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The Strategikon of Kekaumenos

Kekaumenos · Theophylact of Ochrid

ΣΤΡΑΤΗΓΙΚΟΝ
ΕΚΘΕΣΙΣ ΚΕΦΑΛΑΙΩΝ ΠΑΡΑΙΝΕΤΙΚΩΝ
ΠΑΙΔΕΙΑ ΒΑΣΙΛΙΚΗ

The Strategikon of Kekaumenos

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with a word-for-word interlinear English translation

preserving the original word order



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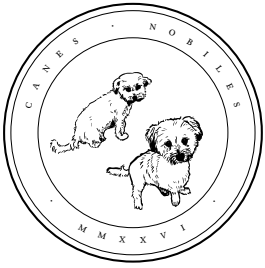

Volume 45 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows B. Wassiliewsky and V. Jernstedt's edition of the Strategikon and the Advice to an Emperor (St. Petersburg, 1896); Agapetus and Theophylact as J.-P. Migne prints them, Patrologia Graeca 86/1 (1865) and 126 (1864)

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KEKAUMENOS

ΣΤΡΑΤΗΓΙΚΟΝ

The Strategikon

The book's beginning and its prologue are lost. The surviving advice opens with the duty to help a man wronged and to judge with humanity. A courtier should guard against slander, answer a detractor privately and kindly, intercede for a friend only rarely, avoid drinking parties and loose talk about the emperor, and serve even an incapable ruler as God. A judge must take no gifts, Habakkuk's complaint in mind, and must not turn a public levy to his own gain.

Φρόνημος τίς τῶν εὐγενῶν καὶ εἰς τὴν στρατίαν του 0
prudent one of-the well-born and in the army of-him
πρότος· ὅστης ἐστρατίγησεν εἰς χώρας καὶ εἰς φωσάτα·
first who was-general in lands and in armies
καὶ ἐποίησεν καὶ ἴδεν, καὶ ἤκουσεν ἐκ τοῦς ἰδίους
and did and saw and heard from the own
προγόνους· καὶ μᾶλλον ἐταξίδευσε μετὰ βασιλεῖς μεγάλους·
ancestors and rather campaigned with emperors great
καὶ εἶδεν καὶ τᾶς νίκας τον· εἶδεν καὶ δυστοιχίας· καὶ
and saw also the victories of-them he-saw and misfortunes and
τὸ πῶς καὶ διάτὶ ἐσυνέβηκαν τὰ δύο· καὶ κρίμα το
the how and why happened the two and judgment it
ἐλογίσατο να μηδέν τα εἶχεν συγγράψαι· καὶ ἐπόιησεν
he-reckoned that nothing them he-had to-write-down and did
καὶ τὰ ἀνφότερα, καὶ ἔγραψεν καὶ δέλτον ταύτην· καὶ
also the both and wrote also tablet this and
ὅπου κρατεί το ἀνελήπῶς, ποτὲ του οὐ μὴ ἀστοχής.
wherever holds it unfailingly ever of-it not — you-will-miss-the-mark
ἡ αρχὴ τῆς βίβλου ἅμα τοῦ προλόγου διἐρρύει καὶ
the beginning of-the book together-with the prologue flowed-away and
διἔφθη· εἶσος καὶ ἕτερα προϊόντος τῆς βίβλου.
was-destroyed until also other(-things) going-forward of-the book

1 Ἄριστος *** ἕτερος δὲ ἀδίκως ὑπήχθη δια ***
best (lacuna) another and unjustly was-brought-under through (lacuna)
καὶ πονηροῦ ἀνδρός· ἀδίκως κὰ *** καινοτομίᾳ οὐ
and wicked of-a-man unjustly and (lacuna) to-innovation not
τῇ τυχούσῃ καθυποβάλλεται· καὶ εἴπερ εἰς τὰς ἀκοὰς
the ordinary is-subjected and if-indeed into the ears
ἔλθῃ τὰς σὰς, μὴ παρασιωπήσῃς, ἀλλὰ πρόστηθι τούτου
it-come the your not keep-silent but stand-before this(-one)
καὶ χεῖρα ὄρεξον βοηθὸν καὶ ἀνάστειλον ταχύτατα τὸ
and hand stretch-out as-helper and check most-quickly the
κακὸν, πρῶτον μὲν δυσωπῶν τὸν δικάζοντα, εἶτα τὸν
evil first indeed entreating the judge then the(-one)
ἕλκοντα. καὶ πολλάκις τούτους ἀντιβολῶν εἰ ἀνιάτως
dragging(-him) and often these(-men) beseeching if incurably
ἴδῃς νοσοῦντας καὶ ἀκαμπεῖς πρὸς τὴν αἴτησιν,
you-see(-them) sick and unbending to the request
εἰ δύνασαι, κραύγασον, ἔλεγξον ἐπὶ πάντων. οἶδα ὅτι
if you-can cry-out convict before all I-know that
τινὲς τῶν ἀπείρων καὶ ἀμαθῶν καταγνώσονταί σου καὶ
some of-the inexperienced and ignorant will-condemn you and
καταμωκήσονται ἀπρεπῶς καὶ περιττολόγον ἀποκαλέσονται,
will-mock unbecomingly and a-babbler will-call(-you)
τί σοι μέλει τῆς εἰς αὐτὸν ἀδικίας, φάσκοντες,
what to-you matters of-the toward him injustice saying
σοῦ μηδὲν ἀδίκημα ὑφισταμένου παρ᾽ ἡμῶν; ἀλλὰ μὴ
you no wrong suffering from us but not
ἀποστῇς τῆς ἀγαθῆς ταύτης καὶ εὐσεβοῦς πράξεως καὶ
stand-off from-the good this and pious act and
τὸν ἀδίκως ἑλκόμενον ἐάσῃς ὑπ᾽ αὐτῶν ταλανίζεσθαι
the(-one) unjustly dragged let by them to-be-wretched
διὰ τοὺς τούτων ὀνειδισμοὺς καὶ τὰ σκώμματα.
because-of the of-these reproaches and the jeers

ἐπίσταμαι γὰρ ἀκριβῶς ὡς καὶ οὗτοί σε αἰδεσθήσονται,
I-know for exactly that also these(-men) you will-respect
ὁλοψύχως ὁρῶντές σε τοῦ δικαίου ἀντεχόμενον καὶ τὴν
wholeheartedly seeing you to-the just holding-fast and the
ἀδικίαν ἐκκόπτοντα. εἰ δὲ ἀπειλοῦσι, μὴ δειλιάσῃς, ἀλλὰ
injustice cutting-out if and they-threaten not be-afraid but
θάρσει ὅτι ὁ Θεὸς βοηθεῖ σοι καὶ τὴν ὁλόψυχόν
take-courage that — God helps you and the wholehearted
σου σπουδὴν ἐκπληρώσει, τάχιον ταύτην ἀποδεχόμενος,
your zeal will-fulfill quickly it accepting
μόνον ἀνωτέρα τύφου καὶ κενοδοξίας ὑπαρχέτω σοι ἡ
only above conceit and vainglory let-be to-you the
σπουδὴ καὶ αἰσχροχερδείας ἐκτός. καὶ μὴ λογίσῃ σεαυτὸν
zeal and base-greed outside and not reckon yourself
ὡς οὐκ ἀναγκαῖον ταράττεσθαι καὶ διώκειν ἑαυτὸν καὶ
as not necessary to-be-troubled and to-pursue yourself and
παρεμβάλλειν ταῖς ἀλλοτρίαις ὀχλήσεσι, πεποιηκότος σε
to-thrust-in to-the others' troubles having-made you
τοῦ Θεοῦ ἱκανὸν εἰς τὸ λέγειν καὶ ἄλλῳ ὑπερασπίζεσθαι·
— God able for the speaking and for-another to-shield
μήτε μὴν ἐξουθενήσῃς τὸ τῆς ἄνωθεν δεξιᾶς χάρισμα καὶ
nor indeed despise the of-the from-above right-hand gift and
ἀνωφελὲς δείξῃς καὶ ἀνενέργητον. ὁ πλούσιος γὰρ, οὗ
useless show(-it) and inactive the rich(-man) for of-whom
τὴν πολιτείαν ὁ εὐαγγελιστὴς καὶ τὸν πλοῦτον ἀνακηρύττει
the way-of-life the evangelist and the wealth proclaims
τρανότατα, οὐδὲν τὸν Λάζαρον ἔβλαψεν, ἀλλὰ ἀντιλαβέσθαι
most-clearly nothing — Lazarus harmed but to-help
τούτου δυνάμενος τοῦτο οὐκ ἔπραξε. καὶ τῷ Πιλάτῳ
him being-able this not he-did and — to-Pilate
δὲ οὐδὲν ἄλλο τῆς καταδίκης γέγονε πρόξενον ἢ τὸ
and nothing other of-the condemnation became cause than the

δύνασθαι ἀθῳῶσαι τὸν Κύριον καὶ μὴ τοῦτο πεποιηκέναι.
to-be-able to-acquit the Lord and not this to-have-done
ὡς καὶ αὐτὸς ἐμαρτύρησε πρὸς μὲν τὸν Χριστὸν εἰπὼν
as also he-himself testified to indeed — Christ saying
ὅτι· ἐξουσίαν ἔχω ἀπολῦσαί σε, πρὸς δὲ τοὺς Ἰουδαίους
that power I-have to-release you to and the Jews
τὸ· οὐδεμίαν αἰτίαν εὑρίσκω ἐν τῷ ἀνθρώπῳ τούτῳ.
the(-words) no cause I-find in the man this
διὸ καὶ παρὰ τοῦ Δεσπότου ἀκήκοε τὸ· οὐδεμίαν
wherefore also from the Master he-has-heard the(-words) no
ἐξουσίαν εἶχες κατ᾽ ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον
power you-had against me if not it-was to-you given
ἄνωθεν· πλὴν ὁ παραδιδούς με σοι μείζονα ἁμαρτίαν
from-above but the(-one) delivering me to-you greater sin
ἔχει. καὶ τὸν μὲν Ἰούδαν ἐποίησεν ἐξάρχοντα τοῦ κακοῦ,
has and — indeed Judas he-made leader of-the evil
τὸν δὲ Πιλάτον δεύτερον. διὰ τί ὁ Πιλάτος βαρέως
— and Pilate second because-of what — Pilate heavily
κατεδικάσθη; διότι δυνάμενος ἀπολῦσαι τὸν Κύριον τοῦτο
was-condemned because being-able to-release the Lord this
οὐκ ἐποίησεν, εἰ τάχα καὶ οἰκονομία ἦν τὸ γινόμενον.
not he-did if perhaps also dispensation was the(-thing) happening
πρόσεχε οὖν καὶ σὺ μὴ τὰ αὐτὰ πάθῃς, ἀλλ᾽, εἰ
take-heed then also you lest the same(-things) you-suffer but if
δύνασαι, βοήθησον. εἰ δὲ πλῆθός ἐστιν τὸ κατηγοροῦν,
you-can help if and multitude it-is the(-thing) accusing
2 Ἢ ἔχῃς ἐξουσίαν κρίνην· τὸν ἀδικοῦμενον βοῆθει.
if you-have authority to-judge the(-one) wronged help
σὺ δὲ ἔχεις ἐξουσίαν τοῦ κρίνειν, ἀκριβολόγησον· καὶ εἰ
you and have authority of-the judging examine-closely and if
μὲν εὑρήσεις δίκαια λέγον τὸ πλῆθος, δὸς ἀπόφασιν
indeed you-will-find just(-things) saying the multitude give sentence

μετὰ φιλανθρωπίας, εἰ δὲ ἐξ ἐπιβουλῆς τὸ πλῆθος
with humanity if and from plotting the multitude
ἐκινήθη κατὰ τοῦ ἀνθρώπου εἴτε καὶ ἀπὸ φθόνου,
was-moved against the man or also from envy
σοφῶς ὑπελθὼν ἔξελε τὸν κατηγορηθέντα καὶ ἔσῃ
wisely having-gone-under take-out the accused(-one) and you-will-be
στόμα Θεοῦ καὶ ἀνθρώπου αὐτοῦ. καὶ φοβήθητι τὸν
mouth of-God and of-man of-him and fear —
Θεὸν μᾶλλον ἢ τοὺς ἀνθρώπους· αἰδεσθήσονται γάρ
God more than the men will-respect for
σε μᾶλλον οἱ ἀθυροστομοῦντες. πλὴν ἡ παρρησία
you more the(-ones) loose-mouthed but the frankness
σου μὴ ἔστω ἀπονενοημένη, ἀλλὰ μετὰ ταπεινώσεως καὶ
your not let-be desperate but with humility and
ἀγάπης Θεοῦ. καὶ εἰς πάντα ἀντιλαβοῦ τοῦ ἐνδεοῦς· ὁ
love of-God and in all-things help the needy(-man) the
γὰρ πλούσιος θεός ἐστιν τοῦ πτωχοῦ διὰ τὸ εὐεργετεῖν
for rich(-man) god is of-the poor(-man) because-of the benefiting
αὐτόν. ὅθεν καὶ οἱ Βούλγαροι τὸν πλούσιον βογάτον
him whence also the Bulgarians the rich(-man) bogat
λέγουσιν, ὅπερ δηλοῖ θεοειδῆ. εἰ δὲ τῶν μέσων εἶ
call which shows god-like if and of-the middle(-ones) you-are
καὶ οὐ δύνασαι παρρησιασθῆναι οὐδὲ μεταδοῦναι ὧν
and not you-can speak-freely nor to-share what(-things)
χρῄζει, ὃ δύνασαι ποίησον· δὸς τὸ κατὰ δύναμιν,
he-needs what you-can do give the(-thing) according-to ability
βοήθησον ἐν τοῖς πειρασμοῖς, παραμύθησαι. εἰ δὲ τῶν
help in the trials console if and of-the
κάτω παντελῶς εἶ, ὅπερ ἀπεύχομαι, σπλαγχνίσθητι,
low(-ones) wholly you-are which I-pray-against have-compassion
συνάλγησον, δάκρυσον, σκυθρώπασον, καὶ ὁ Θεὸς ταῦτα
suffer-with weep look-sad and — God these(-things)

ὡς μεγάλα δέξεται καὶ τὸν μισθὸν ἀντιδώσει σοι. μὴ ἀφόρα
as great will-receive and the reward will-repay to-you not look
δὲ εἰς ἀντιδόσεις ἀνθρωπίνας, ἀλλ᾽ εἰς τὸν Θεόν. καὶ εἰ
and to repayments human but to — God and if
ἐλύπησέ σε τις, καὶ εὑρὼν αὐτὸν εἰς κίνδυνον ἀδίκως
grieved you someone and having-found him in danger unjustly
πάσχοντα ὄρεξον αὐτῷ χεῖρα· οὐ γὰρ οἶδας τί τέξεται
suffering stretch-out to-him hand not for you-know what will-bring-forth
ἡ ἐπιοῦσα. τότε γὰρ μᾶλλον Θεῷ καὶ ἀνθρώποις ἀρέσεις.
the coming(-day) then for more to-God and to-men you-will-please

3 περι τοῦ προσέχειν συντροφηκῆν διάβολὴν.
about the to-take-heed of-fellow-courtier slander

Εἰ δὲ δουλεύεις βασιλεῖ, πρόσεχε καὶ τὴν διαβολήν
if and you-serve an-emperor take-heed also the slander
σου ἀκριβῶς καὶ τὴν πτῶσίν σου πρὸ ὀφθαλμῶν
your exactly and the fall your before eyes
σου καθεκάστην ἔχὲ. οὐκ οἶδας γὰρ τί ὀπίσω σου
your every-day have not you-know for what behind you
τεκταίνουσιν. καὶ εἰ μὲν πρῶτος ἄνθρωπος εἶ
they-contrive and if indeed first man you-are
τοῦ βασιλέως, ταπείνου σεαυτὸν καὶ μὴ παρρησιάζῃ·
of-the emperor humble yourself and not speak-freely
ἡ γὰρ δόξα καὶ ἡ παρρησία ἐπιφθόνους ποιεῖ. εἰ
the for glory and the frankness envied makes if
δὲ καὶ καιρὸς ἀπαιτῇ παρρησιασθῆναι, ἠρέμα τοῦτο
and also occasion demand to-speak-freely quietly this
ποίησον καὶ μετὰ πραότητος. μὴ φθονήσῃς μηδὲ
do and with gentleness not envy nor
μνησικακήσῃς τινὶ· ὁ δι γὰρ μνησικάκων, εἰς
bear-grudges against-anyone the ways for of-grudge-bearers to
θάνατον.
death

περι τὸ ὅτι εἄν τις κατὰ λέγεταί σε ἀπὸ ὢντι σου. 4
about the that if anyone against speaks you away being your
Ἀλλ' ἐάν τις λαλῇ κατὰ σοῦ, κατιδίαν αὐτὸν
but if anyone speaks against you privately him
προσκαλεσάμενος εἰπὲ αὐτῷ μετὰ ἤθους χρηστοῦ· ἀδελφὲ,
having-summoned say to-him with manner kind brother
τί σε ἐλύπησα καὶ καταλαλεῖς μου; ἐὰν ἠδικήθης
in-what you I-grieved and you-speak-against me if you-were-wronged
τι παρ' ἐμοῦ, εἰπὲ καὶ διορθοῦμαι τοῦτο. καὶ εἰ μὲν
anything from me say and I-correct this and if indeed
ἠδίκησας αὐτὸν, ποίησον διόρθωσιν· εἰ δ' οὐδὲν ἠδίκησας
you-wronged him make correction if and nothing you-wronged
αὐτὸν, ἐντραπήσεται τὴν σὴν ταπεινοφροσύνην καὶ
him he-will-be-ashamed-before the your humility and
παύσεται. εἰ δὲ θέλεις μετ' ἐξουσίας ἀπειλήσασθαι αὐτῷ,
will-stop if and you-wish with authority to-threaten him
σεαυτὸν βλάψεις. ἀναισχυντήσει γὰρ μᾶλλον τότε καὶ
yourself you-will-harm he-will-be-shameless for more then and
ἐνεδρεύσει σοι καὶ ὡς οὐ προσδοκεῖς βλάψει σε.
will-lie-in-wait for-you and as not you-expect will-harm you
περι ὑπὲρ φίλου σου μεσιτεία. 5
about on-behalf-of friend your mediation
Εἰ δὲ θέλῃς μεσιτεῦσαι ὑπὲρ φίλου σου, σοφῶς καὶ μετ'
if and you-wish to-mediate on-behalf-of friend your wisely and with
ἐπιστήμης τοῦτο ποίησον, φανερῶς δὲ σπανίως, ἵνα μή σου
knowledge this do openly and rarely that not you
καταγνώσεται· καὶ ὑπολάβῃ διὰ δῶρά σε τοῦτο ποιεῖν, καὶ
he-will-condemn and suppose for gifts you this to-do and
βλάψεις καὶ σεαυτὸν καὶ τὸν μεσιτευόμενον. μὴ πλανηθῇς
you-will-harm both yourself and the(-one) mediated-for not be-misled
διὰ δῶρα ἢ δι' ἀγάπην ποιῆσαι σιγίλλιον βασιλικὸν ἢ
for gifts or for love to-make sigillion imperial or

πιττάκιον κατὰ ἀπόφασιν καὶ μὴ ἐνδεχόμενον, καὶ οὐ
pittakion against judgment and not admissible and not
μόνον ἐκπέσεις τῆς δόξης σου, ἀλλὰ καὶ δημευθήσῃ.
only you-will-fall-from the glory your but also you-will-be-confiscated
6 περι τοῦ μὴ ὁμηλεῖν μετὰ ἀτάκτου.
about the not to-associate with disorderly(-man)
Παραιτοῦ δὲ τὸ ὁμιλεῖν μετὰ ἀτάκτων καὶ πρόσεχε
avoid and the associating with disorderly(-men) and take-heed
ὁπόταν μετὰ τῶν συντρόφων σου ὁμιλεῖς ἢ μετὰ ἄλλου
whenever with the fellow-courtiers your you-converse or with other
τινός. καὶ εἴπερ ἐμπέσῃ λόγος διὰ τὸν βασιλέα ἢ τὴν
someone and if-indeed fall talk about the emperor or the
δέσποιναν, τὸ σύνολον μηδὲ ἀποκριθῇς, ἀλλ' ὑποχώρησον.
empress — at-all not-even answer but withdraw
πολλοὺς γὰρ εἰς τοῦτο κινδυνεύσαντας εἶδον. λαλεῖ γὰρ
many for in this endangered I-saw speaks for
ὁ ἄφρων ὡς παίζων εἴτε μετὰ πανουργίας καὶ στραφεὶς
the fool as jesting or with villainy and having-turned
καταψεύσεταί σου ὡς σὺ ταῦτα εἶπες. εἰ δὲ κἀκεῖνος
will-lie-against you as you these(-things) said if and that-one-too
ἐν ἁπλότητι ὡμίλησεν, ἄλλος τις πανοῦργος δραμὼν
in simplicity conversed another some villain having-run
ἀναγγέλῃ ταῦτα, καὶ εὐθυνθήσῃ διότι ἐκεῖσε
report these(-things) and you-will-be-called-to-account because there
παρευρέθης. καὶ τοῦ μὲν λέγοντος καταφρονήσουσιν,
you-were-found and the(-one) indeed speaking they-will-despise
τὴν δὲ αἰτίαν ἐπὶ σὲ ἀναθήσουσι. πρόσεχε, τέκνον, τὰ
the and blame on you they-will-lay take-heed child the(-things)
εὐκαταφρόνητά σοι δοκοῦντα· ταῦτα μεγάλων κινδύνων
contemptible to-you seeming these of-great dangers
εἰσὶ πρόξενα. πολλοὺς γὰρ εἶδον κινδυνεύσαντας ἐν τούτοις.
are causes many for I-saw endangered in these(-things)

περὶ τοῦ βασιλέως τοῦ ἀναθέσεε βασιλεικᾶς φροντίδας. 7
about the emperor the entrusting imperial cares
Εἰ δὲ καὶ ὁ βασιλεὺς τὰ πάντα εἴς σε ἀναθήσει
if and also the emperor the(-things) all to you will-entrust
καὶ διὰ στόματός σου διοικεῖται τὰ τὴς ἐξουσίας
and through mouth your are-administered the(-things) of-the authority
αὐτοῦ, μὴ ὑψηλοφρονήσῃς μηδὲ καταφρονήσῃς αὐτοῦ.
his not be-high-minded nor despise him
οἱ γὰρ ἄνθρωποι γλίχονται φθάσαι εἰς τοιοῦτον μέτρον,
the for men long to-reach to such measure
φθάσαντες δέ τινες εἴτε ἐξ ἄκρας ἀρετῆς εἴτε ἀπὸ
having-reached and some either from highest virtue or from
σπουδῆς εἴτε κατὰ συγχώρησιν Θεοῦ, ἔσχατον [δέ τινες]
zeal or by permission of-God at-last and some
ἀμελήσαντες καὶ εἰς τύφον ἐμπεσόντες ἀπόλλυνται.
having-neglected and into conceit having-fallen perish
ὁ φθᾶσας εἰς μέγα μέτρος· ἢ κατασυγχώρησιν θεοῦ. 8
the(-one) having-reached to great measure or by-permission of-God
σὺ δὲ εἰ ἐξ ἄκρας ἀρετῆς εἴτε ἀπὸ σπουδῆς εἴτε κατὰ
you and if from highest virtue or from zeal or by
συγχώρησιν Θεοῦ φθάσῃς, ὅπερ ἀπεύχομαι, εἰς μέγα μέτρον,
permission of-God you-reach which I-pray-against to great measure
μὴ καταφρονήσῃς μηδὲ ἐπαρθῇς, ἵνα μὴ κατενεχθῇς
not despise nor be-lifted-up that not you-be-brought-down
πτῶμα χαλεπώτατον, ἀλλὰ καὶ εἰ κατὰ συγχώρησιν Θεοῦ
fall most-grievous but even if by permission of-God
προκόψεις, σπούδασον διὰ ταπεινοφροσύνης καὶ σπουδῆς
you-will-advance strive through humility and zeal
μεταποιῆσαι τοῦ ἐλεήμονος Θεοῦ τὴν ῥοπήν. μὴ ἄπληστος
to-change of-the merciful God the inclination not insatiable
εἶ εἰς τὸ λαβεῖν, ἀλλὰ πᾶσιν ἴσος γενοῦ καὶ μηδένα
be for the taking but to-all equal become and no-one

ἐχθράνῃς διὰ δῶρα καὶ περιπέσῃς. ἀρκεῖ γάρ σοι
make-an-enemy because-of gifts and fall-in it-suffices for to-you
τὰ ἀπὸ προαιρέσεως διδόμενα.
the(-things) from free-choice given
9 περι συμποσίων.
about drinking-parties
Τὰ συμπόσια παραιτοῦ· πολλὴ γὰρ ἐν αὐτοῖς βαττολογία
the drinking-parties avoid much for in them babbling
καὶ φλυαρία συμβαίνει. οἶδα γὰρ ὅτι ἐὰν φυλάξεις τοῦτο,
and nonsense happens I-know for that if you-will-keep this
καταμωκήσονταί σου ὡς ἀκοινωνήτου καὶ φειδωλοῦ.
they-will-mock you as unsociable and stingy
καὶ συμφέρει σοι τοῦτο, ἢ ἀπελθεῖν εἰς συμπόσιον ἢ
and it-profits you this than to-go to drinking-party or
ποιῆσαι αὐτὸ καὶ εἴτε εἰς βασιλέα διαβληθῆναί σε ὡς
to-give it and either to emperor to-be-slandered you that
τὸ συμπόσιον κατ᾽ αὐτοῦ γέγονεν, εἴτε λόγον ἀφροσύνης
the drinking-party against him has-been or word of-folly
φθέγξασθαί σε καὶ παρὰ τῶν δαιτυμόνων μεμφθῆναί σε.
to-have-uttered you and by the banqueters to-be-blamed you
10 περι τὸ ἔχην ἀκρίβηαν τὰ τῆς πολέου ὑπὸθέσεως.
about the to-have exactness the(-things) of-the city business
Πρόσεχε οὖν καὶ ἔχε ἀκρίβειαν εἰς τὰ τῆς πόλεως
take-heed then and have exactness in the of-the city
πράγματα ὑπερβάλλουσαν, ἵνα μηδέν σε λανθάνῃ, ἀλλ᾽
affairs surpassing that nothing you escape but
ἔχε κατασκόπους πάντη καὶ πανταχοῦ εἰς πάντα τὰ
have spies everywhere and in-every-place in all the
συστήματα, ἵν᾽ ὁπόταν μελετηθῇ τι, μάθῃς τοῦτο.
bodies that whenever is-plotted anything you-learn this
ὡσαύτως καὶ τὰ ἐν ταῖς ἄκραις καὶ ἐν ταῖς μέσαις
likewise also the(-things) in the frontiers and in the middle

ἐπαρχίαις μὴ δή σε διαλανθάνῃ. μὴ προσπαθῇς τὸν ὕπνον
provinces not indeed you let-escape not be-fond-of the sleep
μηδὲ τὴν ἀνάπαυσιν τῶν ἐρχομένων ἀπὸ τῶν ἔξω.
nor the rest of-the(-ones) coming from the(-ones) outside
ἐρώτα κατιδίαν· εἰσὶ γάρ τινες μὴ ἔχοντες παρρησίαν ἐκ
ask privately there-are for some not having frankness by
φύσεως, ἔχοντες δὲ λαλῆσαί τι μέγα καὶ μὴ τολμῶντες.
nature having and to-say something great and not daring
περι τοῦ ἔχειν σε τὴν γλώτταν ἐν πάσῃ προσοχῇ καὶ 11
about the to-have you the tongue in all heed and
ὑπὸτάσαισθαι μιζῶνων.
to-be-subject to-greater(-ones)
Εἰ δὲ δουλεύεις ἄρχοντι, δούλευσον αὐτῷ οὐχ ὡς ἄρχοντι
if and you-serve a-ruler serve him not as ruler
ἢ ἀνθρώπῳ, ἀλλ' ὡς βασιλεῖ καὶ ὡς θεῷ. καὶ εἰ ἔστιν
or man but as emperor and as god and if he-is
ἄγνωστος καὶ ἀνίκανος, σὺ δὲ περισσεύεις ἔν τε γνώσει
ignorant and incapable you and excel in both knowledge
καὶ σοφίᾳ καὶ ἐπιτηδειότητι, μὴ καταφρονήσῃς αὐτοῦ καὶ
and wisdom and fitness not despise him and
ἀχρειώσει σε. καὶ μὴ εἴπῃς ὡς οὐ τολμᾷ μοι κακόν
he-will-make-useless you and not say that not he-dares to-me evil
τι ποιῆσαι. πολλοὺς γὰρ εἶδον οὕτως ἀχρειωθέντας.
anything to-do many for I-saw thus made-useless
περι βασιλέος. 12
about emperor
Εἰ δὲ δουλεύεις βασιλεῖ καὶ εἶ τῶν κάτω, πάσῃ φυλακῇ
if and you-serve an-emperor and you-are of-the low(-ones) with-all guard
τήρησόν σου τὸ στόμα καὶ ὑποτάγηθι τοῖς μείζοσι, καὶ
keep your the mouth and be-subject to-the greater(-ones) and
γίνου τῇ προαιρέσει ἔσχατος πάντων καὶ ὑψώσῃ σε ὁ
be by-the choice last of-all and will-exalt you —

Θεός. μὴ γίνου σκληρὸς καὶ ἀκαμπὴς καὶ τοῖς μείζοσι
God not be hard and unbending and to-the greater(-ones)
μὴ ὑποτασσόμενος, ἀπέρχου δὲ καὶ πρὸς αὐτοὺς, πλὴν μὴ
not submitting go and also to them but not
ἐνδελεχῶς· ἡ γὰρ συνήθεια εὐκαταφρονήτους ποιεῖν εἴωθεν.
continually the for familiarity contemptible to-make is-wont
13 περι τοῦ νόε.
about — Noah
Καὶ ἴσως να εἴπῃς ὅτι ἄφρων ἐστὶ καὶ οὐ γνώσεται
and perhaps that you-say that a-fool he-is and not will-know
ὃ ἂν ποιήσω. ὁ Νῶε μεθυσθεὶς ἀπὸ τοῦ οἴνου ἔκειτο
what — I-do — Noah having-got-drunk from the wine lay
ἀναισθητῶν· πλὴν ἔγνω τί ἐποίησε Σὴμ καὶ Ἰάφεθ καὶ
senseless but knew what did Shem and Japheth and
πῶς αὐτοῦ κατεγέλασε Χὰμ καὶ ἀμφοτέροις κατὰ ἀξίαν
how him mocked Ham and to-both according-to worth
ἀπένειμεν. μὴ δολιεύσῃς αὐτὸν εἴτε ἐν γραφῇ εἴτε ἐν
he-allotted not deceive him either in writing or in
σφραγίδι ἢ ἐν χρυσῷ ἢ ἐν ἄλλῳ τινὶ· καὶ εἰ τοῦτο ποιήσεις
seal or in gold or in other anything and if this you-will-do
καὶ φανερωθήσεται, πάντως καταγέλαστος ὑπὸ πάντων
and it-will-be-revealed surely laughable by all
ἔσῃ. καὶ τὰ μέλλοντα ὡς ἐνεστῶτα λογίζου καὶ οὐ
you-will-be and the(-things) to-come as present reckon and not
διαμάρτῃς. ἐὰν ποιήσεις σφάλμα τι ἀνῆκον εἰς τὸ δημόσιον,
you-will-miss if you-will-make error any belonging to the public(-treasury)
μὴ ἐκφαυλίσῃς αὐτὸ, μηδὲ ἐὰν λυπήσει σε, ἀλλὰ φύλαξον
not make-light-of it nor if it-will-grieve you but guard
αὐτοῦ τὸ μυστήριον φυλακῇ πάσῃ. εἰ δὲ δημοσιεύσεις
its the secret with-guard all if and you-will-make-public
αὐτὸ, ἔκτοτε πάντες φεύξονται ἀπὸ σοῦ ὡς ἀπὸ ὄφεως.
it thenceforth all will-flee from you as from a-snake

περι τοῦ προσέχειν τὴν κυράν σου. 14
about the to-heed the lady your
Τὴν δέσποινάν σου ὡς μετὰ ἀληθείας κυρίαν σου καὶ
the mistress your as in truth lady your and
μητέρα σου καὶ ἀδελφήν σου, οὕτως σέβου. καὶ ἐὰν
mother your and sister your thus revere and if
θελήσῃ παῖξαι μετὰ σοῦ, σὺ ἀπόστηθι, ἀποπήδησον. κάτω
she-wishes to-play with you you stand-away leap-away down
νεύων ὁμίλει πρὸς αὐτήν. καὶ εἰ μὲν ὠφελῇ σε ὁ κύριός
nodding converse with her and if indeed benefits you the lord
σου ἢ ἀποδέχῃ εἶναι μετ᾽ αὐτοῦ, ἔσῃ μετ᾽ αὐτοῦ· εἰ
your or accepts(-you) to-be with him you-will-be with him if
δ᾽ οὐκ ἔσται σοι εἰς ἀποδοχὴν, ὑποχώρησον ἐξ αὐτοῦ
and not it-will-be to-you for acceptance withdraw from him
μετ᾽ εἰρήνης. καὶ εἰ ἠδίκησέ σε, μὴ ἐγκαλῇ αὐτῷ, ἀλλὰ
with peace and if he-wronged you not reproach him but
ἄφες καὶ ὁ Χριστὸς ἀντιλάβοιτό σου.
forgive and — Christ may-help you
περικριτοῦ μὴ λαβὶν δῶρα καὶ ἀχριώθεῖς. 15
about-judge not to-take gifts and made-useless
Εἰ δὲ κριτὴς εἶ θεματικὸς, μὴ εἰς λῆψιν δώρων ὄμμα
if and judge you-are of-the-theme not to taking of-gifts eye
καὶ χεῖρα ὀρέξῃς. ὁ γὰρ πρὸς δῶρα κεχηνὼς εἰς
and hand stretch-out the(-one) for toward gifts gaping in
σκότος ἀγνωσίας περιπατεῖ, εἰ καὶ πολυμαθὴς ἐστι καὶ
darkness of-ignorance walks if even very-learned he-is and
πάσης φρονήσεως καὶ γνώσεως ἀνάπλεως ἀρκοῦ δὲ
of-all prudence and knowledge full be-content and
μᾶλλον οἷς ἀπὸ τύπου ἔχεις. μὴ γὰρ ἀπέστειλάν σε
rather with-what from (the)-rule you-have not for they-sent you
σωρεύειν χρήματα, ἀλλὰ δικαιοῦν τοὺς ἀδικουμένους.
to-heap-up money but to-do-justice-to the(-ones) wronged

μηδενὶ διὰ φιλανθρωπίαν ἐν κρίσει προσπαθήσῃς, ἀλλ'
to-no-one because-of humanity in judgment be-partial but
εἰ ἔστι σοι πάνυ φίλος τις καὶ μέλλῃ καταδικασθῆναι,
if there-is to-you very friend some and is-about to-be-condemned
παραίτησαι τὴν τοιαύτην ὑπόθεσιν καὶ μὴ κρίνῃς ἀδίκως.
decline the such case and not judge unjustly
ἔσχατον μὲν γὰρ σὺ αἰσχυνθήσῃ, ὁ δὲ φίλος σου
at-last indeed for you you-will-be-shamed the and friend your
παρὰ τῶν πολιτικῶν δικαστῶν καταδικασθήσεται. ἐὰν
by the civil judges will-be-condemned if
ἀποβλέπῃς εἰς τὸ λαβεῖν οἱ μὴ διδόντες σοι δῶρα οὐκ
you-look to the taking the(-ones) not giving you gifts not
ἀγαθοὶ τοῖς ὀφθαλμοῖς σου φανήσονται κἂν λίαν εἰσὶ
good to-the eyes your will-appear even-if very they-are
χρηστοὶ, οἱ δὲ διδόντες σοι ἀγαθοὶ φανήσονται καὶ
good the(-ones) and giving you good will-appear and
τὸ πνεῦμά σου ἀναπαυθήσεται ἐπ' αὐτοῖς, κἂν ἀνδροφόνοι
the spirit your will-rest on them even-if murderers
εἶεν. ἔθος γὰρ τοῖς νοσφιζομένοις δῶρα τυποῦν ἐν
they-be custom for to-the(-ones) embezzling gifts to-form in
τῇ ἑαυτῶν ψυχῇ ὅτι· ἀπὸ τοῦ δεῖνος μέλλω λαβεῖν
the own soul that from the so-and-so I-am-about to-take
δώρων τάδε. καὶ εἰ μὲν λάβοι, πάλιν ἀποβλέπει καὶ
of-gifts such and if indeed he-take again he-looks also
δεύτερον καὶ τρίτον λαβεῖν, εἰ δ' οὐ λάβῃ, ὡς ἰδίου
a-second and a-third to-take if and not he-take as of-own
πράγματος στερηθεὶς χολανθήσεται, καὶ ἔσται ὁ δίκαιος
thing deprived he-will-be-embittered and will-be the just(-man)
ὡς ὁ ἀσεβής.
as the impious(-man)

γογγησμός τοῦ προφήτου· περικρίσεως καὶ δακρύων. 16
complaint of-the prophet about-judgment and tears
ἄκουσον γὰρ τί ὁ Ἀμβακοὺμ βοᾷ πρὸς Κύριον·
hear for what — Habakkuk cries to (the)-Lord
ἐξεναντίας μου, φησὶν, γέγονε κρίσις καὶ ὁ κριτὴς
before me he-says has-come judgment and the judge
ἔλαβε δῶρα, καὶ διὰ τοῦτο διεσκέδασται νόμος καὶ
took gifts and because-of this is-scattered law and
οὐ διεξάγεται εἰς τέλος κρίμα, ὅτι ὁ ἀσεβὴς
not is-carried-through to end judgment because the impious(-man)
καταδυναστεύει τὸν δίκαιον· ἕνεκα τούτου ἐξελεύσεται
oppresses the just(-man) on-account-of this will-go-forth
τὸ κρίμα διεστραμμένον. εἰ δὲ προσέλθοι σοί τις χωρὶς
the judgment perverted if and should-come-to you anyone without
δίκης χαριζόμενός σοι δῶρα καὶ λέγων· λάβε ταῦτα,
lawsuit bestowing you gifts and saying take these
ἐγὼ ἀγαπῶν σε δίδωμί σοι αὐτὰ· μὴ λάβῃς ταῦτα.
I loving you give to-you them not take them
εἰ γὰρ καὶ τότε οὐκ αἰτεῖταί σε τι, ἀλλὰ μετὰ τὸ
if for even then not he-asks you anything but after the
λαβεῖν σε ταῦτα εἴπῃ σοι ποιῆσαι αὐτῷ παράνομον
taking you them he-tell you to-make for-him unlawful
χαρτίον· καὶ εἰ μὲν ποιήσεις αὐτὸ, ἔχεις καὶ ἀπὸ
document and if indeed you-will-make it you-have both by
τοῦ Θεοῦ καταδικασθῆναι καὶ ἀπὸ τοῦ βασιλέως καὶ
— God to-be-condemned and by the emperor and
ἀπὸ τῶν πολιτικῶν δικαστῶν· εἰ δ' οὐ ποιήσεις αὐτὸ,
by the civil judges if and not you-will-make it
ἀντιστρέψεις τὰ δοθέντα σοι μετ' αἰσχύνης, ἐκκληθεὶς
you-will-return the(-things) given to-you with shame summoned
παρ' αὐτοῦ.
by him

17 περιτοῦ ἀνεχην σε δουλείαν καὶ ἀπέτησιν χώρας.
about-the to-endure you service and exaction of-land
Ἐὰν ἔλθῃ ἐπήρεια εἰς τὸ θέμα καὶ ἔχῃς σὺ πρόσταξιν
if comes an-imposition to the theme and you-have you order
ταύτην διανύσαι, μὴ ποιήσῃς τὴν τοῦ κοινοῦ ζημίαν σὸν
it to-carry-out not make the of-the common loss your
κέρδος· οὐ γὰρ διὰ τὸ κερδῆσαί σε αὐτῇ ἐπηνέχθη. ἀρκεῖ
gain not for for the to-gain you it was-imposed it-suffices
γὰρ τοῖς ἐπηρεαζομένοις ἡ τοῦ κακοῦ ἀπότισις. ἐὰν
for for-the(-ones) imposed-upon the of-the evil payment if
συμβῇ φόνος, μὴ πάθῃ ἄλλος ἀντ' ἄλλου, ἀλλ' ἐκεῖνος
happens murder not let-suffer one for another but that-one
μόνος ὁ τοῦτο τολμήσας. εἶδον γὰρ ἐγὼ πολλοὺς
alone the(-one) this having-dared I-saw for I many
ἀναιτίους ὑπαχθέντας τῇ δίκῃ, τοὺς δὲ αἰτίους ἀθῳωθέντας
guiltless brought-under to-the justice the and guilty acquitted
διὰ δόσιν χρημάτων. καὶ ἐμνήσθην Δίωνος τοῦ Ῥωμαίου
because-of giving of-money and I-remembered of-Dio the Roman
εἰρηκότος ὅτι καὶ οἱ πάνυ ἀξιόπιστοι τῶν ἀνθρώπων καὶ
having-said that even the very trustworthy of-the men both
λόγοις ἐπιτηδείοις καὶ χρήμασι καταδουλοῦνται.
by-words fitting and by-money are-enslaved
18 περι το να σε φοβοῦντε καὶ ὑπὸχείρη σου καὶ ὁ
about the that you they-fear also subordinates your and the
γραμματικός σου παροῦ φοβηθεῖς αὐτούς
secretary your not-be having-feared them
Οἱ νοτάριοί σου καὶ οἱ λοιποὶ οἱ ἐξυπηρετοῦντές
the notaries your and the rest the(-ones) serving
σοι φοβείσθωσάν σε· καὶ εἰ φοβοῦνταί σε, οὐκ ἔσονται
you let-them-fear you and if they-fear you not will-be
ἀδικηταί. καὶ μὴ φοβῇ σὺ μᾶλλον αὐτούς. πόθεν δὲ
wrongdoers and not fear you rather them whence and

τοῦτο συμβαίνει; ἐκ τοῦ εἶναί σε ἀδικητήν. εἰ μὴ γὰρ
this happens from the to-be you a-wrongdoer if not for
ἦς ἀδικητὴς καὶ εἶχον κατὰ σοῦ ἀπογραφὰς οἱ
you-were a-wrongdoer and they-had against you records the
ἄνθρωποί σου, οὐκ ἂν ἐφοβοῦ αὐτούς. οἱ γὰρ μετὰ
men your not — you-would-fear them the(-ones) for with
δικαιοσύνης βιοῦντες πάντοθεν κατωχύρωνται.
justice living from-all-sides are-fortified

II · THE GENERAL IN THE FIELD

An official should not be harsh to the men under him or listen to their tales about others, since their talk can turn a province against him. He should treat all men equally, and a learned man should show his learning in his deeds. The general keeps watch day and night, pays his scouts generously, learns the enemy's strength from many spies, and is neither rash nor timid. He guards against deserters, posts outposts on every side, and is not taken in by an enemy's delays or gifts.

περὶ τοῦ μὴ θελήσεις ἦνε σε απηνής· τοῦς ὑπὸ τῶν 19
about the not to-wish to-be you harsh to-the(-ones) under the
χειρῶν σου.
hands your
Πλὴν μὴ θελήσῃς ἀπηνῶς οὕτως καὶ ἀκαίρως ἐκφοβεῖν τοὺς
but not wish harshly thus and untimely to-frighten the
ἀνθρώπους σου καὶ τοὺς λοιποὺς τοὺς ὑπὸ τὴν χεῖράν σου·
men your and the rest the(-ones) under the hand your
ἐγκοτήσουσι γάρ σοι. εἰ γὰρ καὶ γεγόνασιν ὑποχείριοί
they-will-bear-a-grudge for against-you if for even they-have-become subordinate
σου, ἀλλὰ ἄνθρωποί εἰσιν ὡς καὶ σύ. καὶ ἴσως ὡς χρήζει νῦν
your yet men they-are as also you and perhaps as needs now
ὁ ὑποχείριός σου ἀντιλήψεως σῆς, φέρει σε τὸ φέρον
the subordinate your help your brings you the(-thing) bringing

ἵνα σὺ δεηθῇς αὐτοῦ χεῖρα ὀρέξαι σοι. εἶδον γὰρ τοῦτο ἐγὼ
that you need him hand to-stretch-out to-you I-saw for this I
καὶ ἐθαύμασα τοῦ βίου τὸ ἄστατον. οἱ νοτάριοί σου ὁπόταν
and marveled-at of-the life the instability the notaries your whenever
κατά τινος τῶν θεματικῶν λέγωσι, μὴ αὐτίκα συναπαχθῇς
against some of-the theme(-men) they-speak not at-once be-carried-away-with
τοῖς λόγοις αὐτῶν καὶ θυμωθεὶς ἀμύνῃς αὐτόν.
the words their and having-been-angered punish him
περι τοῦ μὴ ἀκούην τοῦς ὑπὸχειρίους τοῦ λέγειν σοι
about the not to-listen-to the subordinates the speaking to-you
κατά τινος.
against someone
ἔθος γὰρ τοῖς ὑποχειρίοις ἵνα εἰ μὲν λάβωσί τι
custom for for-the subordinates that if indeed they-take something
παρά τινος, ἐπαινῶσιν αὐτὸν πρὸς τὸν κύριον αὐτῶν καὶ
from someone they-praise him to the lord their and
μεγαλύνωσιν αὐτὸν, κἂν ἀνδροφόνος ἐστὶν καὶ τυμβωρύχος·
magnify him even-if murderer he-is and grave-robber
εἰ δ' οὐ λάβωσί τι ἀπό τινος, εἰ καὶ τῶν χρησίμων
if and not they-take anything from someone if even of-the useful
καὶ εὐγενῶν ἐστὶ, ὀργίζονται ὡς ἀδικηθέντες παρ' αὐτοῦ,
and well-born he-is they-are-angry as wronged by him
καὶ ἀπελθόντες πρὸς τὸν κύριον αὐτῶν παροξύνουσιν
and having-gone to the lord their provoke
αὐτὸν κατ' αὐτοῦ, λέγοντες· ὕβρισέ σε ὁ δεῖνα καὶ
him against him saying insulted you the so-and-so and
οὐδὲ ἔχει σε κεφαλὴν αὐτοῦ, ἀλλὰ ἀντ' οὐδενός σε ἔχει.
not-even holds you head his but for nothing you holds
μᾶλλον δὲ καὶ ἂν διὰ τὰς ἀταξίας τοῦ νοταρίου σου
rather and also if because-of the disorders of-the notary your
γέγονέ τις ταραχὴ, ὑποστρέψας πρός σε, αὐτὸς, φησὶν,
has-happened some disturbance having-returned to you he says

ταύτην κατεσκεύασεν, εἰ καὶ σιωπὴν ὑπεκρίνατο· ἀλλ᾽ εἰ
this he-contrived if even silence he-feigned but if
μὴ σωφρονισθῇ ὁ τοιοῦτος, ἵνα καὶ ἄλλοι δι᾽ αὐτοῦ
not is-chastened the such(-man) that also others through him
παιδευθῶσιν, δουλεία ἐκεῖ οὐ γίνεται. καὶ ἄλλα μυρία
be-taught service there not happens and other(-things) countless
συρράψας ἐξάπτει σε τὸν κύριον αὐτοῦ κατὰ τοῦ
having-stitched-together he-kindles you the lord his against the(-one)
μηδὲν ἠδικηκότος. καὶ ὁρμήσαντός σου πρὸς ἄμυναν,
nothing having-wronged and having-rushed you to vengeance
Διὰτοῦς λόγους τῶν ὑπὸχειρίων ἐπαναστήσονταί σοι. 21
because-of-the words of-the subordinates they-will-rise-up against-you
εἴτε ἡ χώρα λυπηθεῖσα κατὰ τῆς ἀδικωτάτης αὐτοῦ
either the land having-been-grieved against the most-unjust his
πράξεως ἐπανίσταται αὐτῷ, καὶ τότε μετ᾽ αἰσχύνης ποιεῖ
deed rises-up against-him and then with shame he-makes
ἀπολογίας προβαλλόμενος ἄγνοιαν, εἴτε μὴν κρατήσαντός
defenses putting-forward ignorance or indeed having-held
σου τὸν ἀθῷον καὶ τοῦτον κακώσαντος, παρωξύνθη
you the innocent(-man) and him having-maltreated was-provoked
ὁ ἐτάζων καρδίας καὶ νεφρούς. διαγινωσκομένου δὲ
the(-one) examining hearts and kidneys being-discerned and
τοῦ δράματος παρὰ τῶν μειζόνων καταγνώσονταί σου
the drama by the greater(-ones) will-condemn you
πάντες. εἰ δὲ τὴν αἰτίαν ἐπὶ τὸν ὑποχείριόν σου θήσεις,
all if and the blame on the subordinate your you-will-lay
ἀκούσεις παρ᾽ αὐτῶν τὸ· σὺ αὐτοῦ ἦρχες, οὐκ αὐτός
you-will-hear from them the(-word) you him ruled not he
σου. καὶ πρόσεχε τούτοις, ἀγωνίζου δὲ μᾶλλον ἵνα
you and take-heed to-these(-things) strive and rather that
καὶ ἡ κρίσις σου λελογισμένη ἐστὶ καὶ ἡ ἀπόφασίς
also the judgment your reasoned be and the sentence

σου νόμιμος καὶ μετὰ συνέσεως. καὶ εἰ κατ᾽ ἐπήρειαν
your lawful and with understanding and if by malice
ἐκκληθήσῃ, ἀναγινωσκομένων τῶν ἡμερησίων σου
you-will-be-summoned being-read the daily your
σχεδαρίων παρὰ τῶν πολιτικῶν δικαστῶν· ὡς θεολογίαν
drafts by the civil judges as theology
ταῦτα ἐπα ∗∗∗ ἀλαζόνες, ὡσαύτως καὶ οἱ δυσειδεῖς.
these(-things) (lacuna) (lacuna) boasters likewise also the ugly(-ones)
22 περὶ τοῦ ἴσος τηρεῖν τοῦς πάντας καὶ μὴ ἐγκάλει τηρῆν
about the equal to-keep the all and not in-beauty to-keep
τοῦ σώματος καὶ γοργοὺς τοῦς λόγους.
of-the body and quick the words
Σὺ δὲ τοῖς πᾶσιν ἴσος γενοῦ καὶ οὐ διαμάρτης τοῦ ὀρθοῦ
you and to-the all equal become and not you-will-miss of-the right
σκοποῦ. μὴ αἰνέσῃς ἄνδρα ἐν κάλλει αὐτοῦ καὶ μὴ βδελύξῃ
aim not praise a-man in beauty his and not abhor
ἄνθρωπον ἐν ὁράσει αὐτοῦ. μικρὰ ἐν πετεινοῖς ἡ
a-man in appearance his small among winged(-creatures) the
μέλισσα, καὶ ἀρχὴ γλυκασμάτων ὁ καρπὸς αὐτῆς, φησὶν
bee and beginning of-sweets the fruit her says
ὁ Σιράχ. ἄλλοι δὲ περίγοργοι φαινόμενοι εἰσὶ τὴν τελείαν
— Sirach others and very-quick appearing are the full
νωθροὶ, λόγους χαριζόμενοι καὶ οὐκ ἔργα· ὧν χρὴ
sluggish words bestowing and not deeds whose it-is-needful
πιστεύειν οὐ τοῖς λόγοις, ἀλλὰ τοῖς ἔργοις. εἰ δὲ νοτάριος
to-trust not the words but the deeds if and notary
εἶ, μὴ διὰ τῆς λειξούρας σου ἀχρειωθῇ ὁ κύριός σου,
you-are not through the gluttony your be-made-useless the lord your
ἀλλὰ μᾶλλον ἀγωνίσθητι ἵνα διὰ τῆς πράξεώς σου καὶ
but rather strive that through the action your and

τῆς ἐνεργείας σου ἐπαινεθῇ. πρὸς γὰρ τιμὴν αὐτοῦ καὶ
the energy your be-be-praised for for honor his-own and
ἀνάπαυσιν προσελάβετό σε καὶ οὐ πρὸς ἀρὰν καὶ αἰσχύνην.
rest be-took you and not for curse and shame
περι γραμματικοῦ καὶ φιλοσόφου. 23
about grammarian and philosopher
Εἰ μὲν γὰρ γραμματικὸς εἶ ἢ φιλόσοφος, σπούδασον
if indeed for grammarian you-are or philosopher strive
ἵνα καὶ διὰ τοῦ σχήματος καὶ τῶν ῥημάτων
that both through the bearing and the words
καὶ διὰ τῆς ἐνεργείας καὶ αὐτῶν τῶν πραγμάτων
and through the energy and very the deeds
δείξεις τὴν ἐπιστήμην σου καὶ ὅτι ἡ μελέτη
you-will-show the knowledge your and that the study
καὶ ἡ σχολή σου οὐκ εἰς κενὸν γέγονεν. ἔσο δὲ
and the leisure your not in vain has-become be and
οἰκονομικὸς καὶ πολιτικός. οὐ λέγω δὲ πολιτικὸς οἷον
economical and civic not I-mean and civic as
μῖμος καὶ παιγνιώτης, ἀλλὰ πολιτικὸς, λεγω, διδάξαι
mime and jester but civic I-mean to-teach
δυνάμενος πόλιν ὁλόκληρον ἀγαθοεργεῖν καὶ ἀναστεῖλαι
able city whole to-do-good and to-check
ἐξ αὐτῆς κακὸν, ἵνα οὐ μόνον οἱ ὁρῶντές σε
from it evil that not only the(-ones) seeing you
ἀγάπην καὶ τιμὴν ἔχωσι πρός σε, ἀλλὰ καὶ οἱ
love and honor have toward you but also the(-ones)
ἀκούοντες τὴν ἀρετήν σου καὶ τὴν σύνεσιν σου. καὶ
hearing the virtue your and the understanding your and
σπούδασον τὴν γνῶσίν σου φανερὰν πᾶσιν ποιῆσαι δι᾽
strive the knowledge your manifest to-all to-make through
ἔργων.
deeds

24 περι στρατιγοῦ.

about general

Εἰ δὲ στρατηγὸς εἶ καὶ ἐνεπιστεύθης λαὸν (στρατηγὸν
if and general you-are and were-entrusted-with army general
δὲ φημὶ τὸν ὑπερέχοντα καὶ ἐξάρχοντα τοῦ φοσάτου),
and I-call the(-one) excelling and leading of-the army
ἀγρύπνησον καὶ τὰς νύκτας καὶ τὰς ἡμέρας καὶ ἔστω σοι
be-watchful both the nights and the days and let-be to-you
μέριμνα ὅπως στήσεις τρόπαιον κατὰ τοῦ ἔθνους. καὶ
care how you-will-set-up trophy against the nation and
εἰ μὲν εἶ ἐν πολεμίᾳ, ἔστωσάν σοι πολλοὶ καὶ πιστοὶ
if indeed you-are in enemy(-land) let-be to-you many and faithful
καὶ ἐνεργεῖς οἱ κατάσκοποι οὓς χονσαρίους οἴδαμεν καλεῖν.
and active the spies whom chonsarioi we-know to-call
δι᾽ αὐτῶν γὰρ ὀφείλεις μανθάνειν τὴν τε τοῦ ἐχθροῦ
through them for you-ought to-learn the both of-the enemy
δύναμιν καὶ τὴν πανουργίαν αὐτοῦ. ἄνευ γὰρ κατασκόπων
power and the villainy his without for spies
ἀδύνατον ποιῆσαι δουλείαν. εἰ δὲ καὶ χωρὶς αὐτῶν
impossible to-do service if and even without them
ἐνεργήσει τις, ἀλλὰ σπανίως καὶ ἐκ τῶν ἀπροσδοκήτων.
will-act anyone yet rarely and from the unexpected(-things)
οἱ δὲ κατάσκοποί σου μὴ γνωρίζωσιν ἀλλήλους· ἴσως γὰρ
the and spies your not let-know one-another perhaps for
κρατεῖταί τις ἐξ αὐτῶν καὶ φανεροῖ καὶ τοὺς λοιπούς.
is-caught someone of them and reveals also the rest

25 περι χοσαρίων.

about chonsarioi

Ἔστωσάν σοι δὲ καὶ ἄλλοι χονσάριοι, οἱ λεγόμενοι
let-be to-you and also other chonsarioi the(-ones) called
συνοδικοί. συνοδικοὶ δέ εἰσιν οἵτινες καὶ ὀκτὼ καὶ ἐννέα
synodikoi synodikoi and are who both eight and nine

καὶ δέκα καὶ πλείονες ἀποστέλλονται παρὰ σοῦ εἰς
and ten and more are-sent by you for
τὸ κρατῆσαι γλῶσσαν. δῶρα δὲ μὴ ἐγκρατεύῃ διδόναι
the to-seize a-tongue gifts and not be-sparing to-give
αὐτοῖς, μᾶλλον δὲ ὁπόταν ποιήσωσι δουλείαν. καὶ ὁμίλει
them rather and whenever they-do service and converse
μετ᾽ αὐτῶν πολλὰ, περιεργάζου δὲ αὐτοὺς ἐν ταῖς
with them much examine and them in the
ὁμιλίαις, ποῖος ἔχει ἁπλοῦν φρόνημα καὶ ποῖος ποικίλον,
conversations which has simple mind and which varied
ποῖος ψεύδεται καὶ ποῖος ἀληθεύει. χρὴ δὲ γινώσκειν
which lies and which tells-truth it-is-needful and to-know
ποῖος ἐξ αὐτῶν ἐστὶ γοργὸς ἢ ἀργὸς, ἢ τολμηρὸς ἢ
which of them is quick or slow or bold or
δειλός. πλὴν μὴ γινώσκωσι τὴν βουλὴν σου μήτε οἱ
cowardly but not let-them-know the counsel your neither the
κατάσκοποι μήτε ἄλλος τις. τοῦτο δὲ ἐπιτήδευε ἵνα
spies nor other anyone this and practice that
καθεκάστην μανθάνῃς ποῦ κεῖται ὁ ἐχθρός σου καὶ πῶς
every-day you-learn where lies the enemy your and how
κεῖται καὶ τί πράττει καὶ τί προσδοκεῖ καὶ πόσον
he-lies and what he-does and what he-expects and how-much
λαὸν ἔχει καὶ τί βούλεται καὶ πῶς ἀποστέλλει τοὺς
army he-has and what he-wishes and how he-sends the
κουρσάτορας αὐτοῦ κἂν τε καὶ μὴ, κἂν τε πανοῦργός
raiders his whether — and not whether — villainous
ἐστι κἂν τε ἁπλοῦς. καὶ εἰ μὲν ἁπλοῦς ἐστὶ, μὴ
he-is whether — simple and if indeed simple he-is not
καταφρονήσῃς αὐτοῦ τὸ σύνολον καὶ χειρώσεταί σε,
despise him — at-all and he-will-overpower you

ἀλλ᾽ ὡς πανοῦργον καὶ ἐπιτηδευτὴν αὐτὸν τροπώσασθαι
but as villainous and contriving him to-rout
σπούδαζε.
strive

26 περι τοῦ μανθάνην ἀκριβῶς τῶν πολεμον.
about the to-learn exactly of-the enemies
Ἄλλως δὲ οὐ δύνασαι μανθάνειν περὶ τῶν πολεμίων εἰ μὴ
otherwise and not you-can learn about the enemies if not
ἐὰν πολλοὺς κατασκόπους ἔχῃς. καὶ μαθὼν ἀκριβῶς
if many spies you-have and having-learned exactly
τὰ κατ᾽ αὐτοὺς, τότε, ἂν δύνασαι ἀντιτάξασθαι αὐτοῖς,
the(-things) concerning them then if you-can draw-up-against them
πολέμησον, ἀλλὰ μὴ ἀσκόπως καὶ ἀπολέσῃς τὸν λαόν σου.
make-war but not aimlessly and lose the army your
ἀγωνίζου δὲ ἵνα μετὰ τρόπων καὶ μηχανῶν καὶ ἐνέδρων
strive and that with ways and devices and ambushes
ταπεινώσῃς τὸν ἐχθρόν σου, καὶ ἔσχατον πάντων, εἴπερ
you-humble the enemy your and last of-all if-indeed
ἐστὶν ἀπαραίτητον, πολέμησον. καὶ μὴ πρότερον πολεμήσῃς
it-is unavoidable make-war and not before make-war
πρὶν ἂν ἐκπειράσεις καὶ λάβῃς αὐτοῦ πεῖραν. εἰ γὰρ πρὸ
before — you-will-test(-him) and take of-him trial if for before
τοῦ πεῖραν λαβεῖν σε τοῦ πολεμίου πολεμήσῃς αὐτῷ, οὐ
the trial to-take you of-the enemy you-make-war on-him not
γινώσκεις πῶς ἔχεις πολεμῆσαι· καὶ ἐὰν τραπῇς, ἔκτοτε
you-know how you-have to-make-war and if you-are-routed thenceforth
εἰσέρχεται δειλία εἰς τὸν λαὸν καὶ τοῦ λοιποῦ μετὰ δειλίας
comes-in cowardice into the army and for-the rest with cowardice
καὶ φόβου πορεύσῃ. εἰ δὲ καὶ ἔστι σοι ἡμέρα ἐπιτηδεία,
and fear you-will-march if and also there-is to-you day fitting

καὶ πρὸ τοῦ λαβεῖν αὐτοῦ πεῖραν πολέμησον. πλὴν τοῦτο
even before the to-take of-him trial make-war but this
σπανίως γίνεται. ἀγωνίζου δὲ φυλάττειν τὸν λαόν σου·
rarely happens strive and to-guard the army your
περι δηλίας καὶ τολμης. 27
about cowardice and boldness
[καὶ] πλὴν μὴ τῇ ἀφορμῇ ταύτῃ εἰς δειλίαν ἐμπέσῃς, ἀλλὰ
and but not on-the pretext this into cowardice fall but
τολμηρὸς ἔσο καὶ ἄσκυλτος, καὶ μηδὲ δι' ὅλου τολμηρὸς,
bold be and unshaken and neither through all bold
καὶ περιπέσῃς, μηδὲ δι' ὅλου δειλός. καὶ εἰ δειλὸς εἶ,
and fall nor through all cowardly and if cowardly you-are
προφασίζῃ λέγων· ἐγὼ τοῦτο ἀγωνίζομαι ἵνα φυλάσσω τὸν
you-make-excuse saying I this strive that I-guard the
λαόν μου. ἐρῶ γάρ σοι· ἐὰν ἤθελες φυλάσσειν τὸν λαόν
army my I-will-say for to-you if you-wished to-guard the army
σου, τί ἐξήρχου εἰς πολεμίαν; διὰ τοῦτο γὰρ εἴτε τὸ
your why did-you-go-out into enemy(-land) because-of this for either the
ἔθνος ἦλθε κατὰ σοῦ εἴτε σὺ κατ' αὐτοῦ, ἵνα ἀγωνίσῃ
nation came against you or you against it that you-strive
στῆσαι τρόπαιον· τρόπαιον δὲ ἄλλως οὐ συνίσταται εἰ μὴ
to-set-up trophy trophy and otherwise not is-set-up if not
διὰ μηχανῆς ἢ πολέμου καθολικοῦ. οὐ λέγω σοι δὲ ἵνα
through device or battle general not I-say to-you and that
μὴ φυλάσσῃς τὸν λαόν σου, οὐδὲ ἐπιτάττω σοι κατατολμᾶν
not you-guard the army your nor I-order you to-dare
τῶν ἀδυνάτων, ἀλλὰ λέγω σοι· πάντα μετὰ συνέσεως καὶ
the impossible(-things) but I-say to-you all(-things) with understanding and
προσοχῆς καὶ σπουδῆς ποίει, ἵνα μὴ εἴτε διὰ τῆς τόλμης
heed and zeal do that not either through the boldness
εἴτε διὰ τῆς νομιζομένης σοι φυλακῆς μεμπτέος ἔσῃ.
or through the supposed to-you guarding blameworthy you-will-be

τοίνυν μήτε δειλὸς εἶ μήτε ἀνδρεῖος δι᾽ ὅλου, ἀλλὰ
therefore neither cowardly be nor brave through all but
τὰ πλείονά σου ἔστωσαν τολμηρὰ, τὰ δὲ νομιζόμενά
the more your let-be bold the(-things) and supposed
σοι δειλὰ ἔστωσαν σοφὰ καὶ ὕπουλα μετὰ πανουργίας.
by-you cowardly let-be wise and covert with villainy
ἐν τούτοις γὰρ φοβερὸς ἔσῃ τοῖς ὑπεναντίοις.
in these for fearsome you-will-be to-the opponents
28 περι παρατάξεως.
about battle-array
Ἤθελόν σοι δὲ δηλῶσαι καὶ πῶς ὀφείλεις παρατάξασθαι
I-wished to-you and to-show also how you-ought to-draw-up
ἐν ἡμέρᾳ πολέμου, ἀλλ᾽ ἱκανῶς οἱ ἀρχαιότεροι ἐξέθεντο καὶ
in day of-battle but sufficiently the older(-men) set-forth and
τούτοις ἀρκεσθήσῃ. ὡς γὰρ νοεῖς τὸ ἔθνος, οὕτως ποίει
with-these you-will-be-content as for you-perceive the nation thus make
καὶ τὴν παράταξιν. εἰσὶ γὰρ ἔθνη ἃ μονοφάλαγγον
also the battle-array there-are for nations which single-phalanx
τὴν παράταξιν ποιοῦσιν, ἕτεροι δὲ διφάλαγγον, ἄλλοι
the battle-array make others and double-phalanx others
δὲ σποράδην, ἄλλοθεν ἄλλος ἐρχόμενοι κύκλῳ. παρὰ
and scattered from-elsewhere another coming in-a-circle beyond
πάσας δὲ τὰς παρατάξεις ἡ ῥωμαϊκή ἐστι κρείττων καὶ
all and the battle-arrays the Roman is better and
ἀσφαλεστέρα. ἰστέον δὲ ὅτι πάσῃ μηχανῇ τῶν ἐθνῶν
safer one-must-know and that by-every device of-the nations
τὸ ἔνεδρόν ἐστι. καὶ χρή σε ταῦτα παραφυλάττεσθαι·
the ambush is and it-is-needful you these(-things) to-guard-against
πολλοὶ γὰρ δι᾽ αὐτῶν ἑάλωσαν· ἀλλὰ καὶ σὺ ποίει
many for through them were-caught but also you make

ἔνεδρα εἰς τόπους ἐπιτηδείους καὶ ἀπροόπτους, καὶ
ambushes in places fitting and unforeseen and
εὐοδοῦντός σε τοῦ Θεοῦ ἀνδραγαθήσεις.
prospering you — God you-will-do-bravely
περι προσφυγων. 29
about refugees
Πρόσεχε τοὺς αὐτομολοῦντας καὶ προσφεύγοντάς σοι.
take-heed the(-ones) deserting and fleeing-to you
πολλοὶ γὰρ ἐξ ἐπιβουλῆς τῶν ἐναντίων καὶ μετὰ δόλου
many for from plotting of-the enemies and with guile
αὐτομολοῦσιν εἰς τὸ ἀπατῆσαι καὶ ἐνθεῖναί σε εἰς χεῖρας
desert for the to-deceive and to-put you into hands
τῶν ἐχθρῶν σου, καὶ ἔσχατον καὶ αὐτοὶ φεύξονται. εἰσὶ
of-the enemies your and at-last also they will-flee there-are
δὲ καὶ ἕτεροι προσπεφευγότες ἢ διὰ τὸ εὐεργετηθῆναι
and also others having-fled-to(-you) either because-of the to-be-benefited
παρὰ σοῦ εἴτε λυπηθέντες παρὰ τοῦ ἔθνους αὐτῶν, καὶ
by you or grieved by the nation their and
οὐκ ἐνδέχεται ἵνα ἀπιστῇς πᾶσι. πλὴν μηδὲ πιστεύῃς,
not it-is-admissible that you-distrust all but not-even trust
ἀλλὰ τοὺς αὐτομολοῦντας πρός σε, εἴ τινες εἶεν, δέχου
but the(-ones) deserting to you if any be receive
μετὰ χαρᾶς καὶ εὐεργέτει καὶ τὴν πρόνοιαν αὐτῶν
with joy and benefit(-them) and the provision for-them
ποίει ἀγαθὴν καὶ δαψιλῆ. ἔχε δὲ αὐτοὺς εὐόπτους καὶ
make good and abundant have and them well-in-sight and
φυλαττέσθωσαν, πλὴν ἀσυγνώστως, ἕως ἂν ἐξετάσεις
let-them-be-guarded but unrecognizably until — you-will-examine
κατιδίαν τὰ περὶ αὐτῶν, μὴ γινωσκόντων ἐκείνων ὅτι
privately the(-things) about them not knowing those that
ἐρευνᾷς καὶ σκανδαλισθῶσιν. μετὰ δὲ τὸ πληροφορηθῆναί
you-search and they-be-offended after and the to-be-assured

σε ὡς ἐν ἀληθείᾳ καὶ ὁλοψύχως σοι προσῆλθον, ἔστωσάν
you that in truth and wholeheartedly to-you they-came let-them-be
σοι οἰκεῖοι. τὴν κατοῦναν σου ὡς ὀχυροὺς τόπους
to-you intimates the camp your in strong places
ἵστα καὶ ἐμφανεῖς, ἐὰν ἔχῃς λαόν· εἰ δὲ ὀλιγοστὸς
set and conspicuous if you-have army if and few
εἶ, μᾶλλον εἰς ἀφανεῖς καὶ ὀχυροὺς τόπους, ἵνα μὴ
you-are rather in hidden and strong places that not
κατοπτεύσαντές σε καὶ ἐκ τοῦ αἰφνιδίου κυκλώσαντες
having-spied you and from the sudden having-encircled
χειρώσονταί σε. κρεῖττον γάρ ἐστιν εἰ μὴ γινώσκουσί σου
they-will-overpower you better for it-is if not they-know your
τὴν δύναμιν μηδὲ πῶς κεῖται ὁ λαός σου. εἰ δὲ ἔχεις
the strength nor how lies the army your if and you-have
δύναμιν μεγάλην, ὡς προείρηται, εἰς ἐμφανεῖς τόπους καὶ
strength great as was-said-before in conspicuous places and
ἔξω τῆς ὕλης ἀπλίκευε. τοὺς δὲ γλινοειδεῖς τόπους καὶ
outside of-the wood encamp the and marshy places and
ἔχοντας ὀσμὴν ἀπόφυγε διὰ τὰς ἀρρωστίας. οἱ δὲ
having smell avoid because-of the sicknesses the and
ἀρχαῖοι εἶπον ἵνα μὴ ποιῇ ὁ στρατὸς ἡμέρας πολλὰς εἰς
ancients said that not make the army days many in
ἕνα τόπον· γίνεται γὰρ ὀσμὴ καὶ ἐξ αὐτῆς ἀρρωστίαι·
one place happens for smell and from it sicknesses
μᾶλλον δὲ εἰς πολεμίαν, ἵνα μὴ κατασκοπεύηται παρὰ
rather and in enemy(-land) that not it-be-spied-on by
τοῦ ἔθνους· ἐν χωρίοις δὲ τοιούτοις αὐλίζεσθαι, ἔνθα καὶ
the nation in places and such to-bivouac where both
τοῖς ἀνθρώποις καὶ τοῖς ζῴοις ἔσται ἀνάπαυσις, οἷον
for-the men and for-the animals will-be rest as
παρὰ τὰς ὄχθας τῶν ποταμῶν, παρὰ πηγὰς καὶ κρήνας.
beside the banks of-the rivers beside springs and fountains

καὶ καλῶς εἶπον. ἐγὼ δὲ καὶ τοῦτό σοι λέγω· ὡς ὁ
and well they-said I and also this to-you say as the
τόπος σε παραδέξεται, μόνον τὸ ἀσφαλὲς τοῦ στρατοῦ
place you will-receive only the safety of-the army
ποίησον.
make
περι τοῦ ἔχην σε εἰς κατοῦναν φύλαξιν· καὶ βίγλαν εἰς 30
about the to-have you in camp guard and watch for
τὴν ἔφοδον τοῦ ἐχθροῦ σου καὶ ὅθεν οὐδὲν παντέχη
the attack of-the enemy your and whence not you-expect
ἔφοδον.
attack
Προφυλακὰς πάντοθεν στῆσον καὶ πλησίον καὶ μήκοθεν,
outposts on-all-sides set both near and far
οὐ μόνον ὅθεν προσδοκεῖς τὴν ἔφοδον τοῦ ἐχθροῦ, ἀλλὰ
not only whence you-expect the attack of-the enemy but
καὶ ὅθεν οὐ προσδοκεῖς, ἵνα μὴ ὕστερον λέγῃς ὅτι
also whence not you-expect that not later you-say that
ἀπὸ μέρους αὐτοῦ οὐ προσεδόκουν ἔφοδον. ἐγὼ γὰρ εἰς
from side its not I-expected attack I for for
τὸ ἀπροσδόκητόν σε καταδικάζω κεφαλικὴν ὑποστῆναι
the unexpected you condemn capital to-undergo
τιμωρίαν. ἐρῶ γάρ σοι· ἐχθρὸν εἶχες καὶ κακὸν πῶς
punishment I-will-say for to-you enemy you-had and evil how
οὐ προσεδόκεις; μετὰ πάντων ὁμίλει καὶ πρόσεχε ἑκάστου
not did-you-expect with all converse and heed of-each
λόγον, καὶ εἰ καὶ ὁ εἰπών σοι ἀγαθὸν καὶ σοφὸν
word and if even the(-one) having-said to-you good and wise
εὐτελής ἐστι, μὴ ἀποπέμψῃ τοῦτον. ἴσως γὰρ θέλει ὁ Θεὸς
mean is not send-away him perhaps for wishes — God
δοξάσαι αὐτὸν καὶ ἐνέπνευσεν αὐτῷ λόγον εἰπεῖν σοφὸν, καὶ
to-glorify him and inspired in-him word to-say wise and

μὴ καταφρονήσῃς αὐτοῦ διὰ τὴν εὐτέλειαν. τὴν βουλήν
not despise him because-of the meanness the counsel
σου μηδεὶς γινώσκῃ, ἐὰν ἱκανὸς εἶ· εἰ δ' οὐκ ἐξικανεῖς
your no-one let-know if able you-are if and not you-suffice
μόνος βουλεύσασθαι, ἔστωσάν σοι οἱ σύμβουλοί σου
alone to-take-counsel let-be to-you the counselors your
ὀλίγοι· πλὴν ἱκανοὶ ἔστωσαν καὶ πιστοὶ, ἵνα μὴ ἄλλα
few but able let-them-be and faithful that not other(-things)
ἀντ' ἄλλων σοι βουλεύσονται. πολλοὶ γὰρ ἀπὸ κακῶν
for others to-you they-will-counsel many for from bad
συμβούλων ἐδυστύχησαν, ἄλλα ἀντ' ἄλλων ἀκηκοότες.
counselors were-unfortunate other(-things) for others having-heard
31 περι κόμποιαν ἐχθροῦ.
about deception of-enemy
Ἐάν σε παραβιβάζῃ ὁ ἐχθρὸς ἡμέραν ἐξ ἡμέρας,
if you puts-off the enemy day from day
εἴτε εἰρηνεῦσαι εἴτε πάκτα δοῦναι ὑπισχνούμενος, ἔσο
either to-make-peace or tributes to-give promising be
γινώσκων ὅτι ποθὲν βοήθειαν προσδοκεῖ εἴτε βούλεται
knowing that from-somewhere help he-expects or wishes
σοφίσασθαί σε. ἐάν σοι ἀποστείλῃ ὁ ἐξεναντίας ξένια
to-outwit you if to-you sends the opponent gifts
καὶ δῶρα, εἰ θέλεις, λάβε ταῦτα· πλὴν γίνωσκε ὅτι οὐκ
and presents if you-wish take these but know that not
ἀγαπῶν σε τοῦτο ποιεῖ,
loving you this he-does
32 περι χάρισμα ἐθνικοῦ.
about gift of-foreigner
ἀλλὰ βουλόμενος δι' αὐτῶν ἀγοράσαι τὸ αἷμά σου. μὴ
but wishing through them to-buy the blood your not
καταφρονῇς τῶν ἐναντίων ὡς ἐθνικῶν, ἐπεὶ λογικοί εἰσιν
despise the opponents as foreigners since rational they-are

ὡς καὶ σὺ, καὶ φυσικὴ σοφία ὑπάρχει ἐν αὐτοῖς καὶ
as also you and natural wisdom is in them and
πανουργία. σὺ δὲ ἀκούσας τι τῶν ἀδοκήτων εἴτε
villainy you and having-heard something of-the unexpected(-things) or
καὶ ἰδὼν μὴ δειλιάσῃς, ἀλλὰ μᾶλλον στῆθι γενναίως
even having-seen not be-cowardly but rather stand nobly
παραθαρσύνων τοὺς ὑπὸ σέ. ἰδόντες γάρ σε ὁ λαός
encouraging the(-ones) under you having-seen for you the army
σου ἄσκυλτον ἀναθαρσήσουσιν συνεχούσης αὐτοὺς δειλίας
your unshaken will-take-heart holding them cowardice
καὶ φόβου, καὶ εἰ οὐ φυρθῇς, σώσῃς τὸν λαόν σου.
and fear and if not you-are-confounded you-will-save the army your
περι τοῦ μὴ δειλιᾶν. 33
about the not to-be-cowardly
ἐὰν δὲ σὺ δειλιάσῃς, τίς ὁ παραμυθούμενος καὶ
if and you be-cowardly who the(-one) consoling and
θαρσοποιῶν τὸν λαόν; [ἢ] πάντως καὶ τὸν λαὸν καὶ
encouraging the army or surely both the army and
σεαυτὸν προσαπολέσεις. πληροφορήθητι γὰρ ὅτι ὁ
yourself you-will-destroy-besides be-assured for that the(-one)
δειλιάσας οὐδὲ φυγεῖν δύναται κατὰ τὸν ψαλμῳδόν·
having-been-cowardly not-even to-flee can according-to the psalmist
φησὶν γάρ· ἀπώλετο φυγεῖν ἀπ᾽ ἐμοῦ. μὴ τὴν σὴν
he-says for perished to-flee from me not the your
σωτηρίαν μεριμνήσῃς μόνον, ἀλλὰ πρῶτον τοῦ λαοῦ σου
safety care-for only but first of-the army your
καὶ τότε τὴν σὴν, καὶ ὁ Θεὸς ἰδὼν ὅτι οὐ φροντίζεις
and then the your and — God having-seen that not you-take-thought
σοῦ μόνου, ἀλλὰ τῶν πολλῶν, βοηθήσει σοι διὰ τὴν
of-you alone but of-the many will-help you because-of the
τῶν πολλῶν σωτηρίαν. τί γάρ σοι ὄφελος ἐὰν φύγῃς
of-the many safety what for to-you profit if you-flee

καὶ ἀπολέσῃς τὸν λαόν; πολλοὶ γὰρ μηδὲν εἰδότες ἔφυγον
and lose the army many for nothing knowing fled
καὶ ἀπώλεσαν τὸ φοσάτον. καὶ σὺ μὲν τὸ πᾶν εἰς τὸν
and lost the army and you indeed the all to —
Θεὸν ἀνάθου καὶ δυσώπει αὐτὸν ὁλοψύχως καὶ ἐν τῇ ἰδίᾳ
God commit and entreat him wholeheartedly and in the own
γῇ καὶ ἐν τῇ ἀλλοτρίᾳ, νυκτὸς καὶ ἡμέρας, καὶ διαφυλάξῃ
land and in the foreign by-night and by-day and he-will-guard
σε καὶ βοηθήσει σοι κατὰ τῶν ἐναντίων. πλὴν καὶ σὺ
you and will-help you against the opponents but also you
τὸ καθ' ἑαυτὸν ποίει καὶ ἀγωνίζου καὶ μὴ καταπέσῃς.
the(-part) on yourself do and strive and not fall-down
ἐπὰν δέ τι κατορθώσεις, Θεοῦ πάντως ἔσται δώρημα·
when and something you-will-achieve of-God surely will-be gift
χωρὶς γὰρ Θεοῦ ἀδύνατον ἐπὶ στρουθίων θηρεῦσαι.
without for God impossible over sparrows to-hunt

A general should outwit a clever enemy and fear a reckless one more. He keeps envoys apart from his camp, wins the army's love by justice rather than by beatings or favors, and refuses presents that would buy his judgment. After a rout he gathers what men he can and attacks at once. He takes counsel with a few faithful men, brave and timid alike, devises new engines, answers envoys courteously, and gives up no land to an enemy who will not become tributary.

περι φρονήσεως τοῦ ἐχθροῦσου. 34

about prudence of-the enemy-your

Ἐὰν μάθῃς ἀκριβῶς ὅτι ἔστι φρόνιμος ὁ ἀρχηγὸς

if you-learn exactly that is prudent the leader

τοῦ ἔθνους πρὸς ὃν ἔχεις τὸν πόλεμον, φύλαττε τὰ

of-the nation against whom you-have the war watch the

ἐπιτηδεύματα αὐτοῦ. πᾶσαν γὰρ μηχανὴν καὶ πονηρίαν

devices his every for device and wickedness

σοφίσεται εἰς τὸ χειρώσασθαί σε. καὶ μηχανῶ καὶ σὺ

he-will-contrive for the to-overpower you and contrive also you

τὰ δέοντα, καὶ οὐ μόνα ἃ ἀπὸ τῶν ἀρχαίων

the(-things) needful and not only(-those) which from the ancients

ἔμαθες καὶ ἀκήκοας, ἀλλὰ καὶ ἄλλα νέα σοφίσου,

you-learned and have-heard but also other(-things) new devise

ἃ ἐφευρεῖν ἐστὶ δυνατὸν τῇ φύσει. καὶ μὴ εἴπῃς ὅτι

which to-invent is possible by-the nature and not say that

οὐκ ἀπελείφθη παρὰ τοῖς ἀρχαίοις. ἐρῶ γάρ σοι ὅτι

not it-was-left by the ancients I-will-say for to-you that

ἡ ἀνθρωπίνη φύσις ἔμφυτον ἔχει τὴν πανουργίαν καὶ τὴν

the human nature inborn has the villainy and the

σοφίαν, καὶ ὡς ἐφεῦρον οἱ ἀρχαῖοι ἐκεῖνοι τὰς μηχανὰς,

wisdom and as invented the ancients those the devices

περι ὧν τοῦ ποιῆσαι σῶν τέχνον κατὲ τοῦ ἐχθρού
about what(-things) the to-make your skill against the enemy
σου.
your
εὑρὲ καὶ σὺ σὸν εὕρεμα καὶ στῆσον τρόπαιον. πάντως γὰρ
find also you your invention and set-up trophy surely for
καὶ ἐκεῖνοι ἄνθρωποι ἦσαν ὡς καὶ σύ. εἰ δέ ἐστιν ἄφρων
also those men were as also you if and is senseless
ὁ ἐξεναντίας, διπλῶς αὐτὸν φοβοῦ· αὐτὸς γὰρ μᾶλλον
the opponent doubly him fear he for rather
ῥιψοκίνδυνος ἐπέλθῃ σοι εἴτε ἐν νυκτὶ εἴτε ἐν ἡμέρᾳ ἐκ
reckless will-come-upon you either by night or by day from
τοῦ αἰφνιδίου ἢ ἄλλο τι ποιήσει ὅπερ ἐστὶν ἀλλότριον
the sudden or other something will-do which is alien
ἀνθρώπων νοῦν ἐχόντων. ὅθεν χρὴ ἐξασφαλίσασθαι
to-men sense having whence it-is-needful to-secure
σεαυτὸν πάσῃ φυλακῇ καὶ μήτε καταφρονεῖν τῶν
yourself with-all guard and neither to-despise the
ἁπλουστέρων μήτε πτοεῖσθαι τοὺς πανούργους. ἐὰν
simpler(-ones) nor to-be-terrified-at the villainous(-ones) if
ἀποστείλῃ τινὰς πρός σε ὁ ἐναντίος ὡς δῆθεν μετὰ
sends some to you the opponent as forsooth with
γραμμάτων, ἔσο γινώσκων ὅτι τοῦ κατασκοπεῦσαί σε
letters be knowing that of-the to-spy-on you
ἕνεκα ἦλθον. καὶ ἐὰν εἶ ὀλιγοστὸς, ἐπιτήδευε ἵνα
for-the-sake they-came and if you-are few practice that
φαίνῃ πολλὴν δύναμιν ἔχων. ἄλλως δὲ τοῦτο οὐ δύνασαι
you-appear much strength having otherwise and this not you-can
ποιῆσαι εἰ μὴ ἐὰν εἶ ἀπλικευμένος εἰς ὑλωδεστέρους
do if not if you-are encamped in more-wooded

τόπους. οὕτως γὰρ οὐ δύνανταί σε ἀποκαθαρίσαι πόσον
places thus for not they-can you make-out how-much
λαὸν ἔχεις, τῶν σῶν ἄλλοθεν ἄλλος ἐπερχομένων.
army you-have of-the yours from-elsewhere another coming-on
περι τοῦς εἰσερχομένους εἰς σὲ ἀπὸκρισιαρίου. 36
about the coming to you envoys
Ἐὰν θέλῃς κατασχεῖν τοὺς πρέσβεις ἡμέρας τινὰς, ἀς
if you-wish to-detain the envoys days some let
ἀπλικεύσωσιν εἰς χαμηλότερον τόπον καὶ μετὰ πιστοῦ καὶ
them-encamp in lower place and with faithful and
ἱκανοῦ ἀνθρώπου σου, ἵνα μὴ κατασκοπεύσωσι τὸν λαόν
able man your that not they-spy-on the army
σου. μηδὲ περιπατῶσιν ὅπου βούλονται μηδὲ προσομιλῶσί
your nor walk-about where they-wish nor converse
τινι, ἕως ἂν σὺ προστάξεις. εἰ δὲ καὶ ἔστι σοί
with-anyone until — you you-will-order if and also there-is to-you
τι σπουδαῖον, μὴ εἰσέλθωσιν εἰς τὴν κατοῦναν, ἀλλὰ
anything urgent not let-them-enter into the camp but
προφασίσου εἴτε εἰς θῆραν εἴτε εἰς ἄλλο τι ἐξελθεῖν,
make-pretext either to hunting or to other something to-go-out
καὶ ἐκεῖσε συντυχὼν αὐτοῖς καὶ ἀναγνοὺς τὰ γράμματα
and there having-met them and having-read the letters
καὶ δοὺς αὐτοῖς χαρίσματα χρηστὰ ἀντίγραψον καὶ
and having-given them gifts good write-back and
ἀπόστειλον αὐτούς. ἀποδέξονται γὰρ μᾶλλον τὰ δῶρά
send-away them they-will-accept for more the gifts
σου καὶ ἀπελθόντες εἰς τὸ ἔθνος αὐτῶν μεγαλύνουσί σε.
your and having-gone to the nation their magnify you
ἰστέον γὰρ ὅτι οἱ ἀποστελλόμενοι πρέσβεις δεινοί εἰσι
one-must-know for that the sent envoys clever are
καὶ πονηροὶ, εἰ καὶ τὸ ἁπλοῦν ὑποκρίνονται.
and wicked if even the simple(-air) they-feign

περι λόγοις ἀρχαίοις.
about sayings ancient

Ἐρρέθη δὲ τοῖς ἀρχαιοτέροις ὅτι τὸν στρατηγὸν χρὴ
it-was-said and by-the older(-ones) that the general it-is-needful
εἶναι φοβερὸν, ἕτεροι δὲ καὶ ἀγαπᾶσθαι ὑπὸ τοῦ λαοῦ
to-be fearsome others and also to-be-loved by the army
αὐτοῦ εἶπον· ἐγὼ δὲ οὐκ ἀπέλαβον τοῦτο, διότι οὐκ
his said I and not accepted this because not
ἔδωκαν ἀπόφασιν πῶς ἢ ποίῳ τρόπῳ. πλὴν ἐγὼ φαίην
they-gave declaration how or in-what way but I would-say
περι ὀρθῶς κρίνην καὶ βλέπειν ἴσως.
about rightly to-judge and to-look equally
ὅτι ὁ στρατηγὸς ἐὰν θέλῃ εἶναι ποθεινὸς τοῖς πᾶσιν,
that the general if he-wishes to-be longed-for by-the all
ἀπὸ δαρμοῦ ἢ ποινῶν ἢ χαρισμάτων καὶ δώρων οὐ
from beating or penalties or favors and gifts not
δύναται γενέσθαι, ἀλλ' ἔστω δίκαιος εἰς ἄκρον καὶ
it-can come-about but let-him-be just to the-utmost and
ἀνώτερος παντὸς δώρου καὶ λήμματος, βλέπων καὶ κρίνων
above every gift and gain looking and judging
ὀρθῶς καὶ ἔχων πάντας ὀρθῶς καὶ ἴσως, μὴ τοῦ μὲν
rightly and holding all rightly and equally not the(-one) indeed
προτιμῶν διὰ δῶρα ἢ πιττακοσίας προξενοῦντα αὐτῷ
preferring because-of gifts or pittakia procuring for-him
κέρδος αἰσχρὸν, ἢ φοβούμενος αὐτὸν ὡς δημοηγέρτην καὶ
gain base or fearing him as demagogue and
γλωσσώδη, τοῦ δὲ ὡς μὴ διδόντος αὐτῷ δῶρα ἢ
glib the(-other) and as not giving him gifts or
ὡς πρᾴου καὶ ἡσύχου καταφρονῶν, ἀλλὰ τὸν ποιοῦντα
as gentle and quiet despising but the(-one) doing
δουλείας. καὶ μὴ εἰς ἄλλου δουλείας ἄλλος εὐεργετηθῇ,
services and not for of-another services another be-benefited

ὁ δὲ τὸ αἷμα αὐτοῦ δοὺς μείνῃ κενός. καὶ
the(-one) and the blood his having-given remain empty and
εἰ ταῦτα φυλάξεις, καὶ φοβερὸς παρὰ πάντων καὶ
if these(-things) you-will-keep both fearsome by all and
ἀγαπώμενος ἔσῃ. τοὺς δὲ πταίσαντας κόλαζε, ἀλλὰ μὴ
loved you-will-be the(-ones) and having-stumbled punish but not
πάντας μηδὲ ἀντάξια τοῦ πταίσματος, ἀλλὰ φιλανθρώπως.
all nor equal of-the stumbling but humanely
περι του μὴ λαμβάνειν ξένεια. 39
about the not to-take presents
Γίνωσκε γὰρ ὅτι ὁ διδούς σοι ξένια ἐπὶ τούτῳ σοι
know for that the(-one) giving you presents for this to-you
δίδωσιν αὐτὰ, ἐπὶ τῷ ἀγοράσαι δι᾽ αὐτῶν τὴν δόξαν σου,
gives them for the to-buy through them the glory your
ἄγειν σε βουλόμενος ὅπου καὶ βούλεται, εἴτε εἰς ἄμυναν
to-lead you wishing where also he-wishes either to vengeance
ἀνθρώπων ἀθῴων οὓς αὐτὸς ἐξεναντίας ἔχει, εἴτε εἰς
of-men innocent whom he as-opponents has or to
ἄλλο τι. καὶ τότε οὐ μετ᾽ οἰκείων ὀφθαλμῶν θεάσῃ,
other something and then not with own eyes you-will-behold
μεθυσθεὶς γὰρ δώροις, ἀλλ᾽ ἵνα ἄλλως διακρίνῃς τὰ
having-been-made-drunk for with-gifts but that otherwise you-judge the
πράγματα, προφασιζόμενος προφάσεις ἐν ἀνομίαις. πολλοὺς
matters pretending pretexts in iniquities many
γὰρ εἶδον ἐγὼ διὰ δῶρα καὶ εἰς θάνατον καταδικασθέντας.
for saw I because-of gifts even to death condemned
καὶ μὴ εἴπῃς ὅτι ἐγὼ ἐὰν καὶ δῶρα λάβω, ἀλλὰ τοῦ ὀρθοῦ
and not say that I if even gifts I-take yet of-the right
σκοποῦ οὐκ ἐκπέσω. ἄκουσον γὰρ τί σοι ὁ Δαβὶδ λέγει·
aim not I-will-fall-from hear for what to-you — David says
μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχήν μου καὶ μετὰ
not destroy-together with impious(-men) the soul my and with

ἀνδρῶν αἱμάτων τὴν ζωήν μου. ὧν ἐν χερσὶν αἱ ἀνομίαι,
men of-blood the life my whose in hands the iniquities
ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων. λάβε κατὰ νοῦν τί
the right-hand their was-filled with-gifts take to mind what
ἔπαθεν ὁ μέγας Κωνσταντῖνος, πῶς ἀναιτίως κατεδίκασε
suffered the great Constantine how guiltlessly he-condemned
τοὺς τρεῖς ἄνδρας ἀποκεφαλισθῆναι πεισθεὶς τῷ ἐπάρχῳ.
the three men to-be-beheaded persuaded by-the eparch
40 περι τῶν εὐεργέτισες τινᾶ καὶ φέρι σε δῶρα λάβε
about the(-ones) you-benefited someone and brings you gifts take
αὐτᾶ· ἢ ἐξολεγῆς τί.
them or reject what
Ἐὰν δυνηθῇς εὐεργετῆσαί τινα καὶ μετὰ τὸ εὐεργετηθῆναι
if you-are-able to-benefit someone and after the to-be-benefited
αὐτὸν προσφέρῃ σοι δῶρα μὴ ἀπαιτούμενος παρὰ σοῦ
him he-bring you gifts not being-asked by you
μηδὲ ὀνειδιζόμενος, ἀλλ᾽ ἑκουσίως καὶ μετ᾽ εὐχαριστίας
nor reproached but willingly and with thanksgiving
πολλῆς, λάβε ταῦτα. μὴ λαβὼν γὰρ ταῦτα λυπήσεις
much take these not having-taken for these you-will-grieve
αὐτὸν. εἰ δέ εἰσι πολλὰ, μὴ λάβῃς ὅλα, ἀλλὰ τὰ ἡμίση
him if and they-are many not take all but the halves
αὐτῶν, τὰ δὲ λοιπὰ στρέψον αὐτῷ εἰπὼν πρὸς αὐτὸν·
of-them the and rest return to-him saying to him
ἐγὼ διὰ τὸ μὴ λυπηθῆναί σε ἔλαβον ταῦτα, ἐπεὶ οὐδὲ
I because-of the not to-be-grieved you took these since not-even
τὸ σύνολον ἤθελον λαβεῖν. τότε οὖν καὶ ἐκεῖνος τοῦτο
— at-all I-wished to-take then then also that-one this
ἀποδέξεται καὶ οἱ ἀκούοντές σου. πρὸς δὲ τὸ ποιῆσαί
will-accept and the(-ones) hearing you for and the to-do
σε ἀνθρώπῳ ἀγαθὸν μήτε λάβῃς τι μήτε συμφωνήσῃς
you to-a-man good neither take anything nor agree

λαβεῖν μήτε ὅλως καταδέξῃ τοιαύτην συντυχίαν. καὶ
to-take nor wholly accept such meeting and
εἰ τοῦτο φυλάξῃς, καὶ παρὰ ἀνθρώπων μεγαλυνθήσῃ
if this you-keep both by men you-will-be-magnified
καὶ παρὰ τοῦ Θεοῦ λήψῃ ἑκατονταπλασίονα καὶ
and by — God you-will-receive a-hundredfold and
ῥυσθήσῃ ἐν καιρῷ πονηρῷ ἀπὸ θανατηφόρου κινδύνου.
you-will-be-rescued in time evil from death-bearing danger
περι τοῦς πτέσαντας. 41
about the(-ones) having-stumbled
Κατὰ δὲ τῶν πταισάντων αἱ μὲν ἀπειλαί σου ἔστωσαν
against and the(-ones) having-stumbled the indeed threats your let-be
πολλαὶ, αἱ δὲ κολάσεις σου ὀλίγαι. διακριτικὸς γενοῦ
many the and punishments your few discerning become
πᾶσι καὶ οὐκ ἀποστήσεται ὁ Κύριος ἀπὸ σοῦ.
to-all and not will-depart the Lord from you
οἱ τὰ περὶ τοῦ στρατηγοῦ γράψαντες προσέταξαν
the(-ones) the(-things) about the general having-written ordered
ἵνα ἐὰν τραπῇ φοσάτον, μὴ ἐξέλθῃ εἰς πόλεμον ἕως
that if is-routed army not it-go-out to battle until
τριῶν χρόνων, καὶ καλῶς ὥρισαν, ἵνα καὶ ἡ δειλία ἀπὸ
three years and well they-defined that also the cowardice from
τῶν καρδιῶν αὐτῶν ἐξέλθῃ καὶ ὥσπερ εἰς λήθην τῆς
the hearts their go-out and as-if into forgetfulness of-the
τροπῆς ἔλθωσιν.
rout they-come
περι τροπῆς φωσάτου. 42
about rout of-army
ἐγὼ δέ σοι λέγω ὅτι ἐὰν τραπῇς, ὅπερ ἀπεύχομαι,
I and to-you say that if you-are-routed which I-pray-against
εἰ δυνηθῇς αὐτῇ τῇ ὥρᾳ ἤγουν τῇ ἡμέρᾳ τῆς τροπῆς
if you-are-able at-that-very the hour that-is the day of-the rout

σου περισωρεῦσαι κἂν τὸ τέταρτον τοῦ λαοῦ σου,
your to-gather-around even-if the fourth of-the army your
μὴ δειλιάσῃς ὡς οἱ λαγωκάρδιοι, ἀλλὰ λαβὼν οὓς
not be-cowardly as the hare-hearted(-ones) but having-taken whom
ἐσώρευσας ἐπίθες τῷ πολεμίῳ, ἀλλὰ μὴ ἀπέμπροσθεν,
you-gathered attack the enemy but not from-in-front
ἀλλὰ πρότερον ὄπισθεν εἴτε ἀπὸ πλαγίου, αἰφνίδιον
but first from-behind or from flank suddenly
καὶ ἐκ τοῦ ἀπροσδοκήτου, εἴτε τῇ αὐτῇ ἡμέρᾳ τῆς
and from the unexpected either on-the same day of-the
τροπῆς εἴτε τῇ νυκτί· καὶ πέπεισμαι ἀκριβῶς ὅτι Θεοῦ
rout or by-the night and I-am-persuaded exactly that God
εὐδοκοῦντος ὀλέσῃς καὶ τὴν τελείαν αὐτὸν ἀφανίσεις.
being-pleased you-will-destroy and the full him you-will-annihilate
ἐκεῖνος γάρ, ἀφ᾽ οὗ σε τρέψει, ἀμεριμνίαν ἕξει τελείαν
that-one for from when you he-will-rout carelessness will-have full
μὴ προσδοκῶν τοῦτο, ἀλλὰ νομίζων καταλῦσαί σε. καὶ
not expecting this but thinking to-have-destroyed you and
ἐξάπαντος οὕτως ποίησον, οὐκ ἀστοχήσεις. ἀμεριμνήσας
altogether thus do not you-will-miss having-become-careless
καὶ γὰρ αὐτὸς εὐχείρωτός σοι ἔσειται.
and for he easy-to-overpower for-you will-be
προλαβόντες δὲ εἴπομεν ὅτι ἐὰν εἶ τοιοῦτος ἵνα μὴ
having-anticipated and we-said that if you-are such that not
χρῄζῃς ἄλλου βουλῆς, ποίει ἀσυγνώστως πάντα.
you-need of-another counsel do unrecognizably all(-things)
43 περι στρατιγοῦ μη δέοντος βουλῆς.
about general not needing counsel
ὁ γὰρ στρατηγὸς ὁ μὴ δεόμενος ἑτέρου βουλῆς
the for general the(-one) not needing of-another counsel
ἰσοστάσιός ἐστι τοῦ στρατοῦ παντός. οἷος ἦν Πύρρος ὁ
equal-in-weight is to-the army whole such-as was Pyrrhus the

Ἠπειρώτης καὶ Ἀνίβαλ ὁ Καρχηδόνιος, εἰ καὶ μετὰ τὰς
Epirote and Hannibal the Carthaginian if even after the
θαυμαστὰς ἐκείνας στρατηγίας κακὸν αὐτοὺς διεδέξατο
wondrous those generalships evil them succeeded
τέλος, ἀλλ᾽ οὐκ ἀπὸ σφάλματος ἰδίου, ἀλλὰ τοῦ Θεοῦ, ὡς
end but not from fault own but — of-God as
οἶμαι, τοῦτο εὐδοκήσαντος. τὰς δὲ τοῦ μικροῦ Σκιπίωνος
I-think this having-been-pleased the and of-the little Scipio
ἐξ εὐβουλίας γενομένας ἀνδραγαθίας τίς οὐ θαυμάσει,
from good-counsel come brave-deeds who not will-admire
καὶ τοῦ Βουλησαρίου τοὺς ἀγῶνας καὶ ἄλλων πολλῶν,
and — of-Belisarius the contests and of-others many
οὓς οἱ φιλόπονοι οἴδασιν;
whom the diligent(-ones) know
περι συμβουλῆς φωσάτου. 44
about counsel of-army
εἰ δὲ θέλεις βουλεύσασθαί τινας, ἔστωσάν σοι ὀλίγοι
if and you-wish to-take-counsel-with some let-be to-you few
καὶ πιστοὶ, πλὴν ἔστωσαν οἱ μὲν ἀνδρεῖοι οἱ δὲ
and faithful but let-be the(-ones) indeed brave the(-ones) and
δειλοὶ, καὶ σύγκρινον ἀμφοτέρων τὰς βουλὰς καὶ ποίησον
cowardly and compare of-both the counsels and make
ἐξ ἀμφοτέρων βουλὴν ἰδίαν. καὶ ἀγωνίζου ἵνα πάντας
from both counsel own and strive that all
ὑπερέχῃς εἴς τε βουλὴν, εἰς ἀνδρείαν, εἰς φρόνησιν, εἰς
you-excel in both counsel in bravery in prudence in
σύνεσιν καὶ εἰς ἀρετήν. καὶ μὴ φοβηθῇς τὸν θάνατον,
understanding and in virtue and not fear the death
ὑπὲρ τῆς πατρίδος καὶ τοῦ βασιλέως τοῦτον μέλλων
on-behalf-of the fatherland and the emperor this being-about
λαβεῖν. φοβήθητι μᾶλλον τὸ αἰσχρῶς καὶ ἐπιψόγως ζῆν.
to-take fear rather the shamefully and reproachfully to-live

πλὴν μὴ ἐπιρρίπτῃς σεαυτὸν ἀσκόπως καὶ ἀβουλήτως
but not throw yourself aimlessly and without-counsel
εἰς κινδύνους· τοῦτο γάρ ἐστιν τὸ ψεκτόν.
into dangers this for is the(-thing) blameworthy
ἐπεὶ δὲ οἱ θαυμαστοὶ ἄνδρες ἐκεῖνοι οἱ περὶ
since and the wondrous men those the(-ones) about
μηχανημάτων στρατηγικῶν συγγραψάμενοι ἐμηχανήσαντο
devices strategic having-written contrived
κριοὺς καὶ μηχανικὰ καὶ ἄλλα πολλὰ ὄργανα ἐν οἷς
rams and engines and other many instruments by which
εἷλον πόλεις, λέγω σοι κἀγὼ μηχανήσασθαι μηχανήν
they-took cities I-say to-you I-too to-contrive device
τινα ἐξ αὐτῶν, εἰ δὲ δύνασαι, καὶ καινόν τι
some from them if and you-can also new something
ἐπινοήσασθαι. τοῦτο γὰρ μᾶλλον ἐπαίνου ἐστὶν ἄξιον.
to-devise this for more of-praise is worthy
45 περι τοῦ γινόσκειν σε τοῦς ἀνδρείους ἐ ἑκάστου παραταγῆς.
about the to-know you the brave of each battle-line
Χρὴ δὲ γινώσκειν σε τίνες εἰσὶν ἐν ἑκάστῃ παραταγῇ
it-is-needful and to-know you who are in each battle-line
ἀνδρειότεροι καὶ ἀοκνότεροι, ἵνα ἐπὰν ἐν χρείᾳ γενήσῃ εἴτε
braver and more-tireless that when in need you-will-become either
τοῦ διῶξαι εἴτε τοῦ ἐπιθέσθαι τοῖς πολεμίοις, ἔχῃς αὐτοὺς
of-the to-pursue or of-the to-attack the enemies you-have them
παρασκευασμένους, καὶ ὁπόταν λαλήσεις, ἕτοιμοι ὦσιν εἰς τὸ
prepared and whenever you-will-speak ready they-be for the
ἀπελθεῖν καὶ πληρῶσαι τὴν πρόσταξίν σου. ὁ δὲ λοιπὸς λαὸς
to-go and to-fulfill the order your the and rest army
ἔστωσάν ἄσκυλτοι μετὰ σοῦ, ἵνα εἰ συμβῇ αὐτοῖς τι τῶν
let-be unshaken with you that if befalls them something of-the
ἀδοκήτων, ἀνακάμψωσι πρός σε. θαρρούντων γὰρ εἷς σε
unexpected(-things) they-return to you being-confident for in you

καὶ ἡ φυγὴ αὐτῶν ἄφυρτος ἔσται. σκόπει δὲ να μηδὲ τοῦτό
also the flight their unconfused will-be look and that not-even this
σε διαλανθάνῃ, ὅτι παραδεικνύουσιν οἱ ἐναντίοι φλάμουλα
you escape that display the opponents banners
πολλὰ, ὡς δῆθεν παραταγῶν, ἐκτὸς δὲ πυρὰς πολλὰς, οὐχ
many as forsooth of-battle-lines outside and fires many not
ὅσοι εἰσὶν ἐκεῖνοι, ἀλλὰ δεκαπλασίους, ἐκ τούτου εἰς
as-many-as are those but tenfold from this into
δειλίαν καὶ ἔκπληξίν σε ἐνθεῖναι σοφιζόμενοι καὶ τὸν λαόν
cowardice and terror you to-put contriving and the army
σου, ὡς δῆθεν πλῆθος πολὺ καὶ ἄπειρον ὄντες. πολλάκις
your as forsooth multitude great and boundless being often
γὰρ οἱ ἐναντίοι ὀλιγοστοὶ ὄντες καὶ ταῦτα μηχανησάμενοι
for the opponents few being and these(-things) having-contrived
καὶ τοὺς ἐναντίους ἐκπλήξαντες τραπῆναι ἐποίησαν.
and the opponents having-terrified to-be-routed made
περι ἀπὸκρισιαρίων. 46
about envoys
Ἐὰν πρέσβεις στείλῃ πρός σε ὁ ἐξεναντίας τὰ πρὸς
if envoys sends to you the opponent the(-things) for
εἰρήνην πρεσβεύων, μὴ ἀποστρέψῃς αὐτοὺς μετ᾽ αἰσχύνης
peace negotiating not send-back them with shame
καὶ ὀργισθῇ κατὰ σοῦ ὁ τὴν εἰρήνην θεσπίσας. καὶ
and be-angered against you the(-one) the peace having-ordained and
εἰ ἔστιν ἡ καινοτομία σου χρυσὸς ὥστε ἅπαξ δοθῆναι,
if is the damage your gold so-as once to-be-given
καινοτομήθητι καὶ καταδέξου ζημίαν μᾶλλον ἢ σφαγὰς
suffer-damage and accept loss rather than slaughters
καὶ ἐπιδρομάς. συλλογίσθητι γὰρ τὰς καινοτομίας τῆς
and raids reckon for the damages of-the
χώρας σου τὰς ἐκ τῶν ἐναντίων καὶ τὰς ἀπὸ τοῦ
land your the(-ones) from the opponents and the(-ones) from the

ἡμετέρου στρατοῦ καὶ τῆς νίκης καὶ ἥττης τὸ ἄδηλον
our army and of-the victory and defeat the uncertainty
καὶ τοῦ στρατηγοῦ τὴν κάκωσιν, καὶ εὑρήσεις πολλὴν
and of-the general the hurt and you-will-find great
καὶ ἄπειρον οὖσαν τὴν ἀπὸ τῆς μάχης ζημίαν.
and boundless being the from the battle loss
47 περι τοῦ ἐζήτην χώραν ὁ ἐξεναντίας· ἢ ὑπόφορον σε
about the seeking land the opponent or tributary you
ποιῆσαι.
to-make
εἰ δὲ καὶ χώραν ζητεῖ δοθῆναι αὐτῷ ὁ ἐξεναντίας ἀπὸ
if and also land he-seeks to-be-given to-him the opponent from
τῆς χώρας σου, μὴ κατανεύσῃς, εἰ μὴ στοιχήσει ὑποχείριος
the land your not consent if not he-will-agree subject
καὶ ὑπόφορός σοι εἶναι, καὶ τοῦτο κατὰ ἀνάγκην μεγάλην
and tributary to-you to-be and this by necessity great
ποίησον. ἐξ αὐτῆς γὰρ τῆς αἰτίας πολλὰ σκάνδαλα καὶ
do from very for the cause many scandals and
ταραχαὶ τοῖς Ῥωμαίοις συνέβησαν *** καὶ Ἰσμαηλῖται
troubles to-the Romans happened (lacuna) and Ishmaelites
Αἰγύπτου καὶ Παλαιστίνης ἐπὶ Ἡρακλείου. καὶ
of-Egypt and of-Palestine in-the-time-of Heraclius and
τί τὰ προσφάτως συμβάντα καταλιπὼν ἐπὶ τὰ
why the(-things) recently happened having-left to the
ἀρχαῖα ἀνέδραμον; οἱ γὰρ Πατζινάκοι οὕτως εἰσῆλθον
ancient(-things) I-ran-back the for Patzinaks thus they-entered
εἰς Ῥωμανίαν, καὶ οἶδα ὡς πάντες γινώσκουσι πόσα
into Romania and I-know that all know how-many
ἐλεεινὰ καὶ θρήνων ἄξια ἐξ αὐτῶν συνέβησαν. πόθεν
pitiable(-things) and of-laments worthy from them happened whence

δὲ ταῦτα συμβαίνειν εἴωθεν; οἶδα γὰρ ὅτι περισσοτέρως
and these(-things) to-happen is-wont I-know for that more
ἐξ ἀπειρίας τῶν ἀκριτῶν.
from inexperience of-the borderers
περι ἀπείρου στρατιγοῦντος. 48
about inexperienced commanding
ἀπειρίαν γὰρ ἐχόντων τῆς στρατηγικῆς γνώσεως καὶ μὴ
inexperience for having of-the strategic knowledge and not
σοφίας καὶ μὴ συλλογιζομένων τί ἐκ τούτου καὶ τί ἐξ
wisdom and not reckoning what from this and what from
ἐκείνου συμβαίνειν εἴωθεν, ἀλλὰ ἀπείρως τὰ πράγματα
that to-happen is-wont but inexperiencedly the affairs
διαθυνόντων καὶ τοῖς βασιλεῦσι τὰ πρὸς χάριν
directing and to-the emperors the(-things) for favor
ἐπιστελλόντων καὶ λεγόντων, οὐ μόνον τοιαῦτα, ἀλλὰ καὶ
writing and saying not only such(-things) but also
ἄλλα χείρονα συμβαίνουσι. ὅθεν ἐνταῦθα μεμπτέοι εἰσὶ
other worse(-things) happen whence here blameworthy they-are
καὶ κολάσεως ἄξιοι· εἰ δὲ καὶ τὰς ἐξ ἀνθρώπων τιμωρίας
and of-punishment worthy if and even the from men punishments
φύγωσι, τὴν τοῦ Θεοῦ δικαιοκρισίαν οὐκ ἐκφεύξονται.
they-escape the — of-God righteous-judgment not will-escape
περι ἐχθροῦ μὴ ἔχοντος δύναμιν. 49
about enemy not having strength
Ἐὰν δέ ἐστιν ὁ ἐχθρὸς ἔνδον ὀχυρώματος καὶ οὐκ
if and is the enemy inside a-stronghold and not
ἐξέρχεται καὶ οὐ γινώσκεις τὴν δύναμιν αὐτοῦ, ἀπ' ἐμοῦ
comes-out and not you-know the strength his from me
μάθε ὅτι ὀλιγοστός ἐστι καὶ οὐκ ἔχει δύναμιν. πλὴν
learn that few he-is and not has strength but
μὴ παρὰ τοῦτο αὐτοῦ καταφρονήσῃς, ἀλλ' ἐὰν ἔχῃς
not for this him despise but if you-have

δύναμιν, μὴ ἐάσῃς αὐτὸν καθέζεσθαι, ἀλλὰ ἀπόστειλον
strength not let him sit but send
χονσαρίους εὑρεῖν ὁδὸν τοῦ εἰσελθεῖν λαὸν κατ᾽ αὐτοῦ.
chonsarioi to-find road of-the to-enter army against him
καὶ μὴ εἴπῃς μήτε μὴν πιστεύσῃς τοῖς λέγουσί σοι μὴ
and not say nor indeed believe the(-ones) saying to-you not
εἶναι ὁδόν. πῶς γὰρ δύναται φυλάσσειν διάστημα πολύ;
to-be road how for he-can guard distance great
ἔχει γὰρ πάντως τὸ ὀχύρωμα αὐτοῦ τέλος. καὶ ἐπειδὰν
has for surely the stronghold his end and when
εὕρῃς ὁδὸν, σὺ μὲν μὴ σκυλθῇς, ἀλλὰ μεῖνον ἐκεῖσε
you-find road you indeed not be-troubled but remain there
ἐξεναντίας αὐτοῦ, ἀπόστειλον δὲ λαὸν τοῦ εἰσελθεῖν ὅθεν
opposite him send and army of-the to-enter whence
εὗρες τὴν ὁδόν. ἐχέτωσαν δὲ ἄνδρα ἱκανὸν τὸν ἄγοντα
you-found the road let-them-have and man able the(-one) leading
αὐτούς. ποιησάτωσαν δὲ πυρσὸν εἰσελθόντες, εἴπερ ἐν
them let-them-make and a-beacon having-entered if-indeed by
νυκτὶ εἰσῆλθον, εἰ δὲ ἐν ἡμέρᾳ, καπνόν. καὶ πρόσεχε
night they-entered if and by day smoke and take-heed
ἵνα ὁπόταν ζαλισθέντας καὶ ταρασσομένους αὐτοὺς ἴδῃς,
that whenever confused and troubled them you-see
ἐπέλθῃς καὶ σὺ κατ᾽ αὐτῶν. τούτῳ γὰρ τῷ τρόπῳ ὁ
you-attack also you against them in-this for the way the
πορφυρογέννητος κῦρ Βασίλειος ὁ βασιλεὺς ἐχειρώσατο
born-in-the-purple lord Basil the emperor overpowered
ιδ᾽ χιλιάδας Βουλγαρίους εἰς τὸ δέμα τῶν Ζαγορίων,
fourteen thousands Bulgarians in the pass — of-Zagoria
ἐξάρχοντος αὐτῶν τοῦ στρατηγικωτάτου Σαμουήλ.
leading them the most-skilled-general Samuel

περι τοῦ κόψαι ἀδικίας. 50
about the to-cut-off injustices

Ἐπαινετὸν δέ ἐστιν ἵνα εἰς πᾶσαν χώραν εἰς ἣν ἂν τραπῇς,
praiseworthy and it-is that in every land to which — you-turn
ἐὰν εὑρήσεις ἀδικίας εἴτε παρὰ τοῦ δημοσίου εἴτε παρὰ
if you-will-find injustices either by the public(-treasury) or by
τῶν πρακτόρων ἐπιγεγενημένας, ἐκκόπτῃς αὐτὰς, μάλιστα
the tax-collectors having-arisen you-cut-off them most
δὲ εἰς τὰς ἄκρας. εἰ δὲ ἀδυνάτως ἔχεις κόψαι ταύτας, γράφε
and in the frontiers if and unable you-are to-cut-off these write
τῷ βασιλεῖ ἀνενδοιάστως. πολλαὶ γὰρ χῶραι ἐκ ταύτης
to-the emperor unhesitatingly many for lands from this
τῆς αἰτίας ἀπώλοντο καὶ οὐκ ὀλίγοι ηὐτομόλησαν εἰς ἔθνη
the cause perished and not few deserted to nations
καὶ ἐξήγαγον αὐτὰ κατὰ τῶν Ῥωμαίων. οἷον γέγονεν ἐν
and led-out them against the Romans such-as happened in
ταῖς ἡμέραις τοῦ εὐσεβεστάτου βασιλέως τοῦ Μονομάχου.
the days of-the most-pious emperor — Monomachos
ἀπελθὼν γὰρ εἰς Ἰβηρίαν καὶ Μεσοποταμίαν τῇ προστάξει
having-gone for to Iberia and Mesopotamia by-the order
αὐτοῦ ὁ Σερβλίας ἀναγράψασθαι καὶ ἐπιθεῖναι τέλη ἃ
his — Serblias to-register and to-impose taxes which
οὐδέποτε εἶδον εἰς τὴν χώραν αὐτῶν οἱ ἐκεῖσε ἄνθρωποι (ὃ
never saw in the land their the there men which
καὶ ἐποίησεν, ἦν γὰρ δεινότατος εἰς πάντα), αὐτομολῆσαι
also he-did he-was for most-clever in all to-desert
τούτους πανοικεὶ παρεσκεύασε πρὸς τὸν βασιλέα τῶν
these with-all-their-house he-made-ready to the king of-the
Περσῶν. οἱ καὶ ἐξαγαγόντες αὐτὸν πανστρατεὶ κατὰ τῆς
Persians who also having-led-out him with-all-his-army against —
Ῥωμανίας μυρίων κακῶν καὶ συμφορῶν ταύτην ἐνέπλησαν.
Romania with-countless evils and misfortunes it filled

περι τοῦ μὴ ἀμεριμνεῖν τῶν στρατιγῶν.
about the not to-be-careless of-the generals

Ἐὰν εἶ κατεστολιασμένος εἰς τὸ θέμα σου, μὴ εἶ
if you-are installed in the theme your not be

μεριμνημένος, ἀλλ' ἔσο πάντοτε ἕτοιμος. οὐκ οἶδας
careless but be always ready not you-know

γὰρ πότε ἐν χρείᾳ σου γενήσονται. μὴ ἀγάπα τὸν
for when in need of-you they-will-be not love the(-one)

προξενοῦντά σοι τὰ ἐκ τῆς ἀδικίας νομίσματα, μηδὲ
procuring for-you the from the injustice coins nor

καταφρονήσῃς τῶν ἐντοπίων, εἰ καὶ τῶν ἀσήμων ὦσι,
despise the locals if even of-the obscure(-ones) they-be

ἀλλὰ ἀγάπα καὶ ἐλέα πάντας. καὶ σὺ μετὰ πάντων ὁμίλει,
but love and pity all and you with all converse

καὶ οὐ μὴ σε λανθάνουσιν οἱ ἄνθρωποί σου ἀδικοῦντες· καὶ
and not — you will-escape the men your doing-wrong and

ὅτε διαδέχῃ, οὐ μὴ ὑποχωρήσεις κρυφίως, ἀλλὰ πάντες
when you-are-succeeded not — you-will-withdraw secretly but all

καὶ προπέμψουσί σε καὶ λυπηθήσονται ἐπὶ τῇ διαδοχῇ σου
also will-escort you and will-be-grieved at the succession your

καὶ εἰς πολλοὺς χρόνους ἔναυλον ἕξουσιν τὴν ἀρετήν
and for many years ringing they-will-have the virtue

σου. εἰ δὲ εἰς αἰσχρὰ κέρδη ἀποβλέπῃς, οὐδὲ τὰ ἀπὸ
your if and to base gains you-look not-even the(-gains) from

δικαίων πόρων κερδήσεις καὶ ἐγκληθεὶς ἀχρειωθήσῃ,
just means you-will-gain and accused you-will-be-made-useless

καὶ οἱ θεματικοὶ ἑορτὴν ἐξαίσιον ἐτησίως ποιοῦσι τὴν
and the theme(-men) feast extraordinary yearly make the

ἡμέραν. τῆς διαδοχῆς σου καὶ σὺ λαθραίως ὑποχωρήσεις.
day of-the succession your and you secretly you-will-withdraw

περι τοῦ μὴ ἐγχειρίζεσθαι τὸν στρατιγον δημοσιακὸν 52
about the not to-be-entrusted the general public
δουλείαν.
service
Δημοσιακὴν δὲ δουλείαν ἔχουσαν ἀπαίτησιν μηδόλως
public and service having exaction by-no-means
ἐγχειρισθῇς· οὐ δύνασαι γὰρ Θεῷ δουλεύειν καὶ μαμωνᾶ.
be-entrusted(-with) not you-can for God to-serve and mammon
στρατηγὸς γὰρ καὶ καλαμαρὰς ἀπαιτητὴς οὐ δύνασαι
general for and pen-man exactor not you-can
εἶναι.
be
περι κολάκων. 53
about flatterers
Τοὺς κόλακας καὶ τοὺς πρὸς χάριν ὁμιλοῦντάς σοι
the flatterers and the(-ones) for favor conversing with-you
φεῦγε ὡς φεύγει τις ἀπὸ ὄφεως. ἀλλὰ μηδὲ σὺ πρὸς
flee as flees one from a-snake but not-even you for
χάριν γράφῃς ἢ λέγῃς τινί· ἴσως γὰρ προσάπαξ
favor write or speak to-anyone perhaps for once
ἀποδεχθήσῃ· ἀλλὰ πάντα ἃ λέγεις ἐν ἀληθείᾳ λέγε.
you-will-be-accepted but all(-things) which you-say in truth speak
καὶ εἰ ἔστι σκληρὸν, πρῶτον μὲν οὐκ ἀποδέξονταί σε,
and if it-is hard first indeed not they-will-accept you
ἔσχατον δὲ καὶ πάνυ σε ἐπαινέσουσι.
at-last and even very you they-will-praise

At leisure the general reads histories and the church's books. He finishes business at once, keeps humility within and dignity without, punishes wrongs without anger, and never plays the jester. His soldiers must have good horses and arms. He shadows an enemy too strong to meet, and rests his army before attacking, as Constantine the rhaiktor failed to do against the Patzinaks, but does not delay when short of supplies, as Basil did. A borderer deceives a hostile toparch with gifts, and never returns from a raid by the pass he entered.

54 περι τοῦ μῆ ἀργὸν καθήσθαι τὸν σχολάζοντα.
about the not idle to-sit the(-one) at-leisure
Ὅταν δὲ σχολάσεις καὶ οὐκ ἀσχολῇ εἰς στρατηγικὰς
when and you-will-be-at-leisure and not you-are-busy with strategic
δουλείας, ἀναγίνωσκε [στρατηγικὰς δουλείας] καὶ βίβλους,
services read strategic services and books
καὶ ἱστορίας καὶ τὰς τῆς ἐκκλησίας βίβλους. καὶ μὴ
and histories and the of-the church books and not
εἴπῃς· τίς ὠφέλεια στρατιώτῃ ἀπὸ τῶν δογμάτων καὶ
say what profit to-a-soldier from the doctrines and
τῶν ἐκκλησιαστικῶν βίβλων; πάνυ γὰρ ὠφεληθήσῃ· καὶ
the ecclesiastical books very for you-will-be-profited and
εἰ ἀκριβῶς προσέχεις, οὐ μόνον δόγματα καὶ ψυχωφελῆ
if exactly you-heed not only doctrines and soul-profiting
διηγήματα καρπώσῃ ἐκ τούτων, ἀλλὰ καὶ γνωμικὰ καὶ
tales you-will-reap from these but also sententious and
ἠθικὰ καὶ στρατηγικά· σχεδὸν γὰρ πᾶσα ἡ παλαιὰ
ethical and strategic(-things) nearly for all the old(-testament)
στρατηγικά εἰσιν. ἀλλὰ καὶ γνωμικὰ καὶ ἐν τῇ καινῇ
strategic(-things) are but also sententious(-things) and in the new
οὐκ ὀλίγα καρπώσεται ὁ σπουδαῖος. ἐγὼ γὰρ τοιοῦτον
not few will-reap the diligent(-man) I for such

ἐφίεμαι εἶναί σε, ἵνα θαυμάζωσί σε πάντες εἴς τε τὴν
desire to-be you that admire you all in both the
ἀνδρείαν σου καὶ εἰς τὴν εὐβουλίαν σου καὶ εἰς τὴν γνῶσιν
bravery your and in the good-counsel your and in the knowledge
καὶ εὐγλωττίαν σου. καὶ εἰ ταῦτα ἀσπάσῃ καὶ φυλάξεις,
and eloquence your and if these(-things) you-embrace and you-will-keep
μακάριος ἔσῃ. ἐγὼ γὰρ συνέταξά σοι ταῦτα μὴ ὄντα
blessed you-will-be I for composed for-you these(-things) not being
εἰς ἄλλο στρατηγικὸν μηδὲ εἰς ἄλλο βιβλίον· ἐξ οἰκείου γάρ
in other strategikon nor in other book from own for
μου συλλογισμοῦ καὶ ἐξ ἀληθινῆς πείρας ταῦτα συνέταξα.
my reasoning and from true experience these(-things) I-composed
ὠφελήσουσι γάρ σε πάνυ. μέτελθε δὲ καὶ τὰς τῶν ἀρχαίων
they-will-profit for you very go-after and also the of-the ancients
στρατηγίας· καὶ ταῦτα μὲν ἐκεῖσε οὐχ εὑρήσεις, ἕτερα δὲ
generalships and these(-things) indeed there not you-will-find others and
τούτων κρείττονα καὶ θαυμαστὰ καὶ πλήρη σοφίας εὑρήσεις.
than-these better and wondrous and full of-wisdom you-will-find
περι τοῦ τάχειον διοίκεῖν τὰς δουλείας. 55
about the quicker to-administer the services
Ἐάν σοι ἐπέλθῃ δουλεία, εἴτε στρατηγικὴ εἴτε ἰδιωτικὴ
if to-you comes service either strategic or private
εἴτε ἀντιγράψαι εἴτε στρατοῦ ἐπιμελήσασθαι εἴτε εἰς ἀγρὸν
or to-write-back or of-army to-take-care or to field
ἐξελθεῖν εἴτε ὠνήσασθαί τι εἴτε τι ἕτερον, καὶ
to-go-out or to-buy something or something other and
ἐνδέχεται, ποίησον αὐτὸ καὶ μὴ ἀναβάλῃ. εἰ δὲ ὀκνήσεις,
it-is-possible do it and not put-off if and you-will-hesitate
οὐ λυσιτελές σοι ἔσται· προστεθήσονται γάρ σοι καὶ
not profitable to-you it-will-be will-be-added for to-you also
ἕτεραι δουλεῖαι. καὶ οὐ δυνήσῃ πληρῶσαι πάσας καὶ
other services and not you-will-be-able to-fulfill all and

καταλίπῃς τὰς πλείονας ἄκων καὶ μὴ βουλόμενος. εἰ δὲ
you-leave the more unwilling and not wishing if and
ποιήσεις αὐτὰς ἐν σπουδῇ, ἀσυντάκτως αὐτὰς ποιήσεις καὶ
you-will-do them in haste disorderly them you-will-do and
οὐ καταλόγον. τοὺς ψόγους παραφυλάττου· εἰ δὲ ποιεῖς
not rightly the blames guard-against if and you-do
ἀγαθόν, ψέγουσί σε δὲ ἀνόητοι, ἐν τούτῳ μὴ ἐνδοιάσῃς·
good blame you and fools in this not hesitate
ἀγαθόν σοί ἐστι ψεχθῆναι ὑπὸ πολλῶν ἀφρόνων, ἢ
good for-you it-is to-be-blamed by many fools than
ὑπὸ ἑνὸς σοφοῦ καὶ πολυπείρου.
by one wise and much-experienced(-man)
56 περι συνέσεως.
about understanding
Ἔσο πρᾷος καὶ ἐπιεικὴς καὶ ταπεινὸς, μὴ τῇ προφάσει
be gentle and reasonable and humble not on-the pretext
δὲ τῆς ταπεινώσεως καταπεφρονημένος, ἀλλ' ἔσω μὲν
and of-the humility despised but inside indeed
ἔχε ταπείνωσιν, ἔξωθεν δὲ ὁρῶσί σε δείκνυε σεαυτὸν
have humility outwardly and to-the(-ones)-seeing you show yourself
ἔνδοξον καὶ ὑψηλὸν, καὶ ἐπιτήδευε ἐν πᾶσι τὸ πάντας
glorious and lofty and practice in all(-things) the all
ὑπερέχειν, ἔν τε ὁμιλίᾳ καὶ στολῇ καὶ βαδίσματι καὶ
to-excel in both conversation and dress and gait and
ἔργοις. καὶ ταῦτα μὲν ὅταν εἶ ἐν ταξιδίῳ καὶ ἐν
deeds and these(-things) indeed when you-are on campaign and in
πολεμίᾳ· ὢν δὲ εἰρηνικῶς καὶ ἐν ἀδείᾳ, ἔχε ταπείνωσιν
enemy(-land) being and peacefully and in security have humility
διηνεκῶς καὶ λιτότητα.
continually and frugality

περι τοῦ μὴ παροράν τᾶς ἀδικίας. 57

about the not to-overlook the injustices

Μὴ παροράᾷς ἀδικίας. φησὶ δέ τις σοφός· κόλαζε κρίνων,

not overlook injustices says and some wise(-man) punish judging

ἀλλὰ μὴ θυμούμενος. εἰ γὰρ τὰς ἀδικίας παραβλέπεις,

but not being-angry if for the injustices you-overlook

παραβλέψεταί σε ὁ μόνος δίκαιος. αἰσχρὸν δὲ λόγον οὐ

will-overlook you the only just(-one) shameful and word not

μόνον μὴ λέγειν, ἀλλὰ μηδὲ ἀκούειν καταδέχου.

only not to-speak but not-even to-hear consent

περι τάξεως. 58

about order

Μὴ θέλε εἶναι πολιτικός· οὐ γὰρ δύνασαι στρατηγὸς καὶ

not wish to-be civic(-jester) not for you-can general and

μῖμος τυγχάνειν. εἰ δὲ καί τινες οὕτως στρατηγοῦσιν, ἀλλ' οὐ

mime to-be if and even some thus are-generals but not

καταλόγον, παραξίαν δέ. ὁ γὰρ ἀτάκτως ὁμιλῶν καὶ γελῶν

rightly unbecomingly and the for disorderly conversing and laughing

ὡς ἄτακτος καταφρονεῖται καὶ ψέγεται. ὁ γὰρ στρατηγὸς

as disorderly is-despised and blamed the for general

τύπος καὶ ὑπογραμμὸς ὀφείλει εἶναι πᾶσιν· ἀφρονευσαμένου

model and pattern ought to-be to-all having-acted-foolishly

γάρ τινος τῶν ἀνωνύμων οὐδ' εἰ ἔσφαλέ τις ἐπίσταται

for someone of-the nameless not-even if erred someone knows

διὰ τὴν εὐτέλειαν αὐτοῦ, πταίσας δὲ σὺ ὁ στρατηγὸς

because-of the meanness his having-stumbled and you the general

τὸ φαυλότατον καὶ οὐδαμινώτατον οὐκ ἔλαθες, ἀλλ' εὐθὺς

the vilest and most-worthless not escaped-notice but at-once

ἐν ταῖς πάντων ἀκοαῖς ἐξεχύθη. εἴπω γάρ σοι τοιοῦτόν

into the of-all ears was-poured-out let-me-say for to-you such

τι. Βασίλειος ὁ Πεδιαδίτης κατεπάνω Σικελίας ὢν καὶ

something Basil the Pediadites katepano of-Sicily being and

εὐκαιρέσας ἡμέρας τινὰς ἔπαιξε τὴν τάβλαν, οὐκ ἔλαθε
having-had-leisure days some played the backgammon not escaped
δὲ τὸν βασιλέα, ἀλλ᾽ ἔγραψεν αὐτῷ οὕτος· ὡς ἀνέμαθεν ἡ
and the emperor but wrote to-him he as learned the
βασιλεία μου, κατώρθωσας τὴν τάβλαν. καὶ οὐκ ἐμνήσθησαν
majesty my you-succeeded-at the backgammon and not were-remembered
αἱ πολλαὶ αὐτοῦ δουλεῖαι, ἀλλὰ τὸ οὐδαμινὸν ἐλάττωμα.
the many his services but the worthless failing
59 περι ἁρματώσεως καὶ ἵππον.
about armament and horse
Τοὺς στρατιώτας σου ἀνάγκαζε πρὸ πάντων ἔχειν ἵππους
the soldiers your compel before all to-have horses
καλοὺς καὶ τὰ ἅρματα αὐτῶν ἀνελλιπῆ καὶ ἐστιλβωμένα,
fine and the arms their complete and polished
σελοχάλινα δὲ καὶ πέδιλα ἐπιτήδεια. πληροφορήθητι
saddles-and-bridles and also shoes fit be-assured
γὰρ ὅτι εἰ ἔχει ἵππον καὶ στολὴν καὶ ἅρματα καλὰ ὁ
for that if has horse and dress and arms fine the
στρατιώτης, εἰ μέν ἐστιν ἀνδρεῖος, γίνεται διπλοῦς, εἰ δέ
soldier if indeed he-is brave he-becomes double if and
ἐστι δειλὸς, πληροφορήθητι ὅτι θαρσοποιεῖται καὶ μερικῶς
he-is cowardly be-assured that he-is-emboldened and partly
ἐνεργεῖ. εἰ δέ ἐστιν ἄτζαλος, ἔχων σέλαν μεγάλην, πέδιλα
acts if and he-is ill-equipped having saddle large shoes
ἀνεπιτήδεια, ἵππον οὐκ ἀγαθὸν, ἔσο γινώσκων ὅτι οὐ
unfit horse not good be knowing that not
κἂν ἀνδρεῖός ἐστιν ἀλλ᾽ ἢ τὴν σωτηρίαν ἑαυτῷ διὰ
even-if brave he-is but than the safety for-himself through
φυγῆς πρὸ καιροῦ σοφίζεται.
flight before time he-contrives

περι δικαιόσύνης. 60
about justice

Μανθανέτωσαν δὲ οἱ ὑπὸ τὴν ἐξουσίαν σου σωφρονεῖν
let-them-learn and the(-ones) under the authority your to-be-sober
ζηλοῦντες τὸν βίον σου· ὅπλα γὰρ πολέμου δικαιοσύνη.
emulating the life your arms for of-war justice
περι τοῦ ἀποτόμως ἐκδικεὶν. 61
about the severely to-punish

Ἐὰν εἶ εἰς ἄκραν καὶ ἐκ τῶν ὑπηκόων τινὲς διά τινα
if you-are in frontier(-post) and of the subjects some for some
αἰτίαν ἀναισχυντήσωσιν, εἰ μέν ἐστιν ἀναγκαῖον, σπούδασον
cause become-shameless if indeed it-is necessary strive
τοῦτο καταπαῦσαι διὰ συνέσεως· εἰ δὲ καὶ μετὰ θυμοῦ καὶ
this to-stop through understanding if and even with anger and
ἀπηνείας βουληθῇς τοῦτο στῆσαι, μᾶλλον ἀναισχυντοτέρους
harshness you-wish this to-check more more-shameless
αὐτοὺς ποιήσεις καὶ χαώσεις καὶ τὴν χώραν καὶ
them you-will-make and you-will-throw-into-chaos also the land and
ἀχρειωθῇς καὶ σύ. ἀλλὰ τὰ μὲν μετ᾽ ἐπιεικείας μετέρχου,
be-made-useless also you but the(-things) indeed with fairness pursue
τὰ δὲ ἀγνοεῖν προσποιοῦ, ἵνα μὴ γνώσωσιν ὅτι διὰ
the(-things) and not-to-know pretend that not they-know that with
φροντίδος κέκτησαι τοῦτο. νοήσαντες γὰρ εἴτε φοβηθῶσι
care you-have-acquired this having-perceived for either they-fear
καὶ εἰς ἀποστασίαν χωρήσωσιν, εἴτε κενοδοξήσαντες
and to rebellion go or having-grown-vain
καταφρονήσουσί σου. εἰ δὲ οὐ δέχεται θεραπείαν οὕτως, τότε
they-will-despise you if and not it-admits treatment thus then
ἐξανάγκης μετὰ δυνατῆς χειρὸς, ἀλλὰ σκόπει μὴ ἀστοχήσας
of-necessity with mighty hand but look lest having-missed
κινδυνεύσῃς. τέως δὲ τοῦτο μετὰ ταραχῆς ἀπέχου.
you-be-endangered meanwhile and this with disturbance avoid

περι τοῦ ἔαν ἐξέρθη ὁ ἐχθρὸς κουρσεῦσαι τὴν χώραν σου.
about the if comes-out the enemy to-raid the land your
Ἐὰν ἐξέλθῃ τὸ ἔθνος κατὰ τῆς χώρας σου καὶ μάθῃς
if comes-out the nation against the land your and you-learn
ἀκριβῶς μὴ δύνασθαί σε κατὰ πρόσωπον αὐτοῦ στῆναι,
exactly not to-be-able you in face its to-stand
μὴ αἰσχυνθῇς ἀποστῆναι ἀπὸ σοῦ, ἀλλ᾽ ἀπόστηθι ἀπ᾽
not be-ashamed to-stand-off from you but stand-off from
αὐτοῦ καὶ ἀκολούθει αὐτῷ, εἴτε ὄπισθεν εἴτε ἀπὸ πλαγίου.
it and follow it either behind or from flank
καὶ ἐὰν εἶ σῳζόμενος σὺ, ἁπλωθῆναι αὐτὸ ὡς θέλει
and if you-are kept-safe you to-be-spread-out it as it-wishes
οὐ τολμᾷ οὔτε μὴν τὴν χώραν σου κουρσεύσει, ἀλλὰ
not it-dares nor indeed the land your it-will-raid but
συντεταγμένον ἔσται· καὶ εἰ δοκιμάσαι κουρσεῦσαί σε,
drawn-up it-will-be and if it-try to-raid you
εὑρήσεις αὐτὸ ἐσκορπισμένον· καὶ εἰ οὐκ ὀκνήσεις,
you-will-find it scattered and if not you-will-hesitate
κλασματίσεις αὐτό· καὶ εἰ οὐ κλασματίσεις, ἀλλ᾽ οὖν
you-will-cut-to-pieces it and if not you-will-cut-to-pieces yet then
οὐδὲ ἁπλωθήσεται ὡς θέλει. καὶ οὕτως [θέλλει] ποιῶν
not-even it-will-be-spread-out as it-wishes and thus wishes doing
φυλάττεις καὶ τὴν χώραν σου καὶ τὸν στρατόν σου
you-guard both the land your and the army your
σῶον. εἰ δὲ αὐθαδῶς πολεμήσεις αὐτῷ, ἀπολέσεις
safe if and stubbornly you-will-make-war on-it you-will-lose
μὲν τὸν λαόν σου, ἐξαλείψει δὲ καὶ τὴν χώραν
indeed the army your will-wipe-out and also the land
ἀφόβως τὸ ἔθνος, καὶ ἔχεις εὐθῆνον μὴ στρατηγήσας
fearlessly the nation and you-have accountability not having-generaled
καλῶς.
well

ἐὰν ἀπέλθη πολεμήσαι ἔθνος ἢ καστρον. 63

if you-go to-make-war-on nation or fortress

Ἐὰν δὲ ἀπέλθῃς πολεμῆσαι ἔθνος ἢ κάστρον, πρῶτον

if and you-go to-make-war-on nation or fortress first

κατουνεύσας καὶ ἀπλικεύσας κατάστησον τὸν λαόν σου

having-encamped and having-bivouacked settle the army your

εἰς τὴν κατοῦναν, ἕκαστον εἰς τὴν τάξιν αὐτοῦ. ἀλλὰ μὴ

in the camp each in the station his but not

πλησίον πολλὰ ἀπλικεύσῃς, ἵνα μὴ κατασκοπεύῃ παρ᾽ αὐτῶν.

near much encamp that not you-be-spied-on by them

καταστήσας δὲ τὸν στρατόν σου καὶ ἀναπαυθεὶς, τότε, εἰ

having-settled and the army your and having-rested then if

θέλεις, χώρησον πρὸς πόλεμον κατὰ τοῦ ἔθνους τυχὸν ἢ

you-wish advance to battle against the nation perhaps or

τοῦ κάστρου. ἄκουσον γὰρ τί ἔπαθον οἱ ταύτην τὴν

the fortress hear for what suffered the(-ones) this the

τάξιν μὴ φυλάξαντες. Θεσσαλονίκη πόλις ἐστὶν ἐπὶ ***

order not having-kept Thessalonica city is on (lacuna)

πολυάνθρωπος *** μετὰ πλήθους πολλοῦ Βουλγάρων εἰς

populous (lacuna) with multitude great of-Bulgarians for

τὸ πολεμῆσαι αὐτὴν, οὐκ ἔπηξε τὸ πρῶτον τὴν σκηνὴν

the to-make-war-on it not pitched the first the tent

αὐτοῦ ἐν τόπῳ ἐπιτηδείῳ κατουνεύσας τὸν στρατὸν αὐτοῦ,

his in place fitting having-encamped the army his

ἀλλ᾽ ὡς ἤρχετο μετὰ τοῦ τούλδου προσπελάσας τοῖς τείχεσιν

but as he-came with the baggage having-approached the walls

ἤρξατο πολεμεῖν. ὁ δὲ λαὸς αὐτοῦ ἦν ἀπὸ τοῦ κόπου καὶ

he-began to-fight the and army his was from the toil and

τῆς ταλαιπωρίας κεκμηκώς· ὁ γὰρ ἀπὸ τῆς ὁδοιπορίας

the hardship exhausted the for from the journey

κάματος ἐκλύειν οἶδε καὶ ὀκνηροὺς ποιεῖν καὶ τοὺς ῥώμῃ

weariness to-loosen knows and sluggish to-make even the(-ones) in-strength

καὶ ἀλκῇ σώματος ὑπερέχοντας. μὴ κατουνεύσαντος δὲ, ὡς
and might of-body excelling not having-encamped and as
εἴρηται, ἐζαλίζοντο ἔνθεν κἀκεῖθεν, ὁ μὲν ὕδωρ πιεῖν
was-said they-were-confused this-way and-that the(-one) indeed water to-drink
θέλων, ὁ δὲ τὸν ἵππον αὐτοῦ ἀναπαῦσαι, ὁ δὲ
wishing the(-one) and the horse his to-rest the(-one) and
ἑαυτὸν κεκμηκότα ἀνακτήσασθαι. θεασάμενοι οὖν αὐτοὺς
himself exhausted to-recover having-beheld then them
οἱ ἔνδον τοῦ κάστρου οὕτως ἀτάκτως πλανωμένους
the(-ones) inside the fortress thus disorderly wandering
ἐκπηδήσαντες αἴφνης ἐπέθεντο αὐτοῖς καὶ αὐτίκα ἔτρεψαν
having-leapt-out suddenly attacked them and at-once routed
τοὺς Βουλγάρους τροπὴν μεγάλην. καὶ οἱ μὲν αὐτῶν
the Bulgarians rout great and the(-ones) indeed of-them
ἐσφάγησαν, ἄλλοι δὲ ἀπέθανον ὑπὸ τῆς δίψης καὶ τοῦ
were-slaughtered others and died by the thirst and the
καύματος, οἱ δὲ λοιποὶ ὡς πρόβατα ἐλαυνόμενοι ἐν
heat the and remaining as sheep driven into
μάνδρᾳ ἐζωγρήθησαν. ὁ δὲ Ἀλουσιανὸς ὁ θαυμαστὸς
fold were-taken-alive — and Alousianos the wondrous
ἐκεῖνος στρατιώτης μόνος ἀπέδρασεν, ἀποβαλόμενος καὶ
that soldier alone escaped having-thrown-off even
τὸν θώρακα αὐτοῦ. πρόσεχε οὖν τούτοις.
the breastplate his take-heed then to-these(-things)
64 τερον περι τῶν πατζινάκων.
other about the Patzinaks
Ἐξελθόντων τῶν Πατζινάκων κατὰ συγχώρησιν Θεοῦ
having-come-out the Patzinaks by permission of-God
καὶ ἐπιβάντων τοῖς ὁρίοις τῶν Ῥωμαίων ἀπεστάλη
and having-stepped on-the borders of-the Romans was-sent
Κωνσταντῖνος ὁ ῥαίκτωρ παρὰ τοῦ εὐσεβεστάτου
Constantine the rhaiktor by the most-pious

βασιλέως τῶν Ῥωμαίων τοῦ Μονομάχου μετὰ στρατοῦ
emperor of-the Romans — Monomachos with army
καὶ δυνάμεως πολλῆς, πολεμῆσαι τοὺς Πατζινάκους. ὃς
and force great to-make-war-on the Patzinaks who
ἀπελθὼν καὶ θαρρῆσας εἰς τὸν ἄπειρον ἐκεῖνον στρατὸν
having-gone and having-trusted in the boundless that army
οὐκ ἐκατούνευσεν οὐδὲ ἔπηξεν τὸν παπυλεῶνα αὐτοῦ καὶ
not encamped nor pitched the pavilion his and
διανέπαυσεν τὸν στρατὸν κεκμηκότα, ἀλλ᾽ ὥρμησεν εὐθὺς
rested the army exhausted but rushed at-once
κατ᾽ αὐτῶν εἰς πόλεμον. οἱ δὲ Πατζινάκοι ἐκπηδήσαντες
against them to battle the and Patzinaks having-leapt-out
ἐξ ἀναπαύσεως γαυριῶντες παρετάξαντο κατ᾽ αὐτῶν·
from rest exulting drew-up against them
εἴωθεν γὰρ ἡ τρυφὴ καὶ ἀνάπαυσις θαρσαλεωτέρους
is-wont for the luxury and rest bolder
ποιεῖν καὶ τοὺς ἄγαν ἀτυχεῖς. οἱ δὲ Ῥωμαῖοι καὶ
to-make even the(-ones) very unfortunate the and Romans and
οἱ ἵπποι αὐτῶν ἀγανακτήσαντες πῇ μὲν ἀπὸ τοῦ
the horses their having-been-vexed partly indeed from the
κόπου τῆς ὁδοιπορίας πῇ δὲ ἀπὸ τοῦ καύματος καὶ
toil of-the journey partly and from the heat and
τῆς δίψης οὐδὲ μικρὰν προσβολὴν αὐτῶν ἠδυνήθησαν
the thirst not-even small attack their could
ὑποστῆναι, ἀλλ᾽ εὐθὺς εἰς φυγὴν ἐτράπησαν, καὶ γέγονε
withstand but at-once to flight turned and happened
φόνος μέγας. ἐκεῖσε γὰρ ἔπεσαν οἱ ῥωμαλεώτατοι καὶ
slaughter great there for fell the strongest and
ἀλκιμώτατοι τῶν Ῥωμαίων· ἀπώλοντο γὰρ μυριάδες
most-valiant of-the Romans perished for myriads

πολλαὶ, καὶ σχεδὸν πᾶσα ἡ τῶν Ῥωμαίων χώρα ἐπλήσθη
many and nearly all the of-the Romans land was-filled
θρήνων.
with-laments
περι τοῦ καὶ τῶν καιρῶν χρῆ· καὶ τὴν ἔνδιαν σκοπῆν.
about the both of-the times it-is-needful and the lack to-look
Ἐὰν ἐπέλθῃ ἔθνος καὶ ἔστιν ἀπαραίτητος ὁ πόλεμος,
if comes-upon nation and is unavoidable the war
εἰ μέν εἰσιν οἱ ἐναντίοι ἐν σπάνει χορτασμάτων καὶ
if indeed are the opponents in scarcity of-fodder and
νομῆς ἐνδείᾳ τῶν ἀναγκαίων, σὺ δὲ εἶ ἐν ἀφθονίᾳ
pasture in-lack of-the necessaries you and are in abundance
πάντων, ἀναβάλλου τὸν πόλεμον ὑπουλευόμενος τὸ ἔθνος
of-all put-off the war deceiving the nation
καὶ παραβιβάζων αὐτὸ ἡμέραν ἐξ ἡμέρας. ἀπόστειλε
and putting-off it day from day send
δὲ καὶ τῷ ἐξάρχοντι αὐτῶν δῶρα κατακοιμίζων
and also to-the leader their gifts lulling-to-sleep
αὐτοῦ τὴν θρασύτητα. ἰχθὺν γὰρ δέλεαρ ζωγρεῖ,
his the boldness fish for bait catches
τοὺς δὲ πλείστους τῶν ἀνθρώπων λῆψις δώρων καὶ
the and most of-the men taking of-gifts and
χρυσοῦ χλωρότης. παραβιβάζοντός σου γὰρ αὐτοὺς
of-gold paleness putting-off you for them
ταλαιπωρήσουσιν οἱ ἵπποι αὐτῶν ἀπὸ τῆς σπάνεως
will-suffer-hardship the horses their from the scarcity
τῶν χορτασμάτων καὶ τῆς νομῆς καὶ ἁπλῶς πάντων
of-the fodder and the pasture and simply of-all
τῶν ἀναγκαίων καὶ αὐτὸ τὸ ἔθνος κακοπαθοῦν
the necessaries and itself the nation suffering
ἀδυνατήσει. ὁπόταν δὲ μάθῃς ταλαιπωρῆσαι τούτους,
will-be-powerless whenever and you-learn to-have-suffered these

τότε ἐπίθες αὐτοῖς καὶ εὖ οἶδα ὅτι σὺν Θεῷ συντρίψεις
then attack them and well I-know that with God you-will-crush
αὐτούς.
them
περι τοῦ παραβηβάζην τὸν ἐχθρόν. 66
about the to-put-off the enemy
Ὡσαύτως παραβίβαζε καὶ ὁπόταν σοι λαοῦ ἐπιβουλὴ
likewise put-off also whenever to-you of-army reinforcement
ἐπέρχεται εἰς βοήθειάν σου· πλὴν ἔσο ἀπὸ τοῦ τόπου
comes for help your but be from the place
ἐξησφαλισμένος, εἰ δύνασαι. ὅτε δὲ παραβιβάζεις φύλαττε
secured if you-can when and you-put-off guard
καὶ νυκτὸς καὶ ἡμέρας, ὅση σοι δύναμις, ἵνα μὴ
both by-night and by-day as-much-as to-you strength that not
ἐπιπεσόντες σοι ἐξαίφνης οἱ ἐναντίοι διαφθείρωσί σε. εἰ
having-fallen-on you suddenly the opponents destroy you if
δὲ οὐκ ἔχεις ἀφθονίαν πάντων οὐδὲ προσδοκεῖς λαὸν
and not you-have abundance of-all nor expect army
σῶν ἐπιβουλὴν, ἀλλὰ καὶ τοῖς ἀνθρώποις καὶ τοῖς ζῴοις
your reinforcement but even for-the men and for-the animals
σου ἐν σπάνει εἰσὶ τὰ ἀναγκαῖα, μὴ ἀναβάλῃ τὸ σύνολον,
your in scarcity are the necessaries not put-off — at-all
ἀλλὰ πλησιάσας αὐτοῖς ἐν χώρᾳ ἐπιτηδείᾳ διανάπαυσον
but having-approached them in place fitting rest
τὸν λαόν σου δύο ἢ τρεῖς ἡμέρας, εἰ ἔχεις ἄδειαν,
the army your two or three days if you-have leave
καὶ τότε ἀπάρας κρότησον πόλεμον. μὴ ἀργήσῃς καὶ
and then having-set-out strike battle not be-idle and
ἐπιλιπόντων σοι τῶν ἀναγκαίων ἀπολέμητος τραπήσεται
having-failed you the necessaries unfought will-be-routed
ὁ λαός σου. βραδύνοντος γὰρ καὶ ἐν σπάνει ὄντος τῶν
the army your delaying for and in scarcity being of-the

ἀναγκαίων δειλιάσουσι καὶ ὑποχωρήσουσιν. ἀλλὰ εἴπω
necessaries they-will-be-cowardly and they-will-withdraw but let-me-tell
δή σοι τι τοιοῦτον συμβάν.
indeed to-you something such having-happened
67 περι τῶν πατζηνάκον ἱστορία.
about the Patzinaks story
ὁ μοναχὸς Βασίλειος καὶ προνοητὴς Βουλγάρων ἀπεστάλη
the monk Basil and pronoetes of-Bulgarians was-sent
παρὰ τοῦ ἀοιδίμου βασιλέως τοῦ Μονομάχου πολεμῆσαι
by the celebrated emperor — Monomachos to-make-war-on
τοὺς Πατζινάκας. ἀπελθὼν οὖν καὶ πλησιάσας αὐτοῖς, ἔχων
the Patzinaks having-gone then and having-approached them having
καὶ τὸν ἀκόλουθον Μιχαὴλ σύνεργον αὐτῷ· στρατὸς δὲ ἦν
also the akolouthos Michael as-fellow-worker to-him army and was
ἀμφοτέρων πολὺς· ἀπελθόντες, ὡς εἴρηται, καὶ πλησιάσαντες
of-both great having-gone as was-said and having-approached
αὐτοῖς, ἐξ ἀπειρίας οὐκ ἠθέλησαν πολεμῆσαι αὐτοὺς
them from inexperience not wished to-make-war-on them
αὐτίκα, ἀλλ' ἐπαρεβίβαζον ἡμέραν ἐξ ἡμέρας. ἐπιλιπούσης
at-once but put-off day from day having-failed
δὲ τῆς τροφῆς τῷ στρατῷ καὶ τοῖς ζῴοις· οἱ ἐναντίοι γὰρ
and the food for-the army and for-the animals the opponents for
ἰόντες ἀπὸ τῆς σπατάλης ἤρχοντο πλησίον τοῦ φοσάτου
going from the luxury came near the army
ἀλαλάζοντες καὶ πάλιν ὑποχωροῦσιν· οἱ δὲ Ῥωμαῖοι τὸ
raising-war-cries and again withdrew the and Romans partly
μὲν ἀπὸ τῆς σπάνεως τῶν ἀναγκαίων ταλαιπωρήσαντες,
indeed from the scarcity of-the necessaries having-suffered
τὸ δὲ καὶ δειλιάσαντες ἐκ τοῦ ὁρᾶν αὐτοὺς καθεκάστην
partly and also having-been-cowardly from the seeing them every-day
καὶ ἐνωτίζεσθαι τοὺς τούτων ἀλαλαγμούς, ἐτράπησαν μόνοι
and hearing the their war-cries were-routed alone

χωρὶς πολέμου. νυκτὸς γὰρ ἐπιβάντες τοῖς ἵπποις ἔφυγον.
without battle by-night for having-mounted the horses fled
ἀλλ᾽ οὐ διέφυγον τὰς χεῖρας τῶν ὑπεναντίων, καὶ γέγονεν
but not escaped the hands of-the opponents and happened
ἐκούσιος καὶ ἐξ ἀπειρίας κατάλυσις τοῦ στρατοῦ. τοῖς
voluntary and from inexperience dissolution of-the army to-the(-ones)
γὰρ κόπῳ καὶ καμάτῳ ταλαιπωροῦσι καὶ ἐνδείᾳ εἰ καὶ
for by-toil and weariness suffering and by-lack if even
πολέμου προσδοκία ἐπίκειται, ἄχθος καὶ θόρυβον ταῖς ψυχαῖς
of-war expectation presses burden and turmoil in-the souls
ἐμποιεῖ καὶ ἀμαχητὶ τὴν τροπὴν ἐργάζεται. φεῦγε, στρατηγὲ,
produces and without-battle the rout works flee general
τὰς ἡδονὰς, ἵνα μὴ περιπέσεις ὡς ὄρνεον εἰς παγίδα.
the pleasures that not you-will-fall as a-bird into snare
περι ἀκρίτου. 68
about borderer
Εἰ δὲ ἀκρίτης εἶ, ἔχεις δὲ τοπάρχην γείτονα, εἰ μὲν
if and borderer you-are you-have and toparch neighbor if indeed
εἰρηνικῶς ἐστὶ μετὰ σοῦ, εἰρήνευε καὶ σὺ μετ᾽ αὐτοῦ·
peaceably he-is with you be-at-peace also you with him
πλὴν μὴ πιστεύσῃς αὐτῷ. ἐνὸν μὴ βλάπτε, τὴν δὲ
but not trust him as-far-as-possible not harm the and
χώραν σου φύλαττε καλῶς. εἰ δὲ μὴ βλαπτόμενος παρ᾽
land your guard well if and not being-harmed by
αὐτοῦ ἐπιχειρήσεις βλάψαι αὐτὸν, πρῶτον μὲν διεγείρεις
him you-will-attempt to-harm him first indeed you-rouse
αὐτόν τε καὶ τοὺς λοιποὺς τοπάρχας κατὰ σοῦ καὶ ποιεῖς
him both and the remaining toparchs against you and you-make
πάντας ἀποστῆναι Ῥωμαίων καὶ δολιεύεσθαι αὐτοὺς,
all to-revolt from-Romans and to-deceive them
ἔπειτα δὲ φοβούμενοι τὴν δολιότητά σου ὑπερασπιοῦσιν
then and fearing the guile your they-will-shield

αὐτοῦ καὶ εἴτε λαθραίως εἴτε φανερῶς ἐπιθέντες σοι
him and either secretly or openly having-attacked you
χειρώσονταί σε. εἰ δ' οὐ δυνηθῶσιν, ἀλλ' οὖν βλάψουσι
they-will-overpower you if and not they-be-able yet then they-will-harm
καὶ σὲ καὶ τὴν χώραν τοῦ βασιλέως μέγιστα. καὶ ἔκτοτε
both you and the land of-the emperor greatly and thenceforth
εἰ καὶ ἀγάπην θέλεις ποιῆσαι, οὐκ ἀληθεύσουσι πρός σε.
if even love you-wish to-make not they-will-be-true toward you
69 περι πλησίων σου τοπάρχου.
about neighbor your toparch
εἰ δὲ ὁ πλησίον σου τοπάρχης ἐπιχειρήσει σε βλάπτειν,
if and the neighbor your toparch will-attempt you to-harm
μὴ θρασυνθῇς κατ' αὐτοῦ, ἀλλ' ὑπουλεύσου αὐτὸν καὶ
not be-bold against him but deceive him and
ὑποκρίθητι εἰρήνην καὶ ἁπλότητα. φύλαττε δὲ τὴν χώραν
feign peace and simplicity guard and the land
σου καὶ ποίησον φίλους, εἰ δύνασαι, ἐκ τῆς χώρας
your and make friends if you-can of the land
αὐτοῦ, ὅπως δι' αὐτῶν μανθάνῃς τὰς βουλὰς αὐτοῦ,
his so-that through them you-learn the counsels his
καὶ ἀπόστελλε αὐτοῖς δῶρα κατιδίαν. ἀπόστελλε δὲ
and send them gifts privately send and
καὶ τῷ τοπάρχῳ δῶρα φανερῶς ὑπουλευόμενος αὐτόν.
also to-the toparch gifts openly deceiving him
καταχαυνώσαντος γάρ σου αὐτὸν διά τε τῶν δώρων
having-made-slack for you him through both the gifts
καὶ τῆς ὑποκριτικῆς ἀγάπης, ἀμεριμνήσει.
and the feigned love he-will-become-careless

περι πανουργεία πρὸς τὸν ἐχθρόν σου. 70
about villainy toward the enemy your
καὶ τότε ἐπισωρεύσας σὺ τὸν λαόν σου λεληθότως καὶ
and then having-gathered you the army your secretly and
μετὰ σπουδῆς, ἔπελθε αὐτῷ τε καὶ τῷ λαῷ αὐτοῦ
with zeal attack him both and the army his
αἰφνίδιον καὶ οὐκ ἀστοχήσεις· ἐξαλείψεις καὶ ἀφανίσεις
suddenly and not you-will-miss you-will-wipe-out and you-will-annihilate
αὐτόν. καὶ σὺ μὲν ἐπαινεθήσῃ παρὰ πάντων ἐχθρῶν τε
him and you indeed you-will-be-praised by all enemies both
καὶ φίλων ὡς μὴ γενόμενος αἴτιος τῆς ἐνάρξεως αὐτοῦ,
and friends as not having-become cause of-the beginning his
τροπωσάμενος δὲ ἄριστα τὸν ἐνάρξαντα, καὶ παρὰ
having-routed and excellently the(-one) having-begun also from
βασιλέως τιμὰς καὶ εὐεργεσίας λήψῃ ὡς στατηγήσας
emperor honors and benefits you-will-receive as having-generaled
καλῶς· ἐκεῖνος δὲ εἰ καὶ δυνηθῇ ἀποδρᾶσαι, ἀπρόσωπος
well that-one and if even he-be-able to-escape faceless
καὶ ἀπαρρησίαστος ἔσειται εἰς τοὺς γειτνιῶντας αὐτῷ
and without-freedom-of-speech will-be among the neighboring him
τοπάρχας καὶ συγγενεῖς, ὡς αἴτιος γενόμενος τοῦ
toparchs and kinsmen as cause having-become of-the
κακοῦ. ἐροῦσι γὰρ αὐτῷ ὡς· ἄξια πέπονθας· μὴ
evil they-will-say for to-him that worthy(-things) you-suffered not
πολεμούμενος γὰρ τί δουλείαν εἶχες βλάπτειν ξένην
being-warred-on for what service had-you to-harm foreign
χώραν καὶ μὴ βλάπτοντάς σε ἐχθραίνειν καὶ διεγείρειν
land and not harming you to-make-enemies and to-rouse
κατὰ σοῦ; καὶ οὐδὲ βοηθήσουσιν αὐτῷ, ἀλλὰ μᾶλλον
against you and not-even they-will-help him but rather
αἰδεσθήσονται καὶ φοβηθήσονται σὲ ὡς ἀληθῆ στρατηγόν.
they-will-respect and they-will-fear you as true general

περι κοῦρσου καὶ κλὴσοῦρος.
about raid and pass

Πλὴν ὁπόταν εἰσέλθῃς καὶ κουρσεύσῃς τὴν χώραν αὐτοῦ,
but whenever you-enter and raid the land his

εἰ μέν εἰσι κλησοῦραι ὅθεν εἰσῆλθες, μὴ ὑποστρέψῃς τὴν
if indeed there-are passes whence you-entered not return the

αὐτὴν ὁδόν. ἐκεῖνοι γὰρ γινώσκοντες τὴν δυσκολίὰν τῶν
same road those for knowing the difficulty of-the

κλησουρῶν προκαταλάβωσιν αὐτὰς καὶ ὑποστρέφοντός σου
passes will-seize-beforehand them and returning you

κλασματίσουσί σε. ὁποῖον ἐποίησεν ὁ Τριβούνιος ὁ Σέρβος
will-cut-to-pieces you such-as did — Tribounios the Serb

τῷ κατεπάνω Δυρραχίου Μιχαὴλ τῷ τοῦ λογοθέτου υἱῷ
to-the katepano of-Dyrrachion Michael the of-the logothete son

εἰς Διοκλείαν καὶ ἀπώλεσε τὸν λαὸν αὐτοῦ ἐπέκεινα τῶν
into Dioclea and he-lost the army his beyond the

τεσσαράκοντα χιλιαδῶν ὄντα. εἰσελθὼν γὰρ ὁ δηλωθεὶς
forty thousands being having-entered for the mentioned

κατεπάνω εἰς Διοκλείαν ἐκούρσευσεν, ὑποστρέψας δὲ εὗρε
katepano into Dioclea raided having-returned and found

κατεχομένας τὰς κλησούρας ὅθεν εἰσῆλθε, καὶ ἑάλω. καὶ
held the passes whence he-entered and was-caught and

εἰ τάχα εἶχεν ἄλλην ὁδὸν εἰς τὸ ἐξελθεῖν ἀσκύλτως, ἀλλ'
if perhaps he-had other road for the going-out unharmed yet

ἀπὸ κακοβουλίας, μᾶλλον δὲ ἀπειρίας ἑάλω.
from ill-counsel rather and inexperience he-was-caught

Spies scout the roads before a raid, and a borderer trusts no neighboring toparch. Strongholds fall to guile: the author's grandfather took an Armenian fortress with soldiers hidden in a grain convoy; Voislav of Dioclea seized Katakalon at a christening; Servia fell when its commanders were caught bathing.

περι κατασκόπους. 72

about spies

σὺ δὲ ἔχε κατασκόπους καὶ τοποδέτας ἐντρεχεῖς, καὶ

you and have spies and guides nimble and

πρὸ τοῦ εἰσελθεῖν σε κατασκοπευσάτωσαν τὰς ὁδοὺς· καὶ

before the to-enter you let-them-spy-out the roads and

ἀφ' οὗ εἰσέλθῃς καὶ κουρσεύσεις, ἔξελθε δι' ἄλλης

from when you-enter and you-will-raid go-out through other

ὁδοῦ καὶ ἕξεις τὸ ἀφρόντιστον. εἰ δὲ καὶ οὐκ ἔστιν

road and you-will-have the freedom-from-care if and also not there-is

ἄλλη ὁδὸς, εἴσελθε ἐξαίφνης ἀμήνυτος καὶ κουρσεύσας

other road enter suddenly unannounced and having-raided

ὑπόστρεψον τάχιον ὅθεν εἰσῆλθες. εἰ δ' οὖν, ὁπόταν

return quickly whence you-entered if and then whenever

εἰσέλθῃς κουρσεῦσαι, ἔασον λαὸν ἵνα κρατήσωσι τὰς

you-enter to-raid leave army that they-hold the

κλησούρας καὶ τὰς κορυφὰς τῶν ὀρέων, καὶ ἄνδρας

passes and the peaks of-the mountains and men

γενναίους καὶ ἐντρεχεῖς τοὺς ἐξάρχοντας αὐτῶν, καὶ

noble and nimble the(-ones) leading them and

κουρσεύσας ὑποστρέψεις μετὰ τῆς τοῦ Θεοῦ βοηθείας

having-raided you-will-return with the — of-God help

ἔχων τὸ ἀφρόντιστον, χαίρων καὶ εὐφραινόμενος.

having the freedom-from-care rejoicing and being-glad

φύλαττε, ἀκρίτα, τὰ κάστρα καὶ τὴν ἐμπιστευθεῖσαν
guard borderer the fortresses and the entrusted
χώραν, καὶ τοῖς πλησίον σου τοπάρχαις μὴ ἐμπιστεύῃς,
land and the neighboring your toparchs not trust
εἰ καὶ πάνυ ὁμολογοῦσιν εἶναι φίλοι σου.
if even very they-confess to-be friends your
73 περι κάστρου κεφαλῆς τοῦ τιβινίου.
about fortress head — of-Tibion
εἴπω σοί τι τοιοῦτον συμβάν. κάστρον ἐστὶν εἰς
let-me-tell you something such having-happened fortress there-is in
τὰ μέρη τῆς Μεγάλης Ἀρμενίας· ἔστι δὲ εἰς ὑψηλὸν τόπον,
the parts — of-Great Armenia it-is and in high place
ἔχον ἐπάνω πεδίον ἱκανὸν, ἀρκοῦν καὶ περισσεῦον τοῖς
having above plain sufficient enough and abundant for-the(-ones)
οἰκοῦσιν· εἰς τὸ κάστρον εἰς τὴν σπόριμον γῆν καὶ εἰς τὴν
dwelling in the fortress for the sowable land and for the
νομὴν τῶν κτηνῶν αὐτῶν καὶ εἰς πᾶσαν αὐτῶν χρείαν,
pasture of-the beasts their and for every their need
πάντοθεν κρημνοῖς καὶ φάραγξι βαθείαις κατησφαλισμένον,
on-all-sides with-cliffs and ravines deep secured
μὴ δεχόμενόν ποθεν παρά τινος πολεμηθῆναι. οὐδὲ
not admitting from-anywhere by anyone to-be-attacked not-even
γάρ ἐστί τινι δυνατὸν ἀνελθεῖν ἐκεῖσε εἰ μὴ διὰ στενῆς
for it-is to-anyone possible to-go-up there if not through narrow
ὁδοῦ μιᾶς, καὶ τότε εἰσελθεῖν πρῶτον διὰ τῆς πύλης τοῦ
road one and then to-enter first through the gate of-the
κάστρου, καὶ τοῦτο μετὰ δυσκολίας πολλῆς. τούτου οὖν τοῦ
fortress and this with difficulty much than-this then the
ὀχυρώματος οὐδὲν ἦν ἀσφαλέστερον. ἐπεθύμει δὲ ὁ τοῦ
stronghold nothing was safer desired and the —
Τιβίου τοπάρχης καὶ πάππος μου ἐγκρατὴς αὐτοῦ γενέσθαι.
of-Tibion toparch and grandfather my master of-it to-become

τί οὖν σοφίζεται; ποιεῖ φίλον διὰ δώρων πολλῶν τὸν
what then he-contrives makes friend through gifts many the
στρατηγὸν τοῦ τοιούτου κάστρου, δηλώσας αὐτῷ ἵνα
general of-the such fortress having-declared to-him that
οὗ ἂν χρήζῃ θαρρῶν ἀποστέλλῃ καὶ λαμβάνῃ ἀπ᾽
of-whatever — he-need confidently he-send and take from
αὐτοῦ. τούτοις οὖν καταθελχθεὶς ὁ στρατηγὸς ἔτυχε ἐν
him by-these then charmed the general happened in
χρείᾳ γενέσθαι σίτου, εἶτα δηλοῖ αὐτῷ. ὁ δὲ μετὰ χαρᾶς
need to-be of-grain then declares(-it) to-him he and with joy
εἶπεν· ὅσον κελεύεις. ἀποστέλλει αὐτῷ ζῷα χίλια
said as-much-as you-bid sends to-him animals a-thousand
φέροντα σῖτον, καὶ τοῖς δυσὶν ὄνοις ἠκολούθει ἄνθρωπος
carrying grain and the two asses followed a-man
ὡς δῆθεν ἐπιμελούμενος αὐτῶν. ἦν συλλογισάμενος γὰρ
as forsooth taking-care of-them he-had having-reckoned for
ὁ στρατηγὸς ὅτι· παρ᾽ αὐτοῦ τοῦ ἐχθροῦ τῆς Ῥωμανίας
the general that from very the enemy — of-Romania
ἐὰν σιταρχισθῇ τὸ κάστρον μου, τίνος ἄξιός εἰμι; εἶτα
if is-provisioned the fortress my of-what worthy I-am then
καταλαβόντος τοῦ σίτου ἀνοίγει μετὰ χαρᾶς τὰς πύλας τοῦ
having-arrived the grain opens with joy the gates of-the
εἰσελθεῖν καὶ τὰ ζῷα καὶ τοὺς ἐπακολουθοῦντας αὐτοῖς. οἱ
entering both the animals and the(-men) following them they
δὲ ὡπλισμένοι ὄντες πρὸς μάχην καὶ κεκρυμμένας ἔχοντες
and armed being for battle and hidden having
τὰς ῥομφαίας αὐτῶν ὁπηνίκα εἰσῆλθον, ἐσπάσαντο τὰς
the swords their when they-entered seized the
πύλας τοῦ κάστρου. καὶ κτείνουσι μὲν τοὺς κονταράτους,
gates of-the fortress and kill indeed the spearmen
γίνονται δὲ ἐγκρατεῖς τοῦ κάστρου. καὶ γίνεται ἡ φιλία
become and masters of-the fortress and becomes the friendship

συμφορᾶς πρόξενος καὶ μνήμης ἀξία. χρὴ οὖν σε
of-misfortune cause and of-memory worthy it-is-needful then you
φυλάττεσθαι ἀπὸ τῶν φίλων μᾶλλον ἢ τῶν ἐχθρῶν. εἰ γὰρ
to-guard-yourself from the friends more than the enemies if for
οὐκ ἐπίστευσεν ὁ στρατηγὸς τοῖς νομιζομένοις αὐτοῦ φίλοις,
not had-trusted the general the supposed his friends
ἀλλ' ἔξω τῆς πύλης προσέταξεν ἀποφορτῶσαι τὸν σῖτον,
but outside of-the gate had-ordered to-unload the grain
ἐκέρδανεν ἂν αὐτὸν καὶ εἰς κενὸν ἡ πανουργία αὐτῶν
would-have-gained — it and in vain the villainy their
κατέλυεν καὶ ὁ στρατηγὸς εἶχεν τὸ ἀφρόντιστον.
would-have-ended and the general would-have-had the freedom-from-care
74 ἄλλο τιοῦτον· περὶ τοῦ μὴ ἐνοθῆν τοπάρχη γίτον σου
another such about the not to-be-united-with toparch neighbor your
διὰφιλίας.
through-friendship

Εἶπω δέ σοι καὶ ἕτερον σόφισμα ἐθνικοῦ. ὁ Κατακαλὼν
let-me-tell and to-you also another trick of-a-foreigner — Katakalon
ὁ Κλυζομενίτης στρατηγὸς ἦν Ῥαουσίου. ἤθελε δὲ στῆσαι
the Klyzomenites general was of-Ragusa wished and to-set-up
τρόπαιον ὁ στρατηγὸς διὰ φιλίας πλαστῆς. ἦν δὲ
trophy the general through friendship feigned was and
εἰς τὰ κάστρα Δαλματίας εἰς τὴν Ζένταν καὶ εἰς τὴν
in the fortresses of-Dalmatia in — Zenta and in —
Στάμνον τοπάρχης Βοϊσθλάβος ὁ Διοκλητιανός. ἠβούλετο
Stamnos toparch Voislav the Dioclean he-wished
δὲ κρατῆσαι αὐτόν. καὶ τί ποιεῖ; συμφιλιάζεται αὐτῷ
and to-seize him and what does-he he-befriends him
ἀποστέλλων πρὸς αὐτὸν δῶρα πυκνότερον, ἀπατῆσαι αὐτὸν
sending to him gifts more-frequently to-deceive him
ἐν τούτοις βουλόμενος. ὁ δὲ εἰ καὶ ἐθνικὸς ἦν, ἀλλὰ τὴν
in these wishing he and if even foreigner he-was yet the

φυσικὴν καὶ τὴν ἀπὸ πείρας σοφίαν εἶχε, καὶ τὰ μὲν δῶρα
natural and the from experience wisdom had and the indeed gifts
ἐλάμβανεν, ὑπεκρίνατο δὲ καὶ δοῦλος εἶναι τοῦ βασιλέως
he-took feigned and also servant to-be of-the emperor
ὡς δῆθεν διὰ τῆς καλοκαγαθίας καὶ τῶν χαρισμάτων τοῦ
as forsooth through the nobility and the favors of-the
στρατηγοῦ. ἔχοντος δὲ καὶ τοῦ τοπάρχου παῖδα ἀρτιγενῆ,
general having and also the toparch child new-born
ἐμήνυεν ὁ στρατηγὸς δέξασθαι τοῦτον ἀπὸ τοῦ ἁγίου
informed the general to-receive him from the holy
βαπτίσματος. τοῦ δὲ μετὰ χαρᾶς εἰπόντος καὶ εἰ κελεύεις
baptism he and with joy having-said even if you-bid
καὶ ἔλθῃς εἰς τὴν οἰκίαν μου, ὁ στρατηγὸς οὐκ ἠθέλησεν.
also you-come to the house my the general not wished
ἐτύπωσαν οὖν ἀμφότεροι ἵνα ἐν μέσῳ τοῦ θέματος τοῦ
agreed then both that in middle of-the theme of-the
στρατηγοῦ καὶ τῆς χώρας τοῦ τοπάρχου ποιήσουσι τὴν
general and of-the land of-the toparch they-will-make the
συντεκνίαν. εἶχε δὲ δρόμωνας παρασκευασμένους εἰς τὴν
co-godparenthood had and dromons prepared in the
θάλασσαν ὁ στρατηγὸς (παρὰ θάλασσαν γὰρ ἦν ὁ
sea the general by sea for was the
τόπος), ἵνα ὁπόταν νεύσῃ κρατήσαντες ῥίψωσιν αὐτὸν
place that whenever he-nod having-seized they-throw him
εἰς τὸν δρόμωνα. τὴν αὐτὴν δὲ βουλὴν εἶχε καὶ ὁ
into the dromon the same and counsel had also the
τόπαρχος, καὶ εἶχεν ἄνδρας γενναίους παρασκευασμένους
toparch and had men noble prepared
ἐν τῷ κρυπτῷ, ἵνα ὁπόταν ποιήσῃ σημεῖον ὅπερ αὐτοῖς
in the hidden(-place) that whenever he-makes sign which for-them
διετάξατο, ἐκπηδήσαντες κρατήσωσι τὸν στρατηγὸν καὶ
he-appointed having-leapt-out they-seize the general and

τοὺς σὺν αὐτῷ· ὃ καὶ γέγονεν. εἶτα ἡνώθησαν καὶ
the(-ones) with him which also happened then they-met and
ἀσπασάμενοι ἐκαθέσθησαν. ἅμα οὖν τῷ καθεσθῆναι
having-embraced sat-down at-once then with-the sitting-down
αὐτοὺς σημείου γενομένου ἐκύκλωσαν τὸν στρατηγὸν καὶ
them sign having-been-made they-encircled the general and
δήσαντες αὐτοῦ χεῖρας καὶ πόδας ἄγουσιν αὐτὸν δέσμιον
having-bound his hands and feet lead him bound
μετὰ καὶ τοῦ υἱοῦ αὐτοῦ καὶ τῶν σὺν αὐτῷ πάντων
with also the son his and the(-ones) with him all
καὶ τοὺς δρόμωνας εἰς τὴν Στάμνον. καὶ οἷς βρόχοις
and the dromons to — Stamnos and in-which nooses
καὶ δικτύοις ἠβούλετο ζωγρῆσαι ἐζωγρήθη, εἰς ὀνειδισμὸν
and nets he-wished to-take-alive he-was-taken-alive for reproach
Ῥωμαίων. καὶ πρόσεχε ἵνα μὴ ἃ σοφίζῃ γένωνται
of-Romans and take-heed that not what(-things) you-contrive become
τρόπαια ἑτέρων· ἡ γὰρ ἑτέρων πονηρία ἑτέρων γίνεται
trophies of-others the for of-others wickedness of-others becomes
δόξα καὶ κέρδος. δεῖ οὖν σε λογισμένα πράττειν. ἐγὼ
glory and gain must then you reasoned(-things) to-do I
γὰρ οὐκ ἀρχαῖά σοι παρήγαγον, ἀλλὰ ὅσα πρὸ
for not ancient(-things) to-you brought-forward but as-many-as before
μικροῦ τῶν ἡμερῶν ἡμῶν συνέβησαν. οἱ πλείονες γὰρ
little of-the days our happened the more for
στρατηγοὶ ἀπὸ τῶν νομιζομένων φίλων ἔπαθον.
generals from the supposed friends suffered
ἄλλο περι κάστρου πανουργείαν.
another about fortress villainy
Δημητριὰς πόλις ἐστὶ τῆς Ἑλλάδος παρὰ θάλασσαν,
Demetrias city is — of-Hellas by sea
ἀπό τε τῆς θαλάσσης καὶ τῶν κύκλωθεν βαλτῶν
from both the sea and the round-about marshes

ἐξησφαλισμένη. ἧς ἐγκρατὴς γέγονεν [οὕτως] ὁ
secured of-which master became thus —
Δελιάνος· τοπάρχης δὲ ἦν οὗτος Βουλγάρων. ἐγκρατὴς δὲ
Delianos toparch and was he of-Bulgarians master and
αὐτῆς γεγονὼς ἀπέστειλεν ἐν αὐτῇ στρατιώτην ἀρχαῖον
of-it having-become he-sent in it soldier old
καὶ ἔμπειρον εἰς τὰ πολέμια (ὁ δὲ στρατηγὸς τῇ
and experienced in the(-things) of-war the and general in-the
τῶν Βουλγάρων διαλέκτῳ τζελνίκος λέγεται) Λυτοβόην
of-the Bulgarians tongue tzelnikos is-called Litovoj
τὸν Διαβολήτην, δοὺς αὐτῷ καὶ λαὸν εἰς φυλακὴν τοῦ
the Diabolites having-given to-him also army for guard of-the
κάστρου. ὃς ἀπελθὼν ἀνοικοδόμησε τὰ τείχη ἠμελημένα
fortress who having-gone rebuilt the walls neglected
ὄντα καὶ ἐποίησε μαγγανικὰ καὶ μηχανὰς ὅσας
being and made engines and devices as-many-as
ἐνδέχεται ποιῆσαι στρατηγόν. ὀχυρώσας δὲ τὸ κάστρον
is-possible to-make a-general having-fortified and the fortress
ἀπεμερίμνησεν, μὴ φοβούμενος ἔξωθεν προσβολὴν μήτε
became-careless not fearing from-outside attack nor
ἔνδοθεν ὑφορώμενος ἐπιβουλὴν διὰ τὸ τοὺς ἐντοπίους
from-inside suspecting plotting because-of the the locals
εἶναι ἁπλουστάτους καὶ παντελῶς ἀπείρους καὶ διὰ τὸ
to-be most-simple and wholly inexperienced and because-of the
καὶ ὅρκῳ αὐτοὺς ἐξασφαλίσασθαι. εἴωθεν γὰρ ἡ ἀμεριμνία
also by-oath them to-have-secured is-wont for the carelessness
προσφέρειν λύπας καὶ κινδύνους ἐξαπίνης. ἐπὶ τούτοις οὖν
to-bring griefs and dangers suddenly on these then
ἀμεριμνήσας ὁ στρατηγὸς καὶ μὴ ἔχων ὑπόνοιαν εἰς
having-become-careless the general and not having suspicion toward
τοὺς ἔνδον, προσεῖχε τῇ τρυφῇ καὶ τῇ ἀνέσει. οἱ δὲ
the(-ones) inside gave-himself to-the luxury and the ease the and

ἐντόπιοι εἰ καὶ ἄπειροι ἦσαν, ἀλλ᾽ ἡ φύσις διδάσκαλός
locals if even inexperienced they-were yet the nature teacher
ἐστι πάσης μηχανῆς καὶ πανουργίας· ἀποστέλλουσι λάθρα
is of-every device and villainy they-send secretly
πρὸς τὸν δοῦκα Θεσσαλονίκης ὅπως ἀποστέλλῃ τινὰ τοῦ
to the duke of-Thessalonica that he-send someone of-the
παραλαβεῖν τὸ κάστρον καὶ τιμῆσαι αὐτούς. ὁ δὲ δοὺξ
to-take-over the fortress and to-honor them the and duke
ἀποστέλλει τινὰ πανθεώτην Ζεπὲ καλούμενον μετὰ πλοίων
sends one Pantheotes Zepe called with ships
καὶ λαοῦ. καταχθέντων οὖν τῶν πλοίων πλησίον
and army having-been-brought-down then the ships near
τοῦ λιμένος ἐν ἀποκρύφῳ τόπῳ, μηνύεται τοῦτο τοῖς
the harbor in hidden place it-is-announced this to-the
ἐντοπίοις λάθρα· καὶ δὴ ἀπελθόντες αὐτίκα ἐκράτησαν
locals secretly and indeed having-gone at-once they-seized
τὸν στρατηγὸν καὶ δεσμήσαντες αὐτόν τε καὶ τοὺς σὺν
the general and having-bound him both and the with
αὐτῷ φύλακας παρέδωκαν τοῖς Ῥωμαίοις.
him guards handed-over to-the Romans
76 περι καστροφύλακος τοῦ μὴ ἐξελθεῖν.
about fortress-guard the not to-go-out
Σέρβεια πόλις ἐστὶν ὀχυρὰ ἐν Βουλγαρίᾳ. ἐφύλαττε δὲ
Servia city is strong in Bulgaria guarded and
αὐτὴν στρατηγὸς ῥωμαῖος ὀνόματι Μαγηρῖνος καὶ ταξιάρχαι
it general Roman by-name Magerinos and taxiarchs
δύο μετὰ τῶν χιλιαδῶν αὐτῶν. ὁ δὲ πρὸς μητρὸς
two with the thousands their the and on mother's(-side)
πάππος μου Δημήτριος ὁ Πολεμάρχιος οὕτω καλούμενος
grandfather my Demetrios the Polemarchios so called
ἦν ὑπερέχουσα κεφαλὴ εἰς τὸ μέρος ἐκεῖνο εἰς τὴν ἄκραν·
was eminent head in the part that in the frontier

ὃν μετὰ τὸ εἰρηνεῦσαι τὴν Βουλγαρίαν ἀνεβίβασεν ὁ
whom after the to-pacify — Bulgaria raised the
μακαρίτης κύριος Βασίλειος ὁ πορφυρογέννητος εἰς τὸ τῶν
blessed lord Basil the born-in-the-purple to the of-the
πατρικίων ἀξίωμα, πεποιηκὼς αὐτὸν καὶ μυστικόν. πολλὰ
patricians dignity having-made him also mystikos much
οὖν οὗτος κοπιάσας καὶ ἀγρυπνήσας ἐνιαυτὸν ὅλον εἰς τὸ
then he having-toiled and having-kept-awake year whole for the
ἐλεῖν αὐτὴν ἀπολέμητον οὖσαν κρατῆσαι οὐκ ἴσχυσεν. ὅθεν
to-take it unconquerable being to-seize not was-able whence
καὶ εἰς κενὸν αὐτῷ γέγονεν ὁ τοσοῦτος κόπος. κρημνοῖς τε
also in vain for-him became the so-great toil with-cliffs both
γὰρ καὶ φάραγξι φοβερωτάταις τὴν ἀσφάλειαν ἐκέκτητο.
for and ravines most-fearful the security it-had
ἦν δὲ λοετρὸν κάτωθεν τοῦ κάστρου εἰς τὸν κρημνὸν,
there-was and a-bath below the fortress toward the cliff
ἔνθα καὶ ἀπήρχετο ὁ στρατηγὸς καὶ οἱ ταξιάρχαι ὅτε
where also went the general and the taxiarchs when
ἠβούλοντο καὶ ἐλούοντο. μηχανᾶται οὖν μηχανὴν τοιαύτην·
they-wished and bathed contrives then device such
ἐλθὼν νυκτὸς καὶ ἔστη ἄντικρυς τοῦ κάστρου μετὰ τοῦ
having-come by-night and stood opposite the fortress with the
λαοῦ αὐτοῦ (ὁ δὲ τόπος ἐστὶν ὑλώδης ἔχων θάμνους)
army his the and place is wooded having bushes
καὶ προσέταξε τοῖς σὺν αὐτῷ πᾶσι βαστάζειν θάμνους
and he-ordered the(-ones) with him all to-carry bushes
μεγάλους, κρατεῖν δὲ αὐτὰς ἔμπροσθεν αὐτῶν καὶ σκιάζειν
great to-hold and them in-front-of them and to-shade
καὶ ἀποκρύβειν τοὺς ἵππους καὶ τοὺς ἀναβάτας αὐτῶν,
and to-hide the horses and the riders their
ὥστε φαίνεσθαι οὐκ ἀνθρώπους, ἀλλὰ τοπικήν τινα ὕλην.
so-as to-appear not men but local some wood

εἶχε δὲ χονσαρίους δύο πλησίον τοῦ κάστρου εἰς τὴν
he-had and chonsarioi two near the fortress on the
ἀκρώρειαν, οἳ ἅμα τῷ κατελθεῖν τὸν στρατηγὸν καὶ
ridge who at-once with-the to-come-down the general and
τοὺς ταξιάρχας καὶ ἄρξασθαι τοῦ λούεσθαι ἐποίησαν
the taxiarchs and to-begin the bathing made
τὸ σημεῖον ὃ προσετάγησαν. οἱ δὲ καταπτερνίσαντες
the sign which they-were-ordered they and having-spurred
ἐκύκλωσαν τὸ λοετρόν, κρατήσαντες τοὺς ἐν αὐτῷ.
encircled the bath having-seized the(-ones) in it
77 περι τοῦ ἔχην πάσαν προσοχῆν.
about the to-have all heed
ὁ γὰρ μὴ προσέχων, ἀλλὰ ἀφυλάκτως πορευόμενος
the(-one) for not heeding but unguardedly going
πολλάκις καὶ συμφοραῖς περιπίπτει. κρατηθέντων οὖν αὐτῶν
often also into-misfortunes falls having-been-seized then them
ἀναιμωτὶ τὸ κάστρον παρέλαβεν. πρόσεχε οὖν τούτοις·
bloodlessly the fortress he-took-over take-heed then to-these(-things)
καὶ ἐὰν φυλάττῃς κάστρον, ἔχε ἀκρίβειάν πολλὴν καὶ εἰς
and if you-guard fortress have exactness much both toward
τοὺς ἔξω καὶ εἰς τοὺς ἔσω, καὶ μηδὲ ἀνθρώπῳ
the(-ones) outside and toward the(-ones) inside and not-even to-man
σου πιστεύῃς καὶ ἀπολέσεις καὶ ἑαυτὸν καὶ τὸν λαόν.
your trust and you-will-destroy both yourself and the army
78 περι τοῦ προσέχειν τοῦ κάστρου τὰ τύχη· καὶ περι τοῦ
about the to-heed of-the fortress the walls and about the
μὴ ἔχην οἰκίαν συνκεκολυμένην τοῦ τύχου.
not to-have house stuck-to the wall
Βλέπε δὲ καὶ καθεκάστην τὰ τείχη καὶ ἔνδον καὶ ἔξω,
look and also every-day the walls both inside and outside
ὡσαύτως καὶ τὰς πόρτας. τὰ δὲ τείχη τοῦ κάστρου
likewise also the gates the and walls of-the fortress

ἔστωσαν ἐλεύθερα· μὴ ἔστω οἰκία σύγκολλα αὐτοῖς, ἀλλὰ
let-be free not let-be house stuck-on them but
καὶ εἰ ἔστι, κατάστρεψον αὐτήν, καὶ ἐκγύμνωσον τὰ τείχη
and if there-is overturn it and strip-bare the walls
καὶ ἔνδον καὶ ἔξω, ὡσαύτως καὶ τὰς πόρτας πάσας
both inside and outside likewise also the gates all
παντελῶς, ἵνα ἔχῃς ἄδειαν διέρχεσθαι καὶ βλέπειν αὐτά. εἰ
wholly that you-have leave to-go-through and to-see them if
δὲ ἀρχαῖος οἰκός ἐστι καὶ πολύτιμος σύγκολλα τοῦ τείχους,
and old house it-is and very-valuable stuck-on the wall
μή σε πτοήσῃ ἡ καταστροφὴ αὐτοῦ, ἀλλὰ κατάλυσον
not you let-terrify the overturning its but tear-down
αὐτόν. εἶπω γάρ σοι τοιοῦτόν τι. ἡ Ἱδροῦντα πόλις
it let-me-tell for to-you such something — Hydrunta city
ἐστὶ τῆς Ἰταλίας παρὰ θάλασσαν, πολυάνθρωπος καὶ
is — of-Italy by sea populous and
πλουσία. ἐφύλαττε δὲ αὐτὴν Ἱδρουντιανὸς ὁ Μαλαπέτζης,
rich guarded and it Hydruntianos the Malapetzes
ἔχων εἰς φυλακὴν τοῦ κάστρου Ῥὼς καὶ Βαράγγους
having for guard of-the fortress Rus and Varangians
κονταράτους τε καὶ πλοίμους. εἶχε δὲ ὁ αὐτὸς Μαλαπέτζης
spearmen both and seamen had and the same Malapetzes
ἀνεψιὰν, ἥτις εἶχε σύγκολλα τοῦ τείχους οἶκον. ὁ δὲ θεῖος
niece who had stuck-on the wall house the and uncle
αὐτῆς τὸ μὲν ὡς ἀρχαίου, τὸ δὲ ὡς πολυτίμου, πῇ δὲ
her partly indeed as old partly and as very-valuable partly and
καὶ ὡς τῆς ἀνεψιᾶς αὐτοῦ ὄντος ἐφείσατο αὐτοῦ καὶ οὐ
also as of-the niece his being spared it and not
κατέλυσεν αὐτὸν, μὴ ἔχων ὑπόνοιαν ἐξ αὐτοῦ τὴν οἱανοῦν.
tore-down it not having suspicion from it the any-kind
οἱ δὲ Φράγγοι πολλὰ κοπιάσαντες εἰς τὸ παραλαβεῖν
the and Franks much having-toiled for the to-take-over

ἀπὸ πολέμου τὴν Ἱδροῦντα οὐκ ἠδυνήθησαν. τί οὖν
from battle — Hydrunta not were-able what then
σοφίζεται ὁ κόμης αὐτῶν; μηνύει τῇ ῥηθείσῃ ἀνεψιᾷ τοῦ
contrives the count their sends-word to-the said niece —
Μαλαπέτζη ὅτι· εἰ ποιήσεις με εἰσελθεῖν διὰ τοῦ τείχους
of-Malapetzes that if you-will-make me to-enter through the wall
εἰς τὸ κάστρον, ἵνα σε λάβω γυναῖκα· καὶ ὀμνύει αὐτῇ,
into the fortress that you I-take wife and swears to-her
δοὺς αὐτῇ καὶ δῶρα πολλά. ἡ δὲ ὑπὸ τῆς ἐπιθυμίας
having-given her also gifts many she and by the desire
ὑποσυρεῖσα κατένευσε καὶ ἐποίησε, καὶ διὰ νυκτὸς διὰ τοῦ
drawn-down consented and did and by night through the
τείχους ἀνεβίβασε μετὰ σχοινίου τινὰς τῶν Φράγγων τοὺς
wall raised-up with rope some of-the Franks the
λογιωτάτους καὶ κριτοτέρους, οἵτινες διὰ τῆς ἐπιούσης
most-reasonable and more-select who during the following
νυκτὸς τρυπήσαντες τὸ τεῖχος τοῦ κάστρου εἰσήγαγον
night having-pierced the wall of-the fortress brought-in
Φράγγους λαὸν πολὺν καὶ πρὸ τοῦ διαφαῦσαι ἀλαλάξαντες
Franks army much and before the dawning raising-war-cries
ἐπῆλθον τοῖς ἐν τῇ πόλει. οἱ δὲ ἀπροσδοκήτως τοὺς
attacked the(-ones) in the city they and unexpectedly the
ἐχθροὺς ἔνδον τοῦ κάστρου ἰδόντες ὥρμησαν εἰς φυγήν. τὸ
enemies inside the fortress having-seen rushed into flight the
γὰρ κακὸν αἰφνιδίως ἐπελθὸν καὶ τοὺς πάνυ ἀλκιμωτάτους
for evil suddenly having-come even the very most-valiant
καὶ λογικωτάτους ἀπόλλυσιν. αὐτίκα γοῦν ὁ τοῦ
and most-reasonable destroys at-once at-any-rate the(-one) of-the
κάστρου τὴν πρόνοιαν ποιούμενος Μαλαπέτζης φεύγων
fortress the provision making Malapetzes fleeing
εἰσῆλθε μόνος εἰς πλοῖον καὶ σέσωσται σωτηρίαν ἐπίψογον
entered alone into a-ship and was-saved salvation blameworthy

καὶ μεταλύπης πρόξενον, τὴν δὲ γυναῖκα καὶ τὰ τέκνα
and of-regret cause the and wife and the children
κατέλιπε εἰς τὰς χεῖρας τῶν ἐχθρῶν. πρόσεχε οὖν τί
he-left in the hands of-the enemies take-heed then what
αὐτῷ συνέβη ἐκ τοῦ μὴ ἔχειν ἀκρίβειαν.
to-him happened from the not to-have exactness
τερον πρὸς τὸ ἠτιμασθῆν σε εἰς πολεμον. 79
other for the to-be-prepared you in war
Ἐὰν φυλάττῃς κάστρον καὶ ἀκούσῃς ἔρχεσθαι πρός
if you-guard fortress and hear to-be-coming to
σε τὸν ἐχθρόν, εὐτρέπισον σεαυτὸν πρὸς τὸ δέξασθαι
you the enemy prepare yourself for the to-receive
πόλεμον· οἰκονόμησον τὰ τείχη τὰ διερρωγότα, τοὺς
battle manage the walls the(-ones) broken the
πύργους τοὺς προμαχῶνας κατοχύρωσον, σώρευσον λίθους
towers the battlements fortify heap-up stones
ἐπάνωθεν τῶν τειχέων, πλέξον λέσας, ποίησον χάντακας
above the walls weave hurdles make ditches
διπλοῦς καὶ τριπλοῦς καὶ βαθυτάτους καὶ πλατεῖς, καὶ
double and triple and deepest and broad and
ἔξω τῶν χαντάκων λάκκους εἰς τὸ ὀλισθαίνειν τοὺς
outside the ditches pits for the slipping the
ἵππους, ἐπίστησον μαγγανικὰ τοῖς τείχεσι καὶ τζάγρας,
horses set engines on-the walls and crossbows
ποίησον ἅρπαγας οὓς λύκους καλοῦσιν, εἰς ἄμυναν τῶν
make grapples which wolves they-call for defense of-the
κριῶν. καὶ εἰ προσβάλλουσί σοι μετὰ κριοῦ, δράξον
rams and if they-attack you with ram grasp
αὐτὸν μετὰ τῶν ἁρπάγων. ἔχων ἑτοίμους βόας ἔνδον καὶ
it with the grapples having ready oxen inside and
ἐπιδήσας αὐτοῖς τὸν λύκον σύρειν αὐτοὺς ἀνάγκασον· εἰ
having-bound to-them the wolf to-drag them compel if

δ᾽ οὐκ ἔστιν ἐπιτήδειον σύρειν, ἐπίδησον αὐτὸν εἰς ὀχυρὸν
and not it-is fitting to-drag bind it to strong
τόπον, ὥστε μὴ δύνασθαι ὀπισθοποδῆσαι. εἰ δὲ θελήσει
place so-as not to-be-able to-move-back if and he-will-wish
παρασκάψαι τὰ θεμέλια, σκάψον σὺ μᾶλλον ἔμπροσθεν καὶ
to-dig-under the foundations dig you rather in-front and
σύγκολλα τῷ τείχει εἰς βάθη ὅθεν νοεῖς ὅτι μέλλει ὁ
stuck-to the wall to depths whence you-perceive that is-about the
ἐχθρὸς ὑποδῦναι τοῖς θεμελίοις, καὶ ἔχε ἄνδρας γενναίους
enemy to-get-under the foundations and have men noble
ηὐτρεπισμένους καὶ πρὸς μάχην ἑτοίμους, ἵνα ὁπόταν ὑπὸ
prepared and for battle ready that whenever under
γῆν ἐρχόμενος· ὑποδύνῃ τοῖς θεμελίοις, ἀνακύψῃ καὶ μὴ
earth coming he-gets-under the foundations he-come-up even not
βουλόμενος ἐν ᾧ τόπῳ σὺ ἔσκαψας· ἀνακύψας δὲ καὶ
wishing in which place you dug having-come-up and also
ἀπὸ τοῦ ὀρύγματος ἀγανακτήσας κρατηθήσεται ὑπὸ τῶν
from the trench vexed he-will-be-seized by the
σῶν. καὶ αὐτῷ σφαλερὸν τὸ μηχάνημα, σὺ δὲ ἕξεις
yours and for-him perilous the device you and you-will-have
τὸ ἀσφαλές. εἰ γὰρ ποιήσεις τοῦτο, ἕξεις ἄδειαν καὶ
the safety if for you-will-do this you-will-have leave also
ἀπὸ τῶν προμαχώνων ῥίπτειν μεγίστους λίθους ἐπὶ τῷ
from the battlements to-throw greatest stones on the
σῷ ὀρύγματι, ἔνθα ἐκεῖνος ἀνακύψει, καὶ φονεύσεις αὐτόν.
your trench where that-one will-come-up and you-will-kill him
εἰ δὲ ποιήσει χωματισμόν, ἔχε ὕλην ἡτοιμασμένην καὶ
if and he-will-make earthwork have wood prepared and
κτίσον ἔνδον πρὸς τὸ πάχος τοῦ τείχους καὶ ἕτερον
build inside toward the thickness of-the wall also another
τεῖχος, καὶ ποίησον αὐτὸ συγκεκολλημένον τῷ τείχει τοῦ
wall and make it stuck-to the wall of-the

κάστρου, κείμενον ἄντικρυς τοῦ χωματισμοῦ, καὶ ἰσάσας
fortress lying opposite the earthwork and having-leveled
αὐτὸ μετὰ τοῦ περιπάτου καὶ ἐνώσας αὐτό, ὡς εἴρηται,
it with the walkway and having-united it as was-said
μετὰ τοῦ παλαιοῦ τείχους, ποίησον ἀμφότερα τεῖχος
with the old wall make both wall
ἕν, καὶ ὕψωσον αὐτὸ εἰς ὕψος πολύ. ὑψωμένου δὲ τοῦ
one and raise it to height great being-raised and the
χώματος ὑπερβαινέτω εἰς ὕψος οἰκοδομούμενον τὸ σὸν
mound let-surpass in height being-built the your
τεῖχος καὶ οὐ κατακυριεύσει σου ὁ χωματισμός, διὰ
wall and not will-master you the earthwork because-of
τὸ εἶναί σε εἰς ὑπερέχον ὕψος. διὰ τοῦτο δέ σοι λέγω
the to-be you at surpassing height because-of this and to-you I-say
ὅτι· κτίσον ἔνδον τοῦ τείχους καὶ ἕτερον καὶ ἕνωσον
that build inside the wall also another and unite
ἀμφότερα τείχη εἰς ἕν, διότι ἐὰν οὐκ ἔχει τὸ τεῖχος τὸ
both walls into one because if not has the wall the
πάχος πολὺ καὶ ὑψώσεις αὐτό, καταπίπτει. τὸν δὲ παρὰ
thickness great and you-will-raise it it-falls-down the and by
τοῦ ἐχθροῦ γινόμενον χωματισμόν, εἰ δύνασαι, καῦσον,
the enemy made earthwork if you-can burn
ἐπεὶ οὐκ ἔστιν ἅπας ὁ χωματισμὸς χῶμα, ἀλλὰ καὶ ξύλα.
since not is all the earthwork earth but also timbers
περι τοῦ μὴ ἐξελθεῖν σε καὶ ποιῆσιν πόλεμον. 80
about the not to-go-out you and to-make battle
Ἐὰν ἔλθῃ ὁ ἐχθρὸς μετὰ πάσης αὐτοῦ τῆς δυνάμεως, μὴ
if comes the enemy with all his the force not
ἐξέλθῃς ἔξω τοῦ κάστρου πολεμῆσαι αὐτῷ, ἀλλὰ φύλαττε
go-out outside the fortress to-make-war-on him but guard
καὶ πολέμησον αὐτῷ ἀπὸ τῶν προμαχώνων ἕως δύο καὶ
and make-war-on him from the battlements for two and

τριῶν ἡμερῶν. στοχασάμενος δὲ αὐτοῦ τὴν δύναμιν, τὴν
three days having-estimated and his the force the
ἐνέργειαν καὶ τὸν πόλεμον καὶ τὰς μηχανὰς, τότε, εἰ
energy and the battle and the devices then if
δύνασαι, ἐξαίφνης ἀκρωτηρίασαι αὐτόν. ἐξελθέτωσαν οἱ
you-can suddenly to-maim him let-go-out the(-ones)
μὴ φυλάσσοντες τὰ τείχη, οἱ δὲ ἐπὶ τῶν τειχέων τὸ
not guarding the walls the(-ones) and on the walls —
σύνολον μὴ κατιέτωσαν· ἀρκεῖ γάρ σοι καὶ τὸ φυλάττειν
at-all not let-them-come-down it-suffices for to-you also the guarding
τὸ κάστρον. εἴπω δέ σοι τι τοιοῦτον συμβάν.
the fortress let-me-tell and to-you something such having-happened
ὁ Βοϊάνος κάστρον ἐστὶ βουλγαρικὸν ὀχυρόν. εἰσελθὼν
— Boïanos fortress is Bulgarian strong having-entered
δὲ ὁ βασιλεὺς κύριος Μιχαὴλ εἰς πόλεμον εἰς Βουλγαρίαν
and the emperor lord Michael to war into Bulgaria
καὶ ἐπιβὰς τῇ Τριαδίτζῃ κατέλαβεν καὶ τὸν Βοϊάνον.
and having-set-foot-on — Triaditza reached also — Boïanos
ἦσαν ἐκεῖ ἄνδρες ὀνομαστοὶ καὶ πολεμισταὶ Βούλγαροι, ὁ
there-were there men famous and warlike Bulgarians the
δὲ ἐξάρχων αὐτῶν ἐκεῖσε ἦν ὁ Βότκος οὕτω καλούμενος.
and leader their there was — Botkos so called
θαρρήσαντες δὲ εἰς τὴν ἀνδρείαν αὐτῶν ἐξέρχονται ἔξω
having-trusted and in the bravery their they-come-out outside
τοῦ κάστρου πολεμῆσαι, ὥσπερ αἰσχυνόμενοι ἔνδον εἶναι
the fortress to-make-war as-if being-ashamed inside to-be
τοῦ κάστρου. συναφθέντος δὲ τοῦ πολέμου καὶ τῆς
the fortress having-been-joined and the war and the
μάχης κραταιᾶς γενομένης τρέπονται οἱ ὀνομαστοὶ ἐκεῖνοι
battle fierce having-become are-routed the famous those
Βούλγαροι. θελόντων οὖν αὐτῶν εἰσελθεῖν τὴν πύλην τοῦ
Bulgarians wishing then them to-enter the gate of-the

κάστρου συνῆλθον αὐτοῖς καὶ οἱ Ῥωμαῖοι καὶ ἑλόντες
fortress entered-together with-them also the Romans and having-taken
τὴν πόλιν ἐποίησαν φόνον μέγαν. πρόσεχε οὖν τούτοις.
the city made slaughter great take-heed then to-these(-things)

VI · MORE STORIES AND THE HOUSEHOLD

Moreia's defenders burned Basil II's siege mound; Symeon's men cut the pivots of a Greek city's raised gates; Chosroes took Antioch where its walkway collapsed; Hagarene pirates came to Demetrias as traders; Robert the Frank seized Teras of Bisignano at a parley. Officers obey their general, and zeal is the soldier's only road to success. A man living at home works his land, plants trees, and builds mills, never borrowing, since a lender shames his debtor in public. He keeps the daily hours of prayer.

περι ἑτέρου κάστρου ἵστορία. 81
about another fortress story
Εἶπω δέ σοι καὶ ἕτερον τοιοῦτον συμβάν. ἔστι
let-me-tell and to-you also another such having-happened there-is
κάστρον ὀνομαζόμενον Μόρεια μέσον Φιλίππου πόλεως
fortress named Moreia between of-Philip city
καὶ Τριαδίτζης, κατείχετο δὲ ὑπὸ τῶν Βουλγάρων.
and Triaditza it-was-held and by the Bulgarians
ὁπλισθεὶς δὲ πρὸς μάχην ὁ πορφυρογέννητος βασιλεὺς
armed and for battle the born-in-the-purple emperor
κῦρ Βασίλειος καὶ καταλαβὼν τὴν Μόρειαν ἐπιστήσας
lord Basil and having-reached — Moreia having-set
μαγγανικὰ ἐσφενδοβόλει βιαίως, εἶτα ποιεῖ χωματισμόν. ὡς
engines slung violently then makes earthwork as
οὖν ὕψωσεν ὁ χωματισμός, μηχανῶνται οἱ ἔνδον τοῦ
then rose the earthwork contrive the(-ones) inside the

κάστρου μηχάνημα μνήμης ἄξιον. νεωτέρους γὰρ γενναίους
fortress device of-memory worthy younger(-men) for noble
δώροις δεξιωσάμενοι ἀπέστειλαν· οἱ δὲ ὑπεισελθόντες
with-gifts having-welcomed they-sent they and having-crept-in
ἔνδον τοῦ χωματισμοῦ διὰ τῶν ἔξωθεν ξύλων καὶ εἰς
inside the earthwork through the outside timbers and to
τὸ πρόσω χωρήσαντες, ἔχοντες δᾷδας καὶ ῥητίνην καὶ
the forward having-gone having torches and resin and
πυρεκβόλους ἅπτουσιν ἔνδον καὶ ἐξέρχονται. καὶ ἡ μὲν
fire-throwers kindle inside and come-out and the indeed
φλὸξ ἔξω οὐχ ὡρᾶτο, διὰ τὸ εἶναι εἰς βάθος ἔνδον
flame outside not was-seen because-of the to-be in depth inside
τῶν χωμάτων καὶ τῶν ξύλων, περιλαβοῦσα δὲ διὰ
the mounds and the timbers having-seized and through
πάσης τῆς νυκτὸς τὰ ἐν τῷ χωματισμῷ πάντα πρὸς
all the night the(-things) in the earthwork all toward
ὄρθρον ἐξαίφνης πρὸς ὕψος ἐρριπίσθη καὶ ἀπώλετο ὁ
dawn suddenly to height was-fanned and perished the
χωματισμός. ὁ δὲ βασιλεὺς λυπηθεὶς ἀνεχώρησε, καὶ
earthwork the and emperor having-been-grieved withdrew and
ἔμειναν οἱ τοῦ κάστρου ἀχείρωτοι καὶ ἀήττητοι.
remained the(-ones) of-the fortress unsubdued and undefeated

82 ἕτερον ἱστορία.
other story

*** ἦν τις πόλις ἐν Ἑλλάδι πολυάνθρωπος. ἀγωνισάμενος
(lacuna) was some city in Hellas populous having-struggled
οὖν πολλὰ Συμεὼν ὁ ἄρχων, Βουλγάρων ὁ τότε
then much Symeon the ruler of-Bulgarians the then
τύραννος, εἰς τὸ ταύτην χειρώσασθαι, εἰς κενὸν αὐτῷ
tyrant for the it to-overpower in vain for-him
γέγονὲν ὁ κόπος. σοφίζεται οὖν ποιῆσαι ἀγάπην μετὰ τῶν
became the toil he-contrives then to-make love with the

πολιτῶν κάστρου, ὡς δῆθεν ἀποστελλόμενοι παρ᾽ αὐτοῦ
citizens of-the-fortress as forsooth being-sent by him
μήνυμα φέροντες. ἦσαν δὲ οἱ ἀποστελλόμενοι δεινοὶ
message carrying were and the(-ones) being-sent clever
εἰς τὸ στοχάσασθαι, ἀλκιμώτατοί τε καὶ ῥωμαλεώτατοι.
at the observing most-valiant both and strongest
οἵτινες στοχαζόμενοι εἶδον τὰς πύλας τῆς πόλεως
who observing saw the gates of-the city
μετεώρους ἐχούσας τὰς στρόφιγγας καὶ τὰς πύλας
raised having the pivots and the gates
ἀφεστηκυίας τῆς γῆς. κατανοήσαντες δὲ τοῦτο ἐλάλησαν
standing-off-from the ground having-perceived and this spoke
εἰς τὰ ὦτα τοῦ τυράννου. ὁ δὲ ἐπιλεξάμενος ἄνδρας
into the ears of-the tyrant he and having-chosen men
πέντε γενναίους ἀπέστειλεν εἰσελθεῖν εἰς τὸ κάστρο
five noble sent to-enter into the fortress
προφάσει δουλείας. ἦν δὲ παραγγείλας αὐτοῖς βαστάζειν
on-pretext of-service he-had and ordered them to-carry
πελέκεις εἰς τὰς ζώνας αὐτῶν ὄπισθεν, ὁπηνίκα δὲ τῇ
axes in the belts their behind when and the
πύλῃ προσβάλλουσι τοὺς μὲν τὴν πύλην φυλάττοντας
gate they-attack the(-ones) indeed the gate guarding
διαχειρώσασθαι, τὰς δὲ στρόφιγγας τῶν πυλῶν ἀποκόψαι.
to-dispatch the and pivots of-the gates to-cut-off
ὃ δὴ καὶ ἐποίησαν. ἀποκοπέντων γὰρ τῶν στροφίγγων
which indeed also they-did having-been-cut-off for the pivots
κατηνέχθησαν εἰς γῆν αἱ πύλαι. εὐθὺς οὖν ποιήσαντες
were-brought-down to ground the gates at-once then having-made
σημεῖον ὃ ἐνετείλατο αὐτοῖς, καταλαβεῖν πεποιήκασι
sign which he-commanded them to-seize they-made
τάχιστα καὶ οὓς εἶχεν εἰς τοῦτο παρασκευασμένους ὁ
most-quickly and whom he-had for this prepared the

τύραννος. θορυβηθέντων δὲ τῶν πολιτῶν διὰ
tyrant having-been-thrown-into-confusion and the citizens because-of
τὸ γεγονὸς εἰσεπήδησαν ἔνδον τῶν πυλῶν οἱ τοῦ
the happening leapt-in inside the gates the(-ones) of-the
τυράννου καὶ ἐκράτησαν τὴν πόλιν ἀναιμωτί.
tyrant and seized the city bloodlessly
83 περι τῆς μεγάλης ἀντιόχείας.
about the great Antioch
Ἡ δὲ μεγάλη Ἀντιόχεια οὐκ ἐκ τῶν νομιζομένων
the and great Antioch not from the supposed
ὀχυρωμάτων αὐτῆς παρεδόθη. καὶ γὰρ ὁ Χοσρόης ὁ
strongholds its was-handed-over and for — Chosroes the
τῶν Περσῶν βασιλεὺς προσβαλὼν αὐτῆς τοῖς τείχεσιν οὐκ
of-the Persians king having-attacked its the walls not
ἠδυνήθη ταύτην παραλαβέσθαι. ἦν δὲ εἰς ἕνα τόπον τὸ τεῖχος
was-able it to-take-over was and in one place the wall
πάνυ στενότατον. μὴ ἐχόντων δὲ ἄδειαν τῶν φυλάκων ἐν τῷ
very most-narrow not having and room the guards in the
περιπάτῳ διαβαίνειν εὐρυχώρως ἀπεχρέμασαν ξύλα μακρὰ
walkway to-pass spaciously hung-out timbers long
ἐπίσης τῷ περιπάτῳ, δήσαντες αὐτὰ τοῖς προμαχῶσιν ἐν
level with-the walkway having-bound them to-the battlements with
σχοινίοις. ἀνελθόντων δὲ ἀνθρώπων πλείστων καὶ βάρους
ropes having-gone-up and men very-many and weight
ἤδη δι᾽ αὐτῶν ἐπιτεθέντος τοῖς ξύλοις, ἑστῶτες κατέπεσον.
already through them put on-the timbers standing fell-down
ταραχθέντος δὲ ἐπὶ τούτοις τοῦ λαοῦ καὶ προσδοκήσαντος
having-been-troubled and at these the army and having-expected
εἰσιέναι τοὺς πολεμίους καὶ τὰ τείχη καταλιπόντος καὶ
to-be-coming-in the enemies and the walls having-left and
φυγόντος, ὁ Χοσρόης ἀναιμωτὶ τὴν πόλιν ἔλαβεν.
having-fled — Chosroes bloodlessly the city took

ἕτερον περι τοῦ μὴ πιστέβην ὅρκον εἰς κάστρον. 84
another about the not to-trust oath in fortress
Ἐὰν ἔλθῃ ἔθνος εἰς τὸ κάστρον σου καὶ ποιήσῃ ἀγάπην
if comes nation to the fortress your and makes love
μετὰ σοῦ καὶ ὁμόσῃ σοι, μὴ πιστεύσῃς αὐτῷ, ἀλλὰ
with you and swears to-you not trust him but
μᾶλλον τότε φύλαττε. καὶ εἰ θελήσει ποιῆσαι πανήγυριν
rather then guard and if he-will-wish to-make fair
πωλεῖν τε καὶ ἀγοράζειν, ποιησάτω· πλὴν μὴ ἵστησι
to-sell both and to-buy let-him-make(-it) but not let-him-set
ταύτην σύνεγγυς τοῦ κάστρου. ἄξιον γὰρ ἐπιμνησθῆναι
it near the fortress worthy for to-recall
πόλεως τῆς Δημητριάδος τί πέπονθε νεωστί. πέντε γὰρ
of-city — of-Demetrias what it-suffered lately five for
πλοῖα Ἀγαρηνῶν πειρατῶν ἦλθον ὥρᾳ πρώτῃ τῆς ἡμέρας·
ships of-Hagarene pirates came at-hour first of-the day
οἱ δὲ τῆς πόλεως προμαθόντες τὴν ἔφοδον αὐτῶν
the(-ones) and of-the city having-learned-beforehand the attack their
ἦσαν παρασκευασμένοι. ἐλθόντων οὖν τῶν Ἀγαρηνῶν
were prepared having-come then the Hagarenes
ἐμηνύθη παρ᾽ αὐτῶν τοῖς ἐν τῇ πόλει ὅτι· ἡμεῖς
it-was-announced by them to-the(-ones) in the city that we
οὐ πολεμῆσαι ἤλθομεν, ἀλλὰ ποιῆσαι φόρον καὶ πωλῆσαι
not to-make-war came but to-make market and to-sell
αἰχμαλώτους καὶ πράγματα ἃ ἔχομεν ἀπὸ κούρσου·
captives and goods which we-have from raid
καὶ εἰ κελεύετε, ὀμνύμεθα ὑμῖν καὶ διδόαμεν καὶ ὀψίδας
and if you-bid we-swear to-you and we-give also hostages
καὶ ποιοῦμεν πραγματείαν. οἱ δὲ ἐπίστευσαν αὐτοῖς ἐξ
and we-make trade they and believed them from
ἀπειρίας, καὶ ὀμνύουσιν ἀμφότεροι. τῇ γὰρ ἀπειρίᾳ
inexperience and swear both by-the for inexperience

προσπεσών τις, εἰ μὲν ἀγαθόν ἐστιν, εἰς ἄμετρον χαρὰν
having-fallen-upon someone if indeed good it-is into immoderate joy
καὶ ἀγενὲς θράσος ἐξολισθῆσαι πεποίηκεν, εἰ δέ τι κακὸν
and ignoble boldness to-slip has-made if and some evil
ἢ φοβερὸν, φανταζομένης τῆς ψυχῆς ἔκπληξιν ἐμποιεῖ.
or fearful imagining the soul consternation produces
δόντες οὖν λόγον δι' ὅρκων ἀμφότεροι καὶ ὀψίδας
having-given then word through oaths both and hostages
ἠμερίμνησαν. ἦν δὲ ἐκεῖσε ἄνθρωπός τις Βυζάντιος
became-careless there-was and there man some Byzantine
μὲν τὸ γένος, οἰκῶν δὲ ἐν Δημητριάδι, δολερὸς τὰ
indeed the race dwelling and in Demetrias crafty the
μάλιστα· Νῶε δὲ τῷ ῥηθέντι ἀνθρώπῳ ὄνομα. οὗτος
most Noah and to-the said man name he
πάσῃ μηχανῇ ἐμηχανήσατο τὰ τῶν ἐντοπίων χρήματα
by-every device contrived the of-the locals money
καὶ κτήματα ἀφελέσθαι καὶ ἴδια ταῦτα ποιῆσαι. δυνάστης
and possessions to-take-away and own these to-make potentate
οὖν τότε τυγχάνων ὁ τοιοῦτος ἐν Δημητριάδι, ἐφιέμενος
then then being the such(-man) in Demetrias desiring
δὲ καὶ ἀπὸ τῶν Σαρακηνῶν τι καρπώσασθαι, οὐ
and also from the Saracens something to-reap not
συνεχώρησεν αὐτοῖς ἀπελθεῖν μήκοθεν τοῦ κάστρου καὶ τὸν
allowed them to-go far-off the fortress and the
φόρον ποιῆσαι, ἀλλ' ἐποίησεν αὐτοὺς ποιῆσαι τὴν πρᾶσιν
market to-make but made them to-make the sale
σύγκολλα τοῦ τείχους, τοῦτο σοφισάμενος ὅτι εἰ μὲν
stuck-to the wall this having-contrived that if indeed
ἀπομήκοθεν τοῦ κάστρου γένηται ἡ πρᾶσις, οὐ δύναται
far-off the fortress happen the sale not he-can
ἀπελθεῖν καὶ ἰδεῖν τί πωλοῦσιν, εἰ δὲ σύγκολλα τοῦ
go and to-see what they-sell if and stuck-to the

τείχους, ἀπὸ τοῦ πύργου ἔχει βλέπειν τί ἀρεστὸν αὐτῷ
wall from the tower he-has to-see what pleasing to-him
ἐστὶν καὶ ἀναλαβέσθαι ὡς δῆθεν ἀγοράσων τὸ τοιοῦτον,
is and to-take-up as forsooth going-to-buy the such(-thing)
ἑσπέρας δὲ γενομένης μηδὲν λαβόντες ὑποχωρήσωσι κενοί.
evening and having-come nothing having-taken they-withdraw empty
πραγματευσάμενοι οὖν οἱ τοιοῦτοι ὀλίγον προσεποιήσαντο
having-traded then the such(-men) a-little pretended
εἰσελθεῖν εἰς τὰ πλοῖα ὑετοῦ ῥαγδαίου κατενεχθέντος.
to-enter into the ships rain violent having-come-down
οἱ δὲ τῆς πόλεως κατελθόντες τῶν τειχέων εἰσῆλθον
the(-ones) and of-the city having-come-down from-the walls they-entered
εἰς τὰς οἰκίας διὰ τὸν ὑετὸν, καταλιπόντες φύλακας
into the houses because-of the rain having-left guards
ὀλίγους, οἳ δι᾽ ἀπειρίαν καὶ αὐτοὶ ἠμέλησαν. οἱ δὲ
few who through inexperience also themselves neglected the and
Ἀγαρηνοὶ μὴ μελλήσαντες ἐποίησαν δοκιμὴν ῥίψαντες
Hagarenes not having-delayed made trial having-thrown
ἀπὸ τῶν πέντε πλοίων ἀνὰ πέντε ἄνδρας ἐνόπλους.
from the five ships by five men armed
οἳ καὶ διαβάντες ἐκ πλαγίου τοῦ κάστρου, ὅθεν οὐκ
who also having-crossed from flank of-the fortress whence not
εἶχον οἱ ἐντόπιοι ὑποψίαν, ἀνῆλθον εἰς τοὺς προμαχῶνας
had the locals suspicion went-up to the battlements
τοῦ κάστρου διὰ τῶν σύγκολλα τοῦ τείχους οἰκιῶν
of-the fortress through the stuck-to the wall houses
καὶ κεράμων καὶ ἐκράτησαν πόλιν τοιαύτην ὀχυρὰν
and tiles and seized city such strong
καὶ βρίθουσαν παντὸς ἀγαθοῦ ἐπευθείας καὶ χωρὶς
and teeming with-every good straightway and without
μάχης.
battle

85 ἄλλο περι φράγγου.
other about a-Frank
Εἶπω δέ σοι καὶ ἕτερον [ἐὰν ἔχῃς χάρισμα Θεοῦ,
let-me-tell and to-you also another if you-have gift of-God
εἶ στρατηγικώτατος], ὃ Τήρας ὁ Καλαβρὸς πέπονθεν
you-are most-skilled-general what Teras the Calabrian suffered
πόλεως ὢν φύλαξ τῆς Βισινιάνων. ἦν γὰρ πλούσιος
of-the-city being guard — of-Bisignano he-was for rich
πάνυ καὶ εὐγενὴς καὶ πρῶτος ἄνθρωπος τῆς χώρας. ὁ δὲ
very and well-born and first man of-the land — and
Ῥουπέρδος ὁ Φράγγος κατὰ συγχώρησιν Θεοῦ γεγονὼς
Robert the Frank by permission of-God having-become
τύραννος ἐσπούδαζε κρατῆσαι αὐτόν. ποιήσας οὖν πᾶσαν
tyrant strove to-seize him having-made then every
μηχανὴν ἀπεκρούσθη. τί οὖν ποιεῖ; ἔρχεται ὡς φίλος ἔξω
device he-was-repulsed what then does-he he-comes as friend outside
τῆς πόλεως καὶ μηνύει αὐτῷ ἐξελθεῖν ἔξω τῆς πύλης, ὡς
the city and sends-word to-him to-come-out outside the gate as
δῆθεν ἀναγκαίας ὑποθέσεως ἕνεκα καὶ μυστηρίου. ἐξέρχεται
forsooth necessary matter for-the-sake and secret comes-out
οὖν ὁ Τήρας ἔξω μὲν τῆς πύλης τοῦ κάστρου, ἔσω δὲ τοῦ
then — Teras outside indeed the gate of-the fortress inside and the
χάντακος. προσεποιήσατο οὖν ὁ Φράγγος φοβεῖσθαι τοὺς
ditch pretended then the Frank to-fear the(-ones)
συνεξελθόντας τῷ Τήρᾳ. εἶτα προσέταξεν ὁ Τήρας αὐτοὺς
having-come-out-with — Teras then ordered — Teras them
ὑποχωρῆσαι, καὶ μονωθείς, ἔστησαν ἀμφότεροι εἰς ὁμιλίαν. ὁ
to-withdraw and left-alone stood both for conversation the
δὲ Φράγγος εἶχεν παρασκευασμένους ἄνδρας ἐπιλεκτοὺς τρεῖς
and Frank had prepared men picked three
ἐπικαθημένους ἵππους πολυτίμους, οὕτινες καταπτερνίσαντες
sitting-on horses very-valuable who having-spurred

ἐπήδησαν τὸν χάντακα καὶ κρατήσαντες αὐτὸν αὐτίκα
leapt the ditch and having-seized him at-once
εἰς τοὐπίσου μετ᾽ αὐτοῦ ἀνέκαμψαν, καὶ ἐχειρώσαντο τὸν
to the-back with him turned-back and overpowered the
θαυμαστὸν ἐκεῖνον ἄνδρα ὡς ἀνδράποδον. ἃ δὲ βάσανα
wondrous that man as a-slave what and tortures
αὐτῷ ἐνεδείξαντο οὐκ ἐξικανῶ τοῦ λέγειν. φύλαττε οὖν
on-him they-displayed not I-suffice for-the telling guard then
τὰς βουλὰς τῶν ἐναντίων καὶ μὴ πιστεύῃς αὐτοῖς.
the counsels of-the opponents and not trust them
περι τοῦποτηριτοῦ καὶ τρομάρχου· καὶ τῶν τοιούτων. 86
about of-the-topoteretes and turmarch and the such(-ones)
Εἰ δὲ τοποτηρητὴς εἶ εἴτε ἄλλην τινὰ ἐξουσίαν ἔχεις
if and topoteretes you-are or other some authority you-have
καὶ ὑπὲρ ἐξουσίαν τοῦ στρατηγοῦ, μὴ ἀντιτάττῃ αὐτῷ, ἀλλ᾽
even above authority of-the general not oppose him but
ἐπάκουε αὐτοῦ ἐν πάσῃ ὑποταγῇ, καὶ ἂν ἀποστέλλῃ παρ᾽
obey him in all submission and if he-sends from
αὐτοῦ, ἔνθα καὶ προστάσσει σοι ἄπελθε μετὰ προθυμίας. καὶ
him where also he-orders you go with eagerness and
μὴ τῷ σχήματι μὲν προθυμῇς, τῇ δὲ γνώμῃ οὐ προθυμῇς,
not in-the bearing indeed be-eager in-the and mind not be-eager
ἀλλὰ σπούδασον οὗ ἂν σταλῇς ἵνα τὴν δουλείαν ποιήσεις
but strive whither — you-are-sent that the service you-will-do
τὴν ἐνταλθεῖσάν σοι καὶ ἄλλο τι παρὰ σεαυτοῦ
the commanded to-you and other something from yourself
θαυμαστὸν καὶ ἐπαινετόν. καὶ ἀγωνίζου ὑπερέχειν πάντας,
wondrous and praiseworthy and strive to-excel all
ὅπως γένῃ ὀνομαστός. πόθεν δὲ τοῦτο συμβαίνει;
so-that you-become famous whence and this happens

περι τοῦ ἐγρηγορὶν καὶ σπουδάζειν.
about the to-be-watchful and to-strive
οὐκ ἄλλοθεν εἰ μὴ ἀπὸ σπουδῆς καὶ ἀγρυπνίας. τὰ αὐτὰ
not from-elsewhere if not from zeal and watchfulness the same(-things)
δὲ παραγγέλλω καὶ τοῖς στρατιώταις· οὐκ εἶδον πώποτε
and I-enjoin also to-the soldiers not I-saw ever
σπουδαῖον καὶ ἄγρυπνον μὴ εἰς ἄκρον εὐημερήσαντα.
a-zealous(-man) and watchful not to the-utmost having-prospered
δουλεία γὰρ οὐκ ἀπόλλεται. ἐπεὶ δὲ οὐ πάντες τὴν εὐθεῖαν
service for not perishes since and not all the straight
ὁδεύουσιν, ἀλλ' εἰς ἀδικίας ἐκκλίνουσιν, ἁρπάζοντες οὐ
walk but to injustices turn-aside seizing not
μόνον βρώσιμα καὶ πόσιμα, ἀλλὰ καὶ κόσμια καὶ ἱμάτια,
only food and drink but also ornaments and garments
εὐοδωθέντες δὲ ἅπαξ καὶ δὶς κατὰ συγχώρησιν Θεοῦ καὶ
having-prospered and once and twice by permission of-God and
τοῦ δικαίου καταφρονήσαντες οὐκ ἐπιστρέφουσιν, οἱ δὲ
the just having-despised not they-turn-back the and
ἀδικούμενοι μὴ φέροντες τὴν βίαν εἴτε μετὰ βελῶν ἢ ξίφους
wronged not bearing the violence either with arrows or sword
κρούσαντες ἔκτειναν αὐτούς, ἱστέον ὅτι ὡς βιοθάνατοι
having-struck killed them one-must-know that as violently-dead
ἐλογίσθησαν καὶ οὐ μόνον αἰσχρῷ θανάτῳ ἑάλωσαν, ἀλλὰ
they-were-reckoned and not only by-shameful death were-taken but
καὶ τῆς μελλούσης κρίσεως πεῖραν λήψονται.
also of-the coming judgment trial they-will-receive

περὶ τοῦ ἐν οἰκία ἰδιάζοντος.
about the(-one) in house living-privately
Εἰ δὲ ἰδιάζεις εἰς τὸν οἶκόν σου καὶ οὐδὲν πράττῃς,
if and you-live-privately in the house your and nothing you-do
ποίει τὰς δουλείας τοῦ οἴκου σου δι' ὧν εὖ
do the services of-the house your through which well

διατραφήσεται ὁ οἰκός σου, καὶ μὴ ἀμέλει τούτων· οὐ
will-be-maintained the house your and not neglect these not
γάρ ἐστίν σοι ἕτερος πόρος ζωῆς ὑπὲρ τὸ ἐργάζεσθαι
for is to-you another means of-life beyond the working
τὴν γῆν. ποίησον σεαυτῷ αὐτουργίας, οἷον μυλῶνας
the land make for-yourself self-working(-things) such-as mills
καὶ ἐργαστήρια, κήπους τε καὶ ἄλλα ὅσα σοι
and workshops gardens both and other(-things) as-many-as to-you
ἐπιδώσουσι τοὺς αὐτῶν καρποὺς ἐτησίως, διά τε πάκτου
will-give the their fruits yearly through both rent
καὶ καρποῦ. φύτευσον δένδρα παντοῖα καὶ καλαμῶνας,
and fruit plant trees of-all-kinds and reed-beds
δι' ὧν ἔσται σοι εἴσοδος μὴ ἔχουσα κατ' ἔτος κόπον·
through which will-be to-you income not having every year toil
ἐκ τούτων γὰρ ἀναπαυθήσῃ. κτήνη δὲ ἔστωσάν σοι οἷον
from these for you-will-be-at-rest beasts and let-be to-you such-as
βόες ἀροτῆρες καὶ χοῖροι καὶ πρόβατα καὶ ἄλλα ζῷα
oxen plowing and swine and sheep and other animals
ἅτινα κατ' ἔτος γεννῶνται, αὐξάνονται καὶ πληθύνονται·
which every year are-born grow and multiply
ταῦτα γὰρ παρέξουσίν σοι ἀφθονίαν ἐν τῇ τραπέζῃ σου.
these for will-provide you abundance at the table your
καὶ εὐφρανθήσῃ ἐν πᾶσι, ἔν τε περισσείᾳ σίτου, οἴνου
and you-will-be-glad in all(-things) in both plenty of-grain of-wine
καὶ τῶν λοιπῶν ἁπάντων, σπερμάτων καὶ ζῴων, ἐδωδίμων
and of-the rest all seeds and animals edible
καὶ ἀγωγίμων. καὶ εἰ οὕτως βιῶν ἔχεις, μὴ ἀναπέσῃς καὶ
and draft and if thus living you-are not fall-back and
ἀμελήσῃς τοῦ βίου σου, καὶ ταῦτα πάντα μειωθήσονται.
neglect the livelihood your and these(-things) all will-be-diminished

89 περὶ τουσπουδάζειν εἰς τὸν βίον σου· ὅταν οὐκ εἰ εις
about the-striving for the livelihood your when not you-are on
ταξίδιν.
campaign
Ἀλλὰ σπούδαζε εἰς τὸ καλῶς κυβερνᾶν τὸν βίον σου.
but strive for the well to-steer the livelihood your
εἰ δὲ καὶ ἀμελήσεις, τότε τὸ σὸν κέρδος φάγωσιν οἱ
if and also you-will-neglect then the your gain will-eat the(-ones)
ὑπηρετοῦντές σοι καὶ ποιήσονται αὐτὸ ἴδιον. ἔλθῃ δὲ καὶ
serving you and will-make it their-own come and also
χρόνος ἐναντίος καὶ ἀφορησάσης τῆς γῆς οὐχ εὑρεθῇς
time adverse and having-failed the land not you-be-found
ἔχων ἐναπόθετον σῖτον καὶ λοιπὰ σπέρματα εἰς διατροφὴν
having stored grain and rest seeds for maintenance
τοῦ λαοῦ σου. θέλοντός σου δὲ ἀγοράσαι οὐχ εὑρεθήσεταί
of-the household your wishing you and to-buy not will-be-found
σοι νόμισμα. ἐμβλέψας δὲ πρὸς τοὺς ὑπηρετοῦντάς σοι
to-you coin having-looked and to the(-ones) serving you
διαλογίσῃ περὶ τῆς διατροφῆς αὐτῶν, πῶς διατραφήσονται.
you-will-reason about the maintenance their how they-will-be-maintained
στενάξεις δὲ μέγα καὶ ἐνθυμηθῇς πρός τινα ἀπελθεῖν
you-will-groan and greatly and think to someone to-go
καὶ δανείσασθαι τὰ ἀναγκαῖα, καὶ ὁ διδούς σοι οὐκ
and to-borrow the necessaries and the(-one) giving you not
ἔστιν. ὃν γὰρ αἰτήσῃ ἐρεῖ σοι· πίστευσον, εἶχον, ἀλλὰ
is whom for you-ask will-say to-you believe(-me) I-had but
πρὸ σοῦ ἄλλοι με ἠτήσαντο καὶ δέδωκα αὐτοῖς, καὶ εἰ
before you others me asked and I-have-given them and if
μὴ τὰ ἀρκοῦντά μοι ἄλλο οὐχ ὑπελείφθη μοι. καὶ
not the(-things) sufficient for-me other not was-left to-me and
ἔσται σοι τότε καὶ αἰσχύνη καὶ θλῖψις, αἰσχύνη μὲν
will-be to-you then both shame and affliction shame indeed

ὅτι ἤτησας καὶ οὐκ ἔλαβες, λύπη δὲ ὅτι οὐκ ἔχεις ποῦ
that you-asked and not received grief and that not you-have whence
λαβεῖν. εἶτα ἀπελεύσῃ πρὸς ἕτερον, ποιήσει δέ σοι τὴν
to-receive then you-will-go to another will-make and to-you the
αὐτὴν ἀπολογίαν καὶ αὐτός. εἰ δὲ καὶ δώσει, ὀλίγον
same excuse also he if and also he-will-give little
τι, καὶ τοῦτο μετ᾽ ἐγγύης καὶ μετὰ γογγυσμοῦ καὶ
something also this with surety and with grumbling and
ἀποβλέπων μεῖζόν τι παρὰ σοῦ λαβεῖν, καὶ τότε
looking-to greater something from you to-take and then
δανείσει νομίσματα. μᾶλλον δὲ εἰ εὑρεθῇ ὁ διδοὺς ὡς
he-will-lend coins rather and if is-found the(-one) giving as
οἱ πολλοί, ἀπαιτήσει καὶ τόκους καὶ ζητήσει καὶ κτῆμά σου
the many he-will-demand also interests and will-seek also property your
εἰς ὑποθήκην, σὺ δὲ ἑτοίμως καὶ μετὰ προθυμίας ποιήσεις
for pledge you and readily and with eagerness you-will-make
αὐτῷ χαρτίον, θεὶς καὶ ὅρον. εἶτα ὁ ὅρος κατέλαβεν·
for-him document having-set also term then the term arrived
περι δάνους καὶ τόκους. 90
about loan and interests
ὁ δανειστὴς ζητεῖ τὸ κεφάλαιον μετὰ τόκου, σὺ δὲ
the lender seeks the capital with interest you and
ἀναβάλλῃ ἐκ τοῦ μηδὲ ἔχειν. πολλάκις δὲ παρ᾽ αὐτοῦ
you-put-off from the not-even to-have often and by him
μηνυθεὶς καὶ μηδὲν αὐτῷ δοὺς προσαπειληθήσῃ. εἶτα
summoned and nothing to-him having-given you-will-be-threatened-besides then
εὑρών σε ἐν ἀγορᾷ ἢ ἐν πραιτωρίῳ ἢ ἐν ἐκκλησίᾳ
having-found you in market or in praetorium or in church
εἰς ἡμέραν ἑορτῆς, ἐνώπιον τοῦ λαοῦ βουλόμενος ἑαυτὸν
on day of-feast before the people wishing himself

ὑπερέχοντά σου δεῖξαι καὶ πλούσιον ἐρεῖ σοι· ἄνθρωπε,
superior-to you to-show and rich will-say to-you man
τί σοι χρεωστῶ καὶ κατέχεις τὸ πρᾶγμά μου;
what to-you I-owe and you-hold the property my
91 περὶ ὕβρης τοῦ δανιστοῦ.
about insolence of-the lender
θέλεις ἵνα σε ἀχρειώσω; ἐκεῖνος δὲ διὰ τό σε ἀχρειῶσαι
you-wish that you I-make-useless he and for the you to-make-useless
ταῦτα λέγει καὶ ἤδη ὅτι ἠχρείωσέ σε. καὶ εἰ
these(-things) says and already that he-made-useless you and if
μὲν σιγήσεις, ἐροῦσι πάντες, οἱ μὲν κατιδίαν
indeed you-will-keep-silent will-say all the(-ones) indeed privately
οἱ δὲ φανερῶς, τό. ὁ χρεωστῶν νεῦρα οὐκ
the(-ones) and openly the(-saying) the debtor sinews not
ἔχει, καὶ τό· κακὴ ἡ ἡμέρα τοῦ χρεωστοῦντος. εἰ
has and the(-saying) evil the day of-the debtor if
δὲ ἀντιλογίσῃ αὐτῷ, τότε γελάσουσι πάντες εἰπόντες
and you-argue-back to-him then will-laugh all having-said
σοι· πῶς οὐκ αἰσχύνῃ ὅτι οὕτως ἀναισχυντεῖς κατὰ
to-you how not you-are-ashamed that thus you-are-shameless against
τοῦ ποιήσαντός σοι καλόν; καὶ αὐτὸς στραφεὶς πρὸς
the(-one) having-done you good and he having-turned to
αὐτοὺς εἶπη· εἴδετε, κύριοί μου, τοιαύτην ἀναισχυντίαν;
them says did-you-see lords my such shamelessness
τότε σὺ ὥσπερ ὑπὸ ἐχίδνης δηχθεὶς τὴν καρδίαν εἰς
then you as by viper bitten the heart for
πολλὰς ἡμέρας ἀλγήσῃς καὶ εἴτε ἀποποιήσῃ πρᾶγμά
many days you-will-suffer and either you-will-give-up property
σου γονικὸν ἢ ὅπερ σὺ μετὰ πολλοῦ τοῦ κόπου
your inherited or which you with much the toil
καὶ τοῦ καύματος ἐκτήσω, καὶ παρὰ τιμὴν τοῦτο
and the heat acquired and below value this

δοὺς πληρώσῃς αὐτῷ· εἰ δὲ μὴ ποιήσεις αὐτό, καὶ
having-given you-will-pay him if and not you-will-do it also
δευτέραν κατάθεσιν παρὰ σοῦ λήψεται, ὑπισχνουμένου
second deposit from you he-will-take promising
σου διπλασιάσαι τὸν τόκον καὶ τοῦ τόκου τὸν τόκον,
you to-double the interest and of-the interest the interest
καὶ ἀναβιβασθέντος πολλοῦ ποσοῦ ἐλεεινολογήσεις [καὶ]
and having-been-raised great quantity you-will-lament and
ὃ ποτε μακάριος νῦν εἰς δικαστήρια ἑλκόμενος. εἶχόν
which once blessed now to courts being-dragged I-had
σοι δὲ καὶ ἄλλα πολλὰ περὶ τούτου εἰπεῖν, ἀλλ'
to-you and also other(-things) many about this to-say but
ἐν τούτοις ἀρκεσθήσῃ, ἐὰν εἶ φρόνιμος. φρονίμῳ
with these you-will-be-content if you-are prudent to-a-prudent
γὰρ, φησὶν, ἀνδρὶ εἷς λόγος ἀρκέσει, ἀσύνετον δὲ
for he-says to-man one word will-suffice (the)-senseless and
οὐδὲ αὐτὰ τὰ πράγματα σωφρονίσουσιν. ὅθεν χρή
not-even very the facts will-chasten whence it-is-needful
σε ἀγωνίζεσθαι ἐν τῷ βίῳ καὶ τὴν ἐκ τοῦ κόπου
you to-strive in the livelihood and the from the toil
ταλαιπωρίαν προθύμως φέρειν. ἀψευδεῖ γὰρ ὁ εἰρηκὼς
hardship eagerly to-bear not-lies for the(-one) having-said
τό· ἐν ἱδρῶτι τοῦ προσώπου σου φαγῇ τὸν ἄρτον
the(-word) in sweat of-the face your you-will-eat the bread
σου. καὶ ὁ Σολομῶν, πονηρόν, φησί, περισπασμὸν
your and — Solomon evil he-says distraction
ἔδωκεν ὁ Θεὸς τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ ὡς
gave — God to-the sons of-the men and that
οὐκ ἔστιν ἄλλως εἰ μὴ μετὰ κόπου βιοτεῦσαι καὶ
not it-is-possible otherwise if not with toil to-live and
ἱδρῶτος.
sweat

περι ὑπόχειρίων κέρδος καὶ ὑπόλείψεις.
about of-subordinates gain and shortfalls

Καὶ μὴ εἴπῃς ὅτι πιστοί εἰσιν οἱ ἄνθρωποί μου καὶ
and not say that faithful are the men my and

οὐκ ἔχω ὑπόνοιαν εἰς αὐτοὺς· ἐάν σε βλέπωσιν, εἰσὶ
not I-have suspicion toward them if you they-see they-are

πιστοὶ· εἰ δ' οὖν, πάντες τὸ ἴδιον συμφέρον ποιοῦσιν,
faithful if and then all the own advantage make

καὶ φυσικῶς ἐγκατέσπαρται τῷ ἀνθρώπῳ τὸ προσπαθεῖν
and naturally is-sown-in the man the to-favor

ἑαυτῷ καὶ τὸ κερδαίνειν εἴτε ψυχικῶς εἴτε σωματικῶς.
himself and the gaining either in-soul or in-body

ἀκούσας δὲ ὅτι εἶπόν σοι κάμνειν καὶ ἀγωνίζεσθαι εἰς τὸν
having-heard and that I-told you to-labor and to-strive for the

βίον, μὴ ἐκδώσῃς ἑαυτὸν εἰς ἐπινοίας τινὰς καὶ κόπους
livelihood not give-over yourself to schemes some and toils

ἀμετρήτους, καὶ ἐκ τούτου ἀπολέσῃς τὴν ψυχήν σου
measureless and from this lose the soul your

περὶ τοῦ μὴ καταφρονῦν ἑκάστου ἡμέρας τας ὥρας καὶ
about the not to-despise of-each day the hours and

τὴν πρόσευχήν.
the prayer

καὶ τοῦ Θεοῦ καταφρονήσας τῆς ψαλμῳδίας ἀκολουθίας
and — God having-despised of-the psalmody of-the-office

ἐπιλάθῃ τῆς παρὰ τῶν ὀρθοδόξων κοσμικῶν τελουμένης,
forget the by the orthodox laymen performed

οἷον ὄρθρου καὶ τῶν τεσσάρων ὡρῶν, σὺν τούτοις ἑσπερινοῦ
such-as of-matins and of-the four hours with these of-vespers

καὶ τῶν ἀποδείπνων. ταῦτα γὰρ εἰς σύστασιν τοῦ βίου
and of-the compline these for for support of-the life

ἡμῶν εἰσὶ καὶ δι' αὐτῶν τῶν λειτουργιῶν γνωριζόμεθα
our are and through these the liturgies we-are-known

εἶναι δοῦλοι οἰκεῖοι τοῦ Θεοῦ, ἐπεὶ τὸ ὁμολογεῖν Θεὸν καὶ οἱ
to-be servants intimate — of-God since the to-confess God even the
ἄπιστοι καὶ οἱ δαίμονες καὶ πάντες Θεὸν εἶναι ὁμολογοῦσι.
unbelievers and the demons and all God to-be confess
καὶ οὐ μόνον ταύτας τὰς λειτουργίας χρή σε ποιεῖν, ἀλλ',
and not only these the liturgies it-is-needful you to-do but
εἰ δύνασαι, καὶ μεσονύκτιον εὖξαι εἰπὼν κἂν ἕνα ψαλμόν·
if you-can also at-midnight pray saying even-if one psalm
διὰ γὰρ ταύτης τῆς ὥρας ἀπερισπάστως δυνήσῃ
through for this the hour undistracted you-will-be-able
ὁμιλῆσαι τῷ Θεῷ· καὶ εὐξάμενος ἀναπαύθητι. τοῦτο γὰρ οὐ
to-converse — with-God and having-prayed rest this for not
κόπος ἐστίν, ἀλλὰ μᾶλλον εὐφροσύνη, τὸ κατιδίαν ὁμιλεῖν
toil is but rather gladness the privately to-converse
τῷ Θεῷ. ὥσπερ γάρ σοι παραγγέλλω σπουδαῖον εἶναι
— with-God as for to-you I-enjoin zealous to-be
εἰς τὰ βιωτικά, οὕτως θέλω εἶναί σε σπουδαῖον καὶ εἰς
in the(-things) of-life thus I-wish to-be you zealous also in
τὰ πνευματικά, ὅπως ἐξ ἀμφοτέρων εἶ εὔελπις, καὶ
the(-things) spiritual so-that from both you-are hopeful and
ἁπλῶς θέλω σε εἶναι ἐξοχώτατον εἰς πάντα τὰ δέοντα.
simply I-wish you to-be most-eminent in all the(-things) needful
καὶ μὴ εἴπῃς ὅτι ὁ δεῖνα ἀκολουθίαν ἐκκλησιαστικὴν οὐ
and not say that the so-and-so office ecclesiastical not
ποιεῖ καὶ εὐημερεῖ· οὐ γὰρ εἶδας τί ἐν κρυπτῷ ὁ τοιοῦτος
does and prospers not for you-saw what in secret the such(-man)
ἐργάζεται. οὕτως γὰρ ἐν κρυπτῷ τινὲς ἀγαθὰ ἐργαζόμενοι
works thus for in secret some good(-things) working
ἔλαθον οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τὸν διάβολον.
escaped-notice-of not only men but also the devil
εἰ δὲ ἀμεληταί τινες καὶ κακοὶ προκόπτουσιν, οὐδὲν
if and negligent some and evil advance nothing

θαυμαστόν· Ἑβραῖοι γὰρ καὶ αἱρετικοὶ καὶ Σαρακηνοὶ καὶ
wondrous Hebrews for and heretics and Saracens and
ἁπλῶς ἄλλοι πολλοὶ οἱ μήτε πεῖραν δογμάτων ἔχοντες
simply others many the(-ones) neither experience of-doctrines having
μήτε εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν ἀληθινὸν
nor in the Lord our Jesus Christ the true
Θεὸν ἐλπίζοντες ζῶσι, καὶ οἱ μὲν αὐτῶν καὶ εὐημεροῦσι
God hoping live and the(-ones) indeed of-them even prosper
καὶ ἐθνῶν ἄρχουσι καὶ τῆς τοῦ Θεοῦ ἀγαθότητος
and over-nations rule and of-the — of-God goodness
ἀπολαύουσι, καὶ οὐ ζηλοῦμεν αὐτῶν τὴν εὐημερίαν. ἡ γὰρ
enjoy and not we-envy their the prosperity the for
ἀγαθότης αὐτοῦ οἷς κρίμασιν οἶδε διοικεῖ τὰ πάντα.
goodness his by-what judgments he-knows administers the(-things) all

VII · ALMS, TAX-FARMING, AND NEIGHBORS

Kekaumenos urges alms and warns against farming taxes, telling how his kinsman Maïos died owing the treasury sixty pounds. A man should visit the local magnate seldom, and not trust townsmen who urge him to confront the magnate and then betray him. He should speak for the land calmly, keep a traveling friend out of his house, guard his daughters, and tell no one his secrets.

94 περὶ ἐλεήμοσύνη.
about almsgiving
Ἔχε δὲ καὶ ἐλεημοσύνην, καὶ οὐ μὴ ἀπολέσῃς αὐτήν. ὁ
have and also almsgiving and not — you-will-lose it —
γὰρ Κορνήλιος Ἕλλην ὢν καὶ ἐν ἀγνοίᾳ πολλῇ οὐ μόνον
for Cornelius a-Greek being and in ignorance much not only
δογμάτων, ἀλλὰ καὶ ψιλῆς διδασκαλίας, κινούμενος δὲ ἀπὸ
of-doctrines but also of-bare teaching moved and by

ὀρθῆς διανοίας καὶ ποιῶν τὸ ἀγαθὸν ἐνώπιον Κυρίου, ἤκουσε
right thought and doing the good before (the)-Lord heard
τό· Κορνήλιε, αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι
the(-words) Cornelius the prayers your and the alms
σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ.
your went-up for memorial before — God
περὶ περισσοπρακτορίας. 95
about surplus-tax-farming
Μὴ θελήσῃς δὲ ὑπεισελθεῖν εἰς περισσοπρακτορίας. τὰς
not wish and to-get-into into surplus-tax-farmings the
δὲ δημοσιακὰς δουλείας τὸ σύνολον μὴ ὑπεισέλθῃς, καὶ
and public services — at-all not get-into and
ἀπολέσεις τὸν ἄρτον σου καὶ τοῖς κληρονόμοις σου ἀντὶ
you-will-lose the bread your and to-the heirs your instead-of
κληρονομίας ἀγαθῆς μέριμναν καταλίπῃς καὶ ἔσονται ἐν
inheritance good care you-will-leave and they-will-be in
διηνεκεῖ σάλῳ. διηγήσομαι γάρ σοι ἱστορίαν ἣν ὁ
continual turmoil I-will-tell for to-you story which the
πατήρ μου ἰδὼν εἶπέν μοι. εἶχεν γὰρ ἐξάδελφον τὸν
father my having-seen told me he-had for cousin the
πρωτοσπαθάριον Ἰωάννην καὶ στρατηγὸν Μάϊον, φρόνιμον
protospatharios John and general Maïos prudent
καὶ ἐνεργῆ, περισσευόμενον ἐκ πάντων νομισμάτων τε
and active abounding in all coins both
καὶ πραγμάτων πολλῶν. ἔδοξε δὲ αὐτῷ ποτὲ λαβεῖν
and goods many it-seemed and to-him once to-take
δουλείαν τὴν ἐπίσκεψιν Ἀρραβισοῦ. βουλευσάμενος δὲ ἐκεῖνον
service the inspection of-Arrabisos having-consulted and that-one
ἐκωλύετο παρ᾽ αὐτοῦ. ὁ δὲ ὑπεδείκνυεν αὐτῷ τῶν πολιτῶν
he-was-hindered by him he and showed him of-the citizens
οἴκους λέγων ὅτι· πάντες οὗτοι οἱ οἶκοι ἀπὸ τῶν δημοσιακῶν
houses saying that all these the houses from the public

δουλειῶν συνέστησαν. τοῦ παππoῦ μου δὲ ὑποχωρήσαντος
services were-established the grandfather my and having-withdrawn
εἰς τὴν ἐνεγκαμένην, αὐτὸς λαβὼν τὴν ἐπίσκεψιν ἐξῆλθεν.
to the native(-land) he having-taken the inspection went-out
μετὰ δὲ χρόνους ὀλίγους ἐλθὼν ἐν τῇ πόλει καὶ ἀπελθὼν
after and years few having-come in the city and having-gone
εἰς τὸ χαιρετίσαι αὐτὸν οὐχ εὗρεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ.
for the to-greet him not found him in the house his
λαβὼν δὲ αὐτὸν ὁ βεστιαρίτης αὐτοῦ ἤγαγεν εἰς τὸν
having-taken and him the vestiarites his led to the
ἅγιον Παῦλον εἰς τὸ ὀρφανοτροφεῖον, καὶ ἐθεάσατο αὐτὸν ἐν
holy Paul to the orphanage and beheld him in
σκοτεινῇ καμάρᾳ καθεζόμενον ἐναπόκλειστον, ὅπερ ἔλεγον
dark vault sitting shut-in which they-called
κούσπους εἶναι, δακρυρροοῦντα καὶ τὴν ζωὴν ἀπολεγόμενον·
kouspoi to-be shedding-tears and the life renouncing
ἑξήκοντα γὰρ λίτραι ἐλοίπασαν αὐτόν, καὶ ἀπήτησαν ἀπ᾽
sixty for pounds had-fallen-short-to him and they-demanded from
αὐτοῦ ταύτας. καὶ οὐδὲ οὕτως ἔσωσεν, ἀλλὰ καὶ μετὰ
him these and not-even thus he-saved(-himself) but even after
θάνατον αὐτοῦ ἐχρεώστει. ὅμως σὺ γινώσκεις τί ἔπαθον
death his he-owed nevertheless you know what suffered
διὰ τῶν τοιούτων δημοσιακῶν δουλειῶν καὶ ἄλλοι πολλοί·
through the such public services also others many
ξένοι γεγόνασι τῶν ἀξιωμάτων καὶ τῶν ἰδίων ὑποστάσεων.
strangers have-become to-the dignities and the own substances
96 περι τῶν παρεξυνάντων σε τεινὲς τοῦ πράτειν σε.
about the(-ones) urging you some the to-transact you
Ἐροῦσί σοι δὲ οἱ φίλοι σου εἴτε ἡ γυνή σου
they-will-say to-you and the friends your or the wife your
ἐξ ἀπειρίας· ἐγχειρίσθητι κἂν ἐκπροσωπικὴν ἢ τὴν
from inexperience be-entrusted(-with) even-if ekprosopike or the

ἀρχοντίαν ἢ τὸ βασιλικὸν τῆς πολιτείας ἡμῶν καὶ
archontia or the imperial(-office) of-the city our and
ἔχεις διοικηθῆναι σύ τε καὶ ὁ οἰκός σου καὶ οἱ
you-have to-be-provided-for you both and the house your and the
ἄνθρωποί σου· ἀλλὰ μὴ ἀκούσῃς αὐτῶν. εἰ γὰρ πεισθεὶς
men your but not listen-to them if for persuaded
τούτοις ὑπεισέλθῃς τινὰ τῶν τοιούτων δουλειῶν, ἄκουσον
by-these you-get-into some of-the such services hear
τί σοι συμβήσεται. εἰ μὲν ἀγωνίσῃ περιστῆσαι τὸν
what to-you will-happen if indeed you-strive to-make-good the
δημόσιον καὶ τὰς καινοτομίας σου ἀνασῶσαι, καὶ
public(-treasury) and the innovations your to-recover and
τῶν ἀνθρώπων σου τὰς ῥόγας θέλεις ἀδικῆσαι καὶ
of-the men your the pay you-wish to-wrong and
ἔσχατον ἐμέσεις ἃ οὐκ ἀπήτησας· εἰ δὲ πολιτεύσῃ
at-last you-will-vomit what not you-exacted if and you-govern
δικαίως, ἔχεις φυρᾶσαι. ἀλλὰ τί λέγω δικαίως;
justly you-have to-be-confounded but what do-I-say justly
τελώνης ποταπὸς δίκαιος; ἀνθ᾽ ὧν γὰρ ὤφειλες
tax-collector what-sort just(-man) for what for you-ought
μεσιτεύειν καὶ εἰρηνοποιεῖν πάντας καὶ ἀνθ᾽ ὧν ὤφειλον
to-mediate and to-make-peace-among all and for what ought
πάντες προστρέχειν εἴς σε ἀγαθὸν λόγον ἀκοῦσαι,
all to-run-to to you good word to-hear
φεύξονται μᾶλλον ἀπὸ σοῦ. τίς γὰρ οὐ φεύγει ἀπὸ
they-will-flee rather from you who for not flees from
τελώνου; ἐλεύσεται γὰρ ἄνθρωπος βασιλικὸς ζητῆσαί
a-tax-collector will-come for man imperial to-ask
σε ὑποζύγιον ἀγγαρείας, σὺ δὲ τὸν μὲν ὡς φίλον
you beast of-requisition you and the(-one) indeed as friend
ἐντραπήσῃ, τὸν δὲ ὡς συγγενῆ, ἕτερον δὲ ὡς
you-will-respect the(-one) and as kinsman another and as

δυνάστην, τὸν δὲ ἄνθρωπόν σου ἀποστελεῖς λαβεῖν
potentate the and man your you-will-send to-take
ἢ νομίσματα ἢ ὀβολοὺς καὶ τῷ βασιλικῷ ἀνθρώπῳ
either coins or obols and to-the imperial man
ἐρεῖς ὡς· οὐχ εὗρον. καὶ αὐτὸς κρατήσας ἴσως
you-will-say that not I-found and he having-seized perhaps
καὶ μαστιγώσει καὶ ἀχρειώσει σε εἰς τὴν πολιτείαν
also will-flog and will-make-useless you in the city
σου, καὶ ἔνθα ὤφειλες τιμηθῆναι ἀτιμωθήσῃ, καὶ
your and where you-ought to-be-honored you-will-be-dishonored and
ἕξεις τοῦτο ὄνειδος εἰς γενεὰς γενεῶν. εἰ δ' οὐ
you-will-have this reproach for generations of-generations if and not
φείσῃ τινός, ἀλλὰ ἀγγαρεύσεις, ἐκεῖνος μὲν ὑποχωρήσει,
you-spare anyone but you-will-requisition that-one indeed will-withdraw
ἐχθρανεῖς δὲ τοὺς φίλους σου, καὶ εἰ οὐ πάντες
you-will-make-enemies and the friends your and if not all
σε κακίσουσιν, ἀλλὰ κἂν εἰς ἐξ αὐτῶν βλάψαι σε
you will-revile yet even-if one of them to-harm you
ἔχει, λαβὼν καὶ τοὺς λοιποὺς συνεργούς. ἀλλὰ καὶ
has having-taken also the rest as-accomplices but even
ἕως δέκα καὶ δεκαπέντε χρόνους οἱ ἀπαιτηθέντες
until ten and fifteen years the(-ones) exacted
παρὰ σοῦ εἴτε ἀερικὸν εἴτε ἄλλο τι, οὐ μόνον
by you whether aerikon or other something not only
ἀδίκως, ἀλλὰ καὶ δικαίως, εἰς τοὺς θεματικοὺς δικαστὰς
unjustly but also justly to the theme judges
ἄξουσί σε. καὶ εἰ καὶ εὔλογα λέγεις, ὁ κριτὴς
will-lead you and if even reasonable(-things) you-say the judge
προφήτης οὐκ ἔστιν, ἀλλ' ἢ ἀπαιτήσει καὶ εἰς
prophet not is but than he-will-demand(-it) and to
ὅρκους σε πέμψει. καὶ εἰ μὲν ὁμόσεις δικαίως, ὅπερ
oaths you will-send and if indeed you-will-swear justly which

ἀπεύχομαι, πάντες στενάξουσιν ἐπὶ σοὶ καὶ ἐξουθενήσουσί
I-pray-against all will-groan over you and will-despise
σε· εἰ δ' οὐκ ὀμόσεις, πάντως ἀποδράσεις καὶ
you if and not you-will-swear surely you-will-run-away and
ἀναγκασθεὶς φεύξῃ καὶ ἔσῃ ἐξουθενημένος καὶ
compelled you-will-flee and you-will-be despised and
ὀνειδιζόμενος.
reproached

περι τοῦ ὑποτάσεσθαι τοῖς ὑπερέχουσιν ὅτι καλὸν 97
about the to-be-subject to-the(-ones) excelling that good
ἐστίν.
it-is

Εἰ δέ ἐστιν ὑπερέχουσα κεφαλὴ εἰς τὸν τόπον, ἀπέρχου
if and there-is eminent head in the place go
πρὸς αὐτόν, ἀλλὰ μὴ πυκνά, ἀλλὰ ἀραιὰ ἀπερχόμενος
to him but not often but seldom going
λέγε μετὰ συνέσεως τὰ δέοντα, μὴ ἐρωτώμενος δὲ
speak with understanding the(-things) needful not being-asked and
σιώπα. ἐξ ὧν δέ σοι δέδωκεν ὁ Θεὸς βρωσίμων
keep-silent from what(-things) and to-you has-given — God of-food
καὶ ποσίμων ἀπόστελλε καὶ αὐτῷ καὶ τοῖς ἀνθρώποις
and of-drink send also to-him and to-the men
αὐτοῦ κατὰ τὸ δυνατόν σοι. ἐὰν ἄρξηται ἀδικεῖν,
his according-to the possible for-you if he-begin to-do-wrong
περι τοῦ μὴ ἀκουειν τοῦ κεινοῦ καὶ τοῦ δήμου. 98
about the not to-listen-to the commons and the people
ἐλεύσονται δὲ πρός σε οἱ τοῦ κοινοῦ λέγοντες· ἡμεῖς
will-come and to you the(-men) of-the commons saying we
σὲ ἔχομεν αὐθέντην καὶ διὰ τί οὐκ ἐπιστομίζεις αὐτόν;
you have as-master and because-of what not do-you-muzzle him
ἀπέλθωμεν μετὰ σοῦ πάντες καὶ λάλησον αὐτῷ παρρησίᾳ.
let-us-go with you all and speak to-him with-frankness

καὶ μὴ δειλιάσῃς· ἡμεῖς γὰρ μετὰ σοῦ ἐσμὲν — μηδὲ τὸ
and not be-cowardly we for with you are not-even —
σύνολον προσδέξῃ τούτους. πανοῦργοι γὰρ τοῦτο ἀκούσαντες
at-all accept these villains for this having-heard
πρὸς ἑαυτοὺς μὲν μειδιάσουσιν, πρὸς σὲ δὲ τὰ πρὸς
to themselves indeed they-will-smile to you and the(-things) for
χάριν ὁμιλήσουσιν ἐκθειάζοντές σε· ὁ πατήρ σου, γὰρ
favor they-will-talk deifying you the father your for
ἐροῦσι, τοιοῦτος ἦν ἐκδικητής, διό καὶ ἕως τοῦ νῦν ἐν
they-will-say such was avenger wherefore also until the now in
τοῖς πάντων στόμασιν ᾄδεται. τούτοις καταθέλξαντές σου
the of-all mouths is-sung with-these having-charmed your
τὰς ἀκοὰς καὶ συνθεμένου σου αὐτοῖς τοῦτο ποιῆσαι, εὐθέως
the ears and having-agreed you with-them this to-do at-once
99 περι τοῦ ἐᾶν ἀκοῦσης τὸν δημόν.
about the if you-listen-to the people
λάθρα δραμόντες ἀναγγελοῦσι τῷ ὑπερέχοντι, ἡμεῖς,
secretly having-run they-will-report to-the eminent(-one) we
λέγοντες, πίστιν καὶ δούλωσιν ἔχοντες πρός σε καὶ πάνυ
saying faith and servitude having toward you and very
σοι εὐνοοῦντες ἀναγγέλλομέν σοι ἅπερ οἴδαμεν καὶ
to-you well-disposed we-report to-you what we-know and
ἠκούσαμεν· ὁ δεῖνα (λέγοντες διὰ σὲ) τὴν πόλιν πᾶσαν
heard the so-and-so saying because-of you the city whole
κατὰ σοῦ ἐκίνησε καὶ αὔριον ἐπελεύσεται ἐπὶ σὲ μετὰ
against you stirred and tomorrow will-come against you with
παντὸς τοῦ λαοῦ, καὶ ἴσως καὶ εἰς φόνον χωρήσουσι καὶ
all the people and perhaps also to murder they-will-go and
ἀποκτενοῦσί σε. ταῦτα ἀκούσας ἐκεῖνος φυγῇ χρήσεται
will-kill you these(-things) having-heard that-one to-flight will-resort
ὡς νομίζων αὐτοὺς ἀληθεύειν, καὶ γράψει τῷ βασιλεῖ
as thinking them to-tell-the-truth and will-write to-the emperor

κατὰ σοῦ ὡς κατὰ λαοσυνάκτου καὶ στασιαστοῦ, καὶ
against you as against people-gatherer and rebel and
ἐξαλιφήσῃ ἀδίκως. εἰ δέ ἐστιν ἀτρέμας, ἐάσει σε
you-will-be-wiped-out unjustly if and he-is steady he-will-let you
ἐπιβῆναι τοῦ πραιτωρίου μετὰ τοῦ λαοῦ καὶ χειρωσάμενός
to-mount-to the praetorium with the people and having-overpowered
σε διὰ δαρμοῦ καὶ κουρᾶς σωφρονίσει. οἱ δὲ τότε
you through beating and shaving will-chasten the(-ones) and then
ἐπαινοῦντές σε φεύξονται καὶ οἱ ὁρῶντές σε εἴπωσι·
praising you will-flee and the(-ones) seeing you will-say
δι᾽ ἡμᾶς πανθάνει ὁ ἄνθρωπος αὐτὸς ἄρτι, καὶ
because-of us suffers the man he just-now and
σχήματι λυπηθέντες ὑποχωρήσουσι. σὺ δὲ τὸ ὄμμα ἔνθεν
in-bearing grieved will-withdraw you and the eye this-way
κἀκεῖθεν τείνας καὶ μὴ εὑρίσκων ἐκ τῶν πρώην
and-that having-stretched and not finding of the(-ones) earlier
ἐπαινούντων σέ τινα λαλήσεις καὶ σεαυτὸν αἰτιάσῃ,
praising you anyone you-will-speak and yourself you-will-blame
φεῦ, λέγων, τῆς ἐμῆς ἀβουλίας. ὁ δὲ ὑπερέχων θέλων
alas saying of-the my folly the and eminent(-one) wishing
ἡμερῶσαι τὸ κοινὸν προσκαλέσεται αὐτοὺς καὶ εἴπῃ·
to-tame the commons will-summon them and will-say
ἐγὼ γινώσκω τὴν εὔνοιαν ὑμῶν ἣν εἰς ἐμὲ καὶ εἰς
I know the goodwill your which toward me and toward
τοὺς πρώην ἐνεδείξασθε, καὶ οὐκ ἔχω τι καθ᾽
the(-ones) earlier you-showed and not I-have anything against
ὑμῶν, ἀλλ᾽ ἔχω ὑμᾶς ὡς παιδία μου· οὐκ ἐξ αἰτίας
you but I-have you as children my not from cause
γὰρ ὑμῶν τοῦτο γέγονεν, ἀλλ᾽ ὁ δημοηγέρτης οὗτος
for your this has-happened but the demagogue this
ἔπταισεν, ὑμεῖς δὲ φίλοι μού ἐστε. ταῦτα καὶ ἄλλα
stumbled you and friends my are these(-things) and other

πλείονα εἰπὼν ἀπολύσει αὐτοὺς, ἐξ αὐτῶν κατασχὼν
more having-said will-dismiss them of them having-kept-back
τοὺς ἐξέχοντας εἰς τὸ ἄριστον, καὶ καταχαυνώσας
the(-ones) prominent for the breakfast and having-made-slack
τὸν νοῦν αὐτῶν πείσει αὐτοὺς μάλιστα λαλεῖν κατὰ
the mind their will-persuade them most to-speak against
σοῦ.
you
100 ὅτι αγαθὸν τοῦ φροντίζειν τοῦ κεινου.
that good of-the caring-for the commons
Καὶ δεῖ σε ταῦτα πάντα φυλάττειν· οὐ λέγω σοι
and must you these(-things) all to-keep not I-say to-you
δὲ μὴ λαλεῖν διὰ τὴν χώραν καὶ ὑπὲρ τοῦ κοινοῦ.
and not to-speak for the land and on-behalf-of the commons
ὁ γὰρ μὴ λαλῶν, ἀλλὰ δυνάμενος βοηθῆσαι καὶ
the(-one) for not speaking but being-able to-help and
μὴ ἐλεῶν συμπράττει τοῖς ἀδικηταῖς. λάλησον οὖν καὶ
not pitying cooperates with-the wrongdoers speak then also
σὺ, ἀλλὰ μὴ μετὰ ταραχῆς, ἀλλὰ μετὰ συνέσεως καὶ
you but not with disturbance but with understanding and
ἤθους χρηστοῦ καὶ κατὰ μόνας, καὶ αἰδεσθήσονταί σε, καὶ
manner kind and by alone and they-will-respect you and
ὁ ἀδικῶν ἐντραπήσεταί σε μᾶλλον μόνον ἢ μετὰ
the(-one) wronging will-be-ashamed-before you rather alone than with
λαοῦ. εἰ δὲ ἀπαιτεῖ καιρὸς ἐνώπιον λαοῦ παρρησιασθῆναι,
people if and requires occasion before people to-speak-freely
παρρησιάσθητι, ἀλλὰ μὴ μετὰ ἀπονοίας. ὁ γὰρ
speak-freely but not with desperation the(-one) for
βλέπων ἀδικουμένους καὶ μὴ λαλῶν, οὗτος διάβολός ἐστι.
seeing wronged(-men) and not speaking he devil is

καὶ εἰ μὲν ἔχεις ἀξίωμα, τίμα αὐτὸ, καὶ ἵνα σὲ
and if indeed you-have dignity honor it and that you
τιμήσῃ· εἰ δὲ οὐκ ἔχεις, σπούδασον ἵνα ὁμοίως τοῖς
it-honor if and not you-have strive that like the
ἀξιωματικοῖς καὶ κρεῖττον αὐτῶν τιμήσωσί σε. εἰ δὲ
dignitaries and better than-them they-honor you if and
ἐπήρειά τις ἔλθῃ βασιλικὴ καὶ συναχθέντες πάντες
imposition some comes imperial and having-gathered all
ἔλθωσιν πρός σε, ἵνα τυπώσῃς σὺ ἕκαστον, μὴ τυπώσῃς,
come to you that you-assess you each not assess
ἀλλ' εἰπὲ ταῦτα αὐτοῖς ὅτι· τυπώσατε ὑμεῖς καθὼς
but say these(-things) to-them that assess you as
οἴδατε, παρόντος κἀμοῦ· καὶ ἂς τυπώσωσιν ἄλλοι.
you-know being-present me-too and let assess others
οὕτως γὰρ δυνήσῃ καὶ φίλον σου ἐκκουσεῦσαι καὶ
thus for you-will-be-able both friend your to-exempt and
ἄνθρωπόν σου, καὶ τὸν αἰτησάμενόν σε ἐλαφρῶσαι,
man your and the(-one) having-asked you to-lighten
καὶ οὐδεὶς ἐρεῖ τι, ἀλλὰ εἰ καὶ μέμψις ἐπέλθῃ
and no-one will-say anything but if even blame come
παρὰ τοῦ κοινοῦ, πρὸς τοὺς τυπώσαντας ἀναδράμῃ
from the commons to the(-ones) having-assessed it-will-run-back
καὶ σὺ μενεῖς ἄμεμπτος. εἰ δὲ σὺ τυπώσεις, οὐδὲ
and you will-remain blameless if and you you-will-assess not-even
φίλον σου οὐδὲ ἄνθρωπόν σου δυνήσῃ κουφίσαι καὶ
friend your nor man your you-will-be-able to-relieve and
γογγύσουσι κατὰ σοῦ ὡς παρὰ τὸν τύπον ποιήσαντος.
they-will-grumble against you as against the rule having-acted
εἰ δὲ καὶ ἄνθρωπόν σου ἐξκουσεύσεις, μέγα κράξουσι
if and also man your you-will-exempt greatly they-will-cry
κατὰ σοῦ δωρολήπτην καὶ ἐξαλειπτὴν ὀνομάζοντές σε.
against you bribe-taker and wiper-out calling you

τοῦτο δέ σοι συμφέρει, ἵνα μετὰ τοῦ κοινοῦ μηδὲν
this and to-you profits that with the commons nothing
καταπραγματεύσεις, ἐλεῇς δὲ καὶ προσπαθῇς αὐτοῖς
you-will-transact you-pity and also favor them
ἐν οἷς δύνασαι. εἰ γὰρ καὶ τοὺς ἀνθρώπους
in what(-things) you-can if for even the men
λανθάνωμεν, ἀλλὰ τὸν ἀκοίμητον ὀφθαλμὸν λαθεῖν οὐ
we-escape yet the sleepless eye to-escape not
δυνάμεθα.
we-can

101 περὶ φίλου τοῦ μὴ ἀπλικεύσαι εἰς τὴν οἰκείαν σου.
about friend the not to-lodge in the house your
Ἐὰν ἔχῃς φίλον εἰς ἄλλον τόπον καὶ διέρχεται διὰ τῆς
if you-have friend in another place and he-passes through the
πόλεως ἔνθα οἰκεῖς, μὴ ἀπλικεύσῃ εἰς τὸν οἶκόν σου, ἀλλὰ
city where you-dwell not let-him-lodge in the house your but
ἄς ἀπλικεύσῃ ἀλλαχοῦ, καὶ ἀπόστελλε αὐτῷ τὰ χρειώδη
let him-lodge elsewhere and send him the(-things) needful
καὶ κρεῖττόν σε ἀποδέξεται. εἰ δὲ ἀπλικεύσει εἰς τὸν οἶκόν
and better you he-will-receive if and he-will-lodge in the house
σου, ἄκουσον πόσαι μομφαί σοι γενήσονται, ἓν μέν, ὅτι ἡ
your hear how-many blames to-you will-happen one indeed that the
γυνή σου καὶ αἱ θυγατέρες σου καὶ αἱ νύμφαι σου οὐκ
wife your and the daughters your and the daughters-in-law your not
ἔχουσιν ἄδειαν ἐξελθεῖν ἐκ τοῦ οἰκήματος καὶ διατάξασθαι
have leave to-go-out from the chamber and to-arrange
εἰς τὸν οἶκόν σου τὰ δέοντα. εἰ δὲ ἀναγκαία χρεία
in the house your the(-things) needful if and necessary need
ἐστὶν ἐξελθεῖν αὐτάς, ἀναλαρυγγίσει ὁ φίλος σου καὶ τὸ
it-is to-go-out them will-crane-his-neck the friend your and the
ὄμμα πρὸς αὐτὰς ἀπαιωρήσει· εἰ δὲ καὶ σὺ μετ᾽ αὐτοῦ
eye toward them will-hang if and also you with him

ἵστασαι, κάτω μὲν δοκεῖ σοι νεύειν, περιεργάσεται δὲ
stand down indeed he-seems to-you to-nod he-will-scrutinize and
αὐτῶν καὶ βάδισμα καὶ γύρισμα καὶ ζῶσμα καὶ βλέμμα καὶ
their both gait and turning and girdle and glance and
ἁπλῶς εἰπεῖν, ἀπὸ κορυφῆς ἕως ποδῶν, καὶ μιμησάμενος
simply to-say from head to feet and having-mimicked
μετὰ τῶν οἰκείων αὐτοῦ κατὰ μόνας ὑπογελάσει. εἶτα
with the own(-people) his by alone will-laugh then
ἐξουθενήσει τὴν ὑπηρεσίαν σου, τὴν τράπεζαν, τὴν τάξιν,
he-will-disparage the service your the table the order
ἐρωτήσει δὲ καὶ περὶ τῶν προσόντων σοι εἰ ἔχεις
he-will-ask and also about the(-things) belonging to-you if you-have
τοῦτο, εἰ ἐκεῖνο. καὶ τί πολλὰ λέγω; εἰ εὕρῃ ἄδειαν, νεύσει
this if that and why much do-I-say if he-find leave he-will-nod
νεύματι ἐρωτικῷ πρὸς τὴν γυναῖκά σου καὶ ἀκολάστοις
with-nod amorous toward the wife your and with-licentious
ὀφθαλμοῖς ἐμβλέψει πρὸς αὐτὴν καὶ, εἰ δύναται, καὶ μιανεῖ
eyes will-look toward her and if he-can also will-defile
αὐτήν· εἰ δ' οὖν, ἐξελθὼν καυχήσεται ἃ μὴ
her if and then having-gone-out he-will-boast what(-things) not
θέμις. εἰ δὲ ἐκεῖνος οὐκ εἴπῃ, ἀλλ' ὁ ἐχθρός σου ἐν μάχῃ
lawful if and that-one not say but the enemy your in battle
ἀνακράξει ς *** γυναικός σου παραγγεῖλαί σοι.
will-cry-out (lacuna) (lacuna) of-wife your to-announce to-you
περι τῶν θυγατέρων σου πῶς δεῖ ἀνατρέφεσθαι. 102
about the daughters your how one-must to-be-brought-up
Ἀλλ' ἐπεὶ ταῖς γυναιξὶ θέλομεν συντάξαι τὸ πῶς δεῖ
but since for-the women we-wish to-compose the how one-must
αὐτὰς ἀναστρέφεσθαι, ἐκεῖ ἔχω περὶ πάντων εἰπεῖν, σὺ δὲ
them to-conduct-themselves there I-have about all(-things) to-speak you and
ἐν τούτοις ἀρκεσθήσῃ. μιᾶς δὲ ὑποθέσεως ἐπιμνησθεὶς
with these you-will-be-content one and matter having-mentioned

ἐπ᾽ αὐτὴν μετάξω τὴν παραγγελίαν. ἀγαθὸν γάρ ἐστιν
to it I-will-transfer the precept good for it-is
ἵνα πάντοτε ἔχῃς ἀκρίβειαν εἴς τε τὴν θυγατέραν σου
that always you-have exactness for both the daughter your
καὶ εἰς τὴν γυναῖκά σου. ἄνθρωπός τις τῶν περιφανῶν
and for the wife your man a-certain of-the illustrious
καὶ πλούσιος, ἔν τε ἀξιώμασι καὶ εὐγενεστάτως ἐπίσημος,
and rich in both dignities and most-nobly distinguished
ἔχων τὰς οἰκήσεις ἐν τῇ πόλει (τὸ δὲ ὄνομα αὐτοῦ ἑκὼν
having the dwellings in the city the and name his willingly
παραδράμω· ἔτι γὰρ ζῇ), ἔχει δὲ ὁ τοιοῦτος γυναῖκα
I-pass-over still for he-lives has and the such(-man) wife
εὐγενῆ, ἔχουσαν ἀδελφὸν στρατηγόν, ὡραίαν μὲν τῇ
well-born having brother general beautiful indeed in-the
μορφῇ, ὡραιοτέρα δὲ ἦν αὐτὴ τότε τῇ ψυχῇ, συνέσει
form more-beautiful and was she then in-the soul with-understanding
καὶ ἀρετῇ κεκοσμημένη, μεμυημένη δὲ καὶ τὰς θείας γραφάς.
and virtue adorned initiated and also the divine scriptures
ὁ δὲ βασιλεὺς ἀκούσας τὰ περὶ αὐτῆς πολλάκις
the and emperor having-heard the(-things) about her often
ἔπεμψε πρὸς αὐτήν τινας ἐπιθυμῶν αὐτῇ συγγενέσθαι,
sent to her some desiring with-her to-be-with
ἐπαγγελλόμενος αὐτῇ τε καὶ τῷ ταύτης ἀνδρὶ ἀξιώματα
promising her both and to-the her husband dignities
καὶ ἄλλα πολλὰ ἀγαθά· ὁ δὲ ἀνὴρ αὐτῆς οὐκ ἐγίνωσκεν.
and other many goods the and husband her not knew
εἶτα ἀποστέλλει αὐτὸν κριτὴν θέματος. μὴ δυνηθεὶς δὲ
then he-sends him judge of-theme not having-been-able and
αὐτὴν πεῖσαι ἐσιώπησε. μετὰ δὲ τρεῖς ἐνιαυτοὺς ἐλθὼν
her to-persuade he-was-silent after and three years having-come
ἀπὸ τοῦ θέματος ὁ ἀνὴρ αὐτῆς ἦν εὐφραινόμενος εἰς τὴν
from the theme the husband her was being-glad in the

οἰκίαν αὐτοῦ. νέος δέ τις εὐειδὴς καὶ τῶν περιφανῶν
house his young-man and some handsome and of-the illustrious
ἐξωτικῶς προσεποιήσατο εἶναι συγγενὴς αὐτῆς, εἶτα λέγει
outwardly pretended to-be kinsman her then says
τῷ ἀνδρὶ αὐτῆς ἔνδον τοῦ παλατίου· ἐγώ, φησί, συγγενής
to-the husband her inside the palace I he-says kinsman
εἰμι τῆς κυρᾶς ἐκεῖ τῆς κριταίνης. καὶ ἄλλα πολλὰ αὐτῷ
am of-the lady there the judge's-wife and other(-things) many to-him
εἰπὼν συμφιλιάζεται αὐτῷ καὶ καλεῖ αὐτὸν ὁ κριτής.
having-said befriends him and invites him the judge
ὁ δὲ ὑπουλεύεται αὐτῷ καὶ γίνεται αὐτῷ τούτῳ συνήθης.
he and deceives him and becomes to-him to-this familiar
τί δὲ θέλω λέγειν πολλά; συγγίνεται μετ' αὐτῆς ποτὲ
what and do-I-wish to-say much he-is-with with her once
μακαρίας νυνὶ ἀθλίας. τούτου τοῦ δράματος διαγνωσθέντος
blessed now wretched of-this the drama having-been-discerned
τὸν μὲν ἄνδρα αὐτῆς καὶ τοὺς συγγενεῖς κατήφεια καὶ
the indeed husband her and the kinsmen dejection and
λύπη κατέσχε, μᾶλλον δὲ ἀχρειωσύνη, ὁ δὲ νέος ὡς
grief held rather and uselessness the and young-man as
ἐφ' ἑνὶ τῶν ἄθλων τοῦ Ἡρακλέους τούτῳ ἐνεχαυχᾶτο. καὶ
at one of-the labors — of-Heracles at-this boasted and
ὅπερ βασιλεὺς καὶ ἐπαγγελίαι ἀξιωμάτων καὶ πλούτων
what emperor and promises of-dignities and riches
ποιῆσαι οὐκ ἴσχυσαν, τοῦτο συνήθεια καὶ φίλος ἐποίησεν.
to-do not were-able this familiarity and friend did
περὶ φιλου κακοῦ καὶ μύστηριων. 103
about friend evil and secrets
Θέλω δὲ ἵνα ἀγαπᾷς πάντας ἀνθρώπους, πλὴν τὸ
I-wish and that you-love all men but the
μυστήριόν σου μὴ λέγε τινί· ἐπισφαλὲς γὰρ τοῦτο πάνυ.
secret your not tell to-anyone perilous for this very

ἀφ᾽ οὗ γὰρ εἴπῃς τὸ μυστήριόν σού τινι, ἔκτοτε δοῦλος
from when for you-tell the secret your to-anyone thenceforth servant
αὐτοῦ τυγχάνεις καὶ τὰ μέγιστά σε βλάψει καὶ ὑβρίσει,
his you-are and the greatest(-things) you he-will-harm and will-insult
καὶ οὐ τολμήσεις ἀντειπεῖν αὐτῷ. καὶ διὰ τί ἑκουσίως
and not you-will-dare to-gainsay him and because-of what willingly
ἵνα προδώσῃς τὴν ἐλευθερίαν σου; πάντως γὰρ ἐρεῖς
that you-betray the freedom your surely for you-will-say
ὅτι· ἐνάρετός ἐστι καὶ οὐ μὴ δημοσιεύσῃ τὸ μυστήριόν
that virtuous be-is and not — will-make-public the secret
μου· καὶ οὐ γινώσκεις ὅτι σὺ αὐτὸ ἐξεφαύλισας ἐς ἑτέρας
my and not you-know that you it debased into other
ἀκοὰς τοῦτο ἐνθείς. τὰ γὰρ εἰς ἀκοὰς εἰσερχόμενα
ears this having-put the(-things) for into ears entering
διὰ τῶν χειλέων δημοσιεύονται. ὅθεν οὐ χρὴ λέγειν
through the lips are-made-public whence not it-is-needful to-tell
τὸ μυστήριόν σού τινι. ὅμως ὁ προφήτης λέγει· ἀπὸ
the secret your to-anyone nevertheless the prophet says from
τῆς συγκοίτου σου φύλαττε τοῦτο.
the bedfellow your guard this
104 περὶ τῶν εἰσερχομένων εἰς τὸν οἶκον σου καλοὶ ἔστωσαν
about the(-ones) entering into the house your good let-them-be
μὴ περίεργοι.
not meddlesome
Οἱ εἰσερχόμενοι εἰς τὴν οἰκίαν σου ἀγαθοὶ ἔστωσαν
the(-ones) entering into the house your good let-them-be
καὶ μὴ περίεργοι· ὁ γὰρ περίεργος τὸν βίον σου
and not meddlesome the for meddler the life your
ἐρευνᾷ καὶ τὰ ἐλαττώματα τῆς οἰκίας σου ἀνερευνήσας
searches and the defects of-the house your having-searched-out
ὡς ὑπομνηματογράφος παρασημειώσεται καὶ ἐν καιρῷ
as recorder will-note and in time

ὀνειδισμοῦ σου ἐρεῖ. τινὲς τῶν ἀνθρώπων οὓς γινώσκουσι
of-reproach your will-tell some of-the men whom they-know
ταραχοποιοὺς καὶ διαστρέφοντας τοὺς ἁπλουστέρους,
trouble-makers and perverting the simpler(-ones)
κτῶνται φίλους, ὅπως ἔχωσιν αὐτοὺς βοηθοὺς εἰς τὸ
acquire friends so-that they-have them helpers for the
συνηγορεῖν ταῖς ἀδικίαις αὐτῶν. ἐγὼ δέ σοι παραγγέλλω
advocating the injustices their I and to-you enjoin
τοιοῦτον φίλον μὴ ἔχειν· ὁ γὰρ τοιοῦτον φίλον ἔχων
such friend not to-have the(-one) for such friend having
ὅμοιος αὐτῷ ἐστίν, κακὸς δὲ ὢν καὶ ἀδικητὴς χρήζει
like him is evil and being and wrongdoer needs
βοηθοῦ καὶ φίλου τοιούτου, ἵνα ὁπόταν οἱ ἀδικηθέντες
helper and friend such that whenever the(-ones) wronged
ἐκζητήσωσιν τὰ ἴδια, ὑπερλαλῇ αὐτοῦ.
seek-back the(-things) own he-may-speak-for him
περι τοῦ βοήθεῖν τὸν ἀδικούμενον. 105
about the to-help the(-one) wronged
καὶ μὴ ἀγαπήσῃς τὸν τοιοῦτον ἄνθρωπον, ἐὰν ὁμολογήσεις
and not love the such man if you-will-profess
ἀγαπᾶν τὸ ἀγαθόν· τὸ καλὸν γὰρ οὐ καλὸν ὅταν
to-love the good the good for not good when
συμφιλιάζῃ μετὰ τοῦ κακοῦ. σὺ δὲ ἴσως ἐρεῖς μοι τὸ
it-befriends with the evil you and perhaps will-say to-me the
τοῦ Δαβὶδ ῥητόν, τὸ· μετὰ τῶν μισούντων τὴν εἰρήνην
— of-David saying the with the(-ones) hating the peace
ἤμην εἰρηνικός. καὶ οὐκ εἶπεν ἠγάπων αὐτούς, ἀλλ᾽ ἤμην
I-was peaceable and not he-said I-loved them but I-was
εἰρηνικός, τουτέστιν ἐσιώπων φέρων αὐτῶν τὰς ὕβρεις
peaceable that-is I-kept-silent bearing their the insults
καὶ τοὺς ὀνειδισμούς. καὶ οὐ λέγω σοι οὕτως· διότι εἰσὶ
and the reproaches and not I-say to-you thus because they-are

κακοί, πολέμει αὐτοῖς καὶ ταράσσου, ἀλλ᾽ ἄφες αὐτοὺς
evil make-war against-them and be-troubled but let them
φλυαρεῖν. εἰ δὲ καὶ σφοδρῶς ἐπιπέσωσί σοι, μὴ δειλιάσῃς·
babble if and even violently they-fall-upon you not be-cowardly
πολέμησον αὐτοῖς, εἰ καὶ τῶν ἐνδόξων εἰσί, καὶ εὑρήσεις
make-war against-them if even of-the glorious they-are and you-will-find
τὸν Θεὸν συμμαχοῦντά σοι. καὶ τὸ σύνολον κακὸν ἄνθρωπον
— God fighting-with you and — at-all evil man
φίλον μὴ ἔχῃς· ἐνθήσει γάρ σε εἰς ἡμέραν πονηρὰν καὶ
friend not have he-will-put for you into day evil and
περιλήψεταί σε ἡ κακοβουλία αὐτοῦ ὥσπερ παγὶς ὄρνεον,
will-encompass you the ill-counsel his as snare bird
καὶ τότε τοὺς λόγους μου ἐπὶ μνήμης λήψῃ.
and then the words my into memory you-will-take

VIII · FRIENDS, ENEMIES, AND THE HOME

An enemy who feigns friendship is not to be trusted, though he is to be pitied in his need. A man remembers in prosperity those who helped him, avoids thieves and young men's company, accepts office as a blessing, and keeps his children's respect. He reads much and asks what he does not understand, gives alms to friend and enemy alike, and is wary of borrowers who send gifts first. He drinks little, stands surety for no one, and keeps his daughters shut in.

106 περι ἐχθροῦ.
about enemy
Ἐχθρῷ σου, εἰ καὶ ὑποκρίνεται εἶναί σου φίλος, μὴ
enemy your if even he-feigns to-be your friend not
πιστεύσῃς· συμποδίσαι γάρ σε βούλεται. καὶ ἐὰν δακρύῃ
trust to-shackle for you he-wishes and if he-weeps
ἐνώπιόν σου, οὐκ ἀγαπῶν σε τοῦτο ποιεῖ, ἀλλ᾽ εὗρεν αὐτὸν
before you not loving you this he-does but found him

θλίψις ἢ ἀνάγκη. καὶ εἰ δύνασαι, ἐλέησον αὐτὸν καὶ μὴ
affliction or necessity and if you-can pity him and not
παρίδῃς, καὶ ψυχικὸν αὐτῷ δὸς, εἰ ἔχῃς, καὶ ἔξελε αὐτὸν
overlook and soul-gift to-him give if you-have and take-out him
ἀπὸ τῆς περιστάσεως αὐτοῦ, καὶ ἐξελεῖ σε ὁ Θεὸς ἐκ
from the plight his and will-take-out you — God from
θλίψεως, καὶ θεράπευσον αὐτόν· πλὴν μὴ ἔχῃς αὐτὸν γνήσιον
affliction and tend him but not have him genuine
φίλον. οἶδα, ἀνιστορῆσαι ἔχεις τινὰς ἀπὸ μεγάλης ἔχθρας
friend I-know to-relate you-have some from great enmity
εἰς μεγάλην φιλίαν συμβιβασθέντας. ἀλλὰ τοῦτο ἀπὸ πολλῶν
to great friendship reconciled but this from many
τρόπων γίνεται· εἴτε γὰρ φοβούμενος αὐτὸν ὁ ἐχθρὸς αὐτοῦ
ways happens either for fearing him the enemy his
σιωπᾷ, εἴτε δεόμενος τῆς αὐτοῦ βοηθείας, εἴτε ὑπουλευόμενος
keeps-silent or needing the his help or deceiving
αὐτῷ, πτερνίσαι τοῦτον βουλόμενος, εἴτε ἡ ἄνωθεν ῥοπὴ
him to-trip him wishing or the from-above inclination
ἀντιλαμβάνεται καὶ κἂν μὴ θέλῃ σιωπᾷ. ἴσως δὲ καὶ ἐξ
intervenes and even-if not he-wishes he-keeps-silent perhaps and also from
ὅλης ψυχῆς ποιεῖ ἀγάπην, ἀλλὰ σπανίως, καὶ ἐν μυρίοις
whole soul he-makes love but rarely and among ten-thousand
εἷς εὑρεθήσεται. φύλαξον τοὺς λόγους μου· ἀρχαῖος γὰρ
one will-be-found guard the words my old for
ἐχθρὸς πρόσφατος φίλος οὐ γίνεται. εἰ δὲ ἔχεις ἰσχὺν εὖ
enemy new friend not becomes if and you-have strength well
ποιεῖν τοὺς ἐχθρούς σου, μὴ ἀναβάλλῃ, ἀλλ' εὖ ποίει· καὶ τὰς
to-do the enemies your not put-off but well do and the
μὲν εἰς σὲ ὕβρεις παράβλεπε, τὰς δὲ εἰς ἁγίας εἰκόνας
indeed against you insults overlook the and against holy icons
καὶ εἰς τὸ θεῖον μὴ παραβλέπῃς, ἀλλ' ἕως θανάτου
and against the divine(-things) not overlook but until death

ὑπὲρ τῆς εὐσεβείας ἀγωνίζου. ἀγαθόν ἐστιν τὸ ἐλεεῖν καὶ
on-behalf-of the piety strive good is the to-pity both
πονηροὺς καὶ ἀγαθοὺς· ἐὰν ἐλεῇς, κρείττονα μισθόν ἔχεις.
wicked(-men) and good(-men) if you-pity better reward you-have
107 περι τοῦ μνησθῆναι φίλον εἰς ἐβημερίαν.
about the to-remember friend in prosperity
Μνήσθητι, τέκνον μου, ἐν εὐημερίᾳ σου ἀνθρώπου διὰ
remember child my in prosperity your a-man because-of
σὲ παθόντος· ὁ γὰρ ἐπιλάνθανόμενος τούτου τοῦ
you having-suffered the(-one) for forgetting this —
Θεοῦ ἐπιλανθάνεται. μνήσθητι τοῦ χειραγωγῆσαντός σε
God forgets remember the(-one) having-led-by-the-hand you
καὶ ἀγωνισαμένου σοι ἐν καιρῷ πειρασμοῦ, μνήσθητι
and having-striven for-you in time of-trial remember
ἀρχαίου φίλου πατρῴου σου, μνήσθητι συγγενοῦς σου ἐν
old friend paternal your remember kinsman your in
εὐπραγίᾳ σου, καὶ εὐεργέτησον αὐτούς. μνήσθητι αὐτῶν
success your and benefit them remember them
καὶ μνησθήσεταί σου ὁ Θεός· ἴσως πρὸς τὸ εὐεργετῆσαι
and will-remember you — God perhaps for the to-benefit
αὐτοὺς ἐδόθη σοι ἡ εὐημερία. μνήσθητι ὅτι οὐχ εἰσὶ
them was-given to-you the prosperity remember that not are
μόνιμα οὔτε τὰ τερπνὰ οὔτε τὰ λυπηρὰ, ἀλλὰ
lasting neither the pleasant(-things) nor the grievous(-things) but
πάντα ἐν ῥοῇ καὶ ἀπορροῇ εἰσί, καὶ ἕως ἔχεις ἡμέραν
all(-things) in flow and ebb are and while you-have day
δεῖξον τίς εἶ, ἵνα τῶν παρὰ σοῦ εὐεργετηθέντων οἱ
show who you-are that of-the(-ones) by you benefited the
ἔγγονοι ὥσπερ ἐν στήλῃ βλέπωσιν τὴν εὐποιίαν σου. ἐάν
descendants as on stele see the beneficence your whether

τε ἀγαθόν ἐάν τε πονηρόν ποιήσεις, οὐχ ἐπιλησθήσεται,
— *good* *or* — *evil* *you-will-do* *not* *will-be-forgotten*
ἀλλ' ἐν ὀφθαλμοῖς Κυρίου ἔσται εἰς ἀνταπόδοσιν.
but *in* *eyes* *of-(the)-Lord* *will-be* *for* *requital*
περι τοῦ ἔχην τὸν νοῦν σου εἰς ἐβεργεσίαν. 108
about *the* *to-have* *the* *mind* *your* *on* *beneficence*
Ὁ σκοπός σου καὶ ἡ ἔφεσίς σου ἔστω εἰς τὸ εὐεργετῆσαι,
the *aim* *your* *and* *the* *desire* *your* *let-be* *for* *the* *to-benefit*
οὐ μόνον φίλους, ἀλλὰ καὶ ἐχθρούς σου, καὶ μὴ εἰς τὸ
not *only* *friends* *but* *also* *enemies* *your* *and* *not* *for* *the*
κακοποιῆσαι. [ὁ γὰρ ἐλαίῳ χρῖσαι βουλόμενος] καὶ
to-do-evil *the(-one)* *for* *with-oil* *to-anoint* *wishing* *and*
μὴ πλανηθῇς, τέκνον· οὐ τὰ ἔργα μόνον τῶν ἀνθρώπων,
not *be-deceived* *child* *not* *the* *deeds* *only* *of-the* *men*
ἀλλὰ καὶ τὰ διανοήματα ἐνώπιον Κυρίου. ὁ νοῦς σου
but *also* *the* *thoughts* *before* *(the)-Lord* *the* *mind* *your*
ἔστω κείμενος εἰς τὸ ἀγαθόν, καὶ ὁ Θεὸς ποιήσει ἀγαθὰ
let-be *set* *on* *the* *good* *and* — *God* *will-do* *good(-things)*
μετὰ σοῦ.
with *you*
περι τοῦ μὴ καθήσαι μετα νεοτέρου. 109
about *the* *not* *to-sit* *with* *younger(-man)*
Ἐν καθέδρᾳ νεωτέρων μὴ καθίσης, ἀλλ' ἔκκλινον ἵνα μὴ
in *seat* *of-younger(-men)* *not* *sit* *but* *turn-aside* *that* *not*
τὴν ψυχήν σου κατεχθράνης. νεωτέρους δὲ φημὶ τοὺς
the *soul* *your* *you-make-an-enemy* *younger(-men)* *and* *I-call* *the(-ones)*
τὰ νεωτέρων φρονοῦντας καὶ πράττοντας, εἰ καὶ
the(-things) *of-younger(-men)* *thinking* *and* *doing* *if* *even*
γέροντές εἰσι.
old-men *they-are*

περι κλέπτου φίλου.
about thief friend

Κλέπτης φίλος μή σοι ἔστω· εἰ γὰρ καὶ οὐ συμπράξεις
thief friend not to-you let-be if for even not you-will-act-with
αὐτῷ, ἀλλ᾽ οὐκ ἀθῳωθήσῃ ἀπὸ ψόγου. μετὰ ἐχθροῦ σου
him yet not you-will-be-cleared from blame with enemy your
μὴ συνοδεύσῃς. εἰ δὲ καὶ παρὰ γνώμην σου ἔτυχες αὐτοῦ
not travel-together if and also against will your you-met him
ἐν ὁδῷ, αὖθις διαχωρίσθητι. εἰς ποταμὸν μὴ ἀνδρίζου,
on road again part into river not play-the-man
καὶ ὑποκάτου κρημνοῦ ἢ ὄρους μὴ οἰκήσῃς· κυλισθήσεται
and beneath cliff or mountain not dwell will-be-rolled
γὰρ λίθος καὶ προσπεσὼν τῇ οἰκίᾳ σου, τάφος σοι
for a-stone and having-fallen-on the house your tomb for-you
πανοικὶ ἡ οἰκία γενήσεται καὶ οὐ γνώσῃ. πολλοὺς
with-all-the-household the house will-become and not you-will-know many
γὰρ ἔγνων ἐγὼ τοῦτο παθόντας. ἔνθα τὴν ὁδὸν οὐκ
for I-knew I this having-suffered where the road not
ἐπίστασαι μὴ νυκτοπορῇς. μύκητα πρόσφατα μὴ ἐσθίῃς·
you-know not travel-by-night mushrooms fresh not eat
πολλαὶ γὰρ οἰκίαι ἐξ αὐτῶν ἔμειναν ἔρημοι. ὁ ἐπάνω
many for houses from them remained desolate the(-one) over
ποταμοῦ πεπαγωμένου ἢ λίμνης διαβαίνων, οὗτος ἐφίεται
river frozen or lake crossing he desires
αὔθωρον ἰδεῖν τὸν θάνατον αὐτοῦ· ὁ δὲ ἐπὶ ξυλίνου
instantly to-see the death his the(-one) and over wooden
γεφυρίου διαβαίνων ἔφιππος, οὗτος κλασθῆναι ἐφίεται καὶ
bridge crossing on-horseback he to-be-broken desires and
τὸν ἵππον αὐτοῦ προσαπολέσαι· ἀνατραπέντος γὰρ ξύλου
the horse his to-lose-besides having-been-overturned for timber
εὐτελοῦς ἢ κυλισθέντος ἢ τοῦ ἵππου μικρὸν ὀλισθήσαντος
cheap or rolled or the horse a-little having-slipped

ἐπιμνησθήσεται τοῦ λόγου μου. δειπνᾶν εἰς κόρον μὴ θέλε. οἱ
he-will-remember the word my to-dine to satiety not wish the
παῖδές σου λογικὰ καὶ θεωρητικὰ μαθήματα παιδευέσθωσαν.
children your rational and theoretical lessons let-them-be-taught
περι τοῦ πράττειν θέματος. 111
about the to-administer of-theme
Τὸ δὲ πράττειν καὶ ἐξουσιάζειν θεμάτων μὴ παραιτοῦ· ἔσο
the and to-administer and to-have-authority-over themes not decline be
γὰρ γινώσκων ὅτι εὐλογία Θεοῦ ἐστὶ τὸ ἀξίωμα. τὸ δὲ κακῶς
for knowing that blessing of-God is the dignity the and badly
πράττειν παραιτοῦ. πράττων δὲ τῆς οἰκίας σου ἐπιμελοῦ
to-administer decline administering and the house your take-care-of
καὶ λάμπρυνον αὐτήν· παυσάμενον γάρ σε τοῦ πράττειν
and make-splendid it having-ceased for you from-the administering
ἡ οἰκία σου ὑποδέξεται καὶ ἐν τῇ οἰκίᾳ σου ἀναπαυθήσῃ.
the house your will-receive and in the house your you-will-rest
περι παιδίας θυγατέρων. 112
about upbringing of-daughters
Οἱ υἱοί σου καὶ αἱ θυγατέρες σου σεβέσθωσάν σε, σὺ δὲ
the sons your and the daughters your let-them-revere you you and
αἰδοῦ αὐτοὺς καὶ μὴ καταφρονῇς αὐτῶν, εἰ καὶ νήπιοί
respect them and not despise them if even infants
εἰσιν· ὡς γὰρ ἀπὸ σοῦ μάθωσιν, οὕτως ποιήσουσιν. ἀλλὰ
they-are as for from you they-learn thus they-will-do but
καὶ σὺ ἑαυτὸν αἰδοῦ· ὁ γὰρ μὴ ἑαυτὸν αἰδούμενος
also you yourself respect the(-one) for not himself respecting
οὐδὲ ἄλλον αἰδεσθήσεται. μὴ εἶ θρασὺς· πᾶς γὰρ ὁ
not-even another will-respect not be bold every for the(-one)
παραλόγως θρασυνόμενος ἐνύστερον μετάμελος γίνεται.
unreasonably being-bold afterward regretful becomes
πρεσβύτην καὶ νέον τίμησον, καὶ ἀντιτιμηθήσῃ παρ'
an-old-man and young honor and you-will-be-honored-in-return by

αὐτῶν καὶ παρὰ τοῦ ποιήσαντος αὐτούς. εἰς ἐκκλησίαν
them and by the(-one) having-made them into church
εἰσιὼν μὴ περιεργάζου κάλλη γυναικῶν, ἀλλὰ πρὸς τὸ
entering not scrutinize beauties of-women but to the
θυσιαστήριον βλέπε κάτω νεύων.
altar look down nodding
113 περι ἀναγνώσεως.
about reading
Ἀναγίνωσκε πολλὰ καὶ μαθήσῃ πολλά. καὶ εἰ οὐ νοεῖς,
read much and you-will-learn much and if not you-understand
θάρσει· πολλάκις γὰρ διελθόντι σοι τὴν βίβλον παρὰ
take-courage often for having-gone-through to-you the book from
Θεοῦ γνῶσις δοθήσεται καὶ νοήσεις αὐτήν. ἃ
God knowledge will-be-given and you-will-understand it what(-things)
οὐ γινώσκεις ἐρώτα τοὺς ἔχοντας γνῶσιν καὶ μὴ
not you-know ask the(-ones) having knowledge and not
ὑψηλοφρονῇς· ἐκ ταύτης γὰρ τῆς αἰτίας, ἐκ τοῦ μὴ θέλειν
be-high-minded from this for the cause from the not to-wish
ἐρωτᾶν καὶ μανθάνειν, εἰσὶν ἐλλιπεῖς εἰς γνῶσιν οἱ ἄνθρωποι.
to-ask and to-learn are deficient in knowledge the men
ὁπόταν τις ὁμιλῇ, ἄφες αὐτῷ πληρῶσαι τὴν ὁμιλίαν
whenever someone converses let him to-complete the conversation
αὐτοῦ. καὶ εἰ μὲν ἀγαθὴ ἡ σοφία ἐστὶν, ὠφεληθήσῃ,
his and if indeed good the wisdom is you-will-be-profited
εἰ δ' ἀγενὴς, καὶ οὕτως ὠφεληθήσῃ, μεμψάμενος αὐτήν.
if and ignoble even thus you-will-be-profited having-blamed it
ἐρεύνα τὰς γραφὰς, καθὼς ὁ Κύριος προσέταξεν, ἀλλὰ
search the scriptures as the Lord ordered but
μὴ περιεργάζου αὐτάς. μὴ ὑπνώσῃς μηδὲ μείνῃς εἰς οἰκίαν
not scrutinize-curiously them not sleep nor stay in house
ἔνθα γινώσκεις ὅτι ὄφις ἐστὶν ἢ μικρὸς ἢ μέγας.
where you-know that snake there-is either small or great

περι ἐλεήμοσύνης εἰς φίλον καὶ ἐχθρόν. 114
about almsgiving to friend and enemy

Ἐάν τις σε αἰτήσεται δοῦναι αὐτῷ ἐλεημοσύνην, δὸς αὐτῷ
if anyone you will-ask to-give him alms give him
μετὰ προθυμίας καὶ μὴ ἀναβάλλῃ. καὶ εἰ μέν ἐστι φίλος σου,
with eagerness and not put-off and if indeed he-is friend your
εὐχαρίστησον τῷ Θεῷ ὅτι διηκόνησας αὐτῷ διὰ χειρῶν
give-thanks — to-God that you-ministered to-him through hands
σου· εἰ δέ ἐστιν ἐχθρός σου, ζητῶν σε καὶ ἔλαβε παρὰ σοῦ.
your if and he-is enemy your seeking you and he-received from you
εἰ δέ ἐστιν ἀγνώριστος, νόμισον τὸν Χριστὸν εἶναι καὶ
if and he-is unknown think — Christ to-be(-him) and
εὐχαρίστησον αὐτῷ. ἐάν σε ζητήσει τις δάνεισμα, εἰ μὲν
give-thanks to-him if you will-ask someone a-loan if indeed
εἰς ἀνάρρυσιν θέλει αὐτῷ αἰχμαλώτων ἢ εἰς ἄλλην τινὰ
for redemption he-wishes it of-captives or for other some
ἀναγκαίαν πάνυ καὶ εὔλογον αἰτίαν, δὸς αὐτῷ ὃ δύνασαι,
necessary very and reasonable cause give him what you-can
καὶ εἰ αὐτὸς οὐχ ἀποδώσει, ὁ Θεὸς διπλοῦν σοι τοῦτο
and if he not will-repay — God double to-you this
παρέξει, μόνον μὴ διὰ τόκον ἢ αἰσχροκέρδειαν καὶ ἔρωτα
will-provide only not for interest or base-gain and love
σατανικόν. εἰ δὲ χρήζει αὐτοῦ εἰς τὸ ἐκλαβέσθαι δημοσιακὴν
satanic if and he-needs it for the to-take-on public
δουλείαν ἢ ἀγορὰν ψυχαρίων ἢ κτημάτων ἢ ἄλλων
service or purchase of-slaves or of-properties or of-other
τινῶν ἢ εἰς πραγματείαν, μὴ δώσῃς αὐτῷ, καὶ χαώσεις
some(-things) or for trade not give him and you-will-lose
καὶ τὸ πρᾶγμά σου καὶ ποιήσῃς καὶ τὸν φίλον σου ἐχθρόν.
both the property your and you-will-make also the friend your enemy

περὶ πανούργων δανειζομένων.
about villainous borrowers

Σὺν τούτοις δὲ πρόσεχε καὶ τοῖς ἐν πανουργίᾳ θέλουσι
with these and take-heed also to-the(-ones) in villainy wishing
δανείσασθαι ἀπὸ σοῦ· πολλοὶ γὰρ ἀπώλεσαν οὕτως τὸν
to-borrow from you many for lost thus the
ἄρτον αὐτῶν. καὶ ἄκουσον πῶς. οὐ γὰρ πρῶτον ζητεῖ τὸ
bread their and hear how not for first seeks the
δάνεισμα ὁ οὕτως θέλων δανείσασθαι, ἀλλὰ ἀποστελεῖ
loan the(-one) thus wishing to-borrow but he-will-send
σοι βρώσιμά τινα, λαγωοὺς τυχὸν ἢ πέρδικας ἢ ἰχθύας,
you foods some hares perhaps or partridges or fish
καὶ ἄλλα τινὰ [καὶ] οἷον εὐώδη· εἶτα καὶ δεύτερον
and other some(-things) and such-as fragrant(-things) then also a-second
καὶ τρίτον τοῦτο ποιήσει, καὶ αὖθις καλέσει σε, ὡς
and a-third(-time) this he-will-do and again will-invite you as
δῆθεν ἀγαπῶν σε, καὶ ἅπαξ καὶ δίς. ἔπειτα ὑποδείξει σοι
forsooth loving you both once and twice then he-will-show you
χρυσίον ἱκανὸν ὅπερ ἀπ᾽ ἄλλου ἐδανείσατο, καὶ εἴπῃ
gold sufficient which from another he-borrowed and he-will-say
σοι ὅτι· ταῦτα παρεῖχον εἰς τὴν δεῖνα τὴν πραγματείαν,
to-you that these I-was-providing for the so-and-so the business
ἀλλ᾽ οὐ θέλουσιν τοιαύτην χαραγὴν, ἀλλὰ τὴν δεῖνα (οἵαν
but not they-want such coinage but the so-and-so such-as
νοεῖ ὅτι ἔχεις σύ). καὶ γινώσκω, φησίν, ὅτι ἔχεις, καὶ
he-perceives that have you and I-know he-says that you-have and
ἂν με ἀγαπᾶς, δός μοι, μὴ ἀπολέσω τὴν πραγματείαν, ἐπεὶ
if me you-love give me not let-me-lose the business since
πολλὰ μέλλω ὠφεληθῆναι, καὶ αὔριον εἴτε δείλης τῆς
much I-am-about to-be-profited and tomorrow or in-the-evening of-the
ἑβδομάδος λήψῃ τὸ σὸν μετὰ καὶ δώρων μεγίστων. εἰ
week you-will-receive the yours with also gifts greatest if

δὲ μὴ τοῦτο εἴποι, ἀλλ' εἴπῃ ἕτερον, οἷον ὅτι· ταῦτα ἔχω
and not this he-say but he-say other such-as that these I-have
τὰ νομίσματα πρὸ χειρῶν ἃ βλέπεις, καὶ εἴτε ἡ κλεὶς
the coins at hands which you-see and either the key
τοῦ κιβωτίου ἀπώλετο, εἴτε χθὲς, εἴπῃ, ἦλθε φίλος μου
of-the box was-lost or yesterday he-say came friend my
καὶ δέδωκα αὐτῷ λίτρας τόσας καὶ ἄρτι χρήζω καὶ δός
and I-gave him pounds so-many and just-now I-need and give
μοι· εἰς ἐμὲ οὐδὲν ἵνα χαώσεις. ταῦτα εἰπὼν οὖν καὶ
me for me nothing that you-will-lose these(-things) having-said then and
καταθέλξας σε, μᾶλλον δὲ καταχαυνώσας, μετὰ πολλῆς
having-charmed you rather and having-made-slack with much
τῆς προθυμίας ἀπὸ σοῦ δανείσεται, ἐπιμνησθέντος σου
the eagerness from you he-will-borrow remembering you
μᾶλλον καὶ τῶν παρ' αὐτοῦ σταλέντων σοι ἐδωδίμων καὶ
rather also the by him sent to-you foods and
τῶν πολυτελῶν τραπεζῶν καὶ εἰσέτι ταῦτα ἐλπίζοντος.
the costly tables and still these(-things) hoping
ὁ δὲ λαβὼν κέρδος τὰ σὰ ἡγήσεται καὶ, εὐλογημένοι,
he and having-taken gain the yours will-regard and blessed
εἴπῃ, οἱ λαγωοὶ καὶ τὰ λοιπὰ ἃ ἀπέστειλον αὐτῷ,
he-say the hares and the rest which I-sent to-him
καὶ αἱ τράπεζαι μακάριαι αἳ προσέφερόν μοι τόσον
and the tables blessed which brought me so-much
χρυσίον. κατὰ μικρὸν δὲ ἄρξεται τοῦ μακρύνεσθαι ἀπὸ
gold by little and he-will-begin of-the being-far from
σοῦ. μηνύσεις δὲ αὐτῷ ἀποδοῦναί σοι, καὶ λόγους
you you-will-send-word and to-him to-repay you and words
χαρίσεται. εἶτα ἐπιχειρήσει καὶ ἀποκρύβεσθαι ἀπὸ σοῦ. σὺ
he-will-bestow then he-will-attempt also to-hide from you you
δὲ ὀρθριεῖς εἰς τὸν πυλῶνα αὐτοῦ, ὁ δὲ οὐδὲ ἀπόκρισιν
and will-rise-early to the gateway his he and not-even answer

δώσει, καὶ ὑποχωρήσεις κατηφής. εἰ δὲ καὶ αἰφνιδίως
will-give and you-will-withdraw downcast if and also suddenly
εἰσέλθῃς καὶ θελήσεις αὐτῷ ὁμιλῆσαι, προβαλεῖται ἄλλο
you-enter and you-will-wish to-him to-speak he-will-put-forward other
τι, ὡς δῆθεν εἴτε χολαινόμενος κατ᾽ ἄλλου εἴτε λύπην
something as forsooth either being-angry against another or grief
ἔχων. εἰ δὲ καὶ ἀναγκασθεὶς εἴπῃς αὐτῷ τι, εἴπῃ σοι
having if and also compelled you-say to-him anything he-says to-you
ὅτι· οὐχ αἰσχύνῃ ἀναγκάζων με διὰ τὰ κίβδηλα καὶ
that not you-are-ashamed compelling me because-of the false and
ἄστατα ἐκεῖνα νομίσματα; πίστευσον, εἴπερ ἐγίνωσκον
unstable those coins believe(-me) if-indeed I-knew
ὅτι τοιοῦτος εἶ, οὐ μὴ ἔλαβον ἀπὸ σοῦ ταῦτα.
that such you-are not — I-would-have-taken from you these(-things)
ἐγὼ γάρ, φησί, τὴν πραγματείαν μου οὐχ ἐπώλησα. καὶ
I for he-says the business my not I-sold and
ἄλλα τινὰ πιθανὰ ἐπειπὼν ἀποπέμψει σε κενόν.
other some(-things) plausible having-said-besides will-send-away you empty
εἴπῃ δέ σοι μετὰ τοῦτο ὅτι· πίστευσον, ἅ σοι
he-says and to-you after this that believe(-me) what(-things) to-you
ἐπέστειλα ἐδώδιμα καὶ αἱ τράπεζαι ἃς ἐδαπάνησας καὶ
I-sent foods and the tables which you-consumed and
ἃ τότε μυριστικὰ εἴληφεις καὶ ἐκαπνίσω, πολλοῦ
what(-things) then perfumes you-took and you-smoked of-much
τιμήματος ἦσαν· καὶ τί σε ἐντρεπόμην ἐγώ; καὶ θήσει
price were and why you was-I-respecting I and he-will-set
καὶ ταῦτα εἰς τὸ κεφάλαιον. σὺ δὲ θελήσεις κἂν τὸ
also these(-things) into the capital you and you-will-wish even the
ἥμισυ λαβεῖν καὶ οὐ δοθήσεταί σοι, ὁ δὲ ψέξει σε καὶ
half to-take and not it-will-be-given to-you he and will-blame you and
διαβάλῃ τὰ μάλιστα. καὶ τί πολλὰ λέγω; ἐχθρὸς ἔσται
slander the most and why much do-I-say enemy he-will-be

σοι ἀπεχθὴς πῦρ πνέων κατὰ σοῦ. καὶ τὰ μὲν οἱ
to-you hateful fire breathing against you and the(-things) indeed the
δανεισταὶ μηχανῇ πειρῶνται, ἕτεροι δὲ ἀδελφοποιήσεις
lenders by-device try others and brotherhoods
καὶ συντεχνίας ἐπιτηδεύονται, προξενοῦσί τε γαμβροὺς
and co-godparenthoods contrive procure both sons-in-law
καὶ νύμφας, καὶ τὰ ὑπὲρ δύναμιν ἐπαγγελλόμενοι
and brides and the(-things) beyond ability promising
πάσῃ μηχανῇ πειρῶνται στερῆσαί σε τὸ σόν. πρόσεχε
by-every device they-try to-deprive you the yours take-heed
οὖν τούτοις,
then to-these(-things)
περι κνιποῦ καὶ εὐθηνου. 116
about stingy and spendthrift
Δύο ἐμίσησα, κνιπὸν καὶ εὐθηνὸν, εὐθηνὸν μὲν μηδὲν ἔχοντα
two I-hated stingy and spendthrift spendthrift indeed nothing having
καὶ πτωχὸν καὶ ὑπὲρ τὴν αὐτοῦ δύναμιν ἐξουσιάζοντα,
and poor and above the his ability spending
κνιπὸν δὲ περισσευόμενον, καὶ ἐταλάνισα καὶ τοὺς
stingy and abounding and I-pitied also the
ἀμφοτέρους. σὺ δὲ ἐάν σοι δέδωκεν ὁ Θεὸς, μὴ εἶ κνιπὸς,
both you and if to-you has-given — God not be stingy
ἀλλ' εὐμετάδοτος ἔσο συμμέτρως· πλὴν μὴ εἰς μίμους καὶ
but generous be moderately but not to mimes and
αἰσχρολόγους καὶ κόλακας, εἰς σεμνοὺς ἀνθρώπους, φίλους
foul-talkers and flatterers to respectable men friends
τε καὶ ὑστερημένους. καὶ εἰ μὲν θέλεις δοῦναι ἐλεημοσύνην,
both and needy(-ones) and if indeed you-wish to-give alms
δὸς ἐν παντὶ καιρῷ, ἑσπέρας καὶ πρωὶ καὶ μεσημβρίας· εἰ δὲ
give at every time evening and morning and midday if and
θέλῃς χαρίσαι, ἀπὸ ἀρίστου μὴ χαρίσῃς· ὑπολάβωσι γὰρ ὅτι
you-wish to-bestow after breakfast not bestow they-will-suppose for that

μεθυσθεὶς ἐδωρήσω· πρωὶ δὲ μᾶλλον δός. εἰς δὲ
having-been-made-drunk you-gave in-the-morning and rather give to and
τὴν ἐλεημοσύνην ὅρον μὴ ἔχῃς, ἀλλ᾽ ὁπόταν εἰς τὸν λογισμόν
the alms limit not have but whenever into the reasoning
σου ἔλθῃ, δὸς· εἰ γὰρ ἀργήσεις, ἐμποδίσει σε ὁ διάβολος.
your it-comes give if for you-will-delay will-hinder you the devil
αἱ θύραι τῆς οἰκίας σου ἐπὶ ἀνατολὰς ἔστωσαν
the doors of-the house your toward (the)-east let-be
βλέπουσαι, ἵνα δέχωνται τὸν ἀέρα. τὰ ὑποζύγιά σου
looking that they-receive the air the beasts your
ἔστωσαν παχέα· οὐ γὰρ οἶδας τί συμβήσεται. οἰκέτην
let-be fat not for you-know what will-happen servant
ἀργὸν μὴ ἔχε. μοναχοῖς ὁμίλει πυκνοτέρως, καὶ εἰ ἰδιῶταί
idle not have with-monks converse more-frequently and if unlearned
εἰσιν, μὴ καταγίνωσκε αὐτῶν· οἱ γὰρ θεῖοι ἀπόστολοι, εἰ
they-are not condemn them the for divine apostles if
καὶ ἰδιῶται ἦσαν τῷ λόγῳ, ἀλλὰ τὸν κόσμον ἐφώτισαν.
even unlearned they-were in-the speech yet the world enlightened
τοὺς ἐξυπηρετοῦντάς σοι ἐλευθέρους, εἰ δύνασαι, εὐεργέτει,
the(-ones) serving you free if you-can benefit
καὶ εἰ θελήσουσιν εὐεργετηθέντες ἀπὸ σοῦ ὑποχωρῆσαι,
and if they-will-wish having-been-benefited by you to-withdraw
μὴ βιάσῃς αὐτούς· οὐ γάρ ἐστι δίκαιον.
not force them not for it-is just
117 περι τοῦ οἴνου γεώργειν.
about the wine to-cultivate
Οἶνον ἀγωνίζου γεωργεῖν πολὺν, ὀλίγῳ δὲ αὐτῷ χρῶ·
wine strive to-cultivate much a-little and of-it use
ὁ γὰρ δαιμόνων ἅπαξ τῆς σελήνης τυχὸν ἢ τοῦ χρόνου
the(-one) for demoniac once of-the moon perhaps or in-the year
παραφρονεῖ, ὅθεν πᾶσα αὐτοῦ ἡ ζωὴ ἐν σκότει. μὴ φονεύσῃς.
raves whence all his the life in darkness not murder

μὴ συνευδοκήσῃς εἰς βουλὴν φόνου, καὶ εἰ ἐμελέτησεν ἐκεῖνος
not consent to counsel of-murder even if planned that-one
θανατῶσαί σε. πᾶς γὰρ, φησίν, ὁ ἐκτείνων μάχαιραν
to-kill you every for he-says the(-one) stretching-out sword
ἐν μαχαίρᾳ ἀποθανεῖται. μὴ ἐφίεσαι προγνῶναι ἐκ
by sword will-die not desire to-foreknow from
μαντευομένων· ἥξει κἂν μὴ προγνῷς. εἰ δὲ κακόν, τί
soothsayers it-will-come even-if not you-foreknow if and evil what
σοι ὠφέλεια προδαπανᾶσθαι τῇ λύπῃ καὶ κατατρύχεσθαι;
to-you profit to-be-spent-beforehand by-the grief and to-be-worn-out
ἀναίτιον ἄνθρωπον μὴ διαβάλλῃς, μὴ ἐγκληματικῶς μήτε
guiltless man not slander neither criminally nor
χρηματικῶς. καὶ τί λέγω ἀναίτιον; ἀλλὰ μηδὲ αἴτιον.
pecuniarily and why do-I-say guiltless but not-even guilty
μᾶλλον μὲν οὖν καὶ φύλαξον καὶ σκέπασον αὐτὸν, εἴπερ
rather indeed then also guard and shelter him if-indeed
οὐχ ἔστιν πρὸς ἣν ἢ βασιλέως καὶ ἑτέρων πολλῶν βλάβην.
not he-is toward which or of-emperor and of-others many harm
φυλακτήριον δὲ μὴ βαστάσῃς εἰ μὴ σταυρὸν ἢ εἰκόνα
amulet and not carry if not cross or icon
ἁγίαν ἢ λείψανον ἁγίου. ὀνείροις δὲ μὴ πρόσεχε μήτε μὴν
holy or relic of-a-saint to-dreams and not heed nor indeed
τὸ σύνολον πίστευε, εἰ καὶ θεῖόν ἐστι. καὶ εἰ τοῦτο ποιήσεις,
— at-all believe if even divine it-is and if this you-will-do
ἕξεις τὸ ἀσφαλές. πολλοὶ γὰρ δι᾽ αὐτῶν ἀπώλοντο.
you-will-have the safety many for through them perished
περι τοῦ μὴ ἐγγηθῆναι τινᾶ. 118
about the not to-stand-surety-for anyone
Τινὰ μὴ ἐγγυήσῃ ποτὲ· πολλοὶ γὰρ ἐγγυησάμενοι
anyone not stand-surety-for ever many for having-stood-surety
περιέπεσαν. ἀλλὰ μηδὲ εἰ καὶ σφόδρα φίλος σού ἐστιν
fell(-into-trouble) but not-even if even very friend your he-is

ἐγγυήσῃ αὐτόν, ἀλλὰ ἐὰν ἔχῃς, δὸς αὐτῷ ἐξ ὧν
stand-surety-for him but if you-have give him of what(-things)
χρήζει καὶ τελειοῖς τὴν ἀγάπην. εἰ δὲ καὶ ἐγγυήσῃ καὶ
he-needs and you-complete the love if and also you-stand-surety both
τὸ ἐγγυηθὲν παρέξεις, καὶ τὸν φίλον σου προσαπολέσεις
the guaranteed(-sum) you-will-pay and the friend your you-will-lose-besides
καὶ ὡς ἄφρων τισὶν νομισθήσῃ. τὸν φίλον σου ἀγάπα καὶ
and as fool by-some you-will-be-thought the friend your love and
εἰς πάντα ὄρεγε αὐτῷ χεῖρα, φύλαξον δὲ μὴ σκανδαλίσαι
in all(-things) stretch-out to-him hand guard and not to-offend
αὐτὸν ἕως θανάτου. εἰ δὲ πολλάκις εἴπῃ σοι δηλητήριον
him until death if and often he-tell you poison
πιεῖν ἢ ἄλλο τι φθοροποιόν, δηλονότι ἐάν σοι
to-drink or other something destructive that-is if to-you
συμβουλεύσηται κακόν τι ποιῆσαι, μὴ συναπαχθῇς
he-advise evil something to-do not be-carried-away-with
τῇ βουλῇ αὐτοῦ. εἰ γὰρ θελήσεις ἀνιστορῆσαι, οἱ πλείονες
the counsel his if for you-will-wish to-recount the more
διὰ φίλων ἀγάπην ἀπώλοντο, καὶ οὐ μόνον χρήματα
through of-friends love perished and not only money
καὶ σώματα ἀπώλεσαν, ἀλλὰ καὶ αὐτὰς τὰς ψυχάς.
and bodies lost but even very the souls
119 περι φρονίμου καὶ ὑπηρέτου.
about prudent(-man) and servant
Μέγα ἐστὶν τὸ ἔχειν τινὰ δύναμιν ὑπηρετῶν, δυνατώτερος
great is the to-have some power of-servants more-powerful
δέ ἐστι καὶ μείζων ὁ φρόνιμος, εἰ καὶ πλούτου ἀμοιρεῖ.
and is and greater the prudent(-man) if even of-wealth he-has-no-share
λέγει γάρ τις σοφός· λύτρον ἀνδρὸς ὁ ἴδιος πλοῦτος·
says for some wise(-man) ransom of-man the own wealth
καὶ καλῶς εἶπε. πλὴν ἐγὼ φαίην ὅτι πολλοὶ διὰ
and well he-said but I would-say that many because-of

πλοῦτον ἐπιβουλευθέντες καὶ τὸ ζῆν προσαπώλεσαν. οὐ
wealth plotted-against also the living lost-besides not
ψέγω δὲ τὸν πλοῦτον, ἀλλὰ τὴν φρόνησιν προτιμῶ. διὰ
I-blame and the wealth but the prudence I-prefer through
γὰρ ταύτης Θεοῦ χάριτι ταῦτα ποιοῦμεν· πρῶτον γὰρ
for this of-God by-grace these(-things) we-do first for
διανοούμεθα καὶ οὕτως χερσὶν ἐργαζόμεθα.
we-think and thus with-hands we-work
περὶ ἐχθρὸν οἰκιακὸν του μη ἔχην. 120
about enemy household-member of-the not to-have
Εὔξαι μὴ ἔχειν ἐχθρὸν υἱόν σου ἢ γαμβρὸν ἢ ἀδελφόν.
pray not to-have as-enemy son your or son-in-law or brother
καὶ εἰ μὲν τιμωρήσεις αὐτὸν, πάντες σου καταμέμψονται
and if indeed you-will-punish him all you will-blame
καὶ ὁ Θεὸς αὐτὸς, καὶ σὺ ἑαυτὸν ὕστερον μέμψη
and — God himself and you yourself later you-will-blame
ὑπὸ τῶν σπλάγχνων νικώμενος· εἰ δὲ κακώσει σε,
by the bowels being-overcome if and he-will-maltreat you
βλαβήσει μὲν καὶ σὺ κἀκεῖνος δὲ παρὰ Θεοῦ, καὶ πάλιν
will-be-harmed indeed also you and-that-one and by God and again
λυπηθήσῃ ἐπὶ τῇ ἀπωλείᾳ αὐτοῦ.
you-will-be-grieved at the destruction his
περι θυγατρὸς ἀναισχύντου. 121
about daughter shameless
Θυγάτηρ δὲ ἀναίσχυντος οὐχ αὑτὴν μόνον ἠδίκησεν, ἀλλὰ
daughter and shameless not herself only wronged but
καὶ γονεῖς καὶ τοὺς κατὰ γένος αὐτῇ διαφέροντας. τὰς
also parents and the(-ones) by kin to-her belonging the
θυγατέρας σου ὡς καταδίκους ἔχε ἐγκεκλεισμένας καὶ
daughters your as condemned(-ones) have shut-in and
ἀπροόπτους, ἵνα μὴ ὡς ὑπὸ ἀσπίδος δηχθῆς. τὰ
unseen that not as by asp you-be-bitten the(-things)

ἀναγκαῖα πρῶτον μερίμνησον εἰς τὸν οἶκόν σου, καὶ
necessary first care-for in the house your and
τότε τὰ περισσὰ· εἰ γὰρ πρῶτον τὰ περιττὰ
then the superfluous(-things) if for first the superfluous(-things)
ὠνήσῃ, ἔσχατον πωλήσεις αὐτὰ ἐπιλιπόντων σοι τῶν
you-buy at-last you-will-sell them having-failed you the
ἀναγκαίων καὶ ἀγοράσεις ταῦτα. ἀναγκαῖα δέ εἰσιν ἐν
necessaries and you-will-buy these necessary and are in
οἷς διατρεφόμεθα, περιττὰ δὲ οἷον σκεύη πολύτιμα
which(-things) we-are-maintained superfluous and such-as vessels very-valuable
καὶ στρωμναὶ ἁπαλαὶ καὶ κλῖναι διάχρυσαι καὶ τὰ λοιπά.
and coverlets soft and couches gilded and the rest

IX · BUILDING, PRIESTHOOD, AND THE SOLDIER

A poor man should plant vineyards before he builds. Priestly office, even the patriarchate, is accepted only after a sign from God, and its wealth is spent on orphans, widows, and captives. A sailor makes no soldier. Physicians magnify an illness for their fee. A man should not be arrogant or quick to anger, should fight bravely once enlisted, and should swear no oaths. He watches over his wife and daughters, and a good wife is half a man's life.

122 περι πτωχών λέγω μὴ κτίζειν.
about poor(-men) I-say not to-build
Ἕως εἶ πτωχὸς, μὴ ἐπιχείρει κτίζειν ὧν μετὰ
while you-are poor not attempt to-build what(-things) with
χρέους ἁμαρτήσεις καὶ μεταβληθήσῃ, φύτευε δὲ μᾶλλον
debt you-will-sin and you-will-be-changed plant and rather
ἀμπελῶνας καὶ ἐργάζου τὴν γῆν, ἣ τοὺς καρποὺς αὐτῆς
vineyards and work the land which the fruits its
ἐπιδώσει σοι καὶ ἀλύπως διατραφήσῃ. περισσευθεὶς δὲ
will-yield to-you and without-grief you-will-be-maintained having-abounded and

πάντων ἄρξαι κτίζειν. χρήματα γὰρ δομήσουσιν οἴκους
in-all begin to-build money for will-build houses
καὶ ὑπὲρ αὐτὰ ὁ Θεός. τέχνην πολυκερδῆ προξενοῦσάν
and above them — God craft much-gaining procuring
σοι ἀχρειωσύνην εἴτε κίνδυνον μὴ μετέλθῃς, εἰ καὶ
for-you uselessness or danger not pursue if even
σφόδρα εἶ ἔμπειρος αὐτῆς, οἷον παραχαράσσειν καὶ
very you-are experienced in-it such-as to-counterfeit and
ψαλίζειν τὰ νομίσματα καὶ φαρσογραφεῖν καὶ βουλὰς
to-clip the coins and to-forge-documents and wills
ἐπισφραγίζειν καὶ τὰ τούτοις ὅμοια.
to-seal and the(-things) to-these like
περι ἱεροσύνης. 123
about priesthood
Σὺν τούτοις καὶ τοῦτό σοι παραγγέλλω· ἐὰν ἔλθῃς εἰς
with these also this to-you I-enjoin if you-come to
ἱερατικὸν τάγμα τυχὸν μητροπολίτης ἢ ἐπίσκοπος γενέσθαι,
priestly rank perhaps metropolitan or bishop to-become
μὴ ἀναδέξῃ αὐτό ἕως ἂν διὰ νηστείας καὶ ἀγρυπνίας
not accept it until — through fasting and vigil
ἀποκαλυφθήσῃ ἄνωθεν καὶ λάβῃς τελείαν πληροφορίαν
you-will-be-shown-revelation from-above and you-take full assurance
ἀπὸ τοῦ Θεοῦ. καὶ εἰ ἐμβραδύνει ἡ θεοφάνεια, θάρσει
from — God and if delays the divine-manifestation take-courage
καὶ ἐπίμεινον καὶ ταπείνωσον σεαυτὸν ἐνώπιον τοῦ
and persevere and humble yourself before —
Θεοῦ καὶ ὄψει, μόνον ὁ βίος σου ἔστω καθαρὸς
God and you-will-see only the life your let-be pure
καὶ ἀνώτερος τῶν κωλυόντων παθῶν. καὶ τί λέγω
and above the hindering passions and why do-I-say
μητροπολίτην; εἰς πατριαρχικὸν θρόνον ἐὰν προκριθῇς
metropolitan to patriarchal throne if you-are-preferred

καθεσθῆναι, χωρὶς θείας ὄψεως μὴ τολμήσῃς ἐγχειρισθῆναι
to-be-seated without divine vision not dare to-be-entrusted-with
τοὺς τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας οἴακας. τυχὼν δὲ
the of-the holy — of-God church helms having-attained and
τούτου μὴ γίνου ἔνδοξος ὑπὸ δορυφόρων ὀψικευόμενος καὶ
this not become glorious by guardsmen escorted and
χρήματα σωρεύων, χρυσοῦ καὶ ἀργύρου ἐπιμελούμενος καὶ
money heaping-up of-gold and silver caring-for and
δείπνων πολυτελῶν, ἀλλ᾽ ἔστω ἡ ἐπιμέλειά σου εἰς τὸ
dinners costly but let-be the care your for the
ὀρφανοτροφεῖν καὶ χῆρας τρέφειν καὶ εἰς νοσοκομεῖα καὶ
caring-for-orphans and widows to-nourish and for hospitals and
ἀνάρρυσιν αἰχμαλώτων καὶ εἰς τὸ εἰρηνεύειν καὶ ἀδυνάτων
redemption of-captives and for the making-peace and of-the-powerless
προΐστασθαι, καὶ μὴ εἰς τὸ συνάπτειν οἰκίαν· πρὸς οἰκίαν
to-stand-before and not for the joining house to house
καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζειν καὶ τὰ τοῦ πλησίον
and field to field to-bring-near and the(-things) of-the neighbor
ἀφελεῖν, προφασιζόμενος ὡς· οὐ τοῖς παισί μου· ταῦτα
to-take-away pretending that not to-the children my these(-things)
προσφέρω, ἀλλὰ τῷ Θεῷ καὶ τῇ ἐκκλησίᾳ μου. εἶδον
I-offer but — to-God and to-the church my I-saw
γὰρ ἄλλους ἀρχιερεῖς τοιαῦτα λέγοντας καὶ ἐθαύμασα
for other high-priests such(-things) saying and I-marveled-at
τοῦ διαβόλου τὰς πανουργίας, πῶς ἡμᾶς ἀπατᾷ ἐκ
of-the devil the villainies how us he-deceives from
τῶν δοκούντων εἶναι εὐσεβῶν. ἐρῶ γάρ σοι· ὁ ἅγιος
the(-ones) seeming to-be pious I-will-say for to-you the holy
Νικόλαος καὶ ὁ ἅγιος Βασίλειος καὶ οἱ λοιποὶ ἕως ἂν ἐν
Nicholas and the holy Basil and the rest while — in
τῷ κόσμῳ ἐβίουν τὰ ἴδια τοῖς πένησι διένειμον καὶ
the world they-lived the(-things) own to-the poor distributed and

ἀκτημοσύνην ἐδίδαξαν, νῦν δὲ ὁπόταν τὴν τῶν οὐρανῶν
poverty taught now and when the of-the heavens
βασιλείαν κατέλαβον, τότε χρήζουσιν ἁρπαγῆς πτωχῶν;
kingdom they-attained then do-they-need robbery of-poor(-men)
μὴ γένοιτο. ὅτι δὲ εἶπόν σοι δεηθῆναι τοῦ Θεοῦ ἵνα
not may-it-be that and I-told you to-pray-to — God that
ἀξιωθῇς θείας ὄψεως προτρεπομένης ἱερατεύειν σε,
you-be-deemed-worthy-of divine vision exhorting to-be-priest you
καὶ πρόσεχε ἵνα μὴ ἀντὶ θείου ἀγγέλου ἄγγελον πονηρὸν
also take-heed that not instead-of divine angel angel evil
θεάσῃ. ὅμως δίελθε τὸν μακάριον Κασιανὸν καὶ γνώσῃ
you-behold nevertheless go-through the blessed Cassian and you-will-know
τί ἔπαθεν, ὡσαύτως καὶ ὁ θαυμαστὸς Ἥρων καὶ ὁ
what he-suffered likewise also the wondrous Heron and the
Μεσοποταμηνὸς καὶ ἄλλοι πολλοὶ ἀσκηταί. εἰς ἄκρον δὲ
Mesopotamian and others many ascetics to the-utmost and
εὐλαβοῦ τὰ θεῖα. ἄκουε δὲ καὶ τοῦ μακαρίου Γρηγορίου
revere the divine(-things) hear and also the blessed Gregory
λέγοντος· ἀγαθὸν ὑποχωρῆσαι μικρόν τι Θεῷ ὡς
saying good to-withdraw a-little something to-God as
Μωϋσῆς ἐκεῖνος τὸ παλαιὸν καὶ Ἱερεμίας ὕστερον, καὶ,
Moses that the old and Jeremiah later and
φησὶ, προσδραμεῖν ἑτοίμως καλοῦντι ὡς Ἀαρών τε καὶ
he-says to-run-forward readily to-the-one-calling as Aaron both and
Ἡσαΐας· μόνον εὐσεβῶς ἀμφότερα, τὸ μὲν διὰ τὴν
Isaiah only piously both the(-one) indeed because-of the
οἰκείαν ἀσθένειαν, τὸ δὲ διὰ τὴν τοῦ καλοῦντος
own weakness the(-other) and because-of the of-the(-one) calling
δύναμιν. ἡ μελέτη σου ἔστω νυκτὸς καὶ ἡμέρας εἰς τὰ
power the study your let-be by-night and by-day on the
θεῖα καὶ εἰς τὸ ἀναπαῦσαι πτωχοὺς καὶ πλουσίους.
divine(-things) and on the to-give-rest-to poor and rich

123b περι συνγενῶν.
about kinsmen

Τῶν συγγενῶν σου μὴ ἐπιλάθῃ καὶ ἐπιλησθήσῃ παρὰ τοῦ
the kinsmen your not forget and you-will-be-forgotten by —
Θεοῦ. καὶ τί θέλεις λέγειν πολλά; γενοῦ τοῖς πᾶσι τὰ
God and why do-you-wish to-say much(-things) become to-the all the
πάντα καὶ ὁ Θεὸς ἀνταποδώσει σοι. εἰ δ' ἄλλην τινὰ
all(-things) and — God will-repay you if and other some
ἐπιστήμην μετέρχῃ, σπούδασον ὅπως εἰς ἄκρον ταύτην
knowledge you-pursue strive that to the-utmost it
ἐκμάθῃς καὶ μὴ εἶ ἐλλιπὴς αὐτῆς. εἰ δύνασαι δὲ πασῶν
you-learn-thoroughly and not be deficient in-it if you-can and of-all
τῶν ἐπιστημῶν ἐν πείρᾳ γενέσθαι, γενοῦ, πλὴν μὴ ἐάσῃς τὴν
the sciences in experience to-become become but not leave the
ἐπιστήμην ἣν ἐξ ἀρχῆς εἶχες καὶ εἰς ἑτέραν μεταπέσῃς, εἰ
knowledge which from beginning you-had and to another fall-over if
οὐκ ἔστιν αἰσχρὰ ἢ ἐπιβλαβὴς· οὐ γὰρ λυσιτελές σοι ἔσται.
not it-is shameful or harmful not for profitable for-you it-will-be
124 περὶ ναύτου του μὴ ἦναι στρατιῶτης,
about sailor of-the not to-be soldier

ὁ γὰρ ναύτης οὐ δύναται γενέσθαι στρατιώτης, ὅθεν
the for sailor not can become soldier whence
στρατιώτης γενόμενος ἀπώλετο, οὐδὲ ὁ νοτάριος χαλκεύς,
soldier having-become he-perished nor the notary smith
καὶ οὕτως καθεξῆς. εἰ δὲ καί τις οὕτως μεταπεσὼν
and thus in-order if and even someone thus having-changed
ηὐδοκίμησεν, ἀλλὰ σπανίως. ναύτῃ δὲ, λέγω σοι, μὴ
was-esteemed yet rarely to-sailor and I-say to-you not
δώσῃς ἵππον ἐποχεῖσθαι· οὐ γὰρ ἐπιμελήσεται αὐτοῦ. τὸ
give horse to-ride not for he-will-take-care-of it the

γὰρ πλοῖον οὔτε ἐσθίει οὔτε πίνει, καὶ νομίζει ὅτι καὶ
for ship neither eats nor drinks and he-thinks that also
ὁ ἵππος ὡς τὸ πλοῖον ὑπουργήσῃ.
the horse like the ship will-serve
περὶ του μὴ εμπεσὶν εἰς χεῖρας ἰὰτροῦ. 125
about the not to-fall into hands of-physician
Εὔχου μὴ ἐμπεσεῖν σε εἰς χεῖρας ἰατροῦ, εἰ καὶ σφόδρα
pray not to-fall you into hands of-physician if even very
ἐστὶν ἐπιστήμων· εἴπῃ γάρ σοι τὰ μὴ δέοντα. καὶ
he-is skilled he-will-tell for to-you the(-things) not needful and
εἰ ἔστιν ἡ ἀρρωστία σου μικρὰ, μεγαλύνει αὐτὴν ὑπέρογκα
if is the sickness your small he-magnifies it exceedingly
καὶ, πολλοῦ, εἴπῃ, τιμήματος βοτανῶν χρεία σοί ἐστιν·
and of-much he-tells price of-herbs need to-you is
πλὴν ἐγώ σε ἰάσομαι. λαβὼν δὲ παρὰ σοῦ νομίσματα, οὐχ
but I you will-heal having-taken and from you coins not
ἐξικανοῖ, φησὶ, τοῦτο εἰς ἀγοράν. εἶτα καὶ ἄλλα ἔλαβεν.
suffices he-says this for marketing then also other(-coins) he-took
θέλων σε δὲ τρυγᾶν εἴπῃ σοι φαγεῖν ὅπερ ἐστὶν ἐναντίον
wishing you and to-milk he-tells you to-eat what is contrary-to
τῆς ἀρρωστίας καὶ ἐξάψει μᾶλλον τὴν ἀρρωστίαν. καὶ
the sickness and he-will-kindle rather the sickness and
πάλιν ἐπιμελήσεται καὶ αὖθις ἐπιτενεῖ τὸ ἄλγος. καὶ
again will-tend(-you) and again will-intensify the pain and
οὕτως πολλάκις ποιήσας λάβῃ παρὰ σοῦ ἃ χρήζει
thus often having-done he-takes from you what(-things) he-needs
καὶ μόλις ποτὲ ἐπιμελήσεται. εἴπερ οὖν οὐ θέλῃς ἐμπεσεῖν
and hardly ever he-will-tend(-you) if-indeed then not you-wish to-fall
εἰς χεῖρας ἰατρῶν, φαγὼν ἀρίστῳ εἰς κόρον, ἀπέχου
into hands of-physicians having-eaten at-breakfast to satiety abstain
δείπνων, καὶ οὐχ ὀχλήσει σε ὕλη ἐγκειμένη τῷ στομάχῳ
from-dinners and not will-trouble you matter lying in-the stomach

σου. ἀλλὰ καὶ εἰ ἐπέλθῃ σοι ἀρρωστία, νήστευσον καὶ
your but even if comes to-you sickness fast and
ἰαθήσῃ χωρὶς ἰατροῦ. σκόπει δὲ πόθεν ἡ ἀρρωστία
you-will-be-healed without physician look and whence the sickness
σοι προσέβαλεν· εἰ μὲν ἀπὸ ψύχους, θέρμανον σεαυτὸν,
on-you fell if indeed from cold warm yourself
εἰ δ' ἀπὸ γαστριμαργίας, ἐγκρατεύθητι, εἰ δ' ἀπὸ κόπου
if and from gluttony be-abstinent if and from toil
εἴτε ἡλίου, ἀναπαύθητι, καὶ ἔσῃ, μετὰ Θεὸν, ἑαυτὸν
or sun rest and you-will-be after God yourself
ἰώμενος. ἔμπλαστρον δὲ μηδέποτε ἐπιθήσῃς τῇ κοιλίᾳ
healing plaster and never put on-the belly
σου· θεὶς γὰρ τὸ ἔμπλαστρον, ἴσως ὠφελήσει σε πρὸς
your having-put for the plaster perhaps it-will-help you for
τρεῖς ἢ τέσσαρας ἡμέρας ἢ καὶ ἑβδομάδα, καὶ ἔκτοτε
three or four days or even a-week and thenceforth
μᾶλλον οὐχ ἀγαθόν σοι ἔσται. βοήθημα δὲ ἢ ἀντίδοτον
rather not good for-you it-will-be remedy and or antidote
ἢ ποτὸν οἰονδηποτοῦν μὴ πίῃς. πολλοὺς γὰρ εἶδον ἐκ
or drink of-any-kind not drink many for I-saw from
ποτῶν ἀποθανόντας, οἳ καὶ ἰδιοθάνατοι ἐλογίσθησαν. εἰ δὲ
drinks having-died who also suicides were-reckoned if and
θέλεις ποιεῖν ἵνα σε ὠφελήσει εἰς τὸν στόμαχόν σου, πίε
you-wish to-do that you it-will-help for the stomach your drink
ἀψίνθιον. εἰ δὲ τὸ ἧπάρ σου πάσχεις, πίε ῥέον ἰνδικόν,
wormwood if and the liver your you-suffer drink rhubarb Indian
πλεῖον δὲ τούτου μηδέν. πάνυ γάρ εἰσι βλαβεροὶ οἱ ποτοὶ,
more and than-this nothing very for are harmful the drinks
μᾶλλον δὲ εἰς τοὺς νέους. φλεβοτόμει δὲ ἐκ τρίτου,
rather and for the young bleed and from third

Φευρουαρίῳ Μαίῳ καὶ Σεπτεμβρίῳ, ἄκριζε, καὶ πλέον
in-February May and September sparingly and more
μηδέν. εἰ δ᾽ ἀρρωστία κατεπείγει, πᾶς καιρὸς ἐπιτήδης.
nothing if and sickness presses every time fitting
τοὺς υἱούς σου καὶ τὰς θυγατέρας σου μάστιζε μὴ ῥάβδῳ,
the sons your and the daughters your scourge not with-rod
ἀλλὰ λόγῳ, καὶ οὐ μὴ μαστιγωθήσονται παρ᾽ ἑτέρου. μέγα
but with-word and not — they-will-be-scourged by another great
ἐστὶν τὸ στοχάζεσθαι καὶ κατανοεῖν τὴν φύσιν τῶν ὄντων
is the to-conjecture and to-understand the nature of-the beings
καὶ πράττειν τὰ δέοντα. τινὲς θαυμαστὰ βουλευσάμενοι
and to-do the(-things) needful some wondrous(-things) having-planned
ἠστόχησαν, ἕτεροι δὲ ἀσκόπως καὶ ἀσυνέτως μεγάλων
missed others and aimlessly and senselessly great(-things)
ἐπέτυχον· ὅθεν οὐ χρὴ τὴν εὐτυχίαν αὐτῶν ἐπαινεῖν
attained whence not it-is-needful the success their to-praise
ἢ ψέγειν τὴν ἀτυχίαν, ἀλλὰ τὸν σκοπὸν καὶ τὴν πρᾶξιν.
or to-blame the misfortune but the aim and the action
περὶ του μὴ ὑπεριφανέβεσθαι. 126
about the not to-be-arrogant
Τέκνον, μὴ ὑπερηφανεύου, εἰ καὶ μεγάλα κατορθώσεις,
child not be-arrogant if even great(-things) you-will-achieve
ἀλλὰ μνήσθητι τοῦ εἰπόντος· ἀκάθαρτος παρὰ Κυρίῳ
but remember the(-one) having-said unclean before (the)-Lord
πᾶς ὑψηλόφρων, καὶ τὸ· Κύριος ὑπερηφάνοις
every high-minded(-man) and the(-word) (the)-Lord (the)-arrogant
ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. ὥστε ὁ μὲν
opposes to-the-humble and gives grace so-that the indeed
κλέπτης ἔχει πρὸς τὸν κύριον τοῦ πράγματος καὶ ὁ
thief has toward the owner of-the thing and the

μοιχὸς ἀντιτάσσεται τῷ ἀνδρὶ τῆς μοιχευθείσης, ὁ δὲ
adulterer is-opposed-by the husband of-the adulteress the and
ὑπερήφανος τὸν Θεὸν ἔχει ἀντιτασσόμενον.
arrogant(-man) — God has opposing
127 περὶ τοῦ ἀγωνίζειν εἰς πόλεμον.
about the to-strive in war
Στρατευθεὶς ἀνδρίζου εἰς πόλεμον, εἰ καὶ ἀποθανεῖν
having-enlisted play-the-man in war if even to-die
μέλλεις. μνήσθητι ὅτι διὰ τοῦτο ἐστρατεύθης καὶ
you-are-about remember that because-of this you-enlisted and
οὐδεὶς ἀθάνατος. φεῦγε δὲ ἀπὸ καπηλοπολέμου· τρωθεὶς
no-one immortal flee and from tavern-war wounded
γὰρ θανήσῃ καὶ μετὰ θάνατον ὄνειδος ἔσῃ. ἔνθα οὐ
for you-will-die and after death reproach you-will-be where not
κερδαίνεις οὔτε ψυχικῶς οὔτε σωματικῶς, μὴ κοπία. τὰ
you-gain neither in-soul nor in-body not toil the
μυστικά σου ἐὰν θέλῃς μὴ ἐκφαυλισθῆναι, δι' αὐτοῦ
secrets your if you-wish not to-be-debased through yourself
γράφε καὶ μὴ διὰ τοῦ νοταρίου σου.
write and not through the notary your
128 περὶ ἀρετῆς καὶ ἔργου.
about virtue and deed
Σπούδαξε διὰ τῶν ἔργων τῆς ἀρετῆς σου αἰδεσίμους καὶ
strive through the deeds of-the virtue your venerable and
περιφανεῖς ἀποδεῖξαι τοὺς γονεῖς σου. ὁ ὑποκρινόμενος
illustrious to-show the parents your the(-one) feigning
ἐκθειάζειν σε, ψέγων δὲ τὸν πατέρα σου, σὲ αὐτὸν ἀτιμάζει·
to-deify you blaming and the father your you yourself dishonors
ὁ γὰρ λέων λέοντα γεννᾷ καὶ ἡ ἀλώπηξ ἀλώπεκα.
the for lion lion begets and the fox fox
φύλαττε σεαυτὸν ὁπόταν μετὰ γυναικὸς ὁμιλῇς, εἰ καὶ
guard yourself whenever with woman you-converse if even

τῶν κοσμίων δοκεῖ εἶναι, καὶ μὴ γίνου αὐτῇ συνήθης·
of-the modest(-ones) she-seems to-be and not become with-her familiar
οὐχ ἐκφεύξῃ γὰρ τὰ θήρατρα αὐτῆς. οἱ ὀφθαλμοί σου
not you-will-escape for the snares her the eyes your
γὰρ παρατραπήσονται καὶ ἡ καρδία σου σαλευθήσεται
for will-be-turned-aside and the heart your will-be-shaken
καὶ οὐχ εἰς ἑαυτὸν ἔσῃ. ἐκ τριῶν γὰρ πολεμηθήσῃ
and not in yourself you-will-be from three for you-will-be-warred-on
ἀπὸ τοῦ διαβόλου, ἀπὸ τῆς ὄψεως καὶ τῶν λόγων αὐτῆς
from the devil from the sight and the words her
καὶ ἀπὸ τῆς φύσεως. μέγα γάρ ἐστι νικῆσαι ταύτην.
and from the nature great for it-is to-conquer this
περι τοῦ μῆ ἐξηθυμούσθαι 129
about the not to-be-angered
Οἱ μεγάλως θυμούμενοι μεγάλοις ἐγκλήμασι
the(-ones) greatly being-angered into-great charges
περιπίπτουσιν· οὐχ αἰσθάνονται γὰρ τί πράττουσιν. ἐπιθυμίᾳ
fall not they-perceive for what they-do by-desire
δέ τινες ἑλκόμενοι ὀλισθήσαντες εἰς βάραθρον κατεβλήθησαν.
and some dragged having-slipped into pit were-cast-down
σὺ δὲ μὴ τῶν ἐνηδόνων, ἀλλὰ τῶν ἐπαινετῶν καὶ μνήμης
you and not the pleasant(-things) but the praiseworthy and of-memory
ἀξίων ἐπιθύμει· εἰ γὰρ καὶ ἐπίπονα δοκεῖ εἶναι, ἀλλ' εἰς
worthy desire if for even toilsome they-seem to-be yet for
μακρὰν εὐθηνήσει, κἂν τε σωματικὰ κἂν τε ψυχικὰ εἶεν.
long they-will-prosper whether — bodily whether — spiritual they-be
θάρσει, οὐδὲν ἀγαθὸν χωρὶς πόνου· ἐξ ἀκανθῶν ῥόδα καὶ
take-courage nothing good without toil from thorns roses and
ἐξ ἱδρώτων τὰ κρείττονα. ἀνακείμενος ἐν κλίνῃ ἀνιστόρει
from sweats the better(-things) lying on bed recount
τὰ παρελθόντα καὶ ἐξ αὐτῶν διδάσκου τὰ μέλλοντα.
the past(-things) and from them learn the(-things) to-come

ταῦτα γὰρ οὐχ ἀσύνετοι, ἀλλὰ σοφοὶ καὶ ἐπιστήμονες
these for not senseless but wise and knowing
μελετήσουσι. ἄφρων δὲ πρὸς ἃ κέχηνε σκοπῶν, ποῦ
will-study (the)-fool and at what he-gapes looking where
δειπνᾷ καὶ κύμβαλα, ἐπιλιπόντων δὲ αὐτὸν τῶν ἀνάγκαίων
he-dines and cymbals having-failed and him the necessaries
πορεύεται κατηφὴς ὡς ὁ μονογενῆ παῖδα ἀποβαλόμενος.
goes downcast as the(-one) only-begotten child having-lost
ποῦφλον δὲ πᾶσαν μηχανὴν μετελθὼν λαβεῖν τι ἀπὸ
(the)-fop and every device having-pursued to-take something from
σοῦ, καὶ εἰ οὐ λάβῃ, ὄνειρον πλάσει ἀγαθὰ προξενοῦν
you and if not he-takes a-dream will-fabricate good(-things) procuring
πολλὰ καὶ τοῖς λόγοις σε καταθέλξας ἐκ τοῦ κόλπου
many and with-the words you having-charmed from the bosom
σου ὡς μετὰ ἀγκίστρου ἀνασπάσει τὸ χρυσίον, καὶ μακρὰν
your as with hook will-draw-up the gold and far
ἀποστὰς ἀπὸ σοῦ μέγα ἐπεγκαυχήσεται καταγινώσκων σου.
having-stood-off from you greatly will-boast condemning you
περι σοφῶν καὶ αφρόνων.
about wise and fools

Πρόσεχε τοῖς ἔργοις τῶν σοφῶν καὶ τῶν ἀφρόνων, ἀφ᾽
heed the deeds of-the wise and of-the fools from
ὧν τε οὗτοι ἐποίησαν καὶ ἐξ ὧν ἔπαθον. φύλαξον
what(-things) both these did and from what(-things) they-suffered guard
μὴ ὀμόσαι ὅλως μήτε δικαίως μήτε ἀδίκως, εἰ καὶ τὰ
not to-swear at-all neither justly nor unjustly if even the
μέγιστα βλαβῆναι μέλλεις. καὶ εἰ μὲν δικαίως ὀμόσεις,
greatest(-things) to-be-harmed you-are-about and if indeed justly you-will-swear
κατεφρόνησας καὶ παρέβης τὸν εἰπόντα μὴ ὀμόσαι ὅλως,
you-despised and transgressed the(-one) having-said not to-swear at-all
εἰ δὲ ἀδίκως, θάνατός σε καὶ ἀπώλεια λήψεται. μακάριος δὲ
if and unjustly death you and destruction will-take blessed and

ὃς οὐχ ὤμοσε. μὴ εἴπῃς ὅτι· ἐλεήμων καὶ εὔσπλαγχνός ἐστιν
who not swore not say that merciful and compassionate is
ὁ Θεὸς, καὶ εἰ ὀμόσω, συμπαθήσῃ με. ἐρῶ γάρ σοι
— God and if I-swear be-will-sympathize-with me I-will-say for to-you
ὅτι καὶ δίκαιός ἐστιν. οἱ γὰρ ἐκπεσόντες καὶ ἀπωλείᾳ
that also just he-is the(-ones) for having-fallen-away and to-destruction
παραδοθέντες ταῦτα λέγοντες ἀπώλοντο. μὴ ἀποστῇς ἀπὸ
delivered these(-things) saying perished not stand-off from
Θεοῦ καὶ οὐ μὴ ἀποστῇ ὁ Θεὸς ἀπὸ σοῦ. μὴ ἀτιμάσῃς
God and not — will-stand-off — God from you not dishonor
τοὺς γεγεννηκότας σε δι' αἰσχρῶν πράξεων· πάντως
the(-ones) having-begotten you through shameful deeds surely
γὰρ καὶ οἵ σε γεννήσαντες τοιοῦτοι νομισθήσονται.
for also the(-ones) you having-begotten such will-be-thought
περι τοῦ ἔχειν ἀκρίβιαν εἰς τὴν ἰδίαν γηναίκα. 131
about the to-have exactness toward the own wife
Μέγα ἐστὶν τὸ ἔχειν τινὰ δοῦλον ἢ ἐλεύθερον πιστόν. καὶ εἰ
great is the to-have some slave or free(-man) faithful and if
ἔχεις αὐτὸν καὶ ἐνεπίστευσας αὐτῷ, τὴν δὲ θυγατέρα σου
you-have him and entrusted to-him the and daughter your
εἰς δυνατὸν μηδὲ γνωρίζῃ, καὶ ἔξεις τὸ ἀσφαλές. εἰ
as-far-as possible not-even let-him-know and you-will-have the safety if
γὰρ ψόγος λαληθῇ, κἂν τε ψευδὴς ἐστι κἂν τε ἀληθὴς,
for blame be-spoken whether — false it-is whether — true
οὐ γινώσκεις, ὕποπτον δέ σοι γενήσεται καὶ τὸ βρέφος, εἰ
not you-know suspect and to-you will-become also the babe if
καὶ ἐκ τῆς σῆς ὀσφύος ἐστὶ, καὶ οὐαὶ τότε. μὴ ἐμπιστεύσῃς
even from the your loins it-is and woe then not entrust
τινὶ λόγον ὃς προξενεῖ σοι κίνδυνον, εἰ καὶ ἀρετῇ
to-anyone word which procures for-you danger if even in-virtue
διαλάμπῃ· ἡ γὰρ φύσις τῶν ἀνθρώπων ῥευστή ἐστι καὶ
he-shine the for nature of-the men fluid is and

τρεπτὴ καὶ ποτὲ μὲν τρέπεται ἐκ τοῦ ἀγαθοῦ εἰς τὸ
changeable and sometimes indeed it-turns from the good to the
κακὸν, ποτὲ δὲ ἐκκλίνει ἐκ τοῦ κακοῦ εἰς τὸ ἀγαθόν.
evil sometimes and it-turns-aside from the evil to the good
ὁ δὲ θάψας τὴν γυναῖκα αὐτοῦ τὸ ἥμισυ εἴτε καὶ τὸ
the(-one) and having-buried the wife his the half or also the
πλεῖον τῆς ζωῆς αὐτοῦ συναπώλεσεν, εἴπερ ἀγαθή ἐστιν.
more of-the life his has-lost-with(-her) if-indeed good she-is
132 περι ἀνδρὸς σώφρονος.
about man prudent
καὶ εἰ μὲν σωφρονήσει, μέγας ἔσται παρά τε Θεῷ καὶ
and if indeed he-will-be-sober great he-will-be with both God and
ἀνθρώποις· αὐτὸς μὲν ἐν ἀδείᾳ πολλῇ καὶ εὐφροσύνῃ διάξει,
men he indeed in freedom much and gladness will-live
τοὺς παῖδας ἐκτρέφων καλῶς, οἱ δὲ παῖδες αὐτοῦ ὡς ἐπὶ
the children rearing well the and children his as on
ὀχήματος ἐποχηθήσονται, καὶ ἡ οἰκία αὐτοῦ ἐν εἰρηνικῇ
carriage will-be-carried and the house his in peaceful
καταστάσει ἔσται· εἰ δὲ οἴστρῳ ἀκολασίας περιπαρῇ, μᾶλλον
state will-be if and by-gadfly of-licentiousness he-be-pierced rather
ἐὰν δοκεῖ σώφρων εἶναι, εἰσερχόμενος καὶ ἐξερχόμενος τῆς
if he-seems prudent to-be entering and going-out of-the
οἰκίας δακρύει, τῆς μακαρίας δῆθεν ἐπιμνησκόμενος, καὶ
house he-weeps the blessed(-wife) forsooth remembering and
τὴν τοῦ οἴκου ἀμέλειαν καὶ τὴν τῶν παίδων κακουχίαν
the of-the house neglect and the of-the children ill-treatment
προβάλλεται, οἰκειώσεται δὲ γυναῖκας αἳ εἰς τὸ
he-puts-forward he-will-make-intimates and women who in the
προξενεῖν πεῖραν ἔχουσιν, ἃς κουρκουσούρας καλοῦσι,
procuring experience have whom kourkousourai they-call
τραπέζης ταύτας ἀξιώσει καὶ τὰς ἀτίμους τιμήσει
of-table these he-will-deem-worthy and the dishonorable(-women) will-honor

ὁ δείλαιος. καὶ δοὺς αὐταῖς ὧν χρήζουσι, πέμπει
the wretch and having-given to-them what(-things) they-need sends(-them)
ἐπαγγελλόμενος μεγάλα, εἰ προξενήσουσιν αὐτῷ γυναῖκα
promising great(-things) if they-will-procure for-him wife
καλήν. αἱ δὲ τὴν κρείττονα ἐπαγγέλλονται, προμεμισθωμέναι
fine they and the better promise hired-beforehand
δὲ οὖσαι παρὰ γυναικὸς εἰς τοῦτο, ἀπελθοῦσαι πρὸς αὐτὴν,
and being by woman for this having-gone to her
εὕρομέν σοι, φησὶν, οἱόν ἤθελες, ἀπόλαυσον τῶν ἀγαθῶν
we-found for-you she-says such-as you-wished enjoy the goods
αὐτοῦ. εἶτα ἐπὶ τὸν ἄθλιον ἀναστρέφουσι μεγαλύνοντες αὐτήν.
his then to the wretch they-return magnifying her
καὶ καταθέλξασαι αὐτοῦ τὰ ὦτα καὶ τὸ καθ' ἡμέραν
and having-charmed his the ears and the(-thing) by day
αὐτῇ τε καὶ τούτῳ πρὸς χάριν ὁμιλοῦσαι καὶ ἀπολαύσασαι
to-her both and to-him for favor talking and having-enjoyed
ἀμφοτέρων τῶν ἀγαθῶν πείθουσιν αὐτόν. εἰώθασι γὰρ
of-both the goods persuade him are-wont for
οἱ οἴστρῳ περιπαρέντες ἐξ ἀκοῆς ὀλισθαίνειν. εἶτα
the(-ones) by-gadfly pierced from hearing to-slip then
ἔλαβεν αὐτὴν, ἠμελήθησαν δὲ αὐτοῦ οἱ παῖδες. ἐκείνη δὲ
he-took her were-neglected and his the children she and
εἰς ἄλλους κέχηνεν ὑποτάξαι τοῦτον ἐφιεμένη, μαγεύσασα
at others gapes to-subject him desiring having-bewitched
δὲ ἄλλον ἀντ' ἄλλου ἐποίησε καὶ ἀπώλεσεν. εἰ δὲ
and other for other she-made(-him) and destroyed(-him) if and
τῶν χρησίμων ἐστὶν ἐκείνη, ἐπ' εὐνῆς ἀνακειμένη καὶ τοῦ
of-the good(-ones) is that on bed lying and of-the
παρθενικοῦ αὐτῆς ἀνδρὸς ἐπιμνησθεῖσα μέγα ἐστέναξε,
maiden her husband remembering greatly groaned
κἀκεῖνος ἴσως τῆς στεφανικῆς αὐτοῦ ἐνθυμηθεὶς ἐδάκρυσε,
and-that-one perhaps of-the crowned(-wife) his having-thought-of wept

καὶ γέγονεν ἡ εὐνὴ πένθος. εἰ δὲ καὶ ἀμφότεροι παῖδας
and became the bed mourning if and also both children
ἔχοιεν, τί χεῖρον γένοιτ᾽ ἂν; ἔρις καὶ μάχαι ἀπὸ πρωΐας
should-have what worse could-happen — strife and battles from morning
ἕως ἑσπέρας, ἔχθρα ἄσπονδος καὶ ταραχὴ καθημερινή.
until evening enmity implacable and turmoil daily
καὶ οὓς ποτε ἐπόθει ὁ πατὴρ φιλοστόργως καὶ ὁρῶν
and whom once longed-for the father affectionately and seeing
ἐτέρπετο νῦν γυναικὶ ἡττηθεὶς ὡς ἐχθροὺς ἔχει, οὐ φέρω,
delighted-in now by-woman overcome as enemies he-has not I-bear
λέγων, δι᾽ ὑμᾶς ταράσσεσθαι. εἶχον δέ σοι εἰς τοῦτο
saying because-of you to-be-troubled I-had and to-you on this
εἰπεῖν πολλά, ἀλλ᾽ ἀρκεῖ, εἴπερ οὐχ ἐθελοκωφεῖν ἐθέλεις.
to-say much but it-suffices if-indeed not to-feign-deafness you-wish
τοῦτο δὲ μόνον λέγω· μακάριος ὁ φυλάσσων ταῦτα.
this and only I-say blessed the(-one) keeping these(-things)
133 περὶ του ἔχειν παντίαν προσωχὴν.
about the to-have all heed
Παραγγέλλω δέ σοι καὶ τοῦτο ὅτι εἰ καὶ ἐν οἰκίᾳ
I-enjoin and to-you also this that if even in house
ἰδιάζεις, ὑποτάσσεται δέ σοι ὁ λαὸς τῆς χώρας,
you-live-privately is-subject and to-you the people of-the land
φύλασσε ἵνα μὴ ἀναισχυντήσῃ ὁ λαὸς κατὰ σοῦ εἴτε
guard that not be-shameless the people against you either
δικαίως εἴτε ἀδίκως καὶ βλαβήσῃ τὰ μέγιστα ψυχικῶς
justly or unjustly and you-will-be-harmed the greatest(-things) in-soul
τε καὶ σωματικῶς. συμβαίνει δὲ τοῦτο καὶ ἀπ᾽ ἄκρας
both and in-body happens and this also from highest
δικαιοσύνης· δίκαιος γὰρ ὢν ἄδικον ἢ αἰσχρὸν οὐ φέρεις
justice just for being unjust or shameful not you-bear
βλέπειν πραττόμενον, νυσσόμενος δὲ ὑπὸ τῆς ἀγαθῆς ταύτης
to-see being-done being-pricked and by the good this

ἀρετῆς ὀργίζῃ μετὰ δικαίου θυμοῦ καὶ ἀμύνῃ ἀξίως
virtue you-are-angered with just wrath and you-punish worthily
τοὺς ἁμαρτάνοντας. ποιήσας δὲ τοῦτο εἰς πάντας τοὺς
the(-ones) sinning having-done and this to all the(-ones)
ἁμαρτήσαντας ἤχθρανας αὐτοὺς καὶ τοὺς ὁμόφρονας
having-sinned you-made-enemies them and the(-ones) like-minded
αὐτῶν καὶ μελετήσαντες κατὰ σοῦ ἐπανέστησάν σοι.
their and having-plotted against you they-rose-up against-you

X · MERCY, OFFICE, AND THE FAMILY

A master should punish one offender in a hundred and leave the rest unpunished. He should forgive those who plot against him, place his strength in God rather than money, and never buy an office, since the buyer makes good what he paid. Kekaumenos warns his sons against soothsayers, against loving any man so much that his loss is unbearable, and against picking passages from a book. A man is gentle with his household, guards his tongue, and quarrels with no woman or brother.

περὶ δικαιόσυνης καὶ αληθηας. 134
about justice and truth
Χρὴ οὖν εἶναί σε δίκαιον εἰς ἄκρον καὶ ἀληθῆ,
it-is-needful then to-be you just to the-utmost and true
πλὴν τοὺς ἁμαρτάνοντας τοιούτῳ τρόπῳ κόλαζε·
but the(-ones) sinning in-such way punish
τοὺς μὲν σὺ κόλαζε καὶ τιμώρει, τοὺς δὲ ἄγων
the(-ones) indeed you punish and chastise the(-ones) and leading
συνάθροιζε τὸν λαὸν καὶ διηγοῦ αὐτοῖς τὴν ἀδικίαν
gather the people and relate to-them the injustice
καὶ λέγε αὐτοῖς· κρίνατε αὐτούς. καὶ εἰ τάχα καὶ
and say to-them judge them and if perhaps even
ὁμόφρονες αὐτῶν εἰσὶν, ἀλλ᾽ οὐ δυνήσονται τὸ δίκαιον
like-minded their they-are yet not they-will-be-able the just

παρακρούσασθαι, ἀλλ᾽ ἐντρεπόμενοι, μᾶλλον δὲ ὑπὸ τοῦ
to-thwart but being-ashamed rather and by the
δικαίου συνωθούμενοι καὶ ἐλεγχόμενοι εἴπωσι τιμωρηθῆναι
just pressed and convicted they-say to-be-punished
αὐτούς. καὶ μετὰ τὴν ἀπόφασιν αὐτῶν ἐλαφροτέραν
them and after the sentence their lighter
καὶ συμπαθεστέραν αὐτοῖς ποίησον τὴν τιμωρίαν ὡς
and more-compassionate for-them make the punishment as
σπλαγχνιζόμενος αὐτούς· εἶπον αὐτοῖς ὅτι· πάντως βαρέως
having-compassion-on them say to-them that surely heavily
ὑμᾶς κατεδίκασαν οἱ φίλοι καὶ συντρόφοι ὑμῶν, ἀλλ᾽
you condemned the friends and fellows your but
ἐγὼ ἐλεήσας ὑμᾶς ἐκούφισα τὴν κρίσιν, ὅτι οὐ σοφόν
I having-pitied you lightened the judgment because not wise
ἐστιν τὸ μετὰ ἀπονοίας παιδεύειν. τότε ἐπαινεθήσῃ
it-is the with desperation to-chastise then you-will-be-praised
παρὰ πάντων καὶ παρ᾽ αὐτῶν τῶν τὰς ποινὰς
by all and by very the(-ones) the penalties
ὑποστάντων. τοὺς δὲ λοιποὺς λόγοις ἀμυντηρίοις ἐκφοβῶν
having-undergone the and rest with-words threatening frightening
διορθοῦ, ἄλλους δὲ μετὰ καλοηθείας καὶ ἡμερότητος
correct others and with goodness and gentleness
νουθέτει ὡς πατὴρ παῖδας ἰδίους, καὶ οὕτως καὶ τὴν
admonish as father children own and thus both the
ἀδικίαν δυνήσῃ ἀναστεῖλαι καὶ σεαυτὸν ἀνώτερον
injustice you-will-be-able to-check and yourself above
διατηρῆσαι πάσης ἐπιβουλῆς Θεοῦ χάριτι. τὰ δὲ ἐλάχιστα
to-keep every plot of-God by-grace the and least
σφάλματα προσποιοῦ μηδὲ ἀκηκοέναι σε, μᾶλλον δὲ
faults pretend not-even to-have-heard you rather and

τὰ κατὰ σοῦ καὶ τὰ κατὰ ἀνθρώπων σου
the(-things) against you and the(-things) against men your
γινόμενα·
happening
περὶ τῶν πταισάντων. 135
about the(-ones) having-stumbled
εἰς τὰ ἑκατὸν ἐκδίκησον ἕν, ἵνα καὶ οἱ πταίσαντες
for the hundred punish one that also the(-ones) having-stumbled
εἴς σε φοβηθῶσιν, εἰς δὲ τὰ λοιπὰ προσποιοῦ ἄγνοιαν.
against you fear for and the rest pretend ignorance
εἰ δὲ θέλεις πᾶσι κατὰ τὰ πταίσματα ἀποδιδόναι,
if and you-wish to-all according-to the stumblings to-requite
οὐ δυνήσῃ οὐδὲ σὺ οὐδὲ ἄλλος τοῦτο ποιῆσαι, ὁ
not you-will-be-able neither you nor another this to-do the
δὲ βασιλεὺς, καὶ τί λέγω βασιλεύς; ἀλλ' οὐδὲ ὁ
and emperor and why do-I-say emperor but not-even —
Θεὸς τοῦτο ποιήσει. λέγει γὰρ ὁ Δαβὶδ· ἐὰν ἀνομίας
God this will-do says for — David if iniquities
παρατηρήσῃς, Κύριε, τίς ὑποστήσεται, ὅτι παρὰ σοὶ
you-mark Lord who will-stand because with you
ὁ ἱλασμός ἐστι, καὶ τὸ· οὐ κατὰ τὰς ἀνομίας
the propitiation is and the(-word) not according-to the iniquities
ἡμῶν ἐποίησας ἡμῖν. ὁ γὰρ προφήτης Ἠλίας δίκαιος
our you-did to-us the for prophet Elijah just
ὢν καὶ ζηλωτὴς τοῦ νόμου ἐξ ἄκρας δικαιοσύνης
being and zealot of-the law from highest justice
ἐνεκάλει τῷ Θεῷ ἀξίαν τιμωρίαν ἐπαγαγεῖν τοῖς
charged — to-God worthy punishment to-bring on-the(-ones)
ἁμαρτάνουσιν, ὅθεν καὶ παρὰ τοῦ φύσει ἀγαθοῦ μικρόν
sinning whence also by the(-one) by-nature good a-little
τι ἐγκαταλειφθεὶς δειλιάσας ἔφυγεν ἀπὸ προσώπου
something having-been-forsaken having-been-cowardly fled from face

γυναικὸς ὁ τὸν βασιλέα ἀντ᾽ οὐδενὸς λογισάμενος
of-a-woman the(-one) the king for nothing having-reckoned
πρότερον.
before
136 περι νουθεσίας.
about admonition
Ταῦτα δὲ λέγων οὐ λέγω σοι μὴ ἀντέχεσθαι τοῦ
these(-things) and saying not I-say to-you not to-hold-fast to-the
δικαίου· ὁ γὰρ μὴ ἀντεχόμενος αὐτοῦ ἄθεός ἐστιν·
just the for not holding-fast it godless is
ἀλλὰ μετὰ συνέσεως καὶ φόβου Θεοῦ. εἰ δὲ θέλεις
but with understanding and fear of-God if and you-wish
μετὰ αὐστηρότητος καὶ ἀπονοίας κολάζειν ὡς δῆθεν τοῦ
with severity and desperation to-punish as forsooth to-the
δικαίου ἀντεχόμενος, εἴτε μετὰ ὕβρεως καὶ αὐθαδείας
just holding-fast or with insult and arrogance
ἀναισχυντήσουσιν, ἴσως καὶ πρὸς φόνον ὁρμήσουσιν. εἰ
they-will-be-shameless perhaps also to murder they-will-rush if
δὲ δυνηθῆς αὐτοὺς ἀμύνασθαι, βλαβήσονται μὲν παρὰ
and you-be-able them to-punish they-will-be-harmed indeed by
σοῦ, βλαβήσῃ δὲ μᾶλλον σὺ ψυχικῶς τὰ μέγιστα,
you you-will-be-harmed and rather you in-soul the greatest(-things)
ἔσῃ δὲ καὶ παρὰ πάντων μεμφόμενος καὶ αἱ πράξεις
you-will-be and also by all blamed and the deeds
σου ἐξουδενωθήσονται καὶ σὺ ἀτιμασθήσῃ.
your will-be-set-at-naught and you you-will-be-dishonored
137 περι τοῦς ῥάπτοντας κατὰ σοῦ.
about the(-ones) stitching against you
Εἰ δέ τινες ῥάπτουσι κατὰ σοῦ ἐπιβουλὰς διαστρέφοντες
if and some stitch against you plots perverting
τὸν λαὸν θανατῶσαί σε, εἰ μὲν θέλεις ἔργον θεῖον ποιῆσαι,
the people to-kill you if indeed you-wish work divine to-do

ἄφες αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, καὶ ἀφεθήσονται σοὶ
forgive them the sin their and will-be-forgiven to-you
αἱ ἁμαρτίαι σου· εἰ δὲ θέλεις τὴν ἐντολὴν τοῦ εἰρηνικοῦ
the sins your if and you-wish the commandment of-the peaceable(-one)
παραβῆναι, μὴ ὑποφέρων ὡς δῆθεν τὴν ἐπιβουλὴν,
to-transgress not enduring as forsooth the plot
καὶ ἀμύνασθαι αὐτοὺς ὡς κακούς, ἄκουσον πῶς ἂν
and to-punish them as evil(-men) hear how —
αὐτοὺς ἀμύνασθαι δυνήσῃ. μὴ ἀντιπαρατάξῃ αὐτοῖς·
them to-punish you-will-be-able not array-against them
πολλοὶ γὰρ ὄντες ἐπιπέσωσι καὶ θανατώσουσί σε, ἀλλὰ
many for being they-fall-on(-you) and will-kill you but
μακροθύμησον, καὶ εἰ ὑβρίζουσί σε, σὺ μὴ ἀντίλεγε. οὐ
be-long-suffering and if they-insult you you not gainsay not
πάντοτε δὲ ἔσονται ἐπὶ τῷ αὐτῷ, καὶ ὁπόταν αὐτοὺς
always and they-will-be at the same and whenever them
ἴδῃς κατ᾽ ἀλλήλων γενομένους καὶ διασχισθέντας εἴτε καὶ
you-see against one-another become and split or also
ἀπομεριμνήσαντας, ἔπελθε αὐτοῖς σοφῶς καὶ μετὰ τρόπου
become-careless attack them wisely and with method
σωφρόνισον αὐτούς, οὓς μὲν διὰ ζημίας οὓς δὲ διὰ
chasten them some indeed through fine others and through
δαρμοῦ, ἄλλους δὲ μετὰ ὕβρεως καὶ ὀνειδισμοῦ, τοὺς
beating others and with insult and reproach the
δὲ λοιποὺς μετὰ τρόπου χρηστοῦ, ἐπεὶ ἀδύνατόν σοί
and rest with manner kind since impossible for-you
ἐστι πρὸς κέντρα λακτίζειν. εἰ δὲ καὶ πρὸς πόλεμον καὶ
it-is against goads to-kick if and also to war and
σφαγὴν ὁρμήσουσι κατὰ σοῦ ἀδίκως, ἀντίταξον αὐτοῖς
slaughter they-will-rush against you unjustly array-against them
καὶ μὴ δειλιάσῃς. ἔσῃ δὲ ἔργον ποιήσας ἀνθρώπινον
and not be-cowardly you-will-be and work having-done human

καὶ οὐ θεῖον. εἰ δὲ διὰ σφάλμα σὸν ἐπανέστησάν
and not divine if and through fault your they-rose-up
σοι, διόρθωσαι αὐτὸ· ὁ γὰρ Θεὸς οὐ τοῖς ἀδικοῦσιν,
against-you correct it — for God not the(-ones) wronging
ἀλλὰ τοῖς ἀδικουμένοις βοηθεῖ. εὔχου μὴ ἐμπεσεῖν εἰς
but the(-ones) wronged helps pray not to-fall into
πειρασμόν, ἐμπεσὼν δὲ στῆθι ἀτρέμας· θάρσει, οὐδεὶς
temptation having-fallen and stand steady take-courage no-one
ἀπείραστος. ἄνθρωπος γὰρ ὢν ἀνθρωπίνως περιέπεσες
untried man for being humanly you-fell-into
συμφοραῖς· πλὴν πᾶς κλύδων εἰς εὐδίαν καταλήγει.
misfortunes but every surge into calm ends
138 περι γνώσεως καὶ μῆ πλούτου.
about knowledge and not wealth
Ἡ δύναμίς σου μὴ ἐν τοῖς χρήμασί σου, ἀλλ' ἐν τῷ νοΐ σου
the strength your not in the money your but in the mind your
ἔστω, μᾶλλον δὲ ἐν τῷ Θεῷ· δι' αὐτοῦ γὰρ καὶ ζῶμεν καὶ
let-be rather and in — God through him for both we-live and
κινούμεθα καὶ ἐσμέν. εἰ εὐπάθεις παρά τινος, ἀντιλαβοῦ
we-move and we-are if you-were-well-treated by someone help
αὐτοῦ ἐν καιρῷ θλίψεως αὐτοῦ, εὖ δὲ ποιήσας τινὰ μὴ
him in time of-affliction his well and having-done someone not
ἀπαιτήσῃς αὐτὸν συγκακοπαθῆσαί σοι ἐν καιρῷ θλίψεώς
demand him to-suffer-with you in time of-affliction
σου. σκοτεινὸν πάθος καὶ αὐχμῶδες ἡ δυστυχία· μέρος γὰρ
your dark passion and squalid the misfortune part for
αὐτὴν τίθημι τῆς μετὰ ταῦτα κολάσεως. εὐφράνθητι ἐν
it I-set of-the after these(-things) punishment be-glad in
εὐτυχίᾳ, ἀλλὰ μὴ ἐπαίρου· εἶδον γὰρ ἐγὼ βασιλέα τύραννον
good-fortune but not be-lifted-up I-saw for I emperor tyrant

πρωὶ μὲν ἐν ὑπερηφανίᾳ, ἑσπέρας δὲ θρήνων ἄξιον.
in-the-morning indeed in arrogance in-the-evening and of-laments worthy
ὁ ἑκουσίως σκυθρωπάσας ὑπέρκειται τῶν λυπηρῶν.
the(-one) willingly having-looked-sad surpasses the grievous(-things)
περι τοῦ μὴ ξενιάζην καὶ ἄρχην. 139
about the not to-give-presents and office
Μὴ ὠνήσῃ τὴν ἀρχὴν διὰ ξενίων· ὁ γὰρ ὠνούμενος
not buy the office through presents the(-one) for buying
ταύτην οὐχ οἶδεν ἀληθῶς καὶ δικαίως πράττειν. πῶς γὰρ
it not knows truly and justly to-administer how for
καὶ πράξει δικαίως; ὠνησάμενος γὰρ πρᾶξιν πάντως
also will-he-administer justly having-bought for administration surely
ἃ ἔδωκεν ἀγωνίζεται περιστῆσαι εἰς κεφάλαιον καὶ
what(-things) he-gave he-strives to-make-good for capital and
μετὰ ταῦτα εἰς κέρδος τρέχει. ἐκ τούτου οὖν καὶ μισητὸς
after these(-things) for gain runs from this then both hateful
τοῖς πᾶσιν καὶ φορτικὸς γίνεται. καὶ ταῦτα μὲν οὐ
to-the all and burdensome he-becomes and these(-things) indeed not
στρατηγοῖς καὶ κριταῖς συμβουλεύω μόνον ποιεῖν, ἀλλὰ καὶ
to-generals and judges I-advise only to-do but also
τοῖς ἐν οἰκίᾳ ἰδιάζουσι· τινὲς γὰρ μὴ ἔχοντες τὴν ἀπὸ
to-the(-ones) in house living-privately some for not having the from
τοῦ Θεοῦ τιμὴν, ἔπειτα τὴν ἀπὸ τοῦ βασιλέως ἀξίωσιν,
— God honor then the from the emperor dignity
σπουδάζουσι διὰ χρημάτων καὶ ξενίων τιμηθῆναι παρὰ
strive through money and presents to-be-honored by
τῶν θεματικῶν ἀρχόντων, οἰκειωθέντες δὲ παρ᾽ αὐτῶν
the theme rulers made-intimates and by them
καὶ τιμηθέντες ὑποκλέπτουσιν ἑαυτοὺς δουλείας τινὰς
and honored they-steal themselves-away services some
αἰσχροκερδεῖς ἀναλαβέσθαι παρ᾽ αὐτῶν, ὅπως ἀδικήσαντες
base-gainful to-take-on from them so-that having-wronged

τοὺς πένητας καὶ κερδήσαντες αὖθις εἰς ξένια τράπωνται.
the poor and having-gained again to presents they-turn
ἐκ τούτου οὖν συμβαίνουσιν αἱ κατὰ τὸν βίον ἀνομαλίαι.
from this then happen the in the life irregularities
140 παραγγελεία πρὸς τοῦς παίδας μου.
precept to the children my
ὑμεῖς δὲ, τέκνα μου, μὴ ὠνήσησθέ ποτε ἀρχὴν διὰ ξενίων,
you and children my not buy ever office through presents
ἀλλ᾽ ἀπὸ τοῦ Θεοῦ ταύτην ἀεὶ αἰτεῖσθε· ὁ γὰρ ἀπόστολος
but from — God it always ask the for apostle
λέγει ὅτι πᾶσα ἀρχὴ ἀπὸ τοῦ Θεοῦ ἐστίν. εἰ δὲ ἰδιώτης
says that every authority from — God is if and private-man
εἶ, ἐργάζου τὴν γῆν ἐν ἱδρῶτι τοῦ προσώπου σου,
you-are work the land in sweat of-the face your
κατὰ τὸν εἰπόντα· καὶ δώῃ σοι τὰ ἐξ αὐτῆς.
according-to the(-one) having-said and may-he-give you the(-things) from it
οὐχ ἁρμόζει σε γὰρ εἶναι πακτονάριον καὶ πακτόνειν
not it-befits you for to-be a-tax-farmer and to-farm
σεαυτὸν εἰς τὸ διδόναι τοῖς ἄρχουσιν ἃ λαμβάνεις
yourself for the giving to-the rulers what(-things) you-take
ἀπὸ τῶν πενήτων, καὶ σὲ μὲν κερδαίνειν ἁμαρτίας,
from the poor and you indeed to-gain sins
τοὺς δὲ λαμβάνοντας ἀπὸ σοῦ κερδαίνειν χρήματα.
the(-ones) and taking from you to-gain money
141 περὶ μαντείας.
about soothsaying
Ὁ μάντεσι προσέχων ἀμαθὴς καὶ ἰδιώτης ἐστίν, εἰ καὶ
the(-one) soothsayers heeding ignorant and unlearned is if even
δοκεῖ φρονεῖν· πολλοὶ γὰρ θησαυροί εἰσιν ἐν γῇ κεχωσμένοι,
he-seems to-be-wise many for treasures are in earth buried
καὶ εἰ ἐγίνωσκεν ὁ μαντευόμενος, ἀνορύξας εἶλεν
and if knew the soothsayer having-dug-up he-would-have-taken

ἂν αὐτούς. ὀνειροκρίτης καὶ ὀρνεοσκόπος, ἐπαοιδός τε καὶ
— them dream-interpreter and bird-watcher enchanter both and
ὁ ἐν παλμοῖς μαντευόμενος ὅμοιοί εἰσι ταῖς ἐπιστήμαις
the(-one) by twitchings soothsaying like are to-the sciences
αὐτῶν αἷς προσήλωνται· ἀνύπαρκτοι γάρ εἰσι. βουλεύου
their to-which they-are-nailed non-existent for they-are take-counsel
καὶ πρᾶττε τὰ κρείττονα· ἀστοχήσας γὰρ οὐδὲν ἠδικήθης.
and do the better(-things) having-missed for in-nothing you-were-wronged
ὁ εἰς τὴν ἰδίαν ἐπιστήμην ἀδόκιμος εἰς οὐδὲν εὐδοκιμήσει.
the(-one) in the own knowledge unapproved in nothing will-be-approved
οὐ δυστυχής ἐστιν ὁ ὑπὸ τῶν βιωτικῶν περιστάσεων
not unfortunate is the(-one) by the of-life circumstances
καταπίπτων, δυστυχὴς ἐστιν ὁ ἐκθειάζων τὰ μάταια.
falling-down unfortunate is the(-one) deifying the vain(-things)
περὶ ἠγαπημένου δούλου μη λιπηθῆναι. 142
about beloved slave not to-be-grieved
Ἀδύνατόν ἐστι μὴ λυπηθῆναι δι᾽ ὧν εὐφραίνῃ.
impossible it-is not to-be-grieved through what(-things) you-are-gladdened
εἴπω γάρ σοι λόγον ἀρχαῖον Λαρισαίου, Ἰωάννης
let-me-tell for to-you saying ancient of-a-Larissaean John
αὐτῷ ὄνομα, ἐπίσκοπος δέ. πρός τινα γὰρ εἴρηκεν·
to-him name bishop and to someone for he-said
ἐὰν εὐφραίνῃ ἐπὶ φίλῳ καὶ δούλῳ, μνήσθητι ὅτι
if you-are-gladdened over friend and slave remember that
ἄνθρωπός ἐστι καὶ ἀποθανεῖν μέλλει ὡς ἄνθρωπος, καὶ
a-man he-is and to-die is-about as man and
τελευτήσαντος αὐτοῦ μὴ ταραχθῆς· οὐ γὰρ ὠφεληθήσῃ. εἰ
having-died he not be-troubled not for you-will-be-profited if
δὲ ἐν σκεύει ἐνηδύνῃ χρυσίῳ τυχὸν ἢ ἀργυρῷ ἢ ὑελίνῳ,
and in vessel you-delight golden perhaps or silver or glass
ἔχων αὐτὸ λογίζου ὅτι τὸ μὲν ἀπόλλεται τὸ δὲ
having it reckon that the(-one) indeed is-lost the(-other) and

κλᾶται. συμβάντος δὲ τούτου μὴ ταραχθῇς, καὶ οὕτως
is-broken having-happened and this not be-troubled and thus
λογίζου ἕκαστον καὶ οὐ σφόδρα καταπέσῃς. ὁ τοιοῦτος
reckon each and not very you-will-fall-down the such(-man)
δὲ καὶ ἄλλα τινὰ εἶπε μνήμης ἄξια· διὰ δὲ τὸ οἶδα
and also other some(-things) said of-memory worthy because-of and the I-know
τοῦτον κἀγὼ καὶ ἐσυνέτυχον, ἐξουσιάζοντός μου τότε εἰς
him I-too and I-met(-him) having-authority me then in
τὰ μέρη τῆς Ἑλλάδος, παρήγαγον αὐτὸν εἰς τοῦτο μόνον.
the parts — of-Hellas I-brought-forward him for this only
βίβλον λαβὼν ἰδιάζων ταύτην ἀνάγνωθι, ἀναγνοὺς δὲ
book having-taken living-privately it read having-read and
ὀλίγον μὴ ἐπιχείρει μετρᾶν φύλλα ἢ ἐκλέγεσθαι ἃ
a-little not attempt to-count leaves or to-pick-out what(-things)
νομίζεις κρείττονα εἶναι καὶ ἀναγινώσκειν ταῦτα· οὐχ
you-think better to-be and to-read these not
ὠφεληθήσῃ γάρ· ἀλλὰ ἀπὸ τῆς μιᾶς σανίδος ἥτις ἔχει
you-will-be-profited for but from the one board which has
τὴν ἀρχὴν γραμμάτων ἀρξάμενος ἀναγίνωσκε ταύτην ἕως
the beginning of-the-letters having-begun read it until
οὐχ ὑπολειφθῇ ἐν αὐτῇ γράμμα, καὶ πάνυ ὠφεληθήσῃ·
not is-left in it letter and very you-will-be-profited
σπερμολόγου γὰρ ἔργον τὸ μὴ διελθεῖν πᾶσαν τὴν
of-a-babbler for work the not to-go-through all the
βίβλον ἐκ δευτέρου καὶ τρίτου, ἀλλ᾽ ἐκλέξασθαι ὀλίγα
book from second and third(-time) but to-pick-out few(-things)
πρὸς τὸ φλυαρεῖν.
for the babbling

περὶ του ἔχην ἡμερότητα εἰς τὸν ἶκων σου. 143
about the to-have gentleness toward the house your
Μὴ ἀπηνὴς ἔσο εἰς τὴν οἰκίαν σου, πλὴν φοβείσθωσάν σε
not harsh be toward the house your but let-them-fear you
οἱ ἐν αὐτῇ· φοβούμενοι γὰρ σωφρονήσουσιν. ἀλλὰ καὶ
the(-ones) in it fearing for they-will-be-sober but also
σὺ φοβοῦ τοὺς ὑπερέχοντας· χρήσιμον γὰρ φόβος. φιλίαν
you fear the(-ones) excelling useful for fear friendship
ἐπιβλαβῆ σοι παραιτοῦ, καὶ μὴ αἰσχυνθῇς τοῦτο ποιῆσαι,
harmful to-you avoid and not be-ashamed this to-do
εἰ καί τις σε ψέγῃ. ἀγγαρείαν ἡγοῦ τὸ ξένον ἄριστον·
if even anyone you blame requisition regard the strange breakfast
ἀβουλήτως γὰρ φάγῃς καὶ πίῃς. ἐγὼ δὲ βαρύτερον ἀγγαρείας
unwillingly for you-eat and drink I and heavier than-requisition
τοῦτο ἡγησάμην, εἰ καί ποτε ἀπῆλθον εἰς ξένον ἄριστον. τῆς
this regarded if even ever I-went to strange breakfast the
ἑσπέρας καταλαβούσης ἀνάκρινον νυκτὸς ἑαυτὸν εἰς ἃ
evening having-come examine by-night yourself on what(-things)
τε ἔπραξας καὶ ἐλάλησας καὶ ἤκουσας δι᾽ ὅλης τῆς ἡμέρας.
both you-did and spoke and heard through all the day
καὶ εἰ μὲν ἀγαθά εἰσιν, εὐχαρίστησον τῷ Θεῷ, εἰ δὲ
and if indeed good(-things) they-are give-thanks — to-God if and
ἐναντία, φύλαξον μὴ αὔριον ἐνολισθήσεις. οἱ ἀσκόπως καὶ
contrary guard not tomorrow you-will-slip the(-ones) aimlessly and
μὴ μετὰ συνέσεως ὁμιλοῦντες ἐοίκασιν ἀνθρώπῳ ἐν ἀλλοτρίᾳ
not with understanding conversing resemble a-man in foreign(-land)
ἐπὶ χειμῶνος ὁδεύοντι ἄνευ κοπῆς καὶ διὰ φαράγγων
in winter traveling without cutting and through ravines
πλανωμένῳ καὶ αἰφνίδιον λεληθότως εἰς χάος κατενεχθέντι·
wandering and suddenly unawares into chasm brought-down

περὶ τοῦ μὴ ὀλυσθήναι δια γλῶττης.
about the not to-slip through tongue

ὄλισθος μὲν γὰρ συναρπάζει πόδας, γλῶσσα δὲ αὐτὴν τὴν
slip indeed for seizes feet tongue and itself the
κεφαλήν. ἀηδὲς σαπρία καὶ βρῶμος, ἀηδέστερον δὲ λόγος
head unpleasant rot and stench more-unpleasant and word
ἀπρεπὴς καὶ ἄτακτος. χαλεπὸν δειλία ἀγενής. ψευσάμενος
unseemly and disorderly grievous cowardice ignoble having-lied
δέ τις καὶ ἣν εἶχεν ἀλήθειαν προσαπώλεσεν, ὕποπτοι
and someone also which he-had truth lost-besides suspect
δὲ λόγοι στόματος αὐτοῦ. ὁ δὲ κλέπτης οὐ μόνον εἰς
and words of-mouth his the and thief not only for
ὃ ἔκλεψεν ἀνερευνᾶται καὶ ἐξετάζεται, ἀλλὰ καὶ εἰς
what he-stole is-searched and examined but also for
ἃ οὐδὲ εἶδε. διαγνωσθείς τις ἅπαξ εἰς πορνείαν
what(-things) not-even he-saw having-been-detected someone once in fornication
ἀπρόσδεκτος εἰς μαρτυρίαν. εἰ λέγει τι ἀπολέσας τις
unacceptable for testimony if he-says anything having-lost someone
μαργαρίτην πολύτιμον ἢ λίθους τῶν διαφανῶν καὶ τιμίων,
pearl very-valuable or stones of-the transparent and precious
εὗρε κρείττονας καὶ ὠνήσατο· ἀπολέσας δὲ ἄνθρωπον
found better(-ones) and bought(-them) having-lost and a-man
δοῦλον τυχὸν ἢ ἐλεύθερον ἢ φίλον πιστὸν καὶ ἀγαθόν,
slave perhaps or free or friend faithful and good
οὐχ ἔστιν εὑρεῖν.
not it-is-possible to-find

περι τοῦ μῆ δικάζην γήναιον.
about the not to-go-to-law-with woman

Σφαλερόν ἐστι μάχεσθαι μετὰ γυναικῶν, σφαλερώτερον δὲ
perilous it-is to-fight with women more-perilous and
συμφιλιάζειν αὐταῖς· καὶ ἐξ ἀμφοτέρων γὰρ βλαβήσῃ.
to-befriend them and from both for you-will-be-harmed

ὄφιν ἔχειν φίλον καὶ πονηρὸν ἄνθρωπον ἓν καὶ ταὐτόν
snake to-have as-friend and wicked man one and same
ἐστιν· ἐκ στόματος γὰρ ἀμφοτέρων ἐξέρχεται ἰὸς
is from mouth for of-both comes-out venom
θανατηφόρος. οὐδέποτε ἠγάπησα ἔχειν ἑταῖρον οὐδὲ
death-bearing never I-loved to-have companion nor
ὁμοδίαιτός τινι γέγονα ἰσάζοντί μοι εἰ μὴ κατὰ
messmate to-anyone I-have-become equal to-me if not by
ἀνάγκην. ὁ μὲν γὰρ ἑταῖρος ἐλθούσης περιστάσεως
necessity the indeed for companion having-come circumstance
καὶ συγκλεισθεὶς κἀκεῖνος μερικῶς ἢ τελείως αἰτιάσεται
and shut-in-with that-one-too partly or wholly will-blame
τὸν ἑταῖρον καὶ τὴν κεφαλὴν κινήσει, καὶ εἰ οὐ
the companion and the head will-shake and if not
φανερῶς λαλήσει, ἀλλ᾽ ἐν τῇ καρδίᾳ αὐτοῦ εἴπῃ· οὐχ
openly he-will-speak but in the heart his he-says not
ἀγαθή μοι γέγονεν ἡ πρὸς αὐτὸν φιλία, καὶ· ἰδού,
good to-me has-become the toward him friendship and behold
δι᾽ αὐτοῦ ἐν δεινοῖς συσφίγγομαι. ὃν ἰδὼν ὁ
through him in terrors I-am-squeezed whom having-seen the
ἑταῖρος ἀλγήσῃ τὴν καρδίαν, ἐξ ἀμφοτέρων ἔχων
companion will-ache the heart from both having
τὴν θλῖψιν, ἔκ τε τοῦ γογγυσμοῦ τοῦ ἑταίρου καὶ
the affliction from both the grumbling of-the companion and
τῆς ἰδίας συμφορᾶς. καὶ εἰς μικρὰς μὲν ἀτυχίας
the own misfortune and in small indeed misfortunes
εὑρεθήσεται φίλος, εἰς μεγίστην δὲ καὶ ἐπιμένουσαν
will-be-found friend in greatest and also abiding
συμφορὰν μηδείς σε πλανήσῃ· φίλος οὐχ ἔσται. ὁ δὲ
misfortune let-no-one you deceive friend not will-be the and
ὁμοδίαιτός σου ὀρεγομένου σοῦ φαγεῖν ἴσως ἀνόρεκτος
messmate your desiring you to-eat perhaps without-appetite

ἔσται εἴτε μὴν τὸ ἀνάπαλιν· εἰ δὲ ὑπνῶσαι βουληθῇς,
will-be or indeed the reverse if and to-sleep you-wish
ἐκεῖνος ἀγρυπνήσῃ· σὺ θελήσῃς συναριστῆσαι ἴσως φίλῳ
that-one will-stay-awake you wish to-breakfast-with perhaps friend
σου, ἐκεῖνος δὲ γογγύσῃ. καὶ ἁπλῶς ἄλλο γνωμικὸν
your that-one and will-grumble and simply one mental
θέλημα ἑνὸς καὶ ἄλλο ἑτέρου, καὶ ὥσπερ τὰ τῶν
will of-one and another of-another and as the of-the
ἀνθρώπων πρόσωπα οὐχ εἰσὶν ὅμοια *** ἀδύνατον
men faces not are alike (lacuna) impossible
κατὰ πάντα εὑρεθῆναι, οὕτως καὶ τῇ γνώμῃ διαφέρομεν
in all-respects to-be-found thus also in-the mind we-differ
ἀλλήλων, εἰ καὶ πλησιάζειν πως δοκεῖ ἕτερος γνώμαις
from-one-another if even to-approach somehow seems one to-the-minds
ἑτέρου.
of-another

146 περι τοῦ μὴ μάχεσθαι μετὰ ἀδελφοῦ.
about the not to-fight with brother
Μὴ μάχου μετὰ ἀδελφοῦ σου, εἰ καὶ δοκεῖς σοι
not fight with brother your if even you-seem to-yourself
βλαβῆναι παρ᾽ αὐτοῦ, ἐπεὶ σύ τε κἀκεῖνος μισάδελφοι
to-be-harmed by him since you both and-that-one brother-haters
τοῖς πολλοῖς λογισθήσεσθε.
by-the many you-will-be-reckoned
ἄλλο περι τοῦ μὴ ὑποφέρειν ὕβριν αὐταδέλφου.
other about the not to-endure insult of-own-brother
Ὑβριζομένου δὲ τοῦ αὐταδέλφου σου μὴ καταδέξῃ· εἰς
being-insulted and the own-brother your not tolerate(-it) to
γὰρ τὸν πατέρα καὶ τὴν μητέρα σου ἡ ὕβρις ἀνατρέχει.
for the father and the mother your the insult runs-back
οἱ δικάζεσθαι ἐφιέμενοι ταράσσεσθαι ὀρέγονται.
the(-ones) to-go-to-law desiring to-be-troubled long

περι τοῦ γινώσκειν τὸ ἴδιον σφάλμα. 147
about the to-know the own fault
Ὁ ἐπιγινώσκων τὸ ἑαυτοῦ σφάλμα σοφός ἐστιν,
the(-one) recognizing the his-own fault wise is
ἐπαινῶ τὸν ἀνδρεῖον, ὁ δὲ πολύβουλος καὶ πονηρὸς
I-praise the brave(-man) the and much-counseling and wicked(-man)
ὑπέρκειται πάντων· οὐχ ἑαυτῷ γὰρ μόνῳ, ἀλλὰ καὶ ἄλλοις
surpasses all not to-himself for only but also to-others
πολλοῖς χρήσιμος. ὁ ἐμπεσὼν ἀδίκως εἰς πειρασμὸν
many useful the(-one) having-fallen unjustly into temptation
μακάριος· οὐκ ἔστι πειρασμὸς ὃς μὴ εἰς ὄφελός ἐστι
blessed not is temptation which not for profit is
τοῦ πειραζομένου, εἴτε σωματικὸν εἴτε ψυχικὸν, εἰ
of-the(-one) tempted whether bodily or spiritual if
μετ᾽ εὐχαριστίας αὐτὸν φέρει ὁ πειραζόμενος.
with thanksgiving it bears the(-one) tempted
περι τοῦ μῆ ἐπιβουλεΰϊ ἀλλοτρίοις πράγμασι.
about the not to-plot against-others' affairs
Ὁ τοῖς ἀλλοτρίοις πράγμασιν ἐπιβουλεύων οὐ μετὰ
the(-one) against-the others' affairs plotting not after
πολὺ τῶν ἰδίων ἀποξενωθήσεται. φυσικὸς μὲν ὁ σύμμετρος
much from-the own will-be-estranged natural indeed the moderate
ὕπνος, ἐπιβλαβὴς δὲ καὶ ἐπίψογος ὁ πολὺς· ὁ μὲν
sleep harmful and also blameworthy the much the(-one) indeed
γὰρ ὠφέλησεν, ὁ δὲ καὶ τὰ μέγιστα ἔβλαψε. σὺ δὲ
for profited the(-other) and even the greatest(-things) harmed you and
εἴτε ἰδιάζῃς εἴτε ἐξουσιάζῃς, ἔχε εἰς τοῦτο ἄνθρωπον
whether you-live-privately or have-authority have for this a-man
τεταγμένον, ἵνα ὑπνώττοντός σου εἴ τις χρείαν σου ἔξει,
appointed that sleeping you if anyone need of-you will-have
ἐξυπνίσει σε· πολλοὶ γὰρ οὕτως ὕπνῳ ἐνηδόμενοι ἠστόχησαν
he-will-wake you many for thus in-sleep delighting missed

μεγάλως, ἄλλοι δὲ καὶ ἐκινδύνευσαν. ὕπνῳ καὶ τρυφῇ μὴ
greatly others and even were-endangered to-sleep and luxury not
δουλώσῃς ἑαυτόν ∗∗∗ καὶ μὴ κοπιῶν ἐκ πλουσίου γέγονε
enslave yourself (lacuna) and not toiling from rich has-become
πένης καὶ ἐνδεῆς. ὁ δὲ τὸν ἴδιον ἀδελφὸν ἐν δεινοῖς
poor and needy the(-one) and the own brother in terrors
βλέπων καὶ μὴ συγκακοχούμενος αὐτῷ, ἀλλὰ παραβλέπων
seeing and not suffering-with him but overlooking
αὐτόν, ἐπικατάρατός ἐστι· τί γὰρ ἀπηνέστερον τούτου;
him accursed is what for harsher than-this
περὶ τιμῆς γονέων.
about honor of-parents
Μνήσθητι ὠδῖνος μητρός σου, θηλῆς δὲ αὐτῆς μὴ
remember travail of-the-mother your (the)-breast and her not
ἐπιλάθῃ καὶ ἀπόδος αὐτῇ ἀγαθὰ· εἰ γὰρ καὶ πάσης
forget and repay her good(-things) if for even all
γῆς κυριεύσῃς καὶ ἐν χερσί σου θησαυροὶ πάντες, οὐ
earth you-become-lord-of and in hands your treasures all not
δυνήσῃ τὸ ἴσον ἀνταποδοῦναι αὐτῇ. μνήσθητι ὡς ἐν
you-will-be-able the equal to-repay her remember how in
ἀγκάλαις ἀνέπαυσέ σε καὶ ἀνάπαυσον αὐτήν. δεήθητι
arms she-rested you and give-rest-to her pray-to
τοῦ Θεοῦ καταλαβεῖν σε εὐχὴν πατρός σου καὶ μητρός
— God to-overtake you prayer of-father your and of-mother
σου. μνήσθητι ὡς οὐδὲν ποθεινότερον ἀνθρώποις ὑπὲρ
your remember that nothing more-longed-for to-men than
τέκνα, καὶ εἰ μὴ ἐγέννησας, μάθε ἀπ' ἐμοῦ. ἱστοροῦσι
children and if not you-begot learn from me relate
γάρ τινες ἱστορίαν ἀληθῆ, ὡς ἐν ὄρει Αἴτνης πατὴρ
for some story true that on mountain of-Etna a-father
μετὰ υἱοῦ ξυλευόμενος, ἐξαίφνης δὲ τοῦ αἰτναίου πυρὸς
with son gathering-wood suddenly and the Etnaean fire

ἀναδοθέντος καὶ ὥσπερ ἐκχυθέντος καὶ τὴν τοῦ ὄρους
having-been-sent-up and as-if poured-out and the of-the mountain
ὁδὸν περιλαβόντος, μέσον εὑρέθησαν τοῦ πυρὸς οἱ δύο.
road having-encompassed in-the-middle were-found of-the fire the two
εὐθὺς οὖν· ὁ υἱὸς ἁρπάσας τὸν πατέρα γηραιὸν ὄντα καὶ
at-once then the son having-snatched the father old being and
ἐπιθεὶς τοῖς ὤμοις ὥρμησε φεύγειν καταφρονήσας μᾶλλον
having-put on-the shoulders rushed to-flee having-despised rather
ἑαυτοῦ. αἰδεσθὲν δὲ τὴν ἀρετὴν τοῦ νέου τὸ πῦρ θείᾳ
himself having-respected and the virtue of-the young-man the fire by-divine
νεύσει, διὸ ἑαυτοῦ κατεφρόνησε σῶσαι δὲ ἠβουλήθη τὸν
nod because himself he-despised to-save and wished the
πατέρα, καὶ σχεθὲν παρεχώρησεν αὐτοῖς τὴν ἔξοδον, καὶ
father and held-back yielded to-them the exit and
ἀμφότεροι ἐσώθησαν. μνήμης καὶ ἐπαίνων ἄξιοι οἱ καὶ
both were-saved of-memory and of-praises worthy the(-ones) also
μετὰ τὴν ἐντεῦθεν τοῖς γονεῦσιν ἐκδημίαν διὰ χρημάτων
after the from-here for-the parents departure through money
καὶ ἐλεημοσυνῶν τῷ Θεῷ ὑπὲρ αὐτῶν ἐξιλεούμενοι.
and alms — to-God for them propitiating
περὶ ἐλεήμοσύνης του μὴ μετριαζειν μετὰ ἀφρόνων. 155
about almsgiving of-the not to-be-familiar with fools
Μετὰ ἄφρονος μὴ παίζῃς· ὑβρίσει γάρ σε καὶ ἴσως κρατήσει
with fool not play he-will-insult for you and perhaps will-seize
καὶ τῆς γενειάδος σου, καὶ σκόπησον πόση αἰσχύνη σοι
even the beard your and consider how-much shame to-you
ἔσται. καὶ εἰ μὲν ἐάσεις αὐτὸν, πάντες γελάσουσιν, εἰ δὲ
will-be and if indeed you-will-let him all will-laugh if and
τύψῃς αὐτὸν, παρὰ πάντων μεμφθήσῃ καὶ λοιδορηθήσῃ.
you-strike him by all you-will-be-blamed and you-will-be-reviled
τὸ δ' αὐτό σοι συμβήσεται καὶ ἐπὶ τοῖς προσποιουμένοις
the and same to-you will-happen also with the(-ones) feigning

τὸ σαλόν. λέγω σοι δὲ ἵνα ἐλεῇς καὶ παρέχῃς αὐτοῖς,
the holy-folly I-say to-you and that you-pity and provide them
τὸ δὲ παίζειν καὶ γελᾶν μετ᾽ αὐτῶν καταλιμπάνῃς, ἐπεὶ
the and to-play and to-laugh with them you-leave since
ἀσύμφορόν ἐστιν. εἶδον γὰρ ἐγὼ ἄλλους οἳ γελῶντες καὶ
unprofitable it-is I-saw for I others who laughing and
παίζοντες μετὰ τοιούτου ἐφόνευσαν αὐτὸν οἷς ἔπαιζον.
playing with such(-a-one) killed him with-whom they-played
ἀλλὰ μήτε ὑβρίζῃς μήτε τύπτῃς σαλόν, ὁποῖος ἂν εἴῃ.
but neither insult nor strike a-holy-fool whatever — he-be
156 περι τοῦ προσέχειν τοῦ σαλοῦ.
about the to-heed the holy-fool
τοῦ ὑπερκειμένου τοῦ σαλοῦ ὃ ἐὰν λέγῃ σοι
of-the(-one) above-lying the holy-fool what — he-says to-you
ἄκουε, πλὴν μὴ καταφρόνει αὐτοῦ· ἴσως γὰρ βούλεταί
hear but not despise him perhaps for he-wishes
σε καταπανουργεύσασθαι διὰ τοῦ σαλοῦ. εἰς ἐμπρησμὸν
you to-outwit through the holy-fool at a-fire
μὴ ἐπαίρου κατὰ τοῦ πυρὸς, ἀπόστηθι δὲ μᾶλλον ἐξ
not be-lifted-up against the fire stand-off and rather from
αὐτοῦ· πολλοὶ γὰρ ἐν αὐτῷ ἀπώλοντο, ὡσαύτως καὶ
it many for in it perished likewise also
ἐν πτώσει οἴκου ἐν συσσεισμῷ. ὁ ὄπισθεν τοῦ
in fall of-house in earthquake the(-one) behind the
πλούτου πορευόμενος καὶ ἐπιθυμῶν αὐτοῦ οὐδέποτε αὐτοῦ
wealth going and desiring it never with-it
κορεσθήσεται, εἰ καὶ πάντα λήψεται. τύπωσον οὖν ὅρον ἐν
will-be-sated if even all(-things) he-will-take set then limit in
αὐτῷ καὶ στῆθι τοῦ ἐπιθυμεῖν τοῦ πλούτου, καὶ ἕξεις
it and stop the desiring the wealth and you-will-have
ἀνάπαυσιν. ὁ εἴδωλα τοῦ πλούτου καὶ πορνείας ἐν
rest the(-one) images of-the wealth and fornication in

τῇ αὐτοῦ ψυχῇ συνιστῶν οὐδέποτε γενναῖον καὶ ἐπαίνων
the his soul establishing never noble(-thing) and of-praises
ἄξιον κατορθώσει, αἰσχραῖς καὶ ἀδήλοις φαντασίαις τὸν
worthy will-achieve with-shameful and obscure imaginings the
νοῦν φανταζόμενος ἢ, μᾶλλον εἰπεῖν, σκοτιζόμενος.
mind imagining or rather to-say being-darkened

XI · THE REVOLT OF 1066

When a rebel proclaims himself emperor, a man stands off from him and serves the emperor if he can. The author's grandfather held Larissa for years against Samuel. Nikoulitzas warned Doukas in vain of a revolt in Hellas; the Larissaeans and Vlachs made him their leader by force, and he gathered an army on the Pleres while writing to the emperor that he held the people back.

περι τοῦ πρὸς ἐλθόντος ὁμιλεῖν πρὸς σέ. 160
about of-the(-one) to having-come to-converse with you
Ἐάν τις ἔλθῃ πρός σε, πᾶν ὃ ἐὰν ἐργάζῃ ἀπόθου καὶ
if anyone comes to you all which — you-work put-aside and
ἄκουσον αὐτοῦ τί σοι μέλλει λέγειν, καὶ μὴ προφάσει
hear him what to-you he-is-about to-say and not on-pretext
ἄλλης δουλείας ἀποπέμψῃς αὐτὸν μὴ ὁμιλήσας αὐτῷ. εἰ δὲ
of-other service send-away him not having-conversed with-him if and
καὶ τάβλας ἕνεκα ἢ ἄλλου παιγνίου αὐτὸν ἀποπέμψῃς
even of-backgammon for-the-sake or of-other game him you-send-away
μὴ ὁμιλήσας αὐτῷ· τί δὲ καὶ λέγω παίγνιον; βιβλίον
not having-conversed with-him why and also do-I-say game book
ἱερὸν ἂν ἐπὶ χεῖρας κατέχῃς καὶ ἀναγινώσκεις καὶ ἔλθῃ
holy if in hands you-hold and are-reading and comes
τις πρός σε, κλεῖσον αὐτὸ καὶ ὁμίλησον τῷ ἐλθόντι.
someone to you shut it and converse with-the(-one) having-come

εἰ δὲ ἐάσεις αὐτὸν καὶ ἀναγινώσκεις, λογισθήσῃ ὡς
if and you-will-leave him and are-reading you-will-be-reckoned as
ὑποκριτὴς καὶ ὡς ἀνίκανος καὶ ὡς κενόδοξος. ὁπόταν δὲ
hypocrite and as incapable and as vainglorious whenever and
κατὰ μόνας εἶ, εἰ δυνατὸν, ἔστω ἡ μελέτη σου αἱ βίβλοι.
by alone you-are if possible let-be the study your the books
168 περι στασιάσμοῦ καὶ μοῦλτου.
about sedition and revolt
Ἐάν τις μουλτεύσῃ καὶ βασιλέα ἑαυτὸν ἐπιφημίζῃ, μὴ
if anyone revolts and emperor himself proclaims not
ἔλθῃς εἰς βουλὴν αὐτοῦ, ἀλλ' ἀπόστηθι ἐξ αὐτοῦ. καὶ εἰ
come into counsel his but stand-off from him and if
μὲν δυνηθῇς πολεμῆσαι καὶ καταβαλεῖν αὐτὸν, πολέμησον
indeed you-be-able to-make-war and to-overthrow him make-war
ὑπὲρ τοῦ βασιλέως καὶ τῆς τοῦ παντὸς εἰρήνης· εἰ δ' οὐ
on-behalf-of the emperor and the of-the all peace if and not
δύνασαι τοῦτον πολεμῆσαι, ἀπόστηθι, ὡς εἴρηται, ἀπ' αὐτοῦ,
you-can him to-make-war-on stand-off as was-said from him
καὶ κρατήσας τινὸς ὀχυρώματος μετὰ τῶν ἀνθρώπων σου,
and having-seized some stronghold with the men your
γράψον πρὸς τὸν βασιλέα καὶ ἀγωνίζου, ὅσον δύνασαι,
write to the emperor and strive as-much-as you-can
ποιῆσαι δουλείαν, ὅπως τιμηθῇς καὶ σὺ καὶ τὰ παιδία σου
do service so-that you-be-honored both you and the children your
καὶ οἱ ἄνθρωποί σου. εἰ δ' οὐχ ἔχεις τινὰς ἵνα κρατήσεις
and the men your if and not you-have some that you-will-seize
ὀχυρώματος, κατάλιπε πάντα καὶ πρόσφυγε πρὸς τὸν
stronghold leave all and flee to the
βασιλέα. εἰ δ' ἴσως διὰ τὴν φαμιλίαν σου οὐ τολμᾷς
emperor if and perhaps because-of the household your not you-dare
φυγεῖν, ἔσο μὲν μετ' αὐτοῦ, ὁ δὲ νοῦς σου ἔστω πρὸς
to-flee be indeed with him the and mind your let-be toward

τὸν βασιλέα, καὶ ὁπόταν δυνηθῇς, δεῖξον ἔργον ἐπαίνου
the emperor and whenever you-be-able show deed of-praise
ἄξιον· ὢν γὰρ μετ᾽ αὐτοῦ ὑπόσυρόν τινας οὓς ἔχεις
worthy being for with him draw-away some whom you-have
φίλους ὑπερψυχίους καὶ ἔργασαι αὐτὸν καὶ ἔχε πίστιν πρὸς
friends devoted and work-on him and have faith toward
τὸν βασιλέα ἐν Κωνσταντινουπόλει, καὶ οὐ μὴ διαμάρτῃς
the emperor in Constantinople and not — you-will-miss
τῆς ἐλπίδος σου. γράφε δὲ αὐτῷ κρυφίως. καὶ εἰ μὲν
of-the hope your write and to-him secretly and if indeed
οἰκεῖς εἰς κάστρον τῆς ἀνατολῆς εἴτε τῆς δύσεως, ἔχον
you-dwell in fortress of-the east or of-the west having
κουλὰ, καὶ γένηται ἀποστασία, διανάστηθι καὶ περισύναξόν
keep and happens revolt rise-up and gather
τινας καὶ πολέμησον τῷ ἀποστατήσαντι· εἰ δὲ
some and make-war on-the(-one) having-revolted if and
καταγύρωθεν ὅλα θέλουν ἀποστατήσουν, περισύναξον τὰ
all-around all(-things) will revolt gather the
γεννήματά σου καὶ τὰ παραβλήματά σου ἃ ἔχεις καὶ
crops your and the stores your which you-have and
εἰσάγαγε αὐτὰ ἔνδον τοῦ κουλὰ, ἐπαγόρασον δὲ καὶ ἄλλα
bring-in them inside the keep buy-up and also other
γεννήματα καὶ εἰσάγαγε αὐτὰ ἐκεῖσε, καὶ ἔχε ἐναπόθετον
crops and bring-in them there and have stored
γέννημα ὅσον ἀρκεῖ σοί τε καὶ τῇ φαμιλίᾳ σου καὶ
crop as-much-as suffices you both and the household your and
τοῖς δούλοις καὶ ἐλευθέροις τοῖς ὀφείλουσι μετὰ σοῦ
the slaves and free(-men) the(-ones) obliged with you
ἐποχεῖσθαι τοῖς ἵπποις καὶ ἐξέρχεσθαι εἰς παράταξιν. τὸ
to-ride the horses and to-go-out to battle the
δ᾽ αὐτὸ ποιησάτωσαν καὶ οἱ λοιποὶ μικροί τε καὶ μεγάλοι
and same let-them-do also the rest small both and great

τῇ συμβουλῇ σου. ἔχων δὲ ἔνδον τὰ γεννήματά σου εὖ
by-the counsel your having and inside the crops your well
οἶδα ὡς ὁπηνίκα δοκιμάσωσιν οἱ ἐναντίοι πολεμῆσαί σοι,
I-know that when try the opponents to-make-war on-you
Θεοῦ χάριτι καταβαλεῖς αὐτοὺς καὶ φυγάδας ποιήσεις.
of-God by-grace you-will-overthrow them and fugitives you-will-make(-them)
εἰ δὲ καὶ μὴ καθὼς σοι ἐνετειλάμην ποιήσεις, παθεῖν
if and also not as to-you I-commanded you-will-do to-suffer
μέλλεις ὅπερ ἔπαθον ἐπὶ τῷ Σαμουὴλ οἱ γονεῖς
you-are-about what suffered in-the-time-of — Samuel the parents
τοῦ Νικουλιτζᾶ εἰς Λάρισαν.
— of-Nikoulitzas at Larissa
169 περι κεφαλῆς κάστρου καὶ φρονήμου.
about head of-fortress and prudent(-man)
Ἕως γὰρ ἦν ὁ μακαρίτης μου πάππος ὁ Κεκαυμένος
while for was the blessed my grandfather — Kekaumenos
ἐν Λαρίσῃ, τὴν ἀρχὴν ἔχων τῆς Ἑλλάδος, ἐδοκίμασε
in Larissa the command having — of-Hellas tried
πολλάκις ὁ τύραννος Βούλγαρος Σαμουὴλ τὸ μὲν ἀπὸ
often the tyrant Bulgarian Samuel partly indeed by
πολέμου τὸ δὲ καὶ μετὰ δολιότητος κατασχεῖν τὴν
war partly and also with guile to-seize —
Λάρισαν καὶ οὐχ ἠδυνήθη, ἀλλὰ ἀπεκρούσθη καὶ ἐνεπαίχθη
Larissa and not was-able but was-repulsed and was-mocked
ὑπ᾽ αὐτοῦ. καὶ τὸ μὲν πολεμῆσας ἐδίωξεν αὐτὸν τὸ δὲ
by him and partly indeed having-made-war he-pursued him partly and
καὶ δώροις αὐτόν τε καὶ τοὺς περὶ αὐτὸν ἐκμειλιξάμενος,
also with-gifts him both and the(-ones) about him having-soothed
καὶ ταῦτα ποιῶν τὴν τε γῆν ἐν ἀδείᾳ σπείρων ἐθέριζε
and these(-things) doing the both land in freedom sowing he-reaped
καὶ τὸν ἴδιον λαὸν περιέσῳζεν αὐταρκείᾳ. ὁπόταν δὲ
and the own people he-kept-safe with-sufficiency when and

εἶδεν αὐτὸν δυναστεύσαντα παντελῶς, ἐφήμισεν αὐτόν,
he-saw him having-become-powerful wholly he-acclaimed him
καὶ οὕτως πάλιν αὐτὸν πραγματευσάμενος ἔσπειρε καὶ
and thus again him having-negotiated he-sowed and
ἐθέρισεν. ἔγραψεν δὲ καὶ πρὸς τὸν πορφυρογέννητον κῦρ
reaped wrote and also to the born-in-the-purple lord
Βασίλειον ὅτι· ἐγὼ, δέσποτά μου ἅγιε, ἀναγκασθεὶς παρὰ
Basil that I master my holy compelled by
τοῦ ἀποστάτου προσέταξα τοῖς Λαρισαίοις καὶ εὐφήμισαν
the rebel ordered the Larissaeans and they-acclaimed
αὐτόν, καὶ ἔσπειραν καὶ ἐθέρισαν σὺν Θεῷ. καὶ διὰ τῆς
him and sowed and reaped with God and through the
ἀντιλήψεως τῆς βασιλείας σου συνέβαλα τοὺς καρποὺς
help of-the majesty your I-gathered the fruits
ἀρκοῦντας τοῖς Λαρισαίοις ἐπὶ χρόνοις τέσσαρσι, καὶ ἰδού,
sufficient for-the Larissaeans for years four and behold
πάλιν εἰσὶ τῆς βασιλείας σου δοῦλοι. μαθὼν δὲ τοῦτο
again they-are of-the majesty your servants having-learned and this
ὁ βασιλεὺς ἀπεδέξατο τὸ σόφισμα τοῦ πάππου μου.
the emperor accepted the trick of-the grandfather my
περι κεφαλῆς μὴ ἐγνωρίζων τὶ στρατιγηκῶν. 170
about head not knowing anything of-generalship
καὶ μετὰ τρεῖς ἐνιαυτοὺς προεβάλετο ἕτερον στρατηγὸν εἰς
and after three years he-appointed another general to
Ἑλλάδα. μὴ ἐνδημοῦντος δὲ τοῦ πάππου μου ἐν Λαρίσῃ,
Hellas not residing and the grandfather my in Larissa
ἀλλ' ἐν τῇ πόλει ὄντος, μήτε μὴν τοῦ στρατηγοῦ ἔχοντος
but in the city being nor indeed the general having
ἐνέργειαν τοιαύτην εἰς τὸ σοφίσασθαί τι στρατηγικόν,
energy such for the to-devise anything strategic
ἐλθὼν ὁ Σαμουὴλ οὐχ εἴασεν αὐτοὺς θερίσαι, ἀλλ' ἐν
having-come — Samuel not let them reap but in

μὲν τῇ σπορᾷ ἐδίδου αὐτοῖς ἄδειαν σπείρειν, ἐν δὲ τῷ
indeed the sowing he-gave them leave to-sow in and the
θέρει οὐ παρεχώρει αὐτοῖς τοῦ ἐξελθεῖν τὸ σύνολον. τοῦτο
summer not he-allowed them the to-go-out — at-all this
δὲ ἐπὶ τρισὶ χρόνοις ἐποίει, ὥστε καὶ ἐπιλιπούσης αὐτοῖς
and for three years he-did so-that also having-failed them
τῆς τροφῆς, κυνῶν καὶ ὄνων καὶ ἄλλων τινῶν μιαρῶν
the food of-dogs and of-asses and of-other some unclean(-beasts)
ἀπεγεύσαντο κρεῶν, ἐπιλιπόντων δὲ καὶ αὐτῶν, δέρματα
they-tasted meats having-failed and even them skins
τὰ ἐν ταῖς κοπρίαις κείμενα συλλέγοντες ἕψεναν αὐτὰ
the(-ones) on the dung-heaps lying gathering they-boiled them
καὶ ἔτρωγαν, παραμυθήσασθαι βουλόμενοι τὸν λιμόν. ἀλλὰ
and ate to-relieve wishing the famine but
καὶ γυνὴ τεθνηκότος τοῦ ἀνδρὸς αὐτῆς ἔφαγεν τὸν
even a-woman having-died the husband her ate the
μηρὸν αὐτοῦ. καὶ ἀπὸ τῆς ἀνάγκης τοῦ ἀφορήτου λιμοῦ
thigh his and from the necessity of-the unbearable famine
παρέλαβεν αὐτοὺς ἀναιμωτὶ ὁ Σαμουὴλ, καταδουλωσάμενος
took-over them bloodlessly — Samuel having-enslaved
πάντας τοὺς Λαρισαίους ἐκτὸς τῆς γενεᾶς τοῦ Νικουλιτζᾶ.
all the Larissaeans except the family — of-Nikoulitzas
αὐτοὺς γὰρ μόνον μετοίκισεν ἀβλαβεῖς καὶ ἐλευθέρους
them for only he-resettled unharmed and free
μετὰ καὶ τῶν ὑπαρχόντων αὐτοῖς, εἰπὼν τοῦτο ὅτι·
with also the possessions their having-said this that
εὐχαριστῶ πάνυ τῷ πορφυρογεννήτῳ κῦρ Βασιλείῳ ὅτι
I-thank very-much the born-in-the-purple lord Basil that
ἐδέξατο τὸν συμπέθερόν σας τὸν Κεκαυμένον ἀπὸ τῆς
he-received the co-father-in-law your — Kekaumenos from —
Ἑλλάδος καὶ ἀπήλλαξέ με τῶν τούτου σοφισμάτων.
Hellas and rid me of-the of-this-man tricks

περὶ νουθεσίας. 171

about admonition

Καὶ εἰ μὲν νοεῖς, τέκνον μου, ὅτι οὐ δύνασαι πολεμῆσαι

and if indeed you-perceive child my that not you-can make-war

ἔτι τοῖς τεμουλτεύσασι τῷ βασιλεῖ οὐδέ ἐστι σοι

still on-the(-ones) having-revolted against-the emperor nor is to-you

ἄδεια σπεῖραι ἢ θερίσαι, σύνελθε καὶ φημισάτωσαν τὸν

leave to-sow or to-reap come-together and let-them-acclaim the

ἀποστάτην οἱ ὑπὸ σέ. καταπραγμάτευσαι αὐτὸν πῇ μεν

rebel the(-ones) under you work-on him partly indeed

διὰ δώρων πῇ δὲ διὰ πανουργίας, καὶ γράψον πρὸς τὸν

through gifts partly and through villainy and write to the

βασιλέα περὶ πάντων, καὶ τὴν σωτηρίαν σου πορίζου. καὶ

emperor about all(-things) and the safety your procure and

ὁπόταν σοι γράψῃ ὁ βασιλεὺς, ὃ ἐάν σοι γράψῃ ποίησον

whenever to-you writes the emperor what — to-you he-writes do

καὶ οὐ μὴ ἀπολέσῃς τὸ κάστρον τοῦ βασιλέως καὶ τὸν λαόν.

and not — you-will-lose the fortress of-the emperor and the people

περὶ στρατηγοῦ φρονήμου. 172

about general prudent

Εἴπω δέ σοι τί ἔπαθεν ὁ Νικουλιτζᾶς ὁ Λαρισαῖος

let-me-tell and to-you what suffered — Nikoulitzas the Larissaean

ἐπὶ τοῦ μακαρίτου βασιλέως τοῦ Δούκα. καὶ γὰρ

in-the-time-of the blessed emperor — Doukas also for

ὁ βασιλεὺς προσεπάθει αὐτῷ καὶ ἐπίστευε τοῖς λόγοις

the emperor favored him and believed the words

αὐτοῦ. μιᾷ δὲ τῶν ἡμερῶν εἶπεν πρὸς αὐτὸν· δέσποτα

his on-one and of-the days he-said to him master

ἀγαθὲ, μοῦλτον ὀφείλει γενέσθαι εἰς Ἑλλάδα, καὶ εἰ

good revolt is-going to-happen in Hellas and if

κελεύεις διηγήσομαί σοι πῶς ὀφείλει γενέσθαι. ὁ δὲ

you-bid I-will-relate to-you how it-is-going to-happen he and

σιωπᾶν αὐτὸν ἐπέτρεψεν. αὐτὸς δὲ προσεδόκησεν ὅτι
to-be-silent him ordered he and expected that
διὰ τοὺς παρεστῶτας τότε σιωπᾶν αὐτῷ προσέταξεν,
because-of the(-ones) standing-by then to-be-silent him he-ordered
καὶ κατέλιπε τοῦτο προσάπαξ. ἐπὶ ἡμέρας οὖν πολλὰς
and left this once for days then many
πρὸς τὸν πρωτοσύγκελλον κῦρι Γεώργιον τὸν Κορίνθιον
to the protosynkellos lord George the Corinthian
ἀπερχόμενος ὑπεμίμνησκεν αὐτὸν ἵνα εἴπῃ τῷ βασιλεῖ
going reminded him that he-tell the emperor
καὶ συντύχῃ αὐτῷ κατιδίαν περὶ τῆς μελλούσης γενέσθαι
and he-meet him privately about the going to-happen
ἀνταρσίας· ὁ δὲ παρεβίβαζεν αὐτὸν ἡμέραν ἐξ ἡμέρας.
rebellion he and put-off him day from day
ἐπὶ τριάκοντα οὖν ἡμέρας κατατριβόμενος ἕνεκε
for thirty then days being-worn-out for-the-sake-of
ταύτης τῆς ὑποθέσεως ἐν τῇ πόλει καὶ μὴ τυχὼν
this the matter in the city and not having-obtained
ἀποκρίσεως, ἀγανακτήσας ὑπεχώρησεν.
answer vexed withdrew
173 περι σημείου ἀστέρος.
about sign of-star
μᾶλλον δὲ ἐγένετο καὶ ἀστὴρ κομήτης τότε, ὃν ἔλεγον
rather and there-was also star comet then which called
οἱ περὶ ταῦτα δεινοὶ δοκὸν εἶναι· κακοποιὸν δὲ
the(-ones) about these(-things) clever beam to-be evil-working and
αὐτὸν ἔφασκον. ὁ δὲ τοιοῦτος ἦν μέγας, παρεμφερὴς
it they-said the and such was great resembling
δοκῷ, ἀναποδίζων καθεσπέραν ὡς ἡ σελήνη. ἦν δὲ
beam moving-back every-evening as the moon it-was and
καὶ φημιζόμενον τότε ὅτι ὁ Ῥουνπέρδος ὁ Φράγγος
also being-rumored then that — Robert the Frank

εὐτρεπίζεται ἐλθεῖν καθ' ἡμῶν. καὶ τὸ μὲν λυπηθεὶς ὅτι
prepares to-come against us and partly indeed grieved that
οὐχ ἠθέλησεν αὐτῷ ὁμιλῆσαι ὁ βασιλεὺς, τὸ δὲ φοβηθεὶς
not wished with-him to-converse the emperor partly and having-feared
καὶ διὰ τὰ ἐπιφημιζόμενα καὶ διὰ τὴν τοῦ
both because-of the(-things) rumored and because-of the of-the
τοιούτου ἀστέρος ἐπιφάνειαν, ὑπεχώρησεν. ἀπελθὼν οὖν εἰς
such star appearance he-withdrew having-gone then to
τὴν οἰκίαν αὐτοῦ εἰς Λάρισαν καὶ μαθὼν ἀκριβέστερον
the house his to Larissa and having-learned more-exactly
περὶ τῆς ἐπιβουλῆς, ἔγραψεν πρὸς τὸν βασιλέα τὴν
about the plot wrote to the emperor the
τοιαύτην πᾶσαν ἐπιβουλήν. ὁ δὲ (πῶς, εἰπεῖν οὐχ οἶδα)
such whole plot he and how to-say not I-know
ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. οἱ δὲ τὴν τοιαύτην
answer not gave to-him the(-ones) and the such
ἐπιβουλὴν μελετῶντες οὐκ ἐτόλμησαν ἐκφάναι πρὸς αὐτὸν
plot planning not dared to-reveal to him
τὸ οἱονοῦν. αὐτὸς δὲ μὴ δεξάμενος ἀπόκρισιν ἀπὸ τοῦ
the anything he and not having-received answer from the
μακαρίτου βασιλέως ἐλυπήθην. βουλόμενος δὲ καὶ κρατῆσαι
blessed emperor I-was-grieved wishing and also to-seize
τοὺς ἐξάρχοντας τῆς πονηρᾶς βουλῆς ἐλογίσατο οὕτως ὅτι
the leaders of-the wicked counsel he-reckoned thus that
εἰ μὲν κρατήσει αὐτοὺς καὶ οὐ τυφλώσει οὐδὲ ἀποκεφαλίσει
if indeed he-will-seize them and not will-blind nor will-behead
τούτους αὐτίκα, ἐξανάγκης ἐπαναστῆναι αὐτῷ ἔχουσιν οἱ
these at-once of-necessity to-rise-up against-him have the
ἑταῖροι αὐτῶν (ἦσαν γὰρ ποιήσαντες συνωμοσίαν μετὰ τῶν
companions their they-had for made conspiracy with the
Βλάχων καὶ τῶν Τρικαλιτῶν) καὶ ἴσως καὶ περιγένωνται
Vlachs and the Trikalites and perhaps also they-prevail-over

αὐτοῦ καὶ ἐκτρίψωσιν αὐτόν· εἰ δὲ καὶ ἀντιστῆναι αὐτοῖς
him and crush him if and also to-resist them
θελήσει καὶ γένηται πόλεμος μέσον αὐτῶν καὶ σφαγῶσί
he-will-wish and happens war between them and are-slaughtered
τινες ἢ καὶ κρατήσας τινὰς καὶ τυφλώσει αὐτοὺς, πάντως
some or also having-seized some and he-will-blind them surely
ἐρεῖ αὐτῷ ὁ βασιλεὺς· ἐμή ἐστιν ἡ χώρα καὶ οὐχ ἡ
will-say to-him the emperor mine is the land and not the
σὴ· καὶ περὶ τούτων ὑπέμνησάς με καὶ ἅπαξ καὶ δὶς, καὶ
yours and about these(-things) you-reminded me both once and twice and
εἰ ἤθελον, ἤκουσα ἄν σου. σὺ δὲ πρόσταξιν ἐμὴν μὴ
if I-wished I-would-have-heard — you you and order my not
ἔχων πῶς ἐτόλμησας ἢ τυφλῶσαι ἢ σφάξαι ἀνθρώπους;
having how did-you-dare either to-blind or to-slaughter men
ἀλλὰ φθονῆσας τὴν εὐπραγίαν αὐτῶν τοῦτο ἐποίησας.
but having-envied the prosperity their this you-did
ἦν γὰρ ὁ μακαρίτης βασιλεὺς συμπαθὴς εἰς ταῦτα.
was for the blessed emperor sympathetic to these(-things)
ταῦτα οὖν λογισάμενος καὶ ὡς εἰ τοῦτο ποιήσοι, οὐχ εἰς
these(-things) then having-reckoned and that if this he-does not to
καλὸν αὐτῷ γενήσεται ὡς παρὰ πρόσταξιν τοῦ βασιλέως
good to-him it-will-turn-out as against order of-the emperor
ποιήσαντι (πάντως γὰρ τὴν τε οἰκίαν αὐτοῦ ἐμπρήσουσιν
having-done surely for the both house his will-burn
οἱ ἀποστάται, τοὺς δὲ δύο αὐτοῦ παῖδας καὶ τοὺς δύο
the rebels the and two his children and the two
ἀδελφοὺς αὐτοῦ, τόν τε Θεόδωρον καὶ τὸν Δημήτριον,
brothers his — both Theodore and — Demetrios
ἀποσφάξουσιν καὶ τὰς θυγατέρας αὐτοῦ, αὐτὸν δὲ εἰς τὴν
they-will-slaughter and the daughters his him and into the
πόλιν εἰσάξαντες κακοπαθεῖν καταλείψουσιν καὶ λιμῷ
city having-brought-in to-suffer-hardship they-will-leave and by-famine

διαφθαρῆναι), διέμενεν εἰς τὴν οἰκίαν αὐτοῦ ὡς μηδὲν
to-perish he-remained in the house his as nothing
γινώσκων, καίπερ κατασκόπους εἶχεν πολλοὺς, δι᾽ ὧν
knowing although spies he-had many through whom
καὶ ἐμάνθανεν τὴν βουλὴν αὐτῶν, ἥτις καὶ ἦν ἥδε.
also he-learned the counsel their which also was this
περι βουλῆν τοῦ μούλτου. 174
about counsel of-the revolt
Βουλὴν γὰρ ἐβουλεύοντο τοιαύτην περὶ αὐτοῦ ὅτι· εἰ μὲν
counsel for they-counseled such about him that if indeed
θελήσωμεν χωρὶς αὐτοῦ ποιῆσαί τι, οὐ μὴ δυνηθῶμεν
we-wish without him to-do anything not — we-will-be-able
πέρας δοῦναι τῇ βουλῇ ἡμῶν· εἰ δὲ πάλιν θελήσωμεν
end to-give to-the counsel our if and again we-wish
αὐτὸν σφάξαι, καὶ οὕτως οὐδὲν ἀνύσαι δυνηθῶμεν
him to-slaughter also thus nothing to-accomplish we-will-be-able
καὶ κακοδιοικηθῆναι ἔχομεν παρ᾽ αὐτοῦ· ἀνθρώπους γὰρ
and to-be-ill-managed we-have by him men for
ἔχει καὶ λαὸν ἴδιον, καὶ τὸ κάστρον καὶ ἡ χώρα
he-has and people own and the fortress and the land
αὐτῷ πείθεται εἰς ὃ ἂν εἴπῃ. ἀλλὰ ἂς ἀποκαλύψωμεν
him obeys in what — he-says but let us-reveal
αὐτῷ τὰ δόξαντα ἡμῖν. ὃ δὴ καὶ ἐποίησαν.
to-him the(-things) having-seemed-good to-us which indeed also they-did
ἀποστείλαντες γὰρ πρὸς αὐτὸν τοὺς ἀρχηγοὺς αὐτῶν, τόν
having-sent for to him the leaders their —
τε Ἰωάννην ἀποπρωτοσπαθάριον τὸν Γρημιανήτην καὶ
both John ex-protospatharios the Gremianites and
Γρηγόριον τὸν Βαμβακᾶν ἀπεκάλυψαν αὐτῷ πάντα. αὐτὸς
Gregory the Bambakas revealed to-him all(-things) he
δὲ προσεποιήσατο πάντα ἀγνοεῖν καὶ εἶπεν αὐτοῖς ὅτι·
and pretended all(-things) not-to-know and said to-them that

πάντως εἴ τι ποιήσετε ὑμεῖς, τοῦτο κἀγώ. τὸ ὅλον
surely if anything you-will-do you this I-too the whole
δὲ ἐσπούδαζεν ἵνα ἀφ' οὗ συνέλθωσι πάντες, εἰ δυνηθείη,
and he-strove that from when come-together all if he-be-able
διαστρέψαι αὐτούς. ἐκεῖνοι δὲ εἶχον τὸ συναγώγιον αὐτῶν
to-turn-aside them those and had the gathering their
εἰς τὴν αὔριον εἰς τὴν οἰκίαν Βεριβόου τοῦ Βλάχου.
for the morrow in the house of-Beriboos the Vlach
ἐπεὶ δὲ ἐμήνυσαν οὗτοι πρὸς τοὺς Βλάχους ὅτι· καὶ
since and sent-word these to the Vlachs that also
ὁ πρωτοσπαθάριος Νικουλιτζᾶς ὁ Δελφινᾶς συνῆλθε τῇ
the protospatharios Nikoulitzas the Delphinas joined the
βουλῇ ἡμῶν (πρωτοσπαθάριος γὰρ ἦν τὸ τότε), ἐχάρησαν
counsel our protospatharios for he-was the then they-rejoiced
μεγάλως [·ὃ] καὶ ἠβουλήθησαν ἐλθεῖν πάντες πρὸς αὐτόν.
greatly which and wished to-come all to him
αὐτὸς δὲ μὴ μελλήσας προέλαβεν αὐτοὺς καὶ ἀπῆλθεν
he and not having-delayed anticipated them and went
ἔνθα ἦσαν συνηγμένοι. οἵτινες καὶ ἰδόντες αὐτὸν ἄφνω
where they-were gathered who also having-seen him suddenly
καταπηδήσαντες ὑπήντησαν αὐτῷ πάντες δουλοπρεπῶς,
having-leapt-down met him all slavishly
ἀποβάντος δὲ αὐτοῦ τοῦ ἵππου ἐδέξαντο καὶ εἰσήγαγον
having-dismounted and him from-the horse received and brought-in
αὐτὸν μέσον αὐτῶν, λέγοντες αὐτῷ· ἡμεῖς σε ὡς πατέρα
him into-the-midst of-them saying to-him we you as father
καὶ αὐθέντην ἔχομεν καὶ χωρίς σου οὐδὲν ἠθελήσαμεν
and master have and without you nothing wished
ποιῆσαί τι· οὐδὲ γάρ ἐστι δίκαιον. καὶ ἐπεὶ ἦλθες,
to-do anything not-even for it-is just and since you-came
εἰπὲ ἡμῖν περὶ τῆς βουλῆς ταύτης, τί ἔχομεν ποιῆσαι.
tell us about the counsel this what we-have to-do

περι νουθεσίας. 175

about admonition

ἐκείνου δὲ εἰρηκότος πρὸς αὐτοὺς ὡς· οὐχ ἀγαθὸν τοῦτό

that-one and having-said to them that not good this

ἐστιν· προσκρούομεν γὰρ πρῶτον μετὰ τοῦ Θεοῦ ποιοῦντες

is we-offend for first with — God making

αὐτὸν ἐχθρὸν, ἔπειτα μετὰ τοῦ βασιλέως, ὃς δὴ καὶ

him enemy then with the emperor who indeed also

παρακινῆσαι ἔχει ἔθνη πολλὰ καθ' ἡμῶν καὶ ἐξαλεῖψαι

to-stir-up has nations many against us and to-wipe-out

ἡμᾶς. ἀλλὰ καὶ Ἰούνιος μὴν ἤδη ἐστὶ, καὶ πῶς ἔχομεν

us but also June month already is and how have-we

θερίσαι γενομένης ταραχῆς; εἰπόντος δὲ καὶ πρὸς τοὺς

to-reap there-having-been disturbance having-said and also to the

Βλάχους· ποῦ εἰσὶ τὰ κτήνη ὑμῶν καὶ αἱ γυναῖκες νῦν;

Vlachs where are the beasts your and the women now

αὐτοὶ εἶπον· εἰς τὰ ὄρη Βουλγαρίας. οὕτως γὰρ ἔχουσι

they said in the mountains of-Bulgaria thus for they-have

τύπον, ἵνα τὰ [τῶν Βουλγάρων] κτήνη καὶ αἱ φαμιλίαι

custom that the of-the Bulgarians beasts and the households

αὐτῶν εἰσὶν ἀπὸ Ἀπριλλίου μηνὸς ἕως Σεπτεμβρίου μηνὸς

their are from April month until September month

ἐν ὑψηλοῖς ὄρεσι καὶ ψυχροτάτοις τόποις. καὶ ἄρά

in high mountains and coldest places and then

γε, εἶπεν, οὐ μὴ διαρπάσωσι ταῦτα οἱ ἐκεῖσε ὄντες,

at-least he-said not — will-plunder them the(-ones) there being

ὅσοι δηλονότι εἰς μέρος εἰσὶ τοῦ βασιλέως; καὶ οἱ

as-many-as that-is in part are of-the emperor and the

μὲν Βλάχοι ἀκούσαντες τούτων ἐπείσθησαν τοῖς λόγοις

indeed Vlachs having-heard these(-things) were-persuaded by-the words

αὐτοῦ, *** καὶ εἶπον ὅτι· ἡμεῖς ἀπὸ τῆς βουλῆς ταύτης

his (lacuna) and said that we from the counsel this

οὐχ ἐξερχόμεθα καὶ ἀποδεχόμεθα τοῦτο. ὅμως κατέλιπαν
not come-out and accept this nevertheless they-left
πάντα καὶ ἀνεκλίθησαν τοῦ ἀριστῆσαι. ἐγερθέντων δὲ
all(-things) and lay-down for-the to-breakfast having-risen and
αὐτῶν ἀπὸ τοῦ ἀρίστου καὶ ἀναπαυθέντων, ἐν μεσημβρίᾳ
they from the breakfast and having-rested at midday
ἦλθον πάλιν πρὸς αὐτὸν πάντες ὁμοῦ, οἵτε Βλάχοι καὶ
came again to him all together both-the Vlachs and
οἱ Βούλγαροι, ἀνατραπέντες παρὰ τῶν Λαρισαίων.
the Bulgarians overturned by the Larissaeans
περὶ φανέρωσιν βουλῆς.
about revealing of-counsel
οἱ γὰρ Λαρισαῖοι οἱ συγκαστρῖται αὐτοῦ εἶπαν πρὸς
the for Larissaeans the fellow-castle-dwellers his said to
αὐτοὺς ὅτι· αὕτη ἡ βουλὴ ἀπὸ τοῦ νῦν οὐ κρύπτεται,
them that this the counsel from the now not is-hidden
μᾶλλον δὲ ὅτι καὶ οἱ δύο υἱοὶ αὐτοῦ εἰσὶν ἐν τῇ πόλει,
rather and that also the two sons his are in the city
ὅ τε Γρηγορᾶς καὶ ὁ Παγκράτης, καὶ πάντως ἐμποδίζει
— both Gregoras and — Pankrates and surely he-binders
ἡμᾶς ἵνα μαθὼν τοῦτο ὁ βασιλεὺς κρατήσῃ ἡμᾶς.
us that having-learned this the emperor be-seize us
τούτοις οὖν πεισθέντες τοῖς λόγοις λέγουσιν αὐτῷ ὅτι·
by-these then persuaded the words they-say to-him that
πάντα ὅσα ἂν λέγῃς καλά εἰσι λίαν, πλὴν οὐ συμφέρει
all(-things) whatever — you-say good are very but not it-profits
ἡμῖν καταλιπεῖν τοῦτο. αὐτοὶ συνδραμόντες πάντες καὶ
us to-abandon this they having-run-together all and
κρατήσαντες αὐτὸν εἶπον· σὲ ἔχομεν ἀπὸ τῆς σήμερον
having-seized him said you we-have from the today

κεφαλὴν καὶ αὐθέντην καὶ σὲ προκρίνομεν ἐν τῇ παρούσῃ
head and master and you we-prefer in the present
ἀποστασίᾳ ὅπως προστάσσῃς ἡμῖν τί ὀφείλομεν ποιῆσαι.
rebellion that you-order us what we-ought to-do
περὶ τοῦ μι ἀκούζην κακῆν συνβουλῆν. 177
about the not to-listen-to evil counsel
αὐτὸς δὲ ἀπεκρούσατο αὐτοὺς καὶ ἅπαξ καὶ δὶς καὶ
he and repulsed them both once and twice and
πολλάκις, ὡς τὴν εἰρήνην ἀσπαζόμενος. εἶτα ἐλθόντες
many-times as the peace embracing then having-come
τινὲς τῶν φίλων αὐτοῦ ἐξομνύμενοι αὐτῷ εἰς τὸν Θεὸν
some of-the friends his swearing to-him by — God
λέγουσιν ὡς· εἰ μὴ συνέλθῃς τῇ βουλῇ αὐτῶν, ἀποθνήσκεις
say that if not you-join the counsel their you-die
ἀπὸ τῶν χειρῶν αὐτῶν. ὅθεν καὶ μὴ βουλόμενος γέγονα
by the hands their whence also not wishing I-became
αὐτοῖς κεφαλή, καὶ βουλόμενος θηρεῦσαι ἐθηράθην. ὅμως
to-them head and wishing to-hunt I-was-hunted nevertheless
ἀναθέντες εἰς ἐκεῖνον πάντες τὴν κακὴν αὐτῶν βουλὴν
having-laid on that-one all the evil their counsel
ἐποίησαν αὐτὸν ξένον τῶν τοῦ Θεοῦ ἐντολῶν. διὰ δὲ τὸ
they-made him stranger to-the — of-God commandments for and the
μὴ ἀπολεσθῆναι καὶ διαφθαρῆναι τὴν γῆν αὐτῶν πᾶσαν
not to-be-destroyed and to-be-ruined the land their all
καὶ τὸν λαὸν σφαγῆναι καὶ καταδουλωθῆναι διανέστην
and the people to-be-slaughtered and to-be-enslaved I-rose-up
ὡς πρὸς τὸ πρᾶγμα καὶ ἐπέθηκεν αὐτὸν τῇ φροντίδι
as to the matter and they-set him over-the care
πάντων. ἐξῆλθεν δὲ ἀπὸ τοῦ οἴκου αὐτοῦ ἐπὶ τὰ Φάρσαλα
of-all went-out and from the house his to — Pharsala
καὶ τὸν Πλήρην. ποταμὸς δέ ἐστιν οὗτος ὁ Πλήρης ἔχων
and — Pleres river and is this — Pleres having

πεδιάδα μεγάλην ἔνθεν κἀκεῖθεν, ὃς δὴ καὶ διέρχεται
plain great on-this-side and-that which indeed also passes
μέσον τῶν Βλάχων διαιρῶν αὐτοὺς ἔνθεν καὶ
through-the-middle of-the Vlachs dividing them on-this-side and
ἔνθεν. καὶ τεντώσας ἐκεῖσε περιεσώρευσε τούς τε Βλάχους
on-that and having-pitched there he-gathered the both Vlachs
καὶ Βουλγάρους τοὺς ἐκεῖσε πλησιάζοντας, καὶ ἠθροίσθη
and Bulgarians the(-ones) there neighboring and was-gathered
πρὸς αὐτὸν λαὸς πολύς. ἀπέστειλεν δὲ καὶ εἰς τὸ Κίτρος
to him army much he-sent and also to — Kitros
παραταγὴν μίαν, προστάξας καταλῦσαι τὸ τοιοῦτον
battle-line one having-ordered to-destroy the such
κάστρον· ὃ καὶ ἐγένετον. ἔγραψε δὲ πρὸς τὸν βασιλέα
fortress which also happened he-wrote and to the emperor
ὅτι· πάντως εἶπόν σοι ἀπὸ στόματος ὅτι μοῦλτον ὀφείλει
that surely I-told you from mouth that revolt ought
γενέσθαι, καὶ πάλιν ἔγραψά σοι ἐλθὼν εἰς τὴν οἰκίαν μου
to-happen and again I-wrote to-you having-come to the house my
περὶ τούτου, καὶ τανῦν δηλῶ τῇ γαληνότητί σου· κἂν
about this and now I-declare to-the serenity your at-least
νῦν πίστευσον ὅτι ἐμούλτευσαν καὶ ἐποίησαν ἐμὲ κεφαλὴν
now believe that they-revolted and made me head
αὐτῶν. εὐχαρίστησον οὖν τῷ Θεῷ ὅτι ἐγὼ ὑπέχω τὸν λαὸν
their give-thanks then — to-God that I hold-back the people
καὶ ἔχω καταλῦσαι τὸν τοιοῦτον μοῦλτον, εἴπερ ἀκούσεις
and have to-destroy the such revolt if-indeed you-will-hear
μου καὶ ἐκκόψεις ἃς σὺ ἐπ᾽ αὐτοῖς ἐποίησας αὐξήσεις καὶ
me and you-will-cut-off which you on them made increases and
φανερώσεις. ἦν γὰρ πολλῶν νομισμάτων αὐξήσεις ποιήσας.
revelations it-was for of-many coins increases having-made

Nikoulitzas besieged Servia before the emperor's oath of pardon came, but the courtiers wanted war, and the people refused his call to peace. Received by the emperor, he was later exiled; Romanos Diogenes recalled him. Kekaumenos bids his sons always serve the emperor in Constantinople, warns them against the faithless Vlachs, and tells them to watch old pits and not to insult a besieger. He excuses his plain style and tells a toparch to keep his land.

περι ὅρκους βασιλέως. 178

about oaths of-emperor

ὁ δὲ ἔπεμψεν αὐτῷ ὅρκους φρικωδεστάτους ὅτι· ὅσα

he and sent him oaths most-fearful that as-much-as

ἐποίησα ἀφ᾽ ἧς ἡμέρας ἐβασίλευσα καὶ ἕως τῆς σήμερον,

I-did from which day I-reigned and until the today

πάντα συμπαθῶ, καὶ οὐ μὴ ἐξορισθῇ ἄνθρωπος ἀπὸ τοῦ

all(-things) I-pardon and not — will-be-exiled man from the

μέρους σου ἢ περιορισθῇ, οὐ ζητηθῇ δημοσιακὴν βλάβην

side your or be-confined not be-sought public loss

ἢ ἰδιωτικὴν, ἀλλὰ πάντα συμπαθῶ μετὰ φόβου Θεοῦ.

or private but all(-things) I-pardon with fear of-God

πρὸ τοῦ δέξασθαι δὲ αὐτὸν τὸν τοιοῦτον ὅρκον ὥρμησεν

before the to-receive and him the such oath he-rushed

κατὰ τοῦ κάστρου Σερβίων. τὸ δὲ τοιοῦτον κάστρον ἐστὶν

against the fortress of-Servia the and such fortress is

ἐν πέτραις ὑψηλαῖς πάνυ κείμενον καὶ φάραγξιν ἀγρίαις

on rocks high very lying and by-ravines wild

καὶ βαθυτάταις περικυκλούμενον. ἀπῆλθεν οὖν ἐκεῖσε, οὐκ

and deepest encircled he-went then there not

ἤθελον δὲ οἱ ἐκεῖσε ὄντες μετ᾽ αὐτοῦ οὐδὲ αὐτὸς ὁ

wished and the(-ones) there being with him nor itself the

μοῦλτος πολεμῆσαι αὐτοὺς, ἀλλὰ ἀπελθὼν ἐκεῖσε παρέταξεν.

revolt to-make-war-on them but having-gone there drew-up

στρατοπεδεύσας οὖν ἐνώπιον αὐτῶν ἐν τῇ πεδιάδι κάτωθεν
having-encamped then before them in the plain below
τοῦ κάστρου, ἐμήνυσεν αὐτοῖς κατελθεῖν πρὸς αὐτόν. οἳ
the fortress he-sent-word to-them to-come-down to him who
καὶ κατῆλθον πάντες ὁμοῦ καὶ ἀποβάντες τῶν ἵππων
also came-down all together and having-dismounted from-the horses
αὐτῶν ἔστησαν ἐνώπιον αὐτοῦ ἐν μέσῳ τοῦ στρατοπέδου
their stood before him in midst of-the camp
δεδεμέναις χερσί, λέγοντες ὅτι· ἡμεῖς δοῦλοί σού ἐσμεν, καὶ
with-bound hands saying that we servants your are and
εἰ κελεύῃς πολυχρονίζομέν σε νῦν. αὐτὸς δὲ εἶπεν πρὸς
if you-bid we-acclaim you now he and said to
αὐτοὺς ὅτι· οἶδα, ἐὰν ἀπολύσω ὑμᾶς καὶ ἀπέλθητε, ἀφ᾽
them that I-know if I-release you and you-go from
οὗ εἰσέλθητε εἰς τὸ κάστρον οὐ μὴ φυλάξητε ἃ
when you-enter into the fortress not — you-will-keep what(-things)
συνέθεσθέ μοι, καὶ ἥρμοζεν ἵνα κατέχω ὑμᾶς ἐνταῦθα· ἐπεὶ
you-agreed with-me and it-was-fitting that I-hold you here since
δὲ νόμος ἐστὶ στρατηγικὸς ἀρχαῖος ἵνα ὁ οἰκειογνώμως
and law is strategic ancient that the(-one) by-own-choice
ἀπερχόμενος εἴτε πρὸς βασιλέα εἴτε πρὸς τύραννον ἢ
going either to emperor or to tyrant or
στρατηγὸν μὴ κατέχηται παρ᾽ αὐτοῦ μὴ βουλόμενος, ἀλλὰ
general not be-held by him not wishing but
ἀπέρχηται πάλιν πρὸς τὰ οἰκεῖα ἐλευθερίως, τούτου
go again to the own(-things) freely of-this
ἕνεκα κἀγὼ ἀπολύω ὑμᾶς, καὶ ἀπέλθετε μετὰ χαρᾶς εἰς
for-the-sake I-too release you and go with joy to
τὰς οἰκίας ὑμῶν, καὶ ὑπὲρ οὗ ψεύσεσθε οὐ μὴ φείσομαι
the houses your and for which you-will-lie not — I-will-spare
ὑμῶν. οἱ δὲ μυρία αὐτῷ ἐπαγγειλάμενοι ὑπεχώρησαν.
you they and countless(-things) to-him having-promised withdrew

περι ἀτάκτων και ἀπεδεύτων. 179
about disorderly and uneducated(-men)
ἐκείνου δὲ αὐτοὺς προτρέψαντος ἀνελθόντες εἰς τὸ
that-one and them having-urged having-gone-up into the
κάστρον ἤρξαντο ὑβρίζειν οἷα ἔθος ἐστὶ τοῖς ἀπαιδεύτοις.
fortress began to-insult as custom is to-the uneducated
λυπηθεὶς δὲ ἐκεῖνος εἰς τὴν συνείδησιν αὐτῶν ἤρξατο τοῦ
grieved and that-one at the conscience their began the
καστροπολεμεῖν αὐτοὺς διὰ τὰς ὕβρεις αὐτῶν· οὐδὲ γὰρ
to-besiege them because-of the insults their not-even for
ἤθελεν πολεμῆσαι αὐτοὺς, διότι οὐδὲ ἑκουσίως ὑπεισῆλθον
he-wished to-make-war-on them because not-even willingly I-entered-into
τὸν μοῦλτον, ἵνα ἀγωνίζηται εἰς τὸ φημίζεσθαι αὐτὸν, ἀλλὰ
the revolt that he-strive for the being-acclaimed him but
διὰ τὸν λαὸν, ἵνα μὴ σκανδαλισθέντων ὡς κακοῦργον
because-of the people that not having-been-offended as evil-doer
κατεργάσονται αὐτόν. διὰ δὲ τὰς ὕβρεις καὶ τὴν
they-will-work-over him because-of and the insults and the
ὑπερηφανίαν αὐτῶν εἰσῆλθον εἰς τούτους καὶ πολεμῆσας
arrogance their I-entered into them and having-made-war-on
αὐτοὺς ἐν ἡμέραις δυσὶ τῇ τρίτῃ παρέλαβεν αὐτούς.
them in days two on-the third took-over them
περι τῆς ἀποστηλώσεως εἰκόνος τοῦ βασιλέως. 180
about the sending of-the-image of-the emperor
μετὰ δὲ ταῦτα κατέλαβεν καὶ ὁ τοῦ μακαρίτου βασιλέως
after and these(-things) arrived also the of-the blessed emperor
ὅρκος καὶ εἰκών. ἔχων ὅρκους, ἐπαγγελίας ἀξιωμάτων καὶ
oath and image having oaths promises of-dignities and
ἄλλα πολλὰ (πλὴν οἱ δουλεύοντες τοῖς βασιλεῦσιν
other(-things) many but the(-ones) serving the emperors
κατὰ τὰ θελήματα αὐτῶν λέγουσιν, οὐκ εἰσὶν ἐν ὀρθότητι,
according-to the wills their speak not are in uprightness

ἀλλὰ ψεῦδος καὶ ἀδικία ἐπὶ στόματος αὐτῶν καὶ δολιότης
but falsehood and injustice in mouth their and guile
ἐνεδρεύει ἐν τοῖς χείλεσιν αὐτῶν. ἤθελον γὰρ μὴ γενέσθαι
lies-in-wait in the lips their they-wished for not to-happen
εἰρήνην τότε, ἀλλὰ σφαγαῖς καὶ αἵμασι τῶν χριστιανῶν
peace then but with-slaughters and bloods of-the Christians
μολύνεσθαι τὴν γῆν. ὁ συμπέθερός μου δὲ εἰ καὶ εἰς
to-be-defiled the land the co-father-in-law my and if even into
τοιαύτην συμφορὰν ἐνέπεσεν ἀπροσδοκήτως, ηὔχετο τῷ
such misfortune he-fell unexpectedly prayed —
Θεῷ ῥυσθῆναι ταύτης καὶ εἰρηνεῦσαι τὰ πράγματα. ὁ δὲ
to-God to-be-rescued from-it and to-pacify the affairs the and
ἀγαθὸς Θεὸς ἠλέησεν αὐτόν, καὶ τῇ αὐτοῦ χάριτι ἠδυνήθη
good God pitied him and by-the his grace was-able
εἰρηνεῦσαι πάντα ὅσα ἤθελεν.) ἔλαβεν οὖν τοὺς ὅρκους
to-pacify all(-things) as-many-as he-wished he-took then the oaths
καὶ τὴν ἁγίαν εἰκόνα τοῦ Χριστοῦ καὶ Θεοῦ ἡμῶν καὶ τῆς
and the holy image — of-Christ and God our and of-the
Θεοτόκου καὶ ἄλλων ἁγίων πολλῶν τῶν ἐν τῇ εἰκόνι
Mother-of-God and of-other saints many the(-ones) in the image
ὄντων, ηὐχαρίστησεν τῷ Θεῷ τῷ τὴν εἰρήνην βραβεύοντι,
being gave-thanks — to-God the(-one) the peace awarding
181 περι τοῦ ὑποδέξαι αὐτῷ τοῦς ἄρχοντας καὶ τὸν δῆμον.
about the to-receive him the rulers and the people
προσκαλεσάμενος δὲ τὸν λαὸν ἐξήνεγκεν καὶ ἐνώπιον
having-summoned and the people he-brought-out also before
πάντων τὰς εἰκόνας καὶ ὑπέδειξεν αὐτοῖς, ὑπανέγνω δὲ
all the images and showed them read-aloud and
αὐτοῖς καὶ τὸν ὅρκον καὶ προέτρεψεν αὐτοὺς εἰρηνεύειν
to-them also the oath and exhorted them to-be-at-peace
καὶ ἕκαστον εἰς τὰ ἴδια ἀπελθεῖν. οἱ δὲ οὐχ ἤθελον,
and each to the own(-things) to-go they and not wished

ἀλλ᾽ ἔλεγον· πόλεμον ἐκίνησας, εἰρήνην μὴ ζήτει. ἐκείνου
but said war you-stirred peace not seek that-one
δὲ ἐνισταμένου τὰ πρὸς εἰρήνην ἐκεῖνοι οὐ κατένευον,
and insisting-on the(-things) for peace those not consented
φωνὰς ἀφιέντες μεγάλας οἷα λαὸς ἄτακτος ὀφείλει ποιεῖν.
voices letting-out great as people disorderly ought to-do
προσέταξεν οὖν ἀποκλεισθῆναι ἀπὸ μὲν τῶν Βλάχων τὸν
he-ordered then to-be-shut-up from indeed the Vlachs the
πρόκριτον αὐτῶν ἄρχοντα Σθλαβωτᾶν τὸν Καρμαλάκην,
chosen their ruler Sthlabotas the Karmalakes
ἀπὸ δὲ τῶν Λαρισαίων Θεόδωρον Σκρίβονα τὸν Πεταστόν.
from and the Larissaeans Theodore Skribon the Petastos
οἱ δὲ λοιποὶ πάντες ἰδόντες τοὺς τοιούτους ἀπαγομένους
the and rest all having-seen the such(-men) led-away
τὴν ἐπὶ θάνατον ἔφριξαν καὶ προσπεσόντες αὐτὸν πάντες
the(-way) to death shuddered and having-fallen-before him all
ἐζήτουν τὸ συμπαθῆσαι αὐτὸν αὐτούς, λέγοντες· ποιοῦμεν
sought the to-pardon him them saying we-do
ὃ ἂν προστάξεις ἡμῖν. ἐπικαμφθεὶς οὖν ἐκεῖνος ταῖς
whatever — you-will-order us bent then that-one by-the
αὐτῶν παρακλήσεσιν συνεπάθησεν αὐτοὺς καὶ ἀναλαβόμενος
their entreaties pardoned them and having-taken
τοὺς προκρίτους τῶν Βλάχων καὶ τῶν Λαρισαίων ἀπῆλθεν
the chosen of-the Vlachs and of-the Larissaeans went
πρὸς τὸν κατεπάνω Βουλγαρίας Ἀνδρόνικον τὸν Φιλοκάλην,
to the katepano of-Bulgaria Andronikos the Philokales
ὃς τὸν ὅρκον αὐτῷ ἔπεμψε τοῦ βασιλέως. ηὗρεν δὲ αὐτὸν
who the oath to-him sent of-the emperor he-found and him
εἰς τὸν Πετερίσκον, συστελλόμενον καὶ φοβούμενον αὐτὸν
at — Peteriskos shrinking and fearing him
πολλά· οὐ γὰρ προσεδόκει ἀληθεύειν αὐτὸν τὴν εἰρήνην.
much not for he-expected to-be-true him the peace

περι τοῦ εἰσῆλθεν πρὸς τὸν βασιλέα.
about the(-time) he-went-in to the emperor
κἀκεῖθεν δὲ εἰσῆλθεν πρὸς τὸν μακαρίτην βασιλέα ἐν τῇ
and-thence and he-went-in to the blessed emperor in the
πόλει, ὃς ἐδέξατο αὐτὸν καλῶς, καὶ ἐπὶ τέσσαρσι μησὶ
city who received him well and for four months
περιεπάτει ἐν τῇ πόλει ἀδεῶς μετὰ τῶν σὺν αὐτῷ
he-walked-about in the city fearlessly with the(-ones) with him
εἰσελθόντων προκρίτων Βλάχων καὶ Λαρισαίων. μετὰ δὲ
having-gone-in chosen Vlachs and Larissaeans after and
τοῦτο ἀπέστειλεν αὐτὸν εἰς τὸν μακαρίτην πατριάρχην
this he-sent him to the blessed patriarch
Κωνσταντινουπόλεως κῦρ Ἰωάννην τὸν Ξιφιλῖνον, ὡς
of-Constantinople lord John the Xiphilinos so-that
εἴπερ βεβηλώσει ὁ πατριάρχης τὸν ὅρκον καὶ ἀθετήσει
if-indeed will-profane the patriarch the oath and will-set-aside
τὰ συμφωνηθέντα δι' ἀτοῦ, τότε ἵνα τον ἐργάσωνται
the(-things) agreed through him then that him they-work-over
καὶ τοὺς σὺν αὐτῷ. ὡς δὲ ὁ ἁγιώτατος πατριάρχης
and the(-ones) with him when and the most-holy patriarch
μᾶλλον ἐπεχύρωσε τὸν ὅρκον συμπαθήσας αὐτὸν μετὰ
rather confirmed the oath having-pardoned him with
καὶ τῶν σὺν ἐκείνῳ πάντων καὶ ἀπολύσας αὐτὸν τοῦ
also the(-ones) with that-one all and having-released him from-the
ἐγκλήματος, ὠργίσθη δὲ φανερῶς ὁ βασιλεὺς καὶ ἐξώρισεν
charge was-angered and openly the emperor and exiled
αὐτὸν εἰς τὸ Ἀρμενιακὸν εἰς τὸ κάστρον Ἀμασείας,
him to — Armeniakon to the fortress of-Amaseia
καθείρξας αὐτὸν ἐν φυλακῇ τῇ λεγομένῃ μαρμαρωτῇ. ἐν
having-shut-up him in prison the called marble in

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ᾗ καὶ καθήμενος ἔγραψεν πρὸς τὸν πάππον μου τὸν
which also sitting he-wrote to the grandfather my —
Κεκαυμένον ἅπερ ἔπαθεν ἐν τῷ παντὶ βίῳ.
Kekaumenos what(-things) he-suffered in the whole life
περὶ ἀλαξοβασιλείας. 183
about change-of-reign
τελευτήσαντος δὲ τοῦ βασιλέως ἐβασίλευσεν ἀντ᾽ αὐτοῦ
having-died and the emperor reigned instead-of him
Ῥωμανὸς ὁ Διγενὴς, ἀνὴρ μνημονεύων φιλίας. ἅμα
Romanos the Diogenes man remembering friendship at-once
τῷ ἀναγορευθῆναι αὐτὸν τῇ ἡμέρᾳ ἔγραψεν πρὸς τὸν
with-the being-proclaimed him on-the day wrote to the
πρωτοσύγκελλον Γεώργιον καὶ πραίτωρα Ἀρμενιακοῦ τὸν
protosynkellos George and praetor of-Armeniakon the
Κορίνθιον ὅπως μὴ κωλύσῃ αὐτὸν τοῦ εἰσελθεῖν ἐν τῇ
Corinthian that not he-binder him from-the entering into the
πόλει. ἦν γὰρ ὁ μακαρίτης Διογένης φίλος αὐτοῦ ἐξ
city was for the blessed Diogenes friend his from
ἀρχῆς, ὁπόταν ἦν κατεπάνος. ἔγραψε δὲ καὶ πρὸς αὐτόν·
beginning when he-was katepano he-wrote and also to him
περι τοῦ μνησθῆναι τοῦ βασιλέως ἀρχέαν ἀγάπην. 184
about the to-remember of-the emperor old love
χαίρου καὶ εὐφραίνου ὅτι ὁ Θεὸς ἀνεβίβασέ με εἰς τὴν
rejoice and be-glad that — God raised me to the
βασίλειον ἀρχὴν, καὶ ἔλθε τάχιον ὅπως εὐεργετηθῇς παρὰ
imperial office and come quickly so-that you-be-benefited by
τῆς βασιλείας μου. ὃ καὶ ἐποίησεν, καὶ εἰσῆλθεν ἐν τάχει
the majesty my which also he-did and entered in haste
πρὸς τὴν βασιλεύουσαν, προσκυνήσας καὶ ἀπευχαριστήσας
to the reigning(-city) having-prostrated and having-thanked
αὐτῷ περὶ ὧν ἐμνήσθη αὐτοῦ. πλὴν οὐδὲν ἕτερον
him for what(-things) he-remembered him but nothing other

ἀγαθὸν αὐτὸν πεποίηκεν εἰ μὴ τὸν υἱὸν αὐτοῦ Γρηγόριον
good him he-did if not the son his Gregory
ἐτίμησε πρωτοσπαθάριον σπαθαροκανδιδάτην ὄντα καὶ
he-honored protospatharios spatharokandidates being and
τοῦ ἀδελφοῦ αὐτοῦ Παγκρατίου ηὔξησε τὴν ῥόγα. διὰ
of-the brother his Pankratios increased the pay because-of
τὸν τῶν ἀνθρώπων φθόνον δὲ προσέταξεν ἐκεῖνον
the of-the men envy and he-ordered that-one
ἀπελθεῖν εἰς τὸν οἶκον αὐτοῦ καὶ πράττειν εἴ τι
to-go to the house his and to-manage if anything
καὶ βούλεται· εἶχεν γὰρ εἰς αὐτὸν ὑπολήψεις ἀγαθάς.
also he-wishes he-had for toward him opinions good
διετέλεσεν οὖν ἐν τῷ οἴκῳ αὐτοῦ χρόνους τέσσαρας
he-continued then in the house his years four
ἀναπαυόμενος καὶ εὐχαριστῶν τῷ Θεῷ καὶ αὐτῷ· καίπερ
resting and giving-thanks — to-God and to-him although
πολλῶν ὄντων τῶν διαβαλλόντων αὐτὸν, ἀλλ᾽ οὐδενὶ
many being the(-ones) slandering him but no-one
ἐπίστευε. ληφθεὶς οὖν ὁ μακαρίτης παρὰ τῶν Περσῶν
he-believed having-been-taken then the blessed by the Persians
αἰχμάλωτος, εἰσῆλθε πάλιν εἰς τὴν βασιλεύουσαν. ἦν γὰρ
captive entered again into the reigning(-city) was for
τότε ὁ μεγαλοδοξότατος σεβαστοφόρος κῦρ Νικηφόρος
then the most-glorious sebastophoros lord Nikephoros
κριτὴς Πελοποννήσου καὶ Ἑλλάδος, ἀνὴρ ἄριστος εἰς πάντα
judge of-Peloponnese and Hellas man best in all(-things)
καὶ φρονιμώτατος πάνυ ἀκριβῶς τε ἐξησκημένος τὴν
and most-prudent very exactly both trained the
τε στρατηγικὴν καὶ πολιτικὴν ἐμπειρίαν, εἰ καὶ εὐνοῦχος
both strategic and civil experience if even eunuch
ἦν, μεγαλόψυχος, πάνυ ὀξύτατος, νοῶν καὶ λέγων
he-was magnanimous very most-sharp perceiving and speaking

προχειρότατα. καὶ εἶδεν καὶ συνέτυχεν αὐτῷ καὶ ἠθέλησεν
most-readily and saw and met him and wished
ἐπαινεῖν αὐτόν, διαδεχθεὶς γὰρ διὰ τῆς Λαρίσου, καὶ
to-praise him having-been-succeeded for through — Larissa and
συνεβούλευσεν αὐτῷ εἰσελθεῖν ἐν τῇ πόλει διὰ τὸ ἐκ
advised him to-enter into the city because-of the from
νεότητος αὐτοκρατορεῦσαι τὸν πραότατον καὶ ἡμερώτατον
youth to-be-sole-ruler the gentlest and mildest
κῦρ Μιχαὴλ. σκεψάμενος οὖν καὶ αὐτὸς ὡς ἀγαθή
lord Michael having-considered then also he that good
ἐστιν ἡ συμβουλὴ, εἰσῆλθεν προσκυνῆσαι τῷ βασιλεῖ,
is the counsel entered to-prostrate to-the emperor
καὶ ἀπεδέξατο αὐτὸν ὁ βασιλεύς. ἤργησε δὲ ἡμέρας
and accepted him the emperor was-idle and days
πολλὰς καὶ ἐκακοπάθησε διὰ τὸ ἔχειν αὐτὸν ἀναγκαίας
many and suffered because-of the to-have him necessary
δουλείας. μετὰ δὲ τοῦτο ἐβάλετο αὐτὸν ἀρχηγέτην τε
services after and this appointed him leader both
καὶ ἀναγραφέα τῶν τε κονταράτων καὶ τῶν πλωΐμων.
and registrar of-the both spearmen and of-the seamen
περὶ θεοῦ νεύσεω. 185
about of-God nod
Ἰδὼν γὰρ ὁ Θεὸς ὅτι ἀπὸ κακουργίας ἐκείνου οὐ γέγονε
having-seen for — God that from villainy of-that-one not happened
τὸ μοῦλτον ἐνέβαλεν εἰς τὴν καρδίαν τοῦ εὐσεβεστάτου
the revolt put into the heart of-the most-pious
βασιλέως κῦρ Μιχαὴλ τοῦ ἐλεεῖν καὶ προσπαθεῖν αὐτόν.
emperor lord Michael the to-pity and to-favor him
οὐδέποτε γάρ τις ἐτόλμησεν ἀνταρσίαν ποιῆσαι κατὰ
never for anyone dared rebellion to-make against

τοῦ βασιλέως καὶ τῆς Ῥωμανίας πειρώμενος διαφθεῖραι
the emperor and — Romania trying to-destroy
τὴν εἰρήνην, καὶ οὐκ αὐτὸς διεφθάρη.
the peace and not himself was-destroyed
186 παραγγελία προς τοὺς παίδας.
precept to the children
διὰ ταῦτα οὖν παραγγέλλω ὑμῖν, τέκνα μου
because-of these(-things) then I-enjoin you children my
ἠγαπημένα, οὓς μοι δέδωκεν ὁ Θεὸς, εἰς τὸ μέρος τοῦ
beloved whom to-me has-given — God in the part of-the
βασιλέως καὶ εἰς τὴν δούλωσιν αὐτοῦ εἶναι. ὁ γὰρ ἐν
emperor and in the service his to-be the for in
Κωνσταντίνου πόλει καθεζόμενος βασιλεὺς πάντοτε νικᾷ.
of-Constantine city sitting emperor always conquers
187 περὶ απιστείας τον βλαχων.
about faithlessness of-the Vlachs
Παραγγέλλω δὲ ὑμῖν καὶ τοῖς ἐξ ὑμῶν τοῦτο. ἐπεὶ
I-enjoin and to-you and to-the(-ones) from you this since
δὲ τὸ τῶν Βλάχων γένος ἄπιστόν τε παντελῶς καὶ
and the of-the Vlachs race faithless both wholly and
διεστραμμένον, μήτε εἰς Θεὸν ἔχον πίστιν ὀρθὴν μήτε
perverse neither toward God having faith right nor
εἰς βασιλέα μήτε εἰς συγγενῆ ἢ εἰς φίλον, ἀλλὰ
toward emperor nor toward kinsman or toward friend but
ἀγωνιζόμενον πάντας καταπραγματεύεσθαι, ψεύδεται δὲ
striving all to-work-over lies and
πολλὰ καὶ κλέπτει πάνυ, ὀμνύμενον καθεκάστην ὅρκους
much and steals very swearing every-day oaths
φρικωδεστάτους πρὸς τοὺς ἑαυτοῦ φίλους καὶ ἀθετοῦν ῥαδίως
most-fearful to the own friends and setting-aside easily
ποιοῦν τε ἀδελφοποιήσεις καὶ συντεκνίας καὶ σοφιζόμενον
making both brotherhoods and co-godparenthoods and contriving

διὰ τούτων ἀπατᾶν τοὺς ἁπλουστέρους, οὐδέποτε δὲ
through these to-deceive the simpler(-ones) never and
ἐφύλαξε πίστιν πρός τινα, οὐδὲ πρὸς τοὺς ἀρχαιοτέρους
kept faith toward anyone not-even toward the older
βασιλεῖς τῶν Ῥωμαίων. πολεμηθέντες παρὰ τοῦ βασιλέως
emperors of-the Romans warred-on by the emperor
Τραϊανοῦ καὶ παντελῶς ἐκτριβέντες ἑάλωσαν, καὶ τοῦ
Trajan and wholly crushed they-were-taken and the
βασιλέως αὐτῶν τοῦ λεγομένου Δεκαβάλου ἀποσφαγέντος
king their the called Decebalus having-been-slaughtered
καὶ τὴν κεφαλὴν ἐπὶ δόρατος ἀναρτηθέντος ἐν μέσῃ τῇ
and the head on spear hung-up in middle the
πόλει Ῥωμαίων. οὗτοι γάρ εἰσιν οἱ λεγόμενοι Δᾶκαι καὶ
city of-Romans these for are the(-ones) called Dacians and
Βέσοι. ᾤκουν δὲ πρότερον πλησίον τοῦ Δανουβίου ποταμοῦ
Bessi they-dwelt and formerly near — Danube river
καὶ τοῦ Σάου, ὃν νῦν ποταμὸν Σάβαν καλοῦμεν, ἔνθα
and — Saos which now river Saba we-call where
Σέρβοι ἀρτίως οἰκοῦσιν, ἐν ὀχυροῖς καὶ δυσβάτοις τόποις.
Serbs lately dwell in strong and impassable places
τούτοις θαρροῦντες ὑπεκρίνοντο ἀγάπην καὶ δούλωσιν πρὸς
in-these trusting they-feigned love and service toward
τοὺς ἀρχαιοτέρους τῶν Ῥωμαίων βασιλεῖς καὶ ἐξερχόμενοι
the older of-the Romans emperors and going-out
τῶν ὀχυρωμάτων ἐλεΐζοντο τὰς χώρας τῶν Ῥωμαίων.
from-the strongholds plundered the lands of-the Romans
ὅθεν ἀγανακτήσαντες κατ᾽ αὐτῶν, ὡς εἴρηται, διέφθειραν
whence vexed against them as was-said they-destroyed
αὐτούς. οἳ καὶ ἐξελθόντες τῶν ἐκεῖσε διεσπάρησαν
them who also having-gone-out from-the(-places) there were-scattered
ἐν πάσῃ τῇ Ἠπείρῳ καὶ Μακεδονίᾳ, οἱ δὲ πλείονες αὐτῶν
in all — Epirus and Macedonia the and more of-them

ᾤκησαν τὴν Ἑλλάδα. εἰσὶ καὶ δειλοὶ πάνυ λαγωῶν
settled — Hellas they-are and cowardly very of-hares
ἔχοντες καρδίαν, θάρσος δὲ ἔχοντες καὶ τοῦτο ἀπὸ
having heart boldness and having also this from
δειλίας. παραγγέλλω οὖν ὑμῖν ἵνα μὴ πιστεύητε τούτοις
cowardice I-enjoin then you that not you-trust them
τὸ σύνολον. καὶ εἰ γένηταί ποτε μοῦλτον καὶ ὑποκρίνονται
— at-all and if happens ever revolt and they-feign
ἀγάπην καὶ πίστιν, ἐξομνύμενοι εἰς τὸν Θεὸν φυλάξαι
love and faith swearing by — God to-keep
ταύτην, μὴ πιστεύητε αὐτοῖς. κρεῖττον γάρ ἐστιν ὑμῖν μὴ
it not trust them better for it-is for-you not
ὁρκίσαι αὐτοὺς τὸ σύνολον μήτε ὅρκον δοῦναι, ἀλλὰ
to-put-on-oath them — at-all nor oath to-give but
παρατηρῆσαι αὐτοὺς ὡς κακοὺς, ἢ ὀμόσαι ἢ δέξασθαι
to-watch them as evil(-men) than to-swear or to-receive
ὅρκον. χρὴ οὖν μὴ πιστεύειν αὐτοῖς τὸ σύνολον, πλὴν
oath it-is-needful then not to-trust them — at-all but
ὑποκρίνου καὶ σὺ φίλος αὐτῶν. εἰ δὲ καί ποτε γενήσεται
feign also you friend their if and also ever there-will-be
ἀνταρσία εἰς Βουλγαρίαν, καθὼς προείρηται, καὶ εἰ φίλοι
rebellion in Bulgaria as was-said-before and if friends
σου ὁμολογοῦσιν εἶναι ἢ καὶ ὄμνυνται, μὴ πιστεύσῃς αὐτοῖς.
your they-confess to-be or even swear not trust them
188 περι προσοχῆς παντοίας.
about heed of-every-kind
εἰ δὲ καὶ τὰς γυναῖκας καὶ τὰ τέκνα αὐτῶν εἰσάγωσιν εἰς
if and also the women and the children their they-bring-in into
τὸ κάστρον τῆς Ῥωμανίας, πρότρεψον εἰσαγαγεῖν αὐτάς,
the fortress — of-Romania urge to-bring-in them
πλὴν ἔνδον τοῦ κουλὰ ἔστωσαν· αὐτοὶ ἔξω ἔστωσαν. καὶ
but inside the keep let-be they outside let-be and

εἴπερ θέλουσιν εἰσέρχεσθαι εἰς τὰς φαμιλίας αὐτῶν, δύο
if-indeed they-wish to-go-in to the households their two
ἢ τρεῖς εἰσερχέσθωσαν· ὁπόταν δὲ αὐτοὶ ἐξέλθωσιν, ἄλλοι
or three let-go-in when and they go-out others
πάλιν εἰσερχέσθωσάν σοι. ἀκρίβειαν δὲ ἔχε ἐπὶ τῶν
again let-go-in for-you exactness and have on the
τειχέων καὶ ἐπὶ τῶν πυλῶν πολλήν. οὕτως δὲ ποιῶν
walls and on the gates much thus and doing
ἐν ἀσφαλείᾳ ἔσῃ. εἰ δὲ καὶ ἐάσεις πολλοὺς εἰσελθεῖν
in safety you-will-be if and also you-will-let many to-go-in
εἰς τὰς φαμιλίας αὐτῶν, προδοθήσεται τὸ κάστρον παρ᾽
to the households their will-be-betrayed the fortress by
αὐτῶν καὶ δηχθήσῃ ὑπ᾽ αὐτῶν ὡς ὑπὸ ἀσπίδος,
them and you-will-be-bitten by them as by asp
καὶ τότε μνησθήσῃ τῶν παραγγελιῶν μου. ἀλλ᾽ ἐὰν
and then you-will-remember the precepts my but if
φυλάξεις ταῦτα, ἕξεις καὶ αὐτοὺς ὑποχειρίους σου
you-will-keep these(-things) you-will-have also them subject your
καί σοι τὸ ἀφρόντιστον προσγενήσεται.
and to-you the freedom-from-care will-come
περι ἀρχαίας ἱστορίας καὶ προσωχῆς. 189
about ancient history and heed
Ἐπεὶ δὲ οἱ ἀρχαῖοι ὤρυξαν τὴν γῆν ποιήσαντες λάκκους
since and the ancients dug the earth having-made pits
μεγάλους καὶ κοιλώματα (τῷ γὰρ χώματι ἐχρήσαντο εἰς
great and hollows the for earth they-used for
τύμβους), χρή σε καὶ ταῦτα παραφυλάττειν, ἵνα μὴ
tombs it-is-needful you also these(-things) to-watch that not
ποιήσαντες οἱ ἐναντίοι ἔνεδρα ἐν αὐτοῖς καὶ ἐκπηδήσαντες
having-made the opponents ambushes in them and having-leapt-out
ἄφνω ἐξ αὐτῶν βλάψωσι τὸν λαὸν ἡμῶν. ὑμεῖς γὰρ
suddenly from them they-harm the people our you for

οἴδατε ὅτι μεγάλοι εἰσὶν οἱ λάκκοι ἔχοντες χώρησιν ὁ
know that great are the pits having room the(-one)
μὲν τριακοσίων, ὁ δὲ τετρακοσίων, ὁ δὲ καὶ
indeed of-three-hundred the(-one) and of-four-hundred the(-one) and even
πεντακοσίων ἱππέων.
of-five-hundred horsemen
190 περι τοῦ μὴ ὑβρήσαι ἐχθρῶν ἀπὸ το κάστρον. περι τοῦ
about the not to-insult enemies from the fortress about the
μὴ ὑβρήσαι ἐχθρόν ἀπὸ το κάστρον.
not to-insult enemy from the fortress
Ἐὰν δὲ ἔλθῃ ὁ ἐχθρὸς καστροπολεμῆσαι, μὴ ὑβρίζῃς
if and comes the enemy to-besiege not insult
αὐτὸν τὸ σύνολον, ἀλλὰ φιλικῶς λέγε πρὸς αὐτὸν ἀπὸ
him — at-all but amicably speak to him from
τοῦ τείχους. ἐπὰν δὲ ἔλθῃ πολεμῆσαι, πολέμησον αὐτόν·
the wall when and he-comes to-make-war make-war-on him
ὑβρίζων γὰρ πρὸς ὀργὴν καὶ μηχανὰς αὐτὸν κινεῖς
insulting for to anger and devices him you-move
κατὰ σοῦ. τί γάρ σοι ὄφελος ἐκ τοῦ ὑβρίσαι καὶ
against you what for to-you profit from the to-insult and
αἰσχρολογῆσαι; ἀλλὰ καὶ εἴ τινα τῶν ἀπαιδεύτων ἴδῃς
to-speak-foully but even if someone of-the uneducated you-see
καὶ ἀκούσῃς ὑβρίζοντα, ἐπιστόμισον καὶ ἐξουδένωσον αὐτόν.
and hear insulting muzzle and set-at-naught him
ἔτι δὲ ὀλίγα προσθεὶς καταπαύσω τὸν λόγον,
yet and a-few(-things) having-added I-will-end the discourse
παραγγέλλων σοι· μηδὲν αὐθαδῶς καὶ μετὰ θυμοῦ ποιήσῃς,
enjoining you nothing stubbornly and with anger do
ἐν παντὶ δὲ λόγῳ καὶ ἔργῳ προηγείσθω σου σύνεσις
in every and word and deed let-lead you understanding
καὶ σοφία καὶ φόβος Θεοῦ. εἰ δὲ καὶ εὐχὴ συνοδεύῃ
and wisdom and fear of-God if and also prayer travel-with

τούτοις, τὸ εὐτύχημα προπορεύσεται ἄγγελος ἀγαθὸς
these the good-fortune will-go-before angel good
ἔμπροσθέν σου καὶ μακάριος ἔσῃ.
before you and blessed you-will-be
περὶ του εὐτελίσε τὸν ἑαυτού του. 191
about the to-belittle the himself his
Ἐγὼ γὰρ ἄμοιρός εἰμι λόγου· οὐ γὰρ παιδείας ἑλληνικῆς
I for without-share am of-letters not for of-education Hellenic
ἐν σχολῇ γέγονα, ἵνα στροφὴν λόγων πορίσωμαι καὶ
in school I-have-been that turn of-words I-acquire and
εὐγλωττίαν διδαχθῶ. καὶ οἶδα ὅτι ἐπιμέμψονταί μού τινες
eloquence I-be-taught and I-know that will-blame me some
δρασσόμενοι τὴν ἀμαθίαν μου, ἀλλ᾽ ἐγὼ οὐχ ὡς ποιητικὸν
seizing-on the ignorance my but I not as poetic(-work)
τοῦτο συνέταξα πρὸς ἄλλους τινὰς, ἀλλὰ πρὸς σὲ καὶ
this I-composed for others some but for you and
τοὺς ἀδελφούς σου, τοὺς ἐμοὺς παῖδας, τοὺς ἐκ τῶν
the brothers your the my children the(-ones) from the
ἐμῶν σπλάγχνων, οὓς ὁ Θεός μοι δέδωκεν. συνέταξα δὲ
my bowels whom — God to-me has-given I-composed and
ταῦτα οὐ κομψοῖς τισὶ λόγοις καὶ σεσοφισμένοις μύθοις
these(-things) not with-elegant some words and sophisticated tales
μόνον καὶ μηδὲν ἀγαθὸν ἔχουσιν, ἀλλὰ ταῦτα ἐξεθέμην
only and nothing good having but these(-things) I-set-forth
ἅ τε ἐποίησα καὶ ἔπαθον καὶ εἶδον καὶ ἔμαθον, πράγματα
which both I-did and suffered and saw and learned matters
ἀληθῆ, ἃ καθ᾽ ἑκάστην ἡμέραν πράττονται καὶ γίνονται.
true which on each day are-done and happen
καὶ εἰ τάχα ἰδιωτικοί εἰσιν οἱ λόγοι, πλὴν ἐὰν ὑγιῶς
and if perhaps plain are the words but if soundly
προσέχῃς τοῖς λεγομένοις, ἀληθεστάτους εὑρήσεις.
you-heed the(-things) said most-true you-will-find(-them)

192 περὶ του μελετᾶν ὅπερ μαίλη πράξαι.
about the to-study what you-are-about to-do
Λέγω δέ σοι καὶ τοῦτο· ὅτι ὁπόταν βουληθῆς πρᾶξαί τι
I-say and to-you also this that whenever you-wish to-do some
ἔργον, διαλογίσθητι πρὸς ἑαυτὸν καὶ σκόπησον ἀκριβῶς. καὶ
work reason with yourself and consider exactly and
εἰ μὲν πέποιθας ἐκπληρῶσαι τοῦτο, ποίησον αὐτὸ· εἰ δὲ
if indeed you-trust to-fulfill this do it if and
πολλά εἰσι τὰ ἐμποδίζοντά σε καὶ ἀμφιβαλλομένην τὴν
many are the(-things) hindering you and doubtful the
ἐπιτυχίαν καὶ ἀποτυχίαν τοῦ πράγματος, μὴ ποιήσῃς τοῦτο·
success and failure of-the matter not do this
κρεῖττον γάρ σοί ἐστι μὴ ἄρξασθαί σε τούτου τὸ σύνολον.
better for for-you it-is not to-begin you this — at-all
218 περὶ τὸπάρχου.
about toparch
Ἐὰν εἰς ἰδίαν χώραν κάστρα τυχὸν ἢ χωρία ἔχῃς, εἶ
if in own land fortresses perhaps or villages you-have you-are
δὲ ἐν αὐτοῖς τοπάρχῃς καὶ ἐξουσιαστὴς, μή σε πλανήσῃ
and in them toparch and authority not you let-deceive
πλοῦτος ἢ ἀξιώματα ἢ ὑποσχέσεις μεγάλαι τῶν βασιλέων
wealth or dignities or promises great of-the emperors
καὶ δώῃς τὴν χώραν σου βασιλεῖ καὶ ἀντ᾽ αὐτῆς λάβῃς
and give the land your to-emperor and instead-of it take
χρήματα καὶ κτήματα, εἰ καὶ τετραπλασίονα μέλλεις
money and properties if even fourfold you-are-about
λαβεῖν, ἀλλὰ ἔχε τὴν χώραν σου κἂν μικρὰ καὶ οὐδαμινή
to-take but hold the land your even-if small and worthless
ἐστι· κρεῖττον γάρ σοί ἐστιν εἶναί σε φίλον αὐτεξούσιον ἢ
it-is better for for-you it-is to-be you friend independent than
δοῦλον καὶ ὑπεξούσιον. ἕως τότε γὰρ θέλεις εἶναι εὐγενὴς,
slave and subject as-long then for you-will to-be well-born

τίμιος καὶ ἐπαινετὸς καὶ ἔνδοξος παρὰ τοῦ βασιλέως καὶ
honored and praiseworthy and glorious with the emperor and
παρὰ πάντων, ἕως ἂν εἰς τὴν χώραν σου καὶ εἰς τὴν
with all as-long-as — in the land your and in the
ἐξουσίαν σου καὶ σὺ καὶ οἱ παῖδές σου καὶ οἱ ἐξ αὐτῶν
authority your both you and the children your and the(-ones) from them
ἐστέ. ὁπηνίκα δὲ ἀποβάλῃ τὴν χώραν σου καὶ ἐκπέσῃς
are when and you-lose the land your and fall-from
τῆς ἀρχῆς σου, προσάπαξ ἀγαπηθήσῃ ὑπὸ τοῦ βασιλέως,
the office your once you-will-be-loved by the emperor
μετ᾽ ὀλίγον καταφρονηθήσῃ παρὰ τοῦ βασιλέως καὶ ἀντ᾽
after little you-will-be-despised by the emperor and for
οὐδενὸς παρ᾽ αὐτοῦ λογισθήσῃ, καὶ γνώσῃ ὅτι δοῦλος
nothing by him you-will-be-reckoned and you-will-know that slave
καὶ οὐ φίλος εἶ. τότε καὶ ὁ ὑποχείριός σου φοβερός σοι
and not friend you-are then also the subordinate your fearsome to-you
ἔσται· εἰ γὰρ λυπήσεις αὐτόν, ἀπελθὼν πρὸς τὸν βασιλέα
will-be if for you-will-grieve him having-gone to the emperor
κατηγορήσῃ σου ὡς μελετᾷς κατ᾽ αὐτοῦ πονηρὰ ἢ ὅτι
he-will-accuse you that you-plot against him wicked(-things) or that
φυγεῖν θέλεις καὶ ἀπελθεῖν εἰς τὴν προτέραν σου χώραν, καὶ
to-flee you-wish and to-go to the former your land and
σὺ μὲν ἴσως οὐδὲ ἐνθυμηθῆναι εἶχες ὧ σου κατηγόρησε.
you indeed perhaps not-even to-think you-had what you he-accused

A toparch who trades his land to the emperor faces a court. Kekaumenos warns against lying to the emperor, telling how Dobronas of Dalmatia was honored, then despised and imprisoned, and how the Arab Apelzarach rejoiced to cross the frontier with his head on. A toparch harbors ships, keeps watch in peace, and distrusts a borderer's gifts. The book closes on satyrs, dragons, thunder, and the dates of the Temple.

219 Ὁρμηνύα τοπάρχου

interpretation of-toparch

τότε καθιεῖται κατὰ σοῦ κριτήριον φοβερὸν καὶ ἀνακρινοῦσί

then is-set-up against you court fearful and they-will-examine

σε ὡς δοῦλον πονηρὸν καὶ ἐπίβουλον. καὶ σὺ μὲν λέγων

you as servant wicked and plotter and you indeed speaking

τὴν ἀλήθειαν οὐ πιστευθήσῃ, ὁ δέ ποτέ σου ὑποχείριος

the truth not you-will-be-believed the and once your subordinate

καὶ δοῦλος ψευδόμενος πιθανὰ λέγων φανήσεται καὶ

and servant lying plausible(-things) saying will-appear and

τιμὰς παρὰ τοῦ βασιλέως λήψεται. σὺ δὲ φιμωθήσῃ

honors from the emperor will-receive you and you-will-be-muzzled

μηδὲ ἀποκριθῆναι δυνάμενος καὶ ἢ ἐκτυφλωθῆναι

not-even to-answer being-able and either to-be-blinded

ἐξενεχθήσεταί σοι ἀπόφασις παρὰ τοῦ κρατοῦντος

will-be-brought-out for-you sentence from the(-one) ruling

ἢ ὅτι· ἡ βασιλεία μου συμπαθεῖ σοι, στερηθήσῃ δὲ

or that the majesty my pardons you you-will-be-deprived and

τῶν ὑπαρχόντων σοι καὶ ἐξορισθήσῃ ἢ ἐν φυλακῇ

of-the possessions your and you-will-be-exiled or in prison

κατακλεισθήσῃ παρ' αὐτοῦ. καὶ τότε μνησθήσῃ τῆς

you-will-be-shut-up by him and then you-will-remember the

μικρᾶς σου ἐκείνης χώρας καὶ τῆς ἐξουσίας σου καὶ ὡς

small your that land and the authority your and how

ἀπὸ ἐλευθέρων δοῦλος γέγονας ἐκουσίως, καὶ ὅ
from free(-men) slave you-have-become willingly and the(-one)
ποτε κρίνων καὶ τιμωρῶν ἄλλους δικαίως ἔσῃ τότε
once judging and punishing others justly you-will-be then
ἀδίκως κατακρινόμενος καὶ τιμωρούμενος. καὶ τάχα καὶ ὁ
unjustly being-condemned and punished and perhaps even the
βασιλεὺς ἵνα διέγνω ὅτι ψευδῆ κατηγορήθης, ἀλλὰ διὰ
emperor that he-knew that falsely you-were-accused yet because-of
τὸ ἀναλαβέσθαι αὐτὸν πάλιν ἅ σοι δέδωκε καὶ
the to-take-back him again what(-things) to-you he-gave and
ὅσα ὑπέσχετο παραβλέψεται τὸ δίκαιον. ἔστι δέ σοι
as-much-as he-promised will-overlook the just is and for-you
κρεῖττον ἵνα εἶ εἰς τὴν χώραν σου. καὶ τὸν μὲν βασιλέα
better that you-be in the land your and the indeed emperor
τίμα καὶ ἀγάπα καὶ τοὺς συνηγοροῦντάς σοι πάντας.
honor and love and the(-ones) advocating-for you all
περὶ του μη ψευδέσθαι πρὸς βασιλέα. 220
about the not to-lie to emperor
Καὶ εἰ φρόνιμος εἶ, μὴ θελήσῃς ψεύδεσθαι τῷ βασιλεῖ
and if prudent you-are not wish to-lie to-the emperor
καὶ λόγοις πιθανοῖς νομίζῃς ὑποκλέπτειν αὐτὸν καὶ δῶρα
and with-words plausible think to-steal-from him and gifts
ἐξ αὐτοῦ πορίζεσθαι· οὐ γὰρ ἀγαθόν σοι ἀποβήσεται.
from him to-procure not for good for-you will-turn-out
εἴπω γάρ σοι περὶ ἑνὸς τοπάρχου τί ἔπαθε, τοὺς
let-me-tell for to-you about one toparch what he-suffered the
πολλοὺς παρεάσας. Ἰαδῶρα καὶ Σάλων πόλεις εἰσὶ τῆς
many having-passed-over Iadora and Salona cities are —
Δαλματίας. ἦν δὲ ἐν αὐτῇ ἄρχων καὶ τοπάρχης Δοβρωνᾶς
of-Dalmatia was and in it ruler and toparch Dobronas
τις φρόνιμος καὶ ἱκανώτατος. ἠθέλησε δέ ποτε ἐλθεῖν
a-certain prudent and most-able he-wished and once to-come

καὶ προσκυνῆσαι τὸν μακαρίτην βασιλέα κῦρ Ῥωμανὸν τὸν
and to-prostrate-to the blessed emperor lord Romanos the
Ἄργυρον, ὁ δὲ ἐφιλοτιμήσατο αὐτὸν δώροις καὶ τιμαῖς καὶ
Argyros he and honored him with-gifts and honors and
ἀπέλυσε εἰς τὰ ἴδια μετὰ πλούτου πολλοῦ. ἡδυνθεὶς
released(-him) to the own(-things) with wealth much sweetened
οὖν ταῖς εὐεργεσίαις ἐποίησε τοῦτο καὶ αὖθις. καὶ πάλιν
then by-the benefits he-did this also again and again
φιλοτιμηθεὶς, οὐχ ὡς τὸ πρότερον ἀλλὰ σπανίως, ὑπεχώρησε.
honored not as the former(-time) but sparingly he-withdrew
τελευτήσαντος δὲ τοῦ τοιούτου βασιλέως ἐβασίλευσεν ὁ
having-died and the such emperor reigned the
μακαρίτης βασιλεὺς κῦρ Μιχαὴλ ὁ Παφλάγων, καὶ πάλιν
blessed emperor lord Michael the Paphlagonian and again
ἦλθεν ἐν τῇ πόλει, συνήθης δὲ γενόμενος κατεφρονήθη.
he-came into the city familiar and having-become he-was-despised
ὑποχωρῆσαι δὲ αἰτησάμενος οὐκ ἠξιώθη τούτου καὶ
to-withdraw and having-asked not he-was-deemed-worthy of-this and
λυπηθεὶς ἤρξατο γογγύζειν. μαθόντες οὖν γογγύζειν αὐτὸν
grieved he-began to-grumble having-learned then to-grumble him
οἱ τὰ τοῦ παλατίου διοικοῦντες ἀνήνεγκαν τῷ
the(-ones) the(-things) of-the palace administering reported to-the
βασιλεῖ, καὶ ἐσκέψαντο βουλὴν τοιαύτην ὡς· αὐτὸν μὲν
emperor and considered counsel such that him indeed
ἤδη ἐν χερσὶν ἔχοντες τὴν χώραν αὐτοῦ δεσπόσωμεν,
already in hands having the land his we-master
μηδενὸς ἀνθισταμένου. ὃ καὶ γέγονε. καὶ καθείρξαντες ἐν
no-one resisting which also happened and having-shut-up in
τῇ φυλακῇ τοῦ πραιτωρίου τὸν τοιοῦτον τὴν χώραν αὐτοῦ
the prison of-the praetorium the such(-man) the land his
ἀπόνως κατέσχον. τὴν δὲ γυναῖκαν αὐτοῦ καὶ τὸν υἱόν
without-toil they-held the and wife his and the son

μετοικίσαντες ἤγαγον καὶ αὐτοὺς εἰς τὸ πραιτώριον. καὶ
having-resettled brought also them to the praetorium and
διετέλεσαν ἅπαντα τὸν τῆς ζωῆς αὐτῶν χρόνον ἐν φυλακῇ
they-spent all the of-the life their time in prison
καὶ ἀπέθανον ἐκεῖ ἐπὶ τοῦ βασιλέως τοῦ Μονομάχου
and died there in-the-time-of the emperor — Monomachos
ὅ τε Δοβρονᾶς καὶ ἡ γυνὴ αὐτοῦ ἐν τῷ πραιτωρίῳ, ὁ δὲ
— both Dobronas and the wife his in the praetorium the and
υἱὸς αὐτοῦ καταφρονηθεὶς καὶ ἀντ᾽ οὐδενὸς λογισθεὶς μόλις
son his despised and for nothing reckoned hardly
ἠδυνήθη ἀποδρᾶσαι. καὶ ταῦτα μὲν τὰ περὶ αὐτῶν.
was-able to-run-away and these(-things) indeed the(-things) about them
περὶ ἱστορίας ἐθνηκοῦ. 221
about story of-a-foreigner
Ἦν δὲ καί τις φύλαρχος τῶν Ἀράβων, ὄνομα αὐτῷ
was and also a-certain phylarch of-the Arabs name to-him
Ἀπελζαράχ. ὃς καὶ ἐλθὼν πρὸς τὸν ῥηθέντα βασιλέα
Apelzarach who also having-come to the said emperor
κῦρ Ῥωμανὸν ἐφιλοτιμήθη δώροις ἀξιολόγοις καὶ τιμαῖς
lord Romanos was-honored with-gifts considerable and honors
καὶ ἀπελύθη εἰς τὴν χώραν αὐτοῦ παρὰ τοῦ βασιλέως.
and was-released to the land his by the emperor
καὶ πάλιν ἐποίησε τοῦτο, ἐκ δευτέρου δὲ κατεφρονήθη.
and again he-did this for second-time and he-was-despised
καταφρονηθεὶς δὲ ἤθελεν ὑποχωρῆσαι καὶ οὐ συνεχωρεῖτο
despised and he-wished to-withdraw and not was-allowed
ὑπὸ τοῦ βασιλέως. ἐποίησε δὲ χρόνους δύο ἐν τῇ
by the emperor he-spent and years two in the
βασιλευούσῃ καθεκάστην προσδοκῶν ἐξορίαν καὶ ἀπώλειαν.
reigning(-city) every-day expecting exile and destruction
ὅμως μετὰ διετῆ χρόνον ἀπέλυσεν αὐτὸν ὁ βασιλεὺς
nevertheless after two-year time released him the emperor

εἰς τὰ ἴδια ἀπελθεῖν. καὶ ὑποχωρήσας καὶ περάσας
to the own(-things) to-go and having-withdrawn and having-crossed
τὸ σιδηρογέφυρον τὸ ἐκεῖθεν Ἀντιοχείας, προσεκαλέσατο
the Iron-Bridge the beyond Antioch summoned
τοὺς ἀνθρώπους καὶ οἰκείους αὐτοῦ πάντας καὶ κρατήσας
the men and intimates his all and having-held
τῆς ἑαυτοῦ κεφαλῆς ταῖς δυσὶν αὐτοῦ χερσὶν εἶπε πρὸς
of-the own head with-the two his hands said to
αὐτούς· τί τοῦτό ἐστιν; οἱ δὲ γελάσαντες εἶπον· ἡ
them what this is they and having-laughed said the
κεφαλή σου, κύριε ἡμῶν. καὶ εὐχαριστῶ, φησί, τῷ Θεῷ
head your lord our and I-thank he-says — to-God
ὅτι τῆς κεφαλῆς μου ἐν τῷ σώματι αὐτῆς οὔσης διεπέρασα
that the head my in the body its being I-crossed
εἰς Χρυσούπολιν καὶ νῦν κατέλαβον τὰ ὅρια Ἀραβίας·
to Chrysopolis and now I-have-reached the borders of-Arabia
οἱ γὰρ σκελίζειν πειρώμενοι πίπτουσι συμποδισθέντες
the(-ones) for to-trip trying fall shackled
ὑπὸ τῆς ἰδίας τέχνης. χρὴ οὖν σε διὰ ταῦτα
by the own craft it-is-needful then you because-of these(-things)
λέγειν καὶ πράττειν ὀρθῶς καὶ τοῖς ἰδίοις ἀρκεῖσθαι. εἰ
to-speak and to-act rightly and with-the own(-things) to-be-content if
δέ ποτε ἐπιθυμήσῃς ἐλθεῖν καὶ προσκυνῆσαι τὸ βασίλειον
and ever you-desire to-come and to-prostrate-to the imperial
κράτος, πῆ μὲν προσκυνῆσαι εἰς τοὺς ἁγίους ναοὺς, πῆ
power partly indeed to-pray in the holy temples partly
δὲ ἰδεῖν τὴν εὐταξίαν τοῦ παλατίου καὶ τῆς πόλεως, ἅπαξ
and to-see the good-order of-the palace and of-the city once
τοῦτο ποίησον, πλὴν ἔκτοτε δοῦλος εἶ καὶ οὐ φίλος.
this do but thenceforth slave you-are and not friend

περι ἀπὸσταλμένων σου. 222
about envoys your
Οἱ δὲ ἀποκρισιάριοί σου εἰσερχέσθωσαν πρὸς τὸν βασιλέα,
the and envoys your let-them-go-in to the emperor
πλὴν ἀλήθειαν λεγέτωσαν αἱ γραφαί σου πρὸς αὐτόν,
but truth let-speak the writings your to him
ὡσαύτως καὶ οἱ στελλόμενοι παρὰ σοῦ φρόνιμοι
likewise also the(-ones) sent by you prudent
ἔστωσαν καὶ ἀληθεῖς καὶ συνετοί, συνιέντες ἃ δὴ
let-be and true and understanding perceiving what(-things) indeed
ἀκούουσι παρὰ τοῦ βασιλέως καὶ ἃ δεῖ λαλῆσαι
they-hear from the emperor and what(-things) one-must to-speak
πρὸς αὐτὸν λαλοῦντες. καὶ μὴ ἔστωσαν περίεργοι, πλὴν
to him speaking and not let-them-be meddlesome but
κρεῖττόν σοί ἐστι δοῦλον φίλον τοῦ βασιλέως εἶναί
better for-you it-is slave friend of-the emperor to-be
σε εἰς τὴν χώραν σου ὄντα ἢ σκυλέντα πρὸς τὸν
you in the land your being than having-been-troubled to the
βασιλέα καταφρονηθῆναι. καὶ εἰ ἐπιξενωθῇ σοί τις, δέχου
emperor to-be-despised and if is-guest-with you anyone receive
καὶ φιλοφρόνως αὐτὸν πρόπεμπε.
and kindly him escort
περι τοῦ λημενεύιν καὶ μῆ κακοποιεῖν τὰ πλοία. 223
about the to-give-harbor and not to-harm the ships
Εἰ δὲ ἔχεις θάλασσαν εἰς τὴν ὑπὸ σὲ χώραν, τὰ πλοῖα
if and you-have sea in the under you land the ships
ἃ εἴτε ἐκουσίως διὰ πραγματείαν εἴτε ἀκουσίως ὑπὸ τῆς
which either willingly for trade or unwillingly by the
βασιλείας τῶν κυμάτων ἔλθωσι, λιμένευσον καὶ ἀνάπαυσον
power of-the waves come give-harbor and rest
αὐτά. καὶ εἰ οὕτως βιώσεις, παρὰ τῶν ὁμορούντων καὶ
them and if thus you-will-live by the neighbors and

τῶν ξένων ἐπαινεθήσῃ, καὶ πάντες φίλοι σου γνήσιοι
the foreigners you-will-be-praised and all friends your genuine
γενήσονται, καὶ ἡ χώρα σου ἀνεπιβούλευτος ἔσται, καὶ
will-become and the land your unplotted-against will-be and
σὺ τὸ ἀμέριμνον ἕξεις. εἰ δὲ γενήσῃ ἐπηρεαστὴς δι'
you the freedom-from-care you-will-have if and you-become an-abuser for
αἰσχρὸν κέρδος, ἐπιβουλευθήσῃ διά τε γῆς καὶ θαλάσσης
base gain you-will-be-plotted-against by both land and sea
καὶ κακοδιοικηθήσῃ σύ τε καὶ ἡ χώρα σου. λέγω σοι δὲ
and you-will-be-ill-managed you both and the land your I-say to-you and
ἀγάπην ἔχειν καὶ μετὰ τῶν πλησίον καὶ μετὰ τῶν ξένων καὶ
love to-have both with the neighbors and with the foreigners and
πάντας κατὰ τὸ δυνατὸν λιμενεύειν καὶ εὐεργετεῖν, πλὴν
all according-to the possible to-give-harbor and to-benefit but
μὴ καταπιστεύῃς εἰς αὐτούς· οὐ γὰρ οἶδας τί τεκταίνουσι
not trust in them not for you-know what they-contrive
κατὰ σοῦ καὶ τῆς χώρας σου ἐν τῇ καρδίᾳ αὐτῶν· ἀλλὰ
against you and the land your in the heart their but
ἔχε ἀκρίβειαν καὶ φυλακὴν εἰς τὴν χώραν σου νυκτός
have exactness and guard in the land your by-night
τε καὶ ἡμέρας, οὐ μόνον ὁπόταν πρός τινα ἔχῃς,
both and by-day not only whenever with someone you-have(-war)
224 περὶ τοῦ εχειν σε πᾶσαν προσωχῆν ὅταν εἰρήνην κὰι
about the to-have you all heed when peace and
ἀμεριμνίαν.
carelessness
ἀλλὰ καὶ ὁπόταν εἰρήνη σοι βαθεῖα ἐπιπολάζει. τότε
but also whenever peace to-you deep prevails then
μᾶλλον ἐπιτίθενται, ὁπόταν εἰρήνης βαθείας ἀπολαύῃς. λέγει
more they-attack whenever peace deep you-enjoy says
γὰρ ὁ Κύριος καὶ Θεὸς ἡμῶν ἐν τοῖς θείοις εὐαγγελίοις
for the Lord and God our in the divine gospels

ἐγρηγορέναι ἐν παντὶ καιρῷ· εἰ γὰρ ἐγίνωσκε, φησίν, ὁ
to-watch in every time if for knew he-says the
οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν
householder in-what hour the thief comes would-have-watched —
καὶ οὐκ εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. καὶ εἰ τάχα
and not would-have-let to-be-dug-through the house his and if perhaps
περὶ πνευματικῶν διαλέγεται, πλὴν εἰ καὶ ἐπὶ τοῖς βιωτικοῖς
about spiritual(-things) he-discourses but if even on the of-life(-things)
ταῦτα ἐκλάβοις καὶ φυλάξεις, οὐχ ἁμάρτης· ἐπελεύσονται
these you-should-take and you-will-keep not you-will-err they-will-come-upon
γάρ σοι ἐν ἡμέρᾳ εὐφροσύνης σου καὶ καταληίσονται τὴν
for you in day of-gladness your and will-plunder the
χώραν σου, σὲ δὲ ἀποκτενοῦσιν. εἰ δὲ δυνηθῇς διαφυγεῖν,
land your you and they-will-kill if and you-be-able to-escape
γυμνὸς ἔρημος δραπετεύσεις καὶ ἡ χώρα σου ὑπὸ τοῦ
naked desolate you-will-run-away and the land your by the
ποτὲ δοκοῦντος εἶναι φίλου σου ἐξουσιασθήσεται.
once seeming to-be friend your will-be-ruled
περὶ ἐγρηγορέναι καὶ μὴ προσταθεῖν τὸν ὕπνον. 225
about to-watch and not to-cling-to the sleep
Διὸ ἀγρυπνεῖν σε δεῖ ἐν παντὶ καιρῷ καὶ φυλάττειν.
wherefore to-keep-awake you must in every time and to-guard
οὐ μόνον δὲ εἰς σέ ἐστιν ἀσφαλὴς ἡ ἀγρυπνία καὶ
not only and for you is safe the watchfulness and
φυλακὴ, ἀλλὰ καὶ ὁ ποιμὴν καὶ ὁ γεωργὸς καὶ ὁ
guard but also the shepherd and the farmer and the
ἔμπορος καὶ ὁ ναύτης καὶ πάντες οἱ ἐν τῷ βίῳ
merchant and the sailor and all the(-ones) in the life
τὸ οἱονοῦν μεταχειριζόμενοι μικρὸν ῥᾳθυμήσαντες καὶ
the anything handling a-little having-slackened and

ἀμελήσαντες ἀπώλοντο, καὶ οὐ βιωτικοὶ δὲ μᾶλλον, ἀλλὰ
having-neglected perished and not of-life and rather but
καὶ πνευματοφόροι ἄνδρες ἀρετῇ συνόντες.
also spirit-bearing men in-virtue dwelling
226 περι δώρων.
about gifts
Ἐὰν σοι ἀποστείλῃ ἀκρίτης δῶρα, λάμβανε μὲν
if you sends borderer gifts take indeed
αὐτά, ἀπόστελλε δὲ καὶ σὺ αὐτῷ ἐξ ὧν ἔχεις,
them send and also you to-him from what(-things) you-have
πλὴν γίνωσκε ὅτι τοῦτο ἐπιτηδεύεται ὡσὰν διὰ
but know that this he-practices as-if through
δώρων συμφιλιασθήσῃ καὶ πιστεύσεις αὐτῷ, καὶ ὁπόταν
gifts you-be-befriended and you-will-trust him and whenever
ἀμεριμνήσῃς, ἐπέλθῃ τῷ κάστρῳ σου ἢ τῇ χώρᾳ σου
you-become-careless he-attack the fortress your or the land your
καὶ κατακυριεύσει αὐτῆς. καὶ χρή σε φυλάττειν ἀπὸ
and will-master it and it-is-needful you to-guard from
τῶν φίλων μᾶλλον ἢ τῶν ἐχθρῶν.
the friends more than the enemies
228 περὶ σατύρων συλογισμὸς.
about satyrs reasoning
Τινὲς σπερμολόγοι, μᾶλλον δὲ τὴν ἀλήθειαν ἀναπλάττοντες
some babblers rather and the truth fabricating
ζῷόν τι λέγουσι σάτυρον, ἀνθρωπάριον αὐτὸ
a-creature some speak-of satyr manikin it
ζωγραφίζοντες λόγῳ, φασὶ, τετιμημένον καὶ τὰ
painting in-word they-say honored and the(-things)
τῶν ἀνθρώπων ποιοῦντα. ὅθεν καὶ παραδεικνύουσι
of-the men doing whence also they-show
ἱστορίαν τινὰ ὡς ὁ μακάριος Ἀντώνιος διὰ τῆς ἐρήμου
story some that the blessed Anthony through the desert

πορευόμενος πρός τινα μοναχὸν Παῦλον τὸν Θηβαῖον καί,
going to some monk Paul the Theban and
φησίν, ὑπέδειξε τῷ δακτύλῳ ὁ σάτυρος ὁμιλήσας καὶ
he-says showed with-the finger the satyr having-conversed and
ὁδηγήσας αὐτὸν εἰς σπήλαιον, πολλὰ πρὸς τὸν μακάριον
having-guided him to cave much to the blessed
Ἀντώνιον λέξας. οὐ χρὴ οὖν τούτοις πιστεύειν· ἡμεῖς
Anthony having-said not it-is-needful then these to-believe we
γὰρ ἃ εἰρήκαμεν περὶ δρακόντων, ταῦτα καὶ νῦν
for what(-things) we-have-said about dragons these also now
λέγομεν. ὁ Θεὸς δύο φύσεις ἐποίησε λογικάς, ἀγγέλους
we-say — God two natures made rational angels
φημὶ καὶ ἀνθρώπους, ἐκτὸς δὲ τούτων λογικόν τι οὐ
I-mean and men outside and these rational anything not
παρελάβομεν. καὶ οἱ μὲν ἄγγελοι οἱ μὲν ἐν τῷ φωτὶ
we-received and the indeed angels the(-ones) indeed in the light
καὶ ἐν τῷ ἁγιασμῷ ἔμειναν καὶ εἰσίν, ὁ δὲ διὰ τὴν
and in the holiness remained and are the(-one) and because-of the
λαμπρότητα ἑωσφόρος σκότος γέγονε διὰ τὴν ἔπαρσιν,
brightness morning-star darkness became because-of the pride
οἱ δὲ ἄνθρωποι λόγῳ τετιμημένοι ὠλίσθησαν ἀπὸ τῆς
the and men with-reason honored slipped from the
ὀρθῆς διανοίας πλανηθέντες ἀπὸ τῆς ἀληθείας. μὴ φέρων
right thought having-wandered from the truth not bearing
δὲ ὁ Θεὸς τὴν ἀπώλειαν ἡμῶν κατῆλθε διὰ σπλάγχνα
and — God the destruction our came-down through bowels
ἐλέους, τέλειος Θεὸς ὤν, καὶ γέγονε καὶ τέλειος ἄνθρωπος
of-mercy perfect God being and became also perfect man
χωρὶς ἁμαρτίας, ἵνα σώσῃ τὸν κόσμον, καὶ ἐταπείνωσεν
without sin that he-save the world and humbled
ἑαυτὸν ἕως θανάτου, θανάτου δὲ σταυροῦ, καὶ ἀπέθανεν
himself until death of-death and of-cross and died

ἑκουσίως ἀνέστη τε αὐτεξουσίως καὶ συνανέστησεν ἡμᾶς
willingly rose both by-own-power and raised-with(-him) us
καὶ ἐτίμησεν ἡμᾶς τοὺς ἑκουσίως ἀτιμασθέντας. οὐδαμοῦ
and honored us the(-ones) willingly dishonored nowhere
δὲ εὕρομεν ὅτι ἐλήλυθεν καὶ πρὸς σατύρους ἢ σατύρους
and we-found that he-has-come also to satyrs or satyrs
ἀνέστησεν. καὶ εἰ λογικός ἐστιν ὁ σάτυρος, εἰπάτωσαν
raised and if rational is the satyr let-them-tell
ἡμῖν· ποῖος προφήτης ἢ ἀπόστολος ἢ διδάσκαλος πρὸς
us what-sort prophet or apostle or teacher to
σατύρους ἀπεστάλη καὶ ἐδίδαξεν; ἐπεὶ εἰ λογικοί εἰσιν ὡς
satyrs was-sent and taught since if rational they-are as
καὶ οἱ ἄνθρωποι, εὔδηλον ὅτι καὶ πρὸς σατύρους ἐλήλυθεν
also the men clear that also to satyrs has-come
ὁ Κύριος ὡς καὶ πρὸς ἀνθρώπους. καὶ δειξάτωσαν
the Lord as also to men and let-them-show
ἡμῖν τὸ εὐαγγέλιον τὸ πρὸς σατύρους. ἀλλ᾽ ὄντως
us the gospel the(-one) to satyrs but truly
ἀμαθεῖς ταῦτα φλυαροῦσι. παρὰ τῶν μακαρίων καὶ
ignorant(-men) these(-things) babble from the blessed and
ἁγίων πατέρων ἡμῶν τῶν ἐν τῇ ἐρήμῳ ἀσκησάντων
holy fathers our the(-ones) in the desert having-lived-ascetically
ἠκούσαμεν δράκοντας καὶ παντοίους ὄφεις, ἀσπίδα τε καὶ
we-heard dragons and all-kinds-of snakes asp both and
βασιλίσκον, λέοντας καὶ μονοκέρους καὶ ἄλλα θηρία καὶ
basilisk lions and unicorns and other beasts and
γένη ζῴων, καὶ ὄναγρον, τρέφειν τὴν ἔρημον· σάτυρον
kinds of-animals and wild-ass to-feed the desert satyr
ἄνθρωπον λογικὸν οὐδέποτε παρ᾽ αὐτῶν ἀκηκόαμεν.
man rational never from them we-have-heard
τοιαύτη τίς ἐστι καὶ ἡ τῶν ἱπποκενταύρων μυθοπλαστία,
such some is also the of-the hippocentaurs fable

ἣν καὶ ὁ μακάριος καὶ ἅγιος καὶ οἰκουμενικὸς διδάσκαλος
which also the blessed and holy and ecumenical teacher
Ἰωάννης ὁ Δαμασκηνὸς ἐλέγχει καὶ ἀποδεικνύει ψευδῆ.
John the Damascene refutes and shows false
ὅθεν οὐ χρὴ ὅλως παραδέχεσθαι ἐκτὸς ἀγγέλων καὶ
whence not it-is-needful at-all to-accept outside angels and
ἀνθρώπων ἄλλην λογικὴν φύσιν. ὁ γὰρ τοῦτο λέγων
men other rational nature the(-one) for this saying
*** τὸ αὐτὸ δὲ φημὶ καὶ περὶ σκινδαψῶν καὶ δρακόντων.
(lacuna) the same and I-say also about skindapsoi and dragons
περὶ δρακόντων συλλογισμός. 229
about dragons reasoning
Ἐπεὶ δὲ καὶ δράκοντας ἀναπλάττουσι μεταμορφουμένους
since and also dragons they-fabricate transformed
εἰς ἀνθρώπων μορφὰς καὶ ποτὲ μὲν ὄφεις γινομένους
into of-men forms and sometimes indeed snakes becoming
μικρούς, ποτὲ δὲ μεγίστους λίαν, ὄγκῳ καὶ μεγέθει
small sometimes and greatest very in-bulk and size
σώματος ὑπερβάλλοντας, ποτὲ δὲ ἀνθρώπους, ὡς εἴρηται,
of-body surpassing sometimes and men as was-said
γινομένους καὶ μετὰ ἀνθρώπων ὁμιλοῦντας, ὀρχουμένους
becoming and with men conversing dancing
τε καὶ γυναῖκας ἁφαρπάζοντας καὶ ὡς ἀνθρώπους αὐταῖς
both and women snatching and as men with-them
συγγινομένους, ἐροῦμεν αὐτοῖς· πόσας φύσεις λογικὰς
lying we-will-say to-them how-many natures rational
ἐποίησεν ὁ Θεός; καὶ εἰ οὐ γινώσκουσιν, ἐροῦμεν αὐτοῖς·
made — God and if not they-know we-will-say to-them
δύο, ἀγγέλους, φημί, καὶ ἀνθρώπους. ὁ δὲ διάβολος εἷς
two angels I-mean and men the and devil one
τῶν ἀγγελικῶν δυνάμεων ἦν, ἐκουσίως δὲ ἀποστὰς ἐκ
of-the angelic powers was willingly and having-stood-off from

τοῦ φωτὸς ἐν σκότει πορεύεται. ταύτας μὲν τὰς δύο
the light in darkness walks these indeed the two
λογικὰς φύσεις ἐποίησεν ὁ Θεός, ὁ δὲ δράκων ἐπεὶ ὁμιλεῖ
rational natures made — God the and dragon since he-converses
μετὰ ἀνθρώπων μεταμορφούμενος καὶ συνουσιάζων γυναιξὶ
with men transformed and lying-with women
καὶ ποτὲ μὲν ὄφις, ποτὲ δὲ ἄνθρωπος εἷς τῶν πολλῶν
and sometimes indeed snake sometimes and man one of-the many
γινόμενος, εὔδηλον ὅτι λογικός ἐστι καὶ μᾶλλον τιμιώτερος
becoming clear that rational he-is and rather more-honored
ὑπὲρ ἄνθρωπον. ὅπερ οὐδὲ ἦν οὐδὲ ἔσται. εἰπάτωσαν,
above man which not-even was nor will-be let-them-say
καὶ τίς τοῦτο ἱστορεῖ; ἡμεῖς γὰρ τοῖς δόγμασι Μωσέως
also who this relates we for the doctrines of-Moses
πειθόμεθα, μᾶλλον δὲ τοῦ Ἁγίου πνεύματος τοῦ δι᾽
obey rather and of-the holy Spirit the(-one) through
αὐτοῦ λαλήσαντος, καὶ οὐδαμοῦ ταῦτα λέγει. λέγει δέ· καὶ
him having-spoken and nowhere these(-things) he-says he-says and also
ἤγαγεν ὁ Θεὸς πάντα τὰ ζῷα πρὸς τὸν Ἀδὰμ ἰδεῖν τί
brought — God all the animals to — Adam to-see what
καλέσει αὐτά, καὶ ὃ ἐκάλεσεν ἕκαστον, τοῦτο ὄνομα αὐτῷ.
he-will-call them and what he-called each this name to-it
περὶ δρακόντων.
about dragons

Ὅθεν καὶ ὁ δράκων ἓν ἦν τῶν ζῴων. καὶ οὐ λέγω σοι ὅτι
whence also the dragon one was of-the animals and not I-say to-you that
οὐκ ἔστι δράκων· εἰσὶ μὲν δράκοντες, πλὴν ὄφεις εἰσί,
not is dragon there-are indeed dragons but snakes they-are
γινόμενοι μὲν ἐξ ἑτέρων δρακόντων, ὄντες δὲ ἀρτιγενεῖς
born indeed from other dragons being and new-born
καὶ νέοι μικροί εἰσιν, ἀνατραφέντες δὲ καὶ παλαιωθέντες
and young small they-are having-been-reared and also having-grown-old

μεγάλοι καὶ παχεῖς γίνονται, ὄγκῳ καὶ μεγέθει ὑπερέχοντες
great and thick they-become in-bulk and size surpassing
τῶν λοιπῶν ὄφεων. φασὶ δὲ αὐτοὺς ἐπέκεινα τῶν
the rest snakes they-say and them beyond the
τριάκοντα πηχῶν αὐξάνεσθαι, τῷ δὲ πάχει γίνεσθαι
thirty cubits to-grow in-the and thickness to-become
οἱονεὶ δοκὸν μεγάλην. ὁ δὲ Δίων ὁ Ῥωμαῖος, ὁ
as-it-were beam great — and Dio the Roman the(-one)
συγγραψάμενος περὶ τῆς βασιλείας καὶ τῆς δημοκρατείας
having-written about the kingship and the democracy
Ῥώμης καὶ διηγησάμενος περὶ τοῦ πολυθρυλήτου πολέμου
of-Rome and having-related about the much-famed war
τοῦ καρχηδονίου, λέγει ὅτι Ῥηγούλου τοῦ ὑπάτου Ῥώμης
the Carthaginian says that Regulus the consul of-Rome
πολεμοῦντος τὴν Καρχηδόνα αἴφνης δράκων ἑρπύσας ἔξω
warring-on — Carthage suddenly dragon having-crept outside
τοῦ χαρακώματος τοῦ Ῥωμαίων στρατοῦ ἔκειτο.
the palisade of-the of-Romans army lay
περὶ τοῦ ἀποκτανέντος δράκοντος. 231
about the killed dragon
ὃν καὶ τῇ προστάξει αὐτοῦ ἔκτειναν οἱ Ῥωμαῖοι, καὶ
which also by-the order his killed the Romans and
ἀποδείρας αὐτὸν ἔστειλεν τὴν δορὰν αὐτοῦ τῇ συγκλήτῳ
having-flayed it he-sent the skin its to-the senate
Ῥώμης μέγα θαῦμα. ἣ καὶ παρὰ τῆς αὐτῆς συγκλήτου
of-Rome great wonder which also by the same senate
μετρηθεῖσα, ὡς ὁ αὐτὸς Δίων λέγει, εὑρέθη ἔχουσα μῆκος
measured as the same Dio says was-found having length
ποδῶν ἑκατὸν εἴκοσι, πρὸς δὲ τὸ μῆκος αὐτοῦ ἦν καὶ
of-feet hundred twenty to and the length its was also
τὸ πάχος. ἔστι δὲ καὶ ἑτέρα γενεὰ δρακόντων πλατείας
the thickness there-is and also another kind of-dragons broad

κεφαλὰς ἐχόντων, ὀφθαλμοὺς χρυσοειδεῖς· οὐ μὴν δὲ εἰς
heads having eyes gold-like not indeed and on
τοὺς τένοντας αὐτῶν κέρατα οὐδὲ γένεια εἰς τοὺς λάρυγγας
the necks their horns nor beards on the throats
αὐτῶν. ὧν δὴ τὴν γενεὰν καλοῦσιν ἀγαθοδαίμονα, λέγουσι
their whose indeed the kind they-call agathodaimon they-say
δὲ τούτους μὴ ἔχειν ἰόν. ὁ δὲ δράκων γενεά ἐστι ὡς καὶ τὰ
and these not to-have venom the and dragon a-kind is as also the
λοιπὰ θηρία, ἔχει δὲ γένειον ὡς καὶ ὁ τράγος, καὶ πρὸς τὸν
other beasts it-has and beard as also the goat and on the
τένοντα αὐτοῦ ὡς κέρας, πλὴν οὐκ ἔστι σκληρὸν, ἀλλὰ σάρξ
neck its as horn but not it-is hard but flesh
ἐστι φαινομένη ὡς κέρας. οἱ δὲ ὀφθαλμοὶ αὐτοῦ μεγάλοι
it-is appearing as horn the and eyes its great
καὶ χρυσοειδεῖς, γίνονται δὲ καὶ μεγάλοι καὶ μικροὶ καὶ ὡς
and gold-like they-become and also great and small and as
εὑρεθῇ. πᾶσαι δὲ αἱ γενεαὶ τῶν ὄφεων καὶ ἰοβόλοι εἰσί,
it-is-found all and the kinds of-the snakes also venomous are
μόνος δὲ ὁ δράκων ἰὸν οὐκ ἔχει. μυθολογοῦσι δὲ καὶ τοῦτο,
alone and the dragon venom not has they-tell-fables and also this
ὅτι ὑπὸ τῆς βροντῆς διωκόμενος ὁ δράκων ἀναλαμβάνεται
that by the thunder pursued the dragon is-taken-up
εἰς ἀέρα καὶ θανατοῦται. ἐγὼ δὲ ταῦτα ἀκούσας ἐγέλασα,
into air and is-killed I and these(-things) having-heard laughed
πῶς ποτὲ μὲν ἀνθρωπόμορφον αὐτὸν καὶ λογικὸν ποιοῦσι,
how sometimes indeed man-shaped it and rational they-make
ποτὲ δὲ ὄφιν, ποτὲ δὲ Θεῷ ἀντιταττόμενον καὶ ὑπὸ
sometimes and snake sometimes and God opposing and by
Θεοῦ διωκόμενον. ὄντως σφαλερόν ἡ ἀμαθία· μέγιστα
God pursued truly perilous the ignorance greatest(-things)
γὰρ βλαπτόμεθα ἐκ τοῦ μὴ ἀναγινώσκειν τὰς θείας
for we-are-harmed from the not reading the divine

βίβλους καὶ ἐρευνᾶν αὐτὰς κατὰ τὸν τοῦ Κυρίου λόγον.
books and searching them according-to the of-the Lord word
ἀλλ᾽ ὁ μὲν στρατιώτης λέγει ὅτι· στρατιώτης εἰμὶ καὶ οὐ
but the indeed soldier says that soldier I-am and not
χρείαν ἔχω ἀναγνώσεως [γινώσκειν], ὁ δὲ γεωργὸς τὴν
need I-have of-reading to-know the and farmer the
γεωργικὴν προφασίζεται, καὶ οἱ καθεξῆς τὸ αὐτό, καὶ
farming pleads and the(-ones) in-order the same and
ἐσμὲν πάντες ἐλλιπεῖς. ἡ δὲ βροντὴ δράκοντα οὐ διώκει,
we-are all deficient the and thunder dragon not pursues
περὶ βρωντῶν. 232
about thunders
ἀλλ᾽ αἱ βρονταὶ γίνονται, ὡς φασίν, ἐκ τοῦ νέφους,
but the thunders happen as they-say from the cloud
ὁπόταν τὸ νέφος νοτισθὲν ἐξ ὑγρότητος ἐλαυνόμενον δὲ
whenever the cloud moistened from wetness driven and
ὑπὸ τοῦ πνεύματος ἤτοι τοῦ ἀνέμου ὀγκωθῇ· ἐλθόντος
by the breath that-is the wind is-swollen having-come
γὰρ ἔνδον αὐτοῦ τοῦ πνεύματος καὶ ῥήξαντος αὐτὸ
for inside it the wind and having-burst it
ἀποτελεῖται ὁ ἦχος, καὶ ἡ μὲν ἄνωθεν κραυγὴ λέγεται
is-produced the sound and the indeed from-above cry is-called
βροντή, εἰ δὲ ὑπὸ τοῦ πνεύματος βιαζόμενον εἰς τὴν
thunder if and by the wind forced to the
γῆν κατενεχθῇ, λέγεται κεραυνός. ὅθεν προσπεσὼν
earth it-be-brought-down is-called thunderbolt whence having-fallen
εἴτε δώματι εἴτε δένδρῳ διαρρήσσει καὶ σχίζει ταῦτα,
either on-house or on-tree it-bursts and splits these
εἰ δὲ ἀνθρώπῳ ἢ ἄλλῳ τινὶ ζῴῳ, φόνον ποιεῖ, διότι
if and on-man or other some animal murder it-makes because

καὶ ἀνθρώπους καὶ ἕτερα ζῷα πολλάκις βλέπομεν ὑπὸ
both men and other animals often we-see by
βροντῆς θανατούμενα καὶ οὐ δράκοντας.
thunder killed and not dragons
περὶ ἀστραπῆς.
about lightning
Αἱ δὲ ἀστραπαὶ αἱ μέν εἰσι γραμμοειδεῖς, αἱ δὲ
the and lightnings the(-ones) indeed are line-shaped the(-ones) and
ἑλικοειδεῖς, αἱ δὲ πυραυγεῖς. φασὶ δὲ ὅτι ἡ ἀστραπὴ
spiral the(-ones) and fiery they-say and that the lightning
σὺν τῇ βροντῇ γίνεται· ἅμα γὰρ τῷ ῥαγῆναι τὸ νέφος
with the thunder happens at-once for with-the bursting the cloud
εὐθὺς ἀστραπὴ σὺν τῇ βροντῇ. καὶ ἡ μὲν ἀστραπὴ
at-once lightning with the thunder and the indeed lightning
διαφανὴς οὖσα αὐτίκα φαίνεται, ἡ δὲ βροντὴ ἕως οὗ ἀπὸ
transparent being at-once appears the and thunder until — from
τοῦ ὕψους ἐπὶ τῆς γῆς ὁ ἦχος αὐτῆς φθάσῃ ἀργεῖ, καὶ
the height to the earth the sound its arrives is-slow and
διὰ τοῦτο μεταγενεστέρα ἡ βροντὴ τῆς ἀστραπῆς
because-of this later the thunder than-the lightning
ἐξακούεται. εἴπω σοι δὲ καί τι τοιοῦτον παράδειγμα.
is-heard let-me-tell to-you and also something such example
σκόπει οὖν ὁπόταν ἀπομήκοθέν σου ἐφ' ὑψηλοῦ τόπου
consider then whenever far-off you on high place
ἵσταταί τις καὶ σημαίνει· βλέπεις μὲν τὴν χεῖρα
stands someone and strikes(-the-semantron) you-see indeed the hand
αὐτοῦ κρούουσαν τὸ ξύλον, μετὰ δέ τινα ὥραν ἐξακούεται
his striking the wood after and some hour is-heard
εἰς τὸ οὖς σου ὁ ἦχος τοῦ κρούσματος. εἴπω δέ σοι καὶ
in the ear your the sound of-the striking let-me-tell and to-you also
ἕτερον ὑπόδειγμα περὶ τῆς βροντῆς, ἰδιωτικὸν μέν, πλὴν
another example about the thunder homely indeed but

ἀληθές. λαβὼν φοῦσκαν χοίρου ἣν οὐρήθραν λέγουσιν
true having-taken bladder of-pig which bladder they-call
πλῆσον αὐτὴν πνεύματος, εἶτα δεσμεύσας καὶ ἔνδον τὸ
fill it with-wind then having-tied and inside the
πνεῦμα κλείσας θὲς ἐπὶ τῆς γῆς, καὶ πηδήσας αἴφνης
wind having-shut put(-it) on the ground and having-leapt suddenly
ἐπίστηθι τοῖς ποσὶν ἐπάνω αὐτῆς, καὶ διαρρήγνυται
stand with-the feet on it and it-bursts
εὐθὺς μετὰ τρισμοῦ καὶ ψόφου. συμβαίνει δὲ τοῦτο ἐκ
at-once with screech and noise happens and this from
τοῦ ἔνδον πνεύματος καὶ τοῦ κρούσματος τῶν ποδῶν,
the inside wind and the striking of-the feet
ῥηγνυμένης αὐτῆς καὶ ἐξακοντιζομένου ἐκ τῶν ἐντὸς τοῦ
bursting it and darting-out from the inside of-the
πνεύματος. τοιοῦτον νόει καὶ ἐπὶ τοῦ νέφους· πλησθὲν
wind such understand also of the cloud filled
γὰρ πνεύματος ἔνδον τῆς νοτίδος, ὥσπερ συγκροτούσης τὴν
for with-wind inside the moisture as-it-were compressing the
τοῦ νέφους χαυνότητα καὶ συγκλειούσης αὐτό, ὑπὸ μὲν
of-the cloud looseness and shutting-in it by indeed
τῆς νοτίδος ἔξωθεν συσφιγγόμενον, ὑπὸ δὲ τοῦ πνεύματος
the moisture from-outside squeezed by and the wind
βίᾳ ῥηγνύμενον ἀποτελεῖ τὸν ἦχον. ἔστω δὲ καὶ πρὸς
by-force burst it-produces the sound let-it-be and also against
ἕτερον νέφος εἰ τύχῃ συγκρουσθῆναι, ἤχησε μέγα.
another cloud if it-happen to-collide it-sounded greatly
Ὑπόστασίς ἐστιν ἡ ἐν τῇ ἀρχῇ τῆς ἑκάστου ὑπάρξεως
substance is the in the beginning of-the of-each existence
καθ' ἑαυτὴν σύμπηξις.
by itself coagulation

234 περὶ ἀριθμοῦ ἐτῶν καὶ κτίσεως ναοῦ τῶν ἱεροσολύμμων.
about number of-years and building of-temple — of-Jerusalem
Ἀπὸ τῆς πρώτης κτίσεως τοῦ ναοῦ τῶν Ἱεροσολύμων,
from the first building of-the temple — of-Jerusalem
ἧς κατεβάλετο Σολομὼν, μέχρι τῆς καταλύσεως τῆς
which laid-down Solomon until the destruction the(-one)
ἐπὶ Τίτου βασιλέως Ῥωμαίων γενομένης ἔτη αρλ
in-the-time-of Titus emperor of-Romans having-happened years 1130
καὶ μῆνας ζ ἡμέρας ιε, ἀπὸ δὲ τῆς ὕστερον κτίσεως
and months 7 days 15 from and the later building
ἐπὶ Κύρου βασιλέως Περσῶν, ἧς ἐποιήσατο Ἀγγαῖος
in-the-time-of Cyrus king of-Persians which made Haggai
ὁ Ζηροβάβελ ἔτη χλθ καὶ ἡμέρας μ. εἰσὶ δὲ
the(-one) of-Zerubbabel years 639 and days 40 are and
οἱ ἐπὶ Οὐεσπασιανοῦ καὶ Τίτου ἐν Ἱεροσολύμοις
the(-ones) in-the-time-of Vespasian and Titus in Jerusalem
αἰχμαλωτισθέντες καὶ ἀποθανόντες ἰδίῳ θανάτῳ ***
made-captive and having-died by-own death (lacuna)
καὶ οἱ σφαγέντες ϛ χιλιάδες, ἐλήφθησαν δὲ ζῶντες
and the(-ones) slaughtered 90 thousands were-taken and alive
χίλιαι καὶ ἑκατὸν χιλιάδες, καὶ λιμώξαντες ἀπέθανον
thousand and hundred thousands and having-starved died
κατὰ πᾶσαν τὴν πολιορκίαν ***, πάντες δὲ μετὰ τῶν
through all the siege (lacuna) all and with the
σφαγέντων μυριάδες διακόσιαι ἑβδομήκοντα, καθὼς δὲ
slaughtered myriads two-hundred seventy as and
Ἰώσηπος λέγει ὅτι τριακόσιαι μυριάδες ἦσαν ἐν τῇ πόλει
Josephus says that three-hundred myriads were in the city
καὶ ἀπώλοντο πάντες ἐν τῇ πολιορκίᾳ.
and perished all in the siege

ANONYMOUS

ΛΟΓΟΣ ΝΟΥΘΕΤΗΤΙΚΟΣ ΠΡΟΣ ΒΑΣΙΛΕΑ

Advice to an Emperor

An anonymous adviser tells an emperor that he is subject to law and should treat all his subjects with an equal eye. He should not trust false accusers, should examine a charge of plotting secretly before he tries it, and should give dignities only to the worthy, never to mimes. Soldiers must have their pay each month or they will desert. Foreigners are not raised high: Basil II made Peter of Germany only a domestic, and Michael IV made Harald only a spatharokandidatos. He must not impoverish the provinces or let his household wrong anyone.

πρὸς τὸν κατα τὴν ἡμέραν βασιλέα. 235

to the in the day emperor

Ἐπεὶ λέγουσί τινες ὅτι ὁ βασιλεὺς νόμῳ οὐχ ὑπόκειται,

since say some that the emperor to-law not is-subject

ἀλλὰ νόμος ἐστί, τὸ αὐτὸ κἀγὼ λέγω· πλὴν ὅσα ἂν

but law he-is the same I-too say but as-much-as —

ποιῇ καὶ νομοθετῇ καλῶς ποιεῖ καὶ πειθόμεθα τούτῳ, εἰ

he-does and legislates well he-does and we-obey him if

δὲ εἴπῃ· πίε δηλητήριον, πάντως οὐ μὴ ποιήσῃς τοῦτο. εἰ

and he-says drink poison surely not — you-will-do this if

δὲ εἴπῃ· εἴσελθε εἰς τὴν θάλασσαν καὶ διαπέρασον αὐτὴν

and he-says enter into the sea and cross-over it

κολύμβου, οὐδὲ τοῦτο ἔχεις ποιῆσαι. καὶ ἐκ τούτου γνῶθι

swimming not-even this you-have to-do and from this know

ὅτι ὁ βασιλεὺς ἄνθρωπος ὢν νόμοις εὐσεβέσιν ὑπόκειται.

that the emperor man being to-laws pious is-subject

διὰ ταῦτα οὖν ποιοῦμεν τὴν γραφὴν ταύτην πρὸς

because-of these(-things) then we-make the writing this for

τοὺς μετέπειτα εὐσεβεῖς καὶ φιλοχρίστους ἡμῶν βασιλεῖς.

the later pious and Christ-loving our emperors

δέσποτα ἅγιε, ἀνεβίβασέ σε ὁ Θεὸς εἰς τὴν βασίλειον ἀρχὴν
master holy raised you — God to the imperial office
καὶ ἐποίησέ σε τῇ αὐτοῦ χάριτι, τὸ δὴ λεγόμενον, Θεὸν
and made you by-the his grace the indeed said god
ἐπίγειον, ποιεῖν καὶ πράττειν ἃ βούλει. ἔστωσαν οὖν
on-earth to-do and to-act what(-things) you-wish let-be then
αἱ πράξεις σου καὶ τὰ ποιήματά σου συνέσεως πλήρεις
the acts your and the deeds your of-understanding full
καὶ ἀληθείας, δικαιοσύνη δὲ ἐν τῇ καρδίᾳ σου. βλέπε
and of-truth justice and in the heart your look
οὖν καὶ πρᾶττε ἐν ἴσῳ ὀφθαλμῷ πρὸς πάντας, τούς τε
then and act with equal eye toward all the both
ἐν τέλει καὶ τοὺς λοιποὺς, καὶ μὴ τοὺς μὲν δωρεὰν
in office and the rest and not the(-ones) indeed without-cause
κακίζῃς, τοὺς δὲ εὐεργετῇς παρὰ πάντα δίκαιον λόγον,
revile the(-ones) and benefit contrary-to every just reason
ἀλλ' ἰσότης ἔστω παρὰ πάντας. καὶ ὁ μὲν πταίσας
but equality let-be toward all and the(-one) indeed having-stumbled
ἀπολαβέτω μετρίως εἰς τὰ πταίσματα αὐτοῦ, εἰ δὲ καὶ
let-receive moderately for the stumblings his if and also
συμπαθήσεις αὐτῷ καὶ ἀπολύσεις τοῦ σφάλματος,
you-will-pardon him and you-will-release(-him) from-the fault
τοῦτο θεῖον καὶ βασιλικόν. τὸν μηδέν σοι πταίσαντα
this divine and imperial the(-one) nothing to-you having-stumbled
μὴ δὴ λυπήσῃς, ἀλλὰ μᾶλλον εἰ θέλῃς ἀγάθυνον· ὁ
not indeed grieve but rather if you-wish do-good-to the(-one)
γὰρ μὴ πταίσας σοι κρείττων ἐστὶ παρὰ τὸν
for not having-stumbled against-you better is than the(-one)
πταίσαντα· καὶ ἐὰν εὐεργετήσεις τὸν πταίσαντα ***
having-stumbled and if you-will-benefit the(-one) having-stumbled (lacuna)
ὡς ποιήσας τῷ κακῷ ἀγαθὸν καὶ τῷ ἀγαθῷ κακόν.
as having-done to-the evil good and to-the good evil

περι ψευδοκατηγόρων. 236
about false-accusers

Τοῖς ψευδοκατηγόροις μὴ πρόσεχε. οὐ λέγω δέ σοι μὴ
to-the false-accusers not heed not I-say and to-you not
ἀκούειν αὐτῶν τὸ σύνολον· εἰσί τινες προσαγγελεῖς
to-listen-to them — at-all there-are some informers
λέγοντες ἀλήθειαν. καὶ δοκίμασον τὸν λόγον ἀμφοτέρων,
telling truth and test the word of-both
καὶ τὸν μὲν ψευδοκατήγορον ἀπόπεμψον κενόν,
and the indeed false-accuser send-away empty
ἀλλὰ μὴ μετὰ ὕβρεως, τὸν δὲ λέγοντα ἀλήθειαν
but not with insult the(-one) and telling truth
εὐεργέτησον. ἐὰν ἀκούσῃς κατὰ ἄρχοντός σου ὅτι
benefit if you-hear against ruler your that
μελετᾷ κατὰ τῆς βασιλείας σου κακὰ, μὴ ἐνεδρεύῃ
he-plots against the majesty your evil(-things) not let-lie-in-wait
ἡ κακία ἐν τῇ ψυχῇ σου καὶ ὀρέγῃ τοῦ ἀπολέσαι
the malice in the soul your and you-desire the to-destroy
αὐτόν,
him
περὶ τοῦ ἐρευνᾶν. 237
about the to-search
ἀλλ᾽ ἐρεύνησον ἀκριβῶς, πρῶτα μὲν κρυφᾷ, ἔπειτα δέ,
but search exactly first indeed secretly then and
ἐὰν εὕρῃς ἀληθὲς, γενέσθω κριτήριον κατ᾽ αὐτοῦ καὶ
if you-find true let-there-be court against him and
φανερῶς, δωρεὰν *** ποιεῖς οὖν ἔκτοτε αὐτὸν ἐχθρὸν
openly without-cause (lacuna) you-make then thenceforth him enemy
καὶ ἄλλους πολλοὺς δι᾽ αὐτόν.
and others many because-of him

238 περι ἐβεργεσιας.
about benefaction
Αἱ εὐεργεσίαι σου ἔστωσαν λελογισμέναι καὶ κομιζέσθωσαν
the benefactions your let-be reasoned and let-them-receive
αὐτὰς παρὰ σοῦ οἱ ἄξιοι *** εὐεργεσίαι αἱ
them from you the worthy(-ones) (lacuna) benefactions the(-ones)
γινόμεναι παρὰ τῶν βασιλέων εἰς τοὺς μὴ ὄντας ἀξίους.
happening by the emperors to the(-ones) not being worthy
239 περι μίμους, ἤτι παιγνιῶτας.
about mimes or jesters
μίμους δὲ καὶ οὕστινας λέγουσι πολιτικοὺς ἐὰν θέλῃς
mimes and also whom they-call civic(-jesters) if you-wish
εὐεργετῆσαι, διὰ νομισμάτων ὀλίγων αὐτοὺς εὐεργέτει καὶ
to-benefit with coins few them benefit and
μὴ δι' ἀξιωμάτων· τὸ γὰρ ἀξίωμα ἀπ' αὐτοῦ τοῦ ὀνόματος
not with dignities the for dignity from very the name
εἰς τὸ ἄξιον δηλοῖ. ἐὰν γὰρ τιμήσῃς πρωτοσπαθάριον
to the worthy shows if for you-honor protospatharios
μῖμον ἢ αἰσχρὸν ἄνθρωπον, τὸν στρατιώτην σου τὸν
a-mime or shameful man the soldier your the(-one)
θέλοντα χῦσαι τὸ αἷμα αὐτοῦ διὰ σὲ, ὡσαύτως καὶ τὸν
wishing to-pour-out the blood his for you likewise also the
ἐνεργῆ νοτάριόν σου ἢ σεκρετικὸν ἐὰν τιμήσῃς πατρίκιον,
active notary your or secretary if you-honor patrician
ἡγεῖται τοῦτο ἀντ' οὐδενός.
regards this for nothing
240 περι κριτῶν.
about judges
εἶδον γὰρ ἐγὼ πολλὰ τοιαῦτα· κριτὰς γέλωτος ἀξίους καὶ
I-saw for I many such judges of-laughter worthy and
εὐημεροῦντας, καὶ ἑτέρους δὲ συνετωτάτους καὶ ἀγαθοὺς
prospering and others too most-understanding and good

καταπεφρονημένους παρὰ τῶν βασιλέων, ὡσαύτως καὶ
despised by the emperors likewise also
στρατιώτας ἀγαθοὺς καὶ καταπεφρονημένους παρὰ τῶν
soldiers good and despised by the
βασιλέων, καὶ ψεύστας καὶ εὐπραγοῦντας, καὶ ἐστέναξα
emperors and liars and faring-well and I-groaned
μέγα ἐκ καρδίας μὴ φέρων τὴν ἀδικίαν.
greatly from heart not bearing the injustice
περι του ἐπιμελεῖν τοὺς στρατιωτας. 241
about the to-take-care-of the soldiers
Τῶν στρατιωτῶν σου λίαν ἐπιμελοῦ. μὴ ἐκκόπτῃς τὰς
of-the soldiers your very take-care not cut-off the
ῥόγας αὐτῶν· ὁ γὰρ στρατιώτης λαμβάνων παρὰ σοῦ
pay their the for soldier taking from you
τὸ αἷμα αὐτοῦ σοι πιπράσκει. ἀξιώματα δὲ δίδου αὐτοῖς,
the blood his to-you sells dignities and give them
ἀλλὰ μὴ πᾶσι, τοῖς δὲ ἐναργήσασιν. οἱ περὶ τὴν
but not to-all to-the(-ones) and having-been-active the(-ones) around the
βασιλικὴν ἐθνικοί τε καὶ Ῥωμαῖοι οἱ φυλάσσοντες μὴ
imperial(-person) foreigners both and Romans the(-ones) guarding not
ὑστερείσθωσαν, ἀλλὰ λαμβανέτωσαν τὰ σιτηρέσια αὐτῶν
let-them-lack but let-them-receive the rations their
ἀνελλιπῶς καθένα ἕκαστον μῆναν καὶ τὰ χορτάσματα καὶ
without-fail each every month and the fodder and
τὰς ῥόγας αὐτῶν σώας. φιλοτιμοῦ δὲ αὐτοῖς καὶ οὐ μὴ
the pay their intact be-generous and to-them and not —
ἐπιβουλευθήσῃ παρ᾽ αὐτῶν. εἰ δὲ ὑστεροῦνται, πάντως
you-will-be-plotted-against by them if and they-lack surely
ἐκεῖ βούλονται ἀπελθεῖν ἔνθα δύνανται χορτάσαι, καὶ
there they-wish to-go where they-can be-fed and
γενόμενοι κατὰ σοῦ ἄσπονδοι ἐχθροί σου γενήσονται, καὶ
having-become against you implacable enemies your they-will-become and

ἔκτοτε οὐχ αὐτομολήσωσιν πρός σε, μεμνημένων ὡς οὐδὲν
thenceforth not they-will-desert to you remembering that nothing
ἀγαθὸν ἔπαθον παρὰ σοῦ, μᾶλλον δὲ ὑπονοθεύσαντες
good they-suffered from you rather and having-corrupted
καὶ τοὺς εὐνοοῦντάς σοι ἀποστήσωσιν ἀπὸ σοῦ· καὶ
also the(-ones) well-disposed to-you they-will-detach from you and
τότε μεταμεληθήσῃ μηδὲν ὠφελούμενος.
then you-will-regret nothing profited
242 περι τοῦ μὴ τιμαν ἐθνηκόν.
about the not to-honor foreigner
Τοὺς ἐθνικοὺς εἴπερ οὐκ εἰσὶν ἀπὸ βασιλικοῦ γένους
the foreigners if-indeed not they-are of royal race
τῆς χώρας αὐτῶν μὴ ἀναβίβαζε εἰς μεγάλας ἀξίας μήτε
of-the land their not raise to great dignities nor
ἐμπίστευε αὐτοῖς μεγάλας ἀρχὰς· πάντως γὰρ καὶ σεαυτὸν
entrust to-them great offices surely for both yourself
ἀχρειώσεις οὕτως πράττων καὶ τοὺς ἄρχοντάς σου τοὺς
you-will-make-useless thus acting and the rulers your the
Ῥωμαίους. ὁπόταν γὰρ τιμήσῃς τὸν ἐξ Ἀγγέλης ἐθνικὸν
Romans whenever for you-honor the(-one) from Angele foreigner
ἐλθόντα πριμικήριον ἢ στρατηγόν, τί ἀξίαν ἔχεις δοῦναι
having-come primikerios or general what dignity have-you to-give
τῷ Ῥωμαίῳ στρατηγίαν; πάντως ποιήσεις αὐτὸν ἐχθρόν.
to-the Roman generalship surely you-will-make him enemy
ἀλλὰ καὶ εἰς τὴν χώραν του, ἀκούσαντες εἰς τοιαύτην τον
but also in the land his having-heard to such him
ἐλθεῖν ἀξίαν καὶ ἀρχὴν, γελάσωσι πάντες καὶ εἴπωσιν·
to-have-come dignity and office will-laugh all and will-say
ἡμεῖς εἴχομεν ἐνταῦθα αὐτὸν ἀντ᾽ οὐδενός, καὶ ἀπελθὼν
we had here him for nothing and having-gone
εἰς Ῥωμανίαν ἔτυχε τοιαύτης ἀξίας· καί, ὡς ἔοικεν,
to Romania he-obtained such dignity and as it-seems

εἰς Ῥωμανίαν ἄνθρωπος οὐκ ἔνι ἱκανὸς καὶ διὰ τοῦτο
in Romania man not is able and because-of this
ὑψώθη ὁ ἡμέτερος· εἰ ἦσαν ἐνεργεῖς οἱ Ῥωμαῖοι, οὐκ ἂν
was-exalted the ours if were active the Romans not —
ἀνεβίβασαν τοῦτον εἰς τοσοῦτον ὕψος. καὶ μὴ εἴποι ἡ
they-would-have-raised him to such height and not let-say the
βασιλεία σου ὅτι· ἐγὼ ἐπὶ τοῦτο εὐεργέτησα αὐτόν, ἵνα καὶ
majesty your that I for this benefited him that also
ἄλλοι ἰδόντες προσέλθωσιν. οὐκ ἀγαθὸς οὗτος ὁ σκοπός·
others having-seen come not good this the aim
εἰ γὰρ θέλῃς, πρὸς ψωμίον καὶ ἱμάτιον τοιούτους ὅσους
if for you-wish for morsel and garment such(-men) as-many-as
θέλεις ἵνα σοι ἀγάγω ἐθνικούς. πολλὰ γὰρ συμφέρει τῇ
you-wish that to-you I-bring foreigners much for profits —
Ῥωμανίᾳ, δέσποτα, τὸ μὴ τιμᾶν ἐθνικοὺς ἀξίας μεγάλας· εἰ
Romania master the not to-honor foreigners dignities great if
γὰρ πρὸς ἱμάτιον καὶ ἄρτον δουλεύσωσιν, πληροφορήθητι,
for for garment and bread they-serve be-assured
πιστῶς σοι δουλεύσουσιν καὶ ὁλοψύχως, ἀποβλέποντες εἰς
faithfully to-you they-will-serve and wholeheartedly looking to
τὰς χεῖράς σου εἰς τὸ λαβεῖν νομίσματα οὐδαμινὰ καὶ ἄρτον.
the hands your for the to-receive coins worthless and bread
περι δὲ τημήσῃς κατὰφρονή. 243
about and you-honor despiser
εἰ δὲ τιμήσεις ἐθνικὸν ἐπέκεινα σπαθαροκανδιδάτων,
if and you-will-honor foreigner beyond spatharokandidates
ἔκτοτε γίνεται καταφρονητὴς καὶ οὐ μή σοι δουλεύσῃ
thenceforth he-becomes despiser and not — to-you he-will-serve
ὀρθῶς. ἐρώτησον καὶ μάθε, δέσποτα, ὡς πολλαῖς
rightly ask and learn master that in-many
περιστάσεσιν ἤλθοσαν τοῖς προβεβασιλευκόσιν, τῷ τε
circumstances they-came to-the(-ones) having-reigned-before — both

κῦρ Βασιλείῳ τῷ πορφυρογεννήτῳ, τῷ πατρὶ αὐτοῦ, τῷ
lord Basil the born-in-the-purple the father his the
πάππῳ καὶ τῷ προπάππῳ καὶ τοῖς ἐπέκεινα. καὶ τί
grandfather and the great-grandfather and the(-ones) beyond and why
λέγω ἀρχαίους; οὐδὲ ὁ Ἀργυρόπωλος κῦρις Ῥωμανὸς
do-I-say ancient(-ones) not-even — Argyropolos lord Romanos
οὐδέ τις ἐκ τῶν μακαριτῶν ἐκείνων ἀνεβίβασεν Φράγγον
nor any of the blessed those raised Frank
ἢ Βράγγον εἰς τὴν τοῦ πατρικίου ἀξίαν, ἀλλ᾽ οὐδὲ
or Varangian to the of-the patrician dignity but not-even
ὕπατον κατεδέξατο οὐδὲ στρατιωτοφύλακα ποιῆσαι ἐξ
hypatos consented nor stratiotophylax to-make from
αὐτῶν, μόλις δέ πού τινα ἐξ αὐτῶν σπαθάριον.
them hardly and somewhere someone of them spatharios
πάντες δὲ οὗτοι πρὸς ἄρτον καὶ ἱμάτιον ἐδούλευον,
all and these for bread and garment served
244 περὶ ἀξιοματων καὶ τημῆς ρομαίων.
about dignities and honor of-Romans
τὰς δὲ ἀξίας τὰς μεγάλας καὶ τὰς πράξεις οἱ Ῥωμαῖοι
the and dignities the great and the offices the Romans
ἐλάμβανον, καὶ ἦν ἡ Ῥωμανία ἐν προκοπῇ. εἴπω δὲ
received and was — Romania in progress let-me-tell and
τῇ βασιλείᾳ σού τι τοιοῦτον. ὁ πάππος μου ὁ
to-the majesty your something such the grandfather my —
Νικουλιτζᾶς πολλὰ κοπιάσας ὑπὲρ τῆς Ῥωμανίας ἔφθασε
Nikoulitzas many(-things) having-toiled for — Romania attained
καὶ δοὺξ Ἑλλάδος φιλοτιμηθεὶς ὡς πιστὸς παρὰ τῶν
also duke of-Hellas having-been-honored as faithful by the(-ones)
κρατούντων. καὶ τὴν μὲν ἐξουσίαν ταύτην εἶχεν ἀδιάδοχον
ruling and the indeed authority this he-held without-successor
διὰ χρυσοβούλλου, ὡσαύτως δὲ καὶ τὸ δομεστικᾶτον τῶν
by chrysobull likewise and also the domestikaton of-the

ἐξκουβίτων τῆς Ἑλλάδος. προσῆλθε δέ τις ὀνόματι
exkoubitoi — of-Hellas came and a-certain by-name
Πέτρος ἀδελφόπαις ὢν τοῦ βασιλέως Φραγγίας πρὸς
Peter nephew being of-the king of-Francia to
τὸν μακαρίτην βασιλέα κῦρ Βασίλειον ἐν τῷ τετάρτῳ
the blessed emperor lord Basil in the fourth
ἔτει τῆς βασιλείας αὐτοῦ. καὶ ἐτίμησεν αὐτὸν σπαθάριον
year of-the reign his and honored him spatharios
προβαλόμενος αὐτὸν δομέστικον τῶν ἐξκουβίτων Ἑλλάδος.
having-appointed him domestic of-the exkoubitoi of-Hellas
ἔγραψε δὲ πρὸς τὸν πάππον μου· γνωστὸν ἔστω σοι,
wrote and to the grandfather my known let-it-be to-you
βέστα, ὡς προσῆλθεν εἰς τὴν δούλωσιν τῆς βασιλείας
vestes that came into the service of-the majesty
Πέτρος ὁ γνήσιος ἀνεψιὸς τοῦ ῥηγὸς Γερμανῶν καί, ὡς
Peter the true nephew of-the king of-Germans and as
λέγει, ἐτύπωσεν εἶναι καὶ ἀποθανεῖν δοῦλος τῆς βασιλείας
he-says resolved to-be and to-die slave of-the majesty
μου. τούτου τὴν πίστιν ἀποδεξαμένη ἡ βασιλεία μου
my of-this-one the faith having-accepted the majesty my
ἐτύπωσεν αὐτὸν σπαθάριον ἐπὶ τοῦ χρυσοτρικλίνου. ἐπεὶ δὲ
appointed him spatharios at the Chrysotriklinos since and
ἐθνικός ἐστιν, οὐ κατεδέξατο ἡ βασιλεία μου προβαλέσθαι
foreigner he-is not consented the majesty my to-appoint
αὐτὸν στρατηγόν, ἵνα μὴ ἀχρειώσωμεν τοὺς Ῥωμαίους,
him general that not we-make-useless the Romans
ἀλλὰ προεβάλετο αὐτὸν δομέστικον τῶν ὑπὸ σὲ ἐξκουβίτων.
but appointed him domestic of-the under you exkoubitoi
γινώσκουσα δὲ ἡ βασιλεία μου ὅτι ἀπὸ τοῦ μακαρίτου
knowing and the majesty my that from the blessed
μου πατρὸς ἔχεις τοῦτο διὰ χρυσοβούλλου, ἀντὶ
my father you-have this by chrysobull instead-of

τῶν ἐξκουβίτων δωρεῖταί σοι τὴν ἀρχὴν τῶν Βλάχων
the exkoubitoi grants to-you the command of-the Vlachs
Ἑλλάδος. καὶ ἴδε τὴν ἀκρίβειαν τοῦ πορφυρογεννήτου
of-Hellas and see the exactness of-the born-in-the-purple
εἰς τὸν ἐθνικόν, εἰ καὶ νέος ἦν τότε ὁ βασιλεύς.
toward the foreigner if even young he-was then the emperor
245 ἑτέρα ἱστορία.
other story
Εἴπω δέ σοι καὶ ἕτερον, δέσποτα ἅγιε. ὁ Σεναχυρείμ,
let-me-tell and to-you also another master holy — Senacherim
ὃν σὺ οἶδας ἀρχαίων βασιλέων εἶναι ἀπόγονον, ἠθέλησε
whom you know of-ancient kings to-be descendant wished
δοῦναι τὴν χώραν αὐτοῦ τῷ βασιλεῖ κῦρ Βασιλείῳ τῷ
to-give the land his to-the emperor lord Basil the
πορφυρογεννήτῳ, ὡς εἶναι καὶ αὐτὸς δοῦλος αὐτοῦ. ὁ
born-in-the-purple so-as to-be also himself slave his he
δὲ ἀποδεξάμενος τὴν εὐγνωμοσύνην αὐτοῦ ἐτίμησεν αὐτὸν
and having-accepted the good-will his honored him
μάγιστρον καὶ πλεῖον οὐδέν, καὶ τότε ἀρχαίων βασιλέων
magistros and more nothing and then of-ancient kings
ἀπόγονον καὶ βασιλέα.
descendant and king
246 ἱστορία ἑτέρα.
story other
Εἰπὼν δέ σοι ἕτερον τῇ βασιλείᾳ σου καταπαύσω τὸν
having-told and to-you another to-the majesty your I-will-end the
περὶ τούτου λόγον. Ἀράλτης βασιλέως μὲν Βαραγγίας ἦν
about this account Harald of-king indeed of-Varangia was
υἱός, ἔχων δὲ ἀδελφὸν τὸν Ἰούλαβον, ὃς καὶ μετὰ θάνατον
son having and brother — Olaf who also after death
τοῦ πατρὸς αὐτοῦ κατέσχε τὴν πατρικὴν βασιλείαν,
of-the father his held the paternal kingdom

προβαλόμενος Ἀράλτην τὸν ἀδελφὸν αὐτοῦ δεύτερον μετ'
having-appointed Harald the brother his second with
αὐτοῦ εἰς τὴν βασιλείαν. ὃς δὴ καὶ νέος ὢν ἠθέλησεν
him in the kingship who indeed also young being wished
εἰσελθεῖν καὶ προσκυνῆσαι τῷ μακαριωτάτῳ βασιλεῖ
to-come-in and to-do-obeisance to-the most-blessed emperor
κῦρ Μιχαὴλ τῷ Παφλάγονι. καὶ ἐν θέᾳ γενόμενος τῆς
lord Michael the Paphlagonian and in viewing having-become of-the
ῥωμαϊκῆς καταστάσεως· ἤγαγε δὲ καὶ μετ' αὐτοῦ καὶ λαόν,
Roman order brought and also with him also people
ἄνδρας γενναίους πεντακοσίους· καὶ εἰσῆλθε, καὶ ἐδέξατο
men noble five-hundred and came-in and received
αὐτὸν ὁ βασιλεὺς ὡς ἐνεδέχετο, καὶ ἀπέστειλεν αὐτὸν μετὰ
him the emperor as was-fitting and sent him with
τοῦ λαοῦ αὐτοῦ εἰς Σικελίαν· ἐκεῖ γὰρ ἦν ὁ ῥωμαϊκὸς
the people his to Sicily there for was the Roman
στρατός, πολεμῶν τὴν νῆσον. καὶ ἀπελθὼν ἐνεδείξατο
army warring-against the island and having-gone-off he-displayed
ἔργα μεγάλα. ὑποταγείσης δὲ τῆς Σικελίας ὑπέστρεψε
deeds great having-been-subdued and — Sicily he-returned
μετὰ τοῦ λαοῦ αὐτοῦ πρὸς τὸν βασιλέα, καὶ ἐτίμησεν αὐτὸν
with the people his to the emperor and honored him
μαγγλαβίτην. μετὰ δὲ ταῦτα ἔλαχε τότε μουλτεῦσαι
manglabites after and these(-things) it-fell-to then to-campaign-against
τὸν Δελιάνον εἰς Βουλγαρίαν. καὶ ἐσυνεταξίδευσε καὶ ὁ
— Delianos in Bulgaria and campaigned-together also —
Ἀράλτης μετὰ τοῦ βασιλέως, ἔχων τὸν λαὸν αὐτοῦ, καὶ
Harald with the emperor having the people his and
ἐνεδείξατο ἔργα εἰς τοὺς πολεμίους ἄξια τῆς εὐγενείας
displayed deeds against the enemies worthy of-the nobility
καὶ τῆς γενναιότητος αὐτοῦ. ὑποτάξας δὲ τὴν Βουλγαρίαν
and of-the bravery his having-subdued and — Bulgaria

ὁ βασιλεὺς ὑπέστρεψεν. ἤμην δὲ κἀγὼ τότε ἀγωνιζόμενος
the emperor returned was and I-too then fighting
ὑπὲρ τοῦ βασιλέως κατὰ τὸ δυνατόν. ἐλθόντων δὲ ἡμῶν
for the emperor according-to the possible having-come and we
ἐν Μεσινοῦ πόλει, ἀμειβόμενος αὐτῷ ὁ βασιλεὺς ὑπὲρ ὧν
in Mesine city rewarding him the emperor for what
ἀγωνίσατο ἐτίμησεν αὐτὸν σπαθαροκανδιδάτην. μετὰ δὲ
he-fought honored him spatharokandidates after and
τὴν τελευτὴν τοῦ κῦρ Μιχαὴλ καὶ τοῦ ἀνεψιοῦ αὐτοῦ τοῦ
the end — of-lord Michael and of-the nephew his the
ἀποβασιλέως ἠθέλησεν ἐπὶ τοῦ Μονομάχου αἰτησάμενος
ex-emperor he-wished in-the-time-of — Monomachos having-asked
ὑποχωρῆσαι εἰς τὴν χώραν αὐτοῦ, καὶ οὐ συνεχωρήθη,
to-withdraw to the land his and not was-permitted
ἀλλὰ γέγονεν αὐτῷ στενὴ ἡ ἔξοδος. ὅμως λαθὼν
but became for-him narrow the departure nevertheless having-escaped-notice
ὑπεχώρησεν καὶ ἐβασίλευσεν εἰς τὴν χώραν αὐτοῦ ἀντὶ
he-withdrew and reigned in the land his instead-of
τοῦ ἀδελφοῦ αὐτοῦ Ἰουλάβου. καὶ οὐκ ἐγόγγυσεν ὑπὲρ ὧν
the brother his of-Olaf and not grumbled for what
ἐτιμήθη μαγγλαβίτης ἢ σπαθαροκανδιδάτης, ἀλλὰ μᾶλλον
was-honored manglabites or spatharokandidates but rather
καὶ βασιλεύων ἐφύλαξε πίστιν καὶ ἀγάπην πρὸς Ῥωμαίους.
also reigning kept faith and love toward Romans

247 νουθετηκὸς λόγος πρὸς βασιλέα.
admonitory speech to emperor

[Ἀλλὰ] μὴ θελήσῃς καταπραγματεύσασθαι τὴν πόλιν
but not wish to-make-traffic-of the city
σου μηδὲ τὰς ἔξω ὑπὸ σὲ οὔσας χώρας μηδὲ τὸν
your nor the outside under you being lands nor the
στρατόν, ἀλλὰ τοῖς πᾶσι πατὴρ γενοῦ καὶ δουλεύσουσί σοι
army but to-the all father become and they-will-serve you

εὐγνωμόνως. συνεβουλεύσατο δὲ ἕτερον ἀρχαῖος σκαιὸς
gratefully advised and other ancient clumsy
ἄνθρωπος τῷ πορφυρογεννήτῳ κῦρ Βασιλείῳ ἐφιέμενος τῆς
man the born-in-the-purple lord Basil aiming-at the
τούτου καταστροφῆς, εἰπών· πτώχευε λαόν. καὶ μισήσει
of-this-one overthrow having-said impoverish people and it-will-hate
σε, μᾶλλον δὲ ἀντάρας ἐπαναστήσεταί σοι· μὴ γὰρ
you rather and having-risen-up will-revolt-against you not for
πρὸς ἄλογα ἔχεις, ἀλλὰ πρὸς ἀνθρώπους λογικούς,
toward irrational(-beasts) you-have but toward men rational
διαλογιζομένους καὶ νοοῦντας εἴτε ἀγαθὸν πανθάνουσιν
reasoning and perceiving whether good they-suffer
εἴτε κακόν. χρὴ οὖν τὸ κράτος σου ποιεῖν καὶ πράττειν
or evil it-is-needful then the might your to-do and to-act
κατὰ τὸν τοῦ Θεοῦ φόβον. καὶ οἱ μὲν στρατιῶται
according-to the — of-God fear and the indeed soldiers
μὴ καθυστερείσθωσαν τῆς ῥόγας αὐτῶν, ὡσαύτως καὶ
not let-be-kept-short of-the pay their likewise also
οἱ συγκλητικοὶ καὶ οἱ πολῖται, καὶ ἕκαστος κατὰ τὸ
the senators and the citizens and each according-to the
ἔργον αὐτοῦ, καθὼς ἐξ ἀρχῆς ἐτυπώθη, δουλεύσει σοι
work his as from beginning was-ordained will-serve you
καὶ οὐ μὴ γογγύσει. αἱ χῶραι αἱ ὑπὸ τὸ κράτος σου
and not — will-grumble the lands the under the might your
μὴ δεχέσθωσαν καθημερινὰς αὐξήσεις καὶ φανερώσεις καὶ
not let-receive daily increases and revelations and
ἐπινοίας ξένας καὶ καινοφανεῖς, καὶ οὐ μὴ ἀποστῶσιν ἀπὸ
devices strange and novel and not — will-revolt from
σοῦ, ἀλλ᾽ ὁλοψύχως σοι δουλεύσουσιν, εἴπερ κατὰ τὴν
you but wholeheartedly you will-serve if-indeed according-to the
δύναμιν αὐτῶν τὰ ἐτήσια τέλη παρέχουσι τῷ δημοσίῳ.
power their the annual taxes they-furnish to-the public(-treasury)

περὶ του μὴ βαρήνην χῶραν.
about the not to-burden land

Τὰς τῶν ἐθνῶν χώρας τὰς ὑποκειμένας σοι μὴ βαρύνῃς.
the of-the nations lands the subject to-you not burden

τοῖς στρατηγοῦσι παράγγελε σωφροσύνην ἀσκεῖν καὶ
to-the(-ones) commanding enjoin moderation to-practice and

εὐσέβειαν καὶ μὴ αὐθαδῶς πράττειν ἢ μηνιᾶν τινί,
piety and not arrogantly to-act or to-be-wrathful at-anyone

τοὺς δὲ κριτὰς ἐξασφάλισαι ἵνα κρίνωσι μετὰ φόβου Θεοῦ
the and judges secure that they-judge with fear of-God

καὶ δικαιοσύνης. καὶ τί ἐστιν ὃ νῦν βλέπομεν θέαμα;
and of-justice and what is which now we-see spectacle

ἐκταγὴν μείζονα τοῦ κεφαλαίου καὶ οὐ μόνον εἰς τὰ
exaction greater-than the principal and not only in the

ἀπαιτούμενα χρέη, ἀλλὰ καὶ ἐν ταῖς ματαίαις ἀγωγαῖς.
demanded debts but also in the vain lawsuits

περὶ τοῦ μὴ ἀδηκῆν οἰκοίησου.
about the not to-wrong your-household

Τοῖς οἰκείοις ἀνθρώποις τοῦ κράτους σου παράγγειλον μὴ
to-the household men of-the might your enjoin not

ἀδικεῖν τινὰς μηδὲ προΐστασθαι πονηρῶν ἀνθρώπων καὶ
to-wrong anyone nor to-protect wicked men and

ἐχθρῶν τῆς ἀληθείας, ἀλλὰ μᾶλλον, εἰ προσέλθῃ αὐτοῖς
enemies of-the truth but rather if comes to-them

ἀδικούμενος, προΐστασθαι αὐτοῦ. καὶ δὸς αὐτοῖς ἄδειαν
wronged(-man) to-protect him and give to-them freedom

ὑπομιμνήσκειν ὑπὲρ ἀδικουμένων τὴν βασιλείαν σου. οἱ δὲ
to-remind for wronged(-ones) the majesty your the and

συγγενεῖς σου φοβείσθωσάν σε καὶ μὴ ἐχέτωσαν ἄδειαν
kinsmen your let-them-fear you and not let-them-have freedom

τοῦ ἀδικεῖν τινάς.
of-the to-wrong anyone

The Paphlagonian's dynasty fell because of his kinsmen's injustices, and his nephew was overthrown in a day. An emperor is a model to all and should acquire the four virtues, store grain and arms, and keep a friend free to rebuke him, as Augustus kept Athenodoros and Abgar. The army and the fleet are his glory, and venal commanders ruin the fleet. He should travel through his provinces as the earlier emperors did, not sit in Constantinople as in a prison.

περι ἀδικίας τῶν συγγενῶν τοῦ βασιλεως. 250
about injustice of-the kinsmen of-the emperor

Εἴπω σοι δὲ, δέσποτα, πῶς συνέβη ἡ καταστροφὴ τῆς
let-me-tell you and master how happened the overthrow of-the
τοῦ Παφλάγονος βασιλείας. οὗτος γὰρ ὁ μακαρίτης οὐχ
of-the Paphlagonian reign this-one for the blessed(-man) not
εἶχεν ἐνδόξους γονεῖς, ἀλλὰ γονέων μὲν ἦν ἀσήμων
had glorious parents but of-parents indeed he-was obscure
καὶ τῶν κάτω παντελῶς, ἀρετὰς δὲ εἶχε μεγάλας.
and of-the(-ones) below wholly virtues and he-had great
ἐπιφημίζουσι δέ τινες τῶν ἀμαθῶν ὅτι εὐγενὴς οὗτος καὶ
say and some of-the ignorant that well-born this-one and
ἀπὸ μεγάλης ῥίζης, ὁ δὲ δυσγενὴς καὶ χθαμαλός. ἐγὼ
from great root that-one and low-born and lowly I
δὲ φημὶ ὅτι πάντες ἄνθρωποι ἑνὸς ἀνθρώπου τέκνα εἰσί,
and say that all men of-one man children are
τοῦ Ἀδάμ, οἵ τε βασιλεῖς καὶ ἄρχοντες καὶ οἱ ἄρτον
— of-Adam the both emperors and rulers and the(-ones) bread
ζητοῦντες. εἶδον δὲ ἐγὼ τοὺς μεγάλα φυσῶντας εἰς
seeking I-saw and I the(-ones) great(-things) blowing into
κλεψίας καὶ μαντείας καὶ μαγείας χωρήσαντας· τούτους
thefts and divinations and sorceries having-gone these
ἐγὼ φημὶ δυσγενεῖς. ὁ γὰρ ἄνθρωπος λογικὸς ὢν, ἐὰν
I say low-born the for man rational being if

θέλῃ, θεὸς γίνεται χάριτι Θεοῦ. οὗτος ἦν ὁ μακαρίτης
he-wishes god becomes by-grace of-God this-one was the blessed
βασιλεὺς κῦρ Μιχαὴλ· ἀρεταῖς, ὡς εἴρηται, μεγάλαις
emperor lord Michael with-virtues as has-been-said great
ἤνθει, εἶχε δὲ συγγενεῖς γνησίους πολλοὺς καὶ πτωχούς,
he-flourished he-had and kinsmen true many and poor
οἵτινες καὶ ἐπρονοοῦντο παρὰ τοῦ ὀρφανοτρόφου. ἀδελφὸς
who also were-provided-for by the orphanotrophos brother
δὲ οὗτος ἦν τοῦ βασιλέως, ὃς καὶ τοῦ παλατίου
and this-one was of-the emperor who also the palace
ἐδιοίκειν. ἠθέλησε δὲ πλουτίσαι αὐτοὺς καὶ δέδωκεν
administered wished and to-enrich them and gave
αὐτοῖς ἄδειαν ληίζεσθαι τὰ ἀλλότρια, τοῦ βασιλέως
to-them license to-plunder the(-things) of-others the emperor
μηδὲν εἰς τοῦτο ἐπισταμένου. ἀλλὰ καὶ οἱ εἰς δουλείαν
nothing of this knowing but also the on service
ἀποστελλόμενοι μανδάτορες καὶ οἱ βασιλικοὶ ἄνθρωποι
being-sent mandators and the imperial men
ὅπου δᾶν ἀπήντησαν ἔφιππον, κἂν τε ἐν πανδοχείῳ
wherever — they-met mounted(-man) whether — in inn
κἂν τε ἐν ὁδῷ ἀοικήτῳ, ῥίπτοντες αὐτὸν ἀπὸ τοῦ ἵππου
or — on road uninhabited throwing him from the horse
ἢ τοῦ ἡμιόνου ἀνελαμβάνοντο αὐτὸ καὶ ὑπεχώρουν. καὶ
or the mule took it and withdrew and
τὸ μὲν δι' αὐτούς, τὸ δὲ πλεῖστον μισητὸς γέγονεν
partly indeed because-of them partly and most hated became
ὁ θαυμαστὸς ἐκεῖνος ἄνθρωπος καὶ φανερὸς διὰ τὰς
the wonderful that man and conspicuous because-of the
ἀδικίας τῶν συγγενῶν αὐτοῦ, καὶ κατηρῶντο πάντες
injustices of-the kinsmen his and cursed all
ἐξαλειφθῆναι τὴν γενεὰν αὐτοῦ. ὃ οὐχὶ εἰς μακρὸν
to-be-wiped-out the race his which not to long

ἀπέβη. τελευτήσαντος γὰρ ἐκείνου ἐν εἰρήνῃ καὶ ἐν
came-to-pass having-died for that-one in peace and in
μετανοίᾳ καλῇ καὶ τοῦ ἀνεψιοῦ αὐτοῦ βασιλεύσαντος
repentance good and the nephew his having-reigned
ἐπανέστη αὐτῷ πᾶσα ἡ πόλις καὶ οἱ ἐκ τῶν ἔξω
rose-up-against him all the city and the(-ones) from the outside
εὑρεθέντες ἐν αὐτῇ, πρόφασιν εὑρηκότες κατ᾽ αὐτοῦ ὡς
found in it pretext having-found against him as
τὴν θείαν αὐτοῦ, τὴν δέσποιναν ἐξορίσαντος. καὶ ἐξηλίφη
the aunt his the empress having-exiled and was-wiped-out
κἀκεῖνος καὶ ἡ γενεὰ αὐτοῦ πᾶσα ἐν μιᾷ ἡμέρᾳ. ἐβασίλευσε
that-one-too and the race his all in one day reigned
δὲ ἀντ᾽ αὐτοῦ ὁ Μονομάχος, ὅστις καὶ τὴν βασιλείαν
and instead-of him — Monomachos who also the empire
τῶν Ῥωμαίων διέφθειρε καὶ ἠρήμωσε. χρὴ οὖν τὸ
of-the Romans corrupted and laid-waste it-is-needful then the
κράτος σου φυλάττειν ταῦτα. ὁ πρῶτος ἄνθρωπος τῆς
might your to-keep these(-things) the first man of-the
βασιλείας σου ὁ διοικῶν τὰ πάντα καθ᾽ ἑκάστην
majesty your the(-one) administering the all(-things) on each
ὑπόθεσιν ὑπομιμνησκέτω σοι, καὶ ἔλθῃ πρᾶγμα εἰς ἀκοάς
matter let-him-remind you and comes a-matter to ears
σου καὶ [οὐκ] ἔχεις εἴδησιν αὐτοῦ. καὶ εἰ τοὺς ἐμοὺς
your and not you-have knowledge of-it and if the my
πτωχοὺς λόγους καὶ οὐδαμινοὺς φυλάσσεις, ἐν εἰρήνῃ βαθείᾳ
poor words and worthless you-will-keep in peace deep
τοῦ βίου ἐξέλθῃς. εἰ δὲ εἰς ἀλλοκότους ἐρώτων ἐπιθυμίας
of-the life you-will-depart if and to strange of-loves desires
ἐκδώσῃς ἑαυτόν, πολλὰ κατὰ τὸν βίον ἐμποδισθήσῃ.
you-give-up yourself many(-things) through the life you-will-be-hindered

περί τυπος ἐστὶν ὁ βασιλεὺς καὶ ὑπὸγραμμὸς.
about type is the emperor and model

Ὁ γὰρ βασιλεὺς τύπος καὶ ὑπογραμμός ἐστιν πᾶσι καὶ
the for emperor type and model is to-all and

πάντες εἰς αὐτὸν ἀφορῶσι καὶ τὴν πολιτείαν αὐτοῦ
all toward him look and the conduct his

μιμοῦνται. καὶ εἰ μὲν ἀγαθή ἐστιν, γλίχονται φθάσαι καὶ
imitate and if indeed good it-is they-long to-attain and

ἐπιλαβέσθαι αὐτῆς· εἰ δὲ κακὴ καὶ ἐπίψογος, ὡσαύτως
to-lay-hold-of it if and bad and blameworthy likewise

ποιοῦσι. ἐπιλαβοῦ οὖν καὶ κτῆσαι τὰς τέσσαρας ἀρετάς·
they-do lay-hold then and acquire the four virtues

τὴν ἀνδρείαν, τὴν ψυχικὴν δὲ φημί, τὴν δικαιοσύνην,
the courage the of-the-soul and I-mean the justice

τὴν σωφροσύνην καὶ τὴν φρόνησιν. ἔστι δὲ φρόνησις
the moderation and the prudence there-is and prudence

ἐπ' ἀγαθῷ καὶ φρόνησις ἐπὶ κακῷ, ὡσαύτως καὶ ἀνδρεία,
for good and prudence for evil likewise also courage

σωφροσύνης δὲ ἢ δικαιοσύνης οὐκ ἂν εὕροι τις ἐπὶ
of-moderation and or of-justice not — would-find anyone for

κακῷ ἐνέργειαν. κτησάμενος οὖν τὰς τέσσαρας ἀρετάς,
evil working having-acquired then the four virtues

ὡς εἴρηται, ἀνυψωθήσῃ ἀπὸ γῆς εἰς οὐρανούς, καὶ ὁ
as has-been-said you-will-be-raised from earth to heavens and the

ἔπαινός σου πολύς ἐστι καὶ μακρότητα ἡμερῶν δωρήσεταί
praise your great is and length of-days will-grant

σοι Κύριος, ἐπανθούσης τῆς δικαιοσύνης καὶ τῆς ἀληθείας
you (the)-Lord flowering the justice and the truth

ἐπὶ τῷ προσώπῳ καὶ τῇ καρδίᾳ σου.
on the face and the heart your

περι τοῦ ἔχειν σειταρχεισμούς. 252
about the to-have grain-stores
Γεννήματα δὲ πολλὰ ἔστωσάν σοι ἐναπόθετα, σοί τε καὶ
produce and much let-be for-you stored-up to-you both and
τῇ βασιλικῇ αὐλῇ καὶ τῇ πόλει σου, εἰς χρόνους πέντε
to-the imperial court and to-the city your for years five
ἢ καὶ ἕξ. ἔστωσαν δέ σοι καὶ βέλη καὶ ὅπλα πολλὰ καὶ
or even six let-be and for-you also arrows and arms many and
δόρατα καὶ θώρακες καὶ κράνη, ἀσπίδες τε καὶ σπάθη
spears and breastplates and helmets shields both and swords
καὶ ἄλλο εἴ τι ἐν πολέμῳ ἁρμόζῃ. ἔστωσάν σοι καὶ
and other if anything in war fits let-be for-you also
μαγγανικὰ καὶ τρίβολοι· οὐ γὰρ οἶδας τί βούλονται οἱ
siege-engines and caltrops not for you-know what want the
κακοί. εἶδον γὰρ ἐγὼ τοιοῦτόν τι καὶ ἐταλάνισα τὸν βίον.
evil(-ones) I-saw for I such a-thing and I-called-wretched the life
ἱστορία καὶ διστιχήα. 253
story and distich
εἶδον γὰρ τὸν ἀποβασιλέα κῦρ Μιχαὴλ τὸν γεγονότα
I-saw for the ex-emperor lord Michael the(-one) having-become
ποτὲ καίσαρα πρωΐ μὲν ἡλίου ἀνίσχοντος κραταιὸν ὄντα
once caesar early indeed of-the-sun rising mighty being
βασιλέα, πρὸς τρίτην δὲ ὥραν τῆς ἡμέρας ἐλεεινὸν καὶ
emperor toward third and hour of-the day pitiable and
ἔρημον καὶ τυφλόν. καὶ μὴ ἐπαρθῇς, δέσποτα, εἰς τὴν δόξαν
desolate and blind and not be-exalted master in the glory
τῆς βασιλείας, μᾶλλον δὲ θαρρῇς ἐν τῇ δυναστείᾳ σου
of-the majesty rather and trust in the dominion your
καὶ εἴπῃς· τίς δύναταί με καταγαγεῖν ἀπὸ τοῦ ὕψους τῆς
and say who can me to-bring-down from the height of-the
δόξης μου; μία γὰρ καιροῦ ῥοπὴ, φησὶν ὁ μέγας ἐν σοφίᾳ
glory my one for of-time turn says the great in wisdom

Γρηγόριος ὁ θεολόγος, καὶ πολλῶν πραγμάτων μεταβολή.
Gregory the theologian and of-many things change
ἡ ἐλπίς σου δὲ ἔστω ἐν τῷ Θεῷ καὶ ἔστω ἐν ἀσφαλείᾳ.
the hope your and let-be in — God and let-it-be in safety
ἐπεὶ δὲ λογικοὺς ἐποίησεν ἡμᾶς ὁ Θεός, ἐξασφαλίσασθαι
since and rational made us — God to-secure
χρὴ ἑαυτοὺς τῇ αὐτοῦ χάριτι, προνοεῖσθαί τε ἑαυτῶν
it-is-needful ourselves by-the his grace to-provide both for-ourselves
καὶ τὴν σωτηρίαν ἡμῶν πορίζεσθαι πεποιθότας εἰς αὐτόν.
and the salvation our to-procure trusting in him
μὴ καταδέξῃ κολακεύεσθαι παρά τινος, κτῆσαι δὲ μᾶλλον
not consent to-be-flattered by anyone acquire and rather
φίλους τοὺς ἐλέγχοντάς σε.
friends the(-ones) reproving you
254 περι τοῦ κέσαρος τοῦ μονοκράτορος.
about the caesar the monocrat
εἶπω δὲ τῇ βασιλείᾳ σού τι τοιοῦτον. Αὔγουστος ὁ
let-me-tell and to-the majesty your something such Augustus the
Καίσαρος θυμώδης ὢν καὶ ἀπηνὴς καὶ πόρνος καὶ γνώμας
of-Caesar passionate being and harsh and lecherous and opinions
ἐπιψόγους ἔχων καὶ κακὰς, ὅμως τὴν φυσικὴν φρόνησιν
blameworthy having and bad nevertheless the natural prudence
ἔχων εἶπεν· οὐκ ἀγαθόν μοι χωρὶς παιδαγωγοῦ. ἀποστείλας
having said not good for-me without tutor having-sent
οὖν εἰς Ἀλεξάνδρειαν ἤγαγεν Ἀθηνόδωρόν τινα πτωχὸν
then to Alexandria he-brought Athenodoros a-certain poor
μὲν ὄντα καὶ ἠπορημένον μετὰ τιμῆς πολλῆς, φρόνιμον
indeed being and destitute with honor much prudent
δὲ καὶ πάνυ συνετὸν τυγχάνοντα, μαρτυρηθέντα παρά
and also very intelligent happening having-been-attested by
τινων τῶν τοῦ παλατίου ἐπὶ εὐβουλίᾳ καὶ συνέσει
some of-the(-ones) of-the palace for good-counsel and understanding

μέγαν εἶναι, καὶ φησὶ πρὸς αὐτόν· γινώσκεις, Ἀθηνόδωρε,
great to-be and says to him know-you Athenodoros
διό σε ἐνταῦθα ἤγαγον μετὰ τοσαύτης τιμῆς; ὁ δὲ ἔφη
why you here I-brought with such-great honor he and said
μὴ γινώσκειν. καὶ ὁ καῖσαρ ἔφη· ἔχω γνώμας ἐναντίας
not to-know and the caesar said I-have opinions contrary-to
τοῦ ἀξιώματός μου, ἀκηκοὼς δὲ περὶ σοῦ ἄνδρα ἀγαθόν
the dignity my having-heard and about you man good
σε εἶναι ἔν τε βουλῇ καὶ πράξει, ἠθέλησα κτήσασθαί σε
you to-be in both counsel and deed I-wished to-acquire you
φίλον καὶ σύμβουλον, ὅπως ἃ βλέπεις ποιοῦντα
friend and counselor so-that what(-things) you-see me-doing
καὶ λέγοντα οὐκ ἀγαθὰ καὶ ἐπίψογα ἐλέγχῃς με κατιδίαν·
and saying not good and blameworthy you-reprove me in-private
καὶ εἰ οὐ λάβω διόρθωσιν, καὶ φανερῶς τοῦτο ποίει.
and if not I-take correction also openly this do
Ἀθηνόδωρος δέ, καὶ σύ, ὦ κράτιστε, ἔφη, μὴ ἀποστρέψῃς
Athenodoros and also you O most-mighty said not turn-away
τὸ πρόσωπόν σου ἐλεγχόμενος καὶ ἐξουδενώσῃς με, καὶ
the face your being-reproved and despise me and
ἐγὼ ἔσομαί σοι εἰς τοῦτο ἰατρός. ἐλέγχων οὖν αὐτὸν
I will-be for-you in this physician reproving then him
καθ' ἑκάστην ἡμέραν οὐκ ἐπαύετο, ἕως ἂν τέλειον αὐτὸν
on each day not he-ceased until — perfect him
ἐποίησεν ἐν ἀρεταῖς. αἰτησάμενος δὲ ὑποχωρῆσαι εἰς
he-made in virtues having-asked and to-withdraw to
τὴν ἐνεγκαμένην οὐ συνεχωρήθη παρὰ τοῦ καίσαρος,
the (land)-that-bore(-him) not was-permitted by the caesar
εἰπόντος αὐτῷ· ὦ φίλε γνησιώτατε, ἔτι ἀτελής εἰμι.
having-said to-him O friend most-true still imperfect I-am
Ἄβγαρον δὲ τὸν τῆς Ἐδέσης βασιλέα φρονιμώτατον
Abgar and the — of-Edessa king most-prudent

ὄντα καὶ συνετώτατον καὶ παντοίαις ἀρεταῖς κατάκοσμον
being and most-intelligent and with-all-kinds-of virtues adorned
ἠθέλησε θεάσασθαι. θεασάμενος δὲ καὶ εἰς ὁμιλίαν ἐλθὼν
he-wished to-see having-seen and also into converse having-come
μετ᾽ αὐτοῦ, εἰς χεῖράς σου, ἔφη, παρατίθημι ἐμαυτὸν καὶ
with him into hands your he-said I-entrust myself and
ἔσῃ μοι ἀντὶ Ἀθηνοδώρου (ἦν γὰρ ὁ Ἀθηνόδωρος
you-will-be to-me instead-of Athenodoros was for — Athenodoros
τὸν βίον ἐκμετρήσας). καὶ κατεῖχεν αὐτὸν ἐν τιμῇ πολλῇ,
the life having-measured-out and held him in honor much
οὐχ ὡς φίλον μόνον, ἀλλὰ καὶ ὡς πατέρα, διορθούμενος
not as friend only but also as father being-corrected
παρ᾽ αὐτοῦ ἐπὶ χρόνοις συχνοῖς. οὕτως ἦν πράττων ὁ
by him for years many thus was acting —
Αὔγουστος καὶ διορθούμενος ὑπὸ τῶν φίλων, καὶ ἔκτοτε
Augustus and being-corrected by the friends and thenceforth
καὶ μέχρι τοῦ νῦν ᾄδεται ἐπ᾽ ἀγαθῷ.
and until the now he-is-sung for good
255 περι τοῦ ἔχειν καὶ σὲ ἄνθρωπον φοβούμενον τὸν θεὸν
about the to-have also you man fearing — God
καὶ ὑπὸβάλειν σε χριστοῦς λόγους.
and to-suggest to-you good words
κτῆσαι οὖν καὶ σὺ ἄνθρωπον τοιοῦτον καὶ δὸς αὐτῷ
acquire then also you man such and give to-him
παρρησίαν ἐλέγχειν σε καθεκάστην ἐφ᾽ οἷς ἐλάλησας καὶ
freedom-of-speech to-reprove you daily for what you-said and
ἔπραξας παραλόγοις. καὶ μὴ εἴπῃς ὅτι· ἐγὼ συνετός εἰμι
did unreasonable and not say that I intelligent am
καὶ πάντα ἐπίσταμαι. ἐρῶ γάρ σοι· πολλά εἰσιν
and all(-things) I-know I-will-say for to-you many(-things) are
ἃ γινώσκεις, πλείονα δὲ ἃ οὐκ ἐπίστασαι. ὁ γὰρ
which you-know more and which not you-understand — for

Θεὸς μόνος ἔχει τὸ ἀλάθητον, ὁ δὲ ἄνθρωπος, οἷος ἂν
God alone has the infallibility the and man whatever —
εἴη, ἐλλιπής ἐστι. ὁ γὰρ ἄγγελος πρὸς τὸν Ζωσιμᾶν,
he-may-be deficient is the for angel to — Zosimas
οὐδείς, φησὶν ἐν ἀνθρώποις ἔχει τὸ τέλειον.
no-one says among men has the perfect
τὸν στρατόν σου μὴ καταδέξῃ καταλυθῆναι καὶ πτωχεῦσαι,
the army your not consent to-be-dissolved and to-be-impoverished
καὶ πτωχεύσῃς σὺ καὶ πολλὰ σεαυτὸν ταλανίσεις·
and you-will-be-impoverished you and much yourself you-will-call-wretched
ὁ γὰρ στρατός ἐστιν ἡ δόξα τοῦ βασιλέως καὶ τοῦ
the for army is the glory of-the emperor and of-the
παλατίου ἡ δύναμις. στρατοῦ γὰρ μὴ ὄντος οὐδ' ὁ
palace the power army for not being not-even the
δημόσιος συνίσταται, ἀλλὰ πάντως ὁ βουλόμενος
public(-treasury) stands but surely the(-one) wishing
ἀντιστήσεταί σοι.
will-stand-against you
περι στόλου. 256
about fleet
Τὸν στόλον ἀγωνίζου πάντοτε ἀκμάζειν καὶ ἔχειν αὐτὸν
the fleet strive always to-flourish and to-have it
ἀνελλιπῆ· ὁ γὰρ στόλος ἐστὶν ἡ δόξα τῆς Ῥωμανίας.
undiminished the for fleet is the glory — of-Romania
ἀγωνίζου δὲ ἔχειν καὶ τοῦ στόλου ἄρχοντας ἀνωτέρους
strive and to-have also of-the fleet commanders above
παντὸς δώρου καὶ λήμματος. εἰ γάρ εἰσιν λείξουροι
every gift and gain if for they-are gluttons
καὶ δωρολῆπται οἱ τοῦ στόλου ἄρχοντες, ἄκουσον τί
and bribe-takers the of-the fleet commanders hear what
ποιοῦσιν. ἐν πρώτοις μὲν στρατείας ἐῶσιν ἐξκουσεύεσθαι
they-do in first indeed from-service they-allow to-be-exempted

λαμβάνοντες ἐξ αὐτῶν νομίσματα οὐχ ὅσα ἤθελον
taking from them coins not as-many-as they-wished
δοῦναι εἰς τὴν ἐπήρειαν τοῦ στόλου, ἀλλ' ἐν διπλῇ
to-give to the levy of-the fleet but in double
ποσότητι, καὶ γίνεται χελάνδιον ἐλλιπές.
amount and becomes (the)-chelandion deficient
257 περι τοῦ μὴ λύπην κοπῆν.
about the not to-lack oar
καὶ ὁ ἀετὸς ἐν ἀέρι ἱπτάμενος, ἐὰν λείπῃ τὸ πτερόν,
and the eagle in air flying if lacks the wing
πάντως οὐκ ἀγαθὴ αὐτοῦ ἐστὶν ἡ πτῶσις· οὕτως οὖν καὶ
surely not good his is the fall thus then also
αἱ μακραὶ νῆαι ἐὰν λείπωσι κῶπαι οὐκ εὐπλοοῦσι. ἄλλο δ'
the long ships if lack oars not they-sail-well other and
ἔτι ποιοῦσιν οἱ πλευστικοὶ ἄρχοντες λαμβάνοντες ἀπὸ τῶν
still they-do the sea-going commanders taking from the
στρατιωτῶν δῶρα· παραχωροῦσιν αὐτοῖς τοῦ εἶναι ἀόπλους,
soldiers gifts they-grant to-them the to-be unarmed
κἀντεῦθεν συγκρούσαντες μετὰ τῶν πολεμίων τρέπονται.
and-thence having-clashed with the enemies they-are-routed
καὶ τί λέγω συγκρούσαντες; οὐδ' εἰς ὄψιν αὐτῶν
and why do-I-say having-clashed not-even into sight their
ἐλθόντες φεύγουσι, καὶ γίνεται αἰσχύνη τῶν Ῥωμαίων.
having-come they-flee and becomes shame of-the Romans
ἐν δὲ ταῖς νήσοις ἀπερχόμεναι αἱ μακραὶ νῆαι προφάσει
in and the islands going-off the long ships on-pretext
λογικῆς φυλακῆς οὐδὲν ἄλλο ποιοῦσιν εἰ μὴ ἀπὸ τῶν
of-rational guard nothing else do if not from the
Κυκλάδων καὶ ἀμφοτέρων τῶν ἠπείρων συνάγουσι σῖτον,
Cyclades and both the mainlands they-gather grain
κριθὴν, ὄσπριον, τυρόν, οἶνον, κρέη, ἔλαιον, νομίσματα
barley pulse cheese wine meat oil coins

πολλὰ καὶ ἄλλο εἴ τι αἱ νῆσοι ἔχουσι. τὸ αὐτὸ δὲ
many and other if anything the islands have the same and
ποιοῦσι καὶ εἰς τὴν Κύπρον καὶ εἰς τὴν Κρήτην. χρὴ
they-do also in — Cyprus and in — Crete it-is-needful
οὖν σε ἔχειν, δέσποτα, ἀκρίβειαν εἰς ταῦτα, καὶ τὸν
then you to-have master exactness in these(-things) and the
στόλον σου ἔχειν σῶον καὶ ἀνελλιπῆ, μὴ γογγύζοντα τὸ
fleet your to-have safe and undiminished not grumbling the
οἱονοῦν. καὶ ταῦτα μὲν οἱ πλόϊμοι καὶ οἱ στρατιῶται·
anything-at-all and these(-things) indeed the sailors and the soldiers
περὶ τοὺς ἄρχοντας τοῦ στόλου. 258
about the commanders of-the fleet
τὴν αὐτὴν δὲ τάσιν ποίησον καὶ εἰς τοὺς ἄρχοντας τοῦ
the same and strictness do also toward the commanders of-the
στόλου καὶ ἔστωσαν ἀνελλιπεῖς εἰς τὰ ἁρμόζοντα
fleet and let-them-be undiminished in the(-things) fitting
αὐτοῖς. καὶ εἴπερ εἰς λειξούρας χωρήσουσι, παίδευσον
them and if-indeed into gluttonies they-will-turn discipline
αὐτοὺς διὰ δαρμοῦ καὶ κουρᾶς καὶ χρηματικῆς ζημίας.
them by flogging and shearing and money penalty
εἰώθασι δὲ οἱ τοῦ στόλου ἄρχοντες ἐπιμείναντες χρόνοις
are-accustomed and the of-the fleet commanders having-remained years
πολλοῖς ἐν τῷ στόλῳ κεκτῆσθαι νωθρότητα, ἀνάπαυσίν τε
many in the fleet to-acquire sluggishness rest both
καὶ τρυφὴν, ἐν αἷς παντελὴς ἀφέλεια γίνεται. χρὴ οὖν
and luxury in which complete neglect comes-about it-is-needful then
σε ἀκρίβειαν ἔχειν εἰς τὸν στόλον καὶ εἴπερ ἴδῃς [οὖν]
you exactness to-have toward the fleet and if-indeed you-see then
οὕτως αὐτοὺς βιοῦντας καὶ πράττοντας, διώκειν αὐτοὺς
thus them living and acting to-drive them
ἀπὸ τῶν στόλων, ἑτέρους δὲ ἀντ᾽ αὐτῶν προϊστᾶν.
from the fleets others and instead-of them to-set-over

εἴπω δὲ τι τῷ εὐσεβεῖ κράτει σου, καὶ εἰ ποιήσεις
let-me-tell and something to-the pious might your and if you-will-do
τοῦτο, οὐ σφαλερόν σοί ἐστιν, ἀλλ᾽ ἐν ἀσφαλείᾳ ἔσῃ
this not risky to-you is but in safety you-will-be
πολλῇ. εἴπερ ἴδῃς τοὺς πλευστικοὺς ἄρχοντας οὕτως
much if-indeed you-see the sea-going commanders thus
σοι ὡς προείρηται διακειμένους, μὴ ἄλλους πλευστικοὺς
to-you as has-been-said-before disposed not other sea-going(-men)
ἀντ᾽ αὐτῶν εἰς τὸν βαθμὸν αὐτῶν καταστήσῃς, ἀλλὰ
instead-of them into the rank their appoint but
ἀπὸ τῶν παραταγῶν εὑρὲ κόμητας δρουγγαρίους γέροντας,
from the battle-lines find counts droungarioi old
οὓς ὀφείλεις ὡς ἀνενεργήτους διῶξαι ἀπὸ τῶν ταγμάτων
whom you-ought as inactive to-drive from the tagmata
εἴτε καὶ δεδιωγμένους παντελῶς, καὶ κατάστησον αὐτοὺς
or even having-been-driven-out wholly and appoint them
ἄρχοντας τοῦ στόλου. καὶ δημηγόρησον αὐτοῖς οὕτως ὅτι·
commanders of-the fleet and harangue them thus that
ὑμεῖς οἴδατε ὅτι γέροντές ἐστε καὶ ἀνενέργητοι καὶ ἥρμοξεν
you know that old you-are and inactive and it-suited
ὑμᾶς ἀναπαύεσθαι ἐν ταῖς οἰκίαις ὑμῶν, ἡ δὲ βασιλεία μου,
you to-rest in the houses your the and majesty my
γινώσκουσα ὅτι εἰς τὰς οἰκίας ὑμῶν ἀπελθόντες στερηθῆναι
knowing that into the houses your having-gone-off to-be-deprived
ἔχετε τῶν ἀναγκαίων, δι᾽ ἃ προεκοπιάσατε οὐ
you-have of-the necessities for what(-things) you-toiled-before not
κατεδέξατο στερεῖσθαι ὑμᾶς. διὰ ταῦτα προεβάλετο
consented to-be-deprived you because-of these(-things) appointed
ὑμᾶς ἄρχοντας τοῦ στόλου, ὅπως ἔχοντες τὴν αὐτάρκειαν
you commanders of-the fleet so-that having the sufficiency
ὑμῶν μὴ ἀμελήσητε, ἀλλ᾽ ἀνακείμενοι, τὸ δὴ λεγόμενον,
your not you-neglect but reclining the indeed said

δυνήσησθε Θεοῦ εὐδοκοῦντος στῆσαι τρόπαια. καὶ τοῦτο
you-may-be-able God being-well-pleased to-set-up trophies and this
γίνωσκε ὅτι ἐὰν οὕτως ποιήσεις, οὐχ ἁμάρτῃς τοῦ
know that if thus you-will-do not you-will-miss the
σκοποῦ, ἀλλ' ἐν [τοῦτο] τελείᾳ καταστάσει ἔσται ὁ
aim but in this perfect order will-be the
στόλος σου. τοξόται δὲ ἔστωσάν σοι ἐν ταῖς μακραῖς
fleet your archers and let-be for-you in the long
νήαις. δρουγγάριος δὲ καὶ πρωτονοτάριος οἱ τοῦ
ships droungarios and also protonotarios the(-ones) of-the
στόλου ἔστωσαν εὐσεβεῖς, ἐνεργεῖς, ἱκανοί, συνετοὶ καὶ
fleet let-be pious active capable intelligent and
φοβούμενοι τὸν Θεὸν καὶ τὴν βασιλείαν σου, προσέχοντες
fearing — God and the majesty your attending
καὶ ἐρευνῶντες μετὰ ἀκριβείας καὶ τὸ λεπτότατον ὃ
and searching with exactness also the slightest(-thing) which
πράττεται εἰς τὸν στόλον· ἀνατραπέντος γὰρ τοῦ στόλου
is-done in the fleet having-been-overturned for the fleet
εἰς τὸ οὐδαμινώτατον σὺ ἀνατραπήσῃ καὶ καταπέσῃς.
into the most-worthless you you-will-be-overturned and you-will-fall-down
περι τοῦ περιπατειν καὶ τοῦ περιπατεῖν εἰς τὴν χώραν 259
about the to-walk-about and the to-walk-about in the land
αὐτοῦ.
his
Οἶδα, κράτιστε, ὅτι ἡ φύσις τῶν ἀνθρώπων τὴν ἀνάπαυσιν
I-know most-mighty that the nature of-the men the rest
ἐφίεται. παρέδραμε δὲ τύπος ἀνωφελὴς, μᾶλλον δὲ
desires has-crept-in and custom unprofitable rather and
βλαβερός, τὸ μὴ ἐξέρχεσθαι βασιλέα εἰς τὰς ὑπ' αὐτὸν
harmful the not to-go-out emperor into the under him
χώρας, ἀνατολῶν τε φημὶ καὶ δύσεως, ἀλλ' ὡς ἐν
lands of-the-east both I-mean and of-the-west but as in

δεσμωτηρίῳ τινὶ ἐν Κωνσταντίνου πόλει εἶναι. καὶ
prison a-certain in of-Constantine city to-be and
πάντως εἴπερ ὥρισέ σε τις ἐν μιᾷ πόλει, ἀγωνιᾶν
surely if-indeed confined you anyone in one city to-be-in-anguish
εἶχες καὶ ἀδημονεῖν τοῦτο παθών· ὅτι δὲ σεαυτῷ σὺ
you-had and to-be-distressed this having-suffered that and to-yourself you
τοῦτο πεποίηκας· τί δὲ καὶ λέγειν; ἐξέρχου οὖν εἰς τὰς
this have-done what and also to-say go-out then into the
χώρας τὰς ὑπὸ σὲ οὔσας καὶ εἰς τὰ θέματα καὶ βλέπε
lands the under you being and into the themes and see
τὰς ἀδικίας ἃς παθάνουσιν οἱ πτωχοί, καὶ τί ἐποίησαν
the injustices which suffer the poor and what did
οἱ πράκτορες οἱ παρὰ σοῦ πεμπόμενοι, καὶ εἰ
the tax-collectors the(-ones) by you being-sent and whether
ἠδικήθησαν οἱ πένητες, καὶ διόρθωσε πάντα. γνώσουσι δὲ
were-wronged the poor and correct all(-things) will-know and
καὶ τὰ θέματα τῶν Ῥωμαίων καὶ αἱ ὑπὸ σὲ τῶν ἐθνῶν
also the themes of-the Romans and the under you of-the nations
χῶραι ὅτι βασιλέα ἔχουσι καὶ αὐθέντην ἐπισκεπτόμενον
lands that emperor they-have and lord visiting
αὐτάς, γνώσῃ δὲ καὶ σὺ δύναμιν ἑκάστου θέματος
them you-will-know and also you power of-each theme
καὶ κάστρου καὶ χώρας, καὶ πῶς διάκειται καὶ εἰς τί
and fortress and land and how it-is-disposed and in what
βλάπτεται καὶ εἰς τί ὠφελεῖται, καὶ οὐδὲ ἀνταρσία
it-is-harmed and in what it-is-benefited and not-even revolt
γενήσεται οὔτε ἐπαναστήσονται τοῖς πράττουσιν,
will-happen nor they-will-rise-up against-the(-ones) collecting
ἀλλ' ἐν εἰρηνικῇ καταστάσει ἔσονται τὰ ὑπὸ σέ.
but in peaceful order will-be the(-things) under you
οἶδα ὅτι οἱ ὑπηρετοῦντές σοι διὰ τὸ μὴ κοπιάσαι
I-know that the(-ones) serving you because-of the not to-toil

συμβουλεύσονταί σοι ὡς οὐκ ἀγαθόν ἐστιν, ἀλλὰ θλίψεις
will-advise you as not good it-is but you-will-oppress
τὰς χώρας καὶ τὰ θέματα διερχόμενος ἐν αὐτοῖς μετὰ λαοῦ
the lands and the themes passing-through in them with people
καὶ δορυφορίας βασιλικῆς. εἴπωσι δὲ καὶ τοῦτο ὅτι ἐὰν
and guard imperial they-may-say and also this that if
ἐξέλθῃς [βασιλικῆς] ἀπὸ τοῦ Βυζαντίου, ἕτερος ἀντὶ σοῦ
you-go-out imperial from — Byzantium another instead-of you
βασιλεύσει. ὅπερ καὶ ἐννοήσας ἔγωγε ἐγέλασα. ὁ
will-reign which also having-considered I-for-my-part laughed the(-one)
γὰρ παρὰ σοῦ καταλειφθεὶς ἐν τῷ παλατίῳ καὶ ποιῶν τὴν
for by you having-been-left in the palace and making the
πρόνοιαν τῶν ἐκεῖσε ὄντων ὑπὸ τὴν χεῖρα αὐτοῦ ἐθνῶν τε
provision of-the there being under the hand his nations both
καὶ Ῥωμαίων, πάντως ἐνεργὴς καὶ ἱκανὸς ὢν ἐγρηγορέναι
and Romans surely active and capable being to-be-awake
μέλλει καὶ τὰ ἁρμόζοντα ποιεῖν. ἀλλὰ καί τι σοι
is-to and the fitting(-things) to-do but also something to-you
εἴπω ἕτερον. οἱ αὐτοκράτορες καὶ αὔγουστοι τῶν
let-me-tell other the autocrators and augusti of-the
Ῥωμαίων πάντως τὴν αὐτὴν τάσιν ἣν σοι λέγω εἶχον,
Romans surely the same strictness which to-you I-tell had
οὐ μόνον οἱ ἐν Ῥώμῃ κρατήσαντες, ἀλλὰ καὶ οἱ ἐν
not only the(-ones) in Rome having-ruled but also the(-ones) in
τῷ Βυζαντίῳ, Κωνσταντῖνός τε ὁ μέγας καὶ ὁ υἱός αὐτοῦ
— Byzantium Constantine both the great and the son his
Κωνστάντιος, Ἰουλιανὸς, Ἰουβιανὸς καὶ Θεοδόσιος. καὶ ποτὲ
Constantius Julian Jovian and Theodosius and at-times
μὲν εἰς ἑῴαν ποτὲ δὲ εἰς δύσιν, βραχὺ δὲ εἰς Βυζάντιον
indeed in east at-times and in west briefly and in Byzantium
διέτριβον. ἠρέμουν δὲ τότε καὶ αἱ χῶραι πᾶσαι, καὶ
they-spent-time were-quiet and then also the lands all and

Εὐρώπη μὲν πᾶσα καὶ Λιβύη καὶ τὸ τῆς Ἀσίας κάλλιστον
Europe indeed all and Libya and the — of-Asia finest
μέρος ἕως Εὐφρατησίας καὶ τῆς τῶν Ἀδιαβηνῶν χώρας,
part as-far-as Euphratesia and of-the of-the Adiabenians land
Ἀρμενία τε καὶ Συρία, Φοινίκη, Παλαιστίνη, Αἴγυπτός τε
Armenia both and Syria Phoenicia Palestine Egypt both
καὶ αὐτὴ ἡ μεγάλη καὶ θρυλλουμένη Βαβυλὼν ὑπόφοροι
and itself the great and much-talked-of Babylon tributary
ἦσαν Ῥωμαίοις· ἀφ᾽ οὗ δὲ ἡ μεγίστη βλακεία ἀνθρώποις
were to-Romans from which and the greatest sloth to-men
ἐπεγένετο, μᾶλλον δὲ ὥσπερ τις νόσος ἐνέσκηψεν,
came-upon rather and as a-certain disease fell-upon
οὐδὲν ἀγαθὸν τῇ βασιλείᾳ τῶν Ῥωμαίων ἐγεγόνει.
nothing good to-the empire of-the Romans had-happened

AGAPETUS THE DEACON

ΕΚΘΕΣΙΣ ΚΕΦΑΛΑΙΩΝ ΠΑΡΑΙΝΕΤΙΚΩΝ

Chapters of Advice

Agapetus addresses his emperor in short chapters of counsel. The emperor holds his scepter from God and must keep watch like a helmsman, know himself, boast of no ancestry, and repay God's gifts with pious deeds. Wealth flows away, but beneficence lasts. He should shun flatterers, keep an even mind, rule his own pleasures, and be the common benefactor of all: in him the ancients' king who philosophizes has come.

Τιμῆς ἁπάσης ὑπέρτερον ἔχων ἀξίωμα, βασιλεῦ, τίμα ὑπὲρ 1
than-honor all higher having dignity emperor honor above
ἅπαντας τὸν τούτου σε ἀξιώσαντα Θεὸν, ὅτι καὶ καθ'
all the(-one) of-this you having-deemed-worthy God because also after
ὁμοίωσιν τῆς ἐπουρανίου βασιλείας, ἔδωκέ σοι τὸ σκῆπτρον
likeness of-the heavenly kingdom he-gave to-you the scepter
τῆς ἐπιγείου δυναστείας, ἵνα τοὺς ἀνθρώπους διδάξῃς τὴν
of-the earthly dominion that the men you-may-teach the
τοῦ δικαίου φυλακὴν, καὶ τῶν κατ' αὐτοῦ λυσσώντων
of-the just guarding and of-the(-ones) against it raging
ἐκδιώξῃς τὴν ὑλακὴν, ὑπὸ τῶν αὐτοῦ βασιλευόμενος
you-may-drive-away the barking by the his being-ruled
νόμων, καὶ τῶν ὑπὸ σὲ βασιλεύων ἐννόμως.
laws and over-the(-ones) under you ruling lawfully
Ὡς κυβερνήτης ἀγρυπνεῖ διὰ παντὸς, ὁ τοῦ βασιλέως 2
as helmsman keeps-watch through all the of-the emperor
πολυόμματος νοῦς, διακατέχων ἀσφαλῶς τῆς εὐνομίας
many-eyed mind holding-fast securely of-the good-order
τοὺς οἴακας, καὶ ἀπωθούμενος ἰσχυρῶς τῆς ἀνομίας τοὺς
the tillers and thrusting-away strongly of-the lawlessness the
ῥύακας, ἵνα τὸ σκάφος τῆς παγκοσμίου πολιτείας μὴ
torrents that the vessel of-the universal commonwealth not
περιπίπτῃ κύμασιν ἀδικίας.
fall-into waves of-injustice

3 Θεῖον μάθημα καὶ πρῶτον οἱ ἄνθρωποι, τὸ γνῶναί
divine lesson and first we men the to-know
τινα ἑαυτὸν, διδασκόμεθα. Ὁ γὰρ ἑαυτὸν γνοὺς,
one himself are-taught the(-one) for himself having-known
γνώσεται Θεόν· Θεὸν δὲ ὁ γνοὺς, ὁμοιωθήσεται
will-know God God and the(-one) having-known will-be-made-like
Θεῷ· ὁμοιωθήσεται δὲ Θεῷ, ὁ ἄξιος γενόμενος Θεοῦ·
to-God will-be-made-like and to-God the(-one) worthy having-become of-God
ἄξιος δὲ γίνεται Θεοῦ, ὁ μηδὲν ἀνάξιον πράττων
worthy and becomes of-God the(-one) nothing unworthy doing
Θεοῦ, ἀλλὰ φρονῶν μὲν τὰ αὐτοῦ, λαλῶν δὲ
of-God but thinking indeed the(-things) his speaking and
ἃ φρονεῖ, ποιῶν δὲ ἃ λαλεῖ.
what(-things) he-thinks doing and what(-things) he-speaks

4 Ἐπὶ προγόνων εὐγενείᾳ μηδεὶς ἐναβρυνέσθω· πηλὸν γὰρ
on of-ancestors nobility let-no-one pride-himself clay for
ἔχουσι πάντες τοῦ γένους προπάτορα, καὶ οἱ ἐν πορφύρᾳ
have all of-the race forefather both the(-ones) in purple
καὶ βύσσῳ καυχώμενοι, καὶ οἱ ἐν πενίᾳ καὶ νόσῳ
and fine-linen boasting and the(-ones) in poverty and disease
τρυχόμενοι, καὶ οἱ διαδήματα περικείμενοι, καὶ οἱ διὰ
being-worn-out and the(-ones) diadems wearing and the(-ones) for
δόματα προκείμενοι. Μὴ τοίνυν εἰς πήλινον ἐγκαυχώμεθα
gifts lying-before(-the-door) not therefore in clayey let-us-boast
γένος, ἀλλ᾽ ἐπὶ χρηστότητι σεμνυνώμεθα τρόπων.
race but in goodness let-us-take-pride of-ways

5 Ἴσθι, ὦ εὐσεβείας θεότευκτον ἄγαλμα, ὅτι ὅσῳ
know O of-piety God-wrought image that by-how-much
μεγάλων ἠξιώθης παρὰ Θεοῦ δωρεῶν, τοσούτῳ
great you-were-deemed-worthy-of by God gifts by-so-much
μείζονος ἀμοιβῆς ὀφειλέτης ὑπάρχεις αὐτῷ. Οὐκοῦν
greater return debtor you-are to-him therefore

ἀπόδος τῷ εὐεργέτῃ τὸ χρέος τῆς εὐχαριστίας, τῷ
repay to-the benefactor the debt of-the thanksgiving to-the(-one)
λαμβάνοντι τὸ χρέος ὡς χάριν, καὶ τὴν χάριτος χάριν
receiving the debt as favor and the for-favor favor
ἀντιδιδόντι. Αὐτὸς γὰρ ἀεὶ καὶ χαρίτων ἄρχει, καὶ ὡς
giving-in-return he for always both of-favors begins and as
χρέος τὰς χάριτας ἀποδίδωσιν· εὐχαριστίαν δὲ ζητεῖ παρ᾽
debt the favors repays thanksgiving and he-seeks from
ἡμῶν, οὐ τὴν διὰ ῥημάτων ἀγαθῶν προφορὰν, ἀλλὰ
us not the through words good utterance but
τὴν διὰ πραγμάτων εὐσεβῶν προσφοράν.
the through deeds pious offering
Οὐδὲν οὕτως εὐδόκιμον ἐργάζεται ἄνθρωπον, ὡς δύνασθαι 6
nothing so esteemed makes man as to-be-able
μὲν ἃ βούλεται πράττειν, ἀεὶ δὲ φιλάνθρωπα
indeed what(-things) he-wishes to-do always and humane(-things)
καὶ βούλεσθαι καὶ πράττειν. Ἐπειδὴ τοίνυν ἐκ Θεοῦ σοι
both to-wish and to-do since therefore from God to-you
κεχάρισται δύναμις, ἧς ἐδεῖτο δι᾽ ἡμᾶς ἡ ἀγαθή σου
has-been-granted power which needed for us the good your
βούλησις, πάντα καὶ βούλου καὶ πρᾶττε, ὡς ἀρέσκει
will all(-things) both wish and do as pleases
τῷ ταύτην σοι δεδωκότι.
the(-one) this to-you having-given
Τῶν ἐπιγείων χρημάτων ὁ ἄστατος πλοῦτος τῶν ποταμίων 7
of-the earthly goods the unstable wealth of-the river
ῥευμάτων μιμεῖται τὸν δρόμον· πρὸς ὀλίγον μὲν ἐπιῤῥέων
streams imitates the course for little indeed flowing-in
τοῖς ἔχειν νομίζουσι· μετ᾽ ὀλίγον δὲ παραῤῥέων, εἰς
to-the(-ones) to-have thinking after little and flowing-past to
ἄλλους ἀπέρχεται. Μόνος δὲ τῆς εὐποιίας ὁ θησαυρὸς,
others goes-away alone and of-the beneficence the treasure

μόνιμός ἐστι τοῖς κεκτημένοις αὐτόν· τῶν γὰρ ἀγαθῶν
lasting is to-the(-ones) having-acquired it of-the for good
ἔργων αἱ χάριτες ἐπὶ τοὺς ποιοῦντας ἐπαναστρέφουσιν.
works the favors upon the(-ones) doing return

8 Ἀπρόσιτος μὲν ὑπάρχεις ἀνθρώποις διὰ τὸ ὕψος τῆς
inaccessible indeed you-are to-men because-of the height of-the
κάτω βασιλείας· εὐπρόσιτος δὲ γίνῃ τοῖς δεομένοις
below kingship accessible and you-become to-the(-ones) needing
διὰ τὸ κράτος τῆς ἄνω ἐξουσίας· καὶ ἀνοίγεις τὰ ὦτα
through the might of-the above authority and you-open the ears
τοῖς ὑπὸ πενίας πολιορκουμένοις, ἵνα εὕρῃς τὴν
to-the(-ones) by poverty being-besieged that you-may-find the
τοῦ Θεοῦ ἀκοὴν ἀνεῳγμένην. Οἷοι γὰρ ἂν τοῖς ἡμετέροις
— of-God hearing opened such for — to-the our
γενώμεθα συνδούλοις, τοιοῦτον περὶ ἡμᾶς εὑρήσομεν τὸν
we-may-become fellow-servants such toward us we-will-find the
Δεσπότην.
Master

9 Τὴν πολυμέριμνον τοῦ βασιλέως ψυχήν, κατόπτρου
the much-caring of-the emperor soul of-mirror
δίκην ἀποσμήχεσθαι χρὴ, ἵνα ταῖς θείαις αὐγαῖς ἀεὶ
like to-be-polished it-is-needful that by-the divine rays always
καταστράπτηται, καὶ τῶν πραγμάτων τὰς κρίσεις ἐκεῖθεν
it-may-be-illumined and of-the affairs the judgments thence
διδάσκηται. Οὐδὲν γὰρ οὕτω ποιεῖ τὰ δέοντα καθορᾷν,
it-may-be-taught nothing for so makes the needful(-things) to-discern
ὡς τὸ φυλάσσειν ἐκείνην διὰ παντὸς καθαράν.
as the to-keep it through all pure

10 Ὥσπερ ἐπὶ τῶν πλεόντων, ὅταν μὲν ὁ ναύτης
just-as in-the-case-of the(-ones) sailing when indeed the sailor
σφαλῇ, μικρὰν φέρει τοῖς συμπλέουσι βλάβην· ὅταν
errs small he-brings to-the(-ones) sailing-with harm when

δὲ αὐτὸς ὁ κυβερνήτης, παντὸς ἐργάζεται τοῦ πλοίου
and himself the helmsman of-whole he-works the ship
ἀπώλειαν, οὕτω καὶ ἐν ταῖς πόλεσιν, ἂν μέν τις
destruction so also in the cities if indeed someone
τῶν ἀρχομένων ἁμάρτῃ, οὐ τὸ κοινὸν τοσοῦτον, ὅσον
of-the(-ones) being-ruled sins not the common so-much as
ἑαυτὸν ἀδικεῖ· ἂν δὲ αὐτὸς ὁ ἄρχων, πάσης ἐργάζεται
himself he-wrongs if and himself the ruler of-all works
τῆς πολιτείας τὴν βλάβην. Ὡς οὖν μεγάλας ὑφέξων
the commonwealth the harm as then great going-to-render
εὐθύνας, εἴ τι παρίδοι τῶν δεόντων, μετὰ πολλῆς
accounts if anything he-should-overlook of-the needful(-things) with much
ἀκριβείας καὶ λεγέτω πάντα καὶ πραττέτω.
exactness both let-him-say all(-things) and let-him-do
Κύκλος τις τῶν ἀνθρωπίνων περιτρέχει πραγμάτων, 11
circle a-certain of-the human runs-around affairs
ἄλλοτε ἄλλως φέρων αὐτὰ καὶ περιφέρων· καὶ τούτοις
at-one-time otherwise carrying them and carrying-around and in-these
ἀνισότης ἐστὶ, τὸ μηδὲν τῶν παρόντων ἐν ταυτότητι μένειν.
unevenness is the nothing of-the present(-things) in sameness to-remain
Δεῖ οὖν σε, κράτιστε βασιλεῦ, ἐν τῇ τούτων ἀγχιστρόφῳ
it-is-needful then you most-mighty emperor in the of-these quick-turning
μεταβολῇ, ἀμετάβλητον ἔχειν τὸν εὐσεβῆ λογισμόν.
change unchanging to-have the pious reasoning
Ἀποστρέφου τῶν κολάκων τοὺς ἀπατηλοὺς λόγους, ὥσπερ 12
turn-away-from of-the flatterers the deceitful words just-as
τῶν κοράκων τοὺς ἁρπακτικοὺς τρόπους· οἱ μὲν γὰρ
of-the ravens the rapacious ways they indeed for
τοὺς τοῦ σώματος ἐξορύττουσιν ὀφθαλμούς· οἱ δὲ, τοὺς
the of-the body dig-out eyes they and the
τῆς ψυχῆς ἐξαμβλύνουσι λογισμοὺς, μὴ συγχωροῦντες
of-the soul blunt reasonings not allowing

ὁρᾷν τὴν τῶν πραγμάτων ἀλήθειαν. Ἢ γὰρ ἐπαινοῦσιν
to-see the of-the affairs truth either for they-praise
ἔσθ' ὅτε τὰ ψόγου ἄξια, ἢ ψέγουσι πολλάκις τὰ
it-is when the(-things) of-blame worthy or they-blame often the(-things)
ἐπαίνων κρείττονα· ἵνα δυοῖν θάτερον αὐτοῖς ἁμαρτάνηται,
than-praises better so-that of-two the-one by-them may-be-erred
ἢ τὸ κακὸν ἐπαινούμενον, ἢ τὸ καλὸν ὑβριζόμενον.
either the evil being-praised or the good being-insulted

13 Ἴσον εἶναι χρὴ πάντοτε τοῦ βασιλέως τὸ φρόνημα· τὸ
equal to-be it-is-needful always of-the emperor the mind the
γὰρ συμμεταβάλλεσθαι ταῖς τῶν πραγμάτων μεταβολαῖς,
for to-change-along with-the of-the affairs changes
διανοίας ἀβεβαίου τεκμήριον γίνεται· τὸ δὲ παγίως ἐν
of-thought unstable proof becomes the and firmly in
τοῖς καλοῖς ἐρηρεῖσθαι, ὡς τὸ εὐσεβὲς ὑμῶν ἐστήρικται
the good(-things) to-have-been-fixed as the pious your has-been-established
κράτος, καὶ μήτε πρὸς ἀλαζονείαν ὑπεραίρεσθαι, μήτε
might and neither toward boastfulness to-be-lifted-up nor
πρὸς ἀθυμίαν καταφέρεσθαι, βεβηκότων ἐστὶν ἀσφαλῶς,
toward despondency to-be-brought-down of-(men)-standing is securely
καὶ ἀκράδαντον ἐχόντων τὴν ψυχήν.
and unshaken having the soul

14 Εἴ τις κεκαθαρισμένον ἔχει τὸν λογισμὸν ἐκ τῆς
if someone purified has the reasoning from the
ἀνθρωπίνης ἀπάτης, καὶ βλέπει τὸ οὐτιδανὸν τῆς ἑαυτοῦ
human deceit and sees the worthlessness of-the his-own
φυσεως, τότε βραχὺ καὶ ὠκύμορον τῆς ἐνταῦθα ζωῆς, καὶ
nature then short and swift-fated of-the here life and
τὸν συνεζευγμένον τῇ σαρκὶ ῥύπον, εἰς τὴν τῆς ὑπερηφανίας
the yoked to-the flesh filth into the of-the arrogance
οὐκ ἐμπεσεῖται κρημνὸν, κἂν ἐν ἀξιώματι ὑπάρχῃ ὑψηλῷ.
not will-fall precipice even-if in dignity he-be high

Ὑπὲρ πάντα τῆς βασιλείας τὰ ἔνδοξα, τῆς εὐσεβείας 15
above all of-the kingship the glorious(-things) of-the piety
τὸ στέμμα τὸν βασιλέα κοσμεῖ· ὁ γὰρ πλοῦτος ἀπέρχεται,
the crown the emperor adorns the for wealth goes-away
καὶ ἡ δόξα μετέρχεται· τὸ δὲ κλέος τῆς ἐνθέου
and the glory passes-on the and fame of-the God-inspired
πολιτείας ἀθανάτοις αἰῶσι συμπαρεκτείνεται, καὶ λήθης
conduct with-immortal ages extends-alongside and of-forgetfulness
ἐπέκεινα τοὺς ἔχοντας ἵστησι.
beyond the(-ones) having(-it) sets
Σφόδρα μοι δοκεῖ ἀτοπώτατον εἶναι, ὅτι πλούσιοι καὶ 16
very to-me it-seems most-absurd to-be that rich and
πένητες ἄνθρωποι ἐξ ἀνομοίων πραγμάτων βλάβην
poor men from unlike causes harm
πάσχουσιν ὁμοίαν. Οἱ μὲν γὰρ ὑπὸ τοῦ κόρου
suffer like they indeed for by the surfeit
διαῤῥήγνυνται, οἱ δὲ ὑπὸ τοῦ λιμοῦ διαφθείρονται· καὶ οἱ
burst they and by the hunger are-destroyed and they
μὲν κατέχουσι τοῦ κόσμου τὰ πέρατα, οἱ δὲ οὐκ ἔχουσι
indeed hold of-the world the ends they and not have
ποῦ στῆσαι τὰ πέλματα. Ἵνα τοίνυν ἄμφω τῆς ὑγείας
where to-set the soles that therefore both of-the health
τύχωσιν, ἀφαιρέσει καὶ προσθέσει τούτους θεραπευτέον,
may-obtain by-removal and by-addition these one-must-treat
καὶ πρὸς ἰσότητα τὴν ἀνισότητα μετενεκτέον.
and toward equality the inequality one-must-transfer
Ἐφ' ἡμῖν ἀνεδείχθη τῆς εὐζωΐας ὁ χρόνος, ὃν προεῖπέ τις 17
upon us has-been-shown of-the good-life the time which foretold one
τῶν παλαιῶν ἔσεσθαι, ὅταν ἢ φιλόσοφοι βασιλεύσωσιν,
of-the ancients to-be whenever either philosophers should-reign
ἢ βασιλεῖς φιλοσοφήσωσι· καὶ γὰρ φιλοσοφοῦντες
or kings should-philosophize and for philosophizing

ἠξιώθητε βασιλείας, καὶ βασιλεύσαντες οὐκ ἀπέστητε
you-were-deemed-worthy of-kingship and having-reigned not you-departed
φιλοσοφίας. Εἰ γὰρ τὸ φιλεῖν σοφίαν ποιεῖ φιλοσοφίαν,
from-philosophy if for the to-love wisdom makes philosophy
ἀρχὴ δὲ σοφίας ὁ τοῦ Θεοῦ φόβος, ὃν ἐν τοῖς στέρνοις
beginning and of-wisdom the — of-God fear which in the breasts
ὑμῶν διαπαντὸς ἔχετε, εὔδηλον ὡς ἀληθὲς τὸ παρ᾽
your always you-have clear that true the(-thing) by
ἐμοῦ λεγόμενον.
me being-said

18 Βασιλέα σε κατὰ ἀλήθειαν ὁρίζομαι, ὡς βασιλεύειν καὶ
emperor you in truth I-define as to-reign and
κρατεῖν τῶν ἡδονῶν δυνάμενον, καὶ τὸν στέφανον τῆς
to-rule over-the pleasures being-able and the crown of-the
σωφροσύνης ἀναδησάμενον, καὶ πορφύραν τῆς δικαιοσύνης
temperance having-bound-on and purple of-the justice
ἀμφιασάμενον. Ἡ μὲν γὰρ ἄλλη ἐξουσία τὸν θάνατον
having-put-on the indeed for other authority the death
ἔχει διαδοχήν· ἡ δὲ τοιαύτη βασιλεία τὴν ἀθάνατον σώζει
has as-succession the and such kingship the immortal keeps
διαμονήν· καὶ ἡ μὲν ἐν τῷ αἰῶνι τούτῳ λύεται·
permanence and the(-one) indeed in the age this is-dissolved
ὁ δὲ τῆς αἰωνίου κολάσεως ῥύεται.
the(-one) and of-the eternal punishment rescues

19 Εἰ τὴν ἐκ πάντων βούλει καρποῦσθαι τιμὴν, γίνου τοῖς
if the from all you-wish to-reap honor become to-the
ἅπασιν εὐεργέτης κοινός· οὐδὲν γὰρ οὕτω πρὸς εὔνοιαν
all benefactor common nothing for so toward goodwill
ἐφέλκεται, ὡς εὐποιίας χάρις διδομένη τοῖς χρῄζουσιν.
draws as of-beneficence favor given to-the(-ones) needing
Ἡ γὰρ διὰ φόβον γινομένη θεραπεία, κατεσχηματισμένη
the for through fear happening service disguised

ἐστὶ θωπεία, πεπλασμένης τιμῆς ὀνόματι φενακίζουσα
is flattery of-feigned honor with-the-name deceiving
τοὺς αὐτῇ προσανέχοντας.
the(-ones) to-it attending
Σεπτὴ δικαίως ἐστὶν ἡ ἡμῶν βασιλεία ὅτι τοῖς πολεμίοις 20
venerable justly is the our kingship because to-the enemies
μὲν δεικνύει τὴν ἐξουσίαν, τοῖς ὑπηκόοις δὲ νέμει
indeed it-shows the authority to-the subjects and it-dispenses
φιλανθρωπίαν· καὶ νικῶσα ἐκείνους τῇ δυνάμει τῶν
humaneness and conquering those by-the power of-the
ὅπλων, τῇ ἀόπλῳ ἀγάπῃ τῶν οἰκείων ἡττᾶται· ὅσον
arms by-the unarmed love of-the own(-people) it-is-defeated as-much
γὰρ θηρίου καὶ προβάτου τὸ μέσον, τοσοῦτον ἀμφοτέρων
for of-beast and of-sheep the difference so-much of-both
ἡγεῖται τὸ διάφορον.
it-considers the distinction
Τῇ μὲν οὐσίᾳ τοῦ σώματος, ἴσος παντὶ ἀνθρώπῳ ὁ 21
in-the indeed substance of-the body equal to-every man the
βασιλεύς, τῇ ἐξουσίᾳ δὲ τοῦ ἀξιώματος ὅμοιός ἐστι
emperor in-the authority and of-the dignity like is
τῷ ἐπὶ πάντων Θεῷ· οὐκ ἔχει γὰρ ἐπὶ γῆς τὸν
— over all to-God not he-has for on earth the(-one)
αὐτοῦ ὑψηλότερον. Χρὴ τοίνυν αὐτὸν καὶ ὡς Θεὸν
than-him higher it-is-needful therefore him both as God
μὴ ὀργίζεσθαι, καὶ ὡς θνητὸν μὴ ἐπαίρεσθαι· εἰ εἰκόνι
not to-be-angry and as mortal not to-be-lifted-up if with-image
θεϊκῇ τετίμηται, ἀλλὰ καὶ εἰκόνι χοϊκῇ συμπέπλεκται·
godlike he-has-been-honored but also with-image earthy he-has-been-entwined
δι᾽ ἧς ἐκδιδάσκεται τὴν πρὸς πάντας ἰσότητα.
through which he-is-taught the toward all equality

22 Ἀποδέχου τοὺς τὰ χρηστὰ συμβουλεύειν ἐθέλοντας,
accept the(-ones) the good(-things) to-counsel wishing
ἀλλὰ μὴ τοὺς κολακεύειν ἑκάστοτε σπεύδοντας. Οἱ μὲν
but not the(-ones) to-flatter each-time hastening they indeed
γὰρ τὸ συμφέρον συνορῶσιν ἐν ἀληθείᾳ· οἱ δὲ πρὸς
for the advantageous perceive in truth they and toward
τὰ δοκοῦντα τοῖς κρατοῦσιν ἀφορῶσι, καὶ τῶν
the(-things) seeming to-the(-ones) ruling look and of-the
σωμάτων τὰς σκιὰς μιμούμενοι, τοῖς παρ᾽ αὐτῶν
bodies the shadows imitating with-the(-things) by them
λεγομένοις συνᾴδουσι.
being-said sing-along

23 Τοιοῦτος γίνου περὶ τοὺς σοὺς οἰκέτας, οἷον εὔχῃ σοι
such become toward the your household-servants as you-pray for-you
τὸν Δεσπότην γενέσθαι· ὡς γὰρ ἀκούομεν, ἀκουσθησόμεθα,
the Master to-become as for we-hear we-will-be-heard
καὶ ὡς ὁρῶμεν, ὁραθησόμεθα ὑπὸ τοῦ θείου καὶ
and as we-see we-will-be-seen by the divine and
παντεφόρου βλέμματος. Προεισενέγκωμεν οὖν τῷ ἐλέῳ
all-overseeing glance let-us-bring-forward then to-the mercy
τὸν ἔλεον, ἵνα τῷ ὁμοίῳ τὸ ὅμοιον ἀντιλάβωμεν.
the mercy that by-the like the like we-may-receive-in-return

24 Ὥσπερ τὰ ἀκριβῆ τῶν κατόπτρων τοιαύτας δείκνυσι τὰς
just-as the exact(-ones) of-the mirrors such show the
τῶν προσώπων ἐμφάσεις, οἷάπερ ἐστὶ τὰ πρωτότυπα,
of-the faces reflections as are the originals
φαιδρὰ μὲν τῶν φαιδρυνομένων, σκυθρωπὰ δὲ τῶν
bright indeed of-the(-ones) brightening sullen and of-the(-ones)
σκυθρωπαζόντων· οὕτω καὶ ἡ δικαία τοῦ Θεοῦ κρίσις
looking-sullen so also the just — of-God judgment
ταῖς ἡμετέραις πράξεσιν ἐξομοιοῦται. Οἷάπερ γὰρ ἂν ᾖ
to-the our deeds is-made-like such for — be

τὰ παρ᾽ ἡμῶν εἰργασμένα, τοιαῦτα ἡμῖν ἐκ τῶν
the(-things) by us wrought such to-us from the
ὁμοίων παρέχει.
like(-things) it-furnishes
Βουλεύου μὲν τὰ πρακτέα βραδέως, ἐκτέλει δὲ 25
deliberate indeed the(-things) to-be-done slowly carry-out and
τὰ κριθέντα σπουδαίως· ἐπεὶ λίαν ἐστὶ σφαλερὸν,
the(-things) decided zealously since very is perilous
τὸ ἐν τοῖς πράγμασιν ἀπερίσκεπτον. Εἰ γὰρ τὰ ἐξ
the in the affairs unconsidered if for the(-things) from
ἀβουλίας τις ἐννοήσει κακὰ, τότε γνώσεται καλῶς τῆς
ill-counsel anyone will-consider evils then he-will-know well of-the
εὐβουλίας τὰ χρήσιμα· ὡς καὶ τῆς ὑγείας τὴν χάριν,
good-counsel the useful(-things) as also of-the health the grace
μετὰ τὴν πεῖραν τῆς νόσου. Δεῖ τοίνυν, εὐφρονέστατε
after the trial of-the disease it-is-needful therefore most-prudent
βασιλεῦ, καὶ βουλῇ συνετωτέρᾳ, καὶ εὐχῇ συντονωτέρᾳ
emperor both with-counsel more-intelligent and with-prayer more-intense
ἐξερευνᾷν ἀκριβῶς τὰ συνοίσοντα τῷ κόσμῳ.
to-search-out exactly the(-things) going-to-benefit the world
Ἄριστα διοικήσεις τὴν ἀγαθήν σου βασιλείαν, εἰ πάντα 26
best you-will-administer the good your kingship if all(-things)
σπουδάζεις ἐφορᾷν, καὶ μηδὲν ἀνέχῃ παρορᾷν. Οὐ γὰρ
you-strive to-oversee and nothing you-endure to-overlook not for
μικρὸν ἐπὶ σοὶ, ὅπερ μικρὸν εἶναι δοκεῖ ἐν συγκρίσει
small with you which small to-be seems in comparison
τῶν σῶν· ἐπειδὴ καὶ ῥῆμα βασιλέως ψιλὸν μεγάλην ἔχει
of-the yours since also word of-emperor bare great has
παρὰ πᾶσιν ἰσχύν.
with all strength

27 Σαυτῷ τὴν τοῦ φυλάττειν τοὺς νόμους ἐπίθες ἀνάγκην,
on-yourself the of-the to-keep the laws impose necessity
ὡς μὴ ἔχων ἐπὶ γῆς τὸν δυνάμενον ἀναγκάζειν· οὕτω
as not having on earth the(-one) being-able to-compel thus
γὰρ καὶ τῶν νόμων ἐπιδείξεις τὸ σέβας, αὐτὸς πρὸ τῶν
for also of-the laws you-will-show the reverence yourself before the
ἄλλων τούτους αἰδούμενος καὶ τοῖς ὑπηκόοις φανήσεται
others them respecting and to-the subjects will-appear
τὸ παρανομεῖν οὐκ ἀκίνδυνον.
the to-transgress not without-danger

28 Ἴσον τῷ πλημμελεῖν, τὸ μὴ κωλύειν τοὺς πλημμελοῦντας
equal to-the to-err the not to-hinder the(-ones) erring
λογίζου. Κἂν γάρ τις πολιτεύηται μὲν ἐνθέσμως,
reckon even-if for someone lives indeed lawfully
ἀνέχηται δὲ τῶν βιούντων ἀθέσμως, συνεργὸς τῶν
tolerates and the(-ones) living lawlessly fellow-worker of-the
κακῶν παρὰ Θεῷ κρίνεται· εἰ δὲ βούλει διττῶς εὐδοκιμεῖν,
evils with God is-judged if and you-wish doubly to-be-esteemed
καὶ τοὺς τὰ κάλλιστα ποιοῦντας προτίμα, καὶ τοῖς
both the(-ones) the finest(-things) doing prefer and to-the(-ones)
τὰ χείριστα δρῶσιν ἐπιτίμα.
the worst(-things) doing rebuke

29 Λίαν συμφέρειν ὑπολαμβάνω, τὸ φεύγειν τὰς τῶν κακῶν
very to-be-advantageous I-suppose the to-flee the of-the evil(-men)
συνδιαιτήσεις· τὸν γὰρ συνόντα πάντοτε ἀνθρώποις
companionships the(-one) for being-with always men
πονηροῖς, ἢ παθεῖν ἢ μαθεῖν ἀνάγκη τι πονηρόν·
wicked either to-suffer or to-learn necessity something wicked
ὁ δὲ τοῖς ἀγαθοῖς συνδιάγων, ἢ μίμησιν τῶν
the(-one) and with-the good(-men) living-with either imitation of-the
καλῶν ἐκδιδάσκεται, ἢ μείωσιν τῶν κακῶν ἐκπαιδεύεται.
good(-things) is-taught or lessening of-the evil(-things) is-schooled-in

Ἐγκόσμιον ὑπὸ Θεοῦ πιστευθεὶς βασιλείαν, μηδενὶ 30
worldly by God having-been-entrusted-with kingship no
χρῶ τῶν πονηρῶν πρὸς τὰς τῶν πραγμάτων διοικήσεις.
use of-the wicked(-men) for the of-the affairs administrations
Ὧν γὰρ ἂν ἐκεῖνοι κακῶς διαπράξωνται, λόγον ὑφέξει
what(-things) for — those badly may-accomplish account will-render
Θεῷ ὁ τὴν ἰσχὺν αὐτοῖς δεδωκώς. Μετὰ πολλῆς οὖν
to-God the(-one) the strength to-them having-given with much then
ἐξετάσεως αἱ τῶν ἀρχόντων προβολαὶ γινέσθωσαν.
examination the of-the rulers appointments let-be-made
Ἴσον νομίζω κακὸν, καὶ τῶν ἐχθρῶν θυμοῦσθαι ταῖς 31
equal I-consider evil both of-the enemies to-be-angered at-the
κακουργίαις, καὶ τῶν φίλων θέλγεσθαι ταῖς κολακείαις.
villainies and of-the friends to-be-charmed by-the flatteries
Δεῖ γὰρ πρὸς ἑκατέρους γενναίως ἀνθίστασθαι, καὶ
it-is-needful for against both nobly to-resist and
τοῦ πρέποντος μηδαμῶς ἀφίστασθαι, μήτε τὴν ἀλόγιστον
from-the fitting in-no-way to-depart neither the senseless
ἐκείνων δυσμένειαν ἀμυνόμενον, μήτε τὴν ἐπίπλαστον
of-those hostility repelling nor the feigned
τούτων εὐμένειαν ἀμειβόμενον.
of-these goodwill requiting
Ἡγοῦ τούτους εἶναι φίλους ἀληθεστάτους, μὴ τοὺς 32
consider these to-be friends truest not the(-ones)
ἐπαινοῦντας ἅπαντα τὰ παρὰ σοῦ λεγόμενα, ἀλλὰ
praising all the(-things) by you being-said but
τοὺς κρίσει δικαίᾳ πάντα πράττειν σπουδάζοντας, καὶ
the(-ones) by-judgment just all(-things) to-do striving and
συνηδομένους μὲν ἐπὶ τοῖς χρηστοτέροις, ἐπιστυγνάζοντας
rejoicing-with indeed at the better(-things) frowning

δὲ ἐπὶ τοῖς ἐναντίοις. Οὗτοι γὰρ ὄντως ἀψευδεστάτης
and at the contrary(-things) these for truly of-most-unfeigned
φιλίας δεικνύουσι τεκμήριον.
friendship show proof

33 Μὴ μεταβαλλέτω σοι τὴν μεγαλόφρονα γνώμην τῆς
not let-change for-you the high-minded purpose of-the
ἐπιγείου ταύτης δυναστείας ὁ ὄγκος, ἀλλ' ὡς ἐπίκηρον
earthly this dominion the bulk but as perishable
διέπων ἀρχὴν, ἄτρεπτον ἔχε τὸν νοῦν ἐν πράγμασι
administering rule unchanging have the mind in affairs
τρεπτοῖς, μήτε ἐν ταῖς εὐθυμίαις ἐξυψούμενος, μήτε ἐν
changeable neither in the good-spirits being-exalted nor in
ταῖς ἀθυμίαις ταπεινούμενος.
the despondencies being-humbled

34 Ὥσπερ χρυσὸς ἄλλοτε ἄλλως ὑπὸ τῆς τέχνης
just-as gold at-one-time otherwise by the art
μετατυπούμενος, καὶ πρὸς διάφορα κοσμίων εἴδη
being-reshaped and into various of-ornaments forms
μεταποιούμενος, ὅπερ ἐστὶ διαμένει, καὶ τροπὴν οὐχ
being-remade what it-is remains and change not
ὑπομένει· οὕτω καὶ αὐτὸς, εὐκλεέστατε βασιλεῦ, ἄλλην
undergoes so also you-yourself most-glorious emperor one
ἐξ ἄλλης ἀμείβων ἀρχὴν, φθάσας δὲ καὶ αὐτὴν τὴν
after another exchanging office having-attained and also itself the
ἀνωτάτω τιμὴν, ὁ αὐτὸς διαμένεις, οὐκ ἐν τοῖς αὐτοῖς
highest honor the same you-remain not in the same
πράγμασιν, ἀναλλοίωτον ἔχων ἐν τῷ καλῷ τὸ φρόνημα.
affairs unaltered having in the good the mind

35 Νόμιζε τότε βασιλεύειν ἀσφαλῶς, ὅταν ἑκόντων ἀνάσσῃς
consider then to-reign securely when willing you-rule
τῶν ἀνθρώπων. Τὸ γὰρ ἀκουσίως ὑποταττόμενον,
over-the men the(-thing) for unwillingly being-subjected

στασιάζει καιροῦ λαβόμενον· τὸ δὲ τοῖς θεσμοῖς τῆς
revolts opportunity having-seized the(-thing) and by-the bonds of-the
εὐνοίας κρατούμενον, βεβαίαν ἔχει πρὸς τὸ κρατοῦν
goodwill being-ruled firm has toward the(-one) ruling
τὴν εὐπείθειαν.
the obedience

Ἵνα τὸ κράτος τῆς βασιλείας ποιήσῃς ἀοίδιμον, ὅσην 36
that the might of-the kingship you-may-make renowned as-much
ἔχεις κατὰ τῶν ὑπηκόων ἁμαρτανόντων ὀργὴν, τοσαύτην
you-have against the subjects sinning anger so-much
ἔχειν καὶ κατὰ σαυτοῦ πλημμελοῦντος ἀξίου· οὐδεὶς γὰρ
to-have also against yourself erring deem-fit no-one for
ἰσχύει τὸν ἐν ἐξουσίᾳ τηλικαύτῃ παιδεύειν, εἰ μὴ λογισμὸς
is-strong the(-one) in authority so-great to-chasten if not reasoning
οἰκεῖος ἐξ αὐτοῦ τοῦ πλημμελοῦντος κινούμενος.
own from himself the(-one) erring moved

II · MERCY AND RULE

The emperor imitates God most by mercy, rewards those who serve him well, and treats friend and enemy alike; judges must hear cases with care. Beneficence is a wealth that grows by spending, and those who receive his favors make God his debtor. He weighs his commands, is slow to anger, sees through flatterers, and walls his kingdom with alms and prayers. Death spares no dignity, so he should store his treasure in heaven and climb toward the kingdom above.

Ὁ μεγάλης ἐξουσίας ἐπιλαβόμενος, τὸν δοτῆρα τῆς 37
the(-one) great authority having-laid-hold-of the giver of-the
ἐξουσίας μιμείσθω κατὰ δύναμιν· εἰ γάρ πως τὴν
authority let-him-imitate according-to power if for in-some-way the
εἰκόνα φέρει τοῦ ἐπὶ πάντων Θεοῦ, καὶ δι᾽ αὐτοῦ
image he-bears — over all of-God and through him

κατέχει τὴν ἐπὶ πάντων ἀρχὴν, ἐν τούτῳ δὴ μάλιστα
holds the over all rule in this indeed most
τὸν Θεὸν μιμήσεται, ἐν τῷ μηδὲν ἡγεῖσθαι τοῦ ἐλεεῖν
— God he-will-imitate in the nothing to-consider than-the to-show-mercy
προτιμότερον.
more-precious

38 Ὑπὲρ χρυσίον καὶ λίθον τίμιον τῆς εὐποιίας τὸν πλοῦτον
above gold and stone precious of-the beneficence the wealth
ἑαυτοῖς θησαυρίσωμεν· τὸν καὶ ὧδε κατευφραίνοντα τῇ
for-ourselves let-us-treasure-up the(-one) both here gladdening by-the
ἐλπίδι τῆς μελλούσης ἀπολαύσεως, κἀκεῖ καταγλυκαίνοντα
hope of-the future enjoyment and-there sweetening
τῇ πείρᾳ τῆς ἐλπισθείσης μακαριότητος· τὰ δὲ
by-the experience of-the hoped-for blessedness the(-things) and
νῦν περὶ ἡμᾶς ὡς οὐδὲν πρὸς ἡμᾶς, μὴ τερπέτω ἡμᾶς.
now around us as nothing toward us not let-delight us

39 Σπούδαζε λαμπροτέραις ἀμείβεσθαι δωρεαῖς τοὺς μετ᾽
strive with-more-splendid to-requite gifts the(-ones) with
εὐνοίας ποιοῦντας τὰ παρὰ σοῦ προσταττόμενα·
goodwill doing the(-things) by you being-ordered
τούτῳ γὰρ τῷ τρόπῳ καὶ τῶν ἀγαθῶν ἐπαυξήσεις τὴν
in-this for the way both of-the good(-men) you-will-increase the
προθυμίαν, καὶ τοὺς πονηροὺς διδάξεις μεταμαθεῖν τὴν
eagerness and the wicked(-men) you-will-teach to-unlearn the
κακίαν· τὸ γὰρ τῶν αὐτῶν ἀξιοῦσθαι τοὺς μὴ
vice the for the same(-things) to-be-deemed-worthy-of the(-ones) not
τὰ αὐτὰ ποιοῦντας, ἄγαν ἐστὶν ἀθέμιτον.
the same(-things) doing very is unlawful

40 Τιμιώτατον πάντων ἐστὶν ἡ βασιλεία· τότε δὲ μάλιστα
most-precious of-all is the kingship then and most
τοιοῦτόν ἐστιν, ὅταν ὁ τοῦτο περικείμενος τὸ κράτος,
such it-is when the(-one) this wearing the might

μὴ πρὸς αὐθάδειαν ῥέπῃ, ἀλλὰ πρὸς ἐπιείκειαν βλέπῃ·
not toward arrogance inclines but toward clemency looks
τὸ μὲν ἀπάνθρωπον, ὡς θηριῶδες ἀποστρεφόμενος, τὸ
the indeed inhuman as beastly turning-away-from the
δὲ φιλάνθρωπον, ὡς θεοείκελον ἐνδεικνύμενος.
and humane as godlike displaying
Ἴσως πρός τε φίλους καὶ ἐχθροὺς ποιοῦ τὰς κρίσεις, 41
equally toward both friends and enemies make the judgments
μήτε τοῖς εὐναοῦσι χαριζόμενος διὰ τὴν εὔνοιαν, μήτε
neither to-the well-disposed favoring because-of the goodwill nor
τοῖς δυσμενέσιν ἀνθιστάμενος δι᾽ ἀπέχθειαν· ἐπειδὴ
to-the hostile opposing because-of hatred since
τῆς αὐτῆς ἐστιν ἀτοπίας, καὶ δικαιοῦν τὸν ἄδικον, εἰ
of-the same is absurdity both to-justify the unjust(-man) if
καὶ φίλος ὑπάρχει, καὶ ἀδικεῖν τὸν δίκαιον, εἰ καὶ ἐχθρὸς
even friend he-is and to-wrong the just(-man) if even enemy
τυγχάνει· τὸ γὰρ κακὸν ἐν ἀμφοτέροις ὅμοιον, κἂν ἐν
he-happens-to-be the for evil in both like even-if in
τοῖς ἐναντίοις εὑρίσκηται.
the opposites it-is-found
Νουνεχῶς ἀκροᾶσθαι δεῖ τοὺς τῶν πραγμάτων κριτάς· 42
attentively to-hear it-is-needful the of-the affairs judges
δυσθήρατος γάρ ἐστιν ἡ τοῦ δικαίου εὕρεσις, ῥᾳδίως
hard-to-catch for is the of-the just finding easily
ἐκφεύγουσα τοὺς μὴ λίαν προσέχοντας. Ἂν δὲ καὶ τὴν
escaping the(-ones) not very attending if and also the
τῶν λεγόντων ἀφέντες δεινότητα, καὶ τὴν τῶν
of-the(-ones) speaking having-let-go cleverness and the of-the(-things)
λεγομένων παρέντες πιθανότητα, εἰς τὸ βάθος τῶν
being-said having-passed-over persuasiveness into the depth of-the
νοημάτων ἑαυτοὺς ἐμβάλλωσιν, οὕτως ἀνιμήσονται τὸ
thoughts themselves throw thus they-will-draw-up the(-thing)

παρ᾽ αὐτῶν ζητούμενον, καὶ διπλῆν ἁμαρτίαν ἐκφεύξονται,
by them being-sought and double sin they-will-escape
μήτε αὐτοὶ τὸ καλὸν προδιδόντες, μήτε ἄλλοις τοῦτο
neither themselves the good betraying nor others this
δρᾷν συγχωροῦντες.
to-do allowing

43 Ἰσάριθμα τοῖς ἄστροις ἂν κτήσῃ τὰ κατορθώματα,
equal-in-number to-the stars if you-acquire the achievements
οὐδέποτε νικήσεις τὴν τοῦ Θεοῦ ἀγαθότητα· ὅσα
never you-will-conquer the — of-God goodness as-many-as
γὰρ ἄν τις προσενέγκῃ Θεῷ ἐκ τῶν αὐτοῦ, τὰ
for — anyone offers to-God from the his-own the(-things)
αὐτοῦ προσφέρει αὐτῷ· καὶ ὡς οὐκ ἔστιν ὑπερβῆναι τὴν
his-own he-offers to-him and as not it-is-possible to-overpass the
ἰδίαν ἐν τῷ ἡλίῳ σκιὰν, προλαμβάνουσαν ἀεὶ καὶ τὸν
own in the sun shadow going-before always even the(-one)
λίαν ἐπειγόμενον· οὕτως οὐδὲ τὴν ἀνυπέρβλητον τοῦ
very hastening so not-even the unsurpassable —
Θεοῦ χρηστότητα ταῖς εὐποιίαις ὑπερβήσονται ἄνθρωποι.
of-God kindness by-the beneficences will-surpass men

44 Ἀδαπάνητός ἐστι τῆς εὐποιίας ὁ πλοῦτος· ἐν τῷ διδόναι
unspendable is of-the beneficence the wealth in the to-give
γὰρ λαμβάνεται, καὶ ἐν τῷ σκορπίζειν συνάγεται. Τοῦτον
for it-is-received and in the to-scatter it-is-gathered this
ἔχων ἐν τῇ ψυχῇ σου, πλουσιόδωρε βασιλεῦ, δίδου πᾶσι
having in the soul your rich-in-gifts emperor give to-all
δαψιλῶς τοῖς αἰτοῦσι παρὰ σοῦ· ἀπειροπλασίας γὰρ
abundantly to-the(-ones) asking from you infinitely-many-fold for
ἕξεις τὰς ὑπὲρ τούτων ἀμοιβὰς, ὅταν ἔλθῃ ὁ καιρὸς
you-will-have the for these returns when comes the time
τῆς τῶν ἔργων ἀντιδόσεως.
of-the of-the works requital

Νεύματι Θεοῦ τὴν βασιλείαν λαβὼν, μίμησαι αὐτὸν 45
by-nod of-God the kingship having-received imitate him
δι᾽ ἔργων ἀγαθῶν· ὅτι τῶν εὖ ποιεῖν δυναμένων
through works good because of-the(-ones) well to-do able
ἐγένου, ἀλλ᾽ οὐ τῶν εὖ παθεῖν δεομένων. Τὸ γὰρ
you-became but not of-the(-ones) well to-suffer needing the for
ἕτοιμον τῆς τῶν χρημάτων δαψιλείας ἀνεμπόδιστόν ἐστι
readiness of-the of-the goods abundance unhindered is
πρὸς τὰς τῶν πενήτων εὐποιίας.
toward the of-the poor beneficences
Ὥσπερ ὀφθαλμὸς ἐμπέφυκε σώματι, οὕτω βασιλεὺς τῷ 46
just-as eye is-implanted in-body so emperor in-the
κόσμῳ ἐνήρμοσται, ὑπὸ τοῦ Θεοῦ δεδομένος εἰς συνεργίαν
world is-fitted by — God given for cooperation
τῶν συμφερόντων. Χρὴ οὖν αὐτὸν, ὡς οἰκείων μελῶν,
of-the advantageous(-things) it-is-needful then him as own limbs
οὕτω πάντων ἀνθρώπων προνοεῖν, ἵνα προκόπτωσιν ἐν
so all men to-provide-for that they-may-advance in
καλοῖς, καὶ μὴ προσκόπτωσιν ἐν κακοῖς.
good(-things) and not stumble in evil(-things)
Ἀσφαλεστάτην ἡγοῦ τῆς σωτηρίας σου φυλακὴν, τὸ 47
safest consider of-the safety your guard the
μηδέποτέ τινα τῶν ὑπηκόων ἀδικεῖν· ὁ γάρ τινα
never anyone of-the subjects to-wrong the(-one) for anyone
μὴ ἀδικῶν, οὐχ ὑφορᾶταί τινα· εἰ δὲ τὸ μὴ ἀδικεῖν
not wronging not suspects anyone if and the not to-wrong
ἀσφάλειαν προξενεῖ, τὸ εὐεργετεῖν πολλῷ πλέον. Τὸ
safety procures the to-benefit much more the
ἀσφαλὲς γὰρ δίδωσι, καὶ τὸ προσφιλὲς οὐ προδίδωσι.
safety for gives and the endearing not betrays

48 Γίνου τοῖς ὑπηκόοις, εὐσεβέστατε βασιλεῦ, καὶ φοβερὸς
become to-the subjects most-pious emperor both fearsome
διὰ τὴν ὑπεροχὴν τῆς ἐξουσίας, καὶ ποθεινὸς διὰ
because-of the eminence of-the authority and longed-for because-of
τὴν παροχὴν τῆς εὐποιίας· μήτε τοῦ φόβου καταφρονῶν
the bestowal of-the beneficence neither the fear despising
διὰ τὸν πόθον, μήτε τοῦ πόθου παραμελῶν διὰ
because-of the longing nor the longing neglecting because-of
τὸν φόβον· ἀλλὰ τὸ ἥμερον ἔχων ἀκαταφρόνητον, καὶ
the fear but the gentle having not-to-be-despised and
τὸ εὐκαταφρόνητον ἔχων ἀνήμερον.
the despicable having ungentle

49 Ἃ τοῖς ὑπηκόοις νομοθετεῖς διὰ τῶν λόγων,
what(-things) to-the subjects you-legislate through the words
ταῦτα προλαβὼν ὑπέδειξας διὰ τῶν ἔργων· ἵνα τοῖς
these having-anticipated you-showed through the deeds that with-the
λόγοις οἷς πείθεις, καὶ χρηστὸς συναγωνίζηται βίος.
words with-which you-persuade also good may-contend-alongside life
Οὕτω γὰρ εὐδόκιμον ἀποφανῇ σου τὸ κράτος, καὶ λέγων
thus for esteemed you-will-show your the might both speaking
πρακτικῶς, καὶ πράττων λογικῶς.
practically and acting rationally

50 Πλέον ἀγάπα, βασιλεῦ γαληνότατε, τοὺς λαμβάνειν
more love emperor most-serene the(-ones) to-receive
παρὰ σοῦ χάριτας ἱκετεύοντας, ἢπερ τοὺς σπουδάζοντας
from you favors entreating than the(-ones) striving
δωρεάς σοι προσφέρειν. Τοῖς μὲν γὰρ ὀφειλέτης
gifts to-you to-bring to-the(-ones) indeed for debtor
ἀμοιβῆς καθίστασαι· οἱ δέ σοι τὸν Θεὸν ὀφειλέτην
of-return you-are-made the(-ones) and for-you — God debtor
ποιοῦσι, τὸν οἰκειούμενον τὰ εἰς αὐτοὺς γινόμενα,
make the(-one) appropriating the(-things) to them happening

καὶ ἀμειβόμενον ἀγαθαῖς ἀντιδόσεσι τὸν φιλόθεον, καὶ
and requiting with-good repayments the God-loving and
φιλάνθρωπόν σου σκοπόν.
humane your aim
Ἡλίου μὲν ἔργον ἐστὶ, τὸ καταλάμπειν ταῖς ἀκτῖσι τὴν 51
of-sun indeed work is the to-illumine with-the rays the
κτίσιν· ἄνακτος δὲ ἀρετὴ, τὸ ἐλεεῖν τοῖς δεομένοις.
creation of-sovereign and virtue the to-show-mercy to-the(-ones) needing
Κἀκείνου δὲ φανερώτερος, ὁ εὐσεβὴς βασιλεύς· ὁ
and-than-that and more-conspicuous the pious emperor the(-one)
μὲν γὰρ ὑποχωρεῖ τῇ διαδοχῇ τῆς νυκτός· ὁ
indeed for withdraws before-the succession of-the night the(-other)
δὲ οὐ παραχωρεῖ τῇ συναρπαγῇ τῶν κακῶν, ἀλλὰ τῷ
and not yields to-the plundering of-the evils but by-the
φωτὶ τῆς ἀληθείας ἐξελέγχει τὰ κρυπτὰ τῆς ἀδικίας.
light of-the truth exposes the hidden(-things) of-the injustice
Τοὺς μὲν πρὸ σοῦ βασιλεῖς ἡ ἀρχὴ κατεκόσμησε· σὺ 52
the indeed before you emperors the rule adorned you
δὲ ταύτην, κράτιστε, φαιδροτέραν ἐποίησας, ἡμερότητι
and it most-mighty brighter made with-gentleness
κιρνῶν τῆς ἐξουσίας τὸν ὄγκον, καὶ χρηστότητι νικῶν
tempering of-the authority the weight and with-kindness conquering
τῶν προσιόντων σοι τὸν φόβον. Ὅθεν τῷ λιμένι
of-the(-ones) approaching you the fear whence to-the harbor
τῆς σῆς γαληνότητος πάντες προσορμῶσιν οἱ ἐλέους
of-the your serenity all put-in the(-ones) mercy
δεόμενοι, καὶ τῶν κυμάτων τῆς πενίας ἀπαλλαττόμενοι,
needing and of-the waves of-the poverty being-freed
εὐχαριστηρίους ὕμνους σοι ἀναπέμπουσιν.
thankful hymns to-you send-up

53 Ὅσον τῇ δυναστείᾳ πάντων ὑπερανέχεις, τοσοῦτον
as-much-as in-the dominion all you-surpass so-much
καὶ τοῖς ἔργοις ὑπερλάμπειν ἀγωνίζου· ἀναλογοῦσαν
also in-the works to-outshine strive proportionate
γὰρ τῷ μεγέθει τῆς δυνάμεως τὴν ἐργασίαν τῶν
for to-the greatness of-the power the working of-the
καλῶν ἀπαιτεῖσθαι προσδόκησον. Ἵνα τοίνυν παρὰ Θεοῦ
good(-things) to-be-demanded expect that therefore by God
ἀνακηρυχθῇς, μετὰ τοῦ στεφάνου τῆς ἀηττήτου βασιλείας,
you-may-be-proclaimed with the crown of-the unconquered kingship
κτῆσαι καὶ τὸ στέμμα τῆς τῶν πενήτων εὐποιίας.
acquire also the wreath of-the of-the poor beneficence
54 Σκέπτου πρὶν ἐπιτάττειν ἃ θέλεις, ἵνα προστάττῃς
consider before to-command what(-things) you-wish that you-may-order
ἐμφρόνως ἃ θέμις· εὐόλιθον γὰρ τὸ τῆς γλώττης
prudently what(-things) is-right slippery for the of-the tongue
ὄργανον, καὶ μέγιστον παρέχει τοῖς ἀμελοῦσι κίνδυνον.
instrument and greatest offers to-the(-ones) neglecting danger
Εἰ δὲ τὸν εὐσεβῆ λογισμὸν ὡς μουσικὴν ἐπιστήσεις αὐτῷ,
if and the pious reasoning as music-master you-will-set-over it
τὸ παναρμόνιον τῆς ἀρετῆς ἀνακρούσεται μέλος.
the all-harmonious of-the virtue it-will-strike-up song
55 Ὀξὺν μὲν εἶναι χρὴ περὶ πάντα τὸν ἄνακτα, καὶ
sharp indeed to-be it-is-needful about all(-things) the sovereign and
μάλιστα περὶ τὰς κρίσεις τῶν δυσχερῶν πραγμάτων,
most about the judgments of-the difficult affairs
βραδὺν δὲ λίαν εἰς ὀργὴν ἐπιδείκνυσθαι. Ἐπειδὴ καὶ τὸ
slow and very to anger to-show-oneself since also the
πάντη ἀόργητον εὐκαταφρόνητον, καὶ θυμούσθω μετρίως,
wholly angerless despicable both let-him-be-angry moderately
καὶ μὴ θυμούσθω· τὸ μὲν, ἵνα τῶν φαύλων τὰς ὁρμὰς
and not let-him-be-angry the(-one) indeed that of-the base(-men) the impulses

ἀναστέλλῃ· τὸ δὲ, ἵνα τὰς ἀφορμὰς τῶν χρηστῶν
he-may-check the(-other) and that the occasions of-the good(-men)
ἀνιχνεύῃ.
he-may-track-out
Ἐν τῷ ἀκριβεῖ τῆς καρδίας σου βουλευτηρίῳ, ἐπιμελῶς 56
in the exact of-the heart your council-chamber carefully
κατανόει τῶν συνόντων σοι τοὺς τρόπους, ἵνα
observe of-the(-ones) being-with you the ways that
γινώσκῃς ἀκριβῶς καὶ τοὺς ἐν ἀγάπῃ θεραπεύοντας, καὶ
you-may-know exactly both the(-ones) in love serving and
τοὺς ἐν ἀπάτῃ κολακεύοντας· πολλοὶ γὰρ εὐνοεῖν
the(-ones) in deceit flattering many for to-be-well-disposed
ὑποκρινόμενοι, μεγάλα τοὺς πιστεύοντας καταβλάπτουσι.
pretending greatly the(-ones) trusting harm
Λόγον ἀκούσας ὠφελῆσαι δυνάμενον, μὴ μόνον ἀκοῇ 57
word having-heard to-profit able not only by-hearing
τοῦτον, ἀλλὰ καὶ πράξει διαδέχου· οὕτω γὰρ τὸ τοῦ
it but also by-deed receive thus for the of-the
βασιλέως ἀγλαΐζεται κράτος, ὅταν ἢ παρ' ἑαυτοῦ τὰ
emperor is-made-glorious might when either by himself the
δέοντα συνορᾷ, ἢ παρ' ἄλλου εὑρεθέντα μηδαμῶς παρορᾷ,
needful(-things) he-perceives or by another found in-no-way overlooks
ἀλλὰ μανθάνει μὲν ἀνεπαισχύντως, ἐπιτελεῖ δὲ ἀνυπερθέτως.
but learns indeed unashamedly accomplishes and without-delay
Ἀκρόπολις μὲν ἀπορθήτοις τείχεσιν ἠσφαλισμένη 58
citadel indeed with-unsackable walls secured
καταφρονεῖ τῶν πολιορκούντων αὐτὴν πολεμίων· ἡ
despises the besieging it enemies the
εὐσεβὴς δὲ βασιλεία ὑμῶν ἐλεημοσύναις τετειχισμένη, καὶ
pious and kingship your with-almsgivings walled and

προσευχαῖς περιπυργουμένη, ἀήττητος γίνεται τοῖς τῶν
with-prayers towered-about unconquerable becomes to-the of-the
ἐχθρῶν βέλεσιν, ἀοίδιμα κατ᾽ αὐτῶν ἐγείρουσα τρόπαια.
enemies missiles renowned against them raising trophies

59 Χρῆσαι δεόντως τῇ κάτω βασιλείᾳ, ἵνα κλίμαξ σοι γένηται
use fittingly the below kingship that ladder for-you it-may-become
τῆς ἄνω εὐδοξίας· οἱ γὰρ ταύτην καλῶς διοικοῦντες,
of-the above glory the(-ones) for this well administering
μετὰ ταύτης κἀκείνης ἀξιοῦνται. Ταύτην δὲ διοικοῦσι
with this also-that are-deemed-worthy-of this and administer
καλῶς, οἱ πατρικὸν τοῖς ἀρχομένοις ἐπιδεικνύοντες
well the(-ones) paternal to-the(-ones) being-ruled showing
πόθον, καὶ ἀρχικὸν παρ᾽ αὐτῶν ἀντιλαμβάνοντες φόβον·
longing and ruler's from them receiving-in-return fear
ἀπειλαῖς μὲν τὰ πταίσματα προαναστέλλοντες, τιμωρίαις
with-threats indeed the stumbles checking-beforehand with-punishments
δὲ πεῖραν αὐτοῖς οὐ προσάγοντες.
and trial to-them not bringing

60 Ἱμάτιον ἀπαλαίωτόν ἐστι τὸ τῆς εὐποιίας περιβόλαιον, καὶ
garment not-growing-old is the of-the beneficence covering and
ἀδιάφθορος στολὴ ἡ πρὸς τοὺς πένητας στοργή. Δεῖ οὖν
incorruptible robe the toward the poor affection it-is-needful then
τὸν βουλόμενον εὐσεβῶς βασιλεύειν, τοιούτοις ἐνδύμασι
the(-one) wishing piously to-reign with-such garments
τὴν ψυχὴν καλλωπίζειν· φιλοπτωχίας γὰρ ἠμφιεσμένος
the soul to-adorn of-love-of-the-poor for having-put-on
πορφύραν, καὶ οὐρανίου βασιλείας καταξιοῦται.
purple also of-heavenly kingdom he-is-deemed-worthy

61 Σκῆπτρον βασιλείας παρὰ Θεοῦ δεξάμενος, σκέπτου πῶς
scepter of-kingship from God having-received consider how
ἀρέσεις τῷ ταύτην σοι δεδωκότι· καὶ ὡς πάντων
you-will-please the(-one) this to-you having-given and as of-all

ἀνθρώπων ὑπ᾽ αὐτοῦ προτιμηθεὶς, πλέον πάντων ἐπείγου
men by him preferred more than-all hasten
καταγεραίρειν αὐτόν. Τοῦτο δὲ γέρας ἡγεῖται μέγιστον,
to-honor him this and honor he-considers greatest
ἂν ὡς αὐτὸν τοὺς ὑπ᾽ αὐτοῦ διαπλασθέντας ὁρᾷς, καὶ
if as himself the(-ones) by him fashioned you-see and
ὡς χρεῶν καταβολὴν τὰς εὐποιίας πληροῖς.
as of-debts payment the beneficences you-fulfill
Τρέχειν μὲν εἰς τὴν ἄνω βοήθειαν πᾶς ἄνθρωπος 62
to-run indeed to the above help every man
ὀφείλει, ὁ σωτηρίας γλιχόμενος· ὁ βασιλεὺς δὲ πρὸ
ought the(-one) salvation longing-for the emperor and before
πάντων, ὡς μεριμνῶν ὑπὲρ πάντων. Ὑπὸ τοῦ Θεοῦ γὰρ
all as caring for all by — God for
φυλαττόμενος, καὶ τοὺς πολεμίους καταγωνίζεται γενναίως,
being-guarded both the enemies he-overcomes nobly
καὶ τοὺς οἰκείους κατασφαλίζεται σπουδαίως.
and the own(-people) he-secures zealously
Ὁ μὲν Θεὸς οὐδενὸς δεῖται· ὁ βασιλεὺς δὲ μόνου Θεοῦ. 63
— indeed God of-nothing needs the emperor and of-only God
Μιμοῦ τοίνυν τὸν οὐδενὸς δεόμενον, καὶ δαψιλεύου τοῖς
imitate therefore the(-one) of-nothing needing and be-lavish to-the(-ones)
αἰτοῦσι τὸν ἔλεον, μὴ ἀκριβολογούμενος περὶ τοὺς σοὺς
asking the mercy not scrutinizing about the your
οἰκέτας, ἀλλὰ πᾶσι παρέχων τὰς πρὸς τὸ ζῆν αἰτήσεις.
household-servants but to-all furnishing the for the to-live requests
Πολὺ γὰρ κρεῖττόν ἐστι διὰ ἀξίους ἐλεεῖν καὶ τοὺς
much for better it-is because-of worthy to-pity also the
ἀναξίους, ἢ τοὺς ἀξίους ἀποστερεῖν διὰ τοὺς ἀναξίους.
unworthy than the worthy to-deprive because-of the unworthy

64 Συγγνώμην αἰτούμενος ἁμαρτημάτων, συγγίνωσκε καὶ
pardon asking of-sins pardon also
αὐτὸς τοῖς εἰς σὲ πλημμελοῦσιν· ὅτι ἀφέσει
yourself to-the(-ones) against you erring because for-remission
ἀντιδίδοται ἄφεσις, καὶ τῇ πρὸς τοὺς ὁμοδούλους ἡμῶν
is-given-in-return remission and for-the toward the fellow-servants our
καταλλαγῇ, ἡ πρὸς Θεὸν φιλία καὶ οἰκείωσις.
reconciliation the toward God friendship and intimacy
65 Δεῖ τὸν ἀμέμπτως ἀνάσσειν ἐσπουδακότα, καὶ τὰς
it-is-needful the(-one) blamelessly to-rule having-striven both the
τῶν ἔξωθεν ἀδοξίας φυλάττεσθαι, καὶ ἑαυτὸν πρὸ ἐκείνων
of-the outside disrepute to-guard-against and himself before those
αἰσχύνεσθαι, ἵνα καὶ τοῦ φανερῶς ἁμαρτάνειν δι᾽
to-be-ashamed that both from-the openly to-sin because-of
ἐκείνους ἀπέχηται, καὶ τοῦ κατ᾽ ἰδίαν πλημμελεῖν ὑφ᾽
those he-may-abstain and from-the in private to-err by
ἑαυτοῦ κωλύηται. Εἰ γὰρ οἱ ὑπήκοοι αἰδοῦς ἄξιοι
himself he-may-be-hindered if for the subjects of-respect worthy
φαίνονται, πολλῷ πλέον ὁ βασιλεὺς ἄξιος ταύτης γίνεται.
appear by-much more the emperor worthy of-it becomes
66 Ἰδιώτου μὲν εἶναι κακίαν φημὶ, τὸ πράττειν φαῦλα
of-private-man indeed to-be vice I-say the to-do base(-things)
καὶ κολάσεως ἄξια· ἄρχοντος δὲ πονηρίαν, τὸ μὴ ποιεῖν
and of-punishment worthy of-ruler and wickedness the not to-do
τὰ καλὰ καὶ σωτηρίας πρόξενα. Οὐ γὰρ ἡ τῶν
the good(-things) and of-salvation procuring not for the of-the
κακῶν ἀποχὴ δικαιοῖ τὸν κρατοῦντα, ἀλλ᾽ ἡ τῶν
evil(-things) abstention justifies the(-one) ruling but the of-the
καλῶν παροχὴ στεφανοῖ τὸν τοιοῦτον. Μὴ μόνον τοίνυν
good(-things) bestowal crowns the such(-man) not only therefore

πονηρίας ἀπέχεσθαι λογιζέσθω, ἀλλὰ καὶ δικαιοσύνης
from-wickedness to-abstain let-him-reckon but also to-justice
ἀντέχεσθαι σπουδαζέτω.
to-cling let-him-strive
Ἀξιωμάτων λαμπρότητας οὐ δυσωπεῖται ὁ θάνατος· κατὰ 67
of-dignities splendors not is-abashed-before the death against
πάντων γὰρ ἐπιβάλλει τοὺς παμφάγους αὐτοῦ ὀδόντας.
all for it-lays the all-devouring its teeth
Οὐκοῦν πρὸ τῆς ἐκείνου ἀπαραιτήτου παρουσίας, μεταθῶμεν
therefore before the its inexorable coming let-us-transfer
εἰς οὐρανὸν τὴν τῶν χρημάτων περιουσίαν. Οὐδεὶς γὰρ
to heaven the of-the goods abundance no-one for
ἃ ἐν κόσμῳ συνάγει, ἐκεῖσε ἀποδημήσας ἀπάγει,
what(-things) in world he-gathers there having-departed takes-away
ἀλλὰ πάντα καταλιπὼν ἐπὶ γῆς, γυμνὸς λογοθετεῖται
but all(-things) having-left on earth naked renders-account-for
τὸν βίον αὐτοῦ.
the life his
Κύριος μὲν πάντων ἐστὶν ὁ βασιλεὺς, δοῦλος δὲ μετὰ 68
lord indeed of-all is the emperor slave and with
πάντων ὑπάρχει Θεοῦ. Τότε δὲ μάλιστα κληθήσεται κύριος,
all is of-God then and most he-will-be-called lord
ὅταν αὐτὸς ἑαυτοῦ δεσπόζῃ, καὶ ταῖς ἀτόποις ἡδοναῖς
when he himself masters and to-the absurd pleasures
μὴ δουλεύῃ, ἀλλὰ σύμμαχον ἔχων τὸν εὐσεβῆ λογισμὸν,
not is-slave but ally having the pious reasoning
τὸν ἀήττητον αὐτοκράτορα τῶν ἀλόγων παθῶν, τοὺς
the unconquered autocrator of-the irrational passions the
πανδαμάτορας ἔρωτας τῇ πανοπλίᾳ τῆς σωφροσύνης
all-subduing loves with-the full-armor of-the temperance
καταγωνίζηται.
he-overcomes

69 Ὃν τρόπον αἱ σκιαὶ τοῖς σώμασιν ἕπονται, οὕτως
which way the shadows the bodies follow so
ἁμαρτίαι ταῖς ψυχαῖς ἀκολουθοῦσιν, ἐναργῶς τὰς πράξεις
sins the souls follow vividly the deeds
ἐξεικονίζουσαι. Διὰ τοῦτο οὐκ ἔστιν ἐν τῇ κρίσει
portraying because-of this not it-is-possible in the judgment
ἀρνήσασθαι· αὐτὰ γὰρ ἑκάστου καταμαρτυρήσει τὰ
to-deny themselves for of-each will-testify-against the
πράγματα, οὐ φωνὴν ἀφιέντα, ἀλλὰ τοιαῦτα φανέντα,
deeds not voice uttering but such appearing
οἷα παρ᾽ ἡμῶν ἐπράχθησαν.
as by us were-done

70 Νηὸς ποντοπορούσης μιμεῖται διάβασιν ἡ βραχυτελὴς τοῦ
of-ship sea-faring imitates passage the short-lived of-the
παρόντος βίου κατάστασις, ἡμᾶς τοὺς αὐτῆς πλωτῆρας
present life condition us the of-it voyagers
λανθάνουσα, καὶ κατὰ μικρὸν παρασύρουσα δρόμον, καὶ
escaping-notice and by little sweeping-along course and
πρὸς ἴδιον ἑκάστου παραπέμπουσα τέλος. Εἰ τοίνυν
to own of-each escorting end if therefore
ταῦθ᾽ οὕτως ἔχει, παραδράμωμεν τὰ παρατρέχοντα
these(-things) thus hold let-us-run-past the passing-by
τοῦ κόσμου πράγματα, καὶ προσδράμωμεν τοῖς εἰς
of-the world affairs and let-us-run-toward the(-things) to
αἰῶνας τῶν αἰώνων μένουσιν.
ages of-the ages remaining

71 Ὁ σοβαρὸς καὶ ὑπέροφρυς ἄνθρωπος, μὴ ὡς ταῦρος
the haughty and supercilious man not as bull
ὑψίκερως ἐπαιρέσθω, ἀλλ᾽ ἐννοείτω τῆς σαρκὸς τὴν
high-horned let-him-be-lifted-up but let-him-consider of-the flesh the
ὑπόστασιν, καὶ παυέτω τῆς καρδίας τὴν ἔπαρσιν. Εἰ γὰρ
substance and let-him-stop of-the heart the elation if for

καὶ γέγονεν ἄρχων ἐπὶ γῆς, μὴ ἀγνοείτω ὑπάρχων
even he-has-become ruler on earth not let-him-be-ignorant being
ἐκ τῆς γῆς, ἀπὸ χοὸς ἐπὶ θρόνον ἀναβαίνων, καὶ εἰς
from the earth from dust onto throne going-up and into
αὐτὸν μετὰ χρόνον καταβαίνων.
it after time going-down
Σπούδαζε διαπαντὸς, ἀήττητε βασιλεῦ· καὶ ὥσπερ οἱ 72
strive always unconquered emperor and as the(-ones)
τὰς κλίμακας ἀναβαίνειν ἀρξάμενοι, οὐ πρότερον ἵστανται
the ladders to-climb having-begun not before stop
τῆς ἐπὶ τὰ ἄνω φορᾶς, πρὶν ἂν τῆς ἄκρας ἐφίκωνται
of-the toward the above motion before — the top they-reach
βαθμίδος· οὕτω καὶ αὐτὸς ἔχου τῆς τῶν καλῶν ἀναβάσεως,
step so also yourself hold-to the of-the good(-things) ascent
ὅπως ἂν καὶ τῆς ἄνω βασιλείας ἀπολαύσειας. Ἣν σοι
so-that — also of-the above kingdom you-may-enjoy which to-you
παράσχοι Χριστὸς μετὰ τῆς ὁμοζύγου, ὁ βασιλεὺς τῶν
may-grant Christ with the consort the king of-the(-ones)
βασιλευόντων καὶ βασιλευομένων, εἰς τοὺς αἰῶνας. Ἀμήν.
reigning and being-reigned-over to the ages amen

THEOPHYLACT OF OCHRID

ΠΑΙΔΕΙΑ ΒΑΣΙΛΙΚΗ

The Education of a Prince

Theophylact gives the young Constantine his treatise as a gift more lasting than gold. He praises the city of his birth, its seasons and fruits, his body and his quick memory, and the justice of his grandfather and learning of his father. Above all he praises his mother Maria, who chose the monastic life freely, fed the hungry, ransomed the condemned, and gave alms in secret. He turns aside to rebuke those who found new monasteries and neglect the old, and praises her learning and her care for her son's education.

Ἀξία καὶ τιμὴ τοῦ συντάγματος. 1
worth and value of-the treatise

Δῶρόν τοι καὶ ἐγὼ, βασιλεῦ φίλε, τοῦτο δίδωμι· δῶρον
gift surely also I emperor dear this give gift
ἐμοὶ διδόναι καὶ σοὶ λαμβάνειν ἱλαρῶς οἰκειότατον. Καὶ
for-me to-give and for-you to-receive cheerfully most-fitting and
τάχα κρεῖττον τῶν ἄλλων, ἃ δαπάνη τε χρόνου καὶ
perhaps better than-the others which expense both of-time and
φθόνου, καὶ λησταῖς εὐπορία, καὶ κλέπταις ἅρπαγμα.
of-envy and for-robbers plenty and for-thieves plunder
Οἱ μὲν γάρ σου τοῦ κράτους ὑπήκοοι δασμοφοροῦσιν
the indeed for of-you the might subjects pay-tribute
ἐτήσια, οἱ μὲν χρυσίον, οἱ δὲ ἀργύριον, οἱ δὲ ὅσα
yearly some indeed gold others and silver others and whatever
ἄλλα εἰς φθορὰν τῇ ἀποχρήσει, καθά φησιν ὁ θεῖος
other(-things) for destruction in-the using-up as says the divine
Ἀπόστολος. Λόγος δὲ, χρυσοῦ τιμαλφέστερος, ἀργύρου
Apostle word and than-gold more-precious than-silver
λαμπρότερος, πάντων ἁπλῶς μονιμώτερος. Κἀκεῖνοι μὲν
brighter than-all simply more-lasting and-they indeed
ὑποτελοῦσι καὶ ἄκοντες, τῆς ἡμετέρας κατακρίσεως τὸ
pay also unwilling of-the our sentence the

βαρύτατον· σοφία δὲ, ἄνετόν τι χρῆμα, καὶ τῷ ὄντι
heaviest wisdom and unconstrained a-certain thing and in-the being
ἀδέσποτον, αὐθαιρέτως μὲν οἰκεῖον φέρουσα φιλοπόνημα,
masterless of-its-own-choice indeed its-own bringing labor-of-love
εὐεργετοῦσα δὲ τοὺς, οἵτινες τὰ δῶρα προσδέχονται.
benefiting and those who the gifts accept

2 Περὶ τοῦ καθήκοντος τοῦ βασιλικοῦ διδασκάλου.
about the duty of-the imperial teacher

Κἀγὼ τοίνυν ὁ σὸς διδάσκαλος (πτεροῦμαι γὰρ τῷ
and-I therefore the your teacher I-am-winged for by-the
ὀνόματι καὶ δεκάπηχυς γίνομαι, βασιλέως καθηγητὴς
name and ten-cubits(-tall) become of-emperor tutor
προσκαλούμενος), καὶ ἐθελοντὴς ἄγω σοι τοῦ λόγου
being-called and willingly I-bring to-you of-the word
τὸ δῶρον τήμερον, καί σοι εὐάγγελος γίνομαι (μὴ
the gift today and to-you bearer-of-good-news become not
ἀπιστήσῃς φωνῇ διδασκάλου), ὡς εὐδαιμονίας ποταμοί σοι
disbelieve voice of-teacher that of-happiness rivers to-you
ῥυήσονται, εἴπερ ἐπὶ σὴν καρδίαν, ὡς ὑετὸς, καταβαίνῃ
will-flow if-indeed upon your heart as rain come-down
τὰ ἐμὰ ῥήματα. Ὅθεν τὰ ἑκούσια τοῦ στόματός μου
the my words whence the free-will(-offerings) of-the mouth my
εὐδόκησας. Οὐ γὰρ κολακεύσω τὸν ἐμὸν αὐτοκράτορα,
you-were-pleased-with not for I-will-flatter the my autocrator
οὐδὲ θρύψω σου τὰ ὦτα λόγοις ἀπατηλοῖς, καὶ τὸν
nor I-will-soften your the ears with-words deceitful and the
σοφιστὴν ἐπιφαίνουσιν· οὐδὲ τὸν Λύδιον ἁρμόσομαι νόμον,
sophist displaying nor the Lydian I-will-tune mode
ἀλλὰ τὸν σύντονόν τε καὶ Δώριον. Λίαν γὰρ ἂν ἀδικοίην
but the intense both and Dorian very for — I-would-wrong
καὶ τὴν τοῦ λαχόντος με βίου προαίρεσιν, καὶ τὴν σὴν
both the of-the having-fallen-to me of-life choice and the your

φύσιν· ἦ πάντως ἀγαθοὺς καρποὺς καὶ οὐκ ἀγενεῖς
nature which surely good fruits and not ignoble
δοῦναι δύναται, μόνον εἰ σπέρμα βασιλικὸν ὑποδέχοιτο.
to-give can only if seed royal it-receive
Κωνσταντῖνος ἐκ τῆς πατρίδος εὔμοιρος. 3
Constantine from the fatherland fortunate
Τί γὰρ οὔ σοι συντρέχει πρὸς τὸ βίον ἐλέσθαι
what for not to-you concurs toward the life to-choose
τὸ δεξιώτατον; ᾧ γε καὶ πατρὶς βασίλισσα καὶ
the most-favorable to-whom at-least also fatherland queen and
μεγαλόπολις καὶ καλλίπολις, ἧπερ οὐδ' ἂν ὁ Μῶμος
great-city and beautiful-city which not-even — — Momus
αὐτὸς ἐγκαλέσειε τὸ μὴ οὐ πρὸς τὰς ὥρας κεκρᾶσθαι,
himself would-charge-with the — not toward the seasons to-have-been-tempered
καὶ τρυφᾷν ἀέρων εὐμοιρίᾳ καὶ συμμετρίᾳ. Οὔτε γὰρ
and to-luxuriate of-airs in-good-fortune and proportion neither for
χειμὼν ἐνταῦθα νεωτερίζει, καὶ τοὺς ὅρους ἐκβαίνων
winter here innovates and the bounds overstepping
Σκυθικώτερον ἡμῖν ἐπιτίθεται, ὡς τὸ αἷμα τοῖς ζώοις
more-Scythian-like on-us attacks so-as the blood in-the animals
πηγνύναι, καὶ τοῖς ποταμοῖς ἐπιβάλλειν δεσμὰ κρυστάλλινα·
to-congeal and on-the rivers to-throw bonds crystal
οὐδὲ θέρος ἐκλύον καὶ πᾶσαν καταβάλλον τὴν δύναμιν, ὡς
nor summer relaxing and all throwing-down the strength so-as
καὶ τὸν κύνα φοβερὸν ἐπεγείρειν τοῖς σώμασι κατὰ τῆς
also the dog fearsome to-rouse against-the bodies against the
τούτων εὐσταθείας ἀγριαινόμενον. Ἀλλὰ χειμὼν μὲν οἷος
of-these stability raging but winter indeed able
τὴν ἡμετέραν συγκροτεῖν δύναμιν, καὶ συνάγειν τὴν τῶν
the our to-knit-together strength and to-gather the of-the
στοιχείων παράταξιν, οὐκ ἐῶν αὐτὴν πάμπαν διαφορεῖσθαι
elements array not allowing it altogether to-be-dissipated

καὶ σκίδνασθαι· θέρος δὲ, οἷον θάλψιν διδόναι τοῖς σώμασι
and to-be-scattered summer and able warmth to-give to-the bodies
καὶ περιττωμάτων διάπνοιαν· αἱ δὲ λοιπαὶ τῶν ὡρῶν,
and of-residues exhalation the and rest of-the seasons
πρὸς τὴν τῶν ἀδελφῶν ἰδέαν ἀναλόγως μορφούμεναι. Οὐχ
to the of-the sisters form proportionally being-shaped not
ὁρᾷς γάρ τι καὶ τοὺς τῶν δένδρων καρποὺς, οἷς
you-see for something also the of-the trees fruits in-which
ἐντρυφῶμεν οἱ τῆς εὐδαίμονος οἰκήτορες πόλεως; Οὕτω
we-luxuriate the of-the happy inhabitants city thus
μὲν γὰρ μεγέθους ἱκανῶς ἔχουσιν, ὡς μηδένα λόγον
indeed for size sufficiently they-have so-as no account
εἶναι τοῖς ὁρῶσι περὶ τῆς κατὰ γεῦσιν ἡδύτητος·
to-be for-the(-ones) seeing about the in taste sweetness
οὕτω δὲ τὴν γεῦσιν ἡδύνουσιν, ὡς ἐν τούτῳ τῷ μέρει τὸ
thus and the taste they-sweeten so-as in this the part the
μέγεθος ἀποκρύπτεσθαι. Καὶ γὰρ οὗν τοὺς μὲν ἀλλαχοῦ
size to-be-hidden and for then the(-ones) indeed elsewhere
μεγάλους τῇ ἡδονῇ ὑπερβάλλουσι· τοὺς δ' ἡδονῇ
great in-the pleasure they-surpass the(-ones) and in-pleasure
προὔχοντας, τῷ μέγεθος προφαίνειν ἐξαίσιον· τοὺς δ'
excelling by-the size to-show extraordinary the(-ones) and
ἄμφω ταῦτα ἐπαινετοὺς, τῷ βασιλίδος εἶναι γεννήματα.
both these praiseworthy by-the of-queen-city to-be produce
4 Δωρεαὶ τοῦ σώματος ἐν Κωνσταντίνῳ ἐξαίρεται.
gifts of-the body in Constantine is-exalted
Αὕτη σου καὶ τὸ σῶμα πτερώσασα πρὸς πᾶν ὁτιοῦν
she your also the body having-winged toward every whatsoever
ἔπλασεν ἐπιτήδειον, καὶ ταῖς ψυχικαῖς ἐνεργείαις ὑπέθηκε
shaped fit and to-the of-the-soul energies subjected
διάκονον ἀνεμπόδιστον. Οὔτε γὰρ βαρύ σοι τοῦτο, καὶ
servant unhindered neither for heavy to-you this and

νωχελὲς, καὶ δυσκίνητον, καὶ πολλῶν κέντρων δεόμενον·
sluggish and hard-to-move and of-many goads needing
οὔτ' αὖ πάλιν εὐκινητότερον τοῦ προσήκοντος, ὥστε καὶ
nor again in-turn more-mobile than-the fitting so-as also
ἄττειν ἀκράτητα· ἀλλ' ἀμφοτέρων τὴν ἀμετρίαν διαφυγὸν,
to-dart uncontrollably but of-both the excess having-escaped
τοῖς ὅροις τῆς μεσότητος ἐγκαθίδρυται. Ἔνθα μὲν γὰρ
in-the bounds of-the mean is-established where indeed for
ἵππον ἀναβῆναι δεῖ, καὶ πυκνοῖς δρόμοις ἑαυτὸν
horse to-mount it-is-needed and in-frequent courses oneself
ἐγγυμνάσασθαι, καὶ τὸ δόρυ τῇδε καὶ τῇδε περιαγαγεῖν
to-exercise and the spear here and there to-wheel-around
δεξιαῖς ταῖς στροφαῖς, καὶ πολεμικαῖς ταῖς ὀρχήσεσιν,
with-dexterous the turns and warlike the dances
ἐνταῦθά σοι τὸ σῶμα κουφότατον· ἀλλὰ δὴ καὶ τὸ ἐν
there to-you the body lightest but indeed also the in
κυνηγεσίαις τῶν ἄλλων προεξιππάσασθαι, καὶ προφθάσαι
hunts the others to-ride-out-before and to-outstrip
τοὺς ἄνδρας, καὶ καταβαλεῖν θηρίον, ὃ καὶ νεκρὸν ἰδεῖν
the men and to-bring-down beast which even dead to-see
τὴν σὴν ἄλλος ἄγων ἡλικίαν οὐκ ἂν ὑπέμεινε· τό τε
the your other(-one) leading age not — would-have-endured the both
τοξεύειν ἀφ' ἵππου πετομένου τοῖς δρόμοις, καὶ τοξεύειν
to-shoot from horse flying in-the courses and to-shoot
ἐπίσκοπα· ταῦτα δὴ πάντα τῆς εὐκινησίας γνωρίσματα.
on-target these indeed all of-the agility tokens
Αὖθις δὲ τὸ κόσμιον τοῦ βαδίσματος, καὶ τὸ τετυγμένον
again and the orderliness of-the gait and the well-made
τοῦ φθέγματος, καὶ τὸ ἔννουν ἁπλῶς ἐν πᾶσι καὶ οἷον
of-the voice and the thoughtful simply in all and as-it-were
φιλόσοφον, καὶ τὸ μὴ περιιέσθαι κατὰ τοὺς νυμφολήπτους
philosophic and the not to-go-around like the nymph-struck

καὶ ἀλόγιστα περιστρέφεσθαι, δηλοῖ τὴν τῶν στοιχείων σοι
and senselessly to-turn-about shows the of-the elements your
κρᾶσιν, οἷόν τινι ζυγῷ διατεθεῖσαν ὑπὸ τοῦ Κρείττονος.
blend as-if by-a-certain balance disposed by the Stronger
Τοῦ αὐτοῦ νοῦς καὶ μνήμη.
of-the same mind and memory
Τὸ δὲ πρὸς τὰ μαθήματα πεφυκὸς, τὸ δὲ ἀγχίνουν, τὸ
the and toward the lessons gifted the and quick-witted the
δὲ μνημονικὸν, ποῦ θήσομεν, ὦ πανδέξιε; Ἐγὼ τούτων
and retentive where will-we-put O all-accomplished I of-these
ἁπάντων ἀψευδὴς μάρτυς καὶ ἀπαράγραπτος· συμμάρτυρες
all truthful witness and unimpeachable fellow-witnesses
δέ μοι καὶ ὁ χρηστότατος οὗτος χορὸς, οἷς σῆς ἐπειράθησαν
and to-me also the most-excellent this chorus who your made-trial-of
φύσεως. Πολλάκις γὰρ ἀναγινώσκεται μέν τις ἀνδρῶν
nature often for is-read indeed some of-men
παλαιῶν, ἢ πρᾶξις, ἢ λόγος ἀξιανάγνωστος· προφθάνεις
ancient either deed or word worth-reading you-anticipate
δὲ σύ με ὁ μαθητὴς τὸν διδάσκαλον, καὶ προαρπάζεις τὸ
and you me the pupil the teacher and you-snatch-first the
νόημα· καὶ ἁρπάσας, οὐκ εὐθὺς ἀπολώλεκας, ἀλλὰ τοῖς
thought and having-snatched not at-once you-have-lost but in-the
τῆς ψυχῆς ταμείοις ἐναπέθηκας κειμήλιον ἀναφαίρετον.
of-the soul storerooms you-have-stored-away treasure inalienable
Πολλοὶ γὰρ ὀξέως μανθάνουσιν, ὀξύτερον δὲ πάλιν
many for quickly learn more-quickly and again
ἀπομανθάνουσιν· ἅμα τε ἐπέβαλον, καὶ ἅμα ἀπέβαλον·
unlearn at-once both they-laid-hold and at-once they-cast-off
ὅμοιον ὥσπερ εἴ τις γράφῃ καθ' ὕδατος· ταχέως μὲν
like as if one writes on water quickly indeed
γὰρ κινήσει τὸν κάλαμον, ἀλλ' οὐδ' ἴχνος τῇ ταχύτητι
for he-will-move the pen but not-even trace to-the speed

τῶν κινήσεων ἕψεται. Σοὶ δὲ τὰ διεστῶτα ἡ φύσις
of-the movements will-follow to-you and the(-things) standing-apart the nature
ἥνωσε, καὶ τάχος μαθήσεως, καὶ μνήμης ἀσύγκριτον. Καὶ
united both speed of-learning and of-memory incomparable and
παντὸς μὲν εἶ κηροῦ πρὸς τὴν ἐγγραφὴν εὐτυπώτερος,
than-every indeed you-are wax for the inscribing more-impressionable
πάσης δὲ πλακὸς πρὸς τὴν συντήρησιν στερεώτερος.
than-every and tablet for the preservation firmer
Περὶ τοῦ πάππου καὶ πατρὸς τοῦ Κωνσταντίνου. 6
about the grandfather and father — of-Constantine
Ἀλλὰ γὰρ οὔ με διέλαθε τὰ τῶν σῶν γονέων καλὰ,
but for not me escaped the of-the your parents good(-things)
οἷς καὶ αὐτοῖς σε Θεὸς εἰς πᾶν καλὸν συνεκρότησε. Σὺ
with-which also themselves you God for every good knit-together you
γὰρ, ὦ καλὲ παῖ, καὶ πάντων βασιλέων ἐμοὶ ποθεινότερε,
for O fair child and of-all emperors to-me more-longed-for
οὐ τὴν μὲν φύσιν τοιαύτην ἔσχες, οἵαν μετρίως ὁ λόγος
not the indeed nature such had such-as moderately the word
ὑπετυπώσατο, τῇ δὲ τῶν γονέων ἐπαισχύνῃ φαυλότητι, ὡς
sketched at-the and of-the parents you-are-ashamed meanness as
τοὺς ἑτεροφθάλμους πάσχειν φησὶ παροιμία, καὶ τῇ
the(-ones) odd-eyed to-suffer says proverb and with-the(-one)
μὲν ἐλλάμπεσθαι, τῇ δὲ καταδύεσθαι. Ἀλλά σοι
indeed to-shine with-the(-other) and to-be-eclipsed but to-you
καὶ βασιλικὸν πατρόθεν τὸ γένος καὶ δικαιότατον· καὶ
also royal from-the-father the race and most-just and
τῷ μακαρίῳ σου πάππῳ, μᾶλλον τῆς ἀρχῆς, τὸ ἐν ταῖς
to-the blessed your grandfather rather than-the rule the in the
κρίσεσιν ἰθυτενὲς καὶ ἀπροσκλινές· τῷ τε θειοτάτῳ σου
judgments straightness and impartiality to-the both most-divine your
πατρὶ ποῖον ἀρετῆς εἶδος τὴν ψυχὴν οὐ μεμόρφωκεν; ἢ τίνι
father what of-virtue form the soul not has-shaped or to-what

παρῆκεν ἄλλῳ τὰ πρῶτα φέρεσθαι, ταῖς τε φιλομαθείαις
conceded other the first(-prizes) to-carry-off in-the both love-of-learning
καὶ ταῖς περὶ τὸ Θεῖον φροντίσιν; Ὧ γε καὶ ἡ βασιλεία
and in-the about the Divine cares to-whom at-least also the kingship
οὐδὲν ἦν ἕτερον ἢ βίβλοι, καὶ λογίων ἀνδρῶν ὁμιλίαι,
nothing was other than books and of-learned men conversations
καὶ τὸ εἰπεῖν τι καὶ ἀκοῦσαι παλαιὸν σπούδασμα.
and the to-say something and to-hear ancient pursuit

7 Εὐγένεια καὶ εὐσέβεια τῆς μητρὸς Κωνσταντίνου.
nobility and piety of-the mother of-Constantine

Τὰ δὲ τῆς μητρὸς (ἀλλὰ τίς ἄν μοι δώσει τὴν
the(-things) and of-the mother but who — to-me will-give the
Ἡροδότου γλυκύτητα, καὶ τὴν Ἀριστείδου πυκνότητα, ἵνα
of-Herodotus sweetness and the of-Aristides density that
μηδὲν ἀξιόλεκτον παραλείψαιμι;)· ἡ τοίνυν σοι μήτηρ
nothing worth-telling I-may-omit the therefore your mother
βασιλικὴ μὲν αὐτὴ καὶ πανολβίου τοῦ σπέρματος, οὐ
royal indeed herself and of-all-blessed the seed not
πατέρας μόνον λαμπροὺς καὶ πάππους καὶ ἐπιπάππους
fathers only illustrious and grandfathers and great-grandfathers
ἀριθμεῖν ἔχουσα, ἀλλὰ μυρίους ἐπὶ μυρίοις προγόνους
to-count having but countless upon countless ancestors
βασιλεῖς εὐτυχήσασα, καὶ βασιλικωτέραν δὲ τὴν ψυχὴν
kings having-been-fortunate-in and more-royal too the soul
ἐκ τῶν οἰκείων πράξεων ἐπιδείξασα· ἣν τὸ σεμνύνειν ἀπὸ
from the own deeds having-shown whom the to-honor from
τῆς βασιλείας, ἐκ τοῦ ἐλύτρου σεμνύνειν τὸν μαργαρίτην
the kingship from the husk to-honor the pearl
ἐστίν. Τί γὰρ αὐτῇ τὸ τῆς βασιλείας παράδοξον; Ἥτις
is what for to-her the of-the kingship marvel who
πάντα λογισαμένη σκύβαλα, κατὰ τὸν Ἀπόστολον,
all(-things) having-reckoned refuse according-to the Apostle

Χριστὸν μόνον κερδῆσαι εἵλετο, ὑφ᾽ οὗ καὶ θανάτου
Christ alone to-gain chose by whom also from-death
τῆς σαρκὸς ἀνερρύσθη, τὴν ἐν αὐτῷ κρυπτομένην ζωὴν
of-the flesh she-was-rescued the in him hidden life
ἀγαπήσασα· καὶ οὕτως ἀθρόον τὸ βασιλικὸν μὲν ὕψος
having-loved and thus all-at-once the royal indeed height
ἐνόμισε βάραθρον, τῆς δὲ κατὰ Χριστὸν ταπεινότητος
she-considered pit of-the and according-to Christ humility
ὕψος τῷ ὄντι οὐράνιον, ὥστε μᾶλλον μὲν τῆς μεταβολῆς
height in-the being heavenly so-that rather indeed of-the change
τὸ ἀθρόον θαυμάζεσθαι, μᾶλλον δὲ τοῦ ἀθρόου τὴν
the suddenness to-be-wondered-at rather and than-the suddenness the
ἐπὶ τὸ ἄκρον μετάστασιν. Τὸ γὰρ ἐπὶ τὸν μονήρη
to the summit removal the for to the solitary
βίον μετενεχθῆναι, πολλαῖς καὶ δὴ προσεγένετο· ἀλλὰ
life to-be-transferred to-many and indeed has-happened but
γυναικωδέστερον, ἀλλὰ μαλακώτερον· τὸ δ᾽ οὕτω θερμῶς
more-womanishly but more-softly the and thus warmly
πτωχεῦσαι τῷ πνεύματι, μόνης τῆς μακαρίας Μαρίας καὶ
to-be-poor in-the spirit of-only the blessed Maria both
σπούδασμα καὶ μελέτημα. Ἔτι τοίνυν αἱ μὲν ἄλλαι τάχα
pursuit and practice further therefore the indeed others perhaps
μυρίαις ἀνάγκαις ἐκβιασθεῖσαι, τὴν μοναχικὴν πολιτείαν
by-countless necessities having-been-forced the monastic life
ἐσχημάτισαντο, καί τινι κέντρῳ πρὸς τὸν ζυγὸν ὑπήχθησαν
assumed and by-some goad to the yoke were-led
ἄκουσαι· τὸ δὲ ἀκούσιον οὐδὲ πιστὸν, οὐδὲ μόνιμον· τῇ
unwilling the and unwilling neither faithful nor lasting for-her
δὲ καὶ τοῦτο μετὰ τῶν ἄλλων θαύματος πρόξενον, ὅτι
and also this with the others of-wonder procurer that
μηδενὶ διωκομένη δεινῷ, μηδένα τὸν ἐκβιαζόμενον ἔχουσα,
by-no being-pursued dread no-one the(-one) forcing having

ὅτι μὴ μόνον τὸν Χριστοῦ ἔρωτα, εἰς ὀσμὴν μύρων
except — only the of-Christ love to fragrance of-ointments
αὐτοῦ ἔδραμε, καὶ ἐν τῇ σκιᾷ αὐτοῦ ἐπεθύμησε καὶ ἐκάθισε.
his she-ran and in the shade his desired and sat
Καίτοι εἰ καὶ τὰς πένητι βίῳ συσπαργανωθείσας
and-yet if even the(-women) in-poor life swaddled-together
θαυμάζομεν, ὅταν ἕλωνται ταύτην τὴν ἀγωγὴν τοῦ
we-admire whenever they-choose this the conduct of-the
βίου τὴν σκληρὰν καὶ ταλαίπωρον, πόσον τὸ θαῦμα
life the hard and wretched how-great the wonder
τῇ δεσποίνῃ ὀφείλομεν, ἣ τρυφερῶς μὲν γεννωμένη,
to-the empress we-owe who delicately indeed born
τρυφερωτέρας δὲ τῆς διαγωγῆς καὶ τῆς ἄλλης ἀγωγῆς
more-delicate and the manner-of-life and the other upbringing
εὐμοιρήσασα, βίον ἀνθείλετο κατάπικρον καὶ κατάπονον! τὰ
having-enjoyed life chose-instead very-bitter and very-toilsome the
τρύχινα μὲν τοῖς μαλακοῖς ἀντιτάξασα· τὸ δὲ μέλαν καὶ
rags indeed against-the soft(-garments) having-set the and black and
πενθικὸν, τοῖς ὑπερλάμπροις στολίσμασι· ταῖς ἁβραῖς
mourning against-the very-splendid robes against-the dainty
δὲ διαίταις, τὸ ὀλιγόσιτόν τε καὶ ἄσιτον. Καὶ ἁπλῶς,
and diets the eating-little both and not-eating and simply
ὁδοὺς σκληρὰς διὰ τοὺς τοῦ Κυρίου λόγους ἐφύλαξε.
ways hard because-of the of-the Lord words she-kept
8 Τῆς μητρὸς Κωνσταντίνου ἐλεημοσύνη.
of-the mother of-Constantine almsgiving
Τάχα τοίνυν ἵσταταί τις πάλαι τῷ λόγῳ μεμφόμενος, ὅτι
perhaps therefore stands someone long-since the word blaming that
μὴ τὴν φιλανθρωπίαν διέξεισι καὶ τὸν ἔλεον. Ὁ δὲ λόγος
not the philanthropy it-goes-through and the mercy the and word
βούλεται μὲν καὶ αὐτὸς, ἀποδειλιᾷ δὲ πρὸς τοσοῦτον ἀφεῖναι
wishes indeed also itself shrinks and toward so-great to-let-go

πέλαγος. Ποίᾳ γὰρ ἂν καὶ λέξῃ δυνάμει πόσοις τὰς τοῦ
sea what for — also it-may-tell power how-many the of-the
λιμοῦ ἀγχόνας διέῤῥηξας, πόσων τὴν γύμνωσιν ἔθαλψας,
hunger halters you-broke how-many the nakedness you-warmed
πόσων παίδων ἀποβολὰς ἐπελάφρυνας, πόσους ἐπὶ πατέρων
how-many children losses you-lightened how-many upon of-fathers
στερήσεσι παρεκάλεσας, πόσαις ἀνδρῶν θανάτους ἐκούφισας;
bereavements you-comforted how-many of-husbands deaths you-lightened
Οὐδὲ τοῦτο τῆς Ἡσαΐου παρεῖδες φωνῆς, ὦ τρισολβία σὺ,
nor this of-the of-Isaiah you-overlooked voice O thrice-blessed you
τὸ κτεινομένους ἐκπρίασθαι· ἀλλ᾽ αὐχένων πολλῶν τὸ ξίφος
the being-slain to-ransom but from-necks many the sword
ἀπήγαγες, καὶ τὸ τοῦ θανάτου σκότος ἄρτι τοῖς ὀφθαλμοῖς
you-led-away and the of-the death darkness just-now on-the eyes
ἐκείνων ἐπιχεόμενον, ὁ τοῦ ἐλέους ἥλιος ἀπεσκέδασας.
of-those being-poured the of-the mercy sun you-scattered
Τῆς αὐτῆς λαμπραὶ ἐπιδόσεις οὐκ ἀλαζονικαί. 9
of-the same splendid givings not boastful
Οὐδ᾽ αἱ νυκτεριναί σου διαδόσεις λανθάνουσι, κἂν σὺ
nor the nightly your distributions escape-notice even-if you
λανθάνειν ἐσπούδασας· ἀλλὰ κἂν ἐν νυκτὶ γίνωνται, τὸ
to-escape-notice strove but even-if in night they-happen the
φῶς αὐτῶν διαλάμπει, κἀντεῦθεν ὁ Πατὴρ δοξάζεται
light their shines-through and-thence the Father is-glorified
ὁ οὐράνιος. Λανθάνει μέντοι ἡ δεξιά σου πρᾶξις τὴν
the heavenly escapes-notice however the right your deed the
ἀριστερὰν, καὶ τῆς ἐναντίας μερίδος. Τὸ μὲν γὰρ
left and of-the opposite portion the indeed for
ἐφαπλοῦσθαι τὸν ἔλεον, τῆς δεξιᾶς ἡ πρᾶξίς ἐστι·
to-spread-out the mercy of-the right the deed is
τὸ δὲ μὴ τἀγαθὸν ἐπιδείκνυσθαι, μηδὲ σαλπίζειν τὸ
the and not the-good to-display nor to-trumpet the

φιλανθρώπευμα, τοῦτό ἐστι λανθάνειν τὴν τῆς κενοδοξίας
kindness this is to-escape-notice the of-the vainglory
μοῖραν τὴν ἀποπεμπομένην εἰς γέενναν. Οὕτως ἐγὼ τοῦ,
portion the(-one) being-sent-off to Gehenna thus I the
Μὴ γνώτω ἡ ἀριστερὰ τί ποιεῖ ἡ δεξιά σου, συνίημι.
not let-know the left what does the right your understand
Κατά τινων ἀλαζονικῶς φιλοτίμων παρέκβασις.
against some boastfully ambitious(-men) digression
Καίτοι γε, τίς οὐκ οἶδεν ὡς ὁ νῦν καιρὸς περί τι
and-yet at-least who not knows that the present time about some
πρᾶγμα ἐνεωτέρισεν; οὐκ οἶδα μὲν ὅπως γενόμενον
matter has-innovated not I-know indeed how having-happened
(εὐξαίμην δ' ἂν ὀρθοῦ σκοποῦ τὸ πρᾶγμα καταστοχάζεσθαι),
I-would-pray and — of-right aim the matter to-hit
πλὴν τοῖς πολλοῖς σκανδάλου παραίτιον. Ἀρχαῖα μὲν γὰρ
but to-the many of-scandal cause ancient indeed for
ψυχῶν φροντιστήρια τῷ χρόνῳ κεκμηκότα, καὶ χειρὸς
of-souls schools by-the time worn-out and of-hand
ἀντιλαμβανομένης δεόμενα παρεώσαντο· καινίζονται δέ
taking-hold needing they-have-thrust-aside are-founded-new and
τινα νεαρά τε καὶ πρόσφατα ἐπὶ τοῖς τῶν καινουργούντων
some young both and fresh(-ones) upon the of-the innovators
ὀνόμασι· καὶ αὐτὸς ἕκαστος νεουργός τε εἶναι προθυμεῖται,
names and himself each new-builder both to-be is-eager
καὶ δεσπότης τοῦ νεουργήματος· ὥσπερ ἂν εἴ τις υἱὸν
and master of-the new-work as — if one son
περιορῶν νοσοῦντα ἀθεράπευτον, ζητοίη σύζυγον ἄλλην,
overlooking sick uncured should-seek wife another
ἵν' ἐξ ἐκείνης παιδοποιήσηται, μηδὲν ἔχων ἐγκαλεῖν
so-that from her he-may-beget-children nothing having to-charge
τῷ νοσοῦντι. Ἀβέλτερε ἄνθρωπε, καὶ νοσῶν ὄντως
against-the sick(-one) foolish man and being-sick truly

ἀνίατα, παῖδα ἔχων ἀγαθὸν, εἶτα τοῦτον ἐξὸν
incurably child having good then this(-one) it-being-possible
θεραπεῦσαι περιορῶν, ἑτέρου γάμου φροντίσιν ἑαυτὸν
to-cure overlooking of-another marriage to-cares yourself
ἐπιῤῥίπτεις, καὶ περιττοῖς προῖεσαι διαπονήμασιν!
you-throw and on-superfluous you-squander labors
Μαρίας Αὐγούστης λαμπραὶ ἐπιδόσεις. 11
of-Maria Augusta splendid givings
Ἀλλ᾽ οὐχ ἡ σὴ μήτηρ, ὦ βασιλεῦ, ἑάλω τοῖς τοιούτων
but not the your mother O emperor was-caught in-the of-such(-men)
δικτύοις· ἀλλὰ πάντας ἀνθρωπίνους λογισμοὺς διαπτύσασα,
nets but all human reasonings having-spat-upon
καὶ τὸ ἐπικαλέσασθαι τὸ ὄνομα ἐπὶ τῶν γαιῶν τοῖς γεηροῖς
and the to-call the name upon the lands to-the earthy(-ones)
ἀποῤῥίψασα, ναὸν ἑαυτῇ κατεσκεύασεν, οἷον ὁ ἀρχιτέκτων
having-cast-away a-temple for-herself built such-as the master-builder
Παῦλος ἡμῖν ὑποτίθεται, τῷ θεμελίῳ Χριστῷ, καὶ ἄργυρον
Paul to-us proposes on-the foundation Christ and silver
καὶ λίθους ἤδη τιμίους διὰ τῶν πενήτων ὡς ὑπουργῶν
and stones already precious through the poor as helpers
ἐποικοδομήσασα. Πολλὰ μὲν γὰρ καὶ τῶν πολιτῶν
having-built-on many(-things) indeed for also of-the citizens
τοῖς μάλιστα δεομένοις ἐλέους διένειμε· πολλοῖς
to-the(-ones) most needing mercy she-distributed with-many(-things)
δὲ καὶ τὸ μοναχικὸν ἐψυχαγώγησε σύνταγμα, ὅσον τε
and also the monastic she-cheered company as-much both
θῆλυ, καὶ ὅσον ἄῤῥεν, ἅπαν κατὰ τοῦ κοσμοκράτορος
female and as-much male all against the world-ruler
ἀνδριζόμενον. Οὐδὲ τὰς ἀντιπέρας νήσους ἀφῆκας ἐκτὸς
playing-the-man nor the opposite islands you-let-go outside
εἶναι τῆς σῆς κατασχέσεως, ἀλλὰ κἀνταῦθα τὸν σπόρον σου
to-be of-the your possession but also-there the seed your

ἔσπειρας, ὃν ἐν ἀγαλλιάσει καιροῖς ἰδίοις μὴ ἐκλυομένην
you-sowed which in exultation in-seasons own not fainting
θερίσεις. Ὥστε καὶ σὲ λέγειν δύνασθαι· Ἐγκαινίζεσθε
you-will-reap so-that also you to-say to-be-able be-renewed
πρός με, νῆσοι, τὴν ἄρτι γενομένην ὑμῶν σώτειράν
toward me islands the just-now having-become your savior
τε καὶ θρέπτειραν. Τὰ δ' εἰς τοὺς καθεκάστην
both and nurse the(-things) and to the(-ones) daily
παραβάλλοντάς σοι γινόμενα, πῶς μὲν ἕκαστον αὐτῶν
coming-to to-you happening how indeed each of-them
ὑποδέχῃ ὡς ἄγγελον Θεοῦ, ὡς Χριστὸν Ἰησοῦν· πῶς δὲ ἡ
you-receive as angel of-God as Christ Jesus how and the
δόσις μεθ' ἱλαρότητος· πῶς δὲ σὺν ταύτῃ καὶ ἡ δαψίλεια·
giving with cheerfulness how and with this also the abundance
τίς πάντα δυνατὸς ἐξηγήσασθαι; μᾶλλον δὲ τίς πᾶσιν
who all(-things) able to-relate rather and who all
ἐπιβαλλόμενος οὐ καταγέλαστος ἔσεται; Πρότερον μὲν γὰρ
attempting not laughable will-be sooner indeed for
ἄν τις ἀριθμήσῃ ποσάκις τῆς ἡμέρας ἀνέπνευσας, ἢ ποσάκις
— one could-count how-often in-the day you-breathed or how-often
ἠλέησας. Σοὶ γὰρ ἴσον τὸ ἀναπνεῖν καὶ τὸ ἐλεεῖν.
you-showed-mercy for-you for equal the to-breathe and the to-show-mercy
12 Τῆς αὐτῆς ἐπιτηδεύματα καὶ πολυμαθία.
of-the same pursuits and much-learning
Ἡ δὲ πραότης πόση! τὸ δὲ φιλομαθὲς ὑπὲρ πᾶσαν
the and gentleness how-great the and love-of-learning beyond all
ἀνθρωπίνην ὑπόληψιν. Ταύτην, ποία μὲν βίβλος καὶ τῶν
human supposition her what indeed book also of-the
πεπυκνωμένων καὶ στιβαρῶν διέφυγε, ποῖον δὲ πατρῷον
dense and solid escaped what and paternal
διήγημα; ἣν ποτὲ μὲν ἐν τοῖς τελεωτέροις ἐνδιαιτωμένην
narrative whom sometimes indeed in the more-perfect dwelling

εὑρήσει τις, οἷόν τινα τροφὴν στερεὰν προσιεμένην τὰ
will-find one as-if some food solid admitting the
δόγματα, ποτὲ δὲ τοῖς ἁπλουστέροις ἐνδιατρίβουσαν, ὡς
doctrines sometimes and in-the simpler lingering as
ἄνθεσι λειμῶνος ἐπιτερποῦς καὶ χαρίεντος. Καὶ συντόμως
in-flowers of-a-meadow delightful and graceful and briefly
εἰπεῖν, τῷ νόμῳ τοῦ Κυρίου νυκτὸς καὶ ἡμέρας ἐμμελετᾷ·
to-say in-the law of-the Lord by-night and by-day she-meditates
καὶ ἐγειρομένη καὶ περιπατοῦσα, καὶ ἐγειρομένη καὶ
and rising and walking and rising and
καθεζομένη, τὰ θεῖα μέτεισι λόγια, καὶ τρισσῶς ταῦτα
sitting the divine pursues oracles and threefold these
πλαξὶ καρδίας ἐναπογράφεται, ὡς Δαβὶδ, καὶ Μωϋσῆς,
on-tablets of-heart inscribes as David and Moses
καὶ Σολομὼν ἀπεφήναντο.
and Solomon declared

Τῆς τοῦ υἱοῦ αὐτῆς παιδείας ἀξιόλογος ἔννοια. 13
of-the of-the son her education noteworthy concern

Τί ἔτι; Καλὸν τεκνογονία, καὶ ἀγωγὴ παίδων ἐπαινετὴ
what more good childbearing and rearing of-children praiseworthy
καὶ θεάρεστος, καὶ τῇ μητρὶ ἀρκοῦσα πρὸς σωτηρίαν, εἴ
and pleasing-to-God and to-the mother sufficing for salvation if
τι δεῖ Παύλῳ πιστεύειν, τὰς μητέρας σώζεσθαι ἐκ τοῦ
at-all one-must Paul believe the mothers to-be-saved from the
τῆς τῶν παίδων ἐπιμελεῖσθαι σωφροσύνης ἐγγυησαμένῳ.
of-the of-the children to-care-for moderation having-guaranteed
Καὶ τίς οὕτω σεμνῶς ἡλικίαν παιδὸς ἐπισφαλῆ διεξάγει;
and who thus reverently age of-child perilous conducts
τίς δὲ πλείονας σωφρονιστὰς ἐφιστᾷ τῷ παιδὶ· τοὺς μὲν
who and more correctors sets-over the child the(-ones) indeed
γλῶτταν ἐξευγενίζοντας, τοὺς δὲ τὸν νοῦν καταρτίζοντας,
tongue ennobling the(-ones) and the mind perfecting

τοὺς δ' ἱστορίαν ἐρανίζοντας, πάντως δὲ πάντας τῷ
the(-ones) and history collecting surely and all to-the
νέῳ τι συνεισάγοντας; Ἐρυθριᾷς τοῖς ἐπαίνοις, ὦ
youth something bringing-in you-blush at-the praises O
περιστερὰ Κυρίου, καὶ καλὴ, καὶ τελεία· οὐκοῦν διὰ
dove of-(the)-Lord both fair and perfect therefore because-of
τοῦτο μᾶλλον ἀξιεπαίνετος. Οὐ γὰρ εὐφημητέος ὁ
this more praiseworthy not for to-be-lauded the(-one)
τοὺς ἐπαίνους θηρώμενος (ἀλαζὼν γὰρ), ἀλλ' ὑμνητέος
the praises hunting boaster for but to-be-hymned
μᾶλλον ὁ τούτους ὑποστελλόμενος· φιλόσοφος γάρ.
rather the(-one) them declining philosopher for

II · THE KING AND THE TYRANT

Theophylact warns Constantine that kingship brings shame without kingly virtues, and that pleasure must be driven out by toil. Of the three just constitutions and their three corruptions, he contrasts the tyrant, who seizes power in blood, impoverishes his subjects, and fears his wife and guards, with the king, who rules by consent and makes piety his foundation. Faithful friends are the king's best possession, flatterers his ruin. The emperor should share the soldiers' exercises, honor old soldiers, keep mimes from the palace, and use the sword sparingly.

1 Πανάθλιος ὁ βασιλεὺς ὁ ταῖς θεολήπτοις δωρεαῖς
all-wretched the emperor the(-one) the God-inspired gifts
καταχρώμενος.
misusing
Ἀκούεις, αὐτοκράτορ· οὐ γὰρ μάτην ταῦτά μοι
you-hear autocrator not for in-vain these(-things) by-me
ῥαψῳδηται, οὐδ' ἵνα κενὰ ψάλλων, τοῦτο δὴ τὸ
are-rhapsodized nor so-that empty(-things) singing this indeed the

τῆς παροιμίας· ἀλλ᾽ ἵνα δείξαιμί σοι πόσοις ἀγαθοῖς
of-the proverb but so-that I-might-show to-you with-how-many goods
παρὰ τοῦ Κρείττονος κεχορήγησαι, καὶ ὡς πάρεστί
by the Stronger you-have-been-furnished and how it-is-possible
σοι πάντως ὑπερβαλέσθαι τοὺς πώποτε αὐτοκράτορας,
for-you surely to-surpass the ever autocrators
τοσαύταις ἀφορμαῖς βοηθουμένῳ πρὸς τὸ καλόν. Τίς
by-so-many resources being-helped toward the good who
μὲν γὰρ ἔσται μακαριώτερος, εἰ τούτοις πᾶσι προσθείης
indeed for will-be more-blessed if to-these all you-add
τὸν κολοφῶνα τῆς σῆς ἀρετῆς; τίς δὲ ἀθλιώτερος, εἰ
the finishing-stroke of-the your virtue who and more-wretched if
ταῦτα καταρυπάνῃς διὰ τῶν σῶν μετέπειτα πράξεων;
these(-things) you-defile through the your afterward deeds
Ἡ βασιλικὴ ἀξία τῷ τῶν βασιλικῶν ἀρετῶν ἀποροῦντι, 2
the imperial dignity to-the(-one) of-the imperial virtues lacking
αἰσχύνη.
shame
Μὴ γὰρ οἷου τὴν βασιλείαν σοι πρὸς δόξαν συμβαλεῖσθαι,
not for think the kingship for-you toward glory to-contribute
εἰ μὴ καὶ τὸν τρόπον βασιλικὸν ἐπιδείξαις (ἐπεὶ οὕτω γε
if not also the character royal you-display since thus at-least
καὶ ὁ μαινόμενος Καμβύσης, καὶ ὁ θῆλυς Σαρδανάπαλος,
also the raving Cambyses and the effeminate Sardanapalus
Ἀριστείδου καὶ Ἐπαμεινώνδου λαμπρότεροι)· ἀλλὰ τοσούτῳ
than-Aristides and than-Epaminondas more-illustrious but by-so-much
μᾶλλον γελασθήσῃ τὴν βασιλείαν ὑβρίζων, ὅσῳ
more you-will-be-laughed-at the kingship outraging by-how-much
καὶ ὑβρίζεις περιφανέστερον. Ἰδιώτου μὲν γὰρ ἀλόγως
also you-outrage more-conspicuously of-a-private-man indeed for senselessly
βιώσκοντος, καὶ τοῖς τῆς ἀρετῆς νόμοις ἐμπαροινοῦντος,
living and the of-the virtue laws behaving-drunkenly-against

κἂν ὁ γειτονῶν ἀγνοήσειεν. Οὐ γὰρ εἰς πολλοὺς διαβαίνειν
even the neighbor might-not-know not for to many to-pass
τὴν ἰδιωτικὴν ἁμαρτάδα, ἀλλὰ τῷ οἰκιδίῳ ἐμπερικλείεσθαι
the private sin but in-the little-house to-be-enclosed
πέφυκε. Βασιλεὺς δ' οὐχ οὕτως· ἀλλὰ καὶ λογισάμενος
is-wont emperor and not thus but also having-considered
μόνον, ὡς ἁμαρτήσει, τοὺς πολλοὺς οὐ λήσεται.
only how he-will-sin the many not will-escape-notice

3 Τῶν ἀρετῶν ἕνεκα, καὶ οὐκ ἐνδυμάτων, ὁ Βασιλεὺς
of-the virtues for-the-sake and not of-garments the emperor
ἐπαινεῖται.
is-praised

Μηδὲ νόμιζέ σοι τὴν κατάχρυσον καὶ περιπόρφυρον
nor think for-you the gilded and purple-bordered
τήβενναν ὑπαγαγεῖν ἄνδρας θεράποντας Ἄρηος, ἄνδρας
toga to-subdue men servants of-Ares men
δεινὸν δερκομένους καὶ λεοντῶδες, εἰ μή σε καὶ
terribly glaring and lion-like if not you also
χαλκεοθώρακα βλέποιεν καὶ αὐτουργοῦντα τὸν πόλεμον.
bronze-breastplated they-see and with-own-hand-waging the war
Οὐ γὰρ ἐκπλήττεται Βάρβαρος ὁρῶν νυμφικῶς ἔχοντα,
not for is-astounded barbarian seeing bride-like being
ἀλλὰ καταγελᾷ χρυσοφοροῦντος ὡς παιδαρίου· καὶ
but laughs-at (him)-wearing-gold as little-boy and
διαπαίζων ὡς παιδικόν τε καὶ ἄναλκιν, οἴεται δικαίως,
mocking as childish both and feeble he-thinks justly
ὡς οὐδὲ κονδύλου πρὸς τὸν φόνον τούτου δεήσεται.
that not-even a-knuckle for the slaughter of-this-one he-will-need

Τῆς φιληδονίας καταφρονεῖν τῷ βασιλεῖ καθήκει. 4
the love-of-pleasure to-despise for-the emperor is-fitting
Εἰ δέ σου καὶ τῶν ἡδονῶν ἡ γοητεία κρατεῖ, καλός γε
if and over-you also of-the pleasures the witchery rules fine at-least
ἡμῖν ὁ αὐτοκράτωρ, καὶ τῶν ἄλλων βασιλεύειν ἐπάξιος! Ὃς
for-us the autocrator and the others to-rule worthy who
τρίδουλον ἑαυτὸν ταῖς ἀνελευθέροις ἡδοναῖς ὑποτέθεικε, πῶς
thrice-a-slave himself to-the slavish pleasures has-subjected how
ἄλλους παιδεύσει μὴ τοὺς νόμους δευτέρους ἡδονῆς τίθεσθαι;
others will-he-teach not the laws second to-pleasure to-place
πάνυ γὰρ ἑαυτὸν προσεπαίδευσε. Πῶς ἑτέροις ἡγήσεται
very for himself he-has-trained how others will-he-lead
πρὸς τὸ βέλτιον; οὐ γὰρ αὐτὸς τῶν νουθετητῶν κατακούει.
toward the better not for he the admonishers listens-to
Ἡ φιλοπονία τῷ βασιλεῖ πρέπουσα καὶ χρήσιμος. 5
the love-of-toil for-the emperor fitting and useful
Ἐξοριστέον σοι τοίνυν καὶ ἐκκοπτέον πάσῃ μηχανῇ
one-must-banish for-you therefore and one-must-cut-out by-every device
καὶ πυρὶ καὶ σιδήρῳ τὸ δεινότατον θηρίον τὴν ἡδονήν·
and by-fire and by-iron the most-terrible beast the pleasure
ἀντεισακτέον δέ σοι καὶ ἀντιτακτέον τοὺς πόνους,
one-must-bring-in-instead and for-you and one-must-set-against the toils
οἳ σωμασκοῦσι τοὺς αὐτοκράτορας, καὶ κατὰ τῶν
which train-the-body-of the autocrators and against the
ἀντιπάλων σοβαροὺς τρέφουσιν. Οὗτοι γὰρ καὶ τοῖς νέοις
adversaries formidable rear these for also for-the young
τὴν ἄνθην τῆς ἡλικίας οὐκ ἐῶσι μαραίνεσθαι, καὶ τοῖς
the bloom of-the age not allow to-wither and for-the(-ones)
γεγηρακόσι τὴν ἐκ τοῦ γήρως ἐπικουφίζουσι κάκωσιν,
having-grown-old the from the old-age lighten affliction
ἡλικιῶται τούτων ὄντες καὶ σύντροφοι.
contemporaries of-these being and foster-brothers

6 Τρία δόκιμα καὶ τρία ἄδεκτα τῆς κυβερνήσεως εἴδη.
three approved and three unacceptable of-the government forms
Ἀλλὰ γὰρ δεῦρο καὶ μάνθανε βασιλείας τύπον, ὡς
but for come-here and learn of-kingship type as
οἷόν τε συντομώτατον. Τρεῖς εἰσι πολιτειῶν καταστάσεις
able — most-concisely three are of-constitutions conditions
καθολικώτεραι· ὧν ἡ μὲν μοναρχία, καὶ ἔννομος
more-general of-which the indeed monarchy both lawful
καὶ βασιλεία καλεῖται, βάσις οὖσα λαοῦ καὶ στήριγμα,
and kingship is-called base being of-people and support
κατὰ τὸ ἔτυμον τοῦ ὀνόματος. Ἡ δ' ἐκ πολλῶν
according-to the etymology of-the name the(-one) and from many
μὲν ἀρχόντων, ἐνομωτάτων δὲ τούτων, συντέθειται·
indeed rulers most-lawful and these is-composed
ἀριστοκρατία ταύτῃ τὸ ὄνομα. Ἡ δέ τις τοῦ δήμου
aristocracy to-this the name the(-one) and a-certain of-the people
παντὸς συνδρομὴ πρὸς τὴν τῆς πολιτείας διοίκησιν, ἣν
whole concourse for the of-the commonwealth administration which
δημοκρατίαν ὠνόμασαν. Ἀντικάθηνται δὲ ταύταις ἕτεραι
democracy they-named are-set-against and these others
τρεῖς, τῆς ἀξίας ἐκβιαζόμεναι. Καὶ τὴν μὲν βασιλείαν
three of-the dignity forcing-out and the indeed kingship
τυραννὶς ἐνεδρεύει· τὴν δ' ἀριστοκρατίαν, ὀλιγοκρατία
tyranny lies-in-wait-for the and aristocracy oligarchy
τοξεύει, ὅταν πλούσιοί τινες καὶ βίαιοι τοὺς ἀρίστους
shoots-at whenever rich some and violent the best
ὑποκρινόμενοι ἄρχωσι· δημοκρατίαν δὲ ἡ ὀχλοκρατία
pretending-to-be rule democracy and the ochlocracy
ὁρᾷ ἀντιπρόσωπον, συγκεχυμένου τοῦ πλήθους συνέλευσις
sees opposite of-confused the multitude gathering

ἄνομός τε καὶ παντάπασιν ἄτακτος. Περὶ μὲν οὖν τῶν
lawless both and altogether disorderly about indeed then the
ἄλλων οὐδ' ὁτιοῦν διαλέξομαι.
others not-even anything-at-all I-will-discourse
Πρῶτον τυράννου τεκμήριον, τὸ βιαίως ἐπέρχεσθαι. 7
first of-tyrant proof the violently to-come-on
Τυραννίδος δὲ καὶ βασιλείας ἄκουσον τὰ γνωρίσματα·
of-tyranny and also of-kingship hear the tokens
Πρῶτον μὲν ὁ τύραννος ἐπὶ τὴν ἀρχὴν ἐκβιάζεται. Οὐ γὰρ
first indeed the tyrant onto the rule forces-his-way not for
ὑπὸ τῶν πολιτῶν τὰ χαλινὰ τῆς ἀρχῆς ἐκδέχεται, ἀλλ' αὐτὸς
from the citizens the reins of-the rule he-receives but himself
ἁρπάζει ταῦτα σφαγαῖς τε καὶ αἵμασι· τοιαῦτα μὲν αὐτῆς
seizes them with-slaughters both and bloodshed such indeed of-it
τὰ προοίμια, καὶ οὕτως ἐξ ἀρχῆς τοῖς αἵμασι περιραίνεται.
the preludes and thus from beginning with-the bloods it-is-sprinkled
Δεύτερον τυραννίδος σημεῖον, ἐς τῶν ὑποκειμένων 8
second of-tyranny sign into of-the subjects
ὑποστάσεις καὶ ἐλευθερίαν ἀπάνθρωπος καὶ ἐφύβριστος
substances and freedom inhuman and insolent
ἐγκατάσκηψις.
onslaught
Ἐπὰν δὲ εἰσέλθῃ πρὸς τὰ ἀνάκτορα, ποίας τὰς τελετὰς
when and he-enters into the palace what the rites
ἐκτελεῖ; Πάσας μὲν ἡδονὰς πρεσβεύει τοῦ σώματος,
does-he-perform all indeed pleasures he-honors of-the body
πάσας δὲ λύπας τοῖς ὑπηκόοις ἐπιτεχνάζεται, οὐδενὶ
all and griefs for-the subjects he-contrives in-no-one
πιστεύων, οὐδένα φίλον ἔχων, πάντας ἐχθροὺς καὶ
trusting no-one friend having all enemies both
ποιούμενος καὶ ἡγούμενος· τοὺς μὲν ἀγαθοὺς, ὅτι νομίζει
making and considering the indeed good because he-thinks

τούτων μισεῖσθαι· ἀγαθοὶ γὰρ ὄντως μισήσουσι τὸν
by-these to-be-hated good for truly will-hate the
ἀνόμοιον. Τοὺς δὲ πονηροὺς δι' αὐτὸ τοῦτο πάντως,
unlike the and wicked because-of it this surely
ὅτι πονηροὶ καὶ τῶν αὐτῶν ἐφιέμενοι· ἀγωνιᾷ γὰρ
because wicked also the same(-things) aiming-at he-is-in-anguish for
μή τις αὐτοῦ πονηρότερος τῇ ἀρχῇ ἐπιθήσοιτο. Ἀεὶ
lest someone than-him more-wicked the rule should-attack always
τοίνυν κόπτει τῶν ἀσταχύων τοὺς προὔχοντας, καὶ
therefore he-cuts of-the ears-of-grain the(-ones) prominent and
πάντας ἀπεργάζεται πένητας, καὶ πάντας ἀναγκάζει πενθεῖν
all makes poor and all compels to-mourn
καὶ κόπτεσθαι· ἵνα μὴ τρυφῶν τις, φησὶ, σχολάζῃ,
and to-beat-the-breast so-that not luxuriating someone he-says may-have-leisure
καὶ σχολάζων περιεργάζηται, καὶ περιεργαζόμενος φρονοίη
and having-leisure may-meddle and meddling may-plot
νεώτερα. Νόμους τε μεταπεττεύει καὶ μετατίθησιν,
new(-things) laws both he-shifts-like-game-pieces and alters
ἢ τῷ φιλοχρημάτῳ τῆς ψυχῆς, ἢ τῷ ἀκολάστῳ,
either to-the avaricious of-the soul or to-the licentious
πάντως δὲ πάθει τινὶ χαριζόμενος. Καὶ στρατιωτικὸν
surely and passion some gratifying and soldiery
μὲν οὐ τρέφειν οἶδεν ὑπὲρ τῆς πολιτείας, οὔτε συνίστησι·
indeed not to-maintain knows for the commonwealth nor sets-up
δορυφόρους δὲ περὶ αὐτὸν συναγαγὼν τοῦ σώματος
spearmen and around himself having-gathered of-the body
φύλακας, τούτους σιτίζει καὶ πιαίνει, κατὰ τῆς πολιτείας
guards these he-feeds and fattens against the commonwealth
τρέφων τοὺς σύμπαντας, καὶ πᾶσαν αὐτοῖς ἐφιεὶς τὴν
rearing the(-men) all-together and every to-them letting-go the
ἡνίαν σφάττειν, ἐξουθενεῖν, ἀτεκνοῦν.
rein to-slaughter to-despise to-make-childless

Τοῦ λαοῦ τυραννίδι ὑποκειμένου, ταλαιπωρία. 9
of-the people to-tyranny subject wretchedness
Τυράννου κρατοῦντος, καὶ γεωργὸς καρποῦται τὰ δάκρυα,
tyrant ruling also farmer reaps the tears
πόνοις μὲν καθ' ἡμέραν τρυχόμενος, ὑπὸ τυραννικῷ δὲ
by-toils indeed by day being-worn-out under tyrannical and
λαίλαπι συναρπαζόμενον ὁρῶν τὸ γεώργιον, καὶ τὴν τῆς
hurricane being-snatched-away seeing the farm and the of-the
λύπης βάτον ἀντὶ σταφυλῆς γεωργεῖ, κεντοῦσαν αὐτοῦ τὰ
grief bramble instead-of grape cultivates piercing his the
σπλάγχνα τῇ τῆς ἀκάνθης ὀξύτητι· καὶ τὸ δεινότερον,
inward-parts with-the of-the thorn sharpness and the more-terrible
ὅτι καὶ τοῖς ἐχθροῖς καὶ τοῖς οἰκείοις ἅρπαγμα γίνεται.
that both to-the enemies and to-the household plunder it-becomes
Ὁ θαλάσσιος δὲ τοῖς ἀνέμοις ἀρᾶται καὶ τῇ θαλάσσῃ,
the seafarer and the winds curses and the sea
ὅτι μὴ αὐτὸν κατεβύθισαν· οὕτω πικροτέρας θαλάσσης
because not him they-sank so of-more-bitter sea
καὶ τυραννικωτέρων ἀνέμων πεπείραται. Οἱ δὲ τῆς
and of-more-tyrannical winds he-has-had-experience the(-ones) and of-the
πολιτείας ἐπώνυμοι, οὗτοι μὲν πᾶσαν συμφορᾶς ὑπερβολὴν
commonwealth named-after these indeed every of-misfortune excess
παρελαύνουσιν, ὅσῳ καὶ συνοικοῦσι τῷ Μινοταύρῳ, καὶ
outstrip by-how-much also they-dwell-with — Minotaur and
πρὸς βρῶσίν εἰσι προχειρότατοι. Τοῦ μὲν γὰρ ὁ πλοῦτος
for eating are most-ready of-one indeed for the wealth
μετακομίζεται· τοῦ δὲ θυγάτηρ θαλαμευομένη σεμνῶς
is-carried-off of-another and daughter kept-in-the-chamber chastely
τὸ πρὶν, εἰς ὕβριν ἁρπάζεται· καὶ ὁ κρότους ἐξεγείρειν
the before to outrage is-snatched and the(-one) applause to-rouse
ἐλπίζων ἐπὶ τῇ παστάδι καὶ τοῖς νυμφεύμασιν, οἰμωγὰς
hoping at the bridal-chamber and the weddings wailings

ἀνεγείρει τὴν ὕβριν ἀνακλαιόμενος, καὶ δάκρυσι χαρμονῆς,
raises the outrage bewailing and for-tears of-joy
τῆς λύπης ἀντιχέει τὰ δάκρυα. Τοῦ δὲ γυνὴ πρὸς μισαρὰν
of-the grief pours-instead the tears of-another and wife to abominable
ἀπαγμένη κοίτην οἷον τὸ βέλος τῇ καρδίᾳ ἐμπήγνυσι! Κἂν
led-off bed like the arrow in-the heart fixes and-if
γρύξωσί τι ῥῆμα ἐλεύθερον, τὸ ξίφος εὐθὺς κατὰ σπλάγχνων
they-mutter some word free the sword at-once into inward-parts
βαπτίζεται. Τοῦτο μόνον ἡδὺ τοῖς ἐλεεινοῖς καὶ ἀσπάσιον,
is-dipped this only sweet to-the pitiable(-ones) and welcome
ὅτι τοιούτων θεαμάτων διὰ τοῦ ξίφους ἀπάγονται.
that from-such sights through the sword they-are-led-away
Φόβοι ἐναγώνιοι καὶ διηνεκὲς βάσανος τοῦ τυράννου.
fears agonizing and continual torment of-the tyrant
Ἐκεῖνο τὸ θηρίον ὁ τύραννος, οὐδὲ τὴν γυναῖκα ἡδέως
that the beast the tyrant not-even the wife gladly
βλέπει, οὐδὲ τὰ φίλτατα· ἀλλὰ καὶ ταύτην ὑποπτεύει καὶ
looks-at nor the dearest(-ones) but also her he-suspects and
συγκοιμωμένην τρέμει, καὶ τὸν ὕπνον ὑποφρίττει, μήπως
sleeping-with(-him) trembles-at and the sleep shudders-at lest-somehow
αὐτὸν τῷ ἀδελφῷ θανάτῳ παρακατάθηται· καὶ πᾶσι μὲν
him to-the brother death she-hand-over and to-all indeed
τοῖς ἄλλοις παρέχει τὴν εὐφροσύνην ἡ τράπεζα· ὁ δὲ
the others provides the good-cheer the table he and
τότε μάλιστα πέφρικε, μὴ δηλητήριόν τι τοῖς βρώμασιν
then most shudders lest poison some in-the foods
ἀναμέμικται, μὴ τὸ ποτήριον αὐτοῦ, θανάτου ποτήριον
has-been-mixed lest the cup his of-death cup
γένηται. Οὐδὲ τοῖς δορυφόροις ἔχει πιστεύειν ὁ ἀλιτήριος.
become nor the spearmen can trust the wretch
Πόθεν; οἷς τῶν ἄλλων μάλιστα δέδοικεν, ὅσῳ καὶ
whence whom than-the others most he-fears by-how-much also

ξιφοφοροῦσιν ἔγγιον. Ἀεὶ γὰρ ἐννοεῖ, μήπως, οὐχ ὑπὲρ
bearing-swords nearer always for he-thinks lest-somehow not for
ἑαυτοῦ, κατ᾽ αὐτοῦ δὲ τοῖς ξίφεσι χρήσωνται. Κατὰ μὲν
himself against him and the swords they-use against indeed
γὰρ τῶν ἄλλων ὁπλίζει τούτους, κατὰ δὲ τῶν δορυφόρων
for the others he-arms these against and the spearmen
οὐκ ἔχει τίνας ὁπλίσειεν. Ἄξιός γε ὁ τρόμος οὗτος
not he-has whom he-might-arm worthy at-least the trembling this
τυραννικοῦ καὶ ἀπίστου φρονήματος. ὡς οὐκ ἔστιν ᾧ
of-tyrannical and faithless mind as not there-is by-which
ἄν τις ποινηλατήσῃ πλέον τὸν τύραννον, ἢ ὅσον
— someone may-punish more the tyrant than as-much-as
αὐτὸς ἑαυτὸν τιμωρεῖται τοιαύταις ἀνάγκαις ἐγκαταστήσας.
he himself punishes in-such necessities having-placed(-himself)
Εἰρηνικὴ τοῖς ὑποκειμένοις καὶ χαροποιὰ τοῦ δικαίου 11
peaceful for-the subjects and joy-making of-the just
βασιλέως ἡ εἴσοδος.
emperor the entrance
Εἶδες τὴν τυράννου μορφὴν, ὡς βδελυρά τε καὶ
did-you-see the of-tyrant form how loathsome both and
ἀποτρόπαιος; ὅρα λοιπὸν καὶ τὸ τοῦ βασιλέως κάλλος,
abominable see now also the of-the emperor beauty
ὡς ποθητὸν, ὡς ἐράσμιον ἄντικρυς, οἷον τὸ σὸν, εἴ γε
how longed-for how lovely outright such-as the yours if at-least
βούλοιο. Καίτοι τρόπον μέν τινα καὶ τὴν βασιλείαν
you-should-wish and-yet in-a-way indeed some also the kingship
συνεζωγράφησα οἷς ἔγραψά σοι τὸν τύραννον. Καὶ γὰρ
I-painted-alongside in-what I-drew for-you the tyrant and for
ἐναντίος ἂν εἴη ἐκείνῳ οὗτος ὁ βασιλεύς· πλὴν ὀλίγα
opposite — would-be to-that-one this the emperor but few
τινὰ προσεπιβάλλω τούτῳ τὰ χρώματα. Καὶ πρῶτον
some I-add to-this the colors and first

ὅρα τοῦτον εὐθὺς ἐναντία τῷ τυράννῳ ζωγραφοῦντα τὰ
see this-one at-once opposite to-the tyrant painting the
πρόθυρα· καὶ οὐ βίᾳ τὴν ἀρχὴν κτώμενον, οὐδὲ τὸν
porch and not by-force the rule acquiring nor the
πέπλον αἵματι βάπτοντα· ἀλλ᾽ εὐνοίᾳ πλήθους καὶ λαοῦ
robe in-blood dipping but by-goodwill of-multitude and of-people
συνδρομῇ καὶ σώφρονι καὶ εὐγνώμονι. Ἀρετῆς γὰρ ἆθλον
by-concourse both sober and right-minded of-virtue for prize
τὴν βασιλείαν ἐκδέχεται, καὶ πάντες ἀποχωροῦσι τῶν
the kingship be-receives and all yield of-the
κρειττόνων τῷ κρείττονι. Οὕτω κἂν μελίσσαις ὁ βασιλεὺς
better(-ones) to-the better thus even among-bees the king
αὐτοφυής ἐστι, καὶ πᾶν τὸ πλῆθος ἡγεμόνα τοῦτον
self-grown is and all the multitude leader him
πεποίηται. Οὕτω μὲν αὐτῷ τὰ τῆς βασιλείας προαύλια,
has-made thus indeed for-him the of-the kingship forecourts
ὡς ἱλαρὰ καὶ εὐπρόσιτα, οὐ σκυθρωπὰ καὶ δυσέντευκτα.
how cheerful and accessible not sullen and hard-of-access
Βαίνωμεν δὲ ἤδη προσωτέρω, καὶ τὴν βασιλείαν θεώμεθα.
let-us-go and now further and the kingship let-us-view
12 Ἡ εἰς ἄκρον θεοσέβεια, τῷ βασιλεῖ χρειώδης καὶ
the to summit piety for-the emperor needful and
καρποφόρος.
fruitful
Οὐκοῦν ὁ ἀληθὴς βασιλεὺς εἰδὼς, ὅτι καθάπερ
therefore the true emperor knowing that just-as
οἰκίας καὶ νεὼς δεῖ τὰ κάτω ἀσφαλέστερα
of-house and of-ship must the(-parts) below more-secure
εἶναι, οὕτω δὴ καὶ τὴν βασιλείαν προσήκει βαίνειν
be thus indeed also the kingship it-befits to-walk
ἀσφαλῶς, τὴν εὐσέβειαν ποιεῖται θεμέλιον. Οὕτω
securely the piety makes foundation thus

μὲν εὐσεβὴς ὢν, ὡς μηδὲ τοῖς ἱερεῦσι πρωτείων
indeed pious being so-as not-even to-the priests of-first-place
παραχωρεῖν· οὕτω δὲ πάντα ποιῶν καὶ λέγων, ὡς
to-yield thus and all(-things) doing and saying as
Θεὸν εἰδὼς πάντων ἔφορον καὶ πάντων ἐπήκοον.
God knowing of-all overseer and of-all hearer
Φιλόθεος δὲ ὢν, ἀναγινώσκεται ὡς ἔστι θεοφιλής·
God-loving and being he-is-recognized as he-is God-beloved
φιλῶν γὰρ Θεὸν, ὑπὸ Θεοῦ φιληθήσεται. Ὅθεν αὐτῷ
loving for God by God he-will-be-loved whence for-him
τὰ πάντα ἔσται Θεὸς καὶ πατὴρ καὶ ἀδελφὸς, καὶ
the all(-things) will-be God both father and brother and
στρατιώτης, καὶ σύμμαχος, ἐν πολέμῳ κατορθῶν
soldier and ally in war achieving
καὶ συνεγείρων τὰ τρόπαια· ἐν εἰρήνῃ τὰ
and raising-together the trophies in peace the(-things)
τῆς εὐνομίας συμπροθυμούμενος. Τίς οὖν ὀλβιώτερος
of-the good-order sharing-zeal-for who then more-blessed
τοῦ τὸν Θεὸν φίλον ἔχοντος; τίς μᾶλλον ἐν
than-the(-one) — God friend having who more in
ταῖς μάχαις ἀήττητος; τίς ἐκεχειρία εἰρηνικωτέρα;
the battles unconquered what truce more-peaceful
Τῷ ὄντι γὰρ κινδυνεύει μόνος οὗτος τοῦ κόσμου
in-the being for is-likely alone this-one of-the world
βασιλεύειν παντός. Εἰ γὰρ Θεοῦ μὲν ὁ κόσμος,
to-rule whole if for of-God indeed the world
ἐκεῖνος δὲ Θεοῦ φίλος ἀνωμολόγηται, τὰ δὲ τῶν
he and of-God friend is-agreed the(-things) and of-the
φίλων κοινά· δεσπότης ἔσται τοῦ κόσμου βασιλεὺς ὁ
friends common master will-be of-the world emperor the
θεοφιλέστατος.
most-God-beloved

13 Ὅτι φίλοι πιστοὶ τῆς βασιλείας, ὀρθῶς πολιτεύεσθαι
that friends faithful of-the kingship rightly to-govern
μελλούσης, ἀναγκαῖον ὄργανον τυγχάνουσιν.
being-about necessary instrument happen-to-be
Πῶς οὖν τοῖς σύμπασιν ἐπιστήσεται; πῶς τοῖς ἑκασταχοῦ
how then the all will-he-oversee how the everywhere
πραττομένοις παρέψεται, καὶ ἐπόψεται, καὶ τὸν μὲν
being-done will-he-follow and will-he-inspect and the(-one) indeed
ἐπαινέσει, τῷ δὲ προσμέμψεται, τὸ δὲ διορθώσεται;
will-praise the(-one) and will-blame the(-thing) and will-correct
Πῶς ταῦτα πάντα, βούλει μαθεῖν; Διὰ τοῦ τῶν
how these(-things) all you-wish to-learn through the of-the
φίλων πτερωτοῦ ἅρματος. Αὐτὸς μὲν γὰρ εἷς ἐστι,
friends winged chariot he indeed for one is
πολλαπλάσιος δὲ διὰ τῶν φίλων γίνεται.
manifold and through the friends becomes
14 Τῶν βασιλέων τὸ ἐν καλοῖς ἄκρον καὶ μέγιστον, οὗ
of-the emperors the in good(-things) highest and greatest which
τῶν ἄλλων οἱ πλεῖστοι ἀμοιροῦσιν, οἱ φίλοι ὑπάρχουσιν.
of-the others the most lack the friends are
Ἀλλ' ἐπειδὴ φίλων ἐμνήσθην, ἀναδιδάξω σέ τι περὶ
but since friends I-mentioned I-will-teach you something about
τούτων πλατύτερον. Πολλῶν γὰρ ὄντων τῇ βασιλείᾳ
these more-broadly many for being for-the kingship
καλῶν, οὐδὲν τοιοῦτον ὡς τὸ τοῦ φίλου πρᾶγμα καὶ ὄνημα.
good(-things) nothing such as the of-the friend thing and benefit
Τύραννος μὲν γὰρ τῷ φόβῳ περιστοιχίζεται, καὶ τὰς
tyrant indeed for with-the fear is-hemmed-round and the
ἀπειλὰς ἔχει, καὶ τοὺς ἑκάστοτε φόνους, στερρόν τι καὶ
threats he-has and the at-each-time murders firm some and
ἀκαθαίρετον πρόβλημα. Σὺ δὲ ἀλλὰ τῇ φιλίᾳ τειχίζου,
unassailable bulwark you and rather with-the friendship wall-yourself

καὶ τῇ εὐνοίᾳ μάλιστα πάντων φράττου. Οὐδὲν γὰρ οὕτω
and with-the goodwill most of-all fence-yourself nothing for so
ἀσθενὲς ὡς ὁ παρὰ πολλῶν μισούμενος ἄνθρωπος, κἂν
weak as the by many being-hated man even-if
ὑπὸ πολλῶν δορυφόρων φυλάττηται. Προσκυνεῖ μὲν ἴσως ὁ
by many spearmen he-be-guarded does-obeisance indeed perhaps the
πολίτης, καὶ μεγαλύνει καὶ εὐφημεῖ, καὶ προσθήκην ἡμερῶν
citizen and magnifies and acclaims and addition of-days
αἰτεῖται παρὰ τοῦ Κρείττονος· ἀλλ' ἡ γλῶσσα ὀμώμοχ', ἡ
asks from the Stronger but the tongue has-sworn the
δὲ φρὴν ἔστ' ἀνώμοτος· καὶ τὰ χείλη μὲν ἐδίηνεν, ὑπερώην
and mind is unsworn and the lips indeed he-wet palate
δ' οὐκ ἐδίηνε. Καὶ δέδοικε μὲν ἐξειπεῖν, ὅτι μισεῖ καὶ
and not he-wet and fears indeed to-speak-out that he-hates and
βδελύττεται καιροῦ δὲ λαβόμενος, οὐ λόγοις, ἀλλ' ἔργοις
loathes opportunity and having-seized not by-words but by-deeds
τὸ μῖσος δείκνυσι, καὶ τῶν ἡπάτων ὠμῶν ἀπογεύεται.
the hatred shows and of-the livers raw tastes
Εἰλικρινοῦς πρὸς βασιλέα φίλου ὑπηρεσία. 15
of-sincere toward emperor friend service
Ἀλλ' οὐχ ὁ φίλος οὕτω· νυκτὸς δὲ καὶ ἡμέρας τοῦ φίλου
but not the friend thus by-night and also by-day of-the friend
βασιλέως φροντίζει, καὶ ταῖς ὑπὲρ ἐκείνου κάμνει μερίμναις·
emperor takes-thought and in-the for him toils cares
οὐχ ὅπως κερδάνῃ, τοῦτο μόνον σκοπῶν. καὶ τὴν ἀρχὴν
not how he-may-gain this only aiming-at and the office
ἐκκαρπώσηται· ἀλλ' ὅπως ὀραρότως ἕξει τῇ βασιλείᾳ τὰ
may-reap-the-fruit-of but how rightly will-be for-the kingship the
πράγματα· καὶ λυπήσει μικρὸν, ἵνα μεῖζον εὐφράνῃ· καὶ
affairs and will-grieve little that more he-may-gladden and
δριμύξεται τοῖς ῥήμασιν, ἵνα γλυκάνῃ τοῖς πράγμασιν·
will-be-sharp with-the words that he-may-sweeten with-the deeds

οὐχ ὑποκλινόμενος τοῖς τοῦ βασιλέως θελήμασιν, οὐδὲ
not bending to-the of-the emperor wishes nor
σκιᾶς ἔργον ποιῶν, καὶ συνεπινεύων τοῖς νεύμασι,
of-shadow work doing and nodding-along-with the nods
καὶ συγκινούμενος τοῖς κινήμασιν· ἀληθὴς δὲ ὤν, καὶ
and moving-with the movements true and being and
αὐθέκαστος, καὶ τὰ τοῦ φίλου δι' ἀγάπην ἐξιδιούμενος.
straightforward and the(-things) of-the friend through love making-his-own
16 Τῶν κολακευόντων τὴν βλάβην ὁ βασιλεὺς φευγέτω.
of-the flatterers the harm the emperor let-flee
Καὶ μέντοι καὶ βασιλεὺς οὐ βαρὺν σωφρονιστὴν, ἀλλὰ γλυκὺν
and moreover also emperor not heavy corrector but sweet
νουθετητὴν τὸν φίλον οἰήσεται· καὶ τοῖς μὲν κολακεύουσιν
admonisher the friend will-think and at-the indeed flatterers
ὡς ἐχθραίνουσιν ἐμπικρανεῖται, καὶ βαρὺ συνάξει τὸ
as hostile(-ones) will-be-embittered and heavy will-contract the
ἐπισκύνιον. Τῷ ὄντι γὰρ οἱ τῆς κολακείας θεραπευταὶ
brow in-the being for the of-the flattery servants
θανάσιμον κιρνῶσι μελίκρατον· καὶ φιλοῦσιν, ἀλλὰ καὶ
deadly mix honey-drink and kiss but also
δάκνοντες· καὶ σαίνουσιν, ἀλλὰ καὶ σπαράττοντες· καὶ μέλι
biting and fawn but also tearing and honey
μὲν ἀποστάζουσιν, ἀλλὰ πικροτέρας χολῆς τὰς ἀναδόσεις
indeed drip but more-bitter than-gall the givings-forth
ποιούμενον. Τούτοις μὲν οὔτε τὰς τῶν βασιλείων ἀναπετάσει
making to-these indeed neither the of-the palace he-will-open
θύρας, οὔτε τὰς τῶν ὠτίων· ἀλλ' ὡς Σειρῆνας παραπλεύσεται
doors nor the of-the ears but as Sirens will-sail-past
κηρῷ καὶ λόγοις σοφοῖς τὰς ἀκοὰς ἐμφραξάμενος.
with-wax and with-words wise the hearing having-stopped-up

Τῶν φίλων ταῖς νουθεσίαις τὸν βασιλέα πειθαρχεῖν καὶ 17
of-the friends to-the admonitions the emperor to-obey and
ὑπομένειν πρέπει.
to-endure befits
Τοῖς δὲ φίλοις ἑαυτὸν παρέξει καὶ τέμνειν καὶ καίειν
to-the and friends himself he-will-offer both to-cut and to-burn
ὡς ἰατροῖς ἐπιστήμοσι, καὶ πάντα τὸν ἑαυτοῦ
as to-physicians skilled and every the(-one) than-himself
συνετώτερον εἰσκαλέσει πρὸς τὰ βασίλεια, καὶ πολλοὺς
more-intelligent will-call-in to the palace and many
ἐκ τῆς γωνίας ἀνασπάσει πρὸς τὰ μειράκια ψιθυρίζοντα,
from the corner will-draw-up toward the youths whispering
οἷς παραδοὺς ἑαυτὸν δεξαμενὴν τὴν ἑαυτοῦ καρδίαν
to-whom having-handed-over himself receptacle the his heart
ποιήσεται, πᾶν δεχομένην κάλλιστον χώρημα.
he-will-make every receiving finest content
Ποῖον τρόπον χρηστοὺς φίλους ὁ βασιλεὺς δοκιμάσει. 18
in-what way good friends the emperor will-test
Τούτους μέντοι τοὺς φίλους ἐπιστήσει ταῖς τῶν πόλεων
these however the friends he-will-set-over the of-the cities
διοικήσεσι, πάντως πεῖραν λαβὼν αὐτῶν ὅτι καλῶς
administrations surely trial having-taken of-them that well
ἐπιστήσονται. Τίς δὲ ἡ πεῖρα; Καί μοι συνακολούθει
they-will-preside what and the trial and to-me follow
τῷ λόγῳ προσεκτικώτερον· τάχα γάρ σοι παραδώσω
the word more-attentively perhaps for to-you I-will-hand-over
τὴν λίθον τὴν χρυσογνώμονα· Τρία ταῦτα περὶ τὴν
the stone the gold-testing three these about the
πεῖραν ταύτην ἔχομεν θεωρεῖν· ἄνθρωπον, οἶκον, καὶ
trial this we-have to-consider man house and
πόλιν. Πρῶτον μὲν οὖν σκόπει τὸν ἄνθρωπον, εἰ
city first indeed then examine the man whether

τὸ οἰκεῖον ἦθος κατήρτισεν· ὡς μήτε τὸν θυμὸν,
the own character he-has-perfected so-that neither the anger
μήτε τὴν ἐπιθυμίαν, τὰ δοῦλα ταῦτα καὶ ὑποχείρια
nor the desire the slavish these and subject
τοῦ λογισμοῦ καταστῆσαι ἐγκρατῆ τε καὶ κύρια.
of-the reason to-make masters both and lords
Κἀπειδὰν εὕρῃς τοιοῦτον, ἐπὶ τὴν τοῦ οἴκου διοίκησιν
and-when you-find such to the of-the house administration
ἀναβίβασον· εἰ δὲ καὶ περὶ ταύτην εὕρῃς εὐδόκιμον,
raise-up if and also about this you-find approved
πρὸς ἄλλον αὐτὸν ἀναβαθμὸν ὕψωσον, καὶ πόλεως
to another him step exalt and of-city
διοίκησιν πίστευσον. Ὁ γὰρ μὴ ἑαυτὸν ἰθύνας,
administration entrust the(-one) for not himself having-straightened
πῶς οἴκου κατὰ τὸ δέον ἐπιστατήσειεν; Ὁ μὴ
how of-house according-to the needful would-he-preside the(-one) not
οἶκον εὐθετήσας, πῶς πόλιν ἰθύνειεν; Οὗτος ἔστω σοι
house having-ordered how city would-he-steer this let-be for-you
γνώμων τῶν ἀρχόντων ἀπαραλόγιστος, καὶ τοὺς ἐν τοῖς
rule of-the rulers infallible and the(-ones) in the
εἰδικωτέροις δοκιμασθέντας, ταῖς κοιναῖς προσάγαγε
more-particular(-things) having-been-tested to-the common bring-forward
διοικήσεσιν. Ὁ γὰρ ἐν ὀλίγῳ πιστὸς, καὶ ἐν πολλῷ
administrations the(-one) for in little faithful also in much
πιστός ἐστιν, ὡς ἐμάθομεν· ὥσπερ εἴ τις τοῦ οἴκου οὐκ
faithful is as we-learned just-as if one of-the house not
οἶδε προΐστασθαι, οὐδ' Ἐκκλησίαν αὐτῷ παραδίδωσιν ὁ
knows to-preside not-even church to-him hands-over the
Ἀπόστολος.
Apostle

Τῆς τοῦ βασιλέως εὐνοίας ἡ δοκιμασία τὰ τῶν ὑποκειμένων 19
of-the of-the emperor goodwill the testing the of-the subjects
ἐπιτηδεύματα θαυμασίως καθέλκει.
pursuits wonderfully draws-down
Τοιοῦτοι δ' ὄντες οἱ ἄρχοντες, ταχέως τὴν βασιλείαν
such and being the rulers quickly the kingship
αὐξήσουσι πρὸς τὸ βέλτιον, πολλοὺς καὶ ἄλλους ἑαυτῶν
will-increase toward the better many also others than-themselves
ὁμοίους ἐξεργασάμενοι. Φιλεῖ γὰρ τὸ παρὰ βασιλέων
like having-produced is-wont for the(-thing) by emperors
σπουδαζόμενον αὔξεσθαι, κἂν φιλορήτωρ ὁ αὐτοκράτωρ,
being-pursued to-increase even-if fond-of-orators the autocrator
βαβαὶ τῆς τῶν σοφιστῶν ἐπομβρίας! περιχεῖται τοῖς
ah of-the of-the sophists showers is-flooded with-the
ἀναγνώσμασι τὰ ἀνάκτορα. Κἂν δόξῃ φιλοσοφίᾳ
readings the palace and-if he-seem to-philosophy
προσέχειν, καὶ περὶ τὰ μαθήματα στρέφεσθαι, παρὰ τὰς
to-attend and about the lessons to-be-occupied at the
βασιλικὰς θύρας οἱ τοῦ Πλάτωνος γέμοντες, καὶ
imperial doors the(-ones) — of-Plato full and
οὐδὲ τοῖς τὰς πύλας τηροῦσιν ὁ Ἀρχιμήδης, ὁ
not-even to-the(-ones) the gates guarding — Archimedes —
Εὐκλείδης, ὁ Ὑψικλῆς ἀνεπίγνωστοι. Ἂν δὲ φίλιππος
Euclid — Hypsicles unrecognized if and horse-loving
νομισθῇ, στενοχωρεῖται τὰ βασίλεια Νησαίοις ἵπποις καὶ
he-be-thought is-crowded the palace with-Nisaean horses and
Ἰταλοῖς.
Italian

20 Ὅτι ἀνάξιον καὶ ζημίας αἴτιον τοὺς ἀδίκους παρὰ τῷ
that unworthy and of-loss cause the unjust by the
βασιλεῖ εὐδοκιμεῖν.
emperor to-be-in-favor
Καὶ τοίνυν μὲν τοὺς μετιόντας ἀρετῆς οὐκ οἶδεν οὐδὲ
and therefore indeed the(-ones) pursuing virtue not he-knows nor
ὅποι γῆς διατρίβουσιν, οὐδὲ ψιλὴν θέαν τούτοις παρέχεται.
where on-earth they-spend-time nor bare sight to-these he-offers
Ἀνθρώπους δὲ κακοηθείας πάσης περιφανῆ ἐργαστήρια,
men and of-malice every conspicuous workshops
καὶ ἀξιώμασι δωρεῖται, καὶ δεξιώμασι, καὶ τούτους ταῖς
and with-dignities he-presents and with-welcomes and these on-the
πόλεσιν ἐπαφίησι, κερδῶν ἀδίκων ἐμπόρους, καὶ ῥυπαρῶν
cities he-lets-loose of-gains unjust merchants and of-filthy
λημμάτων προσαγωγῆς· καὶ δίδωσι τούτοις καταμαγειρεύειν
takings bringers-in and gives to-these to-butcher
τὰ πρόβατα, μόνον εἰ αὐτῷ τὰ λιπαρώτερα φέροιεν· καὶ
the sheep only if to-him the fatter(-parts) they-bring and
πάντα συμφύρει θεῖα καὶ ἀνθρώπινα δίκαια, μόνον εἰ
all(-things) mixes-up divine and human just only if
ὀβολὸν ἀναδέξαιτο. Ὀκνῶ μὲν ἐγὼ τοῦτο· Πέρσαι δ'
an-obol he-receive I-shrink indeed I this Persians and
ἂν κάπηλον εἴποιεν, ὥσπερ ἐκεῖνον Δαρεῖον. Τάχα δὲ
— huckster would-call as that Darius perhaps and
οὐδὲ κάπηλον (φιλανθρωπότατον γὰρ, εἰ καὶ ἀνελεύθερον
not-even huckster most-humane for if even illiberal
τοὔνομα), ἀλλὰ ληστὴν καὶ μιαιφόνον καὶ ἵν' οὕτως
the-name but robber and murderer and that so
εἴπω, τρισαλιτήριον, ἵνα μόνον κερδάνῃ τοὺς ἄλλους
I-may-say thrice-accursed that only he-may-gain the others

φονεύοντα, καὶ θλίψεις τοῖς ὑπηκόοις πραγματευόμενον,
murdering and afflictions for-the subjects contriving
ἵν᾽ αὐτὸς ἀφθόνως ἐνυβρίζῃ ταῖς ἡδοναῖς.
that he unstintingly may-wanton in-the pleasures
Τῇ πολιτείᾳ, ὃν τρόπον τῇ νηΐ τὸν κυβερνήτην, 21
to-the commonwealth in-what way to-the ship the helmsman
προσέχειν χρή.
to-attend it-is-needful
Δεῖ δὲ οὐχὶ τῶν ἡδονῶν πλέον ἔχειν τὴν βασιλείαν,
it-is-needful and not of-the pleasures more to-have the kingship
τῶν δὲ πόνων καὶ τῶν φροντίδων τὸ βάρος ἐθελοντὴν
of-the and toils and of-the cares the weight willingly
ἀνατίθεσθαι. Ἢ οὐχ ὁρᾷς καὶ τὸν κυβερνήτην, ὅπως ἀεὶ
to-take-up or not you-see also the helmsman how always
ἐνεργός ἐστι, καὶ τῶν ἄλλων ἡδὺ καθευδόντων, καὶ βαθὺ
active he-is and the others sweetly sleeping and deep
κῦμα διαγόντων, αὐτὸς τῇ ἀγρυπνίᾳ προστέτηκε; κἂν
wave passing he to-the wakefulness is-wasted-away even-if
ἡμέρας ὑπνώσῃ καιροῦ δραξάμενος, ταῖς διακοπαῖς ὁ
by-day he-sleep of-opportunity having-grasped by-the interruptions the
ὕπνος εἰς γρήγορσιν αὐτῷ περιίσταται· ὥστε πυκνῶς αὐτὸν
sleep into wakefulness for-him turns so-that often him
λέγειν· Τὴν ὀθόνην περίστειλον, τὸν πόδα ἐξάπλωσον,
to-say the sail furl the sheet let-out
τὸ πηδάλιον περιάγαγε, ἀλλὰ τρίζει τὸ κέρας, ἀλλὰ
the rudder turn-round but creaks the yard but
προβλῆτα σκόπελον ἔκφυγε· καὶ σχεδόν τι πλέον
jutting crag escape and nearly something more
ἐνεργεῖ τῶν ἐγρηγορότων αὐτὸς καὶ κοιμώμενος.
is-active than-the(-ones) awake he even sleeping

Πόνοις οὖν ὁ βασιλεὺς ἑαυτὸν ἐκδότω, μὴ τρυφῆς
with-toils then the emperor himself let-him-give-over not of-luxury
χωρίον, ἀλλὰ φροντίδων τὴν βασιλείαν ποιούμενος.
place but of-cares the kingship making
22 Ὅπως τῶν πολεμικῶν διαχειρίζειν καὶ ἐν αὐτοῖς
how the warlike(-things) to-manage and in them
πολιτεύεσθαι τῷ βασιλεῖ ἀναγκαῖον.
to-conduct-oneself for-the emperor necessary
Καὶ τοὺς μὲν πολέμους αὐτὸς ἐνεργείτω, πᾶσι
and the indeed wars himself let-him-conduct at-all(-things)
παρὼν, καὶ πάντα θεώμενος. Οὐ μέντοι γε τοῖς
being-present and all(-things) viewing not however at-least to-the
κινδύνοις ἑαυτὸν παραλόγως προήσεται· οὔτε στρατιώτου
dangers himself unreasonably he-will-throw-away nor of-soldier
θάνατον ἀποθανεῖται, ἀλλὰ στρατηγοῦ λελογισμένου, καὶ
death he-will-die but of-general having-calculated and
πολλὰ τρόπαια στήσαντος.
many trophies having-set-up
23 Τὰς στρατιωτικὰς ἀσκήσεις καὶ πολέμων σκιὰς εἰρήνης
the military exercises and of-wars shadows of-peace
καιρῷ συχνάζειν δεῖ, καὶ τῶν στρατιωτῶν τοὺς
in-time to-practice-often it-is-needful and of-the soldiers the
γέροντας τιμᾶν.
old(-ones) to-honor
Εἰρηνεύων δὲ, ἀσκείτω τὸν πόλεμον, ἑαυτὸν μὲν
being-at-peace and let-him-practice the war himself indeed
ἐκπονῶν ἑκάστοτε πρὸς πᾶν εἶδος πολέμου, καὶ
working-hard each-time for every form of-war and
μηδὲν τούτων ἀπαναινόμενος, συγγυμνάζων δὲ καὶ
nothing of-these refusing training-together and also
στρατιώτας ὁμοῦ καὶ ξύμπαντας, διδασκάλους δὲ
soldiers together and all teachers and

καὶ θεατὰς τῶν γυμνασίων ποιούμενος ὅσον
also spectators of-the exercises making as-many-as
γεροντικὸν καὶ ἀπόμαχον. Ἡ πολιὰ γὰρ Ἔχει
old and past-fighting the gray-head for has
τι λέξαι τῶν νέων σοφώτερον. Γέρων δὲ
something to-say than-the young wiser old and
ἀνὴρ, καὶ νέος, ἕτερος. Ὁ μέν ἐστι νοῦς, ὁ
man and young another the(-one) indeed is mind the
γέρων· ὁ δὲ, χείρ· θάτερος θατέρου δεόμενος.
old(-man) the(-other) and hand the-one of-the-other needing
Ὡς οὐδὲν οὕτω τὰ τῶν Ῥωμαίων διέφθειρεν,
as nothing so the(-things) of-the Romans has-ruined
ὡς τὸ μηδένα εἶναι ἐπὶ τῶν πραγμάτων στιβαρὸν
as the no-one to-be in the affairs sturdy
γέροντα, ῥυτιδωθέντα μὲν τῷ χρόνῳ τὸ ἔλυτρον,
old(-man) wrinkled indeed by-the time the husk
τὸν δὲ καρπὸν ἔνδοθεν τελειώσαντα, καθάπερ τὸ
the and fruit within having-perfected just-as the
κάρυον.
walnut
Ὑγιὴς τῷ βασιλεῖ τοῦ σώματος ἡ ἄσκησις. 24
healthy for-the emperor of-the body the exercise
Καὶ τοῦτον ἐχέτω νόμον ὁ βασιλεὺς, τὸ μήποτε
and this let-have law the emperor the never
ἀνιδρωτὶ σῖτον αἱρεῖσθαι. Ἐκ ταύτης γὰρ τῆς
without-sweat food to-take from this for the
ἀσκήσεως τό τε σῶμα αὐτοῦ ὑγιεινότερον ἔσται
exercise the both body his healthier will-be
καὶ ἀπεριττότατον· καὶ τὸ λογικὸν οὐκ ἐμποδισθήσεται
and freest-of-superfluity and the rational(-part) not will-be-hindered

πολλοῖς ἐπιχωννύμενον τοῖς περιττώμασι. Τίς οὖν τοιούτῳ
by-many being-heaped-over the residues who then to-such
πολέμιος αὐτοκράτορι;
enemy autocrator
Τοῖς θυμελικοῖς καὶ γελωτοποιοῖς προσέχειν, τῷ βασιλεῖ
to-the stage-players and jesters to-attend for-the emperor
ἄπρεπον· μᾶλλον δὲ πρέπον τοῖς φρονίμοις συμβιοῦν,
unfitting rather and fitting with-the prudent to-live
καὶ τοῖς πεπαιδευμένοις συνομιλεῖν.
and with-the educated to-converse
Πῶς δὲ σχολάσει μίμοις καὶ γελωτοποιοῖς ὁ τοιοῦτος;
how and will-have-leisure for-mimes and jesters the such(-man)
ἢ πῶς οὐ πάντας πρὸς εὔνοιαν ἐπισπάσεται, ὑπὲρ
or how not all to goodwill will-draw for
αὐτῶν ὁρῶντας φροντίζοντά τε καὶ γυμναζόμενον; Ἐπεὶ
them seeing (him)-taking-thought both and exercising since
τοὐναντίον, εἰ τοῖς μὲν σκηνικοῖς καὶ τοῖς ἀσελγέσιν
the-contrary if to-the indeed stage(-men) and to-the licentious
ἀνοίγονται τὰ βασίλεια, καὶ τοὺς ἀξίους βαράθρων
are-opened the palace and the(-ones) worthy of-pits
ὑποδέχονται τὰ ἀνάκτορα, συνασχημονήσοντας τῷ τῆς
receives the residence to-share-the-disgrace with-the of-the
οἰκουμένης δεσπότῃ, καὶ βωμολόχους συμφθεγξομένους,
inhabited-world master and buffoons to-join-in-the-chorus
καὶ διφροῦντας τὸ λογιζόμενον· τοῖς δὲ καὶ βασιλεύειν
and driving-out the reasoning(-part) to-the(-ones) and even to-reign
ἀξίοις, καὶ τὴν πρώτην πύλην κατὰ τῶν προσώπων
worthy also the first gate against the faces
οἱ πυλωροὶ ἐντινάσσουσι· καὶ ὁ μὲν τιμηθήσεται, ὃς
the doorkeepers dash and he indeed will-be-honored who
ψιττακὸν ὑπεκρίνατο, καὶ ὡς ἀηδὼν ἐτερέτισεν· οἱ
parrot played and as nightingale trilled the(-ones)

δὲ ἀνθρώπινα λέγοντες, μᾶλλον δὲ θεῖα φθεγγόμενοι,
and human(-things) saying rather and divine(-things) uttering
περιελεύσονται ἄτιμοι, αὐτοὶ μὲν παρ᾽ οὐδὲν τρεφόμενοι,
will-go-about dishonored themselves indeed for nothing being-fed
παχεῖς δὲ τοὺς φθεῖρας τοῦ σώματος ἀποτρέφοντες, καὶ
fat and the lice of-the body rearing and
ὕβρεως μὲν ἆθλα καὶ ἀσχημοσύνης προκείσονται, ἀρετὴ
of-insolence indeed prizes and of-shamelessness will-be-set-out virtue
δὲ μάταιον χρῆμα καταλειφθήσεται, αὐχμοῦ καὶ εὐρῶτος
and vain thing will-be-left with-squalor and mold
ἀνάμεστος· πῶς οὖν ἕξειν οἴει τούτοις τὰ πράγματα;
full how then to-fare you-think for-these the affairs
Ἢ πᾶσι δῆλον, κἂν ἡμεῖς μὴ λέγωμεν.
or to-all clear even-if we not say
Τὸ φιλάνθρωπον τῷ βασιλεῖ χρήσιμον. 26
the humaneness for-the emperor useful
Ἡ φιλανθρωπία δὲ πόση τις ἔσται τοῦ αὐτοκράτορος;
the humaneness and how-great — will-be of-the autocrator
Ὅση Θεῷ πρὸς ἀνθρώπους. Οὐ γὰρ προηγουμένως
as-great-as to-God toward men not for primarily
τῷ ξίφει χρήσεται, ἀλλ᾽ ἀναγκαίως καὶ βιαζόμενος· Τὸν
the sword he-will-use but of-necessity and being-forced the
γὰρ ἄνω Βασιλέα μιμήσεται· εἰ δὲ μὴ τὸν Βασιλέα,
for above King he-will-imitate if and not the King
τὴν μέλισσαν αἰσχυνθήσεται, ἣν τῶν ἄλλων μελιττῶν
the bee he-will-be-ashamed-before which of-the other bees
μόνην ἡ φύσις παρήγαγεν ἄκεντρον. Ὅστις δὲ ῥᾳδίως
alone the nature brought-forth stingless who-ever and easily
ἀπογυμνοῖ τὸ ξίφος, οὗτος οὐ βασιλεὺς, ἀλλὰ δήμιος·
bares the sword this-one not emperor but executioner

οὐδὲ Θεὸν ἔχων ἀρχέτυπον, οὐδὲ πρὸς ἐκεῖνον τυπούμενος,
nor God having archetype nor toward him being-shaped
ἀλλὰ δαίμονας ἀλάστορας ἀνθρώπων τρεφομένους αἵμασι.
but demons avengers of-men fed on-bloods
27 Εἰς ὅσον ξίφει καὶ βασάνοις χρῆσθαι καθῆκον τῷ βασιλεῖ.
to what-extent sword and tortures to-use is-fitting for-the emperor
Καὶ οὐκ ἀμβλύνω τὸ ξίφος παντάπασι, μή τις ἐπιφυέσθω
and not I-blunt the sword altogether not anyone let-fasten-on
τῷ λόγῳ, μηδέ μου σπαραττέτω τὰ ῥήματα. Οἶδα γὰρ,
the word nor my let-him-tear the words I-know for
ὦ κράτιστε βασιλεῦ, ὅτι τὰ κόκκινά σοι ὑποδήματα καὶ
O most-mighty emperor that the scarlet your shoes and
ἐνδύματα, τοῦ πυρός εἰσι σύμβολα. Τοῦ δὲ πυρὸς διπλῆ
garments of-the fire are symbols of-the and fire twofold
τις ἡ δύναμις, φωτιστική τε καὶ καυστική· ὅπερ ἐστὶν
some the power illuminating both and burning which is
εἰπεῖν, ἐνεργητική τε καὶ τιμωρητική. Χρῶ τοίνυν ταῖς
to-say active both and punitive use therefore the
τιμωρίαις, ἀλλ' ἐπ' ἐλάχιστον. Φώτιζε μὲν συνεχέστερον.
punishments but to least illuminate indeed more-continually
κατάκαιε δὲ ἀργότερον. Τοῦτο καὶ ἡ λαμπὰς ἡ
burn and more-slowly this also the torch the(-one)
προπορευομένη τοῦ αὐτοκράτορος βούλεται, ᾗ πρὸς
going-before the autocrator means which for
τὸ φωτίζειν μόνον, ἀλλ' οὐχὶ καὶ πρὸς τὸ καίειν
the to-illuminate only but not also for the to-burn
προσκέχρηται. Λάμπε τοίνυν καὶ σὺ τοῖς ἀγαθουργήμασιν.
is-used shine therefore also you with-the good-deeds

Ἀρετῇ καὶ σοφίᾳ τοῖς ὑποκειμένοις ὑπερέχειν τῷ βασιλεῖ 28
in-virtue and in-wisdom the subjects to-surpass for-the emperor
μελήσεται.
will-be-a-care
Ἐπὶ πᾶσι, τοῦτό μοι παραφύλαττε. Φημὶ γὰρ τὸν
above all this for-me keep-watch I-say for the(-one)
ἄρξειν ἀνθρώπων μέλλοντα, δεῖν εἶναι τὴν ἀρετὴν
to-rule men being-about must be the virtue
ὑπὲρ ἄνθρωπον. Ὡς γὰρ ὁ τῶν προβάτων ἄρχων,
beyond man as for the of-the sheep ruler
οὐ πρόβατον, ἀλλ' ἄνθρωπος δήπουθεν· καὶ ὁ τῶν
not sheep but man surely and the of-the
βοῶν, οὐ βοῦς, ἀλλὰ λογικὸς ἐπιστάτης, καὶ τῶν
oxen not ox but rational overseer and than-the(-ones)
ἀγομένων μακρῷ τὴν φύσιν ὑπέρτερος· οὕτως ἄρα
being-led by-far the nature superior thus then
καὶ τὸν ἄρχοντα τῶν ἀνθρώπων ὑπερκεῖσθαι δεῖ
also the ruler of-the men to-be-above must
τοσοῦτον, ὅσον προβάτων ποιμὴν, καὶ βοῶν ὁ
as-much as of-sheep shepherd and of-oxen the
βουκόλος.
cowherd
Ταύτης τῆς πραγματείας συμπέρασμα, καὶ ὁμοίας ἄλλης 29
of-this the treatise conclusion and of-like other
ἐπάγγελμα.
promise
Οὐ καταβαρυνῶ σε τῇ πλησμονῇ τῇ τῆς παραινέσεως,
not I-will-weigh-down you with-the satiety the of-the exhortation
ἀλλὰ τάχα καὶ εἰς ἑτέραν ταμιεύσομαι τράπεζαν· καὶ
but perhaps also for another I-will-store-up table and
Θεοῦ διδόντος παρασκευάσω σοι τὰ λειπόμενα,
God giving I-will-prepare for-you the(-things) remaining

μόνον ἴδοιμί σε ταῦτα μετ᾽ ὀρέξεως προσηκάμενον, καὶ
only may-I-see you these(-things) with appetite having-accepted and
πέψαντα τὰ βρωθέντα, καὶ πρὸς τὴν πνευματικὴν
having-digested the(-things) eaten and toward the spiritual
ἡλικίαν ἀπολαύσαντα.
stature having-profited

30 Ὁ Θεὸς Κωνσταντίνῳ βοηθὸς ἐπαγγέλλεται, ἐὰν τῇ
— *God to-Constantine helper is-promised if the*
παρούσῃ παραινέσει, καὶ ταῖς τῆς μητρὸς ἐντολαῖς
present exhortation and the of-the mother commands
πειθαρχεῖν θελήσῃ.
to-obey he-wishes

Λόγοι τιμῶσί σε, τίμα καὶ σὺ τοὺς λόγους, καὶ τῇ ὁσίᾳ
words honor you honor also you the words and to-the holy
σου μητέρι καταπειθὴς ἔστω εἰσαεί. Τοῖς γὰρ ταύτης
your mother obedient be forever by-the for her
χαλινοῖς ὑπαγόμενος, Θεὸν ἕξεις ἀεὶ καὶ τῶν ἔργων
reins being-led God you-will-have always both of-the works
συμπράκτορα, καὶ τῆς βασιλείας συλλήπτορα. Πάντως
fellow-worker and of-the kingship helper surely
δέ σοι τοῦτο δώσει μητέρος ἀρετὴ καὶ εὐλογία, ἐπὶ
and to-you this will-give of-mother virtue and blessing upon
κεφαλῆς καταβαίνουσα, καὶ τὸν οἶκον τόν τε βασιλικὸν
head coming-down and the house the both royal
καὶ τὸν ψυχικόν σοι στηρίζουσα.
and the of-the-soul for-you establishing