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The Lausiac History

Palladius of Helenopolis

ΠΑΛΛΑΔΙΟΥ ΛΑΥΣΙΑΚΟΝ
Η ΚΑΤ' ΑΙΓΥΠΤΟΝ ΤΩΝ ΜΟΝΑΧΩΝ ΙΣΤΟΡΙΑ

The Lausiac History

With the History of the Monks in Egypt

---

with a word-for-word interlinear English translation

preserving the original word order



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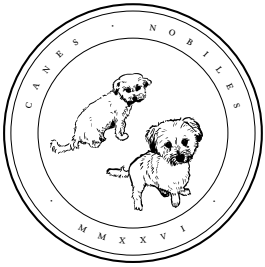

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The Byzantine Greek text follows Dom Cuthbert Butler's text of the Lausiac History of Palladius (Cambridge, 1904) and Erwin Preuschen's text of the History of the Monks in Egypt, in his Palladius und Rufinus (Giessen, 1897)

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Words the editors seclude are not printed; words they supply are printed without their brackets, a dagger marks a word they hold corrupt, and three asterisks mark a lacuna. The margins give their chapter numbers.

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PALLADIUS OF HELENOPOLIS

ΠΑΛΛΑΔΙΟΥ ΛΑΥΣΙΑΚΟΝ

The Lausiac History

This book records the lives of the holy fathers of the desert and of the aged women who fought the same fight, written at the bidding of Lausus, who keeps guard over the pious empire. In a letter Palladius praises Lausus for wishing to be taught, since God alone is untaught and every rank learns from the one above it. In the prologue Palladius, in his thirty-third year of the monastic life, tells how he walked the Roman lands to meet holy men, and urges Lausus to give his wealth away, to eat and drink by reason rather than bind himself with oaths, and to shun idle company and seek out holy men and women.

Ἐν ταύτῃ τῇ βίβλῳ ἀναγέγραπται ἐνάρετος ἄσκησις καὶ 1
in this the book has-been-written-down virtuous discipline and
θαυμαστὴ βίου διαγωγὴ τῶν μακαρίων καὶ ἁγίων πατέρων
wonderful of-life conduct of-the blessed and holy fathers
μοναχῶν καὶ ἀναχωρητῶν τῶν ἐν τῇ ἐρήμῳ, πρὸς
monks and anchorites of-those in the desert for
ζῆλον καὶ μίμησιν τῶν τὴν οὐράνιον πολιτείαν ἐθελόντων
emulation and imitation of-those the heavenly way-of-life wishing
κατορθοῦν καὶ τὴν εἰς βασιλείαν οὐρανῶν ἄγουσαν
to-accomplish and the to (the)-kingdom of-heavens leading
βουλομένων ὁδεύειν ὁδόν· καὶ γυναικῶν πρεσβυτίδων καὶ
wishing to-travel road and of-women aged and
ἀοιδίμων θεοπνεύστων μητέρων μνῆμαι, τῶν ἀνδρείῳ
celebrated God-inspired mothers memorials of-those(-women) with-manly
καὶ τελείῳ φρονήματι τοὺς τῆς ἐναρέτου ἀσκήσεως ἄθλους
and perfect spirit the of-the virtuous discipline contests
ἐξανυσασῶν, πρὸς ὑπογραμμὸν καὶ ἔρωτα τῶν
having-accomplished for (a)-pattern and longing of-those(-women)
ἐθελουσῶν τὸν τῆς ἐγκρατείας καὶ ἁγνείας ἀναδήσασθαι
wishing the of-the self-control and chastity to-bind-on
στέφανον· διὰ τὸ †ἀνδρός τινος παγκρατίστου καὶ τῇ
crown because-of the of-man a-certain most-mighty and in-the

γνώμῃ πολυμαθοῦς καὶ τὸ ἦθος εἰρηνικοῦ καὶ τῇ καρδίᾳ
mind very-learned and the character peaceable and in-the heart
εὐσεβοῦς καὶ τῇ διανοίᾳ θεοφιλοῦς, καὶ πρὸς τοὺς
pious and in-the understanding God-loving and toward those
δεομένους τῶν χρειῶν κοινωνικοῦ, καὶ αὐτῇ κορυφῇ τῶν
needing the necessities sharing and at-the-very summit of-the
ἀξιωμάτων διὰ χρηστότητα τρόπων πολλῶν λογάδων
dignities because-of goodness of-ways many chosen
ἀνδρῶν προτετιμημένου, καὶ τὸ ὅλον τῇ δυνάμει τοῦ
men having-been-preferred and the whole by-the power of-the
θείου πνεύματος φρουρουμένου, ἐπιτάξαντος ἡμῖν, μᾶλλον
divine spirit being-guarded having-commanded us rather
δὲ, εἰ χρὴ τἀληθὲς εἰπεῖν, πρὸς τὴν τῶν κρειττόνων
and if (it)-is-needful the-truth to-speak toward the of-the better(-things)
θεωρίαν τὸν νωθρὸν ἡμῶν νοῦν διεγείραντος πρὸς μίμησιν
contemplation the sluggish our mind having-roused toward imitation
καὶ ἅμιλλαν τῶν ἀρετῶν τῆς ἀσκήσεως τῶν ὁσίων
and rivalry of-the virtues of-the discipline of-the holy
καὶ ἀθανάτων πνευματικῶν ἡμῶν πατέρων καὶ τῶν
and immortal spiritual our fathers and of-those
ἐν ἀρεσκείᾳ θεοῦ ἐν σκληραγωγίᾳ πολλῇ τοῦ σώματος
in pleasing of-God in hardship much of-the body
βεβιωκότων· ὡς ἀναγραψαμένους ἡμᾶς τοὺς τῶν ἀνικήτων
having-lived that having-written-down us the of-the unconquered
ἀθλητῶν βίους διαπέμψασθαι τούτῳ, ἀνακηρύττοντας ἑνὸς
athletes lives to-send to-this(-man) proclaiming of-one
ἑκάστου τῶν μεγάλων τὰς ἐναργεῖς ἀρετάς. ἔστι δὲ ὁ τοῦ
each of-the great(-ones) the manifest virtues is and the of-the
θείου τούτου καὶ πνευματικοῦ πόθου ἐραστὴς ὁ ἄριστος
divine this and spiritual longing lover the best

τῶν ἀνδρῶν Λαῦσος, ὁ μετὰ τὴν τοῦ θεοῦ ῥοπὴν
of-the men Lausus the(-one) after the — of-God inclination
φύλαξ τεταγμένος τῆς ἐνθέου καὶ εὐσεβοῦς βασιλείας.
guardian appointed of-the divine and pious empire
Ἐγὼ τοίνυν ὁ καὶ τῇ γλώττῃ ἀπαίδευτος καὶ
I therefore the(-one) both in-the tongue untaught and
πνευματικῆς γνώσεως ἀκροθιγῶς πως γευσάμενος καὶ τοῦ
of-spiritual knowledge superficially somehow having-tasted and of-the
καταλόγου τῶν ἁγίων πατέρων πνευματικοῦ βίου ἀνάξιος,
roll of-the holy fathers of-spiritual life unworthy
δεδοικὼς τὸ ὑπὲρ ἐμὲ ἄμετρον τῆς ἐπιταγῆς μέγεθος,
fearing the beyond me immeasurable of-the command greatness
δυσανησχέτουν τῷ ἐπιτάγματι, πολλῆς δεομένῳ καὶ σοφίας
I-was-finding-hard-to-bear the command much needing both wisdom
τῆς ἔξωθεν καὶ πνευματικῆς συνέσεως· ὅμως καταιδεσθεὶς
of-the outside and spiritual understanding nevertheless having-revered
πρῶτον τὸ σπουδαῖον τῆς ἀρετῆς τοῦ εἰς ταύτην τὴν
first the earnestness of-the virtue of-the(-one) to this the
ἐπιταγὴν ἡμᾶς διεγείραντος, ἀναλογισάμενος δὲ καὶ τὴν
command us having-roused having-reckoned and also the
τῶν ἐντυγχανόντων ὠφελείαν, δεδιὼς δὲ καὶ τὸν ἐν τῇ
of-those reading benefit fearing and also the in the
εὐλόγῳ παρακοῇ κίνδυνον, τῇ προνοίᾳ πρῶτον ἀνατεθεικὼς
reasonable disobedience danger to-the providence first having-committed
τὸ γενναῖον ἐπίταγμα καὶ πολλῇ προσεχείᾳ χρησάμενος, τῇ
the noble command and much attention having-used by-the
τῶν ἁγίων πατέρων πρεσβείᾳ πτερούμενος, ἐνέβην εἰς τοὺς
of-the holy fathers intercession being-winged I-went-in into the
ἀγῶνας τοῦ σκάμματος, καὶ ὡς ἐν ἐπιτομῇ τῶν γενναίων
contests of-the arena and as in summary of-the noble
ἀθλητῶν καὶ μεγάλων ἀνδρῶν τὰ ἔπακρα μόνον ἆθλά τε
athletes and great men the topmost only contests both

καὶ σημεῖα ἀναγραψάμενος, οὐ μόνον ἀνδρῶν ἀοιδίμων
and signs having-written-down not only of-men celebrated
κατορθωκότων πολιτείαν ἀρίστην ἀλλὰ καὶ γυναικῶν
having-accomplished way-of-life best but also of-women
μακαρίων καὶ εὐσχημόνων ἄκραν πολιτείαν ἐξασκησασῶν.
blessed and graceful highest way-of-life having-practiced
Καὶ τῶν μὲν τὰ ἱεροπρεπῆ πρόσωπα αὐτοπροσώπῳ
and of-the(-ones) indeed the sacred faces with-face-to-face
θέᾳ ἰδεῖν κατηξιώθην, τῶν δὲ προτελειωθέντων ἐν
sight to-see I-was-deemed-worthy of-the(-ones) and perfected-before in
τῷ σκάμματι τῆς εὐσεβείας παρὰ θεοφόρων ἀθλητῶν τοῦ
the arena of-the piety from God-bearing athletes —
Χριστοῦ τὴν οὐράνιον τούτων πολιτείαν μεμάθηκα. πολλὰς
of-Christ the heavenly of-these way-of-life I-have-learned many
δὲ πόλεις καὶ πλείστας κώμας, σπήλαιόν τε ἅπαν καὶ
and cities and very-many villages cave and every and
πάσας σκηνὰς τῆς ἐρήμου τῶν μοναχῶν, πεζῇ τῇ πορείᾳ
all tents of-the desert of-the monks on-foot by-the journey
περινοστήσας θεοσεβείας σκοπῷ μετὰ πάσης ἀκριβείας,
having-gone-about of-piety with-aim with all exactness
ἃ μὲν αὐτὸς ἱστορήσας ἀνεγραψάμην, ἃ δὲ
what-things indeed myself having-witnessed I-wrote-down what-things and
παρὰ τῶν ἁγίων πατέρων ἀκήκοα, ἄθλους μεγάλων
from the holy fathers I-have-heard contests of-great
ἀνδρῶν καὶ ἀνδρειοτέρων τῆς φύσεως γυναικῶν διὰ
men and more-manly than-the nature of-women because-of
τὴν εἰς Χριστὸν ἐλπίδα ἐνσημάνας ἐν τῷ βιβλίῳ τούτῳ,
the in Christ hope having-noted in the book this
ἀπέσταλκα τῇ τῶν θείων λογίων φίλῃ ἀκοῇ σου, ἀνδρῶν
I-have-sent to-the of-the divine oracles loving hearing your of-men
ἀρίστων καὶ θεοφιλῶν ἐγκαλλώπισμα καὶ τῆς πιστοτάτης
best and God-loving (an)-ornament and of-the most-faithful

καὶ θεοφιλοῦς βασιλείας ἀγλάϊσμα, γνήσιε καὶ φιλόχριστε
and God-loving empire (a)-glory genuine and Christ-loving
δοῦλε θεοῦ Λαῦσε, ἐγχαράξας κατὰ τὴν προσοῦσαν ἐμοὶ
servant of-God Lausus having-engraved according-to the belonging to-me
βραχύτητα ἑκάστου τῶν τοῦ Χριστοῦ ἀθλητῶν ἀρρένων
brevity of-each of-the — of-Christ athletes male
τε καὶ θηλειῶν καὶ τὸ ἀοίδιμον ὄνομα, ἐξηγησάμενός τε
both and female and the celebrated name having-related and
ἀπὸ πολλῶν καὶ πάνυ μεγάλων ἄθλων ἑκάστου ὀλίγους
from many and very great contests of-each few
καὶ σφόδρα βραχεῖς, προστεθεικὼς τῶν πλείστων καὶ τὸ
and very brief having-added of-the most both the
γένος καὶ τὴν πόλιν καὶ τὸν τόπον τῆς μονῆς.
race and the city and the place of-the dwelling
Ἐμνημονεύσαμεν δὲ ἀνδρῶν καὶ γυναικῶν κατορθωσάντων
we-have-made-mention and of-men and women having-accomplished
μὲν εἰς ἄκρον τὴν ἀρετὴν, διὰ δὲ τὴν μητέρα τῆς
indeed to (the)-height the virtue because-of but the mother of-the
ὑπερηφανείας τὴν καλουμένην κενοδοξίαν εἰς ἔσχατον
pride the called vainglory into (the)-lowest
βάραθρον καὶ πυθμένα ᾅδου κατενεχθέντων, καὶ τὰ
pit and bottom of-Hades having-been-brought-down and the
ἐκ μακρῶν χρόνων καὶ πολλῶν κόπων κτηθέντα αὐτοῖς
from long times and many toils acquired by-them
ἐπέραστα καὶ περιμάχητα τῆς ἀσκήσεως κατορθώματα
lovely and fought-for of-the discipline achievements
ἐν μιᾷ καιροῦ ῥοπῇ ὑπὸ τοῦ τύφου καὶ τῆς οἰήσεως
in one of-moment turn by the conceit and the self-opinion
διαρρυέντα· χάριτι δὲ τοῦ σωτῆρος ἡμῶν καὶ προνοίᾳ τῶν
having-flowed-away by-grace but of-the savior our and by-providence of-the
ἁγίων πατέρων καὶ συμπαθείᾳ σπλάγχνων πνευματικῶν
holy fathers and by-sympathy of-bowels spiritual

ἐξαρπασθέντων τῶν τοῦ διαβόλου δικτύων καὶ ταῖς εὐχαῖς
having-been-snatched-out of-the of-the devil nets and by-the prayers
τῶν ἁγίων τὸν πρότερον ἀνακτησαμένων ἐνάρετον βίον.
of-the saints the former having-recovered virtuous life
2 Μακαρίζω σου τὴν προαίρεσιν· ἄξιον γὰρ ἀπὸ μακαρισμοῦ
I-call-blessed your the choice worthy for from (a)-blessing
ἄρξασθαι τῆς ἐπιστολῆς· ὅτι πάντων εἰς τὰ μάταια
to-begin the letter because all(-men) at the vain(-things)
κεχηνότων καὶ λίθους οἰκοδομούντων ἐξ ὧν οὐκ
gaping and stones building from which not
ὠφεληθήσονται, αὐτὸς λόγους οἰκοδομῆς διδάσκεσθαι
they-will-be-benefited you-yourself words of-edification to-be-taught
θέλεις. ἀδίδακτος γὰρ μόνος ἐστὶν ὁ τῶν ὅλων θεός,
you-wish untaught for alone is the of-the whole(-things) God
ἐπειδὴ καὶ αὐτοφυὴς καὶ πρὸ αὐτοῦ ἄλλον οὐκ ἔχων·
since both self-grown and before him other not having
τὰ δ' ἄλλα πάντα ἐστὶ διδακτά, ἐπειδὴ ποιητὰ καὶ
the(-things) and other all are taught since made and
κτιστά. καὶ τὰ μὲν πρῶτα τάγματα διδάσκαλον ἔχει τὴν
created and the indeed first orders (a)-teacher have the
ἀνωτάτω τριάδα· τὰ δὲ δεύτερα μανθάνει παρὰ τῶν
highest trinity the(-ones) and second learn from the
πρώτων· τὰ δὲ τρίτα παρὰ τῶν δευτέρων· καὶ οὕτω
first(-ones) the(-ones) and third from the second(-ones) and thus
καθεξῆς κατὰ τάξιν, μέχρι καὶ τῶν ἐσχάτων. οἱ
in-order according-to rank until even the last(-ones) the(-ones)
γὰρ κρείττους ἐν γνώμῃ καὶ ἀρετῇ τοὺς ἐλαττουμένους
for better in mind and virtue the(-ones) inferior
ἐν γνώσει διδάσκουσιν. οἱ τοίνυν οἰόμενοι διδασκάλων
in knowledge teach those therefore thinking of-teachers
μὴ χρῄζειν, ἢ μὴ πειθόμενοι τοῖς ἐν ἀγάπῃ διδάσκουσιν,
not to-need or not obeying those in love teaching

ἄγνοιαν νοσοῦσι τὴν μητέρα τῆς ὑπερηφανίας· ὧν
(with)-ignorance are-sick the mother of-the pride of-whom
πρωτεύουσιν εἰς ἀπώλειαν οἱ τῷ αὐτῷ πάθει τῆς
are-first to destruction those by-the same passion from-the
οὐρανίου διαγωγῆς ἐκπεσόντες, οἱ ἐν ἀέρι πετόμενοι
heavenly conduct having-fallen-out the in (the)-air flying
δαίμονες τῶν ἐν τοῖς οὐρανοῖς ἀποδράσαντες διδασκάλων.
demons from-the in the heavens having-run-away teachers
οὐ γὰρ αἱ λέξεις ἢ αἱ συλλαβαί εἰσι διδασκαλία, ἃ ἔχουσιν
not for the words or the syllables are teaching which have
ἐνίοτε καὶ οἱ ἐπὶ πλεῖστον φαῦλοι· ἀλλὰ τὰ τοῦ ἤθους
sometimes even those to (the)-most worthless but the of-the character
κατορθώματα, ἥ τε ἀλυπία καὶ ἡ ἀπτοησία καὶ ἡ
achievements the both freedom-from-grief and the fearlessness and the
ἀδειλία καὶ τὸ ἀόργητον, καὶ ἡ ἐπὶ πάντων παρρησία,
courage and the freedom-from-anger and the before all(-men) boldness
ἡ καὶ τοὺς λόγους ὡς πυρὸς φλόγα γεννῶσα. εἰ γὰρ μὴ
the(-one) also the words as of-fire flame begetting if for not
ἦν τοῦτο, οὐκ ἂν ἔλεγεν ὁ μέγας διδάσκαλος τοῖς ἑαυτοῦ
was this not — would-say the great teacher to-the his-own
μαθηταῖς· Μάθετε ἀπ' ἐμοῦ ὅτι πρᾶός εἰμι καὶ ταπεινὸς
disciples learn from me that gentle I-am and lowly
τῇ καρδίᾳ· οὐ τῇ εὐλεξίᾳ ῥυθμίζων τοὺς ἀποστόλους,
in-the heart not by-the eloquence training the apostles
ἀλλὰ τῇ εὐλαβείᾳ τοῦ ἤθους, μηδένα λυπῶν πλὴν τῶν
but by-the reverence of-the character no-one grieving except the
μισολόγων καὶ διδασκάλους μισούντων. δεῖ γὰρ τὴν
word-haters and teachers hating (one)-must for the
κατὰ θεὸν ἀσκουμένην ψυχὴν ἢ μανθάνειν πιστῶς ἃ
according-to God practicing-discipline soul either to-learn faithfully what
οὐκ οἶδεν, ἢ διδάσκειν σαφῶς ἃ ἔγνω. εἰ δὲ ὁπότερον
not it-knows or to-teach clearly what it-knew if and either-of-two

μὴ βούληται εἰ δύναται, μανίαν νοσεῖ. ἀρχὴ γὰρ
not it-wishes if it-is-able madness it-is-sick-with (the)-beginning for
ἀποστασίας διδασκαλίας κόρος καὶ ἀνορεξία λόγου,
of-apostasy from-teaching (is)-satiety and loss-of-appetite for-(the)-word
ὃν ἀεὶ πεινᾷ ἡ ψυχὴ τοῦ φιλοθέου. ἴσχυε οὖν
which always hungers-for the soul of-the God-loving(-man) be-strong then
καὶ ὑγίαινε καὶ ἀνδρίζου, καὶ χαρίσηταί σοι ὁ θεὸς τὸ
and be-healthy and be-manly and may-grant to-you — God the
μεταδιώκειν τὴν γνῶσιν τοῦ Χριστοῦ.
to-pursue the knowledge — of-Christ

3 Πολλῶν πολλὰ καὶ ποικίλα κατὰ διαφόρους καιροὺς
of-many many and varied at different times
συγγράμματα τῷ βίῳ καταλελοιπότων, τῶν μὲν ἐξ
writings to-the life having-left of-the(-ones) indeed from
ἐπιπνοίας τῆς ἄνωθεν χάριτος θεοδότου εἰς οἰκοδομὴν
(the)-inspiration of-the from-above grace God-given for edification
καὶ ἀσφάλειαν τῶν πιστῇ προθέσει ἑπομένων τοῖς
and safety of-those with-faithful purpose following the
δόγμασι τοῦ σωτῆρος, τῶν δὲ ἐξ ἀνθρωπαρέσκου καὶ
doctrines of-the savior of-the(-ones) and from man-pleasing and
διεφθαρμένης προθέσεως ὑλομανησάντων εἰς παραμυθίαν
corrupted purpose having-run-wild for (the)-consolation
τῶν κενοδοξίαν κισσώντων, ἑτέρων δὲ ἔκ τινος μανίας
of-those vainglory craving of-others and from some madness
καὶ ἐνεργείας τοῦ μισοκάλου δαίμονος τύφῳ καὶ μηνίδι
and working of-the good-hating demon with-conceit and wrath
ἐπὶ λύμῃ τῶν κουφογνωμόνων ἀνθρώπων καὶ σπίλῳ τῆς
for (the)-ruin of-the light-minded men and (the)-stain of-the
ἀχράντου καὶ καθολικῆς ἐκκλησίας ἐπεισφρησάντων ταῖς
undefiled and catholic church having-crept-in into-the
διανοίαις τῶν ἀνοήτων ἐπὶ ἐγκότῳ τῆς σεμνῆς πολιτείας·
minds of-the foolish to (the)-hatred of-the august way-of-life

ἔδοξε καὰμοὶ τῷ ταπεινῷ, αἰδεσθέντι τὴν ἐπιταγὴν τῆς
it-seemed-good also-to-me the humble having-respected the command of-the
σῆς μεγαλονοίας, φιλομαθέστατε, τὴν ἐπὶ προκοπῇ τῆς
your magnanimity most-learning-loving the for (the)-progress of-the
διανοίας, τριακοστὸν μὲν καὶ τρίτον ἔτος ἄγοντι ἐν τῇ τῶν
mind thirtieth indeed and third year leading in the of-the
ἀδελφῶν πολιτείᾳ δῆθεν καὶ τῷ μονήρει βίῳ, εἰκοστὸν δὲ
brothers way-of-life forsooth and in-the solitary life twentieth and
τῆς ἐπισκοπῆς, πεντηκοστὸν δὲ καὶ ἕκτον ἐν τῇ πάσῃ ζωῇ,
of-the episcopate fiftieth and also sixth in the whole life
ποθοῦντί σοι τὰ τῶν πατέρων διηγήματα, ἀρρένων τε καὶ
longing to-you the of-the fathers narratives male both and
θηλειῶν, ὧν τε ἑώρακα καὶ περὶ ὧν ἀκήκοα, οἷς τε
female of-whom both I-have-seen and about whom I-have-heard with-whom and
συνανεστράφην ἐν τῇ κατ' Αἴγυπτον ἐρήμῳ καὶ Λιβύῃ καὶ
I-lived-together in the in Egypt desert and Libya and
Θηβαΐδι καὶ Συήνῃ, ὑφ' ἣν καὶ οἱ λεγόμενοι Ταβεννησιῶται,
(the)-Thebaid and Syene under which also the called Tabennesiotes
ἔπειτα Μεσοποταμίᾳ Παλαιστίνῃ τε καὶ Συρίᾳ, καὶ τοῖς
then Mesopotamia Palestine both and Syria and in-the
μέρεσι τῆς δύσεως Ῥώμῃ τε καὶ Καμπανίᾳ καὶ τῶν
parts of-the west Rome both and Campania and of-the(-parts)
περὶ ταύτην, ἄνωθεν ἐκθέσθαι σοι ἐν διηγήματος εἴδει
around this from-the-beginning to-set-out for-you in of-narrative form
τὸ βιβλίον τοῦτο· ὅπως σεμνὸν καὶ ψυχωφελὲς ὑπομνηστικὸν
the book this so-that (an)-august and soul-profiting reminder
ἔχων ἀδιάλειπτόν τε φάρμακον λήθης πάντα μὲν
having unceasing and remedy of-forgetfulness all indeed
νυσταγμὸν τὸν ἐξ ἀλόγου ἐπιθυμίας, πᾶσαν δὲ διψυχίαν
drowsiness the from irrational desire all and double-mindedness
καὶ κιμβικίαν τὴν ἐν ταῖς χρείαις, πάντα τε ὄκνον καὶ
and stinginess the in the needs all and sloth and

μικροψυχίαν τῶν ἐν τῷ ἤθει, ὀξυθυμίαν τε καὶ τάραχον καὶ
pettiness of-those in the character quick-temper both and confusion and
λύπην καὶ ἄλογον φόβον διὰ τούτου ἀποσκευαζόμενος καὶ
grief and irrational fear through this getting-rid-of and
τὸν μετεωρισμὸν τοῦ κόσμου, ἀδιαλείπτῳ πόθῳ προκόπτοις
the distraction of-the world with-unceasing longing you-may-advance
ἐν τῇ προθέσει τῆς εὐσεβείας, ὁδηγὸς καὶ σαυτοῦ καὶ τῶν
in the purpose of-the piety guide both of-yourself and of-those
μετὰ σοῦ καὶ τῶν ὑπὸ σὲ καὶ τῶν εὐσεβεστάτων γινόμενος
with you and of-those under you and of-the most-pious becoming
βασιλέων· δι' ὧν κατορθωμάτων πάντες οἱ φιλόχριστοι
emperors through which achievements all the Christ-lovers
ἑνωθῆναι θεῷ ἐπείγονται· συνεκδεχόμενος καὶ τὴν ἀνάλυσιν
to-be-united to-God hasten awaiting also the departure
τῆς ψυχῆς καθ' ἡμέραν, κατὰ τὸ γεγραμμένον·
of-the soul each day according-to the(-thing) written
Ἀγαθὸν τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι· καὶ τὸ
good the to-depart and with Christ to-be and the
Ἑτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου, καὶ παρασκευάζου
prepare for the going-out the works your and make-ready
εἰς τὸν ἀγρόν· ὁ γὰρ μνημονεύων ἀεὶ τοῦ θανάτου ὡς
for the field the(-one) for remembering always the death as
ἐξ ἀνάγκης ἥξει καὶ οὐ μελλήσει, οὐ πταίσει μεγάλα·
of necessity it-will-come and not it-will-delay not he-will-stumble greatly
μήτε παραλογιζόμενος τὴν ὑποθήκην τῶν ὑφηγήσεων μήτε
neither misreckoning the counsel of-the instructions nor
διαπτύων τὴν ἰδιωτείαν καὶ τὸ ἀκαλλὲς τῆς λέξεως.
spitting-on the plainness and the unadornedness of-the style
οὐ γὰρ δὴ τοῦτο τὸ ἔργον ἐστὶ θεϊκῆς διδασκαλίας
not for indeed this the work is of-divine teaching
σεσοφισμένως φράζειν, ἀλλὰ πείθειν τὴν γνώμην νοήμασιν
sophistically to-express but to-persuade the mind with-thoughts

ἀληθείας, κατὰ τὸ εἰρημένον· Ἄνοιγε σὸν στόμα
of-truth according-to the(-thing) said open your mouth
λόγῳ θεοῦ· καὶ πάλιν· Μὴ ἀστοχήσῃς διηγήματος
with-(the)-word of-God and again not miss (the)-narrative
γερόντων, καὶ γὰρ καὶ αὐτοὶ παρὰ τῶν πατέρων ἔμαθον.
of-old-men and for also themselves from the fathers learned
Ἐγὼ τοίνυν, φιλομαθέστατε τοῦ θεοῦ ἄνθρωπε, ἐκ μέρους
I therefore most-learning-loving — of-God man in part
ἑπόμενος ταύτῃ τῇ ῥήσει πολλοῖς τῶν ἁγίων συντετύχηκα,
following this the saying many of-the saints I-have-met
οὐ περιέργῳ χρησάμενος λογισμῷ, ἀλλὰ καὶ τριάκοντα
not with-curious having-used thought but even of-thirty
ἡμερῶν καὶ δὶς τοσούτων ὁδὸν ἐξανύσας, ὡς ἐπὶ θεοῦ
days and twice as-many (a)-road having-completed as before God
πεζῇ τῇ πορείᾳ πατήσας πᾶσαν τὴν γῆν Ῥωμαίων,
on-foot by-the journey having-trodden all the land of-Romans
ἠσμένισα τὴν κακουχίαν τῆς ὁδοιπορίας ἐπὶ συντυχίᾳ
I-welcomed the hardship of-the travel for (the)-meeting
ἀνδρὸς φιλοθέου, ἵνα κερδήσω ὅπερ οὐκ εἶχον. εἰ γὰρ ὁ
of-(a)-man God-loving that I-might-gain what not I-had if for the(-one)
πολλῷ κρείττων ἐμοῦ ὑπερβὰς πολιτείᾳ καὶ γνώσει
by-much better than-me having-surpassed in-way-of-life and knowledge
καὶ συνειδήσει καὶ πίστει Παῦλος τὴν ἀπὸ Ταρσοῦ εἰς τὴν
and conscience and faith Paul the from Tarsus to —
Ἰουδαίαν ἐστείλατο ἀποδημίαν ἐπὶ συντυχίᾳ Πέτρου καὶ
Judea made journey for (the)-meeting of-Peter and
Ἰακώβου καὶ Ἰωάννου, καὶ ἐν εἴδει καυχήματος διηγεῖται,
of-James and of-John and in form of-boasting relates
στηλιτεύων ἑαυτοῦ τοὺς πόνους εἰς παροξυσμὸν τῶν ὄκνῳ
publishing his-own the labors for (the)-provocation of-those with-sloth
καὶ ἀργίᾳ συζώντων ἐν τῷ εἰπεῖν· Ἀνέβην εἰς Ἱεροσόλυμα
and idleness living-together in the to-say I-went-up to Jerusalem

ἱστορῆσαι Κηφᾶν, οὐκ ἀρκούμενος τῇ φήμῃ τῆς ἀρετῆς
to-visit Cephas not being-content with-the report of-the virtue
ἀλλ᾽ ἐπιποθῶν καὶ τὴν τοῦ εἴδους αὐτοῦ συντυχίαν· πόσῳ
but longing-for also the of-the face his meeting how-much
μᾶλλον ἐγὼ ὁ μυρίων ταλάντων χρεωφειλέτης ὤφειλον
more I the of-ten-thousand talents debtor ought
τοῦτο ποιῆσαι, οὐκ ἐκείνους εὐεργετῶν ἀλλ᾽ ἐμαυτὸν
this to-do not those benefiting but myself
ὠφελῶν. καὶ γὰρ οἱ τοὺς τῶν πατέρων ἀναγραψάμενοι
profiting and for those the of-the fathers having-written-down
βίους, Ἀβραάμ τε καὶ τῶν καθεξῆς, Μωσέως καὶ Ἠλίου
lives of-Abraham both and of-the(-ones) in-order of-Moses and of-Elijah
καὶ Ἰωάννου, οὐχ ἵνα ἐκείνους δοξάσωσιν ἐξηγήσαντο,
and of-John not that them they-might-glorify related
ἀλλ᾽ ἵνα καὶ τοὺς ἐντυγχάνοντας ὠφελήσωσιν.
but that also those reading they-might-benefit
Ταῦτα οὖν εἰδὼς, πιστότατε δοῦλε Χριστοῦ Λαῦσε, καὶ
these(-things) then knowing most-faithful servant of-Christ Lausus also
σαυτὸν νουθετῶν, ἀνάσχου καὶ τῆς φλυαρίας τῆς ἡμετέρας
yourself admonishing bear-with also the babbling the our
ἐπὶ φυλακῇ τῆς εὐσεβοῦς γνώμης, ἣ διαφόροις κακίαις
for (the)-guarding of-the pious mind which by-various evils
ὁραταῖς τε καὶ ἀοράτοις κυμαίνεσθαι πέφυκε, μόνῃ
visible both and invisible to-be-tossed is-by-nature by-only
προσευχῇ συνεχεῖ καὶ ἰδιοπραγμοσύνῃ δυναμένῃ ἠρεμεῖν.
prayer continual and minding-one's-own-business able to-be-still
πολλοὶ γὰρ τῶν ἀδελφῶν καὶ πόνοις καὶ ἐλεημοσύναις
many for of-the brothers both with-labors and with-alms
κομῶντες, καὶ ἀγαμίαν ἢ παρθενίαν αὐχοῦντες, καὶ
priding-themselves and celibacy or virginity boasting-of and
μελέτῃ θείων λογίων καὶ σπουδάσμασι θαρρήσαντες,
in-study of-divine oracles and with-endeavors having-taken-courage

ἠστόχησαν ἀπαθείας ἀδιακρίτῳ προσχήματι εὐσεβείας
missed passionlessness with-undiscerning pretense of-piety
τὰς φιλοπραγμοσύνας νοσήσαντες, ἐξ ὧν τίκτονται
the busybodyings having-been-sick-with from which are-born
πολυπραγμοσύναι ἢ κακοπραγμοσύναι ἀπελαύνουσαι
meddlings or evildoings driving-out
καλοπραγμοσύνην, τὴν μητέρα τῆς ἰδιοπραγμοσύνης.
good-doing the mother of-the minding-one's-own-business
Ἀνδρίζου τοίνυν, παρακαλῶ, μὴ πιαίνων τὸν πλοῦτον·
be-manly therefore I-exhort not fattening the wealth
ὃ δὴ καὶ πεποίηκας, αὐτάρκως αὐτὸν σμικρύνας τῇ
which indeed also you-have-done sufficiently it having-diminished by-the
διαδόσει τῶν χρείαν ἐχόντων διὰ τὴν ἐκ τούτου τῆς
distribution to-those need having because-of the from this of-the
ἀρετῆς ὑπηρεσίαν· μήτε ὁρμῇ τινι καὶ προλήψει ἀλόγῳ
virtue service nor by-impulse some and by-prejudice irrational
ἀνθρωπαρέσκως ὅρκῳ πεδήσας τὴν προαίρεσιν, καθὼς
man-pleasingly with-(an)-oath having-fettered the choice as
πεπόνθασί τινες φιλονείκως φιλοδοξίᾳ τοῦ μὴ φαγεῖν
have-suffered some contentiously by-love-of-glory the not to-eat
ἢ πιεῖν δουλώσαντες τὸ αὐτεξούσιον τῇ ἀνάγκῃ τοῦ
or to-drink having-enslaved the free-will to-the necessity of-the
ὅρκου, καὶ τούτῳ πάλιν ὑποπεσόντες οἰκτρῶς φιλοζωΐᾳ
oath and to-this again having-fallen-under pitiably by-love-of-life
καὶ ἀκηδίᾳ καὶ ἡδονῇ τὴν ἐπιορκίαν ὠδίναντες.
and by-listlessness and by-pleasure the perjury having-been-in-labor-with
λόγῳ τοίνυν μεταλαμβάνων καὶ λόγῳ ἀπεχόμενος
with-reason therefore partaking and with-reason abstaining
οὐχ ἁμαρτήσεις ποτέ. θεῖος γὰρ ὁ λόγος τῶν ἐν ἡμῖν
not you-will-sin ever divine for the reason of-the in us
κινημάτων, ἐξορίζων μὲν τὰ βλαβερὰ, προσλαμβανόμενος
movements banishing indeed the harmful(-things) taking-in

δὲ τὰ ἐπωφελῆ· δικαίῳ γὰρ νόμος οὐ κεῖται.
and the beneficial(-things) for-(the)-just for law not is-laid-down
ἄμεινον γὰρ ἡ μετὰ λόγου οἰνοποσία τῆς μετὰ τύφου
better for the with reason wine-drinking than-the with conceit
ὑδροποσίας. καὶ βλέπε μοι τοὺς μετὰ λόγου οἶνον
water-drinking and look for-me those with reason wine
πιόντας ἄνδρας ἁγίους, καὶ τοὺς ἄνευ λόγου πιόντας
having-drunk men holy and those without reason having-drunk
ὕδωρ ἀνθρώπους βεβήλους, καὶ μηκέτι ψέξῃς τὴν ὕλην ἢ
water men profane and no-longer blame the matter or
ἐπαινέσῃς, ἀλλὰ μακάρισον ἢ ταλάνισον τὴν γνώμην τῶν
praise but call-blessed or call-wretched the mind of-those
καλῶς ἢ κακῶς χρωμένων τῇ ὕλῃ. ἔπιέ ποτε καὶ Ἰωσὴφ
well or badly using the matter drank once also Joseph
παρ᾽ Αἰγυπτίοις οἶνον, ἀλλ᾽ οὐκ ἐβλάβη τὴν φρένα,
among Egyptians wine but not was-harmed in-the mind
ἠσφαλίσατο γὰρ τὴν γνώμην. ὑδροπότησε δὲ Πυθαγόρας
he-secured for the mind drank-water but Pythagoras
καὶ Διογένης καὶ Πλάτων, ἐν οἷς καὶ Μανιχαῖοι καὶ
and Diogenes and Plato among whom also Manichaeans and
τὸ λοιπὸν σύνταγμα τῶν ἐθελοφιλοσόφων, οἳ καὶ ἐπὶ
the rest company of-the would-be-philosophers who even to
τοσοῦτον ἤλασαν κουφοδοξίας ἀκολασίᾳ ὡς καὶ τὸν θεὸν
so-far drove of-vanity by-intemperance as even — God
ἀγνοῆσαι καὶ προσκυνῆσαι εἰδώλοις. ἥψαντο δὲ καὶ οἱ
to-be-ignorant-of and to-worship idols partook and also those
περὶ τὸν ἀπόστολον Πέτρον τῆς χρήσεως τοῦ οἴνου, ὡς
around the apostle Peter of-the use of-the wine so-that
καὶ αὐτὸν ὀνειδίζεσθαι τὸν διδάσκαλον τούτων τὸν σωτῆρα
even himself to-be-reproached the teacher of-these the savior
ἐπὶ τῇ μεταλήψει, λεγόντων τῶν Ἰουδαίων· Ἵνα τί οἱ
for the partaking saying the Jews for what the

μαθηταί σου οὐ νηστεύουσιν ὡς καὶ οἱ τοῦ Ἰωάννου; καὶ
disciples your not fast as also those — of-John and
πάλιν τοῖς μαθηταῖς ἐπεμβαίνοντες ὀνειδισμοῖς ἔλεγον· Ὁ
again on-the disciples attacking with-reproaches they-said the
διδάσκαλος ὑμῶν μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
teacher your with the tax-collectors and sinners eats
καὶ πίνει. οὐκ ἂν δὲ ἐπὶ ἄρτου καὶ ὕδατος ἐπελαμβάνοντο
and drinks not — and for bread and water they-would-have-laid-hold
ἀλλ' ἐπ' ὄψων καὶ οἴνου δηλονότι· οἷς πάλιν ἀλόγως
but for relishes and wine evidently to-whom again irrationally
θαυμάζουσιν ὑδροποσίαν καὶ ψέγουσιν οἰνοποσίαν ἔλεγεν
admiring water-drinking and blaming wine-drinking said
ὁ σωτήρ· Ἦλθεν Ἰωάννης ἐν ὁδῷ δικαιοσύνης, μήτε
the savior came John in (the)-way of-righteousness neither
ἐσθίων μήτε πίνων — δηλαδὴ κρέα καὶ οἶνον, δίχα γὰρ
eating nor drinking evidently meat and wine apart-from for
τῶν ἄλλων ζῆν οὐκ ἠδύνατο — καὶ λέγουσι· Δαιμόνιον
the other(-things) to-live not he-could and they-say (a)-demon
ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ
he-has came the son of-the man eating and drinking and
λέγουσιν· Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν
they-say behold (a)-man glutton and wine-drinker of-tax-collectors
φίλος καὶ ἁμαρτωλῶν, διὰ τὸ ἐσθίειν καὶ πίνειν. τί
friend and of-sinners because-of the to-eat and to-drink what
οὖν ἡμεῖς ποιήσωμεν; μήτε τοῖς ψέγουσι μήτε τοῖς
then we shall-we-do neither the(-ones) blaming nor the(-ones)
ἐπαινοῦσιν ἀκολουθήσωμεν, ἀλλ' ἢ μετὰ Ἰωάννου λόγῳ
praising let-us-follow but either with John with-reason
νηστεύσωμεν κἂν εἴπωσι· Δαιμόνιον ἔχουσιν· ἢ μετ'
let-us-fast even-if they-say (a)-demon they-have or with
Ἰησοῦ ἐν σοφίᾳ οἰνοποτήσωμεν, εἰ χρῄζει τὸ σῶμα, κἂν
Jesus in wisdom let-us-drink-wine if needs the body even-if

εἴπωσιν· Ἰδοὺ ἄνθρωποι φάγοι καὶ οἰνοπόται. οὔτε γὰρ ἡ
they-say behold men gluttons and wine-drinkers neither for the
βρῶσίς ἐστί τι κατὰ ἀλήθειαν οὔτε ἡ ἀποχή, ἀλλὰ
eating is anything according-to truth nor the abstaining but
πίστις δι' ἀγάπης τοῖς ἔργοις παρεκτεινομένη. ὅταν
faith through love to-the works extended when
γὰρ πάσῃ πράξει παρακολουθήσῃ ἡ πίστις, ἀκατάκριτος
for every action accompanies the faith (is)-uncondemned
ὁ ἐσθίων καὶ πίνων διὰ τὴν πίστιν· πᾶν γὰρ ὃ
the(-one) eating and drinking because-of the faith all for which
οὐκ ἐκ πίστεως ἁμαρτία ἐστίν. ἀλλ' ἐπειδὴ πᾶς τις ἐρεῖ
not from faith sin is but since every one will-say
τῶν πλημμελούντων πίστει μεταλαμβάνειν ἢ ἕτερόν τι
of-those offending by-faith to-partake or other anything
πράττειν ἀλόγῳ πληροφορίᾳ καὶ διεφθαρμένῳ τῷ
to-do with-irrational assurance and corrupted with-the
συνειδότι, ὁ σωτὴρ διεστείλατο λέγων· Ἐκ τῶν καρπῶν
conscience the savior distinguished saying from the fruits
αὐτῶν ἐπιγνώσεσθε αὐτούς. ὅτι δὲ ὁ καρπὸς τῶν λόγῳ
their you-will-know them that and the fruit of-those with-reason
πολιτευομένων καὶ συνέσει κατὰ τὸν θεῖον ἀπόστολον
living and understanding according-to the divine apostle
ἀγάπη ἐστὶ καὶ χαρὰ καὶ εἰρήνη καὶ μακροθυμία,
love is and joy and peace and long-suffering
χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης, καὶ ἐγκράτεια,
kindness goodness faith meekness and self-control
ὡμολόγηται. αὐτὸς γὰρ ἔλεγε Παῦλος· Ὁ γὰρ καρπὸς τοῦ
has-been-agreed himself for said Paul the for fruit of-the
πνεύματός ἐστι τὰ καὶ τά. ὅτι δὲ ὁ σπουδάζων
spirit is the(-things) and the(-things) that and the(-one) striving
τοιούτους ἔχειν καρποὺς ἀλόγως ἢ ἀσκόπως ἢ ἀκαίρως
such to-have fruits irrationally or aimlessly or unseasonably

οὐ βρώσεται κρέα οὐδὲ πίεται οἶνον, οὐδὲ συνοικήσει τινὶ
not will-eat meat nor will-drink wine nor will-dwell-with any
κακῷ συνειδότι, πάλιν ἔλεγεν ὁ αὐτὸς Παῦλος ὅτι Πᾶς
evil conscience again said the same Paul that every
ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ὑγιαινούσης μὲν
the(-one) contending in-all-things exercises-self-control being-healthy indeed
τῆς σαρκὸς ἀπεχόμενος τῶν παιινόντων, ἀρρωστούσης
the flesh abstaining-from the(-things) fattening being-sick
δὲ ἢ ὀδυνωμένης ἢ καὶ λύπαις καὶ περιστάσεσι κοινωνούσης
but or being-in-pain or even in-griefs and in-difficulties sharing
χρήσεται μὲν βρώμασιν ἢ πόμασιν ὡς φαρμάκοις εἰς
he-will-use indeed foods or drinks as medicines for
ἴασιν τῶν λυπούντων, ἀφέξεται δὲ τῶν κατὰ
healing of-the(-things) grieving he-will-abstain but from-the according-to
ψυχὴν βλαβερῶν, ὀργῆς, φθόνου, κενοδοξίας, ἀκηδίας,
soul harmful(-things) anger envy vainglory listlessness
καταλαλιᾶς καὶ ὑπονοίας ἀλόγου, εὐχαριστῶν ἐν κυρίῳ.
slander and suspicion irrational giving-thanks in (the)-Lord
Αὐτάρκως τοίνυν περὶ τούτου διαλαβὼν πάλιν ἄλλην
sufficiently therefore about this having-discussed again another
παράκλησιν προσάγω σου τῇ φιλομαθείᾳ. φεῦγε ὅση
exhortation I-bring your to-the love-of-learning flee as-much-as
δύναμις συντυχίας ἀνδρῶν ὄφελος οὐδὲν ἐχόντων καὶ
(is)-power meetings of-men profit nothing having and
κοσμούντων τὸ δέρμα ἀκαταλλήλως, κἂν ὀρθόδοξοι εἶεν,
adorning the skin unsuitably even-if orthodox they-be
μή τί γε αἱρετικῶν, βλαπτόντων τῇ ὑποκρίσει, κἂν
not at-all at-least of-heretics harming by-the hypocrisy even-if
δόξωσι πολιαῖς ἢ ῥυτίσιν ἐπισύρεσθαι μῆκος χρόνου.
they-seem with-gray-hairs or wrinkles to-drag-along length of-time
κἂν γὰρ μηδὲν βλαβῇς παρ᾽ αὐτῶν δι᾽ εὐγένειαν
even-if for nothing you-be-harmed by them through nobility

τρόπων, τὸ γοῦν ἔλαττον χαυνωθήσῃ ἢ ἐπαρθήσῃ
of-manners the at-any-rate less you-will-be-puffed-up or you-will-be-lifted-up
καταγελῶν τούτων, ὅπερ ἐστί σοι βλάβη. ὑπὲρ δὲ
laughing-at these which is to-you harm beyond but
θυρίδα φωτεινὴν μεταδίωκε ἀνδρῶν τε καὶ γυναικῶν
(a)-window bright pursue of-men both and of-women
ὁσίας συντυχίας, ἵνα διὰ τούτων, καθάπερ †λεπτόγραφον
holy meetings that through these as fine-written
βιβλίον†, δυνηθῇς σαφῶς ἰδεῖν καὶ τὴν σὴν καρδίαν, διὰ
book you-may-be-able clearly to-see also the your heart through
τῆς παραθέσεως τὴν ῥαθυμίαν ἢ τὴν ἀμέλειαν δυνάμενος
the comparison the slackness or the negligence being-able
τὴν σὴν δοκιμάζειν. ἥ τε γὰρ χρόα τῶν προσώπων
the your to-test the both for color of-the faces
ἐπανθοῦσα τῇ πολιᾷ καὶ ὁ στολισμὸς τῆς ἐσθῆτος καὶ
blooming with-the gray-hair and the attire of-the clothing and
ἡ ἀτυφία τῶν λόγων καὶ ἡ εὐλάβεια τῶν λέξεων καὶ
the unpretentiousness of-the words and the reverence of-the expressions and
τὸ χαρίεν τῶν νοημάτων ἐνδυναμώσει σε, κἂν ἐν ἀκηδίᾳ
the grace of-the thoughts will-strengthen you even-if in listlessness
τυγχάνῃς. Στολισμὸς γὰρ ἀνδρὸς καὶ βῆμα ποδὸς καὶ
you-happen-to-be attire for of-man and step of-foot and
γέλως ὀδόντων ἀναγγελεῖ περὶ αὐτοῦ καθὼς ἡ σοφία λέγει.
laughter of-teeth will-announce about him as the wisdom says
Ἀρξάμενος τοίνυν τῶν διηγήσεων οὐ τοὺς ἐν ταῖς πόλεσιν
having-begun therefore the narratives not those in the cities
οὔτε τοὺς ἐν ταῖς κώμαις ἢ ἐρημίαις σοι καταλείψω
nor those in the villages or deserts to-you I-will-leave
ἀγνώστους τῷ λόγῳ. οὐ γὰρ ὁ τόπος ἐστὶν ὁ
unknown in-the account not for the place is the(-thing)

ζητούμενος ἔνθα κατῴκησαν οὗτοι, ἀλλ᾽ ὁ τρόπος τῆς
sought where dwelt these but the manner of-the
προαιρέσεως.
choice

II · ALEXANDRIA

Palladius comes to Alexandria in the second consulship of Theodosius and meets Isidore, the church's guest-master, who sends him to Dorotheus, a Theban ascetic in a cave; illness takes him away before his three years are done. Isidore tells Antony's story of Potamiaena, a slave-girl who refused her master and was let down into boiling pitch. Palladius visits Didymus the blind writer, hears of Alexandra, who shut herself in a tomb for ten years, and tells how the presbyter Macarius tricked a miserly rich virgin out of five hundred coins for his poorhouse.

Πρώτως πατήσας τὴν Ἀλεξανδρέων πόλιν ἐν τῇ δευτέρᾳ 1
first having-trodden the of-Alexandrians city in the second
ὑπατίᾳ Θεοδοσίου τοῦ μεγάλου βασιλέως, ὃς νῦν ἐν
consulship of-Theodosius the great emperor who now among
ἀγγέλοις ὑπάρχει διὰ τὴν αὐτοῦ πίστιν εἰς τὸν Χριστόν,
angels is because-of the his faith in — Christ
περιέτυχον ἐκεῖσε ἀνδρὶ θαυμασίῳ παντόθεν κεκοσμημένῳ
I-met there (a)-man wonderful on-every-side adorned
ἔν τε ἤθει καὶ γνώσει, Ἰσιδώρῳ τῷ πρεσβυτέρῳ
in both character and knowledge Isidore the presbyter
ξενοδόχῳ ὄντι τῆς Ἀλεξανδρέων ἐκκλησίας· ὃς τὰ μὲν
guest-master being of-the of-Alexandrians church who the indeed
πρῶτα τῆς νεότητος ἆθλα ἐλέγετο ἠνυκέναι ἐν τῇ
first(-things) of-the youth contests was-said to-have-accomplished in the
ἐρήμῳ· οὗ καὶ τὴν κέλλαν ἐθεασάμην ἐν τῷ ὄρει τῆς
desert of-whom also the cell I-beheld in the mountain —

Νιτρίας. κατέλαβον δὲ τοῦτον ἐτῶν ἑβδομήκοντα γέροντα,
of-Nitria I-found and this(-man) of-years seventy old-man
ὃς ἐπιζήσας πεντεκαίδεκα ἔτη ἄλλα τελευτᾷ ἐν εἰρήνῃ.
who having-lived-on fifteen years other dies in peace
οὗτος μέχρις αὐτῆς τελευτῆς οὐκ ὀθόνην ἐφόρεσεν ἐκτὸς
this(-man) until itself death not linen wore except
φακιολίου, οὐ λουτροῦ ἥψατο, οὐ κρεῶν μετέλαβεν· ὃς ἔσχε
(a)-headband not (a)-bath touched not meat partook who had
τοιοῦτον τὸ σωμάτιον ὑπὸ τῆς χάριτος συγκροτούμενον, ὡς
such the little-body by the grace knit-together that
προσδοκῆσαι πάντας τοὺς ἀγνοοῦντας αὐτοῦ τὴν δίαιταν ὅτι
to-expect all those not-knowing his the diet that
ἐν τρυφῇ διάγει. τούτου τὰς ἀρετὰς τῆς ψυχῆς ἐὰν θέλω
in luxury he-lives of-this(-man) the virtues of-the soul if I-wish
διηγήσασθαι κατὰ μέρος ἐπιλείψει με ὁ χρόνος· ὃς τοσοῦτον
to-relate by part will-fail me the time who so-much
ἦν φιλάνθρωπος καὶ εἰρηνικός, ὡς καὶ αὐτοὺς τοὺς ἐχθροὺς
was humane and peaceable that even very the enemies
αὐτοῦ τοὺς ἀπίστους αἰδεῖσθαι αὐτοῦ τὴν σκιὰν διὰ τὸ
his the unbelievers to-revere his the shadow because-of the
λίαν χρηστόν. τοσαύτην δὲ ἔσχε γνῶσιν τῶν ἁγίων γραφῶν
very kind such and he-had knowledge of-the holy scriptures
καὶ τῶν θείων δογμάτων, ὡς καὶ παρ᾽ αὐτὰ τὰ συμπόσια
and of-the divine doctrines that even at very the banquets
τῶν ἀδελφῶν ἐξίστασθαι τὴν διάνοιαν καὶ ἐνεάζειν· καὶ
of-the brothers to-be-out-of-himself the mind and to-be-dumbstruck and
παρακαλούμενος διηγήσασθαι τὰ τῆς ἐκστάσεως, ἔλεγεν
being-urged to-relate the(-things) of-the ecstasy he-said
ὅτι Ἀπεδήμησα τῇ διανοίᾳ, ἁρπαγεὶς ὑπὸ θεωρίας
that I-went-abroad in-the mind having-been-snatched by contemplation
τινός. ἔγνων κἀγὼ τοῦτον πολλάκις δακρύσαντα ἐπὶ
a-certain knew I-too him often having-wept at

τραπέζης, καὶ τὴν αἰτίαν πυθόμενος τῶν δακρύων ἤκουσα
table and the cause having-inquired of-the tears I-heard
αὐτοῦ λέγοντος ὅτι Αἰδοῦμαι μεταλαμβάνων ἀλόγου
him saying that I-am-ashamed partaking of-irrational
τροφῆς, λογικὸς ὑπάρχων καὶ ὀφείλων ἐν παραδείσῳ τρυφῆς
food rational being and owing in (the)-paradise of-delight
διάγειν διὰ τὴν δοθεῖσαν ἡμῖν παρὰ Χριστοῦ ἐξουσίαν.
to-live because-of the given to-us from Christ authority
οὗτος γνώριμος ὢν τῇ κατὰ Ῥώμην συγκλήτῳ πάσῃ
this(-man) known being to-the in Rome senate all
καὶ ταῖς γυναιξὶ τῶν μεγιστάνων, ὁπηνίκα σὺν Ἀθανασίῳ
and to-the wives of-the magnates when with Athanasius
τῷ ἐπισκόπῳ ἀπεληλύθει τὸ πρῶτον, ἔπειτα σὺν Δημητρίῳ
the bishop he-had-gone-away the first(-time) then with Demetrius
τῷ ἐπισκόπῳ, καὶ περισσεύων πλούτῳ καὶ ἀφθονίᾳ χρειῶν,
the bishop and abounding in-wealth and abundance of-necessities
οὐ διαθήκην ἔγραψε τελευτῶν, οὐ νόμισμα καταλέλοιπεν,
not (a)-will he-wrote dying not (a)-coin has-left
οὐ πρᾶγμα ταῖς ἰδίαις αὐτοῦ ἀδελφαῖς παρθένοις οὔσαις·
not (a)-thing to-the own his sisters virgins being
ἀλλὰ παρέθετο αὐτὰς τῷ Χριστῷ λέγων· Ὁ κτίσας
but he-entrusted them — to-Christ saying the(-one) having-created
ὑμᾶς οἰκονομήσει ὑμῖν τὴν ζωὴν, ὡς κἀμέ. ἦν δὲ σὺν
you will-order for-you the life as also-me was and with
ταῖς ἀδελφαῖς αὐτοῦ σύστημα παρθένων ἑβδομήκοντα.
the sisters his (a)-company of-virgins seventy
Οὗτος φοιτήσαντί μοι νέῳ ὄντι πρὸς αὐτὸν καὶ
this(-man) having-come to-me young being to him and
παρακαλοῦντι στοιχειωθῆναι ἐν τῷ μονήρει βίῳ, σφριγώσης
asking to-be-instructed in the solitary life swelling
ἔτι τῆς ἡλικίας καὶ λόγου μὴ δεομένης ἀλλὰ πόνων τῶν
still the age and of-word not needing but of-labors of-those

κατὰ σάρκα, ὡς καλὸς πωλοδάμνης ἐξήγαγέ με ἔξω
according-to (the)-flesh as (a)-good colt-tamer led-out me outside
τῆς πόλεως εἰς τὰ λεγόμενα ἐρημικὰ ἀπὸ σημείων πέντε·
of-the city to the called desert-places from miles five
2 καὶ παραδοὺς Δωροθέῳ τινὶ ἀσκητῇ Θηβαίῳ ἑξηκοστὸν
and having-handed-over to-Dorotheus a-certain ascetic Theban sixtieth
ἄγοντι ἔτος ἐν τῷ σπηλαίῳ, κελεύει μοι πληρῶσαι παρ᾽
leading year in the cave he-orders me to-complete with
αὐτῷ τρία ἔτη πρὸς δαμασμὸν τῶν παθῶν· ἠπίστατο
him three years for (the)-taming of-the passions he-knew
γὰρ τὸν γέροντα μεγάλῃ σκληραγωγίᾳ συζῶντα· πάλιν
for the old-man in-great hardship living-with again
ἐπανακάμπτειν πρὸς αὐτὸν ἐντειλάμενος διδασκαλίας
to-return to him having-commanded of-teaching
ἕνεκεν πνευματικῆς. μὴ δυνηθεὶς δὲ τρία ἔτη πληρῶσαι,
for-the-sake spiritual not having-been-able but three years to-complete
ἀρρωστίᾳ περιπεσών, οὕτως πρὸ τῶν τριῶν ἤρθην
with-sickness having-fallen-in thus before the three I-was-taken-away
ἀπ᾽ αὐτοῦ· ἦν γὰρ αὐτοῦ ἡ δίαιτα αὐχμώδης καὶ ξηροτάτη.
from him was for his the diet squalid and most-dry
διὰ πάσης μὲν γὰρ τῆς ἡμέρας ἐν τῷ καύματι ἐν τῇ
through all indeed for the day in the heat in the
ἐρήμῳ τῇ παρὰ θάλασσαν συνῆγε λίθους, καὶ τούτους
desert the(-one) by (the)-sea he-gathered stones and these
ἀεὶ οἰκοδομῶν καὶ κέλλας ποιῶν παρεχώρει τοῖς μὴ
always building and cells making he-yielded(-them) to-those not
δυναμένοις οἰκοδομεῖν, κατ᾽ ἔτος τελειῶν κέλλαν μίαν.
able to-build each year completing cell one
ἐμοῦ δέ ποτε εἰρηκότος αὐτῷ· Τί ποιεῖς, πάτερ, ἐν γήρᾳ
me and once having-said to-him what do-you-do father in old-age
τοσούτῳ ἀποκτείνων σοῦ τὸ σωμάτιον ἐν τοῖς καύμασι
so-great killing your the little-body in the heats

τούτοις; ἀπεκρίνατο λέγων· Ἀποκτείνει με, ἀποκτείνω αὐτό.
these he-answered saying it-kills me I-kill it
ἤσθιε μὲν γὰρ οὐγγίας ἓξ ἄρτου καὶ λεπτολαχάνων δέμα,
he-ate indeed for ounces six of-bread and of-small-herbs (a)-bundle
ἔπινε δὲ ὕδατος τὸ ὅσον. ἐπὶ θεῷ μάρτυρι οὐκ ἔγνων
he-drank and of-water the as-much-as before God witness not I-knew
αὐτὸν ἁπλώσαντα πόδας, οὐ καθευδήσαντα ἐπὶ ψιαθίου,
him having-stretched-out (his)-feet not having-slept on (a)-mat
οὐκ ἐπὶ κλίνης· ἀλλὰ διὰ πάσης νυκτὸς καθήμενος
not on (a)-bed but through all (the)-night sitting
ἔπλεκε σειρὰν τὴν ἐκ θαλλῶν φοινίκων εἰς λόγον
he-plaited (a)-rope the from shoots of-palms for (the)-account
τροφῆς. προσδοκήσας δὲ ὅτι ἐπ᾽ ἐμοῦ τοῦτο ἐποίει,
of-food having-supposed and that on-account-of me this he-was-doing
ἐφιλοπεύστησα καὶ παρὰ ἄλλων τῶν τούτου μαθητῶν
I-inquired-closely and from others the his disciples
ἀκριβώσας, οἵτινες ἔμενον κατ᾽ ἰδίαν, λέγοντες ὅτι ἀπὸ
having-ascertained who remained in private saying that from
νεότητος ταύτην ἔσχε τὴν πολιτείαν, μηδέ ποτε κοιμηθεὶς
youth this he-had the way-of-life not ever having-gone-to-sleep
ἐξεπίτηδες, εἰ μή τι ἐργαζόμενος ἢ ἐσθίων ἐκάμμυσε
on-purpose if not some(-thing) working or eating he-closed
τὸν ὀφθαλμὸν κατενεχθεὶς ὕπνῳ, ὥστε πολλάκις καὶ τὸν
the eye brought-down by-sleep so-that often even the
ψωμὸν ἐκπίπτειν ἐκ τοῦ στόματος αὐτοῦ κατὰ τὸν
morsel to-fall-out from the mouth his at the
καιρὸν τοῦ φαγεῖν ὑπερβολῇ νυσταγμοῦ. ἀναγκάζοντος
time of-the to-eat by-excess of-drowsiness compelling
δέ μου αὐτόν ποτε μικρὸν ἐπὶ τῆς ψιάθου ἀναπεσεῖν,
and me him once a-little on the mat to-lie-down
ὑπολυπούμενος ἔλεγεν· Ἐὰν πείσῃς τοὺς ἀγγέλους
being-somewhat-grieved he-said if you-persuade the angels

κοιμηθῆναι, πείσεις καὶ τὸν σπουδαῖον. ἐν τῷ φρέατι
to-sleep you-will-persuade also the zealous(-man) in the well
αὐτοῦ περὶ ὥραν ἐννάτην ἀπέστειλέ μέ ποτε πληρῶσαι τὸν
his about (the)-hour ninth he-sent me once to-fill the
κάδον εἰς λόγον μεταλήψεως. ἔτυχε δέ με ἀπελθόντα
bucket for (the)-account of-(the)-meal it-happened and me having-gone
ἀσπίδα ἐν τῷ φρέατι κάτω ἰδεῖν, καὶ μηκέτι ἀντλῆσαι τὸ
(an)-asp in the well below to-see and no-longer to-draw the
ὕδωρ, ἀλλ᾽ ἀπελθόντα εἰπεῖν αὐτῷ· Ἀπεθάνομεν, ἀββᾶ·
water but having-gone-away to-say to-him we-have-died abba
ἀσπίδα γὰρ εἶδον ἐν τῷ φρέατι. ὁ δὲ ὑπομειδιάσας
(an)-asp for I-saw in the well he but having-smiled-slightly
σεμνὸν ἐπὶ πολύ μοι προσέσχε, καὶ σείσας τὴν κεφαλὴν
gravely for long me he-regarded and having-shaken the head
ἔλεγεν· Ἐὰν δόξῃ τῷ διαβόλῳ κατὰ πᾶν φρέαρ
he-said if it-seem-good to-the devil in every well
γενέσθαι ὄφιν ἢ χελώνην καὶ ἐμπίπτειν εἰς τὰς πηγὰς
to-become (a)-snake or (a)-tortoise and to-fall into the springs
τῶν ὑδάτων, σὺ μένεις μηδέποτε πίνων; καὶ ἐξελθὼν
of-the waters you remain never drinking and having-gone-out
καὶ δι᾽ ἑαυτοῦ ἀντλήσας, νῆστις πρῶτος ἀπερρόφησεν
and by himself having-drawn fasting first he-gulped-down
εἰπών· Ὅπου σταυρὸς ἐπιφοιτᾷ οὐκ ἰσχύει κακία τινός.
having-said where (the)-cross visits not prevails malice of-anyone
3 Ὁ μακάριος οὗτος Ἰσίδωρος συντετυχηκὼς Ἀντωνίῳ τῷ
the blessed this Isidore having-met Antony the
μακαρίτῃ γραφῆς ἄξιον διηγήσατό μοι πρᾶγμα, ἀκηκοὼς
blessed(-one) of-writing worthy related to-me (a)-matter having-heard
παρ᾽ αὐτοῦ ὅτι Ποταμιαίνα τις οὕτω καλουμένη κατὰ τὸν
from him that Potamiaena a-certain so called at the
καιρὸν Μαξιμιανοῦ τοῦ διώκτου ὡραιοτάτη κόρη ὑπῆρχε
time of-Maximian the persecutor most-beautiful girl was

παιδίσκη τινός· ἣν πολλαῖς λιπαρήσας ὑποσχέσεσιν
slave-girl of-someone whom with-many having-pressed promises
ὁ ταύτης δεσπότης ἀναπεῖσαι οὐκ ἠδυνήθη· τελευταῖον
the her master to-persuade not was-able at-last
δὲ μανεὶς παραδίδωσιν αὐτὴν τῷ τότε ἐπάρχῳ τῆς
and having-raged he-hands-over her to-the then prefect —
Ἀλεξανδρείας, ἔκδοτον αὐτὴν δοὺς ὡς χριστιανὴν καὶ
of-Alexandria given-up her having-given as Christian and
βλασφημοῦσαν τοὺς καιροὺς καὶ τοὺς βασιλεῖς ἐπὶ
blaspheming the times and the emperors on-account-of
τοῖς διωγμοῖς, ὑποθέμενος αὐτῷ μετὰ χρημάτων ὅτι Ἐὰν
the persecutions having-suggested to-him with money that if
συνθῆταί μου τῷ σκόπῳ, ἀτιμώρητον αὐτὴν φύλαξον· ἐὰν
she-agree my to-the aim unpunished her keep if
δὲ ἐπιμένῃ τῇ αὐστηρίᾳ, παρακαλῶ σε τιμωρηθῆναι αὐτήν,
but she-persist in-the austerity I-exhort you to-be-punished her
ἵνα μὴ ζῶσα καταγελάσῃ τῆς ἀσωτίας μου. ἀχθεῖσα
that not living she-may-mock-at the profligacy my having-been-brought
δὲ πρὸ τοῦ βήματος διαφόροις ὀργάνοις τιμωρητικοῖς
and before the tribunal by-various instruments punishing
ἐπυργομαχεῖτο τὴν γνώμην. ἐν οἷς ὀργάνοις καὶ λέβητα
she-was-assaulted the mind in which instruments also (a)-caldron
μέγαν πλήσας πίσσης ἐκέλευσεν ὑποκαίεσθαι ὁ δικαστής.
great having-filled with-pitch he-ordered to-be-heated-from-below the judge
βραζούσης οὖν τῆς πίσσης καὶ σφοδρῶς ἐκκαιομένης,
boiling then the pitch and fiercely burning
προέτεινεν αὐτῇ· Ἢ ἄπελθε, ὑποτάγηθι τοῖς θελήμασι
he-proposed to-her either go-away submit to-the wills
τοῦ δεσπότου σου· ἢ ἵνα εἰδῇς ὅτι ἐν τῷ λέβητί
of-the master your or that you-may-know that in the caldron
σε καταβιβασθῆναι κελεύω. ἡ δὲ ἀπεκρίνατο λέγουσα·
you to-be-lowered I-order she but answered saying

Μὴ γένοιτό ποτε τοιοῦτος δικαστὴς ὃς κελεύει ἀσωτίᾳ
not may-there-be ever such (a)-judge who orders to-profligacy
ὑποτάσσεσθαι. μανεὶς οὖν ἐκεῖνος κελεύει ἐκδυθεῖσαν
to-submit having-raged then that(-man) orders stripped
αὐτὴν βληθῆναι ἐν τῷ λέβητι. ἡ δὲ φωνὴν ἀφίησιν
her to-be-thrown in the caldron she but (a)-voice lets-go
εἰποῦσα· Τὴν κεφαλήν σοι τοῦ βασιλέως σου ὃν σὺ φοβῇ,
having-said the head to-you of-the emperor your whom you fear
εἰ κέκριταί σοι τιμωρήσασθαί με οὕτω, κατὰ μικρὸν
if it-has-been-decided by-you to-punish me thus by little
κέλευσον χαλασθῆναί με ἐν τῷ λέβητι, ἵνα εἰδῇς πόσην
order to-be-let-down me in the caldron that you-may-know how-much
μοι χαρίζεται ὑπομονὴν ὁ Χριστὸς ὃν σὺ ἀγνοεῖς. καὶ
to-me grants endurance — Christ whom you are-ignorant-of and
χαλωμένη κατὰ μικρὸν ἐπὶ παράτασιν ὥρας ἐξέψυξε,
being-let-down by little for (a)-lengthening of-(an)-hour she-expired
φθασάσης τῆς πίσσης περὶ τὸν τράχηλον αὐτῆς.
having-reached the pitch around the neck her

4 Πλεῖστοι μὲν οὖν ὅσοι καὶ ὅσαι ἐτελειώθησαν
very-many indeed then as-many-men-as and as-many-women-as were-perfected
ἐν τῇ Ἀλεξανδρέων ἐκκλησίᾳ, ἄξιοι τῆς γῆς τῶν πραέων.
in the of-Alexandrians church worthy of-the earth of-the meek
ἐν οἷς καὶ Δίδυμος ὁ συγγραφεύς, ὁ ἀπὸ ὀμμάτων
among whom also Didymus the writer the(-one) from eyes
γενόμενος· οὗ καὶ συντυχίας ἔσχηκα τέσσαρας ἐκ
having-become of-whom also meetings I-have-had four at
διαλειμμάτων πρὸς αὐτὸν ἀπερχόμενος ἐπὶ δέκα ἔτη.
intervals to him going-away for ten years
τελειοῦται γὰρ ἐτῶν ὀγδοήκοντα πέντε. οὗτος ἀπὸ
he-is-perfected for of-years eighty five this(-man) from
ὀμμάτων ὑπῆρχεν, ὡς αὐτός μοι διηγήσατο, τετραέτης
eyes was as himself to-me related four-years-old

τὰς ὄψεις ἀποβαλών, μήτε γράμματα μεμαθηκὼς μήτε
the sight having-lost neither letters having-learned nor
διδασκάλοις φοιτήσας· εἶχε γὰρ τὸν κατὰ φύσιν
to-teachers having-gone he-had for the according-to nature
διδάσκαλον ἐρρωμένον, τὸ ἴδιον συνειδός· ὃς τοσαύτῃ
teacher strong the own conscience who with-such
χάριτι ἐκεκόσμητο γνώσεως ὡς καθ' ἱστορίαν πληροῦσθαι
grace was-adorned of-knowledge that according-to history to-be-fulfilled
ἐπ' αὐτῷ τὸ γεγραμμένον· Κύριος σοφοῖ τυφλούς.
in him the(-thing) written (the)-Lord makes-wise (the)-blind
παλαιὰν γὰρ καὶ καινὴν διαθήκην ἡρμήνευσε κατὰ λέξιν·
old for and new testament he-interpreted by word
τῶν δὲ δογμάτων οὕτως ἐπεμελήθη, λεπτῶς καὶ ἰσχυρῶς
the and doctrines thus he-took-care-of subtly and strongly
ἐκθέμενος τὸν περὶ αὐτῶν λόγον, ὡς πάντας ὑπερβάλλειν
having-set-out the about them account that all(-men) to-surpass
τοὺς ἀρχαίους ἐν γνώσει. ἀναγκάζοντος δὲ αὐτοῦ ποτε
the ancients in knowledge compelling and him once
ποιῆσαί με ἐν τῷ κελλίῳ αὐτοῦ εὐχήν, καὶ μὴ βουλομένου
to-make me in the cell his (a)-prayer and not wishing
μου, ἔλεγε διηγούμενος ὅτι Εἰς τὴν κέλλαν ταύτην τρίτον
me he-said relating that into the cell this three-times
εἰσῆλθεν ὁ μακάριος Ἀντώνιος ἐπισκεψάμενός με· καὶ
entered the blessed Antony having-visited me and
παρακληθεὶς παρ' ἐμοῦ ποιῆσαι εὐχὴν εὐθὺς ἔκλινε γόνυ
having-been-asked by me to-make (a)-prayer at-once he-bent (the)-knee
ἐν τῷ κελλίῳ, καὶ οὐ παρεσκεύασέ με δευτερῶσαι τὸν
in the cell and not he-allowed me to-repeat the
λόγον, ἔργῳ με παιδεύσας ἐν τῇ ὑπακοῇ. ὥστε εἰ κατ' ἴχνος
word by-deed me having-taught in the obedience so-that if in footstep
βαίνεις τῆς αὐτοῦ πολιτείας, ἅτε μονάζων καὶ δι' ἀρετὴν
you-walk of-the his way-of-life as being-solitary and through virtue

ξενιτεύων, ἀπόθου τὴν φιλονεικίαν. διηγήσατο δέ μοι καὶ
living-abroad put-off the contentiousness he-related and to-me also
τοῦτο, ὅτι Φροντίζοντός μου περὶ τῆς ζωῆς Ἰουλιανοῦ
this that taking-thought me about the life of-Julian
τοῦ ἀθλίου βασιλέως ὡς διώκτου, καὶ ἀδημονοῦντος, μιᾷ
the wretched emperor as persecutor and being-distressed on-one
τῶν ἡμερῶν ἤμην μέχρις ἑσπέρας βαθείας μὴ γευσάμενος
of-the days I-was until evening deep not having-tasted
ἄρτου ἕνεκεν τῆς φροντίδος ταύτης, ἔτυχεν ἐν τῷ
bread because-of the anxiety this it-happened in the
θρόνῳ καθήμενόν με κατενεχθῆναι εἰς ὕπνον, καὶ ἰδεῖν
chair sitting me to-be-brought-down into sleep and to-see
ἔκστασιν ἵππους λευκοὺς διατρέχοντας μετὰ τῶν ἐπιβατῶν
in-(a)-trance horses white running-through with the riders
κηρυττόντων· Εἴπατε Διδύμῳ, σήμερον ἑβδόμην ὥραν
proclaiming say to-Didymus today (at-the)-seventh hour
ἐτελεύτησεν Ἰουλιανός· ἀναστὰς οὖν φάγε, καὶ ἐπίστειλον,
died Julian having-risen then eat and send-word
φασί, τῷ ἐπισκόπῳ Ἀθανασίῳ, ἵνα κἀκεῖνος γνῷ. καὶ
they-say to-the bishop Athanasius that he-too may-know and
ἐσημειωσάμην, φησί, καὶ τὴν ὥραν καὶ τὸν μῆνα καὶ
I-noted he-says both the hour and the month and
τὴν ἑβδομάδα καὶ τὴν ἡμέραν, καὶ εὕρηται οὕτως.
the week and the day and it-has-been-found thus
Διηγήσατο δέ μοι καὶ περὶ παιδίσκης τινὸς ὀνόματι
related and to-me also about slave-girl a-certain by-name
Ἀλεξάνδρας, ἥτις καταλείψασα τὴν πόλιν καὶ ἐν μνήματι
Alexandra who having-left the city and in (a)-tomb
ἑαυτὴν καθείρξασα δι' ὀπῆς ἐλάμβανε τὰ πρὸς τὴν
herself having-shut-up through (a)-hole received the(-things) for the
χρείαν, μήτε γυναιξὶ μήτε ἀνδράσι συντυγχάνουσα κατ' ὄψιν
need neither women nor men meeting by sight

ἐπὶ ἔτη δέκα. τῷ δὲ δεκάτῳ ἔτει ἐκοιμήθη σχηματίσασα
for years ten in-the and tenth year she-fell-asleep having-composed
ἑαυτήν, ὡς τὴν ἐν συνηθείᾳ ἀπελθοῦσαν καὶ μὴ τυχοῦσαν
herself as the(-one) in custom having-gone and not having-obtained
ἀποκρίσεως ἀπαγγεῖλαι ἡμῖν. ἀποχρίσαντες οὖν τὴν θύραν
(an)-answer to-report to-us having-unplastered then the door
καὶ εἰσελθόντες εὕραμεν αὐτὴν κοιμηθεῖσαν. ἔλεγε δὲ περὶ
and having-entered we-found her fallen-asleep said and about
αὐτῆς καὶ ἡ τρισμακαρία Μελανία, περὶ ἧς ὕστερον λέξω,
her also the thrice-blessed Melania about whom later I-will-tell
ὅτι Κατ᾽ ὄψιν μὲν αὐτὴν οὐκ εἶδον, περὶ δὲ τὴν ὀπὴν
that by sight indeed her not I-saw by and the hole
στᾶσα παρεκάλεσα εἰπεῖν τὴν αἰτίαν δι᾽ ἣν ἔκλεισεν
having-stood I-begged to-say the cause through which she-shut
ἑαυτὴν εἰς τὸ μνῆμα. ἡ δὲ διὰ τῆς ὀπῆς ἐφθέγξατό μοι
herself into the tomb she and through the hole spoke to-me
λέγουσα ὅτι Ἐβλάβη τις τὸν νοῦν εἰς ἐμέ· καὶ ἵνα μὴ
saying that was-harmed someone in-the mind toward me and that not
δόξω λυπεῖν αὐτὸν ἢ διαβάλλειν, ᾑρησάμην ζῶσαν ἐμαυτὴν
I-may-seem to-grieve him or to-slander(-him) I-chose living myself
εἰς τὸ μνῆμα εἰσαγαγεῖν, ἢ σκανδαλίσαι ψυχὴν κατ᾽
into the tomb to-bring or to-scandalize (a)-soul according-to
εἰκόνα θεοῦ γενομένην. ἐμοῦ δέ, φησίν, εἰπούσης· Πῶς
(the)-image of-God made of-me and she-says having-said how
οὖν καρτερεῖς μὴ συντυγχάνουσα μηδενί, ἀλλὰ πυκτεύουσα
then do-you-endure not meeting anyone but boxing
τῇ ἀκηδίᾳ; εἶπεν ὅτι Ἀπὸ πρωΐ μέχρις ἐννάτης ὥρας
with-the listlessness she-said that from early-morning until (the)-ninth hour
εὔχομαι καθ᾽ ὥραν, νήθουσα τὸ λίνον· τὰς δὲ διαλοίπους
I-pray each hour spinning the flax the and remaining
ὥρας περιέρχομαι τῷ νῷ τοὺς ἁγίους πατριάρχας καὶ
hours I-go-round in-the mind the holy patriarchs and

προφήτας καὶ ἀποστόλους καὶ μάρτυρας· καὶ φαγοῦσα
prophets and apostles and martyrs and having-eaten
τὸν ψωμὸν τὰς ἄλλας ὥρας περιμένω προσκαρτεροῦσα
the morsel the other hours I-wait persevering
καὶ τὸ τέλος ἐκδεχομένη μετ᾽ ἐλπίδος χρηστῆς.
and the end awaiting with hope good

6 Οὐ παραλείψω δὲ ἐν τῷ διηγήματι καὶ τοὺς ἐν
not I-will-leave-out and in the narrative also those in
καταφρονήσει βεβιωκότας, εἰς ἔπαινον τῶν κατωρθοκότων
contempt having-lived for (the)-praise of-those having-succeeded
ἀσφάλειαν δὲ τῶν ἐντυγχανόντων. Παρθένος τις
(the)-safety and of-those reading virgin a-certain
γέγονεν ἐν Ἀλεξανδρείᾳ τῷ μὲν σχήματι ταπεινὴ τῇ δὲ
was in Alexandria in-the indeed bearing humble in-the but
προαιρέσει σοβαρά, πλουσία ἐν χρήμασιν εἰς ἄγαν, μηδέποτε
choice haughty rich in money to excess never
†προῖκασα† ξένῳ μηδὲ παρθένῳ, μὴ ἐκκλησίᾳ,
having-given-a-dowry to-(a)-stranger nor to-(a)-virgin not to-(a)-church
μὴ πένητι ὀβολόν. αὕτη πολλαῖς νουθεσίαις τῶν
not to-(a)-poor-man (an)-obol this(-woman) with-many admonitions of-the
πατέρων οὐκ ἀπεσκευάζετο τὴν ὕλην. ὑπῆρχε δὲ ταύτῃ
fathers not got-rid-of the matter there-was and to-her
καὶ γένος ἐν οἷς τεκνοποιεῖται θυγατέρα ἀδελφῆς ἰδίας,
also kin among whom she-adopts-as-child (a)-daughter of-sister her-own
ᾗ νύκτωρ καὶ μεθ᾽ ἡμέραν ἐπηγγέλλετο τὰ αὐτῆς,
to-whom by-night and by day she-promised the(-things) her
τοῦ οὐρανίου πόθου ἐκπεσοῦσα. εἶδος γὰρ καὶ τοῦτό ἐστι
of-the heavenly longing having-fallen-out (a)-form for also this is
πλάνης τοῦ διαβόλου, ἐν προσχήματι φιλοσυγγενείας εἰς
of-deceit of-the devil in (a)-pretense of-love-of-kin to
πλεονεξίαν ὠδίνειν παρασκευάζοντος· ὅτι γὰρ αὐτῷ οὐ
greed to-travail preparing that for to-him not

μέλει περὶ γένους, ἀδελφοκτονεῖν καὶ μητροκτονεῖν καὶ
it-is-a-care about kin to-kill-brothers and to-kill-mothers and
πατροκτονεῖν ἐκδιδάσκοντος, ὡμολόγηται. ἀλλὰ κἂν δόξῃ
to-kill-fathers teaching has-been-agreed but even-if he-seem
συγγενῶν κηδεμονίαν ἐντιθέναι, οὐκ εἰς εὔνοιαν ἐκείνων
of-kinsmen care to-put-in not for goodwill of-those
τοῦτο ποιεῖ, ἀλλ' ὑπὲρ τοῦ τὴν ψυχὴν ἄδικον ἐξασκῆσαι,
this he-does but for the the soul unjust to-train
εἰδὼς τὴν ἀπόφασιν ὅτι Ἄδικοι βασιλείαν θεοῦ οὐ
knowing the sentence that (the)-unjust (the)-kingdom of-God not
κληρονομήσουσι. δύναται δέ τις φρονήσει κινούμενος θεϊκῇ
will-inherit can and one by-wisdom being-moved divine
μήτε τῆς ἑαυτοῦ ψυχῆς καταφρονεῖν, καὶ τοῖς συγγενέσιν
neither the his-own soul to-despise and to-the kinsmen
αὐτοῦ, εἴ γε λείπονται, διδόναι παραμυθίαν. ὅταν
his if at-least they-are-in-want to-give consolation when
δέ τις ὅλην τὴν ψυχὴν ἑαυτοῦ καθυποτάξῃ κηδεμονίᾳ
but one whole the soul his-own subjects to-care
συγγενῶν, ὑποπίπτει τῷ νόμῳ, ἐπὶ ματαίῳ τὴν ἑαυτοῦ
of-kinsmen he-falls-under the law in vain the his-own
ψυχὴν λογιζόμενος. ᾄδει δὲ ὁ ἱεροψάλτης περὶ τῶν τῆς
soul reckoning sings and the sacred-psalmist about those the
ψυχῆς φροντιζόντων ἐν φόβῳ, ὅτι Τίς ἀναβήσεται εἰς τὸ
soul taking-thought in fear that who will-go-up into the
ὄρος κυρίου; ἀντὶ τοῦ, σπανίως· ἢ τίς στήσεται ἐν
mountain of-(the)-Lord instead-of the rarely or who will-stand in
τόπῳ ἁγίῳ αὐτοῦ; ἀθῷος χερσὶ καὶ καθαρὸς τῇ καρδίᾳ,
place holy his innocent in-hands and pure in-the heart
ὃς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ. οὗτοι
who not took in vain the soul his these

γὰρ ἐπὶ ματαίῳ αὐτὴν λαμβάνουσιν ὅσοι τῶν ἀρετῶν
for in vain it take as-many-as of-the virtues
ἀμελοῦσι, νομίζοντες αὐτὴν τῷ σαρκίῳ συνδιαλύεσθαι.
neglect thinking it with-the little-flesh to-be-dissolved-together
Ταύτην τὴν παρθένον, τὸ δὴ λεγόμενον, θελήσας ὁ
this the virgin the indeed said having-wished the
ἁγιώτατος Μακάριος, ὁ πρεσβύτερος καὶ ἀφηγούμενος
most-holy Macarius the presbyter and head
τοῦ πτωχείου τῶν λελωβημένων, φλεβοτομῆσαι εἰς
of-the poorhouse of-the maimed to-bleed for
κουφισμὸν τῆς πλεονεξίας, σοφίζεται πρᾶγμα τοιοῦτον·
(the)-relief of-the greed devises (a)-thing such
ἦν γὰρ ἐν νεότητι λιθουργὸς ὃν λέγουσι καβιδάριον.
he-was for in youth (a)-stone-worker whom they-call gem-cutter
καὶ ἀπελθὼν λέγει αὐτῇ· Λίθοι ἀναγκαῖοι σμάραγδοι καὶ
and having-gone he-says to-her stones precious emeralds and
ὑάκινθοι ἐμπεπτώκασί μοι, καὶ εἴτε εὑρεσιμαῖοί εἰσιν
hyacinths have-fallen-in to-me and whether found they-are
εἴτε κλεψιμαῖοι οὐκ ἔχω εἰπεῖν. τιμῇ οὐχ ὑποβάλλονται,
or stolen not I-can say by-price not are-subjected
ὑπὲρ διατίμησιν ὄντες· πιπράσκει δὲ αὐτοὺς πεντακοσίων
beyond valuation being sells and them for-five-hundred
νομισμάτων ὁ ἔχων. εἰ δοκεῖ σοι αὐτοὺς λαβεῖν, ἀπὸ
coins the(-one) having if it-seems to-you them to-take from
ἑνὸς λίθου δύνασαι σῶσαι τὰ πεντεκόσια νομίσματα, τοῖς
one stone you-can save the five-hundred coins the
δὲ λοιποῖς εἰς κόσμον τῆς ἀδελφιδῆς σου συγχρήσασθαι.
and rest for adornment of-the niece your to-use
ἐκκρεμαμένη ἡ παρθένος δελεάζεται καὶ πίπτει αὐτοῦ
hanging-on(-his-words) the virgin is-baited and falls his
εἰς τοὺς πόδας, Τῶν ποδῶν σου, λέγουσα, ἐφάπτομαι,
at the feet the feet your saying I-touch

μή τις ἄλλος αὐτοὺς λάβῃ. προτρέπεται οὖν αὐτὴν ὅτι
not some other them take urges then her that
Παραγένου ἕως τῆς οἰκίας μου καὶ βλέπε αὐτούς. ἡ
come-along as-far-as the house my and see them she
δὲ οὐκ ἠνέσχετο, ἀλλὰ προσρίπτει αὐτῷ τὰ πεντακόσια
but not endured but flings to-him the five-hundred
νομίσματα λέγουσα· Ὡς θέλεις, λάβε αὐτούς· ἐγὼ γὰρ
coins saying as you-wish take them I for
οὐ θέλω ἰδεῖν τὸν ἄνθρωπον τὸν πιπράσκοντα. ὁ
not wish to-see the man the(-one) selling he
δὲ λαβὼν τὰ πεντακόσια νομίσματα δίδωσιν εἰς τὰς
and having-taken the five-hundred coins gives for the
χρείας τοῦ πτωχείου. χρόνου δὲ παριππεύσαντος, ἐπειδὴ
needs of-the poorhouse time and having-ridden-by since
μεγάλην ὑπόληψιν ἐδόκει ἔχειν ὁ ἀνὴρ ἐν Ἀλεξανδρείᾳ
great reputation seemed to-have the man in Alexandria
φιλόθεος ὢν καὶ ἐλεήμων, ἤκμασε γὰρ μέχρι τῶν ἑκατὸν
God-loving being and merciful he-flourished for until the hundred
ἐτῶν, ᾧ συνεχρονίσαμεν καὶ ἡμεῖς, εὐλαβεῖτο αὐτὸν
years with-whom were-contemporary also we she-was-wary him
ὑπομνῆσαι. τέλος εὑροῦσα αὐτὸν ἐν τῇ ἐκκλησίᾳ λέγει
to-remind at-last having-found him in the church she-says
αὐτῷ· Δέομαί σου, τί κελεύεις περὶ τῶν λίθων ἐκείνων
to-him I-beg you what do-you-order about the stones those
δι' οὓς δεδώκαμεν τὰ πεντακόσια νομίσματα; ὁ δὲ
for which we-have-given the five-hundred coins he and
ἀπεκρίνατο λέγων· Ἔκτοτε ἀφ' οὗ δέδωκάς μοι τὸν
answered saying from-then from which you-have-given me the
χρυσόν, κατέβαλον αὐτὸν εἰς τὴν τιμὴν τῶν λίθων· καὶ
gold I-paid it into the price of-the stones and
εἰ βούλει ἐλθεῖν καὶ ἰδεῖν αὐτοὺς ἐν τῷ ὀσπιτίῳ, ἐκεῖ γὰρ
if you-wish to-come and to-see them in the guest-house there for

κεῖνται, ἐλθὲ καὶ βλέπε, ἐάν σοι ἤρεσαν, ἐπεὶ λάβε σου
they-lie come and see if to-you they-pleased otherwise take your
τὸ χρυσίον. ἡ δὲ ἦλθεν ἀσμενέστατα. ἦν δὲ τὸ πτωχεῖον
the gold she and came most-gladly was and the poorhouse
εἰς μὲν τὰ ἀνώγεα ἔχον γυναῖκας, εἰς δὲ τὰ κατώγεα
in indeed the upper-rooms having women in and the lower-rooms
ἄνδρας. καὶ ἀγαγὼν αὐτὴν εἰσάγει εἰς τὸν πυλῶνα καὶ
men and having-led her he-brings-in into the gateway and
λέγει αὐτῇ· Τί θέλεις πρῶτον ἰδεῖν; τοὺς ὑακίνθους, ἢ
says to-her what do-you-wish first to-see the hyacinths or
τοὺς σμαράγδους; λέγει αὐτῷ· Ὃ δοκεῖ σοι. ἀνάγει
the emeralds she-says to-him what seems-good to-you he-leads-up
αὐτὴν εἰς τὰ ἀνώγεα καὶ δείκνυσιν αὐτῇ ἠκρωτηριασμένας
her to the upper-rooms and shows her mutilated
γυναῖκας λελωβημένας ὄψεις ἐχούσας· καὶ λέγει αὐτῇ· Ἰδοὺ
women maimed faces having and says to-her behold
οἱ ὑάκινθοι. καὶ κατάγει αὐτὴν πάλιν κάτω καὶ λέγει
the hyacinths and he-brings-down her again below and says
αὐτῇ, δείξας αὐτῇ τοὺς ἄνδρας· Ἰδοὺ οἱ σμάραγδοι,
to-her having-shown her the men behold the emeralds
ἐάν σοι ἀρέσκωσιν, ἐπεὶ λάβε σου τὸ χρυσίον. οὕτω
if to-you they-please otherwise take your the gold thus
διατραπεῖσα ἐκείνη ἐξῆλθε, καὶ ἀπελθοῦσα ἀπὸ πολλῆς
put-to-shame she went-out and having-gone-away from much
λύπης, ὅτι οὐ κατὰ θεὸν πεποίηκε τὸ πρᾶγμα, ἐνόσησεν·
grief that not according-to God she-had-done the thing fell-ill
ἐς ὕστερον εὐχαριστήσασα τῷ πρεσβυτέρῳ, τῆς κόρης
at later having-given-thanks to-the presbyter of-the girl
ἧς ἐφρόντιζε μετὰ γάμον ἀτέκνου ἀποθανούσης.
whom she-cared-for after marriage childless having-died

After three years among the monasteries of Alexandria Palladius crosses Lake Maria to the mountain of Nitria, where five thousand men live and three palms in the church carry whips for offenders. Amoun, married by force, persuades his bride to live as a virgin for eighteen years before withdrawing to Nitria. Or never lied, and Pambo, who despised gold, received Melania's silver without a word of thanks. Ammonius cut off his ear rather than be made a bishop, and Benjamin, who healed others, died of the dropsy after eight months in a broad chair.

Συντυχὼν οὖν καὶ συνδιατρίψας τοῖς περὶ Ἀλεξάνδρειαν 7
having-met then and having-spent-time-with the around Alexandria
μοναστηρίοις ἔτη τρία, καλλίστοις καὶ σπουδαιοτάτοις
monasteries years three most-noble and most-zealous
ἀνδράσιν ὡς δισχιλίοις, ἀναχωρήσας ἐκεῖθεν ἦλθον εἰς
men about two-thousand having-withdrawn from-there I-came to
τὸ ὄρος τῆς Νιτρίας. μεταξὺ δὲ τοῦ ὄρους τούτου καὶ
the mountain — of-Nitria between and the mountain this and
τῆς Ἀλεξανδρείας λίμνη κεῖται ἡ καλουμένη Μαρία,
— Alexandria (a)-lake lies the(-one) called Maria
σημείων ἑβδομήκοντα· ἣν διαπλεύσας διὰ μιᾶς καὶ
of-miles seventy which having-sailed-across in one and
ἡμισείας ἡμέρας, ἦλθον εἰς τὸ ὄρος ἐπὶ τὸ μέρος
half day I-came to the mountain toward the part
τῆς μεσημβρίας· ᾧ ὄρει παράκειται ἡ πανέρημος
of-the south to-which mountain lies-beside the utter-desert
παρατείνουσα ἕως Αἰθιοπίας καὶ τῶν Μαζίκων καὶ
stretching as-far-as Ethiopia and the Mazices and
τῆς Μαυριτανίας. ἐν ᾧ ὄρει οἰκοῦσιν ἄνδρες ὡς
— Mauretania in which mountain dwell men about
πεντακισχίλιοι διαφόρους ἔχοντες πολιτείας, ἕκαστος ὡς
five-thousand various having ways-of-life each as

δύναται καὶ ὡς βούλεται· ὡς ἐξεῖναι καὶ μόνον
he-is-able and as he-wishes so-that to-be-allowed both alone
μένειν, καὶ δεύτερον, καὶ πολλοστόν. ἐν τούτῳ τῷ ὄρει
to-remain and (as)-second and (with)-many in this the mountain
ἀρτοκοπεῖά εἰσιν ἑπτὰ ὑπηρετούμενα κἀκείνοις καὶ τοῖς
bakeries are seven serving both-them and the
εἰς τὴν πανέρημον ἀναχωρηταῖς, ἀνδράσιν ἑξακοσίοις.
into the utter-desert anchorites men six-hundred
παροικήσας οὖν ἐν τούτῳ τῷ ὄρει ἐνιαυτὸν καὶ πολλὰ
having-sojourned then in this the mountain (a)-year and much
ὠφεληθεὶς ἀπὸ τῶν μακαρίων πατέρων Ἀρσισίου τοῦ
having-been-benefited by the blessed fathers Arsisius the
μεγάλου καὶ Πουτουβαστοῦ καὶ Ἀσίωνος καὶ Κρονίου καὶ
great and Putubastes and Asion and Cronius and
Σαραπίωνος, καὶ πολλοῖς διηγήμασι πατέρων παρ' αὐτῶν
Sarapion and by-many narratives of-fathers from them
κεντρωθείς, εἰσῆλθον εἰς τὴν ἔρημον τὴν ἐνδοτάτω. ἐν
having-been-goaded I-went-in into the desert the innermost in
τῷ ὄρει τούτῳ τῆς Νιτρίας ἐκκλησία ἐστὶ μεγάλη,
the mountain this — of-Nitria (a)-church is great
ἐν ᾗ ἵστανται φοίνικες τρεῖς, ἕκαστος ἔχων μάστιγα
in which stand palms three each having (a)-whip
κρεμαμένην. καὶ ὁ μέν ἐστιν εἰς λόγον μοναζόντων
hanging and the(-one) indeed is for (the)-account of-solitaries
πταιόντων, ὁ δὲ λῃστῶν, ἐάν γε ἐμπέσωσιν,
offending the(-other) and of-robbers if at-least they-fall-in
ὁ δὲ τῶν περιτυχόντων· ὡς πάντας πταίοντας
the(-other) and of-those chancing-by so-that all offending
καὶ διελεγχομένους ὡς ἀξίους πληγῶν περιλαμβάνειν τὸν
and being-convicted as deserving of-blows to-embrace the
φοίνικα, καὶ λαμβάνοντας ἐπὶ νώτου ῥητὰς οὕτως
palm and receiving on (the)-back stated(-blows) thus

ἀπολύεσθαι. πρόσκειται δὲ τῇ ἐκκλησίᾳ ξενοδοχεῖον, εἰς
to-be-released lies-next and to-the church (a)-guest-house into
ὃ τὸν ἀπελθόντα ξένον, μέχρις οὗ ἐξέλθῃ αὐθαιρέτως,
which the having-come stranger until — he-go-out of-his-own-accord
δεξιοῦνται πάντα τὸν χρόνον, κἂν ἐπὶ διετίαν ἢ τριετίαν
they-welcome all the time even-if for two-years or three-years
μείνῃ· συγχωρήσαντες δὲ αὐτῷ ἑβδομάδα μίαν ἐν ἀργίᾳ,
he-stay having-allowed and him week one in idleness
τὰς λοιπὰς ἡμέρας περισπῶσιν ἐν ἔργοις, ἢ ἐν κήπῳ
the remaining days they-occupy in works either in (the)-garden
ἢ ἐν ἀρτοκοπείῳ ἢ ἐν μαγειρείῳ. εἰ δὲ ἀξιόλογος εἴη,
or in (the)-bakery or in (the)-kitchen if but notable he-be
διδόασιν αὐτῷ βιβλίον, μὴ συγχωρήσαντες αὐτῷ ἕως
they-give him (a)-book not allowing him until
ἕκτης ὥρας μηδενὶ συντυχεῖν. ἐν τούτῳ τῷ ὄρει καὶ
(the)-sixth hour anyone to-meet in this the mountain also
ἰατροὶ διάγουσι καὶ πλακουντάριοι. κέχρηνται δὲ καὶ οἴνῳ,
physicians live and pastry-cooks they-use and also wine
καὶ πιπράσκεται οἶνος. πάντες δὲ οὗτοι ὀθόνην ἐργάζονται
and is-sold wine all and these linen work
ταῖς χερσίν, ὡς εἶναι πάντες ἀνενδεεῖς. καὶ δὴ καὶ περὶ
with-the hands so-that to-be all free-from-want and indeed also about
ὥραν ἐννάτην ἔστι στάντα ἀκοῦσαι πῶς ἀφ' ἑκάστης
(the)-hour ninth it-is-possible standing to-hear how from each
μονῆς ψαλμῳδίαι ἐξέρχονται, ὡς προσδοκῆσαι μετάρσιον
dwelling psalmodies go-out so-that to-suppose(-oneself) raised-aloft
εἶναι ἐν τῷ παραδείσῳ. τὴν δὲ ἐκκλησίαν σαββάτῳ
to-be in the paradise the and church on-Saturday
καταλαμβάνουσι μόνῳ καὶ κυριακῇ. ὀκτὼ δὲ ἀφηγούμενοι
they-attend only and on-Lord's-day eight and governing
πρεσβύτεροι ταύτης τῆς ἐκκλησίας εἰσίν, ἐν ᾗ μέχρις οὗ
presbyters of-this the church are in which until —

ζῇ ὁ πρῶτος πρεσβύτερος ἄλλος οὐδεὶς προσφέρει, οὐχ
lives the first presbyter other none offers not
ὁμιλεῖ, οὐ δικάζει, ἀλλ᾽ ἡσύχως αὐτῷ προσκαθέζονται μόνον.
preaches not judges but quietly by-him they-sit only
Οὗτος ὁ Ἀρσίσιος καὶ ἄλλοι πολλοὶ σὺν αὐτῷ γέροντες, οὓς
this — Arsisius and others many with him old-men whom
ἡμεῖς ἑωράκαμεν, σύγχρονοι ἦσαν τοῦ μακαρίου Ἀντωνίου.
we have-seen contemporaries were of-the blessed Antony
ἐν οἷς διηγοῦντο καὶ τὸν Ἀμοῦν εἰδέναι τὸν Νιτριώτην,
among whom they-related also — Amoun to-have-known the Nitriote
οὗ τὴν ψυχὴν εἶδεν ἀναλαμβανομένην ὁ Ἀντώνιος καὶ ὑπὸ
whose the soul saw being-taken-up — Antony and by
ἀγγέλων ὁδηγουμένην. οὗτος ἔλεγε καὶ Παχώμιον εἰδέναι
angels being-guided this(-man) said also Pachomius to-have-known
τὸν Ταβεννησιώτην, ἄνδρα προφήτην, ἀρχιμανδρίτην ἀνδρῶν
the Tabennesiote (a)-man prophet archimandrite of-men
τρισχιλίων, περὶ οὗ ἐς ὕστερον διηγήσομαι.
three-thousand about whom at later I-will-relate

8 Ἔλεγε δὲ τὸν Ἀμοῦν βεβιωκέναι τοιούτῳ τρόπῳ· ὅτι
he-said and — Amoun to-have-lived in-such manner that
ὀρφανὸς ὑπάρχων, νεανίσκος ὡς ἐτῶν εἴκοσι δύο βίᾳ
orphan being young-man about of-years twenty two by-force
παρὰ τοῦ ἰδίου θείου ἐζεύχθη γυναικί· καὶ μὴ δυνηθεὶς
by the his-own uncle was-yoked to-(a)-wife and not having-been-able
ἀντισχεῖν τῇ τοῦ θείου ἀνάγκῃ, ἔδοξε καὶ στεφανοῦσθαι
to-withstand the of-the uncle compulsion he-consented both to-be-crowned
καὶ καθέζεσθαι ἐν παστῷ, καὶ πάντα ὑπομεμενηκέναι
and to-sit in (the)-bridal-chamber and all to-have-endured
τὰ κατὰ τὸν γάμον. μετὰ δὲ τὸ ἐξελθεῖν πάντας
the(-things) concerning the marriage after and the to-go-out all(-the-guests)
κοιμήσαντας αὐτοὺς ἐν τῷ παστῷ καὶ τῇ κλίνῃ,
having-put-to-bed them in the bridal-chamber and the bed

ἀναστὰς ὁ Ἀμοῦν ἀποκλείει τὴν θύραν, καὶ καθίσας
having-risen — Amoun shuts the door and having-sat
προσκαλεῖται τὴν μακαρίαν αὐτοῦ σύμβιον καὶ λέγει αὐτῇ·
calls the blessed his partner and says to-her
Δεῦρο κυρία, λοιπὸν διηγήσομαί σοι τὸ πρᾶγμα· ὁ γάμος
come lady henceforth I-will-relate to-you the matter the marriage
ὃν ἐγαμήσαμεν οὗτός ἐστι περισσὸν ἔχων οὐδέν. καλῶς
which we-married this is extra having nothing well
οὖν ποιήσωμεν ἐὰν ἀπὸ τοῦ νῦν ἕκαστος ἡμῶν κατ᾽
then we-shall-do if from the now each of-us in
ἰδίαν καθευδήσῃ, ἵνα καὶ τῷ θεῷ ἀρέσωμεν φυλάξαντες
private sleep that also — to-God we-may-please having-kept
ἄθικτον τὴν παρθενίαν. καὶ ἐξενεγκὼν ἐκ τοῦ κόλπου
untouched the virginity and having-brought-out from the bosom
αὐτοῦ βιβλιδάριον ἐκ προσώπου τοῦ ἀποστόλου καὶ τοῦ
his (a)-little-book from (the)-person of-the apostle and of-the
σωτῆρος ἀνεγίνωσκε τῇ κόρῃ ἀπείρῳ οὔσῃ γραφῶν, καὶ
savior he-read to-the girl inexperienced being of-scriptures and
τῷ πλείστῳ μέρει πάντα προστιθεὶς τῇ ἰδίᾳ διανοίᾳ
for-the most part all(-things) adding by-the his-own mind
τὸν περὶ παρθενίας καὶ ἁγνείας εἰσηγεῖτο λόγον· ὡς
the about virginity and chastity he-introduced discourse so-that
ἐκείνην τῇ χάριτι τοῦ θεοῦ πληροφορηθεῖσαν εἰπεῖν· Κἀγὼ
she by-the grace — of-God having-been-fully-persuaded to-say I-too
πεπληροφόρημαι, κύριε· καὶ τί κελεύεις λοιπόν; Κελεύω,
am-fully-persuaded lord and what do-you-order henceforth I-order
φησίν, ἵνα ἕκαστος ἡμῶν ἀπὸ τοῦ νῦν κατ᾽ ἰδίαν μένῃ.
he-says that each of-us from the now in private remain
ἡ δὲ οὐκ ἠνέσχετο, εἰποῦσα· Ἐν τῷ αὐτῷ οἴκῳ μένωμεν,
she but not endured having-said in the same house let-us-remain
ἐν διαφόροις δὲ κλίναις. ζήσας οὖν ἔτη δεκαοκτὼ μετ᾽
in different but beds having-lived then years eighteen with

αὐτῆς ἐν τῷ αὐτῷ οἴκῳ, διὰ πάσης ἡμέρας ἐσχόλαζε
her in the same house through all (the)-day he-was-occupied
τῷ κήπῳ καὶ τῇ βαλσάμῳ· βαλσαμουργὸς γὰρ ἦν.
with-the garden and the balsam balsam-maker for he-was
ἥτις βάλσαμος ἀμπέλου δίκην φυτεύεται, γεωργουμένη
which balsam vine like is-planted being-tilled
καὶ κλαδευομένη, πολὺν ἔχουσα πόνον. ἑσπέρας οὖν
and being-pruned much having toil in-the-evening then
εἰσερχόμενος εἰς τὸν οἶκον ἐποίει εὐχὰς καὶ ἤσθιε μετ' αὐτῆς·
entering into the house he-made prayers and ate with her
καὶ νυκτερινὴν πάλιν ποιῶν εὐχὴν ἐξήρχετο. τούτων οὕτως
and nightly again making prayer he-went-out these thus
ἐπιτελουμένων, καὶ ἀμφοτέρων εἰς ἀπάθειαν ἐληλακότων,
being-accomplished and both into passionlessness having-driven
ἐνήργησαν αἱ εὐχαὶ τοῦ Ἀμοῦν, καὶ λέγει αὐτῷ τελευταῖον
worked the prayers — of-Amoun and says to-him at-last
ἐκείνη· Ἔχω σοί τι εἰπεῖν, κύριέ μου· ἵνα, ἐάν μου
she I-have to-you something to-say lord my that if me
ἀκούσῃς, πληροφορηθῶ ὅτι κατὰ θεόν με ἀγαπᾷς. λέγει
you-hear I-may-be-fully-persuaded that according-to God me you-love he-says
αὐτῇ· Εἰπὲ ὃ βούλει. ἡ δὲ λέγει αὐτῷ· Δίκαιον πρᾶγμά
to-her say what you-wish she and says to-him just (a)-thing
ἐστι ἄνδρα σε ὄντα καὶ δικαιοσύνην ἀσκοῦντα, ὁμοίως κἀμὲ
it-is (a)-man you being and righteousness practicing likewise also-me
ἐζηλωκυῖαν τὴν αὐτήν σοι ὁδόν, κατ' ἰδίαν μένειν. ἄτοπον
having-emulated the same with-you road in private to-remain absurd
γάρ ἐστι κρύπτεσθαί σου τὴν τοιαύτην ἀρετὴν συνοικοῦντί
for it-is to-be-hidden your the such virtue living-with
μοι ἐν ἁγνείᾳ. ὁ δὲ εὐχαριστήσας τῷ θεῷ, λέγει αὐτῇ·
me in chastity he and having-given-thanks — to-God says to-her
Οὐκοῦν ἔχε σὺ τοῦτον τὸν οἶκον· ἐγὼ δὲ ποιήσω ἐμαυτῷ
well-then have you this the house I and will-make for-myself

ἕτερον οἶκον. καὶ ἐξελθὼν κατέλαβε τὸ ἐνδότερον τοῦ
another house and having-gone-out he-occupied the inner(-part) of-the
τῆς Νιτρίας ὄρους· οὔπω γὰρ ἦν τότε μοναστήρια· καὶ
— of-Nitria mountain not-yet for were then monasteries and
ποιεῖ ἑαυτῷ δύο θόλους κελλίων. καὶ βιώσας ἄλλα εἴκοσι
makes for-himself two domes of-cells and having-lived other twenty
δύο ἔτη ἐν τῇ ἐρήμῳ ἐτελεύτησε, μᾶλλον δὲ ἐκοιμήθη,
two years in the desert he-died rather and fell-asleep
δὶς τοῦ ἔτους ὁρῶν τὴν μακαρίαν σύμβιον αὐτοῦ.
twice in-the year seeing the blessed partner his
Τούτου θαῦμα διηγήσατο ὁ μακάριος Ἀθανάσιος ὁ
of-this(-man) (a)-wonder related the blessed Athanasius the
ἐπίσκοπος εἰς τὸν περὶ Ἀντωνίου βίον, ὅτι παρερχόμενος τὸν
bishop in the about Antony life that passing-by the
Λύκον ποταμὸν ἅμα Θεοδώρῳ τῷ μαθητῇ αὐτοῦ, καὶ
Lycus river together-with Theodore the disciple his and
εὐλαβούμενος ἀποδύσασθαι ἵνα μὴ γυμνὸν αὐτὸν ἴδῃ, εἰς
being-wary to-strip that not naked him he-should-see to
τὸ πέραν εὑρέθη δίχα πορθμείου μετενεχθεὶς ὑπὸ ἀγγέλου.
the other-side he-was-found without ferry transported by (an)-angel
οὗτος τοίνυν ὁ Ἀμοῦν οὕτως ἐβίωσε καὶ οὕτως ἐτελειώθη
this therefore — Amoun thus lived and so was-perfected
ὡς τὸν μακάριον Ἀντώνιον τὴν ψυχὴν αὐτοῦ ἰδεῖν ὑπὸ
that the blessed Antony the soul his to-see by
ἀγγέλων ἀναγομένην. τοῦτον τὸν ποταμὸν μετὰ δειλίας ἐγὼ
angels being-led-up this the river with fear I
πορθμείῳ παρῆλθον· διῶρυξ γάρ ἐστι τοῦ μεγάλου Νείλου.
by-ferry crossed (a)-canal for it-is of-the great Nile
Ἐν τῷ ὄρει τούτῳ τῆς Νιτρίας γέγονεν ἀνὴρ ἀσκητὴς 9
in the mountain this — of-Nitria was (a)-man ascetic
Ὥρ ὀνόματι, ᾧ πολλὴν προσεμαρτύρει ἀρετὴν καὶ
Or by-name to-whom much bore-witness virtue and

πᾶσα μὲν ἡ ἀδελφότης ἐξαιρέτως δὲ ἡ ἄνθρωπος τοῦ
all indeed the brotherhood especially and the woman —
θεοῦ Μελανία, πρὸ ἐμοῦ εἰσελθοῦσα εἰς τοῦτο τὸ ὄρος·
of-God Melania before me having-entered into this the mountain
ἐγὼ γὰρ αὐτὸν οὐ κατείληφα ζῶντα. καὶ τοῦτο ἔλεγον
I for him not found living and this they-said
ἐν τοῖς διηγήμασιν ὅτι οὔτε ἐψεύσατό ποτε, οὔτε ὤμοσεν,
in the narratives that neither he-lied ever nor swore
οὔτε κατηράσατό τινα, οὔτε ἐκτὸς τῆς χρείας ἐλάλησεν.
nor cursed anyone nor apart-from the need spoke
10 Τούτου τοῦ ὄρους γέγονε καὶ ὁ μακάριος Παμβώ,
of-this the mountain was also the blessed Pambo
διδάσκαλος Διοσκόρου τοῦ ἐπισκόπου καὶ Ἀμμωνίου καὶ
teacher of-Dioscorus the bishop and of-Ammonius and
Εὐσεβίου καὶ Εὐθυμίου τῶν ἀδελφῶν, καὶ Ὠριγένους
of-Eusebius and of-Euthymius the brothers and of-Origen
τοῦ ἀδελφιδοῦ Δρακοντίου ἀνδρὸς θαυμαστοῦ. ὃς Παμβὼ
the nephew of-Dracontius (a)-man wonderful who Pambo
εἶχε μὲν ἀνδραγαθήματα καὶ προτερήματα πλεῖστα, ἐν
had indeed noble-deeds and excellences very-many among
οἷς δὲ καὶ τοῦτο· τοσοῦτον ἦν ὑπερόπτης χρυσοῦ καὶ
which and also this so-much he-was (a)-despiser of-gold and
ἀργύρου, ὡς ἀπαιτεῖ ὁ λόγος. διηγεῖτο γάρ μοι ἡ μακαρία
of-silver as requires the account related for to-me the blessed
Μελανία ὅτι Ἐν ἀρχαῖς παραγενομένη εἰς Ἀλεξάνδρειαν
Melania that in (the)-beginnings having-arrived at Alexandria
ἀπὸ τῆς Ῥώμης, καὶ ἀκούσασα περὶ τῆς τούτου ἀρετῆς,
from — Rome and having-heard about the of-this(-man) virtue
Ἰσιδώρου μοι τοῦ μακαρίου διηγησαμένου καὶ ὁδηγήσαντος
Isidore to-me the blessed having-related and having-guided
πρὸς αὐτὸν εἰς τὴν ἔρημον, προσήνεγκα αὐτῷ ἀργενταρίαν
to him into the desert I-brought to-him (a)-silver-chest

τριακοσίων λιτρῶν ἀργυρίου, παρακαλοῦσα αὐτὸν ἐκ τῶν
of-three-hundred pounds of-silver begging him from the
πραγμάτων μου μετασχεῖν. ὁ δὲ καθεζόμενος καὶ πλέκων
possessions my to-share he but sitting and plaiting
θάλλους εὐλόγησέ με φωνῇ μόνῃ καὶ εἶπεν· Ὁ θεὸς δῴη
shoots blessed me by-voice alone and said — God may-give
σοι τὸν μισθόν. καὶ λέγει τῷ οἰκονόμῳ αὐτοῦ Ὠριγένει·
to-you the reward and says to-the steward his Origen
Δέξαι καὶ οἰκονόμησον αὐτὸ πάσῃ τῇ κατὰ Λιβύην καὶ
receive and dispense it to-all the in Libya and
ταῖς νήσοις ἀδελφότητι· ταῦτα γὰρ τὰ μοναστήρια πένεται
the islands brotherhood these for the monasteries are-poor
πλέον· παραγγείλας αὐτῷ μηδενὶ τῶν ἐν Αἰγύπτῳ δοῦναι,
more having-charged him to-no-one of-those in Egypt to-give
διὰ τὸ εὐπορωτέραν εἶναι τὴν χώραν. ἐγὼ δέ, φησίν,
because-of the more-prosperous to-be the country I and she-says
ἑστῶσα καὶ ἐκδεχομένη τιμηθῆναι ἢ δοξασθῆναι ὑπ᾽ αὐτοῦ
standing and waiting to-be-honored or to-be-glorified by him
ἐπὶ τῇ δόσει, μηδὲν παρ᾽ αὐτοῦ ἀκούσασα, εἶπον αὐτῷ· Ἵνα
for the gift nothing from him having-heard I-said to-him that
εἰδῇς κύριε πόσον ἐστί, τριακόσιαι λίτραι εἰσίν. ὁ δὲ
you-may-know lord how-much it-is three-hundred pounds they-are he but
μηδὲ ὅλως ἀνανεύσας ἀπεκρίνατό μοι· Ὧι ἤνεγκας
not-even at-all having-looked-up answered me (he)-to-whom you-brought
αὐτά, τέκνον, σταθμοῦ χρείαν οὐκ ἔχει. ὁ γὰρ τὰ ὄρη
them child of-weighing need not has he-who for the mountains
σταθμίζων πολλῷ μᾶλλον ἐπίσταται τὴν ποσότητα τοῦ
weighing by-much more knows the quantity of-the
ἀργυρίου. εἰ μὲν γὰρ ἐμοὶ αὐτὸ ἐδίδως, καλῶς ἔλεγες·
silver if indeed for to-me it you-were-giving well you-were-speaking
εἰ δὲ θεῷ, τῷ τοὺς δύο ὀβολοὺς μὴ παριδόντι, σιώπα.
if but to-God the(-one) the two obols not having-overlooked be-silent

οὕτως ὠκονόμησε, φησίν, ὁ κύριος ἐν τῷ εἰσελθεῖν με εἰς
thus ordered she-says the Lord in the to-enter me into
τὸ ὄρος. μετ᾽ ὀλίγον δὲ χρόνον κοιμᾶται ὁ ἄνθρωπος
the mountain after little and time falls-asleep the man
τοῦ θεοῦ ἀπύρεκτος, μὴ νοσήσας, ἀλλὰ τὴν σπυρίδα
— of-God feverless not having-been-ill but the basket
καταράπτων, ἐτῶν ὢν ἑβδομήκοντα· ὃς μεταστειλάμενός
sewing of-years being seventy who having-sent-for
με, καὶ τοῦ τελευταίου κεντήματος πρὸς ἀπαρτισμὸν ὄντος,
me and of-the last stitch for completion being
μέλλων ἐκλείπειν λέγει μοι· Δέξαι ταύτην τὴν σπυρίδα ἐκ
about to-fail says to-me receive this the basket from
τῶν χειρῶν μου, ἵνα μέμνησαί μου· ἄλλο γάρ σοι οὐκ
the hands my that you-may-remember me other for to-you not
ἔχω τι καταλείψω. ὃν ἐνταφιάσασα καὶ ὀθονίοις
I-have anything I-shall-leave whom having-prepared-for-burial and in-linen-cloths
τὸ σῶμα ἐλίξασα κατέθετο· καὶ οὕτως ἀνεχώρησε
the body having-wrapped she-laid(-him)-down and thus withdrew
τῆς ἐρήμου, ἕως θανάτου ἔχουσα τὴν σπυρίδα μεθ᾽ ἑαυτῆς.
from-the desert until death having the basket with herself
Οὗτος ὁ Παμβὼ τελευτῶν, κατ᾽ αὐτὴν τὴν ὥραν τοῦ
this — Pambo dying at very the hour of-the
ἐκλιμπάνειν παρεστῶσι Ὠριγένει τῷ πρεσβυτέρῳ καὶ
to-fail to-those-standing-by Origen the presbyter and
οἰκονόμῳ καὶ Ἀμμωνίῳ, ἀνδράσι περιβοήτοις, καὶ λοιποῖς
steward and Ammonius men famous and the-rest
ἀδελφοῖς, τοῦτο λέγεται εἰρηκέναι, ὅτι Ἀφ᾽ οὗ ἦλθον εἰς τὸν
brothers this is-said to-have-said that from which I-came into the
τόπον τοῦτον τῆς ἐρήμου καὶ ᾠκοδόμησά μου τὴν κέλλαν καὶ
place this of-the desert and built my the cell and
ᾤκησα, ἐκτὸς τῶν χειρῶν μου οὐ μέμνημαι δωρεὰν ἄρτον
dwelt apart-from the hands my not I-remember free bread

φαγών· οὐ μεταμεμέλημαι ἐπὶ λόγῳ ᾧ ἐλάλησα ἕως τῆς
having-eaten not I-have-repented over (a)-word which I-spoke until the
ἄρτι ὥρας· καὶ οὕτως ἀπέρχομαι πρὸς τὸν θεὸν ὡς μηδὲ
present hour and thus I-go-away to — God as not-even
ἀρξάμενος τοῦ θεοσεβεῖν. προσεμαρτύρουν δὲ ἀφηγούμενοι
having-begun the to-be-God-fearing bore-witness and relating
τοῦτο ἡμῖν Ὠριγένης τε καὶ Ἀμμώνιος ὅτι Οὐδέποτε
this to-us Origen both and Ammonius that never
ἐρωτηθεὶς λόγον γραφικὸν ἢ ἄλλον τινὰ πραγματικὸν
having-been-asked (a)-word scriptural or other any practical
παραυτὰ ἀπεκρίνατο, ἀλλ' ἔλεγεν· Οὐδέπω εὕρηκα. πολλάκις
at-once he-answered but he-said not-yet I-have-found often
δὲ παρῆλθε καὶ τρίμηνον καὶ ἀπόκρισιν οὐκ ἐδίδου, λέγων μὴ
and passed even three-months and (an)-answer not he-gave saying not
κατειληφέναι. οὕτω μέντοι τὰς ἀποφάσεις αὐτοῦ ἐδέχοντο,
to-have-grasped(-it) thus however the decisions his they-received
γινομένας περιεσκεμμένως κατὰ θεόν, ὡς ἀπὸ θεοῦ. ταύτην
made circumspectly according-to God as from God this
γὰρ τὴν ἀρετὴν ἐλέγετο καὶ ὑπὲρ τὸν μέγαν Ἀντώνιον καὶ
for the virtue he-was-said even beyond the great Antony and
ὑπὲρ πάντας ἐσχηκέναι, τὴν εἰς τὸ ἀκριβὲς τοῦ λόγου.
beyond all to-have-had the toward the exactness of-the word
Φέρεται δὲ τοιαύτη πρᾶξις τοῦ Παμβώ, ὅτι Πίωρ ὁ
is-reported and such (a)-deed — of-Pambo that Pior the
ἀσκητὴς παραβαλὼν αὐτῷ ἴδιον ἀπήνεγκεν ἄρτον, καὶ
ascetic having-visited him own brought bread and
ἐγκληθεὶς παρ' αὐτοῦ· Τίνος ἕνεκεν τοῦτο πεποίηκας;
having-been-reproached by him of-what for-the-sake this have-you-done
ἀπεκρίνατο· Ἵνα σε μὴ βαρήσω, φησίν. ὃν σιγῇ ῥητῶς
he-answered that you not I-may-burden he-says whom by-silence expressly
ἐπαίδευσε· μετὰ χρόνον γὰρ παραβαλὼν αὐτῷ, βρέξας
he-taught after (a)-time for having-visited him having-wetted

αὐτοῦ τὸν ἄρτον ἐβάσταζε, καὶ ἐπερωτηθείς· Τί πεποίηκας
his the bread he-carried and having-been-asked why have-you-done
οὕτως; εἶπεν· Ἵνα μή σε βαρήσω καὶ ἔβρεξα.
thus he-said that not you I-may-burden and I-wetted(-it)

11 Ἀμμώνιος οὗτος ὁ μαθητὴς αὐτοῦ ἅμα τρισὶν ἀδελφοῖς
Ammonius this the disciple his together-with three brothers
ἑτέροις καὶ δυσὶν ἀδελφαῖς αὐτοῦ εἰς ἄκρον φιλοθείας
other and two sisters his to (the)-height of-love-of-God
ἐλάσαντες, κατειλήφασι τὴν ἔρημον, κἀκεῖναι κατ᾽ ἰδίαν
having-driven occupied the desert and-they in private
ποιήσασαι μονὴν καὶ †οὗτοι† κατ᾽ ἰδίαν, ὡς ἱκανὸν
having-made (a)-dwelling and these in private so-as sufficiently
ἀπέχειν μεταξὺ ἀλλήλων. ἐπειδὴ δὲ καθ᾽ ὑπερβολὴν
to-be-distant between one-another since and to excess
φιλόλογος ἦν ὁ ἀνήρ, καὶ πόλις τις ἠράσθη αὐτοῦ εἰς
learned was the man and city some longed-for him for
λόγον ἐπισκόπου, προσῆλθον τῷ μακαρίῳ Τιμοθέῳ
(the)-capacity of-bishop they-approached to-the blessed Timothy
παρακαλέσαντες αὐτὸν χειροτονῆσαι αὐτὸν αὐτοῖς ἐπίσκοπον.
having-begged him to-ordain him for-them bishop
καὶ λέγει αὐτοῖς· Ἀγάγετέ μοι αὐτὸν καὶ χειροτονῶ αὐτόν.
and he-says to-them bring to-me him and I-ordain him
ὡς οὖν ἀπῆλθον μετὰ βοηθείας καὶ εἶδεν ὅτι κατελήφθη,
when then they-went-away with help and he-saw that he-was-caught
παρεκάλεσεν αὐτοὺς καὶ διωμόσατο μὴ καταδέχεσθαι
he-begged them and swore not to-accept
χειροτονίαν, μηδὲ ἐξέρχεσθαι τῆς ἐρήμου· καὶ οὐ
ordination nor to-go-out from-the desert and not
συνεχώρησαν αὐτῷ. βλεπόντων οὖν αὐτῶν λαβὼν ψαλίδα
they-allowed him seeing then they having-taken scissors
τὸ οὖς αὐτοῦ τὸ ἀριστερὸν ἕως πυθμένος ἐψάλισε, λέγων
the ear his the left to (the)-base he-clipped saying

αὐτοῖς· Κἂν ἀπὸ τοῦ νῦν πληροφορήθητε ὅτι ἀδύνατόν
to-them at-least from the now be-fully-assured that impossible
μοι γενέσθαι, τοῦ νόμου ἀπαγορεύοντος ὠτότμητον εἰς
for-me to-become the law forbidding (one)-ear-cut to
ἱερωσύνην μὴ ἀπάγεσθαι. οὕτως οὖν ἀφέντες αὐτὸν
priesthood not to-be-brought thus then having-left him
ἀνεχώρησαν, καὶ ἀπελθόντες εἶπον τῷ ἐπισκόπῳ. καὶ λέγει
they-withdrew and having-gone-away they-told the bishop and he-says
αὐτοῖς· Οὗτος ὁ νόμος παρὰ Ἰουδαίοις πολιτευέσθω· ἐμοὶ
to-them this the law among Jews let-it-be-in-force for-me
δὲ καὶ ῥινότμητον ἐὰν ἐνέγκητε, ἄξιον ὄντα τοῖς τρόποις,
but even (one)-nose-cut if you-bring worthy being in-the manners
χειροτονῶ. ἀπελθόντες οὖν πάλιν παρεκάλουν αὐτόν· καὶ
I-ordain having-gone-away then again they-begged him and
διώμνυτο αὐτοῖς ὅτι Ἐάν με ἀναγκάσητε, τὴν γλῶσσάν
he-swore to-them that if me you-compel the tongue
μου ἀποτέμνω. οὕτως οὖν ἀφέντες αὐτὸν ἀνεχώρησαν.
my I-cut-off thus then having-left him they-withdrew
Τούτου τοῦ Ἀμμωνίου φέρεται τὸ θαῦμα τοῦτο, ὅτι οὐδέποτε
of-this — Ammonius is-reported the wonder this that never
ἡδονῆς αὐτῷ ἐπαναστάσης τοῦ σαρκίου αὐτοῦ ἐφείσατο, ἀλλὰ
pleasure in-him having-risen-up the little-flesh his he-spared but
σίδηρον ἐκπυρώσας προσετίθει τοῖς ἑαυτοῦ μέλεσιν, ὡς
iron having-heated-red he-applied to-the his-own limbs so-that
πάντοτε αὐτὸν ἡλκωμένον εἶναι. ἡ μέντοι τράπεζα αὐτοῦ
always him ulcerated to-be the however table his
γέγονεν ἐκ νεότητος ὠμοφαγία ἕως θανάτου· οὐδὲν γὰρ
was from youth raw-eating until death nothing for
ὃ διὰ πυρὸς διήρχετο ἔφαγέ ποτε ἐκτὸς ἄρτου. παλαιὰν
which through fire passed he-ate ever except bread old
δὲ καὶ καινὴν γραφὴν ἀποστηθίσας καὶ ἐν συγγράμμασιν
and also new scripture having-learned-by-heart and in writings

ἀνδρῶν ἐλλογίμων Ὠριγένους καὶ Διδύμου καὶ Πιερίου καὶ
of-men learned of-Origen and of-Didymus and of-Pierius and
Στεφάνου διῆλθε μυριάδας ἑξακοσίας, ὡς μαρτυροῦσιν
of-Stephen he-went-through myriads six-hundred as bear-witness
αὐτῷ οἱ τῆς ἐρήμου πατέρες. παρακλητικὸς δὲ ἦν τοῖς ἐν
to-him the of-the desert fathers encouraging and he-was to-the in
τῇ ἐρήμῳ ἀδελφοῖς εἴ τις καὶ ἄλλος. τούτῳ ψήφους ἐδίδου
the desert brothers if anyone also other to-this(-man) votes gave
ὁ μακάριος Εὐάγριος ἀνὴρ πνευματοφόρος καὶ διακριτικός,
the blessed Evagrius (a)-man spirit-bearing and discerning
λέγων ὅτι Οὐδέποτε αὐτοῦ ἀπαθέστερον ἑώρακα ἄνθρωπον.
saying that never than-him more-passionless I-have-seen (a)-man
Οὗτος ἐν Κωνσταντίνου πόλει ποτὲ παραγενόμενος διὰ
this(-man) in of-Constantine city once having-arrived for
χρείαν, *** μετ᾽ ὀλίγον χρόνον κοιμᾶται, καὶ θάπτεται
need (lacuna) after little time falls-asleep and is-buried
ἐν τῷ μαρτυρίῳ τῷ λεγομένῳ Ῥουφινιαναῖς. οὗ τὸ
in the martyr's-shrine the(-one) called Rufinianae whose the
μνῆμα λέγεται θεραπεύειν πάντας τοὺς ῥιγιαζομένους.
tomb is-said to-heal all those shivering-with-fever
12 Ἐν τούτῳ τῷ ὄρει τῆς Νιτρίας ἀνήρ τις Βενιαμὶν
in this the mountain — of-Nitria man a-certain Benjamin
οὕτω καλούμενος, βιώσας ἐπὶ ὀγδοήκοντα ἔτη καὶ εἰς
so called having-lived for eighty years and to
ἄκρον ἀσκήσας, κατηξιώθη χαρίσματος ἰαμάτων,
(the)-height having-practiced-discipline was-deemed-worthy of-(the)-gift of-healings
ὡς πάντα ᾧ ἂν χεῖρα ἐπετίθει ἢ ἔλαιον εὐλογήσας
so-that all on-whom — hand he-laid or oil having-blessed
ἐδίδου, πάσης ἀπαλλάττεσθαι ἀρρωστίας. οὗτος τοίνυν
he-gave of-every to-be-freed sickness this therefore
ὁ τοιούτου χαρίσματος ἀξιωθεὶς πρὸ ὀκτὼ μηνῶν τοῦ
the(-one) of-such gift deemed-worthy before eight months of-the

θανάτου αὐτοῦ ὑδρωπίασε, καὶ ἐπὶ τοσοῦτον ὠγκώθη αὐτοῦ
death his had-dropsy and to so-much swelled his
τὸ σῶμα ὡς ἄλλον Ἰὼβ φαίνεσθαι. παραλαβὼν οὖν ἡμᾶς
the body as another Job to-appear having-taken then us
Διόσκορος ὁ ἐπίσκοπος, τότε δὲ πρεσβύτερος ὢν τοῦ ὄρους
Dioscorus the bishop then but presbyter being of-the mountain
τῆς Νιτρίας, ἐμέ τε καὶ τὸν μακάριον Εὐάγριον, λέγει
— of-Nitria me both and the blessed Evagrius says
ἡμῖν· Δεῦτε, ἴδετε νέον Ἰὼβ ἐν τοσούτῳ ὄγκῳ σώματος
to-us come see (a)-new Job in such swelling of-body
καὶ πάθει ἀνιάτῳ ἄμετρον κεκτημένον εὐχαριστίαν.
and passion incurable immeasurable having-acquired thanksgiving
ἀπελθόντες οὖν ἐθεασάμεθα τοσοῦτον ὄγκον σώματος ὡς
having-gone then we-beheld such swelling of-body as
μὴ δύνασθαι δάκτυλον χειρὸς αὐτοῦ περιλαμβάνειν ὅλοις
not to-be-able (a)-finger of-hand his to-encompass with-whole
δακτύλοις. μὴ δυνάμενοι δὲ ἀτενίζειν τῇ τοῦ πάθους
fingers not being-able and to-gaze at-the of-the suffering
δεινότητι τοὺς ὀφθαλμοὺς ἀπεστρέψαμεν. τότε λέγει ἡμῖν
terribleness the eyes we-turned-away then says to-us
ὁ μακάριος ἐκεῖνος Βενιαμίν· Εὔξασθε, τέκνα, ἵνα μὴ
the blessed that Benjamin pray children that not
ὁ ἔσωθέν μου ἄνθρωπος ὑδρωπιάσῃ· οὗτος γὰρ οὔτε με
the inner my man have-dropsy this for neither me
εὐπαθῶν ὤνησεν, οὔτε δυσπαθῶν ἔβλαψε. τοὺς οὖν ὀκτὼ
faring-well benefited nor faring-ill harmed the then eight
μῆνας δίφρος αὐτῷ ἔκειτο πλατύτατος ἐν ᾧ ἀδιαλείπτως
months (a)-seat for-him lay very-broad on which unceasingly
ἐκαθέζετο, μηκέτι ἐν κλίνῃ ἀναπεσεῖν δυνάμενος διὰ τὰς
he-sat no-longer in (a)-bed to-lie-down being-able because-of the
λοιπὰς χρείας τοῦ σώματος. ἐν τῷ πάθει δὲ τούτῳ ὢν
remaining needs of-the body in the suffering and this being

ἄλλους ἰᾶτο. ἀναγκαίως οὖν ἐξηγησάμην τὸ πάθος τοῦτο,
others he-healed necessarily then I-related the suffering this
ἵνα μὴ ξενιζώμεθα ὅταν τι περιστατικὸν ἀνδράσι
that not we-may-be-astonished when something calamitous to-men
δικαίοις συμβαίνῃ. τελευτήσαντος δὲ αὐτοῦ, αἱ φλιαὶ τῆς
righteous happens having-died and him the jambs of-the
θύρας ἐπήρθησαν καὶ αἱ παραστάδες, ἵνα δυνηθῇ τὸ
door were-lifted and the door-posts that might-be-able the
σῶμα ἐξενεχθῆναι τοῦ οἴκου· τοσοῦτος ἦν ὁ ὄγκος.
body to-be-carried-out from-the house so-great was the swelling

IV · MACARIUS OF EGYPT

Apollonius, a merchant turned monk, spends his money on medicines for the sick brothers of Nitria. Of two brothers who inherit a fortune, Paesius gives all away and Isaiah builds a house for strangers, and Pambo judges both perfect. A young man named Macarius, who killed a man by mischance, gives thanks for the deed that brought him to salvation. Nathanael, mocked by a demon into changing his cell, returns and does not leave it again for thirty-seven years. Macarius the Egyptian, sixty years in the desert, foretells his servant John's elephantiasis, shows a woman thought to be a mare to be a woman, and heals a ravenous possessed youth.

13 Ἀπολλώνιός τις ὀνόματι ἀπὸ πραγματευτῶν,
Apollonius a-certain by-name from merchants
ἀποταξάμενος καὶ οἰκήσας τὸ ὄρος τῆς Νιτρίας, μήτε
having-renounced and having-inhabited the mountain — of-Nitria neither
τέχνην μαθεῖν δυνάμενος μήτε ἄσκησιν γραφικὴν διὰ
(a)-craft to-learn being-able nor practice of-writing because-of
τὸ ἠκμακέναι, ζήσας ἐν τῷ ὄρει εἴκοσι ἔτη ταύτην
the to-be-past-his-prime having-lived in the mountain twenty years this
ἔσχε τὴν ἄσκησιν· ἐκ τῶν ἰδίων χρημάτων καὶ ἐκ τῶν
had the discipline from the own money and from the

οἰκείων πόνων παντοῖα ἰατρικὰ καὶ κελλαρικὰ ἀγοράζων
own labors all-kinds-of medicines and provisions buying
εἰς τὴν Ἀλεξάνδρειαν, πάσῃ τῇ ἀδελφότητι ἐπήρκει εἰς
in — Alexandria to-all the brotherhood he-supplied for
τὰς νόσους. καὶ ἦν ἰδεῖν αὐτὸν ὄρθριον μέχρις
the illnesses and it-was(-possible) to-see him at-dawn until
ἐννάτης ὥρας κυκλεύοντα τὰ μοναστήρια, καὶ κατὰ
(the)-ninth hour going-round the monasteries and by
θύραν εἰσερχόμενον καὶ ὁρῶντα τίς ἀνάκειται· ἐβάσταζε
door entering and seeing who lies-sick he-carried
δὲ σταφίδας, ῥόας, ᾠά, σιλίγνια, ὧν ἐπιδέονται
and raisins pomegranates eggs fine-bread-loaves of-which have-need
οἱ ἀσθενοῦντες. ταύτην αὐτῷ λυσιτελοῦσαν τὴν μέθοδον
those being-sick this for-him profitable the method
εὑρὼν εἶχεν ἕως γήρους. ὃς τελευτῶν ὁμοίῳ ἑαυτοῦ
having-found he-kept-to until old-age who dying to-one-like himself
καταλιμπάνει τὰ γρυτάρια, παρακαλέσας αὐτὸν ταύτην
leaves-behind the little-wares having-begged him this
ἐκτελεῖν τὴν διακονίαν. πεντακισχιλίων γὰρ μοναχῶν
to-carry-out the ministry five-thousand for monks
οἰκούντων τὸ ὄρος χρεία ἦν καὶ τῆς ἐπισκέψεως
inhabiting the mountain need there-was also of-the visiting
ταύτης διὰ τὸ ἔρημον εἶναι τὸν τόπον.
this because-of the desert to-be the place
Ἄλλος Παήσιος καὶ Ἡσαΐας οὕτω καλούμενοι, ἀδελφοὶ 14
other Paesius and Isaiah so called brothers
ὑπῆρχον πατρὸς ἐμπόρου Σπανοδρόμου· οἵτινες τοῦ πατρὸς
were of-father merchant Spanish-trader who the father
τελευτήσαντος ἐμερίσαντο τὰ ὑπάρχοντα ἐν ἀκινήτοις ἃ
having-died divided the possessions in immovables which
ἔσχον, ἐν μὲν νομισματίοις πεντακισχιλίοις, ἐν ἱματίοις
they-had in indeed coins five-thousand in garments

δὲ καὶ οἰκέταις τὰ εὑρεθέντα. οὗτοι μετ᾽ ἀλλήλων
and also servants the(-things) found these with one-another
ἐσκέψαντο καὶ συμβουλεύονται πρὸς ἑαυτοὺς λέγοντες· Ἐπὶ
considered and take-counsel with themselves saying to
ποίαν ἔλθωμεν μέθοδον τοῦ βίου, ἀδελφέ; ἐὰν ἔλθωμεν ἐπὶ
what may-we-come method of-the life brother if we-come to
τὴν ἐμπορίαν ἣν ἐπῆλθεν ὁ πατὴρ ἡμῶν, καὶ ἡμεῖς ἑτέροις
the trade which went-upon the father our also we to-others
ἔχομεν καταλεῖψαι τοὺς πόνους· ἴσως δὲ καὶ κινδύνοις
have to-leave the labors perhaps and also into-dangers
περιπεσούμεθα ληστρικοῖς ἢ θαλαττικοῖς. δεῦρο τοίνυν, ἐπὶ
we-shall-fall of-robbers or of-the-sea come therefore to
τὸν μονήρη βίον ἔλθωμεν, ἵνα καὶ τὰ τοῦ πατρὸς ἡμῶν
the solitary life let-us-come that both the(-things) of-the father our
κερδήσωμεν, καὶ τὰς ψυχὰς μὴ ἀπολέσωμεν. ἤρεσεν οὖν
we-may-gain and the souls not we-may-lose pleased then
αὐτοῖς ὁ σκοπὸς τοῦ μονήρους βίου. εὑρέθησαν οὖν ἄλλος
them the aim of-the solitary life they-were-found then one
κατ᾽ ἄλλο διαφωνοῦντες. μερισάμενοι γὰρ τὰ χρήματα, τοῦ
from another differing having-divided for the money of-the
μὲν σκοποῦ εἶχοντο ἕκαστος τοῦ ἀρέσαι θεῷ, ἐνηλλαγμέναις
indeed aim they-held each of-the to-please God with-changed
δὲ πολιτείαις. ὁ μὲν γὰρ πάντα διασκορπίσας
but ways-of-life the(-one) indeed for all having-scattered
ἀσκητηρίοις καὶ ἐκκλησίαις καὶ φυλακαῖς, τεχνίδριον
to-ascetic-houses and churches and prisons (a)-small-craft
μαθὼν ὅθεν τὸν ἄρτον πορίσεται, τῇ ἀσκήσει καὶ
having-learned from-which the bread he-would-provide to-the discipline and
εὐχῇ προσέσχεν. ὁ δ᾽ ἄλλος μηδὲν διασκορπίσας, ἀλλὰ
prayer applied-himself the(-other) and other nothing having-scattered but
ποιήσας ἑαυτῷ μοναστήριον καὶ προσλαβόμενος ἀδελφοὺς
having-made for-himself (a)-monastery and having-taken-on brothers

ὀλίγους, πάντα ξένον ἐδεξιοῦτο, πάντα ἄρρωστον, πάντα
few every stranger he-welcomed every sick(-man) every
γέροντα, πάντα πένητα, κατὰ κυριακὴν καὶ σάββατον τρεῖς
old-man every poor(-man) on Lord's-day and Saturday three
τραπέζας ἱστῶν· οὕτως αὐτοῦ κατηνάλωσε τὰ χρήματα.
tables setting thus his he-spent the money
Ἀμφοτέρων δὲ τελευτησάντων, διάφοροι μακαρισμοὶ τούτων
both and having-died various beatitudes of-them
ἐγένοντο, ὡς ἀμφοτέρων τελειωθέντων· καὶ τοῖς μὲν
happened as both having-been-perfected and to-the(-ones) indeed
ἤρεσκεν οὗτος, τοῖς δὲ ἐκεῖνος. φιλονεικίας οὖν
pleased this(-one) to-the(-others) and that(-one) contention then
ἐμπεσούσης τῇ ἀδελφότητι ἐπὶ τοῖς ἐπαίνοις, ἀπέρχονται
having-fallen-upon the brotherhood over the praises they-go-away
πρὸς τὸν μακάριον Παμβὼ καὶ ἀνατίθενται αὐτῷ τὴν
to the blessed Pambo and refer to-him the
ἐπίκρισιν, ἀξιοῦντες μαθεῖν τὴν μείζονα πολιτείαν. ὁ δὲ
judgment asking to-learn the greater way-of-life he and
λέγει αὐτοῖς· Ἀμφότεροί εἰσι τέλειοι· ὁ μὲν γὰρ
says to-them both are perfect the(-one) indeed for
Ἀβραμιαῖον ἐπεδείξατο ἔργον, ὁ δὲ τὰ τοῦ
Abrahamic displayed work the(-other) and the(-things) —
Ἠλία. τῶν μὲν οὖν λεγόντων· Τῶν ποδῶν σου, πῶς
of-Elijah of-those indeed then saying by-the feet your how
δυνατὸν αὐτοὺς εἶναι ἴσους; προτιμώντων τὸν ἀσκητὴν
possible them to-be equal preferring the ascetic
καὶ λεγόντων ὅτι Εὐαγγελικὸν πεποίηκε πρᾶγμα, πάντα
and saying that evangelical he-has-done (a)-thing all
πωλήσας καὶ δοὺς πτωχοῖς, καθ' ὥραν καθ' ἡμέραν τε
having-sold and having-given to-poor(-men) each hour each day both
καὶ κατὰ νύκτα τὸν σταυρὸν βαστάζων, καὶ ἀκολουθῶν τῷ
and by night the cross carrying and following the

σωτῆρι καὶ ταῖς προσευχαῖς· τῶν δὲ ἀντιφιλονεικούντων
savior and the prayers of-those and contending-back
καὶ λεγόντων ὅτι Οὗτος τοσαῦτα ἐνεδείξατο τοῖς δεομένοις,
and saying that this(-one) so-much showed to-the needy
ὡς καὶ εἰς τὰς λεωφόρους καθῆσθαι καὶ τοὺς θλιβομένους
as even at the highways to-sit and the afflicted
συνάγειν· καὶ οὐ μόνον τὴν ἰδίαν ψυχὴν ἀνέπαυσεν ἀλλὰ καὶ
to-gather and not only the own soul he-refreshed but also
ἄλλων πολλῶν, καὶ νοσοκομῶν καὶ ἐπικουρῶν· λέγει αὐτοῖς
of-others many and nursing and helping says to-them
ὁ μακάριος Παμβώ· Πάλιν ὑμῖν ἐρῶ ὅτι ἀμφότεροι
the blessed Pambo again to-you I-will-say that both
ἴσοι εἰσίν· ἕκαστον δὲ ὑμῶν πληροφορῶ ὅτι οὗτος, εἰ μὴ
equal are each and of-you I-fully-assure that this(-one) if not
ἤσκει τοσοῦτον, ἄξιος οὐκ ἐγένετο τῆς ἐκείνου
he-practiced-discipline so-much worthy not would-have-been of-the that(-one's)
ἀγαθότητος συγκριθῆναι· ἐκεῖνος πάλιν ἀναπαύων τοὺς
goodness to-be-compared that(-one) again refreshing the
ξένους καὶ συνανεπαύετο, καὶ εἰ καὶ ἐδόκει τὸ ἐκ κόπου
strangers also was-refreshed-with(-them) and if even he-seemed the from toil
ἔχειν φορτίον, ἀλλὰ καὶ τὴν παρ' αὐτὰ εἶχεν ἀνάπαυσιν.
to-have burden but also the alongside them he-had refreshment
ἐκδέξασθε δὲ ἵνα καὶ παρὰ θεοῦ δέξωμαι τὴν ἀποκάλυψιν,
wait and that also from God I-may-receive the revelation
καὶ μετὰ ταῦτα ἐλθόντες μαθήσεσθε. ἐλθόντες οὖν μετὰ
and after these(-things) having-come you-will-learn having-come then after
ἡμέρας πάλιν παρεκάλεσαν αὐτόν, καὶ λέγει αὐτοῖς· Ὡς ἐπὶ
days again they-begged him and he-says to-them as before
θεοῦ ἀμφοτέρους ἅμα εἶδον ἑστῶτας ἐν τῷ παραδείσῳ.
God both together I-saw standing in the paradise

Νεώτερός τις ὀνόματι Μακάριος, ὡς ἐτῶν δεκαοκτώ, 15
young-man a-certain by-name Macarius about of-years eighteen
ἐν τῷ παίζειν μετὰ τῶν συνηλικιωτῶν παρὰ τὴν λίμνην
in the to-play with the age-mates beside the lake
τὴν λεγομένην Μαρίαν, τετράποδα νέμων, ἀκούσιον
the(-one) called Maria quadrupeds pasturing involuntary
εἰργάσατο φόνον. καὶ μηδενὶ μηδὲν εἰρηκὼς καταλαμβάνει
he-worked killing and to-no-one anything having-said he-occupies
τὴν ἔρημον, καὶ εἰς τοσοῦτον ἤλασε φόβον θεῖόν τε καὶ
the desert and to such he-drove fear divine both and
ἀνθρώπινον, ὡς ἀναισθητῆσαι αὐτὸν ἐπὶ τριετίαν ἄστεγον
human that to-become-insensible him for three-years roofless
μείναντα ἐν τῇ ἐρήμῳ. ἄβροχος δὲ ὑπάρχει ἡ γῆ τούτοις,
having-stayed in the desert rainless and is the land to-these
καὶ τοῦτο ἴσασι πάντες, καὶ οἱ διὰ λόγων γενόμενοι καὶ
and this know all both those through words having-been and
οἱ διὰ πείρας. οὗτος ὕστερον ᾠκοδόμησε κέλλαν ἑαυτῷ·
those through experience this(-man) later built (a)-cell for-himself
καὶ ζήσας ἄλλα εἰκοσιπέντε ἔτη ἐν τῷ κελλίῳ ἐκείνῳ
and having-lived other twenty-five years in the cell that
χαρίσματος ἠξιώθη καταπτύειν δαιμόνων, ἐντρυφῶν
of-(the)-gift was-deemed-worthy to-spit-on demons delighting
τῇ μονότητι. τούτῳ πολλὰ συγχρονίσας ἠρώτων πῶς
in-the solitude with-this(-man) much having-spent-time I-asked how
αὐτοῦ διάκειται ὁ λογισμὸς ἐπὶ τῇ τοῦ φόνου ἁμαρτίᾳ· ὃς
his is-disposed the thought on the of-the murder sin who
τοσοῦτον ἔλεγεν ἀπέχειν λύπης ὡς καὶ προσευχαριστεῖν
so-far he-said to-be-distant from-grief as even to-give-thanks
ἐπὶ τῷ φόνῳ· γεγένηται γὰρ αὐτῷ ὑπόθεσις σωτηρίας
for the murder has-become for to-him (an)-occasion of-salvation
ὁ ἀκούσιος φόνος. ἔλεγε δὲ ἀπὸ γραφῶν φέρων τὴν
the involuntary murder he-said and from (the)-scriptures bringing the

μαρτυρίαν ὅτι οὐκ ἂν Μωσῆς ἠξιοῦτο τῆς
testimony that not — Moses would-have-been-deemed-worthy of-the
θεϊκῆς ὀπτασίας καὶ τῆς τοσαύτης δωρεᾶς καὶ τῆς
divine vision and of-the such gift and of-the
συγγραφῆς τῶν ἁγίων λόγων, εἰ μὴ φόβῳ τοῦ Φαραὼ
writing of-the holy words if not by-fear — of-Pharaoh
διὰ τὸν φόνον ὃν ἔδρασεν ἐν τῇ Αἰγύπτῳ κατειλήφει
because-of the murder which he-did in — Egypt he-had-occupied
τὸ ὄρος τὸ Σινᾶ, ταῦτα δὲ λέγω οὐχ ὁδοποιῶν εἰς
the mountain — Sinai these(-things) and I-say not paving-the-way to
φόνον, δεικνύων δὲ ὅτι εἰσὶ καὶ περιστατικαὶ ἀρεταί, ὅταν
murder showing but that there-are also circumstantial virtues when
μὴ ἑκουσίως τις τῷ ἀγαθῷ προσέλθῃ· τῶν γὰρ ἀρετῶν
not willingly anyone to-the good comes of-the for virtues
αἱ μέν εἰσι προαιρετικαί, αἱ δὲ περιστατικαί.
the(-ones) indeed are of-choice the(-others) and of-circumstance

16 Γέγονεν ἄλλος τις τῶν παλαιῶν ὀνόματι Ναθαναήλ.
there-was other a-certain of-the ancients by-name Nathanael
τοῦτον ἐγὼ ζῶντα μὲν οὐ κατείληφα· κεκοίμητο
him I living indeed not found he-had-fallen-asleep
γὰρ πρὸ τῆς ἐμῆς εἰσόδου πρὸ ἐτῶν δεκαπέντε· τοῖς
for before the my entrance before years fifteen those
δὲ συνασκήσασιν αὐτῷ καὶ χρονίσασι περιτυχὼν
but having-practiced-discipline-with him and having-spent-time having-met
ἐφιλοπραγμόνουν τοῦ ἀνδρὸς τὴν ἀρετήν· ἔδειξαν δέ μοι
I-inquired-busily-into of-the man the virtue they-showed and to-me
αὐτοῦ καὶ τὴν κέλλαν, εἰς ἣν ᾤκει οὐκέτι μὲν οὐδεὶς
his also the cell in which he-dwelt no-longer indeed anyone
διὰ τὸ ἐγγυτέρω αὐτὴν εἶναι τῆς οἰκουμένης· ἐκεῖνος
because-of the nearer it to-be to-the inhabited(-world) he
γὰρ τότε αὐτὴν ἔκτισεν ὅτε σπάνιοι ἦσαν οἱ ἀναχωρηταί.
for then it built when rare were the anchorites

διηγοῦντο οὖν τοῦτο περὶ αὐτοῦ ἐξαιρέτως, ὅτι τοσαύτην
they-related then this about him especially that such
ἔσχεν ὑπομονὴν ἐν τῷ κελλίῳ ὡς μὴ σαλευθῆναι τῆς
he-had endurance in the cell as not to-be-shaken from-the
προθέσεως. ἐν οἷς ἐμπαιχθεὶς κατ᾽ ἀρχὰς παρὰ τοῦ
purpose in which having-been-mocked at (the)-beginnings by the
πᾶσιν ἐμπαίζοντος καὶ ἀπατῶντος δαίμονος, ἔδοξεν ἀκηδιᾶν
all mocking and deceiving demon he-seemed to-be-listless
εἰς τὴν πρώτην κέλλαν· καὶ ἀπελθὼν ἄλλην ἔκτισε
in the first cell and having-gone-away another he-built
πλησιώτερον κώμης. μετὰ οὖν τὸ τελέσαι τὴν κέλλαν καὶ
nearer (a)-village after then the to-finish the cell and
οἰκῆσαι, μετὰ μῆνας τρεῖς ἢ τέσσαρας παραγίνεται ὁ
to-dwell after months three or four arrives the
δαίμων ἐν νυκτί, ταυρέαν κατέχων καθάπερ οἱ δήμιοι,
demon in (the)-night (a)-bull-whip holding as the executioners
καὶ σχῆμα ἔχων στρατιώτου ῥακοδυτοῦντος, καὶ ψόφον
and (the)-guise having of-(a)-soldier ragged and noise
εἰργάζετο ἐν τῇ ταυρέᾳ. πρὸς ὃν ἀπεκρίνατο ὁ μακάριος
he-made with the bull-whip to whom answered the blessed
Ναθαναὴλ καὶ ἔλεγε· Τίς εἶ σὺ ὁ ταῦτα δρῶν ἐν
Nathanael and said who are you the(-one) these(-things) doing in
τῇ ἐμῇ ξενίᾳ; ἀπεκρίνατο ὁ δαίμων· Ἐγώ εἰμι ὁ ἐξ
the my lodging answered the demon I am the(-one) from
ἐκείνης τῆς κέλλης ἐλάσας σε· ἦλθον οὖν καὶ ἐκ ταύτης
that the cell having-driven you I-came then also from this
φυγαδεῦσαί σε. γνοὺς οὖν ὅτι ἐνεπαίχθη, ὑποστρέφει
to-chase-away you having-known then that he-had-been-mocked he-returns
αὖθις εἰς τὴν πρώτην κέλλαν. καὶ πληρώσας τριάκοντα
again to the first cell and having-completed thirty
καὶ ἑπτὰ ἔτη, οὐχ ὑπερέβη τὴν θύραν, φιλονεικήσας
and seven years not he-passed-beyond the door having-contended

τῷ δαίμονι· ὃς τοσαῦτα αὐτῷ ἐνεδείξατο καταναγκάζων
with-the demon who so-much to-him showed forcing
αὐτὸν ἐξελθεῖν, ὅσα διηγήσασθαι οὐκ ἔστιν. ἐν οἷς καὶ
him to-go-out as to-relate not it-is-possible among which also
τοῦτο· ἐπιτηρήσας ἑπτὰ ἐπισκόπων ἁγίων ἐπίσκεψιν, ἢ
this having-watched-for of-seven bishops holy (a)-visit either
ἐκ θεοῦ προνοίας γενομένην ἢ ἐκ πειρασμοῦ ἐκείνου,
from of-God providence happening or from temptation of-that(-one)
παρ᾽ ὀλίγον αὐτὸν ἐξώκειλε τῆς προθέσεως. τῶν γὰρ
by little him he-drove-aground from-the purpose of-the for
ἐπισκόπων μετὰ τὴν ἐπίσκεψιν ἐξερχομένων, οὐ προέπεμψεν
bishops after the visit going-out not he-escorted
αὐτοὺς οὐδὲ βῆμα ποδός. λέγουσιν αὐτῷ οἱ διάκονοι·
them not-even (a)-step of-foot say to-him the deacons
Ὑπερήφανον πρᾶγμα ποιεῖς, ἀββᾶ, μὴ προπέμπων τοὺς
(a)-proud thing you-do abba not escorting the
ἐπισκόπους. ὁ δὲ λέγει αὐτοῖς· Ἐγὼ καὶ τοῖς κυρίοις
bishops he but says to-them I both to-the lords
μου τοῖς ἐπισκόποις καὶ τῷ κόσμῳ ὅλῳ ἀπέθανον· ἔχω
my the bishops and to-the world whole have-died I-have
γὰρ κεκρυμμένον σκοπόν, καὶ οἶδεν ὁ θεὸς τὴν καρδίαν
for (a)-hidden aim and knows — God the heart
μου, διὸ οὐ προπέμπω αὐτούς. ἀστοχήσας οὖν ὁ
my wherefore not I-escort them having-missed then the
δαίμων τοῦ δράματος τούτου σχηματίζεται πρὸ ἐννέα
demon of-the play this takes-the-guise before nine
μηνῶν τοῦ θανάτου αὐτοῦ, καὶ γίνεται παιδίον ὡσεὶ δέκα
months of-the death his and becomes (a)-child about ten
ἐτῶν, ἐλαῦνον ὄνον βαστάζοντα ἄρτους ἐν σαργάνῃ. καὶ
years-old driving (an)-ass carrying loaves in (a)-basket and
γενόμενος ἐν ἑσπέρᾳ βαθείᾳ πλησίον τῆς κέλλης τούτου
having-come in evening deep near the cell of-this(-man)

ἐσχηματίσατο πεπτωκέναι τὸν ὄνον καὶ κρᾶζον τὸ παιδίον·
he-feigned to-have-fallen the ass and crying the child
Ἀββᾶ Ναθαναήλ, ἐλέησόν με καὶ δός μοι χεῖρα. ὁ δὲ
abba Nathanael have-mercy-on me and give me (a)-hand he but
ἀκούσας τῆς φωνῆς τοῦ δῆθεν παιδίου καὶ παρανοίξας
having-heard the voice of-the supposed child and having-half-opened
τὴν θύραν, ἑστὼς ἔνδοθεν ἐλάλει αὐτῷ· Τίς εἶ, καὶ
the door standing inside spoke to-him who are-you and
τί θέλεις ἵνα ποιήσω σοι; λέγει αὐτῷ· Εἰμὶ τοῦδε
what do-you-wish that I-may-do for-you says to-him I-am of-so-and-so
τὸ μειράκιον, καὶ ἄρτους ἀποφέρω, ἐπειδὴ ἀγάπη ἐστὶ
the lad and loaves I-carry since (a)-love-feast is
τοῦδε τοῦ ἀδελφοῦ, καὶ αὔριον σαββάτου διαφαίνοντος
of-so-and-so the brother and tomorrow Saturday dawning
χρεία τῶν προσφορῶν· δέομαί σου, μὴ παρίδῃς με, μή
(is)-need of-the offerings I-beg you not overlook me lest
ποτε καὶ ὑπὸ ὑαινῶν βρωθῶ. πολλαὶ γὰρ ὕαιναι γίνονται
ever also by hyenas I-be-eaten many for hyenas are
εἰς τοὺς τόπους ἐκείνους. στὰς οὖν ἐννεὸς ὁ μακάριος
in the places those having-stood then dumbstruck the blessed
Ναθαναὴλ σφόδρα ἰλιγγίασε τὰ σπλάγχνα ταραττόμενος,
Nathanael greatly grew-dizzy in-the bowels being-troubled
καὶ ἐλογίζετο καθ' ἑαυτὸν λέγων· Ἢ τῆς ἐντολῆς ἔχω
and reasoned with himself saying either from-the commandment I-have
ἐκπεσεῖν, ἢ τῆς προθέσεως. ὕστερον μέντοι ἐπιλογισάμενος
to-fall or from-the purpose later however having-reckoned
ὅτι ἄμεινόν ἐστι μὴ σαλεῦσαι τῶν τοσούτων ἐτῶν τὴν
that better it-is not to-shake of-the so-many years the
πρόθεσιν εἰς αἰσχύνην τοῦ διαβόλου, προσευξάμενος λέγει
purpose for (the)-shame of-the devil having-prayed says
τῷ προσλαλοῦντι δῆθεν παιδίῳ· Ἄκουσον, παιδίον· πιστεύω
to-the addressing supposed child listen child I-believe

εἰς τὸν θεὸν ᾧ λατρεύω, ὅτι, εἰ χρεία σοι ἐστί, πέμπει
in — God whom I-serve that if need for-you is sends
σοι ὁ θεὸς βοήθειαν, καὶ οὔτε ὕαιναί σε ἀδικήσουσιν οὔτε
to-you — God help and neither hyenas you will-wrong nor
ἄλλο τι· εἰ δὲ πειρασμὸς εἶ, τὸ πρᾶγμα ἐντεῦθεν
other anything if but (a)-temptation you-are the matter from-here
ἤδη ἀποκαλύψει ὁ θεός. καὶ κλείσας τὴν θύραν εἰσῆλθεν.
already will-reveal — God and having-shut the door he-went-in
αἰσχυνθεὶς δὲ ὁ δαίμων ἐπὶ τῇ ἥττῃ εἰς λαίλαπα
having-been-shamed and the demon at the defeat into (a)-whirlwind
ἀνελύθη καὶ εἰς ὀνάγρους σκιρτῶντας καὶ φεύγοντας
was-dissolved and into wild-asses leaping and fleeing
καὶ ψόφους ἀποτελοῦντας. τοῦτο τὸ ἆθλον τοῦ μακαρίου
and noises producing this the contest of-the blessed
Ναθαναήλ, καὶ αὕτη ἡ διαγωγή, καὶ τοῦτο τὸ τέλος.
Nathanael and this the conduct and this the end

17 Τὰ κατὰ τοὺς δύο Μακαρίους τοὺς ἀοιδίμους ἄνδρας,
the(-things) concerning the two Macarii the celebrated men
πολλὰ καὶ μεγάλα καὶ δύσπιστα ὄντα, ὀκνῶ καὶ λέγειν
many and great and hard-to-believe being I-shrink-from both to-tell
καὶ γράφειν, μήποτε καὶ ψεύστου ὑπόληψιν ἀπενέγκωμαι.
and to-write lest also of-(a)-liar (a)-reputation I-carry-off
ὅτι δὲ ἀπολλύει Κύριος πάντας τοὺς λαλοῦντας τὸ
that and destroys (the)-Lord all those speaking the
ψεῦδος ἀπεφήνατο τὸ πνεῦμα τὸ ἅγιον. ἐμοῦ τοίνυν
falsehood declared the spirit the holy me therefore
μὴ ψευδομένου, πιστότατε, μὴ ἀπιστήσῃς. τούτων τῶν
not lying most-faithful not disbelieve these the
Μακαρίων ὁ μὲν εἷς Αἰγύπτιος τὸ γένος, ὁ
Macarii the(-one) indeed one Egyptian by-the race the(-other)
δ' ἄλλος Ἀλεξανδρεύς, τραγήματα πιπράσκων.
and other Alexandrian sweetmeats selling

Καὶ πρῶτον διηγήσομαι περὶ τοῦ Αἰγυπτίου, ὃς ἔζησε
and first I-will-relate about the Egyptian who lived
τὰ σύμπαντα ἔτη ἐννενήκοντα. ἐκ τούτων ἐν τῇ ἐρήμῳ
the whole years ninety of these in the desert
πεποίηκεν ἑξήκοντα ἔτη, τριακονταετὴς ἀνελθὼν νέος·
he-has-spent sixty years thirty-years-old having-gone-up young
καὶ τοσαύτης ἠξιώθη διακρίσεως ὡς λέγεσθαι
and of-such was-deemed-worthy discernment that to-be-called
αὐτὸν παιδαριογέροντα· διὸ καὶ θᾶττον προέκοψε·
him child-old-man wherefore also more-quickly he-advanced
τεσσαρακονταετὴς γὰρ γενόμενος κατὰ πνευμάτων ἔλαβε
forty-years-old for having-become against spirits he-received
χάριν ἰαμάτων τε καὶ προρρήσεων· κατηξιώθη δὲ
(the)-grace of-healings both and of-prophecies he-was-deemed-worthy and
καὶ ἱερωσύνης.
also of-priesthood
Τούτῳ συνῆσαν δύο μαθηταὶ εἰς τὴν ἔρημον τὴν
with-this(-man) were two disciples in the desert the
ἐνδοτάτω, τὴν καλουμένην Σκῆτιν· ὧν ὁ μὲν
innermost the(-one) called Scetis of-whom the(-one) indeed
εἷς ὑπηρέτης ἦν πλησίον αὐτοῦ διὰ τοὺς ἐρχομένους
one servant was near him because-of those coming
θεραπεύεσθαι, ὁ δ' ἄλλος ἐσχόλαζεν ἐν κελλίῳ
to-be-healed the(-other) and other was-at-leisure in (a)-cell
ἐγγυτάτω. χρόνου δὲ προκόψαντος διορατικῷ ὄμματι
very-near of-time and having-advanced with-(a)-clairvoyant eye
προβλέψας λέγει τῷ ὑπηρετοῦντι αὐτῷ, καλουμένῳ
having-foreseen he-says to-the(-one) serving him called
Ἰωάννῃ, ἐς ὕστερον γενομένῳ πρεσβυτέρῳ εἰς τὸν τόπον
John at later having-become presbyter in the place
αὐτοῦ τοῦ Μακαρίου· Ἄκουσόν μου, ἀδελφὲ Ἰωάννη, καὶ
very — of-Macarius listen-to me brother John and

ἀνάσχου μου τῆς νουθεσίας· πειράζῃ γάρ, καὶ πειράζει
bear-with my the admonition you-are-tempted for and tempts
σε τὸ πνεῦμα τῆς φιλαργυρίας. οὕτω γὰρ ἑώρακα· καὶ
you the spirit of-the avarice thus for I-have-seen and
οἶδα ὅτι ἐάν μου ἀνάσχῃ τελειωθήσῃ ἐν τῷ τόπῳ
I-know that if me you-bear-with you-will-be-perfected in the place
τούτῳ καὶ δοξασθήσῃ, καὶ μάστιξ οὐκ ἐγγιεῖ ἐν
this and you-will-be-glorified and (the)-scourge not will-come-near in
τῷ σκηνώματί σου· ἐὰν δέ μου παρακούσῃς, τοῦ Γιεζῆ
the tent your if but me you-disobey — of-Gehazi
ἥξει ἐπί σε τὰ τέλη, οὗ καὶ τὸ πάθος νοσεῖς.
will-come upon you the ends of-whom also the passion you-are-sick-with
συνέβη δὲ αὐτὸν παρακοῦσαι μετὰ τὴν κοίμησιν τοῦ
it-happened and him to-disobey after the falling-asleep —
Μακαρίου μετὰ ἄλλα δεκαπέντε ἢ εἴκοσιν ἔτη, καὶ οὕτως
of-Macarius after other fifteen or twenty years and thus
ἠλεφαντίασε νοσφισάμενος τὰ τῶν πτωχῶν, ὡς
he-got-elephantiasis having-embezzled the(-goods) of-the poor so-that
μὴ εὑρεθῆναι εἰς τὸ σῶμα αὐτοῦ ἀκέραιον τόπον ἐν
not to-be-found in the body his sound (a)-place in
ᾧ τις δάκτυλον πήξει. αὕτη ἐστὶν ἡ προφητεία τοῦ
which anyone (a)-finger will-fix this is the prophecy of-the
ἁγίου Μακαρίου. περὶ μὲν οὖν βρώσεως καὶ πόσεως
holy Macarius about indeed then food and drink
περιττὸν τὸ διηγήσασθαι, ὁπότε οὐδὲ παρὰ τοῖς ῥαθύμοις
superfluous the to-relate since not-even among the slack
ἔστιν εὑρεθῆναι ἀδδηφαγίαν ἢ ἀδιαφορίαν ἐν τοῖς
it-is(-possible) to-find gluttony or indifference in the
τόποις ἐκείνοις, καὶ διὰ τὴν σπάνιν τῶν χρειῶν καὶ
places those both because-of the scarcity of-the necessities and
τὸν ζῆλον τῶν κατοικούντων. περὶ δὲ τῆς ἄλλης αὐτοῦ
the zeal of-those dwelling about but the other his

ἀσκήσεως λέγω· ἐλέγετο γὰρ ἀδιαλείπτως ἐξίστασθαι, καὶ
discipline I-speak he-was-said for unceasingly to-be-in-ecstasy and
μᾶλλον πλείονι χρόνῳ θεῷ προσδιατρίβειν ἢ τοῖς ὑπ᾽
rather in-more time with-God to-spend than with-the under
οὐρανὸν πράγμασιν. οὗ καὶ φέρονται θαύματα τοιάδε.
heaven affairs of-whom also are-reported wonders such
Ἀνήρ τις Αἰγύπτιος ἐρασθεὶς ἐλευθέρας γυναικὸς
man a-certain Egyptian having-fallen-in-love-with (a)-free woman
ὑπάνδρου, καὶ μὴ δυνάμενος αὐτὴν δελεάσαι, προσωμίλησε
married and not being-able her to-entice consorted
γόητι λέγων· Ἕλκυσον αὐτὴν εἰς τὸ ἀγαπῆσαί με,
with-(a)-sorcerer saying draw her into the to-love me
ἢ ἔργασαί τι ἵνα ῥίψῃ αὐτὴν ὁ ἀνὴρ αὐτῆς. καὶ
or work something that may-cast-off her the husband her and
λαβὼν ὁ γόης τὸ ἱκανὸν ἐχρήσατο ταῖς γοητικαῖς
having-received the sorcerer the sufficient(-fee) used the sorcerous
μαγγανείαις, καὶ παρασκευάζει φοράδα αὐτὴν φανῆναι.
tricks and contrives (a)-mare her to-appear
θεασάμενος οὖν ὁ ἀνὴρ ἔξωθεν ἐλθὼν ἐξενίζετο ὅτι εἰς
having-beheld then the husband from-outside having-come was-astounded that on
τὸν κράββατον αὐτοῦ φορβὰς ἀνέκειτο. κλαίει, ὀδύρεται
the pallet his (a)-mare lay weeps laments
ὁ ἀνήρ· προσομιλεῖ τῷ ζώῳ· ἀποκρίσεως οὐ τυγχάνει.
the husband addresses the animal (an)-answer not he-gets
παρακαλεῖ τοὺς πρεσβυτέρους τῆς κώμης· εἰσάγει,
he-begs the elders of-the village he-brings-in(-them)
δεικνύει· οὐχ εὑρίσκει τὸ πρᾶγμα. ἐπὶ ἡμέρας τρεῖς οὔτε
shows not he-finds-out the matter for days three neither
χόρτου μετέλαβεν ὡς φορὰς οὔτε ἄρτου ὡς ἄνθρωπος,
fodder she-partook as (a)-mare nor bread as (a)-human
ἀμφοτέρων ἐστερημένη τῶν τροφῶν. τέλος, ἵνα δοξασθῇ
of-both deprived the foods at-last that may-be-glorified

ὁ θεὸς καὶ φανῇ ἡ ἀρετὴ τοῦ ἁγίου Μακαρίου, ἀνέβη
— God and may-appear the virtue of-the holy Macarius it-came-up
ἐπὶ τὴν καρδίαν τοῦ ἀνδρὸς αὐτῆς ἀγαγεῖν αὐτὴν εἰς τὴν
into the heart of-the husband her to-lead her into the
ἔρημον· καὶ φορβιάσας αὐτὴν ὡς ἵππον, οὕτως ἤγαγεν εἰς
desert and having-haltered her as (a)-horse thus he-led(-her) into
τὴν ἔρημον. ἐν δὲ τῷ πλησιάσαι αὐτοὺς εἱστήκεισαν οἱ
the desert in and the to-approach them stood the
ἀδελφοὶ πλησίον τῆς κέλλης τοῦ Μακαρίου, μαχόμενοι τῷ
brothers near the cell — of-Macarius fighting with-the
ἀνδρὶ αὐτῆς καὶ λέγοντες· Τί ἤγαγες ὧδε τὴν φορβάδα
husband her and saying why did-you-bring here the mare
ταύτην; λέγει αὐτοῖς· Ἵνα ἐλεηθῇ. λέγουσιν αὐτῷ· Τί
this he-says to-them that she-may-be-pitied they-say to-him what
γὰρ ἔχει; ἀπεκρίνατο αὐτοῖς ὁ ἀνὴρ αὐτῆς ὅτι Γυνή μου
for has(-she) answered them the husband her that wife my
ἦν, καὶ εἰς ἵππον μετεβλήθη, καὶ σήμερον τρίτην ἡμέραν
she-was and into (a)-horse was-changed and today (the)-third day
ἔχει μὴ γευσαμένη τινός. ἀναφέρουσι τῷ ἁγίῳ ἔνδον
has not having-tasted anything they-report to-the holy(-man) inside
προσευχομένῳ· ἀπεκαλύφθη γὰρ αὐτῷ, καὶ προσηύχετο
praying it-had-been-revealed for to-him and he-was-praying
περὶ αὐτῆς. ἀποκρίνεται οὖν τοῖς ἀδελφοῖς ὁ ἅγιος
about her answers then to-the brothers the holy
Μακάριος καὶ λέγει αὐτοῖς· Ἵπποι ὑμεῖς ἐστέ, οἱ τῶν
Macarius and says to-them horses you are the(-ones) of-the
ἵππων ἔχοντες τοὺς ὀφθαλμούς. ἐκείνη γὰρ γυνή ἐστι,
horses having the eyes she for (a)-woman is
μὴ μετασχηματισθεῖσα, ἀλλ' ἢ μόνον ἐν τοῖς ὀφθαλμοῖς
not transformed but except only in the eyes
τῶν ἠπατημένων. καὶ εὐλογήσας ὕδωρ καὶ ἀπὸ κορυφῆς
of-those deceived and having-blessed water and from (the)-head

ἐπιχέας αὐτῇ γυμνῇ ἐπηύξατο· καὶ παραχρῆμα ἐποίησεν
having-poured-on her naked he-prayed and at-once made
αὐτὴν γυναῖκα φανῆναι πᾶσι. δοὺς δὲ αὐτῇ τροφὴν
her (a)-woman to-appear to-all having-given and to-her food
ἐποίησεν αὐτὴν φαγεῖν, καὶ ἀπέλυσεν αὐτὴν μετὰ τοῦ
he-made her to-eat and dismissed her with the
ἰδίου ἀνδρὸς εὐχαριστοῦσαν τῷ κυρίῳ. καὶ ὑπέθετο αὐτῇ
own husband giving-thanks to-the Lord and advised her
εἰπών· Μηδέποτε ἀπολειφθῇς τῆς ἐκκλησίας, μηδέποτε
having-said never be-absent from-the church never
ἀπόσχῃ τῆς κοινωνίας· ταῦτα γάρ σοι συνέβη τῷ
abstain from-the communion these(-things) for to-you happened by-the
ἐπὶ πέντε ἑβδομάδας μὴ προσεληλυθέναι τοῖς μυστηρίοις.
for five weeks not to-have-come to-the mysteries
Ἄλλην αὐτοῦ πρᾶξιν τῆς ἀσκήσεως· τῷ μακρῷ χρόνῳ
another his deed of-the discipline in-the long time
ὑπὸ τὴν γῆν ποιήσας σύριγγα ἀπὸ τῆς κέλλης αὐτοῦ
under the earth having-made (a)-tunnel from the cell his
μέχρις ἡμισταδίου σπήλαιον εἰς τὸ ἄκρον ἀπετέλεσε. καὶ
up-to (a)-half-stade (a)-cave at the end he-completed and
εἴποτε πλείονες αὐτῷ ὤχλουν, κρυπτῶς ἐκ τῆς κέλλης
if-ever more(-people) him troubled secretly from the cell
αὐτοῦ ἐξιὼν ἀπίει εἰς τὸ σπήλαιον, καὶ οὐδεὶς αὐτὸν
his going-out he-went-away to the cave and no-one him
εὕρισκε. διηγεῖτο οὖν ἡμῖν τις τῶν σπουδαίων αὐτοῦ
found related then to-us one of-the zealous his
μαθητῶν καὶ ἔλεγεν ὅτι ἀπιὼν ἕως τοῦ σπηλαίου
disciples and said that going-away as-far-as the cave
εἰκοσιτέσσαρας ἐποίει εὐχάς, καὶ ἐρχόμενος εἰκοσιτέσσαρας.
twenty-four he-made prayers and coming twenty-four

Περὶ τούτου ἐξῆλθε φήμη ὅτι νεκρὸν ἤγειρεν, ἵνα
about this(-man) went-out (a)-report that (a)-dead(-man) he-raised that
αἱρετικὸν πείσῃ μὴ ὁμολογοῦντα ἀνάστασιν εἶναι
(a)-heretic he-might-persuade not confessing resurrection to-be
σωμάτων. καὶ αὕτη ἡ φήμη ἐκράτει ἐν τῇ ἐρήμῳ.
of-bodies and this the report prevailed in the desert
Τούτῳ προσηνέχθη ποτὲ δαιμονιῶν νεανίσκος παρὰ τῆς
to-this(-man) was-brought once demon-possessed (a)-youth by the
ἰδίας μητρὸς ὀλοφυρομένης, σὺν δυσὶ νεανίσκοις δεδεμένος.
own mother lamenting with two youths bound
καὶ ταύτην εἶχε τὴν ἐνέργειαν ὁ δαίμων· μετὰ τὸ
and this had the operation the demon after the
φαγεῖν τριῶν μοδίων ἄρτους καὶ πιεῖν κιλικίσιον ὕδατος,
to-eat of-three measures loaves and to-drink (a)-Cilician-jar of-water
ἐρευγόμενος εἰς ἀτμὸν ἔλυε τὰ βρώματα· οὕτω γὰρ
belching into vapor he-dissolved the foods thus for
ἀνηλίσκετο τὰ βρωθέντα καὶ ποθέντα ὡς ὑπὸ πυρός.
were-consumed the(-things) eaten and drunk as by fire
ἔστι γὰρ τάγμα τὸ λεγόμενον πύρινον. διαφοραὶ γάρ
there-is for (an)-order the called fiery differences for
εἰσι δαιμόνων, ὥσπερ καὶ ἀνθρώπων, οὐκ οὐσίας ἀλλὰ
are of-demons as also of-men not of-substance but
γνώμης. οὗτος τοίνυν ὁ νεανίσκος μὴ ἐπαρκούμενος παρὰ
of-will this therefore the youth not being-satisfied by
τῆς ἰδίας μητρὸς τὴν οἰκείαν ἤσθιε κόπρον· πολλάκις
the own mother the own ate excrement often
καὶ τὸ ἴδιον ἔπινεν οὖρον. κλαιούσης οὖν τῆς μητρὸς
and the own drank urine weeping then the mother
καὶ παρακαλούσης τὸν ἅγιον, λαβὼν ἐπηύξατο
and begging the holy(-man) having-taken(-him) he-prayed
αὐτῷ τὸν θεὸν ἱκετεύων. καὶ μετὰ μίαν ἢ δευτέραν
for-him — God supplicating and after one or second

ἡμέραν ὑπολωφήσαντος τοῦ πάθους λέγει αὐτῇ ὁ ἅγιος
day having-abated the passion says to-her the holy
Μακάριος· Πόσον θέλεις ἵνα ἐσθίῃ; ἡ δὲ ἀπεκρίνατο
Macarius how-much do-you-wish that he-eat she but answered
λέγουσα· Δεκάλιτρον ἄρτου. ἐπιτιμήσας οὖν αὐτῇ ὅτι πολύ
saying ten-pounds of-bread having-rebuked then her that much
ἐστιν, ἐν ἑπτὰ ἡμέραις ἐπευξάμενος αὐτῷ μετὰ νηστείας,
it-is in seven days having-prayed for-him with fasting
ἔστησεν αὐτὸν εἰς τρίλιτρον, ὡς ὀφείλοντα καὶ ἐργάζεσθαι·
he-set him at three-pounds as one-obliged also to-work
καὶ οὕτως ἀποθεραπεύσας ἀπέδωκεν αὐτὸν τῇ μητρί. καὶ
and thus having-healed he-gave-back him to-the mother and
τοῦτο τὸ θαῦμα πεποίηκεν ὁ θεὸς διὰ τοῦ θαυμασίου
this the wonder has-done — God through the wonderful
Μακαρίου. τούτῳ ἐγὼ οὐ συντετύχηκα· πρὸ ἐνιαυτοῦ γὰρ
Macarius this(-man) I not have-met before (a)-year for
τῆς εἰσόδου μου τῆς εἰς τὴν ἔρημον ἐκεκοίμητο.
of-the entrance my the into the desert he-had-fallen-asleep

V · MACARIUS OF ALEXANDRIA

Macarius of Alexandria, presbyter of the Cells, never heard of a discipline without performing it. He ate nothing cooked for seven years, fasted all Lent standing at Tabennesi, sat naked in the Scetis marsh until gnats disfigured him, healed many, and outwitted the demons.

Τῷ δὲ ἄλλῳ συντετύχηκα Μακαρίῳ τῷ Ἀλεξανδρεῖ, 18
the and other I-have-met Macarius the Alexandrian
πρεσβυτέρῳ ὄντι τῶν λεγομένων Κελλίων. εἰς ἃ Κελλία
presbyter being of-the called Cells in which Cells
παρῴκησα ἐγὼ ἐνναετίαν· ἐν οἷς τὴν τριετίαν τὴν ἐμὴν
sojourned I nine-years among which the three-years the my

ἐπέζησε· καὶ τὰ μὲν εἶδον, τὰ δὲ παρ᾽ αὐτοῦ
he-lived-on and the(-things) indeed I-saw the(-things) and from him
ἀκήκοα, τὰ δὲ καὶ παρ᾽ ἑτέρων μεμάθηκα. ἡ τοίνυν
I-have-heard the(-things) and also from others I-have-learned the therefore
ἄσκησις αὐτοῦ ἦν αὕτη· εἴ τι ἀκήκοε πώποτε, πάντως
discipline his was this if anything he-had-heard ever by-all-means
τοῦτο κατώρθωσεν. ἀκούσας γὰρ παρά τινων ὅτι οἱ
this he-accomplished having-heard for from some that the
Ταβεννησιῶται διὰ πάσης τῆς τεσσαρακοστῆς ἐσθίουσιν
Tabennesiotes through all the Lent eat
ἄπυρον, ἔκρινεν ἑπταετίαν τὸ διὰ πυρὸς διαβαῖνον μὴ
uncooked(-food) he-decided for-seven-years the through fire passing not
φαγεῖν, καὶ πλὴν λαχάνων ὠμῶν εἴ ποτε παρευρέθησαν καὶ
to-eat and except of-vegetables raw if ever they-were-found and
ὀσπρίων βρεκτῶν οὐδενὸς ἄλλου ἐγεύσατο. κατορθώσας
of-pulses soaked of-nothing other he-tasted having-accomplished
οὖν ταύτην τὴν ἀρετήν, ἤκουσε περί τινος πάλιν ἄλλου
then this the virtue he-heard about someone again other
ὅτι λίτραν ἐσθίει ἄρτου· καὶ κλάσας ἑαυτοῦ τὸν
that (a)-pound eats of-bread and having-broken his-own the
βουκέλλατον καὶ καταγγίσας εἰς †σαΐτας τὰ κεράμια†,
ration-loaf and having-put(-it) into (a)-jar the earthenware
ἔκρινε τοσοῦτον ἐσθίειν ὅσον ἂν ἡ χεὶρ ἀνενέγκῃ.
he-decided so-much to-eat as-much-as — the hand might-bring-up
καὶ ὡς διηγεῖτο χαριεντιζόμενος ὅτιπερ Ἐδρασσόμην μὲν
and as he-related jesting that I-grasped indeed
πλειόνων κλασμάτων, οὐκ ἠδυνάμην δὲ ὅλους ἐξενεγκεῖν
more pieces not I-could but whole bring-out
ὑπὸ τοῦ στένου τῆς ὀπῆς· τὸ γὰρ παντελῶς μὴ ἐσθίειν ὁ
by the narrowness of-the hole the for altogether not to-eat the
τελώνης μοι οὐ συνεχώρει. ἐπὶ τρία οὖν ἔτη ταύτην ἔσχηκε
tax-collector me not allowed for three then years this he-had

τὴν ἄσκησιν, τέσσαρας ἢ πέντε οὐγγίας ἄρτου ἐσθίων
the discipline four or five ounces of-bread eating
καὶ τοσοῦτον πίνων ὕδωρ, ξέστην δὲ ἐλαίου τὸν ἐνιαυτόν.
and so-much drinking water (a)-pint and of-oil the year
Ἄλλη αὐτοῦ ἄσκησις· ἔκρινεν ὕπνου περιγενέσθαι, καὶ
another his discipline he-decided sleep to-overcome and
διηγήσατο ὅτι οὐκ εἰσῆλθεν ὑπὸ στέγην ἐπὶ εἴκοσι ἡμέρας
he-related that not he-went under (a)-roof for twenty days
ἵνα νικήσῃ ὕπνον, τοῖς μὲν καύμασι φλεγόμενος, τῇ δὲ
that he-might-conquer sleep by-the indeed heats burned by-the and
νυκτὶ στυφόμενος τῇ ψυχρότητι. καὶ ὡς ἔλεγεν ὅτι Εἰ μὴ
night shrunk by-the cold and as he-said that if not
τάχιον εἰσῆλθον ὑπὸ στέγην καὶ ἐχρησάμην ὕπνῳ, οὕτω μου
sooner I-had-gone under (a)-roof and used sleep thus my
ἐξηράνθη ὁ ἐγκέφαλος, ὡς εἰς ἔκστασίν με ἐλάσαι λοιπόν.
was-dried-up the brain so-as into ecstasy me to-drive henceforth
καὶ τὸ μὲν ὅσον ἐπ᾽ ἐμοὶ ἐνίκησα· τὸ δὲ ὅσον
and the(-thing) indeed as-far-as on me I-conquered the(-thing) and as-far-as
ἐπὶ τῇ φύσει τὴν χρείαν ἐχούσῃ τοῦ ὕπνου παρεχώρησα.
on the nature the need having of-the sleep I-yielded
Τούτου καθεζομένου πρωὶ ἐν τῷ κελλίῳ κώνωψ στὰς ἐπὶ
this(-man) sitting early in the cell (a)-gnat having-stood on
τοῦ ποδὸς ἐκέντησεν αὐτόν· καὶ ἀλγήσας κατέαξεν αὐτὸν
the foot stung him and having-felt-pain he-crushed it
τῇ χειρὶ μετὰ κόρον τοῦ αἵματος. καταγνοὺς οὖν ἑαυτοῦ
with-the hand after (a)-surfeit of-the blood having-condemned then himself
ὡς ἐκδικήσαντος ἑαυτόν, κατεδίκασεν ἑαυτὸν εἰς τὸ ἕλος
as having-avenged himself he-sentenced himself to the marsh
τῆς Σκήτεως, ὅ ἐστιν ἐν τῇ πανερήμῳ, καθίσαι γυμνὸν
— of-Scetis which is in the utter-desert to-sit naked
ἐπὶ μῆνας ἕξ, ἔνθα οἱ κώνωπες καὶ συάγρων δέρματα
for months six where the gnats even of-wild-boars hides

τιτρώσκουσιν, ὡς σφῆκες ὄντες. οὕτως οὖν κατετρώθη
pierce as wasps being thus then he-was-wounded
ὅλος καὶ σπονδύλους ἐξέβαλεν ὡς νομίσαι τινὰς ὅτι
whole and swellings put-out so-that to-think some that
ἠλεφαντίασεν. ἐλθὼν οὖν μετὰ μῆνας ἓξ εἰς τὸ κελλίον
he-had-got-elephantiasis having-come then after months six to the cell
αὐτοῦ, ἀπὸ τῆς φωνῆς ἐγνώσθη ὅτι αὐτός ἐστιν ὁ Μακάριος.
his from the voice it-was-known that himself is — Macarius
Ἐπεθύμησέ ποτε οὗτος εἰς τὸ κηποτάφιον εἰσελθεῖν
desired once this(-man) into the garden-tomb to-enter
Ἰαννῆ καὶ Ἰαμβρῆ, ὡς αὐτὸς ἡμῖν διηγήσατο. τοῦτο
of-Jannes and of-Jambres as himself to-us related this
δὲ τὸ κηποτάφιον ἐγένετο παρὰ τῶν τότε μάγων
and the garden-tomb was-made by the then magicians
παραδυναστευόντων τῷ Φαραῷ. ὡς οὖν κεκτημένοι τὴν
holding-power — with-Pharaoh as then having-acquired the
δυναστείαν ἐκ μακρῶν τῶν χρόνων, ἐν τετραποδικοῖς
power from long the times in four-foot
λίθοις ἔκτισαν τὸ ἔργον, καὶ τὸ μνῆμα δὲ αὐτῶν ἐκεῖ
stones they-built the work and the tomb and their there
ἐποίησαν, καὶ χρυσὸν ἀπέθεντο πολύν· ἐφύτευσαν δὲ καὶ
made and gold they-deposited much they-planted and also
δένδρα, ὕπικμος γάρ ἐστιν ὁ τόπος, ἐν οἷς καὶ φρέαρ
trees moist for is the place among which also (a)-well
ὤρυξαν. ἐπεὶ οὖν τὴν ὁδὸν ἠγνόει ὁ ἅγιος, στοχασμῷ
they-dug since then the road knew-not the holy(-man) by-conjecture
δέ τινι ἠκολούθει τοῖς ἄστροις καθάπερ ἐν πελάγει τὴν
and a-certain followed the stars as in (the)-sea the
ἔρημον διοδεύων, λαβὼν καλάμων δέμα κατὰ μίλιον ἕν
desert traversing having-taken of-reeds (a)-bundle at mile one
ἵστα σημειούμενος ἵνα εὕρῃ τὴν ὁδὸν ὑποστρέφων.
he-set(-one) marking that he-might-find the road returning

διοδεύσας οὖν ἐντὸς ἐννέα ἡμερῶν τῷ τόπῳ ἐπλησίασεν.
having-traversed then within nine days the place he-approached
ὁ τοίνυν δαίμων ὁ ἀεὶ τοῖς ἀθληταῖς τοῦ Χριστοῦ
the therefore demon the(-one) always the athletes — of-Christ
ἀντιπράττων, συναγαγὼν ὅλους τοὺς καλάμους, καθεύδοντος
opposing having-gathered all the reeds while-he-slept
ὡς ἀπὸ σημείου τοῦ κηποταφίου πρὸς τῇ κεφαλῇ αὐτοῦ
about from (a)-mile of-the garden-tomb at the head his
τέθεικεν. ἀναστὰς οὖν εὗρε τοὺς καλάμους, τάχα καὶ τοῦτο
placed having-risen then he-found the reeds perhaps also this
τοῦ θεοῦ συγχωρήσαντος εἰς πλείονα αὐτοῦ γυμνασίαν, ἵνα
— God having-allowed for more his exercise that
μὴ καλάμοις ἐπελπίζῃ, ἀλλὰ τῷ στύλῳ τῆς νεφέλης τῷ
not in-reeds he-might-hope but in-the pillar of-the cloud the(-one)
ὁδηγήσαντι τὸν Ἰσραὴλ τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ.
having-guided — Israel forty years in the desert
ἔλεγεν ὅτι Ἑβδομήκοντα δαίμονες ἐξῆλθον εἰς συνάντησίν
he-said that seventy demons came-out to meeting
μου ἀπὸ τοῦ κηποταφίου, βοῶντες καὶ πτερυσσόμενοι ὡς
me from the garden-tomb shouting and flapping-wings like
κόρακες κατὰ τῆς ὄψεώς μου, καὶ λέγοντες· Τί θέλεις,
ravens against the face my and saying what do-you-want
Μακάριε; τί θέλεις, μοναχέ; τί ἦλθες ἡμῶν εἰς τὸν
Macarius what do-you-want monk why did-you-come our into the
τόπον; οὐ δύνασαι μεῖναι ὧδε. εἶπον οὖν αὐτοῖς, φησίν, ὅτι
place not you-can stay here I-said then to-them he-says that
Εἰσέλθω μόνον καὶ ἱστορήσω καὶ ἀπέρχομαι. εἰσελθὼν οὖν,
let-me-enter only and visit and I-go-away having-entered then
φησίν, εὗρον κάδιον χαλκοῦν κρεμάμενον καὶ ἅλυσιν
he-says I-found (a)-small-bucket bronze hanging and (a)-chain
σιδηρᾶν κατὰ τοῦ φρέατος, λοιπὸν τῷ χρόνῳ ἀναλωθέντα,
iron down the well by-now by-the time consumed

καὶ καρπὸν ῥοῶν οὐκ ἐχουσῶν ἔνδον οὐδὲν τῷ
and fruit of-pomegranates not having inside anything by-the
ἐξηράνθαι ὑπὸ τοῦ ἡλίου. οὕτως οὖν ὑποστρέψας ἦλθε
to-have-been-dried by the sun thus then having-returned he-came
διὰ εἴκοσι ἡμερῶν. ἐκλείψαντος δὲ τοῦ ὕδατος οὗ
through twenty days having-run-out and the water which
ἐβάσταζε καὶ τῶν ἄρτων, ἐν πολλῇ περιστάσει ἐγένετο.
he-carried and the loaves in much distress he-was
καὶ ὡς ἐγγὺς ἐγένετο τοῦ ὀκλάσαι ὤφθη αὐτῷ κόρη τις,
and when near he-came of-the to-collapse appeared to-him girl a-certain
ὡς διηγήσατο, καθαρὰν ὀθόνην φοροῦσα καὶ κατέχουσα
as he-related clean linen wearing and holding
βαυκάλιον ὕδατος στάζον· ἣν ἔλεγεν ἄποθεν αὐτοῦ εἶναι,
(a)-flask of-water dripping whom he-said away-from him to-be
ὡς ἀπὸ σταδίου, καὶ ἐπὶ ἡμέρας τρεῖς ὁδεύειν, βλέπων μὲν
about from (a)-stade and for days three to-travel seeing indeed
αὐτὴν μετὰ τοῦ βαυκαλίου ὡς ἑστῶσαν καταλαβεῖν δὲ μὴ
her with the flask as standing to-overtake but not
δυνάμενος, †ὡς ἐπὶ τῶν ἱερέων,† τῇ δὲ ἐλπίδι τοῦ πιεῖν
being-able as on the priests by-the and hope of-the to-drink
ὑπομείνας ηὐτόνει. μεθ' ἣν ἐφάνη πλῆθος βουβάλων, ἐξ
having-endured he-held-out after whom appeared (a)-multitude of-buffalo-cows of
ὧν ἡ μία ἔστη ἔχουσα μόσχον· εἰσὶ γὰρ πολλαὶ ἐν τοῖς
which the one stood having (a)-calf there-are for many in the
τόποις ἐκείνοις· καὶ ὡς ἔλεγεν ὅτι ἔρρει αὐτῆς τὸ οὐθαρ
places those and as he-said that flowed her the udder
τοῦ γάλακτος. ὑπεισελθὼν οὖν τῇ βουβάλῳ καὶ θηλάσας
with-the milk having-gone-under then the buffalo-cow and having-sucked
ἠρκέσθη. καὶ ἕως τοῦ κελλίου αὐτοῦ ἦλθεν ἡ βούβαλος
he-was-satisfied and as-far-as the cell his came the buffalo-cow
θηλάζουσα αὐτόν, τὸ δὲ μοσχάριον αὐτῆς μὴ δεχομένη.
suckling him the and calf her not receiving

Ἄλλοτε πάλιν ὀρύσσων φρέαρ πλησίον βλαστῶν
at-another-time again digging (a)-well near shoots
φρυγάνων ὑπὸ ἀσπίδος ἐδήχθη· ἀναιρετικὸν δέ ἐστι
of-brushwood by (an)-asp he-was-bitten deadly and is
τὸ ζῷον· λαβὼν οὖν αὐτὴν ταῖς δύο χερσὶν ἀπὸ
the creature having-taken then it with-the two hands by
τῶν χελυνίων κρατήσας διέσχισεν, εἰπὼν αὐτῇ· Μὴ
the jaws having-held he-tore-apart having-said to-it not
ἀποστείλαντός σε τοῦ θεοῦ, πῶς ἐπελθεῖν μοι ἐτόλμησας;
having-sent you — God how to-come-at me did-you-dare
Εἶχε δὲ κέλλας διαφόρους ἐν τῇ ἐρήμῳ· μίαν ἐν τῇ Σκήτει
he-had and cells various in the desert one in — Scetis
τῇ ἐνδοτέρᾳ πανερήμῳ, καὶ μίαν εἰς Λίβα, καὶ μίαν εἰς
the inner utter-desert and one in Libya and one in
τὰ λεγόμενα Κελλία, καὶ μίαν εἰς τὸ ὄρος τῆς Νιτρίας.
the called Cells and one in the mountain — of-Nitria
ὧν ἔνιαί εἰσιν ἀθυρίδωτοι, εἰς ἃς ἐλέγετο καθέζεσθαι
of-which some are windowless in which he-was-said to-sit
τῇ τεσσαρακοστῇ ἐν σκοτίᾳ· ἡ δὲ ἄλλη στενωτέρα, εἰς
in-the Lent in darkness the and other narrower in
ἣν ἐκτεῖναι πόδας οὐκ ἴσχυεν· ἄλλη δὲ πλατυτέρα, ἐν
which to-stretch-out (his)-feet not he-could other and broader in
ᾗ συνετύγχανε τοῖς φοιτῶσι πρὸς αὐτόν.
which he-met with-those coming to him
Οὗτος τοσοῦτον πλῆθος δαιμονιζομένων ἐθεράπευσεν ὡς
this(-man) such (a)-multitude of-demon-possessed healed as
ἀριθμῷ μὴ ὑποπεσεῖν. ὄντων δὲ ἡμῶν ἐκεῖ παρθένος
to-number not to-fall-under being and us there (a)-virgin
ἠνέχθη αὐτῷ ἀπὸ Θεσσαλονίκης εὐγενής, πολυετίαν
was-brought to-him from Thessalonica well-born many-years
ἔχουσα ἐν παραλύσει. ταύτην ἐν εἴκοσι ἡμέραις ἐλαίῳ
having in paralysis her in twenty days with-oil

ἁγίῳ ἀλείφων ταῖς ἑαυτοῦ χερσὶ καὶ προσευχόμενος,
holy anointing with-the his-own hands and praying
ὑγιῆ ἀπέστειλεν εἰς τὴν ἰδίαν πόλιν. ἥτις ἀπελθοῦσα
healthy he-sent-away to the own city who having-gone-away
πολλὴν καρποφορίαν αὐτῷ ἀπέστειλεν.
much fruit to-him sent
Οὗτος ἀκούσας ὅτι μεγάλην ἔχουσι πολιτείαν οἱ
this(-man) having-heard that great have way-of-life the
Ταβεννησιῶται, μεταμφιασάμενος καὶ λαβὼν κοσμικὸν
Tabennesiotes having-changed-clothes and having-taken worldly
σχῆμα ἐργάτου, δι᾽ ἡμερῶν δεκαπέντε ἀνῆλθεν εἰς τὴν
guise of-(a)-worker through days fifteen went-up to —
Θηβαΐδα διὰ τῆς ἐρήμου ὁδεύσας. καὶ ἐλθὼν ἐν τῷ
(the)-Thebaid through the desert having-traveled and having-come in the
ἀσκητηρίῳ τῶν Ταβεννησιωτῶν ἐπεζήτει τὸν ἀρχιμανδρίτην
ascetic-house of-the Tabennesiotes he-sought the archimandrite
τούτων, Παχώμιον ὀνόματι, ἄνδρα δοκιμώτατον καὶ
of-them Pachomius by-name (a)-man most-approved and
χάρισμα ἔχοντα προφητείας· ᾧ ἀπεκρύβη τὰ
(the)-gift having of-prophecy from-whom was-hidden the(-things)
κατὰ τὸν Μακάριον. περιτυχὼν οὖν αὐτῷ λέγει· Δέομαί
concerning — Macarius having-met then him he-says I-beg
σου δέξαι με εἰς τὴν μονήν σου ἵνα γένωμαι μοναχός.
you receive me into the monastery your that I-may-become (a)-monk
λέγει αὐτῷ ὁ Παχώμιος· Λοιπὸν εἰς γῆρας ἤλασας,
says to-him — Pachomius henceforth into old-age you-have-driven
καὶ ἀσκεῖν οὐ δύνασαι· οἱ ἀδελφοί εἰσιν ἀσκηταί,
and to-practice-discipline not you-can the brothers are ascetics
καὶ οὐ φέρεις αὐτῶν τοὺς πόνους· καὶ σκανδαλίζῃ καὶ
and not you-bear their the labors and you-are-scandalized and
ἐκβαίνεις κακολογῶν αὐτούς. καὶ οὐκ ἐδέξατο αὐτὸν οὔτε
go-out speaking-ill-of them and not he-received him either

τὴν πρώτην οὔτε τὴν δευτέραν, μέχρις ἡμερῶν ἑπτά.
the first or the second until days seven
ὡς δὲ ηὐτόνησε παραμένων νῆστις, ὕστερον λέγει αὐτῷ·
when and he-held-out remaining fasting later he-says to-him
Δέξαι με, ἀββᾶ, καὶ ἐὰν μὴ νηστεύσω κατ᾽ αὐτοὺς καὶ
receive me abba and unless — I-fast like them and
ἐργάσωμαι, κέλευσον ἐκριφῆναί με. πείθει τοὺς ἀδελφοὺς
work order to-be-thrown-out me he-persuades the brothers
εἰσδέξασθαι αὐτόν· ἔστι δὲ τὸ σύστημα τῆς μιᾶς μονῆς
to-receive him is and the company of-the one monastery
χίλιοι τετρακόσιοι ἄνδρες μέχρι τῆς σήμερον. εἰσῆλθεν οὖν·
thousand four-hundred men until the today he-entered then
παρελθόντος δὲ χρόνου ὀλίγου ἐπέστη ἡ τεσσαρακοστή,
having-passed and time little came-on the Lent
καὶ εἶδεν ἕκαστον διαφόρους πολιτείας ἀσκοῦντας· τὸν
and he-saw each various ways-of-life practicing the(-one)
μὲν ἐσθίοντα ἑσπέρας, τὸν δὲ διὰ δύο, τὸν δὲ
indeed eating in-the-evening the(-other) and every two(-days) the(-other) and
διὰ πέντε· ἄλλον δὲ πάλιν ἑστῶτα διὰ πάσης νυκτός,
every five another and again standing through all (the)-night
ἐν ἡμέρᾳ δὲ καθήμενον. βρέξας οὖν θαλλοὺς τοὺς ἐκ
in day and sitting having-soaked then shoots the from
φοινίκων εἰς πλῆθος ἔστη ἐν γωνίᾳ μιᾷ, καὶ μέχρις
palms in quantity he-stood in corner one and until
οὗ αἱ τεσσαράκοντα ἐπληρώθησαν ἡμέραι καὶ τὸ πάσχα
— the forty were-completed days and the Pascha
παραγέγονεν οὐκ ἄρτου ἥψατο, οὐχ ὕδατος· οὐ γόνυ
arrived not bread he-touched not water not knee
ἔκαμψεν, οὐκ ἀνέπεσε· παρεκτὸς φύλλων κράμβης ὀλίγων
he-bent not lay-down except leaves of-cabbage few
οὐκ ἐλάμβανε, καὶ τοῦτο κατὰ κυριακήν, ἵνα δόξῃ
not he-took and this on Lord's-day that he-might-seem

ἐσθίων. καὶ εἴ ποτε ἐξέβαινεν εἰς τὴν χρείαν ἑαυτοῦ, θᾶττον
eating and if ever he-went-out for the need his-own quickly
πάλιν εἰσιὼν ἵστατο, μὴ λαλήσας μηδενί, μὴ ἀνοίξας τὸ
again coming-in he-stood not having-spoken to-anyone not having-opened the
στόμα, ἀλλὰ σιωπῇ ἑστώς· ἐκτὸς δὲ προσευχῆς τῆς
mouth but in-silence standing apart-from and prayer the(-one)
ἐν τῇ καρδίᾳ καὶ τῶν θαλλῶν τῶν ἐν ταῖς χερσὶν οὐδὲν
in the heart and the shoots the(-ones) in the hands nothing
ἐποίει. θεασάμενοι οὖν πάντες οἱ ἀσκηταὶ ἐστασίασαν κατὰ
he-did having-beheld then all the ascetics rebelled against
τοῦ ἡγουμένου λέγοντες· Τοῦτον ἡμῖν πόθεν ἤγαγες
the abbot saying this(-man) to-us from-where did-you-bring
τὸν ἄσαρκον, εἰς κατάκρισιν ἡμῶν; ἢ ἔκβαλε αὐτόν,
the fleshless for condemnation our either throw-out him
ἢ ἵνα εἰδῇς ὅτι πάντες ἡμεῖς ἀναχωροῦμέν σου.
or that you-may-know that all we withdraw-from you
ἀκούσας οὖν αὐτοῦ τὰ τῆς πολιτείας, προσηύξατο τῷ
having-heard then his the(-things) of-the way-of-life he-prayed —
θεῷ, ἵνα αὐτῷ ἀποκαλυφθῇ τίς ἐστίν. ἀπεκαλύφθη οὖν
to-God that to-him might-be-revealed who he-is it-was-revealed then
αὐτῷ· καὶ κρατήσας αὐτοῦ τῆς χειρὸς ἐξάγει αὐτὸν εἰς
to-him and having-grasped his the hand he-leads-out him into
τὸν εὐκτήριον οἶκον, ἔνθα τὸ θυσιαστήριον ἦν, καὶ λέγει
the prayer house where the altar was and says
αὐτῷ· Δεῦρο, καλόγηρε· σὺ εἶ Μακάριος, καὶ ἀπέκρυψας
to-him come good-old-man you are Macarius and you-hid
σεαυτὸν ἀπ᾽ ἐμοῦ. διὰ πολλῶν σε ἐτῶν ἐπεπόθουν ἰδεῖν.
yourself from me for many you years I-was-longing to-see
χάριν σοι ἔχω ὅτι ἐκονδύλισας τὰ παιδία μου, ἵνα μὴ
thanks to-you I-have that you-buffeted the children my that not
μέγα φρονῶσιν ἐπὶ ταῖς ἑαυτῶν ἀσκήσεσιν. ἄπελθε
great(-things) they-may-think over the their-own disciplines go-away

οὖν εἰς τὸν τόπον σου· αὐτάρκως γὰρ ᾠκοδόμησας ἡμᾶς·
then into the place your sufficiently for you-have-edified us
καὶ εὔχου ὑπὲρ ἡμῶν. τότε ἀξιωθεὶς ἀνεχώρησεν.
and pray for us then having-been-deemed-worthy he-withdrew
Ἄλλοτε πάλιν διηγήσατο ὅτι Πᾶσαν πολιτείαν ἣν
at-another-time again he-related that every way-of-life which
ἐπεθύμησα κατορθώσας, τότε εἰς ἄλλην ἦλθον ἐπιθυμίαν
I-desired having-accomplished then into another I-came desire
ὅθεν ἠθέλησά ποτε πέντε ἡμέρας μόνον τὸν νοῦν μου
whence I-wished once five days only the mind my
ἀπερίσπαστον ἀπὸ τοῦ θεοῦ ποιῆσαι. καὶ κρίνας
undistracted from — God to-make and having-decided
τοῦτο ἀπέκλεισα τὴν κέλλαν καὶ τὴν αὐλήν, ὥστε μὴ
this I-shut the cell and the court so-as not
δοῦναι ἀνθρώπῳ ἀπόκρισιν, καὶ ἔστην ἀρξάμενος ἀπὸ
to-give to-(a)-man (an)-answer and I-stood having-begun from
τῆς δευτέρας. παραγγέλλω οὖν μου τῷ νῷ εἰπών· Μὴ
the second(-day) I-charge then my the mind having-said not
κατέλθῃς τῶν οὐρανῶν· ἔχεις ἐκεῖ ἀγγέλους, ἀρχαγγέλους,
go-down from-the heavens you-have there angels archangels
τὰς ἄνω δυνάμεις, τὸν θεὸν τῶν ὅλων· μὴ κατέλθῃς
the above powers — God of-the whole(-things) not go-down
ὑποκάτω τοῦ οὐρανοῦ. καὶ διαρκέσας ἡμέρας δύο καὶ
below the heaven and having-held-out days two and
νύκτας δύο, οὕτω παρώξυνα τὸν δαίμονα ὡς φλόγα πυρὸς
nights two so I-provoked the demon that (a)-flame of-fire
γενέσθαι καὶ κατακαῦσαί μου πάντα τὰ ἐν τῷ κελλίῳ,
to-become and to-burn-up my all the(-things) in the cell
ὡς καὶ τὸν ψιάθιον ἐν ᾧ εἱστήκειν πυρὶ καταφλεχθῆναι
so-that even the mat on which I-was-standing by-fire to-be-burned-up
καὶ νομίσαι με ὅτι ὅλως ἐμπέπρησμαι. τέλος πληγεὶς φόβῳ
and to-think me that wholly I-am-burned at-last struck with-fear

ἀπέστην τῇ τρίτῃ ἡμέρᾳ, μὴ δυνηθεὶς ἀπερίσπαστόν
I-desisted on-the third day not having-been-able undistracted
μου τὸν νοῦν ποιῆσαι, ἀλλὰ κατῆλθον εἰς θεωρίαν τοῦ
my the mind to-make but I-came-down into contemplation of-the
κόσμου, ἵνα μή μοι λογισθῇ τῦφος.
world that not to-me might-be-reckoned conceit
Τούτῳ ποτὲ τῷ ἁγίῳ Μακαρίῳ παρέβαλον ἐγώ, καὶ
to-this once the holy Macarius visited I and
εὗρον ἔξω τῆς κέλλης αὐτοῦ πρεσβύτερον κώμης
I-found outside the cell his (a)-presbyter of-(a)-village
κατακείμενον, οὗ ἡ κεφαλὴ πᾶσα ἐβέβρωτο ὑπὸ τοῦ
lying whose the head all had-been-eaten by the
πάθους τοῦ λεγομένου καρκίνου, καὶ αὐτὸ τὸ ὀστέον
disease the(-one) called cancer and very the bone
ἀπὸ τῆς κορυφῆς ἐφαίνετο. παρεγένετο οὖν ἰαθῆναι, καὶ
from the crown appeared he-had-come then to-be-healed and
οὐκ ἐδέχετο αὐτὸν εἰς συντυχίαν. παρεκάλεσα οὖν αὐτὸν
not he-received him into meeting I-begged then him
ὅτι Δέομαί σου, κατοικτείρησον αὐτόν, καὶ δὸς αὐτῷ
that I-beg you take-pity-on him and give to-him
τὴν ἀπόκρισιν. καὶ λέγει μοι· Ἀνάξιός ἐστι τοῦ ἰαθῆναι·
the answer and he-says to-me unworthy he-is of-the to-be-healed
παιδεία γὰρ αὐτῷ ἀπεστάλη. εἰ δὲ θέλεις αὐτὸν ἰαθῆναι,
chastisement for to-him was-sent if but you-wish him to-be-healed
πεῖσον αὐτὸν ἀποστῆναι τῆς λειτουργίας· πορνεύων
persuade him to-withdraw from-the liturgy committing-fornication
γὰρ ἐλειτούργει, καὶ διὰ τοῦτο παιδεύεται· καὶ ὁ θεὸς
for he-was-officiating and because-of this he-is-chastised and — God
αὐτὸν ἰᾶται. ὡς οὖν εἶπον τῷ κακουμένῳ συνέθετο,
him heals when then I-said to-the(-one) afflicted he-agreed
ὀμόσας μηκέτι ἱερατεύειν. τότε ἐδέξατο αὐτὸν καὶ λέγει
having-sworn no-longer to-act-as-priest then he-received him and says

αὐτῷ· Πιστεύεις ὅτι ἔστι θεός; λέγει αὐτῷ· Ναί. Μὴ
to-him do-you-believe that there-is (a)-God he-says to-him yes surely-not
ἠδυνήθης διαπαῖξαι τὸν θεόν; ἀπεκρίνατο ὅτι Οὔ. λέγει
were-you-able to-mock — God he-answered that no he-says
αὐτῷ· Εἰ γνωρίζεις σου τὴν ἁμαρτίαν καὶ τὴν τοῦ θεοῦ
to-him if you-recognize your the sin and the — of-God
παιδείαν δι' ἣν τοῦτο ὑπέστης, διορθώθητι εἰς τὸ
chastisement through which this you-underwent be-corrected for the
ἑξῆς. ἐξωμολογήσατο οὖν τὴν αἰτίαν, καὶ ἔδωκε λόγον
hereafter he-confessed then the cause and gave (his)-word
μηκέτι ἁμαρτῆσαι μήτε λειτουργῆσαι, ἀλλὰ τὸν λαικὸν
no-longer to-sin nor to-officiate but the lay
ἀσπάσασθαι κλῆρον. καὶ οὕτως ἐπέθηκεν αὐτῷ χεῖρα, καὶ ἐν
to-embrace lot and thus laid on-him (a)-hand and in
ὀλίγαις ἡμέραις ἰάθη καὶ ἐτρίχωσε καὶ ἀπῆλθεν ὑγιής.
few days he-was-healed and grew-hair and went-away healthy
Ἐπ' ὄψεσιν ἐμαῖς προσηνέχθη αὐτῷ παιδαρίσκος
before eyes my was-brought to-him (a)-little-boy
ἐνεργούμενος ὑπὸ πονηροῦ πνεύματος. ἐπιθεὶς οὖν αὐτῷ
worked-on by (an)-evil spirit having-laid then on-him
χεῖρα ἐπὶ τῆς κεφαλῆς καὶ τὴν ἄλλην ἐπὶ τῆς καρδίας,
(a)-hand on the head and the other on the heart
ἐπὶ τοσοῦτον ηὔξατο ἕως οὗ αὐτὸν ἀπὸ ἀέρος ἐποίησε
for so-long he-prayed until — him from (the)-air he-made
κρεμασθῆναι. οἰδήσας οὖν ὡς ἀσκὸς ὁ παῖς τοσοῦτον
to-hang having-swollen then like (a)-wineskin the boy so-much
ἐφλέγμανεν ὡς γενέσθαι †πᾶς ρυσιπέλαντος†. καὶ αἰφνίδιον
was-inflamed so-as to-become all erysipelas and suddenly
ἀνακράξας, διὰ πασῶν τῶν αἰσθήσεων ὕδωρ ἐνήνοχε, καὶ
having-cried-out through all the senses water he-brought-out and
λωφήσας πάλιν γέγονεν εἰς τὸ μέτρον ὃ ἦν. παραδίδωσιν
having-abated again became to the measure which he-was he-hands-over

οὖν τῷ πατρὶ αὐτόν, ἀλείψας ἐλαίῳ ἁγίῳ, καὶ
then to-the father him having-anointed(-him) with-oil holy and
ἐπιχέας ὕδωρ, παρήγγειλεν ἐπὶ τεσσαράκοντα ἡμέρας μὴ
having-poured water he-charged for forty days not
κρεῶν ἅψασθαι, μὴ οἴνου. καὶ οὕτως αὐτὸν ἰάσατο.
meat to-touch not wine and thus him he-healed
Ὤχλησαν τούτῳ ποτὲ λογισμοὶ κενοδοξίας ἐκβάλλοντες
troubled this(-man) once thoughts of-vainglory driving
αὐτὸν τῆς κέλλης, καὶ ὑποτιθέμενοι οἰκονομίας χάριν
him from-the cell and suggesting of-dispensation for-the-sake
καταλαμβάνειν τὴν Ῥωμαίων πρὸς θεραπείαν τῶν
to-go-to the of-Romans(-city) for (the)-healing of-the
ἀρρωστούντων· μεγάλως γὰρ ἐνήργει ἡ χάρις εἰς αὐτὸν
sick greatly for worked the grace in him
κατὰ πνευμάτων. καὶ ὡς ἐπὶ πολὺ οὐχ ὑπήκουσε, σφοδρῶς
against spirits and when for long not he-obeyed vehemently
δὲ ἠλαύνετο, πεσὼν ἐπὶ τῆς φλιᾶς τῆς κέλλης τοὺς
and he-was-driven having-fallen on the threshold of-the cell the
πόδας ἀφῆκεν ἐπὶ τὰ ἔξω καὶ λέγει· Ἕλκετε, δαίμονες, καὶ
feet he-put-out to the outside and says drag demons and
σύρετε· ἐγὼ γὰρ τοῖς ποσὶ τοῖς ἐμοῖς οὐκ ἀπέρχομαι· εἰ
pull I for with-the feet the my not I-go-away if
δύνασθέ με οὕτως ἀπενεγκεῖν ἀπελεύσομαι· διομνὺς αὐτοῖς
you-can me thus carry-off I-will-go-away swearing to-them
ὅτι Κεῖμαι ἕως ἑσπέρας· ἐὰν μή με σαλεύσετε, οὐ μὴ
that I-lie until evening unless — me you-move not —
ὑμῶν ἀκούσω. ἐπὶ πολὺ οὖν πεσὼν ἀνέστη. ἐπιγενομένης
of-you I-will-listen for long then having-fallen he-rose having-come-on
δὲ νυκτὸς πάλιν αὐτῷ ἐπέθεντο· καὶ σπυρίδα μοδίων δύο
and night again on-him they-set and (a)-basket of-measures two
ψάμμου πληρώσας καὶ θεὶς ἐπὶ τῶν ὤμων, διεκίνει
of-sand having-filled and having-put on the shoulders he-moved-about

ἀνὰ τὴν ἔρημον. συνήντησεν οὖν αὐτῷ Θεοσέβιος ὁ
through the desert met then him Theosebius the
κοσμήτωρ, Ἀντιοχεὺς τῷ γένει, καὶ λέγει αὐτῷ· Τί
cosmetor (an)-Antiochene by-the race and says to-him what
βαστάζεις, ἀββᾶ; παραχώρησον ἐμοὶ τὸ φορτίον, καὶ μὴ
do-you-carry abba give-over to-me the burden and not
σκύλλου. ὁ δὲ λέγει αὐτῷ· Σκύλλω τὸν σκύλλοντά με·
trouble-yourself he but says to-him I-trouble the(-one) troubling me
ἄνετος γὰρ ὢν ἀποδημίας μοι ὑποβάλλει. ἐπὶ πολὺ οὖν
at-ease for being journeys to-me he-suggests for long then
διακινήσας εἰσῆλθεν εἰς τὴν κέλλαν, συντρίψας τὸ σῶμα.
having-moved-about he-entered into the cell having-crushed the body
Οὗτος ἡμῖν ὁ ἅγιος Μακάριος διηγήσατο, ἦν γὰρ
this(-man) to-us the holy Macarius related he-was for
πρεσβύτερος, ὅτι Ἐπεσημηνάμην κατὰ τὸν καιρὸν τῆς
presbyter that I-noticed at the time of-the
διαδόσεως τῶν μυστηρίων ὅτι Μάρκῳ τῷ ἀσκητῇ οὐδέποτε
distribution of-the mysteries that to-Mark the ascetic never
ἔδωκα ἐγὼ προσφοράν, ἀλλὰ ἄγγελος αὐτῷ ἐπεδίδου ἐκ
gave I (the)-offering but (an)-angel to-him gave(-it) from
τοῦ θυσιαστηρίου· μόνον δὲ τὸν ἀστράγαλον ἐθεώρουν
the altar only and the knuckle I-beheld
τῆς χειρὸς τοῦ διδόντος. Μάρκος δὲ οὗτος νεώτερος
of-the hand of-the(-one) giving Mark and this younger
ἦν, παλαιὰν καὶ καινὴν γραφὴν ἀποστηθίζων, πραΰς καθ'
was old and new scripture knowing-by-heart meek to
ὑπερβολήν, σώφρων εἴ καί τις ἄλλος.
excess temperate if even anyone other
Μιᾶς οὖν τῶν ἡμερῶν εὐκαιρηθεὶς ἐγώ, εἰς τὸ ἔσχατον
on-one then of-the days having-found-leisure I at the last
αὐτοῦ γῆρας, ἀπέρχομαι καὶ παρακαθέζομαι αὐτοῦ τῇ
his old-age I-go-away and sit-down-by his the

θύρᾳ νομίσας αὐτὸν ὑπὲρ ἄνθρωπον, ὡς ἅτε ἀρχαῖον,
door having-thought him beyond man as being ancient
ἀκροώμενος τί λέγει ἢ τί διαπράττεται. καὶ μονώτατος ὢν
listening-for what he-says or what he-does and most-alone being
ἔνδον, περὶ τὰ ἑκατὸν ἐλάσας ἔτη ἤδη καὶ τοὺς ὀδόντας
inside about the hundred having-driven years already and the teeth
ἀπολέσας, ἑαυτῷ διεμάχετο καὶ τῷ διαβόλῳ, καὶ ἔλεγε·
having-lost with-himself he-fought and with-the devil and he-said
Τί θέλεις, κακόγηρε; ἰδοὺ καὶ ἐλαίου ἥψω καὶ οἴνου
what do-you-want bad-old-man behold both oil you-touched and wine
μετέλαβες· λοιπὸν τί θέλεις, πολιόφαγε; ἑαυτὸν ὑβρίζων.
partook henceforth what do-you-want gray-haired-glutton himself insulting
εἶτα καὶ τῷ διαβόλῳ· Μὴ ἀκμήν τί σοι χρεωστῶ;
then also to-the devil surely-not still something to-you do-I-owe
οὐδὲν εὑρίσκεις· ἄπελθε ἀπ᾽ ἐμοῦ. καὶ ὡς τερετίζων ἑαυτῷ
nothing you-find go-away from me and as humming to-himself
διελέγετο· Δεῦρο, πολιόφαγε· ἕως πότε ἔσομαι μετὰ σοῦ;
he-conversed come gray-haired-glutton until when will-I-be with you
Διηγεῖτο δὲ ἡμῖν Παφνύτιος ὁ μαθητὴς αὐτοῦ, ὅτι μιᾷ
related and to-us Paphnutius the disciple his that on-one
τῶν ἡμερῶν ὕαινα λαβοῦσα τὸν ἑαυτῆς σκύμνον, τυφλὸν
of-the days (a)-hyena having-taken the her-own cub blind
ὄντα, ἤνεγκε τῷ Μακαρίῳ· καὶ τῇ κεφαλῇ κρούσασα
being brought(-it) — to-Macarius and with-the head having-knocked
τῆς αὐλῆς τὴν θύραν εἰσῆλθεν ἔξω αὐτοῦ καθημένου, καὶ
of-the court the door entered outside him sitting and
ἔρριψεν ὑπὸ τοὺς πόδας αὐτοῦ τὸν σκύμνον. λαβὼν δὲ
threw under the feet his the cub having-taken and
ὁ ἅγιος καὶ ἐπιπτύσας τοῖς ὀφθαλμοῖς αὐτοῦ ἐπηύξατο,
the holy(-man) and having-spat on-the eyes its he-prayed
καὶ παραχρῆμα ἀνέβλεψε. καὶ θηλάσασα αὐτὸν ἡ μήτηρ
and at-once it-saw-again and having-suckled it the mother

αὐτοῦ λαβοῦσα αὐτὸν ἀπῆλθε. καὶ τῇ ἄλλῃ ἡμέρᾳ κώδιον
its having-taken it went-away and on-the other day (a)-fleece
μεγάλου προβάτου ἐνήνοχε τῷ ἁγίῳ. ὡς δὲ ἡ μακαρία
of-(a)-great sheep brought to-the holy(-man) as and the blessed
Μελανία μοι εἶπεν ὅτι Παρὰ τοῦ Μακαρίου ἐγὼ ἔλαβον
Melania to-me said that from — Macarius I received
τὸ κώδιον ἐκεῖνο ξένιον. καὶ τί θαυμαστὸν εἰ ὁ τοὺς
the fleece that (as-a)-gift and what wonderful if the(-one) the
λέοντας τῷ Δανιὴλ ἡμερώσας, καὶ τὴν ὕαιναν ἐσυνέτισεν;
lions — for-Daniel having-tamed also the hyena made-intelligent
Ἔλεγε δὲ ὅτι ἀφ' οὗ ἐβαπτίσθη οὐκ ἔπτυσε χαμαί,
he-said and that from which he-was-baptized not he-spat on-the-ground
ἑξηκοστὸν ἔχων ἔτος ἀφ' οὗ ἐβαπτίσθη. ἦν δὲ τὸ εἶδος
sixtieth having year from which he-was-baptized was and the appearance
αὐτοῦ ὑποκόλοβον, σπανόν, ἐπὶ τοῦ χείλους μόνον ἔχων
his rather-stunted scant-bearded on the lip only having
τρίχας, καὶ εἰς τὸ ἄκρον τοῦ πώγωνος· ὑπερβολῇ γὰρ
hairs and at the tip of-the chin by-excess for
ἀσκήσεως οὐδὲ αἱ τρίχες τῆς γενειάδος αὐτοῦ ἐφύησαν.
of-discipline not-even the hairs of-the beard his grew
Τούτῳ ἐγὼ προσῆλθόν ποτε ἀκηδιάσας, καὶ λέγω
to-this(-man) I came once having-become-listless and I-say
αὐτῷ· Ἀββᾶ, τί ποιήσω; ὅτι θλίβουσί με οἱ λογισμοὶ
to-him abba what shall-I-do that afflict me the thoughts
λέγοντες ὅτι Οὐδὲν ποιεῖς, ἄπελθε ἔνθεν. καὶ λέγει μοι ὅτι
saying that nothing you-do go-away hence and he-says to-me that
Εἰπὲ αὐτοῖς· Ἐγὼ διὰ τὸν Χριστὸν τοὺς τοίχους τηρῶ.
say to-them I because-of — Christ the walls guard
Ταῦτα ἐκ τῶν πολλῶν ὀλίγα σοι ἐσήμηνα τοῦ
these(-things) from the many few(-things) to-you I-have-indicated of-the
ἁγίου Μακαρίου.
holy Macarius

Moses the Ethiopian, once a robber, becomes a monk and fights the demon of fornication for years. Paul of Pherme counts his prayers with pebbles. Eulogius nurses a cripple for fifteen years until a demon turns the cripple on him, and Antony sends them home to die.

19 Μωσῆς οὕτω τις καλούμενος, Αἰθίοψ τῷ γένει, μέλας,
Moses so a-certain called Ethiopian by-the race black
οἰκέτης ὑπῆρχε πολιτευομένου τινός· ὃν διὰ πολλὴν
servant was of-councilor a-certain whom because-of much
δυστροπίαν καὶ λῃστείαν ἔρριψεν ὁ ἴδιος δεσπότης·
perversity and robbery cast-off the own master
ἐλέγετο γὰρ καὶ μέχρι φόνων φθάνειν· ἀναγκάζομαι γὰρ
he-was-said for even as-far-as murders to-go I-am-compelled for
λέγειν αὐτοῦ τὰ τῆς πονηρίας, ἵνα δείξω αὐτοῦ
to-tell his the(-things) of-the wickedness that I-may-show his
τὴν ἀρετὴν τῆς μετανοίας. διηγοῦντο γοῦν ὅτι καὶ
the virtue of-the repentance they-related at-any-rate that even
ἀφηγούμενος ἦν λῃστηρίου ἑνός· οὗ καὶ τὸ ἔργον
leader he-was of-robber-band one whose also the deed
φαίνεται ἐν τοῖς λῃστρικοῖς, ὅτι ποιμένι τινὶ
appears among the robber(-deeds) that against-shepherd a-certain
ἐμνησικάκησέ ποτε παρεμποδίσαντι αὐτῷ εἰς πρᾶγμά τι
he-bore-a-grudge once having-hindered him in matter some
μετὰ τῶν κυνῶν ἐν νυκτί· ὃν ἀποκτεῖναι θελήσας
with the dogs in (the)-night whom to-kill having-wished
περινοστεῖ τὸν τόπον ἔνθα τὴν στάσιν εἶχε τὴν
he-goes-round the place where the station he-had the(-one)
τῶν προβάτων· καὶ ἐμηνύθη αὐτῷ πέραν τοῦ Νείλου·
of-the sheep and it-was-shown to-him beyond — (the)-Nile

καὶ πλημμυροῦντος τοῦ ποταμοῦ καὶ κρατοῦντος ὡσεὶ
and flooding the river and covering about
σημεῖον ἕν, δακὼν τὴν μάχαιραν ἐν τῷ στόματι καὶ
(a)-mile one having-bitten the sword in the mouth and
τὸν χιτωνίσκον θεὶς τῇ κεφαλῇ διεπέρασεν οὕτω
the tunic having-put on-the head he-crossed thus
κολυμβήσας τὸν ποταμόν. ἐν τῷ τοῦτον οὖν διακολυμβᾶν
having-swum the river in the him then to-swim-across
ἠδυνήθη ὁ ποιμὴν διαλαθεῖν αὐτόν, ἑαυτὸν καταχώσας
was-able the shepherd to-escape-notice-of him himself having-buried
εἰς τὴν ἄμμον. τοὺς οὖν ἐξ ἐπιλογῆς τέσσαρας κριοὺς
in the sand the then from choice four rams
σφάξας καὶ δήσας σειρᾷ, διεκολύμβησεν αὖθις· καὶ
having-slaughtered and having-bound with-(a)-rope he-swam-across again and
ἐλθὼν εἰς μικρὸν προαύλιον ἀπέδειρε, καὶ φαγὼν τὰ
having-come into (a)-small forecourt he-flayed(-them) and having-eaten the
κάλλιστα τῶν κρεῶν καὶ εἰς οἶνον διαπωλήσας τὰ κώδια
finest of-the meats and for wine having-sold the fleeces
καὶ σαΐτην πιὼν ὡς ἰταλικῶν δεκαοκτὼ ξεστῶν,
and (a)-jar having-drunk about of-Italian eighteen pints
πεντήκοντα σημεῖα ἀπῆλθεν ὅπου τὸ κολλήγιον εἶχεν.
fifty miles went-away where the gang he-had
Οὗτος ὁ τοσοῦτος ὀψέ ποτε κατανυγεὶς ἐκ
this the so-great late once having-been-pricked-in-heart from
περιστάσεώς τινος, ἐπέδωκεν ἑαυτὸν μοναστηρίῳ καὶ
circumstance some gave himself to-(a)-monastery and
οὕτως τῷ πράγματι τῆς μετανοίας ὡς καὶ αὐτὸν τὸν
thus to-the deed of-the repentance that even very the
συμπράκτην αὐτοῦ τῶν κακῶν ἐκ νεότητος δαίμονα
accomplice his of-the evils from youth demon
τὸν αὐτῷ συναμαρτόντα ἄντικρυς εἰς ἐπίγνωσιν ἀγαγεῖν
the(-one) with-him having-sinned outright to recognition to-bring

τοῦ Χριστοῦ. ἐν οἷς λέγεταί ποτε ὅτι λῃσταὶ
— of-Christ among which(-things) it-is-said once that robbers
τούτῳ ἐπέπεσον ἐν τῷ κελλίῳ καθημένῳ ἀγνοήσαντες
on-this(-man) fell in the cell sitting not-knowing
τὸ τίς ἐστιν. ἦσαν δὲ τέσσαρες· οὓς δήσας πάντας
the who he-is were and four whom having-bound all
καὶ καθάπερ ζαβέρναν ἐπιθεὶς ἀχύρου τῷ νώτῳ ἤνεγκεν
and like (a)-sack having-put of-chaff on-the back he-brought
εἰς τὴν ἐκκλησίαν τῶν ἀδελφῶν εἰπών· Ἐπειδὴ οὐκ
to the church of-the brothers having-said since not
ἔξεστί μοι ἀδικεῖν οὐδένα, τί κελεύετε περὶ τούτων;
it-is-allowed to-me to-wrong anyone what do-you-order about these
οὕτως ἐκεῖνοι ἐξομολογησάμενοι, καὶ γνόντες ὅτι Μωσῆς
thus they having-confessed and having-known that Moses
ἐστὶν ἐκεῖνος, ὅ ποτε ὀνομαστὸς καὶ περιβόητος ἐν
is that(-man) the(-one) once named and famous among
τοῖς λῃσταῖς, δοξάσαντες τὸν θεὸν κἀκεῖνοι ἀπετάξαντο
the robbers having-glorified — God they-too renounced(-the-world)
διὰ τὴν τούτου μεταβολήν, λογισάμενοι ὅτι Εἰ οὗτος
because-of the his change having-reasoned that if this(-man)
ὁ οὕτως ἱκανὸς καὶ δυνάμενος ἐν τοῖς ληστρικοῖς
the(-one) so able and powerful in the robber(-deeds)
τὸν θεὸν ἐφοβήθη, ἡμεῖς τί ἀναβαλλόμεθα τὴν σωτηρίαν;
— God feared we why do-we-put-off the salvation
Τούτῳ τῷ Μωσεῖ ἐπέθεντο δαίμονες εἰς τὴν συνήθειαν τῆς
on-this — Moses attacked demons to the habit of-the
ἀκολασίας τῆς πορνικῆς κατελαύνοντες· ὃς ἐπὶ τοσοῦτον
licentiousness the fornicating driving who to so-far
ἐπειράσθη, ὡς αὐτὸς διηγεῖτο, ὡς μικροῦ δεῖν τῆς
was-tempted as himself related as (by)-little lacking from-the
προθέσεως ἐξοκεῖλαι. παραγενόμενος οὖν πρὸς τὸν μέγαν
purpose to-run-aground having-come then to the great

Ἰσίδωρον τὸν ἐν τῇ Σκήτει, ἀνήνεγκε τὰ τοῦ
Isidore the(-one) in — Scetis he-reported the(-things) of-the
πολέμου. καὶ λέγει αὐτῷ· Μὴ λυπηθῇς· ἀρχαί εἰσι, καὶ
war and he-says to-him not be-grieved beginnings they-are and
διὰ τοῦτο σφοδρότερόν σοι ἐπέθεντο ζητοῦντες τὴν
because-of this more-vehemently on-you they-attacked seeking the
συνήθειαν. ὥσπερ γὰρ κύων ἐν μακέλλῳ τῇ συνηθείᾳ
habit as for (a)-dog in (the)-meat-market by-the habit
οὐκ ἀφίσταται, ἂν δὲ κλεισθῇ τὸ μάκελλον καὶ μηδεὶς αὐτῷ
not departs if but be-shut the meat-market and no-one to-it
μηδὲν δῷ, οὐκέτι ἐγγίζει· οὕτω καὶ σὺ ἐὰν ἐπιμείνῃς,
anything give no-longer it-comes-near thus also you if you-persist
ἀκηδιάσας ὁ δαίμων ἔχει σου ἀποστῆναι. ἀναχωρήσας
having-grown-listless the demon has from-you to-depart having-withdrawn
οὖν ἀπὸ τῆς ὥρας ἐκείνης σφοδρότερον ἠσκεῖτο,
then from the hour that more-vehemently he-practiced-discipline
καὶ μάλιστα ἀπὸ βρωμάτων, οὐδενὸς μεταλαμβάνων πλὴν
and especially from foods of-nothing partaking except
ἄρτου ξηροῦ ἐν δώδεκα οὐγγίαις, ἐργαζόμενος ἔργον
bread dry in twelve ounces working work
πλεῖστον, καὶ πεντήκοντα προσευχὰς ἐκτελῶν. κατατήξας
very-much and fifty prayers performing having-wasted
οὖν αὐτοῦ τὸ σωμάτιον, ἔμεινε πυρούμενος ἔτι καὶ
then his the little-body he-remained being-inflamed still and
ἐνυπνιαζόμενος. πάλιν παρέβαλεν ἄλλῳ τινὶ τῶν ἁγίων
dreaming again he-visited another some(-one) of-the saints
καὶ λέγει αὐτῷ· Τί ποιήσω ὅτι σκοτίζουσί μου τὸν
and says to-him what shall-I-do because darken my the
λογισμὸν τὰ ἐνύπνια τῆς ψυχῆς κατὰ συνήθειαν ἡδονῆς;
thought the dreams of-the soul according-to habit of-pleasure
λέγει αὐτῷ· Ἐπειδὴ τὸν νοῦν σου οὐκ ἀπέστησας τῶν
says to-him since the mind your not you-withdrew from-the

περὶ ταῦτα φαντασιῶν, τούτου χάριν ὑφίστασαι τοῦτο·
about these(-things) fantasies of-this for-the-sake you-undergo this
δὸς ἑαυτὸν εἰς ἀγρυπνίαν καὶ προσεύχου νηφόντως καὶ
give yourself to vigil and pray soberly and
ἐλευθεροῦσαι ἀπὸ τούτων ταχέως. ὃς ἀκούσας καὶ ταύτης
you-are-freed from these quickly who having-heard also this
τῆς ὑποθέσεως ἀπελθὼν ἐν τῇ κέλλῃ ἔδωκε λόγον μὴ
the counsel having-gone-away in the cell gave (his)-word not
κοιμηθῆναι διὰ πάσης νυκτός, μὴ κλῖναι γόνυ. μείνας
to-sleep through all (the)-night not to-bend (the)-knee having-remained
οὖν ἐν τῷ κελλίῳ ἐπὶ ἔτη ἕξ, τὰς νύκτας πάσας εἰς τὸ
then in the cell for years six the nights all in the
μέσον τοῦ κελλίου ἵστατο προσευχόμενος, ὀφθαλμὸν μὴ
middle of-the cell he-stood praying (an)-eye not
καμμύων· καὶ τοῦ πράγματος περιγενέσθαι οὐκ ἠδυνήθη.
closing and the thing to-overcome not he-was-able
ὑπέθετο οὖν ἑαυτῷ πάλιν ἄλλην πολιτείαν, καὶ ἐξερχόμενος
he-suggested then to-himself again another way-of-life and going-out
τὰς νύκτας ἀπῄει εἰς τὰς κέλλας τῶν γερόντων
the nights he-went-away to the cells of-the old-men
καὶ ἀσκητικωτέρων, καὶ λαμβάνων τὰς ὑδρίας αὐτῶν
and more-ascetic(-ones) and taking the water-jars their
λεληθότως ἐπλήρου ὕδατος. ἀπὸ μήκους γὰρ ἔχουσι τὸ
secretly he-filled(-them) of-water from distance for they-have the
ὕδωρ, οἱ μὲν ἀπὸ δύο, οἱ δὲ ἀπὸ πέντε σημείων,
water the(-ones) indeed from two the(-others) and from five miles
ἄλλοι ἀπὸ ἡμίσεος. μιᾶς οὖν τῶν νυκτῶν ἐπιτηρήσας ὁ
others from half on-one then of-the nights having-watched the
δαίμων καὶ μὴ καρτερήσας, ἐγκύψαντι αὐτῷ εἰς τὸ φρέαρ
demon and not having-endured having-stooped him into the well
δέδωκε κατὰ τῶν ψοῶν ῥοπάλῳ τινὶ καὶ ἀφῆκεν αὐτὸν
gave(-a-blow) on the loins with-club some and left him

νεκρόν, μὴ αἰσθανόμενον μήτε ὃ πέπονθε μήτε παρὰ
dead not perceiving either what he-had-suffered or from
τίνος. τὴν ἄλλην οὖν ἡμέραν ἐλθών τις ἀντλῆσαι ὕδωρ
whom the other then day having-come someone to-draw water
εὗρεν αὐτὸν ἐκεῖ κείμενον, καὶ ἀνήγγειλε τῷ μεγάλῳ
found him there lying and reported to-the great
Ἰσιδώρῳ τῷ πρεσβυτέρῳ τῆς Σκήτεως. λαβὼν οὖν αὐτὸν
Isidore the presbyter — of-Scetis having-taken then him
ἀνήνεγκεν εἰς τὴν ἐκκλησίαν· καὶ ἐπὶ ἔτος ἓν ἐνόσησεν ὡς
he-brought to the church and for year one he-was-sick so-that
μόλις γενέσθαι τὸ σῶμα αὐτοῦ καὶ τὴν ψυχὴν ἐν ἰσχύϊ. λέγει
scarcely to-become the body his and the soul in strength says
οὖν αὐτῷ ὁ μέγας Ἰσίδωρος· Παῦσαι φιλονεικῶν, Μωσεῖ,
then to-him the great Isidore stop contending Moses
τοῖς δαίμοσι· μέτρα γάρ εἰσι καὶ τῆς ἀνδρείας τῆς ἐν
with-the demons measures for are also of-the courage the(-one) in
τῇ ἀσκήσει. ὁ δὲ λέγει αὐτῷ· Οὐ μὴ παύσωμαι μέχρις οὗ
the discipline he but says to-him not — I-will-stop until —
παύσηταί μου ἡ φαντασία τῶν δαιμόνων. λέγει οὖν αὐτῷ·
stops my the fantasy of-the demons says then to-him
Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ πέπαυταί σου τὰ ἐνύπνια·
in the name of-Jesus Christ have-ceased your the dreams
κοινώνησον οὖν μετὰ παρρησίας· ἵνα γὰρ μὴ καυχήσῃ
communicate then with boldness that for not you-may-boast
ὡς περιγενόμενος πάθους, τούτου χάριν κατεδυναστεύθης
as having-overcome (a)-passion of-this for-the-sake you-were-overpowered
πρὸς τὸ συμφέρον. καὶ ἀπῆλθε πάλιν ἐπὶ τὴν κέλλαν
for the advantage and he-went-away again to the cell
αὐτοῦ. μετὰ ταῦτα ἐρωτηθεὶς παρὰ Ἰσιδώρου ὡς μετὰ
his after these(-things) having-been-asked by Isidore about after
μῆνας δύο, ἔλεγε μηκέτι μηδὲν πεπονθέναι. κατηξιώθη δὲ
months two he-said no-longer anything to-have-suffered was-deemed-worthy and

οὗτος χαρίσματος κατὰ δαιμόνων οὕτως ὡς τὰς μυίας
this(-man) of-(a)-gift against demons so as the flies
ταύτας ἡμᾶς φοβεῖσθαι μᾶλλον ἢ ἐκεῖνον τοὺς δαίμονας.
these us to-fear rather than him the demons
αὕτη ἡ πολιτεία Μωσέως τοῦ Αἰθίοπος, ὃς καὶ αὐτὸς ἦν
this the way-of-life of-Moses the Ethiopian who also himself was
ἐν τοῖς μεγάλοις τῶν πατέρων συναριθμούμενος. τελευτᾷ
among the great of-the fathers numbered-together dies
οὖν ἐτῶν ἑβδομήκοντα πέντε ἐν τῇ Σκήτει γενόμενος
then of-years seventy five in — Scetis having-become
πρεσβύτερος, καταλιπὼν καὶ μαθητὰς ἑβδομήκοντα.
presbyter having-left also disciples seventy
20 Ὄρος ἐστὶν ἐν τῇ Αἰγύπτῳ ἀπάγον ἐπὶ τὴν Σκῆτιν
(a)-mountain is in — Egypt leading-off to — Scetis
τὴν πανέρημον ὃ καλεῖται Φέρμη. ἐν τούτῳ τῷ ὄρει
the utter-desert which is-called Pherme in this the mountain
καθέζονται ὡς πεντακόσιοι ἄνδρες ἀσκούμενοι· ἐν οἷς
sit about five-hundred men practicing-discipline among whom
καὶ Παῦλός τις, οὕτω καλούμενος, ταύτην ἔσχε τὴν
also Paul a-certain so called this had the
πολιτείαν· οὐκ ἔργου ἥψατο, οὐ πράγματος, οὐκ ἔλαβε παρά
way-of-life not work he-touched not business not he-took from
τινος παρεκτὸς οὗ ἤσθιεν. ἔργον δὲ αὐτῷ καὶ ἄσκησις
anyone except what he-ate work and for-him and discipline
γέγονε τὸ ἀδιαλείπτως προσεύχεσθαι. τετυπωμένας οὖν εἶχεν
was the unceasingly to-pray set then he-had
εὐχὰς τριακοσίας, τοσαῦτα οὖν ψηφία συνάγων καὶ ἐν τῷ
prayers three-hundred as-many then pebbles gathering and in the
κόλπῳ κατέχων, καὶ ῥίπτων καθ᾽ ἑκάστην εὐχὴν ἔξω τοῦ
bosom holding and throwing for each prayer outside the
κόλπου μίαν ψῆφον. οὗτος παραβαλὼν συντυχίας ἕνεκεν
bosom one pebble this(-man) having-visited of-meeting for-the-sake

τῷ ἁγίῳ Μακαρίῳ τῷ λεγομένῳ πολιτικῷ, λέγει αὐτῷ·
to-the holy Macarius the(-one) called citizen says to-him
Ἀββᾶ θλίβομαι. ἠνάγκασεν οὖν αὐτὸν εἰπεῖν διὰ ποίαν
abba I-am-afflicted he-compelled then him to-say for what
αἰτίαν. ὁ δὲ λέγει αὐτῷ· Ἐν κώμῃ τινὶ παρθένος κατοικεῖ
cause he and says to-him in village a-certain virgin dwells
τις τριακοστὸν ἔτος ἔχουσα ἀσκουμένη· περὶ ἧς μοι
a-certain thirtieth year having practicing-discipline about whom to-me
διηγήσαντο ὅτι παρεκτὸς σαββάτου ἢ κυριακῆς οὐδέποτε
they-related that except Saturday or Lord's-day never
γεύεται· ἀλλὰ τὸν χρόνον ὅλον ἕλκουσα τὰς ἑβδομάδας
she-tastes but the time whole drawing-out the weeks
διὰ πέντε ἐσθίουσα ἡμερῶν ποιεῖ εὐχὰς ἑπτακοσίας.
every five eating days she-makes prayers seven-hundred
καὶ ἀπευδόκησα ἐμαυτοῦ ὅτι ὑπὲρ τὰς τριακοσίας οὐκ
and I-was-displeased-with myself that beyond the three-hundred not
ἠδυνήθην ποιῆσαι. ἀποκρίνεται αὐτῷ ὁ ἅγιος Μακάριος·
I-was-able to-make answers him the holy Macarius
Ἐγὼ ἑξηκοστὸν ἔτος ἔχω τεταγμένας ἑκατὸν εὐχὰς ποιῶν
I sixtieth year have appointed hundred prayers making
καὶ τὰ πρὸς τροφὴν ἐργαζόμενος καὶ τοῖς ἀδελφοῖς
and the(-things) for food working and to-the brothers
τὴν ὀφειλὴν τῆς συντυχίας ἀποδιδούς, καὶ οὐ κρίνει με ὁ
the debt of-the meeting paying and not judges me the
λογισμὸς ὡς ἀμελήσαντα. εἰ δὲ σὺ τριακοσίας ποιῶν ὑπὸ
thought as having-neglected if but you three-hundred making by
τοῦ συνειδότος κρίνῃ, δῆλος εἶ καθαρῶς αὐτὰς μὴ
the conscience you-are-judged evident you-are purely them not
εὐχόμενος, ἢ δυνάμενος πλείονας εὔχεσθαι καὶ μὴ εὐχόμενος.
praying or being-able more to-pray and not praying

21 Κρόνιός μοι διηγήσατο ὁ πρεσβύτερος τῆς Νιτρίας ὅτι
Cronius to-me related the presbyter — of-Nitria that
Νεώτερος ὢν καὶ ἀκηδίας χάριν φυγὼν ἐκ τῆς μονῆς
younger being and of-listlessness for-the-sake having-fled from the monastery
τοῦ ἀρχιμανδρίτου μου, ἀλώμενος ἔφθασα ἕως τοῦ
of-the archimandrite my wandering I-reached as-far-as the
ὄρους τοῦ ἁγίου Ἀντωνίου. ἐκάθητο δὲ μεταξὺ Βαβυλῶνος
mountain of-the holy Antony he-sat and between Babylon
καὶ Ἡρακλέους εἰς τὴν πανέρημον τὴν φέρουσαν κατὰ
and Heracleopolis in the utter-desert the(-one) leading toward
θάλασσαν τὴν ἐρυθρὰν ὡς ἀπὸ τριάκοντα σημείων τοῦ
(the)-sea the red about from thirty miles of-the
ποταμοῦ. ἐλθὼν οὖν αὐτοῦ εἰς τὸ μοναστήριον τὸ
river having-come then his into the monastery the(-one)
παρὰ τὸν ποταμόν, ἔνθα οἱ τούτου μαθηταὶ ἐκαθέζοντο
by the river where the his disciples sat
εἰς τὸ λεγόμενον Πίσπιρ Μακάριος καὶ Ἀμάτας οἳ καὶ
in the called Pispir Macarius and Amatas who also
ἔθαψαν αὐτὸν κοιμηθέντα, ἐξεδεξάμην ἡμέρας πέντε ἵνα
buried him having-fallen-asleep I-waited days five that
συντύχω τῷ ἁγίῳ Ἀντωνίῳ. ἐλέγετο γὰρ παραβάλλειν
I-might-meet the holy Antony he-was-said for to-visit
τῷ μοναστηρίῳ τούτῳ, ποτὲ μὲν διὰ δέκα, ποτὲ
the monastery this sometimes indeed after ten sometimes
δὲ διὰ εἴκοσι, ποτὲ δὲ διὰ πέντε ἡμερῶν, καθὼς ἂν
and after twenty sometimes and after five days as —
αὐτὸν ὁ θεὸς ἦγεν ἐπ᾽ εὐεργεσίᾳ τῶν παρατυγχανόντων
him — God led for (the)-benefit of-those chancing-to-be
ἐν τῷ μοναστηρίῳ. διάφοροι οὖν συνήχθησαν ἀδελφοί,
in the monastery various then gathered brothers
διαφόρους ἔχοντες χρείας· ἐν οἷς καὶ Εὐλόγιός
various having needs among whom also Eulogius

τις Ἀλεξανδρεὺς μονάζων καὶ ἄλλος λελωβημένος,
a-certain Alexandrian solitary and another maimed
οἳ παρεγένοντο δι᾽ αἰτίαν τοιάνδε· Οὗτος ὁ Εὐλόγιος
who arrived for cause such-as-this this — Eulogius
σχολαστικὸς ὑπῆρχεν ἐκ τῶν ἐγκυκλίων παιδευμάτων,
scholar was from the general studies
ὃς ἔρωτι πληγεὶς ἀθανασίας ἀπετάξατο τοῖς θορύβοις,
who with-love struck of-immortality renounced the tumults
καὶ πάντα διασκορπίσας τὰ ὑπάρχοντα κατέλιπεν ἑαυτῷ
and all having-scattered the possessions he-left for-himself
βραχέα νομίσματα, ἐργάσασθαι μὴ δυνάμενος. ἀκηδιῶν οὖν
few coins to-work not being-able being-listless then
καθ᾽ ἑαυτὸν καὶ μήτε εἰς συνοδίαν βουλόμενος εἰσελθεῖν
by himself and neither into (a)-community wishing to-enter
μήτε μόνος πληροφορούμενος, εὗρέ τινα κατὰ τὴν
nor alone being-fully-assured he-found someone in the
ἀγορὰν ἐρριμμένον λελωβημένον ὃς οὔτε χεῖρας εἶχεν οὔτε
marketplace cast-out maimed who neither hands had nor
πόδας. τούτῳ μόνη ἡ γλῶττα ἀκατάτριπτος ὑπῆρχε πρὸς
feet to-him only the tongue unworn was for
συμφορὰν τῶν ἐντυγχανόντων. ὁ οὖν Εὐλόγιος στὰς
(the)-misfortune of-those meeting(-him) — then Eulogius having-stood
ἐνατενίζει αὐτῷ καὶ προσεύχεται τῷ θεῷ, καὶ διατίθεται
gazes-at him and prays — to-God and makes
διαθήκην μετὰ τοῦ θεοῦ ὅτι Κύριε, ἐπὶ τῷ ὀνόματί σου
(a)-covenant with — God that Lord upon the name your
λαμβάνω τοῦτον τὸν λελωβημένον καὶ διαναπαύω αὐτὸν
I-take this the maimed(-man) and give-rest-to him
μέχρι θανάτου, ἵνα διὰ τούτου κἀγὼ σωθῶ. χάρισαί
until death that through this(-man) I-too may-be-saved grant
μοι ὑπομονὴν τῆς τούτου ὑπηρεσίας. καὶ προσελθὼν τῷ
to-me endurance of-the of-this(-man) service and having-approached the

λελωβημένῳ λέγει αὐτῷ· Θέλεις, ὁ μέγας, λαμβάνω σε
maimed(-man) he-says to-him do-you-wish the great(-one) I-take you
εἰς τὴν οἰκίαν καὶ διαναπαύω σε; λέγει αὐτῷ· Καὶ πάνυ.
into the house and give-rest-to you he-says to-him and very-much
Οὐκοῦν, φησί, φέρω ὄνον καὶ λαμβάνω σε; συνέθετο.
well-then he-says I-bring (an)-ass and take you he-agreed
ἐνέγκας οὖν ὄνον ἦρεν αὐτόν, καὶ ἀπήνεγκεν εἰς τὸ ἴδιον
having-brought then (an)-ass he-lifted him and carried(-him) into the own
ξένιον, καὶ ἦν αὐτοῦ ἐπιμελούμενος. διακαρτερήσας οὖν ὁ
lodging and was him caring-for having-held-out then the
λελωβημένος ἐπὶ ἔτη δεκαπέντε ἐνοσοκομεῖτο παρ᾽ αὐτοῦ,
maimed(-man) for years fifteen was-nursed by him
λουόμενος καὶ θεραπευόμενος ταῖς χερσὶ τοῦ Εὐλογίου καὶ
being-washed and being-tended by-the hands — of-Eulogius and
ἀξίως τρεφόμενος τῆς νόσου. μετὰ δὲ τὰ δεκαπέντε ἔτη
worthily being-fed of-the disease after but the fifteen years
δαίμων ἐνέσκηψεν εἰς αὐτὸν καὶ ἀποστασιάζει πρὸς τὸν
(a)-demon fell into him and he-revolts against —
Εὐλόγιον· καὶ ἤρξατο τοσαύταις δυσφημίαις καὶ λοιδορίαις
Eulogius and began with-such slanders and abuses
πλύνειν τὸν ἄνδρα, ἐπιλέγων· Σχάστα, φυγοκύρι,
to-wash the man adding (you)-wretch runaway-from-(your)-master
ἀλλότρια χρήματα ἔκλεψας, καὶ δι᾽ ἐμοῦ θέλεις σωθῆναι.
other-people's money you-stole and through me you-wish to-be-saved
ῥῖψόν με εἰς τὴν ἀγοράν· κρέα θέλω. ἤνεγκεν αὐτῷ κρέα.
throw me into the marketplace meat I-want he-brought to-him meat
πάλιν οὖν ἀνέκραξεν· Οὐ πληροφοροῦμαι· ὄχλους θέλω· εἰς
again then he-cried-out not I-am-satisfied crowds I-want into
τὴν ἀγορὰν θέλω. ὦ βία· ῥῖψόν με ὅπου με εὗρες. ὡς εἰ
the marketplace I-want O violence throw me where me you-found as if
εἶχε χεῖρας τάχα ἂν καὶ ἀπήγξατο, τοῦ δαίμονος
he-had hands perhaps — even would-have-strangled-himself the demon

αὐτὸν οὕτως ἀγριώσαντος. ἀπέρχεται τοίνυν πρὸς τοὺς ἐκ
him so having-made-savage goes-away therefore to those from
γειτόνων ἀσκητὰς ὁ Εὐλόγιος καὶ λέγει αὐτοῖς· Τί ποιήσω,
neighbors ascetics — Eulogius and says to-them what shall-I-do
ὅτι εἰς ἀπελπισμόν με ἤγαγεν ὁ λελωβημένος οὗτος;
that into despair me has-brought the maimed(-man) this
ῥίψω αὐτόν; θεῷ δεξιὰς ἔδωκα καὶ φοβοῦμαι.
shall-I-throw-out him to-God right(-hands) I-gave and I-fear
ἀλλὰ μὴ ῥίψω αὐτόν; κακάς μοι ἡμέρας καὶ νύκτας
but not shall-I-throw-out him bad to-me days and nights
δίδωσι. τί οὖν αὐτῷ ποιήσω οὐκ οἶδα. οἱ δὲ λέγουσιν
he-gives what then to-him I-shall-do not I-know they but say
αὐτῷ· Ὡς ἔτι ζῇ ὁ μέγας, οὕτω γὰρ ἐκάλουν τὸν
to-him as still lives the great(-one) thus for they-called —
Ἀντώνιον, ἄνελθε πρὸς αὐτὸν βαλὼν τὸν λελωβημένον εἰς
Antony go-up to him having-put the maimed(-man) into
πλοῖον, καὶ ἀνένεγκε αὐτὸν εἰς τὸ μοναστήριον καὶ ἔκδεξαι
(a)-boat and bring-up him to the monastery and wait
ἕως ἐξέλθῃ ἐκ τῆς ἐρήμου, καὶ ἀνένεγκε αὐτῷ τὸ κρῖμα·
until he-come-out from the desert and refer to-him the case
καὶ ὃ ἐάν σοι εἴπῃ, στοίχησον αὐτοῦ τῇ ἐπικρίσει, ὁ
and what — to-you he-say follow his the judgment —
θεὸς γάρ σοι λαλεῖ δι᾽ αὐτοῦ. καὶ ἠνέσχετο αὐτῶν, καὶ
God for to-you speaks through him and he-heeded them and
βαλὼν τὸν λελωβημένον εἰς σκαφίδιον βουκολικόν, ἐξῆλθεν
having-put the maimed(-man) into (a)-small-boat cattle-herders' he-went-out
ἐν νυκτὶ τῆς πόλεως, καὶ ἀνήνεγκεν αὐτὸν εἰς τὸ
in (the)-night from-the city and brought-up him to the
μοναστήριον τῶν μαθητῶν τοῦ ἁγίου Ἀντωνίου. συνέβη δὲ
monastery of-the disciples of-the holy Antony it-happened and
τὴν ἄλλην ἡμέραν ἐλθεῖν τὸν μέγαν ἑσπέραν βαθεῖαν, ὡς
the next day to-come the great(-one) (at)-evening late as

διηγήσατο ὁ Κρόνιος, ἐμπεφιβλωμένος χλανίδα δερματίνην.
related — Cronius wrapped (a)-cloak of-leather
ἐρχόμενος οὖν εἰς τὸ μοναστήριον αὐτῶν ταύτην εἶχε τὴν
coming then into the monastery their this he-had the
συνήθειαν καλεῖν τὸν Μακάριον καὶ ἐρωτᾶν αὐτόν· Ἀδελφὲ
custom to-call — Macarius and to-ask him brother
Μακάριε, ἦλθόν τινες ἀδελφοὶ ὧδε; ἀπεκρίνατο· Ναί.
Macarius have-come some brothers here he-answered yes
Αἰγύπτιοί εἰσιν ἢ Ἱεροσολυμῖται; σημεῖον δὲ αὐτῷ δεδώκει
Egyptians are-they or Jerusalemites (a)-sign and to-him he-had-given
ὡς Ἐὰν ἀπραγοτέρους ἴδῃς, λέγε ὅτι Αἰγύπτιοί εἰσιν· ὅταν
that if more-simple you-see say that Egyptians they-are when
δὲ εὐλαβεστέρους καὶ λογιωτέρους, λέγε Ἱεροσολυμῖται.
but more-pious and more-learned say Jerusalemites
ἠρώτησεν οὖν αὐτῷ κατὰ τὸ εἰωθός· Αἰγύπτιοί εἰσιν οἱ
he-asked then him according-to the custom Egyptians are the
ἀδελφοί, ἢ Ἱεροσολυμῖται; ἀπεκρίνατο ὁ Μακάριος καὶ
brothers or Jerusalemites answered — Macarius and
λέγει αὐτῷ· Μίγμα εἰσίν. ὅτε μὲν ἔλεγεν αὐτῷ· Αἰγύπτιοί
says to-him (a)-mixture they-are when indeed he-said to-him Egyptians
εἰσιν, ἔλεγε πρὸς αὐτὸν ὁ ἅγιος Ἀντώνιος· Ποίησον
they-are said to him the holy Antony make
φακὸν καὶ δὸς αὐτοῖς φαγεῖν· καὶ ἐποίει αὐτοῖς εὐχὴν
lentils and give them to-eat and he-made for-them prayer
μίαν, καὶ ἀπέλυεν αὐτούς. ὅτε δὲ ἔλεγεν ὅτι Ἱεροσολυμῖταί
one and dismissed them when but he-said that Jerusalemites
εἰσιν, ἐκάθητο διὰ πάσης νυκτός, λαλῶν αὐτοῖς τὰ
they-are he-sat through all (the)-night speaking to-them the(-things)
πρὸς σωτηρίαν. ἐν ἐκείνῃ οὖν τῇ ἑσπέρᾳ καθεσθείς, φησί,
for salvation in that then the evening having-sat-down he-says
προσκαλεῖται πάντας, καὶ μηδενὸς μηδὲν αὐτῷ εἰρηκότος
he-calls all and no-one anything to-him having-said

ὁποῖον ὄνομα ἔχει, σκοτίας οὔσης φωνεῖ καὶ λέγει· Εὐλόγιε,
what-sort name he-has darkness being he-calls and says Eulogius
Εὐλόγιε, Εὐλόγιε, ἐκ τρίτου. ἐκεῖνος οὐκ ἀπεκρίνατο
Eulogius Eulogius for (the)-third(-time) he not answered
ὁ σχολαστικός, οἰόμενος ἄλλον Εὐλόγιον καλεῖσθαι. λέγει
the scholar thinking another Eulogius to-be-called says
αὐτῷ ἔπειτα πάλιν· Σοὶ λέγω, Εὐλόγιε, τῷ ἀπὸ
to-him then again to-you I-say Eulogius the(-one) from
Ἀλεξανδρείας ἐλθόντι. λέγει αὐτῷ ὁ Εὐλόγιος· Τί κελεύεις,
Alexandria having-come says to-him — Eulogius what do-you-order
δέομαί σου; Τί ἧκες; ἀποκρίνεται ὁ Εὐλόγιος καὶ
I-beg you why have-you-come answers — Eulogius and
λέγει αὐτῷ· Ὁ ἀποκαλύψας σοι τὸ ὄνομά μου, καὶ
says to-him the(-one) having-revealed to-you the name my also
τὸ πρᾶγμά σοι ἀπεκάλυψε. λέγει αὐτῷ ὁ Ἀντώνιος·
the matter to-you revealed says to-him — Antony
Οἶδα διὸ ἦλθες· ἀλλ' ἐπὶ πάντων τῶν ἀδελφῶν εἰπέ, ἵνα
I-know why you-came but before all the brothers speak that
καὶ αὐτοὶ ἀκούσωσι. λέγει αὐτῷ ὁ Εὐλόγιος· Τοῦτον τὸν
also themselves may-hear says to-him — Eulogius this the
λελωβημένον εὗρον ἐν τῇ ἀγορᾷ· καὶ δεξιὰς ἔδωκα τῷ
maimed(-man) I-found in the marketplace and right(-hands) I-gave —
θεῷ ἵνα αὐτὸν νοσοκομήσω, κἀγὼ σωθῶ δι' αὐτοῦ, καὶ
to-God that him I-would-nurse and-I be-saved through him and
αὐτὸς δι' ἐμοῦ. ἐπεὶ οὖν μετὰ τοσαῦτα ἔτη εἰς ἄκρον
he through me since then after so-many years to (the)-height
με χειμάζει καὶ ἐνεθυμήθην αὐτὸν ῥῖψαι, τούτου χάριν
me he-storms and I-thought-of him to-throw-out of-this for-the-sake
ἦλθον πρὸς τὴν σὴν ἁγιωσύνην, ἵνα μοι συμβουλεύσῃς
I-came to the your holiness that to-me you-may-advise
τί ὀφείλω ποιῆσαι, καὶ προσεύξῃ περὶ ἐμοῦ· δεινῶς γὰρ
what I-ought to-do and you-may-pray for me terribly for

χειμάζομαι. λέγει αὐτῷ ὁ Ἀντώνιος ἐμβριθεῖ καὶ αὐστηρᾷ
I-am-storm-tossed says to-him — Antony with-weighty and stern
τῇ φωνῇ· Ῥίπτεις αὐτόν; ἀλλ' ὁ ποιήσας αὐτὸν
the voice you-throw-out him but the(-one) having-made him
οὐ ῥίπτει αὐτόν. ῥίπτεις αὐτὸν σύ; ἐγείρει ὁ θεὸς τὸν
not throws-out him you-throw-out him you raises — God the
καλλίονά σου καὶ συνάγει αὐτόν. ἐφησυχάσας οὖν ὁ
better than-you and gathers him having-fallen-quiet then —
Εὐλόγιος κατέπτηξε. καὶ καταλείψας πάλιν τὸν Εὐλόγιον
Eulogius cowered and having-left again — Eulogius
ἄρχεται τῇ γλώττῃ μαστίζειν τὸν λελωβημένον καὶ
he-begins with-the tongue to-scourge the maimed(-man) and
ἀποβοᾶν· Λελωβημένε πεπηρωμένε, ἀνάξιε τῆς γῆς καὶ
to-cry-out maimed(-man) crippled unworthy of-the earth and
τοῦ οὐρανοῦ, οὐ παύῃ θεομαχῶν; οὐκ οἶδας ὅτι ὁ
of-the heaven not do-you-cease fighting-God not do-you-know that —
Χριστός ἐστιν ὁ ὑπηρετῶν σοι; πῶς τολμᾷς κατὰ
Christ is the(-one) serving you how do-you-dare against
τοῦ Χριστοῦ τοιαῦτα φθέγγεσθαι; οὐ διὰ τὸν Χριστὸν
— Christ such(-things) to-utter not because-of — Christ
ἑαυτὸν ἐδούλωσεν εἰς τὴν σὴν ὑπηρεσίαν; στύψας οὖν καὶ
himself he-enslaved to the your service having-checked then also
τοῦτον ἀφῆκε. καὶ διαλεχθεὶς τοῖς λοιποῖς πᾶσι τὰ
this(-one) he-dismissed and having-conversed with-the rest all the(-things)
πρὸς τὴν χρείαν ἀπολαμβάνεται τὸν Εὐλόγιον καὶ τὸν
for the need he-takes-aside — Eulogius and the
λελωβημένον καὶ λέγει αὐτοῖς· Μὴ περιστραφῆτε μηδαμοῦ,
maimed(-man) and says to-them not turn-about anywhere
ἀπέλθετε· μὴ χωρισθῆτε ἀπ' ἀλλήλων, ἀλλ' ἢ εἰς τὴν
go-away not be-separated from one-another but except to the
κέλλαν ὑμῶν εἰς ἣν ἐχρονίσατε. ἤδη γὰρ ἀποστέλλει
cell your in which you-spent-time already for sends

ὁ θεὸς ἐφ' ὑμᾶς. ὁ πειρασμὸς γὰρ οὗτος συνέβη ὑμῖν
— God upon you the temptation for this happened to-you
ἐπειδὴ ἀμφότεροι περὶ τὸ τέλος ἔχετε καὶ στεφάνων
since both near the end you-are and of-crowns
μέλλετε ἀξιοῦσθαι. μὴ οὖν ἄλλο τι ποιήσητε, καὶ
you-are-about to-be-deemed-worthy not then other anything do and
ἐλθὼν ὁ ἄγγελος μὴ εὕρῃ ὑμᾶς ἐν τῷ τόπῳ. θᾶττον
having-come the angel not find you in the place quickly
οὖν ὁδεύσαντες ἦλθον εἰς τὴν κέλλαν ἑαυτῶν. καὶ ἐντὸς
then having-traveled they-came into the cell their-own and within
τεσσαράκοντα ἡμερῶν τελευτᾷ ὁ Εὐλόγιος· ἐντὸς δὲ
forty days dies — Eulogius within and
ἄλλων τριῶν ἡμερῶν τελευτᾷ ὁ λελωβημένος.
other three days dies the maimed(-man)
Χρονοτριβήσας δὲ ὁ Κρόνιος ἐν τοῖς περὶ τὴν Θηβαΐδα
having-spent-time and — Cronius in the around — (the)-Thebaid
τόποις κατῆλθεν εἰς τὰ μοναστήρια Ἀλεξανδρείας. καὶ
places came-down to the monasteries of-Alexandria and
συνέβη τοῦ μὲν τὰ τεσσαρακοστὰ ἐπιτελεῖσθαι, τοῦ
it-happened of-the(-one) indeed the fortieth(-day-rites) to-be-performed of-the(-other)
δὲ τὰ τρίτα παρὰ τῆς ἀδελφότητος. ἔμαθεν οὖν ὁ
and the third(-day-rites) by the brotherhood learned then —
Κρόνιος καὶ ἐξέστη· καὶ λαβὼν εὐαγγέλιον καὶ θεὶς
Cronius and was-amazed and having-taken (a)-gospel and having-put(-it)
ἐν μέσῳ τῆς ἀδελφότητος διωμόσατο ἀφηγούμενος
in (the)-middle of-the brotherhood swore relating
τὸ συμβὰν ὅτι Τῶν λόγων τούτων ὅλων ἑρμηνεὺς
the(-thing) having-befallen that of-the words these all interpreter
γέγονα τοῦ μακαρίου Ἀντωνίου, ἑλληνιστὶ μὴ εἰδότος· ἐγὼ
I-have-been of-the blessed Antony in-Greek not knowing I

γὰρ ἠπιστάμην ἀμφοτέρας τὰς γλώσσας, καὶ ἡρμήνευσα
for knew both the tongues and I-interpreted
αὐτοῖς, τοῖς μὲν ἑλληνιστί, ἐκείνῳ δὲ αἰγυπτιστί.
for-them to-them indeed in-Greek to-him but in-Egyptian
Καὶ τοῦτο δὲ διηγήσατο ὁ Κρόνιος, ὅτι Ἐν τῇ νυκτὶ
and this too related — Cronius that in the night
ἐκείνῃ διηγήσατο ἡμῖν ὁ μακάριος Ἀντώνιος ὅτι Ἐνιαυτὸν
that related to-us the blessed Antony that (a)-year
ὁλόκληρον ηὐξάμην ἀποκαλυφθῆναί μοι τὸν τόπον τῶν
whole I-prayed to-be-revealed to-me the place of-the
δικαίων καὶ τῶν ἁμαρτωλῶν. καὶ ἐθεασάμην μακρόν τινα
righteous and of-the sinners and I-beheld tall a-certain
γίγαντα μέχρι τῶν νεφελῶν, μέλανα, τὰς χεῖρας ἐκτεταμένας
giant up-to the clouds black the hands stretched-out
ἔχοντα ἐπὶ τὸν οὐρανόν, καὶ ὑποκάτω αὐτοῦ λίμνην
having toward the heaven and beneath him (a)-lake
ἔχουσαν μέτρον θαλάσσης· καὶ ἑώρων ψυχὰς ἀνιπταμένας
having (the)-measure of-(a)-sea and I-saw souls flying-up
ὡς ὄρνεα. καὶ ὅσαι μὲν ὑπερίπταντο αὐτοῦ τῶν χειρῶν
like birds and as-many-as indeed flew-over his the hands
καὶ τῆς κεφαλῆς διεσώζοντο· ὅσαι δὲ παρὰ τῶν χειρῶν
and the head were-saved as-many-as but by the hands
αὐτοῦ ἐκοσσίζοντο ἐνέπιπτον εἰς τὴν λίμνην. ἦλθεν οὖν μοι
his were-struck fell into the lake came then to-me
φωνὴ λέγουσα· Ταύτας ἃς βλέπεις ὑπεριπταμένας ψυχὰς
(a)-voice saying these which you-see flying-over souls
τῶν δικαίων αἱ ψυχαί εἰσιν αἳ εἰς τὸν παράδεισον σώζονται·
of-the righteous the souls are which into the paradise are-saved
αἱ δὲ ἄλλαι εἰσὶν αἱ εἰς τὸν ᾅδην ὑποσυρόμεναι, τοῖς
the and others are the(-ones) into the Hades being-dragged-down by-the
θελήμασι τῆς σαρκὸς καὶ τῇ μνησικακίᾳ ἐξακολουθήσασαι.
wills of-the flesh and the malice having-followed

Paul, a simple farmer, finds his wife with a lover, leaves her, and comes to Antony, who tests his obedience until he can drive out demons that Antony himself cannot. Pachon, whom Palladius consults when tempted, tells how desire drove him to hyenas and an asp until he trusted God. Stephen of Libya, a man of consolation, plaits palm leaves while a physician cuts away his gangrened members. Valens, puffed up by visions, takes a demon for Christ and despises communion until he is chained for a year. Heron of Alexandria, an ascetic of prodigious feats, insults Evagrius, falls into the theaters and taverns, and is cured only by sickness.

Διηγεῖτο δὲ καὶ τοῦτο ὁ Κρόνιος καὶ ὁ ἅγιος Ἱέραξ καὶ 22
related and also this — Cronius and the holy Hierax and
πλείονες ἄλλοι περὶ ὧν μέλλω λέγειν, ὅτι Παῦλός τις
more others about whom I-am-about to-speak that Paul a-certain
ἄγροικος γεωργός, καθ' ὑπερβολὴν ἄκακος καὶ ἁπλοῦς,
rustic farmer to excess guileless and simple
ὡραιοτάτῃ ἐξεύχθη γυναικὶ κακοτρόπῳ τῇ γνώμῃ,
to-(a)-most-beautiful was-yoked wife evil-mannered in-the mind
ἥτις διελάνθανεν ἁμαρτάνουσα ἐπὶ μήκιστον χρόνον.
who escaped-notice sinning for (a)-very-long time
εἰσελθὼν οὖν ἐξ ἀγροῦ αἰφνίδιον ὁ Παῦλος εὗρεν
having-come-in then from (the)-field suddenly — Paul found
αὐτοὺς αἰσχροπραγοῦντας, τῆς προνοίας εἰς τὸ συμφέρον
them doing-shameful(-things) the providence to the advantage
ὁδηγούσης τὸν Παῦλον. καὶ γελάσας σεμνὸν ἐπιφωνεῖ
guiding — Paul and having-laughed gravely he-calls-out
αὐτοῖς καὶ λέγει· Καλῶς, καλῶς· ἀληθῶς οὐ μέλει μοι.
to-them and says well well truly not it-concerns me
μὰ τὸν Ἰησοῦν ἐγὼ αὐτὴν οὐκέτι αἴρω. ὕπαγε, ἔχε αὐτὴν
by — Jesus I her no-longer take go have her
καὶ τὰ παιδία αὐτῆς· ἐγὼ γὰρ ὑπάγω γίνομαι μοναχός.
and the children her I for go I-become (a)-monk

καὶ μηδενὶ μηδὲν εἰρηκὼς ἀνατρέχει τὰς ὀκτὼ μονὰς
and to-no-one anything having-said he-runs-up-through the eight stations
καὶ ἀπέρχεται πρὸς τὸν μακάριον Ἀντώνιον καὶ κρούει
and goes-away to the blessed Antony and knocks-on
τὴν θύραν. ἐξελθὼν οὖν ἐρωτᾷ αὐτόν· Τί θέλεις; λέγει
the door having-come-out then he-asks him what do-you-want he-says
αὐτῷ· Μοναχὸς θέλω γενέσθαι. ἀποκρίνεται ὁ Ἀντώνιος
to-him (a)-monk I-want to-become answers — Antony
καὶ λέγει αὐτῷ· Ἐτῶν ἑξήκοντα γέρων ἄνθρωπος ὧδε
and says to-him of-years sixty old man here
μοναχὸς οὐ δύνασαι γενέσθαι· ἀλλὰ μᾶλλον ἄπελθε εἰς
(a)-monk not you-can become but rather go-away to
κώμην καὶ ἐργάζου, καὶ ζῆθι ἐργατικὸν βίον εὐχαριστῶν
(a)-village and work and live (a)-working life giving-thanks
τῷ θεῷ· ὑπομεῖναι γὰρ τὰς θλίψεις τῆς ἐρήμου οὐ δύνασαι.
— to-God to-endure for the afflictions of-the desert not you-can
ἀποκρίνεται ὁ γέρων πάλιν καὶ λέγει αὐτῷ· Εἴ τι ἄν
answers the old-man again and says to-him if anything —
με διδάξῃς ἐκεῖνο ποιῶ. λέγει αὐτῷ ὁ Ἀντώνιος· Εἴρηκά
me you-teach that I-do says to-him — Antony I-have-told
σοι ὅτι γέρων εἶ καὶ οὐ δύνασαι· ἄπελθε εἰ ἄρα θέλεις
you that old you-are and not you-can go-away if after-all you-wish
μοναχὸς γενέσθαι εἰς κοινόβιον πλειόνων ἀδελφῶν, οἵτινες
(a)-monk to-become to (a)-community of-many brothers who
δύνανταί σου τῆς ἀσθενείας ἀνέχεσθαι. ἐγὼ γὰρ μόνος
can your the weakness bear-with I for alone
κάθημαι ὧδε διὰ πέντε ἐσθίων καὶ τοῦτο λιμῷ. τούτοις
sit here every five(-days) eating and this from-hunger with-these
καὶ τοῖς τοιούτοις ῥήμασιν ἀπεσόβει τὸν Παῦλον· καὶ ὡς
and the such words he-drove-off — Paul and as
οὐκ ἠνείχετο αὐτοῦ κλείσας τὴν θύραν ὁ Ἀντώνιος
not he-was-bearing-with him having-shut the door — Antony

οὐκ ἐξῆλθεν ἐπὶ ἡμέρας τρεῖς δι᾽ αὐτόν, οὐδὲ πρὸς
not came-out for days three because-of him not-even for
τὴν χρείαν. ὁ δὲ οὐκ ἀνεχώρησε. τῇ δὲ τετάρτῃ ἡμέρᾳ
the need he but not withdrew on-the and fourth day
χρείας αὐτὸν ἀναγκαζούσης ἀνοίξας ἐξῆλθε καὶ πάλιν
need him compelling having-opened he-came-out and again
λέγει αὐτῷ· Ἄπελθε ἐντεῦθεν, γέρων· τί με ὑποπιάζεις; οὐ
says to-him go-away hence old-man why me do-you-press not
δύνασαι ὧδε μεῖναι. λέγει αὐτῷ ὁ Παῦλος· Ἀμήχανόν μοί
you-can here stay says to-him — Paul impossible for-me
ἐστιν ἀλλαχοῦ τελευτῆσαι ἀλλ᾽ ἢ ὧδε. περιβλεψάμενος
it-is elsewhere to-die but except here having-looked-around
οὖν ὁ Ἀντώνιος καὶ θεασάμενος ὅτι τὰ πρὸς τροφὴν
then — Antony and having-beheld that the(-things) for food
οὐ βαστάζει, οὐκ ἄρτον, οὐχ ὕδωρ, καὶ τετάρτην ἔχει
not he-carries not bread not water and (the)-fourth(-day) he-has
καρτερήσας νῆστις, Μήποτε καὶ ἀποθάνῃ, φησί, καὶ
having-held-out fasting lest also he-die he-says and
κηλιδώσῃ μου τὴν ψυχήν, εἰσδέχεται αὐτόν. καὶ τοιαύτην
stain my the soul he-receives him and such
ἀνέλαβεν ὁ Ἀντώνιος ἐν ταῖς ἡμέραις ἐκείναις πολιτείαν
took-up — Antony in the days those way-of-life
οἵαν οὐδέποτε ἐν νεότητι. καὶ βρέξας θαλλοὺς λέγει
such-as never in youth and having-soaked shoots he-says
αὐτῷ· Δέξαι, πλέξον σειρὰν ὡς κἀγώ. πλέκει ὁ γέρων
to-him receive(-them) plait (a)-rope as I-too plaits the old-man
ἕως ἐννάτης ὀργυίας δεκαπέντε μοχθήσας. θεασάμενος
until (the)-ninth(-hour) fathoms fifteen having-toiled having-beheld
οὖν ὁ Ἀντώνιος δυσηρεστήθη καὶ λέγει αὐτῷ· Κακῶς
then — Antony was-displeased and says to-him badly
ἔπλεξας· ἀπόπλεξον καὶ ἄνωθεν πλέξον· νήστει αὐτῷ
you-plaited unplait and anew plait fasting to-him

ὄντι καὶ ἡλικιώτῃ ταύτην ἐπαγαγὼν τὴν σῆψιν, ἵνα
being and of-(that)-age this having-brought-on the vexation that
δυσφορήσας ὁ γέρων φύγῃ τὸν Ἀντώνιον. ὁ δὲ καὶ
having-been-annoyed the old-man might-flee — Antony he but both
ἀπέπλεξε καὶ πάλιν ἔπλεξε τοὺς αὐτοὺς θαλλούς, εἰ καὶ
unplaited and again plaited the same shoots if even
δυσχερέστερον διὰ τὸ ἐρρυτιδῶσθαι. θεασάμενος δὲ ὁ
more-difficultly because-of the to-have-been-wrinkled having-beheld and —
Ἀντώνιος ὅτι οὔτε ἐγόγγυσεν οὔτε ἐμικροψύχησεν οὔτε
Antony that neither he-grumbled nor lost-heart nor
ἠγανάκτησε, κατενύγη. καὶ δύναντος τοῦ ἡλίου λέγει
was-vexed was-pricked-in-heart and setting the sun he-says
αὐτῷ· Θέλεις φάγωμεν ἄρτου κλάσμα; λέγει αὐτῷ ὁ
to-him do-you-wish let-us-eat of-bread (a)-piece says to-him —
Παῦλος· Ὡς δοκεῖ σοι, ἀββᾶ. καὶ τοῦτο πάλιν ἔκαμψε τὸν
Paul as it-seems to-you abba and this again bent —
Ἀντώνιον, τὸ μὴ προσδραμεῖν προθύμως τῇ τῆς τροφῆς
Antony the not to-run-forward eagerly at-the of-the food
ἀγγελίᾳ ἀλλ᾽ αὐτῷ ἐπιρρῖψαι τὴν ἐξουσίαν. θεὶς οὖν
announcement but to-him to-cast-upon the authority having-set then
τὴν τράπεζαν φέρει ἄρτους. καὶ θεὶς ὁ Ἀντώνιος τοὺς
the table he-brings loaves and having-set — Antony the
παξαμάδας ἔχοντας ἀνὰ ἓξ οὐγγιῶν, ἑαυτῷ μὲν ἔβρεξεν
biscuits having each six ounces for-himself indeed he-soaked
ἕνα, ξηροὶ γὰρ ἦσαν, ἐκείνῳ δὲ τρεῖς. καὶ βάλλει
one dry for they-were for-him and three and he-strikes-up
ψαλμὸν ὁ Ἀντώνιος ὃν ᾔδει, καὶ δωδέκατον αὐτὸν
(a)-psalm — Antony which he-knew and twelve-times it
ψάλας δωδέκατον ηὔξατο, ἵνα δοκιμάσῃ τὸν Παῦλον.
having-sung twelve-times he-prayed that he-might-test — Paul
ὁ δὲ πάλιν προθύμως συνηύχετο· ᾑρεῖτο γὰρ
he but again eagerly prayed-with(-him) he-would-have-chosen for

ὡς οἶμαι σκορπίους ποιμᾶναι ἢ μοιχαλίδι γυναικὶ
as I-think scorpions to-shepherd than with-(an)-adulterous woman
συζῆσαι. μετὰ δὲ τὰς δώδεκα προσευχὰς ἐκαθέσθησαν
to-live-with after and the twelve prayers they-sat
φαγεῖν ἑσπέρας βαθείας. φαγὼν οὖν ὁ Ἀντώνιος τὸν ἕνα
to-eat (at)-evening late having-eaten then — Antony the one
παξαμᾶν ἄλλου οὐχ ἥψατο. ὁ δὲ γέρων σχολαιότερον
biscuit of-another not touched the and old-man more-slowly
ἐσθίων ἔτι εἶχε τοῦ παξαμαδίου· ἐξεδέχετο ὁ Ἀντώνιος
eating still had of-the biscuit waited — Antony
ἕως οὗ τελέσῃ καὶ λέγει αὐτῷ· Φάγε, παπία, καὶ ἄλλον
until — he-finish and says to-him eat little-father also another
παξαμᾶν. λέγει αὐτῷ ὁ Παῦλος· Ἐὰν σὺ ἐσθίῃς, κἀγώ·
biscuit says to-him — Paul if you eat I-too
σοῦ δὲ μὴ ἐσθίοντος οὐκ ἐσθίω. λέγει αὐτῷ ὁ Ἀντώνιος·
you but not eating not I-eat says to-him — Antony
Ἐμοὶ ἐπαρκεῖ· μοναχὸς γάρ εἰμι. λέγει αὐτῷ ὁ Παῦλος·
to-me it-is-enough (a)-monk for I-am says to-him — Paul
Ἀρκεῖ κἀμοί· κἀγὼ γὰρ θέλω μοναχὸς γενέσθαι. ἐγείρεται
it-suffices also-for-me I-too for wish (a)-monk to-become he-rises
πάλιν καὶ ποιεῖ δεκαδύο εὐχὰς καὶ δεκαδύο ψαλμοὺς
again and makes twelve prayers and twelve psalms
ψάλλει. καθεύδει μικρὸν τοῦ πρωτουπνίου, καὶ πάλιν
sings sleeps (a)-little of-the first-sleep and again
ἐγείρεται ψάλλειν μεσονυκτίῳ ἕως ἡμέρας. ὡς οὖν εἶδε
rises to-sing at-midnight until day when then he-saw
τὸν γέροντα προθύμως ἐπακολουθήσαντα αὐτοῦ τῇ πολιτείᾳ
the old-man eagerly having-followed his the way-of-life
λέγει αὐτῷ· Ἐὰν δύνασαι καθ' ἡμέραν οὕτως, μένε μετ'
he-says to-him if you-can each day thus stay with
ἐμοῦ. λέγει αὐτῷ ὁ Παῦλος· Ἐὰν μέν τί ποτε πλέον,
me says to-him — Paul if indeed anything ever more

οὐκ οἶδα· ἐπεὶ ταῦτα ἃ εἶδον ποιῶ εὐχερῶς. λέγει
not I-know since these(-things) which I-saw I-do easily says
αὐτῷ ὁ Ἀντώνιος τῇ ἑξῆς· Ἰδοὺ γέγονας μοναχός.
to-him — Antony on-the next(-day) behold you-have-become (a)-monk
Πληροφορηθεὶς οὖν ὁ Ἀντώνιος μετὰ μῆνας ῥητοὺς ὅτι
having-been-fully-assured then — Antony after months stated that
τελείας ἐστὶ ψυχῆς, λίαν ὢν ἁπλοῦς, τῆς χάριτος αὐτῷ
of-perfect he-is soul very being simple the grace with-him
συνεργούσης, ποιεῖ αὐτῷ κέλλαν ὡς ἀπὸ σημείων τριῶν ἢ
working-together he-makes for-him (a)-cell about from miles three or
τεσσάρων, καὶ λέγει αὐτῷ· Ἰδοὺ γέγονας μοναχός· μένε
four and says to-him behold you-have-become (a)-monk stay
κατ᾽ ἰδίαν ἵνα καὶ πεῖραν δαιμόνων λάβῃς. οἰκήσας οὖν
in private that also trial of-demons you-may-take having-dwelt then
ἔτος ἓν ὁ Παῦλος χάριτος ἠξιώθη κατὰ δαιμόνων
year one — Paul of-(the)-grace was-deemed-worthy against demons
καὶ νοσημάτων. ἐν οἷς ποτὲ καθ᾽ ὑπερβολὴν δεινότατος
and diseases among which once to excess most-terrible
ἤχθη τῷ Ἀντωνίῳ δαιμονιῶν ἀρχοντικὸν ἔχων πνεῦμα,
was-brought — to-Antony (a)-demoniac (a)-ruling having spirit
ὃς καὶ αὐτὸν τὸν οὐρανὸν ἐβλασφήμει. προσχὼν οὖν ὁ
who even very the heaven blasphemed having-attended then —
Ἀντώνιος λέγει τοῖς ἀγαγοῦσιν· Οὐκ ἔστιν ἐμὸν τοῦτο
Antony says to-those having-brought(-him) not is my this
τὸ ἔργον· κατὰ γὰρ τούτου τοῦ τάγματος τοῦ ἀρχοντικοῦ
the work against for this the order the ruling
οὔπω ἠξιώθην χαρίσματος, ἀλλὰ τοῦτο Παύλου ἐστίν.
not-yet I-was-deemed-worthy of-(the)-gift but this of-Paul is
ἀπελθὼν οὖν Ἀντώνιος πρὸς τὸν Παῦλον ἀπάγει
having-gone-away then Antony to — Paul he-leads-away
αὐτοὺς καὶ λέγει αὐτῷ· Ἀββᾶ Παῦλε, ἔκβαλε τὸ δαιμόνιον
them and says to-him abba Paul cast-out the demon

τοῦτο ἀπὸ τοῦ ἀνθρώπου ἵνα ὑγιαίνων ἀπέλθῃ εἰς
this from the man that being-healthy he-may-go-away to
τὰ ἴδια. λέγει αὐτῷ ὁ Παῦλος· Σὺ γὰρ τί; λέγει αὐτῷ
the own says to-him — Paul you for what says to-him
ὁ Ἀντώνιος· Οὐ σχολάζω ἐγώ, ἄλλο ἔχω ἔργον. καὶ
— Antony not have-leisure I other I-have work and
καταλείψας αὐτὸν ὁ Ἀντώνιος πάλιν ἦλθεν εἰς τὴν ἰδίαν
having-left him — Antony again came to the own
κέλλαν. ἀναστὰς οὖν ὁ γέρων καὶ προσευξάμενος ἐνεργῆ
cell having-risen then the old-man and having-prayed (an)-effectual
προσευχὴν προσλαλεῖ τῷ δαιμονιῶντι· Εἴρηκεν ὁ ἀββᾶς
prayer he-addresses to-the demoniac has-said — abba
Ἀντώνιος ὅτι Ἔξελθε ἀπὸ τοῦ ἀνθρώπου. ὁ δὲ δαίμων
Antony that come-out from the man the but demon
μετὰ δυσφημίας ἔκραξε λέγων· Οὐκ ἐξέρχομαι, κακόγηρε.
with blasphemy cried saying not I-come-out bad-old-man
λαβὼν οὖν τὴν μηλωτὴν αὐτοῦ κατὰ νώτου ἔτυπτεν
having-taken then the sheepskin his on (the)-back he-struck
αὐτὸν λέγων· Ἔξελθε εἴρηκεν ὁ ἀββᾶς Ἀντώνιος. λοιδορεῖ
him saying come-out has-said — abba Antony he-reviles
καὶ τὸν Ἀντώνιον καὶ αὐτὸν πάλιν ὁ δαίμων σφοδρότερον.
both — Antony and him again the demon more-vehemently
τέλος λέγει αὐτῷ· Ἐκβαίνεις, ἢ ὑπάγω λέγω τῷ Χριστῷ.
at-last he-says to-him you-come-out or I-go I-tell — to-Christ
μὰ τὸν Ἰησοῦν, ἐὰν οὐκ ἐκβαίνῃς ἤδη ἄρτι ὑπάγω λέγω
by — Jesus if not you-come-out already now I-go I-tell
τῷ Χριστῷ, καὶ οὐαί σοι ἔχει ποιῆσαι. προσεδυσφήμει
— to-Christ and woe to-you he-has to-do blasphemed-further
πάλιν ὁ δαίμων κράζων· Οὐκ ἐξέρχομαι. χολέσας
again the demon crying not I-come-out having-become-angry
οὖν ὁ Παῦλος κατὰ τοῦ δαίμονος ἐξῆλθεν ἔξω τῆς ξενίας
then — Paul against the demon went-out outside the lodging

κατ᾽ αὐτὴν τὴν σταθερὰν μεσημβρίαν· τῶν δὲ Αἰγυπτίων
at very the steady noon of-the and Egyptians
τὸ καῦμα συγγενές ἐστι τῆς καμίνου τῆς Βαβυλωνίας. καὶ
the heat akin is to-the furnace the Babylonian and
στὰς κατὰ πέτρας ἐν τῷ ὄρει προσεύχεται καὶ λέγει
having-stood on (a)-rock in the mountain he-prays and says
οὕτως· Σὺ βλέπεις, Ἰησοῦ Χριστέ, ὁ σταυρωθεὶς ἐπὶ
thus you see Jesus Christ the(-one) crucified under
Ποντίου Πιλάτου, ὅτι οὐ μὴ κατέλθω ἀπὸ τῆς πέτρας,
Pontius Pilate that not — I-will-come-down from the rock
οὐ φάγω οὐ πίω ἕως οὗ ἀποθάνω, ἐὰν μὴ ἐκβάλῃς τὸ
not I-will-eat not I-will-drink until — I-die unless — you-cast-out the
πνεῦμα ἀπὸ τοῦ ἀνθρώπου καὶ ἐλευθερώσῃς τὸν ἄνθρωπον.
spirit from the man and set-free the man
πρὸ τοῦ δὲ τελεσθῆναι τοὺς λόγους τοῦ στόματος αὐτοῦ
before the and to-be-completed the words of-the mouth his
ἀνέκραξεν ὁ δαίμων λέγων· Ὦ βία, ἐλαύνομαι· ἡ ἁπλότης
cried-out the demon saying O violence I-am-driven-out the simplicity
με τοῦ Παύλου ἐλαύνει, καὶ ποῦ ἀπέλθω; καὶ παραχρῆμα
me — of-Paul drives-out and where shall-I-go-away and at-once
ἐξῆλθε τὸ πνεῦμα καὶ εἰς δράκοντα μέγαν ἑβδομήκοντα
came-out the spirit and into (a)-dragon great of-seventy
πήχεων μετεβλήθη συρόμενος ἐπὶ τὴν θάλασσαν τὴν
cubits was-changed dragging-itself to the sea the
ἐρυθράν, ἵνα πληρωθῇ τὸ ῥηθέν· Ἐπιδεικνυμένην
red that might-be-fulfilled the(-thing) spoken being-displayed
πίστιν ἀπαγγελεῖ δίκαιος. τοῦτό ἐστι τὸ θαῦμα
faith will-proclaim (the)-righteous(-man) this is the wonder
Παύλου ὃς ἐπεκλήθη ἁπλοῦς παρὰ πάσης τῆς ἀδελφότητος.
of-Paul who was-surnamed (the)-simple by all the brotherhood

Πάχων τις ὀνόματι ἀμφὶ τὸ ἑβδομηκοστὸν ἔτος 23
Pachon a-certain by-name about the seventieth year
ἐλάσας ἐκάθητο ἐν τῇ Σκήτει. συνέβη δὲ ὀχληθέντα
having-driven sat in — Scetis it-happened and having-been-troubled
με ἐπιθυμίᾳ γυναικὸς δυσφορεῖν καὶ πρὸς τοὺς λογισμοὺς
me by-desire of-woman to-be-distressed both at the thoughts
καὶ πρὸς τὰς φαντασίας τὰς νυκτερινάς· καὶ ἐγγὺς
and at the fantasies the nightly and near
γενόμενος τοῦ ἐξελθεῖν τῆς ἐρήμου, ἐλαύνοντός με τοῦ
having-come of-the to-go-out from-the desert driving me the
πάθους, τοῖς μὲν γείτοσι τοῖς ἐμοῖς οὐκ ἀνεθέμην τὸ
passion to-the indeed neighbors the my not I-communicated the
πρᾶγμα, οὔτε τῷ διδασκάλῳ μου Εὐαγρίῳ· λεληθότως δὲ
matter nor to-the teacher my Evagrius secretly and
παραβαλὼν εἰς τὴν πανέρημον, συνετύγχανον ἐπὶ ἡμέρας
having-gone into the utter-desert I-met for days
δεκαπέντε τοῖς κατὰ τὴν Σκῆτιν γηράσασι πατράσιν ἐν
fifteen the in — Scetis having-grown-old fathers in
τῇ ἐρήμῳ· ἐν οἷς περιέτυχον καὶ τῷ Πάχωνι. εὑρὼν
the desert among whom I-met also — Pachon having-found
οὖν αὐτὸν ἀκεραιότερον καὶ ἀσκητικώτερον, ἐθάρρησα
then him more-pure and more-ascetic I-took-courage
ἀναθέσθαι μου αὐτῷ τὰ τῆς διανοίας. καὶ λέγει
to-communicate my to-him the(-things) of-the mind and says
μοι οὗτος· Μὴ ξενίσῃ σε τὸ πρᾶγμα· οὐ γὰρ αὐτὸ
to-me this(-man) not let-astonish you the matter not for it
πάσχεις ἀπὸ ῥᾳθυμίας· μαρτυρεῖ γάρ σοι καὶ ὁ τόπος
you-suffer from slackness bears-witness for to-you both the place
καὶ ἡ σπάνις τῶν χρειῶν, καὶ τὸ μὴ εἶναι συντυχίας
and the scarcity of-the necessities and the not to-be meetings
θηλειῶν· ἀλλὰ μᾶλλον ἀπὸ σπουδῆς. τριπλοῦς γάρ ἐστιν
of-women but rather from zeal threefold for is

ὁ πόλεμος ὁ πορνικός. ποτὲ μὲν γὰρ ἡ σὰρξ ἡμῖν
the war the fornicating sometimes indeed for the flesh us
ἐπιτίθεται εὐρωστοῦσα· ποτὲ δὲ τὰ πάθη διὰ τῶν
attacks being-vigorous sometimes and the passions through the
λογισμῶν· ποτὲ δὲ καὶ αὐτὸς ὁ δαίμων τῇ βασκανίᾳ.
thoughts sometimes and also himself the demon by-the envy
ἐγὼ γὰρ πολλὰ παρατηρήσας εὕρηκα τοῦτο. ἰδοὺ ὡς ὁρᾷς
I for much having-observed have-found this behold as you-see
με γέροντα ἄνθρωπον· τεσσαρακοστὸν ἔτος ἔχω ἐν ταύτῃ
me old man fortieth year I-have in this
τῇ κέλλῃ φροντίζων τῆς ἐμαυτοῦ σωτηρίας· καὶ ταύτην
the cell taking-thought for-the my-own salvation and this
ἄγων τὴν ἡλικίαν μέχρι τούτου πειράζομαι. †καὶ ὡς†
leading the age until this I-am-tempted and as
διώμνυτο ὅτι Ἐπὶ δώδεκα ἔτη μετὰ τὸ πεντηκοστὸν ἔτος
he-swore that for twelve years after the fiftieth year
οὐ νύκτα μοι συνεχώρησεν, οὐχ ἡμέραν, ἐπιτιθέμενος.
not (a)-night to-me he-allowed not (a)-day attacking
ὑπονοήσας οὖν ὅτι ἀπέστη μου ὁ θεός, διὸ καὶ
having-suspected then that departed from-me — God wherefore also
καταδυναστεύομαι, ᾑρετισάμην ἀποθανεῖν ἀλόγως ἢ
I-am-overpowered I-chose to-die irrationally than
πάθει σώματος ἀσχημονῆσαι αἰσχρῶς. καὶ ἐξελθὼν καὶ
by-passion of-body to-behave-indecently shamefully and having-gone-out and
περιελθὼν τὴν ἔρημον εὗρον σπήλαιον ὑαίνης· εἰς ὃ
having-gone-round the desert I-found (a)-cave of-(a)-hyena in which
σπήλαιον ἔθηκα ἐμαυτὸν ἐν ἡμέρᾳ γυμνόν, ἵνα ἐξελθόντα
cave I-put myself in (the)-day naked that having-come-out
φάγῃ με τὰ θηρία. ὡς οὖν ἐγένετο ἑσπέρα, κατὰ
might-eat me the beasts when then came evening according-to
τὸ γεγραμμένον Ἔθου σκότος καὶ ἐγένετο νύξ· ἐν
the(-thing) written you-made darkness and was night in

αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ, ἐξελθόντες
it will-go-through all the beasts of-the forest having-come-out
οἱ θῆρες, ὅ τε ἄρσην καὶ ἡ θήλεια, ὠσφράνθησάν μου
the beasts the both male and the female smelled me
ἀπὸ κεφαλῆς ἕως ποδῶν περιλείξαντες· καὶ ὡς προσεδόκων
from head to feet having-licked-round and as I-expected
βρωθῆναι ἀνεχώρησαν ἀπ᾽ ἐμοῦ. πεσὼν οὖν διὰ πάσης
to-be-eaten they-withdrew from me having-fallen then through all
νυκτὸς οὐκ ἐβρώθην· λογισάμενος δὲ ὅτι ἐφείσατό μου ὁ
(the)-night not I-was-eaten having-reckoned and that spared me —
θεός, αὖθις ὑποστρέφω εἰς τὴν κέλλαν. καρτερήσας οὖν
God again I-return to the cell having-held-out then
ὁ δαίμων ἡμέρας ὀλίγας πάλιν ἐπέθετό μοι σφοδρότερον
the demon days few again attacked me more-vehemently
τοῦ πρώτου, ὡς παρὰ μικρόν με καὶ βλασφημῆσαι.
than-the first so-that by little me even to-blaspheme
μετασχηματισθεὶς οὖν εἰς αἰθιόπισσαν κόρην, ἣν ἑωράκειν
having-transformed-himself then into (an)-Ethiopian girl whom I-had-seen
ποτὲ ἐν νεότητί μου εἰς τὸ θέρος καλαμωμένην, ἐπικάθηταί
once in youth my in the summer gleaning she-sits-on
μου τοῖς γόνασι, καὶ ἐπὶ τοσοῦτόν με κεκίνηκεν ὡς νομίσαι
my the knees and to such me she-moved that to-think
με συγγενέσθαι αὐτῇ. ἀπομανεὶς οὖν ἔδωκα αὐτῇ
me to-have-had-intercourse with-her having-gone-mad then I-gave her
κόσσον καὶ γέγονεν ἄφαντος. ἐπὶ διετίαν οὖν τῆς δυσωδίας
(a)-slap and she-became invisible for two-years then the stench
τῆς χειρός μου ἀνασχέσθαι οὐκ ἠδυνήθην. μικροψυχήσας
of-the hand my to-bear not I-was-able having-lost-heart
οὖν καὶ ἀπευδοκήσας ἐξῆλθον εἰς τὴν πανέρημον ἀλώμενος·
then and having-despaired I-went-out to the utter-desert wandering
καὶ εὑρὼν ἀσπίδα μικρὰν καὶ λαβὼν αὐτὴν προσφέρω
and having-found (an)-asp small and having-taken it I-bring(-it)

τοῖς γεννητικοῖς μου μορίοις, ἵνα κἂν οὕτω δηχθεὶς
to-the generative my parts that even thus having-been-bitten
ἀποθάνω. καὶ προστρίψας τοῦ θηρίου τὴν κεφαλὴν τοῖς
I-might-die and having-rubbed of-the beast the head on-the
μορίοις, ὡς αἰτίοις μοι τοῦ πειρασμοῦ, οὐδὲ οὕτως
parts as causes to-me of-the temptation not-even thus
ἐδήχθην. ἤκουσα οὖν φωνῆς ἐλθούσης ἐν τῇ διανοίᾳ
I-was-bitten I-heard then (a)-voice coming in the mind
μου, ὅτι Ἄπελθε, Πάχων, ἀγωνίζου· διὰ γὰρ τοῦτο
my that go-away Pachon contend because-of for this
ἀφῆκά σε καταδυναστευθῆναι, ἵνα μὴ μέγα φρονήσῃς
I-let you to-be-overpowered that not great(-things) you-may-think
ὡς δυνάμενος, ἀλλ' ἐπιγνούς σου τὴν ἀσθένειαν μὴ
as being-able but having-recognized your the weakness not
θαρρήσῃς τῇ σῇ πολιτείᾳ, ἀλλὰ προσδράμῃς τῇ τοῦ
you-may-trust in-the your way-of-life but you-may-run to-the —
θεοῦ βοηθείᾳ. οὕτω πληροφορηθεὶς ἀνέκαμψα, καὶ μετὰ
of-God help thus having-been-fully-assured I-returned and with
θάρρους καθίσας καὶ μηκέτι φροντίσας τοῦ πολέμου
confidence having-sat and no-longer having-taken-thought of-the war
εἰρήνευσα τὰς ἐπιλοίπους ἡμέρας. ὁ δὲ γνούς μου τὴν
I-was-at-peace the remaining days he and having-known my the
καταφρόνησιν οὐκέτι μοι ἤγγισεν.
contempt no-longer to-me came-near

24 Στέφανός τις Λίβυς τῷ γένει ἐκ πλαγίου τῆς
Stephen a-certain Libyan by-the race from (the)-side of-the
Μαρμαρικῆς καὶ τοῦ Μαρεώτου ἐκαθέσθη ἐπὶ ἑξήκοντα
Marmarica and of-the Mareotis sat for sixty
ἔτη. οὗτος εἰς ἄκρον γενόμενος ἀσκητὴς καὶ διακριτικὸς
years this(-man) to (the)-height having-become ascetic and discerning
κατηξιώθη χαρίσματος ὥστε πάντα τὸν λυπούμενον
was-deemed-worthy of-(a)-gift so-that every the(-one) grieving

οἱανδήποτε λύπην συντυχόντα αὐτῷ ἄλυπον ἀναχωρεῖν.
with-whatever grief having-met him without-grief to-withdraw
γνώριμος δὲ ἦν καὶ τῷ μακαρίῳ Ἀντωνίῳ· ἔφθασε
known and he-was also to-the blessed Antony he-reached
δὲ καὶ μέχρι τῶν ἡμετέρων ἡμερῶν. ᾧ ἐγὼ μὲν οὐ
and also until the our days whom I indeed not
συνέτυχον διὰ τὸ μῆκος τοῦ τόπου· οἱ δὲ περὶ τὸν
met because-of the length of-the place those but around the
ἅγιον Ἀμμώνιον καὶ Εὐάγριον συντυχόντες μοι διηγήσαντο
holy Ammonius and Evagrius having-met me related
ὅτι Κατελάβομεν αὐτὸν ἀρρωστίᾳ τοιαύτῃ περιπεσόντα
that we-found him into-sickness such having-fallen
κατ᾽ αὐτοὺς τοὺς τόπους τῶν διδύμων καὶ τῆς βαλάνου
in very the places of-the testicles and of-the glans
ἕλκος ποιήσαντα τὸ λεγόμενον φαγέδαιναν. ὃν εὕρομεν
(an)-ulcer having-made the(-one) called gangrene whom we-found
τημελούμενον ὑπὸ ἰατροῦ τινός, καὶ ταῖς μὲν χερσὶν
being-tended by physician a-certain and with-the indeed hands
ἐργαζόμενον καὶ πλέκοντα θαλλοὺς καὶ λαλοῦντα ἡμῖν, τὸ
working and plaiting shoots and talking to-us the
δὲ λοιπὸν σῶμα χειριζόμενον· ὃς οὕτως ἦν διακείμενος ὡς
and rest body being-operated-on who thus was disposed as
ἄλλου τεμνομένου. ἀποκοπέντων οὖν τῶν μελῶν καθάπερ
another being-cut having-been-cut-off then the members like
τριχῶν, ἀναίσθητος ἦν ὑπερβολῇ παρασκευῆς θεϊκῆς.
hairs insensible he-was by-excess of-preparation divine
ἡμῶν δὲ τοῦτο μὲν ὑπολυπουμένων, τοῦτο δὲ καὶ
us and this(-thing) indeed being-somewhat-grieved this(-thing) and also
σιαινομένων ὅτι τοιοῦτος βίος τοιούτῳ περιπέπτωκε πάθει
being-disgusted that such (a)-life into-such has-fallen passion
καὶ χειρουργίαις τοιαύταις, λέγει ἡμῖν· Τεκνία, μηδὲν
and surgeries such he-says to-us little-children nothing

βλαβῆτε ἀπὸ τοῦ πράγματος· οὐδὲν γὰρ ὧν ποιεῖ ὁ
be-harmed from the matter nothing for of-what does —
θεὸς κακίᾳ ποιεῖ, ἀλλὰ τέλει χρηστῷ. ἴσως γὰρ καὶ
God from-evil does but for-(an)-end good perhaps for even
ὑπεύθυνα ἦσαν τὰ μέλη κολάσεως, καὶ συμφέρον ἐστὶν
liable were the members to-punishment and advantageous it-is
αὐτὰ ὧδε δοῦναι τὴν δίκην ἢ μετὰ τὴν ἔξοδον τοῦ
them here to-pay the penalty than after the exit of-the
σταδίου. οὕτως οὖν ἡμᾶς παρακαλέσας καὶ ὑποστηρίξας
race-course thus then us having-exhorted and having-supported
ᾠκοδόμησε. ταῦτα δὲ διηγησάμην ἵνα μὴ ξενιζώμεθα
he-edified these(-things) and I-related that not we-may-be-astonished
ὅταν ἁγίους τινὰς ἴδωμεν τοιούτοις περιπεσόντας πάθεσιν.
when holy(-men) some we-see into-such having-fallen passions
25 Οὐάλης τις γέγονε τῷ μὲν γένει Παλαιστῖνος, τῇ δὲ
Valens a-certain was by-the indeed race Palestinian by-the and
γνώμῃ Κορίνθιος· Κορινθίοις γὰρ προσῆψε τὸ πάθος τῆς
mind Corinthian to-Corinthians for attached the passion of-the
φυσιώσεως ὁ ἅγιος Παῦλος. οὗτος τὴν ἔρημον καταλαβὼν
puffing-up the holy Paul this(-man) the desert having-occupied
ᾤκησε μεθ' ἡμῶν ἐπὶ πλείονα ἔτη· ὃς ἐπὶ τοσοῦτον ἤλασεν
dwelt with us for more years who to so-far drove
ὑπερηφανίας ὡς ὑπὸ δαιμόνων ἀπατηθῆναι. ἐκ γὰρ
of-pride as by demons to-be-deceived from for
τοῦ κατὰ μικρὸν ἀπατᾶσθαι αὐτὸν παρεσκεύασαν αὐτὸν
the by little to-be-deceived him they-prepared him
μέγα φρονῆσαι, ὡς ἀγγέλων αὐτῷ συντυγχανόντων.
great(-things) to-think as angels with-him meeting
μιᾶς γοῦν τῶν ἡμερῶν, ὡς διηγοῦντο, ὅτι ἐργαζόμενος
on-one at-any-rate of-the days as they-related that working
ἐν τῇ σκοτίᾳ τὴν βελόνην ἀφῆκεν ἐν ᾗ κατέρραπτε τὴν
in the darkness the needle he-let-go with which he-was-sewing the

σπυρίδα· καὶ μὴ εὑρόντος αὐτὴν αὐτοῦ, λαμπάδα ἐποίησεν
basket and not having-found it him (a)-lamp made
ὁ δαίμων καὶ εὗρε τὴν βελόνην. πάλιν φυσιωθεὶς ἐπὶ
the demon and he-found the needle again puffed-up at
τούτῳ μέγα ἐφρόνει, καὶ ἐπὶ τοσοῦτον ἐφυσιώθη ὡς
this great(-things) he-thought and to so-far he-was-puffed-up as
καὶ τῆς κοινωνίας τῶν μυστηρίων αὐτὸν καταφρονῆσαι.
even the communion of-the mysteries him to-despise
συνέβη δὲ ἐλθόντας τινὰς ξένους τραγήματα ἐνεγκεῖν ἐν τῇ
it-happened and having-come some strangers sweetmeats to-bring in the
ἐκκλησίᾳ τῇ ἀδελφότητι. λαβὼν οὖν ὁ ἅγιος Μακάριος
church to-the brotherhood having-taken then the holy Macarius
ὁ πρεσβύτερος ἡμῶν, ἀπέστειλεν ἡμῖν ἑκάστῳ εἰς τὴν
the presbyter our sent to-us each to the
κέλλαν πρὸς δράκα, ἐν οἷς καὶ τῷ Οὐάλεντι. λαβὼν
cell by (a)-handful among whom also — to-Valens having-taken
οὖν ὁ Οὐάλης τὸν ἀπενεγκόντα ὕβρισε καὶ ἐτύπτησε,
then — Valens the(-one) having-brought(-it) he-insulted and beat
καὶ λέγει αὐτῷ· Ἄπελθε καὶ εἰπὲ Μακαρίῳ· Οὐκ εἰμί
and says to-him go-away and say to-Macarius not I-am
σου χείρων, ἵνα σὺ ἐμοὶ εὐλογίαν πέμψῃς. γνοὺς οὖν
than-you worse that you to-me (a)-blessing should-send having-known then
ὁ Μακάριος ὅτι ἐνεπαίχθη ἀπῆλθεν αὐτὸν παρακαλέσαι
— Macarius that he-had-been-mocked went-away him to-exhort
μετὰ μίαν ἡμέραν, καὶ λέγει αὐτῷ· Οὐάλη, ἐνεπαίχθης·
after one day and says to-him Valens you-have-been-mocked
παῦσαι. καὶ ὡς οὐκ ἤκουσεν αὐτοῦ τῶν παραινέσεων
stop and as not he-heeded his the exhortations
ἀνεχώρησε. πληροφορηθεὶς οὖν ὁ δαίμων ὅτι εἰς ἄκρον
he-withdrew having-been-fully-assured then the demon that to (the)-height
αὐτοῦ ἐπείσθη τῇ πλάνῃ, ἀπέρχεται καὶ σχηματίζει
his he-was-persuaded by-the deception goes-away and transforms

ἑαυτὸν εἰς τὸν σωτῆρα, καὶ παραγίνεται ἐν νυκτὶ ἐν
himself into the savior and arrives in (the)-night in
φαντασίᾳ ἀγγέλων χιλίων λαμπάδας ἐχόντων καὶ τροχὸν
(an)-apparition of-angels thousand lamps having and (a)-wheel
πύρινον, ἐν ᾧ ἔδοξε τὸν σωτῆρα σχηματίζειν, καὶ ἕνα
fiery in which he-seemed the savior to-represent and one
προλαμβάνοντα καὶ λέγοντα· Ἠράσθη σου ὁ Χριστὸς τῇ
going-ahead and saying has-loved you — Christ for-the
πολιτείᾳ καὶ τῇ παρρησίᾳ τοῦ βίου, καὶ ἦλθεν ἰδεῖν σε.
way-of-life and the boldness of-the life and he-has-come to-see you
ἔξελθε οὖν τῆς κέλλης, καὶ μηδὲν ἄλλο ποιήσῃς ἀλλ'
come-out then from-the cell and nothing else do but
ἢ πόρρωθεν αὐτὸν ἰδὼν κύψας προσκύνησον, καὶ
except from-afar him having-seen having-stooped worship and
εἴσελθέ σου εἰς τὴν κέλλαν. ἐξελθὼν οὖν καὶ θεασάμενος
go-in your into the cell having-gone-out then and having-beheld
τὴν παράταξιν τῶν λαμπαδηφόρων, ὡς ἀπὸ σταδίου δὲ
the array of-the lamp-bearers about from (a)-stade and
τὸν ἀντίχριστον, πεσὼν προσεκύνησεν. ἐπὶ τοσοῦτον οὖν
the antichrist having-fallen he-worshiped to so-far then
πάλιν τὴν ἄλλην ἡμέραν ἐφρενοβλάβησεν, ὡς εἰσελθεῖν εἰς
again the next day he-was-deranged as to-go-in into
τὴν ἐκκλησίαν, καὶ συνηγμένης τῆς ἀδελφότητος εἰπεῖν·
the church and assembled the brotherhood to-say
Ἐγὼ κοινωνίας χρείαν οὐκ ἔχω· τὸν γὰρ Χριστὸν ἑώρακα
I of-communion need not have — for Christ I-have-seen
σήμερον. τότε δήσαντες αὐτὸν οἱ πατέρες καὶ σιδηρώσαντες
today then having-bound him the fathers and having-put-in-irons
ἐπὶ ἔτος ἓν ἀπεθεράπευσαν, εὐχαῖς καὶ ἀδιαφορίᾳ καὶ
for year one they-healed(-him) by-prayers and by-indifference and

ἀπραγοτέρῳ βίῳ τὸ οἴημα αὐτοῦ καθελόντες, καὶ ὡς
by-(a)-more-unoccupied life the conceit his having-taken-down and as
λέγεται· Τὰ ἐναντία τοῖς ἐναντίοις ἰάματα.
is-said the opposite(-things) for-the opposites (are)-cures
Ἀναγκαῖον δέ ἐστι καὶ τοὺς τῶν τοιούτων βίους ἐνθεῖναι τῷ
necessary and it-is also the of-the such(-men) lives to-put-in to-the
βιβλιδαρίῳ πρὸς ἀσφάλειαν τῶν ἐντυγχανόντων, καθάπερ
little-book for (the)-safety of-those reading just-as
καὶ ἁγίοις φυτοῖς τοῦ παραδείσου τὸ ξύλον τὸ γνωστὸν
also among-holy plants of-the paradise the tree the knowable
καλοῦ καὶ πονηροῦ· ἵνα εἴ ποτε αὐτοῖς συμβαίη κατόρθωμά
of-good and evil that if ever to-them should-happen achievement
τι, μὴ μέγα φρονήσωσιν ἐπὶ τῇ ἀρετῇ. πολλάκις γὰρ
some not great(-things) they-may-think at the virtue often for
καὶ ἀρετὴ ὑπόθεσις γίνεται πτώσεως, ὅταν μὴ σκοπῷ ὀρθῷ
also virtue (an)-occasion becomes of-fall when not with-aim right
ἐπιτελεσθῇ· γέγραπται γάρ· Εἶδον δίκαιον ἀπολλύμενον
it-be-accomplished it-is-written for I-saw (a)-righteous(-man) perishing
ἐν δικαιώματι αὐτοῦ· καί γε τοῦτο ματαιότης.
in righteousness his and indeed this vanity
Ἥρων τις γέγονε γειτνιῶν μοι, Ἀλεξανδρεὺς τῷ γένει 26
Heron a-certain was neighboring me Alexandrian by-the race
ἀστεῖος νεώτερος, εὐφυὴς τὴν διάνοιαν, καθαρὸς τὸν
refined young-man gifted in-the mind pure in-the
βίον· ὃς καὶ αὐτὸς μετὰ πόνους πολλοὺς τύφῳ βληθεὶς
life who also himself after labors many by-conceit struck
ἐξετραχηλιάσθη καὶ κατὰ τῶν πατέρων ἐφρόνησε μέγα,
was-thrown-headlong and against the fathers thought great(-things)
ὑβρίσας καὶ τὸν μακάριον Εὐάγριον, λέγων ὅτι Οἱ
having-insulted also the blessed Evagrius saying that those
πειθόμενοι τῇ διδασκαλίᾳ σου ἀπατῶνται· οὐ χρὴ γὰρ
obeying the teaching your are-deceived not (one)-must for

διδασκάλοις ἑτέροις προσέχειν παρεκτὸς τοῦ Χριστοῦ.
to-teachers other to-attend except — Christ
ἀπεχρήσατο δὲ καὶ τῇ μαρτυρίᾳ πρὸς τὸν σκοπὸν τῆς
he-misused and also the testimony for the aim of-the
ἑαυτοῦ μωρίας, καὶ ἔλεγεν ὅτι Αὐτὸς ὁ σωτὴρ εἶπε·
his-own folly and he-said that himself the savior said
Μὴ καλέσητε διδάσκαλον ἐπὶ τῆς γῆς. ὃς ἐπὶ τοσοῦτον
not call (a)-teacher on the earth who to so-far
καὶ αὐτὸς ἐσκοτώθη ὡς καὶ αὐτὸν ὕστερον σιδηρωθῆναι,
also himself was-darkened as also him later to-be-put-in-irons
μὴ θέλοντα μηδὲ τοῖς μυστηρίοις προσέρχεσθαι. φίλη δὲ
not wishing not-even to-the mysteries to-come dear but
ἡ ἀλήθεια. καθ' ὑπερβολὴν ἦν λεπτὸς τῇ πολιτείᾳ,
the truth to excess he-was spare in-the way-of-life
ὡς πολλοὺς διηγεῖσθαι τοὺς ἐν συνηθείᾳ ὅτι πολλάκις
so-that many to-relate those in acquaintance that often
διὰ τριῶν μηνῶν ἤσθιεν, ἀρκούμενος τῇ κοινωνίᾳ τῶν
every three months he-ate being-content with-the communion of-the
μυστηρίων καὶ εἴ που ἂν φανῇ ἀγριολάχανον. πεῖραν δὲ
mysteries and if anywhere — appear (a)-wild-herb trial and
αὐτοῦ εἴληφα κἀγὼ μετὰ τοῦ μακαρίου Ἀλβανίου ἀπιὼν
of-him I-have-taken I-too with the blessed Albanius going
ἐπὶ τὴν Σκῆτιν. ἀπεῖχε δὲ ἡμῶν ἡ Σκῆτις τεσσαράκοντα
to — Scetis was-distant and from-us — Scetis forty
σημεῖα· ἐν τούτοις τοῖς τεσσαράκοντα σημείοις ἡμεῖς
miles in these the forty miles we
δεύτερον βεβρώκαμεν καὶ τρίτον ἐπίομεν ὕδωρ, ἐκεῖνος δὲ
twice have-eaten and three-times drank water he but
μηδενὸς γευσάμενος πεζὸς βαδίζων ἀπεστήθισε πεντεκαίδεκα
nothing having-tasted on-foot walking recited-by-heart fifteen
ψαλμούς, ἔπειτα τὸν μέγαν, εἶτα τὴν πρὸς Ἑβραίους
psalms then the great(-one) then the to Hebrews

ἐπιστολήν, εἶτα τὸν Ἡσαΐαν καὶ μέρος τι τοῦ Ἱερεμίου,
epistle then — Isaiah and part some — of-Jeremiah
εἶτα Λουκᾶν τὸν εὐαγγελιστήν, εἶτα τὰς παροιμίας. καὶ
then Luke the evangelist then the Proverbs and
τούτων οὕτως ἐχόντων καταλαμβάνειν αὐτὸν οὐκ ἠδυνάμεθα
these thus being to-overtake him not we-could
βαδίζοντα. οὗτος τελευταῖον ὡς ὑπὸ πυρὸς ἐλαυνόμενος
walking this(-man) at-last as by fire being-driven
ἐν τῇ κέλλῃ μὲν αὐτοῦ καθεσθῆναι οὐκ ἠδυνήθη·
in the cell indeed his to-sit not was-able
ἀπελθὼν δὲ εἰς Ἀλεξάνδρειαν κατ᾽ οἰκονομίαν, τὸ δὴ
having-gone-away and to Alexandria by dispensation the indeed
λεγόμενον, ἥλῳ τὸν ἧλον ἐξέκρουσε. περιέπεσε γὰρ
saying with-(a)-nail the nail he-knocked-out he-fell for
ἑκουσίως τῇ ἀδιαφορίᾳ, ἐς ὕστερον ἀκούσιον εὑράμενος
willingly into-the indifference at later involuntary having-found
σωτηρίαν. παρέβαλε γὰρ θεάτρῳ καὶ ἱπποδρομίοις καὶ τὰς
salvation he-frequented for (the)-theater and horse-races and the
διατριβὰς εἶχεν ἐν καπηλείοις· οὕτως δὲ γαστριμαργῶν
haunts he-had in taverns thus and being-gluttonous
καὶ οἰνοφλυγῶν ἐνέπεσεν εἰς τὸν βόρβορον τῆς γυναικείας
and wine-bibbing he-fell into the mire of-the womanly
ἐπιθυμίας. καὶ ὡς ἐσκέπτετο ἁμαρτῆσαι, μιμάδι τινὶ
desire and when he-was-considering to-sin with-actress a-certain
συντυχὼν τὰ πρὸς τὸ ἕλκος αὐτοῦ διελέγετο. τούτων
having-met the(-things) about the ulcer his he-discussed these
οὕτως διαπραττομένων γέγονεν αὐτῷ ἄνθραξ κατ᾽ αὐτῆς
thus being-done there-came to-him (a)-carbuncle on very
τῆς βαλάνου, καὶ ἐπὶ τοσοῦτον ἐνόσησεν ἑξαμηνιαῖον
the glans and to so-far he-was-sick (for)-six-months
χρόνον ὡς κατασαπῆναι αὐτοῦ τὰ μόρια καὶ ἀποπεσεῖν.
time as to-rot his the parts and to-fall-off

ὕστερον δὲ ὑγιάνας ἄνευ τῶν μελῶν ἐκείνων καὶ
later and having-become-healthy without the members those and
ἐπανελθὼν εἰς φρόνημα θεϊκόν, ἦλθεν ἐξομολογούμενος
having-returned to (a)-mind divine he-came confessing
ταῦτα πάντα τοῖς πατράσιν· ἐνεργῆσαι δὲ μὴ φθάσας
these(-things) all to-the fathers to-act but not having-reached
ἐκοιμήθη μετ᾽ ὀλίγας ἡμέρας.
he-fell-asleep after few days

VIII · ELIAS, PIAMOUN, AND PACHOMIUS

Ptolemy, living alone beyond Scetis on the dew he gathers, falls away from teaching and communion into wandering and drink, and a virgin in Jerusalem, proud of her sackcloth, falls with the man who serves her. Elias builds a monastery for three hundred women at Athribis; angels free him of desire, and Dorotheus succeeds him, keeping the peace from a window. Piamoun, a virgin who lives with her mother, stops by prayer a village coming to attack her own. An angel gives Pachomius on a tablet the rule of Tabennesi, which seven thousand monks keep, ranked under letters and working at every craft.

27 Ἄλλος πάλιν Πτολεμαῖος ὀνόματι δυσδιήγητον ἢ
another again Ptolemy by-name (a)-hard-to-describe or
ἀνεκδιήγητον ζήσας βίον· ᾤκησε γὰρ ἐπέκεινα τῆς
indescribable having-lived life he-dwelt for beyond —
Σκήτεως εἰς τὴν λεγομένην Κλίμακα· τόπος δέ ἐστιν
Scetis in the called Ladder (a)-place and is
οὕτω καλούμενος εἰς ὃν οἰκῆσαι οὐδεὶς δύναται ἐν τῷ
so called in which to-dwell no-one can by the
ἀπὸ δεκαοκτὼ σημείων εἶναι τὸ φρέαρ τῶν ἀδελφῶν.
from eighteen miles to-be the well of-the brothers
βαστάσας οὖν ἐκεῖνος κεράμια πολλὰ ἀπήνεγκε, καὶ τῷ
having-carried then he jars many he-brought-away and in-the

δεκεμβρίῳ καὶ ἰαννουαρίῳ μηνὶ συνάγων τὴν δρόσον —
December and January month gathering the dew
δροσίζει γὰρ ἐν ἐκείνοις τοῖς μέρεσι τότε πολλά —
it-dews for in those the parts then much
σπόγγῳ ἐκ τῶν λίθων, διήρκεσεν ἐπὶ ἔτη δεκαπέντε
with-(a)-sponge from the stones he-held-out for years fifteen
οἰκήσας ἐκεῖ. ὃς ἀποξενωθεὶς διδασκαλίας καὶ συντυχίας
having-dwelt there who having-been-estranged from-teaching and meeting
ἀνδρῶν ὁσίων καὶ ὠφελείας, καὶ συνεχοῦς κοινωνίας τῶν
of-men holy and benefit and continual communion of-the
μυστηρίων, ἐπὶ τοσοῦτον ἐξέστη τῆς εὐθείας ὡς λέγειν
mysteries to so-far departed from-the straight(-way) as to-say
μηδὲν εἶναι τὰ πράγματα, ἀλλ' ἢ φέρεσθαι μετέωρος
nothing to-be the things but except to-be-borne aloft
ἄχρι τῆς δεῦρο ἀλώμενος ἐν Αἰγύπτῳ καὶ ἔκδοτον
until the(-time) hither wandering in Egypt and given-over
ἑαυτὸν δεδωκὼς γαστριμαργίᾳ καὶ οἰνοφλυγίᾳ, μηδενὶ
himself having-given to-gluttony and wine-bibbing to-no-one
μηδὲν ὁμιλῶν. καὶ αὕτη δὲ ἡ συμφορὰ συνέβη Πτολεμαίῳ
anything conversing and this too the calamity happened to-Ptolemy
ἐκ τῆς ἀλόγου οἰήσεως, κατὰ τὸ γεγραμμένον·
from the irrational conceit according-to the(-thing) written
Οἷς μὴ ὑπάρχει κυβέρνησις πίπτουσιν ὥσπερ φύλλα.
to-whom not belongs guidance they-fall like leaves
Παρθένον πάλιν ἔγνων ἐν Ἱεροσολύμοις σακκοφοροῦσαν ἐπὶ 28
(a)-virgin again I-knew in Jerusalem wearing-sackcloth for
ἑξαετίαν καὶ ἐγκεκλεισμένην, μηδενὸς τῶν εἰς ἡδονὴν
six-years and shut-in nothing of-the(-things) to pleasure
συντεινόντων λαμβάνουσαν· ἥτις ἐς ὕστερον ἐγκαταλειφθεῖσα
tending taking who at later having-been-forsaken
ὑπερβολῇ ὑπερηφανίας περιέπεσε πτώσει. καὶ ἀνοίξασα τὴν
by-excess of-pride fell-into (a)-fall and having-opened the

θυρίδα εἰσεδέξατο τὸν ὑπηρετούμενον καὶ αὐτῷ συνεφύρη
window received the(-one) serving and with-him was-mingled
ἐν τῷ μὴ κατὰ θεϊκὴν πρόθεσιν καὶ ἀγάπην θεοῦ
by the not according-to divine purpose and love of-God
ἐσχηκέναι τὴν ἄσκησιν, ἀλλὰ κατὰ σκηνὴν ἀνθρωπίνην,
to-have-had the discipline but according-to show human
ὅ ἐστι κενοδοξίας καὶ σαθρᾶς προαιρέσεως. τῶν γὰρ
which is of-vainglory and of-rotten choice the for
λογισμῶν αὐτῆς ἀπασχοληθέντων εἰς τὸ καταγινώσκειν
thoughts her having-been-occupied in the to-condemn
τῶν ἄλλων, οὐκ ἦν ὁ φύλαξ τῆς σωφροσύνης.
the others not was the guardian of-the chastity

29 Ἠλίας τις ἀσκητὴς σφόδρα γέγονε φιλοπάρθενος· εἰσὶ
Elias a-certain ascetic greatly was virgin-loving there-are
γὰρ τοιαῦται ψυχαὶ αἷς μαρτυρεῖ τὸ τέλος κατὰ
for such souls to-which bears-witness the end according-to
ἀρετήν. ὃς κατοικτειρήσας τὸ τάγμα τῶν ἀσκητριῶν,
virtue who having-taken-pity-on the order of-the women-ascetics
ἐν Ἀθριβῇ πόλει ἔχων ἀναλώματα ᾠκοδόμησε μέγα
in Athribis city having means built (a)-great
μοναστήριον, καὶ συνήγαγε πάσας τὰς ἀλωμένας ἐντὸς
monastery and gathered all the wandering(-women) inside
ἀκολούθως αὐτῶν φροντίζων, ποιήσας αὐταῖς ἀνάπαυσιν
consistently them caring-for having-made for-them refreshment
πᾶσαν καὶ κήπους καὶ χρηστήρια καὶ ἄλλα ὧν ἀπαιτεῖ
all and gardens and utensils and other(-things) of-which requires
ὁ βίος. αὗται ἐκ διαφόρων βίων ἠγμέναι συνεχεῖς
the life these from different lives having-been-brought continual
ἐποίουν μάχας μετ᾽ ἀλλήλων. ἐπεὶ οὖν ἐχρῆν αὐτὸν καὶ
made fights with one-another since then it-was-needful him both
διακούειν καὶ εἰρηνεύειν, συνήγαγε γὰρ ὡς τριακοσίας,
to-hear and to-make-peace he-had-gathered for about three-hundred

ἀνάγκην εἶχε μεσιτεύειν ἐπὶ δύο ἔτη. νέαν οὖν ἄγων τὴν
necessity he-had to-mediate for two years young then leading the
ἡλικίαν, ἦν γὰρ ὡς τριάκοντα ἐτῶν ἢ τεσσαράκοντα,
age he-was for about thirty years or forty
οὗτος ἐπειράσθη καθ' ἡδονήν· καὶ ἀναχωρήσας τοῦ
this(-man) was-tempted according-to pleasure and having-withdrawn from-the
μοναστηρίου νῆστις ἐπλανᾶτο ἀνὰ τὴν ἔρημον ἐπὶ ἡμέρας
monastery fasting he-wandered through the desert for days
δύο, τοῦτο δεόμενος ὅτι Κύριε, ἢ ἀπόκτεινόν με ἵνα μὴ
two this praying that Lord either kill me that not
ἴδω αὐτὰς θλιβομένας, ἢ τὸ πάθος λάβε ἀπ' ἐμοῦ ἵνα
I-may-see them afflicted or the passion take from me that
φροντίζω αὐτῶν κατὰ λόγον. ἑσπέρας οὖν γενομένης
I-may-care-for them according-to reason evening then having-come
ὕπνωσεν ἐν τῇ ἐρήμῳ καὶ ἐλθόντες πρὸς αὐτὸν ἄγγελοι
he-slept in the desert and having-come to him angels
τρεῖς, ὡς αὐτὸς διηγεῖτο, κατέσχον αὐτὸν καὶ λέγουσι· Τί
three as himself related held-fast him and say why
ἐξῆλθες τοῦ μοναστηρίου τῶν γυναικῶν; οἷς διηγεῖτο
did-you-go-out from-the monastery of-the women to-whom he-related
τὸ πρᾶγμα· Ὅτι ἐφοβήθην μήποτε κἀκείνας βλάψω καὶ
the matter that I-feared lest also-them I-harm and
ἐμαυτόν. λέγουσιν αὐτῷ· Οὐκοῦν ἐάν σε τοῦ πάθους
myself they-say to-him well-then if you from-the passion
ἀπαλλάξωμεν ἀπέρχῃ καὶ φροντίζεις αὐτῶν; ἐπὶ τούτοις
we-free you-go-away and care-for them on these(-terms)
συνέθετο. εἰσπράττονται αὐτὸν ὅρκον. τὸν δὲ ὅρκον ἔλεγε
he-agreed they-exact-from him (an)-oath the and oath he-said
τοιοῦτον εἶναι· Ὄμοσον ἡμῖν ὅτι Μὰ τὸν φροντίζοντά με
such to-be swear to-us that by the(-one) caring-for me
φροντίσω αὐτῶν. καὶ ὤμοσεν αὐτοῖς· καὶ τότε κατέσχον
I-will-care-for them and he-swore to-them and then held

αὐτοῦ εἷς τὰς χεῖρας καὶ εἷς τοὺς πόδας, καὶ ὁ τρίτος
him one the hands and one the feet and the third
λαβὼν ξυρὸν ἐξέτεμεν αὐτοῦ τοὺς διδύμους, οὐ κατὰ
having-taken (a)-razor cut-out his the testicles not according-to
ἀλήθειαν ἀλλὰ κατὰ φαντασίαν. ἔδοξεν οὖν τῇ ἐκστάσει,
truth but according-to apparition he-seemed then in-the trance
ὡς ἂν εἴποι τις, καὶ ἀποτεθεραπεῦσθαι. ἐπερωτῶσιν αὐτόν·
as — would-say one also to-have-been-healed they-ask him
Ἠισθήθης ὠφελείας; λέγει αὐτοῖς· Σφόδρα ἐκουφίσθην
did-you-perceive benefit he-says to-them greatly I-was-lightened
καὶ πέπεισμαι ἀπηλλάχθαι τοῦ πάθους. λέγουσιν αὐτῷ·
and I-am-persuaded to-have-been-freed from-the passion they-say to-him
Ἄπελθε οὖν. καὶ ὑποστρέψας μετὰ πέντε ἡμέρας πενθοῦντος
go-away then and having-returned after five days mourning
τοῦ μοναστηρίου εἰσῆλθε καὶ ἔμεινεν ἔνδον ἕκτοτε ἐν κελλίῳ
the monastery he-entered and remained inside from-then in (a)-cell
πλαγίῳ, ἐξ οὗ ἐγγύτερος ὢν συνεχῶς αὐτὰς διωρθοῦτο
side from which nearer being continually them he-corrected
τὸ ὅσον ἐπ' αὐτῷ. ἔζησε δὲ ἄλλα τεσσαράκοντα ἔτη
the as-much-as on him he-lived and other forty years
διαβεβαιούμενος τοῖς πατράσιν ὅτι Εἰς τὴν διάνοιάν μου
affirming to-the fathers that into the mind my
οὐκ ἀναβαίνει πάθος. τοῦτο τὸ χάρισμα τοῦ ἁγίου ἐκείνου
not goes-up passion this the gift of-the holy that
ὃς οὕτως ἐφρόντισε τοῦ μοναστηρίου.
who thus cared-for the monastery
30 Ὃν διαδέχεται Δωρόθεος, ἀνὴρ δοκιμώτατος γηράσας
whom succeeds Dorotheus (a)-man most-approved having-grown-old
ἐν βίῳ χρηστῷ καὶ ἐμπράκτῳ· μὴ δυνηθεὶς μὲν
in life good and active not having-been-able indeed
οὕτως ἐν αὐτῷ τῷ μοναστηρίῳ μεῖναι, ἐν ἀνώγεῳ
thus in very the monastery to-stay in (an)-upper-room

δὲ ἀποκεκλεισμένος θυρίδα ἐποίησεν ὁρῶσαν ἐπὶ τὸ
but shut-up (a)-window he-made looking on the
μοναστήριον τῶν γυναικῶν, καὶ ταύτην ἔκλειε καὶ ἤνοιγεν·
monastery of-the women and this he-shut and opened
ἀδιαλείπτως οὖν παρεκαθέζετο τῇ θυρίδι τὴν ἀμαχίαν
unceasingly then he-sat-by the window the peacefulness
αὐταῖς μνηστευόμενος. καὶ οὕτως ἐπεγήρασεν ἄνω εἰς τὸ
for-them wooing and thus he-grew-old up in the
ἀνώγεων, μήτε τῶν γυναικῶν ἄνω ἀνερχομένων μήτε ἐκείνου
upper-room neither the women up coming-up nor him
δυναμένου κάτω κατελθεῖν· οὐ γὰρ εἱστήκει ἡ κλῖμαξ.
being-able down to-come-down not for stood the ladder
Πιαμοῦν γέγονε παρθένος ἥτις τὰ ἔτη τῆς ζωῆς αὐτῆς 31
Piamoun was (a)-virgin who the years of-the life her
ἔζησε μετὰ τῆς ἰδίας μητρὸς μίαν παρὰ μίαν ἐσθίουσα ἐν
lived with the own mother one beside one(-day) eating in
ἑσπέρᾳ καὶ νήθουσα λίνον. αὕτη κατηξιώθη χαρίσματος
(the)-evening and spinning flax she was-deemed-worthy of-(the)-gift
προρρήσεων. ἐν οἷς συνέβη ποτὲ ἐν Αἰγύπτῳ
of-prophecies among which(-things) it-happened once in Egypt
τῆς ἀναβάσεως οὔσης κώμην κώμῃ ἐπιθέσθαι· μάχονται
the rising being (a)-village (a)-village to-attack they-fight
γὰρ εἰς τὰς ὑδρομερισίας, ὡς καὶ φόνους παρακολουθεῖν
for over the water-distributions so-that even murders to-follow
καὶ κατακοπάς. δυνατωτέρα οὖν κώμη ἐπέθετο τῇ ταύτης
and woundings (a)-more-powerful then village attacked the her
κώμῃ, καὶ ἤρχοντο ἄνδρες ἐν πλήθει μετὰ δοράτων
village and came men in (a)-multitude with spears
καὶ ῥοπάλων κόψαι τὴν κώμην αὐτῆς. παρέστη δὲ
and clubs to-cut-down the village her stood-by and
αὐτῇ ἄγγελος ἀποκαλύπτων αὐτῇ τὴν ἐπίθεσιν τούτων.
her (an)-angel revealing to-her the attack of-these

καὶ μεταστειλαμένη τοὺς πρεσβυτέρους τῆς κώμης λέγει·
and having-sent-for the elders of-the village she-says
Ἐξέλθατε καὶ ἀπαντήσατε τοῖς ἐρχομένοις ἐκ τῆσδε τῆς
go-out and meet those coming from this the
κώμης καθ' ὑμῶν, ἵνα μὴ καὶ ὑμεῖς συναπόλησθε τῇ
village against you that not also you perish-together-with the
κώμῃ, καὶ παρακαλέσατε αὐτοὺς λωφῆσαι τῆς μάχης.
village and beseech them to-desist from-the battle
φοβηθέντες δὲ οἱ πρεσβύτεροι πίπτουσιν εἰς τοὺς πόδας
having-feared but the elders fall at the feet
αὐτῆς παρακαλοῦντες καὶ λέγοντες αὐτῇ ὅτι Ἡμεῖς οὐ
her beseeching and saying to-her that we not
τολμῶμεν συναντῆσαι αὐτοῖς· οἴδαμεν γὰρ αὐτῶν τὴν
dare to-meet them we-know for their the
μέθην καὶ τὴν ἀπόνοιαν. ἀλλ' εἰ ποιεῖς ἔλεος καὶ ἐπὶ
drunkenness and the madness but if you-do mercy both on
πᾶσαν τὴν κώμην καὶ ἐπὶ τὸν οἶκον τὸν σόν, ἐξελθοῦσα
all the village and on the house the yours having-gone-out
αὐτὴ αὐτοῖς συνάντησον. ἐκείνη τοῦτο μὴ συνθεμένη,
yourself them meet she this not having-agreed
ἀνελθοῦσα εἰς τὸ δωμάτιον τὸ ἴδιον ἐν νυκτὶ ἔστη διὰ
having-gone-up into the room the own in (the)-night stood through
παντὸς εὐχομένη καὶ μὴ κλίνουσα γόνυ καὶ δεομένη τοῦ
all(-of-it) praying and not bending (the)-knee and beseeching —
θεοῦ ὅτι Κύριε ὁ κρίνων τὴν γῆν, ᾧ οὐδὲν τῶν
God that Lord the(-one) judging the earth whom nothing of-the
ἀδίκων ἀρέσκει, τῆς προσευχῆς ταύτης ἐλθούσης πρὸς
unjust(-things) pleases the prayer this having-come to
σὲ ἡ δύναμίς σου ἡλωσάτω αὐτοὺς εἰς τὸν τόπον ὅπου
you the power your let-nail them to the place where
ἂν αὐτοὺς καταλάβῃ. καὶ περὶ ὥραν πρώτην ἀπὸ τριῶν
— them it-overtake and about (the)-hour first from three

μιλίων ἡλωθέντες εἰς τὸν τόπον σαλευθῆναι οὐκ ἠδυνήθησαν·
miles nailed to the place to-be-moved not they-were-able
ἀπεκαλύφθη δὲ κἀκείνοις ὅτι πρεσβείαις ταύτης γέγονεν
it-was-revealed and also-to-them that by-(the)-intercessions of-her has-come
αὐτοῖς τὸ ἐμπόδιον· καὶ ἀποστείλαντες εἰς τὴν κώμην
to-them the hindrance and having-sent to the village
ᾐτήσαντο εἰρήνην, δηλώσαντες ὅτι Εὐχαριστήσατε τῷ
they-asked peace having-declared that give-thanks —
θεῷ καὶ ταῖς εὐχαῖς Πιαμοῦν αἳ καὶ συνεπόδισαν ἡμᾶς.
to-God and to-the prayers of-Piamoun which also fettered us
Ταβέννησίς ἐστι τόπος ἐν τῇ Θηβαΐδι οὕτω καλούμενος, 32
Tabennesis is (a)-place in — (the)-Thebaid so called
ἐν ᾧ Παχώμιός τις γέγονεν, ἀνὴρ τῶν εἰς
in which Pachomius a-certain was (a)-man of-those in
εὐθεῖαν βεβιωκότων ὡς καταξιωθῆναι καὶ προρρήσεων
straight(-ways) having-lived so-as to-be-deemed-worthy both of-prophecies
καὶ ὀπτασιῶν ἀγγελικῶν. οὗτος εἰς ἄγαν ἐγένετο
and of-visions angelic this(-man) to excess was
φιλάνθρωπός τε καὶ φιλάδελφος. καθεζομένῳ οὖν αὐτῷ ἐν
humane both and brother-loving sitting then to-him in
τῷ σπηλαίῳ ὤφθη ἄγγελος καὶ λέγει αὐτῷ· Τὰ κατὰ
the cave appeared (an)-angel and says to-him the(-things) concerning
σαυτὸν κατώρθωσας· περιττῶς οὖν καθέζῃ ἐν τῷ σπηλαίῳ·
yourself you-have-accomplished superfluously then you-sit in the cave
δεῦρο καὶ ἐξελθὼν συνάγαγε πάντας τοὺς νέους μοναχοὺς
come and having-gone-out gather all the young monks
καὶ οἴκησον μετ' αὐτῶν, καὶ κατὰ τὸν τύπον ὃν
and dwell with them and according-to the pattern which
δίδωμί σοι οὕτως αὐτοῖς νομοθέτησον. καὶ ἐπέδωκεν αὐτῷ
I-give you thus for-them legislate and gave to-him
δέλτον χαλκῆν ἐν ᾗ ἐγέγραπτο ταῦτα· Συγχωρήσεις
(a)-tablet bronze in which had-been-written these(-things) you-will-allow

ἑκάστῳ κατὰ δύναμιν φαγεῖν καὶ πιεῖν· καὶ πρὸς τὰς
each according-to power to-eat and to-drink and to the
δυνάμεις τῶν ἐσθιόντων ἀνάλογα καὶ τὰ ἔργα αὐτοῖς
powers of-those eating proportionate also the works to-them
ἐγχείρισον· καὶ μήτε νηστεῦσαι κωλύσῃς μήτε φαγεῖν. οὕτω
entrust and neither to-fast prevent nor to-eat thus
μέντοι τὰ ἰσχυρὰ τοῖς ἰσχυροτέροις καὶ ἐσθίουσι, καὶ τὰ
however the strong(-works) to-the stronger and eating and the
ἄτονα τοῖς ἀτονωτέροις καὶ ἀσκητικωτέροις ἐγχείριζε
weak(-works) to-the weaker and more-ascetic entrust
ἔργα. ποίησον δὲ κέλλας διαφόρους ἐν τῇ αὐλῇ, καὶ
works make and cells various in the court and
τρεῖς κατὰ κέλλαν μενέτωσαν. ἡ δὲ τροφὴ πάντων ὑπὸ
three per (a)-cell let-them-stay the and food of-all in
ἕνα οἶκον ἐξεταζέσθω. καθευδέτωσαν δὲ μὴ ἀνακείμενοι,
one house let-be-examined let-them-sleep and not lying-down
ἀλλὰ θρόνους οἰκοδομητοὺς ὑπτιωτέρους πεποιηκότες καὶ
but seats built more-sloping having-made and
θέντες αὐτῶν ἐκεῖ τὰ στρώματα καθευδέτωσαν καθήμενοι.
having-put their there the bedding let-them-sleep sitting
φορείτωσαν δὲ ἐν ταῖς νυξὶ λεβιτῶνας λινοῦς ἐζωσμένοι.
let-them-wear and in the nights sleeveless-tunics linen girded
ἕκαστος αὐτῶν ἐχέτω μηλωτὴν αἰγείαν εἰργασμένην, ἧς
each of-them let-have (a)-sheepskin of-goat worked which
ἄνευ μὴ ἐσθιέτωσαν. ἀπιόντες δὲ εἰς τὴν κοινωνίαν κατὰ
without not let-them-eat going but to the communion on
σάββατον καὶ κυριακὴν τὰς ζώνας λυέτωσαν, τὴν μηλωτὴν
Saturday and Lord's-day the girdles let-them-loose the sheepskin
ἀποτιθέσθωσαν, καὶ μετὰ κουκουλίου μόνου εἰσιέτωσαν.
let-them-put-off and with (a)-cowl only let-them-go-in
κουκούλια δὲ αὐτοῖς ἐτύπωσεν ἄμαλλα ὡς παιδίοις, ἐν
cowls and for-them he-designed without-nap as for-children on

οἷς καὶ καυτῆρα τύπον σταυροῦ διὰ πορφυρίου ἐκέλευσεν
which also brand (the)-figure of-(a)-cross in purple he-ordered
ἐντίθεσθαι. ἐκέλευσε δὲ εἰκοσιτέσσαρα τάγματα εἶναι καὶ
to-be-put he-ordered and twenty-four orders to-be and
ἑκάστῳ τάγματι ἐπέθηκε στοιχεῖον ἑλληνικὸν ἀπὸ ἄλφα
to-each order he-assigned (a)-letter Greek from alpha
καὶ βῆτα καὶ γάμμα καὶ δέλτα καὶ τῶν καθ' ἑξῆς. ἐν
and beta and gamma and delta and the(-letters) in order in
τῷ οὖν αὐτὸν ἐρωτᾶν καὶ φιλοπραγμονεῖν εἰς τοσοῦτον
the then him to-ask and to-inquire into so-great
πλῆθος ἠρώτα τὸν δεύτερον ὁ μειζότερος· Πῶς ἔχει τὸ
(a)-multitude asked the second the greater how is the
τάγμα τοῦ ἄλφα; ἤ· Πῶς ἔχει τὸ ζῆτα; πάλιν· Ἄσπασαι
order of-the alpha or how is the zeta again greet
τὸ ῥῶ, ἰδίῳ τινὶ σημείῳ γραμμάτων ἀκολουθοῦντες. καὶ
the rho own some sign of-letters following and
τοῖς μὲν ἁπλουστέροις καὶ ἀκεραιοτέροις ἐπιθήσεις τὸ
to-the indeed simpler and more-guileless you-will-assign the
ἰῶτα, τοῖς δὲ δυσχερεστέροις καὶ σκολιωτέροις προσάξεις
iota to-the and more-difficult and more-crooked you-will-apply
τὸ ξῖ· καὶ οὕτως κατ' ἀναλογίαν τῆς καταστάσεως
the xi and thus according-to proportion of-the state
τῶν προαιρέσεων καὶ τῶν τρόπων καὶ τῶν βίων, ἑκάστῳ
of-the choices and of-the manners and of-the lives to-each
τάγματι τὸ στοιχεῖον ἐφήρμοσε, μόνων τῶν πνευματικῶν
order the letter he-fitted only the spiritual(-men)
εἰδότων τὰ σημαινόμενα. ἐγέγραπτο δὲ ἐν τῇ δέλτῳ
knowing the(-things) signified it-had-been-written and in the tablet
ὅτι Ξένος ἄλλου μοναστηρίου ἄλλον ἔχοντος τύπον μὴ
that (a)-stranger of-another monastery another having pattern not
συμφάγῃ τούτοις, μὴ συμπίῃ, μὴ εἰσέλθῃ εἰς τὴν μονὴν
eat-with these not drink-with not enter into the monastery

ἐκτὸς εἰ μὴ ἐν ὁδῷ εὑρεθῇ. τὸν μέντοι εἰσελθόντα
except if not on (the)-road he-be-found the(-one) however having-come-in
συμμεῖναι αὐτοῖς ἐπὶ τριετίαν εἴσω τῶν ἁδύτων οὐ
to-stay-with them for three-years within the sanctuaries not
δέχονται· ἀλλ' ἐργατικώτερα ἔργα ποιήσας, οὕτως εἰσβαίνει
they-receive but more-laborious works having-done thus he-goes-in
μετὰ τριετίαν. ἐσθίοντες δὲ τὰς κεφαλὰς καλυπτέτωσαν
after three-years eating and the heads let-them-cover
τοῖς κουκουλίοις ἵνα μὴ ἀδελφὸς ἀδελφὸν μασώμενον ἴδῃ.
with-the cowls that not brother brother chewing see
οὐκ ἔστι λαλῆσαι ἐσθίοντα, οὐδὲ ἐκτὸς τοῦ πίνακος ἢ
not it-is-allowed to-speak eating nor outside the plate or
τῆς τραπέζης ἀλλαχοῦ προσέχειν τῷ ὀφθαλμῷ. ἐτύπωσε
the table elsewhere to-attend with-the eye he-designed
δὲ διὰ πάσης τῆς ἡμέρας ποιεῖν αὐτοὺς εὐχὰς δώδεκα,
and through all the day to-make them prayers twelve
καὶ ἐν τῷ λυχνικῷ δώδεκα, καὶ ἐν ταῖς παννυχίσι
and in the lamp-lighting twelve and in the all-night-vigils
δώδεκα, καὶ ἐννάτην ὥραν τρεῖς· ὅτε δὲ μέλλει τὸ
twelve and (at-the)-ninth hour three when and is-about the
πλῆθος ἐσθίειν ἑκάστῃ εὐχῇ ψαλμὸν προάδεσθαι τυπώσας.
multitude to-eat with-each prayer (a)-psalm to-be-sung-before having-designed
Προσαντιλέγοντος δὲ τοῦ Παχωμίου τῷ ἀγγέλῳ ὅτι ὀλίγαι
objecting and — Pachomius to-the angel that few
εἰσὶν αἱ εὐχαί, λέγει αὐτῷ ὁ ἄγγελος· Ταῦτα διετύπωσα
are the prayers says to-him the angel these I-designed
ὡς φθάνειν καὶ τοὺς μικροὺς ἐπιτελεῖν τὸν κανόνα καὶ μὴ
so-that to-manage also the little(-ones) to-fulfill the rule and not
λυπεῖσθαι. οἱ δὲ τέλειοι νομοθεσίας χρείαν οὐκ ἔχουσι· καθ'
to-be-grieved the but perfect(-ones) of-legislation need not have by
ἑαυτοὺς γὰρ ἐν ταῖς κέλλαις ὅλον ἑαυτῶν τὸ ζῆν τῇ τοῦ
themselves for in the cells whole their-own the to-live to-the —

θεοῦ θεωρίᾳ παρεχώρησαν. τούτοις δὲ ἐνομοθέτησα ὅσοι
of-God contemplation they-gave-over for-these but I-legislated as-many-as
οὐκ ἔχουσι νοῦν ἐπιγνώμονα, ἵνα κἂν ὡς οἰκέται τὴν σύνταξιν
not have mind discerning that even as servants the ordinance
πληροῦντες τῆς πολιτείας διατεθῶσιν ἐν παρρησίᾳ.
fulfilling of-the way-of-life they-may-be-disposed in boldness
Ἔστιν οὖν ταῦτα τὰ μοναστήρια πλείονα κρατήσαντα
are then these the monasteries more having-held
τοῦτον τὸν τύπον, συντείνοντα εἰς ἑπτακισχιλίους ἄνδρας.
this the pattern amounting to seven-thousand men
ἔστι δὲ τὸ πρῶτον καὶ μέγα μοναστήριον ἔνθα αὐτὸς ὁ
is and the first and great monastery where himself —
Παχώμιος ᾤκει, τὸ καὶ τὰ ἄλλα ἀποκυῆσαν μοναστήρια,
Pachomius dwelt the(-one) also the other having-begotten monasteries
ἔχον ἄνδρας χιλίους τριακοσίους. ἐν οἷς καὶ ὁ καλὸς
having men thousand three-hundred among whom also the good
Ἀφθόνιος ὁ φίλος μου γενόμενος γνήσιος, τὸ νῦν δευτερεύων
Aphthonius the friend my having-become genuine the now second(-in-rank)
ἐν τῷ μοναστηρίῳ· ὃν ὡς ἀσκανδάλιστον ἀποστέλλουσιν
in the monastery whom as unoffending they-send
ἐν Ἀλεξανδρείᾳ ἐπὶ τὸ διαπωλῆσαι μὲν αὐτῶν τὰ ἔργα,
to Alexandria for the to-sell indeed their the works
συνωνήσασθαι δὲ τὰς χρείας. ἔστι δὲ ἄλλα μοναστήρια
to-buy and the necessities are and other monasteries
ἀπὸ διακοσίων καὶ τριακοσίων· ἐν οἷς καὶ εἰς Πανὸς
of two-hundred and three-hundred among which also into of-Pan
τὴν πόλιν εἰσελθὼν εὗρον ἄνδρας τριακοσίους. ἐν τούτῳ
the city having-entered I-found men three-hundred in this
τῷ μοναστηρίῳ ἑώρακα ῥάπτας δεκαπέντε, χαλκεῖς ἑπτά,
the monastery I-have-seen tailors fifteen smiths seven
τέκτονας τέσσαρας, καμηλαρίους δώδεκα, κναφεῖς δεκαπέντε.
carpenters four camel-drivers twelve fullers fifteen

ἐργάζονται δὲ πᾶσαν τέχνην, καὶ ἐκ τῶν περιττευμάτων
they-work and every craft and from the surpluses
οἰκονομοῦντες καὶ τὰ τῶν γυναικῶν μοναστήρια καὶ
providing-for also the of-the women monasteries and
φυλακάς. τρέφουσι δὲ καὶ χοίρους· ἐμοῦ δὲ ψέγοντος
prisons they-rear and also pigs me and blaming
τὸ πρᾶγμα, ἔλεγον ὅτι Ἐν τῇ παραδόσει παρελάβομεν
the thing they-said that in the tradition we-received
ὅτι τρεφέσθωσαν μὲν διὰ τὰ σινιάσματα, διὰ τὰ
that let-them-be-reared indeed because-of the bran because-of the
ἀποκαθαρίσματα τῶν λαχάνων, διὰ τὰ ῥιπτόμενα
cleanings of-the vegetables because-of the thrown-away
περιττώματα, ἵνα μὴ ζημιῶνται. καὶ θυέσθωσαν οἱ χοῖροι,
leavings that not they-be-lost and let-be-slaughtered the pigs
καὶ τὸ κρέας μὲν πιπρασκέσθω, τὰ δὲ ἄκρα τοῖς νοσοῦσι
and the meat indeed let-be-sold the and extremities to-the sick
καὶ τοῖς γέρουσιν ἀναλισκέσθωσαν, τῷ μετρίαν εἶναι τὴν
and to-the old-men let-be-spent by-the moderate to-be the
χώραν καὶ πολυάνθρωπον· τὸ γὰρ ἔθνος τῶν Βλεμμύων
country and populous the for nation of-the Blemmyes
αὐτοῖς παροικεῖ. ἀναστάντες δὲ οἱ ἐφημερευταὶ ὄρθριοι
them neighbors having-risen and the weekly-servers at-dawn
οἱ μὲν περὶ τὸ μαγειρεῖον οἱ δὲ περὶ τὰς τραπέζας
the(-ones) indeed about the kitchen the(-others) and about the tables
γίνονται. ἵστωσιν οὖν αὐτὰς μέχρι τῆς ὥρας ἀπαρτίσαντες,
are they-set then them until the hour having-completed(-them)
ἐπιθέντες κατὰ τράπεζαν ἄρτους, λαψάνας, συνθετὰς ἐλαίας,
having-put on (each)-table loaves greens preserved olives
τυροὺς βοῶν, τὰ τῶν κρεῶν ἄκρα, καὶ λεπτολάχανα. εἰσὶν
cheeses of-cows the of-the meats extremities and small-vegetables are
οὖν οἱ εἰσερχόμενοι ἕκτην ὥραν καὶ ἐσθίοντες, ἄλλοι
then those coming-in (at-the)-sixth hour and eating others

ἑβδόμην, ἄλλοι ὀγδόην, ἄλλοι ἐννάτην, ἄλλοι ἑνδεκάτην,
seventh others eighth others ninth others eleventh
ἄλλοι ἑσπέραν βαθεῖαν, ἄλλοι διὰ δύο, ὡς ἕκαστον
others evening late others every two(-days) so-that each
στοιχεῖον τὴν ἰδίαν ὥραν γνωρίζειν. οὕτως ἦν αὐτῶν καὶ τὰ
letter the own hour to-know thus were their also the
ἔργα· ὁ μὲν ἐργάζεται γῆν γεωργῶν, ἄλλος κῆπον,
works the(-one) indeed works (the)-land farming another (the)-garden
ἄλλος χαλκεῖον, ἄλλος ἀρτοκοπεῖον, ἄλλος τεκτονεῖον, ἄλλος
another (the)-smithy another (the)-bakery another (the)-carpentry another
γναφεῖον, ἄλλος πλέκων σπυρίδας τὰς μεγάλας, ἄλλος
(the)-fullery another plaiting baskets the large another
βυρσεῖον, ἄλλος σκυτοτομεῖον, ἄλλος καλλιγραφεῖον, ἄλλος
(the)-tannery another (the)-shoemaking another (the)-scriptorium another
πλέκων τὰ μαλάκια· ἀποστηθίζουσι δὲ πάσας τὰς γραφάς.
plaiting the soft(-baskets) they-learn-by-heart and all the scriptures

IX · TABENNESI AND JOHN OF LYCOPOLIS

In the women's monastery of Tabennesi a slander drives one sister to drown herself, and another, feigning madness, is despised until an angel shows Piteroum that she is better than he. John of Lycopolis, walled into the mountain, foretells the emperor's victories and Palladius' troubles as a bishop.

Τούτοις ἔστι καὶ μοναστήριον γυναικῶν ὡς τετρακοσίων, 33
to-these there-is also (a)-monastery of-women about four-hundred
τὴν αὐτὴν ἔχον διατύπωσιν, τὴν αὐτὴν πολιτείαν, ἐκτὸς
the same having arrangement the same way-of-life except
τῆς μηλωτῆς· καὶ αἱ μὲν γυναῖκες πέραν τοῦ ποταμοῦ,
the sheepskin and the indeed women beyond the river
οἱ δὲ ἄνδρες ἀντιπέρα. ὅταν οὖν τελευτήσῃ παρθένος,
the and men opposite when then dies (a)-virgin

ἐνταφιάσασαι αὐτὴν αἱ παρθένοι φέρουσι καὶ τιθέασι
having-prepared-for-burial her the virgins carry(-her) and place(-her)
παρὰ τὴν ὄχθην τοῦ ποταμοῦ· περάσαντες δὲ οἱ ἀδελφοὶ
by the bank of-the river having-crossed and the brothers
μετὰ πορθμείου, μετὰ βαΐων καὶ κλάδων ἐλαιῶν, μετὰ
with (a)-ferry with palm-branches and boughs of-olives with
ψαλμῳδίας φέρουσιν αὐτὴν εἰς τὸ πέραν, θάπτοντες
psalmody carry her to the other-side burying(-her)
εἰς τὰ ἴδια μνήματα. παρεκτὸς μέντοι τοῦ πρεσβυτέρου
in the own tombs except however the presbyter
καὶ τοῦ διακόνου οὐδεὶς περᾷ εἰς τὸ μοναστήριον τῶν
and the deacon no-one crosses into the monastery of-the
γυναικῶν, καὶ τοῦτο κατὰ κυριακήν.
women and this on Lord's-day
Ἐν τούτῳ τῷ μοναστηρίῳ τῶν γυναικῶν συνέβη πρᾶγμα
in this the monastery of-the women happened (a)-thing
τοιοῦτον· ῥάπτης κοσμικὸς περάσας κατὰ ἄγνοιαν ἐζήτει
such (a)-tailor worldly having-crossed in ignorance was-seeking
ἔργον· καὶ ἐξελθοῦσα νεωτέρα μία, ἔρημος γάρ
work and having-gone-out younger(-woman) one desert for
ἐστιν ὁ τόπος, συνέτυχεν αὐτῷ ἀκουσίως καὶ δέδωκεν
is the place met him involuntarily and gave
αὐτῷ ἀπόκρισιν ὅτι Ἡμεῖς ἔχομεν ἡμετέρους ῥάπτας.
him (an)-answer that we have our-own tailors
ἄλλη ἑωρακυῖα τὴν συντυχίαν, χρόνου παρελθόντος καὶ
another having-seen the meeting time having-passed and
γενομένης μάχης, ἐξ ὑπονοίας διαβολικῆς ἀπὸ πολλῆς
having-occurred (a)-quarrel from suspicion devilish from much
πονηρίας καὶ ζέσεως θυμοῦ, ἐσυκοφάντησε ταύτην ἐπὶ τῆς
wickedness and boiling of-temper slandered her before the
ἀδελφότητος· ᾗ συνέδραμον καὶ ἄλλαι ὀλίγαι τῇ
sisterhood with-whom ran-together also others few in-the

κακίᾳ. ἀπολυπηθεῖσα οὖν ἐκείνη ὡς ὑποστᾶσα τοιαύτην
malice having-been-grieved then she as having-undergone such
συκοφαντίαν τὴν μήτε εἰς ἔννοιαν αὐτῆς ἐλθοῦσαν, καὶ
slander the(-thing) not-even into thought her having-come and
μὴ ἐνεγκοῦσα ἔβαλεν ἑαυτὴν εἰς τὸν ποταμὸν λάθρα καὶ
not having-borne(-it) she-threw herself into the river secretly and
ἐτελεύτησεν. οὕτως ἡ συκοφαντήσασα, γνοῦσα ὅτι
died thus the(-one) having-slandered having-known that
ἐσυκοφάντησεν ἀπὸ πονηρίας καὶ εἰργάσατο τὸ ἄγος
she-had-slandered from wickedness and had-worked the abomination
τοῦτο, λαβοῦσα ἀπήγξατο καὶ αὐτὴ μὴ στέξασα τὸ
this having-taken(-it) hanged-herself also she not having-endured the
πρᾶγμα. ἐλθόντι οὖν τῷ πρεσβυτέρῳ ἀνήγγειλαν τὸ πρᾶγμα
thing having-come then to-the presbyter reported the matter
αἱ λοιπαὶ ἀδελφαί· καὶ ἐκέλευσε τούτων μὲν μηδὲ μιᾶς
the other sisters and he-ordered of-these indeed not-even of-one
προσφορὰν ἐπιτελεσθῆναι· τὰς δὲ μὴ εἰρηνευσάσας αὐτάς, ὡς
(an)-offering to-be-performed those but not having-made-peace them as
συνειδυίας τῇ συκοφαντησάσῃ καὶ πιστευσάσας τοῖς
being-privy with-the(-one) having-slandered and having-believed the(-things)
εἰρημένοις, ἑπταετίαν ἀφώρισεν ἀκοινωνήτους ποιήσας.
said for-seven-years he-excluded excommunicated having-made(-them)
Ἐν τούτῳ τῷ μοναστηρίῳ ἄλλη γέγονε παρθένος 34
in this the monastery another was (a)-virgin
ὑποκρινομένη μωρίαν καὶ δαίμονα· καὶ ἐπὶ τοσοῦτον αὐτὴν
feigning folly and (a)-demon and to so-far her
ἐβδελύξαντο ὡς μηδὲ συνεσθίειν αὐτῇ, τοῦτο ἐκείνης
they-loathed that not-even to-eat-with her this she
αἱρησαμένης. ἀλωμένη οὖν ἀνὰ τὸ μαγειρεῖον πᾶσαν
having-chosen wandering then about the kitchen all
ἐποίει ὑπηρεσίαν, καὶ ἦν, τὸ δὴ λεγόμενον, σπόγγος
she-did service and she-was the indeed being-said (the)-sponge

τῆς μονῆς, ἔργῳ πληροῦσα τὸ γεγραμμένον· Εἴ τις
of-the monastery in-deed fulfilling the(-thing) written if anyone
δοκεῖ σοφὸς εἶναι ἐν ἡμῖν ἐν τῷ αἰῶνι τούτῳ μωρὸς
thinks wise to-be among us in the age this foolish
γενέσθω ἵνα γένηται σοφός. αὐτὴ ῥάκος ἐπὶ τῆς
let-him-become that he-may-become wise she (a)-rag on the
κεφαλῆς δήσασα — αἱ γὰρ ἄλλαι πᾶσαί εἰσι κεκαρμέναι,
head having-bound the for others all are shorn
ἔχουσαι κουκούλια—, οὕτως ἦν ὑπηρετοῦσα. ταύτην
having cowls thus she-was serving her
μασωμένην οὐκ εἶδεν οὐδεμία τῶν τετρακοσίων τὰ ἔτη τῆς
chewing not saw any-one of-the four-hundred the years of-the
ζωῆς αὐτῆς· ἐπὶ τραπέζης οὐκ ἐκαθέσθη, οὐ κλάσματος
life her at table not she-sat not of-(a)-crumb
μετέλαβεν ἄρτου, ἀλλὰ τὰς ψίχας σπογγίζουσα τῶν
partook of-bread but the crumbs wiping-up from-the
τραπεζῶν καὶ τὰς χύτρας περιπλύνουσα τούτοις ἠρκεῖτο·
tables and the pots washing-out with-these she-was-content
μὴ ὑβρίσασά ποτέ τινα, μὴ γογγύσασα, μὴ λαλήσασα
not having-insulted ever anyone not having-grumbled not having-spoken
μικρὸν ἢ μέγα, καίπερ κονδυλιζομένη καὶ ὑβριζομένη καὶ
small or great although buffeted and insulted and
καταρωμένη καὶ μυσαττομένη.
cursed and abhorred
Παρέστη οὖν ἄγγελος τῷ ἁγίῳ Πιτηροῦμ ἐν τῷ Πορφυρίτῃ
stood-by then (an)-angel the holy Piteroum in the Porphyrites
καθεζομένῳ ἀναχωρητῇ ἀνδρὶ δοκιμωτάτῳ, καὶ λέγει
sitting anchorite (a)-man most-approved and says
αὐτῷ· Διὰ τί μέγα φρονεῖς ἐπὶ σεαυτῷ ὡς
to-him because-of what great(-things) do-you-think on yourself as
εὐλαβής, καὶ ἐν τοιούτῳ καθεζόμενος τόπῳ; θέλεις ἰδεῖν
pious and in such sitting place do-you-wish to-see

εὐλαβεστέραν σου γυναῖκα; ἄπελθε εἰς τὸ μοναστήριον
more-pious than-you (a)-woman go-away to the monastery
τῶν γυναικῶν τῶν Ταβεννησιωτῶν, καὶ ἐκεῖ εὑρήσεις μίαν
of-the women of-the Tabennesiotes and there you-will-find one
διάδημα ἔχουσαν ἐπὶ τῆς κεφαλῆς· αὕτη σου ἀμείνων
(a)-diadem having on the head she than-you better
ἐστί. τοσούτῳ γὰρ ὄχλῳ πυκτεύουσα, τὴν καρδίαν αὐτῆς
is with-so-great for (a)-crowd boxing the heart her
οὐδέποτε ἀπέστησε τοῦ θεοῦ· σὺ δὲ καθεζόμενος ὧδε,
never she-withdrew — from-God you but sitting here
ἀνὰ τὰς πόλεις πλανᾶσαι τῇ διανοίᾳ. καὶ ὁ μηδέποτε
through the cities you-wander in-the mind and he-who never
ἐξελθὼν ἀπῆλθεν ἕως τοῦ μοναστηρίου ἐκείνου, καὶ
having-gone-out went-away as-far-as the monastery that and
παρακαλεῖ τοὺς διδασκάλους εἰσελθεῖν εἰς τὸ μοναστήριον
begs the teachers to-go-in into the monastery
τῶν γυναικῶν. ἐκεῖνοι ὡς ἐπίδοξον καὶ γεγηρακότα
of-the women they as renowned and having-grown-old
ἐθάρρησαν αὐτὸν εἰσαγαγεῖν. καὶ εἰσελθὼν ἐπεζήτησε
took-courage him to-bring-in and having-entered he-sought
πάσας ἰδεῖν. ἐκείνη οὐ παρεφαίνετο. τέλος λέγει αὐταῖς·
all to-see she not appeared at-last he-says to-them
Φέρετέ μοι πάσας· λείπει γὰρ καὶ ἄλλη. λέγουσιν αὐτῷ·
bring to-me all is-lacking for also another they-say to-him
Μίαν ἔχομεν σαλὴν ἔνδον ἐν τῷ μαγειρείῳ· — οὕτω
one we-have crazy inside in the kitchen thus
γὰρ καλοῦσι τὰς πασχούσας. λέγει αὐταῖς· Ἀγάγετέ μοι
for they-call those suffering he-says to-them bring to-me
κἀκείνην· ἄφετε αὐτὴν ἴδω. ἀπῆλθον αὐτῇ φωνῆσαι·
also-her let her I-may-see they-went-away to-her to-call
αὐτὴ οὐχ ὑπήκουσεν, ἴσως αἰσθομένη τοῦ πράγματος, ἢ καὶ
she not obeyed perhaps having-perceived the matter or also

ἀποκαλυφθεῖσα. σύρουσι βίᾳ καὶ λέγουσιν αὐτῇ· Ὁ ἅγιος
having-had-it-revealed they-drag(-her) by-force and say to-her the holy
Πιτηροῦμ σε θέλει ἰδεῖν. ἦν γὰρ ὀνομαστός. ἐλθούσης οὖν
Piteroum you wishes to-see he-was for renowned having-come then
αὐτῆς ἐθεάσατο τὸ ῥάκος τὸ ἐπὶ τοῦ μετώπου αὐτῆς, καὶ
she he-beheld the rag the(-one) on the forehead her and
πεσὼν εἰς τοὺς πόδας αὐτῆς λέγει αὐτῇ· Εὐλόγησόν με.
having-fallen at the feet her he-says to-her bless me
ὁμοίως κἀκείνη ἔπεσεν εἰς τοὺς πόδας αὐτοῦ λέγουσα· Σύ
likewise she-too fell at the feet his saying you
με εὐλόγησον, κύριε. ἐξέστησαν πᾶσαι καὶ λέγουσιν αὐτῷ·
me bless lord were-amazed all and say to-him
Ἀββᾶ, μὴ πάσχε ὕβριν· σαλή ἐστι. λέγει αὐταῖς πάσαις ὁ
abba not suffer insult crazy she-is he-says to-them all —
Πιτηροῦμ· Ὑμεῖς ἐστὲ σαλαί· αὕτη γὰρ καὶ ἐμοῦ καὶ ὑμῶν
Piteroum you are crazy she for both my and your
ἀμμᾶς ἐστίν· — οὕτως γὰρ καλοῦσι τὰς πνευματικάς· —
amma is thus for they-call the spiritual(-women)
καὶ εὔχομαι ἄξιος αὐτῆς εὑρεθῆναι ἐν τῇ ἡμέρᾳ τῆς
and I-pray worthy of-her to-be-found in the day of-the
κρίσεως. ἀκούσασαι ταῦτα ἔπεσον αὐτοῦ εἰς τοὺς πόδας,
judgment having-heard these(-things) they-fell his at the feet
ἐξομολογούμεναι πᾶσαι διαφόρως· ἡ μὲν ὡς τὸ
confessing all variously the(-one) indeed as the
ἀπόπλυμα τοῦ πίνακος ἐπιχέασα αὐτῇ· ἄλλη ὡς κονδύλοις
slops of-the plate having-poured-on her another as with-buffets
ἐπιτριψαμένη· ἄλλη ὡς τὴν ῥῖνα αὐτῆς σιναπίσασα· καὶ
having-bruised(-her) another as the nose her having-mustard-plastered and
ἁπλῶς πᾶσαι διαφόρους ὕβρεις ἀπήγγειλαν. εὐξάμενος οὖν
simply all various insults reported having-prayed then
ὑπὲρ αὐτῶν ἀπῆλθε. καὶ μεθ' ἡμέρας ὀλίγας μὴ ἐνεγκοῦσα
for them he-went-away and after days few not having-borne

ἐκείνη τὴν δόξαν καὶ τὴν τιμὴν τῶν ἀδελφῶν, καὶ ταῖς
she the glory and the honor of-the sisters and by-the
ἀπολογίαις βαρυνθεῖσα, ἐξῆλθε τοῦ μοναστηρίου· καὶ ποῦ
apologies weighed-down went-out from-the monastery and where
ἀπῆλθεν, ἢ ποῦ κατέδυ, ἢ πῶς ἐτελεύτησεν, ἔγνω οὐδείς.
she-went-away or where she-sank or how she died knew no-one
Γέγονέ τις Ἰωάννης ἐν Λυκῷ τῇ πόλει, ὃς ἐν παιδίῳ 35
was a-certain John in Lyco the city who in childhood
μὲν ἔμαθε τὴν τεκτονικήν· ᾧ ἀδελφὸς ὑπῆρχε βαφεύς.
indeed learned the carpentry whose brother was (a)-dyer
ἐς ὕστερον δὲ γενόμενος ὡς ἐτῶν εἰκοσιπέντε ἀπετάξατο·
at later and having-become about of-years twenty-five he-renounced
καὶ διατρίψας ἐν διαφόροις μοναστηρίοις πέντε ἔτη
and having-spent-time in various monasteries five years
ἀνεχώρησε μόνος εἰς τὸ ὄρος τῆς Λυκῶ, εἰς αὐτὴν τὴν
withdrew alone to the mountain — of-Lyco to very the
ἀκρώρειαν ποιήσας ἑαυτῷ τρεῖς θόλους καὶ εἰσελθὼν
summit having-made for-himself three domes and having-gone-in
ἀνῳκοδόμησεν ἑαυτόν. ἦν οὖν ὁ εἷς θόλος εἰς τὰς χρείας
walled-up himself was then the one dome for the needs
τῆς σαρκός, καὶ ὁ εἷς ἔνθα εἰργάζετο καὶ ἤσθιε, καὶ ὁ
of-the flesh and the one where he-worked and ate and the
ἄλλος ἔνθα προσηύχετο. οὗτος τριάκοντα πληρώσας ἔτη
other where he-prayed this(-man) thirty having-completed years
ἐγκεκλεισμένος καὶ διὰ θυρίδος λαμβάνων παρὰ τοῦ
shut-in and through (a)-window receiving from the(-one)
διακονοῦντος αὐτῷ τὰς χρείας κατηξιώθη χαρίσματος
ministering to-him the needs was-deemed-worthy of-(the)-gift
προρρήσεων. ἐν οἷς καὶ τῷ μακαρίῳ Θεοδοσίῳ τῷ
of-prophecies among which also to-the blessed Theodosius the
βασιλεῖ διαφόρους ἀπέστειλε προρρήσεις, περί τε Μαξίμου
emperor various he-sent prophecies about both Maximus

τοῦ τυράννου, ὅτι νικήσας αὐτὸν ὑποστρέψει τῶν
the tyrant that having-conquered him he-will-return from-the
Γαλλίων· ὁμοίως δὲ καὶ περὶ Εὐγενίου τοῦ τυράννου
Gauls likewise and also about Eugenius the tyrant
εὐηγγελίσατο. τούτου ἐξῆλθε φήμη πολλὴ ὡς ἐναρέτου.
he-announced-good-news of-this(-man) went-out (a)-report great as virtuous
Ὄντες οὖν ἡμεῖς ἐν τῇ ἐρήμῳ τῆς Νιτρίας, ἐγώ τε καὶ
being then we in the desert — of-Nitria I both and
οἱ περὶ τὸν μακάριον Εὐάγριον, ἐζητοῦμεν μαθεῖν τὴν
those around the blessed Evagrius sought to-learn the
ἀκρίβειαν, τίς ἡ ἀρετὴ τοῦ ἀνδρός. λέγει οὖν ὁ μακάριος
exactness what the virtue of-the man says then the blessed
Εὐάγριος· Ἡδέως ἐμάνθανον παρὰ τοῦ εἰδότος δοκιμάζειν
Evagrius gladly I-would-learn from the(-one) knowing to-test
νοῦν καὶ λόγον, ποταπὸς εἴη ὁ ἀνήρ· ἐὰν γὰρ ἐγὼ
mind and speech of-what-sort might-be the man if for I
αὐτὸς ἰδεῖν αὐτὸν μὴ δυνηθῶ, τὰ δὲ τῆς πολιτείας
myself to-see him not be-able the(-things) but of-the way-of-life
αὐτοῦ ἀκοῦσαι ἀκριβῶς δυνηθῶ ἄλλου διηγουμένου, οὐκ
his to-hear exactly be-able another relating not
ἀπέρχομαι ἕως τοῦ ὄρους. ἀκούσας ἐγὼ καὶ μηδενὶ μηδὲν
I-go-away as-far-as the mountain having-heard I and to-no-one anything
εἰρηκὼς ἡσύχασα μίαν ἡμέραν· τὴν δὲ ἄλλην ἀποκλείσας
having-said I-kept-still one day the and other having-shut
μου τὸ κέλλιον καὶ θεῷ παραθέμενος ἑαυτὸν καὶ αὐτὸ
my the cell and to-God having-committed myself also it(-very)
ἐσκύλην ἕως Θηβαΐδος. καὶ ἔφθασα δι' ἡμερῶν
I-took-the-trouble as-far-as (the)-Thebaid and arrived in days
δεκαοκτώ, τὰ μὲν πεζεύσας, τὰ δὲ καὶ πλεύσας
eighteen the(-way) indeed having-walked the(-way) and also having-sailed
ἐν τῷ ποταμῷ. ὁ καιρὸς δὲ ἦν τῆς ἀναβάσεως, ἐν ᾧ
in the river the season and was of-the rising in which

νοσοῦσι πολλοί· ὃ δὴ καὶ ὑπέστην. ἀπελθὼν οὖν
are-sick many which indeed also I-underwent having-gone-away then
εὗρον αὐτοῦ κεκλεισμένον τὸ προεισοδικόν· ὕστερον γὰρ
I-found his shut the vestibule later for
προσῳκοδόμησαν οἱ ἀδελφοὶ προεισοδικὸν μέγιστον, ἐν ᾧ
built-on the brothers (a)-vestibule very-great in which
χωροῦσιν ἄνδρες ὡς ἑκατόν· καὶ κλειδίῳ ἀποκλείοντες
are-contained men about (a)-hundred and with-(a)-key shutting(-it)
κατὰ σάββατον καὶ κυριακὴν ἤνοιγον. μαθὼν οὖν τὴν
on Saturday and Lord's-day they-opened(-it) having-learned then the
αἰτίαν δι' ἣν ἐγκέκλειστο, ἡσύχασα ἕως τοῦ σαββάτου.
cause for which he-had-been-shut-in I-kept-still until the Saturday
καὶ παραγενόμενος ὥραν δευτέραν ἐν τῇ συντυχίᾳ
and having-arrived (at-the)-hour second at the meeting
εὗρον αὐτὸν ἐν τῇ θυρίδι παρακαθεζόμενον, δι' ἧς
I-found him at the window sitting-by through which
ἐδόκει παρακαλεῖν τοὺς παρατυγχάνοντας. ἀσπασάμενος
he-seemed to-exhort those present having-greeted
οὖν με ἔλεγε δι' ἑρμηνέως· Πόθεν εἶ, καὶ τί
then me he-said through (an)-interpreter from-where are-you and why
παραγέγονας; στοχάζομαι γάρ σε τῆς συνοδίας εἶναι τῆς
have-you-come I-conjecture for you of-the company to-be the(-one)
Εὐαγρίου. εἶπον ὅτι Ξένος ἐκ Γαλατίας ὡρμημένος·
of-Evagrius I-said that (a)-stranger from Galatia having-set-out
ὡμολόγησα δὲ ὅτι καὶ τῆς ἑταιρείας Εὐαγρίου. ἐν τῷ
I-confessed and that also of-the fellowship of-Evagrius in the
μεταξὺ λαλούντων ἡμῶν ἐπεισῆλθεν ὁ ἡγεμὼν τῆς χώρας,
meanwhile talking us came-in the governor of-the country
Ἀλύπιος ὀνόματι· ᾧ προσδραμὼν ἀφῆκε τὴν ἐμὴν
Alypius by-name to-whom having-run he-left the my
ὁμιλίαν. ἀναχωρήσας οὖν ὀλίγον δέδωκα αὐτοῖς τόπον
converse having-withdrawn then (a)-little I-gave them room

ἑστὼς πόρρωθεν. ἐπὶ πολὺ δὲ συνομιλούντων αὐτῶν
standing far-off for long and conversing them
ἠκηδίασα, καὶ ἀκηδιάσας κατεγόγγυσα τοῦ καλογήρου,
I-grew-listless and having-grown-listless I-grumbled-against the good-old-man
ὡς ἐμοῦ μὲν καταφρονήσαντος τιμήσαντος δὲ ἐκεῖνον. καὶ
as me indeed having-despised having-honored but that(-one) and
ἐπὶ τοῦτο σιανθεὶς τὴν διάνοιαν ἐσκεπτόμην ἀναχωρῆσαι
at this disgusted in-the mind I-considered to-withdraw
καταφρονήσας αὐτοῦ. προσκαλεσάμενος δὲ τὸν ἑρμηνέα,
having-despised him having-called and the interpreter
Θεόδωρον ὀνόματι, λέγει αὐτῷ· Ἄπελθε, εἰπὲ τῷ ἀδελφῷ
Theodore by-name he-says to-him go-away tell the brother
ἐκείνῳ· Μὴ μικροψύχει· ἄρτι ἀπολύω τὸν ἡγεμόνα καὶ
that not lose-heart now I-dismiss the governor and
λαλῶ σοι. ἔδοξα οὖν ὡς πνευματικῷ αὐτῷ προσχὼν
I-speak to-you I-resolved then as to-(a)-spiritual(-man) to-him having-attended
προσκαρτερεῖν. καὶ ἐξελθόντος τοῦ ἡγεμόνος προσκαλεῖταί
to-wait and having-gone-out the governor he-calls
με καὶ λέγει μοι· Διὰ τί ἐβλάβης κατ᾽ ἐμοῦ; τί
me and says to-me because-of what were-you-harmed against me what
ἄξιον βλάβης εὗρες, ὅτι ἐκεῖνα ἐλογίσω ἅπερ οὔτε ἐμοὶ
worthy of-harm did-you-find that those(-things) you-reckoned which neither to-me
πρόσεστιν οὔτε σοι ἔπρεπεν; ἢ οὐκ οἶδας ὅτι γέγραπται·
belongs nor to-you was-fitting or not do-you-know that it-is-written
Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλ᾽ οἱ
not need have those being-healthy of-(a)-physician but those
κακῶς ἔχοντες; σὲ ὅτε θέλω εὑρίσκω, καὶ σὺ ἐμέ. καὶ ἐὰν
badly having you when I-wish I-find and you me and unless
μὴ ἐγώ σε παρακαλέσω, ἄλλοι σε ἀδελφοὶ παρακαλοῦσι
— I you exhort others you brothers exhort
καὶ ἄλλοι πατέρες. οὗτος δέ ἐστιν ἐκδεδομένος τῷ
and other fathers this(-man) but is given-over to-the

διαβόλῳ διὰ τῶν κοσμικῶν πραγμάτων, καὶ βραχεῖαν
devil through the worldly affairs and brief
ἀναπνεύσας ὥραν, ὡς δραπετεύσας οἰκέτης δεσπότην,
having-breathed (an)-hour as having-run-away (a)-slave (from)-master
παρεγένετο ὠφεληθῆναι· ἄτοπον οὖν ἦν καταλείψαντας
arrived to-be-benefited absurd therefore it-was having-left
αὐτὸν σοὶ προσδιατρίψαι, σοῦ ἀδιαλείπτως τῇ σωτηρίᾳ
him with-you to-spend-time you unceasingly for-the salvation
σχολάζοντος. παρακαλέσας οὖν αὐτὸν εὔξασθαι ὑπὲρ
being-at-leisure having-begged then him to-pray for
ἐμοῦ ἐπληροφορήθην ὅτι ἀνὴρ ἦν πνευματικός. τότε
me I-was-fully-assured that (a)-man he-was spiritual then
χαριεντιζόμενος τῇ δεξιᾷ χειρὶ εἰς τὴν ἀριστεράν μου
jesting with-the right hand on the left my
σιαγόνα ἠρέμα κοσσίσας, λέγει μοι· Πολλαί σε μένουσι
cheek gently having-slapped he-says to-me many you await
θλίψεις, καὶ πολλὰ ἐπολεμήθης ἐξελθεῖν τῆς ἐρήμου· καὶ
afflictions and much you-were-warred-on to-go-out from-the desert and
ἐδειλάνθης καὶ ὑπερέθου· εὐλαβεῖς δέ σοι προφάσεις καὶ
you-were-afraid and you-put-off pious but to-you pretexts and
εὐλόγους φέρων ὁ δαίμων ἀναρριπίζει. ὑπέθετο γάρ σοι
reasonable bringing the demon fans-up he-suggested for to-you
καὶ τὴν τοῦ πατρός σου ἐπιθυμίαν, καὶ τὴν κατήχησιν τοῦ
both the of-the father your longing and the instruction of-the
ἀδελφοῦ σου καὶ τῆς ἀδελφῆς εἰς τὸν μονήρη βίον. ἰδὲ οὖν
brother your and of-the sister into the solitary life behold then
σοι εὐαγγελίζομαι· Ἀμφότεροι ἐσώθησαν· ἀπετάξαντο γάρ.
to-you I-announce-good-news both have-been-saved they-have-renounced for
καὶ ὁ πατήρ σου ζῆσαι ἔχει ἀκμὴν ἄλλα ἔτη. ἐγκαρτέρει
and the father your to-live has still other years persevere
οὖν ἐν τῇ ἐρήμῳ, καὶ μὴ τούτων χάριν θελήσῃς ἀπελθεῖν
then in the desert and not of-these for-the-sake wish to-go-away

ἐν τῇ πατρίδι σου· γέγραπται γάρ· Οὐδεὶς ἐπιβαλὼν τὴν
into the homeland your it-is-written for no-one having-put the
χεῖρα ἐπ᾽ ἄροτρον καὶ στραφεὶς εἰς τὰ ὀπίσω εὔθετός
hand on (a)-plow and having-turned to the(-things) behind fit
ἐστιν εἰς τὴν βασιλείαν τῶν οὐρανῶν. ὠφεληθεὶς οὖν ἐκ
is for the kingdom of-the heavens having-been-benefited then by
τῶν ῥημάτων τούτων καὶ στυφθεὶς ἱκανῶς, ηὐχαρίστησα
the words these and checked sufficiently I-gave-thanks
τῷ θεῷ τὰς ἐλαυνούσας με προφάσεις ἠνυσμένας μαθών.
— to-God the driving me pretexts accomplished having-learned
Εἶτα πάλιν λέγει μοι χαριεντιζόμενος· Θέλεις ἐπίσκοπος
then again he-says to-me jesting do-you-wish bishop
γενέσθαι; εἶπον αὐτῷ ὅτι Εἰμί. καὶ λέγει μοι· Ποῦ; εἶπον
to-become I-said to-him that I-am and he-says to-me where I-said
ὅτι Εἰς τὰ μαγειρεῖα, εἰς τὰ καπηλεῖα, εἰς τὰς τραπέζας,
that in the kitchens in the taverns at the tables
εἰς τὰ κεράμια· ἐπισκοπῶ αὐτά, καὶ ἐὰν ᾖ οἰνάριον ὄξινον
at the jars I-oversee them and if be (a)-little-wine sour
ἀφορίζω αὐτό, τὸ δὲ χρηστὸν πίνω· ὁμοίως ἐπισκοπῶ καὶ
I-set-aside it the but good I-drink likewise I-oversee also
τὴν χύτραν, καὶ ἐὰν λείπῃ ἅλας ἤ τι τῶν ἀρτυμάτων
the pot and if is-lacking salt or anything of-the seasonings
βάλλω καὶ ἀρτύω, καὶ οὕτως αὐτὴν ἐσθίω. αὕτη μού
I-throw-in and season and thus it I-eat this my
ἐστιν ἡ ἐπισκοπή· ἐχειροτόνησε γάρ με ἡ γαστριμαργία.
is the bishopric ordained for me the gluttony
λέγει μοι οὗτος μειδιάσας· Ἄφες τὰ παίγνια· ἐπίσκοπος
says to-me this(-man) having-smiled let-go the jokes bishop
ἔχεις χειροτονηθῆναι καὶ πολλὰ καμεῖν καὶ θλιβῆναι· εἰ
you-have to-be-ordained and much to-toil and to-be-afflicted if

τοίνυν φεύγεις τὰς θλίψεις, μὴ ἐξέλθῃς τῆς ἐρήμου· ἐν
therefore you-flee the afflictions not go-out from-the desert in
γὰρ τῇ ἐρήμῳ ἐπίσκοπόν σε οὐδεὶς ἔχει χειροτονῆσαι.
for the desert bishop you no-one has to-ordain
Ἀναχωρήσας οὖν αὐτοῦ ἦλθον ἐπὶ τὴν ἔρημον εἰς τὸν
having-withdrawn then from-him I-came to the desert to the
τόπον μου τὸν συνήθη, αὐτὰ ταῦτα διηγησάμενος τοῖς
place my the usual very these(-things) having-related to-the
μακαρίοις πατράσιν· οἵτινες μετὰ δύο μῆνας πλεύσαντες
blessed fathers who after two months having-sailed
ἦλθον καὶ συνέτυχον αὐτῷ. ἐγὼ δὲ τῶν ῥημάτων αὐτοῦ
came and met him I but the words his
ἐπελαθόμην. μετὰ γὰρ τρία ἔτη ἠρρώστησα ἀρρωστίαν
forgot after for three years I-was-sick (a)-sickness
τὴν ἀπὸ σπληνὸς καὶ στομάχου· ἐκεῖθεν ἀπεστάλην ἐπὶ
the(-one) from spleen and stomach from-there I-was-sent to
τὴν Ἀλεξάνδρειαν παρὰ τῶν ἀδελφῶν, ὕδρωπα μελετήσας.
— Alexandria by the brothers dropsy having-practiced
ἀπὸ τῆς Ἀλεξανδρείας συμβουλεύσαντες οἱ ἰατροί, τῶν
from — Alexandria having-advised the physicians of-the
ἀέρων ἕνεκεν, καταλαμβάνειν με τὴν Παλαιστίνην· ἔχει γὰρ
airs for-the-sake to-go me — to-Palestine it-has for
λεπτοὺς ἀέρας, ὡς πρὸς τὴν κρᾶσιν τὴν ἡμετέραν· ἀπὸ
light airs as for the temperament the our from
τῆς Παλαιστίνης κατέλαβον τὴν Βιθυνίαν· καὶ ἐν ταύτῃ —
— Palestine I-reached — Bithynia and in this
οὐκ οἶδα πῶς, εἴτε ἐξ ἀνθρωπίνης σπουδῆς, εἴτε ἐξ
not I-know how whether from human zeal or from
εὐδοκίας τοῦ κρείττονος· θεὸς ἂν εἰδείη — κατηξιώθην
good-pleasure of-the better God — may-know I-was-deemed-worthy
τῆς ὑπὲρ ἐμὲ χειροτονίας, κοινωνήσας τῇ περιστάσει
of-the beyond me ordination having-shared in-the calamity

τῇ κατὰ τὸν μακάριον Ἰωάννην· καὶ ἐπὶ ἕνδεκα μῆνας
the(-one) concerning the blessed John and for eleven months
ἐν ζοφερῷ κελλίῳ κρυπτόμενος ἐμνήσθην τοῦ μακαρίου
in (a)-dark cell hiding I-remembered of-the blessed
ἐκείνου, ὅτι ταῦτά μοι προειρήκει ἅπερ ὑπέστην. καὶ
that(-one) that these(-things) to-me he-had-foretold which I-underwent and
τοῦτο δέ μοι διηγεῖτο ὡς ὀφείλων με διὰ τοῦ διηγήματος
this too to-me he-related as having-to me through the narrative
ἀγαγεῖν εἰς ὑπομονὴν τῆς ἐρήμου, ὅτι Τεσσαρακονταοκτὼ
to-lead to endurance of-the desert that forty-eight
ἔτη ἔχω ἐν τῇ κέλλῃ ταύτῃ· οὐ γυναικὸς πρόσωπον
years I-have in the cell this not of-woman (a)-face
εἶδον, οὐ νομίσματος ἰδέαν· οὐ μασώμενόν τινα εἶδον·
I-saw not of-coin (a)-form not chewing anyone I-saw
οὐκ ἐσθίοντα, οὐ πίνοντά με εἶδέ τις.
not eating not drinking me saw anyone
Οὗτος καὶ τῇ δούλῃ τοῦ θεοῦ Ποιμενίῃ παραβαλούσῃ
this(-man) also to-the servant — of-God Poemenia having-come
ἱστορίας χάριν οὐ συντετύχηκε μέν, ἐδήλωσε δὲ αὐτῇ
of-inquiry for-the-sake not met indeed revealed but to-her
τινὰ καὶ τῶν ἀπορρήτων. παρήγγειλε δὲ αὐτῇ κατερχομένῃ
some also of-the secrets charged and her going-down
ἀπὸ Θηβαΐδος μὴ ἐκνεῦσαι εἰς τὴν Ἀλεξάνδρειαν, Ἐπεὶ
from (the)-Thebaid not to-turn-aside into — Alexandria since
πειρασμοῖς ἔχεις περιπεσεῖν. ἡ δὲ παραλογισαμένη ἢ
into-temptations you-are-to fall she but having-miscalculated or
ἐπιλαθομένη ἐξένευσεν ἐπὶ τὴν Ἀλεξάνδρειαν ἱστορῆσαι τὴν
having-forgotten turned-aside to — Alexandria to-see the
πόλιν. κατὰ δὲ τὴν ὁδὸν πλησίον Νικίους τῆς πόλεως
city on and the road near Nikiu the city
παρέβαλεν αὐτῆς τὰ πλοῖα ἀναπαύσεως χάριν. ἐξελθόντες
put-in her the boats of-rest for-the-sake having-gone-out

οὖν οἱ παῖδες ἐξ ἀταξίας τινὸς συνέβαλον μάχην μετὰ
then the servants from disorderliness a-certain joined battle with
τῶν ἐπιχωρίων, ἀνδρῶν ἀπονενοημένων· οἵτινες ἑνὸς μὲν
the local men desperate who of-one indeed
εὐνούχου δάκτυλον ἦραν, ἄλλον δὲ ἐφόνευσαν, Διονύσιον
eunuch (a)-finger took-off another and killed Dionysius
δὲ τὸν ἁγιώτατον ἐπίσκοπον καὶ εἰς τὸν ποταμὸν ἔβαψαν
and the most-holy bishop also into the river dipped
ἀγνοήσαντες, κἀκείνην αὐτὴν λοιδορίαις καὶ ἀπειλαῖς
not-knowing(-him) and-her herself with-abuses and threats
συνέτριψαν, τοὺς λοιποὺς πάντας τραυματίσαντες παῖδας.
they-crushed the rest all having-wounded servants

X · POSIDONIUS AND SARAPION

Posidonius the Theban, with whom Palladius lives a year at Bethlehem, spends a year in the Porphyrite desert without meeting a man, casts a demon out of a woman about to give birth, and foretells that Paula will die before Jerome, freed from his envy. Sarapion, called Sindonius because he wore nothing but a linen cloth, sells himself to a family of pagan actors and converts them, and later to a Manichaean near Lacedaemon, whom he converts; he begs at Athens, sails penniless to Rome, and there tests a virgin who has not left her room for twenty-five years.

Τὰ κατὰ Ποσειδώνιον τὸν Θηβαῖον πολλὰ μὲν καὶ 36
the(-things) concerning Posidonius the Theban many indeed and
δυσδιήγητα, πῶς τε ἦν πραΰς καὶ ὅπως ἀσκητικώτατος,
hard-to-relate how both he-was meek and how most-ascetic
καὶ πόσην τινὰ εἶχεν ἐν ἑαυτῷ τὴν ἀκακίαν, οὐκ οἶδα
and how-much some he-had in himself the guilelessness not I-know
εἰ συντετύχηκά τινι. συνέζησα γὰρ τούτῳ ἐπὶ ἔτος ἓν
if I-have-met anyone I-lived-with for this(-man) for year one

ἐν Βηθλεὲμ ὁπηνίκα ἐκαθέσθη ἐπέκεινα τοῦ Ποιμενίου,
in Bethlehem when he-sat beyond — Poemenius
καὶ πολλὰς αὐτοῦ κατεῖδον ἀρετάς· ἐν οἷς μοι αὐτὸς
and many his I-observed virtues among which to-me himself
διηγεῖτο μιᾶς τῶν ἡμερῶν ὅτιπερ Εἰς τὸν Πορφυρίτην
related on-one of-the days that in the Porphyrite
τόπον οἰκήσας ἔτος ἓν ἀνθρώπῳ οὐ συντετύχηκα ὅλῳ
place having-dwelt year one with-(a)-man not I-met (in)-whole
τῷ ἔτει, οὐχ ὁμιλίας ἀκήκοα, οὐκ ἄρτου ἡψάμην· ἀλλ'
the year not converse I-heard not bread I-touched but
ἢ βραχέσι φοινικίοις διεγενόμην καὶ εἴ που βοτάνας
except on-few dates I-lived and if somewhere herbs
εὗρον ἀγρίας. ἐν οἷς ποτὲ ἐκλειπόντων μου τῶν
I-found wild among which(-times) once having-failed my the
βρωμάτων, ἐξῆλθον τοῦ σπηλαίου ἐπὶ τὸ ἐλθεῖν εἰς τὴν
foods I-went-out from-the cave for the to-go into the
οἰκουμένην. καὶ περιπατήσας διὰ πάσης τῆς ἡμέρας μόλις
inhabited(-world) and having-walked through all the day scarcely
ἀπέσχον τοῦ σπηλαίου σημεῖα δύο. περιβλεψάμενος
I-was-distant-from the cave miles two having-looked-around
οὖν ὁρῶ ἱππέα στρατιώτου ἔχοντα σχῆμα, τιαρηφόρον
then I-see (a)-horseman of-(a)-soldier having (the)-guise tiara-wearing
κράνος ἔχοντα ἐπὶ τῆς κεφαλῆς· καὶ προσδοκήσας αὐτὸν
(a)-helmet having on the head and having-supposed him
εἶναι στρατιώτην ὥρμησα ἕως τοῦ σπηλαίου, καὶ
to-be (a)-soldier I-rushed as-far-as the cave and
εὗρον κάρταλον σταφυλῶν καὶ συκῶν νεαροτμήτων·
I-found (a)-basket of-grapes and of-figs freshly-cut
ὃν λαβὼν καὶ περιχαρὴς γενόμενος εἰσῆλθον εἰς τὸ
which having-taken and overjoyed having-become I-went-in into the
σπήλαιον, ἐπὶ μῆνας δύο ἔχων ἐκεῖνα τὰ βρώματα
cave for months two having those the foods

παραμυθίαν. τοῦτο δὲ πεποίηκε τὸ θαῦμα ἐν Βηθλεέμ·
(as)-consolation this and he-has-done the wonder in Bethlehem
γυνή τις ἐγκύμων πνεῦμα εἶχεν ἀκάθαρτον, καὶ ἐν
woman a-certain pregnant (a)-spirit had unclean and in
αὐτῷ τῷ μέλλειν γεννᾶν ἐδυστόκει, τοῦ πνεύματος
very the to-be-about to-give-birth she-had-hard-labor the spirit
συντρίβοντος αὐτήν. τῆς γυναικὸς οὖν δαιμονιζομένης ὁ
crushing her the woman then being-demon-possessed the
ἀνὴρ αὐτῆς ἐπέστη καὶ παρεκάλει τὸν ἅγιον ἐκεῖνον
husband her came and begged the holy that
παραγενέσθαι. εἰσελθόντων οὖν ἡμῶν ἅμα εὔξασθαι,
to-come having-gone-in then we together to-pray
στὰς καὶ προσευξάμενος μετὰ δευτέραν γονυκλισίαν
having-stood and having-prayed after (the)-second genuflection
ἐξέβαλε τὸ πνεῦμα. ἀναστὰς οὖν λέγει ἡμῖν· Εὔξασθε,
he-cast-out the spirit having-risen then he-says to-us pray
ἄρτι γὰρ ἐξελαύνει τὸ πνεῦμα τὸ ἀκάθαρτον· σημεῖον
now for is-going-out the spirit the unclean sign
δέ τι ἔχει ὑπάρξαι ἵνα πληροφορηθῶμεν. ἐξερχόμενος
and some it-has to-be that we-may-be-fully-assured going-out
οὖν ὁ δαίμων ἀπὸ θεμελίου τὸν τοῖχον τῆς αὐλῆς
then the demon from foundation the wall of-the court
ὅλον ἔβαλε κάτω. ἦν δὲ τὸ γύναιον ἐξαετίαν μὴ
whole threw down was and the little-woman six-years not
λαλῆσαν· μετὰ οὖν τὸ ἐξελθεῖν τὸν δαίμονα ἔτεκε καὶ
having-spoken after then the to-go-out the demon she-bore and
ἐλάλησεν.
spoke
Τοῦ ἀνδρὸς τούτου καὶ προφητείαν ἔγνων ταύτην·
of-the man this also prophecy I-knew this
Ἱερώνυμός τις πρεσβύτερος ᾤκει εἰς τοὺς τόπους
Jerome a-certain presbyter dwelt in the places

ἐκείνους, ἀρετῇ λόγων ῥωμαϊκῶν κεκοσμημένος καὶ εὐφυίᾳ·
those in-virtue of-letters Latin adorned and in-talent
τοσαύτην δὲ εἶχε βασκανίαν ὡς ὑπὸ ταύτης καλύπτεσθαι
such but he-had envy that by this to-be-covered
τῶν λόγων τὴν ἀρετήν. συγχρονίσας οὖν αὐτῷ ὁ
of-the letters the virtue having-spent-time-with then him —
Ποσειδώνιος ἡμέρας πλείους λέγει μοι πρὸς τὸ οὖς
Posidonius days more he-says to-me to the ear
ὅτι Ἡ μὲν ἐλευθέρα Παῦλα, ἡ φροντίζουσα αὐτοῦ,
that the indeed noble Paula the(-one) caring-for him
προτελευτήσει, ἀπαλλαγεῖσα αὐτοῦ τῆς βασκανίας, ὡς
will-die-first having-been-freed from-his the envy as
οἶμαι. χάριν δὲ τούτου τοῦ ἀνδρὸς οὐ μὴ οἰκήσει
I-think for-the-sake and of-this the man not — will-dwell
ἅγιος ἀνὴρ εἰς τοὺς τόπους τούτους, ἀλλὰ φθάσει αὐτοῦ
holy man in the places these but will-reach his
ὁ φθόνος καὶ μέχρι τοῦ ἰδίου ἀδελφοῦ. ἐν οἷς
the envy even as-far-as the own brother among which(-things)
καὶ συνέβη τὸ πρᾶγμα. καὶ γὰρ καὶ Ὀξυπερέντιον
also happened the matter and for also Oxyperentius
τὸν μακάριον ἤλασε τὸν Ἰταλόν, καὶ Πέτρον ἄλλον
the blessed he-drove-out the Italian and Peter other
τινὰ Αἰγύπτιον, καὶ Συμεῶνα, θαυμασίους ἄνδρας,
a-certain Egyptian and Symeon wonderful men
οὓς τέως ἐγὼ ἐπεσημηνάμην. οὗτός μοι διηγεῖτο ὁ
whom then I noticed this(-man) to-me related —
Ποσειδώνιος ὡς ἄρτου πεῖραν μὴ ἔχων ἀπὸ ἔτους
Posidonius that of-bread experience not having from year
τεσσαρακοστοῦ, μήτε μὴν μνησικακήσας τινὶ μέχρι
fortieth nor indeed having-borne-a-grudge against-anyone until
ἡμισείας ἡμέρας.
half (a)-day

Ἄλλος Σαραπίων τις γέγονεν, ἐπεκέκλητο δὲ 37
another Sarapion a-certain was he-had-been-surnamed and
σινδόνιος, παρεκτὸς γὰρ σινδονίου οὐδέποτε οὐδὲν
Sindonius except for (a)-linen-cloth never anything
περιεβάλλετο· ὃς πολλὴν ἐξήσκησεν ἀκτημοσύνην,
he-put-on who much practiced poverty
εὐγράμματος δὲ ὢν ἀπεστήθιζε πάσας τὰς γραφάς·
well-lettered and being he-knew-by-heart all the scriptures
καὶ ἀπὸ πολλῆς ἀκτημοσύνης καὶ μελέτης γραφῶν
and from much poverty and study of-scriptures
οὐδὲ ἠρεμῆσαι ἴσχυσεν ἐν κελλίῳ, μὴ περισπώμενος
not-even to-be-still he-could in (a)-cell not distracted
ὕλῃ, ἀλλὰ περιερχόμενος τὴν οἰκουμένην ταύτην
by-matter but going-around the inhabited(-world) this
κατώρθωσε τὴν ἀρετήν· ταύτης γὰρ ἐγεγόνει καὶ
he-accomplished the virtue of-this for he-had-been also
τῆς φύσεως· διαφόραι γάρ εἰσιν φύσεων, οὐκ
of-the nature differences for are of-natures not
οὐσιῶν.
of-substances
Διηγοῦντο οὖν οἱ πατέρες ὅτι λαβών τινα συμπαίκτην
related then the fathers that having-taken a-certain fellow-player
ἀσκητὴν πέπρακεν ἑαυτὸν μίμοις Ἕλλησιν ἐν πόλει
ascetic he-sold himself to-actors Greeks in city
τινὶ εἴκοσι νομισμάτων. καὶ σφραγίσας τὰ νομίσματα
a-certain for-twenty coins and having-sealed the coins
ἐφύλαττε παρ᾽ ἑαυτῷ. ἐπὶ τοσοῦτον οὖν παρέμεινε καὶ
he-kept(-them) by himself for so-long then he-remained and
ἐδούλευσε τοῖς ἀγοράσασιν αὐτὸν μίμοις μέχρις οὗ καὶ
served the having-bought him actors until — also
χριστιανοὺς αὐτοὺς ἐποίησε καὶ τοῦ θεάτρου ἀπέστησε,
Christians them he-made and from-the theater withdrew(-them)

παρεκτὸς ἄρτου καὶ ὕδατος οὐδενὸς λαμβάνων, οὐδὲ
except bread and water nothing taking nor
ἡσυχάζων τῷ στόματι ἀπὸ μελέτης γραφῶν. τῷ
being-still with-the mouth from study of-scriptures in-the
μακρῷ χρόνῳ πρῶτος κατενύγη ὁ ἀνήρ, εἶτα ἡ
long time first was-pricked-in-heart the man then the
μιμάς, εἶτα ὁ σύμπας οἶκος αὐτῶν. ἐλέγετο δὲ ὅτι
actress then the whole household their it-was-said and that
εἰς ὅσον αὐτὸν ἠγνόουν ἀμφοτέρων ἔνιπτε τοὺς
for as-long-as him they-did-not-know of-both he-washed the
πόδας. ἀμφότεροι οὖν βαπτισθέντες ἀπέστησαν τοῦ
feet both then having-been-baptized withdrew from-the
θεατρίζειν, καὶ ἐπὶ τὸν σεμνὸν καὶ θεοσεβῆ ἐλάσαντες
to-act-in-the-theater and to the august and God-fearing having-driven
βίον σφόδρα ᾐδοῦντο τὸν ἄνδρα καὶ λέγουσιν αὐτῷ·
life greatly they-revered the man and say to-him
Δεῦρο, ἀδελφέ, ἐλευθερώσωμέν σε, ἐπειδὴ αἰσχρᾶς
come brother let-us-free you since from-shameful
ἡμᾶς δουλείας ἠλευθέρωσας αὐτός. λέγει αὐτοῖς· Ἐπειδὴ
us slavery you-freed yourself says to-them since
ἐνήργησεν ὁ θεὸς καὶ ἐσώθη ὑμῶν ἡ ψυχή, εἴπω
has-worked — God and has-been-saved your the soul let-me-tell
ὑμῖν τὸ μυστήριον τοῦ δράματος· ἐγὼ κατοικτειρήσας
you the mystery of-the play I having-pitied
ὑμῶν τὴν ψυχήν, ἐλεύθερος ὢν ἀσκητὴς τῷ γένει
your the soul free being ascetic by-the race
Αἰγύπτιος, τούτου χάριν πέπρακα ἐμαυτὸν ἵνα σώσω
Egyptian of-this for-the-sake I-sold myself that I-might-save
ὑμᾶς. ἐπειδὴ δὲ τοῦτο πεποίηκεν ὁ θεὸς καὶ ἐσώθη
you since and this has-done — God and has-been-saved
ὑμῶν ἡ ψυχὴ διὰ τῆς ἐμῆς ταπεινώσεως, λάβετε ὑμῶν
your the soul through the my humiliation take your

τὸν χρυσὸν ἵνα ἀπέλθω καὶ ἄλλοις βοηθήσω. οἱ δὲ
the gold that I-may-go-away and to-others I-may-help they but
πολλὰ παρακαλέσαντες αὐτὸν καὶ διαβεβαιωσάμενοι ὅτι
much having-begged him and having-affirmed that
Ὡς πατέρα σε ἕξομεν καὶ δεσπότην, μόνον μεῖνον
as father you we-will-have and master only stay
μεθ' ἡμῶν· οὐκ ἴσχυσαν αὐτὸν πεῖσαι. τότε λέγουσιν
with us not were-able him to-persuade then they-say
αὐτῷ· Δὸς τὸ χρυσίον πτωχοῖς, ἀρραβὼν γὰρ ἡμῖν
to-him give the gold to-poor(-people) (a)-pledge for to-us
γέγονε σωτηρίας· ἀλλὰ κἂν δι' ἐνιαυτοῦ ἡμᾶς
it-has-become of-salvation but at-least through (a)-year us
ὅρα.
see

Οὗτος ταῖς συνεχέσιν ἀποδημίαις κατήντησεν εἰς Ἑλλάδα,
this(-man) by-the continual journeys arrived at Greece
καὶ διατρίψας τριῶν ἡμερῶν ἐν Ἀθήναις οὐκ ἠξιώθη
and having-spent three days in Athens not he-was-deemed-worthy
παρά τινος ἄρτου· οὔτε γὰρ κέρμα ἐβάσταζεν, οὐ
by anyone of-bread neither for (a)-coin he-carried not
πήραν, οὐ μηλωτήν, οὐδὲν τῶν τοιούτων. τετάρτης οὖν
(a)-wallet not (a)-sheepskin anything of-the such(-things) (the)-fourth then
ἐπιλαβομένης ἡμέρας σφόδρα ἐπείνασε· δεινὴ γὰρ ἡ
having-come-on day greatly he-hungered terrible for the
ἀκούσιος πεῖνα, συνήγορον ἔχουσα τὴν ἀπιστίαν. καὶ
involuntary hunger advocate having the faithlessness and
στὰς ἐπὶ γεωλόφου τῆς πόλεως, ἔνθα οἱ ἐν τέλει
having-stood on (a)-hillock of-the city where those in office
ἦσαν συναθροιζόμενοι τῆς πόλεως, ἤρξατο ἀποδύρεσθαι
were gathered of-the city he-began to-lament
βίαν μετὰ κρότου χειρῶν καὶ κράζειν· Ἄνδρες Ἀθηναῖοι,
violently with clapping of-hands and to-cry men Athenians

βοηθεῖτε. καὶ προσδραμόντες ἅπαντες ὑφ' ἕν, τριβωνοφόροι
help and having-run-up all at once cloak-wearers
τε καὶ βιρροφόροι, λέγουσιν αὐτῷ· Τί ἔχεις, ἄνθρωπε; ἢ
both and hood-wearers they-say to-him what have-you man or
πόθεν εἶ; ἢ τί πάσχεις; λέγει αὐτοῖς· Τῷ μὲν γένει
from-where are-you or what do-you-suffer he-says to-them by-the indeed race
εἰμὶ Αἰγύπτιος· ἀφ' οὗ δὲ τῆς ἀληθινῆς μου πατρίδος
I-am Egyptian from which and the true my homeland
ἀπέστην τρισὶ δανεισταῖς περιέπεσα· καὶ οἱ μὲν δύο
I-departed three creditors I-fell-in-with and the indeed two
μου ἀπηλλάγησαν πληρωθέντες τὸ χρέος, οὐκ ἔχοντες
from-me departed having-been-paid the debt not having
ὃ ἐγκαλέσουσιν· ὁ δὲ εἷς μου οὐκ ἀπαλλάττεται.
what they-will-charge the but one me not lets-go
φιλοπραγμονοῦντες οὖν ἐκεῖνοι τοὺς δανειστὰς ἵνα αὐτοὺς
busily-inquiring then they the creditors that them
πληροφορήσωσιν, ἠρώτων αὐτόν· Ποῦ εἰσί, καὶ τίνες
they-might-satisfy they-asked him where are-they and who
εἰσί; τίς ἐστιν ὁ ὀχλῶν σοι; δεῖξον ἡμῖν αὐτὸν
are-they who is the(-one) troubling you show us him
ἵνα σοι βοηθήσωμεν. τότε λέγει αὐτοῖς· Ὤχλησάν μοι
that you we-may-help then he-says to-them troubled me
ἐκ νεότητος φιλαργυρία καὶ γαστριμαργία καὶ πορνεία·
from youth avarice and gluttony and fornication
τῶν δύο ἀπηλλάγην, φιλαργυρίας καὶ πορνείας· οὐκέτι
of-the two I-was-freed avarice and fornication no-longer
μοι ὀχλοῦσι· γαστριμαργίας δὲ ἀπαλλαγῆναι οὐ δύναμαι.
me trouble from-gluttony but to-be-freed not I-can
τετάρτην γὰρ ἔχω ἡμέραν μὴ φαγών, καὶ παραμένει
(the)-fourth for I-have day not having-eaten and remains
μοι ὀχλοῦσα ἡ γαστὴρ καὶ ζητοῦσα τὸ σύνηθες χρέος
to-me troubling the belly and seeking the customary debt

οὗ ἄνευ ζῆσαι οὐ δύναμαι. τότε τινὲς τῶν φιλοσόφων
which without to-live not I-can then some of-the philosophers
ὑπονοήσαντες εἶναι αὐτὸ σκηνήν, διδόασιν αὐτῷ νόμισμα·
having-suspected to-be it (a)-show give him (a)-coin
καὶ δεξάμενος ἔθηκεν ἐν ἀρτοπωλείῳ, καὶ λαβὼν ἕνα
and having-received(-it) he-put(-it) in (a)-bakery and having-taken one
ἄρτον ἀνεχώρησε παραχρῆμα ὁδεύσας τῆς πόλεως
loaf he-withdrew at-once having-traveled from-the city
καὶ μηκέτι ὑποστρέψας εἰς αὐτήν. τότε ἔγνωσαν οἱ
and no-longer having-returned to it then knew the
φιλόσοφοι ὅτι ἀληθῶς ἐνάρετος ἦν, καὶ δόντες τῷ
philosophers that truly virtuous he-was and having-given to-the
ἀρτοπώλῃ τὴν τιμὴν τοῦ ἄρτου ἔλαβον τὸ νόμισμα.
baker the price of-the loaf they-took the coin
ἐλθὼν δὲ εἰς τοὺς περὶ Λακεδαίμονας τόπους ἤκουσέ
having-come and to the around Lacedaemon places he-heard
τινα τὸν πρῶτον τῆς πόλεως Μανιχαῖον εἶναι ἅμα παντὶ
a-certain the first of-the city Manichaean to-be with all
τῷ οἴκῳ αὐτοῦ, ἐνάρετον ὄντα τὰ ἄλλα. τούτῳ
the house his virtuous being in-the other(-things) to-this(-man)
πάλιν πέπρακεν ἑαυτὸν κατὰ τὸ πρῶτον δρᾶμα·
again he-sold himself according-to the first play
καὶ ἐντὸς δύο ἐτῶν ἀποστήσας αὐτὸν τῆς αἱρέσεως
and within two years having-withdrawn him from-the heresy
καὶ τὴν τούτου ἐλευθέραν προσήγαγε τῇ ἐκκλησίᾳ.
also the his wife he-brought to-the church
τότε αὐτὸν ἀγαπήσαντες οὐκέτι ὡς οἰκέτην ἀλλ' ὡς
then him having-loved no-longer as servant but as
γνήσιον ἀδελφὸν ἢ πατέρα εἶχον καὶ ἐδόξαζον τὸν
genuine brother or father they-held(-him) and glorified —
θεόν.
God

Οὗτος ἔβαλεν ἑαυτόν ποτε εἰς πλοῖον ὡς ὀφείλοντα
this(-man) put himself once into (a)-boat as having-to
πλεῦσαι ἐπὶ τὴν Ῥώμην· οἱ ναυτικοὶ ὑπονοήσαντες ὅτι ἢ
to-sail to — Rome the sailors having-supposed that either
δαπάνας εἰσήνεγκεν ἢ ἐν χρυσῷ κέκτηται τὰ ἀναλώματα,
expenses he-had-brought-in or in gold he-had the means
ἀπεριέργως αὐτὸν ἐδέξαντο, ἄλλος ἄλλον νομίσαντες
without-inquiry him received one another thinking
εἰληφέναι αὐτοῦ τὰ σκεύη. ἐν τῷ ἀποπλεῦσαι αὐτοὺς
to-have-taken his the baggage in the to-sail-off them
καὶ γενέσθαι ἀπὸ σταδίων πεντακοσίων Ἀλεξανδρείας
and to-be from stades five-hundred of-Alexandria
ἤρξαντο οἱ ἐπιβάται περὶ δυσμὰς ἡλίου ἐσθίειν, τῶν
began the passengers about setting of-(the)-sun to-eat the
ναυτικῶν προφαγόντων. εἶδον οὖν αὐτὸν ὅτι οὐκ ἐσθίει
sailors having-eaten-first they-saw then him that not he-eats
τὴν πρώτην ἡμέραν, καὶ προσεδόκησαν διὰ τὸν
the first day and supposed because-of the
πλοῦν· ὁμοίως καὶ τὴν δευτέραν, καὶ τὴν τρίτην, καὶ
voyage likewise also the second and the third and
τὴν τετάρτην. τῇ πέμπτῃ ἡμέρᾳ βλέπουσιν αὐτὸν
the fourth on-the fifth day they-see him
καθεζόμενον ἡσυχῇ ἐν τῷ πάντας ἐσθίειν, καὶ λέγουσιν
sitting quietly in the all to-eat and they-say
αὐτῷ· Διὰ τί οὐκ ἐσθίεις, ἄνθρωπε; λέγει αὐτοῖς·
to-him because-of what not do-you-eat man he-says to-them
Ὅτι οὐκ ἔχω. περιειργάσαντο οὖν πρὸς ἀλλήλους· Τίς
because not I-have they-inquired-busily then with one-another who
αὐτοῦ ἔλαβε τὰ σκεύη ἢ τὰ ἀναλώματα; καὶ ὡς εὗρον
his took the baggage or the means and when they-found
ὅτι οὐδείς, ἤρξαντο διαμάχεσθαι αὐτῷ καὶ λέγειν· Πῶς
that no-one they-began to-quarrel-with him and to-say how

εἰσῆλθες ἄνευ ἀναλωμάτων; πόθεν ἡμῖν ἔχεις δοῦναι
did-you-come-in without means from-where to-us have-you to-give
τὸ ναῦλον; ἢ πόθεν ἔχεις τραφῆναι; λέγει αὐτοῖς· Ἐγὼ
the fare or from-where have-you to-be-fed he-says to-them I
πρᾶγμα οὐκ ἔχω· ἀπενέγκατέ με καὶ ῥίψατε ὅπου με
(a)-thing not have carry-back me and throw(-me) where me
εὕρατε. ἐκεῖνοι δὲ οὐδὲ ἑκατὸν χρυσίνων ἡδέως ἂν
you-found they but not-even for-a-hundred gold-pieces gladly —
ἔλυον, ἀλλ᾽ ἤνυον τὸν σκοπὸν αὐτῶν.
would-have-loosed(-the-ship) but they-accomplished the aim their
οὕτως οὖν ἦν ἐν τῷ πλοίῳ καὶ εὑρέθησαν τρέφοντες
thus then he-was in the boat and they-were-found feeding
αὐτὸν ἕως Ῥώμης.
him until Rome
Ἐλθὼν οὖν ἐν τῇ Ῥώμῃ περιειργάζετο τίς εἴη μέγας
having-come then into — Rome he-inquired who might-be (a)-great
ἀσκητὴς ἢ ἀσκήτρια ἐν τῇ πόλει. ἐν οἷς περιέτυχε
ascetic or woman-ascetic in the city among whom he-met
καὶ Δομνίνῳ τινὶ μαθητῇ Ὠριγένους, οὗ ἡ κλίνη
also Domninus a-certain disciple of-Origen whose the bed
μετὰ θάνατον νοσοῦντας ἰάσατο. περιτυχὼν οὖν αὐτῷ καὶ
after death sick(-people) healed having-met then him and
ὠφεληθεὶς παρ᾽ αὐτοῦ, ἀνὴρ γὰρ ἦν τετορνευμένος
having-been-benefited by him (a)-man for he-was polished
ἔν τε ἤθει καὶ γνώσει, μαθὼν παρ᾽ αὐτοῦ τίς ἄλλος
in both character and knowledge having-learned from him who else
εἴη, ἀσκητὴς ἢ ἀσκήτρια, ἔγνω περὶ ἡσυχαζούσης
might-be ascetic or woman-ascetic he-knew about living-in-stillness
τινὸς παρθένου ἥτις οὐδενὶ συνετύγχανε. καὶ μαθὼν
a-certain virgin who with-no-one met and having-learned
ποῦ μένει ἀπῆλθε καὶ λέγει τῇ ὑπηρετούσῃ αὐτῇ
where she-stays he-went-away and says to-the serving her

γραΐδι· Εἶπον τῇ παρθένῳ ὅτι Ἀναγκαίως σοι ἔχω
old-woman tell the virgin that necessarily with-you I-have
συντυχεῖν, ὁ θεὸς γάρ με ἀπέστειλε. παραμείνας οὖν δύο
to-meet — God for me sent having-waited then two
ἢ τρεῖς ἡμέρας ὕστερον αὐτῇ συνέτυχε καὶ λέγει αὐτῇ·
or three days later her he-met and says to-her
Τί καθέζῃ; λέγει αὐτῷ· Οὐ καθέζομαι ἀλλὰ ὁδεύω. λέγει
why do-you-sit she-says to-him not I-sit but I-travel he-says
αὐτῇ· Ποῦ ὁδεύεις; λέγει αὐτῷ· Πρὸς τὸν θεόν. λέγει
to-her where do-you-travel she-says to-him to — God he-says
αὐτῇ· Ζῇς ἢ ἀπέθανες; λέγει αὐτῷ· Πιστεύω εἰς τὸν
to-her do-you-live or did-you-die she-says to-him I-believe in —
θεὸν ὅτι ἀπέθανον· ζῶν γὰρ σαρκί τις οὐ μὴ ὁδεύσῃ.
God that I-died living for in-flesh one not — will-travel
λέγει αὐτῇ· Οὐκοῦν ἵνα με πληροφορήσῃς ὅτι ἀπέθανες
he-says to-her well-then that me you-may-fully-assure that you-died
ποίησον ὃ ποιῶ. λέγει αὐτῷ· Δυνατά μοι ἐπίταξον
do what I-do she-says to-him possible(-things) to-me command
καὶ ποιῶ. ἀπεκρίνατο αὐτῇ· Νεκρῷ πάντα ἐστὶ
and I-do he-answered her for-(a)-dead(-person) all(-things) are
δυνατά, παρεκτὸς τοῦ ἀσεβῆσαι. τότε λέγει αὐτῇ· Ἔξελθε
possible except the to-be-impious then he-says to-her go-out
καὶ πρόελθε. ἀπεκρίνατο αὐτῷ ἐκείνη· Εἰκοστὸν πέμπτον
and come-forth answered him she twentieth fifth
ἔτος ἔχω καὶ οὐ προῆλθον· καὶ ἵνα τί προέλθω;
year I-have and not I-came-forth and for what should-I-come-forth
λέγει αὐτῇ· Εἰ ἀπέθανες τῷ κόσμῳ καί σοι ὁ κόσμος,
he-says to-her if you-died to-the world and to-you the world
ταὐτόν σοί ἐστι καὶ προελθεῖν καὶ μὴ προελθεῖν· πρόελθε
the-same to-you it-is both to-come-forth and not to-come-forth come-forth
οὖν. προῆλθε· καὶ μετὰ τὸ προελθεῖν αὐτὴν ἔξω καὶ
then she-came-forth and after the to-come-forth her outside and

ἐλθεῖν ἕως ἐκκλησίας τινὸς λέγει αὐτῇ ἐν τῇ ἐκκλησίᾳ·
to-come as-far-as church a-certain he-says to-her in the church
Οὐκοῦν εἰ θέλεις με πληροφορῆσαι ὅτι ἀπέθανες καὶ
well-then if you-wish me to-fully-assure that you-died and
οὐκέτι ζῇς ἀνθρώποις ἀρέσκουσα, ποίησον ὃ ποιῶ,
no-longer live to-men pleasing do what I-do
καὶ οἶδα ὅτι ἀπέθανες· ἐκδυσαμένη κατ᾽ ἐμὲ πάντα σου
and I-know that you-died having-stripped like me all your
τὰ ἱμάτια ἐπὶ τῶν ὤμων θὲς καὶ πάρελθε μέσην
the garments on the shoulders put(-them) and pass-through (the)-middle
τὴν πόλιν ἐμοῦ προλαμβάνοντος τῷ σχήματι τούτῳ.
the city me going-before in-the guise this
λέγει αὐτῷ ἐκείνη· Σκανδαλίζω πολλοὺς ἐπὶ τῷ ἀσχήμῳ
she-says to-him she I-scandalize many at the unseemliness
τοῦ πράγματος, καὶ ἔχουσι λέγειν ὅτι Ἐξέστη
of-the deed and they-have to-say that she-is-out-of-her-mind
καὶ δαιμονιῶσά ἐστιν. ἀπεκρίθη αὐτῇ· Καί σοι τί
and demon-possessed she-is he-answered her and to-you what
μέλει ἐὰν εἴπωσιν ὅτι Ἐξέστη καὶ δαιμονιῶσά
(is)-the-care if they-say that she-is-out-of-her-mind and demon-possessed
ἐστι; σὺ γὰρ αὐτοῖς ἀπέθανες. τότε λέγει αὐτῷ ἐκείνη·
she-is you for to-them died then she-says to-him she
Εἴ τι ἄλλο θέλεις ποιῶ· εἰς τοῦτο γὰρ τὸ μέτρον
if anything else you-wish I-do to this for the measure
οὐδὲ εὔχομαι ἐλθεῖν. τότε λέγει αὐτῇ· Ἴδε οὖν μηκέτι
not-even I-pray to-come then he-says to-her see then no-longer
μέγα φρόνει ἐπὶ σεαυτῇ ὡς πάντων εὐλαβεστέρα καὶ
great(-things) think on yourself as than-all more-pious and
ἀποθανοῦσα τῷ κόσμῳ· ἐγὼ γάρ σου νεκρότερός εἰμι,
having-died to-the world I for than-you more-dead am
καὶ ἔργῳ δείκνυμι ὅτι ἀπέθανον τῷ κόσμῳ· ἀπαθῶς
and by-deed I-show that I-died to-the world passionlessly

γὰρ καὶ ἀνεπαισχύντως τοῦτο ποιῶ. τότε καταλείψας
for and unashamedly this I-do then having-left
αὐτὴν ἐν ταπεινοφροσύνῃ καὶ κλάσας αὐτῆς τὸν τῦφον
her in humility and having-broken her the conceit
ἀνεχώρησε.
he-withdrew
Πολλὰ δέ ἐστι καὶ ἄλλα ἃ πεποίηκε θαυμαστὰ
many and are also other(-things) which he-did wonderful
πράγματα τὰ συντείνοντα εἰς ἀπάθειαν. οὗτος τελευτᾷ
deeds those tending to passionlessness this(-man) dies
ἑξηκοστὸν ἄγων ἔτος τῆς ἡλικίας, ἐν αὐτῇ τῇ Ῥώμῃ
sixtieth leading year of-the age in very — Rome
ταφείς.
having-been-buried

XI · EVAGRIUS, PIOR, AND EPHRAEM

Evagrius, ordained deacon by Gregory of Nazianzus, falls in love with a married woman at Constantinople and swears in a vision to leave the city; at Jerusalem, when the physicians fail in his long fever, Melania draws out its cause and binds him to the monastic life, and at Nitria and the Cells he lives by fasting, vigil, and discernment until his death. Pior leaves home for the desert and never again sees his family; made to visit his sister, he stands at her door with his eyes shut. He lives on bitter water and with a prayer brings water into a dry well. Ephraem of Edessa leaves his cell in a famine to feed the starving.

38 Τὰ κατὰ Εὐάγριον τὸν ἀοίδιμον διάκονον, ἄνδρα
the(-things) concerning Evagrius the celebrated deacon (a)-man
βεβιωκότα κατὰ τοὺς ἀποστόλους, οὐ δίκαιον ἡσυχάσαι,
having-lived according-to the apostles not (is)-right to-keep-silent
ἀλλὰ ταῦτα γραφῇ παραδοῦναι εἰς οἰκοδομὴν τῶν
but these(-things) to-writing to-hand-down for edification of-those

ἐντυγχανόντων καὶ δόξαν τῆς ἀγαθότητος τοῦ σωτῆρος
reading and glory of-the goodness of-the savior
ἡμῶν, ἄξιον ἡγησάμενος ἄνωθεν ἐκτιθέναι, πῶς τε ἦλθεν
our worthy having-deemed(-it) from-the-start to-set-out how both he-came
ἐπὶ τὸν σκοπόν, καὶ ὅπως αὐτὸν ἐξασκήσας ἀξίως τελευτᾷ
to the aim and how it having-practiced worthily he-dies
πεντήκοντα τεσσάρων ἐτῶν ἐν τῇ ἐρήμῳ, κατὰ τὸ
fifty four years-old in the desert according-to the(-thing)
γεγραμμένον· Ἐν ὀλίγῳ χρόνῳ ἐπλήρωσεν ἔτη πολλά.
written in little time he-fulfilled years many
Οὗτος τῷ μὲν γένει ἦν Ποντικὸς πόλεως Ἰβορῶν, υἱὸς
this(-man) by-the indeed race was Pontic of-(the)-city of-Ibora son
χωρεπισκόπου· ἀναγνώστης κεχειροτόνηται παρὰ τοῦ ἁγίου
of-(a)-country-bishop reader he-was-ordained by the holy
Βασιλείου τοῦ ἐπισκόπου τῆς ἐκκλησίας Καισαρέων. μετὰ
Basil the bishop of-the church of-Caesareans after
οὖν τὸν θάνατον τοῦ ἁγίου Βασιλείου προσχὼν αὐτοῦ
then the death of-the holy Basil having-attended-to his
τῇ ἐπιτηδειότητι ὁ σοφώτατος καὶ ἀπαθέστατος καὶ
the fitness the most-wise and most-passionless and
παιδείᾳ διαλάμπων Γρηγόριος ὁ Ναζιανζηνὸς ἐπίσκοπος
in-learning shining Gregory the Nazianzen bishop
προχειρίζεται διάκονον. ἐκεῖθεν ἐν τῇ μεγάλῃ συνόδῳ τῇ
promotes(-him) deacon thence in the great synod the(-one)
κατὰ Κωνσταντινούπολιν καταλιμπάνει αὐτὸν τῷ μακαρίῳ
at Constantinople he-leaves him to-the blessed
Νεκταρίῳ τῷ ἐπισκόπῳ διαλεκτικώτατον ὄντα κατὰ πασῶν
Nectarius the bishop most-skilled-in-argument being against all
τῶν αἱρέσεων. ἤνθει δὲ ἐν τῇ μεγάλῃ πόλει λόγοις
the heresies he-flourished and in the great city in-words
νεανιευόμενος κατὰ πάσης αἱρέσεως. συνέβη οὖν τοῦτον
being-youthfully-vigorous against every heresy it-happened then him

σφοδρῶς παρὰ πάσης τῆς πόλεως τιμώμενον, εἰδώλῳ
vehemently by all the city being-honored by-(an)-image
περιπαγῆναι γυναικικῆς ἐπιθυμίας, ὡς αὐτὸς ἡμῖν διηγήσατο.
to-be-entangled of-womanly desire as himself to-us related
ὕστερον ἐλευθερωθεὶς τὸ φρονοῦν, ἀντηράσθη τούτου
later having-been-freed the(-thing) minding loved-in-return this(-man)
πάλιν τὸ γύναιον· ἦν δὲ τῶν μεγιστάνων. ὁ οὖν Εὐάγριος
again the little-woman she-was and of-the magnates — then Evagrius
τὸν θεὸν φοβούμενος καὶ τὸ ἑαυτοῦ αἰδούμενος συνειδός, καὶ
— God fearing and the his-own revering conscience and
πρὸ ὀφθαλμῶν θέμενος τὸ μέγεθος τῆς αἰσχημοσύνης καὶ
before eyes having-set the greatness of-the shame and
τὸ ἐπιχαιρεσίκακον τῶν αἱρέσεων, ηὔξατο τὸν θεὸν ἱκετεύων
the rejoicing-at-evil of-the heresies he-prayed — God supplicating
ὅπως παρ᾽ αὐτοῦ ἐμποδισθῇ. τῆς οὖν γυναικὸς ἐπικειμένης
that by him he-might-be-hindered the then woman pressing
καὶ λυττώσης θέλων ἀναχωρῆσαι οὐκ ἴσχυε, δεσμοῖς τῆς
and raging wishing to-withdraw not he-was-able by-bonds of-the
θεραπείας ταύτης κατεχόμενος. μετ᾽ οὐ πολὺ δὲ τῆς εὐχῆς
courting this being-held after not long and the prayer
αὐτοῦ προκοψάσης πρὸ τῆς τοῦ πράγματος πείρας, ἐπέστη
his having-advanced before the of-the deed trial came-upon
αὐτῷ ἀγγελικὴ ὀπτασία ἐν σχήματι στρατιωτῶν τοῦ
him (an)-angelic vision in (the)-guise of-soldiers of-the
ὑπάρχου, καὶ ἁρπάζει αὐτὸν καὶ ἄγει ὡς ἐν δικαστηρίῳ
prefect and seizes him and leads(-him) as into (a)-court
καὶ βάλλει αὐτὸν εἰς τὴν λεγομένην κουστωδίαν, κλοιοῖς
and throws him into the called custody with-collars
σιδηροῖς καὶ ἁλύσεσιν αὐχένα καὶ χεῖρας καταδησάντων,
iron and chains (the)-neck and hands having-bound
τῶν ἐπ᾽ αὐτὸν ἐλθόντων δῆθεν τὴν αἰτίαν οὐ λεγόντων.
those upon him having-come supposedly the cause not stating

αὐτὸς δὲ τῇ συνειδήσει ᾔδει ὅτι χάριν ταύτης ὑφίσταται
he and in-the conscience knew that for-the-sake of-her he-undergoes
ταῦτα, προσδοκήσας τὸν ἄνδρα αὐτῆς ἐντετυχηκέναι. ἐν
these(-things) having-supposed the husband her to-have-petitioned in
τῷ οὖν λίαν αὐτὸν ἀγωνιᾶν ἄλλης δίκης πραττομένης
the then very him to-be-in-agony another trial being-conducted
καὶ βασανιζομένων ἑτέρων ἐπὶ ἐγκλήματι, ἔμενε σφόδρα
and being-tortured others on (a)-charge he-remained greatly
ἀγωνιῶν. μετασχηματίζεται δὲ ὁ ἄγγελος ὁ τὴν
in-agony is-transformed and the angel the(-one) the
ὀπτασίαν παρασχὼν εἰς παρουσίαν γνησίου φίλου,
vision having-provided into (the)-appearance of-(a)-genuine friend
καὶ λέγει αὐτῷ δεδεμένῳ μεταξὺ σειρᾶς τεσσαράκοντα
and says to-him bound among (a)-chain of-forty
καταδίκων· Τίνος ἕνεκεν κατέχῃ ἐνταῦθα, κῦρι διάκονε;
condemned(-men) for-what for-the-sake are-you-held here lord deacon
λέγει αὐτῷ· Κατὰ μὲν ἀλήθειαν οὐκ ἐπίσταμαι, ὑπόνοια
he-says to-him according-to indeed truth not I-know suspicion
δέ με ἔχει ὅτι ὁ δεῖνα ὁ ἀπὸ ὑπάρχων ἐνέτυχε
but me has that the so-and-so the(-one) from prefects petitioned
κατ᾽ ἐμοῦ ἀλόγῳ ζηλοτυπίᾳ πληγείς· καὶ δέδοικα μήποτε
against me by-irrational jealousy struck and I-fear lest
χρήμασιν ὁ ἄρχων διαφθαρεὶς τιμωρίᾳ με ὑποβάλλῃ.
by-money the magistrate corrupted to-punishment me subject
λέγει αὐτῷ· Εἰ ἀκούεις τοῦ φίλου σου, οὐ συμφέρει σοι
he-says to-him if you-listen-to the friend your not it-is-expedient for-you
ἐν τῇ πόλει ταύτῃ διάγειν. λέγει αὐτῷ ὁ Εὐάγριος· Ἐὰν
in the city this to-live he-says to-him — Evagrius if
ὁ θεός με ταύτης τῆς συμφορᾶς ἀπαλλάξῃ καὶ ἴδῃς με ἐν
— God me from-this the calamity release and you-see me in
Κωνσταντινουπόλει, γνῶθι ὅτι εὐλόγως ὑφίσταμαι ταύτην
Constantinople know that reasonably I-undergo this

τὴν τιμωρίαν. λέγει αὐτῷ ἐκεῖνος· Φέρω τὸ εὐαγγέλιον
the punishment he-says to-him he I-bring the gospel
καὶ ὄμοσόν μοι ἐν αὐτῷ ὅτι ἀναχωρεῖς τῆς πόλεως
and swear to-me on it that you-withdraw from-the city
ταύτης καὶ φροντίζεις σου τῆς ψυχῆς, καὶ ἀπαλλάττω
this and care-for your the soul and I-release
σε τῆς ἀνάγκης ταύτης. ἤνεγκεν οὖν τὸ εὐαγγέλιον καὶ
you from-the necessity this he-brought then the gospel and
ὤμοσεν αὐτῷ κατὰ τοῦ εὐαγγελίου ὅτι Παρεκτὸς μιᾶς
he-swore to-him on the gospel that except one
ἡμέρας, ἵνα φθάσω ἐμβαλεῖν εἰς τὸ πλοῖον τὰ ἱμάτιά
day that I-may-manage to-put into the boat the garments
μου, οὐ μὴ παραμείνω. τοῦ ὅρκου οὖν προχωρήσαντος
my not — I-will-remain the oath then having-proceeded
ἐπανῆλθεν ἀπὸ τῆς ἐκστάσεως τῆς γενομένης αὐτῷ ἐν
he-came-back from the ecstasy the(-one) having-happened to-him in
τῇ νυκτί· καὶ ἀναστὰς ἐλογίσατο ὅτι Εἰ καὶ ἐν ἐκστάσει
the night and having-risen he-reasoned that if even in ecstasy
γέγονεν ὁ ὅρκος ἀλλ' ὅμως ὤμοσα. βαλὼν οὖν πάντα
happened the oath but nevertheless I-swore having-put then all
τὰ αὐτοῦ εἰς πλοῖον ἔρχεται εἰς Ἱεροσόλυμα.
the(-things) his into (a)-boat he-comes to Jerusalem
Κἀκεῖ δεξιοῦται παρὰ τῆς μακαρίας Μελανίας τῆς
and-there he-is-welcomed by the blessed Melania the
Ῥωμαίας. πάλιν δὲ τοῦ διαβόλου σκληρύναντος αὐτοῦ τὴν
Roman again and the devil having-hardened his the
καρδίαν καθάπερ τοῦ Φαραώ, ὡς νέῳ καὶ σφριγῶντι
heart as — of-Pharaoh as to-(one)-young and being-lusty
τὴν ἡλικίαν γέγονεν ἐνδυασμός τις καὶ ἐδιψύχησε
in-the age there-came double-mindedness a-certain and he-wavered
μηδενὶ μηδὲν εἰρηκώς, κἀκεῖσε πάλιν ἐξαλλάσσων τοῖς
to-no-one anything having-said and-there again changing the

ἱματίοις καὶ ἐν τῇ διαλέκτῳ ἐκάρου αὐτὸν ἡ κενοδοξία. ὁ
garments and in the speech stupefied him the vainglory the
δὲ ἐμποδιστὴς τῆς πάντων ἡμῶν ἀπωλείας θεὸς ἐνέβαλεν
but hinderer of-the of-all our destruction God threw
αὐτὸν εἰς περίστασιν πυρετοῦ, κἀκεῖθεν εἰς νόσον
him into (a)-crisis of-fever and-from-there into (a)-sickness
μακρὰν ἑξαμηνιαίῳ χρόνῳ ταριχεύσας αὐτοῦ τὸ σαρκίον,
long six-month for-time having-dried-up his the little-flesh
δι᾽ οὗ ἐνεποδίζετο. τῶν ἰατρῶν δὲ ἀπορούντων καὶ
through which he-was-hindered the physicians and being-at-a-loss and
τρόπον θεραπείας μὴ εὑρισκόντων, λέγει αὐτῷ ἡ μακαρία
(a)-way of-treatment not finding says to-him the blessed
Μελανία· Οὐκ ἀρέσκει μοι, υἱέ, ἡ σὴ μακρονοσία. εἰπὲ οὖν
Melania not pleases me son the your long-sickness tell then
μοι τὰ ἐν τῇ διανοίᾳ σου. οὐκ ἔστι γὰρ ἀθεής σου ἡ
me the(-things) in the mind your not is for godless your the
νόσος αὕτη. τότε ὡμολόγησεν αὐτῇ τὸ πρᾶγμα σύμπαν. ἡ
sickness this then he-confessed to-her the matter whole she
δὲ λέγει αὐτῷ· Δός μοι λόγον ἐπὶ κυρίου, ὅτι ἔχῃ
and says to-him give me (your)-word before (the)-Lord that you-hold-to
τοῦ σκοποῦ τοῦ μονήρους βίου· καὶ εἰ καὶ ἁμαρτωλὴ
the aim of-the solitary life and if even (a)-sinner
τυγχάνω, προσεύχομαι ἵνα δοθῇ σοι †κομίατος ζωῆς.†
I-happen-to-be I-pray that may-be-given to-you respite of-life
ὁ δὲ συνέθετο. ἐντὸς οὖν ὀλίγων ἡμερῶν ὑγίανε· καὶ
he and agreed within then few days he-became-healthy and
ἀναστὰς παρ᾽ αὐτῆς ἐκείνης μετημφιάσθη, καὶ ἐξέρχεται
having-risen from her herself he-changed-clothes and goes-out
ἐκδημήσας εἰς τὸ ὄρος τῆς Νιτρίας τὸ ἐν Αἰγύπτῳ.
having-gone-abroad to the mountain — of-Nitria the(-one) in Egypt

Ἐν ᾧ οἰκήσας δεύτερον ἔτος τὸ τρίτον εἰσβάλλει εἰς τὴν
in which having-dwelt (the)-second year the third he-goes into the
ἔρημον. ζήσας οὖν δεκατέσσαρα ἔτη ἐν τοῖς λεγομένοις
desert having-lived then fourteen years in the called
Κελλίοις ἤσθιε μὲν λίτραν ἄρτου, ἐν τριμηνιαίῳ δὲ
Cells he-ate indeed (a)-pound of-bread in three-months and
ξέστην ἐλαίου, ἀνὴρ ἀπὸ ἁβροτάτου καὶ τρυφηλοῦ βίου
(a)-pint of-oil (a)-man from most-delicate and luxurious life
καὶ ὑγροτάτου ἠγμένος. ἐποίει δὲ εὐχὰς ἑκατόν, γράφων
and most-soft having-been-led he-made and prayers hundred writing
τοῦ ἔτους τὴν τιμὴν μόνον ὧν ἤσθιεν· εὐφυῶς γὰρ
of-the year the price only of-what(-things) he-ate gracefully for
ἔγραφε τὸν ὀξύρυγχον χαρακτῆρα. ἐντὸς οὖν δεκαπέντε ἐτῶν
he-wrote the sharp-pointed character within then fifteen years
καθαρεύσας εἰς ἄκρον τὸν νοῦν κατηξιώθη χαρίσματος
having-purified to (the)-height the mind he-was-deemed-worthy of-(the)-gift
γνώσεως καὶ σοφίας καὶ διακρίσεως πνευμάτων. συντάττει
of-knowledge and wisdom and discernment of-spirits composes
οὖν οὗτος τρία βιβλία ἱερὰ μοναχῶν ἀντιρρητικὰ οὕτω
then this(-man) three books sacred of-monks antirrhetic so
λεγόμενα, πρὸς τοὺς δαίμονας ὑποτιθέμενος τέχνας. τούτῳ
called against the demons suggesting arts this(-man)
ὤχλησεν εἰς βάρος ὁ τῆς πορνείας δαίμων, ὡς καὶ
troubled to (a)-burden the of-the fornication demon as also
αὐτὸς ἡμῖν διηγεῖτο· καὶ διὰ πάσης νυκτὸς γυμνὸς ἔστη
himself to-us related and through all (the)-night naked he-stood
ἐν τῷ φρέατι χειμῶνος ὄντος, ὡς καὶ παγῆναι αὐτοῦ
in the well winter being so-that also to-freeze his
τὰς σάρκας. ἄλλοτε πάλιν ὤχλησεν αὐτῷ πνεῦμα
the flesh at-another-time again troubled him (a)-spirit
βλασφημίας· καὶ ἐν τεσσαράκοντα ἡμέραις ὑπὸ στέγην
of-blasphemy and in forty days under (a)-roof

οὐκ εἰσῆλθεν, ὡς αὐτὸς ἡμῖν διηγήσατο, ὡς καὶ τὸ σῶμα
not he-went as himself to-us related so-that also the body
αὐτοῦ καθάπερ τῶν ἀλόγων ζῴων κρότωνας ἐκβράσαι.
his like of-the irrational animals ticks to-throw-out
τούτῳ τρεῖς ἐπέστησαν ἐν ἡμέρᾳ δαίμονες ἐν σχήματι
to-this(-man) three came-upon in (the)-day demons in (the)-guise
κληρικῶν περὶ πίστεως συζητοῦντες· καὶ ὁ μὲν
of-clerics about faith disputing and the(-one) indeed
ἔλεγεν ἑαυτὸν Ἀρειανόν, ὁ δὲ Εὐνομιανόν, ὁ δὲ
said himself (an)-Arian the(-other) and (a)-Eunomian the(-other) and
Ἀπολιναριανόν· καὶ τούτων περιεγένετο τῇ σοφίᾳ αὐτοῦ
(an)-Apollinarian and these he-overcame by-the wisdom his
διὰ βραχέων λόγων. πάλιν μιᾶς τῶν ἡμερῶν τῆς κλειδὸς
through brief words again on-one of-the days the key
ἀπολομένης τῆς ἐκκλησίας, σφραγίσας τὸ πρόσωπον τοῦ
having-been-lost of-the church having-sealed the face of-the
ἡλωταρίου καὶ τῇ χειρὶ ὥσας ἤνοιξεν, ἐπικαλεσάμενος
lock and with-the hand having-pushed he-opened having-invoked
τὸν Χριστόν. τοσαῦτα ἐμαστιγώθη οὗτος ὑπὸ δαιμόνων
— Christ so-much was-scourged this(-man) by demons
καὶ τοσαύτην ἔλαβε πεῖραν δαιμόνων ὧν ἀριθμὸς οὐκ
and such he-took experience of-demons of-which number not
ἔστιν. ἑνὶ δὲ τῶν ἑαυτοῦ μαθητῶν τὰ μετὰ δεκαοκτὼ
is to-one and of-the his-own disciples the(-things) after eighteen
ἔτη συμβησόμενα αὐτῷ εἶπε, πάντα κατ᾽ εἶδος προφητεύσας
years about-to-happen to-him he-told all in form having-prophesied
αὐτῷ. ἔλεγε δὲ ὅτι Ἀφ᾽ οὗ κατέλαβον τὴν ἔρημον οὐ
to-him he-said and that from which I-reached the desert not
θριδακίου ἡψάμην, οὐχ ἑτέρου λαχάνου τινὸς χλωροῦ, οὐκ
lettuce I-touched not other vegetable any green not
ὀπώρας, οὐ σταφυλῆς, οὐ κρεῶν, οὐ λουτροῦ. ἐς ὕστερον
fruit not grape not meat not bath at later

δὲ τῷ ἑξκαιδεκάτῳ ἔτει τῆς πολιτείας τῆς ἄνευ ἐψήματος,
and in-the sixteenth year of-the way-of-life the without cooked(-food)
χρείαν ἐχούσης αὐτοῦ τῆς σαρκὸς διὰ τὴν ἀσθένειαν
need having his the flesh because-of the weakness
τοῦ στομάχου τοῦ μεταλαμβάνειν διὰ πυρός, ἄρτου μὲν
of-the stomach of-the to-partake through fire bread indeed
ἥψατο οὐκέτι, λαχάνων δὲ μεταλαμβάνων ἢ πτισάνης ἢ
he-touched no-longer vegetables but partaking or barley-gruel or
ὀσπριδίων ἐπὶ δύο ἔτη, ἐν αὐτοῖς τελευτᾷ, κοινωνήσας
pulses for two years in these he-dies having-communicated
εἰς τὰ Ἐπιφάνια εἰς τὴν ἐκκλησίαν. ἀφηγεῖτο οὖν ἡμῖν
at the Epiphany in the church he-related then to-us
περὶ τὸν θάνατον ὅτι Τρίτον ἔτος ἔχω μὴ ὀχλούμενος
around the death that (the)-third year I-have not being-troubled
ὑπὸ ἐπιθυμίας σαρκικῆς, — μετὰ τοσοῦτον βίον καὶ κόπον
by desire fleshly after such (a)-life and toil
καὶ πόνον καὶ προσευχὴν ἀδιάλειπτον. τούτῳ ἐμηνύθη
and labor and prayer unceasing to-this(-man) was-reported
ἡ τελευτὴ τοῦ πατρὸς καὶ λέγει τῷ ἀναγγείλαντι·
the death of-the father and he-says to-the(-one) having-reported(-it)
Παῦσαι βλασφημῶν· ὁ γὰρ ἐμὸς πατὴρ ἀθάνατός ἐστιν.
stop blaspheming the for my father immortal is
39 Πίωρ τις Αἰγύπτιος νέος ἀποταξάμενος ἐξῆλθε τοῦ
Pior a-certain Egyptian young having-renounced went-out from-the
οἴκου τοῦ πατρικοῦ, καὶ λόγον ἔδωκε τῷ θεῷ δι᾽
house the paternal and (his)-word gave — to-God because-of
ὑπερβολὴν ζήλου μηκέτι ἰδεῖν τινὰ τῶν ἰδίων. μετὰ
excess of-zeal no-longer to-see any of-the own after
οὖν πεντήκοντα ἔτη ἡ ἀδελφὴ τούτου γηράσασα καὶ
then fifty years the sister of-this(-man) having-grown-old and
ἀκούσασα ὅτι ζῇ, εἰς ἔκστασιν ἤλαυνεν ἐὰν μὴ αὐτὸν
having-heard that he-lives into frenzy she-was-driving unless — him

ἴδῃ. ἐλθεῖν δὲ μὴ δυναμένη ἐν τῇ πανερήμῳ, ἱκέτευσε τὸν
she-see to-come but not being-able into the utter-desert she-besought the
κατὰ τὸν τόπον ἐπίσκοπον γράψαι τοῖς πατράσι τοῖς ἐν τῇ
in the place bishop to-write to-the fathers those in the
ἐρήμῳ, ἵνα αὐτὸν ἀποστείλωσι καὶ ἴδῃ αὐτόν. βίας οὖν
desert that him they-might-send and she-might-see him force then
αὐτῷ πολλῆς περιτεθείσης ἔδοξεν ἄλλον ἕνα παραλαβεῖν
on-him much having-been-put it-seemed-good another one to-take-along
καὶ ὑπάγειν. καὶ ἐσήμανεν ἐν τῷ οἴκῳ τῆς ἀδελφῆς ὅτι Ὁ
and to-go and he-signaled in the house of-the sister that the
ἀδελφός σου Πίωρ παρεγένετο. στὰς οὖν ἔξω καὶ τοῦ
brother your Pior has-arrived having-stood then outside and the
ψόφου τῆς θύρας αἰσθόμενος ὅτι ἐξῆλθεν εἰς συνάντησιν ἡ
noise of-the door having-perceived that went-out to meeting the
γραῦς, καμμύσας τοὺς ὀφθαλμοὺς ἐβόησεν πρὸς αὐτήν· Ἡ
old-woman having-shut the eyes he-shouted to her the
δεῖνα, ἡ δεῖνα, ἐγώ εἰμι Πίωρ ὁ ἀδελφός σου, ἐγώ εἰμι·
so-and-so the so-and-so I am Pior the brother your I am
βλέπε με ὅσον θέλεις. πληροφορηθεῖσα οὖν ἐκείνη καὶ
look-at me as-much-as you-wish having-been-fully-assured then she and
δοξάσασα τὸν θεόν, καὶ μὴ πείσασα αὐτὸν εἰσελθεῖν εἰς
having-glorified — God and not having-persuaded him to-enter into
τὸν οἶκον αὐτῆς, ὑπέστρεψεν εἰς τὴν ἰδίαν οἰκίαν· ὁ δὲ εὐχὴν
the house her she-returned to the own house he but prayer
ποιήσας εἰς τὰς φλιὰς ἀπεδήμησε πάλιν ἐν τῇ ἐρήμῳ.
having-made at the door-posts went-away again into the desert
Τοῦτο δὲ αὐτοῦ τὸ θαῦμα φέρεται, ὅτι εἰς τὸν τόπον ὃν
this and his the wonder is-reported that in the place which
ᾤκησεν ὀρύξας εὗρεν ὕδωρ πικρότατον· καὶ μέχρις οὗ
he-inhabited having-dug he-found water most-bitter and until —
ἐτελεύτησεν ἐκεῖ παρέμεινε, στοιχήσας τῇ πικρότητι
he-died there he-remained having-kept-in-step with-the bitterness

τοῦ ὕδατος ἵνα δείξῃ τὴν ἑαυτοῦ ὑπομονήν. πολλοὶ οὖν
of-the water that he-might-show the his-own endurance many then
τῶν μοναχῶν μετὰ τὸν θάνατον αὐτοῦ φιλονεικήσαντες
of-the monks after the death his having-contended
μεῖναι ἐν τῷ κελλίῳ αὐτοῦ ἐνιαυτὸν οὐκ ἴσχυσαν
to-remain in the cell his (a)-year not were-able
ἐκτελέσαι· ἔστι γὰρ φοβερὸς ὁ τόπος καὶ ἀπαράκλητος.
to-complete is for fearful the place and comfortless
Μωσῆς ὁ Λίβυς, ἀνὴρ πραότατος λίαν καὶ ἀγαπητικώτατος,
Moses the Libyan (a)-man most-meek very and most-loving
κατηξιώθη χαρίσματος ἰαμάτων. οὗτός μοι διηγήσατο
was-deemed-worthy of-(the)-gift of-healings this(-man) to-me related
ὅτι Ἐν τῷ μοναστηρίῳ ὢν νέος φρέαρ ὠρύξαμεν μέγιστον,
that in the monastery being young (a)-well we-dug very-great
εἴκοσι ποδῶν πλάτος· ἐν τούτῳ τρεῖς ἡμέρας ἐκχοΐσαντες
of-twenty feet width in this three days having-dug-out
ἄνδρες ὀγδοήκοντα καὶ τὴν συνήθη καὶ ὕποπτον φλέβα
men eighty and the usual and suspected vein
παρελθόντες ὡς πῆχυν, οὐχ εὕρομεν ὕδωρ. πάνυ οὖν
having-passed about (a)-cubit not we-found water very then
λυπηθέντες ἐσκεπτόμεθα ἀναχωρῆσαι τοῦ ἔργου· καὶ
having-been-grieved we-considered to-withdraw from-the work and
ἐπιστὰς ὁ Πίωρ ἐκ τῆς πανερήμου ἐν αὐτῇ
having-come-upon(-us) — Pior from the utter-desert in very
τῇ ἕκτῃ τοῦ καύματος, γέρων περιβεβλημένος τὴν
the sixth(-hour) of-the heat old-man clothed-in the
μηλωτήν, ἠσπάσατο ἡμᾶς καὶ λέγει μετὰ τὸν ἀσπασμόν·
sheepskin greeted us and says after the greeting
Τί ἐμικροψυχήσατε, ὀλιγόπιστοι; ἑώρακα γὰρ ὑμᾶς ἀπὸ
why did-you-lose-heart little-faiths I-have-seen for you from
ἐχθὲς μικροψυχοῦντας. καὶ κατελθὼν ἐν τῇ κλίμακι εἰς
yesterday losing-heart and having-gone-down on the ladder into

τὸ ὄρυγμα τοῦ φρέατος ποιεῖ εὐχὴν σὺν αὐτοῖς· καὶ
the pit of-the well he-makes (a)-prayer with them and
λαβὼν τὸν ὄρυγα λέγει κατενεγκὼν τρίτην πληγήν·
having-taken the pickaxe he-says having-brought-down (a)-third blow
Ὁ θεὸς τῶν ἁγίων πατριαρχῶν, μὴ ἀχρειώσῃς τὸν
— God of-the holy patriarchs not make-useless the
πόνον τῶν δούλων σου, ἀλλὰ ἀπόστειλον αὐτοῖς τὴν
toil of-the servants your but send to-them the
τῶν ὑδάτων χρείαν. καὶ παραχρῆμα ἐξεπήδησεν ὕδωρ
of-the waters need and at-once leapt-out water
ὡς ῥαντισθῆναι ὅλους. πάλιν οὖν προσευξάμενος ᾤχετο.
so-that to-be-sprinkled all again then having-prayed he-departed
ἀναγκαζόντων οὖν αὐτὸν φαγεῖν οὐκ ἠνέσχετο εἰπών· Δι᾽
(them)-compelling then him to-eat not he-endured having-said for
ὃ ἀπεστάλην ἠνύσθη· δι᾽ ἐκεῖνο δὲ οὐκ ἀπεστάλην.
which I-was-sent has-been-accomplished for that but not I-was-sent
Τὰ κατὰ Ἐφραὶμ τὸν διάκονον τῆς Ἐδεσηνῶν 40
the(-things) concerning Ephraem the deacon of-the of-Edessenes
ἐκκλησίας πάντως ἀκήκοας· γέγονε γὰρ εἷς τῶν
church surely you-have-heard he-was for one of-those
μνημονεύεσθαι ἀξίων παρὰ τῶν ὁσίων. οὗτος ἀξίως τὴν
to-be-remembered worthy by the holy this(-man) worthily the
τοῦ πνεύματος ὁδὸν ἐξανύσας καὶ μὴ ἐκτραπεὶς τῆς
of-the spirit road having-completed and not having-turned-aside from-the
εὐθείας κατηξιώθη χαρίσματος γνώσεως φυσικῆς, ἣν
straight(-way) was-deemed-worthy of-(the)-gift of-knowledge natural which
διαδέχεται θεολογία καὶ ἐσχάτη μακαριότης. τὸν ἥσυχον
succeeds theology and last blessedness the quiet
οὖν ἀεὶ ἐξασκήσας βίον καὶ τοὺς παρατυγχάνοντας
then always having-practiced life and those chancing-by
οἰκοδομῶν ἐπὶ ἔτη ἱκανά, ἐς ὕστερον προῆλθε τῆς
edifying for years sufficient at later he-came-forth from-the

κέλλης ἐξ αἰτίας τοιᾶσδε· λιμοῦ καταλαβόντος μεγάλου
cell from cause such-as-this famine having-seized great
τὴν Ἐδεσηνῶν πόλιν κατοικτειρήσας πᾶσαν τὴν ἀγροικίαν
the of-Edessenes city having-pitied all the countryside
διαφθειρομένην προσῆλθε τοῖς ἁδροῖς ἐν ὕλῃ καὶ λέγει
being-destroyed he-approached the rich in goods and says
αὐτοῖς· Τίνος ἕνεκεν οὐκ ἐλεᾶτε τὴν ἀνθρωπίνην φύσιν
to-them for-what for-the-sake not do-you-pity the human nature
διαφθειρομένην, ἀλλὰ τὸν πλοῦτον ὑμῶν σήπετε εἰς
being-destroyed but the wealth your you-let-rot for
κατάκριμα τῶν ψυχῶν ὑμῶν; σκεψάμενοι οὖν λέγουσιν
condemnation of-the souls your having-considered then they-say
αὐτῷ ὅτι Οὐκ ἔχομεν τίνι πιστεύσομεν πρὸς τὸ
to-him that not we-have to-whom we-will-entrust for the
διακονῆσαι τοῖς λιμώττουσι· πάντες γὰρ καπηλεύουσι τὰ
to-serve the starving all for make-trade-of the
πράγματα. λέγει αὐτοῖς· Τί ὑμῖν δοκῶ ἐγώ; εἶχε δὲ
affairs he-says to-them what to-you do-I-seem I he-had and
μεγάλην ὑπόληψιν παρὰ πᾶσιν, οὐ ψευδῶς ἀλλ' ἀληθῶς.
great reputation with all not falsely but truly
λέγουσιν αὐτῷ· Ἄνθρωπόν σε οἴδαμεν θεοῦ. Οὐκοῦν ἐμοί,
they-say to-him (a)-man you we-know of-God well-then to-me
φησίν, ἐμπιστεύσατε· ἰδοὺ δι' ὑμᾶς χειροτονῶ ἐμαυτὸν
he-says entrust(-it) behold for you I-appoint myself
ξενοδόχον. καὶ λαβὼν ἀργύρια καὶ διαφράξας τοὺς
guest-master and having-taken silver and having-fenced-off the
ἐμβόλους καὶ στήσας κλίνας ὡς τριακοσίας ἐνοσοκόμει
porticoes and having-set-up beds about three-hundred he-nursed
τοὺς λιμώττοντας, τοὺς μὲν ἐκλιμπάνοντας θάπτων, τοὺς
the starving those indeed failing burying those
δὲ ἐλπίδα ἔχοντας ζωῆς νοσοκομῶν, καὶ ἁπλῶς πᾶσι
and hope having of-life nursing and simply to-all

τοῖς ἐπιχωριάζουσι τοῦ λιμοῦ ἕνεκεν ξενοδοχίαν καὶ
those coming-in-from-the-country of-the famine for-the-sake hospitality and
ὑπηρεσίαν καθ᾽ ἡμέραν παρέχων ἐκ τῶν χορηγουμένων
service each day providing from the(-things) supplied
αὐτῷ. πληρωθέντος οὖν τοῦ ἐνιαυτοῦ καὶ διαδεξαμένης
to-him having-been-completed then the year and having-succeeded
τῆς εὐθηνίας καὶ πάντων οἴκοι πορευομένων, μηκέτι ἔχων
the plenty and all homeward going no-longer having
ὃ πράξει εἰσῆλθεν εἰς τὴν ἑαυτοῦ κέλλαν καὶ ἐτελεύτησε
what he-might-do he-went into the his-own cell and died
μετὰ μῆνα, τοῦ θεοῦ παρασχόντος αὐτῷ τὴν ἀφορμὴν
after (a)-month — God having-provided to-him the occasion
ταύτην στεφάνου τρόπον εἰς τὰ ἔσχατα αὐτοῦ. κατέλιπε
this of-crown by-way at the last his he-left
δὲ καὶ συντάγματα ὧν τὰ πλεῖστα σπουδῆς ἄξια.
and also writings of-which the most of-zeal worthy

XII · HOLY WOMEN AND MEN

Palladius turns to the manly women to whom God gave contests equal to men's. He tells of Julian of Edessa, worn to skin and bone; Adolius of Tarsus, who kept vigil through whole nights on the Mount of Olives; Innocent, a former courtier, who prayed his sinful son into the hands of a demon; and Philoromus of Galatia, who stood up to Julian the Apostate and walked to Rome and Jerusalem. He tells how the elder Melania, widowed at twenty-two, sailed to Egypt, fed the exiled confessors of Nitria, and founded a monastery in Jerusalem.

Ἀναγκαῖον δέ ἐστι καὶ γυναικῶν ἀνδρείων μνημονεῦσαι ἐν 41
necessary and it-is also of-women manly to-make-mention in
τῷ βιβλίῳ, αἷς καὶ ὁ θεὸς τὰ ἴσα τοῖς ἀνδράσι τῶν
the book to-whom also — God the equal to-the men of-the

ἄθλων ἐχαρίσατο, ὑπὲρ τοῦ μὴ προφασίζεσθαι αὐτὰς ὡς
contests granted for the not to-plead-as-excuse them as
ἀσθενεστέρας οὔσας πρὸς κατόρθωσιν τῆς ἀρετῆς. πολλὰς
weaker being for (the)-accomplishment of-the virtue many
μὲν οὖν ἑώρακα, καὶ πολλαῖς ἀστείαις συντετύχηκα
indeed then I-have-seen and with-many refined I-have-met
παρθένοις τε καὶ χήραις· ἐν αἷς καὶ Παύλῃ τῇ Ῥωμαίᾳ
virgins both and widows among whom also Paula the Roman
τῇ μητρὶ Τοξοτίου, γυναικὶ εἰς τὴν πνευματικὴν πολιτείαν
the mother of-Toxotius (a)-woman in the spiritual way-of-life
ἀστειοτάτῃ· ἧς ἐμπόδιον γέγονεν Ἱερώνυμός τις
most-refined to-whom (a)-hindrance became Jerome a-certain
ἀπὸ Δαλματίας· δυναμένην γὰρ αὐτὴν ὑπερπτῆναι πασῶν,
from Dalmatia being-able for her to-overfly all
εὐφυεστάτη οὖσα, προσενεπόδισε τῇ ἑαυτοῦ βασκανίᾳ
most-gifted being he-further-hindered by-the his-own envy
ἑλκύσας αὐτὴν πρὸς τὸν ἴδιον αὐτοῦ σκοπόν. ἧς θυγάτηρ
having-drawn her to the own his aim whose daughter
ἐστί, καὶ νῦν ἀσκεῖται, Εὐστόχιον ὀνόματι ἐν Βηθλεέμ·
is also now practices-discipline Eustochium by-name in Bethlehem
ἧς ἐγὼ ἐν συντυχίᾳ οὐ γέγονα, λέγεται δὲ σφόδρα εἶναι
whom I in meeting not was it-is-said and greatly to-be
σωφρονεστάτη, συνοδίαν ἔχουσα πεντήκοντα παρθένων.
most-temperate (a)-community having of-fifty virgins
Ἔγνων δὲ καὶ Βενερίαν τὴν Βαλλοβίκου τοῦ κόμητος,
I-knew and also Veneria the(-wife) of-Vallovicus the count
καλῶς διασκορπίσασαν τὸ τῆς καμήλου φορτίον, καὶ
well having-scattered the of-the camel burden and
ἀπαλλαγεῖσαν τῶν ἐκ τῆς ὕλης τραυμάτων· καὶ
having-been-freed from-the from the matter wounds and
Θεοδώραν τὴν τοῦ τριβούνου, τὴν ἐπὶ τοσοῦτον
Theodora the(-wife) of-the tribune the(-one) to so-far

ἀκτημοσύνης ἐλάσασαν ὡς ἐλεημοσύνην λαβοῦσαν οὕτω
of-poverty having-driven that alms having-received thus
τελευτῆσαι ἐν τῷ μοναστηρίῳ τοῦ Ἡσυχᾶ παρὰ θάλατταν.
to-die in the monastery — of-Hesychas by (the)-sea
ἔγνων Ὁσίαν ὀνόματι, τὰ ὅλα καὶ σεμνοτάτην
I-knew Hosia by-name the whole(-things) and most-august
γυναῖκα· καὶ τὴν ταύτης ἀδελφὴν Ἀδολίαν, οὐκ ἀξίως μὲν
(a)-woman and the her sister Adolia not worthily indeed
ταύτης, ἐπαξίως δὲ τῆς δυνάμεως ἑαυτῆς ζήσασαν. ἔγνων
of-her worthily but of-the power her-own having-lived I-knew
ἐγὼ καὶ Βασιανίλλαν, τὴν Κανδιδιανοῦ τοῦ στρατηλάτου,
I also Basianilla the(-wife) of-Candidianus the general
προθύμως καὶ εὐλαβῶς τὴν ἀρετὴν ἐξασκήσασαν, καὶ
eagerly and piously the virtue having-practiced and
ἐχομένην εἰσέτι καὶ νῦν τῶν ἀγώνων σφοδρῶς· καὶ Φωτεινὴν
holding-to still also now the contests vehemently and Photeine
παρθένον σεμνοτάτην εἰς ἄκρον, θυγατέρα Θεοκτίστου τοῦ
(a)-virgin most-august to (the)-height daughter of-Theoctistus the
πρεσβυτέρου τοῦ κατὰ Λαοδίκειαν. συνέτυχον δὲ καὶ ἐν
presbyter the(-one) at Laodicea I-met and also in
Ἀντιοχείᾳ σεμνοτάτῃ γυναικὶ καὶ τῷ θεῷ προσομιλούσῃ,
Antioch most-august (a)-woman and — with-God conversing
τῇ διακονίσσῃ Σαβινιανῇ, θείᾳ Ἰωάννου τοῦ ἐπισκόπου
the deaconess Sabiniana aunt of-John the bishop
Κωνσταντινουπόλεως. εἶδον δὲ καὶ ἐν Ῥώμῃ τὴν καλὴν
of-Constantinople I-saw and also in Rome the noble
Ἀσέλλαν τὴν παρθένον γεγηρακυῖαν ἐν τῷ μοναστηρίῳ,
Asella the virgin grown-old in the monastery
σφόδρα πραϋτάτην γυναῖκα καὶ ἀνεχομένην συνοδίας. ἐν
very most-gentle woman and bearing-with (a)-community among
οἷς ἐθεασάμην ἄνδρας τε καὶ γυναῖκας νεοκατηχήτους·
whom I-beheld men both and women newly-instructed

ἐθεασάμην καὶ Ἀβίταν τὴν τοῦ θεοῦ ἀξίαν σὺν τῷ
I-beheld also Avita the(-woman) — of-God worthy with the
ταύτης ἀνδρὶ Ἀπρονιανῷ καὶ τῇ τούτων θυγατρὶ Εὐνομίῃ,
her husband Apronianus and the their daughter Eunomia
εὐαρεστοῦντας τῷ θεῷ, ὡς ἄντικρυς μετατεθῆναι ἐπὶ
well-pleasing — to-God so-as outright to-be-transferred to
τὴν ἐνάρετον καὶ ἐγκρατῆ πολιτείαν, καταξιωθέντες ἐν
the virtuous and self-controlled way-of-life having-been-deemed-worthy in
τούτοις καὶ τῆς ἐν Χριστῷ κοιμήσεως, ἐλευθερωθέντες
these(-things) also of-the in Christ falling-asleep having-been-freed
μὲν πάσης ἁμαρτίας, ἐντὸς δὲ καὶ γνώσεως γενόμενοι
indeed from-all sin within and also knowledge having-come
ἐν μνήμῃ ἀγαθῇ τὸν βίον ἑαυτῶν καταλείψαντες.
in memory good the life their-own having-left

42 Ἀκήκοα περὶ Ἰουλιανοῦ τινὸς ἐν τοῖς μέρεσι τῶν
I-have-heard about Julian a-certain in the parts of-the
Ἐδεσηνῶν, ἀνδρὸς ἀσκητικωτάτου· ὃς καθ' ὑπερβολὴν
Edessenes (a)-man most-ascetic who to excess
κατατήξας αὐτοῦ τὸ σαρκίον ὀστέα καὶ δέρμα περιέφερε
having-wasted his the little-flesh bones and skin carried-about
μόνον. οὗτος εἰς τὰ ἔσχατα τοῦ τέλους κατηξιώθη
only this(-man) at the last of-the end was-deemed-worthy
τιμῆς χαρίσματος ἰαμάτων.
of-(the)-honor of-(the)-gift of-healings

43 Ἔγνων τινὰ πάλιν εἰς τὰ Ἱεροσόλυμα ὀνόματι Ἀδόλιον,
I-knew someone again in — Jerusalem by-name Adolius
Ταρσέα τῷ γένει, ὃς παραγενόμενος ἐν τοῖς Ἱεροσολύμοις
Tarsian by-the race who having-arrived in — Jerusalem
λίαν τὴν ἄτριπτον ὥδευσεν ὁδόν, οὐχ ἣν οἱ πολλοὶ
very the untrodden traveled road not which the many
ἐβαδίσαμεν, ἀλλὰ ξένην τινὰ ἀνατεμὼν ἑαυτῷ πολιτείαν·
we-walked but strange some having-cut-out for-himself way-of-life

ὑπὲρ ἄνθρωπον γὰρ ἠσκησεν, ὡς καὶ αὐτοὺς τοὺς
beyond man for he-practiced-discipline so-that even very the
δαίμονας φρίξαντας αὐτοῦ τὸ αὐστηρὸν μηδὲ τολμῆσαι
demons having-shuddered-at his the austerity not-even to-dare
αὐτῷ προσεγγίσαι. δι' ὑπερβολὴν γὰρ ἐγκρατείας καὶ
him to-approach because-of excess for of-self-control and
ἀγρυπνίας ὑπενοήθη καὶ φάσμα εἶναι. ἐν μὲν γὰρ τῇ
of-vigil he-was-suspected even (a)-phantom to-be in indeed for the
τεσσαρακοστῇ ἤσθιε διὰ πέντε, τὸν δὲ ἄλλον ὅλον καιρὸν
Lent he-ate every five(-days) the and other whole time
μίαν παρὰ μίαν. τὸ δὲ μέγα αὐτοῦ τοῦτο ἦν· ἀφ' ἑσπέρας
one beside one(-day) the and great his this was from evening
μέχρις ὅτε πάλιν ἡ ἀδελφότης συνήγετο εἰς τοὺς εὐκτηρίους
until when again the brotherhood gathered in the prayer
οἴκους, ἐν τῷ Ἐλαιῶνι εἰς τὸν τῆς ἀναλήψεως βουνὸν ὅθεν
houses in — Olivet on the of-the ascension hill whence
ἀνελήφθη ὁ Ἰησοῦς, ἑστὼς καὶ ψάλλων καὶ προσευχόμενος
was-taken-up — Jesus standing and singing and praying
διετέλει· καὶ εἴτε ἔνιφεν εἴτε ἔβρεχεν εἴτε ἐπάχνιζεν,
he-continued and whether it-snowed or it-rained or it-froze
ἀσάλευτος ἔμενε. πληρώσας οὖν τὸν συνήθη καιρὸν τῷ
unmoved he-remained having-completed then the customary time with-the
ἐξυπνιστικῷ σφυρίῳ τὰς πάντων ἔκρουε κέλλας, συνάγων
waking hammer the of-all he-knocked cells gathering
αὐτοὺς εἰς τοὺς εὐκτηρίους οἴκους, καὶ καθ' ἕκαστον
them into the prayer houses and in each
οἶκον συμψάλλων αὐτοῖς ἓν ἢ δεύτερον ἀντίφωνον, καὶ
house singing-with them one or second antiphon and
συνευχόμενος, οὕτως ἀπῄει πρὸ ἡμέρας εἰς τὸ κελλίον
praying-with(-them) thus he-went-away before day to the cell
ἑαυτοῦ, ὡς ἐπὶ τῆς ἀληθείας πολλάκις ἐκδιδυσκόντων αὐτὸν
his-own as on the truth often stripping him

τῶν ἀδελφῶν καὶ ἀποσφιγγόντων αὐτοῦ τὰ ἱμάτια ὡς ἀπὸ
the brothers and wringing his the garments as from
πλύτρας, καὶ ἄλλα περιβαλλόντων. οὕτως οὖν πάλιν
(a)-washing-trough and others putting-on(-him) thus then again
ἀναπαυθεὶς μέχρι τῆς ὥρας τῆς ψαλμῳδίας προσεῖχεν ἕως
having-rested until the hour of-the psalmody he-attended until
ἑσπέρας. καὶ αὕτη τοίνυν ἡ ἀρετὴ Ἀδολίου τοῦ Ταρσέως
evening and this therefore the virtue of-Adolius the Tarsian
τοῦ τελειωθέντος ἐν Ἱεροσολύμοις κἀκεῖ κοιμηθέντος.
the(-one) having-been-perfected in Jerusalem and-there having-fallen-asleep

44 Τὰ κατὰ τὸν μακάριον Ἰννοκέντιον τὸν πρεσβύτερον
the(-things) concerning the blessed Innocent the presbyter
τοῦ Ἐλαιῶνος παρὰ πολλῶν μὲν ἀκήκοας, οὐδὲν δὲ ἧττον
— of-Olivet from many indeed you-have-heard nothing but less
καὶ παρ' ἡμῶν τῶν συζησάντων αὐτῷ τρία ἔτη ἀκούσῃ.
also from us those having-lived-with him three years you-will-hear
οὗτος ἁπλούστατος ἦν καθ' ὑπερβολήν· γενόμενος δὲ τῶν
this(-man) most-simple was to excess having-been and of-the
ἐπιδόξων ἐν τῷ παλατίῳ ἐν ταῖς ἀρχαῖς Κωνσταντίου τοῦ
renowned in the palace in the beginnings of-Constantius the
βασιλέως ἀπετάξατο ὁρμώμενος ἀπὸ γάμου, ἐν οἷς εἶχε
emperor he-renounced setting-out from marriage in which he-had
καὶ υἱὸν Παῦλον ὀνόματι δομέστικον στρατευόμενον. τούτου
also (a)-son Paul by-name (a)-domesticus serving this(-one)
ἁμαρτήσαντος πρὸς θυγατέρα πρεσβυτέρου ἐπαράσατο
having-sinned with (a)-daughter of-(a)-presbyter cursed
ὁ Ἰννοκέντιος τῷ ἰδίῳ υἱῷ, παρακαλέσας τὸν θεὸν καὶ
— Innocent the own son having-besought — God and
εἰπὼν ὅτι Κύριε δὸς αὐτῷ τοιοῦτον πνεῦμα ἵνα μηκέτι
having-said that Lord give him such (a)-spirit that no-longer
εὕρῃ καιρὸν τοῦ ἐξαμαρτῆσαι τὸ σαρκίον· ἄμεινον
he-may-find occasion of-the to-sin the little-flesh better

ἡγησάμενος δαιμονίῳ αὐτὸν πυκτεύειν ἢ ἀκολασίᾳ. ὃ
having-deemed(-it) with-(a)-demon him to-box than with-licentiousness which
δὴ καὶ γεγένηται. ὃς ἔτι καὶ νῦν ἐστὶν εἰς τὸ ὄρος τῶν
indeed also happened who still also now is in the mountain of-the
Ἐλαιῶν σιδηροφορῶν καὶ παιδευόμενος ὑπὸ τοῦ πνεύματος.
Olives wearing-iron and being-chastised by the spirit
οὗτος ὁ Ἰννοκέντιος οἷος μὲν γέγονεν ἐλεήμων λῆρος
this — Innocent how indeed he-was merciful (a)-babbler
ὀφθήσομαι τἀληθῆ διηγούμενος, ὡς πολλάκις κλέπτειν
I-shall-appear the-truth relating as often to-steal
αὐτὸν ἀπὸ τῶν ἀδελφῶν καὶ διδόναι τοῖς δεομένοις. καθ'
him from the brothers and to-give to-those needing to
ὑπερβολὴν δὲ γέγονεν ἄκακος καὶ ἁπλοῦς, καὶ χαρίσματος
excess and he-was guileless and simple and of-(a)-gift
ἠξιώθη κατὰ δαιμόνων. ἐν οἷς ποτὲ ἠνέχθη
he-was-deemed-worthy against demons among which(-times) once was-brought
αὐτῷ νεανίσκος ὁρώντων ἡμῶν ὑπὸ πνεύματος ληφθεὶς
to-him (a)-youth us seeing by (a)-spirit seized
καὶ παρέσεως, ὡς ἐμὲ θεασάμενον ἄντικρυς θελῆσαι
and paralysis so-that me having-beheld(-it) straightway to-wish
διῶξαι τὴν μητέρα τοῦ ἀχθέντος, ἀπευδοκήσαντα τῆς
to-drive-away the mother of-the(-one) brought having-despaired of-the
θεραπείας. συνέβη οὖν ἐν τῷ μεταξὺ ἐλθόντα τὸν γέροντα
healing it-happened then in the meantime having-come the old-man
θεάσασθαι αὐτὴν παρεστῶσαν καὶ κλαίουσαν καὶ ὀδυρομένην
to-behold her standing-by and weeping and lamenting
ἐπὶ τῇ ἀνεκδιηγήτῳ συμφορᾷ τοῦ υἱοῦ. δακρύσας οὖν
at the indescribable misfortune of-the son having-wept then
ὁ καλόγηρος καὶ ἐπισπλαγχνισθεὶς λαβὼν τὸν
the good-old-man and having-been-moved-with-compassion having-taken the
νεανίσκον εἰσῆλθεν εἰς τὸ μαρτύριον ἑαυτοῦ ὃ ᾠκοδομήκει
youth he-went into the martyr's-shrine his-own which had-built

αὐτός, ἐν ᾧ λείψανα κατακεῖται Ἰωάννου τοῦ βαπτιστοῦ.
himself in which relics lie of-John the Baptist
καὶ ἐπευξάμενος αὐτῷ μέχρις ἐννάτης ὥρας ἀπὸ τρίτης
and having-prayed for-him until (the)-ninth hour from (the)-third
ὥρας, ὑγιῆ ἀπέδωκε τὸν νεανίσκον τῇ αὐτοῦ μητρὶ τῇ
hour healthy he-gave-back the youth to-the his mother on-the
αὐτῇ ἡμέρᾳ, καὶ τὴν πάρεσιν αὐτοῦ καὶ τὸν δαίμονα
same day both the paralysis his and the demon
ἐξελάσας· τοιαύτη δὲ ἦν ἡ πάρεσις αὐτοῦ ὡς πτύοντα
having-driven-out such and was the paralysis his that spitting
τὸν παῖδα ἐπὶ τὸν νῶτον πτύειν, οὕτως ἦν ἐκστραφείς.
the boy on the back to-spit so he-was twisted
Πρόβατον ἀπολέσασα γραῦς τις προσῆλθεν αὐτῷ
(a)-sheep having-lost old-woman a-certain came to-him
κλαίουσα· καὶ ἀκολουθήσας αὐτῇ λέγει· Δεῖξόν μοι τὸν τόπον
weeping and having-followed her he-says show me the place
ἔνθα ἀπώλεσας. ἀπάγει αὐτὸν εἰς τοὺς περὶ τὸν Λαζάριον
where you-lost(-it) she-leads-away him to the around the Lazarium
τόπους. στὰς οὖν προσηύξατο. οἱ δὲ κλέψαντες νεώτεροι
places having-stood then he-prayed the and having-stolen(-it) young-men
προφθάσαντες ἔσφαξαν αὐτό. ἐν τῷ οὖν προσεύξασθαι
having-anticipated slaughtered it in the then to-pray
αὐτὸν μηδενὸς ὁμολογοῦντος, κεκρυμμένου τοῦ κρεαδίου ἐν
him no-one confessing hidden the little-meat in
τῷ ἀμπελῶνι, ποθὲν κόραξ ἐλθὼν ἐπέστη καὶ λαβὼν
the vineyard from-somewhere (a)-raven having-come stood and having-taken
κόπεον πάλιν ἀπέστη. καὶ προσχὼν ὁ μακάριος εὗρε τὸ
(a)-piece again withdrew and having-attended the blessed(-one) found the
θῦμα· καὶ οὕτω προσπεσόντες αὐτῷ οἱ νεώτεροι ὡμολόγησαν
victim and thus having-fallen-before him the young-men confessed
οἱ σφάξαντες αὐτό, ἀπαιτηθέντες τὸ ἄξιον τίμημα.
those having-slaughtered it having-been-required the worthy price

Περιετύχομεν ἐν Γαλατίᾳ καὶ συνεχρονίσαμεν μακρῷ 45
we-met in Galatia and spent-time-with (a)-long
χρόνῳ τῷ πρεσβυτέρῳ Φιλορώμῳ ἀνδρὶ ἀσκητικωτάτῳ
time the presbyter Philoromus (a)-man most-ascetic
καὶ καρτερικωτάτῳ· ὃς ὥρμητο μὲν ἐξ οἰκέτιδος μητρὸς
and most-enduring who had-sprung indeed from (a)-slave mother
ἐλευθέρου δὲ πατρός· τοσαύτην δὲ εὐγένειαν εἰς τὴν
free but father such and nobility in the
κατὰ Χριστὸν ἐνεδείξατο πολιτείαν, ὡς καὶ αὐτοὺς
according-to Christ showed way-of-life so-as even very
τοὺς ἀνικήτους ἐν γένει αἰδεῖσθαι αὐτοῦ τὴν ζωὴν καὶ τὴν
the unconquered in race to-revere his the life and the
ἀρετήν. οὗτος ἀπετάξατο ἐν ταῖς ἡμέραις Ἰουλιανοῦ τοῦ
virtue this(-man) renounced in the days of-Julian the
δυσωνύμου βασιλέως, καὶ μετὰ παρρησίας διελέχθη τούτῳ.
ill-named emperor and with boldness talked to-this(-one)
ὃν ξυρισθῆναι ἐκέλευσε καὶ ὑπὸ παιδαρίων κοσσισθῆναι· ὃς
whom to-be-shaved ordered and by slave-boys to-be-slapped who
ἐγκαρτερήσας τῷ πράγματι, καὶ χάριτας αὐτῷ ὡμολόγησεν,
having-endured the thing and thanks to-him confessed
ὡς αὐτὸς ἡμῖν διηγήσατο. τούτῳ ἐπέθετο ἐν προοιμίοις
as himself to-us related on-this(-man) attacked in (the)-beginnings
ὁ τῆς πορνείας πόλεμος καὶ τῆς γαστριμαργίας· ὃς τὸ
the of-the fornication war and of-the gluttony who the
πάθος ἐξήλασεν ἐγκλεισμῷ τε καὶ σιδηροφορίᾳ, καὶ ἀποχῇ
passion drove-out by-shutting-in both and wearing-iron and abstinence
σιτίνου ἄρτου καὶ πάντων τῶν ἑψομένων διὰ πυρός.
from-wheaten bread and all the(-things) cooked through fire
διακαρτερήσας ἐν τούτοις ἐπὶ δεκαοκτὼ ἔτεσιν ᾖσε τὸν
having-held-out in these for eighteen years he-sang the
ἐπινίκιον ὕμνον τῷ Χριστῷ. οὗτος ὑπὸ τῶν πνευμάτων
triumphal hymn — to-Christ this(-man) by the spirits

τῆς πονηρίας διαφόρως πολεμηθεὶς ἐνεκαρτέρησεν ἐν ἑνὶ
of-the wickedness variously warred-on persevered in one
μοναστηρίῳ τεσσαράκοντα ἔτη. ἀφηγεῖτο δὲ οὗτος ὅτι
monastery forty years he-related and this(-man) that
Ἐπὶ τριάκοντα καὶ δύο ἔτη οὐδεμιᾶς ὀπώρας ἡψάμην.
for thirty and two years no fruit I-touched
δειλίας δέ ποτε πολεμησάσης πρὸς τὸ ταύτης περιγενέσθαι
cowardice and once having-warred for the this to-overcome
μνήματι ἑαυτὸν καθεῖρξεν ἐπὶ ἔτη ἕξ. τούτου πάνυ ἐκήδετο
in-(a)-tomb himself he-shut-up for years six this(-man) greatly cared-for
ὁ μακάριος Βασίλειος ὁ ἐπίσκοπος ἡδόμενος αὐτοῦ τῇ
the blessed Basil the bishop being-pleased-with his the
αὐστηρίᾳ καὶ τῇ στυφότητι· ὃς εἰσέτι καὶ νῦν τοῦ καλάμου
austerity and the severity who still also now the pen
καὶ τῆς τετράδος τοῦ γράφειν οὐκ ἀνεχώρησεν, ὀγδοηκοστόν
and the tablet of-the to-write not withdrew-from eightieth
που ἄγων ἔτος. οὗτος ἔφησεν ὅτι Ἀφ' οὗ ἐμυσταγωγήθην
about leading year this(-man) said that from which I-was-initiated
καὶ ἀνεγεννήθην μέχρι τῆς σήμερον ἡμέρας, ἄρτον ἀλλότριον
and born-again until the present day bread of-another
δωρεὰν οὐ βέβρωκα, ἀλλ' ἐκ τῶν ἰδίων πόνων· ὡς ἐπὶ
free not I-have-eaten but from the own labors as before
θεοῦ ἡμᾶς ἔπεισεν ὅτι διακόσια πεντήκοντα νομίσματα
God us he-persuaded that two-hundred fifty coins
ἐκ τοῦ ἔργου τῶν χειρῶν αὐτοῦ λελωβημένοις δέδωκεν,
from the work of-the hands his to-maimed(-people) he-has-given
οὐδέποτε ἀδικήσας οὐδένα. ὃς πεζῇ τῇ πορείᾳ καὶ
never having-wronged anyone who on-foot by-the journey even
μέχρις αὐτῆς Ῥώμης ἀπῆλθεν εὐξόμενος εἰς τὸ μαρτύριον
as-far-as very Rome went-away to-pray at the martyr's-shrine
τοῦ μακαρίου Πέτρου· ἔφθασε δὲ καὶ μέχρις Ἀλεξανδρείας,
of-the blessed Peter he-reached and also as-far-as Alexandria

εὐξόμενος εἰς τὸ μαρτύριον τοῦ Μάρκου. †ἦλθε† δὲ καὶ
to-pray at the martyr's-shrine — of-Mark came and also
δεύτερον εἰς Ἱεροσολύμους, ἰδίοις ἀπελθὼν ποσὶ καὶ
(a)-second(-time) to Jerusalem with-own having-gone-away feet and
ἀναλώμασιν ἑαυτῷ ἐπαρκέσας. ἔλεγεν δὲ οὗτος ὅτι Οὐ
with-means for-himself having-sufficed he-said and this(-man) that not
μέμνημαί ποτε ἀποστὰς κατὰ νοῦν τοῦ θεοῦ μου.
I-remember ever having-departed in mind — from-God my
Ἡ τρισμακαρία Μελανία Σπανὴ γέγονε τὸ γένος, εἰτοῦν 46
the thrice-blessed Melania Spanish was by-the race or-rather
Ῥωμαία· θυγάτηρ μὲν γέγονε Μαρκελλίνου τοῦ ἀπὸ
Roman daughter indeed she-was of-Marcellinus the(-one) of
ὑπάτων, ἀνδρὸς δέ τινος τῶν ἀπὸ ἀξιωμάτων γυνή,
consular(-rank) of-man and a-certain of-those of dignities wife
οὗ καλῶς οὐκ ἐπιμέμνημαι. αὐτὴ χηρεύσασα εἰκοστὸν
whom well not I-remember she having-been-widowed twenty
δεύτερον ἄγουσα ἔτος ἔρωτος θείου κατηξιώθη, καὶ μηδενὶ
second leading year of-love divine was-deemed-worthy and to-no-one
μηδὲν εἰρηκυῖα, ἐκωλύετο γὰρ ἐν τοῖς καιροῖς Οὐάλεντος
anything having-said she-was-hindered for in the times of-Valens
ἀρχὴν ἔχοντος ἐν τῇ βασιλείᾳ, ποιήσασα ἐπίτροπον τοῦ
rule holding in the empire having-caused (a)-guardian of-the
υἱοῦ αὐτῆς ὀνομασθῆναι, τὰ κινητὰ πάντα αὐτῆς λαβοῦσα
son her to-be-named the movables all her having-taken
καὶ ἐμβαλοῦσα εἰς πλοῖον, μετὰ φανερῶν παίδων καὶ
and having-put(-them) into (a)-boat with known servants and
γυναικῶν δρομαία κατέπλευσεν ἐπὶ τὴν Ἀλεξάνδρειαν.
women in-haste sailed-down to — Alexandria
κἀκεῖθεν διαπωλήσασα τὰς ὕλας καὶ εἰς χρυσὸν
and-from-there having-sold the goods and into gold
κατακερματίσασα εἰσῆλθεν εἰς τὸ ὄρος τῆς Νιτρίας, τοῖς
having-changed she-went into the mountain — of-Nitria the

πατράσι περιτυγχάνουσα τοῖς περὶ Παμβὼ καὶ Ἀρσίσιον
fathers meeting those around Pambo and Arsisius
καὶ Σαραπίωνα τὸν μέγαν καὶ Παφνούτιον τὸν Σκητιώτην
and Sarapion the great and Paphnutius the Scetiote
καὶ Ἰσίδωρον τὸν ὁμολογητὴν ἐπίσκοπον Ἑρμουπόλεως καὶ
and Isidore the confessor bishop of-Hermopolis and
Διόσκορον. καὶ ἐχρόνισε παρ᾽ αὐτοῖς ἕως ἥμισυ ἔτους
Dioscorus and she-spent-time with them as-far-as half (a)-year
ἀνὰ τὴν ἔρημον κυκλεύουσα καὶ ἱστοροῦσα πάντας τοὺς
through the desert going-around and visiting all the
ἁγίους. μετὰ δὲ τοῦτο τοῦ αὐγουσταλίου Ἀλεξανδρείας
saints after and this the augustalis of-Alexandria
ἐξορίσαντος Ἰσίδωρον καὶ Πισίμιον καὶ Ἀδέλφιον καὶ
having-exiled Isidore and Pisimius and Adelphius and
Παφνούτιον καὶ Παμβώ, ἐν οἷς καὶ Ἀμμώνιον τὸν
Paphnutius and Pambo among whom also Ammonius the
παρώτην, καὶ δώδεκα ἐπισκόπους καὶ πρεσβυτέρους, εἰς τὴν
ear-cut and twelve bishops and presbyters to —
Παλαιστίνην περὶ Διοκαισάρειαν· οἷς ἠκολούθησεν αὕτη ἐκ
Palestine around Diocaesarea whom followed she from
τῶν ἰδίων χρημάτων ὑπηρετουμένη. κωλυομένων δὲ τῶν
the own money serving(-them) being-hindered and the
ὑπηρετῶν, ὡς διηγοῦντο, συνέτυχον γὰρ τῷ ἁγίῳ Πισιμίῳ
servants as they-related they-met for the holy Pisimius
καὶ Ἰσιδώρῳ καὶ Παφνουτίῳ καὶ Ἀμμωνίῳ, αὕτη παιδαρίου
and Isidore and Paphnutius and Ammonius she of-(a)-slave-boy
καρακάλλιον λαβοῦσα ἐν ταῖς ἑσπέραις ἔφερεν αὐτοῖς
(a)-hooded-cloak having-taken in the evenings brought them
τὰ πρὸς τὴν χρείαν. γνοὺς δὲ ὁ ὑπατικὸς τῆς
the(-things) for the need having-known and the consular —
Παλαιστίνης, θελήσας τὸν κόλπον πληρῶσαι προσεδόκησεν
of-Palestine wishing the pocket to-fill expected

αὐτὴν καπνίζειν· καὶ κατασχὼν αὐτὴν ἔβαλεν εἰς φυλακὴν
her to-smoke and having-seized her threw(-her) into prison
ἀγνοῶν τὴν ἐλευθερίαν. αὕτη δὲ δηλοῖ αὐτῷ· Ἐγὼ
not-knowing the free-birth she but makes-known to-him I
τοῦδε μὲν γέγονα θυγάτηρ, τοῦδε δὲ γυνή· τοῦ δὲ
of-so-and-so indeed am daughter of-so-and-so and wife — and
Χριστοῦ εἰμὶ δούλη. καὶ μὴ τῆς εὐτελείας τοῦ σχήματός
of-Christ I-am servant and not the cheapness of-the guise
μου καταπτύσῃς· δύναμαι γὰρ ἐμαυτὴν ἐὰν θέλω ὑψῶσαι,
my despise I-can for myself if I-wish to-exalt
καὶ οὐκ ἔχεις με ἐν τούτῳ καπνίσαι οὐδὲ τῶν ἐμῶν τι
and not you-can me in this to-smoke nor of-the my anything
λαβεῖν. ὥστε οὖν ἵνα μὴ ἀγνοήσας ἐγκλήμασι περιπέσῃς
to-take so-that then that not having-been-ignorant into-charges you-may-fall
ἐδήλωσά σοι· δεῖ γὰρ κατὰ τῶν ἀναισθήτων
I-have-made-known to-you (one)-must for against the senseless
καθάπερ ἱέρακι τῷ τύφῳ κεχρῆσθαι. τότε γνοὺς ὁ
as with-(a)-hawk the conceit to-use then having-known the
δικαστὴς καὶ προσαπελογήσατο καὶ προσεκύνησεν αὐτῇ,
judge both apologized and did-obeisance to-her
καὶ ἐκέλευσεν αὐτὴν ἀκωλύτως συντυγχάνειν τοῖς ἁγίοις.
and ordered her unhindered to-meet the saints
Αὕτη μετὰ τὴν ἀνάκλησιν τούτων μοναστήριον κτίσασα
she after the recall of-these (a)-monastery having-founded
ἐν Ἱεροσολύμοις εἰκοσιεπτὰ ἔτεσιν ἐνεχρόνισεν ἐκεῖ ἔχουσα
in Jerusalem twenty-seven years spent-time there having
συνοδίαν παρθένων πεντήκοντα. ᾗ συνέζη καὶ ὁ
(a)-community of-virgins fifty with-whom lived also the
εὐγενέστατος καὶ ὁμότροπος καὶ στιβαρώτατος Ῥουφῖνος
most-noble and like-minded and most-steadfast Rufinus
ὁ ἀπὸ Ἰταλίας ἐξ Ἀκυληΐας τῆς πόλεως, πρεσβυτερίου
the(-one) from Italy from Aquileia the city of-presbyterate

ἐς ὕστερον καταξιωθείς· οὗ γνωστικώτερος καὶ
at later having-been-deemed-worthy than-whom more-knowing and
ἐπιεικέστερος ἐν ἀνδράσιν οὐχ εὑρίσκετο. δεξιούμενοι οὖν
more-reasonable among men not was-found welcoming then
ἀμφότεροι ἐν τοῖς εἰκοσιεπτὰ ἔτεσι τοὺς παρατυγχάνοντας
both in the twenty-seven years those chancing-by
ἐν τοῖς Ἱεροσολύμοις εὐχῆς ἕνεκεν, ἐπισκόπους τε
in — Jerusalem of-prayer for-the-sake bishops both
καὶ μονάζοντας καὶ παρθένους, οἰκείοις ἀναλώμασιν
and solitaries and virgins with-own means
ᾠκοδόμησαν μὲν πάντας τοὺς παρατυγχάνοντας,
they-edified indeed all the(-ones) chancing-by
ἥνωσαν δὲ τὸ σχίσμα τὸ κατὰ Παυλῖνον ὡς
they-united and the schism the(-one) concerning Paulinus of-about
ἀνδρῶν τετρακοσίων μοναζόντων, καὶ πάντα αἱρετικὸν
men four-hundred solitaries and every heretic
πνευματομάχον συμπείσαντες εἰσήγαγον εἰς τὴν ἐκκλησίαν,
spirit-fighter having-persuaded they-brought into the church
τιμῶντες τοὺς κατὰ τόπον κληρικοὺς δώροις καὶ τροφαῖς,
honoring the in place clerics with-gifts and foods
οὕτω διετέλεσαν μηδένα σκανδαλίσαντες.
thus they-continued no-one having-scandalized

Chronius digs a well deep in the desert and lives there sixty years. Paphnutius Cephalas tells Palladius that God abandons the proud for their good, or to show hidden virtue, as with Job. Elpidius lives twenty-five years in a cave near Jericho, so intent on his psalms that a scorpion's sting does not stir him.

47 Χρόνιός τις ὀνόματι ἐκ τῆς κώμης τῆς λεγομένης
Chronius a-certain by-name from the village the(-one) called
Φοινίκης, ἀπομετρήσας ἀπὸ τῆς ἰδίας κώμης πλησίον
Phoenice having-measured-off from the own village near
οὔσης τῆς ἐρήμου μύρια πεντακισχίλια βήματα τῷ
being the desert ten-thousand five-thousand steps with-the
δεξιῷ ποδὶ ἀριθμούμενα, ἐκεῖσε προσευξάμενος ὤρυξε
right foot counted there having-prayed he-dug
φρέαρ· καὶ εὑρὼν κάλλιστον ὕδωρ ἀπέχον ὀργυιὰς ἑπτὰ
(a)-well and having-found most-excellent water distant fathoms seven
ᾠκοδόμησεν ἑαυτῷ ἐκεῖ ξενίαν μικράν. καὶ ἀφ' ἧς
he-built for-himself there (a)-lodging small and from which
ἡμέρας ἐνεθρόνισεν ἑαυτὸν τῇ μονῇ ηὔξατο τῷ θεῷ μὴ
day he-enthroned himself in-the dwelling he-prayed — to-God not
ἀνακάμψαι μηκέτι εἰς οἰκούμενον τόπον. παρελθόντων δὲ
to-return any-longer to inhabited place having-passed and
ὀλίγων ἐτῶν ἠξιώθη πρεσβυτερίου ἀδελφότητος περὶ
few years he-was-deemed-worthy of-presbyterate (a)-brotherhood around
αὐτὸν συναχθείσης ὡς ἀνδρῶν διακοσίων. αὕτη οὖν
him having-been-gathered of-about men two-hundred this then
αὐτοῦ φέρεται τῆς ἀσκήσεως ἡ ἀρετή, ὅτι ἑξήκοντα ἔτη
his is-reported of-the discipline the virtue that sixty years

παρεδρεύσας τῷ θυσιαστηρίῳ ἱερατεύων οὐ τῆς ἐρήμου
having-attended the altar acting-as-priest not from-the desert
ἐξῆλθεν, οὐκ ἐκτὸς ἔργου ἰδίων χειρῶν βέβρωκεν ἄρτον.
he-went-out not apart-from work of-own hands he-has-eaten bread
Τούτῳ συνῴκει Ἰακώβ τις ἐκ γειτόνων ὁ
with-this(-man) lived Jacob a-certain from neighbors the(-one)
ἐπίκλην χωλός, γνωστικώτατος εἰς ἄκρον. ἀμφότεροι δὲ
by-name lame most-knowing to (the)-height both and
γνώριμοι ἦσαν τοῦ μακαρίου Ἀντωνίου. μιᾶς οὖν τῶν
acquainted they-were with-the blessed Antony on-one then of-the
ἡμερῶν συνδραμόντος καὶ Παφνουτίου τοῦ ἐπιλεγομένου
days having-come-together also Paphnutius the(-one) surnamed
Κεφαλᾶ, ὃς χάρισμα γνώσεως εἶχε τῶν θείων γραφῶν
Cephalas who (the)-gift of-knowledge had of-the divine scriptures
παλαιᾶς καὶ καινῆς διαθήκης, πᾶσαν αὐτὴν ἑρμηνεύων
old and new testament all it interpreting
μὴ ἀναγνοὺς γραφάς, πρᾶος δὲ ἦν ὡς καλύπτεσθαι
not having-read scriptures meek and he-was so-as to-be-hidden
προφητικὴν ἀρετήν· οὗ φέρεται ὅτι ὀγδοήκοντα ἔτη ὑφ᾽
prophetic virtue of-whom is-reported that eighty years at
ἓν δύο χιτῶνας οὐκ ἔσχε. τούτοις συντυχόντες ἐγώ τε καὶ
once two tunics not he-had with-these having-met I both and
οἱ μακάριοι Εὐάγριος καὶ Ἀλβάνιος ἐζητοῦμεν μαθεῖν τὰς
the blessed Evagrius and Albanius sought to-learn the
αἰτίας τῶν παραπιπτόντων ἢ καὶ ἐκπιπτόντων ἀδελφῶν ἢ
causes of-the falling-aside or also falling-out brothers or
σφαλλομένων ἐν τῷ καθήκοντι βίῳ. συνέβη γὰρ ἐν ταῖς
erring in the fitting life it-happened for in the
ἡμέραις ἐκείναις καὶ Χαιρήμονα τὸν ἀσκητὴν καθεζόμενον
days those also Chaeremon the ascetic sitting
τελευτῆσαι καὶ εὑρεθῆναι αὐτὸν νεκρὸν ἐν τῇ καθέδρᾳ
to-die and to-be-found him dead in the seat

κατέχοντα τὸ ἔργον εἰς τὰς χεῖρας. συνέβη δὲ καὶ ἄλλον
holding the work in the hands it-happened and also another
ἀδελφὸν ὀρύσσοντα φρέαρ καταχωσθῆναι ὑπὸ τοῦ φρέατος·
brother digging (a)-well to-be-buried by the well
καὶ ἄλλον ἀπὸ τῆς Σκήτεως κατερχόμενον ἀποθανεῖν ἀπὸ
and another from — Scetis coming-down to-die from
λείψεως ὕδατος· ἐν οἷς καὶ τὰ κατὰ Στέφανον
lack of-water among which(-things) also the(-things) concerning Stephen
τὸν ἐκπεσόντα εἰς αἰσχρὰν ἀσωτίαν, καὶ Εὐκάρπιον, καὶ
the(-one) having-fallen into shameful profligacy and Eucarpius and
τὰ κατὰ Ἥρωνα τὸν Ἀλεξανδρέα, καὶ τὰ κατὰ
the(-things) concerning Heron the Alexandrian and the(-things) concerning
Οὐάλην τὸν Παλαιστῖνον, καὶ τὰ κατὰ Πτολεμαῖον
Valens the Palestinian and the(-things) concerning Ptolemy
τὸν ἐν τῇ Σκήτει Αἰγύπτιον. συνηρωτῶμεν οὖν τίς ἡ
the(-one) in — Scetis Egyptian we-asked-together then what the
αἰτία τοῦ οὕτω ζῶντας ἀνθρώπους ἐν τῇ ἐρημίᾳ τοὺς μὲν
cause of-the thus living men in the desert the(-ones) indeed
ἀπατηθῆναι τὴν φρένα τοὺς δὲ περιρραγῆναι ἀκολασίᾳ.
to-be-deceived in-the mind the(-others) and to-be-torn-away by-licentiousness
ταύτην οὖν ἡμῖν ἔδωκε τὴν ἀπόκρισιν Παφνούτιος ὁ
this then to-us gave the answer Paphnutius the
γνωστικώτατος, ὅτιπερ Πάντα τὰ γινόμενα διαιρεῖται
most-knowing that all the(-things) happening are-divided
εἰς δύο, εἵς τε εὐδοκίαν θεοῦ καὶ συγχώρησιν. ὅσα
into two into both good-pleasure of-God and permission as-many-as
τοίνυν γίνεται κατὰ ἀρετὴν εἰς δόξαν θεοῦ, ταῦτα
therefore happen according-to virtue for (the)-glory of-God these
γίνεται εὐδοκίᾳ θεοῦ· ὅσα δ' αὖ πάλιν ἐπιζήμια
happen by-good-pleasure of-God as-many-as but in-turn again harmful
καὶ ἐπικίνδυνα καὶ περιστατικὰ καὶ ἐκπτωτικά, ταῦτα
and dangerous and calamitous and causing-falls these

γίνεται κατὰ θεοῦ συγχώρησιν. ἡ δὲ συγχώρησις ἐκ
happen according-to of-God permission the and permission from
λόγου γίνεται· ἀδύνατον γὰρ τὸν ὀρθῶς φρονοῦντα καὶ
reason happens impossible for the(-one) rightly thinking and
ὀρθῶς βιοῦντα περιπεσεῖν πταίσμασιν αἰσχύνης ἢ πλάνης
rightly living to-fall into-stumblings of-shame or deception
δαιμόνων. ὅσοι τοίνυν διεφθαρμένῳ σκοπῷ νόσῳ
of-demons as-many-as therefore with-corrupted aim by-(the)-sickness
ἀνθρωπαρεσκείας καὶ αὐθαδείᾳ λογισμῶν μετέρχεσθαι
of-man-pleasing and by-self-will of-thoughts to-pursue
δοκοῦσι τὴν ἀρετήν, οὗτοι καὶ σφάλμασι περιπίπτουσι,
seem the virtue these also into-errors fall
θεοῦ πρὸς τὸ συμφέρον αὐτῶν ἐγκαταλιμπάνοντος αὐτούς,
God for the advantage their forsaking them
ἵνα διὰ τῆς ἐγκαταλείψεως αἰσθανόμενοι τὴν ἐκ τῆς
that through the forsaking perceiving the from the
μεταβολῆς ἀλλοίωσιν διορθώσωνται ἢ τὴν πρόθεσιν ἢ
change alteration they-may-correct either the purpose or
τὴν πρᾶξιν. ποτὲ μὲν γὰρ ἡ πρόθεσις ἐξαμαρτάνει,
the practice sometimes indeed for the purpose errs
ὅταν κακῷ σκοπῷ γένηται· ποτὲ δὲ καὶ ἡ πρᾶξις,
when with-bad aim it-happens sometimes and also the practice
ὅταν διεφθαρμένως ἢ καθ' ὃν δεῖ τρόπον μὴ
when corruptly or according-to which (one)-must way not
γένηται. ὅπερ συμβαίνει πολλάκις καὶ τὸν ἀκόλαστον
it-happens which happens often also the licentious
διεφθαρμένῳ σκοπῷ ποιεῖν τὴν ἐλεημοσύνην ἐπὶ νεωτέρας
with-corrupted aim to-do the alms to young(-women)
διὰ τέλος αἰσχρόν, πρᾶξιν δὲ εὔλογον τῷ ὡς ὀρφανῇ
for (an)-end shameful (a)-practice but reasonable by-the as to-(an)-orphan
καὶ μόνῃ καὶ ἀσκουμένῃ διδόναι ἐπικουρίαν. συμβαίνει
and alone and practicing-discipline to-give help it-happens

δὲ καὶ σκοπῷ ὀρθῷ ποιεῖν ἐλεημοσύνην εἰς νοσοῦντας ἢ
and also with-aim right to-do alms to sick or
γεγηρακότας ἢ ἐκπεπτωκότας πλούτου, φειδωλῶς δὲ καὶ
aged or fallen-from wealth sparingly but and
μετὰ γογγυσμοῦ, καὶ εἶναι τὸν μὲν σκοπὸν ὀρθόν, τὴν δὲ
with grumbling and to-be the indeed aim right the but
πρᾶξιν τοῦ σκοποῦ ἀναξίαν· δεῖ γὰρ τὸν ἐλεήμονα ἐν
practice of-the aim unworthy (one)-must for the merciful(-man) in
ἱλαρότητι ἐλεεῖν καὶ ἀφειδίᾳ. ἔλεγον δὲ καὶ τοῦτο ὅτι
cheerfulness to-show-mercy and unsparingness they-said and also this that
Προτερήματά εἰσιν ἐν πολλαῖς ψυχαῖς, ἐν ταῖς μὲν εὐφυία
excellences are in many souls in the indeed giftedness
διανοίας, ἐν ταῖς δὲ ἐπιτηδειότης ἀσκήσεως. ἀλλ' ὅταν
of-mind in the(-others) and fitness for-discipline but when
μὴ γένηται δι' αὐτὸ τὸ καλὸν μήτε ἡ πρᾶξις μήτε ἡ
not it-happen for very the good either the practice or the
εὐφυία, μήτε οἱ τὰ προτερήματα κεκτημένοι οὐ τῷ δοτῆρι
giftedness or those the excellences having-acquired not to-the giver
τῶν ἀγαθῶν θεῷ ἐπιγράφουσιν, ἀλλὰ τῇ ἰδίᾳ προαιρέσει
of-the good(-things) God ascribe but to-the own choice
καὶ εὐφυίᾳ καὶ ἱκανότητι, οἱ τοιοῦτοι ἐγκαταλειφθέντες,
and giftedness and sufficiency the such(-men) having-been-forsaken
ἢ εἰς αἰσχρουργίαν ἢ εἰς αἰσχροπάθειαν καὶ αἰσχύνην
either into shameful-deeds or into shameful-passion and shame
ληφθέντες, διὰ τῆς ἐπιγινομένης ταπεινώσεως καὶ
having-been-taken through the supervening humiliation and
αἰσχύνης ἠρέμα πως τὸν ἐπὶ τῇ νομιζομένῃ ἀρετῇ
shame gently somehow the at the supposed virtue
ἀποτρίβονται τῦφον. ἐπειδὴ γὰρ ὁ πεφυσιωμένος
rub-off conceit since for the(-one) puffed-up
ἐπὶ εὐφυίᾳ λόγων ἐπαιρόμενος οὐκ ἐπιγράφει θεῷ τὴν
at giftedness of-words being-exalted not ascribes to-God the

εὐφυίαν οὐδὲ τὴν χορηγίαν τῆς γνώσεως, ἀλλὰ τῇ
giftedness nor the supply of-the knowledge but to-the
ἑαυτοῦ ἀσκήσει ἢ φύσει, ἀφιστᾷ ὁ θεὸς τὸν ἄγγελον τῆς
his-own discipline or nature removes — God the angel of-the
προνοίας ἀπ᾽ αὐτοῦ· οὗ ἀποστραφέντος καταδυναστευθεὶς
providence from him who having-turned-away overpowered
ὑπὸ τοῦ ἀντικειμένου ὁ ἐπαιρόμενος ἐπὶ τῇ εὐφυίᾳ
by the adversary the(-one) exalted at the giftedness
περιπίπτει τῇ ἀκολασίᾳ διὰ τῆς ὑπερηφανίας, ἵνα τοῦ
falls-into the licentiousness through the pride that the
μάρτυρος τῆς σωφροσύνης ἀφαιρεθέντος ἀναξιόπιστα
witness of-the chastity having-been-taken-away untrustworthy
γένηται τὰ λεγόμενα παρ᾽ αὐτῶν, φευγόντων τῶν
may-become the(-things) said by them fleeing the
εὐλαβῶν τὴν ἐκ τοῦ τοιούτου στόματος διδασκαλίαν
pious the from the such mouth teaching
καθάπερ πηγὴν βδέλλας ἔχουσαν· ὡς πληροῦσθαι τὸ
as (a)-spring leeches having so-as to-be-fulfilled the(-thing)
γεγραμμένον· Τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ θεός· Ἵνα τί
written to-the but sinner said — God for what
σὺ ἐκδιηγῇ τὰ δικαιώματά μου καὶ ἀναλαμβάνεις τὴν
you relate the ordinances my and take-up the
διαθήκην μου διὰ στόματός σου; ἐοίκασι γὰρ ἀληθῶς
covenant my through mouth your are-like for truly
αἱ τῶν ἐμπαθῶν ψυχαὶ διαφόροις πηγαῖς· οἱ μὲν
the of-the passionate souls various springs the(-ones) indeed
γαστρίμαργοι καὶ οἰνόφιλοι πηγαῖς βορβορώδεσιν· οἱ
gluttonous and wine-loving to-springs muddy the(-ones)
δὲ φιλάργυροι καὶ πλεονεκταὶ πηγαῖς βατράχους ἐχούσαις·
and avaricious and grasping to-springs frogs having
οἱ δὲ βάσκανοι καὶ ὑπερήφανοι ἐπιτηδειότητα δὲ
the(-ones) and envious and proud fitness but

γνώσεως ἔχοντες, πηγαῖς ὄφεις τρεφούσαις, αἷς ἀεὶ
of-knowledge having to-springs snakes rearing in-which always
μὲν ἐνλιμνάζει ὁ λόγος, μηδένα δὲ ἡδέως ἀρύεσθαι
indeed stagnates the word no-one but gladly to-draw
τούτων διὰ τὴν πικρίαν τοῦ ἤθους. ὅθεν ὁ Δαβὶδ
of-these because-of the bitterness of-the character whence — David
παρεκάλει τρία αἰτῶν, χρηστότητα καὶ παιδείαν
asked three(-things) asking kindness and discipline
καὶ γνῶσιν. ἄνευ γὰρ χρηστότητος γνῶσις ἄχρηστος·
and knowledge without for kindness knowledge (is)-useless
καὶ ἐὰν μὲν διορθώσηται ὁ τοιοῦτος, τὴν αἰτίαν τῆς
and if indeed corrects the such(-man) the cause of-the
ἐγκαταλείψεως ἀποθέμενος, τουτέστι τὸν τῦφον, καὶ
forsaking having-put-off that-is the conceit and
ἀναλάβῃ ταπεινοφροσύνην καὶ ἐπιγνῷ ἑαυτοῦ τὰ μέτρα,
take-up humility and recognize his-own the measures
μήτε κατά τινος ἐπαιρόμενος, καὶ τῷ θεῷ εὐχαριστῶν,
neither against anyone exalting-himself and — to-God giving-thanks
ἐπανέρχεται πάλιν εἰς αὐτὸν ἡ ἐμμάρτυρος γνῶσις. λόγοι
returns again to him the attested knowledge words
γὰρ πνευματικοὶ βίον σεμνὸν καὶ σώφρονα μὴ ἔχοντες
for spiritual (a)-life august and temperate not having
συνιππάζοντα στάχυές εἰσιν ἀνεμόφθοροι, τὸ μὲν σχῆμα
riding-along ears are wind-blasted the indeed form
ἔχοντες, τὸ δὲ τρόφιμον ὑποκλαπέντες. πᾶσα οὖν πτῶσις,
having the but nourishment stolen-away every then fall
εἴτε διὰ γλώσσης εἴτε δι' αἰσθήσεως εἴτε ἡ διὰ
whether through tongue or through sense or the(-one) through
πράξεως, εἴτε ἡ δι' ὅλου τοῦ σώματος, πρὸς τὴν
deed or the(-one) through whole the body in the
ἀναλογίαν τῆς ὑπερηφανίας κατ' ἐγκατάλειψιν γίνεται, θεοῦ
proportion of-the pride by forsaking happens God

φειδομένου τῶν ἐγκαταλιμπανομένων. εἰ γὰρ μετὰ τῆς
sparing those forsaken if for with the
ἀκολασίας καὶ τῇ εὐφυίᾳ αὐτῶν μαρτυρήσει τῇ χορηγίᾳ
licentiousness also to-the giftedness their will-bear-witness by-the supply
τῶν λόγων ὁ κύριος, δαίμονας αὐτοὺς ἀπεργάζεται ἡ
of-the words the Lord demons them makes the
ὑπερηφανία ἐπαιρομένους μετὰ ἀκαθαρσίας.
pride exalted with uncleanness

Καὶ ταῦτα δὲ ἡμῖν ἔλεγον οἱ ὅσιοι ἐκεῖνοι ἄνδρες· Ὅταν
and these(-things) too to-us said the holy those men when
ἴδῃς, φησί, τινὰ βίῳ μὲν χαλεπὸν λόγῳ δὲ πιθανόν,
you-see he-says someone in-life indeed difficult in-speech but persuasive
μνημόνευσον τοῦ δαίμονος τοῦ ἀπὸ τῆς ἁγίας γραφῆς
remember the demon the(-one) from the holy scripture
Χριστῷ ὁμιλοῦντος, καὶ τῆς λεγούσης μαρτυρίας· Ὁ δὲ
with-Christ conversing and the saying testimony the but
ὄφις ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς
serpent was most-wise of-all the beasts those on the
γῆς· ᾧ ἡ φρόνησις μᾶλλον εἰς βλάβην γεγένηται ἄλλης
earth whose the wisdom rather for harm has-become other
ἀρετῆς αὐτῷ μὴ συνδραμούσης. δεῖ γὰρ τὸν πιστὸν
virtue with-it not running-together (one)-must for the faithful
καὶ ἀγαθὸν φρονεῖν μὲν ἃ δίδωσιν ὁ θεός, λαλεῖν δὲ
and good(-man) to-think indeed what gives — God to-speak and
ἃ φρονεῖ, ποιεῖν δὲ ἃ λαλεῖ. ἐὰν γὰρ μὴ τῇ ἀληθείᾳ
what he-thinks to-do and what he-speaks if for not with-the truth
τῶν λόγων ἡ τοῦ βίου συντρέχῃ συγγένεια, ἄρτος ἐστὶν
of-the words the of-the life runs-together kinship (a)-loaf it-is
ἄνευ ἁλὸς κατὰ τὸν Ἰώβ, ὃς οὐ βρωθήσεται οὐδαμῶς,
without salt according-to — Job which not will-be-eaten in-any-way
ἢ βρωθεὶς ἄξει εἰς καχεξίαν τοὺς ἐσθίοντας αὐτόν· Εἰ
or eaten will-lead into ill-health those eating it if

βρωθήσεται γάρ, φησίν, ἄρτος ἄνευ ἁλός; καὶ εἰ ἔστι
will-be-eaten for he-says bread without salt and if there-is
γεῦμα ἐν ῥήμασι κενοῖς μὴ πεπληρωμένοις τῇ μαρτυρίᾳ
taste in words empty not filled with-the testimony
τῶν ἔργων; τῶν οὖν ἐγκαταλείψεων αἱ αἰτίαι ἡ μέν
of-the works of-the then forsakings the causes the(-one) indeed
ἐστι διὰ κεκρυμμένην ἀρετήν, ἵνα φανερωθῇ, ὡς
is because-of hidden virtue that it-may-be-made-manifest as
ἡ τοῦ Ἰώβ, τοῦ θεοῦ χρηματίζοντος αὐτῷ καὶ
the(-forsaking) — of-Job — God answering him and
λέγοντος· Μὴ ἀποποιοῦ μου τὸ κρῖμα, μηδὲ οἷου με ἄλλως
saying not reject my the judgment nor think me otherwise
σοι κεχρηματικέναι, ἀλλ' ἵνα ἀναφανῇς δίκαιος· ἐμοὶ
to-you to-have-answered but that you-may-appear righteous to-me
γὰρ ἦς γνωστὸς τῷ ὁρῶντι τὰ κρυπτά, ἐπειδὴ
for you-were known to-the(-one) seeing the hidden(-things) since
δὲ ἠγνόου τοῖς ἀνθρώποις, ὑπονοούντων σε διὰ
but you-were-unknown to-the men suspecting you because-of
τὸν πλοῦτον θεραπεύειν με, ἐπήγαγον τὴν περίστασιν,
the wealth to-serve me I-brought-on the calamity
ἀπεθέρισα τὸν πλοῦτον, ἵνα δείξω αὐτοῖς τὴν εὐχάριστόν
I-reaped-off the wealth that I-may-show them the thankful
σου φιλοσοφίαν· ἡ δὲ δι' ἀποτροπὴν ὑπερηφανίας,
your philosophy the(-one) and for (the)-averting of-pride
ὡς ἐπὶ τοῦ Παύλου· ἐγκατελείφθη γὰρ ὁ Παῦλος
as in-the-case-of — Paul was-forsaken for — Paul
περιστάσεσι καὶ κολαφισμοῖς καὶ διαφόροις θλίψεσι
to-calamities and buffetings and various afflictions
βαλλόμενος, καὶ ἔλεγεν· Ἐδόθη μοι σκόλοψ τῇ σαρκὶ
being-thrown and he-said was-given to-me (a)-thorn in-the flesh
ἄγγελος σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι·
(an)-angel of-Satan that me he-may-buffet that not I-be-exalted

μήποτε μετὰ τῶν θαυμάτων καὶ ἡ ἄνεσις καὶ ἡ εὐθηνία
lest with the wonders also the ease and the plenty
καὶ ἡ τιμὴ αὐτῷ προσγενομένη εἰς τῦφον αὐτὸν ἐμβάλλῃ
and the honor to-him added into conceit him might-throw
διαβολικὸν χαυνωθέντα. ἐγκατελείφθη καὶ ὁ παραλυτικὸς
devilish puffed-up was-forsaken also the paralytic
δι᾽ ἁμαρτίας, ὡς λέγει ὁ Ἰησοῦς· Ἴδε, ὑγιὴς γέγονας,
because-of sin as says — Jesus behold healthy you-have-become
μηκέτι ἁμάρτανε. ἐγκατελείφθη καὶ ὁ Ἰούδας προτιμήσας
no-longer sin was-forsaken also — Judas having-preferred
λόγου ἀργύριον, διὸ καὶ ἀπήγξατο. ἐγκατελείφθη
to-(the)-word money wherefore also he-hanged-himself was-forsaken
καὶ ὁ Ἡσαῦ καὶ περιέπεσεν ἀκολασίᾳ, προτιμήσας
also — Esau and fell-into licentiousness having-preferred
κόπρον ἐντέρων εὐλογίας πατρικῆς. ὡς ταῦτα πάντα
dung of-entrails to-blessing paternal so-that these(-things) all
συναισθανόμενον τὸν Παῦλον εἰπεῖν περί τινων μέν·
perceiving — Paul to-say about some indeed
Ἐπειδὴ γὰρ οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,
since for not they-approved — God to-have in knowledge
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ
gave-over them — God to (a)-reprobate mind to-do the(-things)
μὴ καθήκοντα· περὶ δὲ ἑτέρων τινῶν τῶν δοκούντων
not fitting about but other some of-those seeming
ἔχειν γνῶσιν θεοῦ μετὰ διεφθαρμένης γνώμης· Ἐπειδὴ γὰρ
to-have knowledge of-God with corrupted mind since for
γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν,
having-known — God not as God they-glorified or gave-thanks
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· ὡς ἐκ
gave-over them — God to passions of-dishonor so-that from

τούτου γινώσκειν ἡμᾶς ὅτι ἀμήχανόν ἐστι πεσεῖν τινὰ εἰς
this to-know us that impossible it-is to-fall anyone into
ἀκολασίαν μὴ ἐγκαταλειφθέντα ὑπὸ τῆς προνοίας τοῦ θεοῦ.
licentiousness not having-been-forsaken by the providence — of-God
Ἐν τοῖς κατὰ Ἰεριχὼ σπηλαίοις τῶν Ἀμορραίων, 48
in the near Jericho caves of-the Amorites
ἃ πάλαι λελαξεύκεισαν φεύγοντες Ἰησοῦν τὸν τοῦ
which of-old had-hewn fleeing Joshua the(-son) —
Ναυῆ ἐκπορθοῦντα τὸ τηνικαῦτα τοὺς ἀλλοφύλους εἰς
of-Nave sacking the then the foreigners into
τὸ ὄρος τοῦ Δουκᾶ, Ἐλπίδιός τις Καππαδόκης
the mountain — of-Doukas Elpidius a-certain Cappadocian
ἐς ὕστερον πρεσβυτερίου ἠξιωμένος, τοῦ μοναστηρίου
at later of-presbyterate deemed-worthy of-the monastery
γενόμενος Τιμοθέου τοῦ Καππάδοκος χωρεπισκόπου, ἀνδρὸς
having-been of-Timothy the Cappadocian country-bishop (a)-man
ἱκανωτάτου, ἐλθὼν παρῴκησεν ἐν ἑνὶ τῶν σπηλαίων·
most-able having-come sojourned in one of-the caves
ὃς τοσαύτην ἐγκράτειαν ἀσκήσεως ἐνεδείξατο ὡς καλύψαι
who such self-control of-discipline showed as to-overshadow
σύμπαντας. ζήσας γὰρ εἰκοσιπέντε ἔτη τὰς κυριακὰς
all having-lived for twenty-five years on-the Lord's-days
μετελάμβανε μόνον καὶ τὸ σάββατον, τὰς νύκτας ἑστὼς
he-partook only and the Saturday the nights standing
καὶ ψάλλων. ᾧ καθάπερ βασιλίσκῳ τῶν μελισσῶν
and singing with-whom like (a)-king of-the bees
ἐν μέσῳ συνῴκει †τῷ πλήθει† τῆς ἀδελφότητος, κἀγὼ
in (the)-midst dwelt-with the multitude of-the brotherhood I-too
δὲ συνῴκησα αὐτῷ, καὶ οὕτω τὸ ὄρος ἐπόλισε· καὶ
and dwelt-with him and thus the mountain he-made-a-city and
ἦν ἐκεῖ ἰδεῖν διαφόρους πολιτείας. τοῦτόν ποτε τὸν
it-was there to-see various ways-of-life this(-one) once —

Ἐλπίδιον ψάλλοντα ἐν νυκτὶ καὶ συμψαλλόντων ἡμῶν
Elpidius singing in (the)-night and singing-with(-him) us
σκορπίος ἔπληξεν· ὃς πατήσας αὐτὸν οὐδὲ μετέστη
(a)-scorpion struck who having-trodden-on it not-even moved
τῆς τοῦ σχήματος στάσεως ἀλογήσας τῆς κατὰ τὸν
from-the of-the posture stance having-disregarded the from the
σκορπίον ὀδύνης. ἀδελφοῦ δέ τινος κατέχοντος μιᾶς τῶν
scorpion pain brother and a-certain holding on-one of-the
ἡμερῶν κλήματος κόμμα, λαβὼν ἐν τῷ καθῆσθαι παρὰ
days of-(a)-vine (a)-cutting having-taken in the to-sit by
τὴν ὄχθαν τοῦ ὄρους ἔχωσεν ὡς φυτεύων, καίπερ ἐν
the edge of-the mountain he-buried(-it) as planting although in
οὐ καιρῷ· ὃ εἰς τοσοῦτον ηὐξήθη καὶ γέγονεν ἄμπελος
not season which to such grew and became (a)-vine
ὡς σκεπάζειν τὴν ἐκκλησίαν. ᾧ συνετελειώθη καὶ
as to-cover the church with-whom was-perfected-together also
Αἰνέσιός τις ἀνὴρ ἀξιόλογος, καὶ Εὐστάθιος ὁ ἀδελφὸς
Aenesius a-certain (a)-man notable and Eustathius the brother
αὐτοῦ. ἐπὶ τοσοῦτον δὲ ἤλασεν ἀπαθείας ταριχευθεὶς τὸ
his to so-far and he-drove of-passionlessness dried-up in-the
σῶμα ὡς ἥλιον διαφαίνειν αὐτοῦ τῶν ὀστέων. φέρεται
body that (the)-sun to-shine-through his the bones is-reported
δὲ διήγημα παρὰ τῶν σπουδαίων αὐτοῦ μαθητῶν ὅτι
and (a)-narrative by the zealous his disciples that
ἐπὶ δύσιν οὐδέποτε ἐστράφη τῷ ἐπικεῖσθαι τὸ ὄρος
to (the)-west never he-turned by-the to-lie-over the mountain
εἰς ὕψος τῇ τοῦ σπηλαίου θύρᾳ· οὐδὲ τὸν ἥλιον μετὰ
to height the of-the cave door nor the sun after
ἕκτην ὥραν ὑπὲρ κορυφῆς γενόμενον καὶ κατὰ δύσιν
(the)-sixth hour above (the)-summit having-come and toward (the)-west
κλίνοντα εἶδέ ποτε, οὐδὲ τοὺς κατὰ δυσμὰς ἀνατέλλοντας
declining he-saw ever nor the in (the)-west rising

ἀστέρας, ἐπὶ εἰκοσιπέντε ἔτη· ὃς ἀφ' οὗ εἰσῆλθεν εἰς
stars for twenty-five years who from which he-entered into
τὸ σπήλαιον οὐ κατῆλθε τοῦ ὄρους μέχρις οὗ ἐτάφη.
the cave not came-down from-the mountain until — he-was-buried

XIV · PALESTINE AND MELANIA'S HOUSEHOLD

Sisinnius, a Cappadocian born a slave but free by faith, trains under Elpidius and gathers a community of men and women; Gaddanas lives in the open by the Jordan, and the hand of the Jew who bares a sword against him withers; Elias finds loaves in his cell for his guests; Sabas leaves dates and vegetables at the cells by night; and Abramius claims Christ has ordained him a presbyter. Palladius completes the story of the elder Melania, who sailed to Rome at sixty to save her granddaughter, and tells of Silvania, Olympias, Candida, and Gelasia.

Τούτου τοῦ Ἐλπιδίου μαθητὴς γέγονε Σισίννιος ὀνόματι, ἐξ 49
of-this — Elpidius disciple was Sisinnius by-name from
οἰκετικῆς μὲν ὁρμώμενος τύχης ἐλεύθερος δὲ κατὰ τὴν
servile indeed setting-out fortune free but according-to the
πίστιν, τῷ γένει Καππαδόκης· δεῖ γὰρ καὶ τάδε
faith by-the race Cappadocian (one)-must for also these(-things)
σημαίνειν πρὸς δόξαν τοῦ ἐξευγενίζοντος ἡμᾶς Χριστοῦ,
to-point-out for (the)-glory of-the ennobling us Christ
καὶ εἰς τὴν ἀληθινὴν ἀπάγοντος ἡμᾶς εὐγένειαν. οὗτος
and into the true leading us nobility this(-man)
χρονίσας παρὰ τῷ Ἐλπιδίῳ ἕκτον ἢ ἕβδομον ἔτος ἐς
having-spent-time with — Elpidius (the)-sixth or seventh year at
ὕστερον μνήματι ἑαυτὸν καθεῖρξε καὶ ἐπὶ τρία ἔτη ἐν τῷ
later in-(a)-tomb himself shut-up and for three years in the
μνήματι ἐν προσευχαῖς διετέλει, μὴ νύκτωρ μὴ μεθ' ἡμέραν
tomb in prayers continued not by-night not by day

μὴ καθίσας, μὴ ἀναπεσών, μὴ βαδίσας ἔξω. οὗτος
not having-sat not having-lain-down not having-walked outside this(-man)
κατηξιώθη χαρίσματος κατὰ δαιμόνων. νυνὶ δὲ ἐπανελθὼν
was-deemed-worthy of-(the)-gift against demons now but having-returned
ἐπὶ τὴν πατρίδα ἠξιώθη πρεσβυτερίου, συναγαγὼν
to the homeland was-deemed-worthy of-presbyterate having-gathered
ἀδελφότητα ἀνδρῶν τε καὶ γυναικῶν, διὰ τῆς σεμνῆς
(a)-brotherhood of-men both and women through the august
πολιτείας καὶ τὸ ἑαυτοῦ ἄρρεν τῆς ἐπιθυμίας ἐλάσας
way-of-life both the his-own male from-the desire having-driven-out
καὶ τὸ τῶν γυναικῶν θῆλυ τῇ ἐγκρατείᾳ φιμώσας, ὡς
and the of-the women female by-the self-control having-muzzled so-that
πληροῦσθαι τὸ γεγραμμένον· Ἐν Χριστῷ Ἰησοῦ οὐκ
to-be-fulfilled the(-thing) written in Christ Jesus not
ἔνι ἄρσεν καὶ θῆλυ. ἔστι δὲ καὶ φιλόξενος καίπερ ὢν
there-is male and female he-is and also hospitable although being
ἀκτήμων, εἰς ἔλεγχον τῶν ἀμεταδότων πλουσίων.
without-possessions for (the)-reproof of-the unsharing rich
50 Ἔγνων γέροντα Παλαιστῖνόν τινα Γαδδανᾶν ὀνόματι, ὃς
I-knew old-man Palestinian a-certain Gaddanas by-name who
τὸν ἄστεγον ἔζησε βίον εἰς τοὺς περὶ τὸν Ἰορδάνην τόπους.
the roofless lived life in the around — (the)-Jordan places
τούτῳ ποτὲ Ἰουδαῖοι κατὰ ζῆλον ἐπιθέμενοι ἐν τοῖς
on-him once Jews from zeal having-set-upon(-him) in the
περὶ τὴν Νεκρὰν θάλασσαν τόποις ξίφος γυμνώσαντες
around the Dead sea places (a)-sword having-bared
ἐπῆλθον. καὶ συνέβη πρᾶγμα τοιοῦτον· ἐν τῷ τὸ
came-against(-him) and happened (a)-thing such in the the
ξίφος ἐπᾶραι καὶ βουληθῆναι σπᾶσαι κατὰ τοῦ Γαδδανᾶ
sword to-lift and to-wish to-draw(-it) against — Gaddanas

ἀπεξηράνθη ἡ χεὶρ τοῦ τὸ ξίφος γυμνώσαντος,
was-withered the hand of-the(-one) the sword having-bared
πεσόντος τοῦ ξίφους ἀπὸ τῆς δεξιᾶς τοῦ ἔχοντος.
having-fallen the sword from the right(-hand) of-the(-one) holding(-it)
Ἠλίας πάλιν μονάζων ἐν τοῖς αὐτοῖς τόποις ἐν σπηλαίῳ 51
Elias again solitary in the same places in (a)-cave
κατῴκει σεμνοτάτου βίου καὶ ἐνθέσμου ὑπάρχων. οὗτος
dwelt of-most-august life and lawful being this(-man)
μιᾶς τῶν ἡμερῶν ἀδελφῶν αὐτῷ ἐπεληλυθότων πλειόνων,
on-one of-the days brothers to-him having-come many
ἦν γὰρ πάροδος ὁ τόπος, ἐλείφθη ἄρτων. καὶ
was for (a)-thoroughfare the place was-left-short of-loaves and
ἐπληροφόρησεν ἡμᾶς ὅτιπερ Λιποθυμήσας ἐν τῷ πράγματι
he-fully-assured us that having-fainted at the matter
εἰσελθὼν ἐν τῷ κελλίῳ τρεῖς εὗρον ἄρτους νεαρούς·
having-gone into the cell three I-found loaves fresh
καὶ φαγόντων εἴκοσι ὄντων εἰς κόρον ἀπ᾽ αὐτῶν εἷς
and having-eaten twenty being to satiety from them one
περιέσσευσεν, ᾧ ἐχρησάμην ἐπὶ εἰκοσιπέντε ἡμέρας.
was-left-over which I-used for twenty-five days
Σαβᾶς τις ὀνόματι, κοσμικός, τῷ γένει Ἰεριχούντιος, 52
Sabas a-certain by-name worldly by-the race of-Jericho
γυναῖκα ἔχων, τοσοῦτον ἐγένετο φιλομόναχος ὡς κυκλεύειν
(a)-wife having so-much became monk-loving as to-go-round
ἀνὰ τὰς κέλλας καὶ τὴν ἔρημον ἐν ταῖς νυξί, καὶ καθ᾽
through the cells and the desert in the nights and at
ἑκάστην μονὴν ἔξω τιθέναι φοινίκων μόδιον ἕνα καὶ
each dwelling outside to-put of-dates measure one and
λαχάνων τὸ αὔταρκες, διὰ τὸ μὴ ἐσθίειν ἄρτον τοὺς
of-vegetables the sufficient because-of the not to-eat bread the
ἀσκητὰς τοὺς κατὰ τὸν Ἰορδάνην. τούτῳ μιᾶς τῶν ἡμερῶν
ascetics those near — (the)-Jordan this(-man) on-one of-the days

λέων ὑπήντησε, καὶ καταλαβὼν αὐτὸν ἀπὸ σημείου ἑνὸς
(a)-lion met and having-caught him from mile one
ὦσε καὶ κατέστρεψε, καὶ τὸν ὄνον λαβὼν ἀνεχώρησεν.
pushed and overturned(-him) and the ass having-taken withdrew

53 Ἀβράμιός τις γέγονε τῷ γένει Αἰγύπτιος, τραχύτατον
Abramius a-certain was by-the race Egyptian (a)-most-rugged
καὶ ἀγριώτατον βίον ζήσας ἐν τῇ ἐρήμῳ. ὃς πληγεὶς
and most-savage life having-lived in the desert who struck
τὴν φρένα ὑπὸ ἀκαίρου οἰήσεως ἐλθὼν ἐν τῇ ἐκκλησίᾳ
in-the mind by untimely conceit having-come in the church
διεμάχετο τοῖς πρεσβυτέροις λέγων ὅτι Πρεσβύτερος
fought-with the presbyters saying that presbyter
ἐχειροτονήθην παρὰ τοῦ Χριστοῦ ταύτῃ τῇ νυκτί, καὶ
I-was-ordained by — Christ this the night and
δέξασθέ με ἱερατεύοντα. ὃν οἱ πατέρες διαχωρίσαντες τῆς
receive me officiating whom the fathers having-separated from-the
ἐρήμου, καὶ ἐπὶ τὸν παχύτερον καὶ ἀδιαφορώτερον ἀγαγόντες
desert and to the coarser and more-indifferent having-led
βίον, ἀπεθεράπευσαν τῆς ὑπερηφανίας, εἰς γνῶσιν αὐτὸν
life healed of-the pride into knowledge him
ἀγαγόντες τῆς οἰκείας ἀσθενείας παιχθέντα ὑπὸ τοῦ δαίμονος.
having-led of-the own weakness mocked by the demon

54 Περὶ τῆς θαυμασίας καὶ ἁγίας Μελανίας ἀκροθιγῶς μὲν
about the wonderful and holy Melania superficially indeed
καὶ ἄνω διηγησάμην, οὐδὲν ἧττον καὶ τὰ λείψανα νῦν
also above I-related nothing less also the remnants now
ἐξυφανῶ τῷ λόγῳ. αὕτη μὲν ὅσην ὕλην ἀνήλωσεν
I-will-weave-in into-the account she indeed how-much matter spent
ἐν τῷ θείῳ ζήλῳ καθάπερ πυρὶ φλέξασα οὐκ ἐμὸν τὸ
in the divine zeal as with-fire having-burned(-it) not mine the
διηγήσασθαι ἀλλὰ καὶ τῶν τὴν Περσίδα οἰκούντων. τῆς
to-relate but also of-those the Persia dwelling from-the

γὰρ εὐποιίας αὐτῆς οὐκ ἠστόχησεν οὐδείς, οὐκ ἀνατολὴ
for beneficence her not missed anyone not east
οὐ δύσις οὐκ ἄρκτος οὐ μεσημβρία. τριακοστὸν μὲν γὰρ
not west not north not south thirtieth indeed for
καὶ ἕβδομον ἔτος ξενιτεύσασα ἰδίοις ἀναλώμασιν ἐπήρκεσε
and seventh year living-abroad with-own means she-supplied
καὶ ἐκκλησίαις καὶ μοναστηρίοις καὶ ξένοις καὶ φυλακαῖς,
both churches and monasteries and strangers and prisons
χορηγούντων αὐτῇ καὶ τῶν πρὸς γένος καὶ αὐτοῦ τοῦ υἱοῦ
furnishing her both those of family and himself the son
καὶ τῶν ἰδίων ἐπιτρόπων τὰ χρήματα. ἥτις ἐπὶ τοσοῦτον
and the own stewards the money who for so-long
ἐγκαρτερήσασα τῇ ξενιτείᾳ οὐδὲ σπιθαμὴν ἐκτήσατο
having-persevered in-the living-abroad not-even (a)-span acquired
γῆς, οὐκ ἐξειλκύσθη ὑπὸ τῆς τοῦ υἱοῦ ἐπιθυμίας, οὐκ
of-land not was-dragged-away by the of-the son longing not
ἐμέρισεν αὐτὴν τῆς πρὸς τὸν Χριστὸν ἀγάπης ὁ τοῦ
divided her from-the for — Christ love the of-the
μονογενοῦς υἱοῦ πόθος· ἀλλὰ ταῖς προσευχαῖς αὐτῆς ὁ
only-begotten son longing but by-the prayers her the
νεώτερος εἰς ἄκρον παιδείας καὶ τρόπων ἤλασε καὶ
young(-man) to (the)-height of-education and manners drove and
γάμον τὸν ἐπίδοξον, καὶ ἔντος τῶν κοσμικῶν ἀξιωμάτων
marriage the renowned and within the worldly dignities
ἐγένετο· ὃς ἔσχε καὶ τέκνα δύο. μετὰ πολλοὺς οὖν
came who had also children two after many then
χρόνους ἀκούσασα περὶ τῆς καταστάσεως τῆς ἐγγόνης,
times having-heard about the state of-the granddaughter
ὅτι ἔγημε καὶ προαιρεῖται ἀποτάξασθαι, φοβηθεῖσα
that she-married and chooses to-renounce having-feared
μήποτε περιρραγῶσι κακοδιδασκαλίᾳ ἢ αἱρέσει ἢ κακοζωίᾳ,
lest they-be-torn-apart by-false-teaching or heresy or evil-living

ἑξήκοντα ἐτῶν γραῦς ἐνέβαλεν ἑαυτὴν εἰς πλοῖον, καὶ
sixty years-old old-woman threw herself into (a)-boat and
ἀπὸ τῆς Καισαρέων ἀποπλεύσασα δι᾽ εἴκοσι ἡμερῶν
from the of-Caesareans(-city) having-sailed-away through twenty days
παραγίνεται εἰς τὴν Ῥώμην. κἀκεῖσε συντυχοῦσα τὸν μὲν
arrives at — Rome and-there having-met the indeed
μακαριώτατον ἄνδρα καὶ ἀξιόλογον Ἀπρονιανόν, Ἕλληνα
most-blessed man and notable Apronianus (a)-pagan
ὄντα, κατήχησε καὶ χριστιανὸν ἐποίησε, πείσασα αὐτὸν
being she-instructed and Christian made(-him) having-persuaded him
καὶ ἐγκρατεύεσθαι μετὰ τῆς ἰδίας γυναικός, ἀνεψιᾶς
also to-practice-continence with the own wife (a)-niece
ταύτης, καλουμένης Ἀβίτας. στερεώσασα δὲ καὶ τὴν ἰδίαν
of-her called Avita having-strengthened and also the own
ἐγγόνην Μελανίαν σὺν τῷ ταύτης ἀνδρὶ Πινιανῷ, καὶ
granddaughter Melania with the her husband Pinianus and
κατηχήσασα Ἀλβίναν τὴν ἑαυτῆς νύμφην, γυναῖκα δὲ
having-instructed Albina the her-own daughter-in-law wife and
τοῦ υἱοῦ αὐτῆς, καὶ παρασκευάσασα πάντας τούτους
of-the son her and having-prepared all these
διαπωλῆσαι τὰ ὑπάρχοντα αὐτοῖς, τῆς Ῥώμης ἐξήγαγε,
to-sell the possessions to-them — from-Rome she-led(-them)-out
καὶ ἐπὶ τὸν σεμνὸν καὶ γαληνιῶντα λιμένα τοῦ βίου ἤγαγε.
and to the august and calm harbor of-the life led(-them)
καὶ οὕτως πρὸς πάντας ἐθηριομάχησε τοὺς συγκλητικοὺς
and thus against all she-fought-with-beasts the senators
καὶ τὰς ἐλευθέρας κωλύοντας αὐτὴν ἐπὶ τῇ ἀποταξίᾳ τῶν
and the noblewomen hindering her at the renunciation of-the
λοιπῶν οἴκων. ἡ δὲ ἔλεγεν αὐτοῖς· Παιδία, γέγραπται πρὸ
remaining houses she and said to-them children it-is-written before
τετρακοσίων ἐτῶν ὅτι Ἐσχάτη ὥρα ἐστί. τί ἐμφιλοχωρεῖτε
four-hundred years that (the)-last hour it-is why do-you-linger-fondly

τῇ ματαιότητι τοῦ βίου, μήποτε φθάσωσιν αἱ ἡμέραι τοῦ
in-the vanity of-the life lest overtake the days of-the
ἀντιχρίστου, καὶ μὴ ἀπολαύσητε ὑμῶν τοῦ πλούτου καὶ τῶν
antichrist and not you-enjoy your the wealth and the
προγονικῶν πραγμάτων. καὶ τούτους πάντας ἐλευθερώσασα
ancestral possessions and these all having-freed
ἤγαγεν ἐπὶ τὸν μονήρη βίον. καὶ τὸν Πουπλικουλᾶ δὲ υἱὸν
she-led to the solitary life and the of-Publicola and son
τὸν νεώτερον κατηχήσασα ἤγαγεν ἐπὶ τὴν Σικελίαν· καὶ
the younger having-instructed she-led to — Sicily and
πάντα αὐτῆς τὰ ὑπόλοιπα διαπωλήσασα καὶ τὰς τιμὰς
all her the remaining(-things) having-sold and the prices
λαβοῦσα ἦλθεν ἐπὶ τὰ Ἱεροσόλυμα· καὶ διανείμασα τὰς
having-taken she-came to — Jerusalem and having-distributed the
ὕλας ἐντὸς τεσσαράκοντα ἡμερῶν ἐκοιμήθη ἐν γήρᾳ καλῷ
goods within forty days fell-asleep in old-age good
καὶ βαθυτάτῃ πραότητι, καταλείψασα καὶ μοναστήριον ἐν
and deepest meekness having-left also (a)-monastery in
Ἱεροσολύμοις καὶ τὰ τούτου ἀναλώματα.
Jerusalem and the of-it means
Ὡς δὲ πάντες οὗτοι ἀπέστησαν τῆς Ῥώμης θύελλά τις
when and all these departed — from-Rome storm some
βαρβαρική, ἥ καὶ ἐν προφητείαις πάλαι κειμένη, ἐπέστη
barbaric which also in prophecies of-old lying came-upon
τῇ Ῥώμῃ, καὶ οὐκ εἴασεν οὐδὲ τοὺς ἐπ᾽ ἀγορᾶς
— Rome and not spared not-even the in (the)-marketplace
ἀνδριάντας χαλκοῦς, ἀλλὰ πάντα πορθήσασα βαρβαρικῇ
statues bronze but all having-sacked with-barbaric
ἀπονοίᾳ παρέδωκεν ἀπωλείᾳ· ὡς γενέσθαι τὴν Ῥώμην,
madness gave-over to-destruction so-as to-become — Rome
τὴν ἐν χιλίοις ἔτεσι καὶ διακοσίοις φιλοκαληθεῖσαν,
the(-one) in thousand years and two-hundred adorned

ἐρίπιον. τότε οἱ κατηχηθέντες καὶ οἱ ἐναντιωθέντες τῇ
(a)-ruin then those instructed and those having-opposed the
κατηχήσει ἐδόξασαν τὸν θεὸν τὸν τῇ μεταβολῇ τῶν
instruction glorified — God the(-one) by-the change of-the
πραγμάτων πείσαντα τοὺς ἀπίστους ὅτι τῶν ἄλλων
affairs having-persuaded the unbelieving that of-the others
πάντων αἰχμαλωτισθέντων οὗτοι μόνοι διεσώθησαν οἱ οἶκοι,
all having-been-taken-captive these alone were-saved the houses
ὁλοκαυτώματα γενόμενοι τῷ κυρίῳ σπουδῇ Μελανίας.
whole-burnt-offerings having-become to-the Lord by-(the)-zeal of-Melania
55 Συνέβη ἅμα ὁδεύειν ἡμᾶς ἀπὸ Αἰλίας ἐπὶ τὴν Αἴγυπτον,
it-happened together to-travel us from Aelia to — Egypt
προπέμποντας τὴν μακαρίαν Σιλβανίαν τὴν παρθένον
escorting the blessed Silvania the virgin
γυναικαδέλφην Ῥουφίνου τοῦ ἀπὸ ἐπάρχων· ἐν οἷς ἦν
sister-in-law of-Rufinus the(-one) of prefect(-rank) among whom was
σὺν ἡμῖν καὶ Ἰουβῖνος, τὸ τηνικαῦτα μὲν διάκονος νυνὶ δὲ
with us also Jubinus the then indeed deacon now but
ἐπίσκοπος τῆς Ἀσκάλωνος ἐκκλησίας, ἀνὴρ εὐλαβὴς καὶ
bishop of-the of-Ascalon church (a)-man pious and
φιλόλογος. σφοδροτάτου οὖν καύματος καταλαβόντος ἡμᾶς
learned most-vehement then heat having-overtaken us
καὶ καταντησάντων ἡμῶν εἰς τὸ Πηλούσιον, ἔτυχε τὸν
and having-arrived us at — Pelusium it-happened —
Ἰουβῖνον νιπτῆρα λαβόντα νίψασθαι τὰς χεῖρας καὶ τοὺς
Jubinus (a)-basin having-taken to-wash the hands and the
πόδας πυγμῇ ὕδατι ψυχροτάτῳ, καὶ μετὰ τὸ νίψασθαι
feet with-(the)-fist with-water most-cold and after the to-wash
δερμοτύλῳ ἐπαναπαῆναι ῥιφέντι κατὰ τοῦ ἐδάφους.
on-(a)-leather-mat to-rest thrown on the ground
ἐπιστᾶσα ἐκείνη ὡς μήτηρ σοφὴ υἱοῦ γνησίου
having-stood-over(-him) she as (a)-mother wise of-(a)-son genuine

ἐπέσκωπτεν αὐτοῦ τῇ ἁπαλότητι λέγουσα· Πῶς θαρρεῖς
mocked his the softness saying how do-you-dare
ταύτην ἄγων τὴν ἡλικίαν ἔτι ζῶντος τοῦ αἵματός σου οὕτω
this leading the age still living the blood your so
φιλοκαλεῖν τὸ σαρκίον, μὴ αἰσθανόμενος τῶν ἐξ αὐτοῦ
to-pamper the little-flesh not perceiving the(-things) from it
τικτομένων βλαβερῶν; θάρσει, θάρσει ὅτι ἑξηκοστὸν ἄγω
born harmful(-things) take-courage take-courage that sixtieth I-lead
ἔτος τῆς ἡλικίας, ἐκτὸς τῶν ἄκρων τῶν χειρῶν οὐ ποῦς
year of-the age except the tips of-the hands not (the)-foot
μου ἥψατο ὕδατος οὐκ ὄψις οὐδὲ ἓν τῶν μελῶν, καίπερ
my touched water not (the)-face nor one of-the members although
διαφόροις ληφθεῖσα ἀρρωστίαις, καὶ ὑπὸ τῶν ἰατρῶν
by-various seized sicknesses and by the physicians
ἀναγκαζομένη οὐκ ἠνεσχόμην ἀποδοῦναι τῇ σαρκὶ τὸ
being-compelled not I-endured to-give-back to-the flesh the
ἔθος, οὐκ ἐπὶ κλίνης ἀναπαεῖσα οὐ λεκτικίῳ ὥδευσά που.
custom not on (a)-bed having-rested not in-(a)-litter traveled anywhere
Αὕτη λογιωτάτη γενομένη ἣ καὶ φιλήσασα τὸν λόγον
she most-learned having-become who also having-loved the word
τὰς νύκτας εἰς ἡμέρας μετέβαλε πᾶν σύγγραμμα τῶν
the nights into days changed every writing of-the
ἀρχαίων ὑπομνηματιστῶν διελθοῦσα· ἐν οἷς Ὠριγένους
ancient commentators having-gone-through among which of-Origen
μυριάδας τριακοσίας, Γρηγορίου καὶ Στεφάνου καὶ Πιερίου
myriads three-hundred of-Gregory and Stephen and Pierius
καὶ Βασιλείου καὶ ἑτέρων τινῶν σπουδαιοτάτων μυριάδας
and Basil and other some most-zealous myriads
εἰκοσιπέντε· οὐχ ἁπλῶς οὐδὲ ὡς ἔτυχε διελθοῦσα,
twenty-five not simply nor as it-chanced having-gone-through
ἀλλὰ πεπονημένως ἕκαστον βιβλίον ἕβδομον ἢ ὄγδοον
but laboriously each book (a)-seventh(-time) or eighth

διελθοῦσα. διὸ καὶ ἠδυνήθη ψευδωνύμου γνώσεως
having-gone-through wherefore also she-was-able of-falsely-named knowledge
ἐλευθερωθεῖσα πτερωθῆναι τῇ χάριτι τῶν λόγων
freed to-be-winged by-the grace of-the words
ἐλπίσι χρησταῖς ἑαυτὴν ὄρνιν ἐργασαμένη πνευματικὴν
with-hopes good herself (a)-bird having-made spiritual
διαπεράσασα πρὸς τὸν Χριστόν.
having-crossed to — Christ

56 Ταύτης κατ᾽ ὄπιν καὶ ἴχνος ἡ σεμνοτάτη Ὀλυμπιὰς καὶ
of-her in track and footstep the most-august Olympias and
ζηλωτικωτάτη βαίνουσα ἠκολούθησε τῇ γνώμῃ· θυγάτηρ
most-zealous walking followed the mind daughter
μὲν γενομένη Σελεύκου τοῦ ἀπὸ κομήτων, ἐγγόνη
indeed having-been of-Seleucus the(-one) of count(-rank) granddaughter
δὲ Ἀβλαβίου τοῦ ἀπὸ ἐπάρχων, νύμφη δὲ πρὸς ὀλίγας
and of-Ablabius the(-one) of prefect(-rank) bride and for few
ἡμέρας Νεβριδίου τοῦ ἀπὸ ἐπάρχων τῆς πόλεως,
days of-Nebridius the(-one) of prefect(-rank) of-the city
γυνὴ δὲ οὐδενός· λέγεται γὰρ κεκοιμῆσθαι παρθένος,
wife but of-no-one it-is-said for to-have-fallen-asleep (a)-virgin
ἀλλὰ σύμβιος τοῦ λόγου τῆς ἀληθείας. ἥτις πάντα
but partner of-the word of-the truth who all
διασκορπίσασα ἑαυτῆς τὰ ὑπάρχοντα διέδωκε πτωχοῖς·
having-scattered her-own the possessions distributed(-them) to-poor(-people)
οὐ μικροὺς ἀγῶνας ἀγωνισαμένη ὑπὲρ ἀληθείας, πολλάς τε
not small contests having-contended for truth many both
κατηχήσασα γυναῖκας, καὶ σεμνολογήσασα πρεσβυτέρους,
having-instructed women and having-spoken-reverently-to presbyters
καὶ τιμήσασα ἐπισκόπους, καὶ ὁμολογίας κατηξιώθη τῆς
and having-honored bishops also of-confession was-deemed-worthy the(-one)
ὑπὲρ ἀληθείας· ἧς τὸν βίον ἐν ὁμολογηταῖς κρίνουσιν
for truth whose the life among confessors reckon

οἱ Κωνσταντινούπολιν οἰκοῦντες, οὕτως τελευτησάσης καὶ
those Constantinople dwelling thus having-died and
πρὸς κύριον ἐκδημησάσης ἐν τοῖς κατὰ θεὸν ἀγῶσιν.
to (the)-Lord having-departed in the according-to God contests
Ἧς κατ᾽ ὄπιν καὶ ὡς ἐν ἐσόπτρῳ ἡ μακαρία Κανδίδα, ἡ 57
whose in track and as in (a)-mirror the blessed Candida the
Τραϊανοῦ τοῦ στρατηλάτου θυγάτηρ, ἀξίως βιώσασα καὶ εἰς
of-Trajan the general daughter worthily having-lived and to
ἄκρον σεμνότητος ἐλάσασα, ἐκκλησίας τε καὶ ἐπισκόπους
(the)-height of-gravity having-driven churches both and bishops
τιμήσασα, τὴν μὲν ἰδίαν θυγατέρα κατηχήσασα εἰς τὸν
having-honored the indeed own daughter having-instructed into the
τῆς παρθενίας κλῆρον προέπεμψε πρὸς Χριστόν, δῶρον
of-the virginity lot sent-forward to Christ (a)-gift
τῶν ἑαυτῆς λαγόνων, ἐς ὕστερον σωφροσύνῃ καὶ ἁγνείᾳ
of-the her-own loins at later by-temperance and chastity
καὶ τοῖς τῶν χρημάτων σκορπισμοῖς ἐπακολουθήσασα τῇ
and by-the of-the money scatterings having-followed the
ἑαυτῆς θυγατρί. ταύτην ἔγνων ἐγὼ διὰ πάσης νυκτὸς
her-own daughter her knew I through all (the)-night
κοπιῶσαν καὶ ἀλήθουσαν ταῖς χερσὶν ἐπὶ καθαιρέσει τοῦ
toiling and grinding with-the hands for (the)-pulling-down of-the
σώματος, διηγουμένην ὅτι Τῆς νηστείας μὴ ἐπαρκούσης
body relating that the fasting not sufficing
σύμμαχον δίδωμι καὶ τὴν ἐπίμοχθον ἀγρυπνίαν, ἵνα
(an)-ally I-give also the toilsome vigil that
καταλύσω τὸ φρύαγμα τοῦ Ἠσαῦ. ἥτις ἐναίμων μὲν
I-may-break-down the insolence — of-Esau who blood(-things) indeed
καὶ ἐμψύχων εἰς ἄκρον ἀπέσχετο, ἰχθύος δὲ καὶ λαχάνων
and living(-things) to (the)-height abstained-from of-fish but and vegetables

μετ᾽ ἐλαίου λαμβάνουσα ἐν ἑορτῇ, οὕτω διετέλεσεν
with oil partaking on (a)-feast thus she-continued
ὀξυκράματι καὶ ξηρῷ ἄρτῳ ἀρκουμένη.
with-vinegar-water and dry bread being-content
Ταύτης κατὰ ζῆλον ὥδευσεν εὐσεβῶς τὸν τῆς παρθενίας
of-her in emulation walked piously the of-the virginity
ζυγὸν ἑλκύσασα ἡ σεμνοτάτη Γελασία, θυγάτηρ τριβούνου
yoke having-drawn the most-august Gelasia daughter of-(a)-tribune
γενομένη· ἧς ἀρετὴ φέρεται αὕτη, ὅτι ἥλιος οὐδέποτε ἔδυ
having-been whose virtue is-reported this that (the)-sun never set
ἐπὶ λύπῃ αὐτῆς, οὐ κατὰ οἰκέτου, οὐ κατὰ θεραπαινίδος,
on grief her not against servant not against maidservant
οὐ κατά τινος ἑτέρου.
not against anyone other

XV · ANTINOE AND THE YOUNGER MELANIA

At Antinoe, where Palladius spends four years, twelve hundred monks live round the city, among them Solomon, Dorotheus, the philosopher Diocles, Capito, and an anchorite ruined by vainglory. The old Amatalis lives with sixty young women, and Taor never leaves the house. A virgin is told by the martyr Colluthus to dine with him, and dies that night. The younger Melania, married at thirteen, persuades her husband Pinianus to renounce the world and gives away her fortune. Pammachius and others follow, and a virgin of Alexandria hides Athanasius for six years.

58 Ἐν Ἀντινόῳ τῆς Θηβαΐδος διατρίψας τέσσαρα ἔτη ἐν
in Antinoe — of-(the)-Thebaid having-spent four years in
τοσούτῳ χρόνῳ καὶ γνῶσιν εἴληφα τῶν ἐκεῖ μοναστηρίων.
so-much time also knowledge I-have-taken of-the there monasteries
καθέζονται μὲν γὰρ ἀμφὶ τὴν πόλιν ἄνδρες ὡς χίλιοι
sit indeed for around the city men about thousand

διακόσιοι, ταῖς χερσὶν ἀποζῶντες, εἰς ἄκρον ἀσκούμενοι.
two-hundred by-the hands living to (the)-height practicing-discipline
ἐν τούτοις εἰσὶ καὶ ἀναχωρηταὶ ἐν τοῖς σπηλαίοις τῶν
among these are also anchorites in the caves of-the
πετρῶν ἑαυτοὺς ἐγκαθείρξαντες· ἐν οἷς ἐστι Σολομών
rocks themselves having-shut-in among whom is Solomon
τις, ἀνὴρ πραότατος καὶ σώφρων καὶ ὑπομονῆς
a-certain (a)-man most-gentle and temperate and of-endurance
ἔχων χάρισμα· ὃς ἔλεγεν ἔχειν πεντηκοστὸν ἔτος ἐν τῷ
having (the)-gift who said to-have fiftieth year in the
σπηλαίῳ, ἐπαρκέσας ἑαυτῷ ἐκ τοῦ ἔργου τῶν χειρῶν
cave having-sufficed himself from the work of-the hands
καὶ ἐκμαθὼν πᾶσαν ἁγίαν γραφήν.
and having-learned-thoroughly all holy scripture
Δωρόθεος ἐν ἄλλῳ σπηλαίῳ οἰκῶν πρεσβύτερος, ὑπερβολῇ
Dorotheus in another cave dwelling presbyter to-excess
ἀγαθώτατος, καὶ αὐτὸς ζήσας τὸν ἀνεπίληπτον βίον,
most-good and he-too having-lived the irreproachable life
πρεσβυτερίου δὲ ἠξιωμένος καὶ λειτουργῶν τοῖς
of-presbyterate and having-been-deemed-worthy and ministering to-the
ἀδελφοῖς τοῖς ἐν τοῖς σπηλαίοις. τούτῳ ποτὲ Μελανία
brothers those in the caves to-this(-man) once Melania
ἡ νεωτέρα, τῆς μεγάλης Μελανίας ἐγγόνη, περὶ ἧς
the younger of-the great Melania granddaughter about whom
ἐς ὕστερον λέξω, ἀπέστειλε πεντακόσια νομίσματα,
at later I-will-tell sent five-hundred coins
παρακαλέσασα αὐτὸν διακονῆσαι τοῖς ἐκεῖ ἀδελφοῖς. ὁ
having-begged him to-minister to-the there brothers he
δὲ τρία λαβὼν μόνα, τὰ λοιπὰ παρέπεμψε Διοκλεῖ τῷ
but three having-taken only the rest sent-on to-Diocles the
ἀναχωρητῇ, ἀνδρὶ γνωστικωτάτῳ, λέγων ὅτι Σοφώτερός
anchorite (a)-man most-knowing saying that wiser

μού ἐστιν ὁ ἀδελφὸς Διοκλῆς, καὶ δύναται αὐτὰ ἀβλαβῶς
than-me is the brother Diocles and can them harmlessly
διοικῆσαι, ἐπιστάμενος τοὺς ὀφείλοντας ἐπικουρηθῆναι
administer knowing those ought to-be-helped
εὐλόγως· ἐγὼ γὰρ τούτοις ἀρκοῦμαι.
reasonably I for with-these am-content
Οὗτος ὁ Διοκλῆς ἀπὸ γραμματικῆς μὲν ἀχθεὶς τὰ
this — Diocles from grammar indeed having-been-led the
πρῶτα, ἐς ὕστερον δὲ δοὺς ἑαυτὸν εἰς φιλοσοφίαν τῷ
first(-things) at later and having-given himself to philosophy in-the
χρόνῳ τῆς χάριτος αὐτὸν ἑλκυσάσης, εἰς εἰκοστὸν ὄγδοον
time the grace him having-drawn in twentieth eighth
ἔτος ἄγων τὴν ἡλικίαν ἀπετάξατο μὲν τῶν ἐγκυκλίων
year leading the age renounced indeed the general
μαθημάτων, συνετάξατο δὲ τῷ Χριστῷ, καὶ αὐτὸς ἔχων
studies enlisted and — with-Christ also he having
τριακοστὸν πέμπτον ἔτος ἐν τοῖς σπηλαίοις. ὃς ἔλεγεν
thirtieth fifth year in the caves who said
ἡμῖν ὅτι Νοῦς ἀποστὰς θεοῦ ἐννοίας ἢ κτῆνος γίνεται
to-us that mind having-departed of-God from-thought either (a)-beast becomes
ἢ δαίμων· καὶ τὴν μὲν ἐπιθυμίαν ἔλεγε κτηνώδη, τὸν δὲ
or (a)-demon and the indeed desire he-called beastly the and
θυμὸν δαιμονιώδη. ἐμοῦ δὲ ἀντιλέγοντος ὅτι Πῶς δυνατὸν
anger demonic me and objecting that how possible
ἀδιαλείπτως εἶναι νοῦν ἀνθρώπινον μετὰ θεοῦ; ἔλεγεν
unceasingly to-be (a)-mind human with God said
ὁ αὐτὸς ὅτι Ἐν οἵῳ δ' ἂν νοήματι ἢ πράγματι εἴη
the same that in whatever and — thought or deed may-be
ἡ ψυχὴ εὐσεβεῖ καὶ θεϊκῷ, μετὰ θεοῦ ἐστιν.
the soul pious and divine with God it-is

Τούτου πλησίον Καπίτων τις ἔμενεν ἀπὸ λῃστῶν·
of-this(-man) near Capito a-certain stayed from robbers
ὃς πεντήκοντα ἔτη πληρώσας ἐν τοῖς σπηλαίοις ἀπὸ
who fifty years having-completed in the caves from
τεσσάρων μιλίων τῆς πόλεως Ἀντινόου οὐ κατῆλθεν ἐκ
four miles of-the city of-Antinoe not came-down from
τοῦ σπηλαίου οὐδὲ μέχρι τοῦ ποταμοῦ τοῦ Νείλου,
the cave not-even as-far-as the river — (the)-Nile
λέγων μηδέπω δύνασθαι συντυγχάνειν τοῖς ὄχλοις τῷ
saying not-yet to-be-able to-meet the crowds by-the
ἀκμὴν ἀντιπράττειν αὐτῷ τὸν ὑπεναντίον.
still to-oppose him the adversary
Σὺν τούτοις ἑωράκαμεν καὶ ἕτερον ἀναχωρητὴν ὁμοίως καὶ
with these we-have-seen also another anchorite likewise also
αὐτὸν ἐν σπηλαίῳ· ὃς οἴστρῳ κενοδοξίας ἐμπαιζόμενος
himself in (a)-cave who by-(the)-gadfly of-vainglory being-mocked
ὑπὸ ὀνείρων, ἀντέπαιζε τοὺς ἀπατωμένους, ἀνέμους
by dreams mocked-back those deceived winds
ποιμαίνων. καὶ τὴν μὲν κατὰ σῶμα σωφροσύνην
shepherding and the indeed according-to body temperance
εἶχε καὶ διὰ τὸ γῆρας καὶ διὰ τὸν χρόνον, τάχα
he-had both because-of the old-age and because-of the time perhaps
καὶ διὰ τὴν κενοδοξίαν· διέφθαρτο δὲ αὐτοῦ τὸ
also because-of the vainglory was-corrupted but his the(-thing)
φρονοῦν τῇ ἀκολασίᾳ τῆς κενοδοξίας.
minding by-the licentiousness of-the vainglory
Ἐν ταύτῃ τῇ πόλει Ἀντινόῳ ἐστὶ μοναστήρια γυναικῶν 59
in this the city Antinoe are monasteries of-women
δώδεκα, ἐν οἷς καὶ συντετύχηκα Ἀματαλίδι γραΐδι
twelve among which also I-have-met-with Amatalis (an)-old-woman
ὀγδοήκοντα ἔτη ἐχούσῃ ἐν τῇ ἀσκήσει, ὡς καὶ αὐτὴ
eighty years having in the discipline as both she

καὶ αἱ γειτνιῶσαι διηγοῦντο. ταύτῃ συνῴκουν ἑξήκοντα
and the neighbors related with-her lived sixty
νεάνιδες αἳ τοσοῦτον αὐτὴν ἠγάπων ὡς μηδὲ κλεῖδα
young-women who so-much her loved that not-even (a)-key
ἐφεστάναι τῇ αὐλῇ τοῦ μοναστηρίου, ὡς ἐν ἄλλοις, ἀλλὰ
to-be-set on-the court of-the monastery as in others but
κρατεῖσθαι αὐτὰς ὑπὸ τῆς ἀγάπης ταύτης. εἰς τοσοῦτον
to-be-held them by the love this to so-much
δὲ ἀπαθείας ἤλασεν ἡ γραῦς ὡς εἰσελθόντι μοι καὶ
and of-dispassion drove the old-woman that having-entered to-me and
καθεσθέντι ἐλθεῖν καὶ συγκαθεσθῆναί μοι, καὶ τὰς χεῖρας
having-sat-down to-come and to-sit-beside me and the hands
αὐτῆς ἐπιθεῖναι τοῖς ὤμοις μου ὑπερβολῇ παρρησίας.
her to-lay on-the shoulders my by-excess of-frankness
Ἐν τούτῳ τῷ μοναστηρίῳ παρθένος μαθήτρια ταύτης,
in this the monastery (a)-virgin disciple of-her
Ταὼρ ὀνόματι, ἔχουσα τριάκοντα ἔτη ἐν τῷ μοναστηρίῳ,
Taor by-name having thirty years in the monastery
ἱμάτιον καινὸν ἢ μαφόριον ἢ ὑπόδημα λαβεῖν οὐκ ἠθέλησεν
(a)-cloak new or (a)-veil or (a)-shoe to-take not wished
οὐδέποτε, λέγουσα ὅτι Οὐ χρείαν ἔχω, ἵνα μὴ ἀναγκασθῶ
ever saying that not need I-have that not I-be-compelled
καὶ προελθεῖν. αἱ μὲν γὰρ ἄλλαι πᾶσαι κατὰ κυριακὴν
also to-go-out the indeed for others all on (the)-Lord's-day
προέρχονται ἐν τῇ ἐκκλησίᾳ χάριν τῆς κοινωνίας·
go-out into the church for-the-sake-of the communion
ἐκείνη δὲ μένει ῥακοδυτοῦσα ἐν τῇ μονῇ, ἀδιαλείπτως ἐν
she but remains wearing-rags in the house unceasingly at
τῷ ἔργῳ καθεζομένη. οὕτω δὲ εὐφυεστάτην εἶχε τὴν ὄψιν
the work sitting so and most-comely she-had the face
ὡς ἐγγὺς γενέσθαι καὶ τὸν πάνυ στερρὸν ἀπατᾶσθαι
that near to-come even the(-man) very firm to-be-deceived

τῷ ταύτης κάλλει, εἰ μὴ φρουρὸν εἶχεν ὑπερβάλλοντα
by-the her beauty if not (a)-guard she-had surpassing
τὴν σωφροσύνην εἰς αἰδῶ καὶ φόβον συνωθοῦσα τῇ
the chastity into shame and fear driving by-the
κοσμιότητι τὸν ἀκόλαστον ὀφθαλμόν.
modesty the licentious eye
Ἄλλη τις γειτνιῶσά μοι, ἧς τὴν ὄψιν οὐχ ἑώρακα, 60
another a-certain neighboring me whose the face not I-have-seen
προῆλθε γὰρ οὐδέποτε, ὡς λέγουσιν, ἀφ᾽ οὗ καὶ ἀπετάξατο·
she-came-out for never as they-say from when also she-renounced
πληρώσασα δὲ ἑξήκοντα ἔτη ἐν τῇ ἀσκήσει μετὰ τῆς
having-completed and sixty years in the discipline with the
μητρὸς τῆς ἰδίας, ἐς ὕστερον ἔμελλε μεταβαίνειν τὸν
mother the own at later was-about to-pass-from the
βίον. καὶ παραστὰς αὐτῇ ὁ μάρτυς ὁ ἐν τῷ τόπῳ,
life and having-stood-by her the martyr the(-one) in the place
Κόλλουθος ὀνόματι, λέγει αὐτῇ· Σήμερον μέλλεις ὁδεύειν
Colluthus by-name says to-her today you-are-about to-journey
πρὸς τὸν δεσπότην καὶ ὁρᾶν πάντας τοὺς ἁγίους· ἐλθοῦσα
to the master and to-see all the saints having-come
οὖν ἀρίστησον μεθ᾽ ἡμῶν ἐν τῷ μαρτυρίῳ. ἀναστᾶσα οὖν
so breakfast with us in the shrine having-risen so
ὄρθρου καὶ ἐνδυσαμένη καὶ λαβοῦσα ἐν τῇ σπυρίδι τῇ
at-dawn and having-dressed and having-taken in the basket the
ἑαυτῆς ἄρτον καὶ ἐλαίας καὶ λεπτολάχανα, μετὰ τοσαῦτα
her-own bread and olives and fine-vegetables after so-many
ἔτη ἐξελθοῦσα καὶ ἀπελθοῦσα εἰς τὸ μαρτύριον ηὔξατο.
years having-gone-out and having-gone-off to the shrine prayed
καὶ καιρὸν ἐπιτηρήσασα τῆς πάσης ἡμέρας ἐν ᾧ
and (a)-moment having-watched-for of-the whole day in which
οὐδεὶς ἦν ἔνδον, καθεσθεῖσα προσκαλεῖται τὸν μάρτυρα
no-one was within having-sat-down calls-to the martyr

λέγουσα· Εὐλόγησόν μου τὰ βρώματα, ἅγιε Κόλλουθε, καὶ
saying bless my the foods holy Colluthus and
συνόδευσόν μοι ταῖς προσευχαῖς σου. φαγοῦσα οὖν καὶ
journey-with me with-the prayers your having-eaten so and
πάλιν προσευξαμένη ἦλθε περὶ ἡλίου δυσμὰς ἐν τῷ οἴκῳ.
again having-prayed came about of-(the)-sun setting into the house
καὶ δοῦσα τῇ μητρὶ τῇ ἑαυτῆς σύγγραμμα Κλήμεντος
and having-given to-the mother the her-own (a)-treatise of-Clement
τοῦ Στρωματέως εἰς τὸν προφήτην Ἀμώς, εἶπε· Δὸς αὐτὸ
the Stromatist on the prophet Amos said give it
τῷ ἐπισκόπῳ τῷ ἐξωρισμένῳ, καὶ εἰπὲ αὐτῷ· Εὔξαι περὶ
to-the bishop the exiled and say to-him pray for
ἐμοῦ· ὁδεύω γάρ. καὶ ἐτελεύτησεν ἐν αὐτῇ τῇ νυκτὶ μὴ
me I-journey for and she-died in the-same the night not
πυρέξασα μὴ κεφαλαλγήσασα, ἀλλ' ἑαυτὴν ἐνταφιάσασα.
having-had-fever not having-had-headache but herself having-laid-out-for-burial
61 Ἐπειδὴ προϋπεσχόμην ἀνωτέρω διηγήσασθαι περὶ τῆς
since I-promised above to-tell about the
παιδὸς Μελανίας ἀναγκαίως τὸ χρέος ἀποδίδωμι. οὐ γὰρ
girl Melania necessarily the debt I-repay not for
δίκαιον ὑπεριδόντας τὸ αὐτῆς νεώτερον ἐν σαρκὶ τοσαύτην
(it-is)-just having-overlooked the her youth in flesh such
ἀρετὴν ἀστηλίτευτον καταρρῖψαι, γραΐδων ἀτεχνῶς καὶ
virtue unrecorded to-cast-aside than-old-women truly and
σπουδαίων κατὰ πολὺ διαφέρουσαν. ταύτην βιασάμενοι οἱ
zealous(-ones) by much surpassing her having-forced the
γονεῖς ἤγαγον ἐπὶ γάμον ἐκ τῶν πρώτων τῆς Ῥώμης·
parents led to marriage from the first(-men) — of-Rome
ἥτις ἀεὶ τοῖς διηγήμασι τῆς ἑαυτῆς μάμμης νυττομένη,
who always by-the stories of-the her-own grandmother being-pricked
ἐπὶ τοσοῦτον ἐκεντρώθη ὡς μὴ δυνηθῆναι ἐξυπηρετήσασθαι
to so-much was-goaded that not to-be-able to-serve

τῷ γάμῳ. γενομένων γὰρ αὐτῇ παιδίων ἀρρένων δύο,
the marriage having-been-born for to-her children male two
καὶ ἀμφοτέρων τελευτησάντων, εἰς τοσοῦτον μῖσος τοῦ
and both having-died to such hatred of-the
γάμου ἤλασεν ὡς εἰπεῖν τῷ ἀνδρὶ αὐτῆς Πινιανῷ, τῷ
marriage she-drove that to-say to-the husband her to-Pinianus the
υἱῷ Σευήρου τοῦ ἀπὸ ἐπάρχων, ὅτι Εἰ μὲν αἱρῆσαι
son of-Severus the(-one) of prefect(-rank) that if indeed you-choose
συνασκηθῆναι κἀμοὶ κατὰ τὸν τῆς σωφροσύνης
to-practice-discipline-with me-too according-to the of-the chastity
λόγον, καὶ δεσπότην σε οἶδα καὶ κύριον τῆς ἐμῆς ζωῆς·
rule both master you I-know and lord of-the my life
εἰ δὲ βαρύ σοι τοῦτο καταφαίνεται ὡς νεωτέρῳ,
if but heavy to-you this appears as to-(a)-younger(-man)
πάντα μου λαβὼν τὰ πράγματα ἐλευθέρωσόν μου τὸ
all my having-taken the possessions free my the
σῶμα, ἵνα πληρώσω μου τὴν κατὰ θεὸν ἐπιθυμίαν,
body that I-may-fulfill my the according-to God desire
κληρονόμος γενομένη τῆς μάμμης τοῦ ζήλου, ἧς καὶ τὸ
heir having-become of-the grandmother of-the zeal whose also the
ὄνομα ἔχω. εἰ γὰρ ἐβούλετο παιδοποιεῖν ἡμᾶς ὁ θεός, οὐκ
name I-have if for wished to-beget-children us — God not
ἂν μου ἐλάμβανεν ἄωρα τὰ τεχθέντα. ἐπὶ πολὺ οὖν
— my he-would-take untimely the(-ones) born for long so
ζυγομαχησάντων αὐτῶν ἐς ὕστερον ὁ θεὸς κατοικτείρας
having-struggled them at later — God having-pitied
τὸν νέον ἐνέθηκεν καὶ τούτῳ ζῆλον ἀποταξίας, ὡς
the young(-man) put-in also to-him (a)-zeal of-renunciation so-that
ἐπ᾽ αὐτοὺς πληροῦσθαι τὸ γεγραμμένον· Τί γὰρ
on them to-be-fulfilled the(-thing) written what for
οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; γαμηθεῖσα οὖν
know-you woman whether the husband you-will-save having-been-married so

ἐπὶ δεκατριῶν ἐτῶν καὶ συζήσασα τῷ ἀνδρὶ ἔτη ἑπτά,
at thirteen years and having-lived-with the husband years seven
τῷ εἰκοστῷ ἀπετάξατο. καὶ πρῶτον μὲν τὰ σηρικὰ
in-the twentieth she-renounced and first indeed the silk
ἡμιφόρια τοῖς θυσιαστηρίοις ἐδωρήσατο· τοῦτο δὲ καὶ ἡ
half-garments to-the altars she-gave this and also the
ἁγία πεποίηκεν Ὀλυμπιάς. τὰ δὲ λοιπὰ σηρικὰ συγκόψασα
holy has-done Olympias the and rest silks having-cut-up
διάφορα ἐποίησεν ἐκκλησιαστικὰ ἔπιπλα. τὸν δὲ ἄργυρον
various she-made ecclesiastical furnishings the and silver
καὶ τὸν χρυσὸν ἐμπιστεύσασα Παύλῳ τινὶ πρεσβυτέρῳ,
and the gold having-entrusted to-Paul a-certain presbyter
μοναχῷ Δαλματίας, διὰ θαλάσσης ἀπέστειλεν ἐν τῇ
monk of-Dalmatia through (the)-sea she-sent to the
ἀνατολῇ, Αἰγύπτῳ καὶ Θηβαΐδι νομίσματα μύρια,
east to-Egypt and to-(the)-Thebaid coins ten-thousand
Ἀντιοχείᾳ καὶ τοῖς μέρεσι ταύτης μύρια νομίσματα,
to-Antioch and to-the parts of-it ten-thousand coins
Παλαιστίνῃ νομίσματα μύρια πεντακισχίλια, ταῖς ἐν
to-Palestine coins ten-thousand five-thousand to-the on
νήσοις ἐκκλησίαις καὶ τοῖς ἐν ἐξορίαις νομίσματα μύρια,
islands churches and to-those in exiles coins ten-thousand
ταῖς κατὰ τὴν δύσιν ἐκκλησίαις ὡσαύτως δι' ἑαυτῆς
to-the in the west churches likewise through herself
χορηγοῦσα· ταῦτα πάντα καὶ τετραπλασίονα τούτων
supplying these all and fourfold of-these
ὡς ἐπὶ θεοῦ ἐξαρπάσασα ἐκ τοῦ στόματος λέοντος
as before God having-snatched from the mouth of-(the)-lion
Ἀλαρίχου τῇ πίστει τῇ ἑαυτῆς. ἠλευθέρωσε δὲ τὰ
Alaric by-the faith the her-own she-freed and the
βουληθέντα ἀνδράποδα ὀκτακισχίλια, τὰ λοιπὰ γὰρ οὐκ
having-wished slaves eight-thousand the rest for not

ἐβουλήθησαν ἀλλ᾽ ᾑρήσαντο δουλεῦσαι τῷ ἀδελφῷ αὐτῆς·
wished but chose to-serve the brother her
ᾧ παρεχώρησε πάντας ἀπὸ τριῶν νομισμάτων λαβεῖν.
to-whom she-conceded all for three coins to-take
τὰ δὲ κτήματα τὰ ἐν ταῖς Σπανίαις καὶ Ἀκυτανίᾳ καὶ
the and estates the(-ones) in — Spains and Aquitania and
Ταρακωνησίᾳ καὶ Γαλλίαις διαπωλήσασα, τὰ ἐν Σικελίᾳ
Tarraconensis and Gauls having-sold-off the(-ones) in Sicily
μόνα καὶ Καμπανίᾳ καὶ Ἀφρικῇ ἑαυτῇ καταλείψασα
only and Campania and Africa for-herself having-left
ἐπελάβετο εἰς χορηγίαν μοναστηρίων. αὕτη αὐτῆς ἡ σοφία
she-kept for (the)-supply of-monasteries this her the wisdom
ἡ περὶ τοῦ φορτίου τῶν χρημάτων. ἡ δὲ ἄσκησις
the(-one) about the burden of-the money the and discipline
αὐτῆς ἦν αὕτη· ἤσθιε μίαν παρὰ μίαν — ἐν δὲ ταῖς
her was this she-ate one(-day) beside one in and the
ἀρχαῖς καὶ ὑπὲρ πέντε — εἰς ἐφημερίαν ἑαυτὴν τάξασα
beginnings even beyond five(-days) into (the)-daily-turn herself having-placed
τῶν ἑαυτῆς δουλίδων ἃς καὶ συνασκητρίας εἰργάσατο.
of-the her-own maidservants whom also fellow-ascetics she-made
Ἔχει δὲ μεθ᾽ ἑαυτῆς καὶ τὴν μητέρα Ἀλβίναν ἀσκουμένην
has and with herself also the mother Albina practicing-discipline
ὁμοίως καὶ διασκορπίζουσαν κατ᾽ ἰδίαν πάλιν τὰ
likewise and scattering on (her)-own again the
ἴδια χρήματα. εἰσὶν οὖν οἰκοῦσαι ἐν ἀγροῖς, ποτὲ μὲν
own money they-are so dwelling in fields at-times indeed
Σικελίας ποτὲ δὲ Καμπανίας, μετὰ εὐνούχων δεκαπέντε καὶ
of-Sicily at-times and of-Campania with eunuchs fifteen and
παρθένων ἑξήκοντα, καὶ ἐλευθέρων καὶ δουλίδων. ὁμοίως
virgins sixty both free(-women) and maidservants likewise
καὶ Πινιανὸς ὁ ἀνὴρ αὐτῆς μετὰ μοναζόντων τριάκοντα,
and Pinianus the husband her with monks thirty

ἀναγινώσκων καὶ περὶ κῆπον ἀσχολούμενος καὶ περὶ σεμνὰς
reading and about (a)-garden busied and about holy
συντυχίας. οὐ μικρῶς δὲ καὶ ἡμᾶς πλείονας ὄντας ἐτίμησαν
conversations not slightly and also us more being they-honored
ἀπελθόντας ἐν Ῥώμῃ διὰ τὸν μακάριον Ἰωάννην τὸν
having-gone to Rome on-account-of the blessed John the
ἐπίσκοπον, ἀναπαύσαντες ἡμᾶς καὶ ξενοδοχείᾳ καὶ ἐφοδίοις
bishop having-refreshed us both with-hospitality and with-provisions
δαψιλεστάτοις, μετὰ πολλῆς χαρᾶς καρπούμενοι τὴν αἰώνιον
most-abundant with much joy reaping the eternal
ζωὴν τοῖς θεοδωρήτοις ἔργοις τῆς ἀρίστης πολιτείας.
life by-the God-given works of-the best way-of-life

62 Τούτων συγγενὴς Παμμάχιος ὀνόματι ἀπὸ ἀνθυπάτων
of-these (a)-kinsman Pammachius by-name of proconsul(-rank)
ὁμοίως ἀποταξάμενος ἔζησε τὸν ἄριστον βίον, πάντα τὸν
likewise having-renounced lived the best life all the
ἑαυτοῦ πλοῦτον τὸν μὲν ζῶν διασκορπίσας, τὸν δὲ
his-own wealth the(-part) indeed living having-scattered the(-part) and
τελευτῶν πτωχοῖς καταλείψας· ὁμοίως καὶ Μακάριός τις
dying to-poor(-people) having-left likewise also Macarius a-certain
ἀπὸ βικαρίας, καὶ Κωνστάντιος συγκάθεδρος γενόμενος
of vicar(-rank) and Constantius assessor having-been
τῶν κατὰ τὴν Ἰταλίαν ἐπάρχων, ἄνδρες ἐπίσημοι καὶ
of-the in — Italy prefects men distinguished and
λογικώτατοι καὶ εἰς ἄκρον φιλοθείας ἐλάσαντες· οὓς ἔτι
most-learned and to (the)-height of-love-of-God having-driven whom still
νομίζω καὶ ἐν σαρκὶ ὑπάρχειν τὸν ἄριστον ἐξησκηκότας βίον.
I-think also in flesh to-be the best having-practiced life

63 Ἐν Ἀλεξανδρείᾳ ἔγνων παρθένον ἣν κατείληφα ὡς ἐτῶν
in Alexandria I-knew (a)-virgin whom I-found about of-years
ἑβδομήκοντα· προσεμαρτύρει δὲ αὐτῇ ὁ κλῆρος ἅπας ὅτι
seventy bore-witness and to-her the clergy whole that

νέα οὖσα ὡς ἐτῶν εἴκοσι καὶ σφόδρα ὡραιοτάτη φευκτὴ
young being about of-years twenty and exceedingly most-beautiful to-be-shunned
ἦν διὰ τὸ κάλλος, ἵνα μή τινι μῶμον δῷ ἐξ
she-was because-of the beauty that not to-anyone blame she-give from
ὑπονοίας. ὅτε οὖν συνέβη τοὺς Ἀρειανοὺς συσκευάσασθαι
suspicion when so it-happened the Arians to-plot-against
τὸν μακάριον Ἀθανάσιον τὸν ἐπίσκοπον Ἀλεξανδρείας
the blessed Athanasius the bishop of-Alexandria
δι᾽ Εὐσεβίου τοῦ πραιποσίτου ἐπὶ Κωνσταντίου τοῦ
through Eusebius the chamberlain under Constantius the
βασιλέως, καὶ ἀθέμιτα αὐτοῦ κατηγόρουν συκοφαντοῦντες,
emperor and lawless(-things) him accused slandering
φεύγων τὸ παρὰ διεφθαρμένου κριτηρίου κριθῆναι οὐκ
fleeing the by (a)-corrupted tribunal to-be-judged not
ἐθάρρησεν οὐδενί, οὐ συγγενεῖ οὐ φίλῳ οὐ κληρικῷ οὐκ
he-trusted anyone not kinsman not friend not cleric not
ἄλλῳ τινί· ἀλλ᾽ εἰσελθόντων τῶν ἐπαρχικῶν αἰφνίδιον
other any but having-entered the prefect's-men suddenly
εἰς τὸ ἐπισκοπεῖον καὶ ζητούντων αὐτόν, λαβὼν αὐτοῦ
into the bishop's-house and seeking him having-taken his
τὸ στιχάριν καὶ τὸ βιρὶν ἐν μεσαιτάτῃ νυκτὶ κατέφυγε
the tunic and the cloak in very-middle night fled
πρὸς ταύτην τὴν παρθένον. ἡ δὲ ξενισθεῖσα ἐπὶ τῷ
to this the virgin she and having-been-astonished at the
πράγματι διεπτοήθη. λέγει οὖν αὐτῇ· Ἐπειδὴ ζητοῦμαι
thing was-terrified says so to-her since I-am-sought
παρὰ τῶν Ἀρειανῶν καὶ ἀθέμιτα συκοφαντοῦμαι, ἵνα οὖν
by the Arians and lawless(-things) I-am-slandered that so
μὴ κἀγὼ ἄλογον ἀπενέγκωμαι δόξαν καὶ εἰς ἁμαρτίαν
not I-too unreasonable I-carry-off (a)-reputation and into sin
ἐμβάλω τοὺς τιμωρήσασθαί με βουλομένους, ἐνεθυμήθην
I-cast those to-punish me wishing I-resolved

φυγεῖν. ἀπεκάλυψε δέ μοι ὁ θεὸς ταύτῃ τῇ νυκτὶ ὅτι Παρ'
to-flee revealed and to-me — God this the night that with
οὐδενὶ ἔχεις σωθῆναι εἰ μὴ παρ' ἐκείνῃ. ἀπὸ πολλῆς οὖν
no-one you-can to-be-saved if not with her from much so
χαρᾶς ἐκείνη ῥίψασα πάντα διαλογισμὸν ὅλη γεγένηται
joy she having-thrown-off every reasoning wholly became
τοῦ κυρίου· καὶ κατέκρυψε τὸν ἁγιώτατον ἐκεῖνον ἐπὶ ἓξ
of-the Lord and hid the most-holy that(-man) for six
ἔτη μέχρι τῆς ζωῆς Κωνσταντίου, αὕτη καὶ περινίπτουσα
years until the life of-Constantius she both washing
τοὺς πόδας, καὶ τὰ περιττεύματα διακονοῦσα, καὶ τὰς
the feet and the excrements tending and the
χρείας αὐτῷ πάσας οἰκονομοῦσα, καὶ βιβλία κιχρωμένη καὶ
needs for-him all managing and books borrowing and
παρέχουσα αὐτῷ· καὶ οὐδεὶς ἀνθρώπων πάσης Ἀλεξανδρείας
providing to-him and no-one of-men of-all Alexandria
ἔγνω ἐν τοῖς ἓξ ἔτεσι ποῦ διάγει ὁ μακάριος Ἀθανάσιος. ὡς
knew in the six years where lives the blessed Athanasius when
οὖν ἠγγέλθη ὁ θάνατος Κωνσταντίου καὶ ἦλθεν αὐτοῦ εἰς
so was-announced the death of-Constantius and came his into
τὰς ἀκοάς, καλῶς ἐνδυσάμενος πάλιν ἐν τῇ νυκτὶ εὑρέθη
the ears well having-dressed again in the night he-was-found
ἐν τῇ ἐκκλησίᾳ, πάντων ἐκστάντων καὶ θεασαμένων αὐτὸν
in the church all being-amazed and having-beheld him
ὡς ἐκ νεκρῶν ζῶντα. ἀπελογεῖτο οὖν τοῖς γνησίοις αὐτοῦ
as from (the)-dead living he-explained so to-the genuine his
φίλοις ὅτι Τούτου χάριν πρὸς ὑμᾶς οὐ κατέφυγον ἵνα
friends that of-this for-the-sake to you not I-fled that
εὔορκον ὑμῖν ᾖ, ἄλλως δὲ καὶ διὰ τὰ ἔρευνα·
(an)-honest-oath for-you may-be otherwise and also because-of the searches
κατέφυγον δὲ πρὸς ἣν ὑποψίαν οὐδεὶς ἠδύνατο ἔχειν ὡς
I-fled and to whom suspicion no-one could have as

ὡραίαν καὶ νεωτέραν, δύο μνηστευσάμενος, καὶ τὴν
beautiful and younger two(-things) having-courted both the
σωτηρίαν ἐκείνης, ὠφέλησα γὰρ αὐτήν, καὶ τὴν ἐμὴν δόξαν.
salvation of-her I-benefited for her and the my reputation

XVI · ANCYRA AND THE LAST STORIES

Juliana of Caesarea shelters Origen, and Palladius copies a story from Hippolytus of a Corinthian virgin saved from a brothel by a young officer who dies a martyr for her. At Ancyra Verus and Bosporia give their revenues to the poor, Magna lives in secret charity, and a monk serves the sick and the poor. A fallen virgin repents and pleases God more than in her virginity, and a presbyter's daughter who slandered Eustathius, a reader, is freed from her labor only by his prayer. Palladius ends with the brother who has lived with him since youth, and commends the book to the chamberlain.

Ἰουλιανή τις πάλιν παρθένος ἐν Καισαρείᾳ τῆς 64
Juliana a-certain again (a)-virgin in Caesarea —
Καππαδοκίας λογιωτάτη ἐλέγετο καὶ πιστοτάτη· ἥτις
of-Cappadocia most-learned was-said and most-faithful who
Ὠριγένην τὸν συγγραφέα φεύγοντα τὴν ἐπανάστασιν
Origen the writer fleeing the uprising
τῶν Ἑλλήνων ἐδέξατο ἐπὶ δύο ἔτη ἰδίοις ἀναλώμασι
of-the pagans received for two years with-own expenses
καὶ ὑπηρεσίᾳ ἀναπαύσασα τὸν ἄνδρα. εὗρον δὲ ταῦτα
and service having-refreshed the man found and these
ἐγὼ γεγραμμένα ἐν παλαιοτάτῳ βιβλίῳ στιχηρῷ, ἐν
I written in (a)-most-ancient book in-verse-lines in
ᾧ ἐγέγραπτο χειρὶ Ὠριγένους· Τοῦτο τὸ βιβλίον
which had-been-written by-(the)-hand of-Origen this the book
εὗρον ἐγὼ παρὰ Ἰουλιανῇ τῇ παρθένῳ ἐν Καισαρείᾳ,
found I with Juliana the virgin in Caesarea

κρυπτόμενος παρ᾽ αὐτῇ· ἥτις ἔλεγε παρ᾽ αὐτοῦ Συμμάχου
hiding with her who said from himself Symmachus
τοῦ ἑρμηνέως τῶν Ἰουδαίων αὐτὸ εἰληφέναι.
the translator of-the Jews it to-have-received
Οὐ παρέργως δὲ τέθεικα καὶ τὰς ἀρετὰς τούτων τῶν
not incidentally and I-have-set-down also the virtues of-these the
γυναικῶν, ἵνα μάθωμεν ὅτι πολυτρόπως ἔνεστι κερδαίνειν
women that we-may-learn that in-many-ways it-is-possible to-gain
ἐὰν ἐθέλωμεν.
if we-wish

65 Ἐν ἄλλῳ βιβλίῳ παλαιοτάτῳ ἐπιγεγραμμένῳ Ἱππολύτου
in another book most-ancient inscribed of-Hippolytus
τοῦ γνωρίμου τῶν ἀποστόλων εὗρον διήγημα τοιοῦτον, ὅτι
the acquaintance of-the apostles I-found (a)-story such that
εὐγενεστάτη τις καὶ ὡραιοτάτη παρθένος ὑπῆρχεν ἐν τῇ
most-noble a-certain and most-beautiful virgin was in the
Κορινθίων πόλει ἀσκουμένη εἰς τὴν παρθενίαν. ταύτην
of-Corinthians city practicing-discipline in the virginity her
κατ᾽ ἐκεῖνο καιροῦ διέβαλον τῷ τότε δικάζοντι Ἕλληνι
at that of-time they-slandered to-the then judge (a)-pagan
ὄντι κατὰ τὸν καιρὸν τῶν διωκτῶν, ὡς βλασφημοῦσαν καὶ
being in the time of-the persecutors as blaspheming both
τοὺς καιροὺς καὶ τοὺς βασιλεῖς καὶ δυσφημοῦσαν τὰ εἴδωλα.
the times and the emperors and reviling the idols
προσεπῄνουν δὲ τὸ ταύτης κάλλος οἱ περὶ τὰ τοιαῦτα
praised and the her beauty the about the such(-things)
κάπηλοι. γυναικομανὴς οὖν ὑπάρχων ὁ δικαστὴς ἡδέως
peddlers woman-mad so being the judge gladly
ἐδέξατο τὴν διαβολὴν τοῖς ἱππικοῖς ὠτίοις. καὶ ὡς πᾶσαν
received the slander with-the horse-like ears and when every
μηχανὴν κινήσας πεῖσαι τὴν ἄνθρωπον οὐκ ἠδυνήθη, τότε
device having-moved to-persuade the person not he-could then

ἀπομανεὶς πρὸς αὐτὴν τιμωρίᾳ αὐτὴν οὐ παρέδωκεν, οὐ
having-raged against her to-punishment her not he-banded-over not
βασάνῳ, ἀλλὰ στήσας αὐτὴν εἰς πορνεῖον ἐνετείλατο τῷ
to-torture but having-set her in (a)-brothel commanded the(-one)
νέμοντι ταύτας ὅτι Δέξαι ταύτην, ἡμερήσιόν μοι τρία
managing them that receive her daily to-me three
νομίσματα φέρων ἐκ ταύτης. ὁ δὲ εἰσπραττόμενος τὸν
coins bringing from her he and exacting the
χρυσὸν ἔκδοτον αὐτὴν παρεῖχε τοῖς βουλομένοις. ὡς οὖν
gold surrendered her offered to-those wishing when so
ἔγνωσαν οἱ περὶ ταῦτα γυναικοϊέρακες παρήδρευσαν τῷ
knew the about these woman-hawks they-haunted the
ἐργαστηρίῳ τῆς ἀπωλείας, καὶ διδόντες τὸ κέρμα ὡμίλουν
workshop of-the perdition and giving the coin talked
αὐτῇ τὰ πρὸς ἀπάτην. ἡ δὲ ἐκλιπαροῦσα αὐτοὺς
to-her the(-things) for seduction she and entreating them
παρεκάλει λέγουσα ὅτι Ἕλκος ἔχω τι εἰς κεκρυμμένον
besought saying that sore I-have a-certain in (a)-hidden
τόπον ὅπερ ἐσχάτως ὄζει, καὶ δέδοικα μὴ εἰς μῖσός μου
place which extremely stinks and I-fear lest into hatred of-me
ἔλθητε· ἔκδοτε οὖν μοι ὀλίγας ἡμέρας, καὶ ἐξουσίαν ἔχετε
you-come grant so me few days and power you-have
καὶ δωρεάν με ἔχειν. δεήσεσιν οὖν τὸν θεὸν ἱκέτευεν ἐν
even free me to-have with-entreaties so — God she-supplicated in
ἐκείναις ταῖς ἡμέραις· ὅθεν καὶ θεασάμενος ὁ θεὸς αὐτῆς
those the days whence also having-beheld — God her
τὴν σωφροσύνην νεανίσκῳ τινὶ μαγιστριανῷ, καλῷ τὴν
the chastity in-young-man a-certain magistrianus fine in-the
γνώμην καὶ τῷ εἴδει, ἐνέθηκε ζῆλον πυριφλεγῆ θανάτου.
mind and in-the form put-in (a)-zeal fiery of-death
καὶ ἀπελθὼν τῷ σχήματι τῆς ἀκολασίας εἰσέρχεται
and having-gone in-the guise of-the licentiousness enters

βαθεῖαν ἑσπέραν πρὸς τὸν τρέφοντα ταύτας, καὶ δίδωσιν
deep evening to the(-one) keeping them and gives
αὐτῷ πέντε νομίσματα καὶ λέγει αὐτῷ· Συγχώρησόν μοι
him five coins and says to-him allow me
μεῖναι τὴν νύκτα ταύτην μετ' αὐτῆς. εἰσελθὼν οὖν εἰς τὸν
to-stay the night this with her having-entered so into the
ἀπόκρυφον οἶκον λέγει αὐτῇ· Ἀνάστα, σῶσον σεαυτήν. καὶ
hidden room he-says to-her get-up save yourself and
ἐκδύσας αὐτὴν καὶ μεταμφιάσας τοῖς ἰδίοις ἱματίοις, τοῖς
having-undressed her and having-reclothed with-the own garments the
τε καμισίοις καὶ τῇ χλανίδι καὶ τοῖς ἀνδρίοις πᾶσι, λέγει
both shirts and the cloak and the men's(-things) all he-says
αὐτῇ· Τῷ ἄκρῳ τῆς χλανίδος περικαλυψαμένη ἔξελθε.
to-her with-the edge of-the cloak having-covered-yourself go-out
καὶ οὕτως κατασφραγισαμένη καὶ ἐξελθοῦσα ἄφθορος καὶ
and so having-sealed-herself and having-gone-out uncorrupted and
ἀμίαντος διασέσωσται. τῇ οὖν ἄλλῃ ἡμέρᾳ ἐγνώσθη τὸ
undefiled she-has-been-saved on-the so next day was-known the
δρᾶμα· παρεδόθη ὁ μαγιστριανὸς καὶ ἐβλήθη θηρίοις, ἵνα
drama was-handed-over the magistrianus and was-thrown to-beasts that
καὶ ἐν τούτῳ ὁ δαίμων καταισχυνθῇ ὅτι διπλοῦς ἐγένετο
also in this the demon be-shamed that double became
μάρτυς, καὶ ὑπὲρ ἑαυτοῦ καὶ ὑπὲρ τῆς μακαρίας ἐκείνης.
(a)-martyr both for himself and for the blessed that(-woman)
66 Ἐν Ἀγκύρᾳ τῆς Γαλατίας ἐν αὐτῇ τῇ πόλει περιέτυχον
in Ancyra — of-Galatia in itself the city I-met-with
Οὐήρῳ τινὶ λαμπροτάτῳ οὗ καὶ μακρὰν πεῖραν
Verus a-certain most-illustrious of-whom also long experience
ἔσχηκα, ὃς ἦν ἀπὸ κομήτων, ἅμα τῇ τούτου ἐλευθέρᾳ
I-have-had who was of count(-rank) together-with the his wife
Βοσπορίῃ· οἵτινες ἐπὶ τοσοῦτον ἐλπίδος χρηστῆς ἤλασαν
Bosporia who to so-much of-hope good drove

ὡς καὶ τὰ τέκνα αὐτῶν παραλογίσασθαι, ἔργῳ τὰ
that even the children their to-defraud in-deed the(-things)
μέλλοντα βλέποντες. τὰς γὰρ προσόδους τῶν χωρίων
to-come seeing the for revenues of-the lands
ἀναλίσκουσιν εἰς τοὺς πενομένους, δύο θυγατέρας καὶ
they-spend on the poor two daughters and
τέσσαρας υἱοὺς ἔχοντες, οἷς οὐδὲ κλῆμα ἐπιδιδόασι
four sons having to-whom not-even (a)-twig they-give
παρεκτὸς ταῖς γαμηθείσαις, λέγοντες ὅτι Μετὰ τὴν
except to-the(-ones) married saying that after the
ἀποβίωσιν ἡμῶν πάντα ὑμέτερά ἐστι· τοὺς δὲ καρποὺς
death our all(-things) yours are the and fruits
τῶν κτημάτων κομιζόμενοι ἐν ἐκκλησίαις πόλεων καὶ
of-the estates gathering in churches of-cities and
κωμῶν διανέμουσιν. ὃ δὴ καὶ τοῦτο ἐν αὐτοῖς ἐνάρετον
of-villages they-distribute which indeed also this in them virtuous
ὑπάρχει· λιμοῦ γενομένου καὶ κατὰ σπλάγχνων χωροῦντος,
is (a)-famine having-come and against bowels advancing
τὰς αἱρέσεις εἰς ὀρθοδοξίαν μετήνεγκαν, ἐν πολλοῖς χωρίοις
the heresies to orthodoxy they-brought-over in many lands
τοὺς σιτοβολῶνας αὐτῶν παρασχόντες εἰς διατροφὴν
the granaries their having-provided for sustenance
τοῖς πένησι. τὸ δὲ ἄλλο σχῆμα σεμνότατον λίαν καὶ
to-the poor the and other habit most-modest very and
εὐτελὲς ἀναλαβόντες ὀλιγοδάπανα σφόδρα φοροῦσιν ἱμάτια,
plain having-taken-up cheap exceedingly they-wear garments
εὐτελεστάτῃ δὲ τροφῇ διαζῶσιν, ἐξασκοῦντες τὴν εἰς θεὸν
on-most-plain and food they-live practicing the toward God
σωφροσύνην, τὰ πλεῖστα τοῖς ἀγροῖς προσομιλοῦντες καὶ
temperance the most(-part) with-the fields keeping-company and

φεύγοντες τὰς πόλεις, μήποτε τῷ συνασμενισμῷ σπάσωσί
fleeing the cities lest by-the association they-draw
τι τῶν πολιτικῶν θορύβων ἐκπίπτοντες τῆς προθέσεως.
some of-the civic tumults falling-away from-the purpose
67 Ἐν ταύτῃ τῇ πόλει Ἀγκύρᾳ πολλαὶ μὲν καὶ ἄλλαι παρθένοι
in this the city Ancyra many indeed also other virgins
ὡς χιλιάδες δύο ἢ πλεῖον καὶ ἐγκρατευόμεναι καὶ ἐπίσημοι
about thousands two or more and continent and distinguished
γυναῖκες διαπρέπουσιν. ἐν αἷς ἐπικρατεῖ κατ᾽ εὐλάβειαν
women are-eminent among whom prevails in piety
Μάγνα σεμνοτάτη γυνή, ἣν οὐκ οἶδα τί ὀνομάσω,
Magna most-august (a)-woman whom not I-know what I-should-name
παρθένον ἢ χήραν. βίᾳ γὰρ συναφθεῖσα παρὰ τῆς ἰδίας
(a)-virgin or (a)-widow by-force for joined by the own
μητρὸς ἀνδρί, δελεάσασα τοῦτον καὶ ὑπερθεμένη, ὥς
mother to-(a)-husband having-beguiled him and having-put-off as
φασιν οἱ πολλοί, μεμένηκεν ἄψαυστος. οὗ μετ᾽ ὀλίγον
say the many she-has-remained untouched who after (a)-little
τελευτήσαντος ὅλην ἑαυτὴν ἐπέδωκε τῷ θεῷ, φροντίζουσα
having-died whole herself she-gave-up — to-God caring-for
σεμνῶς τῶν ἰδίων οἴκων, ζῶσα ἀσκητικώτατον βίον καὶ
modestly the own houses living (a)-most-ascetic life and
σώφρονα, τοιαύτην ἔχουσα τὴν συντυχίαν ὡς αἰδεῖσθαι
chaste such having the conversation that to-revere
αὐτὴν καὶ ἐπισκόπους ὑπερβολῇ εὐλαβείας. αὕτη τὰς λοιπὰς
her even bishops by-excess of-piety she the remaining
καὶ περιττευούσας χρείας ξενοδοχείοις καὶ πτωχοῖς καὶ
and surplus needs to-guest-houses and to-poor(-people) and
διοδεύουσιν ἐπισκόποις χορηγοῦσα, οὐ παύεται ἐργαζομένη
to-traveling bishops supplying not ceases working

κατὰ τὸ λεληθὸς δι᾽ ἑαυτῆς καὶ δι᾽ οἰκετῶν πιστοτάτων
in the secret through herself and through servants most-faithful
μηδὲ ἀπολιμπανομένη τῆς ἐκκλησίας ἐν ταῖς νυξίν.
nor being-absent-from the church in the nights
Ὁμοίως ἐν ταύτῃ τῇ πόλει εὑρήκαμεν μονάζοντα χειροτονίαν 68
likewise in this the city we-have-found (a)-monk ordination
μὲν μὴ αἱρούμενον δέξασθαι πρεσβυτερίου, ἀπὸ στρατείας
indeed not choosing to-receive of-presbyterate from (the)-army
δὲ ἡγμένον ὀλίγου χρόνου· ὃς εἰκοστὸν ἄγει ἔτος
and having-been-led (in)-little time who twentieth leads year
ἐν τῇ ἀσκήσει ταύτην ἔχων τὴν πολιτείαν· παραμένει
in the discipline this having the way-of-life he-stays
μὲν τῷ ἐπισκόπῳ τῆς πόλεως, τοσοῦτον δέ ἐστι
indeed with-the bishop of-the city so and he-is
φιλάνθρωπος καὶ ἐλεήμων ὡς καὶ τὰς νύκτας περιιέναι
humane and merciful that even the nights to-go-about
καὶ ἐλεεῖν τοὺς δεομένους. οὗτος οὐκ ἀμελεῖ οὐ φυλακῆς
and to-pity the needy he not neglects nor prison
οὐ νοσοκομείου οὐ πτωχοῦ οὐ πλουσίου, ἀλλὰ πᾶσιν
nor hospital nor poor(-man) nor rich(-man) but all
ἐπικουρεῖ, τοῖς μὲν λόγους εὐσπλαγχνίας διδοὺς ὡς
he-helps to-some indeed words of-compassion giving as
ἀσπλάχνοις, τῶν δὲ προιστάμενος, τοὺς δὲ εἰρηνεύων,
to-pitiless(-ones) of-others and protecting others and reconciling
τοῖς δὲ χρείας σωματικὰς καὶ ἱμάτια παρέχων. ὃ φιλεῖ
to-others and needs bodily and garments providing what is-wont
δὲ συμβαίνειν ἐν πάσαις ταῖς μεγάλαις πόλεσι ἔστι καὶ ἐν
and to-happen in all the great cities is also in
αὐτῇ· ἐν γὰρ τῇ στοᾷ τῆς ἐκκλησίας πλῆθος νοσούντων
it in for the portico of-the church (a)-crowd of-sick
κατακείμενον ἐρανίζεται τὴν ἐφήμερον τροφήν, τῶν
lying-down begs-together the daily food the(-ones)

μὲν ἀγάμων τῶν δὲ γεγαμηκότων. συνέβη οὖν μιᾶς
indeed unmarried the(-ones) and married it-happened so (on)-one
τῶν ἡμερῶν ἐν μέσῃ νυκτὶ τίκτειν ἑνὸς γυναῖκα
of-the days in middle night to-give-birth of-one(-man) (the)-wife
ἐν τῇ στοᾷ ἐν χειμῶνι. βοώσης οὖν αὐτῆς ἐν τῇ ὀδύνῃ
in the portico in winter crying-out so she in the pain
ἐπήκουσε, καὶ καταλείψας τὰς συνήθεις αὐτοῦ προσευχὰς
he-heard and having-left the customary his prayers
ἐξελθὼν ἐπεῖδε, καὶ μηδένα εὑρὼν αὐτὸς ἰατρίνης
having-gone-out he-looked and no-one having-found himself of-(a)-midwife
ἐπέσχε τόπον, οὐ βδελυξάμενος τὸ παρακολουθοῦν μῦσος
held (the)-place not having-loathed the attending filth
ταῖς τικτούσαις, ἀναισθησίαν ἐν αὐτῷ τῆς ἐλεημοσύνης
to-the(-women) giving-birth insensibility in him the mercy
ἐργασαμένης. τούτου τὸ μὲν σχῆμα τῶν ἱματίων οὐκ ἔστιν
having-wrought of-him the indeed habit of-the garments not is
ἄξιον ὀβολοῦ, τὸ δὲ βρῶμα ἀμφήριστον τῶν ἱματίων·
worth (an)-obol the and food on-a-par with-the garments
πυκτίῳ ἐγκύψαι οὐ καρτερεῖ τῆς φιλανθρωπίας αὐτὸν
into-(a)-book to-stoop not he-endures the humanity him
ἐλαυνούσης τῶν ἀναγνωσμάτων. βιβλίον αὐτῷ ἐάν τις
driving of-the readings (a)-book to-him if anyone
χαρίσηται τῶν ἀδελφῶν παραχρῆμα αὐτὸ πιπράσκει, τοῦτο
give of-the brothers at-once it he-sells this
ἐπιλέγων τοῖς ἐπισκώπτουσιν ὅτι Πόθεν ἔχω πεῖσαι τὸν
adding to-those mocking that whence can-I to-persuade the
διδάσκαλόν μου ὅτι τὴν τέχνην αὐτοῦ μεμάθηκα, ἐὰν μὴ
teacher my that the craft his I-have-learned unless —
ἐκεῖνον αὐτὸν πωλήσω εἰς τὸ τῆς τέχνης κατόρθωμα;
that(-one) itself I-sell for the of-the craft achievement

Ἀσκήτριά τις παρθένος μένουσα σὺν ἄλλαις δύο 69
ascetic a-certain virgin staying with others two
ἠσκήθη ἐπὶ ἔτη ἐννέα ἢ δέκα. αὕτη δελεασθεῖσα
practiced-discipline for years nine or ten she having-been-beguiled
παρὰ ψάλτου τινὸς ἐξέπεσε, καὶ κατὰ γαστρὸς λαβοῦσα
by cantor a-certain fell and in (the)-womb having-conceived
ἐγέννησεν. εἰς ἄκρον δὲ μῖσος ἐλάσασα τοῦ ταύτην
gave-birth to (the)-height and hatred having-driven of-the(-man) her
δελεάσαντος κατενύγη τὴν ψυχὴν εἰς βάθος, καὶ εἰς
having-beguiled was-pierced the soul to (the)-depth and to
τοσοῦτον ἤλασε μετανοίας ὡς ἄντικρυς ἀποκαρτερῆσαι
so-much drove of-repentance that outright to-starve-herself
καὶ λιμῷ ἑαυτὴν ἀποκτεῖναι. προσευχομένη δὲ ἐδέετο
and by-hunger herself to-kill praying and she-begged
τοῦ θεοῦ λέγουσα ὅτι Ὁ θεὸς ὁ μέγας, ὁ βαστάζων
— of-God saying that — God the great the(-one) bearing
τὰ κακὰ πάσης κτίσεως καὶ μὴ βουλόμενος τὸν θάνατον
the evils of-all creation and not wishing the death
καὶ τὴν ἀπώλειαν τῶν πταιόντων· εἰ θέλεις με σωθῆναι,
and the destruction of-the stumbling if you-wish me to-be-saved
ἐν τούτῳ μοι δεῖξον τὰ θαυμάσιά σου καὶ συνάγαγε
in this to-me show the wonders your and gather-in
τὸν καρπὸν τῆς ἐμῆς ἁμαρτίας ὅνπερ γεγέννηκα, ἵνα μὴ
the fruit of-the my sin which I-have-borne that not
ἢ σχοινίῳ χρήσωμαι, ἢ ἐμαυτὴν δισκεύσω. ἐν τούτοις
either (a)-rope I-use or myself I-hurl in these
δεομένη εἰσηκούσθη· τὸ γὰρ τεχθὲν οὐ μετ᾽ οὐ πολὺ
begging she-was-heard the for (one)-born not after not long
ἐτελεύτησεν. ἀπὸ οὖν τῆς ἡμέρας ἐκείνης τῷ μὲν
died from so the day that to-the(-man) indeed
ταύτην αἰχμαλωτεύσαντι οὐκέτι συνέτυχεν, ἔκδοτον δὲ
her having-taken-captive no-longer she-met surrendered and

ἑαυτὴν εἰς ἀκροτάτην νηστείαν δοῦσα, νοσούσαις καὶ
herself to most-extreme fasting having-given to-sick(-women) and
λελωβημέναις ἐξυπηρετήσατο ἐπὶ τριάκοντα ἔτη, οὕτως
to-maimed(-women) she-ministered for thirty years so
τὸν θεὸν δυσωπήσασα ὡς ἀποκαλυφθῆναί τινι τῶν ἁγίων
— God having-moved that to-be-revealed to-one of-the holy
πρεσβυτέρων ὅτι Ἡ δεῖνά μοι εὐηρέστησε μᾶλλον ἐν τῇ
presbyters that the so-and-so me pleased more in the
μετανοίᾳ ἢ ἐν τῇ παρθενίᾳ. ταῦτα δὲ γράφω ἵνα μὴ
repentance than in the virginity these and I-write that not
καταφρονῶμεν τῶν γνησίως μετανοούντων.
we-despise those genuinely repenting
70 Πρεσβυτέρου τινὸς θυγάτηρ ἐν Καισαρείᾳ τῆς Παλαιστίνης
of-presbyter a-certain daughter in Caesarea — of-Palestine
ἐκπεσοῦσα παρθένος παρὰ τοῦ ταύτην φθείραντος
having-fallen virgin by the(-man) her having-corrupted
ἐδιδάχθη ἀναγνώστην τινὰ τῆς πόλεως συκοφαντῆσαι.
was-taught reader a-certain of-the city to-slander
καὶ γεγουνίας ἤδη ἐγκύου, ἐξεταζομένη παρὰ τοῦ πατρὸς
and having-become already pregnant being-examined by the father
κατεῖπε τοῦ ἀναγνώστου. ὁ δὲ πρεσβύτερος θαρσῶν
she-denounced the reader the and presbyter confident
ἀνήνεγκε τῷ ἐπισκόπῳ. ὁ δὲ ἐπίσκοπος συνεκρότησε
reported to-the bishop the and bishop convened
τὸ ἱερατεῖον καὶ ἐποίησε κληθῆναι τὸν ἀναγνώστην.
the clergy and caused to-be-summoned the reader
ἐβασανίζετο ἡ ὑπόθεσις· ἐρωτώμενος παρὰ τοῦ ἐπισκόπου
was-examined the case being-questioned by the bishop
ὁ ἀναγνώστης οὐχ ὡμολόγει· τὸ γὰρ μὴ γενόμενον
the reader not confessed the(-thing) for not having-happened
πῶς καὶ ἐνῆν ῥηθῆναι; ἀγανακτῶν ὁ ἐπίσκοπος
how even was-it-possible to-be-said being-angry the bishop

ἐμβριθῶς ἔλεγε αὐτῷ· Οὐχ ὁμολογεῖς ἄθλιε καὶ ταλαίπωρε
sternly said to-him not do-you-confess wretch and miserable
καὶ ἀκαθαρσίας μεστέ; ἀπεκρίνατο ὁ ἀναγνώστης· Ἐγὼ
and of-uncleanness full answered the reader I
τὸ ὂν εἶπον, ὅτι οὐκ ἔχω πρᾶγμα· ἀναίτιος γάρ εἰμι
the(-thing) being said that not I-have (an)-affair guiltless for I-am
καὶ τῆς ἐννοίας τῆς πρὸς ἐκείνην. εἰ δὲ θέλεις τὸ μὴ
even of-the thought the(-one) toward her if but you-wish the(-thing) not
ὂν ἀκοῦσαι, πέπραχα. τοῦτο αὐτοῦ εἰρηκότος καθεῖλε τὸν
being to-hear I-have-done(-it) this him having-said he-deposed the
ἀναγνώστην. τότε προσελθὼν παρακαλεῖ τὸν ἐπίσκοπον
reader then having-approached he-begs the bishop
καὶ λέγει αὐτῷ· Οὐκοῦν ἐπειδὴ ἔπταισα κέλευσόν μοι
and says to-him then since I-have-stumbled order to-me
αὐτὴν εἰς γυναῖκα δοθῆναι· οὔτε γὰρ ἐγὼ κληρικὸς λοιπὸν
her as wife to-be-given neither for I (a)-cleric henceforth
οὔτε ἐκείνη παρθένος. ἔκδοτον οὖν αὐτὴν δέδωκε τῷ
nor she (a)-virgin surrendered so her he-gave to-the
ἀναγνώστῃ, προσδοκήσας διακεῖσθαι τὸν νεώτερον περὶ
reader having-supposed to-be-disposed the young(-man) toward
αὐτὴν καὶ ἄλλως μὴ δύνασθαι ἀποκοπῆναι τὴν πρὸς
her and otherwise not to-be-able to-be-cut-off the toward
αὐτὴν συνήθειαν. λαβὼν οὖν αὐτὴν ὁ νεώτερος καὶ
her intimacy having-taken so her the young(-man) both
παρὰ τοῦ ἐπισκόπου καὶ παρὰ τοῦ πατρός, παρατίθεται
from the bishop and from the father entrusts(-her)
μοναστηρίῳ γυναικῶν καὶ παρακαλεῖ τὴν αὐτόθι διάκονον
to-(a)-monastery of-women and begs the there deaconess
τῆς ἀδελφότητος μέχρι τοῦ τοκετοῦ αὐτῆς ἀνέχεσθαι.
of-the sisterhood until the childbirth her to-bear-with
ἐντὸς οὖν ὀλίγου χρόνου ἐπληρώθησαν αἱ ἡμέραι τοῦ
within so (a)-little time were-fulfilled the days of-the

τεκεῖν· παρέστη ἡ κρισίμη ὥρα, στεναγμοί, ὠδῖνες,
to-give-birth came the critical hour groans throes
πόνοι, καταχθονίων ὁράσεις· καὶ τὸ βρέφος οὐκ ἐξῆρχετο.
pains of-infernal(-ones) visions and the baby not came-out
παρῆλθεν ἡ πρώτη ἡμέρα, ἡ δευτέρα, ἡ τρίτη, ἡ ἑβδόμη·
passed the first day the second the third the seventh
ἡ γυνὴ ἀπὸ τῆς ὀδύνης τῷ ᾍδῃ προσομιλοῦσα οὐκ
the woman from the pain — with-Hades conversing not
ἔφαγεν, οὐκ ἔπιεν, οὐκ ἐκαθεύδησεν, ἀλλ' ἐβόα λέγουσα·
ate not drank not slept but cried saying
Οἴμοι τῇ ἀθλίᾳ, κινδυνεύω συκοφαντήσασα τόνδε τὸν
woe-is-me the wretched(-one) I-am-in-danger having-slandered this the
ἀναγνώστην. ἀπελθοῦσαι λέγουσι τῷ πατρί. ὁ πατὴρ
reader having-gone they-tell to-the father the father
φοβούμενος τὸ καταγνωσθῆναι ὡς συκοφαντήσας, ἡσυχάζει
fearing the to-be-condemned as having-slandered keeps-quiet
ἄλλας δύο ἡμέρας. ἡ κόρη οὔτε ἐτελεύτα οὔτε ἐγέννα. ὡς
other two days the girl neither died nor gave-birth when
οὖν τὰς βοὰς αὐτῆς οὐκ ἔφερον αἱ ἀσκήτριαι δραμοῦσαι
so the cries her not bore the ascetics having-run
ἀπήγγειλαν τῷ ἐπισκόπῳ ὅτι Ἐξομολογεῖται βοῶσα ἡ
reported to-the bishop that confesses crying-out the
δεῖνα ἀπὸ ἡμερῶν ὅτι ἐσυκοφάντησε τὸν ἀναγνώστην.
so-and-so for days that she-slandered the reader
τότε πέμπει πρὸς αὐτὸν διακόνους καὶ δηλοῖ αὐτῷ· Εὖξαι
then he-sends to him deacons and declares to-him pray
ἵνα γεννήσῃ ἡ συκοφαντήσασά σε. αὐτὸς δὲ οὐκ
that may-give-birth the(-woman) having-slandered you he but not
ἔδωκεν αὐτοῖς ἀπόκρισιν οὔτε ἤνοιξε τὴν ἑαυτοῦ θύραν
gave them (an)-answer nor opened the his-own door
ἀφ' ἧς ἡμέρας εἰσῆλθε δεόμενος τοῦ θεοῦ. ἀπέρχεται
from which day he-went-in begging — of-God goes-off

πάλιν ὁ πατὴρ πρὸς τὸν ἐπίσκοπον· γίνεται εὐχὴ ἐν
again the father to the bishop is-made (a)-prayer in
τῇ ἐκκλησίᾳ· καὶ οὐδὲ οὕτως ἐγέννησε. τότε ἀναστὰς
the church and not-even so she-gave-birth then having-risen
ὁ ἐπίσκοπος ἀπῆλθε πρὸς τὸν ἀναγνώστην, καὶ πλήξας
the bishop went-off to the reader and having-struck
τὴν θύραν εἰσῆλθεν πρὸς αὐτὸν καὶ λέγει αὐτῷ· Εὐστάθιε
the door went-in to him and says to-him Eustathius
ἀνάστα, λῦσον ὃ ἔδησας. παραχρῆμα δὲ τοῦ ἀναγνώστου
arise loose what you-bound at-once and the reader
κλίναντος γόνυ σὺν τῷ ἐπισκόπῳ ἐγέννησεν ἡ γυνή.
having-bent (the)-knee with the bishop gave-birth the woman
Ἴσχυσε δὲ ἡ τούτου δέησις καὶ ἡ παραμονὴ τῆς
was-strong and the his supplication and the persistence of-the
προσευχῆς ἀναδεῖξαι καὶ τὴν συκοφαντίαν καὶ παιδεῦσαι
prayer to-reveal both the slander and to-chasten
καὶ τὴν συκοφαντήσασαν· ἵνα μάθωμεν προσκαρτερεῖν
also the(-woman) having-slandered that we-may-learn to-persevere
ταῖς προσευχαῖς καὶ εἰδέναι αὐτῶν τὴν δύναμιν.
in-the prayers and to-know their the power
Ὀλίγα τοίνυν περὶ τοῦ συνόντος μοι ἀπὸ νεότητος 71
few(-things) therefore about the being-with me from youth
ἀδελφοῦ ἕως τῆς σήμερον εἰρηκὼς καταπαύσω τὸν λόγον.
brother until the today having-said I-will-end the account
τοῦτον ἔγνων ἐγὼ ἐν μακρῷ χρόνῳ μὴ πάθει φαγόντα,
him knew I in long time not from-passion having-eaten
μὴ πάθει νηστεύσαντα· νικήσαντα ὡς νομίζω πάθος
not from-passion having-fasted having-conquered as I-think (the)-passion
χρημάτων, τὸ πλεῖστον κενοδοξίας· ἀρκούμενον τοῖς
of-money the most(-part) of-vainglory content with-the
παροῦσι, μὴ καλλωπιζόμενον ἱματίοις, καταφρονούμενον
present(-things) not adorning-himself with-garments being-despised

εὐχαριστεῖν, ὑπερκινδυνεύοντα γνησίων φίλων, πεῖραν
to-give-thanks running-risks-for genuine friends experience
λαβόντα δαιμόνων χιλιάκις καὶ ἐπάνω· ὡς καὶ μιᾶς
having-had of-demons thousand-times and above so-that even (on)-one
τῶν ἡμερῶν δαίμονα αὐτῷ συνθέσθαι καὶ εἰπεῖν· Σύνθου
of-the days (a)-demon with-him to-make-a-pact and to-say agree
μοι ἁμαρτῆσαι κἂν ἅπαξ, καὶ ἣν ἂν εἴπῃς μοι ἐν
with-me to-sin even once and whom — you-name to-me in
τῷ βίῳ ταύτην σοι ἄγω. καὶ πάλιν ἄλλοτε πυκτεύσας
the life her to-you I-bring and again another-time having-boxed
αὐτῷ ἐπὶ δεκατέσσαρας νύκτας, καθώς μοι διηγεῖτο, καὶ
with-him for fourteen nights as to-me he-related and
σύρας ἐκ ποδὸς ἐν νυκτὶ φωνῇ προσωμίλει λέγων·
having-dragged by (the)-foot at night in-(a)-voice addressed(-him) saying
Μὴ προσκύνει τὸν Χριστὸν καὶ οὐ μή σου ἐγγίσω· τὸν
not worship — Christ and not — you I-will-approach him
δὲ ἀποκριθέντα εἰπεῖν· Διὰ τοῦτο αὐτὸν προσκυνῶ καὶ
and having-answered to-say because-of this him I-worship and
ἀπειροπλασίονα δοξάσω καὶ προσκυνήσω, ἐπειδὴ ὅλως
infinitely-more I-will-glorify and will-worship since altogether
ἀηδίζῃ ἐν τούτῳ. ἑκατὸν ἓξ πόλεις πατήσας, ἐν ταῖς
you-are-disgusted at this hundred six cities having-trodden in the
πλείσταις δὲ καὶ χρονίσας, γυναικὸς ἐλέει θεοῦ πεῖραν
most and also having-tarried of-woman by-mercy of-God experience
οὐκ ἔσχεν, οὐδὲ κατ᾽ ὄναρ, πλὴν τοῦ πολέμου. τρίτον
not he-had not-even in dream except the war three-times
αὐτὸν ἔγνων χρείαν βρώματος παρ᾽ ἀγγέλου λαβόντα.
him I-knew need of-food from (an)-angel having-received
μιᾶς τῶν ἡμερῶν ἐν ἀκροτάτῃ ἐρήμῳ καὶ μηδὲ ψῖχα
(on)-one of-the days in (the)-farthest desert and not-even (a)-crumb
ἔχων, τρεῖς εὗρεν ἄρτους ἐν τῇ μηλωτῇ θερμούς· ἄλλοτε
having three he-found loaves in the sheepskin warm another-time

πάλιν οἶνον καὶ ἄρτους. ἄλλοτε πάλιν λέγοντος ἔγνων ὅτι
again wine and loaves another-time again (one)-saying I-knew that
Λείπῃ· ἀπελθὼν οὖν λάβε παρὰ τοῦδε σῖτον καὶ ἔλαιον.
you-lack having-gone so take from so-and-so grain and oil
ἐλθὼν οὖν ἐκεῖνος πρὸς ὃν αὐτὸς ἐπεπόμφει λέγει
having-come so he to whom he had-sent says
αὐτῷ· Σὺ εἶ ὁ δεῖνα; καὶ εἶπε· Ναί. Ἐκέλευσέ σοί τις
to-him you are the so-and-so and he-said yes ordered you someone
λαβεῖν τριάκοντα μοδίους σίτου καὶ δώδεκα ξέστας ἐλαίου.
to-take thirty measures of-grain and twelve pints of-oil
ὑπὲρ τοῦ τοιούτου καυχήσομαι οἷος ἦν οὗτος· ὃν ἔγνων
for the such(-man) I-will-boast what-sort was he whom I-knew
δακρύσαντα πολλάκις ἐπὶ ἀνδρῶν ἐν ἀνάγκῃ ἀπορουμένων
having-wept often over men in need being-at-a-loss
πενίας καὶ πάντα ὅσα εἶχε παρέσχε τούτοις πλὴν τῆς
of-poverty and all as-much-as he-had gave to-them except the
σαρκός. ἔγνων δὲ αὐτὸν κλαύσαντα καὶ ἐπὶ ἐκπεσόντος
flesh I-knew and him having-wept also over (one)-having-fallen
ἐν ἁμαρτίᾳ· ὃς τοῖς δάκρυσιν εἰς μετάνοιαν ἤγαγε τὸν
into sin who by-the tears to repentance led the(-one)
ἐκπεσόντα. οὗτός μοί ποτε διωμόσατο ὅτι· Τοῦ θεοῦ
having-fallen he to-me once swore that — of-God
ἐδεήθην μηδένα νύξαι, μάλιστα τῶν πλουσίων καὶ φαύλων,
I-begged no-one to-prick especially of-the rich and worthless
ἐπὶ τῷ δοῦναί μοί τι ἐν ταῖς χρείαις.
for the to-give to-me something in the needs
Ἐμοὶ δὲ τοῦτο ἀρκεῖ καταξιωθῆναι μνημονεύειν τούτων
to-me and this suffices to-be-deemed-worthy to-remember these
ἁπάντων ὧν γραφῇ παραδέδωκα. οὐκ ἦν γὰρ ἀθεεὶ τὸ
all which to-writing I-have-handed-down not was for without-God the
κινηθῆναί σου τὴν διάνοιαν εἰς τὸ ἐπιτάξαι τὴν συγγραφὴν
to-be-moved your the mind to the to-enjoin the composition

τοῦ βιβλίου τούτου καὶ γραφῇ παραδοῦναι τοὺς βίους τῶν
of-the book this and to-writing to-hand-down the lives of-the
ἁγίων τούτων. σὺ δέ γε, πιστότατε δοῦλε Χριστοῦ, ἡδέως
saints these you and indeed most-faithful servant of-Christ gladly
αὐτοῖς ἐντυγχάνων ἱκανὴν ἀπόδειξιν τῆς ἀναστάσεως τοὺς
them reading sufficient proof of-the resurrection the
βίους αὐτῶν καὶ τοὺς πόνους καὶ τὴν τοσαύτην ὑπομονὴν
lives their and the toils and the so-great endurance
λαβών, ἕπου προθύμως, χρηστῇ τρεφόμενος ἐλπίδι,
having-taken follow eagerly on-good being-nourished hope
βραχυτέρας τὰς ἔμπροσθεν τῶν ὀπίσω ὁρῶν ἡμέρας.
shorter the before than-the behind seeing days
ὑπὲρ ἐμοῦ προσεύχου, σεαυτὸν διατηρῶν οἷόν σε οἶδα ἀπὸ
for me pray yourself keeping such-as you I-know from
τῆς ὑπατείας Ταυιανοῦ μέχρι τῆς σήμερον, καὶ οἷόν σε
the consulship of-Tatian until the today and such-as you
πάλιν εὗρον χειροτονηθέντα πραιπόσιτον τοῦ εὐσεβεστάτου
again I-found appointed chamberlain of-the most-pious
κοιτῶνος. ὃν γὰρ ἀξία τοιαύτη μετὰ χρημάτων καὶ ἐξουσία
bedchamber whom for rank such with money and power
τοσαύτη τοῦ φόβου τοῦ θεοῦ οὐκ ἐποίησε χεῖρον, οὗτος
so-great of-the fear — of-God not made worse he
ἀνάκειται τῷ Χριστῷ, τῷ ἀκούσαντι ὑπὸ τοῦ διαβόλου·
is-dedicated — to-Christ the(-one) having-heard from the devil
Ταῦτά σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι.
these to-you all I-will-give if having-fallen you-worship me

ANONYMOUS

Η ΚΑΤ' ΑΙΓΥΠΤΟΝ ΤΩΝ ΜΟΝΑΧΩΝ ΙΣΤΟΡΙΑ

The History of the Monks in Egypt

Blessed is God, who led the writer to Egypt and showed him things worth remembering. At the request of the brothers on the Mount of Olives he writes of the monks of Egypt, who live the angelic life in imitation of the Savior. They wait in the deserts for Christ like sons for their father, care nothing for food or clothing, and stop rivers, cross the Nile on foot, and kill wild beasts as the prophets did; the world stands through them, and there is no village in Egypt not walled with their monasteries.

Εὐλογητὸς ὁ θεὸς ὁ θέλων πάντας ἀνθρώπους
blessed-be — God the(-one) wishing all men
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· ὁ καὶ ἡμᾶς
to-be-saved and to knowledge of-truth to-come who also us
καθοδηγήσας ἐπὶ τὴν Αἴγυπτον καὶ δείξας ἡμῖν μεγάλα
having-guided to — Egypt and having-shown us great
καὶ θαυμαστὰ καὶ μνήμης καὶ γραφῆς ἄξια· ὁ δοὺς
and wonderful(-things) both of-memory and of-writing worthy who having-given
ὑπόθεσιν ἡμῖν σωτηρίας, καὶ πᾶσι τοῖς ἐθέλουσι σωθῆναι
(an)-occasion to-us of-salvation and to-all those wishing to-be-saved
ὑπόδειγμα ζωῆς ἀγαθῆς, καὶ ὑφήγησιν ἱκανὴν διεγεῖραι
(a)-pattern of-life good and guidance sufficient to-rouse
ψυχὴν πρὸς εὐσέβειαν δυναμένην, καὶ ἐναρέτου πολιτείας
(the)-soul toward piety being-able and of-virtuous way-of-life
καλὸν ὑπόμνημα. κἀγὼ μὲν ἀνάξιος ὢν τῆς τοιαύτης
(a)-fine record and-I indeed unworthy being of-the such
ὑφηγήσεως κατάρξασθαι διὰ τὸ μὴ ἱκανὸν εἶναι τοὺς
guidance to-begin because-of the not sufficient to-be the
μικροὺς τῶν μεγάλων ἐφάπτεσθαι ὑποθέσεων, μὴ ἐπαξίως
small of-the great to-lay-hold-of subjects not worthily
δυναμένους τὰ ἀληθῆ ἐξειπεῖν καὶ μάλιστα γραφῇ
being-able the true(-things) to-tell and especially to-writing
παραδοῦναι τὸ πρᾶγμα καὶ μετρίῳ λόγῳ τὰ δύσφραστα
to-hand-down the matter and with-modest speech the hard-to-tell(-things)

φράζειν κατατολμῶντας (ὅπερ καὶ τολμηρότερον ἄγαν
to-tell venturing which both rather-bold exceedingly
καὶ ἐπικίνδυνον ἀτελεστέροις οὖσιν ἡμῖν, πρώτως ἐπὶ τὴν
and dangerous more-imperfect being for-us first upon the
ὑψηλοτάτην ταύτην ὑπόθεσιν διὰ γραμμάτων χωρεῖν)
most-lofty this subject through letters to-advance
ὅμως παρακληθεὶς συνεχῶς ὑπὸ τῆς εὐλαβοῦς ἀδελφότητος,
nevertheless having-been-begged continually by the devout brotherhood
τῆς ἐν τῷ ἁγίῳ ὄρει τῶν ἐλαιῶν πολιτευομένης, γράψαι
the(-one) on the holy mount of-the olives living to-write
αὐτοῖς τὰς τῶν ἐν Αἰγύπτῳ μοναχῶν πολιτείας, ἃς
for-them the of-the in Egypt monks ways-of-life which
ἐθεασάμην, τὴν πολλὴν ἀγάπην αὐτῶν καὶ πολλὴν ἄσκησιν,
I-beheld the much love their and much discipline
ταῖς αὐτῶν εὐχαῖς καταπιστεύσας ἐτόλμησα πρὸς τὴν
to-the their prayers having-entrusted I-dared to the
διήγησιν ταύτην τραπῆναι, ἵνα κἀμοί τι κέρδος γένηται
narrative this to-turn that for-me-too some gain may-be
τῆς αὐτῆς ὠφελείας, μιμησαμένῳ αὐτῶν τὴν πολιτείαν καὶ
of-the same benefit having-imitated their the way-of-life and
τὴν παντελῆ τοῦ κόσμου ἀναχώρησιν καὶ ἡσυχίαν διὰ
the complete from-the world withdrawal and stillness through
τῆς ὑπομονῆς τῶν ἀρετῶν, ἧς μέχρι τέλους κατέχουσιν.
the endurance of-the virtues which until (the)-end they-hold
Εἶδον γὰρ ἀληθῶς τὸν τοῦ θεοῦ θησαυρόν ἐν ἀνθρωπίνοις
I-saw for truly the — of-God treasure in human
σκεύεσι κεκρυμμένον· ὃν οὐκ ἐβουλόμην κρύπτειν,
vessels hidden which not I-wished to-hide
καλύψας τὴν τῶν πολλῶν ὠφέλειαν, ἀλλ᾽ εἰς κοινὸν τὸ
having-covered the of-the many benefit but into common the
κέρδος ἤγαγον, ἡγησάμενος ἔσεσθαί μοι καλὴν ταύτην
gain I-brought having-thought to-be-going-to-be for-me fine this

ἐμπορίαν· τὸ μεταδοῦναι τοῖς ἀδελφοῖς τῆς ὠφελείας, ἵνα
commerce the to-share with-the brothers of-the benefit that
εὔξωνται ὑπὲρ τῆς ἐμῆς σωτηρίας. Πρῶτον μὲν ποιήσομαι
they-may-pray for the my salvation first indeed I-will-make
τὴν γραφὴν ταύτην τῇ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
the writing this with-the of-the savior our Jesus Christ
παρουσίᾳ· καὶ ὅτι κατὰ τὴν αὐτοῦ διδασκαλίαν οἱ ἐν
coming and that according-to the his teaching the in
Αἰγύπτῳ μοναχοὶ ἄγουσι τὴν ἑαυτῶν πολιτείαν. εἶδον γὰρ
Egypt monks lead the their-own way-of-life I-saw for
ἐκεῖ πολλοὺς πατέρας ἀγγελικὸν βίον βιοῦντας καὶ κατὰ
there many fathers (an)-angelic life living and in
μίμησιν τοῦ σωτῆρος ἡμῶν Ἰησοῦ ἐρχομένους καὶ νέους
imitation of-the savior our Jesus going and new
τινὰς ἄλλους προφήτας κατὰ τὴν πολιτείαν ἔνθεον αὐτῶν
some other prophets in the way-of-life inspired their
καὶ θαυμαστὴν καὶ ἐνάρετον ἔχοντας ἐνέργειαν θεοειδῆ,
and wonderful and virtuous having (an)-activity godlike
ὡς ἀληθῶς θεοῦ θεράποντας οὐδὲν γήϊνον φρονοῦντας
as truly of-God servants nothing earthly minding
οὐδέ τι τῶν προσκαίρων τούτων λογιζομένους, ἀλλ'
nor anything of-the temporal these reckoning but
ὄντως οὕτως ἐπὶ γῆς ζῶντες ἐν οὐρανοῖς πολιτεύονται.
really thus on earth living in heaven they-live-as-citizens
οἱ μὲν γὰρ αὐτῶν οὐδ' ὅτι κόσμος ἐστὶν ἕτερος ἐπὶ
some indeed for of-them not-even that (a)-world is other on
γῆς, ἐπίστανται, οὐδ' ὅτι κακία ἐν πόλεσιν ἐμπολιτεύεται,
earth know nor that wickedness in cities dwells
ἀλλ' ὄντως εἰρήνη πολλὴ τοῖς ἀγαπῶσι τὸν νόμον λέγει
but truly peace much to-those loving the law says
κύριος παντοκράτωρ· πολλοὶ δὲ ἐξ αὐτῶν καὶ ξενίζονται
(the)-Lord almighty many and of them even are-astonished

τὰ ἐν τῷ κόσμῳ ἀκούοντες λήθην παντελῶς τῶν
the(-things) in the world hearing forgetfulness completely of-the
γηΐνων φροντίδων ἔχοντες. ἐστὶ γὰρ αὐτοὺς ἰδεῖν ἐν
earthly cares having it-is(-possible) for them to-see in
ταῖς ἐρήμοις σποράδην, οἷά τε υἱοὺς γνησίους τὸν ἑαυτῶν
the deserts scattered like — sons genuine the their-own
πατέρα τὸν Χριστὸν περιμένοντας, ἢ στρατιάν τινα τὸν
father — Christ awaiting or army a-certain the
ἑαυτῶν βασιλέα, ἢ οἰκετίαν σεμνὴν τὸν ἑαυτῶν δεσπότην
their-own king or (a)-household august the their-own master
καὶ ἐλευθερωτὴν ἀναμένοντας. οὐ φροντὶς ὑπάρχει παρ᾽
and liberator awaiting not care is among
αὐτοῖς ἐσθῆτος, οὐ βρωμάτων μέριμνα, ἀλλὰ προσδοκία
them of-clothing not of-foods concern but expectation
μόνη ἐν ὕμνοις τῆς τοῦ Χριστοῦ παρουσίας. τοιγαροῦν
only in hymns of-the — of-Christ coming therefore
ὅταν τις αὐτῶν ἐν ταῖς ἀναγκαίαις χρείαις ἐλλείπηται,
whenever anyone of-them in the necessary needs falls-short
οὐ πόλιν ἐπιζητεῖ, οὐ κώμην, οὐκ ἀδελφόν, οὐ φίλον, οὐ
not (a)-city he-seeks not (a)-village not brother not friend not
συγγενῆ, οὐ γονεῖς, οὐ τέκνα, οὐκ οἰκετίαν, ἵνα ἐκεῖθεν
kinsman not parents not children not household that from-there
τὰς χρείας πορίσηται, ἀλλ᾽ ἡ βούλησις ἤρκησε μόνη πρὸς
the needs he-may-supply but the will sufficed alone for
ἱκεσίαν τὰς χεῖρας ἐκτείνασα καὶ λόγους εὐχαριστίας
supplication the hands having-stretched-out and words of-thanksgiving
θεῷ ἐκ χειλέων προσφέρουσα, ταῦτα ἐξ ἀμηχάνων
to-God from lips offering these from impossible(-things)
αὐτῷ πάντα παραστῆσαι.
for-him all to-present

καὶ τί δεῖ πολλὰ λέγειν περὶ τῆς εἰς τὸν Χριστὸν
and what (one)-must much to-say about the toward — Christ
αὐτῶν πίστεως δυναμένης καὶ ὄρη μεθιστάναι; πολλοὶ
their faith being-able even mountains to-remove many
γὰρ αὐτῶν καὶ ποταμῶν ῥεύματα ἔστησαν καὶ τὸν
for of-them both of-rivers streams stopped and —
Νεῖλον ἐπέζευσαν καὶ θῆρας ἀπέκτειναν καὶ ἰάσεις καὶ
(the)-Nile crossed-on-foot and beasts killed and healings and
θαύματα καὶ δυνάμεις, ὅσας οἱ ἅγιοι ἐποίουν προφῆται
wonders and powers as-many-as the holy did prophets
καὶ ἀπόστολοι, ἐπετέλεσαν. καὶ ὡσαύτως δι' αὐτῶν
and apostles accomplished and likewise through them
θαυματουργεῖ ὁ σωτήρ· καὶ πᾶσιν εὔδηλόν ἐστι τοῖς
works-wonders the savior and to-all clear it-is those
ἐκεῖ, ὡς δι' αὐτῶν ἕστηκεν ὁ κόσμος καὶ δι'
there that through them stands the world and because-of
αὐτοὺς παρὰ θεῷ ἕστηκε καὶ τετίμηται ἡ ἀνθρωπίνη
them with God stands and is-honored the human
ζωή. Εἶδον δὲ καὶ ἕτερον πλῆθος ἄπειρον μοναχῶν καὶ
life I-saw and also another multitude countless of-monks and
μὴ δυνάμενον ἀριθμῷ ὑποβάλλεσθαι, πᾶσαν ἡλικίαν ἔχον
not able to-number to-be-subjected every age having
ἐν ταῖς ἐρήμοις καὶ ἐν ταῖς χώραις, ὅσον οὐ δύναται
in the deserts and in the countryside as-much-as not can
βασιλεὺς γήϊνος ἑαυτῷ στράτευμα συναθροῖσαι. οὐ γὰρ
(a)-king earthly for-himself (an)-army to-gather not for
ἐστὶ κώμη οὔτε πόλις ἐν Αἰγύπτῳ τε καὶ Θηβαΐδι, ἣ
is (a)-village nor (a)-city in Egypt both and Thebaid which
οὐχὶ τοῖς μοναστηρίοις καθάπερ τείχεσι περιβέβληται· καὶ
not with-the monasteries as with-walls is-surrounded and
ταῖς αὐτῶν εὐχαῖς οἱ λαοὶ ὥσπερ ἐπὶ θεῷ ἐπερείδονται.
on-the their prayers the peoples as on God lean

καὶ οἱ μὲν ἐν τοῖς σπηλαίοις, οἱ δὲ ἐν τοῖς ἀπωτάτοις
and some indeed in the caves others and in the most-remote(-places)
πάντες πανταχοῦ φιλονικότατον ἀλλήλων τὴν ἑαυτῶν
all everywhere most-competitively than-one-another the their-own
ἄσκησιν θαυμαστὴν ἐπιδείκνυνται, οἱ μὲν πόρρωθεν
discipline wonderful display some indeed far-off
σπουδάζοντες, μή τις ἕτερος ἐν τοῖς κατορθώμασιν
striving lest any other in the achievements
αὐτοὺς ὑπερβάλλοι, οἱ δὲ ἔγγυθεν, μὴ τῆς κακίας
them surpass others and near-at-hand lest the wickedness
αὐτοῖς πανταχόθεν ὀχλούσης ἧττον τῶν πορρωτάτω
them from-every-side harassing less than-the farthest
εὐδοκιμήσωσιν. Ὅθεν πολλὴν ὠφέλειαν ἐξ αὐτῶν
they-win-esteem whence much benefit from them
πορισάμενος ἐπὶ τὴν ἐξήγησιν ταύτην ἐχώρησα· πρὸς
having-gained to the narration this I-proceeded for
ζῆλον μὲν καὶ ὑπόμνησιν τῶν τελείων, πρὸς οἰκοδομὴν δὲ
emulation indeed and reminder of-the perfect for edification but
καὶ ὠφέλειαν τῶν ἀρχομένων ἀσκεῖν. Πρώτην οὖν θεοῦ
and benefit of-those beginning to-practice-discipline first so God
θέλοντος ἀρχὴν ποιήσομαι ὑφηγήσεως τὴν τῶν ἁγίων
willing (the)-beginning I-will-make of-(the)-account the of-the holy
καὶ μεγάλων πατέρων πολιτείαν ἐκδιηγούμενος, ὅτι καὶ νῦν
and great fathers way-of-life narrating that even now
τὰ αὐτὰ ὁ σωτὴρ δι' αὐτῶν ἐνεργεῖ, ἅπερ διὰ τῶν
the same(-things) the savior through them works which through the
προφήτων καὶ ἀποστόλων ἐνήργησεν. ὁ γὰρ αὐτὸς κύριος
prophets and apostles he-worked the for same Lord
καὶ τότε καὶ νῦν καὶ εἰς ἔπειτα ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
both then and now and for hereafter working the all(-things) in all

At Lycopolis the travelers see John, who foretold to Theodosius the rise and fall of the tyrants and to a general his victory over the Ethiopians. A tribune's wife who longs to see him is visited by him in a dream, and he heals a senator's wife with oil. He detects a deacon among his visitors and heals a brother of a fever. Speaking to them through his window, he warns against vainglory and tells of a monk deceived by a demon in a woman's form, a young sinner who held out in a tomb against the demons, and an old ascetic whose bread from heaven failed as his pride grew. He dies at prayer.

Ἐθεασάμεθα οὖν ἐν τοῖς ὁρίοις Λυκῶ τῆς Θηβαίδος 1
we-beheld so in the borders of-Lyco — of-(the)-Thebaid
τὸν μέγαν καὶ μακάριον Ἰωάννην, ἄνδρα ἅγιον ἀληθῶς
the great and blessed John (a)-man holy truly
καὶ ἐνάρετον, ὃς ἐκ τῶν ἔργων ἔκδηλος γέγονε πᾶσι
and virtuous who from the works manifest has-become to-all
προφητείας χάρισμα κεκτημένος, καὶ πάντα τὰ ἐκ θεοῦ
of-prophecy (the)-gift having-acquired and all the(-things) from God
ἐρχόμενα τῷ κόσμῳ τῷ εὐσεβεστάτῳ βασιλεῖ Θεοδοσίῳ
coming to-the world to-the most-pious emperor Theodosius
προμηνύων, καὶ τὰ ἐκβησόμενα πάλιν ἀπήγγελεν·
foretelling and the(-things) going-to-result again he-announced
τήν τε τῶν τυράννων αὐτῷ ἐπανάστασιν καὶ τὴν
the both of-the usurpers against-him uprising and the
ταχεῖαν αὐτῶν πάλιν ἀναίρεσιν καὶ τὸν τῶν ἐπεισρυέντων
swift their again destruction and the of-the having-poured-in
αὐτῷ ἐθνῶν ἀφανισμόν. Ὡς καί τινος στρατηλάτου πρὸς
on-him nations annihilation as also a-certain general to
αὐτὸν ἀπελθόντος, πυθέσθαι παρ' αὐτοῦ, εἰ περιγένηται
him having-gone to-inquire from him whether he-will-prevail-over
τῶν Αἰθιόπων τῶν κατὰ τὴν Συήνην — ἥτις ἐστὶν
the Ethiopians the(-ones) at — Syene which is

ἀρχὴ τῆς Θηβαίδος — τότε συνεισπεσόντων καὶ τὴν
(the)-beginning — of-(the)-Thebaid then having-invaded and the
περίχωρον αὐτῆς ἀφανισάντων· εἰπόντος πρὸς αὐτὸν τοῦ
surrounding-country its having-laid-waste having-said to him —
Ἰωάννου, ὅτι "ἀνελθὼν αὐτοὺς καταλήψῃ καὶ χειρώσῃ
John that having-gone-up them you-will-overtake and subdue
καὶ ὑποτάξεις καὶ παρὰ τοῖς βασιλεῦσιν εὐδοκιμήσεις"·
and subject and with the emperors you-will-be-esteemed
ὅπερ καὶ γέγονεν. οὕτω συμβάντος τοῦ πράγματος τὴν
which also happened so having-turned-out the matter the
πρόρρησιν ἐβεβαίωσεν. ἔλεγε καὶ ὅτι οἰκείῳ θανάτῳ ὁ
prediction it-confirmed he-said also that by-(his)-own death the
χριστιανικώτατος βασιλεὺς Θεοδόσιος τελευτήσει.
most-Christian emperor Theodosius will-die
Εἶχε δὲ καί τινα ὁ ἀνὴρ ὑπερβολὴν προφητείας, ἐξ ὧν
had and also a-certain the man excess of-prophecy from what
παρὰ τῶν παραμενόντων αὐτῷ πατέρων ἀκηκόαμεν, ὧν
from the abiding-with him fathers we-have-heard whose
ὁ βίος δόκιμος παρὰ τοῖς ἐκεῖ πᾶσι πεφήμισται. καὶ ὅτι
the life approved among those there all is-reported and that
οὐδὲν κεχαρισμένον, ἀλλ' ἔλαττόν τι περὶ τοῦ ἀνδρὸς
nothing flattering but less something about the man
ὑφηγήσαντο. Τριβούνου γάρ τινος ἀπελθόντος πρὸς αὐτὸν
they-related tribune for a-certain having-gone to him
καὶ ἱκετεύοντος συγχωρεῖν ἐλθεῖν πρὸς αὐτὸν καὶ τὴν
and beseeching to-allow to-come to him also the
αὐτοῦ γαμετὴν πολλὰ ποθοῦσαν αὐτὸν θεάσασθαι, ἐπὶ τὴν
his wife much longing him to-behold to —
Συήνην μέλλουσαν ἀνιέναι, ἵνα δὴ πρότερον ὑπὲρ αὐτῆς
Syene being-about to-go-up that indeed first for her
ὑπερεύξηται καὶ εὐλογήσας αὐτὴν ἀπολύσῃ· ὁ δὲ μὴ ἑωρακὼς
he-may-pray and having-blessed her dismiss he and not having-seen

γυναῖκα τεσσαρακοστὸν ἤδη ἔτος ἔχων ἐν τῷ σπηλαίῳ
(a)-woman fortieth already year having in the cave
ἐνενηκονταετής που ὑπάρχων, καὶ μήτε αὐτὸς ἐξελθών,
ninety-years-old about being and neither himself having-gone-out
μήτε γυναῖκα αὐτῷ ὀφθῆναι συγχωρῶν, παρῃτεῖτο θεάσασθαι
nor (a)-woman to-him to-be-seen allowing declined to-behold
τὴν ἐλευθέραν. ἀλλ' οὐδὲ ἀνήρ τις πώποτε εἰσῆλθε πρὸς
the wife but not-even man any ever went-in to
αὐτὸν· ηὐλόγει γὰρ μόνον διὰ θυρίδος καὶ ἠσπάζετο τοὺς
him he-blessed for only through (a)-window and greeted those
προσιόντας ἑκάστῳ ὑπὲρ τῆς οἰκείας σπουδῆς διαλεγόμενος.
approaching with-each about the (his)-own concern conversing
ὡς οὖν ἐπέμενε δεόμενος ὁ τριβοῦνος, εἰ κελεύοι ἤξειν
when so persisted begging the tribune whether he-would-bid to-come
αὐτοῦ τὴν ἐλευθέραν — ἦν γὰρ ὡς ἀπὸ διαστήματος
his the wife was for about at (a)-distance
πέντε σημείων τῆς πόλεως ὁ ἀνὴρ ἐν τῷ ὄρει
of-five miles from-the city the man on the mountain
διάγων — ὁ δ' οὐκ ἐπένευσεν, ἀλλ' ἀδύνατον εἶναι λέγων
living he but not assented but impossible to-be saying
κατηφῆ τὸν ἄνδρα ἀπέπεμπεν. ἡ δὲ ἐλευθέρα οὐκ ἐπαύετο
downcast the man sent-away the and wife not ceased
ἡμέριον διοχλοῦσα καὶ ἐνωμότως λέγουσα μηδαμοῦ ἀπιέναι,
daily pestering and on-oath saying nowhere to-go-away
εἰ μὴ τὸν προφήτην θεάσοιτο. ὡς δὲ ἀπηγγέλη τῷ
if not the prophet she-should-behold when and was-reported to-the
μακαρίῳ Ἰωάννῃ παρὰ τοῦ ἀνδρὸς ὁ τῆς γυναικὸς ὅρκος
blessed John by the husband the of-the woman oath
κατανοήσας τὴν πίστιν αὐτῆς ἔφη πρὸς τὸν τριβοῦνον·
having-perceived the faith her he-said to the tribune
"ὀφθήσομαι αὐτῇ τῇ νυκτὶ ταύτῃ κατ' ὄναρ, καὶ μὴ
I-will-appear to-her in-the night this in (a)-dream and not

προστιθέτω ἰδεῖν ἔτι ἐν σαρκὶ τὸ πρόσωπόν μου." ἀπήγγειλε
let-her-go-on to-see still in flesh the face my reported
δὲ τῇ γυναικὶ τοὺς λόγους τοῦ πατρὸς ὁ ἀνήρ. καὶ δὴ
and to-the wife the words of-the father the husband and indeed
καθ' ὕπνον ὁρᾷ ἡ γυνὴ τὸν προφήτην ἐρχόμενον πρὸς
in sleep sees the woman the prophet coming to
αὐτήν. πρὸς ἣν φησίν· "τί ἐμοὶ καὶ σοί, γύναι; τί τῶν
her to whom he-says what to-me and to-you woman why the
ἐμῶν ὄψεων ἐπεθύμησας; μὴ γὰρ προφήτης εἰμὶ ἐγὼ ἢ
my looks did-you-desire surely-not for (a)-prophet am I or
δικαίου τάξιν ἐπέχω· ἄνθρωπος εἰμὶ ἁμαρτωλὸς καὶ
of-(a)-just(-man) (the)-rank hold (a)-man I-am sinful and
ὁμοιοπαθὴς ὑμῖν. ὅμως ηὐξάμην περί σου καὶ τοῦ οἴκου
of-like-passions with-you yet I-prayed for you and the house
τοῦ ἀνδρός σου, ἵνα κατὰ τὴν πίστιν ὑμῶν γένηται ὑμῖν.
of-the husband your that according-to the faith your it-be-done to-you
πορεύεσθε οὖν ἐν εἰρήνῃ." καὶ ταῦτα εἰπὼν ἀπηλλάγη.
go so in peace and these having-said he-departed
ἔξυπνος δὲ ἡ γυνὴ γενομένη ἀπήγγειλε τῷ ἀνδρὶ τὰ τοῦ
awake and the woman having-become reported to-the husband the of-the
προφήτου ῥήματα καὶ τὸ σχῆμα διηγεῖτο καὶ εὐχαριστηρίους
prophet words and the appearance described and thankful
φωνὰς αὐτῷ διὰ τοῦ ἀνδρὸς προσεπέμπετο. ἰδὼν δὲ
words to-him through the husband sent having-seen and
αὐτὸν ὁ μακάριος Ἰωάννης προλαβὼν εἶπεν αὐτῷ· "ἰδοὺ τὴν
him the blessed John anticipating said to-him behold the
ἀξίωσίν σου ἐπλήρωσα· ἰδὼν γὰρ αὐτὴν ἐπληροφόρησα
request your I-have-fulfilled having-seen for her I-have-assured(-her)
τοῦ μηκέτι ὁρᾶν με. ἀλλὰ πορεύεσθε ἐν εἰρήνῃ." Ἄλλου δὲ
the no-longer to-see me but go in peace of-another and
πραιποσίτου γυνὴ ἀπόντος ἐκυοφόρει καὶ δὴ γεννήσασα
officer (the)-wife being-away was-pregnant and indeed having-given-birth

κατ' αὐτὴν τὴν ἡμέραν, καθ' ἣν ὁ ἀνὴρ αὐτῆς τῷ πατρὶ
on same the day on which the husband her with-the father
Ἰωάννῃ συνέτυγχεν, ἔμελλεν κινδυνεύειν λιποψυχήσασα.
John met was-about to-be-in-danger having-fainted
ὁ δὲ ἅγιος εὐαγγελίζεται αὐτῷ λέγων· "εἰ ᾔδεις τὴν
the and saint announces to-him saying if you-knew the
δωρεὰν τοῦ θεοῦ καὶ ὅτι υἱός σοι σήμερον γεγέννηται,
gift — of-God and that (a)-son to-you today has-been-born
ἐδόξασας ἂν τὸν θεόν. ἀλλ' ἡ μήτηρ αὐτοῦ μικροῦ
you-would-have-glorified — — God but the mother his (by)-little
δεῖν ἐκινδύνευσεν. ἀπελθὼν οὖν εὑρήσεις τὸν παῖδα ἑπτὰ
lacking was-in-danger having-gone so you-will-find the child seven
ἡμέρας ἔχοντα καὶ ἐπιθήσεις αὐτῷ τὸ τοῦ Ἰωάννου ὄνομα
days having and you-will-put on-him the — of-John name
καὶ κατ' ἐπιστήμην αὐτὸν ἀναθρέψας εἰς ἕβδομον ἔτος
and with understanding him having-reared into (the)-seventh year
ἐλθόντα πρὸς τοὺς μοναχοὺς ἐν τῇ ἐρήμῳ ἀπόστειλον."
having-come to the monks in the desert send
Καὶ ταῦτα μὲν πρὸς τοὺς ἔξωθεν ἐρχομένους ἐπεδείκνυεν
and these indeed to those from-outside coming he-displayed
τὰ θαυμάσια. τοῖς δὲ ἑαυτοῦ πολίταις συνεχῶς διὰ
the wonders to-the and his-own fellow-citizens continually because-of
τὰς αὐτῶν χρείας πρὸς αὐτὸν ἀπιοῦσιν προεδήλου τε καὶ
the their needs to him going he-foretold both and
προεγίνωσκε τὰ ἐσόμενα καὶ τὰ κρυφίως ἑκάστῳ
foreknew the(-things) to-be and the(-things) secretly by-each
πεπραγμένα καὶ περὶ τοῦ Νείλου καὶ περὶ τῆς εὐφορίας
done and about — (the)-Nile and about the fertility
τῆς γῆς προηγόρευεν. ὁμοίως δὲ καὶ ἀπειλήν τινα τοῦ
of-the land he-foretold likewise and also threat a-certain —
θεοῦ ἐπ' αὐτοὺς ἐρχομένην προαπήγγειλε καὶ τοὺς αἰτίους
of-God upon them coming he-forewarned and the guilty

διήλεγχεν. Καὶ αὐτὸς μὲν ὁ μακάριος Ἰωάννης προφανῶς
he-exposed and himself indeed the blessed John openly
τὰς ἰάσεις οὐκ ἐπετέλει, ἔλαιον δὲ διδοὺς πλείστους τῶν
the healings not performed oil but giving most of-the
καμνόντων ἐθεράπευεν. συγκλητικοῦ γάρ τινος γυνὴ τὰς
sick he-healed of-senator for a-certain (the)-wife the
ὁράσεις ἀποβαλοῦσα καὶ λευκώματα κατὰ τῶν κορῶν
sight having-lost and white-films on the pupils
ποιήσασα ἠξίου τὸν ἄνδρα πρὸς αὐτὸν ἀπαχθῆναι. ὁ
having-formed asked the husband to him to-be-taken he
δ' ὡς ἔλεγε γυναικὶ αὐτὸν μηδέποτε συντετυχηκέναι,
and when he-said with-(a)-woman him never to-have-met
παρακαλεῖ αὐτὸ μόνον δηλωθῆναι καὶ εὐχὴν ὑπὲρ αὐτῆς
begs it only to-be-made-known and (a)-prayer for her
ἐκτελέσαι. ὁ δὲ ὡς ἐποίησε καὶ δὴ καὶ ἔλαιον ἀπέστειλε·
to-perform he and when he-did(-so) and indeed also oil sent
χρισαμένη δ' ἐπὶ τρίτον τοὺς ὀφθαλμοὺς μετὰ τρεῖς
having-anointed and for (a)-third(-time) the eyes after three
ἡμέρας ἀνέβλεψε καὶ τῷ θεῷ φανερῶς ηὐχαρίστησεν.
days she-saw-again and — to-God openly gave-thanks
Καὶ τί δεῖ λέγειν περὶ τῶν ἄλλων ἔργων αὐτοῦ, ἀλλ' ἢ
and what need to-speak about the other works his but only
περὶ ὧν αὐτοψεὶ παρειλήφαμεν; ἑπτὰ γὰρ ἦμεν ἀδελφοὶ
about what with-our-own-eyes we-have-received seven for we-were brothers
ξένοι πάντες πρὸς αὐτὸν ἀπελθόντες. ὡς δὲ ἠσπάσατο
strangers all to him having-gone when and he-greeted
ἡμᾶς φαιδρῷ τῷ προσώπῳ ἑκάστῳ προσιλαρευόμενος
us with-bright the face with-each being-cheerful
ἠξιοῦμεν αὐτὸν εὐθὺς εὐχὴν ποιῆσαι πρῶτον ὑπὲρ ἡμῶν
we-asked him at-once (a)-prayer to-make first for us
(τοῦτο γὰρ ἔθος τοῖς πατράσιν τοῖς ἐν Αἰγύπτῳ ἐστίν).
this for custom with-the fathers the(-ones) in Egypt is

ὁ δὲ ἐπύθετο, μὴ ἄρα τις κληρικὸς ἐν ἡμῖν εἴη.
he and inquired whether perhaps any cleric among us might-be
ὡς δὲ ἔφαμεν πάντες, μὴ εἶναι, περιβλεψάμενος ἅπαντας
when and we-said all not to-be having-looked-around-at all
ἐπέγνω τὸν κεκρυμμένον. ἦν δὲ ἄρα εἷς ἐξ ἡμῶν
he-recognized the(-one) hidden was and after-all one of us
τῆς διακονίας ἠξιωμένος, ἑνὸς ἀδελφοῦ αὐτῷ τοῦτο
of-the diaconate having-been-deemed-worthy one brother with-him this
συνειδότος μόνῳ, ᾧ καὶ παρήγγειλε μηδενὶ μηδὲν φράζειν
knowing alone to-whom also he-charged to-no-one anything to-tell
ταπεινοφροσύνης ἕνεκα καὶ ὅτι ἐν συγκρίσει τοιούτων
of-humility for-the-sake and because in comparison of-such
ἁγίων καὶ τῆς προσηγορίας τῶν Χριστιανῶν μόλις ἄξιον
saints even of-the name of-the Christians scarcely worthy
ἑαυτὸν ἡγεῖτο εἶναι, οὔτι γε τοῦ ἀξιώματος. τῇ χειρὶ
himself he-thought to-be not-at-all indeed of-the rank with-the hand
οὖν αὐτὸν ἐπιδεικνὺς πᾶσιν ἔλεγεν· "οὗτος διάκονός ἐστιν".
so him pointing-out to-all he-said this(-man) (a)-deacon is
τοῦ δὲ συνεχῶς ἀρνουμένου καὶ λαθεῖν πειρωμένου
he and continually denying and to-escape-notice trying
λαβόμενος αὐτοῦ τῆς χειρὸς ἐκ τῆς θυρίδος ἐφίλει καὶ
having-taken his the hand from the window he-kissed(-it) and
νουθετῶν παρεκάλει λέγων· "μὴ ἀθέτει τὴν χάριν τοῦ θεοῦ,
admonishing exhorted saying not reject the grace — of-God
τέκνον, μηδὲ ψεύσῃ ἀρνούμενος τὴν δωρεὰν τοῦ Χριστοῦ.
child nor lie denying the gift — of-Christ
τὸ γὰρ ψεῦδος ἐστὶν ἀλλότριον κἂν ἐπὶ μικρῷ κἂν
the for lie is alien even-if over (a)-small even-if
ἐπὶ μεγάλῳ γένηται πράγματι· κἂν διά τι χρήσιμον
over (a)-great it-happen matter even-if for something useful
γένηται, ὅμως οὐκ ἔστιν ἐπαινετὸν τοῦ σωτῆρος εἰπόντος,
it-happen yet not is praiseworthy the savior having-said

ὅτι· "τὸ ψεῦδος ἐκ τοῦ πονηροῦ ἐστιν". ὁ δὲ ἐλεγχθεὶς
that the lie from the evil(-one) is he and having-been-reproved
ἡσύχασε καταδεξάμενος τὴν παιδείαν αὐτοῦ ἐπιτίμησιν.
was-quiet having-accepted the gentle his rebuke
Εὐξαμένων δὲ ἡμῶν καὶ τὴν εὐχὴν πληρωσάντων εἷς
having-prayed and we and the prayer having-completed one
ἐξ ἡμῶν ἀδελφὸς τριταίῳ ἤδη πυρετῷ συνεχόμενος
of us brother by-tertian already fever gripped
ἠξίου θεραπευθῆναι. εἰπόντος δὲ πρὸς αὐτὸν τοῦ πατρὸς
asked to-be-healed having-said and to him the father
συμφέρειν αὐτῷ τέως τὴν κάκωσιν δι' ὀλιγοπιστίαν
to-profit him for-a-while the affliction because-of little-faith
αὐτῷ προσγινομένην ὅμως ἐπιδοὺς ἔλαιον ἐκέλευσεν αὐτὸν
to-him coming-upon yet having-given oil he-bade him
ἀλείφεσθαι. ἀλειψαμένου δὲ αὐτοῦ πᾶν, ὅ τι καὶ εἶχεν
to-anoint-himself having-anointed-himself and he all what — also he-had
ἔνδοθεν, διὰ τοῦ στόματος ἀνήνεγκεν· ἀπαλλαγεὶς τοῦ
within through the mouth brought-up having-been-freed from-the
πυρετοῦ καὶ οἰκείοις ποσὶν ἐπὶ τὴν ξενίαν ἀνεχώρησεν.
fever and on-(his)-own feet to the guest-house withdrew
ἦν δὲ ἰδεῖν αὐτὸν ἐνενηκοστὸν ἤδη ἄγοντα ἔτος
it-was(-possible) and to-see him ninetieth already leading year
τετηγμένον ὅλῳ τῷ σώματι, ὡς ὑπ' ἀσκήσεως μηδὲ
wasted in-whole the body so-that by discipline not-even
τὸν πώγωνα φῦναι εἰς τὸ πρόσωπον· ἤσθιε γὰρ οὐδὲν
the beard to-grow on the face he-ate for nothing
ἕτερον, πλὴν ὀπώρας, καὶ τοῦτο μετὰ τὴν ἡλίου δύσιν
other except fruit and this after the of-(the)-sun setting
ἐν τοιούτῳ γήρει, πολλὰ προασκήσας πρότερον καὶ μήτε
in such old-age much having-trained before and neither
ἄρτου μετειληφὼς μήτε ὅσα διὰ πυρὸς ἔχει τὴν χρῆσιν.
of-bread having-partaken nor whatever through fire has the use

Κελεύσαντος δὲ αὐτοῦ καθεσθῆναι ἡμᾶς, ηὐχαριστοῦμεν
having-bidden and he to-sit-down us we-gave-thanks
τῷ θεῷ ὑπὲρ τῆς αὐτοῦ συντυχίας. ὁ δὲ ἅτε γνήσια
— to-God for the his meeting he and as genuine
ἑαυτοῦ τέκνα διὰ πολλοῦ χρόνου ὑποδεξάμενος μειδιῶντι
his-own children after long time having-received with-smiling
προσώπῳ πρὸς ἡμᾶς τοιούτους ἀπεφθέγγετο λόγους·
face to us such uttered words
"πόθεν, ὦ τέκνα, καὶ ἐκ ποίας χώρας πρὸς ἄνθρωπον
whence O children and from what country to (a)-man
ταπεινὸν παρεγένεσθε"; ὡς δὲ εἴπομεν τὴν πατρίδα καὶ
lowly have-you-come when and we-told the homeland and
ὅτι· "ὠφελείας ἕνεκα ἀπὸ Ἱεροσολύμων πρὸς ὑμᾶς
that of-benefit for-the-sake from Jerusalem to you
ἐληλύθαμεν, ἵνα, ἅπερ δι' ἀκοῆς παρειλήφαμεν, ταῦτα
we-have-come that what through hearing we-have-received these
ὄψεσι παραλάβωμεν — ὦτα γὰρ πέφυκεν εἶναι ἀπιστότερα
with-sight we-may-receive ears for are-by-nature to-be less-trustworthy
ὀφθαλμῶν — καὶ ὅτι τῇ ἀκοῇ πολλάκις λήθη τις
than-eyes and that on-the hearing often forgetfulness some
ἕπεται, τῆς δὲ ὁράσεως ἡ μνήμη οὐκ ἀπαλείφεται,
follows of-the and sight the memory not is-wiped-out
ἀλλ' ὡς ἱστορία τῇ διανοίᾳ οἱονεὶ ἐντετύπωται"· εἶπε
but as (a)-picture on-the mind as-it-were is-imprinted said
πρὸς ἡμᾶς ὁ μακάριος Ἰωάννης· "καὶ τί θαυμαστὸν
to us the blessed John and what wonderful
ὀψόμενοι, ὦ προσφιλέστατοι παῖδες, τοσαύτην ὁδὸν καὶ
going-to-see O dearest children such road and
κάματον ἐπήλθατε ἀνθρώπους ταπεινοὺς καὶ εὐτελεῖς
toil have-you-gone-through men lowly and mean
ὁρᾶν ἐπιθυμήσαντες οὐδὲν ἄξιον θεωρίας οὐδὲ θαύματος
to-see having-desired nothing worthy of-viewing nor of-wonder

ἔχοντας; πανταχοῦ δὲ εἰσὶν ἄξιοι θαύματος καὶ ἐπαίνου·
having everywhere but are worthy of-wonder and of-praise
οἱ τοῦ θεοῦ προφῆται καὶ ἀπόστολοι οἱ ἐν ταῖς
the — of-God prophets and apostles the(-ones) in the
ἐκκλησίαις ἀναγινωσκόμενοι, οὓς δεῖ μιμεῖσθαι. θαυμάζω
churches being-read whom one-must imitate I-wonder
δέ, φησίν, λίαν ἐγὼ τὴν ὑμῶν σπουδήν, πῶς τοσούτους
and he-says greatly I the your zeal how so-many
ὑπεριδόντες κινδύνους δι' ὠφέλειαν πρὸς ἡμᾶς ἐληλύθατε,
having-disregarded dangers for benefit to us you-have-come
ἡμῶν ὑπὸ ὀκνηρίας μηδ' αὐτοῦ τοῦ σπηλαίου προελθεῖν
we from sloth not-even from-itself the cave to-come-out
βουλομένων. ἀλλ' ἄγε νῦν, φησίν, εἰ καὶ ἔπαινον ὑμῶν
wishing but come now he-says if even praise of-you
ἔχει τὸ πρᾶγμα, μὴ ὥς τι καλὸν κατορθώσαντες
has the deed not as something fine having-achieved
ἱκανῶς ἔχειν δόξητε, ἀλλὰ μιμήσασθε τὰς ἀρετάς, ἃς
enough to-have think but imitate the virtues which
οἱ πατέρες ἡμῶν μετέρχονται. εἰ δὲ καὶ πάσας κτήσησθε,
the fathers our pursue if and even all you-acquire
ὅπερ σπάνιον, μηδ' οὕτως ἑαυτοῖς καταπιστεύσητε. τινὲς
which (is)-rare not-even so yourselves trust some
γὰρ οὕτω θαρρήσαντες καὶ πρὸς αὐτῷ τῷ ὕψει τῶν
for so having-been-confident and at itself the height of-the
ἀρετῶν γεγονότες τέλος ἀφ' ὑψηλοῦ ἐκπεπτώκασιν.
virtues having-come at-last from on-high have-fallen
ἀλλ' ὁρᾶτε εἰ εὖ ἔχει ὑμῖν ἐν ταῖς προσευχαῖς, εἰ
but see whether well it-is with-you in the prayers whether
μὴ τὸ καθαρὸν τῆς διανοίας ὑμῶν τεθόλωται, εἰ μὴ
not the purity of-the mind your has-been-muddied whether not
ὁ νοῦς ὑμῶν ῥεμβασμούς τινας πάσχει εἰς εὐχὴν τῷ
the mind your wanderings some suffers in prayer —

θεῷ παριστάμενος· μὴ ἕτερός τις παρεισελθὼν λογισμὸς
to-God standing-before lest other some having-slipped-in thought
τὸν νοῦν ἐπ' ἄλλο τι στρέφῃ, μὴ μνήμη τις τῶν
the mind to other something turn lest memory some of-the
ἀτόπων ἐνθυμημάτων παρενοχλῇ τὴν διάνοιαν· ὁρᾶτε,
strange notions trouble the mind see
εἰ κατ' ἀλήθειαν ἀπετάξασθε τῷ κόσμῳ, εἰ μὴ
whether in truth you-have-renounced the world whether not
ὡς κατασκοπήσοντες τὴν ἐλευθερίαν ἡμῶν εἰσεληλύθατε,
as going-to-spy-on the freedom our you-have-come-in
εἰ μὴ πρὸς κενοδοξίαν τὰς ἡμετέρας ἀρετὰς θηράσητε,
whether not for vainglory the our virtues you-hunt
ἵνα δὴ ὡς ἐπιδεικτιῶντες τοῖς ἀνθρώποις φάνησθε τὰ
that indeed as wanting-to-show-off to-the men you-may-appear the
ἡμῶν ἔργα μιμούμενοι· ὁρᾶτε, μὴ πάθος ὑμῖν ἐνοχλήσῃ,
our works imitating see lest passion you trouble
μὴ τιμὴ καὶ δόξα καὶ ἔπαινος ἀνθρώπινος, μὴ ἱερατείας
lest honor and glory and praise human lest of-priesthood
ὑπόκρισις καὶ φιλαυτίας, μὴ τὸ νομίζεσθαι εἶναι δικαίους,
pretense and of-self-love lest the to-be-thought to-be just
μὴ μνήμη συγγενείας ἐν τῇ διανοίᾳ προσευχομένων, μὴ
lest memory of-kin in the mind (of-you)-praying lest
μνήμη εὐπαθείας ἢ ἄλλης τινὸς αἰσχρᾶς διαθέσεως, μηδ'
memory of-comfort or of-other some shameful disposition nor
αὐτοῦ ὅλου τοῦ κόσμου· εἰ δὲ μὴ, ματαιότης τὸ πρᾶγμα
of-itself whole the world if and not vanity the thing
γίνεται, ὅταν τις ὁμιλῶν τῷ δεσπότῃ ὑπὸ τῶν
becomes whenever someone conversing with-the master by the
ἀντισπώντων λογισμῶν καταφέρηται.
counter-pulling thoughts is-carried-down

πάσχει δὲ τὸν ὄλισθον τοῦτον τῆς διανοίας ἕκαστος μὴ
suffers and the slip this of-the mind each(-man) not
παντελῶς τὸν κόσμον ἀπαρνησάμενος, ἀλλὰ θηρώμενος
completely the world having-renounced but hunting
αὐτοῦ τὴν ἀρέσκειαν. διὰ γὰρ τὰς πολλὰς ἐγχειρήσεις
its the favor because-of for the many undertakings
μερίζονται αὐτοῦ τὴν διάνοιαν αἱ φροντίδες σωματικαὶ
divide his the mind the cares bodily
οὖσαι καὶ γήϊναι, καὶ λοιπὸν πρὸς τὰ πάθη διαμαχόμενος
being and earthly and henceforth against the passions fighting
οὐ δύναται ὁρᾶν τὸν θεόν. ἀλλὰ μηδεὶς αὐτήν που
not can to-see — God but no-one itself somehow
τὴν γνῶσιν θελήσει ἀκριβῶς κατοπτεύσασθαι, μή πως,
the knowledge will-wish exactly to-spy-out lest somehow
ὡς ἀνάξιος ὢν τοῦ τοιούτου κτήματος, μικρόν τι
as unworthy being of-the such possession small some
αὐτῆς καταξιωθεὶς νομίσῃ τὸ πᾶν κατειληφέναι καὶ
of-it having-been-deemed-worthy he-think the whole to-have-grasped and
παντελῶς ἐκπέσῃ πρὸς τὴν φθοράν. ἀλλὰ χρὴ μετρίως
completely fall into the ruin but one-must modestly
ἀεὶ καὶ εὐλαβῶς τῷ θεῷ προσιέναι, ὅσον ἕκαστος
always and reverently — to-God to-approach as-far-as each
δύναται τῷ νοὶ προοδεύων, καὶ ὅσον ἀνθρώποις ἐστὶν
can with-the mind advancing and as-far-as for-men is
ἐφικτόν. δεῖ οὖν τῶν ἄλλων ἁπάντων σχολάσαι τὴν
attainable one-must so from-the other all to-free the
γνώμην τῶν τὸν θεὸν ἐπιζητούντων. σχολάσατε γάρ,
judgment of-those — God seeking be-at-leisure for
φησίν, καὶ γνῶτε, ὅτι ἐγὼ εἰμὶ ὁ θεός. ὁ οὖν γνώσεως
he-says and know that I am — God he so of-knowledge
θεοῦ ἐκ μέρους καταξιωθείς — τὴν πᾶσαν γὰρ οὐδενὶ
of-God in part having-been-deemed-worthy the whole for to-no-one

δυνατόν ἐστιν ὑποδέξασθαι — τυγχάνει καὶ τῆς τῶν ἄλλων
possible is to-receive obtains also the of-the other
ἁπάντων γνώσεως καὶ ὁρᾷ μυστήρια θεοῦ δεικνύοντος αὐτῷ
all knowledge and sees mysteries God showing to-him
καὶ προβλέπει τὰ μέλλοντα καὶ θεωρεῖ ἀποκαλύψεις,
and foresees the(-things) to-come and beholds revelations
οἵας οἱ ἅγιοι, καὶ δυνάμεις ἐπιτελεῖ καὶ φίλος γίνεται
such-as the saints and powers performs and friend becomes
θεοῦ καὶ πᾶν αἴτημα παρὰ θεοῦ κομίζεται".
of-God and every request from God obtains
Καὶ εἰπὼν ἄλλα τε πολλὰ περὶ ἀσκήσεως, καὶ ὅτι δεῖ
and having-said other both many(-things) about discipline and that one-must
τὸν θάνατον ὥσπερ μετάθεσιν ἀγαθῆς ζωῆς περιμένειν καὶ
the death as (a)-passage to-good life to-await and
μὴ προορᾶν ἀσθένειαν σωματικὴν καὶ μὴ ἐμπιμπλᾶν κἂν
not to-look-ahead-to weakness bodily and not to-fill even-with
τῶν τυχόντων γοῦν τὴν γαστέρα — κορεσθεὶς γάρ
the(-things) at-hand at-any-rate the belly having-been-sated for
τις, φησίν, τὰ αὐτὰ τοῖς τρυφῶσι πάσχει βουλεύματα —
someone he-says the same(-things) as-the luxurious suffers thoughts
ἀλλὰ πειρᾶσθαι δι' ἀσκήσεως τὴν τῶν ὀρέξεων ἀπάθειαν
but to-try through discipline the of-the appetites dispassion
κτήσασθαι· καὶ μηδεὶς τὰ ἕτοιμα καὶ τὴν ἄνεσιν
to-acquire and no-one the ready(-things) and the ease
ἐπιζητείτω, ἀλλὰ στενούσθω νῦν καὶ θλιβέσθω, ἵνα τὴν
let-seek but let-him-be-straitened now and be-afflicted that the
εὐρυχωρίαν τῆς τοῦ Χριστοῦ βασιλείας κληρονομήσῃ. δεῖ
spaciousness of-the — of-Christ kingdom he-may-inherit must
γὰρ ἡμᾶς, φησίν, διὰ πολλῶν θλίψεων εἰς τὴν βασιλείαν
for us he-says through many afflictions into the kingdom
εἰσελθεῖν. ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ
to-enter because narrow the gate and straitened the way the(-one)

ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες
leading into the life and few are those finding
αὐτήν. πλατεῖα δὲ ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ
it wide but the gate and spacious the way the(-one)
ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσὶν οἱ πορευόμενοι
leading into the destruction and many are those going
δι' αὐτῆς. ὅτι δεῖ, φησίν, ἡμᾶς ὀλιγωρεῖν ἐνταῦθα ὀλίγον
through it that must he-says us to-make-light here (a)-little
ὕστερον εἰς αἰώνιον βασιλείαν καὶ ἀπόλαυσιν ἀπιόντας.
later into eternal kingdom and enjoyment going-off
καὶ ὅτι οὐ δεῖ ἐπαίρεσθαί τινα ἐπὶ τοῖς ἑαυτοῦ
and that not must to-be-elated anyone over the his-own
κατορθώμασιν, ἀλλὰ ταπεινοῦσθαι πάντοτε καὶ τὰς
achievements but to-be-humbled always and the
μακροτέρας ἐρήμους μεταδιώκειν, ἡνίκα τις αἰσθάνηται
farther deserts to-pursue whenever anyone perceives
ἑαυτὸν ὑπεραιρόμενον. ἡ γὰρ πλησίον τῶν χωρῶν διαγωγὴ
himself overweening the for near the villages life
πολλάκις καὶ τοὺς τελείους ἔβλαψεν. διόπερ καὶ ὁ Δαβὶδ
often even the perfect harmed wherefore also — David
ψάλλει τοιοῦτόν τι πεπονθώς· ἰδοὺ ἐμάκρυνα φυγαδεύων
sings such something having-suffered behold I-went-far fleeing
καὶ ηὐλίσθην ἐν τῇ ἐρήμῳ. προσεδεχόμην τὸν θεὸν τὸν
and lodged in the desert I-waited-for — God the(-one)
σώζοντά με ἀπὸ ὀλιγοψυχίας καὶ ἀπὸ καταιγίδος. πολλοὶ
saving me from faint-heartedness and from tempest many
δὲ καὶ τῶν ἡμετέρων ἀδελφῶν πεπόνθασί τι τοιοῦτον
and also of-the our brothers have-suffered something such
καὶ δι' ἀλαζονείαν τοῦ σκοποῦ ἐκπεπτώκασιν. Ἦν
and because-of boastfulness from-the goal have-fallen there-was
γάρ τις τῶν μοναχῶν, φησίν, ἐν τῇ πλησίον ἐρήμῳ ἐν τῷ
for one of-the monks he-says in the nearby desert in the

σπηλαίῳ διάγων, πᾶσαν ἄσκησιν ἐνδειξάμενος καὶ χερσὶν
cave living every discipline having-displayed and with-hands
οἰκείαις τὸν ἑαυτοῦ ἄρτον ἡμέριον ποριζόμενος. ὡς δὲ
own the his-own bread daily procuring when and
προσέμενε ταῖς δεήσεσι καὶ προέκοπτε ταῖς ἀρεταῖς, ἐφ'
he-persisted in-the prayers and advanced in-the virtues on
ἑαυτῷ λοιπὸν ἐπεποίθει θαρρῶν ἐπὶ τῇ καλῇ πολιτείᾳ.
himself henceforth he-relied trusting in the fine way-of-life
ὁ δὲ πειράζων αὐτὸν ὡς τὸν Ἰὼβ ἐξητήσατο καὶ δὴ
the and tempter him as — Job demanded and indeed
φαντασίαν αὐτῷ παρέχεται πρὸς ἑσπέραν γυναικὸς εὐμόρφου
(an)-apparition to-him presents toward evening of-(a)-woman comely
πλανωμένης κατὰ τὴν ἔρημον. ἥτις εὑροῦσα τὴν θύραν
wandering through the desert who having-found the door
ἀνεῳγμένην εἰσεπήδησεν εἰς τὸ σπήλαιον καὶ προσπεσοῦσα
opened leapt-in into the cave and having-fallen-before
τοῖς γόνασι τοῦ ἀνδρὸς ᾔτει παρ' αὐτοῦ τὴν ἀνάπαυσιν,
the knees of-the man asked from him the rest
ὡς ἑσπέρας αὐτὴν καταλαβούσης. ὁ δὲ ὡς ἐλέησεν αὐτήν,
as evening her having-overtaken he and when he-pitied her
ὅπερ οὐκ ὤφειλεν, ἐδέξατο αὐτὴν ἐν τῷ σπηλαίῳ καὶ δὴ
which not he-ought received her in the cave and indeed
ἐπυνθάνετο αὐτῆς τὴν πλάνην. ἡ δ' ὡς ἀπήγγειλε λόγους
he-inquired her the wandering she and when she-told words
αὐτῷ κολακείας καὶ ἀπάτης ὑπέσπειρε καὶ παρέτεινεν ἐπὶ
to-him of-flattery and deceit she-sowed and prolonged for
πολὺ πρὸς αὐτὸν τὴν ὁμιλίαν· ἠρέμα δέ πως αὐτὸν καὶ
long with him the conversation gently and somehow him also
ἐπ' ἔρωτα προσεκαλεῖτο καὶ λόγοι πλείους λοιπὸν πρὸς
to love she-invited and words more henceforth with
ἀλλήλους αὐτοῖς γίνονται καὶ γέλως καὶ μειδίαμα.
one-another to-them arise and laughter and smiling

ἀπεπλάνησεν δὲ αὐτὸν τῇ πολλῇ ὁμιλίᾳ καὶ τὸ
she-led-astray and him by-the much conversation and the
ἐντεῦθεν λοιπὸν ἁφῇ χειρὸς καὶ γενείου καὶ αὐχένος καὶ
thereafter then by-touch of-hand and of-chin and of-neck and
ᾐχμαλώτευσεν τέλος τὸν ἀσκητήν. ὡς δὲ ἐστρέφετο μὲν
captured at-last the ascetic when and was-turning indeed
ἐκεῖνος ἔνδοθεν τοῖς λογισμοῖς, ἅτε δὴ ἐν χερσὶν ἔχων τὸ
he within in-the thoughts as indeed in hands having the
πρᾶγμα, τὴν εὐκαιρίαν καὶ τὴν ἄδειαν τοῦ ἐκτελεῖν τὴν
thing the opportunity and the license of-the to-fulfill the
ἡδονὴν λογιζόμενος συνεκατέθετο λοιπὸν τῇ διανοίᾳ καὶ
pleasure reckoning he-consented then in-the mind and
δὴ συνελθεῖν αὐτῇ ἐπειρᾶτο, ἄφρων ἤδη καὶ θηλυμανὴς
indeed to-come-together with-her tried senseless now and female-mad
ἵππος γενόμενος. ἡ δὲ ἐξαίφνης μέγα ἀναβοήσασα
horse having-become she but suddenly loud having-shrieked
ἄφαντος ἐκ τῶν χειρῶν αὐτοῦ γέγονεν, ὥσπερ σκιά τις
vanished from the hands his became like shadow a-certain
ἀποδραμοῦσα. γέλως δὲ ἐν τῷ ἀέρι πολὺς ἀκούεται τῶν
having-run-off laughter and in the air much is-heard of-the
δαιμόνων ἐλεγχόντων αὐτὸν ὡς τῇ ἀπάτῃ παραγαγόντων
demons reproaching him as by-the deceit having-misled
καὶ μεγάλῃ φωνῇ πρὸς αὐτὸν βοώντων, ὅτι· "πᾶς
and with-great voice to him shouting that every(-one)
ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται. σὺ δὲ ὑψώθης ἕως
the exalting himself will-be-humbled you and were-exalted to
τῶν οὐρανῶν, ἐταπεινώθης ἕως τῶν ἀβύσσων". ἐντεῦθεν
the heavens you-were-humbled to the abysses thereupon
ἀνίσταται τὸ πρωὶ τὸ νυκτερινὸν πένθος ἐπισυρόμενος
he-rises in-the morning the nightly grief dragging-along
καὶ διημερεύσας ἐν τοῖς θρήνοις ἀπογνοὺς ἑαυτοῦ τῆς
and having-passed-the-day in the laments having-despaired of-his the

σωτηρίας, ὅπερ οὐκ ὤφειλεν, εἰς τὸν κόσμον πάλιν
salvation which not he-ought to the world again
ὑπέστρεψεν. τοῦτο γὰρ ἐστὶ τοῦ πονηροῦ τὸ ἐπιτήδευμα,
returned this for is of-the evil(-one) the practice
ὅταν τινὰ καταπαλαίσῃ, τοῦτον εἰς ἀφροσύνην καθίστησιν,
whenever someone he-throws this(-one) into folly he-sets
ἵνα τοῦ λοιποῦ μηκέτι δύνηται ἀναστῆναι. ὅθεν, ὦ τέκνα,
that for-the rest no-longer he-can rise whence O children
οὐ συμβάλλεται ἡμῖν ἡ πλησίον τῶν χωρῶν οἴκησις, οὐδ'
not is-profitable for-us the near the villages dwelling nor
ἡ τῶν γυναικῶν συντυχία ἀνεξάλειπτον ἔχουσα μνήμην,
the with-the women meeting indelible having memory
ἣν ἐκ τῆς ὄψεως καὶ ὁμιλίας ἐπισπώμεθα. οὔτε δὲ
which from the sight and conversation we-draw nor but
ὀφείλομεν ἑαυτῶν ἀπογνῶναι καὶ εἰς ἀνελπιστίαν ἑαυτοὺς
we-ought of-ourselves to-despair and into hopelessness ourselves
ἀγαγεῖν. ἤδη γὰρ πολλοὶ καὶ τῶν ἀπογνωσθέντων τῆς
to-lead already for many even of-those despaired-of of-the
παρὰ τοῦ ἐλεήμονος θεοῦ φιλανθρωπίας οὐκ ἐστερήθησαν.
from the merciful God loving-kindness not were-deprived
Ἦν γάρ τις ἕτερος νεανίας, φησίν, ἐν τῇ πόλει
there-was for a-certain other young-man he-says in the city
πάμπολλα κακὰ ἐργασάμενος καὶ χαλεπῶς ἡμαρτηκώς, ὃς
very-many evils having-done and grievously having-sinned who
νεύματι τοῦ θεοῦ κατανυγεὶς ἐπὶ ταῖς πολλαῖς ἁμαρτίαις
by-(the)-nod — of-God having-been-pierced at the many sins
καὶ τοὺς τάφους καταλαβὼν τὴν προτέραν ἑαυτοῦ ζωὴν
and the tombs having-reached the former his-own life
ἀπωδύρετο ἐπὶ πρόσωπον ἑαυτὸν καταβαλὼν καὶ μὴ
lamented on (his)-face himself having-thrown-down and not
τολμῶν ἀφιέναι φωνήν, μηδ' ὀνομάζειν θεόν, μηδὲ ἱκετεύειν,
daring to-utter (a)-voice nor to-name God nor to-supplicate

ὡς ἀνάξιον ἑαυτὸν ἡγούμενος καὶ αὐτῆς τῆς ζωῆς καὶ
as unworthy himself thinking even of-itself the life and
πρὸ θανάτου ἐν τοῖς νεκροταφίοις ἑαυτὸν κατακλείσας
before death in the graveyards himself having-shut-up
καὶ ἀπειπὼν ἑαυτοῦ τὴν ζωὴν ἔστενε μόνον κάτωθεν
and having-renounced his-own the life he-groaned only from-below
ἐκ τοῦ βάθους τῆς καρδίας. ἑβδομάδος δὲ ἐπὶ τῷ αὐτῷ
from the depth of-the heart (a)-week and in the same
παρελθούσης νύκτωρ αὐτῷ ἐφίστανται δαίμονες οἱ τὸ πρὶν
having-passed by-night to-him stand-by demons those the before
αὐτοῦ τὴν ζωὴν καταβλάψαντες, κεκραγότες καὶ λέγοντες·
his the life having-ruined crying and saying
“ποῦ ὁ μιαρός ἐστιν ἐκεῖνος ὁ ταῖς λαγνείαις ἱκανῶς
where the foul(-one) is that(-one) the(-one) with-the lusts sufficiently
κορεσθεὶς νῦν, ἡμῖν ἄκαιρος, σώφρων ἐξαίφνης καὶ καλὸς
sated now to-us untimely chaste suddenly and good
ἀνεφάνη, καὶ, ὅτε οὐκέτι δύναται, τότε Χριστιανὸς καὶ
has-appeared and when no-longer he-can then (a)-Christian and
εὔτακτος εἶναι βούλεται; καὶ τί καλὸν ἔτι ἔσεσθαι αὐτῷ
orderly to-be he-wishes and what good still to-be for-him
προσδοκᾷς ἐμφορηθεὶς τῶν ἡμετέρων κακῶν;
do-you-expect having-been-filled-up with-the our evils
οὐκ ἀναστήσῃ ταχὺ ἐκεῖθεν; οὐκ ἐπὶ τὰ συνήθη
not will-you-get-up quickly from-there not to the customary(-things)
μεθ’ ἡμῶν ἥξεις; μένουσί σε πόρναι καὶ καπηλοί. οὐκ
with us will-you-come await you harlots and tavern-keepers not
ἐλεύσῃ καὶ τῶν ἐπιθυμιῶν ἀπολαύσεις πάσης σοι τῆς
will-you-come and the desires will-you-enjoy all for-you the
ἄλλης ἐλπίδος κατασβεσθείσης; ἥξει σοι πάντως ταχεῖα
other hope having-been-quenched will-come to-you surely swift
ἡ κρίσις οὕτως ἑαυτὸν ἀναιροῦντι. καὶ τί σπεύδεις πρὸς
the judgment thus yourself destroying and why do-you-hasten to

τὴν τιμωρίαν, ὦ ἄθλιε; τί δὲ φιλονικεῖς θᾶττον ἐπελθεῖν
the punishment O wretch why and do-you-strive sooner to-come-upon
σοι τὴν δίκην;" ἄλλα τε πολλὰ λέγοντες· "ἡμέτερος
you the penalty other and many(-things) saying ours
εἶ, ἡμῖν συνετάξω, ἀνομίαν ἤσκησας πᾶσαν, πάντων
you-are with-us you-enlisted lawlessness you-practiced all to-all
ἡμῶν ὑπεύθυνος γέγονας καὶ δραπετεύειν τολμᾷς; οὐκ
us liable you-have-become and to-run-away you-dare not
ἀποκρινῇ; οὐ συγκαταθήσῃ; οὐ συνεξελεύσῃ;" ὡς δὲ
will-you-answer not will-you-agree not will-you-come-out-with(-us) when but
ἐκεῖνος πρὸς ταῖς οἰμωγαῖς καρτερῶν οὐδὲ τὴν ἀκοὴν
he at the wailings persisting not-even the ear
ὑπεῖχεν αὐτοῖς οὐδ' ἀπεκρίνατο πρὸς αὐτοὺς λόγον, ἐπὶ
lent to-them nor answered to them (a)-word for
πολὺ ἐπιμενόντων αὐτῷ τῶν δαιμόνων. ὡς δὲ οὐδὲν
long persisting with-him the demons when and nothing
ἤνυσαν τὰ αὐτὰ πολλάκις λέγοντες, διαλαβόντες
they-accomplished the same(-things) often saying having-seized
αὐτὸν οἱ πονηροὶ δαίμονες ᾔκιζον χαλεπῶς ἄγαν
him the evil demons maltreated(-him) grievously exceedingly
ἅπαν τὸ σῶμα αὐτοῦ καταξαίνοντες καὶ βασανίσαντες
all the body his lacerating and having-tortured
αὐτὸν χαλεπῶς ἡμιθανῆ καταλιπόντες ἀπήρχοντο.
him grievously half-dead having-left went-off
ὁ δὲ οὐδὲν ἧττον ἀκίνητος, ἔνθαπερ αὐτὸν κατέλιπον,
he but nothing less unmoved where-indeed him they-left
ἔκειτο στένων αὖθις, ἐπειδὴ τὴν ψυχὴν συνελέξατο. τῶν
lay groaning again when the soul he-recollected the
δὲ οἰκείων αὐτοῦ κατ' ἴχνος ἀναζητησάντων αὐτὸν καὶ
and kinsmen his by track having-sought him and
εὑρόντων καὶ τὴν αἰτίαν τῆς τοῦ σώματος συμφορᾶς παρ'
having-found and the cause of-the of-the body misfortune from

αὐτοῦ μαθόντων, ἠξίουν αὐτὸν ἀπαγαγεῖν οἴκαδε. ὁ δὲ ἐπὶ
him having-learned they-asked him to-lead-away home he but for
πολὺ πολλάκις βιασαμένων ἀντέσχεν καὶ πάλιν αὐτὸν
long often (them)-having-forced held-out and again him
τὴν ἐπιοῦσαν νύκτα χείρω τῶν ἔμπροσθεν οἱ δαίμονες
the following night worse than-the former the demons
ἐπὶ τοῖς αὐτοῖς διατίθενται. καὶ οὐδ' οὕτως πάλιν
over the same(-things) treat and not-even so again
οἱ προσήκοντες αὐτὸν πείθουσι μεταστῆναι τοῦ
the(-ones) related him persuade to-move from-the
τόπου, κρεῖττον εἶναι τεθνάναι λέγοντα ἢ ἐν τοιαύταις
place better to-be to-have-died saying than in such
κηλῖσι τοῦ βίου ζῆν. ἡ τρίτη νὺξ τῶν δαιμόνων μικροῦ
stains of-the life to-live the third night of-the demons (by)-little
πάντη τὸν ἄνθρωπον τῆς ζωῆς ἀπήλλαξεν ἀνηλεῶς
entirely the man from-the life released mercilessly
ἐπιπεσόντων αὐτῷ ταῖς βασάνοις καὶ ἕως ὑστάτης πνοῆς
having-fallen-upon him with-the tortures and to last breath
κακωσάντων. ὡς δ' οὐκ εἶδον ἐνδόντα, ᾤχοντο,
having-maltreated(-him) when and not they-saw (him)-yielding they-went-off
ἄπνουν μὲν καταλιπόντες τὸν ἄνθρωπον. ἀπελθόντες
breathless indeed having-left the man having-gone-away
γοῦν ἐκεκράγησαν λέγοντες· "ἐνίκησας, ἐνίκησας,
at-any-rate they-cried saying you-have-won you-have-won
ἐνίκησας". καὶ οὐκέτι αὐτῷ συνήντησεν οὐδὲν δεινόν,
you-have-won and no-longer him met anything terrible
ἀλλὰ καθαρῶς τὸν τάφον ᾤκησεν, ἕως ἔζη, ἀσκήσας
but purely the tomb he-inhabited as-long-as he-lived having-practiced
τὴν ἀρετὴν καθαράν· οὕτω καὶ θεῷ τίμιος γενόμενος
the virtue pure thus also to-God precious having-become

ἐν δυνάμεσι καὶ θαυμάτων ἐπιδείξεσιν, ὥστε πολλοῖς καὶ
in powers and of-wonders displays so-that to-many both
θαῦμα καὶ ζῆλον καλῶν ἐπιτηδευμάτων παρασχεῖν.
wonder and emulation of-good practices to-afford
ἐκ τούτου πλεῖστοι καὶ τῶν σφόδρα ἀπεγνωκότων
from this very-many even of-those exceedingly having-despaired
ἑαυτῶν μετῆλθον τὰς καλὰς πράξεις καὶ κατώρθωσαν καὶ
of-themselves pursued the good deeds and succeeded and
γέγονεν αὐτοῖς τὸ τῆς γραφῆς λεγούσης· πᾶς ὁ
happened to-them the(-word) of-the scripture saying every(-one) the
ταπεινῶν ἑαυτὸν ὑψωθήσεται. προηγουμένως οὖν, ὦ τέκνα,
humbling himself will-be-exalted before-all so O children
τὴν ταπεινοφροσύνην ἀσκήσωμεν κρηπῖδα οὖσαν πασῶν
the humility let-us-practice foundation being of-all
τῶν ἀρετῶν. πάνυ δὲ συμβάλλεται ἡμῖν καὶ ἡ μακροτέρα
the virtues very and is-profitable for-us also the farther
ἔρημος πρὸς τὴν ἄσκησιν. Γέγονε γάρ τις ἕτερος
desert for the discipline there-was for a-certain other
μοναχὸς τὴν πορρωτέρω ἔρημον κατειληφὼς καὶ ἐν πολλοῖς
monk the farther desert having-occupied and in many
ἔτεσι τὰς ἀρετὰς κατορθώσας. ἐν γήρει λοιπὸν τυγχάνων
years the virtues having-achieved in old-age now being
τῆς τῶν δαιμόνων ἐπιβουλῆς ἐπειρᾶτο. ἦν γὰρ πάνυ ὁ
of-the of-the demons plot experienced was for very the
ἀσκητὴς τὴν ἡσυχίαν ἀσπαζόμενος καὶ ἐν εὐχαῖς καὶ ὕμνοις
ascetic the stillness embracing and in prayers and hymns
καὶ θεωρίαις πολλαῖς διημερεύων καὶ ὁράσεις θειοτέρας
and contemplations many passing-the-day and visions more-divine
τινὰς ἐναργεῖς ἐθεώρει, τοῦτο μὲν ἐγρηγορώς, τοῦτο δὲ
some vivid beheld this indeed awake this and
καθ' ὕπνους. καὶ σχεδὸν ἴχνος ἐπείληπτο τῆς ἀσωμάτου
in sleep and almost (a)-trace had-grasped of-the bodiless

ζωῆς οὐ γῆν φυτεύων, οὐδὲ φροντίζων διαίτης, οὐδὲ ἐν
life not earth planting nor caring-for diet nor among
τοῖς φυτοῖς ζητῶν, ὅ τι παρέχοι τῷ σώματι δεομένῳ,
the plants seeking what — he-might-supply to-the body needing
ἀλλ᾽ οὐδ᾽ ἐκ τῆς χλοῆς, οὐδ᾽ ἄγραν ὀρνίθων, οὐδ᾽ ἄλλου
but nor from the grass nor (the)-catching of-birds nor of-other
τινὸς μετήρχετο ζώου, ἀλλὰ πεποιθήσεως γέμων εἰς θεόν,
any he-pursued animal but of-confidence full in God
ἐξ ὅτου ἐκ τῆς οἰκουμένης ἐκεῖ μετέστη, λόγον οὐδενὸς
from when from the inhabited-world there he-moved account of-nothing
εἶχεν, ὅπως αὐτῷ τρεφόμενον διαμένοι τὸ σῶμα, ἀλλ᾽ ἐν
had how for-him nourished might-remain the body but in
λήθῃ πάντων ἑκὼν ἀνεῖχεν ἑαυτὸν τελείῳ πόθῳ πρὸς
forgetfulness of-all willingly held-up himself with-perfect longing toward
τὸν θεὸν παραμένων καὶ περιμένων τὴν κλῆσιν καὶ τὴν
— God remaining and awaiting the call and the
ἐκ τοῦ κόσμου μετάθεσιν καὶ τό γε πλεῖστον τῇ τέρψει
from the world removal and the indeed most(-part) by-the delight
τῶν μὴ φαινομένων καὶ ἐλπιζομένων ἐτρέφετο. καὶ
of-the(-things) not appearing and hoped-for he-was-nourished and
οὔτε τὸ σῶμα κατετήκετο τῇ περιστάσει, οὔτε ἄθυμος ἦν
neither the body wasted-away by-the circumstance nor despondent was
ἡ ψυχή, ἀλλ᾽ ἐν σεμνῇ τῇ καταστάσει τὴν καλὴν ἕξιν εἶχεν.
the soul but in august the condition the fine state it-had
πλὴν ἀλλὰ τιμῶν αὐτὸν ὁ θεὸς διά τινος τεταγμένου
nevertheless but honoring him — God after a-certain appointed
χρόνου δύο ἢ τριῶν ἡμερῶν ἄρτον ἐπὶ τῆς τραπέζης ἐδίδου
time of-two or three days bread on the table gave
φαίνεσθαί τε καὶ εἶναι καὶ κεχρῆσθαι. καὶ εἰσερχόμενος
to-appear both and to-be and to-be-used and entering
ἐκεῖνος ἐν τῷ σπηλαίῳ, ἡνίκα ᾐσθάνετο δεομένου τοῦ
he into the cave when he-felt needing the

σώματος, ηὕρισκε τροφὴν καὶ προσκυνήσας καὶ εὐωχηθεὶς
body he-found food and having-worshiped and having-feasted
πάλιν τῶν ὕμνων ἀπέλαυεν, ἐπιμόνως τῆς εὐχῆς καὶ
again the hymns enjoyed constantly to-the prayer and
τῆς θεωρίας ἐχόμενος, θάλλων ὁσημέραι καὶ ἐπιδιδοὺς
the contemplation clinging flourishing daily and advancing
τῷ παρόντι τῆς ἀρετῆς καὶ τῷ μέλλοντι τῆς ἐλπίδος
in-the present of-the virtue and in-the future of-the hope
ἐπὶ τὸ μεῖζον προβαίνων ἀεί· καὶ σχεδὸν ἐθάρρει περὶ
to the greater proceeding always and almost he-was-confident about
τῆς ἀμείνονος ἑαυτοῦ λήξεως, ὡς ἔχων αὐτὴν ἐν χερσὶν
the better his-own lot as having it in hands
ἤδη. ὃ καὶ γέγονεν αὐτῷ, μικροῦ δεῖν ἀποπεσόντος
already which also happened to-him (by)-little lacking having-fallen-away
ἐκ τοῦ μετὰ ταῦτα ἐπελθόντος αὐτῷ πειρασμοῦ. τί γὰρ
by the after these having-come-upon him temptation why for
οὐ λέγομεν αὐτοῦ τὴν παρ' ὀλίγον πτῶσιν; ὡς γὰρ εἰς
not do-we-tell his the by little fall when for into
τὸ φρόνημα τοῦτο προῆλθεν, ἔλαθεν ἑαυτὸν οἰόμενος
the mind this he-came he-escaped-notice-of himself supposing
πλέον εἶναί τι τῶν πολλῶν, καὶ ὡς ἤδη παρὰ τοὺς
more to-be something than-the many and as already beyond the
ἄλλους ἀνθρώπους μεῖζόν τι κεκτημένος καί, τοιοῦτος
other men greater something having-acquired and such
ὤν, λοιπὸν ἑαυτῷ ἐπεποίθει.
being henceforth in-himself he-trusted
γεννᾶται οὖν οὐκ εἰς μακρὰν αὐτῷ πρῶτόν τις μικρὰ
is-born so not after long in-him first a-certain small
ῥαθυμία, ὅσον μηδ' εἶναι ῥαθυμίαν δοκεῖν· εἶτα φύεται
sloth so-much-as not-even to-be sloth to-seem then grows
μείζων ἀμέλεια· εἶτα ὅσον καὶ αἴσθησιν εἶναι. καὶ γὰρ
greater neglect then so-much-as even perception to-be and for

ἐκ τῶν ὕπνων ὀκνηρότερος διανίστατο πρὸς τοὺς ὕμνους
from the sleeps more-sluggish he-rose for the hymns
καὶ τὸ τῶν εὐχῶν ἤδη ἀργότερον, καὶ ὁ ὕμνος οὐχ οὕτως
and the of-the prayers now slower and the hymn not so
ἐκτεταμένος καὶ ἡ ψυχὴ βουλομένη, φησίν, ἀναπαύεσθαι
extended and the soul wishing he-says to-rest
καὶ ὁ νοῦς ἔνευσε κάτω καὶ οἱ λογισμοὶ ῥεμβασμούς
and the mind inclined downward and the thoughts wanderings
τινας ἔπασχον, καί πού τις ἐν τοῖς κρυφίοις καὶ ἀτοπία
some suffered and somewhere some in the secret(-places) also strangeness
ἐμελετᾶτο. πλὴν ἀλλ᾽ ὁ ἐθισμὸς ἐκ τῶν ἔμπροσθεν
was-practiced nevertheless but the habit from the former(-things)
ἀπῆγέν πως ἔτι τὸν ἀσκητήν, ὥσπερ ῥύμη τις
led-on somehow still the ascetic like momentum a-certain
ἐκ τῆς ὁρμῆς ἐκείνης, καὶ διέσωζε τέως. καί ποτε
from the impulse that and kept-safe for-a-while and once
εἰσελθὼν μετὰ τὰς συνήθεις εὐχὰς πρὸς ἑσπέραν εὗρε τὸν
having-entered after the customary prayers toward evening he-found the
ἄρτον ἐπὶ τῆς τραπέζης θεόθεν αὐτῷ χορηγούμενον καὶ
bread on the table from-God to-him supplied and
ἀνεκτήσατο· ἐν νῷ δὲ τὰς μειώσεις ἐκείνας οὐκ ἀπεβάλετο,
refreshed-himself in mind but the diminutions those not he-cast-off
οὐδὲ ἐλογίσατο, ὅτι τὰ παροράματα τὴν σπουδὴν βλάπτει,
nor reckoned that the oversights the zeal harm
οὐδὲ ἐπὶ τὴν ἴασιν ἐτρέπετο τοῦ κακοῦ, ἀλλὰ μικρὸν
nor to the healing turned of-the evil but small(-thing)
ᾠήθη τὸ παρ᾽ ὀλίγον τῶν δεόντων ἀποπεσεῖν.
thought the by little from-the needful(-things) to-fall-away
τοιγαροῦν αὐτὸν ἔρως ἐπιθυμίας ἁρπάσας εἰς τὸν κόσμον
therefore him love of-desire having-seized into the world
ἀπῆγε τοῖς λογισμοῖς. ὅμως ἐπισχὼν ἑαυτὸν τέως εἰς
led-off with-the thoughts yet having-checked himself for-a-while into

τὴν ἐπιοῦσαν ἡμέραν ἐπὶ τὴν συνήθη τρεπόμενος ἄσκησιν καὶ
the following day to the customary turning discipline and
εὐξάμενος καὶ ὑμνήσας εἰσελθὼν ἐν τῷ σπηλαίῳ τὸν μὲν
having-prayed and having-sung having-entered into the cave the indeed
ἄρτον εὗρεν παρακείμενον, οὐχ οὕτω δὲ ἐπιμελῆ καὶ καθαρόν,
bread he-found laid-out not so but cared-for and clean
ἀλλὰ ἐρρυπωμένον πως ἤδη. καὶ θαυμάσας καί που
but soiled somehow now and having-wondered and somewhat
κατηφὴς γενόμενος, ὅμως μετέσχε καὶ ἀνεκτήσατο. τρίτη
downcast having-become yet he-partook and refreshed-himself (a)-third
νὺξ γέγονε καὶ τριπλάσιον τὸ κακὸν προσετίθετο. καὶ γὰρ
night came and threefold the evil was-added and for
θᾶττον ὁ νοῦς αὐτοῦ τοῖς λογισμοῖς ἐγκατέσκηψεν. ἡ μνήμη
quicker the mind his on-the thoughts fell the memory
δὲ αὐτῷ ὡσὰν συμπαρούσης γυναικὸς καὶ συνανακειμένης
and to-him as-if being-present (a)-woman and lying-with(-him)
συνδιετίθετο καὶ τὸ πρᾶγμα ἐν ὀφθαλμοῖς εἶχε καὶ ὡς
was-disposed and the thing in eyes he-had and as
πράττων αὐτὸ διετέλει. ἐξῆλθε δὲ ὅμως καὶ τὴν τρίτην
doing it he-continued he-went-out and yet also the third
ἡμέραν ἐπὶ τὸ ἔργον καὶ τὴν εὐχὴν καὶ τοὺς ὕμνους, οὐκέτι
day to the work and the prayer and the hymns no-longer
καθαρὰς ἔχων τὰς ἐνθυμήσεις, ἀλλὰ πυκνὰ μεταστρεφόμενος
pure having the thoughts but often turning-about
μετεωρίζετο τοὺς ὀφθαλμοὺς ὧδε κἀκεῖ ἀκοντίζων. διέτεμνον
he-was-distracted the eyes here and-there darting cut-through
γὰρ αὐτοῦ τὸ καλὸν ἔργον αἱ μνῆμαι τῶν ἐνθυμήσεων.
for his the good work the memories of-the thoughts
ἑσπέρας οὖν ἐπανῆλθεν ἄρτου δεόμενος. τὸν δὲ εὗρε
at-evening so he-returned of-bread needing it and he-found
μὲν ἐν τῇ τραπέζῃ οἷον ὑπὸ μυῶν ἢ κυνῶν βεβρωμένον
indeed on the table as-if by mice or dogs eaten

καὶ λείψανόν τι τῶν ξηρῶν ἔξωθεν. τότε στένει μὲν
and remnant some of-the dry(-parts) outside then he-groans indeed
καὶ δακρύει, ἀλλ᾽ οὐχ ὅσον ἱκανόν, οὐδὲ ὅσον στεῖλαι
and weeps but not as-much-as sufficient nor as-much-as to-check
τὴν ἀτοπίαν. καὶ ἐτράφη οὐχ ὅσον ἤθελεν, οὐδὲ ὅσον
the strangeness and he-ate not as-much-as he-wished nor as-much-as
οἷός τε ἦν. ἐπῆλθαν δὲ αὐτῷ οἱ λογισμοὶ ἀθρόως
able — he-was came-upon and him the thoughts all-at-once
πάντοθεν αὐτὸν περιέχοντες καὶ πολεμοῦντες αὐτοῦ τὴν
from-all-sides him surrounding and warring-on his the
διάνοιαν καὶ εὐθὺς αἰχμάλωτον αἴρουσιν εἰς τὸν κόσμον.
mind and at-once captive they-carry into the world
ἀναστὰς δὲ ᾤχετο ἐπὶ τὴν οἰκουμένην διὰ τῆς ἐρήμου
having-risen and he-went to the inhabited-world through the desert
νυκτοπορῶν. καταλαβούσης δὲ αὐτὸν τῆς ἡμέρας καὶ τῆς
traveling-by-night having-overtaken and him the day and the
οἰκουμένης ἔτι μακρὰν ἀπεχούσης καὶ τοῦ καύματος αὐτὸν
inhabited-world still far being-distant and the heat him
θλίβοντος ἐκοπίασεν. κατενόει δὲ πάντοθεν ἑαυτοῦ κύκλῳ
oppressing he-grew-weary he-considered and on-all-sides himself around
περισκοπῶν, εἴ που μοναστήριον ἀναφανείη καὶ
looking-about whether somewhere (a)-monastery might-appear and
εἰσελθὼν ἀναπαύσηται. ὅπερ καὶ γέγονεν, ὑποδεξαμένων
having-entered he-may-rest which also happened having-received
αὐτὸν εὐλαβῶν τινων καὶ πιστῶν ἀδελφῶν, οἳ ὡς πατέρα
him devout some and faithful brothers who as father
γνήσιον θεασάμενοι ἔνιψαν τὴν ὄψιν αὐτοῦ καὶ τοὺς πόδας
genuine having-beheld washed the face his and the feet
καὶ εὐξάμενοι τράπεζαν παραθέντες, τῶν εὑρεθέντων
and having-prayed (a)-table having-set of-the(-things) found
ἠξίουν μετὰ ἀγάπης μεταλαβεῖν. ὡς δὲ ἀνεκτήσατο, ἠξίουν
asked with love to-partake when and he-refreshed-himself asked

λόγον σωτηρίας αὐτοῖς παρ' αὐτοῦ οἱ ἀδελφοὶ λέγεσθαι καὶ,
(a)-word of-salvation to-them by him the brothers to-be-spoken and
οἵαις μεθοδείαις δύναιντο σωθῆναι ἐκ τῆς τοῦ διαβόλου
by-what methods they-could be-saved from the of-the devil
παγίδος, καὶ ὅπως τῶν αἰσχρῶν λογισμῶν περιγένωνται.
snare and how the shameful thoughts they-may-overcome
ὁ δὲ αὐτοῖς, ὡς πατὴρ τέκνα νουθετῶν, παρῄνει
he and them as (a)-father children admonishing exhorted
προσκαρτερεῖν ἐν τοῖς πόνοις ὀλίγον ὕστερον εἰς ἀνάπαυσιν
to-persevere in the toils (a)-little later into rest
πολλὴν μεθισταμένοις, καὶ πολλὰ ἕτερα περὶ ἀσκήσεως
much (as-men)-passing and many other(-things) about discipline
αὐτοῖς διαλεγόμενος λίαν ὠφέλησεν. παυσάμενος δὲ τῆς
with-them conversing greatly he-benefited having-ceased and from-the
νουθεσίας καὶ μικρὸν ἐν ἑαυτῷ γενόμενος διελογίζετό πως·
admonition and (a)-little in himself having-become he-reasoned somehow
"ἄλλους νουθετῶν αὐτὸς ἀνουθέτητος ἔμεινας". καὶ
others admonishing yourself unadmonished you-have-remained and
συνιδὼν ἑαυτοῦ τὴν ἧτταν δρομαῖος πάλιν ἐπὶ τὴν ἔρημον
having-perceived his-own the defeat running again to the desert
ἐχώρει ἀποδυρόμενος ἑαυτὸν καὶ λέγων· "εἰ μὴ ὅτι κύριος
he-went lamenting himself and saying if not that (the)-Lord
ἐβοήθησέν μοι παρὰ βραχὺ παρῴκησε τῷ ἅδῃ ἡ ψυχή
helped me by little dwelt — in-Hades the soul
μου καὶ παρ' ὀλίγον ἐγενόμην ἐν παντὶ κακῷ, παρὰ μικρὸν
my and by little I-was in every evil by little
συνετέλεσάν με ἐν τῇ γῇ". καὶ γέγονεν ἐπ' αὐτῷ τὸ
they-made-an-end-of me on the earth and happened in him the(-thing)
εἰρημένον· "ἀδελφὸς ὑπ' ἀδελφοῦ βοηθούμενος ὡς πόλις
said (a)-brother by (a)-brother helped as (a)-city
ὀχυρὰ καὶ ὡς τεῖχος ἄπτωτον". καὶ ἐκεῖθεν λοιπὸν πενθῶν
strong and as (a)-wall unfalling and thenceforth then mourning

διετέλει πάντα τὸν βίον τὴν θεόθεν τράπεζαν ζημιωθεὶς
he-continued all the life the from-God table having-lost
καὶ μετὰ καμάτου τὸν ἄρτον ἑαυτοῦ πoριζόμενος. καθείρξας
and with toil the bread his-own procuring having-shut-in
γὰρ ἑαυτὸν ἐν τῷ σπηλαίῳ καὶ σάκκον καὶ σποδὸν ἑαυτῷ
for himself in the cave and sackcloth and ashes for-himself
ὑποστρώσας οὐ πρότερον ἀνέστη χαμόθεν οὐδὲ ἐπαύσατο
having-spread-under not sooner he-rose from-the-ground nor ceased
ἀποδυρόμενος, πρὶν φωνῆς ἀκοῦσαι ἀγγέλου πρὸς αὐτὸν
lamenting before (a)-voice to-hear of-(an)-angel to him
λέγοντος κατ᾽ ὄναρ· "ἐδέξατο ὁ θεὸς τὴν μετάνοιάν σου καὶ
saying in (a)-dream received — God the repentance your and
ἐλέησέν σε· καὶ τοῦ λοιποῦ ὅρα μὴ ἀπατηθῇς. ἐλεύσονται
had-mercy-on you and for-the rest see not you-be-deceived will-come
δὲ οἱ ἀδελφοὶ παρακαλοῦντές σε, οὓς σὺ ἐνουθέτησας
and the brothers exhorting you whom you admonished
καὶ κομιοῦσίν σοι εὐλογίας, ἃς ὑποδεξάμενος μεταλήψῃ
and will-bring to-you blessings which having-received you-will-partake
σὺν αὐτοῖς καὶ τῷ θεῷ διὰ παντὸς εὐχαριστήσεις."
with them and — to-God through all you-will-give-thanks
Ταῦτα οὖν, ὦ τέκνα, ὑμῖν ὑφηγησάμην, ἵνα τὴν
these so O children to-you I-have-related that the
ταπεινοφροσύνην πρῶτον ἀσκήσητε, κἂν ἐν μικροῖς, κἂν
humility first you-practice whether in small(-things) or
ἐν μεγάλοις δόξητε εἶναι — αὕτη γὰρ ἐστὶν ἡ πρώτη τοῦ
in great you-seem to-be this for is the first of-the
σωτῆρος ἐντολὴ λέγοντος· "μακάριοι οἱ πτωχοὶ τῷ
savior commandment saying blessed the poor in-the
πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν" — καὶ
spirit for theirs is the kingdom of-the heavens and
ἵνα μὴ ἀπατηθῆτε ὑπὸ τῶν δαιμόνων τὰς φαντασίας ὑμῖν
that not you-be-deceived by the demons the apparitions in-you

ἐγειρόντων. ἀλλ' ἐάν τις ἔλθῃ πρὸς ὑμᾶς ἀδελφὸς ἢ φίλος
raising but if anyone come to you brother or friend
ἢ ἀδελφὴ ἢ γυνὴ ἢ πατὴρ ἢ μήτηρ ἢ διδάσκαλος ἢ παῖς ἢ
or sister or wife or father or mother or teacher or child or
οἰκέτης, πρῶτον εἰς προσευχὴν τὰς χεῖρας ἐκτείνατε, καὶ ἐὰν
servant first in prayer the hands stretch-out and if
ᾖ φάντασμα, φεύξεται ἀφ' ὑμῶν. κἂν ἀπατῶσιν ὑμᾶς οἱ
it-be (an)-apparition it-will-flee from you and-if deceive you the
δαίμονες ἢ οἱ ἄνθρωποι κολακεύοντες ὑμᾶς καὶ ἐπαινοῦντες,
demons or the men flattering you and praising
μὴ πείθεσθε αὐτοῖς μηδὲ ἐπαίρεσθε τῇ διανοίᾳ. κἀμὲ γὰρ
not obey them nor be-elated in-the mind me-too for
οὕτως πολλάκις ἠπάτησαν οἱ δαίμονες ἐν νυκτί, καὶ οὔτε
thus often deceived the demons at night and neither
εὔξασθαί με οὔτε ἀναπαύσασθαι συνεχώρησαν, φαντασίας
to-pray me nor to-rest they-allowed apparitions
μοί τινας παρέχοντες ὅλην τὴν νύκτα. καὶ πρωὶ ἐμπαίζοντες
to-me some presenting all the night and at-dawn mocking
προσέπεσάν μοι λέγοντες· "συγχώρησον ἡμῖν, ἀββᾶ, ὅτι
they-fell-before me saying forgive us abba that
κόπους σοι παρεσχήκαμεν ὅλην τὴν νύκτα". ἐγὼ δὲ εἶπον
troubles to-you we-have-given all the night I but said
πρὸς αὐτούς· "ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι
to them depart from me all those working
τὴν ἀνομίαν· οὐ γὰρ μὴ ἐκπειράσητε δοῦλον κυρίου."
the lawlessness not for — you-shall-tempt (a)-servant of-(the)-Lord
Ὥστε οὖν καὶ ὑμεῖς, ὦ τέκνα, τὴν ἡσυχίαν μεταδιώξατε
so then also you O children the stillness pursue
πρὸς τὴν θεωρίαν ἀεὶ γυμναζόμενοι, ἵνα καθαρὸν
toward the contemplation always training that pure
κτήσησθε νοῦν τῷ θεῷ προσευχόμενοι. καλὸς μὲν
you-may-acquire (a)-mind — to-God praying good indeed

γὰρ κἀκεῖνος ὁ ἀσκητὴς ὁ συνεχῶς ἐν τῷ κόσμῳ
for that-one-too the ascetic the(-one) continually in the world
γυμναζόμενος καὶ περὶ τὰς καλὰς πράξεις ἀσχολούμενος,
training and about the good deeds busied
ὁ τὴν φιλαδελφίαν ἐπιδεικνύμενος καὶ τὴν φιλοξενίαν
the(-one) the brotherly-love displaying and the hospitality
καὶ τὴν ἀγάπην καὶ ἐλεημοσύνας διαπραττόμενος καὶ
and the love and almsgivings performing and
εὐεργετῶν τοὺς παρόντας καὶ τοῖς κάμνουσι βοηθῶν καὶ
benefiting those present and the sick helping and
ἀσκανδάλιστος διαμένων. καλὸς μὲν οὗτος καὶ πάνυ καλός.
without-offense remaining good indeed he and very good
πρακτικὸς γὰρ καὶ ἐργάτης ἐστὶ τῶν ἐντολῶν, ἀλλὰ περὶ
practical for and (a)-worker he-is of-the commandments but about
τὰ γήινα ἀσχολεῖται. κρείττων γε μὴν τούτου καὶ
the earthly(-things) is-busied better indeed truly than-him and
μείζων ὁ θεωρητικὸς ἐκεῖνος ὁ ἀπὸ τῶν πρακτικῶν ἐπὶ
greater the contemplative that the(-one) from the practical(-things) to
τὴν νόησιν ἀναδραμὼν παρεὶς ἑτέροις ταῦτα φροντίζειν,
the understanding having-run-up having-left to-others these to-care-for
αὐτὸς δὲ καὶ ἑαυτὸν ἀπαρνησάμενος καὶ ἑαυτοῦ λήθην
himself and both himself having-denied and of-himself forgetfulness
ἔχων πολυπραγμονεῖ τὰ οὐράνια εὔλυτος πάντων τῷ
having busies-himself-with the heavenly(-things) free of-all —
θεῷ παριστάμενος, ὑπ᾽ οὐδεμιᾶς φροντίδος ἑτέρας ὄπισθεν
to-God standing-beside by no care other behind
κατασπώμενος. ὁ τοιοῦτος γὰρ θεῷ συνδιάγει, θεῷ
being-dragged-down the such(-man) for with-God lives with-God
συμπολιτεύεται, ἀπαύστοις ὕμνοις ἀεὶ ὑμνῶν τὸν θεόν."
shares-citizenship with-unceasing hymns always hymning — God

Ταῦτα δὲ καὶ ἄλλα πάμπολλα ἡμῖν διηγούμενος ὁ
these and also other very-many(-things) to-us relating the
μακάριος Ἰωάννης ἐπὶ τρεῖς ἡμέρας ἄχρις ἐννάτης ὥρας
blessed John for three days until (the)-ninth hour
διαλεγόμενος τὰς ψυχὰς ἡμῶν ἐθεράπευσεν. δοὺς δὲ
conversing the souls our healed having-given and
ἡμῖν εὐλογίας ἐν εἰρήνῃ πορευθῆναι προσέταξεν, εἰπὼν
to-us blessings in peace to-go he-bade having-told
ἡμῖν καὶ προφητείαν τινά, ὅτι· "σήμερον τὰ ἐπινίκια
us also prophecy a-certain that today the victory-tidings
τοῦ εὐσεβοῦς βασιλέως Θεοδοσίου εἰς τὴν Ἀλεξάνδρειαν
of-the pious emperor Theodosius into — Alexandria
εἰσεληλύθασι τῆς τοῦ τυράννου Εὐγενίου ἀναιρέσεως",
have-come of-the of-the usurper Eugenius destruction
καὶ ὅτι· "δεῖ τὸν βασιλέα οἰκείῳ θανάτῳ τελευτῆσαι."
and that must the emperor by-(his)-own death to-die
ἅπερ συνέβη κατὰ ἀλήθειαν οὕτω γενέσθαι. Ὡς δὲ
which(-things) turned-out in truth so to-happen when and
πολλοὺς καὶ ἄλλους πατέρας ἐθεασάμεθα, ἥκασιν ἀδελφοὶ
many also other fathers we-beheld came brothers
ἀπαγγέλλοντες ἡμῖν τετελειῶσθαι τὸν μακάριον Ἰωάννην
reporting to-us to-have-been-perfected the blessed John
θαυμαστόν τινα τρόπον· ἐντειλάμενος γὰρ ἐπὶ τρεῖς
wonderful a-certain manner having-commanded for for three
ἡμέρας μηδένα συγχωρεῖν πρὸς αὐτὸν ἀνιέναι, κλίνας τὰ
days no-one to-allow to him to-go-up having-bent the
γόνατα εἰς προσευχὴν ἐτελειώθη πρὸς θεὸν ἀπερχόμενος·
knees in prayer he-was-perfected to God departing
Ὧι δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
to-whom (be)-glory into the ages amen

Or, father of a thousand brothers, plants a grove in the desert, learns the scriptures by grace, and exposes a false brother. Ammon's three thousand Tabennesiotes eat with covered faces in silence. Bes, gentlest of men, drives away a hippopotamus and a crocodile. At Oxyrhynchus the monks nearly outnumber the citizens, the city has no pagan or heretic, and its people press their hospitality on strangers. Theon, shut up for thirty years in silence, heals through his window and holds robbers fast at his door, and Elias lives on a terrible mountain at a hundred and ten.

2 Ἐθεασάμεθα δὲ καὶ ἕτερον ἄνδρα θαυμαστὸν ἐν Θηβαίδι,
we-beheld and also another man wonderful in (the)-Thebaid
ἀββᾶ Ὧρ ὄνομα αὐτῷ, πατέρα μοναστηρίων ἀδελφῶν
abba Or (the)-name to-him father of-monasteries of-brothers
χιλίων, σχῆμα μὲν ἔχοντα ἀγγελικόν, ἐνενηκονταετῆ που
thousand (a)-form indeed having angelic ninety-years-old about
ὄντα, γένειον ἔχοντα ἄχρι τοῦ στήθους· λαμπρὸν ἄγαν
being (a)-beard having to the breast bright exceedingly
καὶ φαιδρὸν τῷ προσώπῳ, ὡς καὶ ὁρώμενον αὐτὸ
and radiant in-the face so-that even being-seen itself
μόνον δυσωπηθῆναι τὸν ἄνδρα. οὗτος πολλὰ πρότερον καθ'
only to-be-abashed the man he much before by
ἑαυτὸν ἐν τῇ ἐρήμῳ ἀσκήσας τῇ πορρωτέρᾳ, ὕστερον
himself in the desert having-practiced the farther later
ἐν τῇ πλησίον ἐρήμῳ τὰ μοναστήρια συνεκρότησεν, ἄλσος
in the nearby desert the monasteries organized (a)-grove
φυτεύσας χερσὶν οἰκείαις ξύλων ἀγρίων ὄντων ἐν τῷ
having-planted with-hands own of-trees wild being in the
τόπῳ, ὡς ὕλην εἶναι ἐν τῇ ἐρήμῳ πολλήν. ἔλεγον γὰρ
place so-that (a)-wood to-be in the desert great said for
ἡμῖν οἱ περὶ αὐτὸν πατέρες, ὅτι οὐδὲ βλαστὸς εἷς ἦν
to-us the about him fathers that not-even (a)-shoot one was

ὧδε, ὅτε τὸ πρὶν ὁ ἀνὴρ ἐκ τῆς ἐρήμου παρεγένετο.
here when the(-time) before the man from the desert came
ἐφύτευσε δὲ τοῦτο, ἵνα μὴ διά τινα χρείαν οἱ συνερχόμενοι
he-planted and this that not for some need those coming-together
πρὸς αὐτὸν ἀδελφοὶ ἀναγκασθῶσι περιάγειν· ἀλλὰ πᾶσαν
to him brothers be-compelled to-go-about but all
πρόνοιαν αὐτῶν ἐποιεῖτο εὐχόμενος τῷ θεῷ καὶ ὑπὲρ τῆς
forethought for-them he-made praying — to-God and for the
σωτηρίας αὐτῶν ἀγωνιζόμενος, ἵνα ἐν μηδενὶ λείπωνται τῶν
salvation their striving that in nothing they-lack of-the
ἀναγκαίων καὶ μὴ πρόφασις αὐτοῖς ῥαθυμίας γένηταί τις.
necessary(-things) and not pretext to-them of-sloth be any
οὗτος ἐν τῇ ἐρήμῳ πρῶτον διάγων ἤσθιε βοτάνας καὶ ῥίζας
he in the desert first living ate herbs and roots
τινὰς γλυκείας, ἔπινε δὲ ὕδωρ, ὅτε καὶ ηὕρισκεν, ἐν εὐχαῖς
some sweet drank and water when also he-found in prayers
καὶ ὕμνοις διατελῶν πάντα τὸν χρόνον. ὡς δὲ λοιπὸν εἰς
and hymns continuing all the time when and then into
τὴν τελείαν τοῦ γήρως ἔφθασεν ἡλικίαν, ἄγγελος αὐτῷ
the full of-the old-age he-reached age (an)-angel to-him
φαίνεται κατ' ὄναρ ἐν τῇ ἐρήμῳ λέγων, ὅτι· "ἔσῃ εἰς
appears in (a)-dream in the desert saying that you-will-be into
ἔθνος μέγα καὶ πολὺν λαὸν πιστευθήσῃ. ἔσονται δὲ οἱ
(a)-nation great and much people you-will-be-entrusted-with will-be and those
σωζόμενοι διά σου μυριάδες δέκα. ὅσους γὰρ ἂν ἐνταῦθα
being-saved through you myriads ten as-many-as for — here
κερδήσῃς, τοσούτων ἄρξεις ἐν τῷ αἰῶνι τῷ μέλλοντι. καὶ
you-gain so-many you-will-rule in the age the coming and
μηδὲν διστάσῃς, φησὶν ὁ ἄγγελος πρὸς αὐτόν, οὐδέποτε
not-at-all doubt says the angel to him never
γάρ σοι λείψει τὰ πρὸς τὴν χρείαν ἄχρι τῆς τελευτῆς,
for to-you will-fail the(-things) for the need until the end

ὁσάκις ἂν ἐπικαλέσῃ τὸν θεόν.” ταῦτα ἀκούσας ἐπὶ
as-often-as — you-call-on — God these having-heard to
τὴν πλησίον ἔρημον ὥρμησε καταμόνας πρῶτον διάγων,
the nearby desert he-set-out alone first living
καλύβιον μικρόν τι ἑαυτῷ κατασκευάσας, λαχάνοις
hut small a-certain for-himself having-built with-vegetables
συνθέτοις μόνον ἀρκούμενος, πολλάκις καὶ δι’ ἑβδομάδος
mixed only content often even after (a)-week
ἅπαξ μεταλαμβάνων. ἀγράμματος μὲν ἦν τὸ πρῶτον·
once partaking unlettered indeed he-was the first
ἐπεὶ δὲ ἐκ τῆς ἐρήμου εἰς τὴν οἰκουμένην ἦρχετο, χάρις
when but from the desert into the inhabited-world he-came grace
αὐτῷ θεόθεν δίδοται καὶ τὰς γραφὰς ἔξωθεν ἀπεστήθιζεν.
to-him from-God is-given and the scriptures by-heart he-recited
ἐπιδοθέντος γὰρ αὐτῷ βιβλίου παρὰ τῶν ἀδελφῶν, ὡς
having-been-given for to-him (a)-book by the brothers as
ἔμπειρος τῶν γραφῶν, οὕτω λοιπὸν ἀνεγίνωσκεν.
skilled in-the scriptures so then he-read
εἰλήφει δὲ καὶ ἑτέραν χάριν τὴν κατὰ τῶν δαιμόνων
he-had-received and also another grace the against the demons
ἐλασίαν, ὡς πολλοὺς τῶν πασχόντων καὶ μὴ βουλομένους
expulsion so-that many of-the suffering(-ones) even not wishing
παριστάναι. βοώντων δ’ αὐτοῦ τὴν πολιτείαν ἰάσεις
to-present crying-out and his the way-of-life healings
τε τὰς ἄλλας πολλὰς δυνάμεις ἐπιτελῶν οὐκ ἐπαύετο,
and the other many powers performing not he-ceased
ὡς συναχθῆναι πανταχόθεν πρὸς αὐτὸν μοναχοὺς καὶ
so-that to-be-gathered from-everywhere to him monks even
εἰς χιλιάδας. Ἰδὼν οὖν ἡμᾶς ὁ ἀνὴρ καὶ περιχαρὴς
to thousands having-seen so us the man and overjoyed
γενόμενος ἠσπάσατο καὶ ὑπερηύξατο· νίψας τε τοὺς
having-become greeted and prayed-over(-us) having-washed and the

πόδας ἡμῶν χερσὶν οἰκείαις πρὸς διδασκαλίαν ἐτρέπετο.
feet our with-hands own to teaching turned
ἔμπειρος γὰρ ἦν λίαν τῶν γραφῶν θεόθεν ταύτην τὴν
skilled for he-was greatly in-the scriptures from-God this the
χάριν κτησάμενος. πολλὰ δὲ ἡμῖν λύσας τῶν γραφῶν
grace having-acquired many and for-us having-solved of-the scriptures
κεφάλαια καὶ τὴν ὀρθόδοξον πίστιν παραδοὺς ἐπὶ
chapters and the orthodox faith having-handed-down to
τὰς εὐχὰς προετρέπετο. ἔθος γὰρ τοῖς μεγάλοις, μὴ
the prayers he-urged(-us) custom for with-the great not
πρότερον τροφὴν προσίεσθαι τῇ σαρκὶ πρὶν ἢ τὴν
sooner food to-admit for-the flesh before — the
πνευματικὴν τροφὴν τῇ ψυχῇ παραδοῦναι. τοῦτο δὲ ἐστὶν
spiritual food to-the soul to-hand-over this and is
ἡ τοῦ Χριστοῦ κοινωνία. μεταλαβόντας οὖν ταύτης καὶ
the — of-Christ communion having-partaken so of-this and
εὐχαριστήσαντας ἐπὶ τὴν τράπεζαν προετρέπετο, αὐτός
having-given-thanks to the table he-urged(-us) himself
τι ἀεὶ τῶν σπουδαίων ὑπομιμνήσκων καθήμενος καὶ
something always of-the earnest(-things) recalling sitting and
λέγων ἡμῖν· "οἶδα ἐγώ τινα ἄνθρωπον ἐν τῇ ἐρήμῳ μηδὲν
saying to-us know I a-certain man in the desert no
γήϊνον βρῶμα ἐπὶ τρία ἔτη γευσάμενον. ἀλλὰ ἄγγελος αὐτῷ
earthly food for three years having-tasted but (an)-angel to-him
κατὰ τρεῖς ἡμέρας οὐράνιον βρῶμα ἐκόμιζεν, καὶ ἔβαλλεν
every three days heavenly food brought and put
αὐτοῦ εἰς τὸ στόμα καὶ τοῦτο αὐτῷ ἀντὶ τροφῆς καὶ
his into the mouth and this for-him instead-of food and
ποτοῦ ἐγένετο. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, ὅτι ἦλθον
drink was and I-know the such man that came
πρὸς αὐτὸν ἐν φαντασίᾳ οἱ δαίμονες ἀγγελικὰς στρατιὰς
to him in apparition the demons angelic hosts

ἐπιδεικνύντες καὶ ἅρμα πυρὸς καὶ δορυφορίαν πολλὴν,
displaying and (a)-chariot of-fire and bodyguard great
οἷά τε βασιλέως ἐπιδημοῦντός τινος καὶ λέγοντος αὐτῷ·
as — of-emperor arriving a-certain and saying to-him
"κατορθώσας πάντα, ὦ ἄνθρωπε, λοιπὸν προσκύνησόν
having-achieved all O man now worship
μοι καὶ ὡς Ἠλίαν σε ἀναλήψομεν." ἔλεγε δὲ ὁ μοναχὸς
me and as Elijah you we-will-take-up said but the monk
ἐν τῇ αὐτοῦ διανοίᾳ· "καθ' ἡμέραν προσκυνῶ τῷ ἐμῷ
in the his mind each day I-worship the my
βασιλεῖ καὶ σωτῆρι καὶ εἰ ἦν οὗτος ἐκεῖνος, οὐκ ἂν τοῦτο
king and savior and if were this(-one) that(-one) not — this
παρ' ἐμοῦ ᾔτει." ὡς δὲ μόνον εἶπεν αὐτῷ τὰ
from me he-would-ask when and only he-said to-him the(-things)
τῆς διανοίας, ὅτι· "ἔχω τὸν ἐμὸν βασιλέα Χριστόν, ὃν
of-the mind that I-have the my king Christ whom
ἀεὶ προσκυνῶ· σὺ δὲ οὐκ εἶ ἐμὸς βασιλεύς"· εὐθὺς
always I-worship you but not are my king at-once
ἐκεῖνος ἄφαντος γέγονε." ταῦτα οὖν ἡμῖν ὡς περὶ ἄλλου
he invisible became these so to-us as about another
διαλεγόμενος τὰς ἑαυτοῦ ἀρετὰς κρύπτειν ἠβούλετο. οἱ δὲ
conversing the his-own virtues to-hide he-wished the but
συνόντες αὐτῷ πατέρες αὐτὸν ἔλεγον ταῦτα ἑωρακέναι.
being-with him fathers him said these to-have-seen
Ἦν γοῦν τοσοῦτον ὁ ἀνὴρ ἐπίδοξος ἐν πολλοῖς
was at-any-rate so-much the man glorious among many
ἄλλοις πατράσιν, ὡς πολλῶν μοναχῶν πρὸς αὐτὸν
other fathers that many monks to him
ἐρχομένων πάντας τοὺς παρόντας ἀδελφοὺς συγκαλούμενος
coming all the present brothers calling-together
ἐν μιᾷ ἡμέρᾳ τὰ κέλλια αὐτοῖς ἐποίει, τοῦ μὲν πηλὸν
in one day the cells for-them he-made one indeed clay

ἐπιδιδόντος, τοῦ δὲ πλίνθον, ἄλλου δὲ ὕδωρ ἀντλοῦντος,
supplying another and brick another and water drawing
ἑτέρου δὲ ξύλα κόπτοντος. καὶ ἀποτελεσθέντων αὐτοῖς τῶν
another and wood cutting and having-been-completed for-them the
κελλίων αὐτὸς τὰς χρείας ἐπήρκει τοῖς ἐρχομένοις. Οὗτος
cells he the needs supplied to-those coming he
ψευδαδέλφου ποτὲ πρὸς αὐτὸν ἐλθόντος καὶ τὰ ἑαυτοῦ
(a)-false-brother once to him having-come and the his-own
ἱμάτια ἀποκρύψαντος ἐλέγξας αὐτὸν ἐπὶ πάντων εἰς
garments having-hidden having-exposed him before all into
μέσον αὐτὰ ἤδη προήνεγκεν, ὥστε μηκέτι τολμᾶν μηδένα
(the)-middle them at-once brought-forth so-that no-longer to-dare anyone
ἐπ' αὐτοῦ ψεύσασθαι, τοσαύτην χάριν ἀρετῆς ἔχοντος, ἣν
before him to-lie such grace of-virtue (him)-having which
διὰ τῆς πολλῆς καὶ καλῆς πολιτείας ἑαυτῷ συνελέξατο.
through the much and fine way-of-life for-himself he-gathered
ἦν δὲ ἰδεῖν τὸ πλῆθος τῶν σὺν αὐτῷ μοναχῶν ἐν τῇ
it-was(-possible) and to-see the multitude of-the with him monks in the
ἐκκλησίᾳ, οἷον χορούς τινας δικαίων λαμπαδοφορούντων
church like choirs some of-righteous(-ones) bearing-torches
καὶ ἀπαύστοις ὕμνοις τὸν θεὸν δοξαζόντων.
and with-unceasing hymns — God glorifying
Ἐθεασάμεθα δὲ ἐν Θηβαίδι καὶ ἕτερον ἄνδρα, 3
we-beheld and in (the)-Thebaid also another man
ὀνόματι Ἄμμωνα, πατέρα μοναχῶν τρισχιλίων, οὓς καὶ
by-name Ammon father of-monks three-thousand whom also
Ταβεννησιώτας ὠνόμαζον, μεγάλην ἔχοντας πολιτείαν καὶ
Tabennesiotes they-called great having way-of-life and
μηλωτὰς φοροῦντας καὶ κεκαλυμμένῳ προσώπῳ ἐσθίοντας
sheepskins wearing and with-covered face eating
καὶ κάτω νεύοντας, μή τις τὸν ἄλλον θεάσηται μασώμενον,
and down bowing lest any the other see chewing

καὶ σιωπὴν ἀσκοῦντας πολλήν, ὡς δοκεῖν ἐν ἐρημίαις
and silence practicing much so-as to-seem in solitudes
εἶναι, ἑκάστου τὴν ἑαυτοῦ πολιτείαν κρυφῇ ἐκτελοῦντος,
to-be each the his-own way-of-life secretly carrying-out
μόνον δὲ σχήματι καθημένους ἐπὶ τῆς τραπέζης καὶ
only and in-form sitting at the table and
δοκεῖν ἐσθίειν πειρωμένους λανθάνειν ἀλλήλους. οἱ μὲν
to-seem to-eat trying to-escape-notice-of one-another some indeed
γὰρ αὐτῶν ἅπαξ ἢ δεύτερον τῷ στόματι τὴν χεῖρα
for of-them once or twice to-the mouth the hand
προσῆγον ἄρτον ἢ ἐλαίας ἤ τι τῶν παρακειμένων
brought bread or olives or something of-the(-things) set-before
ἁψάμενοι, καὶ ἑκάστου προσφαγίου ἅπαξ γευσάμενοι,
having-touched and each relish once having-tasted
ἠρκοῦντο τῇ τροφῇ ταύτῃ. ἄλλοι δὲ τὸν ἄρτον ἠρέμα
were-content with-the food this others and the bread quietly
μασώμενοι, ἀπροσποιήτως τε τῶν ἄλλων ἔχοντες,
chewing unobtrusively and toward-the others behaving
οὕτως ἐνεκαρτέρουν. ἄλλοι δὲ τοῦ ζωμοῦ μόνον τρίτον
thus persevered others and of-the broth only (a)-third(-time)
ἐγεύοντο, ἐνεκρατεύοντο δὲ τῶν ἄλλων. ἅπερ πάντα κατὰ
tasted abstained and from-the others which all in
λόγον θαυμάσας οὐ παρῆκα τὴν ἐκ τούτων ὠφέλειαν.
reason having-wondered-at not I-let-pass the from these benefit
4 Εἴδομεν δὲ καὶ ἄλλον πρεσβύτην πραότητι πάντας
we-saw and also another old-man in-meekness all
ἀνθρώπους ὑπερβάλλοντα, ὀνόματι ἀββᾶ Βῆν. περὶ
men surpassing by-name abba Bes about
οὗ διεβεβαιοῦντο οἱ περὶ αὐτὸν ἀδελφοί, μηδέποτε
whom affirmed the about him brothers never
ὀμωμοκέναι, μήτε ψεύσασθαί ποτε, μήτε ὀργισθῆναι
to-have-sworn nor to-have-lied ever nor to-have-been-angry

κατά τινος, μήτε ἐπιπλῆξαι λόγῳ τινὰ πώποτε. ἦν
against anyone nor to-have-rebuked with-(a)-word anyone ever was
γὰρ ὁ βίος αὐτοῦ λίαν ἡσύχιος καὶ ὁ τρόπος ἐπιεικής,
for the life his very quiet and the manner gentle
ἀγγελικὴν κατάστασιν ἔχων. ἦν καὶ ταπεινόφρων ἄγαν
angelic condition having he-was also humble exceedingly
καὶ ἑαυτὸν εὐτελίζων. πολλὰ γὰρ ἡμῶν παρακαλούντων
and himself belittling much for we begging
αὐτὸν εἰπεῖν πρὸς ἡμᾶς προτρεπτικόν τινα λόγον, μόλις
him to-speak to us exhortatory a-certain word scarcely
ἠνέσχετο περὶ πραότητος ἡμῖν μόνον ὀλίγα διαλεχθῆναι.
he-consented about meekness to-us only few(-things) to-discourse
Οὗτος ἱπποποτάμου ποτὲ λυμηναμένου τὴν γείτονα χώραν
he (a)-hippopotamus once having-ravaged the neighboring country
ἐπιστὰς τῷ τόπῳ ὑπὸ τῶν γεωργῶν παρακληθεὶς καὶ
having-come-to the place by the farmers having-been-summoned and
ἰδὼν τὸ θηρίον ἐξαίσιον μέγεθος ἔχον πραείᾳ φωνῇ
having-seen the beast extraordinary size having with-gentle voice
ἐνετείλατο αὐτῷ λέγων· "παραγγέλλω σοι ἐν ὀνόματι
commanded it saying I-charge you in (the)-name
Ἰησοῦ Χριστοῦ μηκέτι λυμήνασθαι τὴν χώραν". ὁ δὲ ὡς
of-Jesus Christ no-longer to-ravage the country it and as
ὑπὸ ἀγγέλου ἀπελασθεὶς τοῦ τόπου παντάπασιν ἀφανὴς
by (an)-angel driven from-the place altogether invisible
γέγονεν. οὕτω καὶ κροκόδειλον ἀπεδίωξεν ἄλλοτε.
became so also (a)-crocodile he-chased-off another-time
Παρεγενόμεθα δὲ καὶ εἰς Ὀξύρυγχον πόλιν τινὰ τῆς 5
we-came and also to Oxyrhynchus city a-certain —
Θηβαίδος, ἧς οὐκ ἔστιν εἰπεῖν κατ' ἀξίαν τὰ
of-(the)-Thebaid whose not it-is(-possible) to-tell according-to worth the
θαύματα. γέμει γὰρ ἔνδοθεν οὕτως μοναστηρίων, ὡς τὰ τείχη
wonders it-is-full for within so of-monasteries that the walls

ὑπ᾽ αὐτῶν ἐξωθεῖσθαι τῶν μοναχῶν, περιέχεσθαι δὲ ἔξωθεν
by them to-be-pushed-out the monks to-be-surrounded and outside
ἑτέροις μοναστηρίοις, ὡς ἄλλην εἶναι παρὰ ταύτην τὴν
by-other monasteries so-that another to-be beside this the
ἔξω πόλιν. ἔγεμον δὲ τῆς πόλεως οἱ ναοὶ καὶ τὰ καπετώλια
outside city were-full and of-the city the temples and the capitols
τῶν μοναχῶν καὶ κατὰ πᾶν μέρος τῆς πόλεως ᾤκουν
of-the monks and in every part of-the city lived
οἱ μοναχοί. δεκαδύο δὲ εἰσὶν ἐν αὐτῇ ἐκκλησίαι, μεγίστης
the monks twelve and are in it churches very-great
οὔσης τῆς πόλεως, ἐν αἷς οἱ ὄχλοι συνάγονται· τὰ γὰρ τῶν
being the city in which the crowds assemble the for of-the
μοναχῶν εὐκτήρια καθ᾽ ἕκαστον ἦν μοναστήριον καὶ σχεδὸν
monks oratories in each were monastery and almost
πλείους ἦσαν οἱ μοναχοὶ ὑπὲρ τοὺς κοσμικοὺς πολίτας κατὰ
more were the monks beyond the worldly citizens at
πάσας τὰς εἰσόδους τῆς πόλεως καὶ ἐν τοῖς πύργοις τῶν
all the entrances of-the city and in the towers of-the
πυλῶν καταμένοντες. πεντακισχίλιοι γὰρ μοναχοὶ ἐλέγοντο
gates dwelling five-thousand for monks were-said
εἶναι ἔνδοθεν, τοσοῦτοι καὶ οἱ ἔξωθεν αὐτὴν περιέχοντες.
to-be within as-many also those outside it surrounding
καὶ οὐκ ἦν ὥρα ἡμερινὴ οὐδὲ νυκτερινή, ἐν ᾗ τὰς
and not was hour of-day nor of-night in which the
λατρείας οὐκ ἐπετέλουν τῷ θεῷ· ἀλλὰ γὰρ οὐδὲ εἷς ἦν
services not they-performed — to-God but for not-even one was
οἰκήτωρ αἱρετικὸς οὐδὲ ἐθνικὸς ἐν τῇ πόλει, ἀλλὰ πάντες
inhabitant heretical nor pagan in the city but all
ὁμοῦ οἱ πολῖται πιστοὶ καὶ κατηχούμενοι, ὡς δύνασθαι
together the citizens faithful and catechumens so-that to-be-able
δοῦναι τὸν ἐπίσκοπον ἐν τῇ πλατείᾳ εἰρήνην τῷ λαῷ.
to-give the bishop in the street peace to-the people

οἱ δὲ στρατηγοὶ αὐτῶν καὶ ἄρχοντες, οἱ τὰς φιλοτιμίας
the and generals their and magistrates the(-ones) the largesses
τοῖς δήμοις παρέχοντες, κατὰ τὰς πύλας καὶ τὰς εἰσόδους
to-the people providing at the gates and the entrances
σκοποὺς ἔστησαν πρὸς τό, εἰ ξένος τις πενόμενος
watchers set for the(-end) if stranger any poor
φανείη, ἀχθῆναι πρὸς αὐτοὺς ληψόμενον πρὸς παραμυθίαν
should-appear to-be-brought to them going-to-receive for comfort
ἀναλώματα. καὶ τί ἄν τις εἴποι τὴν εὐλάβειαν τῶν δήμων
expenses and what — anyone could-say the piety of-the people
ὁρώντων ἡμᾶς τοὺς ξένους διὰ τῆς ἀγορᾶς παριόντας καὶ
seeing us the strangers through the market passing and
ὥσπερ ἀγγέλοις ἡμῖν προσιόντων; τί δὲ τὸ πλῆθος ἐξείποι
as to-angels to-us coming-up how and the multitude could-tell
τις τῶν μοναχῶν καὶ παρθένων ἀναριθμήτου ὄντος; πλὴν
anyone of-the monks and virgins countless being except
ὅσον παρὰ τοῦ ἐκεῖ ἁγίου ἐπισκόπου ἠκριβευσάμεθα,
as-much-as from the there holy bishop we-ascertained
ἐδηλώσαμεν, μυρίους μὲν μοναχοὺς ὑπ' αὐτόν, δὶς μυρίας
we-have-declared ten-thousand indeed monks under him twice ten-thousand
δὲ παρθένους ἔχοντος. τὴν δὲ φιλοξενίαν αὐτῶν καὶ τὴν
and virgins having the and hospitality their and the
ἀγάπην, οἵαν παρεῖχον, ἐμὲ οὐχ οἷόν τε ἐξειπεῖν· διεσπᾶτο
love such-as they-showed me not possible — to-tell were-torn
γὰρ ἡμῶν τὰ πάλλια ἑκατέρωθεν ἡμᾶς πρὸς ἑαυτοὺς
for our the cloaks on-both-sides us toward themselves
ἀνθελκόντων. Καὶ εἴδομεν ἐκεῖ πολλοὺς καὶ μεγάλους
pulling-against-each-other and we-saw there many and great
πατέρας διάφορα χαρίσματα ἔχοντας, τοὺς μὲν ἐν λόγῳ,
fathers various gifts having some indeed in word
τοὺς δὲ ἐν πολιτείᾳ, τοὺς δὲ ἐν δυνάμεσι καὶ σημείοις.
others and in way-of-life others and in powers and signs

6 Εἴδομεν δὲ καὶ ἄλλον οὐ μικρὸν τῆς πόλεως ἐπὶ τὴν
we-saw and also another not little(-way) from-the city toward the
ἔρημον, Θεωνᾶν ὀνόματι, ἄνδρα ἅγιον ἐν οἰκίσκῳ καταμόνας
desert Theon by-name (a)-man holy in (a)-cell alone
ἐγκεκλεισμένον ἐπὶ τριάκοντα ἔτη σιωπὴν ἀσκήσαντα. ὃς
shut-in for thirty years silence having-practiced who
πλείστας δυνάμεις ἐπιτελῶν, ὡς προφήτης παρ᾽ αὐτοῖς
very-many powers performing as (a)-prophet among them
ἐνομίζετο. ἐξήρχετο γὰρ πρὸς αὐτὸν ἡμέριον τὸ πλῆθος τῶν
was-held came-out for to him daily the multitude of-the
ἀσθενούντων καὶ διὰ θυρίδος ἐπιτιθεὶς αὐτοῖς τὴν χεῖρα
sick and through (a)-window laying-on them the hand
ὑγιεῖς ἀπέλυεν ἀπελθεῖν. ἦν δὲ ἰδεῖν αὐτὸν πρόσωπον
healthy he-sent-off to-depart it-was(-possible) and to-see him (the)-face
ἀγγέλου ἔχοντα χαροποιὸν τοῖς ὀφθαλμοῖς καὶ πολλῆς
of-(an)-angel having gladdening to-the eyes and of-much
χάριτος ὅλον μεστόν. Ὃς οὐ πρὸ πολλοῦ τινος χρόνου
grace wholly full who not before long some time
ληστῶν αὐτῷ ἐπελθόντων νυκτὸς μακρόθεν οἰηθέντων
robbers him having-attacked by-night from-afar having-supposed
χρυσίον εὑρήσειν ἱκανὸν παρ᾽ αὐτῷ καὶ βουλομένων αὐτὸν
gold they-would-find enough with him and wishing him
ἀναιρεῖν, ηὔξατο, καὶ ἀκίνητοι πρὸς τὰς θύρας αὐτοῦ ἄχρι
to-kill he-prayed and motionless at the doors his until
πρωὶ ἔμειναν. παραγενομένων δὲ πρωὶ πρὸς αὐτὸν
morning they-remained having-arrived and in-the-morning to him
τῶν ὄχλων καὶ πυρὶ παραδοῦναι αὐτοὺς προαιρουμένων
the crowds and to-fire to-hand-over them choosing
ἀναγκασθεὶς ἕνα πρὸς αὐτοὺς ἀπεφθέγξατο λόγον· “ἄφετε
having-been-compelled one to them he-uttered word let
αὐτοὺς ὑγιεῖς ἀπελθεῖν· εἰ δὲ μή, ἡ χάρις τῶν ἰαμάτων
them unharmed to-go-away if but not the grace of-the healings

ἀπ' ἐμοῦ φεύξεται." οἱ δὲ ἤκουσαν αὐτοῦ οὐδὲ γὰρ
from me will-flee they and heard him nor for
ἀντειπεῖν ἐτόλμων. καὶ ἦλθαν εὐθὺς οἱ λησταὶ ἐν τοῖς
to-speak-against they-dared and went at-once the robbers into the
πέριξ μοναστηρίοις σὺν τοῖς μοναχοῖς μεταβαλόντες τὸν
surrounding monasteries with the monks having-changed the
τρόπον καὶ ἐπὶ τοῖς πεπραγμένοις μετανοοῦντες.
manner and for the(-things) done repenting
Πεπαίδευτο δὲ ὁ ἀνὴρ τριπλῇ τῶν διαλέξεων χάριτι
had-been-educated and the man in-threefold of-the languages grace
ἔν τε Ἑλληνικοῖς καὶ Ῥωμαικοῖς καὶ Αἰγυπτιακοῖς
in both Greek and Latin and Egyptian
ἀναγνώμασι, καθὼς παρὰ πολλῶν καὶ παρ' αὐτοῦ ἐκείνου
readings as from many and from himself that-one
ἐμάθομεν. ἐπιγνοὺς γὰρ ἡμᾶς ξένους ὄντας γράψας ἐν
we-learned having-recognized for us strangers being having-written on
πινακιδίῳ τῷ θεῷ ἐφ' ἡμῖν ηὐχαρίστησεν. ἤσθιε δὲ τῶν
(a)-tablet — to-God for us gave-thanks he-ate and of-the
σπερμάτων τὰ ἄνεφθα. ἐξῄει δέ, ὡς φασί, νύκτωρ
seeds the uncooked(-ones) he-went-out and as they-say by-night
τοῦ κελλίου καὶ ἀγρίοις θηρίοις συνηγελάζετο καὶ ἐξ
from-the cell and with-wild beasts herded-together and from
οὗ εἶχεν ὕδατος αὐτὰ ἐπότιζεν. ἦν γὰρ ἰδεῖν ἴχνη
what he-had water them he-watered it-was(-possible) for to-see tracks
βουβάλων καὶ ὀνάγρων καὶ δορκάδων παρὰ τὴν μονὴν
of-antelopes and of-wild-asses and of-gazelles beside the dwelling
αὐτοῦ, οἷς ἀεὶ προσετρέπετο.
his in-which always he-delighted
Εἴδομεν δὲ καὶ ἕτερον πρεσβύτην, Ἠλίαν ὀνόματι, ἐν τῇ 7
we-saw and also another old-man Elias by-name in the
ἐρήμῳ τῆς Ἀντινόου, μητροπόλεως τῆς Θηβαίδος, ἑκατὸν
desert of-the Antinoe metropolis — of-(the)-Thebaid hundred

δέκα ἐτῶν λοιπὸν ὄντα· ἐφ᾽ ὃν ἔλεγον τὸ τοῦ προφήτου
ten of-years now being on whom they-said the of-the prophet
Ἠλία πνεῦμα ἀναπεπαῦσθαι. διαβόητος γὰρ ἦν οὗτος ἐν
Elijah spirit to-have-rested famous for was he in
τῇ φοβερᾷ ἐρήμῳ ἐκείνῃ ἑβδομήκοντα ἔτη ποιήσας. οὐ
the fearful desert that seventy years having-spent not
δύναται δὲ λόγος ἐπαξίως τὴν τραχεῖαν ἐκείνην ἔρημον
can and speech worthily the rough that desert
διηγήσασθαι τὴν ἐν τῷ ὄρει, ἐν ᾧ ἐκεῖνος ἐκάθητο
to-describe the(-one) on the mountain in which he sat
μηδέποτε κατελθὼν εἰς τὴν οἰκουμένην. ἄτραπος δὲ
never having-come-down into the inhabited-world path and
στενή τις ἦν τῶν πρὸς αὐτὸν ἀπιόντων, ὡς μόλις
narrow a-certain was of-those to him going so-that scarcely
ἐπιβαίνειν τοῖς ἴχνεσι τοὺς ἀφικνουμένους ἔνθεν κἀκεῖθεν
to-tread on-the tracks those arriving on-this-side and-on-that
λίθων ἀγρίων παρακειμένων. ἦν δὲ καθήμενος ὑπὸ
of-stones rough lying-beside he-was and sitting under
πέτραν τινὰ εἰς σπήλαιον, ὥστε καὶ τὸ ἰδεῖν αὐτὸν
rock a-certain in (a)-cave so-that even the to-see him
λίαν ἦν φοβερόν. ἔτρεμε δὲ λοιπὸν ὅλως ὑπὸ τοῦ γήρως
very was fearful he-trembled and now wholly by the old-age
συνεχόμενος. πολλὰ δὲ καθ᾽ ἑκάστην ἡμέραν σημεῖα
gripped many and on each day signs
ἐπιτελῶν καὶ ἰώμενος τοὺς κάμνοντας οὐκ ἐπαύετο.
performing and healing the sick not he-ceased
ἔλεγον δὲ περὶ αὐτοῦ οἱ πατέρες, ὅτι οὐδεὶς μέμνηται τὴν
said and about him the fathers that no-one remembers the
αὐτοῦ ἐν τῷ ὄρει γεγενημένην ἄνοδον. ἤσθιε δὲ ἐν τῷ
his on the mountain having-taken-place ascent he-ate and in the

γήρει οὐγκίας τρεῖς ἄρτου εἰς ἑσπέραν καὶ τρεῖς ἐλαίας.
old-age ounces three of-bread at evening and three olives
ἐν νεότητι δὲ ἀεὶ δι' ἑβδομάδος ἅπαξ ἐσθίων διέμενεν.
in youth but always in (a)-week once eating he-continued

IV · APOLLO

Apollo of Hermopolis, where the idols fell when the Savior came with Mary and Joseph, gathers five hundred monks after forty years in the desert, where God told him he would destroy the wisdom of Egypt. In Julian's reign an angel opens the prison where he and his monks are held. He teaches discernment and joy, freezes a pagan procession in the sun until its people beg his help, makes peace between villages, converts a robber, and feeds his monks at Easter with food brought by strangers. In a famine his three baskets of bread last four months. He teaches daily communion and the keeping of the Wednesday and Friday fasts, and blames monks who wear iron.

Ἐθεασάμεθα δὲ καὶ ἕτερον ἄνδρα ἅγιον, ὀνόματι Ἀπολλῶ, 8
we-beheld and also another man holy by-name Apollo
ἐν Θηβαίδι, ἐν ὁρίοις Ἑρμουπόλεως, ἐν ᾗ ὁ σωτὴρ
in (the)-Thebaid in (the)-borders of-Hermopolis in which the savior
μετὰ Μαρίας καὶ τοῦ Ἰωσὴφ παρεγένετο, Ἡσαίου τὴν
with Mary and — Joseph came of-Isaiah the
προφητείαν ἀναπληρῶν λέγοντος· "ἰδοὺ κύριος κάθηται ἐπὶ
prophecy fulfilling saying behold (the)-Lord sits on
νεφέλης κούφης καὶ ἥξει εἰς Αἴγυπτον καὶ σεισθήσεται
(a)-cloud light and will-come into Egypt and will-be-shaken
τὰ χειροποιητὰ Αἰγύπτου ἀπὸ προσώπου αὐτοῦ καὶ
the handmade(-things) of-Egypt from (the)-face his and
πεσοῦνται ἐπὶ τὴν γῆν." εἴδομεν γὰρ ἐκεῖ καὶ τὸν ναόν,
will-fall upon the earth we-saw for there also the temple
ἔνθα εἰσελθόντος τοῦ σωτῆρος ἐν τῇ πόλει τὰ εἴδωλα
where having-entered the savior into the city the idols

πάντα κατέπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. Εἴδομεν
all fell-down on (their)-face upon the earth we-saw
οὖν τὸν ἄνδρα τοῦτον ἐν τῇ ἐρήμῳ ὑπὸ τὸ ὄρος
so the man this in the desert under the mountain
ἔχοντα μοναστήριον, πατέρα μοναχῶν πεντακοσίων. ὃς
having (a)-monastery father of-monks five-hundred who
διαβόητος ἦν ἐν Θηβαίδι καὶ ἔργα μεγάλα ἦν αὐτῷ,
famous was in (the)-Thebaid and works great were to-him
καὶ δυνάμεις πολλὰς ἐποίει δι᾽ αὐτοῦ ὁ κύριος, σημεῖά
and powers many did through him the Lord signs
τε πάμπολλα δι᾽ αὐτοῦ ἐπετελοῦντο. οὗτος γὰρ ἐκ
and very-many through him were-performed he for from
παιδόθεν πολλὴν ἄσκησιν ἐνδειξάμενος ἐν τῷ τέλει τῆς
childhood much discipline having-displayed in the end of-the
ἡλικίας τοιαύτης ἔτυχε χάριτος· ὀγδοηκοστοῦ γὰρ ὢν ἔτους
age such obtained grace eightieth for being year
μέγα μοναστήριον ἑαυτῷ συνεκρότησε τελείων ἀνδρῶν
(a)-great monastery for-himself organized of-perfect men
πεντακοσίων, δυναμένων σχεδὸν πάντων σημεῖα ἐπιτελεῖν.
five-hundred being-able almost all signs to-perform
Οὗτος δεκαπέντε ἐτῶν ἀναχωρήσας τοῦ κόσμου καὶ
he fifteen of-years having-withdrawn from-the world and
τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ διατελέσας πᾶσάν τε ἀρετὴν
forty years in the desert having-continued every and virtue
ἀκριβῶς ἐξασκήσας, ὕστερον φωνῆς ἀκούειν ἔδοξε τοῦ
exactly having-practiced later (a)-voice to-hear seemed —
θεοῦ πρὸς αὐτὸν λέγοντος· “Ἀπολλῶ, ἀπολῶ διά σου
of-God to him saying Apollo I-will-destroy through you
τὴν σοφίαν τῶν ἐν Αἰγύπτῳ σοφῶν καὶ τὴν σύνεσιν τῶν
the wisdom of-the in Egypt wise and the understanding of-the
ἀσυνέτων ἐθνῶν ἀθετήσω. ἀπολεῖς δέ μοι σὺν αὐτοῖς
foolish nations I-will-set-aside you-will-destroy and for-me with them

καὶ τοὺς σοφοὺς Βαβυλῶνος καὶ πᾶσαν τὴν δαιμονικὴν
also the wise of-Babylon and all the demonic
λατρείαν ἐξαφανίσεις. καὶ νῦν πορεύου εἰς τὴν οἰκουμένην·
worship you-will-abolish and now go into the inhabited-world
γεννήσεις γάρ μοι λαὸν περιούσιον, ζηλωτὴν καλῶν
you-will-beget for for-me (a)-people special emulator of-good
ἔργων." ὁ δὲ ἀποκριθεὶς εἶπεν· "ἄφελε ἀπ' ἐμοῦ, δέσποτα,
works he and having-answered said take-away from me master
τὴν ἀλαζονείαν, μή πως ἐπαρθεὶς ὑπὲρ τὴν ἀδελφότητα
the boastfulness lest somehow having-been-elated over the brotherhood
τὸ πᾶν ἀγαθὸν ζημιωθῶ". εἶπε δὲ πάλιν ἡ θεία φωνὴ πρὸς
the whole good I-lose said and again the divine voice to
αὐτόν· "ἐπίβαλε τὴν χεῖρά σου ἐπὶ τὸν αὐχένα σου καὶ
him put the hand your on the neck your and
καθέξεις καὶ κατορύξεις αὐτὴν ἐν τῇ ἄμμῳ". ὁ δὲ ταχέως
you-will-hold-fast and you-will-bury it in the sand he and quickly
τὴν χεῖρα ἐπὶ τὸν αὐχένα ἐπιβαλὼν ἐδράξατο Αἰθίοπος
the hand on the neck having-put seized (an)-Ethiopian
μικροῦ καὶ κατέχωσεν αὐτὸν ἐν τῇ ἄμμῳ βοῶντα καὶ
small and buried him in the sand crying and
λέγοντα· "ἐγὼ εἰμὶ ὁ τῆς ὑπερηφανίας δαίμων". καὶ πάλιν
saying I am the of-the pride demon and again
φωνὴ ἐγένετο πρὸς αὐτὸν λέγουσα· "πορεύου, ὅτι πᾶν, ὃ
(a)-voice came to him saying go for all which
ἐὰν αἰτήσῃ παρὰ τοῦ θεοῦ λήψῃ". ὁ δὲ εὐθὺς ἀκούσας
— you-ask from — God you-will-receive he and at-once having-heard
εἰς τὴν οἰκουμένην ἐξώρμησε κατὰ τὸν καιρὸν Ἰουλιανοῦ
into the inhabited-world set-out in the time of-Julian
τοῦ τυράννου καὶ παραβάλλει τέως ἐν τῇ πλησίον ἐρήμῳ.
the tyrant and arrives meanwhile in the nearby desert

Σπήλαιον δὲ μικρὸν καταλαβὼν ἐκεῖ κατέμεινεν ὑπὸ τὸ
(a)-cave and small having-occupied there he-stayed under the
ὄρος. τὸ δὲ ἔργον αὐτοῦ ἦν τὸ πανημερίους εὐχὰς τῷ
mountain the and work his was the all-day prayers —
θεῷ ἀποδιδόναι, ἑκατοντάκις μὲν ἐν νυκτί, τοσαυτάκις
to-God to-render a-hundred-times indeed in (the)-night as-many-times
δὲ ἐν ἡμέρᾳ κάμπτων τὰ γόνατα. ἡ τροφὴ δὲ αὐτοῦ
and in (the)-day bending the knees the food and his
τέως καθάπερ πρῶτον παρὰ θεοῦ ἐξ ἀμηχάνου
meanwhile as at-first from God from (the)-impossible
ἐχορηγεῖτο. ἐν τῇ ἐρήμῳ γὰρ αὐτῷ δι᾽ ἀγγέλου ἡ τροφὴ
was-supplied in the desert for to-him by (an)-angel the food
ἐκομίζετο. τὸ δὲ ἔνδυμα αὐτοῦ ἦν ὁ λευιτών, ὅνπερ
was-brought the and clothing his was the sleeveless-tunic which
τινὲς κολόβιον προσαγορεύουσι, καὶ λέντιον μικρὸν ἐπὶ
some colobium call and (a)-linen-cloth small on
τὴν κεφαλὴν αὐτοῦ. ταῦτα γὰρ αὐτῷ ἔμειναν ἐν τῇ
the head his these for for-him remained in the
ἐρήμῳ μὴ παλαιούμενα. Ἦν γοῦν ἐν τῇ πλησίον τῆς
desert not growing-old he-was at-any-rate in the near the
οἰκουμένης ἐρήμῳ ἐν τῇ δυνάμει διάγων τοῦ πνεύματος
inhabited-world desert in the power living of-the spirit
σημεῖα καὶ ἰάσεις ἐπιτελῶν θαυμαστάς, ἃς οὐκ ἄν τις
signs and healings performing wonderful which not — anyone
δι᾽ ὑπερβολὴν θαύματος πάσας ἐξειπεῖν δύναιτο, καθὼς
because-of excess of-wonder all to-tell could as
παρὰ τῶν συνόντων αὐτῷ πρεσβυτέρων ἠκούσαμεν καὶ
from the being-with him elders we-heard and
αὐτῶν τελείων ὄντων καὶ ἡγουμένων πολλῆς ἀδελφότητος.
themselves perfect being and leading (a)-large brotherhood

γέγονεν οὖν εὐθὺς διαβόητος ὁ ἀνὴρ ὡσὰν νέος τις
became so at-once famous the man as-if new a-certain
προφήτης καὶ ἀπόστολος τῇ ἡμετέρᾳ γενεᾷ ἐπιφοιτήσας.
prophet and apostle on-the our generation having-come
φήμης δὲ πολλῆς περὶ αὐτοῦ διαδραμούσης πάντες οἱ πέριξ
(a)-report and much about him having-spread all the around
σποράδην μένοντες μοναχοὶ πρὸς αὐτὸν ἀεὶ ἔφθανον ὡς
scattered staying monks to him always came as
πατρὶ γνησίῳ τὰς ἑαυτῶν ψυχὰς δῶρα προσφέροντες.
to-(a)-father genuine the their-own souls (as)-gifts offering
ὁ δὲ οὓς μὲν πρὸς θεωρίαν προσεκαλεῖτο, οὓς δὲ τὴν
he and some indeed to contemplation invited others and the
πρακτικὴν συνεβίβαζε μετελθεῖν ἀρετήν, πρῶτον δεικνὺς
practical urged to-pursue virtue first showing
ἔργῳ, ἅπερ λόγῳ ποιεῖν αὐτοὺς ἐνουθέτει. πολλάκις γὰρ
in-deed what in-word to-do them he-admonished often for
ἐπιδεικνύων αὐτοῖς τὴν ἄσκησιν, κατὰ κυριακὴν μόνον
showing them the discipline on (the)-Lord's-day only
μετ' αὐτῶν μετελάμβανεν, αὐτὸς μὲν οὐδὲν πλέον, ἢ
with them he-partook he indeed nothing more than
ὅσαπερ τῶν λαχάνων αὐτομάτως ἐκ τῆς γῆς ἀναφύεται,
whatever of-the vegetables of-themselves from the earth spring-up
οὐκ ἄρτον τέως, οὐκ ὄσπριον, οὐ τῶν ἐν τοῖς φυτοῖς
not bread meanwhile not pulse not of-the on the plants
ὀπωρῶν τι διαιτώμενος, οὐδ' ὅσα διὰ τοῦ πυρὸς ἔχει
fruits any living-on nor whatever through the fire has
τὴν χρῆσιν. Ἀκούσας δέ ποτε ἐν τοῖς Ἰουλιανοῦ καιροῖς,
the use having-heard and once in the of-Julian times
ὅτι ἀδελφὸς εἰς στρατιὰν κρατηθεὶς ἐν φυλακῇ δεσμώτης
that (a)-brother for (the)-army seized in prison (a)-prisoner
κάθηται, παρεγένετο πρὸς αὐτὸν μετὰ τῆς ἀδελφότητος,
sits he-came to him with the brotherhood

παρακαλῶν αὐτὸν καὶ νουθετῶν καρτερεῖν ἐν τοῖς πόνοις
exhorting him and admonishing to-persevere in the toils
καὶ τοὺς ἐπερχομένους αὐτῷ κινδύνους ὑπερορᾶν. καιρὸν
and the coming-upon him dangers to-disregard (the)-time
γάρ, φησίν, εἶναι ἀγῶνος αὐτῷ τὸ τηνικαῦτα καὶ τὴν
for he-says to-be of-contest for-him the(-time) then and the
γνώμην αὐτοῦ τῇ τῶν πειρασμῶν προσβολῇ δοκιμάζεσθαι.
resolve his by-the of-the temptations assault to-be-tested
ὡς δὲ ἐπεστήριξεν αὐτοῦ τὴν ψυχὴν τοῖς λόγοις τούτοις,
when and he-strengthened his the soul with-the words these
ἐπιστὰς ὁ χιλίαρχος, ὁρμῇ τῆς κακίας φερόμενος,
having-come-up the tribune by-(the)-impulse of-the wickedness borne
ἀπαγγείλαντος αὐτῷ τινος περὶ αὐτοῦ, καὶ ἐπιθεὶς
having-reported to-him someone about him and having-put
κλεῖθρα ταῖς θύραις τῆς φυλακῆς αὐτόν τε καὶ τοὺς
bars on-the doors of-the prison him both and the
μετ᾽ αὐτοῦ μοναχοὺς πάντας κατέκλεισεν, ὡς ἐπιτηδείους
with him monks all shut-in as fit
ἐσομένους πρὸς τὴν στρατιάν, καὶ φύλακας ἱκανοὺς αὐτοῖς
going-to-be for the army and guards enough over-them
καταστήσας ἐπὶ τὴν αὑτοῦ οἰκίαν ἀνεχώρησε, μηδὲ ἄχρι
having-set to the his-own house withdrew not-even as-far-as
ἀκοῆς παρακληθῆναι ὑπ᾽ αὐτῶν ἀνασχόμενος. κατὰ δὲ
hearing to-be-entreated by them having-endured at and
τὸ μεσονύκτιον λαμπαδηφόρος ἄγγελος φαίνεται τοῖς
the midnight torch-bearing (an)-angel appears to-those
φυλάττουσι φωτὶ καταστράπτων πάντας ἐν τῷ οἰκήματι,
guarding with-light dazzling all in the building
ὡς ὑπ᾽ ἐκπλήξεως ἀχανεῖς γενέσθαι τοὺς φύλακας. οἳ
so-that from astonishment speechless to-become the guards who
καὶ ἀναστάντες ἠξίουν αὐτοὺς ἀπελθεῖν ἅπαντας τῶν
also having-risen asked them to-go-away all the

θυρῶν αὐτῶν ἀνοιχθεισῶν· ἄμεινον γὰρ εἶναι τὸ αὐτοὺς
doors themselves having-been-opened better for to-be the themselves
τεθνάναι ὑπὲρ αὐτῶν ὡμολόγουν, ἢ τὴν θεόθεν ἐλθοῦσαν
to-have-died for them they-confessed than the from-God having-come
τοῖς ἀλόγως κατεχομένοις ἐλευθερίαν παριδεῖν. ὁ τοίνυν
to-those unreasonably held freedom to-overlook the then
χιλίαρχος σὺν τοῖς ἄρχουσιν ἕωθεν τῇ φυλακῇ ἐπιστὰς
tribune with the magistrates at-dawn to-the prison having-come-up
ἐσπούδαζε τοὺς ἄνδρας τῆς πόλεως ἐξελθεῖν. σεισμῷ
urged the men from-the city to-go-out by-(an)-earthquake
γὰρ τὸν οἶκον αὐτοῦ ἔφασκε πεπτωκέναι καὶ τοὺς
for the house his he-said to-have-fallen and the
βελτίστους τῶν θεραπόντων αὐτοῦ κατειληφέναι. οἳ δὲ ὡς
best of-the servants his to-have-overtaken they and when
ἤκουσαν φωνὰς εὐχαριστηρίους ᾄδοντες τῷ θεῷ ἀπῄεσαν
they-heard words thankful singing — to-God went-off
ἐπὶ τὴν ἔρημον καὶ ἦσαν λοιπὸν ὁμοῦ πάντες κατὰ
to the desert and were henceforth together all according-to
τὸν ἀποστολικὸν λόγον ἔχοντες καρδίαν καὶ ψυχὴν μίαν.
the apostolic word having heart and soul one
Ἐδίδασκε δὲ αὐτοὺς καθ' ἡμέραν διαπρέπειν ταῖς ἀρεταῖς
he-taught and them each day to-excel in-the virtues
καὶ τὰς μηχανὰς τοῦ διαβόλου τὰς ἐν τοῖς λογισμοῖς
and the devices of-the devil the(-ones) in the thoughts
παρὰ τὴν ἀρχὴν εὐθὺς διακρούεσθαι. θραυσθείσης γάρ,
at the beginning at-once to-beat-off having-been-crushed for
φησί, τῆς κεφαλῆς τοῦ ὄφεως ἅπαν τὸ σῶμα νεκρόν
he-says the head of-the serpent all the body dead
ἐστι. τηρεῖν γὰρ ἡμῖν, φησίν, ὁ κύριος ἐντέλλεται τὴν
is to-watch for us he-says the Lord commands the
κεφαλὴν τοῦ ὄφεως. τοῦτο δὲ ἐστίν, ἵνα μηδὲ παρὰ τὴν
head of-the serpent this and is that not-even at the

ἀρχὴν τοὺς φαύλους καὶ ἀπρεπεῖς λογισμοὺς διανοεῖσθαι
beginning the base and unseemly thoughts to-entertain
καταδεξώμεθα, ἀλλὰ καὶ τὴν αἰσχρὰν φαντασίαν τοῦ νοὸς
we-accept but even the shameful image of-the mind
ἡμῶν ἀπαλεῖψαι, πειρᾶσθαι δὲ ἀλλήλους ὑπερβάλλειν ταῖς
our to-wipe-out to-try and one-another to-surpass in-the
ἀρεταῖς, μή τις ἐλάττων ἐν ταῖς εὐδοκιμήσεσι ταύταις
virtues lest anyone less in the distinctions these
τοῦ ἑτέρου φανείη. τεκμήριον δέ, φησίν, ὑμῶν ἔστω ἡ τῶν
than-the other appear (a)-proof and he-says your let-be the of-the
ἀρετῶν προκοπή, ὅταν τὴν ἀπάθειαν καὶ τὴν ἀνορεξίαν
virtues progress when the dispassion and the freedom-from-appetite
κτήσησθε· ἀρχὴ γὰρ τῶν τοῦ θεοῦ χαρισμάτων
you-acquire (the)-beginning for of-the — of-God gifts
ἐστὶ ταῦτα. ὅταν δὲ καὶ θαυμάτων ἐπίδειξιν παρὰ θεοῦ
are these when and also of-wonders (a)-display from God
κτήσηταί τις, μὴ δὴ ὡς ἱκανῶς ἔχων πεφυσιούσθω,
acquires anyone not indeed as enough having let-him-be-puffed-up
μηδὲ ἐπαρθῇ τῷ λογισμῷ ὡς ἤδη τι πλέον παρὰ
nor be-elated in-the thought as already something more beyond
τοὺς ἄλλους τετιμημένος, μηδὲ ὡς ἐπιδεικνύμενος πᾶσιν,
the others honored nor as showing to-all
ὅτι τοιαύτης ἔλαχε χάριτος· εἰ δὲ μή, φρεναπατᾷ ἑαυτὸν
that such he-obtained grace if but not he-deceives himself
συληθεὶς τὰς φρένας καὶ τῆς χάριτος ζημιωθείς.
robbed-of the wits and the grace having-lost
Εἶχεν οὖν μεγάλα ταῦτα ἐν τοῖς λογισμοῖς διδάγματα, ὧν
he-had so great these in the thoughts teachings which
καὶ ἡμεῖς πολλάκις ὕστερον παρ᾽ αὐτοῦ ἀκηκόαμεν. ἐν δὲ
also we often later from him have-heard in and
τοῖς ἔργοις μείζονα ἐπετέλει — πᾶν γὰρ αἴτημα αὐτῷ
the works greater(-things) he-performed every for request to-him

εὐθὺς ἐδίδοτο παρὰ θεοῦ αἰτουμένῳ — καὶ ἀποκαλύψεις δὲ
at-once was-given from God asking and revelations too
ἑώρα τινάς. εἶδεν γὰρ τὸν ἑαυτοῦ πρεσβύτερον ἀδελφὸν καὶ
he-saw some he-saw for the his-own elder brother also
αὐτὸν ἐν τῇ ἐρήμῳ τελειωθέντα καὶ μείζονα πολιτείαν ὑπὲρ
himself in the desert having-been-perfected and greater way-of-life beyond
αὐτὸν ἐνδειξάμενον, ᾧ καὶ αὐτὸς ἐν τῇ ἐρήμῳ πολὺν
him having-displayed with-whom also he in the desert much
συνέζησε χρόνον. καθ' ὕπνον οὖν ἐφαντάζετο σύνθρονον
lived-with time in sleep so he-saw-in-vision sharing-the-throne
αὐτὸν τῶν ἀποστόλων γινόμενον καὶ τὴν κληρονομίαν τῶν
him of-the apostles becoming and the inheritance of-the
ἀρετῶν αὐτῷ καταλείψαντα, καὶ ὡς ἐπρέσβευεν ὑπὲρ αὐτοῦ
virtues to-him having-left and how he-interceded for him
τὸν θεὸν ἱκετεύων ταχεῖαν αὐτοῦ τὴν μετάθεσιν ποιεῖσθαι
— God beseeching swift his the removal to-make
καὶ σὺν αὐτῷ εἰς τοὺς οὐρανοὺς ἀναπαύεσθαι, εἰπόντος πρὸς
and with him in the heavens to-rest having-said to
αὐτὸν τοῦ σωτῆρος· ἔτι μικρὸν αὐτὸν χρεωστεῖν αὐτῷ χρόνον
him the savior still little him to-owe to-him time
ἐπὶ τῆς γῆς πρὸς τὴν τελείωσιν, ἄχρις ἂν τῆς πολιτείας
on the earth for the perfection until — of-the way-of-life
αὐτοῦ πολλοὶ ζηλωταὶ ἔσωνται. λαὸς γὰρ αὐτῷ μέγας
his many emulators should-be (a)-people for to-him great
τῶν μοναχῶν ἐμπιστευθήσεσθαι ἔμελλε καὶ στρατιά τις
of-the monks to-be-entrusted was-about and army a-certain
εὐσεβής, ἵνα ἀξίαν τῶν καμάτων τὴν εὐδοκίμησιν οὕτως
pious that worthy of-the labors the esteem thus
σχοίη παρὰ τῷ κρείττονι. ταῦτα ἑώρα, ἅπερ καὶ γέγονεν.
he-might-have with the mightier(-one) these he-saw which also happened

Συνελθόντων γὰρ πολλῶν μοναχῶν πρὸς αὐτὸν καὶ
having-come-together for many monks to him and
διὰ τῆς διδαχῆς αὐτοῦ καὶ τῆς ἀναστροφῆς πλείστων
through the teaching his and the conduct very-many
ἀποταξαμένων τῷ κόσμῳ, ἐγένετο συνοικία τῶν ἀδελφῶν
having-renounced the world there-came-to-be (a)-settlement of-the brothers
ὁμοῦ πρὸς αὐτὸν ἐν τῷ ὄρει ἄχρι πεντακοσίων κοινὸν
together with him on the mountain up-to five-hundred common
τὸν βίον ἐχόντων καὶ τράπεζαν μίαν διαιτωμένων. καὶ
the life having and table one living-at and
ἦν ἰδεῖν αὐτοὺς ἀγγελικήν τινα ἀληθῶς στρατιὰν
it-was(-possible) to-see them angelic a-certain truly army
κεκοσμημένων κόσμῳ παντὶ λευκοφορούντων καὶ τὸ
adorned with-adornment every wearing-white and the(-word)
τῆς γραφῆς ἐπ᾽ αὐτοῖς πεπληρῶσθαι λεγούσης· εὐφράνθητι
of-the scripture in them to-have-been-fulfilled saying rejoice
ἔρημος διψῶσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα, ὅτι
desert thirsting break-forth and cry the(-one) not being-in-labor for
πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης
many the children of-the desert rather than of-the(-one) having
τὸν ἄνδρα. πεπλήρωτο μὲν γὰρ καὶ ἐπὶ τῆς ἐξ ἐθνῶν
the husband had-been-fulfilled indeed for also in the from (the)-gentiles
ἐκκλησίας τὸ προφητικὸν τοῦτο λόγιον. τετέλεσται
church the prophetic this oracle has-been-accomplished
δὲ καὶ ἐπὶ τῆς Αἰγυπτιακῆς ἐρήμου πλείονα τέκνα θεῷ
and also in the Egyptian desert more children to-God
παριστώσης ὑπὲρ τὴν οἰκουμένην γῆν. ποῦ γὰρ τοσαῦται
presenting beyond the inhabited land where for so-many
ἐν ταῖς πόλεσι τῶν μοναχῶν ἀγέλαι, ὅσας αἱ κατ᾽
in the cities of-the monks flocks as-many-as the(-ones) in
Αἴγυπτον ἔρημοι τῷ θεῷ παριστῶσιν; ὅσοι γὰρ ἐνταῦθα
Egypt deserts — to-God present as-many-as for here

λαοί, τοσοῦτοι ἐν ταῖς ἐρήμοις μοναχοί. κἀμοὶ δοκεῖ τὸ τοῦ
peoples so-many in the deserts monks and-to-me seems the of-the
ἀποστόλου ῥητὸν καὶ ἐπ' αὐτοῖς πεπληρῶσθαι λέγοντος·
apostle word also in them to-have-been-fulfilled saying
ὅπου ἐπλεόνασεν ἡ ἁμαρτία, ἐκεῖ ὑπερεπερίσσευσεν ἡ χάρις.
where abounded the sin there superabounded the grace
ἐπλεόνασε γάρ ποτε ἐν Αἰγύπτῳ πολλή τις καὶ ἄσεμνος
abounded for once in Egypt much a-certain and indecent
εἰδωλολατρεία, ὡς ἐν οὐδενὶ ἔθνει. κύνας γὰρ καὶ πιθήκους
idolatry as in no nation dogs for and apes
καὶ ἄλλα τινὰ ἐθεράπευον καὶ σκόροδα καὶ κρόμμυα
and other some(-things) they-worshiped and garlic and onions
καὶ πολλὰ τῶν εὐτελῶν λαχάνων θεοὺς ἐνόμιζον, ὡς
and many of-the cheap vegetables gods they-held as
αὐτοῦ τοῦ ἁγίου πατρὸς Ἀπολλῶ ἠκούσαμεν διηγουμένου
himself the holy father Apollo we-heard relating
περὶ αὐτῶν καὶ τῆς προτέρας πολυθεΐας τὴν αἰτίαν
about them and of-the former polytheism the cause
ἀπαγγέλλοντος. τὸν μὲν γὰρ βοῦν, φησίν, ἐθεοποίουν οἱ
reporting the indeed for ox he-says deified the
τὸ πρὶν παροικοῦντες ἡμῖν Ἕλληνες, ἐπειδὴ δι' αὐτοῦ
— formerly living-beside us pagans since through it
τὴν γεωργίαν ἐπιτελοῦντες τὴν τροφὴν ἐπορίζοντο· τὸ
the farming accomplishing the food they-procured the
δὲ ὕδωρ τοῦ Νείλου, ὅτι τὰς χώρας ἁπάσας ἤρδευεν·
and water — of-(the)-Nile because the lands all watered
ἐσέβοντο δὲ καὶ τὴν γῆν, ὡς εὐφορωτάτην οὖσαν παρὰ
they-revered and also the earth as most-fertile being beyond
τὰς ἄλλας χώρας. τὰ δὲ λοιπὰ βδελύγματα, κύνας τε
the other lands the and other abominations dogs both
καὶ πιθήκους καὶ πᾶσαν τὴν λοιπὴν ἀπρέπειαν τῶν ζώων
and apes and all the other unseemliness of-the animals

τε καὶ λαχάνων ἐθεράπευον, καθότι προφάσεις αὐτοῖς αἱ
both and vegetables they-worshiped because pretexts for-them the
περὶ ταῦτα χρεῖαι γέγοναν ἐν τῷ καιρῷ τοῦ Φαραὼ
about these occupations became in the time — of-Pharaoh
τοὺς ἀνθρώπους ἀπασχολῆσαι, ἡνίκα ἐκεῖνος τὸν Ἰσραὴλ
the men to-keep-busy when he — Israel
διώκων κατεποντίσθη. ἕκαστος γὰρ περὶ ὃ ἠσχολήθη μὴ
pursuing was-drowned each for about what he-was-busied not
ἐξακολουθήσας τῷ Φαραώ, τοῦτο ἐθεοποίησε λέγων· "τοῦτό
having-followed — Pharaoh this deified saying this
μοι θεὸς γέγονε σήμερον· διὸ οὐ συναπωλόμην τῷ
to-me (a)-god has-become today wherefore not I-perished-with —
Φαραώ". ταῦτα μὲν ἐν λόγοις εἶχεν ὁ ἅγιος Ἀπολλῶς.
Pharaoh these indeed in words had the holy Apollo
Πρὸ δὲ τῶν λόγων, ἅπερ ἐν τοῖς ἔργοις ἐκέκτητο χρὴ
before and the words what in the works he-possessed one-must
γράψαι. ἦσαν γὰρ αὐτῷ ποτε Ἕλληνες παροικοῦντες κατὰ
to-write were for to-him once pagans dwelling-near in
πάντας τοὺς τόπους, καὶ κῶμαι δέκα μᾶλλον αἱ πλησίον
all the places and villages ten rather those near
αὐτοῦ τὴν δαιμονικὴν εἰδωλολατρείαν ἐσέβοντο. ναὸς δὲ
him the demonic idolatry revered (a)-temple and
ἦν μέγιστος ἐν μιᾷ τῶν κωμῶν καὶ εἴδωλον ἐν αὐτῷ
was very-great in one of-the villages and (an)-idol in it
ἐπιφανέστατον. ξύλινον δὲ ἄρα τὸ ξόανον τοῦτο ἦν.
most-famous wooden and after-all the image this was
ἐπόμπευον δὲ περιφέροντες αὐτὸ κατὰ τὰς κώμας οἱ ἱερεῖς
paraded and carrying-around it through the villages the priests
βακχεύοντες μετὰ τοῦ πλήθους, ὡς δὴ ὑπὲρ τοῦ ποταμίου
raving with the crowd as indeed for the river
ὕδατος τὴν τελετὴν ἀποδιδόντες. συνέβη δὲ κατ' ἐκεῖνον
water the rite rendering it-happened and at that

τὸν καιρὸν ἐκεῖθεν παριέναι τὸν ἅγιον Ἀπολλῶ ἅμα τισὶν
the time from-there to-pass-by the holy Apollo with some
ὀλίγοις ἀδελφοῖς. ὡς δὲ εἶδεν τὸ πλῆθος δαιμονιωδῶς
few brothers when and he-saw the crowd demonically
κατὰ τὴν χώραν μαινόμενον, κάμψας τὰ γόνατα καὶ
through the country raging having-bent the knees and
προσευξάμενος τῷ σωτῆρι πάντας τοὺς Ἕλληνας ἀκινήτους
having-prayed to-the savior all the pagans motionless
ἐποίησεν. ὡς δὲ προελθεῖν ἐκείνου τοῦ τόπου οὐκ ἠδύναντο,
he-made when and to-go-forward from-that the place not they-could
ἄλλος τὸν ἄλλον ὠθοῦντες, καὶ ἐφρύγοντο τῷ καύματι
one the other pushing and they-were-parched by-the heat
πανημέριοι τὸ συμβὰν αὐτοῖς ἀποροῦντες, πόθεν
all-day the(-thing) having-befallen them being-at-a-loss whence
γεγένηται· τότε οἱ ἱερεῖς αὐτῶν ἔφασκον, Χριστιανόν
it-had-come then the priests their declared Christian
τινα εἶναι ἐν τοῖς ὁρίοις αὐτῶν καταμένοντα εἰς τὴν
a-certain to-be in the borders their dwelling in the
ἔρημον καὶ ταῦτα αὐτοῖς ἐνεργοῦντα, τὸν Ἀπολλῶ
desert and these(-things) on-them working — Apollo
λέγοντες, καὶ δεῖν αὐτὸν ἱκετεύειν, ἵνα μὴ κινδυνεύσωσιν.
saying and must him to-beseech that not they-be-endangered
ὡς δὲ οἱ πόρρωθεν προσοικοῦντες τὰς φωνὰς καὶ τὸν
when and those far-off dwelling-near the cries and the
θρῦλον ἀκούσαντες παρεγένοντο, ἠρώτων· "τί τὸ
din having-heard came they-asked what the(-thing)
συμβὰν ὑμῖν ἐξαίφνης, ἢ πόθεν γέγονεν τὸ τοιοῦτον;"
having-befallen you suddenly or whence has-come the such(-thing)
οἱ δὲ οὐκ εἰδέναι ἔφησαν, πλὴν ἐν ὑποψίᾳ εἶναι περὶ
they and not to-know said except in suspicion to-be about
τοῦ ἀνδρὸς λέγοντες, ὅτι δεῖ ἐξιλεοῦσθαι ἐκεῖνον· οἱ
the man saying that one-must to-propitiate him others

δὲ καὶ ἐμαρτύρουν ὡς θεασάμενοι αὐτὸν παριόντα. καὶ
and also testified as having-seen him passing-by and
ὡς ἠξίουν αὐτοὺς ταχεῖαν αὐτοῖς γενέσθαι τὴν βοήθειαν,
when they-asked them swift for-them to-be the help
ταύρους ἀγαγόντες μετακινεῖν τὸ εἴδωλον ἐπειρῶντο.
bulls having-brought to-move the idol they-tried
τὸ δὲ ὡς ἀκίνητον σὺν αὐτοῖς τοῖς ἱερεῦσι διέμενε,
it and as motionless with themselves the priests remained
μηδεμίαν ἑτέραν μηχανὴν ἐφευρόντες πρεσβείαν διὰ
no other device having-found (an)-embassy through
τῶν παροικούντων πρὸς τὸν Ἀπολλῶ ἔπεμπον, ὥστε
those dwelling-near to — Apollo they-sent so-that
ἀπαλλαγέντας ἐκεῖθεν ἀποστῆναι τῆς πλάνης. τούτων δὲ
having-been-released from-there to-depart from-the error these and
τῷ ἀνδρὶ δηλωθέντων κατῆλθεν ὡς τάχιστα πρὸς
to-the man having-been-made-known came-down as quickly-as-possible to
αὐτοὺς ὁ τοῦ θεοῦ ἄνθρωπος καὶ προσευξάμενος πάντας
them the — of-God man and having-prayed all
ἔλυσε τοῦ δεσμοῦ. οἱ δὲ ὁμοθυμαδὸν ἅπαντες πρὸς αὐτὸν
he-loosed from-the bond they and with-one-accord all to him
ὥρμησαν τῷ σωτῆρι τῶν ὅλων καὶ παραδοξοποιῷ θεῷ
rushed to-the savior of-the whole(-things) and wonder-working God
καταπιστεύσαντες ἑαυτοὺς καὶ τὸ εἴδωλον εὐθὺς τῷ πυρὶ
having-entrusted themselves and the idol at-once to-the fire
παραδόντες. οὓς ἅπαντας κατηχήσας καὶ βαπτίσας ταῖς
having-handed-over whom all having-catechized and having-baptized to-the
ἐκκλησίαις προσέθηκεν. πολλοὶ δὲ αὐτῶν μέχρι τοῦ νῦν ἐν
churches he-added many and of-them until the now in
τοῖς μοναστηρίοις διάγουσιν. διέδραμε δὲ πανταχοῦ ἡ φήμη
the monasteries live spread and everywhere the report

περὶ αὐτοῦ καὶ ἐπίστευσαν πολλοὶ δι' αὐτοῦ ἐπὶ τὸν κύριον,
about him and believed many through him in the Lord
ὡς μηκέτι ἐν τοῖς ὁρίοις ἐκείνοις Ἕλληνα ὀνομάζεσθαι.
so-that no-longer in the borders those (a)-pagan to-be-named
Μετ' οὐ πολὺ δὲ τοῦ χρόνου δύο κῶμαι πρὸς ἀλλήλας
after not much and the time two villages with one-another
συμβάλλουσιν πόλεμον ὑπὲρ ἀρουρῶν διαμαχόμεναι. ὡς δὲ
join war over fields fighting when and
ἔμαθεν ὁ ἅγιος, εὐθὺς κατήει πρὸς αὐτούς, διαλλάσσων
learned the saint at-once he-went-down to them reconciling
αὐτοὺς εἰς εἰρήνην. οἱ δὲ ἐξ ἐναντίας οὐκ ἐπείθοντο, ἀλλ'
them to peace those but on (the)-opposite(-side) not obeyed but
ἦσαν αὐτῷ ἀντιλέγοντες ἐφ' ἑνί τινι ἀρχιληστῇ πεποιθότες
were him gainsaying on one a-certain robber-chief relying
ὡς γενναιοτάτῳ πρὸς πόλεμον. ἰδὼν δὲ αὐτὸν ὁ Ἀπολλῶς
as most-valiant for war having-seen and him — Apollo
ἀντιλέγοντα εἶπε πρὸς αὐτόν· "εἰ πεισθῇς μοι, ὦ φίλος,
gainsaying said to him if you-obey me O friend
ἐρωτήσω μου τὸν δεσπότην ἀφεθῆναί σου τὰς ἁμαρτίας". ὁ
I-will-ask my the master to-be-forgiven your the sins he
δὲ ὡς ἤκουσεν τὸν λόγον, οὐ διημέλλησεν, ἀλλὰ ῥίψας
and when he-heard the word not delayed but having-thrown
τὰ ὅπλα τοῖς γόνασιν αὐτοῦ προσέπεσε καὶ μεσίτης εἰρήνης
the weapons at-the knees his fell-down and mediator of-peace
γενόμενος τοὺς ἰδίους εἰς τὰ ἴδια ἀπέστρεψεν. τῶν
having-become the own(-men) to the own(-homes) sent-back the
δὲ εἰρηνευσάντων καὶ ἀπελθόντων ὁ διαβόητος αὐτῶν
and having-made-peace and having-gone-away the famous their
πρόμαχος εἵπετο λοιπὸν τῷ ἀνδρὶ τὴν ὑπόσχεσιν φανερῶς
champion followed then the man the promise openly
ἀπαιτῶν. ὃν προσλαβόμενος ὁ μακάριος Ἀπολλῶς ἐν
demanding whom having-taken-with(-him) the blessed Apollo in

τῇ ἐρήμῳ ἐνουθέτει καὶ παρεκάλει μακροθυμεῖν· δυνατὸν
the desert admonished and exhorted to-be-patient able
εἶναι τὸν θεὸν λέγων τοῦτο αὐτῷ παρασχεῖν.
to-be — God saying this to-him to-grant
ὡς δὲ ἡ νὺξ ἐπέστη ἄμφω κατ᾽ ὄναρ ἐθεώρουν τοὺς
when and the night came-on both in (a)-dream beheld the
ἀγγέλους σὺν τοῖς δικαίοις τῷ θεῷ προσκυνοῦντας. ὡς δὲ
angels with the righteous — to-God worshiping when and
καὶ οὗτοι πεσόντες ὁμοῦ ἐπὶ πρόσωπον προσεκύνησαν τῷ
also these having-fallen together on (their)-face worshiped the
σωτῆρι, φωνὴ πρὸς αὐτοὺς γέγονε τοῦ θεοῦ λέγοντος· τίς
savior (a)-voice to them came — of-God saying what
κοινωνία φωτὶ πρὸς σκότος ἢ τίς μερὶς πιστῷ μετὰ
fellowship for-light with darkness or what portion for-(a)-believer with
ἀπίστου; τί δὲ καὶ ὁ ἀνδροφόνος σὺν τῷ δικαίῳ
(an)-unbeliever why and also the murderer with the righteous(-man)
παρέστηκεν ἀνάξιος ὢν τῆς τοιαύτης θεωρίας; ἀλλ᾽
stands unworthy being of-the such vision but
ἄπελθε σύ, ὦ ἄνθρωπε· κεχάρισται γάρ σοι ὁ ὀψιγόνος
go-away you O man has-been-granted for to-you the late-born
οὗτος πρόσφυξ". ἄλλα τε πολλὰ θαύματα ἰδόντες τε καὶ
this refugee other and many wonders having-seen both and
ἀκούσαντες, ἃ οὔτε λόγος τολμᾷ φράσαι, οὔτε οὖς ἀκοῦσαι,
having-heard which neither speech dares to-tell nor ear to-hear
ἔξυπνοι γενόμενοι τοῖς συνοῦσιν ἀπήγγελον. θαῦμα δὲ
awake having-become to-those with(-them) they-reported wonder and
πάντας εἶχεν ἐξαίσιον, τὸ ἓν ὅραμα ἀμφοτέρων διηγουμένων.
all held extraordinary the one vision both relating
διέμενε γοῦν σὺν τοῖς ἀσκηταῖς ὁ οὐκέτι ἀνδροφόνος
remained at-any-rate with the ascetics the no-longer murderer

ἄχρι τῆς τελευτῆς τὸν ἑαυτοῦ τρόπον διορθωσάμενος οἷον
until the end the his-own manner having-corrected like
ἀρνίον τι ἄκακον ἐκ λύκου μεταβληθείς.
lamb some innocent from (a)-wolf having-been-changed
ἐπληροῦτο δὲ καὶ ἐπ' αὐτῷ ἡ προφητεία Ἡσαίου
was-fulfilled and also in him the prophecy of-Isaiah
λέγοντος· λύκοι καὶ ἄρνες ἅμα βοσκηθήσονται καὶ λέων
saying wolves and lambs together will-feed and (a)-lion
καὶ βοῦς ἅμα φάγονται ἄχυρα. ἦν γὰρ ἰδεῖν ἐκεῖ
and (an)-ox together will-eat straw it-was(-possible) for to-see there
καὶ Αἰθίοπας σὺν τοῖς μοναχοῖς ἀσκοῦντας καὶ πολλοὺς
also Ethiopians with the monks practicing-discipline and many
ὑπερβάλλοντας ἐν ταῖς ἀρεταῖς καὶ πεπληρωμένην ἐπ'
surpassing in the virtues and fulfilled in
αὐτοῖς τὴν γραφὴν λέγουσαν· Αἰθιοπία προφθάσει χεῖρα
them the scripture saying Ethiopia will-hasten hand
αὐτῆς τῷ θεῷ. Ἄλλοτε δὲ ἦσαν Ἕλληνες πρὸς Χριστιανοὺς
her — to-God another-time and were pagans against Christians
κωμῆται διαμαχόμενοι ὑπὲρ ὁρίων αὐτῶν. πλῆθος δὲ ἦν
villagers fighting over boundaries their (a)-multitude and was
ἑκατέρων ἐνόπλων. οἷς ἐπέστη ὁ Ἀπολλῶς εἰρηνεύων.
of-each-side armed to-whom came — Apollo making-peace
ἀνθίστατο δὲ αὐτῷ ὁ τῶν Ἑλλήνων πρόμαχος δεινός τις
opposed and him the of-the pagans champion fierce a-certain
καὶ ἄγριος ὢν διαβεβαιούμενος καὶ λέγων, μὴ δώσειν
and savage being affirming and saying not he-would-give
εἰρήνην ἄχρι θανάτου. ὁ δὲ φησὶν πρὸς αὐτόν· "καὶ δὴ
peace until death he and says to him and indeed
γενέσθω, ὅπερ εἵλου. οὐδεὶς γὰρ ἕτερος ἀναιρεθήσεται
let-it-be what you-chose no-one for other will-be-slain

πλήν σου. ἔσται δέ σοι θανόντι οὐχ ἡ γῆ τάφος, ἀλλὰ
except you will-be and for-you having-died not the earth (a)-tomb but
γαστέρες θηρίων καὶ γυπῶν πλησθήσονται ἀπό σου".
bellies of-beasts and of-vultures will-be-filled from you
καὶ δὴ ὁ λόγος εὐθὺς εἰς ἔργον γέγονεν, οὐδενὸς ἐξ
and indeed the word at-once into deed became no-one from
ἑκατέρου μέρους ἀναιρεθέντος πλὴν τοῦ προμάχου· ὃν
either side having-been-slain except the champion whom
καὶ χώσαντες ἐν τῇ ἄμμῳ πρωὶ εὗρον εἰς μέλη
also having-buried in the sand in-the-morning they-found into limbs
ἐσπαραγμένον ὑπὸ γυπῶν καὶ ὑαινῶν. οἱ δὲ ὡς εἶδον
torn by vultures and hyenas they and when they-saw
τὸ θαῦμα καὶ τὴν τοῦ λόγου ἔκβασιν πάντες τῷ σωτῆρι
the wonder and the of-the word outcome all in-the savior
πιστεύσαντες προφήτην αὐτὸν ἀνεκήρυττον. Ἦν δὲ πρὸ
having-believed (a)-prophet him proclaimed was and before
τούτου ἐν τῷ σπηλαίῳ τοῦ ὄρους ὁ ἅγιος Ἀπολλὼς σὺν
this in the cave of-the mountain the holy Apollo with
πέντε τισὶν ἀδελφοῖς, οἳ πρῶτοι πρὸς αὐτοῦ ἐμαθητεύοντο
five some brothers who first by him were-discipled
νεωστὶ τῆς ἐρήμου ἐληλυθότες. ἐπῆλθε δὲ ἡ ἑορτὴ
newly from-the desert having-come came-on and the feast
τοῦ πάσχα καὶ τὴν λατρείαν τῷ θεῷ ἐν τῷ σπηλαίῳ
of-the Pascha and the service — to-God in the cave
ἀποπληρώσαντες ἔμελλον τὰ εὑρισκόμενα διαιτᾶσθαι.
having-completed they-were-about the(-things) being-found to-live-on
ἦσαν δὲ ἄρτοι ὀλίγοι ξηροὶ καὶ σύνθετά τινα λάχανα. καὶ
were and loaves few dry and pickled some vegetables and
δὴ πρὸς αὐτοὺς ὁ Ἀπολλὼς ἔφη· "εἰ πιστοὶ ἐσμέν, ὦ
indeed to them — Apollo said if faithful we-are O

τέκνα, καὶ γνήσιοι τοῦ Χριστοῦ παῖδες, αἰτησάσθω ἕκαστος
children and genuine — of-Christ sons let-ask each
ἡμῶν παρὰ θεοῦ, ὃ καταθύμιον ἔχει πρὸς τὴν μετάληψιν".
of-us from God what desirable he-holds for the partaking
οἱ δὲ ὡς αὐτῷ τὸ πᾶν ἐπέστρεψαν ἀναξίους ἑαυτοὺς
they and as to-him the whole turned-over unworthy themselves
ἡγούμενοι ταύτης τῆς χάριτος, φαιδρῷ τῷ προσώπῳ
thinking of-this the grace with-bright the face
προσευξαμένου αὐτοῦ καὶ πάντων τὸ "ἀμὴν" εἰρηκότων,
having-prayed he and all the amen having-said
εὐθὺς ἐπέστησαν τῷ σπηλαίῳ νυκτός τινες ἄνδρες ἄγνωστοι
at-once stood-at the cave by-night some men unknown
παντελῶς καὶ πόρρωθεν ἑαυτοὺς ἥκειν φάσκοντες
completely and from-afar themselves to-have-come declaring
πάντα φέροντες, ὅσα οὐδ' εἰς ἀκοὴν αὐτῶν ἐληλύθει
all bringing as-many-as not-even to hearing their had-come
καὶ ὅσα ἐν Αἰγύπτῳ οὐ γίνονται, καρποὺς παντοδαποὺς
and as-many-as in Egypt not grow fruits of-every-kind
παραδείσου, σταφυλὰς καὶ ῥοὰς καὶ σῦκα καὶ κάρυα
of-paradise grapes and pomegranates and figs and nuts
παρὰ καιρὸν ἅπαντα εὑρημένα, καὶ μέλι καὶ κηρία τινὰ
out-of season all found and honey and combs some
καὶ γάλακτος νεαροῦ στάμνον καὶ νικολάους παμμεγέθεις,
and of-milk fresh (a)-jar and nicolaus-dates huge
ἄρτους δέκα καθαροὺς καὶ θερμούς. οἱ δὲ κομίσαντες αὐτὰ
loaves ten clean and warm the and having-brought them
ἄνδρες ἐπιδόντες ὡς παρά τινος μεγάλου ἀνδρὸς καὶ
men having-handed(-them) as from a-certain great man and
πλουσίου ἀποσταλέντα εὐθὺς μετὰ σπουδῆς ἀνεχώρησαν.
rich sent at-once with haste withdrew
μεταλαβόντες δὲ τῶν ἐδωδίμων ἄχρι πεντηκοστῆς ἐξ
having-partaken and of-the eatables until Pentecost from

αὐτῶν ἐπηρκέσθησαν, ὥστε θαυμάζειν αὐτοὺς καὶ λέγειν,
them they-were-supplied so-that to-wonder them and to-say
ὅτι· "ἀληθῶς ταῦτα παρὰ θεοῦ ἀπεστάλησαν".
that truly these from God were-sent
Εἷς δέ τις τῶν μοναχῶν ἠξίου τὸν πατέρα δεηθῆναι
one and a-certain of-the monks asked the father to-pray
ὑπὲρ αὐτοῦ χάριτός τινος ἀξιοῦσθαι. προσευξαμένου
for him grace a-certain to-be-deemed-worthy-of having-prayed
δὲ αὐτοῦ ἡ τῆς ταπεινοφροσύνης αὐτῷ δίδοται χάρις
and him the of-the humility to-him is-given grace
καὶ τῆς πραότητος, ὡς θαυμάζειν πάντας περὶ αὐτοῦ
and of-the meekness so-that to-wonder all about him
ὑπερβολὴν πραότητος κτησαμένου. ἐξηγοῦντο δὲ ἡμῖν
excess of-meekness having-acquired related and to-us
οἱ περὶ αὐτὸν πατέρες ταύτας αὐτοῦ τὰς δυνάμεις,
the about him fathers these his the powers
μαρτυρούντων ταῦτα καὶ πολλῶν ἀδελφῶν. Καὶ γὰρ λιμοῦ
testifying-to these also many brothers and for (a)-famine
ποτε οὐ πρὸ πολλοῦ τινος χρόνου κατὰ τὴν Θηβαίδα
once not before long some time in — (the)-Thebaid
γενομένου ἀκούσαντες οἱ προσοικοῦντες τοῖς τόποις λαοί,
having-come having-heard the dwelling-near the places peoples
ὅτιπερ οἱ περὶ αὐτὸν μοναχοὶ πολλάκις ἐξ ἀμηχάνων
that the about him monks often from impossible(-things)
ἐτρέφοντο, παρῆσαν ὁμοθυμαδὸν πρὸς αὐτὸν σὺν γυναιξὶ
were-fed came with-one-accord to him with wives
καὶ τέκνοις εὐλογίας ἅμα καὶ τροφὴν αἰτοῦντες. ὁ
and children blessings together and food asking he
δὲ μηδὲν δεδιώς, μήποτε λείψῃ τι τῶν βρωμάτων,
and not-at-all having-feared lest run-short any of-the foods
ἐδίδου πᾶσι τοῖς ἐρχομένοις ἑκάστῳ τὸ αὐτάρκες ἡμέριον.
gave to-all those coming to-each the sufficient daily

ὑπολειφθέντων δὲ τριῶν σπυρίδων μεγάλων μόνων μετὰ
having-been-left and three baskets great only with
τῶν ἄρτων καὶ τοῦ λιμοῦ ἐπικρατοῦντος, προστάσσει εἰς
the loaves and the famine prevailing he-orders into
μέσον φέρεσθαι τὰς σπυρίδας, ἃς οἱ μοναχοὶ κατ' αὐτὴν
(the)-middle to-be-brought the baskets which the monks on same
τὴν ἡμέραν ἐσθίειν ἔμελλον, καὶ εἰς ἐπήκοον πάντων τῶν
the day to-eat were-about and in hearing of-all the
ἀδελφῶν καὶ τῶν ὄχλων εἶπε μεγάλῃ τῇ φωνῇ· "μὴ
brothers and the crowds he-said with-great the voice surely-not
οὐκ ἰσχύει ἡ χεὶρ κυρίου πληθῦναι ταῦτα; τάδε λέγει τὸ
not is-strong the hand of-(the)-Lord to-multiply these thus says the
πνεῦμα τὸ ἅγιον· οὐ μὴ ἐκλείψῃ ἄρτος ἐκ τῶν σπυρίδων
spirit the holy not — will-fail bread from the baskets
τούτων, ἄχρις ἂν κορεσθῶμεν ἅπαντες τοῦ νέου σίτου".
these until — we-are-sated all with-the new grain
καὶ διεβεβαιώσαντο πάντες οἱ παραγενόμενοι τότε
and affirmed all those present then
τετράμηνον πᾶσιν ἐπαρκέσαι τοὺς ἄρτους. ὁμοίως δὲ
four-months for-all to-have-sufficed the loaves likewise and
καὶ ἐπὶ ἐλαίου καὶ σίτου πεποίηκεν, ὡς παρεῖναι τὸν
also with oil and grain he-did so-that to-be-present —
σατανᾶν καὶ εἰπεῖν πρὸς αὐτόν· "μὴ Ἠλίας εἶ σὺ ἢ
Satan and to-say to him surely-not Elijah are you or
ἕτερός τις τῶν προφητῶν καὶ ἀποστόλων, ὅτι ταῦτα
other some of-the prophets and apostles that these
τολμᾷς;" ὁ δὲ πρὸς αὐτὸν ἔφη· "τί γάρ; οὐκ ἄνθρωποι
you-dare he and to him said what for not men
ἦσαν οἱ ἅγιοι προφῆται καὶ ἀπόστολοι οἱ ταῦτα ἡμῖν
were the holy prophets and apostles who these to-us
ποιεῖν παραδώσαντες; ἢ τότε μὲν παρῆν ὁ θεός, νῦν δὲ
to-do having-handed-down or then indeed was-present — God now but

ἀπεδήμησεν; δύναται ὁ θεὸς ἀεὶ ποιεῖν ταῦτα καὶ οὐδὲν
has-gone-abroad can — God always to-do these and nothing
ἀδυνατεῖ αὐτῷ. εἰ οὖν ὁ θεὸς ἀγαθός, σὺ διὰ τί πονηρός;"
is-impossible for-him if so — God good you for what evil
τί γὰρ οὐ δεῖ λέγειν καὶ ἃ ἡμεῖς ἑωράκαμεν, ὅτι
why for not must to-tell also what we have-seen that
μεστὰς σπυρίδας εἰσῆγον ἐν ταῖς τραπέζαις τῶν ἀδελφῶν
full baskets brought-in to the tables of-the brothers
οἱ τοὺς ἄρτους εἰσφέροντες καὶ ἐσθιόντων πεντακοσίων
those the loaves bringing-in and eating five-hundred
ἀδελφῶν ἄχρι κόρου μεστὰς πάλιν αὐτὰς ἀπελάμβανον;
brothers until fullness full again them they-received-back
Καὶ ἄλλο δὲ θαῦμα ἰδόντες ἐξεπλάγημεν, ὅπερ καὶ δίκαιόν
and another too wonder having-seen we-were-amazed which also right
ἐστιν εἰπεῖν. ἐλθόντες γὰρ πρὸς αὐτὸν τρεῖς ἡμεῖς ἀδελφοὶ
it-is to-tell having-come for to him three we brothers
ἐγνωρίσθημεν πόρρωθεν ὑπὸ τῶν ἀδελφῶν ὁραθέντες τῶν
we-were-recognized from-afar by the brothers having-been-seen who
προακουσάντων παρ' αὐτοῦ περὶ τῆς ἡμῶν πρὸς αὐτὸν
having-heard-beforehand from him about the our to him
ἀφίξεως. οἱ μετὰ σπουδῆς προσδραμόντες ὑπήντησαν ἡμῖν
arrival who with haste having-run-up met us
ψάλλοντες — τοῦτο γὰρ αὐτοῖς ἔθος ἐστὶν πρὸς πάντας
singing-psalms this for for-them custom is toward all
τοὺς μοναχούς — καὶ προσκυνήσαντες ἐπὶ πρόσωπον ἐπὶ
the monks and having-bowed on (their)-face upon
τὴν γῆν ἐφίλουν ἡμᾶς ἀλλήλοις ἐπιδεικνύντες ἡμᾶς καὶ
the earth they-kissed us to-one-another pointing-out us and
λέγοντες· "ἰδοὺ ἥκασιν οἱ ἀδελφοί, περὶ ὧν ὁ πατὴρ πρὸ
saying behold have-come the brothers about whom the father before
τριῶν ἡμερῶν προείρηκεν ἡμῖν λέγων, ὅτι· "μετὰ τρεῖς
three days foretold to-us saying that after three

ἡμέρας ἥξουσι πρὸς ἡμᾶς τρεῖς ἀδελφοὶ ἀπὸ Ἱεροσολύμων
days will-come to us three brothers from Jerusalem
ἐρχόμενοι".” καὶ οἱ μὲν προσῆγον ἡμῖν, οἱ δὲ
coming and some indeed approached us others and
ἠκολούθουν ὄπισθεν ἡμῶν ψάλλοντες, ἄχρις πλησίον αὐτοῦ
followed behind us singing-psalms until near him
ἐφθάσαμεν. ἀκούσας δὲ ὁ πατὴρ Ἀπολλῶς τῆς φωνῆς τῶν
we-arrived having-heard and the father Apollo the voice of-those
ψαλλόντων ὑπήντησεν ἡμῖν κατὰ τὸ ἔθος αὐτῷ τὸ
singing-psalms met us according-to the custom for-him the(-one)
πρὸς πάντας τοὺς ἀδελφούς. καὶ ἰδὼν ἡμᾶς προσεκύνησε
toward all the brothers and having-seen us bowed
πρῶτος ἐπὶ τὴν γῆν ἑαυτὸν ἐξαπλώσας, καὶ ἀναστὰς
first on the earth himself having-stretched-out and having-risen
ἐφίλησε καὶ εἰσαγαγὼν ὑπερηύξατο καὶ τοὺς πόδας ἡμῶν
kissed(-us) and having-led-in prayed-over(-us) and the feet our
νίψας χερσὶν οἰκείαις πρὸς τὴν ἀνάπαυσιν προετρέψατο.
having-washed with-hands own to the rest he-urged(-us)
τοῦτο δὲ πᾶσιν ἐποίει τοῖς ἐρχομένοις πρὸς αὐτὸν ἀδελφοῖς.
this and for-all he-did those coming to him brothers
οἱ γὰρ σὺν αὐτῷ ἀδελφοὶ οὐ πρότερον τῆς τροφῆς
the for with him brothers not sooner of-the food
μετελάμβανον, πρὶν ἢ τῆς εὐχαριστίας τοῦ Χριστοῦ
partook before — of-the eucharist — of-Christ
κοινωνήσωσιν. τοῦτο δὲ ἐποίουν κατὰ τὴν ἐνάτην ὥραν
they-shared this and they-did at the ninth hour
ἡμέριον. εἶθ' οὕτω διαιτηθέντες ἐκάθηντο ἀκούοντες αὐτοῦ
daily then so having-eaten they-sat hearing him
διδάσκοντος πάσας τὰς ἐντολὰς ἄχρι τοῦ πρωτοϋπνίου.
teaching all the commandments until the first-sleep
ἐκεῖθεν οἱ μὲν ἐξ αὐτῶν ἐπὶ τὴν ἔρημον ἀνεχώρουν,
thereupon some indeed of them to the desert withdrew

ἀποστηθίζοντες τὰς γραφὰς ὅλην τὴν νύκτα, οἱ δὲ ἐκεῖ
reciting-by-heart the scriptures all the night others and there
προσεκαρτέρουν ἀπαύστοις ὕμνοις τὸν θεὸν εὐφημοῦντες
persevered with-unceasing hymns — God praising
ἄχρις ἡμέρας. οὓς ἐγὼ αὐτὸς αὐτοψεὶ ἐθεασάμην
until day whom I myself with-my-own-eyes beheld
ἑσπέρας ἀρξαμένους τῶν ὕμνων καὶ μέχρι πρωὶ οὐ
at-evening having-begun the hymns and until morning not
παυσαμένους τῆς ᾠδῆς. πολλοὶ γοῦν αὐτῶν κατὰ
having-ceased from-the song many at-any-rate of-them at
τὴν ἐνάτην ὥραν κατήρχοντο ἐκ τοῦ ὄρους καὶ τῆς
the ninth hour came-down from the mountain and of-the
εὐχαριστίας μετελάμβανον καὶ πάλιν ἀνῄεσαν ἀρκούμενοι
eucharist partook and again went-up content
τῇ πνευματικῇ μόνον τροφῇ ἄχρις ἄλλης ἐνάτης. τοῦτο
with-the spiritual only food until another ninth this
δὲ ἐποίουν πολλοὶ ἐξ αὐτῶν ἐπὶ πολλὰς ἡμέρας. ἦν
and did many of them for many days it-was(-possible)
δὲ ἰδεῖν αὐτοὺς ἀγαλλιωμένους κατὰ τὴν ἔρημον, ὡς οὐκ
and to-see them exulting in the desert as not
ἄν τις ἴδοι ἐπὶ τῆς γῆς τοιαύτην ἀγαλλίασιν οὐδὲ
— anyone could-see on the earth such exultation nor
εὐφροσύνην σωματικήν. οὐδὲ γὰρ στυγνὸς οὐδὲ κατηφής τις
gladness bodily nor for gloomy nor downcast anyone
ἦν ἐν αὐτοῖς, ἀλλ᾽ εἴ τίς που καὶ στυγνάζων ἐφάνη,
was among them but if anyone somewhere even being-gloomy appeared
εὐθὺς ἐπύθετο παρ᾽ αὐτοῦ ὁ πατὴρ Ἀπολλῶς τὴν αἰτίαν
at-once inquired from him the father Apollo the cause
καὶ τὰ ἐν τῷ κρυπτῷ τῆς καρδίας ἑκάστου ἀπήγγελεν.
and the(-things) in the secret of-the heart of-each he-declared

ἔλεγε δέ· "οὐ χρὴ στυγνάζειν ἐπὶ τῇ σωτηρίᾳ μέλλοντας
he-said and not one-must to-be-gloomy over the salvation being-about
βασιλείαν οὐρανῶν κληρονομεῖν· στυγνάσουσι μέν, φησίν,
(the)-kingdom of-heavens to-inherit will-be-gloomy indeed he-says
οἱ Ἕλληνες, κλαύσουσι δὲ οἱ Ἰουδαῖοι, πενθήσουσι δὲ
the pagans will-weep and the Jews will-mourn and
οἱ ἁμαρτωλοί, οἱ δὲ δίκαιοι εὐφρανθήσονται· καὶ οἱ τὰ
the sinners the but righteous will-rejoice and those the
γήινα μὲν φρονοῦντες ἐπὶ τοῖς γηίνοις εὐφραίνονται,
earthly(-things) indeed minding over the earthly(-things) rejoice
ἡμεῖς δὲ οἱ τηλικαύτης ἐλπίδος καταξιωθέντες, πῶς
we but the(-ones) of-so-great hope deemed-worthy how
οὐχὶ διὰ παντὸς εὐφραινόμεθα τοῦ ἀποστόλου ἡμᾶς
not through all do-we-rejoice the apostle us
παραινοῦντος πάντοτε χαίρειν, ἀδιαλείπτως προσεύχεσθαι,
exhorting always to-rejoice unceasingly to-pray
ἐν παντὶ εὐχαριστεῖν; καὶ τί δ' ἄν τις εἴποι τὴν ἐν
in everything to-give-thanks and what too — anyone could-say the in
τοῖς λόγοις αὐτοῦ χάριν καὶ τὰς λοιπὰς αὐτοῦ ἀρετάς,
the words his grace and the other his virtues
ἃς δι' ὑπερβολὴν θαύματος ἐσιωπήσαμεν ἑκάστοτε
which because-of excess of-wonder we-have-passed-over each-time
παρ' αὐτοῦ καὶ τῶν ἄλλων ἀκούοντες; Πολλὰ δὲ περὶ
from him and the others hearing much and about
ἀσκήσεως καὶ πολιτείας ἡμῖν καταμόνας διαλεχθείς,
discipline and way-of-life with-us alone having-discoursed
πολλάκις καὶ περὶ τῆς ὑποδοχῆς τῶν ἀδελφῶν ἔλεγεν,
often also about the reception of-the brothers he-said
ὅτι· "δεῖ ἐρχομένους τοὺς ἀδελφοὺς προσκυνεῖν. οὐ γὰρ
that one-must coming the brothers to-bow-to not for

αὐτούς, ἀλλὰ τὸν θεὸν προσεκύνησας. εἶδες γάρ, φησί,
them but — God you-have-bowed-to you-saw for he-says
τὸν ἀδελφόν σου, εἶδες κύριον τὸν θεόν σου.
the brother your you-saw (the)-Lord — God your
καὶ τοῦτο, φησί, παρὰ τοῦ Ἀβραὰμ παρειλήφαμεν· καὶ
and this he-says from — Abraham we-have-received and
ὅτι δεῖ ἔσθ' ὅτε τοὺς ἀδελφοὺς πρὸς ἀνάπαυσιν
that one-must it-is when the brothers to rest
παραβιάζεσθαι, παρὰ τοῦ Λὼτ μεμαθήκαμεν παραβιασαμένου
to-constrain from — Lot we-have-learned having-constrained
τοὺς ἀγγέλους· καὶ ὅτι δεῖ, εἰ δυνατόν, τοὺς μοναχοὺς καθ'
the angels and that must if possible the monks on
ἑκάστην ἡμέραν τῶν μυστηρίων τοῦ Χριστοῦ κοινωνεῖν. ὁ
each day in-the mysteries — of-Christ to-share he
γὰρ μακρύνων ἑαυτὸν ἀπὸ τούτων, μακρύνεται ἀπὸ τοῦ
for distancing himself from these is-distanced from —
θεοῦ· ὁ δὲ συνεχῶς τοῦτο ποιῶν, συνεχῶς τὸν σωτῆρα
God he but continually this doing continually the savior
ὑποδέχεται. ἡ γὰρ σωτήριος φωνὴ φησίν· ὁ ἐσθίων μου
receives the for saving voice says he eating my
τὴν σάρκα καὶ πίνων μου τὸ αἷμα μένει ἐν ἐμοὶ κἀγὼ
the flesh and drinking my the blood abides in me and-I
ἐν αὐτῷ. τοῦτο οὖν συμφέρει τοῖς μοναχοῖς ὑπόμνησιν
in him this so profits the monks remembrance
τοῦ σωτηρίου πάθους συνεχῶς ποιουμένοις καὶ καθ'
of-the saving passion continually making and each
ἡμέραν ἑτοίμους εἶναι παρασκευάζειν ἑαυτοὺς τοιούτους, ὡς
day ready to-be to-prepare themselves such as
ἀξίους εἶναι πάντοτε πρὸς τὴν τῶν οὐρανίων μυστηρίων
worthy to-be always for the of-the heavenly mysteries
ὑποδοχήν, ἐπεὶ καὶ ἀφέσεως ἁμαρτιῶν οὕτω καταξιούμεθα.
reception since also of-forgiveness of-sins thus we-are-deemed-worthy

τὰς δὲ καθολικὰς νηστείας, φησί, μὴ ἐξὸν λύειν
the and general fasts he-says not (it-is)-permitted to-break
ἄνευ πάσης ἀνάγκης· ἐν γὰρ τετράδι ὁ σωτὴρ παρεδόθη,
without all necessity on for Wednesday the savior was-betrayed
ἐν δὲ τῇ παρασκευῇ σταυροῦται. ὁ οὖν ταύτας λύων
on and the Friday is-crucified he so these breaking
συνπαραδίδωσι τὸν σωτῆρα καὶ συσταυροῖ· ἀλλ' ἐὰν ἥκῃ
joins-in-betraying the savior and joins-in-crucifying but if comes
πρὸς ὑμᾶς ἀδελφὸς ἀναπαύσεως δεόμενος νηστείας οὔσης,
to you (a)-brother of-rest needing (a)-fast being
παραθήσεις αὐτῷ μόνῳ τὴν τράπεζαν. εἰ δὲ μὴ βούλεται,
you-will-set-before him alone the table if but not he-wishes
μὴ ἀναγκάσῃς· κοινὴν γὰρ ἔχομεν τὴν παράδοσιν.
not compel common for we-have the tradition
Ἐμέμφετο δὲ πολλὰ τοὺς τὰ σίδηρα φοροῦντας καὶ τοὺς
he-blamed and much those the irons wearing and those
κομῶντας. οὗτοι γὰρ ἐνδεικτιῶσι, καὶ τὴν ἀνθρωπαρέσκειαν
wearing-long-hair these for want-to-show-off and the men-pleasing
θηρῶσιν· δέον αὐτοὺς μᾶλλον νηστείαις ἐκλύειν τὸ
hunt it-being-needful them rather with-fasts to-weaken the
σῶμα καὶ ἐν κρυπτῷ τὸ καλὸν πράττειν· οἱ δὲ οὐχ οὕτως,
body and in secret the good to-do they but not so
ἀλλὰ πᾶσιν ἑαυτοὺς φανεροὺς καθιστῶσιν. Καὶ τί ἄν τις
but to-all themselves conspicuous make and what — anyone
εἴποι τὰς διδαχὰς αὐτοῦ πάσας παραπλησίας οὔσας αὐτοῦ
could-say the teachings his all like being his
τῇ πολιτείᾳ, ἃς οὐδὲ γράψαι τις οὐδὲ φράσαι κατ'
to-the way-of-life which not-even to-write anyone nor to-tell according-to
ἀξίαν δυνήσεται; Πλεῖστα οὖν πολλάκις ἡμῖν καταμόνας
worth will-be-able very-many so often with-us alone
ὅλην τὴν ἑβδομάδα διαλεγόμενος προπέμπων ἡμᾶς ἔλεγεν·
all the week conversing sending-off us he-said

“εἰρήνην ἔχετε μετ᾽ ἀλλήλων καὶ μὴ ἀπ᾽ ἀλλήλων
peace have with one-another and not from one-another
εἰς ὁδὸν χωρίζεσθε.” εἰπόντος δὲ τοῖς σὺν αὐτῷ
on (the)-road be-separated (him)-having-said and to-the with him
ἀδελφοῖς, τίς ἂν ἑκὼν βούλοιτο ἐξ αὐτῶν συμπροπέμψαι
brothers who — willingly would-wish of them to-escort
ἡμᾶς ἄχρι τῶν ἄλλων πατέρων, σχεδὸν ἅπαντες
us as-far-as the other fathers almost all
παρεκάλουν προθύμως συμπροπέμψαι ἡμᾶς. ὁ δὲ ἅγιος
begged eagerly to-escort us the but holy
Ἀπολλῶς τρεῖς ἐπιλεξάμενος ἄνδρας ἱκανοὺς ἐν λόγῳ καὶ
Apollo three having-chosen men capable in word and
πολιτείᾳ καὶ ἐμπείρους ὄντας τῆς Ἑλληνικῆς διαλέκτου καὶ
way-of-life and skilled being in-the Greek language and
Ῥωμαικῆς καὶ Αἰγυπτιακῆς καὶ συμπροπέμπων ἡμῖν αὐτοὺς
Latin and Egyptian and sending-with us them
ἐνετέλλετο, μὴ πρότερον ἀφιέναι ἡμᾶς, πρὶν ἂν ἱκανῶς
he-charged(-them) not sooner to-let-go us before — enough
ἔχοιμεν τοὺς πατέρας θεωρήσαντες, οὓς ἐὰν βούληταί
we-should-have the fathers having-beheld whom if wishes
τις ἰδεῖν ἅπαντας, οὐκ ἂν φθάνοι διὰ παντὸς τοῦ
anyone to-see all not — he-would-manage through all the
βίου ὅλους θεάσασθαι. εὐλογήσας οὖν ἡμᾶς ἐξαπέστειλε
life whole to-behold having-blessed so us he-sent-off
λέγων· “εὐλογήσαι ὑμᾶς κύριος ἐκ Σιὼν καὶ ἴδοιτε τὰ
saying may-bless you (the)-Lord out-of Zion and may-you-see the
ἀγαθὰ Ἰερουσαλὴμ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν.”
good(-things) of-Jerusalem all the days of-the life your

Guided by Apollo's monks, the travelers come on a serpent's trail they are afraid to follow and are told of Amoun, whose serpents guarded his door against robbers and who killed a great serpent by prayer. Copres, a presbyter of nearly ninety, tells them of Patermuthius, a robber who became the first monk of the region, learned the scriptures by grace, raised the dead, held back the sun, and brought a fig from paradise; and he tells how his own prayer made a barren country fruitful with desert sand and how he walked through fire to confound a Manichee.

Πορευομένων δὲ ἡμῶν κατὰ τὴν ἔρημον ἐν μεσημβρίᾳ 9
traveling and we through the desert at midday
ἐξαίφνης ὁρῶμεν σῦρμα μεγάλου δράκοντος, οἷά τε δοκοῦ
suddenly we-see (the)-trail of-(a)-great serpent as — of-(a)-beam
διὰ τῆς ψάμμου ἑλκυσθείσης· καὶ ἰδόντες φόβῳ πολλῷ
through the sand having-been-dragged and having-seen with-fear much
συνεσχέθημεν. οἱ δὲ ὁδηγοῦντες ἡμᾶς ἀδελφοὶ παρεκάλουν,
we-were-seized the but guiding us brothers urged
μὴ δεδιέναι, ἀλλὰ μᾶλλον θαρρεῖν καὶ ἕπεσθαι τῷ ἴχνει τοῦ
not to-fear but rather to-take-heart and to-follow the track of-the
δράκοντος. "ὄψεσθε γάρ, φησί, τὴν πίστιν ἡμῶν μελλόντων
serpent you-will-see for he-says the faith our being-about
αὐτὸν χειροῦσθαι. πολλοὺς γάρ, φησί, καὶ δράκοντας καὶ
it to-subdue many for he-says both serpents and
ἀσπίδας καὶ κεράστας ἐκ χειρὸς ἀνῃρήκαμεν καὶ τὸ
asps and horned-vipers by hand we-have-killed and the(-thing)
γεγραμμένον ἐπ' αὐτοῖς ἐπληροῦτο· δέδωκα ὑμῖν ἐξουσίαν
written in them was-fulfilled I-have-given you authority
τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν
the to-tread upon snakes and scorpions and over all
τὴν δύναμιν τοῦ ἐχθροῦ." ἡμεῖς οὖν ἀπιστίᾳ φερόμενοι καὶ
the power of-the enemy we so by-unbelief borne and

ἔμφοβοι μᾶλλον γενόμενοι, μὴ κατ᾽ ἴχνος τοῦ δράκοντος
afraid rather having-become not on (the)-track of-the serpent
ἠξιοῦμεν αὐτούς, ἀλλὰ τὴν εὐθεῖαν βαδίζειν. εἷς δὲ ἐξ
asked them but the straight(-way) to-walk one but of
αὐτῶν ἀδελφὸς ἀπὸ πολλῆς προθυμίας καταλιπὼν ἡμᾶς
them brother from much eagerness having-left us
ἐπὶ τοῦ τόπου ἐπὶ τὴν ἔρημον ὥρμησεν ἀνιχνεύων τὸ
at the place into the desert rushed tracking the
θηρίον. καὶ εὑρὼν οὐκ εἰς μακρὰν τὸν φωλεὸν φωνῇ
beast and having-found not at far the den with-(a)-voice
ἐβόα ἡμῖν, ἐν τῷ σπηλαίῳ εἶναι τὸν δράκοντα καὶ ἐκάλει
cried to-us in the cave to-be the serpent and called
πρὸς αὐτόν, ὄψεσθαι τὸ ἐκβησόμενον, προτρεπομένων
to him to-see the(-thing) going-to-result urging
ἡμᾶς καὶ τῶν ἄλλων ἀδελφῶν μὴ δεδιέναι.
us also the other brothers not to-fear
ὡς δὲ ἡμεῖς μετὰ πολλοῦ φόβου ἀπῄειμεν ὀψόμενοι τὸ
when and we with much fear went going-to-see the
θηρίον, συναντήσας ἡμῖν ἐξαίφνης εἷς ἀδελφὸς ἐκ χειρὸς
beast having-met us suddenly one brother by (the)-hand
εἵλκεν εἰς τὸ ἑαυτοῦ μοναστήριον, φάσκων μὴ δυνατοὺς
drew(-us) into the his-own monastery declaring not able
εἶναι ἡμᾶς ὑπενεγκεῖν τὴν ὁρμὴν τοῦ θηρίου, καὶ μάλιστα
to-be us to-endure the onset of-the beast and especially
ὅτι οὐδέποτε ἦμεν τοιοῦτόν τι ἑωρακότες. πολλάκις
because never we-were such anything having-seen often
γὰρ ἔλεγεν αὐτὸν ἑωρακέναι τὸ θηρίον ὑπερμέγεθες
for he-said himself to-have-seen the beast huge
ὑπάρχον καὶ ὑπὲρ δεκαπέντε πήχεις ἔχον. μένειν οὖν
being and over fifteen cubits having to-stay so
ἡμᾶς κελεύσας ἐπὶ τοῦ τόπου ἀπῄει πρὸς τὸν ἀδελφὸν
us having-bidden at the place he-went to the brother

πείθων μεταστῆναι τοῦ φωλεοῦ. ἐπειρᾶτο γὰρ
persuading(-him) to-move from-the den tried for
ἐκεῖνος, μὴ μεταστῆναι τοῦ τόπου, πρὶν ἂν ἕλῃ τὸν
he not to-move from-the place before — he-take the
δράκοντα. καὶ δὴ πείσας αὐτὸν ἄγει πρὸς ἡμᾶς τὴν
serpent and indeed having-persuaded him he-brings to us the
ὀλιγοπιστίαν ἡμῶν μεμψάμενον. Ἀναπαυσάμενοι δὲ πρὸς
little-faith our having-blamed having-rested and with
ἐκεῖνον τὸν ἀδελφὸν ὡς ἀπὸ ἑνὸς μιλίου τὸ μοναστήριον
that the brother as at one mile the monastery
ἔχοντα ἱκανῶς ἀνεκτησάμεθα. διηγεῖτο δὲ ἡμῖν ἐκεῖνος,
having enough we-refreshed-ourselves related and to-us he
γεγενῆσθαι κατ' ἐκεῖνον τὸν τόπον, ἔνθα περ αὐτὸς
to-have-been in that the place where indeed he
ἐκαθέζετο, ἄνδρα ἅγιον, ᾧ αὐτὸς ἐμαθήτευσεν, Ἀμμοῦν
sat (a)-man holy to-whom he was-disciple Amoun
ὀνόματι, πλείστας δυνάμεις ἐν ἐκείνῳ τῷ τόπῳ ποιήσαντα.
by-name very-many powers in that the place having-done
πρὸς ὃν πολλάκις ἐλθόντες οἱ λωποδύται τοὺς ἄρτους
to whom often having-come the thieves the loaves
καὶ τὰς τροφὰς αὐτοῦ ἐλάμβανον. ἐξελθὼν δὲ μιᾷ τῶν
and the foods his took having-gone-out and (on)-one of-the
ἡμερῶν εἰς τὴν ἔρημον δύο δράκοντας μεγάλους σὺν αὐτῷ
days into the desert two serpents great with himself
προσηγάγετο κελεύσας αὐτοῖς παραμένειν τῷ τόπῳ καὶ
brought having-bidden them to-stay-by the place and
φυλάσσειν τὴν θύραν· οἱ δὲ ἀνδροφόνοι ἐλθόντες κατὰ
to-guard the door the and murderers having-come according-to
τὸ ἔθος καὶ θεασάμενοι τὸ θαῦμα ἀχανεῖς γενόμενοι ὑπ'
the custom and having-beheld the wonder speechless having-become from
ἐκπλήξεως ἔπεσαν ἐπὶ πρόσωπον. ἐξελθὼν δὲ εἶδεν αὐτοὺς
astonishment fell on (their)-face having-come-out and he-saw them

ἐνεοὺς γενομένους καὶ σχεδὸν ἡμιθανεῖς, καὶ ἀναστήσας
dumb having-become and almost half-dead and having-raised
αὐτοὺς ὠνείδιζεν λέγων· "ὁρᾶτε, πόσον ὑμεῖς ἀγριώτεροι
them he-reproached saying see how-much you more-savage
τῶν θηρίων ἐστέ. οἱ μὲν γὰρ ἡμῶν διὰ τὸν θεὸν τοῖς
than-the beasts are they indeed for our on-account-of — God the
βουλήμασι πείθονται· ὑμεῖς δὲ οὐδὲ τὸν θεὸν ἐφοβήθητε,
wishes obey you but not-even — God feared
οὐδὲ τῶν Χριστιανῶν τὴν εὐλάβειαν ἐδυσωπήθητε."
nor of-the Christians the piety respected
εἰσαγαγὼν δὲ αὐτοὺς ἐν τῷ κελλίῳ παρέθηκε τράπεζαν
having-led-in and them into the cell he-set-before(-them) (a)-table
καὶ ἐνουθέτει μεταβαλεῖν τὸν τρόπον. οἱ δὲ παρ' αὐτὰ
and admonished to-change the manner they and on the-spot
μεταστάντες κρείττους πολλῶν ἀνεφάνησαν. μετ' οὐ πολὺ
having-changed better than-many appeared after not long
δὲ καὶ αὐτοὶ τὰ αὐτὰ σημεῖα ἐπιτελοῦντες ὤφθησαν.
and also themselves the same signs performing were-seen
Ἄλλοτε δέ, φησίν, ἑνὸς μεγάλου δράκοντος τὴν πλησίον
another-time and he-says one great serpent the nearby
χώραν λυμαινομένου καὶ τὰ πολλὰ τῶν ζώων ἀναιροῦντος
country ravaging and the many of-the animals killing
ἦλθον οἱ προσοικοῦντες τὴν ἔρημον πάντες ὁμοῦ πρὸς
came those dwelling-near the desert all together to
τὸν πατέρα δεόμενοι ἀφανισθῆναι ἐκ τῆς χώρας αὐτῶν
the father begging to-be-removed from the country their
τὸ θηρίον. ὁ δέ, ὡς μηδὲν δυνάμενος αὐτοὺς ὠφελεῖν,
the beast he and as nothing able them to-help
λυπουμένους τοὺς ἄνδρας ἀπέπεμψεν. ἔωθεν δὲ ἀναστὰς
grieving the men sent-away at-dawn but having-risen
ἐπὶ τὴν δίοδον τοῦ θηρίου ἀπήρχετο. ὡς δὲ ἔκλινε τὰ
to the passage of-the beast he-went-off when and he-bent the

γόνατα εἰς προσευχὴν ἐπὶ τρίτον, ἤρχετο πρὸς αὐτὸν
knees in prayer for (the)-third(-time) came to him
τὸ θηρίον ῥοιζήματι μεγάλῳ ἆσθμα δεινὸν προπέμπον
the beast with-rushing great breath terrible sending-forth
καὶ φυσῶν καὶ συρίζον καὶ πνοὴν πονηρὰν ἀποπέμπον. ὁ
and blowing and hissing and breath foul sending-out he
δὲ οὐδὲν φοβηθεὶς ἐπιστραφεὶς πρὸς τὸν δράκοντα εἶπε·
but not-at-all having-feared having-turned to the serpent said
"χειρώσηταί σε Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος
may-subdue you Christ the son — of-God the living
ὁ μέλλων τὸ μέγα κῆτος χειρώσασθαι." καὶ τοῦτο
the(-one) being-about the great sea-monster to-subdue and this
εἰπόντος εὐθὺς ὁ δράκων ἐρράγη πάντα τὸν ἰὸν μετὰ
(him)-having-said at-once the serpent burst all the poison with
τοῦ αἵματος διὰ τοῦ στόματος ἐξεμέσας. ἐλθόντες δὲ οἱ
the blood through the mouth having-vomited having-come and the
ἄγροικοι μεθ' ἡμέρας καὶ τὸ μέγα θαῦμα ἐκεῖνο θεασάμενοι
rustics after days and the great wonder that having-beheld
καὶ τὴν πνοὴν μὴ φέροντες, ἄμμον πολλὴν ἐπὶ τὸ ζῶον
and the stench not bearing sand much on the creature
ἐσώρευσαν παρεστῶτος αὐτοῖς ἐκεῖ τοῦ πατρός. οὐ γὰρ
heaped standing-by them there the father not for
ἐτόλμων προσιέναι καίτοι νεκροῦ ὄντος τοῦ δράκοντος.
they-dared to-approach although dead being the serpent
Παῖς δέ, φησί, ποτε ποιμαίνων ἀθρόως ἔτι ζῶντα τὸν
(a)-boy and he-says once shepherding suddenly still living the
δράκοντα θεασάμενος ἐν ἐκστάσει γενόμενος ἐλιποψύχησεν.
serpent having-beheld in shock having-become fainted
ἔκειτο οὖν ἄπνους ὁ παῖς ἐν τῷ χωρίῳ παρὰ τὴν
lay so breathless the boy in the place beside the
ἔρημον πᾶσαν ἡμέραν. εὑρόντες δὲ αὐτὸν πρὸς ἑσπέραν
desert all day having-found and him toward evening

οἱ ἴδιοι μικρὸν ἐμπνέοντα πεφυσημένον ὅλον ἐκ τῆς
the own(-people) little breathing swollen whole from the
ἐκστάσεως ἄγουσι πρὸς τὸν πατέρα ἀγνοοῦντες τὴν
shock bring(-him) to the father not-knowing the
αἰτίαν τοῦ συμβάντος αὐτῷ. εὐξαμένου δὲ αὐτοῦ
cause of-the(-thing) having-befallen him having-prayed and he
καὶ ἐλαίῳ αὐτὸν χρίσαντος ἀνέστη ὁ παῖς διηγούμενος
and with-oil him having-anointed rose the boy relating
τὸ ὁραθέν. ὅθεν μάλιστα κινηθεὶς ὁ ἀνὴρ πρὸς τὴν
the(-thing) seen whence especially moved the man to the
ἀναίρεσιν ἐτράπη τοῦ δράκοντος.
destruction turned of-the serpent

10 Ἦν δέ τις πρεσβύτερος ἔχων πλησίον ἐκεῖ
there-was and a-certain presbyter having near there
μοναστήριον ἐν τῇ ἐρήμῳ, Κόπρης λεγόμενος, ἀνὴρ ἅγιος
(a)-monastery in the desert Copres called (a)-man holy
ἐτῶν σχεδὸν ἐνενήκοντα, ἡγούμενος ἀδελφῶν πεντήκοντα.
of-years almost ninety leading brothers fifty
ὃς καὶ αὐτὸς πλείστας δυνάμεις ἐποίει θεραπεύων τὰς
who also himself very-many powers did healing the
νόσους καὶ ἰάσεις ἐπιτελῶν καὶ δαίμονας ἀπελαύνων καὶ
diseases and cures performing and demons driving-out and
πολλὰ θαύματα διαπραττόμενος, τινὰ μὲν καὶ ἐν ὄψεσιν
many wonders accomplishing some indeed even in sight
ἡμετέραις. ὡς γοῦν ἡμᾶς ἐθεάσατο, ἠσπάσατο καὶ
our when at-any-rate us he-beheld he-greeted(-us) and
ὑπερηύξατο καὶ τοὺς πόδας ἡμῶν νίψας ἠρώτα ἡμᾶς
prayed-over(-us) and the feet our having-washed asked us
τὰ ἐν τῷ κόσμῳ πραττόμενα. ἡμεῖς δὲ ἠξιοῦμεν αὐτὸν
the(-things) in the world being-done we but asked him
μᾶλλον ἡμῖν τῆς οἰκείας πολιτείας τὰς ἀρετὰς ὑφηγήσασθαι,
rather to-us of-the own way-of-life the virtues to-relate

καὶ ὅπως αὐτῷ ὁ θεὸς τὰ χαρίσματα ἐχαρίσατο καὶ ἐκ
and how to-him — God the gifts granted and from
ποίας μεθόδου ταύτης ἔτυχε τῆς χάριτος. ὁ δὲ μηδὲν
what method this he-obtained the grace he and nothing
ὑπερήφανον λογισάμενος ὑφηγεῖτο ἡμῖν τόν τε ἑαυτοῦ
proud having-reckoned related to-us the both his-own
βίον καὶ τῶν αὐτοῦ προγενεστέρων μεγάλων καὶ πολλῷ
life and of-the his predecessors great and much
μειζόνων αὐτοῦ γεγονότων ὢν αὐτὸς τὴν πολιτείαν
greater than-himself having-been whose he the way-of-life
ἐμιμήσατο. "οὐδὲν γάρ, φησί, θαυμαστόν, ὦ τέκνα, τὸ
imitated nothing for he-says wonderful O children the
ἐμὸν ἔργον πρὸς τὸ τῶν πατέρων ἡμῶν πολίτευμα".
my work compared-to the of-the fathers our conduct
Ἦν γάρ τις πατὴρ πρὸ ἡμῶν, ὀνόματι Πατερμούθιος, 11
there-was for a-certain father before us by-name Patermuthius
πρῶτος τῶν ἐν τῷ τόπῳ τούτῳ μοναχῶν αὐτὸς γενόμενος
first of-the in the place this monks himself having-been
καὶ τὸ μοναχικὸν ἔνδυμα τοῦτο πρῶτος ἐφευρών. οὗτος
and the monastic habit this first having-devised he
ἀρχιληστὴς πρῶτον καὶ νεκροτάφος Ἑλλήνων ὑπάρχων καὶ
(a)-robber-chief at-first and grave-robber of-pagans being and
διαβόητος ἐπὶ κακίᾳ γενόμενος πρόφασιν ηὕρατο σωτηρίας
notorious for wickedness having-become (an)-occasion found of-salvation
τοιαύτην. ἐπέστη γάρ ποτε νυκτός τινι παρθενευούσῃ
such he-came for once by-night on-a-certain (woman)-living-as-virgin
συλῆσαι τὸ μοναστήριον αὐτῆς προθυμηθείς. ηὑρέθη δὲ
to-rob the dwelling her having-been-eager he-was-found and
μηχανῇ τινι ἐπὶ τὰ δώματα· μὴ εὑρὼν δὲ ποίας ὁδοῦ
by-device some on the roofs not having-found and by-what way
εἰσέλθῃ εἰς τὸ ταμεῖον ἢ πάλιν ποίας ὑποχωρήσῃ, ἔμεινε
he-might-enter into the storeroom or again by-what he-might-withdraw he-remained

λογιζόμενος ἐπὶ τοῦ δώματος ἄχρις ἡμέρας. μικρὸν δὲ
reckoning on the roof until day (a)-little and
ἀφυπνώσας ὁρᾷ ὥσπερ βασιλέα τινα λέγοντα αὐτῷ κατὰ
having-dozed he-sees as-it-were king a-certain saying to-him in
τοὺς ὕπνους· "μὴ περὶ τοὺς φόνους ἔτι καὶ τῶν μιαρῶν
the sleeps not about the murders still and of-the foul
τούτων κλεμμάτων σπουδὴν ἔχων ἐπαγρύπνει. ἀλλ' εἰ βούλῃ
these thefts zeal having keep-watch but if you-wish
μεταβαλεῖν τὸν τρόπον ἐπ' ἀρετὴν καὶ ἀγγελικὴν στρατηγίαν
to-change the manner to virtue and angelic command
ἐπαναλαβεῖν, παρ' ἐμοῦ λήψῃ ταύτην τὴν ἐξουσίαν."
to-take-up from me you-will-receive this the authority
ὁ δὲ ὡς ἀσμένως ὑπεδέξατο, τάγμα ὑποδείκνυσιν αὐτῷ
he and when gladly accepted (a)-company he-shows him
μοναχῶν καὶ ἄρχειν αὐτῶν παρεκελεύετο.
of-monks and to-command them he-bade
ἔξυπνος δὲ γενόμενος ὁ ἀνὴρ ὁρᾷ τὴν παρθένον αὐτῷ
awake and having-become the man sees the virgin by-him
παρεστῶσαν καὶ λέγουσαν· "πόθεν σὺ παραγέγονας ὧδε, ὦ
standing and saying whence you have-come here O
ἄνθρωπε, ἢ τίς ὑπάρχεις τὴν τύχην;" ὁ δὲ μηδὲν εἰδέναι
man or who are-you by-the fortune he and nothing to-know
φήσας αὐτῇ τὴν ἐκκλησίαν ἐπιδείκνυσθαι αὐτῷ παρεκάλει.
having-said to-her the church to-show to-him begged
καὶ δὴ ὡς ἐπέδειξεν, προσπεσὼν τοῖς τῶν πρεσβυτέρων
and indeed when she-showed(-it) having-fallen-before the of-the presbyters
ποσὶν ἠξίου Χριστιανὸς γενέσθαι καὶ μετανοίας χώραν
feet he-asked (a)-Christian to-become and of-repentance room
εὑρεῖν. ἐπιγνόντες δὲ αὐτὸν οἱ πρεσβύτεροι ἐθαύμασαν
to-find having-recognized and him the presbyters wondered
καὶ ἐνουθέτουν λοιπὸν καὶ ἐδίδασκον τοῦ μηκέτι εἶναι
and admonished then and taught the no-longer to-be

ἀνδροφόνον. ἠξίου δὲ αὐτοὺς τῶν ψαλμῶν ἐπακούειν καὶ
(a)-murderer he-asked and them the psalms to-hear and
τριῶν στίχων ἐπακούσας μόνον τοῦ πρώτου ψαλμοῦ ἀρκεῖν
three verses having-heard only of-the first psalm to-suffice
ἑαυτῷ τέως ταῦτα ἔφη πρὸς μάθησιν. καὶ ἐπιμείνας
for-himself for-now these he-said for learning and having-stayed
πρὸς αὐτοὺς τρεῖς ἡμέρας ἐξελθὼν εὐθὺς ἐπὶ τὴν ἔρημον
with them three days having-gone-out at-once to the desert
ὥρμησεν. καὶ τριετῆ διάγων χρόνον κατὰ τὴν ἔρημον ἐν
rushed and three-year spending time in the desert in
εὐχαῖς καὶ δάκρυσι διημερεύων πρὸς τροφὴν ταῖς ἀγρίαις
prayers and tears passing-the-days for food with-the wild
βοτάναις ἠρκεῖτο. ἐπανῆλθε δὲ εἰς τὴν ἐκκλησίαν ἔμπρακτον
herbs he-was-content he-returned and to the church in-practice
ἀπαγγέλλων τὸ μάθημα. χάριν δὲ αὐτῷ δεδόσθαι θεόθεν
reporting the lesson grace and to-himself to-have-been-given from-God
ἔλεγεν ἀποστηθίζειν ἔξωθεν τὰς γραφάς. ἐθαύμαζον δὲ αὐτὸν
he-said to-recite by-heart the scriptures wondered and him
πάλιν οἱ πρεσβύτεροι ἀκροτάτην μετελθόντα τὴν ἄσκησιν
again the presbyters most-extreme having-pursued the discipline
καὶ φωτίσαντες αὐτὸν παρεκάλουν συνδιατρίβειν αὐτοῖς.
and having-baptized him begged to-stay-with them
ὁ δὲ ἐπιμείνας πρὸς αὐτοὺς ἑπτὰ ἡμέρας ἐπὶ τὴν
he but having-stayed with them seven days to the
ἔρημον πάλιν ἐξῄει, καὶ δὲ ἐν ἑπτὰ ἔτεσιν ἄλλοις ἐν τῇ
desert again went-out and too in seven years other in the
πανερήμῳ διατελέσας πολλῆς χάριτος ὁ ἀνὴρ ἠξιώθη.
utter-desert having-continued of-much grace the man was-deemed-worthy
ἄρτος μὲν γὰρ αὐτῷ τῇ κυριακῇ μόνῃ πρὸς κεφαλὴν
bread indeed for to-him on-the Lord's-day only at (his)-head
ηὑρίσκετο εὐξαμένῳ· οὗ μεταλαμβάνων ἕως τῆς ἄλλης
was-found having-prayed which partaking until the next

κυριακῆς ἠρκεῖτο. Ἐπανῆλθε δὲ πάλιν ἐκ τῆς ἐρήμου
Lord's-day he-was-content he-returned and again from the desert
τὴν ἄσκησιν ἐνδεικνύμενος καί τινας πρὸς τὴν αὐτοῦ
the discipline displaying and some to the his
πολιτείαν ἐλθεῖν ἐρεθίζων. προσῆλθε δὲ αὐτῷ τις
way-of-life to-come provoking came and to-him a-certain
νεανίας μαθητευθῆναι βουλόμενος. ὁ δὲ εὐθὺς ἐνδύσας
young-man to-be-discipled wishing he and at-once having-dressed
αὐτὸν λευιτῶνα καὶ κουκούλλιον αὐτοῦ τῇ κεφαλῇ
him (in-a)-sleeveless-tunic and (a)-hood his on-the head
περιθεὶς ἐπὶ τὴν ἄσκησιν προσεβίβαζεν τὴν μηλωτὴν
having-put to the discipline brought(-him) the sheepskin
περὶ τοὺς ὤμους αὐτοῦ περιθέμενος καὶ λέντιον αὐτὸν
about the shoulders his having-put and (a)-linen-cloth him
περιζωσάμενος. καὶ δὴ εἴ πού τις τῶν Χριστιανῶν
having-girded and indeed if somewhere anyone of-the Christians
ἐτελεύτα προσκαρτερῶν αὐτῷ ταῖς ἀγρυπνίαις καθαρίως
died persevering for-him in-the vigils cleanly
ἐκήδευεν. ἰδὼν δὲ αὐτὸν ὁ μαθητὴς θαυμασίως τοὺς
he-buried(-him) having-seen and him the disciple wonderfully the
τεθνεῶτας κηδεύοντα εἶπε πρὸς αὐτόν· "εἰ κἀμὲ θανόντα
dead burying said to him whether me-too having-died
οὕτως κηδεύσεις, διδάσκαλε;" ὁ δὲ πρὸς αὐτὸν ἔφη·
thus you-will-bury teacher he and to him said
"οὕτω κηδεύσω σε, ἄχρις ἂν εἴπῃς· »ἀρκεῖ«".
so I-will-bury you until — you-say enough
μετ᾽ οὐ πολὺ δὲ τοῦ χρόνου τέθνηκεν ὁ νεανίας καὶ ὁ
after not much and the time died the young-man and the
λόγος ἔργον ἐγένετο. κηδεύσας γὰρ αὐτὸν εὐσεβῶς λέγει
word deed became having-buried for him piously he-says
πρὸς αὐτὸν ἐπὶ πάντων· "καλῶς ἐκηδεύθης, ὦ τέκνον, ἢ ἔτι
to him before all well were-you-buried O child or still

μικρὸν λείπεται;" φωνὴν δὲ ἀφῆκεν ὁ νεανίας εἰς ἐπήκοον
little is-lacking (a)-voice and let-out the young-man in hearing
πολλῶν· "ἔχει καλῶς, ὦ πάτερ· τὴν ἐπαγγελίαν ἐπλήρωσας."
of-many it-is well O father the promise you-have-fulfilled
θαῦμα δὲ τοὺς παρόντας ἔσχεν ἐξαίσιον καὶ ἐδόξαζον ἐπ'
wonder and those present held extraordinary and they-glorified over
αὐτῷ τὸν θεόν. ὁ δὲ ἐπὶ τὴν ἔρημον εὐθὺς ἀνεχώρει τὴν
it — God he but to the desert at-once withdrew the
εὐδοξίαν ἐκκλίνων. Καὶ δή ποτε ἐκ τῆς ἐρήμου κατῄει
renown avoiding and indeed once from the desert he-came-down
εἰς ἐπίσκεψιν ἀδελφῶν τῶν παρ' αὐτοῦ μαθητευθέντων
for (a)-visit of-brothers those by him discipled
νόσῳ κατειλημμένων. καὶ μέλλοντος τοῦ ἑνὸς αὐτῶν
by-sickness seized and being-about the one of-them
τελευτᾶν, τοῦτο τοῦ θεοῦ αὐτῷ ἀποκαλύψαντος — ἡ
to-die this — God to-him having-revealed the
ἑσπέρα δὲ ἤδη προσῆγε καὶ ἡ κώμη πόρρω ἐτύγχανε —
evening and already drew-on and the village far happened-to-be
μὴ βουλομένου δὲ αὐτοῦ νυκτὸς εἰσελθεῖν εἰς τὴν κώμην,
not wishing and he by-night to-enter into the village
τὴν ἀκαιρίαν ἐκκλίνοντος καὶ τὸ σωτήριον ἐπάγγελμα
the untimeliness avoiding and the saving promise
μελετῶντος· περιπατεῖτε ἕως τὸ φῶς ἐν ὑμῖν ἔχετε, καὶ ὁ
pondering walk while the light in you you-have and he
πορευόμενος ἐν τῷ φωτὶ οὐ μὴ προσκόψῃ, δύνοντος οὖν
walking in the light not — will-stumble setting so
λοιπὸν τοῦ ἡλίου φωνὴν ἐφθέγξατο πρὸς αὐτὸν λέγων·
now the sun (a)-voice he-uttered to it saying
"ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ, στῆθι μικρὸν ἐπ'
in (the)-name of-the Lord Jesus Christ stand (a)-little at
αὐτῷ τῆς ὁδοῦ σου, ἄχρις ἂν εἰς τὴν κώμην ἀφίκωμαι."
itself of-the way your until — into the village I-arrive

ὁ δὲ ὡς ἡμικύκλιον δυόμενος περιέστη καὶ οὐ πρὶν ἔδυ,
it and as (a)-half-circle setting stood-still and not before it-set
ἄχρις ἐκεῖνος ἦκε πρὸς τὸ χωρίον, ὡς φανερὸν τοῦτο τοῖς
until he came to the village so-that plain this to-the
ἐγχωρίοις γενέσθαι. οἳ πρὸς τὴν τοῦ ἡλίου θέαν συνδρομὴν
inhabitants to-become who for the of-the sun sight (a)-concourse
ποιησάμενοι ἐθαύμαζον ἐπὶ πολλαῖς ὥραις θεωροῦντες
having-made wondered for many hours beholding
αὐτὸν μὴ δυόμενον. ἰδόντες δὲ τὸν Πατερμούθιον ἐκ τῆς
it not setting having-seen and — Patermuthius from the
ἐρήμου ἐρχόμενον ἐπυνθάνοντο παρ᾽ αὐτοῦ, τί τὸ σημεῖον
desert coming they-inquired from him what the sign
τοῦτο ἄρα εἴη τὸ τοῦ ἡλίου. ὁ δὲ φησὶ πρὸς αὐτούς·
this then might-be the(-one) of-the sun he and says to them
"οὐ μὴ μέμνησθε τὴν τοῦ σωτῆρος φωνὴν λέγουσαν· ἐὰν
not — remember the of-the savior voice saying if
ἔχητε πίστιν ὡς κόκκον σινάπεως καὶ μείζονα τούτων
you-have faith as (a)-grain of-mustard even greater than-these
σημεῖα ποιήσητε;" τοὺς δὲ εὐθὺς εἰσῆλθε φόβος. παρέμειναν
signs you-will-do them and at-once entered fear remained
δὲ αὐτῷ τινες ἐξ αὐτῶν μαθητεύοντες. Εἰσελθὼν δὲ
and with-him some of them being-disciples having-entered and
εἰς τὴν οἰκίαν ἑνὸς τῶν ἀδελφῶν τῶν νοσούντων καὶ
into the house of-one of-the brothers the(-ones) sick and
εὑρὼν αὐτὸν ἤδη θανόντα, προσελθὼν τῇ κλίνῃ καὶ
having-found him already dead having-approached the bed and
προσευξάμενος καὶ καταφιλήσας αὐτὸν ἠρώτα, εἰ πρὸς
having-prayed and having-kissed him he-asked whether to
θεὸν βούλοιτο ἀπιέναι μᾶλλον ἢ ἔτι ζῆν ἐν σαρκί.
God he-wished to-depart rather than still to-live in flesh

ὁ δὲ ἀνακαθίσας εἶπεν αὐτῷ· "κρεῖσσον τὸ ἀναλῦσαι καὶ
he and having-sat-up said to-him better the to-depart and
σὺν Χριστῷ εἶναι. τὸ δὲ ζῆν ἐν σαρκὶ οὐκ ἀναγκαῖον ἐμοί."
with Christ to-be the but to-live in flesh not necessary for-me
"οὐκοῦν κάθευδε, φησίν, ἐν εἰρήνῃ, ὦ τέκνον, πρεσβεύων
then sleep he-says in peace O child interceding
ὑπὲρ ἐμοῦ πρὸς τὸν θεόν." ὁ δὲ ὡς εἶχεν εὐθὺς ἀναπεσὼν
for me with — God he and as he-was at-once having-lain-back
ἐκοιμήθη. οἱ δὲ παρόντες πάντες ἐξεπλάγησαν λέγοντες·
fell-asleep those and present all were-amazed saying
"ἀληθῶς θεοῦ ἄνθρωπος ἐστὶν οὗτος." κηδεύσας δὲ αὐτὸν
truly of-God (a)-man is this(-one) having-buried and him
καθαρίως ἐν ὕμνοις πᾶσαν τὴν νύκτα διετέλεσεν. Ἕτερον
cleanly in hymns all the night he-continued another
δὲ κάμνοντα ἀδελφὸν ἐπισκεψάμενος, ὡς εἶδεν αὐτὸν
and sick brother having-visited when he-saw him
δυσφοροῦντα πρὸς τὴν τελευτὴν δεινῶς ὑπὸ τῆς συνειδήσεως
distressed at the end terribly by the conscience
ἐλεγχόμενον, ἔλεγεν πρὸς αὐτόν· "ὡς ἀνέτοιμος ὑπάγεις πρὸς
being-convicted he-said to him how unready you-go to
τὸν θεὸν κατηγόρους φέρων τοὺς λογισμοὺς τῆς ῥαθύμου
— God (as)-accusers bringing the thoughts of-the slothful
σου πολιτείας." ὁ δὲ ἐδέετο αὐτοῦ καὶ ἱκέτευε πρεσβεύειν
your way-of-life he and begged him and besought to-intercede
ὑπὲρ αὑτοῦ πρὸς τὸν θεόν, χρόνον ἐνδοῦναι αὐτῷ μικρὸν
for himself with — God time to-grant to-himself little
τῇ ζωῇ μέλλων ἐπανορθοῦσθαι. ὁ δὲ φησὶ πρὸς αὐτόν· "νῦν
to-the life being-about to-amend he and says to him now
καιρὸν μετανοίας ζητεῖς, ὅτε ἡ ζωή σου πεπλήρωται· τί
(a)-time of-repentance you-seek when the life your has-been-completed what
ἐποίεις πάντα τὸν χρόνον; οὐκ ἐδύνω τὰ σὰ τραύματα
were-you-doing all the time not could-you the your wounds

θεραπεῦσαι, ἀλλὰ καὶ ἕτερα προσετίθης;" ὁ δὲ ὡς
to-heal but even other(-ones) you-were-adding he and when
ἐπέμενεν αὐτὸν ἱκετεύων, ἀπεκρίνατο· "εἰ μὴ ἕτερα τῇ
persisted him beseeching he-answered if not other(-things) to-the
ζωῇ προσθήσεις κακά, εἰ κατ' ἀλήθειαν μετανοεῖς, δεόμεθα
life you-will-add evils if in truth you-repent we-beg
ὑπέρ σου τοῦ θεοῦ· ἀγαθὸς γὰρ ἐστὶ καὶ μακρόθυμος, καὶ
for you — of-God good for he-is and long-suffering and
χαρίσεταί σοι ἔτι μικρὰν ζωήν, ἵνα τὸ πᾶν ἀποδώσῃς."
will-grant to-you still (a)-little life that the whole you-repay
καὶ εὐξάμενος εἶπεν αὐτῷ· "ἰδοὺ τρία ἔτη σοι κεχάρισται
and having-prayed he-said to-him behold three years to-you has-granted
ὁ θεὸς ἐν τῇ ζωῇ ταύτῃ. μόνον ἐκ ψυχῆς μετανόησον."
— God in the life this only from (the)-soul repent
καὶ λαβόμενος αὐτοῦ τῆς χειρὸς ἀνέστησε παραχρῆμα καὶ
and having-taken his the hand he-raised(-him) at-once and
ἀπήγαγεν αὐτὸν εἰς τὴν ἔρημον. καὶ πληρωθέντων ἐτῶν
led-off him into the desert and having-been-completed years
τριῶν πάλιν ἤγαγεν ἐπὶ τὸν τόπον οὐκ ἄνθρωπον, ἀλλ'
three again he-led(-him) to the place not (a)-man but
ἄγγελον τῷ θεῷ παριστῶν, ὡς θαυμάσαι πάντας ἐπὶ τῇ
(an)-angel — to-God presenting so-that to-wonder all at the
αὐτοῦ πολιτείᾳ. καὶ συνελθόντων πρὸς αὐτὸν τῶν ἀδελφῶν
his way-of-life and having-come-together to him the brothers
τίθησιν αὐτὸν ἐν μέσῳ ὑγιῆ καὶ δι' ὅλης τῆς νυκτὸς
he-sets him in (the)-middle healthy and through whole the night
λόγον διδασκαλίας αὐτοῖς παρεδίδου. ὡς δὲ ἀπενύσταξεν ὁ
(a)-word of-teaching to-them handed-on when and dozed-off the
ἀδελφὸς καὶ δὴ εἰς ὕπνον γενόμενος παντελῶς ἐκοιμήθη.
brother and indeed into sleep having-come wholly fell-asleep
ἐπευξάμενος δὲ αὐτῷ ἐκήδευσε κατὰ τρόπον προπέμψας
having-prayed-over and him buried(-him) in due-form having-escorted

πρὸς τὴν ταφήν. Πολλάκις δὲ αὐτὸν φασὶ καὶ τῶν ποταμίων
to the burial often and him they-say also the river
ὑδάτων ἐπιβάντα τὸν Νεῖλον ἄχρι γονάτων διαπορθμεῦσαι·
waters having-stepped-on — (the)-Nile up-to (the)-knees to-have-crossed
ἄλλοτε δὲ δι' ἀέρος πρὸς τοὺς ἀδελφοὺς ἐπὶ τοῦ δώματος
another-time and through (the)-air among the brothers on the roof
εὑρῆσθαι τῶν θυρῶν κεκλεισμένων. πολλάκις δέ, ὅπουπερ
to-have-been-found the doors having-been-shut often and wherever
ἤθελε, παραχρῆμα ηὑρίσκετο. διηγεῖτο δέ ποτε τοῖς ἀδελφοῖς
he-wished at-once he-was-found related and once to-the brothers
ἐκ τῆς ἐρήμου ἐπανελθὼν ἀνειλῆφθαι αὐτὸν ἐν ὁράματι
from the desert having-returned to-have-been-taken-up himself in (a)-vision
εἰς τὸν οὐρανὸν καὶ τεθεᾶσθαι, ὅσα μένει ἀγαθὰ τοὺς
into the heaven and to-have-beheld how-many await good(-things) the
κατ' ἀλήθειαν μοναχούς, ἅπερ οὐδεὶς ἐξειπεῖν λόγος δύναται.
in truth monks which no to-tell speech can
καὶ ἀπῆχθαι δὲ αὐτὸν ἐν σαρκὶ ἔφη εἰς τὸν παράδεισον
also to-have-been-led and himself in (the)-flesh he-said into the paradise
καὶ ἑωρακέναι πλῆθος ἁγίων. μετειληφέναι δὲ αὐτὸν
and to-have-seen (a)-multitude of-saints to-have-partaken and himself
ἔλεγεν ἐκ τῶν καρπῶν τοῦ παραδείσου καὶ μάρτυρα τοῦ
he-said of the fruits of-the paradise and (a)-witness of-the
πράγματος ἐδείκνυεν· σῦκον γὰρ ἓν μέγα καὶ ἐξαίρετον
matter he-showed (a)-fig for one great and choice
καὶ εὐωδίας πολλῆς μεστὸν πρὸς τοὺς ἑαυτοῦ μαθητὰς
and of-fragrance much full to the his-own disciples
ἀπεκόμισεν ἐπιδεικνύων αὐτοῖς, ὅτι ἀληθῆ εἰσὶ τὰ παρ'
he-brought showing them that true are the(-things) by
αὐτοῦ λεγόμενα. ὅπερ σῦκον ὁ διηγούμενος ἡμῖν ταῦτα
him said which fig the(-one) relating to-us these
Κόπρης πρεσβύτερος νεανίας τότε ὑπάρχων ἐν ταῖς
Copres (the)-presbyter (a)-young-man then being in the

χερσὶ τῶν μαθητῶν αὐτοῦ ἐθεάσατο καὶ κατεφίλησε καὶ
hands of-the disciples his beheld and kissed and
τὴν πνοὴν ἐθαύμασεν. "πολλοῖς γὰρ ἔτεσι, φησίν, ἔμεινε
the fragrance wondered-at many for years he-says it-remained
παρὰ τοῖς αὐτοῦ μαθηταῖς εἰς ἐπίδειξιν φυλαττόμενον. ἦν
with the his disciples for display being-kept it-was
γὰρ παμμέγεθες. μόνον γάρ τις εἰ ὀσφρήσατο αὐτοῦ
for huge only for anyone if smelled it
τῶν κακουμένων, εὐθέως τῆς νόσου ἀπηλλάττετο." κατὰ
of-the afflicted at-once from-the sickness was-freed at
δὲ τὴν ἀρχὴν τῆς ἐν τῇ ἐρήμῳ αὐτοῦ ἀναχωρήσεως ἐπὶ
and the beginning of-the in the desert his withdrawal for
πέντε ἑβδομάδας αὐτὸν μὴ βεβρωκότα, ἄνθρωπον φασὶν
five weeks him not having-eaten (a)-man they-say
αὐτὸν εὑρηκέναι κατὰ τὴν ἔρημον ἄρτον ἐπιφερόμενον
him to-have-found in the desert bread carrying
καὶ ὕδωρ, ὃς πείσας αὐτὸν μεταλαβεῖν ἀπηλλάγη.
and water who having-persuaded him to-partake departed
ἄλλοτε δὲ τὸν δαίμονα θησαυροὺς αὐτῷ ὑποδεῖξαι τοῦ
another-time and the demon treasures to-him to-have-shown —
Φαραὼ χρυσίου καθαροῦ γέμοντας. πρὸς ὃν φησὶν ὁ
of-Pharaoh of-gold pure full to whom says the
ἀνήρ· τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν.
man the silver your with you may-be into destruction
"Ταῦτά τε καὶ ἄλλα πλείονα καὶ μεγάλα, φησί,
these both and other more and great(-things) he-says
κατώρθωσεν ὁ πατὴρ ἡμῶν Πατερμούθιος ποιῶν σημεῖα
achieved the father our Patermuthius doing signs
καὶ τέρατα. καὶ ἄλλοι τοιοῦτοί τινες πρὸ ἡμῶν γεγόνασιν,
and wonders and others such some before us have-been
ὧν οὐκ ἦν ἄξιος ὁ κόσμος. τί δὲ θαυμαστὸν εἰ ἡμεῖς οἱ
of-whom not was worthy the world what and wonderful if we the

μικροὶ τὰ μικρὰ ταῦτα πράττομεν χωλοὺς καὶ τυφλοὺς
small the small(-things) these do lame and blind
θεραπεύοντες, ἅπερ καὶ ἐκ τέχνης οἱ ἰατροὶ ἐνεργοῦσιν;" Καὶ
healing which even by skill the physicians effect and
ὡς ἦν ἔτι ταῦτα διηγούμενος ἡμῖν Κόπρης ὁ πρεσβύτερος
as he-was still these relating to-us Copres the presbyter
ἀπονυστάξας εἷς ἐξ ἡμῶν ἀδελφὸς ἀπιστίᾳ περὶ τῶν
having-dozed one of us brother by-unbelief about the(-things)
λεγομένων φερόμενος, ὁρᾷ βίβλον θαυμαστὴν ἐν ταῖς χερσὶ
being-said borne sees (a)-book wonderful in the hands
τοῦ ἀνδρὸς ἐπικειμένην χρυσοῖς γράμμασι γεγραμμένην
of-the man lying with-golden letters written
καὶ ἐφεστῶτα ἄνδρα τινὰ πολιὸν μετὰ ἀπειλῆς αὐτῷ
and standing-by man a-certain gray with threat to-him
λέγοντα· "οὐκ ἀκούσεις προσεχῶς τοῦ ἀναγνώσματος, ἀλλὰ
saying not will-you-listen attentively to-the reading but
νυστάζεις;" ὁ δὲ ταραχθεὶς εὐθὺς ἡμῖν ἀκροωμένοις αὐτοῦ
you-doze he and having-been-troubled at-once to-us listening to-him
τὸ ὁραθὲν ῥωμαιστὶ ἐξέφηνεν. ἔτι δὲ τούτου λαλοῦντος
the(-thing) seen in-Latin disclosed still and him speaking
πρὸς ἡμᾶς ταῦτα, ἐπῆλθέ τις ἄγροικος κύαθον ἔχων
to us these came-up a-certain rustic (a)-cup having
μεστὸν ψάμμου, καὶ παρειστήκει ἐκδεχόμενος πληρῶσαι
full of-sand and stood-by waiting to-finish
αὐτὸν τὴν διήγησιν. ἐπυνθανόμεθα δὲ ἡμεῖς αὐτοῦ τοῦ
him the narrative inquired and we of-him the
πρεσβυτέρου· "τί ἄρα θέλει ὁ ἄγροικος μετὰ τῆς ψάμμου;"
presbyter what then wants the rustic with the sand
ἀπεκρίνατο δὲ πρὸς ἡμᾶς ὁ πατὴρ λέγων· "τεκνία μου,
answered and to us the father saying little-children my
οὐκ ἐχρῆν μὲν καυχᾶσθαι πρὸς ὑμᾶς οὐδὲ ἐξειπεῖν τὰ τῶν
not it-were-right indeed to-boast to you nor to-tell the of-the

πατέρων κατορθώματα, ἵνα μὴ ἐπαρθέντες κατὰ διάνοιαν
fathers achievements that not having-been-elated in mind
τὸν μισθὸν ἀπολέσωμεν. διὰ δὲ τὴν ὑμῶν σπουδὴν καὶ
the reward we-lose because-of but the your zeal and
ὠφέλειαν, ὅτι ἐκ τοσούτου μήκους πρὸς ἡμᾶς ἐληλύθατε
benefit since from such distance to us you-have-come
οὐ ζημιώσω ὑμᾶς τῆς ὠφελείας, ἀλλ' ἅπερ δι' ἡμῶν
not I-will-deprive you of-the benefit but what through us
ὁ θεὸς ᾠκονόμησε παρόντων τῶν ἀδελφῶν διηγήσομαι.
— God arranged being-present the brothers I-will-relate
Ἄκαρπος ἦν ἡ πλησίον ἡμῶν χώρα καὶ οἱ κεκτημένοι
barren was the near us land and the owning
αὐτὴν ἄγροικοι σπείραντες σῖτον μόλις ἐν διπλῷ τὸ σπέρμα
it rustics having-sown grain scarcely in double the seed
ἐθέριζον. σκώληξ γὰρ γεννώμενος ἐν τῷ σταχύι ὅλον τὸν
reaped (a)-worm for breeding in the ear whole the
ἀμητὸν διέφθειρεν. οἱ δὲ κατηχηθέντες παρ' ἡμῶν γεωργοὶ
harvest destroyed the and having-been-catechized by us farmers
καὶ Χριστιανοὶ γεγονότες ἠξίουν ἡμᾶς εὔχεσθαι ὑπὲρ τοῦ
and Christians having-become asked us to-pray for the
θερισμοῦ. εἶπον δὲ πρὸς αὐτούς· "εἰ ἔχετε πίστιν πρὸς τὸν
harvest I-said and to them if you-have faith toward —
θεόν, καὶ ἡ ἐρημικὴ αὕτη ψάμμος καρπὸν ὑμῖν προσοίσει."
God even the desert this sand fruit to-you will-bring
οἱ δὲ οὐδὲν ἀναβαλλόμενοι τῆς ψάμμου ταύτης τῆς
they and not-at-all delaying of-the sand this the(-one)
παρ' ἡμῖν πατουμένης τοὺς ἑαυτῶν κόλπους πληρώσαντες
among us trodden the their-own laps having-filled
εὐλογεῖν προσέφερον ἀξιοῦντες. ἐγὼ δὲ ὡς ηὐξάμην αὐτοῖς
to-bless brought(-it) asking I and when prayed for-them
κατὰ τὴν πίστιν αὐτῶν γενέσθαι, ἐκεῖνοι ἔσπειραν αὐτὴν
according-to the faith their to-be-done they sowed it

σὺν τῷ σίτῳ ἐν ταῖς ἀρούραις καὶ ἐξαίφνης πολύκαρπος
with the grain in the fields and suddenly fruitful
αὐτῶν ἡ χώρα γεγένηται παρὰ πᾶσαν γῆν Αἰγύπτου.
their the land has-become beyond all (the)-land of-Egypt
τοῦτο οὖν ποιεῖν ἔθος ἔχοντες κατ' ἐνιαυτὸν ἡμῖν ἐνοχλοῦσιν.
this so to-do custom having each year us they-trouble
Ἓν δέ μοι μέγα, φησίν, ὁ θεὸς πολλῶν παρόντων
one and to-me great he-says — God many being-present
θαῦμα παρέσχεν. κατελθὼν γάρ ποτε ἐν τῇ πόλει εὗρον
wonder granted having-gone-down for once into the city I-found
ἄνδρα τινὰ Μανιχαῖον τοὺς δήμους ἀποπλανήσαντα.
man a-certain (a)-Manichee the people having-led-astray
ὡς δὲ πείθειν αὐτὸν δημοσίᾳ οὐκ ἠδυνάμην, στραφεὶς
when and to-persuade him publicly not I-could having-turned
πρὸς τὸ πλῆθος εἶπον· "πυρὰν μεγάλην εἰς τὴν πλατεῖαν
to the crowd I-said (a)-pyre great in the street
ἀνάψατε καὶ εἰσερχόμεθα ἄμφω ἐν τῇ φλογί, καὶ ὅστις
kindle and we-go-in both into the flame and whoever
ἡμῶν ἀφλόγιστος διαμείνῃ, οὗτος ἔχει τὴν καλὴν πίστιν".
of-us unburned remains he has the good faith
ὡς δὲ γέγονε τοῦτο καὶ οἱ ὄχλοι ἐν σπουδῇ τὴν
when and had-happened this and the crowds in haste the
πυρὰν ἀνῆψαν, εἷλκον αὐτὸν μετ' ἐμαυτοῦ εἰς τὸ πῦρ.
pyre kindled I-dragged him with myself into the fire
ὁ δὲ φησίν· "εἷς ἕκαστος ἡμῶν καταμόνας εἰσελθέτω καὶ
he but says one each of-us alone let-go-in and
πρῶτος εἰσελθεῖν ὀφείλεις αὐτὸς ὁ προστάξας." ὡς δὲ
first to-go-in you-ought yourself the(-one) having-ordered when and
ἐν ὀνόματι τοῦ Χριστοῦ κατασφραγισάμενος εἰσελήλυθα,
in (the)-name — of-Christ having-sealed-myself I-went-in

ἡ φλὸξ ὧδε κἀκεῖ διαμερισθεῖσα οὐ παρηνόχλησέ μοι
the flame here and-there having-parted not troubled me
ἡμιώριον ἐν αὐτῇ διατρίψαντι.
half-an-hour in it having-spent
ἰδόντες δὲ οἱ ὄχλοι τὸ θαῦμα ἀνεβόησαν καὶ ἠνάγκαζον
having-seen and the crowds the wonder cried-out and compelled
πάλιν ἐκεῖνον εἰς τὴν πυρὰν εἰσελθεῖν. ὁ δὲ ὡς οὐκ ἤθελε
again him into the pyre to-go-in he but as not he-wished
δεδιώς, λαβόντες αὐτὸν οἱ δῆμοι εἰς μέσον ὤθησαν καὶ
fearing having-seized him the people into (the)-middle pushed and
περιφλογισθεὶς ὅλος ἀτίμως τῆς πόλεως ἐξερρίφη τῶν
burned-all-over whole dishonorably from-the city he-was-cast-out the
δήμων κραζόντων· "τὸν πλάνον ζῶντα καύσατε." ἐμὲ δὲ
people crying the deceiver alive burn me but
ἀναλαβόντες οἱ ὄχλοι καὶ εὐφημοῦντες εἰς τὴν ἐκκλησίαν
having-taken-up the crowds and acclaiming to the church
προέπεμψαν. Ἄλλοτε δέ μου παριόντος διὰ ναοῦ τινός
escorted another-time and I passing by temple a-certain
τινες τῶν ἐθνῶν τοῖς εἰδώλοις αὐτῶν ἐθυσίαζον. εἶπον δὲ
some of-the gentiles to-the idols their were-sacrificing I-said and
αὐτοῖς· "ἵνα τί λογικοὶ ὄντες ἀλόγοις θύετε; καὶ
to-them for what rational being to-irrational(-things) do-you-sacrifice and
ὑμεῖς αὐτῶν ἐστὲ λοιπὸν ἀλογώτεροι." οἱ δὲ ὡς καλῶς
you than-them are then more-irrational they and as well
εἰπόντος εὐθέως μοι ἠκολούθησαν τῷ σωτῆρι πιστεύσαντες.
(I)-having-said at-once me followed in-the savior having-believed
Κήπου δέ μοί ποτε ἐν τῇ πλησίον χώρᾳ ὑπάρχοντος διὰ
(a)-garden and to-me once in the nearby land being for
τὴν ἐρχομένην πρὸς ἡμᾶς ἀδελφότητα καὶ ἑνός τινος αὐτὸν
the coming to us brotherhood and one a-certain it
πένητος ἐργαζομένου εἰσῆλθέ τις τῶν Ἑλλήνων ἀποσυλῆσαι
poor(-man) working came-in one of-the pagans to-steal

τὰ λάχανα. ὡς δὲ συλήσας ἀπῆλθεν, ἕως τρίτης ὥρας
the vegetables when and having-stolen he-went-off until (the)-third hour
ἑψεῖν αὐτὰ οὐκ ἠδύνατο, ἀλλ᾽ ἔμειναν ἐν τῷ λέβητι,
to-boil them not he-could but they-remained in the cauldron
οἷάπερ καὶ εἴληπτο, μὴ θερμαινομένου ὅλως τοῦ ὕδατος.
just-as also they-had-been-taken not being-warmed at-all the water
ἐν ἑαυτῷ δὲ γενόμενος ὁ ἀνὴρ ἀναλαβὼν τὰ λάχανα
in himself and having-come the man having-taken-up the vegetables
πρὸς ἡμᾶς διεκόμισε παρακαλῶν συγχωρηθῆναι αὐτῷ τὸ
to us brought begging to-be-forgiven to-him the
πλημμέλημα καὶ γενέσθαι Χριστιανός· ὅπερ καὶ γέγονεν.
offense and to-become (a)-Christian which also happened
ἦσαν δὲ κατ᾽ αὐτὴν τὴν ὥραν ξένοι πρὸς ἡμᾶς ἐλθόντες
were and at same the hour strangers to us having-come
ἀδελφοί, δι᾽ οὓς μάλιστα ἐπιτηδείως ἡμῖν τὰ λάχανα
brothers for whom especially fittingly to-us the vegetables
προσηνέχθη. μεταλαβόντες οὖν ἐξ αὐτῶν ηὐχαριστήσαμεν
were-brought having-partaken so of them we-gave-thanks
τῷ θεῷ διπλῆν εὐφροσύνην ποιησάμενοι τήν τε τοῦ
— to-God double gladness having-made the both of-the
ἀνδρὸς σωτηρίαν καὶ τὴν τῶν ἀδελφῶν ἀνάπαυσιν.
man salvation and the of-the brothers refreshment

Surus, Isaiah, and Paul meet on the river and reach Anuph, who tells them of his life fed by an angel and dies three days later as they watch. Helle carries fire in his bosom, crosses the river on a crocodile, makes a wild ass carry his loads, and reads the secret thoughts of the brothers. Apelles, a smith, drives off the devil with a red-hot iron. John, who stood three years under a rock in prayer, is healed by an angel when his feet burst, and writes to the monasteries of their faults and virtues.

12 Ἀββᾶς Σοῦρος δέ ποτε καὶ Ἡσαίας καὶ Παῦλος συνέτυχον
abba Surus and once and Isaiah and Paul met
ἀλλήλοις ἐξαπίνης ἅμα ἐπὶ τῷ ποταμῷ εὑρεθέντες, ἄνδρες
one-another suddenly together at the river having-been-found men
εὐλαβεῖς καὶ ἀσκηταί, ὡς τὸν μέγαν ὁμολογητὴν ἀββᾶν
devout and ascetics as the great confessor abba
Ἀνοὺφ ἐπισκεψόμενοι — ἀπεῖχεν δὲ ἀπ᾽ αὐτῶν τρεῖς μονὰς
Anuph going-to-visit was-distant and from them three stations
τὸ διάστημα — καὶ φασὶ πρὸς ἀλλήλους· "ἐπιδειξάτω
the distance and they-say to one-another let-show
ἕκαστος ἡμῶν τὴν ἑαυτοῦ πολιτείαν καὶ ὅπως παρὰ θεοῦ ἐν
each of-us the his-own way-of-life and how by God in
τῷ βίῳ τούτῳ τετίμηται." ἀββᾶς Σοῦρος δὲ πρὸς αὐτοὺς
the life this he-has-been-honored abba Surus and to them
ἔφη· "αἰτοῦμαι παρὰ θεοῦ δῶρον, ἀκαμάτους ἡμᾶς φθάνειν
said I-ask from God (as-a)-gift untired us to-arrive
ἐπὶ τοῦ τόπου ἐν δυνάμει τοῦ πνεύματος." καὶ μόνον
at the place in (the)-power of-the spirit and only
εὐξαμένου αὐτοῦ πλοῖον ἕτοιμον εὑρέθη παραχρῆμα καὶ
having-prayed he (a)-boat ready was-found at-once and
ἄνεμος ἐπιτήδειος. καὶ ἐν ῥοπῇ εὑρέθησαν ἐπὶ τοῦ τόπου
(a)-wind suitable and in (a)-moment they-were-found at the place
ἀνελθόντες κατὰ τοῦ ῥεύματος. Ἡσαίας δὲ φησὶ πρὸς αὐτούς·
having-gone-up against the stream Isaiah and says to them

"καὶ τί θαυμαστόν, ὦ φίλοι, ἐὰν συναντήσῃ ἡμῖν ὁ ἀνὴρ
and what wonderful O friends if meets us the man
ἑκάστου τὰς πολιτείας διαγορεύων;" Παῦλος δὲ φησὶ πρὸς
of-each the ways-of-life declaring Paul and says to
αὐτούς· "εἰ ἀπεκάλυψεν ἡμῖν ὁ θεός, ὅτι μετὰ τρεῖς ἡμέρας
them if revealed to-us — God that after three days
ἀναλαμβάνει τὸν ἄνθρωπον;" ὡς δὲ προῆλθον μικρὸν
he-takes-up the man when and they-went-on (a)-little
τοῦ τόπου, ὁ ἀνὴρ αὐτοῖς ἀπαντήσας ἀσπάζεται αὐτούς.
from-the place the man them having-met greets them
καὶ φησὶ πρὸς αὐτὸν Παῦλος· "φράσον ἡμῖν τὰ σαυτοῦ
and says to him Paul tell us the your-own
κατορθώματα· μεταύριον γὰρ πρὸς θεὸν ἀπελεύσῃ."
achievements day-after-tomorrow for to God you-will-go
Εἶπεν δὲ ὁ ἀββᾶς Ἀνοὺφ πρὸς αὐτούς· "εὐλογητὸς ὁ θεὸς
said and — abba Anuph to them blessed — God
ὁ καμοὶ ταῦτα γνωρίσας καὶ τὴν ὑμῶν παρουσίαν
the(-one) to-me-too these having-made-known both the your coming
καὶ πολιτείαν." εἰπὼν δὲ ἑκάστου τὰ κατορθώματα καὶ
and way-of-life having-told and of-each the achievements also
τὰ ἑαυτοῦ λοιπὸν ἐξηγεῖτο λέγων· "ἐξ οὗ τὸ τοῦ σωτῆρος
the his-own then he-related saying from when the of-the savior
ὄνομα ἐπὶ τῆς γῆς ὡμολόγησα, οὐ προῆλθεν ψεῦδος ἐκ
name on the earth I-confessed not came-forth (a)-lie from
τοῦ στόματός μου, γήινον οὐδὲν διῃτήθην τοῦ ἀγγέλου
the mouth my earthly nothing I-lived-on the angel
με τρέφοντος τὴν οὐράνιον τροφὴν καθ' ἡμέραν· οὐδενὸς
me feeding the heavenly food each day for-nothing
ἑτέρου ἐπιθυμία ἀνῆλθεν εἰς τὴν καρδίαν μου, πλὴν τοῦ
other desire came-up into the heart my except —
θεοῦ· οὐδὲν ἀπέκρυψέν μοι ὁ θεὸς τῶν ἐπιγείων, ὃ
God nothing hid from-me — God of-the earthly(-things) which

οὐκ ἐγνώρισέν μοι· οὐκ ἔληξεν φῶς τοῖς ὀφθαλμοῖς μου·
not he-made-known to-me not ceased light to-the eyes my
οὐκ ἐν ἡμέρᾳ ὕπνωσα, οὐκ ἐν νυκτὶ ἀνεπαυσάμην τὸν
not by day I-slept not by night I-rested —
θεὸν ἐκζητῶν ἀλλ᾽ ἄγγελός μοι ἀεὶ συμπαρῆν τὰς τοῦ
God seeking but (an)-angel with-me always was-present the of-the
κόσμου δυνάμεις ἐπιδεικνύων· τὸ φῶς τῆς διανοίας μου
world powers showing the light of-the mind my
οὐκ ἐσβέσθη· πᾶν αἴτημα παρὰ θεοῦ εὐθὺς ἐλάμβανον.
not was-quenched every request from God at-once I-received
εἶδον πολλάκις μυριάδας ἀγγέλων τῷ θεῷ παρεστώσας·
I-saw often myriads of-angels — by-God standing
εἶδον χοροὺς δικαίων· εἶδον μαρτύρων ἀθροίσματα· εἶδον
I-saw choirs of-(the)-righteous I-saw of-martyrs gatherings I-saw
μοναχῶν πολιτεύματα, πάντων δι᾽ ἔργων τὸν θεὸν
of-monks communities all through works — God
εὐφημούντων· εἶδον τὸν σατανᾶ πυρὶ παραδιδόμενον· εἶδον
praising I-saw — Satan to-fire being-handed-over I-saw
τοὺς ἀγγέλους αὐτοῦ κολαζομένους· εἶδον τοὺς δικαίους
the angels his being-punished I-saw the righteous
αἰωνίως εὐφραινομένους." Ταῦτα δὲ καὶ ἄλλα πολλὰ
eternally rejoicing these and also other many(-things)
διηγούμενος ἐπὶ τρεῖς ἡμέρας παραδίδωσι τὴν ψυχήν. τὴν δὲ
relating for three days he-gives-up the soul it and
εὐθὺς ἄγγελοι ὑποδεξάμενοι καὶ χοροὶ μαρτύρων εἰς οὐρανοὺς
at-once angels having-received and choirs of-martyrs into heaven
ἀνήγαγον αὐτῶν ὁρώντων καὶ ἀκουόντων τοὺς ὕμνους.
led-up they seeing and hearing the hymns

13 Ἄλλος δέ τις πατήρ, ἀββᾶ Ἑλλῆ καλούμενος, ἐκ
another and a-certain father abba Helle called from
παιδόθεν τῇ ἀσκήσει προσκαρτερήσας τοῖς πλησίον αὐτοῦ
childhood in-the discipline having-persevered to-the near him

ἀδελφοῖς πολλάκις πῦρ ἐν κόλπῳ ἐβάσταζεν ἐρεθίζων
brothers often fire in (his)-bosom carried provoking
αὐτοὺς προβαίνειν εἰς ἐπίδειξιν τῶν σημείων, λέγων
them to-advance to (the)-display of-the signs saying
αὐτοῖς· "εἰ κατὰ ἀλήθειαν ἀσκεῖτε, τὰ σημεῖα λοιπὸν
to-them if in truth you-practice-discipline the signs then
τῆς ἀρετῆς ἐπιδείξασθε". ἄλλοτε δὲ αὐτῷ καθ᾽ ἑαυτὸν
of-the virtue display another-time and to-him by himself
γενομένῳ ἐν τῇ ἐρήμῳ ἐπιθυμία μέλιτος γέγονεν. εὐθὺς δὲ
being in the desert (a)-desire of-honey came at-once and
ὑπὸ πέτραν κηρία εὑράμενος, φησίν· "ἄπελθε ἀπ᾽ ἐμοῦ ἡ
under (a)-rock honeycombs having-found he-says go-away from me the
ἀκόλαστος ἐπιθυμία. γέγραπται γάρ· πνεύματι περιπατεῖτε
licentious desire it-is-written for by-(the)-spirit walk
καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε". καὶ καταλιπὼν
and (the)-desire of-flesh not — you-will-fulfill and having-left
αὐτὰ ἀπηλλάγη. ἤδη δὲ αὐτοῦ τρεῖς ἑβδομάδας ἐν τῇ
them he-departed already and he three weeks in the
ἐρήμῳ νηστεύσαντος ὀπώρας εὑρὼν ἐρριμμένας, εἶπεν·
desert having-fasted fruits having-found thrown-down he-said
"οὐ μὴ φάγω, οὐδ᾽ οὐ μὴ ἅψωμαί τινος ἐξ αὐτῶν, ἵνα μὴ
not — I-will-eat nor not — I-will-touch any of them that not
τὸν ἀδελφόν μου σκανδαλίσω, τοῦτ᾽ ἔστιν τὴν ψυχήν μου.
the brother my I-cause-to-stumble that is the soul my
γέγραπται γάρ· οὐκ ἐπὶ τροφῇ μόνῃ ζήσεται ἄνθρωπος".
it-is-written for not on food alone shall-live man
νηστεύσας δὲ καὶ ἄλλην ἑβδομάδα ὕστερον ἀπενύσταξεν· καὶ
having-fasted and also another week later he-dozed and
ἐλθὼν ἄγγελος κατ᾽ ὄναρ φησὶ πρὸς αὐτόν· "ἀναστὰς
having-come (an)-angel in (a)-dream says to him having-risen
τὰ εὑρισκόμενα ἆρον καὶ φάγε." ὁ δὲ ἐξανέστη κύκλῳ
the(-things) being-found take and eat he and rose-up around

περιβλεπόμενος καὶ ὁρᾷ πηγὴν βοτάνας τρυφερὰς κύκλῳ
looking-about and sees (a)-spring herbs tender around
βλαστήσασαν. μετειληφὼς δὲ τοῦ ποτοῦ καὶ τῆς τροφῆς
having-sprouted having-partaken and of-the drink and of-the food
τῶν λαχάνων διεβεβαιοῦτο μηδὲν ἡδύτερον αὐτῶν πώποτε
of-the vegetables he-affirmed nothing sweeter than-them ever
γεύσασθαι. σπήλαιον δὲ εὑρὼν μικρὸν ἐν τῷ τόπῳ
to-have-tasted (a)-cave and having-found small in the place
ἔμεινεν ἐκεῖ ὀλίγας ἡμέρας ἄσιτος. ὡς δὲ λοιπὸν τῆς
he-remained there few days without-food when and then of-the
τροφῆς ἐδέετο κλίνας τὰ γόνατα ηὔχετο. εὐθὺς δὲ αὐτῷ
food he-needed having-bent the knees he-prayed at-once and for-him
πάντα τὰ τῶν βρωσίμων παρέκειντο καὶ ἄρτοι θερμοὶ
all the(-things) of-the eatables lay-ready and loaves warm
καὶ ἐλαῖαι καὶ ὀπώρα τις διάφορος. ἐπεσκέψατο δέ ποτε
and olives and fruit some various he-visited and once
τοὺς ἑαυτοῦ ἀδελφούς, οὓς καὶ πολλὰ νουθετήσας ἐπὶ τὴν
the his-own brothers whom also much having-admonished to the
ἔρημον ἔσπευδεν ἐπικομιζόμενός τινα τῶν εἰς τὰς χρείας
desert hastened carrying some of-the(-things) for the needs
ἐπιτηδείων. ἰδὼν δὲ ὀνάγρους τινὰς βοσκομένας φησὶ
suitable having-seen and wild-asses some grazing he-says
πρὸς αὐτάς· "ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἡκέτω μία ἐξ ὑμῶν
to them in (the)-name of-Jesus Christ let-come one of you
ὑποδεξαμένη μου τὸ βάρος". ἡ δὲ εὐθὺς ἐπ' αὐτὸν ὥρμησεν.
having-taken-up my the burden she and at-once to him rushed
ἐπιθεὶς δὲ αὐτῇ τὰ σκεύη καὶ ἐπικαθίσας ἐν μιᾷ ἡμέρᾳ ἐπὶ τὸ
having-put and on-her the baggage and having-mounted in one day at the
σπήλαιον ἔφθασεν. διαθέντος δὲ αὐτοῦ τοὺς ἄρτους καὶ τὰς
cave arrived having-set-out and he the loaves and the

ὀπώρας ἐν τῷ ἡλίῳ ἦλθον ἐπ' αὐτά, ὡς ἔθος εἶχον, τὰ θηρία
fruits in the sun came to them as custom they-had the beasts
πρὸς τὴν πηγήν· καὶ ἁψάμενα μόνον τῶν ἄρτων ἀπέψυξαν.
to the spring and having-touched only the loaves died
Παραβαλὼν δὲ πρός τινας μοναχούς ποτε κυριακῆς
having-come and to some monks once Lord's-day
οὔσης ἔλεγε πρὸς αὐτούς· "τί δὴ σήμερον τὴν σύναξιν
being he-said to them why indeed today the synaxis
οὐκ ἐπετελέσατε"; τῶν δὲ φασκόντων, διὰ τὸ μὴ
not have-you-performed they and saying because-of the not
ἐληλυθέναι πέραθεν τὸν πρεσβύτερον, ἔλεγε πρὸς αὐτούς·
to-have-come from-across the presbyter he-said to them
"ἀπελθὼν καλέσω αὐτόν". οἱ δὲ ἔφασκον, μὴ δύνασθαί
having-gone I-will-call him they and said not to-be-able
τινα διαβαίνειν τὸν πόρον διὰ τὸ βάθος, ἀλλὰ γὰρ
anyone to-cross the ford because-of the depth but for
καὶ θηρίον μέγιστον εἶναι ἐν τῷ τόπῳ κροκόδειλόν τινα
also (a)-beast very-great to-be in the place crocodile a-certain
πολλοὺς ἀνθρώπους καταναλώσαντα. ὁ δὲ μὴ μελλήσας
many men having-devoured he but not having-delayed
ἀναστὰς ὥρμησεν ἐπὶ τὸν πόρον. καὶ εὐθὺς αὐτὸν τὸ θηρίον
having-risen rushed to the ford and at-once him the beast
ἐπὶ τοῦ νώτου ὑποδεξάμενον εἰς τὸ πέραν ἀπεκατέστησεν.
on the back having-received to the far(-side) set-down
εὑρὼν δὲ τὸν πρεσβύτερον ἐν τῷ χωρίῳ παρεκάλει, μὴ
having-found and the presbyter in the village he-begged not
ὑπεριδεῖν τὴν ἀδελφότητα. ἰδὼν δὲ αὐτὸν ἐκεῖνος ῥάκος
to-neglect the brotherhood having-seen and him he (a)-rag
ἐνδεδυμένον πολύρραφον ἐπύθετο παρ' αὐτοῦ, πόθεν ἄρα
wearing much-patched inquired from him whence then
τὸ ῥάκος ἐκέκτητο ἐπειπών· "κάλλιστον ἔχεις ἱμάτιον
the rag he-had-got having-added most-beautiful you-have garment

τῆς ψυχῆς, ἀδελφέ''. τὴν δὲ ταπεινοφροσύνην αὐτοῦ
of-the soul brother the and humility his
θαυμάσας καὶ τὴν εὐτέλειαν εἵπετο αὐτῷ ἀπιόντι ἐπὶ
having-wondered-at and the plainness followed him going to
τὸν ποταμόν. ὡς δὲ πορθμεῖον οὐχ εὗρον, φωνὴν ἀφίησιν
the river when and (a)-ferry not they-found (a)-voice lets-out
ὁ ἀββᾶς Ἑλλῆ προσκαλούμενος τὸν κροκόδειλον. ὁ δὲ
— abba Helle calling the crocodile it and
εὐθὺς ὑπακούσας αὐτῷ παρῆν τὸν νῶτον ὑποστρωσάμενος.
at-once having-obeyed him was-present the back having-spread
ἠξίου δὲ τὸν πρεσβύτερον συνεπιβῆναι αὐτῷ.
he-asked and the presbyter to-mount-with him
ἔμφοβος δὴ γενόμενος ἐκεῖνος ἑωρακὼς τὸ θηρίον ἐπὶ
afraid indeed having-become he having-seen the beast to
τὰ ὄπισθεν ἀνεχώρει, ὡς δὴ θάμβος ἔσχεν αὐτὸν καὶ
the(-parts) behind withdrew when indeed amazement seized him and
τοὺς ἀντιπέραν οἰκοῦντας ἀδελφοὺς θεασαμένους αὐτὸν σὺν
the across dwelling brothers having-beheld him with
τῷ θηρίῳ τὸν πόρον διαπορθμεύσαντα. ἀνελθὼν εἰς τὴν
the beast the ford having-crossed having-gone-up onto the
ξηρὰν συνεπεσπάσατο τὸ θηρίον τεθνάναι ἄμεινον λέγων
dry(-land) he-drew-along the beast to-have-died better saying
αὐτῷ ἢ κερδᾶναι τῶν ἀναιρεθεισῶν ψυχῶν τὴν δίκην.
for-it than to-incur of-the slain souls the penalty
τὸ δὲ παραχρῆμα πεσὼν ἐξέψυξεν. Προσκαρτερήσας δὲ
it and at-once having-fallen expired having-stayed and
ἡμέρας τρεῖς τοῖς ἀδελφοῖς ἐκάθητο διδάσκων αὐτοὺς τὰς
days three with-the brothers he-sat teaching them the
ἐντολὰς καὶ τὰ ἑκάστου ἐν κρυπτῷ βουλεύματα φανερῶς
commandments and the of-each in secret designs openly
ἐξαγγέλλων, τὸν μὲν ὑπὸ πορνείας ἐνοχλεῖσθαι λέγων,
declaring one indeed by fornication to-be-troubled saying

τὸν δὲ ὑπὸ κενοδοξίας, ἄλλον ὑπὸ τρυφῆς, ἕτερον δὲ ὑπὸ
another and by vainglory another by luxury another and by
ὀργῆς· καὶ ὃν μὲν πρᾶον, ὃν δὲ εἰρηνικὸν ἀπεφήνατο·
anger and one indeed meek another and peaceable he-declared
τῶν μὲν τὴν κακίαν, τῶν δὲ τὰς ἀρετὰς ἐξελέγχων.
of-some indeed the wickedness of-others and the virtues exposing
ἀκούοντες δὲ ταῦτα ἐθαύμαζον λέγοντες ἀληθῶς οὕτως εἶναι.
hearing and these they-wondered saying truly so to-be
εἶπε δὲ πρὸς αὐτούς· "ἑτοιμάσατε ἡμῖν λάχανα. ἐλεύσονται
he-said and to them prepare for-us vegetables will-come
γὰρ σήμερον πλείονες ἀδελφοὶ πρὸς ἡμᾶς". οἱ δὲ ὡς
for today more brothers to us they and as
ηὐτρέπιζον ἐπιστάντες οἱ ἀδελφοὶ ἀλλήλους ἠσπάζοντο.
were-preparing having-arrived the brothers one-another greeted
Ἠξίου δέ τις αὐτὸν τῶν ἀδελφῶν συνδιάγειν αὐτῷ ἐν
asked and someone him of-the brothers to-live-with him in
τῇ ἐρήμῳ βουλόμενος. λέγοντος δὲ αὐτοῦ, μὴ δύνασθαι
the desert wishing saying and he not to-be-able
ὑπενεγκεῖν τοὺς πειρασμοὺς τῶν δαιμόνων, φιλονικώτερον
to-endure the temptations of-the demons more-contentiously
ἐκεῖνος διατεθεὶς πάντα ὑπενεγκεῖν ἐπηγγέλλετο. καὶ δὴ
he having-been-disposed all to-endure promised and indeed
ὑποδεξάμενος αὐτὸν εἰς ἕτερον σπήλαιον οἰκεῖν παρεκελεύετο.
having-received him in another cave to-dwell he-bade
ἐπιστάντες δὲ νύκτωρ οἱ δαίμονες πνίγειν αὐτὸν ἐπεχείρουν
having-come and by-night the demons to-choke him attempted
τὸ πρῶτον αἰσχροῖς λογισμοῖς ἱκανῶς διαταράξαντες·
the first with-shameful thoughts sufficiently having-troubled(-him)
ἐκδραμὼν δὲ ἐκεῖνος τὰ συμβάντα αὐτῷ ἀπήγγειλε τῷ
having-run-out and he the(-things) having-befallen him reported —
ἀββᾷ Ἑλλῆνι. περιχαράξας δὲ ἐκεῖνος τὸν τόπον ἐκέλευσε
to-abba Helle having-drawn-around and he the place bade

τὸ λοιπὸν μετὰ ἀδείας μένειν αὐτόν. Ἄρτων δὲ αὐτούς
the rest with security to-stay him loaves and them
ποτε ἐπιλειπόντων ἐν τῷ σπηλαίῳ ἐπιστὰς ἄγγελος ἐν
once failing in the cave having-come (an)-angel in
ἀδελφοῦ σχήματι ἐκόμιζεν αὐτοῖς τὴν τροφήν. ἄλλοτε δὲ
(a)-brother's form brought to-them the food another-time and
ἐπιζητοῦντες αὐτὸν ἀδελφοὶ δέκα τὸν ἀριθμὸν ἐπλάζοντο
seeking him brothers ten the number wandered
κατὰ τὴν ἔρημον ἑβδόμην ἡμέραν ἄσιτοι διατελοῦντες.
in the desert seventh day without-food continuing
εὑρὼν δὲ αὐτοὺς ἐκέλευσεν ἀναπαύεσθαι ἐν τῷ σπηλαίῳ.
having-found and them he-bade to-rest in the cave
οἱ δὲ ὡς ὑπέμνησαν περὶ διαίτης, ἐκεῖνος ἔλεγε πρὸς
they and when reminded(-him) about food he said to
αὐτούς· "δυνατὸς ἐστὶν ὁ θεὸς ἑτοιμάσαι τράπεζαν ἐν
them able is — God to-prepare (a)-table in
ἐρήμῳ". εὐθὺς δὲ πρὸ θυρῶν παῖς τις καλὸς νεανίας
(the)-desert at-once and before (the)-doors boy a-certain fine young-man
ἐπέμενε κρούων εὐχομένων αὐτῶν. ἀνοίξαντες δὲ εἶδον
persisted knocking praying they having-opened and they-saw
τὸν νεανίαν σπυρίδα μεγάλην μεστὴν ἄρτων καὶ ἐλαιῶν
the young-man (a)-basket great full of-loaves and olives
ἔχοντα. ὑποδεξάμενοι δὲ αὐτὰ μετελάμβανον εὐχαριστοῦντες
having having-received and them they-partook giving-thanks
τῷ κυρίῳ, τοῦ παιδὸς εὐθὺς ἀφανοῦς γενομένου.
to-the Lord the boy at-once vanished having-become
Ταῦτά τε καὶ ἄλλα πλείονα θαυμαστὰ ὁ πατὴρ Κόπρης
these both and other more wonderful(-things) the father Copres
ἡμῖν ὑφηγησάμενος καὶ φιλοφρονησάμενος ἡμᾶς κατὰ
to-us having-related and having-entertained us in
τρόπον εἰς τὸν ἑαυτοῦ κῆπον εἰσήγαγε δεικνύων ἡμῖν
order into the his-own garden led(-us) showing us

φοίνικας καὶ ἄλλα ὀπωρικά, ἅπερ αὐτὸς ἐν τῇ ἐρήμῳ
date-palms and other fruit-trees which he in the desert
ἐφύτευσεν ὑπὸ τῆς τῶν ἀγροίκων πίστεως ὑπομνησθείς.
planted by the of-the rustics faith having-been-reminded
πρὸς οὓς εἶπεν, ὅτι· "δύναται καὶ ἡ ἔρημος καρποφορῆσαι
to whom he-said that can even the desert to-bear-fruit
τοῖς ἔχουσι πίστιν εἰς τὸν θεόν. ὡς γὰρ εἶδον, φησίν,
for-those having faith in — God when for I-saw he-says
αὐτοὺς τὴν ψάμμον σπείραντας καὶ τὴν χώραν αὐτῶν
them the sand having-sown and the land their
καρποφορήσασαν κἀγὼ τὸ αὐτὸ ἐπιχειρήσας ἐπέτυχον".
having-borne-fruit I-too the same having-attempted succeeded
Εἴδομεν δὲ καὶ ἕτερον πρεσβύτερον ἐν τοῖς μέρεσι 14
we-saw and also another presbyter in the parts
τῆς Ἀχωρέως, ὀνόματι Ἀπελλῆν, ἄνδρα δίκαιον καὶ
— of-Achoris by-name Apelles (a)-man righteous and
τὴν χαλκευτικὴν τέχνην πρῶτον μετελθόντα κἀκεῖθεν
the smith's craft first having-pursued and-thence
εἰς ἄσκησιν τραπέντα. ὃς ἐλθόντος ποτὲ τοῦ διαβόλου
to discipline having-turned who having-come once the devil
πρὸς αὐτὸν ἐν γυναικείῳ σχήματι, ὡς τὰς χρείας τῶν
to him in (a)-woman's form as the needs of-the
μοναχῶν χαλκεύων ἐτύγχανεν, ἁρπάσας ἐκ τοῦ πυρὸς
monks forging he-happened having-snatched from the fire
πεπυρωμένον σιδήριον τῇ χειρὶ διὰ τὴν σπουδὴν
red-hot iron with-the hand because-of the haste
τὸ πρόσωπον αὐτῆς ὅλον καὶ τὸ σῶμα κατέκαυσεν. καὶ
the face her whole and the body he-burned and
ἤκουον ταύτης οἱ ἀδελφοὶ ὀλολυζούσης ἐν τῷ κελλίῳ.
heard her the brothers shrieking in the cell
ἐξ ἐκείνου λοιπὸν ὁ ἀνὴρ πάντοτε τὸ σιδήριον τῇ
from that(-time) henceforth the man always the iron in-the

χειρὶ ἐκράτει πεπυρωμένον μὴ βλαπτόμενος. ὃς ἡμᾶς
hand held red-hot not being-harmed who us
φιλοφρόνως ὑποδεξάμενος περὶ τῶν σὺν αὐτῷ γενομένων
kindly having-received about the with him having-been
ἀξιοθέων ἀνδρῶν ὑφηγεῖτο ἔτι νῦν περιόντων.
godly men related still now surviving

15 Ἐστί, φησίν, ἐν τῇ ἐρήμῳ ταύτῃ ἀδελφὸς ἡμέτερος,
there-is he-says in the desert this (a)-brother our
ὀνόματι Ἰωάννης, τοὺς μὲν λοιπὸν ἡλικίᾳ, πάντας δὲ τοὺς
by-name John the indeed rest in-age all and the
νῦν μοναχοὺς ταῖς ἀρεταῖς ὑπερβάλλων, ὃν οὐδεὶς ταχέως
now monks in-the virtues surpassing whom no-one quickly
εὑρεῖν δύναται διὰ τὸ ἀεὶ μεταβαίνειν αὐτὸν τόπον
to-find can because-of the always to-move him place
ἐκ τόπου ἐν ταῖς ἐρήμοις. οὗτος τὸ πρῶτον ἑστὼς ἐπὶ
from place in the deserts he the first standing for
τρισὶν ἔτεσιν ὑπὸ πέτραν τινὰ πάντοτε προσευχόμενος
three years under rock a-certain always praying
διετέλεσε, μὴ καθίσας ὅλως, μὴ κοιμηθείς, ἀλλ' ὅσον
continued not having-sat at-all not having-slept but only-so-much
ἑστὼς τοῦ ὕπνου μόνον ἀφήρπαζεν, τῇ κυριακῇ μόνον
standing of-the sleep only snatched on-the Lord's-day only
τῆς εὐχαριστίας μεταλαμβάνων τοῦ πρεσβυτέρου αὐτῷ
of-the eucharist partaking the presbyter to-him
ἀποφέροντος. ἄλλο οὐδὲν διῃτᾶτο. Καὶ δὴ μιᾷ τῶν
bringing other nothing he-lived-on and indeed (on)-one of-the
ἡμερῶν μετασχηματισάμενος ἑαυτὸν ὁ σατανᾶς εἰς τὸν
days having-transformed himself — Satan into the
πρεσβύτερον ταχύτερον πρὸς αὐτὸν ἄπεισιν προσποιούμενος
presbyter earlier to him goes pretending
αὐτῷ τὴν κοινωνίαν ἐπιδιδόναι. ἐπιγνοὺς δὲ αὐτὸν ὁ
to-him the communion to-give having-recognized and him the

μακάριος Ἰωάννης εἶπε πρὸς αὐτόν· "ὦ παντὸς δόλου
blessed John said to him O of-all deceit
καὶ πάσης ῥᾳδιουργίας πάτερ, ἐχθρὲ πάσης δικαιοσύνης,
and of-all villainy father enemy of-all righteousness
οὐ παύῃ ἀπατῶν τὰς τῶν Χριστιανῶν ψυχάς, ἀλλὰ
not do-you-cease deceiving the of-the Christians souls but
τολμᾷς καὶ αὐτοῖς ἐπιβαίνειν τοῖς ἀχράντοις μυστηρίοις;"
you-dare even themselves to-assail the undefiled mysteries
ὁ δὲ πρὸς αὐτὸν ἀπεκρίνατο· "παρὰ μικρὸν ἐκέρδησα
he and to him answered by little I-would-have-won
ἄν σε καταβαλών. οὕτω γὰρ καί τινα τῶν σῶν ἀδελφῶν
— you having-thrown thus for also one of-the your brothers
ἀπεπλάνησα καὶ ἔκφρονα γενόμενον εἰς μανίαν ἀπήγαγον.
I-led-astray and senseless having-become into madness I-led
ὑπὲρ οὗ πολλοὶ δίκαιοι πολλὰ προσευξάμενοι μόλις ἴσχυσαν
for whom many righteous much having-prayed scarcely were-able
αὐτὸν εἰς φρόνησιν ἀγαγεῖν". καὶ ταῦτα εἰπὼν ὁ δαίμων
him to sense to-bring and these having-said the demon
ἀπ' αὐτοῦ ἀπηλλάγη. Διαρραγέντων δὲ αὐτοῦ τῶν ποδῶν
from him departed having-burst and his the feet
ἐκ τῆς ἀκινησίας τοῦ πολλοῦ χρόνου καὶ τῶν ἰχώρων
from the immobility of-the long time and the discharges
προερχομένων ἐπιστὰς ἄγγελος ἥψατο τοῦ στόματος αὐτοῦ
coming-out having-come (an)-angel touched the mouth his
λέγων· "ὁ κύριος ἔσται σοι ἀληθὴς βρῶσις καὶ τὸ πνεῦμα
saying the Lord will-be to-you true food and the spirit
τὸ ἅγιον ἀληθὲς πόμα καὶ ἀρκεῖ σοι τέως ἡ πνευματικὴ
the holy true drink and suffices you for-now the spiritual
τροφή, ἵνα μὴ πλησθεὶς ἐξεμέσῃς". καὶ θεραπεύσας αὐτὸν
food that not having-been-filled you-vomit and having-healed him
μετέστησεν ἐκ τοῦ τόπου· διῆγε δὲ κατὰ τὴν ἔρημον
removed(-him) from the place he-lived and in the desert

λοιπὸν περιάγων καὶ ἐσθίων βοτάνας. τῇ κυριακῇ δὲ εἰς
henceforth going-about and eating herbs on-the Lord's-day but in
τὸν αὐτὸν τόπον ηὑρίσκετο τῆς κοινωνίας μεταλαμβάνων.
the same place he-was-found the communion partaking
Βαία δὲ ὀλίγα παρὰ τοῦ πρεσβυτέρου αἰτησάμενος
palm-leaves and few from the presbyter having-asked
ζώνας τοῖς ζώοις εἰργάζετο. βουληθέντος δὲ ἀπελθεῖν πρὸς
girths for-the animals he-made having-wished and to-go to
αὐτὸν χωλοῦ τινος θεραπείας ἕνεκεν καὶ ἐπιβάντος
him lame(-man) a-certain of-healing for-the-sake and having-mounted
μόνον τῷ ὄνῳ, ὡς οἱ πόδες αὐτοῦ τῆς ζώνης ἥψαντο
only the ass when the feet his the girth touched
τῆς παρὰ τοῦ ἁγίου ἀνδρὸς γενομένης παραχρῆμα
the(-one) by the holy man made at-once
ἐθεραπεύθη. ἄλλοτε εὐλογίας τοῖς ἀρρώστοις ἀπέστειλε
he-was-healed another-time blessings to-the sick he-sent
καὶ ἀπηλλάγησαν εὐθέως τῆς νόσου. Ἀποκαλύπτεται δὲ
and they-were-freed at-once from-the sickness it-is-revealed and
αὐτῷ ποτε περὶ τῶν αὐτοῦ μοναστηρίων, ὅτι τινὲς αὐτῶν
to-him once about the his monasteries that some of-them
οὐκ ὀρθὴν ἔχουσι πολιτείαν καὶ γράφει πᾶσιν ἐπιστολὰς
not (a)-right have way-of-life and he-writes to-all letters
διὰ τοῦ πρεσβυτέρου, ὅτι ἐκεῖνοι μὲν ῥαθυμοῦσιν, οὗτοι
through the presbyter that those indeed are-slothful these
δὲ σπεύδουσι πρὸς ἀρετήν. καὶ εὑρέθη ἡ ἀλήθεια οὕτως
and hasten toward virtue and was-found the truth so
ἔχουσα. γράφει δὲ καὶ τοῖς πατράσιν, ὅτι τινὲς αὐτῶν
being he-writes and also to-the fathers that some of-them
ὀλιγωροῦσι περὶ τῆς τῶν ἀδελφῶν σωτηρίας, ἄλλοι
neglect about the of-the brothers salvation others
δὲ ἱκανῶς παρακαλοῦσι· καὶ ἑκατέρων τὰς τιμὰς καὶ
and sufficiently exhort and of-each the honors and

τὰς κολάσεις ἀπήγγειλεν. καὶ πάλιν ἄλλους πρὸς τὴν
the punishments he-declared and again others to the
τελειοτέραν κατάστασιν προσκαλούμενος ὑπεμίμνησκεν ἀπὸ
more-perfect state inviting he-reminded from
τῶν αἰσθητῶν ἐπὶ τὰ νοητὰ ἀναχωρεῖν· "καιρὸς γὰρ
the sensible(-things) to the intelligible(-things) to-withdraw (the)-time for
λοιπὸν τὴν τοιαύτην ἐνδείξασθαι πολιτείαν. οὐ γὰρ παῖδες,
now the such to-display way-of-life not for children
φησί, καὶ νήπιοι τὸν πάντα χρόνον ὀφείλομεν διαμένειν,
he-says and infants the all time we-ought to-remain
ἀλλ' ἤδη τοῖς τελειοτέροις ἐπιβάλλειν νοήμασι καὶ τῆς
but already to-the more-perfect to-apply-ourselves thoughts and of-the
ἀνδρείας ἐφάψασθαι καὶ ταῖς μεγίσταις ἀρεταῖς ἐπιβῆναι".
courage to-lay-hold and the greatest virtues to-mount
Ταῦτα καὶ ἕτερα πλείονα ἡμῖν ὁ πατὴρ περὶ τοῦ ἀνδρὸς
these and other more(-things) to-us the father about the man
διηγεῖτο, ἅπερ δι' ὑπερβολὴν θαύματος ἅπαντα οὐκ
related which because-of excess of-wonder all not
ἐγράψαμεν, οὐχ ὅτι οὐκ ἦν ἀληθῆ ἀλλὰ διὰ τήν
we-have-written not that not they-were true but because-of the
τινων ἀπιστίαν. ἡμεῖς δὲ ἱκανῶς πεπληροφορήμεθα πολλῶν
of-some unbelief we but sufficiently have-been-assured many
καὶ μεγάλων ταῦτα ἡμῖν διηγουμένων καὶ αὐταῖς ὄψεσιν
and great(-men) these to-us relating and with-the-very eyes
ἑωρακότων.
having-seen(-them)

Paphnutius asks God whom he resembles and is shown a flute player who once saved a virgin from robbers and a woman from her creditors, a village headman who kept hospitality and justice for thirty years, and an Alexandrian merchant who gave his trade to the poor; each follows him into the desert and dies there, and angels take up Paphnutius' own soul. Pityrion teaches the discernment of spirits, Eulogius reads the thoughts of those coming to communion, Isidore's monastery keeps its thousand monks within its walls, and Serapion's brothers send their harvest to the poor.

16 Ἐθεασάμεθα δὲ καὶ τὸν τόπον Παφνουτίου τοῦ ἀναχωρητοῦ
we-beheld and also the place of-Paphnutius the anchorite
ἀνδρὸς μεγάλου καὶ ἐναρέτου, ὃς οὐ πρὸ πολλοῦ χρόνου
(a)-man great and virtuous who not before long time
ἐτελειώθη ἐν τῇ περιχώρῳ Ἡρακλέως τῆς Θηβαίδος. περὶ
was-perfected in the district of-Heracles — of-(the)-Thebaid about
οὗ πολλοὶ πολλὰ διηγήσαντο. Οὗτος μὲν γὰρ μετὰ
whom many many(-things) related he indeed for after
πολλὴν ἄσκησιν ἐδέετο τοῦ θεοῦ, γνωρισθῆναι αὐτῷ, τίνος
much discipline begged — of-God to-be-made-known to-him to-which
τῶν κατορθωσάντων ἁγίων εἴη ὅμοιος. ἄγγελος δὲ
of-the having-succeeded saints he-might-be like (an)-angel and
ὀφθεὶς εἶπεν αὐτῷ· "ὅμοιος εἶ τοῦδε τοῦ αὐλητοῦ
having-appeared said to-him like you-are to-this the flute-player
τοῦ ἐν τῇδε τῇ πόλει διάγοντος". ὁ δὲ μετὰ σπουδῆς
the(-one) in this the city living he and with haste
ὁρμήσας πρὸς αὐτὸν ἐπύθετο παρ' αὐτοῦ τὴν αὐτοῦ
having-hurried to him inquired from him the his
πολιτείαν καὶ τὰς πράξεις αὐτοῦ πάσας διερευνᾶτο. ὁ δὲ
way-of-life and the deeds his all searched-out he and
φησὶ πρὸς αὐτόν, ὅπερ καὶ ἦν ἀληθές, ἁμαρτωλὸν ἑαυτὸν
says to him which also was true (a)-sinner himself

εἶναι καὶ μέθυσον καὶ πόρνον οὐ πρὸ πολλοῦ τινος
to-be and (a)-drunkard and (a)-fornicator not before long some
χρόνου ἐκ τῆς ληστρικῆς εἰς τοῦτο μεταβληθέντα. ὡς δὲ
time from the robber's(-life) to this having-changed when and
ἠκριβεύετο παρ' αὐτοῦ· τί τῶν καλῶν αὐτῷ κατώρθωτο
he-inquired-closely from him what of-the good(-things) by-him had-been-achieved
πώποτε· ἔφησε πρὸς αὐτόν, μηδὲν ἕτερον ἑαυτῷ καλὸν
ever he-said to him nothing other in-himself good
συνειδέναι, πλὴν ὅτι ποτὲ ἐν τῷ ληστρικῷ τρόπῳ ὑπάρχων
to-be-conscious-of except that once in the robber's way being
παρθένον τοῦ θεοῦ μέλλουσαν ὑπὸ ληστῶν διαφθαρῆναι
(a)-virgin — of-God being-about by robbers to-be-ravished
ἐξείλατο καὶ νυκτὸς ἄχρι τῆς κώμης ἀπεκατέστησεν.
he-rescued and by-night as-far-as the village restored(-her)
"ἄλλοτε δὲ πάλιν γυναῖκα εὔμορφον εὑρὼν πλαζομένην
another-time and again (a)-woman comely having-found wandering
κατὰ τὴν ἔρημον, φυγαδευθεῖσαν ὑπὸ τῶν ταξεωτῶν τοῦ
in the desert having-been-driven-out by the officers of-the
ἄρχοντος καὶ βουλευτῶν διὰ χρέος δημόσιον ἀνδρικὸν
governor and councilors because-of debt public (her)-husband's
καὶ ἀποδυρομένην τὴν πλάνην, ἐπυθόμην παρ' αὐτῆς τοῦ
and lamenting the wandering I-inquired from her of-the
ὀδυρμοῦ τὴν αἰτίαν. ἡ δὲ εἶπε· μηδὲν ἐρώτα με, δέσποτα,
lament the cause she and said nothing ask me master
μηδὲ ἐξέταζε τὴν ἀθλίαν, ἀλλ' ὡς θεραπαινίδα σήν, ὅπου
nor examine the wretched(-woman) but as maidservant your wherever
βούλει, ἀπάγαγε. τοῦ γὰρ ἀνδρός μου πολλάκις μαστιχθέντος
you-wish lead-away the for husband my often having-been-flogged
ἐπὶ διετῆ χρόνον ὑπὲρ χρέους δημοσίου χρυσίνων τριακοσίων
for two-year time for debt public of-gold-pieces three-hundred
καὶ ἐν φυλακῇ καθειργμένου καὶ τῶν φιλτάτων μου παίδων
and in prison shut-up and the dearest my children

τριῶν διαπραθέντων ἐγὼ φυγὰς οἴχομαι τόπον ἐκ τόπου
three having-been-sold I (a)-fugitive go place from place
μετερχομένη. νῦν δὲ κατὰ τὴν ἔρημον πλανῶμαι πολλάκις
moving now and in the desert I-wander often
εὑρεθεῖσα καὶ συνεχῶς μαστιγωθεῖσα καὶ νῦν τρίτην ἔχω
having-been-found and continually having-been-flogged and now third I-have
ἐν τῇ ἐρήμῳ ἡμέραν ἄσιτος διαμείνασα. ἐγὼ δὲ ἐλεήσας
in the desert day without-food having-remained I and having-pitied
αὐτήν, φησίν, ἀπαγαγὼν εἰς τὸ σπήλαιον δοὺς αὐτῇ
her he-says having-led-away into the cave having-given her
τοὺς τριακοσίους χρυσίνους ἄχρι τῆς πόλεως ὡδήγησα
the three-hundred gold-pieces as-far-as the city I-guided(-her)
ἐλευθερώσας αὐτῆς μετὰ τῶν τέκνων καὶ τὸν ἄνδρα".
having-freed her with the children also the husband
πρὸς ὃν ἀπεκρίνατο ὁ Παφνούτιος· "ἐγὼ μὲν οὐδὲν
to whom answered — Paphnutius I indeed nothing
ἐμαυτῷ σύνοιδα τῶν τοιούτων τι κατωρθωκότι· ἐν δὲ
in-myself am-conscious of-the such(-things) any having-achieved in but
τῇ ἀσκήσει πάντως ἀκήκοάς με εἶναι διαβόητον. οὐ γὰρ
the discipline surely you-have-heard me to-be famous not for
ῥαθύμως τὴν ἐμαυτοῦ ζωὴν διελήλυθα. ἐμοὶ οὖν ὁ θεὸς
slothfully the my-own life I-have-passed to-me so — God
περί σου ἀπεκάλυψεν, ὅτι οὐδὲν ἔλαττον ἐμοῦ ἔχεις ἐν
about you revealed that nothing less than-me you-have in
τοῖς κατορθώμασιν. εἰ οὖν οὐκ ὀλίγος λόγος, ἀδελφέ, περί
the achievements if so not little account brother about
σου τῇ θεότητι γίνεται, μὴ τῆς σεαυτοῦ ψυχῆς, ὡς
you with-the divinity is not the your-own soul as
ἔτυχεν, ἀμελήσῃς". ὁ δὲ ῥίψας εὐθύς, ὡς εἶχεν ἐν
it-chanced neglect he and having-thrown-away at-once as he-had in
ταῖς χερσὶ τοὺς αὐλοὺς καὶ τὴν ἐναρμόνιον τῆς μουσικῆς
the hands the flutes and the harmonious of-the music

ᾠδὴν εἰς πνευματικὴν μεταβαλὼν μελῳδίαν, τῷ ἀνδρὶ εἰς
song into spiritual having-changed melody the man into
τὴν ἔρημον ἠκολούθησεν. ἐν τρισὶ δὲ ἔτεσιν ὅλοις κατὰ
the desert followed in three and years whole with
κράτος ἀσκήσας καὶ ἐν ὕμνοις καὶ προσευχαῖς τὸν
might having-practiced-discipline and in hymns and prayers the
ἑαυτοῦ χρόνον τῆς ζωῆς διατελέσας πρὸς τὴν οὐράνιον
his-own time of-the life having-completed for the heavenly
πορείαν ἐστέλλετο σὺν χοροῖς ἁγίων καὶ τάγμασι δικαίων
journey he-set-out with choirs of-saints and ranks of-righteous
ἀριθμηθεὶς ἀνεπαύσατο.
having-been-numbered he-rested

Ὡς γοῦν ἐκεῖνον ἐνασκήσαντα καλῶς ταῖς ἀρεταῖς πρὸς
when at-any-rate him having-trained well in-the virtues to
θεὸν προαπέστειλεν ἐπιθεὶς ἑαυτῷ μείζονα πολιτείαν
God he-had-sent-ahead having-imposed on-himself greater way-of-life
τῆς ἔμπροσθεν, ἠρώτα τὸν θεὸν πάλιν, δηλωθῆναι αὐτῷ,
than-the former he-asked — God again to-be-shown to-him
τίνος τῶν ἁγίων ἄρα εἴη ὅμοιος. καὶ πάλιν φωνή
to-which of-the saints then he-might-be like and again voice
τις γέγονε θεία πρὸς αὐτὸν λέγουσα· "ἔοικας τῷ τῆς
a-certain came divine to him saying you-are-like the of-the
πλησίον κώμης πρωτοκωμήτῃ". ὁ δὲ ὡς τάχιστα πρὸς
nearby village headman he and as quickly-as-possible to
αὐτὸν ἦκε, καὶ δὴ κρούσαντος αὐτοῦ τὸν πυλῶνα προῆλθεν
him came and indeed having-knocked he the gate came-out
ἐκεῖνος κατὰ τὸ ἔθος τὸν ξένον ὑποδεξάμενος. νίψας
he according-to the custom the stranger having-received having-washed
δὲ τοὺς πόδας αὐτοῦ καὶ παραθεὶς τράπεζαν προετρέπετο
and the feet his and having-set (a)-table he-urged(-him)
μεταλαβεῖν τῶν ἐδωδίμων. πυθομένου δὲ τὰς πράξεις
to-partake of-the eatables having-inquired and the deeds

αὐτοῦ καὶ λέγοντος· "ὦ ἄνθρωπε, τὰς σεαυτοῦ πολιτείας
his and saying O man the your-own ways-of-life
φράσον· πολλοὺς γὰρ μοναχούς, ὥς μοι ὁ θεὸς ἐδήλωσεν,
tell many for monks as to-me — God showed
ὑπερβέβηκας". ὁ δὲ ἔλεγεν ἑαυτὸν ἁμαρτωλὸν εἶναι καὶ
you-have-surpassed he and said himself (a)-sinner to-be and
ἀνάξιον τοῦ ὀνόματος τῶν μοναχῶν. ὡς δὲ ἐπέμενεν
unworthy of-the name of-the monks when and he-persisted
ἐρωτῶν, ἀπεκρίνατο ὁ ἄνθρωπος λέγων· "ἐγὼ μὲν οὐκ εἶχον
asking answered the man saying I indeed not had
ἀνάγκην τὰ ἐμαυτοῦ δράματα ἐξαγορεῦσαι. ἐπειδὴ δὲ παρὰ
need the my-own deeds to-declare since but from
θεοῦ λέγεις ἐληλυθέναι, τὰ προσόντα μοι ἀπαγγελῶ σοι.
God you-say to-have-come the(-things) belonging to-me I-will-tell you
ἐμοὶ μὲν τριακοστὸν ἤδη τουτέστιν ἔτος, ἐξ οὗ ἐμαυτὸν
to-me indeed thirtieth already this-is year from when myself
τῆς γαμετῆς μου ἐχώρισα τρία αὐτῇ μόνον προσομιλήσας
from-the wife my I-separated three with-her only having-lived
ἔτη καὶ τρεῖς υἱοὺς ἐξ αὐτῆς ποιήσας, οἳ δὴ καὶ ταῖς
years and three sons from her having-begotten who indeed also the
χρείαις μου ὑπηρετοῦσιν. οὐκ ἐπαυσάμην τῆς φιλοξενίας
needs my serve not I-have-ceased from-the hospitality
μέχρι τῆς σήμερον· οὐ καυχᾶταί τις τῶν κωμητῶν
until the today not boasts any of-the villagers
πρὸ ἐμοῦ τὸν ξένον ὑποδεξάμενος· οὐκ ἐξῆλθε πένης
before me the stranger having-received not went-out (a)-poor(-man)
οὐδὲ ξένος κεναῖς χερσὶ τὴν ἐμὴν αὐλήν, μὴ πρότερον
nor stranger with-empty hands the my court not first
ἐφοδιασθεὶς κατὰ λόγον· "οὐ παρεῖδον πένητα
having-been-supplied according-to reason not I-overlooked (a)-poor(-man)
δυστυχήσαντα μὴ ἱκανὴν παραμυθίαν αὐτῷ χορηγήσας·
having-been-unfortunate not sufficient comfort to-him having-supplied

οὐκ ἔλαβον πρόσωπον τέκνου μου ἐν κρίσει· οὐκ εἰσῆλθον
not I-took (the)-face of-child my in judgment not came
εἰς τὸν οἰκόν μου καρποὶ ἀλλότριοι· οὐκ ἐγένετο μάχη,
into the house my fruits another's not arose (a)-quarrel
ἣν μὴ εἰρήνευσα· οὐκ ἐμέμψατό τις ἐπ' ἀτοπίᾳ τοὺς
which not I-pacified not blamed anyone for misconduct the
ἐμοὺς παῖδας· οὐχ ἥψαντο τῶν ἀλλοτρίων καρπῶν αἱ
my children not touched the another's fruits the
ἀγέλαι μου· οὐκ ἔσπειρα πρῶτος τὰς ἐμὰς χώρας, ἀλλὰ
herds my not I-sowed first the my fields but
πᾶσιν αὐτὰς κοινὰς προθέμενος τὰς ὑπολειφθείσας
to-all them common having-set-forth the(-ones) left-over
ἐκαρπωσάμην· οὐ συνεχώρησα καταδυναστευθῆναι πένητα
I-harvested not I-allowed to-be-oppressed (a)-poor(-man)
ὑπὸ πλουσίου· οὐ παρελύπησά τινα ἐν τῷ βίῳ μου·
by (a)-rich(-man) not I-grieved anyone in the life my
κρίσιν πονηρὰν κατ' οὐδενός ποτε ἐξενήνοχα. ταῦτα
judgment evil against no-one ever I-have-brought-out these
θεοῦ θέλοντος σύνοιδα ἐμαυτῷ πεπραγμένα".
God willing I-am-conscious in-myself done
ἀκούσας δὲ ὁ Παφνούτιος τὰς τοῦ ἀνδρὸς ἀρετὰς τὴν
having-heard and — Paphnutius the of-the man virtues the
κεφαλὴν αὐτοῦ ἐφίλει λέγων· "εὐλογήσαι σε κύριος ἐκ
head his kissed saying may-bless you (the)-Lord out-of
Σιὼν καὶ ἴδοις τὰ ἀγαθὰ Ἱερουσαλήμ. καλῶς δὲ ταῦτα
Zion and may-you-see the good(-things) of-Jerusalem well and these
κατώρθωσας. λείπεται δέ σοι ἕν· τῶν ἀρετῶν τὸ κεφάλαιον
you-have-achieved remains but for-you one of-the virtues the chief
ἡ πάνσοφος περὶ θεοῦ γνῶσις, ἣν οὐκ ἂν δυνήσῃ
the all-wise about God knowledge which not — you-will-be-able
ἀπόνως κτήσασθαι, εἰ μὴ τῷ κόσμῳ ἀπαρνησάμενος καὶ
without-toil to-acquire if not the world having-renounced and

λαβὼν τὸν σταυρὸν τῷ σωτῆρι ἀκολουθήσῃς. ὁ δὲ ὡς
having-taken the cross the savior you-follow he and when
ἤκουσε ταῦτα εὐθὺς μηδὲ τοῖς ἑαυτοῦ συνταξάμενος
heard these at-once not-even to-the(-ones) his-own having-said-farewell
εἵπετο τῷ ἀνδρὶ ἐπὶ τὸ ὄρος. Καὶ δὴ ἐλθόντες ἐπὶ τὸν
followed the man to the mountain and indeed having-come to the
ποταμὸν μηδαμοῦ σκάφους παραφανέντος προσέταττεν ὁ
river nowhere (a)-boat having-appeared ordered —
Παφνούτιος πεζεύειν τὸν ποταμόν, ὃν οὐδεὶς πώποτε κατ᾽
Paphnutius to-wade the river which no-one ever at
ἐκεῖνον τὸν τόπον ἐπέζευσε διὰ τὸ βάθος. παρελθόντων
that the place waded because-of the depth having-passed
δὲ αὐτῶν καὶ τοῦ ὕδατος αὐτοῖς ἕως τῆς ζώνης γενομένου
and they and the water to-them up-to the waist having-come
κατέστησεν αὐτὸν ἔν τινι τόπῳ, αὐτὸς ἑαυτὸν διαχωρίσας
he-set him in a-certain place himself himself having-separated
ἐδέετο τοῦ θεοῦ κρείττω φανῆναι τῶν τοιούτων.
begged — of-God better to-appear than-the such(-things)
μετ᾽ οὐ πολὺ δὲ χρόνου εἶδε τὴν ψυχὴν τοῦ ἀνδρὸς
after not much and time he-saw the soul of-the man
ὑπὸ ἀγγέλων ἀναλαμβανομένην ὑμνούντων τὸν θεὸν καὶ
by angels being-taken-up hymning — God and
λεγόντων· μακάριος, ὃν ἐξελέξω καὶ προσελάβου,
saying blessed (he)-whom you-chose and took-to-yourself
κατασκηνώσει ἐν ταῖς αὐλαῖς σου". καὶ πάλιν τῶν δικαίων
he-will-dwell in the courts your and again the righteous
ἀποκρινομένων καὶ λεγόντων· "εἰρήνη πολλὴ τοῖς ἀγαπῶσι
answering and saying peace much to-those loving
τὸν νόμον σου". καὶ ἔγνω ὅτι ὁ ἀνὴρ τετελείωται. Ὡς δὲ
the law your and he-knew that the man has-been-perfected when and
ἐπέμενεν ὁ Παφνούτιος δυσωπῶν ταῖς εὐχαῖς τὸν θεὸν
persisted — Paphnutius importuning with-the prayers — God

καὶ τὴν νηστείαν παρατείνων πάλιν ἠξίου δηλωθῆναι αὐτῷ,
and the fast prolonging again he-asked to-be-shown to-him
τίνος ἂν εἴη ὅμοιος. ἔφη δὲ πάλιν ἡ θεία φωνὴ πρὸς
to-whom — he-might-be like said and again the divine voice to
αὐτόν· "ἐμπόρῳ ἔοικας ζητοῦντι καλοὺς μαργαρίτας. ἀλλὰ
him (a)-merchant you-are-like seeking fine pearls but
ἀνάστηθι λοιπὸν καὶ μὴ μέλλε. προαπαντήσει γάρ σοι
rise now and not delay will-come-to-meet for you
ὁ ἀνήρ, ᾧ ἀπεικάσθης". κατελθὼν δὲ ἐκεῖνος εἶδεν
the man to-whom you-were-likened having-gone-down and he saw
ἄνδρα τινὰ ἔμπορον Ἀλεξανδρέα εὐλαβῆ καὶ φιλόχριστον
man a-certain merchant Alexandrian devout and Christ-loving
δύο μυριάδας χρυσίνων πραγματευόμενον, μετὰ τριῶν
two myriads of-gold-pieces trading with three
πλοίων ἐκ τῆς ἄνω Θηβαίδος κατιόντα πᾶσαν τὴν οὐσίαν
ships from the upper Thebaid coming-down all the property
αὐτοῦ καὶ ἐμπορίαν τοῖς πτωχοῖς καὶ μοναχοῖς διανείμαντα.
his and merchandise to-the poor and monks having-distributed
ὃς μετὰ τῶν αὐτοῦ παίδων δέκα σάκκους ὀσπρίων
who with the his servants ten sacks of-pulse
ἀνέφερε πρὸς αὐτόν· "καὶ τί ταῦτα ὤφειλεν"; ἔφη πρὸς
carried-up to him and what these were-meant said to
αὐτὸν ὁ Παφνούτιος. ὁ δὲ εἶπε πρὸς αὐτόν· "οἱ καρποὶ
him — Paphnutius he and said to him the fruits
τῆς ἐμῆς ἐμπορίας εἰσὶν εἰς δικαίων ἀνάπαυσιν τῷ θεῷ
of-the my trade are for of-righteous refreshment — to-God
προσφερόμενοι". "τί δῆτα"; φησὶ πρὸς αὐτὸν Παφνούτιος,
being-offered why then says to him Paphnutius
"καὶ σὺ τοῦ ὀνόματος οὐκ ἀπολαύεις τοῦ ἡμετέρου"; ὁ δὲ
also you of-the name not enjoy the our he and
ὡς ἐπὶ τοῦτο σπεύδειν πρὸς αὐτὸν ὡμολόγει, ἀπεκρίνατο
when for this to-strive to him confessed he-answered

πρὸς αὐτόν· “μέχρι τίνος οὖν τὰ γήινα πραγματεύῃ
to him until what so the earthly(-things) do-you-trade
μὴ τῶν οὐρανίων ἐμπορευμάτων ἁπτόμενος; ἀλλὰ ταῦτα
not the heavenly merchandise touching but these
μὲν ἑτέροις ἀφεῖναι μέλλεις, σὺ δὲ τῶν καιριωτάτων
indeed to-others to-leave you-are-to you and to-the most-timely(-things)
ἐχόμενος ἀκολούθησον τῷ σωτῆρι ὀλίγον ὕστερον πρὸς
holding follow the savior (a)-little later to
αὐτὸν ἀφιξόμενος. ὁ δὲ μηδὲν ὑπερθέμενος τοῖς ἑαυτοῦ
him going-to-come he and not-at-all having-delayed the his-own
παισὶν ἐνετέλλετο τὰ λοιπὰ τῶν πραγμάτων αὐτοῦ τοῖς
servants charged the rest of-the goods his to-the
πτωχοῖς διανεῖμαι. αὐτὸς δὲ ἀνελθὼν εἰς τὸ ὄρος καὶ
poor to-distribute he and having-gone-up to the mountain and
ἑαυτὸν ἐν ἐκείνῳ τῷ τόπῳ καθείρξας, ἔνθα οἱ πρὸ αὐτοῦ
himself in that the place having-shut-up where the before him
δύο ἐτελειώθησαν, προσεκαρτέρει τῷ θεῷ προσευχόμενος.
two were-perfected persevered — to-God praying
ὀλίγου δὲ διιππεύσαντος χρόνου καταλιπὼν τὸ σῶμα
little and having-galloped-by time having-left the body
οὐρανοπολίτης ἐγένετο.
(a)-citizen-of-heaven became
Ὡς δὲ καὶ τοῦτον προπέμψας λοιπὸν καὶ αὐτὸς τὴν ψυχὴν
when and also him having-sent-ahead then also he the soul
ἀπελέγετο μηκέτι πλέον ἀσκῆσαι δυνάμενος, ἄγγελος
was-giving-up no-longer more to-practice-discipline being-able (an)-angel
παραστὰς εἶπεν αὐτῷ· “δεῦρο δὴ λοιπόν, ὦ μακάριε,
having-stood-by said to-him come indeed now O blessed(-one)
καὶ σὺ εἰς τὰς τοῦ θεοῦ αἰωνίους σκηνάς. ἥκασι γὰρ οἱ
also you into the — of-God eternal tents have-come for the
προφῆται εἰς τοὺς ἑαυτῶν χορούς σε ὑποδεξόμενοι. τοῦτο
prophets into the their-own choirs you going-to-receive this

δέ σοι τὸ πρὶν οὐκ ἐξέφηνα, ἵνα μὴ ἐπαρθεὶς ζημιωθῇς
but to-you the before not I-revealed that not having-been-elated you-lose
τῆς ἀξίας". ἐπιζήσας δὲ μίαν ἡμέραν μόνην πρεσβυτέρων
the worth having-lived-on and one day only presbyters
τινῶν κατὰ ἀποκάλυψιν πρὸς αὐτὸν ἐληλυθότων πάντα
some by revelation to him having-come all
αὐτοῖς ὑφηγησάμενος παρέδωκε τὴν ψυχήν. ἐμφανῶς δὲ
to-them having-related he-gave-up the soul visibly and
αὐτὸν οἱ πρεσβύτεροι ἐθεάσαντο σὺν χοροῖς δικαίων καὶ
him the presbyters beheld with choirs of-righteous and
ἀγγέλων ἀναλαμβανόμενον ὑμνούντων τὸν θεόν.
angels being-taken-up hymning — God
Εἴδομεν δὲ κατὰ τὴν Θηβαΐδα ὄρος ὑψηλὸν τῷ ποταμῷ 17
we-saw and in — (the)-Thebaid (a)-mountain high the river
ἐπικείμενον φοβερὸν ἄγαν καὶ κρημνῶδες καὶ μοναχοὺς
overhanging fearful exceedingly and precipitous and monks
ἐκεῖ οἰκοῦντας ἐν τοῖς σπηλαίοις. πατὴρ δὲ ἦν αὐτῶν,
there dwelling in the caves (the)-father and was their
ὀνόματι Πιτυρίων, εἷς τῶν μαθητῶν Ἀντωνίου γενόμενος καὶ
by-name Pityrion one of-the disciples of-Antony having-been and
τρίτος τὸν τόπον ἐκεῖνον διαδεξάμενος. ὃς πολλὰς καὶ ἄλλας
third the place that having-succeeded-to who many also other
δυνάμεις ἐπιτελῶν τὴν τῶν πνευμάτων ἐλασίαν ἐναργῶς
powers performing the of-the spirits expulsion manifestly
ἐποιεῖτο. διαδεξάμενος γὰρ Ἀντώνιον καὶ τὸν τούτου μαθητὴν
made having-succeeded for Antony and the his disciple
Ἀμμωνᾶν εἰκότως καὶ τὴν κληρονομίαν τῶν χαρισμάτων
Ammonas fittingly also the inheritance of-the gifts
ὑπεδέξατο. ὃς πολλοὺς μὲν καὶ ἄλλους πρὸς ἡμᾶς ἐποιήσατο
received who many indeed also other to us made
λόγους οὐ μήν, ἀλλὰ καὶ περὶ τῆς τῶν πνευμάτων διακρίσεως
words not truly but also about the of-the spirits discernment

ἰσχυρῶς διελέξατο λέγων, δαίμονας εἶναί τινας τοὺς τοῖς
strongly he-discoursed saying demons to-be some the(-ones) the
πάθεσιν ἀκολουθοῦντας καὶ τὰ πάθη ἡμῶν πολλάκις ἐπὶ
passions following and the passions our often to
τὸ κακὸν μετατρέποντας· "ὅστις οὖν, ὦ τέκνα, φησὶ πρὸς
the evil turning whoever so O children he-says to
ἡμᾶς, βούλεται τοὺς δαίμονας ἀπελαύνειν, πρότερον τὰ πάθη
us wishes the demons to-drive-out first the passions
δουλώσηται. οἵου γὰρ ἂν πάθους τις περιγένηται, τούτου
let-him-enslave whatever for — passion anyone overcomes of-this
καὶ τὸν δαίμονα ἀπελαύνει. καὶ δεῖ κατὰ μικρὸν ὑμᾶς νικῆσαι
also the demon he-drives-out and must by little you to-conquer
τὰ πάθη, ἵνα τούτων τοὺς δαίμονας ἀπελάσητε. ἕπεται
the passions that of-these the demons you-drive-out follows
δαίμων τῇ γαστριμαργίᾳ. ἐὰν οὖν τῆς γαστριμαργίας
(a)-demon on-the gluttony if so the gluttony
κρατήσητε, ἀπελαύνετε καὶ ταύτης τὸν δαίμονα".
you-master you-drive-out also of-this the demon
ἤσθιε δὲ ὁ ἀνὴρ δὶς τῆς ἑβδομάδος ἔν τε τῇ κυριακῇ
ate and the man twice in-the week on both the Lord's-day
καὶ τῇ πέμπτῃ ζωμὸν ἀλεύρου διαιτώμενος, μηδενὸς
and the Thursday (a)-broth of-meal living-on of-nothing
ἑτέρου μεταλαμβάνειν δυνάμενος διὰ τὸ τὴν ἕξιν αὐτοῦ
other to-partake being-able because-of the the habit his
οὕτω τετυπωκέναι.
so to-have-shaped(-him)

18 Εἴδομεν δὲ καὶ ἄλλον πρεσβύτερον Εὐλόγιον ὀνόματι. ὃς ἐν
we-saw and also another presbyter Eulogius by-name who in
τῷ προσφέρειν τῷ θεῷ τὰ δῶρα τοσαύτην χάριν ἐλάμβανε
the to-offer — to-God the gifts such grace received
γνώσεως, ὡς ἑκάστου τῶν προσιόντων μοναχῶν τὰς γνώμας
of-knowledge that of-each of-the approaching monks the minds

εἰδέναι. οὗτος ἰδὼν πολλάκις μέλλοντας μοναχούς τινας
to-know he having-seen often being-about monks some
προσιέναι τῷ θυσιαστηρίῳ ἐπέσχεν αὐτοὺς λέγων· "πῶς
to-approach the altar stopped them saying how
κατατολμᾶτε τοῖς ἁγίοις προσελθεῖν μυστηρίοις πονηρὰς
do-you-dare to-the holy to-approach mysteries evil
τὰς διανοίας ἔχοντες; καὶ σὺ μὲν ἐλογίσω τῇ νυκτὶ
the thoughts having and you indeed reckoned in-the night
ταύτῃ τὴν ἀπρεπῆ τῆς πορνείας ἐνθύμησιν". "ὁ δὲ ἕτερος,
this the unseemly of-the fornication thought the and other
φησίν, ἐλογίσατο ἐν τῇ ἑαυτοῦ διανοίᾳ οὐδὲν διαφέρειν
he-says reckoned in the his-own mind nothing to-matter
κἂν ἁμαρτωλόν, κἂν δίκαιον προσελθεῖν τῇ χάριτι τοῦ
whether sinful or righteous to-approach the grace —
θεοῦ. ὁ δὲ ἄλλος διεκρίθη πρὸς τὸ δῶρον, ἄρα ἁγιάσει
of-God the and other doubted about the gift whether it-will-sanctify
με προσελθόντα. ὑποχωρήσατε οὖν μακρὸν τῶν ἁγίων
me having-approached withdraw so far from-the holy
μυστηρίων καὶ μετανοήσατε ἐκ ψυχῆς, ἵνα ἄφεσις ὑμῖν
mysteries and repent from (the)-soul that forgiveness to-you
γένηται τῶν ἁμαρτιῶν καὶ ἄξιοι γένησθε τῆς τοῦ Χριστοῦ
may-be of-the sins and worthy you-become of-the — of-Christ
κοινωνίας. ἐὰν γὰρ μὴ πρῶτον τὰς ἐνθυμήσεις καθάρητε,
communion if for not first the thoughts you-cleanse
οὐ μὴ δυνήσεσθε προσελθεῖν τῇ χάριτι τοῦ Χριστοῦ".
not — you-will-be-able to-approach the grace — of-Christ
Εἴδομεν δὲ κατὰ τὴν Θηβαΐδα μονήν τινα Ἰσιδώρου 19
we-saw and in — (the)-Thebaid monastery a-certain of-Isidore
τινὸς μεγάλου τείχει πλινθίνῳ ὀχυρωμένην χιλίους
a-certain great with-(a)-wall of-brick fortified thousand
μοναχοὺς ἔνδον ἔχουσαν. εἶχε δὲ ἔνδον καὶ φρέατα
monks within having it-had and within both wells

καὶ παραδείσους καὶ ὅσα πρὸς τὴν χρείαν ἐστὶν
and gardens and as-much-as for the need is
ἀναγκαῖα μηδενὸς ἔξω ποτὲ τῶν μοναχῶν ἐξιόντος· ἀλλὰ
necessary no-one outside ever of-the monks going-out but
πρεσβύτερος ἦν ὁ θυρωρὸς μηδένα συγχωρῶν ἐξιέναι, μηδὲ
(a)-presbyter was the doorkeeper no-one allowing to-go-out nor
εἰσιέναι ἄλλον, πλὴν εἴ τις ἐβούλετο ἄχρι τελευτῆς ἐκεῖ
to-go-in another except if anyone wished until death there
παραμένειν μηδαμοῦ προερχόμενος. ὃς δὴ καὶ πρὸς τὸν
to-remain nowhere going-out who indeed also at the
πυλῶνα εἰς μικρὸν καταγώγιον τοὺς ἐρχομένους ἐξένιζε
gate in (a)-small lodging those coming entertained
καὶ διδοὺς εὐλογίας πρωὶ ἐν εἰρήνῃ προέπεμπεν. δύο
and giving blessings in-the-morning in peace sent-off two
δὲ ἐξ αὐτῶν πρεσβύτεροι μόνοι τὰ ἔργα τῶν ἀδελφῶν
and of them presbyters alone the works of-the brothers
διοικοῦντες ἐξήεσαν καὶ τὰς ἀναγκαίας χρείας αὐτοῖς
managing went-out and the necessary needs for-them
ἀπεκόμιζον. ἔλεγε δὲ ἡμῖν ὁ τῷ πυλῶνι προσκαρτερῶν
brought said and to-us the at-the gate attending
πρεσβύτερος τοιούτους εἶναι τοὺς ἔνδον ἁγίους, ὡς
presbyter such to-be the within saints that
δύνασθαι πάντας σημεῖα ἐπιτελεῖν, καὶ μηδένα ἐξ αὐτῶν
to-be-able all signs to-perform and no-one of them
ἐμπεσεῖν εἰς νόσον πρὸ τῆς τελευτῆς· ἀλλ᾽ ὅταν ἑκάστου ἡ
to-fall into sickness before the death but when of-each the
μετάθεσις ἤρχετο προμηνύων ἅπασι κατακλιθεὶς ἐκοιμᾶτο.
removal came foretelling(-it) to-all having-lain-down he-fell-asleep
20 Εἴδομεν δὲ ἐν τοῖς μέρεσι τοῦ Ἀρσινοίτου πρεσβύτερόν
we-saw and in the parts — of-(the)-Arsinoite presbyter
τινα ὀνόματι Σαραπίωνα πατέρα πολλῶν μοναστηρίων
a-certain by-name Serapion father of-many monasteries

καὶ ἡγούμενον πολλῆς ἀδελφότητος, ὡς μιᾶς μυριάδος
and leading (a)-large brotherhood as one myriad
ὄντων τὸν ἀριθμόν, πολλήν τε διὰ τῆς ἀδελφότητος
being the number much and through the brotherhood
ἐκτελοῦντα οἰκονομίαν, πάντων ὁμοῦ ἐν καιρῷ θέρους
carrying-out management all together in (the)-time of-harvest
συγκομιζόντων τοὺς ἑαυτῶν καρποὺς πρὸς αὐτόν, οὓς
gathering the their-own fruits to him which
ἐπὶ μισθῷ θέρους ἐκομίζοντο ἕκαστος ἐνιαυσίου· σίτου
for wage of-harvest they-received each yearly of-grain
ἀρτάβας δεκαδύο ὡς τεσσαράκοντα τοὺς παρ' ἡμῖν
artabas twelve as forty the(-ones) among us
μοδίους λεγομένους· καὶ ταῦτα εἰς διακονίαν πτωχῶν αὐτοῦ
measures called and these for service of-poor him
χορηγοῦντος, ὡς μηδένα πένεσθαι λοιπὸν ἐν τῇ περιχώρῳ,
supplying so-that no-one to-be-poor any-longer in the district
ἀλλὰ καὶ τοῖς εἰς Ἀλεξάνδρειαν πτωχοῖς διαπέμπεσθαι.
but also to-the in Alexandria poor to-be-sent
οὐ μὴν οὐδὲ οἱ προρρηθέντες πατέρες κατὰ πᾶσαν τὴν
not truly nor the aforesaid fathers in all —
Αἴγυπτον ἠμέλησάν ποτε ταύτης τῆς διοικήσεως, ἀλλ' ἐκ
Egypt neglected ever this the administration but from
τῶν καμάτων τῆς ἀδελφότητος μεστὰ πλοῖα σίτου καὶ
the labors of-the brotherhood full ships of-grain and
ἀμφιάσεως εἰς Ἀλεξάνδρειαν τοῖς πτωχοῖς ἀποστέλλουσι,
of-clothing to Alexandria to-the poor send
διὰ τὸ σπανίους εἶναι παρ' αὐτοῖς τοὺς χρείαν ἔχοντας.
because-of the rare to-be among them those need having
Εἶδον δὲ καὶ εἰς τὴν περίχωρον Βαβυλῶνος καὶ Μέμφεως
I-saw and also in the district of-Babylon and of-Memphis
πατέρας πολλοὺς καὶ μεγάλους καὶ πλῆθος μοναχῶν
fathers many and great and (a)-multitude of-monks

ἄπειρον παντοίαις ἀρεταῖς κεκοσμημένων. εἶδον δὲ καὶ
countless with-all-kinds-of virtues adorned I-saw and also
τοὺς θησαυροὺς τοῦ Ἰωσήφ, ἔνθα τὸν σῖτον κατὰ τὸν
the granaries — of-Joseph where the grain in the
καιρὸν ἐκεῖνον συνήγαγεν.
time that he-gathered

VIII · APOLLONIUS AND THE MONKS OF NITRIA

Apollonius, a deacon in prison, converts the flute player Philemon, who mocked him, and both are thrown into the fire, which a cloud puts out; the judge and the soldiers believe, and the prefect drowns them all. Dioscorus warns his monks against communion after a night's fantasy. At Nitria the anchorites wash the travelers' feet and live in silence far apart. Ammonius gives away his cells, Didymus kills scorpions with his feet, Cronides lives to a great age, three learned brothers cut off their ears to escape the episcopate, and Evagrius warns the travelers against drinking their fill of water. Macarius sees Antony's palm leaves wither and visits the garden of Jannes and Jambres.

21 Γέγονε δέ τις κατὰ τὴν Θηβαΐδα μοναχός, ὀνόματι
there-was and a-certain in — (the)-Thebaid monk by-name
Ἀπολλώνιος. οὗτος πλείστας δυνάμεις τῆς πολιτείας αὐτοῦ
Apollonius he very-many powers of-the way-of-life his
ἐπεδείξατο. ἦν δὲ καὶ τοῦ ὀνόματος τῆς διακονίας
displayed he-was and also of-the name of-the diaconate
ἠξιωμένος, ὑπερβάλλων δὲ πάσαις ταῖς ἀρεταῖς τοὺς
deemed-worthy surpassing and in-all the virtues those
πώποτε εὐδοκιμήσαντας. οὗτος ἐν τῷ καιρῷ τοῦ διωγμοῦ
ever having-been-esteemed he in the time of-the persecution
παραθαρσύνων τοὺς τοῦ Χριστοῦ ὁμολογητὰς πολλοὺς
encouraging the — of-Christ confessors many
μάρτυρας ἀπετέλεσε· καὶ αὐτὸς δὲ συλληφθεὶς ἐν τῇ εἱρκτῇ
martyrs made and he too having-been-arrested in the prison

ἐφυλάττετο. πρὸς ὃν ἤρχοντο τῶν Ἑλλήνων οἱ φαυλότεροι
was-kept to whom came of-the pagans the baser(-ones)
καὶ λόγους αὐτῷ παροξυσμοῦ καὶ βλασφημίας προσῆγον.
and words to-him of-provocation and blasphemy brought
Ἦν δέ τις ἐξ αὐτῶν χοραύλης, ἀνὴρ διαβόητος ἐν τοῖς
there-was and one of them (a)-flute-player (a)-man notorious in the
ἀτοπήμασιν, ὃς προσελθὼν ὕβριζεν αὐτόν, ἀνόσιον λέγων
misdeeds who having-approached insulted him unholy calling(-him)
καὶ ἐπιθέτην καὶ πλᾶνον καὶ παρὰ πάντας τοὺς ἀνθρώπους
and impostor and deceiver and beyond all the men
μισούμενον καὶ ὀφείλοντα θᾶττον ἀποθανεῖν. πρὸς ὃν φησὶν
hated and owing sooner to-die to whom says
ὁ Ἀπολλώνιος· "ἐλεήσαι σε κύριος, ἄνθρωπε, καὶ μηδέν
— Apollonius may-have-mercy-on you (the)-Lord man and nothing
σοι τῶν παρά σου εἰρημένων εἰς ἁμαρτίαν λογίσηται".
to-you of-the(-things) by you said for sin may-be-reckon
ταῦτα δὲ ἀκούσας ὁ χοραύλης ἐκεῖνος, Φιλήμων ὀνόματι,
these and having-heard the flute-player that Philemon by-name
ἐδάκνετο ταῖς φρεσὶν ὑπὸ τῶν λόγων τοῦ ἀνδρὸς κατανυγείς.
was-stung in-the heart by the words of-the man pierced
ὁρμήσας δὲ εὐθὺς ἐπὶ τὸ βῆμα τῷ δικαστῇ παρέστη
having-rushed and at-once to the tribunal before-the judge stood
καὶ δὴ φησὶ πρὸς αὐτὸν ἐπὶ τοῦ δήμου· "ἄδικα
and indeed says to him before the people unjust(-things)
πράττεις, ὦ δικαστά, θεοφιλεῖς καὶ ἀναιτίους ἄνδρας
you-do O judge God-loving and blameless men
κολάζων. οὐδὲν γὰρ φαῦλον οἱ Χριστιανοὶ ποιοῦσιν οὐδὲ
punishing nothing for base the Christians do nor
λέγουσιν, ἀλλὰ καὶ τοὺς ἐχθροὺς εὐλογοῦσιν". ὁ δὲ ταῦτα
say but even the enemies they-bless he and these
αὐτοῦ λέγοντος τὰ πρῶτα μὲν ᾤετο αὐτὸν εἰρωνεύεσθαι
him saying the first indeed thought him to-be-mocking

καὶ γελοιάζειν. ὡς δὲ ἐπιμένοντα εἶδε· "μέμηνας", φησίν,
and to-jest when but persisting he-saw you-are-mad he-says
"ὦ ἄνθρωπε", πρὸς αὐτόν, "καὶ ἐκ φρενῶν γέγονας
O man to him and out-of (your)-wits you-have-gone
ἐξάπινα". ὁ δέ· "οὐ μαίνομαι", φησίν, "ἀδικώτατε
suddenly he and not I-am-mad he-says most-unjust
δικαστά. Χριστιανὸς γὰρ εἰμί". ὁ δὲ κολακείαις ἅμα
judge (a)-Christian for I-am he and with-flatteries together-with
τῷ ὄχλῳ πείθειν αὐτὸν ἐπειρᾶτο. ὡς δὲ ἀμετάθετον εἶδε,
the crowd to-persuade him tried when and unchangeable he-saw
παντοίας βασάνους αὐτῷ προσῆγεν. τὸν δὲ Ἀπολλώνιον
all-kinds-of tortures to-him applied — and Apollonius
ἀνάρπαστον ποιησάμενος καὶ πολλαῖς αἰκίαις περιβαλών,
seized having-made and with-many outrages having-assailed
ὡς πλᾶνον αὐτὸν ἐβασάνιζεν. ὁ δὲ Ἀπολλώνιος πρὸς
as (a)-deceiver him he-tortured — but Apollonius to
αὐτὸν ἔφη· "εὐξαίμην ἂν καὶ σέ, δικαστά, καὶ πάντας
him said I-would-pray — both you judge and all
τοὺς παρόντας ταύτῃ τῇ πλάνῃ μου ἐξακολουθῆσαι".
those present this the error my to-follow
ὁ δὲ ὡς ταῦτα εἶδεν λέγοντας ἀμφοτέρους πυρὶ
he and when these saw saying both to-fire
παραδοθῆναι προστάσσει ἐπ' ὄψεσι παντὸς τοῦ πλήθους.
to-be-handed-over orders before (the)-eyes of-all the multitude
ὡς δὲ ἐν τῇ φλογὶ ἦσαν παρόντος τοῦ δικαστοῦ,
when and in the flame they-were being-present the judge
φωνὴν ἀφίησι πρὸς τὸν θεὸν ὁ μακάριος Ἀπολλώνιος
(a)-voice lets-out to — God the blessed Apollonius
εἰς ἐπήκοον παντὸς τοῦ δήμου καὶ τοῦ δικαστοῦ· "μὴ
in hearing of-all the people and the judge not
παραδῷς, δέσποτα, τοῖς θηρίοις ψυχὰς ἐξομολογουμένας
hand-over master to-the beasts souls confessing

σοι, ἀλλὰ σαυτὸν ἐμφανῶς ἡμῖν ἐπίδειξον". καὶ δὴ νεφέλη
to-you but yourself manifestly to-us show and indeed (a)-cloud
δροσοειδὴς καὶ φωτεινὴ ἐπελθοῦσα ἐκάλυψε τοὺς ἄνδρας τὸ
dewy and bright having-come covered the men the
πῦρ ἀποσβέσασα. θαυμάσαντες δὲ οἱ δῆμοι καὶ ὁ δικαστὴς
fire having-quenched having-wondered and the people and the judge
ἐβόων· "εἷς ὁ θεὸς τῶν Χριστιανῶν". ἀναγγέλλει δέ
shouted one — God of-the Christians reports and
τις ταῦτα τῶν κακούργων τῷ τῆς Ἀλεξανδρείας ἐπάρχῳ,
one these of-the criminals to-the — of-Alexandria prefect
ὃς ὠμούς τινας καὶ ἀγρίους προτίκτορας καὶ ταξεώτας
who cruel some and savage guardsmen and officers
ἐπιλεξάμενος ἐξαπέστειλε πρὸς τὸ δεσμίους πάντας ἀχθῆναι
having-chosen sent-off for the bound all to-be-brought
τοὺς περὶ τὸν δικαστὴν καὶ Φιλήμονα. ἤγετο οὖν σὺν
those about the judge and Philemon was-led so with
αὐτοῖς ὁ Ἀπολλώνιος καὶ ἄλλοι τινὲς ὁμολογήσαντες.
them — Apollonius and others some having-confessed
πορευομένων δὲ πάντων κατὰ τὴν ὁδὸν ἐπῆλθε χάρις
traveling and all along the road came grace
ἐπ' αὐτὸν καὶ ἤρξατο διδάσκειν τοὺς στρατιώτας. ὡς
upon him and he-began to-teach the soldiers when
δὲ καὶ αὐτοὶ κατανυγέντες ἐπίστευσαν τῷ σωτῆρι,
and also they having-been-pierced believed in-the savior
πάντες ὁμοθυμαδὸν δέσμιοι ἔστησαν. οὓς ἅπαντας ὁ
all with-one-accord bound stood whom all the
ἔπαρχος θεασάμενος, ὡς εἶδεν ἀμεταθέτους τῆς πίστεως,
prefect having-beheld when he-saw unchangeable in-the faith
βυθῷ τῆς θαλάσσης κελεύει παραδοθῆναι. τοῦτο δὲ
to-(the)-depth of-the sea commands to-be-handed-over this and
σύμβολον αὐτοῖς ἐγένετο τοῦ βαπτίσματος. εὑρόντες δὲ
(a)-sign to-them became of-the baptism having-found and

αὐτοὺς οἱ οἰκεῖοι πρὸς τὰς ὄχθας ἐκρεριμμένους, πᾶσιν
them the kinsmen at the banks cast-up for-all
ὁμοῦ τέμενος ἐγκατεσκεύασαν, ἔνθα δυνάμεις πολλαὶ
together (a)-shrine built where powers many
νῦν ἐπιτελοῦνται. τοσαύτη γάρ τις χάρις γέγονε τοῦ
now are-performed so-great for some grace was of-the
ἀνδρός, ὥστε καὶ περὶ ὧν ηὔξατο, εὐθὺς εἰσηκούσθη τοῦ
man so-that even about what he-prayed at-once he-was-heard the
σωτῆρος αὐτὸν οὕτω τιμήσαντος. ὃν καὶ ἡμεῖς ἐν τῷ
savior him so having-honored whom also we in the
μαρτυρίῳ εὐξάμενοι ἐθεασάμεθα ἅμα τοῖς σὺν αὐτῷ
shrine having-prayed beheld together-with those with him
μαρτυρήσασι, καὶ προσκυνήσαντες τῷ θεῷ ἠσπασάμεθα
having-been-martyred and having-worshiped — God we-embraced
αὐτῶν τὰ σκηνώματα ἐν τῇ Θηβαίδι.
their the remains in — (the)-Thebaid

22 Εἴδομεν δὲ καὶ ἄλλον πρεσβύτερον ἐν Θηβαίδι, Διόσκορον
we-saw and also another presbyter in (the)-Thebaid Dioscorus
ὀνόματι, πατέρα μοναχῶν ἑκατόν, ὃς μέλλοντας αὐτοὺς
by-name father of-monks hundred who being-about them
προσελθεῖν τῇ χάριτι τοῦ θεοῦ ἔλεγε πρὸς αὐτούς·
to-approach the grace — of-God said to them
"ὁρᾶτε μή τις ἐν φαντασίᾳ γυναικὸς γενόμενος ἐν
see lest anyone in fantasy of-(a)-woman having-been in
νυκτὶ τολμήσῃ προσελθεῖν τοῖς ἁγίοις μυστηρίοις· μή
(the)-night dare to-approach the holy mysteries lest
τις ἐξ ὑμῶν φανταζόμενος ἐνυπνιασθῇ. αἱ γὰρ ἄνευ
anyone of you fantasizing have-a-dream the for without
τῶν φαντασιῶν γονορροίαι αὐτομάτως γινόμεναι, οὐκ
the fantasies emissions spontaneously occurring not
ἐκ προαιρέσεως ἑκάστου, ἀλλ' ἀβουλήτως ἐγγίνονται·
from choice of-each but involuntarily occur

ἐκ φύσεως γὰρ προέρχονται καὶ ἐκ περιουσίας ὕλης
from nature for they-proceed and from excess of-matter
ἐκκρίνονται. διὸ οὐδὲ ὑπεύθυνοι εἰσὶν τῇ ἁμαρτίᾳ.
are-discharged wherefore not-even liable are to-the sin
αἱ δὲ φαντασίαι ἐκ προαιρέσεως ἔρχονται καὶ τῆς κακῆς
the but fantasies from choice come and of-the evil
γνώμης ἐστὶ τεκμήριον. δεῖ δὲ τὸν μοναχόν, φησίν, καὶ
intent is (a)-proof must and the monk he-says even
τῆς φύσεως ὑπερβαίνειν τὸν νόμον καὶ μηδὲ εἴς τινα
of-the nature to-transcend the law and not-even in any
μικρὸν μολυσμὸν σαρκὸς εὑρεθῆναι, ἀλλὰ τήκειν τὴν
small defilement of-flesh to-be-found but to-waste the
σάρκα καὶ μὴ συγχωρεῖν ἐν αὐτῇ περισσεύειν τὴν ὕλην.
flesh and not to-allow in it to-abound the matter
πειρατέον οὖν κενῶσαι τὴν ὕλην τῇ τῆς νηστείας ἱκανῇ
one-must-try so to-empty the matter by-the of-the fasting sufficient
παρατάσει· εἰ δὲ μή, καὶ πρὸς τὰς ὀρέξεις ἡμᾶς ἐρεθίζει.
prolonging if but not also to the appetites us it-provokes
οὐ δεῖ δὲ τὸν μοναχὸν τῶν ὀρέξεων ὅλως ἐφάψασθαι·
not must and the monk the appetites at-all to-touch
ἐπεὶ ἐν τίνι διοίσει τῶν κοσμικῶν, οὓς πολλάκις
since in what will-be-differ from-the worldlings whom often
ὁρῶμεν καὶ τῶν τέρψεων ἀπεχομένους δι' ὑγίειαν
we-see even from-the pleasures abstaining for health
σώματος ἢ δι' ἄλλας τινὰς οὐκ ἀλόγους αἰτίας; πόσῳ
of-body or for other some not unreasonable causes how-much
μᾶλλον ἐπιμελητέον τῷ μοναχῷ τῆς ψυχῆς τὴν ὑγίειαν
more must-care by-the monk of-the soul the health
καὶ τοῦ νοῦ καὶ τοῦ πνεύματος;"
and of-the mind and of-the spirit

23 Κατήχθημεν δὲ καὶ εἰς Νιτρίαν, ἔνθα πολλοὺς καὶ
we-came-down and also to Nitria where many and
μεγάλους ἀναχωρητὰς ἑωράκαμεν, τοῦτο μὲν ἐγχωρίους,
great anchorites we-have-seen this indeed natives
τοῦτο δὲ καὶ ξένους, ἀλλήλους ταῖς ἀρεταῖς ὑπερβάλλοντας
this and also strangers one-another in-the virtues surpassing
καὶ φιλονικώτερον πρὸς τὴν ἄσκησιν διακειμένους, πᾶσάν
and more-competitively toward the discipline disposed every
τε ἀρετὴν ἐνδεικνυμένους καὶ ἀγωνιζομένους ἐν τῇ πολιτείᾳ
and virtue displaying and striving in the way-of-life
ἀλλήλους ὑπερβάλλειν. καὶ οἱ μὲν αὐτῶν περὶ τὴν
one-another to-surpass and some indeed of-them about the
θεωρίαν, οἱ δὲ περὶ τὴν πρακτικὴν ἠσχολοῦντο. ἰδόντες
contemplation others and about the practical(-life) were-busied having-seen
γὰρ ἡμᾶς τινες ἐξ αὐτῶν πόρρωθεν ἐρχομένους διὰ τῆς
for us some of them from-afar coming through the
ἐρήμου, οἱ μὲν μετὰ ὕδατος ἡμῖν προυπήντησαν, οἱ
desert some indeed with water us came-to-meet others
δὲ τοὺς πόδας ἡμῶν ἔνιπτον, οἱ δὲ τὰ ἱμάτια ἔπλυνον·
and the feet our washed others and the garments laundered
οἱ δὲ ἐπὶ τροφὴν παρεκάλουν, ἄλλοι δὲ ἐπὶ τὴν τῶν
others and to food invited others and to the of-the
ἀρετῶν μάθησιν, ἄλλοι δὲ ἐπὶ τὴν θεωρίαν καὶ τὴν τοῦ
virtues learning others and to the contemplation and the —
θεοῦ γνῶσιν. καὶ ὅπερ ἕκαστος αὐτῶν ἠδύνατο, τοῦτο
of-God knowledge and what each of-them could in-this
ἔσπευδεν ἡμᾶς ὠφελεῖν. καὶ τί ἄν τις εἴποι πάσας
hastened us to-benefit and why — anyone should-tell all
αὐτῶν τὰς ἀρετάς, μηδὲν ἐπαξίως λέγειν δυνάμενος;
their the virtues nothing worthily to-say being-able

Ἔρημον οὖν οἰκοῦσι τόπον, καὶ τὰ κέλλια ἐκ διαστήματος
desert so they-inhabit (a)-place and the cells at (a)-distance
ἔχουσιν, ὡς μηδένα γνωρίζεσθαι πόρρωθεν ὑφ' ἑτέρου,
they-have so-that no-one to-be-recognized from-afar by another
μηδὲ ὁρᾶσθαι ταχέως, μηδὲ φωνῆς ἐπακούειν, ἀλλ' ἐν
nor to-be-seen readily nor (a)-voice to-hear but in
ἡσυχίᾳ πολλῇ διάγουσιν ἕκαστος καθ' ἑαυτὸν καθειργμένος·
stillness much they-live each by himself shut-in
μόνον δὲ ἐν σαββάτῳ καὶ κυριακῇ ἐν ταῖς ἐκκλησίαις
only and on Saturday and Lord's-day in the churches
συνάγονται καὶ ἀλλήλους ἀπολαμβάνουσιν. πολλοὶ δὲ
they-assemble and one-another receive many and
αὐτῶν πολλάκις καὶ τεταρταῖοι τεθνεῶτες ἐν τοῖς κελλίοις
of-them often even four-days dead in the cells
αὐτῶν εὑρίσκονται ἐκ τοῦ μὴ ὁρᾶν ἀλλήλους πλὴν ἐν
their are-found from the not to-see one-another except at
ταῖς συνάξεσιν. καὶ οἱ μὲν αὐτῶν ἀπὸ τριῶν σημείων
the synaxes and some indeed of-them from three miles
καὶ τεσσάρων εἰς τὴν σύναξιν ἔρχονται· τοσοῦτον μακρὰν
and four to the synaxis come so far
ἀπ' ἀλλήλων διεστήκασιν. ἀγάπην δὲ τοσαύτην ἔχουσι
from one-another they-stand-apart love but such they-have
πρὸς ἀλλήλους καὶ περὶ τὴν λοιπὴν ἀδελφότητα, ὡς
toward one-another and toward the rest brotherhood that
πολλοῖς βουληθεῖσι σὺν αὐτοῖς σωθῆναι ἕκαστον τὸ ἑαυτοῦ
to-many having-wished with them to-be-saved each the his-own
κέλλιον σπεύδειν αὐτοῖς εἰς ἀνάπαυσιν δοῦναι.
cell to-hasten to-them for rest to-give
Εἴδομεν δὲ καὶ πατέρα τινὰ τῶν ἐκεῖ, Ἀμμώνιον 24
we-saw and also father a-certain of-the(-ones) there Ammonius
ὀνόματι, ἐξαίρετα κέλλια ἔχοντα καὶ αὐλὴν καὶ φρέαρ
by-name choice cells having and (a)-court and (a)-well

καὶ τὰς λοιπὰς χρείας. ἐλθόντος δὲ πρὸς αὐτόν τινος
and the other needs having-come and to him a-certain
ἀδελφοῦ σωθῆναι σπεύδοντος καὶ λέγοντος αὐτῷ ἐπινοεῖν
brother to-be-saved hastening and telling him to-devise
αὐτῷ κέλλιον πρὸς οἴκησιν, εὐθὺς ἐξελθὼν παρήγγειλεν
for-him (a)-cell for dwelling at-once having-gone-out he-charged
αὐτῷ μὴ ἀναχωρεῖν τῶν κελλίων, ἄχρις ἂν εὕρῃ αὐτῷ
him not to-withdraw from-the cells until — he-find for-him
ἐπιτήδειον καταγώγιον. καὶ καταλιπὼν αὐτῷ πάντα ὅσα
(a)-suitable lodging and having-left to-him all as-much-as
εἶχε σὺν αὐτοῖς τοῖς κελλίοις, ἑαυτὸν εἰς μικρόν τι
he-had with themselves the cells himself into small a-certain
κέλλιον μακρὰν ἐκεῖθεν ἀπέκλεισεν. εἰ δὲ καὶ πλείονες
cell far from-there shut-in if and also more
ἦσαν οἱ συνερχόμενοι σωθῆναι θέλοντες, συνῆγε πᾶσαν
were those coming-together to-be-saved wishing he-gathered all
τὴν ἀδελφότητα, καὶ τοῦ μὲν πλίνθους ἐπιδιδόντος, τοῦ
the brotherhood and one indeed bricks supplying another
δὲ ὕδωρ, ἐν ἡμέρᾳ μιᾷ τὰ κέλλια ἀπεπληροῦντο. τοὺς δὲ
and water in day one the cells were-completed those and
μέλλοντας οἰκεῖν τὰ κέλλια ἐκάλουν εἰς τὴν ἐκκλησίαν
being-about to-inhabit the cells they-invited to the church
εἰς εὐωχίαν· καὶ ὡς ἔτι ἐκεῖνοι ηὐφραίνοντο, ἕκαστος ἐκ
for (a)-feast and while still they were-making-merry each from
τοῦ οἰκείου κελλίου γεμίσας ἑαυτοῦ τὴν μηλωτὴν ἢ τὴν
the own cell having-filled his-own the sheepskin or the
σπυρίδα ἄρτων καὶ τῶν λοιπῶν ἐπιτηδείων εἰς τὰ νέα
basket with-loaves and the other necessaries to the new
κέλλια ἀπέφερον, ἵνα μηδενὶ φανερὸν γένηται ἡ ἑκάστου
cells carried that to-no-one plain may-be the of-each

καρποφορία. ἐρχόμενοι δὲ εἰς ἑσπέραν οἱ μέλλοντες
fruit-bearing coming and at evening those being-about
οἰκεῖν τὰ κέλλια ηὕρισκον ἐξαίφνης πάντα τὰ ἐπιτήδεια.
to-inhabit the cells found suddenly all the necessaries
Πολλοί τε αὐτῶν οὔτε ἄρτον ἤσθιον οὔτε ὀπώρας, ἀλλὰ
many and of-them neither bread ate nor fruits but
πικρίδας μόνον. τινὲς δὲ αὐτῶν οὐδὲ ἐκάθευδον ὅλην
chicory only some and of-them not-even slept whole
τὴν νύκτα, ἀλλ' ἢ καθήμενοι ἢ ἑστῶτες ἄχρι πρωὶ
the night but either sitting or standing until morning
ἐκαρτέρουν προσευχόμενοι.
persevered praying
Εἴδομεν δὲ ἐκεῖ ἄνδρα, ὀνόματι Δίδυμον, πρεσβύτην 25
we-saw and there (a)-man by-name Didymus old
τῇ ἡλικίᾳ, ἀστεῖον τῇ ὁράσει, ὃς τοὺς σκορπίους
in-the age comely in-the appearance who the scorpions
καὶ κεράστας καὶ τὰς ἀσπίδας ποσὶν οἰκείοις ἀπέκτεινε,
and horned-vipers and the asps with-feet own killed
μηδενὸς ἑτέρου τολμῶντος τοῦτο ποιεῖν· ἀλλὰ καὶ πολλοὶ
no-one other daring this to-do but also many
ἕτεροι τῶν δοκούντων ὑπ' αὐτῶν ἀνῃρέθησαν τῶν
others of-those seeming(-to-dare) by them were-killed the
θηρίων μόνον ἁψάμενοι.
beasts only having-touched
Εἴδομεν καὶ ἕτερον πατέρα μοναχῶν, ὀνόματι Κρονίδην, ἐν 26
we-saw also another father of-monks by-name Cronides in
γήρει καλῷ προοδεύσαντα, ἕνα τῶν ἀρχαίων ἀνδρῶν σὺν
old-age fine advanced one of-the ancient men with
Ἀντωνίῳ γενομένων, ἑκατὸν δέκα ἐτῶν ὑπάρχοντα. ὃς πολλὰ
Antony having-been hundred ten of-years being who much
παρακαλέσας ἡμᾶς καὶ νουθετήσας, ἑαυτὸν ἐξηυτέλιζεν
having-exhorted us and having-admonished himself belittled

τοσαύτην ταπεινοφροσύνην μέχρι γήρως κεκτημένος. Εἴδομεν
such humility until old-age having-acquired we-saw
δὲ καί τινας τρεῖς ἀδελφοὺς λογίους πάνυ καὶ ἐναρέτους,
and also some three brothers learned very and virtuous
οἳ διὰ τὴν ἐνάρετον αὐτῶν πολιτείαν εἰς ἐπισκοπὴν
who because-of the virtuous their way-of-life for (the)-episcopate
κρατηθέντες διὰ πολλὴν εὐλάβειαν τὰ ἑαυτῶν ὠτία
seized out-of much piety the their-own ears
ἀπέτεμον, τολμηρῶς μὲν ἄγαν ποιήσαντες, ὅμως κατὰ
cut-off boldly indeed exceedingly having-done yet for
εὔλογόν τινα σκοπόν, ἵνα τοῦ λοιποῦ μηδεὶς αὐτοὺς ἐνοχλῇ.
reasonable some aim that for-the rest no-one them trouble

27 Εἴδομεν δὲ καὶ Εὐάγριον, ἄνδρα σοφὸν καὶ λόγιον, ὃς
we-saw and also Evagrius (a)-man wise and learned who
τῶν λογισμῶν ἱκανὴν εἶχε τὴν διάκρισιν ἐκ πείρας
of-the thoughts sufficient had the discernment from experience
τὸ πρᾶγμα παρειληφώς. ὃς πολλάκις κατελθὼν εἰς
the matter having-received who often having-gone-down to
Ἀλεξάνδρειαν τῶν Ἑλλήνων τοὺς φιλοσόφους ἐπεστόμιζεν.
Alexandria of-the pagans the philosophers silenced
οὗτος παρήγγειλε τοῖς μεθ' ἡμῶν ἀδελφοῖς, ὕδατος, μὴ
he charged the with us brothers with-water not
κορέννυσθε· "οἱ γὰρ δαίμονες, φησί, τοὺς ὑδροχόους τόπους
be-sated the for demons he-says the well-watered places
συνεχῶς ἐπιβαίνουσιν". ἄλλους τε πολλοὺς πρὸς ἡμᾶς περὶ
constantly frequent other and many to us about
ἀσκήσεως ἐποιήσατο λόγους ἐπιστηρίξας ἡμῶν τὰς ψυχάς.
discipline he-made words having-strengthened our the souls

28 Διηγοῦντο δὲ ἡμῖν πολλοὶ τῶν ἐκεῖ πατέρων Μακαρίου τὸν
related and to-us many of-the there fathers of-Macarius the
βίον τοῦ μαθητοῦ Ἀντωνίου πρὸ βραχέος χρόνου κομιδῇ
life of-the disciple of-Antony before short time quite

τελειωθέντος. ὃς πλείστας μὲν δυνάμεις, ὥσπερ Ἀντώνιος,
having-been-perfected who very-many indeed powers like Antony
διεπράξατο, ποιῶν ἰάσεις τε καὶ σημεῖα, ἃ οὐκ ἂν
accomplished doing healings both and signs which not —
φθάνοι τις ἅπαντα ἐξειπεῖν. ὀλίγα δὲ αὐτοῦ τινα
could-manage anyone all to-tell few and his some
μνημονεύσαντες τῶν κατορθωμάτων μετρίως δηλώσομεν.
having-recalled of-the achievements moderately we-will-show
Οὗτος θεασάμενός ποτε παρὰ τῷ μεγάλῳ πατρὶ Ἀντωνίῳ
he having-seen once with the great father Antony
βαία ἐκλεκτὰ αὐτὸν ἐργαζόμενον, ᾔτησε παρ' αὐτοῦ
palm-leaves choice him working asked from him
μίαν δεσμὴν τῶν βαίων. εἶπε δὲ πρὸς αὐτὸν ὁ Ἀντώνιος·
one bundle of-the palm-leaves said and to him — Antony
"γέγραπται· "οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον σου"".
it-is-written not you-shall-covet the(-things) of-the neighbor your
καὶ μόνον εἰπόντος εὐθέως τὰ βαία πάντα ὡς ὑπὸ
and only (him)-having-said at-once the palm-leaves all as by
πυρὸς ἐφρύγη. ὅπερ ἰδὼν ὁ Ἀντώνιος ἔφη τῷ Μακαρίῳ·
fire were-parched which having-seen — Antony said — to-Macarius
"ἰδοὺ ἀναπέπαυται τὸ πνεῦμα ἐπί σε, καὶ ἔσῃ μοι
behold has-rested the spirit upon you and you-will-be to-me
λοιπὸν τῶν ἐμῶν ἀρετῶν κληρονόμος". Ἐκεῖθεν πάλιν
henceforth of-the my virtues heir thereafter again
αὐτὸν ὁ διάβολος εὗρεν ἐν τῇ ἐρήμῳ κεκμηκότα λίαν τῷ
him the devil found in the desert worn-out very in-the
σώματι καὶ φησὶ πρὸς αὐτόν· "ἰδοὺ τὴν χάριν εἴληφας
body and says to him behold the grace you-have-received
Ἀντωνίου· τί δῆτα μὴ κέχρησαι τῷ ἀξιώματι καὶ αἰτεῖς
of-Antony why then not do-you-use the rank and ask
παρὰ θεοῦ βρώματα καὶ ἰσχὺν πρὸς τὴν ὁδοιπορίαν;" ὁ
from God foods and strength for the journey he

δὲ φησὶ πρὸς αὐτόν· "ἰσχύς μου καὶ ὕμνησίς μου ὁ κύριός
and says to him strength my and song my the Lord
ἐστιν. σὺ δὲ οὐ μὴ ἐκπειράσῃς τὸν δοῦλον τοῦ θεοῦ."
is you but not — shall-tempt the servant — of-God
ποιεῖ οὖν φαντασίαν αὐτῷ ὁ διάβολος κάμηλον ἀχθοφόρον
makes so (an)-apparition for-him the devil (a)-camel burden-bearing
διὰ τῆς ἐρήμου πλαζομένην ἔχουσαν πάντα τὰ
through the desert wandering having all the(-things)
πρὸς τὴν χρείαν ἐπιτήδεια. ἥτις ἰδοῦσα τὸν Μακάριον
for the need suitable which having-seen — Macarius
ἔμπροσθεν αὐτοῦ ἐκάθισεν. ὁ δὲ ὑπολαβὼν αὐτὸ φάντασμα
before him sat-down he and having-supposed it (an)-apparition
εἶναι — ὅπερ καὶ ἦν—, ἔστη εἰς προσευχήν. ἡ δὲ εὐθὺς
to-be which also it-was stood in prayer it and at-once
εἰς τὴν γῆν κατεπόθη. Ἄλλοτε δὲ πολλὰ νηστεύσας καὶ
into the earth was-swallowed another-time and much having-fasted and
προσευξάμενος ᾐτήσατο παρὰ θεοῦ δειχθῆναι αὐτῷ τὸν
having-prayed he-asked from God to-be-shown to-him the
παράδεισον, ὃν ἐν τῇ ἐρήμῳ τῆς Αἰγύπτου Ἰαννὴς καὶ
paradise which in the desert — of-Egypt Jannes and
Ἰαμβρὴς ἐφύτευσαν ἀντίτυπον τοῦ ἀληθινοῦ παραδείσου
Jambres planted (a)-copy of-the true paradise
ποιῆσαι βουλόμενοι. πλαζόμενον οὖν αὐτὸν διὰ τῆς ἐρήμου
to-make wishing wandering so him through the desert
ἐπὶ τρισὶν ἑβδομάσι καὶ ἄσιτον διατελέσαντα καὶ ἤδη
for three weeks and without-food having-continued and already
λειποψυχήσαντα ἄγγελος τῷ τόπῳ ἐπέστησεν· ἦσαν δὲ
having-fainted (an)-angel at-the place set were and
δαίμονες πάντοθεν φυλάσσοντες τὰς εἰσόδους τοῦ παραδείσου
demons on-all-sides guarding the entrances of-the paradise
καὶ μὴ ἐῶντες αὐτὸν εἰσελθεῖν. ἦν δὲ παμμέγεθες τὸ
and not allowing him to-enter it-was and huge the

χωρίον καὶ πολὺ τὸ διάστημα εἶχεν. ὡς δὲ προσευξάμενος
place and great the extent it-had when and having-prayed
εἰσελθεῖν κατετόλμησεν, εὗρεν ἔνδον δύο ἄνδρας ἁγίους, οἳ
to-enter he-ventured he-found within two men holy who
καὶ αὐτοὶ τὸν αὐτὸν τρόπον ἐκεῖ ἐληλύθεισαν ἱκανὸν ἤδη
also themselves the same way there had-come considerable already
χρόνον ἔχοντες. προσευξάμενοι δὲ ἀλλήλους ἠσπάσαντο,
time having having-prayed and one-another they-greeted
λίαν ἐπ' ἀλλήλους χαίροντες. νίψαντες δὲ αὐτοῦ τοὺς πόδας
greatly over one-another rejoicing having-washed and his the feet
τῶν καρπῶν τοῦ παραδείσου παρέθηκαν. ὁ δὲ μετειληφὼς
of-the fruits of-the paradise they-set-before(-him) he and having-partaken
ηὐχαρίστησε τῷ κυρίῳ θαυμάζων ἐπὶ τοῖς καρποῖς
gave-thanks to-the Lord wondering at the fruits
τοῖς μεγάλοις καὶ παμποικίλοις οὖσιν. ἔλεγον δὲ πρὸς
the great and manifold being they-said and to
ἀλλήλους· "καλὸν ἦν ὧδε πάντας εἶναι τοὺς μοναχούς."
one-another good it-were here all to-be the monks
"ἦσαν δέ, φησί, πηγαὶ τρεῖς ἐν μέσῳ τοῦ παραδείσου
there-were and he-says springs three in (the)-middle of-the paradise
μεγάλαι ἐκ τῆς ἀβύσσου βρύουσαι καὶ ποτίζουσαι τὸν
great from the abyss gushing and watering the
παράδεισον, δένδρα δὲ παμμεγέθη καὶ πολύκαρπα, πᾶν
paradise trees and huge and fruitful every
γένος ὀπώρας τῆς ὑπὸ τὸν οὐρανὸν καρποφοροῦντα."
kind of-fruit of-the(-one) under the heaven bearing
ἐπιμείνας δὲ πρὸς αὐτοὺς ἡμέρας ἑπτὰ ἠξίου ἀπελθεῖν
having-stayed and with them days seven asked to-go-away
ὁ μακάριος εἰς τὴν οἰκουμένην καὶ ἄξαι σὺν αὑτῷ τοὺς
the blessed(-one) to the inhabited-world and to-bring with himself the
μοναχούς. οἱ δὲ ἅγιοι ἄνδρες ἔλεγον πρὸς αὐτόν, μὴ
monks the but holy men said to him not

δύνασθαι αὐτὸν τοῦτο ποιεῖν· πολλὴν γὰρ εἶναι τὴν ἔρημον
to-be-able him this to-do great for to-be the desert
καὶ ἐκτεταμένην καὶ πολλοὺς εἶναι δαίμονας κατὰ πᾶσαν
and extended and many to-be demons throughout all
τὴν ἔρημον τοὺς πλανῶντας τοὺς μοναχοὺς καὶ ἀναιροῦντας,
the desert those leading-astray the monks and killing
ὡς πολλοὺς καὶ ἄλλους πολλάκις βουληθέντας εἰσελθεῖν
so-that many also others often having-wished to-enter
ἀνῃρῆσθαι. ὁ δὲ Μακάριος μὴ ἀνασχόμενος ἔτι μένειν
to-have-been-killed — but Macarius not having-endured still to-stay
ἐκεῖ, ἀλλ᾽ εἰπών, ὅτι· "δεῖ με αὐτοὺς ἀγαγεῖν ἐνθάδε, ἵνα
there but having-said that must me them to-bring hither that
τῆς τρυφῆς ἀπολαύσωσιν," ὥρμησεν ἐπὶ τὴν οἰκουμένην
the delight they-may-enjoy set-out to the inhabited-world
ἐπιφερόμενός τινα τῶν καρπῶν πρὸς ἐπίδειξιν. καὶ
carrying some of-the fruits for display and
βαίων δὲ πλῆθος συλλέξας ἐβάσταζε σημεῖα τιθεὶς ἐξ
of-palm-leaves too (a)-mass having-collected he-carried markers setting from
αὐτῶν κατὰ τὴν ἔρημον, ὡς ἵνα μὴ σφαλῇ ἐπανερχόμενος.
them through the desert so that not he-go-wrong returning
ἀπονυστάξας δέ που τὴν ἔρημον καὶ ἔξυπνος
having-dozed and somewhere-in the desert and awake
γενόμενος εὗρε πάντα τὰ βαία πρὸς κεφαλῆς κατὰ
having-become he-found all the palm-leaves at (his)-head against
αὐτοῦ συνηγμένα ὑπὸ δαιμόνων. πρὸς οὓς φησὶν ἀναστάς·
him gathered by demons to whom he-says having-risen
"εἰ θέλημα θεοῦ ἐστίν, οὐ δυνήσεσθε ἡμᾶς κωλῦσαι τοῦ
if (the)-will of-God it-is not you-will-be-able us to-hinder from-the
εἰσελθεῖν εἰς τὸν παράδεισον." παραγενάμενος δὲ εἰς
to-enter into the paradise having-arrived and in
τὴν οἰκουμένην ἐπεδείκνυε τοὺς καρποὺς τοῖς μοναχοῖς
the inhabited-world he-showed the fruits to-the monks

προτρεπόμενος αὐτοὺς ἀπελθεῖν εἰς τὸν παράδεισον.
urging them to-go into the paradise
συναχθέντες δὲ πατέρες πολλοὶ πρὸς αὐτὸν εἶπον· "μὴ
having-gathered and fathers many to him said surely-not
ἐπ' ὀλέθρῳ τῶν ψυχῶν τῶν ἡμετέρων ὁ παράδεισος
for (the)-ruin of-the souls the our the paradise
γέγονεν. εἰ γὰρ αὐτοὶ νῦν ἀπολαύσομεν, ἀπειλήφαμεν
has-been-made if for we now shall-enjoy(-it) we-have-received
τὰ ἀγαθὰ ἡμῶν ἐπὶ τῆς γῆς. τίνα δὲ μισθὸν
the good(-things) our on the earth what and reward
ἕξομεν ὕστερον πρὸς θεὸν ἀφικόμενοι ἢ ὑπὲρ ποίας
shall-we-have later to God having-come or for what
ἀρετῆς τιμηθησόμεθα;" καὶ ἔπεισαν αὐτὸν τοῦ μηκέτι
virtue shall-we-be-honored and they-persuaded him the no-longer
ἀπελθεῖν. Ἄλλοτε δὲ σταφυλὰς πεμφθείσας αὐτῷ νεαρὰς
to-go another-time and grapes sent to-him fresh
ἐπιθυμήσαντι μεταλαβεῖν ἐνδεικνύμενος τὴν ἐγκράτειαν
having-desired to-partake displaying the self-control
ἀπέστειλεν αὐτὰς πρὸς ἀδελφόν τινα κάμνοντα καὶ αὐτὸν
he-sent them to brother a-certain sick also himself
σταφυλὰς ἐπιθυμοῦντα. ὃς δεξάμενος καὶ λίαν περιχαρὴς
grapes desiring who having-received and very overjoyed
γενόμενος κρύπτειν ἑαυτοῦ τὴν ἐγκράτειαν βουλόμενος πρὸς
having-become to-hide his-own the self-control wishing to
ἄλλον ἀδελφὸν αὐτὰς ἐξαπέστειλεν ὡς αὐτὸς ἀνορέκτως
another brother them sent as himself without-appetite
ἔχων περὶ τὸ βρῶμα. δεξάμενος δὲ κἀκεῖνος τὸ βρῶμα
being for the food having-received and he-too the food
ταὐτὸ πάλιν ἐποίησε καὶ αὐτὸς λίαν ποθῶν μεταλαβεῖν.
the-same again did even himself greatly longing to-partake

ὡς δὲ λοιπὸν εἰς πολλοὺς ἀδελφοὺς ἦλθον αἱ σταφυλαί,
when and then to many brothers came the grapes
μηδενὸς βουληθέντος αὐτῶν μεταλαβεῖν, ὁ τελευταῖος
no-one having-wished of-them to-partake the last
αὐτὰς λαβὼν πρὸς Μακάριον ἀπέστειλεν, ὡς μέγα
them having-taken to Macarius sent as (a)-great
δῶρον αὐτῷ χαριζόμενος. ἐπιγνοὺς δὲ αὐτὰς ὁ
gift to-him bestowing having-recognized and them —
Μακάριος καὶ πολυπραγμονήσας ἐθαύμασεν εὐχαριστῶν
Macarius and having-inquired wondered giving-thanks
τῷ κυρίῳ ἐπὶ τῇ τοιαύτῃ αὐτῶν ἐγκρατείᾳ καὶ οὐδὲ
to-the Lord for the such their self-control and not-even
αὐτὸς αὐτῶν τέλος μετείληφεν. Ἄλλοτε δὲ φασὶ τὸν
himself of-them at-last has-partaken another-time and they-say —
Μακάριον σπήλαιον οἰκοῦντα ἐν τῇ ἐρήμῳ προσεύχεσθαι·
Macarius (a)-cave inhabiting in the desert to-pray
ἄλλο δὲ σπήλαιον ὑαίνης πλησίον ἐτύγχανεν, ἥτις
another and cave of-(a)-hyena near happened-to-be which
εὐχομένου αὐτοῦ ἐπέστη καὶ τῶν ποδῶν αὐτοῦ ἥπτετο.
praying he came-up and the feet his touched
καὶ λαβομένη αὐτοῦ ἠρέμα τοῦ κρασπέδου εἵλκεν ἐπὶ
and having-taken his gently the hem drew(-him) to
τὸ οἰκεῖον σπήλαιον. ὁ δὲ ἠκολούθει αὐτῇ λέγων· "τί
the own cave he and followed her saying what
ἄρα θέλει τὸ θηρίον τοῦτο ποιεῖν;" ὡς δὲ ἤγαγεν αὐτὸν
then wants the beast this to-do when and she-led him
ἄχρι τοῦ ἑαυτῆς σπηλαίου, εἰσελθοῦσα ἐξάγει πρὸς
as-far-as the her-own cave having-gone-in she-brings-out to
αὐτὸν τοὺς ἑαυτῆς σκύμνους τυφλοὺς γεννηθέντας· ὁ δὲ
him the her-own cubs blind born he and
ἐπευξάμενος θεωροῦντας τοὺς σκύμνους τῇ ὑαίνῃ
having-prayed-over(-them) seeing the cubs to-the hyena

ἀπέδωκεν. ἡ δὲ ὥσπερ δῶρον εὐχαριστήριον φέρουσα
gave-back she and as (a)-gift thankful bringing
τῷ ἀνδρὶ δέρμα μέγιστον κριοῦ μεγάλου τοῖς ποσὶν
to-the man (a)-hide very-large of-(a)-ram great at-the feet
αὐτοῦ παρέθηκεν. ὁ δὲ ἐπιγελάσας αὐτῇ ὡς εὐγνώμονι
his laid he and having-smiled-at her as grateful
καὶ αἴσθησιν ἐχούσῃ λαβὼν ἑαυτῷ ὑπεστρώσατο· ὅπερ
and sense having having-taken for-himself spread(-it)-under which
δέρμα μέχρι νῦν παρά τινι διασέσωσται.
hide until now with someone has-been-preserved
Φασὶ δὲ αὐτὸν κακούργου τινὸς παρθενεύουσαν κόρην
they-say and him villain a-certain (a)-virgin girl
μαγείαις τισὶν εἰς φοράδα μεταβαλόντος καὶ τῶν γονέων
by-magic-arts some into (a)-mare having-changed and the parents
αὐτῆς ταύτην αὐτῷ προσαγαγόντων καὶ δεηθέντων αὐτοῦ,
her her to-him having-brought and having-begged him
εἰ βουληθείῃ ταύτῃ εὐξάμενος μεταβαλεῖν εἰς γυναῖκα,
if he-would-be-willing her having-prayed to-change into (a)-woman
ἐπὶ ἑπτὰ ἡμέρας ἐγκλείσας αὐτὴν καταμόνας τῶν γονέων
for seven days having-shut-in her alone the parents
αὐτῇ παραμενόντων, αὐτὸς εἰς ἕτερον κέλλιον τῇ δεήσει
by-her staying he in another cell to-the prayer
ἐσχόλαζεν. τῇ δὲ ἑβδόμῃ ἡμέρᾳ εἰσελθὼν μετὰ τῶν
devoted-himself on-the and seventh day having-gone-in with the
γονέων ἤλειψεν αὐτὴν ὅλην ἐλαίῳ καὶ κλίνας τὰ γόνατα
parents he-anointed her whole with-oil and having-bent the knees
ηὔξατο σὺν αὐτοῖς καὶ ἀναστάντες εὗρον αὐτὴν εἰς
prayed with them and having-risen they-found her into
κόρην μεταβληθεῖσαν.
(a)-girl changed

Amoun of Nitria keeps his marriage virgin. Paul the Simple, tested by Antony, casts out demons Antony cannot; Piammon sees an angel write down the names of the communicants. The writer ends with seven dangers on the journey and an eighth, three crocodiles, from which Christ saved them.

29 Ἦν δέ τις πρὸ τούτου ἐν ταῖς Νιτρίαις, Ἀμμοῦν ὀνόματι,
there-was and one before this in — Nitria Amoun by-name
οὗ τὴν ψυχὴν ἀναλαμβανομένην εἶδεν ὁ Ἀντώνιος. οὗτος
whose the soul being-taken-up saw — Antony he
πρῶτος τῶν μοναχῶν τὰς Νιτρίας κατείληφεν, εὐγενὴς
first of-the monks — Nitria occupied noble
μὲν ὑπάρχων καὶ πλουσίους ἔχων γεννήτορας, οἳ καὶ
indeed being and rich having parents who also
ἠνάγκαζον αὐτὸν γῆμαι μὴ βουλόμενον. ὡς δὲ αὐτῷ τὴν
compelled him to-marry not wishing when and on-him the
ἀνάγκην ἐπέθηκαν, πείθει τὴν κόρην ἐν τῷ θαλάμῳ
compulsion they-laid he-persuades the girl in the bedchamber
συμπαρθενεύειν αὑτῷ ἐν τῷ κρυπτῷ. μετ᾽ οὐ πολλὰς δὲ
to-live-as-virgin-with him in the secret after not many and
ἡμέρας ἐκεῖνος μὲν ἐπὶ τὰς Νιτρίας ἐξῄει, ἐκείνη δὲ τὴν
days he indeed to — Nitria went-out she and the
οἰκετίαν πᾶσαν πρὸς παρθενείαν προεκαλεῖτο καὶ δὴ τὸν
household all to virginity invited and indeed the
οἶκον αὐτῆς μοναστήριον κατεσκεύασεν. Μόνου οὖν αὐτοῦ
house her (a)-monastery made alone so he
ἐν ταῖς Νιτρίαις ὑπάρχοντος φέρουσι παῖδα λυσσῶντα
in — Nitria being they-bring (a)-boy raving
πρὸς αὐτὸν ἀλύσεσι δεδεμένον. λυσσομανὴς γὰρ αὐτὸν
to him with-chains bound rabid for him

δήξας κύων ἐκείνῳ τὴν λύσσαν μετέδωκεν. ἐσπάραττεν
having-bitten (a)-dog to-him the rabies imparted he-tore
οὖν ἑαυτὸν ὅλον ἀφόρητον ἔχων τὸ πάθος. ὡς οὖν εἶδεν
so himself whole unbearable having the affliction when so he-saw
αὐτοῦ τοὺς γονεῖς πρὸς τὴν ἱκεσίαν χωροῦντας· "τί μοι
his the parents to the supplication proceeding why to-me
κόπους παρέχετε, φησίν, ὦ ἄνθρωποι, τὰ ὑπὲρ τὴν
troubles do-you-give he-says O men the(-things) beyond the
ἐμὴν ἀξίαν ἐπιζητοῦντες, ἔχοντες ἐν χερσὶ τὸ βοήθημα;
my worth seeking having in hands the remedy
ἀπόδοτε γὰρ τῇ χήρᾳ τὸν βοῦν, ὃν λαθραίως αὐτῆς
give-back for to-the widow the ox which secretly her
ἀπεκτείνατε, καὶ ὑγιὴς ὑμῖν ὁ παῖς ἀποδοθήσεται." οἱ
you-killed and healthy to-you the boy will-be-given-back they
δὲ ὡς ἐλέγχθησαν καὶ δὴ χαίροντες ἐποίουν τὰ
and when they-were-exposed and indeed rejoicing did the(-things)
προσταχθέντα, ὁ παῖς εὐθὺς εὐξαμένου αὐτοῦ ὑγίανεν.
commanded the boy at-once having-prayed he became-well
Ἄλλοτε δὲ παρῆσαν πρὸς αὐτόν τινες ἐπισκέψεως ἕνεκα,
another-time and came to him some of-visiting for-the-sake
πρὸς οὓς δοκιμάζων τὴν γνώμην ὁ ἀνὴρ εἶπε· "πίθον
to whom testing the mind the man said (a)-jar
μοι ἕνα κομίσατε, ἵνα ἔχω ὕδωρ ἱκανὸν πρὸς ὑποδοχὴν
to-me one bring that I-may-have water enough for reception
τῶν ἐρχομένων." ἐπαγγειλαμένων δὲ αὐτῶν ἐνεγκεῖν
of-those coming having-promised and they to-bring
μεταμεληθεὶς ὁ ἕτερος παραγενόμενος εἰς τὴν κώμην
having-repented the one having-arrived in the village
λέγει τῷ ἑταίρῳ· "οὐκ ἀποκτενῶ μου τὴν κάμηλον, οὐδὲ
says to-the companion not I-will-kill my the camel nor
ἐπιτίθημι, φησί, τὸν πίθον εἰς αὐτήν, ἵνα μὴ ἀποθάνῃ."
I-put he-says the jar on her that not she-die

ἀκούσας δὲ ταῦτα ὁ ἄλλος τὰς οἰκείας ὄνους ὑποζεύξας
having-heard and these the other the own asses having-yoked
πολλῷ καμάτῳ τὸν πίθον ἀπήνεγκεν. προσλαβὼν δὲ
with-much toil the jar brought having-received and
αὐτὸν ὁ Ἀμμοῦν εἶπε· "τί, ὅτι ἡ κάμηλος τοῦ ἑταίρου
him — Amoun said why that the camel of-the companion
σου τέθνηκεν, ἕως σὺ ἐνταῦθα παραγέγονας;" ὁ δὲ
your has-died while you here have-come he and
ὑποστρέψας εὗρεν αὐτὴν ὑπὸ λύκων βεβρωμένην. Πολλά
having-returned found her by wolves eaten many
τε καὶ ἄλλα θαυμάσια ὁ ἀνὴρ διεπράξατο. ἦλθον δέ ποτε
both and other wonders the man accomplished came and once
μοναχοί τινες πρὸς αὐτὸν παρὰ Ἀντωνίου ἀποσταλέντες
monks some to him by Antony sent
καὶ φωνοῦντες αὐτόν· ἦν γὰρ ἐν τῇ ἐσωτέρᾳ ἐρήμῳ ὁ
and summoning him was for in the inner desert —
Ἀντώνιος. ὡς δὲ ἀπῆεσαν πρὸς αὐτόν, διῶρύξ τις τοῦ
Antony as and they-went to him canal a-certain —
Νείλου εὕρηται μέση. οἱ δὲ ἀδελφοὶ ἐξαίφνης εἶδον αὐτὸν
of-(the)-Nile is-found between the and brothers suddenly saw him
μετατεθέντα ἐν τῷ πέραν, αὐτοὶ κολύμβῳ διαπεράσαντες.
transported to the far(-side) themselves by-swimming having-crossed
ἐπειδὴ δὲ πρὸς Ἀντώνιον παρεγένοντο, πρῶτος Ἀντώνιος
when and to Antony they-came first Antony
λέγει πρὸς αὐτόν· "τοῦ θεοῦ μοι περί σου πολλὰ
says to him — God to-me about you much
ἀποκαλύψαντος καὶ τὴν μετάθεσίν σου δηλώσαντος,
having-revealed and the removal your having-shown
ἀναγκαῖόν σε πρὸς ἐμαυτὸν προσεκαλεσάμην, ἵνα ἀλλήλων
necessarily you to myself I-summoned that one-another
ἀπολαύσαντες ὑπὲρ ἀλλήλων πρεσβεύσωμεν." τάξας
having-enjoyed for one-another we-may-intercede having-placed

δὲ αὐτὸν ἔν τινι τόπῳ κεχωρισμένῳ μακρὰν μὴ
and him in a-certain place separated far not
ἀναχωρεῖν ἐκεῖθεν ἄχρι τῆς μεταθέσεως προετρέψατο.
to-withdraw from-there until the removal he-urged(-him)
τελειωθέντος δὲ αὐτοῦ καταμόνας εἶδεν αὐτοῦ τὴν ψυχὴν
having-been-perfected and he alone he-saw his the soul
ἀναλαμβανομένην ὑπὸ ἀγγέλων εἰς τὸν οὐρανόν.
being-taken-up by angels into the heaven
Ἄλλον δὲ φασὶ Μακάριον γεγενῆσθαι, ὃς εἰς τὴν Σκῆτιν 30
another and they-say Macarius to-have-been who in — Scetis
πρῶτος μοναστήριον ἔπηξεν. ἐστὶ δὲ καὶ ὁ τόπος ἔρημος,
first (a)-monastery founded is and also the place desert
νυχθήμερον τῆς Νιτρίας ἀπέχων τῷ διαστήματι ἐπὶ τὴν
(a)-night-and-day — from-Nitria distant in-the distance into the
ἔρημον καὶ κίνδυνος μέγας ἐστὶ τοῖς ἀπιοῦσιν· ἂν γὰρ
desert and danger great is for-those going if for
μικρὸν σφαλῇ τις, πλάζεται κατὰ τὴν ἔρημον κινδυνεύων.
(a)-little go-wrong anyone he-wanders through the desert in-danger
εἰσὶ δὲ ἐκεῖ πάντες τέλειοι ἄνδρες· οὐδεὶς γὰρ ἀτελὴς ἐν
are and there all perfect men no-one for imperfect in
ἐκείνῳ τῷ τόπῳ δύναται παραμεῖναι ἀγρίου ὄντος καὶ
that the place can remain wild being and
ἀπαραμυθήτου πάντων τῶν ἐπιτηδείων. ὁ οὖν προρρηθεὶς
comfortless of-all the necessaries the so aforesaid
οὗτος ἀνὴρ Μακάριος πολιτικὸς ὑπάρχων συνήφθη ποτὲ
this man Macarius (a)-townsman being was-joined once
τῷ μεγάλῳ Μακαρίῳ καὶ ὡς ἔμελλον διαπορθμεύειν
to-the great Macarius and when they-were-about to-cross
τὸν Νεῖλον, συνέβη εἰσελθεῖν αὐτοὺς εἰς πορθμεῖον
— (the)-Nile it-happened to-enter them into (a)-ferry
μέγιστον, ἐν ᾧ τριβοῦνοί τινες δύο μετὰ πολλοῦ
very-large in which tribunes some two with much

κόμπου εἰσεληλύθεισαν, ῥαίδιον ἔχοντες ὁλόχαλκον καὶ
pomp had-entered (a)-carriage having all-bronze and
χρυσοχαλίνους ἵππους καὶ δορυφόρους τινὰς στρατιώτας
gold-bridled horses and guards some soldiers
καὶ κλοιοφόρους παῖδας χρυσοζώνους τινάς. ὡς οὖν εἶδον
and collar-wearing boys gold-belted some when so saw
τοὺς μοναχοὺς οἱ τριβοῦνοι ῥάκη παλαιὰ ἐνδεδυμένους
the monks the tribunes rags old wearing
καὶ καθημένους εἰς τὴν γωνίαν, ἐμακάριζον αὐτῶν τὴν
and sitting in the corner they-called-blessed their the
εὐτέλειαν. εἷς δὲ ἐξ αὐτῶν τῶν τριβούνων ἔφη πρὸς
plainness one and of them the tribunes said to
αὐτούς· "μακάριοι ἐστὲ ὑμεῖς οἱ τῷ κόσμῳ ἐμπαίξαντες."
them blessed are you who the world having-mocked
ἀποκριθεὶς δὲ ὁ πολιτικὸς Μακάριος εἶπε πρὸς αὐτόν·
having-answered and the townsman Macarius said to him
"ἡμεῖς μὲν τῷ κόσμῳ ἐνεπαίξαμεν, ὑμῖν δὲ ὁ κόσμος
we indeed the world mocked you but the world
ἐμπαίζει. γίνωσκε δὲ ὅτι οὐχ ἑκών, ἀλλ' ἐκ προφητείας
mocks know and that not willingly but from prophecy
τοῦτο εἴρηκας. ἀμφότεροι γὰρ »Μακάριοι« καλούμεθα." ὁ
this you-have-said both for Blessed we-are-called he
δὲ κατανυγεὶς ἐπὶ τῷ λόγῳ ἀπελθὼν οἴκαδε ἀπεδύσατο τὰ
and pierced at the word having-gone home took-off the
ἱμάτια καὶ μονάζειν ἤρξατο ποιήσας πολλὰς ἐλεημοσύνας.
garments and to-be-a-monk began having-done many almsgivings

31 Γέγονε δέ τις Παῦλος μαθητὴς Ἀντωνίου, ὀνόματι
there-was and a-certain Paul disciple of-Antony by-name
ἁπλοῦς λεγόμενος. οὗτος τὴν ἑαυτοῦ γαμετὴν ἐπ' αὐτοφώρῳ
(the)-simple called he the his-own wife in the-act
καταλαβὼν μοιχευομένην μηδενὶ μηδὲν εἰπὼν ἐπὶ τὴν
having-caught committing-adultery to-no-one anything having-said to the

ἔρημον πρὸς Ἀντώνιον ὥρμησεν. καὶ προσπεσὼν αὐτοῦ
desert to Antony rushed and having-fallen-before his
τοῖς γόνασι παρεκάλει συνεῖναι αὐτῷ σωθῆναι βουλόμενος.
the knees begged to-be-with him to-be-saved wishing
ἔφη δὲ πρὸς αὐτὸν ὁ Ἀντώνιος· "δύνῃ σωθῆναι, ἐὰν
said and to him — Antony you-can be-saved if
ἔχῃς ὑπακοήν, καὶ ὅπερ ἂν παρ' ἐμοῦ ἀκούσῃς, τοῦτο
you-have obedience and whatever — from me you-bear this
ποιήσῃς." ὁ δὲ Παῦλος ἀποκριθεὶς εἶπε· "πάντα ποιήσω
you-do — and Paul having-answered said all I-will-do
ὅσαπερ ἂν προστάξῃς." δοκιμάζων δὲ αὐτοῦ τὴν γνώμην
whatever — you-command testing and his the resolve
ὁ Ἀντώνιος λέγει πρὸς αὐτόν· "στῆθι καὶ πρόσευξαι ἐν
— Antony says to him stand and pray in
τῷ τόπῳ τούτῳ, ἕως οὗ εἰσελθὼν ἐξενέγκω σοι ἔργον,
the place this until — having-gone-in I-bring-out to-you work
ὅπερ ἐργάσῃ·" καὶ εἰσελθὼν εἰς τὸ σπήλαιον προσεῖχεν
which you-will-work and having-gone-in into the cave he-watched
αὐτῷ διὰ θυρίδος, ἀκινήτου μένοντος ἐκ τοῦ τόπου ὅλην
him through (a)-window motionless remaining from the place all
τὴν ἑβδομάδα ὑπὸ καύματος φρυγομένου. ἐξελθὼν δὲ
the week by heat being-parched having-come-out and
μετὰ τὴν ἑβδομάδα εἶπε πρὸς αὐτόν· "δεῦρο, μετάλαβε
after the week he-said to him come partake
τῆς τροφῆς." ὡς δὲ παρέθηκε τράπεζαν καὶ τὰ σιτία·
of-the food when and he-set (a)-table and the provisions
"κάθισον, φησί, καὶ μὴ φάγῃς ἕως ἑσπέρας, ἀλλὰ πρόσεχε
sit he-says and not eat until evening but look
μόνον τοῖς ἐδωδίμοις."
only at-the eatables

ἑσπέρας δὲ γενομένης καὶ τοῦ Παύλου μὴ βεβρωκότος
evening and having-come and — Paul not having-eaten
λέγει πρὸς αὐτὸν ὁ Ἀντώνιος· "ἀναστὰς εὖξαι καὶ
says to him — Antony having-risen pray and
κάθευδε." ὁ δὲ καταλιπὼν τὴν τράπεζαν ἐποίησεν οὕτως.
sleep he and having-left the table did so
μεσαζούσης δὲ τῆς νυκτὸς ἐγείρας αὐτὸν εἰς προσευχήν,
being-at-the-middle and the night having-roused him to prayer
ἄχρις ἐνάτης ὥρας ἡμερινῆς παρέτεινε τὰς εὐχάς. παραθεὶς
until (the)-ninth hour of-the-day he-prolonged the prayers having-set
δὲ πάλιν τράπεζαν ἐκέλευσεν αὐτὸν μεταλαβεῖν. ὡς δὲ
and again (a)-table he-bade him to-partake when and
μόνον τρίτον τὸν ἄρτον τῷ στόματι προσενήνοχεν,
only (a)-third(-time) the bread to-the mouth he-had-brought
ἀναστῆναι προστάξας αὐτῷ καὶ ὕδατος μὴ ἅπτεσθαι
to-rise having-commanded him and water not to-touch
ἔπεμπεν εἰς τὴν ἔρημον περιάγειν λέγων αὐτῷ· "μετὰ
he-sent(-him) into the desert to-go-about saying to-him after
τρεῖς ἡμέρας ἧκε ἐνταῦθα." τούτου δὲ γενομένου καὶ
three days come here this and having-happened and
ἀδελφῶν τινων πρὸς αὐτὸν ἐληλυθότων προσεῖχεν ὁ
brothers some to him having-come watched —
Παῦλος τῷ Ἀντωνίῳ, τί κελεύοι αὐτὸν ἐργάσασθαι.
Paul — Antony what he-would-bid him to-work
εἶπε δὲ πρὸς αὐτὸν ὁ Ἀντώνιος· "σιωπῶν διακόνησον
said and to him — Antony being-silent serve
τοῖς ἀδελφοῖς καὶ μηδενὸς γεύσῃ, ἄχρις ἂν οἱ ἀδελφοὶ
the brothers and nothing taste until — the brothers
ὁδεύσωσιν." ὡς δὲ λοιπὸν τρίτη ἑβδομὰς ἐπληρώθη
depart when and then (a)-third week was-completed
μὴ βεβρωκότος τοῦ Παύλου, οἱ ἀδελφοὶ ἠρώτων αὐτόν·
not having-eaten — Paul the brothers asked him

"τίνος ἕνεκεν σιωπᾷς;" τοῦ δὲ μὴ ἀποκρινομένου λέγει
of-what for-the-sake are-you-silent he and not answering says
πρὸς αὐτὸν ὁ Ἀντώνιος· "τί σιωπᾷς; ὁμίλησον τοῖς
to him — Antony why are-you-silent talk with-the
ἀδελφοῖς." ὁ δὲ ὡμίλησεν.
brothers he and talked
Ἄλλοτε δὲ στάμνου μέλιτος αὐτῷ ἐνεχθέντος εἶπεν ὁ
another-time and (a)-jar of-honey to-him having-been-brought said —
Ἀντώνιος πρὸς αὐτόν· "κλάσον τὸ ἀγγεῖον καὶ ἐκχυθήτω
Antony to him break the vessel and let-be-poured-out
τὸ μέλι." ἐποίησε δὲ οὕτως. καὶ λέγει αὐτῷ· "σύναξον
the honey he-did and so and he-says to-him gather
πάλιν τὸ μέλι μυακίῳ ἄνωθεν, ἵνα μὴ ῥυπαρίαν τινὰ
again the honey with-(a)-shell from-above that not dirt any
συνεισενέγκῃς." καὶ πάλιν ἀντλεῖν ὕδωρ προσέταξε πᾶσαν
you-bring-in-with(-it) and again to-draw water he-ordered every
ἡμέραν. καὶ διδάξας αὐτὸν σπυρίδας πλέκειν μεθ' ἡμέρας
day and having-taught him baskets to-weave after days
τινὰς κελεύει πάσας αὐτὸν ἀναλύειν τὰς σπυρίδας. καὶ
some bids all him to-undo the baskets and
παραλύσας αὐτοῦ τὸ σωμάτιον ἐκέλευσε ῥάπτειν καὶ πάλιν
having-unpicked his the garment he-bade to-sew and again
παρέλυε καὶ πάλιν ἐκεῖνος ἔρραπτεν. καὶ τοσαύτην ὁ
unpicked(-it) and again he sewed and such the
ἀνὴρ ἐκτήσατο ὑπακοήν, ὥστε καὶ χάριν αὐτῷ δεδόσθαι
man acquired obedience so-that even grace to-him to-have-been-given
θεόθεν τὴν κατὰ τῶν δαιμόνων ἐλασίαν. οὓς γὰρ οὐκ
from-God the against the demons expulsion whom for not
ἐδύνατο ὁ μακάριος Ἀντώνιος ἐκβαλεῖν δαίμονας, τούτους
could the blessed Antony to-cast-out demons these
πρὸς Παῦλον ἀπέστελλε καὶ αὖθωρον ἐξεβάλλοντο.
to Paul he-sent and that-very-hour they-were-cast-out

32 Ἐστὶ δὲ καὶ ἄλλη ἔρημος ἐν Αἰγύπτῳ παράλιος μὲν
there-is and also another desert in Egypt by-the-sea indeed
οὖσα, ἀλλὰ χαλεπωτάτη, ἐν ᾗ πολλοὶ καὶ μεγάλοι
being but most-harsh in which many and great
ἀναχωρηταὶ κατοικοῦσι, πλησίον ὑπάρχουσα τῆς Διόλκου
anchorites dwell near being the of-Diolcos
πόλεως. Εἴδομεν δὲ ἐκεῖ πρεσβύτερον, ἄνδρα ἅγιον
city we-saw and there presbyter (a)-man holy
καὶ λίαν ταπεινόφρονα, ὀπτασίας συνεχῶς ὁρῶντα,
and very humble visions continually seeing
ὀνόματι Πιάμμονα. οὗτος προσφέρων ἅπαξ τῷ θεῷ
by-name Piammon he offering once — to-God
τὰς λατρείας ὁρᾷ ἄγγελον ἐκ δεξιῶν ἑστῶτα τοῦ
the services sees (an)-angel at (the)-right standing of-the
θυσιαστηρίου καὶ τοὺς προσερχομένους τῇ χάριτι ἀδελφοὺς
altar and those approaching the grace brothers
σημειούμενον καὶ γράφοντα αὐτῶν τὰ ὀνόματα ἐν βιβλίῳ.
noting and writing their the names in (a)-book
μὴ παραγινομένων δέ τινων ἐν τῇ συνάξει εἶδεν τὰ
not attending and some at the synaxis he-saw the
ὀνόματα αὐτῶν ἀπαλειφόμενα· οἳ μετὰ δεκατρεῖς ἡμέρας
names their being-wiped-out who after thirteen days
ἐτελεύτησαν. τοῦτον πολλάκις οἱ δαίμονες βασανίσαντες
died him often the demons having-tormented
ἀσθενείᾳ περιέβαλον, ὡς μὴ δύνασθαι αὐτὸν στῆναι ἐν
with-weakness surrounded so-that not to-be-able him to-stand at
τῷ θυσιαστηρίῳ μηδὲ προσφέρειν. ἄγγελος δὲ ἐλθὼν
the altar nor to-offer (an)-angel but having-come
καὶ λαβόμενος αὐτοῦ τῆς χειρὸς ἐνεδυνάμωσε αὐτὸν
and having-taken his the hand strengthened him

παραχρῆμα καὶ ὑγιῆ τῷ θυσιαστηρίῳ παρέστησεν. οὗ
at-once and healthy at-the altar set whose
τὰς βασάνους οἱ ἀδελφοὶ θεασάμενοι ἐξεπλάγησαν.
the torments the brothers having-beheld were-amazed
Εἴδομεν δὲ καὶ ἄλλον Ἰωάννην ἐν Διόλκῳ, πατέρα 33
we-saw and also another John in Diolcos father
μοναστηρίων καὶ αὐτὸν πολλὴν χάριν ἔχοντα τό τε
of-monasteries also himself much grace having the both
Ἀβραμιαῖον σχῆμα καὶ τὸν πώγωνα Ἀαρών, δυνάμεις τε
Abrahamic form and the beard of-Aaron powers both
καὶ ἰάσεις ἐπιτελέσαντα καὶ πολλοὺς παραλυτικοὺς καὶ
and healings having-performed and many paralytics and
ποδαλγοὺς θεραπεύσαντα.
gouty(-ones) having-healed
Εἴδομεν δὲ καὶ ἄλλους πολλοὺς πατέρας καὶ μοναχοὺς 34
we-saw and also other many fathers and monks
κατὰ πᾶσαν τὴν Αἴγυπτον πολλὰς δυνάμεις καὶ σημεῖα
throughout all — Egypt many powers and signs
ἐπιτελοῦντας, ὧν διὰ τὸ πλῆθος οὐκ ἐμνημονεύσαμεν,
performing whom because-of the multitude not we-have-recorded
ἀλλὰ ὀλίγα ἀντὶ πολλῶν διηγησάμεθα. τί γὰρ ἄν τις
but few(-things) instead-of many we-have-related what for — anyone
εἴποι περὶ τῆς ἄνω Θηβαίδος τῆς κατὰ Συήνην, ἐν ᾗ
could-say about the upper Thebaid the(-part) toward Syene in which
θαυμασιώτεροι ἄνδρες τυγχάνουσι καὶ πλῆθος μοναχῶν
more-wonderful men are and (a)-multitude of-monks
ἄπειρον; ὧν οὐκ ἄν τις πιστεύσειε τὰς πολιτείας ὑπὲρ
countless whose not — anyone would-believe the ways-of-life beyond
ἀνθρωπίνην ζωὴν ὑπαρχούσας. οἳ καὶ νεκροὺς μέχρι
human life being who even dead until
σήμερον ἀνιστῶσι καὶ τῶν ὑδάτων ἐπιβαίνουσιν ὥσπερ
today raise and on-the waters walk as

ὁ Πέτρος. καὶ πᾶν ὅ τι ὁ σωτὴρ διὰ τῶν ἁγίων
— Peter and all what — the savior through the saints
ἐπετέλεσε, ταῦτα καὶ νῦν δι᾽ αὐτῶν ἐπιτελεῖ. Ἀλλ᾽
accomplished these also now through them he-accomplishes but
ἐπειδὴ κίνδυνος ἦν ἡμῖν μέγιστος περαιτέρω τῆς Λυκῶ
since danger was to-us very-great further — than-Lyco
ἀνελθεῖν διὰ τὴν τῶν ληστῶν ἔφοδον, οὐκ ἐτολμήσαμεν
to-go-up because-of the of-the robbers attack not we-dared
τοὺς ἁγίους ἐκείνους ἰδεῖν. οὐδὲ γὰρ τοὺς προρρηθέντας
the saints those to-see nor for the aforesaid
πατέρας ἀκινδύνως εἴδομεν, οὐδὲ ἀπόνως οὐδὲ ἀμογητὶ
fathers without-danger we-saw nor without-toil nor without-labor
τὰς ἱστορίας ταύτας ἑωράκαμεν· ἀλλὰ πολλὰ προπαθόντες
the sights these we-have-seen but much having-suffered-first
καὶ μικροῦ δεῖν κινδυνεύσαντες μόλις κατηξιώθημεν
and (by)-little lacking having-been-endangered scarcely we-were-deemed-worthy
ταῦτα θεάσασθαι. ἕβδομον γὰρ θάνατον ὑπέστημεν, ἐν δὲ
these to-behold (a)-seventh for death we-underwent in but
τῷ ὀγδόῳ οὐχ ἥψατο ἡμῶν τι κακόν.
the eighth not touched us any evil
ἅπαξ μὲν γὰρ λιμῷ καὶ δίψει πέντε νυχθημέρας διὰ
once indeed for by-hunger and thirst five nights-and-days through
τῆς ἐρήμου περιπατήσαντες μικροῦ δεῖν ἐλιποψυχήσαμεν.
the desert having-walked (by)-little lacking we-fainted
ἄλλοτε δὲ ὀξέσι καὶ τραχέσιν ἕλεσιν ἐμπεσόντες καὶ τοὺς
another-time and into-sharp and rough marshes having-fallen and the
πόδας ἑαυτῶν διατρήσαντες, ὡς ἀνυποίστους γενέσθαι
feet our-own having-pierced so-that unbearable to-become
τὰς ἀλγηδόνας, μικροῦ δεῖν ἀπεψύξαμεν. τρίτον δὲ
the pains (by)-little lacking we-expired (a)-third(-time) and
βορβόροις ἐνεπάγημεν μέχρι ὀσφύος, καὶ οὐκ ἦν ὁ
in-mud we-stuck up-to (the)-waist and not there-was the(-one)

ῥυόμενος καὶ τὰς τοῦ μακαρίου Δαβὶδ φωνὰς ἀνεβοῶμεν·
rescuing and the of-the blessed David words we-cried-out
σῶσόν με, ὁ θεός, ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου·
save me — God for have-come-in waters to soul my
ἐνεπάγην εἰς ἰλὺν βυθοῦ καὶ οὐκ ἐστὶν ὑπόστασις.
I-stuck in (the)-mire of-(the)-deep and not is standing
καὶ σῶσόν με ἀπὸ πηλοῦ, ἵνα μὴ ἐμπαγῶ. τέταρτον ἦν
and save me from (the)-clay that not I-stick (a)-fourth(-time) was
τῶν ὑδάτων ἡμῖν πλῆθος ἐπεισρυὲν ἐκ τῆς τοῦ Νείλου
of-the waters on-us (a)-mass having-flowed-in from the — of-(the)-Nile
αὐξήσεως καὶ ἐπὶ τρεῖς ἡμέρας δι' ὑδάτων πορευομένοις
rise and for three days through waters traveling
καὶ ἐν τοῖς στομίοις μικροῦ δεῖν κατακλυσθεῖσιν· ὅτε
and in the mouths (by)-little lacking having-been-flooded when
καὶ ἐβοῶμεν λέγοντες· "μή με καταποντισάτω καταιγὶς
also we-cried saying not me let-drown (the)-storm
ὕδατος μηδὲ καταπιέτω με βυθός, μηδὲ συσχέτω ἐπ' ἐμὲ
of-water nor let-swallow me (the)-deep nor let-shut upon me
φρέαρ τὸ στόμα αὐτοῦ."
(the)-pit the mouth its
πέμπτον δὲ λησταῖς περιεπέσαμεν κατὰ τὴν θαλασσίαν
(a)-fifth(-time) and robbers we-fell-among along the sea
ὄχθην ἐπὶ τὴν Δίολκον ἀπερχόμενοι, οἳ ἄχρι τοσοῦτον
shore to — Diolcos going who to such-a-point
ἡμᾶς κατεδίωξαν καταλαβεῖν βουλόμενοι, ἄχρις τὴν πνοὴν
us pursued to-catch wishing until the breath
ἡμῶν ἐν ταῖς ῥισὶ μικρὰν ὑπολειφθῆναι, ὡς ἐπὶ δέκα μίλια
our in the nostrils little to-be-left as for ten miles
ἡμῶν διωχθέντων. ἕκτον δὲ τὸν Νεῖλον πλέοντες
we having-been-pursued (a)-sixth(-time) and — (the)-Nile sailing
μικροῦ κατεποντίσθημεν καταστραφέντες. ἕβδομον, ὅτε
(by)-little we-were-drowned having-been-capsized (a)-seventh when

κατὰ τὴν Μαρεώτιδα λίμνην, ἐν ᾗ ὁ χάρτης γεννᾶται,
at the Mareotic lake in which the papyrus grows
εἰς νῆσόν τινα ἀπερρίφημεν ἔρημον καὶ τρία νυχθήμερα
on island a-certain we-were-cast desert and three nights-and-days
ὑπαίθριοι ἐμείναμεν, κρύους μεγάλου καὶ ὄμβρων ἡμῖν
in-the-open we-stayed cold great and rains on-us
ἐπικειμένων. ἦν γὰρ ὁ καιρὸς τῶν ἐπιφανειῶν. Ἐν δὲ τῷ
pressing was for the time of-the epiphanies in and the
ὀγδόῳ περισσὸν μὲν ἐστὶ τὸ διήγημα, ὅμως ὠφέλιμον.
eighth superfluous indeed is the story yet profitable
παριόντων γὰρ ἡμῶν διά τινος τόπου εἰς τὰς Νιτρίας
passing for we through a-certain place to — Nitria
κοιλάς τις ἦν κατὰ τὴν χώραν ὕδατος γέμουσα, ἐν
hollow a-certain was in the country with-water full in
ᾗ ἐναπομείναντες κροκόδειλοι πολλοὶ ἦσαν τοῦ ὕδατος
which having-remained crocodiles many were the water
ἐκ τῶν χωρῶν ὑποχωρήσαντος. τριῶν οὖν μεγάλων
from the lands having-receded three so great
κροκοδείλων ἐπὶ τὸ χεῖλος τοῦ βόθρου ἐκτεταμένων
crocodiles on the edge of-the pit stretched-out
προσῄειμεν ἡμεῖς ὀψόμενοι τὰ θηρία νομίσαντες αὐτὰ
approached we going-to-see the beasts having-thought them
τεθνηκέναι.
to-be-dead
τὰ δὲ εὐθὺς ἐφ᾽ ἡμᾶς ὥρμησαν. ἡμεῖς δὲ μεγάλῃ φωνῇ τὸν
they but at-once at us rushed we and with-great voice —
Χριστὸν ὠνομάσαμεν ἐκβοήσαντες· “Χριστέ, βοήθει.” οἱ δὲ
Christ named having-cried-out Christ help the but
θῆρες, ὥσπερ ὑπό τινος ἀγγέλου ἀποστραφέντες, ἑαυτοὺς
beasts as-if by some angel turned-away themselves
εἰς τὸ ὕδωρ ἠκόντισαν. ἡμεῖς δὲ δρόμῳ συχνῷ ἐπὶ τὰς
into the water hurled we and at-(a)-run swift to —

Νιτρίας ἀπεληλύθαμεν τὴν τοῦ Ἰὼβ φωνὴν μελετῶντες,
Nitria went-off the — of-Job word pondering
ἔνθα φησίν· “ἑπτάκις ἐξ ἀναγκῶν ἐξελεῖταί σε, ἐν δὲ
where he-says seven-times from distresses he-will-deliver you in and
τῷ ὀγδόῳ οὐ μὴ ἅψηταί σου κακόν.” Εὐχαριστοῦμεν οὖν
the eighth not — will-touch you evil we-give-thanks so
τῷ κυρίῳ τῷ ἐκ τοσούτων κινδύνων ἡμᾶς ῥυσαμένῳ
to-the Lord the(-one) from so-many dangers us having-rescued
καὶ μεγάλας θεωρίας ἡμῖν ἐπιδείξαντι, ᾧ ἡ δόξα εἰς
and great sights to-us having-shown to-whom the glory into
τοὺς αἰῶνας. Ἀμήν.
the ages amen
