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The Hexaemeron

Basil of Caesarea

ΕΙΣ ΤΗΝ ΕΞΑΗΜΕΡΟΝ ΠΡΟΣ ΤΟΥΣ ΝΕΟΥΣ

The Hexaemeron

With the Address to Young Men

---

with a word-for-word interlinear English translation

preserving the original word order



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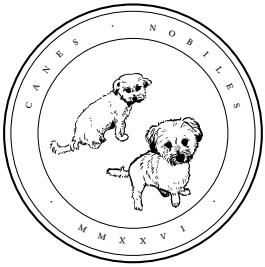

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The margin gives Garnier's section number where a paragraph begins.

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THE HEXAEMERON

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BASIL OF CAESAREA

ΕΙΣ ΤΗΝ ΕΞΑΗΜΕΡΟΝ

The Hexaemeron

HOMILY I

I · IN THE BEGINNING

Basil asks for hearers purified of the flesh and names Moses, who after forty years of contemplation saw God face to face, as the author. Against the philosophers of atoms and matter he sets the first words, God made: the world has a cause, a beginning in time and so an end, which astronomers who measured every star never grasped. Before it stood an order of spiritual creatures outside time, and he lists the senses of beginning: first motion, foundation, art, and end.

Πρέπουσα ἀρχὴ τῷ περὶ τῆς τοῦ κόσμου συστάσεως 1
fitting (a)-beginning for-the about the of-the world constitution
μέλλοντι διηγεῖσθαι ἀρχὴν τῆς τῶν ὁρωμένων
being-about to-narrate (the)-beginning of-the of-the visible(-things)
διακοσμήσεως προθεῖναι τοῦ λόγου. Οὐρανοῦ γὰρ καὶ
ordering to-set-first of-the discourse of-heaven for and
γῆς ποίησις παραδίδοσθαι μέλλει, οὐκ αὐτομάτως
of-earth (the)-making to-be-handed-down is-about not spontaneously
συνενεχθεῖσα, ὥς τινες ἐφαντάσθησαν, παρὰ δὲ τοῦ
having-come-together as some imagined from but —
Θεοῦ τὴν αἰτίαν λαβοῦσα. Ποία ἀκοὴ τοῦ μεγέθους
God the cause having-received what-kind-of hearing of-the greatness
τῶν λεγομένων ἀξία; πῶς παρεσκευασμένην ψυχὴν
of-the being-said(-things) worthy how having-been-prepared (a)-soul
πρὸς τὴν τῶν τηλικούτων ἀκρόασιν προσῆκεν ἀπαντᾶν;
for the of-the such-great(-things) hearing it-befitted to-meet
Καθαρεύουσαν τῶν παθῶν τῆς σαρκὸς, ἀνεπισκότητον
being-clean of-the passions of-the flesh undarkened
μερίμναις βιωτικαῖς, φιλόπονον, ἐξεταστικὴν, πάντοθεν
by-cares worldly industrious searching from-every-side
περισκοποῦσαν εἴ ποθεν λάβοι ἀξίαν ἔννοιαν τοῦ
looking-around if from-anywhere it-might-receive (a)-worthy conception —

Θεοῦ. Ἀλλὰ πρὶν ἐξετάσαι τὴν ἐν τοῖς ῥήμασιν ἀκρίβειαν,
of-God but before to-examine the in the words exactness
καὶ διερευνήσασθαι ἡλίκα τῶν μικρῶν φωνῶν τούτων
and to-search-out how-great of-the small utterances these
ἐστὶ τὰ σημαινόμενα, ἐνθυμηθῶμεν τίς ὁ διαλεγόμενος
is the signified(-things) let-us-consider who the(-one) conversing
ἡμῖν. Διότι κἂν τῆς βαθείας καρδίας τοῦ συγγραφέως μὴ
with-us because even-if the deep heart of-the writer not
ἐφικώμεθα διὰ τὸ τῆς διανοίας ἡμῶν ἀσθενὲς, ἀλλὰ τῇ
we-reach because-of the of-the mind our weakness yet to-the
γε ἀξιοπιστίᾳ προσέχοντες τοῦ λέγοντος, αὐτομάτως
at-least trustworthiness attending of-the(-one) speaking spontaneously
εἰς συγκατάθεσιν τῶν εἰρημένων ἐναχθησόμεθα. Μωϋσῆς
into assent of-the said(-things) we-will-be-led Moses
τοίνυν ἐστὶν ὁ τὴν συγγραφὴν ταύτην καταβαλλόμενος·
therefore is the the writing this laying-down
Μωϋσῆς ἐκεῖνος ὁ μαρτυρηθεὶς ἀστεῖος εἶναι παρὰ
Moses that the(-one) attested fair to-be with
τῷ Θεῷ, ἔτι ὑπομάζιος ὤν· ὃν εἰσεποιήσατο μὲν
— God still at-the-breast being whom adopted indeed
ἡ θυγάτηρ τοῦ Φαραὼ, ἐξέτρεψε δὲ βασιλικῶς, τοὺς
the daughter — of-Pharaoh reared and royally the
σοφοὺς τῶν Αἰγυπτίων διδασκάλους αὐτῷ τῆς παιδεύσεως
wise of-the Egyptians teachers for-him of-the education
ἐπιστήσασα· ὃς, τὸν ὄγκον τῆς τυραννίδος μισήσας, καὶ
having-set-over who the pomp of-the tyranny having-hated and
πρὸς τὸ ταπεινὸν τῶν ὁμοφύλων ἀναδραμὼν, εἵλετο
to the lowliness of-the kinsmen having-run-back chose
συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν
to-suffer-ill-with the people — of-God than temporary to-have
ἁμαρτίας ἀπόλαυσιν· ὁ τὴν πρὸς τὸ δίκαιον φιλίαν
of-sin enjoyment the the toward the just love

ἐξ αὐτῆς τῆς φύσεως κεκτημένος, ὅπου γε, καὶ πρὶν
from very the nature having-acquired since at-least even before
ἐπιτραπῆναι αὐτῷ τοῦ λαοῦ τὴν ἀρχὴν, φαίνεται διὰ
to-be-entrusted to-him of-the people the rule he-appears because-of
τὸ τῆς φύσεως μισοπόνηρον μέχρι θανάτου τοὺς κακοὺς
the of-the nature hatred-of-wickedness as-far-as death the wicked
ἀμυνόμενος· ὁ φυγαδευθεὶς παρὰ τῶν εὐεργετηθέντων,
punishing the(-one) banished by the(-ones) benefited
καὶ ἀσμένως μὲν τοὺς Αἰγυπτιακοὺς θορύβους ἀπολιπὼν,
and gladly indeed the Egyptian tumults having-left
τὴν δὲ Αἰθιοπίαν καταλαβὼν, κἀκεῖ πᾶσαν σχολὴν ἀπὸ
— and Ethiopia having-reached and-there all leisure from
τῶν ἄλλων ἄγων, καὶ ἐν τεσσαράκοντα ὅλοις ἔτεσιν
the other(-things) keeping and in forty whole years
τῇ θεωρίᾳ τῶν ὄντων ἀποσχολάσας· ὃς, ὀγδοηκοστὸν
to-the contemplation of-the beings having-given-his-leisure who eightieth
ἤδη γεγονὼς ἔτος, εἶδε Θεὸν ὡς ἀνθρώπῳ ἰδεῖν δυνατὸν,
already having-become year saw God as for-a-man to-see possible
μᾶλλον δὲ ὡς οὐδενὶ τῶν ἄλλων ὑπῆρξε κατὰ τὴν
rather and as to-no-one of-the others it-was-granted according-to the
μαρτυρίαν αὐτὴν τοῦ Θεοῦ, ὅτι Ἐὰν γένηται προφήτης
testimony itself — of-God that if there-be (a)-prophet
ὑμῶν τῷ Κυρίῳ, ἐν ὁράματι αὐτῷ γνωσθήσομαι, καὶ
of-you to-the Lord in (a)-vision to-him I-will-be-known and
ἐν ὕπνῳ λαλήσω αὐτῷ. Οὐχ οὕτως, ὡς ὁ θεράπων μου
in sleep I-will-speak to-him not thus as the servant my
Μωϋσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι· στόμα κατὰ
Moses in whole the house my faithful he-is mouth to
στόμα λαλήσω αὐτῷ, ἐν εἴδει, καὶ οὐ δι᾽ αἰνιγμάτων.
mouth I-will-speak to-him in form and not through riddles
Οὗτος τοίνυν ὁ τῆς αὐτοπροσώπου θέας τοῦ Θεοῦ ἐξίσου
this-one therefore the of-the face-to-face sight — of-God equally

τοῖς ἀγγέλοις ἀξιωθεὶς, ἐξ ὧν ἤκουσε παρὰ τοῦ
with-the angels having-been-deemed-worthy from what he-heard from —
Θεοῦ διαλέγεται ἡμῖν. Ἀκούσωμεν τοίνυν ἀληθείας ῥημάτων
God converses with-us let-us-hear therefore of-truth words
οὐκ ἐν πειθοῖς σοφίας ἀνθρωπίνης, ἀλλ' ἐν διδακτοῖς
not in persuasive(-words) of-wisdom human but in taught(-words)
Πνεύματος λαληθέντων· ὧν τὸ τέλος οὐχ ὁ τῶν
of-(the)-Spirit spoken of-which the end not the of-the(-ones)
ἀκουόντων ἔπαινος, ἀλλ' ἡ σωτηρία τῶν διδασκομένων.
hearing praise but the salvation of-the(-ones) being-taught

2 Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν
in (the)-beginning made — God the heaven and the
γῆν. Ἵστησί μου τὸν λόγον τὸ θαῦμα τῆς διανοίας. Τί
earth stops my the speech the wonder of-the thought what
πρῶτον εἴπω; πόθεν ἄρξομαι τῆς ἐξηγήσεως; Ἐλέγξω
first should-I-say whence will-I-begin the exposition will-I-refute
τῶν ἔξω τὴν ματαιότητα; ἢ ἀνυμνήσω τὴν ἡμετέραν
of-the outside(-ones) the vanity or will-I-hymn the our
ἀλήθειαν; Πολλὰ περὶ φύσεως ἐπραγματεύσαντο οἱ τῶν
truth many(-things) about nature treated the of-the
Ἑλλήνων σοφοὶ, καὶ οὐδὲ εἷς παρ' αὐτοῖς λόγος ἕστηκεν
Greeks wise(-men) and not-even one among them doctrine has-stood
ἀκίνητος καὶ ἀσάλευτος, ἀεὶ τοῦ δευτέρου τὸν πρὸ
unmoved and unshaken always the second the(-one) before
αὐτοῦ καταβάλλοντος· ὥστε ἡμῖν μηδὲν ἔργον εἶναι τὰ
him overthrowing so-that for-us no work to-be the(-things)
ἐκείνων ἐλέγχειν· ἀρκοῦσι γὰρ ἀλλήλοις πρὸς τὴν οἰκείαν
of-those to-refute they-suffice for for-one-another for the own
ἀνατροπήν. Οἱ γὰρ Θεὸν ἀγνοήσαντες αἰτίαν ἔμφρονα
overthrow the(-ones) for God having-not-known (a)-cause intelligent
προεστάναι τῆς γενέσεως τῶν ὅλων οὐ συνεχώρησαν,
to-preside-over the genesis of-the whole(-things) not granted

ἀλλ᾽ οἰκείως τῇ ἐξ ἀρχῆς ἀγνοίᾳ τὰ ἐφεξῆς
but consistently with-the from (the)-beginning ignorance the next(-things)
συνεπέραναν. Διὰ τοῦτο οἱ μὲν ἐπὶ τὰς ὑλικὰς
concluded because-of this the(-ones) indeed to the material
ὑποθέσεις κατέφυγον, τοῖς τοῦ κόσμου στοιχείοις τὴν αἰτίαν
hypotheses fled to-the of-the world elements the cause
τοῦ παντὸς ἀναθέντες· οἱ δὲ ἄτομα καὶ ἀμερῆ σώματα,
of-the universe having-ascribed the(-ones) and atoms and partless bodies
καὶ ὄγκους καὶ πόρους συνέχειν τὴν φύσιν τῶν ὁρατῶν
and masses and pores to-hold-together the nature of-the visible(-things)
ἐφαντάσθησαν. Νῦν μὲν γὰρ συνιόντων ἀλλήλοις τῶν
imagined now indeed for coming-together with-one-another the
ἀμερῶν σωμάτων, νῦν δὲ μετασυγκρινομένων, τὰς γενέσεις
partless bodies now and being-recombined the generations
καὶ τὰς φθορὰς ἐπιγίνεσθαι· καὶ τῶν διαρκεστέρων
and the corruptions to-come-about and of-the more-durable
σωμάτων τὴν ἰσχυροτέραν τῶν ἀτόμων ἀντεμπλοκὴν τῆς
bodies the stronger of-the atoms interlocking of-the
διαμονῆς τὴν αἰτίαν παρέχειν. Ὄντως ἱστὸν ἀράχνης
permanence the cause to-provide truly (a)-web of-spider
ὑφαίνουσιν οἱ ταῦτα γράφοντες, οἱ οὕτω λεπτὰς
weave the(-ones) these(-things) writing the thus slight
καὶ ἀνυποστάτους ἀρχὰς οὐρανοῦ καὶ γῆς καὶ θαλάσσης
and unsubstantial principles of-heaven and of-earth and of-sea
ὑποτιθέμενοι. Οὐ γὰρ ᾔδεσαν εἰπεῖν· Ἐν ἀρχῇ ἐποίησεν
supposing not for they-knew to-say in (the)-beginning made
ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Διὰ τοῦτο ἀκυβέρνητα
— God the heaven and the earth because-of this unpiloted
καὶ ἀδιοίκητα εἶναι τὰ σύμπαντα, ὡς ἂν τύχῃ φερόμενα,
and ungoverned to-be the all(-things) as — it-may-chance being-borne
ὑπὸ τῆς ἐνοικούσης αὐτοῖς ἀθεότητος ἠπατήθησαν. Ὅπερ
by the dwelling-in them godlessness they-were-deceived which

ἵνα μὴ πάθωμεν ἡμεῖς, ὁ τὴν κοσμοποιίαν συγγράφων εὐθὺς
that not may-suffer we the the world-making writing at-once
ἐν τοῖς πρώτοις ῥήμασι τῷ ὀνόματι τοῦ Θεοῦ τὴν διάνοιαν
in the first words by-the name — of-God the mind
ἡμῶν κατεφώτισεν, εἰπών· Ἐν ἀρχῇ ἐποίησεν ὁ Θεός.
our enlightened saying in (the)-beginning made — God
Τί καλὴ ἡ τάξις; Ἀρχὴν πρῶτον ἐπέθηκεν, ἵνα μὴ
how fair the order (a)-beginning first he-set that not
ἄναρχον αὐτὸν οἰηθῶσί τινες· εἶτα ἐπήγαγε τὸ, Ἐποίησεν,
without-beginning it may-suppose some then he-added the made
ἵνα δειχθῇ, ὅτι ἐλάχιστον μέρος τῆς τοῦ δημιουργοῦ
that it-be-shown that (the)-least part of-the of-the creator
δυνάμεώς ἐστι τὸ ποιηθέν. Ὡς γὰρ ὁ κεραμεὺς, ἀπὸ τῆς
power is the made(-thing) as for the potter from the
αὐτῆς τέχνης μυρία διαπλάσας σκεύη, οὔτε τὴν τέχνην οὔτε
same art countless having-formed vessels neither the art nor
τὴν δύναμιν ἐξανάλωσεν· οὕτω καὶ ὁ τοῦ παντὸς τούτου
the power exhausted thus also the of-the universe this
δημιουργὸς, οὐχ ἑνὶ κόσμῳ σύμμετρον τὴν ποιητικὴν
creator not to-one world commensurate the creative
ἔχων δύναμιν, ἀλλ' εἰς τὸ ἀπειροπλάσιον ὑπερβαίνουσαν,
having power but into the infinitely-manifold exceeding
τῇ ῥοπῇ τοῦ θελήματος μόνῃ εἰς τὸ εἶναι παρήγαγε τὰ
by-the inclination of-the will alone into the to-be brought-forth the
μεγέθη τῶν ὁρωμένων. Εἰ οὖν καὶ ἀρχὴν ἔχει ὁ κόσμος,
magnitudes of-the visible(-things) if then both (a)-beginning has the world
καὶ πεποίηται, ζήτει, τίς ὁ τὴν ἀρχὴν αὐτῷ δοὺς, καὶ
and has-been-made seek who the the beginning to-it having-given and
τίς ὁ ποιητής. Μᾶλλον δὲ, ἵνα μὴ ἀνθρωπίνοις λογισμοῖς
who the maker rather and that not by-human reasonings
ἐκζητῶν παρατραπῇς που τῆς ἀληθείας, προέφθασε
searching you-be-turned-aside somewhere from-the truth he-anticipated

τῇ διδασκαλίᾳ, οἱονεὶ σφραγῖδα καὶ φυλακτήριον ταῖς
with-the teaching as-it-were (a)-seal and (an)-amulet in-the
ψυχαῖς ἡμῶν ἐμβαλὼν τὸ πολυτίμητον ὄνομα τοῦ Θεοῦ,
souls our having-put the most-precious name — of-God
εἰπών· Ἐν ἀρχῇ ἐποίησεν ὁ Θεός. Ἡ μακαρία φύσις,
saying in (the)-beginning made — God the blessed nature
ἡ ἄφθονος ἀγαθότης, τὸ ἀγαπητὸν πᾶσι τοῖς λόγου
the ungrudging goodness the beloved(-one) by-all the of-reason
μετειληφόσι, τὸ πολυπόθητον κάλλος, ἡ ἀρχὴ τῶν ὄντων,
having-partaken the much-longed-for beauty the beginning of-the beings
ἡ πηγὴ τῆς ζωῆς, τὸ νοερὸν φῶς, ἡ ἀπρόσιτος σοφία,
the spring of-the life the intellectual light the unapproachable wisdom
οὗτος Ἐποίησεν ἐν ἀρχῇ τὸν οὐρανὸν καὶ τὴν γῆν.
this(-one) made in (the)-beginning the heaven and the earth
Μὴ οὖν ἄναρχα φαντάζου, ἄνθρωπε, τὰ ὁρώμενα, μηδὲ, 3
not then without-beginning imagine man the visible(-things) nor
ἐπειδὴ κυκλόσε περιτρέχει τὰ κατ᾽ οὐρανὸν κινούμενα, ἡ
since in-a-circle run-around the in heaven moving the
δὲ τοῦ κύκλου ἀρχὴ τῇ προχείρῳ αἰσθήσει ἡμῶν οὐκ
and of-the circle beginning by-the ready perception our not
εὔληπτος, ἄναρχον εἶναι νομίσῃς τῶν κυκλοφορικῶν
easy-to-grasp without-beginning to-be suppose of-the revolving
σωμάτων τὴν φύσιν. Οὐδὲ γὰρ ὁ κύκλος οὗτος, τὸ
bodies the nature not-even for the circle this the
ἐπίπεδον λέγω σχῆμα τὸ ὑπὸ μιᾶς γραμμῆς περιεχόμενον,
plane I-mean figure the by one line enclosed
ἐπειδὴ διαφεύγει τὴν ἡμετέραν αἴσθησιν, καὶ οὔτε ὅθεν
since it-escapes the our perception and neither whence
ἤρξατο ἐξευρεῖν δυνάμεθα, οὔτε εἰς ὃ κατέληξεν, ἤδη καὶ
it-began find-out we-can nor in what it-ended already also
ἄναρχον αὐτὸν ὀφείλομεν ὑποτίθεσθαι. Ἀλλὰ κἂν τὴν
without-beginning it we-ought to-suppose but even-if the

αἴσθησιν διαφεύγῃ, τῇ γε ἀληθείᾳ πάντως ἀπό τινος
perception it-escape in-the at-least truth certainly from some(-point)
ἤρξατο ὁ κέντρῳ καὶ διαστήματί τινι περιγράψας
began the with-(a)-center and interval a-certain having-drawn
αὐτόν. Οὕτω καὶ σὺ μὴ, ἐπειδὴ εἰς ἑαυτὰ συννεύει τὰ κύκλῳ
it thus also you not since into themselves converge the in-a-circle
κινούμενα, τὸ τῆς κινήσεως αὐτῶν ὁμαλὸν, καὶ μηδενὶ
moving(-things) the of-the motion their evenness and by-no
μέσῳ διακοπτόμενον, τὴν τοῦ ἄναρχον τὸν κόσμον καὶ
middle being-interrupted the of-the without-beginning the world and
ἀτελεύτητον εἶναί σοι πλάνην ἐγκαταλίπῃ. Παράγει γὰρ
endless to-be in-you error leave-behind passes-away for
τὸ σχῆμα τοῦ κόσμου τούτου· καὶ, Ὁ οὐρανὸς καὶ ἡ
the form of-the world this and the heaven and the
γῆ παρελεύσονται. Προαναφώνησις τῶν περὶ συντελείας
earth will-pass-away (a)-proclamation-beforehand of-the about consummation
δογμάτων καὶ περὶ τῆς τοῦ κόσμου μεταποιήσεως, τὰ νῦν
doctrines and about the of-the world transformation the now
ἐν βραχέσι κατὰ τὴν στοιχείωσιν τῆς θεοπνεύστου
in brief according-to the elementary-instruction of-the God-breathed
διδασκαλίας παραδιδόμενα. Ἐν ἀρχῇ ἐποίησεν ὁ Θεός.
teaching being-handed-down in (the)-beginning made — God
Τὰ ἀπὸ χρόνου ἀρξάμενα πᾶσα ἀνάγκη καὶ ἐν χρόνῳ
the from time having-begun all necessity also in time
συντελεσθῆναι. Εἰ ἀρχὴν ἔχει χρονικὴν, μὴ ἀμφιβάλῃς
to-be-completed if (a)-beginning it-has temporal not doubt
περὶ τοῦ τέλους. Γεωμετρίαι γὰρ καὶ ἀριθμητικαὶ
about the end geometries for and arithmetical
μέθοδοι, καὶ αἱ περὶ τῶν στερεῶν πραγματεῖαι, καὶ ἡ
methods and the about the solids treatises and the
πολυθρύλλητος ἀστρονομία, ἡ πολυάσχολος ματαιότης,
much-talked-of astronomy the much-busied vanity

πρὸς ποῖον καταστρέφουσι τέλος; Εἴπερ οἱ περὶ ταῦτα
toward what-kind-of turn-out end if-indeed the about these(-things)
ἐσπουδακότες συναΐδιον εἶναι τῷ κτίστῃ τῶν ὅλων
having-been-zealous co-eternal to-be with-the creator of-the whole(-things)
Θεῷ καὶ τὸν ὁρώμενον τοῦτον κόσμον διενοήθησαν, πρὸς
God also the visible this world thought to
τὴν αὐτὴν δόξαν ἀγαγόντες τὸν περιγεγραμμένον καὶ
the same glory having-brought the(-one) circumscribed and
σῶμα ἔχοντα ὑλικὸν, τῇ ἀπεριλήπτῳ καὶ ἀοράτῳ
body having material with-the incomprehensible and invisible
φύσει, μηδὲ τοσοῦτον δυνηθέντες ἐννοηθῆναι, ὅτι οὗ τὰ
nature not-even so-much having-been-able to-conceive that of-what the
μέρη φθοραῖς καὶ ἀλλοιώσεσιν ὑπόκειται, τούτου καὶ τὸ
parts to-corruptions and alterations are-subject of-this also the
ὅλον ἀνάγκη ποτὲ τὰ αὐτὰ παθήματα τοῖς οἰκείοις
whole (it-is)-necessary at-some-time the same sufferings as-the own
μέρεσιν ὑποστῆναι. Ἀλλὰ τοσοῦτον Ἐματαιώθησαν τοῖς
parts to-undergo but so-much they-became-vain in-the
διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
reasonings their and was-darkened the senseless their
καρδία, καὶ φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, ὥστε
heart and claiming to-be wise they-became-fools so-that
οἱ μὲν συνυπάρχειν ἐξ ἀϊδίου τῷ Θεῷ τὸν οὐρανὸν
the(-ones) indeed to-coexist from eternity — with-God the heaven
ἀπεφήναντο· οἱ δὲ αὐτὸν εἶναι Θεὸν ἄναρχόν τε καὶ
declared the(-ones) and it to-be God without-beginning both and
ἀτελεύτητον, καὶ τῆς τῶν κατὰ μέρος οἰκονομίας αἴτιον.
endless and of-the of-the in part administration cause
Ἤπου αὐτοῖς ἡ περιουσία τῆς τοῦ κόσμου σοφίας 4
surely for-them the abundance of-the of-the world of-wisdom
προσθήκην οἴσει ποτὲ τῆς χαλεπῆς κατακρίσεως, ὅτι
(an)-addition will-bring at-some-time of-the severe condemnation that

οὕτως ὀξὺ περὶ τὰ μάταια βλέποντες, ἑκόντες πρὸς
thus sharply about the vain(-things) seeing willingly to
τὴν σύνεσιν τῆς ἀληθείας ἀπετυφλώθησαν. Ἀλλ᾽ οἱ τῶν
the understanding of-the truth they-were-blinded but the of-the
ἄστρων τὰ διαστήματα καταμετροῦντες, καὶ τοὺς ἀειφανεῖς
stars the intervals measuring and the ever-visible
αὐτῶν καὶ ἀρκτῴους ἀπογραφόμενοι, καὶ ὅσοι περὶ
of-them and northern recording and as-many-as about
τὸν νότιον πόλον κείμενοι τοῖς μέν εἰσι φανεροὶ, ἡμῖν
the southern pole lying to-the(-ones) indeed are visible to-us
δὲ ἄγνωστοι· καὶ βόρειον πλάτος, καὶ ζωδιακὸν κύκλον
but unknown and northern latitude and zodiacal circle
μυρίοις διαστήμασι διαιροῦντες· καὶ ἐπαναφορὰς ἄστρων,
into-countless intervals dividing and risings of-stars
καὶ στηριγμοὺς, καὶ ἀποκλίσεις, καὶ πάντων τὴν ἐπὶ τὰ
and stations and declinations and of-all the to the
προηγούμενα κίνησιν δι᾽ ἀκριβείας τηρήσαντες· καὶ διὰ
preceding(-signs) motion with exactness having-observed and through
πόσου χρόνου τῶν πλανωμένων ἕκαστος τὴν ἑαυτοῦ
how-much time of-the wandering(-stars) each the its-own
περίοδον ἐκπληροῖ· μίαν τῶν πασῶν μηχανὴν οὐκ ἐξεῦρον
period fulfills one of-the all device not they-found
πρὸς τὸ τὸν Θεὸν ἐννοῆσαι ποιητὴν τοῦ παντὸς, καὶ κριτὴν
for the — God to-conceive maker of-the universe and judge
δίκαιον, τὴν ἀξίαν ἀντίδοσιν τοῖς βεβιωμένοις ἐπάγοντα· οὐδὲ
just the worthy requital to-the lived(-deeds) bringing nor
τῷ περὶ τῆς κρίσεως λόγῳ τὴν ἀκόλουθον τῆς συντελείας
by-the about the judgment doctrine the consequent of-the consummation
ἔννοιαν ἐπιγνῶναι, ὅτι ἀνάγκη μεταποιηθῆναι τὸν κόσμον,
notion to-recognize that (it-is)-necessary to-be-transformed the world
εἰ μέλλοι καὶ ἡ τῶν ψυχῶν κατάστασις πρὸς ἕτερον εἶδος
if is-to also the of-the souls state to another kind

ζωῆς μεταβάλλειν. Ὥσπερ γὰρ ἡ παροῦσα ζωὴ συγγενῆ ἔσχε
of-life to-change as for the present life akin had
τοῦ κόσμου τούτου τὴν φύσιν, οὕτω καὶ ἡ μέλλουσα τῶν
to-the world this the nature thus also the coming of-the
ψυχῶν ἡμῶν διαγωγὴ οἰκείαν τῇ καταστάσει ὑποδέξεται
souls our conduct suited to-the state will-receive
τὴν λῆξιν. Οἱ δὲ τοσοῦτον ἀπέχουσιν ὡς ἀληθέσι
the lot the(-ones) but so-far are-distant as true
τούτοις προσέχειν, ὥστε καὶ πλατὺν γέλωτα καταχέουσιν
to-these to-attend that even broad laughter they-pour-down
ἡμῶν περὶ συντελείας τοῦ κόσμου τούτου καὶ παλιγγενεσίας
on-us about consummation of-the world this and of-rebirth
αἰῶνος ἀπαγγελλόντων. Ἐπειδὴ δὲ ἡ ἀρχὴ κατὰ φύσιν
of-(the)-age announcing since and the beginning by nature
προτέτακται τῶν ἀπ᾽ αὐτῆς, ἀναγκαίως περὶ τῶν ἀπὸ
is-set-before the(-things) from it necessarily about the from
χρόνου τὸ εἶναι ἐχόντων διαλεγόμενος, ταύτην ἁπάντων
time the to-be having discoursing this of-all
προέταξε τὴν φωνήν, εἰπών· Ἐν ἀρχῇ ἐποίησεν.
set-before the word saying in (the)-beginning made
Ἦν γάρ τι, ὡς ἔοικε, καὶ πρὸ τοῦ κόσμου τούτου, 5
was for something as it-seems even before the world this
ὃ τῇ μὲν διανοίᾳ ἡμῶν ἐστι θεωρητὸν, ἀνιστόρητον δὲ
which to-the indeed mind our is contemplable unrecorded but
κατελείφθη διὰ τὸ τοῖς εἰσαγομένοις ἔτι καὶ νηπίοις
was-left because-of the for-the(-ones) being-introduced still and infants
κατὰ τὴν γνῶσιν ἀνεπιτήδειον. Ἦν τις πρεσβυτέρα
in the knowledge unsuitable(-ness) there-was a-certain older
τῆς τοῦ κόσμου γενέσεως κατάστασις ταῖς ὑπερκοσμίοις
than-the of-the world genesis state for-the supramundane
δυνάμεσι πρέπουσα, ἡ ὑπέρχρονος, ἡ αἰωνία ἡ ἀΐδιος.
powers fitting the above-time the age-long the everlasting

Δημιουργήματα δὲ ἐν αὐτῇ ὁ τῶν ὅλων κτίστης καὶ
creations and in it the of-the whole(-things) creator and
δημιουργὸς ἀπετέλεσε, φῶς νοητὸν πρέπον τῇ μακαριότητι
maker completed light intelligible befitting the blessedness
τῶν φιλούντων τὸν Κύριον, τὰς λογικὰς καὶ ἀοράτους
of-the(-ones) loving the Lord the rational and invisible
φύσεις, καὶ πᾶσαν τὴν τῶν νοητῶν διακόσμησιν,
natures and all the of-the intelligible(-things) ordering
ὅσα τὴν ἡμετέραν διάνοιαν ὑπερβαίνει, ὧν οὐδὲ τὰς
as-many-as the our mind surpass of-which not-even the
ὀνομασίας ἐξευρεῖν δυνατόν. Ταῦτα τοῦ ἀοράτου κόσμου
names to-find-out (is)-possible these of-the invisible world
συμπληροῖ τὴν οὐσίαν, ὡς διδάσκει ἡμᾶς ὁ Παῦλος, λέγων·
fill-up the substance as teaches us — Paul saying
Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, εἴτε ὁρατὰ, εἴτε ἀόρατα,
that in him were-created the all(-things) whether visible or invisible
εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι,
or thrones or dominions or principalities or authorities
εἴτε δυνάμεις, εἴτε ἀγγέλων στρατιαὶ, εἴτε ἀρχαγγέλων
or powers or of-angels hosts or of-archangels
ἐπιστασίαι· ὅτε δὲ ἔδει λοιπὸν καὶ τὸν κόσμον
commands when and it-was-needful finally also the world
τοῦτον ἐπεισαχθῆναι τοῖς οὖσι, προηγουμένως μὲν
this to-be-brought-in-besides to-the being(-things) primarily indeed
διδασκαλεῖον καὶ παιδευτήριον τῶν ἀνθρωπίνων ψυχῶν·
(a)-school and training-place of-the human souls
ἔπειτα μέντοι καὶ ἁπαξαπλῶς πάντων τῶν ἐν γενέσει
then however also simply of-all the(-things) in genesis
καὶ φθορᾷ ἐπιτήδειον ἐνδιαίτημα. Συμφυὴς ἄρα τῷ
and corruption (a)-suitable dwelling-place grown-together after-all with-the
κόσμῳ καὶ τοῖς ἐν αὐτῷ ζώοις τε καὶ φυτοῖς ἡ τοῦ
world and with-the in it animals both and plants the of-the

χρόνου διέξοδος ὑπέστη, ἐπειγομένη ἀεὶ καὶ παραρρέουσα,
time passage came-to-be hastening always and flowing-past
καὶ μηδαμοῦ παυομένη τοῦ δρόμου. Ἢ οὐχὶ τοιοῦτος ὁ
and nowhere ceasing from-the course or not such(-is) the
χρόνος, οὗ τὸ μὲν παρελθὸν ἠφανίσθη, τὸ δὲ μέλλον
time of-which the indeed past has-vanished the and future
οὔπω πάρεστι, τὸ δὲ παρὸν πρὶν γνωσθῆναι διαδιδράσκει
not-yet is-present the and present before to-be-known escapes
τὴν αἴσθησιν; Τοιαύτη δέ τις καὶ τῶν γινομένων
the perception such and somewhat also of-the(-things) coming-to-be
ἡ φύσις, ἢ αὐξανομένη πάντως, ἢ φθίνουσα, τὸ δὲ
the nature either growing always or waning the but
ἱδρυμένον καὶ στάσιμον οὐκ ἐπίδηλον ἔχουσα. Ἔπρεπεν οὖν
settled and stable not evident having it-befitted then
τοῖς ζώων τε καὶ φυτῶν σώμασιν, οἱονεὶ ῥεύματί τινι
the of-animals both and of-plants bodies as-it-were to-(a)-stream some
πρὸς ἀνάγκην ἐνδεδεμένοις, καὶ τῇ πρὸς γένεσιν ἢ φθορὰν
by necessity bound and by-the to genesis or corruption
ἀγούσῃ κινήσει συνεχομένοις, ὑπὸ τῆς τοῦ χρόνου φύσεως
leading motion held-fast by the of-the time nature
περιέχεσθαι, συγγενῆ τοῖς ἀλλοιουμένοις κεκτημένου
to-be-encompassed akin to-the(-things) being-altered having-acquired
τὴν ἰδιότητα. Ἐντεῦθεν οἰκείως ἐπέβαλε τῷ περὶ αὐτὸν
the property hence fittingly added to-the about it
λόγῳ ὁ σοφῶς ἡμᾶς τοῦ κόσμου τὴν γένεσιν ἐκδιδάσκων,
account the wisely us of-the world the genesis teaching-thoroughly
εἰπών· Ἐν ἀρχῇ ἐποίησε· τουτέστιν, ἐν ἀρχῇ ταύτῃ
saying in (the)-beginning made that-is in beginning this
τῇ κατὰ χρόνον. Οὐ γὰρ δὴ κατὰ πρεσβυγένειαν
the according-to time not for indeed by seniority
πάντων τῶν γενομένων προέχειν αὐτὸν μαρτυρῶν
of-all the(-things) having-come-to-be to-be-first it testifying

λέγει ἐν ἀρχῇ γεγονέναι, ἀλλὰ μετὰ τὰ ἀόρατα καὶ
he-says in (the)-beginning to-have-come-to-be but after the invisible and
νοούμενα τῶν ὁρατῶν τούτων καὶ αἰσθήσει ληπτῶν τὴν
conceived(-things) of-the visible these and by-sense graspable the
ἀρχὴν τῆς ὑπάρξεως διηγεῖται. Λέγεται μὲν οὖν ἀρχὴ καὶ
beginning of-the existence he-narrates is-called indeed then beginning also
ἡ πρώτη κίνησις· ὡς, Ἀρχὴ ὁδοῦ ἀγαθῆς τὸ ποιεῖν
the first motion as (the)-beginning of-way good the to-do
δίκαια· ἀπὸ γὰρ τῶν δικαίων πράξεων πρῶτον κινούμεθα
just(-things) from for the just deeds first we-are-moved
πρὸς τὸν μακάριον βίον· λέγεται δὲ ἀρχὴ καὶ ὅθεν γίνεταί
toward the blessed life is-called and beginning also whence comes-to-be
τι, τοῦ ἐνυπάρχοντος αὐτῷ ἑτέρου, ὡς ἐπὶ οἰκίας
something of-the being-within it other(-thing) as in-the-case-of (a)-house
θεμέλιος, καὶ ἐπὶ πλοίου ἡ τρόπις, καθὸ εἴρηται·
(the)-foundation and in-the-case-of (a)-ship the keel according-as it-has-been-said
Ἀρχὴ σοφίας φόβος Κυρίου. Οἷον γὰρ κρηπὶς καὶ
(the)-beginning of-wisdom (the)-fear of-(the)-Lord as for (a)-base and
βάθρον πρὸς τὴν τελείωσιν ἡ εὐλάβεια. Ἀρχὴ δὲ καὶ
foundation toward the perfection the reverence (the)-beginning and also
τῶν τεχνικῶν ἔργων ἡ τέχνη· ὡς ἡ σοφία Βεσελεὴλ, τοῦ
of-the artful works the art as the wisdom of-Bezalel of-the
περὶ τὴν σκηνὴν κόσμου. Ἀρχὴ δὲ πράξεων πολλάκις
about the tabernacle adornment (the)-beginning and of-actions often
καὶ τὸ εὔχρηστον τέλος τῶν γινομένων· ὡς τῆς
also the useful end of-the(-things) being-done as of-the
ἐλεημοσύνης ἡ παρὰ Θεοῦ ἀποδοχὴ, καὶ πάσης τῆς κατ᾽
almsgiving the from God acceptance and of-all the according-to
ἀρετὴν ἐνεργείας τὸ ἐν ἐπαγγελίαις ἀποκείμενον τέλος.
virtue activity the in promises laid-up end

A beginning has no parts, so creation was timeless and all at once, the work of an art whose product endures. Against those who made it co-eternal with God, a shadow cast without His will, Moses wrote that God made it; heaven and earth are the extremes that hold the elements between them. He will not pry into the earth's substance or what holds it up, setting it in God's hand. He declines too the question of heaven's substance and the fifth body, and turns to praising the Maker.

Τοσαυταχῶς οὖν λεγομένης τῆς ἀρχῆς, σκόπει εἰ μὴ πᾶσι 6
in-so-many-ways then being-said the beginning consider if not to-all
τοῖς σημαινομένοις ἡ παροῦσα φωνὴ ἐφαρμόσει. Καὶ γὰρ
the meanings the present word will-fit and for
ἀφ' οὗ χρόνου ἤρξατο ἡ τοῦ κόσμου τούτου σύστασις,
from what time began the of-the world this constitution
δυνατόν σοι μαθεῖν, ἐάν γε, ἐκ τοῦ παρόντος εἰς
possible for-you to-learn if at-least from the present to
τὸ κατόπιν ἀναποδίζων, φιλονεικήσῃς εὑρεῖν τὴν πρώτην
the behind stepping-back you-strive to-find the first
ἡμέραν τῆς τοῦ κόσμου γενέσεως. Εὑρήσεις γὰρ οὕτως,
day of-the of-the world genesis you-will-find for thus
πόθεν τῷ χρόνῳ ἡ πρώτη κίνησις, ἔπειτα, ὅτι καὶ οἱονεὶ
whence to-the time the first motion then that also as-it-were
θεμέλιοί τινες καὶ κρηπῖδες προκατεβλήθησαν ὁ οὐρανὸς
foundations some and bases were-laid-down-first the heaven
καὶ ἡ γῆ· εἶτα, ὅτι ἔστι τις τεχνικὸς λόγος ὁ
and the earth then that there-is a-certain artful reason the(-one)
καθηγησάμενος τῆς τῶν ὁρωμένων διακοσμήσεως, ὡς
having-led the of-the visible(-things) ordering as
ἐνδείκνυταί σοι ἡ φωνὴ τῆς ἀρχῆς· καὶ τὸ μὴ εἰκῇ
shows to-you the word of-the beginning and the not at-random
μηδὲ μάτην, ἀλλὰ πρός τι τέλος ὠφέλιμον καὶ μεγάλην
nor in-vain but toward some end useful and great

χρείαν τοῖς οὖσι συνεισφερόμενον ἐπινενοῆσθαι τὸν
use to-the being(-things) contributing to-have-been-devised the
κόσμον, εἴπερ τῷ ὄντι ψυχῶν λογικῶν διδασκαλεῖον καὶ
world if-indeed in-the reality of-souls rational (a)-school and
θεογνωσίας ἐστὶ παιδευτήριον, διὰ τῶν ὁρωμένων καὶ
of-knowledge-of-God is (a)-training-place through the visible and
αἰσθητῶν χειραγωγίαν τῷ νῷ παρεχόμενος πρὸς τὴν
sensible(-things) guidance to-the mind providing toward the
θεωρίαν τῶν ἀοράτων, καθά φησιν ὁ Ἀπόστολος, ὅτι
contemplation of-the invisible(-things) as says the Apostle that
Τὰ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι
the invisible(-things) of-him from (the)-creation of-(the)-world by-the made(-things)
νοούμενα καθορᾶται. Ἢ τάχα διὰ τὸ ἀκαριαῖον καὶ
being-understood are-clearly-seen or perhaps because-of the momentary and
ἄχρονον τῆς δημιουργίας εἴρηται τὸ, Ἐν ἀρχῇ
timeless of-the creation has-been-said the in (the)-beginning
ἐποίησεν, ἐπειδὴ ἀμερές τι καὶ ἀδιάστατον ἡ ἀρχή. Ὡς
made since partless something and without-extension the beginning as
γὰρ ἡ ἀρχὴ τῆς ὁδοῦ οὔπω ὁδὸς, καὶ ἡ ἀρχὴ τῆς οἰκίας
for the beginning of-the road not-yet road and the beginning of-the house
οὐκ οἰκία, οὕτω καὶ ἡ τοῦ χρόνου ἀρχὴ οὔπω χρόνος,
not house thus also the of-the time beginning not-yet time
ἀλλ᾽ οὐδὲ μέρος αὐτοῦ τὸ ἐλάχιστον. Εἰ δὲ φιλονεικῶν
but not-even part of-it the least if but contending
τις χρόνον εἶναι λέγοι τὴν ἀρχὴν, γινωσκέτω, ὅτι
someone time to-be should-say the beginning let-him-know that
διαιρήσει αὐτὴν εἰς τὰ τοῦ χρόνου μέρη. Ταῦτα δέ ἐστιν,
he-will-divide it into the of-the time parts these and are
ἀρχὴ, καὶ μέσα, καὶ τελευτή. Ἀρχὴν δὲ ἀρχῆς
beginning and middle and end (a)-beginning and of-(a)-beginning
ἐπινοεῖν παντελῶς καταγέλαστον. Καὶ ὁ διχοτομῶν
to-conceive utterly ridiculous and the(-one) cutting-in-two

τὴν ἀρχὴν δύο ποιήσει ἀντὶ μιᾶς, μᾶλλον δὲ πολλὰς καὶ
the beginning two will-make instead-of one rather and many and
ἀπείρους, τοῦ διαιρεθέντος ἀεὶ εἰς ἕτερα τεμνομένου. Ἵνα
infinite the divided(-part) always into other(-parts) being-cut that
τοίνυν διδαχθῶμεν ὁμοῦ τῇ βουλήσει τοῦ Θεοῦ ἀχρόνως
therefore we-may-be-taught together with-the will — of-God timelessly
συνυφεστάναι τὸν κόσμον, εἴρηται τὸ, Ἐν ἀρχῇ
to-have-come-into-being-with the world has-been-said the in (the)-beginning
ἐποίησεν. Ὅπερ ἕτεροι τῶν ἑρμηνευτῶν, σαφέστερον τὸν
made which others of-the interpreters more-clearly the
νοῦν ἐκδιδόντες, εἰρήκασιν· Ἐν κεφαλαίῳ ἐποίησεν ὁ
sense rendering have-said in summary made —
Θεὸς, τουτέστιν, ἀθρόως καὶ ἐν ὀλίγῳ. Τὰ μὲν οὖν
God that-is all-at-once and in (a)-little the(-things) indeed then
περὶ ἀρχῆς, ὡς ὀλίγα ἀπὸ πολλῶν εἰπεῖν, ἐπὶ τοσοῦτον.
about beginning as few from many to-say to so-much
Ἐπειδὴ δὲ καὶ τῶν τεχνῶν αἱ μὲν ποιητικαὶ λέγονται, 7
since and also of-the arts the(-ones) indeed productive are-called
αἱ δὲ πρακτικαὶ, αἱ δὲ θεωρητικαί· καὶ τῶν
the(-ones) and practical the(-ones) and theoretical and of-the
μὲν θεωρητικῶν τέλος ἐστὶν ἡ κατὰ νοῦν ἐνέργεια,
indeed theoretical end is the according-to mind activity
τῶν δὲ πρακτικῶν αὐτὴ ἡ τοῦ σώματος κίνησις, ἧς
of-the and practical itself the of-the body motion which
παυσαμένης οὐδὲν ὑπέστη οὐδὲ παρέμεινε τοῖς ὁρῶσιν·
having-ceased nothing subsists nor remains for-the(-ones) seeing
ὀρχήσεως γὰρ καὶ αὐλητικῆς τέλος οὐδὲν, ἀλλ' αὐτὴ εἰς
of-dancing for and of-flute-playing end nothing but itself into
ἑαυτὴν ἡ ἐνέργεια καταλήγει· ἐπὶ δὲ τῶν ποιητικῶν
itself the activity ends in-the-case-of but the productive
τεχνῶν, καὶ παυσαμένης τῆς ἐνεργείας, προκείμενόν ἐστι
arts even having-ceased the activity lying-before is

τὸ ἔργον· ὡς οἰκοδομικῆς καὶ τεκτονικῆς καὶ χαλκευτικῆς
the work as of-building and of-carpentry and of-smithing
καὶ ὑφαντικῆς, καὶ ὅσαι τοιαῦται, αἳ, κἂν μὴ παρῇ
and of-weaving and as-many-as (are)-such which even-if not be-present
ὁ τεχνίτης, ἱκανῶς ἐν ἑαυταῖς τοὺς τεχνικοὺς λόγους
the craftsman sufficiently in themselves the artful principles
ἐμφαίνουσι, καὶ ἔξεστί σοι θαυμάσαι τὸν οἰκοδόμον
display and it-is-possible for-you to-admire the builder
ἀπὸ τοῦ ἔργου, καὶ τὸν χαλκέα καὶ τὸν ὑφάντην. Ἵνα
from the work and the smith and the weaver that
οὖν δειχθῇ, ὅτι ὁ κόσμος τεχνικόν ἐστι κατασκεύασμα,
then it-be-shown that the world artful is (a)-construction
προκείμενον πᾶσιν εἰς θεωρίαν, ὥστε δι' αὐτοῦ τὴν
lying-before to-all for contemplation so-that through it the
τοῦ ποιήσαντος αὐτὸν σοφίαν ἐπιγινώσκεσθαι, οὐκ ἄλλῃ
of-the having-made it wisdom to-be-recognized not other
τινὶ φωνῇ ἐχρήσατο ὁ σοφὸς Μωϋσῆς περὶ αὐτοῦ,
some word used the wise Moses about it
ἀλλ' εἶπεν· Ἐν ἀρχῇ ἐποίησεν· οὐχὶ ἐνήργησεν, οὐδὲ
but said in (the)-beginning made not acted nor
ὑπέστησεν, ἀλλὰ Ἐποίησεν. Καὶ καθότι πολλοὶ τῶν
gave-substance but made and since many of-the(-ones)
φαντασθέντων συνυπάρχειν ἐξ ἀϊδίου τῷ Θεῷ τὸν
having-imagined to-coexist from eternity — with-God the
κόσμον, οὐχὶ γεγενῆσθαι παρ' αὐτοῦ συνεχώρησαν, ἀλλ'
world not to-have-come-to-be by him granted but
οἱονεὶ ἀποσκίασμα τῆς δυνάμεως αὐτοῦ ὄντα αὐτομάτως
as-it-were (a)-shadow of-the power his being spontaneously
παρυποστῆναι· καὶ αἴτιον μὲν αὐτοῦ ὁμολογοῦσι τὸν
to-have-subsisted-alongside and cause indeed of-it they-confess —
Θεὸν, αἴτιον δὲ ἀπροαιρέτως, ὡς τῆς σκιᾶς τὸ σῶμα,
God cause but involuntarily as of-the shadow the body

καὶ τῆς λαμπηδόνος τὸ ἀπαυγάζον· τὴν οὖν τοιαύτην
and of-the radiance the(-thing) shining-forth the then such
ἀπάτην ἐπανορθούμενος ὁ προφήτης, τῇ ἀκριβείᾳ ταύτῃ
deceit correcting the prophet the exactness this
τῶν ῥημάτων ἐχρήσατο εἰπών· Ἐν ἀρχῇ ἐποίησεν ὁ
of-the words used saying in (the)-beginning made —
Θεός. Οὐχὶ αὐτὸ τοῦτο τὴν αἰτίαν τοῦ εἶναι παρέσχεν, ἀλλ᾽
God not itself this the cause of-the to-be provided but
ἐποίησεν ὡς ἀγαθὸς τὸ χρήσιμον, ὡς σοφὸς τὸ κάλλιστον,
made as good the useful(-thing) as wise the most-beautiful
ὡς δυνατὸς τὸ μέγιστον. Μόνον γὰρ οὐχὶ τεχνίτην σοι
as mighty the greatest all-but for — (a)-craftsman to-you
ἔδειξεν ἐμβεβηκότα τῇ οὐσίᾳ τῶν ὅλων, καὶ τὰ
he-showed having-entered-into the substance of-the whole(-things) and the
καθ᾽ ἕκαστον μέρη πρὸς ἄλληλα συναρμόζοντα, καὶ τὸ
according-to each parts to one-another fitting-together and the
πᾶν ὁμόλογον ἑαυτῷ καὶ σύμφωνον καὶ ἐναρμονίως ἔχον
whole consistent with-itself and concordant and harmoniously being
ἀποτελοῦντα. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν
completing in (the)-beginning made — God the heaven
καὶ τὴν γῆν. Ἐκ δύο τῶν ἄκρων τοῦ παντὸς τὴν ὕπαρξιν
and the earth from two the extremes of-the universe the existence
παρῃνίξατο, τῷ μὲν οὐρανῷ τὰ πρεσβεῖα τῆς γενέσεως
he-hinted-at to-the indeed heaven the precedence of-the genesis
ἀποδοὺς, τὴν δὲ γῆν δευτερεύειν φάμενος τῇ ὑπάρξει.
having-given the and earth to-be-second saying in-the existence
Πάντως δὲ καὶ εἴ τι τούτων μέσον, συναπεγενήθη
wholly and also if anything of-these between was-produced-along-with
τοῖς πέρασιν. Ὥστε κἂν μηδὲν εἴπῃ περὶ τῶν στοιχείων,
the extremities so-that even-if nothing he-says about the elements
πυρὸς, καὶ ὕδατος, καὶ ἀέρος, ἀλλὰ σὺ τῇ παρὰ
fire and water and air yet you by-the from

σαυτοῦ συνέσει νόει· πρῶτον μὲν ὅτι πάντα ἐν πᾶσι
yourself understanding perceive first indeed that all(-things) in all
μέμικται, καὶ ἐν γῇ εὑρήσεις καὶ ὕδωρ, καὶ ἀέρα, καὶ
have-been-mixed and in earth you-will-find also water and air and
πῦρ, εἴγε ἐκ λίθων μὲν πῦρ ἐξάλλεται, ἐκ σιδήρου
fire if-indeed from stones indeed fire leaps-out from iron
δὲ, ὃς καὶ αὐτὸς ἀπὸ γῆς ἔχει τὴν γένεσιν, πῦρ
and which also itself from earth has the genesis fire
ἄφθονον ἐν ταῖς παρατρίψεσι πέφυκεν ἀπολάμπειν. Ὃ
abundant in the rubbings is-wont to-flash-out which
καὶ θαυμάσαι ἄξιον, πῶς ἐν μὲν τοῖς σώμασιν ὑπάρχον
also to-wonder-at (is)-worthy how in indeed the bodies being
τὸ πῦρ, ἀβλαβῶς ἐμφωλεύει· προκληθὲν δὲ ἐπὶ τὸ
the fire harmlessly lurks having-been-called-out but to the
ἔξω, δαπανητικόν ἐστι τῶν φυλασσόντων τέως. Τὴν
outside consuming is of-the(-things) guarding (it)-hitherto the
δὲ τοῦ ὕδατος φύσιν ἐνυπάρχουσαν τῇ γῇ οἱ φρεωρύχοι
and of-the water nature being-within the earth the well-diggers
δεικνύουσι· καὶ τὴν τοῦ ἀέρος οἱ ἀπὸ νενοτισμένης αὐτῆς
show and the of-the air the from moistened (of)-it
ἀτμοὶ ὑπὸ ἡλίου θαλφθείσης ἀναπεμπόμενοι. Ἔπειτα
vapors by (the)-sun warmed being-sent-up then
μέντοι καὶ εἰ φύσει τὸν ἄνω τόπον ὁ οὐρανὸς ἐπέχει,
however also if by-nature the upper place the heaven occupies
ἡ δὲ γῆ τὸ κατώτατόν ἐστι· διότι ἐπὶ μὲν τὸν οὐρανὸν
the and earth the lowest is because to indeed the heaven
τὰ κοῦφα φέρεται, ἐπὶ δὲ τὴν γῆν τὰ βαρέα πέφυκε
the light(-things) are-borne to and the earth the heavy(-things) are-wont
καταρρέπειν, ἐναντιώτατα δὲ ἀλλήλοις τὸ ἄνω καὶ τὸ
to-sink most-contrary and to-one-another the up and the
κάτω· ὁ τῶν πλεῖστον διεστώτων κατὰ τὴν φύσιν
down the of-the(-things) most-widely standing-apart according-to the nature

ἐπιμνησθεὶς, καὶ τὰ τὴν μέσην τούτοις ἐκπληροῦντα
having-mentioned also the(-things) the middle for-them filling
χώραν συνεκδοχικῶς παρεσήμανεν. Ὥστε μὴ ζήτει τὴν
place by-implication indicated so-that not seek the
τῶν καθ' ἕκαστον ἐπεξήγησιν, ἀλλὰ τὰ σιωπηθέντα
of-the(-things) by each explanation but the passed-over(-things)
νόει διὰ τῶν δηλωθέντων.
perceive through the declared(-things)
Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν 8
in (the)-beginning made — God the heaven and the
γῆν. Ἡ περὶ τῆς οὐσίας ἔρευνα ἑκάστου τῶν ὄντων, ἢ
earth the about the substance inquiry of-each of-the beings either
τῶν κατὰ θεωρίαν ὑποπιπτόντων ἡμῖν, ἢ τῶν
of-the(-things) by contemplation falling-under us or of-the(-things)
προκειμένων ἡμῶν τῇ αἰσθήσει, μακρὸν καὶ ἀπηρτημένον
lying-before our the perception long and far-flung
λόγον ἐπεισάγει τῇ ἐξηγήσει, ὡς πλείονας ἐν τῇ
(a)-discourse brings-in to-the exposition so-that more in the
περὶ τοῦ προβλήματος τούτου σκέψει καταναλίσκεσθαι
about the problem this examination to-be-spent
λόγους τῶν λοιπῶν, ὅσα ἐνδέχεται ῥηθῆναι περὶ
words than-the remaining as-many-as admit to-be-said about
ἑκάστου τῶν ζητουμένων· πρὸς τὸ, μηδὲ προὔργου τι
each of-the matters-sought for the not-even of-advantage anything
εἶναι εἰς τὴν τῆς Ἐκκλησίας οἰκοδομὴν τὸ περὶ ταῦτα
to-be for the of-the Church building-up the about these(-things)
κατασχολεῖσθαι. Ἀλλὰ περὶ μὲν τῆς οὐσίας τοῦ οὐρανοῦ
to-be-occupied but about indeed the substance of-the heaven
ἀρκούμεθα τοῖς παρὰ τοῦ Ἡσαΐου εἰρημένοις· ὃς
we-are-content with-the(-things) by — Isaiah said who
ἐν ἰδιωτικοῖς ῥήμασιν ἱκανὴν ἡμῖν τῆς φύσεως αὐτοῦ τὴν
in plain words sufficient to-us of-the nature its the

διάνοιαν ἐνεποίησεν, εἰπών· Ὁ στερεώσας τὸν οὐρανὸν
conception implanted saying the(-one) having-made-firm the heaven
ὡσεὶ καπνόν· τουτέστι, λεπτὴν φύσιν καὶ οὐ στερεὰν
like smoke that-is fine (a)-nature and not solid
οὐδὲ παχεῖαν εἰς τὴν τοῦ οὐρανοῦ σύστασιν οὐσιώσας.
nor thick for the of-the heaven constitution having-given-substance
Καὶ περὶ τοῦ σχήματος δὲ ἱκανὰ ἡμῖν τὰ παρ᾽
and about the shape too sufficient to-us the(-things) from
αὐτοῦ, εἰπόντος ἐν δοξολογίᾳ Θεοῦ· Ὁ στήσας τὸν
him having-said in (a)-doxology of-God the(-one) having-set the
οὐρανὸν ὡσεὶ καμάραν. Τὰ αὐτὰ δὲ ταῦτα καὶ περὶ
heaven like (a)-vault the same and these(-things) also about
τῆς γῆς συμβουλεύωμεν ἑαυτοῖς, μὴ πολυπραγμονεῖν αὐτῆς
the earth let-us-counsel ourselves not to-pry-into its
τὴν οὐσίαν ἥτις ποτέ ἐστι, μηδὲ κατατρίβεσθαι τοῖς
the substance whatever ever it-is nor to-wear-ourselves-out with-the
λογισμοῖς αὐτὸ τὸ ὑποκείμενον ἐκζητοῦντας, μηδὲ ζητεῖν
reasonings itself the substratum seeking-out nor to-seek
τινα φύσιν ἔρημον ποιοτήτων, ἄποιον ὑπάρχουσαν τῷ
some nature bereft of-qualities without-quality being by-the
ἑαυτῆς λόγῳ, ἀλλ᾽ εὖ εἰδέναι, ὅτι πάντα τὰ περὶ
its-own definition but well to-know that all the(-things) about
αὐτὴν θεωρούμενα εἰς τὸν τοῦ εἶναι κατατέτακται λόγον,
it being-observed into the of-the to-be are-ranked definition
συμπληρωτικὰ τῆς οὐσίας ὑπάρχοντα. Εἰς οὐδὲν γὰρ
completive of-the substance being to nothing for
καταλήξεις, ἑκάστην τῶν ἐνυπαρχουσῶν αὐτῇ ποιοτήτων
you-will-end each of-the inherent in-it qualities
ὑπεξαιρεῖσθαι τῷ λόγῳ πειρώμενος. Ἐὰν γὰρ ἀποστήσῃς
to-remove by-the reason trying if for you-take-away
τὸ μέλαν, τὸ ψυχρὸν, τὸ βαρὺ, τὸ πυκνὸν, τὰς κατὰ
the black the cold the heavy the dense the according-to

γεῦσιν ἐνυπαρχούσας αὐτῇ ποιότητας, ἢ εἴ τινες ἄλλαι περὶ
taste inherent in-it qualities or if any others about
αὐτὴν θεωροῦνται, οὐδὲν ἔσται τὸ ὑποκείμενον. Ταῦτά τε
it are-observed nothing will-be the substratum these(-things) both
οὖν καταλιπόντα σε, μηδὲ ἐκεῖνο ζητεῖν παραινῶ, ἐπὶ τίνος
then leaving you nor that to-seek I-advise on what
ἕστηκεν. Ἰλιγγιάσει γὰρ καὶ οὕτως ἡ διάνοια, πρὸς οὐδὲν
it-stands will-grow-dizzy for even thus the mind to no
ὁμολογούμενον πέρας διεξιόντος τοῦ λογισμοῦ. Ἐάν τε γὰρ
agreed limit going-through the reasoning if both for
ἀέρα φῇς ὑπεστρῶσθαι πλάτει τῆς γῆς, ἀπορήσεις,
air you-say to-have-been-spread-under (the)-breadth of-the earth you-will-be-at-a-loss
πῶς ἡ μαλθακὴ καὶ πολύκενος φύσις ἀντέχει ὑπὸ τοσούτου
how the soft and much-void nature holds-out by so-great
βάρους συνθλιβομένη, ἀλλ᾽ οὐχὶ διολισθαίνει πάντοθεν τὴν
weight being-crushed but not slips-away on-all-sides the
συνίζησιν ὑποφεύγουσα, καὶ ἀεὶ πρὸς τὸ ἄνω ὑπερχεομένη
compression escaping and always to the above pouring-over
τοῦ συμπιέζοντος. Πάλιν, ἐὰν ὑποθῇς ἑαυτῷ ὕδωρ
the(-thing) pressing again if you-suppose for-yourself water
εἶναι τὸ ὑποβεβλημένον τῇ γῇ, καὶ οὕτως ἐπιζητήσεις,
to-be the(-thing) laid-under the earth even thus you-will-ask
πῶς τὸ βαρὺ καὶ πυκνὸν οὐ διαδύνει τοῦ ὕδατος, ἀλλ᾽
how the heavy and dense not sinks-through the water but
ὑπὸ τῆς ἀσθενεστέρας φύσεως τὸ τοσοῦτον ὑπερφέρον
by the weaker nature the so-much exceeding
τῷ βάρει κρατεῖται· πρὸς τὸ καὶ αὐτοῦ τοῦ ὕδατος τὴν
in-the weight is-mastered for the also of-itself the water the
ἕδραν ἐπιζητεῖν, καὶ πάλιν διαπορεῖν τίνι στεγανῷ καὶ
seat to-seek and again to-be-perplexed by-what watertight and
ἀντερείδοντι ὁ τελευταῖος αὐτοῦ πυθμὴν ἐπιβαίνει.
resisting(-thing) the last of-it bottom is-supported

9 Ἐὰν δὲ ἕτερον σῶμα τῆς γῆς ἐμβριθέστερον ὑποθῇ
if but another body than-the earth heavier he-suppose
κωλύειν τὴν γῆν πρὸς τὸ κάτω χωρεῖν, ἐνθυμηθήσῃ
to-hinder the earth to the down to-move you-will-consider
κἀκεῖνο ὁμοίου τινὸς δεῖσθαι τοῦ στέγοντος καὶ μὴ
that-also of-like something to-need the(-thing) supporting and not
ἐῶντος αὐτὸ καταπίπτειν. Κἄν τι δυνηθῶμεν ἐκείνῳ
allowing it to-fall-down and-if something we-can for-that
συμπλάσαντες ὑποθεῖναι, τὸ ἐκείνου πάλιν ἀντέρεισμα ὁ
having-fashioned to-put-under the of-that again prop the
νοῦς ἡμῶν ἐπιζητήσει, καὶ οὕτως εἰς ἄπειρον ἐκπεσούμεθα,
mind our will-seek and thus into infinity we-will-fall-out
τοῖς ἀεὶ εὑρισκομένοις βάθροις ἕτερα πάλιν ἐπινοοῦντες.
to-the always being-found bases others again devising
Καὶ ὅσῳ ἐπὶ πλεῖον τῷ λόγῳ προΐεμεν, τοσούτῳ
and by-as-much-as to more in-the reasoning we-advance by-so-much
μείζονα τὴν συνερειστικὴν ἀναγκαζόμεθα δύναμιν ὑπεισάγειν,
greater the supporting we-are-compelled power to-bring-in
ἥ πρὸς ὅλον ὁμοῦ δυνήσεται τὸ ὑπερκείμενον
which against whole together will-be-able the(-thing) lying-above
ἀντιβαίνειν. Διὰ τοῦτο ὅρους ἐπίθες τῇ διανοίᾳ, μήποτέ
to-withstand because-of this limits set to-the mind lest
σου τῆς πολυπραγμοσύνης ὁ τοῦ Ἰὼβ λόγος καθάψηται
your the meddlesomeness the — of-Job word fasten-on
περισκοποῦντος τὰ ἀκατάληπτα, καὶ ἐρωτηθῇς παρ᾽ αὐτοῦ
(as-one)-searching-into the incomprehensible(-things) and you-be-asked by him
καὶ σὺ, Ἐπὶ τίνος οἱ κρίκοι αὐτῆς πεπήγασιν. Ἀλλὰ κἄν
also you on what the rings of-it have-been-fixed but even-if
ποτε ἐν ψαλμοῖς ἀκούσῃς· Ἐγὼ ἐστερέωσα τοὺς στύλους
ever in psalms you-hear I made-firm the pillars
αὐτῆς· τὴν συνεκτικὴν αὐτῆς δύναμιν στύλους εἰρῆσθαι
of-it the cohesive its power pillars to-have-been-called

νόμισον. Τὸ γὰρ, Ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν, τί
consider the for upon seas he-founded it what
δηλοῖ, ἢ τὸ πάντοθεν περικεχύσθαι τῇ γῇ τὴν τοῦ
does-it-show except the from-all-sides to-have-been-poured-around the earth the of-the
ὕδατος φύσιν; Πῶς οὖν ῥυτὸν ὑπάρχον τὸ ὕδωρ καὶ ἐπὶ
water nature how then fluid being the water and to
τὸ πρανὲς πεφυκὸς καταπίπτειν, μένει ἀπαιωρούμενον καὶ
the slope being-wont to-fall-down remains suspended and
οὐδαμοῦ ἀπορρέον; Σὺ δὲ οὐ λογίζῃ, ὅτι τὴν αὐτὴν ἢ καὶ
nowhere flowing-off you but not reckon that the same or even
ἔτι πλείονα ἀπορίαν τῷ λόγῳ παρέχει ἡ γῆ καθ' ἑαυτὴν
still greater perplexity to-the reason offers the earth by itself
κρεμαμένη, βαρυτέρα τὴν φύσιν οὖσα. Ἀλλὰ ἀνάγκη,
hanging heavier (in)-the nature being but (it-is)-necessary
κἂν γῆν καθ' ἑαυτὴν εἶναι δῶμεν, κἂν ἐπὶ τοῦ ὕδατος αὐτὴν
whether earth by itself to-be we-grant or upon the water it
ἀποσαλεύειν εἴπωμεν, μηδαμοῦ ἀναχωρεῖν τῆς εὐσεβοῦς
to-ride we-say nowhere to-withdraw from-the pious
διανοίας, ἀλλὰ πάντα ὁμοῦ συγκρατεῖσθαι ὁμολογεῖν τῇ
understanding but all(-things) together to-be-held-together to-confess by-the
δυνάμει τοῦ κτίσαντος. Ταῦτα οὖν χρὴ ἑαυτοῖς τε
power of-the(-one) having-created these(-things) then (one)-must to-ourselves both
λέγειν καὶ τοῖς διερωτῶσιν ἡμᾶς, ἐπὶ τίνος τὸ ἄπλετον
to-say and to-the(-ones) questioning us on what the immense
τοῦτο καὶ ἀφόρητον τῆς γῆς ἐρήρεισται βάρος, ὅτι Ἐν τῇ
this and unbearable of-the earth has-been-propped weight that in the
χειρὶ τοῦ Θεοῦ τὰ πέρατα τῆς γῆς. Τοῦτο ἀσφαλέστατον
hand — of-God the ends of-the earth this (is)-safest
ἡμῖν πρὸς νόησιν καὶ ὠφέλιμον τοῖς ἀκούουσιν.
for-us for understanding and profitable to-the(-ones) hearing

10 Ἤδη δέ τινες τῶν φυσικῶν καὶ τοιαύταις αἰτίαις τὴν
already and some of-the natural-philosophers even with-such causes the
γῆν ἀκίνητον μένειν κατακομψεύονται. Ὡς ἄρα διὰ τὸ
earth unmoved to-remain argue-cleverly that after-all because-of the
τὴν μέσην τοῦ παντὸς εἰληφέναι χώραν, καὶ διὰ τὴν
the middle of-the universe to-have-taken place and because-of the
ἴσην πάντοθεν πρὸς τὸ ἄκρον ἀπόστασιν, οὐκ ἔχουσαν
equal on-all-sides to the extremity distance not having
ὅπου μᾶλλον ἀποκλιθῇ, ἀναγκαίως μένειν ἐφ' ἑαυτῆς,
where rather it-may-incline necessarily to-remain upon itself
ἀδύνατον αὐτῇ παντελῶς τὴν ἐπί τι ῥοπὴν τῆς
impossible for-it altogether the toward any(-side) inclination the
πανταχόθεν περικειμένης ὁμοιότητος ἐμποιούσης. Τὴν δὲ
from-all-sides surrounding likeness producing the and
μέσην χώραν μὴ ἀποκληρωτικῶς τὴν γῆν, μηδὲ ἐκ τοῦ
middle place not by-lot the earth nor from the
αὐτομάτου λαχεῖν, ἀλλὰ φυσικὴν εἶναι ταύτην τῇ γῇ
spontaneous to-have-obtained but natural to-be this for-the earth
καὶ ἀναγκαίαν τὴν θέσιν. Τοῦ γὰρ οὐρανίου σώματος τὴν
and necessary the position of-the for heavenly body the
ἐσχάτην χώραν ὡς πρὸς τὸ ἄνω κατέχοντος, ἅπερ
farthest place as toward the above occupying whatever(-things)
ἂν, φησὶν, ὑποθώμεθα βάρη ἐκπίπτειν ἀπὸ τῶν ἄνω,
— he-says we-suppose weights to-fall-out from the above(-regions)
ταῦτα πανταχόθεν ἐπὶ τὸ μέσον συνενεχθήσεται. Ἐφ'
these from-all-sides to the middle will-be-borne-together to
ὅπερ δ' ἂν τὰ μέρη φέρηται, ἐπὶ τοῦτο καὶ τὸ ὅλον
whatever and — the parts are-borne to this also the whole
συνωσθήσεται δηλονότι. Εἰ δὲ λίθοι καὶ ξύλα καὶ τὰ
will-be-pushed-together clearly if but stones and logs and the
γεηρὰ πάντα φέρεται πρὸς τὸ κάτω, αὕτη ἂν εἴη
earthy(-things) all are-borne to the down this — would-be

καὶ τῇ ὅλῃ γῇ οἰκεῖα καὶ προσήκουσα θέσις· κἄν τι
also for-the whole earth (the)-proper and fitting position and-if any
τῶν κούφων φέρηται ἀπὸ τοῦ μέσου, δηλονότι πρὸς τὸ
of-the light(-things) is-borne from the middle clearly to the
ἀνώτατον κινηθήσεται. Ὥστε οἰκεία φορὰ τοῖς βαρυτάτοις
highest it-will-move so-that (the)-proper motion for-the heaviest(-things)
ἡ πρὸς τὸ κάτω· κάτω δὲ ὁ λόγος μέσον ἔδειξε. Μὴ
the(-one) toward the down down and the reasoning (the)-middle showed not
οὖν θαυμάσῃς εἰ μηδαμοῦ ἐκπίπτει ἡ γῆ, τὴν κατὰ φύσιν
then wonder if nowhere falls-out the earth the according-to nature
χώραν τὸ μέσον ἔχουσα. Πᾶσα γὰρ ἀνάγκη μένειν αὐτὴν
place the middle having all for necessity to-remain it
κατὰ χώραν, ἢ παρὰ φύσιν κινουμένην τῆς οἰκείας ἕδρας
in place or against nature being-moved from-the own seat
ἐξίστασθαι. Τούτων δ' ἄν σοι δοκῇ τι πιθανὸν εἶναι τῶν
to-depart of-these and if to-you seem anything plausible to-be of-the
εἰρημένων, ἐπὶ τὴν οὕτω ταῦτα διαταξαμένην τοῦ Θεοῦ
said(-things) to the thus these(-things) having-arranged — of-God
σοφίαν μετάθες τὸ θαῦμα. Οὐ γὰρ ἐλαττοῦται ἡ ἐπὶ τοῖς
wisdom transfer the wonder not for is-lessened the at the
μεγίστοις ἔκπληξις, ἐπειδὰν ὁ τρόπος καθ' ὃν γίνεταί τι
greatest(-things) astonishment when the manner by which comes-to-be any
τῶν παραδόξων ἐξευρεθῇ· εἰ δὲ μὴ, ἀλλὰ τό γε ἁπλοῦν
of-the marvels is-found-out if but not yet the at-least simplicity
τῆς πίστεως ἰσχυρότερον ἔστω τῶν λογικῶν ἀποδείξεων.
of-the faith stronger let-it-be than-the logical demonstrations
Τὰ αὐτὰ δὲ ταῦτα καὶ περὶ οὐρανοῦ εἴποιμεν, ὅτι 11
the same and these(-things) also about heaven we-would-say that
πολυφωνότατοι πραγματεῖαι τοῖς σοφοῖς τοῦ κόσμου περὶ
most-discordant treatises by-the wise of-the world about
τῆς οὐρανίου φύσεως καταβέβληνται. Καὶ οἱ μὲν
the heavenly nature have-been-laid-down and the(-ones) indeed

σύνθετον αὐτὸν ἐκ τῶν τεσσάρων στοιχείων εἰρήκασιν, ὡς
composite it from the four elements have-said as
ἁπτὸν ὄντα καὶ ὁρατόν, καὶ μετέχοντα γῆς μὲν διὰ
tangible being and visible and partaking of-earth indeed because-of
τὴν ἀντιτυπίαν, πυρὸς δὲ, διὰ τὸ καθορᾶσθαι, τῶν δὲ
the resistance of-fire and because-of the to-be-seen of-the and
λοιπῶν διὰ τὴν μίξιν· οἱ δὲ τοῦτον ὡς ἀπίθανον
rest because-of the mixture the(-ones) but this as implausible
παρωσάμενοι τὸν λόγον, πέμπτην τινὰ σώματος φύσιν εἰς
having-thrust-aside the account (a)-fifth some of-body nature into
οὐρανοῦ σύστασιν οἴκοθεν καὶ παρ' ἑαυτῶν ἀποσχεδιάσαντες
of-heaven constitution from-home and from themselves having-improvised
ἐπεισήγαγον. Καὶ ἔστι τι παρ' αὐτοῖς τὸ αἰθέριον
brought-in and there-is some(-thing) with them the ethereal
σῶμα, ὃ μήτε πῦρ, φασὶ, μήτε ἀὴρ, μήτε γῆ, μήτε
body which neither fire they-say nor air nor earth nor
ὕδωρ, μήτε ὅλως ὅπερ ἓν τῶν ἁπλῶν· διότι τοῖς μὲν
water nor at-all whatever one of-the simple(-things) because to-the indeed
ἁπλοῖς οἰκεία κίνησις ἡ ἐπ' εὐθείας, τῶν μὲν
simple(-things) (the)-proper motion the(-one) in (a)-straight(-line) the indeed
κούφων ἐπὶ τὸ ἄνω φερομένων, τῶν δὲ βαρέων ἐπὶ
light(-things) to the above being-borne the and heavy(-things) to
τὸ κάτω. Οὔτε δὲ τὸ ἄνω καὶ τὸ κάτω τῇ κυκλικῇ
the down neither and the up and the down with-the circular
περιδινήσει ταὐτό· καὶ ὅλως τὴν εὐθεῖαν πρὸς τὴν ἐν
revolution (is)-the-same and altogether the straight(-motion) from the in
τῷ κύκλῳ περιφορὰν πλείστην ἀπόστασιν ἔχειν. Ὧν
the circle revolution greatest distance to-have of-which(-things)
δὲ αἱ κατὰ φύσιν κινήσεις παρηλλαγμέναι τυγχάνουσι,
and the according-to nature motions differing happen-to-be
τούτων ἀνάγκη, φασὶ, παρηλλάχθαι καὶ τὰς οὐσίας.
of-these (it-is)-necessary they-say to-differ also the substances

Ἀλλὰ μὴν οὐδὲ ἐκ τῶν πρώτων σωμάτων, ἃ δὴ
but indeed not-even from the first bodies which indeed
στοιχεῖα καλοῦμεν, σύνθετον εἶναι δυνατὸν ἡμῖν ὑποθέσθαι
elements we-call composite to-be (is)-possible for-us to-suppose
τὸν οὐρανὸν, τῷ τὰ ἐκ διαφόρων συγκείμενα μὴ
the heaven by-the the(-things) from different(-things) compounded not
δύνασθαι ὁμαλὴν καὶ ἀβίαστον ἔχειν τὴν κίνησιν, ἑκάστου
to-be-able even and unforced to-have the motion each
τῶν ἐνυπαρχόντων ἁπλῶν τοῖς συνθέτοις ἄλλην καὶ
of-the inherent simple(-bodies) in-the composite(-things) other and
ἄλλην ὁρμὴν παρὰ τῆς φύσεως ἔχοντος. Διὸ πρῶτον μὲν
other impulse from the nature having therefore first indeed
καμάτῳ συνέχεται ἐν τῇ συνεχεῖ κινήσει τὰ σύνθετα,
by-fatigue are-held in the continuous motion the composite(-things)
διὰ τὸ μίαν κίνησιν μὴ δύνασθαι πᾶσιν εὐάρμοστον
because-of the one motion not to-be-able to-all well-fitted
εἶναι καὶ φίλην τοῖς ἐναντίοις· ἀλλὰ τὴν τῷ κούφῳ
to-be and friendly to-the contraries but the(-motion) to-the light
οἰκείαν πολεμίαν εἶναι τῷ βαρυτάτῳ. Ὅταν μὲν γὰρ
proper hostile to-be to-the heaviest when indeed for
πρὸς τὰ ἄνω κινώμεθα, βαρυνόμεθα τῷ γεώδει·
to the above(-regions) we-are-moved we-are-weighed-down by-the earthy(-part)
ὅταν δὲ πρὸς τὰ κάτω φερώμεθα, βιαζόμεθα τὸ πυρῶδες,
when and to the below we-are-borne we-force the fiery(-part)
παρὰ φύσιν αὐτὸ πρὸς τὸ κάτω καθέλκοντες. Ἡ δὲ
against nature it to the down dragging the and
πρὸς τὰ ἐναντία διολκὴ τῶν στοιχείων διαπτώσεώς
to the contrary(-directions) pulling-apart of-the elements of-dissolution
ἐστιν ἀφορμή. Τὸ γὰρ ἠναγκασμένον καὶ παρὰ φύσιν,
is (the)-occasion the(-thing) for constrained and against nature
ἐπ᾽ ὀλίγον ἀντισχὸν, καὶ τοῦτο βιαίως καὶ μόλις, ταχὺ
for little having-held-out and this forcibly and scarcely quickly

διελύθη εἰς τὰ ἐξ ὧν συνετέθη, ἑκάστου τῶν
is-dissolved into the(-things) from which it-was-composed each of-the(-things)
συνελθόντων πρὸς τὴν οἰκείαν χώραν ἐπανιόντος.
having-come-together to the own place returning
Διὰ μὲν δὴ ταύτας, ὥς φασι, τῶν λογισμῶν τὰς
because-of indeed indeed these as they-say of-the reasonings the
ἀνάγκας, τοὺς τῶν προαγόντων ἀθετήσαντες λόγους,
necessities the of-the predecessors having-rejected accounts
οἰκείας ὑποθέσεως ἐδεήθησαν οἱ πέμπτην σώματος φύσιν
their-own hypothesis needed the (a)-fifth of-body nature
εἰς τὴν οὐρανοῦ καὶ τῶν κατ᾽ αὐτὸν ἀστέρων γένεσιν
for the of-heaven and of-the in it stars genesis
ὑποτιθέμενοι. Ἄλλος δέ τις τῶν σφριγώντων κατὰ
supposing another and a-certain(-one) of-the(-ones) swelling with
πιθανολογίαν ἐπαναστὰς πάλιν τούτοις, ταῦτα μὲν διέχεε
plausibility having-risen-up again against-these these(-things) indeed dispersed
καὶ διέλυσεν, οἰκείαν δὲ παρ᾽ ἑαυτοῦ ἀντεισήγαγε δόξαν.
and dissolved his-own and from himself brought-in-instead opinion
Περὶ ὧν νῦν λέγειν ἐπιχειροῦντες, εἰς τὴν ὁμοίαν αὐτοῖς
about which now to-speak attempting into the like to-them
ἀδολεσχίαν ἐμπεσούμεθα. Ἀλλ᾽ ἡμεῖς ἐκείνους ὑπ᾽ ἀλλήλων
idle-talk we-will-fall but we those by one-another
ἐάσαντες καταβάλλεσθαι, αὐτοὶ τοῦ περὶ τῆς οὐσίας
having-allowed to-be-overthrown ourselves the about the substance
ἀφέμενοι λόγου, πεισθέντες Μωϋσεῖ, ὅτι Ἐποίησεν
having-dismissed discourse having-been-persuaded by-Moses that made
ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, τὸν ἀριστοτέχνην
— God the heaven and the earth the best-artist
τῶν σοφῶς καὶ ἐντέχνως γενομένων δοξάσωμεν, καὶ
of-the wisely and artfully having-come-to-be let-us-glorify and
ἐκ τοῦ κάλλους τῶν ὁρωμένων τὸν ὑπέρκαλον
from the beauty of-the visible(-things) the more-than-beautiful(-one)

ἐννοώμεθα, καὶ ἐκ τοῦ μεγέθους τῶν αἰσθητῶν τούτων
let-us-conceive and from the greatness of-the sensible these
καὶ περιγραπτῶν σωμάτων ἀναλογιζώμεθα τὸν ἄπειρον
and circumscribed bodies let-us-infer-by-analogy the infinite(-one)
καὶ ὑπερμεγέθη καὶ πᾶσαν διάνοιαν ἐν τῷ πλήθει τῆς
and surpassingly-great and all mind in the multitude of-the
ἑαυτοῦ δυνάμεως ὑπερβαίνοντα. Καὶ γὰρ εἰ καὶ τὴν φύσιν
his-own power surpassing and for if even the nature
ἀγνοοῦμεν τῶν γενομένων, ἀλλὰ τό γε ὁλοσχερῶς
we-do-not-know of-the(-things) having-come-to-be yet the at-least broadly
ὑποπῖπτον ἡμῶν τῇ αἰσθήσει τοσοῦτον ἔχει τὸ θαῦμα, ὥστε
falling-under our the perception so-great has the wonder that
καὶ τὸν ἐντρεχέστατον νοῦν ἐλάττονα ἀναφανῆναι τοῦ
even the keenest mind less to-appear than-the
ἐλαχίστου τῶν ἐν τῷ κόσμῳ, πρὸς τὸ ἢ δυνηθῆναι
least of-the(-things) in the world for the either to-be-able
αὐτὸ κατ᾽ ἀξίαν ἐπεξελθεῖν, ἢ τὸν ὀφειλόμενον ἔπαινον
it according-to worth to-go-through or the owed praise
ἀποπληρῶσαι τῷ κτίσαντι· ᾧ πᾶσα δόξα, τιμὴ
to-pay-in-full to-the(-one) having-created to-whom all glory honor
καὶ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and might to the ages of-the ages amen

HOMILY II

III · THE EARTH INVISIBLE AND UNFORMED

The earth was invisible because water covered it and no light yet shone, and unformed because it had not yet put forth its growth. Against those who make matter uncreated Basil holds that God made the substance with the form, and against the Marcionites, Valentinians, and Manichaeans he denies that the darkness over the deep is an evil power opposed to God: evil is no living substance but a disposition of the soul that has fallen away from the good.

1 Μικροῖς ἕωθεν ἐνδιατρίψαντες ῥήμασι, τοσοῦτον
on-small at-dawn having-lingered words so-great
ἀποκεκρυμμένον τὸ βάθος τῆς διανοίας εὕρομεν, ὥστε τῶν
hidden the depth of-the meaning we-found that of-the
ἐφεξῆς παντελῶς ἀπογνῶναι. Εἰ γὰρ τὰ προαύλια
following(-things) utterly to-despair if for the forecourts
τῶν ἁγίων τοιαῦτα, καὶ τὰ προπύλαια τοῦ ναοῦ οὕτω
of-the holy(-places) (are)-such and the porches of-the temple so
σεμνὰ καὶ ὑπέρογκα τῇ ὑπερβολῇ τοῦ κάλλους τοὺς
august and huge by-the excess of-the beauty the
ὀφθαλμοὺς τῆς διανοίας ἡμῶν περιαστράπτοντα, ποταπὰ
eyes of-the mind our dazzling what-sort-of
τὰ Ἅγια τῶν ἁγίων; καὶ τίς ἱκανὸς κατατολμῆσαι τῶν
the holy(-place) of-the holies and who (is)-sufficient to-venture-upon the
ἀδύτων; ἢ τίς ἐπόψεται τὰ ἀπόρρητα; Ἀπρόσιτος μὲν
sanctuaries or who will-look-upon the secret(-things) unapproachable indeed
γὰρ αὐτῶν καὶ ἡ θέα, δυσερμήνευτος δὲ παντελῶς τῶν
for of-them even the sight hard-to-interpret and utterly of-the
νοηθέντων ὁ λόγος. Πλὴν ἀλλ' ἐπειδὴ παρὰ τῷ δικαίῳ
conceived(-things) the expression nevertheless but since with the just
κριτῇ, καὶ ὑπὲρ μόνου τοῦ προελέσθαι τὰ δέοντα, οὐκ
judge even for only the to-choose the needful(-things) not

εὐκαταφρόνητοί εἰσιν ἀφωρισμένοι μισθοὶ, μὴ ἀποκνήσωμεν
contemptible are appointed rewards not let-us-shrink
πρὸς τὴν ἔρευναν. Εἰ γὰρ καὶ τῆς ἀξίας ἀπολειπόμεθα,
from the inquiry if for even of-the worth we-fall-short
ἀλλ' ἐὰν τοῦ βουλήματος τῆς Γραφῆς μὴ ἐκπέσωμεν τῇ
yet if of-the intent of-the Scripture not we-fall-away by-the
βοηθείᾳ τοῦ Πνεύματος, καὶ αὐτοὶ οὐκ ἀπόβλητοι παντελῶς
help of-the Spirit both ourselves not rejected utterly
κριθησόμεθα, καὶ τῇ συνεργίᾳ τῆς χάριτος οἰκοδομήν τινα
we-will-be-judged and by-the cooperation of-the grace edification some
τῇ Ἐκκλησίᾳ τοῦ Θεοῦ παρεξόμεθα. Ἡ δὲ γῆ ἦν, φησὶν,
to-the Church — of-God we-will-provide the and earth was he-says
ἀόρατος καὶ ἀκατασκεύαστος. Πῶς ἀμφοτέρων ὁμοτίμως
invisible and unformed how both equally
γενομένων οὐρανοῦ καὶ γῆς, ὁ μὲν οὐρανὸς ἀπηρτίσθη,
having-come-to-be heaven and earth the indeed heaven was-completed
ἡ δὲ γῆ ἔτι ἀτελὴς ἐστι καὶ ἀνεξέργαστος; Ἢ ὅλως, τί
the but earth still incomplete is and unwrought or altogether what
τὸ ἀκατάσκευον τῆς γῆς; καὶ διὰ ποίαν αἰτίαν ἀόρατος
(is)-the unformedness of-the earth and for what cause invisible
ἦν; Ἔστι μὲν οὖν τελεία κατασκευὴ γῆς ἡ ἀπ'
was-it is indeed then (the)-perfect furnishing of-earth the from
αὐτῆς εὐθηνία· φυτῶν παντοδαπῶν βλαστήσεις· δένδρων
it abundance of-plants of-all-kinds sproutings of-trees
ὑψηλοτάτων προβολαὶ καρπίμων τε καὶ ἀκάρπων· ἀνθῶν
loftiest shootings-forth fruitful both and unfruitful of-flowers
εὔχροιαι καὶ εὐωδίαι· καὶ ὅσα μικρὸν ὕστερον μέλλει
bright-colors and fragrances and as-many-as (a)-little later are-about
τῷ προστάγματι τοῦ Θεοῦ ἐπανατείλαντα τῇ γῇ
by-the command — of-God having-sprung-up from-the earth
τὴν γεννησαμένην κατακοσμεῖν. Ὧν ἐπειδὴ οὐδὲν οὔπω
the(-one) having-borne to-adorn of-which since nothing yet

ἦν, ἀκατάσκευον αὐτὴν εἰκότως ὁ λόγος ὠνόμασε. Τὰ
was unformed it reasonably the word named the
αὐτὰ δὲ ταῦτα καὶ περὶ οὐρανοῦ εἴποιμεν· ὅτι οὐκ
same and these(-things) also about heaven we-would-say that not
ἐξείργαστο οὔπω οὐδὲ αὐτὸς, οὐδὲ τὸν οἰκεῖον ἀπειλήφει
had-been-wrought yet even itself nor the proper had-received
κόσμον, ἅτε μήπω σελήνῃ μήτε ἡλίῳ περιλαμπόμενος,
adornment inasmuch-as not-yet by-moon nor by-sun being-illumined
μηδὲ τοῖς χοροῖς τῶν ἄστρων κατεστεμμένος. Οὔπω γὰρ
nor with-the choirs of-the stars crowned not-yet for
ταῦτα ἐγεγόνει. Ὥστε οὐχ ἁμαρτήσεις τῆς ἀληθείας,
these(-things) had-come-to-be so-that not you-will-miss the truth
κἂν τὸν οὐρανὸν ἀκατάσκευον εἴπῃς. Ἀόρατον δὲ τὴν γῆν
even-if the heaven unformed you-call invisible and the earth
προσεῖπε διὰ δύο αἰτίας· ἢ ὅτι οὔπω ἦν αὐτῆς ὁ θεατὴς
he-called for two causes either that not-yet was its the beholder
ἄνθρωπος, ἢ ὅτι ὑποβρύχιος οὖσα ἐκ τοῦ ἐπιπολάζοντος
man or that under-water being from the floating-on
τῇ ἐπιφανείᾳ ὕδατος οὐκ ἠδύνατο καθορᾶσθαι. Οὔπω γὰρ
the surface water not it-could be-seen not-yet for
ἦν συναχθέντα τὰ ὕδατα εἰς τὰ οἰκεῖα συστήματα, ἅπερ
were gathered the waters into the proper collections which
ὕστερον ὁ Θεὸς συναγαγὼν προσηγόρευσε θαλάσσας.
later — God having-gathered named seas
Ἀόρατον οὖν τί ἐστι; Τὸ μὲν, ὃ μὴ πέφυκεν
invisible then what is the(-one) indeed which not is-of-a-nature
ὀφθαλμοῖς σαρκὸς καθορᾶσθαι, ὡς ὁ νοῦς ὁ ἡμέτερος·
by-eyes of-flesh to-be-seen as the mind the our
τὸ δὲ, ὃ τῇ φύσει ὁρατὸν ὑπάρχον, διὰ τὴν
the(-one) and which by-the nature visible being because-of the
ἐπιπρόσθεσιν τοῦ ἐπικειμένου αὐτῷ σώματος ἀποκρύπτεται,
interposition of-the lying-upon it body is-hidden

ὡς ὁ ἐν τῷ βυθῷ σίδηρος. Καθ' ὃ σημαινόμενον νῦν
as the in the deep iron in which sense now
ἀόρατον ἡγούμεθα προσειρῆσθαι τὴν γῆν καλυπτομένην
invisible we-think to-have-been-called the earth being-covered
ὑπὸ τοῦ ὕδατος. Ἔπειτα μέντοι, καὶ μήπω τοῦ φωτὸς
by the water then however also not-yet the light
γενηθέντος, οὐδὲν ἦν θαυμαστὸν τὴν ἐν σκότῳ κειμένην,
having-come-to-be nothing was wonderful the(-earth) in darkness lying
διὰ τὸ ἀφώτιστον εἶναι τὸν ὑπὲρ αὐτῆς ἀέρα, ἀόρατον
because-of the unlit to-be the above it air invisible
καὶ κατὰ τοῦτο παρὰ τῆς Γραφῆς προσειρῆσθαι.
also according-to this by the Scripture to-have-been-called
Ἀλλ' οἱ παραχαράκται τῆς ἀληθείας, οἱ οὐχὶ τῇ 2
but the counterfeiters of-the truth the not the
Γραφῇ τὸν ἑαυτῶν νοῦν ἀκολουθεῖν ἐκδιδάσκοντες, ἀλλὰ
Scripture the their-own mind to-follow teaching but
πρὸς τὸ οἰκεῖον βούλημα τὴν διάνοιαν τῶν Γραφῶν
to the own will the meaning of-the Scriptures
διαστρέφοντες, τὴν ὕλην φασὶ διὰ τῶν λέξεων τούτων
twisting the matter they-say through the words these
παραδηλοῦσθαι. Αὕτη γὰρ, φασὶ, καὶ ἀόρατος τῇ φύσει
to-be-indicated this for they-say both invisible by-the nature
καὶ ἀκατασκεύαστος, ἄποιος οὖσα τῷ ἑαυτῆς λόγῳ, καὶ
and unformed without-quality being by-the its-own definition and
παντὸς εἴδους καὶ σχήματος κεχωρισμένη, ἣν παραλαβὼν
of-every form and shape separated which having-taken-over
ὁ τεχνίτης τῇ ἑαυτοῦ σοφίᾳ ἐμόρφωσε, καὶ εἰς τάξιν
the craftsman by-the his-own wisdom formed and into order
ἤγαγε, καὶ οὕτω δι' αὐτῆς οὐσίωσε τὰ ὁρώμενα. Εἰ
brought and thus through it gave-substance-to the visible(-things) if
μὲν οὖν ἀγέννητος αὕτη, πρῶτον μὲν ὁμότιμος τῷ Θεῷ,
indeed then unbegotten (is)-this first indeed equal-in-honor — with-God

τῶν αὐτῶν πρεσβείων ἀξιουμένη. Οὗ τί ἂν γένοιτο
of-the same prerogatives being-deemed-worthy than-which what — could-be
ἀσεβέστερον, τὴν ἄποιον, τὴν ἀνείδεον, τὴν ἐσχάτην
more-impious the without-quality the formless the extreme
ἀμορφίαν, τὸ ἀδιατύπωτον αἶσχος (τοῖς γὰρ αὐτῶν ἐκείνων
shapelessness the unshaped ugliness the for of-them those
προσρήμασι κέχρημαι) τῆς αὐτῆς προεδρίας ἀξιοῦσθαι
terms I-have-used of-the same precedence to-be-deemed-worthy
τῷ σοφῷ καὶ δυνατῷ καὶ παγκάλῳ δημιουργῷ καὶ κτίστῃ
with-the wise and mighty and all-beautiful maker and creator
τῶν ὅλων; Ἔπειτα εἰ μὲν τοσαύτη ἐστὶν, ὥστε ὅλην
of-the whole(-things) then if indeed so-great it-is that whole
ὑποδέχεσθαι τοῦ Θεοῦ τὴν ἐπιστήμην· καὶ οὕτω, τρόπον
to-receive — of-God the knowledge also thus (in)-manner
τινὰ, τῇ ἀνεξιχνιάστῳ τοῦ Θεοῦ δυνάμει ἀντιπαρεξάγουσιν
some to-the unsearchable — of-God power they-match
αὐτῆς τὴν ὑπόστασιν, εἴπερ ἐξαρκεῖ ὅλην τοῦ Θεοῦ τὴν
its the existence if-indeed it-suffices whole — of-God the
σύνεσιν δι' ἑαυτῆς ἐκμετρεῖν· εἰ δὲ ἐλάττων ἡ ὕλη τῆς
understanding through itself to-measure-out if but less the matter than-the
τοῦ Θεοῦ ἐνεργείας, καὶ οὕτως εἰς ἀτοπωτέραν βλασφημίαν
— of-God activity also thus into more-absurd blasphemy
αὐτοῖς ὁ λόγος περιτραπήσεται, δι' ἔνδειαν ὕλης
for-them the argument will-be-turned because-of lack of-matter
ἄπρακτον καὶ ἀνενέργητον τῶν οἰκείων ἔργων τὸν Θεὸν
idle and inactive of-the proper works — God
κατεχόντων. Ἀλλ' ἐξηπάτησε γὰρ αὐτοὺς τῆς ἀνθρωπίνης
holding but deceived for them the human
φύσεως ἡ πενία. Καὶ ἐπειδὴ παρ' ἡμῖν ἑκάστη τέχνη
nature the poverty and since among us each art
περί τινα ὕλην ἀφωρισμένως ἠσχόληται, οἷον χαλκευτικὴ
about some matter determinately has-been-occupied as smithing

μὲν περὶ τὸν σίδηρον, τεκτονικὴ δὲ περὶ τὰ ξύλα· καὶ
indeed about the iron carpentry and about the timbers and
ἐν τούτοις ἄλλο μέν τί ἐστι τὸ ὑποκείμενον, ἄλλο δὲ
in these other indeed something is the substratum other and
τὸ εἶδος, ἄλλο δὲ τὸ ἐκ τοῦ εἴδους ἀποτελούμενον· καὶ
the form other and the from the form completed and
ἔστιν ἡ μὲν ὕλη ἔξωθεν παραλαμβανομένη, τὸ δὲ εἶδος
is the indeed matter from-outside taken-over the and form
παρὰ τῆς τέχνης ἐφαρμοζόμενον, ἀποτέλεσμα δὲ τὸ
from the art fitted-on (the)-product and the(-thing)
ἐξ ἀμφοῖν συντιθέμενον ἔκ τε τοῦ εἴδους καὶ τῆς ὕλης·
from both put-together from both the form and the matter
οὕτως οἴονται καὶ ἐπὶ τῆς θείας δημιουργίας, τὸ μὲν
thus they-think also in-the-case-of the divine creation the indeed
σχῆμα τοῦ κόσμου παρὰ τῆς σοφίας ἐπῆχθαι τοῦ
shape of-the world by the wisdom to-have-been-imposed of-the
ποιητοῦ τῶν ὅλων, τὴν δὲ ὕλην ἔξωθεν ὑποβεβλῆσθαι
maker of-the whole(-things) the but matter from-outside to-have-been-supplied
τῷ κτίσαντι, καὶ γεγενῆσθαι τὸν κόσμον σύνθετον,
to-the(-one) having-created and to-have-come-to-be the world composite
τὸ μὲν ὑποκείμενον καὶ τὴν οὐσίαν ἑτέρωθεν ἔχοντα, τὸ
the indeed substratum and the substance from-elsewhere having the
δὲ σχῆμα καὶ τὴν μορφὴν παρὰ Θεοῦ προσλαβόντα.
and shape and the form from God having-received-besides
Ἐκ δὲ τούτου αὐτοῖς ὑπάρχει ἀρνεῖσθαι μὲν τὸν μέγαν
from and this for-them it-comes to-deny indeed the great
Θεὸν τῆς συστάσεως τῶν ὄντων προεστηκέναι, οἷον δὲ
God the constitution of-the beings to-have-presided-over like and
ἐράνου τινὸς πληρωτὴν, ὀλίγην τινὰ μοῖραν εἰς τὴν
of-(a)-contribution some (a)-filler-up (a)-small some share to the
τῶν ὄντων γένεσιν παρ' ἑαυτοῦ συμβεβλῆσθαι· οὐ δυνηθέντες
of-the beings genesis from himself to-have-contributed not having-been-able

διὰ λογισμῶν ταπεινότητα πρὸς τὸ ὕψος ἀπιδεῖν τῆς
because-of of-reasonings lowliness to the height to-look-at of-the
ἀληθείας· ὅτι ἐνταῦθα μὲν αἱ τέχναι τῶν ὑλῶν ὕστεραι,
truth that here indeed the arts than-the materials later
διὰ τὸ ἀναγκαῖον τῆς χρείας παρεισαχθεῖσαι τῷ βίῳ.
because-of the necessity of-the need having-been-brought-in to-the life
Τὸ μὲν γὰρ ἔριον προϋπῆρχεν, ἡ δὲ ὑφαντικὴ ἐπεγένετο,
the indeed for wool existed-before the and weaving came-after
τὸ τῆς φύσεως ἐνδέον παρ' ἑαυτῆς ἐκπληροῦσα. Καὶ
the of-the nature lacking(-thing) from itself filling-up and
τὸ μὲν ξύλον ἦν, τεκτονικὴ δὲ παραλαβοῦσα, πρὸς τὴν
the indeed wood was carpentry and having-taken-over to the
ἐπιζητουμένην ἑκάστοτε χρείαν διαμορφοῦσα τὴν ὕλην, τὴν
sought each-time need shaping the matter the
εὐχρηστίαν ἡμῖν τῶν ξύλων ὑπέδειξε, κώπην μὲν ναύταις,
usefulness to-us of-the timbers showed (an)-oar indeed to-sailors
γεωργοῖς δὲ πτύον, ὁπλίταις δὲ δόρυ παρεχομένη.
to-farmers and (a)-winnowing-fan to-soldiers and (a)-spear furnishing
Ὁ δὲ Θεὸς, πρίν τι τῶν νῦν ὁρωμένων γενέσθαι, εἰς
— and God before any of-the(-things) now seen to-come-to-be into
νοῦν βαλόμενος καὶ ὁρμήσας ἀγαγεῖν εἰς γένεσιν τὰ
mind having-cast and having-set-out to-bring into genesis the(-things)
μὴ ὄντα, ὁμοῦ τε ἐνόησεν ὁποῖόν τινα χρὴ τὸν
not being together both conceived what-sort-of — (it)-must the
κόσμον εἶναι, καὶ τῷ εἴδει αὐτοῦ τὴν ἁρμόζουσαν ὕλην
world to-be and with-the form its the fitting matter
συναπεγέννησε. Καὶ οὐρανῷ μὲν ἀφώρισε τὴν οὐρανῷ
brought-forth-together and to-heaven indeed he-assigned the to-heaven
πρέπουσαν φύσιν· τῷ δὲ τῆς γῆς σχήματι τὴν οἰκείαν
befitting nature to-the and of-the earth shape the proper
αὐτῇ καὶ ὀφειλομένην οὐσίαν ὑπέβαλε. Πῦρ δὲ καὶ ὕδωρ
to-it and due substance he-put-under fire but and water

καὶ ἀέρα διεσχημάτισέ τε ὡς ἐβούλετο, καὶ εἰς οὐσίαν
and air shaped both as he-wished and into substance
ἤγαγεν ὡς ὁ ἑκάστου λόγος τῶν γινομένων ἀπῄτει.
brought as the of-each reason of-the(-things) coming-to-be demanded
Ὅλον δὲ τὸν κόσμον ἀνομοιομερῇ τυγχάνοντα ἀρρήκτῳ
whole and the world unlike-in-its-parts being by-unbreakable
τινὶ φιλίας δεσμῷ εἰς μίαν κοινωνίαν καὶ ἁρμονίαν
some of-friendship bond into one fellowship and harmony
συνέδησεν· ὥστε καὶ τὰ πλεῖστον ἀλλήλων τῇ
bound-together so-that even the(-things) most from-one-another in-the
θέσει διεστηκότα ἡνῶσθαι δοκεῖν διὰ τῆς συμπαθείας.
position standing-apart to-be-united to-seem through the sympathy
Παυσάσθωσαν οὖν μυθικῶν πλασμάτων, ἐν τῇ ἀσθενείᾳ
let-them-cease then from-mythical fictions in the weakness
τῶν οἰκείων λογισμῶν τὴν ἀκατάληπτον διανοίαις καὶ
of-the own reasonings the incomprehensible to-thoughts and
ἄφατον παντελῶς ἀνθρωπίνῃ φωνῇ δύναμιν ἐκμετροῦντες.
unutterable wholly by-human voice power measuring-out
Ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν· οὐκ ἐξ 3
made — God the heaven and the earth not by
ἡμισείας ἑκάτερον, ἀλλ᾽ ὅλον οὐρανὸν καὶ ὅλην γῆν, αὐτὴν
half each but whole heaven and whole earth very
τὴν οὐσίαν τῷ εἴδει συνειλημμένην. Οὐχὶ γὰρ σχημάτων
the substance with-the form comprehended not for of-shapes
ἐστὶν εὑρέτης, ἀλλ᾽ αὐτῆς τῆς φύσεως τῶν ὄντων
he-is inventor but of-very the nature of-the beings
δημιουργός. Ἐπεὶ ἀποκρινέσθωσαν ἡμῖν, πῶς ἀλλήλοις
creator since let-them-answer us how with-one-another
συνέτυχον ἥ τε δραστικὴ τοῦ Θεοῦ δύναμις καὶ ἡ
met the both active — of-God power and the
παθητικὴ φύσις τῆς ὕλης· ἡ μὲν τὸ ὑποκείμενον
passive nature of-the matter the(-one) indeed the substratum

παρεχομένη χωρὶς μορφῆς, ὁ δὲ τῶν σχημάτων
providing without form the(-one) and of-the shapes
τὴν ἐπιστήμην ἔχων ἄνευ τῆς ὕλης, ἵν' ἑκατέρῳ τὸ
the knowledge having without the matter that to-each the
ἐνδέον παρὰ θατέρου γένηται· τῷ μὲν δημιουργῷ τὸ
lacking(-thing) from the-other may-come to-the indeed creator the
ἔχειν ὅπου τὴν τέχνην ἐνεπιδείξηται, τῇ δὲ ὕλῃ τὸ
to-have where the art he-may-display to-the and matter the
ἀποθέσθαι τὴν ἀμορφίαν καὶ τοῦ εἴδους τὴν στέρησιν.
to-put-off the shapelessness and of-the form the privation
Ἀλλὰ περὶ μὲν τούτων ἐπὶ τοσοῦτον· πρὸς δὲ τὸ
but about indeed these(-things) to so-much to and the
ἐξ ἀρχῆς ἐπανίωμεν. Ἡ δὲ γῆ ἦν ἀόρατος καὶ
from (the)-beginning let-us-return the and earth was invisible and
ἀκατασκεύαστος. Εἰπὼν, Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς
unformed having-said in (the)-beginning made — God
τὸν οὐρανὸν καὶ τὴν γῆν, πολλὰ ἀπεσιώπησεν, ὕδωρ,
the heaven and the earth many(-things) he-passed-over-in-silence water
ἀέρα, πῦρ, τὰ ἐκ τούτων ἀπογεννώμενα πάθη· ἃ
air fire the from these produced effects which
πάντα μὲν ὡς συμπληρωτικὰ τοῦ κόσμου συνυπέστη τῷ
all indeed as completive of-the world subsisted-with the
παντὶ δηλονότι· παρέλιπε δὲ ἡ ἱστορία, τὸν ἡμέτερον
whole clearly passed-over and the history the our
νοῦν γυμνάζουσα πρὸς ἐντρέχειαν, ἐξ ὀλίγων ἀφορμῶν
mind exercising for quickness from few starting-points
παρεχομένη ἐπιλογίζεσθαι τὰ λειπόμενα. Ἐπεὶ οὖν οὐκ
offering to-infer the remaining(-things) since then not
εἴρηται περὶ τοῦ ὕδατος, ὅτι ἐποίησεν ὁ Θεὸς, εἴρηται
it-has-been-said about the water that made — God it-has-been-said
δὲ, ὅτι ἀόρατος ἦν ἡ γῆ· σκόπει σὺ κατὰ σεαυτὸν τίνι
but that invisible was the earth consider you by yourself by-what

παραπετάσματι καλυπτομένη οὐκ ἐξεφαίνετο. Οὔτε οὖν πῦρ
curtain being-covered not it-appeared neither then fire
αὐτὴν καλύπτειν ἠδύνατο. Φωτιστικὸν γὰρ καὶ καταφάνειαν
it to-cover could illuminating for and visibility
παρέχον οἷς ἂν προσγένηται μᾶλλον ἢ σκοτῶδες
providing to-whatever — it-attaches-to rather than dark
τὸ πῦρ. Οὐ μὴν οὐδὲ ἀὴρ προκάλυμμα ἦν τότε τῆς γῆς.
(is)-the fire not indeed nor air (a)-veil was then of-the earth
Ἀραιὰ γὰρ καὶ διαφανὴς τοῦ ἀέρος ἡ φύσις, πάντα τὰ
thin for and transparent of-the air the nature all the
εἴδη τῶν ὁρατῶν δεχομένη, καὶ ταῖς τῶν ὁρώντων
forms of-the visible(-things) receiving and to-the of-the(-ones) seeing
ὄψεσι παραπέμπουσα. Λειπόμενον τοίνυν ἐστὶ νοεῖν
eyes transmitting remaining therefore it-is to-understand
ἡμᾶς ὕδωρ ἐπιπολάζειν τῇ ἐπιφανείᾳ τῆς γῆς, οὔπω
(for)-us water to-float-on the surface of-the earth not-yet
πρὸς τὴν οἰκείαν λῆξιν τῆς ὑγρᾶς οὐσίας ἀποκριθείσης.
to the proper allotment the moist substance having-been-separated
Ἐκ δὲ τούτου οὐ μόνον ἀόρατος ἦν ἡ γῆ, ἀλλὰ καὶ
from and this not only invisible was the earth but also
ἀκατασκεύαστος. Ἡ γὰρ τοῦ ὑγροῦ πλεονεξία ἔτι καὶ νῦν
unformed the for of-the moisture excess still even now
ἐμπόδιόν ἐστι πρὸς καρποφορίαν τῇ γῇ. Ἡ οὖν αὐτὴ
(a)-hindrance is to fruit-bearing for-the earth the then same
αἰτία καὶ τοῦ μὴ ὁρᾶσθαι, καὶ τοῦ ἀκατασκεύαστον εἶναι·
cause both of-the not to-be-seen and of-the unformed to-be
εἴπερ κατασκευὴ γῆς, ὁ οἰκεῖος αὐτῇ καὶ κατὰ φύσιν
if-indeed (the)-furnishing of-earth (is)-the proper to-it and according-to nature
κόσμος, λήϊα μὲν ταῖς κοιλότησιν ἐγκυμαίνοντα, λειμῶνες
adornment crops indeed in-the hollows swelling meadows
χλοάζοντες καὶ ποικίλοις ἄνθεσι βρύοντες, νάπαι εὐθαλεῖς,
growing-green and with-varied flowers teeming glens flourishing

καὶ ὀρῶν κορυφαὶ ταῖς ὕλαις κατάσκιοι· ὧν οὐδὲν
and of-mountains summits with-the forests shaded of-which nothing
εἶχεν οὐδέπω· ὠδίνουσα μὲν τὴν πάντων γένησιν διὰ
it-had not-yet being-in-labor indeed with-the of-all genesis because-of
τὴν ἐναποτεθεῖσαν αὐτῇ παρὰ τοῦ δημιουργοῦ δύναμιν,
the stored-up in-it by the creator power
ἀναμένουσα δὲ τοὺς καθήκοντας χρόνους, ἵνα τῷ θείῳ
awaiting and the appointed times that at-the divine
κελεύσματι προαγάγῃ ἑαυτῆς εἰς φανερὸν τὰ κυήματα.
command it-might-bring-forth its-own into (the)-open the offspring

4 Ἀλλὰ καὶ σκότος, φησὶν, ἐπάνω τῆς ἀβύσσου. Πάλιν ἄλλαι
but also darkness he-says over the abyss again other
μύθων ἀφορμαὶ, καὶ πλασμάτων δυσσεβεστέρων ἀρχαὶ
of-myths occasions and of-fictions more-impious beginnings
πρὸς τὰς ἰδίας ὑπονοίας παρατρεπόντων τὰ ῥήματα.
to the own suppositions turning-aside the words
Τὸ γὰρ σκότος οὐχ, ὡς πέφυκεν, ἐξηγοῦνται ἀέρα τινὰ
the for darkness not as it-is-by-nature they-interpret (as)-air some
ἀφώτιστον, ἢ τόπον ἐξ ἀντιφράξεως σώματος σκιαζόμενον,
unlit or (a)-place from (the)-obstruction of-(a)-body shadowed
ἢ ὅλως καθ' ὁποιανοῦν αἰτίαν τόπον φωτὸς ἐστερημένον,
or at-all by any-whatever cause (a)-place of-light deprived
ἀλλὰ δύναμιν κακὴν, μᾶλλον δὲ αὐτὸ τὸ κακὸν, παρ'
but (a)-power evil rather and itself the evil from
ἑαυτοῦ τὴν ἀρχὴν ἔχον, ἀντικείμενον καὶ ἐναντίον τῇ
itself the beginning having opposed and contrary to-the
ἀγαθότητι τοῦ Θεοῦ ἐξηγοῦνται τὸ σκότος. Εἰ γὰρ ὁ Θεὸς
goodness — of-God they-interpret the darkness if for — God
φῶς ἐστι, δηλονότι ἡ ἀντιστρατευομένη αὐτῷ δύναμις
light is clearly the warring-against him power
σκότος ἂν εἴη, φασὶ, κατὰ τὸ τῆς διανοίας ἀκόλουθον.
darkness — would-be they-say according-to the of-the reasoning consequence

Σκότος, οὐ παρ᾽ ἑτέρου τὸ εἶναι ἔχον, ἀλλὰ κακὸν
darkness not from another the to-be having but (an)-evil
αὐτογέννητον. Σκότος πολέμιον ψυχῶν, θανάτου ποιητικὸν,
self-begotten darkness hostile to-souls of-death productive
ἀρετῆς ἐναντίωσις· ὅπερ καὶ ὑφεστάναι, καὶ μὴ παρὰ
of-virtue (the)-opposition which both to-subsist and not by
Θεοῦ γεγενῆσθαι, ὑπ᾽ αὐτῶν μηνύεσθαι τῶν τοῦ προφήτου
God to-have-come-to-be by very to-be-indicated the of-the prophet
λόγων ἐξαπατῶνται. Ἐκ δὴ τούτου τί οὐχὶ συνεπλάσθη
words they-are-deceived from indeed this what not was-fabricated
τῶν πονηρῶν καὶ ἀθέων δογμάτων; Ποῖοι λύκοι βαρεῖς
of-the wicked and godless doctrines what-sort-of wolves grievous
διασπῶντες τὸ ποίμνιον τοῦ Θεοῦ, οὐχὶ, ἀπὸ τῆς μικρᾶς
tearing-apart the flock — of-God not from the small
ταύτης φωνῆς τὴν ἀρχὴν λαβόντες, ἐπεπόλασαν ταῖς
this word the beginning having-taken have-overrun the
ψυχαῖς; Οὐχὶ Μαρκίωνες; οὐχὶ Οὐαλεντῖνοι ἐντεῦθεν; οὐχ ἡ
souls not Marcionites not Valentinians from-here not the
βδελυκτὴ τῶν Μανιχαίων αἵρεσις, ἣν σηπεδόνα τις τῶν
abominable of-the Manichaeans heresy which (a)-rotting someone of-the
Ἐκκλησιῶν προσειπὼν οὐχ ἁμαρτήσεται τοῦ προσήκοντος;
Churches having-called not will-miss the fitting(-name)
Τί μακρὰν ἀποτρέχεις τῆς ἀληθείας, ἄνθρωπε, ἀφορμὰς
why far you-run-off from-the truth man occasions
σεαυτῷ τῆς ἀπωλείας ἐπινοῶν; Ἁπλοῦς ὁ λόγος, καὶ πᾶσιν
for-yourself of-the perdition devising simple the account and to-all
εὔληπτος. Ἀόρατος ἦν ἡ γῆ, φησί. Τίς ἡ αἰτία; Ἐπειδὴ
easy-to-grasp invisible was the earth he-says what (is)-the cause since
ἄβυσσον εἶχεν ἐπιπολάζουσαν ἑαυτῇ. Ἀβύσσου δὲ ἔννοια
(an)-abyss it-had floating-on itself of-abyss and notion
τίς; Ὕδωρ πολὺ δυσέφικτον ἔχον ἑαυτοῦ τὸ πέρας ἐπὶ τὸ
(is)-what water much hard-to-reach having its-own the limit at the

κάτω. Ἀλλ' ἔγνωμεν πολλὰ τῶν σωμάτων καὶ δι' ὕδατος
bottom but we-have-known many of-the bodies even through water
λεπτοτέρου καὶ διαυγοῦς πολλάκις διαφαινόμενα. Πῶς οὖν
finer and translucent often showing-through how then
οὐδὲν μέρος τῆς γῆς διὰ τῶν ὑδάτων ἐδείκνυτο; Ὅτι
no part of-the earth through the waters was-shown because
ἀλαμπὴς ἔτι καὶ ἐσκοτισμένος ἦν ὁ ὑπὲρ αὐτοῦ κεχυμένος
unlit still and darkened was the above it poured-out
ἀήρ. Ἀκτὶς μὲν γὰρ ἡλίου, δι' ὑδάτων διικνουμένη,
air (a)-ray indeed for of-(the)-sun through waters passing
δείκνυσι πολλάκις τὰς ἐν τῷ βάθει ψηφῖδας· ἐν νυκτὶ δέ
shows often the in the depth pebbles in night but
τις βαθείᾳ οὐδενὶ ἂν τρόπῳ τὰ ὑπὸ τὸ ὕδωρ κατίδοι.
anyone deep by-no — means the(-things) under the water could-see
Ὥστε τοῦ ἀόρατον εἶναι τὴν γῆν κατασκευαστικόν ἐστι
so-that of-the invisible to-be the earth confirmatory is
τὸ ἐπαγόμενον, ὅτι καὶ ἄβυσσος ἦν ἡ ἐπέχουσα,
the(-thing) added that both (an)-abyss it-was the(-one) covering
καὶ αὕτη ἐσκοτισμένη. Οὔτε οὖν ἄβυσσος δυνάμεων πλῆθος
and this darkened neither then (is-the)-abyss of-powers (a)-multitude
ἀντικειμένων, ὥς τινες ἐφαντάσθησαν, οὔτε σκότος ἀρχική
opposed as some imagined nor darkness original
τις καὶ πονηρὰ δύναμις ἀντεξαγομένη τῷ ἀγαθῷ.
some and wicked power set-in-array-against to-the good
Δύο γὰρ ἐξισάζοντα ἀλλήλοις κατ' ἐναντίωσιν φθαρτικὰ
two for equal to-one-another by contrariety destructive
ἔσται πάντως τῆς ἀλλήλων συστάσεως· καὶ πράγματα
will-be wholly of-the of-one-another constitution and troubles
ἕξει διηνεκῶς καὶ παρέξει ἀπαύστως πρὸς ἄλληλα
will-have continually and will-cause unceasingly to one-another
συνεχόμενα τῷ πολέμῳ. Κἂν ὑπερβάλλῃ δυνάμει τῶν
held by-the war and-if exceed in-power of-the

ἀντικειμένων τὸ ἕτερον, δαπανητικὸν ἐξ ἅπαντος τοῦ
opposed(-ones) the one consuming altogether — of-the(-one)
κρατηθέντος γίνεται. Ὥστε εἰ μὲν ἰσόρροπον λέγουσι
mastered it-becomes so-that if indeed equal-in-weight they-say
τοῦ κακοῦ τὴν πρὸς τὸ ἀγαθὸν ἐναντίωσιν, ἄπαυστον
of-the evil the toward the good opposition unceasing
εἰσάγουσι πόλεμον καὶ διηνεκῆ τὴν φθορὰν, κρατούντων ἐν
they-bring-in war and continual the destruction mastering in
μέρει καὶ κρατουμένων· εἰ δὲ ὑπερέχει δυνάμει τὸ ἀγαθὸν,
turn and being-mastered if but surpasses in-power the good
τίς ἡ αἰτία τοῦ τὴν φύσιν τοῦ κακοῦ μὴ παντελῶς
what (is)-the cause of-the the nature of-the evil not utterly
ἀνῃρῆσθαι; Εἰ δὲ, ὃ μὴ θέμις εἰπεῖν, θαυμάζω
to-have-been-destroyed if and which not (is)-lawful to-say I-wonder
πῶς οὐχὶ φεύγουσιν αὐτοὶ ἑαυτοὺς πρὸς οὕτως ἀθεμίτους
how not flee they themselves into so lawless
βλασφημίας ὑποφερόμενοι. Οὐ μὴν οὐδὲ παρὰ Θεοῦ τὸ
blasphemies being-carried-away not indeed nor from God the
κακὸν τὴν γένεσιν ἔχειν εὐσεβές ἐστι λέγειν, διὰ τὸ μηδὲν
evil the genesis to-have pious is to-say because-of the nothing
τῶν ἐναντίων παρὰ τοῦ ἐναντίου γίνεσθαι. Οὔτε γὰρ ἡ ζωὴ
of-the contraries from the contrary to-come-to-be neither for the life
θάνατον γεννᾷ, οὔτε τὸ σκότος φωτός ἐστιν ἀρχὴ, οὔτε
death begets nor the darkness of-light is (the)-beginning nor
ἡ νόσος ὑγιείας δημιουργὸς, ἀλλ' ἐν μὲν ταῖς μεταβολαῖς
the disease of-health (the)-maker but in indeed the changes
τῶν διαθέσεων ἐκ τῶν ἐναντίων πρὸς τὰ ἐναντία αἱ
of-the dispositions from the contraries to the contraries (are)-the
μεταστάσεις· ἐν δὲ ταῖς γενέσεσιν οὐχ ἐκ τῶν ἐναντίων,
transitions in but the generations not from the contraries
ἀλλ' ἐκ τῶν ὁμογενῶν ἕκαστον τῶν γινομένων
but from the same-in-kind(-things) each of-the(-things) coming-to-be

προέρχεται. Εἰ τοίνυν, φησὶ, μήτε ἀγέννητον, παρὰ Θεοῦ
proceeds if therefore he-says neither unbegotten from God
γεγονὸς, πόθεν ἔχει τὴν φύσιν; Τὸ γὰρ εἶναι τὰ κακὰ
having-come-to-be whence has-it the nature the for to-be the evil(-things)
οὐδεὶς ἀντερεῖ τῶν μετεχόντων τοῦ βίου. Τί οὖν φαμεν;
no-one will-deny of-the(-ones) partaking of-the life what then say-we
Ὅτι τὸ κακόν ἐστιν οὐχὶ οὐσία ζῶσα καὶ ἔμψυχος, ἀλλὰ
that the evil is not (a)-substance living and ensouled but
διάθεσις ἐν ψυχῇ ἐναντίως ἔχουσα πρὸς ἀρετὴν, διὰ
(a)-disposition in (the)-soul contrarily being toward virtue because-of
τὴν ἀπὸ τοῦ καλοῦ ἀπόπτωσιν τοῖς ῥᾳθύμοις ἐγγινομένη.
the from the good falling-away in-the slothful arising

IV · SPIRIT, LIGHT, AND THE FIRST DAY

Evil is no substance but a turning of the will, and the darkness no substance either: the angels before the world lived in light, and the heaven, closing round the world, cast it into shadow. The Spirit moving over the waters is the Holy Spirit, who, on a Syrian's reading, warmed and quickened them like a brooding bird. God's first word makes light, which fills the air at once, and he sees that it is good; evening and morning make one day, called one, not first, as the image of the age that is one.

Μὴ τοίνυν ἔξωθεν τὸ κακὸν περισκόπει, μηδὲ ἀρχέγονόν
not therefore from-outside the evil look-around-for nor original
τινα φύσιν πονηρίας φαντάζου· ἀλλὰ τῆς ἐν ἑαυτῷ κακίας
some nature of-wickedness imagine but of-the in himself vice
ἕκαστος ἑαυτὸν ἀρχηγὸν γνωριζέτω. Ἀεὶ γὰρ τῶν
each himself (the)-author let-him-recognize always for of-the(-things)
γινομένων τὰ μὲν ἐκ φύσεως ἡμῖν ἐπιγίνεται, οἷον
happening the(-ones) indeed from nature to-us come as
γῆρας καὶ ἀσθένειαι· τὰ δὲ ἀπὸ ταυτομάτου, οἷον αἱ
old-age and sicknesses the(-ones) and from chance as the

ἄλογοι περιπτώσεις ἀλλοτρίαις ἀρχαῖς ἐπισυμβαίνουσαι,
irrational accidents from-alien beginnings befalling
σκυθρωπῶν τινων πολλάκις ἢ καὶ τῶν φαιδροτέρων·
of-gloomy some(-things) often or even of-the brighter
ὡς τῷ φρέαρ ὀρύσσοντι ἡ τοῦ θησαυροῦ εὕρεσις,
as to-the(-one) (a)-well digging the of-the treasure finding
ἢ τῷ πρὸς τὴν ἀγορὰν ὡρμημένῳ ἡ τοῦ λυσσῶντος
or to-the(-one) to the market having-set-out the of-the mad
κυνὸς ἔντευξις· τὰ δὲ ἐφ' ἡμῖν τυγχάνει, ὡς τὸ
dog encounter the(-ones) and in-the-power-of us are as the
κρατῆσαι τῶν ἐπιθυμιῶν, ἢ μὴ κολάσαι τὰς ἡδονάς· ὡς τὸ
to-master the desires or not to-chastise the pleasures as the
κατασχεῖν ὀργῆς, ἢ χεῖρας ἐπαφεῖναι τῷ παροξύναντι·
to-restrain anger or hands to-lay-on the(-one) having-provoked
ἀληθεύειν, ἢ ψεύδεσθαι· ἐπιεικῆ τὸ ἦθος εἶναι καὶ μέτριον, ἢ
to-tell-the-truth or to-lie mild the character to-be and moderate or
ὑπέρογκον καὶ ἀλαζονείαις ὑπεραιρόμενον. Ὧν τοίνυν
overbearing and with-boastings lifted-up of-which(-things) therefore
αὐτὸς εἶ κύριος, τούτων τὰς ἀρχὰς μὴ ζητήσῃς ἑτέρωθεν,
yourself you-are lord of-these the beginnings not seek elsewhere
ἀλλὰ γνώριζε τὸ κυρίως κακὸν ἐκ τῶν προαιρετικῶν
but recognize the properly evil from the voluntary
ἀποπτωμάτων τὴν ἀρχὴν εἰληφός. Οὐ γὰρ ἂν, εἴπερ
lapses the beginning having-taken not for — if-indeed
ἀκούσιον ἦν, καὶ μὴ ἐφ' ἡμῖν, τοσοῦτος μὲν ἐκ
involuntary it-were and not in-the-power-of us so-great indeed from
τῶν νόμων ὁ φόβος τοῖς ἀδικοῦσιν ἐπήρτητο, οὕτω δὲ
the laws the fear over-the(-ones) doing-wrong would-hang so and
ἀπαραίτητοι τῶν δικαστηρίων αἱ κολάσεις, τὸ πρὸς ἀξίαν
inexorable of-the courts the punishments the according-to desert
τοῖς κακούργοις ἀντιμετροῦσαι. Ταῦτα δέ μοι εἰρήσθω
to-the evildoers measuring-back these(-things) and by-me let-be-said

περὶ τοῦ κυρίως κακοῦ. Νόσον γὰρ καὶ πενίαν καὶ ἀδοξίαν
about the properly evil disease for and poverty and obscurity
καὶ θάνατον, καὶ ὅσα λυπηρὰ τοῖς ἀνθρώποις, οὔπω καὶ
and death and as-many-as (are)-grievous to-the men not-yet even
ἐν τῇ μοίρᾳ τῶν κακῶν καταλογίζεσθαι ἄξιον, διὰ τὸ
in the portion of-the evils to-reckon (is)-worthy because-of the
μηδὲ τὰ ἀντικείμενα τούτοις ἐν τοῖς μεγίστοις ἡμᾶς
not-even the(-things) opposed to-these among the greatest us
τῶν ἀγαθῶν ἀριθμεῖν· ὧν τὰ μὲν ἐκ φύσεώς ἐστι,
of-the goods to-count of-which the(-ones) indeed from nature are
τὰ δὲ καὶ συμφερόντως πολλοῖς ἀπαντήσαντα φαίνεται.
the(-ones) and also advantageously to-many having-befallen appear
Πᾶσαν οὖν τροπικὴν καὶ δι᾽ ὑπονοίας ἐξήγησιν ἔν γε
every then figurative and through hidden-meaning interpretation in at-least
τῷ παρόντι κατασιγάσαντες, τοῦ σκότους τὴν ἔννοιαν ἁπλῶς
the present having-silenced of-the darkness the notion simply
καὶ ἀπεριεργάστως, ἑπόμενοι τῷ βουλήματι τῆς Γραφῆς,
and without-elaboration following the intent of-the Scripture
ἐκδεξώμεθα. Ἐπιζητεῖ δὲ ὁ λόγος, εἰ συγκατεσκευάσθη
let-us-receive inquires and the discourse whether was-furnished-along-with
τῷ κόσμῳ τὸ σκότος, καὶ εἰ ἀρχαιότερον τοῦ φωτὸς,
the world the darkness and whether (it-is)-older than-the light
καὶ διὰ τί τὸ χεῖρον πρεσβύτερον. Λέγομεν τοίνυν καὶ
and for what the worse (is)-older we-say therefore also
τοῦτο τὸ σκότος μὴ κατ᾽ οὐσίαν ὑφεστηκέναι, ἀλλὰ
this the darkness not according-to substance to-have-subsisted but
πάθος εἶναι περὶ τὸν ἀέρα στερήσει φωτὸς ἐπιγινόμενον.
(an)-affection to-be about the air by-privation of-light arising
Ποίου τοίνυν φωτὸς ἄμοιρος αἰφνιδίως ὁ ἐν τῷ κόσμῳ
of-what then light without-share suddenly the in the world
τόπος εὑρέθη, ὥστε τὸ σκότος ἐπάνω εἶναι τοῦ ὕδατος;
place was-found so-that the darkness above to-be the water

Λογιζόμεθα τοίνυν ὅτι, εἴπερ τι ἦν πρὸ τῆς τοῦ
we-reckon therefore that if-indeed anything was before the of-the
αἰσθητοῦ τούτου καὶ φθαρτοῦ κόσμου συστάσεως, ἐν φωτὶ
sensible this and corruptible world constitution in light
ἂν ἦν δηλονότι. Οὔτε γὰρ αἱ τῶν ἀγγέλων ἀξίαι, οὔτε
— it-would-be clearly neither for the of-the angels ranks nor
πᾶσαι αἱ ἐπουράνιοι στρατιαὶ, οὔτε ὅλως εἴ τί ἐστιν
all the heavenly hosts nor at-all if anything is
ὠνομασμένον ἢ ἀκατονόμαστον τῶν λογικῶν φύσεων, καὶ
named or unnamed of-the rational natures and
τῶν λειτουργικῶν πνευμάτων ἐν σκότῳ διῆγεν, ἀλλ' ἐν
of-the ministering spirits in darkness lived but in
φωτὶ καὶ πάσῃ εὐφροσύνῃ πνευματικῇ τὴν πρέπουσαν
light and all joy spiritual the fitting
ἑαυτοῖς κατάστασιν εἶχε. Καὶ τούτοις οὐδεὶς ἀντερεῖ, οὔκουν
to-themselves condition had and to-these no-one will-object not-then
ὅστις γε τὸ ὑπερουράνιον φῶς ἐν ταῖς τῶν ἀγαθῶν
whoever at-least the supercelestial light in the of-the goods
ἐπαγγελίαις ἐκδέχεται, περὶ οὗ Σολομών φησι· Φῶς
promises awaits about which Solomon says light
δικαίοις διὰ παντός· καὶ ὁ Ἀπόστολος· Εὐχαριστοῦντες
for-the-righteous through all and the Apostle giving-thanks
τῷ Θεῷ καὶ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς ἐν τῇ
— to-God and to-(the)-Father the(-one) having-made-fit us in the
μερίδι τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί. Εἰ γὰρ οἱ
portion of-the lot of-the saints in the light if for the(-ones)
καταδικαζόμενοι πέμπονται εἰς τὸ σκότος τὸ ἐξώτερον,
being-condemned are-sent into the darkness the outer
δηλονότι οἱ τὰ τῆς ἀποδοχῆς ἄξια εἰργασμένοι, ἐν τῷ
clearly the(-ones) the of-the acceptance worthy having-wrought in the
ὑπερκοσμίῳ φωτὶ τὴν ἀνάπαυσιν ἔχουσιν. Ἐπεὶ οὖν ἐγένετο
supramundane light the rest have since then came-to-be

ὁ οὐρανὸς προστάγματι Θεοῦ ἀθρόως περιταθεὶς τοῖς
the heaven at-(the)-command of-God all-at-once stretched-around the(-things)
ἐντὸς ὑπὸ τῆς οἰκείας αὐτοῦ περιφερείας ἀπειλημμένοις,
within by the own its circumference cut-off
σῶμα ἔχων συνεχὲς, ἱκανὸν τῶν ἔξω διαστῆσαι
(a)-body having continuous sufficient from-the(-things) outside to-separate
τὰ ἔνδον, ἀναγκαίως τὸν ἐναπολειφθέντα αὐτῷ τόπον
the(-things) inside necessarily the left-within it place
ἀφεγγῆ κατέστησε, τὴν ἔξωθεν αὐγὴν διακόψας. Τρία
lightless it-rendered the from-outside radiance having-cut-off three(-things)
γὰρ δεῖ συνδραμεῖν ἐπὶ τῆς σκιᾶς, τὸ φῶς, τὸ
for (it)-must to-concur in-the-case-of the shadow the light the
σῶμα, τὸν ἀλαμπῆ τόπον. Τὸ τοίνυν ἐγκόσμιον σκότος
body the unlit place the therefore in-the-world darkness
τῇ σκιᾷ τοῦ οὐρανίου σώματος παρυπέστη. Νόησον δέ
by-the shadow of-the heavenly body came-to-subsist understand and
μοι ἀπὸ παραδείγματος ἐναργοῦς τὸ λεγόμενον, ἐν
for-me from (an)-example clear the(-thing) being-said in
σταθηρᾷ μεσημβρίᾳ σκηνήν τινα ἐκ πυκνῆς καὶ στεγανῆς
steady noon (a)-tent some of dense and watertight
ὕλης ἑαυτῷ περιστήσαντα, καὶ ἐν σκότῳ αὐτοσχεδίῳ
material for-himself having-set-round and in darkness improvised
ἑαυτὸν καθειργνύντα. Τοιοῦτον οὖν κἀκεῖνο τὸ σκότος
himself shutting-in such then that-also the darkness
ὑπόθου, οὐ προηγουμένως ὑφεστηκὸς, ἀλλ' ἐπακολουθῆσαν
suppose not primarily subsisting but having-followed-upon
ἑτέροις. Τοῦτο δὴ τὸ σκότος καὶ ἐπιβαίνειν λέγεται
other(-things) this indeed the darkness also to-be-upon is-said
τῇ ἀβύσσῳ, ἐπειδὴ τὰ ἔσχατα τοῦ ἀέρος πέφυκε ταῖς
the abyss since the extremities of-the air are-wont to-the
ἐπιφανείαις τῶν σωμάτων συνάπτεσθαι. Τότε δὲ ὕδωρ
surfaces of-the bodies to-be-joined then and water

ἦν τοῖς πᾶσιν ἐπιπολάζον. Διόπερ ἀναγκαίως τὸ σκότος
was over-the all floating-on wherefore necessarily the darkness
ἐπάνω ὑπάρχειν εἴρηται τῆς ἀβύσσου.
above to-be is-said the abyss
Καὶ πνεῦμα Θεοῦ, φησὶν, ἐπεφέρετο ἐπάνω τοῦ ὕδατος. 6
and (the)-spirit of-God he-says was-borne above the water
Εἴτε τοῦτο λέγει τὸ πνεῦμα, τοῦ ἀέρος τὴν χύσιν,
whether this he-means the spirit of-the air the diffusion
δέξαι τὰ μέρη τοῦ κόσμου καταριθμοῦντά σοι τὸν
accept the parts of-the world enumerating to-you the
συγγραφέα, ὅτι ἐποίησεν ὁ Θεὸς οὐρανὸν, γῆν, ὕδωρ,
writer that made — God heaven earth water
ἀέρα, καὶ τοῦτον χεόμενον ἤδη καὶ ῥέοντα· εἴτε, ὃ καὶ
air and this being-poured already and flowing or which also
μᾶλλον ἀληθέστερόν ἐστι καὶ τοῖς πρὸ ἡμῶν ἐγκριθὲν,
rather truer is and by-the(-ones) before us approved
Πνεῦμα Θεοῦ, τὸ ἅγιον εἴρηται· διὰ τὸ τετηρῆσθαι
(the)-Spirit of-God the holy(-one) has-been-called because-of the to-have-been-reserved
τοῦτο ἰδιαζόντως καὶ ἐξαιρέτως τῆς τοιαύτης μνήμης
this peculiarly and especially of-the such mention
ὑπὸ τῆς Γραφῆς ἀξιοῦσθαι, καὶ μηδὲν ἄλλο Πνεῦμα
by the Scripture to-be-deemed-worthy and no other Spirit
Θεοῦ, ἢ τὸ ἅγιον τὸ τῆς θείας καὶ μακαρίας Τριάδος
of-God than the holy(-one) the of-the divine and blessed Trinity
συμπληρωτικὸν ὀνομάζεσθαι. Καὶ ταύτην προσδεξάμενος
completive to-be-named and this having-accepted
τὴν διάνοιαν, μείζονα τὴν ἀπ᾽ αὐτῆς ὠφέλειαν εὑρήσεις.
the interpretation greater the from it benefit you-will-find
Πῶς οὖν ἐπεφέρετο τοῦτο ἐπάνω τοῦ ὕδατος; Ἐρῶ
how then was-borne this above the water I-will-tell
σοι οὐκ ἐμαυτοῦ λόγον, ἀλλὰ Σύρου ἀνδρὸς σοφίας
you not my-own account but of-(a)-Syrian man from-wisdom

κοσμικῆς τοσοῦτον ἀφεστηκότος, ὅσον ἐγγὺς ἦν τῆς
worldly as-far standing-apart as near he-was to-the
τῶν ἀληθινῶν ἐπιστήμης. Ἔλεγε τοίνυν τὴν τῶν Σύρων
of-the true(-things) knowledge he-said therefore the of-the Syrians
φωνὴν ἐμφατικωτέραν τε εἶναι, καὶ διὰ τὴν πρὸς τὴν
tongue more-expressive both to-be and because-of the toward the
Ἑβραΐδα γειτνίασιν μᾶλλόν πως τῇ ἐννοίᾳ τῶν Γραφῶν
Hebrew neighborhood rather somehow to-the sense of-the Scriptures
προσεγγίζειν. Εἶναι οὖν τὴν διάνοιαν τοῦ ῥητοῦ τοιαύτην.
to-draw-near to-be then the meaning of-the saying such
Τὸ, Ἐπεφέρετο, φησὶν, ἐξηγοῦνται, ἀντὶ τοῦ, συνέθαλπε,
the was-borne he-says they-interpret instead-of the warmed
καὶ ἐζωογόνει τὴν τῶν ὑδάτων φύσιν, κατὰ τὴν εἰκόνα
and quickened the of-the waters nature according-to the image
τῆς ἐπωαζούσης ὄρνιθος, καὶ ζωτικήν τινα δύναμιν ἐνιείσης
of-the brooding bird and life-giving some power sending-into
τοῖς ὑποθαλπομένοις. Τοιοῦτόν τινά φασιν ὑπὸ τῆς
the(-things) being-warmed such some they-say by the
φωνῆς ταύτης παραδηλοῦσθαι τὸν νοῦν, ὡς ἐπιφερομένου
word this to-be-indicated the sense as being-borne
τοῦ πνεύματος· τουτέστι, πρὸς ζωογονίαν τὴν τοῦ ὕδατος
the spirit that-is for life-giving the of-the water
φύσιν παρασκευάζοντος· ὥστε ἱκανῶς ἐκ τούτου τὸ
nature preparing so-that sufficiently from this the
παρά τινων ἐπιζητούμενον δείκνυσθαι, ὅτι οὐδὲ τῆς
by some sought(-thing) to-be-shown that not-even from-the
δημιουργικῆς ἐνεργείας τὸ Πνεῦμα τὸ ἅγιον ἀπολείπεται.
creative activity the Spirit the holy is-left-out

7 Καὶ εἶπεν ὁ Θεὸς, Γενηθήτω φῶς. Πρώτη φωνὴ Θεοῦ
and said — God let-there-be light (the)-first voice of-God
φωτὸς φύσιν ἐδημιούργησε, τὸ σκότος ἠφάνισε, τὴν
of-light (the)-nature created the darkness made-vanish the

κατήφειαν διέλυσε, τὸν κόσμον ἐφαίδρυνε, πᾶσιν ἀθρόως
gloom dissolved the world brightened for-all all-at-once
χαρίεσσαν ὄψιν καὶ ἡδεῖαν ἐπήγαγεν. Οὐρανός τε γὰρ
(a)-graceful sight and sweet brought-on heaven both for
ἐξεφάνη κεκαλυμμένος τέως τῷ σκότῳ, καὶ τὸ ἀπ᾽ αὐτοῦ
appeared covered hitherto by-the darkness and the from it
κάλλος τοσοῦτον, ὅσον ἔτι καὶ νῦν ὀφθαλμοὶ μαρτυροῦσι.
beauty so-great as still even now eyes testify
Περιελάμπετο δὲ ἀὴρ, μᾶλλον δὲ ἐγκεκραμένον ἑαυτῷ
was-lit-around and (the)-air rather and mixed-in with-itself
ὅλον διόλου εἶχε τὸ φῶς, ὀξείας τὰς διαδόσεις τῆς αὐγῆς
whole throughout it-had the light swift the transmissions of-the radiance
ἐπὶ τὰ ὅρια ἑαυτοῦ πανταχοῦ παραπέμπων. Ἄνω μὲν γὰρ
to the limits its-own everywhere sending-on above indeed for
μέχρι πρὸς αὐτὸν αἰθέρα καὶ οὐρανὸν ἔφθανεν· ἐν δὲ τῷ
as-far as itself (the)-ether and heaven it-reached in and the
πλάτει πάντα τὰ μέρη τοῦ κόσμου, βόρειά τε καὶ νότια καὶ
breadth all the parts of-the world northern both and southern and
τὰ ἑῷα καὶ τὰ ἑσπέρια, ἐν ὀξείᾳ καιροῦ ῥοπῇ κατεφώτιζε.
the eastern and the western in (a)-swift of-time moment it-lit-up
Τοιαύτη γὰρ αὐτοῦ ἡ φύσις, λεπτὴ καὶ διαφανὴς, ὥστε
such for its the nature fine and transparent so-that
μηδεμιᾶς παρατάσεως χρονικῆς προσδεῖσθαι τὸ φῶς δι᾽
no extension of-time to-need-besides the light through
αὐτοῦ πορευόμενον. Ὥσπερ γὰρ τὰς ὄψεις ἡμῶν ἀχρόνως
it traveling as for the sights our timelessly
παραπέμπει πρὸς τὰ ὁρώμενα, οὕτω καὶ τὰς τοῦ φωτὸς
it-sends-on to the visible(-things) thus also the of-the light
προσβολὰς ἀκαριαίως, καὶ ὡς οὐδ᾽ ἂν ἐπινοήσειέ τις
incidences instantly and as not-even — could-conceive anyone
ἐλάττονα χρόνου ῥοπὴν, ἐπὶ πάντα ἑαυτοῦ τὰ πέρατα
(a)-smaller of-time moment to all its-own the limits

ὑποδέχεται. Καὶ αἰθὴρ ἡδίων μετὰ τὸ φῶς· καὶ ὕδατα
it-receives and (the)-ether (was)-sweeter after the light and waters
φανότερα, οὐ μόνον δεχόμενα τὴν αὐγὴν, ἀλλὰ καὶ παρ᾽
brighter not only receiving the radiance but also from
ἑαυτῶν ἀντιπέμποντα κατὰ τὴν ἀνάκλασιν τοῦ φωτὸς,
themselves sending-back according-to the reflection of-the light
μαρμαρυγῶν πανταχόθεν ἀποπαλλομένων τοῦ ὕδατος.
of-flashes from-all-sides leaping-off from-the water
Πάντα ἡ θεία φωνὴ πρὸς τὸ ἥδιστον καὶ τιμιώτατον
all(-things) the divine voice to the sweetest and most-precious
μετεσκεύασεν. Ὥσπερ γὰρ οἱ ἐν τῷ βυθῷ ἐνιέντες τὸ
transformed as for the(-ones) into the depth pouring the
ἔλαιον καταφάνειαν ἐμποιοῦσι τῷ τόπῳ, οὕτως ὁ ποιητὴς
oil clearness produce in-the place thus the maker
τῶν ὅλων, ἐμφθεγξάμενος, τῷ κόσμῳ τὴν τοῦ φωτὸς
of-the whole(-things) having-spoken in-the world the of-the light
χάριν ἀθρόως ἐνέθηκε. Γενηθήτω φῶς. Καὶ τὸ πρόσταγμα
grace all-at-once put-in let-there-be light and the command
ἔργον ἦν· καὶ φύσις ἐγένετο, ἧς οὐδὲ ἐπινοῆσαί
(a)-deed was and (a)-nature came-to-be than-which not-even to-conceive
τι τερπνότερον εἰς ἀπόλαυσιν δυνατόν ἐστι λογισμοῖς
anything more-delightful for enjoyment possible is by-reasonings
ἀνθρωπίνοις. Ὅταν δὲ φωνὴν ἐπὶ Θεοῦ καὶ ῥῆμα
human when and voice in-the-case-of God and word
καὶ πρόσταγμα λέγωμεν, οὐ διὰ φωνητικῶν ὀργάνων
and command we-speak not through vocal organs
ἐκπεμπόμενον ψόφον, οὐδὲ ἀέρα διὰ γλώσσης τυπούμενον,
sent-out (a)-sound nor air through tongue shaped
τὸν θεῖον λόγον νοοῦμεν, ἀλλὰ τὴν ἐν τῷ θελήματι
the divine word we-understand but the in the will
ῥοπὴν διὰ τὸ τοῖς διδασκομένοις εὐσύνοπτον
inclination because-of the to-the(-ones) being-taught easy-to-take-in

ἡγούμεθα ἐν εἴδει προστάγματος σχηματίζεσθαι. Καὶ
we-think in (the)-form of-(a)-command to-be-shaped and
εἶδεν ὁ Θεὸς τὸ φῶς, ὅτι καλόν. Τίνα ἂν εἴποιμεν
saw — God the light that (it-was)-good what — could-say
ἡμεῖς τοῦ φωτὸς ἄξιον ἔπαινον, ὃ προλαβὸν τὴν
we of-the light worthy praise which having-anticipated the
παρὰ τοῦ κτίσαντος μαρτυρίαν ἔχει, ὅτι καλόν;
from the(-one) having-created testimony has that (it-is)-good
Καὶ παρ᾽ ἡμῖν δὲ ὁ λόγος τοῖς ὀφθαλμοῖς παραπέμπει
even among us and the speech to-the eyes hands-over
τὴν κρίσιν, οὕτως οὐδὲν ἔχων εἰπεῖν τοσοῦτον, ὅσον ἡ
the judgment thus nothing having to-say so-much as the
αἴσθησις μαρτυρεῖ προλαβοῦσα. Εἰ δὲ τὸ ἐν τῷ σώματι
sense testifies having-gone-before if but the in the body
καλὸν ἐκ τῆς πρὸς ἄλληλα τῶν μερῶν συμμετρίας, καὶ
beautiful from the toward one-another of-the parts proportion and
τῆς ἐπιφαινομένης εὐχροίας, τὸ εἶναι ἔχει, πῶς ἐπὶ
of-the appearing bright-color the to-be has how in-the-case-of
τοῦ φωτὸς ἁπλοῦ τὴν φύσιν ὄντος καὶ ὁμοιομεροῦς, ὁ
the light simple (in)-the nature being and uniform the
τοῦ καλοῦ διασώζεται λόγος; Ἢ ὅτι τῷ φωτὶ τὸ
of-the beautiful is-preserved definition or (is-it)-that for-the light the
σύμμετρον οὐκ ἐν τοῖς ἰδίοις αὐτοῦ μέρεσιν, ἀλλ᾽ ἐν τῷ
proportion not in the own its parts but in the
πρὸς τὴν ὄψιν ἀλύπῳ καὶ προσηνεῖ μαρτυρεῖται; Οὕτω γὰρ
toward the sight painless and gentle(-quality) is-attested thus for
καὶ χρυσὸς καλὸς, οὐκ ἐκ τῆς τῶν μερῶν συμμετρίας,
also gold (is)-beautiful not from the of-the parts proportion
ἀλλ᾽ ἐκ τῆς εὐχροίας μόνης, τὸ ἐπαγωγὸν πρὸς τὴν
but from the bright-color alone the attractive to the
ὄψιν καὶ τὸ τερπνὸν κεκτημένος. Καὶ Ἔσπερος ἀστέρων
sight and the delightful having-acquired and Hesperus of-stars

κάλλιστος, οὐ διὰ τὸ ἀναλογοῦντα ἔχειν τὰ μέρη ἐξ ὧν
(is)-fairest not because-of the proportioned to-have the parts from which
συνέστηκεν, ἀλλὰ διὰ τὸ ἄλυπόν τινα καὶ ἡδεῖαν τὴν ἀπ᾽
it-is-composed but because-of the painless some and sweet the from
αὐτοῦ αὐγὴν ἐμπίπτειν τοῖς ὄμμασιν. Ἔπειτα νῦν ἡ τοῦ
it radiance to-fall-upon the eyes then now the —
Θεοῦ κρίσις περὶ τοῦ καλοῦ, οὐ πάντως πρὸς τὸ ἐν ὄψει
of-God judgment about the beautiful not wholly to the in sight
τερπνὸν ἀποβλέποντος, ἀλλὰ καὶ πρὸς τὴν εἰς ὕστερον
delightful(-thing) looking but also to the toward later
ἀπ᾽ αὐτοῦ ὠφέλειαν προορωμένου γεγένηται. Ὀφθαλμοὶ γὰρ
from it benefit foreseeing has-come-about eyes for
οὔπω ἦσαν κριτικοὶ τοῦ ἐν φωτὶ κάλλους. Καὶ διεχώρισεν
not-yet were judges of-the in light beauty and divided
ὁ Θεὸς ἀνὰ μέσον τοῦ φωτὸς, καὶ ἀνὰ μέσον τοῦ
— God in (the)-midst of-the light and in (the)-midst of-the
σκότους. Τουτέστιν, ἄμικτον αὐτῶν τὴν φύσιν καὶ κατ᾽
darkness that-is unmixed their the nature and by
ἐναντίωσιν ἀντικειμένην ὁ Θεὸς κατεσκεύασε. Πλείστῳ
contrariety opposed — God constructed greatest
γὰρ τῷ μέσῳ διέστηκεν ἀπ᾽ ἀλλήλων αὐτὰ καὶ διώρισεν.
for by-the interval stand-apart from one-another they and he-separated
8 Καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος
and called — God the light day and the darkness
ἐκάλεσε νύκτα. Νῦν μὲν λοιπὸν μετὰ τὴν ἡλίου γένεσιν
he-called night now indeed henceforth after the of-(the)-sun genesis
ἡμέρα ἐστὶν ὁ ὑπὸ ἡλίου πεφωτισμένος ἀὴρ, ἐν τῷ
day is the by (the)-sun lit air in the
ὑπὲρ γῆν ἡμισφαιρίῳ λάμποντος, καὶ νὺξ σκίασμα γῆς,
above earth hemisphere shining and night (the)-shadow of-earth
ἀποκρυπτομένου ἡλίου, γινόμενον. Τότε δὲ οὐ κατὰ κίνησιν
hiding (the)-sun coming-to-be then but not by motion

ἡλιακὴν, ἀλλ᾽ ἀναχεομένου τοῦ πρωτογόνου φωτὸς ἐκείνου,
solar but being-poured-out the first-born light that
καὶ πάλιν συστελλομένου κατὰ τὸ ὁρισθὲν μέτρον παρὰ
and again being-drawn-in according-to the determined measure by
Θεοῦ, ἡμέρα ἐγένετο, καὶ νὺξ ἀντεπήει. Καὶ ἐγένετο
God day came-to-be and night followed-in-turn and there-was
ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα μία. Ἑσπέρα μὲν οὖν
evening and there-was morning day one evening indeed then
ἐστι κοινὸς ὅρος ἡμέρας καὶ νυκτός· καὶ πρωία ὁμοίως
is (the)-common boundary of-day and of-night and morning likewise
ἡ γειτονία νυκτὸς πρὸς ἡμέραν. Ἵνα τοίνυν τὰ πρεσβεῖα
the neighborhood of-night to day that therefore the precedence
τῆς γενέσεως ἀποδῷ τῇ ἡμέρᾳ, πρότερον εἶπε τὸ
of-the genesis he-might-give to-the day first he-named the
πέρας τῆς ἡμέρας, εἶτα τὸ τῆς νυκτὸς, ὡς ἐφεπομένης
end of-the day then the(-end) of-the night as following
τῆς νυκτὸς τῇ ἡμέρᾳ. Ἡ γὰρ πρὸ τῆς γενέσεως τοῦ φωτὸς
the night the day the for before the genesis of-the light
ἐν τῷ κόσμῳ κατάστασις οὐχὶ νὺξ ἦν, ἀλλὰ σκότος·
in the world condition not night was but darkness
τὸ μέντοι ἀντιδιασταλὲν πρὸς τὴν ἡμέραν, τοῦτο
the(-thing) however set-in-contrast to the day this
νὺξ ὠνομάσθη· ὅπερ νεωτέρας καὶ τῆς προσηγορίας μετὰ
night was-named which (a)-younger also the name after
τὴν ἡμέραν τετύχηκεν. Ἐγένετο οὖν ἑσπέρα, καὶ ἐγένετο
the day has-obtained there-was then evening and there-was
πρωί. Τὸ ἡμερονύκτιον λέγει. Καὶ οὐκέτι προσηγόρευσεν,
morning the day-and-night he-means and no-longer he-named
ἡμέρα καὶ νὺξ, ἀλλὰ τῷ ἐπικρατοῦντι τὴν πᾶσαν
day and night but to-the(-one) prevailing the whole
προσηγορίαν ἀπένειμε. Ταύτην ἂν καὶ ἐν πάσῃ τῇ Γραφῇ
name he-allotted this — also in all the Scripture

τὴν συνήθειαν εὕροις, ἐν τῇ τοῦ χρόνου μετρήσει ἡμέρας
the custom you-could-find in the of-the time measuring days
ἀριθμουμένας, οὐχὶ δὲ καὶ νύκτας μετὰ τῶν ἡμερῶν. Αἱ
being-counted not but also nights with the days the
ἡμέραι τῶν ἐτῶν ἡμῶν, ὁ Ψαλμῳδός φησι. Καὶ πάλιν ὁ
days of-the years our the Psalmist says and again —
Ἰακώβ· Αἱ ἡμέραι τῆς ζωῆς μου μικραὶ καὶ πονηραί. Καὶ
Jacob the days of-the life my (are)-few and evil and
πάλιν· Πάσας τὰς ἡμέρας τῆς ζωῆς μου. Ὥστε τὰ νῦν
again all the days of-the life my so-that the(-things) now
ἐν ἱστορίας εἴδει παραδοθέντα νομοθεσία ἐστὶ πρὸς τὰ
in of-history (the)-form handed-down (a)-legislation is for the
ἑξῆς. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα
following(-things) and there-was evening and there-was morning day
μία. Τίνος ἕνεκεν οὐκ εἶπε πρώτην, ἀλλὰ μίαν; καίτοιγε
one for-what sake not he-said first but one and-yet
ἀκολουθότερον ἦν τὸν μέλλοντα ἐπάγειν δευτέραν,
more-consistent it-was for-the(-one) being-about to-add (a)-second
καὶ τρίτην, καὶ τετάρτην ἡμέραν, τὴν κατάρχουσαν τῶν
and third and fourth day the(-one) beginning the
ἐφεξῆς πρώτην προσαγορεῦσαι. Ἀλλὰ μίαν εἶπεν, ἤτοι
following(-ones) first to-call but one he-said either
τὸ μέτρον ἡμέρας καὶ νυκτὸς περιορίζων, καὶ συνάπτων τοῦ
the measure of-day and of-night defining and joining of-the
ἡμερονυκτίου τὸν χρόνον, ὡς τῶν εἰκοσιτεσσάρων ὡρῶν
day-and-night the time as the twenty-four hours
μιᾶς ἡμέρας ἐκπληρουσῶν διάστημα, συνυπακουομένης
of-one day filling-up (the)-interval being-understood-with
δηλονότι τῇ ἡμέρᾳ καὶ τῆς νυκτὸς, ὥστε κἂν ἐν ταῖς
clearly with-the day also the night so-that even-if in the
τροπαῖς τοῦ ἡλίου συμβαίνῃ τὴν ἑτέραν αὐτῶν ὑπερβάλλειν,
turnings of-the sun it-happens the one of-them to-exceed

ἀλλὰ τῷ γε ἀφωρισμένῳ χρόνῳ ἐμπεριγράφεσθαι
yet by-the at-least determined time to-be-circumscribed
πάντως ἀμφοτέρων τὰ διαστήματα· ὡσανεὶ ἔλεγε, τὸ τῶν
wholly of-both the intervals as-if he-said the of-the
τεσσάρων καὶ εἴκοσιν ὡρῶν μέτρον μιᾶς ἐστιν ἡμέρας
four and twenty hours measure of-one is day
διάστημα· ἢ, ἡ τοῦ οὐρανοῦ ἀπὸ τοῦ αὐτοῦ σημείου
(the)-interval or the of-the heaven from the same point
ἐπὶ τὸ αὐτὸ πάλιν ἀποκατάστασις ἐν μιᾷ ἡμέρᾳ γίνεται·
to the same again restoration in one day takes-place
ὥστε ὁσάκις ἂν ἑσπέρα καὶ πρωία κατὰ τὴν τοῦ ἡλίου
so-that as-often-as — evening and morning according-to the of-the sun
περιφορὰν ἐπιλαμβάνῃ τὸν κόσμον, μὴ ἐν πλείονι χρόνῳ,
revolution lay-hold-of the world not in more time
ἀλλ' ἐν μιᾶς ἡμέρας διαστήματι τὴν περίοδον ἐκπληροῦσθαι.
but in of-one day interval the period to-be-completed
Ἢ κυριώτερος ὁ ἐν ἀπορρήτοις παραδιδόμενος λόγος,
or more-authoritative (is)-the in secret(-teachings) handed-down account
ὡς ἄρα ὁ τὴν τοῦ χρόνου φύσιν κατασκευάσας
that after-all the the of-the time nature having-constructed
Θεὸς, μέτρα αὐτῷ καὶ σημεῖα τὰ τῶν ἡμερῶν ἐπέβαλε
God measures for-it and signs the of-the days imposed
διαστήματα, καὶ ἑβδομάδι αὐτὸν ἐκμετρῶν, ἀεὶ τὴν
intervals and by-(a)-week it measuring-out always the
ἑβδομάδα εἰς ἑαυτὴν ἀνακυκλοῦσθαι κελεύει, ἐξαριθμοῦσαν
week into itself to-revolve he-commands counting
τοῦ χρόνου τὴν κίνησιν· τὴν ἑβδομάδα δὲ πάλιν ἐκπληροῦν
of-the time the motion the week and again to-fill-up
τὴν ἡμέραν μίαν, ἑπτάκις αὐτὴν εἰς ἑαυτὴν ἀναστρέφουσαν.
the day one seven-times it into itself turning-back
Τοῦτο δὲ κυκλικόν ἐστι τὸ σχῆμα, ἀφ' ἑαυτοῦ ἄρχεσθαι,
this and circular is the figure from itself to-begin

καὶ εἰς ἑαυτὸ καταλήγειν. Ὃ δὴ καὶ τοῦ αἰῶνος ἴδιον,
and into itself to-end which indeed also of-the age (is)-proper
εἰς ἑαυτὸν ἀναστρέφειν, καὶ μηδαμοῦ περατοῦσθαι. Διὰ
into itself to-turn-back and nowhere to-be-ended because-of
τοῦτο τὴν κεφαλὴν τοῦ χρόνου οὐχὶ πρώτην ἡμέραν,
this the head of-the time not (the)-first day
ἀλλὰ μίαν ὠνόμασεν· ἵνα καὶ ἐκ τῆς προσηγορίας τὸ
but one he-named that also from the name the
συγγενὲς ἔχῃ πρὸς τὸν αἰῶνα. Τοῦ γὰρ μοναχοῦ
kinship it-may-have toward the age of-the for single
καὶ ἀκοινωνήτου πρὸς ἕτερον ἡ τὸν χαρακτῆρα
and unshared with another the(-day) the character
δεικνύουσα οἰκείως καὶ προσφυῶς προσηγορεύθη μία. Εἰ
showing fittingly and naturally was-called one if
δὲ πολλοὺς ἡμῖν αἰῶνας παρίστησιν ἡ Γραφὴ, αἰῶνα
and many to-us ages presents the Scripture age
αἰῶνος, καὶ αἰῶνας αἰώνων πολλαχοῦ λέγουσα, ἀλλ' οὖν
of-age and ages of-ages in-many-places saying yet then
κἀκεῖ οὐχὶ πρῶτος, οὐδὲ δεύτερος, οὐδὲ τρίτος ἡμῖν
also-there not first nor second nor third to-us
αἰὼν ἀπηρίθμηται· ὥστε μᾶλλον καταστάσεων ἡμῖν καὶ
age has-been-counted so-that rather of-states to-us and
πραγμάτων ποικίλων διαφορὰς, ἀλλ' οὐχὶ περιγραφὰς
of-affairs various differences but not circumscriptions
καὶ πέρατα καὶ διαδοχὰς αἰώνων ἐκ τούτου δείκνυσθαι.
and limits and successions of-ages from this to-be-shown
Ἡμέρα γὰρ Κυρίου, φησὶ, μεγάλη καὶ ἐπιφανής· καὶ
(the)-day for of-(the)-Lord he-says great and manifest and
πάλιν· Ἵνα τί ὑμῖν ζητεῖν τὴν ἡμέραν τοῦ Κυρίου; Καὶ
again for what for-you to-seek the day of-the Lord and
αὕτη ἐστὶ σκότος, καὶ οὐ φῶς. Σκότος δὲ, δηλονότι τοῖς
this is darkness and not light darkness and clearly for-the

ἀξίοις τοῦ σκότους. Ἐπεὶ ἀνέσπερον καὶ ἀδιάδοχον καὶ
worthy(-ones) of-the darkness since without-evening and without-succession and
ἀτελεύτητον τὴν ἡμέραν ἐκείνην οἶδεν ὁ λόγος, ἣν καὶ
endless the day that knows the word which also
ὀγδόην ὁ Ψαλμῳδὸς προσηγόρευσε, διὰ τὸ ἔξω κεῖσθαι
eighth the Psalmist called because-of the outside to-lie
τοῦ ἑβδομαδικοῦ τούτου χρόνου. Ὥστε κἂν ἡμέραν εἴπῃς,
of-the seven-day this time so-that whether day you-say
κἂν αἰῶνα, τὴν αὐτὴν ἐρεῖς ἔννοιαν. Εἴτε οὖν ἡμέρα
or age the same you-will-speak notion whether then day
ἡ κατάστασις ἐκείνη λέγοιτο, μία ἐστὶ, καὶ οὐ πολλαί·
the state that should-be-called one it-is and not many
εἴτε αἰὼν προσαγορεύοιτο, μοναχὸς ἂν εἴη καὶ οὐ
or age it-should-be-called single — it-would-be and not
πολλοστός. Ἵνα οὖν πρὸς τὴν μέλλουσαν ζωὴν τὴν ἔννοιαν
manifold that then to the coming life the thought
ἀπαγάγῃ, μίαν ὠνόμασε τοῦ αἰῶνος τὴν εἰκόνα, τὴν
he-might-lead-away one he-named of-the age the image the
ἀπαρχὴν τῶν ἡμερῶν, τὴν ὁμήλικα τοῦ φωτὸς, τὴν ἁγίαν
first-fruits of-the days the coeval of-the light the holy
Κυριακὴν, τὴν τῇ ἀναστάσει τοῦ Κυρίου τετιμημένην.
Lord's-day the by-the resurrection of-the Lord honored
Ἐγένετο οὖν ἑσπέρα, φησὶ, καὶ ἐγένετο πρωὶ, ἡμέρα μία.
there-was then evening he-says and there-was morning day one
Ἀλλὰ γὰρ καὶ οἱ περὶ τῆς ἑσπέρας ἐκείνης λόγοι ὑπὸ
but for also the about the evening that discourses by
τῆς παρούσης ἑσπέρας καταληφθέντες ἐνταῦθα ἡμῖν τὸν
the present evening overtaken here for-us the
λόγον ὁρίζουσιν. Ὁ δὲ Πατὴρ τοῦ ἀληθινοῦ φωτὸς, ὁ
discourse bound the and Father of-the true light the(-one)
τὴν ἡμέραν κοσμήσας τῷ οὐρανίῳ φωτὶ, ὁ τὴν
the day having-adorned with-the heavenly light the(-one) the

νύκτα φαιδρύνας ταῖς αὐγαῖς τοῦ πυρὸς, ὁ τοῦ
night having-brightened with-the rays of-the fire the(-one) of-the
μέλλοντος αἰῶνος τὴν ἀνάπαυσιν εὐτρεπίσας τῷ νοερῷ
coming age the rest having-prepared with-the intellectual
καὶ ἀπαύστῳ φωτὶ, φωτίσειεν ὑμῶν τὰς καρδίας ἐν
and unceasing light may-he-enlighten your the hearts in
ἐπιγνώσει τῆς ἀληθείας, καὶ ἀπρόσκοπον ὑμῶν διατηρήσειε
knowledge of-the truth and blameless your may-he-keep
τὴν ζωὴν, παρεχόμενος ὑμῖν, ὡς ἐν ἡμέρᾳ εὐσχημόνως
the life granting to-you as in day becomingly
περιπατεῖν, ἵνα ἐκλάμψητε, ὡς ὁ ἥλιος ἐν τῇ λαμπρότητι
to-walk that you-may-shine-forth as the sun in the brightness
τῶν ἁγίων, εἰς καύχημα ἐμοὶ, εἰς ἡμέραν Χριστοῦ, ᾧ
of-the saints for boasting to-me for (the)-day of-Christ to-whom
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the glory and the might to the ages of-the ages amen

HOMILY III

V · THE FIRMAMENT

Basil turns to the second day, promising the craftsmen in his audience that time lent to God is repaid. God's command is no sound but his will, and his speaking implies one he speaks to, the Only-begotten, who makes what the Father commands. The firmament is a second heaven made apart from the first, against the philosophers who allow one heaven, and he laughs at their music of the spheres; a vault may be flat above to bear water, and it is not ice or crystal but some firm nature able to hold back the water and divide it.

Τὰ τῆς πρώτης ἡμέρας ἔργα, μᾶλλον δὲ τὰ τῆς μιᾶς· 1
the of-the first day works rather and the(-works) of-the one
μὴ γὰρ οὖν ἀφελώμεθα αὐτῆς τὸ ἀξίωμα, ὃ ἐν τῇ φύσει
not for then let-us-take-away from-it the dignity which in the nature
ἔχει, παρὰ τοῦ κτίσαντος καθ' ἑαυτὴν ἐκδοθεῖσα, οὐκ ἐν
it-has from the(-one) having-created by itself given-out not in
τῇ πρὸς τὰς ἄλλας συντάξει ἀριθμηθεῖσα· πλὴν ἀλλ' ὅτι
the toward the others ordering counted nevertheless but since
τὰ ἐν αὐτῇ γενόμενα χθὲς ἐπελθὼν ὁ λόγος
the(-things) in it having-come-to-be yesterday having-gone-over the discourse
καὶ διελὼν τὴν ἐξήγησιν τοῖς ἀκροωμένοις, τὴν μὲν
and having-divided the exposition for-the(-ones) listening the indeed
ἑωθινὴν τροφὴν τῶν ψυχῶν, τὴν δὲ ἑσπερινὴν εὐφροσύνην
morning food of-the souls the and evening delight
ποιησάμενος, νῦν ἐπὶ τὰ τῆς δευτέρας θαύματα μεταβαίνει.
having-made now to the of-the second wonders passes
Λέγω δὲ τοῦτο οὐκ ἐπὶ τὴν τοῦ ἐξηγουμένου δύναμιν
I-say and this not to the of-the(-one) expounding power
ἀναφέρων, ἀλλ' ἐπὶ τὴν χάριν τῶν γεγραμμένων, φυσικῶς
referring but to the grace of-the written(-things) naturally

ἔχουσαν τὸ εὐπαράδεκτον, καὶ πάσῃ καρδίᾳ προσηνές τε
having the easily-accepted and to-every heart gentle both
καὶ φίλον, τῶν τὸ ἀληθὲς τοῦ πιθανοῦ προτιμώντων.
and dear of-the(-ones) the true than-the plausible preferring
Καθὸ καὶ ὁ Ψαλμῳδὸς ἐμφατικώτατα τὸ ἐκ τῆς
according-as also the Psalmist most-expressively the from the
ἀληθείας ἡδὺ παριστῶν, Ὡς γλυκέα, φησὶ, τῷ λάρυγγί
truth sweet(-ness) setting-forth how sweet he-says to-the throat
μου τὰ λόγιά σου, ὑπὲρ μέλι τῷ στόματί μου. Χθὲς
my the sayings your above honey to-the mouth my yesterday
τοίνυν, καθόσον ἦν δυνατὸν, τῇ περὶ τὰ λόγια τοῦ Θεοῦ
therefore as-far-as was possible by-the about the sayings — of-God
διατριβῇ τὰς ψυχὰς ὑμῶν εὐφράναντες, πάλιν ἀπηντήσαμεν
occupation the souls your having-gladdened again we-have-met
σήμερον ἐν δευτέρᾳ ἡμέρᾳ, τῶν τῆς δευτέρας ἡμέρας ἔργων
today on (the)-second day of-the of-the second day works
τὰ θαύματα κατοψόμενοι. Ἀλλὰ γὰρ οὐ λέληθέ με, ὅτι
the wonders about-to-look-upon but for not has-escaped me that
πολλοὶ τεχνῖται τῶν βαναύσων τεχνῶν, ἀγαπητῶς ἐκ τῆς
many craftsmen of-the mechanical arts contentedly from the
ἐφ᾽ ἡμέραν ἐργασίας τὴν τροφὴν ἑαυτοῖς συμπορίζοντες,
by day work the food for-themselves providing
περιεστήκασιν ἡμᾶς, οἳ τὸν λόγον ἡμῖν συντέμνουσιν, ἵνα
stand-around us who the discourse for-us cut-short that
μὴ ἐπὶ πολὺ τῆς ἐργασίας ἀφέλκωνται. Πρὸς οὓς τί
not for long from-the work they-be-drawn-away to whom what
φημι; Ὅτι τὸ δανεισθὲν τῷ Θεῷ τοῦ χρόνου μέρος
say-I that the(-part) lent — to-God of-the time part
οὐκ ἀφανίζεται, ἀλλὰ σὺν μεγάλῃ ἀποδίδοται παρ᾽ αὐτοῦ
not vanishes but with great is-repaid by him
τῇ προσθήκῃ. Καὶ γὰρ ὅσαι περιστάσεις ἀσχολίας
the addition and for as-many circumstances (as-are)-of-busyness

ποιητικαὶ, ταύτας ὁ Κύριος παραπέμψει· καὶ σώματι τόνον,
productive these the Lord will-send-away and to-body vigor
καὶ ψυχῇ προθυμίαν, συναλλαγμάτων εὐμάρειαν, καὶ τὴν εἰς
and to-soul eagerness of-dealings ease and the for
πάντα τὸν βίον εὐοδίαν τοῖς τὰ πνευματικὰ προτιμότερα
all the life prosperity to-the(-ones) the spiritual(-things) more-precious
ποιουμένοις διδούς. Κἂν ἐν τῷ παρόντι δὲ μὴ κατ᾽
making giving even-if in the present and not according-to
ἐλπίδας ἡμῖν ἐκβῇ τὰ σπουδαζόμενα, ἀλλὰ πρός
hopes for-us turn-out the(-things) being-pursued yet for
γε τὸν ἐφεξῆς αἰῶνα ἀγαθὸς θησαυρὸς ἡ διδασκαλία
at-least the following age (a)-good treasure (is)-the teaching
τοῦ Πνεύματος. Ἄνελε τοίνυν τῆς καρδίας πᾶσαν τοῦ
of-the Spirit take-away therefore from-the heart every of-the
βίου μέριμναν, καὶ ὅλον μοι σεαυτὸν ἐνταῦθα συνάγαγε.
life care and whole for-me yourself here gather
Οὐ γὰρ ὄφελός τι τῆς τοῦ σώματος παρουσίας, τῆς
not for (is-there)-profit any of-the of-the body presence the
καρδίας σου περὶ τὸν γήϊνον θησαυρὸν πονουμένης.
heart your about the earthly treasure toiling
Καὶ εἶπεν ὁ Θεός· Γενηθήτω στερέωμα ἐν μέσῳ 2
and said — God let-there-be (a)-firmament in (the)-midst
τοῦ ὕδατος, καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος
of-the water and let-it-be dividing in (the)-midst of-water
καὶ ὕδατος. Ἤδη καὶ χθὲς ἠκούσαμεν Θεοῦ ῥημάτων·
and water already also yesterday we-heard of-God words
Γενηθήτω φῶς· καὶ σήμερον· Γενηθήτω στερέωμα. Πλέον
let-there-be light and today let-there-be (a)-firmament more
δέ τι ἔχειν δοκεῖ τὰ παρόντα, ὅτι οὐκ ἀπέμεινεν ὁ
and something to-have seem the present(-words) that not remained the
λόγος ἐν ψιλῷ τῷ προστάγματι, ἀλλὰ καὶ τὴν αἰτίαν
word in bare the command but also the cause

καθ᾽ ἣν ἐπιζητεῖται τοῦ στερεώματος ἡ κατασκευὴ
according-to which is-sought of-the firmament the construction
προσδιώρισεν· Ἵνα διαχωρίζῃ, φησὶν, ἀνὰ μέσον ὕδατος
it-defined-further that it-may-divide he-says in (the)-midst of-water
καὶ ὕδατος. Πρῶτον μὲν οὖν ἀναλαβόντες ζητῶμεν, πῶς
and water first indeed then having-resumed let-us-inquire how
ὁ Θεὸς διαλέγεται. Ἆρα τὸν ἡμέτερον τρόπον, πρότερον
— God converses is-it (in)-the our manner first
μὲν ὁ ἀπὸ τῶν πραγμάτων τύπος ἐγγίνεται τῇ νοήσει,
indeed the from the things impression arises in-the thought
ἔπειτα μετὰ τὸ φαντασθῆναι, ἀπὸ τῶν ὑποκειμένων τὰς
then after the to-be-imagined from the underlying(-things) the
οἰκείας καὶ προσφυεῖς ἑκάστου σημασίας ἐκλεγόμενος
proper and fitting of-each significations selecting
ἐξαγγέλλει; εἶτα τῇ ὑπηρεσίᾳ τῶν φωνητικῶν ὀργάνων
he-declares then to-the service of-the vocal organs
παραδοὺς τὰ νοηθέντα, οὕτω διὰ τῆς τοῦ ἀέρος
having-handed-over the conceived(-things) thus through the of-the air
τυπώσεως, κατὰ τὴν ἔναρθρον τῆς φωνῆς κίνησιν, ἐν
shaping according-to the articulate of-the voice motion in
τῷ κρυπτῷ νόημα σαφηνίζει; Καὶ πῶς οὐ μυθῶδες τῆς
the hidden thought he-makes-clear and how not fabulous the
τοιαύτης περιόδου λέγειν τὸν Θεὸν χρῄζειν πρὸς τὴν τῶν
such circuit to-say — God to-need for the of-the
νοηθέντων δήλωσιν; Ἢ εὐσεβέστερον λέγειν, ὅτι τὸ θεῖον
conceived(-things) declaration or (is-it)-more-pious to-say that the divine
βούλημα καὶ ἡ πρώτη ὁρμὴ τοῦ νοεροῦ κινήματος, τοῦτο
will and the first impulse of-the intellectual movement this
Λόγος ἐστὶ τοῦ Θεοῦ; Σχηματίζει δὲ αὐτὸν διεξοδικῶς
(the)-Word is — of-God shapes and it at-length
ἡ Γραφὴ, ἵνα δείξῃ, ὅτι οὐχὶ γενέσθαι μόνον ἐβουλήθη
the Scripture that it-may-show that not to-come-to-be only he-willed

τὴν κτίσιν, ἀλλὰ καὶ διά τινος συνεργοῦ παραχθῆναι
the creation but also through some co-worker to-be-brought-forth
ταύτην εἰς γέννησιν. Ἐδύνατο γὰρ, ὡς ἐξ ἀρχῆς
it into birth (he)-could for as from (the)-beginning
εἶπε, περὶ πάντων ἐπεξελθεῖν· Ἐν ἀρχῇ ἐποίησεν ὁ
he-said about all(-things) to-go-through in (the)-beginning made —
Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν· εἶτα· Ἐποίησε φῶς· εἶτα·
God the heaven and the earth then made light then
Ἐποίησε τὸ στερέωμα. Νῦν δὲ τὸν Θεὸν προστάττοντα
made the firmament now but — God commanding
καὶ διαλεγόμενον εἰσάγουσα, τὸν ᾧ προστάσσει καὶ
and conversing introducing the(-one) to-whom he-commands and
ᾧ διαλέγεται κατὰ τὸ σιωπώμενον ὑποφαίνει, οὐ
with-whom he-converses according-to the unspoken(-sense) it-hints not
βασκαίνουσα ἡμῖν τῆς γνώσεως, ἀλλ' ἐκκαίουσα ἡμᾶς πρὸς
grudging us the knowledge but kindling us to
τὸν πόθον, δι' ὧν ἴχνη τινὰ καὶ ἐμφάσεις ὑποβάλλει
the longing through which traces some and suggestions it-supplies
τοῦ ἀπορρήτου. Τὸ γὰρ πόνῳ κτηθὲν περιχαρῶς
of-the ineffable the(-thing) for by-toil acquired gladly
ὑπεδέχθη καὶ φιλοπόνως διεφυλάχθη· ὧν μέντοι
is-received and laboriously is-guarded of-which(-things) however
πρόχειρος ὁ πορισμὸς, τούτων ἡ κτῆσις εὐκαταφρόνητος.
ready the acquiring of-these the possession (is)-contemptible
Διὰ τοῦτο ὁδῷ τινι καὶ τάξει ἡμᾶς εἰς τὴν περὶ τοῦ
because-of this by-way some and order us to the about the
Μονογενοῦς ἔννοιαν προσβιβάζει. Καίτοιγε τοῦ ἐν φωνῇ
Only-begotten notion it-brings-near and-yet of-the in voice
λόγου οὐδὲ οὕτως ἦν χρεία τῇ ἀσωμάτῳ φύσει, αὐτῶν
word not-even thus was (there)-need for-the incorporeal nature very
τῶν νοηθέντων μεταδίδοσθαι δυναμένων τῷ συνεργοῦντι.
the conceived(-things) to-be-imparted being-able to-the co-worker

Ὥστε τίς χρεία λόγου τοῖς δυναμένοις ἐξ αὐτοῦ τοῦ
so-that what need of-word for-the(-ones) being-able from very the
νοήματος κοινωνεῖν ἀλλήλοις τῶν βουλευμάτων; Φωνὴ
thought to-share with-one-another the counsels voice
μὲν γὰρ δι᾽ ἀκοὴν, καὶ ἀκοὴ φωνῆς ἕνεκεν· ὅπου δὲ
indeed for (is)-for hearing and hearing of-voice for-the-sake where and
οὐκ ἀὴρ, οὐχὶ γλῶσσα, οὐχὶ οὖς, οὐ πόρος σκολιὸς ἐπὶ
not (is)-air not tongue not ear not passage winding to
τὴν ἐν τῇ κεφαλῇ συναίσθησιν ἀναφέρων τοὺς ψόφους, ἐκεῖ
the in the head perception carrying-up the sounds there
οὐδὲ ῥημάτων χρεία, ἀλλ᾽ ἐξ αὐτῶν, ὡς ἂν εἴποι
not-even of-words (is-there)-need but from very as — might-say
τις, τῶν ἐν καρδίᾳ νοημάτων τοῦ θελήματος ἡ μετάδοσις.
one the in (the)-heart thoughts of-the will the imparting
Ὅπερ οὖν ἔφην, ὥστε διαναστῆναι τὸν νοῦν ἡμῶν πρὸς
which then I-said so-that to-rouse the mind our to
τὴν ἔρευναν τοῦ προσώπου πρὸς ὃν οἱ λόγοι, σοφῶς
the search-for the person to whom the words wisely
καὶ ἐντέχνως τὸ σχῆμα τοῦτο τῆς διαλέκτου παρείληπται.
and artfully the form this of-the discourse has-been-adopted
3 Δεύτερόν ἐστιν ἐξετάσαι, εἰ ἕτερον παρὰ τὸν ἐν
second it-is to-examine whether other besides the in
ἀρχῇ πεποιημένον οὐρανὸν τὸ στερέωμα τοῦτο, ὃ
(the)-beginning made heaven the firmament this which
καὶ αὐτὸ ἐπεκλήθη οὐρανὸς, καὶ εἰ ὅλως οὐρανοὶ
also itself was-called heaven and whether at-all heavens
δύο· ὅπερ οἱ τὰ περὶ οὐρανοῦ φιλοσοφήσαντες
(are)-two which the(-ones) the(-things) about heaven having-philosophized
ἕλοιντ᾽ ἂν μᾶλλον τὰς γλώσσας προέσθαι, ἢ ὡς ἀληθὲς
would-choose — rather the tongues to-give-up than as true
παραδέξασθαι. Ἕνα γὰρ ὑποτίθενται οὐρανὸν, καὶ οὐκ ἔχειν
to-accept one for they-suppose heaven and not to-have

αὐτῷ φύσιν, δεύτερον, ἢ τρίτον, ἢ πολλοστὸν προσγενέσθαι,
for-it nature (a)-second or (a)-third or (an)-nth to-come-to-be
πάσης τῆς οὐσίας τοῦ οὐρανίου σώματος εἰς τὴν τοῦ
all the substance of-the heavenly body into the of-the
ἑνὸς σύστασιν ἀπαναλωθείσης, ὡς οἴονται. Ἓν γάρ φασι
one constitution having-been-used-up as they-think one for they-say
τὸ κυκλοφορικὸν σῶμα, καὶ τοῦτο πεπερασμένον· ὅπερ
(is)-the revolving body and this finite which
εἰ συναπήρτισται τῷ πρώτῳ οὐρανῷ, μηδὲν ὑπολείπεσθαι
if has-been-completed-with the first heaven nothing to-be-left
πρὸς δευτέρου ἢ τρίτου γένεσιν. Ταῦτα μὲν οὖν οἱ
for (a)-second or third genesis these(-things) indeed then the(-ones)
ὕλην ἀγέννητον ἐπεισάγοντες τῷ δημιουργῷ φαντάζονται,
matter unbegotten bringing-in-beside the creator imagine
ἐκ τῆς πρώτης μυθοποιίας πρὸς τὸ ἀκόλουθον ψεῦδος
from the first myth-making to the consequent falsehood
ὑποφερόμενοι· ἡμεῖς δὲ ἀξιοῦμεν τοὺς τῶν Ἑλλήνων
being-carried-along we but we-think-fit the of-the Greeks
σοφοὺς μὴ πρότερον ἡμᾶς καταχλευάζειν πρὶν τὰ πρὸς
wise(-men) not before us to-mock before the(-things) toward
ἀλλήλους διάθωνται. Εἰσὶ γὰρ ἐν αὐτοῖς οἳ ἀπείρους
one-another they-settle are for among them (some)-who infinite
οὐρανοὺς καὶ κόσμους εἶναί φασιν, ὧν ὅταν ἀπελέγξωσιν
heavens and worlds to-be say of-whom whenever refute
τὸ ἀπίθανον οἱ ἐμβριθεστέραις ταῖς ἀποδείξεσι χρώμενοι,
the implausibility the(-ones) weightier the demonstrations using
καὶ ταῖς γεωμετρικαῖς ἀνάγκαις συστήσωσι μὴ ἔχειν
and by-the geometrical necessities establish not to-have
φύσιν ἄλλον οὐρανὸν γενέσθαι, παρὰ τὸν ἕνα, τότε καὶ
nature another heaven to-come-to-be besides the one then even
μᾶλλον καταγελασόμεθα τῆς γραμμικῆς καὶ ἐντέχνου αὐτῶν
more we-will-laugh-at the linear and artful their

φλυαρίας, εἴπερ ὁρῶντες πομφόλυγας διὰ τῆς ὁμοίας αἰτίας
nonsense if-indeed seeing bubbles by the like cause
γινομένας μίαν τε καὶ πολλὰς, εἶτα ἀμφιβάλλουσι περὶ
coming-to-be one both and many then they-doubt about
οὐρανῶν πλειόνων, εἰ ἐξαρκεῖ αὐτοὺς ἡ δημιουργικὴ
heavens more-numerous whether suffices them the creative
δύναμις παραγαγεῖν εἰς τὸ εἶναι. Ὧν τὴν ἰσχὺν καὶ τὸ
power to-bring-forth into the to-be of-which the strength and the
μέγεθος οὐδὲν ἡγούμεθα διαφέρειν τῆς κοίλης νοτίδος τῆς
greatness nothing we-think to-differ from-the hollow moisture the
ὑπερφυσωμένης ἐν τοῖς κρουνοῖς, ὅταν πρὸς τὴν ὑπεροχὴν
puffed-up in the fountains whenever to the preeminence
τῆς τοῦ Θεοῦ δυνάμεως ἀποβλέψωμεν. Ὥστε καταγέλαστος
of-the — of-God power we-look so-that ridiculous
αὐτοῖς ὁ τοῦ ἀδυνάτου λόγος. Ἡμεῖς δὲ τοσοῦτον ἀπέχομεν
(is)-for-them the of-the impossible argument we but so-far are-distant
τῷ δευτέρῳ ἀπιστεῖν, ὥστε καὶ τὸν τρίτον ἐπιζητοῦμεν,
from-the second to-disbelieve so-that also the third we-seek
οὗ τῆς θέας ὁ μακάριος Παῦλος ἠξιώθη. Ὁ δὲ
of-which the sight the blessed Paul was-deemed-worthy the and
ψαλμὸς, ὀνομάζων οὐρανοὺς οὐρανῶν, καὶ πλειόνων ἡμῖν
psalm naming heavens of-heavens also of-more to-us
ἔννοιαν ἐνεποίησεν. Οὐ δήπου δὲ ταῦτα παραδοξότερα
(a)-notion implanted not surely and these(-things) (are)-more-paradoxical
τῶν ἑπτὰ κύκλων. καθ' ὧν οἱ ἑπτὰ ἀστέρες σχεδὸν
than-the seven circles along which the seven stars almost
παρὰ πάντων συμφώνως ὁμολογοῦνται φέρεσθαι, οὓς καὶ
by all concordantly are-agreed to-be-borne which also
ἐνηρμόσθαι φασὶν ἑτέρῳ τὸν ἕτερον, κατὰ τὴν εἰκόνα
to-have-been-fitted they-say into-(the)-other the one according-to the image
τῶν κάδων τῶν εἰς ἀλλήλους ἐμβεβηκότων. Τούτους δὲ
of-the jars the(-ones) into one-another having-entered these and

τὴν ἐναντίαν τῷ παντὶ φερομένους, περισχιζομένου τοῦ
the contrary to-the whole being-borne being-cleft-around the
αἰθέρος αὐτοῖς, εὔηχόν τινα καὶ ἐναρμόνιον ἀποδιδόναι
ether by-them well-sounding some and harmonious to-give-out
φθόγγον, ὥστε πᾶσαν τὴν ἐν μελῳδίαις ἡδονὴν ὑπερβάλλειν.
note so-that all the in melodies pleasure to-surpass
Εἶτα ἐπειδὰν τὴν διὰ τῆς αἰσθήσεως πίστιν οἱ
then whenever the through the perception proof the(-ones)
ταῦτα λέγοντες ἀπαιτῶνται, τί φασιν; Ὅτι διὰ
these(-things) saying are-asked what say-they that because-of
τὴν ἐξ ἀρχῆς συνήθειαν πρὸς τὸν ψόφον ἐκ πρώτης
the from (the)-beginning habituation to the sound from first
γενέσεως συνεθισθέντες αὐτῷ, ἐκ πολλῆς τῆς περὶ
genesis having-been-accustomed to-it from much the about
τὸ ἀκούειν μελέτης τὴν αἴσθησιν ἀφῃρήμεθα· ὥσπερ
the to-hear practice the perception we-have-been-deprived-of as
οἱ ἐν τοῖς χαλκείοις συνεχῶς τὰ ὦτα κατακρουόμενοι.
the(-ones) in the smithies continually the ears being-battered
Ὧν τὸ σεσοφισμένον καὶ σαθρὸν διελέγχειν, οὕτως
of-which the sophistry and rottenness to-refute thus
ἐναργῶς ἐκ πρώτης ἀκοῆς πᾶσι καταφαινόμενον, οὐκ
clearly from first hearing to-all appearing not
ἔστιν ἀνδρὸς οὔτε χρόνου εἰδότος φείδεσθαι, οὔτε τῆς
it-is of-(a)-man neither time knowing to-spare nor the
συνέσεως τῶν ἀκουόντων στοχαζομένου. Ἀλλὰ τὰ
understanding of-the(-ones) hearing aiming-at but the(-things)
τῶν ἔξωθεν τοῖς ἔξω καταλιπόντες ἡμεῖς ἐπὶ τὸν
of-the outside(-ones) to-the outside(-ones) having-left we to the
ἐκκλησιαστικὸν ὑποστρέφομεν λόγον. Εἴρηται μὲν οὖν
ecclesiastical return discourse it-has-been-said indeed then
τισι τῶν πρὸ ἡμῶν, μὴ δευτέρου οὐρανοῦ γένεσιν
by-some of-the(-ones) before us not of-(a)-second heaven (the)-genesis

εἶναι ταύτην, ἀλλ' ἐπεξήγησιν τοῦ προτέρου, διὰ τὸ
to-be this but (an)-explanation of-the former because-of the
ἐκεῖ μὲν ἐν κεφαλαίῳ παραδεδόσθαι οὐρανοῦ καὶ γῆς
there indeed in summary to-have-been-handed-down of-heaven and of-earth
ποίησιν, ἐνταῦθα δὲ ἐπεξεργαστικώτερον τὸν τρόπον καθ'
(the)-making here and more-elaborately the manner by
ὃν ἕκαστον γέγονε τὴν Γραφὴν ἡμῖν παραδιδόναι.
which each has-come-to-be the Scripture to-us to-hand-down
Ἡμεῖς δέ φαμεν ὅτι ἐπειδὴ, καὶ ὄνομα ἕτερον καὶ χρεία
we but say that since both (a)-name other and (a)-use
ἰδιάζουσα τοῦ δευτέρου οὐρανοῦ παραδέδοται, ἕτερός ἐστι
peculiar of-the second heaven has-been-handed-down other is
παρὰ τὸν ἐν ἀρχῇ πεποιημένον οὗτος, στερεωτέρας
besides the in (the)-beginning made this(-one) of-firmer
φύσεως, καὶ χρείαν ἐξαίρετον τῷ παντὶ παρεχόμενος.
nature and (a)-use special to-the universe providing

4 Καὶ εἶπεν ὁ Θεός· Γενηθήτω στερέωμα ἐν μέσῳ τοῦ
and said — God let-there-be (a)-firmament in (the)-midst of-the
ὕδατος, καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ
water and let-it-be dividing in (the)-midst of-water and
ὕδατος. Καὶ ἐποίησεν ὁ Θεὸς τὸ στερέωμα· καὶ διεχώρισεν
water and made — God the firmament and divided
ὁ Θεὸς ἀνὰ μέσον τοῦ ὕδατος ὃ ἦν ὑποκάτω τοῦ
— God in (the)-midst of-the water which was beneath the
στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω
firmament and in (the)-midst of-the water the(-one) above
τοῦ στερεώματος. Καὶ πρό γε τοῦ ἅψασθαι τῆς διανοίας
the firmament and before at-least the to-touch the meaning
τῶν γεγραμμένων, πειραθῶμεν τὸ παρὰ τῶν ἄλλων
of-the written(-things) let-us-try the(-objection) by the others
ἀντεπαγόμενον διαλῦσαι. Ἐρωτῶσι γὰρ ἡμᾶς, εἰ σφαιρικὸν
brought-against to-resolve they-ask for us if spherical

μὲν τὸ σῶμα τοῦ στερεώματος, ὡς ἡ ὄψις δηλοῖ,
indeed (is)-the body of-the firmament as the sight shows
ῥυτὸν δὲ τὸ ὕδωρ καὶ περιολισθαῖνον τοῖς ὑψηλοῖς, πῶς
fluid and the water and slipping-off-around the high(-places) how
ἂν ἐδυνήθη ἐπὶ τῆς κυρτῆς περιφερείας τοῦ στερεώματος
— could-it on the convex circumference of-the firmament
ἱδρυνθῆναι; Τί δὴ πρὸς τοῦτο ἐροῦμεν; Ὅτι μάλιστα
be-settled what indeed to this will-we-say that above-all
μὲν οὐκ, εἴ τι πρὸς ἡμᾶς κυκλοτερὲς ὁρᾶται κατὰ τὴν
indeed not if anything to us circular is-seen by the
ἔνδον κοιλότητα, τοῦτο ἀνάγκη καὶ τὴν ἔξωθεν ἐπιφάνειαν
inner hollowness this (is)-necessary also the outer surface
σφαιρικῶς ἀπηρτίσθαι, καὶ ὅλον ἀκριβῶς ἔντορνον εἶναι
spherically to-have-been-finished and whole exactly round to-be
καὶ λείως περιηγμένον· ὅπου γε ὁρῶμεν τῶν τε
and smoothly turned-around since at-least we-see of-the both
λουτρῶν τοὺς λιθίνους ὀρόφους καὶ τὰς τῶν ἀντρωδῶν
baths the stone roofs and the of-the cave-like
οἰκοδομημάτων κατασκευὰς, ἃ κατὰ τὴν ἔνδον ὄψιν
buildings structures which by the inner sight
εἰς ἡμικύκλιον σχῆμα περιηγμένα, ἐν τοῖς ἄνω τοῦ
into (a)-semicircular shape turned in the upper(-parts) of-the
τέγους ὁμαλὴν ἔχει πολλάκις τὴν ἐπιφάνειαν. Ὥστε τούτου
roof flat have often the surface so-that of-this
γε ἕνεκα μήτε αὐτοὶ ἐχέτωσαν πράγματα, μήτε ἡμῖν
at-least for-the-sake neither themselves let-them-have troubles nor to-us
παρεχέτωσαν, ὡς οὐ δυναμένοις τὸ ὕδωρ κατασχεῖν ἐν
let-them-cause as not being-able the water to-hold in
τοῖς ἄνω. Ἑξῆς δ' ἂν εἴη λέγειν, τίς ἡ φύσις
the upper(-places) next and — would-be to-say what (is)-the nature
τοῦ στερεώματος, καὶ διὰ τίνα αἰτίαν μεσιτεύειν ἐτάχθη
of-the firmament and for what cause to-mediate it-was-appointed

τῷ ὕδατι. Τὸ τοῦ στερεώματος ὄνομα σύνηθες τῇ
for-the water the of-the firmament name (is)-customary for-the
Γραφῇ ἐπὶ τῶν κατ᾽ ἰσχὺν ὑπερβαλλόντων τάσσειν·
Scripture for the(-things) in strength surpassing to-apply
ὡς ὅταν λέγῃ· Κύριος στερέωμά μου καὶ καταφυγή
as when it-says (the)-Lord (is)-firmament my and refuge
μου· καὶ, Ἐγὼ ἐστερέωσα τοὺς στύλους αὐτῆς· καὶ τὸ,
my and I made-firm the pillars of-it and the
Αἰνεῖτε αὐτὸν ἐν στερεώματι δυνάμεως αὐτοῦ. Οἱ μὲν
praise him in (the)-firmament of-power his the(-ones) indeed
γὰρ ἔξωθεν στερεὸν λέγουσι σῶμα τὸ οἷον ναστὸν
for outside solid call body the(-one) as-it-were compact
καὶ πλῆρες, ὃ πρὸς ἀντιδιαστολὴν τοῦ μαθηματικοῦ
and full which for distinction from-the mathematical
λέγεται. Ἔστι δὲ τὸ μὲν μαθηματικὸν τὸ ἐν μόναις
is-said is and the indeed mathematical the(-one) in only
ταῖς διαστάσεσι τὸ εἶναι ἔχον, ἐν τῷ πλάτει, λέγω
the dimensions the to-be having in the breadth I-mean
καὶ τῷ βάθει, καὶ τῷ ὕψει· τὸ δὲ στερεὸν ὃ πρὸς
and the depth and the height the and solid which besides
τοῖς διαστήμασι καὶ τὴν ἀντιτυπίαν ἔχει. Τῇ δὲ Γραφῇ
the dimensions also the resistance has for-the but Scripture
σύνηθες τὸ κραταιὸν καὶ ἀνένδοτον στερέωμα λέγειν,
(it-is)-customary the strong and unyielding firmament to-call
ὡς καὶ ἐπὶ ἀέρος πολλάκις καταπυκνωθέντος τῇ φωνῇ
as also of air often condensed the word
ταύτῃ κεχρῆσθαι· ὡς ὅταν λέγῃ· Ὁ στερεῶν βροντήν.
this to-have-used as when it-says the(-one) making-firm thunder
Τὴν γὰρ στερρότητα καὶ ἀντιτυπίαν τοῦ πνεύματος
the for firmness and resistance of-the wind
τοῦ ἐναπολαμβανομένου ταῖς κοιλότησι τῶν νεφῶν, καὶ
the enclosed in-the hollows of-the clouds and

διὰ τὸ βιαίως ἐκρήγνυσθαι τοὺς κατὰ τὰς βροντὰς
because-of the violently bursting-out the in the thunders
ἀποτελοῦντος ψόφους, στερέωσιν βροντῆς ἡ Γραφὴ
producing sounds (a)-making-firm of-thunder the Scripture
προσηγόρευσε. Καὶ νῦν τοίνυν ἡγούμεθα ἐπί τινος στερρᾶς
called and now therefore we-think for some firm
φύσεως στέγειν τοῦ ὕδατος τὸ ὀλισθηρὸν καὶ εὐδιάλυτον
nature to-hold of-the water the slipperiness and easy-dissolution
ἐξαρκούσης, τὴν φωνὴν ταύτην τετάχθαι. Καὶ οὐ
sufficing the word this to-have-been-applied and not
δήπου, ἐπειδὴ κατὰ τὴν κοινὴν ἐκδοχὴν ἐκ τοῦ ὕδατος
surely since according-to the common acceptation from the water
δοκεῖ τὴν γένεσιν ἐσχηκέναι, ἢ ὕδατι πεπηγότι ἐμφερὲς
it-seems the genesis to-have-had either to-water frozen like
εἶναι προσήκει νομίζειν, ἤ τινι τοιαύτῃ ὕλῃ ἐκ τῆς τοῦ
to-be it-is-fitting to-think or to-some such matter from the of-the
ὑγροῦ διηθήσεως τὴν ἀρχὴν λαμβανούσῃ, ὁποία ἐστὶν ἥ
moisture straining the beginning taking of-what-sort is the
τε τοῦ κρυστάλλου λίθου, ὃν δι' ὑπερβάλλουσαν τοῦ
both of-the crystal stone which because-of exceeding of-the
ὕδατος πῆξιν μεταποιεῖσθαί φασιν, ἢ ἡ τοῦ σπέκλου
water congealing to-be-transformed they-say or the of-the mica
φύσις ἐν μετάλλοις συνισταμένη. Λίθος δέ ἐστι διαυγὴς,
nature in mines forming (a)-stone and is translucent
ἰδιάζουσαν καὶ καθαρωτάτην τὴν διαφάνειαν κεκτημένος,
peculiar and most-pure the transparency possessing
ὃς, ἐὰν κατὰ τὴν ἑαυτοῦ φύσιν ἀκριβὴς εὑρεθῇ, μήτε
which if according-to the its-own nature perfect be-found neither
κατεδηδεσμένος σηπεδόνι τινὶ, μήτε τὸ βάθος ὑπερρηγμένος
eaten by-rot some nor the depth broken-through
ταῖς διαφύσεσι, μικροῦ τῷ ἀέρι τὴν διαύγειαν ἔοικεν.
with-the cracks nearly the air in-the clearness resembles

Οὐδενὶ οὖν τούτων εἰκάζομεν τὸ στερέωμα. Παιδικῆς γὰρ
to-none then of-these we-liken the firmament of-(a)-childish for
τῷ ὄντι καὶ ἁπλῆς διανοίας τοιαύτας ἔχειν περὶ τῶν
in-the reality and simple mind (it-is)-such to-have about the
οὐρανίων τὰς ὑπολήψεις. Οὐ μὴν οὐδὲ εἰ πάντα ἐν
heavenly(-things) the suppositions not indeed nor-even if all(-things) in
ἅπασίν ἐστι, πῦρ μὲν ἐν γῇ, ἀὴρ δὲ ἐν ὕδατι, καὶ τῶν
all are fire indeed in earth air and in water and of-the
ἄλλων ὡσαύτως ἐν ἑτέρῳ τὸ ἕτερον· καὶ μηδὲν τῶν
others likewise in (the)-other the one and none of-the
αἰσθήσει ὑποπιπτόντων στοιχείων εἰλικρινές ἐστι καὶ ἀμιγὲς
by-sense falling-under elements pure is and unmixed
ἢ τῆς πρὸς τὸ μέσον, ἢ τῆς πρὸς τὸ ἀντικείμενον
either of-the toward the middle or of-the toward the opposite
κοινωνίας· τούτου ἕνεκεν καταδεχόμεθα τὸ στερέωμα ἢ
fellowship for-this for-the-sake we-admit the firmament either
ἐξ ἑνὸς τῶν ἁπλῶν, ἢ τὸ ἀπὸ τούτων μίγμα φῆσαι
from one of-the simple(-bodies) or the from these mixture to-say
ὑπάρχειν, δεδιδαγμένοι παρὰ τῆς Γραφῆς, μηδὲν ἐπιτρέπειν
to-be having-been-taught by the Scripture nothing to-permit
ἡμῶν τῷ νῷ πέρα τῶν συγκεχωρημένων φαντασιοῦσθαι.
our the mind beyond the(-things) granted to-imagine
Μὴ παραδράμῃ δὲ ἡμᾶς μηδὲ ἐκεῖνο ἀπαρασήμαντον, ὅτι
not let-run-past and us nor that unmarked that
μετὰ τὸ προστάξαι τὸν Θεὸν, Γενηθήτω στερέωμα, οὐκ
after the to-command — God let-there-be (a)-firmament not
εἴρηται ἁπλῶς, καὶ ἐγένετο στερέωμα· ἀλλὰ, Καὶ
it-has-been-said simply and there-came-to-be (a)-firmament but and
ἐποίησεν ὁ Θεὸς τὸ στερέωμα· καὶ πάλιν, Διεχώρισεν ὁ
made — God the firmament and again divided —
Θεός. Οἱ κωφοὶ, ἀκούσατε, καὶ οἱ τυφλοὶ, ἀναβλέψατε. Καὶ
God the deaf hear and the blind see-again and

τίς κωφὸς ἀλλ᾽ ἢ ὁ μὴ ἀκούων οὕτω μεγαλοφώνως
who (is)-deaf but except the(-one) not hearing so loudly
ἐμβοῶντος τοῦ Πνεύματος; Καὶ τίς τυφλός; Ὁ μὴ
crying-out the Spirit and who (is)-blind the(-one) not
ἐνορῶν ταῖς οὕτως ἐναργέσι περὶ τοῦ Μονογενοῦς
looking-into the so clear about the Only-begotten
ἀποδείξεσι. Γενηθήτω στερέωμα. Αὕτη ἡ φωνὴ τῆς
demonstrations let-there-be (a)-firmament this (is)-the voice of-the
προκαταρκτικῆς αἰτίας. Ἐποίησεν ὁ Θεὸς τὸ στερέωμα.
initiating cause made — God the firmament
Αὕτη τῆς ποιητικῆς καὶ δημιουργικῆς δυνάμεως μαρτυρία.
this (is)-of-the productive and creative power (the)-testimony

VI · THE WATERS ABOVE THE FIRMAMENT

God poured out water beyond measure because the fire the world needs consumes it steadily, laying up enough to last until the world's appointed end, and the earth's great rivers, from the Indus to the Nile, show how richly it is stored. The firmament parts the fine water above from the thick below. Basil answers those who deny the sun's heat, rejects churchmen who read the waters as spiritual powers, says the firmament is called heaven by likeness to the first heaven, and finds God's seeing it good in each part's fitness to the whole before closing the second day's discourse.

Ἀλλ᾽ ἐπὶ τὰ συνεχῆ τῆς ἐξηγήσεως τὸν λόγον 5
but to the continuation of-the exposition the discourse
ἐπαναγάγωμεν. Ἔστω διαχωρίζον, φησὶν, ἀνὰ μέσον
let-us-bring-back let-it-be dividing he-says in (the)-midst
ὕδατος καὶ ὕδατος. Ἄπειρος μὲν ἦν, ὡς ἔοικε, τῶν
of-water and water boundless indeed was as it-seems of-the
ὑδάτων ἡ χύσις, πανταχόθεν ἐπικυμαινόντων τῇ γῇ καὶ
waters the outpouring from-all-sides surging-over the earth and

ἀπαιωρουμένων αὐτῆς· ὡς καὶ τὴν πρὸς τὰ ἄλλα στοιχεῖα
hanging-above it so-that also the toward the other elements
δοκεῖν ἀναλογίαν ἐκβαίνειν. Διὰ τοῦτο γὰρ ἐν τοῖς
to-seem proportion to-exceed because-of this for in the(-things)
κατόπιν ἐλέγετο ἄβυσσος πανταχόθεν περιβεβλῆσθαι
before it-was-said (an)-abyss from-all-sides to-have-been-cast-around
τῇ γῇ. Τὴν δὲ αἰτίαν τοῦ πλήθους ἐν τοῖς ἑξῆς
the earth the and cause of-the quantity in the following(-words)
ἀποδώσομεν. Πάντως δὲ οὐδεὶς ὑμῶν οὐδὲ τῶν πάνυ
we-will-give surely and none of-you not-even of-the very
κατησκημένων τὸν νοῦν, καὶ περὶ τὴν φθειρομένην ταύτην
trained (in)-the mind and about the perishing this
καὶ ῥέουσαν φύσιν ὀξυωπούντων, ἐπισκήψει τῇ δόξῃ, ὡς
and flowing nature sharp-sighted will-censure the opinion as
ἀδύνατα ἢ πλασματώδη ὑποτιθεμένων κατὰ τὸν λόγον·
impossible(-things) or fictitious (of-us)-supposing in the account
οὐδὲ ἀπαιτήσει ἡμᾶς εὐθύνας, ἐπὶ τίνος ἡ τῶν ὑδάτων
nor will-demand-of us accounts on what the of-the waters
ἵδραστο φύσις. Ὃ γὰρ λόγῳ τὴν γῆν βαρυτέραν οὖσαν
was-seated nature by-which for reasoning the earth heavier being
τοῦ ὕδατος ἀπαιωροῦσι τοῦ μέσου τῶν ἐσχάτων
than-the water they-suspend from-the middle from-the extremities
ἀπάγοντες, τῷ αὐτῷ δήπου πάντως καὶ τὸ μυρίον ὕδωρ
leading-away by-the same surely wholly also the countless water
ἐκεῖνο διά τε τὴν κατὰ φύσιν ἐπὶ τὸ κάτω φορὰν
that because-of both the according-to nature to the down motion
καὶ διὰ τὴν πανταχόθεν ἰσορροπίαν περὶ τὴν γῆν
and because-of the from-all-sides equipoise around the earth
ἀτρεμεῖν συγχωρήσουσιν. Οὐκοῦν ἄπλετος ἡ τοῦ ὕδατος
to-be-still they-will-grant therefore boundless the of-the water
φύσις τῇ γῇ περιεκέχυτο, οὐχὶ συμμέτρως ἔχουσα πρὸς
nature about-the earth had-been-poured not proportionately being toward

αὐτὴν, ἀλλ' εἰς τὸ πολλαπλάσιον ὑπερβάλλουσα, οὕτως ἐξ
it but into the manifold exceeding thus from
ἀρχῆς τοῦ μεγάλου τεχνίτου προβλεψαμένου τὸ μέλλον,
(the)-beginning the great craftsman having-foreseen the future
καὶ διὰ τὴν ἐφεξῆς χρείαν τὰ πρῶτα διαθεμένου. Τίς
and because-of the subsequent need the first(-things) having-arranged what
οὖν χρεία τοῦ ἀμύθητον ὅσον ὑπερβάλλειν τὸ ὕδωρ;
then (is-the)-need of-the unspeakable how-much to-exceed the water
Ἐπειδὴ ἀναγκαία τῷ παντὶ τοῦ πυρὸς ἡ οὐσία, οὐ
since necessary to-the universe of-the fire (is)-the substance not
μόνον πρὸς τὴν τῶν περιγείων οἰκονομίαν, ἀλλὰ καὶ πρὸς
only for the of-the earthly(-things) administration but also for
τὴν συμπλήρωσιν τοῦ παντός. Κολοβὸν γὰρ ἂν ἦν τὸ
the completion of-the universe maimed for — would-be the
ὅλον ἑνὶ τῷ μεγίστῳ καὶ καιριωτάτῳ πάντων ἐλλεῖπον.
whole by-one the greatest and most-vital of-all lacking
Ἀντικείμενα δὲ ταῦτα ἀλλήλοις, καὶ φθαρτικὸν ἕτερον
opposed and these to-one-another and destructive (is)-the-one
τοῦ ἑτέρου· πῦρ μὲν τοῦ ὕδατος, ὅταν ἐπικρατῇ δυνάμει·
of-the other fire indeed of-the water when it-prevails in-power
ὕδωρ δὲ πυρὸς, ὅταν ὑπερβάλλῃ τῷ πλήθει. Ἔδει
water and of-fire when it-exceeds in-the quantity it-was-needful
δὲ μήτε στάσιν εἶναι πρὸς ἄλληλα, μήτε ἐν τῇ παντελεῖ
and neither strife to-be toward one-another nor in the complete
τοῦ ἑτέρου ἐκλείψει ἀφορμὴν παρασχεθῆναι τῷ παντὶ
of-the other failing occasion to-be-given to-the universe
πρὸς διάλυσιν. Τοσαύτην τοῦ ὑγροῦ τὴν φύσιν οἰκονομῶν
for dissolution so-great of-the moisture the nature arranging
τὸ πᾶν προαπέθετο, ὥστε μέχρι τῶν τεταγμένων ὅρων
the universe he-laid-up-beforehand so-that until the appointed limits
τῆς τοῦ κόσμου συστάσεως κατὰ μικρὸν τῇ δυνάμει τοῦ
of-the of-the world constitution by little by-the power of-the

πυρὸς ἐξαναλισκόμενον ἀντισχεῖν. Ὁ τοίνυν ἅπαντα
fire being-consumed to-hold-out the(-one) therefore all(-things)
σταθμῷ καὶ μέτρῳ διαταξάμενος (ἀριθμηταὶ γὰρ αὐτῷ,
by-weight and measure having-arranged numbered for for-him
κατὰ τὸν Ἰὼβ, καὶ σταγόνες εἰσὶν ὑετοῦ) ᾔδει πόσον
according-to — Job even drops are of-rain knew how-much
τῷ κόσμῳ χρόνον ἀφώρισεν εἰς διαμονὴν, καὶ πόσην
for-the world time he-appointed for permanence and how-much
χρὴ τῷ πυρὶ προαποθέσθαι δαπάνην. Οὗτος ὁ λόγος
(it)-must for-the fire to-lay-up-beforehand expenditure this (is)-the reason
τῆς τοῦ ὕδατος περιουσίας κατὰ τὴν κτίσιν. Ἀλλὰ μὴν
of-the of-the water abundance in the creation but indeed
τό γε τοῦ πυρὸς ἀναγκαῖον τῷ κόσμῳ, οὐδεὶς οὕτως
the at-least of-the fire necessary for-the world no-one so
ἔξω τοῦ βίου παντάπασιν, ὥστε τῆς ἐκ τοῦ λόγου
outside of-the life altogether that of-the from the reason
διδασκαλίας προσδεῖσθαι· οὐ μόνον ὅτι αἱ συνεκτικαὶ τῆς
teaching to-need not only that the sustaining of-the
ζωῆς ἡμῶν τέχναι τῆς ἐμπύρου ἐργασίας ἐπιδέονται πᾶσαι,
life our arts of-the fiery work need all
ὑφαντικὴ, λέγω, καὶ σκυτοτομικὴ, καὶ οἰκοδομικὴ, καὶ
weaving I-mean and shoemaking and building and
γεωργία, ἀλλ' ὅτι οὔτε δένδρων βλάστησις, οὐ καρπῶν
farming but that neither of-trees sprouting nor of-fruits
πέψις, οὐ ζώων ἐγγείων, ἢ τῶν ἐνύδρων γένεσις, οὐχ
ripening nor of-animals terrestrial or of-the aquatic genesis nor
αἱ τούτων τροφαὶ ἢ ἐξ ἀρχῆς ἂν συνέστησαν,
the of-these foods either from (the)-beginning — would-have-subsisted
ἢ πρὸς χρόνον διήρκεσαν, τοῦ θερμοῦ μὴ παρόντος.
or for time would-have-lasted the heat not being-present
Οὐκοῦν ἀναγκαία μὲν τοῦ θερμοῦ ἡ κτίσις διὰ τὴν
therefore necessary indeed (was)-of-the heat the creation because-of the

τῶν γιγνομένων σύστασίν τε καὶ διαμονήν· ἀναγκαία
of-the(-things) coming-to-be constitution both and permanence necessary
δὲ τοῦ ὑγροῦ ἡ δαψίλεια, διὰ τὸ ἄπαυστον εἶναι καὶ
and of-the moisture the plenty because-of the unceasing to-be and
ἀπαραίτητον τοῦ πυρὸς τὴν δαπάνην.
inexorable of-the fire the expenditure
Περίβλεψαι πᾶσαν τὴν κτίσιν, καὶ ὄψει τοῦ θερμοῦ 6
look-around-at all the creation and you-will-see of-the heat
τὴν δύναμιν τοῖς ἐν γενέσει καὶ φθορᾷ πᾶσιν
the power over-the(-things) in genesis and corruption all
ἐνδυναστεύουσαν. Διὰ τοῦτο πολὺ τὸ ὕδωρ ὑπὲρ γῆς
holding-sway because-of this much (is)-the water above earth
κεχυμένον, καὶ ὑπερέκεινα τῶν ὁρωμένων ἀπενεχθὲν, καὶ
poured-out and beyond the visible(-things) carried-off and
προσέτι παντὶ τῷ βάθει τῆς γῆς ἐνεσπαρμένον. Ὅθεν
moreover in-all the depth of-the earth sown-in whence
πηγῶν ἀφθονίαι, καὶ φρεάτων σύρροιαι, καὶ ποταμῶν
of-springs abundances and of-wells confluences and of-rivers
ῥεύματα, χειμάρρων τε καὶ ἀεννάων, ὑπὲρ τοῦ ἐν πολλοῖς
streams of-torrents both and of-ever-flowing for the in many
καὶ ποικίλοις ταμείοις διατηρεῖσθαι τὴν ὑγρασίαν. Ἐκ μέν
and various storehouses to-be-preserved the moisture from indeed
γε τῆς ἕω ἀπὸ μὲν χειμερινῶν τροπῶν ὁ Ἰνδὸς ῥεῖ
at-least the east from indeed (the)-winter solstice the Indus flows
ποταμὸς ῥεῦμα πάντων ποταμίων ὑδάτων πλεῖστον, ὡς
river (a)-stream of-all river waters greatest as
οἱ τὰς περιόδους τῆς γῆς ἀναγράφοντες ἱστορήκασιν·
the(-ones) the circuits of-the earth recording have-related
ἀπὸ δὲ τῶν μέσων τῆς ἀνατολῆς ὅ τε Βάκτρος, καὶ
from and the middle of-the east the both Bactrus and
ὁ Χοάσπης, καὶ ὁ Ἀράξης, ἀφ' οὗ καὶ ὁ Τάναϊς
the Choaspes and the Araxes from which also the Tanais

ἀποσχιζόμενος εἰς τὴν Μαιῶτιν ἔξεισι λίμνην· καὶ πρὸς
splitting-off into the Maeotis goes-out lake and besides
τούτοις ὁ Φάσις, τῶν Καυκασίων ὀρῶν ἀπορρέων, καὶ
these the Phasis from-the Caucasian mountains flowing-off and
μυρίοι ἕτεροι ἀπὸ τῶν ἀρκτῴων τόπων ἐπὶ τὸν Εὔξεινον
countless others from the northern places to the Euxine
Πόντον φέρονται· ἀπὸ δὲ δυσμῶν τῶν θερινῶν ὑπὸ τὸ
Sea are-borne from and (the)-setting the summer under the
Πυρηναῖον ὄρος Ταρτησός τε καὶ Ἴστρος· ὧν ὁ
Pyrenean mountain Tartessus both and Ister of-which the(-one)
μὲν ἐπὶ τὴν ἔξω Στηλῶν ἀφίεται θάλασσαν, ὁ δὲ Ἴστρος,
indeed into the outside (the)-Pillars is-let-out sea the and Ister
διὰ τῆς Εὐρώπης ῥέων, ἐπὶ τὸν Πόντον ἐκδίδωσι. Καὶ τί
through the Europe flowing into the Pontus empties and why
δεῖ τοὺς ἄλλους ἀπαριθμεῖσθαι, οὓς αἱ Ῥιπαὶ
(one)-must the others to-enumerate which the Rhipaean(-mountains)
γεννῶσι τὰ ὑπὲρ τῆς ἐνδοτάτω Σκυθίας ὄρη; Ὧν ἐστι
beget the above the innermost Scythia mountains of-which is
καὶ ὁ Ῥοδανὸς μετὰ μυρίων ἄλλων ποταμῶν, καὶ αὐτῶν
and the Rhone with countless other rivers and these
ναυσιπόρων, οἵ, τοὺς ἑσπερίους Γαλάτας καὶ Κελτοὺς,
navigable which the western Galatians and Celts
καὶ τοὺς προσεχεῖς αὐτοῖς βαρβάρους παραμειψάμενοι,
and the neighboring to-them barbarians having-passed-by
ἐπὶ τὸ ἑσπέριον πάντες εἰσχέονται πέλαγος. Ἄλλοι ἐκ
into the western all pour sea others from
τῆς μεσημβρίας ἄνωθεν διὰ τῆς Αἰθιοπίας, οἱ μὲν
the south from-above through the Ethiopia the(-ones) indeed
ἐπὶ τὴν πρὸς ἡμᾶς ἔρχονται θάλασσαν, οἱ δὲ ἐπὶ
into the toward us come sea the(-ones) and into
τὴν ἔξω τῆς πλεομένης ἀποκενοῦνται· ὅ τε Αἰγὼν
the(-sea) outside the navigated(-sea) empty-themselves the both Aegon

καὶ ὁ Νύσης, καὶ ὁ καλούμενος Χρεμέτης, καὶ πρός
and the Nyses and the(-one) called Chremetes and besides
γε ἔτι ὁ Νεῖλος, ὃς οὐδὲ ποταμοῖς τὴν φύσιν
at-least further the Nile which not-even to-rivers in-the nature
ἔοικεν, ὅταν ἴσα θαλάσσῃ πελαγίζῃ τὴν Αἴγυπτον. Οὕτως
is-like when equally with-(a)-sea it-floods the Egypt thus
ὁ τῆς καθ' ἡμᾶς οἰκουμένης τόπος ὕδατι περιείληπται,
the of-the by us inhabited-world place by-water has-been-surrounded
πελάγεσί τε ἀπλέτοις ἐνδεδεμένος καὶ μυρίοις ποταμοῖς
with-seas both immense bound and with-countless rivers
ἀεννάοις κατάρρυτος, διὰ τὴν ἄρρητον σοφίαν τοῦ
ever-flowing watered because-of the ineffable wisdom of-the(-one)
τὴν ἀντίπαλον τῷ πυρὶ φύσιν δυσεξανάλωτον εἶναι
the opposing to-the fire nature hard-to-consume to-be
οἰκονομήσαντος. Ἔσται μέντοι ὅτε καὶ πάντα
having-arranged there-will-be however (a-time)-when also all(-things)
καταφρυγήσεται τῷ πυρὶ, ὥς φησιν Ἡσαΐας ἐν οἷς
will-be-burned-up by-the fire as says Isaiah in (the-words)-which
πρὸς τὸν τῶν ὅλων Θεὸν διαλέγεται· Ὁ λέγων
to the of-the whole(-things) God he-speaks the(-one) saying
τῇ ἀβύσσῳ· Ἐρημωθήσῃ, καὶ πάντας τοὺς ποταμούς
to-the abyss you-will-be-made-desolate and all the rivers
σου ξηρανῶ. Ὥστε, ἀπορρίψας τὴν μωρανθεῖσαν σοφίαν,
your I-will-dry-up so-that having-cast-away the having-become-foolish wisdom
κατάδεξαι μεθ' ἡμῶν τὸ διδασκάλιον τῆς ἀληθείας,
accept with us the instruction of-the truth
ἰδιωτικὸν μὲν τῷ λόγῳ, ἀδιάπτωτον δὲ κατὰ τὴν γνῶσιν.
plain indeed in-the speech unerring but in the knowledge
Διὰ τοῦτο Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος, 7
because-of this let-there-be (a)-firmament in (the)-midst of-the water
καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος.
and let-it-be dividing in (the)-midst of-water and water

Εἴρηται τί τὸ σημαινόμενον παρὰ τῇ Γραφῇ τὸ
it-has-been-said what (is)-the meaning in the Scripture the
τοῦ στερεώματος ὄνομα. Ὅτι οὐχὶ τὴν ἀντίτυπον καὶ
of-the firmament name that not the resistant and
στερέμνιον φύσιν, τὴν ἔχουσαν βάρος καὶ ἀντέρεισιν,
solid nature the(-one) having weight and resistance
οὐ ταύτην λέγει στερέωμα. Ἢ οὕτως ἂν κυριώτερον
not this it-calls firmament or thus — more-properly
ἡ γῆ τῆς τοιαύτης κλήσεως ἠξιώθη. Ἀλλὰ διὰ
the earth of-the such name was-deemed-worthy but because-of
τὴν φύσιν τῶν ὑπερκειμένων λεπτὴν οὖσαν καὶ
the nature of-the(-things) lying-above fine being and
ἀραιὰν καὶ οὐδεμιᾷ αἰσθήσει καταληπτὴν, στερέωμα τοῦτο
rare and by-no sense comprehensible firmament this
ὠνόμασε, συγκρίσει τῶν λεπτοτάτων καὶ τῇ αἰσθήσει
it-named by-comparison-with the finest and by-the sense
ἀκαταλήπτων. Καὶ νόει μοι τόπον τινὰ διακριτικὸν τοῦ
incomprehensible(-things) and conceive for-me (a)-place some separating of-the
ὑγροῦ· τὸ μὲν λεπτὸν καὶ διηθούμενον ἐπὶ τὰ ἄνω
moisture the(-part) indeed fine and filtered to the above
διιέντα, τὸ δὲ παχύτατον καὶ γεῶδες ἐναφιέντα τοῖς
letting-through the(-part) and thickest and earthy letting-down to-the
κάτω, ἵν' ἐξ ἀρχῆς μέχρι τέλους ἡ αὐτὴ εὐκρασία
below that from (the)-beginning to (the)-end the same good-tempering
συντηρηθῇ, κατὰ μέρος τῆς ὑφαιρέσεως τῶν ὑγρῶν
be-preserved by part of-the withdrawal of-the moist(-things)
γινομένης. Σὺ δὲ τῷ μὲν πλήθει τοῦ ὕδατος ἀπιστεῖς,
taking-place you but at-the indeed quantity of-the water disbelieve
πρὸς δὲ τοῦ θερμοῦ τὸ πλῆθος οὐκ ἀποβλέπεις· ὃ, κἂν
to but of-the heat the quantity not you-look which even-if
ὀλίγον ᾖ τῷ μεγέθει, πολλῆς ἐστι διὰ τὴν δύναμιν
small it-be in-the magnitude of-much is because-of the power

ἀναλωτικὸν ὑγρασίας. Ἐφέλκεται μὲν γὰρ τὸ παρακείμενον
consuming moisture draws indeed for the adjacent
ὑγρὸν, ὡς δηλοῖ ἡ σικύα· δαπανητικὸν δέ ἐστι τοῦ
moisture as shows the cupping-glass consuming and it-is of-the(-thing)
ἑλκυσθέντος κατὰ τὴν εἰκόνα τοῦ λυχνιαίου πυρὸς,
drawn according-to the image of-the lamp fire
ὃ, διὰ τῆς θρυαλλίδος τὴν παρακειμένην τροφὴν
which through the wick the adjacent food
ἐπισπασάμενον, ταχέως διὰ τῆς μεταβολῆς ἀπῃθάλωσε.
having-drawn-up quickly through the change turned-to-soot
Τὸν δὲ αἰθέρα τίς ἀμφιβάλλει μὴ οὐχὶ πυρώδη εἶναι καὶ
the and ether who doubts — not fiery to-be and
διακαῆ; ὃς εἰ μὴ τῷ ἀναγκαίῳ τοῦ ποιήσαντος
burning which if not by-the necessary of-the(-one) having-made
αὐτὸν ὅρῳ κατείχετο, τί ἂν ἐκώλυσεν αὐτὸν πάντα
it limit were-held-in what — would-have-hindered it all(-things)
φλογίζοντα καὶ καταπιμπρῶντα τὰ συνεχῆ, πᾶσαν
setting-ablaze and burning-up the adjacent(-things) all
ὁμοῦ τὴν ἐν τοῖς οὖσιν ἐξαναλῶσαι νοτίδα; Διὰ
together the in the being(-things) to-consume moisture because-of
ταῦτα ὕδωρ ἀέριον, νεφουμένου τοῦ ἄνω τόπου ἐκ
these(-things) (there-is)-water airy being-clouded the upper place from
τῆς ἀναφορᾶς τῶν ἀτμῶν, οὓς ποταμοὶ, καὶ κρῆναι, καὶ
the ascent of-the vapors which rivers and springs and
τενάγη, καὶ λίμναι, καὶ πελάγη πάντα προΐενται, ὡς
marshes and lakes and seas all send-forth so-that
ἂν μὴ πάντα πυρακτῶν ὁ αἰθὴρ ἐπιλάβοι· ὅπου γε
— not all(-things) setting-on-fire the ether may-seize where at-least
καὶ τὸν ἥλιον τοῦτον ὁρῶμεν ὥρᾳ θέρους διάβροχον
also the sun this we-see in-(the)-season of-summer drenched
πολλάκις καὶ τεναγώδη χώραν ἐν βραχυτάτῃ χρόνου ῥοπῇ
often and marshy land in shortest of-time moment

ἄνικμον παντελῶς καὶ ξηρὰν καταλιμπάνοντα. Ποῦ τοίνυν
moistureless utterly and dry leaving where therefore
ἐκεῖνο τὸ ὕδωρ; Δεικνύτωσαν ἡμῖν οἱ τὰ πάντα δεινοί.
(is)-that the water let-them-show us the(-ones) the all(-things) clever
Ἆρ' οὐχὶ παντὶ δῆλον, ὅτι τῇ θερμότητι τοῦ ἡλίου
is-it not to-everyone clear that by-the heat of-the sun
διατμηθὲν ἀνηλώθη; Καίτοιγε οὐδὲ θερμὸν εἶναι τὸν
evaporated it-was-consumed and-yet not-even hot to-be the
ἥλιον ἐκεῖνοι λέγουσι· τοσοῦτον αὐτοῖς τοῦ λέγειν περίεστι.
sun they say so-much to-them of-the to-speak is-left-over
Καὶ σκοπεῖτε ποταπῇ ἀποδείξει ἐπερειδόμενοι πρὸς τὴν
and consider by-what-kind-of proof supporting-themselves against the
ἐνάργειαν ἀντιβαίνουσιν. Ἐπειδὴ λευκός ἐστι, φασὶ, τὴν
evidence they-oppose since white it-is they-say in-the
χροιὰν, ἀλλ' οὐχὶ ὑπέρυθρος, οὐδὲ ξανθὸς, τούτου ἕνεκεν
color but not reddish nor yellow for-this for-the-sake
οὐδὲ πυρώδης τὴν φύσιν· ἀλλὰ καὶ τούτου φασὶ τὸ
not-even fiery (in)-the nature but also of-this they-say the
θερμὸν ἐκ τῆς ταχείας εἶναι περιστροφῆς. Τί ἐντεῦθεν
heat from the swift to-be revolution what thence
ἑαυτοῖς διοικούμενοι; Ὡς μηδὲν δόξαι τῶν ὑγρῶν
for-themselves managing that nothing to-seem of-the moist(-things)
ἀπαναλίσκειν τὸν ἥλιον. Ἐγὼ δὲ, κἂν μὴ ἀληθὲς ᾖ
to-consume the sun I but even-if not true be
τὸ λεγόμενον, ἀλλ' ὡς συγκατασκευάζον ἐμοὶ τὸν
the(-thing) said yet as helping-to-establish for-me the
λόγον οὐκ ἀπωθοῦμαι. Ἐλέγετο γὰρ διὰ τὴν ἐκ τοῦ
argument not reject it-was-said for because-of the from the
θερμοῦ δαπάνην ἀναγκαῖον εἶναι τῶν ὑδάτων τὸ πλῆθος.
heat expenditure necessary to-be of-the waters the quantity
Διαφέρει δὲ οὐδὲν ἐκ φύσεως εἶναι θερμὸν, ἢ ἐκ
makes-a-difference and nothing from nature to-be hot or from

πάθους ἔχειν τὴν πύρωσιν πρός γε τὸ τὰ αὐτὰ
(an)-affection to-have the burning for at-least the the same
συμπτώματα περὶ τὰς αὐτὰς ὕλας ἀπογεννᾶν. Ἐάν τε
effects about the same materials to-produce if both
γὰρ τριβόμενα ξύλα πρὸς ἄλληλα πῦρ καὶ φλόγα ἀνάψῃ,
for being-rubbed logs against one-another fire and flame kindle
ἐάν τε ἐκ φλογὸς ἀναπτομένης κατακαυθῇ, ἴσον ἐστὶ καὶ
if or from flame being-kindled be-burned-down equal is and
παραπλήσιον ἐξ ἀμφοτέρων τὸ τέλος. Καίτοιγε ὁρῶμεν
like from both the end and-yet we-see
τὴν μεγάλην τοῦ τὰ πάντα κυβερνῶντος σοφίαν,
the great of-the(-one) the all(-things) steering wisdom
μετατιθεῖσαν τὸν ἥλιον ἐξ ἑτέρων εἰς ἕτερα, ἵνα μὴ, τοῖς
moving the sun from some to other(-places) that not in-the
αὐτοῖς ἀεὶ προσδιατρίβων, τῇ πλεονεξίᾳ τοῦ θερμοῦ
same(-places) always lingering by-the excess of-the heat
λυμήνηται τὴν διακόσμησιν· ἀλλὰ νῦν μὲν αὐτὸν ἐπὶ τὸ
he-may-ruin the ordering but now indeed it to the
νότιον μέρος κατὰ τὰς χειμερινὰς τροπὰς ἀπάγοντα, νῦν
southern part at the winter solstice leading-away now
δὲ ἐπὶ τὰ ἰσημερινὰ σημεῖα μετατιθέντα, κἀκεῖθεν ἐπὶ τὰ
and to the equinoctial points moving and-from-there to the
προσάρκτια ὑπὸ τὰς θερινὰς τροπὰς ἐπανάγοντα· ὥστε
northern(-parts) at the summer solstice bringing-back so-that
τῇ κατὰ μικρὸν αὐτοῦ μεταβάσει τῷ περὶ γῆν τόπῳ τὴν
by-the by little its passing for-the about earth place the
εὐκρασίαν φυλάσσεσθαι. Σκοπείτωσαν δὲ εἰ μὴ αὐτοὶ
good-tempering be-guarded let-them-consider and whether not they
ἑαυτοῖς περιπίπτουσιν, οἵ γε τὴν θάλασσαν λέγουσι μήτε
themselves trip-over who at-least the sea say neither
πλημμυρεῖν τοῖς ποταμοῖς ἐκ τῆς τοῦ ἡλίου δαπάνης,
to-overflow with-the rivers from the of-the sun expenditure

καὶ προσέτι ἁλμυρὰν καὶ πικρὰν ἀπολείπεσθαι, τοῦ λεπτοῦ
and moreover salty and bitter to-be-left the fine
καὶ ποτίμου ὑπὸ τῆς θέρμης ἀναλωθέντος· ὅπερ ἐκ τῆς
and drinkable(-part) by the heat having-been-consumed which from the
τοῦ ἡλίου μάλιστα γίνεται διακρίσεως, τὸ μὲν κοῦφον
of-the sun especially comes-about separation the indeed light(-part)
ἀπάγοντος, τὸ δὲ παχὺ καὶ γεῶδες οἷόν τινα ἰλὺν καὶ
leading-away the(-part) and thick and earthy as some mud and
ὑποστάθμην ἐναφιέντος· ἐξ οὗ τὸ πικρὸν καὶ ἁλμυρὸν
sediment letting-down from which the bitter and salty
καὶ ξηραντικὸν τῇ θαλάσσῃ προσεῖναι. Οἱ δὴ
and drying for-the sea to-be-present the(-ones) indeed
ταῦτα περὶ θαλάσσης λέγοντες, πάλιν μεταβαλλόμενοι,
these(-things) about (the)-sea saying again changing
μηδεμίαν τοῦ ὑγροῦ γίνεσθαι μείωσιν ἐκ τοῦ ἡλίου φασί.
no of-the moisture to-come-about lessening from the sun say

8 Καὶ ἐκάλεσεν ὁ Θεὸς τὸ στερέωμα οὐρανόν· ὡς κυρίως
and called — God the firmament heaven as properly
μὲν ἑτέρῳ τῆς προσηγορίας ἐφαρμοζούσης, καθ' ὁμοίωσιν
indeed to-another the name fitting by likeness
δὲ καὶ τούτου μεταλαμβάνοντος τῆς κλήσεως. Τετηρήκαμεν
but also this(-one) partaking of-the name we-have-observed
δὲ πολλαχοῦ τὸν ὁρώμενον τόπον οὐρανὸν λεγόμενον
and in-many-places the visible place heaven called
διὰ τὸ ναστὸν καὶ συνεχὲς τοῦ ἀέρος ἐναργῶς ἡμῶν
because-of the compactness and continuity of-the air clearly our
ταῖς ὄψεσιν ὑποπίπτοντος, καὶ παρὰ τὸ ὁρᾶσθαι τῆς τοῦ
to-the sight falling-under and from the to-be-seen of-the of-the
οὐρανοῦ προσηγορίας ἀξιουμένου ἐν οἷς φησι·
heaven name being-deemed-worthy in (the-words)-which it-says
Τὰ πετεινὰ τοῦ οὐρανοῦ· καὶ πάλιν· Τὰ πετόμενα κατὰ τὸ
the birds of-the heaven and again the flying(-things) by the

στερέωμα τοῦ οὐρανοῦ. Τοιοῦτόν ἐστι καὶ τό· Ἀναβαίνουσιν
firmament of-the heaven such is also the they-go-up
ἕως τῶν οὐρανῶν. Καὶ Μωϋσῆς, εὐλογῶν τὴν φυλὴν
as-far-as the heavens and Moses blessing the tribe
τοῦ Ἰωσὴφ, ἀπὸ ὡρῶν οὐρανοῦ, καὶ δρόσου, καὶ ἀπὸ
— of-Joseph from seasons of-heaven and of-dew and from
ἡλίου τροπῶν, καὶ συνόδων μηνῶν, καὶ ἀπὸ κορυφῆς
of-(the)-sun solstices and conjunctions of-months and from (the)-top
ὀρέων καὶ βουνῶν ἀεννάων τὰς εὐλογίας δίδωσιν,
of-mountains and of-hills everlasting the blessings gives
ὡς τοῦ περὶ γῆν τόπου διὰ τῆς ἐν τούτοις εὐταξίας
as the about earth place through the in these good-order
εὐθηνουμένου. Ἀλλὰ καὶ ἐν ταῖς κατάραις τῷ Ἰσραὴλ,
thriving but also in the curses — to-Israel
Ἔσται σοι, φησὶν, ὁ ὑπὲρ κεφαλῆς οὐρανὸς χαλκοῦς.
there-will-be for-you he-says the over (your)-head heaven bronze
Τί τοῦτο λέγων; Τὴν παντελῆ ξηρασίαν καὶ ἐπίλειψιν
what this saying the utter drought and failing
τῶν ἀερίων ὑδάτων, δι' ὧν τῇ γῇ τὸ γόνιμον τῶν
of-the airy waters through which for-the earth the fruitfulness of-the
καρπῶν ἐνυπάρχει. Ὅταν οὖν ἐκ τοῦ οὐρανοῦ φέρεσθαι
crops is-present when then from the heaven to-be-borne
λέγῃ δρόσον ἢ ὑετὸν, περὶ ὑδάτων νοοῦμεν ὅσα τὴν
it-says dew or rain about waters we-understand as-many-as the
ἄνω κατέχειν διατέτακται χώραν. Συναγομένων γὰρ τῶν
upper to-occupy have-been-appointed place being-gathered for the
ἀναθυμιάσεων περὶ τὸ ὕψος, καὶ πυκνουμένου τοῦ ἀέρος
exhalations about the height and being-condensed the air
ταῖς ἐκ τῶν πνευμάτων πιλήσεσιν, ὅταν μὲν αἱ τέως
by-the from the winds pressings when indeed the hitherto
ἀτμοειδῶς καὶ λεπτῶς ἐνεσπαρμέναι τῷ νέφει νοτίδες
vaporously and finely sown-in in-the cloud moistures

ἀλλήλαις προσχωρήσωσι, σταγόνες γίγνονται, τῷ βάρει
to-one-another draw-near drops come-to-be by-the weight
τῶν συγκριθέντων φερόμεναι πρὸς τὸ κάτω· καὶ αὕτη
of-the(-things) combined borne to the down and this
ὑετοῦ γένεσις· ὅταν δὲ τὸ ὑγρὸν ἐξαφρισθῇ, ταῖς βίαις
(is)-of-rain (the)-genesis when and the moisture is-frothed-up by-the forces
τῶν ἀνέμων ἀνακοπὲν, εἶτα εἰς ἄκρον καταψυχθὲν, ὅλον
of-the winds driven-back then to (the)-extreme chilled whole
διόλου παγῇ, θραυομένου τοῦ νέφους, ἡ χιὼν καταφέρεται.
throughout freezes being-broken the cloud the snow is-borne-down
Καὶ ὅλως, κατὰ τὸν αὐτὸν λόγον, ἔξεστί σοι ὁρᾶν
and in-short by the same reason it-is-possible for-you to-see
πᾶσαν τοῦ ὑγροῦ τὴν φύσιν περὶ τὸν ὑπὲρ κεφαλῆς ἡμῶν
all of-the moisture the nature about the over head our
ἀέρα συνισταμένην. Καὶ μηδεὶς τῇ περιεργίᾳ τῶν
air subsisting and let-no-one with-the elaborateness of-the(-ones)
περὶ οὐρανοῦ φιλοσοφησάντων τὸ ἁπλοῦν καὶ ἀκατάσκευον
about heaven having-philosophized the simple and unelaborate
τῶν πνευματικῶν λόγων παραβαλλέτω. Ὅσῳ γὰρ τὸ
of-the spiritual words compare by-as-much-as for the
ἐν ταῖς σώφροσι κάλλος τοῦ ἑταιρικοῦ προτιμότερον,
in the chaste beauty than-the harlot's (is)-more-precious
τοσοῦτον καὶ τῶν ἡμετέρων λόγων πρὸς τοὺς ἔξωθεν τὸ
by-so-much also of-the our words toward the outside(-ones) the
διάφορον. Οἱ μὲν γὰρ κατηναγκασμένον τὸ πιθανὸν
difference the(-ones) indeed for forced the plausibility
τοῖς λόγοις ἐπάγουσιν· ἐνταῦθα δὲ γυμνὴ τεχνασμάτων
to-the words bring-on here and naked of-artifices
ἡ ἀλήθεια πρόκειται. Καὶ τί δεῖ πράγματα ἔχειν
the truth lies-before and why (does-it)-need trouble to-have
ἡμᾶς τὸ ψευδὲς αὐτῶν διελέγχοντας, οἷς ἐξαρκεῖ τὰς
us the false their refuting for-whom it-suffices the

αὐτῶν ἐκείνων βίβλους ἀλλήλαις ἀντιπαραθέντας ἐν
of-them of-those books against-one-another having-set in
ἡσυχίᾳ πολλῇ θεατὰς αὐτῶν τοῦ πολέμου καθῆσθαι;
quiet much spectators of-their the war to-sit
Οὔτε γὰρ ἀριθμῷ ἐλάττους, οὔτε ἀξιώματι ὑφειμένοι,
neither for in-number fewer nor in-rank inferior
πολυφωνίᾳ δὲ καὶ παρὰ πολὺ διαφέροντες πρὸς τὸν
in-variety-of-voice but and by much differing toward the
ἐναντίον αὐτοῖς ἀντικαθίστανται λόγον, οἱ τὸ πᾶν
contrary to-them stand-up-against argument the(-ones) the universe
ἐκπυροῦσθαι λέγοντες, καὶ ἀναβιώσκεσθαι πάλιν ἐκ
to-be-consumed-by-fire saying and to-come-to-life again from
τῶν σπερματικῶν λόγων τῶν ἐναπομενόντων τοῖς
the seminal principles the(-ones) remaining in-the(-things)
ἐκπυρωθεῖσιν· ὅθεν καὶ ἀπείρους φθορὰς κόσμου καὶ
consumed-by-fire whence also infinite destructions of-world and
παλιγγενεσίας εἰσάγουσιν. Ἀλλ' ἐκεῖνοι μὲν, ἐφ' ἑκάτερα
rebirths they-bring-in but those indeed to either-side
τῆς ἀληθείας ἀποσχιζόμενοι, ἔνθεν καὶ ἔνθεν τὰς ἐπὶ
from-the truth splitting-off from-here and from-there the toward
τὴν πλάνην ἑαυτοῖς ἐκτροπὰς ἐξευρίσκουσιν.
the error for-themselves byways find
Ἡμῖν δὲ καὶ πρὸς τοὺς ἀπὸ τῆς Ἐκκλησίας ἐστί 9
to-us but also toward the(-ones) from the Church there-is
τις λόγος περὶ τῶν διακριθέντων ὑδάτων, οἳ προφάσει
some account about the divided waters who on-pretext
ἀναγωγῆς, καὶ νοημάτων ὑψηλοτέρων, εἰς ἀλληγορίας
of-higher-sense and thoughts loftier into allegories
κατέφυγον, δυνάμεις λέγοντες πνευματικὰς καὶ ἀσωμάτους
fled powers saying spiritual and incorporeal
τροπικῶς ἐκ τῶν ὑδάτων σημαίνεσθαι· καὶ ἄνω μὲν ἐπὶ
figuratively by the waters to-be-signified and above indeed upon

τοῦ στερεώματος μεμενηκέναι τὰς κρείττονας, κάτω δὲ
the firmament to-have-remained the better(-ones) below and
τοῖς περιγείοις καὶ ὑλικοῖς τόποις προσαπομεῖναι τὰς
in-the earthly and material places to-have-remained-behind the
πονηράς. Διὰ τοῦτο δὴ, φασὶ, καὶ τὰ ἐπάνω τῶν
wicked(-ones) because-of this indeed they-say also the above the
οὐρανῶν ὕδατα αἰνεῖν τὸν Θεόν· τουτέστι, τὰς ἀγαθὰς
heavens waters to-praise — God that-is the good
δυνάμεις ἀξίας οὔσας διὰ καθαρότητα τοῦ ἡγεμονικοῦ
powers worthy being because-of purity of-the governing(-part)
τὸν πρέποντα αἶνον ἀποδιδόναι τῷ κτίσαντι· τὰ
the fitting praise to-render to-the(-one) having-created the
δὲ ὑποκάτω τῶν οὐρανῶν ὕδατα τὰ πνευματικὰ εἶναι
and beneath the heavens waters the spiritual(-powers) to-be
τῆς πονηρίας, ἀπὸ τοῦ κατὰ φύσιν ὕψους εἰς τὸ τῆς
of-the wickedness from the according-to nature height into the of-the
κακίας βάθος καταπεσόντα· ἄπερ, ὡς ταραχώδη ὄντα καὶ
vice depth having-fallen which as turbulent being and
στασιαστικὰ, καὶ τοῖς θορύβοις τῶν παθῶν κυμαινόμενα,
seditious and with-the tumults of-the passions billowing
θάλασσαν ὠνομάσθαι διὰ τὸ εὐμετάβλητον καὶ
sea to-have-been-named because-of the changeableness and
ἄστατον τῶν κατὰ προαίρεσιν κινημάτων. Τοὺς δὴ
instability of-the according-to choice movements the indeed
τοιούτους λόγους ὡς ὀνειράτων συγκρίσεις καὶ γραώδεις
such accounts as of-dreams interpretations and old-wives'
μύθους ἀποπεμψάμενοι, τὸ ὕδωρ ὕδωρ νοήσωμεν, καὶ τὴν
fables having-dismissed the water water let-us-understand and the
διάκρισιν τὴν ὑπὸ τοῦ στερεώματος γενομένην κατὰ
division the(-one) by the firmament having-come-about according-to
τὴν ἀποδοθεῖσαν αἰτίαν δεξώμεθα. Καὶ μέντοι, κἂν εἰς
the given cause let-us-accept and indeed even-if for

δοξολογίαν ποτὲ τοῦ κοινοῦ τῶν ὅλων Δεσπότου τὰ
doxology ever of-the common of-the whole(-things) Master the
ὑπεράνω τῶν οὐρανῶν παραλαμβάνηται ὕδατα, οὐ λογικὴν
above the heavens be-taken waters not rational
αὐτὰ φύσιν παρὰ τοῦτο τιθέμεθα. Οὔτε γὰρ οἱ οὐρανοὶ
them nature because-of this we-posit neither for the heavens
ἔμψυχοι, ἐπειδὴ Διηγοῦνται δόξαν Θεοῦ· οὔτε τὸ στερέωμα
(are)-ensouled since tell (the)-glory of-God nor the firmament
ζῷόν ἐστιν αἰσθητικὸν, ἐπειδὴ Ἀναγγέλλει ποίησιν
(a)-living-being is sentient since it-declares (the)-work
τῶν χειρῶν αὐτοῦ. Κἂν λέγῃ τις οὐρανοὺς μὲν εἶναι
of-the hands his even-if says someone heavens indeed to-be
τὰς θεωρητικὰς δυνάμεις, στερέωμα δὲ τὰς πρακτικὰς καὶ
the contemplative powers firmament and the active and
ποιητικὰς τῶν καθηκόντων, ὡς κεκομψευμένον μὲν τὸν
productive of-the duties as ingenious indeed the
λόγον ἀποδεχόμεθα, ἀληθῆ δὲ εἶναι οὐ πάνυ τι δώσομεν.
account we-accept true but to-be not quite at-all we-will-grant
Οὕτω γὰρ ἂν καὶ δρόσος, καὶ πάχνη, καὶ ψῦχος, καὶ
thus for — also dew and frost and cold and
καῦμα, ἐπειδὴ ὑμνεῖν παρὰ τῷ Δανιὴλ τὸν τῶν ὅλων
heat since to-hymn in — Daniel the of-the whole(-things)
Δημιουργὸν ἐπετάχθη, νοερά τις ἔσται καὶ ἀόρατος
Creator they-were-commanded intellectual some will-be and invisible
φύσις. Ἀλλ' ὁ ἐν τούτοις λόγος, παρὰ τῶν νοῦν ἐχόντων
nature but the in these word by the(-ones) mind having
τεθεωρημένως ἐκλαμβανόμενος, συμπληρωτικός ἐστι τῆς
contemplatively taken completive is of-the
δοξολογίας τοῦ κτίσαντος. Οὐ μόνον γὰρ τὸ ἐπάνω τῶν
doxology of-the(-one) having-created not only for the above the
οὐρανῶν ὕδωρ, ὡς προηγούμενον ταῖς τιμαῖς διὰ τὴν
heavens water as preeminent in-the honors because-of the

ἐξ ἀρετῆς προσοῦσαν αὐτῷ ὑπεροχὴν τῷ Θεῷ τὸν αἶνον
from virtue present in-it superiority — to-God the praise
ἀποπληροῖ, ἀλλ', Αἰνεῖτε γὰρ αὐτὸν, φησὶ, καὶ τὰ
fulfills but praise for him he-says also the(-things)
ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι ἄβυσσοι. Ὥστε καὶ ἡ
from the earth dragons and all deeps so-that even the
ἄβυσσος, ἣν εἰς τὴν χείρονα μοῖραν οἱ ἀλληγοροῦντες
abyss which into the worse portion the(-ones) allegorizing
ἀπέρριψαν, οὐδὲ αὐτὴ ἀπόβλητος ἐκρίθη τῷ ψαλμῳδῷ,
cast-away not-even itself rejected was-judged by-the psalmist
εἰς τὴν κοινὴν τῆς κτίσεως χοροστασίαν παραληφθεῖσα·
into the common of-the creation choir having-been-taken
ἀλλὰ καὶ αὐτὴ κατὰ τοὺς ἐνυπάρχοντας αὐτῇ λόγους
but also itself according-to the inherent in-it principles
ἁρμονίως συμπληροῖ τὴν ὑμνῳδίαν τῷ ποιητῇ.
harmoniously completes the hymnody to-the maker
10 Καὶ εἶδεν ὁ Θεὸς, ὅτι καλόν. Οὐχὶ ὀφθαλμοῖς Θεοῦ
and saw — God that (it-was)-good not to-eyes of-God
τέρψιν παρέχει τὰ παρ' αὐτοῦ γινόμενα, οὐδὲ τοιαύτη
delight affords the(-things) by him coming-to-be nor such
παρ' αὐτῷ ἡ ἀποδοχὴ τῶν καλῶν, οἵα καὶ παρ'
with him (is)-the approval of-the beautiful(-things) as also with
ἡμῖν· ἀλλὰ καλὸν τὸ τῷ λόγῳ τῆς τέχνης ἐκτελεσθὲν,
us but good (is)-the by-the reason of-the art accomplished
καὶ πρὸς τὴν τοῦ τέλους εὐχρηστίαν συντεῖνον. Ὁ
and toward the of-the end usefulness tending the(-one)
τοίνυν ἐναργῆ τὸν σκοπὸν τῶν γινομένων προθέμενος,
therefore clear the aim of-the(-things) coming-to-be having-set-before
τὰ κατὰ μέρος γινόμενα ὡς συμπληρωτικὰ τοῦ τέλους
the(-things) by part coming-to-be as completive of-the end
τοῖς τεχνικοῖς ἑαυτοῦ λόγοις ἐπελθὼν ἀπεδέξατο. Ἐπεὶ
with-the artful his-own reasons having-gone-over approved since

καὶ χεὶρ καθ᾽ ἑαυτὴν, καὶ ὀφθαλμὸς ἰδίᾳ, καὶ ἕκαστον
also (a)-hand by itself and (an)-eye by-itself and each
τῶν τοῦ ἀνδριάντος μελῶν διῃρημένως κείμενα, οὐκ ἂν
of-the of-the statue limbs separately lying not —
φανείη καλὰ τῷ τυχόντι· πρὸς δὲ τὴν οἰκείαν τάξιν
would-appear beautiful to-the chance(-comer) to but the proper order
ἀποτεθέντα, τὸ ἐκ τῆς ἀναλογίας, ἐμφανὲς μόλις
having-been-set-back the(-beauty) from the proportion manifest scarcely
ποτὲ, καὶ τῷ ἰδιώτῃ παρέχεται γνώριμον. Ὁ μέντοι
ever even to-the layman is-rendered known the however
τεχνίτης καὶ πρὸ τῆς συνθέσεως οἶδε τὸ ἑκάστου καλὸν,
craftsman even before the composition knows the of-each beauty
καὶ ἐπαινεῖ τὰ καθ᾽ ἕκαστον, πρὸς τὸ τέλος αὐτῶν
and praises the(-things) by each to the end of-them
ἐπαναφέρων τὴν ἔννοιαν. Τοιοῦτος οὖν δή τις καὶ
referring the thought such then indeed a-certain(-one) also
νῦν ἔντεχνος ἐπαινέτης τῶν κατὰ μέρος ἔργων ὁ Θεὸς
now artful praiser of-the by part works — God
ἀναγέγραπται· μέλλει δὲ τὸν προσήκοντα ἔπαινον καὶ
has-been-recorded he-is-about and the fitting praise also
παντὶ ὁμοῦ τῷ κόσμῳ ἀπαρτισθέντι πληροῦν. Ἀλλὰ γὰρ
to-all together the world completed to-fulfill but for
ἐνταῦθα ἡμῖν οἱ περὶ τῆς δευτέρας ἡμέρας καταληξάτωσαν
here for-us the about the second day let-end
λόγοι, ὥστε τοῖς μὲν φιλοπόνοις ἀκροαταῖς καιρὸν
discourses so-that to-the indeed industrious hearers occasion
παρασχεῖν τῆς ὧν ἤκουσαν ἐξετάσεως, ὥστε εἴ τι
to-give of-the of-what they-heard examination so-that if anything
χρήσιμον ἐν αὐτοῖς, τοῦτο τῇ μνήμῃ συσχεῖν, καὶ διὰ
useful in them this by-the memory to-hold-fast and through
τῆς φιλοπόνου μελέτης, οἷον διά τινος πέψεως, τὴν
the laborious practice as through some digestion the

τῶν ὠφελίμων ἀνάδοσιν ἀναμεῖναι· τοῖς δὲ περὶ
of-the profitable(-things) distribution to-await to-the(-ones) and about
τὸν βίον ἀσχολουμένοις δοῦναι σχολὴν διὰ τοῦ μέσου
the life being-occupied to-give leisure through the intervening
χρόνου τὰς φροντίδας διαθεμένοις, καθαρᾷ μεριμνῶν τῇ
time the cares having-settled with-pure of-cares the
ψυχῇ πρὸς τὴν ἑσπερινὴν τῶν λόγων ἑστίασιν ἀπαντῆσαι.
soul to the evening of-the words feast to-come
Ὁ δὲ τὰ μεγάλα δημιουργήσας Θεὸς, καὶ τὰ μικρὰ
the and the great(-things) having-created God and the small(-things)
ταῦτα λεχθῆναι οἰκονομήσας, δῴη ὑμῖν σύνεσιν ἐν
these to-be-said having-arranged may-he-give to-you understanding in
παντὶ τῆς ἑαυτοῦ ἀληθείας, ἵν' ἐκ τῶν ὁρωμένων τὸν
all of-the his-own truth that from the visible(-things) the
ἀόρατον ἐννοῆτε, καὶ ἐκ μεγέθους καὶ καλλονῆς τῶν
invisible(-one) you-may-conceive and from greatness and beauty of-the
κτισμάτων τὴν πρέπουσαν δόξαν περὶ τοῦ κτίσαντος
creatures the fitting opinion about the(-one) having-created
ἡμᾶς ἀναλαμβάνητε. Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως
us you-may-take-up the for invisible(-things) of-him from creation
κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐδιος
of-(the)-world by-the made(-things) being-understood are-clearly-seen the both everlasting
αὐτοῦ δύναμις καὶ θειότης· ὥστε καὶ ἐν γῇ, καὶ ἐν ἀέρι,
his power and divinity so-that both in earth and in air
καὶ ἐν οὐρανῷ, καὶ ἐν ὕδατι, καὶ ἐν νυκτὶ, καὶ ἐν ἡμέρᾳ,
and in heaven and in water and in night and in day
καὶ ἐν πᾶσι τοῖς ὁρωμένοις ἐναργῆ λαμβάνειν ἡμᾶς τοῦ
and in all the visible(-things) clear to-receive us of-the
εὐεργέτου τὰ ὑπομνήματα. Οὔτε γὰρ ἁμαρτίαις καιρόν τινα
benefactor the reminders neither for to-sins occasion any
δώσομεν, οὔτε τῷ ἐχθρῷ τόπον ἐν ταῖς καρδίαις ἡμῶν
will-we-give nor to-the enemy place in the hearts our

καταλείψομεν, διὰ τῆς συνεχοῦς μνήμης ἔνοικον ἔχοντες
will-we-leave through the continual remembrance indwelling having
ἑαυτῶν τὸν Θεόν· ᾧ πᾶσα δόξα καὶ προσκύνησις νῦν
of-ourselves — God to-whom all glory and worship now
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and always and to the ages of-the ages amen

HOMILY IV

VII · THE GATHERING OF THE WATERS

Some cities feast their eyes on shows from dawn to evening and never tire of them; Basil asks whether his hearers will tire of God's works. The gathering of the waters, which uncovered the dry land, answers how the earth was invisible. At God's command water was set flowing and keeps its course, and the sea is held by the sand, as Egypt, lying lower than the Red Sea, shows. The one gathering makes the seas one, though their names are many; the earth's lakes are not counted among them.

Εἰσί τινες πόλεις παντοδαποῖς θεάμασι θαυματοποιῶν ἀπὸ 1
there-are some cities with-all-kinds-of spectacles of-conjurors from
βαθέος ὄρθρου μέχρις ἑσπέρας αὐτῆς ἑστιῶσαι τὰς ὄψεις.
deep dawn until evening itself feasting the eyes
Καὶ μέντοι καὶ μελῶν τινων κεκλασμένων καὶ διεφθαρμένων
and indeed also songs some effeminate and corrupt
καὶ παντάπασι πολλὴν ἀκολασίαν ταῖς ψυχαῖς ἐντικτόντων,
and altogether much licentiousness in-the souls engendering
ἐπὶ πλεῖστον ἀκούοντες οὐκ ἐμπίμπλανται. Καὶ τοὺς
for very-long hearing not are-sated and the
τοιούτους δήμους πολλοὶ μακαρίζουσιν, ὅτι, τὰς κατ᾽
such peoples many call-blessed because the in
ἀγορὰν ἐμπορίας, ἢ τὰς ἐκ τῶν τεχνῶν πρὸς τὸ ζῆν
(the)-market trades or the from the arts for the to-live

ἐπινοίας καταλιπόντες, διὰ ῥᾳθυμίας πάσης καὶ ἡδονῆς
devices having-abandoned in idleness all and pleasure
τὸν τεταγμένον ἑαυτοῖς τῆς ζωῆς χρόνον διαπερῶσιν, οὐκ
the allotted to-themselves of-the life time they-pass-through not
εἰδότες ὅτι ὀρχήστρα εὐθηνουμένη θεάμασιν ἀκολάστοις
knowing that (a)-dancing-floor thriving with-spectacles licentious
κοινὸν καὶ δημόσιον διδασκαλεῖον ἀσελγείας τοῖς
(a)-common and public school of-wantonness for-the(-ones)
συγκαθημένοις ἐστὶ, καὶ τὰ παναρμόνια τῶν αὐλῶν μέλη καὶ
sitting-together is and the all-harmonious of-the pipes songs and
ᾄσματα πορνικὰ, ἐγκαθεζόμενα ταῖς τῶν ἀκουσάντων
songs harlot's settling-in the of-the(-ones) having-heard
ψυχαῖς, οὐδὲν ἕτερον ἢ πάντας ἀσχημονεῖν ἀναπείθει,
souls nothing other than all to-behave-indecently persuades
τὰ τῶν κιθαριστῶν ἢ τὰ τῶν αὐλητῶν κρούματα
the(-strokes) of-the harpers or the(-strokes) of-the pipers strokes
μιμουμένους. Ἤδη δέ τινες τῶν ἱπποµανούντων καὶ
imitating already and some of-the(-ones) horse-mad even
ὄναρ ὑπὲρ τῶν ἵππων μάχονται, ἅρματα μεταζευγνύντες
in-a-dream for the horses fight chariots re-yoking
καὶ ἡνιόχους μετατιθέντες, καὶ ὅλως τῆς μεθημερινῆς
and charioteers changing and altogether from-the daytime
ἀφροσύνης οὐδὲ ἐν ταῖς καθ' ὕπνον φαντασίαις ἀφίστανται.
folly not-even in the during sleep fancies they-depart
Ἡμεῖς δὲ ἄρα, οὓς ὁ Κύριος, ὁ μέγας θαυματοποιὸς καὶ
we and then whom the Lord the great wonder-worker and
τεχνίτης, ἐπὶ τὴν ἐπίδειξιν συνεκάλεσε τῶν οἰκείων ἔργων,
craftsman to the display has-called-together of-the own works
ἀποκαμούμεθα πρὸς τὴν θέαν, ἢ ἀποκνήσομεν πρὸς τὴν
will-we-grow-weary at the sight or will-we-shrink from the
ἀκρόασιν τῶν λογίων τοῦ Πνεύματος; Ἀλλ' οὐχὶ τὸ μέγα
hearing of-the sayings of-the Spirit but not the great

τοῦτο καὶ ποικίλον τῆς θείας δημιουργίας ἐργαστήριον
this and varied of-the divine creation workshop
περιστάντες, καὶ πρὸς τοὺς ἄνω χρόνους ἐπανελθόντες τῇ
standing-around and to the above times having-gone-back in-the
διανοίᾳ ἕκαστος, ὀψόμεθα τὴν διακόσμησιν τοῦ παντός;
mind each will-we-see the ordering of-the universe
οὐρανὸν μὲν ἱστάμενον, κατὰ τὸν προφητικὸν λόγον,
heaven indeed standing according-to the prophetic word
ὡσεὶ καμάραν· γῆν δὲ, τὴν ἄπειρον μεγέθει καὶ βάρει,
like (a)-vault earth and the immense in-greatness and weight
αὐτὴν ἐφ' ἑαυτῆς ἑδραζομένην· ἀέρα κεχυμένον μαλακὸν καὶ
itself upon itself seated air poured-out soft and
ὑγρὸν τῇ φύσει, οἰκείαν μὲν καὶ διηνεκῆ τροφὴν τοῖς
moist by-the nature proper indeed and continual food to-the(-ones)
ἀναπνέουσι παρεχόμενον, ὑπείκοντα δὲ καὶ περισχιζόμενον
breathing providing yielding and and parting-around
τοῖς κινουμένοις δι' ἁπαλότητα, ὡς μηδὲν
for-the(-things) moving because-of softness so-that no
ἐμπόδιον εἶναι παρ' αὐτοῦ τοῖς ὁρμῶσιν, ἀεὶ πρὸς
hindrance to-be from it to-the(-things) rushing always to
τὸ κατόπιν τῶν τεμνόντων αὐτὸν ἀντιπεριισταμένου
the behind of-the(-things) cutting it closing-in
ῥᾳδίως καὶ περιρρέοντος. Ὕδατος δὲ φύσιν τοῦ τε τροφίμου
easily and flowing-around of-water and nature of-the both nourishing
καὶ τοῦ κατὰ τὰς ἄλλας χρείας ἡμῖν εὐτρεπισθέντος, καὶ
and of-the for the other needs to-us prepared and
τὴν εὔτακτον τούτου πρὸς τοὺς ἀφωρισμένους τόπους
the orderly its to the appointed places
συναγωγὴν, ἐκ τῶν ἀρτίως ἡμῖν ἀνεγνωσμένων κατόψει.
gathering from the just-now to-us read(-words) you-will-observe

2 Καὶ εἶπεν ὁ Θεός· Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω
and said — God let-be-gathered the water the(-water) beneath
τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά.
the heaven into gathering one and let-appear the dry(-land)
Καὶ ἐγένετο οὕτως, καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω
and it-came-to-be thus and was-gathered the water the(-water) beneath
τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά.
the heaven into the gatherings of-them and appeared the dry(-land)
Καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηρὰν, γῆν, καὶ τὰ συστήματα
and called — God the dry(-land) earth and the collections
τῶν ὑδάτων ἐκάλεσε θαλάσσας. Πόσα μοι πράγματα
of-the waters he-called seas how-many to-me troubles
παρεῖχες ἐν τοῖς κατόπιν λόγοις, ἀπαιτῶν τὴν αἰτίαν
you-caused in the former discourses demanding the cause
πῶς ἀόρατος ἡ γῆ, παντὶ σώματι φυσικῶς χρώματος
how invisible (was)-the earth to-every body naturally color
συμπαρόντος, παντὸς δὲ χρώματος αἰσθητοῦ τῇ ὁράσει
being-present-with every and color perceptible to-the sight
καθεστηκότος; Καὶ τάχα σοι οὐκ ἐδόκει αὐτάρκως ἔχειν τὰ
being and perhaps to-you not seemed sufficiently to-be the
εἰρημένα, ὅτι πρὸς ἡμᾶς τὸ ἀόρατον, οὐ πρὸς τὴν
said(-things) that with-regard-to us the invisible not with-regard-to the
φύσιν εἴρητο διὰ τὴν τοῦ ὕδατος ἐπιπρόσθησιν, ὃ
nature had-been-said because-of the of-the water interposition which
τότε τὴν γῆν πᾶσαν περιεκάλυπτεν. Ἰδοὺ νῦν ἄκουε αὐτῆς
then the earth whole covered-around behold now hear itself
ἑαυτὴν τῆς Γραφῆς φανερούσης. Συναχθήτω τὰ ὕδατα,
itself the Scripture making-plain let-be-gathered the waters
καὶ ὀφθήτω ἡ ξηρά. Συνέλκεται τὰ παραπετάσματα,
and let-appear the dry(-land) are-drawn-together the curtains
ἵνα ἐμφανὴς γένηται ἡ τέως μὴ ὁρωμένη. Ἴσως δ’
that visible may-become the(-earth) hitherto not being-seen perhaps and

ἄν τις κἀκεῖνο πρὸς τούτοις ἐπιζητήσειε. Πρῶτον μὲν,
— someone that-also besides these might-ask first indeed
διὰ τί ὃ κατὰ φύσιν ὑπάρχει τῷ ὕδατι φέρεσθαι πρὸς
for what which by nature belongs to-the water to-be-borne to
τὸ κάταντες, τοῦτο ἐπὶ τὸ πρόσταγμα τοῦ Δημιουργοῦ
the downward this to the command of-the Creator
ὁ λόγος ἀνάγει; Ἕως μὲν γὰρ ἂν ἐπὶ τοῦ ἰσοπέδου
the word refers as-long-as indeed for — on the level
κείμενον τύχῃ τὸ ὕδωρ, στάσιμόν ἐστιν, οὐκ ἔχων
lying happens-to-be the water stationary it-is not having
ὅπου μεταρρυῇ· ἐπειδὰν δέ τινος πρανοῦς λάβηται,
where it-may-flow-over when but some slope it-takes
εὐθὺς ὁρμήσαντος τοῦ προάγοντος, τὸ συνεχὲς αὐτῷ τὴν
at-once having-rushed the leading(-part) the continuous with-it the
βάσιν τοῦ κινηθέντος ἐπιλαμβάνει, καὶ τὴν ἐκείνου τὸ
base of-the moved(-part) takes-up and the of-that the
ἐφεπόμενον· καὶ οὕτως ὑπεκφεύγει μὲν ἀεὶ τὸ προάγον,
following(-part) and thus escapes indeed always the leading(-part)
ἐπωθεῖ δὲ τὸ ἐπερχόμενον· καὶ τοσούτῳ ὀξυτέρα ἡ φορὰ
pushes-on and the oncoming(-part) and by-so-much swifter the motion
γίνεται, ὅσῳπερ ἂν καὶ τὸ βάρος ᾖ πλεῖον τοῦ
becomes by-as-much-as — also the weight be greater of-the(-water)
καταφερομένου, καὶ τὸ χωρίον κοιλότερον, πρὸς ὃ ἡ
borne-down and the place more-hollow toward which (is)-the
ἐπίρρυσις. Εἰ οὖν οὕτω πέφυκε τὸ ὕδωρ, παρέλκοι ἂν
inflow if then thus is-by-nature the water would-be-superfluous —
τὸ πρόσταγμα τὸ κελεῦον συναχθῆναι εἰς συναγωγὴν
the command the(-one) ordering to-be-gathered into gathering
μίαν. Ἔμελλε γὰρ πάντως διὰ τὸ κατάρροπον τῆς
one it-was-going for wholly because-of the downward-tendency of-the
φύσεως, ἐπὶ τὴν πάντων κοιλοτέραν χώραν αὐτομάτως
nature to the of-all more-hollow place spontaneously

συνδίδοσθαι, καὶ μὴ πρότερον στήσεσθαι πρὶν ὁμαλισθῆναι
to-flow-together and not before to-stand before to-be-leveled
τὰ νῶτα. Οὐδὲν γὰρ οὕτω χωρίον ἰσόπεδον, ὡς ἡ τοῦ
the backs nothing for so (a)-place level as the of-the
ὕδατος ἐπιφάνεια. Ἔπειτα πῶς, φησὶν, εἰς συναγωγὴν
water surface then how he-says into gathering
μίαν ἐκελεύσθη τὰ ὕδατα συνδραμεῖν, ὅπουγε φαίνονται
one were-ordered the waters to-run-together where-indeed appear
πολλαὶ οὖσαι θάλασσαι, καὶ πλεῖστον ἀλλήλων τῇ
many being seas and very-far from-one-another in-the
θέσει διωρισμέναι; Πρὸς μὲν οὖν τὸ πρότερον τῶν
position separated to indeed then the former of-the
ἐπιζητηθέντων ἐκεῖνό φαμεν· ὅτι μάλιστα μὲν σὺ μετὰ
questions-asked that we-say that above-all indeed you after
τὸ πρόσταγμα τὸ δεσποτικὸν ἐπέγνως τοῦ ὕδατος τὰς
the command the master's learned of-the water the
κινήσεις, ὅτι τε περιρρεπές ἐστι καὶ ἀστήρικτον, καὶ
motions that both inclined-to-flow it-is and unsteady and
πρὸς τὰ πρανῆ καὶ κοῖλα φέρεται κατὰ φύσιν· πρὸ
to the slopes and hollows it-is-borne by nature before
τούτου δὲ, πῶς εἶχε δυνάμεως πρὶν αὐτῷ τὸν ἐκ τοῦ
this and how it-was of-power before in-it the from the
προστάγματος τούτου ἐγγενέσθαι δρόμον, οὔτε εἶδες αὐτὸς,
command this to-arise course neither saw yourself
οὔτε ἰδόντος ἤκουσας. Νόησον γὰρ, ὅτι Θεοῦ φωνὴ
nor from-one-having-seen heard understand for that of-God (the)-voice
φύσεώς ἐστι ποιητικὴ, καὶ τὸ γενόμενον τότε τῇ κτίσει
of-nature is productive and the having-been-given then to-the creation
πρόσταγμα τὴν πρὸς τὸ ἑφεξῆς ἀκολουθίαν τοῖς
command the to the following(-time) sequence to-the(-things)
κτιζομένοις παρέσχετο. Ἡμέρα καὶ νὺξ ἅπαξ ἐδημιουργήθη,
being-created provided day and night once were-created

καὶ ἐξ ἐκείνου καὶ νῦν ἀλλήλας διαδεχόμεναι, καὶ κατ'
and from that(-time) also now each-other succeeding and in
ἰσομοιρίαν διαιρούμεναι τὸν χρόνον οὐκ ἀπολήγουσιν.
equal-share dividing the time not cease
Συναχθήτω τὰ ὕδατα. Ἐκελεύσθη τρέχειν τῶν ὑδάτων 3
let-be-gathered the waters was-commanded to-run of-the waters
ἡ φύσις, καὶ οὐδέποτε κάμνει τῷ προστάγματι ἐκείνῳ
the nature and never wearies by-the command that
κατασπευδομένη διηνεκῶς. Τοῦτο δὲ λέγω, πρὸς τὴν
being-hastened continually this and I-say to the
ῥυτὴν ἀφορῶν τῶν ὑδάτων μοῖραν. Τὰ μὲν γὰρ
flowing looking of-the waters portion the(-waters) indeed for
αὐτόματα ῥεῖ, οἷον τὰ κρηναῖα καὶ τὰ ποτάμια·
of-themselves flow as the(-waters) of-springs and the(-waters) of-rivers
τὰ δὲ συλλογιμαῖά ἐστι καὶ ἀπόρευτα. Ἀλλ' ἐμοὶ
the(-waters) and collected are and without-outlet but for-me
νῦν περὶ τῶν ὁρμητικῶν ὑδάτων ὁ λόγος. Συναχθήτω
now about the rushing waters (is)-the discourse let-be-gathered
τὰ ὕδατα εἰς συναγωγὴν μίαν. Εἴ ποτέ σοι ἐπὶ κρήνης
the waters into gathering one if ever to-you by (a)-spring
ἑστῶτι ἄφθονον ὕδωρ ἀναδιδούσης ἔννοια ἐγένετο, τίς
standing abundant water sending-up (the)-thought came who
ὁ ὠθῶν ἐκ τῶν λαγόνων τῆς γῆς τοῦτο τὸ
(is)-the(-one) pushing from the flanks of-the earth this the
ὕδωρ; τίς ὁ ἐπείγων ἐπὶ τὰ πρόσω; ποῖα
water who the(-one) urging to the forward(-parts) what-kind-of
ταμεῖα ὅθεν προέρχεται; τίς ὁ τόπος ἐφ' ὃν ἐπείγεται;
storehouses whence it-comes-forth what the place to which it-is-urged
πῶς καὶ ταῦτα οὐκ ἐκλείπει, κἀκεῖνα οὐκ ἀποπίμπλαται;
how both these not fail and-those not are-filled-up
Ταῦτα τῆς πρώτης ἐκείνης φωνῆς ἤρτηται. Ἐκεῖθεν τοῦ
these(-things) on-the first that voice depend from-there of-the

τρέχειν τῷ ὕδατι τὸ ἐνδόσιμον. Κατὰ πᾶσαν ἱστορίαν
to-run for-the water the signal in every account
ὑδάτων, μέμνησο τῆς πρώτης φωνῆς· Συναχθήτω τὰ
of-waters remember the first voice let-be-gathered the
ὕδατα. Ἔδει δραμεῖν αὐτὰ, ἵνα τὴν οἰκείαν καταλάβῃ
waters it-was-needful to-run them that the proper they-might-occupy
χώραν· εἶτα γενόμενα ἐν τοῖς ἀφωρισμένοις τόποις,
place then having-come in the appointed places
μένειν ἐφ' ἑαυτῶν, καὶ μὴ χωρεῖν περαιτέρω. Διὰ
to-remain by themselves and not to-advance further because-of
τοῦτο, κατὰ τὸν τοῦ Ἐκκλησιαστοῦ λόγον, Πάντες οἱ
this according-to the — of-Ecclesiastes word all the
χείμαρροι ἐπὶ τὴν θάλασσαν πορεύονται, καὶ ἡ θάλασσα
torrents to the sea go and the sea
οὐκ ἔστιν ἐμπιμπλαμένη. Ἐπειδὴ καὶ τὸ ῥεῖν τοῖς ὕδασι
not is being-filled since both the to-flow for-the waters
διὰ τὸ θεῖον πρόσταγμα, καὶ τὸ εἴσω τῶν ὅρων
(is)-because-of the divine command and the within the limits
περιγεγράφθαι τὴν θάλασσαν, ἀπὸ τῆς πρώτης ἐστὶ
to-have-been-circumscribed the sea from the first is
νομοθεσίας· Συναχθήτω τὰ ὕδατα εἰς συναγωγὴν μίαν.
legislation let-be-gathered the waters into gathering one
Ἵνα μὴ τὸ ἐπιρρέον ὕδωρ, τῶν δεχομένων αὐτὸ χωρίων
that not the inflowing water the receiving it places
ὑπερχεόμενον, μετεκβαῖνον ἀεὶ καὶ ἄλλα ἐξ ἄλλων
overflowing passing-over always and other(-places) from others
πληροῦν, πᾶσαν κατὰ τὸ συνεχὲς ἐπικλύσῃ τὴν ἤπειρον,
filling all in the continuity it-might-flood the mainland
ἐκελεύσθη συναχθῆναι εἰς συναγωγὴν μίαν. Διὰ τοῦτο
it-was-commanded to-be-gathered into gathering one because-of this
μαινομένη πολλάκις ἐξ ἀνέμων ἡ θάλασσα, καὶ εἰς
raging often from winds the sea and to

ὕψος μέγιστον διανισταμένη τοῖς κύμασιν, ἐπειδὰν μόνον
height greatest rising-up with-the waves when only
τῶν αἰγιαλῶν ἅψηται, εἰς ἀφρὸν διαλύσασα τὴν ὁρμὴν
the shores it-touches into foam having-dissolved the onset
ἐπανῆλθεν. Ἢ ἐμὲ οὐ φοβηθήσεσθε, λέγει Κύριος, τὸν
returns or me not will-you-fear says (the)-Lord the(-one)
τιθέντα ἄμμον ὅριον τῇ θαλάσσῃ; Τῷ ἀσθενεστάτῳ
setting sand (as)-boundary for-the sea by-the weakest
πάντων τῇ ψάμμῳ ἡ ταῖς βίαις ἀφόρητος χαλινοῦται.
of-all the sand the(-sea) with-the forces unbearable is-bridled
Ἐπεὶ τί ἐκώλυε τὴν Ἐρυθρὰν θάλασσαν πᾶσαν τὴν
since what hindered the Red sea all the
Αἴγυπτον κοιλοτέραν οὖσαν ἑαυτῆς ἐπελθεῖν, καὶ συναφθῆναι
Egypt more-bollow being than-itself to-come-upon and to-be-joined
τῷ παρακειμένῳ τῇ Αἰγύπτῳ πελάγει, εἰ μὴ τῷ
with-the adjacent to-the Egypt sea if not by-the
προστάγματι ἦν πεπεδημένη τοῦ κτίσαντος; Ὅτι γὰρ
command it-was fettered of-the(-one) having-created that for
ταπεινοτέρα τῆς Ἐρυθρᾶς θαλάσσης ἡ Αἴγυπτος, ἔργῳ
lower than-the Red sea (is)-the Egypt by-deed
ἔπεισαν ἡμᾶς οἱ θελήσαντες ἀλλήλοις τὰ πελάγη
persuaded us the(-ones) having-wished with-one-another the seas
συνάψαι, τό τε Αἰγύπτιον καὶ τὸ Ἰνδικὸν, ἐν ᾧ ἡ
to-join the both Egyptian and the Indian in which the
Ἐρυθρά ἐστι θάλασσα. Διόπερ ἐπέσχον τὴν ἐπιχείρησιν ὅ
Red is sea wherefore they-checked the attempt the
τε πρῶτος ἀρξάμενος Σέσωστρις ὁ Αἰγύπτιος, καὶ ὁ
both first having-begun Sesostris the Egyptian and the(-one)
μετὰ ταῦτα βουληθεὶς ἐπεξεργάσασθαι Δαρεῖος ὁ Μῆδος.
after these(-things) having-wished to-work-it-out Darius the Mede
Ταῦτά μοι εἴρηται, ἵνα νοήσωμεν τοῦ προστάγματος
these(-things) by-me have-been-said that we-may-understand of-the command

τὴν δύναμιν· Συναχθήτω τὰ ὕδατα εἰς συναγωγὴν μίαν.
the power let-be-gathered the waters into gathering one
Τουτέστιν, Ἄλλη ἀπὸ ταύτης μὴ ἀπογενηθήτω, ἀλλ' ἐν
that-is other from this not let-be-produced but in
τῇ πρώτῃ συλλογῇ ἀπομεινάτω τὸ συναγόμενον.
the first collection let-remain the(-water) being-gathered
4 Ἔπειτα ὁ εἰπὼν συναχθῆναι τὰ ὕδατα εἰς συναγωγὴν
then the(-one) having-said to-be-gathered the waters into gathering
μίαν, ἔδειξέ σοι ὅτι πολλὰ ἦν κατὰ πολλοὺς τόπους
one showed you that many were in many places
διῃρημένα τὰ ὕδατα. Αἵ τε γὰρ τῶν ὀρῶν κοιλότητες,
divided the waters the both for of-the mountains hollows
φάραγξι βαθείαις ὑπερρηγμέναι, εἶχον τῶν ὑδάτων τὴν
by-ravines deep broken-through held of-the waters the
συλλογήν. Καὶ προσέτι πεδία πολλά τε καὶ ὕπτια οὐδὲν
collection and moreover plains many both and flat nothing
τῶν μεγίστων πελαγῶν κατὰ τὸ μέγεθος ἀποδέοντα,
than-the greatest seas in the size falling-short
καὶ αὐλῶνες μυρίοι, καὶ αἱ κοιλάδες κατ' ἄλλα καὶ ἄλλα
and glens countless and the valleys in other and other
σχήματα κοιλαινόμεναι, πάντα ὑδάτων τότε πεπληρωμένα,
shapes hollowed all with-waters then filled
ἀπεκενώθη τῷ θείῳ προστάγματι, πρὸς μίαν συναγωγὴν
were-emptied by-the divine command into one gathering
τοῦ πανταχόθεν ὕδατος συνελασθέντος. Καὶ μηδεὶς
the from-everywhere water having-been-driven-together and let-no-one
λεγέτω, ὅτι, Εἴπερ ἦν ὕδωρ ἐπάνω τῆς γῆς, πάντως πᾶσαι
say that if-indeed was water above the earth wholly all
αἱ κοιλότητες, αἱ νῦν τὴν θάλασσαν ὑποδεξάμεναι,
the hollows the(-ones) now the sea having-received
πεπληρωμέναι ὑπῆρχον. Ποῦ τοίνυν ἔμελλον γίνεσθαι τῶν
filled were where then were-to come-to-be of-the

ὑδάτων αἱ συλλογαὶ, προκατειλημμένων τῶν κοίλων; Πρὸς
waters the collections being-occupied-beforehand the hollows to
δὴ τοῦτο ἐροῦμεν, ὅτι τότε καὶ τὰ ἀγγεῖα συγκατεσκευάσθη,
indeed this we-will-say that then also the vessels were-constructed-with
ὅτι ἔδει μίαν σύστασιν ἀποκριθῆναι τὸ ὕδωρ. Οὐ
that it-was-needful (into)-one body to-be-separated the water not
γὰρ ἦν ἡ ἔξω Γαδείρων θάλασσα· οὐδὲ τὸ μέγα ἐκεῖνο
for was the outside Gadeira sea nor the great that
καὶ ἀτόλμητον πλωτῆρσι πέλαγος, τὸ τὴν Βρεττανικὴν
and not-to-be-dared by-sailors sea the(-one) the British
νῆσον καὶ τοὺς ἑσπερίους Ἴβηρας περιπτυσσόμενον·
island and the western Iberians embracing
ἀλλὰ τότε τῆς εὐρυχωρίας τῷ προστάγματι τοῦ Θεοῦ
but then the wide-space by-the command — of-God
δημιουργηθείσης, ἐπ᾽ αὐτὴν συνεδόθη τῶν ὑδάτων τὰ
having-been-created into it flowed-together of-the waters the
πλήθη. Πρὸς δὲ τὸ, ὅτι ὑπεναντίως ἔχει τῇ πείρᾳ
multitudes to and the(-objection) that contrarily is to-the experience
ὁ τῆς παρ᾽ ἡμῖν κοσμοποιίας λόγος (οὐ γὰρ εἰς μίαν
the of-the among us world-making account not for into one
συναγωγὴν ὑδάτων τὸ ὕδωρ ἅπαν φαίνεται συνδραμόν),
gathering of-waters the water all appears having-run-together
πολλὰ μὲν ἔστιν εἰπεῖν, καὶ πᾶσιν αὐτόθεν γνώριμα·
many(-things) indeed it-is-possible to-say and to-all at-once known
μήποτε δὲ καὶ τὸ διαμάχεσθαι τοῖς τοιούτοις γελοῖον. Οὐ
perhaps and also the to-fight-with the such(-objections) (is)-ridiculous not
δήπου γὰρ καὶ τὰ τελματιαῖα, καὶ τὰ ἐξ ὄμβρων
surely for even the(-waters) of-swamps and the(-waters) from rains
συναθροιζόμενα προφέρειν ἡμῖν ὀφείλουσι, καὶ διὰ τούτων
collected to-bring-forward to-us ought-they and through these
τὸν λόγον ἡμῶν ἐλέγχειν οἴεσθαι; Ἀλλὰ τὴν μεγίστην καὶ
the argument our to-refute to-suppose but the greatest and

τελεωτάτην συνδρομὴν τῶν ὑδάτων ὠνόμασε συναγωγὴν
most-perfect concourse of-the waters he-named gathering
μίαν. Καὶ γὰρ τὰ φρέατα συναγωγαὶ ὑδάτων εἰσὶ
one and for the wells gatherings of-waters are
χειροποίητοι, ἐπὶ τὸ κοιλανθὲν τῆς γῆς τῆς ἐνεσπαρμένης
hand-made toward the hollowed(-part) of-the earth the sown-in
νοτίδος ἐπιρρεούσης. Οὐ τοίνυν τὰ τυχόντα τῶν ὑδάτων
moisture flowing-in not therefore the chance of-the waters
ἀθροίσματα ἡ τῆς συναγωγῆς ἐμφαίνει προσηγορία, ἀλλὰ
collections the of-the gathering indicates name but
τὴν ἐξέχουσαν καὶ μεγίστην, ἐν ᾗ πᾶν τὸ στοιχεῖον
the preeminent and greatest in which all the element
ἀθρόον διαδείκνυται. Ὥσπερ γὰρ τὸ πῦρ καὶ εἰς μικρὰ
together is-displayed as for the fire also into small(-pieces)
κατακεκερματισμένον ἐστὶν ἐπὶ τῆς ὧδε χρείας, καὶ ἀθρόον
cut-up is for the here use and together
ἐπὶ τοῦ αἰθέρος κέχυται· καὶ ὁ ἀὴρ διῄρηται μὲν καὶ
in the ether is-poured and the air is-divided indeed also
κατὰ μικρὰ, καὶ ἀθρόως δὲ τὸν περίγειον ἐκπεριείληφε
into small(-parts) and together too the about-the-earth has-encompassed
τόπον· οὕτω καὶ ἐπὶ τοῦ ὕδατος, εἰ καὶ μικραί τινές
place thus also in-the-case-of the water if even small some
εἰσι διῃρημέναι συστάσεις, ἀλλὰ μία γέ ἐστι συναγωγὴ
are divided bodies yet one at-least is (the)-gathering
ἡ τὸ ὅλον στοιχεῖον τῶν λοιπῶν ἀποκρίνουσα.
the(-one) the whole element from-the remaining separating
Αἱ μὲν γὰρ λίμναι, αἵ τε κατὰ τὰ μέρη τῆς
the indeed for lakes the(-ones) both in the parts of-the
ἄρκτου, καὶ ὅσαι περὶ τὸν Ἑλληνικόν εἰσι τόπον,
north and as-many-as about the Greek are place
τήν τε Μακεδονίαν, καὶ τὴν Βιθυνῶν χώραν, καὶ τὴν
the both Macedonia and the of-Bithynians country and the

Παλαιστίνων κατέχουσαι, συναγωγαί εἰσι δηλονότι· ἀλλὰ
of-Palestinians occupying gatherings are clearly but
νῦν περὶ τῆς μεγίστης ἁπασῶν καὶ τῷ μεγέθει τῆς
now about the greatest of-all and in-the greatness the
γῆς παρισουμένης ὁ λόγος. Ἂς πλῆθος μὲν ἔχειν
earth equaled (is)-the discourse which (a)-quantity indeed to-have
ὕδατος οὐδεὶς ἀντερεῖ· οὐ μὴν θαλάσσας γε ἄν τις
of-water no-one will-deny not indeed seas at-least — anyone
αὐτὰς κατὰ τὸν εἰκότα λόγον προσείποι· οὐδ' ἂν ὅτι
them according-to the reasonable account would-call not-even if as
μάλιστα τὸ ἁλμυρὸν καὶ γεώδες τινες παραπλήσιον ἔχωσι
most the salty and earthy some like have
τῇ μεγάλῃ θαλάσσῃ, ὡς ἥ τε Ἀσφαλτῖτις λίμνη ἐπὶ
to-the great sea as the both Asphaltitis lake in
τῆς Ἰουδαίας, καὶ ἡ Σερβωνῖτις ἡ μεταξὺ Αἰγύπτου
the Judea and the Serbonitis the(-one) between Egypt
καὶ Παλαιστίνης τὴν Ἀραβικὴν ἔρημον παρατείνουσα.
and Palestine the Arabian desert stretching-along
Λίμναι γάρ εἰσιν αὗται, θάλασσα δὲ μία, ὡς οἱ
lakes for are these sea but (is)-one as the(-ones)
τὴν γῆν περιοδεύσαντες ἱστοροῦσιν. Εἰ καὶ τὴν Ὑρκανίαν
the earth having-traveled-around relate if even the Hyrcanian
οἴονταί τινες, καὶ τὴν Κασπίαν περιγεγράφθαι καθ' ἑαυτάς·
think some and the Caspian to-be-circumscribed by themselves
ἀλλ' εἴ γέ τι χρὴ ταῖς τῶν ἱστορησάντων
but if at-least anything (one)-must to-the of-the(-ones) having-inquired
προσέχειν γεωγραφίαις, συντέτρηνται πρὸς ἀλλήλας, καὶ
to-attend geographies they-are-bored-through to one-another and
πρὸς τὴν μεγίστην θάλασσαν ἅπασαι συνανεστόμωνται·
into the greatest sea all have-their-mouths-together
ὡς καὶ τὴν Ἐρυθρὰν θάλασσάν φασι πρὸς τὴν ἐπέκεινα
as also the Red sea they-say to the beyond

Γαδείρων συνάπτεσθαι. Πῶς οὖν, φησὶν, ὁ Θεὸς τὰ
Gadeira to-be-joined how then he-says — God the
συστήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας; Ὅτι συνέδραμε
collections of-the waters called seas because ran-together
μὲν εἰς συναγωγὴν μίαν τὰ ὕδατα· τὰ δὲ συστήματα
indeed into gathering one the waters the and collections
τῶν ὑδάτων, τουτέστι τοὺς κόλπους τοὺς κατ' ἴδιον
of-the waters that-is the gulfs the(-ones) by own
σχῆμα ὑπὸ τῆς περικειμένης γῆς ἀποληφθέντας, θαλάσσας
shape by the surrounding earth cut-off seas
ὁ Κύριος προσηγόρευσε. Θάλασσα βόρειος, θάλασσα
the Lord named sea northern sea
νότιος, ἑῴα θάλασσα, καὶ ἑσπερία πάλιν ἑτέρα. Καὶ
southern eastern sea and western again another and
ὀνόματα τῶν πελαγῶν ἰδιάζοντα· Πόντος Εὔξεινος, καὶ
names of-the seas peculiar Pontus Euxine and
Προποντὶς, Ἑλλήσποντος, Αἰγαῖος καὶ Ἰώνιος, Σαρδονικὸν
Propontis Hellespont Aegean and Ionian Sardinian
πέλαγος καὶ Σικελικὸν, καὶ Τυρρηνικὸν ἕτερον. Καὶ μυρία
sea and Sicilian and Tyrrhenian another and countless
γε ὀνόματα πελαγῶν, ἃ μακρὸν ἂν εἴη νῦν καὶ
at-least names of-seas which long — would-be now and
ἀπειροκαλίας μεστὸν δι' ἀκριβείας ἀπαριθμήσασθαι. Διὰ
of-bad-taste full with exactness to-enumerate because-of
τοῦτο ὠνόμασεν ὁ Θεὸς τὰ συστήματα τῶν ὑδάτων
this named — God the collections of-the waters
θαλάσσας. Ἀλλ' εἰς τοῦτο μὲν ἡμᾶς ἐξήνεγκεν ἡ ἀκολουθία
seas but to this indeed us brought-out the sequence
τοῦ λόγου, ἡμεῖς δὲ πρὸς τὸ ἐξ ἀρχῆς ἐπανέλθωμεν.
of-the discourse we but to the from (the)-beginning let-us-return

The text says "dry land" because dryness, made before the sun so that no one would credit the sun with it, is the property that marks earth, as cold marks water; the elements, each sharing a quality with its neighbor, are joined in a circle. God sees the sea good not for its look but for the reason of its making: it feeds the earth's springs through hidden channels, receives the rivers yet keeps its limits, yields the vapor that falls as rain, girds the islands, and joins distant mainlands. More beautiful still is a church, its voices like waves on a shore, kept calm against heresy.

Καὶ εἶπεν ὁ Θεός· Συναχθήτω τὰ ὕδατα εἰς συναγωγὴν 5
and said — God let-be-gathered the waters into gathering
μίαν, καὶ ὀφθήτω ἡ ξηρά. Οὐκ εἶπε· Καὶ ὀφθήτω ἡ
one and let-appear the dry(-land) not he-said and let-appear the
γῆ, ἵνα μὴ πάλιν αὐτὴν ἀκατάσκευον ἐπιδείξῃ, πηλώδη
earth that not again it unformed he-might-show muddy
οὖσαν, καὶ ἀναμεμιγμένην τῷ ὕδατι, οὔπω τὴν οἰκείαν
being and mixed with-the water not-yet the proper
ἀπολαβοῦσαν μορφὴν οὐδὲ δύναμιν. Ὁμοῦ δὲ, ἵνα μὴ
having-received form nor power at-the-same-time and that not
τῷ ἡλίῳ τὴν τοῦ ἀναξηραίνειν τὴν γῆν αἰτίαν προσθῶμεν,
to-the sun the of-the to-dry the earth cause we-might-ascribe
πρεσβυτέραν τῆς τοῦ ἡλίου γενέσεως τὴν ξηρότητα
older than-the of-the sun genesis the dryness
τῆς γῆς ὁ Δημιουργὸς παρεσκεύασεν. Ἐπίστησον δὲ τῇ
of-the earth the Creator prepared fix and on-the
ἐννοίᾳ τῶν γεγραμμένων, ὅτι οὐ μόνον τὸ πλεονάζον
meaning of-the written(-things) that not only the surplus
ὕδωρ ἀπερρύη τῆς γῆς, ἀλλὰ καὶ ὅσον ἀνεμέμικτο
water flowed-off from-the earth but also as-much-as had-been-mixed
αὐτῇ διὰ βάθους, καὶ τοῦτο ὑπεξῆλθε τῷ ἀπαραιτήτῳ
with-it through (the)-depth also this went-out by-the inexorable

προστάγματι τοῦ Δεσπότου πεισθέν. Καὶ ἐγένετο οὕτως.
command of-the Master persuaded and it-came-to-be thus
Ἀρκοῦσα αὕτη ἡ ἐπαγωγὴ πρὸς τὸ δεῖξαι εἰς ἔργον
sufficient (is)-this the addition for the to-show into deed
ἐλθοῦσαν τοῦ Δημιουργοῦ τὴν φωνήν. Πρόσκειται δὲ ἐν
having-come of-the Creator the voice is-added and in
πολλοῖς τῶν ἀντιγράφων· Καὶ συνήχθη τὸ ὕδωρ τὸ
many of-the copies and was-gathered the water the(-water)
ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ
beneath the heaven into the gatherings of-them and
ὤφθη ἡ ξηρά· ἅπερ οὔτε τινὲς τῶν λοιπῶν ἐκδεδώκασιν
appeared the dry(-land) which neither some of-the other have-given-out
ἑρμηνέων, οὔτε ἡ χρῆσις τῶν Ἑβραίων ἔχουσα φαίνεται.
interpreters nor the usage of-the Hebrews having appears
Καὶ γὰρ τῷ ὄντι παρέλκει μετὰ τὴν μαρτυρίαν τοῦ, ὅτι
and for in-the reality (it-is)-superfluous after the testimony of-the that
Ἐγένετο οὕτως, ἡ τῶν αὐτῶν πάλιν ἐπεκδιήγησις. Τὰ
it-came-to-be thus the of-the same(-things) again re-narration the
τοίνυν ἀκριβῆ τῶν ἀντιγράφων ὠβέλισται· ὁ δὲ ὀβελὸς
therefore exact of-the copies have-been-obelized the and obelus
ἀθετήσεως σύμβολον. Καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηρὰν,
(is)-of-rejection (a)-sign and called — God the dry(-land)
γῆν, καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας.
earth and the collections of-the waters he-called seas
Διὰ τί καὶ ἐν τοῖς κατόπιν εἴρηται· Συναχθήτω τὰ
for what also in the former(-words) it-was-said let-be-gathered the
ὕδατα εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρὰ, ἀλλ' οὐχὶ
waters into gathering one and let-appear the dry(-land) but not
γέγραπται, Καὶ ὀφθήτω ἡ γῆ; καὶ ἐνταῦθα πάλιν· Ὤφθη
it-is-written and let-appear the earth and here again appeared
ξηρὰ, καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηρὰν, γῆν; Ὅτι ἡ
(the)-dry(-land) and called — God the dry(-land) earth because the

μὲν ξηρὰ τὸ ἰδίωμά ἐστι, τὸ οἱονεὶ χαρακτηριστικὸν
indeed dry(-land) the property is the as-it-were characteristic
τῆς φύσεως τοῦ ὑποκειμένου· ἡ δὲ γῆ προσηγορία τίς
of-the nature of-the subject the and earth (a)-name some
ἐστι ψιλὴ τοῦ πράγματος. Ὡς γὰρ τὸ λογικὸν ἴδιόν
is bare of-the thing as for the rational (a)-property
ἐστι τοῦ ἀνθρώπου, ἡ δὲ ἄνθρωπος φωνὴ σημαντική ἐστι
is of-the man the and man word significant is
τοῦ ζώου ᾧ ὑπάρχει τὸ ἴδιον· οὕτω καὶ τὸ ξηρὸν
of-the living-being in-which belongs the property thus also the dry
ἴδιόν ἐστι τῆς γῆς καὶ ἐξαίρετον. Ὃ τοίνυν ἰδίως
(a)-property is of-the earth and special to-which therefore properly
ὑπάρχει τὸ ξηρὸν, τοῦτο ἐπικέκληται γῆ· ὥσπερ ᾧ
belongs the dry this has-been-called earth as to-which
ἰδίως πρόσεστι τὸ χρεμετιστικὸν, τοῦτο ἐπικέκληται ἵππος.
properly belongs the neighing this has-been-called horse
Οὐ μόνον δὲ ἐπὶ τῆς γῆς ἐστι τοῦτο, ἀλλὰ καὶ τῶν
not only and in-the-case-of the earth is this but also of-the
ἄλλων στοιχείων ἕκαστον ἰδιάζουσαν καὶ ἀποκεκληρωμένην
other elements each peculiar and allotted
ἔχει ποιότητα, δι' ἧς τῶν τε λοιπῶν ἀποκρίνεται,
has quality through which from-the both remaining it-is-distinguished
καὶ αὐτὸ ἕκαστον ὁποῖόν ἐστιν ἐπιγινώσκεται.
and itself each what-sort it-is is-recognized
Τὸ μὲν ὕδωρ ἰδίαν ποιότητα τὴν ψυχρότητα ἔχει· ὁ
the indeed water (as)-proper quality the coldness has the
δὲ ἀὴρ τὴν ὑγρότητα· τὸ δὲ πῦρ τὴν θερμότητα. Ἀλλὰ
and air the moistness the and fire the heat but
ταῦτα μὲν ὡς πρῶτα στοιχεῖα τῶν συνθέτων κατὰ
these(-things) indeed as first elements of-the composites according-to
τὸν εἰρημένον τρόπον τῷ λογισμῷ θεωρεῖται, τὰ
the said manner by-the reason are-contemplated the(-things)

δὲ ἤδη ἐν σώματι κατατεταγμένα καὶ ὑποπίπτοντα τῇ
but already in body arranged and falling-under the
αἰσθήσει, συνεζευγμένας ἔχει τὰς ποιότητας. Καὶ οὐδὲν
perception conjoined have the qualities and nothing
ἀπολελυμένως ἐστὶ μοναχὸν οὐδὲ ἁπλοῦν καὶ εἰλικρινὲς τῶν
absolutely is single nor simple and pure of-the
ὁρωμένων καὶ αἰσθητῶν· ἀλλ᾽ ἡ μὲν γῆ ξηρὰ καὶ ψυχρὰ,
visible(-things) and sensible but the indeed earth (is)-dry and cold
τὸ δὲ ὕδωρ ὑγρὸν καὶ ψυχρὸν, ὁ δὲ ἀὴρ θερμὸς καὶ ὑγρὸς,
the and water moist and cold the and air hot and moist
τὸ δὲ πῦρ θερμὸν καὶ ξηρόν. Οὕτω γὰρ διὰ τῆς συζύγου
the and fire hot and dry thus for through the conjoined
ποιότητος ἡ δύναμις προέρχεται τοῦ ἀναμιχθῆναι ἑκάστῳ
quality the power comes-forth of-the to-be-mixed each
πρὸς ἕκαστον· τῷ τε γὰρ γείτονι στοιχείῳ διὰ τῆς
with each with-the both for neighboring element through the
κοινῆς ποιότητος ἕκαστον ἀνακίρναται, καὶ διὰ τῆς πρὸς
common quality each is-blended and through the toward
τὸ σύνεγγυς κοινωνίας τῷ ἀντικειμένῳ συνάπτεται. Οἷον,
the near fellowship with-the opposite it-is-joined as
ἡ γῆ, ξηρὰ οὖσα καὶ ψυχρὰ, ἑνοῦται μὲν τῷ ὕδατι
the earth dry being and cold is-united indeed with-the water
κατὰ τὴν συγγένειαν τῆς ψυχρότητος, ἑνοῦται δὲ διὰ
according-to the kinship of-the coldness is-united and through
τοῦ ὕδατος τῷ ἀέρι· ἐπειδὴ μέσον ἀμφοτέρων τεταγμένον
the water with-the air since between both placed
τὸ ὕδωρ, οἱονεὶ χειρῶν δύο ἐπιβολῇ ἑκατέρᾳ ποιότητι
the water as-it-were of-hands two by-application with-each quality
τῶν παρακειμένων ἐφάπτεται, τῇ μὲν ψυχρότητι τῆς
the adjacent(-elements) lays-hold-of with-the indeed coldness of-the
γῆς, τῇ ὑγρότητι δὲ τοῦ ἀέρος. Πάλιν ὁ ἀὴρ τῇ
earth with-the moistness and of-the air again the air by-the

ἑαυτοῦ μεσιτείᾳ διαλλακτὴς γίνεται τῆς μαχομένης φύσεως
its-own mediation reconciler becomes of-the warring nature
ὕδατος καὶ πυρὸς, τῷ ὕδατι μὲν διὰ τῆς ὑγρότητος,
of-water and of-fire with-the water indeed through the moistness
τῷ πυρὶ δὲ διὰ τοῦ θερμοῦ συμπλεκόμενος. Τὸ δὲ
with-the fire and through the heat being-entwined the and
πῦρ, θερμὸν καὶ ξηρὸν ὑπάρχον τὴν φύσιν, τῷ μὲν
fire hot and dry being (in)-the nature by-the indeed
θερμῷ πρὸς τὸν ἀέρα συνδεῖται, τῷ ξηρῷ δὲ πάλιν πρὸς
heat to the air is-bound by-the dryness and again to
τὴν κοινωνίαν τῆς γῆς ἐπανέρχεται. Καὶ οὕτω γίνεται
the fellowship of-the earth returns and thus comes-about
κύκλος καὶ χορὸς ἐναρμόνιος, συμφωνούντων πάντων
(a)-circle and (a)-dance harmonious agreeing all
καὶ συστοιχούντων ἀλλήλοις. Ὅθεν κυρίως αὐτοῖς καὶ
and keeping-in-rank with-one-another whence properly to-them also
ἡ προσηγορία τῶν στοιχείων ἐφήρμοσται. Ταῦτά μοι
the name of-the elements has-been-fitted these(-things) by-me
εἴρηται παριστῶντι τὴν αἰτίαν δι᾽ ἣν ὁ Θεὸς τὴν
have-been-said setting-forth the cause through which — God the
ξηρὰν ἐκάλεσε γῆν, ἀλλ᾽ οὐχὶ τὴν γῆν προσεῖπε ξηράν.
dry(-land) called earth but not the earth named dry
Διότι τὸ ξηρὸν οὐχὶ τῶν ὕστερον προσγινομένων ἐστὶ
because the dry not of-the(-things) later added is
τῇ γῇ, ἀλλὰ τῶν ἐξ ἀρχῆς συμπληρούντων αὐτῆς
to-the earth but of-the(-things) from (the)-beginning completing its
τὴν οὐσίαν. Τὰ δὲ αὐτὴν τοῦ εἶναι αἰτίαν παρέχοντα,
the substance the(-things) and for-it of-the to-be cause providing
πρότερα τῇ φύσει τῶν μετὰ ταῦτα προσγινομένων
(are)-prior in-the nature to-the(-things) after these added

καὶ προτιμότερα. Ὥστε εἰκότως ἐκ τῶν προϋπαρχόντων
and more-honorable so-that reasonably from the pre-existing
καὶ πρεσβυτέρων ἐπενοήθη τῇ γῇ τὰ γνωρίσματα.
and older(-things) were-devised for-the earth the distinguishing-marks
6 Καὶ εἶδεν ὁ Θεὸς, ὅτι καλόν. Οὐκ αὐτὸ τοῦτο
and saw — God that (it-was)-good not itself this
τερπνήν τινα ὄψιν θαλάσσης ὁ λόγος ἐνδείκνυται τῷ Θεῷ
(a)-delightful some sight of-sea the word indicates — to-God
πεφηνέναι. Οὐ γὰρ ὀφθαλμοῖς βλέπει τὰ κάλλη τῆς κτίσεως
to-have-appeared not for with-eyes sees the beauties of-the creation
ὁ ποιητὴς, ἀλλὰ τῇ ἀρρήτῳ σοφίᾳ θεωρεῖ τὰ
the maker but by-the ineffable wisdom he-contemplates the(-things)
γινόμενα. Ἡδὺ μὲν γὰρ θέαμα λευκαινομένη θάλασσα,
coming-to-be sweet indeed for (a)-sight (is-the)-whitening sea
γαλήνης αὐτὴν σταθερᾶς κατεχούσης· ἡδὺ δὲ καὶ ὅταν
calm it steady holding sweet and also when
πραείαις αὔραις τραχυνομένη τὰ νῶτα, πορφύρουσαν
by-gentle breezes roughened (on)-the backs purple
χρόαν ἢ κυανῆν τοῖς ὁρῶσι προσβάλλῃ· ὅτε οὐδὲ
color or dark-blue to-the(-ones) seeing it-casts when not-even
τύπτει βιαίως τὴν γείτονα χέρσον, ἀλλ᾽ οἷον εἰρηνικαῖς
it-strikes violently the neighboring dry-land but as-it-were with-peaceful
τισιν αὐτὴν περιπλοκαῖς κατασπάζεται. Οὐ μὴν οὕτω καὶ
some it embraces greets not indeed thus also
Θεῷ οἴεσθαι χρὴ τὴν Γραφὴν εἰρηκέναι καλὴν καὶ
for-God to-think (one)-must the Scripture to-have-said beautiful and
ἡδεῖαν ὦφθαι τὴν θάλασσαν, ἀλλὰ τὸ καλὸν ἐκεῖ τῷ
sweet to-have-appeared the sea but the beauty there by-the
λόγῳ τῆς δημιουργίας κρίνεται. Πρῶτον μὲν, ὅτι πηγὴ
reason of-the creation is-judged first indeed that (the)-source
τῆς περὶ γῆν ἁπάσης νοτίδος ἐστὶ τὸ τῆς θαλάσσης
of-the about earth all moisture is the of-the sea

ὕδωρ· τοῦτο μὲν ἐν τοῖς ἀφανέσι πόροις διαδιδόμενον, ὡς
water this indeed in the hidden channels being-distributed as
δηλοῦσιν αἱ σομφώδεις τῶν ἠπείρων καὶ ὕπαντροι, ὑφ᾽
show the spongy(-parts) of-the mainlands and cavernous under
ἃς ἡ ῥοώδης διαυλωνίζουσα θάλασσα, ἐπειδὰν σκολιαῖς
which the flowing coursing-through sea when in-winding
καὶ οὐ πρὸς τὸ ὄρθιον φερομέναις ἐναποληφθῇ διεξόδοις,
and not to the upright borne it-is-caught passages
ὑπὸ τοῦ κινοῦντος αὐτὴν πνεύματος ὠθουμένη, φέρεται ἔξω
by the moving it wind being-pushed it-is-borne out
τὴν ἐπιφάνειαν διαρρήξασα, καὶ γίνεται πότιμος ἐκ τῆς
the surface having-burst-through and becomes drinkable from the
διηθήσεως τὸ πικρὸν ἰαθεῖσα. Ἤδη δὲ καὶ θερμοτέρας
filtering the bitterness having-been-healed already and also hotter
ἐκ μετάλλων ποιότητος κατὰ τὴν διέξοδον προσλαβοῦσα,
from metals quality in the passage having-taken-on
ἐκ τῆς αὐτῆς τοῦ κινοῦντος αἰτίας ζέουσα γίνεται, ὡς τὰ
from the same of-the moving cause boiling it-becomes as the
πολλὰ, καὶ πυρώδης· ὅπερ πολλαχοῦ μὲν τῶν νήσων,
many(-times) and fiery which in-many-places indeed of-the islands
πολλαχοῦ δὲ τῶν παραλίων τόπων ἔξεστιν ἱστορῆσαι.
in-many-places and of-the coastal places it-is-possible to-observe
Ὅπου γε καὶ κατὰ τὴν μεσόγειαν τόποι τινὲς τῶν
where at-least also in the inland(-parts) places some to-the
ποταμίων ὑδάτων γείτονες, ὡς μικρὰ μεγάλοις εἰκάσαι,
river waters neighboring as small(-things) with-great to-compare
τὰ παραπλήσια πάσχουσι. Πρὸς οὖν τί τοῦτο εἴρηταί
the like(-things) suffer to then what this has-been-said
μοι; Ὅτι πᾶσα ὑπόνομός ἐστιν ἡ γῆ, διὰ πόρων ἀφανῶν
by-me that all undermined is the earth through channels hidden
ἐκ τῶν ἀρχῶν τῆς θαλάσσης ὑπονοστοῦντος τοῦ ὕδατος.
from the beginnings of-the sea going-back-under the water

7 Καλὴ τοίνυν ἡ θάλασσα τῷ Θεῷ καὶ διὰ τὴν ἐν τῷ βάθει
beautiful therefore the sea — to-God both because-of the in the depth
τῆς ἰκμάδος ὑποδρομήν· καλὴ καὶ διότι, ποταμῶν οὖσα
of-the moisture running-under beautiful also because of-rivers being
δοχεῖον, εἰς ἑαυτὴν τὰ πανταχόθεν καταδέχεται ῥεύματα,
(a)-receptacle into itself the from-everywhere it-receives streams
καὶ μένει τῶν ὅρων εἴσω τῶν ἑαυτῆς· καλὴ καὶ διότι τοῖς
and remains of-the limits within the its-own beautiful also because for-the
ἀερίοις ὕδασιν ἀρχὴ τίς ἐστι καὶ πηγὴ, θαλπομένη
airy waters (a)-beginning some it-is and (a)-spring warmed
μὲν τῇ ἀκτῖνι τοῦ ἡλίου, ἀποτιθεμένη δὲ τὸ λεπτὸν τοῦ
indeed by-the ray of-the sun putting-off and the fine(-part) of-the
ὕδατος διὰ τῶν ἀτμῶν, ὅπερ ἑλκυσθὲν εἰς τὸν ἄνω τόπον,
water through the vapors which drawn into the upper place
εἶτα, καταψυχθὲν διὰ τὸ ὑψηλότερον γενέσθαι τῆς ἀπὸ
then chilled because-of the higher to-become than-the from
τοῦ ἐδάφους ἀνακλάσεως τῶν ἀκτίνων, καὶ ὁμοῦ τῆς
the ground reflection of-the rays and at-the-same-time the
ἐκ τοῦ νέφους σκιᾶς τὴν ψύξιν ἐπιτεινούσης, ὑετὸς γίνεται,
from the cloud shadow the cooling intensifying rain becomes
καὶ πιαίνει τὴν γῆν. Καὶ τούτοις οὐδεὶς ἀπιστεῖ πάντως
and fattens the earth and these no-one disbelieves surely
τοὺς ὑποκαιομένους λέβητας ἐννοήσας, οἳ, πλήρεις ὄντες
the heated cauldrons having-considered which full being
ὑγροῦ, πολλάκις κενοὶ κατελείφθησαν, εἰς ἀτμὸν παντὸς
of-liquid often empty were-left into vapor all
τοῦ ἑψομένου διακριθέντος. Ἀλλὰ καὶ αὐτὸ ἔστιν
the(-liquid) boiled being-dispersed but also itself it-is-possible
ἰδεῖν τὸ τῆς θαλάσσης ὕδωρ παρὰ τῶν ναυτιλλομένων
to-see the of-the sea water by the(-ones) sailing
ἑψόμενον· οἳ, τοὺς ἀτμοὺς σπόγγοις ὑποδεχόμενοι, τὴν
boiled who the vapors in-sponges receiving the

χρείαν μετρίως ἐν ταῖς ἀνάγκαις παραμυθοῦνται. Καλὴ
need moderately in the necessities relieve beautiful
δὲ καὶ ἄλλως παρὰ Θεῷ, ὅτι περισφίγγει τὰς νήσους,
and also otherwise with God because it-binds-around the islands
ὁμοῦ μὲν κόσμον αὐταῖς, ὁμοῦ δὲ καὶ
at-the-same-time indeed adornment to-them at-the-same-time and also
ἀσφάλειαν παρεχομένη δι' ἑαυτῆς· ἔπειτα καὶ ὅτι τὰς
safety providing through itself then also because the
πλεῖστον ἀλλήλων διεστώσας ἠπείρους συνάπτει δι'
most from-one-another standing-apart mainlands it-joins through
ἑαυτῆς, ἀκώλυτον τοῖς ναυτιλλομένοις τὴν ἐπιμιξίαν
itself unhindered to-the(-ones) sailing the intercourse
παρεχομένη· δι' ὧν καὶ ἱστορίας τῶν ἀγνοουμένων
providing through which also knowledge of-the(-things) unknown
χαρίζεται, καὶ πλούτου πρόξενος ἐμπόροις γίνεται, καὶ τὰς
it-bestows and of-wealth procurer to-merchants it-becomes and the
τοῦ βίου χρείας ἐπανορθοῦται ῥᾳδίως, ἐξαγωγὴν μὲν τῶν
of-the life needs it-remedies easily export indeed of-the
περιττῶν τοῖς εὐθηνουμένοις παρεχομένη, ἐπανόρθωσιν
surpluses to-the(-ones) thriving providing supply
δὲ τοῦ λείποντος χαριζομένη τοῖς ἐνδεέσι. Καὶ
and of-the lacking(-thing) bestowing on-the(-ones) needy and
πόθεν ἐμοὶ ὅλον ἰδεῖν μετὰ ἀκριβείας τῆς θαλάσσης
whence (is-it)-for-me whole to-see with exactness of-the sea
τὸ κάλλος, ὅσον τῷ ὀφθαλμῷ τοῦ ποιήσαντος
the beauty as-much-as to-the eye of-the(-one) having-made
κατεφάνη; Εἰ δὲ θάλασσα καλὴ καὶ ἐπαινετὴ τῷ Θεῷ,
appeared if but (the)-sea (is)-beautiful and praiseworthy — to-God
πῶς οὐχὶ καλλίων ἐκκλησίας τοιαύτης σύλλογος, ἐν ᾗ
how not more-beautiful of-(a)-church such (the)-assembly in which
συμμιγὴς ἦχος, οἷόν τινος κύματος ἠϊόνι προσφερομένου,
(a)-mingled sound as of-some wave on-(a)-shore breaking

ἀνδρῶν καὶ γυναικῶν καὶ νηπίων, κατὰ τὰς πρὸς τὸν Θεὸν
of-men and of-women and of-infants in the to the God
ἡμῶν δεήσεις, ἐκπέμπεται; Γαλήνη δὲ βαθεῖα ἀσάλευτον
our prayers is-sent-forth calm and deep unshaken
αὐτὴν διασώζει, τῶν πνευμάτων τῆς πονηρίας ταράξαι
it preserves the spirits of-the wickedness to-trouble
αὐτὴν τοῖς αἱρετικοῖς λόγοις μὴ δυνηθέντων. Γένοισθε
it with-the heretical arguments not having-been-able may-you-become
οὖν ἄξιοι τῆς ἀποδοχῆς τοῦ Κυρίου, τὴν εὐταξίαν ταύτην
then worthy of-the approval of-the Lord the good-order this
ἐπὶ τὸ εὐπρεπέστατον διασώσαντες, ἐν Χριστῷ Ἰησοῦ
to the most-seemly having-preserved in Christ Jesus
τῷ Κυρίῳ ἡμῶν, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
the Lord our to-whom the glory and the might to the
αἰῶνας τῶν αἰώνων. Ἀμήν.
ages of-the ages amen

HOMILY V

IX · LET THE EARTH BRING FORTH GRASS

The earth puts forth grass and seed at God's word, before the sun was made, so that none should worship the sun as the cause of growth. Plants that bear no seed hold its power in their roots. Basil reads in the flower the brief flourishing of human life and glory, and shows that even poisonous plants serve some use. Each kind keeps its kind: blackened wheat is a blight, and tares, their own kind, are an image of false teachers. At the first command the earth brought everything to ripeness at once, and nothing failed, since this came before the sin.

Καὶ εἶπεν ὁ Θεός· Βλαστησάτω ἡ γῆ βοτάνην χόρτου, 1
and said — God let-sprout the earth herb of-grass
σπεῖρον σπέρμα κατὰ γένος, καὶ ξύλον κάρπιμον
sowing seed according-to kind and tree fruitful
ποιοῦν καρπὸν κατὰ γένος, οὗ τὸ σπέρμα αὐτοῦ
making fruit according-to kind of-which the seed of-it
ἐν αὐτῷ. Ἀκολούθως μετὰ τὸ ἀναπαύσασθαι τὴν γῆν
(is)-in it consistently after the to-rest the earth
ἀποσκευασαμένην τὸ βάρος τοῦ ὕδατος, τὸ πρόσταγμα
having-put-off the weight of-the water the command
αὐτῇ γέγονε βλαστῆσαι πρῶτον βοτάνην, ἔπειτα ξύλον·
to-it came to-sprout first herb then tree
ὅπερ ἔτι καὶ νῦν ὁρῶμεν γινόμενον. Ἡ γὰρ τότε φωνὴ,
which still even now we-see happening the for then voice
καὶ τὸ πρῶτον ἐκεῖνο πρόσταγμα, οἷον νόμος τις ἐγένετο
and the first that command as law some became
φύσεως, καὶ ἐναπέμεινε τῇ γῇ, τὴν τοῦ γεννᾶν αὐτῇ καὶ
of-nature and remained-in the earth the of-the to-beget for-it and
καρποφορεῖν δύναμιν εἰς τὸ ἑξῆς παρεχόμενος. Βλαστησάτω
to-bear-fruit power for the future providing let-sprout

ἡ γῆ. Πρῶτόν ἐστιν ἐν τῇ γενέσει τῶν φυομένων ἡ
the earth first is in the genesis of-the growing(-things) the
βλάστησις· ἔπειτα, ὅταν προκύψῃ μικρὸν τὰ βλαστήματα,
sprouting then when peep-forth (a)-little the sprouts
βοτάνη γίνεται· εἶτ' ἐπειδὰν αὐξηθῇ, χόρτος ἐστὶ, κατὰ
herb it-becomes then when it-has-grown grass it-is by
μικρὸν διαρθρουμένων τῶν φυομένων, καὶ μέχρι τῆς ἐπὶ τὸ
little being-articulated the growing(-things) and as-far-as the to the
σπέρμα τελειώσεως προϊόντων. Τὸ γὰρ χλοερὸν καὶ ποάζον
seed perfection advancing the for green and grassy
παραπλήσιόν ἐστιν ἁπάντων. Βλαστησάτω ἡ γῆ βοτάνην
like is of-all let-sprout the earth herb
χόρτου. Καθ' ἑαυτὴν ἡ γῆ προφερέτω τὴν βλάστησιν,
of-grass by itself the earth let-bring-forth the sprouting
οὐδεμιᾶς συνεργείας ἑτέρωθεν δεομένη. Ἐπειδή τινες οἴονται
no co-operation from-elsewhere needing since some think
τὸν ἥλιον αἴτιον εἶναι τῶν ἀπὸ τῆς γῆς φυομένων, τῇ
the sun cause to-be of-the(-things) from the earth growing by-the
ὁλκῇ τοῦ θερμοῦ πρὸς τὴν ἐπιφάνειαν τὴν ἐκ τοῦ βάθους
drawing of-the heat to the surface the from the depth
δύναμιν ἐπισπώμενον· διὰ τοῦτο πρεσβυτέρα τοῦ ἡλίου
power drawing-up because-of this older than-the sun
ἡ περὶ γῆν διακόσμησις· ἵνα καὶ τοῦ προσκυνεῖν
(is)-the about earth ordering that also from-the to-worship
τὸν ἥλιον, ὡς αὐτὸν τὴν αἰτίαν τῆς ζωῆς παρεχόμενον,
the sun as it the cause of-the life providing
οἱ πεπλανημένοι παύσωνται. Ἐὰν ἄρα πεισθῶσιν,
the(-ones) having-gone-astray may-cease if after-all they-be-persuaded
ὅτι πρὸ τῆς ἐκείνου γενέσεως τὰ περὶ τὴν γῆν πάντα
that before the of-that genesis the(-things) about the earth all
διακεκόσμητο, καὶ τοῦ ἀμέτρου περὶ αὐτὸν θαύματος
had-been-ordered also from-the immoderate toward it wonder

καθυφῶσιν, ἐνθυμηθέντες, ὅτι χόρτου καὶ βοτάνης νεώτερός
they-may-abate having-considered that than-grass and herb younger
ἐστι κατὰ τὴν γένεσιν. Ἆρα οὖν τοῖς μὲν βοσκήμασιν
it-is in the genesis is-it then for-the indeed cattle
ἡ τροφὴ προαπετέθη, τὸ δὲ ἡμέτερον οὐδεμιᾶς ἐφάνη
the food was-laid-up-beforehand the and our(-life) of-no appeared
προνοίας ἄξιον; Ἀλλὰ μάλιστα μὲν ὁ βουσὶ καὶ
providence worthy but above-all indeed the(-one) for-oxen and
ἵπποις τὸν χιλὸν προαποθέμενος, σοὶ τὸν πλοῦτον καὶ
horses the fodder having-laid-up-beforehand for-you the wealth and
τὴν ἀπόλαυσιν παρασκευάζει· ὁ γὰρ τὰ κτήνεά σου
the enjoyment prepares the(-one) for the cattle your
διατρέφων τὴν σὴν συναύξει τοῦ βίου κατασκευήν· ἔπειτα
nourishing the your increases of-the life furnishing then
ἡ τῶν σπερμάτων γένεσις τί ἄλλο ἐστὶ, καὶ οὐχὶ τῆς
the of-the seeds genesis what else is and not of-the
σῆς διαγωγῆς παρασκευή; πρὸς τῷ πολλὰ τῶν ἐν
your living (a)-provision besides the many of-the(-things) in
πόαις ἔτι καὶ λαχάνοις ὄντων τροφὴν ἀνθρώπων ὑπάρχειν.
grasses still and vegetables being food of-men to-be
Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα, 2
let-sprout the earth herb of-grass sowing seed
φησὶ, κατὰ γένος. Ὥστε, κἂν τι γένος βοτάνης ἑτέροις
he-says according-to kind so-that even-if any kind of-herb to-others
διαφέρῃ, κἀκείνων τὸ κέρδος πρὸς ἡμᾶς ἐπανέρχεται, καὶ
be-of-use of-those-too the profit to us returns and
ἡμῖν ἡ χρῆσις τῶν σπερμάτων ἀφώρισται· ὥστε εἶναι τὸν
for-us the use of-the seeds has-been-assigned so-that to-be the
νοῦν τῶν εἰρημένων τοιοῦτον· Βλαστησάτω ἡ γῆ βοτάνην
sense of-the said(-words) such let-sprout the earth herb
χόρτου, καὶ σπέρμα σπεῖρον κατὰ γένος. Οὕτω γὰρ
of-grass and seed sowing according-to kind thus for

καὶ τὸ τῆς λέξεως ἀκόλουθον ἀποκαταστῆναι δυνήσεται,
also the of-the wording sequence to-be-restored will-be-able
ἀκαταλλήλως νῦν τῆς συντάξεως ἔχειν δοκούσης, καὶ
incongruously now the construction to-be seeming and
τὸ ἀναγκαῖον τῶν ὑπὸ τῆς φύσεως οἰκονομουμένων
the necessity of-the(-things) by the nature arranged
διασωθήσεται. Πρῶτον μὲν γὰρ βλάστησις, εἶτα χλόη,
will-be-preserved first indeed for (is)-sprouting then green-shoot
εἶτα χόρτου αὔξησις, εἶτα ὁ ἀπαρτισμὸς τῶν
then of-grass growth then the completion of-the(-things)
αὐξομένων διὰ τοῦ σπέρματος. Πῶς οὖν, φασὶ, πάντα
growing through the seed how then they-say all
εἶναι τὰ ἐκ τῆς γῆς φυόμενα σπερματικὰ ὁ λόγος
to-be the(-things) from the earth growing seed-bearing the word
ἐνδείκνυται, ὅπου γε οὔτε κάλαμος, οὔτε ἄγρωστις, οὔτε
indicates where at-least neither reed nor dog's-tooth-grass nor
ἡ μίνθη, οὐ κρόκος, οὐ σκόροδον, οὐ βούτομον, οὐδ' ἄλλα
the mint nor saffron nor garlic nor flowering-rush nor other
μυρία γένη φυτῶν σπερματίζοντα φαίνεται; Πρὸς δὴ τοῦτό
countless kinds of-plants seeding appear to indeed this
φαμεν, ὅτι πολλὰ τῶν φυομένων ἐκ τῆς γῆς ἐπὶ τοῦ
we-say that many of-the(-things) growing from the earth on the
πυθμένος καὶ τῆς ῥίζης ἔχει τὴν δύναμιν τῶν σπερμάτων.
base and the root have the power of-the seeds
Ὥσπερ ὁ κάλαμος μετὰ τὴν ἐπέτειον αὔξησιν ἀπὸ τῆς
as the reed after the yearly growth from the
ῥίζης ἀφίησί τινα προβολὴν, σπέρματος λόγον ἔχουσαν
root sends-out some shoot of-seed (the)-function having
πρὸς τὸ μέλλον. Τοῦτο δὲ ποιεῖ καὶ ἄλλα μυρία, ὅσα
for the future this and do also other(-plants) countless as-many-as
διὰ γῆς νεμόμενα ἐν ταῖς ῥίζαις τὴν διαδοχὴν κέκτηται.
through earth spreading in the roots the succession have-acquired

Ὥστε παντός ἐστιν ἀληθέστερον τὸ ἑκάστῳ τῶν
so-that than-everything is truer the to-each of-the(-things)
φυομένων ἢ σπέρμα εἶναι, ἢ δύναμίν τινα σπερματικὴν
growing either seed to-be or power some seminal
ἐνυπάρχειν. Καὶ τοῦτό ἐστι τὸ, Κατὰ γένος. Οὐ γὰρ ἡ
to-be-present and this is the according-to kind not for the
προβολὴ τοῦ καλάμου ἐλαίας ἐστὶ ποιητικὴ, ἀλλὰ ἐκ
shoot of-the reed of-(an)-olive is productive but from
καλάμου μὲν ἕτερος κάλαμος, ἐκ δὲ τῶν σπερμάτων
(a)-reed indeed another reed from and the seeds
τὰ συγγενῆ τοῖς καταβληθεῖσιν ἀποβλαστάνει.
the(-things) akin to-the(-things) sown spring-up
Καὶ οὕτω τὸ ἐν τῇ πρώτῃ γενέσει προβληθὲν παρὰ
and thus the(-thing) in the first genesis brought-forth by
τῆς γῆς μέχρι νῦν διασώζεται, τῇ ἀκολουθίᾳ τῆς διαδοχῆς
the earth until now is-preserved by-the sequence of-the succession
φυλασσομένου τοῦ γένους. Βλαστησάτω ἡ γῆ. Νόησόν
being-guarded the kind let-sprout the earth consider
μοι ἐκ μικρᾶς φωνῆς, καὶ προστάγματος οὕτω βραχέος,
for-me from (a)-small voice and command so brief
τὴν κατεψυγμένην καὶ ἄγονον ὠδίνουσαν ἀθρόως καὶ
the chilled and barren(-earth) being-in-labor all-at-once and
πρὸς καρπογονίαν συγκινουμένην, ὥσπερ τινὰ σκυθρωπὴν
to fruit-bearing being-set-in-motion as-if some gloomy
καὶ πενθήρη ἀπορρίψασαν περιβολὴν, μεταμφιεννυμένην
and mournful having-cast-off garment putting-on
τὴν φαιδροτέραν καὶ τοῖς οἰκείοις κόσμοις ἀγαλλομένην,
the brighter(-one) and in-the own adornments rejoicing
καὶ τὰ μυρία γένη τῶν φυομένων προβάλλουσαν.
and the countless kinds of-the(-things) growing bringing-forth
Βούλομαί σοι σφοδρότερον τῆς κτίσεως ἐνιδρυνθῆναι τὸ
I-wish for-you more-strongly of-the creation to-be-settled the

θαῦμα, ἵν' ὅπου περ ἂν εὑρεθῇς, καὶ ὁποίῳ δήποτε γένει
wonder that where ever — you-be-found and to-what soever kind
τῶν φυομένων παραστῇς, ἐναργῆ λαμβάνῃς τοῦ
of-the(-things) growing you-stand clear you-may-receive of-the(-one)
ποιήσαντος τὴν ὑπόμνησιν.
having-made the reminder
Πρῶτον μὲν οὖν ὅταν ἴδῃς βοτάνην χόρτου καὶ ἄνθος,
first indeed then when you-see herb of-grass and flower
εἰς ἔννοιαν ἔρχου τῆς ἀνθρωπίνης φύσεως, μεμνημένος τῆς
into thought come of-the human nature remembering the
εἰκόνος τοῦ σοφοῦ Ἡσαΐου, ὅτι Πᾶσα σὰρξ ὡς χόρτος,
image of-the wise Isaiah that all flesh (is)-as grass
καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. Τὸ γὰρ
and all glory of-man as (a)-flower of-grass the for
ὀλιγοχρόνιον τῆς ζωῆς, καὶ τὸ ἐν ὀλίγῳ περιχαρὲς καὶ
short-lived(-ness) of-the life and the in (a)-little joyful and
ἱλαρὸν τῆς ἀνθρωπίνης εὐημερίας, καιριωτάτης παρὰ
cheerful(-ness) of-the human prosperity most-apt with
τῷ προφήτῃ τετύχηκε τῆς εἰκόνος. Σήμερον εὐθαλὴς τῷ
the prophet has-obtained the image today flourishing in-the
σώματι, κατασεσαρκωμένος ὑπὸ τρυφῆς, ἐπανθοῦσαν ἔχων
body fleshed-out by luxury blooming having
τὴν εὔχροιαν ὑπὸ τῆς κατὰ τὴν ἡλικίαν ἀκμῆς, σφριγῶν
the bright-color from the at the age prime vigorous
καὶ σύντονος, καὶ ἀνυπόστατος τὴν ὁρμὴν, αὔριον ὁ
and intense and irresistible (in)-the onset tomorrow the
αὐτὸς οὗτος ἐλεεινὸς, ἢ τῷ χρόνῳ μαρανθεὶς, ἢ νόσῳ
same this(-one) (is)-pitiable either by-the time withered or by-disease
διαλυθείς. Ὁ δεῖνα περίβλεπτος ἐπὶ χρημάτων περιουσίᾳ·
dissolved the so-and-so (is)-admired for of-money abundance
καὶ πλῆθος περὶ αὐτὸν κολάκων· δορυφορία φίλων
and (a)-crowd around him of-flatterers (a)-bodyguard of-friends

προσποιητῶν τὴν ἀπ᾽ αὐτοῦ χάριν θηρευόντων· πλῆθος
pretended the from him favor courting (a)-crowd
συγγενείας, καὶ ταύτης κατεσχηματισμένης· ἑσμὸς τῶν
of-kinship and this feigned (a)-swarm of-the(-ones)
ἐφεπομένων μυρίος τῶν τε ἐπὶ σιτίων καὶ τῶν κατὰ τὰς
following countless of-the both for food and of-the(-ones) for the
χρείας αὐτῷ προσεδρευόντων, οὓς καὶ προϊὼν καὶ πάλιν
needs to-him attending whom both going-forth and again
ἐπανιὼν ἐπισυρόμενος ἐπίφθονός ἐστι τοῖς ἐντυγχάνουσι.
returning dragging-along enviable he-is to-the(-ones) meeting(-him)
Πρόσθες τῷ πλούτῳ καὶ πολιτικήν τινα δυναστείαν, ἢ
add to-the wealth also civic some power or
καὶ τὰς ἐκ βασιλέων τιμάς· ἢ ἐθνῶν ἐπιμέλειαν· ἢ
also the from kings honors or of-nations charge or
στρατοπέδων ἡγεμονίαν· τὸν κήρυκα μέγα βοῶντα πρὸ
of-armies command the herald loudly shouting before
αὐτοῦ· τοὺς ῥαβδούχους ἔνθεν καὶ ἔνθεν βαρυτάτην
him the rod-bearers from-here and from-there heaviest
κατάπληξιν τοῖς ἀρχομένοις ἐμβάλλοντας· τὰς πληγάς·
terror on-the(-ones) ruled casting the blows
τὰς δημεύσεις· τὰς ἀπαγωγάς· τὰ δεσμωτήρια, ἐξ ὧν
the confiscations the arrests the prisons from which
ἀφόρητος ὁ παρὰ τῶν ὑποχειρίων συναθροίζεται φόβος.
unbearable the from the subjects is-amassed fear
Καὶ τί μετὰ τοῦτο; μία νὺξ, ἢ πυρετὸς εἷς, ἢ πλευρῖτις,
and what after this one night or fever one or pleurisy
ἢ περιπνευμονία, ἀνάρπαστον ἐξ ἀνθρώπων ἀπάγουσα τὸν
or pneumonia snatched-away from men leading-off the
ἄνθρωπον οἴχεται, πᾶσαν τὴν κατ᾽ αὐτὸν σκηνὴν ἐξαπίνης
man is-gone all the about him stage suddenly
ἀπογυμνώσασα, καὶ ἡ δόξα ἐκείνη ὥσπερ ἐνύπνιον
having-stripped and the glory that like (a)-dream

ἀπηλέγχθη. Ὥστε ἐπιτέτευκται τῷ προφήτῃ ἡ πρὸς τὸ
was-exposed so-that has-hit-the-mark by-the prophet the to the
ἀδρανέστατον ἄνθος ὁμοίωσις τῆς ἀνθρωπίνης δόξης.
feeblest flower likening of-the human glory

3 Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα
let-sprout the earth herb of-grass sowing seed
κατὰ γένος καὶ καθ' ὁμοιότητα. Ἔτι καὶ νῦν ἡ τάξις
according-to kind and according-to likeness still even now the order
τῶν φυομένων μαρτυρεῖ τῇ πρώτῃ διακοσμήσει. Ἡ γὰρ
of-the growing(-things) testifies to-the first ordering the for
βλάστησις καθηγεῖται πάσης βοτάνης καὶ πάσης πόας. Εἴτε
sprouting leads every herb and all grass whether
γὰρ ἀπὸ ῥίζης ἐκδίδοταί τι ἐκ τῆς κάτωθεν προβολῆς,
for from (a)-root is-sent-up anything from the below shoot
ὡς κρόκος καὶ ἄγρωστις, ἀναβλαστῆσαι δεῖ καὶ ἐπὶ τὸ
as saffron and dog's-tooth-grass to-sprout-up (it)-must and to the
ἔξω προκύψαι· εἴτε ἀπὸ σπέρματος, καὶ οὕτως ἀνάγκη
outside to-peep-forth or from seed also thus (it-is)-necessary
πρῶτον βλάστησιν, εἶτα βοτάνην γενέσθαι, εἶτα χόρτον
first sprouting then herb to-become then grass
χλοάζοντα, εἶτα τὸν καρπὸν ἐπὶ ξηρᾶς ἤδη καὶ παχείας τῆς
growing-green then the fruit upon dry already and thick the
καλάμης ἀδρυνόμενον. Βλαστησάτω ἡ γῆ βοτάνην χόρτου.
stalk ripening let-sprout the earth herb of-grass
Ὅταν εἰς γῆν καταπέσῃ τὸ σπέρμα συμμέτρως νοτίδος
when into earth falls the seed proportionately moisture
καὶ θέρμης ἔχουσαν, χαῦνον γενόμενον καὶ πολύπορον, τῆς
and heat having(-earth) loose having-become and porous the
παρακειμένης γῆς περιδραξάμενον, τὰ οἰκεῖα καὶ σύμφυλα
adjacent earth having-grasped-around the proper and kindred(-things)
πρὸς ἑαυτὸ ἐπισπᾶται. Ἐμπίπτοντα δὲ τοῖς πόροις καὶ
to itself it-draws falling-in and into-the pores and

περιολισθαίνοντα τῆς γῆς τὰ λεπτότατα μόρια, ἐπὶ πλέον
slipping-around of-the earth the finest particles to more
ἀνευρύνει τοὺς ὄγκους αὐτοῦ· ὥστε ῥιζοῦσθαι μὲν εἰς τὸ
widen the bulks its so-that to-take-root indeed into the
κάτω, ἐπὶ τὸ ἄνω δὲ προκύπτειν, ἰσαρίθμων ταῖς ῥίζαις
below to the above and to-peep-forth equal-in-number with-the roots
τῶν καλάμων προβαλλομένων· θαλπομένου δὲ ἀεὶ τοῦ
the stalks being-put-forth being-warmed and always the
βλαστήματος, συρομένην διὰ τῶν ῥιζῶν τὴν νοτίδα, τῇ
sprout drawn through the roots the moisture by-the
ὁλκῇ τοῦ θερμοῦ συνεπάγεσθαι τοῦ τροφίμου τῆς γῆς
drawing of-the heat to-bring-along of-the nourishing(-part) of-the earth
ὅσον μέτριον, καὶ τοῦτο καταμερίζειν εἰς καλάμην καὶ
as-much-as (is)-moderate and this to-distribute into stalk and
φλοιὸν, καὶ τὰς θήκας τοῦ σίτου, καὶ αὐτὸν τὸν σῖτον
husk and the sheaths of-the grain and itself the grain
καὶ τοὺς ἀνθέρικας· καὶ οὕτω κατὰ μικρὸν τῆς αὐξήσεως
and the beards and thus by little the growth
γινομένης, ἐπὶ τὸ οἰκεῖον μέτρον ἕκαστον τῶν φυομένων
taking-place to the proper measure each of-the(-things) growing
ἀποκαθίστασθαι, εἴτε τι τῶν σιτηρῶν, εἴτε τῶν χεδρόπων,
to-be-brought whether any of-the cereals or of-the legumes
εἴτε τῶν λαχανωδῶν ἢ φρυγανικῶν τυγχάνοι. Εἷς χόρτος
or of-the vegetables or shrubs it-happens-to-be one grass
καὶ μία βοτάνη ἐξαρκεῖ τὴν διάνοιάν σου πᾶσαν εἰς τὴν
and one herb suffices the mind your whole in the
θεωρίαν τῆς ἐξεργασαμένης αὐτὰ τέχνης ἀπασχολῆσαι·
contemplation of-the having-wrought them art to-occupy
πῶς γόνασι διαζώννυται ἡ καλάμη τοῦ σίτου, ἵνα ὥσπερ
how by-knees is-girded the stalk of-the wheat that as
σύνδεσμοί τινες ῥᾳδίως τὸ βάρος τῶν ἀσταχύων φέρωσιν,
bonds some easily the weight of-the ears they-may-bear

ὅταν πλήρεις ὄντες καρπῶν πρὸς τὴν γῆν κατακλίνωνται.
when full being of-fruits to the earth they-are-bowed
Διὰ τοῦτο ὁ μὲν βρόμος διόλου κενὸς, ἅτε
because-of this the indeed brome (is)-throughout hollow inasmuch-as
μηδενὶ τὴν κεφαλὴν βαρυνόμενος· τὸν δὲ σῖτον τοῖς
by-no-thing (in)-the head weighed-down the and wheat with-the
συνδέσμοις τούτοις ἡ φύσις κατησφαλίσατο. Ἐν θήκῃ
bonds these the nature secured in (a)-sheath
δὲ τὸν κόκκον ἀποθεμένη, ὡς μὴ εὐδιάρπαστον εἶναι
and the grain having-stored so-that not easy-to-plunder to-be
τοῖς σπερμολόγοις· ἔτι καὶ τῇ προβολῇ τῶν ἀνθερίκων
for-the seed-pickers still also by-the projection of-the beards
οἷον ἀκίσι τὰς ἐκ τῶν μικρῶν ζώων ἀφίστησι βλάβας.
as by-points the from the small animals it-keeps-off harms
4 Τί εἴπω; τί σιωπήσω; Ἐν πλουσίοις τῆς κτίσεως
what should-I-say what should-I-pass-over in rich of-the creation
θησαυροῖς ἄπορος μὲν ἡ εὕρεσις τοῦ τιμιωτέρου,
treasures (is)-impossible indeed the finding of-the more-precious
δυσφορωτάτη δὲ ἡ ζημία τοῦ παρεθέντος. Βλαστησάτω
most-grievous and the loss of-the(-thing) passed-over let-sprout
ἡ γῆ βοτάνην χόρτου. Καὶ εὐθέως συνεξεδόθη τοῖς
the earth herb of-grass and immediately were-produced-with the
τροφίμοις τὰ δηλητήρια· μετὰ τοῦ σίτου τὸ κώνειον,
nourishing(-plants) the poisonous(-ones) with the wheat the hemlock
μετὰ τῶν λοιπῶν τροφίμων ἐλλέβορος, καὶ ἀκόνιτον, καὶ
with the other nourishing(-plants) hellebore and aconite and
μανδραγόρας, καὶ ὁ τῆς μήκωνος ὀπός. Τί οὖν; ἀφέντες
mandrake and the of-the poppy juice what then having-left-off
τὸ ἐπὶ τοῖς χρησίμοις τὴν χάριν ὁμολογεῖν, ἐγκαλέσομεν
the for the useful(-things) the gratitude to-confess will-we-accuse
τῷ Δημιουργῷ ἐπὶ τοῖς φθαρτικοῖς ἡμῶν τῆς ζωῆς;
the Creator for the destructive(-things) of-our the life

ἐκεῖνο δὲ οὐ λογισόμεθα, ὅτι οὐ πάντα τῆς γαστρὸς
that and not will-we-reckon that not all(-things) of-the belly
ἕνεκεν τῆς ἡμετέρας δεδημιούργηται; Ἀλλ' ἡμῖν μὲν αἱ
for-the-sake the our have-been-created but for-us indeed the
ἀποτεταγμέναι τροφαὶ πρόχειροι, καὶ πᾶσιν εὔγνωστοι·
appointed foods (are)-ready and to-all well-known
ἕκαστον δὲ τῶν γενομένων ἴδιόν τινα λόγον ἐν
each and of-the(-things) having-come-to-be proper some function in
τῇ κτίσει πληροῖ. Μὴ γὰρ, ἐπειδή σοι δηλητήριον τὸ
the creation fulfills not for since for-you poisonous (is)-the
ταύριον αἷμα, τούτου ἕνεκεν ἔδει ἢ μὴ παραχθῆναι
bull's blood for-this for-the-sake was-it-needful either not to-be-produced
τὸ ζῶον, ἢ παραχθὲν ἄναιμον εἶναι, οὗ τῆς ἰσχύος
the animal or having-been-produced bloodless to-be whose the strength
πρὸς τοσαῦτα ἡμῶν ἐπιδεῖται ὁ βίος; Ἀλλὰ σοὶ
for so-many(-things) our needs the life but for-you
μὲν αὐτάρκης ὁ σύνοικος λόγος πρὸς τὴν φυλακὴν
indeed sufficient (is)-the indwelling reason for the guarding-against
τῶν ὀλεθρίων. Οὐ δήπου γὰρ πρόβατα μὲν καὶ αἶγες
of-the deadly(-things) not surely for sheep indeed and goats
ἴσασιν ἀποφεύγειν τὰ κακοῦντα αὐτῶν τὴν ζωὴν,
know to-flee the(-things) harming their the life
μόνῃ τῇ αἰσθήσει τὸ βλαβερὸν διακρίνοντα· σοὶ δὲ,
by-only the sense the harmful discerning for-you and
ᾧ καὶ λόγος πάρεστι, καὶ ἰατρικὴ τέχνη τὸ χρήσιμον
to-whom also reason is-present and (the)-medical art the useful
ἐκπορίζουσα, καὶ ἡ τῶν προλαβόντων πεῖρα, τῶν
providing and the of-the(-ones) gone-before experience of-the
βλαπτόντων τὴν φυγὴν ὑποβάλλουσα, χαλεπόν ἐστιν, εἰπέ
harmful(-things) the avoidance suggesting difficult is-it tell
μοι, ἐκκλῖναι τὰ δηλητήρια; Ἔστι δὲ τούτων οὐδὲν ἀργῶς,
me to-avoid the poisons is and of-these nothing idly

οὐδὲν ἀχρήστως γεγενημένον. Ἢ γὰρ τροφὴν παρέχει
nothing uselessly having-come-to-be either for food it-provides
τινὶ τῶν ἀλόγων, ἢ καὶ ἡμῖν αὐτοῖς παρὰ τῆς ἰατρικῆς
to-some of-the irrational(-ones) or even for-us ourselves by the medical
τέχνης εἰς παραμυθίαν τινῶν ἀῤῥωστημάτων ἐξεύρηται.
art for relief of-some illnesses it-has-been-found-out
Τὸ μὲν γὰρ κώνειον οἱ ψᾶρες βόσκονται, διὰ τὴν
the indeed for hemlock the starlings feed-on because-of the
κατασκευὴν τοῦ σώματος τὴν ἐκ τοῦ δηλητηρίου βλάβην
constitution of-the body the from the poison harm
ἀποδιδράσκοντες· λεπτοὺς γὰρ ἔχοντες τοὺς ἐπὶ τῆς
escaping fine for having the at the
καρδίας πόρους, φθάνουσιν ἐκπέψαι τὸ καταποθὲν, πρὶν
heart passages they-are-quick to-digest the(-thing) swallowed before
τὴν ἀπ᾽ αὐτοῦ ψῦξιν τῶν καιρίων καθάψασθαι. Ἐλλέβορος
the from it chill the vital(-parts) to-lay-hold-of hellebore
δὲ ὀρτύγων ἐστὶ τροφὴ, ἰδιότητι κράσεως τὴν βλάβην
and of-quails is food by-peculiarity of-temperament the harm
ἀποφευγόντων. Ἔστι δὲ καὶ αὐτὰ ταῦτα ἐν καιρῷ
escaping are and also themselves these in season
ποτε καὶ ἡμῖν χρήσιμα. Διὰ μὲν γὰρ τοῦ μανδραγόρου
sometimes also for-us useful by indeed for the mandrake
ὕπνον ἰατροὶ κατεπάγουσιν· ὀπίῳ δὲ τὰς σφοδρὰς
sleep physicians bring-on with-opium and the violent
ὀδύνας τῶν σωμάτων κατακοιμίζουσιν. Ἤδη δέ τινες τῷ
pains of-the bodies they-lull already and some by-the
κωνείῳ καὶ τὸ λυσσῶδες τῶν ὀρέξεων κατεμάραναν· καὶ
hemlock also the madness of-the appetites have-withered and
τῷ ἐλλεβόρῳ πολλὰ τῶν χρονίων παθῶν ἐξεμόχλευσαν.
by-the hellebore many of-the chronic diseases have-dislodged

Ὥστε ὃ ἐνόμιζες ἔχειν κατὰ τοῦ κτίσαντος ἔγκλημα,
so-that what you-thought to-have against the(-one) having-created (as)-charge
τοῦτό σόι εἰς προσθήκην εὐχαριστίας περιελήλυθεν.
this for-you into (an)-addition of-thanksgiving has-come-round
Βλαστησάτω ἡ γῆ βοτάνην χόρτου. Πόσην αὐτόματον
let-sprout the earth herb of-grass how-much spontaneous
λέγει τροφὴν ἐν τούτοις, τήν τε ἐν ῥίζαις, καὶ τὴν
he-means food in these the(-food) both in roots and the(-food)
ἐν αὐτῇ τῇ βοτάνῃ, καὶ τὴν ἐν καρποῖς ἤδη! πόσην
in itself the herb and the(-food) in fruits already how-much
δὲ τὴν ἐξ ἐπιμελείας καὶ γεωργίας ἡμῖν προσγινομένην!
and the from care and farming to-us accruing
Οὐκ εὐθὺς ἐκέλευσε σπέρμα καὶ καρπὸν ἀναδοθῆναι, ἀλλὰ
not at-once he-commanded seed and fruit to-be-sent-up but
βλαστῆσαι καὶ χλοάσαι τὴν γῆν, καὶ τότε εἰς σπέρμα
to-sprout and to-grow-green the earth and then into seed
τελειωθῆναι, ἵνα πρῶτον ἐκεῖνο πρόσταγμα διδασκάλιον
to-be-perfected that first that command (a)-lesson
τῇ φύσει γένηται πρὸς τὴν ἑξῆς ἀκολουθίαν. Πῶς
for-the nature might-become for the following sequence how
οὖν κατὰ γένος, φασὶν, ἡ γῆ προφέρει τὰ σπέρματα,
then according-to kind they-say the earth brings-forth the seeds
ὁπότε, σῖτον πολλάκις καταβαλόντες, τὸν μέλανα τοῦτον
when wheat often having-sown the black this
πυρὸν συγκομίζομεν; Ἀλλὰ τοῦτο οὐχὶ πρὸς ἕτερον γένος
wheat we-gather-in but this not into another kind
ἐστὶ μεταβολὴ, ἀλλ' οἱονεὶ νόσος τις καὶ ἀῤῥωστία τοῦ
is (a)-change but as-it-were disease some and sickness of-the
σπέρματος. Οὐ γὰρ ἀπέθετο τὸ εἶναι σῖτος, ἀλλ' ἐμελάνθη
seed not for it-put-off the to-be wheat but was-blackened
διὰ τῆς καύσεως, ὡς καὶ ἐξ αὐτῆς ἐστι τῆς προσηγορίας
through the burning as also from itself is the name

μαθεῖν. Τῇ ὑπερβολῇ γὰρ τοῦ κρύους ὑπερκαεὶς, πρὸς
to-learn by-the excess for of-the frost over-burned to
ἑτέραν καὶ χρόαν καὶ γεῦσιν μετέπεσε. Καὶ μέντοι καὶ
other both color and taste it-fell and indeed also
πάλιν λέγεται, ἐπειδὰν γῆς ἐπιτηδείας καὶ ἀέρων εὐκράτων
again it-is-said when earth suitable and airs well-tempered
λάβηται, πρὸς τὸ ἀρχαῖον εἶδος ἐπανιέναι. Ὥστε οὐδὲν
it-takes to the ancient form to-return so-that nothing
παρὰ τὸ πρόσταγμα εὕροις ἂν ἐν τοῖς φυομένοις
against the command you-would-find — in the growing(-things)
ἐπιτελούμενον. Ἡ δὲ λεγομένη αἶρα, καὶ ὅσα λοιπὰ
being-accomplished the and called darnel and as-many-as other
νόθα σπέρματα τοῖς τροφίμοις ἐγκαταμέμικται, ἅπερ
bastard seeds with-the nourishing(-ones) are-mixed which
ζιζάνια προσαγορεύειν σύνηθες τῇ Γραφῇ, οὐκ ἐκ τῆς
tares to-call (is)-customary for-the Scripture not from the
τοῦ σίτου μεταβολῆς γίνεται, ἀλλ' ἐξ οἰκείας ἀρχῆς
of-the wheat change comes-about but from own beginning
ὑπέστη, ἴδιον ἔχοντα γένος. Ἅπερ τὴν εἰκόνα πληροῖ
subsisted own having kind which the image fulfill
τῶν παραχαρασσόντων τὰ τοῦ Κυρίου διδάγματα, καὶ
of-the(-ones) counterfeiting the of-the Lord teachings and
μὴ γνησίως μαθητευομένων τῷ λόγῳ, ἀλλ' ἐκ τῆς τοῦ
not genuinely being-taught by-the word but by the of-the
πονηροῦ διδασκαλίας διεφθαρμένων, καταμιγνύντων δὲ
evil(-one) teaching corrupted mixing and
ἑαυτοὺς τῷ ὑγιαίνοντι σώματι τῆς Ἐκκλησίας, ἵν' ἐκ
themselves with-the healthy body of-the Church that from
τοῦ ἀφανοῦς τὰς παρ' ἑαυτῶν βλάβας τοῖς ἀκεραιοτέροις
the hidden the from themselves harms on-the more-guileless
ἐμβάλωσιν. Ἤδη δὲ ὁ Κύριος καὶ τὴν τελείωσιν τῶν
they-may-cast already and the Lord also the perfection of-the(-ones)

εἰς αὐτὸν πεπιστευκότων τῇ τῶν σπερμάτων αὐξήσει
in him having-believed to-the of-the seeds growth
παρεικάζει, λέγων· Ὡς ὅταν ἄνθρωπος βάλῃ τὸν σπόρον
likens saying as when (a)-man casts the seed
ἐπὶ τῆς γῆς, καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέραν,
upon the earth and sleeps and rises night and day
καὶ ὁ σπόρος ἐγείρηται, καὶ μηκύνηται, ὡς οὐκ οἶδεν
and the seed springs-up and grows-long as not knows
αὐτός. Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ πρῶτον χόρτον,
he of-itself for the earth bears-fruit first grass
εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. Βλαστησάτω
then (the)-ear then full wheat in the ear let-sprout
ἡ γῆ βοτάνην. Καὶ ἐν ἀκαριαίᾳ χρόνου ῥοπῇ ἀπὸ τῆς
the earth herb and in (a)-momentary of-time moment from the
βλαστήσεως ἀρξαμένη ἡ γῆ, ἵνα φυλάξῃ τοὺς νόμους
sprouting having-begun the earth that it-might-keep the laws
τοῦ κτίσαντος, πᾶσαν ἰδέαν αὐξήσεως διεξελθοῦσα,
of-the(-one) having-created every form of-growth having-gone-through
εὐθὺς πρὸς τὸ τέλειον ἤγαγε τὰ βλαστήματα. Καὶ λειμῶνες
at-once to the perfect brought the sprouts and meadows
μὲν ἦσαν βαθεῖς τῇ ἀφθονίᾳ τοῦ χόρτου, τῶν δὲ πεδίων
indeed were deep with-the abundance of-the grass of-the and plains
τὰ εὔκαρπα φρίσσοντα τοῖς ληίοις, εἰκόνα πελάγους
the fertile(-parts) bristling with-the crops (the)-image of-(a)-sea
κυμαίνοντος ἐν τῇ κινήσει τῶν ἀσταχύων ἀπέσωζε. Πᾶσα
billowing in the motion of-the ears preserved every
δὲ βοτάνη καὶ πᾶν λαχανηρὸν γένος, καὶ εἴ τι ἐν
and herb and every vegetable kind and if anything (was)-among
φρυγάνοις, καὶ εἴ τι ἐν ὀσπρίοις, κατὰ πᾶσαν
brushwood and if anything among pulses in all
ἀφθονίαν τότε τῆς γῆς ὑπερεῖχεν. Οὐδὲ γὰρ ἀπότευγμά
abundance then of-the earth rose-above not-even for (a)-failure

τι ἦν ἐν τοῖς τότε προβληθεῖσιν, οὔτε γεωργῶν
any was in the(-things) then brought-forth neither of-farmers
ἀπειρίας, οὔτε ἀέρων δυσκρασίας, οὔτε τινὸς ἄλλης
inexperience nor of-airs bad-tempering nor of-any other
αἰτίας τοῖς γινομένοις λυμαινομένης. Οὐ μὴν οὐδὲ ἡ
cause the(-things) coming-to-be harming not indeed nor-even the
καταδίκη ἐνεπόδιζε τῇ εὐθηνίᾳ τῆς γῆς. Πρεσβύτερα γὰρ
condemnation hindered the abundance of-the earth older for
ταῦτα τῆς ἁμαρτίας, δι' ἣν κατεκρίθημεν ἐν
(were)-these(-things) than-the sin because-of which we-were-condemned in
ἱδρῶτι τοῦ προσώπου ἡμῶν ἐσθίειν τὸν ἄρτον.
(the)-sweat of-the face our to-eat the bread

X · THE FRUIT TREES

At God's word every tree sprang up at once; the rose was thornless then and took its thorns after the sin. The vine and the olive teach the soul, farming that cures sour fruit teaches no one to despair of himself, and the fig strengthened by the wild fig teaches us to learn zeal even from outsiders. One water becomes wine, oil, sweet and bitter juices, and every color; Basil counts evergreen and leaf-shedding trees, and holds that the first command still works in the earth and brings forth each year.

6 Ἀλλὰ Καὶ ξύλον κάρπιμον, φησὶ, ποιοῦν καρπὸν, οὗ
but and tree fruitful he-says making fruit of-which
τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος καὶ καθ'
the seed of-it (is)-in it according-to kind and according-to
ὁμοιότητα ἐπὶ τῆς γῆς. Ἐπὶ τούτῳ τῷ ῥήματι πᾶσαι
likeness on the earth at this the word all
μὲν λόχμαι κατεπυκνοῦντο· πάντα δὲ ἀνέτρεχε δένδρα,
indeed thickets grew-dense all and ran-up trees
τά τε πρὸς μήκιστον ὕψος διανίστασθαι πεφυκότα,
the(-ones) both to longest height to-rise being-wont

ἐλάται καὶ κέδροι, καὶ κυπάρισσοι, καὶ πεῦκαι· πάντες
firs and cedars and cypresses and pines all
δὲ θάμνοι εὐθὺς ἦσαν ἀμφίκομοι καὶ δασεῖς· καὶ τὰ
and bushes at-once were leafy-all-round and shaggy and the
στεφανωματικὰ λεγόμενα τῶν φυτῶν, αἵ τε ῥωδωνιαὶ,
garland(-plants) called of-the plants the both rose-bushes
καὶ μυρσίναι, καὶ δάφναι, πάντα ἐν μιᾷ καιροῦ ῥοπῇ,
and myrtles and laurels all in one of-time moment
οὐκ ὄντα πρότερον ὑπὲρ τῆς γῆς, εἰς τὸ εἶναι παρῆλθε
not being before upon the earth into the to-be passed
μετὰ τῆς οἰκείας ἕκαστον ἰδιότητος, ἐναργεστάταις μὲν
with the proper each property by-most-clear indeed
διαφοραῖς ἀπὸ τῶν ἑτερογενῶν χωριζόμενα, οἰκείῳ δὲ
differences from the(-things) of-other-kinds separated by-proper and
ἕκαστον γνωριζόμενον χαρακτῆρι. Πλήν γε ὅτι τὸ ῥόδον
each being-known character except at-least that the rose
τότε ἄνευ ἀκάνθης ἦν, ὕστερον δὲ τῷ κάλλει τοῦ ἄνθους
then without thorn was later and to-the beauty of-the flower
ἡ ἄκανθα παρεζεύχθη, ἵνα τῷ τερπνῷ τῆς ἀπολαύσεως
the thorn was-yoked that with-the delight of-the enjoyment
ἐγγύθεν ἔχωμεν παρακειμένην τὴν λύπην, μεμνημένοι
near-at-hand we-may-have lying-beside the grief remembering
τῆς ἁμαρτίας, δι' ἣν ἀκάνθας καὶ τριβόλους ἡμῖν
the sin because-of which thorns and thistles for-us
ἀνατέλλειν κατεδικάσθη ἡ γῆ. Ἀλλὰ προσετάχθη, φησὶ,
to-send-up was-condemned the earth but was-commanded he-says
Ξύλον κάρπιμον, ποιοῦν καρπὸν ἐπὶ τῆς γῆς, οὗ τὸ
tree fruitful making fruit on the earth of-which the
σπέρμα αὐτοῦ ἐν αὐτῷ, ἐκδοῦναι ἡ γῆ· πολλὰ δὲ τῶν
seed of-it (is)-in it to-give-forth the earth many and of-the
δένδρων ὁρῶμεν οὔτε καρποῖς οὔτε σπέρματι κεχρημένα.
trees we-see neither fruits nor seed using

Τί οὖν ἐροῦμεν; Ὅτι τὰ τιμιώτερα τῇ φύσει
what then will-we-say that the(-things) more-precious in-the nature
προηγουμένης τῆς μνήμης τετύχηκεν· ἔπειτα, ὅτι ἀκριβῶς
first the mention have-obtained then that accurately
θεωροῦντι καὶ πάντα φανήσεται ἢ σπέρματι κεχρημένα,
to-(one)-observing also all(-things) will-appear either seed using
ἢ τὰ ἰσοδυναμοῦντα τοῖς σπέρμασιν ἔχοντα. Αἴγειροι
or the(-things) equivalent to-the seeds having poplars
γὰρ καὶ ἰτέαι, καὶ πτελέαι, καὶ λεῦκαι, καὶ ὅσα
for and willows and elms and white-poplars and as-many-as
τοιαῦτα, καρπὸν μὲν οὐδένα δοκεῖ φέρειν ἐκ τοῦ προδήλου,
(are)-such fruit indeed none seem to-bear from the obvious
σπέρμα δὲ ἕκαστον τούτων ἔχον ἀκριβῶς ἄν τις ἐξετάζων
seed and each of-these having accurately — anyone examining
ἐξεύροι. Ὁ γὰρ ὑποκείμενος τῷ φύλλῳ κόκκος, ὃν
would-find the for lying-under the leaf grain which
μίσχον τινὲς τῶν περὶ τὰς ὀνοματοποιίας ἐσχολακότων
stalk some of-the(-ones) about the name-making having-spent-leisure
προσαγορεύουσι, τοῦτο σπέρματος ἔχει δύναμιν. Ὅσα
call this of-seed has (the)-power as-many-as
γὰρ ἀπὸ κλάδων γίνεσθαι πέφυκεν, ἐντεῦθεν ὡς τὰ
for from branches to-come-to-be are-wont from-here as the
πολλὰ προβάλλει τὰς ῥίζας. Τάχα δὲ σπέρματος
many(-times) put-forth the roots perhaps and of-seed
ἐπέχουσι λόγον καὶ αἱ τῶν ῥιζῶν ἀποφύσεις, ἃς
hold (the)-function also the of-the roots offshoots which
παρασπῶντες οἱ φυτοκόμοι τὸ γένος αὔξουσι. Πρότερον
pulling-off the gardeners the kind increase first
μέντοι, ὥσπερ ἔφαμεν, μνήμης ἠξιώθη τὰ
however as we-said of-mention were-deemed-worthy the(-things)
συνεκτικώτερα τῆς ζωῆς ἡμῶν, ὅσα ἔμελλε, τοῖς
more-sustaining of-the life our as-many-as were-about with-the

οἰκείοις καρποῖς τὸν ἄνθρωπον δεξιούμενα, ἄφθονον αὐτῷ
proper fruits the man greeting abundant for-him
παρασκευάζειν τὴν δίαιταν· ἄμπελος μὲν οἶνον γεννῶσα
to-prepare the diet (the)-vine indeed wine begetting
εὐφραίνειν μέλλοντα καρδίαν ἀνθρώπου· ἐλαία δὲ καρπὸν
to-gladden about (the)-heart of-man (the)-olive and fruit
παρεχομένη ἱλαρύνειν δυνάμενον πρόσωπον ἐν ἐλαίῳ.
providing to-brighten able (the)-face with oil
Πόσα συνέτρεχε κατὰ ταυτὸν ἠπειγμένως ὑπὸ τῆς
how-many(-things) ran-together at the-same-time hastily by the
φύσεως παραγόμενα! Ἡ ῥίζα τῆς ἀμπέλου· τὰ κλήματα ἐν
nature being-brought-forth the root of-the vine the branches in
κύκλῳ εὐθαλῆ καὶ μεγάλα ὑπὲρ γῆς κεχυμένα· ὁ βλαστὸς,
circle flourishing and great over earth spread the shoot
οἱ ἕλικες, ὁ ὄμφαξ, οἱ βότρυες. Ἀρκεῖ σου τῇ ὄψει καὶ
the tendrils the unripe-grape the clusters suffices for-your the sight even
ἄμπελος συνετῶς ὁραθεῖσα ὑπόμνησίν σοι τῆς φύσεως
(a)-vine intelligently seen (a)-reminder for-you of-the nature
ἐμποιῆσαι. Μέμνησαι γὰρ δηλονότι τῆς τοῦ Κυρίου εἰκόνος,
to-produce you-remember for clearly the of-the Lord image
ὅτι ἄμπελον ἑαυτὸν λέγει, καὶ τὸν Πατέρα τὸν γεωργὸν, καὶ
that (the)-vine himself he-calls and the Father the husbandman and
τοὺς καθ' ἕνα ἡμῶν διὰ τῆς πίστεως ἐμπεφυτευμένους
the(-ones) by one of-us through the faith implanted
τῇ Ἐκκλησίᾳ κλήματα προσηγόρευσε· καὶ προσκαλεῖται
in-the Church branches he-named and he-summons
ἡμᾶς εἰς πολυκαρπίαν, ἵνα μὴ ἀχρηστίαν καταγνωσθέντες
us to much-fruit that not uselessness having-been-condemned-for
τῷ πυρὶ παραδοθῶμεν· καὶ οὐ παύεται πανταχοῦ τὰς
to-the fire we-may-be-handed-over and not he-ceases everywhere the
ψυχὰς τῶν ἀνθρώπων ταῖς ἀμπέλοις ἐξομοιῶν. Ἀμπελὼν
souls of-the men to-the vines likening (a)-vineyard

γὰρ ἐγενήθη τῷ ἠγαπημένῳ, φησὶν, ἐν κέρατι, ἐν τόπῳ
for was to-the beloved he-says on (a)-horn in (a)-place
πίονι· καὶ, Ἀμπελῶνα ἐφύτευσα, καὶ περιέθηκα φραγμόν.
fat and (a)-vineyard I-planted and I-put-around (a)-hedge
Τὰς ἀνθρωπίνας ψυχὰς δηλονότι λέγει τὸν ἀμπελῶνα, αἷς
the human souls clearly he-calls the vineyard to-which
φραγμὸν περιέθηκε τὴν ἐκ τῶν προσταγμάτων ἀσφάλειαν
(a)-hedge he-put-around the from the commandments security
καὶ τὴν φυλακὴν τῶν ἀγγέλων. Παρεμβαλεῖ γὰρ ἄγγελος
and the guard of-the angels will-encamp for (the)-angel
Κυρίου κύκλῳ τῶν φοβουμένων αὐτόν. Ἔπειτα
of-(the)-Lord round-about the(-ones) fearing him then
καὶ οἱονεὶ χάρακας ἡμῖν παρακατέπηξε θέμενος ἐν τῇ
also as-it-were stakes for-us fixed-alongside having-placed in the
Ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον
Church first apostles second prophets third
διδασκάλους. Καὶ τοῖς τῶν παλαιῶν καὶ μακαρίων ἀνδρῶν
teachers and by-the of-the ancient and blessed men
ὑποδείγμασιν εἰς ὕψος ἡμῶν ἀνάγων τὰ φρονήματα,
examples to height our raising the thoughts
οὐκ ἀφῆκεν ἐῤῥιμμένα χαμαὶ, καὶ τοῦ πατεῖσθαι
not he-left (them)-cast on-the-ground and of-the to-be-trodden
ἄξια. Βούλεται δὲ ἡμᾶς καὶ οἱονεὶ ἕλιξί τισι ταῖς
worthy wishes and us also as-it-were with-tendrils some with-the
περιπλοκαῖς τῆς ἀγάπης τῶν πλησίον ἀντέχεσθαι, καὶ
embraces of-the love of-the neighbors to-cling and
ἐπαναπαύεσθαι αὐτοῖς, ἵν', ἀεὶ πρὸς τὸ ἄνω τὴν ὁρμὴν
to-rest-upon them that always to the above the impulse
ἔχοντες, οἷόν τινες ἀναδενδράδες ταῖς κορυφαῖς τῶν
having as some tree-climbing-vines to-the tops of-the
ὑψηλοτάτων ἑαυτοὺς παρισάζωμεν. Ἀπαιτεῖ δὲ ἡμᾶς καὶ
highest ourselves we-may-make-equal demands and us also

τὸ καταδέχεσθαι σκαπτομένους. Ἀποσκάπτεται δὲ ψυχὴ
the to-accept being-dug-around is-dug-around and (the)-soul
ἐν τῇ ἀποθέσει τῶν τοῦ κόσμου μεριμνῶν, αἳ βάρος εἰσὶ
in the putting-off of-the of-the world cares which (a)-weight are
ταῖς καρδίαις ἡμῶν. Ὥστε ὁ τὴν σαρκίνην ἀγάπην
on-the hearts our so-that the(-one) the fleshly love
ἀποθέμενος, καὶ τὴν πρὸς τὰ χρήματα φιλίαν, ἢ τὴν
having-put-off and the toward the money fondness or the
περὶ τὸ δύστηνον δοξάριον τοῦτο πτόησιν ἀπόπτυστον
about the wretched petty-glory this excitement (as)-despicable
καὶ εὐκαταφρόνητον ἡγησάμενος, ὥσπερ ἐσκάφη καὶ
and contemptible having-considered as-it-were was-dug and
ἀνέπνευσεν ἀποσκευασάμενος τὸ μάταιον βάρος τοῦ γηίνου
breathed-again having-put-off the vain weight of-the earthly
φρονήματος. Δεῖ δὲ, κατὰ τὸν λόγον τῆς παροιμίας,
mind (one)-must and according-to the word of-the proverb
μηδὲ ὑλομανεῖν, τουτέστι, μὴ ἐπιδεικτικῶς πολιτεύεσθαι,
not to-run-to-wood that-is not ostentatiously to-live
μηδὲ τὸν παρὰ τῶν ἔξωθεν ἔπαινον θηρᾶσθαι, ἀλλ'
nor the from the outside(-ones) praise to-hunt but
ἔγκαρπον εἶναι, τῷ ἀληθινῷ γεωργῷ τὴν ἐπίδειξιν τῶν
fruitful to-be for-the true husbandman the display of-the
ἔργων ταμιευόμενον. Σὺ δὲ καὶ Ὡς ἐλαία κατάκαρπος
works storing-up you and also as (an)-olive fruitful
ἔσο ἐν τῷ οἴκῳ τοῦ Θεοῦ, μηδέποτε γυμνούμενος τῆς
be in the house — of-God never being-stripped of-the
ἐλπίδος, ἀλλ' ἀεὶ θάλλουσαν ἔχων περὶ σεαυτὸν τὴν
hope but always flourishing having about yourself the
διὰ πίστεως σωτηρίαν. Οὕτω γὰρ τὸ ἀειθαλὲς τοῦ
through faith salvation thus for the evergreen(-ness) of-the

φυτοῦ μιμήσῃ, καὶ τὸ πολύκαρπον δὲ αὐτοῦ ζηλώσεις,
plant you-will-imitate and the much-fruitfulness too its you-will-emulate
ἄφθονον τὴν ἐλεημοσύνην ἐν παντὶ καιρῷ παρεχόμενος.
abundant the almsgiving in every season providing
7 Ἀλλ' ἐπανέλθωμεν πρὸς τὴν ἔρευναν τῶν τεχνικῶν
but let-us-return to the investigation of-the artful
διατάξεων. Πόσα τότε γένη φυτῶν ἐπανέδραμε, τὰ
arrangements how-many then kinds of-plants ran-up the(-ones)
μὲν ἔγκαρπα, τὰ δὲ ἐρέψιμα, ἄλλα πρὸς ναυπηγίαν
indeed fruitful the(-ones) and for-roofing others for shipbuilding
ἐπιτήδεια, ἄλλα πρὸς καῦσιν! Ἐν τούτοις πάλιν ποικίλη
suitable others for burning in these again varied
μὲν ἐν ἑκάστῳ δένδρῳ ἡ τῶν μερῶν αὐτοῦ διακόσμησις,
indeed in each tree (is)-the of-the parts its ordering
δυσέφικτος δὲ καὶ ἡ ἐξεύρεσις τῆς ἑκάστου ἰδιότητος, καὶ
hard-to-attain and also the finding-out of-the of-each property and
ἡ θεωρία τῆς πρὸς ἕκαστον τῶν ἑτερογενῶν διαφορᾶς.
the contemplation of-the from each of-the other-kinds difference
Πῶς τὰ μὲν αὐτῶν βαθύῤῥιζα, τὰ δὲ ἀκρόῤῥιζα·
how the(-ones) indeed of-them deep-rooted the(-ones) and shallow-rooted
καὶ τὰ μὲν ὀρθοφυῆ καὶ μονοστέλεχα, τὰ δὲ
and the(-ones) indeed upright and single-stemmed the(-ones) and
χαμαίζηλα καὶ εὐθὺς ἀπὸ τῆς ῥίζης εἰς πολλὰς ἐκφύσεις
low-growing and straight from the root into many shoots
διῃρημένα. Πῶς ὅσων μὲν οἱ κλάδοι προμήκεις ἐπὶ
divided how of-whichever indeed the branches long to
πολὺ τοῦ ἀέρος ἐκτεταμένοι, τούτων καὶ αἱ ῥίζαι βαθεῖαι,
much of-the air extended of-these also the roots (are)-deep
ἐπὶ πλεῖστον ἐν κύκλῳ διανεμόμεναι, οἷον θεμελίους τινὰς
to most in circle distributed as foundations some
ἀναλογοῦντας τῷ βάρει τῶν ἄνωθεν ὑποτιθείσης τῆς
proportioned to-the weight of-the(-parts) above laying-down the

φύσεως. Πόσαι τῶν φλοιῶν αἱ διαφοραί! Τὰ μὲν
nature how-many of-the barks the differences the(-ones) indeed
γὰρ λειόφλοια τῶν φυτῶν, τὰ δὲ ῥηξίφλοια· καὶ
for smooth-barked of-the plants the(-ones) and rough-barked and
τὰ μὲν μονόλοπα αὐτῶν, τὰ δὲ πολύπτυχα. Ὃ
the(-ones) indeed single-coated of-them the(-ones) and many-folded which
δὲ θαυμαστὸν, ὅτι καὶ τῆς ἀνθρωπίνης νεότητος καὶ
and (is)-wonderful that both of-the human youth and
τοῦ γήρως εὕροις ἂν καὶ ἐν τοῖς φυτοῖς παραπλήσια
of-the old-age you-would-find — also in the plants like
τὰ συμπτώματα. Τοῖς μὲν γὰρ νέοις καὶ εὐθαλέσιν ὁ
the effects in-the indeed for young and flourishing the
φλοιὸς περιτέταται· τοῖς δὲ γηράσκουσιν οἷον ῥυσσοῦται
bark is-stretched-tight in-the and aging as-it-were is-wrinkled
καὶ ἐκτραχύνεται. Καὶ τὰ μὲν κοπέντα ἐπιβλαστάνει·
and is-roughened and the(-ones) indeed cut sprout-again
τὰ δὲ μένει ἀδιάδοχα, ὥσπερ τινὰ θάνατον τὴν τομὴν
the(-ones) and remain without-successor as-if some death the cut
ὑπομείναντα. Ἤδη δέ τινες τετηρήκασιν ἐκτεμνομένας ἢ
having-undergone already and some have-observed being-cut-down or
καὶ ἐπικαιομένας τὰς πίτυς εἰς δρυμῶνας μεθίστασθαι.
also being-burned the pines into oak-groves to-change
Τινὰ δὲ καὶ τὴν ἐκ φύσεως κακίαν ἐπιμελείαις γεωργῶν
some and even the from nature badness by-the-care of-farmers
θεραπευόμενα ἔγνωμεν· οἷον τὰς ὀξείας ῥοιὰς, καὶ
cured we-have-known as the sour pomegranates and
τῶν ἀμυγδαλῶν τὰς πικροτέρας, ὅταν διατρηθεῖσαι
of-the almonds the more-bitter when having-been-bored-through
τὸ πρὸς τῇ ῥίζῃ στέλεχος σφῆνα πεύκης λιπαρὸν τῆς
the near the root trunk (a)-wedge of-pine oily through-the
ἐντεριώνης μέσης διελαθέντα δέξωνται, εἰς εὐχρηστίαν
heart middle driven they-receive into usefulness

μεταβάλλουσι τότε τοῦ χυμοῦ τὴν δυσχέρειαν. Μηδεὶς οὖν
change then of-the juice the unpleasantness let-no-one then
ἐν κακίᾳ διάγων, ἑαυτὸν ἀπογινωσκέτω, εἰδὼς ὅτι γεωργία
in vice living himself despair-of knowing that farming
μὲν τὰς τῶν φυτῶν ποιότητας μεταβάλλει, ἡ δὲ κατ᾽
indeed the of-the plants qualities changes the but according-to
ἀρετὴν τῆς ψυχῆς ἐπιμέλεια δυνατή ἐστι παντοδαπῶν
virtue of-the soul care able is over-all-kinds-of
ἀῤῥωστημάτων ἐπικρατῆσαι. Ἡ δὲ περὶ τὰς καρπογονίας
sicknesses to-prevail the and in the fruit-bearings
διαφορὰ τῶν καρπίμων φυτῶν τοσαύτη, ὅσην οὐδ᾽ ἂν
difference of-the fruitful plants (is)-so-great as not —
ἐπελθεῖν τις δυνηθείη τῷ λόγῳ. Οὐ γὰρ μόνον ἐν τοῖς
to-go-through anyone could by-the word not for only in the
ἑτερογενέσιν αἱ διαφοραὶ τῶν καρπῶν, ἀλλ᾽ ἤδη καὶ ἐν
other-kinds (are)-the differences of-the fruits but already also in
αὐτῷ τῷ εἴδει τοῦ δένδρου πολὺ τὸ διάφορον· ὅπουγε
itself the species of-the tree much (is)-the difference where-indeed
καὶ ἄλλος μὲν χαρακτὴρ τοῦ καρποῦ τῶν ἀῤῥένων, ἄλλος
also other indeed character of-the fruit of-the males other
δὲ τῶν θηλειῶν, παρὰ τῶν φυτουργῶν διακέκριται, οἵ
and of-the females by the planters is-distinguished who
γε καὶ τοὺς φοίνικας εἰς ἄῤῥενας καὶ θηλείας διιστῶσι.
at-least also the date-palms into males and females divide
Καὶ ἴδοις ἄν ποτε τὴν παρ᾽ αὐτῶν ὀνομαζομένην
and you-might-see — sometimes the(-one) by them called
θήλειαν καθιεῖσαν τοὺς κλάδους, οἷον ὀργῶσαν, καὶ τῆς
female letting-down the branches as-if being-in-heat and the
συμπλοκῆς ἐφιεμένην τοῦ ἄῤῥενος, τοὺς δὲ θεραπευτὰς
embrace desiring of-the male the and tenders
τῶν φυτῶν ἐμβάλλοντας τοῖς κλάδοις, οἷόν τινα σπέρματα
of-the plants casting-on the branches as some seeds

τῶν ἀῤῥένων, τοὺς λεγομένους ψῆνας· καὶ οὕτως οἷον
of-the males the so-called psenes and thus as-it-were
ἐν συναισθήσει τῆς ἀπολαύσεως γίνεσθαι καὶ ἀνορθοῦσθαι
in perception of-the enjoyment to-become and to-be-raised
πάλιν τοὺς κλάδους, καὶ πρὸς τὸ οἰκεῖον σχῆμα τοῦ φυτοῦ
again the branches and to the proper shape of-the plant
τὴν κόμην ἀποκαθίστασθαι. Τὰ αὐτὰ δὲ ταῦτα καὶ περὶ
the foliage to-be-restored the same and these(-things) also about
τῶν συκῶν φασιν. Ὅθεν οἱ μὲν τὰς ἀγρίας συκᾶς
the figs they-say whence the(-ones) indeed the wild figs
παραφυτεύουσι ταῖς ἡμέροις· οἱ δὲ τοὺς ὀλύνθους
plant-beside the cultivated(-ones) the(-ones) and the unripe-figs
ἐκδήσαντες, τῶν εὐκάρπων καὶ ἡμέρων συκῶν τὴν ἀτονίαν
having-tied-on of-the fruitful and cultivated figs the weakness
ἰῶνται, ῥέοντα ἤδη καὶ σκεδαννύμενον τὸν καρπὸν τοῖς
they-heal flowing already and scattering the fruit with-the
ὀλύνθοις ἐπέχοντες. Τί σοι τὸ παρὰ τῆς φύσεως αἴνιγμα
unripe-figs holding-back what for-you the from the nature riddle
βούλεται; Ὅτι χρὴ πολλάκις ἡμᾶς καὶ παρὰ τῶν
means that (it)-must often us even from the
ἀλλοτρίων τῆς πίστεως εὐτονίαν τινὰ προσλαμβάνειν εἰς
strangers to-the faith vigor some to-take-on for
τὴν τῶν ἀγαθῶν ἔργων ἐπίδειξιν. Ἐὰν γὰρ ἴδῃς τὸν
the of-the good works display if for you-see the(-one)
ἐν βίῳ ἐθνικῷ, ἢ ἀπό τινος αἱρέσεως ἐνδιαστρόφου τῆς
in life heathen or from some heresy perverse from-the
Ἐκκλησίας ἀπεσχισμένον, βίου σώφρονος καὶ τῆς λοιπῆς
Church split-off of-life chaste and of-the rest
κατὰ τὸ ἦθος εὐταξίας ἐπιμελούμενον, πλεῖον σεαυτοῦ
in the character good-order taking-care more than-yourself
τὸ σπουδαῖον ἐπίτεινον, ἵνα γένῃ παραπλήσιος
the earnestness stretch that you-may-become like

τῇ καρποφόρῳ συκῇ, ἐκ τῆς τῶν ἀγρίων παρουσίας
to-the fruitful fig from the of-the wild(-figs) presence
ἀθροιζούσῃ τὴν δύναμιν, καὶ τὴν μὲν ῥύσιν ἐπεχούσῃ,
gathering the power and the indeed flowing checking
ἐπιμελέστερον δὲ τὸν καρπὸν ἐκτρεφούσῃ.
more-carefully and the fruit nourishing

8 Τοιαῦται μὲν οὖν αἱ περὶ τὸν τρόπον τῆς γενέσεως
such indeed then (are)-the about the manner of-the genesis
αὐτῶν διαφοραὶ, ὡς ἐλάχιστα εἰπεῖν ἀπὸ πλείστων.
their differences as fewest to-say from most
Αὐτῶν δὲ τῶν καρπῶν τίς ἂν ἐπέλθοι τὴν ποικιλίαν,
of-themselves and of-the fruits who — could-go-through the variety
τὰ σχήματα, τὰς χρόας, τῶν χυμῶν τὴν ἰδιότητα, τὸ ἀφ᾽
the shapes the colors of-the juices the property the from
ἑκάστου χρήσιμον; Πῶς τινὰ μὲν γυμνὰ πέπτεται τῷ
each useful how some indeed naked are-ripened by-the
ἡλίῳ, τινὰ δὲ ἐν ἐλύτροις κεκαλυμμένα πληροῦται; καὶ
sun some and in husks covered are-filled and
ὧν μὲν ἁπαλὸς ὁ καρπὸς, παχὺ τοῦ φύλλου τὸ
of-which indeed tender (is)-the fruit thick of-the leaf (is)-the
σκεπαστήριον, ὡς ἐπὶ τῆς συκῆς, ὧν δὲ οἱ καρποὶ
shelter as in-the-case-of the fig of-which and the fruits
στεγανώτεροι, ἐλαφρὰ τῶν φύλλων ἡ προβολὴ, ὡς
(are)-closer light of-the leaves (is)-the projection as
ἐπὶ τῆς καρύας; Ὅτι ἐκεῖνα μὲν διὰ τὸ ἀσθενὲς
in-the-case-of the walnut because those indeed because-of the weakness
πλείονος ἐδεῖτο τῆς βοηθείας· τούτοις δ᾽ ἂν προσβλαβὴς
more needed the help for-these and — harmful
ἐγένετο ἡ παχυτέρα περιβολὴ ἐκ τῆς ἀπ᾽ αὐτῶν σκιᾶς.
would-be the thicker covering from the from them shade
Πῶς κατέσχισται τῆς ἀμπέλου τὸ φύλλον, ἵνα καὶ πρὸς
how is-split of-the vine the leaf that both against

τὰς ἐκ τοῦ ἀέρος βλάβας ὁ βότρυς ἀντέχῃ, καὶ
the from the air harms the cluster may-hold-out and
τὴν ἀκτῖνα τοῦ ἡλίου διὰ τῆς ἀραιότητος δαψιλῶς
the ray of-the sun through the thinness abundantly
ὑποδέχηται; Οὐδὲν ἀναίτιον· οὐδὲν ἀπὸ ταυτομάτου· πάντα
may-receive nothing (is)-causeless nothing from chance all(-things)
ἔχει τινὰ σοφίαν ἀπόῤῥητον. Τίς ἂν ἐφίκοιτο λόγος; Πῶς
have some wisdom ineffable what — could-reach word how
ἀνθρώπινος νοῦς πάντα μετ᾽ ἀκριβείας ἐπέλθοι, ὥστε καὶ
human mind all(-things) with exactness go-through so-that both
κατιδεῖν τὰς ἰδιότητας, καὶ τὰς πρὸς ἕκαστον διαφορὰς
to-perceive the properties and the toward each differences
ἐναργῶς διακρῖναι, καὶ τὰς κεκρυμμένας αἰτίας ἀνενδεῶς
clearly to-distinguish and the hidden causes without-deficiency
παραστῆσαι; Ἓν ὕδωρ, διὰ τῆς ῥίζης ἑλκόμενον, ἄλλως
to-set-forth one water through the root drawn otherwise
μὲν τρέφει τὴν ῥίζαν αὐτὴν, ἄλλως δὲ τὸν φλοιὸν
indeed nourishes the root itself otherwise and the bark
τοῦ στελέχους, καὶ ἄλλως τὸ ξύλον, καὶ τὴν ἐντεριώνην
of-the trunk and otherwise the wood and the heart
ἑτέρως. Τὸ αὐτὸ καὶ φύλλον γίνεται, καὶ εἰς ἀκρέμονας
differently the same also leaf becomes and into twigs
καὶ κλάδους κατασχίζεται, καὶ τοῖς καρποῖς παρέχει τὴν
and branches is-split-up and to-the fruits provides the
αὔξησιν, καὶ δάκρυον τοῦ φυτοῦ καὶ ὀπὸς ἐκ τῆς αὐτῆς
growth and tear of-the plant and juice from the same
αἰτίας προέρχεται· οἷς πόση πρὸς ἄλληλά ἐστιν ἡ
cause comes-forth of-which how-great toward one-another is the
διαφορὰ, οὐδεὶς ἂν λόγος ἐξίκοιτο. Ἄλλο γὰρ τοῦ
difference no — word could-reach other for (is)-of-the
σχίνου τὸ δάκρυον, καὶ ἄλλος ὁ ὀπὸς τοῦ βαλσάμου· καὶ
mastic the tear and other the juice of-the balsam and

νάρθηκές τινες ἐπὶ τῆς Αἰγύπτου καὶ Λιβύης ἕτερον ὀπῶν
fennel-giants some in the Egypt and Libya another of-juices
γένος ἀποδακρύουσι. Λόγος δέ τίς ἐστι καὶ τὸ ἤλεκτρον
kind weep-out account and some there-is that-also the amber
ὀπὸν εἶναι φυτῶν εἰς λίθου φύσιν ἀποπηγνύμενον. Μαρτυρεῖ
juice to-be of-plants into of-stone nature congealed testify
δὲ τῷ λόγῳ τὰ ἐμφαινόμενα κάρφη καὶ τὰ λεπτότατα
and to-the account the appearing twigs and the smallest
τῶν ζώων, ἅπερ, ἁπαλοῦ ὄντος τοῦ ὀποῦ, ἐναποληφθέντα
of-the animals which tender being the juice caught-in
κατέχεται. Καὶ ὅλως τὴν κατὰ τὰς ποιότητας τῶν
are-held and wholly the according-to the qualities of-the
ὀπῶν διαφορὰν ὁ μὴ τῇ πείρᾳ διδαχθεὶς οὐδένα
juices difference the(-one) not by-the experience taught no
λόγον εὑρήσει τὴν ἐνέργειαν παριστῶντα. Πῶς πάλιν ἀπὸ
account will-find the effect setting-forth how again from
τῆς αὐτῆς νοτίδος ἐν μὲν τῇ ἀμπέλῳ οἶνος συνίσταται, ἐν
the same moisture in indeed the vine wine is-formed in
δὲ τῇ ἐλαίᾳ τὸ ἔλαιον; Καὶ οὐ τοῦτο μόνον θαυμαστόν,
and the olive the oil and not this only (is)-wonderful
πῶς ὧδε μὲν τὸ ὑγρὸν ἀπεγλυκάνθη, ἐκεῖ δὲ λιπαρὸν
how here indeed the moisture was-sweetened there and oily
γέγονεν, ἀλλ᾽ ὅτι καὶ ἐν τοῖς γλυκέσι καρποῖς ἀμύθητος
has-become but that also in the sweet fruits unspeakable
ἡ παραλλαγὴ τῆς ποιότητος. Ἄλλο γὰρ τὸ ἐν
(is)-the variation of-the quality other for (is)-the in
ἀμπέλῳ γλυκὺ, καὶ ἄλλο τὸ ἐν μηλέᾳ, καὶ σύκῳ,
(the)-vine sweet(-ness) and other the in (the)-apple-tree and fig
καὶ φοίνικι. Ἔτι σε βούλομαι περὶ τὴν ἐξέτασιν ταύτην
and date-palm still you I-wish about the examination this
φιλοτεχνῆσαι, πῶς τὸ αὐτὸ ὕδωρ νῦν μὲν λεῖόν ἐστι
to-take-pains how the same water now indeed smooth is

τῇ αἰσθήσει, ὅταν ἐν τοῖσδέ τισι τοῖς φυτοῖς γενόμενον
to-the sense when in these some the plants having-come
ἀπογλυκανθῇ· νῦν δὲ πληκτικόν ἐστι τῆς γεύσεως, ὅταν
it-is-sweetened now and striking is to-the taste when
δι᾽ ἄλλων φυτῶν ἐνεχθὲν ἀποξύνηται. Καὶ πάλιν εἰς τὴν
through other plants borne it-is-soured and again into the
ἐσχάτην πικρότητα μεταβάλλον ἐκτραχύνει τὴν αἴσθησιν,
extreme bitterness changing it-roughens the sense
ὅταν ἐν ἀψίνθῳ ἢ σκαμμωνίᾳ γένηται· καὶ ἐν μὲν ταῖς
when in wormwood or scammony it-comes and in indeed the
βαλάνοις ἢ τῷ καρπῷ τῆς κρανείας πρὸς τὴν στυφὴν καὶ
acorns or the fruit of-the cornel to the astringent and
αὐστηρὰν ποιότητα μεταβάλλει· ἐν δὲ ταῖς τερεβίνθοις καὶ
harsh quality it-changes in and the terebinths and
ταῖς καρύαις πρὸς ἁπαλὴν καὶ ἐλαιώδη φύσιν μεθίσταται.
the walnuts to tender and oily nature it-is-transformed
Καὶ τί δεῖ τὰ πόῤῥω λέγειν, ὅπου γε ἐπὶ τῆς 9
and why (one)-must the distant(-things) to-say where at-least in the
αὐτῆς συκῆς πρὸς τὰς ἐναντιωτάτας μεταβαίνει ποιότητας;
same fig to the most-contrary it-passes qualities
Πικρότατον μὲν γάρ ἐστιν ἐν τῷ ὀπῷ, γλυκύτατον
most-bitter indeed for it-is in the juice sweetest
δὲ ἐν αὐτῷ τῷ καρπῷ. Καὶ ἐπὶ τῆς ἀμπέλου
and in itself the fruit and in-the-case-of the vine
στυπτικώτατον μὲν ἐπὶ τῶν ἀκρεμόνων, ἥδιστον δὲ ἐν
most-astringent indeed in the twigs sweetest and in
τοῖς βότρυσιν. Αἱ δὲ κατὰ τὰς χρόας διαφοραὶ πόσαι!
the clusters the and in the colors differences how-many
Ἴδοις ἂν ἐν λειμῶνι τὸ αὐτὸ ὕδωρ ἐρυθραινόμενον μὲν
you-might-see — in (a)-meadow the same water reddening indeed
ἐν τῷδε τῷ ἄνθει, καὶ ἐν ἄλλῳ πορφυροῦν, καὶ κυανὸν
in this the flower and in another purple and dark-blue

ἐν τῷδε, καὶ ἐν ἑτέρῳ λευκόν· καὶ πλείονα πάλιν τῆς
in this and in another white and more again than-the
ἐν ταῖς χρόαις ποικιλίας τὴν κατὰ τὰς ὀδμὰς διαφορὰν
in the colors variety the in the scents difference
παρεχόμενον. Ἀλλὰ γὰρ ὁρῶ μοι τὸν λόγον τῇ ἀπληστίᾳ
providing but for I-see for-me the discourse by-the insatiability
τῆς θεωρίας εἰς ἀμετρίαν ἐκπίπτοντα, ὃν ἐὰν μὴ
of-the contemplation into excess falling-out which if not
δήσας πρὸς ἀνάγκην ἀπαγάγω τῆς κτίσεως, ἐπιλείψει
having-bound by necessity I-lead-away from-the creation will-fail
με ἡ ἡμέρα τὴν μεγάλην σοφίαν ἐκ τῶν μικροτάτων
me the day the great wisdom from the smallest(-things)
ὑμῖν παριστῶντα. Βλαστησάτω ἡ γῆ ξύλον κάρπιμον,
to-you setting-forth let-sprout the earth tree fruitful
ποιοῦν καρπὸν ἐπὶ τῆς γῆς. Καὶ εὐθὺς αἱ κορυφαὶ
making fruit on the earth and at-once the tops
τῶν ὀρέων ἐκόμων· καὶ ἐφιλοτεχνοῦντο παράδεισοι, καὶ
of-the mountains were-leafy and were-artfully-wrought gardens and
ποταμῶν ὄχθαι μυρίοις γένεσι φυτῶν ὡραΐζοντο. Καὶ
of-rivers banks with-countless kinds of-plants were-beautified and
τὰ μὲν τὴν ἀνθρωπίνην ηὐτρέπιστο κατακοσμῆσαι
the(-ones) indeed the human had-been-prepared to-adorn
τράπεζαν· τὰ δὲ βοσκήμασι τροφὴν παρεσκεύαζεν ἐκ
table the(-ones) and for-cattle food provided from
τῶν φύλλων, ἐκ τῶν καρπῶν. Ἄλλα τὰς ἐκ τῆς ἰατρικῆς
the leaves from the fruits others the from the medical
ὠφελείας ἡμῖν προεξένει· τοὺς χυλοὺς, τοὺς ὀποὺς, τὰ
benefits for-us procured the juices the saps the
κάρφη, τοὺς φλοιοὺς, τὸν καρπόν· καὶ ἁπαξαπλῶς ὅσα
twigs the barks the fruit and simply as-much-as
ἡμῖν ἡ χρονία πεῖρα ἐξεῦρεν, ἐκ τῶν κατὰ μέρος
for-us the long experience found-out from the by part

περιπτώσεων συλλεγομένη τὸ χρήσιμον, ταῦτα ἡ ὀξεῖα
accidents gathering the useful these(-things) the keen
τοῦ κτίσαντος πρόνοια, ἐξ ἀρχῆς προβλεψαμένη,
of-the(-one) having-created providence from (the)-beginning having-foreseen
εἰς γένεσιν ἤγαγε. Σὺ δὲ ὅταν ἴδῃς τὰ ἥμερα, τὰ
into genesis brought you and when you-see the cultivated(-plants) the
ἄγρια, τὰ φίλυδρα, τὰ χερσαῖα, τὰ ἀνθοφοροῦντα, ἢ
wild(-ones) the water-loving(-ones) the land(-ones) the flowering(-ones) or
τὰ ἀνανθῆ, ἐν μικρῷ τὸν μέγαν ἐπιγινώσκων, πρόσθες
the flowerless(-ones) in small the great(-one) recognizing add
ἀεὶ τῷ θαύματι, καὶ αὔξησόν μοι τὴν ἀγάπην τοῦ
always to-the wonder and increase for-me the love of-the(-one)
κτίσαντος. Ἐξέταζε, πῶς τὰ μὲν ἀειθαλῆ ἐποίησε,
having-created examine how the(-ones) indeed evergreen he-made
τὰ δὲ γυμνούμενα· καὶ τῶν ἀειθαλῶν τὰ μὲν
the(-ones) and being-stripped and of-the evergreen(-ones) the(-ones) indeed
φυλλοβόλα, τὰ δὲ ἀείφυλλα. Φυλλοβολεῖ γὰρ καὶ ἐλαία
leaf-shedding the(-ones) and ever-leafed sheds-leaves for both olive
καὶ πίτυς, εἰ καὶ λεληθότως ὑπαλλάσσει τὰ φύλλα, ὥστε
and pine if even unnoticed it-changes the leaves so-that
μηδέποτε δοκεῖν τῆς κόμης ἀπογυμνοῦσθαι. Ἀείφυλλον δὲ
never to-seem of-the foliage to-be-stripped ever-leafed and
ὁ φοίνιξ, τῷ αὐτῷ φύλλῳ ἐκ τῆς πρώτης βλαστήσεως
(is)-the date-palm the same leaf from the first sprouting
εἰς τέλος συμπαραμένων. Ἔπειτα κἀκεῖνο σκόπει, πῶς
to (the)-end remaining then that-also consider how
ἡ μυρίκη ὥσπερ ἀμφίβιόν ἐστι, καὶ τοῖς φιλύδροις
the tamarisk as-it-were amphibious is both among-the water-loving(-plants)
συναριθμούμενον, καὶ κατὰ τὰς ἐρήμους πληθυνόμενον.
counted and in the deserts multiplying

Διὸ καὶ ὁ Ἱερεμίας δικαίως τὰ πονηρότερα καὶ
wherefore also — Jeremiah fittingly the worse and
ἐπαμφοτερίζοντα τῶν ἠθῶν τῷ τοιούτῳ φυτῷ παρεικάζει.
double-dealing of-the characters to-the such plant compares
10 Βλαστησάτω ἡ γῆ. Τὸ μικρὸν τοῦτο πρόσταγμα εὐθὺς
let-sprout the earth the small this command at-once
φύσις μεγάλη καὶ λόγος ἔντεχνος ἦν, θᾶττον τοῦ
(a)-nature great and (a)-reason artful was more-quickly than-the
ἡμετέρου νοήματος τὰς μυρίας τῶν φυομένων ἰδιότητας
our thought the countless of-the(-things) growing properties
ἐκτελῶν. Ἐκεῖνο ἔτι καὶ νῦν ἐνυπάρχον τῇ γῇ τὸ
accomplishing that still even now being-present-in the earth the
πρόσταγμα, ἐπείγει αὐτὴν καθ' ἑκάστην ἔτους περίοδον
command urges it in each of-(the)-year cycle
ἐξάγειν τὴν δύναμιν ἑαυτῆς ὅσην ἔχει πρός τε βοτανῶν
to-bring-forth the power its-own as-much-as it-has for both of-herbs
καὶ σπερμάτων καὶ δένδρων γένεσιν. Ὡς γὰρ οἱ στρόβιλοι
and of-seeds and of-trees genesis as for the tops
ἐκ τῆς πρώτης αὐτοῖς ἐνδοθείσης πληγῆς τὰς ἐφεξῆς
from the first to-them given blow the following
ποιοῦνται περιστροφὰς, ὅταν πήξαντες τὸ κέντρον ἐν
make revolutions when having-fixed the point in
ἑαυτοῖς περιφέρωνται· οὕτω καὶ ἡ τῆς φύσεως ἀκολουθία
themselves they-spin thus also the of-the nature sequence
ἐκ τοῦ πρώτου προστάγματος τὴν ἀρχὴν δεξαμένη, πρὸς
from the first command the beginning having-received to
πάντα τὸν ἐφεξῆς διεξέρχεται χρόνον, μέχρις ἂν πρὸς τὴν
all the following goes-through time until — to the
κοινὴν συντέλειαν τοῦ παντὸς καταντήσῃ. Ἐφ' ἣν καὶ ἡμεῖς
common consummation of-the universe it-arrives to which also we
πάντες ἔγκαρποι καὶ πλήρεις ἔργων ἀγαθῶν ἐπειγώμεθα, ἵνα,
all fruitful and full of-works good let-us-press-on that

φυτευθέντες ἐν τῷ οἴκῳ Κυρίου, ἐν ταῖς αὐλαῖς τοῦ Θεοῦ
having-been-planted in the house of-(the)-Lord in the courts — of-God
ἡμῶν ἐξανθήσωμεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ
our we-may-blossom in Christ Jesus the Lord our to-whom
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the glory and the might to the ages of-the ages amen

HOMILY VI

XI · LIGHTS IN THE FIRMAMENT

Basil asks his hearers to come prepared and join his contest rather than judge it. God sets lights in the firmament only on the fourth day, after the plants, so that no one would take the sun for the source of light or growth. The light of the first day is one thing and the bodies made to carry it another, as God parted fire's brightness from its burning at the bush and as the moon puts off and takes on light while her body stays whole; night is the earth's shadow.

Τὸν ἀθλητῶν θεατὴν μετέχειν τινὸς προσῆκε καὶ αὐτὸν 1
the of-athletes spectator to-share some it-befitted also himself
εὐτονίας. Καὶ τοῦτο ἐκ τῶν πανηγυρικῶν θεσμῶν ἄν
(of)-vigor and this from the festival rules —
τις κατίδοι, οἳ τοὺς συγκαθεζομένους εἰς τὸ στάδιον
anyone could-perceive which the(-ones) sitting-together in the stadium
γυμνῇ καθῆσθαι τῇ κεφαλῇ διαγορεύουσιν· ἐμοὶ δοκεῖν,
bare to-sit with-the head command to-me to-seem
ἵνα μὴ θεατὴς μόνον ἀγωνιστῶν, ἀλλὰ καὶ ἀγωνιστὴς
that not spectator only of-contestants but also contestant
ἕκαστος αὐτὸς ἐν τῷ μέρει τυγχάνῃ. Οὕτω τοίνυν καὶ
each himself in the turn may-be thus therefore also
τὸν τῶν μεγάλων καὶ ὑπερφυῶν θεαμάτων ἐξεταστὴν, καὶ
the of-the great and extraordinary spectacles examiner and

τὸν τῆς ἄκρας ὄντως καὶ ἀποῤῥήτου σοφίας ἀκροατὴν
the of-the highest truly and ineffable wisdom hearer
προσῆκεν οἴκοθεν ἔχειν ἥκοντά τινας ἀφορμὰς πρὸς
it-befitted from-home to-have having-come some starting-points for
τὴν θεωρίαν τῶν προκειμένων, καὶ κοινωνεῖν ἐμοὶ
the contemplation of-the(-things) set-forth and to-share with-me
τῆς ἀγωνίας εἰς δύναμιν, οὐχὶ κριτὴν μᾶλλον ἢ
of-the contest according-to power not (as)-judge rather than
συναγωνιστὴν παρεστῶτα· μήποτε ἄρα διαλάθῃ ἡμᾶς τῆς
fellow-contestant standing-by lest after-all escape us of-the
ἀληθείας ἡ εὕρεσις, καὶ τὸ ἐμὸν σφάλμα κοινὴ ζημία
truth the finding and the my error (a)-common loss
τῶν ἀκουόντων γένηται. Πρὸς οὖν τί ταῦτα λέγω;
of-the(-ones) hearing become to then what these(-things) do-I-say
Ὅτι, ἐπειδὴ πρόκειται ἡμῖν εἰς τὴν τοῦ κόσμου σύστασιν
that since lies-before us for the of-the world constitution
ἐξέτασις καὶ θεωρία τοῦ παντὸς, οὐκ ἐκ τῆς τοῦ
(an)-examination and contemplation of-the universe not from the of-the
κόσμου σοφίας τὰς ἀρχὰς ἔχουσα, ἀλλ' ἐξ ὧν τὸν ἑαυτοῦ
world wisdom the beginnings having but from what the his-own
θεράποντα ὁ Θεὸς ἐξεπαίδευσεν, ἐν εἴδει λαλήσας πρὸς
servant — God instructed in form having-spoken to
αὐτὸν, καὶ οὐ δι' αἰνιγμάτων, ἀνάγκη που πάντως
him and not through riddles (it-is)-necessary somehow wholly
τοὺς τῶν μεγάλων φιλοθεάμονας μὴ ἀγύμναστον ἔχειν
the(-ones) of-the great(-things) fond-of-sights not untrained to-have
τὸν νοῦν πρὸς τὴν τῶν προκειμένων ἡμῖν κατανόησιν.
the mind for the of-the(-things) set-before us understanding
Εἴ ποτε οὖν, ἐν αἰθρίᾳ νυκτερινῇ, πρὸς τὰ ἄῤῥητα κάλλη
if ever then in clear-sky at-night to the ineffable beauties
τῶν ἄστρων ἐνατενίσας, ἔννοιαν ἔλαβες τοῦ τεχνίτου τῶν
of-the stars having-gazed (a)-notion you-took of-the craftsman of-the

ὅλων, τίς ὁ τοῖς ἄνθεσι τούτοις διαποικίλας
whole(-things) who (is)-the(-one) with-the flowers these having-embroidered
τὸν οὐρανὸν, καὶ ὅπως ἐν τοῖς ὁρωμένοις πλέον τοῦ
the heaven and how in the visible(-things) more than-the
τερπνοῦ τὸ ἀναγκαῖόν ἐστι· πάλιν ἐν ἡμέρᾳ εἰ νήφοντι τῷ
delightful the necessary is again in day if with-sober the
λογισμῷ κατέμαθες τὰ τῆς ἡμέρας θαύματα, καὶ διὰ τῶν
reasoning you-learned the of-the day wonders and through the
ὁρωμένων ἀνελογίσω τὸν οὐχ ὁρώμενον, ἐμπαράσκευος
visible(-things) you-inferred the not visible(-one) well-prepared
ἥκεις ἀκροατὴς καὶ πρέπων τῷ πληρώματι τοῦ σεμνοῦ
you-come (a)-hearer and fitting to-the full-assembly of-the august
τούτου καὶ μακαρίου θεάτρου. Δεῦρο δὴ οὖν, ὥσπερ
this and blessed theater come indeed then as
οἱ τοὺς ἀήθεις τῶν πόλεων τῆς χειρὸς λαβόμενοι
the(-ones) the unaccustomed(-ones) of-the cities by-the hand having-taken
περιηγοῦνται, οὕτω δὴ καὶ αὐτὸς ἐπὶ τὰ κεκρυμμένα
lead-around thus indeed also myself to the hidden
θαύματα ὑμᾶς τῆς μεγάλης ταύτης πόλεως ξεναγήσω.
wonders you of-the great this city will-guide-as-strangers
Ἐν τῇ πόλει ταύτῃ, ἐν ᾗ ἡ ἀρχαία πατρὶς ἡμῶν,
in the city this in which (is)-the ancient fatherland our
ἧς μετανέστησεν ἡμᾶς ὁ ἀνθρωποκτόνος δαίμων,
from-which removed us the man-slaying demon
τοῖς ἑαυτοῦ δελεάσμασιν ἀνδραποδίσας τὸν ἄνθρωπον·
with-the his-own baits having-enslaved the man
ἐνταῦθα κατόψει τὴν πρώτην τοῦ ἀνθρώπου γένεσιν, καὶ
here you-will-see the first of-the man genesis and
τὸν εὐθὺς ἡμᾶς ἐπικαταλαβόντα θάνατον· ὃν ἐγέννησεν ἡ
the at-once us having-overtaken death which begot the
ἁμαρτία, τὸ πρωτότοκον ἔκγονον τοῦ ἀρχεκάκου δαίμονος.
sin the first-born offspring of-the author-of-evil demon

Καὶ γνωρίσεις σαυτὸν γήινον μὲν τῇ φύσει, ἔργον
and you-will-know yourself earthly indeed by-the nature (the)-work
δὲ θείων χειρῶν· δυνάμει μὲν καὶ παραπολὺ τῶν
and of-divine hands in-power indeed even far than-the
ἀλόγων λειπόμενον, ἄρχοντα δὲ χειροτονητὸν τῶν
irrational(-ones) falling-short (a)-ruler but appointed of-the
ἀλόγων καὶ τῶν ἀψύχων· ταῖς μὲν ἐκ τῆς φύσεως
irrational(-ones) and of-the soulless(-things) in-the indeed from the nature
παρασκευαῖς ἐλαττούμενον, τῇ δὲ τοῦ λόγου περιουσίᾳ
equipments inferior by-the and of-the reason abundance
πρὸς οὐρανὸν αὐτὸν ὑπεραρθῆναι δυνάμενον. Ἐὰν ταῦτα
to heaven himself to-be-lifted-above able if these(-things)
μάθωμεν, ἑαυτοὺς ἐπιγνωσόμεθα, Θεὸν γνωρίσομεν, τὸν
we-learn ourselves we-will-recognize God we-will-know the(-one)
κτίσαντα προσκυνήσομεν, τῷ Δεσπότῃ δουλεύσομεν, τὸν
having-created we-will-worship the Master we-will-serve the
Πατέρα δοξάσομεν, τὸν τροφέα ἡμῶν ἀγαπήσομεν, τὸν
Father we-will-glorify the nourisher our we-will-love the
εὐεργέτην αἰδεσθησόμεθα, τὸν ἀρχηγὸν τῆς ζωῆς ἡμῶν
benefactor we-will-revere the author of-the life our
τῆς παρούσης καὶ τῆς μελλούσης προσκυνοῦντες οὐκ
the present and of-the coming worshiping not
ἀπολήξομεν, τὸν δι' οὗ παρέσχετο ἤδη πλούτου
we-will-cease the(-one) through whom he-provided already of-wealth
καὶ τὰ ἐν ἐπαγγελίαις πιστούμενον, καὶ τῇ πείρᾳ
also the(-things) in promises confirming and by-the experience
τῶν παρόντων βεβαιοῦντα ἡμῖν τὰ προσδοκώμενα.
of-the present(-things) assuring us the(-things) expected
Εἰ γὰρ τὰ πρόσκαιρα τοιαῦτα, ποταπὰ τὰ αἰώνια;
if for the temporary(-things) (are)-such of-what-sort (are)-the eternal(-things)
Καὶ εἰ τὰ ὁρώμενα οὕτω καλὰ, ποταπὰ τὰ ἀόρατα; Εἰ
and if the visible(-things) so beautiful of-what-sort the invisible(-things) if

οὐρανοῦ μέγεθος μέτρον ἀνθρωπίνης διανοίας ἐκβαίνει,
of-heaven (the)-greatness (the)-measure of-human mind exceeds
τῶν ἀϊδίων τὴν φύσιν τίς ἄρα νοῦς ἐξιχνιάσαι
of-the everlasting(-things) the nature what after-all mind to-track-out
δυνήσεται; Εἰ ὁ τῇ φθορᾷ ὑποκείμενος ἥλιος οὕτω
will-be-able if the to-the corruption subject sun so
καλὸς, οὕτω μέγας, ὀξὺς μὲν κινηθῆναι, εὐτάκτους
beautiful so great swift indeed to-be-moved orderly
δὲ τὰς περιόδους ἀποδιδοὺς, σύμμετρον μὲν ἔχων τὸ
and the circuits rendering proportionate indeed having the
μέγεθος τῷ παντὶ, ὥστε μὴ ἐκβαίνειν τὴν πρὸς τὸ ὅλον
size to-the universe so-that not to-exceed the toward the whole
ἀναλογίαν· τῷ δὲ κάλλει τῆς φύσεως οἷόν τις ὀφθαλμὸς
proportion by-the and beauty of-the nature as some eye
διαυγὴς ἐμπρέπων τῇ κτίσει· εἰ ἀκόρεστος τούτου ἡ
bright conspicuous in-the creation if (is)-insatiable of-it the
θέα, ποταπὸς τῷ κάλλει ὁ τῆς δικαιοσύνης ἥλιος; Εἰ
sight of-what-sort in-the beauty the of-the righteousness sun if
τυφλῷ ζημία τοῦτον μὴ βλέπειν, ποταπὴ ζημία
for-(a)-blind(-man) (is)-(a)-loss this(-one) not to-see what-kind-of loss
τῷ ἁμαρτωλῷ τοῦ ἀληθινοῦ φωτὸς στερηθῆναι;
for-the sinner of-the true light to-be-deprived
Καὶ εἶπεν ὁ Θεός· Γενηθήτωσαν φωστῆρες ἐν τῷ 2
and said — God let-there-be lights in the
στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν ἐπὶ τῆς γῆς· ὥστε
firmament of-the heaven for illumination upon the earth so-as
διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον
to-divide in (the)-midst of-the day and in (the)-midst
τῆς νυκτός. Οὐρανὸς προειλήφει καὶ γῆ· τὸ φῶς ἐπὶ
of-the night heaven had-come-first and earth the light after
τούτοις δεδημιούργητο· ἡμέρα καὶ νὺξ διεκέκριτο· πάλιν
these had-been-created day and night had-been-separated again

στερέωμα, καὶ ξηρᾶς φανέρωσις. Τὸ ὕδωρ συνήθροιστο
(the)-firmament and of-dry-land (the)-manifestation the water had-been-gathered
εἰς συνεστηκυῖαν καὶ ἀφωρισμένην συναγωγήν. Ἡ γῆ
into (a)-consistent and determined gathering the earth
πεπλήρωτο τοῖς οἰκείοις γεννήμασι, τά τε μυρία γένη
had-been-filled with-the own products the both countless kinds
τῶν βοτανῶν ἐκβλαστήσασα, καὶ παντοδαποῖς εἴδεσι
of-the herbs having-sprouted and with-all-kinds-of forms
φυτῶν εὐθηνουμένη. Ἥλιος δὲ οὔπω ἦν καὶ σελήνη, ἵνα
of-plants abounding sun and not-yet was and moon that
μήτε φωτὸς ἀρχηγὸν καὶ πατέρα τὸν ἥλιον ὀνομάσωσι,
neither of-light author and father the sun they-might-name
μήτε τῶν ἐκ τῆς γῆς φυομένων δημιουργὸν οἱ
nor of-the(-things) from the earth growing creator the(-ones)
τὸν Θεὸν ἀγνοήσαντες ἡγήσωνται. Διὰ τοῦτο τετάρτη
— God having-not-known might-think because-of this (the)-fourth
ἡμέρα· καὶ τότε εἶπεν ὁ Θεός· Γενηθήτωσαν φωστῆρες
day and then said — God let-there-be lights
ἐν τῷ στερεώματι τοῦ οὐρανοῦ. Ὅταν τὸν εἰπόντα
in the firmament of-the heaven when the(-one) having-spoken
διδαχθῇς, εὐθὺς τῇ ἐννοίᾳ σύναπτε τὸν ἀκούσαντα.
you-are-taught at-once in-the thought join the(-one) having-heard
Εἶπεν ὁ Θεός· Γενηθήτωσαν φωστῆρες, καὶ ἐποίησεν ὁ
said — God let-there-be lights and made —
Θεὸς τοὺς δύο φωστῆρας. Τίς εἶπε, καὶ τίς ἐποίησεν;
God the two lights who spoke and who made
Οὐκ ἐννοεῖς ἐν τούτοις τὸ διπλοῦν τῶν προσώπων;
not do-you-perceive in these the double(-ness) of-the persons
Πανταχοῦ τῇ ἱστορίᾳ τὸ δόγμα τῆς θεολογίας μυστικῶς
everywhere in-the history the doctrine of-the theology mystically
συμπαρέσπαρται. Καὶ ἡ χρεία πρόσκειται τῆς τῶν
is-sown-alongside and the use is-added of-the of-the

φωστήρων γενέσεως· Εἰς φαῦσιν, φησὶν, ἐπὶ τῆς γῆς.
lights genesis for illumination he-says upon the earth
Εἰ προειλήφει τοῦ φωτὸς ἡ γένεσις, πῶς νῦν ὁ ἥλιος
if had-come-first of-the light the genesis how now the sun
πάλιν εἰς φαῦσιν λέγεται γεγονέναι; Πρῶτον μὲν οὖν
again for illumination is-said to-have-come-to-be first indeed then
τῆς λέξεως τὸ ἰδιότροπον μηδένα σοι κινείτω γέλωτα,
of-the wording the peculiarity no for-you let-stir laughter
εἴπερ μὴ ἐπόμεθα ταῖς παρ᾽ ὑμῖν ἐκλογαῖς τῶν ῥημάτων,
if-indeed not we-follow the among you choices of-the words
μηδὲ τὸ τῆς θέσεως αὐτῶν εὔρυθμον ἐπιτηδεύομεν. Οὐ
nor the of-the arrangement of-them rhythmical(-ness) we-cultivate not
γὰρ τορευταὶ λέξεων παρ᾽ ἡμῖν· οὐδὲ τὸ εὔηχον τῶν
for (are-there)-carvers of-words among us nor the well-sounding of-the
φωνῶν, ἀλλὰ τὸ εὔσημον τῶν ὀνομάτων πανταχοῦ
words but the clear-signification of-the names everywhere
προτιμότερον. Σκόπει τοίνυν εἰ μὴ διὰ τῆς φαύσεως
(is)-preferable consider therefore if not through the illumination
ἀρκούντως ἐνέφηνεν ὃ ἐβούλετο· ἀντὶ γὰρ τοῦ φωτισμοῦ
sufficiently he-showed what he-wished instead-of for the lighting
τὴν φαῦσιν εἴρηκεν. Ἔστι δὲ οὐδὲν μαχόμενον τοῦτο
the illumination he-has-said is and nothing contradicting this
τοῖς περὶ τοῦ φωτὸς εἰρημένοις. Τότε μὲν γὰρ
to-the(-things) about the light said then indeed for
αὐτὴ τοῦ φωτὸς ἡ φύσις παρήχθη· νῦν δὲ τὸ ἡλιακὸν
itself of-the light the nature was-brought-forth now and the solar
τοῦτο σῶμα ὄχημα εἶναι τῷ πρωτογόνῳ ἐκείνῳ φωτὶ
this body (a)-vehicle to-be for-the first-born that light
παρεσκεύασται. Ὡς γὰρ ἄλλο τὸ πῦρ, καὶ ἄλλο ὁ
has-been-prepared as for other (is)-the fire and other the
λύχνος· τὸ μὲν τὴν τοῦ φωτίζειν δύναμιν ἔχον, τὸ
lamp the(-one) indeed the of-the to-illuminate power having the(-other)

δὲ παραφαίνειν τοῖς δεομένοις πεποιημένον· οὕτω καὶ
and to-shine-out for-the(-ones) needing made thus also
τῷ καθαρωτάτῳ ἐκείνῳ καὶ εἰλικρινεῖ καὶ ἀΰλῳ φωτὶ
for-the purest that and unmixed and immaterial light
ὄχημα νῦν οἱ φωστῆρες κατεσκευάσθησαν. Ὡς γὰρ ὁ
(a)-vehicle now the lights were-constructed as for the
Ἀπόστολος λέγει τινὰς φωστῆρας ἐν κόσμῳ, ἄλλο δέ
Apostle calls some lights in (the)-world other and
ἐστι φῶς τοῦ κόσμου τὸ ἀληθινὸν, οὗ κατὰ μέθεξιν
is (the)-light of-the world the true(-one) of-which by participation
οἱ ἅγιοι φωστῆρες ἐγίνοντο τῶν ψυχῶν, ἃς ἐπαίδευον,
the saints lights became of-the souls which they-instructed
τοῦ σκότους αὐτὰς τῆς ἀγνοίας ῥυόμενοι· οὕτω καὶ νῦν
from-the darkness them of-the ignorance rescuing thus also now
τὸν ἥλιον τοῦτον τῷ φανοτάτῳ ἐκείνῳ ἐπισκευάσας φωτὶ
the sun this for-the brightest that having-equipped light
ὁ τῶν ὅλων δημιουργὸς περὶ τὸν κόσμον ἀνῆψεν.
the of-the whole(-things) creator about the world kindled

3 Καὶ μηδενὶ ἄπιστον εἶναι δοκείτω τὸ εἰρημένον, ὅτι
and to-no-one incredible to-be let-it-seem the(-thing) said that
ἄλλο μέν τι τοῦ φωτὸς ἡ λαμπρότης, ἄλλο δέ
other indeed something (is)-of-the light the brightness other and
τι τὸ ὑποκείμενον τῷ φωτὶ σῶμα. Πρῶτον μὲν οὖν
something the underlying for-the light body first indeed then
ἐκ τοῦ τὰ σύνθετα πάντα οὕτω παρ᾽ ἡμῶν διαιρεῖσθαι,
from the the composite(-things) all thus by us to-be-divided
εἴς τε τὴν δεκτικὴν οὐσίαν καὶ εἰς τὴν ἐπισυμβᾶσαν αὐτῇ
into both the receptive substance and into the supervening to-it
ποιότητα. Ὡς οὖν ἕτερον μέν τι τῇ φύσει ἡ
quality as then other indeed something in-the nature (is)-the
λευκότης, ἕτερον δέ τι τὸ λελευκασμένον σῶμα, οὕτω
whiteness other and something the whitened body thus

καὶ τὰ νῦν εἰρημένα, διάφορα ὄντα τῇ φύσει, ἥνωται
also the(-things) now said different being in-the nature are-united
τῇ δυνάμει τοῦ κτίσαντος. Καὶ μή μοι λέγε ἀδύνατα
by-the power of-the(-one) having-created and not to-me say impossible
εἶναι ταῦτα ἀπ᾽ ἀλλήλων διαιρεῖσθαι. Οὐδὲ γὰρ ἐγὼ τὴν
to-be these from one-another to-be-divided not-even for I the
διαίρεσιν τοῦ φωτὸς ἀπὸ τοῦ ἡλιακοῦ σώματος ἐμοὶ καὶ
division of-the light from the solar body for-me and
σοὶ δυνατὴν εἶναί φημι, ἀλλ᾽ ὅτι ἃ ἡμῖν τῇ ἐπινοίᾳ
for-you possible to-be say but that what(-things) for-us in-the conception
ἐστὶ χωριστὰ, ταῦτα δύναται καὶ αὐτῇ τῇ ἐνεργείᾳ παρὰ
are separable these can also in-very the activity by
τοῦ ποιητοῦ τῆς φύσεως αὐτῶν διαστῆναι. Ἐπεὶ καὶ σοὶ
the maker of-the nature their be-separated since also for-you
τὴν καυστικὴν δύναμιν τοῦ πυρὸς ἀπὸ τῆς λαμπρότητος
the burning power of-the fire from the brightness
χωρίσαι ἀμήχανον· ὁ δὲ Θεὸς, παραδόξῳ θεάματι τὸν
to-separate (is)-impossible — but God by-(a)-marvelous sight the
ἑαυτοῦ θεράποντα ἐπιστρέψαι βουλόμενος, πῦρ ἐπέθηκε τῇ
his-own servant to-turn wishing fire set on-the
βάτῳ ἀπὸ μόνης τῆς λαμπρότητος ἐνεργοῦν, τὴν δὲ τοῦ
bramble from only the brightness acting the and of-the
καίειν δύναμιν σχολάζουσαν ἔχον. Ὡς καὶ ὁ Ψαλμῳδὸς
to-burn power idle having as also the Psalmist
μαρτυρεῖ λέγων· Φωνὴ Κυρίου διακόπτοντος φλόγα
testifies saying (the)-voice of-(the)-Lord cutting-through (the)-flame
πυρός. Ὅθεν καὶ ἐν ταῖς τῶν βεβιωμένων ἡμῖν ἀνταποδόσεσι
of-fire whence also in the of-the lived(-deeds) to-us requitals
λόγος τις ἡμᾶς ἐν ἀποῤῥήτῳ παιδεύει, διαιρεθήσεσθαι
(a)-teaching some us in secret instructs to-be-divided
τοῦ πυρὸς τὴν φύσιν, καὶ τὸ μὲν φῶς εἰς ἀπόλαυσιν τοῖς
of-the fire the nature and the indeed light for enjoyment to-the

δικαίοις, τὸ δὲ τῆς καύσεως ὀδυνηρὸν τοῖς κολαζομένοις
righteous the and of-the burning pain to-the(-ones) being-punished
ἀποταχθήσεσθαι. Ἔπειτα μέντοι καὶ ἐκ τῶν περὶ σελήνην
to-be-assigned then however also from the about (the)-moon
παθῶν δυνατὸν ἡμᾶς τὴν πίστιν τῶν ζητουμένων
phenomena (it-is)-possible for-us the proof of-the(-things) sought
εὕρασθαι. Λήγουσα γὰρ, καὶ μειουμένη, οὐχὶ τῷ παντὶ
to-find waning for and diminishing not with-the whole
ἑαυτῆς σώματι δαπανᾶται, ἀλλὰ τὸ περικείμενον φῶς
her-own body she-is-consumed but the surrounding light
ἀποτιθεμένη καὶ προσλαμβάνουσα πάλιν, ἐλαττώσεως ἡμῖν
putting-off and taking-on again of-lessening to-us
καὶ αὐξήσεως τὰς φαντασίας παρέχεται. Τοῦ δὲ μὴ
and of-increase the appearances she-provides of-the and not
αὐτὸ τὸ σῶμα αὐτῆς ληγούσης ἀπαναλίσκεσθαι ἐναργὲς
itself the body her waning to-be-consumed (a)-clear
μαρτύριον τὰ ὁρώμενα. Ἔξεστι γάρ σοι καὶ ἐν καθαρῷ
testimony (are)-the visible(-things) it-is-possible for for-you also in clean
τῷ ἀέρι καὶ πάσης ἀχλύος ἀπηλλαγμένῳ, ὅταν μάλιστα
the air and from-all mist freed when especially
μηνοειδὴς τυγχάνῃ κατὰ τὸ σχῆμα ἐπιτηρήσαντι,
crescent she-happens-to-be in the shape (as-one)-having-watched
κατιδεῖν τὸ ἀλαμπὲς αὐτῆς καὶ ἀφώτιστον ὑπὸ τηλικαύτης
to-perceive the unlit(-part) her and lightless by so-great
ἀψῖδος περιγραφόμενον, ἡλίκη ἐν ταῖς πανσελήνοις τὴν
(an)-arc circumscribed as-great-as in the full-moons the
πᾶσαν αὐτὴν ἐκπληροῖ. Ὥστε τηλαυγῶς ἀπηρτισμένον
whole her fills so-that brilliantly completed
καθορᾶσθαι τὸν κύκλον τῷ περιλαμπομένῳ μέρει τὸν
to-be-seen the circle with-the lit-around part the
σκιερὸν καὶ ἀερώδη κόλπον συναναφερούσης τῆς ὄψεως.
shadowy and airy hollow bringing-up-together the sight

Καὶ μή μοι λέγε ἐπείσακτον εἶναι τῆς σελήνης τὸ φῶς,
and not to-me say brought-in to-be of-the moon the light
διότι μειοῦται μὲν πρὸς ἥλιον φερομένη, αὔξεται δὲ
because she-is-lessened indeed toward (the)-sun being-borne she-grows and
πάλιν ἀφισταμένη. Οὐδὲ γὰρ ἐκεῖνο ἡμῖν ἐξετάζειν ἐν
again withdrawing not-even for that for-us to-examine in
τῷ παρόντι πρόκειται, ἀλλ᾽ ὅτι ἕτερον μὲν αὐτῆς τὸ
the present lies-before but that other indeed (is)-her the
σῶμα, ἕτερον δὲ τὸ φωτίζον. Τοιοῦτον δή τί
body other and the(-thing) illuminating such indeed something
μοι νόει καὶ ἐπὶ τοῦ ἡλίου· πλὴν ὅτι ὁ μέν,
to-me understand also in-the-case-of the sun except that the(-one) indeed
λαβὼν ἅπαξ καὶ ἐγκεκραμένον ἑαυτῷ τὸ φῶς ἔχων,
having-received once and mixed with-himself the light having
οὐκ ἀποτίθεται· ἡ δὲ, συνεχῶς οἷον ἀποδυομένη καὶ
not puts-off the(-other) and continually as-it-were undressing and
πάλιν ἐπαμφιαζομένη τὸ φῶς, δι᾽ ἑαυτῆς καὶ τὰ
again clothing-herself-in the light through herself also the(-things)
περὶ τοῦ ἡλίου εἰρημένα πιστοῦται. Οὗτοι καὶ διαχωρίζειν
about the sun said confirms these also to-divide
ἐτάχθησαν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς
were-appointed in (the)-midst of-the day and in (the)-midst of-the
νυκτός. Ἄνω μὲν γὰρ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον
night earlier indeed for divided — God in (the)-midst
τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους· τότε δὲ τὴν
of-the light and in (the)-midst of-the darkness then and the
φύσιν αὐτῶν πρὸς τὸ ἐναντίον ἀπέστησεν· ὥστε ἀμίκτως
nature their to the contrary he-set-apart so-that unmixed
ἔχειν πρὸς ἄλληλα, καὶ φωτὶ πρὸς σκότος μηδεμίαν εἶναι
to-be toward one-another and for-light toward darkness no to-be
κοινότητα. Ὃ γὰρ ἐν ἡμέρᾳ ἐστὶν ἡ σκιὰ, τοῦτο οἴεσθαι
fellowship what for in day is the shadow this to-think

χρὴ ἐν νυκτὶ τοῦ σκότους εἶναι τὴν φύσιν. Εἰ γὰρ
(one)-must in night of-the darkness to-be the nature if for
πᾶσα σκιὰ, αὐγῆς τινος διαφαινούσης, ἀντικειμένως τῷ
every shadow of-(a)-radiance some shining-through opposite to-the
φωτὶ ἀπὸ τῶν σωμάτων ἐκπίπτει· καὶ ἕωθεν μὲν πρὸς
light from the bodies falls and at-dawn indeed toward
δυσμὰς τέταται, ἑσπέρας δὲ πρὸς ἀνατολὴν ἀποκλίνει, ἐν
(the)-west is-stretched at-evening and toward (the)-east inclines in
δὲ τῇ μεσημβρίᾳ ἀρκτῴα γίνεται· καὶ ἡ νὺξ ἐπὶ τὸ
and the noon northern becomes and the night to the(-side)
ἐναντίον ταῖς ἀκτῖσιν ὑποχωρεῖ, οὐδὲν ἕτερον οὖσα κατὰ
opposite to-the rays withdraws nothing other being according-to
τὴν φύσιν ἢ σκίασμα γῆς. Ὡς γὰρ ἐν ἡμέρᾳ ἡ σκιὰ
the nature than (the)-shadow of-earth as for in day the shadow
τῷ ἀντιφράσσοντι τὴν αὐγὴν παρυφίσταται, οὕτως ἡ
to-the(-thing) blocking the radiance subsists-alongside thus the
νὺξ σκιαζομένου τοῦ περὶ γῆν ἀέρος συνίστασθαι πέφυκε.
night being-shaded the about earth air to-form is-wont
Τοῦτο τοίνυν ἐστὶ τὸ εἰρημένον, ὅτι Διεχώρισεν ὁ
this therefore is the(-thing) said that divided —
Θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους·
God in (the)-midst of-the light and in (the)-midst of-the darkness
ἐπειδὴ τὸ σκότος ὑποφεύγει τοῦ φωτὸς τὰς ἐπιδρομὰς, ἐν
since the darkness flees of-the light the onsets in
τῇ πρώτῃ δημιουργίᾳ φυσικῆς αὐτοῖς τῆς ἀλλοτριώσεως
the first creation (a)-natural for-them the estrangement
κατασκευασθείσης πρὸς ἄλληλα. Νῦν δὲ ἥλιον ἐπέταξε
having-been-constructed toward one-another now and (the)-sun he-set-over
τοῖς μέτροις τῆς ἡμέρας· καὶ σελήνην, ὅταν ποτὲ πρὸς
the measures of-the day and (the)-moon when ever to
τὸν ἴδιον κύκλον ἀπαρτισθῇ, ἀρχηγὸν ἐποίησε τῆς νυκτός.
the own circle she-is-completed leader he-made of-the night

Σχεδὸν γὰρ τότε κατὰ διάμετρον οἱ φωστῆρες ἀλλήλοις
almost for then by diameter the lights to-one-another
ἀντικαθίστανται. Ἀνατέλλοντος μὲν γὰρ τοῦ ἡλίου, ἐν
are-set-opposite rising indeed for the sun in
ταῖς πανσελήνοις καταφέρεται πρὸς τὸ ἀφανὲς ἡ
the full-moons is-borne-down to the invisible(-part) the
σελήνη· δυομένου δὲ πάλιν τοῦ ἡλίου, αὕτη πολλάκις ἐξ
moon setting and again the sun she often from
ἀνατολῶν ἀντανίσχει. Εἰ δὲ κατὰ τὰ ἄλλα σχήματα οὐ
(the)-east rises-opposite if and in the other shapes not
συναπαρτίζεται τῇ νυκτὶ τὸ σεληναῖον φῶς, οὐδὲν πρὸς
is-completed-with the night the lunar light nothing (is-it)-to
τὸν προκείμενον λόγον. Πλὴν ὅτι, ὅταν ἑαυτῆς τελειοτάτη
the present argument except that when of-herself most-complete
τυγχάνῃ, κατάρχει μὲν τῆς νυκτὸς τῷ ἰδίῳ φωτὶ τὰ
she-happens-to-be she-rules indeed the night with-the own light the
ἄστρα ὑπεραυγάζουσα καὶ τὴν γῆν περιλάμπουσα, ἐξίσου
stars outshining and the earth lighting-around equally
δὲ πρὸς τὸν ἥλιον τοῦ χρόνου διαιρεῖται τὰ μέτρα.
and with the sun of-the time she-divides the measures

The lights are given for signs of weather and seasons, useful to sailors, travelers, and farmers, and of the world's end, not of men's fortunes. Basil mocks the astrologers who read lives from the zodiac at birth: the moment cannot be fixed, a sign like the Ram can fix no character, and the royal figures recur many times a day while kingship passes from father to son, from Uzziah to Hezekiah. Evil stars would make their Maker the author of evil, and if the stars compel, laws, judges, the arts, and the Christian hope are void.

4 Καὶ ἔστωσαν εἰς σημεῖα, καὶ εἰς καιροὺς, καὶ εἰς ἡμέρας, καὶ
and let-them-be for signs and for seasons and for days and
εἰς ἐνιαυτούς. Ἀναγκαῖαι πρὸς τὸν ἀνθρώπινον βίον αἱ
for years necessary for the human life (are)-the
ἀπὸ τῶν φωστήρων σημειώσεις. Ἐὰν γὰρ μή τις πέρα
from the lights signs if for not one beyond
τοῦ μέτρου τὰ ἀπ᾽ αὐτῶν σημεῖα περιεργάζηται, χρησίμους
the measure the from them signs meddles-with useful
αὐτῶν τὰς ἐκ τῆς μακρᾶς ἐμπειρίας παρατηρήσεις
their the from the long experience observations
εὑρήσει. Πολλὰ μὲν γὰρ περὶ ἐπομβρίας ἐστὶ μαθεῖν,
he-will-find many(-things) indeed for about rainfall it-is to-learn
πολλὰ δὲ περὶ αὐχμῶν καὶ πνευμάτων κινήσεως,
many(-things) and about droughts and of-winds motion
ἢ μερικῶν ἢ καθόλου, βιαίων ἢ ἀνειμένων. Ἓν γάρ
either partial or general violent or slack one for
τι τῶν ἀπὸ τοῦ ἡλίου παραδεικνυμένων καὶ
something of-the(-things) from the sun shown also
ὁ Κύριος ἡμῖν παραδέδωκεν εἰπὼν, ὅτι Χειμὼν ἔσται·
the Lord to-us has-handed-down having-said that (a)-storm will-be
στυγνάζει γὰρ πυῤῥάζων ὁ οὐρανός. Ἐπειδὰν γὰρ δι᾽
is-lowering for being-red the sky when for through

ἀχλύος ἡ ἀναφορὰ γένηται τοῦ ἡλίου, ἀμαυροῦνται μὲν
mist the rising takes-place of-the sun are-dimmed indeed
αἱ ἀκτῖνες, ἀνθρακώδης δὲ καὶ ὕφαιμος τὴν χρόαν
the rays coal-like but and bloodshot (in)-the color
ὁρᾶται, τῆς παχύτητος τοῦ ἀέρος ταύτην ἐμποιούσης τὴν
he-is-seen the thickness of-the air this producing the
φαντασίαν ταῖς ὄψεσι. Μὴ διαχυθεὶς δὲ ὑπὸ τῆς ἀκτῖνος
appearance to-the eyes not dispersed and by the ray
ὁ πεπυκνωμένος τέως καὶ συνεστὼς ἀὴρ δῆλός ἐστι
the condensed hitherto and compacted air clearly is
διὰ τὴν ἐπίῤῥοιαν τῶν ἐκ τῆς γῆς ἀτμῶν κρατηθῆναι
because-of the influx of-the from the earth vapors to-be-mastered
μὴ δυνηθεὶς, ἀλλὰ τῷ πλεονασμῷ τοῦ ὑγροῦ χειμῶνα
not having-been-able but by-the excess of-the moisture (a)-storm
ἐπάξων τοῖς χωρίοις περὶ ἃ συναθροίζεται. Ὁμοίως
about-to-bring on-the regions about which it-gathers likewise
δὲ καὶ ἐπειδὰν ἡ σελήνη περιλιμνάζηται· καὶ τῷ ἡλίῳ
and also when the moon is-ringed and for-the sun
δὲ ὅταν αἱ λεγόμεναι ἅλωες περιγραφῶσιν, ἢ ὕδατος
too when the so-called halos are-drawn-around either of-water
ἀερίου πλῆθος, ἢ πνευμάτων βιαίων κίνησιν ὑποφαίνουσιν·
airy (a)-quantity or of-winds violent motion they-indicate
ἢ καὶ, οὓς ὀνομάζουσιν ἀνθηλίους, ὅταν συμπεριτρέχωσι
or also which they-name mock-suns when they-run-around-with
τῇ τοῦ ἡλίου φορᾷ, συμπτωμάτων τινῶν ἀερίων σημεῖα
the of-the sun course of-occurrences some airy signs
γίνεται. Ὥσπερ οὖν καὶ αἱ ῥάβδοι, αἱ κατὰ τὴν
they-become as then also the rods the(-ones) in the
χρόαν τῆς ἴριδος εἰς ὀρθὸν τοῖς νέφεσιν ἐμφαινόμεναι,
color of-the rainbow into upright in-the clouds appearing
ὄμβρους ἢ χειμῶνας ἐξαισίους, ἢ ὅλως τὴν ἐπὶ πλεῖστον
rains or storms extraordinary or wholly the to most

μεταβολὴν τοῦ ἀέρος ἐνδείκνυνται. Πολλὰ δὲ καὶ περὶ
change of-the air indicate many(-things) and also about
σελήνην αὐξομένην ἢ λήγουσαν οἱ τούτοις ἐσχολακότες
(the)-moon waxing or waning the(-ones) in-these having-spent-leisure
τετηρήκασι σημειώδη, ὡς τοῦ περὶ γῆν ἀέρος ἀναγκαίως
have-observed significant as the about earth air necessarily
τοῖς σχήμασιν αὐτῆς συμμεταβαλλομένου. Λεπτὴ μὲν γὰρ
with-the shapes her changing-together thin indeed for
οὖσα περὶ τρίτην ἡμέραν καὶ καθαρὰ, σταθερὰν εὐδίαν
being about (the)-third day and clear steady fair-weather
κατεπαγγέλλεται· παχεῖα δὲ ταῖς κεραίαις καὶ ὑπέρυθρος
she-promises thick and with-the horns and reddish
φαινομένη, ἢ ὕδωρ λάβρον ἀπὸ νεφῶν, ἢ νότου βιαίαν
appearing either water violent from clouds or of-south-wind violent
κίνησιν ἀπειλεῖ. Τὴν δὲ ἐκ τούτων σημείωσιν ὅσον τῷ
motion she-threatens the and from these signification how-much to-the
βίῳ παρέχεται τὸ ὠφέλιμον, τίς ἀγνοεῖ; Ἔξεστι μὲν
life provides the benefit who does-not-know it-is-possible indeed
γὰρ τῷ πλωτῆρι εἴσω λιμένων κατέχειν τὸ σκάφος, τοὺς
for for-the sailor within harbors to-keep the vessel the
ἐκ τῶν πνευμάτων κινδύνους προορωμένῳ· ἔξεστι δὲ
from the winds dangers foreseeing it-is-possible and
τῷ ὁδοιπόρῳ πόῤῥωθεν ἐκκλίνειν τὰς βλάβας, ἐκ τῆς
for-the wayfarer from-afar to-avoid the harms from the
στυγνότητος τοῦ ἀέρος τὴν μεταβολὴν ἀναμένοντι. Γεωργοὶ
gloom of-the air the change expecting farmers
δὲ, οἱ περὶ τὰ σπέρματα καὶ τὰς τῶν φυτῶν θεραπείας
and the(-ones) about the seeds and the of-the plants tendings
πονούμενοι, πάσας ἐντεῦθεν εὑρίσκουσι τὰς εὐκαιρίας τῶν
toiling all from-here find the right-times of-the
ἔργων. Ἤδη δὲ καὶ τῆς τοῦ παντὸς διαλύσεως ἐν ἡλίῳ
works already and also of-the of-the universe dissolution in sun

καὶ σελήνῃ καὶ ἄστροις σημεῖα φανήσεσθαι ὁ Κύριος
and moon and stars signs will-appear the Lord
προηγόρευσεν· Ὁ ἥλιος μεταστραφήσεται εἰς αἷμα, καὶ
foretold the sun will-be-turned into blood and
ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς. Ταῦτα σημεῖα τῆς
the moon not will-give the light her these (are)-signs of-the
τοῦ παντὸς συμπληρώσεως.
of-the universe consummation
Ἀλλ' οἱ ὑπὲρ τὰ ἐσκαμμένα πηδῶντες, ἐπὶ τὴν 5
but the(-ones) beyond the dug(-marks) leaping to the
συνηγορίαν τῆς γενεθλιαλογίας τὸν λόγον ἕλκουσι, καὶ
advocacy of-the horoscope-casting the word drag and
λέγουσι προσηρτῆσθαι τὴν ἡμετέραν ζωὴν τῇ κινήσει τῶν
say to-be-attached the our life to-the motion of-the
οὐρανίων· καὶ διὰ τοῦτο ἐκ τῶν ἄστρων γίνεσθαι
heavenly(-bodies) and because-of this from the stars to-come-to-be
παρὰ τῶν Χαλδαίων τὰς σημειώσεις τῶν περὶ ἡμᾶς
by the Chaldeans the significations of-the about us
συμπτωμάτων. Καὶ ἁπλοῦν ὄντα τῆς Γραφῆς τὸν λόγον,
occurrences and simple being of-the Scripture the word
Ἔστωσαν εἰς σημεῖα, οὐχὶ τῶν περὶ τὸν ἀέρα τροπῶν, οὐδὲ
let-them-be for signs not of-the about the air changes nor
τῶν περὶ τὰς ὥρας μεταβολῶν, ἀλλ' ἐπὶ τῆς τῶν βίων
of-the about the seasons alterations but for the of-the lives
ἀποκληρώσεως, πρὸς τὸ δοκοῦν ἑαυτοῖς, ἐξακούουσι.
allotment to the(-thing) seeming-good to-themselves they-understand
Τί γάρ φασιν; Ὅτι τῶνδε μὲν τῶν κινουμένων ἄστρων ἡ
what for say-they that of-these indeed the moving stars the
ἐπιπλοκὴ, πρὸς τοὺς ἐν τῷ ζωδιακῷ κειμένους ἀστέρας κατὰ
entwining with the in the zodiac lying stars in
τοιόνδε σχῆμα συνελθόντων ἀλλήλοις, τὰς τοιάσδε γενέσεις
such configuration having-met one-another the such births

ἀποτελεῖ· ἡ δὲ τοιάδε σχέσις τῶν αὐτῶν τὴν ἐναντίαν
produces the and such relation of-the same(-stars) the contrary
ἀποκλήρωσιν τοῦ βίου ποιεῖ. Περὶ ὧν οὐκ ἄχρηστον ἴσως
allotment of-the life makes about which not useless perhaps
σαφηνείας ἕνεκεν μικρὸν ἄνωθεν ἀναλαβόντας εἰπεῖν. Ἐρῶ
of-clarity for-the-sake (a)-little from-above having-taken-up to-say I-will-say
δὲ οὐδὲν ἐμαυτοῦ ἴδιον, ἀλλὰ τοῖς αὐτῶν ἐκείνων
and nothing my-own peculiar but the(-arguments) of-them of-those
πρὸς τὸν κατ᾽ αὐτῶν ἔλεγχον ἀποχρήσομαι, τοῖς μὲν
against the against them refutation I-will-use to-the(-ones) indeed
ἤδη προειλημμένοις εἰς τὴν βλάβην ἴασίν τινα παρεχόμενος,
already caught-beforehand in the harm cure some providing
τοῖς δὲ λοιποῖς ἀσφάλειαν πρὸς τὸ μὴ τοῖς ὁμοίοις
to-the(-ones) and remaining safety for the not with-the like(-things)
περιπεσεῖν. Οἱ τῆς γενεθλιαλογίας ταύτης εὑρεταὶ,
to-fall-in-with the(-ones) of-the horoscope-casting this inventors
καταμαθόντες, ὅτι ἐν τῷ πλάτει τοῦ χρόνου πολλὰ τῶν
having-learned that in the breadth of-the time many of-the
σχημάτων αὐτοὺς διαφεύγει, εἰς στενὸν παντελῶς ἀπέκλεισαν
configurations them escape into narrow wholly shut-up
τοῦ χρόνου τὰ μέτρα· ὡς καὶ παρὰ τὸ μικρότατον
of-the time the measures as even by the smallest
καὶ ἀκαριαῖον, οἷόν φησιν ὁ Ἀπόστολος, τὸ ἐν ἀτόμῳ,
and momentary as says the Apostle the in (an)-instant
καὶ τὸ ἐν ῥιπῇ ὀφθαλμοῦ, μεγίστης οὔσης διαφορᾶς
and the in (the)-twinkling of-(an)-eye greatest being (the)-difference
γενέσει πρὸς γένεσιν· καὶ τὸν ἐν τούτῳ τῷ ἀκαριαίῳ
of-birth to birth and the(-one) in this the moment
γεννηθέντα τύραννον εἶναι πόλεων, καὶ ἄρχοντα δήμων,
born (a)-tyrant to-be of-cities and ruler of-peoples
ὑπερπλουτοῦντα καὶ δυναστεύοντα· τὸν δὲ ἐν τῇ ἑτέρᾳ
very-rich and powerful the(-one) and in the other

ῥοπῇ τοῦ καιροῦ γεννηθέντα, προσαίτην τινὰ καὶ ἀγύρτην,
instant of-the time born (a)-beggar some and vagabond
θύρας ἐκ θυρῶν ἀμείβοντα τῆς ἐφ᾽ ἡμέραν τροφῆς ἕνεκα.
doors from doors exchanging the by day food for-the-sake
Διὰ τοῦτο τὸν ζωοφόρον λεγόμενον κύκλον διελόντες εἰς
because-of this the zodiac called circle having-divided into
δώδεκα μέρη, ἐπειδὴ διὰ τριάκοντα ἡμερῶν ἐκβαίνει τὸ
twelve parts since through thirty days goes-out-of the
δωδέκατον τῆς ἀπλανοῦς λεγομένης σφαίρας ὁ ἥλιος, εἰς
twelfth of-the fixed called sphere the sun into
τριάκοντα μοίρας τῶν δωδεκατημορίων ἕκαστον διῃρήκασιν.
thirty degrees of-the twelfths each they-have-divided
Εἶτα ἑκάστην μοῖραν εἰς ἑξήκοντα διελόντες, ἕκαστον
then each degree into sixty having-divided each
πάλιν τῶν ἑξηκοστῶν ἑξηκοντάκις ἔτεμον. Τιθέντες τοίνυν
again of-the sixtieths sixty-times they-cut setting therefore
τὰς γενέσεις τῶν τικτομένων, ἴδωμεν εἰ τὴν ἀκρίβειαν
the births of-the(-ones) being-born let-us-see if the exactness
ταύτην τῆς τοῦ χρόνου διαιρέσεως ἀποσῶσαι δυνήσονται.
this of-the of-the time division to-keep they-will-be-able
Ὁμοῦ τε γὰρ ἐτέχθη τὸ παιδίον, καὶ ἡ μαῖα
at-the-same-time both for was-born the child and the midwife
κατασκοπεῖ τὸ γεννηθὲν ἄῤῥεν ἢ θῆλυ· εἶτα ἀναμένει τὸν
observes the newborn male or female then she-awaits the
κλαυθμὸν, ὅπερ σημεῖόν ἐστι τῆς ζωῆς τοῦ τεχθέντος.
cry which (a)-sign is of-the life of-the(-one) born
Πόσα βούλει ἐν τούτῳ τῷ χρόνῳ παραδραμεῖν ἑξηκοστά;
how-many do-you-wish in this the time to-run-past sixtieths
Εἶπε τῷ Χαλδαίῳ τὸ γεννηθέν. Διὰ πόσων, βούλει,
she-told to-the Chaldean the newborn(-child) through how-many do-you-wish
θῶμεν τῶν λεπτοτάτων τῆς μαίας τὴν φωνὴν παρελθεῖν·
let-us-suppose of-the smallest(-parts) of-the midwife the voice to-pass

ἄλλως τε καὶ εἰ τύχοι ἔξω τῆς γυναικωνίτιδος
otherwise both and if he-happened outside the women's-quarters
ἑστὼς ὁ τὴν ὥραν ἀποτιθέμενος; Δεῖ γὰρ τὸν
standing the(-one) the hour noting (it)-must for the(-one)
τὰ ὡροσκοπεῖα καταμαθεῖν μέλλοντα πρὸς ἀκρίβειαν
the horoscopes to-learn being-about with exactness
τὴν ὥραν ἀπογράφεσθαι, εἴτε ἡμερινὰ ταῦτα, εἴτε
the hour to-record whether day these or
νυκτερινὰ τυγχάνοι. Πόσων ἑξηκοστῶν σμῆνος ἐν τούτῳ
night(-ones) they-happen-to-be of-how-many sixtieths (a)-swarm in this
πάλιν παρατρέχει τῷ χρόνῳ; Ἀνάγκη γὰρ εὑρεθῆναι
again runs-past the time (it-is)-necessary for to-be-found
τὸν ὡροσκοποῦντα ἀστέρα οὐ μόνον κατὰ πόστου
the hour-marking star not only in which
δωδεκατημορίου ἐστὶν, ἀλλὰ καὶ κατὰ ποίας μοίρας τοῦ
twelfth it-is but also in what degree of-the
δωδεκατημορίου, καὶ ἐν πόστῳ ἑξηκοστῷ, εἰς ἃ ἔφαμεν
twelfth and in which sixtieth into which we-said
διαιρεῖσθαι τὴν μοῖραν· ἢ, ἵνα τὸ ἀκριβὲς εὑρεθῇ, ἐν
to-be-divided the degree or that the exact may-be-found in
πόστῳ ἑξηκοστῷ τῶν ὑποδιῃρημένων ἀπὸ τῶν πρώτων
which sixtieth of-the subdivided from the first
ἑξηκοστῶν. Καὶ ταύτην τὴν οὕτω λεπτὴν καὶ ἀκατάληπτον
sixtieths and this the so fine and incomprehensible
εὕρεσιν τοῦ χρόνου ἐφ' ἑκάστου τῶν πλανητῶν
finding of-the time in-the-case-of each of-the planets
ἀναγκαῖον εἶναι ποιεῖσθαι λέγουσιν, ὥστε εὑρεθῆναι ποταπὴν
necessary to-be to-make they-say so-that to-be-found what-kind-of
εἶχον σχέσιν πρὸς τοὺς ἀπλανεῖς, καὶ ποταπὸν ἦν τὸ
they-had relation to the fixed(-stars) and what-kind-of was the
σχῆμα αὐτῶν πρὸς ἀλλήλους ἐν τῇ τότε γενέσει τοῦ
configuration their to one-another in the then birth of-the(-one)

τικτομένου. Ὥστε εἰ τῆς ὥρας ἐπιτυχεῖν ἀκριβῶς ἀδύνατον,
being-born so-that if the hour to-hit exactly (is)-impossible
ἡ δὲ τοῦ βραχυτάτου παραλλαγὴ τοῦ παντὸς διαμαρτεῖν
the and of-the briefest deviation of-the whole to-miss
ποιεῖ, καταγέλαστοι καὶ οἱ περὶ τὴν ἀνύπαρκτον
makes ridiculous (are)-both the(-ones) about the unreal
ταύτην τέχνην ἐσχολακότες, καὶ οἱ πρὸς αὐτοὺς
this art having-spent-leisure and the(-ones) at them
κεχηνότες, ὡς δυναμένους εἰδέναι τὰ κατ᾽ αὐτούς.
gaping as able to-know the(-things) concerning them
Οἷα δὲ καὶ τὰ ἀποτελεσματικά; Ὁ δεῖνα οὗλος, φησὶ, 6
what-sort and also the predictions the so-and-so curly he-says
τὴν τρίχα, καὶ χαροπός Κριοῦ γὰρ ἔχει τὴν ὥραν·
(in)-the hair and bright-eyed of-the-Ram for he-has the hour
τοιοῦτον δέ πως ὀφθῆναι τὸ ζῶον. Ἀλλὰ καὶ μεγαλόφρων·
such and somehow to-appear the animal but also high-minded
ἐπειδὴ ἡγεμονικὸν ὁ Κριός· καὶ προετικὸς, καὶ πάλιν
since leader-like (is)-the Ram and lavish and again
πoριστικός· ἐπειδὴ τὸ ζῶον τοῦτο καὶ ἀποτίθεται ἀλύπως
acquisitive since the animal this both puts-off without-pain
τὸ ἔριον, καὶ πάλιν παρὰ τῆς φύσεως ῥᾳδίως ἐπαμφιέννυται.
the wool and again from the nature easily is-clothed-again
Ἀλλὰ καὶ ὁ Ταυριανὸς τληπαθὴς, φησὶ, καὶ δουλικός·
but also the bull-born (is)-much-enduring he-says and slavish
ἐπειδὴ ὑπὸ ζυγὸν ὁ ταῦρος. Καὶ ὁ Σκορπιανὸς πλήκτης
since under (the)-yoke (is)-the bull and the scorpion-born (a)-striker
διὰ τὴν πρὸς τὸ θηρίον ὁμοίωσιν. Ὁ δὲ Ζυγιανὸς
because-of the to the beast likeness the and balance-born
δίκαιος, διὰ τὴν παρ᾽ ἡμῖν τῶν ζυγῶν ἰσότητα. Τούτων
just because-of the among us of-the balances equality of-these
τί ἂν γένοιτο καταγελαστότερον; Ὁ Κριὸς, ἀφ᾽ οὗ τὴν
what — could-be more-ridiculous the ram from which the

γένεσιν τοῦ ἀνθρώπου λαμβάνεις, οὐρανοῦ μέρος ἐστὶ τὸ
genesis of-the man you-take of-heaven part is the
δωδέκατον, ἐν ᾧ γενόμενος ὁ ἥλιος τῶν ἐαρινῶν σημείων
twelfth in which having-come the sun the spring points
ἅπτεται. Καὶ Ζυγὸς, καὶ Ταῦρος ὡσαύτως, ἕκαστον
touches and (the)-Balance and (the)-Bull likewise each
τούτων δωδεκατημόριόν ἐστι τοῦ ζωδιακοῦ λεγομένου
of-these (a)-twelfth is of-the zodiac called
κύκλου. Πῶς οὖν ἐκεῖθεν τὰς προηγουμένας αἰτίας λέγων
circle how then from-there the antecedent causes saying
ὑπάρχειν τοῖς τῶν ἀνθρώπων βίοις, ἐκ τῶν παρ᾽
to-be for-the of-the men lives from the among
ἡμῖν βοσκημάτων τῶν γεννωμένων ἀνθρώπων τὰ ἤθη
us cattle of-the being-born men the characters
χαρακτηρίζεις; Εὐμετάδοτος γὰρ ὁ Κριανὸς, οὐκ ἐπειδὴ
do-you-delineate generous for (is)-the ram-born not since
τοιούτου ἤθους ποιητικὸν ἐκεῖνο τὸ μέρος τοῦ οὐρανοῦ,
of-such character productive (is)-that the part of-the heaven
ἀλλ᾽ ἐπειδὴ τοιαύτης φύσεώς ἐστι τὸ πρόβατον. Τί οὖν
but since of-such nature is the sheep why then
δυσωπεῖς μὲν ἡμᾶς ἀπὸ τῆς ἀξιοπιστίας τῶν ἄστρων,
do-you-abash indeed us from the trustworthiness of-the stars
πείθειν δὲ ἐπιχειρεῖς διὰ τῶν βληχημάτων; Εἰ μὲν γὰρ
to-persuade and attempt through the bleatings if indeed for
παρὰ τῶν ζώων λαβὼν ὁ οὐρανὸς ἔχει τὰ τοιαῦτα τῶν
from the animals having-received the heaven has the such of-the
ἠθῶν ἰδιώματα, καὶ αὐτὸς ὑπόκειται ἀλλοτρίαις ἀρχαῖς,
characters properties also itself is-subject to-alien principles
ἐκ τῶν βοσκημάτων ἔχων τὰς αἰτίας ἀπηρτημένας· εἰ
from the cattle having the causes hanging if
δὲ καταγέλαστον τοῦτο εἰπεῖν, καταγελαστότερον πολλῷ
and ridiculous this to-say more-ridiculous by-much

ἐκ τῶν μηδὲν κοινωνούντων ἐπάγειν ἐπιχειρεῖν τῷ
from the(-things) nothing sharing to-bring-in to-try for-the
λόγῳ τὰς πιθανότητας. Ἀλλὰ ταῦτα μὲν αὐτῶν τὰ
argument the plausibilities but these(-things) indeed of-them the
σοφὰ τοῖς ἀραχνείοις ὑφάσμασιν ἔοικεν, οἷς ὅταν
clever(-things) to-the spiders' webs are-like in-which when
μὲν κώνωψ, ἢ μυῖα, ἤ τι τῶν παραπλησίως τούτοις
indeed (a)-gnat or (a)-fly or any of-the(-things) similarly to-these
ἀσθενῶν ἐνσχεθῇ, καταδεθέντα κρατεῖται· ἐπειδὰν δὲ τῶν
weak is-caught being-bound is-held when but of-the
ἰσχυροτέρων τι ζώων ἐγγίσῃ, αὐτό τε ῥᾳδίως διεκπίπτει,
stronger any animals approaches itself both easily breaks-through
καὶ τὰ ἀδρανῆ ὑφάσματα διέῤῥηξε καὶ ἠφάνισε.
and the feeble webs tore and destroyed
Καὶ οὐκ ἐπὶ τούτων ἵστανται μόνον, ἀλλὰ καὶ ὧν 7
and not at these they-stop only but also (of-the-things)-of-which
ἡ προαίρεσις ἑκάστου ἡμῶν κυρία (λέγω δὴ, τῶν
the choice of-each of-us (is)-lord I-mean indeed of-the
ἐπιτηδευμάτων ἀρετῆς ἢ κακίας), καὶ τούτων τὰς αἰτίας
pursuits of-virtue or of-vice also of-these the causes
τοῖς οὐρανίοις συνάπτουσιν. Οἷς τὸ ἀντιλέγειν ἄλλως
to-the heavenly(-bodies) they-attach to-whom the to-reply otherwise
μὲν καταγέλαστον, διὰ δὲ τὸ προκατέχεσθαι τοὺς
indeed (is)-ridiculous because-of but the to-be-possessed the
πολλοὺς τῇ ἀπάτῃ, ἀναγκαῖον ἴσως μὴ σιωπῇ παρελθεῖν.
many by-the deceit (it-is)-necessary perhaps not in-silence to-pass-by
Πρῶτον μὲν οὖν ἐκεῖνο αὐτοὺς ἐρωτήσωμεν, εἰ μὴ ἐφ'
first indeed then that them let-us-ask whether not on
ἑκάστης ἡμέρας μυριάκις ἀμείβεται τῶν ἀστέρων τὰ
each day ten-thousand-times change of-the stars the
σχήματα; Ἀεικίνητοι γὰρ ὄντες οἱ πλανῆται λεγόμενοι, καὶ
configurations ever-moving for being the planets so-called and

οἱ μὲν θᾶττον ἐπικαταλαμβάνοντες ἀλλήλους. οἱ
the(-ones) indeed faster overtaking one-another the(-ones)
δὲ βραδυτέρας τὰς περιόδους ποιούμενοι, ἐπὶ τῆς αὐτῆς
and slower the circuits making at the same
ὥρας πολλάκις καὶ ὁρῶσιν ἀλλήλους καὶ ἀποκρύπτονται,
hour often both see one-another and are-hidden
μεγίστην τε ἔχει δύναμιν ἐν ταῖς γενέσεσι τὸ ἢ παρὰ
greatest and has power in the births the either by
ἀγαθοποιοῦ ἐφορᾶσθαι, ἢ κακοποιοῦ, ὡς αὐτοὶ λέγουσι. Καὶ
(a)-beneficent to-be-looked-upon or (a)-maleficent as they say and
πολλάκις καθ' ὃν ἐπεμαρτύρει ὁ ἀγαθοποιὸς ἀστὴρ
often (the-time)-at which bore-witness the beneficent star
τὸν καιρὸν οὐκ ἐξευρόντες, παρὰ τὴν ἑνὸς τῶν λεπτοτάτων
the time not having-found-out because-of the of-one of-the smallest(-parts)
ἄγνοιαν, ὡς ἐν τῷ κακοδαιμονήματι αὐτὸν κείμενον
ignorance as in the ill-fortune it lying
ἀπεγράψαντο. Τοῖς γὰρ αὐτῶν ἐκείνων συγχρήσασθαι
they-recorded the for of-them of-those to-use
ῥήμασιν ἀναγκάζομαι. Ἐν δὴ τοῖς τοιούτοις λόγοις πολὺ
words I-am-compelled in indeed the such arguments much
μὲν τὸ ἀνόητον, πολλαπλάσιον δὲ τὸ ἀσεβές. Οἱ γὰρ
indeed (is)-the senselessness manifold and the impiety the(-ones) for
κακοποιοὶ τῶν ἀστέρων τῆς ἑαυτῶν πονηρίας ἐπὶ τὸν
maleficent of-the stars of-the their-own wickedness to the(-one)
ποιήσαντα αὐτοὺς τὴν αἰτίαν μετατιθέασιν. Εἰ μὲν γὰρ
having-made them the cause transfer if indeed for
ἐκ φύσεως αὐτῶν τὸ κακὸν, ὁ δημιουργὸς ἔσται τοῦ
from nature their (is)-the evil the creator will-be of-the
κακοῦ ποιητής· εἰ δὲ προαιρέσει κακύνονται, πρῶτον μὲν
evil maker if and by-choice they-are-made-evil first indeed
ἔσται ζῶα προαιρετικὰ, λελυμέναις καὶ αὐτοκρατορικαῖς
they-will-be animals choosing with-unfettered and autocratic

ταῖς ὁρμαῖς κεχρημένα· ὃ μανίας ἐστὶν ἐπέκεινα
the impulses using which of-madness is beyond
καταψεύδεσθαι τῶν ἀψύχων. Ἔπειτα πόσον τὸ ἄλογον,
to-lie-against the soulless(-things) then how-great (is)-the irrationality
τὸ κακὸν καὶ τὸ ἀγαθὸν μὴ κατὰ τὴν ἀξίαν διανέμειν
the evil and the good not according-to the desert to-distribute
ἑκάστῳ, ἀλλ᾽ ἐπειδὴ ἐν τῷδε τῷ τόπῳ γέγονεν, ἀγαθοποιὸν
to-each but since in this the place he-was-born beneficent
ὑπάρχειν, καὶ ἐπειδὴ ὑπὸ τοῦδε ὁρᾶται, κακοποιὸν γίνεσθαι
to-be and since by this he-is-seen maleficent to-become
τὸν αὐτόν· καὶ ἐπειδὰν πάλιν μικρόν τι παρεκκλίνῃ
the same and when again (a)-little something he-deviates
τοῦ σχήματος, εὐθὺς τῆς κακίας ἐπιλανθάνεσθαι; Καὶ
from-the configuration at-once the vice to-forget and
ταῦτα μὲν εἰς τοσοῦτον. Εἰ δὲ καθ᾽ ἕκαστον ἀκαριαῖον
these(-things) indeed to so-much if and at each moment
τοῦ χρόνου ἐπ᾽ ἄλλο καὶ ἄλλο μεθαρμόζονται σχῆμα, ἐν
of-the time to other and other they-shift configuration in
δὲ ταῖς μυρίαις ταύταις μεταβολαῖς, πολλάκις τῆς ἡμέρας,
and the countless these changes often of-the day
οἱ τῶν βασιλικῶν γενέσεων ἀποτελοῦνται σχηματισμοὶ·
the of-the royal births are-completed configurations
διὰ τί οὐκ ἐφ᾽ ἑκάστης ἡμέρας γεννῶνται βασιλεῖς; ἢ διὰ
for what not on each day are-born kings or for
τί ὅλως πατρικαὶ παρ᾽ αὐτοῖς εἰσι βασιλείας διαδοχαί;
what at-all ancestral among them are of-kingship successions
Οὐ δήπου γὰρ ἕκαστος τῶν βασιλέων παρατετηρημένως
not surely for each of-the kings carefully-watching
εἰς τὸ βασιλικὸν τῶν ἀστέρων σχῆμα τοῦ ἰδίου υἱοῦ τὴν
to the royal of-the stars configuration of-the own son the
γένεσιν ἐναρμόζει. Τίς γὰρ ἀνθρώπων κύριος τοῦ τοιούτου;
birth fits who for of-men (is)-lord of-the such(-thing)

Πῶς οὖν Ὀζίας ἐγέννησε τὸν Ἰωάθαμ; Ἰωάθαμ τὸν Ἄχαζ;
how then Uzziah begot — Jotham Jotham — Ahaz
Ἄχαζ τὸν Ἐζεκίαν; καὶ οὐδεὶς ἐν τούτοις δουλικῇ
Ahaz — Hezekiah and no-one among these to-(a)-servile
συνέτυχεν ὥρᾳ γενέσεως; Ἔπειτα εἰ καὶ τῶν κατὰ κακίαν
met hour of-birth then if also of-the according-to vice
καὶ ἀρετὴν ἐνεργημάτων οὐκ ἐκ τοῦ ἐφ' ἡμῖν εἰσιν
and virtue actions not from the in-the-power-of us are
αἱ ἀρχαὶ, ἀλλ' ἐκ τῆς γενέσεως αἱ ἀνάγκαι, περιττοὶ μὲν
the beginnings but from the birth the necessities superfluous indeed
οἱ νομοθέται, τὰ πρακτέα ἡμῖν καὶ τὰ φευκτὰ
(are)-the lawgivers the(-things) to-be-done for-us and the(-things) to-be-shunned
διορίζοντες, περιττοὶ δὲ καὶ οἱ δικασταὶ, ἀρετὴν τιμῶντες,
defining superfluous and also the judges virtue honoring
καὶ πονηρίαν κολάζοντες. Οὐ γὰρ τοῦ κλέπτου τὸ
and wickedness punishing not for of-the thief (is)-the
ἀδίκημα, οὐδὲ τοῦ φονέως· ᾧ γε οὐδὲ βουλομένῳ
wrong nor of-the murderer for-whom at-least not-even wishing
δυνατὸν ἦν κρατεῖν τῆς χειρὸς διὰ τὸ ἀναπόδραστον τῆς
possible was to-master the hand because-of the inescapability of-the
ἐπὶ τὰς πράξεις αὐτὸν κατεπειγούσης ἀνάγκης. Ματαιότατοι
to the deeds him urging necessity most-vain
δὲ πάντων καὶ οἱ περὶ τὰς τέχνας πονούμενοι· ἀλλ'
and of-all also the(-ones) about the arts toiling but
εὐθηνήσει μὲν ὁ γεωργὸς, μήτε σπέρματα καταβάλλων,
will-thrive indeed the farmer neither seeds casting
μήτε δρεπάνην θηξάμενος· ὑπερπλουτήσει δὲ ὁ ἔμπορος,
nor sickle having-whetted will-be-very-rich and the merchant
κἂν βούληται, κἂν μὴ, τῆς εἱμαρμένης αὐτῷ συναθροιζούσης
whether he-wish or not the fate for-him amassing
τὰ χρήματα. Αἱ δὲ μεγάλαι τῶν Χριστιανῶν ἐλπίδες
the money the and great of-the Christians hopes

φροῦδαι ἡμῖν οἰχήσονται, οὔτε δικαιοσύνης τιμωμένης,
gone for-us will-depart neither righteousness being-honored
οὔτε κατακρινομένης τῆς ἁμαρτίας, διὰ τὸ μηδὲν κατὰ
nor being-condemned the sin because-of the nothing by
προαίρεσιν ὑπὸ τῶν ἀνθρώπων ἐπιτελεῖσθαι. Ὅπου γὰρ
choice by the men to-be-accomplished where for
ἀνάγκη καὶ εἱμαρμένη κρατεῖ, οὐδεμίαν ἔχει χώραν τὸ
necessity and fate rules no has place the
πρὸς ἀξίαν, ὃ τῆς δικαιοκρισίας ἐξαίρετόν ἐστι. Καὶ
according-to desert which of-the just-judgment special is and
πρὸς μὲν ἐκείνους ἐπὶ τοσοῦτον. Οὔτε γὰρ ὑμεῖς πλειόνων
to indeed those to so-much neither for you more
δεῖσθε λόγων παρ' ἑαυτῶν ὑγιαίνοντες, ὅ τε καιρὸς οὐκ
need words from yourselves being-healthy the and time not
ἐνδίδωσι πέρα τοῦ μέτρου πρὸς αὐτοὺς ἀποτείνεσθαι.
allows beyond the measure against them to-stretch-out

XIII · THE SIZE OF SUN AND MOON

The sun's course brings round the four seasons; on two days a year some peoples cast no shadow at noon, and those beyond the spice-bearing land cast shadows both ways. Sun and moon rule the days, which are older than they, and measure the year. Both are truly great, though distance makes them look small, as a ship seen from a height looks smaller than a dove; the moon lights cities far apart all equally at once, and no witch draws it down. Its waning is a lesson in human change, and its phases move the air, the bodies of animals, and the tides.

Πρὸς δὲ τὰ ἑξῆς τῶν ῥημάτων ἐπανέλθωμεν. Ἔστωσαν, 8
to and the next of-the words let-us-return let-them-be
φησὶν, εἰς σημεῖα, καὶ εἰς καιροὺς, καὶ εἰς ἡμέρας, καὶ
he-says for signs and for seasons and for days and

εἰς ἐνιαυτούς. Εἴρηται ἡμῖν τὰ περὶ τῶν σημείων.
for years has-been-said by-us the(-things) about the signs
Καιροὺς δὲ ἡγούμεθα λέγειν τὰς τῶν ὡρῶν ἐναλλαγὰς,
seasons and we-think he-means the of-the seasons alternations
χειμῶνος, καὶ ἔαρος, καὶ θέρους, καὶ μετοπώρου· ἃς
of-winter and of-spring and of-summer and of-autumn which
εὐτάκτως περιοδεύειν ἡμᾶς τὸ τεταγμένον τῆς κινήσεως
in-orderly-fashion to-go-round us the regulated of-the motion
τῶν φωστήρων παρέχει. Χειμὼν μὲν γὰρ γίνεται, τοῖς
of-the lights provides winter indeed for comes-about in-the
νοτίοις μέρεσι τοῦ ἡλίου προσδιατρίβοντος, καὶ πολὺ
southern parts the sun lingering and much
τὸ νυκτερινὸν σκίασμα περὶ τὸν καθ' ἡμᾶς τόπον
the nocturnal shadow about the by us place
ἀποτελοῦντος· ὥστε καταψύχεσθαι μὲν τὸν περὶ γῆν
producing so-that to-be-chilled indeed the about earth
ἀέρα, πάσας δὲ τὰς ὑγρὰς ἀναθυμιάσεις συνισταμένας
air all and the moist exhalations gathering
περὶ ἡμᾶς, ὄμβρων τε αἰτίαν καὶ κρυμῶν καὶ νιφάδος
about us of-rains both cause and of-frosts and of-snow
ἀμυθήτου παρέχειν. Ἐπειδὰν δὲ ἐπανιὼν πάλιν ἀπὸ τῶν
unspeakable to-provide when and returning again from the
μεσημβρινῶν χωρίων ἐπὶ τοῦ μέσου γένηται, ὥστε ἐξίσου
southern regions to the middle he-comes so-that equally
μερίζειν νυκτὶ πρὸς ἡμέραν τὸν χρόνον, ὅσῳ πλεῖον
to-divide for-night with day the time by-as-much-as more
τοῖς ὑπὲρ γῆς προσδιατρίβει τόποις, τοσούτῳ κατὰ μέρος
in-the over earth he-lingers places by-so-much by part
ἐπανάγει τὴν εὐκρασίαν. Καὶ γίνεται ἔαρ, πᾶσι μὲν φυτοῖς
he-brings-back the good-tempering and comes-about spring for-all indeed plants
τῆς βλαστήσεως ἀρχηγὸν, δένδρων δὲ τοῖς πλείστοις
of-the sprouting (the)-leader of-trees and for-the most

παρέχον τὴν ἀναβίωσιν, ζώοις δὲ χερσαίοις καὶ ἐνύδροις
providing the revival for-animals and land and aquatic
ἅπασι τὸ γένος φυλάσσον ἐκ τῆς τῶν ἐπιγινομένων
all the kind guarding from the of-the later-born
διαδοχῆς. Ἐκεῖθεν δὲ ἤδη πρὸς θερινὰς τροπὰς ἐπ' αὐτὴν
succession from-there and already toward summer solstice to itself
τὴν ἄρκτον ἀπελαύνων ὁ ἥλιος, τὰς μεγίστας ἡμῖν τῶν
the north driving the sun the greatest for-us of-the
ἡμερῶν παρίστησι. Καὶ διὰ τὸ ἐπὶ πλεῖστον προσομιλεῖν
days brings-round and because-of the to most to-consort
τῷ ἀέρι, αὐτόν τε καταφρύσσει τὸν ὑπὲρ κεφαλῆς ἡμῶν
with-the air itself both he-parches the over head our
ἀέρα, καὶ τὴν γῆν πᾶσαν καταξηραίνει, τοῖς τε σπέρμασιν
air and the earth all dries-up the both seeds
ἐκ τούτου συνεργῶν πρὸς τὴν ἄδρησιν, καὶ τοὺς τῶν
from this aiding for the ripening and the of-the
δένδρων καρποὺς κατεπείγων ἐπὶ τὴν πέψιν· ὅτε καὶ
trees fruits urging to the ripeness when also
φλογωδέστατός ἐστιν ἑαυτοῦ ὁ ἥλιος, βραχείας ποιῶν
most-fiery is than-himself the sun short making
τὰς σκιὰς ἐπὶ τῆς μεσημβρίας, διὰ τὸ ἀφ' ὑψηλοῦ τὸν
the shadows at the noon because-of the from high the
περὶ ἡμᾶς καταλάμπειν τόπον. Μέγισται γάρ εἰσιν ἡμερῶν,
about us to-shine-on place greatest for are of-days
ἐν αἷς βραχύταταί εἰσιν αἱ σκιαὶ, καὶ βραχύταται πάλιν
in which shortest are the shadows and shortest again
ἡμέραι, αἱ τὰς σκιὰς ἔχουσαι μακροτάτας. Καὶ τοῦτο παρ'
days the the shadows having longest and this among
ἡμῖν τοῖς ἑτεροσκίοις λεγομένοις ὅσοι τὰ ἀρκτῷα
us the other-shadowed called as-many-as the northern(-parts)
τῆς γῆς ἐποικοῦμεν· ἐπεὶ εἰσί γε ἤδη τινὲς οἱ κατὰ
of-the earth inhabit since there-are at-least already some the on

δύο ἡμέρας τοῦ παντὸς ἐνιαυτοῦ καὶ ἄσκιοι παντελῶς
two days of-the whole year also shadowless wholly
κατὰ τὴν μεσημβρίαν γινόμενοι, οὓς κατὰ κορυφῆς
at the noon becoming whom from (the)-zenith
ἐπιλάμπων ὁ ἥλιος, ἐξίσου πανταχόθεν περιφωτίζει, ὥστε
shining-on the sun equally from-all-sides illumines so-that
καὶ τῶν ἐν βάθει φρεάτων τὸ ὕδωρ διὰ στομίων στενῶν
even of-the in depth wells the water through mouths narrow
καταλάμπεσθαι· ὅθεν αὐτούς τινες καὶ ἀσκίους καλοῦσιν.
to-be-lit whence them some also shadowless call
Οἱ δὲ ἐπέκεινα τῆς ἀρωματοφόρου γῆς ἐπ᾽ ἀμφότερα
the(-ones) and beyond the spice-bearing land to both
τὰς σκιὰς παραλλάσσουσιν. Μόνοι γὰρ ἐν τῇ καθ᾽ ἡμᾶς
the shadows alternate alone for in the by us
οἰκουμένῃ ἐπὶ τὰ νότια κατὰ τὴν μεσημβρίαν τὰς σκιὰς
inhabited(-world) to the south at the noon the shadows
ἀποπέμπουσιν· ὅθεν αὐτούς τινες καὶ ἀμφισκίους ὠνόμασαν.
send-off whence them some also double-shadowed named
Ταῦτα δὲ πάντα πρὸς τὸ βόρειον μέρος παροδεύσαντος
these(-things) and all to the northern part having-passed
ἤδη γίνεται τοῦ ἡλίου. Ἐκ δὲ τούτων εἰκάζειν ἐστὶ τὴν
already come-about the sun from and these to-infer it-is the
ἐκ τῆς ἡλιακῆς ἀκτῖνος ἐγγινομένην πύρωσιν τῷ ἀέρι,
from the solar ray arising burning in-the air
ὅση τίς ἐστι, καὶ ποταπῶν ἀποτελεστικὴ συμπτωμάτων.
how-great it is and of-what-kind productive of-effects
Ἐντεῦθεν διαδεξαμένη ἡμᾶς τοῦ μετοπώρου ἡ ὥρα,
from-here having-received us of-the autumn the season
ὑποθραύει μὲν τοῦ πνίγους τὸ ὑπερβάλλον, κατὰ μικρὸν δὲ
breaks indeed of-the stifling-heat the excess by little and
ὑφιεῖσα τῆς θέρμης, διὰ τῆς κατὰ τὴν κρᾶσιν μεσότητος
relaxing from-the heat through the in the blending middle-state

ἀβλαβῶς ἡμᾶς δι᾽ ἑαυτῆς τῷ χειμῶνι προσάγει· δηλονότι
harmlessly us through itself to-the winter brings clearly
τοῦ ἡλίου πάλιν ἀπὸ τῶν προσαρκτίων ἐπὶ τὰ νότια
the sun again from the northern(-parts) to the south
ὑποστρέφοντος. Αὗται τῶν ὡρῶν αἱ περιτροπαὶ, ταῖς
returning these of-the seasons the revolutions to-the
κινήσεσιν ἑπόμεναι τοῦ ἡλίου, τὸν βίον ἡμῖν οἰκονομοῦσιν.
motions following of-the sun the life for-us manage
Ἔστωσαν δὲ, φησὶ, καὶ εἰς ἡμέρας· οὐχ ὥστε ἡμέρας
let-them-be and he-says also for days not so-as days
ποιεῖν, ἀλλ᾽ ὥστε κατάρχειν τῶν ἡμερῶν. Ἡμέρα γὰρ καὶ
to-make but so-as to-rule the days day for and
νὺξ πρεσβύτερα τῆς τῶν φωστήρων γενέσεως. Τοῦτο
night (are)-older than-the of-the lights genesis this
γὰρ ἐνδείκνυται ἡμῖν καὶ ὁ ψαλμὸς λέγων· Ἔθετο ἥλιον
for indicates to-us also the psalm saying he-set (the)-sun
εἰς ἐξουσίαν τῆς ἡμέρας, σελήνην καὶ ἀστέρας εἰς ἐξουσίαν
for authority of-the day moon and stars for authority
τῆς νυκτός. Πῶς οὖν ἔχει τὴν ἐξουσίαν τῆς ἡμέρας ὁ
of-the night how then has the authority of-the day the
ἥλιος; Ὅτι τὸ φῶς ἐν ἑαυτῷ περιφέρων, ἐπειδάν ποτε τὸν
sun because the light in himself carrying-around when ever the
καθ᾽ ἡμᾶς ὁρίζοντα ὑπεράρῃ, ἡμέραν παρέχει διαλύσας
by us horizon he-rises-above day he-provides having-dispersed
τὸ σκότος. Ὥστε οὐκ ἄν τις ἁμάρτοι, ἡμέραν ὁρισάμενος
the darkness so-that not — anyone would-err day having-defined
εἶναι τὸν ὑπὸ τοῦ ἡλίου πεφωτισμένον ἀέρα· ἢ, ἡμέραν
to-be the by the sun lit air or day
εἶναι χρόνου μέτρον ἐν ᾧ ἐν τῷ ὑπὲρ γῆν ἡμισφαιρίῳ
to-be of-time (a)-measure in which in the above earth hemisphere
ὁ ἥλιος διατρίβει. Ἀλλὰ καὶ εἰς ἐνιαυτοὺς ἐτάχθησαν
the sun spends-time but also for years were-appointed

ἥλιος καὶ σελήνη. Σελήνη μὲν, ἐπειδὰν δωδεκάκις τὸν
sun and moon (the)-moon indeed when twelve-times the
ἑαυτῆς ἐκτελέσῃ δρόμον, ἐνιαυτοῦ ἐστι ποιητική· πλὴν ὅτι
her-own she-completes course of-(a)-year is productive except that
μηνὸς ἐμβολίμου δεῖται πολλάκις πρὸς τὴν ἀκριβῆ τῶν
of-month intercalary she-needs often for the exact of-the
ὡρῶν συνδρομὴν, ὡς Ἑβραῖοι τὸ παλαιὸν τὸν ἐνιαυτὸν
seasons concurrence as Hebrews in-the old(-time) the year
ἦγον καὶ τῶν Ἑλλήνων οἱ ἀρχαιότατοι. Ἡλιακὸς δέ ἐστιν
kept and of-the Greeks the most-ancient solar and is
ἐνιαυτὸς ἡ ἀπὸ τοῦ αὐτοῦ σημείου ἐπὶ τὸ αὐτὸ σημεῖον
year the from the same point to the same point
κατὰ τὴν οἰκείαν κίνησιν τοῦ ἡλίου ἀποκατάστασις.
according-to the own motion of-the sun restoration

9 Καὶ ἐποίησεν ὁ Θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους.
and made — God the two lights the great
Ἐπειδὴ τὸ μέγα τὸ μὲν ἀπόλυτον ἔχει τὴν ἔννοιαν·
since the great(-word) the(-one) indeed absolute has the sense
ὡς μέγας ὁ οὐρανὸς, καὶ μεγάλη ἡ γῆ, καὶ μεγάλη ἡ
as great (is)-the heaven and great the earth and great the
θάλασσα· τὰ δὲ ὡς τὰ πολλὰ πέφυκε πρὸς ἕτερον
sea the(-ones) and as the many(-times) is-wont to another
ἀναφέρεσθαι, ὡς μέγας ὁ ἵππος, καὶ ὁ βοῦς ὁ μέγας
to-be-referred as great (is)-the horse and the ox the great
(οὐ γὰρ ἐν τῇ ὑπερβολῇ τῶν τοῦ σώματος ὄγκων, ἀλλ' ἐν
not for in the excess of-the of-the body masses but in
τῇ πρὸς τὰ ὅμοια παραθέσει τὴν μαρτυρίαν τοῦ μεγέθους
the toward the like(-things) comparison the testimony of-the greatness
τὰ τοιαῦτα λαμβάνει)· πῶς τοίνυν τοῦ μεγάλου τὴν
the such(-things) receive how therefore of-the great the
ἔννοιαν ἐκδεξόμεθα; Πότερον ὡς τὸν μύρμηκα, ἢ ἄλλο τι
sense will-we-take whether as the ant or other any

τῶν φύσει μικρῶν, μέγα προσαγορεύομεν διὰ τὴν πρὸς
of-the by-nature small(-things) great we-call because-of the toward
τὰ ὁμογενῆ σύγκρισιν τὴν ὑπεροχὴν μαρτυροῦντες; ἢ τὸ
the same-kind comparison the superiority attesting or (is)-the
μέγα νῦν οὕτως, ὡς ἐν τῇ οἰκείᾳ τῶν φωστήρων κατασκευῇ
great now thus as in the own of-the lights construction
τοῦ μεγέθους ἐμφαινομένου; Ἐγὼ μὲν οἶμαι τοῦτο. Οὐ γὰρ
the greatness appearing I indeed think this not for
ἐπειδὴ μείζους τῶν μικροτέρων ἀστέρων, διὰ τοῦτο
since greater than-the smaller stars because-of this
μεγάλοι· ἀλλ' ἐπειδὴ τοσοῦτοι τὴν περιγραφὴν, ὥστε
(they-are)-great but since so-great (in)-the circumference so-that
ἐξαρκεῖν τὴν ἀπ' αὐτῶν ἀναχεομένην αὐγὴν καὶ οὐρανὸν
to-suffice the from them poured-out radiance both heaven
περιλάμπειν καὶ τὸν ἀέρα, καὶ ὁμοῦ πάσῃ τῇ γῇ καὶ
to-illumine and the air and at-once all the earth and
τῇ θαλάσσῃ συμπαρεκτείνεσθαι. Οἵ γε κατὰ πᾶν μέρος
the sea to-extend-along who at-least in every part
τοῦ οὐρανοῦ γινόμενοι, καὶ ἀνατέλλοντες καὶ δυόμενοι
of-the heaven coming-to-be both rising and setting
καὶ τὸ μέσον ἐπέχοντες, ἴσοι πανταχόθεν τοῖς ἀνθρώποις
and the middle holding equal from-all-sides to-the men
προφαίνονται, ὅπερ ἀπόδειξιν ἔχει σαφῆ τῆς τοῦ μεγέθους
appear which proof has clear of-the of-the greatness
περιουσίας, τῷ μηδὲν αὐτοῖς ἐπισημαίνειν τὸ πλάτος τῆς
abundance by-the nothing on-them to-mark the breadth of-the
γῆς πρὸς τὸ μείζονας δοκεῖν ἢ ἐλάττονας εἶναι. Τὰ
earth for the greater to-seem or smaller to-be the(-things)
μὲν γὰρ πόῤῥωθεν ἀφεστῶτα μικρότερά πως ὁρῶμεν·
indeed for far standing-off smaller somehow we-see
οἷς δ' ἂν μᾶλλον ἐγγίσωμεν, μᾶλλον αὐτῶν τὸ μέγεθος
to-which and — more we-draw-near more of-them the size

ἐξευρίσκομεν. Τῷ δὲ ἡλίῳ οὐδείς ἐστιν ἐγγυτέρω καὶ οὐδεὶς
we-discover to-the but sun no-one is nearer and no-one
πορρώτερω, ἀλλὰ ἀπ᾽ ἴσου τοῦ διαστήματος τοῖς κατὰ πᾶν
farther but from equal of-the distance on-the in every
μέρος τῆς γῆς κατῳκισμένοις προσβάλλει. Σημεῖον δὲ, ὅτι
part of-the earth settled he-strikes (a)-sign and that
καὶ Ἰνδοὶ καὶ Βρεττανοὶ τὸν ἴσον βλέπουσιν. Οὔτε γὰρ
both Indians and Britons the equal(-sun) see neither for
τοῖς τὴν ἑῴαν οἰκοῦσι καταδυόμενος τοῦ μεγέθους ὑφίησιν,
to-the the east inhabiting setting of-the size he-lessens
οὔτε τοῖς πρὸς δυσμαῖς κατῳκισμένοις ἀνατέλλων ἐλάττων
nor to-the toward (the)-west settled rising smaller
φαίνεται· οὔτε μὴν ἐν τῷ μεσουρανήματι γινόμενος, τῆς
appears nor indeed in the mid-heaven coming-to-be from-the
ἐφ᾽ ἑκάτερα ὄψεως παραλλάττει. Μὴ ἐξαπατάτω σε τὸ
to either-side view he-differs not let-deceive you the
φαινόμενον· μηδ᾽ ὅτι πηχυαῖος τοῖς ὁρῶσι δοκεῖ,
appearance nor because cubit-long to-the(-ones) seeing he-seems
τοσοῦτον αὐτὸν εἶναι λογίσῃ. Συναιρεῖσθαι γὰρ πέφυκεν ἐν
so-great him to-be reckon to-be-contracted for are-wont in
τοῖς μεγίστοις διαστήμασι τὰ μεγέθη τῶν ὁρωμένων, τῆς
the greatest distances the magnitudes of-the visible(-things) the
ὁρατικῆς δυνάμεως οὐκ ἐξικνουμένης τὸν μεταξὺ τόπον
visual power not reaching the between place
διαπερᾶν, ἀλλ᾽ οἱονεὶ ἐνδαπανωμένης τῷ μέσῳ, καὶ κατ᾽
to-pass-through but as-it-were being-spent-in the middle and by
ὀλίγον αὐτῆς μέρος προσβαλλούσης τοῖς ὁρατοῖς.
little its part striking the visible(-things)
Μικρὰ οὖν ἡ ὄψις ἡμῶν γινομένη, μικρὰ ἐποίησε
small then the sight our becoming small made
νομίζεσθαι τὰ ὁρώμενα, τὸ οἰκεῖον πάθος τοῖς ὁρατοῖς
to-be-thought the visible(-things) the own affection to-the visible(-things)

ἐπιφέρουσα. Ὥστε εἰ ψεύδεται ἡ ὄψις, ἄπιστον τὸ
applying so-that if lies the sight untrustworthy (is)-the
κριτήριον. Ὑπομνήσθητι δὲ τῶν οἰκείων παθῶν, καὶ παρὰ
criterion remember and the own experiences and from
σεαυτοῦ ἕξεις τῶν λεγομένων τὴν πίστιν. Εἴ ποτε
yourself you-will-have of-the(-things) said the proof if ever
ἀπὸ ἀκρωρείας μεγάλης πεδίον εἶδες πολύ τε καὶ ὕπτιον,
from (a)-ridge great (a)-plain you-saw large both and flat
ἡλίκα μέν σοι τῶν βοῶν κατεφάνη τὰ ζεύγη; πηλίκοι δὲ
how-great indeed to-you the oxen appeared the yokes how-big and
οἱ ἀροτῆρες αὐτοί; Εἰ μὴ μυρμήκων τινά σοι παρέσχον
the plowmen themselves whether not of-ants some to-you they-gave
φαντασίαν; Εἰ δὲ καὶ ἀπὸ σκοπιᾶς ἐπὶ μέγα πέλαγος
appearance if and also from (a)-lookout over great sea
τετραμμένης τῇ θαλάσσῃ τὰς ὄψεις ἐπέβαλες, ἡλίκαι μέν
turned on-the sea the eyes you-cast how-great indeed
σοι ἔδοξαν εἶναι τῶν νήσων αἱ μέγισται; πηλίκη δέ σοι
to-you seemed to-be of-the islands the greatest how-big and to-you
κατεφάνη μία τῶν μυριοφόρων ὁλκάδων λευκοῖς ἱστίοις ὑπὲρ
appeared one of-the ten-thousand-bushel merchantmen with-white sails over
κυανῆς κομιζομένη θαλάσσης; Εἰ μὴ πάσης περιστερᾶς
dark-blue being-carried sea whether not than-every dove
μικροτέραν σοι παρέσχετο τὴν φαντασίαν; Διότι, καθάπερ
smaller to-you it-gave the appearance because as
ἔφην, ἐνδαπανηθεῖσα τῷ ἀέρι ἡ ὄψις, ἐξίτηλος γινομένη,
I-said spent in-the air the sight faint becoming
πρὸς τὴν ἀκριβῆ κατάληψιν τῶν ὁρωμένων οὐκ ἐξαρκεῖ.
for the exact apprehension of-the visible(-things) not suffices
Ἤδη δέ που καὶ τῶν ὀρῶν τὰ μέγιστα, βαθείαις
already and somewhere also of-the mountains the greatest by-deep
φάραγξιν ἐκτετμημένα, περιφερῆ καὶ λεῖα ἡ ὄψις εἶναί
ravines cut round and smooth the sight to-be

φησι, ταῖς ἐξοχαῖς προσβάλλουσα μόναις, ταῖς δὲ μεταξὺ
says to-the projections striking only to-the and between
κοιλότησιν ἐμβῆναι δι᾽ ἀτονίαν μὴ δυναμένη. Οὕτως
hollows to-enter because-of weakness not able thus
οὐδὲ τὰ σχήματα τῶν σωμάτων ὁποῖά ἐστι διασώζει·
not-even the shapes of-the bodies what-sort they-are does-it-preserve
ἀλλὰ περιφερεῖς οἴεται εἶναι τοὺς τετραγώνους τῶν πύργων.
but round it-thinks to-be the square of-the towers
Ὥστε πανταχόθεν δῆλον, ὅτι ἐν ταῖς μεγίσταις ἀποστάσεσιν
so-that from-all-sides (it-is)-clear that in the greatest distances
οὐκ ἔναρθρον, ἀλλὰ συγκεχυμένην τῶν σωμάτων λαμβάνει
not articulate but confused of-the bodies it-takes
τὴν εἰκασίαν. Μέγας οὖν ὁ φωστὴρ, κατὰ τὴν τῆς
the impression great then (is)-the light according-to the of-the
Γραφῆς μαρτυρίαν, καὶ ἀπειροπλασίων τοῦ φαινομένου.
Scripture testimony and infinitely-larger than-the apparent(-size)
10 Κἀκεῖνο δέ σοι ἐναργὲς ἔστω τοῦ μεγέθους σημεῖον.
that-also and to-you clear let-be of-the greatness (a)-sign
Ἀπείρων ὄντων τῷ πλήθει τῶν κατ᾽ οὐρανὸν ἀστέρων, τὸ
infinite being in-the number the in heaven stars the
παρ᾽ αὐτῶν συνερανιζόμενον φῶς οὐκ ἐξαρκεῖ τῆς νυκτὸς
from them contributed light not suffices of-the night
τὴν κατήφειαν διαλῦσαι. Μόνος δὲ οὗτος ὑπερφανεὶς
the gloom to-dissolve alone but this having-appeared-above
τοῦ ὁρίζοντος, μᾶλλον δὲ ἔτι καὶ προσδοκώμενος, πρὶν
the horizon rather and still even being-expected before
καὶ ὑπερσχεῖν ὅλως τῆς γῆς, ἠφάνισε μὲν τὸ σκότος,
even to-rise-above wholly the earth made-vanish indeed the darkness
ὑπερηύγασε δὲ τοὺς ἀστέρας, καὶ πεπηγότα τέως καὶ
outshone and the stars and congealed hitherto and
συμπεπιλημένον τὸν περὶ γῆν ἀέρα κατέτηξε καὶ διέχεεν.
compressed the about earth air melted and dispersed

Ὅθεν καὶ ἄνεμοι ἑωθινοὶ καὶ δρόσοι ἐν αἰθρίᾳ τὴν γῆν
whence also winds morning and dews in clear-weather the earth
περιῤῥέουσι. Τοσαύτην δὲ οὖσαν τὴν γῆν πῶς ἂν ἠδυνήθη
flow-round so-great and being the earth how — could-he
ἐν μιᾷ καιροῦ ῥοπῇ τὴν πᾶσαν καταφωτίζειν, εἰ μὴ ἀπὸ
in one of-time moment the whole illumine if not from
μεγάλου τοῦ κύκλου τὴν αὐγὴν ἐπηφίει; Ἐνταῦθά μοι τὴν
great the circle the radiance he-sent-out here for-me the
σοφίαν τοῦ τεχνίτου κατάμαθε, πῶς τῷ διαστήματι τούτῳ
wisdom of-the craftsman learn how to-the distance this
σύμμετρον ἔδωκεν αὐτῷ τὴν θερμότητα. Τοσοῦτον γάρ ἐστιν
proportionate he-gave to-him the heat so-great for is
αὐτοῦ τὸ πυρῶδες, ὡς μή τε δι' ὑπερβολὴν καταφλέξαι
his the fieriness that neither — through excess to-burn-up
τὴν γῆν, μήτε διὰ τὴν ἔλλειψιν κατεψυγμένην αὐτὴν
the earth nor through the deficiency chilled it
καὶ ἄγονον ἀπολιπεῖν. Ἀδελφὰ δὲ τοῖς εἰρημένοις
and barren to-leave akin and to-the(-things) said
καὶ τὰ περὶ τῆς σελήνης νοείσθω. Μέγα γὰρ καὶ
also the(-things) about the moon let-be-understood great for also
τὸ ταύτης σῶμα, καὶ φανότατόν γε μετὰ τὸν ἥλιον.
(is)-the her body and brightest at-least after the sun
Οὐκ ἀεὶ μέντοι ὁρατὸν αὐτῆς διαμένει τὸ μέγεθος· ἀλλὰ
not always however visible her remains the size but
νῦν μὲν ἀπηρτισμένη τῷ κύκλῳ, νῦν δὲ ἐλλείπουσα καὶ
now indeed completed in-the circle now and failing and
μειουμένη φαίνεται, καθ' ἕτερον ἑαυτῆς μέρος προδεικνῦσα
diminishing she-appears by other of-herself part showing
τὸ λεῖπον. Ἄλλῳ μὲν γὰρ μέρει σκιάζεται αὐξομένη, ἄλλο
the lacking(-part) in-one indeed for part she-is-shaded waxing other
δὲ μέρος αὐτῆς ἐν τῷ καιρῷ τῆς λήξεως ἀποκρύπτεται.
and part of-her in the time of-the waning is-hidden

Λόγος δέ τις ἄῤῥητος τοῦ σοφοῦ δημιουργοῦ τῆς
(a)-reason and some ineffable (is)-of-the wise creator of-the
ποικίλης ταύτης ἐναλλαγῆς τῶν σχημάτων. Ἢ γὰρ ὥστε
varied this alternation of-the shapes either for so-as
ἡμῖν ὑπόδειγμα ἐναργὲς παρέχειν τῆς ἡμετέρας φύσεως·
to-us (an)-example clear to-provide of-the our nature
ὅτι οὐδὲν μόνιμον τῶν ἀνθρωπίνων, ἀλλὰ τὰ μὲν ἐκ
that nothing (is)-stable of-the human(-things) but the(-ones) indeed from
τοῦ μὴ ὄντος πρόεισιν εἰς τὸ τέλειον, τὰ δὲ πρὸς
the not being go-forth into the perfect the(-ones) and to
τὴν οἰκείαν ἀκμὴν φθάσαντα καὶ τὸ ἀκρότατον μέτρον
the own prime having-arrived and the highest measure
ἑαυτῶν αὐξηθέντα, πάλιν ταῖς κατὰ μικρὸν ὑφαιρέσεσι
of-themselves having-grown again by-the by little subtractions
φθίνει τε καὶ διόλλυται, καὶ μειούμενα καθαιρεῖται. Ὥστε
waste both and perish and being-diminished are-brought-down so-that
ἐκ τοῦ κατὰ τὴν σελήνην θεάματος παιδεύεσθαι ἡμᾶς τὰ
from the at the moon spectacle to-be-taught us the
ἡμέτερα, καὶ τῆς ταχείας τῶν ἀνθρωπίνων περιτροπῆς
our(-things) and the swift of-the human(-things) revolution
λαμβάνοντας ἔννοιαν, μὴ μέγα φρονεῖν ταῖς εὐημερίαις
taking notion not great(-things) to-think in-the prosperities
τοῦ βίου, μὴ ἐπαγάλλεσθαι δυναστείαις, μὴ ἐπαίρεσθαι
of-the life not to-exult in-dominions not to-be-elated
πλούτου ἀδηλότητι, περιφρονεῖν τῆς σαρκὸς περὶ ἣν
of-wealth by-the-uncertainty to-despise the flesh about which
ἡ ἀλλοίωσις, ἐπιμελεῖσθαι δὲ τῆς ψυχῆς ἧς τὸ
(is)-the alteration to-care and for-the soul of-which the
ἀγαθόν ἐστιν ἀκίνητον.
good is unmoved

Εἰ δὲ λυπεῖ σε ἡ σελήνη ταῖς κατὰ μικρὸν ὑφαιρέσεσι
if and grieves you the moon by-the by little subtractions
τὸ φέγγος ἐξαναλίσκουσα· λυπείτω σε πλέον ψυχὴ ἀρετὴν
the light consuming let-grieve you more (a)-soul virtue
κτησαμένη, καὶ διὰ ἀπροσεξίας τὸ καλὸν ἀφανίζουσα, καὶ
having-acquired and through inattention the good making-vanish and
μηδέποτε ἐπὶ τῆς αὐτῆς διαθέσεως μένουσα, ἀλλὰ πυκνὰ
never in the same disposition remaining but frequently
τρεπομένη καὶ μεταβαλλομένη διὰ τὸ τῆς γνώμης
turning and changing because-of the of-the judgment
ἀνίδρυτον. Τῷ ὄντι γὰρ, κατὰ τὸ εἰρημένον, Ὁ
unsettledness in-the reality for according-to the(-thing) said the
ἄφρων ὡς σελήνη ἀλλοιοῦται. Οἶμαι δὲ καὶ τῇ τῶν ζώων
fool as (the)-moon changes I-think and also to-the of-the animals
κατασκευῇ, καὶ τοῖς λοιποῖς τοῖς ἀπὸ γῆς φυομένοις,
constitution and to-the rest the(-things) from earth growing
μὴ μικρὰν ὑπάρχειν ἐκ τῆς κατὰ τὴν σελήνην μεταβολῆς
not small to-be from the in the moon change
τὴν συντέλειαν. Ἄλλως γὰρ διατίθεται μειουμένης αὐτῆς,
the contribution otherwise for are-disposed waning she
καὶ ἄλλως αὐξομένης τὰ σώματα· νῦν μὲν ληγούσης
and otherwise waxing the bodies now indeed (when-she-is)-waning
ἀραιὰ γιγνόμενα καὶ κενὰ, νῦν δὲ αὐξομένης καὶ πρὸς
thin becoming and empty now and (when-she-is)-waxing and to
τὸ πλῆρες ἐπειγομένης καὶ αὐτὰ πάλιν ἀναπληρούμενα·
the full hastening also themselves again being-filled-up
διότι ὑγρότητά τινα θερμότητι κεκραμένην ἐπὶ τὸ βάθος
because moisture some with-heat mixed to the depth
φθάνουσαν λεληθότως ἐνίησι. Δηλοῦσι δὲ οἱ καθεύδοντες
reaching unnoticed she-sends-in show and the(-ones) sleeping
ὑπὸ σελήνην, ὑγρότητος περισσῆς τὰς τῆς κεφαλῆς
under (the)-moon with-moisture excessive the of-the head

εὐρυχωρίας πληρούμενοι· καὶ τὰ νεοσφαγῆ τῶν κρεῶν
cavities being-filled and the newly-slaughtered of-the meats
ταχὺ τρεπόμενα τῇ προσβολῇ τῆς σελήνης· καὶ ζώων
quickly turning at-the incidence of-the moon and of-animals
ἐγκέφαλοι, καὶ τῶν θαλαττίων τὰ ὑγρότατα, καὶ αἱ τῶν
(the)-brains and of-the sea(-creatures) the moistest(-parts) and the of-the
δένδρων ἐντεριῶναι. Ἃ πάντα οὐκ ἂν ἐξήρκεσε τῇ
trees piths which all not — she-would-have-sufficed by-the
ἑαυτῆς ἀλλοιώσει συμμεθιστᾶν, εἰ μὴ ὑπερφυές τι ἦν
her-own alteration to-change-together if not extraordinary something she-was
καὶ ὑπερέχον δυνάμει κατὰ τὴν τῆς Γραφῆς μαρτυρίαν.
and exceeding in-power according-to the of-the Scripture testimony
11 Καὶ τὰ περὶ τὸν ἀέρα δὲ πάθη ταῖς μεταβολαῖς
and the about the air too affections with-the changes
ταύτης συνδιατίθεται, ὡς μαρτυροῦσιν ἡμῖν· αἵ τε κατὰ
of-this are-disposed-together as testify to-us the both at
τὴν νουμηνίαν πολλάκις ἀπὸ γαλήνης καὶ νηνεμίας
the new-moon often from calm and windlessness
αἰφνίδιοι ταραχαὶ, νεφῶν κλονουμένων καὶ συμπιπτόντων
sudden disturbances clouds being-driven and colliding
ἀλλήλοις, καὶ αἱ περὶ τοὺς εὐρίπους παλίῤῥοιαι, καὶ
with-one-another and the about the straits refluxes and
ἡ περὶ τὸν λεγόμενον ὠκεανὸν ἄμπωτις, ἣν ταῖς
the about the so-called ocean ebb which with-the
περιόδοις τῆς σελήνης τεταγμένως ἑπομένην ἐξεῦρον
circuits of-the moon regularly following found
οἱ προσοικοῦντες. Οἱ μὲν γὰρ εὔριποι μεταῤῥέουσιν
the(-ones) dwelling-near the indeed for straits flow-across
ἐφ᾽ ἑκάτερα κατὰ τὰ λοιπὰ σχήματα τῆς σελήνης·
to either-side according-to the other shapes of-the moon
ἐν δὲ τῷ καιρῷ τῆς γενέσεως οὐδὲ τὸ βραχύτατον
in and the time of-the birth not-even the shortest(-while)

ἀτρεμοῦσιν, ἀλλ᾽ ἐν σάλῳ καὶ ταλαντώσει διηνεκεῖ
they-are-still but in tossing and swaying continual
καθεστήκασιν, ἕως ἂν ἐκφανεῖσα πάλιν, ἀκολουθίαν τινὰ
they-stand until — having-appeared again (a)-sequence some
τῇ παλιῤῥοίᾳ παράσχηται. Ἡ δὲ ἑσπερία θάλασσα τὰς
to-the reflux she-provides the and western sea the
ἀμπώτεις ὑφίσταται, νῦν μὲν ὑπονοστοῦσα, πάλιν δὲ
ebbs undergoes now indeed retreating again and
ἐπικλύζουσα, ὥσπερ ἀναπνοαῖς τῆς σελήνης ὑφελκομένη
flooding as-if by-inhalations of-the moon drawn
πρὸς τὸ ὀπίσω, καὶ πάλιν ταῖς ἀπ᾽ αὐτῆς ἐκπνοίαις, εἰς
to the back and again by-the from her exhalations to
τὸ οἰκεῖον μέτρον προωθουμένη. Ταῦτά μοι εἴρηται
the own measure pushed-forward these(-things) by-me have-been-said
πρὸς ἀπόδειξιν τοῦ κατὰ τοὺς φωστῆρας μεγέθους, καὶ
for proof of-the in the lights greatness and
σύστασιν τοῦ μηδὲ μέχρι συλλαβῆς ἀργόν τι εἶναι
confirmation of-the not-even as-far-as (a)-syllable idle anything to-be
τῶν θεοπνεύστων ῥημάτων· καίτοι γε οὐδενὸς ἥψατο
of-the God-breathed words and-yet at-least none touched
σχεδὸν τῶν καιρίων ὁ λόγος· πολλὰ γὰρ περὶ μεγεθῶν
almost of-the vital(-points) the discourse many(-things) for about magnitudes
καὶ ἀποστημάτων ἡλίου καὶ σελήνης ἐστὶν ἐξευρεῖν τοῖς
and distances of-sun and of-moon it-is to-find-out by-the
λογισμοῖς τὸν μὴ παρέργως τὰς ἐνεργείας αὐτῶν καὶ τὰς
reasonings the not cursorily the activities their and the
δυνάμεις ἐπεσκεμμένον. Εὐγνωμόνως οὖν δεῖ κατηγορεῖν
powers having-examined candidly then (it)-must to-accuse
ἡμᾶς τῆς ἑαυτῶν ἀσθενείας, ἵνα μὴ τῷ ἡμετέρῳ λόγῳ
us the our-own weakness that not by-the our reason
μετρῆται τῶν δημιουργημάτων τὰ μέγιστα, ἀλλὰ ἐξ
be-measured of-the created-works the greatest but from

ὀλίγων τῶν εἰρημένων παρ᾽ ἑαυτοῖς ἀναλογίζεσθαι, πόσα
few of-the said(-things) among ourselves to-infer how-many
τινά ἐστι καὶ πηλίκα τὰ παρεθέντα. Μὴ τοίνυν μηδὲ
some are and how-great the(-things) passed-over not therefore not-even
σελήνην ὀφθαλμῷ μετρήσῃς, ἀλλὰ λογισμῷ, ὃς πολλῷ
(the)-moon by-eye measure but by-reason which by-much
τῶν ὀφθαλμῶν ἀκριβέστερός ἐστι πρὸς ἀληθείας εὕρεσιν.
than-the eyes more-exact is for of-truth (the)-finding
Μῦθοί τινες καταγέλαστοι ὑπὸ γραϊδίων κωθωνιζομένων
fables some ridiculous by old-women tippling
παραληρούμενοι πανταχοῦ διεδόθησαν, ὅτι μαγγανείαις
babbled everywhere were-spread that by-sorceries
τισὶ τῆς οἰκείας ἕδρας ἀποκινηθεῖσα σελήνη πρὸς γῆν
some from-the own seat having-been-moved (the)-moon to earth
καταφέρεται. Πῶς μὲν οὖν κινήσει γοήτων ἐπαοιδὴ,
is-brought-down how indeed then will-move of-wizards (an)-incantation
ἣν αὐτὸς ἐθεμελίωσεν ὁ Ὕψιστος; Ποῖος δ᾽ ἂν καὶ
(her)-whom himself founded the Most-High what and — also
τόπος κατασπασθεῖσαν αὐτὴν ὑπεδέξατο; Βούλει ἀπὸ
place drawn-down her would-have-received do-you-wish from
μικρῶν τεκμηρίων λαβεῖν τοῦ μεγέθους αὐτῆς τὴν ἀπόδειξιν;
small proofs to-take of-the greatness her the demonstration
Αἱ κατὰ τὴν οἰκουμένην πόλεις πλεῖστον ἀλλήλων
the throughout the inhabited-world cities most from-one-another
ἀπῳκισμέναι ταῖς κατὰ τὴν ἀνατολὴν τετραμμέναις
set-apart in-the toward the east turned
ῥυμοτομίαις ἐξίσου πᾶσαι τὸ σεληναῖον φῶς ὑποδέχονται.
streets equally all the lunar light receive
Αἷς εἰ μὴ πάσαις ἀντιπρόσωπος ἦν, τοὺς μὲν ἐπ᾽
to-which if not all facing she-were the(-ones) indeed in
εὐθείας τῶν στενωπῶν πάντως ἂν κατεφώτισε, τοὺς δὲ
line of-the alleys surely — she-would-have-lit the and

τὸ πλάτος αὐτῆς ὑπερπίπτοντας ἐγκεκλιμέναις ἂν ταῖς
the breadth her falling-beyond inclined — with-the
αὐγαῖς ἐπὶ τὰ πλάγια παραφερομέναις προσέβαλλεν.
rays to the sides deflected she-would-have-struck
Ὅπερ καὶ ἐπὶ τῶν λύχνων ἐστὶν ἰδεῖν κατὰ τοὺς
which also in-the-case-of the lamps it-is to-see in the
οἴκους γινόμενον. Ἐπειδὰν πλείους περιστῶσιν αὐτὸν, ἡ
houses happening when several stand-around it the
μὲν τοῦ κατ᾽ εὐθεῖαν ἑστῶτος σκιὰ πρὸς τὸ ὄρθιον
indeed of-the(-one) in line standing shadow to the upright
ἀποτείνεται, αἱ δὲ λοιπαὶ καθ᾽ ἑκάτερον μέρος ἐκκλίνουσιν.
is-stretched the and rest on either side incline
Ὥστε, εἰ μὴ ἄπλετόν τι ἦν καὶ ὑπερέχον μεγέθει
so-that if not immense something were and exceeding in-greatness
τὸ σεληνιακὸν σῶμα, οὐκ ἂν ὁμοίως ἀντιπαρετείνετο
the lunar body not — equally it-would-extend-opposite
πᾶσιν. Ὁμοίως γὰρ αὐτῆς ἀπὸ τῶν ἰσημερινῶν τόπων
to-all equally for she from the equatorial places
ἀνατελλούσης οἵ τε προσοικοῦντες τῇ κατεψυγμένῃ καὶ
rising the(-ones) both dwelling-near the frozen(-zone) and
ὑπὸ τὰς περιστροφὰς τῆς ἄρκτου κείμενοι μεταλαμβάνουσι,
under the revolutions of-the Bear lying partake
καὶ οἱ κατὰ τὰ κοῖλα τῆς μεσημβρίας τῆς διακεκαυμένης
and the by the hollows of-the south of-the burnt(-zone)
γείτονες· οἷς πᾶσι κατὰ τὸ πλάτος ἀντιπαρήκουσα,
neighbors to-whom all in the breadth extending-opposite
σαφεστάτην μαρτυρίαν τοῦ μεγέθους παρέχεται. Τίς οὖν
(a)-clearest testimony of-the greatness she-provides who then
ἀντερεῖ μὴ οὐχὶ παμμέγεθες αὐτῆς εἶναι τὸ σῶμα, τὸ
will-deny — not very-great her to-be the body the
τηλικούτοις ὁμοῦ καὶ τοσούτοις διαστήμασιν ἐξισούμενον;
with-such at-once and so-great distances being-equaled

Καὶ τὰ μὲν περὶ μεγεθῶν ἡλίου καὶ σελήνης ἐπὶ
and the(-things) indeed about magnitudes of-sun and of-moon to
τοσοῦτον. Ἡμῖν δὲ ὁ χαρισάμενος διάνοιαν ἐκ τῶν
so-much to-us and the(-one) having-granted (the)-mind from the
μικροτάτων τῆς κτίσεως τὴν μεγάλην τοῦ τεχνίτου
smallest of-the creation the great of-the craftsman
σοφίαν καταμανθάνειν, παράσχοι καὶ ἐκ τῶν μεγάλων
wisdom to-learn may-be-grant also from the great(-things)
μείζονας λαμβάνειν τὰς ἐννοίας τοῦ κτίσαντος. Καίτοιγε
greater to-take the notions of-the(-one) having-created and-yet
συγκρίσει τοῦ ποιητοῦ ἥλιος καὶ σελήνη ἐμπίδος καὶ
in-comparison-with the maker sun and moon of-(a)-gnat and
μύρμηκος ἐπέχουσι λόγον. Οὐ γάρ ἐστιν ἀξίαν τοῦ μεγέθους
of-(an)-ant hold (the)-rank not for it-is worthy of-the greatness
τοῦ Θεοῦ τῶν ὅλων ἐκ τούτων λαβεῖν τὴν θεωρίαν,
— of-God of-the whole(-things) from these to-take the contemplation
ἀλλὰ μικραῖς τισι καὶ ἀμυδραῖς ἐμφάσεσι δι᾽ αὐτῶν
but by-small some and faint indications through them
προβιβασθῆναι, ὥσπερ καὶ δι᾽ ἑκάστου τῶν μικροτάτων
to-be-led-on as also through each of-the smallest(-things)
ἐν ζώοις ἢ ἐν βοτάναις. Ἀρκεσθῶμεν τοῖς
among animals or among herbs let-us-be-content with-the(-things)
εἰρημένοις· ἐγὼ μὲν εὐχαριστήσας τῷ τὴν μικράν μοι
said I indeed having-given-thanks to-the the small to-me
ταύτην διακονίαν τοῦ λόγου χαρισαμένῳ, ὑμεῖς δὲ τῷ
this ministry of-the word having-granted you and to-the(-one)
διατρέφοντι ὑμᾶς ταῖς πνευματικαῖς τροφαῖς, ὃς καὶ νῦν
nourishing you with-the spiritual foods who also now
ὑμᾶς οἷον κριθίνῳ τινὶ ἄρτῳ τῇ εὐτελείᾳ τῆς ἡμετέρας
you as-it-were with-barley some bread by-the poorness of-the our
φωνῆς διέθρεψε· καὶ διατρέφοι γε εἰς ἀεί, κατὰ τὴν
voice nourished and may-be-nourish at-least for ever according-to the

ἀναλογίαν τῆς πίστεως χαριζόμενος ὑμῖν τὴν φανέρωσιν
proportion of-the faith granting you the manifestation
τοῦ Πνεύματος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ
of-the Spirit in Christ Jesus the Lord our to-whom
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the glory and the might to the ages of-the ages amen

HOMILY VII

XIV · CREEPING THINGS OF THE WATERS

The waters bring forth creeping things with life, the first creatures with sense: fish of every kind, egg-laying and live-bearing, breathing water through their gills as we breathe air. Basil draws lessons from their ways: the big fish preying on the small; the crab's pebble against the oyster; and the octopus, which takes the color of its rock, like flatterers who change with every power. Yet the fish also deserve imitation, since each kind keeps to its own waters by a law of nature.

Καὶ εἶπεν ὁ Θεός· Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ 1
and said — God let-bring-forth the waters creeping(-things)
ψυχῶν ζωσῶν κατὰ γένος, καὶ πετεινὰ πετόμενα
of-souls living according-to kind and birds flying
κατὰ τὸ στερέωμα τοῦ οὐρανοῦ κατὰ γένος. Μετὰ
along the firmament of-the heaven according-to kind after
τὴν τῶν φωστήρων δημιουργίαν καὶ τὰ ὕδατα λοιπὸν
the of-the lights creation also the waters finally
πληροῦται ζώων, ὥστε καὶ ταύτην διακοσμηθῆναι τὴν
are-filled with-animals so-that also this to-be-adorned the
λῆξιν. Ἀπέλαβε μὲν γὰρ ἡ γῆ τὸν ἐκ τῶν οἰκείων
allotment had-received indeed for the earth the from the own
βλαστημάτων κόσμον· ἀπέλαβε δὲ ὁ οὐρανὸς τῶν ἄστρων
sprouts adornment had-received and the heaven of-the stars

τὰ ἄνθη, καὶ οἱονεὶ διδύμων ὀφθαλμῶν βολαῖς τῇ
the flowers and as-it-were of-twin eyes with-glances by-the
συζυγίᾳ τῶν μεγάλων φωστήρων κατεκοσμήθη. Λειπόμενον
pair of-the great lights was-adorned remaining
ἦν καὶ τοῖς ὕδασι τὸν οἰκεῖον κόσμον ἀποδοθῆναι.
it-was also for-the waters the proper adornment to-be-given
Ἦλθε πρόσταγμα, καὶ εὐθὺς καὶ ποταμοὶ ἐνεργοὶ, καὶ
came (the)-command and at-once both rivers active and
λίμναι γόνιμοι τῶν οἰκείων ἕκαστον αὐτῶν καὶ κατὰ
lakes productive of-the own each of-them and according-to
φύσιν γενῶν. Καὶ ἡ θάλασσα τὰ παντοδαπὰ γένη τῶν
nature kinds and the sea the all-kinds-of kinds of-the
πλωτῶν ὤδινε, καὶ οὐδὲ ὅσον ἐν ἰλύσι καὶ
swimming(-things) was-in-labor-with and not-even as-much-as in mud and
τέλμασι τοῦ ὕδατος ἦν, οὐδὲ τοῦτο ἀργὸν, οὐδὲ ἄμοιρον
swamps of-the water was not-even this idle nor without-share
τῆς κατὰ τὴν κτίσιν συντελείας ἀπέμεινε. Βάτραχοι γὰρ
of-the in the creation contribution remained frogs for
καὶ ἐμπίδες καὶ κώνωπες ἐξ αὐτῶν ἀπεζέννυντο δηλονότι.
and gnats and mosquitoes from them were-boiled-forth clearly
Τὰ γὰρ ἔτι καὶ νῦν ὁρώμενα ἀπόδειξίς ἐστι τῶν
the for still also now seen (a)-proof are of-the(-things)
παρελθόντων. Οὕτω πᾶν ὕδωρ ἠπείγετο τῷ δημιουργικῷ
past thus all water hastened to-the creative
προστάγματι ὑπουργεῖν· καὶ ὧν οὐδ' ἂν τὰ γένη τις
command to-serve and of-which not-even — the kinds anyone
ἐξαριθμήσασθαι δυνηθείη, τούτων τὴν ζωὴν εὐθὺς ἐνεργὸν
to-count-up could of-these the life at-once active
καὶ κινουμένην ἀπέδειξεν ἡ μεγάλη καὶ ἄφατος τοῦ Θεοῦ
and moving showed the great and unspeakable — of-God
δύναμις, ὁμοῦ τῷ προστάγματι τῆς πρὸς τὸ ζωογονεῖν
power together with-the command the for the to-generate-life

ἐπιτηδειότητος ἐγγενομένης τοῖς ὕδασιν. Ἐξαγαγέτω τὰ
aptitude having-arisen in-the waters let-bring-forth the
ὕδατα ἑρπετὰ ψυχῶν ζωσῶν. Νῦν πρῶτον ἔμψυχον
waters creeping(-things) of-souls living now first (an)-ensouled
καὶ αἰσθήσεως μετέχον ζῷον δημιουργεῖται. Φυτὰ γὰρ καὶ
and of-sense partaking animal is-created plants for and
δένδρα, κἂν ζῇν λέγηται διὰ τὸ μετέχειν τῆς θρεπτικῆς
trees even-if to-live they-be-said because-of the to-partake of-the nutritive
καὶ αὐξητικῆς δυνάμεως, ἀλλ᾽ οὐχὶ καὶ ζῶα, οὐδὲ ἔμψυχα.
and growing power yet not also animals nor ensouled
Τούτου γε ἕνεκα, Ἐξαγαγέτω τὰ ὕδατα ἑρπετά.
for-this at-least for-the-sake let-bring-forth the waters creeping(-things)
Πᾶν τὸ νηκτικὸν, κἂν τῇ ἐπιφανείᾳ τοῦ ὕδατος
every the swimming(-thing) whether on-the surface of-the water
ἐπινήχηται, κἂν διὰ βάθους τέμνῃ τὸ ὕδωρ, τῆς τῶν
it-swims or through (the)-depth cuts the water of-the of-the
ἑρπηστικῶν ἐστι φύσεως, ἐπισυρόμενον τῷ τοῦ ὕδατος
creeping(-things) is nature dragging-itself-along on-the of-the water
σώματι. Κἂν ὑπόποδα δὲ καὶ πορευτικὰ ὑπάρχῃ τινὰ τῶν
body even-if footed and and walking be some of-the
ἐνύδρων (μάλιστα μὲν ἀμφίβια τὰ πολλὰ τούτων ἐστίν·
aquatic(-ones) above-all indeed amphibious the many of-these are
οἷον φῶκαι, καὶ κροκόδειλοι, καὶ οἱ ποτάμιοι ἵπποι, καὶ
as seals and crocodiles and the river horses and
βάτραχοι, καὶ καρκῖνοι), ἀλλ᾽ οὖν προηγούμενον ἔχει τὸ
frogs and crabs yet then (as)-primary it-has the
νηκτικόν. Διὰ τοῦτο, Ἐξαγαγέτω τὰ ὕδατα ἑρπετά.
swimming because-of this let-bring-forth the waters creeping(-things)
Ἐν τούτοις τοῖς μικροῖς ῥήμασι τί παρεῖται γένος;
in these the small words what is-left-out kind

τί οὐκ ἐμπεριείληπται τῷ προστάγματι τῆς δημιουργίας;
what not is-comprehended in-the command of-the creation
Οὐ τὰ ζωοτοκοῦντα οἷον φῶκαι καὶ δελφῖνες καὶ νάρκαι,
not the viviparous(-ones) as seals and dolphins and torpedo-fish
καὶ τὰ ὅμοια τούτοις, τὰ σελάχη λεγόμενα; οὐ
and the(-ones) like to-these the cartilaginous(-fish) called not
τὰ ὠοτόκα, ἅπερ ἐστὶ πάντα σχεδὸν τῶν ἰχθύων τὰ
the oviparous(-ones) which are all almost of-the fish the
γένη; οὐχ ὅσα λεπιδωτὰ, οὐχ ὅσα φολιδωτὰ, οὐχ
kinds not as-many-as (are)-scaly not as-many-as (are)-plated not
οἷς ἐστι πτερύγια καὶ οἷς μή ἐστιν; Ἡ μὲν φωνὴ
(those)-to-which are fins and to-which not are the indeed voice
τοῦ προστάγματος μικρὰ, μᾶλλον δὲ οὐδὲ φωνὴ, ἀλλὰ
of-the command (was)-small rather and not-even (a)-voice but
ῥοπὴ μόνον καὶ ὁρμὴ τοῦ θελήματος· τὸ δὲ τῆς ἐν
(an)-inclination only and (an)-impulse of-the will the and of-the in
τῷ προστάγματι διανοίας πολύχουν τοσοῦτόν ἐστιν, ὅσαι
the command meaning fullness so-great is as-many-as
καὶ αἱ τῶν ἰχθύων διαφοραὶ καὶ κοινότητες, οἷς πᾶσι
also the of-the fish differences and common-features which all
δι' ἀκριβείας ἐπεξελθεῖν ἴσον ἐστὶ καὶ κύματα πελάγους
with exactness to-go-through equal is also (the)-waves of-(the)-sea
ἀπαριθμεῖσθαι, ἢ ταῖς κοτύλαις πειρᾶσθαι τὸ ὕδωρ τῆς
to-number or with-the cups to-try the water of-the
θαλάσσης ἀπομετρεῖν. Ἐξαγαγέτω τὰ ὕδατα ἑρπετά.
sea to-measure-out let-bring-forth the waters creeping(-things)
Ἐν τούτοις ἔνι τὰ πελάγια, τὰ αἰγιαλώδη, τὰ
in these are the(-fish) of-the-open-sea the(-ones) of-the-shore the(-ones)
βύθια, τὰ πετρώδη, τὰ ἀγελαῖα, τὰ σποραδικὰ, τὰ
of-the-deep the(-ones) of-the-rocks the(-ones) in-shoals the solitary(-ones) the
κήτη, τὰ ὑπέρογκα, τὰ λεπτότατα τῶν ἰχθύων. Τῇ γὰρ
sea-monsters the huge(-ones) the smallest of-the fish by-the for

αὐτῇ δυνάμει, καὶ τῷ ἴσῳ προστάγματι, τό τε μέγα καὶ
same power and by-the equal command the both great and
τὸ μικρὸν μεταλαγχάνει τοῦ εἶναι. Ἐξαγαγέτω τὰ ὕδατα.
the small share of-the to-be let-bring-forth the waters
Ἔδειξέ σοι τὴν φυσικὴν τῶν νηκτῶν πρὸς τὸ ὕδωρ
he-showed you the natural of-the swimming(-things) toward the water
συγγένειαν· διὸ μικρὸν οἱ ἰχθύες χωρισθέντες τοῦ
kinship wherefore (after-a)-little the fish separated from-the
ὕδατος διαφθείρονται. Οὐδὲ γὰρ ἔχουσιν ἀναπνοὴν, ὥστε
water perish nor for have-they breathing so-as
ἕλκειν τὸν ἀέρα τοῦτον· ἀλλ' ὅπερ τοῖς χερσαίοις ἐστὶν
to-draw the air this but what for-the land(-animals) is
ἀὴρ, τοῦτο τῷ πλωτῷ γένει τὸ ὕδωρ. Καὶ ἡ αἰτία δήλη.
air this for-the swimming kind (is)-the water and the cause (is)-clear
Ὅτι ἡμῖν μὲν ὁ πνεύμων ἔγκειται, ἀραιὸν καὶ πολύπορον
because in-us indeed the lung lies (a)-loose and porous
σπλάγχνον, ὃ διὰ τῆς τοῦ θώρακος διαστολῆς τὸν ἀέρα
organ which through the of-the chest expansion the air
δεχόμενον, τὸ ἔνδον ἡμῶν θερμὸν διαῤῥιπίζει καὶ ἀναψύχει·
receiving the within us heat fans and cools
ἐκείνοις δὲ ἡ τῶν βραγχίων διαστολὴ καὶ ἐπίπτυξις,
for-those and the of-the gills expansion and folding-up
δεχομένων τὸ ὕδωρ καὶ διιέντων, τὸν τῆς ἀναπνοῆς λόγον
receiving the water and letting-through the of-the breathing function
ἀποπληροῖ. Ἴδιος κλῆρος τῶν ἰχθύων, ἰδία φύσις,
fulfills (a)-proper lot (is)-of-the fish (a)-proper nature
δίαιτα κεχωρισμένη, ἰδιότροπος ἡ ζωή. Διὰ τοῦτο
(a)-diet separate peculiar the life because-of this
οὐδὲ τιθασσεύεσθαί τι τῶν νηκτῶν καταδέχεται, οὐδὲ
not-even to-be-tamed any of-the swimming(-things) admits nor
ὅλως ὑπομένει χειρὸς ἀνθρωπίνης ἐπιβολήν.
at-all endures of-hand human (the)-laying-on

2 Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν κατὰ
let-bring-forth the waters creeping(-things) of-souls living according-to
γένος. Ἑκάστου γένους τὰς ἀπαρχὰς νῦν, οἱονεὶ σπέρματά
kind of-each kind the first-fruits now as-it-were seeds
τινα τῆς φύσεως, προβληθῆναι κελεύει· τὸ δὲ πλῆθος
some of-the nature to-be-put-forth he-commands the and multitude
αὐτῶν ἐν τῇ μετὰ ταῦτα διαδοχῇ ταμιεύεται, ὅταν
their in the after these succession is-stored-up when
αὐξάνεσθαι αὐτὰ καὶ πληθύνεσθαι δέῃ. Ἄλλου γένους
to-increase them and to-multiply it-must of-another kind
ἐστὶ τὰ ὀστρακόδερμα προσαγορευόμενα· οἷον κόγχαι, καὶ
are the shell-skinned so-called as mussels and
κτένες, καὶ κοχλίαι θαλάσσιοι, καὶ στρόμβοι, καὶ αἱ μυρίαι
scallops and snails sea and conches and the countless
τῶν ὀστρέων διαφοραί. Ἄλλο πάλιν παρὰ ταῦτα γένος,
of-the oysters differences other again beside these kind
τὰ μαλακόστρακα προσειρημένα, κάραβοι, καὶ καρκῖνοι,
the soft-shelled called crayfish and crabs
καὶ τὰ παραπλήσια τούτοις. Ἕτερον παρὰ ταῦτα
and the(-ones) like to-these another beside these
γένος ἐστὶ τὰ μαλάκια οὕτω προσαγορευθέντα, ὅσων
kind is the mollusks thus called of-whichever
ἡ σὰρξ ἁπαλὴ καὶ χαύνη· πολύποδες, καὶ σηπίαι, καὶ
the flesh (is)-soft and spongy octopuses and cuttlefish and
τὰ ὅμοια τούτοις. Καὶ ἐν τούτοις πάλιν διαφοραὶ
the(-ones) like to-these and among these again differences
μυρίαι. Δράκοντες γὰρ καὶ μύραιναι καὶ ἐγχέλυες, αἱ
countless sea-serpents for and morays and eels the
κατὰ τοὺς ἰλυώδεις ποταμοὺς καὶ λίμνας γινόμεναι, τοῖς
in the muddy rivers and lakes being-born to-the
ἰοβόλοις μᾶλλον τῶν ἑρπετῶν, ἢ τοῖς ἰχθύσι κατὰ
venomous rather of-the creeping(-things) than to-the fish in

τὴν ὁμοιότητα τῆς φύσεως προσεγγίζουσιν. Ἄλλο γένος
the likeness of-the nature draw-near another kind
τὸ τῶν ὠοτοκούντων, καὶ ἄλλο τὸ τῶν ζωοτοκούντων.
(is)-the of-the egg-laying(-ones) and another the of-the live-bearing(-ones)
Ζωοτοκεῖ δὲ τὰ γαλεώδη καὶ οἱ κυνίσκοι, καὶ ἁπαξαπλῶς
bear-live-young and the sharks and the dogfish and simply
τὰ σελάχη λεγόμενα. Καὶ τῶν κητῶν τὰ πλεῖστα
the cartilaginous(-fish) so-called and of-the sea-monsters the most
ζωοτόκα· δελφῖνες καὶ φῶκαι, ἃ καὶ νεαροὺς ἔτι τοὺς
(are)-live-bearing dolphins and seals which also young still the
σκύμνους, διαπτοηθέντας ὑπὸ αἰτίας τινὸς, λέγεται πάλιν
cubs frightened by cause some are-said again
τῇ γαστρὶ ὑποδεχόμενα περιστέλλειν. Ἐξαγαγέτω τὰ
in-the belly receiving to-shelter let-bring-forth the
ὕδατα κατὰ γένος. Ἕτερον γένος τὸ κητῶδες, καὶ τὸ
waters according-to kind another kind (is)-the whale-like and the
τῶν λεπτῶν ἰχθύων ἕτερον. Πάλιν ἐν τοῖς ἰχθύσι μυρίαι
of-the small fish another again among the fish countless
διαφοραὶ κατὰ γένη διῃρημέναι· ὧν καὶ ὀνόματα ἴδια,
differences by kinds divided of-which also names (are)-proper
καὶ τροφὴ παρηλλαγμένη, καὶ σχῆμα, καὶ μέγεθος, καὶ
and food varied and shape and size and
σαρκῶν ποιότητες, πάντα μεγίσταις διαφοραῖς ἀλλήλων
of-flesh qualities all by-greatest differences from-one-another
κεχωρισμένα, καὶ ἐν ἑτέροις καὶ ἑτέροις εἴδεσι καθεστῶτα.
separated and in other and other forms established
Ποῖοι μὲν οὖν θυννοσκόποι τῶν γενῶν τὰς διαφορὰς
what-kind-of indeed then tunny-watchers of-the kinds the differences
ἡμῖν ἀπαριθμήσασθαι δύνανται; Καίτοι φασὶν αὐτοὺς ἐν
to-us to-enumerate can and-yet they-say they in
μεγάλαις ἀγέλαις ἰχθύων καὶ τὸν ἀριθμὸν ἀπαγγέλλειν.
great shoals of-fish even the number announce

Τίς δὲ τῶν περὶ αἰγιαλοὺς καὶ ἀκτὰς καταγηρασάντων
who and of-the about beaches and shores having-grown-old
δύναται ἡμῖν τὴν ἱστορίαν πάντων δι᾽ ἀκριβείας γνωρίσαι;
can for-us the account of-all with exactness make-known
Ἄλλα γνωρίζουσιν οἱ τὴν Ἰνδικὴν ἁλιεύοντες θάλασσαν·
other(-things) know the the Indian fishing sea
ἄλλα οἱ τὸν Αἰγύπτιον ἀγρεύοντες κόλπον· ἄλλα νησιῶται·
others the the Egyptian hunting gulf others islanders
καὶ ἄλλα Μαυρούσιοι. Πάντα δὲ ὁμοίως μικρά τε καὶ
and others Moors all and alike small both and
μεγάλα τὸ πρῶτον ἐκεῖνο πρόσταγμα καὶ ἡ ἄφατος ἐκείνη
great the first that command and the unspeakable that
παρήγαγε δύναμις. Πολλαὶ τῶν βίων αἱ παραλλαγαί·
brought-forth power many of-the lives (are)-the variations
πολλαὶ καὶ αἱ περὶ τὰς διαδοχὰς ἑκάστου γένους διαφοραί.
many also the about the successions of-each kind differences
Οὐκ ἐπωάζουσιν οἱ πλεῖστοι τῶν ἰχθύων ὥσπερ αἱ ὄρνιθες,
not brood the most of-the fish as the birds
οὔτε καλιὰς πήγνυνται, οὔτε μετὰ πόνων ἐκτρέφουσιν
nor nests build nor with toils rear
ἑαυτῶν τὰ ἔκγονα· ἀλλὰ τὸ ὕδωρ, ὑποδεξάμενον ἐκπεσὸν
their-own the offspring but the water having-received having-fallen-out
τὸ ᾠόν, ζῶον ἐποίησεν. Καὶ ἑκάστῳ γένει ἡ διαδοχὴ
the egg (an)-animal made and for-each kind the succession
ἀπαράλλακτος καὶ ἀνεπίμικτος πρὸς ἑτέραν φύσιν· οὐχ
(is)-unvarying and unmixed with another nature not
οἷαι τῶν ἡμιόνων ἐπὶ τῆς χέρσου, ἢ καί τινων ὀρνίθων
such-as of-the mules on the dry-land or also of-some birds
ἐπιπλοκαὶ παραχαρασσόντων τὰ γένη. Οὐδὲν παρὰ τοῖς
couplings debasing the kinds none among the
ἰχθύσιν ἐξ ἡμισείας ὥπλισται τοῖς ὀδοῦσιν, ὡς βοῦς
fish by half is-armed with-the teeth as (the)-ox

παρ᾽ ἡμῖν καὶ πρόβατον· οὐδὲ γὰρ μηρυκίζει τι παρ᾽
among us and (the)-sheep not-even for chews-the-cud anything among
αὐτοῖς, εἰ μὴ τὸν σκάρον μόνον ἱστοροῦσί τινες. Πάντα
them if not the parrot-fish only relate some all
δὲ ὀξυτάταις ἀκμαῖς ὀδόντων καταπεπύκνωται, ἵνα μὴ
and with-sharpest points of-teeth are-thickly-set that not
τῇ χρονίᾳ μασήσει ἡ τροφὴ διαρρέῃ· ἔμελλε γὰρ, εἰ
by-the prolonged chewing the food may-flow-away it-was-going for if
μὴ ὀξέως κατατεμνομένη τῇ γαστρὶ παρεπέμπετο, ἐν τῇ
not swiftly cut-up to-the belly it-were-sent-on in the
λεπτοποιήσει διαφορεῖσθαι παρὰ τοῦ ὕδατος.
reduction to-be-dispersed by the water
Τροφὴ δὲ ἰχθύσιν ἄλλοις ἄλλη κατὰ γένος διωρισμένη. 3
food and for-fish other for-others by kind (is)-determined
Οἱ μὲν γὰρ ἰλύϊ τρέφονται, οἱ δὲ τοῖς φυκίοις·
the(-ones) indeed for on-mud are-nourished the(-ones) and on-the seaweeds
ἄλλοι ταῖς βοτάναις ταῖς ἐντρεφομέναις τῷ ὕδατι
others with-the herbs the(-ones) growing in-the water
ἀρκοῦνται. Ἀλληλοφάγοι δὲ τῶν ἰχθύων οἱ πλεῖστοι,
are-content devourers-of-one-another and of-the fish (are)-the most
καὶ ὁ μικρότερος παρ᾽ ἐκείνοις βρῶμά ἐστι τοῦ μείζονος.
and the smaller among them food is of-the greater
Κἄν ποτε συμβῇ τὸν τοῦ ἐλάττονος κρατήσαντα ἑτέρου
and-if ever it-happen the the lesser having-mastered of-another
γενέσθαι θήραμα, ὑπὸ τὴν μίαν ἄγονται γαστέρα τοῦ
to-become (the)-prey into the one they-are-brought belly of-the
τελευταίου. Τί οὖν ἡμεῖς οἱ ἄνθρωποι ἄλλο τι ποιοῦμεν
last what then we the men other any do
ἐν τῇ καταδυναστείᾳ τῶν ὑποδεεστέρων; τί διαφέρει
in the oppression of-the weaker what differs
τοῦ τελευταίου ἰχθύος ὁ τῇ λαιμάργῳ φιλοπλουτίᾳ τοῖς
from-the last fish the by-the gluttonous love-of-wealth in-the

ἀπληρώτοις τῆς πλεονεξίας αὐτοῦ κόλποις ἐναποκρύπτων
insatiable of-the greed his bosoms hiding
τοὺς ἀσθενεῖς; Ἐκεῖνος εἶχε τὰ τοῦ πένητος· σὺ τοῦτον
the weak that(-one) had the(-things) of-the poor-man you him
λαβὼν μέρος ἐποιήσω τῆς περιουσίας σεαυτοῦ. Ἀδίκων
having-taken (a)-part made of-the abundance your-own than-the-unjust
ἀδικώτερος ἀνεφάνης, καὶ πλεονεκτικώτερος πλεονέκτου.
more-unjust you-appeared and more-grasping than-the-grasping
Ὅρα μὴ τὸ αὐτό σε πέρας τῶν ἰχθύων ἐκδέξηται,
see not the same you end of-the fish receive
ἄγκιστρόν που, ἢ κύρτος, ἢ δίκτυον. Πάντως γὰρ καὶ
(a)-hook somewhere or (a)-weel or (a)-net wholly for also
ἡμεῖς πολλὰ τῶν ἀδίκων διεξελθόντες, τὴν τελευταίαν
we many of-the unjust(-deeds) having-gone-through the last
τιμωρίαν οὐκ ἀποδρασόμεθα. Ἤδη δὲ καὶ ἐν ἀσθενεῖ ζώῳ
punishment not we-will-escape already and also in (a)-weak animal
πολὺ τὸ πανοῦργον καὶ ἐπίβουλον καταμαθὼν, βούλομαί
much the craft and treachery having-learned I-wish
σε φυγεῖν τῶν κακούργων τὴν μίμησιν. Ὁ καρκῖνος τῆς
you to-flee of-the evildoers the imitation the crab the
σαρκὸς ἐπιθυμεῖ τοῦ ὀστρέου· ἀλλὰ δυσάλωτος ἡ ἄγρα
flesh desires of-the oyster but hard-to-get the catch
αὐτῷ διὰ τὴν περιβολὴν τοῦ ὀστράκου γίνεται. Ἀῤῥαγεῖ
for-it because-of the covering of-the shell becomes by-unbreakable
γὰρ ἑρκίῳ τὸ ἁπαλὸν τῆς σαρκὸς ἡ φύσις κατησφαλίσατο.
for (a)-fence the soft(-part) of-the flesh the nature secured
Διὸ καὶ ὀστρακόδερμον προσηγόρευται. Καὶ ἐπειδὴ δύο
wherefore also shell-skinned it-is-called and since two
κοιλότητες ἀκριβῶς ἀλλήλαις προσηρμοσμέναι τὸ ὄστρεον
hollows exactly to-one-another fitted the oyster
περιπτύσσονται, ἀναγκαίως ἄπρακτοί εἰσιν αἱ χηλαὶ τοῦ
enfold necessarily idle are the claws of-the

καρκίνου. Τί οὖν ποιεῖ; Ὅταν ἴδῃ ἐν ἀπηνέμοις
crab what then does-it-do when it-sees (it)-in windless
χωρίοις μεθ' ἡδονῆς διαθαλπόμενον, καὶ πρὸς τὴν ἀκτῖνα
places with pleasure warming-itself and to the ray
τοῦ ἡλίου τὰς πτύχας ἑαυτοῦ διαπλώσαντα, τότε δὴ,
of-the sun the folds its-own having-spread-open then indeed
λάθρα ψηφῖδα παρεμβαλὼν, διακωλύει τὴν σύμπτυξιν· καὶ
secretly (a)-pebble having-thrust-in it-prevents the closing and
εὑρίσκεται τὸ ἐλλεῖπον τῆς δυνάμεως διὰ τῆς ἐπινοίας
is-found the deficiency of-the strength by the contrivance
περιεχόμενος. Αὕτη ἡ κακία τῶν μήτε λόγου
encompassing this (is)-the wickedness of-the(-creatures) neither of-reason
μήτε φωνῆς μετεχόντων. Ἐγὼ δέ σε βούλομαι, τὸ
nor of-voice partaking I but you wish the
πoριστικὸν καὶ εὐμήχανον τῶν καρκίνων ζηλοῦντα, τῆς
resourcefulness and ingenuity of-the crabs emulating from-the
βλάβης τῶν πλησίον ἀπέχεσθαι. Τοιοῦτός ἐστιν ὁ πρὸς
harm of-the neighbors to-abstain such is the toward
τὸν ἀδελφὸν πορευόμενος δόλῳ, καὶ ταῖς τῶν πλησίον
the brother proceeding with-guile and on-the of-the neighbors
ἀκαιρίαις ἐπιτιθέμενος, καὶ ταῖς ἀλλοτρίαις συμφοραῖς
misfortunes setting-upon and in-the others' calamities
ἐντρυφῶν. Φεῦγε τὰς μιμήσεις τῶν κατεγνωσμένων. Τοῖς
reveling flee the imitations of-the condemned(-ones) with-the
οἰκείοις ἀρκοῦ. Πενία μετὰ αὐταρκείας ἀληθοῦς πάσης
own(-things) be-content poverty with self-sufficiency true than-all
ἀπολαύσεως τοῖς σωφρονοῦσι προτιμοτέρα.
enjoyment to-the(-ones) being-sober (is)-more-precious
Οὐκ ἂν παρέλθοιμι τὸ τοῦ πολύποδος δολερὸν καὶ
not — I-would-pass-by the of-the octopus craftiness and
ἐπίκλοπον, ὃς ὁποίᾳ ποτ' ἂν ἑκάστοτε πέτρᾳ περιπλακῇ,
thievishness which to-whatever ever — each-time rock it-clings

τὴν ἐκείνης ὑπέρχεται χρόαν· ὥστε τοὺς πολλοὺς τῶν ἰχθύων
the of-that it-assumes color so-that the many of-the fish
ἀπροόπτως νηχομένους τῷ πολύποδι περιπίπτειν, ὡς τῇ
unwarily swimming on-the octopus fall-upon as on-the
πέτρᾳ δῆθεν, καὶ ἕτοιμον γίνεσθαι θήραμα τῷ πανούργῳ.
rock forsooth and ready to-become prey for-the crafty(-one)
Τοιοῦτοί εἰσι τὸ ἦθος οἱ τὰς ἀεὶ κρατούσας δυναστείας
such are in-the character the the always ruling powers
ὑπερχόμενοι, καὶ πρὸς τὰς ἑκάστοτε χρείας μεθαρμοζόμενοι,
fawning-on and to the each-time needs adapting-themselves
μὴ ἐπὶ τῆς αὐτῆς ἀεὶ προαιρέσεως βεβηκότες, ἀλλ'
not on the same always choice having-stood but
ἄλλοι καὶ ἄλλοι ῥᾳδίως γινόμενοι, σωφροσύνην τιμῶντες
others and others easily becoming temperance honoring
μετὰ σωφρόνων, ἀκόλαστοι δὲ ἐν ἀκολάστοις, πρὸς
with (the)-temperate licentious and among (the)-licentious to
τὴν ἑκάστου ἀρέσκειαν τὰς γνώμας μετατιθέμενοι. Οὓς
the of-each pleasure the opinions shifting whom
οὐδὲ ῥᾴδιον ἐκκλῖναι, οὐδὲ τὴν ἀπ' αὐτῶν φυλάξασθαι
not-even easy to-avoid nor the from them to-guard-against
βλάβην, διὰ τὸ ἐν τῷ προσχήματι τῆς φιλίας βαθέως
harm because-of the in the pretense of-the friendship deeply
κατεσκευασμένην τὴν πονηρίαν κατακεκρύφθαι. Τὰ τοιαῦτα
prepared the wickedness to-be-hidden the such
ἤθη λύκους ἅρπαγας ὀνομάζει ὁ Κύριος, ἐν ἐνδύμασι
characters wolves rapacious names the Lord in clothing
προβάτων προφαινομένους. Φεῦγε τὸ παντοδαπὸν καὶ
of-sheep appearing flee the variable and
πολλαπλοῦν τοῦ τρόπου· δίωκε δὲ ἀλήθειαν, εἰλικρίνειαν,
manifold of-the manner pursue and truth sincerity
ἁπλότητα. Ὁ ὄφις ποικίλος· διὰ τοῦτο καὶ ἕρπειν
simplicity the serpent (is)-varied because-of this also to-creep

κατεδικάσθη. Ὁ δίκαιος ἄπλαστος, ὁποῖος ὁ Ἰακώβ. Διὰ
it-was-condemned the just(-man) (is)-unfeigned as-was — Jacob because-of
τοῦτο Κατοικίζει Κύριος μονοτρόπους ἐν οἴκῳ. Αὕτη ἡ
this settles (the)-Lord (the)-single-minded in (a)-house this (is)-the
θάλασσα ἡ μεγάλη καὶ εὐρύχωρος· ἐκεῖ ἑρπετὰ,
sea the great and wide there (are)-creeping(-things)
ὧν οὐκ ἔστιν ἀριθμός· ζῶα μικρὰ μετὰ μεγάλων.
of-which not is number animals small with great(-ones)
Ἀλλ' ὅμως σοφή τίς ἐστι παρ' αὐτοῖς καὶ εὔτακτος
but nevertheless wise some is among them and orderly
διακόσμησις. Οὐ γὰρ μόνον κατηγορεῖν ἔχομεν τῶν ἰχθύων,
arrangement not for only to-accuse we-have the fish
ἀλλ' ἔστιν ἃ καὶ μιμήσασθαι ἄξιον. Πῶς τὰ γένη
but there-is what also to-imitate (is)-worthy how the kinds
τῶν ἰχθύων ἕκαστα τὴν ἐπιτηδείαν ἑαυτοῖς διανειμάμενα
of-the fish each the suitable to-themselves having-distributed
χώραν, οὐκ ἐπεμβαίνει ἀλλήλοις, ἀλλὰ τοῖς οἰκείοις
place not trespass-on one-another but in-the own
ὅροις ἐνδιατρίβει; Οὐδεὶς γεωμέτρης παρ' αὐτοῖς κατένειμε
bounds spend-time no geometer among them apportioned
τὰς οἰκήσεις· οὐ τείχεσι περιγέγραπται· οὐχ ὁροθεσίοις
the dwellings not by-walls it-is-circumscribed not by-boundary-stones
διῄρηται· καὶ αὐτομάτως ἑκάστῳ τὸ χρήσιμον ἀποτέτακται.
divided and spontaneously to-each the useful has-been-assigned
Οὗτος μὲν γὰρ ὁ κόλπος τάδε τινὰ γένη τῶν ἰχθύων
this indeed for the gulf these some kinds of-the fish
βόσκει, κἀκεῖνος ἕτερα· καὶ τὰ ὧδε πληθύνοντα ἄπορα
feeds and-that others and the here multiplying (are)-scarce
παρ' ἑτέροις. Οὐδὲν ὄρος ὀξείαις κορυφαῖς ἀνατεταμένον
among others no mountain with-sharp peaks stretched-up
διίστησιν, οὐ ποταμὸς τὴν διάβασιν ἀποτέμνεται· ἀλλὰ
separates no river the crossing cuts-off but

νόμος τίς ἐστι φύσεως ἴσως καὶ δικαίως κατὰ τὸ
(a)-law some is of-nature equally and justly according-to the
ἑκάστου χρειῶδες τὴν δίαιταν ἑκάστοις ἀποκληρῶν.
of-each need the diet to-each allotting

XV · THE FISH'S WISDOM

Fish keep their own bounds as men do not. Basil tells of the migrations to the northern sea and the sea urchin that foretells storms, and addresses husband and wife through the viper's mating with the moray. He touches the sea's treasures, coral, pearl, the pinna's wool, and the murex's purple, then the whales, made for our fear and wonder, and the small creatures of the sea, the remora, the stingray, and the sea-hare, before he adjourns to the next day.

4 Ἀλλ' οὐχ ἡμεῖς τοιοῦτοι. Πόθεν; Οἵγε μεταίρομεν ὅρια
but not we (are)-such how who-indeed remove boundaries
αἰώνια, ἃ ἔθεντο οἱ πατέρες ἡμῶν. Παρατεμνόμεθα γῆν,
everlasting which set the fathers our we-cut-off land
συνάπτομεν οἰκίαν πρὸς οἰκίαν καὶ ἀγρὸν πρὸς ἀγρόν, ἵνα
we-join house to house and field to field that
τοῦ πλησίον ἀφελώμεθά τι. Οἶδε τὰ κήτη τὴν
from-the neighbor we-may-take-away something know the sea-monsters the
ἀφωρισμένην αὐτοῖς παρὰ τῆς φύσεως δίαιταν, τὴν ἔξω
assigned to-them by the nature abode the outside
τῶν οἰκουμένων χωρίων κατείληφε θάλασσαν, τὴν ἐρήμην
the inhabited regions have-occupied sea the empty
νήσων, ᾗ μηδεμία πρὸς τὸ ἀντιπέρας ἀντικαθέστηκεν
of-islands to-which no to the opposite-side stands-opposite
ἤπειρος. Διόπερ ἄπλους ἐστίν, οὔτε ἱστορίας οὔτε τινὸς
mainland wherefore unsailed it-is neither inquiry nor any
χρείας κατατολμᾷν αὐτῆς τοὺς πλωτῆρας ἀναπειθούσης.
need to-venture-upon it the sailors persuading

Ἐκείνην καταλαβόντα τὰ κήτη, τοῖς μεγίστοις τῶν
that having-occupied the sea-monsters to-the greatest of-the
ὀρῶν κατὰ τὸ μέγεθος ἐοικότα, ὡς οἱ τεθεαμένοι
mountains in the size like as the(-ones) having-seen-(them)
φασὶ, μένει ἐν τοῖς οἰκείοις ὅροις, μήτε ταῖς νήσοις,
say remain in the own bounds neither the islands
μήτε ταῖς παραλίοις πόλεσι λυμαινόμενα. Οὕτω μὲν οὖν
nor the coastal cities harming thus indeed then
ἕκαστον γένος, ὥσπερ πόλεσιν, ἢ κώμαις τισὶν, ἢ πατρίσιν
each kind as in-cities or villages some or fatherlands
ἀρχαίαις, τοῖς ἀποτεταγμένοις αὐτοῖς τῆς θαλάσσης μέρεσιν
ancient in-the assigned to-them of-the sea parts
ἐναυλίζεται. Ἤδη δέ τινες καὶ ἀποδημητικοὶ τῶν ἰχθύων,
lodges already and some also migratory of-the fish
ὥσπερ ἀπὸ κοινοῦ βουλευτηρίου πρὸς τὴν ὑπερορίαν
as-if from common council-chamber to the foreign-parts
στελλόμενοι, ὑφ' ἑνὶ συνθήματι πάντες ἀπαίρουσιν. Ἐπειδὰν
being-sent under one signal all set-out when
γὰρ ὁ τεταγμένος καιρὸς τῆς κυήσεως καταλάβῃ, ἄλλοι
for the appointed time of-the breeding arrives others
ἀπ' ἄλλων κόλπων μεταναστάντες, τῷ κοινῷ τῆς φύσεως
from other gulfs having-migrated by-the common of-the nature
νόμῳ διεγερθέντες, ἐπὶ τὴν βορεινὴν ἐπείγονται θάλασσαν.
law roused to the northern hasten sea
Καὶ ἴδοις ἂν κατὰ τὸν καιρὸν τῆς ἀνόδου ὥσπερ τι
and you-might-see — at the time of-the ascent as-it-were some
ῥεῦμα τοὺς ἰχθῦς ἡνωμένους καὶ διὰ τῆς Προποντίδος
stream the fish united and through the Propontis
ἐπὶ τὸν Εὔξεινον ῥέοντας. Τίς ὁ κινῶν; ποῖον
into the Euxine flowing who (is)-the(-one) moving what-kind-of
πρόσταγμα βασιλέως; ποῖα διαγράμματα κατ' ἀγορὰν
command of-(a)-king what-kind-of proclamations in (the)-market

ἡπλωμένα τὴν προθεσμίαν δηλοῖ; οἱ ξεναγοῦντες
posted the appointed-day shows the(-ones) guiding-the-strangers
τίνες; Ὁρᾷς τὴν θείαν διάταξιν πάντα πληροῦσαν, καὶ
who you-see the divine ordinance all(-things) filling and
διὰ τῶν μικροτάτων διήκουσαν. Ἰχθὺς οὐκ ἀντιλέγει
through the smallest(-things) pervading (a)-fish not gainsays
νόμῳ Θεοῦ, καὶ ἄνθρωποι σωτηρίων διδαγμάτων οὐκ
(the)-law of-God and (we)-men saving teachings not
ἀνεχόμεθα. Μὴ καταφρόνει τῶν ἰχθύων, ἐπειδὴ ἄφωνα καὶ
we-endure not despise the fish since mute and
ἄλογα παντελῶς· ἀλλὰ φοβοῦ μὴ καὶ τούτων ἀλογώτερος
irrational (they-are)-wholly but fear lest even than-these more-irrational
ᾖς, τῇ διαταγῇ τοῦ κτίσαντος ἀνθιστάμενος. Ἄκουε
you-be to-the ordinance of-the(-one) having-created opposing hear
τῶν ἰχθύων μονονουχὶ φωνὴν ἀφιέντων δι' ὧν ποιοῦσιν,
the fish almost (a)-voice sending-forth through what they-do
ὅτι· Εἰς διαμονὴν τοῦ γένους τὴν μακρὰν ταύτην
that for (the)-permanence of-the kind the long this
ἀποδημίαν στελλόμεθα. Οὐκ ἔχουσιν ἴδιον λόγον· ἔχουσι
journey we-are-sent not they-have own reason they-have
δὲ τὸν τῆς φύσεως νόμον ἰσχυρῶς ἐνιδρυμένον, καὶ
but the of-the nature law strongly established and
τὸ πρακτέον ὑποδεικνύντα. Βαδίσωμεν, φασὶν, ἐπὶ τὸ
the(-thing) to-be-done showing let-us-go they-say to the
βόρειον πέλαγος. Γλυκύτερον γὰρ τῆς λοιπῆς θαλάσσης
northern sea sweeter for than-the rest sea
ἐκεῖνο τὸ ὕδωρ, διότι ἐπ' ὀλίγον αὐτῇ προσδιατρίβων
(is)-that the water because for (a)-little(-while) on-it lingering
ὁ ἥλιος, οὐκ ἐξάγει αὐτῆς ὅλον διὰ τῆς ἀκτῖνος τὸ
the sun not draws-out of-it whole through the ray the
πότιμον. Χαίρει δὲ τοῖς γλυκέσι καὶ τὰ θαλάσσια·
drinkable(-part) rejoice and in-the sweet(-waters) also the sea(-creatures)

ὅθεν καὶ ἐπὶ τοὺς ποταμοὺς ἀνανήχεται πολλάκις, καὶ
whence also to the rivers they-swim-up often and
πόῤῥω θαλάσσης φέρεται. Ἐκ τούτου προτιμότερος αὐτοῖς
far from-(the)-sea are-borne from this preferable to-them
ὁ Πόντος τῶν λοιπῶν ἐστι κόλπων, ὡς ἐπιτήδειος
the Pontus to-the other is gulfs as suitable
ἐναποκυῆσαι καὶ ἐκθρέψαι τὰ ἔκγονα. Ἐπειδὰν δὲ τὸ
to-bring-forth and to-rear the offspring when and the(-thing)
σπουδαζόμενον ἀρκούντως ἐκπληρωθῇ, πάλιν πανδημεὶ
sought sufficiently be-fulfilled again in-a-body
πάντες ὑποστρέφουσιν οἴκαδε. Καὶ τίς ὁ λόγος, ἀκούσωμεν
all return home and what the reason let-us-hear
παρὰ τῶν σιωπώντων. Ἐπιπόλαιος, φασὶν, ἡ βορεινὴ
from the silent(-ones) shallow they-say (is)-the northern
θάλασσα, καὶ ὑπτία προκειμένη τῶν ἀνέμων ταῖς βίαις,
sea and flat lying-exposed of-the winds to-the violences
ὀλίγας ἀκτὰς καὶ ὑποδρομὰς ἔχουσα. Διὸ καὶ ἐκ
few beaches and inlets having wherefore also from
πυθμένος οἱ ἄνεμοι ῥᾳδίως αὐτὴν ἀναστρέφουσιν, ὡς καὶ
(the)-bottom the winds easily it overturn so-that even
τὴν βυθίαν ψάμμον τοῖς κύμασιν ἀναμίγνυσθαι. Ἀλλὰ
the deep sand with-the waves to-be-mixed but
καὶ ψυχρὰ χειμῶνος ὥρᾳ, ὑπὸ πολλῶν καὶ μεγάλων
also cold of-winter in-(the)-season by many and great
ποταμῶν πληρουμένη. Διὰ τοῦτο ἐφ' ὅσον μέτριον
rivers being-filled because-of this for as-much-as (is)-moderate
ἀπολαύσαντες αὐτῆς ἐν τῷ θέρει, πάλιν χειμῶνος ἐπὶ
having-enjoyed it in the summer again in-winter to
τὴν ἐν τῷ βυθῷ ἀλέαν καὶ τὰ προσήλια τῶν χωρίων
the in the depth warmth and the sunny(-parts) of-the regions

ἐπείγονται, καὶ φυγόντες τὸ δυσήνεμον τῶν ἀρκτῴων,
they-hasten and having-fled the stormy(-ness) of-the northern(-parts)
τοῖς ἐπ᾽ ἔλαττον τινασσομένοις κόλποις ἐγκαθορμίζονται.
in-the to less tossed gulfs they-come-to-anchor
Εἶδον ταῦτα ἐγὼ, καὶ τὴν ἐν πᾶσι τοῦ Θεοῦ σοφίαν
saw these(-things) I and the in all — of-God wisdom
ἐθαύμασα. Εἰ τὰ ἄλογα ἐπινοητικὰ καὶ φυλακτικὰ
wondered-at if the irrational(-creatures) (are)-inventive and protective
τῆς ἰδίας αὐτῶν σωτηρίας, καὶ οἶδε τὸ αἱρετὸν αὐτῷ
of-the own their safety and knows the(-thing) to-be-chosen for-it
καὶ τὸ φευκτὸν ὁ ἰχθύς· τί ἐροῦμεν ἡμεῖς οἱ
and the(-thing) to-be-shunned the fish what will-we-say we the(-ones)
λόγῳ τετιμημένοι, καὶ νόμῳ πεπαιδευμένοι, ἐπαγγελίαις
with-reason honored and by-law instructed by-promises
προτραπέντες, Πνεύματι σοφισθέντες, εἶτα τῶν ἰχθύων
urged-on by-(the)-Spirit made-wise then than-the fish
ἀλογώτερον τὰ καθ᾽ ἑαυτοὺς διατιθέμενοι; εἴπερ
more-irrationally the(-things) concerning ourselves arranging if-indeed
οἱ μὲν ἴσασι τοῦ μέλλοντός τινα ποιεῖσθαι πρόνοιαν,
the(-ones) indeed know of-the future some to-make provision
ἡμεῖς δὲ ἐκ τῆς πρὸς τὸ μέλλον ἀνελπιστίας δι᾽ ἡδονῆς
we and from the toward the future hopelessness through pleasure
βοσκηματώδους τὴν ζωὴν ἀναλίσκομεν. Ἰχθὺς τοσαῦτα
beastly the life spend (a)-fish so-many
διαμείβει πελάγη ὑπὲρ τοῦ εὕρασθαί τινα ὠφέλειαν· τί
crosses seas for the to-find some benefit what
ἐρεῖς σὺ ὁ τῇ ἀργίᾳ συζῶν; Ἀργία δὲ κακουργίας
will-you-say you the(-one) with-the idleness living idleness and of-wrongdoing
ἀρχή. Μηδεὶς ἄγνοιαν προφασιζέσθω. Φυσικὸς λόγος
(is-the)-beginning let-no-one ignorance plead (a)-natural reason
οἰκείωσιν ἡμῖν τοῦ καλοῦ, καὶ ἀλλοτρίωσιν ἀπὸ τῶν
(an)-affinity in-us for-the good and (an)-aversion from the

βλαβερῶν ὑποδεικνὺς ἐγκατέσπαρται. Οὐκ ἀφίσταμαι τῶν
harmful(-things) showing has-been-sown-in not I-depart-from the
θαλασσίων ὑποδειγμάτων, ἐπειδὴ ταῦτα ἡμῖν πρόκειται
sea examples since these to-us lie-before
εἰς ἐξέτασιν. Ἤκουσα ἐγὼ τῶν παραλίων τινὸς, ὅτι ὁ
for examination I-heard I from-the coast-dwellers someone that the
θαλάσσιος ἐχῖνος, τὸ μικρὸν παντελῶς καὶ εὐκαταφρόνητον
sea urchin the small wholly and contemptible
ζῶον, διδάσκαλος πολλάκις γαλήνης καὶ κλύδωνος τοῖς
animal teacher often of-calm and of-surge to-the(-ones)
πλέουσι γίνεται. Ὅς, ὅταν προΐδῃ ταραχὴν ἐξ ἀνέμων,
sailing becomes which when it-foresees (a)-disturbance from winds
ψηφίδά τινα ὑπελθὼν γενναίαν, ἐπ᾽ αὐτῆς, ὥσπερ ἐπ᾽
pebble some having-gone-under stout on it as on
ἀγκύρας, βεβαίως σαλεύει, κατεχόμενος τῷ βάρει πρὸς
anchor firmly rides held by-the weight for
τὸ μὴ ῥᾳδίως τοῖς κύμασιν ὑποσύρεσθαι. Τοῦτο ὅταν
the not easily by-the waves to-be-swept-away this when
ἴδωσιν οἱ ναυτικοὶ τὸ σημεῖον, ἴσασι τὴν προσδοκωμένην
see the sailors the sign they-know the expected
βιαίαν κίνησιν τῶν ἀνέμων. Οὐδεὶς ἀστρολόγος, οὐδεὶς
violent motion of-the winds no astrologer no
Χαλδαῖος, ταῖς ἐπιτολαῖς τῶν ἄστρων τὰς τῶν ἀέρων
Chaldean from-the risings of-the stars the of-the airs
ταραχὰς τεκμαιρόμενος, ταῦτα τὸν ἐχῖνον ἐδίδαξεν, ἀλλ᾽
disturbances inferring these(-things) the urchin taught but
ὁ θαλάσσης καὶ ἀνέμων Κύριος καὶ τῷ μικρῷ ζώῳ
the of-sea and winds Lord also in-the small animal
τῆς μεγάλης ἑαυτοῦ σοφίας ἐναργὲς ἴχνος ἐνέθηκεν. Οὐδὲν
of-the great his-own wisdom (a)-clear trace put nothing
ἀπρονόητον, οὐδὲν ἠμεληµένον παρὰ Θεοῦ. Πάντα σκοπεύει
(is)-unforeseen nothing neglected by God all(-things) watches

ὁ ἀκοίμητος ὀφθαλμός. Πᾶσι πάρεστιν, ἐκπορίζων ἑκάστῳ
the sleepless eye to-all he-is-present providing for-each
τὴν σωτηρίαν. Εἰ ἐχῖνον ἔξω τῆς ἑαυτοῦ ἐπισκοπῆς ὁ
the safety if (an)-urchin outside of-the his-own oversight —
Θεὸς οὐκ ἀφῆκε, τὰ σὰ οὐκ ἐπισκοπεῖ; Οἱ ἄνδρες,
God not left the your(-things) not does-he-oversee the men
ἀγαπᾶτε τὰς γυναῖκας, κἂν ὑπερόριοι ἀλλήλοις πρὸς
love the wives even-if foreign to-one-another to
κοινωνίαν γάμου συνέλθητε. Ὁ τῆς φύσεως δεσμὸς, ὁ
(the)-fellowship of-marriage you-come-together the of-the nature bond the
διὰ τῆς εὐλογίας ζυγὸς, ἕνωσις ἔστω τῶν διεστώτων.
through the blessing yoke union let-be of-the separated
Ἔχιδνα, τὸ χαλεπώτατον τῶν ἑρπετῶν, πρὸς γάμον
(the)-viper the most-dangerous of-the creeping(-things) to marriage
ἀπαντᾷ τῆς θαλασσίας μυραίνης, καὶ συριγμῷ τὴν
goes-to-meet the sea moray and with-(a)-biss the
παρουσίαν σημήνασα ἐκκαλεῖται αὐτὴν ἐκ τῶν βυθῶν πρὸς
presence having-signaled summons her from the depths to
γαμικὴν συμπλοκήν. Ἡ δὲ ὑπακούει, καὶ ἑνοῦται τῷ
marital embrace she and obeys and is-united with-the
ἰοβόλῳ. Τί βούλεταί μοι ὁ λόγος; ὅτι κἂν τραχὺς ᾖ,
venomous(-one) what means for-me the account that even-if harsh be
κἂν ἄγριος τὸ ἦθος ὁ σύνοικος, ἀνάγκη φέρειν τὴν
or-if savage in-the character the husband (it-is)-necessary to-bear the
ὁμόζυγα, καὶ ἐκ μηδεμιᾶς προφάσεως καταδέχεσθαι τὴν
yoke-mate and on no pretext to-accept the
ἕνωσιν διασπᾷν. Πλήκτης; Ἀλλ' ἀνήρ. Πάροινος; Ἀλλ'
union to-tear-apart (a)-striker but (a)-husband (a)-drunkard but
ἡνωμένος κατὰ τὴν φύσιν. Τραχὺς καὶ δυσάρεστος;
united according-to the nature harsh and hard-to-please
Ἀλλὰ μέλος ἤδη σὸν, καὶ μελῶν τὸ τιμιώτατον.
but (a)-member already yours and of-members the most-precious

Ἀκουέτω δὲ καὶ ὁ ἀνὴρ τῆς προσηκούσης αὐτῷ 6
let-hear and also the husband the fitting for-him
παραινέσεως. Ἡ ἔχιδνα τὸν ἰὸν ἐξεμεῖ, αἰδουμένη τὸν
exhortation the viper the venom vomits-out revering the
γάμον· σὺ τὸ τῆς ψυχῆς ἀπηνὲς καὶ ἀπάνθρωπον οὐκ
marriage you the of-the soul harshness and inhumanity not
ἀποτίθεσαι αἰδοῖ τῆς ἑνώσεως; Ἢ τάχα τὸ τῆς ἐχίδνης
put-off out-of-respect for-the union or perhaps the of-the viper
ὑπόδειγμα καὶ ἑτέρως ἡμῖν χρησιμεύσει, ὅτι μοιχεία τίς
example also otherwise for-us will-be-useful that adultery some
ἐστι τῆς φύσεως ἡ τῆς ἐχίδνης καὶ τῆς μυραίνης ἐπιπλοκή.
is of-the nature the of-the viper and of-the moray coupling
Διδαχθήτωσαν οὖν τοῖς ἀλλοτρίοις ἐπιβουλεύοντες γάμοις,
let-be-taught then against-the others' plotting marriages
ποταπῷ εἰσιν ἑρπετῷ παραπλήσιοι. Εἷς μοι σκοπὸς,
to-what-kind-of they-are creeping(-thing) like one for-me (is-the)-aim
πανταχόθεν οἰκοδομεῖσθαι τὴν Ἐκκλησίαν. Καταστελλέσθω
from-every-side to-be-built-up the Church let-be-restrained
τὰ πάθη τῶν ἀκολάστων, καὶ ἐγγείοις καὶ θαλαττίοις
the passions of-the licentious both by-land and sea
ὑποδείγμασι παιδευόμενα. Ἐνταῦθά με στῆναι τοῦ λόγου ἥ
examples being-taught here me to-stop of-the discourse the
τε τοῦ σώματος καταναγκάζει ἀσθένεια, καὶ τὸ τῆς ὥρας
both of-the body compels weakness and the of-the hour
ὀψέ· ἐπεὶ πολλὰ ἔτι προσθεῖναι εἶχον τοῖς φιλητικόοις
lateness since many(-things) still to-add I-had for-the eager-listeners
θαύματος ἄξια περὶ τῶν φυομένων ἐν τῇ θαλάσσῃ· περὶ
of-wonder worthy about the(-things) growing in the sea about
θαλάσσης αὐτῆς, πῶς εἰς ἅλας τὸ ὕδωρ πήγνυται· πῶς ὁ
(the)-sea itself how into salts the water congeals how the
πολυτίμητος λίθος τὸ κουράλιον χλόη μέν ἐστιν ἐν τῇ
precious stone the coral (a)-green-plant indeed is in the

θαλάσσῃ, ἐπειδὰν δὲ εἰς τὸν ἀέρα ἐξενεχθῇ, πρὸς λίθου
sea when but into the air it-is-brought-out to of-stone
στερρότητα μεταπήγνυται· πόθεν τῷ εὐτελεστάτῳ ζώῳ τῷ
hardness it-congeals whence to-the cheapest animal the
ὀστρέῳ τὸν βαρύτιμον μαργαρίτην ἡ φύσις ἐνέθηκεν· ἃ
oyster the costly pearl the nature put-in what
γὰρ ἐπιθυμοῦσι θησαυροὶ βασιλέων, ταῦτα περὶ αἰγιαλοὺς
for desire (the)-treasuries of-kings these about beaches
καὶ ἀκτὰς καὶ τραχείας πέτρας διέρριπται, τοῖς ἐλύτροις
and shores and rough rocks are-scattered in-the shells
τῶν ὀστρέων ἐγκείμενα· πόθεν τὸ χρυσοῦν ἔριον αἱ
of-the oysters lying whence the golden wool the
πίνναι τρέφουσιν, ὅπερ οὐδεὶς τῶν ἀνθοβάφων μέχρι νῦν
pinnas nourish which none of-the flower-dyers until now
ἐμιμήσατο· πόθεν αἱ κόχλοι τοῖς βασιλεῦσι τὰς ἁλουργίδας
has-imitated whence the murex-shells to-the kings the purples
χαρίζονται, αἳ καὶ τὰ ἄνθη τῶν λειμώνων τῇ εὐχροίᾳ
grant which even the flowers of-the meadows in-the bright-color
παρέδραμον. Ἐξαγαγέτω τὰ ὕδατα. Καὶ τί οὐ γέγονε
outran let-bring-forth the waters and what not came-to-be
τῶν ἀναγκαίων; τί δὲ οὐχὶ τῶν πολυτελῶν ἐχαρίσθη τῷ
of-the necessary(-things) what and not of-the costly(-things) was-granted to-the
βίῳ; τὰ μὲν εἰς ὑπηρεσίαν ἀνθρώπων, τὰ δὲ εἰς
life the(-things) indeed for (the)-service of-men the(-things) and for
θεωρίαν τοῦ περὶ τὴν κτίσιν θαύματος. Ἄλλα φοβερὰ,
contemplation of-the about the creation wonder others fearful
παιδαγωγοῦντα ἡμῶν τὸ ῥᾴθυμον. Ἐποίησεν ὁ Θεὸς τὰ
schooling our the sloth made — God the
κήτη τὰ μεγάλα. Οὐκ ἐπειδὴ καρίδος καὶ μαινίδος
sea-monsters the great not since than-shrimp and sprat
μείζονα, διὰ τοῦτο μεγάλα εἴρηται· ἀλλ' ἐπειδὴ τοῖς
greater because-of this great they-are-called but since to-the

μεγίστοις ὄρεσι τῷ ὄγκῳ τοῦ σώματος παρισάζεται· ἅ
greatest mountains in-the bulk of-the body they-are-equal which
γε καὶ νήσων πολλάκις φαντασίαν παρέχεται, ἐπειδάν
at-least also of-islands often (the)-appearance provide when
ποτε ἐπὶ τὴν ἄκραν ἐπιφάνειαν τοῦ ὕδατος ἀνανήξηται.
ever to the topmost surface of-the water they-swim-up
Ταῦτα μέντοι τηλικαῦτα ὄντα οὐ περὶ ἀκτὰς, οὐδὲ αἰγιαλοὺς
these however so-great being not about shores nor beaches
διατρίβει, ἀλλὰ τὸ Ἀτλαντικὸν λεγόμενον πέλαγος ἐνοικεῖ.
spend-time but the Atlantic called sea inhabit
Τοιαῦτά ἐστι τὰ πρὸς φόβον καὶ ἔκπληξιν ἡμετέραν
such are the(-animals) for fear and astonishment our
δημιουργηθέντα ζῶα. Ἐὰν δὲ ἀκούσῃς, ὅτι τὰ μέγιστα τῶν
created animals if but you-hear that the greatest of-the
πλοίων ἡπλωμένοις ἱστίοις ἐξ οὐρίας φερόμενα τὸ μικρότατον
ships with-spread sails by fair-wind borne the smallest
ἰχθύδιον ἡ ἐχενηΐς οὕτω ῥᾳδίως ἵστησιν, ὥστε ἀκίνητον
little-fish the remora so easily stops so-that motionless
ἐπὶ πλεῖστον φυλάσσειν τὴν ναῦν ὥσπερ καταῤῥιζωθεῖσαν
for very-long to-keep the ship as-if rooted
ἐν αὐτῷ τῷ πελάγει, ἆρ᾽ οὐχὶ καὶ ἐν τῷ μικρῷ τούτῳ τὴν
in very the sea is-it not also in the small this the
αὐτὴν τῆς τοῦ κτίσαντος δυνάμεως λαμβάνεις ἀπόδειξιν;
same of-the of-the(-one) having-created power you-take proof
Οὐ γὰρ μόνοι ξιφίαι, καὶ πρίονες, καὶ κύνες, καὶ φάλαιναι
not for alone (are)-swordfish and sawfish and dogfish and whales
καὶ ζύγαιναι, φοβερὰ, ἀλλὰ καὶ τρυγόνος κέντρον τῆς
and hammerheads fearful but also of-(the)-stingray (the)-spine of-the
θαλασσίας, καὶ ταύτης νεκρᾶς, καὶ λαγωὸς ὁ θαλάσσιος,
sea(-one) and this(-one) dead and hare the sea(-hare)
οὐχ ἧττόν ἐστι φοβερὰ, ταχεῖαν καὶ ἀπαραίτητον τὴν
no less is fearful swift and inexorable the

φθορὰν ἐπιφέροντα. Οὕτω σε διὰ πάντων ἐγρηγορέναι ὁ
destruction bringing thus you through all(-things) to-be-awake the
κτίστης βούλεται, ἵν' ἐν τῇ πρὸς Θεὸν ἐλπίδι τὰς ἀπ' αὐτῶν
creator wishes that in the toward God hope the from them
βλάβας ἀποδιδράσκῃς. Ἀλλὰ γὰρ ἀναδραμόντες ἐκ τῶν
harms you-may-escape but for having-run-up from the
βυθῶν, ἐπὶ τὴν ἤπειρον καταφύγωμεν. Καὶ γάρ πως ἄλλα
depths to the mainland let-us-flee-for-refuge and for somehow others
ἐπ' ἄλλοις καταλαβόντα ἡμᾶς τῆς δημιουργίας τὰ θαύματα,
upon others having-overtaken us of-the creation the wonders
οἷόν τινα κύματα, ταῖς συνεχέσι καὶ ἐπαλλήλοις ἐπιδρομαῖς
as some waves with-the continuous and successive onsets
ὑποβρύχιον ἡμῶν τὸν λόγον ἤγαγε. Καίτοι θαυμάσαιμι
submerged our the discourse brought and-yet I-would-wonder
ἂν, εἰ μὴ, μείζοσι τοῖς κατ' ἤπειρον παραδόξοις ἡ
— if not with-greater the on (the)-mainland marvels the
διάνοια ἡμῶν ἐντυχοῦσα, πάλιν κατὰ τὸν Ἰωνᾶν ἐπὶ τὴν
mind our having-met again like — Jonah to the
θάλασσαν δραπετεύσει. Ἔοικε δέ μοι ὁ λόγος ἐμπεσὼν
sea will-run-away seems and to-me the discourse having-fallen
εἰς τὰ μυρία θαύματα ἐπιλελῆσθαι τῆς συμμετρίας, καὶ
into the countless wonders to-have-forgotten the proportion and
ταυτὸ πεπονθέναι τοῖς ἐν πελάγει ναυτιλλομένοις, οἳ,
the-same to-have-suffered as-the(-ones) on (the)-sea sailing who
πρὸς μηδὲν πεπηγὸς τὴν κίνησιν τεκμαιρόμενοι, ἀγνοοῦσι
by nothing fixed the motion judging know-not
πολλάκις ὅσον διέδραμον. Ὃ δὴ καὶ περὶ ἡμᾶς
often how-much they-have-run-through which indeed also about us
ἔοικε γεγενῆσθαι, τρέχοντος τοῦ λόγου διὰ τῆς κτίσεως,
seems to-have-happened running the discourse through the creation
μὴ λαβεῖν τοῦ πλήθους τῶν εἰρημένων τὴν αἴσθησιν.
not to-take of-the multitude of-the(-things) said the perception

Ἀλλ᾽ εἰ καὶ φιλήκοον τὸ σεμνὸν τοῦτο θέατρον, καὶ
but if even eager-to-hear the august this theater and
γλυκεῖα δούλων ἀκοαῖς δεσποτικῶν θαυμάτων διήγησις,
sweet to-slaves' ears of-the-master's wonders (the)-narration
ἐνταῦθα τὸν λόγον ὁρμίσαντες, μείνωμεν τὴν ἡμέραν πρὸς
here the discourse having-anchored let-us-await the day for
τὴν τῶν λειπομένων ἀπόδοσιν. Ἀναστάντες δὲ πάντες
the of-the remaining(-things) rendering having-risen and all
εὐχαριστήσωμεν ὑπὲρ τῶν εἰρημένων, καὶ αἰτήσωμεν
let-us-give-thanks for the(-things) said and let-us-ask
τῶν λειπομένων τὴν πλήρωσιν. Γένοιτο δὲ ὑμῖν καὶ
of-the remaining(-things) the fulfillment may-there-be and for-you also
ἐν τῇ μεταλήψει τῆς τροφῆς ἐπιτραπέζια διηγήματα,
in the partaking of-the food table narratives
ὅσα τε ἕωθεν ὑμῖν, καὶ ὅσα κατὰ τὴν ἑσπέραν
as-many-as both in-the-morning to-you and as-many-as at the evening
ἐπῆλθεν ὁ λόγος· καὶ ταῖς περὶ τούτων ἐννοίαις ὑπὸ
went-through the discourse and with-the about these thoughts by
τοῦ ὕπνου καταληφθέντες, τῆς μεθημερινῆς εὐφροσύνης
the sleep overtaken of-the daytime gladness
καὶ καθεύδοντες ἀπολαύσοιτε, ἵνα ἐξῇ ὑμῖν λέγειν·
even sleeping may-you-enjoy that it-may-be-possible for-you to-say
Ἐγὼ καθεύδω, καὶ ἡ καρδία μου ἀγρυπνεῖ, μελετῶσα
I sleep and the heart my keeps-awake meditating
νυκτὸς καὶ ἡμέρας ἐν τῷ νόμῳ Κυρίου, ᾧ ἡ δόξα
by-night and by-day in the law of-(the)-Lord to-whom the glory
καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and the might to the ages of-the ages amen

XVI · BIRDS AND LIVING SOULS

The earth brings forth a living soul, not one stored in it, as the Manichaeans would have it, and the land animals live a fuller life of the soul than the dull, mute fish. The beasts' soul is their blood and returns to earth, which makes nonsense of the philosophers who say they were once fish. His hearers' nods remind him that he passed over the birds, akin to fish since both swim, and he returns to them: their many kinds and ways of life, the social birds that live under a leader, and the bees with their king and their honeycomb.

1 Καὶ εἶπεν ὁ Θεός· Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ
and said — God let-bring-forth the earth soul living according-to
γένος, τετράποδα καὶ ἑρπετὰ καὶ θηρία κατὰ γένος.
kind four-footed(-beasts) and creeping(-things) and wild-beasts according-to kind
Καὶ ἐγένετο οὕτως. Ἦλθε τὸ πρόσταγμα ὁδῷ βαδίζον,
and it-came-to-be thus came the command by-way proceeding
καὶ ἀπέλαβε καὶ ἡ γῆ τὸν ἴδιον κόσμον. Ἐκεῖ, Ἐξαγαγέτω
and received also the earth the own adornment there let-bring-forth
τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν· ὧδε, Ἐξαγαγέτω ἡ
the waters creeping(-things) of-souls living here let-bring-forth the
γῆ ψυχὴν ζῶσαν. Ἔμψυχος ἄρα ἡ γῆ; καὶ χώραν
earth soul living ensouled after-all (is)-the earth and place
ἔχουσιν οἱ ματαιόφρονες Μανιχαῖοι, ψυχὴν ἐντιθέντες τῇ
have the vain-minded Manichaeans (a)-soul putting-in the
γῇ; Οὐκ ἐπειδὴ εἶπεν, Ἐξαγαγέτω, τὸ ἐναποκείμενον
earth not since he-said let-bring-forth the(-thing) stored-up
αὐτῇ προήνεγκεν· ἀλλ' ὁ δοὺς τὸ πρόσταγμα καὶ
in-it it-brought-forth but the(-one) having-given the command also
τὴν τοῦ ἐξαγαγεῖν αὐτῇ δύναμιν ἐχαρίσατο. Οὔτε γὰρ ὅτε
the of-the to-bring-forth to-it power granted neither for when

ἤκουσεν ἡ γῆ, Βλαστησάτω βοτάνην χόρτου καὶ ξύλον
heard the earth let-sprout herb of-grass and tree
κάρπιμον, κεκρυμμένον ἔχουσα τὸν χόρτον ἐξήνεγκεν· οὐδὲ
fruitful hidden having the grass did-it-bring-forth nor
τὸν φοίνικα, ἢ τὴν δρῦν, ἢ τὴν κυπάρισσον κάτω που
the date-palm or the oak or the cypress below somewhere
ἐν ταῖς λαγόσιν ἑαυτῆς ἀποκεκρυμμένα ἀνῆκε πρὸς
in the flanks its-own hidden did-it-send-up to
τὴν ἐπιφάνειαν· ἀλλ' ὁ θεῖος λόγος φύσις ἐστὶ τῶν
the surface but the divine word (the)-nature is of-the(-things)
γινομένων. Βλαστησάτω ἡ γῆ· οὐχ ὅπερ ἔχει προβαλλέτω,
coming-to-be let-sprout the earth not what it-has let-it-put-forth
ἀλλ' ὃ μὴ ἔχει κτησάσθω, Θεοῦ δωρουμένου τῆς ἐνεργείας
but what not it-has let-it-acquire God bestowing of-the activity
τὴν δύναμιν. Οὕτω καὶ νῦν, Ἐξαγαγέτω ἡ γῆ ψυχὴν, οὐ
the power thus also now let-bring-forth the earth (a)-soul not
τὴν ἐναποκειμένην, ἀλλὰ τὴν δεδομένην αὐτῇ παρὰ
the(-soul) stored-up but the(-soul) given to-it by
τοῦ Θεοῦ διὰ τῆς ἐπιταγῆς. Ἔπειτα καὶ εἰς τὸ ἐναντίον
— God through the command then also to the contrary
αὐτοῖς ὁ λόγος περιτραπήσεται. Εἰ γὰρ ἐξήνεγκεν ἡ
for-them the argument will-be-turned if for brought-forth the
γῆ τὴν ψυχὴν, ἐρήμην ἑαυτὴν κατέλιπε τῆς ψυχῆς. Ἀλλ'
earth the soul bereft itself it-left of-the soul but
ἐκείνων μὲν τὸ βδελυκτὸν αὐτόθεν γνώριμον. Διὰ τί
of-those indeed the abomination at-once (is)-known for what
μέντοι τὰ μὲν ὕδατα ἑρπετὰ ψυχῶν ζωσῶν ἐξαγαγεῖν
however the indeed waters creeping(-things) of-souls living to-bring-forth
προσετάχθη, ἡ δὲ γῆ ψυχὴν ζῶσαν; Λογιζόμεθα τοίνυν,
were-commanded the and earth soul living we-reckon therefore
ὅτι τῶν μὲν νηκτῶν ἡ φύσις ἀτελεστέρας πως
that of-the indeed swimming(-things) the nature of-(a)-less-perfect somehow

δοκεῖ ζωῆς μετέχειν, διὰ τὸ ἐν τῇ παχύτητι τοῦ ὕδατος
seems life to-partake because-of the in the thickness of-the water
διαιτᾶσθαι. Καὶ γὰρ ἀκοὴ παρ' ἐκείνοις βαρεῖα, καὶ ὁρῶσιν
to-live and for hearing among them (is)-dull and they-see
ἀμβλὺ διὰ τοῦ ὕδατος βλέποντες, καὶ οὔτε τις μνήμη
dimly through the water looking and neither any memory
παρ' ἐκείνοις, οὔτε φαντασία, οὔτε τοῦ συνήθους ἐπίγνωσις.
among them nor imagination nor of-the familiar recognition
Διὰ τοῦτο οἱονεὶ ἐνδείκνυται ὁ λόγος, ὅτι ἡ σαρκικὴ
because-of this as-it-were indicates the word that the fleshly
ζωὴ τοῖς ἐνύδροις καθηγεῖται τῶν ψυχικῶν κινημάτων·
life in-the aquatic(-creatures) leads the soul movements
ἐπὶ δὲ τῶν χερσαίων, ὡς τελειοτέρας αὐτῶν οὔσης
in-the-case-of and the land(-creatures) as more-perfect their being
τῆς ζωῆς, ἡ ψυχὴ τὴν ἡγεμονίαν ἐπιτέτραπται πᾶσαν.
the life the soul the leadership has-been-entrusted all
Αἵ τε γὰρ αἰσθήσεις μᾶλλον τετράνωνται· καὶ ὀξεῖαι μὲν
the both for senses more are-made-distinct and keen indeed
τῶν παρόντων αἱ ἀντιλήψεις, ἀκριβεῖς δὲ μνῆμαι τῶν
of-the present(-things) the apprehensions exact and memories of-the
παρελθόντων παρὰ τοῖς πλείστοις τῶν τετραπόδων.
past(-things) among the most of-the four-footed(-beasts)
Διὰ τοῦτο, ὡς ἔοικεν, ἐπὶ μὲν τῶν ἐνύδρων
because-of this as it-seems in-the-case-of indeed the aquatic(-creatures)
σώματα ἐκτίσθη ἐψυχωμένα (ἑρπετὰ γὰρ ψυχῶν ζωσῶν
bodies were-created ensouled creeping(-things) for of-souls living
ἐκ τῶν ὑδάτων παρήχθη), ἐπὶ δὲ τῶν χερσαίων
from the waters were-brought-forth in-the-case-of and the land(-creatures)
ψυχὴ σώματα οἰκονομοῦσα προσετάχθη γενέσθαι, ὡς πλέον
(a)-soul bodies administering was-commanded to-come-to-be as more
τι τῆς ζωτικῆς δυνάμεως τῶν ἐπὶ γῆς διαιτωμένων
something of-the vital power the(-ones) on earth living

μετειληφότων. Ἄλογα μὲν γὰρ καὶ τὰ χερσαῖα· ἀλλ'
having-partaken irrational indeed for also the land(-creatures) but
ὅμως ἕκαστον τῇ ἐκ τῆς φύσεως φωνῇ πολλὰ τῶν
nevertheless each by-the from the nature voice many of-the
κατὰ ψυχὴν παθημάτων διασημαίνει. Καὶ γὰρ καὶ χαρὰν
in (the)-soul affections signifies and for both joy
καὶ λύπην, καὶ τὴν τοῦ συνήθους ἐπίγνωσιν, καὶ τροφῆς
and grief and the of-the familiar recognition and of-food
ἔνδειαν, καὶ χωρισμὸν τῶν συννόμων, καὶ μυρία πάθη
want and separation from-the companions and countless affections
τῷ φθόγγῳ παραδηλοῖ. Τὰ δὲ ἔνυδρα οὐ μόνον
by-the sound it-indicates the and aquatic(-creatures) not only
ἄφωνα, ἀλλὰ καὶ ἀνήμερα, καὶ ἀδίδακτα, καὶ πρὸς πᾶσαν
(are)-mute but also untamable and unteachable and for every
βίου κοινωνίαν ἀνθρώποις ἀμεταχείριστα. Ἔγνω βοῦς
of-life fellowship with-men unmanageable knew (the)-ox
τὸν κτησάμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου
the(-one) having-acquired(-him) and (the)-ass the manger of-the master
αὐτοῦ· ἰχθὺς δὲ οὐκ ἂν ἐπιγνοίη τὸν τρέφοντα. Οἶδε τὴν
his (a)-fish but not — would-recognize the(-one) feeding(-it) knows the
συνήθη φωνὴν ὁ ὄνος· οἶδεν ὁδὸν ἣν πολλάκις ἐβάδισε·
familiar voice the ass he-knows (a)-road which often he-walked
καί που καὶ ὁδηγὸς ἐνίοτε ἀποσφαλέντι γίνεται τῷ
and somewhere even guide sometimes to-the(-one)-having-strayed becomes to-the
ἀνθρώπῳ. Τὸ δὲ ὀξυήκοον τοῦ ζώου οὐδὲ ἄλλο τι ἔχειν
man the and quick-hearing of-the animal not-even other anything to-have
λέγεται τῶν χερσαίων. Τὸ δὲ τῶν καμήλων μνησίκακον, καὶ
is-said of-the land(-creatures) the and of-the camels resentfulness and
βαρύμηνι, καὶ διαρκὲς πρὸς ὀργὴν, τί ἂν μιμήσασθαι τῶν
wrathfulness and persistence in anger what — to-imitate of-the
θαλαττίων δύναιτο; Πάλαι ποτὲ πληγεῖσα κάμηλος, μακρῷ
sea(-creatures) could long-ago once struck (a)-camel for-long

χρόνῳ ταμιευσαμένη τὴν μῆνιν, ἐπειδὰν εὐκαιρίας λάβηται,
time having-stored-up the wrath when (an)-opportunity it-takes
τὸ κακὸν ἀντιδίδωσιν. Ἀκούσατε, οἱ βαρύθυμοι, οἱ τὴν
the evil repays hear the heavy-tempered the(-ones) the
μνησικακίαν ὡς ἀρετὴν ἐπιτηδεύοντες, τίνι ἐστὲ ἐμφερεῖς,
resentment as virtue practicing to-what you-are like
ὅταν τὴν κατὰ τοῦ πλησίον λύπην, ὥσπερ τινὰ σπινθῆρα
when the against the neighbor grief as some spark
κεκρυμμένον ἐν σποδιᾷ, μέχρι τοσούτου φυλάσσετε, ἕως ἂν,
hidden in ashes until so-long you-guard until —
ὕλης λαβόμενοι, οἷον φλόγα τινὰ τὸν θυμὸν ἀνακαύσητε.
fuel having-taken as flame some the anger you-kindle
2 Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν. Διὰ τί ἡ γῆ ψυχὴν
let-bring-forth the earth soul living for what the earth soul
ζῶσαν ἐξάγει; Ἵνα μάθῃς διαφορὰν ψυχῆς κτήνους
living brings-forth that you-may-learn (the)-difference of-soul of-beast
καὶ ψυχῆς ἀνθρώπου. Μικρὸν ὕστερον γνώσῃ πῶς ἡ
and of-soul of-man (a)-little later you-will-know how the
ψυχὴ τοῦ ἀνθρώπου συνέστη· νῦν δὲ ἄκουε περὶ τῆς
soul of-the man was-constituted now and hear about the
τῶν ἀλόγων ψυχῆς. Ἐπειδὴ κατὰ τὸ γεγραμμένον
of-the irrational(-creatures) soul since according-to the written(-word)
παντὸς ζώου ἡ ψυχὴ τὸ αἷμα αὐτοῦ ἐστιν· αἷμα δὲ παγὲν
of-every animal the soul the blood its is blood and congealed
εἰς σάρκα πέφυκε μεταβάλλειν· ἡ δὲ σὰρξ φθαρεῖσα εἰς
into flesh is-wont to-change the and flesh having-decayed into
γῆν ἀναλύεται· γεηρά τίς ἐστιν εἰκότως ἡ ψυχὴ τῶν
earth is-dissolved earthy some is reasonably the soul of-the
κτηνῶν. Ἐξαγαγέτω οὖν ἡ γῆ ψυχὴν ζῶσαν. Ὅρα τὴν
beasts let-bring-forth then the earth soul living see the
ἀκολουθίαν ψυχῆς πρὸς αἷμα, αἵματος πρὸς σάρκα, σαρκὸς
sequence of-soul to blood of-blood to flesh of-flesh

πρὸς τὴν γῆν· καὶ πάλιν ἀναλύσας διὰ τῶν αὐτῶν
to the earth and again having-resolved through the same
ἀναπόδισον ἀπὸ γῆς εἰς σάρκα, ἀπὸ σαρκὸς εἰς αἷμα,
go-back from earth to flesh from flesh to blood
ἀπὸ αἵματος εἰς ψυχήν· καὶ εὑρήσεις, ὅτι γῆ ἐστι τῶν
from blood to soul and you-will-find that earth is of-the
κτηνῶν ἡ ψυχή. Μὴ νόμιζε πρεσβυτέραν εἶναι τῆς τοῦ
beasts the soul not think older to-be than-the of-the
σώματος αὐτῶν ὑποστάσεως, μηδὲ ἐπιδιαμένουσαν μετὰ
body their subsistence nor surviving after
τὴν τῆς σαρκὸς διάλυσιν. Φεῦγε φληνάφους τῶν σοβαρῶν
the of-the flesh dissolution flee (the)-drivel of-the pompous
φιλοσόφων, οἳ οὐκ αἰσχύνονται τὰς ἑαυτῶν ψυχὰς καὶ
philosophers who not are-ashamed the their-own souls and
τὰς κυνείας ὁμοειδεῖς ἀλλήλαις τιθέμενοι· οἱ λέγοντες
the dogs' of-like-form with-one-another making the(-ones) saying
ἑαυτοὺς γεγενῆσθαί ποτε καὶ γυναῖκας καὶ θάμνους καὶ
themselves to-have-been once also women and bushes and
ἰχθύας θαλασσίους. Ἐγὼ δὲ εἰ μὲν ἐγένοντό ποτε ἰχθῦς
fish of-the-sea I but whether indeed they-were once fish
οὐκ ἂν εἴποιμι· ὅτι δὲ ἐν ᾧ ταῦτα ἔγραφον τῶν
not — I-would-say that but in which(-time) these(-things) they-wrote than-the
ἰχθύων ἦσαν ἀλογώτεροι, καὶ πάνυ εὐτόνως διατειναίμην.
fish they-were more-irrational even very vigorously I-would-maintain
Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν. Τίνος ἕνεκεν, τοῦ λόγου
let-bring-forth the earth soul living for-what sake the discourse
τρέχοντος ἀθρόως, ἀπεσιώπησα χρόνον οὐκ ὀλίγον, ἴσως
running all-at-once I-kept-silent (a)-time not short perhaps
θαυμάζουσιν οἱ πολλοί· ἀλλ' οὐχὶ οἵγε φιλοπονώτεροι
wonder the many but not these-at-least more-diligent
τῶν ἀκροατῶν ἀγνοοῦσι τὴν αἰτίαν τῆς ἀφασίας. Πῶς
of-the hearers are-ignorant-of the cause of-the speechlessness how

γάρ; οἱ διὰ τοῦ πρὸς ἀλλήλους ὁρᾷν καὶ ἐννεύειν
for the(-ones) through the at one-another to-look and to-nod
ἐπιστρέψαντές με πρὸς ἑαυτοὺς, καὶ εἰς ἔννοιαν ἀγαγόντες
having-turned me to themselves and into thought having-brought
τῶν παρεθέντων. Εἶδος γὰρ ὅλον τῆς κτίσεως, καὶ οὐκ
of-the(-things) passed-over (a)-class for whole of-the creation and not
ἐλάχιστον τοῦτο, παρέλαθεν ἡμᾶς, καὶ μικροῦ ἀπιὼν ᾤχετο,
least this escaped us and almost going-away was-gone
ἀνεξέταστον παντελῶς ὁ λόγος καταλιπών. Ἐξαγαγέτω
unexamined utterly the discourse having-left let-bring-forth
γὰρ τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν κατὰ γένος,
for the waters creeping(-things) of-souls living according-to kind
καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ
and birds flying above the earth along the firmament of-the
οὐρανοῦ. Εἴπαμεν τὰ περὶ τῶν νηκτῶν, ὅσα ὁ
heaven we-spoke the(-things) about the swimming(-things) as-much-as the
καιρὸς ἐνεδίδου ἑσπέρας· σήμερον μετέβημεν ἐπὶ τὴν τῶν
time allowed at-evening today we-passed to the of-the
χερσαίων ἐξέτασιν. Διέφυγεν ἡμᾶς τὸ πτηνὸν ἐν τῷ μέσῳ.
land(-creatures) examination escaped us the winged(-kind) in the middle
Ἀνάγκη τοίνυν, κατὰ τοὺς ἐπιλήσμονας τῶν ὁδοιπόρων,
(it-is)-necessary therefore like the forgetful of-the wayfarers
οἳ, ἐπειδάν τι τῶν καιρίων καταλίπωσι, κἂν ἐπιπολὺ
who when any of-the vital(-things) they-leave-behind even-if far
τῆς ὁδοῦ προέλθωσι, πάλιν τὴν αὐτὴν ὑποστρέφουσιν,
of-the road they-have-advanced again the same return
ἀξίαν τῆς ῥᾳθυμίας δίκην τὸν ἐκ τῆς ὁδοιπορίας κόπον
worthy of-the sloth penalty the from the journey toil
ὑπέχοντες, οὕτω καὶ ἡμῖν, ὡς ἔοικε, τὴν αὐτὴν πάλιν
paying so also for-us as it-seems the same again
βαδιστέον. Καὶ γὰρ οὐδὲ εὐκαταφρόνητόν ἐστι τὸ
must-be-walked and for not-even contemptible is the(-thing)

παρεθὲν, ἀλλὰ τὸ τρίτον ἔοικεν εἶναι τῆς ἐν τοῖς ζώοις
passed-over but the third seems to-be of-the in the animals
κτίσεως, εἴπερ τρία ζώων ἐστὶ γένη, τό τε χερσαῖον
creation if-indeed three of-animals are kinds the both land(-kind)
καὶ τὸ πτηνὸν, καὶ τὸ ἔνυδρον. Ἐξαγαγέτω, φησὶ, τὰ
and the winged and the aquatic let-bring-forth he-says the
ὕδατα ἑρπετὰ ψυχῶν ζωσῶν κατὰ γένος, καὶ πετεινὰ
waters creeping(-things) of-souls living according-to kind and birds
πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ
flying above the earth along the firmament of-the heaven
κατὰ γένος. Διὰ τί ἐξ ὑδάτων καὶ τοῖς πτηνοῖς
according-to kind for what from waters also to-the birds
τὴν γένεσιν ἔδωκεν; Ὅτι ὥσπερ συγγένειά τίς ἐστι τοῖς
the genesis did-he-give because as-it-were (a)-kinship some is for-the
πετομένοις πρὸς τὰ νηκτά. Καὶ γὰρ ὥσπερ οἱ ἰχθῦς
flying(-things) toward the swimming(-things) and for as the fish
τὸ ὕδωρ τέμνουσι, τῇ μὲν κινήσει τῶν πτερύγων εἰς τὸ
the water cut with-the indeed motion of-the fins to the
πρόσω χωροῦντες, τῇ δὲ τοῦ οὐραίου μεταβολῇ τάς τε
forward advancing by-the and of-the tail shifting the both
περιστροφὰς καὶ τὰς εὐθείας ὁρμὰς ἑαυτοῖς οἰακίζοντες·
turnings and the straight rushes for-themselves steering
οὕτω καὶ ἐπὶ τῶν πτηνῶν ἔστιν ἰδεῖν, διανηχομένων
thus also in-the-case-of the birds it-is to-see swimming-through
τὸν ἀέρα τοῖς πτεροῖς κατὰ τὸν ὅμοιον τρόπον. Ὥστε,
the air with-the wings in the like manner so-that
ἐπειδὴ ἓν ἰδίωμα ἐν ἑκατέροις τὸ νήχεσθαι, μία τις
since one property (is)-in both the to-swim one some
αὐτοῖς ἡ συγγένεια ἐκ τῆς τῶν ὑδάτων γενέσεως
for-them the kinship from the of-the waters genesis
παρεσχέθη. Πλήν γε ὅτι οὐδὲν τῶν πτηνῶν ἄπουν,
was-given except at-least that none of-the birds (is)-footless

διὰ τὸ πᾶσι τὴν δίαιταν ἀπὸ τῆς γῆς ὑπάρχειν, καὶ
because-of the for-all the living from the earth to-be and
πάντα ἀναγκαίως τῆς τῶν ποδῶν ὑπουργίας προσδεῖσθαι.
all necessarily of-the of-the feet service to-need
Τοῖς μὲν γὰρ ἁρπακτικοῖς πρὸς τὴν ἄγραν αἱ τῶν
for-the indeed for rapacious(-ones) for the hunting (are)-the of-the
ὀνύχων ἀκμαί· τοῖς δὲ λοιποῖς διά τε τὸν πορισμὸν
claws points for-the and others both for the providing
τῆς τροφῆς καὶ διὰ τὴν λοιπὴν τοῦ βίου διεξαγωγὴν
of-the food and for the rest of-the life conduct
ἀναγκαία τῶν ποδῶν ἡ ὑπηρεσία δεδώρηται. Ὀλίγοι
necessary of-the feet the service has-been-given few
δὲ τῶν ὀρνίθων κακόποδές εἰσιν, οὔτε βαδίζειν οὔτε
and of-the birds bad-footed are neither to-walk nor
ἀγρεύειν τοῖς ποσὶν ἐπιτήδειοι· ὡς αἵ τε χελιδόνες εἰσὶ,
to-hunt with-the feet fitted as the both swallows are
οὔτε βαδίζειν οὔτε ἀγρεύειν δυνάμεναι, καὶ αἱ δρεπανίδες
neither to-walk nor to-hunt able and the swifts
λεγόμεναι, οἷς ἡ τροφὴ ἀπὸ τῶν ἐν τῷ ἀέρι
called for-which the food from the(-things) in the air
ἐμφερομένων ἐπινενόηται. Χελιδόνι δὲ τὸ τῆς πτήσεως
borne has-been-devised for-(the)-swallow and the of-the flight
πρόσγειον ἀντὶ τῆς τῶν ποδῶν ὑπηρεσίας ἐστίν.
nearness-to-the-ground instead-of the of-the feet service is
3 Εἰσὶ μέντοι γενῶν διαφοραὶ μυρίαι καὶ ἐν τοῖς ὄρνισιν,
there-are however of-kinds differences countless also among the birds
ἃς ἐάν τις κατὰ τὸν αὐτὸν τρόπον ἐπίῃ καθ' ὃν
which if anyone in the same manner go-through by which
ἐν μέρει καὶ τῆς τῶν ἰχθύων ἐξετάσεως ἐφηψάμεθα,
in part also of-the of-the fish examination we-touched
εὑρήσει ἓν μὲν ὄνομα τῶν πετεινῶν, μυρίας δὲ ἐν
he-will-find one indeed name of-the birds countless and in

τούτοις διαφορὰς ἔν τε τοῖς μεγέθεσι καὶ ἐν τοῖς σχήμασι
these differences both in the sizes and in the shapes
καὶ ἐν ταῖς χρόαις· καὶ κατὰ τοὺς βίους, καὶ τὰς
and in the colors and in the lives and the
πράξεις, καὶ τὰ ἤθη, ἀμύθητον οὖσαν αὐτοῖς τὴν πρὸς
actions and the characters unspeakable being for-them the toward
ἄλληλα παραλλαγήν. Ἤδη μὲν οὖν τινες ἐπειράθησαν
one-another variation already indeed then some tried
καὶ ὀνοματοποιίαις χρήσασθαι, ἵν', ὥσπερ διὰ καυτήρων
even name-coinings to-use that as through brands
τινῶν τῆς ἀσυνήθους καὶ ξένης ὀνομασίας, τὸ ἰδίωμα
some of-the unaccustomed and strange naming the property
ἑκάστου γένους ἐπιγινώσκηται. Καὶ τὰ μὲν ὠνόμασαν
of-each kind may-be-recognized and the(-ones) indeed they-named
σχιζόπτερα, ὡς τοὺς ἀετούς· τὰ δὲ δερμόπτερα, ὡς τὰς
split-winged as the eagles the(-ones) and skin-winged as the
νυκτερίδας· τὰ δὲ πτιλωτὰ, ὡς τοὺς σφῆκας· τὰ
bats the(-ones) and feather-winged as the wasps the(-ones)
δὲ κολεόπτερα, ὡς τοὺς κανθάρους, καὶ ὅσα, ἐν θήκαις
and sheath-winged as the beetles and as-many-as in sheaths
τισὶ καὶ περιβολαῖς γεννηθέντα, περιῤῥαγέντος αὐτοῖς
some and coverings born having-burst-around for-them
τοῦ ἐλύτρου, πρὸς τὴν πτῆσιν ἠλευθερώθη. Ἀλλ' ἡμῖν
the casing to the flight were-freed but for-us
ἀρκοῦσα σημείωσις πρὸς τὴν τῶν γενῶν ἰδιότητα ἡ
sufficient (a)-mark for the of-the kinds property (is)-the
κοινὴ χρῆσις, καὶ οἱ παρὰ τῆς Γραφῆς περί τε καθαρῶν
common usage and the from the Scripture about both clean
καὶ ἀκαθάρτων διορισμοί. Ἄλλο μὲν οὖν γένος τὸ τῶν
and unclean distinctions other indeed then (is-the)-kind the of-the
σαρκοφάγων, καὶ ἄλλη κατασκευὴ πρέπουσα τῷ τρόπῳ
flesh-eaters and other (a)-structure fitting to-the manner

τῆς διαίτης αὐτῶν, ὀνύχων ἀκμαὶ, καὶ χεῖλος ἀγκύλον, καὶ
of-the diet their of-claws points and beak hooked and
πτερὸν ὀξὺ, ὥστε καὶ συλληφθῆναι ῥᾳδίως τὸ θήραμα, καὶ
wing swift so-that both to-be-seized easily the prey and
διασπαραγὲν τροφὴν τῷ ἑλόντι γενέσθαι. Ἄλλη
torn-apart food for-the(-one) having-taken-(it) to-become other
τῶν σπερμολόγων κατασκευή· ἄλλη τῶν ἐκ
(is-that)-of-the seed-pickers structure other (that)-of-the(-ones) from
παντὸς τρεφομένων τοῦ συντυχόντος. Καὶ ἐν τούτοις
everything fed the chance(-found) and among these
πλεῖσται διαφοραί. Τὰ μὲν γὰρ αὐτῶν ἐστιν ἀγελικὰ,
most differences the(-ones) indeed for of-them are gregarious
πλὴν τῶν ἁρπακτικῶν· τούτων δὲ οὐδὲν κοινωνικὸν
except the rapacious(-ones) of-these and none (is)-social
ἐκτὸς τοῦ κατὰ τὰς συζυγίας συνδυασμοῦ. Μυρία δὲ
apart-from the in the pairings coupling countless and
ἄλλα τὸν ἀθροισματικὸν ᾕρηται βίον, ὡς περιστεραὶ, καὶ
others the communal have-chosen life as doves and
γέρανοι, καὶ ψῆρες, καὶ κολοιοί. Πάλιν ἐν τούτοις τὰ
cranes and starlings and jackdaws again among these the(-ones)
μὲν ἄναρχά ἐστι καὶ οἷον αὐτόνομα· τὰ δὲ ὑφ᾽
indeed without-ruler are and as-it-were self-governing the(-ones) and under
ἡγεμόνι τετάχθαι καταδεχόμενα, ὡς αἱ γέρανοι. Ἤδη δέ
(a)-leader to-be-ranged accepting as the cranes already and
τις καὶ ἑτέρα ἐν τούτοις ἐστὶ διαφορὰ, καθ᾽ ἣν τὰ
some also other among these is (a)-difference by which the(-ones)
μὲν ἐπιδημητικά τέ ἐστι καὶ ἐγχώρια, τὰ δὲ ἀπαίρειν
indeed resident both are and native the(-ones) and to-depart
πέφυκε πορρῴτατω, καὶ χειμῶνος ἐγγίζοντος ἐκτοπίζειν
are-wont farthest and winter approaching to-emigrate
ὡς τὰ πολλά. Χειροήθη δὲ καὶ τιθασσὰ τὰ πολλὰ,
as the many(-times) tame and and docile the many

τῶν ὀρνέων ἐκτρεφόμενα γίνεται, πλήν γε δὴ τῶν
of-the birds reared become except at-least indeed the
ἀσθενῶν, ἃ δι' ὑπερβάλλουσαν δειλίαν καὶ ἀνανδρίαν
weak(-ones) which through excessive timidity and cowardice
τὴν συνεχῆ τῆς χειρὸς ἐνόχλησιν οὐχ ὑφίσταται. Ἀλλὰ
the continual of-the hand annoyance not endure but
καὶ συνανθρωπιστικοί τινες τῶν ὀρνίθων εἰσὶ, τὰς αὐτὰς
also living-with-men some of-the birds are the same
ἡμῖν οἰκήσεις καταδεχόμενοι· ἄλλοι δὲ ὄρειοι καὶ
with-us dwellings accepting others and mountain-dwelling and
φιλέρημοι. Μεγίστη δὲ διαφορὰ καὶ ἡ περὶ τὴν φωνὴν
solitude-loving greatest and difference also the about the voice
ἰδιότης ἑκάστου. Οἱ μὲν γὰρ κωτίλοι καὶ λάλοι
peculiarity of-each the(-ones) indeed for chattering and talkative
τῶν ὀρνίθων εἰσίν· οἱ δὲ σιγηλοί. Καὶ τὰ μὲν
of-the birds are the(-ones) and silent and the(-ones) indeed
ᾠδικὰ καὶ πολύφωνα· τὰ δὲ ἄμουσα παντελῶς καὶ
songful and many-voiced the(-ones) and unmusical utterly and
ᾠδῆς ἄμοιρα. Καὶ τὰ μὲν μιμηλὰ, ἢ ἐκ φύσεως
of-song without-share and the(-ones) indeed mimicking either from nature
ἔχοντα τὸ μιμεῖσθαι, ἢ ἐξ ἀσκήσεως προσλαβόντα· τὰ
having the to-imitate or from practice having-acquired the(-ones)
δὲ μονότροπον καὶ ἀμετάβλητον τὴν φωνὴν ἀφιέντα.
and single-toned and unchanging the voice sending-forth
Γαῦρον ὁ ἀλεκτρυών· φιλόκαλον ὁ ταώς· λάγνιοι αἱ
haughty (is)-the cock beauty-loving the peacock lustful the
περιστεραὶ καὶ αἱ κατοικίδιοι ὄρνεις, ἐπὶ παντὸς καιροῦ τὸ
doves and the domestic fowls at every season the
συνουσιαστικὸν ἔχουσαι. Δολερὸν ὁ πέρδιξ καὶ ζηλότυπον,
copulative(-urge) having crafty (is)-the partridge and jealous
κακούργως συμπράττων τοῖς θηραταῖς πρὸς τὴν ἄγραν.
villainously co-operating with-the hunters for the catch

4 Μυρίαι, ὡς ἔφαμεν, καὶ τῶν πράξεων καὶ τῶν βίων
countless as we-said (are)-both of-the actions and of-the lives
διαφοραί. Ἔστι δέ τινα καὶ πολιτικὰ τῶν ἀλόγων,
differences there-are and some even political of-the irrational(-creatures)
εἴπερ πολιτείας ἴδιον, τὸ πρὸς ἓν πέρας κοινὸν συννεύειν
if-indeed of-polity (it-is)-proper the to one end common to-converge
τὴν ἐνέργειαν τῶν καθ' ἕκαστον, ὡς ἐπὶ τῶν μελισσῶν
the activity of-the by each as in-the-case-of the bees
ἄν τις ἴδοι. Καὶ γὰρ ἐκείνων κοινὴ μὲν ἡ οἴκησις, κοινὴ
— one may-see and for of-those common indeed (is)-the dwelling common
δὲ ἡ πτῆσις, ἐργασία δὲ πάντων μία· καὶ τὸ μέγιστον,
and the flight work and of-all (is)-one and the greatest
ὅτι ὑπὸ βασιλεῖ καὶ ταξιάρχῳ τινὶ τῶν ἔργων ἅπτονται,
that under (a)-king and commander some the works they-take-in-hand
οὐ πρότερον καταδεχόμεναι ἐπὶ τοὺς λειμῶνας ἐλθεῖν,
not before consenting to the meadows to-go
πρὶν ἂν ἴδωσι κατάρξαντα τὸν βασιλέα τῆς πτήσεως.
before — they-see having-led the king the flight
Καὶ ἔστιν αὐταῖς οὐ χειροτονητὸς ὁ βασιλεὺς (πολλάκις
and is for-them not elected the king often
γὰρ ἀκρισία δήμου τὸν χείριστον εἰς ἀρχὴν
for (the)-poor-judgment of-(a)-people the worst to rule
προεστήσατο), οὐδὲ κληρωτὴν ἔχων τὴν ἐξουσίαν (ἄλογοι
set-over nor by-lot having the authority irrational
γὰρ αἱ συντυχίαι τῶν κλήρων ἐπὶ τὸν πάντων ἔσχατον
for the chances of-the lots to the of-all last
πολλάκις τὸ κράτος φέρουσαι), οὐδὲ ἐκ πατρικῆς διαδοχῆς
often the power bringing nor from paternal succession
τοῖς βασιλείοις ἐγκαθεζόμενος (καὶ γὰρ καὶ οὗτοι ἀπαίδευτοι
on-the palace seated and for also these uneducated
καὶ ἀμαθεῖς πάσης ἀρετῆς διὰ τρυφὴν καὶ κολακείαν
and ignorant of-all virtue through luxury and flattery

ὡς τὰ πολλὰ γίνονται), ἀλλ' ἐκ φύσεως ἔχων τὸ κατὰ
as the many(-times) they-become but from nature having the over
πάντων πρωτεῖον, καὶ μεγέθει διαφέρων καὶ σχήματι
all primacy and in-size differing and in-shape
καὶ τῇ τοῦ ἤθους πραότητι. Ἔστι μὲν γὰρ κέντρον
and in-the of-the character gentleness is indeed for (a)-sting
τῷ βασιλεῖ, ἀλλ' οὐ χρῆται τούτῳ πρὸς ἄμυναν. Νόμοι
for-the king but not he-uses this for defense laws
τινές εἰσιν οὗτοι τῆς φύσεως ἄγραφοι, ἀργοὺς εἶναι πρὸς
some are these of-the nature unwritten slow to-be to
τιμωρίαν τοὺς τῶν μεγίστων δυναστειῶν ἐπιβαίνοντας.
punishment the(-ones) the greatest powers ascending
Ἀλλὰ καὶ ταῖς μελίσσαις, ὅσαι ἂν μὴ ἀκολουθήσωσι τῷ
but also for-the bees as-many-as — not follow the
ὑποδείγματι τοῦ βασιλέως, ταχὺ μεταμέλει τῆς ἀβουλίας,
example of-the king quickly (it)-repents of-the folly
ὅτι τῇ πληγῇ τοῦ κέντρου ἐπαποθνήσκουσιν. Ἀκουέτωσαν
because by-the stroke of-the sting they-die-thereupon let-hear
Χριστιανοὶ, οἷς πρόσταγμά ἐστι μηδενὶ κακὸν ἀντὶ κακοῦ
Christians to-whom (a)-command is to-no-one evil for evil
ἀποδιδόναι, ἀλλὰ νικᾷν ἐν τῷ ἀγαθῷ τὸ κακόν. Μίμησαι
to-render but to-conquer in the good the evil imitate
τῆς μελίσσης τὸ ἰδιότροπον, ὅτι, οὐδενὶ λυμαινομένη, οὐδὲ
of-the bee the peculiarity that to-no-one doing-harm nor
καρπὸν ἀλλότριον διαφθείρουσα, τὰ κηρία συμπήγνυται.
fruit another's destroying the combs it-builds
Τὸν μὲν γὰρ κηρὸν ἀπὸ τῶν ἀνθῶν φανερῶς συναγείρει,
the indeed for wax from the flowers openly it-gathers
τὸ δὲ μέλι, τὴν δροσοειδῶς ἐνεσπαρμένην νοτίδα τοῖς
the and honey the dew-like sown-in moisture in-the
ἄνθεσιν, ἐπισπασαμένη τῷ στόματι, ταύτην ταῖς
flowers having-drawn-up with-the mouth this into-the

κοιλότησι τῶν κηρίων ἐνίησιν. Ὅθεν καὶ ὑγρὸν παρὰ
hollows of-the combs it-injects whence also liquid at
τὴν πρώτην ἐστίν· εἶτα τῷ χρόνῳ συμπεφθὲν, πρὸς
the first it-is then by-the time digested to
τὴν οἰκείαν σύστασιν καὶ ἡδονὴν ἐπανέρχεται. Καλῶν
the proper consistency and sweetness it-returns of-beautiful
καὶ πρεπόντων αὕτη τῶν ἐπαίνων παρὰ τῆς Παροιμίας
and fitting this(-bee) the praises from the Proverbs
τετύχηκε, σοφὴ καὶ ἐργάτις ὀνομασθεῖσα· οὕτω μὲν
has-obtained wise and worker having-been-named thus indeed
φιλοπόνως τὴν τροφὴν συναγείρουσα (ἧς τοὺς πόνους,
laboriously the food gathering whose the labors
φησὶ, βασιλεῖς καὶ ἰδιῶται πρὸς ὑγείαν προσφέρονται),
he-says kings and private-men for health use
οὕτω δὲ σοφῶς φιλοτεχνοῦσα τὰς ἀποθήκας τοῦ μέλιτος
thus and wisely artfully-constructing the storehouses of-the honey
(εἰς λεπτὸν γὰρ ὑμένα τὸν κηρὸν διατείνασα, πυκνὰς καὶ
into thin for membrane the wax having-stretched dense and
συνεχεῖς ἀλλήλαις συνοικοδομεῖ τὰς κοιλότητας), ὡς
continuous with-one-another it-builds-together the cells so-that
τὸ πυκνὸν τῆς τῶν μικροτάτων πρὸς ἄλληλα δέσεως
the density of-the of-the smallest(-cells) to one-another binding
ἔρεισμα γίνεσθαι τῷ παντί. Ἑκάστη γὰρ φρεατία τῆς
(a)-support becomes for-the whole each for cell to-the
ἑτέρας ἔχεται, λεπτῷ πρὸς αὐτὴν διειργομένη τε ὁμοῦ
other clings by-thin to it being-separated both at-once
καὶ συναπτομένη τῷ διαφράγματι. Ἔπειτα διώροφοι καὶ
and being-joined the partition then two-storied and
τριώροφοι αἱ σύριγγες αὗται ἀλλήλαις ἐπῳκοδόμηνται.
three-storied the tubes these on-one-another are-built
Ἐφυλάξατο γὰρ μίαν ποιῆσαι διαμπερὲς τὴν κοιλότητα,
she-took-care for one to-make through-and-through the hollow

ἵνα μὴ τῷ βάρει τὸ ὑγρὸν πρὸς τὸ ἐκτὸς διεκπίπτῃ.
that not by-the weight the liquid to the outside fall-through
Κατάμαθε πῶς τὰ τῆς γεωμετρίας εὑρέματα πάρεργά
learn how the of-the geometry discoveries by-products
ἐστι τῆς σοφωτάτης μελίσσης. Ἑξάγωνοι γὰρ πᾶσαι καὶ
are of-the wisest bee six-sided for all and
ἰσόπλευροι τῶν κηρίων αἱ σύριγγες, οὐκ ἐπ᾽ εὐθείας
equal-sided of-the combs the tubes not in straight(-line)
ἀλλήλαις κατεπικείμεναι, ἵνα μὴ κάμνωσιν οἱ πυθμένες
on-one-another laid that not may-weary the bottoms
τοῖς διακένοις ἐφηρμοσμένοι· ἀλλ᾽ αἱ γωνίαι τῶν κάτωθεν
on-the empty-spaces fitted but the angles of-the below
ἑξαγώνων, βάθρον καὶ ἔρεισμα τῶν ὑπερκειμένων
hexagons base and support of-the(-ones) above
εἰσὶν, ὡς ἀσφαλῶς ὑπὲρ ἑαυτῶν μετεωρίζειν τὰ βάρη,
are so-that safely above themselves to-raise-aloft the weights
καὶ ἰδιαζόντως ἑκάστῃ κοιλότητι τὸ ὑγρὸν ἐγκατέχεσθαι.
and separately in-each hollow the liquid to-be-held-in

XVII · THE BIRDS' LESSONS

The cranes' night watch, the stork's care for its parents, the turtle-dove's widowhood, and the halcyon's calm days teach virtue, and the vulture's birth without mating answers those who mock the Virgin birth. The night birds, the geese that saved Rome, and the locusts show the maker's wisdom; the silkworm's change figures the resurrection, and Basil turns his hearers from the dice to the spiritual feast.

Πῶς ἄν σοι πάντα δι᾽ ἀκριβείας ἐπέλθοιμι τὰ ἐν τοῖς 5
how — to-you all(-things) with exactness could-I-go-through the in the
βίοις τῶν ὀρνίθων ἰδιώματα; πῶς μὲν αἱ γέρανοι τὰς
lives of-the birds properties how indeed the cranes the

ἐν τῇ νυκτὶ προφυλακὰς ἐκ περιτροπῆς ὑποδέχονται· καὶ
in the night watches by rotation take-over and
αἱ μὲν καθεύδουσιν, αἱ δὲ, κύκλῳ περιοῦσαι,
the(-ones) indeed sleep the(-ones) and in-(a)-circle going-round
πᾶσαν αὐταῖς ἐν τῷ ὕπνῳ παρέχονται τὴν ἀσφάλειαν· εἶτα,
all for-them in the sleep provide the safety then
τοῦ καιροῦ τῆς φυλακῆς πληρουμένου, ἡ μὲν βοήσασα
the time of-the watch being-fulfilled the(-one) indeed having-cried
πρὸς ὕπνον ἐτράπετο, ἡ δὲ, τὴν διαδοχὴν ὑποδεξαμένη,
to sleep turned the(-one) and the succession having-received
ἧς ἔτυχεν ἀσφαλείας ἀντέδωκεν ἐν τῷ μέρει. Ταύτην
what she-had-obtained (of)-safety repaid in the turn this
καὶ ἐν τῇ πτήσει τὴν εὐταξίαν κατόψει. Ἄλλοτε γὰρ
also in the flight the good-order you-will-observe at-another-time for
ἄλλη τὴν ὁδηγίαν ἐκδέχεται, καὶ τακτόν τινα χρόνον
another the leading takes-over and (a)-set some time
προκαθηγησαμένη τῆς πτήσεως, εἰς τὸ κατόπιν περιελθοῦσα,
having-led of-the flight to the back having-gone-round
τῇ μεθ' ἑαυτὴν τὴν ἡγεμονίαν τῆς ὁδοῦ παραδίδωσι.
to-the(-one) after herself the leadership of-the way hands-over
Τὸ δὲ τῶν πελαργῶν οὐδὲ πόῤῥω ἐστὶ συνέσεως
the and of-the storks not-even far is from-reason
λογικῆς· οὕτω μὲν κατὰ τὸν ἕνα καιρὸν πάντας ἐπιδημεῖν
rational thus indeed at the one time all to-arrive
τοῖς τῇδε χωρίοις· οὕτω δὲ ὑφ' ἑνὶ συνθήματι πάντας
in-the here regions thus and under one signal all
ἀπαίρειν. Δορυφοροῦσι δὲ αὐτοὺς αἱ παρ' ἡμῖν κορῶναι,
to-depart attend and them the among us crows
καὶ παραπέμπουσιν, ἐμοὶ δοκεῖν, καὶ συμμαχίαν τινὰ
and escort to-me to-seem also alliance some
παρεχόμεναι πρὸς ὄρνιθας πολεμίους. Σημεῖον δὲ πρῶτον
providing against birds hostile (a)-sign and first

μὲν τὸ μὴ φαίνεσθαι ὑπὸ τὸν καιρὸν ἐκεῖνον κορώνην
indeed the not to-appear at the time that (a)-crow
παντάπασιν, ἔπειθ' ὅτι μετὰ τραυμάτων ἐπανερχόμεναι
at-all then that with wounds returning
ἐναργῆ τοῦ συνασπισμοῦ καὶ τῆς ἐπιμαχίας τὰ σημεῖα
clear of-the joint-defense and of-the fight the signs
κομίζουσι. Τίς παρ' αὐταῖς τοὺς τῆς φιλοξενίας διώρισε
they-bring who among them the of-the hospitality ordained
νόμους; τίς αὐταῖς ἠπείλησε λειποστρατίου γραφὴν ὡς
laws who to-them threatened of-desertion (an)-indictment so-that
μηδεμίαν ἀπολείπεσθαι τῆς προπομπῆς; Ἀκουέτωσαν οἱ
none to-be-left-out of-the escort let-hear the
κακόξενοι, καὶ τὰς θύρας κλείοντες, καὶ μηδὲ στέγης ἐν
inhospitable(-ones) and the doors shutting and not-even of-shelter in
χειμῶνι καὶ νυκτὶ τοῖς ἐπιδημοῦσι μεταδιδόντες. Ἡ δὲ
winter and night to-the(-ones) visiting giving-a-share the and
περὶ τοὺς γηράσαντας τῶν πελαργῶν πρόνοια ἐξήρκει
about the aged(-ones) of-the storks care would-suffice
τοὺς παῖδας ἡμῶν, εἰ προσέχειν ἐβούλοντο, φιλοπάτορας
the children our if to-attend they-were-willing devoted-to-their-fathers
καταστῆσαι. Πάντως γὰρ οὐδεὶς οὕτως ἐλλείπων κατὰ τὴν
to-make wholly for no-one so lacking in the
φρόνησιν, ὡς μὴ αἰσχύνης ἄξιον κρίνειν τῶν ἀλογωτάτων
understanding as not of-shame worthy to-judge than-the most-irrational
ὀρνίθων ὑστερίζειν κατ' ἀρετήν. Ἐκεῖνοι τὸν πατέρα ὑπὸ
birds to-fall-behind in virtue they the father by
τοῦ γήρως πτεροῤῥυήσαντα περιστάντες ἐν κύκλῳ τοῖς
the old-age having-lost-his-feathers standing-around in circle with-the
οἰκείοις πτεροῖς διαθάλπουσι, καὶ τὰς τροφὰς ἀφθόνως
own wings warm and the foods abundantly
παρασκευάζοντες, τὴν δυνατὴν καὶ ἐν τῇ πτήσει παρέχονται
preparing the possible also in the flight provide

βοήθειαν, ἠρέμα τῷ πτερῷ κουφίζοντες ἑκατέρωθεν. Καὶ
help gently with-the wing lifting-(him) on-either-side and
οὕτω τοῦτο παρὰ πᾶσι διαβεβόηται, ὥστε ἤδη τινὲς τὴν
thus this among all has-been-noised-abroad so-that already some the
τῶν εὐεργετημάτων ἀντίδοσιν ἀντιπελάργωσιν ὀνομάζουσι.
of-the benefits requital counter-storking name
Μηδεὶς πενίαν ὀδυρέσθω· μηδὲ ἀπογινωσκέτω ἑαυτοῦ τὴν
let-no-one poverty bewail nor let-him-despair-of his-own the
ζωὴν ὁ μηδεμίαν οἴκοι περιουσίαν καταλιπών, πρὸς
life the(-one) no at-home means having-left to
τὸ τῆς χελιδόνος εὐμήχανον ἀποβλέπων.
the of-the swallow ingenuity looking
Ἐκείνη γὰρ, τὴν καλιὰν πηγνυμένη, τὰ μὲν κάρφη
she for the nest building the indeed twigs
τῷ στόματι διακομίζει· πηλὸν δὲ τοῖς ποσὶν ἅραι μὴ
in-the mouth carries mud but with-the feet to-lift not
δυναμένη, τὰ ἄκρα τῶν πτερῶν ὕδατι καταβρέξασα,
being-able the tips of-the wings with-water having-wetted
εἶτα τῇ λεπτοτάτῃ κόνει ἐνειληθεῖσα, οὕτως ἐπινοεῖ τοῦ
then in-the finest dust having-rolled thus she-contrives of-the
πηλοῦ τὴν χρείαν· καὶ κατὰ μικρὸν ἀλλήλοις τὰ κάρφη
mud the use and by little to-one-another the twigs
οἷον κόλλῃ τινὶ τῷ πηλῷ συνδήσασα, ἐν αὐτῇ τοὺς
as with-glue some with-the mud having-bound-together in it the
νεοττοὺς ἐκτρέφει· ὧν ἐάν τις ἐκκεντήσῃ τὰ ὄμματα,
nestlings she-rears of-which if anyone pricks-out the eyes
ἔχει τινὰ παρὰ τῆς φύσεως ἰατρικὴν, δι' ἧς πρὸς ὑγείαν
she-has some from the nature medicine through which to health
ἐπανάγει τῶν ἐκγόνων τὰς ὄψεις. Ταῦτά σε νουθετείτω
she-brings-back of-the offspring the eyes these(-things) you let-admonish
μὴ διὰ πενίαν πρὸς κακουργίαν τρέπεσθαι· μηδὲ ἐν τοῖς
not because-of poverty to wrongdoing to-turn nor in the

χαλεπωτάτοις πάθεσι, πᾶσαν ἐλπίδα ῥίψαντα, ἄπρακτον
most-grievous sufferings all hope having-cast-away idle
κεῖσθαι καὶ ἀνενέργητον· ἀλλ' ἐπὶ Θεὸν καταφεύγειν,
to-lie and inactive but to God to-flee
ὃς, εἰ χελιδόνι τὰ τηλικαῦτα χαρίζεται, πόσῳ
who if on-(a)-swallow the(-things) so-great bestows how-much
μείζονα δώσει τοῖς ἐξ ὅλης καρδίας ἐπιβοωμένοις
greater(-things) will-be-give to-the(-ones) from whole heart calling-upon
αὐτόν; Ἀλκυών ἐστι θαλάττιον ὄρνεον. Αὕτη παρ' αὐτοὺς
him (the)-halcyon is (a)-sea bird she by very
νοσσεύειν τοὺς αἰγιαλοὺς πέφυκεν, ἐπ' αὐτῆς τὰ ὠὰ τῆς
to-nest the beaches is-wont on itself the eggs the
ψάμμου καταθεμένη· καὶ νοσσεύει κατὰ μέσον που
sand having-laid and she-nests about (the)-middle somewhere
τὸν χειμῶνα, ὅτε πολλοῖς καὶ βιαίοις ἀνέμοις ἡ θάλασσα
(of)-the winter when by-many and violent winds the sea
τῇ γῇ προσαράσσεται. Ἀλλ' ὅμως κοιμίζονται μὲν
against-the land dashes but nevertheless are-lulled indeed
πάντες ἄνεμοι, ἡσυχάζει δὲ κῦμα θαλάσσιον, ὅταν
all winds is-still and (the)-wave of-(the)-sea when
ἀλκυὼν ἐπωάζῃ τὰς ἑπτὰ ἡμέρας. Ἐν τοσαύταις γὰρ
(the)-halcyon broods the seven days in so-many for
μόναις ἐκλεπίζει τοὺς νεοττούς. Ἐπεὶ δὲ καὶ τροφῆς αὐτοῖς
alone she-hatches the nestlings since and also of-food for-them
χρεία, ἄλλας ἑπτὰ πρὸς τὴν τῶν νεοττῶν αὔξησιν ὁ
(there-is)-need other seven for the of-the nestlings growth the
μεγαλόδωρος Θεὸς τῷ μικροτάτῳ ζώῳ παρέσχετο. Ὥστε
munificent God to-the smallest animal provided so-that
καὶ ναυτικοὶ πάντες ἴσασι τοῦτο καὶ ἀλκυονίδας τὰς ἡμέρας
also sailors all know this and halcyon the days
ἐκείνας προσαγορεύουσι. Ταῦτά σοι εἰς προτροπὴν τοῦ
those they-call these(-things) for-you for exhortation of-the

αἰτεῖν παρὰ Θεοῦ τὰ πρὸς σωτηρίαν διὰ τῆς περὶ
to-ask from God the(-things) for salvation through the about
τὰ ἄλογα τοῦ Θεοῦ προνοίας νενομοθέτηται. Τί οὐκ
the irrational(-creatures) — of-God providence have-been-legislated what not
ἂν γένοιτο τῶν παραδόξων ἕνεκεν σοῦ, ὃς κατ᾽
— could-come-to-be of-the marvels for-the-sake of-you who according-to
εἰκόνα γέγονας τοῦ Θεοῦ, ὅπουγε ὑπὲρ ὄρνιθος οὕτω
(the)-image have-come-to-be — of-God where-indeed for (a)-bird so
μικρᾶς ἡ μεγάλη καὶ φοβερὰ κατέχεται θάλασσα, ἐν
small the great and fearful is-held-back sea in
μέσῳ χειμῶνι γαλήνην ἄγειν ἐπιταχθεῖσα;
(the)-middle winter calm to-keep having-been-commanded

6 Τὴν τρυγόνα φασὶ, διαζευχθεῖσάν ποτε τοῦ ὁμόζυγος,
the turtle-dove they-say having-been-separated once from-the mate
μηκέτι τὴν πρὸς ἕτερον καταδέχεσθαι κοινωνίαν, ἀλλὰ
no-longer the with another to-accept fellowship but
μένειν ἀσυνδύαστον, μνήμῃ τοῦ ποτὲ συζευχθέντος
to-remain unmated in-memory of-the once yoked(-one)
τὴν πρὸς ἕτερον κοινωνίαν ἀπαρνουμένην. Ἀκουέτωσαν
the with another fellowship refusing let-hear
αἱ γυναῖκες, ὅπως τὸ σεμνὸν τῆς χηρείας καὶ παρὰ
the women how the dignity of-the widowhood even among
τοῖς ἀλόγοις τοῦ ἐν ταῖς πολυγαμίαις ἀπρεποῦς
the irrational(-creatures) than-the in the many-marriages unseemliness
προτιμότερον. Ἀδικώτατος περὶ τὴν τῶν ἐκγόνων ἐκτροφὴν
(is)-preferable most-unjust about the of-the offspring rearing
ὁ ἀετός. Δύο γὰρ ἐξαγαγὼν νεοσσοὺς, τὸν ἕτερον
(is)-the eagle two for having-hatched nestlings the other
αὐτῶν εἰς γῆν καταῤῥήγνυσι, ταῖς πληγαῖς τῶν πτερῶν
of-them to earth he-dashes-down with-the blows of-the wings
ἀπωθούμενος· τὸν δὲ ἕτερον μόνον ἀναλαβὼν, οἰκειοῦται,
thrusting-away the and other only having-taken-up he-adopts

διὰ τὸ τῆς τροφῆς ἐπίπονον ἀποποιούμενος ὃν
because-of the of-the feeding toilsomeness disowning whom
ἐγέννησεν. Ἀλλ᾽ οὐκ ἐᾷ τοῦτον, ὥς φασι, διαφθαρῆναι ἡ
he-begot but not allows this(-one) as they-say to-perish the
φήνη· ἀλλ᾽ ὑπολαβοῦσα αὐτὸν τοῖς οἰκείοις ἑαυτῆς νεοσσοῖς
osprey but having-taken-up him with-the own her-own nestlings
συνεκτρέφει. Τοιοῦτοι τῶν γονέων οἱ ἐπὶ προφάσει
she-rears-together such (are)-of-the parents the(-ones) on pretext
πενίας ἐκτιθέμενοι τὰ νήπια· ἢ καὶ ἐν τῇ διανομῇ τοῦ
of-poverty exposing the infants or also in the distribution of-the
κλήρου ἀνισώτατοι πρὸς τὰ ἔκγονα. Δίκαιον γὰρ, ὥσπερ
inheritance most-unequal toward the offspring (it-is)-just for as
ἐξ ἴσου μεταδεδώκασιν ἑκάστῳ τοῦ εἶναι, οὕτω καὶ τὰς
from equal(-share) they-have-given to-each of-the to-be thus also the
πρὸς τὸ ζῆν ἀφορμὰς ἴσως αὐτοῖς καὶ ὁμοτίμως παρέχειν.
for the to-live means equally to-them and with-equal-honor to-provide
Μὴ μιμήσῃ τῶν γαμψωνύχων ὀρνίθων τὸ ἀπηνές· οἳ,
not imitate of-the crook-taloned birds the harshness who
ἐπειδὰν ἴδωσι τοὺς ἑαυτῶν νεοττοὺς κατατολμῶντας λοιπὸν
when they-see the their-own nestlings venturing finally
τῆς πτήσεως, ἐκβάλλουσι τῆς καλιᾶς, τύπτοντες τοῖς
on-the flight cast(-them)-out of-the nest striking with-the
πτεροῖς καὶ ὠθοῦντες, καὶ οὐδεμίαν ἐπιμέλειαν ποιοῦνται
wings and pushing and no care make
πρὸς τὸ λοιπόν. Ἐπαινετὸν τῆς κορώνης τὸ φιλότεκνον·
for the rest praiseworthy (is)-of-the crow the love-of-offspring
ἣ καὶ πετομένοις ἤδη παρέπεται, σιτίζουσα αὐτοὺς
which even (when)-flying already accompanies-(them) feeding them
καὶ ἐκτρέφουσα μέχρι πλείστου. Πολλὰ τῶν ὀρνίθων γένη
and rearing until very-long many of-the birds kinds
οὐδὲν πρὸς τὴν κύησιν δεῖται τῆς τῶν ἀῤῥένων ἐπιπλοκῆς·
nothing for the conception need of-the of-the males coupling

ἀλλ᾽ ἐν μὲν τοῖς ἄλλοις ἄγονά ἐστι τὰ ὑπηνέμια, τοὺς
but in indeed the others barren are the wind-eggs the
δὲ γῦπάς φασιν ἀσυνδυάστως τίκτειν ὡς τὰ πολλὰ, καὶ
but vultures they-say without-mating to-bear as the many(-times) and
ταῦτα μακροβιωτάτους ὄντας· οἷς γε μέχρις ἑκατὸν
these very-long-lived being for-whom at-least until (a)-hundred
ἐτῶν ὡς τὰ πολλὰ παρατείνεται ἡ ζωή. Τοῦτό μοι ἔχε
years as the many(-times) is-extended the life this for-me have
παρασεσημειωμένον ἐκ τῆς περὶ τοὺς ὄρνιθας ἱστορίας,
noted from the about the birds history
ἵν᾽, ἐπειδάν ποτε ἴδῃς γελῶντάς τινας τὸ μυστήριον ἡμῶν,
that when ever you-see laughing some the mystery our
ὡς ἀδυνάτου ὄντος καὶ ἔξω τῆς φύσεως, παρθένον τεκεῖν,
as impossible being and outside the nature (that-a)-virgin to-bear
τῆς παρθενίας αὐτῆς φυλαττομένης ἀχράντου, ἐνθυμηθῇς,
the virginity itself being-kept undefiled you-may-consider
ὅτι ὁ εὐδοκήσας ἐν τῇ μωρίᾳ τοῦ κηρύγματος σῶσαι
that the(-one) having-been-pleased in the foolishness of-the preaching to-save
τοὺς πιστεύοντας, μυρίας ἐκ τῆς φύσεως ἀφορμὰς πρὸς
the(-ones) believing countless from the nature means for
τὴν πίστιν τῶν παραδόξων προλαβὼν κατεβάλετο.
the belief of-the marvels beforehand laid-down

7 Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν, καὶ πετεινὰ
let-bring-forth the waters creeping(-things) of-souls living and birds
πετόμενα ἐπὶ τῆς γῆς, κατὰ τὸ στερέωμα τοῦ οὐρανοῦ. Ἐπὶ
flying above the earth along the firmament of-the heaven above
μὲν τῆς γῆς ἐκελεύσθη πετᾶσθαι, διὰ τὸ πᾶσι τὴν
indeed the earth they-were-commanded to-fly because-of the for-all the
τροφὴν ἀπὸ τῆς γῆς ὑπάρχειν· Κατὰ δὲ τὸ στερέωμα τοῦ
food from the earth to-be along and the firmament of-the
οὐρανοῦ, ὡς προλαβόντες ἀποδεδώκαμεν, οὐρανοῦ ἐνταῦθα
heaven as having-anticipated we-have-explained heaven here

παρὰ τὸ ὁρᾶσθαι τοῦ ἀέρος προσειρημένου· στερεώματος
from the to-be-seen the air being-called firmament
δὲ, διὰ τὸ πυκνότερόν πως εἶναι, συγκρίσει τοῦ
and because-of the denser somehow to-be in-comparison-with the
αἰθερίου σώματος, καὶ μᾶλλον πεπιλημένον ταῖς κάτωθεν
ethereal body and more compressed by-the from-below
ἀναφοραῖς τὸν ὑπὲρ κεφαλῆς ἡμῶν ἀέρα. Ἔχεις οὖν
exhalations the over head our air you-have then
οὐρανὸν διακεκοσμημένον, γῆν κεκαλλωπισμένην, θάλασσαν
heaven adorned earth beautified sea
εὐθηνουμένην τοῖς οἰκείοις γεννήμασιν, ἀέρα πλήρη τῶν
abounding in-the own products air full of-the
διιπταμένων αὐτὸν ὀρνίθων. Πάντα προστάγματι Θεοῦ
flying-through it birds all(-things) by-(the)-command of-God
ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραχθέντα, καὶ ὅσα ὁ
from the not being into the to-be brought-forth and as-many-as the
λόγος παρῆκε νῦν, τὴν ἐπὶ πλεῖον ἐν τούτοις διατριβὴν
discourse passed-over now the to more among these lingering
ἐκκλίνων, ὡς ἂν μὴ δόξῃ ὑπερεκπίπτειν τοῦ μέτρου,
avoiding so-that — not it-seem to-overstep the measure
κατὰ σεαυτὸν συλλογισάμενος, ὅγε φιλόπονος, τὴν
by yourself having-reckoned (you)-who-indeed (are)-diligent the
ἐν ἅπασι τοῦ Θεοῦ σοφίαν καταμανθάνων, μὴ λήξῃς ποτὲ
in all — of-God wisdom learning not cease ever
τοῦ θαύματος, μηδὲ τοῦ διὰ πάσης τῆς κτίσεως
from-the wonder nor from-the through all the creation
δοξάζειν τὸν ποιητήν. Ἔχεις ἐν τῷ σκότει τὰ νυκτερόβια
to-glorify the maker you-have in the darkness the night-living
γένη τῶν ὀρνίθων· ἐν τῷ φωτὶ τὰ ἡμερόφοιτα. Νυκτερίδες
kinds of-the birds in the light the day-roaming(-ones) bats
μὲν γὰρ, καὶ γλαῦκες, καὶ νυκτοκόρακες, τῶν νυκτινόμων
indeed for and owls and night-ravens of-the night-feeders

εἰσίν. Ὥστε σοί ποτε ἐν καιρῷ μὴ παρόντος τοῦ ὕπνου
are so-that for-you sometime in (a)-time not being-present the sleep
ἐξαρκεῖν καὶ τὴν ἐν τούτοις διατριβὴν, καὶ τὴν τῶν
to-suffice also the in these occupation and the of-the
ὑπαρχόντων αὐτοῖς ἰδιωμάτων ἐξέτασιν, πρὸς δοξολογίαν
belonging to-them properties examination for doxology
τοῦ ποιητοῦ. Πῶς ἄγρυπνον ἡ ἀηδὼν, ὅταν ἐπωάζῃ,
of-the maker how sleepless (is)-the nightingale when she-broods
διὰ πάσης νυκτὸς τῆς μελῳδίας μὴ ἀπολήγουσα. Πῶς
through all night from-the melody not ceasing how
τετράπουν τὸ αὐτὸ καὶ πτηνὸν ἡ νυκτερίς. Πῶς μόνη
four-footed the same and winged (is)-the bat how alone
τῶν ὀρνίθων ὀδοῦσι κέχρηται, καὶ ζωογονεῖ μὲν ὡς
of-the birds teeth it-uses and bears-live-young indeed as
τὰ τετράποδα, ἐπιπολάζει δὲ τῷ ἀέρι, οὐχὶ πτερῷ
the four-footed(-beasts) floats and on-the air not by-wing
κουφιζομένη, ἀλλ᾽ ὑμένι τινὶ δερματίνῳ. Πῶς μέντοι
lifted but by-membrane some leathern how however
καὶ τοῦτο ἔχει τὸ φιλάλληλον ἐν τῇ φύσει, καὶ ὥσπερ
also this it-has the mutual-affection in the nature and as
ὁρμαθὸς, ἀλλήλων αἱ νυκτερίδες ἔχονται, καὶ μία τῆς
(a)-string of-one-another the bats hold and one from-the
μιᾶς ἤρτηνται· ὅπερ ἐφ᾽ ἡμῶν τῶν ἀνθρώπων οὐ ῥᾴδιον
one hangs which among us the men not easy
κατορθωθῆναι. Τὸ γὰρ ἀπεσχισμένον καὶ ἰδιάζον τοῦ
to-be-achieved the for split-off and private than-the
κοινωνικοῦ καὶ ἡνωμένου τοῖς πολλοῖς προτιμότερον. Πῶς
social and united by-the many (is)-preferred how
ἐοίκασι τοῖς ὄμμασι τῆς γλαυκὸς οἱ περὶ τὴν ματαίαν
resemble the eyes of-the owl the(-ones) about the vain

σοφίαν ἐσχολακότες. Καὶ γὰρ ἐκείνης ἡ ὄψις νυκτὸς μὲν
wisdom having-spent-leisure and for her the sight by-night indeed
ἔῤῥωται, ἡλίου δὲ λάμψαντος ἀμαυροῦται.
is-strong (the)-sun but having-shone is-dimmed
Καὶ τούτων μὲν ἡ διάνοια ὀξυτάτη μέν ἐστι πρὸς τὴν
and of-these indeed the mind sharpest indeed is for the
τῆς ματαιότητος θεωρίαν, πρὸς δὲ τὴν τοῦ ἀληθινοῦ
of-the vanity contemplation for and the of-the true
φωτὸς κατανόησιν ἐξημαύρωται. Ἐν ἡμέρᾳ δέ σοι καὶ
light understanding has-been-dimmed in day and for-you also
πάνυ ῥᾴδιον πανταχόθεν συνάγειν τὸ θαῦμα τοῦ
very easy from-every-side to-gather the wonder of-the(-one)
κτίσαντος. Πῶς μὲν ἐπ᾽ ἔργα σε διεγείρει ὁ σύνοικος
having-created how indeed to works you rouses the house
ὄρνις, ὀξείᾳ τῇ φωνῇ ἐμβοῶν καὶ καταμηνύων πόῤῥωθεν
bird with-shrill the voice crying-out and announcing from-afar
ἔτι τὸν ἥλιον προσελαύνοντα, ὁδοιπόροις συνδιορθρίζων,
still the sun approaching for-wayfarers rising-early-together
γεωργοὺς δὲ ἐξάγων πρὸς ἀμητόν. Πῶς ἄγρυπνον τὸ
farmers and leading-out to harvest how sleepless (is)-the
τῶν χηνῶν γένος, καὶ πρὸς τὴν τῶν λανθανόντων
of-the geese kind and for the of-the(-things) unnoticed
αἴσθησιν ὀξύτατον, οἵ γέ ποτε καὶ τὴν βασιλίδα
perception sharpest who at-least once even the royal
πόλιν περιεσώσαντο, πολεμίους τινὰς, ὑπὸ γῆς δι᾽
city saved enemies some under earth through
ὑπονόμων ἀφανῶν ἤδη μέλλοντας τὴν ἄκραν τῆς Ῥώμης
tunnels hidden already about the citadel — of-Rome
καταλαμβάνειν, καταμηνύσαντες. Ἐν ποίῳ γένει τῶν
to-seize having-revealed in what-kind-of kind of-the
ὀρνίθων οὐκ ἴδιόν τι θαῦμα ἡ φύσις δείκνυσι; Τίς
birds not (a)-proper some wonder the nature shows who

ὁ τοῖς γυψὶ προαπαγγέλλων τῶν ἀνθρώπων τὸν
(is)-the(-one) to-the vultures foretelling of-the men the
θάνατον, ὅταν κατ᾽ ἀλλήλων ἐπιστρατεύσωσιν; Ἴδοις γὰρ
death when against one-another they-march you-may-see for
ἂν μυρίας ἀγέλας γυπῶν τοῖς στρατοπέδοις παρεπομένας,
— *countless flocks of-vultures the armies following*
ἐκ τῆς τῶν ὅπλων παρασκευῆς τεκμαιρομένων τὴν ἔκβασιν.
from the of-the arms preparation inferring the outcome
Τοῦτο δὲ οὐ μακράν ἐστι λογισμῶν ἀνθρωπίνων. Πῶς σοι
this but not far is from-reasonings human how to-you
τὰς φοβερὰς ἐπιστρατείας τῆς ἀκρίδος διηγήσομαι· ἢ, ὑφ᾽
the fearful invasions of-the locust will-I-narrate which under
ἑνὶ συνθήματι πᾶσα ἀρθεῖσα καὶ στρατοπεδευσαμένη κατὰ
one signal all having-risen and having-encamped over
τὸ πλάτος τῆς χώρας, οὐ πρότερον ἅπτεται τῶν καρπῶν,
the breadth of-the country not sooner touches the crops
πρὶν ἐνδοθῆναι αὐτῇ τὸ θεῖον πρόσταγμα; Πῶς ἡ σελευκὶς
before to-be-given to-her the divine command how the rose-starling
ἐφέπεται ἴαμα τῆς πληγῆς, ἀπέραντον ἔχουσα τοῦ ἐσθίειν
follows (as)-cure of-the plague endless having of-the to-eat
τὴν δύναμιν, τοῦ φιλανθρώπου Θεοῦ ἀκόρεστον αὐτῆς
the power the loving-to-man God insatiable its
τὴν φύσιν ἐπ᾽ εὐεργεσίᾳ τῶν ἀνθρώπων κατασκευάσαντος;
the nature for (the)-benefit of-the men having-constructed
Τίς ὁ τρόπος τῆς μελῳδίας τοῦ τέττιγος; Καὶ
what (is)-the manner of-the singing of-the cicada and
πῶς ἐν τῇ μεσημβρίᾳ ἑαυτῶν εἰσιν ᾠδικώτεροι, τῇ
how at the noon than-themselves are-they more-songful by-the
ὁλκῇ τοῦ ἀέρος, ἣν ἐν τῇ διαστολῇ ποιοῦνται τοῦ
drawing of-the air which in the expansion they-make of-the
θώρακος, ἐκδιδομένου τοῦ φθόγγου; Ἀλλὰ γὰρ ἔοικα πλεῖον
chest being-given-out the sound but for I-seem more

ἀπολείπεσθαι τῷ λόγῳ τοῦ θαύματος τῶν πτηνῶν, ἢ
to-fall-short in-the discourse of-the wonder of-the birds than
εἰ τοῖς ποσὶν αὐτῶν ἐπειρώμην ἐφικνεῖσθαι τοῦ τάχους.
if with-the feet their I-tried to-attain the speed
Ὅταν ἴδῃς τὰ ἔντομα λεγόμενα τῶν πτηνῶν, οἷον
when you-see the insects called of-the winged(-things) as
μελίσσας καὶ σφῆκας (οὕτω γὰρ αὐτὰ προσειρήκασι,
bees and wasps thus for them they-have-named
διὰ τὸ πανταχόθεν ἐντομάς τινας φαίνειν), ἐνθυμοῦ, ὅτι
because-of the from-every-side incisions some to-show consider that
τούτοις ἀναπνοὴ οὐκ ἔστιν, οὐδὲ πνεύμων, ἀλλ᾽ ὅλα
for-these breathing not is nor lung but whole(-bodies)
δι᾽ ὅλων τρέφεται τῷ ἀέρι. Διόπερ καὶ ἐλαίῳ
through whole(-bodies) they-are-nourished by-the air wherefore also with-oil
καταβραχέντα φθείρεται, τῶν πόρων ἀποφραγέντων· ὄξους
drenched they-perish the pores being-blocked of-vinegar
δὲ εὐθὺς ἐπιβληθέντος πάλιν ἀναβιώσκεται, τῶν διεξόδων
and at-once poured-on again they-come-to-life the passages
ἀνοιγομένων. Οὐδὲν περιττότερον τῆς χρείας, οὔτε μὴν
being-opened nothing more-superfluous than-the need nor indeed
ἐλλεῖπόν τινι τῶν ἀναγκαίων ὁ Θεὸς ἡμῶν ἔκτισε. Πάλιν
lacking to-any of-the necessary(-things) the God our created again
τὰ φίλυδρα τῶν ζώων καταμαθὼν, ἑτέραν ἐν αὐτοῖς
the water-loving(-ones) of-the animals having-observed another in them
κατασκευὴν εὑρήσεις· πόδας οὔτε διεσχισμένους, ὡς τοὺς
structure you-will-find feet neither split as the(-feet)
τῆς κορώνης, οὔτε ἀγκύλους, ὡς τοὺς τῶν σαρκοφάγων·
of-the crow nor hooked as the(-feet) of-the flesh-eaters
ἀλλὰ πλατεῖς καὶ ὑμενώδεις, ἵνα ῥᾳδίως ἐπινήχωνται
but broad and webbed that easily they-may-swim-on
τῷ ὕδατι; οἱονεὶ κώπαις τισὶ τοῖς τῶν ποδῶν ὑμέσι
the water as-it-were with-oars some with-the of-the feet webs

τὸ ὑγρὸν διωθούμενοι. Ἐὰν δὲ καταμάθῃς, ὅπως, εἰς
the water pushing-through if and you-learn how into
βάθος ὁ κύκνος καθιεὶς τὸν αὐχένα, κάτωθεν ἑαυτῷ
(the)-depth the swan letting-down the neck from-below for-himself
τὴν τροφὴν ἀναφέρει, τότε εὑρήσεις τὴν σοφίαν τοῦ
the food brings-up then you-will-find the wisdom of-the(-one)
κτίσαντος, ὅτι διὰ τοῦτο μακρότερον τῶν ποδῶν τὸν
having-created that because-of this longer than-the feet the
αὐχένα προσέθηκεν, ἵνα, ὥσπερ τινὰ ὁρμιὰν κατάγων,
neck he-added that as some fishing-line letting-down
τὴν ἐν τῷ βάθει κεκρυμμένην τροφὴν ἐκπορίζηται.
the in the depth hidden food he-may-procure

8 Ἁπλῶς ἀναγινωσκόμενα τὰ ῥήματα τῆς Γραφῆς, συλλαβαί
simply read the words of-the Scripture syllables
τινές εἰσι μικραί· Ἐξαγαγέτω τὰ ὕδατα πετεινὰ πετόμενα
some are small let-bring-forth the waters birds flying
ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ· ἐρευνωμένης
above the earth along the firmament of-the heaven being-searched
δὲ τῆς ἐν τοῖς ῥήμασι διανοίας, τότε ἐκφαίνεται τὸ μέγα
but the in the words meaning then appears the great
θαῦμα τῆς σοφίας τοῦ κτίσαντος. Πόσας προείδετο
wonder of-the wisdom of-the(-one) having-created how-many he-foresaw
διαφορὰς πτηνῶν; ὅπως αὐτὰ κατὰ γένος διέστησεν
differences of-birds how them by kind he-separated
ἀπ᾽ ἀλλήλων; πῶς ἕκαστον κεχωρισμένοις ἐχαρακτήρισεν
from one-another how each by-separated he-characterized
ἰδιώμασιν; Ἐπιλείπει με ἡ ἡμέρα, τὰ ἐναέρια ὑμῖν
properties fails me the day the aerial(-things) to-you
θαύματα διηγούμενον. Καλεῖ ἡμᾶς ἡ χέρσος πρὸς τὴν τῶν
wonders narrating calls us the dry-land to the of-the
θηρίων καὶ ἑρπετῶν καὶ βοσκημάτων ἐπίδειξιν, ἑτοίμως
wild-beasts and creeping(-things) and cattle display readily

ἔχουσα ὁμότιμα τοῖς φυτοῖς καὶ τῷ πλωτῷ γένει καὶ τοῖς
being equal-in-honor to-the plants and to-the swimming kind and to-the
πτηνοῖς πᾶσιν ἀντεπιδείξασθαι. Ἐξαγαγέτω ἡ γῆ ψυχὴν
birds all to-display-in-return let-bring-forth the earth soul
ζῶσαν κτηνῶν καὶ θηρίων καὶ ἑρπετῶν κατὰ γένος.
living of-cattle and of-wild-beasts and of-creeping(-things) according-to kind
Τί φατε, οἱ ἀπιστοῦντες τῷ Παύλῳ περὶ τῆς κατὰ
what do-you-say the(-ones) disbelieving — Paul about the at
τὴν ἀνάστασιν ἀλλοιώσεως, ὁρῶντες πολλὰ τῶν ἀερίων
the resurrection change seeing many of-the aerial(-creatures)
τὰς μορφὰς μεταβάλλοντα; Ὁποῖα καὶ περὶ τοῦ Ἰνδικοῦ
the forms changing such-as also about the Indian
σκώληκος ἱστορεῖται τοῦ κερασφόρου· ὃς; εἰς κάμπην τὰ
worm is-related the horned which into (a)-caterpillar the
πρῶτα μεταβαλών, εἶτα προϊὼν βομβυλιὸς γίνεται· καὶ οὐδὲ
first(-time) having-changed then advancing (a)-silkworm becomes and not-even
ἐπὶ ταύτης ἵσταται τῆς μορφῆς, ἀλλὰ χαύνοις καὶ πλατέσι
in this stops the form but with-loose and broad
πετάλοις ὑποπτεροῦται. Ὅταν οὖν καθέζησθε τὴν τούτων
leaves is-winged when then you-sit the of-these
ἐργασίαν ἀναπηνιζόμεναι, αἱ γυναῖκες, τὰ νήματα λέγω, ἃ
work unwinding the women the threads I-mean which
πέμπουσιν ὑμῖν οἱ Σῆρες πρὸς τὴν τῶν μαλακῶν ἐνδυμάτων
send to-you the Seres for the of-the soft garments
κατασκευὴν, μεμνημέναι τῆς κατὰ τὸ ζῶον τοῦτο μεταβολῆς,
making remembering the in the animal this change
ἐναργῆ λαμβάνετε τῆς ἀναστάσεως ἔννοιαν, καὶ μὴ ἀπιστεῖτε
clear take of-the resurrection (a)-notion and not disbelieve
τῇ ἀλλαγῇ ἣν Παῦλος ἅπασι κατεπαγγέλλεται. Ἀλλὰ γὰρ
the change which Paul to-all promises but for
αἰσθάνομαι τοῦ λόγου τὴν συμμετρίαν ἐκβαίνοντος. Ὅταν
I-perceive the discourse the proportion exceeding when

μὲν οὖν ἀπίδω πρὸς τὸ πλῆθος τῶν εἰρημένων, ἔξω
indeed then I-look at the multitude of-the said(-things) outside
ἐμαυτὸν ὁρῶ τοῦ μέτρου φερόμενον· ὅταν δὲ πάλιν πρὸς
myself I-see the measure being-carried when and again at
τὸ ποικίλον τῆς ἐν τοῖς δημιουργήμασι σοφίας ἀποβλέψω,
the variety of-the in the creations wisdom I-look
οὐδὲ ἦρχθαι νομίζω τῆς διηγήσεως. Ἅμα δὲ
not-even to-have-begun I-think the narration at-the-same-time and
καὶ τὸ παρακατέχειν ὑμᾶς ἐπὶ πλεῖον οὐκ ἄχρηστον.
also the to-detain you for longer not useless
Τί γὰρ ἄν τις καὶ ποιοῖ τὸν μέχρι τῆς ἑσπέρας
what for — anyone also would-do-with the until the evening
χρόνον; Οὐκ ἐπείγουσιν ὑμᾶς οἱ ἑστιάτορες· οὐκ ἀναμένει
time not press you the hosts not await
ὑμᾶς τὰ συμπόσια. Ὅθεν, εἰ δοκεῖ, τῇ σωματικῇ
you the banquets whence if it-seems(-good) the bodily
νηστείᾳ εἰς τὴν τῶν ψυχῶν εὐφροσύνην ἀποχρησώμεθα.
fast for the of-the souls gladness let-us-use
Πολλάκις ὑπηρετήσας τῇ σαρκὶ πρὸς ἀπόλαυσιν, σήμερον
often having-served the flesh for enjoyment today
τῇ διακονίᾳ παράμεινον τῆς ψυχῆς. Κατατρύφησον τοῦ
in-the service remain of-the soul delight-yourself in-the
Κυρίου, καὶ δώσει σοι τὰ αἰτήματα τῆς καρδίας σου.
Lord and he-will-give you the requests of-the heart your
Εἰ φιλόπλουτος εἶ, ἔχεις πλοῦτον πνευματικόν· Τὰ
if money-loving you-are you-have wealth spiritual the
κρίματα Κυρίου τὰ ἀληθινά, τὰ δεδικαιωμένα ἐπιτοαυτὸ,
judgments of-(the)-Lord the true the justified altogether
τὰ ἐπιθυμητὰ ὑπὲρ χρυσίον καὶ λίθον τίμιον πολύν. Εἰ
the desirable above gold and stone precious much if
ἀπολαυστικὸς καὶ φιλήδονος, ἔχεις τὰ λόγια τοῦ Θεοῦ
pleasure-seeking and pleasure-loving you-have the sayings — of-God

τῷ τὴν πνευματικὴν αἴσθησιν ἐῤῥωμένῳ γλυκύτερα
for-the(-one) the spiritual sense strong sweeter
ὄντα ὑπὲρ μέλι καὶ κηρίον. Ἐὰν ὑμᾶς διαφῶ, καὶ διαλύσω
being above honey and honeycomb if you I-dismiss and dissolve
τὸν σύλλογον, οἱ μὲν ἐπὶ τοὺς κύβους δραμοῦνται.
the assembly the(-ones) indeed to the dice will-run
Ὅρκοι ἐκεῖ, καὶ φιλονεικίαι χαλεπαὶ, καὶ φιλοχρηματίας
oaths there and quarrels grievous and of-avarice
ὠδῖνες. Δαίμων παρέστηκε, διὰ τῶν κατεστιγμένων
pangs (a)-demon stands-by through the spotted
ὀστέων τὴν μανίαν ἐξάπτων, καὶ τὰ αὐτὰ χρήματα
bones the madness kindling and the same money
πρὸς ἑκάτερον μέρος μετατιθεὶς, νῦν τοῦτον ἐπαίρων
to either side shifting now this(-one) elating
τῇ νίκῃ, κἀκεῖνῳ κατήφειαν ἐμποιῶν, πάλιν δὲ
with-the victory and-on-that(-one) dejection producing again and
ἐκεῖνον γαυριῶντα δεικνὺς, καὶ τοῦτον κατῃσχυμμένον. Τί
that(-one) exulting showing and this(-one) put-to-shame what
ὄφελος νηστεύειν τῷ σώματι, τὴν δὲ ψυχὴν μυρίων
profit (is-it)-to-fast in-the body the and soul with-countless
κακῶν ἐμπεπλῆσθαι; Ὁ μὴ κυβεύων, σχολὴν δὲ ἄλλως
evils to-be-filled the(-one) not dicing leisure but otherwise
ἄγων, τί οὐ φθέγγεται τῶν ματαίων; τί οὐκ ἀκούει
keeping what not does-he-utter of-the vain(-things) what not does-he-hear
τῶν ἀτόπων; Σχολὴ γὰρ ἄνευ φόβου Θεοῦ πονηρίας
of-the improper(-things) leisure for without fear of-God (of)-wickedness
διδάσκαλος τοῖς ἀκαιρουμένοις ἐστί. Τάχα μὲν οὖν τι
(a)-teacher to-the(-ones) idling is perhaps indeed then some
καὶ ὄφελος ἐν τοῖς λεγομένοις εὑρήσεται· εἰ δὲ μὴ, ἀλλὰ
also profit in the(-things) said will-be-found if but not yet
τό γε μὴ ἁμαρτάνειν ἐκ τῆς ἐνταῦθα ὑμῖν ἀσχολίας
the at-least not to-sin from the here for-you occupation

περίεστιν. Ὥστε τὸ ἐπὶ πλέον κατέχειν, ἐπὶ πλέον ἐστὶν
remains so-that the for longer to-detain for longer is
ὑμᾶς τῶν κακῶν ὑπεξάγειν. Ἱκανὰ [καὶ] τὰ εἰρημένα
you from-the evils to-withdraw sufficient and the(-things) said
εὐγνώμονι κριτῇ, ἐὰν μή τις πρὸς τὸν πλοῦτον τῆς
for-(a)-fair judge if not anyone to the wealth of-the
κτίσεως ἀποβλέπῃ, ἀλλὰ πρὸς τὸ τῆς ἡμετέρας δυνάμεως
creation look but to the of-the our power
ἀσθενὲς, καὶ πρὸς τὸ αὔταρκες εἰς εὐφροσύνην τῶν
weakness and to the sufficient for gladness of-the(-ones)
συνελθυθότων. Ἡ γῆ ὑμᾶς ταῖς οἰκείαις βλάσταις
having-come-together the earth you with-the own sprouts
ἐδεξιώσατο· ἡ θάλασσα τοῖς ἰχθύσιν, ὁ ἀὴρ τοῖς
welcomed the sea with-the fish the air with-the
πτηνοῖς. Ἑτοίμη ἡ χέρσος ὁμότιμα τούτοις
birds ready (is)-the dry-land equal-in-honor(-things) to-these
ἀντεπιδείξασθαι. Ἀλλὰ τοῦτο μέτρον ἔστω τῆς ἑωθινῆς
to-display-in-return but this measure let-be of-the morning
ἑστιάσεως, ἵνα μὴ ὁ ὑπερβάλλων κόρος ἀμβλυτέρους ὑμᾶς
feast that not the excessive satiety duller you
πρὸς τὴν τῶν ἑσπερινῶν ἀπόλαυσιν καταστήσῃ. Ὁ
for the of-the evening enjoyment make the(-one)
δὲ τὰ πάντα πληρώσας τῆς ἑαυτοῦ κτίσεως, καὶ ἐν
and the all(-things) having-filled of-the his-own creation and in
πᾶσιν ἡμῖν τῶν οἰκείων θαυμάτων ἐναργῆ τὰ ὑπομνήματα
all us of-the own wonders clear the reminders
καταλιπὼν, πληρούτω ὑμῶν τὰς καρδίας πάσης εὐφροσύνης
having-left let-him-fill your the hearts with-all gladness
πνευματικῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ
spiritual in Christ Jesus the Lord our to-whom the
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
glory and the might to the ages of-the ages amen

HOMILY IX

XVIII · THE LAND ANIMALS

Basil defends taking the narrative in its plain sense against allegory, since Moses left out the shape of the earth as useless to us. The command runs on through time like a rolling ball, keeping each kind like itself, and the earth still brings forth mice and eels. Beasts look down to the ground while man stands upright to look on heaven. Each animal has its nature from the command, heals itself untaught, and foreknows the weather, and the ant's winter stores teach us to provide for the age to come.

Πῶς ὑμῖν ἡ ἑωθινὴ τῶν λόγων τράπεζα κατεφάνη; Ἐμοὶ 1
how to-you the morning of-the words table appeared to-me
μὲν γὰρ ἐπῆλθεν εἰκάσαι τὰ ἐμαυτοῦ πένητός τινος
indeed for it-occurred to-liken the my-own of-poor some
ἑστιάτορος φιλοφροσύνῃ· ὃς, τῶν εὐτραπέλων τις εἶναι
host to-the-kindness who of-the good-table-keepers one to-be
φιλοτιμούμενος, ἀπορίᾳ τῶν πολυτελεστέρων ἀποκναίει τοὺς
ambitious for-lack of-the costlier(-dishes) wears-out the
δαιτυμόνας, τὴν πενιχρὰν παρασκευὴν δαψιλῶς ἐπιφέρων
guests the scanty provision abundantly bringing
τῇ τραπέζῃ· ὥστε περιίστασθαι αὐτῷ εἰς ἀπειροκαλίας
to-the table so-that to-turn-round for-him into of-tastelessness
ὄνειδος τὸ φιλότιμον. Τοιοῦτον δή τι καὶ τὸ
reproach the ambition such indeed something also (is)-the
ἡμέτερον, εἰ μή τι ὑμεῖς ἄλλο λέγετε. Πλὴν ὁποιά
our(-table) if not anything you otherwise say however whatever
ποτ' ἂν ᾖ, οὐκ ἐξουδενωτέον ὑμῖν. Οὐδὲ γὰρ Ἐλισσαῖον
ever — it-be not to-be-despised by-you not-even for Elisha
ὡς φαῦλον ἑστιάτορα παρῃτοῦντο οἱ τότε, καὶ ταῦτα
as (a)-poor host did-refuse the(-men) then and that
λαχάνοις ἀγρίοις ἑστιῶντα τοὺς φίλους. Οἶδα νόμους
with-herbs wild feasting the friends I-know (the)-laws

ἀλληγορίας, εἰ καὶ μὴ παρ᾽ ἐμαυτοῦ ἐξευρὼν, ἀλλὰ
of-allegory if even not from myself having-found(-them) but
τοῖς παρ᾽ ἑτέρων πεπονημένοις περιτυχών. Ἃς οἱ
with-the(-things) by others labored having-met which the(-ones)
μὴ καταδεχόμενοι τὰς κοινὰς τῶν γεγραμμένων ἐννοίας
not accepting the common of-the written(-things) senses
τὸ ὕδωρ οὐχ ὕδωρ λέγουσιν· ἀλλά τινα ἄλλην φύσιν, καὶ
the water not water call but some other nature and
φυτὸν καὶ ἰχθὺν πρὸς τὸ ἑαυτοῖς δοκοῦν ἑρμηνεύουσι,
plant and fish to the to-themselves seeming(-sense) interpret
καὶ ἑρπετῶν γένεσιν καὶ θηρίων ἐπὶ τὰς οἰκείας
and of-creeping(-things) genesis and of-wild-beasts to the own
ὑπονοίας παρατρέψαντες ἐξηγοῦνται, ὥσπερ οἱ ὀνειροκρῖται
suppositions having-turned-aside expound as the dream-interpreters
τῶν φανέντων ἐν ταῖς καθ᾽ ὕπνον φαντασίαις πρὸς τὸν
of-the(-things) appearing in the in sleep fancies to the
οἰκεῖον σκοπὸν τὰς ἐξηγήσεις ποιούμενοι. Ἐγὼ δὲ, χόρτον
own aim the interpretations making I but grass
ἀκούσας, χόρτον νοῶ, καὶ φυτὸν, καὶ ἰχθὺν, καὶ θηρίον,
having-heard grass understand and plant and fish and wild-beast
καὶ κτῆνος, πάντα, ὡς εἴρηται, οὕτως ἐκδέχομαι. Καὶ
and beast all(-things) as it-is-said thus I-take and
γὰρ οὐκ ἐπαισχύνομαι τὸ Εὐαγγέλιον. Οὐδὲ ἐπειδὴ οἱ
for not I-am-ashamed-of the Gospel not-even since the(-ones)
τὰ περὶ κόσμου γράψαντες πολλὰ περὶ σχημάτων
the(-things) about (the)-world having-written many(-things) about shapes
γῆς διελέχθησαν, εἴτε σφαῖρά ἐστιν, εἴτε κύλινδρος, εἴτε
of-earth discoursed whether (a)-sphere it-is or (a)-cylinder or
καὶ δίσκῳ ἐστὶν ἐμφερὴς ἡ γῆ, καὶ ἐξίσου πάντοθεν
even to-(a)-disk is like the earth and equally on-all-sides
ἀποτετόρνευται, ἢ λικνοειδής ἐστι, καὶ μεσόκοιλος (πρὸς
is-rounded or winnow-shaped it-is and hollow-in-the-middle to

πάσας γὰρ ταύτας τὰς ὑπονοίας οἱ τὰ περὶ τοῦ
all for these the suppositions the(-ones) the(-things) about the
κόσμου γράψαντες ὑπηνέχθησαν, τὰ ἀλλήλων ἕκαστος
world having-written were-carried-away the(-views) of-one-another each
καταλύοντες), οὐ παρὰ τοῦτο προαχθήσομαι ἀτιμοτέραν
overthrowing not because-of this will-I-be-led more-dishonorable
εἰπεῖν τὴν ἡμετέραν κοσμοποιίαν, ἐπειδὴ οὐδὲν περὶ
to-call the our world-making since nothing about
σχημάτων ὁ τοῦ Θεοῦ θεράπων Μωϋσῆς διελέχθη, οὐδὲ
shapes the — of-God servant Moses discoursed nor
εἶπε δέκα καὶ ὀκτὼ μυριάδας σταδίων τὸ περίμετρον ἔχειν
said ten and eight myriads of-stadia the circumference to-have
τῆς γῆς· καὶ τὸ ἀπ᾽ αὐτῆς σκίασμα ἐν τῇ ὑπὸ γῆν τοῦ
of-the earth and the from it shadow in the under earth of-the
ἡλίου κινήσει ἐπὶ πόσον χωρεῖ τοῦ ἀέρος οὐ διεμέτρησε·
sun motion to how-far it-reaches of-the air not he-measured
καὶ πῶς τοῦτο τῇ σελήνῃ προσενεχθὲν τὰς ἐκλείψεις
and how this to-the moon applied the eclipses
ποιεῖ. Ἐπειδὴ τὰ μηδὲν πρὸς ἡμᾶς ὡς ἄχρηστα ἡμῖν
makes since the(-things) nothing to us as useless to-us
ἀπεσιώπησεν· ἆρα τούτου ἕνεκεν ἀτιμότερα ἡγήσομαι
he-passed-over-in-silence then for-this for-the-sake more-dishonorable will-I-consider
τῆς μωρανθείσης σοφίας τὰ τοῦ Πνεύματος λόγια;
than-the having-become-foolish wisdom the of-the Spirit sayings
ἢ μᾶλλον δοξάσω τὸν μὴ ἀπασχολήσαντα τὸν νοῦν
or rather will-I-glorify the(-one) not having-occupied the mind
ἡμῶν ἐπὶ τὰ μάταια, ἀλλὰ πάντα εἰς οἰκοδομὴν καὶ
our with the vain(-things) but all(-things) for edification and
καταρτισμὸν τῶν ψυχῶν ἡμῶν γραφῆναι οἰκονομήσαντα;
perfecting of-the souls our to-be-written having-arranged
Ὅ μοι δοκοῦσι μὴ συνειδότες τινὲς, παραγωγαῖς τισι
which to-me seem not being-aware-of some by-misleadings some

καὶ τροπολογίαις σεμνότητά τινα ἐκ τῆς οἰκείας αὐτῶν
and tropologies dignity some from the own their
διανοίας ἐπεχείρησαν τοῖς γεγραμμένοις ἐπιφημίσαι. Ἀλλὰ
mind tried on-the written(-words) to-confer but
τοῦτό ἐστιν ἑαυτὸν σοφώτερον ποιοῦντος τῶν λογίων
this is himself wiser making than-the sayings
τοῦ Πνεύματος, καὶ ἐν προσποιήσει ἐξηγήσεως τὰ
of-the Spirit and in pretense of-exegesis the(-things)
ἑαυτοῦ παρεισάγοντος. Νοείσθω τοίνυν ὡς γέγραπται.
his-own bringing-in let-it-be-understood therefore as it-is-written

2 Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κτηνῶν καὶ θηρίων καὶ
let-bring-forth the earth soul living of-cattle and of-wild-beasts and
ἑρπετῶν. Νόησον ῥῆμα Θεοῦ διὰ τῆς κτίσεως τρέχον,
of-creeping(-things) consider (the)-word of-God through the creation running
καὶ τότε ἀρξάμενον, καὶ μέχρι νῦν ἐνεργοῦν, καὶ εἰς τέλος
and then having-begun and until now working and to (the)-end
δεξιὸν, ἕως ἂν ὁ κόσμος συμπληρωθῇ. Ὡς γὰρ ἡ σφαῖρα,
proceeding until — the world be-completed as for the ball
ἐπειδὰν ὑπό τινος ἀπωσθῇ, εἶτα πρανοῦς τινος λάβηται,
when by someone it-is-pushed then (a)-slope some it-takes
ὑπό τε τῆς οἰκείας κατασκευῆς καὶ τῆς ἐπιτηδειότητος
by both the own structure and the suitability
τοῦ χωρίου φέρεται πρὸς τὸ κάταντες, οὐ πρότερον
of-the ground is-borne to the downward not sooner
ἱσταμένη πρὶν ἄν τι τῶν ἰσοπέδων αὐτὴν ὑποδέξηται·
stopping before — some(-place) of-the level(-places) it receive
οὕτω ἡ φύσις τῶν ὄντων, ἑνὶ προστάγματι κινηθεῖσα,
thus the nature of-the beings by-one command moved
τὴν ἐν τῇ γενέσει καὶ φθορᾷ κτίσιν ὁμαλῶς διεξέρχεται,
the in the genesis and corruption creation evenly goes-through
τὰς τῶν γενῶν ἀκολουθίας δι᾽ ὁμοιότητος ἀποσώζουσα,
the of-the kinds sequences through likeness preserving

ἕως ἂν πρὸς αὐτὸ καταντήσῃ τὸ τέλος. Ἵππον μὲν
until — to itself it-arrives the end (a)-horse indeed
γὰρ ἵππου ποιεῖται διάδοχον, καὶ λέοντα λέοντος, καὶ
for of-(a)-horse it-makes successor and (a)-lion of-(a)-lion and
ἀετὸν ἀετοῦ· καὶ ἕκαστον τῶν ζώων ταῖς ἐφεξῆς
(an)-eagle of-(an)-eagle and each of-the animals by-the next
διαδοχαῖς συντηρούμενον μέχρι τῆς συντελείας τοῦ παντὸς
successions preserved until the consummation of-the universe
παραπέμπει. Οὐδὲις χρόνος διεφθαρμένα ἢ ἐξίτηλα ποιεῖ
it-conveys no time corrupted or faded makes
τῶν ζώων τὰ ἰδιώματα, ἀλλ' ὥσπερ ἄρτι καθισταμένη ἡ
of-the animals the properties but as just-now being-established the
φύσις ἀεὶ νεαρὰ τῷ χρόνῳ συμπαρατρέχει. Ἐξαγαγέτω
nature always young with-the time runs-along let-bring-forth
ἡ γῆ ψυχὴν ζῶσαν. Τοῦτο ἐναπέμεινε τῇ γῇ πρόσταγμα,
the earth soul living this remained-in the earth command
καὶ οὐ παύεται ἐξυπηρετουμένη τῷ κτίσαντι. Τὰ
and not it-ceases serving to-the(-one) having-created the(-ones)
μὲν γὰρ ἐκ τῆς διαδοχῆς τῶν προϋπαρχόντων παράγεται·
indeed for from the succession of-the pre-existing(-ones) are-produced
τὰ δὲ ἔτι καὶ νῦν ἐξ αὐτῆς τῆς γῆς ζωογονούμενα
the(-ones) and still even now from itself the earth generated
δείκνυται. Οὐ γὰρ μόνον τέττιγας ἐν ἐπομβρίαις ἀνίησιν,
are-shown not for only cicadas in rainy-seasons it-sends-up
οὐδὲ ἄλλα μυρία γένη τῶν ἐμφερομένων τῷ ἀέρι
nor other countless kinds of-the borne in-the air
πτηνῶν, ὧν ἀκατονόμαστά ἐστι τὰ πλεῖστα διὰ
winged(-things) of-which unnamed are the most because-of
λεπτότητα, ἀλλ' ἤδη καὶ μῦς καὶ βατράχους ἐξ αὐτῆς
smallness but already also mice and frogs from itself
ἀναδίδωσιν· ὅπου γε περὶ Θήβας τὰς Αἰγυπτίας, ἐπειδὰν
it-sends-up where at-least about Thebes the Egyptian when

ὕσῃ λάβρως ἐν καύμασιν, εὐθὺς ἀρουραίων μυῶν ἡ χώρα
it-rains violently in heats at-once with-field mice the country
καταπληροῦται. Τὰς δὲ ἐγχέλεις οὐδὲ ἄλλως ὁρῶμεν
is-filled the and eels not-even otherwise do-we-see
ἢ ἐκ τῆς ἰλύος συνισταμένας· ὧν οὔτε ᾠὸν οὔτε
than from the mud forming of-which neither egg nor
τις ἄλλος τρόπος τὴν διαδοχὴν συνίστησιν, ἀλλ᾽ ἐκ τῆς
any other manner the succession forms but from the
γῆς ἐστιν αὐτοῖς ἡ γένεσις. Ἐξαγαγέτω ἡ γῆ ψυχήν.
earth is for-them the genesis let-bring-forth the earth soul
Τὰ κτήνη γήινα καὶ πρὸς γῆν νενευκότα· ἀλλὰ τὸ
the beasts (are)-earthy and to earth bent but the
οὐράνιον φυτὸν ὁ ἄνθρωπος ὅσον τῷ σχήματι τῆς
heavenly plant the man as-much-as in-the shape of-the
σωματικῆς διαπλάσεως, τοσοῦτον καὶ τῷ ἀξιώματι τῆς
bodily formation by-so-much also in-the dignity of-the
ψυχῆς διενήνοχε. Τῶν τετραπόδων τὸ σχῆμα ποταπόν; Ἡ
soul has-differed of-the four-footed(-beasts) the shape (is)-of-what-sort the
κεφαλὴ αὐτῶν ἐπὶ γῆν προσνένευκεν, ἐπὶ γαστέρα βλέπει,
head their to earth is-bent to (the)-belly it-looks
καὶ τὸ ταύτης ἡδὺ ἐκ παντὸς τρόπου διώκει. Ἡ σὴ
and the of-this pleasure by every manner pursues the your
κεφαλὴ πρὸς οὐρανὸν διανέστηκεν· οἱ ὀφθαλμοί σου τὰ
head to heaven has-been-raised the eyes your the
ἄνω βλέπουσιν· ὡς, ἐάν ποτε καὶ σὺ τοῖς πάθεσι τῆς
above(-things) look so-that if ever also you by-the passions of-the
σαρκὸς ἑαυτὸν ἀτιμάσῃς, γαστρὶ δουλεύων καὶ τοῖς
flesh yourself dishonor to-belly serving and to-the(-things)
ὑπὸ γαστέρα, Παρασυνεβλήθης τοῖς κτήνεσι τοῖς ἀνοήτοις,
under (the)-belly you-were-compared to-the beasts the senseless
καὶ ὡμοιώθης αὐτοῖς. Ἄλλη σοι μέριμνα πρέπουσα, τὰ
and you-became-like them another for-you care (is)-fitting the

ἄνω ζητεῖν, οὗ ὁ Χριστός ἐστιν, ὑπὲρ τὰ γήινα
above(-things) to-seek where — Christ is above the earthly(-things)
εἶναι τῇ διανοίᾳ. Ὡς διεσχηματίσθης, οὕτω διάθου σεαυτοῦ
to-be in-the mind as you-were-shaped thus arrange your-own
καὶ τὸν βίον. Τὸ πολίτευμα ἔχε ἐν οὐρανοῖς. Ἀληθινή σου
also the life the citizenship have in heavens true your
πατρὶς ἡ ἄνω Ἱερουσαλὴμ, πολῖται καὶ συμφυλέται
fatherland (is)-the above Jerusalem citizens and fellow-tribesmen
οἱ πρωτότοκοι, Οἱ ἀπογεγραμμένοι ἐν οὐρανοῖς.
the first-born the(-ones) enrolled in heavens
Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν. Οὐ τοίνυν ἐναποκειμένη 3
let-bring-forth the earth soul living not therefore stored-up
τῇ γῇ ἡ ψυχὴ τῶν ἀλόγων ἐξεφάνη· ἀλλ᾽ ὁμοῦ
in-the earth the soul of-the irrational(-creatures) appeared but together
τῷ προστάγματι συνυπέστη. Μία δὲ ψυχὴ τῶν
with-the command it-came-into-being one and (is-the)-soul of-the
ἀλόγων. Ἓν γὰρ αὐτὴν τὸ χαρακτηρίζον
irrational(-creatures) one(-thing) for it the(-thing) characterizing
ἐστὶν, ἡ ἀλογία. Ἰδιώμασι δὲ διαφόροις ἕκαστον τῶν
is the irrationality by-properties and different each of-the
ζώων κέκριται. Εὐσταθὴς μὲν γὰρ ὁ βοῦς, νωθὴς
animals is-distinguished steady indeed for (is)-the ox sluggish
δὲ ὁ ὄνος, θερμὸς δὲ ὁ ἵππος πρὸς ἐπιθυμίαν τοῦ
and the ass hot and the horse toward desire of-the
θήλεος, ἀτιθάσσευτος ὁ λύκος, καὶ δολερὸν ἡ ἀλώπηξ,
female untamable the wolf and crafty the fox
δειλὸν ὁ ἔλαφος, ὁ μύρμηξ φιλόπονος, εὐχάριστον ὁ
timid the deer the ant (is)-industrious grateful the
κύων καὶ πρὸς φιλίαν μνημονικόν. Ὁμοῦ τε γὰρ ἐκτίσθη
dog and toward friendship mindful together both for was-created
ἕκαστον, καὶ συνεπηγάγετο ἑαυτῷ τῆς φύσεως τὸ ἰδίωμα.
each and brought-along with-itself of-the nature the property

Συναπεγεννήθη ὁ θυμὸς τῷ λέοντι, τὸ μοναστικὸν αὐτοῦ
was-born-with the spirit in-the lion the solitary of-his
τῆς ζωῆς, τὸ ἀκοινώνητον πρὸς τὸ ὁμόφυλον. Οἷον
of-the life the unsociable toward the same-race as
γάρ τις τύραννος τῶν ἀλόγων, διὰ τὴν ἐκ
for some tyrant of-the irrational(-creatures) because-of the from
φύσεως ὑπεροψίαν τὴν πρὸς τοὺς πολλοὺς ὁμοτιμίαν οὐ
nature haughtiness the toward the many equality not
καταδέχεται. Ὅς γε οὐδὲ χθιζὴν τροφὴν προσίεται,
he-accepts who at-least not-even yesterday's food takes
οὐδ' ἂν τὰ λείψανα τῆς ἑαυτοῦ θήρας ἐπέλθοι· ᾧ
nor — the remains of-the his-own hunt would-he-approach to-whom
καὶ τηλικαῦτα τῆς φωνῆς τὰ ὄργανα ἡ φύσις ἐνέθηκεν,
also so-great of-the voice the organs the nature put-in
ὥστε, πολλὰ τῶν ζώων ὑπερβάλλοντα τῇ ταχύτητι,
so-that many of-the animals exceeding (him)-in-the speed
μόνῳ πολλάκις ἁλίσκεσθαι τῷ βρυχήματι. Ῥαγδαῖον ἡ
only often to-be-caught by-the roar violent (is)-the
πάρδαλις, καὶ ὀξύῤῥοπον ταῖς ὁρμαῖς· ἐπιτήδειον αὐτῇ τὸ
leopard and swift in-the onsets fit to-it the
σῶμα συνέζευκται τῇ ὑγρότητι καὶ τῷ κούφῳ, τοῖς τῆς
body is-yoked to-the suppleness and to-the lightness the of-the
ψυχῆς κινήμασι συνεπόμενον. Νωθρὰ ἡ φύσις τῆς ἄρκτου,
soul movements following sluggish the nature of-the bear
ἰδιότροπον καὶ τὸ ἦθος, ὕπουλον, βαθὺ ἐνδεδυκός. Ὅμοιον
peculiar also the character secretive deep wrapped-up like
ἠμφίεσται καὶ τὸ σῶμα, βαρὺ, συμπεπηγὸς, ἀδιάρθρωτον,
is-clothed also the body heavy compact unjointed
πρέπον τῷ ὄντι φωλάδι κατεψυγμένῃ. Ἐὰν ἐπερχώμεθα
fitting in-the reality to-(a)-lurker frozen if we-go-over
τῷ λόγῳ πόση τοῖς ἀλόγοις τούτοις ἐνυπάρχει ἀδίδακτος
in-the discourse how-much in-the irrational these is-present untaught

καὶ φυσικὴ τῆς ἑαυτῶν ζωῆς ἐπιμέλεια, ἢ πρὸς τὴν ἡμῶν
and natural of-the their-own life care either to the of-us
αὐτῶν φυλακὴν καὶ τῆς τῶν ψυχῶν σωτηρίας πρόνοιαν
ourselves guarding and of-the of-the souls salvation forethought
κινηθησόμεθα, ἢ ἐπιπλέον κατακριθησόμεθα, ὅταν εὑρεθῶμεν
we-will-be-moved or the-more we-will-be-condemned when we-are-found
καὶ τῆς μιμήσεως τῶν ἀλόγων ἀπολειπόμενοι. Ἄρκτος
even of-the imitation of-the irrational(-creatures) falling-short (a)-bear
πολλάκις, βαθυτάταις κατατρωθεῖσα πληγαῖς, ἑαυτὴν
often by-deepest having-been-wounded blows herself
ἰατρεύει, πάσαις μηχαναῖς τῷ φλόμῳ τούτῳ ξηρὰν τὴν
heals by-all devices with-the mullein this dry the
φύσιν ἔχοντι τὰς ὠτειλὰς παραβύουσα. Ἴδοις δ' ἂν καὶ
nature having the wounds stuffing you-might-see and — also
ἀλώπεκα τῷ δακρύῳ τῆς πίτυος ἑαυτὴν ἰωμένην. Χελώνη
(a)-fox with-the tear of-the pine herself healing (a)-tortoise
δὲ, σαρκῶν ἐχίδνης ἐμφορηθεῖσα, διὰ τῆς τοῦ ὀριγάνου
and with-flesh of-viper having-been-filled through the of-the marjoram
ἀντιπαθείας φεύγει τὴν βλάβην τοῦ ἰοβόλου. Καὶ ὄφις
antipathy flees the harm of-the venomous(-one) and (a)-snake
τὴν ἐν τοῖς ὀφθαλμοῖς βλάβην ἐξιᾶται βοσκηθεὶς μάραθρον.
the in the eyes harm cures having-grazed-on fennel
Αἱ δὲ προγνώσεις τῆς περὶ τὸν ἀέρα μεταβολῆς ποίαν
the and foreknowings of-the about the air change what-kind-of
οὐχὶ σύνεσιν λογικὴν ἀποκρύπτουσιν; ὅπου γε τὸ μὲν
not intelligence rational eclipse where at-least the indeed
πρόβατον, χειμῶνος προσιόντος, λάβρως τὴν τροφὴν
sheep winter approaching violently the food
ἐπεμβάλλεται, ὥσπερ ἐπισιτιζόμενον πρὸς τὴν μέλλουσαν
throws-itself-upon as-if provisioning for the coming
ἔνδειαν· βόες δὲ, κατακεκλεισμένοι χρονίως ἐν ὥρᾳ
want oxen and shut-up long in season

χειμερινῇ, ἤδη ποτὲ τοῦ ἔαρος προσιόντος, τῇ φυσικῇ
wintry already ever the spring approaching by-the natural
αἰσθήσει τὴν μεταβολὴν ἐκδεχόμενοι, ἐκ τῶν βοοστασίων
sense the change receiving from the stalls
πρὸς τὰς ἐξόδους ὁρῶσι, πάντες ὑφ' ἑνὶ συνθήματι
to the exits look all at one signal
μεταβαλόντες τὸ σχῆμα. Ἤδη δέ τινες τῶν φιλοπόνων καὶ
having-changed the posture already and some of-the diligent(-ones) also
τὸν χερσαῖον ἐχῖνον ἐτήρησαν διπλᾶς ἀναπνοὰς τῇ ἑαυτοῦ
the land hedgehog observed double breathing-holes for-the his-own
καταδύσει μηχανησάμενον, καὶ μέλλοντος μὲν βορέου
burrow having-contrived and being-about indeed (the)-north-wind
πνεῖν, ἀποφράσσοντα τὴν ἀρκτῴαν· νότου δὲ πάλιν
to-blow blocking the northern(-hole) of-(the)-south-wind and again
μεταλαμβάνοντος, εἰς τὴν προάρκτιον μεταβαίνοντα. Τί
succeeding into the northern(-hole) moving what
διὰ τούτων ἡμῖν ὑποδείκνυται τοῖς ἀνθρώποις; Οὐ μόνον
through these to-us is-shown to-the men not only
τὸ διὰ πάντων διήκειν τοῦ κτίσαντος ἡμᾶς τὴν
the through all(-things) to-pervade of-the(-one) having-created us the
ἐπιμέλειαν, ἀλλὰ καὶ τὸ παρὰ τοῖς ἀλόγοις εἶναί
care but also the among the irrational(-creatures) to-be
τινα τοῦ μέλλοντος αἴσθησιν, ὥστε καὶ ἡμᾶς μὴ τῇ
some of-the future perception so-that also we not to-the
παρούσῃ ζωῇ προστετηκέναι, ἀλλ' ὑπὲρ τοῦ μέλλοντος
present life to-be-melted-into but for the coming
αἰῶνος τὴν πᾶσαν ἔχειν σπουδήν. Οὐ φιλοπονήσεις περὶ
age the whole to-have zeal not will-you-toil about
σεαυτοῦ, ἄνθρωπε; οὐκ ἐν τῷ παρόντι αἰῶνι προαποθήσεις
yourself man not in the present age will-you-store-up
τὰς τοῦ μέλλοντος ἀναπαύσεις, πρὸς τὸ ὑπόδειγμα τοῦ
the of-the future rests to the example of-the

μύρμηκος ἀποβλέψας; Ὃς ἐν θέρει τὴν χειμέριον τροφὴν
ant having-looked which in summer the winter food
ἑαυτῷ θησαυρίζει, καὶ οὐχ ὅτι μήπω πάρεστι τὰ τοῦ
for-itself treasures-up and not because not-yet are-present the of-the
χειμῶνος λυπηρὰ, διὰ ῥᾳθυμίας παραπέμπει τὸν χρόνον·
winter hardships through idleness passes the time
ἀλλὰ σπουδῇ τινι ἀπαραιτήτῳ πρὸς τὴν ἐργασίαν ἑαυτὸν
but with-zeal some inexorable to the work itself
κατατείνει, ἕως ἂν τὴν ἀρκοῦσαν τροφὴν ἐναπόθηται τοῖς
strains until — the sufficient food it-has-stored in-the
ταμιείοις· καὶ οὐδὲ τοῦτο ῥᾳθύμως, ἀλλὰ σοφῇ τινι ἐπινοίᾳ
storerooms and not-even this idly but by-wise some contrivance
τὴν τροφὴν ἐπιπλεῖστον διαρκεῖν μηχανώμενος. Διακόπτει
the food to-very-long to-last devising cuts-through
γὰρ ταῖς ἑαυτοῦ χηλαῖς τῶν καρπῶν τὸ μεσαίτατον, ὡς
for with-the its-own claws of-the grains the middle so-that
ἂν μὴ ἐκφυέντες ἄχρηστοι πρὸς τροφὴν αὐτῷ γένοιντο.
— not having-sprouted useless for food to-it they-may-become
Καὶ διαψύχει τούτους, ὅταν αἴσθηται αὐτῶν διαβρόχων· καὶ
and it-dries these when it-perceives them soaked and
οὐκ ἐν παντὶ προβάλλει καιρῷ, ἀλλ᾽ ὅταν προαίσθηται
not at every brings(-them)-out season but when it-perceives-beforehand
τοῦ ἀέρος ἐν εὐδιῇ καταστάσει φυλαττομένου. Ἀμέλει
the air in fair-weather state continuing certainly
οὐκ ἂν ἴδοις ὄμβρον ἐκ νεφῶν ἐπιῤῥύεντα παρ᾽ ὅσον
not — you-would-see rain from clouds flowing-down for as-long-as
χρόνον ἐκ τῶν μυρμήκων ὁ σῖτος προβέβληται. Τίς
time from the ants the grain has-been-brought-out what
ἐφίκηται λόγος; ποία χωρήσει ἀκοή; τίς ἐξαρκέσει χρόνος
could-reach word what-kind-of will-contain hearing what will-suffice time
πάντα εἰπεῖν καὶ διηγήσασθαι τοῦ τεχνίτου τὰ θαύματα;
all(-things) to-say and to-narrate of-the craftsman the wonders

Εἴπωμεν καὶ ἡμεῖς μετὰ τοῦ προφήτου· Ὡς ἐμεγαλύνθη τὰ
let-us-say also we with the prophet how were-magnified the
ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας. Οὐ τοίνυν ἡμῖν
works your Lord all(-things) in wisdom you-made not therefore for-us
πρὸς ἀπολογίαν αὔταρκες τὸ μὴ γράμμασι διδαχθῆναι τὰ
for defense (is-it)-sufficient the not by-letters to-have-been-taught the
συμφέροντα, τῷ ἀδιδάκτῳ τῆς φύσεως νόμῳ τὴν τοῦ
advantageous(-things) for-(us)-by-the untaught of-the nature law the of-the
λυσιτελοῦντος αἵρεσιν δεξαμένοις. Οἶδας τί ποιήσεις τῷ
profitable choice having-received do-you-know what you-will-do to-the
πλησίον καλόν; Ὃ σεαυτῷ βούλει παρ᾽ ἑτέρου γενέσθαι.
neighbor (that-is)-good what for-yourself you-wish from another to-come-to-be
Οἶδας ὅ τί ποτέ ἐστι τὸ κακόν; Ὃ οὐκ ἂν αὐτὸς
do-you-know that which ever is the evil what not — yourself
παθεῖν ἕλοιο παρ᾽ ἑτέρου. Οὐδεμία ῥιζοτομικὴ τέχνη,
to-suffer you-would-choose from another no root-cutting art
οὐδὲ ἐμπειρία βοτανικὴ τῶν ὠφελίμων τοῖς ἀλόγοις
nor experience botanical of-the beneficial(-things) for-the irrational(-creatures)
τὴν διδασκαλίαν ἐξεῦρεν· ἀλλὰ φυσικῶς ἕκαστον τῶν
the teaching found but naturally each of-the
ζώων τῆς οἰκείας ἐστὶ σωτηρίας ποριστικὸν, καὶ ἀῤῥητόν
animals of-the own is safety providing and ineffable
τινα κέκτηται τὴν πρὸς τὸ κατὰ φύσιν οἰκείωσιν.
some has-acquired the toward the according-to nature affinity

XIX · THE ANIMALS' VIRTUES AND MAN

Men have their virtues by nature, untaught, and so do the animals: the lamb that knows its mother, the dog's reasoning and gratitude. The hunted animals bear many young, every limb has its use, and even venomous creatures are no charge against the maker. In "Let us make man" the plural shows, against the Jews' claims that God spoke to himself or to the angels, that the Father speaks to the Son, who is the radiance of his glory and his image; since the image is one, the Son is like the Father, against the Anomoeans, and Basil promises a fuller discourse on man.

Εἰσὶ δὲ καὶ παρ' ἡμῖν αἱ ἀρεταὶ κατὰ φύσιν, πρὸς ἃς 4
there-are and also among us the virtues according-to nature to which
ἡ οἰκείωσις τῆς ψυχῆς οὐκ ἐκ διδασκαλίας ἀνθρώπων,
the affinity of-the soul not from teaching of-men
ἀλλ' ἐξ αὐτῆς τῆς φύσεως ἐνυπάρχει. Ὡς γὰρ οὐδεὶς ἡμᾶς
but from itself the nature is-present as for no us
λόγος διδάσκει τὴν νόσον μισεῖν, ἀλλ' αὐτόματον ἔχομεν
word teaches the disease to-hate but spontaneous we-have
τὴν πρὸς τὰ λυποῦντα διαβολήν· οὕτω καὶ τῇ ψυχῇ
the toward the(-things) paining aversion thus also in-the soul
ἔστι τις ἀδίδακτος ἔκκλισις τοῦ κακοῦ. Κακὸν δὲ πᾶν
there-is some untaught avoidance of-the evil evil and every
ἀῤῥωστία ψυχῆς· ἡ δὲ ἀρετὴ λόγον ὑγιείας ἐπέχει. Καλῶς
(is-a)-sickness of-soul the and virtue (the)-rank of-health holds well
γὰρ ὡρίσαντό τινες ὑγίειαν εἶναι τὴν εὐστάθειαν τῶν
for defined some health to-be the stability of-the
κατὰ φύσιν ἐνεργειῶν. Ὃ καὶ ἐπὶ τῆς κατὰ ψυχὴν
according-to nature activities which also in-the-case-of the in soul
εὐεξίας εἰπὼν, οὐχ ἁμαρτήσει τοῦ πρέποντος. Ὅθεν
good-condition having-said not one-will-miss the fitting whence
ὀρεκτικὴ τοῦ οἰκείου καὶ κατὰ φύσιν αὐτῇ ἀδιδάκτως
desirous of-the proper and according-to nature for-itself untaught

ἐστὶν ἡ ψυχή. Διὸ ἐπαινετὴ πᾶσιν ἡ σωφροσύνη· καὶ
is the soul wherefore praiseworthy for-all (is)-the temperance and
ἀποδεκτὴ ἡ δικαιοσύνη· καὶ θαυμαστὴ ἡ ἀνδρεία· καὶ ἡ
acceptable the justice and admirable the courage and the
φρόνησις περισπούδαστος. Ἃ οἰκειότερά ἐστι τῇ ψυχῇ
prudence much-sought-after which more-proper are to-the soul
μᾶλλον ἢ τῷ σώματι ἡ ὑγεία. Τὰ τέκνα, ἀγαπᾶτε τοὺς
rather than to-the body the health the children love the
πατέρας. Οἱ γονεῖς, μὴ παροργίζετε τὰ τέκνα. Μὴ καὶ ἡ
fathers the parents not provoke the children surely also the
φύσις ταῦτα οὐ λέγει; Οὐδὲν καινὸν παραινεῖ Παῦλος,
nature these(-things) not says nothing new exhorts Paul
ἀλλὰ τὰ δεσμὰ τῆς φύσεως ἐπισφίγγει. Εἰ ἡ λέαινα στέργει
but the bonds of-the nature he-tightens if the lioness loves
τὰ ἐξ αὐτῆς, καὶ λύκος ὑπὲρ σκυλάκων μάχεται, τί
the(-ones) from her and (a)-wolf for cubs fights what
εἴπῃ ἄνθρωπος καὶ τῆς ἐντολῆς παρακούων καὶ τὴν
should-say (a)-man both the commandment disobeying and the
φύσιν παραχαράσσων, ὅταν ἢ παῖς ἀτιμάζῃ γῆρας
nature debasing when either (a)-child dishonors (the)-old-age
πατρὸς, ἢ πατὴρ διὰ δευτέρων γάμων τῶν προτέρων
of-(a)-father or (a)-father through second marriages the former
παίδων ἐπιλανθάνηται; Ἀμήχανός ἐστιν ἡ στοργὴ τοῖς
children forgets extraordinary is the affection in-the
ἀλόγοις τέκνων καὶ γονέων πρὸς ἄλληλα, διότι ὁ
irrational(-creatures) of-children and parents toward one-another because the
δημιουργήσας αὐτὰ Θεὸς τὴν τοῦ λόγου ἔλλειψιν διὰ τῆς
having-created them God the of-the reason lack through the
τῶν αἰσθητηρίων περιουσίας παρεμυθήσατο. Πόθεν γὰρ
of-the senses abundance made-up-for how for
ἐν μυρίοις προβάτοις ἀρνειὸς τῶν σηκῶν ἐξαλλόμενος
among countless sheep (a)-lamb from-the folds leaping-out

οἶδε μὲν τὴν χροιὰν αὐτὴν καὶ τὴν φωνὴν τῆς μητρὸς, καὶ
knows indeed the color itself and the voice of-the mother and
πρὸς αὐτὴν ἐπείγεται, ἐπιζητεῖ δὲ τὰς οἰκείας πηγὰς τοῦ
to her hastens seeks and the own springs of-the
γάλακτος; Κἂν πενιχραῖς ταῖς μητρῴαις περιτύχῃ θηλαῖς,
milk even-if with-scanty the maternal it-meets teats
ἐκείναις ἀρκεῖται, πολλὰ παραδραμὼν οὔθατα βαρυνόμενα.
with-those it-is-content many having-run-past udders weighed-down
Καὶ ἡ μήτηρ ἐν μυρίοις ἄρνασιν ἐπιγινώσκει τὸ ἴδιον;
and the mother among countless lambs recognizes the own(-lamb)
Φωνὴ μία, χρόα ἡ αὐτὴ, ὀσμὴ παρὰ πάντων ὁμοία,
voice (is)-one color the same smell from all alike
ὅσον τῇ ἡμετέρᾳ ὀσφρήσει παρίσταται· ἀλλ᾽ ὅμως ἔστι
as-far-as to-the our smelling is-present but nevertheless there-is
τις αὐτοῖς αἴσθησις τῆς ἡμετέρας καταλήψεως ὀξυτέρα,
some in-them perception than-the our apprehension sharper
καθ᾽ ἣν ἑκάστῳ πάρεστιν ἡ τοῦ οἰκείου διάγνωσις.
by which to-each is-present the of-the own recognition
Οὔπω οἱ ὀδόντες τῷ σκύλακι, καὶ ὅμως διὰ
not-yet (are)-the teeth for-the puppy and nevertheless through
τοῦ στόματος ἀμύνεται τὸν λυπήσαντα. Οὔπω
the mouth it-defends-itself-against the(-one) having-hurt(-it) not-yet
τὰ κέρατα τῷ μόσχῳ, καὶ οἶδε ποῦ τὰ ὅπλα αὐτῷ
the horns for-the calf and it-knows where the weapons for-it
ἐμφυήσεται. Ταῦτα ἀπόδειξιν ἔχει τοῦ ἀδιδάκτους εἶναι
will-grow these(-things) proof have of-the untaught to-be
τὰς φύσεις ἁπάντων, καὶ μηδὲν εἶναι ἄτακτον μηδὲ
the natures of-all and nothing to-be disordered nor
ἀόριστον ἐν τοῖς οὖσιν, ἀλλὰ πάντα ἴχνη φέρειν
indefinite among the being(-things) but all(-things) traces to-bear
τῆς τοῦ ποιήσαντος σοφίας, ἐν ἑαυτοῖς δεικνύντα,
of-the of-the(-one) having-made wisdom in themselves showing

ὅτι ἐμπαράσκευα πρὸς τὴν φυλακὴν τῆς οἰκείας αὐτῶν
that equipped for the guarding of-the own their
σωτηρίας παρήχθη. Λόγου μὲν ἄμοιρος ὁ κύων,
safety they-were-brought-forth of-reason indeed without-share (is)-the dog
ἰσοδυναμοῦσαν δὲ ὅμως τῷ λόγῳ τὴν αἴσθησιν ἔχει.
equivalent but nevertheless to-the reason the perception it-has
Ἃ γὰρ οἱ κατὰ πολλὴν σχολὴν τοῦ βίου καθεζόμενοι
what for the(-ones) in much leisure of-the life sitting
μόλις ἐξεῦρον οἱ τοῦ κόσμου σοφοὶ, τὰς τῶν συλλογισμῶν
scarcely found the of-the world wise(-men) the of-the syllogisms
λέγω πλοκὰς, ταῦτα δείκνυται παρὰ τῆς φύσεως ὁ κύων
I-mean intricacies these is-shown by the nature the dog
πεπαιδευμένος. Τὸ γὰρ ἴχνος τοῦ θηρίου διερευνώμενος,
having-been-taught the for track of-the beast searching-out
ἐπειδὰν εὕρῃ αὐτὸ πολυτρόπως σχιζόμενον, τὰς ἑκασταχοῦ
when it-finds it in-many-ways splitting the in-each-direction
φερούσας ἑκτροπὰς ἐπελθὼν, μονονουχὶ τὴν συλλογιστικὴν
leading turnings going-over almost the syllogistic
φωνὴν ἀφίησι δι' ὧν πράσσει· Ἢ τήνδε, φησὶν, ἐτράπη
voice it-sends-forth through what it-does either this-way it-says turned
τὸ θηρίον, ἢ τήνδε, ἢ ἐπὶ τόδε τὸ μέρος· ἀλλὰ μὴν οὔτε
the beast or this-way or toward this the part but indeed neither
τήνδε, οὔτε τήνδε, λειπόμενόν ἐστι τῇδε ὡρμῆσθαι αὐτό·
this-way nor this-way remaining it-is this-way to-have-rushed it
καὶ οὕτως τῇ ἀναιρέσει τῶν ψευδῶν εὑρίσκει τὸ ἀληθές.
and thus by-the elimination of-the false(-ones) it-finds the true
Τί περισσότερον ποιοῦσιν οἱ ἐπὶ τῶν διαγραμμάτων
what more do the(-ones) over the diagrams
σεμνῶς καθεζόμενοι, καὶ τὴν κόνιν καταχαράσσοντες, τριῶν
solemnly sitting and the dust scratching of-three
προτάσεων ἀναιροῦντες τὰς δύο, καὶ ἐν τῇ λειπομένῃ τὸ
premises eliminating the two and in the remaining(-one) the

ἀληθὲς ἐξευρίσκοντες; Τὸ δὲ μνημονικὸν τῆς χάριτος τοῦ
true finding-out the and mindfulness of-the favor of-the
ζώου τίνα τῶν ἀχαρίστων πρὸς εὐεργέτας οὐ καταισχύνει;
animal which of-the ungrateful toward benefactors not does-it-shame
ὅπου γε καὶ φονευθεῖσι δεσπόταις κατ᾽ ἐρημίαν πολλοὶ
where at-least also for-murdered masters in solitude many
τῶν κυνῶν ἐπαποθανόντες μνημονεύονται. Ἤδη δέ τινες ἐπὶ
of-the dogs having-died-upon(-them) are-remembered already and some at
θερμῷ τῷ πάθει καὶ ὁδηγοὶ τοῖς ἐκζητοῦσι τοὺς φονέας
hot the suffering also guides to-the(-ones) seeking the murderers
ἐγένοντο, καὶ ὑπὸ τὴν δίκην ἀχθῆναι τοὺς κακούργους
became and under the justice to-be-brought the evildoers
ἐποίησαν. Τί εἴπωσιν οἱ τὸν ποιήσαντα αὐτοὺς καὶ
made what should-say the(-ones) the(-one) having-made them and
τρέφοντα Κύριον οὐ μόνον οὐκ ἀγαπῶντες, ἀλλὰ καὶ φίλοις
nourishing Lord not only not loving but even as-friends
κεχρημένοι τοῖς λαλοῦσι κατὰ τοῦ Θεοῦ ἀδικίαν, καὶ τῆς
using the(-ones) speaking against — God injustice and of-the
αὐτῆς αὐτοῖς τραπέζης μετέχοντες, καὶ παρ᾽ αὐτὴν τὴν
same with-them table partaking and at itself the
τροφὴν τῶν κατὰ τοῦ τρέφοντος βλασφημιῶν ἀνεχόμενοι;
food the against the nourisher blasphemies enduring
Ἀλλ᾽ ἐπὶ τὴν θεωρίαν τῆς κτίσεως ἐπανίωμεν. Τὰ 5
but to the contemplation of-the creation let-us-return the
εὐαλωτότερα τῶν ζώων πολυγονώτερα. Διὰ τοῦτο
more-easily-caught of-the animals (are)-more-prolific because-of this
πολυτόκοι λαγωοὶ, καὶ αἶγες ἄγριαι, καὶ πρόβατα
(are)-prolific hares and goats wild and sheep
ἄγρια διδυμοτόκα, ἵνα μὴ ἐπιλείπῃ τὸ γένος ὑπὸ τῶν
wild bear-twins that not may-fail the kind by the
ὠμοβόρων ἐκδαπανώμενον. Τὰ δὲ φθαρτικὰ τῶν
raw-eaters being-consumed the(-ones) and destructive of-the

ἄλλων, ὀλιγοτόκα. Ὅθεν λέοντος ἑνὸς μόλις ἡ λέαινα
others (are)-bearers-of-few whence of-(a)-lion one scarcely the lioness
μήτηρ γίνεται. Ταῖς γὰρ ἀκμαῖς τῶν ὀνύχων διασπαράξας
mother becomes with-the for points of-the claws having-torn
τὴν μήτραν, οὕτω πρόεισιν, ὥς φασι· καὶ ἔχιδναι τὰς
the womb thus he-comes-forth as they-say and vipers the
μήτρας ἐκφαγοῦσαι προέρχονται, πρέποντας τῇ
wombs having-eaten-through come-forth fitting to-the(-mother)
γεννησαμένῃ τοὺς μισθοὺς ἐκτιννύουσαι. Οὕτως οὐδὲν
having-borne(-them) the wages paying thus nothing
ἀπρονόητον ἐν τοῖς οὖσιν, οὐδὲ τῆς ἐπιβαλούσης
(is)-unprovided-for among the being(-things) nor of-the belonging
αὐτοῖς ἐπιμελείας ἄμοιρα. Κἂν αὐτὰ τὰ μέλη τῶν
to-them care without-share and-if themselves the limbs of-the
ζώων καταμάθῃς, εὑρήσεις, ὅτι οὔτε περιττόν τι ὁ
animals you-observe you-will-find that neither superfluous anything the(-one)
κτίσας προσέθηκεν, οὔτε ἀφεῖλε τῶν ἀναγκαίων. Τοῖς
having-created added nor took-away of-the necessary(-things) to-the
σαρκοφάγοις ζώοις ὀξεῖς τοὺς ὀδόντας ἐνήρμοσε· τοιούτων
flesh-eating animals sharp the teeth he-fitted of-such
γὰρ ἦν χρεία πρὸς τὸ τῆς τροφῆς εἶδος. Ἃ δὲ ἐξ
for was (the)-need for the of-the food kind the(-ones) and by
ἡμισείας ὥπλισται τοῖς ὀδοῦσι, πολλαῖς καὶ ποικίλαις
half are-armed with-the teeth with-many and varied
ἀποθήκαις τῶν τροφῶν παρεσκεύασε. Διὰ γὰρ τὸ παρὰ
storehouses of-the foods he-furnished because-of for the at
τὴν πρώτην μὴ ἀρκούντως καταλεπτύνεσθαι τὴν τροφὴν,
the first not sufficiently to-be-ground-fine the food
ἔδωκεν αὐτοῖς τὸ καταποθὲν πάλιν ἀναπεμπάζεσθαι,
he-gave them the(-food) swallowed again to-chew-over
ὥστε καταλεανθὲν τῷ μηρυκισμῷ προσοικειοῦσθαι τῷ
so-that smoothed by-the rumination to-be-assimilated to-the(-one)

τρεφομένῳ. Στόμαχοι, καὶ ἐχῖνοι, καὶ κεκρύφαλοι, καὶ
being-nourished stomachs and paunches and reticula and
ἔνυστρα, οὐκ ἀργῶς ἔγκειται τῶν ζώων τοῖς ἔχουσιν,
rennets not idly lie of-the animals in-the(-ones) having(-them)
ἀλλ' ἀναγκαίων χρείαν ἕκαστον ἐκπληροῖ. Μακρὸς ὁ
but of-necessary(-things) (the)-use each fulfills long (is)-the
τράχηλος τῆς καμήλου, ἵνα τοῖς ποσὶν ἐξισάζηται καὶ
neck of-the camel that with-the feet it-may-be-equal and
ἐφικνῆται τῆς βοτάνης ἐξ ἧς ἀποζῇ. Βραχὺς καὶ τοῖς
may-reach the herbage from which it-lives short and into-the
ὤμοις ἐνδεδυκὼς ὁ τράχηλος τῆς ἄρκτου· καὶ λέοντος δὲ,
shoulders sunk (is)-the neck of-the bear and of-(the)-lion too
καὶ τίγριδος, καὶ τῶν λοιπῶν, ὅσα τούτου τοῦ γένους·
and of-(the)-tiger and of-the others as-many-as (are)-of-this the kind
ὅτι οὐκ ἐκ τῆς πόας αὐτοῖς ἡ τροφὴ, οὐδὲ ἀνάγκη
because not from the grass (is)-for-them the food nor (is-there)-necessity
πρὸς τὴν γῆν κατακύπτειν, σαρκοφάγοις οὖσι, καὶ ἐκ τῆς
to the earth to-stoop flesh-eaters being and from the
ἄγρας τῶν ζώων διαρκουμένοις. Τί βούλεται ἡ προνομαία
hunting of-the animals sustained what means the trunk
τῷ ἐλέφαντι; Ὅτι μέγα τὸ ζῶον, καὶ τῶν χερσαίων
for-the elephant because great (is)-the animal and of-the land(-animals)
τὸ μέγιστον, εἰς τὴν τῶν ἐντυγχανόντων ἔκπληξιν
the greatest for the of-the(-ones) meeting(-it) astonishment
παραχθὲν, πολύσαρκον ἐχρῆν εἶναι καὶ συμπεφορημένον
brought-forth very-fleshy it-had-to to-be and massed
τὸ σῶμα. Τούτῳ εἰ μέγας καὶ ἀναλογῶν τοῖς ποσὶν ὁ
the body to-this if great and proportionate to-the feet the
τράχηλος προσετέθη, δυσμεταχείριστος ἂν ἦν, τῷ
neck had-been-added unwieldy — it-would-be by-the
ὑπερβάλλοντι βάρει καταῤῥέπων ἀεὶ πρὸς τὸ κάτω.
excessive weight inclining always to the down

Νῦν δὲ ἡ μὲν κεφαλὴ δι᾽ ὀλίγων τῶν τοῦ αὐχένος
now and the indeed head through few of-the of-the neck
σφονδύλων πρὸς τὴν ῥάχιν συνάπτεται· ἔχει δὲ τὴν
vertebrae to the spine is-joined it-has and the
προνομαίαν, τὴν τοῦ τραχήλου χρείαν ἀποπληροῦσαν, δι᾽
trunk the of-the neck function fulfilling through
ἧς καὶ τὴν τροφὴν προσάγεται, καὶ τὸ ποτὸν ἀνιμᾶται.
which also the food it-brings-to and the drink draws-up
Ἀλλὰ καὶ ἀδιάρθρωτοι αὐτῷ οἱ πόδες, οἱονεὶ κίονες
but also unjointed for-it the legs as-it-were columns
ἡνωμένοι, τὸ βάρος ὑποστηρίζουσιν. Εἰ γὰρ χαῦνα αὐτῷ
united the weight support if for loose for-it
καὶ δίγυρα ὑπετέθη τὰ κῶλα, συνεχεῖς ἂν ἐγίνοντο
and supple were-set-under the limbs continual — would-have-been
τῶν ἄρθρων αἱ ἐκτροπαὶ, συνοκλάζοντος καὶ διανισταμένου
of-the joints the dislocations (as-it)-kneeling-down and rising-up
κουφίζειν τὸ βάρος μὴ ἐξαρκούντων. Νῦν δὲ βραχὺς
to-lift the weight not sufficing now and (a)-short
ἀστράγαλος ὑπόκειται τῷ ποδὶ τοῦ ἐλέφαντος· οὔτε
ankle-bone lies-under the foot of-the elephant nor
μέντοι εἰς ἀγκύλην οὔτε εἰς γόνυ διήρθρωται. Οὐ γὰρ ἂν
however into (a)-bend nor into (a)-knee is-it-jointed not for —
ὑπήνεγκε τὸ τῶν ἄρθρων ὀλισθηρὸν τὴν πολυσαρκίαν
would-have-borne the of-the joints slipperiness the fleshiness
τοῦ ζώου πολλὴν αὐτῷ περικεχυμένην καὶ περιτρέμουσαν.
of-the animal much on-it poured-around and quivering-around
Ὅθεν χρεία γέγονε τοῦ μυκτῆρος ἐκείνου μέχρι ποδῶν
whence need arose of-the trunk that as-far-as (the)-feet
καθιεμένου. Οὐχ ὁρᾷς ἐν τοῖς πολέμοις, ὅτι οἱονεὶ
let-down not do-you-see in the wars that as-it-were
πύργοι τινὲς ἔμψυχοι τῆς φάλαγγος προηγοῦνται; ἢ βουνοί
towers some ensouled the phalanx lead or hills

τινες σάρκινοι, ἀνυπόστατον ἔχοντες τὴν ὁρμήν, τῶν
some fleshy irresistible having the onset of-the
ἐναντίων τὸν συνασπισμὸν διακόπτουσιν; Οἷς εἰ μὴ ἦν
enemies the close-order cut-through for-which if not were
ἀναλογοῦντα τὰ κάτω, πρὸς οὐδένα ἂν χρόνον τὸ ζῶον
proportionate the lower(-parts) for no — time the animal
διήρκεσε. Νῦν δὲ ἤδη τινὲς ἱστοροῦσι καὶ τριακόσια
would-have-lasted now and already some relate even three-hundred
ἔτη καὶ πλείω τούτων βιοῦν τὸν ἐλέφαντα· διὰ τοῦτο
years and more than-these to-live the elephant because-of this
συμπεπηγὸς καὶ οὐ διηρθρωμένον τὰ κῶλα. Τὴν δὲ
compact and not jointed (in)-the limbs the and
τροφὴν, ὥσπερ ἔφαμεν, ἡ προνομαία χαμόθεν ἐπὶ τὸ
food as we-said the trunk from-the-ground to the
ὕψος διακομίζει, ὀφιώδης τις οὖσα καὶ ὑγροτέρα τὴν
height conveys snake-like some being and more-supple (in)-the
φύσιν. Οὕτως ἀληθὴς ὁ λόγος, ὅτι οὐδὲν περιττὸν
nature thus true (is)-the word that nothing superfluous
οὐδὲ ἐλλεῖπον ἐν τοῖς κτισθεῖσι δυνατὸν εὑρεθῆναι.
nor lacking among the created(-things) (is)-possible to-be-found
Τοῦτο μέντοι τοσοῦτον ὂν τῷ μεγέθει, ὑποχείριον ἡμῖν
this however so-great being in-the size subject to-us
κατέστησεν ὁ Θεὸς (ὥστε καὶ διδασκόμενον συνιέναι, καὶ
made — God so-that both being-taught to-understand and
τυπτόμενον καταδέχεσθαι), ἐναργῶς ἡμᾶς ἐκδιδάσκων, ὅτι
being-beaten to-submit clearly us teaching that
πάντα ὑπέταξεν ἡμῖν, διὰ τὸ κατ᾽ εἰκόνα ἡμᾶς
all(-things) he-subjected to-us because-of the according-to (the)-image us
πεποιῆσθαι τοῦ κτίσαντος. Οὐ μόνον δὲ ἐν τοῖς
to-have-been-made of-the(-one) having-created not only and in the
μεγάλοις τῶν ζώων τὴν ἀνεξιχνίαστον σοφίαν ἔξεστι
great(-ones) of-the animals the unsearchable wisdom it-is-possible

κατιδεῖν, ἀλλὰ καὶ ἐν τοῖς μικροτάτοις οὐδὲν ἔλαττον
to-perceive but also in the smallest(-ones) no less
συναγεῖραι τὸ θαῦμα. Ὥσπερ γὰρ οὐ μᾶλλον θαυμάζω τὰς
to-gather the wonder as for not more do-I-wonder-at the
μεγάλας τῶν ὀρῶν κορυφὰς, αἳ τῷ πλησίον εἶναι τῶν
great of-the mountains peaks which by-the near to-be to-the
νεφῶν τῇ συνεχεῖ περιπνοίᾳ διασώζουσι τὸ χειμέριον, ἢ
clouds by-the continual blowing-around preserve the wintry(-cold) than
τὴν ἐν ταῖς φάραγξι κοιλότητα, οὐ μόνον τὸ δυσήνεμον
the in the ravines hollowness not only the stormy(-ness)
τῶν ὑψηλῶν διαφεύγουσαν, ἀλλὰ καὶ ἀλεεινὸν ἀεὶ τὸν
of-the heights escaping but also warm always the
ἀέρα συνέχουσαν· οὕτως καὶ ἐν ταῖς τῶν ζώων κατασκευαῖς
air holding thus also in the of-the animals structures
οὐ μᾶλλον ἄγαμαι τὸν ἐλέφαντα τοῦ μεγέθους ἢ τὸν
not more do-I-admire the elephant for-the size than the
μῦν, ὅτι φοβερός ἐστι τῷ ἐλέφαντι· ἢ τὸ λεπτότατον
mouse that fearful it-is to-the elephant or the finest
τοῦ σκορπίου κέντρον, πῶς ἐκοίλανεν ὥσπερ αὐλὸν ὁ
of-the scorpion sting how hollowed like (a)-pipe the
τεχνίτης, ὥστε δι' αὐτοῦ τὸν ἰὸν τοῖς τρωθεῖσιν
craftsman so-that through it the venom into-the(-ones) wounded
ἐνίεσθαι. Καὶ μηδεὶς ἐγκαλείτω τούτου ἕνεκεν τῷ ποιητῇ,
to-be-injected and let-no-one accuse for-this for-the-sake the maker
ὅτι ἰοβόλα ζῷα καὶ φθαρτικὰ καὶ πολέμια τῇ ζωῇ
that venomous animals and destructive and hostile to-the life
ἡμῶν ἐπεισήγαγεν· ἢ οὕτω δ' ἄν τις καὶ παιδαγωγῷ
our he-brought-in or thus and — anyone also (a)-tutor
ἐγκαλοίη εἰς τάξιν ἄγοντι τὴν εὐκολίαν τῆς νεότητος,
would-accuse into order bringing the easygoing(-ness) of-the youth
καὶ πληγαῖς καὶ μάστιξι τὸ ἀκόλαστον σωφρονίζοντι.
and with-blows and whips the licentiousness correcting

Πίστεώς ἐστιν ἀπόδειξις τὰ θηρία. Πέποιθας ἐπὶ Κύριον; 6
of-faith are (the)-proof the wild-beasts have-you-trusted in (the)-Lord
Ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ, καὶ καταπατήσεις
upon (the)-asp and basilisk you-will-tread and you-will-trample
λέοντα καὶ δράκοντα. Καὶ ἔχεις τὴν διὰ πίστεως
(the)-lion and (the)-dragon and you-have the through faith
ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων. Ἢ οὐχ
authority to-tread above snakes and scorpions or not
ὁρᾷς, ὅτι φρυγανιζομένῳ τῷ Παύλῳ ἐνάψας ὁ ἔχις
do-you-see that (as)-gathering-sticks — Paul having-fastened-on the viper
οὐδεμίαν προσετρίψατο βλάβην, διὰ τὸ πλήρη πίστεως
no did-inflict harm because-of the full of-faith
εὑρεθῆναι τὸν ἅγιον; Εἰ δὲ ἄπιστος εἶ, φοβοῦ μὴ
to-be-found the saint if but faithless you-are fear not
μᾶλλον τὸ θηρίον ἢ τὴν σεαυτοῦ ἀπιστίαν, δι᾽ ἧς
more the wild-beast than the your-own faithlessness through which
πάσῃ φθορᾷ σεαυτὸν εὐάλωτον κατεσκεύασας. Ἀλλὰ γὰρ
to-every corruption yourself easy-to-catch you-made but for
αἰσθάνομαι πάλαι τὰ περὶ τῆς τοῦ ἀνθρώπου γενέσεως
I-perceive long-since the(-things) about the of-the man genesis
ἀπαιτούμενος, καὶ μονονουχὶ ἀκούειν δοκῶ μοι τῶν
being-asked-for and almost to-hear I-seem to-myself of-the
ἀκροατῶν ἐν ταῖς καρδίαις καταβοώντων, ὅτι Τὰ μὲν
hearers in the hearts crying-out that the(-things) indeed
ἡμέτερα ὁποῖά τινά ἐστι τὴν φύσιν διδασκόμεθα, ἡμᾶς
our what-kind-of some they-are in-the nature we-are-taught us
δὲ αὐτοὺς ἀγνοοῦμεν. Ἀνάγκη οὖν εἰπεῖν, τὸν κατέχοντα
but ourselves we-do-not-know (it-is)-necessary then to-speak the holding
ἡμᾶς ὄκνον παρωσαμένους. Τῷ ὄντι γὰρ ἔοικε πάντων
us hesitation having-thrust-aside in-the reality for it-seems of-all
εἶναι χαλεπώτατον ἑαυτὸν ἐπιγνῶναι. Οὐ γὰρ μόνον
to-be most-difficult oneself to-know not for only

ὀφθαλμὸς τὰ ἔξω βλέπων ἐφ' ἑαυτὸν οὐ κέχρηται τῷ
(the)-eye the(-things) outside seeing on itself not uses the
ὁρᾶν, ἀλλὰ καὶ αὐτὸς ἡμῶν ὁ νοῦς, ὀξέως τὸ ἀλλότριον
to-see but also itself our the mind sharply the another's
ἁμάρτημα καταβλέπων, βραδύς ἐστι πρὸς τὴν τῶν οἰκείων
sin looking-at slow is for the of-the own
ἐλαττωμάτων ἐπίγνωσιν. Διὰ τοῦτο καὶ νῦν ὁ λόγος,
defects recognition because-of this also now the discourse
ὀξέως ἐπελθὼν τὰ ἀλλότρια, νωθρός ἐστι καὶ ὄκνου
sharply having-gone-over the others'(-things) sluggish is and of-hesitation
πλήρης πρὸς τὴν τῶν οἰκείων ἐξέτασιν· καίτοι οὐ μᾶλλον
full for the of-the own(-things) examination and-yet not more
ἐξ οὐρανοῦ καὶ γῆς τὸν Θεὸν ἔστιν ἐπιγνῶναι, ἢ καὶ
from heaven and earth — God is-it(-possible) to-know than also
ἐκ τῆς οἰκείας ἡμῶν κατασκευῆς τόν γε συνετῶς
from the own our structure for-the(-one) at-least wisely
ἑαυτὸν ἐξετάσαντα, ὥς φησιν ὁ προφήτης· Ἐθαυμαστώθη
himself having-examined as says the prophet was-made-wonderful
ἡ γνῶσίς σου ἐξ ἐμοῦ· τουτέστιν, ἐμαυτὸν καταμαθών,
the knowledge your from me that-is myself having-learned
τὸ ὑπερβάλλον τῆς ἐν σοὶ σοφίας ἐξεδιδάχθην. Καὶ εἶπεν
the excess of-the in you wisdom I-was-taught and said
ὁ Θεός· Ποιήσωμεν ἄνθρωπον. Ποῦ μοι ὁ Ἰουδαῖος,
— God let-us-make man where for-me (is)-the Jew
ὃς ἐν τοῖς κατόπιν, ὥσπερ διὰ θυρίδων τινῶν τοῦ τῆς
who in the former(-words) as through windows some of-the of-the
θεολογίας φωτὸς διαλάμποντος, καὶ δευτέρου προσώπου
theology light shining-through and of-(a)-second person
τοῦ ὑποδεικνυμένου μὲν μυστικῶς, οὔπω δὲ ἐναργῶς
the(-one) indicated indeed mystically not-yet but clearly
ἐκφανέντος, πρὸς τὴν ἀλήθειαν ἀπεμάχετο, αὐτὸν ἑαυτῷ
having-appeared against the truth fought him to-himself

λέγων τὸν Θεὸν διαλέγεσθαι; Αὐτὸς γὰρ εἶπε, φησὶ, καὶ
saying — God to-converse he for said he-says and
αὐτὸς ἐποίησε. Γενηθήτω φῶς, καὶ ἐγένετο φῶς. Ἦν μὲν
he made let-there-be light and there-was light was indeed
οὖν καὶ τότε πρόχειρος ἐν τοῖς παρ᾽ αὐτῶν λεγομένοις
then even then ready-at-hand in the by them said(-things)
ἡ ἀτοπία. Τίς γὰρ χαλκεὺς, ἢ τέκτων, ἢ σκυτοτόμος,
the absurdity what for smith or carpenter or shoemaker
ἐπὶ τῶν ὀργάνων τῆς τέχνης μόνος καθήμενος, οὐδενὸς
at the tools of-the art alone sitting no-one
αὐτῷ συνεργοῦντος, λέγει αὐτὸς ἑαυτῷ· Ποιήσωμεν τὴν
with-him working says he to-himself let-us-make the
μάχαιραν, ἢ συμπήξωμεν τὸ ἄροτρον, ἢ ἀπεργασώμεθα
sword or let-us-fit-together the plow or let-us-finish
τὸ ὑπόδημα· ἀλλ᾽ οὐχὶ σιωπῇ τὴν ἐπιβάλλουσαν ἐνέργειαν
the shoe but not in-silence the belonging work
ἐκτελεῖ;
accomplishes
Φλυαρία γὰρ τῷ ὄντι δεινὴ, ἄρχοντά τινα ἑαυτοῦ καὶ
nonsense for in-the reality terrible (it-is)-(a)-ruler some of-himself and
ἐπιστάτην καθῆσθαι, δεσποτικῶς ἑαυτοῦ καὶ σφοδρῶς
overseer to-sit masterfully himself and vehemently
κατασπεύδοντα. Ἀλλ᾽ ὅμως οἱ αὐτὸν τὸν Κύριον
urging-on but nevertheless the(-ones) himself the Lord
συκοφαντῆσαι μὴ κατοκνήσαντες, τί οὐκ ἂν εἴποιεν
to-slander not having-hesitated what not — would-they-say
γεγυμνασμένην πρὸς τὸ ψεῦδος τὴν γλῶσσαν ἔχοντες; Ἡ
trained for the lie the tongue having the
μέντοι παροῦσα φωνὴ παντελῶς αὐτῶν ἀποφράσσει τὸ
however present word utterly their stops the
στόμα· Καὶ εἶπεν ὁ Θεός· Ποιήσωμεν ἄνθρωπον. Μὴ
mouth and said — God let-us-make man whether

καὶ νῦν, εἰπέ μοι, μεμονωμένον ἐστὶ τὸ πρόσωπον; Οὐ
even now tell me single is the person not
γὰρ γέγραπται· Γενηθήτω ἄνθρωπος, ἀλλὰ, Ποιήσωμεν
for it-is-written let-there-be (a)-man but let-us-make
ἄνθρωπον. Ἕως οὔπω ὁ διδασκόμενος παρεφαίνετο,
man as-long-as not-yet the(-one) being-taught appeared
ἐν βάθει ἐκεκάλυπτο τῆς θεολογίας τὸ κήρυγμα· ὅτε λοιπὸν
in depth was-hidden of-the theology the proclamation when finally
ἀνθρώπου γένεσις προσδοκᾶται, παραγυμνοῦται ἡ πίστις,
of-man (the)-genesis is-expected is-laid-bare the faith
καὶ τρανότερον παραδηλοῦται τῆς ἀληθείας τὸ δόγμα.
and more-clearly is-indicated of-the truth the doctrine
Ποιήσωμεν ἄνθρωπον. Ἀκούεις, ὦ Χριστομάχε, ὅτι τῷ
let-us-make man you-hear O Christ-fighter that with-the
κοινωνῷ τῆς δημιουργίας προσδιαλέγεται, Δι' οὗ καὶ
partner of-the creation he-converses through whom also
τοὺς αἰῶνας ἐποίησεν· ὃς φέρει τὰ σύμπαντα τῷ ῥήματι
the ages he-made who bears the all(-things) by-the word
τῆς δυνάμεως αὐτοῦ. Ἀλλ' οὐ γὰρ ἡσυχῇ παραδέχεται
of-the power his but not for quietly he-accepts
τὸν λόγον τῆς εὐσεβείας· ὥσπερ δὲ τῶν θηρίων τὰ
the word of-the piety as and of-the wild-beasts the
μισανθρωπότατα, ἐπειδὰν τοῖς ζώγροις ἐναποκλεισθῇ,
most-man-hating(-ones) when in-the cages they-are-shut-up
περιβρύχεται τοῖς κυλίνδροις, τὸ μὲν πικρὸν καὶ ἀνήμερον
roar-around at-the bars the indeed bitter and untamed
τῆς φύσεως ἐνδεικνύμενα, ἐκπληρῶσαι δὲ τὴν μανίαν
of-the nature showing to-fulfill but the madness
οὐκ ἔχοντα· οὕτω καὶ τὸ ἐχθρὸν τῆς ἀληθείας γένος
not having(-power) thus also the hostile of-the truth race
οἱ Ἰουδαῖοι στενοχωρούμενοι, Πολλὰ, φασὶν, ἔστι τὰ
the Jews being-hemmed-in many they-say are the

πρόσωπα πρὸς οὓς ὁ λόγος γέγονε τοῦ Θεοῦ. Τοῖς
persons to whom the word came — of-God to-the
ἀγγέλοις γὰρ λέγει τοῖς παρεστῶσιν αὐτῷ· Ποιήσωμεν
angels for he-speaks the(-ones) standing-by him let-us-make
ἄνθρωπον. Ἰουδαϊκὸν τὸ πλάσμα, τῆς ἐκεῖθεν εὐκολίας
man Jewish (is)-the fiction of-the from-there frivolity
τὸ μυθολόγημα· ἵνα τὸν ἕνα μὴ παραδέξωνται, μυρίους
the tale that the one not they-may-accept countless
εἰσάγουσι. Καὶ τὸν Υἱὸν ἀθετοῦντες, οἰκέταις τὸ τῆς
they-bring-in and the Son rejecting on-servants the of-the
συμβουλίας ἀξίωμα περιάπτουσι· καὶ τοὺς ὁμοδούλους ἡμῶν
counsel dignity they-fasten and the fellow-servants our
κυρίους ποιοῦσι τῆς ἡμετέρας δημιουργίας. Τελειούμενος
lords they-make of-the our creation being-perfected
ἄνθρωπος πρὸς τὴν τῶν ἀγγέλων ἀξίαν ἀνάγεται. Ποῖον
man to the of-the angels rank is-raised what-kind-of
δὲ δημιούργημα ἴσον δύναται εἶναι τῷ κτίσαντι;
and creature equal can to-be to-the(-one) having-created
Σκόπει δὲ καὶ τὰ ἑφεξῆς· Κατ' εἰκόνα ἡμετέραν.
consider and also the following(-words) according-to image our
Τί λέγεις πρὸς τοῦτο; Μὴ καὶ εἰκὼν μία Θεοῦ καὶ
what do-you-say to this whether also (the)-image (is)-one of-God and
ἀγγέλων; Υἱοῦ μὲν γὰρ καὶ Πατρὸς πᾶσα ἀνάγκη
of-angels of-(the)-Son indeed for and of-(the)-Father (it-is)-all necessity
τὴν αὐτὴν εἶναι μορφήν· θεοπρεπῶς δηλονότι τῆς
the same to-be form in-a-manner-befitting-God clearly the
μορφῆς νοουμένης, οὐκ ἐν σχήματι σωματικῷ, ἀλλ' ἐν τῷ
form being-understood not in shape bodily but in the
ἰδιώματι τῆς θεότητος. Ἄκουε καὶ σὺ ὁ ἐκ τῆς νέας
property of-the Godhead hear also you the(-one) of the new

κατατομῆς, ὁ τὸν Ἰουδαϊσμὸν πρεσβεύων ἐν Χριστιανισμοῦ
mutilation the the Judaism championing in of-Christianity
προσποιήσει. Τίνι λέγει· Κατ' εἰκόνα ἡμετέραν;
pretense to-whom does-he-say according-to image our
Τίνι ἄλλῳ γε ἢ τῷ ἀπαυγάσματι τῆς δόξης, καὶ
to-whom other at-least than to-the radiance of-the glory and
χαρακτῆρι τῆς ὑποστάσεως αὐτοῦ, ὅς ἐστιν εἰκὼν τοῦ
(the)-impress of-the substance his who is (the)-image —
Θεοῦ τοῦ ἀοράτου; Τῇ ἰδίᾳ τοίνυν εἰκόνι τῇ ζώσῃ,
of-God the invisible to-the own therefore image the living
τῇ εἰπούσῃ· Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν, καὶ, Ὁ
the(-one) having-said I and the Father one are and the(-one)
ἑωρακὼς ἐμὲ, ἑώρακε τὸν Πατέρα· ταύτῃ λέγει· Ποιήσωμεν
having-seen me has-seen the Father to-this he-says let-us-make
ἄνθρωπον κατ' εἰκόνα ἡμετέραν. Ὅπου μία εἰκὼν,
man according-to image our where one (is-the)-image
ποῦ τὸ ἀνόμοιον; Καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον.
where (is)-the unlikeness and made — God the man
Οὐχὶ, Ἐποίησαν. Ἔφυγεν ἐνταῦθα τὸν πληθυσμὸν τῶν
not they-made he-avoided here the plurality of-the
προσώπων. Δι' ἐκείνων μὲν τὸν Ἰουδαῖον παιδεύων,
persons through those indeed the Jew instructing
διὰ τούτων δὲ τὸν Ἑλληνισμὸν ἀποκλείων, ἀσφαλῶς
through these and the Hellenism shutting-out safely
ἀνέδραμεν ἐπὶ τὴν μονάδα, ἵνα καὶ Υἱὸν νοῇς
he-ran-back to the unity that both (the)-Son you-may-understand
μετὰ Πατρὸς, καὶ τῆς πολυθεΐας ἐκφύγῃς τὸ ἐπικίνδυνον.
with (the)-Father and of-the polytheism you-may-escape the danger
Ἐν εἰκόνι Θεοῦ ἐποίησεν αὐτόν. Πάλιν τοῦ συνεργοῦ
in (the)-image of-God he-made him again of-the co-worker
τὸ πρόσωπον παρεισήγαγεν. Οὐ γὰρ εἶπεν, Ἐν εἰκόνι
the person he-brought-in not for he-said in (the)-image

ἑαυτοῦ, ἀλλ', Ἐν εἰκόνι Θεοῦ. Ἐν τίνι μὲν οὖν ἔχει τὸ
of-himself but in (the)-image of-God in what indeed then has the
κατ' εἰκόνα Θεοῦ ὁ ἄνθρωπος, καὶ πῶς μεταλαμβάνει
according-to image of-God the man and how he-partakes
τοῦ καθ' ὁμοίωσιν, ἐν τοῖς ἑφεξῆς, Θεοῦ διδόντος,
of-the according-to likeness in the following(-discourses) God granting
εἰρήσεται· νῦν δὲ τοσοῦτον λεγέσθω, ὅτι εἰ μία εἰκὼν,
it-will-be-said now and so-much let-be-said that if one (is-the)-image
πόθεν σοι ἐπῆλθεν ἀφόρητα δυσσεβεῖν, ἀνόμοιον λέγοντι
whence to-you came-upon unbearably to-be-impious unlike saying
τὸν Υἱὸν τῷ Πατρί; Ὦ τῆς ἀχαριστίας! ἧς μετέλαβες
the Son to-the Father O the ingratitude of-which you-partook
ὁμοιότητος, ταύτης οὐ μεταδίδως τῷ εὐεργέτῃ; καὶ σαυτῷ
likeness this not do-you-impart to-the benefactor and for-yourself
μὲν κύρια μένειν τὰ ἐκ τῆς χάριτος παρασχεθέντα
indeed valid to-remain the(-things) from the grace granted
νομίζεις, τῷ δὲ Υἱῷ τὴν ἐκ φύσεως ὁμοιότητα πρὸς
you-think to-the and Son the from nature likeness to
τὸν γεννήσαντα ἔχειν οὐκ ἐπιτρέπεις; Ἀλλὰ σιωπὴν γὰρ
the(-one) having-begotten to-have not you-allow but silence for
ἡμῖν ἐπιτάσσει λοιπὸν ἡ ἑσπέρα πάλαι πρὸς δυσμὰς τὸν
on-us enjoins finally the evening long-since to (the)-west the
ἥλιον παραπέμψασα. Ἐνταῦθα δὴ οὖν τὸν λόγον καὶ
sun having-sent here indeed then the discourse also
ἡμεῖς κατευνάσωμεν, ἀρκεσθέντες τοῖς εἰρημένοις.
we let-us-put-to-rest being-content with-the(-things) said
Νῦν μὲν οὖν ὅσον διεγεῖραι ὑμῶν τὸν ζῆλον τοῦ λόγου
now indeed then as-much-as to-arouse your the zeal of-the discourse
παρηψάμεθα· τὴν δὲ τελειοτέραν περὶ τῶν προκειμένων
we-have-touched the and more-perfect about the matters-set-before
ἐξέτασιν ἐν τοῖς ἑξῆς ἀποδώσομεν, τῇ συνεργίᾳ
examination in the following(-discourses) we-will-render with-the cooperation

τοῦ Πνεύματος. Ἄπιτέ μοι χαίροντες, ἡ φιλόχριστος
of-the Spirit go-away for-me rejoicing the Christ-loving
ἐκκλησία, ἀντὶ παντὸς ὄψου πολυτελοῦς καὶ τῶν ποικίλων
church instead-of every dainty costly and the varied
καρυκευμάτων τῇ μνήμῃ τῶν εἰρημένων τὰς σεμνὰς
seasonings with-the memory of-the(-things) said the august
ὑμῶν κατακοσμοῦντες τραπέζας. Καταισχυνέσθω ὁ
your adorning tables let-be-put-to-shame the
ἀνόμοιος, ἐντρεπέσθω ὁ Ἰουδαῖος, ἀγαλλέσθω τοῖς δόγμασι
anomoean let-be-abashed the Jew let-exult in-the doctrines
τῆς ἀληθείας ὁ εὐσεβὴς, δοξαζέσθω ὁ Κύριος, ᾧ ἡ
of-the truth the pious(-one) let-be-glorified the Lord to-whom the
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
glory and the might to the ages of-the ages amen

BASIL OF CAESAREA

ΠΡΟΣ ΤΟΥΣ ΝΕΟΥΣ

The Address to Young Men

Basil, old and experienced, advises his nephews on what profit they may take from Greek literature. This life is little beside the next, and the young, not yet ready for Scripture, may train on the poets and prose writers as dyers prepare the cloth, as Moses and Daniel did, shunning the poets' quarreling gods and taking only what leads to virtue, as bees take only honey. Homer's naked Odysseus, Solon, and Prodicus' Heracles choosing Virtue teach that virtue alone is a lasting possession, to be lived and not merely praised, and Pericles and Euclid show anger mastered.

Πολλά με τὰ παρακαλοῦντά ἐστι ξυμβουλεῦσαι ὑμῖν, 1
many me the(-things) urging are to-advise you
ὦ παῖδες, ἃ βέλτιστα εἶναι κρίνω, καὶ ἃ ξυνοίσειν ὑμῖν
O children which best to-be I-judge and which to-be-of-use to-you
ἑλομένοις πεπίστευκα. Τό τε γὰρ ἡλικίας οὕτως ἔχειν,
having-chosen(-them) I-believe the both for in-age thus to-be
καὶ τὸ διὰ πολλῶν ἤδη γεγυμνάσθαι πραγμάτων, καὶ
and the through many already to-have-been-exercised affairs and
μὴν καὶ τὸ τῆς πάντα παιδευούσης ἐπ' ἄμφω μεταβολῆς
indeed also the of-the all(-men) educating in both-directions change
ἱκανῶς μετασχεῖν, ἔμπειρόν με εἶναι τῶν ἀνθρωπίνων
sufficiently to-have-shared experienced me to-be of-the human(-things)
πεποίηκεν, ὥστε τοῖς ἄρτι καθισταμένοις τὸν βίον
has-made so-that to-the(-ones) just-now entering-on the life
ἔχειν ὥσπερ ὁδοῦ τὴν ἀσφαλεστάτην ὑποδεικνύναι. Τῇ
to-be-able as of-(a)-road the safest to-show by-the
τε παρὰ τῆς φύσεως οἰκειότητι εὐθὺς μετὰ τοὺς γονέας
and from the nature kinship at-once after the parents
ὑμῖν τυγχάνω, ὥστε μήτε αὐτὸς ἔλαττόν τι πατέρων
to-you I-happen(-to-be) so-that neither myself less any than-fathers
εὐνοίας νέμειν ὑμῖν, ὑμᾶς τε νομίζω, εἰ μή τι ὑμῶν
of-goodwill to-bestow on-you you and I-think if not at-all of-you

διαμαρτάνω τῆς γνώμης, μὴ ποθεῖν τοὺς τεκόντας.
I-miss the judgment not to-long-for the(-ones) having-borne(-you)
πρὸς ἐμὲ βλέποντας. Εἰ μὲν οὖν προθύμως δέχοισθε
at me looking if indeed then eagerly you-should-receive
τὰ λεγόμενα, τῆς δευτέρας τῶν ἐπαινουμένων ἔσεσθε
the(-things) being-said of-the second of-the praised(-ones) you-will-be
παρ' Ἡσιόδῳ τάξεως· εἰ δὲ μὴ, ἐγὼ μὲν οὐδὲν ἂν εἴποιμι
in Hesiod class if but not I indeed nothing — would-say
δυσχερὲς, αὐτοὶ δὲ μέμνησθε τῶν ἐπῶν δηλονότι, ἐν οἷς
unpleasant yourselves but remember the verses clearly in which
ἐκεῖνός φησι· Ἄριστον μὲν εἶναι τὸν παρ' ἑαυτοῦ τὰ
he says best indeed to-be the(-one) by himself the
δέοντα ξυνορῶντα· ἐσθλὸν δὲ κἀκεῖνον τὸν τοῖς παρ'
needful(-things) perceiving good and also-that(-one) the(-one) the by
ἑτέρων ὑποδειχθεῖσιν ἑπόμενον· τὸν δὲ πρὸς οὐδέτερον
others shown(-things) following the(-one) but for neither
ἐπιτήδειον, ἀχρεῖον εἶναι πρὸς ἅπαντα.
fit useless to-be for all(-things)

2 Μὴ θαυμάζετε δὲ, εἰ καὶ καθ' ἑκάστην ἡμέραν εἰς
not wonder and if even on each day to
διδασκάλους φοιτῶσι, καὶ τοῖς ἐλλογίμοις τῶν παλαιῶν
teachers going and with-the renowned of-the ancient
ἀνδρῶν, δι' ὧν καταλελοίπασι λόγων, συγγινομένοις
men through which they-have-left words consorting
ὑμῖν, αὐτός τι παρ' ἐμαυτοῦ λυσιτελέστερον ἐξευρηκέναι
to-you myself something from myself more-profitable to-have-found
φημί. Τοῦτο μὲν οὖν αὐτὸ καὶ ξυμβουλεύσων ἥκω, τὸ
I-say this indeed then itself also about-to-advise I-come the
μὴ δεῖν εἰς ἅπαξ τοῖς ἀνδράσι τούτοις, ὥσπερ
not to-be-needful — once-for-all to-the men these as
πλοίου τὰ πηδάλια τῆς διανοίας ὑμῶν παραδόντας, ἧπερ
of-(a)-ship the rudders of-the mind your having-handed-over wherever

ἂν ἄγωσι, ταύτῃ συνέπεσθαι· ἀλλ᾽ ὅσον ἐστὶ χρήσιμον
— they-lead there to-follow but as-much-as is useful
αὐτῶν δεχομένους, εἰδέναι τί χρὴ καὶ παριδεῖν. Τίνα
of-them receiving to-know what (one)-must also to-overlook what
οὖν ἐστι ταῦτα, καὶ ὅπως διακρινοῦμεν, τοῦτο δὴ καὶ
then are these(-things) and how will-we-distinguish this indeed also
διδάξω ἔνθεν ἑλών. Ἡμεῖς, ὦ παῖδες, οὐδὲν εἶναι χρῆμα
I-will-teach thence having-begun we O children nothing to-be (a)-thing
παντάπασι τὸν ἀνθρώπινον βίον τοῦτον ὑπολαμβάνομεν,
at-all the human life this we-suppose
οὔτ᾽ ἀγαθόν τι νομίζομεν ὅλως, οὔτ᾽ ὀνομάζομεν, ὃ τὴν
nor good anything we-think wholly nor we-name what the
συντέλειαν ἡμῖν ἄχρι τούτου παρέχεται. Οὔκουν προγόνων
completion for-us up-to this provides not-then of-ancestors
περιφάνειαν, οὐκ ἰσχὺν σώματος, οὐ κάλλος, οὐ μέγεθος, οὐ
renown not strength of-body not beauty not size not
τὰς παρὰ πάντων ἀνθρώπων τιμὰς, οὐ βασιλείαν αὐτὴν, οὐχ
the from all men honors not kingship itself not
ὅ τι ἂν εἴποι τις τῶν ἀνθρωπίνων, μέγα, ἀλλ᾽ οὐδὲ
that which — would-say anyone of-the human(-things) great but not-even
εὐχῆς ἄξιον κρίνομεν, ἢ τοὺς ἔχοντας ἀποβλέπομεν·
of-prayer worthy we-judge or the(-ones) having(-them) we-look-at
ἀλλ᾽ ἐπὶ μακρότερον πρόϊμεν ταῖς ἐλπίσι, καὶ πρὸς ἑτέρου
but to further we-advance with-the hopes and for another
βίου παρασκευὴν ἅπαντα πράττομεν. Ἃ μὲν οὖν ἂν
life (the)-preparation all(-things) we-do what(-things) indeed then —
συντελῇ πρὸς τοῦτον ἡμῖν, ἀγαπᾷν τε καὶ διώκειν παντὶ
contribute toward this for-us to-love both and to-pursue with-all
σθένει χρῆναί φαμεν· τὰ δὲ οὐκ ἐξικνούμενα πρὸς
strength (one)-must we-say the(-things) but not reaching to
ἐκεῖνον, ὡς οὐδενὸς ἄξια παρορᾷν. Τίς δὴ οὖν οὗτος ὁ
that as of-nothing worthy to-overlook what indeed then (is)-this the

βίος, καὶ ὅπη καὶ ὅπως αὐτὸν βιωσόμεθα, μακρότερον μὲν
life and where and how it will-we-live more-lengthy indeed
ἢ κατὰ τὴν παροῦσαν ὁρμὴν ἐφικέσθαι, μειζόνων
than in-accordance-with the present purpose to-arrive-at of-greater(-men)
δὲ ἢ καθ' ὑμᾶς ἀκροατῶν ἀκοῦσαι. Τοσοῦτόν γε
and than according-to you hearers to-hear so-much at-least
μὴν εἰπὼν, ἱκανῶς ἂν ἴσως ὑμῖν ἐνδειξαίμην, ὅτι πᾶσαν
indeed having-said sufficiently — perhaps to-you I-might-show that all
ὁμοῦ τὴν, ἀφ' οὗ γεγόνασιν ἄνθρωποι, τῷ λόγῳ τις
together the from when have-come-to-be men by-the reason one
συλλαβὼν καὶ εἰς ἓν ἀθροίσας εὐδαιμονίαν, οὐδὲ πολλοστῷ
collecting and into one gathering happiness not-even to-(the)-smallest
μέρει τῶν ἀγαθῶν ἐκείνων εὑρήσει παρισουμένην, ἀλλὰ
part of-the goods those will-find equaled but
πλεῖον τοῦ ἐν ἐκείνοις ἐλαχίστου τὰ σύμπαντα τῶν
more than-the among those least the all(-things) of-the
τῇδε καλῶν κατὰ τὴν ἀξίαν ἀφεστηκότα, ἢ καθ' ὅσον
here goods in the worth standing-apart than by as-much-as
σκιὰ καὶ ὄναρ τῶν ἀληθῶν ἀπολείπεται. Μᾶλλον
(a)-shadow and (a)-dream from-the real(-things) falls-short rather
δὲ, ἵν' οἰκειοτέρῳ χρήσωμαι παραδείγματι, ὅσῳ ψυχὴ
and that more-fitting I-may-use example as-much-as (the)-soul
τοῖς πᾶσι τιμιωτέρα σώματος, τοσούτῳ καὶ τῶν βίων
in-the all(-respects) (is)-more-precious than-body so-much also of-the lives
ἑκατέρων ἐστὶ τὸ διάφορον. Εἰς δὴ τοῦτον ἄγουσι μὲν
both is the difference to indeed this lead indeed
ἱεροὶ λόγοι, δι' ἀπυῤῥήτων ἡμᾶς ἐκπαιδεύοντες· ἕως
holy writings through ineffable(-things) us educating until
γε μὴν ὑπὸ τῆς ἡλικίας ἐπακούειν τοῦ βάθους τῆς
at-least indeed by the age to-hear the depth of-the
διανοίας αὐτῶν οὐχ οἷόν τε, ἐν ἑτέροις οὐ πάντη
meaning their (it-is)-not possible — in other(-writings) not altogether

διεστηκόσιν, ὥσπερ ἐν σκιαῖς τισι καὶ κατόπτροις, τῷ
differing as in shadows some and mirrors with-the
τῆς ψυχῆς ὄμματι τέως προγυμναζόμεθα, τοὺς ἐν τοῖς
of-the soul eye meanwhile we-train-beforehand the(-ones) in the
τακτικοῖς τὰς μελέτας ποιουμένους μιμούμενοι· οἵ γε, ἐν
tactical(-arts) the exercises making imitating who at-least in
χειρονομίαις καὶ ὀρχήσεσι τὴν ἐμπειρίαν κτησάμενοι, ἐπὶ
gestures and dances the experience having-acquired at
τῶν ἀγώνων τοῦ ἐκ τῆς παιδιᾶς ἀπολαύουσι κέρδους.
the contests of-the from the play enjoy gain
Καὶ ἡμῖν δὴ οὖν ἀγῶνα προκεῖσθαι πάντων ἀγώνων
also for-us indeed then (a)-contest to-lie-before of-all contests
μέγιστον νομίζειν χρεὼν, ὑπὲρ οὗ πάντα ποιητέον
(the)-greatest to-think (is)-necessary for which all(-things) must-be-done
ἡμῖν καὶ πονητέον εἰς δύναμιν ἐπὶ τὴν τούτου
by-us and must-be-labored-at according-to power for the of-this
παρασκευὴν, καὶ ποιηταῖς, καὶ λογοποιοῖς, καὶ ῥήτορσι,
preparation both with-poets and prose-writers and orators
καὶ πᾶσιν ἀνθρώποις ὁμιλητέον, ὅθεν ἂν μέλλῃ πρὸς τὴν
and all men must-be-conversed whence — be-likely for the
τῆς ψυχῆς ἐπιμέλειαν ὠφέλειά τις ἔσεσθαι. Ὥσπερ οὖν οἱ
of-the soul care benefit some to-be as then the
δευσοποιοὶ, παρασκευάσαντες πρότερον θεραπείαις τισὶν ὅ
dyers having-prepared first by-treatments some that
τί ποτ' ἂν ᾖ τὸ δεξόμενον τὴν βαφὴν, οὕτω τὸ
which ever — it-be the(-thing) about-to-receive the dye thus the
ἄνθος ἐπάγουσιν, ἄν τε ἁλουργὸν, ἄν τέ τι ἕτερον ᾖ·
color they-apply whether — purple or — any other it-be
τὸν αὐτὸν δὴ καὶ ἡμεῖς τρόπον, εἰ μέλλοι ἀνέκπλυτος
the same indeed also we manner if is-to indelible
ἡμῖν ἅπαντα τὸν χρόνον ἡ τοῦ καλοῦ παραμένειν δόξα,
for-us all the time the of-the good remain glory

τοῖς ἔξω δὴ τούτοις προτελεσθέντες, τηνικαῦτα
by-the outside(-learning) indeed these having-been-initiated-first then
τῶν ἱερῶν καὶ ἀποῤῥήτων ἐπακουσόμεθα παιδευμάτων·
the sacred and secret we-will-listen-to teachings
καὶ οἷον ἐν ὕδατι τὸν ἥλιον ὁρᾷν ἐθισθέντες, οὕτως
and as in water the sun to-see having-been-accustomed thus
αὐτῷ προσβαλοῦμεν τῷ φωτὶ τὰς ὄψεις. Εἰ μὲν οὖν
itself we-will-turn to-the light the eyes if indeed then
ἐστί τις οἰκειότης πρὸς ἀλλήλους τοῖς λόγοις, προὔργου
there-is some kinship toward one-another for-the learnings of-advantage
ἂν ἡμῖν αὐτῶν ἡ γνῶσις γένοιτο· εἰ δὲ μὴ, ἀλλὰ τό γε,
— for-us their the knowledge would-be if but not yet the at-least
παράλληλα θέντας, καταμαθεῖν τὸ διάφορον, οὐ μικρὸν
side-by-side having-set to-learn the difference (is)-not small
εἰς βεβαίωσιν τοῦ βελτίονος. Τίνι μέντοι καὶ παρεικάσας
for confirmation of-the better to-what however also having-likened
τῶν παιδεύσεων ἑκατέραν, τῆς εἰκόνος ἂν τύχοις;
of-the educations each of-the image — you-may-hit-upon
Ἥπου καθάπερ φυτοῦ οἰκεία μὲν ἀρετὴ τῷ καρπῷ
surely as of-(a)-plant proper indeed (the)-virtue (is)-with-the fruit
βρύειν ὡραίῳ, φέρει δέ τινα κόσμον καὶ φύλλα τοῖς
to-teem in-season bears but some adornment also leaves on-the
κλάδοις περισειόμενα· οὕτω δὴ καὶ ψυχῇ προηγουμένως
branches waving-around thus indeed also for-(the)-soul primarily
μὲν καρπὸς ἡ ἀλήθεια, οὐκ ἄχαρί γε μὴν οὐδὲ τὴν
indeed fruit (is)-the truth not ungraceful at-least indeed nor the
θύραθεν σοφίαν περιβεβλῆσθαι, οἷόν τινα φύλλα σκέπην τε
from-outside wisdom to-have-put-around as some leaves shelter both
τῷ καρπῷ καὶ ὄψιν οὐκ ἄωρον παρεχόμενα. Λέγεται
to-the fruit and (an)-appearance not untimely providing it-is-said
τοίνυν καὶ Μωϋσῆς ἐκεῖνος ὁ πάνυ, οὗ μέγιστόν ἐστιν
therefore also Moses that the very(-great) of-whom greatest is

ἐπὶ σοφίᾳ παρὰ πᾶσιν ἀνθρώποις ὄνομα, τοῖς Αἰγυπτίων
for wisdom among all men (the)-name in-the of-(the)-Egyptians
μαθήμασιν ἐγγυμνασάμενος τὴν διάνοιαν, οὕτω προσελθεῖν
learning having-trained the mind thus to-have-come
τῇ θεωρίᾳ τοῦ ὄντος. Παραπλησίως δὲ τούτῳ κἂν
to-the contemplation of-the being(-one) like and to-this also
τοῖς κάτω χρόνοις τὸν σοφὸν Δανιὴλ ἐπὶ Βαβυλῶνός φασι
in-the later times the wise Daniel in Babylon they-say
τὴν σοφίαν Χαλδαίων καταμαθόντα, τότε τῶν θείων
the wisdom of-(the)-Chaldeans having-learned then the divine
ἅψασθαι παιδευμάτων. Ἀλλ᾽ ὅτι μὲν οὐκ ἄχρηστον ψυχαῖς
to-touch teachings but that indeed not useless for-souls
μαθήματα τὰ ἔξωθεν δὴ ταῦτα, ἱκανῶς εἴρηται· ὅπως
(are)-learnings the outside(-ones) indeed these sufficiently has-been-said how
γε μὴν αὐτῶν μεθεκτέον ὑμῖν, ἐξῆς ἂν εἴη λέγειν.
at-least indeed of-them must-be-partaken by-you next — would-be to-say
Πρῶτον μὲν οὖν τοῖς παρὰ τῶν ποιητῶν (ἵν᾽ ἐντεῦθεν
first indeed then to-the(-words) from the poets that thence
ἄρξωμαι), ἐπεὶ παντοδαποί τινές εἰσι κατὰ τοὺς λόγους,
I-may-begin since all-kinds-of some they-are in the speeches
μὴ πᾶσιν ἐφεξῆς προσέχειν τὸν νοῦν· ἀλλ᾽ ὅταν μὲν τὰς
not to-all in-order to-apply the mind but when indeed the
τῶν ἀγαθῶν ἀνδρῶν πράξεις ἢ λόγους ὑμῖν διεξίωσιν,
of-the good men deeds or words to-you they-relate
ἀγαπᾷν τε καὶ ζηλοῦν, καὶ ὅτι μάλιστα πειρᾶσθαι
to-love both and to-emulate and as most to-try
τοιούτους εἶναι· ὅταν δὲ ἐπὶ μοχθηροὺς ἄνδρας ἔλθωσι,
such to-be when but to wicked men they-come
τὴν μίμησιν ταύτην δεῖ φεύγειν, ἐπιφρασσομένους τὰ
the imitation this (one)-must flee stopping-up the
ὦτα, οὐχ ἧττον ἢ τὸν Ὀδυσσέα φασὶν ἐκεῖνοι τὰ
ears no less than — Odysseus they-say those(-men) the

τῶν Σειρήνων μέλη. Ἡ γὰρ πρὸς τοὺς φαύλους τῶν
of-the Sirens songs the for toward the base of-the
λόγων συνήθεια ὁδός τίς ἐστιν ἐπὶ τὰ πράγματα. Διὸ
words familiarity (a)-road some is to the deeds wherefore
δὴ πάσῃ φυλακῇ τὴν ψυχὴν τηρητέον, μὴ διὰ τῆς
indeed with-all watchfulness the soul must-be-guarded lest through the
τῶν λόγων ἡδονῆς παραδεξάμενοί τι λάθωμεν τῶν
of-the words pleasure having-received something we-be-unaware-of of-the
χειρόνων, ὥσπερ οἱ τὰ δηλητήρια μετὰ τοῦ μέλιτος
worse as the(-ones) the poisons with the honey
προσιέμενοι. Οὐ τοίνυν ἐπαινεσόμεθα τοὺς ποιητὰς, οὐ
taking not therefore we-will-praise the poets not
λοιδορουμένους, οὐ σκώπτοντας, οὐκ ἐρῶντας ἢ μεθύοντας
reviling not mocking not loving or being-drunk
μιμουμένους, οὐχ ὅταν τραπέζῃ πληθούσῃ καὶ ᾠδαῖς
imitating not when with-table full and with-songs
ἀνειμέναις τὴν εὐδαιμονίαν ὁρίζωνται. Πάντων δὲ ἥκιστα
dissolute the happiness they-define of-all but least
περὶ θεῶν τι διαλεγομένοις προσέξομεν, καὶ μάλισθ'
about gods something discoursing we-will-attend and most-of-all
ὅταν ὡς περὶ πολλῶν τε αὐτῶν διεξίωσι καὶ τούτων οὐδὲ
when as about many both them they-relate and these not-even
ὁμονοούντων. Ἀδελφὸς γὰρ δὴ παρ' ἐκείνοις διαστασιάζει
being-of-one-mind brother for indeed among those quarrels
πρὸς ἀδελφὸν, καὶ γονεὺς πρὸς παῖδας, καὶ τούτοις
with brother and parent with children and for-these
αὖθις πρὸς τοὺς τεκόντας πόλεμός ἐστιν ἀκήρυκτος.
in-turn with the(-ones) having-borne(-them) war is unproclaimed
Μοιχείας δὲ θεῶν καὶ ἔρωτας καὶ μίξεις ἀναφανδὸν, καὶ
adulteries and of-gods and loves and couplings openly and
ταύτας γε μάλιστα τοῦ κορυφαίου πάντων καὶ ὑπάτου
these at-least most-of-all of-the chief of-all and highest

Διὸς, ὡς αὐτοὶ λέγουσιν, ἃ κἂν περὶ βοσκημάτων
Zeus as they-themselves say which even about cattle
τις λέγων ἐρυθριάσειε, τοῖς ἐπὶ σκηνῆς καταλείψομεν.
anyone saying would-blush to-the(-men) on (the)-stage we-will-leave
Ταὐτὰ δὴ ταῦτα λέγειν καὶ περὶ συγγραφέων ἔχω· 3
the-same indeed these(-things) to-say also about prose-writers I-have
καὶ μάλισθ' ὅταν ψυχαγωγίας ἕνεκα τῶν ἀκουόντων
and most-of-all when of-entertainment for-the-sake of-the(-ones) hearing
λογοποιῶσι. Καὶ ῥητόρων δὲ τὴν περὶ τὸ ψεύδεσθαι
they-make-up-stories and of-orators too the about the to-lie
τέχνην οὐ μιμησόμεθα. Οὔτε γὰρ ἐν δικαστηρίοις, οὔτ'
art not we-will-imitate neither for in law-courts nor
ἐν ταῖς ἄλλαις πράξεσιν ἐπιτήδειον ἡμῖν τὸ ψεῦδος,
in the other actions (is)-suitable to-us the lie
τοῖς τὴν ὀρθὴν ὁδὸν καὶ ἀληθῆ προελομένοις τοῦ
to-the(-ones) the straight road and true having-chosen of-the
βίου, οἷς τὸ μὴ δικάζεσθαι νόμῳ προστεταγμένον ἐστίν.
life for-whom the not to-go-to-law by-law commanded is
Ἀλλ' ἐκεῖνα αὐτῶν μᾶλλον ἀποδεξόμεθα, ἐν οἷς ἀρετὴν
but those(-things) of-them rather we-will-accept in which virtue
ἐπήνεσαν, ἢ πονηρίαν διέβαλον. Ὡς γὰρ τῶν ἀνθέων τοῖς
they-praised or wickedness they-attacked as for of-the flowers for-the
μὲν λοιποῖς ἄχρι τῆς εὐωδίας ἢ τῆς χρόας ἐστὶν ἡ
indeed others up-to the fragrance or the color is the
ἀπόλαυσις, ταῖς μελίτταις δ' ἄρα καὶ μέλι λαμβάνειν ἀπ'
enjoyment for-the bees and after-all also honey to-take from
αὐτῶν ὑπάρχει· οὕτω δὴ κἀνταῦθα τοῖς μὴ τὸ ἡδὺ
them is-possible thus indeed also-here to-the(-ones) not the sweet
καὶ ἐπίχαρι μόνον τῶν τοιούτων λόγων διώκουσιν ἔστι
and charming only of-the such words pursuing it-is-(possible)
τινὰ καὶ ὠφέλειαν ἀπ' αὐτῶν εἰς τὴν ψυχὴν ἀποθέσθαι.
some also benefit from them into the soul to-store-up

Κατὰ πᾶσαν δὴ οὖν τῶν μελιττῶν τὴν εἰκόνα, τῶν
according-to whole indeed then the of-bees the image of-the
λόγων ὑμῖν μεθεκτέον. Ἐκεῖναί τε γὰρ οὔτε ἅπασι τοῖς
words by-you must-be-partaken they both for neither to-all the
ἄνθεσι παραπλησίως ἐπέρχονται, οὔτε μὴν οἷς
flowers alike go nor indeed (the-flowers)-on-which
ἂν ἐπιπτῶσιν ὅλα φέρειν ἐπιχειροῦσιν, ἀλλ᾽ ὅσον
— they-alight whole to-carry try but as-much-as
αὐτῶν ἐπιτήδειον πρὸς τὴν ἐργασίαν λαβοῦσαι, τὸ λοιπὸν
of-them (is)-suitable for the work having-taken the rest
χαίρειν ἀφῆκαν. Ἡμεῖς τε, ἢν σωφρονῶμεν, ὅσον οἰκεῖον
farewell they-let-go we and if we-are-sensible as-much-as (is)-proper
ἡμῖν καὶ συγγενὲς τῇ ἀληθείᾳ παρ᾽ αὐτῶν κομισάμενοι,
to-us and akin to-the truth from them having-gathered
ὑπερβησόμεθα τὸ λειπόμενον. Καὶ καθάπερ τῆς ῥοδωνιᾶς
we-will-pass-over the remainder and as of-the rose-bush
τοῦ ἄνθους δρεψάμενοι τὰς ἀκάνθας ἐκκλίνομεν, οὕτω
of-the flower having-plucked the thorns we-avoid thus
καὶ ἐπὶ τῶν τοιούτων λόγων ὅσον χρήσιμον
also in-the-case-of the such words as-much-as (is)-useful
καρπωσάμενοι, τὸ βλαβερὸν φυλαξώμεθα. Εὐθὺς οὖν
having-reaped the harmful let-us-guard-against immediately then
ἐξ ἀρχῆς ἐπισκοπεῖν ἕκαστον τῶν μαθημάτων, καὶ
from (the)-beginning to-examine each of-the learnings and
συναρμόζειν τῷ τέλει προσῆκε, κατὰ τὴν Δωρικὴν
to-fit to-the end it-befits according-to the Doric
παροιμίαν, τὸν λίθον ποτὶ τὰν σπάρτον ἄγοντας. Καὶ
proverb the stone to the line bringing and
ἐπειδήπερ δι᾽ ἀρετῆς ἡμᾶς ἐπὶ τὸν βίον καθεῖναι δεῖ
since through virtue us to the life to-let-down (one)-must
τὸν ἡμέτερον, εἰς ταύτην δὲ πολλὰ μὲν ποιηταῖς,
the our for this and many(-things) indeed by-poets

πολλὰ δὲ συγγραφεῦσι, πολλῷ δὲ ἔτι πλείω φιλοσόφοις
many and by-prose-writers by-much and still more by-philosophic
ἀνδράσιν ὕμνηται, τοῖς τοιούτοις τῶν λόγων μάλιστα
men has-been-hymned to-the such of-the words most-of-all
προσεκτέον. Οὐ μικρὸν γὰρ τὸ ὄφελος, οἰκειότητά
must-be-attended not small for (is)-the benefit (an)-affinity
τινα καὶ συνήθειαν ταῖς τῶν νέων ψυχαῖς τῆς ἀρετῆς
some and familiarity in-the of-the young souls for-the virtue
ἐγγενέσθαι· ἐπείπερ ἀμετάστατα πέφυκεν εἶναι τὰ τῶν
to-be-engendered since unchangeable are-wont to-be the(-lessons) of-the
τοιούτων μαθήματα, δι' ἁπαλότητα τῶν ψυχῶν εἰς
such learnings because-of (the)-tenderness of-the souls into
βάθος ἐνσημαινόμενα. Ἢ τί ποτε ἄλλο διανοηθέντα τὸν
depth being-impressed or what ever else having-in-mind —
Ἡσίοδον ὑπολάβωμεν ταυτὶ ποιῆσαι τὰ ἔπη, ἃ πάντες
Hesiod are-we-to-suppose these to-have-made the verses which all
ᾄδουσιν, ἢ οὐχὶ προτρέποντα τοὺς νέους ἐπ' ἀρετήν;
sing or not urging the young to virtue
Ὅτι τραχεῖα μὲν πρῶτον καὶ δύσβατος, καὶ ἱδρῶτος
that rough indeed at-first and hard-to-tread and of-sweat
συχνοῦ καὶ πόνου πλήρης, ἡ πρὸς ἀρετὴν φέρουσα,
abundant and toil full (is)-the to virtue leading
καὶ ἀνάντης, ὁδός. Διόπερ οὐ παντὸς, οὔτε προσβῆναι
and steep road wherefore not of-everyone (it-is)-either to-approach
αὐτῇ διὰ τὸ ὄρθιον, οὔτε, προσβάντι, ῥᾳδίως ἐπὶ
it because-of the steepness nor (for-one)-having-approached easily to
τὸ ἄκρον ἐλθεῖν. Ἄνω δὲ γενομένῳ ὁρᾷν ὑπάρχει, ὡς μὲν
the top to-come above but having-come to-see it-is-possible how indeed
λεία τε καὶ καλὴ, ὡς δὲ ῥᾳδία τε καὶ εὔπορος, καὶ τῆς
smooth both and beautiful how and easy both and passable and than-the
ἑτέρας ἡδίων τῆς ἐπὶ τὴν κακίαν ἀγούσης, ἣν ἀθρόον
other more-pleasant the to the vice leading which all-at-once

εἶναι λαβεῖν ἐκ τοῦ σύνεγγυς ὁ αὐτὸς οὗτος ποιητὴς
(it-is)-possible to-take from the near-at-hand the same this poet
ἔφησεν. Ἐμοὶ μὲν γὰρ δοκεῖ οὐδὲν ἕτερον ἢ προτρέπων
said to-me indeed for (he)-seems nothing other than urging
ἡμᾶς ἐπ᾽ ἀρετὴν, καὶ προκαλούμενος ἅπαντας ἀγαθοὺς
us to virtue and calling-forth all good
εἶναι, ταῦτα διελθεῖν, καὶ ὥστε μὴ καταμαλακισθέντας
to-be these(-things) to-go-through and so-that not having-grown-soft
πρὸς τοὺς πόνους προαποστῆναι τοῦ τέλους. Καὶ μέντοι
at the toils to-desist-early from-the end and indeed
καὶ εἴ τις ἕτερος ἐοικότα τούτοις τὴν ἀρετὴν ὕμνησεν,
also if anyone other like to-these the virtue hymned
ὡς εἰς ταὐτὸν ἡμῖν φέροντας τοὺς λόγους ἀποδεχώμεθα.
as to the-same for-us bearing the words let-us-accept

4 Ὡς δὲ ἐγώ τινος ἤκουσα δεινοῦ καταμαθεῖν ἀνδρὸς
as and I from-someone heard clever to-understand of-(a)-man
ποιητοῦ διάνοιαν, πᾶσα μὲν ἡ ποίησις τῷ Ὁμήρῳ
poet's mind all indeed the poetry — for-Homer
ἀρετῆς ἐστιν ἔπαινος, καὶ πάντα αὐτῷ πρὸς τοῦτο φέρει,
of-virtue is (a)-praise and all(-things) for-him to this tends
ὅ τι μὴ πάρεργον· οὐχ ἥκιστα δὲ ἐν οἷς τὸν
that which not (is)-incidental not least and in which(-lines) the
στρατηγὸν τῶν Κεφαλλήνων πεποίηκε γυμνὸν ἐκ τοῦ
general of-the Cephallenians he-has-made naked from the
ναυαγίου περισωθέντα, πρῶτον μὲν αἰδέσαι τὴν βασιλίδα
shipwreck having-been-saved first indeed to-awe the princess
φανέντα μόνον· τοσούτου δεῖν αἰσχύνην ὀφλῆσαι γυμνὸν
having-appeared only so-much to-lack shame to-incur naked
ὀφθέντα μόνον, ἐπειδήπερ αὐτὸν ἀρετὴ ἀντὶ ἱματίων
having-been-seen only since him virtue instead-of garments
κεκοσμημένον ἐποίησε· ἔπειτα μέντοι καὶ τοῖς λοιποῖς
adorned made then however also to-the other

Φαίαξι τοσούτου ἄξιον νομισθῆναι, ὥστε, ἀφέντας τὴν
Phaeacians so-much worthy to-be-thought so-that having-let-go the
τρυφὴν ᾗ συνέζων, ἐκεῖνον ἀποβλέπειν καὶ ζηλοῦν
luxury in-which they-lived him to-look-at and to-emulate
ἅπαντας, καὶ μηδένα Φαιάκων ἐν τῷ τότε εἶναι ἄλλο
all and none of-(the)-Phaeacians at the then to-be other
τι ἂν εὔξασθαι μᾶλλον, ἢ Ὀδυσσέα γενέσθαι, καὶ ταῦτα
any — to-pray-for rather than Odysseus to-become and that
ἐκ ναυαγίου περισωθέντα. Ἐν τούτοις γὰρ ἔλεγεν ὁ
from shipwreck having-been-saved in these for said the
τοῦ ποιητοῦ τῆς διανοίας ἐξηγητὴς, μονονουχὶ βοῶντα
of-the poet of-the mind interpreter almost crying-out
λέγειν τὸν Ὅμηρον, ὅτι Ἀρετῆς ὑμῖν ἐπιμελητέον, ὦ
to-say — Homer that for-virtue you must-care O
ἄνθρωποι, ἣ καὶ ναυαγήσαντι συνεκνήχεται, καὶ ἐπὶ τῆς
men which even with-the-shipwrecked swims-out and on the
χέρσου γενόμενον γυμνὸν τιμιώτερον ἀποδείξει τῶν
dry-land (him)-having-come naked more-honored will-show than-the
εὐδαιμόνων Φαιάκων. Καὶ γὰρ οὕτως ἔχει. Τὰ μὲν ἄλλα
happy Phaeacians and for thus it-is the indeed other
τῶν κτημάτων, οὐ μᾶλλον τῶν ἐχόντων ἢ καὶ
of-the possessions not more of-the(-ones) having(-them) than also
οὑτινοσοῦν τῶν ἐπιτυχόντων ἐστὶν, ὥσπερ ἐν παιδιᾷ
of-anyone-whatever of-the chance(-comers) are as in (a)-game
κύβων τῇδε κἀκεῖσε μεταβαλλόμενα· μόνη δὲ κτημάτων
of-dice hither and-thither being-shifted alone but of-possessions
ἡ ἀρετὴ ἀναφαίρετον, καὶ ζῶντι καὶ τελευτήσαντι
the virtue (is)-not-to-be-taken-away both for-the-living and for-the-dead
παραμένουσα. Ὅθεν δὴ καὶ Σόλων μοι δοκεῖ πρὸς τοὺς
remaining whence indeed also Solon to-me seems to the
εὐπόρους εἰπεῖν τό· Ἀλλ' ἡμεῖς αὐτοῖς οὐ διαμειψόμεθα
wealthy to-have-said the but we with-them not will-exchange

Τῆς ἀρετῆς τὸν πλοῦτον· ἐπεὶ τὸ μὲν ἔμπεδον αἰεὶ,
of-the virtue the wealth since the(-one) indeed (is)-firm always
Χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει. Παραπλήσια
money but of-men at-one-time another has like
δὲ τούτοις καὶ τὰ Θεόγνιδος, ἐν οἷς φησι τὸν
and to-these also the(-verses) of-Theognis in which he-says —
Θεὸν, ὅντινα δὴ καὶ φησὶ, τοῖς ἀνθρώποις τὸ τάλαντον
God whomever indeed also he-says to-the men the scale
ἐπιῤῥέπειν ἄλλοτε ἄλλως, ἄλλοτε μὲν πλουτεῖν, ἄλλοτε
to-tip at-one-time otherwise at-one-time indeed to-be-rich at-another
δὲ μηδὲν ἔχειν. Καὶ μὴν καὶ ὁ Κεῖός που σοφιστὴς
and nothing to-have and indeed also the Cean somewhere sophist
Πρόδικος τῶν ἑαυτοῦ συγγραμμάτων ἀδελφὰ τούτοις εἰς
Prodicus of-the his-own writings akin to-these on
ἀρετὴν καὶ κακίαν ἐφιλοσόφησεν· ᾧ δὴ καὶ αὐτῷ τὴν
virtue and vice philosophized to-whom indeed also himself the
διάνοιαν προσεκτέον· οὐ γὰρ ἀπόβλητος ὁ ἀνήρ. Ἔχει δὲ
mind must-be-applied not for (is)-contemptible the man has and
οὕτω πως ὁ λόγος αὐτῷ, ὅσα ἐγὼ τοῦ ἀνδρὸς τῆς
thus somehow the account for-him as-much-as I of-the man of-the
διανοίας μέμνημαι, ἐπεὶ τά γε ῥήματα οὐχ ἐπίσταμαι,
thought remember since the at-least words not I-know
πλήν γε δὴ ὅτι ἁπλῶς οὕτως εἴρηκεν ἄνευ μέτρου.
except at-least indeed that simply thus he-has-spoken without meter
Ὅτι νέῳ ὄντι τῷ Ἡρακλεῖ κομιδῇ, καὶ σχεδὸν ταύτην
that to-young being — Heracles quite and almost this
ἄγοντι τὴν ἡλικίαν, ἣν καὶ ὑμεῖς νῦν, βουλευομένῳ ποτέραν
keeping the age which also you now deliberating which
τράπηται τῶν ὁδῶν, τὴν διὰ τῶν πόνων ἄγουσαν
he-should-turn of-the roads the(-one) through the toils leading
πρὸς ἀρετὴν, ἢ τὴν ῥᾴστην, προσελθεῖν δύο γυναῖκας,
to virtue or the easiest there-came two women

ταύτας δὲ εἶναι Ἀρετὴν καὶ Κακίαν· εὐθὺς μὲν οὖν καὶ
these and to-be Virtue and Vice at-once indeed then even
σιωπώσας ἐμφαίνειν ἀπὸ τοῦ σχήματος τὸ διάφορον.
being-silent to-show from the bearing the difference
Εἶναι γὰρ τὴν μὲν ὑπὸ κομμωτικῆς διεσκευασμένην εἰς
to-be for the indeed by cosmetic-art decked-out for
κάλλος, καὶ ὑπὸ τρυφῆς διαῤῥεῖν, καὶ πάντα ἑσμὸν
beauty and by luxury to-be-dissolved and all (a)-swarm
ἡδονῆς ἐξηρτημένην ἄγειν· ταῦτά τε οὖν δεικνύναι, καὶ
of-pleasure attached to-lead these both then to-show and
ἔτι πλείω τούτων ὑπισχνουμένην, ἕλκειν ἐπιχειρεῖν τὸν
still more than-these promising to-draw to-attempt —
Ἡρακλέα πρὸς ἑαυτήν· τὴν δ' ἑτέραν κατεσκληκέναι, καὶ
Heracles to herself the and other to-be-withered and
αὐχμεῖν, καὶ σύντονον βλέπειν, καὶ λέγειν τοιαῦτα ἕτερα·
to-be-squalid and intent to-look and to-say such other(-things)
ὑπισχνεῖσθαι γὰρ οὐδὲν ἀνειμένον, οὐδὲ ἡδύ, ἀλλ' ἱδρῶτας
to-promise for nothing relaxed nor sweet but sweats
μυρίους καὶ πόνους καὶ κινδύνους διὰ πάσης ἠπείρου τε
countless and toils and dangers through every mainland both
καὶ θαλάσσης. Ἆθλον δὲ τούτων εἶναι θεὸν γενέσθαι, ὡς
and sea (as)-prize and of-these to-be (a)-god to-become as
ὁ ἐκείνου λόγος· ἥπερ δὴ καὶ τελευτῶντα τὸν
the of-that(-man) account which-very-way indeed also finally —
Ἡρακλέα ξυνέπεσθαι. Καὶ σχεδὸν ἅπαντες, ὧν δὴ
Heracles to-follow and almost all (of-those)-of-whom indeed
καὶ λόγος τίς ἐστιν ἐπὶ σοφίᾳ, ἢ μικρὸν ἢ μεῖζον, εἰς
also account some is for wisdom either small or greater according-to
δύναμιν ἕκαστος ἐν τοῖς ἑαυτῶν συγγράμμασιν, ἀρετῆς
power each in the their-own writings of-virtue
ἔπαινον διεξῆλθον, οἷς πειστέον καὶ πειρατέον ἐπὶ τοῦ
praise went-through whom (we)-must-obey and must-try in the

βίου δεικνύναι τοὺς λόγους. Ὡς ὅ γε τὴν ἄχρι ῥημάτων
life to-show the words as he at-least the as-far-as words
παρὰ τοῖς ἄλλοις φιλοσοφίαν ἔργῳ βεβαιῶν Οἷος πέπνυται·
among the others philosophy by-deed confirming alone is-wise
τοὶ δὲ σκιαὶ ἀΐσσουσι. Καί μοι δοκεῖ τὸ τοιοῦτον
they but (as)-shadows flit and to-me (it)-seems the such
παραπλήσιον εἶναι, ὥσπερ ἂν εἰ ζωγράφου θαυμαστόν
like to-be as — if (a)-painter's marvelous
τι οἷον κάλλος ἀνθρώπου μεμιμησαμένου, ὁ δὲ αὐτὸς
something as beauty of-(a)-man having-imitated he but himself
εἴη τοιοῦτος ἐπὶ τῆς ἀληθείας, οἷον ἐπὶ τῶν πινάκων ἐκεῖνος
were such in the truth as on the panels that(-one)
ἔδειξεν. Ἐπεὶ τό γε λαμπρῶς μὲν ἐπαινέσαι τὴν ἀρετὴν
showed since the at-least brilliantly indeed to-praise the virtue
εἰς τὸ μέσον, καὶ μακροὺς ὑπὲρ αὐτῆς ἀποτείνειν λόγους,
in the middle and long for it to-stretch-out speeches
ἰδίᾳ δὲ τὸ ἡδὺ πρὸ τῆς σωφροσύνης, καὶ τὸ πλέον
in-private but the pleasant before the temperance and the more
ἔχειν πρὸ τοῦ δικαίου τιμᾷν, ἐοικέναι φαίην ἂν ἔγωγε
to-have before the just to-honor to-resemble would-say — I
τοῖς ἐπὶ σκηνῆς ὑποκρινομένοις τὰ δράματα· οἳ ὡς
the(-men) on (the)-stage acting the dramas who as
βασιλεῖς καὶ δυνάσται πολλάκις εἰσέρχονται, οὔτε βασιλεῖς
kings and potentates often come-in neither kings
ὄντες, οὔτε δυνάσται, οὐδὲ μὲν οὖν, τυχὸν, ἐλεύθεροι
being nor potentates nor indeed then perhaps free
τὸ παράπαν. Εἶτα μουσικὸς μὲν οὐκ ἂν ἑκὼν δέξαιτο
the whole then (a)-musician indeed not — willingly would-accept
ἀνάρμοστον αὐτῷ τὴν λύραν εἶναι· καὶ χοροῦ κορυφαῖος,
out-of-tune for-him the lyre to-be and of-(a)-chorus (a)-leader
μὴ ὅτι μάλιστα συνᾴδοντα τὸν χορὸν ἔχειν. Αὐτὸς δέ
not as most singing-in-tune the chorus to-have himself but

τις ἕκαστος διαστασιάσει πρὸς ἑαυτὸν, καὶ οὐχὶ τοῖς
someone each will-be-at-odds with himself and not with-the
λόγοις ὁμολογοῦντα τὸν βίον παρέξεται· ἀλλ' ἡ γλῶττα
words agreeing the life will-show but the tongue
μὲν ὀμώμοκεν, ἡ δὲ φρὴν ἀνώμοτος, κατ' Εὐριπίδην
indeed has-sworn the but mind (is)-unsworn according-to Euripides
ἐρεῖ· καὶ τὸ δοκεῖν ἀγαθὸς πρὸ τοῦ εἶναι διώξεται. Ἀλλ'
he-will-say and the to-seem good before the to-be he-will-pursue but
οὗτός ἐστιν ὁ ἔσχατος τῆς ἀδικίας ὅρος, εἴ τι δεῖ
this is the last of-the injustice limit if at-all (one)-must
Πλάτωνι πείθεσθαι, τὸ δοκεῖν δίκαιον εἶναι, μὴ ὄντα.
Plato to-obey the to-seem just to-be not being
Τοὺς μὲν οὖν τῶν λόγων, οἳ τὰς τῶν καλῶν ἔχουσιν
the indeed then of-the words which the of-the beautiful(-things) have
ὑποθήκας, οὕτως ἀποδεχώμεθα. Ἐπειδὴ δὲ καὶ πράξεις
counsels thus let-us-accept since and also deeds
σπουδαῖαι τῶν παλαιῶν ἀνδρῶν ἢ μνήμης ἀκολουθίᾳ πρὸς
worthy of-the ancient men either of-memory by-succession to
ἡμᾶς διασώζονται, ἢ ποιητῶν ἢ συγγραφέων φυλαττόμεναι
us are-preserved or of-poets or of-prose-writers kept
λόγοις, μηδὲ τῆς ἐντεῦθεν ὠφελείας ἀπολειπώμεθα. Οἷον,
by-words not-even of-the from-here benefit let-us-fall-short as
ἐλοιδόρει τὸν Περικλέα τῶν ἐξ ἀγορᾶς τις ἀνθρώπων·
reviled — Pericles of-the from (the)-market someone men
ὁ δὲ οὐ προσεῖχε· καὶ εἰς πᾶσαν διήρκεσε τὴν ἡμέραν,
he but not paid-attention and through all lasted the day
ὁ μὲν ἀφειδῶς πλύνων αὐτὸν τοῖς ὀνείδεσιν, ὁ
the(-one) indeed unsparingly washing him with-the reproaches the(-other)
δὲ οὐ μέλων αὐτῷ. Εἶτα ἑσπέρας ἤδη καὶ σκότους
but not caring to-him then at-evening already and darkness
ἀπαλλαττόμενον μόλις ὑπὸ φωτὶ παρέπεμψε Περικλῆς,
departing scarcely by light escorted Pericles

ὅπως αὐτῷ μὴ διαφθαρείη τὸ πρὸς φιλοσοφίαν γυμνάσιον.
so-that for-him not be-ruined the for philosophy exercise
Πάλιν τις Εὐκλείδῃ τῷ Μεγαρόθεν παροξυνθεὶς θάνατον
again someone Euclid the of-Megara provoked death
ἠπείλησε, καὶ ἐπώμοσεν· ὁ δὲ ἀντώμοσεν ἦ μὴν
threatened and swore he but swore-in-return truly indeed
ἱλεώσασθαι αὐτὸν, καὶ παύσειν χαλεπῶς πρὸς αὐτὸν
to-appease him and to-stop hostilely toward him
ἔχοντα. Πόσου ἄξιον τῶν τοιούτων τι παραδειγμάτων
being of-how-much worth (is-it)-of-the such any examples
εἰσελθεῖν τὴν μνήμην, ἀνδρὸς ὑπὸ ὀργῆς ἤδη κατεχομένου!
to-come-into the memory of-(a)-man by anger already being-held
Τῇ τραγῳδίᾳ γὰρ οὐ πιστευτέον ἁπλῶς λεγούσῃ·
for-the tragedy for not must-be-trusted simply saying
Ἐπ' ἐχθροὺς θυμὸς ὁπλίζει χεῖρα· ἀλλὰ μάλιστα μὲν
against enemies anger arms (the)-hand but most-of-all indeed
μηδὲ διανίστασθαι πρὸς θυμὸν τὸ παράπαν· εἰ δὲ μὴ
not-even to-rise to anger the whole if but not
ῥᾴδιον τοῦτο, ἀλλ' ὥσπερ χαλινὸν αὐτῷ τὸν λογισμὸν
(is)-easy this but as (a)-bridle on-it the reason
ἐμβάλλοντας, μὴ ἐᾷν ἐκφέρεσθαι περαιτέρω.
casting not to-allow to-be-carried further

Basil sets the deeds of the ancients beside the Gospel's commands: Socrates struck without striking back, Alexander refusing to look at Darius' daughters, Clinias paying a fine rather than swear. Like athletes and musicians, the young must train for the prize; they should serve the body only as far as need requires, shun corrupt music, despise wealth and the flatterer's art, shifting like the fox and the octopus, and guard the soul, curing its sickness rather than leaving it untreated.

Ἐπαναγάγωμεν δὲ τὸν λόγον αὖθις πρὸς τὰ τῶν 5
let-us-bring-back and the discourse again to the of-the
σπουδαίων πράξεων παραδείγματα. Ἔτυπτέ τις τὸν
worthy deeds examples was-striking someone the
Σωφρονίσκου Σωκράτην εἰς αὐτὸ τὸ πρόσωπον ἐμπεσὼν
of-Sophroniscus Socrates into very the face falling-on
ἀφειδῶς· ὁ δὲ οὐκ ἀντῆρεν, ἀλλὰ παρεῖχε τῷ παροινοῦντι
unsparingly he but not resisted but allowed to-the drunkard
τῆς ὀργῆς ἐμφορεῖσθαι, ὥστε ἐξοιδεῖν ἤδη καὶ ὕπουλον
of-the anger to-be-sated so-that to-swell already and sore
αὐτῷ τὸ πρόσωπον ὑπὸ τῶν πληγῶν εἶναι. Ὡς δ' οὖν
for-him the face by the blows to-be when and then
ἐπαύσατο τύπτων, ἄλλο μὲν οὐδὲν ὁ Σωκράτης ποιῆσαι,
he-stopped striking other indeed nothing — Socrates to-do
ἐπιγράψαι δὲ τῷ μετώπῳ λέγεται, ὥσπερ ἀνδριάντι, τὸν
to-write-on but on-the forehead is-said as on-a-statue the
δημιουργὸν, Ὅ δεῖνα ἐποίει· καὶ τοσοῦτον ἀμύνασθαι.
maker the so-and-so made and so-much to-retaliate
Ταῦτα σχεδὸν εἰς ταὐτὸν τοῖς ἡμετέροις φέροντα πολλοῦ
these(-things) almost to the-same with-the our bearing of-much
ἄξιον εἶναι μιμήσασθαι τοὺς τηλικούτους φημί. Τουτὶ μὲν
worth to-be to-imitate the so-great(-men) I-say this indeed
γὰρ τὸ τοῦ Σωκράτους ἀδελφὸν ἐκείνῳ τῷ παραγγέλματι,
for the — of-Socrates (is)-akin to-that the precept

ὅτι τῷ τύπτοντι κατὰ τῆς σιαγόνος καὶ τὴν ἑτέραν
that to-the(-one) striking on the jaw also the other
παρέχειν προσῆκε, τοσούτου δεῖν ἀπαμύνασθαι· τὸ δὲ
to-offer (it)-befits so-far to-lack to-retaliate the(-deed) and
τοῦ Περικλέους ἢ τὸ Εὐκλείδου τῷ τοὺς διώκοντας
— of-Pericles or the(-deed) of-Euclid to-the the persecuting
ὑπομένειν, καὶ πράως αὐτῶν τῆς ὀργῆς ἀνέχεσθαι· καὶ τῷ
to-bear and gently their the anger to-put-up-with and to-the
τοῖς ἐχθροῖς εὔχεσθαι τὰ ἀγαθὰ, ἀλλὰ μὴ ἐπαρᾶσθαι.
for-the enemies to-pray the good(-things) but not to-curse
Ὡς ὅ γε ἐν τούτοις προπαιδευθεὶς οὐκ ἔτ' ἂν
so-that he at-least in these trained-beforehand no longer —
ἐκείνοις ὡς ἀδυνάτοις διαπιστήσειεν. Οὐκ ἂν παρέλθοιμι
those as impossible would-disbelieve not — I-would-pass-by
τὰ τοῦ Ἀλεξάνδρου, ὃς, τὰς θυγατέρας Δαρείου
the(-deeds) — of-Alexander who the daughters of-Darius
αἰχμαλώτους λαβὼν, θαυμαστόν τι οἷον τὸ κάλλος
captive having-taken marvelous some as the beauty
παρέχειν μαρτυρουμένας, οὐδὲ προσιδεῖν ἠξίωσεν· αἰσχρὸν
to-present attested not-even to-look-at deigned shameful
εἶναι κρίνων, τὸν ἄνδρας ἑλόντα, γυναικῶν ἡττηθῆναι.
to-be judging the(-one) men having-conquered by-women to-be-overcome
Τουτὶ γὰρ εἰς ταὐτὸν ἐκείνῳ φέρει, ὅτι ὁ ἐμβλέψας
this for to the-same with-that tends that the(-one) having-looked
πρὸς ἡδονὴν γυναικὶ, κἂν μὴ τῷ ἔργῳ τὴν μοιχείαν
for pleasure at-(a)-woman even-if not by-the deed the adultery
ἐπιτελέσῃ, ἀλλὰ τῷ γε τὴν ἐπιθυμίαν τῇ ψυχῇ
he-accomplish yet by-the at-least the desire into-the soul
παραδέξασθαι οὐκ ἀφίεται τοῦ ἐγκλήματος. Τὸ δὲ τοῦ
to-have-received not is-released from-the charge the(-deed) and —
Κλεινίου, τῶν Πυθαγόρου γνωρίμων ἑνὸς, χαλεπὸν πιστεῦσαι
of-Clinias of-the of-Pythagoras disciples one (it-is)-hard to-believe

ἀπὸ ταὐτομάτου συμβῆναι τοῖς ἡμετέροις, ἀλλ' οὐχὶ
by chance to-have-coincided with-the our(-precepts) but not
μιμησαμένου σπουδῇ. Τί δὲ ἦν ὃ ἐποίησεν ἐκεῖνος;
having-imitated(-them) with-zeal what and was-it which did that(-one)
Ἐξὸν δι' ὅρκου τριῶν ταλάντων ζημίαν ἀποφυγεῖν, ὁ
(it-being)-possible by oath of-three talents (a)-fine to-escape he
δὲ ἀπέτισε μᾶλλον ἢ ὤμοσε, καὶ ταῦτα εὐορκεῖν μέλλων·
but paid rather than swore and that to-swear-truly being-about
ἀκούσας, ἐμοὶ δοκεῖν, τοῦ προστάγματος τὸν ὅρκον ἡμῖν
having-heard to-me to-seem of-the commandment the oath to-us
ἀπαγορεύοντος. Ἀλλ', ὅπερ ἐξ ἀρχῆς ἔλεγον, πάλιν εἰς
forbidding but what from (the)-beginning I-was-saying again to
ταὐτὸν ἐπανίωμεν· οὐ πάντα ἑξῆς παραδεκτέον ἡμῖν, ἀλλ'
the-same let-us-return not all(-things) in-order must-be-accepted by-us but
ὅσα χρήσιμα. Καὶ γὰρ αἰσχρὸν τῶν μὲν σιτίων τὰ
as-much-as (are)-useful and for (it-is)-shameful of-the indeed foods the
βλαβερὰ διωθεῖσθαι, τῶν δὲ μαθημάτων, ἃ τὴν ψυχὴν
harmful(-ones) to-thrust-away of-the but learnings which the soul
ἡμῶν τρέφει, μηδένα λόγον ἔχειν, ἀλλ' ὥσπερ χειμάῤῥουν
our nourish no account to-have but like (a)-torrent
παρασύροντας ἅπαν τὸ προστυχὸν ἐμβάλλεσθαι.
sweeping-along all the chance(-matter) to-take-in
Καίτοι τίνα ἔχει λόγον κυβερνήτην μὲν οὐκ εἰκῇ τοῖς
and-yet what has reason (for-a)-pilot indeed not at-random to-the
πνεύμασιν ἐφιέναι, ἀλλὰ πρὸς ὅρμους εὐθύνειν τὸ σκάφος,
winds to-let-go but to harbors to-steer the vessel
καὶ τοξότην κατὰ σκοποῦ βάλλειν, καὶ μὲν δὴ καὶ
and (an)-archer at (the)-mark to-shoot and indeed indeed also
χαλκευτικόν τινα ἢ τεκτονικὸν ὄντα τοῦ κατὰ τὴν
(a)-smith some or (a)-carpenter being for-the according-to the
τέχνην ἐφίεσθαι τέλους· ἡμᾶς δὲ καὶ τῶν τοιούτων
art to-aim end us but even than-the such

δημιουργῶν ἀπολείπεσθαι, πρός γε τὸ συνορᾷν δύνασθαι
craftsmen to-fall-short in at-least the to-perceive to-be-able
τὰ ἡμέτερα; Οὐ γὰρ δὴ τῶν μὲν χειρωνακτῶν ἔστι τι
the our(-concerns) not for surely of-the indeed handicraftsmen is some
πέρας τῆς ἐργασίας, τοῦ δὲ ἀνθρωπίνου βίου σκοπὸς οὐκ
end of-the work of-the and human life (an)-aim not
ἔστι, πρὸς ὃν ἀφορῶντα πάντα ποιεῖν καὶ λέγειν χρὴ
is to which looking all(-things) to-do and to-say (one)-must
τόν γε μὴ τοῖς ἀλόγοις παντάπασι προσεοικέναι
the(-one) at-least not to-the irrational(-creatures) altogether to-be-like
μέλλοντα. Ἢ οὕτως ἂν εἴημεν ἀτεχνῶς κατὰ τῶν
being-about or thus — we-would-be simply like the
πλοίων τὰ ἀνερμάτιστα, οὐδενὸς ἡμῖν νοῦ ἐπὶ τῶν τῆς
ships the unballasted no for-us mind at the of-the
ψυχῆς οἰάκων καθεζομένου, εἰκῇ κατὰ τὸν βίον ἄνω καὶ
soul tillers sitting at-random through the life up and
κάτω περιφερόμενοι· ἀλλ᾽ ὥσπερ ἐν τοῖς γυμνικοῖς ἀγῶσιν,
down carried-around but as in the gymnastic contests
εἰ δὲ βούλει, τῆς μουσικῆς, ἐκείνων εἰσὶ τῶν ἀγώνων αἱ
if or you-wish of-the musical(-contests) of-those are the contests the
μελέται, ὧνπερ οἱ στέφανοι πρόκεινται, καὶ οὐδείς γε
exercises for-which the crowns are-set-before and no-one at-least
πάλην ἀσκῶν ἢ παγχράτιον, εἶτα κιθαρίζειν ἢ αὐλεῖν
wrestling practicing or pancration then to-play-the-lyre or to-play-the-pipe
μελετᾷ. Οὔκουν ὁ Πολυδάμας γε, ἀλλ᾽ ἐκεῖνος πρὸ τοῦ
practices not-then — Polydamas at-least but that(-man) before the
ἀγῶνος τοῦ Ὀλυμπιάσι τὰ ἅρματα ἵστη τρέχοντα, καὶ διὰ
contest the at-Olympia the chariots stopped running and through
τούτων τὴν ἰσχὺν ἐκράτυνε. Καὶ ὅ γε Μίλων ἀπὸ τῆς
these the strength strengthened and he at-least Milo from the
ἀληλιμμένης ἀσπίδος οὐχ ἐξωθεῖτο, ἀλλ᾽ ἀντεῖχεν ὠθούμενος
oiled shield not was-pushed-off but held-out being-pushed

οὐχ ἧττον ἢ οἱ ἀνδριάντες οἱ τῷ μολύβδῳ
no less than the statues the(-ones) with-the lead
συνδεδεμένοι. Καὶ ἁπαξαπλῶς αἱ μελέται αὐτοῖς παρασκευαὶ
fastened and simply the exercises for-them preparations
τῶν ἄθλων ἦσαν. Εἰ δὲ τὰ Μαρσύου ἢ τὰ Ὀλύμπου
for-the contests were if but the(-tunes) of-Marsyas or the(-tunes) of-Olympus
τῶν Φρυγῶν περιειργάζοντο κρούματα, καταλιπόντες
the Phrygians they-had-busied-themselves-with strains having-left
τὴν κόνιν καὶ τὰ γυμνάσια, ταχύ γ' ἂν στεφάνων ἢ
the dust and the gymnasia quickly at-least — of-crowns or
δόξης ἔτυχον, ἢ διέφυγον τὸ μὴ καταγέλαστοι
of-glory they-would-have-obtained or escaped the not ridiculous
εἶναι κατὰ τὸ σῶμα; Ἀλλ' οὐ μέντοι οὐδὲ ὁ Τιμόθεος, τὴν
to-be in the body but not however not-even — Timotheus the
μελῳδίαν ἀφεὶς, ἐν ταῖς παλαίστραις διῆγεν. Οὐ γὰρ
melody having-abandoned in the wrestling-schools spent-time not for
ἂν τοσοῦτον ὑπῆρξεν αὐτῷ διενεγκεῖν ἁπάντων
— so-much it-would-have-been-possible for-him to-excel all
τῇ μουσικῇ, ᾧ γε τοσοῦτον περιῆν τῆς τέχνης,
in-the music to-whom at-least so-much was-there-over of-the art
ὥστε καὶ θυμὸν ἐγείρειν διὰ τῆς συντόνου καὶ αὐστηρᾶς
so-that both anger to-rouse through the intense and severe
ἁρμονίας, καὶ μέντοι καὶ χαλᾷν καὶ μαλάττειν πάλιν διὰ
harmony and indeed also to-relax and to-soften again through
τῆς ἀνειμένης, ὁπότε βούλοιτο. Ταύτῃ τοι καὶ Ἀλεξάνδρῳ
the relaxed whenever he-wished in-this-way surely also for-Alexander
ποτὲ τὸ Φρύγιον ἐπαυλέσαντα, ἐξαναστῆσαι αὐτὸν ἐπὶ
once the Phrygian having-piped to-rouse him to
τὰ ὅπλα λέγεται μεταξὺ δειπνοῦντα, καὶ ἐπαναγαγεῖν
the arms is-said in-the-midst-of dining and to-bring-back
πάλιν πρὸς τοὺς συμπότας, τὴν ἁρμονίαν χαλάσαντα.
again to the drinking-companions the harmony having-relaxed

Τοσαύτην ἰσχὺν ἔν τε μουσικῇ καὶ τοῖς γυμνικοῖς ἀγῶσι
so-great strength in both music and in-the gymnastic contests
πρὸς τὴν τοῦ τέλους κτῆσιν ἡ μελέτη παρέχεται.
for the of-the end acquisition the practice provides
6 Ἐπεὶ δὲ στεφάνων καὶ ἀθλητῶν ἐμνήσθην, ἐκεῖνοι, μυρία
since and of-crowns and of-athletes I-made-mention those countless
παθόντες ἐπὶ μυρίοις, καὶ πολλαχόθεν τὴν ῥώμην ἑαυτοῖς
having-suffered upon countless and from-many-sources the strength for-themselves
συναυξήσαντες, πολλὰ μὲν γυμναστικοῖς ἐνιδρώσαντες
having-increased many indeed in-gymnastic having-sweated
πόνοις, πολλὰς δὲ πληγὰς ἐν παιδοτρίβου λαβόντες,
toils many and blows at (the)-trainer's having-received
δίαιταν δὲ οὐ τὴν ἡδίστην, ἀλλὰ τὴν παρὰ τῶν
(a)-diet and not the most-pleasant but the(-one) from the
γυμναστῶν αἱρούμενοι, καὶ τἄλλα, ἵνα μὴ διατρίβω
gymnastic-masters choosing and the-rest that not I-may-waste-time
λέγων, οὕτω διάγοντες, ὡς τὸν πρὸ τῆς ἀγωνίας βίον
saying thus living as the before the contest life
μελέτην εἶναι τῆς ἀγωνίας, τηνικαῦτα ἀποδύονται πρὸς
(a)-practice to-be of-the contest then strip for
τὸ στάδιον, καὶ πάντα πονοῦσι καὶ κινδυνεύουσιν, ὥστε
the stadium and all(-things) toil and risk so-as
κοτίνου λαβεῖν στέφανον, ἢ σελίνου, ἢ ἄλλου τινὸς τῶν
of-wild-olive to-take (a)-crown or of-celery or of-other some of-the
τοιούτων, καὶ νικῶντες ἀναῤῥηθῆναι παρὰ τοῦ κήρυκος.
such(-things) and winning to-be-proclaimed by the herald
Ἡμῖν δὲ, οἷς ἄθλα τοῦ βίου πρόκειται οὕτω θαυμαστὰ
for-us but for-whom prizes of-the life lie-before so wonderful
πλήθει τε καὶ μεγέθει, ὥστε ἀδύνατα εἶναι ῥηθῆναι λόγῳ,
in-number both and in-greatness that impossible to-be to-be-told in-word
ἐπ' ἄμφω καθεύδουσι, καὶ κατὰ πολλὴν διαιτωμένοις
on both(-ears) sleeping and in much living

ἄδειαν, τῇ ἑτέρᾳ λαβεῖν τῶν χειρῶν ὑπάρξει; Πολλοῦ
license with-the other to-take of-the hands will-it-be-possible of-much
μέν τ' ἂν ἄξιον ἦν ἡ ῥᾳθυμία τῷ βίῳ, καὶ ὅ
indeed — — worth would-be the idleness to-the life and he
γε Σαρδανάπαλος τὰ πρῶτα πάντων εἰς εὐδαιμονίαν
at-least Sardanapalus the first(-place) of-all for happiness
ἐφέρετο, ἢ καὶ ὁ Μαργίτης, εἰ βούλει, ὃν οὔτ'
would-carry-off or also — Margites if you-wish whom neither
ἀροτῆρα, οὔτε σκαπτῆρα, οὔτε ἄλλο τι τῶν κατὰ τὸν
plowman nor digger nor other anything of-the in the
βίον ἐπιτηδείων εἶναι Ὅμηρος ἔφησεν, εἰ δὴ Ὁμήρου
life useful(-callings) to-be Homer said if indeed of-Homer
ταῦτα. Ἀλλὰ μὴ ἀληθὴς μᾶλλον ὁ τοῦ Πιττακοῦ
(are)-these(-verses) but (is)-not true rather the — of-Pittacus
λόγος, ὃς χαλεπὸν ἔφησεν ἐσθλὸν ἔμμεναι; Διὰ πολλῶν
saying who hard be-said good to-be through many
γὰρ δὴ τῷ ὄντι πόνων διεξελθοῦσι μόλις ἂν τῶν
for indeed in-the reality toils having-gone-through scarcely — of-the
ἀγαθῶν ἐκείνων τυχεῖν ἡμῖν περιγένοιτο, ὧν ἐν τοῖς
goods those to-obtain for-us it-would-be-possible of-which in the
ἄνω λόγοις οὐδὲν εἶναι παράδειγμα τῶν ἀνθρωπίνων
above words no to-be (a)-likeness of-the human(-things)
ἐλέγομεν. Οὐ δὴ οὖν ῥᾳθυμητέον ἡμῖν, οὐδὲ τῆς ἐν
we-said not indeed then must-be-idle by-us nor of-the in
βραχεῖ ῥᾳστώνης μεγάλας ἐλπίδας ἀνταλλακτέον, εἴπερ
brief ease great hopes must-we-exchange if-indeed
μὴ μέλλοιμεν ὀνείδη τε ἕξειν καὶ τιμωρίας ὑφέξειν, οὔτι
not we-are-to reproaches both to-have and punishments to-undergo not-at-all
παρὰ τοῖς ἀνθρώποις ἐνθάδε (καίτοι καὶ τοῦτο οὐ μικρὸν
among the men here and-yet even this (is)-not small
τῷ γε νοῦν ἔχοντι), ἀλλ' ἐν τοῖς, εἴτε ὑπὸ γῆν, εἴτε
to-the(-one) at-least sense having but in the whether under earth or

καὶ ὅπου δὴ τοῦ παντὸς ὄντα τυγχάνει, δικαιωτηρίοις.
also wherever indeed of-the universe being they-happen-to-be places-of-judgment
Ὡς τῷ μὲν ἀκουσίως τοῦ προσήκοντος ἁμαρτόντι
since to-the(-one) indeed involuntarily of-the fitting having-missed
κἂν συγγνώμη τις ἴσως παρὰ τοῦ Θεοῦ γένοιτο· τῷ
even pardon some perhaps from — God would-come to-the(-one)
δὲ ἐξεπίτηδες τὰ χείρω προελομένῳ οὐδεμία παραίτησις
but on-purpose the worse having-chosen no excuse
τὸ μὴ οὐχὶ πολλαπλασίῳ τὴν κόλασιν ὑποσχεῖν. Τί οὖν
the not — manifold the punishment to-undergo what then
ποιῶμεν; φαίη τις ἄν. Τί ἄλλο γε ἢ τῆς ψυχῆς
are-we-to-do would-say one — what other at-least than of-the soul
ἐπιμέλειαν ἔχειν, πᾶσαν σχολὴν ἀπὸ τῶν ἄλλων ἄγοντας;
care to-have all leisure from the others keeping
7 Οὐ δὴ οὖν τῷ σώματι δουλευτέον, ὅτι μὴ πᾶσα ἀνάγκη·
not indeed then the body must-be-served except — all necessity
ἀλλὰ τῇ ψυχῇ τὰ βέλτιστα ποριστέον, ὥσπερ ἐκ
but for-the soul the best(-things) must-be-provided as from
δεσμωτηρίου τῆς πρὸς τὰ τοῦ σώματος πάθη κοινωνίας
prison of-the toward the of-the body passions fellowship
αὐτὴν διὰ φιλοσοφίας λύοντας, ἅμα δὲ καὶ τὸ
it through philosophy setting-free at-the-same-time and also the
σῶμα τῶν παθῶν κρεῖττον ἀπεργαζομένους. Γαστρὶ
body than-the passions stronger making for-(the)-belly
μέν γε τὰ ἀναγκαῖα ὑπηρετοῦντας, οὐχὶ τὰ ἥδιστα
indeed at-least the necessary(-things) serving not the sweetest
προσῆκεν, ὡς οἵ γε ταπεζοποιούς τινας καὶ
it-befits as the(-ones) at-least table-setters some and
μαγείρους περινοοῦντες, καὶ πᾶσαν διερευνώμενοι γῆν
cooks seeking-out and all searching earth
τε καὶ θάλασσαν, οἷόν τινι χαλεπῷ δεσπότῃ φόρους
both and sea as to-some harsh master tributes

ἀπάγοντες, ἐλεεινοὶ τῆς ἀσχολίας, τῶν ἐν ᾅδου
bringing pitiable for-the busyness than-the(-ones) in Hades
κολαζομένων οὐδὲν πάσχοντες ἀνεκτότερον, ἀτεχνῶς εἰς
being-punished nothing suffering more-tolerable simply into
πῦρ ξαίνοντες, καὶ κοσκίνῳ φέροντες ὕδωρ, καὶ εἰς
fire carding and in-(a)-sieve carrying water and into
τετρημένον ἀντλοῦντες πίθον, οὐδὲν πέρας τῶν πόνων
(a)-pierced drawing jar no end of-the toils
ἔχοντες· κουρὰς δὲ καὶ ἀμπεχόνας ἔξω τῶν ἀναγκαίων
having haircuts but and clothing beyond the necessary(-things)
περιεργάζεσθαι ἢ δυστυχούντων ἐστὶ, κατὰ τὸν
to-fuss-over either of-the-unfortunate is according-to the
Διογένους λόγον, ἢ ἀδικούντων. Ὥστε καλλωπιστὴν εἶναι
of-Diogenes saying or of-wrongdoers so-that (a)-dandy to-be
καὶ ὀνομάζεσθαι ὁμοίως αἰσχρὸν ἡγεῖσθαί φημι δεῖν
and to-be-called equally shameful to-consider I-say (one)-must
τοὺς τοιούτους, ὡς τὸ ἑταιρεῖν ἢ ἀλλοτρίοις γάμοις
the such(-men) as the to-play-the-harlot or on-others' marriages
ἐπιβουλεύειν. Τί γὰρ ἂν διαφέροι τῷ γε νοῦν ἔχοντι
to-plot what for — would-differ for-the(-one) at-least sense having
ξυστίδα ἀναβεβλῆσθαι, ἢ τι τῶν φαύλων ἱμάτιον φέρειν,
(a)-fine-robe to-have-put-on or some of-the cheap cloak to-wear
ἕως ἂν μηδὲν ἐνδέῃ τοῦ πρὸς χειμῶνά τε εἶναι καὶ
as-long-as — nothing be-lacking of-the against winter both to-be and
θάλπος ἀλεξητήριον; Καὶ τἄλλα δὴ τὸν αὐτὸν τρόπον μὴ
heat (a)-protection and the-rest indeed the same manner not
περιττότερον τῆς χρείας κατεσκευάσθαι, μηδὲ περιέπειν
more than-the need to-be-furnished nor to-pamper
τὸ σῶμα πλέον ἢ ὡς ἄμεινον τῇ ψυχῇ. Οὐχ ἧττον γὰρ
the body more than as (is)-better for-the soul no less for
ὄνειδος ἀνδρὶ, τῷ γε ὡς ἀληθῶς τῆς προσηγορίας
(a)-reproach to-(a)-man the(-one) at-least as truly of-the title

ταύτης ἀξίῳ, καλλωπιστὴν καὶ φιλοσώματον εἶναι, ἢ
this worthy (a)-dandy and body-lover to-be than
πρὸς ἄλλο τι τῶν παθῶν ἀγεννῶς διακεῖσθαι. Τὸ γὰρ τὴν
toward other any of-the passions ignobly to-be-disposed the for the
πᾶσαν σπουδὴν εἰσφέρεσθαι, ὅπως ὡς κάλλιστα αὐτῷ τὸ
whole zeal to-bring how as finest for-him the
σῶμα ἕξοι, οὐ διαγινώσκοντός ἐστιν ἑαυτὸν, οὐδὲ συνιέντος
body may-be not of-(one)-discerning is himself nor understanding
τοῦ σοφοῦ παραγγέλματος, ὅτι οὐ τὸ ὁρώμενόν
the wise precept that not the(-thing) seen
ἐστιν ὁ ἄνθρωπος, ἀλλά τινος δεῖται περιττοτέρας
is the man but some (there)-is-need more-abundant
σοφίας, δι᾽ ἧς ἕκαστος ἡμῶν, ὅστις ποτέ ἐστιν, ἑαυτὸν
wisdom through which each of-us whoever ever he-is himself
ἐπιγνώσεται. Τοῦτο δὲ μὴ καθηραμένοις τὸν νοῦν
will-know this and not for-(those)-having-purified the mind
ἀδυνατώτερον ἢ λημῶντι πρὸς τὸν ἥλιον ἀναβλέψαι.
(is)-more-impossible than for-(one)-blear-eyed to the sun to-look-up
Κάθαρσις δὲ ψυχῆς, ὡς ἀθρόως τε εἰπεῖν καὶ ὑμῖν ἱκανῶς,
purification and of-soul as all-at-once both to-say and for-you sufficiently
τὰς διὰ τῶν αἰσθήσεων ἡδονὰς ἀτιμάζειν· μὴ ὀφθαλμοὺς
the through the senses pleasures to-despise not eyes
ἑστιᾶν ταῖς ἀτόποις τῶν θαυματοποιῶν ἐπιδείξεσιν, ἢ
to-feast with-the unseemly of-the conjurors displays or
σωμάτων θέαις ἡδονῆς κέντρον ἐναφιέντων, μὴ διὰ
of-bodies with-sights of-pleasure (a)-sting implanting not through
τῶν ὤτων διεφθαρμένην μελῳδίαν τῶν ψυχῶν καταχεῖν.
the ears corrupt melody into-the souls to-pour-down
Ἀνελευθερίας γὰρ δὴ καὶ ταπεινότητος ἔκγονα πάθη ἐκ
of-servility for indeed and lowness offspring passions from
τοῦ τοιούτουδε τῆς μουσικῆς εἴδους ἐγγίνεσθαι πέφυκεν.
the such of-the music kind to-arise are-wont

Ἀλλὰ τὴν ἑτέραν μεταδιωκτέον ἡμῖν, τὴν ἀμείνω τε καὶ
but the other must-be-pursued by-us the better both and
εἰς ἄμεινον φέρουσαν, ᾗ καὶ Δαβὶδ χρώμενος, ὁ ποιητὴς
to better leading which also David using the poet
τῶν ἱερῶν ᾀσμάτων, ἐκ τῆς μανίας, ὥς φασι, τὸν
of-the sacred songs from the madness as they-say the
βασιλέα καθίστη. Λέγεται δὲ καὶ Πυθαγόραν, κωμασταῖς
king restored is-said and also Pythagoras on-revelers
περιτυχόντα μεθύουσι, κελεῦσαι τὸν αὐλητὴν τὸν τοῦ
having-chanced drunk to-have-bidden the piper the of-the
κώμου κατάρχοντα, μεταβαλόντα τὴν ἁρμονίαν, ἐπαυλῆσαί
revel leading having-changed the harmony to-pipe
σφισι τὸ Δώριον· τοὺς δὲ οὕτως ἀναφρονῆσαι ὑπὸ τοῦ
for-them the Dorian they and so to-come-to-their-senses by the
μέλους, ὥστε, τοὺς στεφάνους ῥίψαντας, αἰσχυνομένους
melody so-that the garlands having-thrown-away ashamed
ἐπανελθεῖν. Ἕτεροι δὲ πρὸς αὐλὸν κορυβαντιῶσι καὶ
to-go-back others and to (the)-pipe act-like-Corybants and
ἐκβακχεύονται. Τοσοῦτόν ἐστι τὸ διάφορον ὑγιοῦς ἢ
go-into-Bacchic-frenzy so-great is the difference of-healthy or
μοχθηρᾶς μελῳδίας ἀναπλησθῆναι! Ὥστε τῆς νῦν δὴ
depraved melody to-be-filled so-that of-the now indeed
κρατούσης ταύτης ἧττον ὑμῖν μεθεκτέον ἢ οὑτινοσοῦν
prevailing this less by-you must-be-partaken than of-anything-whatever
τῶν αἰσχίστων. Ἀτμούς γε μὴν παντοδαπὸς ἡδονὴν
of-the most-shameful vapors at-least indeed of-all-kinds pleasure
ὀσφρήσει φέροντας τῷ ἀέρι καταμιγνύναι, ἢ μύροις
to-the-smell bringing with-the air to-mix or with-perfumes
ἑαυτοὺς ἀναχρώννυσθαι, καὶ ἀπαγορεύειν αἰσχύνομαι. Τί δ'
themselves to-anoint even to-forbid I-am-ashamed what and
ἄν τις εἴποι περὶ τοῦ μὴ χρῆναι τὰς ἐν ἀφῇ καὶ γεύσει
— one would-say about the not to-be-necessary the in touch and taste

διώκειν ἡδονὰς, ἢ ὅτι καταναγκάζουσιν αὗται τοὺς περὶ
to-pursue pleasures or that they-compel these the(-ones) about
τὴν ἑαυτῶν θήραν ἐσχολακότας, ὥσπερ τὰ θρέμματα, πρὸς
the their-own hunt having-spent-leisure as the cattle toward
τὴν γαστέρα καὶ τὰ ὑπ᾽ αὐτὴν συννενευκότας ζῆν; Ἑνὶ
the belly and the(-things) under it bent to-live in-one
δὲ λόγῳ, παντὸς ὑπεροπτέον τοῦ σώματος τῷ μὴ ὡς
and word all must-be-despised the body for-the(-one) not as
ἐν βορβόρῳ ταῖς ἡδοναῖς αὐτοῦ κατορωρύχθαι μέλλοντι, ἢ
in mire in-the pleasures its to-be-buried being-about or
τοσοῦτον ἀνθεκτέον αὐτοῦ, ὅσον, φησὶ Πλάτων, ὑπηρεσίαν
so-far must-be-held-to it as-far-as says Plato (for)-service
φιλοσοφίᾳ κτωμένου, ἐοικότα που λέγων τῷ Παύλῳ, ὃς
to-philosophy acquiring like somewhere saying — to-Paul who
παραινεῖ μηδεμίαν χρῆναι τοῦ σώματος πρόνοιαν ἔχειν
exhorts no to-be-needful of-the body forethought to-have
εἰς ἐπιθυμιῶν ἀφορμήν. Ἤ τί διαφέρουσιν οἱ τοῦ
for of-desires occasion or how differ the(-ones) of-the
μὲν σώματος, ὡς ἂν κάλλιστα ἔχοι, φροντίζουσι, τὴν
indeed body how — finest it-may-be they-care the
δὲ χρησομένην αὐτῷ ψυχὴν ὡς οὐδενὸς ἀξίαν περιορῶσι,
and going-to-use it soul as of-nothing worthy they-overlook
τῶν περὶ τὰ ὄργανα σπουδαζόντων, τῆς δὲ δι᾽
from-the(-ones) about the instruments being-busy of-the but through
αὐτῶν ἐνεργούσης τέχνης καταμελούντων; Πᾶν μὲν οὖν
them working art neglecting wholly indeed then
τοὐναντίον κολάζειν αὐτὸ καὶ κατέχειν, ὥσπερ θηρίου τὰς
the-contrary to-chastise it and to-restrain as of-(a)-beast the
ὁρμὰς, προσῆκε, καὶ τοὺς ἀπ᾽ αὐτοῦ θορύβους ἐγγινομένους
impulses it-befits and the from it disturbances arising
τῇ ψυχῇ οἱονεὶ μάστιγι τῷ λογισμῷ καθικνουμένους
in-the soul as-it-were with-(a)-whip with-the reason striking

κοιμίζειν, ἀλλὰ μὴ πάντα χαλινὸν ἡδονῆς ἀνέντας
to-lull but not every bridle to-pleasure having-slackened
περιορᾷν τὸν νοῦν, ὥσπερ ἡνίοχον, ὑπὸ δυσηνίων ἵππων
to-overlook the mind as (a)-charioteer by unmanageable horses
ὕβρει φερομένων παρασυρόμενον ἄγεσθαι· καὶ τοῦ
with-insolence borne swept-along to-be-carried and —
Πυθαγόρου μεμνῆσθαι, ὃς, τῶν συνόντων τινὰ καταμαθὼν
of-Pythagoras to-remember who of-the companions one having-observed
γυμνασίοις τε καὶ σιτίοις ἑαυτὸν εὖ μάλα κατασαρκοῦντα,
with-exercises both and with-foods himself well very putting-on-flesh
οὕτως ἔφη· Οὐ παύσῃ χαλεπώτερον σεαυτῷ κατασκευάζων
thus said not will-you-stop harsher for-yourself making
τὸ δεσμωτήριον; Διὸ δὴ καὶ Πλάτωνά φασι, τὴν ἐκ
the prison wherefore indeed also Plato they-say the from
σώματος βλάβην προιδόμενον, τὸ νοσῶδες χωρίον τῆς
(the)-body harm having-foreseen the unhealthy spot of-the
Ἀττικῆς τὴν Ἀκαδημίαν καταλαβεῖν ἐξεπίτηδες, ἵνα τὴν
Attica the Academy to-have-occupied on-purpose that the
ἄγαν εὐπάθειαν τοῦ σώματος οἷον ἀμπέλου τὴν εἰς τὰ
excessive well-being of-the body as of-(a)-vine the into the
περιττὰ φορὰν περικόπτοι. Ἐγὼ δὲ καὶ σφαλερὰν εἶναι
superfluous growth he-might-prune I and also precarious to-be
τὴν ἐπ᾽ ἄκρον εὐεξίαν ἰατρῶν ἤκουσα.
the at (the)-extreme good-condition from-physicians heard
Ὅτε τοίνυν ἡ ἄγαν αὕτη τοῦ σώματος ἐπιμέλεια αὐτῷ 8
when therefore the excessive this of-the body care to-it
τε ἀλυσιτελὴς τῷ σώματι, καὶ πρὸς τὴν ψυχὴν ἐμπόδιόν
both unprofitable to-the body and to the soul (an)-obstacle
ἐστι· τό γε ὑποπεπτωκέναι τούτῳ καὶ θεραπεύειν μανία
is the at-least to-be-subject to-this and to-serve(-it) (is)-madness
σαφῆς. Ἀλλὰ μὴν εἰ τούτου γε ὑπερορᾷν μελετήσαιμεν,
clear but indeed if this at-least to-despise we-should-practice

σχολῇ γ᾽ ἄλλο τι τῶν ἀνθρωπίνων θαυμάσαιμεν.
scarcely at-least other anything of-the human(-things) we-would-admire
Τί γὰρ ἔτι χρησόμεθα πλούτῳ, τὰς διὰ τοῦ σώματος
why for further will-we-use wealth the through the body
ἡδονὰς ἀτιμάζοντες; Ἐγὼ μὲν οὐχ ὁρῶ, πλὴν εἰ μὴ, κατὰ
pleasures despising I indeed not see except if not like
τοὺς ἐν τοῖς μύθοις δράκοντας, ἡδονήν τινα φέροι
the in the myths dragons pleasure some it-should-bring
θησαυροῖς κατορωρυγμένοις ἐπαγρυπνεῖν. Ὅ γε μὴν
over-treasures buried to-keep-watch he at-least indeed
ἐλευθερίως πρὸς τὰ τοιαῦτα διακεῖσθαι πεπαιδευμένος,
freely toward the such(-things) to-be-disposed having-been-taught
πολλοῦ ἂν δέοι ταπεινόν τι καὶ αἰσχρὸν ἔργῳ ἢ
far — would-be-from mean any and shameful by-deed or
λόγῳ ποτὲ προελέσθαι. Τὸ γὰρ τῆς χρείας περιττότερον,
by-word ever to-choose the for of-the need more
κἂν Λύδιον ᾖ ψῆγμα, κἂν τῶν μυρμήκων ἔργον τῶν
even-if Lydian it-be gold-dust even-if of-the ants work of-the
χρυσοφόρων, τοσούτῳ πλέον ἀτιμάσει, ὅσῳπερ ἂν ἧττον
gold-bearing by-so-much more he-will-despise by-as-much-as — less
προσδέηται· αὐτὴν δὲ δήπου τὴν χρείαν τοῖς τῆς φύσεως
he-needs it and surely the need by-the of-the nature
ἀναγκαίοις, ἀλλ᾽ οὐ ταῖς ἡδοναῖς ὁριεῖται. Ὡς οἵ γε τῶν
necessities but not by-the pleasures he-will-define since they at-least of-the
ἀναγκαίων ὅρων ἔξω γενόμενοι, παραπλησίως τοῖς
necessary bounds outside having-gone like to-the(-ones)
κατὰ τοῦ πρανοῦς φερομένοις πρὸς οὐδὲν στάσιμον
down the slope borne toward nothing stable
ἔχοντες ἀποβῆναι, οὐδαμοῦ τῆς εἰς τὸ πρόσω φορᾶς
having to-step-off nowhere from-the to the forward motion
ἵστανται· ἀλλ᾽ ὅσῳπερ ἂν πλείω προσπεριβάλωνται, τοῦ
stop but by-as-much-as — more they-put-around-themselves of-the

ἴσου δέονται ἢ καὶ πλείονος πρὸς τὴν τῆς ἐπιθυμίας
equal they-need or also more for the of-the desire
ἐκπλήρωσιν, κατὰ τὸν Ἐξηκεστίδου Σόλωνα, ὅς φησι·
fulfillment according-to the of-Execestides Solon who says
Πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι κεῖται. Τῷ
of-wealth and no limit shown for-men lies —
δὲ Θεόγνιδι πρὸς ταῦτα διδασκάλῳ χρηστέον, λέγοντι· Οὐχ
and with-Theognis for these as-teacher must-be-used saying not
ἔραμαι πλουτεῖν, οὔτ' εὔχομαι, ἀλλά μοι εἴη Ζῆν ἀπὸ
I-long to-be-rich nor pray but for-me may-it-be to-live from
τῶν ὀλίγων, μηδὲν ἔχοντι κακόν. Ἐγὼ δὲ καὶ Διογένους
the few nothing having evil I and also of-Diogenes
ἄγαμαι τὴν πάντων ὁμοῦ τῶν ἀνθρωπίνων ὑπεροψίαν,
admire the of-all together of-the human(-things) disdain
ὅς γε καὶ βασιλέως τοῦ μεγάλου ἑαυτὸν ἀπέφηνε
who at-least even than-the-king the great himself declared
πλουσιώτερον, τῷ ἐλαττόνων ἢ ἐκεῖνος κατὰ τὸν βίον
richer by-the fewer than that(-one) in the life
προσδεῖσθαι. Ἡμῖν δὲ ἄρα, εἰ μὴ τὰ Πυθίου τοῦ Μυσοῦ
to-need for-us and after-all if not the of-Pythius the Mysian
προσείη τάλαντα, καὶ πλέθρα γῆς τόσα καὶ τόσα, καὶ
be-present talents and acres of-land so-many and so-many and
βοσκημάτων ἐσμοὶ πλείους ἢ ἀριθμῆσαι, οὐδὲν ἐξαρκέσει.
of-cattle swarms more than to-count nothing will-suffice
Ἀλλ', οἶμαι, προσήκει ἀπόντα τε μὴ ποθεῖν τὸν πλοῦτον,
but I-think it-befits (when)-absent both not to-long-for the wealth
καὶ παρόντος, μὴ τῷ κεκτῆσθαι μᾶλλον φρονεῖν, ἢ
and (when)-present not by-the to-possess more to-pride-oneself than
τῷ εἰδέναι αὐτὸν διατίθεσθαι. Τὸ γὰρ τοῦ Σωκράτους
by-the to-know it to-dispose the for — of-Socrates
εὖ ἔχει· ὃς μέγα φρονοῦντος πλουσίου ἀνδρὸς ἐπὶ
well holds who great(-things) thinking (a)-rich man on

τοῖς χρήμασιν, οὐ πρότερον αὐτὸν θαυμάσειν ἔφη, πρὶν
the money not before him to-admire said before
ἂν καὶ ὅτι κεχρῆσθαι τούτοις ἐπίσταται πειραθῆναι.
— also that to-use these he-knows to-have-made-trial
Ἢ Φειδίας μὲν καὶ Πολύκλειτος, εἰ τῷ χρυσίῳ
or Phidias indeed and Polycleitus if on-the gold
μέγα ἐφρόνουν καὶ τῷ ἐλέφαντι, ὧν ὁ μὲν
greatly prided-themselves and on-the ivory of-whom the(-one) indeed
Ἠλείοις τὸν Δία, ὁ δὲ τὴν Ἥραν Ἀργείοις
for-the-Eleans — Zeus the(-other) and — Hera for-the-Argives
ἐποιησάτην, καταγελάστω ἂν ἦστην ἀλλοτρίῳ
made ridiculous — would-they-have-been in-another's
πλούτῳ καλλωπιζόμενοι, ἀφέντες τὴν τέχνην, ὑφ' ἧς
wealth priding-themselves having-abandoned the art by which
καὶ ὁ χρυσὸς ἡδίων καὶ τιμιώτερος ἀπεδείχθη· ἡμεῖς
even the gold more-pleasing and more-precious was-shown we
δὲ, τὴν ἀνθρωπείαν ἀρετὴν οὐχ ἐξαρκεῖν ἑαυτῇ πρὸς
but the human virtue not to-suffice for-itself for
κόσμον ὑπολαμβάνοντες, ἐλάττονος αἰσχύνης ἄξια
adornment supposing of-less shame worthy(-things)
ποιεῖν οἰόμεθα; Ἀλλὰ δῆτα πλούτου μὲν ὑπεροψόμεθα, καὶ
to-do think but forsooth wealth indeed will-we-despise and
τὰς διὰ τῶν αἰσθήσεων ἡδονὰς ἀτιμάσομεν, κολακείας δὲ
the through the senses pleasures will-we-scorn flatteries but
καὶ θωπείας διωξόμεθα, καὶ τῆς Ἀρχιλόχου ἀλώπεκος τὸ
and fawnings will-we-pursue and of-the of-Archilochus fox the
κερδαλέον τε καὶ ποικίλον ζηλώσομεν; Ἀλλ' οὐχ ἔστιν ὃ
cunning both and varied will-we-emulate but not is-there what
μᾶλλον φευκτέον τῷ σωφρονοῦντι τοῦ πρὸς δόξαν
more must-be-shunned by-the(-one) being-sensible than-the for glory
ζῆν, καὶ τὰ τοῖς πολλοῖς δοκοῦντα προσκοπεῖν, καὶ μὴ
to-live and the(-things) to-the many seeming to-look-to and not

τὸν ὀρθὸν λόγον ἡγεμόνα ποιεῖσθαι τοῦ βίου, ὥστε, κἂν
the right reason leader to-make of-the life so-that even-if
πᾶσιν ἀνθρώποις ἀντιλέγειν, κἂν ἀδοξεῖν καὶ κινδυνεύειν
to-all men to-speak-against even-if to-be-in-disrepute and to-run-risks
ὑπὲρ τοῦ καλοῦ δέῃ, μηδὲν αἱρεῖσθαι τῶν ὀρθῶς
for the good (one)-must nothing to-choose of-the(-things) rightly
ἐγνωσμένων παρακινεῖν. Ἢ τὸν μὴ οὕτως ἔχοντα τί
recognized to-move or the(-one) not thus being in-what
τοῦ Αἰγυπτίου σοφιστοῦ φήσομεν ἀπολείπειν, ὃς φυτὸν
than-the Egyptian sophist will-we-say to-fall-short who (a)-plant
ἐγίγνετο καὶ θηρίον, ὁπότε βούλοιτο, καὶ πῦρ καὶ ὕδωρ,
became and (a)-beast whenever he-wished and fire and water
καὶ πάντα χρήματα; Εἴπερ δὴ καὶ αὐτὸς νῦν μὲν τὸ
and all things if-indeed indeed also himself now indeed the
δίκαιον ἐπαινέσεται παρὰ τοῖς τοῦτο τιμῶσι· νῦν δὲ τοὺς
just will-praise among the(-ones) this honoring now and the
ἐναντίους ἀφήσει λόγους, ὅταν τὴν ἀδικίαν εὐδοκιμοῦσαν
contrary will-let-go words when the injustice in-good-repute
αἴσθηται, ὅπερ δίκης ἐστὶ κολάκων. Καὶ ὥσπερ φασὶ τὸν
he-perceive which of-justice is of-flatterers and as they-say the
πολύποδα τὴν χρόαν πρὸς τὴν ὑποκειμένην γῆν, οὕτως
octopus the color to the underlying ground thus
αὐτὸς τὴν διάνοιαν πρὸς τὰς τῶν συνόντων γνώμας
he the mind to the of-the companions opinions
μεταβαλεῖται. Ἀλλὰ ταῦτα μέν που κἂν τοῖς ἡμετέροις
will-change but these(-things) indeed somewhere also in-the our
λόγοις τελειότερον μαθησόμεθα· ὅσον δὲ σκιαγραφίαν
writings more-perfectly we-will-learn as-much-as but (a)-sketch
τινὰ τῆς ἀρετῆς, τό γε νῦν εἶναι, ἐκ τῶν ἔξωθεν
some of-the virtue the at-least now to-be from the outside
παιδευμάτων περιγραψώμεθα. Τοῖς γὰρ ἐπιμελῶς ἐξ
learnings let-us-outline for-the(-ones) for carefully from

ἑκάστου τὴν ὠφέλειαν ἀθροίζουσιν, ὥσπερ τοῖς μεγάλοις
each the benefit gathering as for-the great
τῶν ποταμῶν, πολλαὶ γίνεσθαι πολλαχόθεν αἱ προσθῆκαι
of-the rivers many to-come-about from-many-sides the additions
πεφύκασι. Τὸ γὰρ καὶ σμικρὸν ἐπὶ σμικρῷ κατατίθεσθαι
are-wont the for even small on small to-lay-down
οὐ μᾶλλον εἰς ἀργυρίου προσθήκην ἢ καὶ εἰς ἡντιναοῦν
not more for of-silver addition than also for any-whatever
ἐπιστήμην ὀρθῶς ἡγεῖσθαι ἔχειν τῷ ποιητῇ προσῆκεν. Ὁ
knowledge rightly to-think to-hold for-the poet it-befits —
μὲν οὖν Βίας τῷ υἱεῖ πρὸς Αἰγυπτίους ἀπαίροντι, καὶ
indeed then Bias to-the son to (the)-Egyptians setting-out and
πυνθανομένῳ τί ἂν ποιῶν αὐτῷ μάλιστα κεχαρισμένα
inquiring what — doing to-him most pleasing-(things)
πράττοι, Ἐφόδιον, ἔφη, πρὸς γῆρας κτησάμενος· τὴν ἀρετὴν
he-would-do (a)-provision he-said for old-age acquiring the virtue
δὴ τὸ ἐφόδιον λέγων, μικροῖς ὅροις αὐτὴν περιγράφων,
indeed the provision meaning by-small bounds it circumscribing
ὃς γε ἀνθρωπίνῳ βίῳ τὴν ἀπ᾽ αὐτῆς ὠφέλειαν ὡρίζετο.
who at-least to-human life the from it benefit limited
Ἐγὼ δὲ κἂν τὸ Τιθωνοῦ τις γῆρας, κἂν τὸ
I but even-if the of-Tithonus anyone old-age even-if the(-age)
Ἀργανθωνίου λέγῃ, κἂν τὸ τοῦ μακροβιωτάτου
of-Arganthonius should-mention even-if the(-age) of-the longest-lived
παρ᾽ ἡμῖν Μαθουσάλα, ὃς χίλια ἔτη, τριάκοντα δεόντων,
among us Methuselah who (a)-thousand years thirty lacking
βιῶναι λέγεται· κἂν σύμπαντα τὸν ἀφ᾽ οὗ γεγόνασιν
to-have-lived is-said even-if all the from when have-come-to-be
ἄνθρωποι χρόνον ἀναμετρῇ, ὡς ἐπὶ παίδων διανοίας
men time one-should-measure as at children's thoughts
γελάσομαι, εἰς τὸν μακρὸν ἀποσκοπῶν καὶ ἀγήρω αἰῶνα,
I-will-laugh to the long looking and ageless age

οὗ πέρας οὐδέν ἐστι τῇ ἐπινοίᾳ λαβεῖν, οὐ μᾶλλόν γε
of-which limit none is by-the thought to-grasp not more at-least
ἢ τελευτὴν ὑποθέσθαι τῆς ἀθανάτου ψυχῆς. Πρὸς ὅνπερ
than (an)-end to-suppose of-the immortal soul for which
κτᾶσθαι παραινέσαιμ' ἂν τὰ ἐφόδια, πάντα λίθον, κατὰ
to-acquire I-would-advise — the provisions every stone according-to
τὴν παροιμίαν, κινοῦντας, ὅθεν ἂν μέλλῃ τις ὑμῖν ἐπ'
the proverb moving whence — is-likely any for-you toward
αὐτὸν ὠφέλεια γενήσεσθαι· μηδ' ὅτι χαλεπὰ ταῦτα
it benefit to-arise nor because hard (are)-these(-things)
καὶ πόνου δεόμενα, διὰ τοῦτ' ἀποκνήσωμεν· ἀλλ'
and of-toil needing because-of this let-us-shrink but
ἀναμνησθέντας τοῦ παραινέσαντος, ὅτι δέοι βίον μὲν
having-remembered the(-one) having-advised that (one)-must (a)-life indeed
ἄριστον αὐτὸν ἕκαστον προαιρεῖσθαι, ἡδὺν δὲ προσδοκᾷν
(the)-best himself each to-choose sweet but to-expect
τῇ συνηθείᾳ γενήσεσθαι, ἐγχειρεῖν τοῖς βελτίστοις.
by-the habit to-become to-take-in-hand the best(-things)
Αἰσχρὸν γὰρ, τὸν παρόντα καιρὸν προεμένους ὕστερόν
shameful for the present opportunity having-thrown-away later
ποτ' ἀνακαλεῖσθαι τὸ παρελθὸν, ὅτε οὐδὲν ἔσται πλέον
ever to-call-back the past when nothing will-be more
ἀνιωμένοις. Ἐγὼ μὲν οὖν ἃ κράτιστα εἶναι κρίνω,
for-(us)-grieving I indeed then what(-things) best to-be I-judge
τὰ μὲν νῦν εἴρηκα, τὰ δὲ παρὰ πάντα τὸν βίον
the(-things) indeed now I-have-said the(-things) and throughout all the life
ὑμῖν ξυμβουλεύσω· ὑμεῖς δὲ, τριῶν ἀῤῥωστημάτων ὄντων, μὴ
to-you I-will-advise you and three illnesses being not
τῷ ἀνιάτῳ προσεοικέναι δόξητε, μηδὲ τὴν τῆς γνώμης
to-the incurable(-one) to-resemble may-you-seem nor the of-the judgment
νόσον παραπλησίαν τῇ τῶν εἰς τὰ σώματα
disease like to-the(-disease) of-the(-ones) in the bodies

δυστυχησάντων δείξητε. Οἱ μὲν γὰρ τὰ μικρὰ τῶν
having-been-unfortunate may-you-show the(-ones) indeed for the small(-ones) of-the
παθῶν κάμνοντες, αὐτοὶ παρὰ τοὺς ἰατροὺς ἔρχονται·
ailments suffering themselves to the physicians go
οἱ δὲ ὑπὸ μειζόνων καταληφθέντες ἀῤῥωστημάτων
the(-ones) and by greater seized illnesses
ἐφ᾽ ἑαυτοὺς καλοῦσι τοὺς θεραπεύσοντας· οἱ δὲ εἰς
to themselves call the(-ones) about-to-treat(-them) the(-ones) but into
ἀνήκεστον παντελῶς μελαγχολίας παρενεχθέντες οὐδὲ
incurable utterly melancholy carried-away not-even
προσιόντας προσίενται. Ὃ μὴ πάθητε νῦν ὑμεῖς, τοὺς
(those)-approaching admit which not may-you-suffer now you the
ὀρθῶς ἔχοντας τῶν λογισμῶν ἀποφεύγοντες.
rightly being of-the reasonings fleeing