τὴν κοιλιὰν καὶ λέγει·
and strikes me in-the-face with the belly and says
 „φάγε, καλὲ γραμματικέ, γραμματικὲ νοτάρη,
eat good scholar scholar notary

γραμματικὲ φιλόσοφε, ἐντεροχορδοπλύτα.

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scholar philosopher gut-and-tripe-washer

Κάλλιον ἦτον νᾶτρωγες αὐτοῦνον τὸ μελάνιν,

Better was that-you-had-eaten that the ink

παρὰ τὴν τυμπανόκρουστην τὴν σκατωτὴν λαπάραν.“

than the drum-beaten the dungy flank

Κάππα μου, πάλιν κάππα μου, παλαιοχαρβαλωμένη,

Cloak my again cloak my old-and-tattered

κάππα μου, ὅνταν σ' ἔθηκεν ἡ Βλάχα νὰ σὲ φάνη,

cloak my when you set the Vlach-woman that you she-weave

πολλὰ δάκρυα σὲ γέμισεν καὶ στεναγμοὺς μεγάλους.

260

many tears you filled and groans great

Ἐσέν' ἔχω καὶ πάπλωμαν, κάππα, καὶ ἀπανωφόριν,

You I-have both blanket cloak and overcoat

ἐσέναν καὶ ποκάμισον, ἐσέν καὶ ἐπιβαλτάριν.

you both shirt you and wrap

Καὶ τὴν λαμπρὴν τὴν κυριακὴν στὴν ἐκκλησιὰν ἂν πάγω,

And the bright the Sunday to-the church if I-go

ὅλους χωρεῖ ἡ ἐκκλησιὰ καὶ μὲν οὐδὲν ἐχώρει,

all holds the church and me not held

καὶ ἀπὸ τὸ σείσμαν τὸ πολὺν καὶ τὸ πολὺ τὸ διῶμαν,

265

and from the shoving the much and the much the pushing

ἐπαίρνω, πάγω, βασιλεῦ, σὸ σπῖτιν ὑπαγαίνω,

I-take-off I-go emperor to-the house I-go

τὸ σπῖτιν, τὸ παλαιόσπιτον, τὸ καινουριοχαλασμένον.

the house the old-house the newly-ruined

Νυστάζω, πέφτω τάχατε, τυλίγομαι τὴν κάππαν,

I-get-sleepy I-fall as-it-were I-wrap-myself-in the cloak

κοιμοῦμαι ὥς τὸ μεσάνυκτον, καὶ ἄκου τί παθάνω·

I-sleep until the midnight and hear what I-suffer

270 ἐμπλέκονται μ' οἱ ψεῖρες μου ἄνωθεν ἕως κάτω,

entangle me the lice my from-above to below

καὶ βάνω τὸ χερίτισιν μου, συντρίβω καὶ τσακίζω,

and I-put the little-hand my I-crush and break

ἐβγάνω τ' ὀλοκόκκινον, νῆπες βαφέαν ὁμοιάζω.

I-take-out it all-red that-you-would-say dyer I-resemble

Κάππα μου, ὅπου δύναται, κάππα μου, ἃς σέ ἀγοράσῃ,

Cloak my who can cloak my let you be-buy

κάππα μου, ἡγανάκτησα, κάππα, τὰς χάριτάς σου.

cloak my I-have-grown-weary-of cloak the graces your

275 Ἄλλ' ὦ κομνηνοβλάστητον ἀπὸ πορφύρας ῥόδον,

But O Komnenos-sprung from purple rose

βασιλευόντων βασιλεῦ, καὶ τῶν ἀνάκτων ἄναξ,

of-reigning(-ones) emperor and of-the lords lord

καὶ κράτος τὸ τρισκράτιστον μητροθεν καὶ πατρόθεν,

and majesty the thrice-mightiest from-mother and from-father

εἰσάκουσόν μου τῆς φωνῆς καὶ τῆς δεήσεώς μου,

hear my the voice and the petition my

θύραν ἐλέους ἀνοιξον καὶ χεῖρα πάρασχέ με,

door of-mercy open and hand offer me

280 ἀνάγουσαν ἐκ βόθρου με, λάκκου τοῦ τῆς πενίας.

raising from pit me ditch the of-the poverty

Σὺ γὰρ ἐλέους οἰκτιρμῶν μετὰ θεὸν ἢ θύρα,
You for of-mercy of-compassions after God the door
 σὺ μόνος ὑπερασπιστῆς τῶν ἐν ἀνάγκαις βίου,
you alone defender of-the in necessities of-life
 σὺ καὶ τὸ καταφύγιον πάντων τῶν χριστωνύμων,
you also the refuge of-all the Christ-named
 σὺ βασιλέων βασιλεὺς καὶ πάντων σὺ δεσπότης,
you of-kings king and of-all you master
 ῥύσαι με τῆς στερήσεως, ῥύσαι με τῆς πενίας,
rescue me from-the deprivation rescue me from-the poverty
 τῶν δανειστῶν μου, βασιλεῦ, λύσον τὰς ἀπαιτήσεις,
of-the creditors my emperor loose the demands
 οὐδὲ γὰρ φέρειν δύναμαι τὰς τούτων κατακρίσεις.
not for to-bear I-can the their condemnations
 Τοὺς τέσσαρας προβάλλομαι, θεόστεπτε μεσίτας,
The four I-put-forward God-crowned-one mediators
 τοὺς μαρτυρήσαντας στερρῶς ὑπὲρ Χριστοῦ τοῦ λόγου,
the having-borne-witness steadfastly for Christ the word
 Γεώργιον, Δημήτριον, Τύρωνα, Στρατηλάτην,
George Demetrios Tiron Stratelates
 οἳ καὶ συνταξειδεύσωσιν ἐν πᾶσι ταξιδίοις
who also may-campaign-with(-you) in all campaigns
 καὶ συνοδοιπορήσουσιν τῇ σῇ θεοστεφία.
and will-travel-together-with the your God-crowned(-majesty)

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MICHAEL GLYKAS

ΣΤΙΧΟΙ ΓΡΑΜΜΑΤΙΚΟΥ ΜΙΧΑΗΛ ΤΟΥ ΓΛΥΚΑ

Verses from Prison



The poet, who traveled widely and read much, scorned the peasants' belief that a raven's cry foretells death and parting. Experience has taught him otherwise: a raven croaked on his roof, and soon an angel, as it were, carried him off to Hades alive, as a slanderous neighbor sent him to prison. He calls the prison, the Numera, worse than Hades, where the dead at least see one another and forget, while the prisoner dies daily and remembers all.

Ἦμουν παιδὶν, ἐγήρασα, πολὺν διήλθον κόσμον,

I-was child I-grew-old much I-went-through world

σοφῶν ἀρχαίων ἤκουσα, πολλὰς ἀνέγνω βίβλους,

of-wise ancient(-men) I-heard many I-read books

πάντων ἐν πείρᾳ γέγονα, πᾶσαν ὁδὸν ἐξεύρον,

of-all in experience I-have-become every road I-found-out

πλάσματα πάλιν μυθικὰ καὶ λόγους γραιδίῳ

fiction again fabulous and tales of-old-women

ἠκριβωσάμην, ὃ φασιν, ἐξ ἀπαλῶν ὀνύχων,

I-learned-exactly as they-say from tender nails

τὴν γνῶσιν σχεῖν πειρώμενος πάντων καὶ τῶν τυχόντων,

the knowledge to-have trying of-all and of-the chance(-things)

ὥς μὴ καταβαπτίζεσθαι βυθῷ τῆς ἀγνωσίας.

so-as not to-be-drowned in-the-depth of-the ignorance

Ὡς δέ τις μεγαλέμπορος θέλων πολλὰ κερδήσαι,

As and some great-merchant wishing much to-gain

δεινοῦ παντὸς ὑπερορᾷ, κατατολμᾷ θαλάσσης,

of-danger every disregards dares sea

καὶ τὰ φρικτὰ καταφρονεῖ χάσματα τῶν κυμάτων,

and the dreadful scorns chasms of-the waves

καὶ πορρωτάτῳ στέλλεται πάντως ῥυψοκινδύνως·

and farthest sets-out altogether recklessly

5

10

οὕτως εἰς πλάτος ἔμαυτὸν ἀφήκα τὸ τοῦ λόγου,
so into breadth myself I-let-go the of-the learning
 κακῆϊθεν ὅλον φορυτὸν χρυσοῦ καὶ μαργάρων,
and-thence whole load of-gold and pearls
 καὶ θησαυρὸν πολύολβον ἐπλούτησα τὴν γνῶσιν,
and treasure most-wealthy I-was-enriched-with the knowledge

15 πολλὸν ἐμπορευσάμενος ταύτην τὴν ἐμπορίαν.
much having-trafficked this the trade
 Οὕτω τὰ πάντα διελθὼν, οὕτως ἀποπειράσας,
Thus the all having-gone-through thus having-made-trial
 τοῦτο πρὸ πάντων ἄπιστον εἶχον καὶ φλυαρίαν,
this before all unbelievable I-held and nonsense
 τοῦτο ψευδὲς ἐνόμιζον, ὅλως οὐκ ἔδεχόμην
this false I-thought at-all not I-accepted
 τὸ λέγουσιν οἱ χωρικοὶ καὶ ὁ λόγος ὁ δημώδης,
which say the peasants and the saying the popular

20 «ὅταν ὁ κόραξ πούποτε καθίσῃ καὶ φωνάξῃ,
when the raven anywhere sits and cries
 ἐκεῖ σημαίνει θάνατον καὶ χωρισμὸν ἀθρόον.»
there it-signifies death and parting sudden
 Πόθεν καὶ γὰρ τοῖς κόραξιν ἀπεκληρώθη χάρις
Whence and for to-the ravens was-allotted grace
 μηνύουσι τὰ μέλλοντα καὶ προγινώσκειν τόσον,
they-reveal the coming(-things) and to-foreknow so-much
 ὥστε προλέγειν θάνατον καὶ χωρισμοὺς ἀνθρώπων;
so-as to-foretell death and partings of-men

25 Ἐδόκει γοῦν μοι γέλοιον καὶ ματαιολογία,
It-seemed then to-me laughable and idle-talk
 ἀλλὰ κατέλαβε καιρὸς, ἀλλὰ παρέστη χρόνος,
but came time but arrived season

ἐν οἷς ἰδὼν πεπίστευκα καὶ καρτερῶ πιστεύειν·
in which having-seen I-have-believed and persist to-believe

χρυσοῦς ἐκεῖνος ὁ εἰπών, ὄντως σοφίας πλήρης·
golden that(-man) who said truly of-wisdom full

«ὅσον γηράσκεῖς μάθανε καὶ σεαυτὸν ταπεινὸν!»
as-much-as you-grow-old learn and yourself humble

Ἴδου καὶ μαθητεύομαι καὶ κλίνω τὸν αὐχένα,
Behold both I-am-taught and I-bend the neck

30

καὶ παρ' αὐτῆς διδάσκομαι σαφέστατα τῆς πείρας
and by itself am-taught most-clearly the experience

τὸ μαντικὸν τοῦ κόρακος καὶ τὰς λοιπὰς δυνάμεις,
the prophetic of-the raven and the other powers

ὥς ἐπιφέρειν εἴωθε μετὰ πολλοῦ τοῦ τάχους,
whicly to-bring-on it-is-wont with much the speed

καθίσας ὅπουδῆποτε καὶ παρ' ἐλπίδα κράζας·
having-sat wherever and beyond hope having-croaked

γονεῖς ἀτέκνους καθιστᾶ, τέκνα χωρὶς γονέων,
parents childless it-makes children without parents

35

ἐκ τῆς ἀγκάλης τῆς μητρὸς τὸ βρέφος ἀφαρπάζει,
from the arms of-the mother the babe it-snatches-away

τὸ βρέφος ἀπεστέρησε μητέρος θηλαζούσης,
the babe it-deprived of-mother nursing

πολλάκις δὲ καὶ σὺν αὐτῷ τῷ βρέφει τὴν μητέρα
often and also with itself the babe the mother

ἐλέους ἄνευ ἀνασπᾶ καὶ κατασπᾶ πρὸς ἅδην·
of-mercy without it-drags-up and drags-down to Hades

φίλους, γνωρίμους, συγγενεῖς, πάντας, μικροὺς, μεγάλους,
friends acquaintances kinsmen all small great

40

χωρίζει καὶ διόστησιν ἀθρόον ἀπ' ἀλλήλων

it-parts and separates suddenly from one-another

ὁ κόραξ ὁ κακόφημος, ὁ κήρυξ τοῦ θανάτου·

the raven the ill-omened the herald of-the death

ἐγγύς που τὸ παράδειγμα καὶ ὁ μάρτυς ἀφ' ἐστίας·

near somewhere the example and the witness from hearth

ἐπὶ προδήλοις πράγμασιν οὐ χρεία τῶν μαρτύρων,

in plain matters not need of-the witnesses

45 ἀφ' ὧν ἡμεῖς ἐπάθομεν, ἐμάθομεν ἀρκοῦντως.

from what we suffered we-learned sufficiently

Πρότριτα γὰρ τοῦ κόρακος ἐπάνω μου τῆς στέγης

Three-days-ago for the raven above my of-the roof

ἐπὶ κακῷ καθίσαντος καὶ κράζειν ἀρξαμένου,

for evil having-sat and to-croak having-begun

καὶ λέγειν ὅλως ἄναρθρα καὶ παρακεκομμένα·

and to-say wholly inarticulate(-things) and distorted

φοβεῖσθαι μὲν οὐκ ἤθελον, ὥς φθάσας εἶπον ἄνω,

to-fear indeed not I-wished as having-already I-said above

50 πλὴν ἀλλ' ὁ λόγος ὁ κοινὸς καὶ ἡ φήμη τῶν ἀνθρώπων,

but but the saying the common and the report of-the men

ὁκάτι ὥς ἠκροεξύσπαζε καὶ συνετάρασσε με·

somewhat as was-twitching-at and troubling me

τρόμος λοιπὸν κατέλαβε καὶ φόβος τὴν ψυχὴν μου,

trembling then seized and fear the soul my

καὶ τὴν καρδίαν μου παλμός, καὶ κλόνος μου τὰ μέλη,

and the heart my throbbing and shaking my the limbs

ἐφантаζόμην, ἔπασχον, ἔτρεμον, ἐφοβούμην,

I-imagined I-suffered I-trembled I-was-afraid

55 ἐδειλαινόμην ἄμετρα, πολλὰ συνεστελλόμην,

I-was-cowed beyond-measure much I-shrank

τέρας ἰδεῖν δυσάντητον δοκῶν ἀπροσδοκίως,
monster to-see hard-to-meet thinking unexpectedly
 τὸ «δέσποτα φιλάνθρωπε, τοῦ κόσμου σου προστάτα,
the lord loving-mankind of-the world your protector
 τοῦτον τὸν φόβον εἰς καλὸν ποίησον ἀποβῆναι,
this the fear to good make to-turn-out
 καὶ τέλος δοῦναι μοι χρηστόν», λέγων οὐχ ἐπαυόμην·
and end to-give me good saying not I-ceased
 καὶ ἰδὲ τὸ ποῦ κατήντησαν ἐκεῖνα τὰ σημεῖα,
and see the where came-to those the signs
 καὶ τέλος οἶον ἔφερεν ἐμοὶ τῷ ταλαιπώρῳ
and end what-sort it-brought to-me the wretched
 ὁ βοασμὸς τοῦ κόρακος τοῦ βαρυφωνοτάτου.
the croaking of-the raven the deepest-voiced
 Ἄγγελος γὰρ καταπεμφθεὶς ὕψωθεν τοῦ κυρίου,
Angel for sent-down from-on-high from-the Lord
 ἀφήρπαξέ με τῶν ἐμῶν, ἐστέρησε τοῦ βίου,
snatched-away me from-the my deprived of-the life
 καὶ ζῶντα μὲ κατήντησεν εἰς ᾗδην παρ' ἐλπίδα,
and living me brought to Hades beyond hope
 πάσης προφάσεως ἐκτός, ὅλως ἀνερωτήτως,
of-all pretext without at-all unquestioned
 καὶ κολασταῖς παρέδωκε καὶ σκοτεῖ καὶ ταρτάρῳ,
and to-punishers handed(-me) and to-darkness and to-Tartarus
 θέμενος πάντα παρ' οὐδέν, πάντων καταφρονήσας,
having-reckoned all for nothing all having-scorned
 τοῦ λόγου, τῆς νεότητος αὐτῆς τῆς ἡλικίας.
of-the account of-the youth itself the age
 Ἄλλ' ὦ βασκάνου δαίμονος, ὦ πονηροῦ τελχίνος,
But O envious demon O wicked sorcerer

60

65

70

ὦ μνησικάκου γείτονος, ὦ γλώσσης ψευδηγόρου,

O grudge-bearing neighbor O tongue lying

ἥτις ἐλάλησε κακῶς σήμερον ἀδικίαν,

which spoke evilly today injustice

ἥτις ἀπεπωμάτισε τὸν τῆς ἐλπίδος πίθον,

which uncorked the of-the hope jar

ἥτις ἡμῖν ἐκέρασε τοῦ πόνου τὴν τρυγίαν,

which for-us mixed of-the toil the dregs

75 καὶ κυκεῶνα θλίψεων καὶ συμφορῶν κρατῆρα,

and potion of-afflictions and of-misfortunes bowl

ἥτις εἰς γῆν κατέαξε τὰ διαβήματά μου,

which to earth broke the steps my

λόγους ψευδεῖς συνέρραψε καὶ δόλῳ μεμιγμένους.

words false stitched-together and with-guile mixed

Ἄρτι καγὼ συντίθεμαι τοῖς γνωματευομένοις,

Now I-too agree with-the opinion-givers

συμφέρει χρόνος ὁ κακὸς καὶ κρείττων ἐνι πάντως

it-profits time the bad and better is altogether

80 τοῦ γείτονος τοῦ πονηροῦ καὶ τοῦ συκοφαντοῦντος·

than-the neighbor the wicked and the slandering

τοῦ χρόνου γὰρ κατὰ μικρὸν συμπεριφερομένου,

of-the time for by little turning-about

συμφέρονται καὶ τὰ δεινὰ καὶ ρέουσι τῷ χρόνῳ,

are-carried-along also the terrors and flow with-the time

ὁ γείτων δὲ παράμονος τοῖς γειτονοῦσι σκόλοψι,

the neighbor but permanent to-the neighbors thorn

συκοφαντῶν, δολορραφῶν, μοχλεύων, ἐνεδρεύων,

slandering guile-stitching prying lying-in-wait

85 πόστας ἰστών ἀσυμφανῶς καὶ βρόχους ἐξορύσσων.

traps setting unseen and snares digging

Ἄλλ' ἐρωτᾷς τὸν θάνατον, βούλει μαθεῖν τὸν ἄδην;
But you-ask-about the death you-wish to-learn — Hades
 ἄδην καλῶ τὰ Νούμερα, τὰ χεῖρω καὶ τοῦ ἄδου,
Hades I-call the Numera the worse even — than-Hades
 ὅσον καὶ γὰρ εἰς κάκωσιν νικῶσι καὶ τὸν ἄδην.
as-much and for in ill-treatment they-defeat even — Hades
 Ἐκεῖ γάρ, ὡς ἀκούομεν, ἀλλήλους θεωροῦσι,
There for as we-hear one-another they-see
 καὶ τοῦτο παρηγόρημα μέγα τοῖς θλιβομένοις·
and this consolation great to-the afflicted
 ἐν τούτῳ δὲ τῷ ζοφερῷ καὶ βαθυτάτῳ λάκκῳ,
in this but the gloomy and deepest pit
 οὐ φῶς παρὰ τοῖς ὄμμασιν, οὐδέ τις ὁμιλία,
not light for the eyes nor any conversation
 τὸ συνεχές γὰρ τοῦ καπνοῦ, τοῦ σκότους ἢ παχύτης,
the continuity for of-the smoke of-the darkness the thickness
 ἀλλήλους οὐ παραχωρεῖ βλέπειν οὐδὲ γνωρίζειν·
one-another not allows to-see nor to-recognize
 ἐκεῖ πεντηκονθήμερος καιρὸς ἐλευθερίας
there fifty-day time of-freedom
 κατ' ἔτος ἅπαν δίδεται τοῖς ἀποδικασμένοις·
by year every is-given to-the condemned
 ἐνταῦθα δὲ διηνεκὴς ἢ κάθειρξις τυγχάνει,
here but continual the confinement is
 ὁ γόος ὧδε μόνιμος, ἀένναος ὁ θρήνος,
the wailing here abiding ever-flowing the lament
 ὁ τῶν δακρύων ὀχετὸς οὐ λήγει καταρρέων·
the of-the tears channel not ceases flowing-down
 θλίβει μικρὸν ὁ θάνατος, ἅπαξ ἡμᾶς πικραίνει,
afflicts a-little the death once us embitters

90

95

100

ἡ φυλακὴ δὲ πάντοτε κέκτηται τὴν πικρίαν·

the prison but always possesses the bitterness

ὁ τέλει γὰρ χρησάμενος τοῦ βίου κατὰ φύσιν,

the(-one) end for having-met-with of-the life according-to nature

καὶ λειτουργήσας τῶν χρεῶν, ἢ μεταστὰς τῶν ὧδε,

and having-paid of-the debts or having-left from-the here

ἐκεῖνος ἄπαξ ἔθανεν, ἐτάφη καὶ παρῆλθε,

he once died was-buried and passed-away

105 ἐν λήθῃ πάντων γέγονε τῶν ὄντων ἐν τῷ κόσμῳ,

in forgetfulness of-all has-become of-the being(-things) in the world

φίλων, γνωρίμων, συγγενῶν, γονέων καὶ συζύγου·

friends acquaintances kinsmen parents and spouse

οὐκέτι τούτων ἔνεκεν δάκνεται τὴν καρδίαν,

no-longer of-these for-the-sake-of is-bitten in-the heart

πάντων ἐπιλαθόμενος ὧν εἶχεν ἐν τῷ βίῳ·

all having-forgotten which he-had in the life

ὁ δὲ βληθεὶς ἐν φυλακῇ πλήρει καπνοῦ καὶ σκοτόους,

the(-one) but thrown into prison full of-smoke and of-darkness

110 ἔχει τοὺς πόνους μετ' αὐτοῦ πάντοτε συνοικούντας·

has the pains with him always dwelling-together

ὡσάκις ἀναπνεύσειε λυπεῖται τοσαυτάκις,

as-often-as he-breathes he-grieves so-often

ἀναστενάξει, θλίβεται, κόπτεται, δαπανᾶται,

he-sighs is-afflicted beats-himself is-consumed

ἐπὶ θανάτῳ θάνατον δέχεται καθ' ἐκάστην,

upon death death receives by each(-day)

ὅτι καὶ ζῇ καὶ μέμνηται καὶ τῶν αὐτοῦ στερεῖται.

because both he-lives and remembers and of-the his(-own) is-deprived

- Ἄκουτε τα καὶ οὐ θλίβεσθε, λαλῶ σας καὶ οὐ λυπείσθε· 115
Hear them and not be-afflicted I-speak to-you and not grieve
- λόγος, ἀλήθεια, φέρεται δημοτικὸς ἀρχαῖος·
saying truth is-current popular ancient
- «ὅπου ἔχει ἀμέριμνον ψυχὴν, ὅπου ἐνι χορτασμένος,
who has carefree soul who is sated
- ποτὲ οὐ πιστεύει νηστικόν, ποτὲ οὐ ψυχοπονᾶται.»
ever not believes fasting(-man) ever not feels-pity
- Ἐσὺ ἂν ἰστήκης εἰς βουνὸν καὶ ἀπὸ μακρὰ ἐντρανίζης,
You if you-stand on mountain and from afar look
- καὶ βλέπης ἄλλον κείμενον ἀπέσω εἰς τὸ καμίνιν, 120
and see another lying inside in the furnace
- οὐκ εἶδες, οὐκ ἐνόησες, οὐκ ἔγνως τὴν πικρίαν·
not you-saw not you-perceived not you-knew the bitterness
- ἐκεῖνος τηγανίζεται, καὶ σὺ κάμψιχα οὐ γνώθεις.
he is-fried and you even-a-crumbs not feel
- Ἄν ἴδῃς εἰς τὸ πέλαγος καράβιν κινδυνεύον,
If you-see in the sea ship in-danger
- ἐσὺ γελαῖς ἀπὸ μακρά, κ' ἐκεῖ μεγάλη τζίκνα·
you laugh from afar and there great reek
- ἐσὺ λέγεις αἰλλοίμονον, κ' ἐκεῖ θεωροῦν ἀγγέλους· 125
you say alas and there they-see angels
- ὁ βλέπων φῶς ἐλεύθερον, ὁ τρέχων εἰς τὸν κόσμον,
the(-one) seeing light free the(-one) running in the world
- οὐκ ἔχει φόβον πενθερᾶς, ἀμέριμος κοιμᾶται,
not has fear of-mother-in-law carefree sleeps
- ἂν οὐ πιασθῇ καὶ δαμασθῇ, ψυχὴν ἂν οὐ πονέσῃ,
if not be-is-caught and tamed soul if not feels-pain
- ὥς ὄρνειον πελάζεται, δοκοῦν τὸν ὅλα ὁμάλιν,
as bird be-approaches thinking it all level

- 130 τῆς φυλακῆς ἢ κάκωσις, ἢ τζίκνα, τὸ καρβούνιν,
of-the prison the ill-treatment the reek the charcoal
 ἐγὼ τὸ ἐξεύρω μοναχός, ἐμέναν καίει μόνον,
I it know alone me burns alone
 μόνος ἐγὼ δαμάζομαι κ' ἐγὼ τὴν πεῖραν ἔχω.
alone I am-tamed and I the experience have
 Εἷ τις ἂν λέγῃ· «ψεύδεται, φλυαρεῖ, μὴ τὸν πιστεύῃς!»
If anyone — says he-lies he-babbles not him believe
 κἀνείς ποτὲ οὐχ ἐπόνεσεν, οὐχ οἶδε τί ἔνι ὁ πόνος,
anyone ever not felt-pain not knows what is the pain
- 135 ὅπου πονέσῃ κεφαλὴν καὶ ὅπου πονέσῃ πτέρναν
who aches-in head and who aches-in heel
 ἐπίσης ἀναγκάζονται κ' ἐπίσης ὀδυνῶνται·
equally are-constrained and equally suffer
 ἐκείνους ὅπου ἐπόνεσαν ἐρώτα, καὶ νὰ μάθῃς.
those who have-felt-pain ask and that you-learn

II • THE PRISON

The prison is death and a furnace and worse than either. The prisoner starts at a leaf and prays for sleep, but his short sleep brings dreams of chains and shouting Varangians, and fear wakes him. He addresses his soul, filling with pains like a bushel heaped bean by bean, and tells fathers to strangle a son rather than teach him letters. A caged bird cannot fly. He advises cursing an enemy with prison, asks why heaven is deaf, and ends with comic tales of small causes and great consequences.

Ἡ φυλακὴ καὶ θάνατος, καὶ χείρων τοῦ θανάτου,
The prison both death and worse than-the death
 ἢ φυλακὴ καὶ κάμνος, καὶ χείρων τῆς καμίνου·
the prison both furnace and worse than-the furnace

αὐτὴν ἂν εἵπῃς κόλασιν, παχυμερῶς κολάζει, 140
it if you-call punishment grossly it-punishes
 παχυμερῶς στενοχωρεῖ, καὶ θλίβει καὶ δαμάζει,
grossly it-straitens and afflicts and tames
 ἢ θλίψις δὲ τῆς φυλακῆς, ἢ μέριμνα, ἢ ἀνάγκη,
the affliction and of-the prison the care the constraint
 πολυμερῆς, πολύτροπος, πολυειδής, ποικίλη·
manifold many-mannered many-formed various
 καθ' ὥραν φθάνει ὁ θάνατος, καθ' ὥραν ἀποθνήσκεις,
by hour comes the death by hour you-die
 χωρὶς θαλάσσης πνίγεσαι, χωρὶς πυρὸς ἐξάπτεις, 145
without sea you-are-drowned without fire you-burn
 μέλη καὶ μέλη τέμνεσαι καὶ δίχα μαχαιρίουν,
limbs and limbs you-are-cut even without knife
 οὐχ ἔναι πόνος πούποτε νὰ μὴ σὲ κατακρούσῃ·
not is pain anywhere that not you it-strike
 φύλλον θροεῖ σε ἂν σαλευθῇ, πουλὶν ἂν ἴδῃς τρέμεις,
leaf startles you if it-be-shaken bird if you-see you-tremble
 ἂν γένη κτύπος πούποτε, μόδῳ ἀγγέλους βλέπεις,
if comes noise anywhere by-the-busbel angels you-see
 φοβεῖσαι μὴ ἔλθῃ μήνυμα τὸ οὐχ ἤθελες ν' ἀκούσῃς, 150
you-fear lest come message which not you-wished that you-hear
 ἀδημονεῖς, ἐννοιάζεσαι, συντρίβεσαι, τρομάσσεις,
you-are-distressed you-brood you-are-crushed you-tremble
 βλέπεις ἡμέραν, θλίβεσαι, φοβεῖσαι ὥς οὐ πρόπει.
you-see day you-are-afflicted you-fear as not is-fitting
 Πάλιν τὴν νύκτα δειλιᾷς, τὸ τί νὰ φέρῃ οὐχ οἶδες,
Again the night you-are-afraid the what that it-bring not you-know
 στενοχωρεῖσαι, ἀγανακτεῖς, ἐδῶ κ' ἐκεῖ προσκρούεις,
you-are-straitened you-are-vexed here and there you-stumble

- 155 ὥς ἐννοιασμένον περπατεῖς καὶ ὥσ' ἐνταλωμένον,
as brooding you-walk and as-if haunted
 τόπον ἐκ τόπου μεριμνᾷς καὶ τόπος οὐ χωρεῖ σε·
place from place you-worry and place not holds you
 λειποθυμεῖς, σκοτίζεσαι, κοντοανασαίνεις, πίπτεις,
you-faint you-grow-dizzy you-gasp-short you-fall
 κεῖται τὸ σῶμα σου νεκρόν, ἄψυχον τὴν τελεῖαν,
lies the body your dead lifeless the utterly
 ὀψὲ καὶ μόλις γρηγορεῖς, μόλις ἐπαναφέρει·
late and barely you-wake barely you-come-round
- 160 τὴν γῆν δαγκάνεις, εὖχεσαι, παρακαλεῖς καὶ λέγεις·
the earth you-bite you-pray entreat and say
 «Χριστέ μου, δὸς ἀνάπαυσιν, Χριστέ μου, φέρε ὑπνίτζω,
Christ my give rest Christ my bring little-sleep
 Χριστέ, παραμυθῆσόν με, Χριστέ, ἀποκοίμισέ με,
Christ comfort me Christ put-to-sleep me
 νὰ παύσουν αἱ ὀδύναι μου, νὰ χαλαρώσῃ ὁ πόνος!»
that cease the pains my that slacken the pain
 Καὶ *** ὥς οὐχ ᾔθελες, ἢ εὐχή ***
And (lacuna) as not you-wished the prayer (lacuna)
- 165 ἡρέμησες, ἡκόμπησες, ἔπεσες, κατεκλίθης,
you-grew-calm you-propped(-yourself) you-fell you-lay-down
 ἀπῆρες ὕπνον ὀλίγον, ἐκάμμυσες ὠρίτζαν,
you-took sleep a-little you-shut(-your-eyes) little-hour
 καὶ κ' ἂν ὡς τὸν ἐκέρδισες, καὶ κ' ἂν ὡς τὸν ἐχάρης,
and even if-only it you-had-gained and even if-only it you-had-enjoyed
 ὡς εἶδες κ' ἂν ἐνύπνιον γλυκὺν κατὰ τὸν ὕπνον!
if-only you-had-seen even dream sweet during the sleep
 ἀμμή δεσμὰ καὶ βάσανα καὶ φυλακὰς καὶ πύργους,
but bonds and tortures and prisons and towers

- Βαράγγους ἀλαλάζοντας, καὶ ὁ φόβος ἐξυπνᾷ σε· 170
Varangians shouting and the fear wakes you
 μοροῦπνον ἐγείρεσθαι περιπατεῖς χαωμένον,
half-asleep you-rise you-walk dazed
 φοβερισμένος, ἔντρομος, καὶ ὥσάν ἐξυσπασμένος·
frightened trembling and as-if convulsed
 ἔτη τ *** θεωρεῖς ἐκείνους τοὺς ἀγρίους,
years (-t-) (lacuna) you-see those the savage(-ones)
 ὀρμῶντας οὕτω κατὰ σοῦ, δάκνοντας, ὑλακτοῦντας,
rushing thus against you biting barking
 αἰ πόνος ὁ ἡμερινός, αἰ τζίκνα τῆς ἐσπέρας, 175
ah pain the daily ah reek of-the evening
 αἰ μεσονύκτου θάνατος, αἰ τῆς αὐγῆς καρβούνιν!
ah of-midnight death ah of-the dawn charcoal
 πόσα πανθάνω ἀγνοῶ, πῶς εἰς ᾗδην οὐ φθάνω;
how-many(-things) I-suffer I-know-not how to Hades not I-come
 πῶς ἀκομή ψυχοκρατῶ καὶ πῶς οὐ παραδίδω;
how still I-hold-my-soul and how not I-give(-it)-up
 καὶ τοῦτο εἰς καταδίκην μου πάντως περισσοτέραν.
and this to condemnation my altogether greater
 Αἰ αἰ, ψυχὴ πολύπονε, πολυσυμφορωτάτη, 180
Ah ah soul much-suffering most-unfortunate
 πῶς ἀπαντᾷς παράδοξον, πῶς οὐχ ἐρράγῃς ξένον.
how you-endure strange how not you-burst strange
 Οἱ πόνοι ὅπου σὲ εἰσέβησαν ποῦ τοὺς χωρεῖς εἰπέ μοι·
The pains which you entered where them do-you-hold tell me
 κουκκὶν κουκκὶν ἂν σωρευθῇ τὸν μόδιον νὰ γεμίσῃ,
bean bean if it-be-beaped the bushel that it-fill
 καὶ σύ, ψυχὴ μου, βέβαιον ἀκόμη οὐχ ἐγεμίσθης·
and you soul my surely still not were-filled

- 185 τὸ ποῦ καὶ πῶς οἱ πόνοι σου χωνεύονται θαυμάζω.
the where and how the pains your are-digested I-marvel
 Οἱ πόνοι ἐξηναισχύντησαν εἰς τούτας τὰς ἡμέρας,
The pains have-grown-shameless in these the days
 ἂν εὔρουν εἰς κατώφορον ψυχὴν ἀναγκασμένην,
if they-find in downhill soul constrained
 ἐκεῖ περισυνάγονται καὶ πολεμοῦν τὴν πνῖξιν.
there they-gather-round and strive-for the stifling
 Ψυχή, περισωρεύθησαι, καί, ὥς ἡπορεῖς, ἀπάντα·
Soul you-are-beaped-about and as you-are-at-a-loss hold-out
- 190 οἱ πόνοι ἀψὰ σὲ εἰσέβησαν, κ' ἐκατεσκούρωσάν σε,
the pains fiercely you entered and darkened you
 καὶ οὐχ ἔχουν ἄλλο ἐνθύμησιν, ὥς βλέπω, νὰ σὲ ἀφήσουν·
and not have other thought as I-see that you they-leave
 τοῦ πόνου τὸ ἀνώφορον ἦρξου, ψυχή, ἀναβαίνειν,
of-the pain the uphill you-began soul to-climb
 καί, ὥς ἔνι κακοανάβατον, μὴ ἀποσταθῆς φοβοῦμαι·
and as it-is hard-to-climb lest you-tire I-fear
 ψυχὴ μου, βλέπω, ἡτόνησες, καὶ ὁ πόνος ἐπιβαίνει,
soul my I-see you-are-exhausted and the pain mounts
- 195 καὶ ὁκάτι δειλιάζω σε, φοβοῦμαι οὐ μὴ ἀπαντήσης·
and somewhat I-fear-for you I-fear lest not you-bold-out
 ψυχὴ μου κακοτύχερε, μίαν ἐχάρης ὥραν,
soul my ill-fated one you-rejoiced hour
 καὶ λύπη διεδέξατο ἄπαυστος τὴν χαράν σου·
and grief succeeded unceasing the joy your
 ψυχὴ μου κακορρίζε, μίαν ἐφάνης ὥραν,
soul my ill-starred one you-appeared hour
 καὶ ὥσεί σκιὰ διέβηκες, ἐχάθης, ἐκρυβήθης·
and as-if shadow you-passed you-were-lost you-were-bidden

ψυχή μου, ὡς ἄστρον ἔλαμψες, ἀνέτειλες ὡς φέγγος, 200
 soul my as star you-shone you-rose as light

καὶ νέφος ἀπροσδόκητον ἦλθεν, ἐκάλυψέ σε.
 and cloud unexpected came covered you

Ψυχή μου, ὁποῦ σὲ βλέπουσιν κἂν ψίχα ὅτι ἀναπνέεις, ***
 Soul my who you see even crumb that you-breathe (lacuna)

παρὰ καιρὸν ἐγήρασεν, ἐψύγην, ἐμαράνθην.
 before time it-grew-old I-grew-cold I-withered

Ἐδάρτε, μάθε γράμματα καὶ θάρρει νὰ προκόψῃς.
 Come-now learn letters and trust that you-advance

θάρρει νὰ εὔρῃς τὴν τύχην σου καὶ νὰ χαρῇς εἰς κόσμον, 205
 trust that you-find the fortune your and that you-rejoice in world

πρὶν τὴν εὐρῇς, ἐχάσες τὴν· πρὶν τὴν ἰδῇς, ὑπάγει·
 before it you-find you-lost it before it you-see it-goes

ἀφήκε σε μνημόσυνον πάντοτε νὰ σὲ θλίβῃ.
 it-left you memorial always that you it-afflict

Πολλὰ τὸν ἔχω εὐκαιρητὴν ἐκείνον τὸν γονέαν,
 Much him I-hold idle that the parent

ὁποῦ διδάξῃ γράμματα ποτέ του τὸ παιδίον του·
 who would-teach letters ever his the child his

ἔχεις, ἥλιέ μου! παιδὶν, ἀγούριν, παλληκάριν, 210
 you-have sun my child boy lad

βάλε σχοινὶν καὶ πνίξε το, καὶ μὴ τὸ γραμματίσῃς·
 put rope and strangle it and not it educate

ἅπαξ τὸν πόνον ἔπαρε καὶ ἀπομερίμνησέ το,
 once the pain take and be-done-with it

μὴ τὸ θεωρῇς καὶ θλίβεσαι πάσας σου τὰς ἡμέρας.
 not it see and be-afflicted all your the days

Τὰ γράμματα τιμὴν ἔχουν, ἀλήθεια, μεγάλην,
 The letters honor have truly great

- 215 ἀλλ' ὥς ἑκατεστάθησαν ἐπὶ τῶν ἡμερῶν μας,
but as they-have-come-to-stand in the days our
 ὁ θεὸς ἐλευθερώσῃ σε, καὶ ἄς ᾗσαι ψωμοζήτητης.
— God free you and let you-be bread-beggar
 Ποτὲ μὴ ἐλπίζῃς προκοπὴν, ποτὲ οὐκ ἐπανακάμψῃς.
Ever not hope advancement ever not you-will-recover
 ἀφ' οὗ χλωριάνῃς καὶ ψυγῇς, πότε νὰ φέρῃς ὄψιν;
from when you-turn-pale and grow-cold when that you-bring look
 ἀφ' οὗ κλιθῇς καὶ μαρανθῇς, πότε νὰ ἐξαναθάλλῃς;
from when you-are-bent and wither when that you-bloom-again
- 220 ἀφ' οὗ γηράσῃς καὶ σαπῇς, πότε νὰ γένῃς νέος;
from when you-grow-old and rot when that you-become young
 ἀφ' οὗ ἀποθάνῃς καὶ σαπῇς, πότε νὰ ἐξαναστήσῃς;
from when you-die and rot when that you-live-again
 Ὁ γέρον νεὸς οὐ γίνεται, κἀνεὶς μὴ σὲ κομπόνη.
The old(-man) young not becomes anyone not you deceive
 τὸ δένδρον τὸ νεόφυτον, τὸ θάλλον καὶ καρπεῖον,
the tree the newly-planted the flourishing and fruiting
 ἀφ' οὗ ψυγῇ παρὰ καιρόν, ἀφ' οὗ φυλλορροήσῃ,
from when it-grows-cold before time from when it-sheds-its-leaves
- 225 ὅσα καὶ ἂν τὸ ποτίζουσιν, ἄλλο ποτὲ οὐ βλαστήσει.
as-much even — it they-water any-more ever not will-sprout
 Πουλὶν ἂν βάλῃς εἰς κλουβίν, καὶ ποιήσῃ τρεῖς ἡμέρας,
Bird if you-put in cage and it-spend three days
 ἐκεῖ νεφροκουράζεται καὶ οὐ δύναται πετάσσειν.
there it-is-crippled and not can to-fly
 ὥραν ἂν ποιήσῃς εἰς λουτρόν, ὀλιγωρεῖς αὐτίκα,
hour if you-spend in bath you-lose-heart at-once
 γοργὸν ἂν σὲ οὐκ ἐκβάλουσιν, ἐκεῖ νὰ ἐξεψυχῇς.
quickly if you not they-take-out there that you-expire

Καὶ ποῦ λουτρὸν βαρύτερον καὶ ποῦ λειποψυχία;

230

And where bath heavier and where swooning

οἶδεν ἐκεῖνος ὁ παθὼν, οἶδεν ὁ θρύβας μόνος.

knows that the sufferer knows the bath-man alone

Ἡμέρας τρεῖς ὁ Ἰωνᾶς κατείχετο τῷ κήτει,

Days three — Jonah was-held in-the whale

καὶ φέρειν μὴ δυνάμενος ἐφώναζε βαρέως·

and to-bear not being-able cried-out heavily

«ἀπέρριψάς με, δέσποτα, πάλιν ἀνάγαγέ με,

you-cast-away me lord again bring-up me

ἐκύκλωσάν με ποταμοί, παύθητι τῆς ὀργῆς σου·

235

surrounded me rivers cease from-the anger your

ἐπάκουσόν μου, πρόφθασον, χαόνεις τὸν Ἰωνᾶν σου!»

hear me hasten you-lose — Jonah your

Οὕτω δεινὸν ἢ φυλακὴ καὶ τὸ μὴ βλέπειν κόσμον,

So terrible the prison and the not to-see world

ὥς ἐξοχεῖν καὶ τὸν θεὸν ἀπὸ στενοχωρίας·

as to-trouble even — God from distress

κακὸς ἐχθρὸς ἢ φυλακὴ ποτὲ πιστὰ οὐ φυλάττει,

evil enemy the prison ever faithfully not guards

μεσίτην οὐ προσδέχεται, φίλον τινὰ οὐχ ἔχει,

240

mediator not it-accepts friend any not it-has

μακάρι μὴ κουρσίζεται μετὰ διςσὰ ματίτζια·

if-only not it-is-plundered with double little-eyes

ὥς ἐκεῖ παίζει μετ' ἐσέν, ὥς ἐκεῖ μετριάζει,

as there it-plays with you as there it-moderates

ὥς οὗ νὰ ἐμβῆς εἰς κάρτζουκον, καὶ ὥς οὗ νὰ ἐμπλάκης·

until which that you-go into stocks and until which that you-be-entangled

καὶ τότε λέγει αὐτοῦ θέλεις, οὐδὲ οἶδα οὐδὲ νὰ ἐγνωρίζω,

and then it-says here you-want neither I-know nor that I-recognize

- 245 ἔσω σὲ ἔχω, κόσσυφε, δωρεὰς καὶ σπαρταρίζεις.
inside you I-have blackbird in-vain and you-thrash-about
 Ἄν θέλῃς καταράσσεσθαι τινὰν ἐκ τοὺς ἐχθρούς σου,
If you-wish to-curse anyone of the enemies your
 κατάρας ἄφες τὰς πολλὰς καὶ τοῦτο λέγε μόνον·
curses leave the many and this say only
 «εἰς φυλακὴν ἀποκλεισθῆς, εἰς σίδηρα βαρέα,
into prison may-you-be-shut into irons heavy
 εἰς χέρια ἐγκρούσης στοματᾶ, μωροῦ καπικλαρίου!»
into hands may-you-fall loud-mouthed of-foolish jailer
- 250 Καὶ τί κρουνοὺς τοῖς δάκρυσι μινγνύομεν δακρύων,
And why streams with-the tears we-mix of-tears
 καὶ στεναγμοὺς ταῖς οἰμωγαῖς, καὶ πένθος ἐπὶ πένθει;
and groans with-the wailings and grief upon grief
 ὅσα καὶ ἂν λέγῃς ὁ πονῶν, καὶ κρούῃς καὶ λαμβάνῃς,
as-much even — you-say the sufferer and beat and receive
 πάντα δοκοῦσιν ὄνειρος εἰς ἄθλιβον καρδίαν.
all seem dream to unafflicted heart
 Οὐδὲν ἀκούεις, οὐρανέ· καὶ τί κωφὸς ἐγένου;
Not you-hear heaven and why deaf did-you-become
- 255 οὐχ ἔμαθες τὰ ἡμέτερα, καὶ πῶς ἀπεκοιμήθης;
not you-learned the our(-things) and how you-fell-asleep
 πῶς οὐ πλαντᾶς παράδοξον, πῶς οὐ χαλᾶς καὶ πίπτεις;
how not you-burst strange how not you-collapse and fall
 πῶς ὑπομένεις ἀπορῶ ταύτην τὴν ἀδικίαν.
how you-endure I-am-at-a-loss this the injustice
 Ὅκαποτε εἰς τὸν δεῖπνον μας, ἐκείνας τὰς ἡμέρας,
Once at the supper our those the days
 παρὰ διαβόλου ἐπήδησεν ἐκ τοῦ λυχνάριω τῆτον,
from devil leapt from the lamp spark

καὶ τώρα βλέπω ἐμπυρισμόν, ἐκάησαν τὰ πάντα·
and now I-see conflagration were-burned the all
 ποτὲ καιροῦ ἔχασμήσετον ὁκάτις κατὰ τύχην,
once of-time yawned someone by chance
 καὶ τώρα ἐποίησε τὸν σταυρόν, καὶ τώρ' ἀπεσφραγίσθη·
and now he-made the cross and now he-was-unsealed
 ἀπεσκεπάσθη πρόπερσι, κ' ἐφέτο ἐρρεμματίσθη·
he-was-uncovered year-before-last and this-year he-caught-a-cold
 πῖνε γρουτίτζαν, λέγουν τον, μυρίζου λαδανίτζιν,
drink little-gruel they-tell him smell little-ladanum
 καὶ διαβῇ ὁ ῥεμματισμός καὶ πάλιν νὰ ἐπανέλθῃς.
and passes the cold and again that you-come-back
 Ὅκάτις πάλιν ἔτρωγε καθ' ὕπνου του πεπόνιν,
Someone again ate in sleep his melon
 ἐξύπνισε, καὶ λέγουν τον· «σφογγίσου ἐκ τὸ πεπόνιν,
he-woke and they-tell him wipe-yourself from the melon
 κρύον οἰνάριν ρόφησε μὴ κρυώσης καὶ πυρέξῃς.»
cold little-wine sip lest you-catch-cold and be-feverish

260

265

Justice is upside down: a priest is deposed for his wife's sin, the saddle beaten for the donkey's kick. Raging, he thinks of dashing himself on a rock, then bids his soul be patient, since calm follows storm. Serve the trial, he counsels, and fear no slanderer: the lie is tested like gold, and the proud fall like Goliath. The man he fed has turned on him, but the Lord will repay, and at the judgment rank and gifts count for nothing.

Ἦδε κριταὶ καὶ δίκαια, καὶ νόμοι καὶ κανόνες·

Behold judges and justice and laws and canons

270 ἡ παπαδιὰ παρέπεσεν, ἐξύβρισε τὴν κοίτην,

the priest's-wife fell disgraced the bed

καὶ καθαιροῦσι τὸν παπᾶν, αἱ συμφορὰ μεγάλη!

and they-depose the priest ah misfortune great

Ἐκείνη παρηνόμησε, καὶ τοῦτον τιμωροῦσιν·

She transgressed and him they-punish

οὐχ ἔνι τοῦτο πλανταμός, οὐχ ἔν' μελαγχολία;

not is this anguish not is melancholy

Ἐλάκτισεν ὁ γαῖδαρος, καὶ δέρουσι τὸ σάγμα,

Kicked the donkey and they-beat the pack-saddle

275 νὰ γίνη καλοπαίδευτον, ἄλλο νὰ μὴ λακτίσῃ.

that it-become well-trained other(-time) that not it-kick

Ἡ θάλασσα ζαλίζεται, βρυχᾶται, κυματίζει,

The sea is-stirred roars swells

καὶ τὸν περάτην τὸν πτωχὸν ὡς πταίστην ἀνατάσσουν.

and the ferryman the poor as offender they-hang

Ἄρτι καὶ νόμος ἀπρακτεῖ τελείως ὁ κελεύων

Now even law is-idle wholly the commanding

ἂ παρ' ἐτέρων γίνονται μὴ καταβλάπτειν ἄλλους·

what by others are-done not to-harm others

καὶ τί ὠφελοῦν τὰ περισσὰ τὰ τοῦτα καὶ τὰ ἐκεῖνα, 280
and what profit the excess(-words) the these and the those
 ἐδῶ τὸ δός, ἐκεῖ τὸ δός, παρέκει οὐχ ἔλαθέ μας;
here the give there the give beyond not escaped us
 Ὅπου τὸν φοῦρνον ἔκτισε, πάλε ἄς τὸν χαλάσῃ,
Who the oven built again let it be-pull-down
 ἄς μείνῃ ὁ τόπος ἔρημος, ἄς γένη ὡς ἦτον πρῶτον·
let remain the place deserted let it-become as it-was first
 ἀλλ' ὃ παρέκει οὐ δύναμαι κρατῶ καὶ οὐχ ὑπομένω·
but which beyond not I-can I-bold-back and not endure
 βλέπεις, ἀπῆρε με ἡ χολή, τὸ τί λαλῶ οὐχ ἐξεύρω, 285
you-see took me the bile the what I-say not I-know
 ἔβρασεν ἡ καρδιά μου, παρέκει οὐδὲν βαστάζω
boiled the heart my beyond not I-bear
 νὰ δώσω εἰς πέτραν καὶ λυθῶ, νὰ ποίσω θέαμα μέγα,
that I-strike against rock and be-broken that I-make spectacle great
 ἀπὸ στενοχωρίας μου νὰ πνίξω τὸν ἑαυτόν μου,
from distress my that I-strangle the self my
 παντὶ νὰ γένη ἐξάκουστον, ὁ κόσμος νὰ θαυμάσῃ·
to-all that it-become heard-of the world that marvel
 ναί, νὰ τὸ ποιήσω οὐ μέλει με, πολλὰ παρεπονήθην· 290
yes that it I-do not concerns me much I-have-complained
 ἐγὼ ψηφίζω θάνατον, χρεωστῶ καὶ νὰ τὸν δώσω.
I vote death I-owe also that it I-give
 Ἦλθον εἰς κόσμον σήμερον, σήμερον ὑπαγαίνω·
I-came into world today today I-depart
 ἔδε καὶ τί χολομανῶ καὶ τί βαρεὰ στριγγίζω,
behold and why I-rage-with-bile and why heavily I-sbriek
 καὶ λέγω τὰ οὐκ ἐνδέχονται καὶ τὰ με οὐδὲν ἀρμόζουν;
and say what not are-allowed and what me not befit

- 295 Εἰς ἀστροκὸν καταπλοκῆς, εἰς ὥραν ἀδικίας,
In star of-entanglement in hour of-injustice
 ἡ μάιννα μου μ' ἐγέννησε, δωρεὰν καὶ πεισματίζω,
the mother my me bore for-nothing and I-am-provoked
 μάτην, ψυχὴ μου, ἀδημονεῖς, μάτην περιστατεῖσαι·
in-vain soul my you-are-distressed in-vain you-are-beset
 ἐκεῖνο τὸ σὲ ἀπόκειται καὶ τὸ σὲ περιμένει,
that which to-you is-laid-up and which you awaits
 εἰς τὸ ἐκ παντὸς θέλει ἐλθεῖν, μὴ κρούης καὶ λαμβάνης.
to what by all-means will come not beat(-yourself) and receive
- 300 Ψυχὴ μου, παρακλήθητι μὴ σὲ νικήσῃ ὁ πόνος,
Soul my be-comforted not you let-conquer the pain
 μὴ πάθῃς τί μικρόψυχον καὶ νὰ χαροῦν οἱ ἐχθροὶ σου·
not suffer anything mean-souled and that rejoice the enemies your
 οὐκ ἔλεγες, καρδιά μου, οὐκ ἔκαυχου, ψυχὴ μου,
not you-used-to-say heart my not you-used-to-boast soul my
 οἷος ἂν ἔνι ὁ πειρασμός, θαρρῶ τὸν ἀπαντήσῃ;
whatever — is the trial I-dare it to-meet
 ὁκάτι τώρα βλέπω σε πολλὰ εἶσαι βαρεμένη,
somewhat now I-see you much you-are weighed-down
- 305 πολλὰ σὲ κατεπόνεσε τῆς φυλακῆς ὁ πόνος·
much you wore-down of-the prison the pain
 ψυχὴ μου, ὥς ἀσυνήθιστος, μεγάλα δυσχεραίνεις,
soul my as unaccustomed great(-things) you-bear-ill
 αὐτοῦ ὅπου τὰ κατήφερες καὶ σὺ νὰ συνηθίσῃς·
here where them you-brought-down also you that you-grow-used
 ψυχὴ μου, μακροθύμησον, τὸν κόσμον ἔμαθές τον,
soul my be-patient the world you-learned it
 τὰς συστροφὰς οὐκ ἀγνοεῖς καὶ τὰς μεταβολὰς του,
the twists not you-are-ignorant-of and the changes its

οὐκ ἔχει βέβαιον οὐδέν, οὐκ ἔχει οὐδέν ἐδραῖον·
not it-has firm anything not it-has anything steady
 ὥς δύνασαι, καρτέρησον, ἔδε καὶ τί νὰ ποίσης,
as you-can persevere behold and what that you-do
 θέλεις οὐ θέλεις ἔκδεξαι, παίζει κ' ἐσὲν ἡ τύχη,
you-will not you-will await plays also(-with) you the fortune
 χάριν αὐτοῦ μὴ θλίβεσαι, μηδὲ συχνοστενάζης,
for-the-sake-of it not be-afflicted nor often-sigh
 ἡ ζάλη τούτη νὰ διαβῇ, πάλιν νὰ ἔλθῃ γαλήνη·
the storm this that pass again that come calm
 ὁ λόγος οὗτος οὐκ ἐμός, προφητικὸν τὸ ῥήμα,
the saying this not mine prophetic the word
 ἐσπέρας αὐλισθήσεται κλαυθμός, οὐαί, καὶ θρήνος,
at-evening will-lodge weeping woe and lament
 καὶ θυμηδίας ἥλιος λάμψει κατὰ τὴν ἑω.
and of-gladness sun will-shine toward the dawn
 Μὴ τὰ παρόντα καθορᾶς, ἀλλὰ τὸ μέλλον σκέπτου·
Not the present(-things) look-at but the future consider
 ἡ πείρα διδασκέτω σε τὰς φύσεις τῶν πραγμάτων,
the experience let-teach you the natures of-the things
 ὅπου χειμῶν καὶ νιφετός, ἐκεῖ καὶ θέρος πάντως,
where winter and snowstorm there also summer surely
 ὅπου ῥαγδαῖος ὑετός, ἐκεῖ κομῶντες στάχεις,
where violent rain there waving ears
 ἐκεῖ πληροῖ τὴν δεξιὰν δραγμάτων ὁ θερίζων·
there fills the right-hand with-sheaves the reaper
 ὅπου δακρύων ὀχετοὶ καὶ συμφορῶν νιφάδες,
where of-tears channels and of-misfortunes snowfalls
 ἐκεῖ βαθεῖαν ἴδῃ τις λάμψασαν εὐφροσύνην,
there deep may-see one shining gladness

310

315

320

- 325 ὁ σπείρων γὰρ ἐν δάκρυσιν μεθ' ἡδονῆς θερίζει·
the sowing for in tears with pleasure reaps
 ὅπου δεσμὰ καὶ κάκωσις καὶ νέφος ἀθυμίας,
where bonds and ill-treatment and cloud of-despondency
 ἐκεῖ χαρὰ καὶ ἄνεσις καὶ θυμηδίας ἔαρ.
there joy and ease and of-gladness spring
 Κυβέρνησε τὰ πράγματα, μὴ ἀποκαταδοκίῃς·
Steer the affairs not wait-anxiously
 ἀφ' ὅτου φθάσῃ ὁ πειρασμός, τὸ πόθεν μὴ γυρεύῃς,
from when comes the trial the whence not seek
- 330 μὴ ψηλαφᾷς τὸν αἴτιον, μὴ λέγῃς; «πόθεν ἦλθεν!»
not grope-for the cause not say whence it-came
 ἀνακομπώσου, δέξου τον, καί, ὡς δύνῃ, δούλευσέ τον·
brace-yourself receive it and as you-can serve it
 μὴ θροηθῇς, μὴ σαλευθῇς, μὴ νικηθῇς, μὴ ἐνδώσῃς,
not be-startled not be-shaken not be-conquered not yield
 μὴ κάμψῃς γόνυ μηδαμῶς, μὴ χλευασθῇς κατὰ τι,
not bend knee at-all not be-mocked in anything
 μὴ τὸ τυχὸν περιτραπῇς, μὴ δ' ἐκλυπῇς τὰς ὥρας
not by chance be-overtaken not and lose-heart-at the hours
- 335 ταῖς ἔξω καταστάσεσι καὶ ταῖς ἐπιφανείαις,
by-the outward conditions and by-the appearances
 ὁ λύκος γὰρ ἐν τῇ δορᾷ κρύπτεται τοῦ προβάτου·
the wolf for in the skin hides of-the sheep
 μὴ κλίνῃς ὅλως κεφαλὴν, μὴ φοβηθῇς κατὰ τι,
not bow at-all head not be-afraid in anything
 παρεμβαλεῖ γὰρ ἄγγελος κύκλω σου τοῦ κυρίου,
will-encamp for angel around you of-the Lord
 ῥύόμενος ἐκ πειρασμῶν καὶ σῶον σὲ φυλάττων.
rescuing from trials and safe you guarding

Μὴ δώσης ὅλως ἀφορμὴν τοῖς ἀφορμὴν ζητοῦσιν, 340
Not give at-all occasion to-the occasion seeking
 ἀποβαλοῦ τοὺς λογισμούς, ἀνδρίζου καὶ κρατύνου,
cast-off the thoughts be-a-man and be-strong
 ἀπόκειται σοι στέφανος, μηδόλως ἐκκακίσης·
is-laid-up for-you crown not-at-all lose-heart
 ὁ ζῆλος *** καὶ σὲ καταφαγέτω·
the zeal (lacuna) also you let-devour
 ἐκεῖνος πάσχων ἔφερε καὶ σὺ ποσὼς γογγύζεις·
he suffering bore and you at-all grumble
 ἀφ' οὗ τὰ θέλεις οὐ θεωρεῖς, τὰ βλέπεις καταδέχου, 345
from when the(-things) you-wish not you-see the(-things) you-see accept
 καὶ πραγματεύου τὸν καιρόν, φέρου τῷ φέροντί σε.
and trade-with the time bear-with the(-one) bearing you
 Μὴ συκοφάντην πτοηθῆς, ἂν ἔχη δρακοντιάσειν,
Not slanderer fear if he-has to-become-a-dragon
 ἂν ἔχη τὸ κοντάριν του φθάσειν εἰς τὸ Δυρράχιν,
if he-has the lance his to-reach to — Dyrrachion
 τὸ ψεῦδος γὰρ κατὰ μικρὸν ἐλέγχεται τῷ χρόνῳ,
the lie for by little is-tested by-the time
 καθὰ χρυσὸς ἐλέγχεται τῇ λίθῳ τῇ λυδία· 350
as gold is-tested by-the stone the Lydian
 πρὸς ὥραν ἔχει δύναμιν, πρὸς ὥραν φλαμμουλίζει,
for hour it-has power for hour it-flaunts-pennons
 ἢ προκοπὴ προσωρινή, πρὸς ὥραν ἢ χαρά του,
the advancement temporary for hour the joy his
 καὶ τότε ὡς χόρτος φθείρεται, ὡς ἄνθος τότε πίπτει,
and then as grass it-withers as flower then it-falls
 ὡς ὄναρ διαλύεται καὶ τοῦ καπνοῦ ὑπαγαίνει,
as dream it-is-dissolved and of-the smoke it-goes

- 355 γυρεύεις, οὐκ εὕρίσκεις τον, παρήλθεν, ἠφανίσθην,
you-seek not you-find him he-passed he-vanished
 καὶ τάχιστα μετέπεσεν ὡς ὑπ' ἀνέμου κόνις,
and very-quickly fell as by wind dust
 διέβηκεν ὡς ἀστραπή, τὸν τόπον κρυὸν ἀφήκεν·
passed as lightning the place cold it-left
 ἂν ἔχη εἰς ὄρος ἀναβῆν, ὡς κέδρος ἀνυψώσαι,
if he-has onto mountain to-climb as cedar to-rise-high
 χαλάσειν ἔχει ὀψέποτε, κατακλιθῆν, καὶ πέσειν.
to-come-down he-has some-late-day to-lie-down and to-fall
- 360 Παμμέγας ἦν ὁ Γολιάθ, ἐρρέμβετο μέγала,
Very-great was — Goliath he-boasted great(-things)
 καὶ χεῖρ αὐτὸν ἀπέκτεινε μικροῦ παιδισκαρίου.
and hand him killed of-small little-boy
 Τὸ φροῦ καὶ φρά μὴ σέ πλανᾷ, ποτὲ μὴ σέ κομπόνη,
The froo and fraa not you let-mislead ever not you let-deceive
 τοῦτο τὸ ἀνάβα τὸ γοργὸν ἔχει καὶ ὀξὺν κατάβαν,
this the up-going the swift has also sharp down-going
 ἂν ἔχη εἰς τὰ ἐπιθάνατα νὰ τὸ εὔρη μὴ σέ μέλη.
if he-has at the death that it find not you let-concern
- 365 Καθεῖς κοιμᾶται ὡς ἔστρωσεν, ὡς ἔσπειρε θερίζει,
Each sleeps as he-made-his-bed as he-sowed reaps
 καθεῖς ὡς ἐμαγείρευσεν εὕρίσκει τὸ ἔμπροσθέν του·
each as he-cooked finds the before him
 τώρα προκόπτει, χαίρεται, καὶ σὺ τὸ χεῖλος κρούεις·
now he-advances rejoices and you the lip beat
 τὰ βόλια γυρισθῆν ἔχουν, ἄφες μὴ τὸν ζηλεύης,
the balls to-turn have leave not him envy
 ἢ ἄρχος παίζει μετ' ἐσέν, νὰ παίξῃ καὶ μετ' αὐτον·
the reign plays with you that it-play also with him

- κατὰ ῥογὴν τὸν ἐλαδᾶν ὁ θεὸς οὐκ ἀποδίδει· 370
by oil-ration the oil-seller — God not repays
- ἄρα καὶ κότου τὸν καιρὸν ὅλον ὑστέρου μίαν·
then and of-cat the time all of-the-bindmost one
- ταῦτα τὰ βλέπεις νὰ διαβοῦν, ἔχει ὁ καιρὸς ἡμέρας
these(-things) which you-see that pass has the time days
- μῆ καταστραφήσεται καιροῦ ῥοπῇ καὶ ὥρα·
in-one will-be-overthrown of-time turn and hour
- κἂν ὑπὲρ κέδρους ὑψωθῇ καὶ κορυφὰς ὀρέων,
even-if above cedars he-be-raised and summits of-mountains
- ἡ τύχη ἐκείνου σήμερον, αὔριον ἡ ἐδική σου, 375
the fortune of-that(-one) today tomorrow the own your
- ὁ βίος οὗτος ἄστατος ἀλλάσσεται καθ' ὥραν·
the life this unstable changes by hour
- ἂν εὐτυχῆς, μὴ χαίρεσαι· καὶ ἂν δυστυχῆς, μὴ κλαίης,
if you-prosper not rejoice and if you-are-unlucky not weep
- ἐν ὧσ' χαίρεις καὶ πλουτεῖς, ἦλθεν ἡ δυστυχία,
in the-while you-rejoice and grow-rich came the misfortune
- ἐν ὧσ' κεῖσαι δυστυχῶν, ἠντύχησες ἀθρόον,
in the-while you-lie unlucky you-prospered suddenly
- ἄφες τὰ πάντα φέρεσθαι καθὼς ἐκεῖνα θέλουν. 380
leave the all to-be-borne as those wish
- Μὴ τὸ τυχὸν ἀντίτεινε καὶ βλάβῃς τὸν ἑαυτόν σου·
Not by chance resist and harm the self your
- ἀλλ' ὅνπερ εὐεργέτησας πολλὰς εὐεργεσίας,
but whom you-benefited many benefits
- μυρίοις ἄρτοις ἔθρεψας κατ' ἐντολὴν κυρίου,
with-countless loaves you-fed by command of-the-Lord
- ἐκεῖνος ἐμεγάλυνεν ἀρτίως περνισμὸν σου,
he lifted just-now beel-kick your

- 385 ἐκεῖνος ἐψιθύρισε κρυφιδῶς ὡς ὄφης,
he whispered secretly as snake
 καὶ τὸν ἰὸν ἐξέχεε κατὰ τοῦ εὐεργέτου,
and the venom poured-out against the benefactor
 καὶ σὲ κακῶς διέθηκεν, ἐξ ὕψους ἔρριπέ σε,
and you badly treated from height threw you
 καὶ συγγενῶν ἐστέρησεν, ἐξένωσε φιλάτων,
and of-kinsmen deprived estranged from-dearest(-ones)
 ἐν σκοτεινοῖς ἐκάθισε γυμνόν, ἡπορημένον.
in darkness set naked at-a-loss
- 390 Ἔχεις τὸν ἐκδικοῦντα σε, σιώπα, μὴ βλασφήμει·
You-have the(-one) avenging you be-silent not blaspheme
 «ἐγὼ καὶ γάρ, ὁ κύριος φησίν, ἀνταποδώσω,
I and for the Lord says will-repay
 εἰ σὺ τοῖς ἀδικοῦσι σε μηδόλως ἀντιδίδως·
if you to-the wronging you not-at-all give-back
 ἐγώ, φησίν, ἀντιμετρῶ τὴν ὀφειλὴν ἀξίως,
I says measure-back the debt worthily
 καὶ βλέπω τὸ μακρόθυμον καὶ τὸ εὐχάριστόν σου.»
and I-see the forbearing and the grateful your
- 395 Ἄφες ἄς χαίρη ὡς χαίρεται, καὶ σὺ λυποῦ ὡς λυπᾶσαι,
Leave let him-rejoice as he-rejoices and you grieve as you-grieve
 ἀπόλαβέ σου τὰ κακά, κ' ἐκεῖνος τὰ καλά του·
receive your the evil(-things) and he the good(-things) his
 κόσμος, ὡς οἶδας, ἕτερος ἡτοίμασται καὶ κρίσις,
world as you-know another is-prepared and judgment
 καὶ βῆμα φρικωδέστατον καὶ δικαστῆς καὶ βίβλοι·
and tribunal most-dreadful and judge and books
 πάντες ἐκεῖ γεγράμμεθα δακτύλῳ τοῦ κυρίου,
all there have-been-written by-finger of-the Lord

ἐκεῖ δημοσιεύονται πάντων τὰ κεκρυμμένα,
there are-made-public of-all the bidden(-things)
 ἐκεῖ παραστησόμεθα καὶ πλούσιος καὶ πένης,
there we-shall-stand both rich and poor
 καὶ λόγους ἀποδώσομεν τῶν πεπλημμελημένων·
and account we-shall-render of-the misdeeds
 οἱ πάντες ἀνταπόδωσιν εὐρήσομεν ἀξίαν
the all requital we-shall-find worthy
 τῶν λογισμῶν, τῶν ἐννοιῶν ἐκείνων καὶ τῶν τρόπων.
of-the reasonings of-the thoughts of-those and of-the manners
 Ἐκεῖ ῥαβδούχων ὄμιλος, ἐκεῖ πληθὺς κολάκων,
There of-rod-bearers throng there crowd of-flatterers
 καὶ τράπεζα πολυτελής, καὶ παρασίτων ὄχλος,
and table costly and of-parasites mob
 καὶ θρύψις ἄλλη περιττή, καὶ κούφη φαντασία,
and luxury other superfluous and light fancy
 ἀσυντελής, ἀνωφελής, ἄπρακτος καθορᾶται·
unaccomplishing unprofitable useless is-seen
 ἐκεῖ κοινὸν κριτήριον καὶ τάξις πάντων μία·
there common tribunal and rank of-all one
 οὐκ ἀτιμάζεται πτωχός, οὐ παρορᾶται πένης,
not is-dishonored beggar not is-overlooked poor(-man)
 οὐ προτιμᾶται πλούσιος, οὐκ ἔχει παρρησίαν,
not is-preferred rich(-man) not be-has boldness
 οὐ τάξιν ὑπερέχουσιν καὶ πρωτοκαθεδρίαν·
not rank surpassing and first-seat
 οὐ κρύπτεται τὸ δίκαιον, οὐ δώροις, οὐ προσώποις,
not is-bidden the just not by-gifts not by-persons
 οὐ στόμα λάλον δύναται, καὶ γλῶσσα συκοφάντης,
not mouth glib can and tongue slanderer

400

405

410

415 οὐ ψεύδος παρεισάγεται, δόλος οὐκ ἔχει χώραν.

not lie is-brought-in guile not has place

Κριτοῦ δικαίου κρίνοντος, πᾶσα δικαία κρίσις·

Judge just judging every just judgment

ἐκεῖ πατήρ οὐκ ὠφελεί, μήτηρ οὐ χρησιμεύει,

there father not profits mother not is-useful

μόνη τῶν ἔργων ἡ ἰσχὺς σώζει τὸν κεκτημένον,

alone of-the works the strength saves the possessor

οὐ δάκρυσιν ὁ δικαστῆς κάμπτεται πολυρρύτοις,

not by-tears the judge is-bent many-flowing

420 οὐ λόγοις παρακλητικοῖς, οὐ στεναγμοῖς καὶ γόοις.

not by-words entreating not by-groans and wailings

Ἄκρῳ δακτύλῳ δεηθεὶς τὴν γλῶσσαν δροσισθῆναι

With-tip of-finger having-begged the tongue to-be-cooled

μέσον φλογὸς ἐνέτυχεν ὁ πλούσιος ἐκείνος,

in-the-midst-of flame met the rich(-man) that

τοιαύτη γὰρ ἀνταμοιβὴ κεῖται τοῖς ἀλαζόσι,

such for requital lies for-the boasters

τοῖς ἐπηρμένοις τὰ πολλά, καὶ τοῖς καταφρονουσι

for-the puffed-up the much(-things) and for-the despising

425 πτωχῶν, ἀπόρων, ὀρφανῶν, πενήτων, αἰχμαλώτων,

poor helpless orphans needy captives

δούλων, ἀχρείων, ταπεινῶν, ξένων, γυμνῶν, ἀστέγων·

slaves useless humble strangers naked homeless

ἀλλ' ἂν ἀγίως ἔπαθες καὶ θλίβῃ κατὰ τοῦτο ***

but if holily you-suffered and are-afflicted in this (lacuna)

(lacuna)

Καὶ μᾶλλον εὐχαρίστησε θεῷ τῷ φιλανθρώπῳ,
And rather give-thanks to-God the loving-mankind
 τῷ πάντα πρὸς ὠφέλειαν ἡμῶν οἰκονομοῦντι.
the all toward profit our managing

IV · AN APPEAL TO THE EMPEROR

God crowned Abel and punished Cain, so the prisoner should give thanks. Yet he describes the prison's guards, worse than Cerberus, and the prisoners, condemned as murderers, traitors, forgers, and robbers. A voice bids him confess his faults to the emperor and call on the Lord. He answers that he has done none and prays for the emperors; the angel has taken the wrong man. The voice tells him to report everything to the merciful emperor.

Ἄνῆρ ὁ Ἄβελ δίκαιος, ἀλλὰ παρὰ τοῦ Κάϊν
Man — Abel just but by — Cain
 οὕτω ματαίως φθονηθεὶς θανάτῳ παρεδόθη·

430

so vainly envied to-death was-handed-over
 καὶ σκόπει χάριν ἄρρητον, ὅρα τὸ κέρδος ὅσον
and consider grace unspeakable see the gain how-great
 ἐπὶ μισθῷ τῶν θυσιῶν αὐτοῦ τῶν ἐτησίων,
for reward of-the sacrifices his the yearly

καὶ στέφος ἐκομίσαστο λαμπρὸν τῆς μαρτυρίας·
and crown he-carried-off splendid of-the martyrdom

ὁ δὲ φθονήσας ἀδελφός, ὁ δὲ φονεύσας Κάϊν,
the but having-envied brother the but having-murdered Cain
 δίκας ἐπτάκις ἔδωκε τῆς ἀδελφοκτονίας.

435

penalties sevenfold paid of-the fratricide

Μὴ μοι λοιπὸν δυσχέραινε, μὴ στέναζε, μὴ θλίβου,
Not to-me then be-vexed not groan not be-afflicted

μὴ θορυβοῦ καθ' ἑαυτόν, ἀλλ' εὐχαρίστει μᾶλλον·

not be-troubled within yourself but give-thanks rather

ὅσον ἀπταιστώσ ἔπαθες, ὅσον ἀδίκως πάσχεις,

as-much-as blamelessly you-suffered as-much-as unjustly you-suffer

440 τοσοῦτον πολλαπλάσιος ἀπόκειται μισθός σοι

so-much manifold is-laid-up reward for-you

παρὰ θεῷ τῷ ποιητῇ πάντων καὶ κηδεμόνι·

with God the maker of-all and guardian

ἐκεῖνος, καὶ εἰς φυλακὴν καὶ εἰς δεσμούς ἐμπέσης,

he even-if into prison even-if into bonds you-fall

νὰ σὲ ἀνασπάσῃ δύναται καὶ νὰ σ' ἐλευθερώσῃ.

that you draw-up can and that you set-free

Οὐδὲν θεωρεῖτε τοῦτο ἔν' πάλιν ἀρχὴ δακρύων;

Not you-see this is again beginning of-tears

445 τῆς φυλακῆς τῆς μαρᾶς ὄνομα μόνον εἶπον,

of-the prison the foul name only I-said

καὶ παρευθὺς τὸ στόμα μου γεμίζεται πικρίας.

and at-once the mouth my is-filled with-bitterness

Ὡ τῶν δεινῶν καὶ ζοφερῶν τῶν ταύτης θεαμάτων!

O the dreadful and gloomy the of-it sights

πάντα πικρά, πάντα στυγνά, πάντα μεστὰ τῶν θρήνων!

all bitter all hateful all full of-the laments

Εἶδον ψυχὰς ἐλεεινὰς δεινῶς ἐταζομένας,

I-saw souls pitiable terribly examined

450 εἶδον βαρεῖς ἔξεταστὰς ὑλάσσοντας ὡς κύνας,

I-saw harsh examiners barking like dogs

τοῦ φυλακίτου τὴν ψυχὴν καταπιεῖν ὁρμῶντας,

of-the prisoner the soul to-swallow rushing

εἰ προσεγγίσει πώποτε τολμήσει τῷ πυλῶνι,

if to-approach ever he-dare the gate

χάριν μικρᾶς ἀνακωχῆς καὶ κουφισμοῦ τῶν πόνων.

for-the-sake-of little respite and relief of-the pains

Πᾶσαν ποινὴν καὶ κάκωσιν καὶ μάστιγα νικῶσι

Every penalty and ill-treatment and scourge surpass

οἱ φύλακες τῆς φυλακῆς, οἱ πυλωροὶ τοῦ ᾗδου,

the guards of-the prison the gatekeepers — of-Hades

ὄμμα δεικνύντες βλοσυρὸν καὶ χαλαρὰς ὀφρύας,

eye showing grim and loose eyebrows

καὶ τῶν μυκτήρων πέμποντες φλόγα πυρὸς ἀσβέστου,

and from-the nostrils sending flame of-fire unquenchable

καὶ τοὺς ὀδόντας θήγοντες δίκην θηρῶν ἀγρίων,

and the teeth whetting like beasts savage

καὶ τὰς ψυχὰς σπαράσσοντες τὰς ἤδη νεκρωθείσας.

and the souls tearing the already deadened

Οὐ δύναμαι κατὰ λεπτὸν περιλαβεῖν τῷ λόγῳ

Not I-can in detail to-encompass in-the word

τὸν κωκυτὸν, τὰ δάκρυα, τὴν θλίψιν, τὴν ὀδύνην,

the wailing the tears the affliction the pain

ἣν προξενοῦσι ταῖς ψυχαῖς τῶν ἀποκεκλεισμένων

which they-cause to-the souls of-the shut-up

οἱ μανικὸν ὑλάσσοντες καὶ πλέον τοῦ Κερβέρου.

those madly barking even more — than-Cerberus

Πῶς ἀπαγγείλω θάνατον τοῖς μήποτε θανοῦσι;

How shall-I-report death to-the never having-died

πῶς ἀπαγγείλω χωρισμὸν τοῖς χαίρουσιν ἐν κόσμῳ;

how shall-I-report parting to-the rejoicing in world

ἡγνόησεν ὁ μὴ θανὼν τὴν γεῦσιν τοῦ θανάτου,

was-ignorant-of the(-one) not having-died the taste of-the death

ὁ δὲ θανὼν, ὁ δὲ ταφεῖς καὶ καταβάς εἰς ᾗδην,

the(-one) but having-died the(-one) and buried and gone-down to Hades

455

460

465

ἐκεῖνος φεῦ! ἐγέυσατο καὶ χωρισμοῦ πικρίας,

he alas tasted also of-parting bitterness

ἐκεῖνος οὕτως ἔγνωκε καὶ πόνον τοῦ θανάτου.

he thus has-known also pain of-the death

470 Ταύτας ἐγὼ τὰς φυλακὰς κ' ἐκείνην τὴν ἡμέραν

These I the prisons and that the day

ὥς ἐναντὰς λογιζομαι καὶ συγγενεῖς τὰς κρίνω·

as opposites I-reckon and kin them I-judge

εἶδον βασάνων ὄργανα παντοῖα καὶ ποικίλα,

I-saw of-tortures instruments all-kinds and various

καὶ παρευθὺς ἀνίχνευτον ἐζήτουν, ἐμερίμουν,

and at-once untraceable I-sought I-worried

κατεπειγόμενην ἐφευρεῖν τὸν λόγον, τὴν αἰτίαν,

I-was-pressed to-find-out the reason the cause

475 δι' ἣν ψυχαὶ κολάζονται χρόνοις οὐ μετρομένοις·

through which souls are-punished for-times not measured

καί, γνοὺς τὸ πῶς καὶ διατὶ καὶ κατὰ ποῖον λόγον,

and having-known the how and wherefore and by what reason

ἐδάκρυσα περιπαθῶς, ἀναβοῶν καὶ λέγων·

I-wept passionately crying-aloud and saying

«δίκαιος ὄντως ὁ κριτής, ζυγὸς δικαιοσύνης,

just truly the judge balance of-justice

εὐθύτατος, ἰσόρροπος, ἀποδιδούς ἐκάστω

most-straight evenly-poised rendering to-each

480 ἀξίως τὴν ἀνταμοιβὴν τῶν τρόπων καὶ τῶν ἔργων·

worthily the requital of-the manners and of-the works

τοῖς μὲν γὰρ ἐχαρίσατο τὸ τῆς Ἑδὲμ χωρίον,

to-the(-ones) indeed for he-granted the — of-Eden place

οἷα καλῶς βιώσασι καὶ πολιτευσαμένοις,

as well having-lived and having-conducted(-themselves)

τοῖς δὲ λοιποῖς ἀπένειμε τὸν πέδον τοῦ κλαυθμῶνος,
to-the but rest he-allotted the plain of-the weeping

ὡς γευσάμενοις τοῦ φυτοῦ παρ' ἐντολὴν κυρίου.»
as having-tasted of-the plant against command of-the-Lord

Ὅντως ἰδοὺ πεπλήρωται ῥήτὸν τὸ τοῦ προφήτου·
Truly behold is-fulfilled saying the of-the prophet

485

«ἀμαρτωλοί, πορεύθητε πάντες ἀνυποστρόφως
sinners go all without-return

ὅπου ταρτάρου κάκωσις, ὅπου ζοφώδης ἄδης,
where of-Tartarus ill-treatment where gloomy Hades

ἐφ' ᾧ καὶ κατεκρίθητε πάσχειν εἰς τοὺς αἰῶνας,
for which also you-were-condemned to-suffer to the ages

εὐρόντες ἀνταπόδωσιν ἀξίαν τῶν πρακτέων.»
having-found requital worthy of-the deeds

Ὁ μὲν γὰρ ἐκκολάζεται προφάσει τῇ τοῦ φόνου,
The(-one) indeed for is-punished on-pretext the of-the murder

490

φονεῦσαι γὰρ ἐλέγετο τὸν ἴδιον δεσπότην·
to-have-murdered for he-was-said the own master

ὁ δ' αὖθις τὸν ὁμόφυλον ἐστέρησε τοῦ βίου,
the(-other) and in-turn the fellow-countryman deprived of-the life

καὶ τούτου χάριν ἔπασχεν ὡς κατακεκριμένος·
and of-this for-the-sake-of he-suffered as condemned

ἄλλοι παρεπικραίνοντο δεινοῖς κολαστηρίοις,
others were-embittered by-terrible punishments

ὡς ἄνδρες δολιότητος, ὡς ἄνδρες τῶν αἱμάτων,
as men of-guile as men of-the bloods

495

ὡς ὅπλισθέντες καθ' ἡμῶν καὶ τῆς ἡμῶν πατρίδος·
as armed against us and the our fatherland

ἄλλοι κατησφαλίζοντο δεσμοῖς ἀλλὰ δυσλύτοις,
others were-secured with-bonds but hard-to-loose

- ὥς ἐν ἀγκίστρῳ δέλεαρ προθέμενοι φιλίαν,
as on hook bait having-set-forth friendship
 καὶ βόθρους συσκευάζοντες κατὰ τῶν χριστωνύμων,
and pits preparing against the Christ-named
 500 ἢ λάθρα παγιδεύοντες τὰς πόλεις ὀλοκλήρους·
or secretly ensnaring the cities whole
 ἄλλοι τὰς χεῖρας ἔφερον σιδήρῳ δεδεμένας,
others the hands bore with-iron bound
 ὥς χεῖρα μιμησάμενοι τὴν βασιλικωτάτην,
as hand having-imitated the most-imperial
 καὶ τολμηρῶς ὑπογραφαῖς χρησάμενοι κοκκίναις·
and boldly signatures having-used red
 ἄλλος εἰς χοῦν κατήγετο τοῦ ᾗδου καὶ πυθμένα,
another to dust was-brought-down — of-Hades and bottom
 505 ὥς ἀλαζὼν καὶ σοβαρός, ὥς ἄλλος Ἑωσφόρος,
as boaster and haughty as another Lucifer
 ὥς ῥῆμα πέμπων βλάσφημον καὶ κατ' αὐτοῦ τοῦ πλάστου·
as word sending blasphemous even against the-very the maker
 «θήσω καὶ γὰρ τὸν θρόνον μου, φησίν, ἐπὶ νεφέλαις,
I-will-set and for the throne my says upon clouds
 καὶ ὅμοιος ἐν ᾅπασιν ἔσομαι τῷ ὑψίστῳ,»
and like in all I-shall-be to-the most-high
 οἱ δ' αὖ ἐμωλωπίζοντο τὰ νῶτα τοῖς βουνεύροις,
the(-others) and again were-bruised the backs with-the ox-hide-whips
 510 χεῖρα βαλόντες ἄρπαγα κατὰ τῶν ἀλλοτρίων.
hand having-laid rapacious upon the another's(-goods)
 Οὐκ ἦν ἰδεῖν ἀλόγιστον ἔν τινι τιμωρίαν,
Not was to-see unreasonable in any(-one) punishment
 οὐδὲ δακρύων ὀχετὸν κινούμενον εἰς μάτην.
nor of-tears channel moved in vain

Τοιαῦτα τοῖνυν κατιδὼν καὶ τούτων ἄλλα πλείω,
Such(-things) therefore having-seen and than-these other more
 ὅλως δειλίας γέγονα καὶ τρόμῳ συνεσχέθην,
wholly of-cowardice I-became and with-trembling was-seized
 καὶ στάς, ὁ τάλας, ἄφωνος καὶ πεπηγὼς ὡς λίθος, 515
and having-stood the wretch speechless and fixed as stone
 καὶ γεγρονῶς περιδακρυς ἔδοξα παρακοῦσαι
and having-become tearful I-seemed to-overhear
 ὥσπερ τινὸς ἐγγίσαντος καὶ πρὸς ἐμέ λαλοῦντος·
as-if someone having-approached and to me speaking
 «ἐδᾶ, Μιχάλη ταπεινέ, φέρε τὸν λογισμόν σου,
now Michael humble bring the thought your
 ὅσα καὶ ἂν εἶδες ἄφες τα, τοῦτα παιγνίδια οὐκ ἔνι,
as-much even — you-saw leave them these games not are
 φόβητρα δὲ καὶ βάσανα, καὶ στοναχαὶ καὶ πένθη, 520
terrors but and torments and groans and griefs
 ἀσυμπαθεῖς ἐξετασταὶ καὶ φοβεραὶ κολάσεις.
pitiless examiners and fearful punishments
 Τῷ βασιλεῖ σου πρόσδραμε, λέγε τὰ πταισμάτά σου·
To-the emperor your run say the faults your
 ὁ βασιλεὺς φιλόανθρωπος, καὶ νὰ σὲ συμπαθήσῃ.»
the emperor loving-mankind and that you be-pity
 «Ἐκύκλωσάν με σήμερον ὠδῖνες τοῦ θανάτου.»
Encompassed me today pangs of-the death
 «Ἐπικαλοῦ τὸν κύριον, καὶ ἐκεῖνος ῥύσεταιί σε· 525
Call-upon the Lord and-be will-rescue you
 οὐ θέλει τὸν ἁμαρτωλὸν θανάτῳ συσχεθῆναι
not he-wills the sinner by-death to-be-seized
 πρὸς τὴν αὐτοῦ μετάνοιαν καὶ τὴν ἀποστροφὴν του.
to the his repentance and the turning his

Παγίδες περιέσχον σε καὶ κλείθρα τοῦ θανάτου·

Snares surrounded you and bars of-the death

ἐκεῖνος ἄρει τὸν κλοιὸν καὶ τὰ δεσμὰ συντρίψει,

he will-lift the collar and the bonds will-crush

530 καὶ πάλιν σοὶ χαρίζεται τὴν πρὶν ἐλευθερίαν.

and again to-you will-grant the former freedom

Οὐκ ἦλθεν εἰς μετάνοιαν καλέσαι τοὺς δικαίους;

Not he-came to repentance to-call the righteous

τοὺς δ' ἐξ ἀπάτης ὄφews πολλάκις ἐπταικότας

the(-ones) but from deceit of-snake often having-stumbled

κατόπιw ἠκολούθησεν σταυρὸν ἐπ' ὤμων φέρων.

behind he-followed cross on shoulders bearing

Ἐν οἴκῳ τοῦ κυρίου σου κρεῖσσον παραρριπτεῖσθαι

In house of-the Lord your better to-be-cast-aside

535 ἢ συνοικεῖν ἁμαρτωλοῖς καὶ πονηρευομένοις.

than to-dwell-with sinners and evildoers

Μὴ φοβηθῇς τὸ σύνολον, ἂν ἔπταισας, εἰπέ το,

Not fear the whole if you-stumbled tell it

πρὶν σὲ καταδεσμήσουσι καὶ χάσης τὰ γερά σου.»

before you they-bind-fast and you-lose the privileges your

«Καλὸν τὸ λέγεις, ἄνθρωπε· τίς εἶσαι οὐδὲν γνωρίζω·

Good the(-thing) you-say man who you-are not I-know

ὥς νουνεχῆς ἐλάλησας καὶ λέγεις τὸ καλὸν μου,

as sensible you-spoke and say the good my

540 ἀλλ' εἰς κενὸν τὰ τοῦ σκοποῦ καὶ τὰ τῆς συμβουλῆς σου·

but in vain the of-the aim and the of-the advice your

ὑπαγε, παρεγνώρισες· οὐκ εἰμ' ἐγὼ τὸν λέγεις,

go you-mistook not am I whom you-say

παντὸς γὰρ ἁμαρτήματος ἐκτὸς τὸ συνειδὸς μου.

of-every for sin outside the conscience my

Ἐγὼ γονεῖς οὐκ ἔθλιψα, φόνον οὐκ εἰργασάμην,

I parents not afflicted murder not committed

οὐδέποτε συνώδευσα φονεῦσιν αἱμοβόροις·

never I-traveled-with murderers bloodthirsty

οὐκ ἐπλασάμην πρόσταγμα ποτὲ τῶν ἡμερῶν μου,

not I-forged decree ever of-the days my

ἀκρόστιχον οὐκ ἔφαγα, χρέος οὐδὲν φοβοῦμαι,

tax-assessment not I-ate debt not I-fear

οὐ χαίρω ξέναις θλίψεσι, οὐκ εἶμαι συκοφάντης·

not I-rejoice-in others' afflictions not I-am slanderer

(ὁ συκοφάντης μὴ χαρῇ, μηδὲ τελεσφορήσῃ,

the slanderer not let-rejoice nor succeed

ὅτι τὰς σάρκας προφανῶς τῶν ἀδελφῶν ἐσθίει!)

because the flesh openly of-the brothers he-eats

εἰς ὕβρεις οὐκ ἐχώρησα, κατὰ τινὸς οὐκ εἶπον,

into insults not I-went against anyone not I-spoke

τοῦ ψεύδους τὴν ἀλήθειαν πάντοτε προτιμῶμαι·

than-the lie the truth always I-prefer

τιμὴν εἰς πάντας κέκτημαι, φιλῶ τὴν ἡσυχίαν,

honor toward all I-possess I-love the quiet

πᾶσαν μισῶ περίνοιαν, πᾶσαν μισῶ διπλόην,

all I-bate cunning all I-bate duplicity

οὐ φέρω τι περιέργον, οὐδὲ μετέσχον δόλου·

not I-bear any meddling nor shared in-guile

βδελύσσομαι τὰ σκάνδαλα, τὸ μῖσος, τὴν μαγείαν,

I-loathe the scandals the hatred the sorcery

καὶ φεύγω τὸ μνησίκακον, ὥς φεύγει τις τὸν ὄφιν·

and I-flee the grudge-bearing as flees one the snake

τοῖς πᾶσι πάντα γίνομαι, γῇ καὶ σποδὸς ὀρώμαι,

to-the all all I-become earth and ash I-am-seen

545

550

555

- καὶ θέλω οὐ θέλω γίνομαι καὶ τοῦ μωροῦ σαμάριν·
and I-want not I-want I-become even of-the fool pack-saddle
- τοῖς βασιλεῦσιν εὖχομαι χρόνους ζωῆς ἀμέτρους,
for-the emperors I-pray years of-life measureless
- 560 χαρὰν τὴν ἀνεκλάλητον, λύπης ἐκτὸς τὸν βίον,
joy the unspeakable of-grief outside the life
- υἱοὺς ἰδεῖν καὶ τῶν υἱῶν, ἐχθροὺς καθυποτάξαι,
sons to-see and of-the sons enemies to-subject
- καὶ κληρονόμους ἔσεσθαι τῆς ἄνω βασιλείας.
and heirs to-be of-the above kingdom
- Οὐδὲν εὐρήσεις αἴτιον τῆς κατασχέσεώς μου,
Not you-will-find cause of-the detention my
- οὐ πρόφασιν τὸ σύνολον εὐλογον τοῦ θανάτου·
not pretext the whole reasonable of-the death
- 565 ἀλλ' ἔλαθε τὸν ἄγγελον, εἰς ἄλλον ἀπεστάλη,
but escaped-the-notice-of the angel to another he-was-sent
- παρήκουσεν, ὡς ἔοικε, φωνῆς τῆς τοῦ κυρίου,
he-misheard as it-seems voice the of-the Lord
- ἄλλον ἀντ' ἄλλου σήμερον κατήγαγεν εἰς ἄδην·
another instead-of another today he-brought-down to Hades
- ἄνευ τινὸς προφάσεως καὶ δίχα καταδίκης,
without any pretext and without condemnation
- παρὰ καιρὸν ὑποπεσεῖν θανάτῳ κατεκρίθην,
before time to-fall-under death I-was-condemned
- 570 παραδοθῆναι κολασταῖς καὶ πάσχειν ἄλλην ἄλλος.
to-be-handed-over to-punishers and to-suffer another('s-penalty) another(-man)
- Καὶ νὰ τὸ καταδέξωμαι νὰ κάτζω νὰ σιγήσω,
And that it I-accept that I-sit that I-be-silent

νὰ μὲ κερδήσῃ ὁ θάνατος, καὶ νὰ μὲ φάγῃ ὁ τάφος
that me win the death and that me eat the grave
 καὶ νὰ χαθῶ παράτῳ, καὶ δίκαιον ποῦ εἰς τὸν κόσμον;»
and that I-perish untimely and justice where in the world
 «ὦ Μιχαὴλ ταλαίπωρε, παιδὶν τῆς δυστυχίας,
O Michael wretched child of-the misfortune
 ἔχεις καιρὸν ἀναπνοῆς, ἔχεις καιρὸν ἀδείας,
you-have time of-breath you-have time of-leave
 ἀνάφερε κατὰ λεπτὸν πάντα τῷ βασιλεῖ σου,
report in detail all to-the emperor your
 ὑπόμνησον περὶ παντός, ἀνάγγειλον ἀφόβως
remind about everything announce fearlessly
 ὅπως ἀδίκως σήμερον εἰς αἶδην κατηνέχθης,
how unjustly today to Hades you-were-brought-down
 καὶ παρεδόθης κολασταῖς, ἄλλων ἡμαρτηκότων·
and were-handed-over to-punishers others having-sinned
 ὁ βασιλεὺς φιλόανθρωπος, δίκαιος, ἐλεήμων,
the emperor loving-mankind just merciful
 καὶ τύχης ἵναζώσεως καὶ τύχης σωτηρίας!»
and you-may-obtain revival and you-may-obtain salvation

575

580

ΑΛΕΞΙΟΥ ΚΟΜΝΗΝΟΥ
ΠΟΙΗΜΑ ΠΑΡΑΙΝΕΤΙΚΟΝ

Spaneas

Verses of exhortation from Alexios Komnenos to the son of the Caesar Bryennios. A father who hoped for comfort from his son finds only grief, for they are apart and the son is silent. He weeps and is consumed. Unable to write all he suffers, he sends chosen verses to be read at leisure and kept in mind, that their counsel may help the son when he least expects it.

Στίχοι, γραφὴ καὶ διδαχὴ, καὶ παραινέσεως λόγοι

Verses writing and teaching and of-exhortation words

ἐξ Ἀλεξίου Κομνηνοῦ τοῦ μακαριωτάτου,

from Alexios Komnenos the most-blessed

πρὸς τὸν τοῦ πρίγκιπος υἱὸν Καίσαρος Βρυεννίου,

to the of-the prince son of-the-Caesar of-Bryennios

εἰς φρόνησιν καὶ παιδευσιν, εἰς λόγων εὐκοσμίαν.

for prudence and education for of-words good-order

Τέκνον μου ποθεινότατον, παιδίμ μου ἡγαπημένον,

Child my most-longed-for child my beloved

ὁστοῦν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου,

bone from the bones my and flesh from the flesh my

ἤλπιζ' εἰς τὰς πικρίας μου ταύτας τὰς ἀφορήτους

I-hoped in the bitternesses my these the unbearable

καὶ τοὺς πολλοὺς μου στεναγμοὺς καὶ τοὺς ἀμέτρους πόνους,

and the many my groans and the measureless pains

ἵνα σ' εὐρῶ ἀνασασμὸν καὶ παρηγόρημά μου,

that you I-might-find relief and consolation my

καὶ κουφισμὸν τῶν πόνων μου τῶν ἀπαραμυθήτων,

and lightening of-the pains my the inconsolable

καὶ παρηγόρημα ψυχῆς, καρδίας μου λαμπάδα.

and consolation of-soul of-heart my lamp

- ὁ λογισμός μου πάντοτε φέρνει σε εἰς τὸν νοῦν μου,
the thought my always brings you into the mind my
 καὶ πάντοτ' ἡ καρδιά μου εἰς φῶς ποτὲ οὐκ ἦλθεν.
and always the heart my into light ever not came
 παιδὶν μου, ἂν ἠπόρησε τῆς πολιᾶς τὸ γῆρας,
child my if was-in-want of-the gray-hair the old-age
- 15 ἐγὼ φαντάζομαι, δοκῶ, ὅτι ἔμπροσθέν μου στέκεις,
I imagine I-think that before me you-stand
 καὶ κρᾶζω, κρᾶζω, κι οὐ λαλεῖς, ταρασσείς τὴν ψυχὴν μου.
and I-cry I-cry and not you-speak you-trouble the soul my
 ἀπὸ στενοχωρίας μου, ἀπὸ πολλῆς μου θλίψης
from distress my from much my affliction
 ἀπλόνω κι οὐχ εὐρίσκω σε, ἔμιλῶ σε, οὐ ἔμιλεις με.
I-reach-out and not I-find you I-speak-to you not you-speak-to me
 καὶ παρευθὺς οἱ πόνοι σου κεντοῦσιν τὴν ψυχὴν μου
and at-once the pains your pierce the soul my
- 20 καὶ κατακόπτουσιν αὐτήν, ἀναίσθητος ὑπάρχω.
and cut-to-pieces it senseless I-am
 καὶ τῆς φωνῆς σου τῆς λαμπρᾶς ἀκούων, τὸ παιδὶν μου,
and the voice your the bright hearing the child my
 τὰ δάκρυνά μου ρέονται, τρέχουν ὡς τὸ ποτάμιν.
the tears my flow run like the river
 ἂν στοχαστῆς, υἱούτσικε, πλέον οὐ μὴ γάρ μ' εἶπες,
if you-consider little-son more not — for me you-called
 εἰ μὴ ψυχρὸν κι ἀναίσθητον κρύσταλλον παγωμένον.
if not cold and senseless crystal frozen
- 25 ἀνέλυσέ μ' ἡ φλόγωσις τῶν πολυστεναγμάτων
dissolved me the burning of-the many-groanings
 καὶ ἄγῳ ἄγῳ χύνομαι, λύομαι, ὑπαγαίνω.
and slowly slowly I-am-poured-out I-am-dissolved I-go-away

αὐτὰ ἐθάρρουν εἰς ἐσέν, παιδίμ μου, νὰ κερδήσω;
these(-things) I-trusted in you child my that I-should-gain

ἤλπιζα εὔρειν θησαυρόν κ' ἡῦρα καρβούνιν μέγα
I-hoped to-find treasure and I-found coal great

κ' ἔσω ἡ καρδιά μου φλέγεται ***
and within the heart my is-burning (lacuna)

οὐκ ἠμπορῶ καταλεπτῶς γράφειν σε τὰ παθαίνω. 30
not I-can in-detail to-write to-you the(-things) I-suffer

μὴ δώσης τὴν καρδίαν μου στενάγματα καὶ πόνους
not give the heart my groans and pains

καὶ φέρης καὶ τὸ γῆράς μου εἰς ὀλιγοθυμίαν.
and bring also the old-age my to faint-heartedness

ἀρκοῦσι νῦν τὰ ἔπαθες καὶ περισσεύουσίν σε,
suffice now the(-things) you-suffered and are-too-much for-you

πῶς πάσχεις ὥς παντόρφανος κι ἀποξενιτεμένος.
how you-suffer as all-orphaned and exiled

ἐξεύρεις πόσῃν προσοχὴν καὶ πόσον πόνον ἔχεις 35
you-know how-much attention and how-much pain you-have

εἰς ἐμὲν τὸν δόλιον, τὸν πολυπονεμένον,
toward me the wretched the much-suffering

ἂν λόγους παραινετικούς ἤκουσες ἀπ' ἐμένα·
if words hortatory you-heard from me

καλὴν βουλὴν σὲ ἔδωκα, καὶ κράτει τὴν, ἂν θέλῃς·
good counsel to-you I-gave and hold it if you-wish

καὶ ἂν ἐσὺν, παιδίον μου, τὰ βάλλῃς εἰς τὸν νοῦν σου,
and if you child my them you-put into the mind your

οὐ μὴ ἐκβάλλῃ ἀπὸ σέν οὐ θλίψις οὐδὲ χρόνος. 40
not — will-cast-out from you either affliction or time

ἐγὼ γὰρ, εἰ κι ἀπόδημος καὶ χωρισμένος εἶμαι,
I for if even abroad and separated I-am

ποτέ μου ἢ καρδίτσα μου χωρίζετ' ἀπὸ σένα.

never my the little-heart my is-parted from you

γράφω σε στίχους ἐκλεκτοὺς, στίχους ἐκ τοὺς ἡγάπας,

I-write to-you verses choice verses from the(-ones) you-loved

καὶ ὅταν εὕρης ἄδειαν, κάθου κι ἀνάγνωθέ τους,

and when you-find leisure sit and read them

45 καὶ θές τὸν νοῦν σου εἰς αὐτοὺς καὶ βάλλε τὸν σκοπὸν σου,

and set the mind your on them and put the aim your

καὶ οἶον εὕρης ἀγαθόν, θές τον εἰς τὴν ψυχὴν σου,

and whatever you-find good set it in the soul your

κ' ἔχε τον εἰς ἐνθύμησιν, καὶ κράτει τον 'ς τὸν νοῦν σου,

and have it in remembrance and hold it in the mind your

καὶ εἰς καιρὸν ὁκάποτε, ὅταν οὐκ ἀπαντέχῃς,

and at time sometime when not you-expect

νὰ τοὺς εὕρης πρὸ ὀφθαλμοῦ εἰς ὄφελόν σου μέγα.

that them you-may-find before eye for profit your great

50 εἰ δὲ καὶ ἔχει τίποτες ἀχρήσιμον τὸ πρᾶγμα,

if but also has anything useless the matter

ἐκεῖνο μὴ τὸ χρειαστῆς, μηδὲ τὸ θελήσης.

that not it use not-at-all it want

λοιπὸν, νιέ μου, ἀπὸ τοῦ νῦν ἀπάρχομαι τοῦ λέγειν,

then son my from the now I-begin of-the to-speak

καὶ θές 'ς τὸν νοῦν σου, ἄκουσε καλὰ καὶ πρόσεχε τα.

and set in the mind your listen well and attend-to them

Fear God, who sees what is hidden, and hope in him, not in man. Honor the emperor and report any word against him. Test a friend by his last friendship. Serve your lords as parents, study war like your ancestors, and hunt. Think before you speak, pray from the heart, value virtue above wealth and glory, avoid flatterers, and love the truth.

Πρὸ πάντων ἔχε τοῦ θεοῦ τὸν φόβον εἰς τὸν νοῦν σου,
Before all have — of-God the fear in the mind your
 καὶ πρόσεχ', ὅτι τὰ κρυπτὰ γινώσκει τῶν ἀνθρώπων, 55
and attend that the hidden(-things) he-knows of-the men
 ἐλέγχει δὲ τοὺς λογισμοὺς, δικάζει καὶ τὰς πράξεις,
he-searches and the thoughts he-judges also the deeds
 καὶ φανερόνει τὰ κρυπτὰ καὶ τοὺς κακοὺς κολάζει,
and reveals the hidden(-things) and the wicked punishes
 τοὺς δὲ καλοὺς εὐεργετεῖ καὶ φίλους ὀνομάζει·
the and good he-benefits and friends names
 εἰς τοῦτον μόνον ἔλπιζε κ' εἰς ἄλλον μὴ ἐλπίζης.
in this(-one) alone hope and in another not hope
 λέγει γάρ τις τῶν προφητῶν ἐκείνων τῶν ἁγίων· 60
says for one of-the prophets those the holy
 εἴ τις εἰς θεὸν ἤλπισεν, ποτὲ οὐ κατασχύνθη.
if anyone in God hoped ever not was-put-to-shame
 ἄλλος δὲ πάλιν θαυμαστὸς προφήτης λέγει τοῦτο·
another and again wonderful prophet says this
 εἴ τις εἰς ἄνθρωπον θαρρεί κ' εἰς ἄνθρωπον ἐλπίζει,
if anyone in man trusts and in man hopes
 ἐπικατάρατός ἐστιν μᾶλλον κ' ἀπελπισμένος.
accursed is rather and despairing

- 65 Τὸν βασιλέα, ὦ υἱέ, τίμα τον καὶ φοβοῦ τον·
The emperor O son honor him and fear him
 πρόβλησις ἐνι τοῦ θεοῦ ὁ βασιλεὺς, παιδὶν μου·
shield is — of-God the emperor child my
 ἂν ἔχῃς πίστιν εἰς αὐτὸν, ὡς ἀπαιτεῖ ὁ νόμος,
if you-have faith in him as demands the law
 οὐ μὴ σὲ λείψῃ τὸ καλὸν καὶ ἡ ἀγάπη τούτου,
not — you will-lack the good and the love of-him
 διότι ἡ καρδιά του δύναται παρὰ πάντων,
because the heart his is-able beyond all
- 70 καὶ παρὰ πάντας δύναται, παιδὶν μου, εἰς τὸ θέλει,
and beyond all is-able child my in what he-wishes
 καὶ εἴ τι θέλει, δύναται ποιεῖν το ὅταν θέλῃ·
and if anything he-wishes he-is-able to-do it when he-wishes
 ὡς ἔχει γὰρ τὴν δύναμιν, ἐργάζεται συντόμως.
as he-has for the power he-works swiftly
 Ἕνα θεὸν ἐγνώριζε τῶν πάντων βασιλέα,
One God know of-the all king
 ἓνα θεὸν φοβήθητι τῶν πάντων εὐεργέτην,
one God fear of-the all benefactor
- 75 θεὸν τὸν παντοδύναμον, θεὸν καρδιογνώστην·
God the almighty God heart-knower
 καὶ ἂν ἀκούσῃς κατ' αὐτοῦ ῥήματα βλασφημίας,
and if you-hear against him words of-blasphemy
 νὰ μὴ τὰ παραδέξεσαι μηδ' ὑποφέρῃς ὅλως,
that not them you-accept nor endure at-all
 ὅτι εἰς κόλασιν σχεδὸν ἐκπίπτεις τῆς γεέννης.
for into punishment nearly you-fall of-the Gehenna
 ἂν μάθῃς λόγον βλάσφημον κατὰ τοῦ βασιλέως,
if you-learn word blasphemous against the emperor

τάχιςτα δράμε, δείξέ τον ***

swiftly run show it (lacuna)

80

νὰ πάθη ὡς ἐπίβουλος, νὰ παιδευθῶσιν ἄλλοι.

that he-may-suffer as plotter that may-be-taught others

θεὸς γὰρ ὀνομάζεται κι ὁ βασιλεὺς, παιδὶν μου,

God for is-named also the emperor child my

καὶ εἴ τις φέρει κατ' αὐτοῦ, κίνδυνος ἐν κόσμῳ.

and if anyone brings(-aught) against him danger is of-the-world

Ὡσὰν ἰδῆς τὸν φίλον σου, παιδὶν μου, πρὸς ἐσένα,

As you-see the friend your child my toward you

οὕτως ἄς ᾔῃσαι πρὸς αὐτὸν, κι οὐ μὴ σὲ λείψῃ φίλος.

so let you-be toward him and not — you will-lack friend

85

ὅποτεν θέλῃς κτήσασθαι μετὰ τινος φιλίαν,

whenever you-wish to-acquire with someone friendship

πολυπραγμόνι, μάνθανε, ψηλάφα, κατερώτα

inquire learn feel-out question

τὴν γνώμην καὶ τὴν φρόνησιν καὶ τὴν προαίρεσίν του,

the mind and the prudence and the purpose his

μᾶλλον ἂν εἶχεν πρὸ ἐσοῦ φίλον καὶ πῶς τὸν εἶχεν,

especially if he-had before you friend and how him he-held

καὶ ποταπὴν ὑπόληψιν ἔδειξε πρὸς ἐκεῖνον.

and what-kind-of regard he-showed toward that(-one)

90

κι ἂν μάθῃς, ὅτι καθαρὰν ἐφύλαξεν ἀγάπην,

and if you-learn that pure be-kept love

τότε ἀναγκαλίσου τον καὶ δέξου τον ὡς φίλον.

then embrace him and receive him as friend

εἰ δ' εἰς τὸν πρῶτον ἔσφαλεν κι οὐκ ἔστερξεν ὡς φίλον,

if but toward the first he-erred and not be-cherished(-him) as friend

φεῦγε, ὅσον τὸ δύνασαι, ἀποχωρίσου ἀπ' αὐτοῦ.

flee as-much-as — you-can withdraw from him

- 95 πρόσχες, παιδὶν μου, ἀκριβῶς, πῶς γὰρ ἐτάχθης φίλος·
attend child my exactly how for you-were-appointed friend
 ἔχε τιμὴν κι ἀσχόλησιν καὶ καθαρὰν ἀγάπην,
have honor and care and pure love
 καὶ χῶμαν γίνου, ἂν ἡμπορῇς, νὰ σὲ πατοῦσιν ὅλοι.
and earth become if you-can that you may-tread all
 ἐξακολουθεῖ θέλημαν, καλὴν βουλὴν ἀνθρώπων.
follow will good counsel of-men
 τοῦτό ἐστιν τὸ εὐλογον, ὅλους τιμὴν νὰ δίδῃς·
this is the reasonable all honor that you-give
- 100 αὐτὰς καὶ μόνον ἀγαθὰς ἔχε χρηστὰς ἐλπίδας.
these and only good have worthy hopes
 πρόσχ' αὐτοῦ ποῦ ἠκούμπησες κι ἐτάχθης νὰ δουλεύῃς,
attend there where you-leaned and were-appointed that you-serve
 στοχάσου τὴν δουλείαν τους, νόησε τὴν βουλὴν τους·
consider the service their understand the will their
 οὐκ ἔχουν τὴν τυραννικὴν οὐδ' ἀπὸ δυναστείας,
not they-have it tyrannical nor from usurpation
 ἀλλ' ἐκ θεοῦ τὴν ἔχουσι καὶ θέλουν τὴν κερδίσει.
but from God it they-have and will it gain
- 105 ἐσὲν δὲ τί σὲ ἔχουσιν καὶ τί σὲ χρεωστοῦσιν;
you but what you they-have and what you they-owe
 ὥς γνήσιον οὐκ ἔχουσιν, παιδὶν, νὰ σ' ἀγαπῶσιν.
as kin not they-have child that you they-should-love
 ἂν ἔχουν πρὸς ἐσὲν, υἱέ, ἀσχόλασιν κι ἀγάπην,
if they-have toward you son care and love
 ἀρμόζει σε τὸ νὰ γενῇς δοῦλος δεδουλωμένος.
befits you the that you-become slave enslaved

τίμα τους καὶ πόθει αὐτοὺς ὡς ἀληθεῖς γονεῖς σου,
honor them and long-for them as true parents your
 ἀγάπα τους ὡς φίλους σου, κάμνε τὸ θελημάν τους. 110
love them as friends your do the will their
 Ἀγάπα τὰ στρατιωτικὰ, σπούδαζε, μάνθανέ τα·
Love the military(-things) study learn them
 στρατιῶται ἦσαν ὅλοι σου καὶ πάπποι καὶ προπάπποι,
soldiers were all your both grandfathers and great-grandfathers
 ὅλον τὸ γενολόγων σου καλοὶ στρατιῶται ἦσαν.
all the lineage your good soldiers were
 κι ἂν τ' ἀγαπᾷς, ἐγνώριζε, σύντομα νὰ τὰ μάθῃς·
and if them you-love know quickly that them you-will-learn
 τεχνίτην ἔχεις μάστορα, μόνον νὰ τὸν προσέχῃς. 115
craftsman you-have master only that him you-beed
 πόλλ' ἔχει μέγαν ὄνομα ὁ Καῖσαρ ὃν δουλεύεις
very has great name the Caesar whom you-serve
 εἰς ὅλα τὰ στρατεύματα, εἰς τὰ κεφαλατικά.
in all the armies in the commands
 ἂν σὲ συντύχη, πρόσεχε, ἄκουε νὰ μανθάνῃς,
if you be-speaks-with attend listen that you-may-learn
 πλὴν μετὰ ταπεινότητος καὶ προσοχῆς μεγάλης.
yet with humility and attention great
 θές τα εἰς τὴν καρδίαν σου, ἔχε τα εἰς τὸν νοῦν σου, 120
set them in the heart your have them in the mind your
 ἂν τύχη κάποτε καιρὸς νὰ ταῦρῃς ἔμπροσθέν σου.
if happens sometime occasion that them-you-find before you
 εἰς τὸ κυνήγι σπούδαζε καὶ τρέχε καὶ γρηγόρει,
in the hunt study and run and be-watchful
 ὅτι μεγάλως ἐξυπνᾷ τὸν ἄνδρα τὸ κυνήγῃν.
for greatly awakens the man the hunt

ἄκουε πάντα συνετῶς, καὶ χώριζε τὸ κρεῖττον.

listen always prudently and separate the better

125 μὴ προλαμβάνῃ ἡ γλῶσσά σου ποτὲ τὸν λογισμόν σου.

not let-outrun the tongue your ever the thought your

πολλοὺς γὰρ ἐκ συναρπαγῆς παρέδωκεν ἡ γλῶσσα,

many for from rashness has-betrayed the tongue

καὶ διὰ τοῦτο πρόσεχε πρῶτον καλὰ καὶ σκόπει,

and because-of this attend first well and consider

καὶ τότε λάλει ταπεινὰ καὶ μεμελετημένα.

and then speak humbly and considered(-words)

ἡ προσευχὴ πρὸς τὸν θεὸν μεγάλως οἰκειοῦται.

the prayer to — God greatly is-made-familiar

130 ὁπότεν γὰρ ἡ προσευχὴ γίνετ' ἀπὸ καρδίας,

whenever for the prayer comes-to-be from heart

ὥσπερ ὁποῦ συνομιλεῖ τὸν κύριον του πολλάκις,

as-one who converses-with the lord his often

θαρρῆι, παρρησιάζεται, ὡς ἔθος πρὸς ἐκείνον,

he-is-bold he-speaks-freely as custom toward that(-one)

οὕτως ὁ προσευχόμενος καὶ ψάλλον κατὰ μόνας

so the praying(-one) and chanting by himself

λαμβάνει χάριν ἐκ θεοῦ, εὕρισκε παρρησίαν.

receives grace from God finds boldness

135 λοιπὸν εἰς τὴν καρδίαν σου θές το, παιδί μου, τοῦτο,

then in the heart your set it child my this

καὶ ὅταν εὔρης ἄδειαν, καὶ ψάλλε καὶ προσεύχου.

and when you-find leisure both chant and pray

πάντα γὰρ τὰ φαινόμενα καὶ τὰ λαμπρὰ τοῦ κόσμου

all for the visible(-things) and the bright(-things) of-the world

οὐκ ἔχουσιν ὑπόληψιν οὐδὲ φιλοτιμίαν.

not have esteem nor honor

- τίποτ' οὐκ ἔφερεν κανεῖς ἐκ τὸν παρόντα κόσμον·
 anything not brought anyone from the present world
- γυμνοὶ γὰρ ἐγεννήθημεν, γυμνοὶ πάλιν θανοῦμε, 140
 naked for we-were-born naked again we-shall-die
- καὶ τοῦ γυμνοῦ πτωχότεροι· παιδὶν μου, τί κερδαίνεις
 and than-the naked poorer child my what do-you-gain
- πλοῦτος ζωῆς καὶ χρήματα, ματαιοτάτην δόξαν;
 wealth of-life and money most-vain glory
- ἦθος σεμνὸν καὶ ταπεινὸν καὶ μετριοφροσύνη, 145
 character modest and humble and moderation
- οὔτε ὁ πλοῦτος ἀληθῶς, οὐ δόξα ἐπαινείται,
 neither the wealth truly nor glory is-praised
- αὐτ' ἔχουν καὶ τὸν ἔπαινον, αὐτ' ἔχουν καὶ τὸν ψόγον.
 these have also the praise these have also the blame
- γίνωσκε, τιμώτερον τῆς ἀρετῆς οὐκ ἔνι·
 know more-precious than-the virtue not is
- τὸ κάλλος γὰρ ἡχρεώσεν ἢ νόσος καὶ τὸ γῆρας,
 the beauty for has-made-useless the sickness and the old-age
- ἢ δ' ἀρετὴ, ὅσον γηρᾶ, γίνεται λαμπροτέρα 150
 the but virtue as-much-as it-ages becomes brighter
- καὶ κέρδος ἔχει δαψιλὸν τὴν ἄνω βασιλείαν.
 and gain has abundant the above kingdom
- μὴ προτιμῆσης συγγενῶν ἀγάπην περὶ φιλίαν,
 not prefer of-kinsmen love above friendship
- μηδὲ συγκρίνης πρόσωπον γνησίων ἐκ μακρόθεν·
 nor compare face of-kin from afar
- σύγκρισιν ἔχε καθαρὰν, ἀγάπην παρὰ ὅλα·
 judgment have pure love above all
- οὐκ ἔστιν γὰρ ἀντάλλαγμα τῆς καθαρᾶς ἀγάπης. 155
 not is for exchange for-the pure love

ἄτακτον τέλειον σαλὸν βαροῦ κι ἀπόφευγέ το.

disorderly utter folly loathe and shun it

λόγον ἀπόφευγε θρασὺν, μανίαν ἐξεγείρει.

word shun bold madness it-rouses

τὸ ἐντρέπessαι νὰ πολεμῇς, ἐντρέπου νὰ τὸ λέγῃς.

what you-are-ashamed that you-do be-ashamed that it you-say

σιγὸς ἄς ᾔῃσαι καὶ πραῦς, καὶ φρόνιμον νὰ σ' ἔχουν.

quiet let you-be and gentle and prudent that you they-may-hold

160 εἴ τι κακὸν ἂν πολεμῇς, γνῶριζε, οὐ λαυθάνεις,

if any evil — you-do know not you-escape-notice

ἂν γὰρ τοὺς πάντας ἔλαθες, τὸν θεὸν οὐδὲ λαυθάνεις,

if for the all you-escaped — God not-even you-escape

ἔχεις καὶ τὴν συνείδησιν, ὅπου σὲ θέλ' ἐλέγξει.

you-have also the conscience which you will convict

πρόσεχε ἀπὸ πονηρῶν ἀνθρώπων κακοτρόπων.

beware of wicked men ill-mannered

πολλάκις τὴν ἀλήθειαν πολλοὶ οὐκ ἐγνοοῦσιν

often the truth many not know

165 καὶ λογοχαρικίζουσιν εἰς πρόσωπα μεγάλα.

and flatter to faces great

πολλοὺς ἀνθρώπους ἔβλαιψεν θρασυνομένη γλῶσσα.

many men has-barmed emboldened tongue

πολλοὶ γὰρ ἔπαθον κακὸν ἀδίκως ἐκ τῆς γλώττης.

many for suffered evil unjustly from the tongue

εἴ τι γινώσκεις κατὰ νοῦν, μελέτα νὰ τὸ ξέρῃς.

if anything you-know in mind practice that it you-know

τὸ δ' ἀγνοεῖς, ἐπιμελοῦ καὶ τρέχε νὰ τὸ μάθῃς.

what but you-do-not-know take-care and run that it you-learn

170 καλὸν ἔνι, τὸ ἔμαθες, αὐτ' οὐκ ἀλησμονήσῃς.

good is what you-learned this not forget

καὶ πάσχε καὶ ἀγώνιζε νὰ μάθῃς τὸ οὐκ ἠξεύρεις.

and toil and strive that you-learn what not you-know

ὅλον τὸν χρόνον, ὦ υἱέ, τὸν τῆς ζωῆς σου ταύτης

all the time O son the of-the life your this

εἰς λογικὰ μαθήματα γύμναζε τὸν ἑαυτόν σου·

in rational studies train the self your

προκόπτεις γὰρ εἰς τὸ καλὸν ἀεὶ τῶν μαθημάτων,

you-advance for in the good always of-the studies

καὶ μετὰ πάντων θαρρῶρικῶς δύνασαι συντυχαίνειν,

and with all boldly you-can converse

καὶ τὸ γυρεύουσιν πολλοὶ κι ἐπεθυμοῦν νὰ μάθουν,

and what seek many and long-for that they-learn

φαίνεσαι ὅτι ἠξεύρεις το κι ἐντρέπονταί σε ὅλοι.

you-appear that you-know it and are-ashamed-before you all

τοὺς πάντας προσχαιρέτιζε μετὰ περιχαρείας,

the all greet with gladness

καὶ μετὰ πάντων ἐφελκοῦ τῶν ὅλων τὴν ἀγάπην.

and with all draw-to-yourself of-the all the love

ἄς ᾗσαι εἰς πάντας πρόσχαρος, εὐστόμυλος εἰς ὅλους.

let you-be to all cheerful well-spoken to all

συγκάτιζε μετὰ καλοῦς, ἐνόμου μετ' ἐκείνων,

sit-with with good(-men) be-one with them

τοὺς δὲ κακοὺς ἀπόφευγε, μηδόλως ὁμιλῆς τοὺς.

the but wicked shun not-at-all associate-with them

ἀγάπα τὴν ἀλήθειαν, παιδίμ μου, παρὰ πάντα,

love the truth child my above all

καὶ τοῦτο πληροφορήσον πάντα τὸν ἑαυτόν σου,

and (of-)this assure always the self your

ὅτι ἂν εἴπῃς ἀληθῶς, βεβαίως νὰ τὸ ἔχῃς.

that if you-say truly surely that it you-bold

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βλάπτοντ' οἱ μὴ ἀκούσαντες τὸν λόγον τοῦ κυρίου·
are-harmed those not having-heard the word of-the Lord

λέγει γὰρ ὁ ἀπόστολος Ἰάκωβος κυρίου·
says for the apostle James of-the-Lord

μὴ οὐρανὸν ὀμνύετε, μήτε τὴν γῆν κυρίου.
not by-heaven swear nor the earth of-the-Lord

III · ON FRIENDSHIP

Do not make friends quickly or drop them; test them, help a friend before he asks, and remember absent friends. Give to the good, not to the ungrateful, who bark like fed dogs. Reproach an angry man only when he is calm. Flee drinking bouts, keep your secrets, ask counsel in another's name, and fight like a man in danger. Honor kinsmen and shun slander.

μὴ κάμης φίλους σύντομα καὶ πάλιν τοὺς ἀφήσης·
not make friends quickly and again them abandon

190 ὥσπερ γὰρ ἔνι συχαντὸν τὸ νὰ μὴ ἔχῃς φίλους,
as for is loathsome the that not you-have friends

οὕτως ἔνι ὑπόψογον συχνὰ νὰ κάμης φίλους,
so is blameworthy often that you-make friends

νὰ τοὺς ἀφίνης σύντομα καὶ νὰ γυρεύῃς ἄλλους.
that them you-leave quickly and that you-seek others

ἔνεκεν τούτου πρόσεχε πρῶτον καλὰ καὶ σκόπει,
because-of this attend first well and consider

καὶ τότε γύρειψε καλῶς νὰ κάμῃς τὴν φιλίαν.
and then seek well that you-make the friendship

195 ἀφ' ὅτου φθάσῃς κι εὔρῃς τον ἐκεῖνον σοῦ τὸν φίλον,
from when you-come and find him that your the friend

τότε προχέιρου μετ' αὐτὸν μετὰ πολλῆς ἀγάπης.
then proceed with him with much love

ἄς ᾗσαι τότε ἐλεύθερος, ἄς ᾗσαι ἀφιερωμένος,

let you-be then free let you-be devoted

καὶ φρόντιζε τοῦ φίλου σου μετὰ πολλῆς ἀγάπης

and care-for the friend your with much love

παρὰ τὴν θεραπείαν σου καὶ τὴν ἀνάπαυσίν σου.

beyond the service your and the rest your

καλὴ καὶ πρώτη δοκιμὴ τοῦ φίλου ἔνε τοῦτο,

good and first test of-the friend is this

ὁκάποτε κι ὁ φίλος σου ᾗ ἀνάγκην βοηθεῖ σε,

sometime and the friend your in need helps you

ἂν ἔχῃς καὶ περιστάσιν καὶ συγκακοπαθεῖ σε.

if you-have also trouble and suffers-with you

ἂν ἴδῃς καὶ τὸν φίλον σου καὶ χρήζει τίποτέ σου,

if you-see also the friend your and needs anything of-yours

μὴ καρτερέσῃς νὰ τὸ εἰπῇ μηδὲ νὰ τὸ ζητήσῃ,

not wait that it be-say nor that it be-ask

ἀλλ' ἀπ' ἐντεῦθεν πρόλαβε καὶ δός του μοναχός σου,

but from hence anticipate and give to-him alone your

νὰ τοῦ τὸ δώσης, νὰ χαρῇ, οὐχὶ δι' ἀτιμίαν.

that to-him it you-give that he-may-rejoice not for dishonor

ἐκείνους ἔχε μετὰ σέ, ἀγάπα κι ἀποδέχου,

those have with you love and welcome

ὅπου πολλὰ συνθλίβονται μετὰ τῶν δυστυχούντων,

who much are-afflicted-together with the unfortunate

ἀλλὰ καὶ μᾶλλον χαίρονται μετὰ τῶν εὐτυχούντων.

but also rather rejoice with the fortunate

κἂν ἔνι γὰρ ἐκ τῶν αὐτῶν εἶδεν κανεῖς πολλάκις

even-if is for of the same saw someone often

θλιβόμενον καὶ πάσχοντα, κακῶς καὶ συνελίβην,

afflicted and suffering badly and was-afflicted-with(-him)

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μετὰ καμπόσον δὲ καιρὸν εἶδε τὸν εὐτυχοῦντα,
after some and time he-saw the(-one) prospering

ἐζήλωσεν, ἐφθόνησε κι ἀπώσατο φιλίαν.
he-envied he-begrudged and rejected friendship

ὅταν εἰς φίλον κάθῃσαι, μμνήσκου τοὺς ἀποδήμους,
when with friend you-sit remember the absent

215 μᾶλλον ἂν ᾔηαι φίλοι σου καὶ περιπόθητοί σου,
especially if they-are friends your and much-longed-for your

ἵνα πληροφορῇς αὐτοὺς, ὅταν οὐδὲν τοὺς βλέπῃς.
that you-assure them when not them you-see

ἀεὶ καὶ πάντ' ἐνθύμου τους, μὴ λείπουν ἐκ τὸν νοῦν σου.
ever and always remember them not let-them-leave from the mind your

ὅπ' ἔχει χρήματα πολλὰ καὶ φρόνησιν οὐκ ἔχει,
who has money much and prudence not has

οὐδ' ἡμπορεῖ νὰ οἰκονομῇ τὸ πρᾶγμα εἰς τιμὴν του,
nor can that be-manage the property to honor his

220 μὴ ἐπαινῇς τὸν πλουτὸν του, μὴ ἐπιχαίρεσαί τον,
not praise the wealth his not rejoice-in him

ὁμοιάζει γὰρ ἀστράτευτον ἄνθρωπον τοῦ πολέμου,
he-resembles for unsoldierly man of-the war

ὅπου καθίζεται εἰς φαρὶν παράξενον πρωτεῖον.
who is-seated on horse strange prize-winning

ὥσάν ἀπάνθρωπος κακὸς, ὥσάν ἐγκαρεμένος
like inhuman wicked like hardened

θλίβῃν τινὸς καὶ συμφορὰν βλέπε μὴ ὀνειδίσῃς.
affliction of-someone and misfortune see not you-reproach

225 ἂν ἡμπορῇς εὐεργετεῖν, ἂν ἡμπορῇς χαρίζεῖν,
if you-can to-do-good if you-can to-give

καλοῖς δίδε καὶ χάριζε, νὰ σὲ εὐχαριστοῦσιν.
to-good(-men) give and bestow that you they-may-thank

ἀποῦ κακοὺς εὐεργετῇ καὶ ἀχαρίστους δίδει,
who wicked(-men) benefits and ungrateful(-men) gives
 μόνον τὸ δῶρον ἔχασεν κι εὐχαριστιὰν οὐκ ἔχει.
only the gift lost and thanks not has
 ὥσπερ τινὲς οἱ τρέφοντες ξένων τινῶν σκυλία,
as some the(-ones) feeding of-strangers some dogs
 ἀφότι φάγαν τὸ ψωμὶν, καὶ κατ' αὐτοῦ γαυγίζουσιν, 230
after they-ate the bread also against him bark
 οὕτως καὶ ὁ ἀχάριστος τόσον ὑβρίζει πλέον.
so also the ungrateful so-much insults more
 τοὺς λογοχαρικίζοντας, ὅταν κακόν τι πράξης,
the flatterers when evil any you-do
 ἂν ᾗν' καὶ φίλοι, φεῦγέ τους, ζημιὰν σὲ προξενούσιν.
if they-are even friends flee them harm to-you they-cause
 ἂν γὰρ σὲ ὀνειδίσωσιν, καὶ μᾶλλον ὅταν σφάλλῃς,
if for you they-reproach and especially when you-err
 πῶς γὰρ ἀφήσεις τὸ κακὸν, πῶς νὰ τὸ ὑποφέρῃς; 235
how for will-you-leave the evil how that it you-endure
 πάντοτε γίνου ταπεινὸς, εὐόμιλος καὶ πρᾶος·
always become humble affable and gentle
 ἄνθρωπον γὰρ κενόδοξον τίς νὰ τὸν ἀγαπήσῃ;
man for vainglorious who that him would-love
 ἂν ἴδῃς δὲ θυμούμενον ἄνθρωπον, μὴ λαλήσῃς,
if you-see and angered man not speak
 εἴ τι σὲ εἰπῇ, καρτέρησε καὶ μακροθύμσέ τον,
if anything to-you he-says wait and bear-with him
 κι ἀφότου παύσῃ τὸν θυμὸν, καταπραῦνη ἢ μέθη, 240
and after he-stops the anger subsides the drunkenness
 τότε τὸν κατονείδισε κ' εἰπέ τον ὅσα θέλεις.
then him reproach and tell him whatever you-wish

τὸν δὲ παροξυνόμενον ἂν τὸν κατονειδίσης,

the but provoked if him you-reproach

ομοιάζει ὅτι ὠνειδισες ἄνθρωπον μεθυσμένον,

it-is-like that you-reproached man drunk

245 καὶ μᾶλλον δὲ χειρότερον ἔποιες παρ' ἐκείνουν.

and rather and worse you-did than that(-one)

ὥσπερ τὰ ξύλα τοῦ δρυμοῦ τὴν φλόγαν ἐπαυξάνουν,

as the timbers of-the forest the flame increase

οὕτως καὶ τὸν θυμούμενον ὁ λόγος ἀγριαίνει.

so also the angered the word makes-wild

μὴ γίνεσαι φιλόνεκος καὶ ὑβρισθῆς εἰς ὅλους.

not become quarrelsome and be-insulted by all

μὴ γίνεσαι πολύκαλος εἰς τὸν καθένα λόγον,

not become over-agreeable to the every word

250 μὴδὲ θελήσης εὐδοκᾶν εἰς τὸν καθένα λόγον·

nor wish to-approve of the every word

ἄνθρωπος εἶσαι καὶ ἐσὺ καὶ καθ' ἐκάστην σφάλλεις·

man are also you and by each(-day) you-err

μὴ χρήσης γέλος ἄτακτον καὶ ποίσης ψόγον μέγαν.

not use laughter disorderly and make blame great

ὅταν ἀκούσης φρόνιμον λόγον νὰ σ' ὠφελέσῃ,

when you-hear prudent word that you may-profit

ὅλον 'ς τὸν νοῦν σου θέσε τον καὶ χώριζε τὸ κρεῖττον.

whole in the mind your set it and separate the better

255 οὕτως γὰρ γίνεται ὁ λαλῶν πρόθυμος εἰς τὸ λέγειν,

thus for becomes the speaking(-one) eager for the to-speak

ἂν ἴδῃ καὶ προσέχῃς τον τὸν λόγον εἰς τὸν νοῦν σου.

if he-sees also you-beed it the word in the mind your

εἰς τὸ διπλάσιον ὄφελος μόνος ἐσὺ κερδαίνεις,

in the double profit alone you gain

ἐκ τοῦ λαλοῦντος ἔπαινον καὶ ἐκ τοῦ λόγου γνῶσιν.

from the speaking(-one) praise and from the word knowledge

καὶ τὸ ὀλίγον χάρισμα μέγαν εὐχαρίστει·

and the little gift great be-thankful-for

ἂν τὸ μικρὸν εὐχαριστῆς, ἐπέρχεται σοι μέγα.

if the small you-are-thankful-for comes to-you great

260

φεῦγε τὰ συγκαθίσματα εἰς τὰς πολυποσίας·

flee the sittings-together at the drinking-bouts

εἰ δὲ συμβῇ καὶ κρατηθῆς μετὰ τινος εἰς δεῖπνον,

if but it-happens and you-are-kept with someone at dinner

μὴ σὲ προλάβῃ τὸ κρασί, μὴ σὲ νικήσῃ ἢ μέθῃ,

not you let-overtake the wine not you let-conquer the drunkenness

μᾶλλον ἐσὺ προλάβανε, ἐγείρου κι ἀναχώρει.

rather you anticipate rise and withdraw

αἰσχρὸν γὰρ κι ἐπονείδιστον κι ἐπώδυνον ἢ μέθῃ.

shameful for and disgraceful and painful the drunkenness

265

καὶ ὅταν πάσχῃ ὁ στόμαχος ἀπὸ πολυποσίαν,

and when suffers the stomach from much-drinking

καταθολόνεται ἢ ψυχῇ, βλάπτεται καὶ τὸ σῶμα.

is-clouded the soul is-harmed also the body

ἐκεῖνος ὅμοιός ἐστιν ἄρμα χωρὶς τὸν ἵππον,

that(-one) like is chariot without the horse

ὥς σκάφος χεμαζόμενον μὴ ἔχον κυβερνήτην.

as vessel storm-tossed not having helmsman

ἀρχὴ σοφίας ἔπαινος, ἀρχὴ δὲ μάχης ψόγος.

beginning of-wisdom praise beginning and of-battle blame

270

ἀργὰ καὶ μετὰ προσοχῆς πολέμει τὴν βουλὴν σου

slowly and with attention work-at the plan your

τὸ ἔργον μετὰ τὴν βουλὴν ποτὲ μὴ ἀθετήσης.

the deed after the plan ever not set-aside

- εἰ δ' ἔχεις τίποτες κρυπτὸν καὶ συμβουλὴν γυρεύεις,
if and you-have anything secret and counsel you-seek
 ξενοπροσώπως ἀφηγοῦ καὶ μὴ φανῇ ἐδικόν σου,
in-another's-person relate and not let-it-appear own your
 275 καὶ νὰ κερδίσης τὴν βουλὴν καὶ νὰ σὲ λείπη αἰσχύνῃ.
and that you-gain the counsel and that you may-lack shame
 ὁπότεν εἰς ὑπόθεσιν βούλεσαι ἐδικὴν σου,
whenever on business you-deliberate own your
 κι ἐνθυμηθῇς ὅτι ἔπαθες ἀπὸ κακοβουλίας,
and you-remember what you-suffered from ill-counsel
 μὴ θυμωθῇς, μὴ ὀξυνθῇς, μηδὲ κακοτροπίσης,
not grow-angry not grow-sharp nor turn-ill-tempered
 μᾶλλον δὲ στερεώθητι καὶ σκόπευσον τὸ κρεῖττον.
rather but be-firm and aim-at the better
 280 καλοὺς ἀνθρώπους φρόντισε νὰ ποίσης συνεργούς σου,
good men take-care that you-make fellow-workers your
 εἰ δὲ καὶ ποίσεις πονηροὺς καὶ πράξουν πονηρίαν,
if but also you-make wicked(-men) and they-do wickedness
 αἴτιος εἶσαι τοῦ κακοῦ κ' ἐσὺ ἔχεις πλεὸν τὸ κρίμα·
cause you-are of-the evil and you have more the sin
 ὅσα κακὰ κι ἂν πολεμοῦν, ἀπήλογος εἶσθαι θέλεις.
whatever evils even — they-do answerable to-be you-will
 ἔπαινον θέλε τῶν καλῶν ἀντὶ πολλῶν χρημάτων.
praise want of-the good(-men) instead-of much money
 285 πράγμα κακὸν μὴ θεωρῇς μηδὲ ἀκούειν θέλε·
thing evil not look-at nor to-hear want
 τὸ γὰρ κακὸν ἂν βοηθῇς, ἐσὺ κακὸς νὰ δείξης.
the for evil if you-help you wicked that you-show(-yourself)

τὴν ἀρετὴν καὶ φρόνησιν ἀγάπα καὶ τὴν γνῶσιν

the virtue and prudence love and the knowledge

πλούτου παντὸς ἐπέκεινα καὶ θησαυρῶν μεγάλων.

of-wealth all beyond and of-treasures great

ἐκεῖνα παραμένουσιν, ὁ πλοῦτος δ' οὐ προσμένει·

those remain the wealth but not stays

ὁ νοῦς γὰρ μέγας θησαυρὸς ἐπέκεινα τῶν ἄλλων,

the mind for great treasure beyond the others

εἰς τόπον ὀλιγούτσικον ἔνι ἴποχωρεμένος.

in place very-small is contained

ὅταν σ' ἐπέλθῃ χαροπὸν, μὴ τὸ κενοδοξήσης,

when you comes joyful(-thing) not it boast-of

καὶ ὅταν σ' ἔλθῃ λυπηρὸν, μὴ σὲ νικήσῃ ἢ θλίψις·

and when you comes grievous(-thing) not you let-conquer the affliction

τὸν δὲ σκοπὸν τῆς λύπης σου μηδὲν τὸν φανερώσης,

the and cause of-the grief your not it reveal

ἵνα μὴ χαίρωνται οἱ ἐχθροὶ κ' οἱ φίλοι σου λυποῦνται.

that not may-rejoice the enemies and the friends your grieve

ὅπου τὴν θλίψιν μοναχὴν οὐ δύναται φυλάξαι,

who the affliction alone not can keep

πῶς νὰ φυλάξῃ θησαυρὸν ἢ τίποτ' ἄλλον πράγμα;

how that be-keep treasure or any other thing

ἀπόφευγε τὰς ταραχὰς, φεῦγε καὶ τοὺς κινδύνους·

shun the disturbances flee also the dangers

εἰ δὲ συμβῇ σε κι ἐμπλακῆς εἰς κίνδυνον πολλάκις,

if but it-befalls you and you-are-entangled in danger often

ὡς ἄνδρας ἀγωνίστησε νὰ ζήσης, ν' ἀποθάνῃς —

as man fight that you-live that you-die

πάντες γὰρ ἀποθνήσκομεν καὶν οὕτως, καὶν ἄλλῃως —

all for we-die whether thus or otherwise

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καλὸν καὶ ὑπερένδοξον τὸν ἔπαινον κερδάνης.

good and most-glorious the praise you-may-win

ὥς θέλεις νᾶχουν, τέκνον μου, πάντες σ' οἱ κρείττονές σου,

as you-wish that-they-hold child my all you the betters your

οὕτως καὶ τοὺς ἐλάττονας τίμα καὶ πρόσσεχέ τους.

so also the lesser honor and heed them

305 φεῦγε τοὺς κολακεύοντας ἀπὸ κακοπραγίας,

flee the flattering(-ones) from malice

ἀγάπα δὲ τοὺς λέγοντας ὀρθὰ ἀκολακεύτως.

love but the speaking(-ones) rightly unflatteringly

ἀγάπα καὶ τοὺς συγγενεῖς καὶ τίμα κι ἀσχολοῦ τους,

love also the kinsmen and honor and attend-to them

ὅτι ὁ νόμος λέγει το, ἡ φύσις ἀπαιτεῖ το.

for the law says it the nature demands it

ἂν γὰρ οὐκ ἔχῃς εἰς αὐτοὺς ἀγάπην, ὥς ἀρμόζει,

if for not you-have toward them love as befits

310 ξένος οὐ μὴ σ' ἐμπιστευθῇ, καὶ εἶσαι ὑβρισμένος.

stranger not — you will-trust and you-are insulted

θέλε τοὺς ὄντας μετὰ σέ, ἀγάπα κι ἀποδέχου,

want the(-ones) being with you love and welcome

κάλλιον νὰ σ' ἐντρέπωνται παροῦ νὰ σέ φοβοῦνται.

better that you they-respect than that you they-fear

γεννᾷ γὰρ σέβας ἡ ἐντροπή, ὁ φόβος ἔχει μῖσος.

begets for reverence the respect the fear has hatred

λόγους κακοὺς μὴδὲν λαλῆς μὴδὲ ἀκούειν θέλῃς,

words evil not speak nor to-hear want

315 ὅπου γὰρ θέλει πάντοτε ἀκούειν αἰσχροὺς λόγους,

who for wishes always to-hear shameful words

λέγειν αἰσχρὰ οὐκ ἐντρέπεται, καὶ πράττειν οὐ φοβεῖται.

to-say shameful(-things) not is-ashamed and to-do not fears

ἀπόφευγ', ὅσον δύνασαι, κενὰς αἰσχρολογίας,
shun as-much-as you-can empty foul-talk
 πολλάκις γὰρ καὶ συγγενεῖς ἤγειραν κατ' ἀλλήλων,
often for even kinsmen they-raised against one-another
 καὶ ἔχθραν ἔβαλαν πολλὴν μέσον γονεῖς καὶ τέκνα,
and enmity they-put much between parents and children
 καὶ πόλεις ἐκατέσκειψαν κ' ἠφάνισαν τελείως,
and cities they-razed and destroyed utterly
 καὶ εἰς κακὸν ἐνήργησαν χεῖλη διαβολέων.
and to evil worked lips of-slanderers

320

IV • ON OFFICE AND ANGER

In office, forgive those who erred and punish those who harmed. A poor man who steals from need is excused; a rich man who wrongs the poor faces judgment. Remember kindness and forget injury. Give promptly and whole, never reproaching the gift, or you are like the farmer whose pigs root up his field. Anger makes a man a beast. Keep secrets, share a friend's grief, and seek the counsel of old men, never the young.

ὅταν σὲ στήσουν εἰς ἀρχὴν καὶ λάβῃς ἐξουσίαν,
when you they-set in office and you-receive authority
 τοὺς πρὸ ἐσένα σφάλοντας, τέκνον μου, συγγνωμόναι,
the(-ones) before you erring child my forgive
 τοὺς δὲ καὶ καταβλάπτοντας καὶ κρίνε καὶ τιμῶρει,
the(-ones) but also doing-harm both judge and punish
 διὰ νὰ σ' ἐντρέπωνται πολλοὶ, κι ἄλλοι νὰ σὲ φοβοῦνται.
so that you they-may-respect many and others that you they-may-fear
 ὅσον τὸ δύνασαι, υἱέ, φεῦγε τὰς ἀδικίας,
as-much-as it you-can son flee the injustices

325

κἂν εὐτυχῆς, κἂν ἀτυχῆς, κἂν ἔχῃς, κἂν οὐκ ἔχῃς.
whether you-prosper or you-fail whether you-have or not you-have

ὁ πένης γὰρ ἂν ἀδικῇ, ἐξαφορμεῖται οὕτως,
the poor(-man) for if he-does-wrong is-excused thus

ὅτι πολλὰ τὸν λείπονται καὶ ἐξ ἀνάγκης κλέπτει.
that much him is-lacking and from necessity he-steals

330 ὁ πλούσιος ἂν ἀδικῇ καὶ τοὺς πτωχοὺς ζημιόνη,
the rich(-man) if he-does-wrong and the poor harms

κόλασιν ἔχει φοβερὰν καὶ σύγκρισιν μεγάλην·
punishment has fearful and judgment great

ἡ πράξις γὰρ ἡ ἄβουλος οὐκ ὠφελεί, ἀλλὰ κόπτει,
the deed for the ill-advised not profits but cuts

ὀλίγοι δίχα τῆς βουλῆς ἐπέτυχον τὴν πράξιν.
few without the counsel achieved the deed

πρῶτος καλὸς καὶ δυνατὸς ἐκείνος ὁ δυνάστης,
first good and mighty that the lord

335 ὁποῦ τὸ δίκαιον σύντομα νοήσει κι ἐξελέγξει,
who the just quickly will-perceive and examine

μᾶλλον ὥς δίκαιος δικαστῆς τὸ δίκαιον προτιμᾶται,
rather as just judge the just prefers

τὴν δ' ἀδικίαν ἐκμισεῖ ὥς ἄδικον καὶ φαύλην.
the and injustice hates as unjust and base

οὕτως, παιδίμ μου, σπούδαζε νὰ ἐγνωρισθῇς εἰς ὅλους.
thus child my strive that you-be-known to all

ἐπαίνει πάντα τὸ καλὸν, δι' οὗ νὰ σ' ἐπαινέσουν·
praise always the good through which that you they-may-praise

340 τὸ γὰρ καλὸν καλὸν ἔνι κ' οἱ πάντες ἀγαποῦν το,
the for good good is and the all love it

αὐτοὶ δ' ὁποῦ τὸ πράττουσιν, μόνοι τὸ ἔχουν κέρδος.
they and who it do alone it have gain

πολλάκις οἱ ἀπρόσεκτοι λέγουν ἀπερισκέπτως·

often the heedless speak unthinkingly

λέγειν αἰσχρὰ οὐκ ἐντρέπονται καὶ πράττειν οὐ φοβοῦνται.

to-say foulness not they-blush and to-do not they-fear

ἀλλ' ὁ δυνάστης ὁ θεὸς ἔδωκεν εἰς τὸν κόσμον

but the lord — God gave to the world

ἄλλους δυνάστας ν' ἀδικοῦν, ἄλλους νὰ *περεάζουν.

other lords that they-wrong others that they-oppress

345

σὺ δέ, ἂν ἔχῃς φυσικὸν προτέρημα ὀλίγον,

you but if you-have natural advantage little

μὲ τὴν καλογνωμίαν σου σπούδαζε νὰ τ' αὐξήσῃς,

with the good-will your strive that it you-increase

νὰ ἐπαινῆσαι εἰς πολλοὺς καὶ νὰ τιμᾶσαι πλέον.

that you-be-praised by many and that you-be-honored more

ἂν τις ποιήσῃ σε καλὸν ἢ τι ἀγαθοσύνη,

if anyone does to-you good or any kindness

ἔχε το πάντοτε εἰς νοῦν, μὴ τὸ ἀλῆσμονήσῃς.

have it always in mind not it forget

350

εἰ δὲ κακὸν σοι τίποτες τίς ἕτερος ποιήσει,

if but evil to-you anything someone other does

ἀπαλησμονέει το γουργὸν καὶ ρίπτει το ἐκ τὸν νοῦν σου.

forget it quickly and cast it out-of the mind your

τὸ μὲν γὰρ ἐκ χρηστότητος καὶ γνώμης ἐλευθέρας,

the(-one) indeed for from kindness and mind free

ἀπὸ καρδίας καθαρᾶς, ἐκ μεγαλοψυχίας,

from heart pure from magnanimity

φιλάνθρωπος κι ἐπαινετὸς ἐχθροῖς οὐκ ἀνταποδίδει,

humane and praiseworthy to-enemies not repays

355

καὶ μᾶλλον τοὺς ὁμογενεῖς ἢ καὶ τοὺς ὁμοφύλους.

and rather the kinsmen or also the fellow-tribesmen

τοὺς συχνοευεργετιστὰς ὀνόμαζέ τους φίλους.

the frequent-benefactors call them friends

ὅταν σ' ἐπέλθῃ τίποτες πράγμα ἐξ ἀδικίας,

when you comes-upon any thing from injustice

360 μὴ τὸ χαρίσης φίλον σου ἢ γείτον' ἐδικόν σου·

not it give to-friend your or neighbor own your

ὅτι ἂν ἔνι φίλος σου, οὐ μὴ σὲ ἐπαινέσει,

for if is friend your not — you will-praise

ἀλλὰ μᾶλλον ὥς μισητὸν καὶ βδελυκτὸν νὰ σ' ἔχουν.

but rather as hateful and loathsome that you they-hold

εἰ δὲ κακὸν εὐεργετεῖς, ἔχεις διπλὴν ζημίαν,

if but wicked(-man) you-benefit you-have double loss

ὅτι κακῶς ἐκέρδισας ἐξ ἀδικίας πράγμαν,

that wickedly you-gained from injustice property

365 καὶ δίδεις το τὸν φίλον σου, συμμεριστὴν τὸν κάνεις,

and you-give it to-the friend your sharer him you-make

οἱ δὲ καλοὶ βαρύνονται σ' ὥς ἄχρηστον τὴν γνώμην,

the and good are-weary-of you as useless in-the mind

καὶ ἀποστρέφονται λοιπὸν, φίλον οὐκ ἔχουσίν σε.

and turn-away then friend not they-hold you

ἂν πρὸς τινὰς ὑποσχεθῇς τίποτε νὰ χαρίσης,

if to some you-promise anything that you-give

σύντομα τοῖς τὸ χάρισε, νὰ ἔνε ἡ χάρις χάρι·

quickly to-them it give that is the favor favor

370 ἐκείνων τὸ ὑποσχεθῇς ἀκέραιον τὸ πέμψε,

that what you-promise whole it send

εἰ δὲ δώσεις τὸ ἥμισυ, ἡ χάρις ὅλη ἐχάνθη.

if but you-give the half the favor whole is-lost

ὁ γὰρ λαβὼν οὐ χαίρεται τοσοῦτον εἰς τὸ ἐπῆρεν,

the for having-received not rejoices so-much in what he-took

ὅσον εἰς τὸ τὸν ἔλειψεν λυπεῖται καὶ γογγύζει.

as-much-as at what him was-lacking he-grieves and grumbles

ἂν δώσης τίποτε τινὰν, μηδὲν τὸ ὀνειδίσης,

if you-give anything to-anyone not it reproach

μὴ χάσης καὶ τὸ δῶρόν σου καὶ τὴν εὐχαριστίαν,

not lose both the gift your and the thanks

καὶ ὁμοιάσεις γεωργὸν ἄπορον κατὰ πάντα,

and you-will-resemble farmer resourceless in all

ἀφότου σπεύρη τὴν σποράν καὶ κλείσῃ τὸ χωράφιν,

after he-sows the seed and closes the field

ἐμπάζει τὰ χοιρίδια τοῦ καὶ σκάπτουν τὸ χωράφιν,

lets-in the piglets his and they-dig the field

ἀποστερεῖται τὸν καρπὸν καὶ χάνει καὶ τὸν σπóρον.

is-deprived-of the fruit and loses also the seed

τί δὲ ἐκέρδισεν λοιπὸν ὁ ἄτυχος ἐκεῖνος;

what but did-he-gain then the unlucky that(-one)

οὕτως ἐσὺ, υἱούτσικε, βλέπε τὸ τί σὲ λέγω.

thus you little-son see the what to-you I-say

ὅπου θυμόνεται πολλὰ κι ὀργίζεται μεγάλα,

who grows-angry much and is-enraged greatly

μόνος τοῦ γίνετ' ἔξουκος καὶ μὲ τὸ θέλημάν του.

alone his becomes homeless and with the will his

τὸ πῦρ τὰ ξύλα δαπανᾷ, θυμὸς δὲ τὴν καρδίαν,

the fire the wood consumes anger and the heart

παρασαλεύει λογισμοὺς, καταθολώνει φρένας,

shakes thoughts clouds wits

θηρίον ἄγριον ποιεῖ τὸν ἄνθρωπον ἐξαίφνης.

beast wild makes the man suddenly

εἰς πάντα ἔχε καθαρὰν ὑπόληψιν, παιδίμ μου.

toward all have pure regard child my

375

380

385

- ὅπου σὲ εἶπῃ μυστήριον κι ἐμπιστευθῇ σε λόγον,
who to-you tells secret and entrusts to-you word
 μὴ τὸ φανύσης πρόσεχε καὶ μὴ τὸ φανερῶσης,
not it belittle take-care and not it reveal
 390 καὶ κρίνουν σ' ἀνυπόληπτον καὶ βαρεθοῦν σ' οἱ πάντες,
and they-judge you disreputable and grow-weary-of you the all
 ἄλλος οὐ μὴ σ' ἐμπιστευθῇ, καὶ εἶσαι ὑβρισμένος.
another not — you will-trust and you-are insulted
 ἀνδρὸς φρονίμου καὶ καλοῦ τῶν ἀσκοπήτων μέλει,
of-man prudent and good of-the unforeseen(-things) is-a-care
 τὸν ἑαυτὸν του νὰ κρατῇ παρέτομον εἰς τοῦτα,
the self his that he-keep ready for these
 ὅταν τὸν ἔλθῃ τίποτε, νὰ τὸ βαστάξῃ ὡς ἄνδρας,
when him comes anything that it be-bear as man
 395 νὰ τὸ μεταχειρίζεται καὶ νὰ δουλαγωγῇται.
that it be-handle and that be-be-disciplined
 τὸν ἄρρωστον, τὸν λαίμαργον τίς νὰ τὸν θεραπεύσῃ,
the sick the gluttonous who that him would-heal
 καὶ τὸν μωρὸν ἂν δυστυχῇ τίς νὰ παρηγορήσῃ;
and the fool if he-is-unfortunate who that would-console
 ὁ φρόνιμος ἂν δυστυχῇ, μόνος παρηγορεῖται,
the prudent if he-is-unfortunate alone is-soleed
 ὁ δὲ μωρὸς ἂν δυστυχῇ, παρηγοριὰν οὐκ ἔχει.
the but fool if he-is-unfortunate consolation not has
 400 εἰς τὰς χαρὰς τῶν φίλων σου κ' εἰς τὰ καλέσματά των
at the joys of-the friends your and at the invitations their
 νὰ γίνεσ' ὀλοπρόθυμος καὶ τρέχῃς κ' ὑπαγαίνῃς·
that you-be all-eager and run and go
 εἰς θλίψεις δὲ καὶ συμφορὰς τρέχε καὶ πρὶν σὲ κράξουν,
to afflictions but and misfortunes run even before you they-call

καὶ μέριζε τὸ πάθος τοὺς, ἔχε κοινὸν τὸν πόνον·
and share the suffering their have common the pain
 τοῦτο γὰρ ἔνι ἄξιον ἀγάπης εἰς τοὺς φίλους.
this for is worthy of-love among the friends
 μὴ ἀναισχυντήσης γέροντα μηδὲ καταφρονήσης,
not affront old-man nor despise(-him)
 νὰ σ' εὖχονται ὁλόψυχα καὶ νὰ μακροχρονίσης.
that you they-bless wholeheartedly and that you-live-long
 ἂν ἔλθης εἰς ὑπόθεσιν καὶ σύμβουλον γυρεύης,
if you-come to business and counselor you-seek
 γερόντων ζήτησε βουλὰς ἀνθρώπων πειρασμένων,
of-old-men seek counsels of-men experienced
 τῶν δέ γε νέων τὰς βουλὰς ποτὲ μὴ τὰς γυρέψης.
of-the and at-least young the counsels ever not them seek

405

V · REHOBAM'S COUNSEL

Take the example of Rehoboam, son of Solomon. His people asked him to lighten their burden; the old men advised mildness, the young men harshness, and he followed them, threatening to double it, so that the twelve scepters broke away and left him only his household. Heed the experienced, remember death, serve your commander, and die with honor. Clothe the naked, feed the hungry, give willingly, and prize love above every achievement.

ἄκουσον δὲ παράδειγμα παλαιᾶς ἱστορίας.
bear and example of-old history
 τοῦ Σολομῶντος ὁ υἱὸς ὁ Ῥοβοὰμ ἐκεῖνος
 — *of-Solomon the son — Rehoboam that*
 δώδεκα σκῆπτρ' ἐκράτησεν τὰ εἶχεν ὁ πατήρ του,
twelve scepters held which had the father his

410

- καὶ πάντες ἐσυνήχθησαν λέγοντες πρὸς ἐκείνουν·
and all gathered saying to him
 „ἐλάφρυνον τὰ βάρη μας, περιανάπαισόν μας,
lighten the burdens our give-rest-to us
 415 πολλὰ γὰρ μᾶς ἐβάρυνεν ὁ μέγας ὁ πατήρ σου,
much for us burdened the great the father your
 ἀνάπαισόν μας ὀλίγον καὶ νὰ μᾶς ἔχῃς πάντα,
rest us a-little and that us you-have always
 δοῦλοί σου πάντες νὰ ἦμεθεν καὶ πάντας νὰ μᾶς ἔχῃς.“
slaves your all that we-be and all that us you-have
 ἀκούσας οὖν ὁ βασιλεὺς τοὺς λόγους των ἐκείνων,
having-heard then the king the words their those
 420 „ἀφῆτέ με νὰ βουλευθῶ μετὰ τῶν ἐδικῶν μου,
let me that I-take-counsel with the own my
 ὑπάγετ', ἀναμείνατε μόνον καὶ τρεῖς ἡμέρας,
go wait only even three days
 καὶ τότε δεῦτε πρὸς ἐμὲ καὶ ὅτι νὰ σᾶς εἴπω.“
and then come to me and what that to-you I-say
 ὑπῆγαν, ἐκαρτέρεσαν οἱ πάντες, ὡς τοὺς εἶπεν,
they-went waited the all as them he-told
 ὁ βασιλεὺς ὑπέμεινεν μετὰ τοὺς οἰκιακοὺς του.
the king remained with the household his
 425 „εἰπέτε με τί λέγετε, δότε βουλὴν εἰς τοῦτο.“
tell me what you-say give counsel on this
 εὐθὺς οἱ φρονιμώτεροι γέροντες εἶπον τοῦτο
at-once the more-prudent old-men said this
 „εὐλογον ἔνι τὸ ζητοῦν καὶ μὴ τοὺς παρακούσης,
reasonable is what they-ask and not them disregard
 ἀνάπαισέ τους ὀλίγον καὶ πάντα νὰ τοὺς ἔχῃς.“
rest them a-little and always that them you-have

πλὴν οὐκ ἠρκέσθη ὁ βασιλεὺς εἰς τὴν βουλὴν ἐκείνην,
yet not was-content the king with the counsel that
 ἀλλὰ τοὺς νέους ἔκραξεν μᾶλλον τοὺς θρασυτέρους,
but the young he-called rather the bolder
 ὅποῦ ἦσαν συνανάτροφοι μετὰ τὸν βασιλέα,
who were brought-up-together with the king
 ἐκάθισεν, ἠρώτησέν τοὺς ὅλους περὶ τούτου
he-sat-down asked them all about this
 „εἶπατε νέοι καὶ ὑμεῖς, δότε βουλὴν εἰς τοῦτο.“
speak young(-men) also you give counsel on this
 ἐκεῖνοι ὡς θρασύτατοι, κακοὶ τε καὶ αὐθάδεις,
they as most-bold wicked both and arrogant
 κακὴν βουλὴν τὸν ἔδωκαν, ὡς ἔδειξεν τὸ τέλος.
bad counsel him they-gave as showed the end
 ὅμως ἐπροτιμήσατο τὴν συμβουλὴν ἐκείνην,
yet he-preferred the advice that
 τῶν δὲ γερόντων τὴν βουλὴν ἐκείνων τῶν φρονίμων
of-the but old-men the counsel those the prudent
 ἀφῆκέν την ὡς ἄχρηστον, οὐδὲν τὴν ἀσχολήτην.
he-left it as useless not-at-all it beeded
 μετὰ δὲ τὴν παραδρομὴν τῶν ἡμερῶν τῶν τριῶν
after and the passing of-the days the three
 ἦλθεν τὸ πλῆθος πρὸς αὐτὸν πάλιν καὶ παρεκάλει
came the multitude to him again and besought(-him)
 „ἐλέησον, παρηγόρησον τὴν ἀγανάκτησίν μας.“
have-mercy console the distress our
 ὁ βασιλεὺς δὲ πρὸς αὐτοὺς μετὰ θυμοῦ τοὺς λέγει
the king but to them with anger them says
 „οὐκ ἐλαφρύνω τίποτες, μηδὲν παρακαλεῖτε·
not I-lighten anything not beseech

435

440

- 445 ἐβάρυνέ σας, λέγετε, μέγας ὁ πατήρ μου,
burdened you you-say great the father my
 ἐγὼ τὸ σᾶς ἐβάρυνε νὰ τὸ διπλοτριπλάσω.
I what you burdened that it I-double-and-triple
 ἐπαίδευσέν σας, λέγετε, διὰ δαρμού καὶ κούρσου,
chastised you you-say by beating and plunder
 νὰ σᾶς παιδεύσω ἐγὼ διπλᾶ καὶ νὰ σᾶς καταφθείρω.“
that you I-chastise I doubly and that you I-ruin
 εὐθὺς τὸ πλῆθος ὤρμησεν εἰς ταραχήν καὶ ζάλην
at-once the multitude rushed into tumult and turmoil
 450 καὶ μετὰ θράσους καὶ θυμοῦ λέγουν τὸν βασιλέα
and with boldness and anger they-say to-the king
 „ὕπαγε εἰς τὸν οἶκόν σου, ποίμανε τὸν λαόν σου·
go to the house your shepherd the people your
 οὐκ ἔχεις μέρος μεθ' ἡμῶν οὐδὲ κληρονομίαν.“
not you-have part with us nor inheritance
 καὶ παρευθὺς ἐχώρισαν τὰ δώδεκα τὰ σκῆπτρα,
and at-once separated the twelve the scepters
 ὁ βασιλεὺς δ' ὑπέμεινε μόνον μὲ τοὺς οἰκείους.
the king and remained only with the household
 455 εἶδες, παιδί μου, τ' ἐβλαψεν ἡ συμβουλὴ τῶν νέων.
you-saw child my what harmed the advice of-the young
 ὁπότε ἴδης γέροντας ἀνθρώπους πειρασμένους,
whenever you-see old men experienced
 ὅτι λαλοῦν ὑπόθεσιν, μὴδὲν τοῖς περικόπτῃς,
that they-speak on-business not them interrupt
 ἀλλ' ἄκουε μετὰ προσοχῆς, πολλάκις ν' ὠφελιέσαι.
but listen with attention often that you-may-profit
 ἔχε 'ς τὸν νοῦν σου πάντοτε μελέτην τοῦ θανάτου,
have in the mind your always meditation of-the death

ὁ φόβος νὰ σὲ ἐκφοβῇ, ἐκ τὸ κακὸν νὰ λείπης. 460
the fear that you may-frighten from the evil that you-keep-away
 ἂν γένῃς ὑπὸ κεφαλὴν καὶ πέσῃς εἰς ἀλλάγιν,
if you-become under commander and fall into troop
 τὴν κεφαλὴν σου πρόσεχε πάντα νὰ θεραπεύσῃς,
the commander your take-care always that you-serve
 τοὺς δὲ συστρατιώτας σου τίμα καὶ ἀσχολοῦ τους.
the and fellow-soldiers your honor and attend-to them
 ὅταν δὲ γίνεται βουλὴ, μὴ λείπῃς ἀπεκείσε,
when and is-held council not be-absent from-there
 καὶ μᾶλλον δὲ κι ἂν σὲ ἀφοῦν κι ἂν σὲ παραχωρήσουν, 465
and especially and and if you they-let and if you they-permit
 προθύμως ἄκουε καλὰ τὰ λέγουν οἱ φρονίμοι,
eagerly listen well what say the prudent
 ὅπου ἡνδραγάθησαν πολλὰ κ' εἶδαν πολλοὺς πολέμους,
who did-brave-deeds much and saw many wars
 κι ἐκέρδισαν μετὰ χαρᾶς πράγματα εἰς τιμὴν τους,
and gained with joy things to honor their
 μέριζε πάντοτε καὶ σὺ καὶ κάμνε, ὡς ἐβλέπεις.
take-part always also you and do as you-see
 τοῦτο πληροφορήθητι καὶ βάλε εἰς τὸν νοῦν σου, 470
of-this be-assured and put in the mind your
 πᾶν πρᾶγμα ἀπολαυτικὸν ἔχει καὶ χορτασίαν,
every thing enjoyable has also satiety
 τῷ γὰρ νικᾶν κι ἀνδραγαθεῖν καὶ τοὺς ἐχθροὺς τροπόνειν
by-the for to-conquer and to-be-brave and the enemies to-rout
 γίνεται χαροπώτερος καὶ πρόθυμος εἰς τοῦτο,
he-becomes more-joyful and eager for this
 καὶ πάντοτ' ἐνὶ δόκιμος, πάντοτε φήμην ἔχει.
and always is approved always fame has

- 475 τοὔτο γὰρ ἐπεγίνωσκε τὸν ἄνδρα τὸν καθένα,
this for recognize the man the each
 ὅταν τύχῃ εἰς πόλεμον νὰ πολέμῃσῃ ὡς ἄνδρας,
when it-happens in war that he-fight as man
 ὅπου νὰ ζήσῃ μὲ τιμὴν, ν' αὐξάνῃ τ' ὄνομά του,
where that he-live with honor that he-increase the name his
 εἰ δ' ἀποθάνῃ, ἀπόθανεν πάλιν μὲ τὴν τιμὴν του.
if and he-die he-died in-turn with the honor his
 κάλλιον λάβε θάνατον μετὰ τιμῆς, παιδὶν μου,
better take death with honor child my
- 480 παρὰ τὴν ἄχρηστον ζωὴν καὶ τὴν ἀτιμωμένην.
than the useless life and the dishonored
 ὅταν ποιήσῃς τίποτες προτέρημα ὀλίγον,
when you-do any distinction little
 μὴ καυχῇσθῃς, υἱούτσικε, μὴ τὸ κενοδοξήσῃς,
not boast little-son not it vaunt
 ἀλλ' ὑποκλίνου πλεότερον καὶ ταπεινώσου πάντα·
but bow more and humble-yourself always
 ἄφες τὸ λέγειν, ἄφες το, κι ἂς τὸ λαλοῦσιν ἄλλοι.
leave the to-speak leave it and let it speak others
- 485 ἔς τὸ ἓνα σου προτέρημα πρόσθες καὶ ἄλλον ἓνα·
to the one your distinction add also another one
 ἀνδρείαν καὶ ταπείνωσιν τὴν καλλιτέραν κόσμου.
courage and humility the best of-the-world
 ἔχε τὰ πάντα συνετῶς καὶ περιπαιδευμένα.
have the all prudently and well-schooled
 ἔνδυσε πένητα γυμνὸν, χόρτασε πεινασμένον,
clothe poor naked feed hungry
 θλιμμένους παρηγόρησον, ἀρρώστους ἐπισκέπτου.
afflicted console sick visit

εἴ τι γὰρ δώσης πένητος, εἴ τι καλὸν ποιήσης,
 if anything for you-give to-poor(-man) if any good you-do
 ἐδάνεισές τα τὸν θεὸν καὶ θέλει σοι τὰ δώσει
 you-lent them — to-God and will to-you them give
 ἑκατονταπλασίονα ἔνδον τοῦ παραδείσου.

490

hundredfold within the paradise
 εἰ δ' εἴπῃς ὅτι „ἐπτώχῃνα, δὲν ἔχω τί νὰ δώσω,“
 if but you-say that I-have-grown-poor not I-have what that I-may-give
 καὶν στέναξον, συμπάσχισον καὶ παρηγόρησέ τους·
 at-least sigh sympathize and console them

θεὸς τὸ κατὰ δύναμιν αὐτὸ ζητεῖ καὶ θέλει.
 God the according-to power this asks and wants

495

κάλλια νὰ δώσης ὀλίγον καὶ μετὰ προθυμίας,
 better that you-give little and with eagerness
 παρὰ νὰ δώσης τὸ πολὺ καὶ νὰ τοὺς τ' ὀνειδίσῃς.
 than that you-give the much and that them it you-reproach
 λέγει γὰρ τοῦτο ἡ γραφή „ὅπου πτωχοὺς ξενίζει,
 says for this the scripture who poor entertains
 αὐτὸς ἐξένισε λοιπὸν ὡς τοῦ θεοῦ ἀγγέλους.
 he entertained then as — of-God angels

ἀπ' ὅλον τὸ κατόρθωμα ἡ ἀγάπη ἐν κρεῖττον.
 than all the achievement the love is better

500

ἂν ἔχῃς ὅλα τὰ καλὰ καὶ λείπη σ' ἡ ἀγάπη,
 if you-have all the goods and lacks you the love
 οὐδὲν ἐποίησες τίποτε, καὶ χάνεις εἴ τι ἐδῶκες.“
 not you-did anything and you-lose if anything you-gave
 γνώμης ἐν ἀληθινῇ τὸ τῆς ἀγάπης ταύτης,
 of-mind is true the(-thing) of-the love this
 τὸ ἔλεος εἰς τοὺς πτωχοὺς καὶ εἰς τοὺς πενομένους,
 the mercy to the poor and to the needy

- 505 μετὰ τῆς ἡμερότητος καὶ γνώμης ἐλευθέρας.
with the gentleness and mind free
 εἰ δὲ καὶν σὺ πτωχὸς εἶσαι, οὐκ ἔχεις τί νὰ δώσης,
if but even you poor are not you-have what that you-may-give
 καὶν λόγον δὸς τὸν ἀγαθὸν, νὰ τὸν ἐθεραπεύσης·
at-least word give him good that him you-comfort
 αὐτὸ σὲ δίδει τὸν μισθὸν αἰώνιον, παιδίμ μου.
this to-you gives the reward eternal child my
 τὰς ξένας συμφορὰς, υἱέ, λυποῦ ὡς ἐδικὰς σου,
the others' misfortunes son grieve-for as own your
- 510 χαρὰν ἵν' εὕρης πώποτε ὅθεν οὐκ ἀπαντέχεις.
joy that you-may-find ever whence not you-expect
 ἐλεημοσύνη καθαρὰ, σὺν τῇ νηστεία λέγω,
almsgiving pure with the fasting I-say
 πολλοὺς ἀνθρώπους ἔσωσεν ἐξ ᾗδου τῶν κευθμώνων.
many men has-saved from of-Hades the depths
 κι ἄλλον πολὺν κατόρθωμα ἐποίησεν ἡ νηστεία.
and other much achievement has-done the fasting

Each counsel now opens with “my son.” Do not trust wealth, which passes like the wind, or fields that winter and drought destroy; hope in God. Marry a modest woman, not beauty or a dowry. Help poor kinsmen, love the truth, cover a friend’s shame, avoid the wicked, pay hirelings more than their wage, and accept loss calmly. Never confess a crime to your wife or bribe a judge against the poor. The father commends his verses and blesses his son.

υιέ μου, ἂν θέλῃς νὰ χαρῇς ἀμέριμνα τὸν κόσμον,
son my if you-wish that you-enjoy carefree the world

βλέπε μὴ ρίξῃς πόθον σου εἰς χρήματα τοῦ κόσμου.
see not you-cast desire your on money of-the world

515

ὁ κόσμος ἐν προσωρινῶς, ἡμέραις ὑπαγαίνουν,
the world is temporary days go-by

ὁ πλοῦτος, τὸ λογάριον ὡς ἄνεμος διαβαίνει.
the wealth the money as wind passes

ἂν ἔνε ἡ ἐλπίδα σου εἰς ἀμπέλια, εἰς χωράφια,
if is the hope your in vineyards in fields

ἀπὸ χειμῶνος δυνατοῦ ἢ ἀπὸ ἀνυδρίας
from winter strong or from drought

χάνονται καὶ ξηραίνονται, χάνεις εἴ τι ἐποίησες.
they-perish and wither you-lose if anything you-made

520

ὅπου εἰς πλοῦτον ἤλπισεν καὶ εἰς τὰ ἄρματα του,
who in wealth hoped and in the arms his

ἔρχεται ξένος ἄλλοθεν κι ὅπουθεν οὐκ ἐλπίζει,
comes stranger from-elsewhere and whence not he-hopes

ἐπαίρνει τα, ἐξαλείφει τα, κ' ἔρημος ἀπομένει.
takes them wipes-out them and desolate he-remains

μόνον ὁ κόπος κ' ἡ πικριὰ μὲ τοῦτον ἀπομένει.
only the toil and the bitterness with him remains

- 525 ἀμμ' εἰς τὸν θεὸν τοῦ οὐρανοῦ ἔχε, παιδίμ μου, ἐλπίδα
but in — God of-the heaven have child my hope
 ἐξ ὅλης τῆς καρδίας σου, ἐξ ὅλης σου ἰσχύος,
from all the heart your from all your strength
 νὰ σέ λυτρώσῃ ἀπὸ παντὸς κινδύνου καὶ θανάτου.
that you be-may-redeem from every danger and death
 υἱέ μου, ἂν θέλῃς, κράτησον καὶ τούτην τὴν βουλήν μου·
son my if you-wish hold also this the counsel my
 βλέπε μὲ τὸν αὐθέντην σου δικάσιμον μὴ κάμῃς,
see with the master your lawsuit not you-make
- 530 μὴ θυμωθῇς καὶ θλάβῃς τον, μὴ τὸν κακοκαρδίσῃς,
not grow-angry and grieve him not him embitter
 καὶ χάσῃς τὴν ἀγάπην του διὰ τὴν συντυχίαν.
and lose the love his because-of the talk
 ἀμμὴ ὅσον γνώθεις, ὦ υἱέ, ὅτι ἀναιβάξει ὁ νοῦς του,
but as-far-as you-know O son that raises the mind his
 συνέργει τον εἰς τὸ καλὸν, ποιήσῃ τὴν τιμὴν του.
help him in the good do the honor his
 υἱέ μου, μὴ περιπλακῇς γυνὴν δι' εὐμορφάδα,
son my not embrace woman for beauty
- 535 ἢ διὰ χρήματα πολλὰ, ἢ διὰ εὐγενείαν.
or for money much or for nobility
 ἰδὲς πρῶτον, ἐρεῦνήσον καὶ κατασκόπευσέ την,
see first search and spy-out her
 κι ἂν ἔνε καλυπόληπτη καὶ θέλῃ τὴν τιμὴν σου,
and if she-is of-good-repute and wishes the honor your
 ἐκεῖνην ἔπαρε, υἱέ, ἔχε την 'ς τὴν τιμὴν σου.
her take son have her in the honor your
 εἰ δ' ἔχει τέχνην, ἄπεχε, ἂν ἔχῃ καὶ λογάριν·
if but she-has craft keep-away if she-has even money

διαβαίνει τὸ λογάριον, καὶ σὺ τὸ πάθος ἔχεις,

passes the money and you the suffering have

πάντοτε δὲ καὶ ὅσον ζῆς, ἐσὺ τὸ πάθος ἔχεις.

always and also as-long-as you-live you the suffering have

κάλλιον λάβε σιγαλὴν, νὰ θέλῃ τὴν τιμὴν σου,

better take quiet(-woman) that she-wish the honor your

κι ἄς ἔχῃ χρῆμα ἴλιγοστὸν καὶ πράγματα ὀλίγα.

and let she-have money scanty and goods few

καὶ ἂν σοῦ δώσῃ ὁ θεὸς ἀπ' τὰ καλὰ τοῦ κόσμου,

and if to-you gives — God of the goods of-the world

βλέπε, πτωχὸν σου συγγενὴν μὴ τὸν περιφρονήσῃς,

see poor your kinsman not him despise

ἀλλὰ μᾶλλον βοήθει τὸν ἀπὸ τὴν δυνάμιν σου,

but rather help him from the power your

νὰ σ' ἔχῃ χάριν ὁ θεὸς, νὰ πληθυνθῇ ἡ τιμὴ σου.

that you may-bold(-in) favor — God that may-be-increased the honor your

υἱέ μου, ἀγάπα τοὺς πτωχοὺς καὶ πόθει τὴν τιμὴν σου,

son my love the poor and desire the honor your

ἀγάπα τὴν ἀλήθειαν, θεὸς γὰρ τοῦτο θέλει.

love the truth God for this wants

λόγον ἂν ξέρῃς ἀληθῆ, μὴ τὸν ποιήσῃς ψέμαν.

word if you-know true not it make lie

ἂν ποιήσῃ ὁ φίλος σου τίποτ' εἰς ἐντροπὴν του,

if does the friend your anything to shame his

καὶ πέσῃ, ὅσον ἂν ἴμωρῇς, κρύψε τὴν ἐντροπὴν του,

and falls as-much-as — you-can hide the shame his

συνέργησέ τον εἰς καλὸν, σκόπει ὡς ἐδικόν σου,

help him to good watch(-him) as own your

ἀγάπα τον, ὁρμήνευσον ὡς νὰ ἦτον συγγενὴς σου.

love him advise(-him) as that he-were kinsman your

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- 555 βλέπε, υἱέ μου, πονηροῖς ποτὲ μὴ συγκαθίσσης,
see son my with-the-wicked ever not sit-together
 καὶ συντροφεύσης καὶ χαρῆς μετὰ αὐτοὺς μηδόλως,
and keep-company and rejoice with them not-at-all
 ὅτι κακοὶ καὶ πονηροὶ πάντοτε ζῆλον ἔχουν,
for bad and wicked always envy have
 καὶ πάντα μαίνονται πολλὰ ὅπου καλὸν ἀκούσουν.
and always they-rage much where good they-hear
 υἱέ μου, μὲ τὸν φίλον σου καὶ μὲ τὸν γείτονά σου
son my with the friend your and with the neighbor your
 560 μὴ δικαστῆς καὶ θλίψης τον, μὴ τὸν κακοκαρδίσσης.
not go-to-law and grieve him not him embitter
 ἂν τύχη καὶ ἂν ἔπεσεν αὐτὸς ἢ ἐδικός του,
if it-happens and if fell he or kinsman his
 τὸ σώξεις ποῖσε εἰς αὐτὸν ἢ τίποτ' ἄλλον πλέον,
what you-can do for him or anything other more
 καὶ κήδευσέ τον, ὦ υἱέ, καὶ νὰ τὸν ἔχῃς φίλον,
and care-for him O son and that him you-have friend
 οὕτως νὰ ζῆς εἰρηνικὰ, νὰ χαίρεσαι τὰ πάντα.
so that you-live peacefully that you-enjoy the all
 565 ἂν ἔχῃς μισταργόν τινα ἢ καὶ ὑποταγάτον,
if you-have hireling any or also servant
 καὶ συνταγῆς τον τίποτες, μηδὲν τοῦ τὸ κρατήσης,
and you-promise him anything not from-him it withhold
 οὐχὶ μόνον τὴν ρόγαν του, ἀλλὰ φιλοτιμίαν,
not only the wage his but bounty
 μὴ λάβῃς κρίμα, ὦ υἱέ, διὰ ταὐτὸν δουλοῦται
not take sin O son for the-same he-serves
 καὶ βάνει καὶ τὴν σάρκαν του εἰς κίνδυνον διὰ σένα.
and puts even the flesh his in danger for you

υἱέ μου, ἂν χάσῃς τίποτε παρὰ καιρόν σου πράγμα, 570
son my if you-lose any out-of season your thing
 νὰ μὴ θλιβῇς καὶ λυπηθῇς μηδὲ κακοκαρδίσῃς.
that not you-be-afflicted and grieve nor lose-heart
 ὁ κόσμος οὕτως ἔχει το ***
the world thus has it (lacuna)
 ἄλλος ὑψόνετ' ὑψηλὰ καὶ ἄλλος χαμηλόνει.
one is-raised high and another is-lowered
 ἀγάπα τὴν πραότητα καὶ πόθει τὴν ἀλήθειαν,
love the gentleness and desire the truth
 βλέπε νὰ μὴ δικάζῃσαι μὲ φίλον ἢ πλησίον. 575
see that not you-go-to-law with friend or neighbor
 ἀπὸ γὰρ λόγου ἀγαθοῦ πληθύνετ' ἡ φιλία,
from for word good grows the friendship
 καὶ πάλιν μεταστρέφεται διὰ λόγου εἰς ἔχθραν.
and again is-turned through word to enmity
 υἱέ μου, ἂν ἔχῃς χρήματα καὶ πλούσιος ἂν ᾖσαι,
son my if you-have money and rich if you-are
 βλέπε πτωχὸν καὶ πένητα μὴ τὸν περιφρονήσῃς,
see poor and needy not him despise
 ὅτι ὁ χρόνος ὡς τροχὸς γουργὸς ὑπογυρίζει, 580
for the time like wheel quickly turns-round
 φέρνει τὸν πλούσιον εἰς πενιὰν καὶ τὸν πτωχὸν εἰς πλούτον.
brings the rich to poverty and the poor to wealth
 υἱέ μου, βλέπε μὴ ἀρνηθῇς, βλέπε μὴ ἀλησμονήσῃς
son my see not you-deny see not you-forget
 τὴν χάριταν καὶ τὸ καλὸν τὸ ἐδέχθῃς ἀπὸ φίλους·
the favor and the good which you-received from friends
 ὥς ἔνε, ὅσον ἡμπορεῖς, ἡ χάριτά σου πλέον.
let be as-much-as you-can the favor your more

- 585 βλέπε, ἂν τύχῃς πούποτε κ' ἰδῇς καλῆτερόν σου,
see if you-happen anywhere and see better(-man) than-you
 προτίμησέ τον πρόθυμα, καλοχαρέτησέ τον,
honor him readily greet him
 καὶ ἀναβαίνει ὁ ἔπαινος, πληθύνετ' ἡ τιμή σου.
and rises the praise grows the honor your
 υἱέ μου, ἄς ἦσαι ἐντροπαλὸς, βλέπε μὴ συντυχαίνεις·
son my let you-be modest see not you-chatter
 ὅταν θελήσῃς νὰ εἰπῇς, βλέπε τί συντυχαίνεις,
when you-wish that you-speak see what you-say
- 590 τὸν λόγον σου ἀληθινὸν, καλὴν τὴν συντυχίαν σου,
the word your true good the talk your
 καὶ ἀπὸ λόγους τοὺς καλοὺς νᾶχῃς τιμὴν, υἱέ μου.
and from words the good that-you-have honor son my
 ἂν σὲ καὶ ἔδωκεν ὁ θεὸς τέχνην, υἱέ, νὰ ξεύρης,
if to-you also gave — God craft son that you-know
 υἱέ, μὴ τὴν καταφρονῇς, νὰ μὴ τὴν ἀθετήσῃς.
son not it despise that not it you-neglect
 συνέργα πάντα τὸ καλὸν, δείχνε τὴν φρόνεσίν σου.
help always the good show the prudence your
- 595 υἱέ, δικάσιμον πολλῶν χρονῶν μὴ ἀναφέρῃς,
son lawsuit of-many years not bring-up
 καὶ φέρῃς εἰς ἐνθύμησιν πολλῶν χρονῶν κακίαν.
and bring to remembrance of-many years malice
 υἱέ μου, ἂν ἦσαι δυνατὸς κ' ἔχῃς πολλὴν ἀνδρείαν,
son my if you-are strong and have much courage
 βλέπε, μικρὸν κι ἀδύνατον μὴ τὸν καταφρονήσῃς.
see small and weak not him despise
 πολλάκις διὰ τέχνης γὰρ μηχανικῆς, υἱέ μου,
often by craft for cunning son my

τὴν δύνάμιν σου χάνεις τὴν ὅλην, ὅσῃν ἂν ἔχῃς.

the power your you-lose it all as-much-as — you-have

βλέπε, υἱέ μου, μὴ συνταγῆς μηδὲ χαρίσης πράγμα,

see son my not promise nor give thing

τὸ οὐκ ἔχεις ἑν τῷ χέρῳ σου, τὸ δὲν ἐξουσιάζεις,

which not you-have in the hand your which not you-control

τὸν φίλον θεραπεύεις τὸν μὲ λόγον ***

the friend you-serve him with word (lacuna)

καὶ φαίνεσθαι ἀνυπόληπτος, λογίζονται σε ψεύτην.

and you-appear disreputable they-reckon you liar

υἱέ μου, ἂν σ' ἔθλιψεν ὁ θεὸς κ' ἔχασες ἐδικόν σου,

son my if you afflicted — God and you-lost own your

μὴ βλασφημίας εἰς θεὸν καὶ ἔχῃς πλεον τὸ κρίμα,

not blaspheme against God and have more the sin

ὅτι ἐκεῖνος ἔχει τὸ πάλιν νὰ τ' ἀντιμείψῃ.

for he has it again that it he-repay

υἱέ μου, βλέπε μὴ ποθῇς ν' ἐπάρῃς διὰ λόγων

son my see not desire that you-take by words

τὴν ἀφορμὴν καὶ ν' ἀδικῇς εἰς τοῦτο ***

the occasion and that you-wrong in this (lacuna)

βλέπε καὶ θάνατόν τινος μὴ τὸν παρακαλέσης,

see also death of-someone not it pray-for

νὰ ὑποτάξῃς τὸ πρᾶγμα τοῦ νὰ λάβῃς τ' ἐδικόν του,

that you-take-hold-of the property his that you-take the own his

διότι ὁ θάνατος κοινὸς τῶν πάντων ἔνε, υἱέ μου,

because the death common of-the all is son my

καὶ λάχῃ κ' ἔρθῃ κ' εἰς ἐσέν τὸ παρακαλεῖς ἄλλον.

and it-chances and comes also to you what you-pray-for another

υἱέ μου, κρίνε πάντοτε ἐξ ὧν ξέρεις ἀλήθειαν,

son my judge always from what you-know truth

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- 615 δι' ἔχθραν, διὰ σκάνδαλον τὸ δίκαιον μὴ παρακρίνης.
for enmity for scandal the just not misjudge
 υἱέ μου, βλέπε, μὴ ποθῆς τοῦ κόσμου τούτου πλοῦτον·
son my see not desire of-the world this wealth
 τὸ γὰρ λογάριν φέρνει σε εἰς πολλὴν ἀντιμαχίαν
the for money brings you into much strife
 καὶ ζῆλον ὑπεράπειρον, μᾶλλον εἰς ἀδικίαν·
and envy boundless rather into injustice
 ἀμμή εἰς ὅσον σ' ἔδωκεν ὁ θεὸς νὰ ὑποτάξῃς,
but in as-much-as to-you gave — God that you-hold
- 620 βλέπε νὰ ζῆς εἰρηνικὰ καὶ νὰ χαρῆς τὸν κόσμον.
see that you-live peacefully and that you-enjoy the world
 υἱέ μου, ἂν ᾗσαι πλούσιος κ' ἔχῃς πτωχὸν πλησίον,
son my if you-are rich and have poor neighbor
 μηδὲν τὸν ὑπερηφανῆς, μὴ τὸν καταφρονήσης,
not him treat-proudly not him despise
 διατί ἔνε πάνυ ἀδύνατος νὰ δικαστῇ μ' ἐσένα.
because he-is very powerless that he-go-to-law with you
 υἱέ μου, εἴ τι ἔπταισες, ἂν ἔποικες καὶ φόνον,
son my if anything you-erred if you-did even murder
- 625 σκόπησον τὴν γυναῖκάν σου μηδὲν τὸ ὁμολογήσης,
watch the wife your not it confess
 μὴ τύχη καὶ μαλώσης τὴν καὶ εἰς ἐσὲν χολιάσῃ,
not it-happen and you-quarrel-with her and at you she-be-angered
 καὶ βάλλῃ σε εἰς κίνδυνον εὐκόλα τοῦ θανάτου.
and put you into danger easily of-the death
 πρόσεχε, βλέπε ἀκριβῶς ὅλον μὴ κατακρίνης
take-care see exactly wholly not condemn
 εἰς πράγμα τὸ ἐποίησες, καὶ πάλιν πολεμεῖς το.
in thing which you-did and again you-do it

μηδ' ἀριθμῆσης τί λαλοῦν τινὲς διὰτ ἐσένα,

nor count what say some about you

ἢ πῶς διάγουσιν τινες ἢ πῶς διάγει ὁ κόσμος.

or how live some or how lives the world

ἰδὲς κι ἂν ἔφαγες, υἱέ, ξένου τινός τι πρᾶγμα,

see and if you-ate son of-stranger some any thing

μᾶλλον κι ἂν τὸ ἐξώδιασες ***

especially and if it you-spent (lacuna)

πρόσεχε εἰς τὸν λόγον σου μηδὲν ἀντιλογίης,

take-care in the word your not gainsay

διατί οὐκ ἔχεις μάρτυραν, σημείον δι' ἐκεῖνο,

because not you-have witness sign for that

μὴ σφάλῃς εἰς τὴν πίστιν σου κ' ἔβγῃς ἐκ τὴν ἀλήθειαν.

not err in the faith your and depart from the truth

ὅρκον μὴ ποίσης πρὸς αὐτὸν, βλέπε μὴ ῥιορκήσης,

oath not make to him see not perjure

ὅτι ἀρνᾶσαι τὴν ψυχὴν κ' εἶσαι κατακριμένος.

for you-deny the soul and you-are condemned

καὶ μὲ πτωχὸν καὶ ταπεινὸν ὑπόθεσιν ἂν ἔχῃς,

and with poor and humble lawsuit if you-have

μὴ δώσης δῶρον αὐθεντοῦ, κριτὴν μὴ ποίσης φίλον,

not give gift to-lord judge not make friend

νὰ ἀδικήσης τὸν πτωχὸν, νὰ πάρῃς τ' ἐδικόν του,

that you-wrong the poor that you-take the own his

ὅτι ὁ πτωχὸς οὐ δύναται οὐδὲ λογάρῳ ἔχει

for the poor not can nor money has

νὰ τ' ἀποδώσῃ τὸν κριτὴν νὰ κρίνῃ τὴν ἀλήθειαν,

that it he-give-back to-the judge that he-judge the truth

μόνον τὸν θεὸν ἐπικαλεῖ νὰ κρίνῃ τὴν ἀλήθειαν.

only — God he-calls-upon that he-judge the truth

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- 645 εὐλογος ἔνε ὁ κριτὴς διὰ τὴν ἀλήθειάν του,
reasonable is the judge for the truth his
καὶ διὰ τοῦτο πρόσεχε ***
and because-of this take-care (lacuna)
καὶ χωρὶς δῶρον τίποτε, χωρὶς φιλοτιμίαν.
and without gift any without bounty
υἱέ μου, τὸςχεῖς πρόσεχε πῶς νὰ τὸ ἐξοδιάσῃς,
son my what-you-have take-care how that it you-spend
καὶ κτήσαι το εἰς ἔπαινον πλέον διὰ τὴν ψυχὴν σου,
and acquire it for praise more for the soul your
650 μὴ τ' ἐξοδιάσῃς ἀπρεπῶς εἰς πορνοκαπηλεῖα
not it spend unfittingly on brothel-taverns
καὶ λάβῃς ψόγον ἐκ πολλῶν καὶ φέρῃς ἀτιμίαν,
and receive blame from many and bring dishonor
καὶ θλίβῃς φίλους, συγγενεῖς, πάντας καλοὺς ἀνθρώπους,
and grieve friends kinsmen all good men
ἀλλ' εἰς καλὸν τὸ ἐξόδιαζε φίλων καὶ συγγενῶν σου,
but on good it spend of-friends and kinsmen your
κρεῖττον εἰς ἐκκλησίας τε καὶ εἰς τοὺς φιλοχρίστους.
better on churches both and on the Christ-lovers
655 οὕτως νὰ ζῇς εἰρηνικῶς, νὰ σ' ἀγαποῦν οἱ πάντες,
so that you-live peacefully that you they-love the all
νὰ σ' ἔχῃ χάριν ὁ θεὸς, πάντα νὰ σὲ πληθαίνει.
that you may-hold(-in) favor — God always that you he-increase
υἱέ μου, πάντα πρόσεχε, βουλὴν ἂν σὲ ζητήσουν,
son my always take-care counsel if you they-ask
ἐξ ὧν ἡξεύρεις βούλευε ἀληθινὰ νὰ λέγῃς,
from what you-know counsel truly that you-speak
τὸ κρεῖττον κατασκόπευσον, μὴ νὰ εἰς καλὸν τὸ φέρει.
the better examine not that to good it brings

λέγε τὸ δίκαιον καλὸν, πάντα συνέργησέ το,

660

say the just good always help it

τὸ δὲ εἰς βλάβην καὶ κακὸν πάντα περικόπτει το·

the but for harm and evil always cut-off it

καὶ γὰρ ὁ δίκαιος θεὸς ζητεῖ δικαίαν κρίσιν,

and for the just God seeks just judgment

ὅπῃ ἔνε δίκαιος κριτῆς καὶ κρίνει τὴν ἀλήθειαν.

who is just judge and judges the truth

καὶ ὁ θεὸς τὸν δίκαιον κριτὴν καλῶς τὸν κρίνει,

and — God the just judge well him judges

καὶ τὸν ψεύτην καὶ ἄδικον κακῶς τὸν κατακρίνει.

665

and the liar and unjust badly him condemns

υἱέ μου, τοὺς δουλεύοντας καὶ τοὺς οἰκιακοὺς σου

son my the serving(-ones) and the household your

ἀγάπα τοὺς καὶ τίμα τοὺς, δίδε καὶ χάριζέ τοὺς·

love them and honor them give and bestow-on them

εἰ δὲ χαρίζουν τίποτες, μηδὲν τοὺς τὸ κρατήσης

if but they-give anything not from-them it withhold

νὰ σὲ κρατοῦσιν εὐθύνον ὅσοι καὶ ἂν τ' ἀκούσουν,

that you they-hold upright as-many-as even — it bear

ἂν χρήζης καὶ βοήθειαν πάντα νὰ σὲ βοηθοῦσιν,

670

if you-need also help always that you they-help

ὅσον κι ἂν δύνωνται, υἱέ, μὲ τὴν καλογνωμίαν σου·
as-much-as even — they-can son with the good-will your

πάντα σὲ θέλει βοηθᾶ εἰς ὄφελόν σου μέγα.
always you will help to profit your great

νὰ τοὺς εὐρῆς ὡς θησαυρὸν τοὺς στίχους μου, παιδὶν μου,
that them you-find as treasure the verses my child my

ὁ κύριος φυλάττοι σε, νὰ ἔχῃς τὴν εὐχὴν μου.
the Lord may-keep you that you-have the blessing my

ΠΟΥΛΟΛΟΓΟΣ

The Book of Birds

The eagle, king of the birds, holds a feast for his son's wedding, and the birds bring their quarrels to the table. The stork mocks the swan, who calls him a coppersmith who ate his deposit. The pelican insults the bustard; she calls him oven-mouthed. The heron mocks the crane as a monk; the crane calls him a beggar who dies in the snow. The gull mocks the goose; she calls him a galley-slave who gambled away his clothes.

Ἄετος ὁ μέγας βασιλεὺς ἀπάντων τῶν ὀρνέων

Eagle the great king of-all of-the birds

κλητούριw εἶχεν καὶ χαρὰν καὶ γάμον τοῦ υἱοῦ του,

feast had and celebration and wedding of-the son his

τὸ πλῆθος ὅλον τῶν ὀρνέων εἶχέν το καλεσμένον.

the multitude whole of-the birds be-had it invited

ἐφάγασιw καὶ ἔπιασιw εἰς τὴν χαρὰν ἐκείνην,

they-ate and they-drank at the celebration that

ἤφεραν καὶ δικάσιμον ἀπάνω εἰς τὸ τραπέζιw.

they-brought also lawsuit up to the table

ὅλων ἐμπρὸς ὁ πελαργὸς περιγελᾷ τὸν κύκνον.

of-all before the stork mocks the swan

„εἰπέ με, κύκνε ἀσούσουμε καὶ μακροσφονδυλάτε,

tell me swan plain and long-necked

μελανοπόδα, ἀγριόφωνε καὶ λιμνοαναθρεμμένε,

black-footed harsh-voiced and marsh-bred

καὶ παντελῶς κακότηχε, τ' ἤθελες εἰς τὸν γάμον;

and utterly ill-starred what did-you-want at the wedding

νὰ κηλαδῆς δὲν ἡμπορεῖς, νὰ παίζης οὐκ ἡξεύρεις,

that you-sing not you-can that you-play not you-know

καὶ μόνον ἦλθες, ἄτυχε, φοβέριστρον ὁμοιάξεις.“

and only you-came wretch scarecrow you-resemble

- καὶ ταῦτα ὁ κύκνος στρέφεται ἔς τὸν πελαργὸν καὶ λέγει
and these(-things) the swan turns to the stork and says
- „ἐμὲν τὰ λέγεις, ἐλεεινὲ, χαλκέα, κωπηλάτα,
me them you-say pitiful smith rower
- ὅπου ἔφας τὴν ἐνθήκην σου, τὸ στάμενον τὸ ξένον;
who ate the deposit your the stater the other's
- 15 καὶ τώρα ἡρῖσκεις, ἄτυχε, ὀκάπου παλαιοκάρφια,
and now you-find wretch somewhere old-nails
- κι ἀπ' ὀρμησιὰν εἰς ὀρμησιὰν ὑπάγεις καὶ καθίζεις,
and from mooring to mooring you-go and settle
- τάχα νὰ στήσης, ἄτυχε, τὸ στάμενον τὸ ξένον;
as-if that you-set-up wretch the stater the other's
- ἐγὼ, κι ἂν ἦσουν ἔμορφον ὡς τὰ πουλιὰ τοῦ κόσμου,
I and if you-were handsome as the birds of-the world
- τὴν μέμψιν, τὴν μὲ ἔκαμες, οὐ μὴ τὴν ἐβαρέθην.
the blame which to-me you-made not — it I-would-have-minded
- 20 ἀμμὴ εἶσαι καὶ πανάσχημον ὡς τὰ πουλιὰ τοῦ κόσμου,
but you-are also all-ugly as the birds of-the world
- κι ὀρέγεσαι νὰ μέφῃσαι κ' ἐγὼ νὰ σ' ἐγκωμιάζω.
and you-desire that you-blame and I that you I-praise
- τῖζαφαροσκέλη πελαργὲ, καμηλοπερπατάρη,
crooked-legged stork camel-walker
- γριζόθωρε, γριζόφορε, πουλὶν δρεπανομύτιν,
gray-faced gray-clad bird sickle-beaked
- ὅλως τολμᾶς, περιγελᾶς τὸν λευκοφόρον κύκνον,
wholly you-dare you-mock the white-clad swan
- 25 τὸν στέργουσιν οἱ βασιλεῖς καὶ τ' ἀρχοντόπουλά τους;
whom love the kings and the noble-children their
- ἐσὺ τῖζαγγάρης ἄχρηστος ὁμοιάζεις βρωμάρης,
you shoemaker useless you-resemble stinker

χαλκωματᾶ, πάλιν εἰπεῖν, τὸν μυριομουτζωμένον·

coppersmith again to-say the thousand-smudged

καὶ σὺ τολμᾷς, κατηγορεῖς χρυσόγερον τὸν κύκνον;“

and you dare accuse gold-old the swan

Ἐκεῖνα οὐκ ἐσίγησαν τὴν ὄχλησιν τὴν εἶχαν,

Those not fell-silent the uproar which they-had

καὶ ὁ πουκάνος ἤρξατο ὑβρίζειν τὴν ὠτίδα.

and the pelican began to-insult the bustard

„ἦλθες, κύρ' οἰκοδέσποινα, καὶ σὺ ἐδῶ 'ς τὸν γάμον,

you-came lady housewife also you here to the wedding

κ' ἔκατρες ὡς κουβουκλαρεὰ μετὰ παντὸς ὀρνέου,

and sat as bridal-attendant with every bird

μωρὴ κοπελορρίκτουσα λειβαδοαναθρεμμένη,

silly child-casting meadow-bred

τζαμπουνομύτρια, τζαμπεροῦ καὶ φουστανοφοροῦσα,

bagpipe-snouted jacketed and skirt-wearing

σπασμένη καὶ πανάτσαλη, μὲ τὸν πηλὸν χρισμένη;

broken and all-slovenly with the mud smeared

ἂν οὐκ ἡγέρθης τὸ γουργὸν νὰ ἐπάρῃς τὰς ποδεάς σου,

if not you-get-up the quickly that you-take the skirts your

αὐτὰς τὰς κακομάζωχτας, κ' ἐπάρῃς νὰ ὑπαγαίνῃς,

these the ill-gathered and take-off that you-go

τώρα νὰ ἰδῇς καὶ πλεότερον τὸ τί σὲ θέλω κάμει.

now that you-see even more the what you I-will do

ἦλθες, βρωμοῦσα τζαμπεροῦ, εἰς ἀτιμὴν τοῦ γάμου.“

you-came stinking jacketed to dishonor of-the wedding

στρέφεται, βλέπει ἢ ὥτῃς πάλιν τὸν καπουκάνον

turns looks the bustard again at-the pelican

καὶ λέγει τον „φουνόστομε, τίναν τὰ συντυχαίνεις;

and says to-him oven-mouth whom them you-chatter

30

35

40

- βρωμόστομε, βρωμόχνωτε, τί ἔν τὸ λαλεῖς καὶ λέγεις;
stink-mouth stink-breathed what is which you-chat and say
 ἐσὺ ὅπου τρῶς ἐκ τὸ πουρνὸν ὁλώματος ἰχθύας,
you who eat from the morning whole fish
 ὥς τὸ δισάκκιν τὰ χαλᾶς κι ὥς τὸ ταρπὶν τὰ ρίπτεις.
as the saddlebag them you-let-down and as the net them you-throw
 45 ὁμοιάζουσιν ἡ σάρκες σου τρέμουλα τῆς θαλάσσης,
resemble the flesh your quiverings of-the sea
 ὁμοιάζεις καὶ τὸν σφόνδυλον τοῦ φούρνου, φουρνοκόπην.
you-resemble also the vertebra of-the oven oven-cutter
 πάντως κακομουζάκωτε, τὰ κρέη σου οὐ τρώγουν,
surely ill-snouted the meats your not they-eat
 ἐξῶν μόνον οἱ μέρμιγκοι κ' ἡ σκύλα τοῦ τζαγγάρη.
except only the ants and the bitch of-the shoemaker
 καὶ σὺ τολμᾶς, κατηγορᾶς τὴν ὠτίδαν τὴν γραῖαν,
and you dare accuse the bustard the old
 50 ὅπου μὲ τρώγουν βασιλεῖς καὶ τ' ἄρχοντόπουλά τους;
which me eat kings and the noble-children their
 πάλιν τ' αὐγά μου θέλουσιν ἡ εὐγενίδες ὅλαις.
again the eggs my want the noblewomen all
 σῶπασε, κακοτύχερε, γεράκιν ξερασμένον,
be-silent ill-fortuned hawk vomited-up
 ἀνάζηβε τοῦ παρναβᾶ, μὲ τ' ἄχρηστον δερμάτιν,
(obscure) of-the (obscure) with the useless little-hide
 κι ἀποθηκάριν τοῦ Μωσὲ γιομάτον κιλινέας,
and storehouse — of-Moses full of-berrias
 55 κι ἀπλῶς ἀσκὶν βρωμάρικον, τίποτε μὴ λαλήσης.“
and simply wineskin stinking anything not speak

Ἐκεῖνα οὐκ ἐσίγησαν τὴν ὄχλησιν τὴν εἶχαν,
Those not fell-silent the uproar which they-had
 καὶ ὁ τζικνέας ἤρξατο τὸν γέρανον ὑβρίζειν
and the heron began the crane to-insult
 „χαρὰ ᾿ς τον τὸν καλόγερον ποῦ ἦλθεν εἰς τὸν γάμον
joy to him the monk who came to the wedding
 μὲ τὸν μακρὸν τὸν σφόνδυλον καὶ τὸ πολὺν καμάριν,
with the long the neck and the much pride
 κουνουλοπόδης, ἄβραστος, μὲ τὰς μαύρας τὰς κάλτσας. 60
reed-footed unboiled with the black the stockings
 εἰπέ με, καλογέρανε, τ' ἤθελες εἰς τὸν γάμον
tell me monk-crane what did-you-want at the wedding
 μὲ τὸν μακρὺν τὸν σφόνδυλον, μὲ τὸ πολὺν καμάρι;
with the long the neck with the much pride
 ὡς καπιτρούλιον σκοπᾶς, θέλεις ἰδοὺ νὰ ἔχῃς,
as hood you-see you-want behold that you-have
 καὶ εἶσαι καμηλόρραχος, καμηλοπερπατάρης.
and you-are camel-backed camel-walker
 ὅταν σὲ φθάσῃ ὁ αὐθέντης σου, ἀνάσκελα μοῦ πέφτεις, 65
when you catches the master your on-your-back for-me you-fall
 καὶ τάχα μὲ τοὺς πόδας σου θέλεις νὰ βοηθᾶσαι.
and as-if with the feet your you-want that you-help(-yourself)
 λοιπὸν ἀνάστα, ταπεινέ, καὶ φύγε ἐκ τὸν γάμον,
then get-up humble and flee from the wedding
 μελανομακροθώρετε, Σαρακηνὲ κουτρούλη.“
black-long-gazing Saracen baldhead
 εὐθὺς γυρίζει ὁ γέρανος καὶ λέγει τὸν τζικνέα
at-once turns the crane and says to-the heron
 „ἐμὲν τὰ λέγεις, ἐλεεινὲ χαλκέα, κωπηλάτα, 70
me them you-say pitiful smith rower

- ποῦφαγες τὴν ἐνθήκην σου, τὸ στάμενον τὸ ξένον,
who-ate the deposit your the stater the other's
 κι ἀπ' ὀρμησιὰν εἰς ὀρμησιὰν ὑπάγεις καὶ καθίζεις,
and from mooring to mooring you-go and settle
 πάλιν εἰς τ' ἀκρουτήρια καὶ εἰς τὸ παραγιάλιν,
again on the headlands and on the seashore
 τάχα νὰ στήσης, ἄτυχε, τὸ στάμενον τὸ ξένον;
as-if that you-set-up wretch the stater the other's
 75 ψέμα οὐ λέγω, ἄρχοντες, καὶ σεῖς νὰ τὸ θωρήτε,
lie not I-tell lords and you that it see
 πῶς ἀνατρέχει τὸν γιὰλὸν καὶ τὰ καρφιά γυρεύει,
how he-runs-along the shore and the nails seeks
 κι ὅταν πετάσῃ, βλέπετε, ἴς τὸν κῶλον τὸ βαστάζει,
and when he-flies you-see on the backside it he-carries
 τὸ εἶχεν εἰς τ' ἐργαστήριον τοῦ ἐκείνου τὸ ξυλάβιν.
which he-had in the workshop his that the wooden-plate
 κι ἐμένα πῶς ἐτόλμησας καὶ συκοφάντησές με,
and me how did-you-dare and slandered me
 80 τὸν τρώγουσιν οἱ βασιλεῖς μετὰ πολλοῦ τοῦ πόθου,
whom eat the kings with much the longing
 καὶ τρώγουσιν τὰ ἄκρη μου οἱ ἄρχοντες κρασάτα.
and eat the extremities my the lords wine-stewed
 μὰ τὴν ἀλήθειαν τὴν πολλὴν θέλω νὰ σὲ ὑβρίσω,
by the truth the much I-want that you I-insult
 καὶ πάλιν, κακοῤῥίζικε, θέλω νὰ σ' ὀνειδίσω.
and again ill-starred I-want that you I-reproach
 ἐκ τὴν ἀγούζαν ῥαγουζοῦ ὁμοιάζεις καὶ δισάκκιν.
from the (obscure) Ragusan you-resemble and saddlebag
 85 κι ἀπ' τὴν πικριὰν τὴν εἶχες τὴν καὶ πείναν, ταπεινέ μου,
and from the bitterness which you-had it and hunger humble my

πάντ' εἰς ἁκρωτήριον περπατεῖς, τὰ ξενόρια βλέπεις,
always on headland you-walk the foreign(-ships) you-watch

κι ἂν τύχη ὁκάπου, ἄτυχε, νὰ πιάσης βελονίδα,
and if it-chance somewhere wretch that you-catch needlefish

ἐκείνην ἔχεις, ἄτυχε, καὶ πρόγεμαν καὶ δείπνον.
that you-have wretch both breakfast and supper

εἰ δὲ χιονίσει δυνατὰ καὶ τὰ νερὰ παγώσουν,
if and it-snows strongly and the waters freeze

ἀπέκαμες, κακότηχε, καὶ γίνεις κατευχίτης,
you-are-worn-out ill-starred and become beggar

90

κι ἀπ' ἐκκλησιὰν εἰς ἐκκλησιὰν ὑπάγεις καὶ καθίζεις.
and from church to church you-go and settle

κ' ἡ νύκτ' ἐκείνη οὐκ ἔχει σε, ψοφῶς, πτωχέ, καὶ πίπτεις,
and the night that not holds you you-perish poor and fall

εὐρίσκουν σε τὰ κοπελιά, δένουν σε μὲ τὸ ράμμα,
find you the children tie you with the thread

καὶ τὸ χωριὸν γυρίζουν σε, κι ἄλλοι εἰς τὴν θανήν σου.
and the village they-turn you and woe to the death your

καὶ σὺ τολμᾶς, ὑβρίζεις με, παλαιοξερασμένε;“
and you dare insult me old-vomited

95

Καὶ ταῦτα οὐκ ἐσίγησαν τὴν ταραχὴν τὴν εἶχαν,
And they not fell-silent the turmoil which they-had

κι ὁ γλᾶρος ἐπεχείρησεν ὑβρίζειν τὸ χηνάρι.
and the gull undertook to-insult the goose

„χαρὰ ἴς τὴν χῆνα τὴν καλὴν, τὴν χῆνα τὴν μουσοῦρα,
joy to the goose the good the goose the snouted

ὁποῦ φορεῖ τὴν τζαπεροῦ τὴν ἀνασκουμπωμένην,
who wears the jacket the tucked-up

- 100 *κι ὀπίσω εἰς τὸν κῶλόν της πουργὶ καὶ νὰ βαστάζη*
and behind on the backside her purse also that she-carry
νὰ γέμη νέματα ψιλὰ τ᾿ἔκλεψεν τὴν κερά της,
that it-be-full-of threads fine which-she-stole-from the mistress her
ποῦ ἦλθεν κ' ἐπεγύρισεν κ' ἔκατσεν εἰς τὸ μέσον
who came and turned-round and sat in the middle
εἰς τὴν χαρὰν κ' εἰς τὸν παστὸν κ' εἰς τὸν ἐξαίσιον γάμον.
at the feast and at the bridal-bed and at the splendid wedding
ἐγείρου, φύγε τὸ γουργόν, φύγε ἀπαὶ τὸν γάμον,
get-up flee the quickly flee from the wedding
- 105 *ἐγείρου, κακομούσουρε καὶ παρεξίπασμένη,*
get-up ill-snouted and over-ridden
χορδομουντσούνα, τζαμπεροῦ, φύγε ἀπὸ τὴν μέσην.“
gut-snouted jacketed flee from the middle
γυρίζει ἡ χῆνα μὲ θυμὸν καὶ λέγει πρὸς τὸν γλάρον
turns the goose with anger and says to the gull
„τζεφρὲ, τζεφρίτα, μυσταργὲ δελφίνου θαλασσίου,
(obscure) (obscure) hireling of-dolphin sea
καὶ θαλασσοκοπάνιστε, πάλιν βραχοδαρμένε,
and sea-pounded again rock-beaten
- 110 *ὥς ψωμοζήτησ τὸν ᾿γιαλὸν διαβαίνεις καὶ γυρίζεις*
as bread-beggar the shore you-pass and turn
πτῶμα νὰ παρηγορηθῇς τὴν πεῖνά σου τὴν τόσην.
carcass that you-be-consolated the hunger your the so-great
εἰ δὲ πολλάκις οὐκ εὕρῃς πτῶμα νὰ φᾶς εἰς κόρον,
if and perhaps not you-find carcass that you-eat to satiety
ἐγέρνεσαι, σηκόνεσαι κ' εἰς τὸ βουνὸν ὑπάγεις
you-get-up you-rise and to the mountain go
καὶ σκούληκας προγεύεσαι, σκανθάρους γεματίζεις,
and worms you-breakfast-on beetles you-fill-up-on

πολλάκις ὥς σ' ἐγνώρισα καὶ χρόνους τοὺς σ' ἐξεύρω. 115
often as you I-knew and years the(-ones) you I-know

οἱ πάντες ὥς σὲ οἶδασιν, λέγουν γαλιότης εἶσαι,
the all as you they-know they-say galley-slave you-are

ἔπαιξας καὶ τὰ ροῦχά σου καὶ ἔχασες τα ἴς τ' ἀζάρων,
you-gambled also the clothes your and lost them at the dice

καὶ μόνον τὸ 'ποκάμισο αὐτ' ἔχεις καὶ φορένεις.
and only the shirt this you-have and wear

καὶ τώρα, κακοτύχερε, ἐμέναν καθυβρίζεις;
and now ill-fortuned me you-insult

ἐμέναν ἐγνωρίζουνε κ' ἐσὲν κατέχουσί σε· 120
me they-know and you they-know you

κι ἂν οὐ σιγήσης τὸ λοιπὸν, θέλω σὲ καθυβρίσει.
and if not you-are-silent the then I-will you insult

τζαχαρατᾶ μὲ τὴν φωνὴν, μεσημβρινὲ μὲ τ' ἄσπρα,
screecher with the voice midday(-one) with the white(-coins)

ἀτζίγγανε μαυρότεχνε, ἐμὲν τὰ συντυχαίνεις;
gypsy black-crafted me them you-chatter

ὅλως τολμᾶς καὶ πρὸς ἐμὲν λόγους ἐπαναγείρεις,
wholly you-dare also against me words raise

τὴν λιγερὴν, τὴν χυμευτὴν καὶ πάντερπνον τὴν χῆνα;“ 125
the slender the graceful and all-delightful the goose

The hoopoe mocks the peacock as a leprous-footed Frank; he calls her a smoke-blackened drunkard. The quail calls the partridge a whore; she calls him a sooty patcher, boasts of her scarlet stockings, mourns the chicks a falconer took, and threatens to summon him before the eagle. The guinea fowl insults the hen, who recalls that he was caught with a knight's wife and beaten bald, under Fra Liberi's curse, while her chicks become bishops and kings eat her.

Ἐκεῖνα οὐκ ἐσίγησαν τὴν ὄχλησιν τὴν εἶχαν,

Those not fell-silent the uproar which they-had

κ' ἡ ἔφια ἀπήρξατο ὑβρίζειν τὸ παώνιν.

and the hoopoe began to-insult the peacock

„παώνιν λεπροπόδαρον, Φράγκε μὲ τὸ καππούτζιν,

peacock leprous-footed Frank with the hood

καὶ χήρα πάλιν θλιβερά μετὰ μυρολογίου,

and widow again mournful with dirge

130 ἐγείρου, φύγε ἀπ' ἐδῶ ἀπὸ τὸν γάμον τοῦτον.

get-up flee from here from the wedding this

ποσῶς οὐκ ἔχεις ἡδονὴν τὸν γάμον νὰ τιμήσης.“

at-all not you-have pleasure the wedding that you-honor

γυρίζει πάλιν ὁ παὼν καὶ πρὸς τὴν ἔφιν λέγει

turns again the peacock and to the hoopoe says

„μωρὴ βρωμοσθενήτισσα καὶ μυριοκαπνισμένη,

silly stink-feeble and thousand-smoked

νομίζεις ὡς ἐκάπνισες κ' ἔκαυσες τὰ σκουμπρία,

you-think that you-smoked and burned the mackerels

135 ἐκ τὴν πολλὴν σου μεθυσιὰν ὅλως καταβρωμοῦσιν.

from the much your drunkenness wholly they-stink

οὐδὲν τὸ ἡξεύρομεν κ' ἡμεῖς τὸ τίς καὶ πόθεν εἶσαι;

not it know also we the who and whence you-are

καὶ τώρα τρέχεις τὸν ἱγιαλὸν ὁποῦ δελφῖνοι τρέχουν,
and now you-run the shore where dolphins run
 νὰ πιάσης τὰ σκουμπρία σου, τάχα νὰ τὰ καπνίσῃς,
that you-catch the mackerels your as-if that them you-smoke
 νὰ δώσης τὸν πραματευθὴν, νὰ πάρῃ νὰ παγαίνῃ;
that you-give the merchant that he-take that he-go
 κι οὐ μὴ τὸ λέγω ψέματα, οἱ πάντες τὸ θωροῦσιν, 140
and not — it I-say lies the all it see
 τοὺς τόσους χρόνους πάντοτε τὴν θάλασσαν νὰ τρέχῃς,
the so-many years always the sea that you-run
 νὰ γέρνεσαι, νὰ πλένεσαι, καὶ πάντα καὶ νὰ λῶσαι.
that you-lie-down that you-wash and always also that you-bathe
 καὶ τὸ φουστάνιν τὸ φορεῖς, εἰς τὸν καπνὸν ἐκείνου
and the skirt which you-wear in the smoke that
 ἀκόμη οὐκ ἐκαθέρισε· τὸ τί νὰ ᾔπῃς οὐκ ἔχεις.
still not has-cleaned the what that you-say not you-have
 ἀκόμη τὸ ὑπέρπυρον, τὸ ἐκράτειες ἀρρεβῶνα, 145
still the gold-coin which you-held pledge
 κρατεῖς το εἰς τὴν κόξαν σου, ποσῶς οὐκ ἀπολεῖς το,
you-hold it in the hip your at-all not you-lose it
 καὶ βλέπει ὁ πραγματευθῆς, ἔχει παρηγορία,
and sees the merchant he-has consolation
 ὅτι, ἂν οὐκ ᾔθελες ἐλθεῖ τὸ ὑπέρπυρον νὰ στάσῃς,
that if not you-would to-come the gold-coin that you-weigh
 τὸ ἔκοψες καὶ ἔπιες καὶ ἐχαροκοπήθης.
it you-cut and drank and made-merry
 καὶ τώρα, παλαιοξέραςμα, κυρὰ καπνοσπατάλη, 150
and now old-vomit lady smoke-squanderer
 ἐμένα καταμέφει τὸ τί ᾔθελα ᾗ τὸν γάμον,
me you-blame the what I-wanted at the wedding

ὅτι εἶμαι λεπροπόδαρον, εἶμαι μυρολογίστρια,

that I-am leprous-footed I-am dirge-singer

ὁμοιάζω καὶ βενέτικον Φράγκον μὲ τὸ καππούτζιν.

I-resemble also Venetian Frank with the hood

ἐμέναν ἔχουν βασιλεῖς ἀπέσω εἰς τὰ παλάτια,

me have kings inside in the palaces

155 πάλιν τ' αὐγά μου τρώγουν τα γυναιῖκες εὐγενίδες,

again the eggs my eat them women noble

κ' ὑπομυρίζονται λαμπρῶς τὸ στόμαν τους ὡς μόσχος,

and are-perfumed splendidly the mouth their like musk

καὶ τὰ πτερά μου πολεμοῦν πάλιν χρυσᾶ ῥιπίδια.

and the feathers my make again golden fans

καὶ σὺ τολμᾶς, περιγελᾶς ὅλως ἐμοῦ καθόλου;“

and you dare mock wholly me at-all

Καὶ ταῦτα οὐκ ἐσίγησαν τὴν ὄχλησιν τὴν εἶχαν,

And they not fell-silent the uproar which they-had

160 καὶ τὸ πουτίκιν ἤρξατο ὑβρίζειν τὸ περδίκιν.

and the quail began to-insult the partridge

„εἰπέ με, κυρά πέρδικα, τ' ἤθελες εἰς τὸν γάμον,

tell me lady partridge what did-you-want at the wedding

κ' ἑκατσε ὡς κουβουκλαρεὰ ἀπάνωθεν τῶν ὄλων;

and sat as bridal-attendant above the all

ἡξεύρομέν σε, ταπεινὴ, παντὸς ὑπάρχεις πόρνη,

we-know you wretched altogether you-are whore

κι ἀπ' τοὺς πόδας σου φαίνεσαι ὅτι εἶς αἵματωμένη,

and from the feet your you-appear that you-are bloodied

165 καὶ τὸ μαντί σου εἶν' κοντὸ καὶ φαίνεσαι ἐξοπίσω.

and the cloak your is short and you-show behind

κι ὅπου καθήσης νὰ λαλής πάντοτε νὰ στριγγίζης,

and wherever you-sit that you-speak always that you-shriek

οἱ καῦχοί σου νὰ ἔρχονται καὶ νὰ παραδιαβάζουν.

the lovers your that they-come and that they-pass-by

ἐγείρου, φύγε τὸ λοιπὸν, μὴ κάθῃσαι ᾿ς τὸν γάμον·

get-up flee the then not sit at the wedding

ἡμεῖς γυναῖκαν ἄχρηστον οὐ θέλομεν ἐνθάδε.“

we woman useless not want here

εὐθὺς γυρίζει ἡ πέρδικα καὶ λέγει τὸ πουτίκιν

at-once turns the partridge and says to-the quail

„μωρὸν νὰ ᾿πῃς κακότυχον, ποσῶς οὐδὲν σὲ ξέρω.

fool that you-say ill-starred at-all not you I-know

ἡξεύρεις, ὅταν ἔστεκες εἰς τὰ μυχάνι’ ἀπάνω,

you-know when you-stood on the chimney-hoods on

καὶ μαύρισεν ἡ ράχη σου ἐκ τοῦ καπνοῦ τὴν βίαν,

and blackened the back your from of-the smoke the force

κ’ ἔφαγεν τὴν ἐμπροστινὴν τὴν ζούπαν τὴν ἐφόρεις,

and ate the front the jacket which you-wore

καὶ πρὸς τὸ μέγαν σάββατον οὐκ εἶχες ἄλλον ροῦχον,

and toward the great Saturday not you-had other garment

κ’ ἐμπάλωσες τὸ ροῦχόν σου μετὰ λινὸν πανίτσω,

and patched the garment your with linen little-cloth

φορεῖς το καὶ κατὰσαρκα κ’ οὐκ εἶχες τί ν’ ἀλλάξης.

you-wear it also next-to-the-skin and not you-had what that you-change

κι οὐ μὴ τὸ λέγω ψέματα, οἱ πάντες τὸ ἐβλέπουν,

and not — it I-say lies the all it saw

πὼς ἔνι μαύρη ἡ ράχη σου κ’ εἰς τὴν κοιλίαν σου κεῖται

how is black the back your and on the belly your lies

τὸ ἄσπρον τὸ ἐμπάλωμαν ἀπὸ λινὸν πανίτσω.

the white the patch of linen little-cloth

ἐμένα πὼς ἐτόλμησες καὶ συκοφάντησές με,

me how did-you-dare and slandered me

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ὅτι εἶμαι πόρνη ἄχρηστος καὶ χειροτέρα πάντων;

that I-am whore useless and worse of-all

ἐγὼ τὰς κάλτσας τὰς φορῶ ἔνε ἀπὸ σκαρλάτο,

I the stockings which I-wear are of scarlet

ἔχω καὶ χεῖλη κόκκινα, μαῦρα μάτια ὠραῖα,

I-have also lips red black eyes beautiful

185 καὶ πρέπουν με ἢ κάλτσαις μου, μᾶλλον καὶ τὸ μανδί μου,

and become me the stockings my rather and the cloak my

κι αὐτὸ φορῶ κατάσαρκα ἔνθα γοῦν καὶ ἂν ᾔμαι.

and it I-wear next-to-the-skin wherever then even — I-be

πρέπουν με καὶ τὰ ροῦχά μου ὡς εὐγενὴν γυναῖκα,

become me also the clothes my as noble woman

τὸ νὰ φωνάζω πάντοτε εἰς ὅλα τ' ἀκρωτήρια·

the that I-cry always on all the headlands

εἰς τὴν γλυκέαν τὴν αὐγὴν τὴν γλυκοδροσισμένην

in the sweet the dawn the sweet-bedewed

190 ἀνθοβολοῦν τὰ ἄνθη της καὶ κηλαδῶ, ὡς οἶδας,

blossom the flowers its and I-sing as you-know

οὐδὲν λαλῶ τοὺς καύκους μου, οὐδὲ κακοὺς ἀνθρώπους.

not I-call the lovers my nor evil men

πουλίτσια ἐποίησα μονόκοιλα εἰκοσάδα,

little-chicks I-made one-bellied a-score

καὶ περπατάρης ἀσεβῆς ὀλίγον κατ' ὀλίγον

and falconer impious little by little

ἐπῆρέν μου τὰ δώδεκα, ἔκαψεν τὴν καρδίαν μου,

took from-me the twelve burned the heart my

195 ἐκάην ἢ καρδίτσα μου, ἐπόνεσα ὡς μάνα.

burned the little-heart my I-ached as mother

φοβοῦμαι γοῦν ἢ ἄθλια καὶ τρέμω καὶ δειλίω,

I-fear then the wretched and tremble and quail

ὅποθεν στέκω, κάθομαι πολλάκις μετ' ἐκείνα,

wherever I-stand I-sit often with them

πάντα διδάσκω, παραινῶ τὰ ἄλλα μου πουλία

always I-teach exhort the other my chicks

νὰ κάθονται εἰς πλάγι μου, μὴ ταῦρῃ περπατάρῃς,

that they-sit at side my lest them-find falconer

κι ἀλλοίμονον, ἐπάρῃ τα καὶ κάψῃ τὴν καρδιά μου.

and alas he-take them and burn the heart my

ἐμένα πάλ' οἱ βασιλεῖς εἰς γεῦμάν τους μὲ τρώουν,

me again the kings at meal their me eat

κ' οἱ ἄρχοντες οἱ εὐγενεῖς εἰς πρόγεμαν καὶ δεῖπνον,

and the lords the noble at breakfast and supper

καὶ πλούσιοι ἠθέλασιν, πτωχοὶ καὶ νὰ μὲ εἶχαν.

and rich(-men) would-wish poor(-men) also that me they-bad

καὶ μὲ ζωὴν καὶ θάνατον οἱ πάντες ἀγαποῦν με.

and with life and death the all love me

ἐσὺ δὲ πῶς ἐτόλμησας καὶ συκοφάντησές με;

you but how did-you-dare and slandered me

νὰ σ' ἐγκαλέσω εἰς τὸν αἰετὸν τὸν μέγαν βασιλέα

that you I-summon to the eagle the great king

(πολλὰ μὲ χρήζει καὶ αὐτὸς, ἂν ἡμπορῇ νὰ μ' ἔχῃ),

much me needs also he if he-can that me he-have

πουτίκιν κακορρίζικον ἀπὸ τὴν κακοτύχην,

quail ill-starred from the misfortune

καὶ νὰ ὀρίσῃ νὰ γενῇς ἀόρατος 'κ τὸν κόσμον

and that he-order that you-become invisible from the world

ἐτοῦτον τὸν γλυκύτατον, νὰ πᾶς εἰς ἄλλον βράχος,

this the sweetest that you-go to other rock

καὶ νὰ ποιῇς τὰς γέννας σου δυσκόλως καὶ βαρέως.“

and that you-make the births your hard and heavily

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- καὶ πρὶν νὰ παύσουν ὄχλητα καὶ γενεαλογία,
and before that cease uproar and genealogy
- καθὼς τὸ καταλόγιν του γρουκᾶς ὅτι ὀχλοῦνται,
as the talk its you-bear that they-are-in-uproar
- ὁ καρκαντσᾶς ἀπήρξατο νὰ ὑβρίζει τὸ ὀρνίθιν
the guinea-fowl began that he-insult the hen
- 215 „ὀρνίθιν κουρουνόμυαλον καὶ μυξοσκατοφάγον,
hen crow-brained and snot-and-dung-eating
- πολιτικὴ ἀδιάντροπε μετὰ πολὺν φουκάριν,
city(-woman) shameless with much bellows
- ὁποῦ πορνεύεις πάντοτε μᾶλλον μὲ τοὺς υἱοὺς σου,
who whore always rather with the sons your
- μωρὴ κοπελορῥίκτουσα, πόρνη, θυγάτηρ πόρνης,
silly child-casting whore daughter of-whore
- κύριν κ' υἱὸν νὰ πολεμῇς νὰ σπαθοκαταλυοῦνται,
father and son that you-strive that they-destroy-each-other-by-sword
- 220 τὰ αἵματα νὰ τρέχουσιν, τ' ὀμμάτια τοὺς νὰ βγαίνουν,
the bloods that run the eyes their that come-out
- ἀπλῶς εἰπεῖν, πανάχρηστε, τ' ἤθελες εἰς τὸν γάμον;
simply to-say all-useless what did-you-want at the wedding
- νὰ κάθῃς ὡς κουβουκλαρεὰ καὶ σὺ μετὰ τῶν ἄλλων,
that you-sit as bridal-attendant also you with the others
- νῆσαι εἰς ἀτιμίαν τοὺς, εἰς ἀτιμίαν τοῦ γάμου;
that-you-be to dishonor their to dishonor of-the wedding
- ἐγείρου, φύγε, μίσειψε, πρὶν σὲ καταμεφθοῦσιν.
get-up flee depart before you they-blame
- 225 ἐγὼ δι' ἐσὲν ἐντρέπομαι εἰς τὴν χαρὰν ἐτούτην.“
I for you am-ashamed at the celebration this
- εὐθὺς λοιπὸν ἢ ὄρνιθα ἐντράπη καὶ σηκώθη,
at-once then the hen was-ashamed and got-up

ἐστάθην καταπρόσωπα, τὸν καρκατσάνον λέγει

stood face-to-face to-the guinea-fowl says

„καὶ πῶς ἐτόλμησες ἐσὺ, εἰπέ μοι, κακαρινε,

and how dared you tell me cackler

κι ἀτίμωσάς με τὰ πολλὰ κ' ὑπόμεινά σε τόσα;

and dishonored me the much and I-endured you so-much

μωρὲ, καὶ σὲν ἤξεύρουں σε κ' ἐμὲν κατέχουσίν με,

fool both you they-know you and me they-know me

ἄτυχ', ἀπιδοσφόνδυλε καὶ γριζοφορεμένε,

wretch pear-necked and gray-clad

ὅποῦ ποτὲ τὴν ράχην σου ὑποκάμισον οὐ βάνεις,

who ever the back your shirt not put-on

ἀλλ' οὐ βάλεις, οὐκ οἶδές το, ἀλλ' οὐδὲ βάλει θέλεις,

but not you-put not you-know it but nor to-put you-will

ἀλλ' οὐδὲ βρώματα πολλὰ ποτέ σου νὰ χορτάσης,

but nor foods many ever your that you-be-filled-with

ἐξῶν τὴν ἄμμον καὶ τὰ βρυὰ καὶ σκούληκας καὶ βούρκα. 235

except the sand and the mosses and worms and mud

μωρὲ, πάντες σὲ ξεύρουσιν, ἀπὸ τὴν Ῥώμην ἦσουν,

fool all you know from — Rome you-were

καὶ ὅς τὸ σπιτάλιν ἔποικες φρέρης κἂν ἕξι χρόνους,

and in the hospital you-made brother at-least six years

καὶ βρῆκάν σε μὲ Φράγκισσαν καβαλλαριοῦ γυναιῖκαν,

and found you with Frankish-woman of-knight wife

καὶ δείρασίν σε τὰ πολλὰ, κ' ἐκ τοῦ δαρμοῦ τὴν βίαν

and beat you the much and from of-the beating the force

ἐγέμισαν τὰ μάτια σου αἷμαν τῆς κεφαλῆς σου —

filled the eyes your blood of-the head your

οἱ πάντες τὸ γινώσκουσιν, ψέμαν οὐδὲν τὸ λέγω —

the all it know lie not it I-say

ἔκτοτε γὰρ καὶ μέχρι νῦν οὐκ ἔποικες μαλλία.

since-then for and until now not you-made hair

ἐπῆραν τὸ καππούτσιν σου, μωρὲ, ὅκ τὴν κεφαλὴν σου,

they-took the hood your fool from the head your

ἐδέσαν τὰ ποδάρια σου καὶ ἐστραγούλισάν τα·

they-bound the feet your and twisted them

245 ἄλλην ποτέ σου οὐκ ἡμπορεῖς στράταν νὰ περπατήσης,

other ever your not you-can road that you-walk

κ' ἐγίνου, κακοῖς ἄλλεως μονοκουμπάρος,

and became ill-starred otherwise one-buttoned

καὶ τὴν κοιλίαν σου ψωμὶν οὐκ ἡμπορεῖς χορτάσει,

and the belly your (with)-bread not you-can fill

ἐξὼν τὴν ἄμμον καὶ τὰ βρυὰ πάντα σου ἀνατρέχεις·

except the sand and the mosses always your you-run-over

ἐκ τὴν κατάραν, ἄτυχε, ἐκείνου φρᾶ Λιβέρη,

from the curse wretch of-that Fra Liberi

250 ὁποῦ σὲ κούρσεψεν ποτὲ σὲ κείνον τὸ σπιτάλιν,

who you plundered once in that the hospital

ἐκέρδισες καὶ τοὺς δαρμούς καὶ τὴν κακοτυχίαν.

you-gained both the beatings and the misfortune

καὶ τώρα ὑβρίζεις, μέφesai ἐμέναν, ἀτυχίτη;

and now you-insult you-blame me hapless

ἄκουσε, κακοτύχερε, φράρη βραχοδαρμένε,

bear ill-fortuned friar rock-beaten

ἐγὼ πουλία τὰ γεννῶ ἢ πάλε τ' ἀναθρέφω,

I chicks which I-bear or again which I-rear

255 ἐξέβησαν ἐπίσκοποι, ἑξαρχοὶ καὶ παπάδες,

went-forth bishops exarchs and priests

καὶ παρβαριώταις κόπελοι, κούρκοι ἀπεσταλμένοι,

and Varangians boys Turks envoys

καὶ περπατοῦν εὐγενικὰ, παλατοαναθρεμμένα.

and walk nobly palace-bred

καὶ μέναν πάλιν, καρκατσᾶ, ἰδὲς τὸ τίς μὲ τρώγει,

and me again guinea-fowl see the who me eats

καὶ βασιλεῖς καὶ δέσποιναις καὶ πάντες τῆς συγκλήτου,

both kings and ladies and all of-the senate

καὶ ἡδονή μου ἐξαίρετος ἀπ' ὅλων τῶν ὀρνέων.

and pleasure my exceptional of all the birds

καὶ σὺ τολμᾶς, ἀκτένιστε, καὶ μέναν κατακρίνεις;“

and you dare uncombed also me condemn

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III • PHEASANT, MAGPIE, AND HAWK

The shore-bird mocks the pheasant's coat of colored silk; the pheasant calls him a shoemaker's son fleeing his creditors and threatens him with the eagle, his father's cousin, who has his tail plucked. The halcyon insults the magpie as a slave of the Franks; she calls the halcyon a hosier's child and says she is a Roman child the Franks stole. The kite calls the hawk a murderer; the hawk says kings carry hawks, and threatens to break his shoulder.

Καὶ ταῦτα οὐκ ἐσίγησαν τὴν ὄχλησιν τὴν εἶχαν,

And they not fell-silent the uproar which they-had

καθὼς τὸ καταλόγιν τοὺς ἐκράτειεν ἀκόμη,

as the talk their held still

παραγιαλῆτης ἤρξατο ἀφασιανὸν ὑβρίζειν,

shore-bird began pheasant to-insult

- 265 καὶ λόγους ἐπεχείρησε τοιούτους νὰ τοῦ λέγῃ
and words undertook such that to-him he-say
 „ὅπου σὲ βλέπει, ἀφασιανὲ, ὅτι φορεῖς τὸ ρόυχον
who you sees pheasant that you-wear the garment
 αὐτὸ τὸ λέγουν αὐτουπὶν, νᾶχῃ τὰς χρὰς κομμάτια,
that which they-call brocade that-it-have the colors pieces
 παρέξω νᾶχῃ κόκκινον καὶ πράσινον κομμάτι,
besides that-it-have red and green piece
 καὶ γερανὸν καὶ κίτρινον ὀξὺν καὶ τὸ γαλάζιον,
and crane(-colored) and yellow bright and the blue
- 270 νὰ 'ποῦν εἰς' ἀρχοντόπουλον ἀπὸ τοὺς σεβαστάδες,
that they-say you-are noble-child of the sebastoi
 ἢ εἰς' ἐκ τὴν Μισοθυνιὰν κάποιας λουλῆς κοπέλιν,
or you-are from — Mesothynia of-some crazy(-woman) girl
 κι ἀπόθανεν ἡ μάννα σου κι ἀφήκέν σε λογάριν,
and died the mother your and left you money
 καὶ 'γόρασες τ' αὐτούπιν σου αὐτὸν τὸ καμαρόνεις,
and bought the brocade your this it you-pleen
 καὶ λέγεις, σεβαστοῦ παιδὶν ὑπάρχεις 'κ τὴν Νικαίαν.
and say of-sebastos child you-are from — Nicaea
- 275 ἐγείρου γοῦν μὲ τὸ καλὸν καὶ φύγ' ἀπὸ τὴν μέσην,
get-up then with the good and flee from the middle
 μὴ ρίβουν τὸ καπάσιν σου καὶ βρέξουν τ' αὐτουπὶν σου,
lest they-throw the cloak your and wet the brocade your
 ὅτι κοπέλιν ἄχρηστον καπήλισσας ὀκάποιας
for girl useless of-tavern-woman some
 ποσῶς οὐδὲν τὸ θέλομεν νὰ κάθεται κοντά μας.“
at-all not it we-want that it-sit near us

ἀφασιανὸς ἐγύρισεν καὶ λέγει πρὸς ἐκεῖνον

pheasant turned and says to him

„ἐμὲν τὰ λέγεις, ἐλεεινὲ, ταῦτα, παραγιαλίτη;

me them you-say pitiful these(-things) shore-bird

οὐκ εἶσαι σὺ τζαγγάρη υἱὸς τοῦ Πετσοκαταλύτη,

not are you shoemaker's son of-the Leather-wrecker

ὁποῦ καθέζουν κ' ἔρραπτες μὲ χοιρινὴν τὴν τρίχαν,

who you-sat and you-sewed with pig's the bristle

κ' ὑπήγες καὶ δανείστηκες ὀκάποθεν λογάριν,

and went and borrowed from-somewhere money

κ' ἠγόρασες τὴν θάλασσαν κ' ἐγίνης χρεωμένος;

and bought the sea and became indebted

οἱ χρεωφειλέταις σύρνου σε τὰ πέρπυρα νὰ δώσης,

the creditors drag you the gold-coins that you-give

καὶ σὺ κομπόνεις, λέγεις τοὺς, ὅτι κρυμμένα τᾶχαις.

and you deceive say to-them that bidden them-you-have

κι ὅπου καθήσης εἰς ἀκτὴν, πάλιν εἰς ἀκρωτήρι,

and wherever you-sit on shore again on headland

σηκώνεις τὸ κεφάλιν σου καὶ πάλιν δείχνεις κάτω,

you-raise the head your and again point down

καὶ λέγεις ὅτι ἠστόχησα, οὐκ ἔνε ὁ τόπος οὗτος.

and say that I-forgot not is the place this

κ' ἐγὼ οὐ λέγω ψέματα, οἱ πάντες τὸ θεωροῦσιν,

and I not tell lies the all it see

ὅτι εἶσαι τζαγγάρη υἱὸς τοῦ Πετσοκαταλύτου,

that you-are shoemaker's son of-the Leather-wrecker

καὶ γὰρ κρατεῖς το τὸ σουβλὴν ἔς τὸ στόμαν σου καὶ τρέχεις

and for you-bold it the awl in the mouth your and run

καὶ τὸ κεφάλι σου νὰ σῆς ὅπουθεν καὶ ἂν ᾗσαι,

and the head your that you-shake wherever even — you-be

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- τοὺς χρεωφειλέτας νὰ γελᾷς, οὐκ ἔνε ὁ τόπος οὗτος,
the creditors that you-fool not is the place this
 295 καὶ πάντα τρέχεις καὶ γελᾷς, περπατεῖς καὶ διαβαίνεις.
and always you-run and fool walk and pass
 καὶ μέναν ἐκατέκρινες, εἶμαι Μεσοθυσιάτης,
and me you-condemned I-am Mesothynian
 ὀκάποιας κακορρίζικης καπήλίσσας κοπέλι,
of-some ill-starred tavern-woman girl
 κι ἀπόθανεν ἡ μάμμα μου καὶ πῆρα τὸ λογάρην,
and died the mother my and I-took the money
 καὶ πῆρα τὸ αὐτούπιν μου καὶ σεβαστὸν ὁμοιάζω;
and I-took the brocade my and sebastos I-resemble
 300 πάντες καὶ σένα ξεύρουν σε καὶ μέναν ἐγνωρίζουν.
all both you know you and me know
 κι ἅπαντα τὰ 'ποδήματα, τὰ 'φόρεις κάθ' ἡμέραν,
and all the shoes which you-wore every day
 καὶ τὸ φουστάνιν τῷβαλες καὶ ἦσουν τοπικάρης,
and the skirt which-you-put-on and were local(-man)
 ἄλλον ποτὲ τὴν ῥάχην σου οὐκ οἶδά το ν' ἀλλάξης.
other ever the back your not I-know it that you-change
 καὶ σὺ γελᾷς τὸ αὐτουπὶν καὶ σκιαδίν, τὸ μὲ δῶκεν
and you laugh-at the brocade and hat which me gave
 305 ὁ βασιλεὺς ὁ αὐθέντης μου καὶ πάντων τῶν ὀρνέων;
the king the master my and of-all the birds
 πάντως γὰρ ἐν καὶ ἑξάδελφος δεύτερος τοῦ πατρός μου,
surely for he-is also cousin second of-the father my
 κι ἂν ἐξεῖπῳ τῷ, ταπεινέ, καὶ κόψουν τὴν οὐράν σου,
and if I-tell him humble and they-cut the tail your
 νὰ ποίσω τὴν ὑπόληψιν καὶ τὴν ἀπαιδευσίαν σου.“
that I-make the reputation and the boorishness your

κ' ἐντράπηκεν ὁ ταπεινὸς ὁ παραγιαλίτης,

and was-ashamed the humble the shore-bird

νὰ κρυβηθῇ ἐγύρευσε, μήπως τὸν ἀτιμώσουν.

that he-hide sought lest him they-dishonor

καὶ ὥρισεν ὁ ἀετὸς ὁ βασιλεὺς ὁ μέγας

and ordered the eagle the king the great

καὶ τὴν οὐρὰν τοῦ ἀνάσπασαν, τὴν μύτην τοῦ τσακίζουν,

and the tail his they-plucked the beak his they-break

ὀρίζει κι ἀπολύουν τὸν νᾶνι συμπαθημένος,

he-orders and they-release him that-he-be pardoned

καὶ νὰ τὸν βλέπουν ἅπαντες καὶ νὰ τὸν κατακραίνουν.

and that him see all and that him condemn

Ἐκεῖνα οὐκ ἐσίγησαν τὴν ὄχλησιν τὴν εἶχαν,

Those not fell-silent the uproar which they-had

κ' ἡ πασιδόνα ἤρξατο, περιγελᾷ τὴν κίσσαν.

and the balcyon began mocks the magpie

„εἰπὲ, τραυλὴ, τραυλόγλωσση καὶ τραυλοκελαδοῦσα,

tell stammerer stammer-tongued and stammer-singing

μελανομύτρια τζαμπεροῦ, ἀσχημοποδαροῦσα,

black-snouted jacketed ugly-footed

δούλη καὶ σκλάβα τῶν Φραγκῶν, τ' ἤθελες εἰς τὸν γάμον;

slave and bondwoman of-the Franks what did-you-want at the wedding

ἡ κίσσα εὐθὺς ἀπῆρξατο, τὴν πασιδόνα λέγει

the magpie at-once began to-the balcyon says

„ἀτζούπωτε, ἀδιάντροπε, ἐμέναν καταλέγεις;

unjacketed shameless me you-abuse

ἐσὺ ἦσουν καρτσανᾶ παιδὶ πολλὰ μυριοχρεωμένου,

you were hosier's child much thousand-indebted

καὶ ἔφας τὴν ἐνθήκην σου, τὰ δώδεκα δουκάτα,

and ate the deposit your the twelve ducats

- καὶ τὸ σουβλὶν σου ἐπούλησες ἀλλὰ καὶ τὸ κοπίδι,
and the awl your you-sold but also the cutter
- 325 κ' ἀγόρασέν σε, τζαπεροῦ, ὥς πρῶτόν του κορίτσιν.
and bought you jacketed as first his girl
- αὐτήντην τὴν ἐμπαλωτοῦν τάχα τὴν καμαρόνεις,
it the patched as-if it you-reen
- ὁπῶχει κόκκινον ὀμπρὸς καὶ μαῦρον ἐξοπίσω,
which-has red in-front and black behind
- καὶ τὴν ποδεάν σου βένετον, 'ς τὴν ράχην σου γαλάζην;
and the skirt your blue on the back your blue
- ἐκ τὴν πτωχίαν τὴν εἶχετε φορεῖς καὶ μαύρην σκέπην
from the poverty which you-had you-wear also black cover
- 330 καὶ ψυχικὸν ὑποδήματα μαῦρα τινὸς Χατζάρας.
and soul-gift shoes black of-some Khazar-woman
- κι ὥς ἔτυχεν, οὐκ εἶχετε ψωμὶν διὰ νὰ φᾶτε,
and as happened not you-had bread for that you-eat
- ἐμάθετε καὶ τρώγετε ὅλους μας τοὺς ἰχθύας.
you-learned also you-eat all our the fish
- πάντως οὐ λέγω ψέματα, οἱ πάντες θεωροῦν το,
surely not I-tell lies the all see it
- τὸ πῶς καθίζεις, ἄτυχε, κάτω εἰς περιγιάλιν,
the how you-sit wretch down on seashore
- 335 ὑπάγεις καὶ καθέζεσαι εἰς πέτραν στεφανέαν,
you-go and sit on rock crowned
- καὶ βλέπεις τὸ ψαρόπουλον αὐτὴν τὴν ἀθερίναν,
and see the little-fish this the smelt
- κι ἂν ἔχῃ δρόμον, οὐ λαλεῖς, ἀφίνεις τὴν καὶ πάγει,
and if it-has course not you-speak you-let it and it-goes
- εἰ δὲ πολλάκις ἂν σταθῇ μικρὸν νὰ ἀνασάνῃ,
if but perhaps if it-stops a-little that it-breathe

εὐθὺς βουτᾶς καὶ παίρνεις τὴν καὶ τρώγεις τὴν ὁλώμην,
at-once you-dive and take it and eat it whole
 ὥς ἔμαθες ἔς τὸ σπήτιν σας, πτωχή, ἔς τὸ πατρικόν σας. 340
as you-learned in the house your poor(-girl) in the paternal your
 εἰ δὲ πολλάκις καὶ συμβῇ κανεῖς νὰ σὲ πιάσῃ,
if but perhaps also it-happen anyone that you catch
 κανεῖς πτωχὸς πραγματευτῆς, ἄνθρωπος τῆς κατζάνης,
any poor merchant man of-the (obscure)
 σφάζει σε μὲ τὸ ὑπέρπυρον, βάνει σ' εἰς τὸ πουγγίν του,
kills you with the gold-coin puts you in the purse his
 ὥς θυγατέρα τάχατε τοῦ καρτζανᾶ ὠφελέσειν.
as daughter as-if of-the bossier to-profit
 καὶ σὺ τολμᾶς ὑβρίζειν με τὴν ταπεινὴν τὴν κίσσαν; 345
and you dare to-insult me the humble the magpie
 ἐγὼ Ῥωμαίου παιδὶν εἶμαι καὶ κλέψασίν μ' οἱ Φράγκοι,
I Roman's child am and stole me the Franks
 (νὰ ἔπῳ ὥς ἤμουν εὖμορφον, καὶ τί νὰ τὸ καυχοῦμαι;)
that I-say how I-was beautiful and why that it I-boast
 καὶ τὰ ῥωμείικα ἔμαθα, μωρὴ, καὶ συντυχαίνω.
and the Roman(-tongue) I-learned fool and converse
 μᾶλλον τοὺς κλέπτας μέμφομαι καὶ λέγω κλέπτῃς, κλέπτῃς,
rather the thieves I-blame and say thief thief
 μισέρῃ, κλέπτῃς, πιάσε τον, ὅτι παίρνει τὰ καλίγια. 350
master thief catch him for he-takes the boots
 οἱ πάντες τὸ γνωρίζουσιν, οἱ πάντες τὸ κατέχουν.
the all it know the all it understand
 καὶ σὺ, πουλὶν κακότυχον καὶ ψοφοζαρωμένον,
and you bird ill-starred and death-sbriveled
 ὅλως ἐμὲν περιγελάς; εἰπὲ καὶ πῶς τὸ ποῖκες.
wholly me you-mock tell and how it you-did

ὅμως οὐ μὴ σὲ βαρεθῶ, ὀψαροπούλη τέκνον,

yet not — you I-mind little-fish-girl child

355 ὅτι ἀκόμη οὐκ ἔμαθες τὸ τίς καὶ πόθεν εἶμαι.“

for still not you-learned the who and whence I-am

Ἀκόμη οὐκ ἐπλήρωσαν τὴν ταραχὴν τὴν εἶχαν,

Still not they-finished the turmoil which they-had

κι ὁ λοῦπος ἐπεχείρησεν ὑβρίζειν τὸ γεράκιον.

and the kite undertook to-insult the hawk

„ἦλθες, φονέα καὶ ληστήν, αἵματοπότα λύκε,

you-came murderer and robber blood-drinking wolf

καὶ συγγενοσαρκόφαγε ἰέραξ, εἰς τὸν γάμον,

and kin-flesh-eating hawk to the wedding

360 νὰ ποιήσης καὶ τὴν πέρδικαν, περιστερὰν νὰ φύγῃ,

that you-make also the partridge dove that it-flee

ἀφασιανὸν καὶ φάσσαν τε, τὴν κίσσαν καὶ τρυγόνον,

pheasant and wood-pigeon and the magpie and turtle-dove

καὶ τὰ μικρὰ στρουθόπουλα τὰ ὅλα νὰ μισεύσουν.

and the small sparrows the all that depart

φύγε, διώκτα τύραννε, αἵματοπότα σκύλε,

flee persecutor tyrant blood-drinking dog

μήπως τ' ἀκούσῃ ὁ βασιλεὺς κ' ἐβγάλῃ σου τὰς κόρας,

lest it hear the king and take-out your the pupils

365 κι ἀντὶ χαρᾶς τὴν ἀτιμίαν ἐπάρῃς καὶ μισεύσῃς.“

and instead-of joy the dishonor you-take and depart

καὶ ὁ ἰέραξ στρέφεται καὶ λέγει πρὸς τὸν λοῦπον

and the hawk turns and says to the kite

„εἰπέ με, κακομούσουρε, τί εἶν τὰ λέγεις, λούπη;

tell me ill-snouted what is which you-say kite

μόνον πτερόν ἔχεις καλὸν καὶ διχαλὴν οὐρίσαν,

only wing you-have good and forked little-tail

ἀμμ' εἶσαι σκλαβοθώρετος, σκυλὶν μαγαρισμένον.

but you-are slave-faced dog defiled

ὀφίδια τρῶς καὶ ποντικούς, μᾶλλον καὶ κωλοσαύρας,

snakes you-eat and mice rather and lizards

ἀλλὰ καὶ κείνα πούπετε ἂν ταῦρης ψοφισμένα,

but even those anywhere if them-you-find dead

καὶ γὰρ οὐ δύνασαι ποτὲ ἀκρίδαν νὰ πιάσης.

and for not you-can ever locust that you-catch

ἄθλιε, κοσμοκατάρατε, ἐμὲν τὰ συντυχαίνεις,

wretched world-cursed me them you-chatter

καὶ διδαχὰς πνευματικὰς ἤρξασο νὰ μὲ λέγῃς;

and teachings spiritual began that me you-tell

πάντες καὶ σὲν ἡξέφουρον σε καὶ τὴν ὑπόληψίν σου.

all both you know you and the reputation your

ἂν εὔρης γρηγὰν τινὰν πτωχὴν πουλίτσια νὰ ἔχῃ,

if you-find old-woman some poor chicks that she-have

κ' ἰδῇς ὅτι ἐβγάλη τα καὶ θέσῃ τα 'ς τὸν ἥλιον,

and see that she-brought-out them and set them in the sun

κ' ἡ κλωσαρέα τύχη καὶ οὐδὲν τὰ 'πιμελῆται,

and the brooding-ben happen and not them takes-care-of

'ς ἐκεῖνα, κακορρίζικε, δείχνεις καὶ τὴν ἀνδρειά σου,

on those ill-starred you-show also the courage your

καὶ χύνεις καὶ ἀρπάζεις τα καὶ κακοθανατεῖς τα.

and swoop and snatch them and kill-badly them

κ' ἐκεῖνη καταρᾶταί σε 'ς τὴν ἐκκλησιὰν ἀπέσω

and she curses you in the church inside

‘θεε, τὸν λούπην ψόφα τον ὁπῶφα τὰ πουλιά μου.’

God the kite kill it which-ate the chicks my

καὶ σὺ οὐδὲ καὶν ἐξέφεξεν ὁ ἥλιος τὴν ἡμέραν,

and you not even dawned the sun the day

370

375

380

καὶ πάλ' ἀπομοιράζεις τα ἐκείνα τὰ ἀφήκες.

and again you-share-out them those which you-left

385 καὶ πάλ' ἡ γραῖα ἡ πτωχὴ κλαίει καὶ καταρᾶται,

and again the old-woman the poor weeps and curses

τὸν ἅγιον Γεώργην τάσσεται πουλίτσω νὰ τὸν πάγη,

to-the holy George vows little-chick that him she-bring

ἂν τὰ φυλάξῃ τὰ πουλιὰ μόνον ἀπὸ ἐσένα.

if them he-guard the chicks only from you

κ' οὐκ ἐφοβήθης, ἄτυχε, ποσῶς τὴν ἀδικίαν,

and not you-feared wretch at-all the injustice

οὐδὲ τὸν ἅγιον ποσῶς, κἂν νὰ μὴδὲν σὲ σφάζῃ.

nor the saint at-all even that not you be-slay

390 καὶ μένα τὸν ἱέρακα θέλεις νὰ μὲ διδάσκῃς,

and me the hawk you-want that me you-teach

τζανόπουλε, κακότυχε, μυριοκαταγνωσμένε,

(obscure) ill-starred thousand-condemned

ποῦ μὲ κρατοῦσιν βασιλεῖς, ρηγάδες καὶ δεσπόταις,

whom me hold kings princes and despots

αὐθένταις γοῦν καὶ θαυμαστοὶ 'ς τὰ χερίά τους ἄνω,

lords then and wondrous(-men) on the hands their up

καὶ βλέπουν με καὶ χαίρουνται ἐμέν καὶ τὴν ἀνδρειάν μου;

and see me and rejoice me and the courage my

395 μὴ τρώγω ὥσάν ἐσέν, μωρὲ, πτῶμα καὶ κωλοσαύρας.

not I-eat like you fool carcass and lizards

εὐχου τὸν γάμον τούτονε ὅπου ἔτυχεν καὶ στέκω,

pray-for the wedding this where it-happened and I-stand

κ' ἐντρέπομαι τὴν ὄχλησιν, μὴ μὲ κατηγορήσουν,

and I-am-ashamed the uproar lest me they-accuse

ἀμμή, κύρ λούπη, νᾶμαθες τὸ μετὰ τίνα τᾶχεις,

but sir kite that-you-had-learned the with whom you-have-it

τζανόπουλε, κακότυχε, μυριοκαταραμένε,

(obscure) ill-starred thousand-cursed

ἂν οὐκ ἐπήλωσα πολλά κι ἀνήβην εἰς τὰ νέφη

if not I-bad-risen-high much and gone-up to the clouds

καὶ χάλασα καὶ δῶκά σε καὶ φάνη σ' ὅτι ἀστράπτει,

and swooped and struck you and it-seemed to-you that it-lightens

καὶ χάλασα τὸν νῶμόν σου, κατεχαρβάλωσά τον,

and swooped the shoulder your shattered it

νὰ ποῖκα τὴν ὑπόληψιν καὶ τὴν θωριάν σου, λούπη.“

that I-bad-made the reputation and the look your kite

400

IV · TURTLE-DOVE AND OWL

The crow mocks the turtle-dove's endless mourning; the dove calls her a charcoal-burning woman from the Black Mountain who robs farmers, and says that when a hunter takes her mate she shuns green trees and sits on bare rock. The owl, red-eyed, insults the quail. The quail answers with the owl's story: a priest's mistress from Zagora, whose nose the priest's wife bit off, who was paraded and jailed until the priest freed her, and now hides by day while small birds peck her eyes.

Ἀκόμη οὐκ ἐπλήρωσαν ταῦτα τὴν ὄχλησίν τους,

Still not finished they the uproar their

καὶ ἡ κορώνη ἤρξατο ὑβρίζειν τὸ τρυγόνιν.

and the crow began to-insult the turtle-dove

„ἦλθες, τρυπανοῤῥούθουνη, τρυγόνα ξερασμένη,

you-came pierced-nostriled turtle-dove vomited-up

μυρολογίστρια θλιβερὴ καὶ μυριοπικραμένη,

dirge-singer mournful and thousand-embittered

τὸ γοῦϊ πάντοτε λαλεῖς, τὸ γοῦϊ μурμουριζεις,

the goo always you-say the goo you-murmur

405

- 'ς τὰ μοναξὰ νὰ κάθεται καὶ πάντα νὰ στριγγίζει,
in the lonely(-places) that you-sit and always that you-sbriek
 410 ὁποῦ 'φας καὶ τὸ 'ταίριw σου καὶ τὰ πουλιά σου ὅλα,
who you-ate also the mate your and the chicks your all
 ἐκ τὴν κακὴν σου τὴν καρδιὰν νὰ θλίψῃς καὶ τὸν γάμον;
from the evil your the heart that you-sadden also the wedding
 ἐγείρου, φύγε, μίσειψε, ὕπαγ' εἰς τὸ καθόλου,
get-up flee depart go to the entirely
 μὴ ποίσης θλίψεις τὴν χαρὰν, τὸν γάμον τοῦτον θρήνος.
not make afflictions the joy the wedding this lament
 καὶ τὸ τρυγόνιν θλιβερὰ λέγει πρὸς τὴν κορώνην
and the turtle-dove mournfully says to the crow
 415 „εἰπέ μοι, κακομούσουρε, κουρώνη, τ' εἶν τὰ λέγεις;
tell me ill-snouted crow what is which you-say
 πικρόφωνε, κακόθωρε, μυριοατυχισμένη,
bitter-voiced ill-faced thousand-unfortunate
 Αἰγύπτισσα μὲ τὸ μανδῖν, γυλοῦ μὲ τὸ καρκάλιν.
Egyptian-woman with the cloak gypsy with the long-robe
 πάντως οὐ λέγω ψέματα, ἤξευρ' οὖν πόθεν εἶσαι,
surely not I-tell lies I-knew then whence you-are
 γυναικα καρβουνάρισσα ἀπὸ τὸ Μαῦρον Ὅρος.
woman charcoal-burner from the Black Mountain
 420 ἡμέραν νύκτα τὴν ρίχεαν ἀνάσπας κ' ἑκαυτές την,
day night the kiln you-stirred and burned it
 κι αὐτὸ τὸ παλαιοφούστανον, τὸ φόρεις καπνισμένον,
and this the old-skirt which you-wear smoked
 κ' ἐχαρβαλώθη ἀπάνω σου κ' ἐσάπην ἐκ τὴν λέραν.
and was-tattered on you and rotted from the grime
 ἐκ τὴν ρίχεαν ἐξέβηκεν καπνὸς ἐκ τὴν κοιλιάν σου.
from the kiln came-out smoke from the belly your

ὅταν ἀπάρξεσαι τὸ κρὰ, πάλιν τὸ κρὰ κραυγάζεις.

when you-begin the kra again the kra you-cry

εἵχετε τάχα καὶ ἵνικόν, ἐκουβάλειε τὰ καρβούνια

you-had as-if also ass it-carried the charcoals

εἰς τ' ἐργαστήριον τοῦ χαλκεᾶ, καὶ σὺ ἐπαρηκολούθεις.

to the workshop of-the smith and you followed

οὐ μὴ τὸ λέγω ψέματα, οἱ πάντες τὸ θωροῦσιν·

not — it I-say lies the all it see

ὅτι ὅπου εὕρης τὸν ἵνικόν, ἐκείνῳ τὸ πουλάριν,

that where you-find the ass that the foal

καθίζεις εἰς τὴν ῥάχην του καὶ τρῶς τὰ τραύματά του.

you-sit on the back its and eat the wounds its

τὴν δ' ἄλλην σου ἀνατροφὴν, κουρούνα ξερασμένη,

the and other your upbringing crow vomited-up

καὶ κλέπτρια μεσημερινοῦ, ἀδιάντροπη, βρωμοῦσα,

and thief of-midday shameless stinking

εἰ δὲν ἀφήκαν καὶ λαρδὶν εἰς προβολὴν ἀπάνου,

if not they-left also lard on projection up

νὰ μὴν χυθῆς καὶ κατεβῆς καὶ δάκης το καὶ φύγῃς·

that not you-swoop and come-down and bite it and flee

εἰ δὲ νὰ ἴποῦμεν, ἀδικεῖς μόνον τὸν τζαμαρδάρην,

if and that we-say you-wrong only the (obscure)

ἀδικεῖς καὶ τὸν γεωργὸν ὅταν τὸ φάβα σπέρνῃ·

you-wrong also the farmer when the bean be-sows

ἐκεῖνος σπέρνει ὁ ταπεινὸς κ' ὑπᾶ νὰ γεματίσῃ,

he sows the humble and goes that he-dine

καὶ σὺ σωρεῖς φάβατα, κρίβεις εἰς ἄλλον τόπον,

and you heap beans hide in other place

καὶ παίρνεις καὶ τὸν σπόρον του, ἀλλότε τὸ ψωμὶν του.

and take also the seed his another-time the bread his

425

430

435

- πῶς νὰ τὸ 'πῶ καταλεπτῶς τὰ πολεμεῖς, κουρούνα,
how that it I-tell in-detail the(-things) you-do crow
- 440 ἀτζύπωτε, ἀδιάντροπε, 'ς τὸ ἔτοιμα καλεσμένη;
unjacketed shameless to the ready(-feast) invited
 ἂν ἦσουνε ξενούτσικη, τοῦτο γὰρ καὶ συνέχει.
if you-were little-stranger this for also holds
 καὶ πῶς νὰ 'πῶ τὰς πράξεις σου, κλέπτρια μεσημεροῦσα;
and how that I-tell the deeds your thief midday(-one)
 ἐμὲν ὑβρίζεις τὸ πτωχὸν θλιμμένον τὸ τρυγόνιν;
me you-insult the poor afflicted the turtle-dove
 θλιμμένον εἶμαι πάντοτε, παντὸς ὁμολογῶ το.
afflicted I-am always by-all-means I-confess it
- 445 ὁπότεν ἔλθῃ κυνηγὸς καὶ πιάσῃ μου τὸ 'ταίρι,
whenever comes hunter and catches my the mate
 εἰς δένδρον κάλλιστον χλωρὸν οὐ θέλω νὰ καθίσω,
on tree finest green not I-want that I-sit
 οὐδ' εἰς λιβάδαν καθαρὰν οὐδ' εἰς δροσώδεις τόπους,
nor on meadow clean nor in dewy places
 ἀμμὴ καθίζω πετρωτὰ, εἰς πέτραν στεφανέαν,
but I-sit stony(-places) on rock crowned
 εἰς βουρκολέαν κάθομαι νερὸν θολὸν νὰ γέμῃ.
in mud-puddle I-sit water muddy that it-be-full
- 450 πίνω ἂν θέλω τὸ λοιπὸν καὶ πέτομαι καὶ κλαίω,
I-drink if I-want the then and fly and weep
 καὶ πάντοτε μυρολογῶ τὸ ἀγγλυκὸ μου 'ταίρι.
and always I-lament the all-sweet my mate
 καὶ σὺ, βρωμοχωντόμορφε, κουρούνα ξερασμένη,
and you stink-smelling-faced crow vomited-up

περιγελαῖς καὶ μέφεςαι, ἐμέναν καταλέγεις,

mock and blame me abuse

τὸ ταπεινὸν καὶ θλιβερὸν ἀνόχλητον τρυγόνιν;“

the humble and mournful untroubling turtle-dove

Ἐκεῖνα οὐκ ἐσίγησαν τὴν ὄχλησιν τὴν εἶχαν,

Those not fell-silent the uproar which they-had

καὶ κουκουβάς ἐστράφηκεν, ἐστάθην εἰς τὸ μέσον,

and owl turned stood in the middle

ἀνοιγοκλεῖ τὰ μάτια του — Χριστὲ, καὶ πόθεν ἦλθεν; —

opens-and-shuts the eyes his Christ and whence he-came

καλὲ, καὶ ἐπεχείρησεν ὀρτύκιν νὰ ὑβρίζῃ.

well and undertook quail that he-insult

τὰ μάτια του ἐκοκκίνισαν, „τάχα καλὰ σὲ βλέπω“,

the eyes his reddened as-if well you I-see

τὴν κεφαλὴν του ἔσεισε, ἄρχισε νὰ τοῦ λέγῃ.

the head his he-shook began that to-him he-say

„ὅταν στραφῶ καὶ ἴδω σε, ὀρτύκιν, εἰς τὸν γάμον,

when I-turn and see you quail at the wedding

νὰ ἦσαι μικροκέφαλον, ἄσκημον καὶ κωλάτον,

that you-be small-headed ugly and big-bottomed

καὶ παρδαλοχρωμάτιστον καὶ μελανοποδάτον,

and speckle-colored and black-footed

ὥς τὸ χαλάζι νὰ πετᾷς κι ὥς κούκουλον νὰ πέφτῃς,

as the hail that you-fly and as cocoon that you-fall

καὶ τὰ κοπέλι' ἀμπελικῶν νὰ σὲ καταπατοῦσιν,

and the boys of-vineyard-keepers that you trample

καὶ νῆσαι πάντα δυνατὸν μυριοκαπνισμένον,

and that-you-be always very thousand-smoked

καὶ τὰ πολλὰ ταξίδια σου εἰς χαζαριὰ νὰ τᾷχῃς,

and the many journeys your to (obscure) that them-you-have

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ὑπάγω τοῦ ν' ἀνασφαγῶ, ὑπάγω ν' ἀποθάνω.“

I-go to that I-be-slaughtered I-go that I-die

καὶ τὸ ὀρτύκιν ἤρξατο, λέγει τὴν κουκουβαΐαν

and the quail began says to-the owl

470 „ἐμὲν τὰ λέγεις, κουκουβὰ, ἐμὲν τὰ λέγεις ταῦτα;

me them you-say owl me them you-say these(-things)

οἶδά σε καὶ ἠξέύρω σε πάλιν μὲ τὰ πολλά σου.“

I-know you and I-know you again with the many(-things) your

„καὶ τί τὸ ξέύρεις, ὄρτυκε;“ ὁ κουκουβάς τοῦ λέγει.

and what it do-you-know quail the owl to-him says

„ἠξέύρω σε, κακότυχη, ἔκ τὴν Ζαγορὰν ὑπάρχεις,

I-know you ill-starred from — Zagora you-are

*προτέρας σκλάβας κάποιας ἐκ τὸ χωριὸν τῆς Ῥώμης,

former slave of-some from the village — of-Rome

475 καὶ τζουρουχεύουν τὸν παπᾶν, ἄτυχε, φεῦ τὸ κρίμα,

and (obscure) the priest wretch alas the shame

ἐποῶκεν σχῆμαν ὁ παπᾶς, ὑπάγει πρὸς τὸν ὄρθρον,

made pretense the priest goes to the matins

ἀπὸ τὸ χέριν σὲ κρατεῖ, ἔς τὸν νάρθηκα σ' ἐμπάζει,

by the hand you be-holds into the narthex you be-brings

καὶ παπαδιὰν ἀληθινὴν ἐχειροτόνησέν σε.

and priest's-wife true be-ordained you

ὥς τῷμαθεν ἡ παπαδιὰ ἐκείνη ἡ κυρά σου,

when it-she-learned the priest's-wife that the mistress your

480 παραγκαθίζει, πιάνει σε, δαγκάνει σ' εἰς τὴν μύτην,

she-crouches seizes you bites you on the nose

καὶ κόπτει τὴν καὶ ρίπτει τὴν, ἔμεινες κουτσομύτρα.

and cuts it and throws it you-remained snub-nosed

καὶ πάλιν ἔς τὸν ἐπίσκοπον ἐπαίρνει σε καὶ πάγει,

and again to the bishop she-takes you and goes

εἰς τὰ χωριά τῆς Ζαγορᾶς εἰς ὅλα σὲ πομπεύει,
in the villages — of-Zagora in all you she-parades
 καὶ μετὰ ταῦτα βάνει σε εἰς φυλακὴν ἀπέσω.
and after these(-things) puts you in prison inside
 ἐποίκειν σχῆμαν ὁ παπᾶς ταχὺ νὰ πᾶ νὰ ψάλλῃ,
made pretense the priest early that he-go that he-chant
 καὶ ἔξήλωσε τὴν φυλακὴν κι ἀφῆκέ σε καὶ ἔξέβης.
and broke-open the prison and let you and you-came-out
 ἡ παπαδιά γυρεύει σε καὶ σὺ πάντα κρυβᾶσαι,
the priest's-wife seeks you and you always hide
 καὶ τὴν ἡμέραν κρίβεσαι, τὴν νύκτα πάντα τρέχεις.
and the day you-hide the night always you-run
 εἰ δὲ πολλάκις σὲ εὔρουν πούπετα τὴν ἡμέραν,
if and perhaps you they-find anywhere the day
 ὀψάροι, σπῖνοι, κότσυφοι καὶ γραῖα καλογραῖα,
starlings finches blackbirds and old-woman nun
 ὥς πόρνην εἰς τὰ μάτια σου χαίρουν νὰ σὲ τυφλόνουν.
as whore in the eyes your rejoice that you blind
 κι ἂν τύχουν ἐκ τὴν Ζαγορὰν Βουργάροι εἴτε Βλάχοι
and if happen from — Zagora Bulgars or Vlachs
 τὸ νὰ σ' ἰδοῦν ἢ ἀκούσουν σε πολλάκις τὴν φωνήν σου,
the that you see or hear you often the voice your
 ἐκ τὴν πικριάν τους σφάζονται, ὑπάγουν ν' ἀποθάνουν.
from the bitterness their slaughter-themselves go that die
 καὶ σὺ τολμᾷς κατηγορεῖν ἐμένα, κουκουβᾶϊα;
and you dare to-accuse me owl
 ἐγὼ μικρὸν εἰμ' ἀληθῶς, ἀσούσουμον πουλάκι,
I small am truly plain little-bird
 καὶ σιγανὸν καὶ ταπεινὸν, πολλὰ πολλὰ οὐκ οἶδα,
and quiet and humble much much not I-know

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᾽ς τὰ ἀμπελίτσια βόσκομαι, ποτέ ζημιὰν οὐ κάμνω,
in the little-vineyards I-feed ever harm not I-do

νὰ ποίσω τῶν ἀμπελικῶν εἰς κλῆμα ἢ εἰς σταφύλιν,
that I-do of-the vineyard-keepers to vine or to grape

500 κι ἀποθέτην με πολεμοῦν καὶ τρῶν με, ὅταν θέλουν.
and salted me they-hunt and eat me when they-want

καὶ σὺ, γαδάρου χαρμονή, περιγελαῖς ὀρτύκιν;“
and you donkey's delight mock quail

V • THE EAGLE ENDS THE QUARREL

The raven mocks the dove; she reminds him of the ship on which they served one master, when he was sent to find land and stayed to eat a dead donkey, while she brought back the olive branch. The owl insults the thrush; she calls him a Tatar slave who lost his master's sheep by sleeping. The eagle rebukes them all: he invited them to a feast, not a lawsuit, and threatens to loose the hawk and the falcon. The birds fall silent and finish the wedding in peace.

Καὶ ταῦτα ὡς ἐλέγασιν εἰς τὸ δικάσιμόν τους,
And these(-things) as they-were-saying at the lawsuit their

ὁ κόραξ ἐπεχείρησεν, τὸ περιστέρην λέγει
the raven undertook to-the dove says

„ἔδῳ ποῦ ἦλθες καὶ ἐσὺ ᾽ς τὸν γάμον τῶν ὀρνέων,
here where you-came also you to the wedding of-the birds

505 καὶ γὰρ παραστεκόμενος ὑπάρχω τῆς τραπέζης;
I-too standing-by am of-the table

ἀλλ' ὅταν κλωθογυριστῶ καὶ ἴδῳ σε, περιστέρην,
but when I-turn-around and see you dove

νὰ κάθῃσαι εἰς ὀρδινὰν μετὰ παντὸς ὀρνέου,
that you-sit in rank with every bird

νῆπες, καθόλου σφάζομαι μὲ φράγγικον μαχαίριν.

that-you-would-say wholly I-am-slaughtered with Frankish knife

εἰπέ με γοῦν, περιστερὰ, τὸν ὅλον χρόνον τί ἔχεις,

tell me then dove the whole year what you-have

καὶ πάντα ἀγωνίζεσαι καὶ πάντα μουρμουρίζεις,

and always you-struggle and always you-murmur

καὶ πάντα εἰς τὰς ἐκκλησιὰς σεβαίνεις καὶ πορνεύεις;

and always into the churches you-enter and you-whore

ὅπου σταθῆς νὰ σηκωθῆς, ψύλλους πάντα συνάγεις.

where you-stand that you-get-up fleas always you-gather

λέγω σε γοῦν, περιστερὰ, τὸν ὅλον χρόνον τί ἔχεις;

I-tell you then dove the whole year what you-have

λέγω σε γοῦν κατὰ λεπτόν νὰ σηκωθῆς νὰ φύγῃς,

I-tell you then in detail that you-get-up that you-flee

μὴ 'πῶ καὶ τ' ἄλλα τὰ πολλὰ καὶ τὰ πουλιὰ σὲ πτύσουν.“

lest I-say also the other the many(-things) and the birds you spit-on

ταῦτα ὁ κόραξ ἔφησεν κατὰ τῆς περιστέρας·

these(-things) the raven said against the dove

ἡ περιστέρα ἐγύρισε καὶ τὸν κόρακα λέγει

the dove turned and to-the raven says

„κόραξ, καὶ τίνα 'ν τὰ λαλεῖς καὶ πρὸς τίναν τὰ λέγεις;

raven and what are which you-speak and to whom them you-say

νὰ 'πῆς καὶ σὺν, κὺρ κόρακα, ὅτι εἶσαι τιμημένος,

that you-say also you sir raven that you-are honored

ἐκ τοὺς καλοῦπόληπτους καὶ τοὺς ἐμπιστευμένους;

of the well-reputed and the trusted

ἡξεύρεις, ὅταν ἤμεθεν εἰς ἓναν σπήτι οἱ δύο,

you-know when we-were in one house the two

ἓναν ἀφέντην εἴχαμεν, ἤμεθεν μετ' ἐκείνον,

one master we-had we-were with him

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καὶ τὸ ψωμί του ἐτρώγαμεν, ἔπρεπεν πιστοσύνη,
and the bread his we-ate it-was-fitting loyalty

ἀλήθεια καὶ ὑπακοὴν νὰ κάμωμε τ' ὀρίσει·
truth and obedience that we-do what he-orders

525 ἴς τὴν θάλασσαν ἐπλέαμεν μετὰ πολλοῦ κλυδόνος,
on the sea we-sailed with much surge

καὶ ναύκληρον οὐκ εἶχαμεν νὰ κυβερνᾷ τὸ πλοῖον,
and captain not we-had that steer the ship

οὐδὲ πενέξην εἶχαμεν νὰ βλέπη τὸ τιμῶνιν,
nor mate we-had that watch the helm

οὐδὲ καὶ ὁ ποδότας μας μαγνήτην νὰ βασταίνει,
nor even the helmsman our compass that hold

οὔτε τρανὸς οὔτε μικρὸς ναύτης κανεῖς οὐκ ἦτον,
neither great nor small sailor any not was

530 νὰ ξεύρη ἄστρα νὰ κρατῇ αὐτὴν τὴν τρεμουντάνα,
that know stars that hold this the north-star

οὐδὲ τὸν πούσουλα νὰ ἴδῃ, τὴν θέσιν τοῦ ἀνέμου,
nor the compass that see the position of-the wind

νὰ ξεύρωμεν τὸ ποῦ ἔμεθεν, ποῖαν στράταν ὑπᾶμεν,
that we-know the where we-were what road we-go

παγαίνομεν ἢ στέκομεν ὀμπρός τε ἢ ὀπίσω,
we-go or stand forward and or back

ὀμπρός τε ἔχομεν ξηρὰν καὶ ποῦ ἢ γῆς καὶ τόπος.
forward and we-have dry-land and where the land and place

535 αὐθέντης ἡγανάκτησεν ἐκεῖνος ὁ ἐδικός μας,
master grew-vexed that the own our

ὅτι εἶχεν πρᾶγμαν ἄπειρον ἀπέσω εἰς τὸ καράβι,
for he-had goods boundless inside in the ship

εἶχεν καὶ τὴν γυναῖκάν του, υἱοὺς ἅμα καὶ νύμφας,
he-had also the wife his sons together and daughters-in-law

ἄλλα ψυχάρια μετ' ἐμᾶς χιλιάδας οὐκ ὀλίγας.

other little-souls with us thousands not few

καὶ μὲ τὸν γνόφον τὸν πολὺν, τὴν ταραχὴν ἐκείνην,

and with the darkness the much the turmoil that

ὥσάν ἐπέρασεν λοιπὸν ὁ μονασμὸς ἐκείνος

when passed then the solitude that

καὶ ἡ σκληρία ἡ πολλή, ἐπέρασαν ἡμέραις,

and the storm the much passed days

ἐσὲν ἀφέντης ἔπειπεν νὰ πᾶς νὰ ξεβιγλίσης,

you master sent that you-go that you-scout

ποῦ ἔμεθεν καὶ βρισκόμεθεν, καὶ ποῦ ἔνε γῆς καὶ τόπος.

where we-were and find-ourselves and where is land and place

καὶ σὺ ἀπελθὼν εἰς τὴν ξηρὰν ἔτρως γαδάρου ράχην,

and you having-gone to the dry-land ate of-donkey back

καὶ σκόρφας ἀπογαλάκτισμα, στηθόπλευρον προβάτου,

and of-sow weanling breast-side of-sheep

ἔμεινες καὶ ἐξώ ἔμεινες, ὑπόληψιν οὐκ εἶχες,

you-stayed and outside stayed regard not you-had

οὐδὲ μαντάτο ἤφερες, ὥς κάμνουσιν οἱ δοῦλοι.

nor news you-brought as do the servants

ὥς ἐβαρέθην τὰ πολλὰ, ἀνάμενέ σε λίαν,

as be-wearied the much awaited you greatly

ὥς εἶδεν ὅτι ἀπόμεινες, πολλὰ σοῦ ἐκατηράσθη,

as be-saw that you-stayed-behind much you be-cursed

ἐκατηράσθη σου πολλὰ ὁ αὐθέντης μας ἐκείνος,

cursed you much the master our that

ἔταξεν, εἶπεν νὰ σ' εὕρῃ, πούπετα νὰ σὲ πιάσῃ,

he-vowed said that you be-find ever that you be-catch

νὰ σκίσῃ τὰ ρουθούνια σου καὶ νὰ σὲ ξεγυμνώσῃ,

that be-slit the nostrils your and that you be-strip

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μαγλάβια νὰ σὲ διώσουσιν, σίδερα νὰ σὲ βάλουν,

beatings that you they-give irons that you they-put-on

κ' εἰς φυλακὴν, κακότηχε, νὰ ζήσης, ν' ἀποθάνης.

and in prison ill-starred that you-live that you-die

555 ὥς τ' ἄκουσες, ὥς τῶμαθες, μᾶλλον ὥς εἶχες φόβον,

when it you-heard when it-you-learned rather as you-had fear

ἐπήγες καὶ δανείστηκες, ἔβαλες μαῦρα ῥάσα,

you-went and borrowed put-on black cassocks

ἀλλὰ τὴν γνώμην ἔχεις τὴν, κόραξ κατηραμένε,

but the mind you-have it raven cursed

σκύλους νὰ τρῶς καὶ ποντικούς, γαδάρους ψοφισμένους,

dogs that you-eat and mice donkeys dead

οὐδὲ τὰ ῥάσα ἐντρέπεις, κατηραμένε κόραξ.

nor the cassocks you-respect cursed raven

560 καὶ μέναν πάλιν ἔστειλεν ὁ αὐθέντης μας ἐκεῖνος,

and me again sent the master our that

καὶ μετὰ φόβου καὶ στοργῆς καὶ μετὰ δουλοσύνης

and with fear and affection and with servitude

ἐλαίας κάρφος ἤφερα, μαντάτο νὰ τοῦ δώσω.

of-olive twig I-brought news that to-him I-give

μαντάτον γὰρ τὸν ἤφερα οἶον τὸ ἐπεθύμα,

news for to-him I-brought such-as it he-desired

ὅτι τὴν γῆν ἐφθάσαμεν, τὸν τόπον τὸν ἠγάπα.

that the land we-reached the place which he-loved

565 καὶ τότε μὲ εὐχήθηκεν, εὐλόγησέ με ὅλως.

and then me he-prayed-for blessed me wholly

ὡσαύτως τὰ πουλία μου δουλοσύνη ἐδείξαν.

likewise the chicks my servitude showed

καὶ τώρα, κακοτύχερε, ἐμέναν καταλέγεις,

and now ill-fortuned me you-abuse

ἐμένα καταμέφσαι καὶ πόρνην ὀνομάζεις;

me you-blame and whore name

ἐσὺ μαθὼν γινώσκεις τον τὸν παλαιὸν τὸν νόμον,

you having-learned know it the old the law

πολλάκις ἂν ἐγέννησεν μία ἐκ τῶν Ὑβραίων,

often if bore one of the Hebrews

εἰς τὸν ναὸν ἀνέβαινεν τάχα νὰ σαραντίσῃ,

to the temple she-went-up as-if that she-be-purified

πουλιά ἐκ τὰ πουλία μου ἔδιδεν τὸν πρεσβύτεν.

chicks of the chicks my she-gave to-the elder

καὶ σὺ, πουλὶν ἀκάθαρτον, μέφσαι τὰ ἴδικά μου,

and you bird unclean blame the own my

χαλκεᾶ μὲ τὰ καθημερινὰ, χαλκωματὰ βρωμάρη,

smith with the everyday(-clothes) coppersmith stinker

καταργουμένε κόρακα, διάβολου ἔς τὸ χρῶμα,

possessed raven devil in the color

στέκεις καὶ καταλέγεις με καὶ πόρνην ὀνομάζεις;

you-stand and abuse me and whore name

λοιπὸν ἄλλον μηδὲν εἰπῆς ὕβριν τινὰ ἀδίκως,

then other not say insult any unjustly

νὰ ἴπῳ καὶ τ' ἄλλα τ' ἄχρηστα καὶ τὰ πουλιά σὲ πτύσουν.“

that I-say also the other the useless(-things) and the birds you spit-on

Καὶ ταῦτα οὐκ ἐσίγησαν, ἡ ὄχλητα ἐκράτειεν,

And they not fell-silent the uproar held

καθὼς τὸ καταλόγιν τοὺς εἶπεν πολλὰ ὁ κόραξ,

as the talk their said many(-things) the raven

ἀμμὴ ὁ μπουῖφος πήδησεν βαρύκωλος ἔς τὸ μέσον

but the owl leapt heavy-bottomed into the middle

καὶ τὴν πτωχὴν τὴν κίχλαν τὴν ἤρξατο καθυβρίζειν,

and the poor the thrush her began to-insult

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ὥς μπάους ἀνεφάνηκεν μὲ τὸ μέγαλον μάτιν,
as bogeyman appeared with the great eye

καὶ λόγους ἐπεχείρησεν τοιούτους νὰ τῆς λέγῃ
and words undertook such that to-her he-say

585 „κίχλα, καὶ τίς σ' ἐκάλεσεν καὶ ἦλθες εἰς τὸν γάμον,
thrush and who you invited and you-came to the wedding

μετ' αὐτον τὸν κουκουδωτὸν ἐμπαλωτὸν σου ροῦχον;
with this the spotted patched your garment

οὐ κάθεται ὥς κάθονται τοῦ κόσμου τὰ πουλιά,
not you-sit as sit of-the world the birds

ἀμμή γυρίζεις, περπατεῖς, ὅλα καταλαλεῖς τα,
but you-turn-about walk all bad-mouth them

καὶ θλίβεις καὶ πικραίνεις τα, εἰς πειρασμοὺς τὰ βάνεις.
and afflict and embitter them into temptations them put

590 λέγεις τα, θέλω ἐξώκουκα καὶ τοῦ κισσοῦ τὰ ἄνθη,
you-tell them I-want juniper-berries and of-the ivy the flowers

θέλω καὶ τόπον ἔνδροσον, μυριοχαριτωμένον,
I-want also place dewy thousand-graced

ὥς εἶμαι ἐκ τῶν εὐγενῶν μᾶλλον καὶ τῶν ἐνδόξων,
as I-am of the nobles rather and of-the illustrious

καὶ βλέπε καὶ τὸ στέμμα μου ἀπὸ τῶν κόρων ἔνι,
and see also the crown my from the berries is

μᾶλλον ἀπὸ τὰς σπέτσας τὰς εἶχα μέσα μου ***
rather from the spices which I-had inside me (lacuna)

595 εἶχα κ' εἰς τὸ φαγὸν μου *ῥτους μεμαθημένη —
I-had also in the food my I-was accustomed

κ' οὐ κάθεται κορτέσικα, κορβάτα νὰ γυρεύῃς.
and not you-sit courtly bedsteads that you-seek

πολύ 'ν' σου καὶ τὸ κάθισμα 'ς τοῦ γάμου τὸ τραπέζι.
much is to-you also the seat at of-the wedding the table

ἐξ ὅτου γὰρ εὔρέθηκεν, ἔβαλαν ἔμπροσθέν σου,

from when for it-was-found they-set before you

αὐτὸ καὶ μόνον ἔβλεπες· ἄφες τὴν ὄρεξίν σου,

it and alone you-saw leave the appetite your

μὴ τύχῃ καὶ νοήσουν σε κι ὥσάν ἀκρογυρίζουν.

lest it-happen and they-notice you and as they-glance-sideways

τὸ πάθημα τοῦ φάρυγγος πάθος ἐνι μέγαλον.

the suffering of-the throat suffering is great

λοιπὸν ἐγείρου, ὕπαγε, σύρε ἀπὸ τὸν γάμον,

then get-up go take-yourself from the wedding

μηδὲν εἰπῶ καὶ τ' ἄλλα σου, καὶ θέλεις γαργαρίσει·

lest I-say also the other(-things) your and you-will squawk

γυρίζει ἡ κίχλα, λέγει τον „μποῦφε, τ' εἶναι τὰ λέγεις,

turns the thrush says to-him owl what are which you-say

*** καὶ τί τὰ συντυχαίνεις;

(lacuna) and why them you-chatter

διδάσκειν θέλεις καὶ πολλοὺς, ἢ ὅλα μὲν τὰ λέγεις;

to-teach you-want also many or all indeed them you-say

ἐγὼ γὰρ, Ταρταρόκοπε, Βουργαροαναθρεμμένε,

I for Tatar-born Bulgar-reared

ἀνακαρᾶ Ταρτάρικε, *σκουληκόασβε μὲ τὴν κάπαν,

kettledrum Tatar worm-asben with the cloak

οἶδά σε καὶ γινώσκω σε τὸ τίς καὶ πόθεν εἶσαι.

I-know you and know you the who and whence you-are

ἔκ τὴν Ταρταρίαν ἥσουνε ὀκάτινος ψυχάριν,

from — Tartary you-were of-someone slave

καὶ πρόβατα σ' ἐδώκασιν εἰς τὸ βουνὸν νὰ βόσκης,

and sheep to-you they-gave on the mountain that you-graze

κι ἀπὸ τὸν ὕπνον τὸν πολὺν, τὸν εἶχες κάθ' ἡμέραν,

and from the sleep the much which you-had every day

- οἱ πιστικοὶ σὲ τᾶκλεψαν οἱ ἄλλοι ἀπὸ μακρόθεν,
the shepherds you them-stole the others from afar
- ὀλίγον τὸ κατ' ὀλίγον ἐπήράν σε τὰ ὅλα,
little the by little they-took you the all
- 615 κ' ἔφυγες, κακορρίζικε, 'ς τὴν Ῥωμανιὰν ἐσέβης.
and fled ill-starred into — Romania entered
- οἱ Τάταροι γυρεύουν σε τάχα νὰ σὲ πιάσουν.
the Tatars seek you as-if that you they-catch
- ὅμως ἐσὲν ἐπίασαν καὶ τὸ πετσίν σου ἐπήραν,
yet you they-caught and the skin your they-took
- αὐθέντης τὸ καππούτσιν σου ἔβγαλεν καὶ φορεῖς το,
master the hood your took-off and you-wear it
- νὰ φοβερίζει τοὺς βοσκούς, τάχα νὰ μὴν κοιμῶνται.
that it-frighten the shepherds as-if that not they-sleep
- 620 πάντως οὐ λέγω ψέματα, οἱ πάντες τὸ θωροῦσιν,
surely not I-tell lies the all it see
- οἱ Τάταροι ἀγοράζουν σας, βάνουν εἰς τὴν κορφὴν τους,
the Tatars buy you put on the top their
- τὸ νὰ φοβοῦνται οἱ βοσκοὶ, τάχα νὰ μὴν κοιμῶνται.
the that fear the shepherds as-if that not they-sleep
- καὶ σὺ τὸ εἶχες, ἔχεις το, τὸν ὕπνον οὐκ ἀφήκες,
and you it had have it the sleep not you-left
- καὶ τὴν ἡμέραν πάντοτε κοιμᾶσαι εἰς ῥηχάδας,
and the day always you-sleep on rocks
- 625 καὶ τὴν αὐγὴν ἐγέρνεσαι καὶ τὰ μανδριὰ γυρεύεις,
and the dawn you-rise and the sheepfolds seek
- μήνα γνωρίσης, ἄτυχε, τάχα τὰ πρόβατά σου,
in-case you-recognize wretch as-if the sheep your
- κ' ὑπᾶς τα τὸν ἀφέντη σου, μήνα σὲ συμπαθήσῃ.
and you-take them the master your in-case you be-pardon

καὶ σὺ τολμᾷς, ἀγριόμπουφε, ὑβρίζεις με τὴν κίχλαν;
and you dare wild-owl insult me the thrush

ἐγὼ ἀκόμη ἤμουν παιδὶν ἀπέσω ἐκ τὴν Γλαρέντσα,
I still was child inside in — Glarentsa

καὶ φόρουν τὰ κατάκοπα καὶ βάσταζα σφυρίστρια, 630
and I-wore the cut-up(-clothes) and held whistles

καὶ βλέπεις, ἐσυνείθισα καὶ πάντοτε σφυρίζω.
and you-see I-grew-used and always whistle

κι ἄφες με, μπουῶφ', ἀπὸ τοῦ νῦν μηδὲν μὲ ἀναγκάσης
and leave me owl from the now not me compel

καὶ ἔγω καὶ τὴν ὑπόληψιν, τὴν εἶχεν ὁ πατήρ σου.“
and I-tell also the reputation which had the father your

Πάντων τούτων τῶν ὄρνεων ἀλλήλων μαχομένων,
Of-all these the birds one-another fighting

ὁ βασιλεὺς ἐλάλησεν σταυραετὸς ὁ μέγας 635
the king spoke cross-eagle the great

„ὄρνεα καὶ πουλιά μου μικρά τε καὶ μεγάλα,
birds and chicks my small both and great

οὐδὲν σᾶς ἤφερα ἐδῶ διὰ νὰ λογογενᾶσθε,
not you I-brought here for that you-revile-lineages

διὰ τιμὴν σᾶς ὤρισα, ἦλθετε ἔς τὴν χαράν μου,
for honor you I-summoned you-came to the joy my

νὰ φάγετε, νὰ πíteτε καὶ νὰ χαρήτε ἅμα,
that you-eat that you-drink and that you-rejoice together

οὐχὶ δὲ νὰ δικάζεσθε καὶ νὰ γενολογᾶσθην. 640
not but that you-litigate and that you-revile-lineages

ἀφήτε γοῦν τὴν ὄχλησιν, κάθεστε σιωπῶντα,
leave then the uproar sit silent

μὴ ὀρίσω τὸν ἰέρακα, εἶτα καὶ τὸν πετρίτην,
lest I-order the hawk then also the peregrine

τὸν ζάγανον τὸν φοβερὸν, εἶτα τὸν γέρον φάλκον,

the red-kite the fearsome then the old falcon

σεβούσιν εἰς τὴν μέσσην σας, ἄρξωνται νὰ σᾶς τρώσιν,

they-enter into the middle your begin that you eat

645 καὶ γένῃ ὁ γάμος μακελλεῖδον κ' ἡ χαρμονὴ σφαγείον.“

and become the wedding slaughterhouse and the joy shambles

Ἦκουσαν ταῦτα ὅλα τους, ἐσίγησαν αὐτίκα,

They-heard these(-things) all of-them fell-silent at-once

ἀφήκασιν τὴν ταραχὴν, ἀφήκασιν τὰς ὕβρεις,

they-left the turmoil they-left the insults

εἰρηνικὰ ἀνόχλητα ἐπλήρωσαν τὸν γάμον,

peaceably untroubled they-finished the wedding

περιπατοῦσιν ἄλαλα μὲ ἴδιαν τους σοφίαν.

walk speechless with own their wisdom

650 ὑψιπετῇ γὰρ χαίρουνται, ἀμέριμνα διάγουν.

high-flying for they-rejoice carefree they-live

ΔΙΗΓΗΣΙΣ ΠΑΙΔΙΟΦΡΑΣΤΟΣ
ΤΩΝ ΤΕΤΡΑΠΟΔΩΝ ΖΩΩΝ

The Tale of the Quadrupeds

A tale for schoolboys. In September of the year 6873, the lion, king of the quadrupeds, sits in council with the elephant, the leopard, the lion-leopard, and the other flesh-eaters, and sends the cat, the mouse, and the monkey as envoys to the clean beasts. The hare calls these to assembly, and they send the horse, the donkey, and the camel back. Both sides swear a peace, and all the animals gather on a great plain to praise and blame one another in turn.

Διήγησις παιδιόφραστος περὶ τῶν τετραπόδων,

Tale childishly-told about the four-footed

ἵνα ἀναγινώσκωνται καὶ χρῶνται ταῦτα παῖδες,

that may-be-read and use these(-things) children

οἱ φοιτηταὶ καὶ νεαροὶ, διὰ τὴν εὐνοσίαν·

the students and young for the pleasantness

γέγραπται γὰρ εἰς ἔνωσιν μαθήσεως καὶ πόθου.

it-is-written for toward union of-learning and of-desire

ἔχουσιν δ' ὅμως ἔννοιαν καὶ βάρος τὰ τοιαῦτα·

have and yet meaning and weight the such(-things)

νόησε μόνον ἀκριβῶς τὴν ἔννοιαν τὴν ἔχουν·

understand only exactly the meaning which they-have

ὅταν τὰ ἔθνη μεθ' ἡμῶν ποιούσιν ψευδοαγάπην,

when the nations with us make false-love

ὑπερθαρρόυντες εἰς ἰσχὺν ἄρδην ἡμᾶς ὀλέσαι,

over-confident in strength utterly us to-destroy

σώζει ἡμᾶς τὸ δίκαιον καὶ ἀψευδὲς τοῦ ὅρκου.

saves us the justice and truthfulness of-the oath

θεὸς γὰρ νέμει τὴν εὐχὴν ὡς κριτὴς τῶν ἀπάντων.

God for allots the prayer as judge of-the all

- Τῶ ἑξάκις τε χιλιοστῶ ὀκτακοσιοστῶ τε
In-the six-times and thousandth eight-hundredth and
 καὶ πρὸς τὰ ἑβδομήκοντα καὶ ἄλλα τρία ἔτη,
and besides the seventy and other three years
 μηνὸς τοῦ σεπτεμβρίου τε τῆς πεντεκαδεκάτης,
of-month of-the September and of-the fifteenth
 ὁμοῦ πάντα συνήχθησαν τὰ τετράποδα ζῶα,
together all gathered the four-footed animals
 15 τὰ καθαρὰ καὶ εὐχρηστα ὁμοῦ εἰς ἓναν τόπον,
the clean and useful together in one place
 αἰμόβορα καὶ βδελυκτὰ εἰς ἄλλην πεδιάδα.
blood-eating and abominable in another plain
 ἐκάθηνσεν ὁ βασιλεὺς πάντων τῶν τετραπόδων
sat the king of-all the four-footed
 λέων ὁ ἀγριόφθαλμος καὶ γακλαδοραδάτος·
lion the wild-eyed and tufted-tailed
 εἶχεν καὶ συγκαθήμενον ἐλέφαντα τὸν μέγαν,
he-had also sitting-with(-him) elephant the great
 20 τὸν μηδ' ἄρμους, μὴ γόνατα, μηδ' ἀστραγάλους ἔχων.
the(-one) neither joints nor knees nor ankles having
 πλησίον δ' εἶχεν μετ' αὐτὸν δύο πρωτοσυμβούλους,
near and he-had beside him two chief-counselors
 πάρδον καὶ λεοντόπαρδον τοὺς ἀποφουμιστάδες.
leopard and lion-leopard the renowned(-ones)
 ἦσαν δὲ καὶ τὰ ἕτερα αἰμόβορα θηρία,
were and also the other blood-eating beasts
 λύκος ὁ νυκτοβαδιστῆς καὶ ὁ αἵματοπότης,
wolf the night-walker and the blood-drinker
 25 κύων ὁ ὑποτακτικὸς καὶ ποθεινὸς ἀνθρώποις,
dog the obedient and dear to-men

ὁ πάντα τρώγων βρώματα καὶ πάντα κατεσθίων,
the(-one) all eating foods and all devouring
 ἀλλὰ καὶ ἡ ἀλώπεκα ἡ φουνδοουραδάτη
but also the fox the bushy-tailed
 καὶ ἡ ὀρνιθοπνίκτρια, ἡ παμπονηροτάτη.
and the hen-strangler the most-wicked
 συναθροισθέντων δὲ ὁμοῦ καὶ προκαθεζομένων
having-assembled and together and presiding
 τοῦ λέοντος καὶ τῶν λοιπῶν, βουλὴν ὁμοῦ ἐπήραν, 30
the lion and the rest counsel together took
 καὶ πρέσβεις ἀποστέλλουσιν εἰς τὰ ἕτερα ζῶα
and envoys they-send to the other animals
 τὰ καθαρὰ καὶ εὐχρηστα καὶ τετράποδα πάντα.
the clean and useful and four-footed all
 πρῶτον τὸν κάτη στέλλουσιν, διότι νυκτοβλέπει,
first the cat they-send because it-sees-by-night
 καὶ μετ' αὐτοῦ τὸν πονδικὸν, μεγαλομουστακάτον,
and with him the mouse big-whiskered
 μακρύμυτον, μακρὺρρον, εἰς συντροφίαν τοῦ κάτη. 35
long-snouted long-tailed in company of-the cat
 εἶχασιν δὲ καὶ μετ' αὐτοὺς, ὅπου νὰ τοὺς δουλεύῃ,
they-bad and also with them who that them she-serve
 τὴν μαϊμοῦ, τὸ μίμηστρον, τὸ παίγνιον τοῦ κόσμου.
the monkey the mimic the plaything of-the world
 ἀπῆλθαν, ἀπεσώθησαν κατὰ τὸ ὠρισμένον
they-went-off they-arrived according-to the appointed
 εἰς τᾶλλα τὰ τετράποδα τὰ καθαρὰ τὰ ζῶα.
to the-other the four-footed the clean the animals
 ταῦτα ὡς εἶδον τὸ φρικτὸν καὶ τοὺς ἐξαίφνης πρέσβεις, 40
they when they-saw the terrible(-thing) and the sudden envoys

ἐδόθη λόγος κι ὀρισμὸς καὶ ἐδιαλαλήθη

was-given word and order and was-proclaimed

νὰ συναχθοῦν, νὰ ῥμαδευθοῦν πάντα εἰς ἓναν τόπον,

that they-gather that they-assemble all in one place

εἰς πεδιάδαν ὁμαλήν, μικρά τε καὶ μεγάλα.

in plain level small both and great

ἔβαλαν οὖν διαλαλητὴν λαγὸν τὸν μεγαλόπτην,

they-put then herald hare the big-eyed

45 ὥς γοργοπόδαρον, ταχὺν, ἵνα συνάξῃ πάντας,

as swift-footed quick that he-gather all

καὶ ν' ἴδωσιν τοὺς ἄρχοντας τοὺς ἀποκρισιάρους,

and that they-see the lords the envoys

νὰ τοὺς φιλοφρονήσουσιν, νὰ τοὺς ἀποδεχθοῦσιν,

that them they-welcome that them they-receive

καὶ τὰ χαρτία νὰ ἴδωσιν καὶ λόγους νὰ ἀκούσουν.

and the letters that they-see and words that they-hear

ἦλθασιν καὶ συνάχθησαν δι' ὅλης τῆς ἡμέρας.

they-came and gathered through all the day

50 καθισάντων οὖν τοῦ βοὸς ἅμα μὲ τὸ βουβάλιν,

having-sat then the ox together with the buffalo

καὶ ἄλογον τὸ θαυμαστὸν, ὄνος ὁ πολυῤῥάβδης,

and horse the wonderful ass the much-beaten

ὁ ῥφιδоруφὸς ἔλαφος, ὁμοῦ σὺν τὸ ἀγρίμν,

the snake-swallowing deer together with the wild-goat

ἡ αἰγα καὶ τὸ πρόβατον, ὁ πολυφάγος χοῖρος,

the goat and the sheep the gluttonous pig

ἀπέστειλαν καὶ ἔκραξαν τοὺς ἀποκρισιάρους,

they-sent and called the envoys

τὸν κάτην καὶ τὸν πονδικὸν, καὶ κάθησαν ἐντάμα

the cat and the mouse and they-sat together

καὶ τὰ χαρτῖα εἶδασιν καὶ λόγους ἐσυνήρην·

and the letters they-saw and words exchanged

„τί θέλετε; τί χρήζετε; τί ἔναι τὸ λαλεῖτε;“

what do-you-want what do-you-need what is which you-say

ἀπηλογεῖται ὁ πονδικὸς ὁ γερομουστακάτος·

answers the mouse the old-whiskered

„ὀρίζει λέων βασιλεὺς πάντων τῶν τετραπόδων

commands lion king of-all the four-footed

μὲ συμβουλήν τῶν μετ' αὐτοῦ φρονίμων καὶ κριτάδων,

with counsel of-the with him prudent(-ones) and judges

ἵνα συνέλθωσιν ὁμοῦ τὰ τετράποδα ζῶα,

that may-come-together together the four-footed animals

τὰ καθαρὰ καὶ εὐχρηστα ὁμοῦ εἰς ἓναν τόπον,

the clean and useful together in one place

καὶ πάντα τὰ μὴ καθαρὰ, ἀλλὰ καὶ σαρκοφάγα,

and all the not clean but also flesh-eating

εἰς κάμπον ὠραιότατον, εἰς ὁμαλιὰν μεγάλην,

in field most-beautiful in level-ground great

καὶ λόγους νὰ συναίρωμέν τινας ἐκ τῶν ἀστείων,

and words that we-exchange some from the witty(-ones)

νὰ ἴδωμεν τοῦ καθενὸς τὸν ἔπαινον καὶ ψόγον.

that we-see of-the each the praise and blame

τοῦτο ἐστὶν τὸ μήνυμαν λέοντος βασιλέως,

this is the message of-lion of-king

καὶ τοῦτο λέγει ἡ γραφὴ ἡ πρὸς ὑμᾶς σταλεῖσα.“

and this says the letter the to you sent

τότε ἀπηλογήθησαν τὰ καθαρὰ τὰ ζῶα·

then answered the clean the animals

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65

- 70 „ἀνάρμοστοι, ἄσυντελεῖς ὑπάρχουσιν οἱ λόγοι.
unfitting useless are the words
 ἡμεῖς ἐκείνων βρώματα ἐσμέν εἰς εὐωχίαν —
we their foods are for feasting
 καὶ πῶς γὰρ ἔνι δυνατὸν ὁμοῦ νὰ συναχθοῦμεν;
and how for is-it possible together that we-gather
 ἄς στείλωμεν οὖν καὶ ἡμεῖς τοὺς ἡμετέρους πρέσβεις,
let us-send then also we the our envoys
 νὰ ἔλθουν νὰ συντύχουσιν καὶ πάτους νὰ ποιήσουν,
that they-come that they-talk and pacts that they-make
- 75 νὰ στερεώσουν δυνατὴν ἀγάπην καὶ φιλίαν·
that they-establish strong love and friendship
 καὶ τότε νὰ συνέλθωμεν τὰ τετράποδα πάντα
and then that we-come-together the four-footed all
 εἰς κάμπον μέγαν ὁμαλὸν, εἰς μίαν πεδιάδαν,
in field great level in one plain
 καθὼς φησὶν ὁ βασιλεὺς λέων καὶ ἡ βουλή του.“
as says the king lion and the council his
 τότε ἐστράφησαν ὁμοῦ ὁ πονδικὸς κ' ὁ κάτης.
then turned-back together the mouse and the cat
- 80 αὐτοὶ δὲ ἀποστέλλουσιν ἄλλους ἑτέρους πρέσβεις,
they and send other different envoys
 τὸ ἄλογον τὸ φοβερόν, τὸν θρόνον τῶν ἀνθρώπων,
the horse the fearsome the throne of-the men
 καὶ ὄνον μεγαλόψωλον καὶ μεγαλορχιδάτον·
and ass big-pricked and big-balled
 εἶχασιν δὲ καὶ μετ' αὐτοὺς ὁποῦ νὰ τοὺς δουλεύῃ
they-had and also with them who that them she-serve
 καμήλαν τὴν κυμπόρραχην καὶ μακροσφονδυλάτην,
camel the hump-backed and long-vertebraed

διὰ νὰ τοὺς παίζῃ νὰ γελοῦν, νὰ τοὺς παραμυθίζῃ, 85
so that them she-amuse that they-laugh that them she-entertain
 καὶ νὰ ὀρχᾶται, νὰ πηδᾷ ὥς κακογυρισμένη.
and that she-dance that she-leap as ill-turned
 ἀπῆγαν καὶ ἀπέσωσαν οἱ ἀποκρισιάροι
went and arrived the envoys
 εἰς βασιλέα λέοντα καὶ τοὺς πρωτοσυμβούλους,
to king lion and the chief-counselors
 ἀπέδωκαν καὶ τὰς γραφὰς καὶ λόγους ἐσυντύχαν.
they-delivered also the letters and words they-spoke
 ἐποίησαν στοιχήματα καὶ δυνατὴν ἀγάπην, 90
they-made pledges and strong love
 καὶ συνεφιλώθησαν ὁμοῦ τὰ δύο μέρη,
and were-reconciled together the two sides
 μεθ' ὅρκου βεβαιώσαντες καθολικὴν ἀγάπην.
with oath having-confirmed universal love
 καὶ εἶπαν καὶ συνέταξαν καὶ διαλάλησάν το
and they-said and agreed and proclaimed it
 νὰ ῥαυθῶν, νὰ συναχθῶν ὁμοῦ εἰς ἓναν τόπον
that they-assemble that they-gather together in one place
 τὰ ζῶα τὰ τετράποδα, μικρά τε καὶ μεγάλα, 95
the animals the four-footed small both and great
 τὰ καθαρὰ καὶ εὐχρηστα ὁμοῦ μὲ τ' αἰμοβόρα,
the clean and useful together with the blood-eating
 καὶ ἔχθραν νὰ μὴ ἔχουσιν ἢ μάχην ἢ κακίαν,
and enmity that not they-have or battle or malice
 ἀλλὰ ἀγάπην στερεὰν καὶ δυνατὴν φιλίαν,
but love firm and strong friendship

- ἀλλήλως νὰ συντύχωσιν λόγους ἐκ τῶν ἀστείων
mutually that they-speak words from the witty(-ones)
- 100 καὶ ὀλιγούτσικα τινὰ τῶν μετεωρισμάτων,
and very-few some of-the boasts
 ἐνὸς ἐκάστου ἔπαινον καὶ καθενὸς τὸν ψόγον,
of-one each praise and of-each the blame
 καὶ ὅσα ἔχουσιν καλὰ, ἀλλὰ καὶ τὰ κακὰ τοὺς.
and whatever they-have good but also the bad their
 τότε νὰ εἶδες τὰ βουνὰ, νὰ εἶδες καὶ τοὺς κάμπους,
then that you-saw the mountains that you-saw also the fields
 νὰ εἶδες καὶ τὰ δάσητα, νὰ εἶδες τὰς λαγκάδας,
that you-saw also the woods that you-saw the valleys
- 105 τὴν ὄχλησιν, τὴν ταραχὴν, τὴν σύναξιν τῶν ζώων,
the crowding the commotion the gathering of-the animals
 καὶ ἐσυνάχθησαν ὁμοῦ ὅλα εἰς ἓναν μῆναν
and gathered together all in one month
 εἰς κάμπον μέγαν ὀμαλὸν, εἰς μίαν πεδιάδαν.
in field great level in one plain
 ἐκάθισεν ὁ βασιλεὺς λέων ἐπὶ τοῦ θρόνου,
sat the king lion upon the throne
 πλησίον οἱ συγκάθεδροι καὶ πᾶσα ἡ βουλή του,
near the assessors and all the council his
- 110 ὁμοῦ καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες
together both the going-before and the following
 καὶ ὅλον τὸ συνέδριον καὶ πᾶσα γερουσία.
and all the council and all senate

The lion orders that one speak at a time on pain of death. The mouse challenges all comers; the cat reviles it as a pot-licker that befouls every store. The mouse replies that the cat, though fed and petted, steals and is beaten for it. The dog attacks the cat and the fox, the strangler of hens. The fox mocks the dog's beatings and mange; the dog answers that he lives with lords and wears a collar of bells, while she slinks thirsty in the dark.

Λέων εὐθὺς ὁ βασιλεὺς ἐλάλησεν μεγάλως

Lion at-once the king spoke greatly

καὶ λόγους ἐναπέτεινεν εἰς ἐπήκοον πάντων

and words he-addressed in hearing of-all

πολλὰ καλοὺς καὶ θαυμαστοὺς καὶ λόγους ἀγχινοίας,

very good and wonderful and words of-sbnewdness

καὶ μετὰ τοῦτο ὥρισεν ἵνα μετριασθῶσιν,

and after this ordered that they-be-moderate

νὰ συντυχαίνει μόνος εἷς, ν' ἀπηλογῆται ἄλλος,

that speak alone one that answer another

καὶ πάλιν ἄλλος εἷς πρὸς εἷς, διὰ τὴν εὐταξίαν,

and again another one to one for the good-order

ἵνα μὴ γένη σύγχυσις καὶ παραχὴ τυχοῦσα.

that not arise confusion and tumult chance

ἀλλὰ καὶ ἐδιαλάλησεν ἀπάνω εἰς ἐτοῦτο,

but also he-proclaimed upon on this

νὰ χάνῃ τὸ κεφάλιν του καὶ ὅλον του τὸ γένος,

that be-lose the head his and all his the kin

εἴ τις ποιήσει παραχὴν μέσον τοῦ συνεδρίου.

if anyone makes tumult in-the-midst of-the council

πρῶτον εὐθὺς ὁ πονδικὸς ἐστάθη εἰς τὸ μέσον,

first at-once the mouse stood in the middle

115

120

καὶ οὕτως ἀπεφθέγγατο μέσον τοῦ συνεδρίου

and thus spoke-out in-the-midst of-the council

„εἴ τις καλὸς κι ἀπόκοτος, ἅς ἔλθῃ εἰς τὸ μέσον.“

if anyone good and bold let come into the middle

125 ἀψὸς, γοργὸς ἐπήδησεν ὁ ταπεινὸς ὁ κάτης

hot quick leaped the humble the cat

καὶ ἐλοιδόρησεν αὐτὸν, λέγει τοιούτους λόγους

and reviled him says such words

„μακρύνυτε, μακρύνουρε, μεγαλομουστακάτε,

long-snout long-tail big-whiskers

τί μοῦ σείς τὸ μουστάκιν σου ἀπάνω τε καὶ κάτω,

why at-me do-you-shake the whisker your up both and down

ἔνθεν κακείθεν θεωρεῖς νὰ εὔρης τρύπα νᾶμπης;

hither and-thither you-look that you-find hole that-you-go-in

130 τζουκαλογλύφε, τυροφᾶ καὶ ψωμοκαταλύτη,

pot-licker cheese-eater and bread-spoiler

μαγαρισμένε πονδικὲ ὅπου μαίνεις πάντα,

defiled mouse who pollute all

τὰ σύκα, τὰς σταπίδας τε, τ' ὀξύγαλον, τὸ γάλα,

the figs the raisins and the sour-milk the milk

κρέας, ὀψάριν καὶ τ' αὐγά, καὶ ὅσα τὰ τοιαῦτα,

meat fish and the eggs and whatever the such(-things)

τὰ μὲν ἐσθίεις, μυσερε, τὰ δὲ οὐρεῖς καὶ χέζεις,

some indeed you-eat filthy(-one) others and you-piss-on and shit-on

τὰ δ' ἄλλα μὲ τὰ πόδια σου σκορπᾷς καὶ καταχύνεις.

the and others with the feet your you-scatter and spill

ἂν εὔρης δ' ἄβουλλον ρογὴν νὰ γέμῃ τὸ ἐλάδι,

if you-find and unsealed jar that is-full-of the oil

χαλᾷς κάτω τὴν σὴν οὐρὰν καὶ σύρνεις τὸ ἐλάδι,

you-let-down down the your tail and draw-up the oil

καὶ τὴν οὐράν σου λείχοντα χορταίνεις τὴν κοιλίαν σου. 140
and the tail your licking you-fill the belly your

ἔδᾱ κρατεῖ μ' ὁ βασιλεὺς, ἔδᾱ κρατεῖ μ' ὁ ὄρκος,
now holds me the king now holds me the oath

ἀλλὰ καὶ τὰ στοιχήματα ὅλης τῆς συντροφίας.
but also the pledges of-all the company

ἄμμῃ νὰ πήδησα δαμὺν, μικρὸν πηδηματίτσιν,
but that I-had-leaped a-little small little-leap

νὰ ἴδῃς, σκατοπονδικέ, γυρίσματα τοῦ κάτου,
that you-see shit-mouse turns of-the cat

πῶς νὰ σὲ ἤρπαξα γοργὸν καὶ πῶς σὲ ἔθελα φάγῃ, 145
how that you I-would-have-snatched quickly and how you I-would eat

πῶς νὰ σὲ ἐμασίσασιν τὰ ταπεινά μου ὀδόντια,
how that you would-have-chewed the humble my teeth

καὶ νὰ σὲ δρουγανίσασιν καὶ νὰ σὲ ῥουκανίσαν,
and that you they-would-grind and that you they-would-gnaw

νά ὄσφιξα τὸ κεφάλιν σου, ὁ κῶλός σου νὰ ἔβγῃκεν,
that I-would-have-squeezed the head your the backside your that came-out

κ' ἢ κόραις τῶν ὀμμάτων σου, ὅλα τὰ ἔντερά σου.“
and the pupils of-the eyes your all the guts your

τότε πάλιν ὁ πονδικὸς εὐθὺς ἀπηλογήθη, 150
then again the mouse at-once answered

καὶ λόγους ἐπεχείρησε τοιούτους νὰ τῆς λέγῃ
and words he-undertook such that to-her he-say

„μεγάλως ὑπεραίρεσαι, μεγάλως καὶ καυχᾶσαι.
greatly you-exalt-yourself greatly and you-boast

λέγεις ἐμὲν καὶ λοιδορεῖς ὅτι μαιίνω πάντα,
you-tell me and revile that I-pollute all

τὰ βρώματα καὶ πόματα καὶ εἶδη τῶν ἀνθρώπων.
the foods and drinks and goods of-the men

- 155 *κι ἂν τρώγω, κάτη κάκιστε καὶ στακτοκυλισμένε,*
and if I-eat cat most-wicked and asb-rolled
δίκαιον ἔχω, μυσερέ, καὶ εὐλογον νὰ τρώγω·
right I-have filthy(-one) and reason that I-eat
ζῶον γὰρ ἄγριόν εἶμαι κι ἀνήμερον παντάπαν,
animal for wild I-am and untamed altogether
καὶ εἶμαι κι ἀκολάκευτον ἀπὸ παντὸς ἀνθρώπου.
and I-am also uncoaxed by every man
σὺ δέ, αἰσχρὲ παμμίारे, ἀλευροκαταχέστη,
you but shameful all-foul flour-besbitter
- 160 *ἐκεῖ ποῦ σὲ ποτίζουσιν, ἐκεῖ ποῦ σὲ ταγίζουν,*
there where you they-give-drink there where you they-feed
καὶ ἀγαποῦν καὶ ἔχουν σε καὶ ὁμαλίζουσίν σε,
and they-love and keep you and pet you
διὰ τί τὰ κλέπτεις, ἄτυχε, κρυφὰ καὶ καταλῶς τα,
for what them do-you-steal wretch secretly and spoil them
καὶ ἄλλα τρώγεις, ἄτσαλε, καὶ ἄλλα μαγαρίζεις;
and some you-eat slovenly(-one) and others you-defile
καὶ τὰ ἴδικά σου πράγματα λέγεις τα πρὸς ἐμένα;
and the own your doings you-say them to me
- 165 *ἄλλοι, καὶ ἂν σὲ εὔρουσιν, ἄλλοι καὶ ἂν σὲ πιάσουν,*
alas and if you they-find alas and if you they-catch
ὅταν σκάπτῃς τὰ ἄλευρα καὶ χέζῃς καὶ μιαινῃς
when you-dig the flour and you-shit and you-pollute
κ' εἰς τὸ κεχρὶν κ' εἰς τὰ κουκιὰ κ' εἰς ἅπαντα τὰ εἶδη,
and in the millet and in the beans and in all the goods
καὶ χέζεις δὲ καὶ τὴν γωνιὰν καὶ χώνεις τα μὲ στάκτην,
and you-shit and also the corner and bury them with asb
καὶ ὅταν σὲ ταῦτ' εὔρωσιν ποιοῦντα οἱ ἀνθρώποι,
and when you these(-things) they-find doing the men

νὰ ἰδῆς ῥαβδιαῖς καὶ ματζουκαῖς ἀπάνω 'ς τὰ πλευρά σου, 170
that you-see blows and cudgelings upon on the ribs your

καὶ νὰ σὲ κροῦν καὶ νὰ τσιλᾶς, νὰ κλάνης καρυδάτα·
and that you they-beat and that you-squirt that you-fart walnut-sized

πολλάκις εἰς τὴν κεφαλὴν νὰ τύχη νὰ σὲ δώσουν,
often on the head that it-happen that you they-bit

καὶ νὰ ψοφήσης, ἄθλιε, καὶ νὰ σὲ ῥίψουν ἔξω
and that you-croak wretch and that you they-throw out

εἰς τὴν κοπραίαν, κάκιστε, καὶ νὰ σὲ φᾶν οἱ χοῖροι.
onto the dungheap most-wicked and that you eat the pigs

εἰ δὲ καὶ ζῆς καὶ περπατεῖς καὶ εἶσαι εἰς τὸν κόσμον, 175
if and also you-live and walk and are in the world

ἔνε καὶ σκύλος κυνηγὸς καὶ νὰ σὲ κυνηγήσῃ,
is also dog hunter and that you be-hunt

τινάξῃ καὶ τὴν γούναν σου, νὰ κόψῃ τὴν ὀφρύν σου,
shake also the fur your that be-cut the brow your

καὶ τὴν ἀλαζονείαν σου κι ὅλην τὴν ἔπαρσίν σου.“
and the arrogance your and all the conceit your

πληρώσας δὲ ὁ πονδικὸς ὅλους τοὺς λόγους τούτους
having-finished and the mouse all the words these

ἀπῆλθεν καὶ ἐστάθηκεν εἰς τὸ στασιδίον του. 180
went-off and stood in the stall his

ὁ κύων δὲ, ὥς ἤκουσεν τοῦ πονδικοῦ λαλοῦντος
the dog and as he-beard the mouse speaking

τὸ ὄνομα, τὸν ἔπαινον καὶ τὴν τοιαύτην φήμην,
the name the praise and the such fame

ἄψὸς, γοργὸς ἐπήδησεν, ἐστάθην εἰς τὸ μέσον,
hot quick leaped stood in the middle

- καὶ πρὸς τὸν κάτην ἔτεινεν καλοὺς τοιούτους λόγους
and to the cat directed fine such words
- 185 „ἔδᾱ κρατεῖ μ' ἡ ἐντροπή καὶ ἡ ὑποταγή μου —
now holds me the shame and the obedience my
 ἀμμὴ ν' ἀλίσκω σε δαμῖν, νά 'χαψα τὴν οὐράν σου,
but that I-catch you a-little that I-snapped the tail your
 καὶ νὰ σὲ ἀκροτίναξα μέσον τοῦ συνεδρίου,
and that you I-shook in-the-midst of-the council
 ἐσέναν καὶ τὴν ἀλουποῦν τὴν μακροουραδάτην,
you and the fox the long-tailed
 τὴν πνίγουσαν τὰς ὄρνιθας καὶ τὰ μικρὰ πουλία,
the(-one) strangling the hens and the small birds
- 190 ποῦ πνίγει τὰ ἐρίφια καὶ τὰ μικρὰ ἀρνία,
who strangles the kids and the small lambs
 καὶ τὰ μὲν τρώγει ἡ κάκιστη, τὰ δ' ἄλλα πίνει αἷμα,
and the(-ones) indeed eats the most-wicked the and others she-drinks blood
 καὶ πολεμεῖ μέγαν κακὸν καὶ πλείον τε ζημίαν
and she-works great evil and more and harm
 καὶ ἀδικίαν ἄπειρον εἰς τοὺς πτωχοὺς ἀνθρώπους.“
and wrong boundless to the poor men
 ὁ κάτης ἐφοβήθηκεν, φεύγει ἀπὸ τὸ μέσον,
the cat was-afraid flees from the middle
- 195 ἐξῆλθεν καὶ ἐστάθηκεν μετὰ τοῦ συνεδρίου.
went-out and stood with the council

ἀκούσασα ἢ ἀλωποῦ τὰς ὕβριτας τοῦ σκύλου

having-beard the fox the insults of-the dog

ἐν ταπεινῷ τῷ σχήματι εἰσῆλθεν εἰς τὸ μέσον

in humble the bearing entered into the middle

καὶ πονηρὰ καὶ τροπικὰ ἐφθέγγετο τοιαῦτα

and slyly and figuratively spoke such(-things)

„τί ἔνε, σκύλε, τὸ λαλεῖς, τί ἐν τὸ τζαμπουνίζεις;

what is dog what you-say what is what you-pipe

σκύλον σὲ λέγουν ὄνομα, ἀληθῶς σκύλος εἶσαι,

dog you they-call name truly dog you-are

καὶ γὰρ κατὰ τὸ ὄνομα ἔχεις τὴν πολιτείαν.“

and for according-to the name you-have the way-of-life

καὶ ταῦτα μὲν ὥς ἤκουσεν τῆς ἀλωποῦς λεγούσης,

and these(-things) indeed as he-beard the fox saying

προσμειδιάσας ὕστερον τούτους τοὺς λόγους εἶπεν

having-smiled afterward these the words said

„ἐξέβης, ἢ κύρ' ἀλωποῦ νὰ μᾶς φιλοσοφήσης;

did-you-come-out the lady fox that to-us you-philosophize

ποῦ ἔμαθες τὰ γράμματα, ποῦ ἔμαθες τὴν τέχνην,

where did-you-learn the letters where did-you-learn the art

γραμματικὴν, ῥητορικὴν, οὕτως νὰ συντυχαίνης;

grammar rhetoric thus that you-speak

κ' ἐπάνω εἰς τὴν δύναμιν καὶ φόβον βασιλείας

and upon on the power and fear of-king

καὶ τῶν λοιπῶν τὴν ἐντροπὴν πολλὰ μοῦ συντυχαίνεις.

and of-the rest the shame much to-me you-talk

λέγω ν' ἀφήσω τὰ πολλὰ, νὰ παραβλέψω πάντας,

I-say that I-leave the many(-things) that I-overlook all

νὰ σύρω τὸ δερμάτιν σου, νὰ σύρω τὴν οὐράν σου,

that I-pull the hide your that I-pull the tail your

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καὶ νὰ τὸ δώσω τὸν γναφεὰ, τὸν δερματογουνάρην,
and that it I-give to-the fuller the fur-dresser
 νὰ σὲ δαμάσῃ ἢ ἄσβεστος καὶ νὰ σὲ κάψῃ ἢ στύψῃς,
that you may-tame the lime and that you may-burn the alum
 καὶ νὰ ξεχάσῃς τὴν πολλὴν ᾠψὴν φιλοσοφίαν.“
and that you-forget the much lofty philosophy

στραφεῖσα ἡ ἀλώπεκα τὸν σκύλον ταῦτα λέγει
having-turned the fox to-the dog these(-things) says

215 „πολλὰ πολλὰ περαίρεσαι, σκύλε μαγαρισμένε.
much much you-exalt-yourself dog defiled

πολλὰ καυχᾶσαι, φλύαρε, σαλιαρομυξάρη·
much you-boast babbler slobber-snot

καυχᾶσαι ὅτι κυνηγᾷς λαγούς καὶ ἄλλα ζῶα,
you-boast that you-hunt hares and other animals

πέρδικας καὶ χηνάρια καὶ ἄλλα τῶν ὀρνέων,
partridges and geese and others of-the birds

καὶ ἀγαποῦν σε τὰ πολλὰ καὶ ὁμαλίζουσίν σε.
and they-love you the much and they-pet you

220 ἀλλ' ὅταν σ' εὔρουν εἰς μικρὸν πταίσιμον εἰς τὸ σπήτιν,
but when you they-find in small fault in the house

καὶ κλέψῃς τίποτε νὰ φᾶς ἢ τίποτε νὰ ᾔγγίσῃς,
and you-steal anything that you-eat or anything that you-touch

ράβδαίς, ἀποπατητὰς μεγάλας σε φορτόνουν.
blows trappings great you they-load

εἰ δὲ πολλάκις, μιὰρὲ, συμβῇ καὶ ψωριάσῃς,
if and perhaps foul(-one) it-happens and you-get-mange

εἰς σπήτιν ἄλλο δὲν χωρεῖς οὐδ' εἰς αὐλὴν ἐμπαίνεις,
into house other not you-fit nor into court you-enter

225 οὐδὲ καλὸν λόγον ἀκοῦς οὐδὲ ἐπωνυμίαν,
nor good word you-bear nor name

εἰ μὴ τό ὅλοι δότε τον, ὅλοι λιθάζετέ τον,
if not the all bit him all stone him
 διότι μαγαρίζει μας ὁ σκύλος ὁ ψωριάρης —
because defiles us the dog the mangy
 καὶ κροῦν σε ἄλλοι ἀπεδῶ καὶ ἄλλοι ἀπεκεῖθεν
and beat you some from-here and others from-there
 καὶ τυμπανίζουν σε κακὰ, ἕως οὗ νὰ ψοφήσης, 230
and they-drum you badly until which that you-croak
 καὶ δένουν σε μὲ τὸ σκοινὶν ὥς καταδικασμένον,
and they-bind you with the rope as condemned
 καὶ σύρνουν σ' ἐκ τὸν τράχηλον καὶ πᾶν σ' εἰς τὴν κοπραίαν,
and they-drag you by the neck and take you to the dungheap
 οἱ μὲν λιθοβολοῦσί σε, οἱ δὲ ῥάβδοκοποῦν σε,
the(-ones) indeed stone you the(-others) and club you
 σκοτόνουν σε κι ἀφίνουν σε, καὶ τὰ ὀρνέα τρῶν σε.
they-kill you and leave you and the birds eat you
 ταῦτα δέ εἰσιw τ' ἀγαθὰ καὶ τὰ καλὰ τὰ ἔχεις, 235
these(-things) and are the goods and the fine(-things) which you-have
 καὶ ὑπεραίρεσαι πολλὰ καὶ καυχᾶσαι μεγάλα.“
and you-exalt-yourself much and boast greatly
 ὁ κύων ἐντραπεῖς μικρὸν τῆς ἀλωποῦς τοὺς λόγους
the dog having-been-shamed a-little of-the fox the words
 παραμερεᾶς ἐστάθηκεν πικροχολιασμένος,
aside stood bitterly-angered
 καὶ λόγους ἀπεφθέγγατο καὶ ῥήματα τοιαῦτα
and words spoke and sayings such
 „ἀλωποῦ τρυπολόγισσα, βουνοαναθρεμμένη, 240
fox hole-dweller mountain-bred

οὐποτ' ἡμέραν θεωρεῖς οὐτ' ἥλιον ἐβλέπεις

never day you-see nor sun you-see

εἰς βάθη σκοτεινότατα, εἰς χάσματα μεγάλα,

in depths darkest in chasms great

ἐπεθυμείς καὶ τὸ νερὸν δι' ὅλης τῆς ἡμέρας,

you-long-for even the water through all the day

τότε τὴν νύκταν νὰ ἐβγῆς καμένη ἀπὸ τὴν δίψαν,

then the night that you-come-out burnt from the thirst

245 νὰ εὔρης πούπετα νερὸν καὶ νὰ τὸ ἀποφρύξης,

that you-find anywhere water and that it you-slurp

καὶ νὰ πρσιθῆς, νὰ ἀγκωθῆς, νὰ συχνοπυκνοκλάνης.

and that you-swell that you-bloat that you-fart-thick-and-fast

καὶ εἴ τι φῶς καὶ εἴ τι πῆς καὶ ὅσα κι ἂν κοιμᾶσαι,

and if aught you-eat and if aught you-drink and as-much even — you-sleep

οὐδὲν σὲ λείπει πώποτε ὁ φόβος καὶ ὁ τρόμος.

not you leaves ever the fear and the trembling

ἐγὼ δὲ ἀνατρέφομαι μέσα εἰς τοὺς ἀνθρώπους,

I but am-raised inside among the men

250 εἰς οἴκους τοὺς βασιλικούς καὶ εἰς αὐλὰς ῥηγάδων,

in houses the royal and in courts of-kings

κ' εἰς ἄρχοντες νὰ κυνηγῶ, εἰς πάντας βαβαλλάρους.

and with lords that I-hunt with all knights

ταγίζουν με χλωρὰ, πνικτὰ καὶ ὀψημένα κρέη,

they-feed me fresh stewed and roasted meats

κρατοῦν καὶ ὀμαλίζουν με καὶ βαγιλίζουσίν με·

they-bold and pet me and carry me

καὶ βάνουν με τραχηλικὸν χαντρατοκουδουνάτον,

and they-put-on me collar beaded-and-belled

255 καὶ κυνηγοῦσιν ἴαφια λαγούδια χοιρίδια·

and they-hunt deer hares boars

ἀκόμη καὶ τὰ δυνατὰ τὰ ζῶα τὰ μεγάλα,
still also the strong the animals the great
 ἅπερ οὐ δύναμαι κρατεῖν ἀλλ' οὐδὲ καταβάλλειν,
which not I-can to-hold but nor to-throw-down
 μὲ τὰς φωνάς μου ἐξυπνῶ, καὶ τρέχουσιν καὶ φεύγουν,
with the voices my I-rouse and they-run and flee
 καὶ πάλιν τὰ περδίκια καὶ ἕτερα πουλῖα.“
and again the partridges and other birds
 ὥς ἤκουσεν ἡ ἀλωποῦ τοιαῦτα φθεγγομένου
as heard the fox such(-things) speaking
 πάλιν τοῦ σκύλου λέγοντος καὶ ὑπερφυσιῶντος,
again the dog saying and puffing-himself-up
 ἔφησεν πάλιν καὶ αὐτὴ καὶ πρὸς τὸν σκύλον λέγει
said again also she and to the dog says
 „ἀρκεῖ σε, σκύλε φλύαρε μαρὲ ψεματάρη,
enough for-you dog babbler foul liar
 αἰσχύνθητι, ἐντράπητι, ἄφες νὰ εἰπῇ καὶ ἄλλος.“
be-ashamed be-abashed let that speak also another

The hare praises the fox, then accuses her of strangling him in friendship, and boasts that kings eat him and ladies wear his fur; the fox steps back, shamed. The deer calls the hare a coward and praises its own meat, hide, and horn, which drives out snakes. The pig scorns them both: his flesh seasons every dish, his bristles make brushes and Frankish sprinklers, his tusk polishes paper. Deer and hare withdraw in disgrace. The sheep calls him a dung-eater, and the pig slinks away.

- 265 τότε λοιπὸν ἐξέβηκεν ὁ σκύλος ἐκ τὴν μέσῃν,
then then went-out the dog from the middle
 καὶ ἡ ἀλώπεκ' ἔστηκεν μέσον τοῦ συνεδρίου.
and the fox stood in-the-midst of-the council
 ὁ λαγῶδς ὥς ἤκουσεν ἐκεῖ τὸ ὄνομάν του,
the hare as he-heard there the name his
 ἐπήδησεν κ' ἐστάθηκεν τῆς ἀλουποῦς πλησίον
leaped and stood of-the fox near
 καὶ ἐπεβόα πρὸς αὐτὴν χαροποιούς τοὺς λόγους
and called-out to her gladdening the words
- 270 „χαρὰ ᾗς τὴν τὴν κυρ' ἀλωποῦ, χαρὰ ᾗς τὴν τὴν κορδόναν,
joy to her the lady fox joy to her the fine(-one)
 ὑγείαν ᾗς τὴν μαστόρισσαν καὶ τὴν συντροφισσάν μου
health to the mistress and the companion my
 καὶ τὴν λογιωτάτην μου καὶ φιλοσοφωτάτην,
and the most-learned my and most-philosophical
 ὅπου ἐκαταδίκησεν σκύλον τὸν μαγαρίτην
who condemned dog the renegade
 καὶ ἐκατέβαλεν αὐτὸν, κόψας τὴν ἔπαρσίν του.
and threw-down him having-cut the conceit his
- 275 ἀλλ' ἔχεις καὶ ἐσὺ δαμὴν μικρὸν ὀκάτι ψέγος·
but have also you a-little small some fault

καὶ νὰ σὲ τὸ εἰπῶ ἐδῶ μέσον τοῦ συνεδρίου.

and that to-you it I-tell here in-the-midst of-the council

πολλάκις με φιλεύεσαι καὶ παίζεις μετὰ ἴμένα,

often me you-befriend and play with me

ἐγὼ θαρρῶ ὥς ἄκακον μὴ ἔχων πονηρίαν,

I trust as guileless not having wickedness

μέσα εἰς τὴν ἀγάπη μας κατεμπιστεύομέν σου

inside in the love our we-trust you

καὶ δίδω σου ἀπλότηταν καὶ ἀνεξικακίαν·

and I-give you simplicity and forbearance

280

σὺ δὲ δράσσεις καὶ σφίγγεις με μέσον ἐκ τοῦ τραχήλου

you but seize and squeeze me in-the-middle by the neck

καὶ πνίγεις με καὶ τρώγεις με μὲ τὴν ἐπιβουλίαν,

and strangle me and eat me with the treachery

καὶ οὔτε ἡ ἀγάπη σου ἔνε στερεωμένη,

and neither the love your is firm

ἀλλ' οὔτε ἡ φιλία σου ἔνε ἐμπιστεμένη,

but nor the friendship your is trustworthy

ἀλλ' εἶσαι ψεματάρισσα, κλέπτρια καὶ τζιγκάνα,

but you-are liar thief and gypsy

285

μαγγαναρέα φλύαρη κοιλιοχορδοφᾶσσα.

trickster babbler tripe-gobbler

καὶ ὅταν ἐξαπορισθῇς, ἐσθίεις τὰς ἀκρίδας

and when you-are-at-a-loss you-eat the locusts

καὶ κλέπτεις τὰ σταφύλια καὶ τρώγεις τὰς σταπίδας.

and steal the grapes and eat the raisins

ἐὰν δὲ στήσουν μάγγανον πολλάκις νὰ σὲ πιάσουν,

if and they-set trap often that you they-catch

ὥστε νὰ ζῇς, νὰ ἀναπνῇς, θέλουν σε κοπανίζει,

so-that that you-live that you-breathe they-will you pound

290

νὰ χέζῃς τὰ σταφύλια καὶ νὰ τσιλᾷς τὰς ῥώγας,

that you-shit the grapes and that you-squirt the berries

νὰ ἔμπαινοεβγαίνει ὁ κῶλός σου, νὰ χέζῃς τὰς σταπίδας,

that go-in-and-out the backside your that you-shit the raisins

νὰ ᾿γδάρουν τὸ δερμάτιν σου καὶ νὰ τὸ πᾶσσουν στάκτην,

that they-flay the hide your and that it they-strew ash

νὰ ρίξουσιν τὰ κρέη σου ἐπάνω εἰς τὰς πέτρας,

that they-throw the flesh your upon on the rocks

295 νὰ συναχθοῦν τὰ ὄρνεα καὶ νὰ σὲ καταφάγουν.

that gather the birds and that you they-devour

ἀμμή ἐγὼ, κακότηχῃ, καὶ ἂν μὲ κυνηγήσουν,

but I wretch even if me they-hunt

ἐσθίουν με οἱ βασιλεῖς καὶ τρώγουν μ' οἱ ῥηγάδες,

eat me the emperors and eat me the kings

οἱ ἄρχοντες οἱ εὐγενεῖς καὶ πᾶσα ἀνθρωπότης,

the lords the noble and all mankind

καὶ θέτουν με εἰς τὰ χρυσὰ καὶ ἀργυρὰ σκουτέλια,

and they-set me in the golden and silver bowls

300 καὶ βάνουν με εἰς ἔμορφας κούπας μὲ πιπεράδας.

and they-put me in fine cups with pepper-sauces

ἀλλὰ καὶ τὸ δερμάτιν μου ἔνε τετμημένον·

but also the hide my is honored

φορεῖ το ᾿ς τὸ κεφάλιν του πᾶς μέγας τῶν ἀνθρώπων,

wears it on the head his every great of-the men

καὶ ἅπας δὲ ὁ ἱατρὸς καὶ μέγας μαρκατάντος,

and every and the physician and great merchant

ἀλλὰ καὶ ἡ ἀρχόντισσαις ἡ μεγαλομανδούσαις,

but also the ladies the great-mantled

305 ποῦ ἔχουν τὰς μακρὰς οὐρὰς καὶ σύρνουν τὰς ὀπίσω,

who have the long trains and drag them behind

ἔχουν το μέσον ἔνδυμαν διὰ τὴν πρεποσύνην·

have it inside garment for the seemliness

ὁμοίως καὶ οἱ ἄρχοντες ἐνδύματα εἰς ρούχα

likewise also the lords linings in clothes

τὰ ἔχουσιν κατὰ καιρὸν διὰ πολλὴν ψυχρότην·

them they-have at season for much coldness

ἀκμὴν καὶ τὸ ποδάρι μου, τὸ εὐτελές μου μέλος,

still also the foot my the paltry my limb

κάκεινον χρεῖαν ἐκτελεῖ κι αὐτό 'ν' τετιμημένον·

and-that need fulfills and it is honored

ἔχει το γὰρ ὁ χρυσοχὸς, συνάγει τὸ χρυσάφιν

has it for the goldsmith he-gathers the gold

καὶ τὸ ἀσήμιν τὸ ψιλὸν τὸ ἀπὸ ρίνισμάτων·“

and the silver the fine the(-one) from filings

ταῦτα εἰπόντος τοῦ λαγοῦ, ἐντράπη ἢ ἀλώπηξ,

these(-things) having-said the hare was-ashamed the fox

ἐξέβην καὶ ἐστάθηκεν μέσον τοῦ συνεδρίου·

went-out and stood in-the-midst of-the council

ἀκούσασα ἢ ἔλαφος λαγοῦ τὴν καυχῆσιν,

having-beard the deer of-hare the boasting

πηδηματίτισιν ἔποικεν ἔμορφον παρὰ πάντας,

little-leap made fine beyond all

καὶ εἰς τὸ μέσον ἔμπηκεν, ἐστάθη παρρησία,

and into the middle entered stood boldly

ἄφοβος ἀναντίρρητος, μὴ ἔχουσα δειλίαν,

fearless unanswerable not having cowardice

ἀλλὰ καὶ χοῖρος ὁ κυμπὸς ἅμα σὺν τῇ ἐλάφῳ.

but also pig the humped together with the deer

310

315

320

ἡ ἔλαφος ἀπήρξατο, τοιούτους λόγους εἶπεν

the deer began such words said

„φλυαροκόπε λαγῶε, τί ἐν τὸ τζαμπουνίζεις;

babbler hare what is which you-pipe

καυχᾶσαι εἰς τὰ κρέη σου καὶ εἰς τὰ δέρματά σου;

do-you-boast of the flesh your and of the hides your

νὰ σὲ εἰπῶ λοιπὸν ἐγὼ ὅσα καὶ ἂν θυμοῦμαι,

that to-you I-tell then I as-much-as even — I-remember

325 τὰ δ' ἄλλα ἀπομένοντα νὰ σὲ τὰ εἰπῇ ὁ χοῖρος.

the and other remaining that to-you them tell the pig

δυόδοντε, κακόδοντε, σαλὲ, σπιθαμογένη,

two-toothed bad-toothed fool span-bearded

καὶ μεγαλαύτη, γαμησᾶ, καὶ κλαδοτρυπολόγε,

and big-ears fucker and bush-hole-dweller

ταῦτιά σου καὶ ὁ κῶλός σου πάντα τσιμούρια γέμουν.

the-ears your and the backside your always ticks are-full-of

καίει σε καὶ ὁ ἥλιος δι' ὅλης τῆς ἡμέρας·

burns you even the sun through all the day

330 τὴν νύκταν μόνον περπατεῖς, δαιμόνων τάξιν ἔχεις·

the night only you-walk of-demons rank you-have

καὶ ἂν ἀκούσης τίποτες μικρὸν κτύπον ὀμπρὸς σου,

and if you-hear any small noise before you

κλαδὶν ἢ χόρτον νὰ σεισθῇ ἢ μυῖγα νὰ πετάσῃ,

twig or grass that be-shaken or fly that fly

φεύγεις ὥσπερ διάβολος ἐκ τοῦ θυμαμάτου.

you-flee as devil from the incense

οὕτως γὰρ ἐρμηνεύεται ἡ σὴ ἐπωνυμία,

thus for is-interpreted the your name

335 πτώξ γραφικῶς ὁ λαγῶς, ὥς πτήσω τὸ φοβοῦμαι.

cowerer in-writing the hare as I-cower the I-fear

σὺν ἐπαινέῃς τὰ κρέη σου καὶ σὲ ὑπερυψόνεις·

you praise the flesh your and yourself exalt

ἡ μαρτυρία γὰρ ἡ σὴ οὐδ' ὅλως ἀληθεύει·

the testimony for the your not at-all is-true

καὶ γὰρ τὰ κρέατα τὰ σὰ κακόψητα ὑπάρχουν

and for the meats the your hard-to-roast are

καὶ μᾶλλον κακοστόμαχα, ἀργὰ εἰς τὸ χωνεῦσαι.

and rather bad-for-the-stomach slow at the to-digest

τὸ δὲ ἐμὸν τοῦ ἐλαφιοῦ ἀσύγκριτον ὑπάρχει·

the but mine of-the deer incomparable is

340

ἐπάνω εἰς τὰ κρέατα τῶν τετραπόδων ζώων,

above among the meats of-the four-footed animals

ὅπερ ἐσθίουν ἄνθρωποι, ἔνε τὸ ἐδικόν μου.

which eat men is the own my

ἀλλὰ καὶ τὸ δερμάτιν μου ἔχουν εἰς πᾶσαν χρείαν,

but also the hide my they-have for every need

εἰς κόρδας καὶ ζωνάρια, καὶ ἄλλα τούτων ὅσα,

for strings and belts and other of-these as-many

ἀσκοπουγκίτσια μικρὰ ἄτιν' ἴσχαν βαστάζουν,

pouches small which tinder hold

345

ἦν οἱ ἄνθρωποι βαστάζουσιν νὰ ἄπτουν τὴν ἰστίαν.

which the men carry that they-light the hearth

εἰ δὲ τυχὸν ὀφίδια νὰ ἔνε εἰς τὸ σπήτιν,

if and perchance snakes that be in the bouse

καὶ αἴψουσιν μετὰ πυρὸς τὸ κέρασ μου ἀπέσω,

and they-light with fire the horn my inside

ἐκ τῆς ὀσμῆς τοῦ κέρατος φεύγουσιν παραυτίκα

from the smell of-the horn they-flee at-once

καὶ πλέον οὐδὲν δύνονται ἐκεῖ νὰ ἐμφωλεύσουν·“

and more not they-can there that they-nest

350

ὁ χοῖρος δὲ ὥς ἔστεκεν κ' ἡ ἔλαφος ἐλάλει,
the pig and as he-stood and the deer was-speaking

ἀγανακτήσας ἔφησεν καὶ τῇ ἐλάφῳ λέγει
having-grown-angry spoke and to-the deer says

„ἀνέντροπε, κοιφούρε, ἔβγα ἀπὸ τὴν μέσην·
shameless bob-tail get-out from the middle

καμμιὰν οὐκ ἔχεις ἐντροπὴν ἀλλ' οὐδὲ σωφροσύνην,
any not you-have shame but nor modesty

355 τὴν κολοβὴν σου τὴν οὐρὰν αἰίποτε σηκόνεις,
the docked your the tail always you-raise

καὶ φαίνεται ὁ κῶλός σου καὶ πάντες σὲ γελοῦσιν.
and shows the backside your and all at-you laugh

ἄρκεϊ σε λέγειν τὰ πολλὰ, ἄφες κ' ἐμὲν νὰ εἴπω
enough for-you to-say the much let also me that I-speak

μικρὰ καὶ ὀλιγούσικα καὶ κοντολογημένα·
little and very-few and short-spoken

καὶ πρὸς τὴν γνώσιν τὴν ἐμὴν φθέγξομαι λόγους τούσδε.
and according-to the knowledge the my I-shall-utter words these

360 καυχᾶσθε κ' ὑπεραίρεσθε ἔξω ἀπὸ τὸ δέον
you-boast and exalt-yourselves out from the fitting

ἡ ἔλαφος καὶ ὁ λαγὸς διὰ τὰ κρέατά σας,
the deer and the hare about the meats your

καὶ ψεύδεσθε, κομπώνεσθε τοὺς ἀκούοντας πάντας.
and you-lie you-cheat the hearing all

οἱ πάντες γὰρ ἡξεύρουσιν, μικροί τε καὶ μεγάλοι,
the all for know small both and great

τὸ κρέας τὸ ἡμέτερον τί νοστιμάδαν ἔχει.
the meat the our what savor has

365 ὥς οὐδ' ὁ ἥλιος ποτὲ ἰσάζει μὲ τὰ ἄστρον,
as not-even the sun ever equals with the stars

ὥς οὐδὲ τὸ καλὸν ψωμὶν τὸ σεμιδαλευράτον

as nor the good bread the fine-floured

ἰσάζει μὲ τὸ *κιβαρὸν ἢ μετὰ τὸ κριθίνον,

equals with the coarse or with the barley

οὕτως τὸ κρέας τὸ ἐμὸν μετὰ τοῦ ἐδικοῦ σας.

so the meat the mine with the own your

ὥσπερ τὸ ἄλας γὰρ ἀρτεῖ τὰ φαγητὰ τοῦ κόσμου,

as the salt for seasons the dishes of-the world

οὕτως ἀρτίζει τὸ ἐμὸν εἰς πᾶσαν μαγειρίαν,

so seasons the mine in every cookery

καὶ μὲ τὰ λάχανα καλὸν καὶ μὲ τὸ κολοκύνθι,

both with the greens good and with the gourd

καὶ ἐκζεστὸν καὶ μοναχὸν, δίχα κανένα εἶδος,

and boiled and alone without any kind

ἀκόμη καὶ ὀπτούτσικον ἔμορφον μυρωδάτον,

still also roasted fine fragrant

θέλει χλωρὸν, θέλει παστὸν, ὅπου νὰ μαγειρέψουν.

whether fresh whether salted where that they-cook

παστόνουν καὶ φυλάσσουν με δι' ὅλου γὰρ τοῦ χρόνου, 370

they-salt and keep me through whole for the year

καὶ βάνουν με εἰς τὸ σταμνὶν καὶ μέσα εἰς τὸ πιθάριν

and they-put me in the pitcher and inside in the jar

καὶ πολεμοῦσι μὲ *πτικὴν, μὲ ἄλλα τὰ τοιαῦτα,

and they-make with fat with other the such(-things)

καταμαγούλαν, σύγλωσσην, μετὰ χοιρομερίων,

cheek with-tongue with hams

λουκάνικα ἀπάκια, πλευρὰς παχυλαρδάτας,

sausages bacon ribs thick-larded

καὶ πασπαλάδες λιπαρὰς καὶ παραγεμισμένας.

and lard-strips rich and stuffed

370

380

καὶ ὅταν ᾿ψηνουσιν ποτὲ τὸ ἐδικό σας κρέας,
and when they-roast ever the own your meat
 προσβάλλουσιν ἐκ τὸ ἐμὸν ὅπως νὰ τὸ ἀρτίσῃ·
they-add from the mine so-that that it it-season
 χωρὶς ἐμοῦ οὐδεμίαν ἔχουσι μυρωδιάν.

without me no they-have savor
 ἀκόμη καὶ ἡ τρίχες μου χρεῖαν ἀποπληροῦσιν
still also the hairs my need fulfill

385 μεγάλην, ἀξιόλογον εἰς Φράγγων ἐκκλησίαν·
great notable in of-Franks church

καὶ γὰρ εἰς τὸ ἀγίασμαν τὰ φραγγοπαπαδούρια
and for at the holy-water the little-Frankish-priests
 μετὰ τῆς τρίχας τῆς ἐμῆς τοὺς πάντας ἀγιάζουν,
with the hair the mine the all they-sanctify
 καὶ τὴν βορβοροκύλισιν ποσῶς οὐδὲν θυμούνται.
and the mud-wallowing at-all not they-remember
 κ' οὔτε τζαγκάρης ἢ σελλᾶς ἢ ράπτοδερματάρης
and neither shoemaker or saddler or leather-stitcher

390 νὰ ράψῃ δύναται ποσῶς ἄχρι κεντέαν μίαν,
that stitch can at-all as-far-as stitch one
 χωρὶς νὰ βάλλῃ ἀπ' ἐμοῦ τρίχαν ἐκ τὴν οὐρίαν.
without that he-put from me hair from the tail
 οὔτε ζωγράφος δύναται ποσῶς νὰ ἱστορήσῃ,
nor painter can at-all that paint

ἐὰν μὴ βάλλῃ ἀπ' ἐμοῦ τρίχαν εἰς τὸ κονδύλιν·
if not he-put from me hair in the brush
 καὶ κάμνει ἄλλα ὑψηλὰ καὶ δεύτερα καὶ τρίτα·
and he-makes others lofty and second and third

395 ὅσα γὰρ βούλεται, ποιεῖ ὅλα διὰ τὴν τέχνην,
whatever for he-wishes he-does all through the art

καὶ ἱστορίζει θαυμαστοὺς ναοὺς ἐξαιρεμένους

and paints wonderful churches choice

καὶ τὰς εἰκόνας τὰς σεπτὰς τὰς σεβοπροσκυνούσιν

and the icons the holy which venerate

τὰ γένη τῶν Χριστιανῶν εἰς ἅπαντα τὸν κόσμον,

the races of-the Christians in all the world

καὶ ἱστορογραφίζουσιν ἢ χρωματοπλουμίζουσιν

and they-paint or color-adorn

σπήτια καὶ παλάτια μεγάλων βασιλέων,

houses and palaces of-great kings

καὶ ἄλλους οἴκους φοβεροὺς μεγάλων μεγιστάνων.

and other houses fearsome of-great magnates

ἀκόμη καὶ τὸ ὄδοντι μου ποιεῖ καὶ τοῦτο χρεία·

still also the tooth my does also this service

ἔχουν το οἱ γραμματικοὶ καὶ πάντες οἱ σκουφάδες,

have it the scribes and all the cap-makers

στιλβόνουν καὶ τὰς σκούφιας των, στιλβόνουν τὰ χαρτία.

they-polish both the caps their they-polish the papers

πολλάκις ἔχω το κ' ἐγὼ εἰς χρεῖαν ἑδικήν μου.

often have it also I for need own my

ἔχω τ' ὥς ἄρμα δυνατὸν εἰς τὸν καιρὸν τῆς μάχης,

I-have it as weapon strong in the time of-the battle

ὅταν ἐχθρὸς μὲ πολεμῇ ἄδικα νὰ μὲ φάγη,

when enemy me fights unjustly that me he-eat

μετὰ τοῦ ὀδόντος κρούω τον καὶ σχίζω τον αὐτίκα

with the tooth I-strike him and split him at-once

καὶ χύνω τὴν κοιλίαν του καὶ ὅλα τὰ ἐντὸς του.

and spill the belly his and all the inside his

σὺ δέ, ἐλάφιν καὶ λαγέ, τί ψήφος ἐν δικός σας;

you and deer and hare what account is own your

400

405

410

μίαν φωνήν ἢ λαλιὰν ν' ἀκούσετε πολλάκις;

one voice or speech that you-hear often

ὁ ἥλιος οὐ βλέπει σας ἀλλ' οὐδὲ ἡ σελήνη,

the sun not sees you but nor the moon

καθὼς καὶ ἡ πλησίον σας ἡ βρωμομυξαρέα,

as also the near you the stinking-snotty(-one)

ἡ σκατοβορβορόκοιλη αὐτήνη ἡ προβατίνη·

the shit-and-mud-bellied that the ewe

415 καὶ γὰρ εἷς κοπροζάγαρος χιλίας νὰ διώκη.“

and for one dung-bound thousand that may-chase

αἰσχύνθη γοῦν ἡ ἔλαφος καὶ ὁ λαγὸς ἐντράπη

was-ashamed then the deer and the hare was-abashed

τὸ ψέγος καὶ τὰς ὕβριτας καὶ λαιδορίας χοίρου

the blame and the insults and abuses of-pig

καὶ ὑποχώρησαν μικρὸν ὅλως καταισχυμένοι.

and withdrew a-little wholly disgraced

τὸ πρόβατον, ὥς ἤκουσεν τοῦ μοχθηροῦ τὰς ὕβρεις,

the sheep as it-heard of-the wretch the insults

420 ἐξέβη τότε καὶ αὐτὸ καὶ ἔστη εἰς τὸ μέσον

went-out then also it and stood in the middle

καὶ ἡμερα καὶ ταπεινὰ ἐφθέγγετο τοιαῦτα

and gently and humbly spoke such(-things)

„πολλὰ ἐμεγαλαύχισας, φλυαροκόπε χοῖρε.

much you-bragged babbler pig

φησὶν ὁ ἐπιχώριος λόγος καὶ παροιμία,

says the local saying and proverb

Ἐβραῖον ὄζει καὶ βρωμεῖ καὶ ὅλη του ἡ θήκη.

Jew stinks and reeks and all his the case

425 οὕτως καὶ σὺ, κακόδοντε κοπροαναθρεμμένε,

thus also you bad-toothed dung-bred

κὰν ὅσα φᾶς, κὰν ὅσα πῆς, καὶ ὅσα σπαταλήσης,
even-if whatever you-eat even-if whatever you-drink and whatever you-squander

ἐὰν μὴ φάγῃς κόπρια, οὐδὲν σοῦ νοστιμοῦνται.“

if not you-eat dung not to-you they-taste-good

τότε εὐθὺς καὶ ὁ χοῖρος γελῶν καὶ χολιάζων

then at-once also the pig laughing and raging

„ἦλθεν κι ἄλλη φιλόσοφος μείζων τῆς ἀλωπούτσας,

came also another philosopher greater than-the little-fox

καὶ ἔχανεν τὸ στόμαν της καὶ ἔχεσαν οἱ πάντες.

and lost the mouth her and sbat the all

ποῦ ἔμαθες τὰ γράμματα, προβατομυζαρέα;

where did-you-learn the letters sheep-snot

ὁ λύκος σοῦ τὰ ἔμαθεν, ὁ φίλος σου ὁ γέρων;

the wolf to-you them taught the friend your the old(-one)

ὁ κύων ὁ παγκάκιτος ὁ ἀδελφόποιτός σου;

the dog the all-wicked the sworn-brother your

ἡ αἶγα μὲ τὰ γένεια, ἢ ὁ τράγος μὲ τὴν κουῖτσαν;“

the goat with the beard or the he-goat with the limp

τότε εὐθὺς τὸ πρόβατον ταῦτα ἀπηλογήθη

then at-once the sheep these(-things) answered

„ὦ μαρὲ σκατόχοιρε, βορβοροκυλισμένε,

O foul shit-pig mud-rolled

ποῦ τρώγεις πάντα τὰ κακὰ καὶ ἄχρηστα τοῦ κόσμου,

who eat all the bad(-things) and useless of-the world

σκουλούκια καὶ κόπρια, κρέατα ψοφισμένα,

worms and dung meats dead

ὄφια τε καὶ ἔρπετὰ καὶ σαπημένα κρέη·

snakes both and reptiles and rotten flesh

ἀκόμη τὸ ὀλέθριον καὶ τὸ κακὸν τὸ κάμνεις,

still the ruinous and the evil which you-do

430

435

440

κανένα ζῶον ἢ πτηνὸν ἢ ὄφιν ἢ θηρίον

any animal or bird or snake or beast

οὐκ εἰσηκούσθηκέν ποτε τὸ κρέας του νὰ φάγῃ·

not was-beard ever the flesh its that it-eat

καὶ σὺ ἂν εὔρης μοχθηρὸν κανένα ψοφισμένον,

and you if you-find wretched any dead(-one)

πολλάκις δὲ ἀνὲ βρωμῇ καὶ ἂν ἐν σαπημένον,

often and if it-stinks and if it-is rotten

445 ἐκεῖ στέκεις καὶ τρώγεις το ὥς καθαρὸν ἀλεύριν·

there you-stand and eat it as clean flour

καὶ πάντοτε ἡ μύτη σου ὀσμᾶται τὴν κοπραίαν,

and always the nose your smells the dungheap

καὶ ἀνασκάπτει τὰ πηλὰ διόλου καὶ τὰ βούρκα.

and digs-up the muds wholly and the mires

καὶ σὺ ποιεῖς τὴν ψῆφόν σου καὶ τὴν ὑπόληψίν σου

and you make the account your and the esteem your

μὲ ζῶα καθαρώτατα, ἀμίαντα παράπαν.“

with animals most-clean undefiled altogether

450 ὁ χοῖρος δὲ ὥς ἤκουσεν τὰς ὕβρεις τοῦ προβάτου,

the pig and as he-beard the insults of-the sheep

καταισχυνθεὶς καὶ ἐντραπεὶς ἀπέφυγεν μακρόθεν·

disgraced and abashed fled far-off

τὸ πρόβατον ἀπόμεινεν στήκοντα εἰς τὸ μέσον.

the sheep remained standing in the middle

The goats tell the sheep not to revile them. She mocks the goat's tail and beard and praises the ram's horn, her wool for curtains, saddle-cloths, and the clothes of kings and churchmen, and her hide; the goats answer that their hide, hair, and guts do more. The ox and the buffalo complain to the lion, who rules that all may speak. The ox calls himself the sun and the buffalo the moon; the buffalo claims more work, milk, and horn, and the ox answers with his horn, sinews, tail, and hide.

ἡ αἶγα δὲ ὥς ἤκουσεν, ὁμοίως καὶ ὁ τράγος,

the goat and as heard likewise also the he-goat

τοῦ χοίρου πρὸς τὸ πρόβατον τοιαῦτα φθεγγομένου,

the pig to the sheep such(-things) speaking

ἐξῆλθον καὶ ἐστάθισαν μέσον τοῦ συνεδρίου,

went-out and stood in-the-midst of-the council

οἱ δύο ὁμοθυμαδὸν νὰ ᾿ποῦν καὶ νὰ λαλήσουν.

the two with-one-mind that they-speak and that they-talk

ὅμως ἡ αἶγα προπετῶς ἀπέτεινε τοὺς λόγους

yet the goat rashly directed the words

„ἔπρεπέ σε τὸ πρόβατον νὰ μὴ μᾶς λοιδορήσης,

it-befitted you the sheep that not us you-revile

ἐμὲν καὶ τὸν λωλότραγον, τὸν συνανάθροφόν μας,

me and the crazy-he-goat the fellow-nursling our

μᾶλλον δὲ καὶ ὥς σὺ ἡμᾶς νὰ ἔχῃς συντροφίαν.

rather but also as you us that you-have company

κ' ἐμεῖς νὰ εἴπωμεν δαμὶν χοίρου τοῦ κοπροφάγου

and we that we-say a-little of-pig the dung-eater

καὶ τοῦ πλατυνοῤῥούθουνου καὶ τοῦ κονιδιάρη.“

and the broad-snouted and the nit-ridden

455

460

τὸ πρόβατον δὲ παρευθὺς ἔρισεν πρὸς τὴν αἶγαν
the sheep and at-once quarreled with the goat

„ἐκεῖ ὁποῦ ἐκατέβαλα καὶ κατεσόφισά τον
there where I-threw-down and outwitted him

465 τὸν χοῖρον τὸν κακότυχον καὶ τὸν μαγαρισμένον,
the pig the wretched and the defiled

ἐσένα τί σέ ἤθελα νὰ ἦσαι εἰς ἐντροπήν μου,
you why you I-would-want that you-be to shame my

διὰ νὰ σηκόνῃς τὴν οὐράν, νὰ δείχνῃς τὸ μουνίν σου,
so that you-raise the tail that you-show the cunt your

στραβοκεραία καὶ βυζοῦ καὶ πετροφαγωμένη,
crooked-born and big-teats and stone-gnawed

ἀπλῶς νὰ στέκῃς ὥς λωλή καὶ νὰ ἀναχαράσῃς,
simply that you-stand as crazy and that you-chew-the-cud

470 καὶ νὰ κουνῇς τὸ γένιν σου ἀπάνω τε καὶ κάτω;
and that you-shake the beard your up both and down

ἐγὼ τὰ πλέω τὰ καλὰ χαρίσματα, τὰ ἔχω,
I the more the good gifts which I-have

ἀκμὴν οὐδ' ὅλως εἶπά τα οὐδὲ καυχῆστηκά τα,
yet not at-all I-said them nor boasted-of them

ὅμως νὰ εἶπω καὶ ἐγὼ τὰ φυσικὰ τὰ ἔχω.
yet that I-say also I the natural(-gifts) which I-have

περὶ τοῦ ἐμοῦ κρέατος οὐ λέγω οὐδὲ φάσκω·
about the my flesh not I-say nor assert

475 οἶδασιν γὰρ οἱ τρώγοντες καὶ οἱ ἐσθιοντές με
know for the eating and the devouring me

παχύτητα καὶ ἡδονὴν καὶ καλοστομαχίαν,
fatness and pleasure and digestibility

εὖνοστα καὶ εὐστόμαχα ἅπαντά μου τὰ μέλη.
tasty and digestible all my the limbs

ἀμμή νὰ εἶπω τὰ πολλὰ, ὅσα καὶ ἂν θυμοῦμαι.

but that I-tell the many(-things) as-many-as even — I-remember

πρῶτον τὸ κέρας τοῦ κριοῦ τοῦ ἡμετέρου γένους

first the horn of-the ram of-the our race

καὶ κατὰ σάρκα ἀδελφοῦ, χρῶνται αὐτὸ τεχνίταις

and according-to flesh brother use it craftsmen

σπαθαρομαχαιράδες τε καὶ σουβλομανικάδες,

sword-and-knife-makers both and awl-handle-makers

ἔχουν το εἰς μανίκια καὶ εἰς ἑτέρας χρείας.

they-have it for handles and for other needs

καὶ περὶ τοῦ μαλλίου μου πολλὰ ἔχω νὰ λέγω,

and about the wool my much I-have that I-say

βυρτζίζουσι, κτενίζουσιν καὶ νήθουσι τὸ νήμα,

they-card they-comb and spin the thread

καὶ ἔκτοτε τὸ βάφουσιν πᾶσα λογὴν καὶ χρῶαν,

and thereafter it they-dye every kind and color

κόκκινα, μαῦρα, κίτρινα, ὀξέα, γερανάτα,

red black yellow blue crane-gray

καὶ ἄλλα τούτων πλείονα, χρειώδη πρὸς τὴν τέχνην,

and others than-these more useful for the craft

ποιοῦν κουρτίνας ἑμορφας, ὠραιοπλουμισμένας,

they-make curtains fine beautifully-embroidered

καὶ σχηματίζουν καὶ ποιοῦν εἶδη καὶ θεωρίας,

and they-shape and make figures and scenes

ἀνθρώπους, ζῶα καὶ πτηνὰ, καὶ πάντα τὰ τοῦ κόσμου,

men animals and birds and all the(-things) of-the world

καὶ ἔχουν τα οἱ εὐγενεῖς, ἀλλὰ καὶ οἱ ῥηγάδες,

and have them the nobles but also the kings

οἱ κόντες καὶ καβαλλάριοι καὶ ἄλλοι μετ' ἐκείνων.

the counts and knights and others with them

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490

- ποιοῦσιν σάκτια ψιλὰ καὶ μεγαλοπλουμάτα
they-make saddle-cloths fine and richly-embroidered
 ἃ ὁ σουλτάνος κάθηται κι ὅλοι οἱ ἀμηνράδες·
on-which the sultan sits and all the emirs
 495 ἀπλῶς καὶ πᾶσα γενεὰ, Ῥωμαῖοί τε καὶ Φράγκοι,
simply also every race Romans both and Franks
 χρῶνται τα εἰς κλινάρια καὶ εἰς τὰ στρώματά τους.
use them on beds and on the bedding their
 ἀκόμη τὸ μειζότερον τὸ κάμνει τὸ μαλλὶν μου
still the greater which does the wool my
 εἶναι τὰ ροῦχα τὰ φοροῦν ὅλη ἡ ἀνθρωπότης
is the clothes which wears all the mankind
 εἰς ἅπαντα τὰ πέρατα, μικροί τε καὶ μεγάλοι,
in all the ends small both and great
 500 οἱ βασιλεῖς, οἱ ἄρχοντες καὶ πάντες μεγιστᾶνοι
the kings the lords and all magnates
 φοροῦσιν τὰ ψαλόνια ὁμοῦ καὶ τὰ σκαρλάτα,
wear the woollens together and the scarlets
 οἱ δ' ἄλλοι πάλιν μετ' αὐτοὺς πᾶσαν βαφήν καὶ χροάν.
the and others again after them every dye and color
 ἀκόμη τὸ χοντρὸν μαλλὶν κάμνουσιν καὶ τὰ γρίζα,
still the coarse wool they-make also the grays
 κάμνουσιν ράσα ὑψηλὰ, τζοχοῦφανδωμένα,
they-make habits fine felt-woven
 505 καὶ γουνομεσοφόρια πατριαρχῶν μεγάλων,
and fur-tunics of-patriarchs great
 μανδύα, παραμάνδρα μητροπολιτῶν κ' ἐπισκόπων,
mantles scapulars of-metropolitans and bishops
 καὶ ἐσωφόρια διπλᾶ μεγάλων ἡγουμένων,
and undergarments double of-great abbots

καὶ ἄσπρα ὑποκάμισα τῶν νέων καλογραίων.

and white shifts of-the young nuns

τὰ δ' ἄλλα πάντα τὰ χοντρά, τὰ ἀπομειναρέα,

the and other all the coarse the leftover

κάμνουν βαρέα στρώματα καὶ παραπιλωμένα,

they-make heavy bedding and felted

κέντουκλα καὶ δρομάχια, φέλεθρα εἰς τὰς σέλλας,

blankets and rugs saddle-felts for the saddles

καππᾶσια, σαρπούζια, σαρκούλια καὶ τᾶλλα.

cloaks hoods jerkins and the-rest

ἀκμὴν καὶ τὸ δερμάτων μου κάμνει μεγάλην χρείαν,

still also the hide my does great service

καὶ ὁ τζαγγάρης χρᾶταί το εἰς πᾶσάν του δουλείαν,

and the shoemaker uses it in all his work

παπούτσια, ὑποδήματα, φελάρια καὶ κλώστρας·

slippers shoes soles and laces

ἀλλὰ καὶ οἱ γραμματικοὶ ἐνδύνουν τὰ βιβλία

but also the scribes clothe the books

ἢ μαῦρον ἢτε κόκκινον ἢτε βαφὴν ἑτέραν.

either black or red or dye other

πολλάκις δὲ καὶ ὁ σελλᾶς χρᾶταί το καὶ ἐκεῖνος

often and also the saddler uses it also he

εἰς σέλλας, εἰς ραψίματα ἐντελημπροστελίνων,

for saddles for stitchings of-breast-straps

εἰς χαλινοκαπίστελλα καὶ ὅσα τὰ τοιαῦτα.“

for bridle-balters and whatever the such(-things)

ὡς ταῦτα πάντα ἤκουσαν λαλοῦντος τοῦ προβάτου,

as these(-things) all they-heard speaking the sheep

ὑπερεθαύμασαν πολλὰ ἢ αἶγα καὶ ὁ τράγος,

marveled-exceedingly much the goat and the he-goat

510

515

520

καὶ ἀπεκρίθησαν ὁμοῦ οἱ δύο ἕναν στόμαν

and answered together the two one mouth

„ἔσὺ, προβάτιν ταπεινὸν ποῦ βλέπεις πάντα κάτω,

you little-sheep humble who look always down

525 μωρόλαλον, κακόστομον, ποῦ εὔρες τόσους λόγους,

foolish-talking foul-mouthed where did-you-find so-many words

ἐπαίνους καὶ καυχήματα καὶ τὴν μακρολογίαν,

praises and boasts and the long-windedness

νὰ ἐπαινῇς τὰ κρέη σου καὶ τὰ δερμάτιά σου,

that you-praise the flesh your and the hides your

ἀλλὰ καὶ τὰ μαλλία σου εἰς ποικιλοβαφίαν;

but also the wool your for many-colored-dyeing

νὰ τὸ ἡξεύρης, ἄτυχη καὶ λωλοπροβατίνα,

that it you-know wretch and crazy-ewe

530 ἔνε τὸ δέρμα τὸ ἐμὸν μεῖζον τοῦ ἐδικοῦ σου,

is the hide the mine greater than-the own your

μεγάλον καὶ παχύτερον εἰς πάσας τὰς δουλείας.

great and thicker for all the works

ἀλλὰ γε καὶ αἱ τρίχες μου πληροῦσιν ἄλλην χρείαν·

but at-least also the hairs my fulfill other need

πλέκουν σκοινία δυνατὰ, δεσμεύουσιν τὰ ζῶα,

they-plait ropes strong they-bind the animals

ἅπαντα τὰ τετράποδα, μικρά τε καὶ μεγάλα.

all the four-footed small both and great

535 ἀκμὴν τὰ ἔντερα ἡμῶν πληροῦσιν καὶ τὰς κόρδας,

still the guts our fill also the strings

ὅπου στιβάζουν τὸ μαλλιν, μᾶλλον καὶ τὸ βαμβάκι.

which beat the wool rather also the cotton

περὶ δὲ τοῦμοῦ γάλακτος οὐκ ἔχω τί νὰ λέγω·

about and the-my milk not I-have what that I-say

καθὼς ἐσὺ εἶμαι κ' ἐγὼ, ἢ μᾶλλον δὲ καὶ πλέον,
as you am also I or rather and even more
 καὶ ἄλλας χάριτας πολλὰς αἷς οὐκ ἐξόν μοι λέγειν,
and other graces many which not possible for-me to-say
 καὶ οὐ καυχοῦμαι τὰ πολλὰ ὥς ἡ λωλοπροβάτα.

540

and not I-boast the much as the crazy-sheep
 πόσα ἐβαττολόγησας ληρήματα καὶ λόγους,
how-many you-babbled trifles and words

καὶ ὑπὲρ φύσιν ἔποικες καὶ ὑπερεκαυχήθης,
and beyond nature you-did and over-boasted

οὐχὶ νὰ ἔλεγεν ὁ βοῦς καὶ τὸ παχὺν βουβάλιν,
not that would-say the ox and the fat buffalo

ἢ ἄλλον ζῶον φοβερὸν λέγω ἐκ τῶν μεγάλων.“
or other animal fearsome I-say of the great

καὶ τότε ἀνεχώρησεν ἡ ταπεινὴ προβάτα·
and then withdrew the humble sheep

545

ὁ βοῦς δὲ καὶ ὁ βούβαλος ὥς ἤκουσαν τοὺς λόγους
the ox and and the buffalo as they-heard the words

καὶ τὰ δικαιολογήματα αἰγὸς καὶ τοῦ προβάτου,
and the pleadings of-goat and of-the sheep

ἐξῆλθον καὶ ἐστάθησαν οἱ δύο εἰς τὸ μέσον
went-out and stood the two in the middle

καὶ ἤρξαντο προφθέγγεσθαι πρὸς τὴν κοινότητα ὅλην
and began to-speak-out to the assembly whole

„ἀκούεις, λέων βασιλεῦ, ἀκοῦτε, μεγιστᾶνοι,
do-you-hear lion king hear magnates

550

τὰ ζῶα τὰ μικρούτσικα, τὰ οὐδετιποτένια,
the animals the very-small the good-for-nothing

πῶς ἐπολυλογήσασιν, πῶς ἐμακρολογήσαν,
how they-talked-much how they-talked-long

καὶ ὑπερεκαυχήσαντο ἐπάνω τοῦ μετρίου;“

and over-boasted beyond the measure

εἶτα λέων ὁ βασιλεὺς καὶ πᾶσα ἡ βουλή του

then lion the king and all the council his

555 τούτους τοὺς λόγους εἶπασιν πρὸς βοῦν καὶ τὸ βουβάλιν

these the words said to ox and the buffalo

„ἡ σύναξις, ἡ ἡμάδευσις ἡ ὧδε γεγонуῖα

the assembly the gathering the here having-taken-place

οὕτως ἐστὶ καὶ ὁ μικρὸς καθάπερ καὶ ὁ μέγας,

so is also the small as also the great

οὕτως δὲ καὶ ὁ ἄτιμος ὥσπερ καὶ ὁ τιμημένος,

so and also the dishonored as also the honored

οὕτως δὲ καὶ ὁ ἄνανδρος ὥσπερ καὶ ὁ ἀνδρειωμένος,

so and also the cowardly as also the brave

560 πάντες δὲ νὰ συντύχουσιν καὶ πάντες νὰ λαλήσουν,

all and that they-speak and all that they-talk

εἰς πρὸς τὸν ἄλλον νὰ εἰπῇ καὶ ἔπαινον καὶ ψόγον,

one to the other that he-say both praise and blame

καθὼς ἐσυνετάξαμεν μεθ' ὅρκου καὶ ἀγάπης

as we-agreed with oath and love

τὰ μέρη τὰ ἀμφότερα ἡμέρων καὶ ἀγρίων.

the sides the both of-tame and of-wild

καὶ γὰρ ἀπὸ τὸ εὐτελὲς τὸν πονδικὸν καὶ κάτην

and for from the paltry the mouse and cat

565 ἤρξαντο ἡ διάλεξις καὶ ἦλθον ἕως ὧδε,

began the debates and came as-far-as here

καὶ ἔνε χρεία νὰ ἔλθουν μέχρι τῶν μεγιστάνων,

and is need that they-come up-to the magnates

ἕως τῶν μεγιστάνων μου κ' ἐμοῦ τοῦ βασιλέως.

as-far-as the magnates my and me the king

λοιπὸν λέγετε τίποτε, ἂν ἔχετε τι λέγειν.“

then say anything if you-have anything to-say

τότε ὁ βοῦς καὶ βούβαλος ἤρξαντο ταῦτα λέγειν,

then the ox and buffalo began these(-things) to-say

τὸ ἔλαβεν δ' ὡς προπετῶς ὁ βοῦς τοιαῦτα λέγει

it took and as rashly the ox such(-things) says

570

„φεύγετε, παραπτώματα, ἀποσκορακιστήτε,

flee misfits be-gone-to-the-crows

ἐβγάτ' ἀπὸ τὴν μέση μας, ἐμαγαρίσετε μάς,

get-out from the midst our you-defiled us

νὰ λάμψη πρῶτ' ὁ ἥλιος, εἶτα καὶ ἡ σελήνη,

that shine first the sun then also the moon

καὶ ἄστρα τὰ μικρούτσικα νὰ σκοτισθοῦν παντάπαν.

and stars the very-small that be-darkened altogether

ἐγὼ γὰρ εἶμαι ἥλιος, τὸ φέγγος ἡ βουβάλα,

I for am sun the moonlight the buffalo

575

ἐσεῖς δὲ κακοῤῥίζικα ὡς μικρούτσικα ἄστρα,

you but ill-starred as very-small stars

κακότυχα καὶ καταφρονεμένα ***“

wretched and despised (lacuna)

τότε ἐκατεντράπησαν ἡ αἶγα καὶ ὁ τράγος

then were-shamed the goat and the he-goat

καὶ τᾶλλα ζῶα τὰ μικρὰ καὶ ἡ λωλοπροβάτα,

and the-other animals the small and the crazy-sheep

ἀπῆλθαν καὶ ἐστάθησαν εἰς τοὺς ἰδίους τόπους,

went-off and stood in the own places

580

οἱ δύο δὲ ἀπέμειναν ὁ βοῦς καὶ τὸ βουβάλιν.

the two and remained the ox and the buffalo

καὶ πρὸς τὸν βοῦν ἐλάλησεν ὁ βούβαλος τοιαῦτα
and to the ox spoke the buffalo such(-things)

„πῶς ἔχανες τὸ στόμα σου αὐτὸ τὸ βρωμισμένον,
how did-you-gape the mouth your this the stinking

πῶς ἤνοιξες τὰ χεῖλη σου τὰ παχυλοπετσάτα,
how did-you-open the lips your the thick-skinned

585 καὶ ἔφησεν ἡ γλῶσσά σου ἡ πολυψαλιδάτη
and spoke the tongue your the much-forked

ληρήματα καὶ λόγια καὶ ψευματολογίαις;
trifles and words and lie-tellings

ἐσὺ μὲν εἶσαι ἥλιος, ἐγὼ δὲ ἡ σελήνη;
you indeed are sun I but the moon

οὐκ ἐνετράπης, ἄτυχε, νὰ τὸ ἐξεχειλίσης;
not were-you-ashamed wretch that it you-utter

οὐκ οἶδα τί ἔνε κάλλιον τὸ ἔχεις ἀπὸ μέναν·
not I-know what is better which you-have than me

590 οὕτως δὲ κάμνω καὶ ἐγὼ εἰς ἅπασαν δουλείαν,
so and do also I in all work

ὥσάν ἐσὺν, κακότυχον, μωρόλαλον βωδάκιν.
as you wretched foolish-talking little-ox

εἰ δὲ καὶ θέλεις νὰ εἰπῶ νὰ καυχισθῶ δοῦμάκι
if but also you-wish that I-say that I-boast a-bit

καὶ νὰ λαλήσω ῥήματα καὶ λόγους ἀληθείας,
and that I-speak sayings and words of-truth

κάλλιον εἶμαι παρὰ σὲν εἰς ἅπασαν δουλείαν
better I-am than you in all work

595 καὶ δυνατόν καὶ μέγιστον, ὅπου κι ἂν μὲ γυρεύσουν,
both strong and greatest where even — me they-seek

εἰς ἅμαξαν, εἰς ἄλωνα καὶ εἰς τὴν ἀροτρίαν·
at wagon at threshing-floor and at the plowing

ἀκόμη καὶ τὸ γάλας μου μείζον τοῦ ἐδικοῦ σου,
still also the milk my greater than-the own your
 ἀκμὴν καὶ παρὰ τῆς αἰγὸς καὶ παρὰ τοῦ προβάτου.
still also than the goat and than the sheep
 κάμνει τυρὶν ἐξαίρετον πολλὰ λιπαρωμένον,
makes cheese excellent very rich
 τὸ χρῶνται οἱ ἡγοούμενοι εἰς τὰ *μονόκυθρά των. 600
which use the abbots in the stews their
 ἔχουν το εἰς τὰ λάχανα, τὰ λέγουσιν ὀφρύγια,
they-have it in the greens which they-call ophrygia
 καὶ εἰς τὰς γούλας τὰς χοντράς, τὰς λέγουνε κουρούκλαις,
and in the cabbage-stalks the thick which they-call kouroukles
 καὶ εἰς τὰς σεύκλας τρώγουν το, κ' οἱ ἄρχοντες ἔς τὸ γεῦμα
and with the beets they-eat it and the lords at the meal
 ὀλίγον καὶ δαμίτσικον ὥς διὰ νὰ χωνεύσουν.
little and a-tiny-bit as for that they-digest
 ἀκόμη καὶ τὸ κέρας μου μεγάλην χρείαν κάμνει· 605
still also the horn my great service does
 ποιοῦν κερατοβούκινα, βαστάζουν στρατιώταις,
they-make horn-trumpets carry soldiers
 βαστοῦν εἰς τὰ κυνήγια, ἀλλὰ καὶ εἰς φουσάτον,
they-carry at the hunts but also in army
 καὶ κροῦν τα καὶ φωνάζουσιν νὰ κράζη εἰς τὸν ἄλλον.
and sound them and shout that call one the other
 ἔχω κι ἄλλα χαρίσματα, ἂν θέλω νὰ σᾶς εἴπω,
I-have also other gifts if I-wish that to-you I-tell
 ἀλλὰ ἀφίνω τα λοιπὸν, οὐκ ἔξεστί μοι λέγειν.“ 610
but I-leave them then not it-is-lawful for-me to-say

τότε ὁ βοῦς ἐφθέγξατο καὶ λέγει πρὸς βουβάλιν

then the ox spoke and says to buffalo

„βορβοροκωλοκύλιστε, φλυαροσκατολόγε,

mud-arse-roller

babbling-shit-talker

ὅσα εἶπες διὰ λόγου σου καὶ ὑπερεκαυχίσθης,

whatever you-said about self your and over-boasted

ταῦτα γὰρ ἔχω καὶ ἐγὼ καὶ ἄλλα πλείω τούτων.

these(-things) for have also I and other more than-these

615 πρῶτον ἐμὲν τὸ κέρας μου χρῶνται καλαμαράδες,

first me the horn my use inkhorn-makers

ποιοῦν τὰ καλαμάρια, ποιοῦν κονδυλογράφοι,

make the inkborns make pen-writers

ἀλλὰ καὶ οἱ торνάριδες εἰς ἅπασαν τὴν χρείαν,

but also the turners for all the need

εἰς θρόνους, εἰς σελλίσματα, εἰς σκάκους, εἰς ταβλία,

for thrones for seats for chessmen for backgammon-boards

κ' εἰς ἡλακάτας торνευτὰς σφονδυλοτορνημένας,

and for distaffs turned whorl-turned

620 εἰς ἄκρας σκουτελίων τε, εἰς ἄκρας λατσουνίων,

for rims of-bowls and for rims of-pans

λέγω δ' ἐτέρας πλείονας δουλείας торνεμένας.

I-say and other more works turned

καὶ δεῦρο πάλιν νὰ εἰπῶ καὶ περὶ τῶν νευρῶν μου·

and come again that I-tell also about the sinews my

ἔχουν τα οἱ μαῖστορες τσαγγράδες, δοξαράδες,

have them the masters crossbow-makers bow-makers

νευρόνουν τὰ δοξάρια, νευρόνουν καὶ τὰς τσαγγρας.

they-string the bows they-string also the crossbows

625 ἀκόμη καὶ ὁ σαγιττᾶς νευρόνει ταῖς σαγίτταις,

still also the arrow-maker binds the arrows

καὶ ὁ σελλᾶς καὶ σαμαρᾶς χρῶνται καὶ οὗτοι ταῦτα,
and the saddler and pack-saddler use also these these(-things)
 καὶ ὅπου δ' ἂν καὶ χρειαστοῦν, εὐρίσκουν τα εἰς δέμαν.
and wherever and — also they-need they-find them for binding
 ἀκόμη καὶ τὸ εὐτελές, τὸ ἄκρον τῆς οὐρᾶς μου,
still also the paltry the tip of-the tail my
 χρῶνται αὐτὸ οἱ ἀλιεῖς εἰς ἄγραν τῶν ἰχθύων,
use it the fishermen for catching of-the fish
 τὰς λέγουσιν ἀθερινὰς, τὰς μικροτάτας πάννυ.
which they-call silversides the smallest very
 ἀκόμη ἔχω νὰ εἰπῶ καὶ νὰ λαλήσω ῥῆμα·
still I-have that I-say and that I-speak saying
 πολλάκις δὲ καὶ ἂν βρεθοῦν καὶ γύναια ἐκέισε
often and also if be-found also women there
 καὶ νὰ ἀκούσουν τὸ παρὸν ἀπόφθεγμαν καὶ ῥῆμα,
and that they-hear the present saying and word
 ἂν τύχη νὰ γελάσουσιν καὶ νὰ εὐνοστευθοῦσιν.
if it-happen that they-laugh and that they-be-delighted
 ἔχω καὶ νεῦρον δυνατὸν, μακρὸν καὶ πυρωδάτον,
I-have also sinew strong long and fiery
 ὅπου τὸ ἔχουν οἱ κριταὶ καὶ μαγκλαβοκοποῦσιν
which it have the judges and flog
 τοὺς κλέπτας καὶ τοὺς ὑβριστὰς καὶ πάντες κακεργάτας.
the thieves and the insolent and all evildoers
 καὶ περὶ τοῦ πετσίου μου οὐκ ἔχω τί νὰ εἰπῶ,
and about the skin my not I-have what that I-say
 ὥσπερ ὑπάρχει γὰρ τὸ σὸν, οὕτως καὶ τὸ ἴδικόν μου,
as is for the yours so also the own my
 καὶ εἰς ὠμόν καὶ εἰς γναπτὸν, εἰς ἄλλας πάσας χρείας·
both in raw and in fulled for other all needs

630

635

640

κάμνει λουρία ἔμορφα, γναμμένα μὲ τὴν στύψιν,
makes straps fine tanned with the alum
 χαλιναροκοπίστελα, ὀπισωμπροστελίνας,
bridle-balters cruppers-and-breastbands
 καὶ ἄλλα τούτοις ὅμοια ἃ χρῶνται οἱ σελλάδες.“
and other to-these like which use the saddlers

V · DONKEY, HORSE, CAMEL, AND WOLF

The donkey boasts of his member and challenges the horse. The horse lists the donkey's loads and beatings, and tells how the donkeys' envoy swallowed the king's decree against top-loads while braying for joy. He boasts of his gilded saddles and mocks the camel, who asked God for horns and lost her ears; she answers that old horses go blind at the mill, and he drives her off. The wolf says he eats horses too and drives the horse off.

ὥς ἤκουσεν ὁ γάδαρος βοὸς τὰς καυχησίας,
as heard the donkey of-ox the boasting
 645 πῶς ἔν τὸ νεῦρόν του μακρὸν καὶ ἐξεπυρωμένον,
how is the sinew his long and fiery
 δαμὴν ἐτζιλιπούρδῃσεν, ἐγκάρισεν ὀλίγον,
a-little he-farted he-brayed little
 πορδοκοπῶν ἐπέδραμεν, ἐστάθην εἰς τὸ μέσον,
farting ran-up stood in the middle
 ἐμπρὸς τ' ὠτιά του ἔστησεν καὶ πρὸς τὸν βοῦν ἐλάλει
forward the ears his he-set and to the ox spoke
 „ψέματα λέγεις, φλύαρε, καὶ περισσὰ καυχᾶσαι
lies you-tell babbler and excessively you-boast
 650 ἐγὼ ἔχω νεῦρον τὸ παχὺν, μεγαλοματσουκάτον,
I have sinew the thick big-clubbed

μακρὸν, παχὺν καὶ στιβαρὸν, ρουθουνοκεφαλάτον,
long thick and sturdy snout-headed

μὴ μόνον μεγαλώτερον παρὰ τὸ ἐδικόν σου,
not only bigger than the own your

ἀλλ' ὑπερβαῖνον ἅπαντα τῶν τετραπόδων ζώων.
but surpassing all of-the four-footed animals

καὶ ὅταν οἰστροκινήθῃ καὶ πυρωθῇ ὀλίγον,
and when I-am-stirred-by-lust and it-is-beated a-little

ὁμοιάζει τὸ κεφάλιν του φράγκικον σαρσαρόλιν.
resembles the head its Frankish mace

655

ὅμως ἐβγάτε, φύγετε, ὁ βοῦς καὶ τὸ βουβάλιν·
yet get-out flee the ox and the buffalo

ἐγὼ δὲ καὶ τὸ ἄλογον νὰ δικολογηθοῦμεν.“
I but and the horse that we-plead

ἀπῆγαν καὶ ἐστάθησαν μετὰ τοῦ συνεδρίου.
they-went and stood with the council

τὸ φοβερὸν τὸ ἄλογον ὥς ἤκουσεν τοὺς λόγους,
the fearsome the horse as heard the words

πηδηματίτισιν ἔκαμεν, ἐφόβησεν τοὺς πάντας.
little-leap made frightened the all

660

ἀνέβην, ἐκατέβηκεν, ἐστάθην, ἐλυγίσθην,
rose came-down stood bent

τράχηλον ἐκαμάρωσεν, ἐτίναξε τὴν χαίτην.
neck arched shook the mane

μεγάλως ἐχλιμίντρισεν, ἐστάθην εἰς τὸ μέσον
loudly neighed stood in the middle

καὶ πρὸς τὸν ὄνον ἔφησεν ῥήματα τὰ τοιαῦτα
and to the ass spoke words the such

„εἰπέ με, μαυροπεισματᾶ, εἰπὲ, ψωρογομάριν,
tell me black-stubborn tell mangy-pack-ass

665

πῶς σέ φορτόνουν, ἄτυχε, πῶς σέ ράβδοκοποῦσιν.

how you they-load wretch how you they-cudgel

φορτόνουν σε τ' ἀλεύρια, κριθάριν καὶ σιτάριν,

they-load you the flours barley and wheat

τὰ ὄσπρια, τὰ φάβαρα, καὶ ὅσα τούτων εἶδη,

the pulses the beans and whatever of-these kinds

φορτόνουν σε καὶ τὸ κρασὶν, ὀξίδιν καὶ τὸ λάδιον,

they-load you also the wine vinegar and the oil

670 καὶ κουβαλεῖς καὶ τὸ νερόν, τ' ἄχερα καὶ τὰ ξύλα,

and you-carry also the water the chaff and the wood

τὰ χόρτα καὶ τὰ φρύγανα, κρόμμινα κ' εἴ τι ἄλλον,

the grass and the brushwood onions and if anything other

τὰς πέτρας, τὰ χαλίκια, τὰ *κίσαιλα, τὸ χῶμα,

the stones the pebbles the gravel the earth

καὶ ὅσα χρῶνται οἱ ἄνθρωποι εἰς ἅπασαν δουλείαν.

and whatever use the men for every work

ράβδοκοποῦν, σκοτόνουν σε καὶ ματσουκοκοποῦν σε,

they-cudgel kill you and club you

675 σουβλοκοποῦν τὸν κῶλόν σου μὲ σίδερα καὶ ξύλα.

they-prod the backside your with irons and sticks

πολλάκις καὶ ἂν σέ εὐροῦν καὶ νὰ ποιήσης πρέδαν

often and if you they-find and that you-make raid

ὀκάπου εἰς ἀμπέλια καὶ εἰς σπαρμένας χώρας,

somewhere in vineyards and in sown lands

κόπτουσιν τὰ αὐτία σου, χαράσσουσιν τὴν οὐράν σου,

they-cut the ears your they-gash the tail your

καὶ βάνουν καὶ λαβόνουν σε μὲ τὴν χλωρὴν τὴν βέργαν,

and they-set-to and wound you with the green the switch

680 καὶ οὔτε πίνεις οὔτε τρώς οὔτε σεῖς τὴν οὐράν σου,

and neither you-drink nor eat nor shake the tail your

καὶ εἶσαι κάθαρμα, πομπή καὶ γέλοιον τῶν ζώων.
and you-are scum disgrace and laughingstock of-the animals
 κι ἂν τύχη νῆναι καὶ κακὸν σαμάριν τὸ σὲ στρώνουν,
and if it-happen that-it-be also bad pack-saddle which you they-lay-on
 ἐγδέρνει καὶ τὴν ῥάχιν σου, πληγόνει τὰς πλευράς σου,
it-flays also the back your wounds the sides your
 καὶ τρώγουν σε συζώντανον κόρακες καὶ κουρούναις.
and eat you alive ravens and crows
 κι ἂν ἔν καὶ εὔρης καὶ νερόν καὶ νῆσαι φορτωμένος, 685
and if it-is and you-find even water and that-you-are loaded
 γυρίζεις καὶ τὸν κῶλόν σου καὶ βρέχεσαι καὶ στέκεις,
you-turn also the backside your and get-wet and stand
 καὶ κάμνεις νοικοκύριν σου καὶ σκῶ ἔπὸ τὸ κακόν του,
and you-make master your and be-bursts from the vexation his
 καὶ δίδει σου καὶ ῥαβδακαῖς καὶ σέν' ἀποδαγκάνει.
and gives you also blows and you bites
 ἀκόμη, πομπογάδαρε, νὰ σὲ εἰπῶ καὶ ἄλλον,
still disgrace-donkey that to-you I-tell also another
 τὸ ἤκουσ' ἀπ' τοὺς γέροντας καὶ τοὺς προπάτοράς μου. 690
which I-heard from the elders and the forefathers my
 ἐσεῖς ἐβάλετε βουλὴν τοιαύτην οἱ γαδάροι,
you put counsel such the donkeys
 καὶ ἓναν ἐξελέξατε τὸν ἔχετε φρονέα,
and one you-chose whom you-hold wise
 νὰ ἀποστείλετε αὐτὸν ἕως τὸν βασιλέα,
that you-send him as-far-as the king
 νὰ δεηθῇ καὶ νὰ εἰπῇ καὶ νὰ παρακαλέσῃ,
that he-pray and that he-say and that he-beseech

- 695 διὰ τ' ἀπανωγόμεια ποῦ βάνουν εἰς τὴν μέσσην
about the top-loads which they-put on the middle
καὶ βαρεοφορτόνουν σας ἕως νὰ ἀναπνήτῃ,
and overload you until that you-breathe
μὲ ὀρισμὸν προστάγματος νὰ ῥίση νὰ τὸ κόψουν.
with order of-decree that he-ordain that it they-stop
ὁ βασιλεὺς δὲ ἤκουσεν τὴν δέησιν τοῦ ὄνου·
the king and heard the petition of-the ass
κατὰ τὴν ὥραν ὥρισεν καὶ πρόσταγμαν ἐποίησεν,
at the hour he-ordered and decree made
- 700 καὶ ἔγραφεν καὶ ὥριζεν πάντας γαδουρολάτας
and wrote and commanded all donkey-drivers
τοὺς ἔχοντας τὰ ὄνικα εἰς ἅπαντα τὸν κόσμον,
the having the asses in all the world
μηδὲν τολμήσειεν κανεῖς ἢ μικρὸς ἢ μεγάλος
not should-dare anyone either small or great
νὰ βάλλῃ εἰς τὸν γάδαρον ἄλλον ἀπανωγόμειν.
that he-put on the donkey other top-load
ἐστράφη δὲ ὁ γάδαρος μετὰ χαρᾶς μεγάλης,
returned and the donkey with joy great
- 705 βαστάζων εἰς τὸ στόμα του καὶ εἰς τὰ ὀδόντιά του
carrying in the mouth his and in the teeth his
τὸ πρόσταγμαν καὶ ὀρισμὸν τοῦ βασιλεῶς ἐκείνου.
the decree and order of-the king that
ὥς ἦλθεν δὲ, ὥς ἔσωσεν ὁ ὄνος ἐκ μακρόθεν,
as came and as arrived the ass from afar
κοπιασμένος τὰ πολλὰ, κοντὰ εἰς ἓνα μίλιν,
wearied the much near to one mile
καὶ εἶδεν ὁμοθυμαδὸν ὁμοῦ τοὺς ὄνους ὅλους,
and saw together together the asses all

ἐγκάριζεν ἐκ τὴν χαρὰν τὴν ἄπληστον τὴν εἶχεν, 710
he-brayed from the joy the insatiable which he-had
 φωνάζοντα καὶ τρέχοντα, τζιλιπορδοκοπῶντα·
shouting and running fart-banging
 ‘καλὴν καρδίαν ἔχετε, τὸ γένος τῶν γαδάρων,
good heart have the race of-the donkeys
 ἔφερα γὰρ τὸν ὀρισμὸν ἀπὸ τὸν βασιλέαν,
I-brought for the order from the king
 νὰ μᾶς φορτόνουν ἐλαφρὰ εἰς τὴν ἀνάπασίν μας,
that us they-load lightly for the rest our
 νὰ κόψουσιν παντάπασιν καὶ τὸ ἀπανωγόμν’ — 715
that they-stop altogether also the top-load
 ἐπάνω δ’ εἰς τὸ ἡκάρισμα καὶ εἰς τοὺς λόγους τούτους·
upon and at the braying and at the words these
 καὶ εἰς τὸ τζιλιπόρδημαν κ’ εἰς τὴν χαρὰν ἐκείνην
and at the fart-banging and at the joy that
 καὶ εἰς τὸ ἀναρρόύφισμαν τῆς ἐγκαρισματέας,
and at the in-breath of-the braying
 ὁ ὄνος ἐκατέπιεν γραφὴν τοῦ βασιλέως,
the ass swallowed letter of-the king
 καὶ ἦλθεν εὐκαιρος κενὸς εἰς τοὺς ἑτέρους ὄνους· 720
and came idle empty to the other asses
 καὶ ἠρωτήσασιν αὐτόν ‘τί γὰρ καλὰ μαντάτα’;
and they-asked him what for good tidings
 καὶ εἶπε ‘νὰ ἡξεύρετε, τὸ γένος τῶν γαδάρων,
and he-said that you-know the race of-the donkeys
 ὅτι ἐβάσθουν πρόσταγμαν ἀπὸ τὸν βασιλέαν,
that I-was-carrying decree from the king
 καὶ ἔγραφεν καὶ ὠρίζεν εἰς ἅπαντα τὸν κόσμον,
and he-wrote and commanded to all the world

- 725 ἵνα κοπῇ παντάπασιν καὶ τὸ ἀπανωγόμῃ
that be-stopped altogether also the top-load
 ἐγὼ δὲ ἀπὸ τὴν χαρὰν τὴν εἶχα τὴν μεγάλην,
I but from the joy which I-had the great
 ὥς εἶδα καὶ τὴν σύναξιν ὁμοῦ τὴν ὑμετέραν,
as I-saw also the gathering together the your
 ἐγκάρισα, ἐφώναξα, τζιλιπορδοκοπῶντα,
I-brayed I-shouted fart-banging
 κατέδραμα δαμίτσικον νὰ δώσω συχαρίκιν,
I-ran-down a-tiny-bit that I-give good-news
- 730 καὶ εἰς τὸ ἀναρρόφισμαν τῆς ἐγκαρισματέας
and at the in-breath of-the braying
 τὸ πρόσταγμαν ἐσέβηκεν εἰς τὰ ἐντός μου μέσα.
the decree went in-to the inside my within
 λοιπὸν βαστάξετε δαμὶν ὥς οὗ νὰ κατουρήσω,
then wait a-little until which that I-piss
 καὶ θέλει ἔβγην τὸ χαρτὶν καὶ θέλω σᾶς τὸ δώσει.
and will come-out the paper and I-will to-you it give
 καὶ ἀπ' ἐκείνου τοῦ καιροῦ κακέϊνης τῆς ἡμέρας
and from that the time and-that the day
- 735 ἕως ἐδᾶ καὶ πάντοτε γυρεύετε, γαδάροι,
until now and always you-search donkeys
 καὶ ὅταν κατουρήσετε, κύπτεσθε καὶ ὁσμάσθε —
and when you-piss you-stoop and sniff
 καὶ τίποτε οὐχ εὔρετε, ἀλλ' οὐδὲ νὰ εὕρητε,
and anything not you-found but nor that you-will-find
 καὶ τὸ ἀπανωγόμιον πάντοτ' οὐδὲν σᾶς λείπει,
and the top-load always not you leaves
 νὰ σᾶς βαρυφορτόνουσι, νὰ σᾶς ράβδοκοποῦσιν.“
that you they-overload that you they-cudgel

τότε δὲ καὶ ὁ γάδαρος μικρὸν ἀπηλογεῖται·

then and also the donkey a-little answers

740

„πολλὰ μὲ ἐλοιδόρησας, πολλὰ μὲ ἐκατεῖπας,

much me you-reviled much me you-denounced

ἄλογον ἀλαζονικὸν, ἀλλὰ καὶ ἐπηρμένον.

horse arrogant but also conceited

οὕτως δὲ ἔχουν καὶ ἐμὲν ὥσπερ γὰρ καὶ ἐσέναν,

so and they-keep also me as for also you

ταγίζουν με, ποτίζουν με, βάνουν με εἰς τὸν σταῦλον.“

they-feed me they-water me they-put me in the stable

τὸ ἄλογον ὡς ἤκουσεν μέγας ἐθυμώθη

the horse as heard greatly was-angered

745

καὶ πρὸς τὸν ὄνον ἔφησεν ὑβριστικούς τοὺς λόγους

and to the ass spoke insulting the words

„γοργὸν, ὁ σκατογάδαρος, φύγε ἀπ' ὁμπροστά μου,

quickly the shit-donkey flee from before me

μὴ ἀπλώσω τὸ ποδάρι μου καὶ δώσω σου κλωτσέα

lest I-stretch the leg my and give you kick

καὶ σχίσω τὸ κεφάλιν σου, τσακίσω τὰς πλευράς σου,

and split the head your break the ribs your

ὥστε νὰ ζῆς, νὰ ἀναπνῆς, νὰ σὲ λακτοκοπίζω,

so-that that you-live that you-breathe that you I-kick

750

διότι βάνεις καὶ ἐσὺ τὴν ψῆφόν σου, γαδούριν,

because put also you the account your donkey

μὲ ἄλογον τὸ θαυμαστὸν, τὸ φοβερὸν καὶ μέγαν.

with horse the wonderful the fearsome and great

ἐμὲ σταυλίζουν πάντοτε ἀεὶ τὸν χρόνον ὅλον,

me they-stable always ever the year whole

ταγίζουν με, ποτίζουν με καὶ κανακίζουσί με,

they-feed me they-water me and pamper me

- 755 καὶ ἀγαποῦσί με πολλὰ παρὰ τὰ ζῶα ὅλα.
and they-love me much beyond the animals all
 κουνῶ τῷ λόγῳ ἅπαντες καβαλλικεύγουσί με,
in-common the word all ride me
 οἱ βασιλεῖς, οἱ ἄρχοντες, ῥηγάδες καὶ σουλτάνοι,
the emperors the lords kings and sultans
 καὶ ἅπας ἄνθρωπος καλὸς καὶ ἅπας στρατιώτης
and every man good and every soldier
 μὲ σέλλας χρυσοκόλλητας καὶ ἀργυροδεμένας,
with saddles gold-inlaid and silver-bound
- 760 χαλιναροκαπίστελα μὲ τὸ χρυσοπετάλιν,
bridle-balters with the gold-leaf
 βαμμένα μὲ τὸ κρημιζι, ὅλα μὲ τὸ μετάξιν,
died with the crimson all with the silk
 μὲ βροντοκούδουνα πολλὰ καὶ ἄλλας εὐμορφίας·
with thunder-bells many and other adornments
 καὶ εἶμαι εἰς τὸν πόλεμον ὅλον κουβερτιασμένον
and I-am in the war all caparisoned
- 765 καὶ εἰς τὰ πανηγύρια καὶ εἰς τὰ κυνηγέσια.
and at the fairs and at the hunts
 κτενίζουσιν, παστρεύουσιν καὶ ὁμαλίζουσί με,
they-comb clean and pet me
 καὶ ὥσπερ τὰς γυναῖκας τοὺς οὕτως μὲ ἀγαποῦσιν.
and as the wives their so me they-love
 ἄγομαι μὲ τὴν κάμηλον τὴν μακροσφονδυλάτην,
I-am-led with the camel the long-vertebraed
 ὁποῦ φορτόνουν καὶ αὐτὴν, ὥσπερ ἐσὲν τὸν ὄνον,
whom they-load also her as you the ass
- 770 γομάρια ἀβάστακτα, φορτώματα μεγάλα·
loads unbearable burdens great

ὁποῦ ἐπαρακάλεσεν καὶ αὕτη τὸν θεόν μας

who besought also she — God our

διὰ νὰ τὴν ποίση κέρατα ὡς ζῶον εὐμεγέθη,

so that her be-make horns as animal large

κάκεϊνος ὥρισεν εὐθὺς νὰ ἔνε κουτσουαντία,

and-be ordered at-once that she-be crop-eared

κ' ἔκοψεν τὰ αὐτία της, ἐποϊκέν την καὶ κύμπον,

and cut the ears her made her also hump

κ' ἔνε πομπή καὶ γέλοιον καὶ κάθαρμα τῶν ζώων.“

and she-is disgrace and laughingstock and scum of-the animals

ὡς ἤκουσεν ἡ κάμηλος ἐκεῖ τὸ ὄνομάν της,

as heard the camel there the name her

κι ὡς κατ' αὐτῆς ἀπέτεινεν ὕβρεις καὶ λοιδορίας,

and as against her he-directed insults and abuses

εἰσῆλθεν καὶ ἐστάθηκεν καὶ αὕτη εἰς τὸ μέσον·

entered and stood also she in the middle

ὁ ὄνος δὲ καταισχνυθεὶς ἐστάθηκεν μακρόθεν.

the ass and disgraced stood far-off

τότε φησὶν ἡ κάμηλος τοιαῦτα πρὸς τὸν ἵππον

then says the camel such(-things) to the horse

„τί ὠφελεῖ ἡ ἔπαρσις καὶ ἡ ἀλαζονεία

what profits the conceit and the arrogance

καὶ τὰ πολλὰ καυχήματα τὰ ἔχεις, ἀλογάκιν;

and the many boasts which you-have little-horse

ἄκουσε καὶ νὰ σὲ εἰπῶ πολλὰ κακὰ τὰ ἔχεις.

listen and that to-you I-tell many ills which you-have

ὅταν γηράσης καὶ ἐσὺ, βάνουν σε εἰς τὸν μύλον,

when you-grow-old also you they-put you to the mill

τυφλόνουν σε, κακότηχον, δέρνουν σε μὲ τὴν βίτσαν,

they-blind you wretch they-beat you with the switch

775

780

785

γυρίζεις καὶ σκοτίζεσαι ἡμέραν τε καὶ νύκταν,
you-turn and grow-dizzy day both and night
 ἐγδέρνουντ' αἱ κοντάλαις σου, ὅλος ὁ σφόνδυλός σου,
are-flayed the shoulder-blades your all the spine your
 κι ἀπὸ τὸν κόπον τὸν πολὺν καὶ ἀπὸ τὴν σκοτίαν
and from the toil the much and from the dizziness
 οὔτε νὰ φάγῃς ἡμπορεῖς οὔτε νερὸν νὰ πῇς·
neither that you-eat you-can nor water that you-drink

790 καὶ ὅταν ἐξαπορισθῇς καὶ ἀποδυνατήσῃς,
and when you-are-at-a-loss and grow-weak
 ἐκβάλλουν καὶ ὑπάγουν σε ἔξω εἰς τὸ λιβάδι·
they-turn-out and take you out to the meadow
 ἐκεῖ ψοφᾷς, κακότυχον, καὶ τρώγουν σ' οἱ κοράκοι,
there you-croak wretch and eat you the ravens
 ἐγδέρνουν τὸ δερμάτιν σου καὶ πολεμοῦν τὰς τσάπας,
they-flay the hide your and make the sandals
 καὶ τὴν οὐράν σου κόπτουσιν καὶ κάμνουσιν τριχέας·“
and the tail your they-cut and make hair-ropes

795 τότε πάλιν τὸ ἄλογον εὐθὺς ἀπηλογεῖται
then again the horse at-once answers
 „μωρὴ καμήλα, μυσερὴ καὶ καταβρωμισμένη,
foolish camel filthy and all-stinking
 κυμπόρραχη, πλατύποδε καὶ κοντουραδάτη,
bump-back flat-foot and short-tail
 νὰ γύρευες, κακότυχη, τὸ πῶς σὲ θέτουν κάτω,
that you-should-look wretch the how you they-put down
 καὶ βάνουν καὶ φορτόνουν σε γομάρια μεγάλα,
and put and load you loads great
 800 ἐπάνω δὲ καθέζεται αὐτὸς ὁ καμηλάρης,
upon and sits that the camel-driver

καὶ εἶσαι ἀργοκίνητη, ἀργὴ ὥσπερ χελώνα.

and you-are slow-moving slow as tortoise

φύγε ἀπὸ τὴν μέση μας, παράσημον τῶν ζώων,

flee from the midst our misfit of-the animals

καθὼς καὶ ὁ γαῖδαρος ὁ λυκοφαγώμενος·

as also the donkey the wolf-eaten

ὅπου γὰρ ἂν εὕρῃ αὐτὸν τὸν γάδαρον ὁ λύκος,

where for — finds this the donkey the wolf

ἀσμένως ἀποδέχεται καὶ χαίρεται μεγάλως·

gladly welcomes(-him) and rejoices greatly

„ιδού, εὕρήκαμεν” φησὶν ‘τὸ ὀψημένον κρέας.’

behold we-have-found he-says the roasted meat

ἐντράπη μὲν ἡ κάμηλος, φεύγει ἀπὸ τὴν μέσην,

was-abashed indeed the camel flees from the middle

τὸ δ’ ἄλογον ἀπόμεινεν μόνον καὶ μοναχόν του·

the and horse remained alone and by-itself his

ὁ λύκος δὲ, ὡς ἤκουσεν ἐκεῖ τὸ ὄνομάν του,

the wolf and as he-heard there the name his

ἐξέβην καὶ ἐστάθηκεν καὶ αὐτὸς εἰς τὴν μέσην

went-out and stood also he in the middle

καὶ λέγει πρὸς τὸ ἄλογον ῥήματα τὰ τοιαῦτα

and says to the horse words the such

„πολλὰ ἐβαττολόγησας λόγους πολυλογίας

much you-babbled words of-much-talk

καὶ ὕβρισας τὴν κάμηλον ὁμοίως καὶ τὸν ὄνον,

and you-insulted the camel likewise also the ass

ὠνεῖδισας δὲ καὶ ἐμὲν πῶς ἐσθίω τοὺς ὄνους.

you-reproached and also me how I-eat the asses

λοιπὸν ἀρκεῖ σε τὰ πολλὰ, φεύγε ἀπὸ τὴν μέσην.

then enough for-you the much flee from the middle

805

810

815

ἐγὼ εἶμαι αἰμόβορον, ἐσθίω γὰρ τὰ ζῶα,

I am blood-eating I-eat for the animals

οὐ μόνον γὰρ τὸν γάδαρον, καθὼς ἐσὺ ληρίζεις,

not only for the donkey as you prattle

ἀλλὰ καὶ σένα, ἄλογον, καὶ ὅλον σου τὸ γένος,

but also you horse and all your the race

καὶ τὰ μικρὰ πουλάρια τὰ κάμνουν ἢ φοράδες·

and the small foals which bear the mares

820 ἐσθίω γὰρ τὰ πρόβατα ὁμοίως καὶ τὰς αἰγας,

I-eat for the sheep likewise also the goats

καὶ τὰ μικρὰ ἐρίφια καὶ τὰ μικρὰ ἀρνία,

and the small kids and the small lambs

καὶ τ' ἀπαλὰ δαμάλια ὁμοίως καὶ τοὺς χοίρους,

and the tender heifers likewise also the pigs

καὶ ἄλλα ζῶα πάμπολλα, μικρά τε καὶ μεγάλα.

and other animals very-many small both and great

ὅμως νὰ δικολογηθῶ μὲ ὅμοιόν μου ζῶον·

yet that I-plead with like my animal

825 ἐσὺ δὲ φύγε ἀπ' ἐδῶ, ἄλογον ψωριασμένον,

you but flee from here horse mangy

μὴ μᾶς κολλήσῃ ὁ βρῶμός σου κ' ἡ ψώρα τῶν πληγῶν σου.

lest us infect the stench your and the mange of-the sores your

καιρὸς γὰρ ἦλθεν ἀπ' ἐδῶ νὰ φύγῃς ἐκ τοῦ μέσου·“

time for has-come from here that you-flee from the middle

ἐξέβηκεν τὸ ἄλογον, παραμερεὰ ἐστάθη,

went-out the horse aside stood

ὁ λύκος δὲ ἀπέμεινεν μέσον τοῦ συνεδρίου.

the wolf and remained in-the-midst of-the council

The bear reproaches the wolf for his mange and is called a hive-robber; but boasts that physicians use her fat. The leopard calls the lion-leopard a bastard; the lion threatens the lion-leopard for naming the king. The elephant boasts the castles built on his back and the ivory of thrones, combs, and mirrors. The monkey mocks his kneeless legs and how hunters fell the tree he sleeps against, and flees his threat. The lion then dissolves the peace and orders the flesh-eaters to eat the clean.

ἡ ἄρκος δὲ, ὡς ἤκουσεν καὶ ἔβλεψεν τὸν λύκον

830

the bear and as heard and saw the wolf

μεμονωμένον μοναχόν, ἐστάθην εἰς τὸ μέσον,

isolated alone stood in the middle

καὶ λόγους ἐναπέτεινεν τοιούτους πρὸς τὸν λύκον

and words she-addressed such to the wolf

„πνιγάρη λύκε, θρασιοφᾶ, ἀλλὰ καὶ νυκτοκλέπτη,

strangler wolf bold-eater but also night-thief

καὶ τρυπολόγε μυσερὲ καὶ νυκτοπερπατάρη,

and hole-dweller filthy and night-walker

εἰπὲ, καὶ σὺ καυχίστησαι ὥσπερ τὰ ἄλλα ζῶα;

835

tell also you do-you-boast as the other animals

ἂν ἔχῃς μέλος τίποτες νὰ ὠφελῇ εἰς χρείαν,

if you-have limb any that profits for need

εἰ μὴ τὸ ὅλον σου κορμὶν ἔν' ἄχρηστον παντάπαν.

if not the whole your body is useless altogether

ὄνειδίξεις τὸ ἄλογον τὸ πῶς ποτὲ ψωριάζει,

you-reproach the horse the how sometimes it-gets-mange

καὶ μᾶλλον ἐσὺ, κάκιστε, ψωριάξεις πᾶσα χρόνον,

and rather you most-wicked you-get-mange every year

καὶ κάθε καλοκαίριον ἥλιον οὐδὲν βλέπεις,

840

and every summer sun not you-see

ἀλλ' εἰς τὰ δάση καὶ λογγοὺς εἶσαι κατακρυμμένος,
but in the woods and thickets you-are hidden
 καὶ τρώγουν σε οἱ κώνωπες, καὶ σφήκες σὲ δαγκάνουν.“
and eat you the gnats and wasps you bite
 τότε ὁ λύκος ἔφησεν τοιαῦτα πρὸς τὴν ἄρκον
then the wolf spoke such(-things) to the bear
 „μελισσοφάγε, μυσερὴ καὶ κοντοποδαρέα,
bee-eater filthy and short-legged

845 καὶ ἀλλοιθώρα καὶ στραβὴ καὶ χαμηλοβλεποῦσα,
and squint-eyed and blind and down-looking
 κορμοφικάρα, παίγνιον τῶν μωροατζίγγάνων,
hive-robber plaything of-the foolish-gypsies
 ἀχλαδοβαλανότροφε, μυρτοκουμαροφάγα,
pear-and-acorn-fed myrtle-and-arbutus-eater
 οὐδὲ ἐσὺ ἔχεις καλὸν ἀπάνω σου τὶ μέλος,
nor you have good upon you any limb
 καθὼς σὺ λέγεις καὶ ἐμὲν, καθὼς μὲ ὀνειδίζεις.“
as you say also me as me you-reproach

850 πάλιν ἀπηλογήθηκεν ἡ ἄρκος πρὸς τὸν λύκον
again answered the bear to the wolf
 „ἐγὼ ἔχω ὠφέλιμον εἰς ἰατροὺς μεγάλους·
I have useful(-thing) for physicians great
 ἀξούγγιν τὸ ἡμέτερον διὰ παντὸς τὸ χρῶνται
fat the our through all it they-use
 εἰς ρεύματα, εἰς ἀλοιφὰς, μὲ εἶδη μεμιγμένα,
for rheums for ointments with drugs mixed
 ποιοῦν σκευὴν πανεύχρηστον εἰς τὰς πληγὰς καὶ πάθη.
they-make preparation all-useful for the wounds and ailments
 855 ὅμως ἄς φύγωμεν μικρὸν ἔξω ἀπὸ τὸ μέσον,
yet let us-withdraw a-little out from the middle

νὰ ἔλθουν τὰ αἰμόβορα καὶ τὰ ἀνδρειωμένα,

that come the blood-eating and the brave

καὶ δυνατὰ καὶ ἄγρια θηρία τὰ μεγάλα,

and strong and wild beasts the great

πάρδος καὶ λεοντόπαρδος, νὰ δικολογηθοῦσι.“

leopard and lion-leopard that they-plead

λοιπὸν ἀπέφυγον μικρὸν ὁ λύκος καὶ ἡ ἄρκος.

then withdrew a-little the wolf and the bear

πάρδος καὶ λεοντόπαρδος ἦλθασιν εἰς τὸ μέσον

leopard and lion-leopard came into the middle

καὶ εἰς τὸν ἄλλον ἔλεγεν „ἐγῶμαι ὁ καλλίων.“

and one to-the other said I-am the better

τὰ ὄντια ἐφάγγριζαν καὶ ἐνεγγριμασοῦσαν.

the teeth they-bared and snarled

ὅμως ὁ πάρδος προπετῶς ἐφθέγξατο τοιαῦτα

yet the leopard rashly spoke such(-things)

καὶ πρὸς τὸν λεοντόπαρδον τοιούτους λόγους λέγει

and to the lion-leopard such words says

„ἐσὺ οὐκ εἶσαι φυσικὸν, ἀλλὰ ἐξ ἡμισείας

you not are natural but by half

ἔχεις ἀπὸ τὸν λέοντα, ἔχεις καὶ ἀπὸ ἴμένα.

you-have from the lion you-have also from me

καὶ εἶσαι ζῶον ποιηρὸν κοπελοαναθρεμμένον,

and you-are animal wicked bastard-bred

καθὼς δηλοῖ τὸ ὄνομα τὸ τοῦ λεοντοπάρδου.

as shows the name the of-the lion-leopard

ἐγὼ δὲ πρὸς τὸ ὄνομα ἔχω καὶ τὴν ἀνδρείαν·

I but according-to the name have also the courage

πάρδος γὰρ εἶμαι δυνατὸς, ὅλως ἀνδρειωμένος,

leopard for I-am strong wholly brave

860

865

870

καὶ ὅλα τὰ τετράποδα ὅλα καταπονῶ τα.

and all the four-footed all I-overpower them

εἰς δύο μου πηδήματα ἢ καὶ πολλάκις τρία

in two my leaps or even often three

τὸ ζῶον, ὅποιον ἐστίν, φθάνω το καὶ κρατῶ το,

the animal whatever it-is I-overtake it and hold it

σφίγγω το μὲ τοὺς ὄνυχας, κι οὐ δύναται νὰ φύγη,

I-squeeze it with the claws and not it-can that it-flee

875 τρώγω το καὶ εὐφραίνομαι ἕως τὴν ὄρεξίν μου,

I-eat it and delight-myself to the appetite my

τὸ δ' ἄλλον τὸ περίλοιπον ἀφίνω το καὶ φεύγω,

the and other the remainder I-leave it and go

καὶ οἶον ἄλλον εὐρεθῇ θηρίον, τρώγει τοῦτο.

and whatever other is-found beast eats this

ἀκμήν καὶ τὸ δερμάτι μου ἔχουν το οἱ σουλτάνοι·

still also the hide my have it the sultans

οἱ ἄρχοντες οἱ εὐγενεῖς, μεγάλοι ἀμηνάδες,

the lords the noble great emirs

880 ἔχουν αὐτὸ καθίσματα ἀλλὰ κι ἀγκουμπιστήρια,

they-have it seats but also arm-rests

καὶ εἰς τὰ προσκεφάλαια καὶ εἰς στρωμνὰς τῆς κλίνης·

and on the pillows and on coverlets of-the bed

ἐκεῖ γὰρ ὅπου εὐρεθῇ, ψύλλος οὐκ ἔστιν ὅλως.“

there for where it-is-found flea not is at-all

τότε ὁ λεοντόπαρδος ἐφθέγγετο τοιαῦτα

then the lion-leopard spoke such(-things)

„μηδὲν καυχᾶσαι, πάρδαλε, καὶ κοντουραδάτε,

not boast leopard and short-tail

885 εἰς δύναμιν κ' εἰς πῆδημαν καὶ εἰς τοὺς ὄνυχάς σου,

of strength and of leap and of the claws your

ὅσα γὰρ κέκτησαι καὶ σὺ χαρίσματα καὶ πράξεις,
whatever for possess also you gifts and deeds

οὕτως τὰ ἔχω καὶ ἐγὼ ὥσπερ ἐσὲν τὸν πάρδον,
so them have also I as you the leopard

ἄκμην καὶ ὁ κατόπαρδος καὶ βασιλεὺς ὁ λέων.“
still also the cat-leopard and king the lion

ἀκούσας δὲ ὁ βασιλεὺς μεγάλως ἐθυμώθη
having-heard and the king greatly was-angered

καὶ πρὸς τὸν λεοντόπαρδον ἐφθέγγετο τοιαῦτα
and to the lion-leopard spoke such(-things)

890

„κρατεῖ με τὸ βασίλειον καὶ ἡ μεγαλειότης,
holds me the kingship and the majesty

ἡ ὄχλησις, ἡ ταραχὴ ἡ μέλλουσα γενέσθαι,
the turmoil the commotion the about to-happen

ἄμμὴ νὰ ἤπλωσα δαμὴν τὸ παλαμόχειρόν μου,
but that I-stretched a-little the palm-hand my

καὶ νὰ σὲ ἔγγισα δαμὴν εἰς τὴν κατασαγοῦναν,
and that you I-touched a-little on the coat

καὶ νὰ σὲ ἐξεστόμωσα ἕως τὸν μέλιγγά σου·
and that you I-tore-open as-far-as the temple your

895

τότε νὰ σ' ἔμαθα καλὰ τὸ πῶς νὰ συντυχαίνης,
then that you I-taught well the how that you-speak

τὸν βασιλέα δὲ ποτὲ νὰ μὴν τὸν ἀναφέρης.
the king and ever that not him you-mention

ἀλλ' ὅμως γοῦν πρὸς τὸ παρὸν ἐβγάτ' ἀπὸ τὸ μέσον,
but yet then for the present get-out from the middle

νὰ ἔλθῃ καὶ ὁ ἔλεφας ὁ καὶ συγκάθεδρός μου,
that come also the elephant the also assessor my

νὰ εἴπῃ καὶ αὐτὸς λοιπὸν χαρίσματα τὰ ἔχει.
that tell also he then gifts which he-has

900

καὶ ὅταν ἐκπληρώσουσιν καὶ ἀποποῦν οἱ πάντες,
and when finish and have-spoken the all

τότε νὰ εἶπω καὶ ἐγὼ καὶ τότε νὰ ὀρίσω,
then that I-speak also I and then that I-decree

ὥσεί τι ἔχων θέλημαν ὡς βασιλεὺς καὶ λέων.“
as some having will as king and lion

τότε ἐλθὼν ὁ ἔλεφας ἐστάθη εἰς τὸ μέσον
then having-come the elephant stood in the middle

905 καὶ ταῦτα προσεφθέγγετο πρὸς τὴν κοινότητα ὅλην
and these(-things) addressed to the assembly whole

„ὥσπερ τις πύργος ἀσφαλῆς καὶ κατωχυρωμένος,
as some tower secure and fortified

φρούριον ἀπολέμητον καὶ δυνατὸν εἰς ἄκρον,
fortress unassailable and strong to extreme

οὕτως ὑπάρχω καὶ ἐγὼ, σφόδρα στερεωμένος·
so am also I exceedingly firm

ἐπάνω μου γὰρ κτίζουσιν κάστροι μὲ τὰ σανίδια,
upon me for they-build castles with the planks

910 καὶ ξυλοπύργους δυνατοὺς πολλὰ ὠχυρωμένους,
and wooden-towers strong very fortified

καὶ στήκουσιν οἱ ἄνθρωποι μέσα ἀρματωμένοι
and stand the men inside armed

καὶ πολεμοῦσιν ἰσχυρῶς πάντας τοὺς ἐναντίους,
and fight mightily all the enemies

καὶ πάντας καταβάλλουν τοὺς, πάντας καταπονοῦν τοὺς.
and all they-overtrow them all they-overpower them

ἀκόμη τὰ ὀστέα μου ποιοῦν μεγάλας χρείας,
still the bones my do great services

915 βασιλικά κλινάρια, πατριαρχῶν σελλία,
royal beds of-patriarchs chairs

καὶ δοκανίκια γλυπτὰ, τορνοεμφωλευμένα,

and staffs carved lathe-inlaid

καθίσματα βασιλικὰ, θρονία δεσποτάτα·

seats royal thrones of-despots

κρατοῦν τα οἱ ἐπίσκοποι καὶ οἱ μητροπολίται

hold them the bishops and the metropolitans

καὶ οἱ μεγαλοηγούμενοι μὲ τὰς μακρὰς γενειάδας,

and the great-abbots with the long beards

ἀκόμη καὶ οἱ ἄρχοντες καὶ οἱ πραγματευτάδες

still also the lords and the merchants

ἔχουσιν τα παιγνίδια καὶ αὐτοὶ τορνεμένα,

have them games also they turned

ταβλία καὶ ζατρίκια καὶ ὅσα τὰ τοιαῦτα.

backgammon-boards and chess and whatever the such(-things)

ποιοῦν μαχαιρομάνικα μεγάλων μαχαιρίων,

they-make knife-handles of-great knives

ὁμοίως καὶ εἰς τὰ μικρὰ ὠραιωμένα σφόδρα·

likewise also for the small adorned exceedingly

κτένια ἔμορφα πολλὰ, τὰ δένουν μὲ χρυσάφιν,

combs fine many which they-bind with gold

ἀκόμη μὲ ἀσήμιον σμαραγδοπλουμισμένα,

still with silver emerald-adorned

καὶ ἔχουν τα ἢ ἀρχόντισσαι καὶ γραιαῖς καὶ μεσόγραις·

and have them the ladies and old-women and middle-aged-women

ἀλλ' ἔχουσιν καὶ κάτοπτρα ἃ λέγονται καθρέπται,

but they-have also mirrors which are-called looking-glasses

καὶ βλέπουσιν τὸν ἴσκιον ταις αἱ νέαις κοπελούδαις·“

and see the reflection their the young girls

ὥς ἤκουσεν ἡ μαῖμου ἑλέφαντος τοὺς λόγους —

as heard the monkey of-elephant the words

920

925

930

ὅλοι γὰρ ἐσυντύχασιν καὶ ὅλοι γὰρ ἀπείπον,
all for had-spoken and all for had-finished
 οὐδένας δὲ ἀπόμεινεν, μόνον αὐτὴ καὶ μόνῃ·
no-one and remained only she and alone
 ἐκρύπτετο δ' ὥς πονηρὰ μέσον τῶν τετραπόδων —
she-hid and as sly amid the four-footed

ἐπήδησεν δὲ καὶ αὐτὴ κ' ἐστάθην εἰς τὸ μέσον,
leaped and also she and stood in the middle

935 καὶ ταῦτα ἀπεφθέγγετο καὶ τὸν ἐλέφαν λέγει
and these(-things) spoke and to-the elephant says

„ἦλθες καὶ σὺ, μακρύμυτε, μετὰ τῆς προμυτίδος,
have-you-come also you long-snout with the trunk

νὰ καυχισθῆς, νὰ ἐπαρθῆς, παράσημον τῶν ζώων;
that you-boast that you-be-puffed-up misfit of-the animals

ἔξω ἀπὸ τῆς φύσεως τῆς ἡμετέρας εἶσαι,
outside from the nature the our you-are

καβούρου τάξιν κέκτησαι μεγαλοχαχανάτου,
of-crab manner you-have big-mouthed

940 ἔχεις ἀλλοῦ τὸ στόμα σου κι ἀλλοῦ τὴν προμυτίδαν,
you-have elsewhere the mouth your and elsewhere the trunk

ἀλλοῦ συνάγεις βρώματα καὶ ἀλλαχοῦ τὰ τρώγεις.
elsewhere you-gather foods and elsewhere them you-eat

λοξόποδε, παράσημε καὶ κάθαρμα τῶν ζώων,
crooked-foot misfit and scum of-the animals

δίχα γονάτων γέγονας καὶ δίχα ἀρμονίας,
without knees you-were-made and without joint

καὶ στέκεις μονοστέλεχος νύκταν τε καὶ ἡμέραν,
and you-stand single-trunked night both and day

945 καὶ οὐ πίπτεις ν' ἀναπαυθῆς καθὼς τὰ ἄλλα ζῶα,
and not you-lie-down that you-rest as the other animals

οὔτε ἀνάπausιν μικρὰν ἔχεις ὥσάν οἱ πάντες·

nor rest small you-have as the all

ἀλλ' ὅταν θέλῃς νὰ ὑπνῆς, ἰστέκεσαι ὀλόρθος

but when you-wish that you-sleep you-stand bolt-upright

καὶ ἀκουμπίζεις εἰς δενδρὸν ἢ εἰς μεγάλην πέτραν,

and lean on tree or on great rock

καὶ μετὰ φόβου στέκεσαι καὶ τρέμεις καὶ κοιμᾶσαι·

and with fear you-stand and tremble and sleep

καὶ ἂν νυστάξῃς πάμπολλα καὶ κοιμηθῇς βαρέα,

and if you-doze very-much and sleep heavily

ἄλλοι 'ς ἐσὲν κακότυχον, πῶς θέλεις ἐξεστρέψει,

alas to you wretch how you-will be-overturned

νὰ γείρῃς ἐξανάσκελα, νὰ πέσῃς ἄνω κάτω,

that you-lean on-your-back that you-fall upside down

οἱ πόδες σου νὰ στέκονται ἀπάνω ὥσπερ ξύλα,

the feet your that stand up like logs

ποσῶς δὲ νὰ μὴ δύνασαι διὰ νὰ ἔγερθῇς ὀλόρθος.

at-all and that not you-can for that you-rise upright

καὶ ἔρχονται οἱ ἄνθρωποι ὅπου σὲ κυνηγοῦσιν,

and come the men who you hunt

εὐρίσκουν καὶ σκοτόνουν σε καὶ καταλύουσίν σε,

they-find and kill you and destroy you

ὥς ἄνδρον, ὥς ἀσθενὴν, μὴ ἔχοντα τί δρᾶσαι.

as unmanly as weak not having what to-do

καὶ σὺ ληρεῖς μὲ τὰς πολλὰς τὰς ψεματολογίας,

and you prattle with the many the lie-tellings

πῶς εἶσαι ζῶον μέγιστον, πάνυ ἀνδρειωμένον.

how you-are animal greatest very brave

950

955

- 960 *πολλάκις δὲ οἱ ἄνθρωποι ποιοῦν καὶ ἄλλας πράξεις*
often and the men do also other deeds
καὶ τέχνας ἄλλας, ἄτυχε, πῶς νὰ σὲ καταλύσουν,
and tricks other wretch how that you they-destroy
καὶ οὔτε ὕπνον θεωρεῖς νύκταν τε καὶ ἡμέραν·
and nor sleep you-see night both and day
ἀξιογλύφουν τὰ δεινδρὰ ἢ πριονοκοποῦν τα,
they-back-with-axes the trees or they-saw-through them
καὶ ἀποκόπτουν τα λοιπὸν εἰς ἄκρον νὰ κοποῦσιν,
and cut them then to extreme that they-be-cut
- 965 *καὶ πᾶς ἐκεῖ νὰ κοιμηθῇς, ἐκεῖ καὶ νὰ 'κουμπήσης·*
and you-go there that you-sleep there and that you-lean
τὸ δένδρον πίπτει, κρούει σε καὶ εἰς τὴν γῆν σὲ βάνει,
the tree falls strikes you and on the ground you puts
σκοτόνουν σε, ὥς εἵπομεν, καὶ παίρνουν τὰ ὀστᾶ σου.
they-kill you as we-said and take the bones your
αὐτὰ γὰρ εἶναι τὰ καλὰ καὶ τ' ἀγαθὰ τὰ ἔχεις.“ —
these for are the fine(-things) and the goods which you-have
τότε ὁ μέγας ἔλεφας εἰς ἄκρον ἐθυμώθη,
then the great elephant to extreme was-angered
- 970 *μετὰ σφοδρᾶς τῆς ἀπειλῆς τὴν μαῖμον ἔλάλει*
with violent the threat to-the monkey spoke
„φεῦγε, φαγκρὶν, παράπτωμα ἀκάθαρτον παράπαν,
flee glutton offense unclean altogether
μυσεροκακομούτζουνον, ψειροκονιδοφάγον,
filthy-ugly-snouted louse-and-nit-eater
ἐσθίεις τὰ ζώψια, τὰς μίγλας καὶ τοὺς ψύλλους,
you-eat the little-creatures the bugs and the fleas
καὶ ἄλλα τὰ μικρότατα τῶν ἀκαθάρτων πάντων.
and others the smallest of-the unclean all

φεῦγε λοιπὸν ἀπ' ἔμπροσθεν, μὴ μαγαρίσης πάντας.“

975

flee then from before lest you-defile all

δρομαία δὲ ἡ μαῖμου φεύγει ἀπὸ τὴν μέσσην,

running and the monkey flees from the middle

ἀπὸ τὸν φόβον τὸν πολὺν τὸν εἶχε τοῦ ἐλέφα,

from the fear the much which she-had of-the elephant

καὶ μέσα ἀπεκρύβηκεν πάντων τῶν τετραπόδων.

and amid hid-herself of-all the four-footed

ὁ βασιλεὺς δ' ἀπέμεινεν λέων μεμονωμένος

the king and remained lion alone

καὶ πρὸς τὸ πλῆθος ἔφησεν λόγους καὶ ὁμιλίας

and to the multitude spoke words and addresses

980

„ἀρκοῦσιν τὰ λεγόμενα τὰ εἶπασιν οἱ πάντες,

suffice the things-said which said the all

αἱ ὕβρεις, οἱ ὀνειδισμοὶ, οἱ ἔπαινοι καὶ ψόγοι,

the insults the reproaches the praises and blames

αἱ καυχησίαι αἱ πολλαὶ καὶ αἱ ἀντιλογίαι.

the boastings the many and the contradictions

ὀρίζω δὲ ἀπὸ τοῦ νῦν, λέγω καὶ ἀποφαίνω,

I-decree and from the now I-say and declare

ἡ καθαρὰ καὶ ἄδηλος ἀγάπη καὶ φιλία,

the pure and unseen love and friendship

985

ὅπου ἐσυνεστήσαμεν μεθ' ὅρκου καὶ ἀγάπης,

which we-established with oath and love

ὀρίζω δὲ ἀπὸ τοῦ νῦν νὰ ἔν καταλυμένη,

I-decree and from the now that it-be dissolved

νὰ ἔνε μάχη δυνατὴ, καθάπερ καὶ τὸ πρῶτον,

that be battle strong as also the first

καὶ πάντα τὰ τετράποδα, τὰ αἱμοβόρα ζῶα,

and all the four-footed the blood-eating animals

- 990 νὰ τρώγουσιν τὰ καθαρὰ, καθάπερ καὶ τὸ πρῶτον,
that they-eat the clean as also the first
 ὅποιον καὶ καταπονεῖ καὶ ἔνε εἰθισμένον.“
whichever also overpowers and is accustomed
 τότε νὰ εἶδες ὄδυρμους καὶ δάκρυα μεγάλα
then that you-saw laments and tears great
 καὶ ὄχλησιν καὶ ταραχὴν, τὴν ἔποικαν τὰ ζῶα,
and turmoil and commotion which made the animals
 νὰ εἶδες καὶ πηδήματα καὶ δρόμια ἐκείσε.
that you-saw also leaps and runnings there
- 995 ὅπου ἐκαταπόνεσεν, ἐδίωκεν τὸν ἄλλον,
who overpowered chased the other
 ἔφθαναν καὶ ἐδάγκαναν καὶ ἐτινάσσασίν τα,
they-overtook and bit and shook them
 οἱ μὲν ἀπὸ τὸν σφόνδυλον, οἱ δ' ἄλλοι ἀπὸ τὴν ῥάχη,
the(-ones) indeed by the spine the and others by the back
 ἄλλοι δ' ἀπὸ τὰ ῥέμωλα καὶ ἀπὸ τὴν κοιλίαν,
others and by the haunches and by the belly
 ἕτεροι δὲ ὡς ἔφτασαν καὶ ὅποθεν ὀρθῶσαν.
others and as they-reached and wherever they-caught
- 1000 καὶ ἤκουσες καὶ τοὺς κλαυθμοὺς καὶ τὴν μεγάλην θλίβιν,
and you-heard both the wailings and the great affliction
 καὶ τοῦ πολέμου ταραχὴν καὶ τὴν πολλὴν τὴν βίαν,
and of-the war commotion and the much the violence
 τὴν εἶχαν τὰ τετράποδα νὰ τρώγῃ ἓναν τᾶλλο.
which had the four-footed that eat one the-other

ὅμως νὰ διηγῆσωμαι τὸν πόλεμον ἐκείνουν
 yet that I-relate the war that
 καὶ κατὰ μέρος λέξομαι λεπτομερῶς εἰς ἄκρον
 and by part I-shall-tell minutely to extreme
 τὴν βίαν καὶ τὴν ταραχὴν τὴν τότε γενομένην.
 the violence and the commotion the then happening

1005

VII • THE BATTLE

The lion seizes a buffalo cow; the ox calls him an oath-breaker and disembowels him. The buffalo tramples the leopard, who calls the flesh-eaters to his aid. The clean beasts muster with the donkey on trumpet, the camel carrying kettledrums, and the mouse beating them. The pig kills the lion-leopard and the bear; the dog denounces the fox for playing both sides. Night ends the battle, and the hymnographer's word is fulfilled that a king is not saved by great power; the battle lasts to this day.

πρῶτον εὐθὺς ὁ βασιλεὺς ἐπήδησεν ὁ λέων
 first at-once the king leaped the lion
 καὶ τὴν βουβάλαν ἔδωκεν, ἐπῆρέ την καὶ κάτσε.
 and the buffalo-cow struck took her and sat
 ἰδὼν ὁ βοῦς ἐλάλησεν ἐπάνω εἰς τὸν λέον,
 having-seen the ox bellowed upon at the lion
 καὶ σφόδρα ἐμουγκήθηκεν, ἐβόησεν μεγάλως
 and violently lowed shouted greatly
 „βλέπετε τὸν πανάπιστον, τὸν ὀρκοκαταλύτην,
 see the all-faithless the oath-breaker
 ἀλλὰ καὶ τὸν ἐπίορκον καὶ ἀρχηγὸν τῆς μάχης.
 but also the perjurer and leader of-the battle
 οὗτος οὐκ ἔνε βασιλεὺς οὐδὲ αὐθέντης ἔνε,
 this(-one) not is king nor lord is

1010

ἐπεὶ τὴν μάχην συνιστᾷ καὶ καταλῦ ἀγάπην.

since the battle he-stirs-up and dissolves love

καὶ γὰρ ἂν ἦτον βασιλεὺς, καθὼς καὶ τζαμπουνίζει,

and for if he-were king as also he-pipes

1015 νὰ ὥρισεν καὶ νᾶστεκεν πάντοτε ἡ ἀγάπη.

that he-had-decreed and that-had-stood always the love

ἐπεὶ οὖν ἔνε κακοποιὸς καὶ ὀρκοπαραβάτης,

since then he-is evildoer and oath-transgressor

οἱ πάντες ἄς τὸν δώσωμεν μικροὶ τε καὶ μεγάλοι,

the all let him us-strike small both and great

καὶ ἄς τὸν ἀποκτείνωμεν ὡς ὀρκοπαραβάτην.“

and let him us-kill as oath-transgressor

καὶ ἀποφάσισεν ὁ βοῦς πρῶτον καὶ ἐκατέβη,

and resolved the ox first and came-down

1020 καὶ σεΐει τὸ κεφάλιν του, κρούει τον κερατέα,

and shakes the head his strikes him horn-thrust

καὶ ὅλον του τὸ κέρατον εὐθὺς ἐκάτσεν μέσα

and all his the horn at-once sank inside

εἰς τὴν κοιλίαν λέοντος καὶ ἐξεντέρισέν τον.

into the belly of-lion and disemboweled him

ἰδὼν δὲ πάρδος τὸ παρὸν θέαμα τὸ τοῦ λέου,

having-seen and leopard the present sight the of-the lion

μεγάλως ἐλυπήθηκεν καὶ πρὸς τὸν βοῦν ἀντεῖπεν

greatly grieved and to the ox retorted

1025 „πόθεν νὰ ζῇ ὁ βασιλεὺς, πόθεν οἱ ἄρχοντές του,

whence that live the king whence the lords his

εἰὰν οὐ φάγῃ ἀπὸ σὲν καὶ ἀπὸ τοὺς ἑτέρους;“

if not he-eat from you and from the others

καὶ ἤπλωσεν τὸν πόδαν του ἐπάνω εἰς τὸ βῶδιον.

and stretched the foot his upon on the ox

καὶ τὸ ἰδὼν ὁ βούβαλος ἐσέβην εἰς τὴν μέσσην,
and it having-seen the buffalo entered into the middle
 κλῶτσον τὸν κλῶτσον ἔκρουεν τὸν πάρδον μὲ τοὺς πόδας,
kick on kick struck the leopard with the feet
 ἀλλὰ καὶ μὲ τὰ κέρατα ἐσώσπαστον τὸν κάμινει· 1030
but also with the horns broken-inside him makes
 καὶ μὲ τὴν βίαν τὴν πολλὴν καὶ τὴν ἀνάγκη ἐκείνην
and with the force the much and the need that
 μικρὴν φωνὴν ἐλάλησεν ὁ πάρδος ἀπὸ χάμαι
small voice uttered the leopard from the-ground
 „ποῦ ’στε, συντρόφοι ἀδελφοὶ, ὠμόβορα θηρία,
where are-you comrades brothers raw-eating beasts
 καὶ στέκετε καὶ βλέπετε καὶ δὲν μᾶς βοηθεῖτε;“
and you-stand and look and not us you-help
 εὐθὺς ὁ λεοντόπαρδος, εὐθὺς καὶ ἡ ἀρκουῖδα, 1035
at-once the lion-leopard at-once also the bear
 ὁ λύκος, ἡ ἀλώπεκα, ὁ σκύλος καὶ ὁ κάτης,
the wolf the fox the dog and the cat
 ὅλοι ἐκεῖ εἰσέδραμον εἰς βοθητιὰν τοῦ πάρδου·
all there ran-in to help of-the leopard
 τὰ ἕτερα ὠμόβορα καὶ τετράποδα ζῶα
the other raw-eating and four-footed animals
 εἰς μίαν ὥραν καὶ φωνὴν ἐσυνάχθησαν ἅμα
in one hour and call gathered together
 εἰς μάχην καὶ εἰς πόλεμον τῶν καθαρῶν τῶν ζώων. 1040
to battle and to war of-the clean the animals
 ὡς ταῦτα πάντα εἶδασιν τὰ καθαρὰ τὰ ζῶα,
as these(-things) all saw the clean the animals
 ὥρῃσασιν τὸν γάδαρον νὰ δώσῃ τὸ σαλπίγγι,
they-ordered the donkey that he-sound the trumpet

ἡ κάμηλος δὲ νὰ βαστᾷ λέγω ἀνακαράδας,

the camel and that carry I-say kettledrums

καὶ νὰ τοὺς παίζῃ ὁ πονδικὸς νὰ συναχθοῦσιν ὅλοι,

and that them play the mouse that gather all

1045 ὁ χοῖρος καὶ ἡ ἔλαφος, ἡ αἶγα, τὸ ἀγρίμυν,

the pig and the deer the goat the wild-goat

τὸ πρόβατον καὶ ὁ λαγὸς καὶ τὰ ὅμοια τούτων,

the sheep and the hare and the like of-these

τὸ ἄλογον δὲ ὡς γοργὸν ν' ἀναιβοκαταιβαίνει,

the horse and as quick that go-up-and-down

νὰ ἀνδρειόνη δυνατὰ ὅλην του τὴν μερέαν.

that he-embolden mightily all his the side

ἐδράμασι δὲ καὶ αὐτὰ ἀπάνω εἰς ἐκείνους

ran and also they upon on those

1050 καὶ συγκροτοῦσιν πόλεμον καὶ θαυμαστὸν καὶ μέγαν.

and join battle both wonderful and great

ἐσέβῃ λεοντόπαρδος τὴν ἔλαφον νὰ δώσῃ,

went-in lion-leopard the deer that he-strike

καὶ παλαμαία κρούει τὴν, διχοτομεῖ τὴν μέσον.

and with-paw strikes her cuts her in-the-middle

καὶ χύνει χοῖρος ἀπεκεῖ γοργῶς καὶ καταβαίνει,

and rushes pig from-there quickly and descends

καὶ κροῦ τὸν λεοντόπαρδον καὶ ἐξεκοίλιασέ τον.

and strikes the lion-leopard and disemboweled him

1055 εὐθὺς δὲ ἐχαμόδραμεν ἡ ἄρκος πρὸς τὸν χοῖρον,

at-once and ran-low the bear at the pig

αὐτὸς γυρίζει δὲ γοργὸν καὶ κρούει καὶ τὴν ἄρκον,

he turns and quickly and strikes also the bear

ἐσκότωσεν δὲ καὶ αὐτὴν μετὰ λεοντοπάρδου.

he-killed and also her with lion-leopard

ὁ σκύλος δὲ, ὡς ἔστεκεν βλέπων τὰ γεγονότα,

the dog and as he-stood seeing the events

ἐβάβυσεν ἀπὸ μακρὰ, ἐξέσπασε τὸν χοῖρον,

barked from far fell-upon the pig

ἀναιβοεκατέβαινε „βλέπετε καὶ σκοπεῖτε

went-up-and-down see and look-at

τὴν κακομήχανον αὐτὴν τὴν μεγαλομαστόραν,

the evil-scheming this the great-mistress

τὴν ἄλωποι τὴν ἄπιστον τὸ πῶς καταμυτόνει

the fox the faithless the how she-sneaks

καὶ δείχνει ἀγάπην δολερὰ καὶ εἰς τὰ δύο μέρη.

and shows love deceitfully also to the two sides

τί στέκετε; τί βλέπετε; μὴδὲν γὰρ φοβηθῆτε,

why do-you-stand why do-you-look not for fear

μὴ δειλιάσετε ποσῶς, ἀλλὰ ἀνδρειωθῆτε.“

not be-cowardly at-all but be-brave

εὐθὺς ὁ χοῖρος ἔδραμεν, ἐπήδησεν ἡ αἶγα,

at-once the pig ran leaped the goat

τὸ πρόβατον, ὁ λαγῶς, ὁ κριὸς καὶ ὁ τράγος,

the sheep the hare the ram and the be-goat

ἐσάλπιγξεν ὁ γάδαρος, ἡ κάμηλος ὀρχαται,

trumpeted the donkey the camel dances

κρούει τὰ ταβλαμπάσια ὁ πονδικὸς ἐπάνω,

beats the kettledrums the mouse above

ὁ ἵππος δὲ χηλιμντρᾷ, ἀναιβοκαταβαίνει,

the horse and neighs goes-up-and-down

ποιοῦσιν ταραχὴν πολλὴν καὶ ὄχλησιν μεγάλην.

they-make commotion much and turmoil great

κόπτει ὁ λύκος τὸ βουνὸν, ἡ ἄλωποι τὸ δάσος,

cuts the wolf the mountain the fox the wood

1060

1065

1070

ὁ κάτης δὲ ἀνέβηκεν εἰς τὸ δενδρὸν ἀπάνω,
the cat and went-up into the tree up

ἡ μαῖμου ἀπέμεινεν ἀπέσω εἰς τὴν τρύπαν.
the monkey remained inside in the hole

1075 ἡλίου βασιλεύοντος ὁ πόλεμος ἐπαύθη,
of-sun setting the war ceased

καὶ ἡ σκοτία τῆς νυκτὸς διέσωσεν καὶ τούτους.
and the darkness of-the night saved also them

τότ' ἐπληρώθη τὸ ῥηθὲν διὰ τοῦ ὑμνογράφου
then was-fulfilled the said by the hymnographer

„ὁ βασιλεὺς οὐ σώζεται ἐν τῇ πολλῇ δυνάμει,
the king not is-saved in the great power

καὶ γίγας οὐ σωθήσεται ἐν πλήθει τῆς ἰσχύος.“
and giant not will-be-saved in multitude of-the strength

1080 ἔκτοτε γοῦν καὶ μέχρι νῦν ἡ γενομένη μάχη
from-then then and until now the having-happened battle

εἰς πάντα τὰ τετράποδα μικρά τε καὶ μεγάλα
among all the four-footed small both and great

ἔμεινεν καὶ διέμεινεν εἰς πάντας τοὺς αἰῶνας.
has-stayed and stayed-on for all the ages

ΠΕΡΙ ΤΟΥ ΓΕΡΟΝΤΟΣ
ΤΟΥ ΦΡΟΝΙΜΟΥ
ΜΟΥΤΖΟΚΟΥΡΕΜΕΝΟΥ

Ptocholeon

A fragment shows the old man led bound to the king, pricing a small stone at a hollow walnut, and jailed. Then the tale: Ptocholeon, a rich and prudent man of the City, loses his herds to raiders. He tells his children that lords' love is a fire whose spark burns beards, and has his sons sell him to the king for five thousand, as one who knows men, gold and stones, and horses. The king jails him on a biscuit a day.

Στέκει μὲ τὸ καβάδιν του ὡς ἓνας ἀγελάρχης,

He-stands with the coat his like a herd-leader

μὲ τὴν γενειάδαν τὴν μακρεὰ, τὴν ἀσπροχιονάτην,

with the beard the long the snow-white

καὶ μὲ τὴν κότταν τὴν μακρειὰν ὁμοιάζει ὥσάν σουγλία,

and with the tunic the long he-looks like awl

καὶ τὸ ταχὺν τὸν γέροντα παίρνουν τον ἀπ' τὸ χέρι·

and the morning the old-man they-take him by the hand

δεμένον μὲ τὸν κάνναβον στὸν βασιλεὰ τὸν πᾶσι.

bound with the hemp to-the king him they-take

Δείχνουσί του μικρὴν πέτραν,

They-show him small stone

εἰπὴν του· «Εἰπέ μας, γέρον,

they-said to-him Tell us old-man

τί νὰ ἀξίζει ἡ πέτρα.»

what that is-worth the stone

Ἀπολογᾶται ὁ γέρων

Answers the old-man

ὁμπρὸς εἰς τὸν βασιλεᾶ.

before to the king

«Ἄκουσε, ἀφέντη βασιλεῦ,

Hear lord king

5

10

διὰ τοῦτο τὸ πετράκι,

about this the little-stone

ἐν πράγματι μικρὸν ἀξιάζει

a thing small it-is-worth

ἓνα κοῦφον καρύδι

a hollow walnut

15 καὶ ἓνα μικρὸν φυλάκιν.»

and a small trifle

Παίρνουσι τὸν γεροντίτζη,

They-take the little-old-man

εἰς τὴν φυλακὴν τὸν βάλλουν,

into the prison him they-put

βάλλουν τὸν εἰς τὴν φυλακὴν,

they-put him into the prison

καὶ ἓνα ψωμὶν τὸν δίδουν.

and one bread to-him they-give

(lacuna)

20 ἦτον ἄνθρωπος ἐν Πόλει,

There-was man in City

ἦτον πλούσιος καὶ μέγας,

he-was rich and great

ἔνδοξος καὶ τιμημένος·

glorious and honored

εἶχε βίον λαμπροτάτον,

he-had livelihood most-splendid

καὶ υἱοὺς καὶ θυγατέρας,

both sons and daughters

25 ἦτον φρόνιμος πολλάκις,

he-was prudent greatly

λόγιός τε ὑπὲρ πάντας,
learned and beyond all
 καὶ εὐγενικὸς παρ' ὅλους,
and noble beyond all
 οὔτε κλέπτῃς, οὔτε πόρνος,
neither thief nor fornicator
 οὐ ζαριστῆς ὡς ἐκεῖνοι·
not dice-player as those
 στοματᾶς πολλὰ παρ' ὅλους
big-mouth much beyond all
 φαυλιστοὺς καὶ πολυλόγους.
slanderers and chatterers
 Γενειάδαν εἶχεν ἄσπρην,
Beard he-bad white
 καὶ μακρὺς καὶ λιγνὸς ἦτον
and tall and thin he-was
 εἶχεν ἄπειρόν τε βίον.
he-bad boundless and livelihood
 Τίς δυνήσεται νὰ λέγῃ
Who will-be-able that he-tell
 ἅπερ εἶχεν ὁ κὺρ γέρων
what had the sir old-man
 ὁ πτωχὸς ὁ Πτωχολέων;
the poor — Ptocholeon
 Χιλίους εἶχεν καμήλους,
Thousand he-bad camels
 ὀνομάδες τε χιλίους·
asses and thousand

30

35

- 40 εἶχέν τε ὥς ἑπτακόσια
he-had and about seven-hundred
 πρόβατα, καὶ τὰ αἰγῖδια
sheep and the goats
 πλῆθος ἦτον ὥς τὰ ἄστρο.
multitude was as the stars
 Οὐ γὰρ ἠμπόρει τὸ στόμα,
Not for could the mouth
 οὔτε γλῶσσα, οὐ καρδιά,
nor tongue not heart
- 45 νὰ εἰπῇ τὸ τ' εἶχεν οὗτος
that tell the what had this(-man)
 ὁ καλὸς ὁ γεροντίτζης.
the good the little-old-man
 Ἄλλ' ἐπείπερ ὁ βασκαίνων
But since the envious(-one)
 πολεμεῖ γένος βροτείων,
wars-on race of-mortals
 ἤγειρεν καὶ κατ' αὐτοῦ τε
raised also against him and
- 50 πόλεμον δὲ τῆς πτωχείας.
war and of-the poverty
 Ἐν καιρῷ τῶν ἡμερῶν του
In time of-the days his
 ἦλθαν Ἄραβοι κουρσάροι,
came Arabs raiders
 οἱ σκύλοι καὶ ἐκουρσεύσαν
the dogs and raided
 τὸν τόπον ὅπου ἦτο,
the place where he-was

τὰς καμήλους, καὶ τοὺς ὄνους,
the camels and the asses
 καὶ τὰ πρόβατα, καὶ γίδια,
and the sheep and goats
 τοὺς βοσκοὺς καὶ τοὺς ποιμένας·
the herdsmen and the shepherds
 ἄλλα παίρνουν καὶ ἄλλα τρῶσι,
some they-take and others they-eat
 ἄλλους δὲ ἐκθανατώνουν.
others and they-put-to-death

55

Τότε γέρων καὶ οἱ υἱοὶ του
Then old-man and the sons his
 ἤρξαντο πολλὰ πτωχεύειν,
began much to-be-poor
 ἀλλὰ τί πράξειν οὐκ εἶχαν
but what to-do not they-had
 ἢ αὐτὸς ἢ τὰ παιδιά του·
either he or the children his
 καὶ μίαν οὖν τῶν ἡμερῶν
and one then of-the days
 ἐσυνάχθησαν ὁμπρὸς του
gathered before him

60

οἱ υἱοὶ καὶ θυγατέρες,
the sons and daughters
 οἱ γαβροὶ μὲ τὰ παιδιά τους·
the sons-in-law with the children their
 λέγουν τὸν καλὸν πατέρα·
they-say to-the good father
 «Φώτισε, καὶ ἐρμήνευσέ μας,
Enlighten and instruct us

65

70 δός μας ὀρδιναὶ νὰ ζοῦμεν.»

give us order that we-may-live

Ὡς εἶδεν τοῦτο ὁ κυρὸς,

When saw this the sir

ὁ πτωχὸς ὁ γεροντίτζης,

the poor the little-old-man

ἔκλαυσεν καὶ ἐβριμήθη,

wept and groaned

κ' ἐταράχθη ἡ ψυχὴ του,

and was-troubled the soul his

75 καὶ τότε τοὺς ἐρμηνεύει·

and then them instructs

«Ἀκούετε, τὰ παιδιὰ μου,

Hear the children my

ἐγὼ καὶ φρόνιμος ἦμουν

I both prudent was

καὶ κριτὴς ἐκαθεζόμεν,

and judge I-sat

ἀλλ' οὐ κατεδέχθην ὅλως

but not I-accepted at-all

80 βασιλέως τὴν ἀγάπην,

of-king the love

νᾶμαι μέσα εἰς τὸ παλάτι,

that-I-be inside in the palace

νὰ περνῶ ὡς ἐδικός του·

that I-pass as own(-man) his

ὥσπερ ὅταν, τὰ παιδιὰ μου,

as when the children my

γίνεται μεγάλη ψῦξις,

comes great cold

καὶ καθίζουνε τριγύρου

and they-sit around

οἱ μικροὶ μετὰ μεγάλων,

the small with great

καὶ θερμαίνονται ἀντάμα,

and warm-themselves together

νὰ πηδήσῃ τζαμπυρίδα

that leap spark

ἐκείνων τὰ γένεια καίει

of-those the beards burns

ὁποῦ ἦτο εἰς τὴν θερμὴν·

who was in the heat

οὕτως ἔναι, τὰ παιδιὰ μου,

so is the children my

τῶν ἀνθεντῶν ἢ ἀγάπη·

of-the lords the love

τοὺς κοντότερους δροσίξει,

the shorter it-cools

ἀλλὰ, ὅταν θυμωθῶσι,

but when they-are-angered

ἐκείνων τὰ γένεια κόπτει,

of-those the beards it-cuts

καὶ πομπεύει, καὶ κουρεύει,

and parades and shears

καὶ μουντζώνει, κ' ἐξορίζει.

and smears and exiles

Ἦκούσατε; τὰ παιδιὰ μου,

Did-you-hear the children my

85

90

95

πῶς τιμῶσιν οἱ αὐθένταις

how honor the lords

100 τοὺς δουλευτάδες ὅπου ἔχουν·

the servants whom they-have

ἀμμὴ νὰ σὰς εἰπῶ, τέκνα,

but that to-you I-say children

δήσετε τὰ χέρια μου,

bind the hands my

καὶ πισταγκωνίσετέ με,

and tie-back me

καὶ στὸν βασιλεᾶ μὲ ὑπάτε,

and to-the king me take

105 καὶ πουλήσετέ με τάχα

and sell me supposedly

διὰ πέντε χιλιάδες,

for five thousands

καὶ μὴ φοβηθῆτε ὅλως,

and not fear at-all

ἀμμὲ κάμετε τὸ λέγω.»

but do what I-say

Τότε ἤρξαντο τὰ τέκνα

Then began the children

110 νὰ θρηνοῦσι καὶ νὰ κλαίουں·

that they-lament and that they-weep

ὅμως πιάνουσιν τὸν γέρον,

yet they-seize the old-man

καὶ πισταγκωνίσασίν τον,

and they-tied-back him

στὸν βασιλεᾶ τὸν παίρνουν,

to-the king him they-take

καὶ ὁ βασιλεὺς τὸ ἀκούει,

and the king it hears

πέμπει καὶ τὸν λογοθέτην

sends also the logothete

ἄρχοντα τοῦ παλατιοῦ του,

lord of-the palace his

καὶ θεωρεῖ τὴν πραγματείαν·

and looks-at the merchandise

ἔρωτᾷ τὸ τί ἡξεύρει·

he-asks the what he-knows

λέγουσί τον τὰ παιδιά του·

say to-him the children his

«Τρεῖς τέχναις καλαῖς ἡξεύρει·

Three crafts good he-knows

πρῶτον, φυσικὸν ἀνθρώπου·

first nature of-man

δεύτερον, τοῦ χρυσαφίου

second of-the gold

καὶ τοὺς λίθους τοὺς τιμίους·

and the stones the precious

τρίτον, περὶ τῶν ἀλόγων.»

third about the horses

Ἐρωτᾷ καὶ πῶς τὸν κάμνουν,

He-asks also how him they-price

ἔρωτᾷ καὶ πῶς ἀξιάζει,

he-asks also how he-is-worth

νὰ τὸ ἑπὶ τὸν βασιλέα.

that it he-tell to-the king

115

120

125

Λέγουν τον· «Πέντε χιλιάδες

They-tell him Five thousands

ὑπέρπυρρά ἀξιάζει.»

gold-coins he-is-worth

130 Καὶ σιμώνει ὁ λογοθέτης,

And approaches the logothete

πλησιάζει πρὸς τὸν γέρον,

draws-near to the old-man

λέγει δὲ καὶ πρὸς ἐκεῖνον·

says and also to him

«Τοῦτο δ' ὅπου σὲ λαλοῦσιν

This and which about-you they-say

ἀληθές ἐστι;» τὸν λέγει.

true is-it to-him he-says

135 Ἀπεκρίθηκεν ὁ γέρων,

Answered the old-man

λέγει πρὸς τὸν λογοθέτην·

says to the logothete

«Δὶς καὶ δις εἴκοσι πέντε

Twice and twice twenty five

χρήζω ἐγὼ μόνος ὁ γέρων,

am-worth I alone the old-man

μόνον δὸς καὶ ἔπαρέ με·

only give and take me

140 ὅτι τὰ παιδιὰ μου ***

for the children my (lacuna)

Οὐδ' ἠξεύρουσι τὸ τί λέγουσι

Nor know the what they-say

οὐδὲ κατέχουσιν πόσας

nor understand how-many

χιλιάδες ἐγὼ χρήζω.»

thousands I am-worth

Πάγει δὲ ὁ λογοθέτης,

Goes and the logothete

λέγει πρὸς τὸν βασιλέα

speaks to the king

καὶ τὴν πρᾶξιν, καὶ τὴν γνώμην,

both the deal and the opinion

καὶ τὴν ἀγορὰν τοῦ γέροντος.

and the purchase of-the old-man

Ἀγοράζει δὲ τὸν γέροντα,

He-buys and the old-man

εἰς τὴν φυλακὴν τὸν παίρνουν,

into the prison him they-take

ὤρισεν καὶ τὸν κελλάρην

he-ordered also the cellarer

διὰ τὰ δίδωμι τὸν γέροντα

for that he-give to-the old-man

ἐν πiscoύτῳ τὴν ἡμέραν,

one biscuit the day

καὶ μίαν βολὰν τὰ πίνειν.

and one time that he-drink

τότε βάλλει κατὰ νοῦ τοῦ

then puts in mind his

ὅτι ἔστιν ἀκαχοχωριάτης,

that he-is base-peasant

145

150

155

καὶ κακῆς τζερβέλας τέκνον,

and of-bad wench child

καὶ κακὴν γενεὰν εὐτύνει.

and bad lineage be-bears

II • THE STONE AND THE BRIDE

A Syrian merchant sells the king a beautiful stone for sixty thousand. The king has the old man brought, sits him in the ashes, and asks its worth while Bulgars and Tatars mock. He answers three hollow walnuts, since a worm inside will bore through it in summer. The stone is split, the worm is found, and his ration is doubled. Years later a girl, Igmora, comes to the queen's palace, and the king has the old man judge her; alone with her, he has her undress and turn.

Ἐν ἐκείναις ταῖς ἡμέραις,

In those the days

ἦλθεν ἓνας πραμματευτῆς

came a merchant

160 Συριάνος τὸ γένος.

Syrian the race

Εἶχεν ὡμορφον λιθάριν

He-had beautiful stone

ὡμορφόν τε καὶ ὠραῖον.

beautiful both and fair

Τίς δυνήσεται νὰ λέγῃ

Who will-be-able that be-tell

ἅπερ εἶχεν τὸ λιθάριν;

what had the stone

Ἦλθασιν οἱ λιθακόποι

Came the stonecutters

καὶ ὅλοι χρυσοχοὶ ἀντάμα,

and all goldsmiths together

ἄρχοντες καὶ καταλλάκται,

lords and money-changers

λέγουν πρὸς τὸν βασιλέα·

they-say to the king

«Ἐμμορφόν τε τὸ λιθάρι

Beautiful and the stone

καὶ καλόν τε καὶ ὠραῖον,

and good both and fair

νὰ τὸ βάλλης ἐς τὸ στέμμαν

that it you-put into the crown

τῆς ἀγίας βασιλειᾶς σου.»

of-the holy majesty your

Δίδει ἐξήντα χιλιάδες

He-gives sixty thousands

ἀργυρίου καὶ χρυσίου,

of-silver and of-gold

καὶ ᾗγοράζει τὸ λιθάρι,

and buys the stone

καὶ περὶ πολὺν τὸ ἔχει,

and beyond much it holds

καὶ τὴν νύκταν ἐνθυμήθη

and the night he-remembered

τὸν γέρον νὰ τοῦ τὸ δείξῃ.

the old-man that to-him it he-show

165

170

175

Πέμπει τὸ πωρνὸν καὶ φέρουν

He-sends the morning and they-bring

180 τὸν πτωχὸν εἰς τὸ παλάτιν.

the poor(-man) to the palace

Ἄκουσον τῆς χωριατείας

Hear of-the boorishness

τοῦ βασιλέως ***

of-the king (lacuna)

Εἰς τὸ ἄθρο τὸν καθίζουν

In the ashes him they-seat

πλησίον τῆς παραστίας.

near the hearth

185 Τότε βγάλλουν τὸ λιθάριν,

Then they-bring-out the stone

καὶ τὸν γέροντα τὸ δείχνουν·

and to-the old-man it they-show

ἤρξαντο καταγελαῖν τον

began to-mock him

οἱ Βουλγάροι καὶ οἱ Τατάρου·

the Bulgars and the Tatars

«Ἴδε, ὦ γέρον, τὸ τί ἀξιάζει

See O old-man the what is-worth

190 ἐτοῦτο τὸ καλὸν πρᾶγμαν.»

this the fine thing

Τότε λέγει τοὺς ὁ γέρων·

Then says to-them the old-man

«Τριὰ κοῦφα καρῦδια ἀξίζει.»

Three hollow walnuts it-is-worth

Ὁ βασιλεὺς ἤκουσέν το,
The king heard it
 καὶ τοῦ θάνατος ἐγένη.
and to-him death it-became
 Τότε λέγει τον ὁ γέρων·
Then says to-him the old-man
 «Τί χολιάζεις, τίντα πλήσσεις;
Why are-you-angry why are-you-stricken
 Τόσα, δέσποτά μου, ἀξίζει,
So-much lord my it-is-worth
 καὶ εἶπόν σου τὴν ἀλήθειαν.
and I-told you the truth
 Γροῖκα, ἀφέντη βασιλεῦ,
Understand lord king
 τὸ λιθάρι τὸ φουμίζουν,
the stone which they-praise
 ἔχει σκώληκαν ἀπέσω·
has worm inside
 ὅταν οὖν ἔλθῃ τὸ θέρος
when then comes the summer
 καὶ νὰ βράσουσι ἡμέραις,
and that boil days
 θέλει ἀρχίσει τὸ σκουλούκιν
will begin the little-worm
 νὰ κατατρυπᾷ τὸν λίθον.
that it-bore-through the stone

195

200

205

Καὶ λέγω ἂν οὐδὲν πιστεύῃς

And I-say if not you-believe

ὅρισε τὸν καβάτοράν σου

command the jeweler your

ὅρισε τὸν χρυσοχόν σου,

command the goldsmith your

καὶ ἄς σχίσουν τὸ λιθάριν,

and let they-split the stone

210 καὶ νὰ ᾿δῃς ἂν ἡμαι ψεύστης.»

and that you-see if I-am liar

Τότε ὥρισεν, καὶ ἦλθεν

Then he-commanded and came

ὁ καβάτορας ὁ μέγας,

the jeweler the great

πιάνει, σχίζει τὸ λιθάριν·

takes splits the stone

ἤρην σκώληκαν ἀπέσω

he-found worm inside

215 ὅπου ἔτρωγεν τὸν λίθον.

which was-eating the stone

Ὁ δὲ βασιλεὺς ἐξέστη,

The and king was-amazed

ὑπερεθανμάσθην ὅλως

marveled-exceedingly wholly

τὸ πῶς ἔποιεν ὁ γέρων

the how worked-out the old-man

ὅτι εἶχεν σκώληκ' ἀπέσω.

that it-had worm inside

Παίρνοντας τὸν γέρον πάλιν

They-take the old-man again

εἰς τὴν φυλακὴν τὴν μαύρην,

into the prison the black

καὶ ὀρίζει τὸν κελλάριον

and orders the cellarer

νὰ τὸν δίδῃ τὸν κὺρ γέρον

that to-him he-give the sir old-man

δὺο πισκούττια τὴν ἡμέραν,

two biscuits the day

καὶ δύο φορὰς νὰ πίνη.

and two times that he-drink

Κ' ἐπεράσαν ἄλλοι χρόνοι,

And passed other years

κ' ἦλθεν Ἰγμωρα στὸ παλάτι

and came Igmora to-the palace

τῆς δεσποίνης βασιλίσσης.

of-the lady queen

Οὐκ ἐκομπώθη ὁ βασιλεὺς,

Not was-deceived the king

ἀλλ' ἐνθυμήθη τοῦ γέρον·

but remembered the old-man

πέμπει, φέρνει τὸν γέρον,

sends brings him the old-man

καὶ δείχνει τὸν τὸ κοράσιον,

and shows him the maiden

διὰ νὰ τοῦ εἰπῇ τὸ τί φύσις

for that to-him he-tell the what nature

ἔναι· τότε λέγει ὁ γέρον·

she-is then says the old-man

220

225

230

- 235 «Ἄφες την εἰς τὸ παλάτι,
Leave her in the palace
 ἄφες την μετὰ ἐμένα.»
leave her with me
 Λέγει τον· «Ἄς ἔναι, πάτερ,
Says to-him Let it-be father
 ἔπαρέ την μοναχός σου,
take her alone your
 στόχασέ την τὸ τί ξεύρει,
consider her the what she-knows
- 240 καὶ τὸ τί μέλλει νὰ γένη,
and the what is-about that she-become
 καὶ τὸ ποῦ μέλλει ἴφηνιάσει,
and the where is-about to-run-wild
 καὶ τὸ πῶς θέλει περάσει.»
and the how will pass
 Τότε παίρνει την ὁ γέρων
Then takes her the old-man
 καὶ ὑπᾶ εἰς τὸ παλάτιν,
and goes into the palace
- 245 οἱ δύο τους καταμόνας
the two of-them alone
 ὁ κὺρ γέρων καὶ ἡ κόρη·
the sir old-man and the girl
 ὠρισέν την ὅτι ἐκδύση,
he-ordered her that she-undress
 καὶ ἐκδύθηκεν ἡ κόρη·
and undressed the girl
 οὐκ ἐντράπηκεν κἂν ὅλως,
not was-ashamed even at-all

ὥς παρθένος τάχα ὁποῦ ἦτον.

as virgin supposedly who she-was

Λέγει της ὁ γεροντίτζης·

Says to-her the little-old-man

«Τριγύρου ἀνάγει κατάγει,

Around go-up go-down

γύρισε καὶ πρὸς ἐμένα,

turn also toward me

ἄγει καὶ πρὸς τὴν γονοῦλλαν.»

go also toward the little-knee

Τότε λέγει την ὁ γέρων·

Then says to-her the old-man

«Στὰ, κόρη μου, καὶ τηθ ***

Stand girl my and (-teth-) (lacuna)

250

255

III • THE KING'S BIRTH

The old man warns the king that the girl is the devil's seed and would bring him horns, and her parentage proves it. The king asks for his own nature; promised safety, the old man says he is a baker's son. The king's mother confesses that his father was impotent and that she bore him to the baker Moustapha, to keep the throne. The king kneels, begs silence, frees the old man, and gives him a pearl, and the poor man grows rich again.

Τότ' ἀφίνει την ὁ γέρων,

Then leaves her the old-man

εἰς τὸν βασιλέα πάγει.

to the king he-goes

Λέγει τον ὁ βασιλέας·

Says to-him the king

- 260 «Ἦλα, γέρον, καὶ κὺρ γέρον,
Come old-man and sir old-man
 ξηγήσου μου διὰ τὴν κόρην.»
explain to-me about the girl
 Λέγει δὲ καὶ ὁ κὺρ γέρων·
Says and also the sir old-man
 «Τούτην δ' ὅπου μὲ ἐρωτᾷς,
This(-girl) and whom me you-ask
 ὅπου μ' ἔφερες νὰ βλέπω,
whom to-me you-brought that I-see
- 265 ἂν ἔναι ὁ ὀρισμός σου
if is the command your
 εἰς γυναῖκα νὰ τὴν πάρῃς,
as wife that her you-take
 κέρατα θέλουν φορέσει
horns will wear
 στὴν αὐλὴν τῆς βασιλειᾶς σου,
in-the court of-the majesty your
 τούτη ἔναι τοῦ διαβόλου
this(-girl) is of-the devil
- 270 γέννημα καὶ σπέρμα ***
offspring and seed (lacuna)
 *** καὶ τὸν οἶστρον
(lacuna) and the frenzy
 εἰς τὸν κόσμον τοῦτον ὅλον.
in the world this whole
 Ἦναι κακὸν μουτζουλούμου
She-is evil of-a-grimy(-one)
 σπέρμα, καὶ κακῆς τζερβέλας.»
seed and of-bad wench

Τότε δὲ ὁ βασιλέας

Then and the king

ὥς τὸ ἤκουσεν, ἐλυπήθη,

when it he-heard was-grieved

πῶς ἐχάσεν τὸ κοράσιον

how lost the maiden

τὴν ὠρηότητα τὴν εἶχεν.

the beauty which she-had

Ἐρωτᾷ πολλὰ, μανθάνει

He-asks much learns

πῶς γὰρ ἦσαν οἱ γονεῖς της

how for were the parents her

καὶ τὴν πρᾶξιν ἅπερ εἶχαν.

and the trade which they-had

Αὐθις τὸν θεὸν δοξάζει

Again — God he-glorifies

πῶς ἐξάγει ἀπὸ τὸ πάθος,

how he-delivers from the misfortune

καὶ ἀπ' τοῦ δαίμονος τὰ χέρια.

and from of-the demon the hands

Τότε εὐρέθη ὁ γέρον

Then was-found the old-man

ἀληθινὸς ὥς τὸ πρῶην.

true as the before

Τότε δὲ ὁ βασιλέας,

Then and the king

μὲ πολλὴν περιχαρείαν,

with much gladness

καταμόνας πᾶ στὸν γέρον,

alone goes to-the old-man

275

280

285

- 290 τὸν καλόν του τὸν πατέρα·
the good his the father
 «Νᾶμαι ἵπιχαρῆς, τὸν λέγει,
That-I-be glad to-him he-says
 εἰπὲ καὶ ἐμοῦ τὴν φύσιν,
tell also my the nature
 νὰ νοήσω δὲ καὶ τοῦτο
that I-understand and also this
 ἀπόθεν ἔναι ἡ γενεά μου.»
whence is the lineage my
- 295 Λέγει δέ τον ὁ κὺρ γέρων·
Says and to-him the sir old-man
 «Τὸ κεφάλιν μου φοβοῦμαι
The head my I-fear-for
 τὸ ἄλεινόν μου τὸ κορμάκιν,
the wretched my the little-body
 νὰ μὴ χάσης τὴν ζωὴν μου,
that not you-destroy the life my
 καὶ στερήσης μου τὸ φῶς μου,
and deprive me the light my
- 300 καὶ τὸ φῶς τῶν ὀμματιῶν μου!
and the light of-the eyes my
 Ἄμμῃ σὲ ἤθελα εἰπεῖ
But to-you I-would tell
 τί γὰρ εἶναι οἱ λογισμοί σου,
what for are the thoughts your
 καὶ τὸ φυσικὸν τὸ ἔχεις.»
and the nature which you-have
 Τότ' ὁ βασιλεὺς ὀμνεῖ τον,
Then the king swears-to him

δίδει τὸν καὶ στάμενα ξ'

gives him also staters sixty

ὑπέρπερα ὡς ἑκατόν τε

gold-coins about hundred and

καὶ τριάκοντα καὶ δέκα.

and thirty and ten

Τότε λέγει τον ὁ γέρων,

Then says to-him the old-man

ὁ πτωχὸς ὁ γεροντίτζης·

the poor the little-old-man

«Τί μὲ ἀναγκάζεις, ἄναξ,

Why me do-you-compel lord

τί μὲ χρήματα παρέχεις

why to-me money do-you-offer

διὰ νὰ σου εἰπῶ τὴν φύσι,

for that to-you I-tell the nature

καὶ τὸ φυσικόν σου ὅλον;

and the nature your whole

Μάγκιπος υἱὸς ὑπάρχεις,

Baker's son you-are

καὶ κακῆς τζερβέλας τέκνον,

and of-bad wench child

καὶ κακὸς τε χωριάτης,

and bad and peasant

καὶ ἀπόληψιν οὐκ ἔχεις·

and esteem not you-have

μόν' ἡ φύσις σου μυρίζει

only the nature your smells

ἀπὸ βασιλείας ἄλλης·

of kingship other

305

310

315

- 320 ἡ ἀρχὴ καὶ ἐξουσία
the rule and authority
 κάμνει σε καὶ βασιλέα.»
makes you also king
 Τότε δὲ ὁ βασιλέας
Then and the king
 ἐταράχθη κ' ἐβριμήθη·
was-troubled and groaned
 τὴν μητέρα του γυρεύει,
the mother his he-seeks
- 325 καὶ ἐρωτᾷ την ***
and asks her (lacuna)
 «Ἐποῦτο, μήτερ, τὸ λέγει
This mother which says
 ὁ πτωχὸς ὁ Πτωχολέων
the poor — Ptocholeon
 ἀληθὲς εἶναι ἢ ὄχι
true is-it or not
 τὸ μὲ λέγει αὐτὸς ὁ γέρων;
what to-me says this the old-man
- 330 Ἦδειξεν καὶ τὴν γενεάν μου,
He-showed also the lineage my
 καὶ τὸ φυσικὸν τὸ ἔχω·
and the nature which I-have
 εἶπεν δὲ καὶ πρὸς ἐμένα·
he-said and also to me
 μάγκιπος υἱὸς ὑπάρχω,
baker's son I-am
 καὶ κακὸς τε χωριάτης.»
and bad and peasant

Τότε δ' ἄμα ἤκουσέν τα

Then and as-soon-as heard them

ἡ μητέρα του, τὸν λέγει·

the mother his to-him says

«Νὰ τὸ ξέρῃς, ὦ υἱέ μου,

That it you-know O son my

ὁ πατήρ σου ὁ κὺρ Πέρος

the father your — sir Peros

εἶχεν νόσον δυσουρίας·

had disease of-dysuria

ἦτον καὶ σπασμένος, τέκνον·

he-was also ruptured child

εἶχε πάντοτε τὴν λύπην

he-had always the grief

οὐκ ἠδύνατο δὲ ὅλως

not he-could and at-all

ὅτι νὰ ποιήσῃ τέκνον·

that that he-make child

εἶχε πάντοτε τὴν λύπην

he-had always the grief

ὥς διὰ τὴν βασιλείαν.

as for the kingship

Ἔβαλα δὲ κατὰ νοῦ μου

I-put and in mind my

ὅτι ἀπ' τοὺς ἄρχοντας νὰ ποίσω

that from the lords that I-make

(lacuna)

335

340

345

Ἔρωτα εἰς τὴν ἀγάπην

Love for the love

μόνον νὰ ποιήσω τέκνον·

only that I-make child

350 ἐφοβήθηκα δὲ πάλιν

I-feared but again

μήπως κείνος κάμη δόλον,

lest that(-one) make plot

καὶ παραβουλίαν ποιήσῃ,

and treachery make

καὶ πάρῃ τὴν βασιλείαν·

and take the kingship

ἦτον μάγκιπας σὺ σπίτι,

there-was baker in-the house

355 τὸν ἐλέγασιν Μουστάφα,

him they-called Moustapha

ἔπεσα δὲ μετὰ κείνον,

I-lay and with him

καὶ ἐποίησά σε, υἱέ μου.»

and I-made you son my

Τότε δὲ ὁ βασιλέας

Then and the king

ἦλθεν πρὸς τὸν γεροντίτζη,

came to the little-old-man

360 προσκυνεῖ τον, καὶ προσπίπτει,

does-obeisance-to him and falls-down

καὶ φιλᾷ τον εἰς τοὺς πόδας·

and kisses him on the feet

καὶ παρακαλεῖ, καὶ λέγει·

and entreats and says

«Διὰ τὸν θεόν σου, πατέρα,

For — God your father

μὴν εἰπῆς τὸ ῥῆμα τοῦτο,

not tell the word this

ποῦ βαστᾷς ***

which you-bold (lacuna)

Κ' ἔχω σ' ἐλευθερωμένον,

And I-have you freed

καὶ νὰ σοῦ εὐεργετήσω

and that to-you I-grant

στάμενα ὅσα θέλεις, μόνον

staters as-many-as you-wish only

φύλαξόν την τὴν ζωὴν μου,

guard it the life my

νὰ φυλάξω τὴν ζωὴν σου·

that I-guard the life your

κ' εὐεργετῶ σε μαργαρίτην

and I-grant you pearl

ὅποῦ χρήζει χιλιάδες

which is-worth thousands

ἑξήντ' αὖτε καὶ πενήντα

sixty both and fifty

χιλιάδες χρυσαφίου.»

thousands of-gold

Παίρνει ὁ γέρων καὶ πάγει·

Takes the old-man and goes

τότε θρέφει τὰ παιδιὰ του,

then feeds the children his

καὶ τὸ γένος του τὸ εἶχεν,

and the family his which he-had

365

370

375

καὶ ὅλον τὸ γενεαλόγιν·

and all the lineage

καὶ ἀρχοντεύει δὲ ὁ γέρων

and lives-as-lord and the old-man

380 ὥσπερ ἦτον καὶ τὸ πρῶτον.

as be-was also the first

Οὕτως δὲ τιμᾷ ὁ θεὸς

Thus and honors — God

τοὺς φρονίμους τοὺς ἀνθρώπους·

the prudent the men

μὲ τὴν γνῶσιν ὅπου ἔχει

with the knowledge which he-has

πάλιν ὁ πτωχὸς πλουτίζει.

again the poor(-man) grows-rich