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The Funeral Orations

Gregory of Nazianzus

ΕΙΣ ΚΑΙΣΑΡΙΟΝ ΤΟΝ ΑΔΕΛΦΟΝ
ΕΙΣ ΤΗΝ ΑΔΕΛΦΗΝ ΓΟΡΓΟΝΙΑΝ
ΕΠΙΤΑΦΙΟΣ ΕΙΣ ΤΟΝ ΠΑΤΕΡΑ
ΕΙΣ ΤΟΝ ΜΕΓΑΝ ΒΑΣΙΛΕΙΟΝ

The Funeral Orations

On Caesarius, Gorgonia, His Father, and Basil the Great

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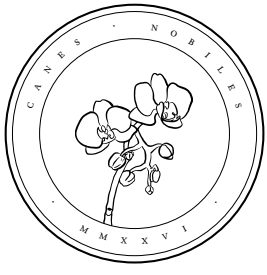
with a word-for-word interlinear English translation

preserving the original word order



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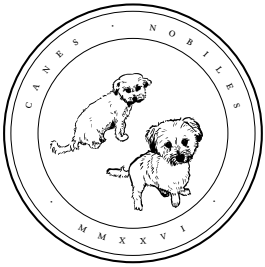

Volume 53 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Migne's Patrologia Graeca 35 (Paris, 1857)
for the orations on Caesarius, Gorgonia, and his father, and 36
(Paris, 1858) for the oration on Basil, reprinting the Benedictine edition

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

The margin gives the Benedictine section number where a paragraph begins.

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GREGORY OF NAZIANZUS

ΕΙΣ ΚΑΙΣΑΡΙΟΝ ΤΟΝ ΕΑΥΤΟΥ ΑΔΕΛΦΟΝ

On His Brother Caesarius

Gregory will mourn and praise his brother within measure. Their father was a second Aaron, their mother consecrated to God from her forebears. Caesarius studied at Alexandria and outran his elders, in medicine above all; the brothers reached Byzantium at one moment, and he refused its honors to go home with Gregory, then served at the palace, first among physicians. When the apostate emperor tried to win him from the faith, he declared himself a Christian and withdrew until the tyrant's death.

Οἴεσθέ με ἴσως, ὦ φίλοι, καὶ ἀδελφοὶ, καὶ πατέρες, τὸ 1
you-think me perhaps O friends and brothers and fathers the
γλυκὺ καὶ πρᾶγμα καὶ ὄνομα, θρήνους ἐπιβαλοῦντα τῷ
sweet both thing and name laments about-to-cast-upon the(-one)
ἀπελθόντι καὶ ὀδυρμοὺς, ὑποδέχεσθαι προθύμως τὸν λόγον,
departed and wailings to-take-up eagerly the discourse
ἢ μακροὺς ἀποτενοῦντα καὶ κομψοὺς λόγους, οἷς οἱ
or long about-to-stretch-out and elegant speeches in-which the
πολλοὶ χαίρουσιν. Καὶ οἱ μὲν ὡς συμπενθήσοντες, καὶ
many delight and some indeed as to-mourn-with(-me) and
συνθρηνήσοντες παρεσκεύασθε, ἵν' ἐν τῷ ἐμῷ πάθει τὰ
to-lament-with(-me) you-have-come-prepared so-that in the my suffering the
οἰκεῖα δακρύσητε, ὅσοις τι τοιοῦτόν ἐστι, καὶ σοφίσησθε
own(-griefs) you-may-weep as-many-as any such is and may-cleverly-ease
τὸ ἀλγοῦν ἐν φιλικοῖς πάθεσιν· οἱ δὲ ὡς τὴν
the(-thing) paining in friendly sufferings the(-others) and as the
ἀκοὴν ἑστιάσοντες, καὶ ἡδίους ἐσόμενοι. Χρῆναι γὰρ
hearing to-feast and more-pleased about-to-be to-be-needful for
ἡμᾶς ἐπίδειξιν ποιήσασθαι καὶ τὴν συμφορὰν, οἵά ποτε
us (a)-display to-make even (of)-the calamity such-as once
ἦν τὰ ἡμέτερα, ἡνίκα τἄλλα ἦμεν ἱκανῶς περιττοὶ
were the our(-affairs) when in-other(-things) we-were sufficiently extravagant

καὶ τῆς ὕλης, καὶ τὰ περὶ λόγους φιλότιμοι· πρὶν
both in-the matter and the(-things) about speeches ambitious before
ἀναβλέψαι πρὸς τὸν ἀληθῆ λόγον καὶ ἀνωτάτω, καὶ πάντα
to-look-up to the true word and highest and all(-things)
δόντες Θεῷ, παρ' οὗ τὰ πάντα, Θεὸν ἀντὶ πάντων
having-given to-God from whom the all(-things) God instead-of all(-things)
λαβεῖν. Μηδαμῶς, μὴ τοῦτο περὶ ἡμῶν ὑπολάβητε, εἴ
to-receive by-no-means not this about us suppose if
τι ὑπολαμβάνειν βούλεσθε δεξιόν. Οὔτε γὰρ θρηνήσομεν
anything to-suppose you-wish right neither for we-will-lament
τὸν ἀπελθόντα πλέον ἢ καλῶς ἔχει, οἵ γε μηδὲ τῶν
the departed more than well is who indeed not-even from-the
ἄλλων τὰ τοιαῦτα ἀποδεχόμεθα, οὔτε ἐπαινεσόμεθα πέρα
others the such(-things) we-approve nor we-will-praise beyond
τοῦ μέτρου καὶ πρέποντος, καίτοι γε δῶρον φίλον καὶ
the measure and fitting and-yet indeed (a)-gift dear and
οἰκειότατον, εἴπερ τι ἄλλο τῷ λογίῳ λόγος, καὶ
most-fitting if-indeed anything else for-the learned(-man) (a)-discourse and
τῷ διαφερόντως ἀγαπήσαντι τοὺς ἐμοὺς λόγους ἡ
for-the(-one) especially having-loved the my speeches the
εὐφημία· καὶ οὐ δῶρον μόνον, ἀλλὰ καὶ χρέος ἁπάντων
praise and not (a)-gift only but also (a)-debt of-all
χρεῶν δικαιότατον. Ἀλλ' ὅσον ἀφοσιώσασθαι τὸν περὶ
debts most-just but as-much-as to-discharge the about
ταῦτα νόμον καὶ δακρύσαντες καὶ θαυμάσαντες (οὐδὲ γὰρ
these(-things) custom both having-wept and having-wondered not-even for
τοῦτο ἔξω τῆς καθ' ἡμᾶς φιλοσοφίας· Μνήμη τε γὰρ
this outside the according-to us philosophy (the)-memory both for
δικαίων μετ' ἐγκωμίων· καὶ, Ἐπὶ νεκρῷ, φησὶ, κατάγαγε
of-(the)-just (is)-with praises and over (the)-dead says bring-down
δάκρυα, καὶ ὡς δεινὰ πάσχων ἔναρξαι θρήνου· ἴσον
tears and as terrible(-things) suffering begin (a)-lament equally

ἀναλγησίας χωρίζων ἡμᾶς καὶ ἀμετρίας), τὸ μετὰ τοῦτο
from-insensibility separating us and from-excess the(-step) after this
ἤδη τῆς τε ἀνθρωπίνης φύσεως τὴν ἀσθένειαν ἐπιδείξομεν,
already the both human nature the weakness we-will-show
καὶ τοῦ τῆς ψυχῆς ἀξιώματος ὑπομνήσομεν, καὶ τὴν
and the of-the soul dignity we-will-remind(-you) and the
ὀφειλομένην τοῖς ἀλγοῦσι παράκλησιν ἐπιθήσομεν,
owed to-the(-ones) grieving consolation we-will-lay-on
καὶ μεταθήσομεν τὴν λύπην ἀπὸ τῆς σαρκὸς καὶ τῶν
and we-will-transfer the grief from the flesh and the
προσκαίρων ἐπὶ τὰ πνευματικὰ καὶ ἀΐδια.
temporal(-things) to the spiritual(-things) and everlasting

Καισαρίῳ πατέρες μὲν, ἵν' ἐντεῦθεν ἄρξωμαι ὅθεν ἡμῖν 2
for-Caesarius parents indeed that thence I-may-begin whence for-us
πρεπωδέστατον, οὓς πάντες γινώσκετε, καὶ ὧν τὴν ἀρετὴν
(it-is)-most-fitting whom all you-know and whose the virtue
καὶ ὁρῶντες καὶ ἀκούοντες ζηλοῦτε, καὶ θαυμάζετε, καὶ
both seeing and hearing you-emulate and admire and
διηγεῖσθε τοῖς ἀγνοοῦσιν, εἴπερ τινές εἰσιν ἀνθρώπων,
recount to-the(-ones) not-knowing if-indeed any there-are of-men
ἄλλος ἄλλο τι μέρος ἀπολαβόντες· ἐπεὶ μὴ πάντα
one-man another some part having-received since not all(-things)
τὸν αὐτὸν οἷόν τε, μηδὲ μιᾶς γλώσσης τὸ ἔργον,
the same(-man) (is)-able — nor of-one tongue the work
κἂν σφόδρα τις ᾖ τῶν φιλοπονωτάτων καὶ φιλοτίμων·
even-if very someone be of-the most-industrious and ambitious
οἷς πολλῶν καὶ μεγάλων ὑπαρχόντων εἰς εὐφημίαν (εἰ
to-whom many and great(-things) being for praise if
μή τῳ περιττὸς εἶναι δοκῶ τὰ οἰκεῖα θαυμάζων), ἓν
not to-anyone superfluous to-be I-seem the own(-things) admiring one
μέγιστον ἁπάντων, καὶ ὥσπερ ἄλλο τι ἐπίσημόν ἐστιν
greatest of-all and as something-else some notable is

ἡ εὐσέβεια· τοὺς σεμνοὺς τούσδε λέγω καὶ πολιοὺς, καὶ οὐχ
the piety the venerable these I-mean and gray-haired and not
ἧττον δι᾽ ἀρετὴν αἰδεσίμους ἢ διὰ γῆρας· ὧν τὰ
less because-of virtue revered than because-of old-age of-whom the
μὲν σώματα χρόνῳ κέκμηκεν, αἱ ψυχαὶ δὲ Θεῷ νεάζουσιν.
indeed bodies by-time have-grown-weary the souls but for-God grow-young
3 Πατὴρ μὲν ἐκ τῆς ἀγριελαίου καλῶς ἐγκεντρισθεὶς
(the)-father indeed from the wild-olive well grafted
εἰς τὴν καλλιέλαιον, καὶ τοσοῦτον κοινωνήσας τῆς
into the cultivated-olive and so-much having-shared of-the
πιότητος, ὥστε καὶ ἄλλους ἐγκεντρίζειν πιστευθῆναι, καὶ
richness that even others to-graft to-be-entrusted and
θεραπείαν ἐγχειρισθῆναι ψυχῶν, ὑψηλὸς ὑψηλῶς τοῦ λαοῦ
(the)-care to-be-entrusted(-with) of-souls high highly the people
τοῦδε προκαθεζόμενος, Ἀαρών τις δεύτερος, ἢ Μωϋσῆς,
this presiding Aaron some second or Moses
Θεῷ πλησιάζειν ἠξιωμένος, καὶ θείαν φωνὴν χορηγεῖν,
to-God to-approach thought-worthy and divine voice to-supply
τοῖς ἄλλοις ἱσταμένοις πόῤῥωθεν, πρᾶος, ἀόργητος,
to-the others standing far-off gentle without-anger
γαληνὸς τὸ εἶδος, θερμὸς τὸ πνεῦμα, πολὺς τὸ
serene in-the appearance warm in-the spirit much in-the
φαινόμενον, πλουσιώτερος τὸ κρυπτόμενον. Τί ἂν ὑμῖν
visible richer in-the hidden what — to-you
ἀναζωγραφοίην τὸν γινωσκόμενον; Οὐδὲ γὰρ εἰ μακρὸν
should-I-paint the(-one) known not-even for if long
ἀποτείνοιμεν λόγον, εἴποιμεν ἄν τι τοσοῦτον ὅσον
we-should-stretch-out (a)-speech we-should-say — anything so-great as-much-as
ἄξιον, καὶ ὅσον ἕκαστος συνεπίσταταί τε καὶ ἀπαιτεῖ
(is)-worthy and as-much-as each knows-with(-us) both and demands

τὸν λόγον· καὶ βέλτιον ταῖς ὑπονοίαις παραχωρεῖν ἢ
the speech and better to-the suppositions to-yield than
τῷ λόγῳ τὸ πολὺ περικόπτειν τοῦ θαύματος.
by-the speech the much to-cut-off of-the wonder
Μήτηρ δὲ ἄνωθεν μὲν καὶ ἐκ προγόνων καθιερωμένη 4
(the)-mother and from-above indeed and from ancestors consecrated
Θεῷ, καὶ κλῆρον ἀναγκαῖον οὐκ εἰς ἑαυτὴν μόνον, ἀλλὰ
to-God and (a)-lot necessary not to herself only but
καὶ τοὺς ἐξ αὐτῆς κατάγουσα τὴν εὐσέβειαν, ἐξ
also the(-ones) from her bringing-down the piety of
ἁγίας ἀπαρχῆς ὄντως ἅγιον φύραμα· τοσοῦτον δὲ αὐτὸ
holy first-fruit truly (a)-holy lump so-much and it
αὐξήσασά τε καὶ πλεονάσασα, ὥστε ἤδη τισὶ (φθέγξομαι
having-increased both and multiplied that already to-some I-will-utter
γὰρ, εἰ καὶ τολμηρὸς ὁ λόγος), μηδὲ τὴν τοῦ ἀνδρὸς
for if even bold (is)-the speech not-even the of-the husband
τελειότητα ἑτέρου τινὸς ἢ ταύτης ἔργον γενέσθαι,
perfection of-other some than of-her (the)-work to-have-been
πιστευθῆναί τε καὶ ῥηθῆναι· καὶ, ὦ τοῦ θαύματος! ἆθλον
to-be-believed both and to-be-said and O the wonder (as-a)-prize
εὐσεβείας δοθῆναι μείζονα καὶ τελειοτέραν εὐσέβειαν.
of-piety to-be-given greater and more-perfect piety
Φιλόπαιδες ἄμφω καὶ φιλόχριστοι, τὸ παραδοξότατον,
child-loving both and Christ-loving the most-paradoxical
μᾶλλον δὲ φιλόχριστοι πλέον ἢ φιλόπαιδες· οἷς γε
rather but Christ-loving more than child-loving to-whom indeed
καὶ τῶν τέκνων μία τις ἀπόλαυσις ἦν, τὸ ἀπὸ Χριστοῦ
also of-the children one some enjoyment was the from Christ
καὶ γνωρίζεσθαι, καὶ ὀνομάζεσθαι, καὶ εἷς εὐπαιδίας ὅρος
both to-be-known and to-be-named and one of-good-children measure
ἡ ἀρετὴ, καὶ ἡ πρὸς τὸ κρεῖττον οἰκείωσις· εὔσπλαγχνοι,
the virtue and the toward the better kinship compassionate

συμπαθεῖς, ἁρπάζοντες τὰ πολλὰ σητῶν, καὶ λῃστῶν,
sympathetic snatching the most(-things) from-moths and from-robbers
καὶ τοῦ κοσμοκράτορος, ἐκ τῆς παροικίας εἰς τὴν
and from-the world-ruler from the sojourning to the
κατοικίαν μετασκευαζόμενοι, καὶ κλῆρον μέγιστον τοῖς
dwelling changing-over and (as-an)-inheritance greatest for-the
παισὶ τὴν ἐκεῖθεν λαμπρότητα θησαυρίζοντες. Οὕτω τοι
children the thence splendor treasuring-up so indeed
καὶ εἰς λιπαρὸν ἔφθασαν γῆρας, ὁμότιμοι καὶ τὴν ἀρετὴν
also to (a)-sleek they-reached old-age equal-in-honor both in-the virtue
καὶ τὴν ἡλικίαν, καὶ πλήρεις ἡμερῶν, τῶν τε μενουσῶν
and in-the age and full of-days the both remaining
ὁμοίως καὶ τῶν λυομένων· παρὰ τοσοῦτον ἑκάτερος
alike and the(-ones) dissolving in so-far each
οὐκ ἔχων τὰ πρῶτα τῶν ἐπὶ γῆς παρ᾽ ὅσον
not having the first(-place) of-the(-ones) on earth in as-much-as
ὑπ᾽ ἀλλήλων εἰς τὸ πρωτεῖον ἐκωλύοντο, καὶ πάσης
by one-another as-to the first-place they-were-hindered and of-all
εὐδαιμονίας μέτρον ἐπλήρωσαν, πλὴν τῆς τελευταίας
happiness (the)-measure they-filled except the last
ταύτης, ὡς ἂν οἰηθείη τις, εἴτε δοκιμασίας χρὴ
this as — might-think someone whether of-trial one-must
λέγειν, εἴτε οἰκονομίας· ἡ δέ ἐστιν, ὡς ὁ ἐμὸς λόγος, τὸν
say or of-dispensation it and is as the my account the
σφαλερώτερον τῶν παίδων δι᾽ ἡλικίαν προπέμψαντες,
more-precarious of-the children because-of age having-sent-ahead
οὕτως ἤδη καταλῦσαι τὸν βίον ἐν ἀσφαλείᾳ, καὶ πρὸς
so already to-end the life in safety and to
τὰ ἄνω πανοικεσίᾳ μετατεθῆναι.
the(-things) above with-the-whole-household to-be-transferred

Καὶ ταῦτα διῆλθον, οὐ τούτους ἐγκωμιάσαι
and these(-things) I-have-gone-through not these to-praise
βουλόμενος, οὐδὲ ἀγνοῶν, ὅτι μόλις ἄν τις τῆς
wishing nor not-knowing that scarcely — anyone the
ἀξίας ἐφίκοιτο, καὶ ὅλην ὑπόθεσιν λόγου τὸν τούτων
worth would-reach even whole (a)-subject of-speech the their
ἔπαινον ἐνστησάμενος, ἀλλὰ ἵν' ἐπιδείξαιμι ἐκ πατέρων
praise having-set-up but that I-might-show from parents
ὀφειλομένην Καισαρίῳ τὴν ἀρετὴν, καὶ μὴ θαυμάζητε, μηδὲ
owed to-Caesarius the virtue and not you-wonder nor
ἀπιστῆτε, εἰ, τοιούτων τυχὼν γεννητόρων, τοιούτων
disbelieve if such having-obtained begetters such
ἑαυτὸν παρέσχεν ἐπαίνων ἄξιον· ἀλλὰ τοὐναντίον, εἰ πρὸς
himself he-showed of-praises worthy but the-contrary if to
ἑτέρους εἶδε, τῶν οἰκείων καὶ τῶν ἐγγύθεν ἀμελήσας
others he-looked the own and the near having-neglected
ὑποδειγμάτων. Τὰ μὲν δὴ πρῶτα τοιαῦτα, οἷα
examples the(-things) indeed then first (are)-such such-as
προσῆκεν εἶναι τοῖς ὄντως εὖ γεγονόσι, καὶ καλῶς
it-befitted to-be for-the(-ones) really well born and nobly
βιώσεσθαι μέλλουσιν. Ἵνα δὲ τὰ ἐν μέσῳ συντέμω,
to-live going that but the(-things) in (the)-middle I-may-cut-short
κάλλος, καὶ μέγεθος, καὶ τὴν ἐπὶ πᾶσι τοῦ ἀνδρὸς
beauty and stature and the in all(-things) of-the man
χάριν, καὶ ὥσπερ ἐν φθόγγοις εὐαρμοστίαν (ὅτι μηδὲ
grace and as-if in sounds harmony since not-even
πρὸς ἡμῶν τὰ τοιαῦτα θαυμάζειν, εἰ καὶ τοῖς ἄλλοις οὐ
(it-is)-for us the such(-things) to-admire if even to-the others not
μικρὰ φαίνεται), πρὸς τὰ ἐφεξῆς βαδιοῦμαι τοῦ
small(-things) they-appear to the(-things) following I-will-go of-the
λόγου, καὶ ἃ μηδὲ βουλομένῳ παραλιπεῖν ῥᾴδιον.
discourse and (to-things)-which not-even for-one-wishing to-pass-over (is)-easy

6 Ὑπὸ δὴ τοιούτοις ἤθεσι τραφέντες καὶ παιδευθέντες, καὶ
under indeed such ways reared and educated and
τοῖς ἐνταῦθα μαθήμασιν ἱκανῶς ἐνασκηθέντες, ἐν οἷς ἐκεῖνος
in-the here studies sufficiently trained in which he
τάχει τε καὶ μεγέθει φύσεως οὐδ' ἂν εἴποι τις ὅσον
by-quickness both and greatness of-nature not-even — could-say anyone how-much
ὑπὲρ τοὺς πολλοὺς ἦν· ὦ πῶς ἀδακρυτὶ τὴν τούτων
above the many he-was O how tearlessly the of-these
παρέλθω μνήμην, καὶ μή με ἀφιλόσοφον ἐλέγξῃ τὸ πάθος
should-I-pass-over memory and not me unphilosophical convict the passion
παρὰ τὴν ὑπόσχεσιν! ἀλλ' ἐπειδή γε ἀποδημίας καιρὸς
contrary-to the promise but when at-least of-going-abroad (the)-time
ἐδόκει, καὶ τότε πρῶτον ἀπ' ἀλλήλων ἐσχίσθημεν· ἐγὼ μὲν
seemed and then first from one-another we-were-parted I indeed
τοῖς κατὰ Παλαιστίνην ἐγκαταμείνας παιδευτηρίοις, ἀνθοῦσι
in-the in Palestine remaining schools flourishing
τότε κατὰ ῥητορικῆς ἔρωτα, ὁ δὲ τὴν Ἀλεξάνδρου πόλιν
then in of-rhetoric love he and the of-Alexander city
καταλαβὼν, παντοίας παιδεύσεως καὶ τότε καὶ νῦν οὖσάν
having-reached of-every-kind of-learning both then and now being
τε καὶ δοκοῦσαν ἐργαστήριον. Τί πρῶτον, ἢ τί μέγιστον
both and seeming (the)-workshop what first or what greatest
εἴπω τῶν ἐκείνου καλῶν; Τί δὲ παρεὶς, μὴ τῷ
should-I-say of-the his good(-things) what and passing-over not by-the
μεγίστῳ ζημιώσω τὸν λόγον; Τίς μὲν ἐκείνου διδασκάλοις
greatest should-I-damage the speech who indeed than-he to-teachers
πιστότερος; Τίς δὲ ἥλιξι προσφιλέστερος; Τίς μὲν
more-faithful who and to-his-age-mates more-friendly who indeed
μᾶλλον ἀπέφυγε τὴν τῶν μοχθηρῶν ἑταιρίαν καὶ ὁμιλίαν;
more avoided the of-the wicked company and converse
Τίς δὲ τῇ τῶν βελτίστων ἑαυτὸν προσέθηκε πλεῖον, ἄλλοις
who and to-the of-the best himself attached more to-others

τε καὶ τῶν ἐκ τῆς πατρίδος τοῖς εὐδοκιμωτάτοις καὶ
both and of-the(-ones) from the fatherland the most-esteemed and
γνωριμωτάτοις, εἰδὼς οὐδὲ τοῦτο φέρειν μικρὸν εἰς
most-notable knowing not-even this to-bring (a)-small(-thing) toward
ἀρετὴν ἢ κακίαν τὰς συνουσίας; Ἐξ ὧν τίς μὲν ἄρχουσιν
virtue or vice the associations from which who indeed to-rulers
ἐκείνου τιμιώτερος; τίς δὲ τῇ πόλει πάσῃ, καίτοι
than-he more-honored who and to-the city whole and-yet
γε διὰ τὸ μέγεθος πάντων ἐγκρυπτομένων, ἢ ἐπὶ
indeed because-of the greatness all being-hidden either for
σωφροσύνῃ γνωριμώτερος, ἢ ἐπὶ συνέσει περιφανέστερος;
temperance better-known or for understanding more-conspicuous
Ποῖον μὲν εἶδος οὐκ ἐπῆλθε παιδεύσεως; μᾶλλον δὲ 7
what-kind indeed (of)-form not did-he-go-through of-learning rather but
ποῖον, ὡς οὐδὲ μόνον ἕτερος; Τίνι δὲ παρῆκεν ἐγγὺς
what-kind as not-even alone another to-whom and did-he-allow near
αὐτοῦ γενέσθαι, καὶ κατὰ μικρὸν, μὴ ὅτι τῶν καθ᾽
him to-come even by (a)-little not only of-the(-ones) of
ἑαυτὸν καὶ τῆς αὐτῆς ἡλικίας, ἀλλὰ καὶ τῶν πρεσβυτέρων,
his-own and the same age but also of-the older
καὶ παλαιοτέρων ἐν τοῖς μαθήμασι; καὶ πάντα ὡς
and more-ancient in the studies and all(-things) as
ἓν ἐξασκήσας, καὶ ἀντὶ πάντων ἕκαστον· τοὺς μὲν
one having-practiced and instead-of all each the(-ones) indeed
πτηνοὺς τὴν φύσιν φιλοπονίᾳ νικήσας, τοὺς δὲ
winged in-the nature by-industry having-conquered the(-ones) and
γενναίους τὴν ἄσκησιν διανοίας ὀξύτητι· μᾶλλον δὲ τάχει
noble in-the training of-mind by-sharpness rather but in-quickness
μὲν τοὺς ταχεῖς, σπουδῇ δὲ τοὺς φιλοπόνους ὑπερβαλὼν,
indeed the quick in-zeal and the industrious surpassing
καὶ τοὺς κατ᾽ ἄμφω δεξιοὺς ἀμφοτέροις. Γεωμετρίας μέν
and the(-ones) in both skillful in-both of-geometry indeed

γε καὶ ἀστρονομίας, καὶ τῆς ἐπικινδύνου τοῖς ἄλλοις
at-least and of-astronomy and of-the dangerous to-the others
παιδεύσεως, ὅσον χρήσιμον ἐκλεξάμενος, τοῦτο δὲ ἦν ἐκ
learning as-much-as useful having-chosen this and was from
τῆς τῶν οὐρανίων εὐαρμοστίας καὶ τάξεως τὸν δημιουργὸν
the of-the heavenly harmony and order the creator
θαυμάσαι, ὅσον βλαβερὸν ταύτης διέφυγεν· οὐ τῇ φορᾷ
to-admire as-much-as harmful of-it he-escaped not to-the motion
τῶν ἄστρων διδοὺς τὰ ὄντα καὶ τὰ γινόμενα,
of-the stars ascribing the(-things) being and the(-things) happening
ὡς οἱ τὴν ὁμόδουλον ἑαυτοῖς κτίσιν ἐπανιστάντες
as the(-ones) the fellow-servant to-themselves creation raising-against
τῷ κτίσαντι, Θεῷ δὲ καὶ τἄλλα πάντα, ὥσπερ
— having-created to-God but both the-other(-things) all as
εἰκὸς, ἀνατιθεὶς, καὶ τὴν τούτων κίνησιν· ἀριθμῶν δὲ καὶ
is-fitting referring also the of-these motion of-numbers but and
λογισμῶν, καὶ τῆς θαυμασίας ἰατρικῆς, ὅση τὰ
of-calculations and of-the wonderful medicine as-much-as the(-things)
περὶ φύσεις, καὶ κράσεις, καὶ τὰς ἀρχὰς τῶν νοσημάτων
about natures and temperaments and the beginnings of-the diseases
φιλοσοφεῖ, ὥστε ταῖς ῥίζαις ἀναιρουμέναις συνεκκόπτειν
philosophizes so-as with-the roots removed to-cut-out-together
καὶ τὰ βλαστήματα, τίς οὕτως ἀμαθὴς ἢ φιλόνεικος, ὡς
also the shoots who so ignorant or contentious as
ἐκείνῳ δοῦναι τὰ δεύτερα, καὶ μὴ ἀγαπᾶν, εἰ μετ' ἐκεῖνον
to-him to-give the second(-place) and not to-be-content if after him
εὐθὺς ἀριθμοῖτο τὸ πρεσβεῖον ἐν τοῖς δευτέροις
immediately he-were-counted the precedence among the seconds
φερόμενος; Καὶ ταῦτα οὐ λόγος ἐστὶν ἀμάρτυρος, ἀλλ'
carrying-off and these(-things) not (a)-word is unwitnessed but

ἑῴα τε ὁμοῦ λῆξις καὶ ἑσπέριος, καὶ ὅσην ἐκεῖνος
(the)-east both together (a)-portion and (the)-west and as-much-as he
ἐπῆλθεν ὕστερον, ἐπίσημοι στῆλαι τῆς ἐκείνου παιδεύσεως.
went-over later notable pillars of-the his learning
Ἐπεὶ δὲ, πᾶσαν ἀρετήν τε καὶ μάθησιν, ὥσπερ μεγάλη 8
when and all virtue both and learning like (a)-great
φορτὶς παντοδαπὴν ἐμπορίαν, εἰς μίαν τὴν ἑαυτοῦ ψυχὴν
merchant-ship (a)-manifold cargo into one the his-own soul
συλλεξάμενος, ἐπὶ τὴν ἑαυτοῦ πόλιν ἐστέλλετο, ὡς ἂν
having-gathered to the his-own city he-was-setting-out so-that —
καὶ τοῖς ἄλλοις μεταδοίη τῶν καλῶν ἀγωγίμων τῆς
also to-the others he-might-share of-the good wares of-the
ἑαυτοῦ παιδεύσεως, ἐνταῦθά τι καὶ συνηνέχθη πρᾶγμα
his-own learning here something also happened (a)-thing
θαυμάσιον, οὐδὲν δὲ οἷον, καὶ γὰρ ἐμέ γε μάλιστα
wonderful nothing but like also for me at-least most
πάντων εὐφραίνει τοῦτο μνημονευθὲν, καὶ ὑμᾶς ἂν ἡδίους
of-all gladdens this remembered and you — more-pleased
ποιήσειεν, ἐν βραχεῖ διηγήσασθαι. Ηὔχετο μὲν ἡ μήτηρ
would-make in brief to-narrate prayed indeed the mother
εὐχὴν μητρικήν τινα καὶ φιλόπαιδα, ὥσπερ ἐξέπεμψεν
(a)-prayer motherly some and child-loving as she-sent-out
ἀμφοτέρους, οὕτω καὶ σὺν ἀλλήλοις ἐπανελθόντας ἰδεῖν.
both so also with one-another having-returned to-see
Ξυνωρὶς γὰρ ἐδοκοῦμέν τις, καὶ εἰ μὴ τοῖς ἄλλοις,
(a)-pair for we-seemed some even if not to-the others
μητρί γ᾽ οὖν, εὐχῆς καὶ θέας ἀξία, σὺν ἀλλήλοις
to-(our)-mother at-least then of-prayer and of-sight worthy with one-another
ὁρώμενοι, ἡ νῦν κακῶς ὑπὸ τοῦ φθόνου διαλυθεῖσα·
seen the(-pair) now evilly by the envy dissolved
Θεοῦ δὲ οὕτω κινήσαντος, ὃς ἀκούει δικαίας εὐχῆς,
God and so having-moved who hears (a)-just prayer

καὶ φίλτρον τιμᾷ γονέων εἰς παῖδας εὐγνώμονας, ἐξ
and love honors of-parents for children grateful from
οὐδεμιᾶς ἐπινοίας, οὐδὲ συνθήματος, ὁ μὲν ἀπὸ τῆς
no design nor agreement the(-one) indeed from the
Ἀλεξανδρείας, ὁ δὲ ἀπὸ τῆς Ἑλλάδος κατὰ τὸν αὐτὸν
Alexandria the(-other) and from the Greece at the same
χρόνον εἰς τὴν αὐτὴν πόλιν ὁ μὲν ἀπὸ γῆς, ὁ δὲ
time into the same city the(-one) indeed from land the(-other) and
ἀπὸ θαλάσσης, κατήραμεν. Ἡ πόλις δὲ ἦν τὸ Βυζάντιον,
from sea we-put-in the city and was the Byzantium
ἡ νῦν προκαθεζομένη τῆς Εὐρώπης πόλις, ἐν ᾗ τοσοῦτον
the now presiding-over the Europe city in which so-much
Καισάριος κλέος οὐ πολλοῦ χρόνου διελθόντος ἠνέγκατο,
Caesarius fame not much time having-passed won
ὥστε δημοσίας τιμὰς αὐτῷ, καὶ γάμον τῶν εὐδοκίμων,
so-that public honors to-him and marriage with-the esteemed
καὶ τῆς συγκλήτου βουλῆς μετουσίαν προτεθῆναι, καὶ
and of-the senate council (a)-share to-be-proposed and
πρὸς βασιλέα πρεσβείαν σταλῆναι, τὸν μέγαν ἀπὸ κοινοῦ
to (the)-emperor (an)-embassy to-be-sent the great from common
δόγματος, τὴν πρώτην πόλιν τῷ πρώτῳ λογίῳ
decree the first city by-the first learned(-man)
κοσμηθῆναί τε καὶ τιμηθῆναι (εἴ τι μέλειν αὐτῷ τοῦ
be-adorned both and be-honored if anything to-be-of-concern to-him of-the
πρώτην ἀληθῶς εἶναι, καὶ τῆς ἐπωνυμίας ἀξίαν), καὶ τοῦτο
first truly to-be and of-the name worthy and this
προστεθῆναι πᾶσι τοῖς ὑπὲρ αὐτῆς διηγήμασι, τῷ Καισαρίῳ
to-be-added to-all the about her stories — by-Caesarius
καλλωπίζεσθαι, καὶ ἰατρῷ, καὶ οἰκήτορι· καίτοι γε μετὰ
to-be-adorned both as-physician and as-inhabitant and-yet indeed with
τῆς ἄλλης λαμπρότητος πολλοῖς καὶ μεγάλοις εὐθηνουμένην
the other splendor with-many and great abounding

ἀνδράσι κατά τε φιλοσοφίαν κατά τε τὴν ἄλλην παίδευσιν.
men in both philosophy in both the other learning
Ἀλλὰ τοῦτο μὲν ἱκανῶς. Τότε δ' οὖν τὸ γενόμενον
but this indeed sufficiently then and then the(-thing) happened
τοῖς μὲν ἄλλοις συντυχία τις ἔδοξεν ἄλογος καὶ ἀναίτιος,
to-the indeed others (a)-chance some seemed irrational and causeless
οἷα φέρει πολλὰ τὸ αὐτόματον ἐν τοῖς ἡμετέροις, τοῖς δὲ
such-as brings many the spontaneous in the our(-affairs) to-the but
φιλοθέοις καὶ λίαν εὔδηλον ἦν μὴ ἄλλο τι συμβὰν
God-loving(-ones) even very clear it-was not other something happening
εἶναι ἢ γονέων θεοφιλῶν ἔργον ἐκ γῆς καὶ θαλάττης
to-be than of-parents God-loved (the)-work from land and sea
τοὺς παῖδας συναγόντων εἰς μίαν εὐχῆς ἐκπλήρωσιν.
the children gathering to one of-prayer fulfillment
Φέρε μηδὲ τοῦτο τῶν Καισαρίου καλῶν παρέλθωμεν, 9
come not-even this — of-Caesarius' good(-things) let-us-pass-over
ὃ τοῖς μὲν ἄλλοις ἴσως μικρὸν, καὶ οὐδὲ μνήμης ἄξιον,
which to-the indeed others perhaps small and not-even of-mention worthy
ἐμοὶ δὲ καὶ τότε καὶ νῦν μέγιστον ἔδοξεν, εἴπερ τῶν
to-me but both then and now greatest seemed if-indeed among-the
ἐπαινετῶν ἡ φιλαδελφία, καὶ οὐ παύσομαι τιθεὶς
praiseworthy(-things) (is)-the brotherly-love and not I-will-cease placing(-it)
ἐν πρώτοις, ὁσάκις ἂν τὰ ἐκείνου ἐκδιηγῶμαι. Κατεῖχε
among (the)-first as-often-as — the his(-deeds) I-recount held
μὲν αὐτὸν αἷς εἶπον τιμαῖς ἡ πόλις, καὶ οὐδ' ἂν
indeed him with-which I-mentioned honors the city and not-even —
εἴ τι γένοιτο μεθήσειν ἔφασκεν· ἐγὼ δὲ ἀνθέλκων
if anything should-happen it-would-let-go it-said I but pulling-back
ἴσχυσα, ὁ πάντα Καισαρίῳ πολὺς καὶ τίμιος, καὶ
prevailed the(-one) in-all to-Caesarius great and honored both
τοῖς γονεῦσι τὴν εὐχὴν πληρῶσαι, καὶ τῇ πατρίδι τὸ
for-the parents the prayer to-fulfill and for-the fatherland the

χρέος, καὶ ἐμαυτῷ τὸν πόθον· λαβὼν τῆς ὁδοῦ κοινωνὸν
debt and for-myself the longing having-taken of-the road (a)-companion
καὶ συνέμπορον, καὶ προτιμηθεὶς οὐ πόλεων καὶ δήμων
and fellow-traveler and preferred not to-cities and peoples
μόνον, οὐδὲ τιμῶν καὶ πόρων, οἳ πολλοὶ καὶ πολλαχόθεν
only nor to-honors and revenues which many and from-many-sides
οἱ μὲν συνέῤῥεον ἐκείνῳ, οἱ δὲ ἠλπίζοντο, ἀλλὰ καὶ
some indeed flowed-together to-him others and were-hoped-for but even
αὐτοῦ βασιλέως σχεδὸν, καὶ τῶν ἐκεῖθεν ἐπιταγμάτων.
(the)-very emperor nearly and the thence commands
Ἐντεῦθεν ἐγὼ μὲν φιλοσοφεῖν διέγνων, καὶ πρὸς τὸν
thereupon I indeed to-philosophize decided and to the
ἄνω βίον μεθαρμοσθῆναι, ὥσπερ τινὰ βαρὺν δεσπότην καὶ
above life to-be-adapted as some heavy master and
ἀῤῥώστημα χαλεπὸν, πᾶσαν φιλοτιμίαν ἀποσεισάμενος·
(a)-sickness grievous all ambition having-shaken-off
μᾶλλον δὲ ὁ μὲν πόθος πρεσβύτερος, ὁ δὲ βίος ὕστερος·
rather but the indeed longing (was)-older the and life later
τὸν δὲ τὰ πρῶτα τῆς παιδεύσεως ἀναθέντα τῇ ἑαυτοῦ
him and the first(-fruits) of-the learning having-dedicated to-the his-own
πατρίδι, καὶ θαυμασθέντα τῶν πόνων ἀξίως, μετὰ τοῦτο
fatherland and admired for-his labors worthily after this
δόξης ἐπιθυμία καὶ τοῦ προστατεύειν τῆς πόλεως, ὡς ἐμέ
of-glory (a)-desire and of-the to-preside-over the city as me
γε συνέπειθε, τοῖς βασιλείοις δίδωσιν, οὐ πάνυ μὲν
at-least persuaded(-him) to-the palace gives not wholly indeed
ἡμῖν φίλα ποιοῦντα, καὶ κατὰ γνώμην· καὶ γὰρ
to-us pleasing(-things) doing and according-to (our)-judgment and for
ἀπολογήσομαι πρὸς ὑμᾶς, ὅτι πολλοστὸν τετάχθαι παρὰ
I-will-make-defense to you that the-lowest to-be-ranked with
Θεῷ κρεῖττον εἶναι δοκεῖ τε καὶ ὑψηλότερον ἢ παρὰ τῷ
God better to-be seems both and loftier than with the

κάτω βασιλεῖ τὰ πρῶτα φέρεσθαι, οὐ μὴν ἄξιός γε
below king the first(-place) to-carry-off not however worthy at-least
μέμψεως. Φιλοσοφεῖν μὲν γὰρ ὅσῳ μέγιστον, τοσούτῳ
of-blame to-philosophize indeed for as-much-as greatest so-much
καὶ χαλεπώτατον, καὶ οὐ πολλῶν τὸ ἐγχείρημα, οὐδ' ἄλλων
also most-difficult and not of-many the undertaking nor of-others
ἢ τῶν ὑπὸ τῆς θείας προκεκλημένων μεγαλονοίας, ἣ
than of-the(-ones) by the divine called greatness-of-mind which
τοῖς προηρημένοις καλῶς χεῖρα δίδωσιν· οὐ μικρὸν δὲ
to-the(-ones) having-chosen well (a)-hand gives not small but
εἴ τις, τὸν δεύτερον προστησάμενος βίον, καλοκἀγαθίας
if someone the second having-set-before(-himself) life to-nobility
μεταποιοῖτο, καὶ πλείω λόγον ἔχοι Θεοῦ καὶ τῆς ἑαυτοῦ
should-lay-claim and more account should-have of-God and of-the his-own
σωτηρίας ἢ τῆς κάτω λαμπρότητος· καὶ τὴν μὲν ὡς
salvation than of-the below splendor and the(-one) indeed as
σκηνὴν προβάλλοιτο, ἤ τι προσωπεῖον τῶν πολλῶν καὶ
(a)-stage should-put-forward or some mask of-the many and
προσκαίρων, τὸ τοῦ κόσμου τούτου δρᾶμα ὑποκρινόμενος,
temporal(-things) the of-the world this drama acting
αὐτὸς δὲ ζῴοι Θεῷ μετὰ τῆς εἰκόνος, ἣν οἶδε παρ'
he and should-live to-God with the image which he-knows from
ἐκείνου λαβὼν καὶ ὀφείλων τῷ δεδωκότι· ὅπερ
him having-received and owing to-the(-one) having-given(-it) which
ἀμέλει καὶ Καισάριον διανοηθέντα γινώσκομεν.
surely also Caesarius having-intended we-know
Τάττεται μὲν γὰρ τὴν πρώτην ἐν ἰατροῖς τάξιν, οὐδὲ 10
he-is-ranked indeed for the first among physicians rank not-even
πολλοῦ πόνου προσδεηθεὶς, ἀλλ' ἐπιδείξας μόνον τὴν
of-much labor having-needed but having-shown only the
παίδευσιν, μᾶλλον δὲ βραχύν τινα τῆς παιδεύσεως οἷον
learning rather but brief some of-the learning as

πρόλογον, κἀν τοῖς φίλοις τοῦ βασιλέως ἀριθμούμενος,
(a)-prologue and-among the friends of-the emperor being-numbered
τὰς μεγίστας καρποῦται τιμάς· ἄμισθον δὲ τὴν τῆς
the greatest he-reaps honors unpaid and the of-the
τέχνης φιλανθρωπίαν τοῖς ἐν τέλει προτίθησιν, εἰδὼς
art kindness to-the(-ones) in office he-offers knowing
οὐδὲν οὕτως ὡς ἀρετὴν καὶ τὸ ἐπὶ τοῖς καλλίστοις
nothing so as virtue and the(-thing) for the noblest(-things)
γινώσκεσθαι προάγειν εἰς τὸ ἔμπροσθεν. Καὶ ὧν
to-be-known to-lead-forward to the front and those-whom
τῇ τάξει δεύτερος ἦν, τούτων κατὰ πολὺ περιῆν
in-the rank second he-was these by much he-surpassed
τῇ δόξῃ· πᾶσι μὲν ὢν διὰ σωφροσύνην ἐπέραστος,
in-the glory to-all indeed being because-of temperance lovable
καὶ διὰ τοῦτο τὰ τίμια πιστευόμενος, καὶ μηδὲν
and because-of this the precious(-things) entrusted and not-at-all
Ἱπποκράτους ὁρκιστοῦ προσδεόμενος, ὡς μηδὲν εἶναι καὶ
of-Hippocrates the-oath-giver needing so-that nothing to-be even
τὴν Κράτητος ἁπλότητα πρὸς τὴν ἐκείνου θεωρουμένην·
the of-Crates simplicity beside the his(-simplicity) seen
πᾶσι δὲ πλέον ἢ κατὰ τὴν ἀξίαν αἰδέσιμος, μεγάλων
to-all and more than according-to the worth revered great(-things)
μὲν ἀεὶ τῶν παρόντων ἀξιούμενος, μειζόνων δὲ ἄξιος
indeed always of-the present thought-worthy of-greater but worthy
εἶναι τῶν ἐλπιζομένων κρινόμενος τοῖς τε βασιλεῦσιν
to-be of-the(-things) hoped-for judged by-the both emperors
αὐτοῖς, καὶ ὅσοι τὰ πρῶτα μετ' ἐκείνους ἔχουσιν· τὸ
themselves and as-many-as the first(-places) after them hold the
δὲ μέγιστον, ὅτι μήτε ὑπὸ τῆς δόξης μήτε ὑπὸ τῆς ἐν
and greatest(-thing) that neither by the glory nor by the in
μέσῳ τρυφῆς τὴν τῆς ψυχῆς εὐγένειαν διεφθάρη· ἀλλὰ
(the)-midst luxury the of-the soul nobility he-was-corrupted but

πολλῶν καὶ μεγάλων ὑπαρχόντων αὐτῷ, πρῶτον ἦν
many and great(-things) belonging to-him first it-was
εἰς ἀξίωμα Χριστιανὸν καὶ εἶναι καὶ ὀνομάζεσθαι· καὶ
for dignity Christian both to-be and to-be-named and
πάντα ὁμοῦ παιδιά τις ἐκείνῳ καὶ λῆρος πρὸς ἓν τοῦτο
all(-things) together (a)-game some to-him and nonsense beside one this
κρινόμενα. Τὰ μὲν γὰρ ἄλλα ὡς ἐπὶ σκηνῆς καὶ ἄλλοις
judged the indeed for others as on (a)-stage also by-others
παίζεσθαι τάχιστα πηγνυμένης τε καὶ καταλυομένης, τάχα
to-be-played quickly being-set-up both and being-taken-down perhaps
δὲ φθειρομένης ῥᾷον ἢ συνισταμένης, ὡς εἶναι
and destroyed more-easily than composed as (it-is)-possible
ἰδεῖν ἐκ τῶν πολλῶν τοῦ βίου μεταβολῶν, καὶ τῆς
to-see from the many of-the life changes and of-the
ἄνω καὶ κάτω μεταπιπτούσης εὐετηρίας· μόνον δὲ ἴδιον
up and down shifting prosperity only and own
ἀγαθὸν εἶναι καὶ παραμένον ἀσφαλῶς τὴν εὐσέβειαν.
(a)-good to-be and remaining securely the piety
Ταῦτα Καισαρίῳ ἐφιλοσοφεῖτο κἀν τῇ χλανίδι· ταύταις 11
these(-things) by-Caesarius were-philosophized even-in the fine-cloak with-these
καὶ συνέζησε ταῖς ἐννοίαις, καὶ συναπῆλθε, μείζω τῆς
both he-lived-together the thoughts and departed-together greater than-the
φαινομένης εἰς τὸ κοινὸν εὐσεβείας, Θεῷ γνωρίζων καὶ
appearing to the public piety to-God making-known and
παριστὰς τὴν κατὰ τὸν κρυπτὸν ἄνθρωπον. Καὶ εἴ
presenting the(-piety) according-to the hidden man and if
με δεῖ, πάντα παρέντα, τὴν προστασίαν τῶν ἐκ
me it-is-needful all(-things) passing-over the protection of-the(-ones) of
γένους ἀτυχησάντων, τὴν ὑπεροψίαν τοῦ τύφου, τὴν πρὸς
(his)-family unfortunate the contempt of-the pride the toward
τοὺς φίλους ἰσοτιμίαν, τὴν πρὸς τοὺς ἄρχοντας παῤῥησίαν,
the friends equality the toward the rulers boldness

τοὺς ὑπὲρ ἀληθείας ἀγῶνας καὶ λόγους, οὓς πολλοὺς
the for truth contests and speeches which many
καὶ πρὸς πολλοὺς συνεστήσατο, οὐ λογικῶς μόνον, ἀλλὰ
and against many he-made not logically only but
καὶ λίαν εὐσεβῶς τε καὶ διαπύρως, ἓν ἀντὶ πάντων
also very piously both and fierily one instead-of all
εἰπεῖν τῶν ἐκείνου τὸ γνωριμώτατον. Ἐλύσσα καθ'
to-say of-the(-deeds) his the best-known raged against
ἡμῶν βασιλεὺς ὁ δυσώνυμος, καὶ καθ' ἑαυτοῦ πρῶτον
us (an)-emperor the ill-named and against himself first
μανεὶς ἐκ τῆς εἰς Χριστὸν ἀθετήσεως, ἀφόρητος
having-gone-mad from the against Christ rejection unbearable
ἤδη καὶ τοῖς ἄλλοις ἦν, οὐδ' ἐν ἴσῳ τοῖς
already also to-the others he-was not-even on (an)-equal(-footing) with-the
λοιποῖς Χριστομάχοις μεγαλοψύχως ἀπογραφόμενος εἰς
other Christ-fighters magnanimously enrolling-himself for
τὴν ἀσέβειαν, ἀλλὰ κλέπτων τὸν διωγμὸν ἐν ἐπιεικείας
the impiety but stealing the persecution in of-mildness
πλάσματι· καὶ κατὰ τὸν σκολιὸν ὄφιν, ὃς τὴν ἐκείνου
(a)-pretense and like the crooked serpent who the his
κατέσχε ψυχὴν, παντοίαις μηχαναῖς ὑποσπῶν τοὺς
held soul with-every-kind-of devices drawing-down the
ἀθλίους εἰς τὸ ἑαυτοῦ βάραθρον. Καὶ τὸ μὲν πρῶτον
wretched into the his-own pit and the indeed first
αὐτῷ τέχνασμά τε καὶ σόφισμα, ἵνα μηδὲ τῆς ἐπὶ
to-him device both and sophism so-that not-even the for
τοῖς ἄθλοις τιμῆς τυγχάνωμεν (ἐφθόνει γὰρ καὶ ταύτης
the contests honor we-should-obtain he-begrudged for even this
Χριστιανοῖς ὁ γεννάδας), πάσχοντας ὡς Χριστιανοὺς, ὡς
to-Christians the noble(-fellow) suffering as Christians as
κακούργους κολάζεσθαι· τὸ δὲ δεύτερον πειθοῦς ὄνομα
malefactors to-be-punished the and second of-persuasion (the)-name

προσεῖναι τῷ γινομένῳ, μὴ τυραννίδος, ὡς ἂν
to-be-attached to-the(-thing) happening not of-tyranny so-that —
μεῖζον ᾖ τοῦ κινδύνου τὸ τῆς αἰσχύνης, αὐθαιρέτως
greater be than-the danger the of-the shame voluntarily
χωροῦσι πρὸς τὴν ἀσέβειαν. Καὶ τοὺς μὲν χρήμασι,
for-(those)-going to the impiety and some indeed by-money
τοὺς δὲ ἀξιώμασι, τοὺς δὲ ὑποσχέσεσι, τοὺς δὲ παντοίαις
others and by-dignities others and by-promises others and by-all-kinds-of
τιμαῖς ὑφελκόμενος, ἃς οὐδὲ βασιλικῶς προσῆγεν, ἀλλὰ
honors drawing-on which not-even royally he-offered but
καὶ λίαν δουλοπρεπῶς ἐν ταῖς ἁπάντων ὄψεσι, πάντας
even very slavishly in the of-all sight all
δὲ τῇ γοητείᾳ τῶν λόγων καὶ τῷ καθ' ἑαυτὸν
and by-the witchcraft of-the words and by-the according-to himself
ὑποδείγματι, ἐπὶ πολλοῖς πειρᾶται καὶ Καισαρίου. Φεῦ τῆς
example after many he-tries also of-Caesarius alas for-the
παραπληξίας καὶ τῆς ἀνοίας, εἰ Καισάριόν τε ὄντα, καὶ
madness and the folly if Caesarius both being and
ἀδελφὸν ἐμὸν, καὶ τῶν γονέων τούτων συλήσειν ἤλπισεν!
brother my and of-the parents these to-plunder he-hoped
Ἀλλ', ἵνα μικρὸν προσδιατρίψω τῷ λόγῳ, καὶ κατατρυφήσω 12
but that (a)-little I-may-linger-on the speech and I-may-revel
τοῦ διηγήματος, ὡς οἱ παρόντες τοῦ θαύματος, εἰσῄει
in-the narrative as the(-ones) present at-the wonder entered
μὲν ὁ γεννάδας ἐκεῖνος, τῷ τοῦ Χριστοῦ σημείῳ
indeed the noble(-fellow) that with-the — of-Christ sign
φραξάμενος, καὶ τὸν μέγαν λόγον ἑαυτοῦ προβαλλόμενος,
fortified and the great word himself putting-before
πρὸς τὸν πολὺν ἐν ὅπλοις, καὶ μέγαν ἐν λόγων δεινότητι·
against the(-man) great in arms and great in of-words cleverness
οὐδὲν δὲ καταπλαγεὶς πρὸς τὴν ὄψιν, οὐδὲ θωπείᾳ τι
nothing but daunted at the face nor by-flattery anything

καταβαλὼν τοῦ φρονήματος, ἀθλητὴς ἕτοιμος ἦν, καὶ λόγῳ
having-lowered of-the spirit (an)-athlete ready he-was both in-word
καὶ ἔργῳ, πρὸς τὸν ἐν ἀμφοτέροις δυνατὸν ἀγωνίζεσθαι.
and in-deed against the(-one) in both mighty to-contend
Τὸ μὲν οὖν στάδιον τοιοῦτον, καὶ ὁ τῆς εὐσεβείας
the indeed then stadium (was)-such and the of-the piety
ἀγωνιστὴς τοσοῦτος· καὶ ἀγωνοθέτης, ἔνθεν μὲν Χριστὸς
contestant so-great and (the)-judge on-this-side indeed Christ
τοῖς ἑαυτοῦ πάθεσι τὸν ἀθλητὴν ἐξοπλίζων, ἐκεῖθεν δὲ
with-the his-own sufferings the athlete arming on-that-side and
δεινὸς τύραννος τῇ τῶν λόγων οἰκειότητι προσσαίνων,
(a)-terrible tyrant by-the of-the words familiarity fawning
καὶ τῷ τῆς ἐξουσίας ὄγκῳ δεδιττόμενος· θέατρον δὲ
and by-the of-the authority weight frightening (the)-theater and
ἀμφοτέρωθεν, τῶν τε τῇ εὐσεβείᾳ λειπομένων ἔτι,
on-both-sides of-the(-ones) both by-the piety left still
καὶ τῶν ὑπ' ἐκείνου συνηρπασμένων, ὅπη νεύσῃ
and of-the(-ones) by him carried-off which-way should-incline
τὰ κατ' αὐτοὺς ἀποσκοπούντων, ὅστις νικήσειε
the(-things) concerning them watching whoever should-win
πλείῳ τὴν ἀγωνίαν ἐχόντων ἢ περὶ οὓς τὸ θέατρον.
more the anxiety having than about whom the theater
13 Ἆρ' οὐκ ἔδεισας περὶ Καισαρίου, μήτι πάθῃ τῆς προθυμίας
is-it not did-you-fear for Caesarius lest he-suffer of-the zeal
ἀνάξιον; Ἀλλὰ θαρσεῖτε· μετὰ Χριστοῦ γὰρ ἡ νίκη τοῦ
unworthy but take-courage with Christ for (is)-the victory the(-one)
τὸν κόσμον νικήσαντος. Τὰ μὲν οὖν καθ' ἕκαστον
the world having-conquered the(-things) indeed then in detail
τῶν τότε ῥηθέντων ἢ προτεθέντων ἐκδιηγεῖσθαι τὰ νῦν
of-the(-things) then said or proposed to-recount — now
ἐγὼ μὲν, εὖ ἴστε, τοῦ παντὸς ἂν ἐτιμησάμην· καὶ γὰρ
I indeed well know(-it) above all — would-have-valued and for

καὶ λογικάς τινας ἐστὶν ἃς ἔχει στροφὰς καὶ κομψείας
also logical some there-are which it-has turns and elegances
ὁ λόγος, ἐμοὶ γοῦν οὐκ ἀηδεῖς εἰς μνήμην· ἔξω δ' ἂν
the discourse to-me at-any-rate not unpleasant for memory outside but —
εἴη παντελῶς τοῦ καιροῦ καὶ τοῦ λόγου. Ὡς δὲ πάσας
it-would-be wholly of-the occasion and of-the discourse as but all
αὐτοῦ τὰς ἐν τοῖς λόγοις πλοκὰς διαλύσας, καὶ πεῖραν
his the in the words entanglements having-loosed and trial
ἅπασαν ἀφανῆ τε καὶ φανερὰν, ὥσπερ τινὰ παιδιὰν
every hidden both and open as-if some game
παρωσάμενος, μεγάλῃ καὶ λαμπρᾷ τῇ φωνῇ τὸ Χριστιανὸς
having-pushed-aside with-great and splendid the voice the Christian
εἶναί τε καὶ μένειν ἀνεκήρυξεν, οὐδὲ οὕτω μὲν παντελῶς
to-be both and to-remain he-proclaimed not-even so indeed wholly
ἀποπέμπεται· καὶ γὰρ δεινὸς ἔρως εἶχε τὸν βασιλέα τῇ
he-is-dismissed and for (a)-terrible desire held the emperor with-the
Καισαρίου παιδεύσει συνεῖναι καὶ καλλωπίζεσθαι· ἡνίκα
of-Caesarius learning to-be-together and to-be-adorned when
καὶ τὸ περιβόητον τοῦτο ἐν ταῖς τῶν πάντων ἀκοαῖς
also the famous this in the of-the all hearings
ἐφθέγξατο· Ὦ πατρὸς εὐτυχοῦς, ὦ παίδων δυστυχῶν!
he-uttered O father fortunate O children unfortunate
Ἐπειδὴ καὶ ἡμᾶς ἠξίωσε τιμῆσαι τῇ κοινωνίᾳ τῆς
since also us he-deemed-fit to-honor with-the sharing of-the
ἀτιμίας, ὧν καὶ τὴν παίδευσιν Ἀθήνῃσιν ἔγνω καὶ τὴν
dishonor whose both the learning at-Athens he-knew and the
εὐσέβειαν, δευτέρᾳ δὲ εἰσόδῳ ταμιευθεὶς (ἐπειδή γε
piety at-(a)-second and entrance reserved since at-least
κατὰ Περσῶν ἐκεῖνον ἡ δίκη καλῶς ἐξώπλισεν), ἐπάνεισι
against (the)-Persians him the justice well armed he-returns

πρὸς ἡμᾶς φυγὰς μακάριος, καὶ τροπαιοῦχος ἀναίμακτος,
to us (an)-exile blessed and victorious bloodless
καὶ περιφανέστερος τὴν ἀτιμίαν ἢ τὴν λαμπρότητα.
and more-conspicuous in-the dishonor than in-the splendor
14 Ταύτην ἐγὼ τὴν νίκην τῆς πολλῆς ἐκείνου χειρὸς, καὶ
this I the victory than-the great his hand and
τῆς ὑψηλῆς ἁλουργίδος, καὶ τοῦ πολυτελοῦς διαδήματος
than-the lofty purple and the costly diadem
ὑψηλοτέραν κρίνω μακρῷ καὶ τιμιωτέραν· τούτῳ τῷ
higher I-judge by-far and more-precious in-this the
διηγήματι πλέον ἐπαίρομαι, ἢ εἰ πᾶσαν ἐκείνῳ τὴν
narrative more I-am-elated than if all to-him the
βασιλείαν ἀπεμερίσατο. Τοῖς μὲν οὖν πονηροῖς ὑποχωρεῖ
kingdom he-had-allotted to-the indeed then evil he-yields
χρόνοις, καὶ τοῦτο κατὰ τὴν ἡμετέραν νομοθεσίαν·
times and this according-to the our legislation
ἐνστάντος μὲν καιροῦ διακινδυνεύειν ὑπὲρ τῆς ἀληθείας,
when-it-has-come indeed (the)-time to-run-risks for the truth
καὶ μὴ προδιδόναι δειλίᾳ τὴν εὐσέβειαν· ἕως δ'
and not to-betray through-cowardice the piety as-long-as but
ἂν ἐξῇ, μὴ προκαλεῖσθαι τοὺς κινδύνους κελεύουσαν,
— it-be-possible not to-provoke the dangers commanding
εἴτε δέει τῶν ἡμετέρων ψυχῶν, εἴτε φειδοῖ τῶν
whether from-fear for-the our souls or from-sparing of-the(-ones)
ἐπαγόντων τὸν κίνδυνον. Ἐπεὶ δὲ ὁ ζόφος ἐλύθη, καὶ ἡ
bringing the danger when and the gloom was-dissolved and the
ὑπερορία καλῶς ἐδίκασε, καὶ ἡ στιλβωθεῖσα ῥομφαία τὸν
foreign-land well judged and the polished sword the
ἀσεβῆ κατέβαλε, καὶ Χριστιανοῖς ἐπανῆλθε τὰ πράγματα,
impious struck-down and to-Christians returned the affairs
τί δεῖ λέγειν μεθ' οἵας δόξης τε καὶ τιμῆς, ἢ τῶν
why must-one tell with what-kind-of glory both and honor or the

μαρτυρίων οἵων καὶ ὅσων, καὶ ὡς διδοὺς χάριν μᾶλλον
testimonies what-kind and how-many and as giving (a)-favor rather
ἢ κομιζόμενος, τοῖς βασιλείοις αὖθις ἀναλαμβάνεται, καὶ
than receiving(-one) to-the palace again he-is-taken-up and
διαδέχεται τὴν προτέραν τιμὴν ἡ δευτέρα; Καὶ βασιλεῖς
succeeds the former honor the second and emperors
μὲν ὁ χρόνος παρήμειψε, Καισαρίῳ δὲ τὸ τῆς εὐδοξίας
indeed the time changed to-Caesarius but the of-the good-repute
ἄλυτον, καὶ τῶν παρ᾽ αὐτοῖς πρωτείων· καὶ ἀγὼν
unbroken(-hold) also of-the among them first-places and (a)-contest
βασιλεῦσιν, ὅστις μᾶλλον Καισάριον οἰκειώσηται, καὶ
for-emperors who more Caesarius should-make-his-own and
οὗ μᾶλλον ἐκεῖνος ὀνομασθῇ φίλος καὶ γνώριμος.
of-whom more he should-be-named friend and acquaintance
Τοιαῦτα Καισαρίῳ τὰ τῆς εὐσεβείας, καὶ παρὰ τῆς
such for-Caesarius (were)-the(-things) of-the piety and from the
εὐσεβείας. Ἀκουέτωσαν καὶ νέοι, καὶ ἄνδρες, καὶ διὰ
piety let-hear both young(-men) and men and through
τῆς αὐτῆς ἀρετῆς πρὸς τὴν αὐτὴν ἐπιφάνειαν ἐπειγέσθωσαν
the same virtue to the same distinction let-them-press-on
(Ἀγαθῶν γὰρ πόνων καρπὸς εὐκλεής), ὅσοις καὶ τοῦτο
of-good for labors (the)-fruit (is)-glorious to-as-many-as also this
διὰ σπουδῆς καὶ μέρος εὐδαιμονίας ὑπολαμβάνεται.
by zeal and (a)-part of-happiness is-supposed

Caesarius came alive out of the earthquake at Nicaea and resolved to leave the world, but sickness took him soon after; his mother promises his wealth as his burial gift. Gregory offers this speech as his own gift. He turns to the grieving parents: human life is a dream, a bird's flight, a ship that leaves no track, dust and dew, and Caesarius is freed from its evils. The soul set loose goes at once to its good and later takes back its flesh. Gregory fears only the judgment, and prays God to receive Caesarius now and them in their time.

15 Ἀλλ᾽ οἷον δὴ καὶ τοῦτο τῶν περὶ αὐτὸν θαυμάτων, ὁμοῦ
but such-as indeed also this of-the about him wonders together
τε τῆς τῶν γονέων θεοσεβείας καὶ τῆς ἐκείνου μεγίστην
both of-the of-the parents godliness and of-the his greatest
ἀπόδειξιν ἔχον; Διέτριβε μὲν ἐν τῇ Βιθυνῶν, τὴν
proof having he-was-staying indeed in the(-land) of-the-Bithynians the
οὐ πολλοστὴν ἀπὸ βασιλέως διέπων ἀρχήν· ἣ δὴ ἦν
not lowest from (the)-emperor administering office which indeed was
ταμιεύειν βασιλεῖ τὰ χρήματα, καὶ τῶν θησαυρῶν ἔχειν
to-steward for-(the)-emperor the moneys and of-the treasuries to-have
τὴν ἐπιμέλειαν. Ἐντεῦθεν γὰρ αὐτῷ τὰς μείζους ἀρχὰς
the care from-there for to-him the greater offices
βασιλεὺς προοιμιάζεται· τοῦ δὲ πρώην συνενεχθέντος
(the)-emperor prefaces the and lately having-happened
ἐν Νικαίᾳ σεισμοῦ, ὃς δὴ χαλεπώτατος τῶν
at Nicaea earthquake which indeed most-grievous of-the(-ones)
πώποτε μνημονευομένων γεγονέναι λέγεται, μικροῦ τοὺς
ever remembered to-have-been is-said nearly the
πάντας ἐγκαταλαβόντος, καὶ τῷ τῆς πόλεως κάλλει
all having-caught and with-the of-the city beauty
συναφανίσαντος, μόνος τῶν ἐπιφανῶν, ἢ κομιδῇ σὺν ὀλίγοις,
having-destroyed alone of-the prominent(-men) or quite with few

ἐκ τοῦ κινδύνου περισώζεται, καὶ σωτηρίαν ἀπιστουμένην
from the danger he-is-saved and (a)-salvation beyond-belief
αὐτῷ σκεπασθεὶς τῷ συμπτώματι, καὶ μικρὰ σημεῖα τοῦ
by-very covered the collapse and small marks of-the
κινδύνου φερόμενος, ὅσον τὸν φόβον παιδαγωγὸν λαβεῖν
danger carrying as-much-as the fear (as)-tutor to-take
τῆς μείζονος σωτηρίας, καὶ ὅλως τῆς ἄνω γενέσθαι
of-the greater salvation and wholly of-the above to-become
μοίρας, μεταθέμενος τὴν στρατείαν ἐκ τῶν κινουμένων,
portion changing the service from the(-things) moved
καὶ ἀμείψας ἑαυτῷ τὰ βασίλεια. Τοῦτο μὲν οὖν καὶ
and having-exchanged for-himself the palace this indeed then both
διενοεῖτο, καὶ κατὰ σπουδὴν ἑαυτῷ συνηύχετο, ὡς πρὸς ἐμὲ
he-intended and with zeal for-himself he-prayed as to me
γράφων ἔπειθεν, ἁρπάσαντα τὸν καιρὸν εἰς νουθέτησιν·
writing he-persuaded(-me) having-seized the occasion for admonition
ὅπερ οὐδ' ἄλλοτε ποιῶν ἐπαυσάμην, ζηλοτυπῶν τὸ
which not-even at-other-times doing I-ceased being-jealous-for the
ἐκείνου μεγαλοφυὲς στρεφόμενον ἐν τοῖς χείροσι, καὶ τὴν
his greatness-of-nature turning among the worse(-things) and the
φιλόσοφον οὕτω ψυχὴν ἐν τοῖς δημοσίοις καλινδουμένην,
philosophic so soul in the public(-affairs) rolling-about
καὶ ὥσπερ ἥλιον νέφει συγκαλυπτόμενον. Ἀλλὰ τοῦ
and as-if (a)-sun by-(a)-cloud covered but than-the
μὲν σεισμοῦ κρείττων ἐγένετο, τῆς νόσου δὲ οὐκ ἔτι· καὶ
indeed earthquake stronger he-became than-the sickness but no longer and
γὰρ ἦν ἄνθρωπος. Καὶ τὸ μὲν ἴδιον ἐκείνου, τὸ
for he-was (a)-man and the(-one) indeed own his the(-other)
δὲ κοινὸν πρὸς τοὺς ἄλλους. Καὶ τὸ μὲν τῆς εὐσεβείας,
and common with the others and the(-one) indeed of-the piety
τὸ δὲ τῆς φύσεως. Καὶ προὔλαβεν ἡ παραμυθία τὸ
the(-other) and of-the nature and anticipated the consolation the

πάθος, ἵνα τῷ θανάτῳ σεισθέντες, τῷ παραδόξῳ τῆς τότε
suffering so-that by-the death shaken in-the unexpectedness of-the then
σωτηρίας ἐγκαυχησώμεθα. Καὶ νῦν ἡμῖν ὁ πολὺς Καισάριος
salvation we-might-boast and now to-us the great Caesarius
ἀποσέσωσται, κόνις τιμία, νεκρὸς ἐπαινούμενος, ὕμνοις
has-been-brought-back dust precious (a)-dead(-man) praised with-hymns
ἐξ ὕμνων παραπεμπόμενος, μαρτύρων βήμασι
from hymns escorted at-(the)-martyrs' shrines
πομπευόμενος, γονέων χερσὶν ὁσίαις τιμώμενος, μητρὸς
processed by-parents' hands holy honored (the)-mother
λαμπροφορίᾳ τῷ πάθει τὴν εὐσέβειαν ἀντεισαγούσης,
by-bright-raiment against-the suffering the piety setting-up
δάκρυσιν ἡττωμένοις φιλοσοφίᾳ, ψαλμῳδίαις κοιμιζούσαις
by-tears overcome by-philosophy by-psalmodies lulling
τοὺς θρήνους, καὶ τῆς νεοκτίστου ψυχῆς, ἣν τὸ Πνεῦμα
the laments and of-the newly-created soul which the Spirit
δι' ὕδατος ἀνεμόρφωσεν, ἄξια τὰ γέρα καρπούμενος.
through water refashioned worthy the rewards reaping

16 Τοῦτό σοι, Καισάριε, παρ' ἐμοῦ τὸ ἐντάφιον· αὗται
this to-you Caesarius from me (is)-the burial-gift these
τῶν ἐμῶν λόγων αἱ ἀπαρχαί, οὓς κρυπτομένους πολλάκις
of-the my words the first-fruits which hidden often
μεμψάμενος, ἐπὶ σεαυτὸν γυμνώσειν ἔμελλες. Οὗτος ὁ
having-blamed on yourself to-unveil you-were-going-to this(-is) the
παρ' ἐμοῦ κόσμος· σοὶ δὲ κόσμου παντὸς, εὖ οἶδα,
from me adornment to-you and than-adornment all well I-know
φίλτατος, οὐ σηρῶν περιῤῥέοντα, καὶ μαλακὰ νήματα,
dearest not of-silkworms flowing-around and soft threads
οἷς οὐδὲ περιὼν ἔχαιρες κατὰ τοὺς πολλοὺς, ἀρετῇ
in-which not-even being-alive you-delighted as the many by-virtue
μόνῃ κοσμούμενος, οὐδὲ λίνου διαφανοῦς ὑφάσματα, οὐδὲ
only adorned nor of-linen transparent weavings nor

μύρων πολυτίμων ἐπιχύσεις, ἃ ταῖς γυναικωνίτισιν
of-perfumes very-costly pourings which to-the women's-quarters
ἀπεπέμπου καὶ πρότερον, καὶ ὧν ἡμέρα μία λύει τὴν
you-sent-away even before and of-which day one dissolves the
εὐωδίαν, οὐδ' ἄλλο τι τῶν μικρῶν καὶ τοῖς μικροῖς
fragrance nor other anything of-the small(-things) and to-the small
τιμίων, ἃ πάντα κατέκρυψεν ἂν σήμερον ὁ πικρὸς
precious which all would-have-hidden — today the bitter
λίθος οὗτος μετὰ τοῦ καλοῦ σώματος. Ἐῤῥέτωσάν μοι
stone this with the beautiful body let-them-be-gone for-me
καὶ ἀγῶνες Ἑλληνικοὶ καὶ μῦθοι, δι' ὧν ἔφηβοι δυστυχεῖς
both contests Greek and myths by which youths unfortunate
ἐτιμήθησαν, μικρὰ μικρῶν ἀγωνισμάτων προτιθέντες τὰ
were-honored small(-prizes) for-small contests setting-forth the
ἔπαθλα· καὶ ὅσα διὰ χοῶν τε καὶ ἀπαργμάτων,
prizes and as-many(-things)-as through libations both and first-offerings
ἢ στεμμάτων τε καὶ ἀνθέων νεοδρέπτων, ἀφωσιοῦνται
or of-garlands both and flowers freshly-plucked discharge-duty-to
τοὺς ἀπελθόντας ἀνθρώπους, νόμῳ πατρίῳ μᾶλλον καὶ
the departed men to-law ancestral rather and
ἀλογίᾳ πάθους ἢ λόγῳ δουλεύοντες. Τὸ δὲ ἐμὸν
to-irrationality of-passion than to-reason being-enslaved the but my
δῶρον λόγος, ὃ τάχα καὶ ὁ μέλλων ὑπολήψεται
gift (is-a)-speech which perhaps also the coming will-take-up
χρόνος, ἀεὶ κινούμενον καὶ οὐκ ἐῶν εἰς τὸ παντελὲς
time always moving and not allowing for the complete
ἀπελθεῖν τὸν ἐνθένδε μεταχωρήσαντα, φυλάσσον δὲ ἀεὶ
to-depart the(-one) from-here having-moved keeping and always
καὶ ἀκοαῖς καὶ ψυχαῖς τὸν τιμώμενον, καὶ πινάκων
both in-ears and in-souls the(-one) honored and than-paintings
ἐναργεστέραν προτιθεὶς τὴν εἰκόνα τοῦ ποθουμένου.
clearer setting-forth the image of-the(-one) longed-for

17 Τὰ μὲν οὖν παρ᾽ ἡμῶν τοιαῦτα· εἰ δὲ μικρὰ, καὶ
the(-things) indeed then from us (are)-such if but small(-things) and
τῆς ἀξίας ἐλάττω, καὶ Θεῷ φίλον τὸ κατὰ δύναμιν.
than-the worth less even to-God (is)-dear the(-thing) according-to power
Καὶ τὰ μὲν ἀποδεδώκαμεν, τὰ δὲ δώσομεν, τὰς
and the(-things) indeed we-have-paid the(-things) and we-will-give the
δι᾽ ἔτους προσφέροντες τιμάς τε καὶ μνήμας, οἵ γε
through (the)-year offering honors both and memorials we at-least
τῷ βίῳ περιλειπόμενοι. Σὺ δὲ ἡμῖν οὐρανοὺς ἐμβατεύοις,
in-the life remaining you and for-us (the)-heavens may-you-tread
ὦ θεία καὶ ἱερὰ κεφαλὴ, καὶ ἐν κόλποις Ἀβραὰμ, οἵτινες
O divine and holy head and in (the)-bosoms of-Abraham whatever
δὴ οὗτοί εἰσιν, ἀναπαύσαιο, καὶ ἀγγέλων ἐποπτεύοις
indeed these are may-you-rest and of-angels may-you-behold
χορείαν, καὶ μακαρίων ἀνδρῶν δόξας τε καὶ λαμπρότητας·
(the)-dance and of-blessed men glories both and splendors
μᾶλλον δὲ συγχορεύοις καὶ συναγάλλοιο, πάντα
rather but may-you-dance-with(-them) and may-you-rejoice-with(-them) all(-things)
διαγελῶν τὰ τῇδε ἀφ᾽ ὕψους, τούς τε καλουμένους
laughing-at the(-things) here from on-high the both so-called
πλούτους, καὶ τὰς ἐῤῥιμμένας ἀξίας, καὶ τὰς ψευδομένας
riches and the cast-down dignities and the lying
τιμὰς, καὶ τὴν διὰ τῶν αἰσθήσεων πλάνην, καὶ
honors and the through the senses error and
τὴν τοῦ βίου τούτου περιφορὰν, καὶ τὴν ὥσπερ ἐν
the of-the life this circuit and the as-if in
νυκτομαχίᾳ σύγχυσίν τε καὶ ἄγνοιαν, βασιλεῖ τῷ μεγάλῳ
(a)-night-battle confusion both and ignorance (the)-king the great
περιστάμενος, καὶ τοῦ ἐκεῖθεν φωτὸς πληρούμενος· οὗ
standing-beside and with-the thence light being-filled of-which
μικρὰν ἀπορῥοὴν ἐντεῦθεν δεξάμενοι, ὅσον ἐν ἐσόπτροις
(a)-small stream from-here having-received as-much-as in mirrors

φαντάζεσθαι καὶ αἰνίγμασιν, αὐτῇ τῇ πηγῇ τοῦ καλοῦ μετὰ
to-be-imagined and riddles the-very — spring of-the beautiful after
ταῦτα ἐντύχοιμεν, καθαρῷ νῷ καθαρὰν τὴν ἀλήθειαν
these(-things) may-we-meet with-pure mind pure the truth
ἐποπτεύοντες, καὶ τοῦτον μισθὸν εὑρισκόμενοι τῆς περὶ τὸ
beholding and this (as)-reward finding of-the for the
καλὸν ἐνταῦθα φιλοπονίας, τὴν τελεωτέραν ἐκεῖσε τοῦ καλοῦ
beautiful here diligence the more-perfect there of-the beautiful
μετουσίαν καὶ θεωρίαν· ὅπερ δὴ τῆς ἡμετέρας τέλος
sharing and contemplation which indeed of-the our (the)-end
μυσταγωγίας βίβλοι τε καὶ ψυχαὶ θεολόγοι θεσπίζουσιν.
initiation books both and souls theological declare
Τί λοιπὸν ἔτι; τὴν ἐκ λόγου θεραπείαν τοῖς ἀλγοῦσι 18
what (is)-left still the from speech healing to-the(-ones) grieving
προσενεγκεῖν. Μέγα δὲ τοῖς πενθοῦσι τὸ παρὰ τῶν
to-offer great and to-the mourning the from the(-ones)
συναλγούντων φάρμακον· καὶ οἱ τὸ ἴσον τοῦ πάθους
grieving-with(-them) remedy and the(-ones) the equal of-the suffering
ἔχοντες πλέον εἰσὶν εἰς παραμυθίαν τοῖς πάσχουσιν.
having more are for consolation to-the(-ones) suffering
Μάλιστα μὲν οὖν πρὸς τοιούτους ἐστὶν ἡμῖν ὁ λόγος· ὑπὲρ
most indeed then to such is to-us the speech for
ὧν αἰσχυνοίμην ἂν, εἰ μὴ καθάπερ ἄλλου παντὸς τῶν
whom I-would-be-ashamed — if not as of-other every of-the
καλῶν, οὕτω καὶ καρτερίας τὰ πρῶτα φέροιντο. Καὶ
good(-things) so also of-endurance the first(-place) they-should-carry-off and
γὰρ εἰ φιλόπαιδες πάντων μᾶλλον, ἀλλὰ καὶ πάντων μᾶλλον
for if child-loving of-all more but also of-all more
φιλόσοφοι καὶ φιλόχριστοι, καὶ τὴν ἐντεῦθεν μετάβασιν ἐκ
philosophic and Christ-loving and the from-here departure from
πλείονος αὐτοί τε μελετήσαντες, καὶ τοὺς ἐξ αὐτῶν
longer(-time) themselves both having-practiced and the(-ones) from them

διδάξαντες· μᾶλλον δὲ τὸν βίον ὅλον μελέτην λύσεως
having-taught rather but the life whole (a)-practice of-departure
ἐνστησάμενοι. Εἰ δὲ ἔτι τὸ πάθος ἐπισκοτεῖ τοῖς λογισμοῖς,
having-made if but still the grief darkens the reasonings
καὶ καθάπερ λήμη τις τὸν ὀφθαλμὸν ὑπελθοῦσα, καθαρῶς
and as-if (a)-rheum some the eye having-crept-into clearly
συνιδεῖν οὐκ ἐᾷ τὸ δέον· φέρε, δέξασθε παράκλησιν, οἱ
to-see not allows the needful come receive consolation the
πρεσβύτεροι τοῦ νέου, καὶ τοῦ παιδὸς οἱ πατέρες, καὶ
elders of-the young(-man) and of-the child the fathers and
τοῦ νουθετεῖσθαι παρὰ τῶν τηλικούτων ὀφείλοντος,
of-the(-one) to-be-admonished by the such-aged owing
οἱ πολλοὺς νουθετήσαντες, καὶ τῷ πολλῷ χρόνῳ
the(-ones) many having-admonished and in-the long time
τὴν ἐμπειρίαν συλλέξαντες. Θαυμάσητε δὲ μηδὲν, εἰ νέος
the experience having-gathered wonder and at-nothing if young
νουθετῶ γέροντας· καὶ τοῦτο ὑμέτερον, εἴ τι πολιᾶς
I-admonish old(-men) and this (is)-yours if anything than-gray-hair
ἄμεινον συνορᾶν ἔχω. Πόσον ἔτι βιωσόμεθα χρόνον, ὦ
better to-see I-can how-long still shall-we-live time O
τίμιαι πολιαὶ, καὶ Θεῷ πλησιάζουσαι; Πόσον ἐνταῦθα
honored gray-hairs and to-God drawing-near how-long here
κακοπαθήσωμεν; Οὐδὲ ὁ πᾶς ἀνθρώπων βίος μακρὸς,
shall-we-suffer-hardship not-even the whole of-men life (is)-long
ὡς τῇ θείᾳ φύσει καὶ ἀτελευτήτῳ παραβαλεῖν, μὴ ὅτι
as with-the divine nature and unending to-compare not to-say
τὸ τῆς ζωῆς λείψανον, καὶ ἡ λύσις, ὡς ἂν εἴποιμεν, τῆς
the of-the life remnant and the dissolution as — we-might-say of-the
ἀνθρωπίνης πνοῆς, καὶ τοῦ προσκαίρου βίου τὰ τελευταῖα.
human breath and of-the temporary life the last(-things)
Πόσον ἡμᾶς ἔφθη Καισάριος; Πόσον ἔτι τὸν ἀπελθόντα
how-long us preceded Caesarius how-long still the departed

πενθήσομεν; Οὐ πρὸς τὴν αὐτὴν ἐπειγόμεθα μονὴν; Οὐ τὸν
shall-we-mourn not to the same are-we-hastening abode not the
αὐτὸν ὑποδυσόμεθα λίθον αὐτίκα; Οὐχ ἡ αὐτὴ κόνις μετὰ
same shall-we-go-under stone presently not the same dust after
μικρὸν ἐσόμεθα; Οὐ τοσοῦτον κερδανοῦμεν ἐν ταῖς μικραῖς
(a)-little shall-we-be not so-much shall-we-gain in the small
ταύταις ἡμέραις, ὅσον πλείω κακὰ, τὰ μὲν ἰδόντες, τὰ
these days as more evils some indeed having-seen others
δὲ παθόντες, τὰ δὲ καὶ πράξαντες ἴσως, λειτουργῆσαι τῷ
and having-suffered others and also having-done perhaps to-pay to-the
τῆς φύσεως νόμῳ τὴν κοινὴν εἰσφορὰν καὶ ἀσάλευτον, καὶ
of-the nature law the common contribution and unshaken and
τοῖς μὲν ἐπαπελθεῖν, τῶν δὲ προαπελθεῖν, καὶ τοὺς μὲν
some indeed to-follow others and to-go-before and some indeed
κλαῦσαι, ὑπὸ δὲ τῶν θρηνηθῆναι, καὶ παρ᾽ ἄλλων ἀντιλαβεῖν
to-weep-for by and others to-be-lamented and from others to-receive-back
ὧν προεισηνέγκαμεν ἄλλοις τῶν δακρύων ἔρανον;
which we-contributed-before to-others of-the tears (the)-loan
Τοιοῦτος ὁ βίος ἡμῶν, ἀδελφοὶ, τῶν ζώντων 19
such (is)-the life our brothers of-the(-ones) living
πρόσκαιρα· τοιοῦτο τὸ ἐπὶ γῆς παίγνιον· οὐκ ὄντας
transient(-things) such the on earth game not being
γενέσθαι, καὶ γενομένους ἀναλυθῆναι. Ὄναρ ἐσμὲν οὐχ
to-come-into-being and having-come-to-be to-be-dissolved (a)-dream we-are not
ἱστάμενον, φάσμα τι μὴ κρατούμενον, πτῆσις ὀρνέου
standing (an)-apparition some not grasped (a)-flight of-(a)-bird
παρερχομένου, ναῦς ἐπὶ θαλάσσης ἴχνος οὐκ ἔχουσα, κόνις,
passing-by (a)-ship on (the)-sea trace not having dust
ἀτμὶς, ἑωθινὴ δρόσος, ἄνθος καιρῷ φυόμενον, καὶ καιρῷ
vapor morning dew (a)-flower in-season growing and in-season
λυόμενον. Ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ
dissolving man as grass the days his as

ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει· καλῶς ὁ θεῖος Δαβὶδ
(a)-flower of-the field so he-will-flower well the divine David
περὶ τῆς ἀσθενείας ἡμῶν ἐφιλοσόφησεν καὶ ἐν ἐκείνοις πάλιν
about the weakness our philosophized and in those again
τοῖς ῥήμασι· Τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι·
the words the fewness of-the days my declare to-me
καὶ παλαιστῶν μέτρον τὰς ἀνθρωπίνας ἡμέρας ὁρίζεται.
and of-handbreadths (by)-measure the human days he-defines
Τί δ' ἂν εἴποις πρὸς Ἱερεμίαν, ὃς καὶ τῇ μητρὶ μέμφεται
what and — would-you-say to Jeremiah who even the mother blames
τῆς γεννήσεως ἀλγῶν, καὶ ταῦτα ἐπ' ἀλλοτρίοις πταίσμασι;
for-the birth grieving and this at others' falls
Πάντα εἶδον, φησὶν ὁ Ἐκκλησιαστὴς, πάντα ἐπῆλθον
all(-things) I-saw says the Preacher all(-things) I-went-over
λογισμῷ τὰ ἀνθρώπινα, πλοῦτον, τρυφὴν, δυναστείαν,
by-reasoning the human(-things) wealth luxury power
δόξαν τὴν ἄστατον, σοφίαν τὴν ὑποφεύγουσαν πλέον ἢ
glory the unstable wisdom the(-one) escaping more than
κρατουμένην· πάλιν τρυφὴν, σοφίαν πάλιν, ἐπὶ τὰ αὐτὰ
grasped again luxury wisdom again to the same(-things)
πολλάκις ἀνακυκλούμενος, γαστρὸς ἡδονὰς, παραδείσους,
often circling-back of-belly pleasures gardens
πλῆθος οἰκετῶν, πλῆθος κτημάτων, οἰνοχόους καὶ
(a)-multitude of-servants (a)-multitude of-possessions wine-pourers and
οἰνοχόας, ᾄδοντας καὶ ᾀδούσας, ὅπλα, δορυφόρους, ἔθνη
wine-pouresses singing-men and singing-women arms bodyguards nations
προσπίπτοντα, φόρους συλλεγομένους, ὀφρὺν βασιλείας,
falling-down tributes collected (the)-brow of-kingship
ὅσα περιττὰ τοῦ βίου, ὅσα τῶν ἀναγκαίων,
as-many(-things)-as (are)-superfluous of-the life as-many-as of-the necessary
οἷς ὑπὲρ πάντας ἦλθον βασιλεῖς τοὺς ἔμπροσθεν· καὶ
in-which beyond all I-went kings the before(-me) and

τί ἐπὶ πᾶσι τούτοις; Πάντα ματαιότης ματαιοτήτων, τὰ
what upon all these all (is)-vanity of-vanities the
πάντα ματαιότης, καὶ προαίρεσις πνεύματος, εἴτ᾽ οὖν ὁρμή
all(-things) vanity and choice of-wind whether then impulse
τις ψυχῆς ἀλόγιστος, καὶ περισπασμὸς ἀνθρώπου τοῦτο
some of-soul irrational and distraction of-man this
κατακριθέντος, ἴσως ἐκ τοῦ παλαιοῦ πτώματος. Ἀλλὰ τέλος
having-been-condemned perhaps from the ancient fall but (the)-end
λόγου, φησὶ, τὸ πᾶν ἄκουε· τὸν Θεὸν φοβοῦ· ἐνταῦθα τῆς
of-(the)-word says the whole hear — God fear here of-the
ἀπορίας ἵσταται· καὶ τοῦτό σοι μόνον τῆς ἐνταῦθα ζωῆς τὸ
perplexity it-stops and this to-you only of-the here life the
κέρδος, ὁδηγηθῆναι διὰ τῆς ταραχῆς τῶν ὁρωμένων
gain to-be-guided through the turmoil of-the(-things) seen
καὶ σαλευομένων ἐπὶ τὰ ἑστῶτα καὶ μὴ κινούμενα.
and shaken to the(-things) standing and not moved
Μὴ τοίνυν πενθῶμεν Καισάριον, οἵων ἀπηλλάγη 20
not therefore let-us-mourn Caesarius from-what-kind-of he-was-freed
κακῶν εἰδότες, ἀλλ᾽ ἡμᾶς αὐτοὺς, οἵοις ὑπελείφθημεν,
evils knowing but us ourselves to-what-kind-of we-were-left
καὶ οἷα θησαυρίσομεν, εἰ μὴ, γνησίως θεῷ
and what-kind-of(-things) we-will-store-up if not genuinely to-God
προσθέμενοι, καὶ παραδραμόντες τὰ παρατρέχοντα,
having-attached(-ourselves) and having-run-past the(-things) running-past
πρὸς τὴν ἄνω ζωὴν ἐπειγοίμεθα· ἔτι ὑπὲρ γῆς ὄντες,
to the above life we-should-hasten still on earth being
καταλιπόντες τὴν γῆν, καὶ τῷ Πνεύματι φέροντι πρὸς
having-left the earth and the Spirit carrying to
τὰ ἄνω γνησίως ἀκολουθήσαντες. Ταῦτα καὶ ἀλγεινὰ
the(-things) above genuinely having-followed these(-things) both (are)-painful
τοῖς ὀλιγοψύχοις, καὶ κοῦφα τοῖς ἀνδρικοῖς τὴν διάνοιαν.
to-the faint-hearted and light to-the manly in-the mind

Σκοπῶμεν δὲ οὕτως· Οὐκ ἄρξει Καισάριος; Ἀλλ' οὐδὲ
let-us-consider and thus not will-be-rule Caesarius but not-even
ἀρχθήσεται πρὸς ἄλλων. Οὐ φοβήσει τινάς; Ἀλλ' οὐδὲ
he-will-be-ruled by others not will-be-frighten any but not-even
δείσει βαρὺν δεσπότην, πολλάκις τὸν οὐδὲ ἄρχεσθαι
he-will-fear (a)-harsh master often the(-one) not-even to-be-ruled
ἄξιον. Οὐ συνάξει πλοῦτον; Ἀλλ' οὐδὲ ὑπόψεται φθόνον,
worthy not will-be-gather wealth but not-even he-will-suspect envy
ἢ ψυχὴν ζημιωθήσεται κακῶς συνάγων· καὶ τοσοῦτον
or (his)-soul he-will-lose evilly gathering and so-much
ἀεὶ προσλαμβάνειν ζητῶν, ὅσον ἐκτήσατο. Τοιαύτη γὰρ
always to-take-in-addition seeking as he-acquired such for
ἡ τοῦ πλουτεῖν νόσος, ὅρον τοῦ δεῖσθαι πλείονος
(is)-the of-the being-rich disease (a)-limit of-the needing more
οὐκ ἔχουσα, ἀλλὰ τὸ ποτὸν ἀεὶ δίψους ἔτι ποιουμένη
not having but the drink always of-thirst further making
φάρμακον. Οὐκ ἐπιδείξεται λόγους; Ἀλλ' ὑπὸ λόγων γε
(a)-remedy not will-he-display speeches but by speeches at-least
θαυμασθήσεται. Οὐ φιλοσοφήσει τὰ Ἱπποκράτους καὶ
he-will-be-admired not will-he-philosophize the(-things) of-Hippocrates and
Γαληνοῦ, καὶ τῶν ἀντιθέτων ἐκείνοις; Ἀλλ' οὐδὲ
of-Galen and of-the(-ones) opposed to-them but not-even
κακοπαθήσει νόσοις, ἰδίας ἐπ' ἀλλοτρίαις συμφοραῖς
he-will-suffer from-diseases own at others' misfortunes
λύπας καρπούμενος. Οὐκ ἀποδείξει τὰ Εὐκλείδου,
griefs reaping not will-he-demonstrate the(-things) of-Euclid
καὶ Πτολεμαίου, καὶ Ἥρωνος; Ἀλλ' οὐδὲ ἀλγήσει τοῖς
and of-Ptolemy and of-Hero but not-even he-will-be-pained by-the
ἀπαιδεύτοις φυσῶσι μείζονα. Οὐ καλλωπιεῖται τοῖς
uneducated puffed-up beyond-measure not will-he-pride-himself on-the(-teachings)
Πλάτωνος, καὶ Ἀριστοτέλους, καὶ Πύῤῥωνος, καὶ
of-Plato and of-Aristotle and of-Pyrrho and

Δημοκρίτοις δή τισι, καὶ Ἡρακλείτοις, καὶ Ἀναξαγόραις,
on-Democrituses indeed some and Heraclituses and Anaxagorases
Κλεάνθαις τε καὶ Ἐπικούροις, καὶ οὐκ οἶδ' οἵστισι
Cleantheses both and Epicuruses and not I-know what-sort
τῶν ἐκ τῆς σεμνῆς στοᾶς καὶ ἀκαδημίας; Ἀλλ' οὐδὲ
of-the(-ones) from the august Porch and Academy but not-even
φροντίσει ὅπως διαλύσῃ τούτων τὰς πιθανότητας. Τί
he-will-take-thought how he-may-refute of-these the plausibilities why
με δεῖ μνημονεύειν τῶν ἄλλων; Ἀλλὰ ταῦτα δὴ τὰ
me must-one mention the others but these indeed the(-things)
τίμια πᾶσι καὶ περισπούδαστα· οὐ παραστήσεται γαμετήν;
precious to-all and much-sought not will-be-present (a)-wife
οὐ παῖδας; Ἀλλ' οὐδὲ θρηνήσει τούτους, ἢ θρηνηθήσεται
not children but not-even he-will-lament them or be-lamented
ὑπὸ τούτων, ἢ καταλιπὼν ἄλλοις, ἢ καταλειφθεὶς
by them or leaving(-them) to-others or left
συμφορᾶς ὑπόμνημα. Οὐ κληρονομήσει χρημάτων; Ἀλλὰ
of-misfortune (as-a)-reminder not will-be-inherit money but
κληρονομηθήσεται ὑφ' ὧν χρησιμώτατον, καὶ ὧν αὐτὸς
he-will-be-inherited-from by whom (is)-most-useful and whom he-himself
ἠθέλησεν, ἵνα πλούσιος ἐνθένδε μεταναστῇ, πάντα μεθ'
wished so-that rich from-here he-might-depart all(-things) with
ἑαυτοῦ φερόμενος. Ὦ τῆς φιλοτιμίας! ὦ τῆς καινῆς
himself carrying O the generosity O the new
παρακλήσεως! ὦ τῆς μεγαλοψυχίας τῶν ἐπιβαλλομένων!
consolation O the magnanimity of-the(-ones) taking-up(-the-legacy)
Ἠκούσθη κήρυγμα πάσης ἀκοῆς ἄξιον, καὶ μητρὸς πάθος
was-heard (a)-proclamation of-every hearing worthy and (a)-mother's grief
κενοῦται δι' ὑποσχέσεως καλῆς καὶ ὁσίας, δοῦναι τὰ
is-emptied through (a)-promise noble and holy to-give the

πάντα τῷ παιδὶ τὸν ἐκείνου πλοῦτον ὑπὲρ ἐκείνου δῶρον
all(-things) to-the child the his wealth for him (a)-gift
ἐντάφιον, καὶ μηδὲν ὑπολειφθῆναι τοῖς προσδοκήσασιν.
(for)-burial and nothing to-be-left for-the(-ones) having-expected
21 Οὔπω ταῦτα ἱκανὰ πρὸς παραμυθίαν; Προσοίσω τὸ
not-yet (are)-these(-things) sufficient for consolation I-will-apply the
μεῖζον φάρμακον. Πείθομαι σοφῶν λόγοις, ὅτι ψυχὴ πᾶσα
greater remedy I-am-persuaded of-wise(-men) by-words that soul every
καλή τε καὶ θεοφιλὴς, ἐπειδὰν, τοῦ συνδεδεμένου λυθεῖσα
noble both and God-loving when from-the bound(-to-it) loosed
σώματος, ἐνθένδε ἀπαλλαγῇ, εὐθὺς μὲν ἐν συναισθήσει
body from-here it-is-released at-once indeed in perception
καὶ θεωρίᾳ τοῦ μένοντος αὐτὴν καλοῦ γενομένη, (ἅτε
and contemplation of-the awaiting it good having-come inasmuch-as
τοῦ ἐπισκοτοῦντος ἀνακαθαρθέντος, ἢ ἀποτεθέντος, ἢ
the(-thing) darkening having-been-cleansed-away or having-been-laid-aside or
οὐκ οἶδ' ὅ τι καὶ λέγειν χρή·) θαυμασίαν τινὰ ἡδονὴν
not I-know what — also to-say (one)-must (a)-wonderful some pleasure
ἥδεται, καὶ ἀγάλλεται, καὶ ἵλεως χωρεῖ πρὸς τὸν ἑαυτῆς
it-delights and rejoices and gracious goes to the its-own
Δεσπότην, ὥσπερ τι δεσμωτήριον χαλεπὸν τὸν ἐνταῦθα
Master as-if some prison harsh the here
βίον ἀποφυγοῦσα, καὶ τὰς περικειμένας ἀποσεισαμένη
life having-escaped and the lying-around(-it) having-shaken-off
πέδας, ὑφ' ὧν τὸ τῆς διανοίας πτερὸν καθείλκετο, καὶ
fetters by which the of-the mind wing was-dragged-down and
οἷον ἤδη τῇ φαντασίᾳ καρποῦται τὴν ἀποκειμένην
as-it-were already in-the imagination reaps the laid-up
μακαριότητα· μικρὸν δ' ὕστερον, καὶ τὸ συγγενὲς σαρκίον
blessedness (a)-little but later also the kindred flesh
ἀπολαβοῦσα, ᾧ τὰ ἐκεῖθεν συνεφιλοσόφησε,
having-received-back with-which the(-things) thence it-philosophized-with

παρὰ τῆς καὶ δούσης καὶ πιστευθείσης γῆς, τρόπον
from the both having-given and entrusted earth in-the-manner
ὃν οἶδεν ὁ ταῦτα συνδήσας καὶ διαλύσας Θεὸς,
which knows the(-one) these(-things) having-bound and having-loosed God
τούτῳ συγκληρονομεῖ τῆς ἐκεῖθεν δόξης· καὶ καθάπερ τῶν
with-this it-co-inherits the thence glory and just-as of-the
μοχθηρῶν αὐτοῦ μετέσχε διὰ τὴν συμφυίαν, οὕτω καὶ τῶν
hardships of-it it-shared because-of the natural-union so also of-the
τερπνῶν ἑαυτῆς μεταδίδωσιν, ὅλον εἰς ἑαυτὴν ἀναλώσασα,
delights its-own it-imparts whole into itself having-taken-up
καὶ γενομένη σὺν τούτῳ ἓν καὶ πνεῦμα, καὶ νοῦς, καὶ θεὸς,
and having-become with this one and spirit and mind and god
καταποθέντος ὑπὸ τῆς ζωῆς τοῦ θνητοῦ τε καὶ ῥέοντος.
having-been-swallowed-up by the life the mortal both and flowing
Ἄκουε γοῦν οἷα περὶ συμπήξεως ὀστῶν τε καὶ
hear at-any-rate what-things about (the)-joining of-bones both and
νεύρων φιλοσοφεῖται τῷ θείῳ Ἰεζεκιήλ· ὅσα μετ᾽
sinews are-philosophized by-the divine Ezekiel as-many(-things)-as after
ἐκεῖνον τῷ θείῳ Παύλῳ περὶ σκηνώματος ἐπιγείου, καὶ
him by-the divine Paul about (the)-tent earthly and
οἰκίας ἀχειροποιήτου, τοῦ μὲν καταλυθησομένου, τῆς
house not-made-with-hands the(-one) indeed about-to-be-dissolved the(-other)
δὲ ἀποκειμένης ἐν οὐρανοῖς· καὶ τὴν μὲν ἀπὸ τοῦ σώματος
but laid-up in (the)-heavens and the indeed from the body
ἐκδημίαν ἐνδημίαν πρὸς τὸν Κύριον εἶναι φάσκοντος, τὴν δὲ
being-away being-at-home with the Lord to-be saying the but
σὺν τούτῳ ζωὴν ὡς ἐκδημίαν ὀδυρομένου, καὶ διὰ τοῦτο
with this life as being-away lamenting and because-of this
ποθοῦντος καὶ σπεύδοντος τὴν ἀνάλυσιν. Τί μικροψυχῶ
longing-for and hastening the departure why am-I-faint-hearted
περὶ τὰς ἐλπίδας; Τί γίνομαι πρόσκαιρος; Ἀναμένω τὴν
about the hopes why do-I-become temporal I-await the

τοῦ ἀρχαγγέλου φωνὴν, τὴν ἐσχάτην σάλπιγγα, τὸν
of-the archangel voice the last trumpet the
οὐρανοῦ μετασχηματισμὸν, τὴν γῆς μεταποίησιν, τὴν τῶν
of-heaven transformation the of-earth remaking the of-the
στοιχείων ἐλευθερίαν, τὴν κόσμου παντὸς ἀνακαίνισιν.
elements freedom the of-(the)-world whole renewal
Τότε Καισάριον αὐτὸν ὄψομαι, μηκέτι ἐκδημοῦντα, μηκέτι
then Caesarius himself I-will-see no-longer being-away no-longer
φερόμενον, μηκέτι πενθούμενον, μηκέτι ἐλεούμενον, λαμπρὸν,
carried no-longer mourned no-longer pitied bright
ἔνδοξον, ὑψηλόν· οἷός μοι καὶ κατ᾽ ὄναρ ὤφθης
glorious lofty such-as to-me even in (a)-dream you-were-seen
πολλάκις, ὦ φίλτατε ἀδελφῶν ἐμοὶ, καὶ φιλαδελφότατε,
often O dearest of-brothers to-me and most-brother-loving
εἴτε τοῦ βούλεσθαι τοῦτο ἀνατυποῦντος, εἴτε τῆς ἀληθείας.
whether the wishing this picturing or the truth
22 Νυνὶ δὲ, ἀφεὶς τοὺς θρήνους, εἰς ἐμαυτὸν βλέψω, μή
now but letting-go the laments to myself I-will-look lest
τι θρήνων ἄξιον λάθω φέρων, καὶ τὰ ἐμαυτοῦ
anything of-laments worthy I-escape-notice carrying and the my-own(-affairs)
περισκέψομαι. Υἱοὶ ἀνθρώπων, μέτεισι γὰρ πρὸς ὑμᾶς ὁ
I-will-examine sons of-men passes for to you the
λόγος, ἕως πότε βαρυκάρδιοι, καὶ παχεῖς τὴν διάνοιαν;
speech until when (will-you-be)-heavy-hearted and thick in-the mind
ἵνα τί ἀγαπᾶτε ματαιότητα, καὶ ζητεῖτε ψεῦδος; μέγα τι
for what do-you-love vanity and seek falsehood great something
τὸν ἐνταῦθα βίον, καὶ τὰς ὀλίγας ταύτας ἡμέρας πολλὰς
the here life and the few these days many
ὑπολαμβάνοντες, καὶ τὴν διάζευξιν ταύτην, τὴν ἀσπαστὴν καὶ
supposing and the separation this the welcome and
ἡδεῖαν, ὡς δή τι βαρὺ καὶ φρικῶδες ἀποστρεφόμενοι;
sweet as indeed something heavy and dreadful turning-from

Οὐ γνωσώμεθα ἡμᾶς αὐτούς; Οὐ τὰ φαινόμενα
not shall-we-know us ourselves not the(-things) appearing
ῥίψωμεν; Οὐ πρὸς τὰ νοούμενα βλέψωμεν; Οὐκ, εἴ
shall-we-throw-away not to the(-things) conceived shall-we-look not if
τι καὶ λυπεῖσθαι χρὴ, τοὐναντίον ἀνιασώμεθα τῇ
anything also to-grieve (one)-must on-the-contrary shall-we-be-distressed at-the
παροικίᾳ μηκυνομένῃ, κατὰ τὸν θεῖον Δαβὶδ, σκηνώματα
sojourning prolonged according-to the divine David tents
σκοτασμοῦ, καὶ τόπον κακώσεως, καὶ ἰλὺν βυθοῦ, καὶ σκιὰν
of-darkness and place of-affliction and mire of-(the)-deep and shadow
θανάτου τὰ τῇδε ἀποκαλοῦντα· ὅτι βραδύνομεν ἐν τοῖς
of-death the(-things) here calling because we-linger in the
τάφοις οἷς περιφέρομεν, ὅτι ὡς ἄνθρωποι ἀποθνήσκομεν
tombs which we-carry-around because as men we-die
τὸν τῆς ἁμαρτίας θάνατον, θεοὶ γεγονότες; Τοῦτον ἐγὼ
the of-the sin death gods having-become this I
φοβοῦμαι τὸν φόβον, τούτῳ καὶ νύκτωρ καὶ μεθ' ἡμέραν
fear the fear with-this both by-night and by day
σύνειμι· καὶ οὐκ ἐᾷ με ἀναπνεῖν ἡ ἐκεῖθεν δόξα, καὶ τὰ
I-am-together and not allows me to-breathe the thence glory and the
ἐκεῖσε δικαιωτήρια· ὧν τῆς μὲν ἐφίεμαι μέχρι καὶ τοῦ
there tribunals of-which the(-one) indeed I-long-for until even the
δύνασθαι λέγειν· Ἐκλείπει εἰς τὸ σωτήριόν σου ἡ ψυχή μου,
to-be-able to-say fails for the salvation your the soul my
τὰ δὲ φρίττω καὶ ἀποστρέφομαι. Ἐκεῖνο δὲ οὐ δέδοικα,
the(-other) but I-shudder-at and turn-from that but not I-fear
μή μοι τὸ σῶμα τοῦτο, διαῤῥὺὲν καὶ διαφθαρὲν,
lest to-me the body this having-flowed-away and having-decayed
παντελῶς οἰχήσηται· ἀλλὰ μὴ τὸ τοῦ Θεοῦ πλάσμα τὸ
wholly should-be-gone but lest the — of-God creature the
ἔνδοξον (ἔνδοξον γὰρ κατορθοῦν, ὥσπερ ἄτιμον ἁμαρτάνον),
glorious glorious for (when)-doing-right as dishonored (when)-sinning

ἐν ᾧ λόγος, νόμος, ἐλπὶς, τὴν αὐτὴν τοῖς ἀλόγοις
in which (is)-reason law hope the same with-the irrational(-beasts)
ἀτιμίαν κατακριθῇ, καὶ μηδὲν πλέον ᾖ μετὰ τὴν διάζευξιν·
dishonor be-condemned-to and nothing more be after the separation
ὡς ὄφελόν γε τοῖς πονηροῖς, καὶ τοῦ ἐκεῖθεν πυρὸς ἀξίοις.
as would-that at-least for-the wicked and of-the thence fire worthy
23 Εἴθε νεκρώσαιμι τὰ μέλη τὰ ἐπὶ τῆς γῆς! Εἴθε
would-that I-might-put-to-death the members the(-ones) upon the earth would-that
πάντα τῷ πνεύματι δαπανήσαιμι, τὴν στενὴν καὶ ὀλίγοις
all by-the spirit I-might-spend the narrow and by-few
βατὴν ὁδεύσας, μὴ τὴν πλατεῖαν καὶ ἄνετον! Ὡς τά
trodden having-traveled not the broad and easy as the(-things)
γε μετὰ τοῦτο λαμπρὰ καὶ μεγάλα, καὶ μείζων ἢ
at-least after this (are)-bright and great and greater than
κατὰ τὴν ἀξίαν ἐλπίς. Τί ἐστιν ἄνθρωπος, ὅτι
according-to the worth (is)-the-hope what is man that
μιμνήσκῃ αὐτοῦ; Τί τὸ καινὸν τοῦτο περὶ ἐμὲ μυστήριον;
you-remember him what (is)-the new this about me mystery
Μικρός εἰμι καὶ μέγας, ταπεινὸς καὶ ὑψηλὸς, θνητὸς καὶ
small I-am and great lowly and lofty mortal and
ἀθάνατος, ἐπίγειος καὶ οὐράνιος. Ἐκεῖνα μετὰ τοῦ κάτω
immortal earthly and heavenly those(-things) with the below
κόσμου, ταῦτα μετὰ τοῦ Θεοῦ· ἐκεῖνα μετὰ τῆς σαρκὸς,
world these with — God those with the flesh
ταῦτα μετὰ τοῦ πνεύματος. Χριστῷ συνταφῆναί με δεῖ,
these with the spirit with-Christ to-be-buried-with me it-is-necessary
Χριστῷ συναναστῆναι, συγκληρονομῆσαι Χριστῷ, υἱὸν
with-Christ to-rise-with to-be-co-heir with-Christ son
γενέσθαι Θεοῦ, Θεὸν αὐτόν. Ὁρᾶτε ποῖ προϊὼν ἀνήγαγεν
to-become of-God God himself you-see where advancing has-led-up
ἡμᾶς ὁ λόγος. Μικροῦ καὶ χάριν ὁμολογῶ τῷ πάθει, ᾧ
us the discourse nearly even thanks I-confess to-the suffering by-which

τοιαῦτα ἐφιλοσόφησα, καὶ δι' ὃ μᾶλλον ἐραστὴς
such(-things) I-philosophized and because-of which more (a)-lover
ἐγενόμην τῆς ἐνθένδε ἀπαναστάσεως. Τοῦτο ἡμῖν τὸ μέγα
I-became of-the from-here departure this to-us the great
μυστήριον βούλεται· τοῦτο ἡμῖν ὁ ἐνανθρωπήσας δι'
mystery means this for-us the made-man because-of
ἡμᾶς καὶ πτωχεύσας Θεὸς, ἵνα ἀναστήσῃ τὴν σάρκα,
us and having-become-poor God so-that he-might-raise the flesh
καὶ ἀνασώσηται τὴν εἰκόνα, καὶ ἀναπλάσῃ τὸν ἄνθρωπον,
and might-save-again the image and might-refashion the man
ἵνα γενώμεθα οἱ πάντες ἓν ἐν Χριστῷ γενομένῳ τὰ
so-that we-may-become the all one in Christ having-become the
πάντα ἐν πᾶσιν ἡμῖν τελείως, ὅσα πέρ ἐστιν αὐτὸς,
all(-things) in all us perfectly as-many(-things) — is himself
ἵνα μηκέτι ὦμεν ἄῤῥεν καὶ θῆλυ, βάρβαρος, Σκύθης,
so-that no-longer we-may-be male and female barbarian Scythian
δοῦλος, ἐλεύθερος, τὰ τῆς σαρκὸς γνωρίσματα, μόνον δὲ
slave free the of-the flesh marks only and
φέρωμεν ἐν ἡμῖν αὐτοῖς τὸν θεῖον χαρακτῆρα, παρ' οὗ
we-may-bear in us ourselves the divine stamp from whom
καὶ εἰς ὃν γεγόναμεν, τοσοῦτον ἀπ' αὐτοῦ μορφωθέντες
and for whom we-have-come-to-be so-much from him formed
καὶ τυπωθέντες, ὥστε καὶ ἀπὸ μόνου γινώσκεσθαι.
and stamped as even from only(-it) to-be-known
Καὶ εἴη μέν γε ὅπερ ἐλπίζομεν, κατὰ τὴν μεγάλην 24
and may-it-be indeed at-least what we-hope according-to the great
Θεοῦ τοῦ μεγαλοδώρου φιλανθρωπίαν· ὃς, μικρὰ αἰτῶν,
of-God the great-giving love-of-man who small(-things) asking
μεγάλα χαρίζεται νῦν τε καὶ εἰς τὸν ἔπειτα χρόνον
great(-things) bestows now both and for the after time
τοῖς γνησίως αὐτὸν ἀγαπῶσι· πάντα στέγοντες, πάντα
to-the(-ones) genuinely him loving all(-things) bearing all(-things)

ὑπομένοντες διὰ τὴν εἰς αὐτὸν ἀγάπην τε καὶ ἐλπίδα· ἐπὶ
enduring because-of the for him love both and hope in
πᾶσιν εὐχαριστοῦντες δεξιοῖς τε ὁμοίως καὶ ἀριστεροῖς,
all(-things) giving-thanks in-right(-things) both alike and left(-things)
ἡδέσι λέγω καὶ ἀνιαροῖς, ἐπειδὴ καὶ ταῦτα σωτηρίας
pleasant I-mean and grievous since also these of-salvation
ὅπλα πολλάκις οἶδεν ὁ λόγος, αὐτῷ παρακατατιθέμενοι
weapons often knows the word to-him entrusting
τὰς ἡμετέρας ψυχὰς, τὰς τῶν προκαταλυόντων,
the our souls the(-souls) of-the(-ones) having-departed-before
ὥσπερ ἐν ὁδῷ κοινῇ τῶν ἑτοιμοτέρων. Ὃ δὴ καὶ
as-if on (a)-road common of-the readier(-ones) which indeed also
αὐτοὶ ποιήσαντες, ἐνταῦθα τοῦ λόγου λήξωμεν, ἀλλὰ καὶ
ourselves having-done here from-the discourse let-us-cease but also
ὑμεῖς τῶν δακρύων, ἐπὶ τὸν τάφον ἤδη σπεύδοντες τὸν
you from-the tears to the tomb already hastening the
ὑμέτερον, ὃν δῶρον παρ᾽ ὑμῶν ἔχει Καισάριος, λυπηρόν
yours which (as-a)-gift from you has Caesarius grievous
τε καὶ μόνιμον, γονεῦσι μὲν ἑτοιμασθέντα καὶ γήρᾳ κατὰ
both and lasting for-parents indeed prepared and for-old-age in
καιρὸν, παιδὶ δὲ καὶ νεότητι δωρηθέντα παρὰ τὸ εἰκὸς,
season for-(a)-child but and for-youth given contrary-to the likely
καὶ οὐκ ἀπεικὸς τῷ διέποντι τὰ ἡμέτερα. Ὦ Δέσποτα
and not unbefitting to-the(-one) governing the our(-affairs) O Master
πάντων καὶ ποιητὰ, καὶ διαφερόντως τοῦδε τοῦ πλάσματος!
of-all and maker and especially of-this the creature
Ὦ Θεὲ τῶν σῶν ἀνθρώπων, καὶ πάτερ, καὶ κυβερνῆτα!
O God of-the your men and father and pilot
Ὦ ζωῆς καὶ θανάτου Κύριε! Ὦ ψυχῶν ἡμετέρων ταμία
O of-life and of-death Lord O of-souls our steward
καὶ εὐεργέτα! Ὦ ποιῶν τὰ πάντα, καὶ μετασκευάζων τῷ
and benefactor O making the all(-things) and changing by-the

τεχνίτῃ Λόγῳ κατὰ καιρὸν, καὶ ὡς αὐτὸς ἐπίστασαι τῷ
craftsman Word in season and as yourself know by-the
βάθει τῆς σῆς σοφίας καὶ διοικήσεως, νῦν μὲν δέχοιο
depth of-the your wisdom and governance now indeed may-you-receive
Καισάριον, ἀπαρχὴν τῆς ἡμετέρας ἀποδημίας· εἰ δὲ τὸν
Caesarius (as)-first-fruits of-the our departure if but the
τελευταῖον πρῶτον συγχωροῦμεν τοῖς σοῖς λόγοις οἷς
last first we-yield to-the your words by-which
τὸ πᾶν φέρεται· δέχοιο δὲ καὶ ἡμᾶς ὕστερον ἐν καιρῷ
the all is-carried may-you-receive and also us later in time
εὐθέτῳ, οἰκονομήσας ἐν τῇ σαρκὶ ἐφ' ὅσον ἂν ᾖ συμφέρον·
fitting having-governed(-us) in the flesh as long-as — be advantageous
καὶ δέχοιό γε διὰ τὸν σὸν φόβον ἑτοιμασθέντας,
and may-you-receive(-us) at-least because-of the your fear prepared
καὶ οὐ ταρασσομένους, οὐδὲ ὑποχωροῦντας ἐν ἡμέρᾳ τῇ
and not troubled nor shrinking-back on (the)-day the
τελευταίᾳ, καὶ βίᾳ τῶν ἐντεῦθεν ἀποσπωμένους,
last and by-force from-the(-things) here torn-away
ὃ τῶν φιλοκόσμων ψυχῶν πάθος καὶ φιλοσάρκων,
which of-the world-loving souls (is-the)-passion and flesh-loving
ἀλλὰ προθύμως πρὸς τὴν αὐτόθεν ζωὴν τὴν μακραίωνά τε
but eagerly toward the thence life the long-lasting both
καὶ μακαρίαν, τὴν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν,
and blessed the(-life) in Christ Jesus — Lord our
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
to-whom (be)-the glory to the ages of-the ages amen

GREGORY OF NAZIANZUS

ΕΙΣ ΤΗΝ ΑΔΕΛΦΗΝ ΕΑΥΤΟΥ ΓΟΡΓΟΝΙΑΝ

On His Sister Gorgonia

Praising a sister, Gregory will praise only what is true. Her parents are a new Abraham and Sarah, though her true country is the heavenly Jerusalem. She joined the safety of marriage to the height of virginity, and won her husband and household to God. Solomon's praise of the good wife he passes over as praising a statue from its shadow: she kept out of men's sight, wore no paint or gold, and ruled her eyes and tongue. All sought her counsel. Her house stood open to the servants of God and the poor, and she disciplined her body with fasts, vigils, and sleeping on the ground.

Ἀδελφὴν ἐπαινῶν, τὰ οἰκεῖα θαυμάσομαι· οὐ μὴν ὅτι 1
(a)-sister praising the(-things) of-my-own I-will-admire not however because
οἰκεῖα, διὰ τοῦτο ψευδῶς· ἀλλ' ὅτι ἀληθῆ, διὰ τοῦτο
my-own because-of this falsely but because true because-of this
ἐπαινετῶς· ἀληθῆ δὲ, οὐχ ὅτι δίκαια μόνον, ἀλλ' ὅτι
praiseworthily true and not because just only but because
καὶ γινωσκόμενα. Καὶ τὸ πρὸς χάριν οὐ συγχωρεῖται, κἂν
also known and the toward favor not is-allowed even-if
ἐθελήσωμεν· ἀλλὰ μέσος ἵσταται, οἷόν τις βραβευτὴς
we-should-wish but in-the-middle stands like some umpire
ἔντεχνος, τοῦ λόγου καὶ τῆς ἀληθείας ὁ ἀκροατὴς,
skilled of-the discourse and of-the truth the hearer
οὔτε τὸ παρ' ἀξίαν ἐπαινῶν, καὶ τὸ κατ'
neither the(-thing) beyond worth praising and the(-thing) according-to
ἀξίαν ἀπαιτῶν, ὅ γε δίκαιος. Ὥστε οὐ τοῦτον ἐγὼ
worth demanding the(-one) at-least just so-that not this I
φοβοῦμαι τὸν φόβον, μή τι τὴν ἀλήθειαν ὑπερδράμωμεν·
fear the fear lest at-all the truth we-overrun
ἀλλὰ τοὐναντίον, μή τι τῆς ἀληθείας ἐλλείπωμεν, καὶ
but on-the-contrary lest at-all of-the truth we-fall-short and
παρὰ πολὺ τῆς ἀξίας ἐλθόντες, ἐλαττώσωμεν τὴν δόξαν
by much of-the worth having-come we-diminish the glory

τοῖς ἐγκωμίοις· ἐπειδὴ χαλεπὸν καὶ πρᾶξιν ἐξισῶσαι καὶ
by-the encomiums since (it-is)-hard both deed to-equal and
λόγον τοῖς ἐκείνης καλοῖς· μήτε οὖν τι ἀλλότριον
speech to-the her fine(-things) neither then anything foreign
ἐπαινείσθω πᾶν, ὃ μὴ δίκαιον· μήτε ἀτιμαζέσθω τὸ
let-be-praised all which not just nor let-be-dishonored the
οἰκεῖον, εἰ τίμιον· ἵνα μὴ τῷ μὲν κέρδος ἡ
own(-thing) if honorable so-that not for-the(-one) indeed gain the
ἀλλοτριότης ᾖ, τῷ δὲ εἰς ζημίαν περιστῇ τὸ τῆς
foreignness be for-the(-other) but into loss turn-out the(-matter) of-the
οἰκειότητος. Ἀμφοτέρως γὰρ ἂν ὁ τοῦ δικαίου βλάπτοιτο
kinship in-both-ways for — the of-the just would-be-harmed
λόγος, κἀκείνων ἐπαινουμένων, καὶ τούτων σιωπωμένων·
account both-those being-praised and these being-passed-over-in-silence
ὅρῳ δὲ καὶ κανόνι τῇ ἀληθείᾳ χρώμενοι, καὶ πρὸς
by-boundary but and by-rule the truth using and to
ταύτην βλέποντες μόνον, ἄλλο δὲ οὐδὲν σκοποῦντες, ὧν
it looking only other but nothing considering of-which
οἱ πολλοί τε καὶ εὔωνοι, οὕτω καὶ ἐπαινεσόμεθα καὶ
the many both and easily-bought thus both we-will-praise and
σιωπησόμεθα τὰ ἐπαίνων ἢ σιωπῆς ἄξια.
we-will-keep-silent-about the(-things) of-praise or of-silence worthy

2 Πάντων δ' ἀτοπώτατον, εἰ ἀποστερεῖν μέν τι τοὺς
of-all(-things) but most-absurd if to-deprive indeed anything the(-ones)
ἰδίους, ἢ λοιδορεῖσθαι, ἢ κατηγορεῖν, ἢ ἄλλο τι ἀδικεῖν
own or to-revile or to-accuse or other anything to-wrong
ἢ μικρὸν ἢ μεῖζον, οὐκ εὐαγὲς εἶναι θήσομεν, ἀλλὰ καὶ
either small or greater not pious to-be we-will-hold but even
πάντων κάκιστον τὴν κατὰ τῶν οἰκειοτάτων παρανομίαν·
of-all(-things) worst the against the nearest-of-kin lawlessness
λόγου δὲ ἀποστεροῦντες, ὃ πάντων μάλιστα τοῖς ἀγαθοῖς
of-discourse but depriving(-them) which of-all most to-the good

ἐστιν ὀφειλόμενον, καὶ ᾧ τὴν μνήμην ἂν αὐτοῖς ἀθάνατον
is owed and by-which the memory — to-them immortal
καταστήσαιμεν, ἔπειτα δίκαιόν τι ποιεῖν οἰησόμεθα, καὶ
we-might-make then just anything to-do we-will-think and
πλείω λόγον ἕξομεν τῶν πονηρῶν τὸ πρὸς χάριν
more account we-will-take of-the wicked the(-thing) toward favor
αἰτιωμένων ἢ τῶν ἐπιεικῶν ἀπαιτούντων τὸ πρὸς
blaming than of-the fair-minded demanding the(-thing) according-to
ἀξίαν. Καὶ τοὺς μὲν ἔξωθεν ἐπαινεῖν οὐ κωλύει τὸ
worth and the(-ones) indeed outside to-praise not prevents the
ἄγνωστον καὶ ἀμάρτυρον (καίτοι γε πολλῷ δικαιότερον
unknown and unwitnessed and-yet at-least by-much juster
ἦν), τοὺς γινωσκομένους δὲ ἡ φιλία κωλύσει, καὶ ὁ παρὰ
it-was the(-ones) known but the friendship will-prevent and the from
τῶν πολλῶν φθόνος, καὶ τούτων μάλιστα τοὺς ἐνθένδε
the many envy and of-these most the(-ones) from-here
ἀπηλλαγμένους, καὶ οἷς ἄωρον τὸ χαρίζεσθαι, καταλιποῦσι
departed and to-whom untimely the to-show-favor having-left-behind
μετὰ τῶν ἄλλων καὶ τοὺς ἐπαινοῦντας ἢ ψέγοντας.
with the others also the(-ones) praising or blaming
Ἐπεὶ δὲ ἱκανῶς ὑπὲρ τούτων ἀπολελογήμεθα, καὶ 3
since and sufficiently on-behalf-of these we-have-made-defense and
ἀναγκαῖον ἡμῖν αὐτοῖς ἀπεδείξαμεν ὄντα τὸν λόγον, φέρε,
necessary for-us ourselves we-have-shown being the discourse come
προσβῶμεν ἤδη τοῖς ἐγκωμίοις, τὸ μὲν περὶ τὴν
let-us-proceed already to-the encomiums the indeed concerning the
λέξιν γλαφυρὸν καὶ κομψὸν διαπτύσαντες (ἐπειδὴ καὶ
diction polished and elegant spitting-out since also
ἀκαλλώπιστος ἡ ἐπαινουμένη, καὶ τοῦτο κάλλος αὐτῇ τὸ
unadorned the praised(-woman) and this (is)-beauty to-her the
ἄκοσμον), τὴν δὲ ὀφειλομένην ὁσίαν ὡς ἄλλο τι χρέος τῶν
unadorned the and owed due as other some debt of-the

ἀναγκαιοτάτων ἀποπληροῦντες, καὶ ἅμα τοὺς πολλοὺς
most-necessary fulfilling and at-the-same-time the many
εἰς ζῆλον καὶ μίμησιν τῆς αὐτῆς ἀρετῆς ἐκπαιδεύοντες,
to emulation and imitation of-the same virtue training
ἐπειδὴ τοῦτο ἡμῖν ἐν παντὶ καὶ λόγῳ καὶ ἔργῳ σπουδάζεται
since this by-us in every both word and deed is-striven-for
καταρτίζειν οὓς ἐπισθεύθημεν. Ἄλλος μὲν οὖν
to-perfect (those)-whom we-were-entrusted-with other(-man) indeed then
πατρίδα τῆς ἀπελθούσης ἐπαινείτω καὶ γένος, νόμους
(the)-fatherland of-the departed(-woman) let-praise and family (the)-laws
ἐγκωμίων αἰδούμενος· πάντως δὲ οὐκ ἀπορήσει πολλῶν
of-encomiums respecting surely but not will-be-at-a-loss-for many
καὶ καλῶν λόγων, εἰ βούλοιτο ταύτην κοσμεῖν καὶ τοῖς
and fine words if be-should-wish her to-adorn also with-the(-things)
ἔξωθεν, ὥσπερ μορφὴν τιμίαν τε καὶ καλὴν χρυσῷ, καὶ
outside as-if (a)-form precious both and fair with-gold and
λίθοις, καὶ τοῖς ἐκ τέχνης καὶ χειρὸς ὡραϊσμασιν·
with-stones and with-the(-things) from art and hand beautifications
ἃ τὴν μὲν αἰσχρὰν ἐλέγχει τῇ παραθέσει, τῇ καλῇ
which the(-form) indeed ugly convict by-the juxtaposition to-the fair
δὲ οὐ προσθήκη κάλλους ἐστὶν ἡττώμενα. Ἐγὼ δὲ τοσοῦτον
but not addition of-beauty are being-outdone I but so-much
τῷ περὶ ταῦτα προσχρησάμενος νόμῳ, ὅσον τῶν κοινῶν
the about these(-things) using-besides law as-much-as the common
γονέων ἐπιμνησθῆναι (καὶ γὰρ οὐδὲ ὅσιον παραδραμεῖν
parents to-mention and for not (it-is)-pious to-pass-by
ἀγαθοῦ τοσούτου γεννήτορά τε καὶ διδασκάλους), ἐπ'
of-good so-great begetters both and teachers to
αὐτὴν ὡς τάχιστα τρέψω τὸν λόγον, καὶ οὐ ζημιώσω
her(-self) as quickly-as-possible I-will-turn the discourse and not I-will-defraud
τῶν τὰ ἐκείνης ἐπιζητούντων τὸν πόθον.
of-the(-ones) the(-things) of-her seeking-after the longing

Τίς οὖν οὐκ οἶδε τὸν νέον ἡμῶν Ἀβραὰμ, καὶ τὴν ἐφ' 4
who then not knows the new our Abraham and the in
ἡμῶν Σάῤῥαν; Γρηγόριον λέγω καὶ Νόνναν, τὴν τοῦδε
our(-time) Sarah Gregory I-mean and Nonna the his
σύζυγον (καλὸν γὰρ μηδὲ τὰ ὀνόματα παρελθεῖν, ὡς
spouse fine for not-even the names to-pass-by as
ἀρετῆς παράκλησιν), τὸν πίστει δικαιωθέντα, καὶ τὴν
of-virtue (an)-exhortation the(-one) by-faith justified and the(-one)
τῷ πιστῷ συνοικήσασαν· τὸν πατέρα πολλῶν ἐθνῶν
to-the faithful(-one) having-lived-with the father of-many nations
παρ' ἐλπίδα, καὶ τὴν πνευματικῶς ὠδίνουσαν· τὸν
beyond hope and the(-one) spiritually travailing the(-one)
φυγόντα πατρῴων θεῶν δουλείαν, καὶ τὴν θυγατέρα καὶ
having-fled of-ancestral gods slavery and the daughter and
μητέρα τῶν ἐλευθέρων· τὸν ἐξελθόντα συγγενείας καὶ
mother of-the free(-ones) the(-one) having-gone-out-of kindred and
οἴκου διὰ τὴν γῆν τῆς ἐπαγγελίας, καὶ τὴν αἰτίαν τῆς
house because-of the land of-the promise and the cause of-the
ἐκδημίας (τοῦτο γὰρ ἐκείνῃ μόνον, ἵνα τι τολμήσω,
emigration this for to-her alone so-that something I-may-dare
καὶ ὑπὲρ τὴν Σάῤῥαν)· τὸν παροικήσαντα καλῶς, καὶ
even beyond — Sarah the(-one) having-sojourned well and
τὴν προθύμως συμπαροικήσασαν· τὸν τῷ Κυρίῳ
the(-one) eagerly having-sojourned-with(-him) the(-one) to-the Lord
προσθέμενον, καὶ τὴν κύριον τὸν ἑαυτῆς ἄνδρα καὶ
having-attached(-himself) and the(-one) lord the her-own husband both
προσαγορεύουσαν καὶ νομίζουσαν, καὶ μέρος τι διὰ
calling and considering and (in)-part some because-of
τοῦτο δικαιωθεῖσαν· ὧν ἡ ἐπαγγελία, καὶ ὧν ὁ
this justified of-whom the promise and of-whom —
Ἰσαὰκ, ὅσον τὸ ἐπ' αὐτοῖς, καὶ ὧν τὸ δώρημα.
Isaac as-far-as the(-thing) in them and of-whom the gift

5 Ἧς ὁ ποιμὴν ὁ καλὸς εὐξαμένης τε καὶ ὁδηγησάσης, καὶ
of-whom the shepherd the good having-prayed both and having-guided and
παρ᾽ ἧς ὁ τύπος τοῦ καλῶς ποιμαίνεσθαι· οὗ τὸ φυγεῖν
from whom the pattern of-the well being-shepherded of-whom the to-flee
τὰ εἴδωλα γνησίως, εἶτα καὶ φυγαδεύειν δαίμονας· καὶ
the idols genuinely then also to-put-to-flight demons and
ἧς τὸ μὴ ἁλῶν ποτε κοινωνῆσαι τοῖς ἐξ εἰδώλων·
of-whom the not of-salt ever to-share with-the(-ones) from idols
τὴν ὁμότιμον, καὶ ὁμόφρονα, καὶ ὁμόψυχον, καὶ οὐχ ἧττον
the equal-in-honor and like-minded and like-souled and not less
ἀρετῆς καὶ τῆς πρὸς Θεὸν οἰκειώσεως ἢ σαρκὸς συζυγίαν·
of-virtue and of-the toward God intimacy than of-flesh yoking
ἴσον μὲν μήκει βίου καὶ πολιαῖς, ἴσον δὲ φρονήσει καὶ
equal indeed in-length of-life and in-gray-hairs equal and in-wisdom and
λάμψει, κατ᾽ ἀλλήλους ἁμιλλωμένους, καὶ τῶν λοιπῶν
in-splendor against one-another vying and the rest
ὑπεραίροντας· σαρκὶ μὲν ὀλίγα κατεχομένους, πνεύματι
surpassing by-flesh indeed little held by-spirit
δὲ μετενηνεγμένους, καὶ πρὸ τῆς διαζεύξεως· ὧν οὐχ ὁ
but transported even before the separation of-whom not the
κόσμος, καὶ ὧν ὁ κόσμος· ὁ μὲν ὑπερορώμενος,
world and of-whom the world the(-one) indeed being-despised
ὁ δὲ προτιμώμενος· ὧν τὸ ἀποπλουτεῖν, καὶ ὧν
the(-other) but being-preferred of-whom the to-become-poor and of-whom
τὸ πλουτεῖν διὰ τὴν καλὴν πραγματείαν· τὰ μὲν
the to-become-rich because-of the fine trade the(-things) indeed
τῇδε διαπτυόντων, τὰ δὲ ἐκεῖθεν ἀντωνουμένων· ὧν
here spitting-upon the(-things) but thence buying-in-return of-whom
βραχὺ μὲν τὸ τῆς ζωῆς ταύτης λείψανον, καὶ ὅσον
short indeed the of-the life this remnant and as-much-as
ὑπελείφθη τῇ εὐσεβείᾳ, πολλὴ δὲ ἡ ζωὴ καὶ μακραίων
was-left to-the piety much but the life and long-lasting

ᾗ προκεκμήκασιν. Ἓν ἔτι προσθήσω τοῖς περὶ
for-which they-have-labored-beforehand one(-thing) still I-will-add to-the about
αὐτῶν λόγοις· οἳ καλῶς καὶ δικαίως ἀμφοτέροις τοῖς γένεσιν
them words who well and justly to-both the sexes
ἐμερίσθησαν· ὁ μὲν ἀνδρῶν εἶναι κόσμος, ἡ δὲ
were-divided the(-one) indeed of-men to-be (the)-ornament the(-other) and
γυναικῶν, καὶ οὐ κόσμος μόνον, ἀλλὰ καὶ ἀρετῆς ὑπόδειγμα.
of-women and not ornament only but also of-virtue (a)-pattern
Παρὰ τούτων Γοργονίᾳ καὶ τὸ εἶναι, καὶ τὸ εὐδόκιμον· 6
from these to-Gorgonia both the being and the good-repute
ἐντεῦθεν αὐτῇ τὰ τῆς εὐσεβείας σπέρματα· παρὰ τούτων
from-here to-her the of-the piety seeds from these
καὶ τὸ ζῆσαι καλῶς, καὶ τὸ ἀπελθεῖν ἵλεως μετὰ τῶν
also the to-live well and the to-depart gracious with the
χρηστοτέρων ἐλπίδων. Καλὰ μὲν δὴ καὶ ταῦτα, καὶ
better hopes fine indeed truly also these(-things) and
οἷα μὴ πολλοῖς ῥᾳδίως ὑπάρχει τῶν ἐπ᾽ εὐγενείᾳ μέγα
such-as not to-many easily belong of-the(-ones) on noble-birth greatly
κομώντων, καὶ φυσωμένων τοῖς ἄνωθεν· εἰ δὲ δεῖ
priding-themselves and puffed-up by-the(-things) from-above if but it-is-needful
φιλοσοφώτερον καὶ ὑψηλότερον περὶ αὐτῆς διελθεῖν,
more-philosophically and more-loftily about her to-go-through
Γοργονίᾳ πατρὶς μὲν ἡ ἄνω Ἱερουσαλὴμ, ἡ μὴ
for-Gorgonia (the)-fatherland (is)-indeed the above Jerusalem the not
βλεπομένη, νοουμένη δὲ πόλις, ἐν ᾗ πολιτευόμεθα, καὶ
seen perceived but city in which we-live-as-citizens and
πρὸς ἣν ἐπειγόμεθα· ἧς πολίτης Χριστὸς, καὶ συμπολῖται
toward which we-hasten of-which (the)-citizen (is)-Christ and fellow-citizens
πανήγυρις καὶ Ἐκκλησία πρωτοτόκων ἀπογεγραμμένων
(the)-festal-assembly and Church of-firstborn(-ones) enrolled
ἐν οὐρανοῖς, καὶ περὶ τὸν μέγαν πολιστὴν ἑορταζόντων
in heavens and around the great founder keeping-festival

τῇ θεωρίᾳ τῆς δόξης, καὶ χορευόντων χορείαν τὴν
in-the contemplation of-the glory and dancing (the)-dance the
ἀκατάλυτον· εὐγένεια δὲ ἡ τῆς εἰκόνος τήρησις, καὶ ἡ
unending noble-birth and (is)-the of-the image keeping and the
πρὸς τὸ ἀρχέτυπον ἐξομοίωσις, ἣν ἐργάζεται λόγος καὶ
toward the archetype assimilation which works reason and
ἀρετὴ, καὶ καθαρὸς πόθος, ἀεὶ καὶ μᾶλλον μορφῶν τὰ
virtue and pure longing ever and more forming the(-things)
κατὰ Θεὸν, τοὺς γνησίους τῶν ἄνω μύστας, καὶ
according-to God the genuine of-the(-things) above initiates and
τὸ γιγνώσκειν ὅθεν, καὶ τίνες, καὶ εἰς ὃ γεγόναμεν.
the to-know whence and who and for what we-have-come-to-be
7 Οὕτως ἐγὼ περὶ τούτων γινώσκω· καὶ διὰ τοῦτο
so I about these(-things) know and because-of this
εὐγενεστέραν τῶν ἀφ' ἡλίου ἀνατολῶν τὴν ἐκείνης
nobler than-the(-ones) from (the)-sun's risings the her
ψυχὴν καὶ οἶδα καὶ ὀνομάζω, κρείττονι ἢ κατὰ τοὺς
soul both I-know and name better than according-to the
πολλοὺς εὐγενείας καὶ δυσγενείας κανόνι καὶ στάθμῃ
many of-noble-birth and of-low-birth (a)-rule and plumb-line
χρώμενος· καὶ οὐχ αἵμασιν, ἀλλὰ τρόπῳ τινὶ ταῦτα
using and not by-bloods but by-manner some these(-things)
χαρακτηρίζων· οὐδὲ κατὰ φρατρίας κρίνων τοὺς
characterizing nor according-to brotherhoods judging the(-ones)
ἐπαινουμένους ἢ ψεγομένους, ἀλλὰ καθ' ἕκαστον. Ἐν
praised or blamed but according-to each(-one) among
εἰδόσι δὲ ὁ λόγος ὑπὲρ τῶν ἐκείνης καλῶν, καὶ
knowing(-ones) and the discourse on-behalf-of the her fine(-things) and
ἄλλος ἄλλο τι συνεισφερέτω, καὶ βοηθείτω τῷ
other(-man) other something let-contribute and let-aid the

λόγῳ. Ἐπειδὴ μὴ πάντα περιλαβεῖν ἑνὶ δυνατὸν, μηδὲ
discourse since not all(-things) to-embrace for-one possible not-even
τῷ λίαν δυνατῷ καὶ ἀκοὴν καὶ διάνοιαν.
for-the very powerful(-one) both hearing and mind
Σωφροσύνῃ μέν γε τοσοῦτον διήνεγκε, καὶ τοσοῦτον 8
by-temperance indeed at-least so-much she-excelled and so-much
ὑπερῆρε τὰς κατ᾽ αὐτὴν ἁπάσας, ἵνα μὴ λέγω
surpassed the(-women) in her(-time) all so-that not I-may-speak-of
τὰς παλαιὰς, ὧν ὁ πολὺς ἐπὶ σωφροσύνῃ λόγος,
the(-women) of-old of-whom the much on temperance (is)-the-talk
ὥστε εἰς δύο ταῦτα διῃρημένου πᾶσι τοῦ βίου, γάμου
that into two these divided for-all the life of-marriage
λέγω καὶ ἀγαμίας, καὶ τῆς μὲν οὔσης ὑψηλοτέρας τε καὶ
I-mean and of-celibacy and the(-one) indeed being loftier both and
θειοτέρας, ἐπιπονωτέρας δὲ καὶ σφαλερωτέρας, τοῦ δὲ
diviner more-laborious but and more-perilous the(-other) and
ταπεινοτέρου τε καὶ ἀσφαλεστέρου, ἀμφοτέρων φυγοῦσα τὸ
humbler both and safer of-both having-fled the
ἀηδὲς, ὅσον κάλλιστόν ἐστιν ἐν ἀμφοτέροις ἐκλέξασθαι,
unpleasant as-much-as finest is in both to-pick-out
καὶ εἰς ἓν ἀγαγεῖν, τῆς μὲν τὸ ὕψος, τοῦ δὲ τὴν
and into one to-bring of-the(-one) indeed the height of-the(-other) and the
ἀσφάλειαν, καὶ γενέσθαι σώφρων ἄτυφος, τῷ γάμῳ τὸ
safety and to-become temperate unpuffed-up with-the marriage the
τῆς ἀγαμίας καλὸν κεράσασα, καὶ δείξασα, ὅτι μήθ᾽ ἕτερον
of-the celibacy good having-mixed and having-shown that neither other
τούτων ἢ θεῷ πάντως, ἢ κόσμῳ συνδεῖ, καὶ διίστησι
of-these either to-God wholly or to-(the)-world binds and separates
πάλιν· ὥστε εἶναι τὸ μὲν παντὶ φευκτὸν κατὰ
again so-that to-be the(-one) indeed for-every(-one) to-be-shunned according-to
τὴν ἰδίαν φύσιν, τὸ δὲ τελέως ἐπαινετόν· ἀλλὰ νοῦς
the own nature the(-other) and perfectly praiseworthy but mind

ἐστιν ὁ καὶ γάμῳ καὶ παρθενίᾳ καλῶς ἐπιστατῶν, καὶ,
it-is the(-one) both marriage and virginity well presiding-over and
ὥσπερ ὕλη τις, ταῦτα τῷ τεχνίτῃ Λόγῳ ῥυθμίζεται
as-if material some these(-things) by-the craftsman Word are-ordered
καὶ δημιουργεῖται πρὸς ἀρετήν. Οὐ γὰρ ἐπεὶ σαρκὶ
and are-fashioned toward virtue not for because to-flesh
συνήφθη, διὰ τοῦτο ἐχωρίσθη τοῦ πνεύματος· οὐδ' ὅτι
she-was-joined because-of this she-was-separated from-the spirit nor because
κεφαλὴν ἔσχε τὸν ἄνδρα, διὰ τοῦτο τὴν πρώτην
(as)-head she-had the husband because-of this the first
κεφαλὴν ἠγνόησεν· ἀλλ' ὀλίγα λειτουργήσασα κόσμῳ καὶ
head she-was-ignorant-of but little having-served (the)-world and
φύσει, καὶ ὅσον ὁ τῆς σαρκὸς ἐβούλετο νόμος, μᾶλλον
nature and as-much-as the of-the flesh wished law rather
δὲ ὁ τῇ σαρκὶ ταῦτα νομοθετήσας, Θεῷ τὸ πᾶν
but the(-one) to-the flesh these(-things) having-legislated to-God the whole
ἑαυτὴν καθιέρωσεν. Ὃ δὲ κάλλιστον καὶ σεμνότατον, ὅτι
herself she-consecrated what but (is)-finest and most-august (is)-that
καὶ τὸν ἄνδρα πρὸς ἑαυτῆς ἐποιήσατο, καὶ οὐ δεσπότην
also the husband to her-own(-side) she-made and not (a)-master
ἄτοπον, ἀλλ' ὁμόδουλον ἀγαθὸν προσεκτήσατο. Οὐ μόνον
unfitting but (a)-fellow-servant good acquired-besides not only
δὲ, ἀλλὰ καὶ τὸν τοῦ σώματος καρπὸν, τὰ τέκνα λέγω,
and but also the of-the body fruit the children I-mean
καὶ τέκνα τέκνων, καρπὸν τοῦ πνεύματος ἐποιήσατο,
and children of-children fruit of-the spirit she-made
γένος ὅλον καὶ οἰκίαν ὅλην ἀντὶ μιᾶς ψυχῆς Θεῷ
(a)-family whole and household whole instead-of one soul to-God
καθαγνίσασα, καὶ ποιήσασα γάμον ἐπαινετὸν διὰ τῆς ἐν
having-consecrated and having-made marriage praiseworthy through the in
γάμῳ εὐαρεστήσεως, καὶ τῆς καλῆς ἐντεῦθεν καρποφορίας·
marriage good-pleasing and the fine from-here fruit-bearing

ἑαυτὴν μὲν, ἕως ἔζη, ὑπόδειγμα καλοῦ παντὸς τοῖς
herself indeed while she-lived (as-a)-pattern of-good every to-the(-ones)
ἐξ ἑαυτῆς προστήσασα· ἐπεὶ δὲ προσεκλήθη, τὸ θέλημα
from herself having-set-forth when and she-was-called-away the will
τῷ οἴκῳ μετ᾽ αὐτὴν ἐγκαταλιποῦσα σιωπῶσαν παραίνεσιν.
to-the house after her having-left-behind (a)-silent exhortation
Ὁ μὲν δὴ θεῖος Σολομὼν ἐν τῇ παιδαγωγικῇ σοφίᾳ, 9
the indeed truly divine Solomon in the instructive wisdom
ταῖς Παροιμίαις λέγω, ἐπαινεῖ καὶ οἰκουρίαν γυναικὸς καὶ
the Proverbs I-mean praises both housekeeping of-(a)-woman and
φιλανδρίαν, καὶ ἀντιτίθησι τῇ ἔξω περιπλανωμένῃ,
husband-love and sets-against to-the(-woman) outside wandering-about
καὶ ἀκρατήτῳ, καὶ ἀτίμῳ, καὶ τιμίων ψυχὰς ἀγρευούσῃ
and uncontrolled and dishonored and of-honorable(-men) souls hunting
ἐν πορνικοῖς καὶ σχήμασι καὶ ὀνόμασι, τὴν ἔσω καλῶς
in harlot-like both postures and names the(-woman) inside well
ἀναστρεφομένην, καὶ ἀνδριζομένην τὰ γυναικὸς,
conducting(-herself) and acting-manfully (in)-the(-things) of-(a)-woman
πρὸς ἄτρακτον μὲν ἀεὶ τὰς χεῖρας ἐρείδουσαν, καὶ δισσὰς
to (the)-spindle indeed always the hands setting and double
τῷ ἀνδρὶ χλαίνας παρασκευάζουσαν· ὠνουμένην δὲ κατὰ
for-the husband cloaks preparing buying and in
καιρὸν γεώργιον, σιτηγοῦσαν δὲ καλῶς τοῖς οἰκέταις,
season (a)-farm providing-grain and well to-the servants
πλήρει δὲ τραπέζῃ τοὺς φίλους δεξιουμένην, καὶ τἄλλα
with-full and table the friends welcoming and the-rest
ὅσα τὴν σώφρονα καὶ φιλεργὸν ἐκεῖνος ἀνύμνησεν.
as-many-as the(-woman) temperate and industrious he hymned
Ἐγὼ δὲ εἰ ἀπὸ τούτων ἐπαινοίην τὴν ἀδελφὴν, ἀπὸ τῆς
I but if from these(-things) were-to-praise the sister from the
σκιᾶς ἂν ἐπαινοίην τὸν ἀνδριάντα, ἢ ἀπὸ τῶν ὀνύχων
shadow — I-would-praise the statue or from the claws

τὸν λέοντα, παρεὶς τὰ μείζω καὶ τελεώτερα. Τίς
the lion having-passed-over the greater(-things) and more-perfect who
μὲν ἦν φαίνεσθαι μᾶλλον ἀξία; Τίς δὲ ἧττον ἐφάνη, καὶ
indeed was to-be-seen more worthy who but less was-seen and
ἀπρόσιτον ἐτήρησεν ἑαυτὴν ἀνδρῶν ὄψεσιν; Τίς μᾶλλον
unapproachable kept herself to-men's eyes who more
ἔγνω μέτρα κατηφείας τε καὶ φαιδρότητος, ὡς μήτε
knew (the)-measures of-gravity both and of-cheerfulness so-that neither
τὸ κατηφὲς ἀπάνθρωπον δοκεῖν, μήτε τὸ καθ'
the grave inhuman to-seem nor the(-thing) according-to
ἁπαλὸν ἀκόλαστον, ἀλλὰ τὸ μὲν συνετὸν, τὸ δὲ
(the)-gentle licentious but the(-one) indeed intelligent the(-other) and
ἥμερον, καὶ ὅρον τοῦτο εἶναι κοσμιότητος, κραθέντος
kind and (the)-boundary this to-be of-decorum being-mixed
τοῦ φιλανθρώπου τῷ ἀναστήματι; Ἀκούετε τῶν γυναικῶν
the humane(-quality) with-the loftiness hear of-the women
ὅσαι λίαν ἐπιδεικτικαὶ καὶ ῥᾴθυμοι, καὶ τὸ κάλυμμα τῆς
as-many-as (are)-very displaying and careless and the veil of-the
αἰδοῦς ἀτιμάζουσαι. Τίς μὲν οὕτως ὀφθαλμὸν ἐσωφρόνισεν;
modesty dishonoring who indeed so (the)-eye chastened
Τίς δὲ τοσοῦτον γέλωτος κατεγέλασεν, ὡς μέγα δοκεῖν
who but so-much laughter scorned that great to-seem
ἐκείνῃ καὶ ὁρμὴν μειδιάματος; Τίς μᾶλλον ἀκοῇ
to-her even (the)-start of-(a)-smile who more on-(the)-hearing
θύρας ἐπέθηκεν; τίς δὲ τοῖς θείοις λόγοις ἠνέῳξε, μᾶλλον
doors set who but to-the divine words opened(-it) rather
δὲ, τίς νοῦν ἐπέστησεν ἡγεμόνα γλώσσῃ λαλεῖν τὰ τοῦ
but who (the)-mind set-over (as)-guide to-the-tongue to-speak the —
Θεοῦ δικαιώματα; Τίς τάξιν οὕτως ἐστείλατο χείλεσιν;
of-God ordinances who order so put on-(her)-lips

Εἴπω καὶ τοῦτο βούλεσθε τῶν ἐκείνης καλῶν· ὃ τῇ 10
shall-I-speak also this you-wish of-the her fine(-things) which to-her
μὲν ἄξιον οὐδενὸς ἐδόκει, οὐδ' ὅσαι σώφρονες ἀληθῶς
indeed worthy of-nothing seemed nor (to)-as-many-as (are)-temperate truly
καὶ κόσμιαι τὸν τρόπον· μέγα δὲ δοκεῖν πεποιήκασιν αἱ
and orderly in-the manner great but to-seem have-made(-it) the(-women)
λίαν φιλόκοσμοι καὶ φιλόκαλοι καὶ οὐδὲ λόγῳ καθαιρόμεναι
very fond-of-adornment and fond-of-finery and not-even by-word corrected
τῶν τὰ τοιαῦτα ἐκπαιδευόντων. Οὐ χρυσὸς ἐκείνην
of-the(-ones) the(-things) such teaching not gold her
ἐκόσμησε τέχνῃ πονηθεὶς εἰς κάλλους περιουσίαν, οὐ ξανθαὶ
adorned with-art labored into of-beauty abundance not fair
πλοκαμίδες διαφαινόμεναί τε καὶ ὑποφαινόμεναι, καὶ
locks showing-through both and peeping-out and
βοστρύχων ἕλικες, καὶ σοφίσματα σκηνοποιούντων τὴν
of-curls spirals and devices of-(those)-making-a-stage-of the
τιμίαν κεφαλὴν ἀτιμότατα, οὐκ ἐσθῆτος περιῤῥεούσης καὶ
honored head most-dishonorably not of-clothing flowing-around and
διαφανοῦς πολυτέλεια, οὐ λίθων αὐγαὶ καὶ χάριτες χρωννῦσαι
transparent costliness not of-stones gleams and graces coloring
τὸν πλησίον ἀέρα, καὶ τὰς μορφὰς περιλάμπουσαι· οὐ
the near air and the forms shining-around not
ζωγράφων τέχναι καὶ γοητεύματα, καὶ τὸ εὔωνον κάλλος,
of-painters arts and enchantments and the cheap beauty
καὶ ὁ κάτωθεν πλάστης ἀντιδημιουργῶν, καὶ κατακρύπτων
and the below molder counterfashioning and hiding
τὸ τοῦ Θεοῦ πλάσμα ἐπιβούλοις χρώμασι, καὶ διὰ τῆς
the — of-God molding with-treacherous colors and through the
τιμῆς αἰσχύνων, καὶ προτιθεὶς τὴν θείαν μορφὴν εἴδωλον
honor shaming and setting-before the divine form (an)-idol
πορνικὸν λίχνοις ὄμμασιν, ἵνα κλέψῃ τὸ νόθον κάλλος
harlot-like to-greedy eyes so-that may-steal the bastard beauty

τὴν φυσικὴν εἰκόνα τηρουμένην Θεῷ καὶ τῷ μέλλοντι.
the natural image kept for-God and for-the(-age) to-come
Ἀλλὰ πολλοὺς μὲν ᾔδει καὶ παντοίους γυναικῶν κόσμους
but many indeed she-knew and of-all-kinds of-women adornments
τοὺς ἔξωθεν, τιμιώτερον δὲ οὐδένα τοῦ ἑαυτῆς τρόπου,
the(-ones) outside more-precious but none than-the her-own manner
καὶ τῆς ἔνδον ἀποκειμένης λαμπρότητος. Ἓν μὲν ἔρευθος
and the within stored-up brightness one indeed blush
ἐκείνῃ φίλον, τὸ τῆς αἰδοῦς· μία δὲ λευκότης, ἡ
to-her (was)-dear the(-blush) of-the modesty one and whiteness the(-one)
παρὰ τῆς ἐγκρατείας. Τὰς δὲ γραφὰς καὶ ὑπογραφὰς,
from the self-control the and paintings and pencilings
καὶ τοὺς ζῶντας πίνακας, καὶ τὴν ῥέουσαν εὐμορφίαν,
and the living pictures and the flowing comeliness
ταῖς ἐπὶ θεάτρων παρῆκε καὶ τῶν τριόδων, καὶ
to-the(-women) on theaters she-left and of-the crossroads and
ὅσαις αἰσχύνη καὶ ὄνειδος τὸ αἰσχύνεσθαι.
to-as-many-as (is)-shame and reproach the to-feel-shame

11 Ταῦτα μὲν δὴ τοιαῦτα· τῆς δὲ φρονήσεως καὶ τῆς
these(-things) indeed truly (are)-such of-the but wisdom and of-the
εὐσεβείας οὐκ ἔστιν ὅστις ἂν ἐφίκοιτο λόγος, ἢ πολλὰ
piety not there-is which — might-reach discourse or many
ἂν εὑρεθείη τὰ παραδείγματα, πλὴν τῶν ἐκείνης καὶ
— would-be-found the examples except the her both
κατὰ σάρκα καὶ κατὰ πνεῦμα πατέρων, πρὸς οὓς
according-to flesh and according-to spirit fathers to whom
μόνους ὁρῶσα, καὶ ὧν οὐδὲν ἐλαττουμένη τὴν ἀρετὴν,
alone looking and of-whom in-nothing falling-short-in the virtue
ἑνὶ τούτῳ καὶ μόνον ἡττᾶτο καὶ πάνυ προθύμως, ὅτι
in-one this(-thing) and only she-was-outdone and very eagerly that
παρ᾽ ἐκείνων τὸ ἀγαθὸν, κἀκείνους ῥίζαν καὶ ᾔδει καὶ
from them (was)-the good and-them (as)-root both she-knew and

ὡμολόγει τῆς οἰκείας ἐλλάμψεως. Τί μὲν τῆς διανοίας
acknowledged of-the own shining what indeed than-the mind
ἐκείνης ὀξύτερον, ἥν γε καὶ κοινὴν σύμβουλον οὐχ
her sharper which at-least also (as)-common counselor not
οἱ ἐκ γένους μόνον, οὐδ' οἱ ἐκ τοῦ αὐτοῦ λαοῦ,
the(-ones) of family only nor the(-ones) of the same people
καὶ τῆς μιᾶς μάνδρας, ἀλλὰ καὶ οἱ κύκλῳ δὲ πάντες
and of-the one fold but also the(-ones) around and all
ἐγίνωσκον, καὶ νόμον ἄλυτον τὰς ἐκείνης ἐποιοῦντο
recognized and (a)-law indissoluble the her made
ὑποθήκας καὶ παραινέσεις; Τί δὲ τῶν λόγων ἐκείνων
counsels and exhortations what and than-the words those
εὐστοχώτερον; τί δὲ τῆς σιωπῆς συνετώτερον; Ἀλλ'
more-apt what and than-the silence more-intelligent but
ἐπειδή γε σιωπῆς ἐμνήσθην, προσθήσω τὸ οἰκειότατον
since at-least of-silence I-made-mention I-will-add the most-proper(-trait)
ἐκείνης, καὶ γυναιξὶ πρεπωδέστατον, καὶ τῷ παρόντι καιρῷ
of-her and for-women most-fitting and for-the present time
χρησιμώτατον. Τίς μὲν ἔγνω τὰ περὶ Θεοῦ μᾶλλον
most-useful who indeed knew the(-things) about God more
ἔκ τε τῶν θείων λογίων καὶ τῆς οἰκείας συνέσεως; Τίς
from both the divine oracles and the own understanding who
δὲ ἧττον ἐφθέγξατο ἐν τοῖς γυναικείοις ὅροις τῆς εὐσεβείας
but less spoke in the womanly bounds of-the piety
μείνασα; Ὃ δ' οὖν ὠφείλετο τῇ γε ἀληθῶς
having-remained what but then was-owed to-the(-woman) at-least truly
εὐσεβεῖν ἐγνωκυίᾳ, καὶ οὗ καλὴ μόνον ἡ ἀπληστία, τίς
to-be-pious having-learned and of-which (is)-fine alone the insatiability who
μὲν ἀναθήμασιν οὕτω ναοὺς κατεκόσμησεν, ἄλλους τε καὶ
indeed with-offerings so temples adorned others both and
τὸν οὐκ οἶδ' εἰ μετ' ἐκείνην κοσμηθησόμενον; Μᾶλλον δὲ,
the(-one) not I-know if after her about-to-be-adorned rather but

τίς οὕτω ναὸν ἑαυτὸν τῷ Θεῷ ζῶντα παρέστησεν; Τίς
who so (a)-temple herself — to-God living presented who
δὲ τοσοῦτον ἐδόξασεν ἱερέας, ἄλλους τε καὶ τὸν ἐκείνῃ τῆς
but so-much glorified priests others both and the to-her of-the
εὐσεβείας συναγωνιστὴν καὶ διδάσκαλον, οὗ τὰ καλὰ
piety fellow-contender and teacher whose (are)-the fine
σπέρματα καὶ ἡ καθιερωμένη τῶν τέκνων τῷ Θεῷ συζυγία;
seeds and the consecrated of-the children — to-God yoking
12 Τίς δὲ τὸν οἶκον ἑαυτῆς μᾶλλον προὔθηκε τοῖς ζῶσι
who and the house her-own more set-forth to-the(-ones) living
κατὰ Θεὸν, τὴν καλὴν δεξίωσιν καὶ πλουτίζουσαν; Καὶ
according-to God the fine welcome and enriching and
ὃ τούτου μεῖζόν ἐστι, τίς οὕτως ἐδεξιοῦτο τῇ αἰδοῖ
what than-this greater is who so welcomed with-the reverence
καὶ τοῖς κατὰ Θεὸν διαβήμασιν; Καὶ τὰ ἐπὶ τούτοις,
and the according-to God steps and the(-things) upon these
τίς μὲν νοῦν ἔδειξεν ἀπαθέστερον ἐν τοῖς πάθεσι; τίς
who indeed (a)-mind showed more-dispassionate in the sufferings who
δὲ συμπαθεστέραν ψυχὴν τοῖς κάμνουσι; τίς χεῖρα
but more-sympathetic (a)-soul to-the(-ones) suffering who (a)-hand
δαψιλεστέραν τοῖς δεομένοις; Ὡς ἔγωγε καὶ τὰ
more-bountiful to-the(-ones) in-need so-that I also the(-words)
τοῦ Ἰὼβ ἂν ἐπ᾽ αὐτὴν θαῤῥήσας καλλωπισαίμην· Θύρα
— of-Job — for her taking-courage would-pride-myself-in (the)-door
δὲ αὐτῆς παντὶ ἐλθόντι ἠνέῳκτο· ἔξω δὲ οὐκ ηὐλίζετο
and her to-everyone coming stood-open outside and not lodged
ξένος. Ὀφθαλμὸς ἦν τυφλῶν, ποῦς δὲ χωλῶν,
(a)-stranger (an)-eye she-was of-blind(-men) (a)-foot and of-lame(-men)
μήτηρ δὲ ὀρφανῶν. Τῆς δὲ εἰς χήρας εὐσπλαγχνίας
(a)-mother and of-orphans of-the and toward widows compassion
τί χρὴ μεῖζον εἰπεῖν, ἢ ὅτι τὸ μὴ χήρα κληθῆναι
what must greater(-thing) say than that the not widow to-be-called

καρπὸν ἠνέγκατο; Κοινὸν μὲν ἦν ἡ ἐκείνης ἑστία τοῖς
(as)-fruit she-bore common indeed was the her hearth to-the(-ones)
πενομένοις ἀφ᾽ αἵματος καταγώγιον· κοινὰ δὲ τὰ
poor of blood (a)-lodging common and the(-things)
ὄντα πᾶσι τοῖς δεομένοις οὐχ ἧττον ἢ ἑκάστοις τὰ
being to-all the(-ones) in-need not less than to-each the(-things)
ἑαυτῶν. Ἐσκόρπισεν, ἔδωκε τοῖς πένησι· καὶ διὰ τὸ τῆς
of-their-own she-scattered she-gave to-the poor and because-of the of-the
ἐπαγγελίας ἄπτωτον καὶ ἀψευδέστατον πολλὰ ταῖς ἐκεῖθεν
promise unfailing and most-truthful many(-things) in-the thence
ληνοῖς ἐναπέθετο, πολλὰ Χριστὸν καὶ διὰ πολλῶν
winepresses she-stored-up many(-times) Christ also through many
τῶν εὖ παθόντων ἐδεξιώσατο· καὶ τὸ κάλλιστον,
of-the(-ones) well having-been-treated she-welcomed and the finest(-thing)
ὅτι μὴ τὸ δοκεῖν παρ᾽ αὐτῇ πλεῖον τῆς ἀληθείας·
(is)-that not the to-seem with her (was)-more than-the truth
ἀλλ᾽ ἐν τῷ κρυπτῷ καλῶς ἐγεώργει τῷ βλέποντι
but in the secret well she-cultivated for-the(-one) seeing
τὰ κρυπτὰ τὴν εὐσέβειαν. Πάντα τοῦ κοσμοκράτορος
the secret(-things) the piety all(-things) from-the world-ruler
ἥρπασεν· πάντα μετήνεγκεν εἰς τὰς ἀσφαλεῖς ἀποθήκας.
she-snatched all(-things) she-transferred into the safe storehouses
Οὐδὲν ἀφῆκε τῇ γῇ πλὴν τοῦ σώματος. Πάντων
nothing she-left to-the earth except the body for-all(-things)
ἠλλάξατο τὰς ἐκεῖθεν ἐλπίδας· ἕνα τοῖς παισὶ πλοῦτον
she-exchanged the thence hopes one to-the children wealth
ἀφῆκε, τὴν μίμησιν καὶ τὴν ἐπὶ τούτοις φιλοτιμίαν.
she-left the imitation and the on these ambition
Καὶ οὐ τὰ μὲν τῆς μεγαλοψυχίας τοιαῦτα καὶ οὕτως 13
and not the(-things) indeed of-the magnanimity (were)-such and so
ἄπιστα, τὸ δὲ σῶμα παρέδωκε τῇ τρυφῇ, καὶ ταῖς
incredible the but body she-gave-over to-the luxury and to-the

ἀκαθέκτοις τῆς γαστρὸς ἡδοναῖς, τῷ λυσσῶντι κυνὶ καὶ
uncontrollable of-the belly pleasures to-the raging dog and
σπαράττοντι, ὡς ἂν θαῤῥοῦσα ταῖς εὐποιίαις, ὅπερ
tearing as-if — taking-courage in-the good-deeds which-very-thing
πάσχουσιν οἱ πολλοὶ, τῆς εἰς τοὺς πένητας εὐσπλαγχνίας
suffer the many of-the toward the poor compassion
τὸ τρυφᾷν ἐξωνούμενοι, καὶ οὐ καλῷ τὸ κακὸν ἰώμενοι,
the to-live-luxuriously buying-off and not by-good the evil curing
καλοῦ δὲ τὸ φαῦλον ἀντιλαμβάνοντες· ἣ νηστείαις μὲν
of-good but the bad taking-in-exchange who with-fastings indeed
τὸν χοῦν κατεπάλαισεν, ἑτέρῳ δὲ τὸ τῆς χαμευνίας
the dust she-wrestled-down to-another but the of-the sleeping-on-the-ground
παρῆκε φάρμακον· ἣ τοῦτο μὲν ἐξεῦρε τῇ ψυχῇ τὸ
left remedy who this indeed she-found for-the soul the
βοήθημα, ὕπνῳ δὲ μέτρον ἧττον ἑτέρου τινὸς ἐπέθηκεν·
help on-sleep but (a)-measure less than-other anyone she-set
ἣ τοῦτο μὲν ἐνομοθέτησεν ὥσπερ ἀσώματος, ἐκλίθη
who this indeed she-legislated as-if bodiless she-lay
δὲ εἰς γῆν, ἑτέρων παννυχιζόντων ἐν ὀρθῷ σώματι,
and on (the)-ground others keeping-all-night-vigil in upright body
ὃ δὴ μάλιστα φιλοσόφων ἀνδρῶν τὸ ἀγώνισμα· ἣ
which indeed most of-philosophic men (is)-the feat who
τοῦτο μὲν οὐ μόνον γυναικῶν, ἀλλὰ καὶ ἀνδρῶν ὤφθη
this indeed not only than-women but also than-men was-seen
τῶν γενναιοτάτων ἀνδρικώτερα, ψαλμῳδίας δὲ τόνον
the noblest more-manly of-psalmody and (the)-tone
ἔμφρονα, ἢ θείων λογίων ἔντευξιν, ἢ ἀνάπτυξιν, ἢ μνήμην
intelligent or of-divine oracles (the)-reading or unfolding or remembrance
εὔκαιρον, ἢ κλίσιν γονάτων κατεσκληκότων, ἢ ὥσπερ
timely or bending of-knees hardened or as-if
τῷ ἐδάφει συμπεφυκότων, ἢ δάκρυον ῥύπου καθάρσιον
to-the floor grown-together or (a)-tear of-filth cleansing

ἐν καρδίᾳ συντετριμμένῃ καὶ πνεύματι ταπεινώσεως, ἢ
in (a)-heart broken and (a)-spirit of-humiliation or
εὐχὴν ἄνω τιθεῖσαν, καὶ νοῦν ἀπλανῆ καὶ μετάρσιον·
(a)-prayer above setting and (a)-mind unwandering and soaring
ταῦτα πάντα, ἢ τούτων τί ἐστιν ὅστις ἀνδρῶν
these all or of-these anything is (there)-anyone-who of-men
ἢ γυναικῶν ἐκείνην ὑπερβεβηκέναι καυχήσαιτο; Ἀλλ᾽ ἐκεῖνο
or of-women her to-have-surpassed would-boast but that
μέγα μὲν εἰπεῖν, ἀληθὲς δὲ, ὅτι τὸ μὲν ἐζήλου τῶν
great indeed to-say true but that the(-one) indeed she-emulated of-the
καλῶν, τοῦ δὲ ἦν ζῆλος· καὶ τὸ μὲν εὗρε,
fine(-things) of-the(-other) but she-was (the)-emulation and the(-one) indeed she-found
τὸ δὲ ἐνίκησεν. Καὶ εἰ καθ᾽ ἕν τι τούτων ἔσχε τὸ
the(-other) and she-conquered and if in one any of-these she-had the(-one)
ἁμιλλώμενον, ἀλλὰ τῷ γε μία τὰ πάντα συλλαβεῖν,
vying but by-the at-least alone the all to-gather
πάντων ἐκράτησεν. Οὕτω μὲν τὰ πάντα κατορθώσασα,
of-all she-prevailed so indeed the all(-things) having-accomplished
ὡς οὐδεὶς ἄλλος ἓν καὶ μετρίως· οὕτω δ᾽ εἰς ἄκρον
as no other one(-thing) even moderately so and to (the)-height
ἕκαστον, ὥστε καὶ ἀντὶ πάντων ἓν ἐξαρκεῖν καὶ μόνον.
each that also instead-of all one to-suffice and only

Gregory addresses her worn body and sleepless nights. Her mules bolted and overturned her carriage, crushing her bones, yet she would have no physician but God and was healed. Later a strange fever seized her body; despairing of doctors, she went by night to the altar, laid her head on it, anointed herself with her tears and what she had kept of the sacraments, and rose well. Baptized late, she had brought her husband to baptism too. Foreseeing her death, she prepared for it, gave her last charges, and died praying with the psalm on her lips. Gregory ends by asking her to receive his speech.

14 Ὦ πιναροῦ σώματος καὶ ἐνδύματος, ἀρετῇ μόνον ἀνθοῦντος!
O squalid body and garment by-virtue only flourishing
Ὦ ψυχῆς διακρατούσης τὸ σῶμα, καὶ δίχα τροφῆς
O soul mastering the body and without food
σχεδὸν, ὥσπερ ἄϋλον! μᾶλλον δὲ σώματος βιασαμένου
almost as-if immaterial rather but body having-forced(-itself)
νεκρωθῆναι καὶ πρὸ τῆς διαζεύξεως, ἵν' ἐλευθερίαν λάβῃ
to-be-put-to-death even before the separation so-that freedom may-take
ψυχὴ, καὶ μὴ παραποδίζηται ταῖς αἰσθήσεσιν! Ὦ νυκτῶν
(the)-soul and not be-hindered by-the senses O nights
ἀΰπνων, καὶ ψαλμῳδίας, καὶ στάσεως ἐξ ἡμέρας εἰς
sleepless and psalmody and standing from day to
ἡμέραν ἀπολῃγούσης! Ὦ Δαβὶδ, ταῖς πισταῖς μόνον ψυχαῖς
day ending O David to-the faithful only souls
οὐ μακρὰ μελῳδήσας! Ὦ μελῶν ἁπαλότητος ἐπὶ γῆς
not long having-sung O of-limbs tenderness on (the)-ground
ἐῤῥιμμένων, καὶ παρὰ τὴν φύσιν τραχυνομένων! Ὦ πηγαὶ
thrown and against the nature roughened O springs
δακρύων σπειρομένων ἐκ θλίψεως, ἵν' ἐν ἀγαλλιάσει
of-tears sown from affliction so-that in rejoicing
θερίσαιεν! Ὦ βοῆς νυκτερινῆς νεφέλας διερχομένης, καὶ
they-might-reap O (a)-cry nightly (the)-clouds passing-through and

φθανούσης πρὸς τὸν οὐράνιον! Ὦ θερμότητος πνεύματος,
reaching to the heavenly(-one) O fervor of-spirit
κυνῶν κατατολμώσης νυκτερινῶν δι᾽ ἐπιθυμίαν εὐχῆς,
dogs daring nightly because-of desire of-prayer
καὶ κρυμῶν, καὶ ὑετῶν, καὶ βροντῶν, καὶ χαλάζης, καὶ
and frosts and rains and thunders and hail and
ἀωρίας! Ὦ γυναικεία φύσις τὴν ἀνδρείαν νικήσασα διὰ
dead-of-night O womanly nature the manly having-conquered because-of
τὸν κοινὸν ἀγῶνα τῆς σωτηρίας, καὶ σώματος διαφορὰν
the common contest of-the salvation and of-body (a)-difference
οὐ ψυχῆς τὸ θῆλυ καὶ τὸ ἄῤῥεν ἐλέγξασα! Ὦ τῆς μετὰ
not of-soul the female and the male having-proved O the after
λουτρὸν ἁγνείας, καὶ τῆς νύμφης Χριστοῦ ψυχῆς ἐν καθαρῷ
(the)-bath purity and the bride of-Christ soul in pure
νυμφῶνι τῷ σώματι! Ὦ πικρὰ γεῦσις, καὶ Εὔα μῆτερ καὶ
bridal-chamber the body O bitter taste and Eve mother both
γένους καὶ ἁμαρτίας, καὶ ὄφι πλάνε καὶ θάνατε, τῇ ἐκείνης
of-race and of-sin and serpent deceiving and death by-the her
ἐγκρατείᾳ νενικημένα! Ὦ Χριστοῦ κένωσις, καὶ δούλου
self-control conquered O of-Christ emptying and of-(a)-servant
μορφὴ, καὶ παθήματα, τῇ ἐκείνης νεκρώσει τετιμημένα!
(the)-form and sufferings by-the her mortification honored
Ὦ! πῶς ἢ καταριθμήσομαι τὰ ἐκείνης ἅπαντα, ἢ 15
O how either shall-I-count-up the(-things) her all or
τὰ πλείω παρεὶς μὴ ζημιώσω τοὺς ἀγνοοῦντας;
the(-things) more passing-over not defraud the(-ones) not-knowing(-them)
Ἀλλά μοι καλὸν ἤδη προσθεῖναι τῆς εὐσεβείας καὶ τὰ
but for-me (it-is)-fine already to-add of-the piety also the
ἐπίχειρα· καὶ γάρ μοι ποθεῖν πάλαι δοκεῖτε καὶ ζητεῖν ἐν τῷ
rewards and for me to-long-for long-since you-seem and to-seek in the
λόγῳ, οἱ τὰ ἐκείνης καλῶς εἰδότες, οὐ τὰ παρόντα
discourse the(-ones) the her(-things) well knowing not the(-things) present

μόνον, οὐδὲ οἷς νῦν ἐκεῖθεν ἀγάλλεται, ἃ κρείττω
only nor (those)-in-which now thence she-exults which (are)-greater
καὶ διανοίας, καὶ ἀκοῆς ἀνθρωπίνης, καὶ ὄψεως, ἀλλὰ
both than-mind and than-hearing human and than-sight but
καὶ οἷς ἐντεῦθεν αὐτὴν ὁ δίκαιος μισθαποδότης
also (those)-with-which from-here her the just rewarder
ἠμείψατο· ἐπεὶ καὶ τοῦτο ποιεῖ πολλάκις εἰς οἰκοδομὴν
repaid since also this he-does often for building-up
τῶν ἀπίστων, τοῖς μικροῖς τὰ μεγάλα πιστούμενος, καὶ
of-the unbelieving by-the small(-things) the great(-things) confirming and
τοῖς ὁρωμένοις τὰ μὴ ὁρώμενα. Ἐρῶ δὲ τὰ
by-the(-things) seen the(-things) not seen I-will-tell and the(-things)
μὲν γνώριμα τοῖς πᾶσι, τὰ δὲ ἀπόῤῥητα τοῖς πολλοῖς·
indeed known to-the all the(-things) but secret to-the many
καὶ τοῦτο ἐκείνης φιλοσοφησάσης, τὸ μὴ καλλωπίζεσθαι
and this her having-practiced-philosophy the not to-pride-oneself
τοῖς χαρίσμασιν. Ἴστε τὰς μανείσας ἡμιόνους, καὶ τὴν
on-the graces you-know the maddened mules and the
συναρπαγὴν τοῦ ὀχήματος, καὶ τὴν ἀπευκτὴν ἐκείνην
snatching-away of-the carriage and the accursed that
περιτροπὴν, καὶ τὴν ἄτοπον ἕλξιν, καὶ τὰ πονηρὰ
overturning and the strange dragging and the wicked
συντρίμματα, καὶ τὸ γενόμενον ἐντεῦθεν σκάνδαλον τοῖς
fractures and the having-arisen from-here scandal to-the
ἀπίστοις, εἰ οὕτω δίκαιοι παραδίδονται, καὶ τὴν ταχεῖαν τῆς
unbelieving if so (the)-just are-given-over and the swift of-the
ἀπιστίας διόρθωσιν· ὅτι πάντα συντριβεῖσα καὶ συγκοπεῖσα
unbelief correction that all crushed and shattered
καὶ ὀστᾶ καὶ μέλη, καὶ ἀφανῆ καὶ φαινόμενα, καὶ οὔτε
both bones and limbs both unseen and seen and neither
ἰατρὸν ἄλλον πλὴν τοῦ παραδόντος ἠνέσχετο· ὁμοῦ μὲν
physician other except the(-one) having-given-(her)-over she-endured at-once indeed

καὶ ὄψιν ἀνδρῶν αἰδουμένη καὶ χεῖρας (τὸ γὰρ κόσμιον
both (the)-sight of-men shrinking-from and hands the for decorum
κἂν τοῖς πάθεσι διεσώσατο)· ὁμοῦ δὲ καὶ τὴν ἀπολογίαν
even-in the sufferings she-preserved at-once and also the defense
ζητοῦσα παρὰ τοῦ ταῦτα παθεῖν συγχωρήσαντος, οὔτε
seeking from the(-one) these(-things) to-suffer having-allowed nor
παρ᾽ ἄλλου τινὸς ἢ ἐκείνου τῆς σωτηρίας ἔτυχεν· ὡς
from other anyone than him the salvation she-obtained so-that
μὴ μᾶλλον ἐπὶ τῷ πάθει πληγῆναί τινας, ἢ ἐπὶ τῷ
not more at the suffering to-be-struck some(-people) than at the
παραδόξῳ τῆς ὑγιείας καταπλαγῆναι, καὶ διὰ τοῦτο δόξαι
marvel of-the health to-be-astounded and because-of this to-seem
συμβῆναι τὴν τραγῳδίαν, ἵν᾽ ἐνδοξασθῇ τοῖς πάθεσι·
to-have-happened the tragedy so-that she-might-be-glorified in-the sufferings
παθοῦσα μὲν ὡς ἄνθρωπος, ἰαθεῖσα δὲ ὑπὲρ ἄνθρωπον,
having-suffered indeed as (a)-human healed but beyond (a)-human
καὶ διήγημα δοῦσα τοῖς ὕστερον, μέγιστον μὲν εἰς
and (a)-story having-given to-the(-ones) later greatest indeed for
ἀπόδειξιν τῆς ἐν τοῖς πάθεσι πίστεως καὶ τῆς πρὸς τὰ
proof of-the in the sufferings faith and of-the toward the
δεινὰ καρτερίας, μεῖζον δὲ τῆς τοῦ Θεοῦ περὶ τοὺς τοιούτους
terrors endurance greater but of-the — of-God toward the such(-people)
φιλανθρωπίας. Τῷ γὰρ, Ὅτ᾽ ἂν πέσῃ οὐ καταῤῥαχθήσεται,
love-of-man to-the for when — he-falls not he-will-be-dashed-down
περὶ τοῦ δικαίου καλῶς εἰρημένῳ, προσετέθη καινότερον, τὸ
about the just(-man) well said was-added (a)-newer(-word) the
κἂν καταῤῥαγῇ, τάχιστα ὀρθωθήσεται, καὶ δοξασθήσεται. Εἰ
even-if he-be-dashed-down very-quickly he-will-be-set-upright and will-be-glorified if
γὰρ παρὰ τὸ εἰκὸς ἔπαθεν, ἀλλὰ καὶ ὑπὲρ τὸ εἰκὸς ἐπανῆλθε
for beyond the likely she-suffered yet also beyond the likely she-returned

πρὸς ἑαυτὴν, ὡς μικροῦ κλαπῆναι τῇ ὑγιείᾳ τὸ πάθος,
to herself so-that almost to-be-stolen by-the health the suffering
καὶ περιφανεστέραν γενέσθαι τὴν θεραπείαν ἢ τὴν πληγήν.
and more-conspicuous to-become the healing than the wound
16 Ὦ συμφορᾶς ἐπαινουμένης καὶ θαυμασίας! Ὦ πάθους
O misfortune praised and wonderful O suffering
ἀπαθείας ὑψηλοτέρου! Ὦ τοῦ, Πατάξει καὶ μοτώσει, καὶ
than-dispassion loftier O the(-word) he-will-strike and will-bind-up and
ὑγιάσει, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσει, φέροντος μὲν εἰς
will-heal and after three days will-raise-up bearing indeed to
μεῖζον καὶ μυστικώτερον, ὥσπερ οὖν ἤνεγκεν, οὐχ ἧττον
(a)-greater and more-mystical(-meaning) as indeed it-bore not less
δὲ τοῖς ταύτης ἁρμόζοντος πάθεσι! Τοῦτο μὲν οὖν, ὃ
but to-the her fitting sufferings this indeed then which
πᾶσι πρόδηλον καὶ τοῖς πόρρωθεν, ἐπεὶ καὶ εἰς πάντας
(is)-to-all manifest even to-the(-ones) from-afar since also to all
τὸ θαῦμα διῆλθε, καὶ ἐν ταῖς πάντων κεῖται γλώσσαις καὶ
the wonder passed and in the of-all lies tongues and
ἀκοαῖς τὸ διήγημα μετὰ τῶν ἄλλων τοῦ Θεοῦ θαυμασίων τε
ears the story with the other — of-God wonders both
καὶ δυνάμεων. Τὸ δὲ μέχρι νῦν ἀγνοούμενον τοῖς πολλοῖς
and powers the(-thing) but until now unknown to-the many
καὶ κρυπτόμενον δι᾽ ἣν εἶπον φιλοσοφίαν, καὶ τὸ τῆς
and hidden because-of which I-spoke-of philosophy and the of-the
εὐσεβείας ἄτυφόν τε καὶ ἀκαλλώπιστον, εἴπω κελεύεις,
piety unpuffed-up both and unadorned shall-I-tell(-it) do-you-bid
ὦ ποιμένων ἄριστε καὶ τελεώτατε, ὁ τοῦ ἱεροῦ προβάτου
O of-shepherds best and most-perfect the of-the sacred sheep
ἐκείνου ποιμὴν, καὶ τοῦτο νεύεις λοιπόν; Ἐπειδὴ καὶ
that shepherd and this do-you-nod for-the-rest since also
μόνοι τὸ μυστήριον ἐπιστεύθημεν, καὶ μάρτυρες ἀλλήλοις
alone the mystery we-were-entrusted-with and witnesses to-one-another

ἐσμὲν τοῦ θαύματος· ἢ ἔτι τῇ ἀπελθούσῃ τὴν πίστιν
we-are of-the wonder or still to-the departed(-woman) the faith
φυλάξωμεν; Ἀλλά μοι δοκεῖ, ὥσπερ τότε καιρὸς εἶναι τῆς
should-we-keep but to-me it-seems as then (the)-time to-be of-the
σιωπῆς, οὕτω νῦν τῆς ἐξαγορεύσεως, οὐ μόνον εἰς τὴν τοῦ
silence so now of-the declaration not only for the —
Θεοῦ δόξαν, ἀλλὰ καὶ εἰς παράκλησιν τῶν ἐν θλίψεσιν.
of-God glory but also for (the)-comfort of-the(-ones) in afflictions
Ἔκαμνεν αὐτῇ τὸ σῶμα, καὶ διέκειτο πονήρως, καὶ ἡ 17
was-sick of-her the body and was-in-(a)-state badly and the
νόσος ἦν τῶν ἀήθων καὶ ἀλλοκότων· πύρωσις μὲν
disease was of-the(-kind) unusual and strange (a)-burning indeed
ἀθρόα παντὸς τοῦ σώματος, καὶ οἷον βρασμός τις, καὶ ζέσις
sudden of-whole the body and like (a)-boiling some and seething
αἵματος, εἶτα πῆξις τούτου, καὶ νάρκη, καὶ ὠχρίασις
of-blood then (a)-congealing of-this and numbness and pallor
ἄπιστος, καὶ νοῦ καὶ μελῶν παράλυσις· καὶ τοῦτο οὐκ ἐκ
incredible and of-mind and of-limbs paralysis and this not at
μακρῶν τῶν διαστημάτων, ἀλλ᾽ ἦν ὅτε καὶ λίαν
long the intervals but there-was (a)-time-when also very
συνεχῶς· καὶ τὸ κακὸν οὐκ ἀνθρώπινον ἐνομίζετο, καὶ οὔτε
continually and the evil not human was-thought and neither
ἰατρῶν ἤρκουν τέχναι λίαν ἐπιμελῶς διασκεπτομένων περὶ
of-physicians sufficed (the)-arts very carefully considering about
τοῦ πάθους, καὶ καθ᾽ ἑαυτὸν ἑκάστου, καὶ σὺν ἀλλήλοις,
the suffering both by himself each and with one-another
οὔτε γονέων δάκρυα, πολλὰ πολλάκις δεδυνημένα, οὔτε
nor of-parents (the)-tears much often having-availed nor
πάνδημοι λιταὶ καὶ ἱκεσίαι, ἃς, ὡς ὑπὲρ τῆς ἑαυτοῦ
public litanies and supplications which as on-behalf-of the his-own
σωτηρίας ἕκαστος, ἐποιοῦντο πᾶς ὁ λαός· καὶ γὰρ ἦν
salvation each made all the people and for was

ἅπασι σωτηρία τὸ ἐκείνην σώζεσθαι, ὥσπερ τοὐναντίον,
for-all salvation the her to-be-saved just-as on-the-contrary
πάθος κοινὸν τὸ τῇ ἀῤῥωστίᾳ κακοπαθεῖν.
(a)-suffering common the in-the sickness to-suffer-ill
18 Τί οὖν ἡ μεγάλη καὶ τῶν μεγίστων ἀξία ψυχὴ, καὶ τίς ἡ
what then the great and of-the greatest(-things) worthy soul and what the
ἰατρεία τοῦ πάθους; Ἐνταῦθα γὰρ ἤδη καὶ τὸ ἀπόῤῥητον.
cure of-the suffering here for already also the secret(-thing)
Πάντων ἀπογνοῦσα τῶν ἄλλων, ἐπὶ τὸν πάντων ἰατρὸν
of-all having-despaired the others to the of-all physician
καταφεύγει, καὶ νυκτὸς ἀωρίαν τηρήσασα, μικρὸν
she-takes-refuge and of-night (the)-dead-hour having-watched-for (a)-little
ἐνδούσης αὐτῇ τῆς νόσου, τῷ θυσιαστηρίῳ προσπίπτει
having-relented for-her the disease at-the altar she-falls-down
μετὰ τῆς πίστεως, καὶ τὸν ἐπ᾽ αὐτῷ τιμώμενον
with the faith and the(-one) on it honored
ἀνακαλουμένη μεγάλῃ τῇ βοῇ, καὶ πάσαις ταῖς κλήσεσι,
invoking with-great the cry and with-all the names
καὶ πασῶν αὐτὸν τῶν πώποτε δυνάμεων ὑπομνήσασα (σοφὴ
and of-all him the ever powers having-reminded wise
γὰρ ἐκείνη καὶ τὰ παλαιὰ καὶ τὰ νέα), τέλος εὐσεβῆ τινα
for she both the old(-things) and the new(-things) finally (a)-pious some
καὶ καλὴν ἀναισχυντίαν ἀναισχυντεῖ· μιμεῖται τὴν
and fine shamelessness she-shamelessly-ventures she-imitates the(-woman)
τοῖς κρασπέδοις Χριστοῦ ξηράνασαν πηγὴν αἵματος. Καὶ
by-the hems of-Christ having-dried (a)-fountain of-blood and
τί ποιεῖ; τῷ θυσιαστηρίῳ τὴν κεφαλὴν ἑαυτῆς προσθεῖσα
what does-she-do to-the altar the head her-own having-placed
μετὰ τῆς ἴσης βοῆς, καὶ δάκρυσι τοῦτο πλουσίοις, ὥσπερ τις
with the equal cry and with-tears this rich as-if one
πάλαι τοὺς πόδας Χριστοῦ καταβρέχουσα, καὶ μὴ πρότερον
of-old the feet of-Christ drenching and not before

ἀνήσειν ἢ τῆς ὑγιείας τυχεῖν ἀπειλοῦσα· εἶτα τῷ παρ᾽
to-let-go than the health to-obtain threatening then with-the from
ἑαυτῆς φαρμάκῳ τούτῳ τὸ σῶμα πᾶν ἐπαλείφουσα, καὶ
herself remedy this the body whole anointing and
εἴ πού τι τῶν ἀντιτύπων τοῦ τιμίου σώματος ἢ τοῦ
if anywhere anything of-the antitypes of-the precious body or of-the
αἵματος ἡ χεὶρ ἐθησαύρισεν, τοῦτο καταμιγνῦσα τοῖς
blood the hand had-treasured-up this mixing-in with-the
δάκρυσιν, (ὦ τοῦ θαύματος!) ἀπῆλθεν εὐθὺς αἰσθομένη
tears O the wonder she-went-away at-once having-perceived
τῆς σωτηρίας, κούφη καὶ σῶμα, καὶ ψυχὴν, καὶ διάνοιαν,
the salvation light both in-body and in-soul and in-mind
μισθὸν ἐλπίδος λαβοῦσα τὸ ἐλπιζόμενον, καὶ τῇ τῆς
(as-the)-wage of-hope having-received the(-thing) hoped-for and by-the of-the
ψυχῆς εὐρωστίᾳ κομισαμένη τὴν τοῦ σώματος. Ταῦτα
soul vigor having-recovered the(-vigor) of-the body these(-things)
μεγάλα μὲν, οὐ ψευδῆ δέ. Τούτοις πιστεύετε ἅπαντες, καὶ
(are)-great indeed not false but these(-things) believe all both
νοσοῦντες, καὶ ὑγιαίνοντες· ἵν᾽ οἱ μὲν ἔχητε τὴν
being-sick and being-healthy so-that the(-ones) indeed you-may-keep the
ὑγίειαν, οἱ δὲ ἀπολάβητε. Καὶ ὅτι μὴ κόμπος τὸ
health the(-others) and may-recover(-it) and that not (a)-boast the
διήγημα, δῆλον ἐξ ὧν ζώσης κατασιγήσας, νῦν
story (is)-clear from (the-things)-which while-living having-kept-silent-about now
ἐξεκάλυψα· καὶ οὐδ᾽ ἂν νῦν ἐδημοσίευσα, εὖ ἴστε, εἰ μή
I-uncovered and not-even — now I-would-have-published(-it) well know(-it) if not
τις ἔσχε με φόβος θαῦμα τοσοῦτον κατακρύψαι καὶ πιστοῖς
some had me fear (a)-wonder so-great to-hide both from-faithful
καὶ ἀπίστοις, καὶ τοῖς νῦν καὶ τοῖς ὕστερον.
and from-unfaithful and from-the(-ones) now and from-the(-ones) later

19 Τὰ μὲν δὴ τοῦ βίου τοιαῦτα· καὶ τὰ πλείω
the(-things) indeed truly of-the life (were)-such and the more(-things)
παραλελοίπαμεν διὰ τὴν συμμετρίαν τοῦ λόγου, καὶ τοῦ
we-have-passed-over because-of the proportion of-the discourse and of-the
μὴ δοκεῖν ἀπλήστως ἔχειν περὶ τὴν εὐφημίαν· τάχα δ' ἂν
not to-seem insatiably to-be about the praise perhaps but —
ἀδικοίημεν τελευτὴν ὁσίαν καὶ περιβόητον, εἰ μὴ καὶ τῶν
we-would-wrong (a)-death holy and renowned if not also of-the
ταύτης καλῶν ἐπιμνησθείημεν· καὶ ταῦτα οὕτως ἐκείνης
its fine(-things) we-should-make-mention and that so it
ποθουμένης τε καὶ ζητουμένης. Μνησθήσομαι δὲ, ὡς ἂν
being-longed-for both and sought I-will-make-mention and as —
οἷόν τε ᾖ συντομώτατα. Ἐπόθει μὲν τὴν ἀνάλυσιν (καὶ
possible — be most-briefly she-longed indeed (for)-the departure and
γὰρ εἶχε πολλὴν πρὸς τὸν καλοῦντα τὴν παῤῥησίαν),
for she-had much toward the(-one) calling the boldness
καὶ τὸ σὺν Χριστῷ εἶναι πάντων προετίθει τῶν ὑπὲρ
and the with Christ to-be above-all she-set the(-things) upon
γῆς· καὶ οὐδεὶς οὕτως ἐρᾷ σώματος τῶν λίαν ἐρωτικῶν τε
earth and no-one so loves (the)-body of-the very amorous both
καὶ δυσκαθέκτων, ὡς ἐκείνη τὰς πέδας ἀποῤῥίψασα ταύτας,
and hard-to-restrain as she the fetters having-thrown-off these
καὶ τὴν ἰλὺν ὑπερβᾶσα, μεθ' ἧς βιωτεύομεν, μετὰ τοῦ
and the mire having-surmounted with which we-live with the
καλοῦ καθαρῶς γενέσθαι, καὶ τὸν ἐρώμενον ἀπολαβεῖν
fine(-one) purely to-be and the beloved to-receive
ὅλον, προσθήσω δ' ὅτι καὶ τὸν ἐραστὴν, οὗ νῦν
whole I-will-add and that also the lover of-whom now
μικραῖς ἐλλαμπόμεθα ταῖς αὐγαῖς, καὶ ὅσον γινώσκειν,
with-small we-are-illumined the rays and as-much-as to-know
οὗ κεχωρίσμεθα. Διαμαρτάνει δὲ οὐδὲ ταύτης τῆς
(from)-whom we-have-been-separated fails and not-even-of this the

ἐπιθυμίας, οὕτως οὔσης ἐνθέου καὶ ὑψηλῆς, καὶ ὃ τούτου
desire so being inspired and lofty and what than-this
μεῖζόν ἐστι, προαπολαύει τοῦ καλοῦ διὰ τῆς προγνώσεως
greater is she-enjoys-beforehand the good through the foreknowledge
καὶ τῆς πολλῆς ἀγρυπνίας. Ταύτην εἷς ὕπνος τῶν ἡδίστων
and the much wakefulness this one sleep of-the sweetest(-things)
ἀμείβεται, καὶ ὄψις μία προθεσμίᾳ περιλαβοῦσα τὴν
repays and (a)-vision one with-(a)-set-day embracing the
ἐκδημίαν, καὶ τὴν ἡμέραν ταύτην γνωρίσασα, ὡς ἂν τὸ
departure and the day this having-made-known so-that — the
ἑτοιμασθῆναι καὶ μὴ ταραχθῆναι τοῦ Θεοῦ πρυτανεύοντος.
to-be-prepared and not to-be-troubled — God presiding
Αὐτῇ μὲν οὖν ὑπόγυιον τὸ τῆς καθάρσεως καὶ τελειώσεως 20
to-her indeed then near-at-hand the of-the cleansing and perfecting
ἦν ἀγαθὸν, ἣν κοινὴν δωρεὰν, καὶ δευτέρου βίου
was good which (as-a)-common gift and of-(a)-second life
κρηπῖδα παρὰ Θεοῦ πάντες λαβόντες ἔχομεν. Μᾶλλον δὲ
(the)-foundation from God all having-received we-have rather but
πᾶς ὁ βίος κάθαρσις ἦν αὐτῇ καὶ τελείωσις· καὶ τὸ
all the life (a)-cleansing was for-her and (a)-perfecting and the(-grace)
μὲν τῆς ἀναγεννήσεως εἶχεν ἐκ τοῦ Πνεύματος, τὸ δ'
indeed of-the regeneration she-had from the Spirit the but
ἀσφαλὲς ταύτης ἐκ τῶν προβεβιωμένων. Καὶ μόνῃ
security of-it from the(-things) lived-before and for-her-alone
σχεδὸν, ἵν' εἴπω τολμήσας, σφραγὶς, ἀλλ' οὐ χάρισμα
almost so-that I-may-speak having-dared (a)-seal but not (a)-grace
ἦν τὸ μυστήριον. Ἓν δὲ τοῖς πᾶσι προστεθῆναι ζητοῦσα
was the mystery one(-thing) and to-the all to-be-added seeking
τὴν τοῦ ἀνδρὸς τελείωσιν (βούλεσθε γράψω τὸν ἄνδρα
the of-the husband perfecting do-you-wish I-should-describe the husband
συντόμως; ἀνδρὸς ἐκείνης, καὶ οὐκ οἶδ' ὅ τι χρὴ πλέον
briefly (the)-husband of-her and not I-know what — must more

εἰπεῖν), ἵν' ὅλῳ τῷ σώματι Θεῷ καθιερωθῇ, καὶ
say so-that with-whole the body to-God she-might-be-consecrated and
μὴ ἐξ ἡμισείας ἀπέλθῃ τετελεσμένη, μηδ' ὑπολείπηταί
not by half might-depart perfected nor might-be-left
τι τῶν ἑαυτῆς ἀτελὲς, οὐδὲ ταύτης διαμαρτάνει
anything of-the(-things) her-own imperfect not-even this she-fails-of
τῆς δεήσεως παρὰ τοῦ θέλημα τῶν φοβουμένων
the petition from the(-one) will of-the(-ones) fearing
αὐτὸν ποιοῦντος, καὶ εἰς πέρας ἄγοντος τὰ αἰτήματα.
him doing and to (the)-end bringing the requests

21 Ὡς δὲ ἅπαντα εἶχεν αὐτῇ κατὰ νοῦν, καὶ οὐδὲν ἐνέδει
when and all(-things) were to-her according-to mind and nothing was-lacking
τῶν ποθουμένων, καὶ ἡ κυρία πλησίον, οὕτως
of-the(-things) longed-for and the (appointed)-day (was)-near so
ἤδη τῷ θανάτῳ συσκευάζεται καὶ τῇ ἐκδημίᾳ, καὶ
already for-the death she-makes-ready and for-the departure and
πληροῖ τὸν περὶ ταῦτα νόμον διὰ τῆς κατακλίσεως.
fulfills the about these(-things) law through the lying-down
Ἐπισκήψασα δὲ καὶ ἀνδρὶ, καὶ τέκνοις, καὶ φίλοις, ὅσα
having-charged and both husband and children and friends as-much-as
εἰκὸς τὴν φίλανδρον, καὶ φιλότεκνον, καὶ φιλάδελφον,
(is)-fitting the(-woman) husband-loving and child-loving and brother-loving
καὶ λαμπρῶς περὶ τῶν ἐκεῖθεν φιλοσοφήσασα, καὶ
and brilliantly about the(-things) thence having-philosophized and
πανηγύρεως ἡμέραν ποιησαμένη τὴν τελευταίαν, κοιμᾶται,
of-festival (a)-day having-made the last she-falls-asleep
πλήρης μὲν οὐ τῶν κατὰ ἄνθρωπον ἡμερῶν, ὅ
full indeed not of-the according-to man days which-thing
τι μηδὲ συνηύχετο, ταύτας ἑαυτῇ πονηρὰς εἰδυῖα, καὶ
— not-even she-prayed-for these to-herself (as)-evil knowing and
τὰ πολλὰ μετὰ τοῦ χοὸς καὶ τῆς πλάνης, τῶν
the many(-things) with the dust and the error of-the(-days)

δὲ κατὰ Θεὸν καὶ λίαν πλήρης, ὡς οὐκ οἶδ' εἴ τις
but according-to God also very full as not I-know if anyone
ῥᾳδίως τῶν ἐν πλουσίᾳ τῇ πολιᾷ καταλυσάντων,
easily of-the(-ones) in rich the gray-hair having-ended
καὶ πολλὰς ἐτῶν περιόδους ἀριθμησάντων. Οὕτως ἐκείνη
and many of-years cycles having-counted so she
λύεται, ἢ προσλαμβάνεται, κρεῖσσον εἰπεῖν, ἢ ἀφίπταται,
is-released or is-taken-up better to-say or flies-away
ἢ μετοικίζεται, ἢ μικρὸν προαποδημεῖ τοῦ σώματος.
or changes-her-dwelling or (a)-little goes-abroad-before the body
Ἀλλ' οἷόν με μικρὸν τῶν ἐκείνης παρέδραμεν! τάχα δ' ἂν 22
but how me (a)-little of-the her(-things) ran-past perhaps but —
οὐ συνεχώρησας, ὦ σὺ πάτερ ἐκείνης πνευματικὲ, ὁ
not you-would-have-allowed(-it) O you father of-her spiritual the(-one)
καὶ τηρήσας ἀκριβῶς τὸ θαῦμα, καὶ ἡμῖν γνωρίσας·
both having-kept exactly the wonder and to-us having-made(-it)-known
μέγα μὲν εἰς φιλοτιμίαν ἐκείνῃ, μέγα δὲ ἡμῖν εἰς ὑπόμνησιν
great indeed for honor for-her great and for-us for (a)-reminder
ἀρετῆς, καὶ πόθον τῆς αὐτῆς ἀναλύσεως. Καί με φρίκη
of-virtue and (a)-longing for-the same departure and me (a)-shudder
τις ὑποτρέχει, καὶ δάκρυον ὁμοῦ, μεμνημένον τοῦ θαύματος.
some runs-under and (a)-tear together remembering the wonder
Ἐλύετο μὲν ἤδη καὶ ἀνέπνει τὰ τελευταῖα, καὶ
she-was-being-released indeed already and was-breathing the last(-breaths) and
χορὸς περὶ αὐτὴν οἰκείων τε καὶ ξένων χαριζομένων
(a)-chorus around her of-kin both and strangers bestowing
τὰ προπεμπτήρια· καὶ μητρὸς γηραιᾶς ἐπίνευσις,
the farewells and of-(her)-mother aged (the)-nod
καὶ ψυχῆς σπαραγμὸς ζηλοτυπούσης τὴν ἐκδημίαν, καὶ
and of-soul (a)-tearing jealous-of the departure and
φίλτρον ἁπάντων ἀγωνίᾳ σύγκρατον, τῶν μὲν ὅ τι
(a)-love of-all with-anguish mingled of-the(-ones) indeed what —

ἀκούσωσι ποθούντων, μνήμης ἐμπύρευμα, τῶν δὲ ὅ
they-might-hear longing (a)-kindling of-memory of-the(-others) but what
τι φθέγξονται, τολμῶντος δὲ οὐδενός. Καὶ κωφὰ τὰ δάκρυα,
— they-will-utter daring but none and mute the tears
καὶ ἡ τῆς λύπης ὠδὶν ἀθεράπευτος (οὐδὲ γὰρ ὅσιον
and the of-the grief travail unhealed nor for holy
ἐδόκει θρήνοις τιμᾷν τὴν οὕτω χωριζομένην), σιγὴ δὲ
it-seemed with-laments to-honor the(-woman) so being-separated silence but
βαθεῖα, καὶ τελετή τις ὁ θάνατος. Ἡ δὲ ἄπνους τε
deep and (a)-rite some (was)-the death she and breathless both
καὶ ἀκίνητος, καὶ ἄφθογγος, τὸ φαινόμενον, καὶ ἡ σιωπὴ
and motionless and voiceless — as-it-appeared and the silence
τοῦ σώματος ἐδόκει παράλυσις, οἷον ἤδη τῶν φωνητικῶν
of-the body seemed (a)-paralysis as-if already the vocal
ὀργάνων νενεκρωμένων, διὰ τὴν τοῦ κινοῦντος
organs having-been-deadened because-of the of-the(-one) moving
ἐγχώρησιν. Ἠρέμα δὲ τῶν χειλέων κινουμένων αἰσθόμενος
withdrawal quietly but the lips moving having-perceived
ὁ πάντα τηρῶν τὰ ἐκείνης ἐπιμελῶς ποιμὴν, διὰ τὸ
the all keeping the her(-things) carefully shepherd because-of the
ἐν πᾶσι θαῦμα, καὶ παραθεὶς τὰ ὦτα τοῖς χείλεσι (τὸ
in all wonder and having-put-close the ears to-the lips the
γὰρ θαῤῥεῖν εἶχε καὶ παρὰ τοῦ τρόπου καὶ παρὰ τῆς
for to-be-bold he-had both from the manner and from the
συμπαθείας), αὐτὸς διήγησαι τὸ τῆς ἡσυχίας μυστήριον, ὅ
sympathy yourself relate the of-the stillness mystery what
τί ποτε ἦν καὶ οἷον· οὐδεὶς ἀπιστήσει σοῦ λέγοντος.
— ever it-was and of-what-kind no-one will-disbelieve you speaking
Ψαλμῳδία τὸ ὑπολαλούμενον ἦν, καὶ ψαλμῳδίας τὰ
psalmody the(-thing) murmured was and of-psalmody the
ἐξόδια ῥήματα· εἰ δὲ χρὴ ταληθὲς εἰπεῖν, μαρτυρία
departing words if but (it)-must the-truth to-say (a)-witness

τῆς παῤῥησίας, μεθ᾽ ἧς ἡ ἔξοδος. Καὶ μακάριος
of-the boldness with which (was)-the departure and blessed
ὅστις μετ᾽ ἐκείνων ἀναπαύεται τῶν ῥημάτων· Ἐν εἰρήνῃ
(is)-he-who with those rests the words in peace
ἐπὶ τὸ αὐτὸ κοιμηθήσομαι καὶ ὑπνώσω. Ταῦτα καὶ
at the same(-time) I-will-lie-down and sleep these(-things) both
ἐψάλλετό σοι, καλλίστη γυναικῶν, καὶ συνέβαινεν· καὶ ἡ
were-sung for-you O-fairest of-women and came-to-pass and the
ψαλμῳδία τὸ γινόμενον ἦν, καὶ μετὰ τῆς ἐκδημίας
psalmody the(-thing) happening was and with the departure
ὁ ἐπιτάφιος· ὦ καλῶς ἀπὸ τῶν παθῶν εἰρηνεύσασα σὺ,
the funeral(-hymn) O well from the passions having-found-peace you
καὶ τὸν ὀφειλόμενον τοῖς ἀγαπητοῖς ὕπνον ἀπολαβοῦσα
and the owed to-the beloved sleep having-received
πρὸς τῷ κοινῷ τῆς κοιμήσεως, ὡς εἰκὸς τὴν καὶ
besides the common of-the falling-asleep as (is)-fitting the(-woman) both
ζήσασαν καὶ ἀπελθοῦσαν ἐν τοῖς τῆς εὐσεβείας ῥήμασιν.
having-lived and having-departed in the of-the piety words
Κρείσσω μὲν οὖν εὖ οἶδα καὶ μακρῷ τιμιώτερα 23
better indeed then well I-know and by-far more-precious
τὰ παρόντα σοι νῦν ἢ κατὰ τὰ ὁρώμενα,
the(-things) present to-you now than according-to the(-things) seen
ἦχος ἑορταζόντων, ἀγγέλων χορεία, τάξις οὐρανία,
(the)-sound of-(those)-keeping-festival of-angels (the)-dance (the)-order heavenly
δόξης θεωρία, τῆς τε ἄλλης καὶ τῆς ἀνωτάτω
of-glory (the)-contemplation of-the both other and of-the highest
Τριάδος ἔλλαμψις καθαρωτέρα τε καὶ τελεωτέρα, μηκέτι
Trinity (the)-shining purer both and more-perfect no-longer
ὑποφευγούσης τὸν δέσμιον νοῦν καὶ διαχεόμενον ταῖς
slipping-away-from the bound mind and dispersed in-the
αἰσθήσεσιν, ἀλλ᾽ ὅλης ὅλῳ νοῒ θεωρουμένης τε καὶ
senses but whole by-whole mind contemplated both and

κρατουμένης, καὶ προσαστραπτούσης ταῖς ἡμετέραις ψυχαῖς
grasped and flashing-upon the our souls
ὅλῳ τῷ φωτὶ τῆς θεότητος. Πάντων ἀπολαύοις, ὧν
with-whole the light of-the godhead of-all(-things) may-you-enjoy of-which
ἔτι ὑπὲρ γῆς εἶχες τὰς ἀποῤῥοίας διὰ τὸ γνήσιον τῆς
still upon earth you-had the outflowings because-of the genuineness of-the
πρὸς αὐτὰ νεύσεως. Εἰ δέ τίς σοι καὶ τῶν ἡμετέρων ἐστὶ
toward them inclination if but some to-you also of-the our(-affairs) is
λόγος, καὶ τοῦτο ταῖς ὁσίαις ψυχαῖς ἐκ Θεοῦ γέρας, τῶν
account and this to-the holy souls from God (a)-privilege the
τοιούτων ἐπαισθάνεσθαι, δέχοιο καὶ τὸν ἡμέτερον λόγον
such(-things) to-perceive may-you-receive also the our discourse
ἀντὶ πολλῶν καὶ πρὸ πολλῶν ἐνταφίων, ὃν Καισαρίῳ
instead-of many and before many funeral-gifts which to-Caesarius
μὲν πρὸ σοῦ, καὶ σοὶ μετ' ἐκεῖνον ἀποδεδώκαμεν, ἐπειδή
indeed before you and to-you after him we-have-rendered since
γε ἀδελφῶν ἐπιταφίοις ἐταμιεύθημεν. Εἰ δὲ καὶ
at-least of-siblings for-funeral(-orations) we-were-reserved if and also
ἡμᾶς τιμήσειέ τις μεθ' ὑμᾶς τοῖς ἴσοις, οὐκ ἔχω
us should-honor anyone after you with-the equal(-honors) not I-can
λέγειν· πλὴν τιμηθείημέν γε μόνον τὴν ἐν Θεῷ
say but may-we-be-honored at-least only (with)-the in God
τιμὴν, καὶ παροικοῦντες καὶ κατοικοῦντες ἐν Χριστῷ
honor both sojourning and dwelling in Christ
Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ δόξα καὶ τῷ Πατρὶ
Jesus — Lord our to-whom (be)-the glory and to-the Father
σὺν ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. Ἀμήν.
with (the)-Holy Spirit to the ages amen

GREGORY OF NAZIANZUS

ΕΠΙΤΑΦΙΟΣ ΕΙΣ ΤΟΝ ΠΑΤΕΡΑ

On His Father

Gregory asks Basil, present at the funeral, to console the bereaved church and its perplexed flock. He praises his father, once a Hypsistarian, honoring fire, lamps, and the Almighty alone, yet already living as a Christian. His wife, the valiant woman of Scripture, wore down his error with prayers and tears. In a dream he sang a psalm; he asked bishops bound for Nicaea for baptism, heard by mistake the words of ordination at his catechizing, and rose from the water in a shining light. Made bishop after a fitting wait, he tamed a rustic church and taught the Trinity soundly.

Ἄνθρωπε τοῦ Θεοῦ, καὶ πιστὲ θεράπον, καὶ οἰκονόμε 1
O-man — of-God and faithful servant and steward
τῶν τοῦ Θεοῦ μυστηρίων, καὶ ἄνερ ἐπιθυμιῶν τῶν τοῦ
of-the — of-God mysteries and man of-desires of-the of-the
Πνεύματος· οὕτω γὰρ ἡ Γραφὴ καλεῖ τοὺς διαβεβηκότας
Spirit so for the Scripture calls the(-ones) having-crossed-over
καὶ ὑψηλοὺς, καὶ ὑπεράνω τῶν ὁρωμένων. Καλῶ δέ
and lofty and above the(-things) seen I-call and
σε καὶ Θεὸν Φαραὼ πάσης Αἰγυπτιακῆς καὶ ἀντικειμένης
you also (a)-god to-Pharaoh of-all Egyptian and opposing
δυνάμεως, καὶ στύλον, καὶ ἑδραίωμα τῆς Ἐκκλησίας, καὶ
power and pillar and foundation of-the Church and
θέλημα Κυρίου, καὶ φωστῆρα ἐν κόσμῳ λόγον ζωῆς
(the)-will of-(the)-Lord and (a)-light in (the)-world (the)-word of-life
ἐπέχοντα, καὶ πίστεως ἔρεισμα, καὶ Πνεύματος καταγώγιον.
holding-forth and of-faith (a)-support and of-(the)-Spirit (a)-lodging
Καὶ τί ἂν πάσας ἀπαριθμοίμην τὰς προσηγορίας, ὅσας
and why — all should-I-count-up the names as-many-as
ἡ ἀρετή σοι πεποίηκεν, ἄλλη τις ἄλλην οἰκειοῦσά
the virtue for-you has-made other one(-name) other appropriating
τε καὶ προσάγουσα;
both and bringing

2 Πλὴν εἰπέ· πόθεν πάρει; καὶ τίς σου ἡ ἐργασία; καὶ
only say whence are-you-here and what your (is)-the business and
τί χαριούμενος ἥκεις ἡμῖν; Ἐπειδὴ πάντα σε σὺν
what to-grant have-you-come us since in-all(-things) you with
Θεῷ, καὶ παρὰ Θεοῦ κινούμενον ἔγνων, καὶ ἐπ' εὐεργεσίᾳ
God and by God moved I-have-known and for (the)-benefit
τῶν δεχομένων. Ἥκεις ἡμᾶς ἐποπτεύσων, ἢ τὸν
of-the(-ones) receiving(-you) have-you-come us to-oversee or the
ποιμένα ζητήσων, ἢ τὸ ποίμνιον ἐποψόμενος; Ἡμᾶς μὲν οὐκ
shepherd to-seek or the flock to-look-upon us indeed no
ἔτι ὄντας, ἀλλὰ τῷ πλείστῳ μέρει συναπελθόντας, καὶ
longer being but with-the greatest part having-departed-with(-him) and
τῷ τόπῳ τῆς κακώσεως δυσχεραίνοντας· καὶ νῦν μάλιστα,
the place of-the affliction loathing and now most
ἡνίκα τὸν ἐπιστήμονα κυβερνήτην, ἢ τὸν λαμπτῆρα τῆς ζωῆς
when the skilled pilot or the lamp of-the life
ἡμῶν ἀποβεβλήκαμεν, πρὸς ὃν ἀπηυθυνόμεθα βλέποντες,
our we-have-lost to whom we-directed(-ourselves) looking
ἄνωθεν ἡμῖν τὴν σωτηρίαν πυρσεύοντα· ἐκεῖνον μετὰ τοῦ
from-above to-us the salvation signaling-by-beacon him with the
καλοῦ παντὸς ἐκδημήσαντα, καὶ πάσης τῆς ποιμαντικῆς
good all having-departed and all the pastoral
εὐταξίας, ἣν χρόνῳ μακρῷ συνελέξατο, πλήρης ἡμερῶν
good-order which in-time long he-gathered full of-days
τε ὁμοῦ καὶ φρονήσεως, καὶ τῷ τῆς καυχήσεως γήρᾳ,
both together and of-wisdom and with-the of-the boasting old-age
εἰ δεῖ τὸ τοῦ Σολομῶντος εἰπεῖν, στεφανούμενος.
if (one)-must the(-word) — of-Solomon say crowned
Ποίμνιον ἠπορημένον, καὶ καταβεβλημένον, καὶ ὁρᾷς ὅσης
(a)-flock perplexed and cast-down and you-see how-much
γέμον ἀθυμίας καὶ κατηφείας· οὐκ ἔτι τόπῳ χλόης
full of-despondency and dejection no longer in-(a)-place of-green-grass

ἐναναπαυόμενον, οὐδὲ ὕδατι ἀναπαύσεως ἐκτρεφόμενον·
resting nor by-water of-rest being-nourished
ζητοῦν κρημνοὺς, καὶ ἐρημίας, καὶ βάραθρα, καθ' ὧν
seeking cliffs and deserts and pits down which
σπαρήσεται, καὶ διαφθαρήσεται· ἀπιστοῦν εἴ ποτε καὶ ἄλλου
it-will-be-scattered and will-be-destroyed doubting if ever also another
ποιμένος συνετοῦ ἐπιτεύξεται, ὅτι μὲν οὐ τοιούτου, καὶ λίαν
shepherd wise it-will-obtain that indeed not such(-a-one) also very
πεπεισμένον, ἀγαπῶν δ' ἂν, καὶ εἰ μὴ παραπολὺ χείρονος.
persuaded content but — even if not by-far worse
Τριῶν δὲ ὄντων, ὅπερ ἔφην, ἅ σοι τὴν παρουσίαν 3
three and being as I-said which for-you the presence
ἀναγκαίαν ποιεῖ, καὶ πάντων ἐξ ἴσης, ἡμῶν, τοῦ
necessary make and all equally — us the
ποιμένος, τῆς ποίμνης· φέρε, κατὰ τὸ ἐν σοὶ πνεῦμα
shepherd the flock come according-to the in you spirit
τῆς θεραπείας, ἀπόδος ἑκάστῳ τὸ πρόσφορον, καὶ
of-the service give-back to-each the(-thing) fitting and
οἰκονόμησον ἐν κρίσει τὸν λόγον, ἵνα σε καὶ μᾶλλον
dispense with judgment the word so-that you also more
τῆς σοφίας θαυμάσωμεν. Οἰκονομήσεις δὲ πῶς; Τὸν
for-the wisdom we-may-admire you-will-dispense and how the(-one)
μὲν ἐπαινέσας τῆς ἀρετῆς τὰ εἰκότα, οὐ μόνον ἵν'
indeed having-praised of-the virtue the(-things) fitting not only so-that
ἐντάφιον τῷ καθαρῷ καθαρὸν ἐπιβάλῃς τὸν λόγον,
(as-a)-funeral-gift to-the pure(-man) pure you-may-lay-on the word
ἀλλ' ἵνα καὶ τοῖς ἄλλοις εὐσεβείας χαρακτῆρα, τὴν ἐκείνου
but so-that also to-the others of-piety (as-a)-pattern the his
προθείῃς πολιτείαν τε καὶ παραίνεσιν. Ἡμῖν δὲ περὶ
you-may-set-forth way-of-life both and exhortation to-us and about
ζωῆς καὶ θανάτου βραχέα φιλοσοφήσας, καὶ τῆς κατὰ
life and death brief(-things) having-philosophized and of-the according-to

σῶμα καὶ ψυχὴν συζυγίας καὶ διαζεύξεως, καὶ τῶν δύο
body and soul yoking and separation and of-the two
κόσμων, τοῦ τε παρόντος καὶ οὐχ ἑστῶτος, καὶ τοῦ
worlds of-the both present and not standing and of-the(-one)
νοουμένου καὶ μένοντος· καὶ πείσας, τοῦ μὲν
perceived-by-mind and abiding and having-persuaded(-us) the indeed
περιφρονεῖν τὸ ἀπατηλὸν, καὶ ἄτακτον, καὶ ἀνώμαλον, καὶ,
to-despise the deceitful and disorderly and uneven and
ὥσπερ ἐν κύμασιν, ἄνω καὶ κάτω φέρον τε καὶ φερόμενον·
as-if in waves up and down carrying both and carried
τοῦ δὲ προστίθεσθαι τῷ παγίῳ, καὶ σταθερῷ, καὶ θεοειδεῖ,
the but to-attach(-ourselves) to-the firm and stable and godlike
καὶ ὡσαύτως ἔχοντι, καὶ πάσης ἐλευθέρῳ ταραχῆς καὶ
and in-the-same-way being and of-all free (from)-trouble and
συγχύσεως. Οὕτω γὰρ ἂν ἧττον ἀνιῷεν ἡμᾶς οἱ
confusion so for — less would-grieve us the(-ones)
προεκδημήσαντες· ἀλλὰ καὶ ἥδοιεν, εἰ ἐνθένδε ἀπάγων
having-departed-before but even would-please(-us) if from-here leading-away
ἡμᾶς ὁ λόγος, ἄνω τιθείη, καὶ τὸ παρὸν ἀηδὲς
us the word above should-set and the present unpleasant(-thing)
ἐναποκρύπτοι τῷ μέλλοντι, καὶ πείθοι, ὅτι καὶ
should-hide in-the(-thing) to-come and should-persuade(-us) that also
αὐτοὶ παρὰ Δεσπότην ἀγαθὸν ἐπειγόμεθα, καὶ βελτίων
ourselves to (the)-Master good we-hasten and better
ἡ κατοικία τῆς παροικίας· καὶ ὅπερ ἐστὶ τοῖς
the dwelling than-the sojourning and what-very-thing is to-the(-ones)
πλέουσι λιμὴν εὔδιος, τοῦτο τοῖς ἐνταῦθα χειμαζομένοις
sailing (a)-harbor calm this to-the(-ones) here storm-tossed
ἡ ἐκεῖσε μετάστασις καὶ μετάθεσις· ἢ ὥσπερ οἱ
(is)-the thither removal and transfer or as the(-ones)
μακρὰν ὁδὸν προκαταλύσαντες, τῶν ὁδοιπορούντων
long road having-finished-their-stage-before than-the(-ones) traveling

καὶ μοχθούντων ἔτι ῥᾴους καὶ ἀπονώτεροι· οὕτως οἱ
and toiling still (are)-easier and less-wearied so the(-ones)
ἐπιτυχόντες τοῦ ἐκεῖ καταλύματος, τῶν ἔτι τὴν
having-obtained the there lodging than-the(-ones) still the
σκολιὰν καὶ κρημνώδη τοῦ βίου τούτου τεμνόντων ὁδὸν,
crooked and steep of-the life this cutting road
ἀμείνους καὶ ἀνεκτότεροι.
(are)-better and more-bearable
Ἡμᾶς μὲν οὕτω παραμυθήσῃ· τὴν ποίμνην δὲ πῶς; Πρῶτον 4
us indeed thus you-will-console the flock and how first
μὲν τὴν σὴν ὑποσχόμενος ἐπιστασίαν καὶ ἡγεμονίαν,
indeed the your promising oversight and leadership
οὗ πᾶσι καλὸν ὑπὸ τὰς πτέρυγας ἀναπαύεσθαι,
of-whom for-all (it-is)-fine under the wings to-rest
καὶ οὗ διψῶμεν τῆς φωνῆς μᾶλλον, ἢ πηγῆς τῆς
and whose we-thirst-for the voice more than (for-a)-spring the
καθαρωτάτης οἱ δίψει κάμνοντες. Δεύτερον δὲ
purest the(-ones) with-thirst suffering second and
πείσας, ὡς οὐδὲ νῦν ἡμᾶς ἀπολέλοιπεν ὁ Ποιμὴν
having-persuaded(-them) that not-even now us has-forsaken the Shepherd
ὁ καλὸς, ὁ τιθεὶς τὴν ψυχὴν ὑπὲρ τῶν προβάτων·
the good the(-one) laying-down the life for the sheep
ἀλλὰ καὶ πάρεστι, καὶ ποιμαίνει, καὶ ὁδηγεῖ, καὶ γινώσκει
but both he-is-present and shepherds and guides and knows
τὰ ἴδια, καὶ γινώσκεται ὑπὸ τῶν ἰδίων· σωματικῶς
the(-ones) his-own and is-known by the(-ones) his-own bodily
μὲν οὐχ ὁρώμενος, πνευματικῶς δὲ συγγινόμενος, καὶ
indeed not seen spiritually but being-with(-them) and
προπολεμῶν τῆς ποίμνης κατὰ τῶν λύκων, καὶ οὐδενὶ
fighting-before the flock against the wolves and to-no-one
συγχωρῶν διὰ τῆς αὐλῆς ὑπερβαίνοντι λῃστρικῶς τε καὶ
allowing through the fold climbing-over robber-like both and

ἐπιβούλως, ξένῃ φωνῇ κατασύρειν καὶ διακλέπτειν
treacherously with-(a)-strange voice to-drag-down and to-steal-away
ψυχὰς τῇ ἀληθείᾳ καλῶς ἠγμένας. Πείθομαι δ', ὅτι καὶ
souls by-the truth well led I-am-persuaded and that also
τῇ πρεσβείᾳ νῦν μᾶλλον, ἢ πρότερον τῇ διδασκαλίᾳ,
by-the intercession now more than before by-the teaching
ὅσῳ καὶ μᾶλλον ἐγγίζει Θεῷ, τὰς σωματικὰς πέδας
by-as-much-as also more he-draws-near to-God the bodily fetters
ἀποσεισάμενος, καὶ τῆς ἐπιθολούσης τὸν νοῦν ἰλύος
having-shaken-off and from-the clouding the mind mire
ἀπηλλαγμένος, καὶ γυμνῷ γυμνὸς ἐντυγχάνων τῷ πρώτῳ
freed and with-naked naked conversing with-the first
καὶ καθαρωτάτῳ νοΐ, τάξεως καὶ παῤῥησίας ἀγγελικῆς,
and purest mind of-(the)-rank and boldness angelic
εἰ μὴ τολμηρὸν τοῦτο εἰπεῖν, ἀξιούμενος. Ταῦτα μὲν
if not bold this to-say deemed-worthy these(-things) indeed
οὖν αὐτὸς διαθήσεις καὶ φιλοσοφήσεις ἄμεινον ἢ ὡς ἂν
then yourself you-will-set-forth and you-will-philosophize better than as —
αὐτὸς παραδείξαιμι, καὶ λόγου δυνάμει καὶ πνεύματος.
I-myself might-show and of-word by-(the)-power and of-spirit
Ἵνα δὲ μὴ δι' ἄγνοιαν τῶν ἐκείνου καλῶν παραπολὺ
so-that and not because-of ignorance of-the his fine(-things) by-far
τῆς ἀξίας ὁ λόγος ἐλαττωθῇ, βραχέα τῆς εὐφημίας, ἐξ
of-the worth the discourse be-diminished brief(-things) of-the praise from
ὧν αὐτὸς συνεπίσταμαι τῷ ἀπελθόντι, σκιαγραφήσω, καὶ
what I-myself am-conscious-of with-the departed(-man) I-will-sketch and
προχαράξω, καὶ παραδώσω σοι, τῷ καλῷ τῶν τοιούτων
I-will-outline-beforehand and I-will-hand-over to-you the fine of-the such(-things)
γραφεῖ, τῆς ἀρετῆς τῆς ἐκείνου τὸ κάλλος ἀπακριβῶσαι,
painter of-the virtue the his the beauty to-make-exact
καὶ παραδοῦναι ταῖς πάντων ἀκοαῖς τε καὶ διανοίαις.
and to-hand-on to-the of-all ears both and minds

Ἐκεῖνος τοίνυν (ἵνα πατρίδα, καὶ γένος, καὶ σώματος 5
he therefore so-that (the)-fatherland and family and of-body
εὐφυΐαν, καὶ τὴν ἔξωθεν περιφάνειαν, καὶ τἄλλα οἷς
good-form and the outward distinction and the-rest in-which
μέγα φρονοῦσιν ἄνθρωποι, τοῖς τῶν ἐγκωμίων νόμοις
greatly pride-themselves men to-the of-the encomiums laws
παρεὶς, ἐκ τῶν ἡμῖν πρώτων καὶ οἰκειοτάτων
passing-over from the(-things) for-us first and most-our-own
ἄρξωμαι), ῥίζης ἐγένετο βλάστημα οὐκ ἐπαινετῆς, οὐδὲ
I-may-begin of-(a)-root he-was (the)-shoot not praiseworthy nor
εὐφυοῦς εἰς εὐσέβειαν (οὐ γὰρ αἰσχύνομαι τοῖς πρώτοις,
well-disposed toward piety not for I-am-ashamed of-the first(-things)
τοῖς τελευταίοις θαῤῥῶν), οὐδὲ ἐν τῷ οἴκῳ τοῦ Θεοῦ
in-the last(-things) trusting nor in the house — of-God
πεφυτευμένης, ἀλλὰ καὶ λίαν ἀτόπου καὶ ἀλλοκότου, ἐκ
planted but even very strange and outlandish from
δυοῖν τοῖν ἐναντιωτάτοιν συγκεκραμένης, Ἑλληνικῆς τε
two the most-opposed mixed of-Hellenic both
πλάνης, καὶ νομικῆς τερατείας· ὧν ἀμφοτέρων τὰ μέρη
error and of-legal imposture of-which of-both the parts
φυγὼν, ἐκ μερῶν συνετέθη. Τῆς μὲν γὰρ τὰ εἴδωλα
having-fled from parts he-was-compounded of-the(-one) indeed for the idols
καὶ τὰς θυσίας ἀποπεμπόμενοι, τιμῶσι τὸ πῦρ καὶ τὰ
and the sacrifices rejecting they-honor the fire and the
λύχνα· τῆς δὲ τὸ Σάββατον αἰδούμενοι, καὶ τὴν περὶ
lamps of-the(-other) and the Sabbath respecting and the about
τὰ βρώματα ἔστιν ἃ μικρολογίαν, τὴν περιτομὴν
the foods there-are(-cases)-where — petty-scruple the circumcision
ἀτιμάζουσιν. Ὑψιστάριοι τοῖς ταπεινοῖς ὄνομα, καὶ ὁ
they-dishonor Hypsistarians for-the lowly(-ones) (is-the)-name and the
Παντοκράτωρ δὴ μόνος αὐτοῖς σεβάσμιος. Καὶ οὕτω
Almighty indeed alone to-them (is)-venerable and so

διφυής τις ὢν εἰς ἀσέβειαν, ἐκ τίνος τί γίνεται;
double-natured someone being toward impiety from what what comes-to-be
Οὐκ οἶδα, πότερον τὴν καλέσασαν αὐτὸν χάριν ἐπαινέσω
not I-know whether the having-called him grace I-should-praise
πλέον, ἢ τὴν ἐκείνου προαίρεσιν. Πλὴν οὕτω τὸν τῆς
more or the his choice only so the of-the
διανοίας ὀφθαλμὸν τῆς ἐπικειμένης αὐτῷ λήμης ἀνεκαθάρθη,
mind eye of-the lying-upon him rheum he-was-cleansed
καὶ τοσούτῳ τάχει τῇ ἀληθείᾳ προσέδραμεν, ὥστε ὅτι
and with-such speed to-the truth he-ran so-that that
μὲν καὶ μητρὸς, καὶ οὐσίας ἐκπεσεῖν ἄχρι τινὸς, ὑπὲρ
indeed both from-mother and from-property to-fall-away up-to some(-point) for
τοῦ ἄνω Πατρὸς καὶ τῆς ἀληθινῆς κληρονομίας ἠνέσχετο,
the above Father and the true inheritance he-endured
καὶ ῥᾷον ἤνεγκε τὴν ἀτιμίαν ταύτην, ἢ τὰς μεγίστας
and more-easily bore the dishonor this than the greatest
τιμὰς ἕτεροι, τοῦτο μὲν ἧττον θαυμάζω, καίτοι λίαν
honors others this indeed less I-admire although very
ὂν θαυμαστόν. Διατί; Ὅτι κοινὸν αὐτῷ πρὸς πολλοὺς
being admirable why because common to-him with many
ἄλλους τὸ φιλοτίμημα, καὶ πάντας εἴσω γενέσθαι δεῖ
others (is)-the distinction and all within to-come (it)-must
τῆς μεγάλης τοῦ Θεοῦ σαγήνης, καὶ τοῖς τῶν ἁλιέων
the great — of-God net and by-the of-the fishermen
λόγοις σαγηνευθῆναι, κἂν οἱ μὲν πρότερον, οἱ
words to-be-netted even-if the(-ones) indeed earlier the(-others)
δὲ ὕστερον τῷ Εὐαγγελίῳ περιληφθῶσιν. Ὃ δὲ μάλιστά
and later by-the Gospel be-caught what and most
μοι τῶν ἐκείνου θαυμάζειν ἔπεισι, τοῦτο εἰπεῖν ἀναγκαῖον.
to-me of-the his(-things) to-admire occurs this to-say (is)-necessary

Ἐκεῖνος καὶ πρὸ τῆς ἡμετέρας αὐλῆς ἦν ἡμέτερος· εἰσεποίει 6
he even before the our fold was ours adopted
γὰρ αὐτὸν ἡμῖν ὁ τρόπος. Ὥσπερ γὰρ πολλοὶ τῶν
for him to-us the manner as for many of-the
ἡμετέρων οὐ μεθ᾽ ἡμῶν εἰσιν, οὓς ὁ βίος ἀλλοτριοῖ τοῦ
ours not with us are whom the life estranges from-the
κοινοῦ σώματος· οὕτω πολλοὶ τῶν ἔξωθεν πρὸς ἡμῶν,
common body so many of-the(-ones) outside (are)-on our(-side)
ὅσοι τῷ τρόπῳ τὴν πίστιν φθάνουσι, καὶ δέονται
as-many-as by-the manner the faith anticipate and lack
τοῦ ὀνόματος, τὸ ἔργον ἔχοντες. Τούτων καὶ ὁ ἐμὸς ἦν
the name the deed having of-these also the my was
πατὴρ, πτόρθος ἀλλότριος, τῷ βίῳ πρὸς ἡμᾶς ἐπικλίνων.
father (a)-branch foreign in-the life to us inclining
Σωφροσύνῃ μέν γε τοσοῦτον διήνεγκεν, ὥστε ὁ αὐτὸς
by-temperance indeed at-least so-much he-excelled that the same
ἐρασμιώτατός τε ἅμα γενέσθαι καὶ κοσμιώτατος· ἃ
most-lovable both at-once to-be and most-decorous which
χαλεπὸν ἀμφότερα συνδραμεῖν. Δικαιοσύνης δὲ τί μεῖζον
(is)-hard both to-run-together of-justice and what greater
γνώρισμα καὶ περιφανέστερον, ἢ ὅτι πολιτείας οὐ τὰ
token and more-conspicuous than that of-the-state not the
δεύτερα ἐσχηκὼς, οὐδὲ μιᾷ δραχμῇ πλείω τὴν οὐσίαν
second(-places) having-held not-even by-one drachma more the property
πεποίηκε, καίτοιγε τοὺς ἄλλους ὁρῶν τὰς Βριάρεω χεῖρας
he-made although the others seeing the of-Briareus hands
ἐπιβάλλοντας τοῖς δημοσίοις, καὶ τοῖς κακοῖς πόροις
laying-on the public(-funds) and with-the evil revenues
φλεγμαίνοντας; οὕτω γὰρ ἐγὼ καλῶ τὴν ἄδικον εὐπορίαν.
swelling so for I call the unjust prosperity
Φρονήσεως δὲ, μικρὰ μὲν οὐδὲ ταῦτα γνωρίσματα,
of-wisdom and small indeed not-even these(-are) tokens

δηλώσει δὲ τὰ πλείω προϊὼν ὁ λόγος. Τούτων καὶ μισθὸν,
will-show but the more(-things) proceeding the discourse of-these also (as-a)-wage
οἶμαι, τὴν πίστιν ἠνέγκατο. Τὸ δὲ ὅπως (οὐδὲ γὰρ ἄξιον
I-think the faith he-won the and how nor for (it-is)-worthy
σιωπᾶσθαι πρᾶγμα τοσοῦτον), αὐτοὶ παραστήσωμεν.
to-be-passed-over-in-silence (a)-matter so-great ourselves let-us-present

7 Γυναῖκα μὲν ἀνδρείαν τίς εὑρήσει; τῆς θείας ἤκουσα
(a)-woman indeed valiant who will-find the divine I-heard
λεγούσης Γραφῆς· καὶ τὸ δῶρον θεόθεν εἶναι, τὴν ἀγαθὴν
saying Scripture and the gift from-God to-be the good
παρὰ τοῦ Κυρίου συζυγίαν ἁρμόζεσθαι. Τὸ δ' αὐτὸ δοκεῖ
from the Lord yoking to-be-fitted the and same seems
καὶ τοῖς ἔξωθεν· εἴπερ ἐκείνων τὸ, Γυναικὸς
also to-the(-ones) outside if-indeed theirs (is)-the(-saying) than-(a)-woman
ἀνὴρ χρῆμ' οὐδὲν ληίζεται κάλλιον ἐσθλῆς, οὐδὲ χεῖρον
(a)-man thing none wins better good nor worse
τῆς ἐναντίας. Τοῦ δὲ οὐκ ἔστιν εἰπεῖν, ὅστις
than-the opposite than-him and not it-is (possible)-to-say who
κατὰ τοῦτο εὐδαιμονέστερος. Οἶμαι γὰρ, εἴ τις ἐκ
in this (was)-happier I-think for if anyone from
περάτων γῆς, καὶ παντὸς γένους ἀνθρώπων, τὴν ἀρίστην
(the)-ends of-earth and of-every race of-men the best
ἁρμόσασθαι συζυγίαν ἐσπούδασεν, οὐκ εἶναι ταύτης εὑρεῖν
to-fit yoking had-been-eager not to-be than-this to-find
ἀμείνω καὶ ἁρμοδιωτέραν. Οὕτω γὰρ ἀνδρῶν καὶ γυναικῶν
better and more-fitting so for of-men and of-women
εἰς ἓν συνῆλθε τὰ κράτιστα, ὥστε οὐχ ἧττον ἀρετῆς ἢ
into one came-together the best(-things) that not less of-virtue than
σωμάτων γενέσθαι συζυγίαν τὸν γάμον· ἐπεὶ τῶν ἄλλων
of-bodies to-become (a)-yoking the marriage since the others

κρατοῦντες, ἀλλήλων κρατεῖν οὐκ εἶχον, διὰ τὸ τῆς
ruling one-another to-rule not they-could because-of the of-the
ἀρετῆς ἰσόῤῥοπον καὶ ὁμότιμον.
virtue equal-balance and equal-honor
Καὶ τῷ μὲν Ἀδὰμ ἡ δοθεῖσα κατ' αὐτὸν 8
and — indeed to-Adam the(-woman) given according-to him
βοηθὸς (ἐπειδὴ καλὸν ἦν μὴ μόνον εἶναι τὸν ἄνθρωπον),
(as-a)-helper since good it-was not alone to-be the man
ἀντὶ συνεργοῦ πολεμία κατέστη, καὶ οὐχ ὁμόζυγος,
instead-of (a)-fellow-worker (an)-enemy became and not yoke-fellow
ἀλλ' ἀντίθετος· κλέψασα τὸν ἄνδρα δι' ἡδονῆς, καὶ τῷ
but opponent having-stolen the husband through pleasure and by-the
ξύλῳ τῆς γνώσεως τοῦ ξύλου τῆς ζωῆς ἀλλοτριώσασα.
tree of-the knowledge from-the tree of-the life having-estranged(-him)
Τῷ δὲ οὐ συνεργὸς μόνον ἡ παρὰ Θεοῦ
to-the(-other) and not (a)-fellow-worker only the(-woman) from God
δοθεῖσα (ἧττον γὰρ τοῦτο θαυμαστὸν), ἀλλὰ καὶ ἀρχηγὸς
given less for this (is)-wonderful but even leader
γίνεται, ἔργῳ τε καὶ λόγῳ πρὸς τὰ κράτιστα δι' ἑαυτῆς
becomes by-deed both and by-word to the best(-things) through herself
ἄγουσα· καὶ τὰ μὲν ἄλλα τοῦ ἀνδρὸς κρατεῖσθαι
leading and the(-things) indeed other by-the husband to-be-ruled
νόμῳ συζυγίας ἄριστον εἶναι κρίνουσα, τῆς εὐσεβείας
by-(the)-law of-yoking best to-be judging in-the piety
δὲ οὐκ αἰσχυνομένη παρέχειν ἑαυτὴν καὶ διδάσκαλον. Ὃ
but not ashamed to-offer herself even (as)-teacher which
θαυμάζειν μὲν ἐκείνης ἄξιον, θαυμάζειν δὲ πλέον τὸν
to-admire indeed in-her (is)-worthy to-admire but more the(-man)
ἑκοντὶ ἡττώμενον. Ἐκείνη γάρ ἐστιν ἡ, τῶν ἄλλων
willingly being-outdone she for is the(-woman)-who the other
γυναικῶν κάλλει φιλοτιμουμένων καὶ ὑψουμένων, ὅσον
women in-beauty priding-themselves and exalted as-much-as

τε φυσικὸν καὶ ὅσον ἐπίπλαστον, ἓν ἐπισταμένη κάλλος,
both (is)-natural and as-much-as artificial one knowing beauty
τὸ τῆς ψυχῆς, καὶ τὸ τὴν θείαν εἰκόνα ἢ συντηρεῖν,
the(-beauty) of-the soul and the the divine image either to-preserve
ἢ ἀνακαθαίρειν εἰς δύναμιν· τοὺς δὲ γραπτοὺς καὶ
or to-cleanse-again to (her)-power the and painted and
τεχνητοὺς κόσμους, ταῖς ἐπὶ τῆς σκηνῆς ἀπορῥίψασα.
artificial adornments to-the(-women) on the stage having-thrown-away
Μίαν δὲ ἀληθινὴν εὐγένειαν γινώσκουσα, τὴν εὐσέβειαν, καὶ
one and true nobility knowing the piety and
τὸ εἰδέναι πόθεν τε γεγόναμεν, καὶ ποῖ καταντήσομεν. Ἕνα
the to-know whence both we-have-come and where we-will-arrive one
δὲ πλοῦτον ἀσφαλῆ τε καὶ ἄσυλον, τὸ ἀποπλουτεῖν Θεῷ,
and wealth secure both and inviolable the to-spend-wealth for-God
καὶ τοῖς πένησι, καὶ μάλιστα τῶν ἐκ γένους τοῖς
and for-the poor and most of-the(-ones) of family the(-ones)
ἀπανθήσασιν· οἷς τὸ μὲν ἄχρι τῆς χρείας ἐπαρκεῖν, οὐ
having-faded to-whom the indeed up-to the need to-supply not
λύσιν τῆς συμφορᾶς, ἀλλ' ὑπόμνησιν ἔχειν ἐνόμιζεν· τὸ
(a)-release of-the misfortune but (a)-reminder to-hold she-thought the
δὲ ἐλευθεριώτερον εὖ ποιεῖν, τοῦτο εἶναι τιμῆς βεβαίας καὶ
but more-liberally well to-do this to-be of-honor sure and
παραμυθίας τελεωτάτης. Καὶ τῶν μὲν τῇ οἰκωφελείᾳ
of-consolation most-perfect and of-the(-women) indeed in-the thrift
προεχουσῶν, τῶν δὲ τῇ εὐσεβείᾳ (καὶ γὰρ χαλεπὸν
excelling of-the(-others) and in-the piety and for hard
ἀμφοτέρων ἐπιτυχεῖν), ἀμφοτέροις ἁπάσας νικήσασα, καὶ
both to-attain in-both all having-conquered both
τῷ περὶ ἑκάτερον ἄκρῳ, καὶ τῷ μόνη τὰ δύο συναγαγεῖν.
by-the in each height and by-the alone the two to-bring-together
Οὕτω μὲν τὸν οἶκον συναύξουσα ταῖς ἑαυτῆς ἐπιμελείαις
so indeed the house increasing with-the her-own cares

καὶ περινοίαις, κατὰ τοὺς Σολομῶντος περὶ τῆς ἀνδρείας
and contrivances according-to the of-Solomon about the valiant
γυναικὸς ὅρους καὶ νόμους, ὡς εὐσεβεῖν οὐκ εἰδυῖα· οὕτω δὲ
woman bounds and laws as to-be-pious not knowing so and
προσκειμένη Θεῷ καὶ τοῖς θείοις, ὡς οἰκουρίας πλεῖστον
devoted to-God and to-the divine(-things) as from-housekeeping most
ἀπέχουσα· καὶ οὐδὲν ὑπὸ τοῦ ἑτέρου παραβλαπτομένη
removed and in-nothing by the one harmed
πρὸς θάτερον, ἀμφότερα δὲ δι' ἀλλήλων κρατύνουσα.
toward the-other both but through one-another strengthening
Τίς μὲν ἔλαθεν ἐκείνην, εὐχῆς ἢ καιρὸς, ἢ τόπος; ὃ καὶ 9
who indeed escaped her of-prayer either time or place which even
πρῶτον ἦν αὐτῇ πάντων τῆς ἡμέρας κίνημα. Μᾶλλον
first was for-her of-all of-the day (the)-movement rather
δὲ τίς οὕτως ἔχειν ὁμοῦ τῷ αἰτεῖν τὸ αἰτούμενον
and who so to-have at-once with-the asking the(-thing) asked
ἤλπισεν; Τίς δὲ ἱερέων οὕτως ἠδέσθη χεῖρα καὶ πρόσωπον,
hoped who and of-priests so reverenced hand and face
ἢ πᾶν εἶδος φιλοσοφίας ἐτίμησεν; Τίς δὲ μᾶλλον νηστείαις
or every kind of-philosophy honored who and more with-fastings
καὶ ἀγρυπνίαις τὰς σάρκας ὑπέσπασεν, ἢ ψαλμῳδίαις
and vigils the flesh subdued or with-psalmodies
ἑαυτὴν ἐστήλωσε παννύχοις τε καὶ ἡμερησίαις; Τίς μὲν
herself set-up-like-a-pillar all-night both and by-day who indeed
παρθενίαν ἠγάσθη πλέον, καίπερ ἀνασχομένη δέσεως; Τίς
virginity admired more though having-endured binding who
δὲ ὀρφανῶν καὶ χηρῶν ἀμείνων ἐγένετο παραστάτις; τίς
and of-orphans and of-widows better became helper who
δὲ πενθοῦσι τὰς συμφορὰς οὕτω συννυπεκούφισε; Καὶ
and with-(the)-mourning the misfortunes so lightened and
ταῦτα δὴ, τὰ μικρὰ μὲν ἴσως, τυχὸν δέ τισι καὶ
these(-things) indeed the small(-things) indeed perhaps it-may-be and by-some also

διαπτυόμενα, ὅτι μηδὲ προσιτὰ ῥᾳδίως τοῖς πλείοσι (τὸ
spat-upon because not-even accessible easily to-the more the
γὰρ οὐκ ἐφικτὸν οὐδὲ πιστόν πως διὰ τὸν φθόνον),
for not attainable nor credible somehow because-of the envy
ἐμοὶ δὲ καὶ λίαν τιμώμενα, ὅτι πίστεως ἦν εὑρήματα,
by-me but even very honored because of-faith they-were discoveries
καὶ πνευματικῆς ζέσεως ἐγχειρήματα. Οἷον τὸ μήποτε
and of-spiritual fervor undertakings such-as the never
φωνὴν αὐτῆς ἐν ἱεροῖς ἀκουσθῆναι συλλόγοις, ἢ τόποις,
voice her in sacred to-be-heard assemblies or places
ἔξω τῶν ἀναγκαίων καὶ μυστικῶν.
outside the(-words) necessary and mystical
10 Καὶ εἰ μέγα τῷ θυσιαστηρίῳ ποτὲ τὸ μὴ πέλεκυν ἐπ'
and if great for-the altar once the not (an)-axe on
αὐτὸ ἀναβῆναι, μηδὲ ὀφθῆναι, ἢ ἀκουσθῆναι λαξευτήριον
it to-come-up nor to-be-seen or to-be-heard (a)-chisel
(λόγῳ μείζονι, ὡς δέον φυσικὸν καὶ ἄτεχνον εἶναι πᾶν
by-reason greater as needful natural and artless to-be all-that
τῷ Θεῷ καθιερούμενον), πῶς οὐχὶ καὶ παρ' ἐκείνης
— to-God dedicated how not also on her-part
μέγα, τὸ σιωπῇ τιμᾶσθαι τὰ ἅγια, τὸ μήποτε νῶτα
great the in-silence to-be-honored the holy(-things) the never (the)-back
δοθῆναι τῇ σεβασμίῳ τραπέζῃ, μηδὲ καταπτυσθῆναι
to-be-turned to-the venerable table nor to-be-spat-upon
θεῖον ἔδαφος, τὸ μήποτε δεξιὰν ἐμβληθῆναι ἢ χείλη
(the)-divine floor the never (a)-right-hand to-be-placed-in or lips
μιγῆναι χερσὶν Ἑλληνικαῖς ἢ χείλεσι μηδὲ τῆς τἄλλα
to-be-mingled with-hands Hellenic or with-lips not-even of-the in-other-things
κοσμιωτάτης γυναικὸς καὶ οἰκειοτάτης; ἀλλὰ μηδὲ ἁλῶν
most-decorous woman and most-intimate but not-even of-salt
κοινωνῆσαι, μὴ ὅτι ἑκοῦσαν, ἀλλὰ μηδὲ βιασθεῖσαν,
to-share not that willingly but not-even forced

τοῖς ἀπὸ τῆς βεβήλου καὶ ἀνάγνου τραπέζης· μηδὲ
with-the(-things) from the profane and unholy table nor
μιαρὸν οἶκον ἢ παρελθεῖν ποτε, ἢ ἰδεῖν ἀνασχέσθαι,
(a)-foul house either to-pass-by ever or to-see to-endure
παρὰ τὴν τοῦ συνειδότος νομοθεσίαν· μηδὲ διηγήμασιν
against the of-the conscience legislation nor by-tales
Ἑλληνικοῖς, ἢ ᾄσμασι θεατρικοῖς καταμολυνθῆναι τὴν
Hellenic or by-songs theatrical to-be-defiled the
ἀκοὴν, ἢ τὴν γλῶσσαν, τὴν τὰ θεῖα δεχομένην ἢ
hearing or the tongue the the divine(-things) receiving or
φθεγγομένην (οὐδὲν γὰρ ἱεροῖς πρέπειν ἀνίερον)· καὶ
uttering nothing for to-holy(-things) to-befit unholy and
ὃ τούτων θαυμασιώτερον, τὸ μήποτε τοσοῦτον δοῦναι
what than-these more-wonderful the never so-much to-give
πένθει σωματικῷ, καίτοιγε διαφερόντως καμπτομένην καὶ
to-grief bodily although especially bent even
τοῖς τῶν ξένων πάθεσιν, ὥστε ἢ γοεράν ποτε πρὸ
by-the of-the strangers sufferings that either (a)-mournful ever before
τῆς εὐχαριστίας ῥαγῆναι φωνὴν, ἢ δάκρυον ἐκπεσεῖν
the thanksgiving to-break-out voice or (a)-tear to-fall
βλεφάρου μυστικῶς σφραγισθέντος, ἢ σχῆμα πένθιμον
from-(an)-eyelid mystically sealed or (a)-garb of-mourning
παραμένειν, καίτοιγε πολλῶν πολλάκις συμπεσόντων αὐτῇ
to-remain although many often having-befallen her
λυπηρῶν, λαμπρᾶς παρούσης ἡμέρας. Ψυχῆς γὰρ εἶναι
griefs (a)-bright present day of-(a)-soul for (it-is)-to-be
θεοφιλοῦς ὑποκλίνειν τοῖς θείοις ἅπαν ἀνθρώπινον.
God-loving to-subject to-the divine(-things) all human
Καὶ σιωπῶ τὰ τούτων ἀποῤῥητότερα, ὧν Θεὸς 11
and I-pass-over the(-things) than-these more-secret of-which God
μάρτυς, καὶ τῶν πιστῶν θεραπαινίδων αἷς τὰ τοιαῦτα
(is)-witness and of-the faithful maidservants to-whom the such(-things)

ἐπίστευσε. Τὸ γὰρ καθ' ἡμᾶς ἴσως οὐδὲ μνήμης
she-entrusted the(-thing) for concerning us perhaps not-even of-mention
ἀξιωτέον, ὡς ἀναξίους τοῦ ἐλπισθέντος· εἰ
(is)-to-be-deemed-worthy as unworthy of-the(-thing) hoped if
κἀκείνῃ μέγα τὸ ἐπιχείρημα, ὅτι καὶ πρὸ γενέσεως
even-for-her great(-thing) (was)-the undertaking that even before birth
ἡμᾶς καθυπέσχετο τῷ Θεῷ, μηδὲν τὸ μέλλον εὐλαβηθεῖσα,
us she-promised — to-God nothing the future fearing
καὶ γεννηθέντας εὐθὺς ἀνέθηκε. Θεοῦ δὲ τὸ μὴ
and (when)-born at-once dedicated(-us) of-God and (it-was)-the not
πάντη διαμαρτεῖν αὐτὴν τῆς εὐχῆς, μηδὲ ἀπωσθῆναι
wholly to-fail-of her of-the prayer nor to-be-rejected
τὸ καλλιέρημα. Τούτων μὲν οὖν τὰ μὲν παρῆν
the fair-offering of-these indeed then the(-things) indeed were-present
ἤδη, τὰ δὲ ἔμελλε, ταῖς κατὰ μέρος προσθήκαις
already the(-things) and were-to-come by-the in part additions
αὐξόμενα. Καὶ καθάπερ ἥλιος ἥδιστον ταῖς ἑωθιναῖς
increased and just-as (the)-sun most-sweetly with-the morning
προσβάλλων ἀκτῖσι, ταῖς μεσημβριναῖς θερμότερος ἵσταται
striking rays with-the noonday warmer stands
καὶ φαιδρότερος· οὕτω καὶ αὕτη, οὐ μικρὰ τὰ τῆς
and brighter so also she not small the(-signs) of-the
εὐσεβείας ἀπ' ἀρχῆς ὑποφαίνουσα, τῷ τελευταίῳ φωτὶ
piety from (the)-beginning showing with-the last light
πλέον ἐξέλαμψε. Τότε δ' οὖν κέντρον οὐ μικρὸν εὐσεβείας
more shone-out then and indeed (a)-goad not small of-piety
οἴκοθεν εἶχεν αὐτὴν ὁ εἰσοικισάμενος, ἄνωθεν
from-home had her the(-man) having-brought-(her)-into-the-house from-above
μὲν, καὶ ἐκ προγόνων φιλόθεόν τε καὶ φιλόχριστον, καὶ
indeed and from ancestors God-loving both and Christ-loving and
πατρῷον κλῆρον διαδεξαμένην τὸν τῆς ἀρετῆς· ἀλλ'
(the)-ancestral lot having-received the(-lot) of-the virtue but

οὐκ ἐκ τῆς ἀγριελαίου, καθὼς ἐκεῖνος, ἐγκεντρισθεῖσαν
not from the wild-olive as he grafted
εἰς καλλιέλαιον, οὐ φέρουσαν δὲ τὸ ἑτεροζυγεῖν δι᾽
into (the)-good-olive not bearing but the to-be-unequally-yoked because-of
ὑπερβολὴν πίστεως· ἀλλὰ τοῦτο μόνον φιλοσοφῆσαι μὴ
excess of-faith but this only to-bear-philosophically not
δυναμένην, τἄλλα καρτερικωτάτην οὖσαν γυναικῶν καὶ
able in-other-things most-enduring being of-women and
ἀνδρικωτάτην, τὸ ἐξ ἡμισείας ἡνῶσθαι τῷ Θεῷ διὰ
most-manly the by half to-be-united — to-God because-of
τὴν τοῦ τμήματος ἀλλοτρίωσιν, ἀλλὰ μὴ προστεθῆναι τῇ
the of-the part estrangement but not to-be-added to-the
σωματικῇ συναφείᾳ τὴν συμφυΐαν τοῦ πνεύματος· καὶ διὰ
bodily union the oneness of-the spirit and because-of
τοῦτο προσπίπτουσαν μὲν τῷ Θεῷ νυκτὸς καὶ ἡμέρας,
this falling-down indeed — before-God by-night and by-day
καὶ παρ᾽ αὐτοῦ τὴν σωτηρίαν τῆς κεφαλῆς αἰτουμένην
and from him the salvation of-the head asking
ἐν πολλαῖς νηστείαις καὶ δάκρυσι, προσκειμένην δὲ τῷ
in many fastings and tears devoting-herself and to-the
ἀνδρὶ φιλοπόνως, καὶ πολυτρόπως αὐτὸν ἐμπορευομένην,
husband laboriously and in-many-ways him winning
ὀνειδισμοῖς, νουθεσίαις, θεραπείαις, ἀλλοτριώσεσι, τὸ
by-reproaches admonitions attentions estrangements the
μέγιστον, τῷ οἰκείῳ τρόπῳ, καὶ τῷ θερμοτέρῳ περὶ τὴν
greatest(-thing) by-the own manner and by-the warmer about the
εὐλάβειαν, ᾧ μάλιστα ψυχὴ κάμπτεται καὶ μαλάσσεται,
reverence by-which most (a)-soul is-bent and is-softened
πρὸς ἀρετὴν ἑκουσίως βιαζομένη. Ἔμελλε δὲ ἄρα κοιλαίνειν
toward virtue willingly forced was-going and after-all to-hollow

τὴν πέτραν ἡ τοῦ ὕδατος ῥανὶς ἀεὶ πλήττουσα, καὶ χρόνῳ
the rock the of-the water drop always striking and in-time
διανύσειν τὸ σπουδαζόμενον· δηλοῖ δὲ τὰ ἐφεξῆς.
to-accomplish the(-thing) striven-for show and the(-things) following

12 Ἡ μὲν καὶ ᾔτει ταῦτα καὶ ἤλπιζεν, ἅτε τῇ πίστει
she indeed both asked these(-things) and hoped as by-the faith
μᾶλλον ἢ τῇ νεότητι ζέουσα. Καὶ γὰρ οὐδεὶς οὕτως
more than by-the youth boiling and for no-one so
ἐθάῤῥει τοῖς παροῦσιν, ὡς αὕτη τοῖς ἐλπισθεῖσι,
was-confident in-the(-things) present as she in-the(-things) hoped
πείρᾳ μαθοῦσα τοῦ Θεοῦ τὸ φιλόδωρον. Τῷ δὲ
by-experience having-learned — of-God the generosity to-the(-man) and
συνείργει μὲν πρὸς σωτηρίαν καὶ ὁ λογισμὸς, κατὰ μικρὸν
works-together indeed toward salvation also the reasoning by little
τὴν θεραπείαν παραδεχόμενος· συνείργει δὲ καὶ ὀνειράτων
the healing admitting works-together and also of-dreams
ὄψις, οἷς εὐεργετεῖ πολλάκις Θεὸς ψυχὴν ἀξίαν τοῦ
(a)-vision with-which benefits often God (a)-soul worthy of-the
σώζεσθαι. Ἀλλὰ τίς ἡ ὄψις; Ἐνταῦθά μοι καὶ τὸ
to-be-saved but what (was)-the vision here to-me also the(-part)
τοῦ διηγήματος ἥδιστον· Ἔδοξεν, ὃ μήπω πρότερον,
of-the story sweetest he-seemed what not-yet before
καίτοι πολλάκις τῆς γυναικὸς ἱκετευούσης καὶ δεομένης,
although often the wife entreating and begging
ψάλλειν ἐκ τῶν τοῦ θείου Δαβὶδ ἐκεῖνο τὸ μέρος·
to-sing from the(-songs) of-the divine David that the part
Εὐφράνθην ἐπὶ τοῖς εἰρηκόσι μοι· εἰς οἶκον Κυρίου
I-was-glad in the(-ones) having-said to-me into (the)-house of-(the)-Lord
πορευσόμεθα. Καὶ ἡ ψαλμῳδία ξένη, καὶ ὁ πόθος τῇ
we-will-go and the psalmody (was)-strange and the longing with-the
ᾠδῇ συνεισέρχεται. Καὶ ὡς ἤκουσεν ἡ τῆς εὐχῆς
song comes-in-with and when heard the(-woman) of-the prayer

ἐπιτυχοῦσα, τὸν καιρὸν ἁρπάζει, ὑποκριναμένη τε τὴν
obtaining the moment she-seizes interpreting both the
ὄψιν πρὸς τὸ ἥδιστον μετὰ τῆς ἀληθείας, καὶ τῇ χαρᾷ
vision to the sweetest with the truth and by-the joy
δηλοῦσα τῆς εὐεργεσίας τὸ μέγεθος, καὶ τὴν σωτηρίαν
showing of-the benefit the greatness and the salvation
ἐπιταχύνουσα, μή τι παρεμπεσὸν ἐμποδίσῃ τῇ κλήσει,
hastening lest something falling-in should-hinder the calling
καὶ λύσῃ τὸ σπουδαζόμενον. Καὶ δὴ συμβὰν
and undo the(-thing) striven-for and indeed (it-having)-happened
τηνικαῦτα πλείους ἀρχιερεῖς ἐπὶ τὴν Νικαίαν σπεύδειν,
at-that-time (that)-several bishops to — Nicaea hastened
ἵνα κατὰ τῆς Ἀρείου στῶσι μανίας, ἄρτι τοῦ κακοῦ
so-that against the of-Arius they-might-stand madness just the evil
φυομένου, καὶ τὴν θεότητα τέμνοντος, δίδωσι μὲν ἑαυτὸν
springing-up and the godhead cutting gives indeed himself
τῷ Θεῷ καὶ τοῖς κήρυξι τῆς ἀληθείας, καὶ τὸν πόθον
— to-God and to-the heralds of-the truth and the longing
ὁμολογεῖ, καὶ ζητεῖ παρ᾽ αὐτῶν τὴν κοινὴν σωτηρίαν,
confesses and seeks from them the common salvation
ὧν εἷς Λεόντιος ἦν ὁ πάνυ, ὁ τότε τῆς καθ᾽
of-whom one Leontius was the very(-famous) the(-one) then of-the in
ἡμᾶς μητροπόλεως ἐξηγούμενος. Ὃ δὲ κἀνταῦθα παρὰ
our(-region) metropolis leading what but even-here from
τῆς χάριτος ἀπήντησε θαῦμα, σφόδρα ἂν ἀδικοίην τὴν
the grace met(-him) (a)-wonder greatly — I-would-wrong the
χάριν, εἰ σιωπῇ παρέλθοιμι· μάρτυρες δὲ οὐκ ὀλίγοι τοῦ
grace if in-silence I-should-pass-over(-it) witnesses and not few of-the
θαύματος· Πλανῶνταί τινα πλάνην πνευματικὴν οἱ τῆς
wonder err some (an)-error spiritual the(-ones) of-the
ἀκριβείας διδάσκαλοι, καὶ προτυποῖ τὸ μέλλον ἡ χάρις,
exactness teachers and prefigures the future the grace

καὶ τύπος ἱερωσύνης τῇ κατηχήσει μίγνυται. Ὦ τῆς
and (a)-pattern of-priesthood with-the catechizing is-mingled O the
ἀκουσίου μυήσεως! Ἐπὶ γὰρ γόνυ κλιθεὶς, οὕτω τοῖς λόγοις
involuntary initiation upon for (the)-knee bent so by-the words
τῆς κατηχήσεως καταρτίζεται, ὥστε πολλοὺς τῶν
of-the catechizing he-is-fitted that many of-the(-ones)
παρόντων προφητεῦσαι τὸ μέλλον, οὐ τῶν ὑψηλοτέρων
present prophesied the future not of-the higher
μόνον, ἀλλὰ καὶ τῶν ταπεινοτέρων εἰς σύνεσιν, οὐκ
only but also of-the lower in understanding not
ἀμυδροῖς σημείοις πιστωθέντας πρὸς τὸ ἐσόμενον.
by-dim signs assured toward the(-thing) about-to-be
13 Μικρὸν τὸ ἐν μέσῳ, καὶ τῷ θαύματι θαῦμα
small (was)-the(-time) in between and to-the wonder (a)-wonder
συνάπτεται· παραθήσομαι δὲ πιστῶν ἀκοαῖς τὸν λόγον·
is-joined I-will-set-before and of-faithful(-men) ears the account
ψυχαῖς γὰρ βεβήλοις οὐδὲν τῶν καλῶν ἀξιόπιστον.
to-souls for profane nothing of-the fine(-things) (is)-credible
Πρόσεισι μὲν τῇ δι' ὕδατος ἀναγεννήσει καὶ Πνεύματος,
he-approaches indeed to-the through water regeneration and Spirit
δι' ἧς ὁμολογοῦμεν Θεῷ τὴν τοῦ κατὰ Χριστὸν
through which we-confess to-God the of-the according-to Christ
ἀνθρώπου μόρφωσίν τε καὶ τελείωσιν, καὶ τοῦ χοϊκοῦ
man forming both and perfecting and of-the earthy
πρὸς τὸ πνεῦμα μετάθεσιν καὶ ἀνάπλασιν· καὶ πρόσεισι
to the spirit transfer and refashioning and he-approaches
μετὰ θερμῆς τῆς ἐπιθυμίας, καὶ λαμπρᾶς τῆς ἐλπίδος,
with warm the desire and bright the hope
τῷ λουτρῷ προκαθήρας ἑαυτὸν εἰς δύναμιν, καὶ
for-the bath having-purified-beforehand himself to (his)-power both
ψυχῇ καὶ σώματι καθαγνίσας πολλῷ μᾶλλον, ἢ
in-soul and in-body having-sanctified(-himself) by-much more than

οἱ τὰς πλάκας παρὰ Μωϋσέως δέξασθαι μέλλοντες.
the(-ones) the tablets from Moses to-receive about-to
Τοῖς μὲν γὰρ μέχρις ἐσθῆτος ὁ ἁγνισμὸς, καὶ
to-them indeed for up-to clothing (was)-the purification and
γαστρὸς μικρὰ στένωσις, καὶ σωφροσύνη τις σχέδιος·
of-the-belly small restraint and temperance some makeshift
τῷ δὲ πᾶς ὁ ἐν μέσῳ βίος παρασκευὴ τῆς ἐλλάμψεως
for-him but all the in between life (a)-preparation for-the illumination
ἦν, καὶ πρὸ τῆς καθάρσεως κάθαρσις ἀσφαλιζομένη τὴν
was and before the cleansing (a)-cleansing securing the
δωρεὰν, ἵνα ἡ τελειότης τῇ καθαρότητι πιστευθῇ,
gift so-that the perfection to-the purity might-be-entrusted
καὶ μὴ κινδυνεύσῃ τὸ ἀγαθὸν ἐν ἕξει τολμώσῃ μετὰ
and not might-be-endangered the good in (a)-habit daring with
τῆς χάριτος. Ἐξελθόντα δὲ αὐτὸν ἐκ τοῦ ὕδατος,
the grace (as)-having-come-out and him from the water
φῶς περιαστράπτει καὶ δόξα τῆς διαθέσεως ἀξία, μεθ'
(a)-light shines-around and (a)-glory of-the disposition worthy with
ἧς προσῆλθε τῷ χαρίσματι τῆς πίστεως· ἔστι μὲν
which he-approached to-the gift of-the faith it-is indeed
οἷς καὶ τῶν ἄλλων ἐπίδηλος, οἳ τότε μὲν σιωπῇ τὸ
to-some even of-the others manifest who then indeed in-silence the
θαῦμα κατέσχον, ἐξειπεῖν οὐ θαῤῥήσαντες (καὶ γὰρ αὐτοῦ
wonder kept to-speak-out not daring and for of-himself
μόνου ταύτην εἶναι τὴν ὄψιν ἕκαστος ᾤετο), μικρὸν δὲ
alone this to-be the vision each thought (a)-little but
ὕστερον ἀλλήλοις διέδωκαν· τῷ δὲ βαπτιστῇ καὶ τελειωτῇ
later to-one-another passed(-it)-on to-the but baptizer and perfecter
τοσοῦτον ἐναργής τε καὶ γνώριμος, ὥστε μηδὲ κατασχεῖν
so-much clear both and known that not-even to-keep-in

δυνηθῆναι τὸ μυστήριον, ἀλλὰ καὶ δημοσίᾳ ῥῆξαι
to-be-able the mystery but even publicly to-break-forth
φωνὴν, ὅτι τὸν ἑαυτοῦ διάδοχον τῷ πνεύματι χρίσειεν.
(in)-voice that the his-own successor in-the spirit he-would-anoint
14 Καὶ τοῦτο οὐδεὶς ἀπιστήσειε τῶν ἀκηκοότων τε καὶ
and this no-one would-disbelieve of-the(-ones) having-heard both and
γιγνωσκόντων, ὅτι Μωϋσῆς μὲν ἔτι μικρὸς ὢν τοῖς
knowing that Moses indeed still small being to-the
πολλοῖς, καὶ οὔπω λόγου τινὸς ἀξιούμενος, ἐκ τῆς βάτου
many and not-yet of-account any deemed-worthy from the bush
καλεῖται, καιομένης μὲν, οὐκ ἀναλισκομένης δὲ, μᾶλλον
is-called burning indeed not consumed but rather
δὲ τοῦ ἐν τῇ βάτῳ φανταζομένου, καὶ πιστοῦται τῷ
but of-the(-one) in the bush appearing and is-confirmed by-the
πρώτῳ θαύματι· Μωϋσῆς ἐκεῖνος, ᾧ θάλασσα τέμνεται,
first wonder Moses that(-one) for-whom (the)-sea is-cut
καὶ ἄρτος ὕεται, καὶ πέτρα πηγάζει, καὶ στύλος πυρὸς
and bread rains and (a)-rock gushes and (a)-pillar of-fire
καὶ νεφέλης ὁδηγοῦσι, μετ' ἀλλήλων ἱστάμενοι, καὶ χειρῶν
and of-cloud guide with one-another standing and of-hands
ἔκτασις τρόπαιον ἵστησι, καὶ νικᾷ πολλὰς μυριάδας, τὸν
(the)-stretching (a)-trophy sets-up and conquers many myriads the
σταυρὸν σχηματίζουσα. Ἡσαΐας δὲ, ὁ τῆς δόξης καὶ
cross figuring Isaiah and the(-one) of-the glory and
τῶν σεραφὶμ θεατὴς, καὶ μετ' ἐκεῖνον Ἱερεμίας, ὁ τὴν
of-the seraphim beholder and after him Jeremiah the(-one) the
μεγάλην κατ' ἐθνῶν καὶ βασιλέων πιστευθεὶς δύναμιν· ὁ
great over nations and kings entrusted(-with) power the(-one)
μὲν ἀκούει θείας φωνῆς, καὶ τῆς προφητείας τῷ ἄνθρακι
indeed hears (a)-divine voice and for-the prophecy by-the coal
προκαθαίρεται· ὁ δὲ πρὸ τῆς διαπλάσεως γιγνώσκεται,
is-cleansed-beforehand the(-other) and before the forming is-known

καὶ πρὸ γεννήσεως ἁγιάζεται. Παῦλος δὲ διώκτης ὢν
and before birth is-sanctified Paul and (a)-persecutor being
ἔτι, ὁ μέγας τῆς ἀληθείας κῆρυξ, ὁ τῶν ἐθνῶν ἐν
still the great of-the truth herald the(-one) of-the nations in
πίστει διδάσκαλος, καὶ φωτὶ περιλάμπεται, καὶ γνωρίζει
faith teacher both by-light is-shone-around and recognizes
τὸν διωκόμενον, καὶ τὴν μεγάλην διακονίαν πιστεύεται,
the(-one) persecuted and the great ministry is-entrusted(-with)
καὶ πληροῖ τοῦ Εὐαγγελίου πᾶσαν ἀκοὴν καὶ διάνοιαν.
and fills of-the Gospel every ear and mind
Τί δεῖ πάντας ἀπαριθμεῖσθαι τοὺς ὑπὸ Θεοῦ 15
why must-one all count-up the(-ones) by God
προσκληθέντας, καὶ τοιούτοις οἰκειωθέντας θαύμασιν, οἷς
called and to-such made-familiar wonders by-which
κἀκεῖνος ἐβεβαιώθη πρὸς τὴν εὐσέβειαν; Καὶ οὐ τὰ μὲν
he-too was-confirmed toward the piety and not the(-things) indeed
πρῶτα τοιαῦτα, καὶ οὕτως ἄπιστα καὶ παράδοξα, κατήσχυνε
first (were)-such and so incredible and paradoxical put-to-shame
δέ τι τῶν προϋπηργμένων τοῖς ὕστερον, ὡς ἄν τις
but something of-the(-things) preexisting by-the later(-things) as — one
τῶν τάχιστα κόρον τοῦ καλοῦ λαμβανόντων, εἶτα τοῦ
of-the(-ones) very-quickly surfeit of-the good taking then of-the
πρόσω καταφρονούντων, ἢ καὶ παντάπασι πρὸς κακίαν
forward(-path) despising or even altogether toward vice
παλινδρομούντων· οὐκ ἔστι τοῦτο εἰπεῖν· ἀλλὰ καὶ λίαν
running-back not it-is this to-say but even very
ἑαυτοῦ καὶ τῶν προειληφότων ἔχεται, ὥστε ἀμφότερα
himself and of-the(-things) gained-before holds-to so-that both
συναρμόζειν ἀλλήλοις, τά τε πρὸ τῆς ἱερωσύνης τοῖς
to-fit one-another the(-things) both before the priesthood to-the
ἐκείνης καλοῖς, καὶ τὰ μετ' αὐτὴν τοῖς πρότερον·
of-it fine(-things) and the(-things) after it to-the(-things) earlier

καὶ μήτε ἄλλως ἄρξασθαι πρέπειν ἢ ὡς ἐτελεύτησε, μήτε εἰς
and neither otherwise to-have-begun to-befit than as he-ended nor to
ἄλλο προελθεῖν τέλος ἢ οὗ προήρξατο. Πιστεύεται
another to-have-advanced end than from-which he-began he-is-entrusted(-with)
μέν γε τὴν ἱερωσύνην, οὐ κατὰ τὴν νῦν εὐκολίαν καὶ
indeed at-least the priesthood not according-to the now easiness and
ἀταξίαν, ἀλλὰ μικρόν τι διαλιπὼν, ὥστε τῇ καθάρσει
disorder but (a)-little some having-waited so-that to-the cleansing
προστεθῆναι καὶ τὴν τοῦ καθαίρειν ἐμπειρίαν καὶ δύναμιν,
might-be-added also the of-the to-cleanse experience and power
ὅπερ δὴ νόμος ἀκολουθίας πνευματικῆς. Ἐπεὶ δὲ
which-very-thing indeed (is-the)-law of-sequence spiritual when and
πιστεύεται, πλέον ἡ χάρις δοξάζεται, ὥσπερ ὄντως Θεοῦ
he-is-entrusted more the grace is-glorified as truly of-God
χάρις, ἀλλ᾽ οὐκ ἀνθρώπων, οὐδὲ, ὅ φησιν ὁ Ἐκκλησιαστὴς,
grace but not of-men nor as says the Preacher
ὁρμή τις αὐτόνομος, καὶ προαίρεσις πνεύματος.
(a)-rush some self-willed and (a)-choice of-wind
16 Παραλαβὼν γὰρ τὴν Ἐκκλησίαν ὑλώδη καὶ ἀπηγροικισμένην,
having-received for the Church rustic and boorish
οὐ πόῤῥωθεν μὲν ἐπισκοπῇ ποιμανθεῖσαν, ἀλλ᾽ ὅσον ἑνὶ
not from-afar indeed by-episcopate shepherded but as-much-as by-one
τῶν πρὸ αὐτοῦ κοσμηθῆναι, καὶ τούτῳ θαυμασίῳ μὲν καὶ
of-the(-men) before him to-be-adorned and by-him wonderful indeed and
ἀγγελικῷ τὸν τρόπον, ἁπλουστέρῳ δὲ ἢ κατὰ τοὺς νῦν
angelic in-the manner simpler but than according-to the present
τῶν λαῶν προστάτας· τούτου δὲ τάχιστα προσληφθέντος,
of-the peoples leaders this and very-quickly having-been-taken-up
ἐπιπολὺ πάλιν ῥᾳθυμηθεῖσάν τε καὶ χερσομανήσασαν ἐξ
for-long again neglected both and run-wild from
ἀναρχίας· πρῶτον μὲν τὰ ἤθη τῶν ἀνθρώπων οὐ χαλεπῶς
anarchy first indeed the characters of-the men not with-difficulty

ἐξημέρωσε λόγοις τε ποιμαντικῆς ἐπιστήμης, καὶ τῷ
he-tamed by-words both of-pastoral knowledge and by-the
προθεῖναι τύπον ἑαυτὸν, ὥσπερ ἀνδριάντα πνευματικὸν,
to-set-forth (as-a)-pattern himself like (a)-statue spiritual
εἰς κάλλος ἀπεξεσμένον πάσης ἀρίστης πράξεως. Ἔπειτα
to beauty polished of-all best action then
τοῖς θείοις λόγοις συντόνως ἐμμελετήσας, καίπερ
in-the divine words intensely having-exercised(-himself) although
ὀψιμαθὴς τῶν τοιούτων τυγχάνων, τοσαύτην ἐντὸς ὀλίγου
late-learning of-the such(-things) being so-much within little
χρόνου σοφίαν συνελέξατο, ὥστε τά τε ἄλλα μηδενὸς
time wisdom he-gathered that (in)-the both other(-things) to-none
λείπεσθαι τῶν ἐπὶ πλεῖστον πεπονηκότων, καὶ χάριν
to-be-inferior of-the(-ones) for most having-labored and grace
ἐκ Θεοῦ ταύτην λαβεῖν ἐξαίρετον, ὀρθοδοξίας γενέσθαι
from God this to-receive special of-orthodoxy to-become
πατὴρ καὶ διδάσκαλος· οὐ κατὰ τοὺς νῦν σοφοὺς τοῖς
father and teacher not according-to the present wise(-men) to-the
καιροῖς συγκλινόμενος, οὐδὲ μέσως καὶ τεχνικῶς τοῦ
times bending nor moderately and artfully over-the
καθ' ἡμᾶς λόγου προϊστάμενος, ὡς ἂν οἱ μὴ πῆξιν
in our(-time) doctrine presiding as — the(-ones) not firmness
ἔχοντες πίστεως, ἢ καπηλεύοντες τὴν ἀλήθειαν· ἀλλ' ἦν
having of-faith or peddling the truth but he-was
τῶν μὲν λόγῳ δυνατῶν εὐσεβέστερος, τῶν
than-the(-ones) indeed in-word powerful more-pious than-the(-ones)
ὀρθῶν δὲ τὴν διάνοιαν λογικώτερος· μᾶλλον δὲ λόγου τὰ
right and in-the mind more-reasonable rather but of-word the
δεύτερα φέρων, εὐσεβείᾳ πάντων ἐκράτει. Ἕνα μὲν Θεὸν
second(-place) bearing in-piety all he-surpassed one indeed God
εἰδὼς ἐν Τριάδι προσκυνούμενον, τρία δὲ εἰς μίαν
knowing in Trinity worshiped three(-persons) and into one

θεότητα συναγόμενα· καὶ οὔτε τῷ ἑνὶ Σαβελλίζων, οὔτε
godhead gathered and neither in-the one Sabellianizing nor
τοῖς τρισὶν Ἀρειανίζων, ἢ τῷ συστέλλειν θεότητα καὶ
in-the three Arianizing either by-the to-contract (the)-godhead and
ἀναλύειν ἀθέως, ἢ τῷ κατατέμνειν ἀνίσοις ἀλλοτριότησιν,
to-dissolve(-it) godlessly or by-the to-cut-up(-it) by-unequal estrangements
ἢ μεγέθους, ἢ φύσεως. Οὗ γὰρ ἕκαστον ἀκατάληπτον
either of-greatness or of-nature of-which for each (is)-incomprehensible
καὶ ὑπὲρ τὴν ἡμετέραν ἐπίνοιαν, πῶς ἐνταῦθα τὸ ὑπεραῖρον
and above the our conception how here the surpassing
ἢ νοηθήσεται, ἢ δογματισθήσεται; Ποῦ δὲ μετρεῖται
either will-be-conceived or will-be-dogmatized where and is-measured
τὸ ἄπειρον, ἵν', ὃ τῶν περατουμένων ἐστὶ,
the infinite so-that what (belongs)-to-the(-things) bounded is
τοῦτο πάθῃ θεότης, βαθμοῖς μετρουμένη καὶ ὑποβάσεσιν;
this may-suffer (the)-godhead by-steps measured and descents

THE BISHOP'S CHARACTER

Gregory compares his father's church to a new Jerusalem and an ark upon the waters. When the church split over a document he was led to sign in simplicity, he alone was thought to have kept his mind whole, and he healed the division. Open-handed, he left most of the giving to his wife; he was humble, simple, and forgiving, and those who wronged him met swift chastening. Gravely ill at Easter, he rose in the night, celebrated the liturgy, and recovered. Gregory's mother was healed in a vision, and Gregory was saved from a storm at sea through his parents' prayers.

17 Ταῦτα ἐννοῶν ὁ μέγας ἐκεῖνος ἄνθρωπος τοῦ Θεοῦ,
these(-things) considering the great that man — of-God
καὶ ἀληθῶς Θεολόγος, καὶ μετὰ τοῦ Πνεύματος περὶ
and truly (a)-Theologian and with the Spirit about

τούτων κινούμενος, τί χρὴ λέγειν ἕτερον, ἢ ὅτι νέαν
these(-things) moved what must-one say other than that (a)-new
Ἱερουσαλὴμ καὶ κιβωτὸν ἄλλην ὑπὲρ ὑδάτων φερομένην,
Jerusalem and (an)-ark other upon waters borne
ὥσπερ ὁ μέγας ἐκεῖνος Νῶε, καὶ τοῦ δευτέρου τούτου
like the great that Noah and of-the second this
κόσμου πατὴρ, τήνδε τὴν Ἐκκλησίαν καλεῖσθαι πεποίηκε·
world father this the Church to-be-called he-has-made
τοῦτό τε κατακλυσμοῦ τῶν ψυχῶν, καὶ τῆς τῶν αἱρετικῶν
this both (the)-flood of-the souls and the of-the heretics
ἐπηρείας σαφῶς ὑπεραίρουσαν· καὶ ὅσῳ πλήθει τῶν
outrage clearly surmounting and by-as-much-as in-number than-the
ἄλλων ἐλείπετο, τοσοῦτον εὐδοξίᾳ κρατοῦσαν· καὶ
others it-was-left-behind so-much in-good-repute prevailing and
τὸ τῆς ἱερᾶς πάσχουσαν Βηθλεὲμ, ἣν οὐδὲν ἐκώλυσε
the(-thing) of-the holy experiencing Bethlehem which nothing prevented
καὶ μικρὰν εἶναι πόλιν, καὶ τῆς οἰκουμένης μητρόπολιν,
both small to-be (a)-city and of-the world (the)-metropolis
ὡς Χριστοῦ καὶ τροφὸν καὶ μητέρα, τοῦ τὸν κόσμον
as of-Christ both nurse and mother the(-one) the world
καὶ ποιήσαντος καὶ νικήσαντος;
both having-made and having-conquered
Τεκμήριον δὲ τοῦ λόγου· Καὶ γὰρ ἡνίκα παρὰ τοῦ 18
(a)-proof and of-the word and for when by the
θερμοτέρου μέρους τῆς Ἐκκλησίας κατεστασιάσθημεν,
hotter part of-the Church we-were-rent-by-faction
γράμματι κλαπέντες καὶ ῥήμασι τεχνικοῖς εἰς πονηρὰν
by-(a)-document having-been-beguiled and by-words artful into (a)-wicked
κοινωνίαν, μόνος μὲν ἐπιστεύθη τὴν διάνοιαν ἄτρωτον
communion alone indeed he-was-believed the mind unwounded
ἔχειν, καὶ μὴ τῷ μέλανι τὴν ψυχὴν συμμελαίνεσθαι, εἰ καὶ
to-have and not by-the ink the soul to-be-blackened-with(-it) if even

ἁπλότητι συνηρπάσθη, καὶ τὸν δόλον ἐκ τοῦ τῆς ψυχῆς
by-simplicity he-was-carried-off and the guile from the of-the soul
ἀδόλου μὴ ἐφυλάξατο· μόνος δὲ, μᾶλλον δὲ πρῶτος, τὸ
guilelessness not he-guarded-against alone and rather but first the(-party)
στασιάζον πρὸς ἡμᾶς, ζήλῳ τῆς εὐσεβείας ἑαυτῷ τε καὶ τοῖς
rebelling against us by-zeal of-the piety to-himself both and to-the
ἄλλοις κατήλλαξε, τελευταῖόν τ' ἀποδραμὸν, καὶ πρῶτον
others he-reconciled last both having-run-away and first
προσδραμὸν, αἰδοῖ τε τοῦ ἀνδρὸς, καὶ τῇ τοῦ δόγματος
having-run-back by-reverence both for-the man and by-the of-the doctrine
καθαρότητι· ὥστε καὶ τὸν πολὺν σάλον τῶν Ἐκκλησιῶν
purity so-that both the great tossing of-the Churches
κατασβεσθῆναι, καὶ στῆναι τὴν καταιγίδα εἰς αὔραν, ταῖς
to-be-quenched and to-settle the storm into (a)-breeze by-the
ἐκείνου λυθεῖσαν εὐχαῖς τε καὶ παραινέσεσιν, εἴ τι δεῖ
his dissolved prayers both and exhortations if anything one-must
καὶ νεανιεύσασθαι, μεθ' ἡμῶν κοινωνῶν καὶ τῆς εὐσεβείας,
also to-speak-boldly with us sharing both the piety
καὶ τῆς ἐνεργείας· οἳ πρὸς πᾶν ἀγαθὸν αὐτῷ συναιρόμενοι,
and the activity who toward every good with-him taking-part
καὶ οἷον παρομαρτοῦντες καὶ παραθέοντες, ἐνταῦθα πλεῖστον
and as-if attending and running-alongside here (the)-greatest
μέρος συνεισενεγκεῖν ἠξιώθημεν. Ἀλλ' ὁ μὲν περὶ
part to-contribute we-were-deemed-worthy but the indeed about
τούτων λόγος, μικρόν τι προεκδραμὼν, ἐνταῦθα μεινάτω.
these(-things) account (a)-little some having-run-ahead here let-it-stop

19 Τίς δ' ἂν τῶν ἐκείνου καλῶν ἢ τὸ πλῆθος
who but — of-the his fine(-things) either the multitude
ἐξαριθμήσαιτο, ἢ τὰ πλείω παραδραμεῖν ἐθέλων, μὴ
could-count-up or the more(-things) to-pass-over wishing not
χαλεπῶς εὕροι τὸ παρετέον; Ἀεὶ γὰρ τὸ τὴν
with-difficulty would-find the(-thing) to-be-passed-over always for the the

διάνοιαν ἐπεισιὸν, κρεῖττον τῶν προειληφότων
mind entering better than-the(-things) seized-before
φαίνεται· καὶ μετὰ τούτου γίνομαι· καὶ πλεῖον ἐμοὶ
appears and with this I-am and greater for-me
τοῦ τί χρὴ παραλιπεῖν, ἢ τοῖς ἄλλοις ἐπαινέταις
(is)-the(-question) what must (be)-left-out than for-the other praisers
τοῦ τί χρὴ λέγειν ἡ ἀπορία· ὥστε μοι τρόπον
the(-question) what must (be)-said the perplexity so-that for-me in-(a)-manner
τινὰ ζημίαν γίνεσθαι τὴν περιουσίαν, καὶ δοκιμάζεσθαι
some (a)-loss becomes the abundance and is-tested
τὴν διάνοιαν, τὰ ἐκείνου δοκιμάζειν ἐπιχειροῦσαν, καὶ οὐκ
the mind the his(-things) to-test attempting and not
ἔχουσαν τὸ νικοῦν εὑρεῖν τοῖς ὁμοτίμοις. Ὅπερ
having the(-thing) prevailing to-find among-the equally-honored(-things) what
γὰρ ἐπὶ τῶν σταθερῶν ὑδάτων ὁρῶμεν συμβαῖνον,
for in-the-case-of the still waters we-see happening
ὅταν ψηφὶς ἐμπεσοῦσα κέντρον γένηται, ἄλλος ἐπ' ἄλλῳ
when (a)-pebble falling-in (a)-center becomes other upon other
κύκλος ἐγειρόμενος καὶ συνεχῶς ἐπιφρίσσων ἀεὶ λύει
circle rising and continually rippling always dissolves
τὸν ἔξωθεν· τοῦτο καὶ αὐτῷ μοι συμβέβηκεν ἄντικρυς.
the outer(-one) this also to-me myself has-happened exactly
Τὸ μὲν ἐπὶ νοῦν ἦλθε, τὸ δὲ ἐπεισῆλθε, τὸ
the(-one) indeed to mind came the(-other) and came-in the(-other)
δὲ ὑπεχώρησεν· καὶ κάμνω περὶ τὴν αἵρεσιν, ἀεὶ τοῦ
and withdrew and I-labor about the choice always the(-thing)
προκαταλαβόντος ὑπεξισταμένου τῷ ἐπεισρέοντι.
seized-before giving-way to-the(-thing) flowing-in
Τίς μὲν γὰρ ἐκείνου περὶ τὰ κοινὰ σπουδαιότερος; 20
who indeed for than-him about the common(-affairs) more-zealous
τίς δὲ τὰ οἴκοι φιλοσοφώτερος, ἐπειδὴ καὶ οἶκον
who and (in)-the(-things) at-home more-philosophical since also (a)-house

ἐμέρισεν αὐτῷ, καὶ κτῆσιν σύμμετρον, ὁ πάντα καλῶς
allotted to-him and property moderate the(-one) all(-things) well
καὶ ποικίλως οἰκονομῶν Θεός; Τίς δὲ πένησι, τῷ ἀτιμωτάτῳ
and variously dispensing God who and to-the-poor the most-dishonored
μέρει τῆς ὁμοτίμου φύσεως, ἢ τὴν ψυχὴν συμπαθέστερος,
part of-the equal-in-honor nature either in-the soul more-sympathetic
ἢ τὴν χεῖρα δαψιλέστερος; τῷ ὄντι γὰρ ὡς οἰκονόμος
or in-the hand more-bountiful in-the reality for as (a)-steward
ἀλλοτρίων διενοεῖτο περὶ τῶν ἰδίων, ἐπικουφίζων τὴν
of-others'(-goods) he-thought about the(-things) his-own relieving the
πενίαν εἰς δύναμιν, καὶ δαπανώμενος, οὐ τοῖς περιττοῖς
poverty to (his)-power and spending not from-the superfluous(-things)
μόνον, ἀλλὰ δὴ καὶ τοῖς ἀναγκαίοις, ἥπερ δὴ
only but indeed even from-the necessary(-things) which-very-thing indeed
σαφεστάτη φιλοπτωχίας ἀπόδειξις, καὶ διδοὺς μερίδα,
(is-the)-clearest of-love-of-the-poor proof and giving (a)-portion
οὐ τοῖς ἑπτὰ μόνον, κατὰ τὴν τοῦ Σολομῶντος
not to-the seven only according-to the — of-Solomon
νομοθεσίαν, ἀλλ' εἰ προσέλθοι καὶ ὄγδοος, μηδὲ ἐνταῦθα
legislation but if should-come also (an)-eighth not-even here
μικρολογούμενος, ἀλλ' ἥδιον ἀποκτώμενος, ἢ κτωμένους
being-petty but more-gladly getting-rid-of(-it) than acquiring(-it)
ἄλλους γινώσκομεν· ἀναιρῶν σύνδεσμον καὶ χειροτονίαν
others we-know removing (the)-band and (the)-pointing-of-the-hand
(ὅπερ ἐμοὶ δύναται μικρολογίαν καὶ δοκιμασίαν τοῦ
which to-me can-mean pettiness and scrutiny of-the(-one)
ληψομένου, ὅστις τε ἄξιος, καὶ ὅστις οὔ), καὶ ῥῆμα
about-to-receive who both (is)-worthy and who not and (a)-word
γογγυσμοῦ μετὰ τῆς ἐπιδόσεως. Ὅπερ πάσχουσιν οἱ
of-grumbling with the giving which-very-thing suffer the
πολλοὶ, διδόντες μὲν, τὸ δὲ προθύμως οὐ προστιθέντες·
many giving indeed the but eagerly not adding

ὃ τοῦ παρέχειν μεῖζόν ἐστι καὶ τελεώτερον. Πολλῷ
which than-the to-provide greater is and more-perfect by-much
γὰρ βέλτιον εἶναι διὰ τοὺς ἀξίους ὀρέγειν καὶ τοῖς
for better (it-is)-to-be for-the-sake-of the worthy to-hold-out also to-the
ἀναξίοις, ἢ τοὺς ἀξίους ἀποστερεῖν δέει τῶν ἀναξίων.
unworthy than the worthy to-deprive for-fear of-the unworthy
Καὶ τοῦτο εἶναι φαίνεται, τὸ χρῆναι πέμπειν τὸν
and this to-be appears the(-meaning) must to-send the
ἄρτον ἑαυτοῦ καὶ καθ' ὕδατος, ὡς οὐ παρασυρησόμενον,
bread one's-own even upon water as not about-to-be-swept-away
οὐδὲ ἀπολούμενον τῷ δικαίῳ τούτων ἐξεταστῇ, ἀλλ'
nor about-to-be-lost to-the just of-these examiner but
ἐνταῦθα καταντήσοντα, οὗ πάντα κείσεται τὰ ἡμέτερα, καὶ
there about-to-arrive where all will-lie the our(-things) and
ἀπαντήσονται ἐν καιρῷ, κἂν ἡμεῖς μὴ τοῦτο νομίζωμεν.
they-will-meet(-us) in (due)-time even-if we not this think
Τὸ δὲ κάλλιστόν τε καὶ μέγιστον, ὅτι τῷ μεγαλοψύχῳ 21
the but finest both and greatest (is)-that to-the magnanimity
προσῆν καὶ τὸ ἀφιλότιμον. Ὅσον δὲ καὶ οἷον,
was-joined also the freedom-from-ambition how-great but and what-kind
δηλώσων ἔρχομαι· Τὰ μὲν γὰρ χρήματα κοινὰ, καὶ
to-show I-come the indeed for money (was)-common and
ἡ προθυμία τοῦ παρέχειν, αὐτῷ τε καὶ τῇ ὁμοζύγῳ
the eagerness of-the to-provide to-him both and to-the yoke-fellow
πρὸς τὸ κάλλιστον ἁμιλλωμένοις· τῆς ἐπιδόσεως δὲ τὸ
for the finest vying of-the giving but the
πλεῖστον τῇ ἐκείνης χειρὶ παρῆκεν, ὡς ἀρίστης οἰκονόμου
most to-the her hand be-left as (of-the)-best steward
τῶν τοιούτων καὶ πιστοτάτης. Τίνος δὴ γυναικὸς λέγω,
of-the such(-things) and most-faithful of-what indeed woman I-speak
καὶ οἵας, ᾗ μηδὲ τὸ Ἀτλαντικὸν πέλαγος, ἢ εἴ
and of-what-kind for-whom not-even the Atlantic sea or if

τι ἄλλο τῶν μεγίστων, ἤρκεσεν ἂν ἀπαντλούμενον;
anything other of-the greatest would-have-sufficed — drawn-off
τοσοῦτος ἔρως τοῦ παρέχειν αὐτῇ, καὶ οὕτως ἄμετρος·
so-great (a)-love of-the to-provide (was)-in-her and so measureless
ἢ τὴν Σολομώντειον βδέλλαν εἰς τοὐναντίον ἐζήλωσε,
who the Solomonic leech to the-contrary emulated
τῇ περὶ τὸ κρεῖττον ἀπληστίᾳ τὴν εἰς τὸ χεῖρον
by-the for the better insatiability the(-insatiability) for the worse
νικήσασα, καὶ κόρον οὐκ ἔχουσα τῆς περὶ τὸ εὖ ποιεῖν
having-conquered and surfeit not having of-the for the well to-do
προθυμίας· ἢ μὴ ὅτι γε τὴν οὐσίαν ἅπασαν, ὅση
eagerness who not that at-least the property all as-much-as
τε ἦν αὐτοῖς, καὶ ὅση προσεγένετο, μικροτέραν ἡγεῖτο
both was to-them and as-much-as was-added smaller considered
τῆς οἰκείας ἐφέσεως· ἀλλὰ καὶ ἑαυτὴν καὶ τοὺς παῖδας
than-the own desire but even herself and the children
ἑτοίμως ἀπέδοτο ἂν, εἴ πως ἐνῆν, ὃ καὶ πολλάκις
readily would-have-sold — if somehow it-were-possible which also often
αὐτῆς λεγούσης ἤκουσα, ὥστε ἐκδαπανηθῆναι τοῖς πένησι.
(from)-her saying I-heard so-as to-be-spent-entirely for-the poor
Ταύτῃ τὰς ἡνίας ὅλας ἐπαφῆκε τῆς ἐπιδόσεως. Ὃ
to-her the reins whole he-handed-over of-the giving which
καὶ παραδείγματος ἐμοὶ γοῦν κρεῖττον ὑπολαμβάνεται. Τὸ
also than-(an)-example to-me at-least better is-supposed the
μὲν γὰρ εἰς χρήματα μεγαλόψυχον, καὶ παρ' ἄλλοις οὐ
indeed for toward money magnanimous(-thing) even among others not
χαλεπῶς εὕροι τις ἂν, ὅσα τε εἰς τὰς κοινὰς καὶ
with-difficulty would-find one — as-much-as both on the common and
πολιτικὰς ἀπόλλυται φιλοτιμίας, ὅσα τε τῷ Θεῷ διὰ
civic is-lost ambitions as-much-as both — to-God through
τῶν πενήτων δανείζεται, καὶ μόνα τοῖς ἀναλίσκουσι
the poor is-lent and alone for-the(-ones) spending

θησαυρίζεται· τῆς δὲ ἐπὶ τούτῳ δόξης, οὐκ ἔστιν ὅντινα
is-treasured-up of-the but on this glory not there-is anyone
παραχωρήσαντα ῥᾳδίως εὑρίσκομεν. Τοῦ μὲν γὰρ δαπανᾶν,
having-yielded easily we-find for-the indeed for spending
καὶ ἡ φιλοδοξία τοῖς πολλοῖς παρέχει τὸ πρόθυμον· οὗ
even the love-of-glory to-the many provides the eagerness where
δὲ ἀφανὴς ἡ ἐπίδοσις, ἐκεῖ καὶ τὸ παρέχειν ἀμβλύτερον.
and unseen (is)-the giving there also the to-provide (is)-duller
Ἡ μὲν οὖν χεὶρ τοσαύτη· καὶ τὰ πλείω τοῖς εἰδόσι 22
the indeed then hand (was)-so-great and the more(-things) to-the(-ones) knowing
παρήσομεν, ὥστε, εἴ τι καὶ ἡμῖν μαρτυρεῖται τοιοῦτον,
we-will-leave so-that if anything also of-us is-witnessed such
ἐξ ἐκείνης εἶναι τῆς πηγῆς, κἀκείνου μοῖραν τοῦ ῥεύματος.
from that (it)-is the spring and-of-that (a)-share of-the stream
Τίς δὲ μετὰ Θεοῦ μᾶλλον, ἢ τῷ βήματι προσήγαγεν,
who and with God more either to-the altar drew-near
ἢ τὰς κατ᾽ αὐτοῦ ὕβρεις ἐζηλοτύπησεν, ἢ τῶν ἀνιέρων
or the against him insults was-zealous-about or from-the unholy(-ones)
σὺν φόβῳ τὴν ἱερὰν ἐκάθηρε τράπεζαν; Τίς δ᾽ οὕτως
with fear the holy cleansed table who and so
ἀῤῥεπεῖ γνώμῃ, καὶ σταθμοῖς δικαιοσύνης, ἢ δίκην
with-unswerving judgment and with-scales of-justice either (a)-case
ἔκρινεν, ἢ κακίαν ἐμίσησεν, ἢ ἀρετὴν ἐτίμησεν, ἢ τοὺς
judged or vice hated or virtue honored or the
ἀρίστους προὐτίμησεν; Τίς μὲν οὕτω συγγνώμων τοῖς
best preferred who indeed so forgiving to-the(-ones)
ἁμαρτάνουσιν, ἢ τοῖς εὐδρομοῦσι σύνδρομος; τίς δὲ
sinning or with-the(-ones) running-well running-together who and
μᾶλλον ῥάβδου καὶ βακτηρίας καιρὸν ἐπιστάμενος, τῇ
more of-rod and of-staff (the)-season knowing with-the
βακτηρίᾳ τὸ πλέον ἔνεμεν; Τίνος δὲ οἱ ὀφθαλμοὶ
staff the more dealt whose and (were)-the eyes

μᾶλλον ἐπὶ τοὺς πιστοὺς τῆς γῆς, τούς τε ἄλλους, καὶ
more upon the faithful of-the land the both others and
ὅσοι Θεῷ ζῶσιν ἐν μοναδικῷ βίῳ καὶ ἄζυγι, γῆν καὶ
as-many-as for-God live in solitary life and unwedded earth and
τὰ περὶ τὴν γῆν ἀτιμάσαντες;
the(-things) about the earth having-dishonored

23 Τίς δὲ πλέον, ἢ τῦφον ἐκόλασεν, ἢ ταπεινοφροσύνην
who and more either pride chastised or humility
ἠγάπησε, καὶ ταύτην οὐκ ἐπιπλάστως, οὐδὲ ἐξ ἐπιπολῆς,
loved and this not affectedly nor on (the)-surface
ὡς οἱ πολλοὶ τῶν νῦν προσποιουμένων φιλοσοφεῖν,
as the many of-the present(-men) pretending to-philosophize
καὶ κομψοὶ τὸ φαινόμενον, κατὰ τὰς ἀφρονεστάτας τῶν
and elegant in-the appearance like the most-foolish of-the
γυναικῶν, αἳ ἀποροῦσαι κάλλους οἰκείου πρὸς τὰ χρώματα
women who lacking beauty own to the colors
καταφεύγουσι, καὶ εἰσί πως, ὡς ἂν εἴποιμι, κοσμίως
flee and are somehow as — I-might-say decorously
θεατριζόμεναι, δι᾽ εὐσχημοσύνην ἀσχήμονες, καὶ δι᾽
playacting because-of seemliness unseemly and because-of
αἶσχρος αἰσχρότεραι; Οὐ γὰρ ἐν ἐσθῆτι τὸ ταπεινὸν ἦν
ugliness uglier not for in clothing the humility was
αὐτῷ, ἀλλ᾽ ἐν ψυχῆς καταστήματι· οὐδὲ θρύψις αὐχένος,
for-him but in of-soul condition nor drooping of-neck
ἢ φωνῆς ὕφεσις, ἢ προσώπου νεῦσις, ἢ βάθος ὑπήνης, ἢ
or of-voice lowering or of-face bowing or depth of-beard or
κεφαλῆς ἐν χρῷ κόσμησις, ἢ βαδίσματος ἦθος τὸ ταπεινὸν
of-head to (the)-skin shearing or of-gait manner the humility
ὑπεκρίνετο, τὰ πρὸς ὀλίγον τυπούμενα, καὶ τάχιστα
feigned the(-things) for (a)-little stamped and very-quickly
ἐλεγχόμενα· πᾶν γὰρ ὃ προσποιητὸν, οὐδὲ μόνιμον.
exposed all for that (is)-affected (is)-not-even lasting

Ἀλλ᾽ ἦν ὁ αὐτὸς ὑψηλότατος μὲν τῷ βίῳ, ταπεινότατος
but he-was the same loftiest indeed in-the life humblest
δὲ τῷ φρονήματι· καὶ τὴν μὲν ἀρετὴν ἀπρόσιτος, τὴν
but in-the mind and in-the indeed virtue unapproachable in-the
συνουσίαν δὲ καὶ λίαν εὐπρόσιτος. Καὶ συνήθης μὲν τὴν
converse but even very approachable and ordinary indeed in-the
ἀμπεχόνην, ἐπίσης φεύγων καὶ τὸ ὑψηλὸν καὶ τὸ ταπεινόν·
garment equally shunning both the lofty and the lowly
ὑπὲρ δὲ πολλοὺς τὴν ἔνδον λαμπρότητα. Καὶ γαστρὸς
above but many in-the inner brightness and of-belly
νόσον, καὶ ἀπληστίαν δαμάζων μὲν, εἰ καί τις ἄλλος,
(the)-disease and insatiability subduing indeed if even anyone other
οὐ δοκῶν δέ· τὸ μὲν ἵνα καθαίρηται τὸ δὲ
not seeming but the(-one) indeed so-that he-might-be-cleansed the(-other) and
ἵνα μὴ ὑπεραίρηται, τῷ καινῷ θηρώμενος τὸ εὐδόκιμον.
so-that not he-might-be-puffed-up by-the novel hunting the good-repute
Πολιτικοῦ μὲν γὰρ ἔργον εἶναι πάντα ποιεῖν καὶ λέγειν,
of-(a)-politician indeed for (the)-work (it-is)-to-be all(-things) to-do and to-say
ἐξ ὧν εὐδοκιμήσει παρὰ τοῖς ἔξωθεν, ᾧ μηδέν
from which he-will-have-good-repute among the(-ones) outside for-whom nothing
ἐστι τοῦ παρόντος βίου μακαριώτερον· πνευματικοῦ
is than-the present life more-blessed of-(the)-spiritual(-man)
δὲ καὶ τοῦ καθ᾽ ἡμᾶς, πρὸς ἓν μόνον βλέπειν, τὴν
but and of-the(-one) in our(-way) toward one only to-look the
σωτηρίαν, καὶ ὃ μὲν ἂν εἰς τοῦτο φέρῃ, μέγα οἴεσθαι,
salvation and what indeed — toward this bring (as)-great to-think
ὃ δ᾽ ἂν μὴ, διαπτύειν ὡς μηδενὸς ἄξιον· καὶ διὰ
what but — not to-spit-on(-it) as of-nothing worthy and because-of
τοῦτο, τὸ μὲν ὁρώμενον ἀτιμάζειν, ὅπως δ᾽ ἂν ἐντὸς
this the indeed seen to-dishonor how but — within
κάλλιστα ἔχοι, τοῦτο μόνον σκοπεῖν, καὶ ταῦτα περὶ
best it-may-be this only to-consider and these(-things) of

πολλοῦ ποιεῖσθαι, ἐξ ὧν αὐτός τε πλείστου ἄξιος ἔσται,
much to-make from which himself both of-most worth will-be
καὶ τοὺς ἄλλους ἕλξει δι' ἑαυτοῦ πρὸς τὸ βέλτιστον.
and the others will-draw through himself toward the best
24 Ὃ δὲ κάλλιστον τῶν ἐκείνου καὶ ἰδιώτατον, καὶ οὐδὲ
what but (is)-finest of-the his(-things) and most-peculiar and not-even
τοῖς πολλοῖς ἀγνοούμενον, ἡ ἁπλότης, καὶ τὸ τοῦ ἤθους
to-the many unknown (is)-the simplicity and the of-the character
ἄδολόν τε καὶ ἀμνησίκακον. Ἄλλος μὲν γὰρ ἄλλο τι
guilelessness both and forgivingness other indeed for other something
τῶν παλαιῶν ἢ τῶν νέων κατωρθωκέναι πιστεύεται, ὡς
of-the ancients or of-the new(-ones) to-have-achieved is-believed as
ἕκαστος ἔτυχεν ἐκ Θεοῦ χάριτός τινος ἠξιωμένος. Ἰὼβ,
each happened from God (with)-grace some deemed-worthy Job
τὸ ἐν τοῖς πάθεσι καρτερικὸν καὶ ἀνάλωτον· Μωσῆς καὶ
the in the sufferings enduring and unconquerable Moses and
Δαβὶδ, τὸ πρᾶον· Σαμουὴλ τὸ χρηματίσαι, βλέπων τὰ
David the meek Samuel the to-prophesy seeing the(-things)
ἔμπροσθεν· Φινεὲς τὸν ζῆλον, ἀφ' οὗ καὶ ὀνομάζεται·
ahead Phinehas the zeal from which also he-is-named
Πέτρος καὶ Παῦλος, τὸ σύντονον τοῦ κηρύγματος· οἱ τοῦ
Peter and Paul the intensity of-the preaching the(-sons) —
Ζεβεδαίου τὸ μεγαλόφωνον, ὃ καὶ βροντῆς υἱοὺς αὐτοὺς
of-Zebedee the great-voice which also of-thunder sons them
προσηγόρευσεν· καὶ τί ἂν καταριθμοίην ἅπαντας; ἐν γὰρ
named and why — should-I-count-up all among for
εἰδόσιν ὁ λόγος. Στεφάνου δὲ καὶ τοῦ ἐμοῦ πατρὸς,
knowing(-ones) (is)-the discourse of-Stephen but and of-the my father
οὐδὲν οὕτως, ὡς τὸ ἀπόνηρον γνώρισμα. Ὁ μὲν γὰρ
nothing so as the guileless token the(-one) indeed for
οὐδὲ κινδυνεύων ἐμίσει τοὺς βάλλοντας, ἀλλ' ἐλιθάζετο
not-even being-in-danger hated the(-ones) stoning but was-stoned

μὲν, ὑπὲρ δὲ τῶν λιθαζόντων ηὔχετο, ὡς Χριστοῦ μαθητὴς,
indeed for but the(-ones) stoning prayed as of-Christ (a)-disciple
ὑπὲρ οὗ καὶ τὸ πάσχειν ἦν αὐτῷ, μεῖζον τοῦ θανάτου
for whom even the to-suffer was for-him greater than-the death
καρποφορῶν τῷ Θεῷ, τὴν μακροθυμίαν· τῷ δὲ οὐδὲν
bearing-fruit — to-God the long-suffering for-the(-other) but nothing
μέσον ἦν τῆς ἐπιπλήξεως καὶ τῆς ἀφέσεως, ὡς μικροῦ
between was of-the rebuke and of-the forgiveness so-that almost
καὶ κλέπτεσθαι τὸ λυποῦν τῷ τάχει τῆς συγχωρήσεως.
even to-be-stolen the pain by-the speed of-the pardon
Θεοῦ μὲν ὀργῆς τρυγίαν τινὰ καὶ πιστεύομεν καὶ ἀκούομεν, 25
of-God indeed of-wrath (a)-lees some both we-believe and hear
τὸ λεῖμμα τῆς κατὰ τῶν ἀξίων κινήσεως· ἐπειδὴ Θεὸς
the remnant of-the against the deserving movement since God
ἐκδικήσεων Κύριος. Εἰ γὰρ καὶ κλίνει διὰ φιλανθρωπίαν
of-vengeances (is-the)-Lord if for even he-inclines because-of love-of-man
ἐκ τοῦ ἀποτόμου πρὸς τὸ ἐνδόσιμον, ἀλλ᾽ οὐ πάντη
from the severe toward the indulgent yet not wholly
συγχωρεῖ τοῖς ἁμαρτάνουσιν, ἵνα μὴ τῇ χρηστότητι
he-pardons the(-ones) sinning so-that not by-the kindness
χείρους γίνωνται. Ὁ δὲ οὐδὲν ὑπεκράτει τοῖς
worse they-become he but nothing kept-back from-the(-ones)
παροξύνουσι, καίτοιγε οὐδὲ παντάπασιν ἄτρωτος ἦν θυμῷ,
provoking(-him) although not-even altogether unwounded was by-anger
κἂν τοῖς πνευματικοῖς μάλιστα τῷ ζήλῳ νικώμενος· πλὴν
even-in the spiritual(-things) most by-the zeal overcome except
εἴ που τύχοι παρεσκευασμένος καὶ ὡπλισμένος, καὶ ὡς
if anywhere he-happened prepared and armed and as
πρὸς ἀντίπαλον τὸ λυπῆσον πόῤῥωθεν παρατεταγμένος.
against (an)-opponent the about-to-grieve(-him) from-afar drawn-up
Οὕτω δὲ οὐδ᾽ ἂν μυριάσι μετεκινήθη, τὸ δὴ
so and not-even — by-myriads he-would-have-been-moved the indeed

λεγόμενον, καὶ τοῦτο ἐκείνου γλυκὺ τὸ πάθος. Ὁ μὲν
saying and this his (was)-sweet the passion the indeed
γὰρ θυμὸς ἦν αὐτῷ, οὐ κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως,
for anger was for-him not according-to the likeness of-the serpent
ἔνδοθεν ὑποσμύχων, καὶ πρὸς ἄμυναν εὐτρεπὴς, οὐδὲ εἰς
within smoldering and toward retaliation ready nor into
ὀργὴν φθάνων ἐκ τοῦ πρώτου κινήματος, καὶ ἀντιδόσεως
wrath reaching from the first movement and of-requital
ἔφεσιν, ἀλλὰ κατὰ τὸ κέντρον τῆς μελίσσης δίχα τοῦ
desire but according-to the sting of-the bee without the
θανατοῦν τὸν πλησσόμενον· τὸ δὲ φιλάνθρωπον ὑπὲρ
to-kill the(-one) struck the and humaneness beyond
ἄνθρωπον. Τροχοὶ πολλάκις ἠπειλοῦντο καὶ μάστιγες, καὶ
man wheels often were-threatened and whips and
οἱ παραστησόμενοι πλησίον· καὶ ὁ κίνδυνος ἦν ὥτων
the(-men) about-to-stand-by near and the danger was of-ears
θλῖψις, ἢ παρειῶν ὕβρεις, ἢ πὺξ κατὰ κόρρης· οὕτω
(a)-pinching or of-cheeks insults or (a)-fist on (the)-cheekbone so
τὴν ἀπειλὴν διελύετο. Ἐσθὴς περιῃρεῖτο καὶ ὑποδήματα,
the threat he-dissolved (the)-clothing was-stripped-off and shoes
καὶ κατὰ γῆς ὁ κακοῦργος· εἶτα ὁ θυμὸς οὐκ ἐπὶ
and on (the)-ground the wrongdoer then the anger not against
τὸν ἠδικηκότα, τὸν δὲ προθύμως ὑπουργήσαντα,
the(-one) having-done-wrong the(-one) but eagerly having-served(-him)
ὡς κακῶν ὑπηρέτην. Πῶς ἄν τις μᾶλλον ἐφάνη
as of-evils (a)-servant how — one more could-have-appeared
χρηστὸς ὢν, ἢ Θεῷ δῶρα προσφέρειν ἄξιος; Οὐ γὰρ
kind being or to-God gifts to-offer worthy not for
ἔφθανε κεκινημένος πολλάκις, καὶ ὑπεραπελογεῖτο τοῦ
he-was-quick being-moved often and he-defended the(-one)
κινήσαντος, ἐρυθριῶν ὡς οἰκείοις, τοῖς ἐκείνου παίσμασιν.
having-moved(-him) blushing as for-his-own at-the his slips

Δρόσος ὑφίσταται μᾶλλον ἡλιακὴν ἀκτῖνα ἑωθινὰ 26
(the)-dew holds-out more (the)-sun's ray morning
βάλλουσαν, ἤ τι παρέμενεν ἐκείνῳ θυμοῦ λείψανον·
striking than anything remained in-him of-anger remnant
ἀλλ' ὁμοῦ τε ἐφθέγγετο, καὶ ὁ χόλος τοῖς ῥήμασι
but at-once both he-spoke and the bile with-the words
συναπήρχετο, μόνον ἀφεὶς τὸ φιλάγαθον, καὶ οὔποτε
departed-together only having-left the love-of-good and never
ἡλίου φανεὶς μακρότερος· οὐδὲ τὴν ἀπολλύουσαν καὶ
than-(the)-sun appearing longer nor the destroying even
φρονίμους ὀργὴν γεωργήσας, ἤ τι τῆς ἑαυτοῦ κακίας
(the)-wise wrath having-cultivated or anything of-the his-own vice
ἐνσημήνας τῷ σώματι, τὸ δὲ γαληνὸν διασώζων κἀν τῷ
having-stamped on-the body the but calm preserving even-in the
κινήματι. Τοιγαροῦν συνέβαινεν ἐκείνῳ τὸ παραδοξότατον,
movement accordingly it-happened to-him the most-paradoxical(-thing)
οὐ μόνῳ μὲν ἐπιτιμᾷν, μόνῳ δὲ ὑπὸ τῶν ἐγκαλουμένων
not alone indeed to-rebuke alone and by the(-ones) reproved
ἀγαπᾶσθαί τε καὶ θαυμάζεσθαι, νικῶντος τοῦ χρηστοῦ
to-be-loved both and to-be-admired conquering the kindness
τὴν θερμότητα· καὶ ὄντως τιμιώτερον εἶναι τὸ τῷ δικαίῳ
the heat and truly more-precious to-be the by-the just(-man)
παιδεύεσθαι, ἢ τῷ πονηρῷ καταλείφεσθαι· τοῦ μὲν
to-be-chastised than by-the wicked to-be-anointed of-the(-one) indeed
γὰρ καὶ τὸ τραχὺ προσηνὲς διὰ τὴν ὠφέλειαν,
for even the harsh(-thing) (is)-gentle because-of the benefit
τοῦ δὲ καὶ τὸ χρηστὸν ὕποπτον διὰ τὸ κακόηθες.
of-the(-other) but even the kind(-thing) (is)-suspect because-of the malice
Καίπερ δὲ οὕτως ἔχων ψυχῆς καὶ ἤθους ἁπλοϊκοῦ
although and so having of-soul and of-character simple
καὶ θεοειδοῦς, ὅμως τι τοῖς ὑβρισταῖς καὶ φοβερὸς
and godlike nevertheless somewhat to-the insolent(-ones) also fearful

ἦν διὰ τὴν εὐσέβειαν· μᾶλλον δὲ οὐδὲ ἄλλο τι
he-was because-of the piety rather but not-even other anything
τὸ πλῆττον ἦν, ἢ ἁπλότης καταφρονουμένη. Οὐ
the(-thing) striking was than simplicity despised not
γὰρ ἦν αὐτὸν εὐχῆς, ἢ κατάρας προέσθαι ῥῆμα,
for it-was(-possible) (for)-him of-prayer or of-curse to-utter (a)-word
καὶ μή τι δοῦναι παραυτίκα, ἢ ἀγαθὸν διαρκὲς, ἢ
and not something to-give at-once either good lasting or
λυπηρὸν πρόσκαιρον· τὸ μὲν γὰρ ἦν ἐκ βάθους ψυχῆς,
painful temporary the indeed for was from (the)-depth of-soul
τὸ δὲ ἐπὶ χείλεσι μόνον, καὶ πατρική τις ἐπίπληξις.
the(-other) and on (the)-lips only and paternal some rebuke
Πολλοῖς γέ τοι τῶν λελυπηκότων οὐδὲ ὑπερήμερος
to-many at-least surely of-the(-ones) having-grieved(-him) not-even overdue
ἀπήντησεν ἡ ἀντίδοσις, οὐδὲ ὀπισθόπους ἡ δίκη, τοῦτο
met(-them) the requital nor slow-footed the justice this
δὴ τὸ ποιητικόν· ἀλλὰ παρ᾽ αὐτὰ τῆς κινήσεως
indeed the poetic(-saying) but on-the-spot at the movement
ἐπλήγησαν, ἐπεστράφησαν, προσῆλθον, ἐγονυπέτησαν,
they-were-struck they-turned they-came they-knelt
συγγνώμης ἔτυχον, ἀπῆλθον, ἡττημένοι καλῶς, ἀμείνους
of-pardon they-obtained they-departed defeated well better
ἐγένοντο, καὶ σωφρονισθέντες, καὶ συγγνωσθέντες. Ἐπεὶ
they-became both chastened and pardoned since
καὶ τὸ σύγγνωμον πολλάκις μέγα πρὸς σωτηρίαν, αἰδοῖ
even the forgivingness (is)-often great toward salvation by-shame
κατεῖργον τὸν ἀδικήσαντα, καὶ μετάγον εἰς φίλτρον
restraining the(-one) having-done-wrong and transferring into love
ἐκ φόβου τὴν ἀσφαλεστέραν εὔνοιαν. Ἐπαιδεύθησαν
from fear the more-secure goodwill were-taught
δὲ, οἱ μὲν ὑπὸ βοῶν ἀναῤῥιφέντες τῇ ζεύγλῃ
and some indeed by oxen thrown-up from-the yoke

τετρυχωμένων, καὶ ἀπαντησάντων ἀθρόως, οὔπω τοῦτο
worn-out and meeting(-them) suddenly not-yet this
πρότερον πεπονθότων· οἱ δὲ ἵπποις σφενδονηθέντες, καὶ
before having-suffered others and by-horses slung and
συμπατηθέντες, τῶν εὐπειθεστάτων τε καὶ ἡμερωτάτων· οἱ
trampled the most-obedient both and gentlest others
δὲ πυρετοῖς ἀσχέτοις καταληφθέντες, καὶ φαντασίαις ὧν
and by-fevers uncontrollable seized and by-phantoms of-what
τετολμήκασιν· οἱ δὲ ἄλλοι ἄλλο τι παιδαγωγηθέντες,
they-had-dared others and other other something being-taught
καὶ μαθόντες τὴν ὑπακοὴν ἐξ ὧν ἔπαθον.
and having-learned the obedience from what they-suffered
Ἆρ᾽ οὖν τὸ μὲν ἐπιεικὲς τοσοῦτον αὐτῷ καὶ οὕτω 27
is-it then the indeed gentle(-quality) so-great in-him and so
γνώριμον· ἐντελείας δὲ καὶ τῆς περὶ τὸ πρακτέον
known of-completeness but and of-the about the(-thing) to-be-done
ἀρετῆς παρῆκεν ἑτέρῳ τὸ πλέον ἔχειν; Οὐ μὲν οὖν· ἀλλ᾽
virtue did-he-leave to-another the more to-have not indeed then but
ἦν ὁ αὐτὸς ἥμερος μὲν, εἰ καί τις ἄλλος, ἐνεργὸς δὲ
he-was the same gentle indeed if even anyone other active but
κατὰ τὸ ἥμερον. Δύο γὰρ τούτων ὡς τὰ πολλὰ
according-to the gentle(-quality) two for these(-qualities) as for-the most(-part)
μαχομένων ἀλλήλοις καὶ ἀντικαθισταμένων, ἁπλότητος
fighting one-another and opposed simplicity
καὶ τραχύτητος, καὶ τῆς μὲν τὸ ἥμερον ἐχούσης
and harshness and the(-one) indeed the gentle(-quality) having
μετὰ τοῦ ἀπράκτου, τῆς δὲ τὸ πρακτικὸν δίχα
with the inaction the(-other) and the active(-quality) without
τοῦ φιλανθρώπου, ἐκείνῳ συνῆλθε θαυμασίως ἀμφότερα·
the humaneness in-him came-together wonderfully both
πράττειν μὲν, ὡς αὐστηρῷ μετὰ τῆς ἡμερότητος·
to-act indeed as for-(a)-stern(-man) with the gentleness

ὑφίεσθαι δὲ, ὡς ἀπράκτῳ μετὰ τῆς ἐντελείας, ἐν
to-yield and as for-(an)-inactive(-man) with the completeness in
προστασίαις, ἐν παῤῥησίαις, ἐν εἴδει παντὶ κυβερνήσεως.
presidings in boldnesses in (a)-form every of-governing
Τὸ γὰρ τοῦ ὄφεως φρόνιμον περὶ τὸ κακὸν τῷ τῆς
the for of-the serpent wisdom about the evil with-the of-the
περιστερᾶς ἀκεραίῳ περὶ τὸ καλὸν ἀναμίξας, οὔτε τὸ
dove innocence about the good having-mixed neither the
φρόνιμον εἴασε κακοῦργον γενέσθαι, οὔτε τὸ ἁπλοῦν
wisdom he-allowed knavish to-become nor the simple
ἀνόητον· ἀλλ᾽ ἓν ἀρετῆς εἶδος, ὡς μάλιστα ἐνῆν,
foolish but one of-virtue form as most was-possible
ἐξ ἀμφοτέρων ἀπηκριβώσατο. Τὸν δὴ τοιοῦτον μὲν
from both he-perfected the indeed such(-a-man) indeed
γεγονότα, οὕτω δὲ τῆς ἱερωσύνης προστάντα, τοιαύτης
having-become so and over-the priesthood having-presided such
δὲ παρὰ πᾶσι δόξης τετυχηκότα, τί θαυμαστὸν καὶ
and among all glory having-obtained what (is)-wonderful (if)-also
σημείων ἀξιωθῆναι, οἷς βεβαιοῖ Θεὸς τὴν εὐσέβειαν;
of-signs to-be-deemed-worthy by-which confirms God the piety
28 Ἓν δὲ τῶν περὶ ἐκεῖνον θαυμάτων· Ἔκαμνεν ἀῤῥωστίᾳ,
one and of-the about him wonders he-was-sick with-illness
καὶ πονηρῶς εἶχε τοῦ σώματος. Καὶ τί θαυμαστὸν, εἰ
and badly was of-the body and what (is)-wonderful if
κακοπαθοῦσι καὶ ἅγιοι, εἴτε εἰς κάθαρσιν καὶ τῆς μικρᾶς
suffer-ill even saints either for cleansing even of-the small
ἰλύος, εἴτε εἰς βάσανον ἀρετῆς καὶ πεῖραν φιλοσοφίας, εἴτε
mire or for (a)-test of-virtue and (a)-trial of-philosophy or
εἰς παίδευσιν τῶν ἀσθενεστέρων ἐν ἐκείνοις μανθανόντων
for (the)-teaching of-the weaker(-ones) in them learning
τὸ καρτερεῖν, ἀλλὰ μὴ ἐκκακεῖν τοῖς πάθεσιν; Ἔκαμνεν
the to-endure but not to-faint in-the sufferings he-was-sick

οὖν, καὶ ὁ καιρὸς ἦν τὸ ἅγιον Πάσχα καὶ περιβόητον, ἡ
then and the time was the holy Easter and renowned the
βασίλισσα τῶν ἡμερῶν ἡμέρα, καὶ ἡ λαμπρὰ νὺξ λύουσα
queen of-the days day and the bright night dissolving
τὸ σκότος τῆς ἁμαρτίας, καθ' ἣν ἡμεῖς ὑπὸ πλουσίῳ φωτὶ
the darkness of-the sin in which we under rich light
τὴν σωτηρίαν ἡμῶν αὐτῶν ἑορτάζομεν, καὶ τῷ φωτὶ δι'
the salvation of-us ourselves celebrate and to-the light because-of
ἡμᾶς νεκρωθέντι συννεκρωθέντες, καὶ ἀνισταμένῳ
us put-to-death having-been-put-to-death-with and with-the(-one)-rising
συνανιστάμεθα. Ἐνταῦθα μὲν δὴ τοῦ καιροῦ τὸ πάθος·
we-rise-with here indeed truly of-the time the suffering
τὸ δὲ ἦν, ὡς ἐν βραχεῖ διηγήσασθαι· Πυρετὸς
the(-suffering) and was as in brief to-relate (a)-fever
μὲν σφοδρὸς καὶ διακαὴς πᾶν τὸ βάθος συνέφλεγεν, ἡ
indeed violent and burning all the depth inflamed the
δὲ δύναμις ἐπελελοίπει, τῶν σιτίων δὲ ἀποκέκλειστο,
and strength had-failed from-the food and he-was-shut-out
ὕπνος δὲ ἀπελήλατο, ἀπορίᾳ δὲ εἶχετο, καὶ παλμοῖς
sleep and was-driven-away by-helplessness and he-was-held and with-palpitations
συνεκόπτετο. Τὰ δὲ εἴσω τοῦ στόματος ἅπαντα, ἥ
was-broken the(-parts) and inside of-the mouth all the
τε ὑπερῴα, καὶ ὅσον ὑπεραιώρηται, τοσούτοις ἕλκεσιν
both palate and as-much-as hangs-above with-so-many ulcers
ἐξηνθήκει, καὶ οὕτω πικροῖς τε καὶ συνεχέσιν, ὥστε μηδὲ
had-broken-out and so bitter both and continuous that not-even
ὕδατι ῥᾴδιον εἶναι τὸν πόρον, μηδὲ ἀκίνδυνον. Ἤρκουν
for-water easy to-be the passage nor without-danger sufficed
δὲ οὔτε ἰατρῶν τέχναι, οὔτε οἰκείων εὐχαὶ καὶ λίαν
and neither of-physicians (the)-arts nor of-kin (the)-prayers even very
προσλιπαρούντων, οὔτε θεραπεία πᾶσα προσαγομένη. Ὁ
persistent nor treatment every applied he

μὲν οὖν ἐν τούτοις ἦν, πνέων μικρὰ καὶ ἀπεγνωσμένα,
indeed then in these(-things) was breathing little and despaired-of
καὶ μηδὲ τῶν παρόντων ἐπαισθανόμενος, ἀλλ' ὅλος τῆς
and not-even the(-ones) present perceiving but wholly of-the
ἐκδημίας ὢν, καὶ τῶν πάλαι ποθουμένων αὐτῷ καὶ
departure being and of-the(-things) long longed-for by-him and
ἡτοιμασμένων. Ἡμᾶς δὲ εἶχε τὸ ἱερὸν, μύστας ὁμοῦ καὶ
prepared us but held the sanctuary initiates at-once and
ἱκέτας (ἐπειδὴ τῶν ἄλλων ἀπεγνώκειμεν ἁπάντων), πρὸς
suppliants since the others we-had-despaired-of all to
τὸν μέγαν ἰατρὸν καὶ τὴν τῆς νυκτὸς ἐκείνης δύναμιν
the great physician and the of-the night that power
καταφεύγοντας, καὶ τὴν τελευταίαν ἐπικουρίαν· τί καὶ
fleeing and the last help what also
φῶ; ἑορτάσοντας, ἢ θρηνήσοντας; πανηγυρίσοντας,
should-I-say (as-men)-about-to-celebrate or about-to-lament about-to-keep-festival
ἢ τιμήσοντας τὸν οὐκέτι ἐνταῦθα τὰ ἐπιτάφια; Ὦ τῶν
or about-to-pay the no-longer here the funeral-honors O the
δακρύων ἐκείνων, ἃ παρὰ παντὸς ἐχέθη τοῦ λαοῦ
tears those which from all were-poured the people
τηνικαῦτα! ὦ φωνῶν, καὶ βοῶν, καὶ ὕμνων ταῖς ψαλμῳδίαις
at-that-time O voices and cries and of-hymns with-the psalmodies
συγκιρναμένων! Ἐζήτουν παρὰ τοῦ ἱεροῦ τὸν ἱερέα, παρὰ
mingled they-sought from the sanctuary the priest from
τοῦ μυστηρίου τὸν μυσταγωγὸν, παρὰ τοῦ Θεοῦ τὸν ἄξιον
the mystery the initiator from — God the worthy
παραστάτην· καὶ ταῦτα ἦν, ἐξαρχούσης τῆς ἐμῆς Μαρίας,
assistant and these(-things) were leading — my Mary
καὶ ἀνακρουομένης τὸ τύμπανον, οὐ τὸ ἐπινίκιον, ἀλλὰ
and striking the timbrel not the(-one) of-victory but
τὸ ἱκέσιον, καὶ τότε πρῶτον ἀναισχυντεῖν μαθούσης
the(-one) of-supplication and then first to-be-shameless having-learned

ὑπὸ τοῦ πάθους, καὶ καταβοώσης τοῦ λαοῦ τε ὁμοίως
by the suffering and crying-out-against the people both alike
καὶ τοῦ Θεοῦ· τοῦ μὲν, συναλγεῖν πασχούσῃ, καὶ
and — God the(-one) indeed to-grieve-with (her)-suffering and
προσφιλοτιμεῖσθαι τοῖς δάκρυσι· τοῦ δὲ, εἰσακούειν
to-vie-in-generosity with-the tears the(-other) and to-hear
τῶν δεομένων, πάντων αὐτὸν τῶν πρὸ τούτου θαυμάτων
the(-ones) begging all him the before this wonders
(καὶ γὰρ εὑρετικὸν τὸ πάσχειν) ὑπομιμνήσκουσα.
and for inventive (is)-the to-suffer reminding
Τί οὖν ἐνταῦθα ὁ τῆς νυκτὸς ἐκείνης καὶ τοῦ 29
what then here (did)-the of-the night that and of-the(-one)
κειμένου Θεός; Φρίττειν ἐπέρχεταί μοι τοῖς ἑξῆς
lying God to-shudder comes-upon me to-the(-things) next
προσιόντι τοῦ διηγήματος (φρίττοιτε δὲ καὶ ὑμεῖς, οἱ
approaching of-the story may-you-shudder and also you the(-ones)
ἀκούοντες, μὴ ἀπιστοίητε δέ· οὐ γὰρ ὅσιον, ἡμῶν καὶ
hearing not disbelieve but not for (it-is)-holy we also
περὶ ἐκείνου διηγουμένων). Παρῆν ὁ τοῦ μυστηρίου
about him narrating was-present the of-the mystery
καιρὸς, καὶ ἡ σεβάσμιος στάσις, καὶ τάξις, τοῖς
time and the venerable standing and order to-the(-rites)
τελουμένοις ἐφησυχάζουσα· ὁ δὲ παρὰ τοῦ ζωοποιοῦντος
performed keeping-quiet he but by the(-one) making-alive
τοὺς νεκροὺς καὶ τῆς ἱερᾶς νυκτὸς διανίσταται. Μικρὸν
the dead and by-the holy night rises-up (a)-little
ὑποκινεῖται πρῶτον, εἶτα στερρότερον· εἶτα καλέσας τῶν
he-stirs first then more-firmly then having-called of-the(-ones)
παραμενόντων τινὰ θεραπευτὴν ἐξ ὀνόματος, μικρᾷ πάνυ
remaining one servant by name (with)-small very
καὶ ἀμυδρᾷ τῇ φωνῇ, παρεῖναί τε καὶ ὁρέγειν ἐσθῆτα,
and faint the voice to-be-present both and to-hand(-him) clothing

καὶ χεῖρα ὑπέχειν ἐκέλευεν. Καὶ ὃς παρῆν μετ' ἐκπλήξεως,
and (a)-hand to-hold-out he-ordered and he was-present with amazement
καὶ ὑπηρέτει προθύμως· καὶ ὃς ὡς βακτηρίᾳ τῇ χειραγωγίᾳ
and served eagerly and he as (a)-staff the hand-guidance
χρησάμενος, μιμεῖται τὸν ἐπὶ τοῦ ὄρους Μωϋσέα καὶ
using imitates the on the mountain Moses and
τὰς παρειμένας χεῖρας εἰς εὐχὴν σχηματίσας, συντελεῖ
the slackened hands into prayer having-shaped celebrates-with
προθύμως ἢ προτελεῖ τοῦ λαοῦ τὰ μυστήρια, ῥήμασι μὲν
eagerly or celebrates-before the people the mysteries with-words indeed
ὀλίγοις καὶ ὅσοις ἔσθενεν, διανοίᾳ δὲ, ὡς ἐμοὶ δοκεῖ,
few and as-many-as he-had-strength-for in-mind but as to-me seems
καὶ λίαν τελεωτάτῃ (ὦ τοῦ θαύματος!), ἄνευ βήματος ἐπὶ
even very perfect O the wonder without (a)-platform on
βήματος, ἄνευ θυσιαστηρίου θύτης, ἱερεὺς πόῤῥω τῶν
(a)-platform without altar sacrificer (a)-priest far from-the
τελουμένων· καὶ ταῦτα παρῆν αὐτῷ παρὰ τοῦ ἁγίου
rites and these(-things) were-present to-him from the holy
Πνεύματος, αὐτῷ μὲν γινωσκόμενα, τοῖς παροῦσι δὲ
Spirit to-him indeed known to-the(-ones) present but
οὐχ ὁρώμενα. Εἶτα ἐπειπὼν τὰ τῆς εὐχαριστίας ῥήματα
not seen then having-said-over the of-the thanksgiving words
οὕτως, ὡς σύνηθες, καὶ τὸν λαὸν κατευλογήσας, πάλιν
thus as (was)-customary and the people having-blessed again
τῆς κλίνης γίνεται, τροφῆς τε μικρόν τι προσέμενος,
of-the bed he-becomes of-food both small some having-taken
καὶ ὕπνου μεταλαβὼν, ἀνακαλεῖται τὸ πνεῦμα· καὶ ταῖς
and of-sleep having-partaken recovers the spirit and by-the
κατὰ μικρὸν προσθήκαις τῆς ὑγείας συναυξηθείσης, ἡ
by little additions of-the health increased-together the
καινὴ παρῆν ἡμέρα τῆς ἑορτῆς (ἣν οὕτως ὀνομάζομεν
new was-present day of-the feast which thus we-name

πρώτην Κυριακὴν, μετὰ τὴν ἀναστάσιμον ταύτην ἔχοντες)·
first Lord's-day after the resurrection this(-day) having
καὶ τὸ ἱερὸν καταλαβὼν σὺν παντὶ τῷ τῆς Ἐκκλησίας
and the sanctuary having-reached with all the of-the Church
πληρώματι ἐγκαινίζει τὴν σωτηρίαν, καὶ θύει τὰ
fullness he-inaugurates the salvation and sacrifices the
χαριστήρια. Καί μοί τι τοῦτο τὸ ἔργον τοῦ περὶ τὸν
thank-offerings and to-me somehow this the deed than-the about —
Ἐζεχίαν θαύματος οὐκ ἀτιμότερον· ὃν ἀσθενήσαντα καὶ
Hezekiah wonder not less-honorable whom (when)-sick and
δεηθέντα, προσθήκῃ ζωῆς ὁ Θεὸς ἐδόξασεν· καὶ τοῦτο
having-prayed by-(an)-addition of-life — God glorified and this
ἐγνώρισε τῇ σκιᾷ τῶν ἀναβαθμῶν ἐπαναχθείσῃ, κατὰ
he-made-known by-the shadow of-the steps brought-back according-to
τὴν αὐτοῦ τοῦ σωθέντος αἴτησιν· ὁμοῦ τε τῇ χάριτι
the of-himself the saved(-man) request at-once both with-the grace
καὶ τῷ σημείῳ τὸν βασιλέα τιμῶν, καὶ τῇ προσθήκῃ
and with-the sign the king honoring and by-the addition
τῆς ἡμέρας τὴν τῶν ἡμερῶν προσθήκην πιστούμενος.
of-the day the of-the days addition confirming
Τὸ δ' αὐτὸ καὶ περὶ τὴν μητέρα τὴν ἐμὴν συνηνέχθη θαῦμα, 30
the and same also about the mother the my occurred wonder
οὐ μικρὸν ὕστερον· ἄξιον δὲ μηδὲ τοῦτο παραδραμεῖν·
not much later worthy and not-even this to-pass-over
ταύτην τε γὰρ τὰ εἰκότα τιμήσομεν, εἴπερ τινὰ
her both for (with)-the(-things) fitting we-will-honor if-indeed (as)-someone
οὖσαν τιμῆς ἀξίαν, ἐκείνῳ τε χαριούμεθα τὴν κοινωνίαν
being of-honor worthy him both we-will-gratify(-with) the sharing
τοῦ διηγήματος. Ἅπτεται κἀκείνης ἀῤῥωστία τῆς πάντα
of-the story lays-hold also-of-her sickness the(-woman) in-all
καρτερικῆς, καὶ γενναίας, καὶ ἀνόσου τὸν ἅπαντα χρόνον.
enduring and noble and free-from-illness the whole time

Πολλῶν δὲ ὄντων τῶν λυπούντων, ἵνα μὴ μακρὸν
many and being the(-things) grieving so-that not long
ἀποτείνω λόγον, ἡ ἀτροφία τὸ βαρύτατον ἦν ἐπὶ συχνὰς
I-may-stretch-out discourse the inability-to-eat the heaviest was for many
ἡμέρας τοῦτο κινδυνευούσῃ, καὶ μηδὲν εὑρισκούσῃ τοῦ κακοῦ
days this endangering(-her) and no finding of-the evil
φάρμακον. Πῶς οὖν τρέφει ταύτην Θεός; Οὐ μάννα βρέξας,
remedy how then nourishes her God not manna raining
ὡς τὸ πάλαι τῷ Ἰσραήλ· ἢ πέτραν ῥήξας, ἵνα πηγάσῃ
as the(-time) of-old — for-Israel or (a)-rock breaking so-that it-may-gush
λαῷ διψῶντι· ἢ κόραξιν ἑστιάσας, ὡς τὸν Ἠλίαν
for-(a)-people thirsting or by-ravens feeding as — Elijah
ἐκεῖνον· ἢ προφήτῃ μεταρσίῳ κορέσας, ὡς τὸν Δανιὴλ
that(-one) or by-(a)-prophet borne-aloft filling as — Daniel
πρότερον ἐν λάκκῳ λιμώττοντα. Τίνα δὲ τρόπον; Ἔδοξεν
before in (the)-pit starving in-what but manner it-seemed
ἐμὲ τὸν αὐτῇ φίλτατον (προετιμᾶτο γὰρ ἡμῶν ἄλλος
me the(-one) to-her dearest was-preferred for to-us other
οὐδ' ἐν ὀνείρῳ), ἀθρόως ἐπιστάντα νυκτὸς, μετὰ κανοῦ,
not-even in (a)-dream suddenly standing-by by-night with (a)-basket
καὶ ἄρτων τῶν λαμπροτάτων, ἐπευξάμενόν τε αὐτοῖς, καὶ
and loaves the brightest having-prayed-over both them and
σφραγίσαντα, ὥσπερ φίλον ἡμῖν, θρέψαι τε καὶ ῥῶσαι,
having-sealed(-them) as (is)-dear to-us to-feed(-her) both and to-strengthen
καὶ συναγαγεῖν τὴν δύναμιν. Καὶ ἡ τῆς νυκτὸς ὄψις,
and to-gather-together the strength and the of-the night vision
ἔργον ἦν ἀληθείας· ἐξ ἐκείνου γὰρ ἑαυτῆς γίνεται καὶ τῆς
deed was of-truth from that for of-herself she-becomes and of-the
χρηστοτέρας ἐλπίδος· τῷ τοῦτο δῆλον ἐναργεῖ καὶ φανερῷ
better hope by-the this (is)-clear vivid and plain
γνωρίσματι. Ἐπειδὴ γὰρ τῆς ἡμέρας ἐπιλαβούσης, εἰσελθὼν
token when for the day having-come-on having-gone-in

τότε πρὸς αὐτὴν ὄρθριος, πρῶτον μὲν φαιδροτέραν
then to her early first indeed more-cheerful
ἢ πρόσθεν ἐθεασάμην· ἔπειτα, πῶς ἡ νὺξ, καὶ ὅτου
than before I-beheld(-her) then how the night and what
δέοιτο, τὰ συνήθη δὴ ταῦτα ἐπυνθανόμην· Σύ με
she-might-need the customary indeed these(-things) I-asked you me
ἔθρεψας, φησὶν, ὦ τέκνον, μάλα ἑτοίμως καὶ φιλανθρώπως,
fed she-says O child very readily and kindly
ἔπειτα ἐρωτᾷς τὸ, πῶς ἔχοιμι; λίαν καλῶς τε καὶ
then do-you-ask the(-question) how I-am very well both and
γαληνῶς. Καὶ ἅμα κατένευον αἱ θεραπεύτριαι πρὸς τοῦτο
calmly and at-once nodded the attendants toward this
μὴ ἀντιτείνειν, ἀλλ' ἑτοίμως δέχεσθαι τὴν ἀπόκρισιν· μὴ
not to-resist but readily to-accept the answer lest
ἀθυμίᾳ καταβληθείη, γυμνωθείσης τῆς ἀληθείας. Ἓν
by-despondency she-be-cast-down laid-bare the truth one(-thing)
ἔτι προσθήσω τῶν κοινῶν ἀμφοτέροις.
still I-will-add of-the(-things) common to-both
Πλεόντί μοι τὸ Παρθενικὸν πέλαγος ἀπὸ τῆς Ἀλεξανδρέων, 31
sailing to-me the Parthenian sea from the Alexandrians'
ἐπὶ τὴν Ἑλλάδα· ἔπλεον δὲ παντελῶς ἔξω τῆς ὥρας, οὕτω
to — Greece I-sailed and wholly outside the season so
τοῦ πόθου πείθοντος, ἐπὶ νηὸς Αἰγιναίας· τοῦτο γάρ με καὶ
the longing persuading on (a)-ship of-Aegina this for me also
μάλιστα προὔτρεψεν ὡς οἰκείοις προσδραμόντα τοῖς
most urged as to-kinsmen having-run to-the(-ones)
ἄξουσι· πλέοντι δ' οὖν, ὡς ὀλίγον ἀνήχθημεν,
about-to-convey(-me) sailing and indeed as (a)-little we-had-put-out
δεινὸς συμπίπτει χειμὼν, καὶ οἷον μὴ πολλῶν πρότερον
terrible falls-upon(-us) (a)-storm and such-as not many before
μνημονεύειν εἶχον, ὡς ἔφασκον, οἱ συμπλέοντες. Πάντων
to-remember they-had as they-said the fellow-voyagers all

δὲ τὸν κοινὸν θάνατον δεδοικότων, ὁ τῆς ψυχῆς ἦν
and the common death fearing the(-death) of-the soul was
ἐμοὶ φοβερώτερος. Ἐκινδύνευον γὰρ ἄθλιος ἀπελθεῖν καὶ
to-me more-fearful I-was-in-danger for wretched to-depart and
ἀτέλεστος, ποθῶν τὸ πνευματικὸν ὕδωρ ἐν τοῖς φονικοῖς
uninitiated longing-for the spiritual water amid the murderous
ὕδασι. Καὶ διὰ τοῦτο ἐβόων, ἱκέτευον, ἐπόθουν μικρὰν
waters and because-of this I-cried I-entreated I-longed-for (a)-short
προθεσμίαν· καὶ συνεβόων οἱ συμπλέοντες, καὶ τοῦτο ἐν
respite and cried-with(-me) the fellow-voyagers and this amid
τοῖς κοινοῖς κινδύνοις, ὡς οὐδὲ τῶν ἐπιτηδείων τινὲς, ξένοι
the common dangers as not-even of-the relatives some strangers
φιλάνθρωποι, τὸ συναλγεῖν μαθόντες ἐκ τῶν κινδύνων.
humane the to-grieve-with having-learned from the dangers
Τοῦτο ἔπασχον μὲν ἐγὼ, συνέπασχον δὲ οἱ γεννήτορες,
this suffered indeed I suffered-with(-me) and the parents
διὰ νυκτερινῆς φαντασίας τοῦ κινδύνου μετέχοντες, καὶ
through (a)-nocturnal vision of-the danger partaking and
ἀπὸ γῆς ἐβοήθουν, τῶν κυμάτων δι' εὐχῆς κατεπᾴδοντες,
from land they-helped of-the waves by prayer charming(-down)
ὡς ὕστερον συμβαλόντες ἔγνωμεν τὸν καιρὸν, ἡνίκα
as later having-compared(-dates) we-learned the time when
ἐπανήλθομεν. Τοῦτο καὶ ἡμῖν ἐδήλωσεν ὕπνος σωτήριος,
we-returned this also to-us showed (a)-sleep saving
ἐπειδή ποτε τοῦτον ἔγνωμεν, μικρὸν ὑπανέντος τοῦ
since at-last this we-learned (a)-little having-subsided the
κλύδωνος. Ἐριννύος ἐκράτουν ἐγὼ, φοβερὸν βλεπούσης καὶ
surge (the)-Fury I-mastered I (a)-fearful looking and
ἀπειλούσης τὸν κίνδυνον· ταύτην γὰρ ἡμῖν σαφῶς ἡ νὺξ
threatening the danger her for to-us clearly the night
ὑπέγραψεν. Ἄλλος ἐδόκει τῶν ἐμπλεόντων (ἦν δὲ παῖς
sketched another seemed of-the(-ones) sailing-in(-it) was and (a)-boy

τῶν εὐνουστάτων ἐμοὶ καὶ φιλτάτων, καὶ ὑπεραγωνιώντων,
of-the most-well-disposed to-me and dearest and anxious-beyond-measure
οὕτως ἔχοντος), τὴν μητέρα τὴν ἐμὴν ἐπιβᾶσαν τῆς
so being the mother the my having-stepped-on the
θαλάσσης, καὶ τῆς νηὸς λαβομένην ἐξέλκειν ταύτην ἐπὶ
sea and the ship having-taken-hold-of to-drag it to
τὴν γῆν, οὐ σὺν πολλῷ τῷ πόνῳ. Καὶ ἡ ὄψις ἐπιστεύετο·
the land not with much the toil and the vision was-believed
ἡμεροῦτο γὰρ ἡ θάλασσα, καὶ Ῥόδος εἶχεν ἡμᾶς αὐτίκα οὐ
was-calmed for the sea and Rhodes had us at-once not
πολὺ τὸ ἐν μέσῳ κακοπαθήσαντας. Ἐκείνου τοῦ κινδύνου
much the(-time) in between having-suffered-ill of-that the danger
καὶ ἡμεῖς δῶρον γεγόναμεν· καθυποσχόμενοι, εἰ σωθείημεν,
also we (a)-gift have-become having-promised if we-should-be-saved
ἡμᾶς αὐτοὺς τῷ Θεῷ, καὶ δεδωκότες ὡς ἀπεσώθημεν.
us ourselves — to-God and having-given(-us) when we-were-saved

THE ELECTIONS, THE LAST YEARS, AND NONNA

When the apostate emperor sent archers to take the church, his father made them give way, and for a year he prayed by night lying on the ground. When soldiers helped force a bishop on Caesarea, he stood firm and answered the governor with a fearless letter; later, old and ill, he was carried there to vote and gave that see to Gregory's friend. He resisted the heretics, bore his last illness, and built a church largely at his own cost. Gregory asks him whether the speech suffices, asks his friend to judge it, and consoles his widowed mother: she will follow in a short while.

Τὰ μὲν δὴ κοινὰ τοιαῦτα. Πάλαι δὲ οἶμαι θαυμάζειν 32
the(-things) indeed truly common (are)-such long-since and I-think wonder
τινὰς τῶν τὰ ἐκείνου σαφῶς ἐγνωκότων, ὅτι περὶ μὲν
some of-the(-ones) the his(-affairs) clearly having-known that about indeed

τούτων οὕτω καταγεγόναμεν, ὡς μόνα πρὸς εὐφημίαν
these(-things) so we-have-spent-ourselves as alone for praise
ἔχοντες· τῆς δὲ τῶν καιρῶν δυσχερείας τὴν μνήμην
having the but of-the times difficulty the memory
ἀνεθέμεθα, πρὸς οὓς παραταξάμενος ἐκεῖνος φαίνεται,
we-have-put-off against which having-drawn-up he appears
ὥσπερ ἢ ἀγνοήσαντες ταῦτα, ἢ μὴ μεγάλα νομίζοντες.
as-if either not-knowing these(-things) or not great thinking(-them)
Φέρε οὖν καὶ ταῦτα προσθῶμεν τοῖς εἰρημένοις·
come then also these(-things) let-us-add to-the(-things) said
Ἤνεγκεν ὁ καθ' ἡμᾶς καιρὸς πρῶτον κακὸν, οἶμαι δὲ
brought the in our(-age) time first evil I-think and
καὶ τελευταῖον, τὸν ἀποστάτην καὶ τοῦ Θεοῦ καὶ τῶν
also last the apostate both — from-God and from-the
λογισμῶν βασιλέα· ὃς μικρὸν μὲν ἔργον ἡγησάμενος
reasonings emperor who small indeed (a)-task considering
εἶναι Πέρσας χειρώσασθαι, μέγα δὲ τὸ Χριστιανοὺς
to-be Persians to-subdue great but the Christians
παραστήσασθαι, καὶ ἅμα τῶν ἀγόντων αὐτὸν δαιμόνων
to-bring-over and at-once the leading him demons
τοῦτο πειθόντων, οὐδὲν εἶδος ἀσεβείας ἐνέλειπε, πείθων,
this persuading no form of-impiety left-out persuading
ἀπειλῶν, σοφιζόμενος, ἕλκων πρὸς ἑαυτὸν, οὐ μόνον
threatening using-sophistry drawing to himself not only
οἷς ἐτεχνάζετο, ἀλλὰ καὶ οἷς ἐβιάζετο. Οὐ μὴν
by-what he-contrived but also by-what he-forced not however
λαθεῖν οἷός τε ἦν κλέπτων τὸν διωγμὸν σοφιστικαῖς
to-escape-notice able — he-was stealing the persecution with-sophistical
ἐπινοίαις, οὐδὲ μὴν καὶ φανερῶς τῇ δυναστείᾳ χρώμενος·
devices nor indeed even openly the power using
ἵν' ἑνί γε τῷ τρόπῳ πάντως ἁλῶμεν, ἢ
so-that in-one at-least the way wholly we-might-be-caught either

κακουργηθέντες, ἢ βιασθέντες. Τοῦτον τίς μᾶλλον ἢ
by-trickery or by-force this-man who more either
περιφρονήσας, ἢ καταλύσας εὑρίσκεται; Τῆς μὲν οὖν
having-despised or having-overthrown is-found of-the indeed then
περιφρονήσεως πρὸς πολλοῖς ἄλλοις ἐκεῖνο σημεῖον, οἵ
contempt besides many others that (is-a)-sign the
τε τοξόται, καὶ ὁ τούτων στρατηγὸς, οὓς ἐπῆγεν ἐκεῖνος
both archers and the their general whom brought he
τοῖς ἱεροῖς οἴκοις ἡμῶν, ὡς ἢ παραληψόμενος, ἢ
against-the sacred houses our as either to-take-over or
καταστρεψόμενος. Ἐπειδὴ γὰρ πολλοῖς προσβαλὼν ἄλλοις,
to-overturn(-them) since for many having-attacked others
κἀνταῦθα ἦκεν μετὰ τοῦ ἴσου φρονήματος, καὶ τὸ ἱερὸν
also-here he-came with the same arrogance and the sanctuary
ἐζήτει μετὰ τῶν προσταγμάτων, τοσοῦτον ἀποσχέσθαι τοῦ
sought with the orders so-much to-be-far of-the
τι καταπράξασθαι ὧν ἐβούλετο, ὥστε, εἰ μὴ θᾶττον
anything to-accomplish of-what he-wished that if not quickly
ὑπεκλίθη τῷ ἐμῷ πατρὶ, ἢ παρ' ἑαυτοῦ συνεὶς, ἤ
he-had-yielded to-the my father either from himself understanding or
τινος συμβουλεύσαντος ἀκούσας, κἂν τοὺς πόδας ξανθεὶς
someone advising having-heard even the feet torn
ἀπηλλάγη, ζέσαντος ἐπ' αὐτὸν θυμῷ καὶ ζήλῳ περὶ
he-would-have-gone-off boiling against him with-anger and zeal for
τοῦ ναοῦ τοῦ ἱερέως. Τὴν κατάλυσιν δὲ πῶς ἄν τις μᾶλλον
the temple of-the priest the overthrow and how — one more
φανείη πραγματευσάμενος, ἢ δημοσίᾳ μὲν εὐχαῖς καὶ
could-appear to-have-worked-at than publicly indeed with-prayers and
δεήσεσι πανδήμοις βάλλων τὸν ἀλιτήριον, καὶ οὐδὲ τὸν
supplications of-all-the-people striking the wretch and not-even the
καιρὸν εὐλαβούμενος· ἰδίᾳ δὲ τὴν νυκτερινὴν παράταξιν
time fearing privately but the nightly battle-line

κατ᾽ αὐτοῦ προβαλλόμενος, χαμευνίᾳ μὲν τὰς
against him putting-forward by-sleeping-on-the-ground indeed the
γεραιὰς ἐκείνας καὶ δροσερὰς κατατρύχων σάρκας, δάκρυσι
aged those and dewy wearing-out flesh with-tears
δὲ πηγάζων τὸ ἔδαφος, μικροῦ καὶ εἰς ἐνιαυτὸν ὅλον· καὶ
and making-gush the floor almost even for (a)-year whole and
τοῦτο τῷ τῶν κρυπτῶν γνώστῃ μόνῳ φιλοσοφῶν, ἡμᾶς δὲ
this to-the of-the hidden(-things) knower alone philosophizing us but
λανθάνειν ἐπιχειρῶν διὰ τὸ ἀνεπίδεικτον, ὥσπερ ἔφην,
to-escape-notice-of attempting because-of the unostentatiousness as I-said
τῆς εὐλαβείας; Καὶ λαθὼν ἂν ἦν παντάπασιν,
of-the reverence and having-escaped-notice — he-would-have altogether
εἰ μή ποτε ἀθρόως ἐπεισελθὼν ἐγὼ, καὶ χαμευνίας
if not once suddenly having-come-in I and of-sleeping-on-the-ground
σύμβολα θεασάμενος, καὶ τῶν περὶ αὐτὸν πυθόμενος,
tokens having-beheld and of-the(-ones) about him having-inquired
τίνα ταῦτ᾽ ἦν, ἔγνων τῆς νυκτὸς τὸ μυστήριον.
what these(-things) were I-learned of-the night the mystery

33 Ἕτερον δὲ τοῦ αὐτοῦ καιροῦ καὶ τῆς αὐτῆς ἀνδρίας διήγημα·
another and of-the same time and of-the same courage story
ἐστασίαζεν ἡ Καισαρέων πόλις περὶ προβολὴν ἀρχιερέως,
was-in-faction the of-Caesareans city about (the)-appointment of-(a)-bishop
τοῦ μὲν ὑπεξελθόντος, τοῦ δὲ ἐπιζητουμένου, καὶ
the(-one) indeed having-departed the(-other) but being-sought and
ἡ στάσις θερμὴ, καὶ μὴ ῥᾳδίαν τὴν λύσιν ἔχουσα. Φύσει
the faction (was)-hot and not easy the solution having by-nature
τε γὰρ περὶ τοῦτο μάλιστα στασιώδης ἡ πόλις, διὰ
both for about this most factious the city because-of
θερμότητα πίστεως, καὶ τὸ τῆς καθέδρας ἐπίδοξον, πλείω
(the)-warmth of-faith and the of-the see glory more
τὴν φιλονεικίαν εἰργάζετο. Ταῦτα ἦν, καὶ παρῆσαν τῶν
the contentiousness worked these(-things) were and were-present of-the

ἐπισκόπων τινὲς τὸν ἀρχιερέα δώσοντες· ὡς δὲ εἰς πλείους
bishops some the bishop about-to-give as and into more
τοῦ δήμου διαιρεθέντος, καὶ ἄλλων ἄλλον προβαλλομένων,
the people being-divided and others other proposing
ὅπερ ἐν τοῖς τοιούτοις φιλεῖ συμβαίνειν, ὡς ἕκαστος ἔτυχεν
which in the such(-cases) is-wont to-happen as each happened
ἢ φιλίας πρός τινας ἔχων, ἢ πρὸς Θεὸν εὐλαβείας, τέλος
either friendship toward some having or toward God reverence finally
συμφρονήσας ὁ δῆμος ἅπας, τῶν πρώτων παρ᾽ αὐτοῖς
agreeing the people all of-the first among them
ἕνα, βίῳ μὲν ἐξειλεγμένον, οὔπω δὲ τῷ θείῳ βαπτίσματι
one in-life indeed select not-yet but by-the divine baptism
κατεσφραγισμένον, τοῦτον ἄκοντα συναρπάσαντες, καὶ
sealed this(-man) unwilling having-seized and
ἅμα στρατιωτικῆς χειρὸς συλλαβομένης αὐτοῖς· τηνικαῦτα
at-once (a)-military hand assisting them at-that-time
ἐπιδημούσης ἐπὶ τὸ βῆμα ἔθεσαν, καὶ τοῖς ἐπισκόποις
residing to the platform they-set and to-the bishops
προσήγαγον, τελεσθῆναί τε ἠξίουν καὶ κηρυχθῆναι,
brought to-be-consecrated both they-demanded and to-be-proclaimed
πειθοῖ βίαν ἀναμίξαντες· οὐ λίαν μὲν εὐτάκτως, λίαν
with-persuasion force having-mixed not very indeed orderly very
δὲ πιστῶς καὶ διαπύρως. Κἀνταῦθα οὐκ ἔστιν εἰπεῖν,
but faithfully and ardently and-here not it-is (possible)-to-say
ὅντινα εὐδοκιμώτερον ἐκείνου καὶ θεοσεβέστερον διέδειξεν
whom more-renowned than-him and more-God-fearing showed
ὁ καιρός. Τί γὰρ γίνεται, καὶ ποῖ προῆλθεν ἡ στάσις;
the time what for happens and where advanced the faction
Ἐβιάσθησαν, ἔγνισαν, ἀνεκήρυξαν, ἐπὶ τὸν θρόνον
they-were-forced they-purified they-proclaimed(-him) on the throne
ἔθεσαν, χειρὶ μᾶλλον ἢ γνώμῃ καὶ διαθέσει πνεύματος·
they-set by-hand rather than by-judgment and disposition of-spirit

ἐδηλώθη δὲ τοῖς μετὰ ταῦτα. Ὡς γὰρ ἀπηλλάγησαν
it-was-shown and by-the(-things) after these when for they-were-released
ἄσμενοι, καὶ γνώμης ἐγένοντο κύριοι, βουλὴν βουλεύονται
gladly and of-judgment became masters (a)-counsel they-counsel
σὺν ἀλλήλοις, οὐκ οἶδα μὲν εἰ πνευματικὴν, βουλεύονται
with one-another not I-know indeed if spiritual they-counsel
δ' ὅμως, μηδὲν κύριον ἡγεῖσθαι τῶν πεπραγμένων,
but nevertheless nothing valid to-consider of-the(-things) done
μηδὲ τὴν κατάστασιν ἔγκριτον· τήν τε βίαν ἐπικαλοῦντες
nor the appointment approved the both force charging-against
αὐτῷ, μηδὲν ἧττον βιασθέντι, καὶ ῥημάτων λαμβανόμενοί
him nothing less forced and words seizing-on
τινων, ὡς εἰρημένων τηνικαῦτα προπετέστερον ἢ
some as said at-that-time more-rashly than
σοφώτερον. Οὐ μὴν ὁ μέγας ἀρχιερεὺς, καὶ δίκαιος τῶν
more-wisely not however the great bishop and just of-the
πραγμάτων ἐξεταστὴς, ἢ συναπήχθη τοῖς ταῦτα
affairs examiner either was-carried-away-with the(-ones) these(-things)
βουλευομένοις, ἢ τὴν γνώμην ἐπῄνεσεν· ἀλλ' ἔμεινεν
counseling or the judgment praised but he-remained
ἀκλινὴς καὶ ἀήττητος, οὐδέν γε ἧττον ἢ μηδὲ βιασθεὶς
unbending and unconquered nothing at-least less than not-even forced
ὅλως. Χρῆναι γὰρ, κοινῆς οὔσης τῆς βίας, ἢ
at-all (it-was)-necessary for common being the force either
κατηγοροῦντας ἀντικατηγορεῖσθαι, ἢ ἀφιέντας ἀφίεσθαι, ἢ
(as)-accusers to-be-counter-accused or (as)-releasing to-be-released or
τό γε δικαιότερον, μήτ' ἀφιέντας ἀφίεσθαι. Εἰ μὲν
the(-thing) at-least juster not-even (as)-releasing to-be-released if indeed
γὰρ αὐτοὺς εἶναι συγγνώμης ἀξίους, κἀκεῖνον πάντως·
for themselves to-be of-pardon worthy also-him wholly
εἰ δὲ μηδαμῶς ἐκεῖνον, σχολῇ γὰρ ἂν αὐτούς. Πολλῷ
if but by-no-means him hardly for — themselves by-much

γὰρ βέλτιον εἶναι, τότε κινδυνεύειν καὶ ἀντιτείνειν μέχρι
for better to-be then to-run-risk and to-resist to
παντὸς, ἢ ὕστερον ἐπιβουλεύειν, κἀν τούτῳ τῷ καιρῷ
(the)-end than later to-plot even-in this the time
μάλιστα, ἡνίκα καὶ τὰς οὔσας ἔχθρας καταλύειν ἄμεινον
most when also the existing enmities to-dissolve better
ἦν, ἢ τὰς οὐκ οὔσας περινοεῖν· εἶχε γὰρ οὕτως.
it-was than the not existing to-devise it-was for so
Παρῆν μὲν ὁ βασιλεὺς βρέμων Χριστιανοῖς, δι' ὀργῆς 34
was-present indeed the emperor raging at-Christians through anger
δὲ ἡ χειροτονία, ἠπειλεῖτο δὲ ὁ προβληθείς· ἐπὶ
and (was)-the ordination was-threatened and the(-man) put-forward on
ξυροῦ δὲ ἡ πόλις, ἢ μηκέτ' εἶναι μετὰ τὴν ἡμέραν
(a)-razor and the city either no-longer to-be after the day
ἐκείνην, ἢ περισωθῆναι, καί τινος φιλανθρωπίας τυχεῖν.
that or to-be-saved and some clemency to-obtain
Προσεγεγόνει γὰρ οἷς παρώξυντο περὶ τῆς Τύχης, ἐν
had-come-in for to-what they-had-been-provoked about the Fortune in
καιρῷ τῆς εὐτυχίας περιλυθείσης, καὶ ἡ περὶ τὸν ἄνδρα
(the)-time of-the good-fortune dissolved and the about the man
καινοτομία, ὡς τῶν δημοσίων σεσυλημένων. Ἐζήτει δὲ ὁ
innovation as the public(-funds) having-been-plundered sought and the
τοῦ ἔθνους ἄρχων ὅ τι χαρίσαιτο τῷ καιρῷ, κἀκεῖνον τί
of-the province governor what — he-might-gratify the time and-on-him what
διαθείη κακὸν, οὐδὲ ἄλλως πρὸς αὐτὸν ἔχων ἐπιτηδείως,
he-might-inflict evil not-even otherwise toward him being well-disposed
ἀλλ' ὡς ἐξ ἀντιπολιτείας διάφορος ὤν. Ἐκάλει δὲ δι'
but as from opposing-politics at-variance being he-summoned and by
ἐπιστολῶν τοὺς χειροτονήσαντας ὡς κατηγορήσοντας, οὐκ
letters the(-ones) having-ordained as to-accuse(-them) no
ἔτι ἀπραγμόνως, ἀλλ' ἤδη τι καὶ ἀπειλῆς προστιθεὶς,
longer quietly but already something also of-threat adding

ὡς τοῦτο ἀπαιτοῦντος τοῦ βασιλέως. Τότε τοίνυν καὶ
as this demanding the emperor then therefore also
πρὸς αὐτὸν ἐλθούσης ἐπιστολῆς, οὐδὲν δείσας, οὐδὲ
to him having-come (a)-letter nothing having-feared nor
μικρὸν ἐπισχὼν (σκοπῶμεν τὴν παῤῥησίαν, ὅση καὶ
(a)-little having-held-back let-us-consider the boldness how-much and
μεθ' ὅσου τοῦ πνεύματος, ἐκ τῶν ἀντεπεσταλμένων),
with how-much the spirit from the(-things) written-in-reply
Ἡμεῖς, φησὶν, ὦ κράτιστε ἡγεμὼν, πάντων τῶν
we he-says O most-excellent governor of-all the(-things)
πραττομένων ἔχομεν ἐξεταστὴν ἕνα καὶ βασιλέα, τὸν νῦν
done we-have examiner one and king the(-one) now
πολεμούμενον· ἐκεῖνος καὶ τὴν νῦν ἐξετάσει χειροτονίαν,
warred-against he also the present will-examine ordination
ἣν ἔνθεσμον καὶ φίλην αὐτῷ πεποιήμεθα. Ὑμῖν δὲ ἄλλο
which lawful and dear to-him we-have-made to-you and other
μέν τι βιάζεσθαι βουλομένοις, καὶ πάνυ ῥᾳστον·
indeed something to-force wishing (it-is)-even very easiest
τοῦτο δὲ οὐδεὶς ἡμᾶς ἀφαιρήσεται, τὸ συνηγορεῖν, ὡς
this but no-one us will-take-away the to-defend as
ὀρθῶς καὶ δικαίως πεπραγμένοις, τοῖς πεπραγμένοις·
rightly and justly done the(-things) done
εἰ μὴ καὶ τοῦτον θείητε τὸν νόμον, οἷς οὐ
unless — also this you-make the law (for-you)-to-whom not
θεμιτὸν παρακύπτειν εἰς τὰ ἡμέτερα. Τοῦτο τὸ γράμμα
(it-is)-lawful to-peep into the our(-affairs) this the letter
καὶ αὐτὸς ἐθαύμασεν ὁ δεξάμενος, εἰ καὶ πρὸς ὀλίγον
even himself admired the(-one) having-received(-it) if even for (a)-little
ἐχαλέπηνεν, ὡς οἱ πολλοὶ τῶν τὰ ἐκείνου καλῶς
he-was-vexed as the many of-the(-ones) the his(-affairs) well
γιγνωσκόντων ἀπήγγελλον· τοῦτο καὶ βασιλέως τὴν
knowing reported this also of-(the)-emperor the

ὁρμὴν ἔστησε, καὶ τοῦ κινδύνου τὴν πόλιν ἀπήλλαξεν,
onset stopped and from-the danger the city freed
οὐ φαύλως δ' ἂν προσθείην, ὅτι καὶ τῆς αἰσχύνης ἡμᾶς.
not badly but — I-might-add that also from-the disgrace us
Τούτου τοῦ μικροπολίτου τὸ ἔργον, καὶ τῆς καθέδρας
of-this the small-town-citizen (was)-the work and of-the see
τὰ δεύτερα ἔχοντος. Ἆρ' οὐ πολλῷ βέλτιον οὕτω
the second(-place) holding (is-it) not by-much better so
πρωτεύειν, ἢ ἀπὸ τῶν ὑψηλοτέρων θρόνων φθέγγεσθαι,
to-be-first than from the loftier thrones to-speak
καὶ κρατεῖν ἐν τοῖς πράγμασι μᾶλλον ἢ τοῖς ὀνόμασιν;
and to-rule in the deeds rather than in-the names
Ὃ δὲ τελευταῖον μὲν τῶν ἐκείνου τῇ τάξει, πρῶτον 35
what but last indeed of-the his(-deeds) in-the order first
δὲ τῇ δυνάμει καὶ μέγιστον, τίς οὕτως ἔξω τῆς καθ'
but in-the power and greatest who so outside the in
ἡμᾶς οἰκουμένης, ὥστε ἀγνοεῖν; Ἐστασίαζε πάλιν ἡ αὐτὴ
our world as to-be-ignorant was-in-faction again the same
πόλις ἐπὶ τοῖς αὐτοῖς, τάχιστα προσληφθέντος τοῦ
city over the same(-things) very-quickly taken-up the(-one)
καλῶς βιασθέντος, καὶ πρὸς Θεὸν ἐκδημήσαντος, ὑπὲρ οὗ
well forced and to God having-departed for whom
γενναίως καὶ ἀνδρικῶς ἐν τοῖς διωγμοῖς ἠγωνίσατο. Καὶ ἡ
nobly and manfully in the persecutions he-had-contended and the
στάσις ἦν, ὅσῳ θερμοτέρα, τοσούτῳ καὶ ἀλογωτέρα.
faction was by-as-much-as hotter by-so-much also more-irrational
Οὐ γὰρ ἠγνοεῖτο τὸ ὑπεραῖρον, ὥσπερ οὐδ' ἐν ἀστράσιν
not for was-unknown the surpassing(-one) as not-even among stars
ἥλιος· ἀλλὰ καὶ λίαν ἐπίδηλον ἦν, τοῖς τε ἄλλοις ἅπασι,
(the)-sun but even very evident was to-the both others all
καὶ τοῦ λαοῦ μάλιστα τῷ ἐγκρίτῳ τε καὶ καθαρωτάτῳ,
and of-the people most to-the select both and purest

ὅσον τε περὶ τὸ βῆμα, καὶ ὅσον ἐν τοῖς καθ'
as-many-as both about the platform and as-many-as among the in
ἡμᾶς Ναζιραίοις· ἐφ' οἷς ἔδει τὰς τοιαύτας προβολὰς
our Nazirites for whom ought the such appointments
κεῖσθαι μόνοις, ἢ ὅτι μάλιστα, καὶ οὐδὲν ἂν ἦν
to-lie alone or as most and nothing — there-would-be
ταῖς Ἐκκλησίαις κακόν· ἀλλὰ μὴ τοῖς εὐπορωτάτοις
for-the Churches evil but not with-the wealthiest
τε καὶ δυνατωτάτοις, ἢ φορᾷ δήμου καὶ ἀλογίᾳ,
both and most-powerful or with-the-sway of-(the)-populace and unreason
καὶ τούτων αὐτῶν μάλιστα τοῖς εὐωνοτάτοις. Νῦν δὲ
and of-these themselves most with-the most-venal now but
κινδυνεύω τὰς δημοσίας ἀρχὰς εὐτακτωτέρας ὑπολαμβάνειν
I-risk the public offices (as)-more-orderly to-suppose
τῶν ἡμετέρων, αἷς ἡ θεία χάρις ἐπιφημίζεται· καὶ
than-the our(-offices) on-which the divine grace is-pronounced and
βελτίω τῶν τοιούτων διοικητὴν φόβον, ἢ λόγον. Ἐπεὶ
better of-the such (a)-manager fear than reason since
τίς ἂν ἐπ' ἄλλον ἦλθε τῶν εὖ φρονούντων, σὲ
who — to another would-have-gone of-the(-ones) well thinking you
παραλιπὼν, ὦ θεία καὶ ἱερὰ κεφαλὴ, τὸν ἐπὶ τῶν χειρῶν
having-passed-by O divine and holy head the(-one) on the hands
Κυρίου ἐζωγραφημένον, τὸν ἄζυγα, τὸν ἀκτήμονα,
of-(the)-Lord painted the(-one) unwedded the(-one) without-possessions
τὸν ἄσαρκον μικροῦ καὶ ἀναίμονα, τὸν ἐν λόγοις μετὰ
the(-one) fleshless almost and bloodless the(-one) in words after
τὸν Λόγον, τὸν ἐν φιλοσόφοις σοφὸν, τὸν ἐν
the Word the(-one) among philosophers wise the(-one) among
κοσμικοῖς ὑπερκόσμιον, τὸν ἐμὸν ἑταῖρον καὶ συνεργὸν, τὸν
worldly(-men) above-the-world the my comrade and fellow-worker the
συμμεριστὴν τῆς ψυχῆς, ἵν' εἴπω τι τολμηρότερον,
sharer of-the soul so-that I-may-say something bolder

καὶ βίου κοινωνὸν καὶ παιδεύσεως; Ἐβουλόμην ἐλευθερίαν
and of-life partner and of-education I-wished freedom
ἔχειν τὸν λόγον, ἐν ἄλλοις σε γράφων, ἀλλὰ μὴ παρόντος
to-have the discourse in others you describing but not (when)-present
σου τὰ τοιαῦτα ἐξετάζεσθαι, καὶ ὑφίεσθαι τὰ πλείω
you the such(-things) to-be-examined and to-be-held-back the more(-things)
διὰ κολακείας ὑπόνοιαν. Ἀλλ' ὅ μοι λέγειν ὁ λόγος
because-of of-flattery suspicion but what to-me to-say the discourse
ὥρμησε, τὸ Πνεῦμα μὲν ᾔδει τὸν ἑαυτοῦ (πῶς γὰρ
rushed the Spirit indeed knew the its-own how for
οὔ;)· ἀντεστάτει δὲ ὁ φθόνος· τὸ δὲ ὧν, αἰσχύνομαι
not opposed but the envy the but of-whom I-am-ashamed
λέγειν· εἴθε δὲ μηδ' ἄλλων λεγόντων ἀκούειν ἦν,
to-say would-that and not-even others saying to-hear were-possible
καὶ κωμῳδούντων ἐπιμελῶς τὰ ἡμέτερα. Τοῦτο μὲν οὖν,
and satirizing carefully the our(-affairs) this indeed then
καθάπερ οἱ ποταμοὶ τῶν πετρῶν τὰς ἐν μέσῳ τῷ
just-as the rivers of-the rocks the(-ones) in (the)-middle-of the
ῥεύματι, παραδράμωμεν, σιωπῇ τιμῶντες τὰ λήθης
stream let-us-run-past in-silence honoring the(-things) of-oblivion
ἄξια· αὐτοὶ δὲ πρὸς τὰ ἑξῆς τοῦ λόγου προΐωμεν.
worthy we and to the(-things) next of-the discourse let-us-proceed
Ἤδει τὰ τοῦ Πνεύματος ἀκριβῶς ὁ τοῦ 36
knew the(-things) of-the Spirit exactly the(-man) of-the
Πνεύματος· καὶ διὰ τοῦτο μηδὲν ταπεινὸν φρονεῖν
Spirit and because-of this nothing low to-think
ᾤετο δεῖν, μηδὲ κατὰ συστάσεις καὶ προλήψεις
he-thought (one)-must nor according-to factions and prejudices
μάχεσθαι, χάριτι πλέον ἢ Θεῷ νέμοντας· ἀλλὰ πρὸς ἓν
to-fight to-favor more than to-God assigning but toward one
βλέπειν μόνον, τὸ τῶν Ἐκκλησιῶν ὄφελος, καὶ τὴν κοινὴν
to-look only the of-the Churches benefit and the common

σωτηρίαν. Διὰ τοῦτο ἔγραφεν, ἐνουθέτει, συνήρμοζε τὸν
salvation because-of this he-wrote admonished harmonized the
λαὸν, τοὺς ἱερέας, τούς τε ἄλλους καὶ ὅσοι τοῦ
people the priests the(-ones) both others and as-many-as of-the
βήματος, διεμαρτύρετο, ἐψηφίζετο, ἐχειροτόνει καὶ μήπω
platform he-protested voted ordained even not-yet
παρών· ἐδίδου τῇ πολιᾷ τὸ ἐναυθεντεῖν, ὡς οἰκείοις,
present gave to-the gray-hair the to-have-authority as over-his-own
τοῖς ἀλλοτρίοις. Καὶ τέλος, ἐπειδὴ κανονικὴν ἔδει
over-the(-things) of-others and finally since canonical (it)-had
γενέσθαι τὴν χειροτονίαν αὐτῷ, λείποντος ἑνὸς τῷ
to-become the ordination for-him lacking one in-the
ἀριθμῷ τῶν ἀνακηρυξόντων, τοῦ σκίμποδος ἑαυτὸν
number of-the(-ones) about-to-proclaim(-him) from-the pallet himself
ἀποσπάσας, γήρᾳ καὶ νόσῳ συντετριμμένος, ἐπὶ τὴν πόλιν
having-torn-away by-age and by-illness crushed to the city
νεανικῶς ἴεται· μᾶλλον δὲ φέρεται νεκρῷ τῷ σώματι,
youthfully he-rushes rather but is-borne with-dead the body
καὶ μικρὰ πνέοντι· καλὸν ἐντάφιον αὐτῷ, κἂν εἴ τι
and little breathing (a)-fine funeral-gift for-him even if anything
δέοι παθεῖν, τὴν σπουδὴν ἐκείνην ἔσεσθαι πεπεισμένος.
he-should suffer the zeal that will-be persuaded
Γίνεται δέ τι κἀνταῦθα σημεῖον οὐκ ἀπιστούμενον·
happens and something here-too (a)-sign not disbelieved
Ῥώννυται τῷ πόνῳ, νεάζει τῇ προθυμίᾳ, οἰκονομεῖ,
he-is-strengthened by-the toil he-grows-young by-the eagerness he-manages
παρατάσσεται, τίθησιν ἐπὶ τοῦ θρόνου, προπέμπεται, οὐκ
draws-up(-the-ranks) sets(-him) on the throne is-escorted no
ἔτι σορῷ τῷ φορείῳ, κιβωτῷ δὲ θείᾳ χρησάμενος.
longer (as-a)-coffin the litter (an)-ark but divine using
Ἣν δὲ ἄρτι μακροθυμίαν ἐπαινῶν ἐπαυσάμην, ταύτην
which and just-now long-suffering praising I-ceased this

ἐνταῦθα καὶ πλέον δείκνυσιν. Οὐ γὰρ φερόντων τῶν
here also more he-shows not for bearing the
συλλειτουργῶν τὴν αἰσχύνην τῆς ἥττης, καὶ τὴν ἐν τοῖς
fellow-ministers the shame of-the defeat and the in the
πράγμασι τοῦ γέροντος δυναστείαν, καὶ διὰ τοῦτο
affairs of-the old-man mastery and because-of this
δυσχεραινόντων αὐτῷ καὶ λοιδορουμένων, ἴσχυσεν οἷς
chafing at-him and reviling(-him) he-was-strong by-what
ἐκαρτέρει καὶ τούτων ὑπεράνω γενέσθαι, μέγιστον εὑρὼν
he-endured also these(-men) above to-become greatest having-found
εἰς συμμαχίαν τὴν ἐπιείκειαν, καὶ τὸ μὴ ἀντιλοιδορεῖν
for alliance the gentleness and the not to-revile-back
λοιδορούμενον. Τί γὰρ εἶναι δεινὸν, εἰ τοῖς πράγμασι
being-reviled what for (was-it)-to-be terrible if in-the deeds
νικήσας, φέροι τῇ γλώσσῃ νικώμενος; Τοιγαροῦν
having-conquered he-should-bear by-the tongue being-conquered accordingly
οὕτω κἀκείνους εἶλε τῇ μακροθυμίᾳ, προσλαβὼν καὶ
so also-them he-won by-the long-suffering having-taken-as-ally also
τὸν χρόνον τῆς γνώμης σύμμαχον, ὥστε ἀπελογοῦντο,
the time of-the judgment (as)-ally so-that they-apologized
προσέπιπτον, μεταβάλλοντες εἰς θαῦμα τὴν ἀγανάκτησιν.
fell-down changing into admiration the indignation
Ἠσχύνοντο τοῖς προτέροις, ἐχρῶντο πατριάρχῃ, καὶ
they-were-ashamed of-the former(-things) they-used(-him) (as)-patriarch and
νομοθέτῃ, καὶ δικαστῇ, τὸ μισεῖν ἀπορῥίψαντες.
lawgiver and judge the to-hate having-cast-off
Τοῦ δὲ αὐτοῦ ζήλου καὶ ἡ κατὰ τῶν αἱρετικῶν ἔνστασις, 37
of-the and same zeal (was)-also the against the heretics resistance
ἡνίκα ἐπεστράτευσαν ἡμῖν μετὰ τῆς βασιλικῆς ἀσεβείας, ὡς
when they-marched-against us with the imperial impiety as
καταστρεφόμενοι καὶ ἡμᾶς, καὶ τοῖς ἄλλοις προσθήσοντες,
overthrowing also us and to-the others about-to-add(-us)

ἤδη σχεδὸν πᾶσι δεδουλωμένοις. Οὐδὲ γὰρ ἐνταῦθα μικρόν
already almost all enslaved not-even for here small
τι μέρος ἡμῖν συνεισήνεγκε, καὶ παρ᾽ ἑαυτοῦ καὶ παρ᾽ ἡμῶν
some part to-us he-contributed both from himself and from us
ἴσως· οὓς ἐπῆγεν ἐκείνοις, ὡς πικροτάτοις θηρίοις, οὐκ
perhaps whom he-set-on them as most-bitter beasts not
ἀγεννεῖς σκύλακας, γυμνάζων πρὸς τὴν εὐσέβειαν. Ἓν
ignoble whelps training(-them) for the piety one(-thing)
ἀμφοτέροις μέμφομαι (καί μοι μηδὲν δυσχεράνητε τῆς
in-both I-blame and to-me not-at-all be-vexed at-the
παῤῥησίας· ἐκρήξω γὰρ τὸ λυποῦν, εἰ καὶ φορτικώτερον),
boldness I-will-burst-out for the grief if even more-burdensomely
ὅτι με τοῖς τοῦ βίου κακοῖς δυσχεραίνοντα, καὶ τῆς ἐρημίας
that me at-the of-the life evils chafing and the solitude
ἐρῶντα, ὡς οὐκ οἶδ᾽ εἴ τις ἄλλος τῶν καθ᾽ ἡμᾶς,
loving as not I-know if anyone other of-the(-men) in our(-time)
καὶ τὴν κοινὴν ταύτην ζάλην καὶ κόνιν, ὡς ἔχω τάχους,
and the common this surge and dust as I-have (of)-speed
ἐκκλίνειν φιλονεικοῦντα, καὶ εἰς τὸ ἀσφαλὲς ἀποσώζεσθαι,
to-avoid striving and into the safe(-place) to-escape
οὐκ οἶδ᾽ ὅπως τῇ φορτικῇ καὶ ἐπιβούλῳ τῶν ψυχῶν
not I-know how to-the burdensome and treacherous of-the souls
ἀγορᾷ ταύτῃ φέροντες παραδεδώκατε, δι᾽ εὐπρεποῦς
market this carrying you-have-handed-over through (the)-fair-seeming
ὀνόματος τῆς ἱερωσύνης. Ἐξ ὧν ἤδη μοι τὰ
name of-the priesthood from which already to-me the(-things)
μὲν συνέβη κακὰ, τὰ δὲ ἐλπίζεται. Τὸ γὰρ ἤδη
indeed have-happened evils the(-things) but are-expected the for already
παθεῖν, καὶ πρὸς τὸ μέλλον πως δύσελπι, κἂν
to-have-suffered (makes)-also toward the future somehow hopeless even-if
ὁ λογισμὸς ἄλλο τι πείθῃ, τὸ κρεῖττον ὑποτιθέμενος.
the reasoning other something persuade the better suggesting

Οὐκ ἂν οὐδὲ τοῦτο τῶν ἐκείνου καλῶν παρέλθοιμι. Πάντα 38
not — not-even this of-the his fine(-things) I-would-pass-over in-all
μὲν ἦν καρτερικὸς, καὶ κρείττων τοῦ περιβλήματος·
indeed he-was enduring and stronger than-the (bodily)-covering
τῇ τελευταίᾳ δὲ νόσῳ κακοπαθῶν, ἣ τῷ γήρᾳ
by-the last but illness suffering-ill which the old-age
συνεπέθετο, καὶ ταύτῃ χρονίᾳ καὶ σφαλερᾷ, τὸ μὲν
attacked-with and this (a)-long and dangerous the indeed
ἀῤῥωστῆσαι κοινὸν πρὸς τοὺς ἄλλους ἔσχεν ἀνθρώπους·
to-be-sick common with the other he-had men
τοῦτο δὲ, οὐκ ἔτι κοινὸν, ἀλλὰ σφόδρα ἐκείνου, καὶ
this but no longer common but very his and
τοῖς ἄλλοις ἀκόλουθον θαύμασιν. Οὐ γὰρ ἔστιν ὅτε
with-the other in-keeping wonders not for there-is (a)-time-when
μὴ τῷ πάθει στενοχωρούμενος, καὶ πολλάκις γε
not by-the suffering being-hard-pressed and often at-least
τῆς ἡμέρας, ἔστι δὲ ὅτε καὶ ὥρας, ὑπὸ μόνης
of-the day there-is and (a)-time-when even of-(the)-hour by alone
ἐῤῥώννυτο τῆς λειτουργίας· καὶ ὑπεχώρει τὸ πάθος,
he-was-strengthened the liturgy and withdrew the suffering
ὥσπερ ἐξ ἐντολῆς φυγαδευόμενον. Ζήσας δὲ σχεδόν τι
as-if by command put-to-flight having-lived and almost some
περὶ τὰ ἑκατὸν ἔτη, πέρα τῶν Δαυϊδικῶν ὅρων, περὶ τοῦ
about the hundred years beyond the Davidic bounds about the
καθ' ἡμᾶς χρόνου, καὶ τούτων αὐτῶν ἐν τῇ ἱερωσύνῃ
in our(-age) time and of-these themselves in the priesthood
πέντε καὶ τεσσαράκοντα, μέτρον τῆς ἀνθρωπίνης ζωῆς,
five and forty (the)-measure of-the human life
ἔπειτα ἐν γήρᾳ καλῷ καταλύει τὸν βίον. Καὶ τοῦτο, πῶς;
then in age good he-ends the life and this how
Ἐν τοῖς τῆς εὐχῆς ῥήμασί τε καὶ σχήμασιν, οὐδὲν μὲν
in the of-the prayer words both and postures no indeed

κακίας ἴχνος, πλεῖστα δὲ ἀρετῆς καταλιπὼν ὑπομνήματα.
of-vice trace most but of-virtue having-left memorials
Τοιγαροῦν καὶ τὸ σέβας αὐτῷ πλεῖον ἢ κατὰ
accordingly also the reverence for-him (was)-greater than according-to
ἄνθρωπον, ἐν ταῖς ἁπάντων γλώσσαις καὶ διανοίαις· καὶ
man in the of-all tongues and minds and
οὐκ ἔστι ῥᾳδίως εὑρεῖν, ὅστις ἐκείνου μεμνημένος,
not it-is(-possible) easily to-find anyone-who of-him remembering
οὐχὶ καὶ τὴν φαντασίαν ἀσπάζεται, τοῦτο δὴ τὸ τῆς
not also the image embraces this indeed the(-saying) of-the
Γραφῆς, χεῖρα θεὶς ἐπὶ στόματι. Τοιοῦτος μὲν ὁ βίος
Scripture (a)-hand having-laid on (the)-mouth such indeed the life
αὐτῷ, τοιαύτη δὲ ἡ τοῦ βίου συμπλήρωσις καὶ τελείωσις.
for-him such and the of-the life completion and perfecting
39 Ἐπεὶ δὲ καὶ μνημόσυνον τῆς ἐκείνου μεγαλοψυχίας
since and also (a)-memorial of-the his magnanimity
ἔδει τῷ βίῳ καταλειφθῆναι, τί μᾶλλον ἔδει, ἢ
(it)-needed to-the life to-be-left what more needed than
τὸν νεὼν τοῦτον, ὃν Θεῷ τε ἤγειρε καὶ ἡμῖν, ὀλίγα
the temple this which to-God both he-raised and to-us little
μὲν τῷ λαῷ προσχρησάμενος, τὰ πλείω δὲ οἴκοθεν
indeed from-the people using-besides the more but from-home
εἰσενεγκών; Ἔργον οὐ σιωπῆς ἄξιον, μεγέθει μὲν ὑπὲρ
bringing-in (a)-work not of-silence worthy in-size indeed above
τοὺς πολλούς, κάλλει δὲ σχεδὸν ὑπὲρ ἅπαντας· ὀκτὼ
the many in-beauty but almost above all with-eight
μὲν ἰσοπλεύροις εὐθείαις εἰς ἑαυτὸν ἀπαντῶντα, κιόνων
indeed equal-sided straight(-lines) into itself meeting of-columns
δὲ καὶ στοῶν κάλλεσι διωρόφων εἰς ὕψος αἰρόμενον, καὶ
but and of-porticoes with-beauties two-storied to height rising and
τοῖς ὑπὲρ αὐτῶν πλάσμασιν οὐ λειπομένοις τῆς φύσεως·
with-the above them figures not falling-short of-the nature

οὐρανῷ δὲ ἄνωθεν καταστράπτοντα, πηγαῖς δὲ φωτὸς
with-heaven and from-above flashing with-springs and of-light
πλουσίαις τὰς ὄψεις περιαυγάζοντα, ὥσπερ ἀληθῶς φωτὸς
rich the eyes illuminating as truly of-light
οἰκητήριον· δρόμοις τε ἀμφιθέτοις ὕλης τῆς λαμπροτάτης
(a)-dwelling with-aisles both surrounding of-material the brightest
ἰσογωνίοις κυκλούμενον, καὶ πολὺν τὸν ἐν μέσῳ τόπον
at-equal-angles encircled and much the in between space
περιλαμβάνουσι· πυλῶν δὲ καὶ προπυλαίων προλάμποντα
enclosing of-gates but and of-porches shining-before
χάρισι, καὶ πόῤῥωθεν τοὺς προσιόντας δεξιούμενον. Καὶ
with-graces and from-afar the(-ones) approaching welcoming and
οὔπω λέγω τὸν ἔξωθεν κόσμον, λίθου τετραπέδου, καὶ
not-yet I-speak-of the outer adornment of-stone squared and
εἰς τρίχα συνηρμοσμένου κάλλος καὶ μέγεθος, ὅσος τε
to (a)-hair fitted (the)-beauty and size as-much-as both
καὶ μαρμάρεος ἐν ἕδραις καὶ κεφαλίσιν, αἳ τὰς γωνίας
also (is)-of-marble in bases and capitals which the corners
διειλήφασι, καὶ ὅσος ἐπιχώριος μηδὲν τοῦ ξένου
hold-apart and as-much-as (is)-native nothing than-the foreign
λειπόμενος· ζώνας τε πολυειδεῖς καὶ ποικίλας προβεβλημένας
inferior bands both of-many-forms and varied projecting
τε καὶ ἐνυφασμένας, ἀπὸ κρηπῖδος εἰς κορυφὴν, ἣ ζημιοῖ
both and inwoven from base to summit which defrauds
τὸν θεατὴν, τὴν ὄψιν ὁρίζουσα. Πῶς ἂν ὁ λόγος ἔργον
the beholder the sight bounding how — the discourse (a)-work
τοσούτου χρόνου, καὶ πόνου, καὶ τοσαύτης χειρὸς οὕτως
of-so-much time and toil and so-much hand so
ἐν βραχεῖ παραστήσειεν; Ἢ τοσοῦτον εἰπεῖν ἀρκέσει, ὅτι
in brief could-present or so-much to-say will-suffice that
πολλῶν τὰς ἄλλας πόλεις κοσμούντων ἔργων, ἰδίων τε
many the other cities adorning works private both

καὶ δημοσίων, τοῦτο καὶ μόνον ἴσχυσε διαβοήτους ἡμᾶς
and public this even alone was-able renowned us
καταστῆσαι τοῖς πλείοσιν. Ἀλλ᾽ ὁ μὲν ναὸς οὕτως ἔχων.
to-make to-the most but the indeed temple so being
Ἐπεὶ δὲ καὶ ἱερέως ἔδει, καὶ τοῦτον οἴκοθεν ἐπιδίδωσιν·
since and also (a)-priest (it)-needed also this(-one) from-home he-gives
εἰ μὲν κατὰ τὸν ναὸν, οὐκ ἔχω λέγειν, πλὴν ἐπιδίδωσιν.
if indeed according-to the temple not I-can say only he-gives
Ἐπεὶ δὲ καὶ θυμάτων ἔδει, καὶ ταῦτα προστίθησι, τὰ
since and also (of)-sacrifices (it)-needed also these he-adds the
πάθη τοῦ παιδὸς, καὶ τὴν ἐν τοῖς δεινοῖς καρτερίαν· ἵν᾽
sufferings of-the child and the in the terrors endurance so-that
ἔχῃ παρ᾽ αὐτοῦ Θεὸς ὁλοκάρπωμα λογικὸν, ἱερεῖον
may-have from him God (a)-whole-burnt-offering rational (a)-victim
πνευματικὸν ἀντὶ νομικοῦ θύματος καλῶς δαπανώμενον.
spiritual instead-of legal sacrifice well spent
40 Τί φῂς, ὦ πάτερ; ἱκανὰ ταῦτα, καὶ ἀπέχεις τῶν
what do-you-say O father (are)-sufficient these(-things) and do-you-have-in-full of-the
πόνων τὰς ἀμοιβὰς, οὓς ἐπὶ τοῖς ἐμοῖς λόγοις ἐμόχθησας,
toils the rewards which for the my words you-labored
τὸν εἴτε προπεμπτήριον, εἴτ᾽ ἐπιτάφιον τοῦτον ἔπαινον;
the either farewell or funeral this praise
καὶ δίδως εἰρήνην τῷ λόγῳ, τὸν παλαιὸν τρόπον,
and do-you-give peace to-the discourse (in)-the old manner
κἀνταῦθα τοῦτον ὁρίζεις, φεύγων τὸν κόρον, ὡς ἂν εἴη
and-here this(-one) do-you-bound fleeing the surfeit as — it-may-be
σύμμετρος; ἢ τίνα προσθήκην ἐπιζητεῖς; Ὁρίζεις, οἶδ᾽
proportionate or what addition do-you-seek you-bound(-it) I-know
ὅτι· καὶ γὰρ αὐτάρκης. Ἐκεῖνο δὲ προσθεῖναι συγχώρησον·
that and for (it-is)-sufficient that but to-add allow
Γνώρισον ἡμῖν ποῦ ποτε εἶ δόξης, καὶ τὸ περὶ σὲ φῶς,
make-known to-us where ever you-are of-glory and the about you light

καὶ τὴν σὴν μετ᾽ ὀλίγον ὁμόζυγα, καὶ τῶν τέκνων, ἃ
and the your after (a)-little yoke-fellow and of-the children whom
προκατέθαψας· κἀμὲ ταῖς αὐταῖς δέξαι σκηναῖς, ἢ μηδὲν
you-buried-before and-me in-the same receive tents either nothing
ἔτι, ἢ μικρὰ τῷ βίῳ τούτῳ κακοπαθήσοντα· καὶ πρὸ τῶν
more or little in-the life this about-to-suffer-ill and before the
σκηνῶν, τῷ γλυκεῖ λίθῳ τούτῳ, ὃν ἀμφοτέροις ἔστησας,
tents (with)-the sweet stone this which for-both you-set-up
τιμῶν κἀνταῦθα τὸν σὸν ἱερὸν καὶ ὁμώνυμον· καὶ τοῦ
honoring also-here the your holy and namesake(-son) and for-the
λόγου συγγνώμην ἔχε, τοῦ τε παρεθέντος, καὶ τοῦ
discourse pardon have the(-thing) both passed-over and the(-thing)
προσληφθέντος σὴν χάριν. Καὶ διεξάγοις ἀκινδύνως,
added for-your sake and may-you-conduct without-danger
μάλιστα μὲν ἅπασαν ποίμνην καὶ πάντας ἀρχιερέας, ὧν
most indeed all (the)-flock and all bishops of-whom
ἐκλήθης πατὴρ, ἐξαιρέτως δὲ τὸν ὑπὸ σοῦ βιασθέντα,
you-were-called father especially but the(-one) by you forced
καὶ τυραννηθέντα πατρικῶς τε καὶ πνευματικῶς, ὡς ἂν
and tyrannized paternally both and spiritually so-that —
μὴ πάντα σε μεμφοίμην τῆς τυραννίδος.
not wholly you I-may-blame for-the tyranny
Σοὶ δὲ τί δοκοῦμεν, ὦ κριτὰ τῶν ἐμῶν λόγων καὶ 41
to-you but how do-we-seem O judge of-the my words and
κινημάτων; Εἰ μὲν αὐτάρκως διείλεκται ταῦτα, καὶ
movements if indeed sufficiently have-been-discussed these(-things) and
τῆς σῆς ἐπιθυμίας ἀξίως, τοῦτο ἐπιψήφισον, καὶ δεχόμεθα·
of-the your desire worthily this vote-for and we-accept(-it)
πάντως δὲ Θεοῦ ψῆφος ἡ σή. Εἰ δὲ παρὰ πολὺ
wholly but of-God (the)-vote (is)-the yours if but by much
τῆς ἐκείνου δόξης, καὶ τῆς σῆς ἐλπίδος, ἐγγὺς ὁ
of-the his glory and of-the your hope near (is)-the

σύμμαχος. Ἐπάφες τὴν σὴν φωνὴν τοῖς ἐκείνου καλοῖς
ally pour-forth the your voice on-the his fine(-things)
προσδοκωμένην, ὡς ὑετὸν ὥριμον· πάντως δὲ ὑπόχρεων
expected as rain timely wholly and indebted
ἔχει σε τῶν μεγίστων, καὶ ὡς ποιμένα ποιμὴν, καὶ
he-holds you for-the greatest(-things) both as (a)-shepherd (a)-shepherd and
ὡς πατὴρ υἱὸν τὸν ἐν χάριτι. Τί θαυμαστὸν, εἰ διὰ
as (a)-father (a)-son the(-son) in grace what (is)-wonderful if through
σοῦ βροντήσας τῇ οἰκουμένῃ, καὶ αὐτός τι τῆς σῆς
you having-thundered to-the world also himself something of-the your
φωνῆς ἀπολαύσειεν; Τί δεῖ λοιπόν; Τῇ πνευματικῇ
voice should-enjoy what (is)-needed for-the-rest with-the spiritual
Σάῤῥᾳ, τῇ τοῦ μεγάλου πατρὸς ἡμῶν Ἀβραὰμ, καὶ
Sarah the(-wife) of-the great father our Abraham both
ὁμοζύγῳ, καὶ ἰσοχρόνῳ, συμφιλοσοφῆσαι τὰ ἐπικήδια.
yoke-fellow and equal-in-age to-philosophize-together the funeral(-words)
42 Οὐχ ἡ αὐτὴ φύσις, ὦ μῆτερ, Θεοῦ καὶ ἀνθρώπων· μᾶλλον
not the same nature O mother of-God and of-men rather
δὲ ὅλως τῶν θείων καὶ τῶν ἐπιγείων. Παρ' ἐκείνοις
but altogether of-the divine(-things) and of-the earthly(-things) with those
μὲν τὸ ἄτρεπτον καὶ ἀθάνατον, αὐτοῦ τε τοῦ εἶναι, καὶ
indeed (is)-the unchangeable and immortal both of-itself the being and
τῶν ὅσα τοῦ εἶναι· τῶν γὰρ παγίων τὰ
of-the(-things) as-many-as (are)-of-the being of-the for firm the(-things)
πάγια. Τὰ δὲ ἡμέτερα πῶς ἔχει; Ῥεῖ τε καὶ φθείρεται,
(are)-firm the but ours how are-they flows both and is-corrupted
καὶ ἄλλοτε ἄλλην λαμβάνει μεταβολήν. Ζωὴ γοῦν
and at-other(-times) another takes change life at-least
καὶ θάνατος, ταῦθ' ἅπερ λέγεται, πλεῖστον ἀλλήλων
and death these(-things) which are-called most from-one-another
διαφέρειν δοκοῦντα, εἰς ἄλληλα περιχωρεῖ πως καὶ
to-differ seeming into one-another pass somehow and

ἀντικαθίσταται. Ἡ μὲν γὰρ ἐκ φθορᾶς ἀρχομένη τῆς
replace(-each-other) the(-one) indeed for from corruption beginning of-the
μητρὸς ἡμῶν, καὶ διὰ φθορᾶς ὁδεύουσα τῆς ἀεὶ τοῦ
mother our and through corruption traveling the(-corruption) always of-the
παρόντος ἐκστάσεως, εἰς φθορὰν καταστρέφει τὴν τοῦ βίου
present departure into corruption ends the of-the life
τούτου κατάλυσιν· ὁ δὲ τῶν ἐνταῦθα κακῶν ἀπαλλαγὴν
this dissolution the(-other) and of-the here evils release
ἔχων, καὶ πρὸς τὴν ἄνω πολλάκις μετάγων ζωὴν, οὐκ
having and to the above often transferring(-us) life not
οἶδα εἰ κυρίως προσαγορεύοιτο θάνατος, ἐν ὀνόματι μᾶλλον
I-know if properly would-be-called death in name rather
ἢ πράγματι τὸ φοβερὸν ἔχων· καὶ κινδυνεύομεν πάσχειν
than in-fact the fearful having and we-risk to-suffer
πως ἄλογον πάθος, ἃ μὲν ἔστιν οὐ φοβερὰ δεδοικότες,
somehow (an)-irrational experience which indeed are not fearful fearing
ἃ δὲ φοβεῖσθαι ἄξιον ὡς αἱρετώτερα περιέποντες. Μία
which but to-fear (is)-worthy as more-desirable clinging-to one
ζωὴ, πρὸς τὴν ζωὴν βλέπειν· εἷς θάνατος, ἡ ἁμαρτία·
life toward the life to-look one death the sin
ψυχῆς γὰρ ὄλεθρος. Τἄλλα δὲ, οἷς μέγα φρονοῦσί
of-soul for (is)-destruction the-rest and in-which greatly pride-themselves
τινες, ὀνειράτων ὄψις ἐστὶ κατὰ τῶν ὄντων παίζουσα,
some of-dreams (a)-vision is about the beings mocking
καὶ ψυχῆς ἀπατηλὰ φάσματα. Ἂν οὕτως ἔχωμεν, ὦ μῆτερ,
and of-soul deceptive phantoms if so we-be O mother
οὔτε τῇ ζωῇ μέγα φρονήσομεν, οὔτε τῷ θανάτῳ
neither in-the life greatly we-will-pride-ourselves nor at-the death
λίαν ἀνιασόμεθα. Τί τοίνυν δεινὸν πεπόνθαμεν, εἰ πρὸς
very we-will-be-grieved what therefore terrible have-we-suffered if to
τὴν ἀληθινὴν ζωὴν ἐνθένδε μεταβεβήκαμεν; εἰ στροφῶν,
the true life from-here we-have-passed if from-twistings

καὶ ἰλίγγων, καὶ κόρων, καὶ τῆς αἰσχρᾶς φορολογίας
and dizzinesses and surfeits and the shameful tribute
ἀπηλλαγμένοι, μετὰ τῶν ἑστώτων καὶ οὐ ῥεόντων
released with the(-things) standing and not flowing
ἐσόμεθα φῶτα μικρὰ, φῶς τὸ μέγα περιχορεύοντες;
we-will-be lights small (the)-light the great dancing-around
43 Ἀλλὰ λυπεῖ σε τὸ τῆς διαζεύξεως; ἀλλ᾽ εὐφραινέτω
but grieves you the(-thing) of-the separation but let-gladden(-you)
τὸ τῆς ἐλπίδος. Ἀλλὰ δεινὸν ἡ χηρεία; ἐκείνῳ
the(-thing) of-the hope but (is-it)-terrible the widowhood to-him
δὲ οὐ δεινόν. Καὶ ποῦ τὸ τῆς ἀγάπης ἀγαθὸν,
but not terrible and where (is)-the of-the love good
ἑαυτῷ τὰ ῥᾴω διδόντα, τῷ πλησίον ἀπονέμειν
to-oneself the easier(-things) giving to-the neighbor to-assign
τὰ προσαντέστερα; Τί δὲ καὶ δεινὸν ὅλως τῇ
the more-irksome(-things) what and also terrible at-all for-the(-woman)
λυθησομένῃ μετὰ μικρόν; Ἐγγὺς ἡ προθεσμία, τὸ
about-to-be-released after (a)-little near (is)-the appointed-day the
λυπηρὸν οὐκ ἐπίμονον. Μὴ φορτίζωμεν ἀγεννέσι
grievous(-thing) (is)-not lasting not let-us-burden with-ignoble
λογισμοῖς τὰ κουφότατα. Μεγάλων ἐστερήμεθα
thoughts the(-things) lightest great(-things) we-have-been-deprived-of
καὶ γὰρ τετυχήκαμεν· τὸ μὲν στερεῖσθαι, πάντων, τὸ
and for we-have-obtained(-them) the indeed to-be-deprived (is)-of-all the
δὲ τυχεῖν, οὐ πολλῶν. Μὴ τοῦτο καμπτέτω, ἀλλ᾽ ἐκεῖνο
but to-obtain not of-many not this let-bend(-you) but that
παραμυθείσθω. Τὸ γὰρ κρεῖττον, νικᾷν εὐλογώτερον.
let-console(-you) the for better to-prevail (is)-more-reasonable
Ἤνεγκας παίδων ἀποβολὴν, τῶν ὡραίων ἔτι, καὶ τῷ
you-bore of-children (the)-loss the(-ones) in-their-bloom still and for-the
ζῆν ἐπιτηδείων, ἀνδρικώτατα καὶ φιλοσοφώτατα· ἔνεγκε καὶ
living fit most-manfully and most-philosophically bear also

γηραιοῦ κατάθεσιν σώματος ἤδη τῷ βίῳ κάμνοντος, εἰ
of-(an)-old (the)-laying-down body already in-the life weary if
καὶ τὰς αἰσθήσεις ἀπαθεστάτας ὁ τῆς ψυχῆς τόνος αὐτῷ
even the senses most-unimpaired the of-the soul tension for-him
συνετήρησεν. Ἀλλὰ δέῃ τοῦ κηδεμόνος; ποῦ δὲ ὁ
preserved but do-you-need the guardian where and (is)-the
σὸς οὗτος Ἰσαάκ, ὃν ἀντὶ πάντων σοι καταλέλοιπεν;
your this Isaac whom instead-of all for-you he-has-left
Αἴτει παρ᾽ αὐτοῦ τὰ μικρά, τὴν χειραγωγίαν, καὶ
ask from him the small(-things) the hand-guidance and
τὴν δουλείαν· ἀντιδίδου τὰ μείζονα, τὴν μητρικὴν
the service give-in-return the greater(-things) the maternal
εὐλογίαν, καὶ τὰς εὐχάς, καὶ τὴν ἐκεῖθεν ἐλευθερίαν.
blessing and the prayers and the thence freedom
Ἀγανακτεῖς νουθετουμένη; τοῦτο ἐπαινῶ· καὶ γὰρ πολλοὺς
are-you-indignant being-admonished this I-praise also for many
νενουθέτηκας, ὅσους ὁ πολὺς χρόνος ὑπὸ τὴν σὴν ἤγαγε
you-have-admonished as-many-as the long time under the your brought
σύνεσιν. Οὐδὲν ὁ λόγος πρὸς σὲ τὴν φιλοσοφωτάτην·
understanding nothing (is)-the discourse to you the most-philosophical
ἔστω κοινὸν τοῖς πενθοῦσι παραμυθίας φάρμακον,
let-it-be common for-the(-ones) mourning of-consolation (a)-remedy
ὡς ἂν εἰδεῖεν ἀνθρώπους ἄνθρωποι προπέμποντες.
so-that — may-know men men escorting

GREGORY OF NAZIANZUS

ΕΙΣ ΤΟΝ ΜΕΓΑΝ ΒΑΣΙΛΕΙΟΝ

On Basil the Great

Gregory, the last of Basil's eulogists, will not praise race or country, yet Basil's family is worth telling: his father's parents hid in the forests of Pontus through the persecution of Maximinus, and deer came down from the hills to be caught for their table. His father Basil, a teacher of virtue to all Pontus, and his mother Emmelia were joined in virtue as in body. Learning is the first of goods, pagan letters included. Formed by his father, Basil gathered like a bee at Caesarea, winning quick fame, studied at Constantinople and was sent to Athens, where Gregory came to know him fully.

Ἔμελλεν ἄρα, πολλὰς ἡμῖν ὑποθέσεις τῶν λόγων ἀεὶ 1
was-going after-all many to-us subjects of-the discourses always
προτιθεὶς ὁ μέγας Βασίλειος (καὶ γὰρ ἐφιλοτιμεῖτο τοῖς ἐμοῖς
setting-before the great Basil and for he-was-ambitious for-the my
λόγοις, ὡς οὔπω τοῖς ἑαυτοῦ τῶν πάντων οὐδεὶς), ἑαυτὸν
discourses as not-yet for-the his-own of-the all no-one himself
νῦν ἡμῖν προθήσειν, ὑπόθεσιν ἀγώνων μεγίστην τοῖς
now to-us to-set-before (as-a)-subject of-contests greatest for-the(-ones)
περὶ λόγους ἐσπουδακόσιν. Οἶμαι γὰρ, εἴ τις τῆς ἐν λόγοις
about discourses having-been-zealous I-think for if anyone of-the in discourses
δυνάμεως πεῖραν ποιούμενος, ἔπειτα πρὸς μέτρον κρῖναι
power trial making then by (a)-measure to-judge
ταύτην θελήσειε, μίαν ἐκ πασῶν ὑπόθεσιν προστησάμενος,
this should-wish one from all (a)-subject having-set-before(-himself)
καθάπερ οἱ ζωγράφοι τοὺς ἀρχετύπους πίνακας, ταύτην
as the painters the archetypal panels this(-one)
ἂν ὑφελὼν μόνην, ὡς λόγου κρείττονα, τῶν ἄλλων
— having-put-aside alone as than-discourse greater of-the others
ἑλέσθαι τὴν πρώτην. Τοσοῦτον ἔργον ἡ τοῦ ἀνδρὸς
would-choose the first so-great (a)-task (is)-the of-the man
εὐφημία, μὴ ὅτι γε ἡμῖν τοῖς πάλαι πᾶν τὸ φιλότιμον
praise not that at-least for-us the(-ones) long-since all the ambition

καταλύσασιν· ἀλλὰ καὶ οἷς βίος ἐστὶν ὁ λόγος, ἓν
having-dissolved but even (for-those)-to-whom life is the discourse one
τοῦτο ἐσπουδακόσι καὶ μόνον, ταῖς τοιαύταις ἐνευδοκιμεῖν
this having-been-zealous-for and alone in-the such to-win-repute
ὑποθέσεσιν. Ἔχω μὲν οὕτω περὶ τούτων καὶ, ὡς ἐμαυτὸν
subjects I-am indeed so about these(-things) and as myself
πείθω, λίαν ὀρθῶς. Οὐκ οἶδα δὲ, εἰς ὅ τι ἂν ἄλλο
I-persuade very rightly not I-know and for what — — other
χρησαίμην τοῖς λόγοις, μὴ νῦν χρησάμενος· ἢ ὅ τί ποτ' ἂν
I-could-use the discourses not now having-used(-them) or what — ever —
μᾶλλον ἢ ἐμαυτῷ χαρισαίμην, ἢ τοῖς ἀρετῆς ἐπαινέταις,
more either to-myself I-could-gratify or the of-virtue praisers
ἢ τοῖς λόγοις αὐτοῖς, ἢ τὸν ἄνδρα τοῦτον θαυμάσας. Ἐμοί
or the discourses themselves than the man this having-admired to-me
τε γὰρ ἔσται τοῦτο χρέος ἱκανῶς ἀφωσιωμένον. Χρέος
both for will-be this (a)-debt sufficiently discharged (a)-debt
δὲ, εἴπερ ἄλλο τι, τοῖς ἀγαθοῖς τά τε ἄλλα καὶ
and if-indeed other anything to-the good the both other(-things) and
περὶ τὸν λόγον, ὁ λόγος. Ἐκείνοις θ' ἅμα μὲν ἡδονὴ
about the word (is)-the word to-them both at-once indeed pleasure
γένοιτο, καὶ ἅμα παράκλησις εἰς ἀρετήν, ὁ λόγος. Ὧν
would-be and at-once exhortation to virtue the discourse of-whom
γὰρ τοὺς ἐπαίνους οἶδα, τούτων σαφῶς καὶ τὰς ἐπιδόσεις·
for the praises I-know of-these clearly also the advances
ἐπ' οὐδενὸς οὖν τῶν ἁπάντων, οὐκ ἔστιν ἐφ' ὅτῳ οὐχὶ τῶν
in none then of-the all(-things) not there-is for which not of-the
ἁπάντων. Τοῖς τε λόγοις αὐτοῖς ἀμφοτέρωθεν ἂν ἔχοι τὸ
all(-things) for-the both discourses themselves on-both-sides — would-be the
πρᾶγμα καλῶς. Εἰ μὲν ἐγγὺς ἔλθοιεν τῆς ἀξίας, τὴν
matter well if indeed near they-should-come of-the worth the
ἑαυτῶν ἐπιδεδειγμένοις δύναμιν· εἰ δὲ πλεῖστον ἀπολειφθεῖεν
their-own having-shown power if but most they-should-fall-short

(ὃ πᾶσα παθεῖν ἀνάγκη τοῖς ἐκεῖνον ἐγκωμιάζουσιν),
which all to-suffer (is)-necessity for-the(-ones) him praising
ἔργῳ δεδηλωκόσι τὴν ἧτταν, καὶ τὸ κρεῖττον ἢ κατὰ
in-deed having-shown the defeat and the greater than according-to
λόγου δύναμιν εἶναι τὸν εὐφημούμενον.
of-discourse power to-be the(-one) praised
Ἃ μὲν οὖν πεποίηκέ μοι τὸν λόγον, καὶ δι' ἃ τὸν 2
what indeed then has-made for-me the discourse and because-of what the
ἀγῶνα τοῦτον ἐνεστησάμην, ταῦτά ἐστιν. Εἰ δὲ τοσοῦτον
contest this I-undertook these(-things) are if but so-much
ἀπήντηκα τοῦ καιροῦ δεύτερος, καὶ μετὰ τοσούτους
I-have-arrived for-the occasion second and after so-many
ἐπαινέτας, ἰδίᾳ τε καὶ δημοσίᾳ τὰ ἐκείνου σεμνύναντας,
praisers privately both and publicly the his(-deeds) having-magnified
μηδεὶς θαυμαζέτω. Ἀλλὰ συγγινωσκέτω μὲν ἡ θεία ἡ
let-no-one marvel but let-pardon(-me) indeed the divine the
ψυχὴ, καὶ πάντ' ἐμοὶ σεβασμία καὶ νῦν καὶ πρότερον.
soul and in-all to-me venerable both now and before
Πάντως δὲ ὡς σὺν ἡμῖν ὢν, ἐπηνώρθου πολλὰ τῶν
surely but as with us being he-corrected many(-things) of-the
ἐμῶν, ὅρῳ τε φιλίας καὶ νόμῳ κρείττονι (οὐ γὰρ
mine by-(the)-rule both of-friendship and by-law higher not for
αἰσχύνομαι τοῦτο λέγειν, ὅτι καὶ πᾶσι νόμος ἦν ἀρετῆς)·
I-am-ashamed this to-say that also for-all (a)-law he-was of-virtue
οὕτω καὶ ὑπὲρ ἡμᾶς γενόμενος, συγγνώμων ἔσται
so also above us having-become forgiving he-will-be
τοῖς ἡμετέροις. Συγγινωσκέτωσαν δὲ καὶ ὑμῶν ὅσοι
to-the our(-faults) let-pardon(-me) and also of-you as-many-as
θερμότεροι τοῦ ἀνδρὸς ἐπαινέται· εἴπερ τίς ἐστιν ἄλλου
(are)-warmer of-the man praisers if-indeed anyone is than-another
θερμότερος, ἀλλὰ μὴ τοῦτο μόνον πάντες ὁμότιμοι τὴν
warmer but not this alone all equally-honored the

τοῦ ἀνδρὸς εὐφημίαν. Οὐ γὰρ ὀλιγωρίᾳ τὸ εἰκὸς
of-the man praise not for by-negligence the fitting(-thing)
ἐνελίπομεν· μή ποτε τοσοῦτον ἀμελήσαιμεν, ἢ ἀρετῆς
we-left-undone not ever so-much may-we-neglect either virtue
ἢ τοῦ φιλικοῦ καθήκοντος· οὐδὲ τῷ νομίζειν ἄλλοις
or the friendly duty nor by-the thinking (that)-to-others
μᾶλλον ἡμῶν προσήκειν τὸν ἔπαινον. Ἀλλὰ πρῶτον μὲν
more than-us to-belong the praise but first indeed
ὤκνουν τὸν λόγον, εἰρήσεται γὰρ τἀληθὲς, ὥσπερ οἱ
I-shrank-from the discourse it-will-be-said for the-truth as the(-ones)
τοῖς ἱεροῖς προσιόντες, πρὶν καθαρθῆναι καὶ φωνὴν καὶ
to-the holy(-things) approaching before to-be-cleansed both voice and
διάνοιαν. Ἔπειτα, οὐκ ἀγνοοῦντας μὲν, ὑπομνήσω δ'
mind then not ignorant(-of-it) indeed I-will-remind(-you) but
οὖν ὅμως, ὧν μεταξὺ περὶ τὸν ἀληθῆ λόγον
then nevertheless (of-the-things)-with-which meanwhile about the true doctrine
ἠσχολήμεθα κινδυνεύοντα, καλῶς βιασθέντες, καὶ κατὰ
we-were-occupied endangered well forced and according-to
Θεὸν ἴσως ἔκδημοι γεγονότες, καὶ οὐδ' ἀπὸ γνώμης ἐκείνῳ
God perhaps abroad having-become and not-even against (the)-will of-that
τῷ γενναίῳ τῆς ἀληθείας ἀγωνιστῇ, καὶ μηδὲν ἕτερον
the noble of-the truth combatant and nothing other
ἀναπνεύσαντι, ὅτι μὴ λόγον εὐσεβῆ καὶ κόσμου παντὸς
having-breathed except — doctrine pious and of-world all
σωτήριον. Τὰ γὰρ τοῦ σώματος ἴσως οὐδὲ θαῤῥῆσαι
saving the(-things) for of-the body perhaps not-even to-dare
χρὴ λέγειν ἀνδρὶ γενναίῳ καὶ ὑπὲρ τὸ σῶμα, πρὶν
(one)-must to-mention to-(a)-man noble and above the body before
ἐνθένδε μεταναστῇ, καὶ μηδὲν ἀξιοῦντι τῶν τῆς ψυχῆς
from-here to-depart and nothing deeming of-the of-the soul
καλῶν ὑπὸ τοῦ δεσμοῦ παραβλάπτεσθαι. Τὰ μὲν δὴ
fine(-things) by the bond to-be-harmed the(-things) indeed truly

τῆς ἀπολογίας ἐνταῦθα κείσθω. Καὶ γὰρ οὐδὲ μακροτέρας
of-the apology here let-lie and for not-even longer
οἶμαι ταύτης δεήσειν ἡμῖν, πρὸς ἐκεῖνόν γε ποιουμένοις
I-think than-this it-will-need us toward him at-least making
τὸν λόγον, καὶ τοὺς εἰδότας σαφῶς τὰ ἡμέτερα.
the discourse and the(-ones) knowing clearly the our(-affairs)
Ἤδη δὲ πρὸς αὐτὴν ἡμῖν ἰτέον τὴν εὐφημίαν, αὐτὸν
already but to itself for-us (we)-must-go the praise him
προστησαμένοις τοῦ λόγου τὸν ἐκείνου Θεόν· μὴ καθυβρίσαι
having-set-before of-the discourse the his God not to-insult
τὸν ἄνδρα τοῖς ἐγκωμίοις, μηδὲ πολὺ δεύτερον τῶν ἄλλων
the man by-the encomiums nor much second than-the others
ἐλθεῖν· κἂν ἐκείνου πάντες ἴσον ἀπολειπώμεθα, καθάπερ
to-come even-if of-him all equally we-fall-short as
οὐρανοῦ καὶ ἡλιακῆς ἀκτῖνος, οἱ πρὸς αὐτὰ βλέποντες.
of-heaven and of-the-sun's ray the(-ones) toward them looking
Εἰ μὲν οὖν ἑώρων αὐτὸν γένει καὶ τοῖς ἐκ γένους 3
if indeed then I-saw him in-family and in-the(-things) from family
φιλοτιμούμενον, ἤ τινι τῶν μικρῶν ὅλως καὶ οἷς
priding-himself or in-any of-the small(-things) at-all and (in)-what
οἱ χαμαὶ βλέποντες, ἄλλος ἂν ἡρώων ὤφθη
the(-ones) on-the-ground looking another — of-heroes would-have-appeared
κατάλογος. Ὅσα τῶν ὑπὲρ ἐκεῖνον τοῖς χρόνοις
(a)-list as-many-as of-the(-ones) above him in-the times
ἐκείνῳ συνεισενεγκεῖν εἴχομεν! Καὶ οὐδ' ἂν ταῖς ἱστορίαις
to-him to-contribute we-could and not-even — to-the histories
παρήκαμεν ἔχειν τι πλέον ἡμῶν· ἐκεῖνό γε πλέον
we-would-have-allowed to-have anything more than-us that at-least more
ἔχοντες πάντως, τὸ μὴ πλάσμασι, μηδὲ μύθοις, αὐτοῖς δὲ
having wholly the not by-fiction nor by-myths very but
τοῖς πράγμασι καλλωπίζεσθαι, καὶ ὧν πολλοὶ μάρτυρες.
by-the deeds to-pride-ourselves and of-which many (are)-witnesses

Πολλὰ μὲν γὰρ ὁ Πόντος ἡμῖν ἐκ τοῦ πατρὸς προβάλλει
many indeed for the Pontus to-us from the father puts-forward
τὰ διηγήματα, καὶ οὐδενὸς ἐλάττω τῶν πάλαι περὶ αὐτὸν
the stories and than-none less of-the of-old about it
θαυμάτων, ὧν πλήρης πᾶσα συγγραφή τε καὶ ποίησις·
wonders of-which full (is)-all history both and poetry
πολλὰ δὲ τὸ ἐμὸν ἔδαφος τοῦτο, οἱ σεμνοὶ Καππαδόκαι,
many and the my soil this the venerable Cappadocians
τὸ μηδὲν ἧττον κουροτρόφον, ἢ εὔϊππον. Ὅθεν τῷ
the(-soil) no less nurse-of-youth than good-for-horses whence to-the
πατρῴῳ γένει τὸ μητρῷον ἡμεῖς ἀντανίσχομεν. Στρατηγίαι
paternal family the maternal we set-against generalships
τε καὶ δημαγωγίαι, καὶ κράτος ἐν βασιλείοις αὐλαῖς·
both and leaderships-of-the-people and power in royal courts
ἔτι δὲ, περιουσίαι, καὶ θρόνων ὕψη, καὶ τιμαὶ δημόσιαι, καὶ
still and fortunes and of-thrones heights and honors public and
λόγων λαμπρότητες, τίνων, ἢ πλείους, ἢ μείζους; Ὧν
of-speeches brilliances whose either more or greater of-which
ἡμῖν εἰ βουλομένοις εἰπεῖν ἐξῆν, οὐδὲν ἂν ἦσαν
to-us if (we)-wished to-speak it-were-possible nothing — would-have-been
ἡμῖν οἱ Πελοπίδαι, καὶ Κεκροπίδαι, καὶ οἱ Ἀλκμαίωνες,
to-us the Pelopidae and Cecropidae and the Alcmaeonidae
Αἰακίδαι τε καὶ Ἡρακλεῖδαι, καὶ ὧν οὐδὲν
Aeacidae both and Heracleidae and (those)-than-whom nothing
ὑψηλότερον· οἵτινες ἐκ τῶν οἰκείων φανερῶς εἰπεῖν οὐκ
(is)-loftier who from the(-things) own openly to-say not
ἔχοντες, ἐπὶ τὸ ἀφανὲς καταφεύγουσι, δαίμονας δή τινας,
having to the obscure flee demons indeed some
καὶ θεοὺς, καὶ μύθους τοῖς προγόνοις ἐπιφημίζοντες, ὧν
and gods and myths on-the ancestors bestowing of-which
τὸ σεμνότατον ἀπιστία, καὶ ὕβρις τὸ πιστευόμενον.
the most-venerable(-part) (is)-unbelief and (an)-outrage the(-part) believed

Ἐπειδὴ δὲ ὑπὲρ ἀνδρὸς ἡμῖν ὁ λόγος, κατ' 4
since but on-behalf-of (a)-man to-us (is)-the discourse according-to
ἄνδρα κρίνεσθαι τὴν εὐγένειαν ἀξιοῦντος, καὶ μὴ, τὰς
(each)-man to-be-judged the nobility deeming and not the(-things)
μὲν μορφὰς, καὶ τὰς χρόας ἐξ ἑαυτῶν δοκιμάζεσθαι, καὶ
indeed forms and the colors from themselves to-be-tested and
τῶν ἵππων τοὺς εὐγενεστάτους ἢ ἀτιμοτάτους, ἡμᾶς δὲ
of-the horses the noblest or basest us but
ζωγραφεῖσθαι τοῖς ἔξωθεν, ἓν ἢ δύο τῶν ἐξ
to-be-painted with-the(-things) outside one or two of-the(-things) from
ἀρχῆς ὑπαρχόντων αὐτῷ, καὶ ταῦτα οἰκεῖα τῷ ἐκείνου
(the)-beginning belonging to-him and these proper to-the his
βίῳ, καὶ οἷς ἂν μάλιστα ἡσθείη λεγομένοις
life and (in)-which — most be-would-be-pleased (being)-told
εἰπών, ἐπ' αὐτὸν καὶ δὴ τρέψομαι. Ἄλλου μὲν οὖν
having-told to him also indeed I-will-turn of-another indeed then
ἄλλο τι γνώρισμα καὶ διήγημα, καὶ γένους, καὶ τοῦ
other some token and story both of-family and of-the
καθέκαστον, ἢ μικρὸν ἢ μεῖζον, καθάπερ τις κλῆρος
individual either small or greater as some inheritance
πατρῷος, ἢ πόῤῥωθεν, ἢ ἐγγύθεν ἠργμένος, κάτεισιν
ancestral either from-afar or from-near begun descends
εἰς τοὺς ὕστερον· τούτῳ δὲ γενοῖν τοῖν ἀμφοτέροιν τὸ
to the later(-ones) for-him but of-families the both the
εὐσεβὲς ἐπίσημον, δηλώσει δὲ νῦν ὁ λόγος.
piety (was)-(the)-mark will-show and now the discourse
Διωγμὸς ἦν, καὶ διωγμῶν ὁ φρικωδέστατος καὶ 5
persecution there-was and of-persecutions the most-terrible and
βαρύτατος· εἰδόσι λέγω τὸν Μαξιμίνου, ὃς πολλοῖς
heaviest to-(those)-knowing I-mean the(-one) of-Maximinus who on-many
τοῖς ἐγγύθεν γενομένοις ἐπιφυεὶς, πάντας φιλανθρώπους
the(-ones) near having-been having-come-after all humane

ἀπέδειξε, θράσει τε πολλῷ ῥέων, καὶ φιλονεικῶν τὸ
showed with-boldness both much flowing and striving the
τῆς ἀσεβείας κράτος ἀναδήσασθαι. Τοῦτον πολλοὶ μὲν
of-the impiety power to-crown(-himself)-with this(-man) many indeed
ὑπερέσχον τῶν ἡμετέρων ἀγωνιστῶν, καὶ μέχρι θανάτου
overcame of-the our contestants both to death
διηγωνισμένοι, καὶ πρὸ θανάτου μικρόν· τοσοῦτον
having-contended-through and before death (a)-little so-much
ἀπολειφθέντες, ὅσον ἐπιβιῶναι τῇ νίκῃ, καὶ μὴ συναπελθεῖν
left-behind as-much-as to-survive the victory and not to-depart-with
τοῖς παλαίσμασιν, ἀλλ' ὑπολειφθῆναι τοῖς ἄλλοις ἀλείπταις
the wrestlings but to-be-left for-the others trainers
τῆς ἀρετῆς, ζῶντες μάρτυρες, ἔμπνοοι στῆλαι, σιγῶντα
of-the virtue living witnesses breathing pillars silent
κηρύγματα, σὺν πολλοῖς δὲ τοῖς ἀριθμουμένοις καὶ οἱ
proclamations with many and the(-ones) numbered also the(-ones)
πρὸς πατρὸς τούτῳ πατέρες, οἷς πᾶσαν ἀσκήσασιν
on-the father's(-side) to-him fathers to-whom every having-practiced
εὐσεβείας ὁδὸν, καλὴν ἐπήνεγκεν ὁ καιρὸς ἐκεῖνος τὴν
of-piety way fine brought the time that the
κορωνίδα. Παρασκευῆς μὲν γὰρ οὕτως εἶχον καὶ γνώμης,
crowning(-stroke) of-preparation indeed for so they-were and of-resolve
ὡς πάντα ῥᾳδίως οἴσοντες, ἐξ ὧν στεφανοῖ Χριστὸς
as all(-things) easily about-to-bear from which crowns Christ
τοὺς τὴν ἐκείνου μιμησαμένους ὑπὲρ ἡμῶν ἄθλησιν.
the(-ones) the his having-imitated for us contest

6 Ἐπεὶ δὲ νόμιμον αὐτοῖς ἔδει καὶ τὸν ἀγῶνα γενέσθαι
since but lawful for-them (it)-had also the contest to-be
(νόμος δὲ μαρτυρίας μήτε ἐθελοντὰς πρὸς τὸν ἀγῶνα
(the)-law and of-martyrdom neither voluntarily to the contest
χωρεῖν, φειδοῖ τῶν διωκόντων καὶ τῶν ἀσθενεστέρων,
to-go out-of-sparing the persecutors and the weaker(-ones)

μήτε παρόντας ἀναδύεσθαι· τὸ μὲν γὰρ θράσους,
nor (when)-present to-shrink-back the(-one) indeed for of-rashness
τὸ δὲ ἀνανδρίας ἐστίν· καὶ τούτῳ τιμῶντες ἐκεῖνοι τὸν
the(-other) and of-cowardice is and this honoring they the
νομοθέτην), τί μηχανῶνται; Μᾶλλον δὲ, πρὸς τί φέρονται
lawgiver what do-they-devise rather but toward what are-they-borne
παρὰ τῆς πάντα τὰ ἐκείνων ἀγούσης προνοίας; Ἐπί τινα
by the all(-things) the their(-affairs) guiding providence to some
τῶν Ποντικῶν ὀρῶν λόχμην (πολλαὶ δὲ αὗται παρ' αὐτοῖς
of-the Pontic mountains thicket many and these among them
εἰσι καὶ βαθεῖαι, καὶ ἐπιπλεῖστον διήκουσαι) καταφεύγουσι,
are both deep and very-far extending they-flee
λίαν ὀλίγοις χρώμενοι, καὶ τῆς φυγῆς συνεργοῖς, καὶ τῆς
very few using both of-the flight (as)-fellow-workers and of-the
τροφῆς ὑπηρέταις. Ἄλλοι μὲν οὖν θαυμαζέτωσαν τὸ τοῦ
food (as)-servants others indeed then let-admire the of-the
χρόνου μῆκος (καὶ γὰρ ἐπὶ πλεῖστον αὐτοῖς, ὥς φασι, τὸ
time length and for over (the)-most for-them as they-say the
τῆς φυγῆς παρετάθη, ἔτος που ἕβδομον, καὶ μικρόν τι
of-the flight was-extended year about seventh and (a)-little some
πρὸς), τό τε τῆς διαίτης σώμασιν εὖ γεγονόσι στενόν
besides the both of-the diet for-bodies well born narrow
τε καὶ παρηλλαγμένον, ὡς τὸ εἰκός· καὶ τὸ ὑπαιθρίοις
both and strange as the likely and the in-open-air
κρυμοῖς, καὶ θάλπεσι, καὶ ὄμβροις ταλαιπωρεῖν· ἥ τε
frosts and heats and rains to-suffer the both
ἄφιλος ἐρημία, καὶ τὸ ἀκοινώνητόν τε καὶ ἄμικτον· ὅσον
friendless solitude and the without-company both and unmixed how-much
εἰς κακοπάθειαν τοῖς ὑπὸ πολλῶν δορυφορουμένοις
toward suffering for-the(-ones) by many escorted
καὶ τιμωμένοις; Ἐγὼ δὲ, ὃ τούτων μεῖζόν ἐστι καὶ
and honored I but what than-these greater is and

παραδοξότερον, λέξων ἔρχομαι· ἀπιστήσει δ' οὐδεὶς, ἢ
more-paradoxical to-tell come will-disbelieve but no-one except
ὅστις οὐδὲν μέγα οἴεται τοὺς ὑπὲρ Χριστοῦ διωγμοὺς καὶ
whoever nothing great thinks the for Christ persecutions and
κινδύνους, κακῶς γινώσκων καὶ λίαν ἐπικινδύνως.
dangers badly knowing and very perilously

7 Ἐπόθουν τι καὶ τῶν πρὸς ἡδονὴν οἱ γεννάδαι, τῷ
longed-for something also of-the(-things) toward pleasure the noble(-men) by-the
χρόνῳ κάμνοντες, καὶ τῶν ἀναγκαίων ὄντες ἐπικορεῖς· καὶ
time wearied and of-the necessaries being sated and
τὰ μὲν τοῦ Ἰσραὴλ οὐκ ἐφθέγξαντο (οὐ γὰρ ἦσαν
the(-things) indeed — of-Israel not they-uttered not for they-were
γογγυσταὶ κατὰ τοὺς ἐκείνους ἐν τῇ ἐρήμῳ ταλαιπωροῦντας
murmurers like the(-ones) those in the desert suffering
μετὰ τὴν ἐξ Αἰγύπτου φυγὴν, ὡς ἄρα βελτίων Αἴγυπτος
after the from Egypt flight as after-all better Egypt
αὐτοῖς εἴη τῆς ἐρημίας, πολλὴν τῶν λεβήτων καὶ τῶν
for-them was than-the desert much of-the cauldrons and of-the
κρεῶν χορηγοῦσα τὴν ἀφθονίαν, τῶν τε ἄλλων, ὅσα
meats supplying the abundance of-the both others as-many-as
ἐκεῖσε ἀπέλιπον· ἡ γὰρ πλινθεία καὶ ὁ πηλὸς οὐδὲν ἦν
there they-left the for brickmaking and the clay nothing was
αὐτοῖς τότε διὰ τὴν ἄνοιαν), ἄλλα δὲ ὡς εὐσεβέστερα,
to-them then because-of the folly other(-things) but as more-pious
καὶ πιστότερα. Τί γάρ ἐστιν, ἔλεγον, τῶν ἀπίστων, εἰ ὁ τῶν
and more-faithful what for is-it they-said of-the incredible if the of-the
θαυμασίων Θεὸς, ὁ θρέψας πλουσίως ἐν ἐρήμῳ ξένον
wonders God the(-one) having-fed richly in (the)-desert (a)-strange
λαὸν, καὶ φυγάδα, ὥστε καὶ ἄρτον ὀμβρῆσαι, καὶ βλύσαι
people and fugitive so-as both bread to-rain and to-spout
ὄρνιθας, τρέφων οὐ τοῖς ἀναγκαίοις μόνον, ἀλλὰ καὶ τοῖς
birds feeding(-them) not with-the necessities only but also with-the

περιττοῖς· εἰ ὁ τεμὼν θάλασσαν, καὶ στήσας ἥλιον, καὶ
superfluities if the(-one) having-cut (the)-sea and having-stopped (the)-sun and
ποταμὸν ἀνακόψας, καὶ τἄλλα δὴ ὑπειπόντες, ὅσα
(a)-river having-checked and the-rest indeed having-added as-many(-things)-as
πεποίηκε (φιλεῖ γὰρ ἐν τοῖς τοιούτοις φιλιστορεῖν ἡ ψυχὴ,
he-has-done is-wont for in the such(-things) to-love-recounting the soul
καὶ πολλοῖς θαύμασιν ἀνυμνεῖν τὸν Θεόν)· οὗτος, ἐπῆγον,
and with-many wonders to-hymn — God this(-one) they-added
καὶ ἡμᾶς θρέψειε σήμερον τοῖς τῆς τρυφῆς τοὺς τῆς
also us should-feed today with-the(-things) of-the luxury the of-the
εὐσεβείας ἀγωνιστάς; Πολλοὶ μὲν θῆρες τὰς τῶν πλουσίων
piety contestants many indeed beasts the of-the rich
διαφυγόντες τραπέζας, ἅπερ ἦν ποτε καὶ ἡμῖν, τοῖς ὄρεσι
having-escaped tables which were once also ours in-the mountains
τούτοις ἐμφωλεύουσι· πολλοὶ δὲ ὄρνιθες τῶν ἐδωδίμων
these lurk many and birds of-the edible(-kinds)
τοὺς ποθοῦντας ἡμᾶς ὑπερίπτανται, ὧν τί μὴ
the(-ones) longing us fly-over of-which what not
θηράσιμόν σοι θελήσαντι μόνον; Ταῦτ' ἔλεγον, καὶ ἡ
(is)-to-be-hunted for-you wishing only these(-things) they-said and the
θήρα παρῆν, ὄψον αὐτόματον, ἀπραγμάτευτος πανδαισία,
game was-present (a)-dish self-provided (an)-unlabored banquet
ἔλαφοι τῶν λόφων ποθὲν ὑπερφανέντες ἀθρόως.
deer from-the hills from-somewhere having-appeared-above suddenly
Ὡς μὲν εὐμεγέθεις! ὡς δὲ πίονες! ὡς δὲ πρόθυμοι πρὸς
how indeed large how and fat how and eager for
σφαγήν! Μονονουχὶ καὶ τοῦτο εἰκάζειν ἦν, ὅτι μὴ τάχιον
slaughter all-but also this to-guess it-was that not sooner
ἐκλήθησαν ἐδυσχέραινον. Οἱ μὲν εἵλκον τοῖς νεύμασιν,
they-had-been-called they-were-vexed the(-ones) indeed drew with-the nods
οἱ δὲ ἤγοντο. Τίνος διώκοντος ἢ συναναγκάζοντος;
the(-others) and were-led who pursuing or compelling

Οὐδενός. Τίνων ἱππέων; Ποίων κυνῶν; Τίνος ὑλακῆς,
no-one what horsemen what-kind-of dogs what barking
ἢ κραυγῆς, ἢ νέων προκαταλαβόντων τὰς διεξόδους τοῖς
or shout or youths having-seized-beforehand the passes by-the
θήρας νόμοις; Εὐχῆς δέσμιοι καὶ δικαίας αἰτήσεως. Τίς
of-the-hunt laws of-prayer prisoners and of-just request who
ἔγνω τοιοῦτον θήραμα τῶν νῦν, ἢ τῶν πώποτε;
knew such (a)-catch of-the(-men) now or of-the(-men) ever
8 Ὦ τοῦ θαύματος! Αὐτοὶ τοῦ θηράματος ἦσαν ταμίαι. Ὅσον
O of-the wonder themselves of-the catch were stewards as-much-as
φίλον, εἴχετο θελήμασι μόνον· ὅσον περιττὸν, ἀπεπέμφθη
(was)-dear was-held by-wishes only as-much-as (was)-superfluous was-sent-back
ταῖς λόχμαις εἰς δευτέραν τράπεζαν. Οἱ ὀψοποιοὶ σχέδιοι,
to-the thickets for (a)-second table the cooks (were)-improvised
τὸ δεῖπνον εὐτρεπές, οἱ δαιτύμονες εὐχάριστοι, προοίμιον
the dinner ready the banqueters grateful (a)-prelude
ἔχοντες ἤδη τῶν ἐλπιζομένων, τὸ παρὸν θαῦμα. Ἐξ
having already of-the(-things) hoped-for the present wonder from
οὗ καὶ πρὸς τὴν ἄθλησιν, ὑπὲρ ἧς ταῦτα ἦν αὐτοῖς,
which also toward the contest on-behalf-of which these(-things) were for-them
ἐγίνοντο προθυμότεροι. Τοιαῦτα τὰ ἐμὰ διηγήματα. Σὺ
they-became more-eager such (are)-the my stories you
δέ μοι λέγε τὰς Ἐλαφηβόλους σου, καὶ τοὺς Ὠρίωνας,
and to-me tell the Deer-shooters your and the Orions
καὶ τοὺς Ἀκταίωνας, τοὺς κακοδαίμονας θηρευτὰς, ὁ ἐμὸς
and the Actaeons the ill-starred hunters O my
διώκτης, ὁ τοὺς μύθους θαυμάζων, καὶ τὴν ἀντιδοθεῖσαν
persecutor the(-one) the myths admiring and the given-in-exchange
ἔλαφον τῆς παρθένου, εἴ τι τοσοῦτον εἰς φιλοτιμίαν
deer for-the virgin if anything so-great toward honor
ἔστι σοι, κἂν δῶμεν μὴ μῦθον εἶναι τὸ ἱστορούμενον.
is to-you even-if we-grant not (a)-myth to-be the(-thing) recounted

Ὡς τά γε ἐξῆς τοῦ λόγου, καὶ λίαν αἰσχρά. Τί
how the(-things) at-least next of-the story (are)-even very shameful what
γὰρ ὄφελος τῆς ἀντιδόσεως, εἰ σώζει παρθένον, ἵνα
for (is-the)-profit of-the exchange if it-saves (a)-virgin so-that
ξενοκτονεῖν διδαχθῇ, ἀπανθρωπίαν μαθοῦσα φιλανθρωπίας
to-kill-strangers she-be-taught inhumanity having-learned of-humanity
ἀντίδοσιν; Τοῦτο μὲν οὖν τοσοῦτον ἐκ πολλῶν ἓν, καὶ
(as-the)-return this indeed then so-much from many one and
ἀντὶ πολλῶν, ὡς ὁ ἐμὸς λόγος. Καὶ τοῦτο διῆλθον, οὐχ
instead-of many as (is)-the my discourse and this I-went-through not
ἵν' ἐκείνῳ προσθῶ τι τῆς εὐδοξίας (οὔτε γὰρ θάλασσα
so-that to-him I-may-add anything of-the good-repute nor for (the)-sea
δεῖται τῶν εἰσρεόντων εἰς αὐτὴν ποταμῶν, κἂν εἰσρέωσιν
needs of-the flowing-in into it rivers even-if they-flow-in
ὅτι πλεῖστοι καὶ μέγιστοι, οὔτε τῶν εἰσοισόντων
very many and greatest nor of-the(-ones) about-to-contribute
τι πρὸς εὐφημίαν ὁ νῦν ἐπαινούμενος)· ἀλλ' ἵν'
anything toward praise the(-one) now praised but so-that
ἐπιδείξαιμι, οἵων αὐτῷ τῶν ἐξαρχῆς ὑπαρχόντων,
I-might-show from-what to-him of-the(-things) from-the-start belonging
καὶ πρὸς ὃ παράδειγμα βλέπων, ὅσον ὑπερηκόντισεν. Εἰ
and to what pattern looking how-far be-overshot(-it) if
γὰρ μέγα τοῖς ἄλλοις τὸ προσλαβεῖν τι παρὰ τῶν
for great for-the others the to-gain something from the(-ones)
ἄνωθεν εἰς φιλοτιμίαν, μεῖζον ἐκείνῳ τὸ προσθεῖναι
above toward honor greater for-him the(-thing) to-add
τοῖς ἄνω παρ' ἑαυτοῦ, καθάπερ ῥεύματος ἀνατρέχοντος.
to-the(-ones) above from himself as-if (a)-stream running-back
Τῆς δὲ τῶν πατέρων συζυγίας, οὐχ ἧττον κατὰ τὸ τῆς 9
of-the and of-the parents yoking no less according-to the of-the
ἀρετῆς ὁμότιμον, ἢ καὶ τὰ σώματα, πολλὰ μὲν καὶ ἄλλα
virtue equal-honor than also the bodies many indeed also other

γνωρίσματα, πτωχοτροφίαι, ξενοδοχίαι, ψυχῆς κάθαρσις ἐξ
tokens poor-feedings hospitalities of-soul cleansing by
ἐγκρατείας, ἀπόμοιρα κτήσεως Θεῷ καθιερωθείσης (πρᾶγμα
self-control (a)-portion of-property to-God dedicated (a)-thing
οὔπω τότε πολλοῖς σπουδαζόμενον, ὥσπερ νῦν αὐξηθέν
not-yet then by-many pursued as now increased
τε καὶ τιμηθὲν ἐκ τῶν πρώτων ὑποδειγμάτων), τά
both and honored from the first examples the(-things)
τε ἄλλα, ὅσα Πόντῳ καὶ Καππαδόκαις μερισαμένοις
both others as-many-as by-Pontus and Cappadocians divided
ἤρκεσε πολλῶν πληροῦν ἀκοάς· ἐμοὶ δὲ μέγιστον δοκεῖ
sufficed of-many to-fill (the)-ears to-me but greatest seems
καὶ περιφανέστατον ἡ εὐτεκνία. Τοὺς γὰρ αὐτοὺς
and most-conspicuous the good-childbearing the for same(-parents)
πολύπαιδας καὶ καλλίπαιδας μῦθοι μὲν ἴσως ἔχουσιν· ἡμῖν
of-many-children and of-fine-children myths indeed perhaps have to-us
δὲ τούτους ἡ πεῖρα παρέστησε, τοιούτους μὲν αὐτοὺς
but these the experience presented such indeed themselves
γεγονότας, ὥστε εἰ καὶ μὴ τοιούτων ἦσαν πατέρες, ἑαυτοῖς
having-become that if even not of-such they-were fathers for-themselves
εἰς εὐδοξίαν ἀρκεῖν· τοιούτων δὲ πεφηνότες πατέρες, ὥστε
for good-repute to-suffice of-such but having-appeared fathers that
εἰ καὶ μὴ αὐτοὶ τοσοῦτον ἦσαν εἰς ἀρετήν, πάντας
if even not themselves so-much were toward virtue all
ὑπεραίρειν τῇ εὐτεκνίᾳ. Ἕνα μὲν γὰρ ἢ δύο γενέσθαι
to-surpass by-the good-childbearing one indeed for or two to-be
τῶν ἐπαινουμένων, κἂν τῇ φύσει δοίη τις· ἡ δὲ
of-the(-ones) praised even to-the nature might-grant one the but
διὰ πάντων ἀκρότης, σαφὲς τῶν ἀγαγόντων ἐγκώμιον.
through all excellence (is)-clear of-the(-ones) having-reared (an)-encomium
Δηλοῖ δὲ ὁ μακαριστὸς τῶν ἱερέων καὶ τῶν παρθένων
shows and the most-blessed of-the priests and of-the virgins

ἀριθμὸς, καὶ τῶν ἐν γάμῳ, μηδὲν τῇ συζυγίᾳ βλαβῆναι
number and of-the(-ones) in marriage in-nothing by-the yoking to-be-harmed
βιασαμένων, πρὸς τὴν ἴσην τῆς ἀρετῆς εὐδοκίμησιν, ἀλλὰ
having-forced(-themselves) toward the equal of-the virtue good-repute but
βίων αἱρέσεις μᾶλλον, ἢ πολιτείας ταῦτα ποιησαμένων.
of-lives choices rather than ways-of-life these(-things) having-made
Τίς οὐκ οἶδε τὸν τούτου πατέρα, Βασίλειον, τὸ μέγα παρὰ 10
who not knows the his father Basil the great among
πᾶσιν ὄνομα, ὃς πατρικῆς εὐχῆς ἔτυχεν, ἵνα μὴ λέγω μόνος,
all name who (of-a)-father's prayer obtained so-that not I-say alone
εἴπερ τις ἀνθρώπων; Παντὸς γὰρ κρατῶν ἀρετῇ, παρὰ τοῦ
if-indeed anyone of-men in-all for prevailing in-virtue by the
παιδὸς κωλύεται μόνου τὸ πρωτεῖον ἔχειν. Τίς Ἐμμελίαν,
son he-is-prevented alone the first-place to-have who (knows)-Emmelia
τὴν ὅπερ ἐγένετο προκληθεῖσαν, ἢ γενομένην ὃ
the(-woman) what she-became having-been-named-beforehand or having-become what
προεκλήθη· τὴν τῆς ἐμμελείας ὄντως φερώνυμον, ἢ τοῦτο
she-was-named the of-the harmony truly bearing-the-name who this
ἐν γυναιξὶν ὤφθη, εἰ δεῖ συντόμως εἰπεῖν, ὅπερ ἐν
among women appeared if (one)-must briefly say what among
ἀνδράσιν ἐκεῖνος. Ὥστ' εἴπερ ἔδει δουλεύσοντα πάντως
men he so-that if-indeed (it)-had about-to-be-subject wholly
τῇ φύσει τὸν νῦν εὐφημούμενον ἀνθρώποις δοθῆναι,
to-the nature the(-one) now praised to-men to-be-given
ὥσπερ τινὰ τῶν πάλαι παρὰ Θεοῦ δεδομένων εἰς κοινὸν
as some of-the(-gifts) of-old by God given for common
ὄφελος, μήτε ἐξ ἄλλων μᾶλλον ἁρμόζειν, ἢ ἐκείνων
benefit neither from others more to-befit than from-those
τοῦτον γενέσθαι, μήτε ἐκείνοις ἑτέρου μᾶλλον ἢ τοῦδε
this(-man) to-come nor for-those of-another more than of-this(-man)
πατράσιν ὀνομασθῆναι· ὅπερ οὖν καλῶς ποιοῦν καὶ
(as)-fathers to-be-named which-very-thing then (as)-well doing also

συνέδραμεν. Ἐπεὶ δὲ τὰς ἀπαρχὰς τῶν ἐπαίνων νόμῳ
came-together since but the first-fruits of-the praises (to-the)-law
θείῳ πειθόμενοι, ὃς πατράσι κελεύει πᾶσαν νέμειν τιμήν,
divine obeying which to-fathers bids all to-assign honor
τοῖς μνημονευθεῖσιν ἀποδεδώκαμεν, ἐπ᾽ αὐτὸν ἴωμεν ἤδη,
to-the(-ones) mentioned we-have-rendered to him let-us-go now
τοσοῦτον εἰπόντες, ὃ καὶ πᾶσιν ἂν οἶμαι δόξειεν ἀληθῶς
so-much having-said which also to-all — I-think would-seem truly
λέγεσθαι τοῖς ἐκεῖνον ἐπισταμένοις, ὅτι μόνης ἡμῖν
to-be-said to-the(-ones) him knowing that of-only to-us
ἔδει τῆς ἐκείνου φωνῆς ἐκεῖνον ἐγκωμιάζουσιν. Ὁ
(there)-was-need the his voice him praising the(-man)
γὰρ αὐτὸς ὑπόθεσίς τε λαμπρὰ τοῖς ἐπαινοῦσι, καὶ
for same (a)-subject both brilliant for-the(-ones) praising and
μόνος τῇ τοῦ λόγου δυνάμει τῆς ὑποθέσεως ἄξιος. Κάλλους
alone by-the of-the discourse power of-the subject worthy of-beauty
μὲν δὴ, καὶ ῥώμης, καὶ μεγέθους, οἷς τοὺς πολλοὺς ὁρῶ
indeed truly and of-strength and of-size in-which the many I-see
χαίροντας, τοῖς βουλομένοις παραχωρήσομεν· οὐχ ὅτι
delighting to-the(-ones) wishing we-will-yield(-them) not that
κἀν τούτοις ἔλαττόν τινος ἠνέγκατο τῶν μικρολόγων,
even-in these(-things) less than-anyone he-won of-the petty(-men)
καὶ περὶ τὸ σῶμα καλινδουμένων, ἕως ἦν ἔτι νέος, καὶ
and about the body wallowing while he-was still young and
οὔπω φιλοσοφίᾳ τῶν σαρκῶν κατεκράτησεν· ἀλλ᾽ ἵνα
not-yet by-philosophy the flesh he-had-mastered but so-that
μὴ ταυτὸν πάθω τοῖς ἀπειροτέροις τῶν ἀθλητῶν, οἳ
not the-same I-may-suffer as-the more-inexperienced of-the athletes who
τὴν ἰσχὺν ἐν τοῖς εἰκῇ παλαιομένοις καὶ παρέργοις
the strength in the at-random wrestled-bouts and side-shows
κενώσαντες, ἥττους ἐν τοῖς καιρίοις εὑρίσκονται, καὶ τοῖς
having-spent weaker in the critical(-ones) are-found and those

ἐξ ὧν τὸ νικᾶν ὑπάρχει καὶ στεφανίτας ἀναγορεύεσθαι.
from which the to-conquer belongs and as-crowned-victors to-be-proclaimed
Ἃ δὲ οὐδαμῶς ἂν εἰπὼν οἶμαι περιττὸς δόξειν, οὐδὲ
what but in-no-way — having-said I-think superfluous I-will-seem nor
ἔξω τοῦ σκοποῦ βάλλειν τὸν λόγον, ταῦτ' ἐπαινέσομαι.
outside the mark to-throw the discourse these(-things) I-will-praise
Οἶμαι δὲ πᾶσιν ἀνωμολογῆσθαι τὸν νοῦν ἐχόντων, 11
I-think and by-all to-be-agreed the mind having
παίδευσιν τῶν παρ' ἡμῖν ἀγαθῶν εἶναι τὸ πρῶτον· οὐ
(that)-education of-the among us goods is the first not
ταύτην μόνην τὴν εὐγενεστέραν, καὶ ἡμετέραν, ἢ πᾶν τὸ
this alone the nobler and ours which all the
ἐν λόγοις κομψὸν καὶ φιλότιμον ἀτιμάζουσα, μόνης ἔχεται
in speeches elegant and ambitious dishonoring alone clings-to
τῆς σωτηρίας, καὶ τοῦ κάλλους τῶν νοουμένων· ἀλλὰ
the salvation and the beauty of-the(-things) contemplated but
καὶ τὴν ἔξωθεν, ἣν οἱ πολλοὶ Χριστιανῶν διαπτύουσιν,
also the outside(-education) which the many of-Christians spit-upon
ὡς ἐπίβουλον καὶ σφαλερὰν, καὶ Θεοῦ πόῤῥω βάλλουσαν,
as treacherous and dangerous and from-God far casting
κακῶς εἰδότες. Ὥσπερ γὰρ οὐρανὸν, καὶ γῆν, καὶ ἀέρα καὶ
badly knowing as for heaven and earth and air and
ὅσα τούτων, οὐκ ἐπειδὴ κακῶς τινες ἐξειλήφασιν, ἀντὶ
whatever of-these not because badly some have-taken(-them) instead-of
Θεοῦ τὰ τοῦ Θεοῦ σέβοντες, διὰ τοῦτο περιφρονητέον·
God the(-things) — of-God worshiping because-of this (they-are)-to-be-despised
ἀλλ' ὅσον χρήσιμον αὐτῶν καρπούμενοι πρός τε ζωὴν
but as-much-as useful of-them reaping toward both life
καὶ ἀπόλαυσιν, ὅσον ἐπικίνδυνον διαφεύγομεν· οὐ τῷ
and enjoyment as-much-as dangerous we-flee not against-the
Κτίστῃ τὴν κτίσιν ἐπανιστάντες κατὰ τοὺς ἄφρονας, ἀλλ'
Creator the creation raising like the foolish but

ἐκ τῶν δημιουργημάτων τὸν Δημιουργὸν καταλαμβάνοντες,
from the works the Craftsman apprehending
καὶ, ὅ φησιν ὁ θεῖος Ἀπόστολος, αἰχμαλωτίζοντες πᾶν
and as says the divine Apostle taking-captive every
νόημα εἰς Χριστόν· ὡς δὲ καὶ πυρὸς, καὶ τροφῆς, καὶ
thought to Christ as and also of-fire and of-food and
σιδήρου, καὶ τῶν ἄλλων, οὐδὲν καθ' ἑαυτὸ χρησιμώτατον
of-iron and of-the others nothing in itself most-useful
ἴσμεν, ἢ βλαβερώτατον, ἀλλ' ὅπως ἂν δοκῇ τοῖς
we-know or most-harmful but as — it-seems to-the(-ones)
χρωμένοις· ἤδη δὲ καὶ τῶν ἑρπυστικῶν θηρίων ἔστιν,
using(-it) already and also of-the creeping beasts there-are(-some)
ἃ τοῖς πρὸς σωτηρίαν φαρμάκοις συνεκεράσαμεν· οὕτω
which with-the for salvation medicines we-have-mixed so
καὶ τούτων, τὸ μὲν ἐξεταστικόν τε καὶ θεωρητικὸν,
also of-these the indeed critical both and contemplative
ἐδεξάμεθα· ὅσον δὲ εἰς δαίμονας φέρει, καὶ πλάνην,
we-have-received as-much-as but to demons leads and error
καὶ ἀπωλείας βυθὸν, διεπτύσαμεν· ὅτι μὴ κἀκ τούτων
and of-destruction (the)-depth we-have-spat-out except — even-from these
πρὸς θεοσέβειαν ὠφελήμεθα, ἐκ τοῦ χείρονος τὸ κρεῖττον
toward godliness we-have-been-helped from the worse the better
καταμαθόντες, καὶ τὴν ἀσθένειαν ἐκείνων ἰσχὺν τοῦ
having-learned and the weakness of-them (the)-strength of-the
καθ' ἡμᾶς λόγου πεποιημένοι. Οὔκουν ἀτιμαστέον τὴν
in our doctrine having-made not-then (is)-to-be-dishonored the
παίδευσιν, ὅτι τοῦτο δοκεῖ τισιν· ἀλλὰ σκαιοὺς καὶ
education because this seems(-so) to-some but boorish and
ἀπαιδεύτους ὑπολεπτέον τοὺς οὕτως ἔχοντας, οἳ
uneducated (are)-to-be-supposed the(-ones) so being who
βούλοιντ' ἂν ἅπαντας εἶναι καθ' ἑαυτοὺς, ἵν' ἐν τῷ κοινῷ

τὸ κατ᾽ αὐτοὺς κρύπτηται, καὶ τοὺς τῆς ἀπαιδευσίας
the(-defect) in them may-be-hidden and the of-the lack-of-education
ἐλέγχους διαδιδράσκωσιν. Ἐπεὶ δὲ τοῦτο ὑπεθέμεθα καὶ
exposures they-may-escape since but this we-have-laid-down and
ἀνωμολογησάμεθα, φέρε, τὰ κατ᾽ αὐτὸν θεωρήσωμεν.
agreed come the(-things) about him let-us-contemplate
Τὰ μὲν δὴ πρῶτα τῆς ἡλικίας ὑπὸ τῷ μεγάλῳ 12
the(-things) indeed truly first of-the age under the great
πατρὶ, ὃν κοινὸν παιδευτὴν ἀρετῆς ὁ Πόντος τηνικαῦτα
father whom (as)-common teacher of-virtue the Pontus at-that-time
προὐβάλλετο, σπαργανοῦται καὶ διαπλάττεται πλάσιν
put-forward he-is-swaddled and is-molded (with-a)-molding
τὴν ἀρίστην τε καὶ καθαρωτάτην, ἣν ἡμερινὴν ὁ θεῖος
the best both and purest which daily the divine
Δαβὶδ καλῶς ὀνομάζει καὶ τῆς νυκτερινῆς ἀντίθετον. Ὑπὸ
David well names and of-the nightly opposite under
δὴ τούτῳ, καὶ βίον καὶ λόγον συναυξανομένους τε
indeed this(-man) both life and speech growing-together both
καὶ συνανιόντας ἀλλήλοις ὁ θαυμάσιος ἐκπαιδεύεται· οὐ
and rising-with one-another the wonderful(-man) is-educated not
Θετταλικόν τι καὶ ὄρειον ἄντρον αὐχῶν, ὡς ἀρετῆς
(a)-Thessalian anything and mountain cave boasting as of-virtue
ἐργαστήριον, οὐδέ τινα Κένταυρον ἀλαζόνα τῶν κατ᾽ αὐτὸν
(a)-workshop nor some Centaur boastful of-the in his(-time)
ἡρώων διδάσκαλον, οὐδὲ πτῶκας βάλλειν, ἢ κατατρέχειν
heroes (as)-teacher nor hares to-shoot or to-run-down
νεβρῶν, ἢ θηρεύειν ἐλάφους ὑπ᾽ αὐτοῦ διδασκόμενος, ἢ τὰ
fawns or to-hunt deer by him being-taught or in-the
πολεμικὰ κράτιστος εἶναι, ἢ πωλοδαμνεῖν ἄριστα, τῷ αὐτῷ
warlike(-arts) best to-be or to-break-colts best the same
πώλῳ καὶ διδασκάλῳ χρώμενος, ἢ μυελοῖς ἐλάφων τε καὶ
(as)-colt and teacher using or on-marrows of-deer both and

λεόντων τοῖς μυθικοῖς ἐκτρεφόμενος· ἀλλὰ τὴν ἐγκύκλιον
of-lions the mythical being-nourished but the general
παίδευσιν παιδευόμενος, καὶ θεοσέβειαν ἐξασκούμενος, καὶ,
education being-educated and godliness practicing and
συνελόντι φάναι, πρὸς τὴν μέλλουσαν τελειότητα διὰ τῶν
in-sum to-speak toward the future perfection through the
ἐξ ἀρχῆς μαθημάτων ἀγόμενος. Οἱ μὲν γὰρ, ἢ
from (the)-beginning lessons being-led the(-ones) indeed for either
βίον μόνον, ἢ λόγον κατωρθωκότες, τῷ ἑτέρῳ δὲ λείποντες,
life only or speech having-achieved in-the other but falling-short
οὐδὲν τῶν ἑτεροφθάλμων ἐμοὶ δοκεῖν διαφέρουσιν, οἷς
nothing from-the one-eyed to-me (it)-seems differ for-whom
μεγάλη μὲν ἡ ζημία, μεῖζον δὲ τὸ αἶσχος ὁρῶσι καὶ
great indeed (is)-the loss greater but the shame (to-them)-seeing and
ὁρωμένοις. Οἷς δὲ κατ' ἀμφότερα εὐδοκιμεῖν ὑπάρχει, καὶ
being-seen to-whom but in both to-win-repute belongs and
εἶναι περιδεξίοις, τούτοις καὶ τὸ εἶναι τελείοις, καὶ βιοτεύειν
to-be ambidextrous for-these also the to-be perfect and to-live
μετὰ τῆς ἐκεῖθεν μακαριότητος. Ὅπερ οὖν ἐκείνῳ
with the thence blessedness which-very-thing then him
συμβέβηκεν εὖ ποιοῦν οἴκοθεν ἔχοντι τῆς ἀρετῆς τὸ
happened-to well doing (to-him)-from-home having of-the virtue the
παράδειγμα, πρὸς ὃ βλέπων εὐθὺς ἄριστος ἦν. Ὥσπερ
pattern toward which looking at-once best he-was as
τοὺς πώλους καὶ τοὺς μόσχους ὁρῶμεν, ὁμοῦ τῇ γενέσει
the colts and the calves we-see together with-the birth
ταῖς μητράσιν ἑαυτῶν παρασκαίροντας, οὕτω καὶ αὐτὸς
with-the mothers their-own frisking-beside so also he
τῷ πατρὶ παραθέων ἐγγύθεν ἐν πωλικῷ τῷ φρυάγματι
with-the father running-beside close in colt-like the snorting
καὶ τῶν ἄκρων τῆς ἀρετῆς κινημάτων οὐ παραπολὺ
and of-the highest of-the virtue movements not by-much

λειπόμενος· εἰ βούλει δὲ, κἀν τῇ σκιαγραφίᾳ τὸ μέλλον
falling-short if you-wish and even-in the sketch the future
τῆς ἀρετῆς κάλλος ὑποσημαίνων, καὶ πρὸ τοῦ καιροῦ
of-the virtue beauty indicating and before the time
τῆς ἀκριβείας, τὰ τῆς ἀκριβείας προχαραττόμενος.
of-the exactness the(-lines) of-the exactness outlining
Ἐπεὶ δὲ ἱκανῶς εἶχε τῆς ἐνταῦθα παιδεύσεως, ἔδει δ' 13
since and sufficiently he-had of-the here education (it)-needed and
αὐτὸν μηδὲν τῶν καλῶν διαφυγεῖν, μηδὲ τῷ φιλοπόνῳ
him nothing of-the fine(-things) to-escape nor than-the industrious
τῆς μελίσσης ἀπολειφθῆναι συλλεγούσης ἐκ παντὸς ἄνθους
of-the bee to-fall-short-of collecting from every flower
τὰ χρησιμώτατα, ἐπὶ τὴν Καισαρέων πόλιν ἐπείγεται,
the most-useful(-things) to the of-Caesareans city he-hastens
τῶν τῇδε μεθέξων παιδευτηρίων· ταύτην δὲ λέγω τὴν
of-the here to-share-in schools this and I-mean the
περιφανῆ τε καὶ ἡμετέραν (ἐπεὶ καὶ τῶν ἐμῶν λόγων
illustrious both and ours since also of-the my discourses
αὕτη καθηγεμὼν καὶ διδάσκαλος), τὴν οὐχ ἧττον λόγων
this (was)-guide and teacher the(-city) not less of-discourses
μητρόπολιν, ἢ τῶν πόλεων ὧν ὑπέρκειται, καὶ καθ'
(a)-metropolis than of-the cities over-which it-lies and over
ὧν ἔχει τὴν δυναστείαν· ἣν εἴ τις τοῦ ἐν λόγοις κράτους
which it-has the dominion which if anyone of-the in discourses power
ἀποστερήσειεν, ἀφῃρηκὼς ἔσται αὐτὸ τὸ κάλλιστόν τε
should-deprive having-taken-away will-be itself the finest both
καὶ ἰδικώτατον. Ἄλλαι μὲν γὰρ τῶν πόλεων ἄλλοις
and most-proper(-thing) other(-cities) indeed for of-the cities in-other
ἀγάλλονται καλλωπίσμασιν, ἢ παλαιοῖς, ἢ νέοις, ὅπως
pride-themselves adornments either old or new as
ἂν οἶμαι, τῶν διηγημάτων ἔχωσιν, ἢ τῶν ὁρωμένων·
— I-think of-the stories they-have or of-the(-things) seen

τῇ δὲ, λόγοι τὸ γνώρισμα, ὥσπερ ἐν τοῖς ὅπλοις
to-the(-other) and (are)-discourses the token as on the arms
ἢ τοῖς δράμασι τὰ ἐπίσημα. Τὰ δὲ ἑξῆς αὐτοὶ
or the plays the devices the(-things) but next let-them-relate
διηγείσθωσαν, οἱ καὶ παιδεύσαντες τὸν ἄνδρα παρ'
themselves the(-ones) also having-educated the man among
ἑαυτοῖς, καὶ τῆς παιδεύσεως ἀπολαύσαντες· ὅσος μὲν ἦν
themselves and of-the education having-enjoyed how-great indeed he-was
διδασκάλοις, ὅσος δὲ ἥλιξι, τοῖς μὲν παρεκτεινόμενος,
to-teachers how-great and to-peers to-the(-ones) indeed extending-himself
τοὺς δὲ ὑπεραίρων κατὰ πᾶν εἶδος παιδεύσεως· ὅσον
the(-others) and surpassing in every form of-education how-much
κλέος ἐντὸς ὀλίγου χρόνου παρὰ πᾶσιν ἠνέγκατο, καὶ
fame within little time among all he-won both
τοῖς ἐκ τοῦ δήμου, καὶ τοῖς πρώτοις τῆς πόλεως·
to-the(-ones) of the people and to-the first(-men) of-the city
μείζω μὲν τῆς ἡλικίας τὴν παίδευσιν, μείζω δὲ τῆς
greater indeed than-the age the education greater and than-the
παιδεύσεως τὴν τοῦ ἤθους πῆξιν ἐπιδεικνύμενος· ῥήτωρ
education the of-the character firmness displaying (an)-orator
ἐν ῥήτορσι, καὶ πρὸ τῶν σοφιστικῶν θρόνων· φιλόσοφος
among orators even before the sophistic chairs (a)-philosopher
ἐν φιλοσόφοις, καὶ πρὸ τῶν ἐν φιλοσοφίᾳ δογμάτων·
among philosophers even before the in philosophy doctrines
τὸ μέγιστον, ἱερεὺς Χριστιανοῖς, καὶ πρὸ τῆς ἱερωσύνης·
the greatest(-thing) (a)-priest to-Christians even before the priesthood
τοσοῦτον ἦν αὐτῷ τὸ παρὰ πάντων συγκεχωρηκὸς ἐν
so-much was to-him the(-thing) by all conceded in
ἅπασιν. Τῷ δὲ λόγοι μὲν τὸ πάρεργον ἦσαν, τοσοῦτον ἐξ
all(-things) to-him and discourses indeed the secondary were so-much from
αὐτῶν δρεπομένῳ, ὅσον εἰς τὴν καθ' ἡμᾶς φιλοσοφίαν
them plucking as-much-as for the in our(-way) philosophy

συνεργοὺς ἔχειν· ἐπειδὴ δεῖ καὶ τῆς ἐν τούτοις δυνάμεως
fellow-workers to-have since (one)-needs also the in these power
πρὸς τὴν τῶν νοουμένων δήλωσιν· κίνημα γὰρ ναρκιώντων
toward the of-the conceptions expression (a)-movement for of-numbed(-men)
ἐστὶ, νοῦς ἀνεκλάλητος. Φιλοσοφία δὲ ἡ σπουδὴ, καὶ
is (a)-mind inexpressible philosophy and (was)-the pursuit and
τὸ ῥαγῆναι κόσμου, καὶ μετὰ Θεοῦ γενέσθαι τοῖς
the to-break-away from-(the)-world and with God to-be by-the(-things)
κάτω τὰ ἄνω πραγματευόμενον, καὶ τοῖς ἀστάτοις
below the(-things) above transacting and by-the unstable
καὶ ῥέουσι τὰ ἑστῶτα καὶ μένοντα κατακτώμενον.
and flowing the(-things) standing and abiding acquiring
Ἐντεῦθεν ἐπὶ τὸ Βυζάντιον, τὴν προκαθεζομένην τῆς Ἑῴας 14
from-there to the Byzantium the presiding-over of-the East
πόλιν (καὶ γὰρ ηὐδοκίμει σοφιστῶν τε καὶ φιλοσόφων
city and for was-renowned(-it) of-sophists both and of-philosophers
τοῖς τελεωτάτοις, ὧν ἐν βραχεῖ χρόνῳ τὰ κράτιστα
for-the most-perfect of-whom in brief time the best
συνελέξατο τάχει τε καὶ μεγέθει φύσεως)· ἐντεῦθεν, ἐπὶ
he-collected with-speed both and greatness of-nature from-there to
τὸ τῶν λόγων ἔδαφος τὰς Ἀθήνας ὑπὸ τοῦ Θεοῦ πέμπεται,
the of-the discourses soil the Athens by — God he-is-sent
καὶ τῆς καλῆς περὶ τὴν παίδευσιν ἀπληστίας· Ἀθήνας τὰς
and by-the fine for the education insatiability Athens the
χρυσᾶς ὄντως ἐμοὶ, καὶ τῶν καλῶν προξένους, εἴπερ
golden truly for-me and of-the fine(-things) patrons if-indeed
τινί. Ἐκεῖναι γάρ μοι τὸν ἄνδρα τοῦτον ἐγνώρισαν
for-anyone those for to-me the man this made-known
τελεώτερον, οὐδὲ πρὶν ἀγνοούμενον· καὶ λόγους ἐπιζητῶν,
more-perfectly not-even before unknown and discourses seeking
εὐδαιμονίαν ἐκομισάμην· καὶ τρόπον ἕτερον ταυτὸ πέπονθα
happiness I-won and in-way other the-same I-experienced

τῷ Σαοὺλ, ὃς τὰς ὄνους τοῦ πατρὸς ἐπιζητῶν, βασιλείαν
— as-Saul who the asses of-the father seeking (a)-kingdom
εὗρατο, μεῖζον τοῦ ἔργου τὸ πάρεργον ἐμπορευσάμενος. Τὸ
found greater than-the task the by-product having-gained the
μὲν δὴ μέχρι τούτων εὔδρομος ἡμῖν ὁ λόγος, καὶ διὰ
indeed truly up-to these(-things) running-well for-us the discourse and through
λείας τῆς ὁδοῦ φέρων, καὶ ἄγαν εὐπόρου, καὶ βασιλικῆς
smooth the road carrying and very easy and royal
ὄντως τῶν τοῦ ἀνδρὸς ἐγκωμίων· τὸ δ' ἐντεῦθεν, οὐκ
truly of-the of-the man encomiums the(-part) but from-here not
οἶδ' ὅ τι τῷ λόγῳ χρήσωμαι, καὶ ποῖ τράπωμαι·
I-know what — (with)-the discourse I-should-use and where I-should-turn
ἔχει γάρ τι καὶ πρόσαντες ἡμῖν ὁ λόγος. Ποθῶ μὲν
has for something also uphill for-us the discourse I-long indeed
γὰρ ἐνταῦθα τοῦ λόγου γενόμενος καὶ τοῦ καιροῦ τούτου
for here of-the discourse having-come and of-the occasion this
λαβόμενος, καὶ τῶν κατ' ἐμαυτόν τι προσθεῖναι
having-taken-hold-of also of-the(-things) about myself something to-add
τοῖς εἰρημένοις, καὶ μικρόν τι προσδιατρῖψαι τῷ
to-the(-things) said and (a)-little some to-linger on-the
διηγήματι, ὅθεν τε καὶ ὅπως ἡμῖν, κἀκ τίνος τῆς ἀρχῆς
story whence both and how to-us and-from what the beginning
συνέστη τὸ τῆς φιλίας, εἴτουν συμπνοίας καὶ συμφυΐας, εἰ
arose the of-the friendship or-rather of-unity-of-breath and of-growing-together if
χρὴ προσειπεῖν οἰκειότερον. Φιλεῖ γὰρ οὔτε ὄψις ῥᾳδίως
(one)-must call(-it) more-properly is-wont for neither (the)-sight easily
ἀναχωρεῖν τῶν τερπνῶν θεαμάτων, κἂν ἀφέλκῃ τις
to-withdraw from-the delightful spectacles even-if drag-it-away one
βίᾳ, πρὸς αὐτὰ πάλιν φέρεσθαι· οὔτε λόγος τῶν ἡδίστων
by-force to them again to-be-borne nor speech from-the sweetest
διηγημάτων. Δέδοικα δὲ τὸ φορτικὸν τῆς ἐγχειρήσεως.
stories I-fear but the burdensome(-part) of-the undertaking

Πειράσομαι μὲν οὖν, ὡς οἷόν τε μετρίως, τοῦτο ποιεῖν. Ἂν
I-will-try indeed then as possible — moderately this to-do if
δ' ἄρα τι καὶ βιαζώμεθα ὑπὸ τοῦ πόθου, συγγνώμη
but after-all anything also we-be-forced by the longing pardon
τῷ πάθει, πάντων παθῶν ὄντι δικαιοτάτῳ, καὶ ὃ
(be)-to-the passion of-all passions being most-just and (one)-which
μὴ παθεῖν ἡ ζημία τοῖς γε νοῦν ἔχουσιν.
not to-feel (is)-the loss to-the(-ones) at-least sense having

ATHENS AND THE FRIENDSHIP

Athens brought them together, and the Armenians' attempt to shame Basil in debate made the two one friendship. They shared house, table, and purpose, and Basil's character surpassed his learning. Home again, they were kept apart.

Εἶχον ἡμᾶς Ἀθῆναι, καθάπερ τι ῥεῦμα ποτάμιον, ἀπὸ μιᾶς 15
had us Athens like some stream of-(a)-river from one
σχισθέντας πηγῆς τῆς πατρίδος εἰς διάφορον ὑπερορίαν κατ'
split spring the fatherland into different foreign-lands through
ἔρωτα τῆς παιδεύσεως, καὶ πάλιν εἰς τὸ αὐτὸ συνελθόντας,
love of-the education and again into the same having-come-together
ὥσπερ ἀπὸ συνθήματος, οὕτω Θεοῦ κινήσαντος. Εἶχον δὲ
as from (a)-signal so God having-moved(-us) had and
μικρῷ μὲν ἐμὲ πρότερον· τὸν δ' εὐθὺς μετ' ἐμὲ, μετὰ
(a)-little indeed me earlier him and immediately after me with
πολλῆς προσδεχθέντα καὶ περιφανοῦς τῆς ἐλπίδος. Καὶ γὰρ
much received and conspicuous the hope and for
ἐν πολλῶν γλώσσαις ἔκειτο πρὶν ἐπιστῇ· καὶ μέγα ἑκάστοις
in many tongues he-lay before he-arrived and great for-each
ἦν προκαταλαβεῖν τὸ σπουδαζόμενον. Οὐδὲν δὲ οἷον καὶ
was to-seize-first the(-thing) pursued nothing but like even

ἥδυσμά τι προσθεῖναι τῷ λόγῳ μικρὸν ἀφήγημα, τοῖς
(a)-relish some to-add to-the discourse (a)-small anecdote for-the(-ones)
μὲν εἰδόσιν, ὑπόμνησιν, τοῖς δὲ ἀγνοοῦσι, διδασκαλίαν.
indeed knowing (a)-reminder for-the(-ones) but not-knowing instruction
Σοφιστομανοῦσιν Ἀθήνησι τῶν νέων οἱ πλεῖστοι καὶ
are-mad-for-sophists at-Athens of-the young the most and
ἀφρονέστεροι· οὐ τῶν ἀγεννῶν μόνον καὶ τῶν ἀνωνύμων,
more-foolish not of-the low-born only and of-the nameless
ἀλλ' ἤδη καὶ τῶν εὖ γεγονότων καὶ περιφανεστέρων,
but already also of-the well born and more-conspicuous
ἅτε πλῆθος σύμμικτον ὄντες, καὶ νέοι, καὶ δυσκάθεκτοι
as (a)-crowd mixed being and young and hard-to-restrain
ταῖς ὁρμαῖς. Ὅπερ οὖν πάσχοντας ἔστιν ἰδεῖν,
in-the impulses what-very-thing then suffering it-is(-possible) to-see
περὶ τὰς ἀντιθέτους ἱπποδρομίας, τοὺς φιλίππους τε καὶ
about the rival horse-races the horse-lovers both and
φιλοθεάμονας· πηδῶσι, βοῶσιν, οὐρανῷ πέμπουσι κόνιν,
spectacle-lovers they-leap they-shout to-heaven they-send dust
ἡνιοχοῦσι καθήμενοι, παίουσι τὸν ἀέρα, τοὺς ἵππους δὴ
they-drive sitting they-strike the air the horses indeed
τοῖς δακτύλοις ὡς μάστιξι, ζευγνύουσι, μεταζευγνύουσιν,
with-the fingers as with-whips they-yoke they-reyoke
οὐδενὸς ὄντες κύριοι· ἀντιδιδόασιν ἀλλήλοις ῥᾳδίως
of-nothing being masters they-exchange with-one-another easily
ἡνιόχους, ἵππους, ἱπποστασίας, στρατηγούς. Καὶ ταῦτα
charioteers horses stables generals and these
τίνες; Οἱ πένητες πολλάκις καὶ ἄποροι, καὶ μηδ' ἂν
who the poor often and needy and not-even —
εἰς μίαν ἡμέραν τροφῆς εὐπορήσαντες· τοῦτο καὶ αὐτοὶ
for one day of-food having-plenty this also they
πάσχουσιν ἀτεχνῶς περὶ τοὺς ἑαυτῶν διδασκάλους, καὶ
suffer exactly about the their-own teachers and

ἀντιτέχνους, ὅπως πλείους τε ὦσιν αὐτοὶ, κἀκείνους
rival-teachers that more both may-be they-themselves and-those
εὐπορωτέρους ποιῶσι δι᾽ ἑαυτῶν σπουδὴν ἔχοντες·
more-prosperous they-may-make through themselves zeal having
καὶ τὸ πρᾶγμά ἐστιν ἐπιεικῶς ἄτοπον καὶ δαιμόνιον.
and the matter is fairly absurd and demonic
Προκαταλαμβάνονται πόλεις, ὁδοὶ, λιμένες, ὀρῶν ἄκρα,
are-seized-beforehand cities roads harbors of-mountains peaks
πεδία, ἐσχατιαὶ, οὐδὲν ὅ τι μὴ τῆς Ἀττικῆς μέρος, ἢ
plains frontiers nothing which — not (is)-of-the Attica (a)-part or
τῆς λοιπῆς Ἑλλάδος, αὐτῶν τῶν οἰκητόρων οἱ πλεῖστοι·
of-the rest Greece of-very the inhabitants the most
καὶ γὰρ τούτους μεμερισμένους ταῖς σπουδαῖς ἔχουσιν.
and for these divided by-the factions they-hold
Ἐπεὶ δ᾽ ἂν οὖν τις ἐπιστῇ τῶν νέων, καὶ ἐν χερσὶ 16
when and — then any arrives of-the young and into (the)-hands
γένηται τῶν ἑλόντων (γίνεται δὲ, ἢ βιασθεὶς,
comes of-the(-ones) having-seized(-him) he-comes and either forced
ἢ ἑκὼν), νόμος οὗτός ἐστιν αὐτοῖς Ἀττικὸς, καὶ παιδιὰ
or willing (a)-law this is for-them Attic and play
σπουδῇ σύμμικτος· Πρῶτον μὲν ξεναγεῖται παρά τινι
with-earnest mixed first indeed he-is-lodged with some
τῶν προειληφότων, ἢ φίλων, ἢ συγγενῶν, ἢ τῶν
of-the(-ones) having-seized(-him) or friends or kinsmen or of-the(-ones)
ἐκ τῆς αὐτῆς πατρίδος, ἢ τῶν ὅσοι περιττοὶ τὰ
from the same fatherland or of-the(-ones) as-many-as (are)-excellent (in)-the
σοφιστικὰ, καὶ προσαγωγοὶ τῶν λημμάτων, κἀντεῦθεν
sophistic(-arts) and procurers of-the gains and-thence
μάλιστα διὰ τιμῆς ἐκείνοις· ἐπεὶ καὶ τοῦτο μισθός ἐστιν
most in honor for-them since also this (a)-wage is
αὐτοῖς τῶν σπουδαστῶν τυγχάνειν. Ἔπειτα ἐρεσχελεῖται
for-them the students to-obtain then he-is-teased

παρὰ τοῦ βουλομένου παντός· βούλεται δὲ αὐτοῖς, οἶμαι,
by the(-one) wishing every(-one) wishes and for-them I-think
τοῦτο τῶν νεηλύδων συστέλλειν τὸ φρόνημα, καὶ ὑπὸ χεῖρα
this of-the newcomers to-humble the pride and under hand
σφῶν ἀπ᾽ ἀρχῆς ἄγειν· ἐρεσχελεῖται δὲ, παρὰ μὲν
theirs from (the)-beginning to-bring he-is-teased and by indeed
τῶν, θρασύτερον· παρὰ δὲ τῶν, λογικώτερον, ὅπως ἂν
the(-ones) more-boldly by and the(-ones) more-reasonably as —
ἀγροικίας, ἢ ἀστειότητος ἔχῃ. Καὶ τὸ πρᾶγμα, τοῖς
of-rusticity or urbanity he-has and the thing for-the(-ones)
μὲν ἀγνοοῦσι λίαν φοβερὸν καὶ ἀνήμερον, τοῖς δὲ
indeed not-knowing very fearful and savage for-the(-ones) but
προειδόσι καὶ μάλα ἡδὺ καὶ φιλάνθρωπον. Πλείων
knowing-beforehand even very pleasant and humane more
γάρ ἐστιν ἡ ἔνδειξις, ἢ τὸ ἔργον τῶν ἀπειλουμένων.
for is the show than the deed of-the(-things) threatened
Ἔπειτα πομπεύει διὰ τῆς ἀγορᾶς, ἐπὶ τὸ λουτρὸν
then he-is-paraded through the marketplace to the bath
προαγόμενος. Ἡ πομπὴ δέ· Διατάξαντες ἑαυτοὺς στοιχηδὸν
being-led-forward the procession and having-arranged themselves in-rows
κατὰ συζυγίαν ἐκ διαστήματος, οἱ τελοῦντες τῷ
in pairs at (an)-interval the(-ones) performing-the-rite for-the
νέῳ τὴν πρόοδον, ἐπὶ τὸ λουτρὸν προπέμπουσιν. Ἐπειδὰν
youth the procession to the bath escort when
δὲ πλησιάσωσι, βοῇ τε πολλῇ καὶ ἐξάλμασι χρώμενοι,
and they-draw-near with-shouting both much and with-leaps using(-them)
καθάπερ ἐνθουσιῶντες (κελεύει δὲ ἡ βοὴ, μὴ προβαίνειν,
as-if possessed bids and the shout not to-go-forward
ἀλλ᾽ ἵστασθαι, ὡς τοῦ λουτροῦ σφᾶς οὐ παραδεχομένου)·
but to-stand as the bath them not admitting
καὶ ἅμα τῶν θυρῶν ἀρασσομένων, πατάγῳ τὸν νέον
and at-once the doors being-beaten with-(a)-din the youth

φοβήσαντες, εἶτα τὴν εἴσοδον συγχωρήσαντες, οὕτως ἤδη
having-frightened then the entrance having-allowed so already
τὴν ἐλευθερίαν διδόασιν, ὁμότιμον ἐκ τοῦ λουτροῦ καὶ
the freedom they-give equal-in-honor from the bath and
ὡς αὐτῶν ἕνα δεχόμενοι· καὶ τοῦτό ἐστιν αὐτοῖς τῆς
as of-themselves one receiving(-him) and this is for-them of-the
τελετῆς τὸ τερπνότατον, ἡ ταχίστη τῶν λυπούντων
rite the most-delightful(-part) the speediest from-the(-things) grieving
ἀπαλλαγὴ καὶ κατάλυσις. Τότε τοίνυν ἐγὼ τὸν ἐμὸν καὶ
release and end then therefore I the my and
μέγαν Βασίλειον, οὐκ αὐτὸς δι᾽ αἰδοῦς ἦγον μόνον,
great Basil not myself through respect I-treated only
τό τε τοῦ ἤθους στάσιμον καθορῶν, καὶ τὸ ἐν λόγοις
the both of-the character steadiness discerning and the in speech
καίριον, ἀλλὰ καὶ τοὺς ἄλλους ἔπειθον ὁμοίως ἔχειν,
aptness but also the others I-persuaded likewise to-treat(-him)
ὅσοι τῶν νέων ἀγνοοῦντες τὸν ἄνδρα ἐτύγχανον. Τοῖς
as-many-as of-the young not-knowing the man happened for-the
γὰρ πολλοῖς εὐθὺς αἰδέσιμος ἦν, ἀκοῇ προκατειλημμένος.
for many at-once venerable he-was by-report pre-possessed(-of)
Ἐξ οὗ τί γίνεται; Μόνος σχεδὸν τῶν ἐπιδημούντων,
from which what happens alone almost of-the(-ones) arriving
τὸν κοινὸν διέφυγε νόμον, κρείττονος ἢ κατὰ νέηλυν
the common he-escaped law of-greater than according-to (a)-newcomer
ἀξιωθεὶς τῆς τιμῆς.
having-been-deemed-worthy-of the honor
Τοῦτο ὑμῖν τῆς φιλίας προοίμιον· ἐντεῦθεν ὁ τῆς συναφείας 17
this to-you of-the friendship (was)-the-prelude from-here the of-the union
σπινθήρ· οὕτως ἐπ᾽ ἀλλήλοις ἐτρώθημεν. Ἔπειτα συνηνέχθη
spark so by one-another we-were-wounded then happened
τι καὶ τοιοῦτον· οὐδὲ γὰρ τοῦτο παραλιπεῖν ἄξιον·
something also such nor for this to-leave-out (is)-worthy

Οὐχ ἁπλοῦν γένος εὑρίσκω τοὺς Ἀρμενίους, ἀλλὰ καὶ λίαν
not simple (a)-race I-find the Armenians but even very
κρυπτόν τι καὶ ὕφαλον. Τότε τοίνυν τῶν ἐκ
hidden something and sunken(-under-water) then therefore of-the(-ones) from
πλείονος αὐτῷ συνήθων καὶ φίλων τινὲς, ἔτ' ἐκ τοῦ πατρὸς
longer to-him acquaintances and friends some still from the father
καὶ τῆς ἄνωθεν ἑταιρίας (καὶ γὰρ ἐκείνης τῆς διατριβῆς
and the former companionship and for of-that the school
ὄντες ἐτύγχανον), προσιόντες αὐτῷ μετὰ φιλικοῦ πλάσματος
being happened approaching him with friendly pretense
(φθόνος δὲ ἦν, οὐκ εὔνοια τὸ προσάγον), ἐπηρώτων
envy and was not goodwill the(-thing) bringing(-them) they-questioned
τε αὐτὸν, φιλονείκως μᾶλλον ἢ λογικῶς, καὶ ὑποκλίνειν
both him contentiously rather than reasonably and to-bend
ἑαυτοῖς ἐπειρῶντο διὰ τῆς πρώτης ἐπιχειρήσεως, τήν
to-themselves tried through the first attempt the
τε ἄνωθεν τοῦ ἀνδρὸς εὐφυΐαν εἰδότες, καὶ τὴν τότε
both from-the-first of-the man good-nature knowing and the then
τιμὴν οὐ φέροντες. Δεινὸν γὰρ εἶναι, εἰ προειληφότες τοὺς
honor not bearing terrible for to-be if having-worn-before the
τρίβωνας, καὶ λαρυγγίζειν προμελετήσαντες, μὴ πλέον
cloaks and to-gargle having-practiced not more
ἔχοιεν τοῦ ξένου τε καὶ νεήλυδος. Ἐγὼ δὲ ὁ
they-should-have than-the stranger both and newcomer I but the
φιλαθήναιος καὶ μάταιος (οὐ γὰρ ᾐσθόμην τοῦ φθόνου,
Athens-lover and foolish not for I-perceived the envy
πιστεύων τῷ πλάσματι), ἤδη κλινομένων αὐτῶν καὶ
trusting the pretense already giving-way them and
τὰ νῶτα μεταβαλλόντων (καὶ γὰρ ἐζηλοτύπουν τὸ
the backs turning and for they-were-jealous(-lest) the
τῶν Ἀθηνῶν κλέος ἐν ἐκείνοις καταλυθῆναι, καὶ τάχιστα
of-the Athens fame in them be-dissolved and very-quickly

περιφρονηθῆναι), ὑπήρειδόν τε τοὺς νεανίας ἐπανάγων τὸν
be-despised I-supported both the young-men renewing the
λόγον, καὶ τὴν παρ᾽ ἐμαυτοῦ ῥοπὴν χαριζόμενος (δύναται
argument and the from myself weight granting can
δὲ καὶ ἡ μικρὰ προσθήκη τὸ πᾶν ἐν τοιούτοις), ἴσας
and even the small addition the whole in such(-matters) equal
ὑσμίνῃ τὰς κεφαλὰς, τὸ τοῦ λόγου, κατέστησα. Ὡς
in-battle the heads the(-word) of-the saying I-made when
δὲ τὸ τῆς διαλέξεως ἔγνων ἀπόῤῥητον, οὐδὲ καθεκτὸν ἔτι
but the of-the debate I-learned secret(-aim) nor restrainable longer
τυγχάνον, ἀλλὰ σαφῶς ἤδη παραγυμνούμενον ἐξαίφνης
was but clearly already being-laid-bare suddenly
μεταβαλὼν, πρύμναν τε ἐκρουσάμην, ἐκείνῳ θέμενος,
changing (the)-stern both I-backed-water with-him siding
καὶ ἑτεραλκέα τὴν νίκην ἐποίησα. Ὁ δὲ ἥσθη τε
and other-strengthened the victory I-made he and was-pleased both
αὐτίκα τῷ γενομένῳ (καὶ γὰρ ἦν ἀγχίνους, εἰ
at-once at-the(-thing) happening and for he-was quick-witted if
καί τις ἄλλος), καὶ προθυμίας πλησθεὶς, ἵνα τελέως
even anyone other and with-eagerness filled so-that completely
αὐτὸν καθομηρίσω, ἔφεπε κλονέων τῷ λόγῳ
him I-may-describe-in-Homer he-pressed-on routing with-the argument
τοὺς γεννάδας ἐκείνους, καὶ παίων συλλογισμοῖς, οὐ πρὶν
the noble(-men) those and striking with-syllogisms not before
ἀνῆκεν, ἢ τελέως τρέψασθαι, καὶ τὸ κράτος καθαρῶς
he-let-go than completely to-rout(-them) and the power purely
ἀναδήσασθαι. Οὗτος δεύτερος ἡμῖν τῆς φιλίας οὐκ ἔτι
to-crown(-himself)-with this (was)-the-second to-us of-the friendship no longer
σπινθὴρ, ἀλλ᾽ ἤδη πυρσὸς ἀνάπτεται περιφανὴς καὶ ἀέριος.
(a)-spark but already (a)-torch is-kindled conspicuous and lofty

18 Οἱ μὲν οὖν οὕτως ἀπῆλθον ἄπρακτοι, πολλὰ μὲν
they indeed then so went-away unsuccessful much indeed
τῆς προπετείας ἑαυτοῖς καταμεμψάμενοι, πολλὰ δὲ τῆς
of-the rashness on-themselves having-blamed much but of-the
ἐπιβουλῆς ἐμοὶ δυσχεράναντες, ὡς καὶ φανερὰν ἔχθραν
plot at-me having-been-vexed so-as even open enmity
ὁμολογῆσαι, καὶ προδοσίαν ἐπικαλεῖν, οὐκ ἐκείνων μόνον,
to-confess and treachery to-charge not of-them only
ἀλλὰ καὶ αὐτῶν Ἀθηνῶν· ὡς διὰ τῆς πρώτης πείρας
but also itself of-Athens as through the first trial
ἐληλεγμένων, καὶ ᾐσχυμμένων ὑφ᾽ ἑνὸς ἀνδρὸς, καὶ ταῦτα
refuted and shamed by one man and this
μηδὲ τοῦ θαρρεῖν καιρὸν ἔχοντος. Ὁ δὲ (καὶ γὰρ
not-even the to-be-confident (the)-occasion having he but and for
ἀνθρώπινον τὸ πάθος, ὅταν μεγάλα ἐλπίσαντες ἀθρόως
human (is)-the experience when great(-things) having-hoped suddenly
τοῖς ἐλπισθεῖσιν ἐντύχωμεν, ἐλάττω τῆς δόξης ὁρᾶν
the(-things) hoped-for we-meet less than-the expectation to-see
τὰ φαινόμενα), τοῦτο καὶ αὐτὸς πάσχων, ἐσκυθρώπαζεν,
the(-things) appearing this also himself suffering was-gloomy
ἐδυσφόρει, τῆς ἐπιδημίας ἑαυτὸν ἐπαινεῖν οὐκ εἶχεν. Ἐζήτει
was-displeased for-the visit himself to-praise not could sought
τὸ ἐλπισθέν· κενὴν μακαρίαν τὰς Ἀθήνας ὠνόμαζεν. Ὁ
the(-thing) hoped-for (an)-empty blessedness the Athens he-named he
μὲν δὴ ταῦτα· ἐγὼ δὲ τῆς λύπης ἀφῄρουν τὸ πλεῖστον,
indeed truly these(-things) I but of-the grief took-away the most
καὶ λογικῶς συγγινόμενος, καὶ κατεπᾴδων τοῖς λογισμοῖς·
both reasonably conversing and charming(-him) with-the reasonings
καὶ, ὅπερ ἦν ἀληθὲς, οὔτε ἦθος ἀνδρὸς εὐθὺς ἁλωτὸν
and what was true neither (the)-character of-(a)-man at-once to-be-grasped
εἶναι, λέγων, ὅτι μὴ χρόνῳ πολλῷ καὶ συνουσίᾳ τελεωτέρᾳ,
to-be saying except — by-time long and intercourse more-complete

οὔτε παίδευσιν τοῖς πειρωμένοις, ἐξ ὀλίγων τε καὶ ἐν
nor education for-the(-ones) testing(-it) from few(-things) both and in
ὀλίγῳ γνωρίζεσθαι. Ὅθεν ἐπανῆγον αὐτὸν εἰς τὸ εὔθυμον,
little to-be-known whence I-brought-back him to the good-spirits
καὶ πεῖραν διδοὺς καὶ λαμβάνων, πλέον ἐμαυτῷ συνέδησα.
and trial giving and taking more to-myself I-bound(-him)
Ὡς δὲ, προϊόντος τοῦ χρόνου, τὸν πόθον ἀλλήλοις 19
when but advancing the time the longing to-one-another
καθωμολογήσαμεν, καὶ φιλοσοφίαν εἶναι τὸ
we-confessed and philosophy to-be the(-thing)
σπουδαζόμενον, τηνικαῦτα ἤδη τὰ πάντα ἦμεν ἀλλήλοις,
pursued then already the all(-things) we-were to-one-another
ὁμόστεγοι, ὁμοδίαιτοι, συμφυεῖς, τὸ ἓν βλέποντες, ἀεὶ
under-one-roof sharing-one-table grown-together the one looking-to always
τὸν πόθον ἀλλήλοις συναύξοντες θερμότερόν τε καὶ
the longing for-one-another increasing warmer both and
βεβαιότερον. Οἱ μὲν γὰρ τῶν σωμάτων ἔρωτες, ἐπειδὴ
firmer the indeed for of-the bodies loves since
ῥεόντων εἰσί, καὶ ῥέουσιν ἴσα καὶ ἠρινοῖς ἄνθεσιν.
of-flowing(-things) they-are also flow equally with spring flowers
Οὔτε γὰρ φλὸξ μένει, τῆς ὕλης δαπανηθείσης, ἀλλὰ
neither for (a)-flame remains the fuel having-been-consumed but
τῷ ἀνάπτοντι συναπέρχεται, οὔτε πόθος ὑφίσταται,
with-the(-thing) kindling departs nor longing endures
μαραινομένου τοῦ ὑπεκκαύματος. Οἱ δὲ κατὰ Θεόν
withering the tinder the(-loves) but according-to God
τε καὶ σώφρονες, ἐπειδὴ πράγματος ἑστῶτός εἰσι,
both and temperate since of-(a)-thing standing they-are
διὰ τοῦτο καὶ μονιμώτεροι, καὶ ὅσῳ πλέον αὐτοῖς
because-of this also more-lasting and by-as-much-as more to-them
τὸ κάλλος φαντάζεται, τοσούτῳ μᾶλλον ἑαυτῷ τε καὶ
the beauty appears by-so-much more to-itself both and

ἀλλήλοις συνδεῖ τοὺς τῶν αὐτῶν ἐραστάς. Οὗτος τοῦ
to-one-another binds the of-the same(-things) lovers this(-is) of-the
ὑπὲρ ἡμᾶς ἔρωτος νόμος. Αἰσθάνομαι μὲν οὖν ἔξω τοῦ
beyond us love (the)-law I-perceive indeed then outside the
καιροῦ καὶ τοῦ μέτρου φερόμενος, καὶ οὐκ οἶδ' ὅπως εἰς
occasion and the measure being-borne and not I-know how into
τούτους ἐμπίπτω τοὺς λόγους, οὐκ ἔχω δ' ὅπως ἐμαυτὸν
these I-fall the words not I-have but how myself
ἐπίσχω τοῦ διηγήματος. Ἀεὶ γάρ μοι τὸ παρεθὲν
I-may-restrain from-the story always for to-me the(-thing) passed-over
ἀναγκαῖον φαίνεται, καὶ κρεῖττον τοῦ προληφθέντος.
necessary appears and better than-the(-thing) taken-before
Κἄν μέ τις ἀπάγῃ τοῦ πρόσω τυραννικῶς, τὸ τῶν
and-if me anyone drag-away from-the forward tyrannically the(-lot) of-the
πολυπόδων πείσομαι, ὧν τῆς θαλάμης ἐξελκομένων,
polyps I-will-suffer of-which from-the chamber being-dragged
προσέξονται ταῖς κοτύλαις αἱ πέτραι, καὶ οὐ πρὶν
will-cling with-the suckers the rocks and not before
ἀφεθήσονται, ἢ παρ' ἀλλήλων τι προσλαβεῖν ἐκ
they-will-be-let-go than from one-another something to-take from
τῆς βίας. Εἰ μὲν οὖν συγχωρήσοι τις, ἔχω τὸ
the force if indeed then should-allow anyone I-have the(-thing)
ζητούμενον· εἰ δὲ μὴ, παρ' ἐμαυτοῦ λήψομαι.
sought if but not from myself I-will-take(-it)
Οὕτω δὴ τὰ πρὸς ἀλλήλους ἔχοντες, καὶ τοιαύτας
so indeed the(-things) toward one-another having and such
ὑποστήσαντες εὐτειχεῖ θαλάμῳ χρυσέας κίονας, ὅ
having-set-up for-(a)-well-walled chamber golden columns as
φησι Πίνδαρος, οὕτως ἤειμεν εἰς τὸ πρόσω, Θεῷ καὶ
says Pindar so we-went into the forward God and
πόθῳ συνεργοῖς χρώμενοι. Ὤ! πῶς ἀδακρυτὶ τὴν
longing (as)-fellow-workers using O how tearlessly the

τούτων ἐνέγκω μνήμην; Ἴσαι μὲν ἐλπίδες ἦγον ἡμᾶς
of-these may-I-bear memory equal indeed hopes led us
πράγματος ἐπιφθονωτάτου, τῶν λόγων· φθόνος δὲ ἀπῆν,
of-(a)-thing most-envied of-the discourses envy but was-absent
ζῆλος δὲ ἐσπουδάζετο. Ἀγὼν δὲ ἀμφοτέροις, οὐχ
emulation but was-pursued (a)-contest but for-both not
ὅστις αὐτὸς τὸ πρωτεῖον ἔχοι, ἀλλ' ὅπως τῷ ἑτέρῳ
who himself the first-place might-have but how to-the other
τούτου παραχωρήσειεν· τὸ γὰρ ἀλλήλων εὐδόκιμον
this he-might-yield the(-thing) for of-one-another good-repute
ἴδιον ἐποιούμεθα. Μία μὲν ἀμφοτέροις ἐδόκει ψυχὴ,
(our)-own we-made one indeed for-both seemed (a)-soul
δύο σώματα φέρουσα. Καὶ εἰ τὸ πάντα ἐν πᾶσι
two bodies bearing and if the(-saying) all(-things) in all
κεῖσθαι, μὴ πειστέον τοῖς λέγουσιν· ἀλλ' ἡμῖν γε
to-lie not (one)-must-believe the(-ones) saying(-it) but by-us at-least
πειστέον, ὡς ἐν ἀλλήλοις, καὶ παρ' ἀλλήλοις ἐκείμεθα.
(one)-must-believe that in one-another and with one-another we-lay
Ἓν δ' ἀμφοτέροις ἔργον, ἡ ἀρετὴ, καὶ τὸ ζῆν πρὸς
one and for-both (the)-work (was)-the virtue and the to-live toward
τὰς μελλούσας ἐλπίδας, πρὶν ἐνθένδε ἀπελθεῖν, ἐνθένδε
the future hopes before from-here to-depart from-here
μεθισταμένοις. Πρὸς ὃ βλέποντες, καὶ βίον καὶ πρᾶξιν
removing toward which looking both life and action
ἅπασαν ἀπηυθύνομεν, παρά τε τῆς ἐντολῆς οὕτως
all we-directed by both the commandment so
ἀγόμενοι, καὶ ἀλλήλοις τὴν ἀρετὴν παραθήγοντες· καὶ,
led and in-one-another the virtue sharpening and
εἰ μὴ μέγα ἐμοὶ τοῦτο εἰπεῖν, κανόνες ὄντες ἀλλήλοις
if not great(-thing) for-me this to-say rules being to-one-another
καὶ στάθμαι, οἷς τὸ εὐθὲς, καὶ μὴ, διακρίνεται. Ἑταίρων
and plumb-lines by-which the straight and not are-distinguished of-companions

τε γὰρ ὡμιλοῦμεν, οὐ τοῖς ἀσελγεστάτοις, ἀλλὰ τοῖς
both for we-associated not with-the most-licentious but with-the
σωφρονεστάτοις· οὐδὲ τοῖς μαχιμωτάτοις, ἀλλὰ τοῖς
most-temperate nor with-the most-quarrelsome but with-the
εἰρηνικωτάτοις, καὶ οἷς συνεῖναι λυσιτελέστατον·
most-peaceable and with-whom to-be most-profitable
εἰδότες, ὅτι κακίας ῥᾷον μεταλαβεῖν ἢ ἀρετῆς
knowing that of-vice (it-is)-easier to-partake than virtue
μεταδοῦναι· ἐπεὶ καὶ νόσου μετασχεῖν μᾶλλον, ἢ ὑγίειαν
to-impart since even disease to-share-in rather than health
χαρίσασθαι. Μαθημάτων δὲ οὐ τοῖς ἡδίστοις πλέον, ἢ
to-bestow of-studies and not in-the sweetest more than
τοῖς καλλίστοις ἐχαίρομεν· ἐπειδὴ κἀντεῦθεν ἔστιν, ἢ
in-the finest we-delighted since even-from-there it-is(-possible) either
πρὸς ἀρετὴν τυποῦσθαι τοὺς νέους, ἢ πρὸς κακίαν.
for virtue to-be-formed the young or for vice

21 Δύο μὲν ἐγνωρίζοντο ἡμῖν ὁδοί· ἡ μὲν πρώτη καὶ
two indeed were-known to-us roads the indeed first and
τιμιωτέρα, ἡ δὲ δευτέρα καὶ οὐ τοῦ ἴσου λόγου·
more-honorable the(-other) and second and not of-the equal account
ἥ τε πρὸς τοὺς ἱεροὺς ἡμῶν οἴκους, καὶ τοὺς
the(-one) both to the holy our houses and the
ἐκεῖσε διδασκάλους φέρουσα, καὶ ἡ πρὸς τοὺς
there teachers leading and the(-one) to the
ἔξωθεν παιδευτάς. Τὰς ἄλλας δὲ τοῖς βουλομένοις
outside teachers the other(-roads) and to-the(-ones) wishing
παρήκαμεν, ἑορτὰς, θέατρα, πανηγύρεις, συμπόσια. Οὐδὲν
we-left feasts theaters festivals banquets nothing
γὰρ, οἶμαι, τίμιον, ὃ μὴ πρὸς ἀρετὴν φέρει, μηδὲ ποιεῖ
for I-think (is)-precious which not to virtue leads nor makes
βελτίους τοὺς περὶ αὐτὸ σπουδάζοντας. Ἄλλοις μὲν οὖν
better the(-ones) about it busied for-others indeed then

ἄλλαι προσηγορίαι τινές εἰσιν, ἢ πατρόθεν, ἢ οἴκοθεν,
other names some are either from-the-father or from-home
ἐκ τῶν ἰδίων ἐπιτηδευμάτων, ἢ πράξεων· ἡμῖν δὲ τὸ μέγα
from the own pursuits or actions for-us but the great
πρᾶγμα καὶ ὄνομα, Χριστιανοὺς καὶ εἶναι, καὶ ὀνομάζεσθαι·
thing and name Christians both to-be and to-be-named
ᾧ πλέον ἐφρονοῦμεν, ἢ τῇ στροφῇ τῆς σφενδόνης ὁ
in-which more we-prided-ourselves than in-the turning of-the bezel —
Γύγης, εἴπερ μὴ μῦθος ἦν, ἐξ ἧς Λυδῶν ἐτυράννησεν· ἢ
Gyges if-indeed not (a)-myth it-was by which of-Lydians he-was-tyrant or
τῷ χρυσῷ ποτε Μίδας, δι' ὃν ἀπώλετο ἐπιτυχὼν τῆς
in-the gold once Midas because-of which he-perished having-obtained the
εὐχῆς καὶ πάντα χρυσὸν κτησάμενος· ἄλλος οὗτος Φρύγιος
prayer and all(-things) gold having-acquired another this Phrygian
μῦθος. Τὸν γὰρ Ἀβάριδος ὀϊστὸν τί ἂν λέγοιμι τοῦ
myth the for of-Abaris arrow why — should-I-mention of-the
Ὑπερβορέου, ἢ τὸν Ἀργεῖον Πήγασον, οἷς οὐ τοσοῦτον
Hyperborean or the Argive Pegasus to-whom not so-much
ἦν τὸ δι' ἀέρος φέρεσθαι, ὅσον ἡμῖν τὸ πρὸς Θεὸν
was the through air to-be-borne as-much-as to-us the toward God
αἴρεσθαι δι' ἀλλήλων, καὶ σὺν ἀλλήλοις; Εἴπω τι
to-be-lifted through one-another and with one-another let-me-say something
συντομώτερον· Βλαβεραὶ μὲν τοῖς ἄλλοις Ἀθῆναι, τὰ
more-briefly harmful indeed to-the others (was)-Athens (in)-the(-things)
εἰς ψυχὴν (οὐ γὰρ φαύλως τοῦτο ὑπολαμβάνεται τοῖς
toward (the)-soul not for wrongly this is-supposed by-the
εὐσεβεστέροις)· καὶ γὰρ πλουτοῦσι τὸν κακὸν πλοῦτον
more-pious and for they-are-rich (in)-the evil wealth
εἴδωλα, μᾶλλον τῆς ἄλλης Ἑλλάδος, καὶ χαλεπὸν μὴ
idols more than-the rest Greece and (it-is)-hard not
συναρπασθῆναι τοῖς τούτων ἐπαινέταις καὶ συνηγόροις· ἡμῖν
to-be-carried-away by-the of-these praisers and advocates to-us

δ᾽ οὐδεμία παρὰ τούτων ζημία, τὴν διάνοιαν πεπυκνωμένοις
but no from these harm the mind being-compact
καὶ πεφραγμένοις. Τοὐναντίον μὲν οὖν, εἴ τι χρὴ καὶ
and fenced on-the-contrary indeed then if anything (one)-must also
παράδοξον εἰπεῖν, εἰς τὴν πίστιν ἐντεῦθεν ἐβεβαιώθημεν,
paradoxical say in the faith from-there we-were-confirmed
καταμαθόντες αὐτῶν τὸ ἀπατηλὸν καὶ κίβδηλον, ἐνταῦθα
having-learned their the deceitfulness and counterfeit here
δαιμόνων καταφρονήσαντες, οὗ θαυμάζονται δαίμονες.
demons despising where are-admired demons
Καὶ εἴ τίς ἐστιν, ἢ πιστεύεται ποταμὸς, δι᾽ ἅλμης ῥέων
and if any is or is-believed (a)-river through brine flowing
γλυκὺς, ἢ ζῶον ἐν πυρὶ σκαῖρον, ᾧ τὰ πάντα
sweet or (an)-animal in fire leaping by-which the all(-things)
ἁλίσκεται, τοῦτο ἦμεν ἡμεῖς ἐν πᾶσι τοῖς ἥλιξι.
are-consumed this were we among all the peers
22 Καὶ τὸ κάλλιστον, ὅτι καὶ φρατρία τις περὶ ἡμᾶς οὐκ
and the finest(-thing) (is)-that also (a)-brotherhood some about us not
ἀγεννὴς ἦν, ὑπ᾽ ἐκείνῳ καθηγεμόνι παιδευομένη καὶ
ignoble there-was under that guide educated and
ἀγομένη, καὶ τοῖς αὐτοῖς χαίρουσα· εἰ καὶ πεζοὶ παρὰ
led and in-the same(-things) rejoicing if even (as)-foot-soldiers beside
Λύδιον ἅρμα ἐθέομεν, τὸν ἐκείνου δρόμον καὶ τρόπον· ἐξ
(a)-Lydian chariot we-ran the his course and manner from
ὧν ὑπῆρχεν ἡμῖν ἐπισήμοις μὲν εἶναι παρὰ τοῖς ἡμετέροις
which it-belonged to-us distinguished indeed to-be among the our
παιδευταῖς καὶ συμπράκτορσιν, ἐπισήμοις δὲ παρὰ τῇ
teachers and fellow-students distinguished and among the
Ἑλλάδι πάσῃ, καὶ ταύτης μάλιστα τοῖς γνωριμωτάτοις. Ἤδη
Greece all and of-this most to-the best-known already
δὲ καὶ μέχρι τῆς ὑπερορίας προήλθομεν, ὡς σαφὲς γέγονεν
and even to the foreign-lands we-advanced as clear has-become

ἐκ πλειόνων τῶν ταῦτα διηγουμένων. Παρὰ τοσούτοις
from more of-the(-ones) these(-things) relating among as-many
μὲν γὰρ οἱ ἡμέτεροι παιδευταὶ, παρ' ὅσοις Ἀθῆναι· παρὰ
indeed for the our teachers among as-many-as Athens among
τοσούτοις δὲ ἡμεῖς, παρ' ὅσοις οἱ παιδευταὶ, συνακουόμενοί
as-many and we among as-many-as the teachers heard-together
τε ἀλλήλοις καὶ συλλαλούμενοι, καὶ ξυνωρὶς οὐκ ἀνώνυμος,
both with-one-another and spoken-of-together and (a)-pair not nameless
καὶ ὄντες παρ' αὐτοῖς, καὶ ἀκούοντες. Οὐδὲν τοιοῦτον
both being among them and hearing(-so) nothing such
αὐτοῖς οἱ Ὀρέσται καὶ οἱ Πυλάδαι· οὐδὲν οἱ Μολιονίδαι,
to-them — Orestes and — Pylades nothing the Molionidae
τῆς Ὁμηρικῆς δέλτου τὸ θαῦμα, οὓς κοινωνία συμφορῶν
of-the Homeric tablet the wonder whom (a)-partnership of-misfortunes
ἐγνώρισε, καὶ τὸ καλῶς ἅρμα ἐλαύνειν, μεριζομένους
made-known and the well (the)-chariot to-drive dividing
ἐν ταυτῷ ἡνίας καὶ μάστιγας. Ἀλλὰ γὰρ ἔλαθον
in the-same reins and whips but for I-did-not-notice
ἐμαυτὸν, εἰς τοὺς ἐμοὺς ὑπαχθεὶς ἐπαίνους, ὁ μηδὲ παρ'
myself into the my led-away praises I-who not-even from
ἑτέρου ποτὲ τοῦτο δεξάμενος. Καὶ θαυμαστὸν οὐδὲν, εἰ
another ever this received and wonderful(-thing) (is)-nothing if
κἀνταῦθα τῆς ἐκείνου φιλίας τι παραπέλαυσα, ὥσπερ
even-here of-the his friendship something I-enjoyed as
ζῶντος εἰς ἀρετὴν, οὕτω μεταστάντος εἰς εὐφημίαν.
(when)-living toward virtue so (when)-departed toward praise
Ἀλλ' ἐπὶ τὴν νύσσαν ἐπαναγέσθω πάλιν ἡμῖν ὁ λόγος.
but to the turning-post let-be-led-back again for-us the discourse
Τίς μὲν οὕτω πολιὸς ἦν τὴν σύνεσιν, καὶ πρὸ τῆς 23
who indeed so gray was in-the understanding even before the
πολιᾶς; ἐπειδὴ τούτῳ καὶ Σολομῶν τὸ γῆρας ὁρίζεται. Τίς
gray-hair since by-this also Solomon the old-age defines who

δὲ οὕτως αἰδέσιμος, ἢ παλαιοῖς, ἢ νέοις, μὴ ὅτι τῶν
and so venerable either to-old or to-young not that of-the(-ones)
κατὰ τὸν αὐτὸν ἡμῖν χρόνον, ἀλλὰ καὶ τῶν πλεῖστον
in the same with-us time but also of-the(-ones) far
προειληφότων; τίς μὲν ἧττον ἐδεῖτο λόγων, διὰ τὸν
preceding(-us) who indeed less needed words because-of the
τρόπον; τίς δὲ μᾶλλον μετέσχε λόγου, καὶ μετὰ τοῦ τρόπου;
manner who and more partook of-word even with the manner
ποῖον μὲν εἶδος οὐκ ἐπῆλθε παιδεύσεως; μᾶλλον δὲ,
what-kind indeed form not did-he-go-through of-education rather but
ποῖον οὐ μεθ' ὑπερβολῆς ὡς μόνον; Οὕτω μὲν ἅπαντα
which not with excess as alone so indeed all(-things)
διελθὼν, ὡς οὐδεὶς ἕν· οὕτω δὲ εἰς ἄκρον ἕκαστον,
having-gone-through as no-one one so and to (the)-height each
ὡς τῶν ἄλλων οὐδέν. Σπουδὴ γὰρ εὐφυΐᾳ συνέδραμεν,
as of-the others nothing zeal for with-good-nature concurred
ἐξ ὧν ἐπιστῆμαι καὶ τέχναι τὸ κράτος ἔχουσιν. Ἥκιστα
from which knowledges and arts the power have least
μὲν τάχους φύσεως διὰ τόνον δεόμενος, ἥκιστα δὲ
indeed of-quickness of-nature because-of tension needing least and
τόνου διὰ τάχος· οὕτω δ' ἀμφότερα συλλαβὼν, καὶ
of-tension because-of quickness so but both having-combined and
εἰς ἓν ἀγαγὼν, ὥστε ἄδηλον εἶναι, ποτέρῳ τούτων
into one having-brought that unclear (it-was)-to-be in-which of-these
ἐκεῖνος θαυμασιώτερος. Τίς μὲν ῥητορικὴν τοσοῦτος, τὴν
he more-admirable who indeed in-rhetoric so-great the(-art)
πυρὸς μένος πνέουσαν, εἰ καὶ τὸ ἦθος αὐτῷ μὴ κατὰ
of-fire (the)-might breathing if even the character for-him not like
ῥήτορας ἦν; τίς δὲ γραμματικὴν, ἣ γλῶσσαν ἐξελληνίζει,
orators was who and in-grammar which (the)-tongue Hellenizes
καὶ ἱστορίαν συνάγει, καὶ μέτροις ἐπιστατεῖ, καὶ νομοθετεῖ
and history gathers and over-meters presides and legislates

ποιήμασιν; τίς δὲ φιλοσοφίαν, τὴν ὄντως ὑψηλήν τε
for-poems who and in-philosophy the(-philosophy) truly lofty both
καὶ ἄνω βαίνουσαν, ὅση τε πρακτικὴ καὶ θεωρητικὴ,
and upward going as-much-as both (is)-practical and contemplative
ὅση τε περὶ τὰς λογικὰς ἀποδείξεις καὶ ἀντιθέσεις ἔχει
as-much-as and about the logical demonstrations and oppositions has
καὶ τὰ παλαίσματα, ἣν δὴ διαλεκτικὴν ὀνομάζουσιν·
and the wrestlings which indeed dialectic they-name
ὡς ῥᾷον εἶναι τοὺς λαβυρίνθους διεξελθεῖν, ἢ τὰς
so-that easier (it-was)-to-be the labyrinths to-get-through than the
ἐκείνου τῶν λόγων ἄρκυς διαφυγεῖν, εἰ τούτου δεήσειεν;
his of-the arguments nets to-escape if this it-should-be-needful
Ἀστρονομίας δὲ, καὶ γεωμετρίας, καὶ ἀριθμῶν ἀναλογίας
of-astronomy but and of-geometry and of-numbers proportion
τοσοῦτον λαβὼν, ὅσον μὴ κλονεῖσθαι τοῖς περὶ
so-much having-taken as-much-as not to-be-shaken by-the(-ones) about
ταῦτα κομψοῖς, τὸ περιττὸν διέπτυσεν ὡς ἄχρηστον
these(-things) clever the superfluous he-spat-out as useless
τοῖς εὐσεβεῖν ἐθέλουσιν· ὥστε μᾶλλον μὲν τὸ
for-the(-ones) to-be-pious wishing so-that more indeed the(-thing)
αἱρεθὲν τοῦ παρεθέντος ἐξεῖναι θαυμάζειν, μᾶλλον
chosen than-the(-thing) passed-over (it-is)-possible to-admire more
δὲ τοῦ αἱρεθέντος τὸ παρεθέν. Ἰατρικὴν μὲν
but than-the(-thing) chosen the(-thing) passed-over medicine indeed
γὰρ καὶ ἡ τοῦ σώματος ἀῤῥωστία, καὶ νοσοκομία,
for both the of-the body sickness and nursing
φιλοσοφίας καὶ φιλοπονίας οὖσαν καρπὸν, ἀναγκαίαν αὐτῷ
of-philosophy and of-industry being (the)-fruit necessary for-him
πεποιήκασιν· ὅθεν ἀρξάμενος, εἰς ἕξιν τῆς τέχνης
have-made from-which having-begun to (a)-habit of-the art
ἀφίκετο· καὶ ταύτης, οὐχ ὅση περὶ τὸ φαινόμενον ἔχει
he-arrived and of-this not as-much-as about the apparent holds

καὶ κάτω κείμενον, ἀλλ᾽ ὅσον δογματικὸν καὶ φιλόσοφον.
and below lying but as-much-as (is)-theoretical and philosophical
Ἀλλὰ τί ταῦτα, καίπερ τηλικαῦτα τυγχάνοντα,
but what (are)-these(-things) although so-great being
πρὸς τὴν ἐν τῷ ἤθει τοῦ ἀνδρὸς παίδευσιν; Λῆρος
compared-with the in the character of-the man education (a)-trifle
τοῖς τοῦ ἀνδρὸς πεπειραμένοις ὁ Μίνως ἐκεῖνος, καὶ
to-the(-ones) of-the man having-had-experience (is) Minos that and
ὁ Ῥαδάμανθυς, οὓς ἀσφοδελῶν λειμώνων καὶ Ἠλυσίων
— Rhadamanthys whom of-asphodel meadows and of-Elysian
πεδίων ἠξίωσαν Ἕλληνες, ἐν φαντασίᾳ τοῦ καθ᾽ ἡμᾶς
plains deemed-worthy (the)-Greeks in (a)-fancy of-the in our(-faith)
παραδείσου γενόμενοι, ἐκ τῶν Μωσαϊκῶν, οἶμαι, βιβλίων
paradise having-come from the Mosaic I-think books
καὶ ἡμετέρων, εἰ καὶ περὶ τὴν κλῆσίν τι διηνέχθησαν,
and ours if even about the name somewhat they-differed
ἐν ἄλλοις ὀνόμασι τοῦτο παραδηλώσαντες.
in other names this indicating
24 Εἶχε μὲν οὖν οὕτω ταῦτα, καὶ πλήρης παιδεύσεως
stood indeed then so these(-things) and full of-education
ἡ φορτὶς, ὡς γοῦν ἐφικτὸν ἀνθρωπίνῃ φύσει (τὸ
(was)-the cargo-ship as at-least (is)-attainable for-human nature the
γὰρ ἐπέκεινα Γαδείρων οὐ περατόν)· ἔδει δὲ λοιπὸν
for beyond Gades (is)-not passable (it)-needed but for-the-rest
ἐπανόδου καὶ βίου τελεωτέρου, καὶ τοῦ λαβέσθαι τῶν
of-return and of-life more-perfect and of-the to-lay-hold-of the(-things)
ἐλπιζομένων ἡμῖν καὶ συγκειμένων. Παρῆν ἡ τῆς ἐκδημίας
hoped-for by-us and agreed was-present the of-the departure
ἡμέρα, καὶ ὅσα τῆς ἐκδημίας, ἐξιτήριοι λόγοι,
day and as-much-as (belongs)-to-the departure farewell speeches
προπόμποι, ἀνακλήσεις, οἰμωγαὶ, περιπλοκαὶ, δάκρυα.
escorts recallings lamentations embraces tears

Οὐδὲν γὰρ οὕτως οὐδενὶ λυπηρὸν, ὡς τοῖς ἐκεῖσε συννόμοις
nothing for so to-anyone (is)-grievous as for-the there fellow-pasturers
Ἀθηνῶν, καὶ ἀλλήλων τέμνεσθαι. Γίνεται δὴ τότε
from-Athens and from-one-another to-be-cut happens indeed then
θεαμά τι ἐλεεινὸν καὶ ἱστορίας ἄξιον. Περιστάντες ἡμᾶς
(a)-spectacle some pitiable and of-history worthy standing-around us
ὁ τῶν ἑταίρων καὶ ἡλίκων χορὸς, ἔστι δὲ ὧν καὶ
the of-the companions and peers (a)-chorus there-were and some also
διδασκάλων, οὐδ' ἂν, εἴ τι γένοιτο, μεθήσειν ἔφασκον,
of-teachers not-even — if anything should-happen to-let-go they-said
ἀντιβολοῦντες, βιαζόμενοι, πείθοντες· τί γὰρ οὐ λέγοντες;
entreating forcing persuading what for not saying
τί δ' οὐ πράττοντες, ὧν τοὺς ἀλγοῦντας εἰκός;
what and not doing of-the(-things) (for)-the(-ones) grieving (is)-likely
Ἐνταῦθά τι κατηγορήσω μὲν ἐμαυτοῦ, κατηγορήσω
here something I-will-accuse indeed myself I-will-accuse
δὲ τῆς θείας ἐκείνης καὶ ἀλήπτου ψυχῆς, εἰ καὶ τολμηρόν.
and the divine that and blameless soul if even (it-is)-bold
Ὁ μὲν γὰρ, τὰς αἰτίας εἰπὼν τῆς περὶ τὴν ἐπάνοδον
he indeed for the causes having-told of-the for the return
φιλονεικίας, κρείττων ὤφθη τῶν κατεχόντων· καὶ
eagerness stronger was-seen than-the(-ones) holding(-him) and
βίᾳ μὲν, συνεχωρήθη δ' οὖν ὅμως τὴν ἐκδημίαν. Ἐγὼ
by-force indeed was-granted but then nevertheless the departure I
δὲ ὑπελείφθην Ἀθήνησι· τὸ μέν τι μαλακισθεὶς
but was-left-behind at-Athens the(-one) indeed somewhat having-gone-soft
(εἰρήσεται γὰρ τἀληθὲς), τὸ δέ τι προδοθεὶς
it-will-be-said for the-truth the(-other) and somewhat betrayed
παρ' ἐκείνου, πεισθέντος ἀφεῖναι μὴ ἀφιέντα, καὶ
by him persuaded to-release (one)-not releasing and
παραχωρῆσαι τοῖς ἕλκουσι. Πρᾶγμα, πρὶν γενέσθαι, μὴ
to-yield to-the(-ones) dragging (a)-thing before to-happen not

πιστευόμενον· γίνεται γὰρ ὥσπερ ἑνὸς σώματος εἰς δύο
believed happens for as of-one body into two
τομὴ, καὶ ἀμφοτέρων νέκρωσις· ἢ μόσχων συντρόφων καὶ
(a)-cutting and of-both (a)-deadening or of-calves reared-together and
ὁμοζύγων διάζευξις, γοερὸν μυκωμένων ἐπ᾽ ἀλλήλοις, καὶ οὐ
yoked-together (a)-separation mournfully lowing for one-another and not
φερόντων τὴν ἀλλοτρίωσιν. Οὐ μὴν μακρότερόν μοι τὸ
bearing the estrangement not however longer for-me the
τῆς ζημίας· οὐ γὰρ ἠνειχόμην ἐπιπλεῖον ἐλεεινὸς ὁρᾶσθαι,
of-the loss not for I-endured any-longer pitiable to-be-seen
καὶ πᾶσι λόγον ὑπέχειν τῆς διαστάσεως· ἀλλ᾽ ἐπιμείναντά
and to-all account to-give of-the separation but having-remained
με ταῖς Ἀθήναις χρόνον οὐχὶ συχνὸν, ποιεῖ τὸν Ὁμηρικὸν
me in-the Athens time not long makes the Homeric
ἵππον ὁ πόθος· καὶ τὰ δεσμὰ ῥήξας τῶν κατεχόντων,
horse the longing and the bonds having-broken of-the(-ones) holding(-me)
κροαίνω κατὰ πεδίων, καὶ πρὸς τὸν σύννομον ἐφερόμην.
I-gallop over plains and to the fellow-pasturer I-was-borne
25 Ὡς δ᾽ οὖν ἐπανήκαμεν, μικρὰ τῷ κόσμῳ καὶ τῇ
when but then we-returned (a)-little to-the world and to-the
σκηνῇ χαρισάμενοι, καὶ ὅσον τὸν τῶν πολλῶν πόθον
stage having-granted and as-much-as the of-the many longing
ἀφοσιώσασθαι (οὐ γὰρ αὐτοί γε εἴχομεν θεατρικῶς, οὐδ᾽
to-discharge not for ourselves at-least we-were theatrically nor
ἐπιδεικτικῶς), τάχιστα ἐγενόμεθα ἡμῶν αὐτῶν, καὶ τελοῦμεν
showily very-quickly we-became of-us ourselves and we-pass
εἰς ἄνδρας ἐξ ἀγενείων, ἀνδρικώτερον τῇ φιλοσοφίᾳ
into men from beardless(-youths) more-manfully to-the philosophy
προσβαίνοντες· οὐ σὺν ἀλλήλοις μὲν ἔτι (οὐ γὰρ ἀφῆκεν
advancing not with one-another indeed still not for allowed(-it)
ὁ φθόνος), τῷ πόθῳ δὲ σὺν ἀλλήλοις. Τὸν μὲν γὰρ ἡ
the envy by-the longing but with one-another him indeed for the

Καισαρέων κατέχει πόλις, ὥς τινα δεύτερον οἰκιστήν τε
of-Caesareans holds city as some second founder both
καὶ πολιοῦχον· ἔπειτα ἐκδημίαι τινὲς, ἐπειδή γε ἡμᾶς
and guardian then journeys some since at-least us
οὐκ εἶχε, τῶν ἀναγκαίων ὑπολαμβάνουσι, καὶ οὐκ ἀπὸ
not he-had of-the necessary(-kind) take(-him) and not from
σκοποῦ τῆς προκειμένης φιλοσοφίας. Ἐμὲ δὲ πατέρων
(the)-aim of-the proposed philosophy me but (of)-parents
εὐλάβεια, καὶ γηροκομία, καὶ συμφορῶν ἐπανάστασις
(the)-reverence and care-of-old-age and of-misfortunes (the)-rising-up
κατασχοῦσα, τοῦ ἀνδρὸς ἀπήγαγεν· οὐ καλῶς μὲν ἴσως,
having-held from-the man led-away not well indeed perhaps
οὐδὲ δικαίως, ἀπήγαγε δ' οὖν. Σκοπῶ δὲ, εἰ μὴ κἀντεῦθέν
nor justly it-led-away but then I-consider but if not even-from-here
μοι πᾶσα ἡ περὶ τὸν βίον ἀνωμαλία καὶ δυσκολία
to-me all the about the life irregularity and difficulty
συνέπεσε, καὶ τὸ πρὸς τὴν φιλοσοφίαν οὐκ εὔοδον, οὐδὲ
befell and the toward the philosophy not easy-going nor
τῆς ἐπιθυμίας καὶ τῆς ὑποθέσεως ἄξιον. Τὰ μὲν οὖν
of-the desire and of-the purpose worthy the(-affairs) indeed then
ἡμέτερα, ὅπη τῷ Θεῷ φίλον, ἀγέσθω· ἄγοιτο δὲ ταῖς
ours as — to-God (is)-dear let-them-be-led may-they-be-led and by-the
ἐκείνου πρεσβείαις ἄμεινον. Τὸν δὲ, ἡ πολύτροπος τοῦ
his intercessions better him but the many-sided —
Θεοῦ φιλανθρωπία, καὶ περὶ τὸ ἡμέτερον γένος οἰκονομία,
of-God love-of-man and about the our race dispensation
διὰ πολλῶν τῶν ἐν μέσῳ γνωρίσασα, καὶ ἀεὶ
through many of-the(-things) in between having-made-known and always
λαμπρότερον ἀποδείξασα, λαμπτῆρα τῆς Ἐκκλησίας
more-brilliant having-shown (as-a)-lamp of-the Church
προτίθησι περιφανῆ τε καὶ περιβόητον, τοῖς ἱεροῖς τοῦ
sets-forth conspicuous both and renowned on-the holy of-the

πρεσβυτερίου θρόνοις τέως ἐγκαταλέξασα, καὶ, διὰ μιᾶς
presbytery thrones meanwhile having-enrolled(-him) and through one
τῆς Καισαρέων πόλεως, τῇ οἰκουμένῃ πάσῃ πυρσεύουσα.
the of-Caesareans city to-the world whole beaconing
Καὶ τίνα τρόπον; Οὐ σχεδιάσασα τὸν βαθμὸν, οὐδὲ ὁμοῦ
and in-what way not having-improvised the step nor at-once
τε πλύνασα καὶ σοφίσασα, κατὰ τοὺς πολλοὺς τῶν
both having-washed and having-made-wise like the many of-the(-men)
νῦν τῆς προστασίας ἐφιεμένων· ἀλλὰ τάξει καὶ νόμῳ
now the presidency desiring but by-order and law
πνευματικῆς ἀναβάσεως, τῆς τιμῆς ἀξιώσασα.
of-spiritual ascent of-the honor having-deemed-worthy
26 Οὐκ ἐπαινῶ γὰρ ἐγὼ τὴν παρ᾽ ἡμῖν ἀταξίαν καὶ ἀκοσμίαν,
not I-praise for I the among us disorder and unseemliness
ἔστιν ὅτε καὶ ἐφ᾽ ὧν προεδρευόντων ἐν βήμασιν. Οὐ
(there)-is (a)-time-when even among those presiding at altars not
γὰρ ἁπάντων τολμήσω κατηγορεῖν, οὐδὲ δίκαιον. Ἐπαινῶ
for all I-will-dare to-accuse nor (it-is)-just I-praise
τὸν νηΐτην νόμον, ὃς τὴν κώπην πρότερον ἐγχειρίσας
the nautical law which the oar first having-put-in-hand
τῷ νῦν κυβερνήτῃ, κἀκεῖθεν ἐπὶ τὴν πρώραν ἀγαγὼν,
to-the now pilot and-thence to the prow having-led
καὶ πιστεύσας τὰ ἔμπροσθεν, οὕτως ἐπὶ τῶν οἰάκων
and having-entrusted the(-things) ahead so on the rudders
καθίζει, μετὰ τὴν πολλὴν τυφθεῖσαν θάλασσαν, καὶ τὴν
seats(-him) after the much beaten sea and the
τῶν ἀνέμων διάσκεψιν. Ὡς δὲ κἀν τοῖς πολεμικοῖς ἔχει·
of-the winds observation as and also-in the military(-things) it-is
στρατιώτης, ταξίαρχος, στρατηγός. Αὕτη ἡ τάξις ἀρίστη
soldier captain general this the order (is)-best
καὶ λυσιτελεστάτη τοῖς ἀρχομένοις. Τὸ δ᾽ ἡμέτερον,
and most-profitable for-the(-ones) ruled the but ours

πολλοῦ ἂν ἦν ἄξιον, εἰ οὕτως εἶχε. Νῦν δὲ κινδυνεύει,
of-much — would-be worthy if so it-were now but risks
τὸ πάντων ἁγιώτατον τάγμα, τῶν παρ᾽ ἡμῖν πάντων
the of-all most-holy order of-the(-things) among us of-all
εἶναι καταγελαστότατον. Οὐ γὰρ ἐξ ἀρετῆς μᾶλλον, ἢ
to-be most-ridiculous not for from virtue rather than
κακουργίας, ἡ προεδρία· οὐδὲ τῶν ἀξιωτέρων, ἀλλὰ τῶν
villainy (is)-the presidency nor of-the more-worthy but of-the
δυνατωτέρων, οἱ θρόνοι. Σαμουὴλ ἐν προφήταις, ὁ
more-powerful the thrones Samuel among prophets the(-one)
τὰ ἔμπροσθεν βλέπων· ἀλλὰ καὶ Σαοὺλ, ὁ ἀπόβλητος.
the(-things) ahead seeing but also Saul the rejected
Ῥοβοὰμ ἐν βασιλεῦσιν, ὁ Σολομῶντος· ἀλλὰ καὶ
Reboboam among kings the(-son) of-Solomon but also
Ἱεροβοὰμ, ὁ δοῦλος καὶ ἀποστάτης. Καὶ ἰατρὸς μὲν
Jeroboam the slave and rebel and physician indeed
οὐδεὶς οὐδὲ ζωγράφος, ὅστις οὐ φύσεις ἀῤῥωστημάτων
no-one nor painter (there-is)-who not natures of-diseases
ἐσκέψατο πρότερον, ἢ πολλὰ χρώματα συνεκέρασεν, ἢ
examined before or many colors mixed or
ἐμόρφωσεν· ὁ δὲ πρόεδρος εὑρίσκεται ῥᾳδίως μὴ πονηθεὶς,
molded the but president is-found easily not having-labored
καὶ πρόσφατος τὴν ἀξίαν, ὁμοῦ τε σπαρεὶς καὶ ἀναδοθεὶς,
and fresh in-the dignity at-once both sown and sprung-up
ὡς ὁ μῦθος ποιεῖ τοὺς γίγαντας. Πλάττομεν αὐθημερὸν
as the myth makes the Giants we-mold in-a-day
τοὺς ἁγίους, καὶ σοφοὺς εἶναι κελεύομεν τοὺς οὐδὲν
the saints and wise to-be we-bid the(-ones) in-nothing
σοφισθέντας, οὐδὲ τοῦ βαθμοῦ προεισενεγκόντας τι,
having-been-made-wise nor to-the step having-contributed anything
πλὴν τοῦ βούλεσθαι. Καὶ ὁ μὲν στέργει τὴν κάτω
except the to-wish and the(-one) indeed is-content-with the lower

χώραν, καὶ ταπεινῶς ἕστηκεν, ὁ τῆς ὑψηλῆς ἄξιος,
place and humbly stands the(-one) of-the high worthy
καὶ πολλὰ μὲν τοῖς θείοις λόγοις ἐμμελετήσας, πολλὰ δὲ
and much indeed in-the divine words having-meditated much and
τῇ σαρκὶ νομοθετήσας εἰς ὑποταγὴν πνεύματος· ὁ
on-the flesh having-imposed-law to subjection of-spirit the(-other)
δὲ σοβαρῶς προκαθέζεται, καὶ τὴν ὀφρὺν αἴρει κατὰ τῶν
but haughtily presides and the brow raises against the
βελτιόνων, καὶ οὐκ ἐπιτρέμει τοῖς θρόνοις, οὐδὲ φρίσσει
better(-men) and not trembles at-the thrones nor shudders
τὴν ὄψιν, τὸν ἐγκρατῆ κάτω βλέπων· ἀλλ' ὁμοῦ τῷ
(in)-the sight the self-controlled below seeing but together with-the
κράτει, καὶ σοφώτερον ἑαυτὸν ὑπολαμβάνει, κακῶς εἰδὼς,
power also wiser himself supposes badly knowing
καὶ τὸ φρονεῖν ὑπὸ τῆς ἐξουσίας ἀφῃρημένος.
and the to-think by the authority having-been-deprived-of

PRIEST AT CAESAREA

Ordained priest, Basil fell out with his bishop and withdrew with Gregory to Pontus rather than divide the church. When an emperor most gold-loving and Christ-hating came against it, Basil returned and fought until the heretics went away defeated. In a famine he opened the rich men's storehouses by his preaching and served the starving himself. Chosen bishop when the old bishop died in his arms, he pardoned Gregory for declining a share in his rule and won over opponents by gentleness.

27 Ἀλλ' οὐχ ὁ πολὺς οὕτω καὶ μέγας Βασίλειος· ἀλλ' ὥσπερ
but not the much so and great Basil but as
τῶν ἄλλων ἁπάντων, οὕτω καὶ τοῦ περὶ ταῦτα κόσμου
of-the others all so also of-the about these(-things) order

τοῖς πολλοῖς τύπος καθίσταται. Τὰς γὰρ ἱερὰς πρότερον
for-the many (a)-pattern he-is-established the for holy first
ὑπαναγινώσκων τῷ λαῷ βίβλους, ὁ τούτων ἐξηγητὴς,
reading-aloud to-the people books the(-one) of-these interpreter
καὶ ταύτην οὐκ ἀπαξιώσας τὴν τάξιν τοῦ βήματος, οὕτως
and this not having-disdained the rank of-the platform so
ἐν καθέδρᾳ πρεσβυτέρων, οὕτως ἐν ἐπισκόπων αἰνεῖ τὸν
in (the)-seat of-presbyters so in (that)-of-bishops praises the
Κύριον, οὐ κλέψας τὴν ἐξουσίαν, οὐδ' ἁρπάσας, οὐδὲ
Lord not having-stolen the authority nor having-seized(-it) nor
διώξας τὴν τιμὴν, ἀλλ' ὑπὸ τῆς τιμῆς διωχθεὶς, οὐδ'
having-pursued the honor but by the honor pursued nor
ἀνθρωπίνην χάριν, ἀλλ' ἐκ Θεοῦ καὶ θείαν δεξάμενος. Ὁ μὲν
human grace but from God and divine having-received the indeed
οὖν τῆς προεδρίας λόγος ἀναμεινάτω· τῷ δὲ τῆς ὑφεδρίας
then of-the presidency account let-it-wait on-the but of-the second-seat
μικρόν τι προσδιατρίψωμεν. Οἷον γάρ με καὶ τοῦτο μικροῦ
(a)-little some let-us-linger how for me also this almost
παρέδραμεν, ἐν μέσῳ τῶν εἰρημένων κείμενον!
ran-past in (the)-middle of-the(-things) said lying
Ἐγένετό τις πρὸς τὸν ἄνδρα διαφορὰ τῷ πρὸ τούτου 28
there-arose some toward the man (a)-difference for-the before this
καθηγεμόνι τῆς Ἐκκλησίας (τὸ μὲν ὅθεν, καὶ ὅπως, σιωπᾶν
leader of-the Church the indeed whence and how to-be-silent
ἄμεινον, πλὴν ἐγένετο), ἀνδρὶ τἆλλα μὲν οὐκ ἀγεννεῖ,
(is)-better only it-arose (with-a)-man in-the-rest indeed not ignoble
καὶ θαυμαστῷ τὴν εὐσέβειαν, ὡς ἔδειξεν ὁ τότε διωγμὸς,
and wonderful in-the piety as showed the then persecution
καὶ ἡ πρὸς αὐτὸν ἔνστασις, ὅμως δέ τι παθόντι
and the against him resistance nevertheless but something having-suffered
πρὸς ἐκεῖνον ἀνθρώπινον. Ἅπτεται γὰρ οὐ τῶν πολλῶν
toward him human touches for not the many

μόνον, ἀλλὰ καὶ τῶν ἀρίστων ὁ μῶμος, ὡς μόνον ἂν εἶναι
only but also the best the blame as alone — to-be
τοῦ Θεοῦ τὸ παντελῶς ἄπταιστον καὶ ἀνάλωτον πάθεσι.
— of-God the wholly unstumbling and unconquerable by-passions
Κινεῖται οὖν ἐπ᾽ αὐτὸν τῆς Ἐκκλησίας ὅσον ἔκκριτον
is-moved then against him of-the Church as-much-as (is)-select
καὶ σοφώτερον· εἴπερ σοφώτεροι τῶν πολλῶν, οἱ
and wiser if-indeed wiser than-the many (are)-the(-ones)
κόσμου χωρίσαντες ἑαυτοὺς, καὶ τῷ Θεῷ τὸν βίον
from-(the)-world having-separated themselves and — to-God the life
καθιερώσαντες. Λέγω δὲ τοὺς καθ᾽ ἡμᾶς Ναζιραίους,
having-consecrated I-mean and the in our(-region) Nazirites
καὶ περὶ τὰ τοιαῦτα μάλιστα ἐσπουδακότας· οἳ δεινὸν
and about the such(-matters) most having-been-zealous who terrible
ποιησάμενοι τὸ σφῶν κράτος παριδεῖν περιυβρισμένον καὶ
having-made(-it) the their power to-overlook insulted and
ἀπωσμένον, πρᾶγμα τολμῶσιν ἐπικινδυνότατον. Ἀπόστασιν
spurned (a)-thing dare most-dangerous (a)-secession
ἐννοοῦσι καὶ ῥῆξιν τοῦ μεγάλου καὶ ἀστασιάστου τῆς
they-consider and breaking of-the great and unfactious of-the
Ἐκκλησίας σώματος, οὐκ ὀλίγην καὶ τοῦ λαοῦ μοῖραν
Church body not small also of-the people part
παρατεμόμενοι, ὅση τε τῶν κάτω, καὶ ὅση
having-cut-off-with(-them) as-much-as both of-the lower and as-much-as
τῶν ἐπ᾽ ἀξίαις. Ῥᾷστον δὲ τοῦτο ἦν ἐκ τριῶν τῶν
of-the(-ones) in rank easiest and this was from three of-the
ἰσχυροτάτων. Ὅ τε γὰρ ἀνὴρ αἰδέσιμος, ὡς οὐκ οἶδ᾽
strongest(-things) the both for man (was)-venerable as not I-know
εἴ τις ἄλλος τῶν καθ᾽ ἡμᾶς φιλοσόφων, καὶ ἱκανὸς
if anyone other of-the(-men) in our(-age) philosophers and able
θάρσος παρασχεῖν, εἴπερ ἐβούλετο, τῷ συστήματι. Τόν
courage to-provide if-indeed he-wished to-the company the

τε λυποῦντα δι᾽ ὑποψίας εἶχεν ἡ πόλις, ἐκ τῆς περὶ
both (one)-grieving(-him) under suspicion held the city from the about
τὴν κατάστασιν ταραχῆς, ὡς οὐκ ἔννομον, οὐδὲ κανονικῶς
the appointment disorder as not lawfully nor canonically
μᾶλλον, ἢ τυραννικῶς τὴν προστασίαν δεξάμενον. Καὶ
rather than tyrannically the presidency having-received and
παρῆσαν τῶν δυτικῶν ἀρχιερέων τινὲς, μεθέλκοντες πρὸς
were-present of-the western bishops some drawing-over to
ἑαυτοὺς τῆς Ἐκκλησίας ὅσον ὀρθόδοξον.
themselves of-the Church as-much-as (was)-orthodox
Τί οὖν ὁ γεννάδας ἐκεῖνος, καὶ τοῦ εἰρηνικοῦ 29
what then (did)-the noble that and of-the peaceable(-one)
μαθητής; Οὔτε γὰρ ἀντιτείνειν εἶχε πρὸς τοὺς ὑβριστὰς,
disciple neither for to-resist he-could against the insolent(-ones)
ἢ τοὺς σπουδαστὰς, οὐδὲ πρὸς αὐτοῦ τὸ μάχεσθαι,
or the zealous(-ones) nor (was)-for him the to-fight
ἢ διασπᾶν τὸ σῶμα τῆς Ἐκκλησίας, καὶ ἄλλως
or to-tear-apart the body of-the Church even otherwise
πολεμουμένης, καὶ σφαλερῶς διακειμένης, ὑπὸ τῆς τότε
warred-against and perilously placed by the then
τῶν αἱρετικῶν δυναστείας. Καὶ ἅμα συμβούλοις ἡμῖν περὶ
of-the heretics power and at-once as-counselors us about
τούτου χρησάμενος καὶ παραινέταις γνησίοις, φυγὰς
this using and as-advisers genuine (as-a)-fugitive
ἐνθένδε σὺν ἡμῖν πρὸς τὸν Πόντον μεταχωρεῖ, καὶ τοῖς
from-here with us to the Pontus withdraws and the
ἐκεῖσε φροντιστηρίοις ἐπιστατεῖ, αὐτὸς δὲ καθιστᾷ τι
there monasteries presides-over he and establishes something
μνήμης ἄξιον, καὶ τὴν ἔρημον ἀσπάζεται μετὰ Ἠλίου
of-memory worthy and the desert embraces with Elijah
καὶ Ἰωάννου, τῶν πάνυ φιλοσόφων· τοῦτο λυσιτελεῖν
and John the very philosophers this to-profit

αὐτῷ μᾶλλον ἡγούμενος, ἤ τι διανοηθῆναι περὶ
him more thinking than anything to-plan about
τῶν παρόντων τῆς ἑαυτοῦ φιλοσοφίας ἀνάξιον, καὶ
the present(-troubles) (of)-the his-own philosophy unworthy and
διαφθείρειν ἐν ζάλῃ τὴν ἐν γαλήνῃ τῶν λογισμῶν
to-ruin in (a)-storm the in calm of-the reasonings
κυβέρνησιν. Καίπερ δὲ οὕτω φιλοσόφου καὶ θαυμασίας
steering although and so philosophic and wonderful
οὔσης τῆς ἀναχωρήσεως, κρείττω καὶ θαυμασιωτέραν
being the withdrawal better and more-wonderful
εὑρήσομεν τὴν ἐπάνοδον. Ἔσχε γὰρ οὕτως·
we-will-find the return it-was for so
30 Ἐν τούτοις ὄντων ἡμῶν, ἐξαίφνης ἐφίσταται νέφος χαλάζης
in these(-things) being us suddenly arrives (a)-cloud of-hail
πλῆρες καὶ τετριγὸς ὀλέθριον, πᾶσαν ἐκτρίψαν Ἐκκλησίαν,
full and shrieking deadly every having-crushed Church
καθ' ἧς ἐῤῥάγη, καὶ ὅσην ἐπέλαβε· βασιλεὺς ὁ
on which it-broke and as-much-as it-seized (an)-emperor the
φιλοχρυσότατος, καὶ μισοχριστότατος, καὶ δύο τὰ μέγιστα
most-gold-loving and most-Christ-hating and two the greatest
ταῦτα νοσῶν, ἀπληστίαν καὶ βλασφημίαν· ὁ μετὰ τὸν
these diseased(-with) greed and blasphemy the(-one) after the
διώκτην, διώκτης, καὶ μετὰ τὸν ἀποστάτην, οὐκ ἀποστάτης
persecutor (a)-persecutor and after the apostate not (an)-apostate
μὲν, οὐδὲν δὲ ἀμείνων Χριστιανοῖς, μᾶλλον δὲ Χριστιανῶν
indeed in-nothing but better for-Christians rather but of-Christians
τῷ εὐσεβεστάτῳ μέρει, καὶ καθαρωτάτῳ, καὶ προσκυνητῇ
to-the most-pious part and purest and worshiper
τῆς Τριάδος, ἣν δὴ μόνην εὐσέβειαν ἐγὼ καλῶ, καὶ
of-the Trinity which indeed alone piety I call and
δόξαν σωτήριον. Οὐ γὰρ θεότητα ταλαντεύομεν, οὐδὲ τὴν
doctrine saving not for (the)-godhead we-weigh nor the

μίαν καὶ ἀπρόσιτον φύσιν ἀποξενοῦμεν ἑαυτῆς, ἐκφύλοις
one and unapproachable nature we-alienate from-itself by-foreign
ἀλλοτριότησιν, οὐδὲ κακῷ τὸ κακὸν ἰώμεθα, τὴν ἄθεον
estrangements nor by-evil the evil we-cure the godless
Σαβελλίου συναίρεσιν ἀσεβεστέρᾳ διαιρέσει καὶ κατατομῇ
of-Sabellius contraction by-(a)-more-impious division and by-cutting-up
λύοντες· ἣν Ἄρειος νοσήσας, ὁ τῆς μανίας
dissolving which Arius having-been-sick-with the(-one) of-the madness
ἐπώνυμος, τὸ πολὺ τῆς Ἐκκλησίας διέσεισε καὶ διέφθειρεν·
named-after the much of-the Church shook and corrupted
οὔτε τὸν Πατέρα τιμήσας, καὶ ἀτιμάσας τὰ ἐξ αὐτοῦ,
neither the Father having-honored and having-dishonored the(-ones) from him
διὰ τῶν ἀνίσων βαθμῶν τῆς θεότητος. Ἀλλὰ μίαν μὲν
through the unequal degrees of-the godhead but one indeed
δόξαν Πατρὸς γινώσκομεν, τὴν ὁμοτιμίαν τοῦ Μονογενοῦς·
glory of-(the)-Father we-know the equal-honor of-the Only-begotten
μίαν δὲ Υἱοῦ, τὴν τοῦ Πνεύματος. Καὶ ὅ τι ἂν τῶν
one and of-(the)-Son that of-the Spirit and whatever — — of-the
τριῶν κάτω θῶμεν, τὸ πᾶν καθαιρεῖν νομίζομεν· τρία μὲν
three below we-place the whole to-destroy we-think three indeed
ταῖς ἰδιότησιν, ἓν δὲ τῇ θεότητι σέβοντες καὶ γινώσκοντες.
in-the properties one but in-the godhead revering and knowing
Ὧν οὐδὲν ἐννοῶν ἐκεῖνος, οὐδὲ ἄνω βλέπειν δυνάμενος,
of-which nothing considering he nor above to-look able
ἀλλ᾽ ὑπὸ τῶν ἀγόντων αὐτὸν ταπεινούμενος, συνταπεινοῦν
but by the(-ones) leading him humbled to-humble-with
ἐτόλμησεν ἑαυτῷ καὶ φύσιν θεότητος· καὶ κτίσμα γίνεται
he-dared himself even (the)-nature of-godhead and (a)-creature becomes
πονηρὸν, εἰς δουλείαν κατάγων τὴν δεσποτείαν, καὶ μετὰ
wicked into slavery bringing-down the lordship and with
τῆς κτίσεως τιθεὶς τὴν ἄκτιστον φύσιν καὶ ὑπέρχρονον.
the creation placing the uncreated nature and beyond-time

31 Ὁ μὲν οὖν οὕτω φρονῶν, καὶ μετὰ τοιαύτης ἡμῖν
he indeed then so thinking and with such against-us
ἐπιστρατεύει τῆς ἀσεβείας. Οὐ γὰρ ἄλλο τι, ἢ
marches the impiety not for other anything than
βαρβαρικὴν καταδρομὴν τοῦτο ὑπολῃπτέον, καθαιροῦσαν,
barbarian invasion (is)-this to-be-supposed destroying
οὐ τείχη, καὶ πόλεις, καὶ οἰκίας, οὐδέ τι τῶν μικρῶν
not walls and cities and houses nor anything of-the small(-things)
καὶ χειροποιήτων, καὶ αὖθις ἀνορθουμένων, ἀλλὰ τὰς
and handmade and again set-up but the
ψυχὰς αὐτὰς κατασύρουσαν. Συνεισβάλλει δὲ αὐτῷ καὶ
souls themselves dragging-down invades-with and him also
στρατὸς ἄξιος, οἱ κακοὶ τῶν Ἐκκλησιῶν ἡγεμόνες, οἱ
(an)-army worthy(-of-him) the evil of-the Churches leaders the
πικροὶ τετράρχαι τῆς ὑπ᾽ αὐτὸν οἰκουμένης· οἱ τὸ μὲν
bitter tetrarchs of-the under him world who the(-part) indeed
ἔχοντες ἤδη τῶν Ἐκκλησιῶν, τῷ δὲ προσβάλλοντες,
holding already of-the Churches the(-other) but attacking
τὸ δὲ ἐλπίζοντες ἐκ τῆς τοῦ βασιλέως ῥοπῆς καὶ
the(-other) and hoping from the of-the emperor weight and
χειρὸς, τῆς μὲν ἐπαγομένης, τῆς δὲ ἀπειλουμένης,
hand the(-one) indeed applied the(-other) and threatened
ἦκον καὶ τὴν ἡμετέραν καταστρεψόμενοι, οὐδενὶ τοσοῦτον
they-came also the ours to-subvert in-nothing so-much
θαρρεῖν ἔχοντες τῶν ἁπάντων, ὅσον τῇ τῶν
to-trust having of-the all(-things) as-much-as in-the of-the(-men)
προειρημένων μικροψυχίᾳ, καὶ ἀπειρίᾳ τοῦ τηνικαῦτα
mentioned-before meanness and inexperience of-the(-one) at-that-time
ἡμῶν προεδρεύοντος, καὶ τοῖς ἐν ἡμῖν ἀῤῥωστήμασιν.
over-us presiding and in-the among us infirmities
Ὁ μὲν οὖν ἀγὼν πολύς· ἡ δὲ προθυμία τῶν πλείστων
the indeed then contest (was)-great the and eagerness of-the most

οὐκ ἀγεννὴς, ἡ δὲ παράταξις ἀσθενὴς, οὐκ ἔχουσα τὸν
not ignoble the but battle-line weak not having the
προαγωνιστὴν καὶ τεχνίτην ὑπέρμαχον ἐν δυνάμει λόγου καὶ
champion and skilled defender in power of-word and
Πνεύματος. Τί οὖν ἡ γενναία καὶ μεγαλόφρων ἐκείνη
of-Spirit what then (did)-the noble and magnanimous that
ψυχὴ, καὶ ὄντως φιλόχριστος; Οὐδὲ πολλῶν ἐδεήθη λόγων
soul and truly Christ-loving not of-many needed words
πρὸς τὸ παρεῖναι καὶ συμμαχεῖν· ἀλλ' ὁμοῦ τε εἶδεν ἡμᾶς
for the to-be-present and to-fight-alongside but at-once both he-saw us
πρεσβεύοντας (κοινὸς γὰρ ἦν ὁ ἀγὼν ἀμφοτέροις ὡς τοῦ
interceding common for was the contest to-both as of-the
λόγου προβεβλημένοις), καὶ τῆς πρεσβείας ἡττήθη· καὶ
doctrine put-forward(-as-champions) and by-the embassy he-was-overcome and
διελὼν ἄριστα παρ' ἑαυτῷ καὶ φιλοσοφώτατα τοῖς
having-distinguished best by himself and most-philosophically by-the
τοῦ Πνεύματος λογισμοῖς, ἄλλον μὲν εἶναι μικροψυχίας
of-the Spirit reasonings other indeed to-be of-meanness
καιρὸν (εἴ τι καὶ τοιοῦτον ἔδει παθεῖν τὸν τῆς
(the)-time if anything even such (one)-had to-suffer that of-the
ἀδείας), ἄλλον δὲ μακροθυμίας, τὸν τῆς ἀνάγκης· εὐθὺς
safety other but of-long-suffering that of-the necessity at-once
τοῦ Πόντου μεθ' ἡμῶν ἀπανίσταται, καὶ ζηλοτυπεῖ τὴν
from-the Pontus with us he-departs and is-zealous-for the
ἀλήθειαν κινδυνεύουσαν, καὶ γίνεται σύμμαχος ἐθελοντὴς,
truth endangered and becomes (an)-ally volunteer
καὶ τῇ μητρὶ φέρων ἑαυτὸν τῇ Ἐκκλησίᾳ δίδωσιν.
and to-the mother bringing himself to-the Church gives
Ἆρ' οὖν προεθυμήθη μὲν οὕτως, ἠγώνισται δὲ τῆς 32
is-it then he-was-eager indeed so he-contended but than-the
προθυμίας ἔλαττον; ἢ διαγωνίζεται μὲν ἀνδρικῶς, οὐ
eagerness less or does-he-contend indeed manfully not

συνετῶς δέ; ἢ πεπαιδευμένως μὲν, ἀκινδύνως δέ; ἢ πάντα
wisely but or learnedly indeed safely but or all
μὲν ταῦτα τελείως καὶ ὑπὲρ λόγον, ὑπελείπετο δέ
indeed these(-things) perfectly and beyond reason was-left but
τι τῆς μικροψυχίας ἐν ἑαυτῷ λείψανον; Οὐδαμῶς. Ἀλλ'
some of-the meanness in himself remnant by-no-means but
ὁμοῦ τὰ πάντα καταλλάττεται, βουλεύεται, παρατάττεται·
at-once the all(-things) he-reconciles counsels arrays
λύει τὰ ἐν τῷ μέσῳ σκῶλα καὶ προσκόμματα, καὶ
loosens the(-things) in the between obstacles and stumbling-blocks and
οἷς ἐκεῖνοι θαρροῦντες καθ' ἡμῶν ἐστρατεύσαντο.
(those)-in-which they trusting against us had-marched
Τὸ μὲν προσλαμβάνει, τὸ δὲ κατέχει, τὸ
the(-one) indeed he-takes-over the(-other) and restrains the(-other)
δὲ ἀποκρούεται. Γίνεται τοῖς μὲν τεῖχος ὀχυρὸν
and repels becomes for-the(-ones) indeed (a)-wall strong
καὶ χαράκωμα, τοῖς δὲ πέλεκυς κόπτων πέτραν,
and rampart for-the(-others) and (an)-axe cutting rock
ἢ πῦρ ἐν ἀκάνθαις, ὅ φησιν ἡ θεία Γραφὴ, ῥᾳδίως
or fire among thorns as says the divine Scripture easily
ἀναλίσκον τοὺς φρυγανώδεις καὶ ὑβριστὰς τῆς Θεότητος.
consuming the brushwood-like and insulters of-the Godhead
Εἰ δέ τι καὶ Βαρνάβας, ὁ ταῦτα λέγων καὶ
if and anything also Barnabas the(-one) these(-things) saying and
γράφων, Παύλῳ συνηγωνίσατο, Παύλῳ χάρις τῷ
writing with-Paul contended to-Paul (be)-thanks to-the(-one)
προελομένῳ, καὶ συνεργὸν ποιησαμένῳ τοῦ ἀγωνίσματος.
having-chosen(-him) and fellow-worker having-made of-the contest
33 Οἱ μὲν οὖν οὕτως ἀπῆλθον ἄπρακτοι, καὶ κακοὶ κακῶς
they indeed then so went-away unsuccessful and bad(-men) badly
τότε πρῶτον αἰσχυνθέντες καὶ ἡττηθέντες, καὶ μαθόντες
then first shamed and defeated and having-learned

μὴ ῥᾳδίως Καππαδοκῶν καταφρονεῖν, εἰ καὶ πάντων
not easily Cappadocians to-despise if even of-all
ἀνθρώπων· ὧν οὐδὲν οὕτως ἴδιον, ὡς τὸ τῆς πίστεως
men of-whom nothing (is)-so (their)-own as the of-the faith
ἀῤῥαγὲς, καὶ πρὸς τὴν Τριάδα πιστὸν καὶ γνήσιον·
unbroken(-quality) and toward the Trinity faithful and genuine
παρ᾽ ἧς καὶ τὸ ἡνῶσθαι καὶ τὸ ἰσχύειν αὐτοῖς, ἃ
from which both the to-be-united and the to-be-strong (is)-theirs which
βοηθοῦσι βοηθουμένοις, μᾶλλον δὲ, πολλῷ κρείττω καὶ
(they)-help (when)-helped rather but by-much stronger and
ἰσχυρότερα. Τῷ δέ τι δεύτερον ἔργον καὶ σπούδασμα
mightier for-him and something second (a)-work and endeavor
γίνεται, θεραπεύειν τὸν πρόεδρον, λύειν τὴν ὑποψίαν,
becomes to-court the bishop to-dissolve the suspicion
πείθειν πάντας ἀνθρώπους, ὡς ἃ μὲν λελύπητο,
to-persuade all men that the(-things) indeed he-had-been-grieved
πεῖρά τις ἦν τοῦ πονηροῦ καὶ πάλη ταῖς εἰς τὸ
(a)-trial some was of-the evil(-one) and (a)-wrestling with-the toward the
καλὸν ὁμονοίαις βασκαίνοντος· αὐτὸς δὲ ᾔδει νόμους
good concords envying he but knew (the)-laws
εὐπειθείας καὶ πνευματικῆς τάξεως. Διὰ τοῦτο παρῆν,
of-obedience and of-spiritual order for this he-was-present
ἐσόφιζεν, ὑπήκουεν, ἐνουθέτει, πάντα ἦν αὐτῷ, σύμβουλος
he-advised he-obeyed he-admonished all(-things) was to-him (a)-counselor
ἀγαθὸς, παραστάτης δεξιὸς, τῶν θείων ἐξηγητὴς,
good (an)-assistant able of-the divine(-things) interpreter
τῶν πρακτέων καθηγητὴς, γήρως βακτηρία, πίστεως
of-the(-things) to-be-done guide of-old-age staff of-faith
ἔρεισμα, τῶν ἔνδον ὁ πιστότατος, τῶν ἐκτὸς ὁ
support of-the(-ones) within the most-faithful of-the(-ones) outside the
πρακτικώτατος· ἑνὶ λόγῳ, τοσοῦτος εἰς εὔνοιαν, ὅσος
most-practical in-one word so-great in goodwill as-great-as

εἰς ἔχθραν τὸ πρὶν ἐνομίζετο. Ἐντεῦθεν αὐτῷ περιῆν
in enmity the(-time) before he-was-thought from-here to-him came
καὶ τὸ κράτος τῆς Ἐκκλησίας, εἰ καὶ τῆς καθέδρας εἶχε
also the power of-the Church if even of-the see he-held
τὰ δεύτερα. Τὴν γὰρ εὔνοιαν εἰσφέρων, τὴν ἐξουσίαν
the second(-place) the for goodwill bringing the authority
ἀντελάμβανε· καὶ ἦν θαυμαστή τις ἡ συμφωνία, καὶ ἡ
he-received-in-return and was wonderful some the harmony and the
πλοκὴ τοῦ δύνασθαι. Ὁ μὲν τὸν λαὸν ἦγεν, ὁ
interweaving of-the to-have-power the(-one) indeed the people led the(-other)
δὲ τὸν ἄγοντα· καὶ οἷον λεοντοκόμος τις ἦν, τέχνῃ
and the(-one) leading and like (a)-lion-keeper some he-was with-art
τιθασσεύων τὸν δυναστεύοντα. Καὶ γὰρ ἐδεῖτο, νεωστὶ μὲν
taming the(-one) ruling and for he-needed recently indeed
ἐπὶ τὴν καθέδραν τεθεὶς, ἔτι δὲ τῆς κοσμικῆς ὕλης τι
to the see placed still and of-the worldly stuff something
πνέων, οὔπω δὲ κατηρτισμένος ἐν τοῖς τοῦ Πνεύματος,
breathing not-yet and trained in the(-things) of-the Spirit
πολλοῦ δὲ τοῦ κλύδωνος περιζέοντος, καὶ τῶν ἐπικειμένων
much and the surge seething-around and of-the besetting
τῆς Ἐκκλησίας ἐχθρῶν, τοῦ χειραγωγοῦντος καὶ
of-the Church enemies (of)-the(-one) guiding and
ὑπερείδοντος. Διὰ τοῦτο καὶ τὴν συμμαχίαν ἠγάπα, καὶ
supporting for this also the alliance he-loved and
κρατοῦντος ἐκείνου, κρατεῖν αὐτὸς ὑπελάμβανε.
(when)-prevailing that(-man) to-prevail himself he-supposed

34 Τῆς δὲ περὶ τὴν Ἐκκλησίαν τοῦ ἀνδρὸς κηδεμονίας καὶ
of-the and about the Church of-the man guardianship and
προστασίας, πολλὰ μὲν καὶ ἄλλα γνωρίσματα· παῤῥησία
protection many indeed also other tokens boldness
πρὸς ἄρχοντας, τούς τε ἄλλους, καὶ τοὺς δυνατωτάτους
toward rulers the both others and the most-powerful

τῆς πόλεως· διαφορῶν λύσεις οὐκ ἀπιστούμεναι, ἀλλ' ὑπὸ
of-the city of-disputes solutions not distrusted but by
τῆς ἐκείνου φωνῆς τυπούμεναι, νόμῳ τῷ τρόπῳ χρώμεναι·
the his voice stamped as-law the character using
προστασίαι τῶν δεομένων, αἱ μὲν πλείους πνευματικαὶ,
protections of-the needy the(-ones) indeed more spiritual
οὐκ ὀλίγαι δὲ καὶ σωματικαὶ (καὶ γὰρ καὶ τοῦτο πολλάκις
not few but also bodily and for also this often
εἰς ψυχὴν φέρει δι' εὐνοίας δουλούμενον)· πτωχοτροφίαι,
to (the)-soul leads through goodwill enslaved poor-feedings
ξενοδοχίαι, παρθενοκομίαι· νομοθεσίαι μοναστῶν, ἔγγραφοί
hospitalities care-of-virgins legislations for-monks written
τε καὶ ἄγραφοι· εὐχῶν διατάξεις, εὐκοσμίαι τοῦ βήματος,
both and unwritten of-prayers orderings adornments of-the sanctuary
τὰ ἄλλα οἷς ἂν ὁ ἀληθῶς ἄνθρωπος τοῦ Θεοῦ,
the other(-things) by-which — the truly man — of-God
καὶ μετὰ Θεοῦ τεταγμένος λαὸν ὠφελήσειεν· ἓν δὲ,
and with God ranked (the)-people might-benefit one but
ὃ μέγιστόν τε καὶ γνωριμώτατον. Λιμὸς ἦν, καὶ
which (is)-greatest both and best-known famine there-was and
τῶν πώποτε μνημονευομένων ὁ χαλεπώτατος· ἔκαμνε
of-the(-ones) ever remembered the most-grievous was-suffering
δὲ ἡ πόλις, ἐπικουρία δ' ἦν οὐδαμόθεν, οὐδέ τι
and the city help and was from-nowhere nor any
φάρμακον τῆς κακώσεως. Αἱ μὲν γὰρ παραλίαι
remedy of-the affliction the(-regions) indeed for coastal
τὰς τοιαύτας ἐνδείας οὐ χαλεπῶς ἀναφέρουσι, διδοῦσαι
the such wants not with-difficulty bear giving
τὰ παρ' ἑαυτῶν, καὶ τὰ παρὰ τῆς θαλάσσης
the(-things) from themselves and the(-things) from the sea
δεχόμεναι· τοῖς δ' ἠπειρώταις ἡμῖν καὶ τὸ περιττεῦον
receiving for-the but inlanders us even the surplus

ἀνόνητον καὶ τὸ ἐνδέον ἀνεπινόητον, οὐκ ἔχουσιν ὅπως,
(is)-useless and the lack (is)-irremediable not having how
ἢ διαθώμεθά τι τῶν ὄντων, ἢ τῶν οὐκ
either we-may-dispose-of anything of-the(-things) existing or of-the(-things) not
ὄντων εἰσκομισώμεθα· καὶ ὃ χαλεπώτατόν ἐστιν ἐν τοῖς
existing we-may-import and what most-grievous is in the
τοιούτοις, ἡ τῶν ἐχόντων ἀναλγησία καὶ ἀπληστία.
such(-times) the of-the(-ones) having callousness and greed
Τηροῦσι γὰρ τοὺς καιροὺς, καὶ καταπραγματεύονται τῆς
they-watch for the times and trade of-the
ἐνδείας, καὶ γεωργοῦσι τὰς συμφοράς· οὔτε, τῷ Κυρίῳ
want and farm the misfortunes neither to-the Lord
δανείζειν τὸν ἐλεοῦντα πτωχοὺς, ἀκούοντες· οὐδ' ὅτι
to-lend the(-one) pitying (the)-poor hearing nor that
ὁ συνέχων σῖτον δημοκατάρατος· οὔτ' ἄλλο οὐδὲν
the(-one) holding-back grain (is)-cursed-by-the-people nor other anything
τῶν ἢ τοῖς φιλανθρώποις ἐπηγγελμένων, ἢ τοῖς
of-the(-things) either to-the humane promised or to-the
ἀπανθρώποις ἠπειλημμένων. Ἀλλ' εἰσὶ τοῦ δέοντος
inhumane threatened but they-are than-the needful
ἀπληστότεροι, καὶ φρονοῦσι κακῶς· ἐκείνοις μὲν τὰ
more-greedy and think badly to-those indeed the
ἑαυτῶν, ἑαυτοῖς δὲ τὰ τοῦ Θεοῦ σπλάγχνα κλείοντες,
their-own to-themselves but the — of-God mercy shutting
οὗ καὶ μᾶλλον χρῄζοντες ἀγνοοῦσιν, ἢ αὐτῶν
of-which even more needing they-know-not than of-their(-own)
ἕτεροι. Ταῦτα μὲν οἱ σιτῶναι καὶ σιτοκάπηλοι, καὶ μήτε
others these(-things) indeed the grain-buyers and grain-bucksters and neither
τὸ συγγενὲς αἰδούμενοι, μήτε περὶ τὸ Θεῖον εὐχάριστοι,
the kinship respecting nor toward the Divine grateful
παρ' οὗ τὸ ἔχειν αὐτοῖς, ἄλλων πιεζομένων.
from whom (is)-the to-have for-them others being-pressed

Ὁ δὲ ὗειν μὲν οὐκ εἶχεν ἄρτον ἐξ οὐρανοῦ δι᾽ εὐχῆς, 35
he but to-rain indeed not could bread from heaven through prayer
καὶ τρέφειν ἐν ἐρήμῳ λαὸν φυγάδα, οὐδὲ πυθμέσι
and to-feed in (the)-desert (a)-people fugitive nor from-the-bottoms
πηγάζειν τροφὴν ἀδάπανον κενώσει πληρουμένοις, ὃ καὶ
to-make-gush food costless by-emptying (being)-filled which (is)-also
παράδοξον, ἵνα τρέφῃ τρέφουσαν εἰς φιλοξενίας
paradoxical so-that she-might-feed (the-one)-feeding(-him) for of-hospitality
ἀντίδοσιν· οὐδὲ πέντε ἄρτοις ἑστιᾶν χιλιάδας, ὧν καὶ
(a)-return nor with-five loaves to-feast thousands of-which even
τὰ λείψανα πολλῶν τραπεζῶν ἄλλη δύναμις. Ταῦτα γὰρ
the remnants for-many tables another power these(-things) for
Μωϋσέως ἦν, καὶ Ἠλίου, καὶ τοῦ ἐμοῦ Θεοῦ, παρ᾽ οὗ
of-Moses were and of-Elijah and of-the my God from whom
κἀκείνοις τὸ ταῦτα δύνασθαι. Ἴσως δὲ καὶ τῶν καιρῶν
even-to-them the these(-things) to-be-able perhaps and also of-the times
ἐκείνων, καὶ τῆς τότε καταστάσεως, ἐπειδὴ τὰ σημεῖα
those and of-the then condition since the signs
τοῖς ἀπίστοις, οὐ τοῖς πιστεύουσιν. Ἃ δὲ
(are)-for-the unbelieving not for-the(-ones) believing (the-things)-which but
τούτοις ἐστὶν ἀκόλουθα, καὶ εἰς ταυτὸν φέρει, ταῦτα
to-these are consequent and to the-same lead these(-things)
καὶ διενοήθη καὶ κατεπράξατο μετὰ τῆς αὐτῆς πίστεως.
both he-planned and accomplished with the same faith
Λόγῳ γὰρ τὰς τῶν ἐχόντων ἀποθήκας ἀνοίξας καὶ
by-word for the of-the(-ones) having storehouses having-opened and
παραινέσεσι, ποιεῖ τὸ τῆς Γραφῆς· Διαθρύπτει πεινῶσι
by-exhortations he-does the(-thing) of-the Scripture he-breaks to-the-hungry
τροφὴν, καὶ χορτάζει πτωχοὺς ἄρτων, καὶ διατρέφει αὐτοὺς
food and fills (the)-poor with-loaves and nourishes them
ἐν λιμῷ, καὶ ψυχὰς πεινώσας ἐμπίμπλησιν ἀγαθῶν.
in famine and souls hungering fills with-good(-things)

Καὶ τίνα τρόπον; οὐδὲ γὰρ τοῦτο μικρὸν εἰς προσθήκην.
and in-what way not for this (is)-small for addition
Συναγαγὼν γὰρ ἐν ταυτῷ τοὺς λιμοῦ τραυματίας,
having-gathered for in the-same(-place) the of-famine wounded(-ones)
ἔστι δὲ οὓς καὶ μικρὸν ἀναπνέοντας, ἄνδρας καὶ γυναῖκας,
there-are and some even (a)-little breathing men and women
νηπίους, γέροντας, πᾶσαν ἡλικίαν ἐλεεινὴν, πᾶν εἶδος
infants old(-men) every age pitiable every kind
τροφῆς ἐρανίζων, ὅση τυγχάνει λιμοῦ βοήθεια, ἔτνους
of-food collecting as-much-as is of-famine (a)-help of-pea-soup
τε πλήρεις προθεὶς λέβητας, καὶ τοῦ ταριχευτοῦ παρ᾽ ἡμῖν
both full setting-out cauldrons and of-the pickled among us
ὄψου, καὶ πένητας τρέφοντος. Ἔπειτα τὴν τοῦ Χριστοῦ
relish even (the)-poor nourishing then the — of-Christ
διακονίαν μιμούμενος, ὃς, καὶ λεντίῳ διαζωννύμενος,
ministry imitating who also with-(a)-towel girding(-himself)
οὐκ ἀπηξίου νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ τοῖς
not disdained to-wash the feet of-the disciples and with-the
ἑαυτοῦ παισὶν, εἴτουν συνδούλοις, πρὸς τοῦτο συνεργοῖς
his-own servants or-rather fellow-servants for this as-fellow-workers
χρώμενος, ἐθεράπευε μὲν τὰ σώματα τῶν δεομένων,
using he-tended indeed the bodies of-the(-ones) in-need
ἐθεράπευε δὲ τὰς ψυχὰς, συμπλέκων τῇ χρείᾳ τὸ
he-tended but the souls combining with-the need the(-thing)
τῆς τιμῆς, καὶ ῥᾴους ποιῶν ἀμφοτέρωθεν.
of-the honor and easier making both-ways

36 Τοιοῦτος ἦν ὁ νέος σιτοδότης ἡμῖν, καὶ δεύτερος Ἰωσήφ·
such was the new grain-giver to-us and (a)-second Joseph
πλὴν ὅτι καὶ πλέον τι λέγειν ἔχομεν. Ὁ μὲν γὰρ
except that even more something to-say we-have he indeed for
καταπραγματεύεται τοῦ λιμοῦ, καὶ τὴν Αἴγυπτον ἐξωνεῖται
trades-on the famine and the Egypt buys

τῷ φιλανθρώπῳ, τὸν τῆς ἀφθονίας καιρὸν εἰς τὸν
with-the humane(-act) the of-the abundance time into the
τοῦ λιμοῦ διαθέμενος, καὶ τοῖς ἑτέρων ὀνείροις εἰς τοῦτο
of-the famine having-disposed and by-the others' dreams for this
διαταττόμενος· ὁ δὲ προῖκα χρηστὸς ἦν, καὶ τῆς
being-appointed the(-other) but freely kind was and of-the
σιτοδείας ἐπίκουρος ἀπραγμάτευτος, πρὸς ἓν ὁρῶν, τῷ
grain-shortage (a)-helper without-trading toward one looking by-the
φιλανθρώπῳ τὸ φιλάνθρωπον κτήσασθαι, καὶ τῶν ἐκεῖθεν
humane(-act) the humaneness to-acquire and the thence
τυχεῖν ἀγαθῶν διὰ τῆς ἐνταῦθα σιτομετρίας. Ταῦτα μετὰ
to-obtain goods through the here grain-measuring these(-things) with
τῆς τοῦ λόγου τροφῆς, καὶ τῆς τελεωτέρας εὐεργεσίας καὶ
the of-the word food and the more-perfect beneficence and
διαδόσεως, τῆς ὄντως οὐρανίου καὶ ὑψηλῆς· εἴπερ ἄρτος
distribution the truly heavenly and lofty if-indeed bread
ἀγγέλων λόγος, ᾧ ψυχαὶ τρέφονται καὶ ποτίζονται Θεὸν
of-angels (is-the)-word by-which souls are-fed and watered God
πεινῶσαι, καὶ ζητοῦσαι τροφὴν οὐ ῥέουσαν, οὐδ' ἀπιοῦσαν,
hungering-for and seeking food not flowing nor going-away
ἀλλ' ἀεὶ μένουσαν· ἧς σιτοδότης ἦν ἐκεῖνος, καὶ μάλα
but always remaining of-which grain-giver was he and very
πλούσιος, ὁ πενέστατος ὢν ἴσμεν καὶ ἀπορώτατος,
rich the poorest of-the(-men) we-know and most-needy
οὐ λιμὸν ἄρτων, οὐδὲ δίψαν ὕδατος ἐξιώμενος, λόγου δὲ
not (the)-hunger for-loaves nor thirst for-water curing of-word but
πόθον, τοῦ ἀληθῶς ζωτικοῦ καὶ τροφίμου, καὶ εἰς αὔξησιν
(the)-longing of-the truly life-giving and nourishing and to growth
ἄγοντος πνευματικῆς ἡλικίας τὸν καλῶς τρεφόμενον.
leading of-spiritual stature the(-one) well fed

37 Ἐκ δὴ τούτων καὶ τῶν τοιούτων (τί γὰρ δεῖ
from indeed these(-things) and the such(-things) why for must-one
πάντα λέγοντα διατρίβειν;) ἄρτι τοῦ φερωνύμου τῆς
all(-things) telling to-linger just-now the(-one) named-for the
εὐσεβείας μετατεθέντος, καὶ ταῖς ἐκείνου χερσὶν ἡδέως
piety having-been-translated and in-the his hands sweetly
ἐναποψύξαντος, ἐπὶ τὸν ὑψηλὸν τῆς ἐπισκοπῆς θρόνον
having-breathed-his-last to the lofty of-the episcopate throne
ἀνάγεται· οὐκ ἀμογητὶ μὲν, οὐδὲ ἄνευ βασκανίας καὶ
he-is-led-up not without-toil indeed nor without envy and
πάλης τῶν τε τῆς πατρίδος προεδρευόντων, καὶ τῶν
struggle of-the both of-the fatherland presiding(-bishops) and of-the
πονηροτάτων τῆς πόλεως ἐκείνοις συντεταγμένων. Πλὴν
most-wicked of-the city with-them ranged nevertheless
ἔδει νικῆσαι τὸ Πνεῦμα τὸ ἅγιον· καὶ μέντοι καὶ νικᾷ
(it)-had to-conquer the Spirit the holy and indeed also it-conquers
πολλῇ τῇ περιουσίᾳ. Κινεῖ γὰρ ἐκ τῆς ὑπερορίας τοὺς
with-much the abundance it-moves for from the foreign-land the
χρίσοντας, ἄνδρας ἐπ᾽ εὐσεβείᾳ γνωρίμους καὶ ζηλωτὰς, καὶ
to-anoint(-him) men for piety known and zealous and
μετὰ τούτων τὸν νέον Ἀβραὰμ καὶ πατριάρχην ἡμέτερον,
with these the new Abraham and patriarch our
τὸν ἐμὸν λέγω πατέρα, περὶ ὅν τι καὶ συμβαίνει
the my I-mean father about whom something also happens
θαυμάσιον. Οὐ γὰρ τῷ πλήθει τῶν ἐτῶν μόνον ἐκλελοιπὼς,
wonderful not for by-the multitude of-the years only having-failed
ἀλλὰ καὶ νόσῳ τετρυχωμένος, καὶ πρὸς ταῖς ἐσχάταις
but also by-illness worn-out and at the last
ἀναπνοαῖς ὢν, κατατολμᾷ τῆς ὁδοῦ, βοηθήσων τῇ
breaths being he-dares the journey to-help with-the
ψήφῳ, καὶ θαρσήσας τῷ Πνεύματι. Καί τι σύντομον
vote and taking-courage in-the Spirit and something brief

φθέγξομαι, νεκρὸς ἐντεθεὶς ὡς τάφῳ τινὶ τῷ φορείῳ, νέος
I-will-utter dead placed as in-(a)-tomb some in-the litter young
ἐπάνεισιν, εὐσθενὴς, ἄνω βλέπων, ῥωσθεὶς ἐκ τῆς χειρὸς
he-returns vigorous upward looking strengthened by the hand
καὶ τῆς χρίσεως, οὐ πολὺ δὲ εἰπεῖν, ὅτι καὶ τῆς κεφαλῆς
and the anointing not much and (it-is)-to-say that also by-the head
τοῦ χρισθέντος. Τοῦτο προσκείσθω τοῖς παλαιοῖς
of-the(-one) anointed this let-be-added to-the old
διηγήμασιν, ὅτι πόνος ὑγείαν χαρίζεται, καὶ προθυμία
stories that toil health bestows and eagerness
νεκροὺς ἀνίστησι, καὶ πηδᾷ γῆρας χρισθὲν τῷ Πνεύματι.
(the)-dead raises and leaps old-age anointed by-the Spirit
Οὕτω δὲ τῆς προεδρίας ἀξιωθεὶς, ὡς, τοὺς τοιούτους 38
so but of-the presidency deemed-worthy as the(-ones) such
μὲν γεγονότας, τοιαύτης δὲ χάριτος τετυχηκότας, οὕτω δὲ
indeed having-been such and grace having-obtained so and
ὑπειλημμένους εἰκός· οὐ κατῄσχυνεν οὐδενὶ τῶν ἑξῆς,
esteemed (is)-fitting not he-shamed in-nothing of-the(-things) next
ἢ τὴν ἑαυτοῦ φιλοσοφίαν, ἢ τὰς τῶν πεπιστευκότων
either the his-own philosophy or the of-the(-ones) having-trusted
ἐλπίδας· ἀλλὰ τοσοῦτον ἑαυτὸν ὑπερβάλλων ἀεὶ, ὅσον
hopes but so-much himself surpassing always as-much-as
πρὸ τούτου τοὺς ἄλλους ἐδείκνυτο, κάλλιστά τε καὶ
before this the others he-showed(-himself) finest both and
φιλοσοφώτατα περὶ τούτων διανοούμενος. Ἡγεῖτο γὰρ,
most-philosophically about these(-things) thinking he-held for
ἰδιώτου μὲν ἀρετὴν εἶναι, τὸ μὴ κακὸν εἶναι, ἤ
of-(a)-private(-man) indeed virtue to-be the not evil to-be or
τι καὶ ποσῶς ἀγαθόν. Ἄρχοντος δὲ καὶ προστάτου
something also somewhat good of-(a)-ruler but and of-(a)-leader
κακίαν, καὶ μάλιστα τὴν τοιαύτην ἀρχὴν, τὸ μὴ πολὺ
vice and especially the such rule the not much

τῶν πολλῶν προέχειν, μηδὲ ἀεὶ κρείττω φαίνεσθαι, μηδὲ
than-the many to-excel nor always better to-appear nor
συμμετρεῖν τῇ ἀξίᾳ καὶ τῷ θρόνῳ τὴν ἀρετήν. Μόγις γὰρ
to-measure-with the dignity and the throne the virtue hardly for
εἶναι τῷ ἄκρῳ τοῦ μέσου κατατυγχάνειν, καὶ τῷ περιόντι
to-be by-the height of-the middle to-attain and by-the abundance
τῆς ἀρετῆς ἕλκειν τοὺς πολλοὺς εἰς τὸ μέτριον· μᾶλλον δὲ,
of-the virtue to-draw the many to the moderate rather but
ἵνα τι φιλοσοφήσω περὶ τούτων ἄμεινον, ὅπερ ἐπὶ
so-that something I-may-philosophize about these(-things) better what on
τοῦ Σωτῆρος ἐγὼ θεωρῶ, οἶμαι δὲ καὶ τῶν σοφωτέρων
the Savior I observe I-think and also of-the wiser(-men)
ἕκαστος, ἡνίκα μεθ' ἡμῶν ἐγένετο, μορφωθεὶς τὸ
each when with us he-was formed (in)-the(-thing)
ὑπὲρ ἡμᾶς καὶ ἡμέτερον, τοῦτο κἀνταῦθα συμβεβηκέναι
above us and ours this also-here to-have-happened
λογίζομαι. Ἐκεῖνός τε γὰρ προέκοπτε, φησὶν, ὥσπερ
I-reckon he both for advanced it-says as
ἡλικίᾳ, οὕτω δὴ καὶ σοφίᾳ καὶ χάριτι· οὐ τῷ ταῦτα
in-age so indeed also in-wisdom and in-grace not by-the these(-things)
λαμβάνειν αὔξησιν, (τί γὰρ τοῦ ἀπ' ἀρχῆς
to-receive increase what for than-the(-one) from (the)-beginning
τελείου γένοιτ' ἂν τελεώτερον;) ἀλλὰ τῷ κατὰ μικρὸν
perfect could-be — more-perfect but by-the by little
ταῦτα παραγυμνοῦσθαι καὶ παρεκφαίνεσθαι. Τήν τε τοῦ
these(-things) to-be-bared and to-be-shown-forth the both of-the
ἀνδρὸς ἀρετὴν, οὐχὶ προσθήκην, ἀλλ' ἐργασίαν οἶμαι μείζω
man virtue not addition but working I-think greater
τηνικαῦτα λαμβάνειν, ὕλῃ πλείονι τῇ ἐξουσίᾳ χρωμένην.
then to-take with-material more the authority using

Πρῶτον μὲν ἐκεῖνο πᾶσι ποιεῖ φανερὸν, ὡς οὐκ 39
first indeed that to-all he-makes manifest that not
ἀνθρωπίνης χάριτος ἦν αὐτῷ ἔργον, ἀλλὰ Θεοῦ δῶρον
of-human grace was for-him (the)-work but of-God (a)-gift
τὸ δεδομένον· δηλώσει δὲ καὶ τὸ ἡμέτερον. Οἷα γάρ
the(-thing) given will-show and also the our(-affair) how for
μοι φιλοσοφοῦντι περὶ τὸν καιρὸν ἐκεῖνον συνεφιλοσόφει!
with-me philosophizing about the time that he-philosophized-with(-me)
Τῶν γὰρ ἄλλων ἁπάντων οἰομένων καὶ προσδραμεῖσθαί
of-the for others all thinking also to-run-up
με τῷ γεγονότι καὶ περιχαρήσεσθαι (ὅπερ ἑτέρου καὶ
me to-the(-thing) happened and to-rejoice-greatly which of-another also
παθεῖν ἴσως ἦν), καὶ συνδιανεμεῖσθαι τὴν ἀρχὴν μᾶλλον ἢ
to-feel perhaps was and to-share the rule rather than
παραδυναστεύειν, καὶ τῇ φιλίᾳ τοῦτο τεκμαιρομένων·
to-be-second-in-power and from-the friendship this inferring
ἐπειδὴ τὸ φορτικὸν φεύγων ἐγὼ, καὶ γὰρ ἐν ἅπασιν,
since the burdensome(-thing) fleeing I and for in all(-things)
εἴπερ ἄλλος τις, καὶ ἅμα τοῦ καιροῦ τὸ ἐπίφθονον,
if-indeed other any(-man) and at-once of-the time the invidious(-thing)
ἄλλως τε καὶ τῶν κατ᾽ αὐτὸν ὠδινόντων ἔτι καὶ
otherwise both and of-the(-things) about him travailing still and
ταρασσομένων, οἴκοι κατέμεινα, βίᾳ χαλινώσας τὸν
disturbed at-home remained by-force bridling the
πόθον. Μέμφεται μὲν, συγγινώσκει δέ. Καὶ μετὰ τοῦτο
longing he-blames indeed pardons but and after this
ἐπιστάντα μὲν, τὴν δὲ τῆς καθέδρας τιμὴν οὐ δεξάμενον,
having-arrived indeed the and of-the see honor not having-accepted
τῆς αὐτῆς ἕνεκεν αἰτίας, οὐδὲ τὴν τῶν πρεσβυτέρων
the same for-the-sake-of cause nor the of-the presbyters
προτίμησιν, οὔτε ἐμέμψατο, καὶ προσεπῄνεσεν, εὖ ποιῶν·
preference neither he-blamed and he-praised-besides well doing

τῦφον κατηγορηθῆναι μᾶλλον ὑπ᾽ ὀλίγων ἑλόμενος, τῶν
pride to-be-accused-of rather by few choosing of-the(-ones)
ταύτην ἀγνοησάντων τὴν οἰκονομίαν, ἤ τι πρᾶξαι τῷ
this not-knowing the dispensation than anything to-do to-the
λόγῳ καὶ τοῖς αὐτοῦ βουλεύμασιν ἐναντίον. Καίτοι, πῶς ἂν
reason and to-the his-own counsels contrary and-yet how —
μᾶλλον ἔδειξεν ἄνθρωπος πάσης θωπείας καὶ κολακείας
more could-have-shown (a)-man of-all flattery and fawning
κρείττω τὴν ψυχὴν ἔχων, καὶ πρὸς ἓν μόνον βλέπων, τὸν
superior the soul having and toward one only looking the
τοῦ καλοῦ νόμον, ἢ περὶ ἡμῶν οὕτω διανοηθεὶς, οὓς
of-the good law than about us so having-thought whom
ἐν πρώτοις τῶν ἑαυτοῦ φίλων καὶ συνήθων ἐγνώρισεν;
among (the)-first of-the his-own friends and intimates he-recognized
40 Ἔπειτα, τὸ στασιάζον πρὸς ἑαυτὸν μαλάσσει,
then the(-party) in-faction against himself he-softens
καὶ θεραπεύει λόγοις ἰατρικῆς μεγαλόφρονος. Οὐ γὰρ
and tends with-words of-healing magnanimous not for
θωπευτικῶς, οὐδὲ ἀνελευθέρως τοῦτο ποιεῖ, ἀλλὰ καὶ
flatteringly nor servilely this he-does but even
λίαν νεανικῶς καὶ μεγαλοπρεπῶς, ὡς ἄν τις οὐ τὸ
very boldly and magnificently as — one not the
παρὸν σκοπῶν μόνον, ἀλλὰ καὶ τὴν μέλλουσαν εὐπείθειαν
present considering only but also the future obedience
οἰκονομῶν. Ὁρῶν γὰρ τὸ μὲν ἁπαλὸν, ἔκλυτον καὶ
arranging seeing for the indeed soft (as)-slack and
μαλακίζον, τὸ δὲ αὐστηρὸν, τραχῦνον καὶ ἀπαυθαδιάζον,
effeminate the and severe roughening and self-willed
ἀμφοτέροις βοηθεῖ δι᾽ ἀλλήλων· ἐπιεικείᾳ μὲν τὸ
both he-helps through one-another with-gentleness indeed the
ἀντιτυπὲς, στερρότητι δὲ τὸ ἁπαλὸν κερασάμενος· ὀλίγα
resistant with-firmness and the soft having-mixed little

μὲν λόγου προσδεηθεὶς, ἔργῳ δὲ τὰ πλείω δυνηθεὶς
indeed of-word having-needed by-deed but the more having-availed
πρὸς τὴν θεραπείαν· οὐ τέχνῃ δουλούμενος, ἀλλ᾽ εὐνοίᾳ
toward the healing not by-art enslaving but by-goodwill
σφετεριζόμενος· οὐ δυναστείᾳ προσχρώμενος, ἀλλὰ τῷ
appropriating not power using but by-the
δύνασθαι μὲν, φείδεσθαι δὲ προσαγόμενος. Τὸ δὲ μέγιστον,
to-have-power indeed to-spare but winning-over the and greatest(-thing)
τῷ πάντας ἡττᾶσθαι τῆς αὐτοῦ διανοίας, καὶ ἀπρόσιτον
by-the all to-be-overcome by-the his mind and unapproachable
εἰδέναι τὴν ἀρετήν· καὶ μίαν μὲν ἑαυτοῖς σωτηρίαν
to-know the virtue and one indeed for-themselves salvation
ἡγεῖσθαι, τὸ μετ᾽ ἐκείνου τε καὶ ὑπ᾽ ἐκείνῳ τετάχθαι, ἕνα
to-consider the with him both and under him to-be-ranked one
δὲ κίνδυνον τὸ προσκρούειν ἐκείνῳ, καὶ ἀλλοτρίωσιν ἀπὸ
but danger the to-offend him and estrangement from
Θεοῦ νομίζειν τὴν ἀπ᾽ ἐκείνου διάστασιν· οὕτως ἑκόντες
God to-consider the from him separation so willingly
ὑπεχώρησαν καὶ ἡττήθησαν, καὶ ὡς ἤχῳ βροντῆς
they-yielded and were-overcome and as at-(the)-echo of-thunder
ὑπεκλίθησαν, ἄλλος ἄλλον εἰς ἀπολογίαν προφθάνοντες, καὶ
they-bowed-down other another in apology anticipating and
τὸ μέτρον τῆς ἀπεχθείας εἰς μέτρον μετενεγκόντες εὐνοίας,
the measure of-the hatred into (a)-measure having-transferred of-goodwill
καὶ τῆς εἰς ἀρετὴν ἐπιδόσεως, ἣν δὴ μόνην ἀπολογίαν
and of-the toward virtue advance which indeed alone (as)-apology
ἰσχυροτάτην ηὕρισκον· πλὴν εἴ τις διὰ κακίαν ἀνίατον
strongest they-found except if anyone because-of vice incurable
ἠμελήθη καὶ παρερρίφη, ἵν᾽ αὐτὸς ἐν ἑαυτῷ συντριβῇ
was-neglected and cast-aside so-that himself in himself be-might-be-crushed
καὶ καταναλωθῇ, καθάπερ ἰὸς σιδήρῳ συνδαπανώμενος.
and be-consumed as rust with-iron consumed-together

As bishop he looked to the whole church, a vine the wild boar was ravaging. The Christ-fighting emperor returned; his prefect threatened confiscation, exile, torture, and death, and Basil answered that he owned nothing and death would be a kindness. At Epiphany the emperor came to church and, when no one took his gifts, nearly fell. Basil's exile was ready when the emperor's son fell ill and, once his father turned to heretics, died. When a judge raged at Basil for sheltering a widow, the city rose, and Basil saved him.

41 Ἐπεὶ δὲ τὰ οἴκοι κατὰ νοῦν εἶχεν αὐτῷ, καὶ ὡς
since and the(-things) at-home according-to mind were for-him and as
οὐκ ἄν τις ᾠήθη τῶν ἀπίστων κἀκεῖνον ἠγνοηκότων,
not — anyone thought of-the unbelieving and-him not-knowing
περινοεῖ τι τῇ διανοίᾳ μεῖζον καὶ ὑψηλότερον. Τῶν
he-devises something in-the mind greater and loftier of-the
γὰρ ἄλλων ἁπάντων τὸ ἐν ποσὶ μόνον ὁρώντων, καὶ
for others all the(-thing) at feet only seeing and
τὸ κατ' αὐτοὺς ὅπως ἀσφαλῶς ἕξει λογιζομένων,
the(-thing) about themselves how safely it-will-be reckoning
εἴπερ τοῦτο ἀσφαλὲς, περαιτέρω δ' οὐ προϊόντων, οὐδέ
if-indeed this (be)-safe further but not advancing nor
τι μέγα καὶ νεανικὸν, ἢ ἐννοῆσαι, ἢ καταπράξασθαι
anything great and youthful either to-conceive or to-accomplish
δυναμένων· καίτοι τἆλλα μέτριος ὢν, ἐν τούτοις οὐ
being-able and-yet in-the-rest moderate being in these not
μετριάζει· ἀλλ' ὑψοῦ τὴν κεφαλὴν διάρας, καὶ κύκλῳ τὸ
he-is-moderate but aloft the head having-lifted and around the
τῆς ψυχῆς ὄμμα περιαγαγὼν, πᾶσαν εἴσω ποιεῖται τὴν
of-the soul eye having-turned all within he-takes the
οἰκουμένην, ὅσην ὁ σωτήριος λόγος ἐπέδραμεν. Ὁρῶν
world as-much-as the saving word overran seeing

δὲ τὸν μέγαν τοῦ Θεοῦ κλῆρον, καὶ τοῖς αὐτοῦ λόγοις,
and the great — of-God inheritance and by-the his words
καὶ νόμοις, καὶ πάθεσι περιποιηθέντα, τὸ ἅγιον ἔθνος,
and laws and sufferings acquired the holy nation
τὸ βασίλειον ἱεράτευμα, κακῶς διακείμενον, εἴς τε μυρίας
the royal priesthood badly placed into both countless
δόξας καὶ πλάνας διεσπασμένον· καὶ τὴν ἐξ Αἰγύπτου
opinions and errors torn-apart and the from Egypt
μετηρμένην καὶ μεταπεφυτευμένην ἄμπελον, ἐκ τῆς ἀθέου
removed and transplanted vine from the godless
καὶ σκοτεινῆς ἀγνοίας εἰς κάλλος τε καὶ μέγεθος ἄπειρον
and dark ignorance into beauty both and size boundless
προελθοῦσαν, ὡς καλύψαι πᾶσαν τὴν γῆν, καὶ ὀρῶν
having-advanced so-as to-cover all the earth and (the)-mountains
καὶ κέδρων ὑπερεκτείνεσθαι· ταύτην πονηρῷ καὶ ἀγρίῳ
and (the)-cedars to-extend-beyond this by-(a)-wicked and wild
συΐ, τῷ διαβόλῳ, λελυμασμένην· οὐκ αὐταρκες ὑπολαμβάνει
boar the devil ravaged not sufficient he-supposes(-it)
θρηνεῖν ἡσυχῇ τὸ πάθος, καὶ πρὸς Θεὸν μόνον αἴρειν τὰς
to-lament quietly the suffering and to God only to-raise the
χεῖρας, καὶ παρ' ἐκείνου τῶν κατεχόντων κακῶν λύσιν
hands and from him of-the besetting evils release
ζητεῖν, αὐτὸς δὲ καθεύδειν· ἀλλά τι καὶ βοηθεῖν, καὶ
to-seek himself and to-sleep but something also to-help and
παρ' ἑαυτοῦ συνεισφέρειν ᾤετο δεῖν.
from himself to-contribute be-thought (one)-must
Τί γὰρ εἶναι τῆς συμφορᾶς ταύτης ἀνιαρότερον, ὑπὲρ 42
what for (was)-to-be than-the misfortune this more-grievous for
δὲ τοῦ κοινοῦ χρῆναι μᾶλλον σπουδάζειν τὸν ἄνω
and the common(-good) (one)-must more to-be-zealous the(-one) above
βλέποντα; Ἑνὸς μὲν γὰρ εὖ πράττοντος ἢ κακῶς, οὐδὲν
looking of-one indeed for well faring or ill nothing

τῷ κοινῷ τοῦτο ἐπισημαίνειν· τοῦ κοινοῦ δὲ οὕτως ἢ
to-the commonwealth this to-indicate of-the commonwealth but so or
ἐκείνως ἔχοντος, καὶ τὸν καθ' ἕκαστον ὁμοίως ἔχειν, πᾶσαν
otherwise being also the(-one) by each(-man) likewise to-be all
εἶναι ἀνάγκην. Ταῦτ' οὖν ἐννοῶν καὶ σκοπῶν ἐκεῖνος, ὁ
to-be necessity these(-things) then considering and examining he the
τοῦ κοινοῦ κηδεμὼν καὶ προστάτης (ἐπειδὴ σὴς ὀστέων
of-the commonwealth guardian and protector since (a)-moth of-bones
καρδία αἰσθητικὴ, ὡς Σολομῶντι καὶ τῇ ἀληθείᾳ δοκεῖ· καὶ
(is-a)-heart sensitive as to-Solomon and to-the truth seems and
τὸ μὲν ἀνάλγητον, εὔθυμον· τὸ δὲ συμπαθὲς, λυπηρόν· καὶ
the indeed insensitive (is)-cheerful the and sympathetic grievous and
τῆξις καρδίας, ἔμμονος λογισμὸς), διὰ τοῦτο ἐσφάδαζεν,
(a)-wasting of-heart (is-a)-lasting thought because-of this he-quivered
ἠνιᾶτο, κατετιτρώσκετο, ἔπασχε τὸ Ἰωνᾶ, τὸ Δαβὶδ,
was-grieved was-wounded suffered the(-lot) of-Jonah that of-David
ἀπελέγετο τὴν ψυχὴν, οὐκ ἐδίδου ὕπνον τοῖς ὀφθαλμοῖς, οὐδὲ
renounced the soul not gave sleep to-the eyes nor
νυσταγμὸν τοῖς βλεφάροις· προσεδαπάνα τὸ λειπόμενον τῶν
slumber to-the eyelids spent-besides the remainder of-the
σαρκῶν ταῖς φροντίσιν, ἕως εὕρῃ τοῦ κακοῦ λύσιν·
flesh on-the cares until he-might-find of-the evil (a)-release
ἐπιζητεῖ θείαν βοήθειαν, ἢ ἀνθρωπίνην, ἥτις στήσει τὸν
he-seeks divine help or human which will-stop the
κοινὸν ἐμπρησμὸν, καὶ τὴν ἐπέχουσαν ἡμᾶς σκοτόμαιναν.
common conflagration and the besetting us darkness

43 Ἓν μὲν οὖν ἐκεῖνο ἐπινοεῖ καὶ λίαν σωτήριον· Συναγαγὼν
one indeed then that he-devises also very saving having-collected
ἑαυτὸν, ὡς οἷόν τε ἦν, καὶ συγκλείσας τῷ πνεύματι,
himself as possible — it-was and having-shut-in(-himself) with-the spirit
καὶ πάντας μὲν ἀνθρωπίνους λογισμοὺς κινήσας, πᾶν
and all indeed human reasonings having-moved all

δὲ τῶν Γραφῶν βάθος ἀναλεξάμενος, λογογραφεῖ τὴν
and of-the Scriptures depth having-gathered he-writes(-in-defense-of) the
εὐσέβειαν, καὶ ἀντιθέτοις πάλαις καὶ μάχαις τὸ πολὺ
piety and with-opposing wrestlings and battles the much
τῶν αἱρετικῶν ἀποκρούεται θράσος· τοὺς μὲν καὶ εἰς
of-the heretics he-repels boldness the(-ones) indeed even to
χεῖρας ἰόντας, ἀγχεμάχοις ὅπλοις τοῖς ἀπὸ γλώσσης
hands coming with-close-fighting weapons those from (the)-tongue
καταστρεφόμενος· τοὺς δὲ πόρρωθεν, βάλλων τοξεύμασι
overthrowing the(-ones) but from-afar striking with-arrows
τοῖς ἐκ μέλανος, οὐδὲν ἀτιμοτέρου τῶν ἐν ταῖς πλαξὶ
those from ink nothing less-honored than-the on the tablets
χαραγμάτων· οὐδὲ ἑνὶ τῆς Ἰουδαίας ἔθνει, καὶ μικρῷ
engravings nor for-one of-the Judea nation and small
τούτῳ, νομοθετοῦντος περὶ βρωμάτων, καὶ πωμάτων, καὶ
this legislating about foods and drinks and
προσκαίρων θυσιῶν, καὶ σαρκὸς καθαρσίων· ἀλλὰ παντὶ
temporary sacrifices and of-flesh purifications but for-every
γένει καὶ μέρει τῆς οἰκουμένης, περὶ τοῦ λόγου τῆς
race and part of-the world about the word of-the
ἀληθείας, ἐξ οὗ καὶ τὸ σώζεσθαι περιγίνεται. Δεύτερον
truth from which also the to-be-saved comes-about second
δὲ (καὶ γὰρ ὁμοίως ἀτελὲς ἄλογος πρᾶξις, καὶ λόγος
and also for likewise (is)-incomplete wordless action and speech
ἄπρακτος), προσετίθει τῷ λόγῳ καὶ τὴν ἐκ τοῦ πράττειν
inactive he-added to-the speech also the from the acting
ἐπικουρίαν· τοῖς μὲν ἐπιδημῶν, πρὸς δὲ τοὺς πρεσβεύων,
help to-some indeed visiting to and others sending-envoys
τοὺς δὲ καλῶν, νουθετῶν, ἐλέγχων, ἐπιτιμῶν, ἀπειλῶν,
others and calling admonishing refuting rebuking threatening
ὀνειδίζων, προπολεμῶν ἐθνῶν, πόλεων, τῶν καθ' ἕκαστον,
reproaching fighting-for nations cities the(-ones) in each(-case)

πᾶν εἶδος ἐπινοῶν σωτηρίας, πανταχόθεν ἰώμενος· ὁ
every form devising of-salvation from-everywhere healing —
Βεσελεὴλ ἐκεῖνος, ὁ τῆς θείας ἀρχιτέκτων σκηνῆς, πάσῃ
Bezalel that the of-the divine master-builder tabernacle with-every
πρὸς τὸ ἔργον ὕλῃ καὶ τέχνῃ χρώμενος, καὶ πάντα
for the work material and art using and all(-things)
πλέκων εἰς κάλλους ἑνὸς περιουσίαν καὶ ἁρμονίαν.
weaving into of-beauty one abundance and harmony
44 Τί τἆλλα χρὴ λέγειν; Ἀλλ' ἦκεν αὖθις ἡμῖν ὁ χριστομάχος
why the-rest must-one say but came again to-us the Christ-fighting
βασιλεὺς, καὶ τῆς πίστεως τύραννος, μετὰ πλείονος
emperor and of-the faith tyrant with more
τῆς ἀσεβείας καὶ θερμοτέρας τῆς παρατάξεως, ὡς πρὸς
the impiety and hotter the battle-array as against
ἀνταγωνιστὴν ἰσχυρότερον ὄντος αὐτῷ τοῦ λόγου, κατὰ τὸ
(an)-opponent stronger being for-him the word according-to the
ἀκάθαρτον ἐκεῖνο πνεῦμα καὶ πονηρὸν, ὃ τοῦ ἀνθρώπου
unclean that spirit and wicked which from-the man
λυθὲν καὶ περιπλανηθὲν, πρὸς τὸν αὐτὸν ἀναστρέφει μετὰ
loosed and having-wandered to the same returns with
πλειόνων πνευμάτων εἰσοικισθησόμενον, ὥσπερ ἐν τοῖς
more spirits about-to-dwell-in as in the
Εὐαγγελίοις ἠκούσαμεν. Τούτου γίνεται μιμητὴς ἐκεῖνος, ὁμοῦ
Gospels we-heard of-this becomes imitator he at-once
τε τὴν προτέραν ἥτταν ἀνακαλεσόμενος, καὶ προσθήσων
both the former defeat to-recall and to-add
τι τοῖς πρώτοις παλαίσμασι. Δεινὸν γὰρ εἶναι καὶ
something to-the first wrestlings terrible for (it-was)-to-be and
σχέτλιον, πολλῶν μὲν ἐθνῶν ἐπάρχοντα, πολλῆς δὲ δόξης
wretched of-many indeed nations ruler of-much and glory
ἠξιωμένον, πάντας δὲ τοὺς κύκλῳ καταστρεψάμενον
deemed-worthy all and the(-ones) around having-overthrown

τῷ κράτει τῆς ἀσεβείας· καὶ χειρωσάμενον πᾶν τὸ
by-the power of-the impiety and having-subdued all the(-thing)
προστυχὸν, ἑνὸς ἀνδρὸς καὶ μιᾶς πόλεως ἥττω ὀφθῆναι,
encountered than-one man and one city weaker to-be-seen
καὶ γέλωτα ὄφλειν, οὐ τοῖς ἄγουσι μόνον αὐτὸν προστάταις
and laughter to-incur not to-the leading only him leaders
τῆς ἀθεΐας, ἀλλὰ καὶ πᾶσιν ἀνθρώποις, ὡς ὑπελάμβανε.
of-the godlessness but also to-all men as he-supposed
Τὸν μὲν δὴ Περσῶν βασιλέα φασὶν, ἐπειδή ποτε κατὰ 45
the indeed truly of-(the)-Persians king they-say since once against
τῆς Ἑλλάδος ἐστράτευε, πᾶν μὲν γένος ἀνθρώπων ἐπ᾽
the Greece he-marched every indeed race of-men against
αὐτοὺς ἐλαύνων, παντὶ δὲ ζέων θυμῷ καὶ φρονήματι, οὐ
them driving with-every and boiling anger and pride not
ταύτῃ μόνον ἐπαίρεσθαι, καὶ ἄμετρον εἶναι ταῖς ἀπειλαῖς·
in-this only to-be-elated and measureless to-be in-the threats
ἀλλ᾽ ὡς ἂν μᾶλλον αὐτοὺς καταπλήξειε, φοβερὸν ἑαυτὸν
but so-that — more them he-might-terrify fearful himself
ποιεῖν, καὶ ταῖς κατὰ τῶν στοιχείων καινοτομίαις. Γῆ
to-make also by-the against the elements innovations (a)-land
τις ἠκούετο ξένη, καὶ θάλασσα τοῦ νέου δημιουργοῦ, καὶ
some was-heard-of strange and (a)-sea of-the new creator and
στρατὸς ἤπειρον πλέων, καὶ πεζεύων πέλαγος, νῆσοί
(an)-army (the)-mainland sailing and on-foot-crossing (the)-sea islands
τε ἁρπαζόμεναι, καὶ θάλασσα μαστιζομένη, καὶ ὅσα τῆς
both seized and (a)-sea scourged and whatever of-the
ἐμπλήκτου σαφῶς ἦν στρατιᾶς καὶ στρατηγίας, κατάπληξις
frenzied clearly was army and generalship (a)-terror
μὲν τοῖς ἀγεννεστέροις, γέλως δὲ τοῖς ἀνδρικωτέροις
indeed to-the more-ignoble (a)-laughingstock but to-the more-manly
καὶ στερρότεροις τὸ φρόνημα. Ὁ δὲ τοιούτου μὲν οὐδενὸς
and firmer in-the spirit he but of-such indeed nothing

ἐδεῖτο καθ᾽ ἡμῶν στρατεύων· ὃ δὲ ἦν ἐκείνων χεῖρον καὶ
needed against us marching what but was than-those worse and
βλαβερώτερον, τοῦτο ποιῶν καὶ λέγων ἠκούετο. Ἔθετο εἰς
more-harmful this doing and saying he-was-heard he-set against
οὐρανὸν τὸ στόμα αὐτοῦ, βλασφημίαν λαλῶν εἰς τὸ ὕψος,
heaven the mouth his blasphemy speaking against the height
καὶ ἡ γλῶσσα αὐτοῦ διῆλθεν ἐπὶ τῆς γῆς. Καλῶς γὰρ
and the tongue his passed-through upon the earth well for
αὐτὸν ὁ θεῖος Δαβὶδ πρὸ ἡμῶν ἐστηλίτευσε, τὸν οὐρανὸν
him the divine David before us pilloried the heaven
εἰς γῆν κλίναντα, καὶ μετὰ τῆς κτίσεως ἀριθμοῦντα φύσιν
to earth having-bent and with the creation numbering (the)-nature
τὴν ὑπερκόσμιον, ἣν οὐδὲ χωρεῖν ἡ κτίσις δύναται,
the above-the-world which not-even to-contain the creation can
κἂν μεθ᾽ ἡμῶν τι γένηται λόγῳ φιλανθρωπίας, ἵν᾽
even-if with us something it-become by-reason-of-love-of-man so-that
ἡμᾶς ἑλκύσῃ πρὸς ἑαυτὴν χαμαὶ κειμένους.
us it-might-draw to itself on-the-ground lying

46 Καὶ δὴ λαμπρὰ μὲν αὐτοῦ τὰ πρῶτα νεανιεύματα,
and indeed brilliant indeed his the first youthful-exploits
λαμπρότερα δὲ τὰ τελευταῖα καθ᾽ ἡμῶν ἀγωνίσματα.
more-brilliant but the last against us contests
Τίνα δὴ λέγω τὰ πρῶτα; Ἐξορίαι, φυγαὶ, δημεύσεις,
what indeed do-I-call the first banishments flights confiscations
ἐπιβουλαὶ φανεραί τε καὶ ἀφανεῖς· τὸ πείθειν, οὗ
plots open both and hidden the to-persuade where
καιρὸς ἦν· τὸ βιάζεσθαι, τοῦ πείθειν οὐκ ὄντος. Οἱ
(the)-time was the to-force the to-persuade not being the(-ones)
μὲν ἐξωθούμενοι τῶν Ἐκκλησιῶν, ὅσοι τοῦ ὀρθοῦ
indeed thrust-out-of the Churches as-many-as of-the right
λόγου καὶ τοῦ καθ᾽ ἡμᾶς· οἱ δὲ εἰσαγόμενοι,
doctrine and of-the in our(-way) the(-ones) but brought-in

ὅσοι τῆς βασιλικῆς ἀπωλείας ἐτύγχανον, οἱ τὰ
as-many-as of-the imperial perdition happened(-to-be) the(-ones) the
χειρόγραφα τῆς ἀσεβείας ἀπαιτοῦντες, οἱ γράφοντες
signatures of-the impiety demanding the(-ones) writing
τὰ τούτων ἔτι χαλεπώτερα. Πρεσβυτέρων ἐμπρησμοὶ
the(-things) than-these still harsher of-presbyters burnings
θαλάττιοι· στρατηγοὶ δυσσεβεῖς, οὐ Περσῶν κρατοῦντες,
at-sea generals impious not Persians conquering
οὐ Σκύθας χειρούμενοι, οὐκ ἄλλο τι βαρβαρικὸν ἔθνος
not Scythians subduing nor other any barbarian nation
ἀνακαθαίροντες· ἀλλ' Ἐκκλησίαις ἐπιστρατεύοντες, καὶ
clearing-out but against-Churches marching and
θυσιαστηρίων κατορχούμενοι, καὶ τὰς ἀναιμάκτους θυσίας
over-altars dancing and the bloodless sacrifices
ἀνθρώπων καὶ θυσιῶν αἵμασι χραίνοντες, καὶ παρθένων
of-men and of-sacrifices with-bloods staining and of-virgins
αἰδῶ καθυβρίζοντες. Ἵνα τί γένηται; Ἵν' ἐξωσθῇ
modesty outraging so-that what might-happen so-that might-be-thrust-out
μὲν Ἰακὼβ ὁ πατριάρχης, ἀντεισαχθῇ δὲ Ἡσαῦ,
indeed Jacob the patriarch might-be-brought-in-instead and Esau
ὁ μεμισημένος καὶ πρὸ γενέσεως. Ταῦτα τῶν πρώτων
the(-one) hated even before birth these(-are) of-the first
αὐτοῦ νεανιευμάτων τὰ διηγήματα, ἃ καὶ μέχρι τοῦ νῦν
his youthful-exploits the stories which even up-to the now
κινεῖ τοῖς πολλοῖς δάκρυον εἰς μνήμην ἰόντα καὶ ἀκουόμενα.
move for-the many (a)-tear into memory coming and being-heard
Ἐπεὶ δὲ πάντα διεξελθὼν, ἐπὶ τὴν ἄσειστον καὶ 47
since and all(-things) having-gone-through to the unshaken and
ἀνεπηρέαστον τήνδε τῶν Ἐκκλησιῶν μητέρα, ὡς
unharmed this of-the Churches mother as
δουλωσόμενος ὥρμησε, καὶ τὸν λειπόμενον ἔτι μόνον
to-enslave(-her) he-rushed and the remaining still only

ζωτικὸν σπινθῆρα τῆς ἀληθείας· τότε πρῶτον ἤσθετο κακῶς
living spark of-the truth then first he-perceived badly
βουλευσάμενος. Ὡς γὰρ βέλος ἰσχυροτέρῳ προσπεσὸν,
having-counseled as for (an)-arrow on-(a)-stronger(-thing) having-fallen
ἀπεκρούσθη, καὶ ὡς κάλως ῥαγεὶς ὑπεχώρησε, τοιούτῳ τῷ
was-repelled and as (a)-rope breaking gave-way to-such the
προστάτῃ τῆς Ἐκκλησίας ἐνέτυχε, καὶ τοσούτῳ προβόλῳ
protector of-the Church he-met and on-so-great (a)-bulwark
περιῤῥαγεὶς διελύθη. Τὰ μὲν οὖν ἄλλα λεγόντων τε
shattered was-dissolved the(-things) indeed then other (from-those)-telling both
καὶ ἱστορούντων, τῶν τότε πεπειραμένων, ἔστιν
and recounting of-the(-ones) then having-experienced(-them) it-is(-possible)
ἀκούειν· ἱστορεῖ δὲ οὐδεὶς ὅστις οὐ τῶν ἁπάντων. Ἀλλὰ
to-hear recounts and no-one who not of-the all(-things) but
τοσοῦτοι θαυμάζουσιν, ὅσοι τοὺς τότε ἀγῶνας γνωρίζουσι,
as-many admire as-many-as the then contests know
τὰς προσβολὰς, τὰς ὑποσχέσεις, τὰς ἀπειλὰς, τοὺς
the attacks the promises the threats the(-ones)
ἐκ τοῦ δικαστικοῦ τάγματος προσπεμπομένους αὐτῷ καὶ
from the judicial order sent to-him and
πείθειν ἐπιχειροῦντας, τοὺς ἐκ τοῦ στρατιωτικοῦ, τοὺς
to-persuade attempting the(-ones) from the military the(-ones)
ἐκ τῆς γυναικωνίτιδος, τοὺς ἐν γυναιξὶν ἄνδρας, καὶ
from the women's-quarters the(-ones) among women men and
ἐν ἀνδράσι γυναῖκας, τοὺς τοῦτο μόνον ἀνδρικοὺς τὴν
among men women the(-ones) in-this only manly the
ἀσέβειαν· οἳ τὸ φυσικῶς ἀσελγαίνειν οὐκ ἔχοντες, ᾧ
impiety who the naturally to-be-licentious not having (in)-what
δύνανται μόνον, τῇ γλώσσῃ πορνεύουσι· τὸν ἀρχιμάγειρον
they-can only with-the tongue fornicate the chief-cook
Ναβουζαρδὰν, τὰς ἐκ τῆς τέχνης μαχαίρας ἐπαπειλοῦντα,
Nabuzardan the from the art knives threatening

καὶ τῷ οἰκείῳ πυρὶ πεμπόμενον. Ὃ δὲ μάλιστά μοι τῶν
and to-the own fire sent what but most to-me of-the
ἐκείνου θαυμάσιον, καὶ οὐδὲ βουλομένῳ παρελθεῖν δυνατὸν,
his(-deeds) wonderful and not-even (for-one)-wishing to-pass-over possible
τοῦτο δώσω τῷ λόγῳ συνελὼν ὅσον ἐνδέχεται.
this I-will-give to-the discourse condensing as-much-as is-possible
Τίς οὐκ οἶδε τὸν τηνικαῦτα ὕπαρχον, πολλῷ μὲν τῷ 48
who not knows the then prefect much indeed the
οἰκείῳ θράσει καθ' ἡμῶν μάλιστα χρώμενον (ἐπειδὴ
own boldness against us most using since
καὶ παρ' ἐκείνων ἦν τῷ βαπτίσματι τελεσθεὶς, ἢ
even by them he-was with-the baptism perfected or
συντελεσθεὶς), πλείω δὲ τῶν ἀναγκαίων ὑπηρετοῦντα
consummated more but than-the necessary serving
τῷ ἐπιτάττοντι, καὶ διὰ τοῦ πάντα χαρίζεσθαι, τὸ
to-the(-one) commanding and through the all(-things) to-gratify the
κράτος ἑαυτῷ συντηροῦντα καὶ φυλάττοντα χρονιώτερον;
power for-himself preserving and guarding longer
Τούτῳ βρέμοντι κατὰ τῆς Ἐκκλησίας, καὶ λεόντειον
to-this(-man) roaring against the Church and lion-like
μὲν τὸ εἶδος προβεβλημένῳ, λεόντειον δὲ βρυχωμένῳ,
indeed the look put-forward lion-like and roaring
καὶ μηδὲ προσιτὸν τοῖς πλείοσιν, ὁ γεννάδας ἐκεῖνος
and not-even approachable to-the most the noble that
εἰσάγεται· μᾶλλον δὲ, εἴσεισιν, ὥσπερ εἰς ἑορτὴν, οὐκ
is-brought-in rather but he-enters as to (a)-feast not
εἰς κρίσιν καλούμενος. Πῶς ἂν ἀξίως διηγησάμην, ἢ
to judgment summoned how — worthily could-I-relate either
τὴν τοῦ ὑπάρχου θρασύτητα, ἢ τὴν τοῦ ἀνδρὸς πρὸς
the of-the prefect insolence or the of-the man toward
αὐτὸν μετὰ συνέσεως ἔνστασιν; Τί σοι, φησὶν, ὦ οὗτος,
him with understanding resistance what to-you he-says O you

βούλεται, τοὔνομα προσειπὼν, (οὔπω γὰρ ἐπίσκοπον
means the-name addressing(-him-by) not-yet for bishop
ἠξίου καλεῖν), τὸ κατὰ τοσούτου κράτους τολμᾶν,
he-deigned to-call(-him) the against so-great power to-dare
καὶ μόνον τῶν ἄλλων ἀπαυθαδιάζεσθαι; Τοῦ χάριν, ὁ
and alone of-the others to-be-self-willed what sake the
γεννάδας φησὶ, καὶ τίς ἡ ἀπόνοια; Οὔπω γὰρ ἔχω
noble says and what (is)-the madness not-yet for I-can
γινώσκειν. Ὅτι μὴ τὰ βασιλέως θρησκεύεις, φησὶ,
know that not the(-religion) of-(the)-emperor you-practice he-says
τῶν ἄλλων ἁπάντων ὑποκλιθέντων καὶ ἡττημένων. Οὐ γὰρ
the others all having-bowed and been-overcome not for
ταῦτα, ἔφη, βασιλεὺς ὁ ἐμὸς βούλεται· οὐδὲ κτίσμα τι
these(-things) he-said emperor the my wishes nor (a)-creature any
προσκυνεῖν ἀνέχομαι, Θεοῦ τε κτίσμα τυγχάνων καὶ θεὸς
to-worship I-endure of-God both (a)-creature being and god
εἶναι κεκελευσμένος. Ἡμεῖς δὲ τί σοι δοκοῦμεν; Ἢ οὐδὲν,
to-be commanded we but what to-you do-we-seem or nothing
ἔφη, ταῦτα προστάττοντες. Τί δαί; οὐ μέγα σοι τὸ
he-said these(-things) commanding what then not great (is-it)-to-you the
μεθ' ἡμῶν τετάχθαι καὶ κοινωνοὺς ἔχειν ἡμᾶς; Ὕπαρχοι
with us to-be-ranked and as-partners to-have us prefects
μὲν, φησὶν, ὑμεῖς, καὶ τῶν ἐπιφανῶν, οὐκ ἀρνήσομαι· οὔπω
indeed he-says (are)-you and of-the illustrious not I-will-deny not-yet
δὲ Θεοῦ τιμιώτεροι. Καὶ τὸ κοινωνοὺς ἔχειν, μέγα μὲν
but than-God more-honorable and the partners to-have (is)-great indeed
(πῶς γὰρ οὔ; πλάσμα Θεοῦ καὶ ὑμεῖς), ἀλλ' ὡσεί τινας
how for not (a)-creature of-God also (are)-you but as-if some
ἄλλους τῶν ὑφ' ἡμῖν τεταγμένων. Οὐ γὰρ προσώποις
others of-the(-ones) under us ranked not for by-persons
τὸν Χριστιανισμὸν; ἀλλὰ πίστει χαρακτηρίζεσθαι.
the Christianity but by-faith to-be-characterized

Τότε δὴ κινηθέντα τὸν ὕπαρχον, ζέσαι τε πλέον τῷ 49
then indeed moved the prefect to-boil both more with-the
θυμῷ, καὶ τῆς καθέδρας ἐξαναστῆναι, καὶ τραχυτέροις πρὸς
anger and from-the seat to-rise-up and with-harsher to
αὐτὸν χρήσασθαι λόγοις. Τί δαί; οὐ φοβῇ τὴν ἐξουσίαν,
him to-use words what then not do-you-fear the authority
φησίν; Μὴ τί γένηται; μὴ δὲ τί πάθω; Μὴ τί; Τῶν
he-says lest what happen and lest what I-suffer lest what of-the
πολλῶν ἓν, ἃ τῆς ἐμῆς δυναστείας ἐστίν. Τίνα ταῦτα;
many one which of-the my power are what these(-things)
γνωριζέσθω γὰρ ἡμῖν. Δήμευσιν, ἐξορίαν, βασάνους,
let-them-be-made-known for to-us confiscation exile tortures
θάνατον. Εἴ τι ἄλλο, φησὶν, ἀπείλει· τούτων γὰρ οὐδὲν
death if anything other he-says threaten of-these for none
ἡμῶν ἅπτεται. Καὶ τὸν εἰπεῖν· Πῶς καὶ τίνα τρόπον; Ὅτι
us touches and he to-say how and in-what way because
τοι, ἔφη, δημεύσει μὲν οὐχ ἁλωτὸς, ὁ μηδὲν ἔχων,
surely he-said by-confiscation indeed not catchable (is)-the(-one) nothing having
πλὴν εἰ τούτων χρήσεις τῶν τρυχίνων μου ῥακίων, καὶ
except if these you-need the worn-out my rags and
βιβλίων ὀλίγων, ἐν οἷς ὁ πᾶς ἐμοὶ βίος. Ἐξορίαν δὲ οὐ
books few in which the whole for-me (is)-life exile and not
γινώσκω, ὁ μηδενὶ τόπῳ περίγραπτος, καὶ μήτε ταύτην
I-know the(-one) by-no place bounded and neither this
ἔχων ἐμὴν, ἣν οἰκῶ νῦν, καὶ πᾶσαν ἐμὴν, εἰς ἣν ἂν
having (as)-mine which I-inhabit now and all mine into which —
ῥιφῶ· μᾶλλον δὲ, τοῦ Θεοῦ πᾶσαν, οὗ πάροικος ἐγὼ
I-may-be-cast rather but — of-God all of-whom sojourner I
καὶ παρεπίδημος. Αἱ βάσανοι δὲ τί ἂν λάβοιεν, οὐκ ὄντος
and stranger the tortures and what — could-they-grasp not being
σώματος, πλὴν εἰ τὴν πρώτην λέγοις πληγήν; Ταύτης γὰρ
(a)-body except if the first you-mean blow of-this for

σὺ μόνης κύριος. Ὁ δὲ θάνατος εὐεργέτης. Καὶ γὰρ θᾶττον
you alone (are)-master the and death (is-a)-benefactor and for sooner
πέμψει με πρὸς Θεὸν, ᾧ ζῶ, καὶ πολιτεύομαι, καὶ
it-will-send me to God for-whom I-live and conduct-myself and
τῷ πλείστῳ, τέθνηκα, καὶ πρὸς ὃν ἐπείγομαι πόῤῥωθεν.
to-the greatest(-part) I-have-died and to whom I-hasten long-since
50 Τούτοις καταπλαγέντα τὸν ὕπαρχον, Οὐδεὶς, φάναι, μέχρι
at-these astounded the prefect no-one to-say until
τοῦ νῦν οὕτως ἐμοὶ διείλεκται, καὶ μετὰ τοσαύτης τῆς
the now so with-me has-conversed and with so-much the
παῤῥησίας, τὸ ἑαυτοῦ προσθεὶς ὄνομα. Οὐδὲ γὰρ ἐπισκόπῳ
boldness the his-own having-added name not-even for (a)-bishop
ἴσως, φησὶν, ἐνέτυχες· ἢ πάντως ἂν τοῦτον διειλέχθη
perhaps he-says you-have-met or wholly — this would-have-conversed
τὸν τρόπον, ὑπὲρ τοιούτων ἀγωνιζόμενος. Τἄλλα μὲν γὰρ
(in)-the way for such(-things) contending in-the-rest indeed for
ἐπιεικεῖς ἡμεῖς, ὕπαρχε, καὶ παντὸς ἄλλου ταπεινότεροι,
reasonable (are)-we prefect and than-every other humbler
τοῦτο τῆς ἐντολῆς κελευούσης· καὶ μὴ ὅτι τοσούτῳ
this the commandment bidding and not that to-so-great
κράτει, ἀλλὰ μηδὲ τῶν τυχόντων ἑνὶ τὴν ὀφρὺν αἴροντες.
(a)-power but not-even of-the ordinary to-one the brow raising
Οὗ δὲ Θεὸς τὸ κινδυνευόμενον καὶ προκείμενον,
where but God (is)-the(-thing) endangered and set-before(-us)
τἄλλα περιφρονοῦντες, πρὸς αὐτὸν μόνον βλέπομεν. Πῦρ
the-rest despising to him alone we-look fire
δὲ, καὶ ξίφος, καὶ θῆρες, καὶ οἱ τὰς σάρκας τέμνοντες
but and sword and beasts and the(-ones) the flesh tearing
ὄνυχες, τρυφὴ μᾶλλον ἡμῖν εἰσιν, ἢ κατάπληξις. Πρὸς
claws (a)-delight rather to-us are than (a)-terror to
ταῦτα ὕβριζε, ἀπείλει, ποίει πᾶν ὅ τι οὖν ἂν ᾖ
these(-things) insult threaten do all whatever — ever — be

βουλομένῳ σοι, τῆς ἐξουσίας ἀπόλαυε. Ἀκουέτω ταῦτα
wishing to-you of-the authority enjoy let-hear these(-things)
καὶ βασιλεύς· ὡς ἡμᾶς γε οὐχ αἱρήσεις οὐδὲ πείσεις,
also (the)-emperor that us at-least not you-will-take nor persuade
συνθέσθαι τῇ ἀσεβείᾳ, κἂν ἀπειλῇς χαλεπώτερα.
to-assent to-the impiety even-if you-threaten harsher(-things)
Ἐπειδὴ ταῦτα εἰπεῖν καὶ ἀκοῦσαι τὸν ὕπαρχον, καὶ 51
since these(-things) to-say and to-hear the prefect and
τὴν ἔνστασιν μαθεῖν τοῦ ἀνδρὸς, οὕτως ἀκατάπληκτον
the resistance to-learn of-the man so undaunted
καὶ ἀήττητον, τὸν μὲν ἔξω πέμψαι καὶ μεταστήσασθαι,
and unconquerable him indeed outside to-send and to-dismiss
οὐκ ἔτι μετὰ τῆς αὐτῆς ἀπειλῆς, ἀλλά τινος αἰδοῦς
no longer with the same threat but (with)-some respect
καὶ ὑποχωρήσεως. Αὐτὸν δὲ τῷ βασιλεῖ προσελθόντα,
and withdrawal himself but to-the emperor having-gone
ὡς εἶχε τάχους, Ἡττήμεθα, βασιλεῦ, εἰπεῖν, τοῦ
as he-had (of)-speed we-are-defeated O-emperor to-say by-the(-one)
τῆσδε προβεβλημένου τῆς Ἐκκλησίας. Κρείττων ἀπειλῶν
of-this set-over the Church stronger than-threats
ὁ ἀνὴρ, λόγων στερρότερος, πειθοῦς ἰσχυρότερος.
the man than-words firmer than-persuasion stronger
Ἄλλον δεῖ τινα πειρᾶν τῶν ἀγενεστέρων· τοῦτον
another (one)-must some(-one) to-try of-the baser(-men) this(-one)
δὲ, ἢ βιάζεσθαι φανερῶς, ἢ μὴ προσδοκᾷν εἴξειν ταῖς
but either to-force openly or not to-expect to-yield to-the
ἀπειλαῖς. Ἐφ' οἷς, ἑαυτοῦ καταγνόντα τὸν βασιλέα, καὶ
threats at which himself condemning the emperor and
τῶν ἐγκωμίων τοῦ ἀνδρὸς ἡττηθέντα (θαυμάζει γὰρ
by-the praises of-the man overcome admires for
ἀνδρὸς ἀρετὴν καὶ πολέμιος), μήτε βιάζεσθαι κελεῦσαι·
(a)-man's virtue even (an)-enemy neither to-force to-order

καὶ ταυτὸν τῷ σιδήρῳ παθεῖν, ὃς μαλάσσεται μὲν
and the-same as-the iron to-suffer which is-softened indeed
τῷ πυρὶ, μένει δὲ ὅμως σίδηρος· καὶ τρέψαντα εἰς
by-the fire remains but nevertheless iron and having-turned into
θαῦμα τὴν ἀπειλὴν, τὴν μὲν κοινωνίαν οὐ δέξασθαι,
admiration the threat the indeed communion not to-accept
τὴν μετάθεσιν αἰσχυνόμενον, ζητεῖν δὲ ἀπολογίαν, ἥτις
the change being-ashamed-of to-seek but (a)-defense which
εὐπρεπεστάτη· δηλώσει δὲ καὶ ταύτην ὁ λόγος.
(was)-most-seemly will-show and also this the discourse

52 Εἰς γὰρ τὸ ἱερὸν εἰσελθὼν μετὰ πάσης τῆς περὶ αὐτὸν
into for the church having-come with all the about him
δορυφορίας (ἦν δὲ ἡμέρα τῶν Ἐπιφανίων, καὶ ἀθροίσιμος),
bodyguard was and (the)-day of-the Epiphany and crowded
καὶ τοῦ λαοῦ μέρος γενόμενος, οὕτως ἀφοσιοῦται τὴν
and of-the people part having-become so he-discharges the
ἕνωσιν. Ἄξιον δὲ μηδὲ τοῦτο παραδραμεῖν. Ἐπειδὴ γὰρ
union worthy and not-even this to-pass-over since for
ἔνδον ἐγένετο, καὶ τὴν ἀκοὴν προσβαλούσῃ τῇ ψαλμῳδίᾳ
inside he-came and the hearing striking by-the psalmody
κατεβροντήθη, τοῦ τε λαοῦ τὸ πέλαγος εἶδε, καὶ πᾶσαν τὴν
he-was-thunderstruck of-the both people the sea he-saw and all the
εὐκοσμίαν, ὅση τε περὶ τὸ βῆμα, καὶ ὅση πλησίον,
good-order as-much-as both about the sanctuary and as-much-as near
ἀγγελικὴν μᾶλλον ἢ ἀνθρωπίνην· τὸν μὲν τοῦ λαοῦ
angelic rather than human the(-one) indeed of-the people
προτεταγμένον ὄρθιον, οἷον τὸν Σαμουὴλ ὁ λόγος γράφει,
set-before upright as — Samuel the word describes
ἀκλινῆ καὶ τὸ σῶμα, καὶ τὴν ὄψιν, καὶ τὴν διάνοιαν,
unbending both the body and the sight and the mind
ὥσπερ οὐδενὸς καινοῦ γεγονότος, ἀλλ' ἐστηλωμένον, ἵν'
as nothing new having-happened but fixed-like-a-pillar so-that

οὕτως εἴπω, Θεῷ καὶ τῷ βήματι· τοὺς δὲ περὶ αὐτὸν
so I-may-say to-God and to-the sanctuary the(-ones) and about him
ἑστηκότας ἐν φόβῳ τινὶ καὶ σεβάσματι· ἐπειδὴ ταῦτα
standing in fear some and reverence since these(-things)
εἶδε, καὶ πρὸς οὐδὲν παράδειγμα ἠδύνατο θεωρεῖν τὰ
he-saw and to no example he-could to-observe the(-things)
ὁρώμενα, ἔπαθέ τι ἀνθρώπινον, σκότου καὶ δίνης
seen he-suffered something human with-darkness and dizziness
πληροῦται τὴν ὄψιν καὶ τὴν ψυχὴν ἐκ τοῦ θάμβους. Καὶ
is-filled the sight and the soul from the amazement and
τοῦτο ἦν τοῖς πολλοῖς ἄδηλον ἔτι. Ἐπεὶ δὲ τὰ δῶρα τῇ
this was to-the many unclear still when but the gifts to-the
θείᾳ τραπέζῃ προσενεγκεῖν ἔδει, ὧν αὐτουργὸς ἦν,
divine table to-offer (one)-had of-which (the)-maker he-was
συνεπελάβετο δ' οὐδείς, ὥσπερ ἦν ἔθος, ἄδηλον ὄν, εἰ
took-hold and no-one as was (the)-custom unclear being if
προσήσεται, τηνικαῦτα τὸ πάθος γνωρίζεται. Περιτρέπει
he-will-accept(-them) then the suffering is-made-known he-totters
γὰρ, καὶ εἰ μή τις τῶν ἐκ τοῦ βήματος ὑποσχὼν
for and if not someone of-the(-ones) from the sanctuary putting-under
τὴν χεῖρα, τὴν περιτροπὴν ἔστησε, κἂν κατηνέχθη
the hand the tottering had-stopped and he-would-have-fallen
πτῶμα δακρύων ἄξιον. Εἶεν.
(a)-fall of-tears worthy so-be-it
Ἃ δὲ αὐτῷ διείλεκται τῷ βασιλεῖ, καὶ μεθ' ὅσης τῆς 53
what and (with)-him he-discussed the emperor and with how-much the
φιλοσοφίας (ἐπειδή γε αὖθις τρόπον τινὰ συνεκκλησιάσας
philosophy since at-least again in-(a)-way some having-assembled-with
ἡμῖν, εἴσω τοῦ παραπετάσματος ἑαυτὸν ἐποιήσατο, εἴς τε
us inside the veil himself he-made to both
ὄψιν ἦλθε καὶ λόγους, ποθῶν ἐκ πλείονος), τί χρὴ καὶ
sight he-came and words longing from longer what must-one and

λέγειν, τί δ' ἄλλο γε, ἢ Θεοῦ φωνὰς, αἳ τοῖς περὶ
say what but other at-least than of-God words which to-the(-ones) about
τὸν βασιλέα, καὶ ἡμῖν τοῖς συνεισελθοῦσιν, ἠκούσθησαν;
the emperor and to-us the(-ones) having-entered-with(-him) were-heard
Αὕτη γίνεται τῆς τοῦ βασιλέως περὶ ἡμᾶς φιλανθρωπίας
this becomes of-the of-the emperor toward us humanity
ἀρχὴ, καὶ κατάστασις πρώτη· τοῦτο τὸ λῆμμα τῆς τότε
(the)-beginning and settlement first this the resolve of-the then
διοχλούσης ἐπηρείας τὸ πλεῖστον, ὥσπερ τι ῥεῦμα, διέλυσεν.
troubling outrage the most like some stream dissolved
54 Ἕτερον δὲ τῶν εἰρημένων οὐκ ἔλαττον. Ἐνίκων
another(-thing) and than-the(-things) said not less were-winning
οἱ πονηροὶ, καὶ κυροῦται κατὰ τοῦ ἀνδρὸς ἐξορία· καὶ
the wicked and is-ratified against the man exile and
οὐδὲν ἀπῆν τῶν εἰς τοῦτο φερόντων. Ἡ νὺξ παρῆν,
nothing was-lacking of-the(-things) to this tending the night was-present
ὁ δίφρος εὐτρεπὴς, οἱ μισοῦντες ἐν κρότοις, ἐν
the carriage ready the(-ones) hating(-him) in applause in
ἀθυμίᾳ τὸ εὐσεβὲς, περὶ τὸν πρόθυμον ὁδοιπόρον ἡμεῖς,
despondency the pious about the eager traveler we
τἄλλα ὅσα τῆς καλῆς ἀτιμίας πάντα πεπλήρωται. Τί
the-rest as-many-as of-the fine dishonor all(-things) have-been-fulfilled what
οὖν; Λύει ταύτην Θεός. Ὁ γὰρ πατάξας Αἰγύπτου τὰ
then undoes this God the(-one) for having-struck of-Egypt the
πρωτότοκα, τραχυνομένης κατὰ τοῦ Ἰσραὴλ, οὗτος καὶ
firstborn (when)-harsh against — Israel this(-one) also
τὸν παῖδα τοῦ βασιλέως θραύει νόσου πληγῇ· καὶ τὸ
the child of-the emperor breaks of-illness with-(a)-blow and the
τάχος ὅσον! Ἐκεῖθεν τὸ γράμμα τῆς ἐξορίας, ἐντεῦθεν τὸ
speed how-great from-there the writ of-the exile from-here the
δόγμα τῆς ἀῤῥωστίας· καὶ ἡ χεὶρ ἐπέχεται τοῦ πονηροῦ
decree of-the sickness and the hand is-held-back of-the wicked

γραφέως, καὶ ὁ ἅγιος ἀνασώζεται, καὶ γίνεται πυρετοῦ
writer and the holy(-man) is-saved and becomes of-(a)-fever
δῶρον ἀνὴρ εὐσεβὴς, βασιλέα θρασὺν σωφρονίζοντος.
(a)-gift (the)-man pious (an)-emperor insolent chastening
Τί τούτων ἐνδικώτερον, ἢ ταχύτερον; Τὰ δὲ τούτων
what than-these more-just or swifter the(-things) and after
ἑξῆς· Ἔκαμνεν ὁ παῖς τῷ βασιλεῖ, καὶ πονηρῶς εἶχε
these was-sick the child to-the emperor and badly was
τοῦ σώματος· συνέκαμνε δὲ ὁ πατὴρ, (καὶ τί γὰρ
of-the body was-sick-with(-him) and the father and what for
ὁ πατήρ;) πανταχόθεν ἐπιζητῶν ἐπικουρίαν τῷ
(did)-the father from-everywhere seeking help for-the
πάθει, καὶ ἰατρῶν τοὺς ἀρίστους ἐκλεγόμενος, καὶ λιταῖς
suffering and of-physicians the best choosing and to-litanies
προσκείμενος, εἴπερ ἄλλοτέ ποτε, καὶ κατὰ γῆς
devoting(-himself) if-indeed other(-time) ever and on (the)-ground
ἐῤῥιμμένος. Ποιεῖ γὰρ καὶ βασιλέας ταπεινοὺς πάθος· καὶ
thrown makes for even kings humble suffering and
θαυμαστὸν οὐδὲν, ἐπεὶ καὶ Δαβὶδ πρότερον ταυτὸ ἐπὶ
wonderful(-thing) (is)-nothing since also David before the-same over
τῷ παιδὶ πεπονθὼς, ἀναγέγραπται. Ὡς δὲ οὐδὲν εὕρισκεν
the child having-suffered is-recorded when but nothing he-found
οὐδαμόθεν τοῦ κακοῦ φάρμακον, ἐπὶ τὴν πίστιν τοῦ ἀνδρὸς
from-anywhere of-the evil (a)-remedy to the faith of-the man
καταφεύγει· καὶ δι᾽ ἑαυτοῦ μὲν οὐκ εἰσκαλεῖ, τὸ τῆς
he-flees and through himself indeed not he-summons(-him) the of-the
ὕβρεως ὑπόγυιον αἰσχυνόμενος, ἑτέροις δὲ τὴν πρεσβείαν
insult recentness being-ashamed-of to-others but the embassy
ἐπιτρέπει τῶν οἰκειοτάτων ἑαυτῷ καὶ φιλτάτων. Καὶ ὃς
he-entrusts of-the closest to-himself and dearest and he
παρῆν, οὐδὲν ἀναδὺς, οὐδὲ τοῦ καιροῦ κατεξαναστὰς,
was-present not-at-all shrinking nor the occasion rising-up-against(-him)

ὥσπερ ἄλλος τις, καὶ ὁμοῦ τῇ παρουσίᾳ ῥᾴων ἡ
as other any(-man) and at-once with-the presence easier the
νόσος γίνεται, καὶ χρηστοτέρων ὁ πατὴρ τῶν ἐλπίδων·
illness becomes and better the father of-the hopes
καὶ εἰ μὴ τὴν ἅλμην τῷ ποτίμῳ ὕδατι συνεκέρασεν, ὁμοῦ
and if not the brine with-the drinkable water he-had-mixed at-once
τε τοῦτον εἰσκαλέσας, καὶ τοῖς ἑτεροδόξοις πιστεύσας,
both this(-man) having-summoned and to-the heterodox having-trusted
κἂν ὑγείας τυχὼν ὁ παῖς ταῖς τοῦ πατρὸς χερσὶν
and of-health having-obtained the child in-the of-the father hands
ἀπεσώθη. Καὶ τοῦτο ἐπιστεύετο παρὰ τῶν τηνικαῦτα
would-have-been-saved and this was-believed by the(-ones) then
παρόντων, καὶ κοινωνούντων τοῦ πάθους.
present and sharing the suffering
55 Τὸ δὲ αὐτὸ καὶ τῷ ὑπάρχῳ μικρὸν ὕστερόν φασι
the and same also to-the prefect (a)-little later they-say
συμβῆναι. Κάμπτει καὶ τοῦτον ταῖς τοῦ ἁγίου χερσὶ
to-have-happened bends also this(-man) into-the of-the holy(-man) hands
συμπεσοῦσά τις ἀῤῥωστία. Καὶ ὄντως πληγὴ τοῖς εὖ
having-fallen some sickness and truly (a)-blow to-the(-ones) well
φρονοῦσι παίδευμα γίνεται, καὶ κρείττων εὐημερίας πολλάκις
minded (a)-lesson becomes and better than-prosperity often
κακοπάθεια. Ἔκαμνεν, ἐδάκρυεν, ἐδυσφόρει, προσέπεμπεν,
(is)-suffering he-was-sick he-wept he-was-distressed he-sent
ἠντιβόλει. Τὴν ἀπολογίαν ἔχεις, ἐβόα, δὸς σωτηρίαν. Καὶ
he-entreated the defense you-have he-cried give salvation and
μέν τοι καὶ τυγχάνει ταύτης, ὡς αὐτός τε ὡμολόγει,
indeed surely also he-obtains it as he both confessed
καὶ πολλοὺς ἔπειθε τῶν οὐκ εἰδότων· οὐ γὰρ ἐπαύετο
and many persuaded of-the(-ones) not knowing not for he-ceased
τὰ ἐκείνου καὶ θαυμάζων καὶ διηγούμενος. Ἆρ' οὖν τὰ
the his(-deeds) both admiring and recounting is-it then the(-things)

μὲν πρὸς ἐκείνους αὐτῷ τοιαῦτα, καὶ εἰς τοῦθ' ἥκοντα
indeed toward those for-him such and to this having-come
τέλους. Τά τε πρὸς ἑτέρους ἑτέρως, ἢ περὶ μικρῶν,
end the(-things) and toward others otherwise or about small(-things)
ἢ μικρὰ πεπολέμηται, ἢ μετρίως πεφιλοσόφηται, ἢ
or small(-things) has-he-warred or moderately has-he-philosophized or
σιγῆς ἀξίως, ἢ οὐ λίαν ἐπαινετῶς; Οὐμενοῦν· ἀλλ' ὁ
of-silence worthily or not very praiseworthily by-no-means but the(-one)
κινήσας ποτὲ τῷ Ἰσραὴλ Ἄδερ τὸν ἀλιτήριον, οὗτος
having-moved once — for-Israel Ader the wretch this(-one)
κινεῖ καὶ τούτῳ τὸν τῆς Ποντικῆς μοίρας ὕπαρχον·
moves also for-him the of-the Pontic division prefect
προφάσει μὲν, ὡς ὑπὲρ γυναίου τινὸς ἀγανακτοῦντα,
(on)-pretext indeed as on-behalf-of (a)-woman some being-indignant
τὸ δ' ἀληθὲς τῆς ἀσεβείας ὑπερμαχοῦντα, καὶ κατὰ τῆς
the but truth of-the impiety championing and against the
εὐσεβείας ἱστάμενον. Ἐῶ τἄλλα ὅσα καὶ οἷα κατὰ
piety standing I-pass-over the-rest how-many and what-kind against
τοῦ ἀνδρὸς ἐξύβρισεν, ἴσον δὲ εἰπεῖν, καὶ κατὰ τοῦ Θεοῦ,
the man he-outraged equal and (it-is)-to-say also against — God
πρὸς ὃν, καὶ δι' ὃν ὁ πόλεμος· ὃ δὲ μάλιστα
against whom and because-of whom (was)-the war what but most
καὶ τὸν ὑβριστὴν ᾔσχυνε, καὶ τὸν ἀγωνιστὴν ὕψωσεν, εἴπερ
both the insulter shamed and the contestant exalted if-indeed
τι μέγα καὶ ὑψηλὸν ἡ φιλοσοφία, καὶ τὸ κρατοῦντα
anything great and lofty (is)-the philosophy and the prevailing
τῶν πολλῶν ταύτῃ φαίνεσθαι, τοῦτο δώσω τῷ λόγῳ.
over-the many in-this to-appear this I-will-give to-the discourse
Γυναῖκά τινα τῶν ἐπιφανῶν ἐξ ἀνδρὸς οὐ πρὸ πολλοῦ 56
(a)-woman some of-the illustrious from (a)-husband not before long
τὸν βίον ἀπολιπόντος, ὁ τοῦ δικαστοῦ σύνεδρος ἐβιάζετο,
the life having-left the of-the judge assessor was-forcing

πρὸς γάμον ἕλκων ἀπαξιοῦσαν. Ἡ δὲ οὐκ ἔχουσα, ὅπως
to marriage dragging (her)-unwilling she but not having how
διαφύγῃ τὴν τυραννίδα, βουλὴν βουλεύεται, οὐ τολμηρὰν
she-might-escape the tyranny (a)-counsel counsels not bold
μᾶλλον ἢ συνετήν. Τῇ ἱερᾷ τραπέζῃ προσφεύγει, καὶ
more than prudent to-the holy table she-flees and
Θεὸν ποιεῖται προστάτην κατὰ τῆς ἐπηρείας. Τί οὖν ἔδει
God makes protector against the outrage what then (one)-had
ποιεῖν, ὦ πρὸς τῆς Τριάδος αὐτῆς (ἵν' εἴπω τι
to-do O by the Trinity itself so-that I-may-say something
καὶ δικανικῶς μεταξὺ τῶν ἐπαίνων)! μὴ ὅτι τὸν μέγαν
also forensically amid the praises not that the great
Βασίλειον, καὶ τῶν τοιούτων ἅπασι νομοθέτην, ἄλλον δέ
Basil and of-the such(-things) for-all lawgiver another but
τινα τῶν πολὺ μετ' ἐκεῖνον, ἱερέα δὲ ὅμως; Οὐκ
some(-one) of-the(-ones) much after him (a)-priest but nevertheless not
ἀντιποιεῖσθαι, κατέχειν, κήδεσθαι, χεῖρα ὀρέγειν Θεοῦ
to-lay-claim to-hold-fast to-care (a)-hand to-stretch-out by-God's
φιλανθρωπίᾳ, καὶ νόμῳ τῷ τετιμηκότι θυσιαστήρια; οὐ
love-of-man and by-law the(-one) having-honored altars not
πάντα δρᾶσαι καὶ παθεῖν ἐθελῆσαι πρότερον, ἤ τι
all(-things) to-do and to-suffer to-be-willing rather than anything
βουλεύσασθαι κατ' αὐτῆς ἀπάνθρωπον, καὶ καθυβρίσαι
to-plan against her inhuman and to-outrage
μὲν τὴν ἱερὰν τράπεζαν, καθυβρίσαι δὲ τὴν πίστιν μεθ'
indeed the holy table to-outrage and the faith with
ἧς ἱκέτευεν; Οὐ, φησὶν ὁ καινὸς δικαστής· ἀλλ' ἡττᾶσθαι
which she-supplicated no says the new judge but to-be-defeated
χρὴ πάντας τῆς ἐμῆς δυναστείας, καὶ προδότας γενέσθαι
must all by-the my power and traitors to-become
Χριστιανοὺς τῶν οἰκείων νόμων. Ὁ μὲν ἐζήτει τὴν ἱκέτιν·
Christians of-the own laws he indeed sought the suppliant

ὁ δ' εἶχετο κατακράτος. Ὁ δ' ἐξεμαίνετο, καὶ τέλος πέμπει
he but held(-her) by-force he but raged and finally sends
τινὰς τῶν ἐπ' ἐξουσίας, τὸν τοῦ ἁγίου κοιτωνίσκον
some of-the(-ones) in authority the of-the holy(-man) bedchamber
ἐξερευνήσοντας, οὐ κατὰ χρείαν μᾶλλον, ἢ ἀτιμίαν. Τί
to-search not for need rather than dishonor what
λέγεις; Οἶκον ἐκείνου τοῦ ἀπαθοῦς, ὃν περιέπουσιν
do-you-say (the)-house of-that the impassible(-man) whom surround
ἄγγελοι, ᾧ καὶ προσβλέπειν ὄκνουσι γυναῖκες; Καὶ οὐ
angels on-whom even to-look shrink women and not
τοῦτο μόνον, ἀλλὰ καὶ αὐτὸν παρεῖναι καὶ ἀπολογεῖσθαι
this only but also himself to-be-present and to-defend(-himself)
κελεύει· οὐδὲ ἡμέρως καὶ φιλανθρώπως, ἀλλ' ὡς ἕνα τῶν
he-orders nor gently and humanely but as one of-the
κατακρίτων. Καὶ ὁ μὲν παρῆν· ὁ δὲ προὐκάθητο,
condemned and he indeed was-present the(-other) but presided
γέμων θυμοῦ καὶ φρονήματος. Εἱστήκει δὲ, οἷον ὁ ἐμὸς
full of-anger and arrogance stood and as the my
Ἰησοῦς, Πιλάτου κρίνοντος. Οἱ κεραυνοὶ δὲ ἠμέλουν, ἡ
Jesus Pilate judging the thunderbolts but were-idle the
δὲ τοῦ Θεοῦ μάχαιρα ἐστιλβοῦτο ἔτι, καὶ ἀνεβάλλετο·
but — of-God sword was-whetted still and was-held-back
καὶ τὸ τόξον ἐνετείνετο μὲν, κατείχετο δὲ, τῇ μετανοίᾳ
and the bow was-stretched indeed was-restrained but for-the repentance
καιρὸν ὑπανοῖγον. Ὅστις δὴ τοῦ Θεοῦ νόμος.
time opening-up which indeed — of-God (is-the)-law
Ἄθρει δὴ πάλην ἑτέραν ἀγωνιστοῦ καὶ διώκτου. Τὸ 57
see indeed (a)-wrestling another of-contestant and persecutor the
περιαυχένιον ῥάκος σφενδονᾶσθαι προσέταττεν· ὁ δὲ,
neck rag to-be-torn-off he-ordered he but
Προσαποδύσομαί σοι, φησὶν, εἰ βούλει, καὶ τὸ χιτώνιον.
I-will-strip-off-besides for-you he-says if you-wish also the tunic

Τύπτειν ἠπείλει τὸν ἄσαρκον· ὁ δὲ ὑπέκυπτε. Ξέειν τοῖς
to-beat he-threatened the fleshless(-man) he but stooped to-tear with-the
ὄνυξιν· ὁ δὲ, Ἰατρεύεις, φησὶ, τὸ ἧπαρ, ὁρᾷς ὅπως με
claws he but you-heal he-says the liver you-see how me
κατατρύχον τοῖς τοιούτοις θεραπεύων σπαράγμασιν. Οἱ
(it-is)-wasting by-the such healing tearings they
μὲν οὖν ἐν τούτοις ἦσαν. Ἡ δὲ πόλις, ὡς ᾔσθετο τοῦ
indeed then in these(-things) were the but city when it-perceived the
κακοῦ, καὶ τοῦ κοινοῦ πάντων κινδύνου (κίνδυνον γὰρ
evil and the common of-all danger (a)-danger for
ἕκαστος ἑαυτοῦ τὴν ὕβριν ταύτην ἐνόμιζεν), ἐκμαίνεται
each of-himself the outrage this thought rages
πᾶσα καὶ ἀνάπτεται· καὶ ὡς καπνοῦ σμῆνος κινήσαντος,
all and is-inflamed and as smoke (a)-swarm having-stirred
ἄλλος ἐπ᾽ ἄλλῳ διεγείρεται καὶ ἀνίσταται, γένος ἅπαν,
one upon another is-roused and rises race every
καὶ ἡλικία πᾶσα, οἳ περὶ τὴν ὁπλοποιητικὴν καὶ βασίλειον
and age all who about the arms-making and imperial
ἱστουργικὴν μάλιστα. Καὶ γάρ εἰσι περὶ τὰ τοιαῦτα
weaving most and for they-are about the such(-things)
θερμότεροι, καὶ τὸ τολμᾶν ἐκ τῆς παῤῥησίας ἔχοντες. Καὶ
hotter and the to-dare from the freedom-of-speech having and
πᾶν ἦν ὅπλον ἑκάστῳ, τὸ παρὸν ἐκ τῆς τέχνης,
every(-thing) was (a)-weapon to-each the(-thing) present from the craft
εἴτε τι ἄλλο τῷ καιρῷ τύχοι σχεδιασθέν. Αἱ δᾳδες ἐν
if anything other at-the moment happened improvised the torches in
χερσὶν, οἱ λίθοι προβεβλημένοι, τὰ ῥόπαλα εὐτρεπῆ, δρόμος
hands the stones held-ready the clubs prepared (a)-running
ἁπάντων εἷς, βοὴ μία, προθυμία κοινή. Θυμὸς, ὁ δεινὸς
of-all one (a)-shout one eagerness common anger the terrible
ὁπλίτης, ἢ στρατηγός. Οὐδὲ γυναῖκες ἄοπλοι τηνικαῦτα,
hoplite or general nor women unarmed then

τοῦ καιροῦ θήγοντος· μελίαι δ' ἦσαν αὐταῖς αἱ κερκίδες·
the occasion sharpening(-them) spears and were for-them the shuttles
αἳ οὐδὲ γυναῖκες ἔμενον ἔτι, τῷ ζήλῳ ῥωσθεῖσαι, καὶ
who not-even women remained any-longer by-the zeal strengthened and
εἰς ἀνδρῶν θάρσος μεταλλαττόμεναι. Βραχὺς ὁ λόγος·
into men's boldness changed brief (is)-the word
μερίζεσθαι τὴν εὐσέβειαν ᾤοντο, εἰ τοῦτον διέλοιντο· καὶ
to-divide the piety they-thought if him they-should-divide and
οὗτος αὐτοῖς εὐσεβέστερος ἦν, ὃς πρῶτος ἐπιβαλεῖ χεῖρα
this(-one) to-them more-pious was who first will-lay-on (a)-hand
τῷ τολμητῇ τῶν τοιούτων. Τί οὖν ὁ σοβαρὸς ἐκεῖνος
on-the darer of-the such(-things) what then(-did) the haughty that
καὶ θρασὺς δικαστής; Ἱκέτης ἦν, ἐλεεινὸς, ἄθλιος,
and insolent judge (a)-suppliant he-was pitiable wretched
τίνος οὐ ταπεινότερος; ἕως ἐπιφανεὶς ὁ χωρὶς αἵματος
than-whom not more-humble until having-appeared the without blood
μάρτυς, καὶ χωρὶς πληγῶν στεφανίτης, καὶ βίᾳ τὸν λαὸν
martyr and without blows crowned(-victor) and by-force the people
κατασχὼν αἰδοῖ κρατηθέντα, τὸν ἱκέτην ἑαυτοῦ καὶ
restraining by-reverence ruled the suppliant his and
ὑβριστὴν διεσώσατο. Ταῦτα ὁ τῶν ἁγίων Θεὸς, ὁ
insulter saved these(-things) the of-the saints God the(-one)
ποιῶν πάντα καὶ μετασκευάζων ἐπὶ τὸ βέλτιον, ὁ
making all(-things) and transforming toward the better the(-one)
τοῖς ὑπερηφάνοις ἀντιτασσόμενος, ταπεινοῖς δὲ χάριν
to-the proud opposing to-humble but grace
ἐπιμετρῶν. Τί δὲ οὐκ ἔμελλεν ὁ τεμὼν θάλασσαν,
measuring-out why and not was-likely the(-one) having-cut (the)-sea
καὶ ποταμὸν ἀνακόψας, καὶ στοιχεῖα τυραννήσας, καὶ
and (a)-river having-checked and elements having-tyrannized and

χειρῶν ἐκτάσει τρόπαια στήσας, ἵνα διασώσῃ λαὸν
of-hands by-(the)-stretching trophies having-set-up so-that he-might-save (a)-people
φυγάδα, καὶ τοῦτον ἐξαιρήσεσθαι τῶν κινδύνων;
fugitive also this(-man) to-rescue from-the dangers

STRIFE AMONG THE BISHOPS AND BASIL'S VIRTUES

Then came the war among the bishops: the province was split, the new metropolitan seized its revenues, and Basil answered by filling the country with bishops. Gregory praises his virtues, from his poverty and fasting to the new city of charity for lepers, and his alleged pride, which was firmness. His writings are read everywhere. He avoided calling the Spirit God in so many words, lest the heretics banish him, and waited for a freer time.

58 Ὁ μὲν δὴ κοσμικὸς πόλεμος ἐνταῦθα ἐτελεύτησε, καὶ
the indeed truly worldly war here ended and
πέρας εἶχεν ἐκ Θεοῦ δεξιὸν, καὶ τῆς ἐκείνου πίστεως
end had from God favorable and of-the his faith
ἄξιον. Ἄρχεται δὲ ὁ πόλεμος ἐνθένδε ἤδη τῶν ἐπισκόπων,
worthy begins but the war from-here already of-the bishops
καὶ τῶν ἐκείνοις συμμάχων· οὗ πολὺ μὲν τὸ ἄδοξον,
and of-the to-them allies of-which much indeed the inglorious
πλείων δὲ ἡ βλάβη τοῖς ἀρχομένοις. Τίς γὰρ ἂν τοὺς
greater but the harm to-the(-ones) ruled who for — the
ἄλλους πείσειε μετριάζειν, οὕτω τῶν προεστώτων
others could-persuade to-be-moderate so the(-ones) presiding
διακειμένων; Εἶχον μὲν γὰρ οὐδ' ἐκ πλείονος ἐπιεικῶς
being-disposed they-were indeed for not-even from longer reasonably
πρὸς αὐτὸν, τριῶν ὄντων τῶν ὑπαιτίων. Οὔτε γὰρ τῷ
toward him three being the causes neither for to-the
τῆς πίστεως λόγῳ συνέβαινον, ὅτι μὴ πᾶσα ἀνάγκη τοῖς
of-the faith doctrine they-agreed except — all necessity by-the

πλήθεσι βιαζόμενοι· οὔτε τὴν ἐπὶ τῇ χειροτονίᾳ μικροψυχίαν
multitudes forced nor the at the ordination pettiness
τελέως καταλελύκασιν· καὶ τὸ παρὰ πολὺ τῆς δόξης
completely have-dissolved and the by much in-the reputation
κρατεῖσθαι, πάντων βαρύτατον ἦν αὐτοῖς, εἰ καὶ ὁμολογεῖν
to-be-surpassed of-all heaviest was to-them if even to-confess
αἴσχιστον. Ἐγένετο δὲ καὶ ἄλλη τις διαφορὰ, ἣ ταῦτα
most-shameful happened and also other some difference which these(-things)
ἐκαινοποίησε. Τῆς γὰρ πατρίδος ἡμῶν εἰς δύο διαιρεθείσης
renewed of-the for fatherland our into two divided
ἡγεμονίας καὶ μητροπόλεις, καὶ πολλὰ τῶν ἐκ τῆς
governments and metropolises and many of-the(-parts) from the
προτέρας τῇ νέᾳ προσαγούσης, ἐντεῦθεν καὶ τὰ
former to-the new having-joined from-here also the(-affairs)
ἐκείνων ἐστασιάσθη. Ὁ μὲν γὰρ ἠξίου τοῖς δημοσίοις
of-those were-in-faction the(-one) indeed for deemed to-the public(-divisions)
συνδιαιρεῖσθαι καὶ τὰ ἡμέτερα, καὶ διὰ τοῦτο μετεποιεῖτο
to-be-divided-with also the our(-affairs) and because-of this he-laid-claim-to
τῶν νεωστὶ προσελθόντων, ὡς αὐτῷ διαφερόντων ἤδη
the(-parts) recently having-come-over as to-him belonging already
κἀκείνου κεχωρισμένων· ὁ δὲ τῆς παλαιᾶς εἴχετο
and-from-that(-one) separated the(-other) but the old held-to
συνηθείας, καὶ τῆς ἐκ τῶν Πατέρων ἄνωθεν διαιρέσεως.
custom and the from the Fathers of-old division
Ἐξ ὧν πολλὰ καὶ δεινὰ, τὰ μὲν συνέβαινεν ἤδη,
from which many(-things) and terrible the(-things) indeed happened already
τὰ δὲ ὠδίνετο. Ὑπεσπῶντο σύνοδοι παρὰ τοῦ νέου
the(-things) but were-in-travail were-drawn-away synods by the new
μητροπολίτου, πρόσοδοι διηρπάζοντο· πρεσβύτεροι τῶν
metropolitan revenues were-plundered presbyters of-the
Ἐκκλησιῶν, οἱ μὲν ἀνεπείθοντο, οἱ δὲ ὑπηλλάττοντο.
Churches some indeed were-won-over others and were-replaced

Ἐξ ὧν συνέβαινε, καὶ τὰ τῶν Ἐκκλησιῶν χεῖρον
from which it-happened also the(-affairs) of-the Churches worse
ἔχειν διισταμένων καὶ τεμνομένων. Καὶ γάρ πως ταῖς
to-be being-divided and cut and for somehow in-the
καινοτομίαις χαίρουσιν ἄνθρωποι, καὶ τὰ σφῶν ἡδέως
innovations rejoice men and the their-own(-things) gladly
παρακερδαίνουσι· καὶ ῥᾷόν τι καταλῦσαι τῶν
gain-by-the-way and easier (it-is)-anything to-overthrow of-the(-things)
καθεστώτων, ἢ καταλυθὲν ἐπαναγαγεῖν. Ὃ δὲ πλεῖον
established than overthrown to-restore what but more
αὐτὸν ἐξέμηνεν, αἱ Ταυρικαὶ πρόσοδοι καὶ παρόδιοι, αὐτῷ
him maddened the Taurian revenues and road-tolls to-him
μὲν ὁρώμεναι, ἐκείνῳ δὲ προσγενόμεναι, καὶ τὸν ἅγιον
indeed visible to-that(-one) but accruing and the holy
Ὀρέστην ἐκκαρποῦσθαι, μέγα ἐτίθετο· ὡς καὶ τῶν ἡμιόνων
Orestes to-reap great he-held so-as even the mules
λαβέσθαι ποτὲ τοῦ ἀνδρὸς ἰδίαν ὁδὸν ὁδεύοντος, εἴργων
to-seize once of-the man (his)-own road traveling barring(-him)
τοῦ πρόσω μετὰ λῃστρικοῦ συντάγματος. Καὶ ἡ σκῆψις,
from-the forward with (a)-brigand band and the pretext
ὡς εὐπρεπής! Τὰ γὰρ πνευματικὰ τέκνα, καὶ αἱ ψυχαὶ, καὶ
how seemly the for spiritual children and the souls and
ὁ τῆς πίστεως λόγος, καὶ ταῦτα τὰ τῆς ἁπληστίας
the of-the faith doctrine and these the(-things) of-the greed
ἐπικαλύμματα, πρᾶγμα τῶν εὐπορίστων, καὶ τὸ μὴ χρῆναι
coverings (a)-thing of-the easily-procured and the not (it-is)-right
δασμοφορεῖν κακοδόξοις· πᾶς γὰρ ὁ λυπῶν, κακόδοξος.
to-pay-tribute to-heretics all for the(-one) annoying (is)-heretical
59 Οὐ μὴν ὁ ἅγιος τοῦ Θεοῦ, καὶ τῆς ἄνω Ἱερουσαλὴμ
not however the holy(-man) — of-God and of-the above Jerusalem
ὄντως μητροπολίτης, ἢ συναπήχθη τοῖς πταίουσιν,
truly metropolitan either was-carried-away-with the(-ones) stumbling

ἢ παριδεῖν ταῦτα ἠνέσχετο, ἢ μικρὰν τοῦ κακοῦ λύσιν
or to-overlook these(-things) endured or small of-the evil (a)-remedy
ἐπενόει. Ἀλλὰ σκοπῶμεν, ὡς μεγάλην καὶ θαυμασίαν, (καὶ
devised but let-us-consider how great and wonderful and
τί γάρ;) ἢ τῆς ἐκείνου ψυχῆς ἀξίαν. Προσθήκην γὰρ
what for than of-the his soul worthy (an)-increase for
τῆς Ἐκκλησίας ποιεῖται τὴν στάσιν, καὶ τὴν συμφοράν,
of-the Church he-makes the faction and the misfortune
ὡς κάλλιστα διατίθεται, πλείοσιν ἐπισκόποις τὴν πατρίδα
as finest disposes with-more bishops the fatherland
καταπυκνώσας. Ἐξ οὗ τί γίνεται; Τρία τὰ κάλλιστα·
having-packed from which what comes-about three the finest(-things)
ψυχῶν ἐπιμέλεια πλείων, καὶ τὸ πόλιν ἑκάστην τὰ ἑαυτῆς
of-souls care more and the city each the its-own(-things)
ἔχειν, καὶ τὸ λυθῆναι ταύτῃ τὸν πόλεμον. Ταύτης τῆς
to-have and the to-be-dissolved thus the war of-this the
ἐπινοίας δέδοικα, μὴ καὶ αὐτὸς ἐγενόμην πάρεργον. Ἢ οὐκ
plan I-fear lest also I-myself became (a)-by-product or not
οἶδ' ὅ τι καὶ εἰπεῖν εὐτρεπὲς χρή. Πάντα γὰρ τοῦ
I-know what — also to-say seemly (one)-must all(-things) for of-the
ἀνδρὸς θαυμάζων, οὐμενοῦν ὁπόσον εἰπεῖν δυνατὸν, ἓν τοῦτο
man admiring not as-much-as to-say (is)-possible one this
ἐπαινεῖν οὐκ ἔχω (καὶ γὰρ ὁμολογήσω τὸ πάθος), οὐδὲ
to-praise not I-can and for I-will-confess the feeling not-even
ἄλλως τοῖς πολλοῖς ἀγνοούμενον, τὴν περὶ ἡμᾶς καινοτομίαν
otherwise to-the many unknown the about us innovation
καὶ ἀπιστίαν, ἧς οὐδὲ ὁ χρόνος τὴν λύπην ἀνάλωσεν.
and faithlessness of-which not-even the time the grief has-consumed
Ἐκεῖθεν γάρ μοι πᾶσα συνέπεσεν ἡ περὶ τὸν βίον
from-there for to-me all befell the about the life
ἀνωμαλία καὶ σύγχυσις, καὶ τὸ φιλοσοφεῖν μὴ δυνηθῆναι, ἢ
irregularity and confusion and the to-philosophize not to-be-able or

μὴ νομίζεσθαι, εἰ καὶ βραχὺς τοῦ δευτέρου λόγος· πλὴν εἴ
not to-be-thought(-to) if even brief (is)-of-the second account unless —
τις ἐκεῖνο δέξαιτο, ἡμῶν τοῦ ἀνδρὸς ὑπεραπολογουμένων,
anyone that would-accept us for-the man defending
ὅτι μείζω φρονῶν, ἢ κατὰ τὰ ἀνθρώπινα, καὶ τῶν
that greater thinking than according-to the human(-things) and from-the(-things)
ἐνθένδε πρὶν ἀποβιῶναι μεταναστὰς, πάντα ἐποιεῖτο
here before to-die having-departed all(-things) he-made
τοῦ Πνεύματος· καὶ φιλίαν αἰδεῖσθαι εἰδὼς, ἐνταῦθα
(things)-of-the Spirit and friendship to-respect knowing here
μόνον ἠτίμαζεν, οὗ Θεὸν ἔδει προτιμηθῆναι, καὶ
only he-dishonored(-it) where God (it)-had to-be-preferred and
πλεῖον ἔχειν τῶν λυομένων τὰ ἐλπιζόμενα.
more to-have than-the (things)-dissolving the(-things) hoped-for
60 Δέδοικα μὲν οὖν, μὴ ῥᾳθυμίας ἔγκλημα φεύγων, παρὰ
I-fear indeed then lest of-negligence (the)-charge fleeing among
τοῖς τὰ ἐκείνου πάντα ἐπιζητοῦσιν, ἀπληστίας περιπέσω
the(-ones) the his all(-things) seeking of-greed I-may-fall-into
γραφῇ, παρὰ τοῖς ἐπαινοῦσι τὸ μέτριον, ὃ μηδὲ
(an)-indictment among the(-ones) praising the measured which not-even
ἐκεῖνος ἠτίμαζε, Τὸ πᾶν μέτρον ἄριστον, ἐν τοῖς
he dishonored the every measure (is)-best among the(-sayings)
μάλιστα ἐπαινῶν, καὶ παρὰ πάντα τὸν ἑαυτοῦ βίον
most praising and through all the his-own life
φυλάξας. Ὅμως δὲ ἀμφοτέρους περιφρονῶν, τούς τε λίαν
having-kept(-it) nevertheless but both despising the both very
συντόμους, καὶ τοὺς ἄγαν ἀπλήστους, ὡδί πως τῷ λόγῳ
concise and the very insatiable thus somehow the discourse
χρήσομαι. Ἄλλοι μὲν οὖν ἄλλο τι κατορθοῦσιν, οἱ
I-will-use others indeed then other something achieve the(-others)
δέ τινα τῶν τῆς ἀρετῆς εἰδῶν ὄντων πλειόνων· ἅπαντα δὲ
but some of-the of-the virtue forms being more all but

οὐδεὶς ἐπῆλθε πρὸς τὸ ἀκρότατον, οὔκουν τῶν νῦν ἡμῖν
no-one has-gone-through to the highest not-then of-the now to-us
γινωσκομένων· ἀλλ᾽ οὗτος ἄριστος ἡμῖν, ὃς ἂν τὰ πλείω
known but this(-one) (is)-best to-us who — the more
τυγχάνῃ κατωρθωκὼς, ἢ ἓν ὅτι μάλιστα. Ὁ δὲ οὕτω διὰ
happens having-achieved or one as most(-possible) he but so through
πάντων ἀφίκετο, ὡς εἶναι φιλοτιμία τις φύσεως. Σκοπῶμεν
all arrived as to-be (a)-munificence some of-nature let-us-consider
δὲ οὕτως· Ἀκτησίαν τίς ἐπαινεῖ, καὶ βίον ἄσκευον, καὶ
but thus poverty who praises and life unfurnished and
ἀπέριττον; Ἐκείνῳ δὲ, τί ποτε ἦν, πλὴν τοῦ σώματος,
unsuperfluous to-him but what ever was except the body
καὶ τῶν ἀναγκαίων τῆς σαρκὸς καλυμμάτων; Πλοῦτος δὲ,
and the necessary of-the flesh coverings wealth but
τὸ μηδὲν ἔχειν, καὶ ὁ σταυρὸς, ᾧ συνέζη μόνῳ,
(was)-the nothing to-have and the cross with-which he-lived-with alone
ὃν πολλῶν χρημάτων ἐνόμιζεν ἑαυτῷ τιμιώτερον. Ἅπαντα
which than-much money he-thought for-himself more-precious all
μὲν γὰρ οὐδ᾽ ἂν, εἰ βούλοιτό τις, δυνατὸν εἶναι κτήσασθαι·
indeed for not-even — if should-wish one possible to-be to-acquire
πάντων δὲ εἰδέναι καταφρονεῖν, καὶ οὕτω κρείττω τῶν
of-all but to-know to-despise and so superior than-the
πάντων φαίνεσθαι. Οὕτω δὲ διανοηθεὶς, καὶ οὕτως ἔχων,
all to-appear so but having-thought and so being
βωμοῦ μὲν οὐκ ἐδεήθη, καὶ τῆς κενῆς δόξης, οὐδὲ δημοσίου
of-(an)-altar indeed not he-needed and of-the empty glory nor of-public
κηρύγματος τοῦ, Κράτης Κράτητα Θηβαῖον ἐλευθεροῖ. Εἶναι
proclamation the(-one) Crates Crates (the)-Theban frees to-be
γὰρ, οὐ δοκεῖν, ἐσπούδαζεν ἄριστος. Οὐδὲ πίθον ᾤκει
for not to-seem he-was-zealous best nor (a)-jar he-inhabited
καὶ μέσην τὴν ἀγορὰν, ὥστε πᾶσι παρατρυφᾷν,
and (the)-middle-of the marketplace so-as at-everyone to-revel

καινὴν εὐπορίαν τὸ ἀπορεῖν ποιούμενος· ἀφιλότιμος δὲ
new wealth the to-be-poor making unambitious but
πένης ἦν καὶ ἀνήροτος· καὶ πάντων ἐκβολὴν στέρξας,
poor he-was and unplowed and of-all (the)-casting-out having-loved
ὧν ποτε εἶχε, κούφως διέπλει τὴν τοῦ βίου θάλασσαν.
which ever he-had lightly he-sailed-through the of-the life sea
61 Θαυμαστὸν ἡ ἐγκράτεια, καὶ ὀλιγάρκεια, καὶ τὸ
wonderful (is)-the self-control and contentment and the
μὴ κρατεῖσθαι τῶν ἡδονῶν, μηδ', ὡς ὑπὸ πικρᾶς καὶ
not to-be-mastered by-the pleasures nor as by (a)-bitter and
ἀνελευθέρου δεσποίνης, τῆς γαστρὸς ἄγεσθαι. Τίς οὕτω
slavish mistress the belly to-be-led who so
μᾶλλον ἄτροφος ἦν, οὐ πολὺ δὲ εἰπεῖν, καὶ ἄσαρκος; Τὰς
more without-food was not much and (it-is)-to-say and fleshless the
μὲν γὰρ πλησμονὰς καὶ τοὺς κόρους τοῖς ἀλογωτέροις
indeed for surfeits and the satieties to-the more-irrational(-men)
ἀπέῤῥιψε, καὶ ὧν ἀνδραποδώδης καὶ κάτω νενευκὼς
he-threw-aside and (those)-of-whom slavish and down bent
ὁ βίος. Αὐτὸς δὲ οὐδὲν ᾔδει μέγα τῶν μετὰ τὸν
(is)-the life he but nothing knew great of-the(-things) after the
λαιμὸν ὁμοτίμων, ἀλλὰ τοῖς ἀναγκαίοις διέζη μόνον, ἕως
gullet equal-in-honor but by-the necessities he-lived only as-long-as
ἐξῆν, καὶ μόνην ᾔδει τρυφὴν, τὸ μὴ τρυφῶν φαίνεσθαι,
it-was-possible and only knew (a)-luxury the not luxuriating to-appear
μηδὲ διὰ τοῦτο δεῖσθαι πλειόνων· ἀλλὰ πρὸς τὰ κρίνα
nor because-of this to-need more but to the lilies
βλέπειν καὶ τὰ πτηνὰ, οἷς ἄτεχνον τὸ κάλλος, καὶ
to-look and the birds for-which artless (is)-the beauty and
σχέδιος ἡ τροφὴ, κατὰ τὴν μεγάλην παραίνεσιν τοῦ ἐμοῦ
improvised the food according-to the great exhortation of-the my
Χριστοῦ, καὶ σάρκα δι' ἡμᾶς πτωχεύσαντος, ἵν' ἡμεῖς
Christ and in-flesh because-of us having-become-poor so-that we

πλουτισθῶμεν θεότητα. Ἐνθεῦθεν αὐτῷ τὸ ἓν χιτώνιον,
may-be-enriched (with)-godhead from-here to-him the one tunic
καὶ τριβώνιον, καὶ ἡ χαμευνία, καὶ ἡ ἀγρυπνία, καὶ
and cloak and the sleeping-on-the-ground and the vigil and
ἡ ἀλουσία, τὰ ἐκείνου σεμνολογήματα, καὶ τὸ ἥδιστον
the unwashedness the his pride-points and the sweetest
δεῖπνον καὶ ὄψον, ὁ ἄρτος καὶ οἱ ἅλες, ἡ καινὴ καρυκεία,
dinner and relish the bread and the salt the new seasoning
καὶ ποτὸν νηφάλιόν τε καὶ ἄφθονον, ὃ γεωργοῦσι
and drink sober both and abundant which cultivate
πηγαὶ μηδὲν πονουμένοις. Ἐξ ὧν, ἢ μεθ' ὧν νοσοκομίαι
springs not-at-all (for-those)-toiling from which or with which care-of-the-sick
καὶ ἰατρεῖαι, τὸ κοινὸν ἡμῶν ἐμφιλοσόφημα. Ἔδει γάρ
and healings the common our philosophic-exercise (it)-had for
με τῶν ἀνιαρῶν τὸ ἴσον ἔχειν, τοῖς ἄλλοις λειπόμενον.
me of-the griefs the equal to-have to-the others falling-short
Μέγα παρθενία, καὶ ἀζυγία, καὶ τὸ μετ' ἀγγέλων τετάχθαι, 62
great (is)-virginity and celibacy and the with angels to-be-ranked
καὶ τῆς μοναδικῆς φύσεως· ὀκνῶ γὰρ εἰπεῖν Χριστοῦ,
and (with)-the single nature I-shrink for to-say of-Christ
ὃς, καὶ γεννηθῆναι θελήσας διὰ τοὺς γεννητοὺς ἡμᾶς,
who also to-be-born having-willed because-of the born(-ones) us
ἐκ Παρθένου γεννᾶται, παρθενίαν νομοθετῶν, ὡς ἐνθένδε
from (the)-Virgin is-born virginity legislating as from-here
μετάγουσαν, καὶ κόσμον συντέμνουσαν, μᾶλλον δὲ κόσμον
transferring and (the)-world cutting-short rather but (the)-world
κόσμῳ παραπέμπουσαν, τὸν ἐνεστῶτα τῷ μέλλοντι.
to-(the)-world sending-on the present to-the future
Τίς οὖν ἐκείνου μᾶλλον, ἢ παρθενίαν ἐτίμησεν, ἢ σαρκὶ
who then than-him more either virginity honored or to-flesh
ἐνομοθέτησεν, οὐ τῷ καθ' ἑαυτὸν ὑποδείγματι μόνον,
legislated not by-the of himself example only

ἀλλὰ καὶ οἷς ἐσπούδασε; Τίνος οἱ παρθενῶνες, καὶ
but also by-what he-pursued whose (are)-the virgins'-houses and
τὰ ἔγγραφα διατάγματα, οἷς πᾶσαν μὲν αἴσθησιν
the written ordinances by-which every indeed sense
ἐσωφρόνιζε, πᾶν δὲ μέλος ἐρύθμιζε, καὶ ὄντως παρθενεύειν
he-chastened every and limb he-ordered and truly to-be-virgin
ἔπειθεν, εἴσω τὰ κάλλη στρέφων ἀπὸ τῶν ὁρωμένων
he-persuaded inward the beauties turning from the(-things) seen
ἐπὶ τὰ μὴ βλεπόμενα· καὶ τὸ μὲν ἔξωθεν
to the(-things) not seen and the(-beauty) indeed outside
ἀπομαραίνων, καὶ τὴν ὕλην ὑποσπῶν τῆς φλογὸς, τὸ
withering and the fuel withdrawing of-the flame the(-beauty)
δὲ κρυπτὸν τῷ Θεῷ δεικνὺς, ὃς μόνος τῶν καθαρῶν ψυχῶν
but hidden — to-God showing who alone of-the pure souls
ἐστι νυμφίος, καὶ τὰς ἀγρύπνους ἑαυτῷ συνεισάγει ψυχὰς,
is bridegroom and the wakeful to-himself brings-in souls
ἐὰν μετὰ λαμπρῶν τῶν λαμπάδων αὐτῷ, καὶ δαψιλοῦς τῆς
if with bright the lamps him and abundant the
τοῦ ἐλαίου τροφῆς ἀπαντήσωσιν; Τοῦ τοίνυν ἐρημικοῦ βίου,
of-the oil supply they-meet of-the therefore solitary life
καὶ τοῦ μιγάδος, μαχομένων πρὸς ἀλλήλους ὡς τὰ πολλὰ,
and of-the mixed fighting against one-another as the most(-part)
καὶ διισταμένων, καὶ οὐδετέρου πάντως ἢ τὸ καλὸν, ἢ
and differing and of-neither wholly either the good or
τὸ φαῦλον ἀνεπίμικτον ἔχοντος· ἀλλὰ τοῦ μὲν, ἡσυχίου
the bad unmixed having but the(-one) indeed quiet
μὲν ὄντος μᾶλλον, καὶ καθεστηκότος, καὶ Θεῷ συνάγοντος,
indeed being rather and settled and to-God bringing-together
οὐκ ἀτύφου δὲ, διὰ τὸ τῆς ἀρετῆς ἀβασάνιστον καὶ
not unpuffed but because-of the of-the virtue untested and
ἀσύγκριτον· τοῦ δὲ, πρακτικωτέρου μὲν μᾶλλον
uncompared(-quality) the(-other) and more-practical indeed rather

καὶ χρησιμωτέρου, τὸ δὲ θορυβῶδες οὐ φεύγοντος, καὶ
and more-useful the but turbulent not fleeing also
τούτους ἄριστα κατήλλαξεν ἀλλήλοις καὶ συνεκέρασεν·
these best be-reconciled to-one-another and blended
ἀσκητήρια καὶ μοναστήρια δειμάμενος μὲν, οὐ πόῤῥω δὲ
ascetic-houses and monasteries having-built indeed not far but
τῶν κοινωνικῶν καὶ μιγάδων, οὐδὲ, ὥσπερ τειχίῳ τινὶ
from-the communal and mixed(-ones) nor as by-(a)-wall some
μέσῳ, ταῦτα διαλαβὼν καὶ ἀπ᾽ ἀλλήλων χωρίσας, ἀλλὰ
between these separating and from one-another dividing but
πλησίον συνάψας καὶ διαζεύξας· ἵνα μήτε τὸ φιλόσοφον
near joining and disjoining so-that neither the philosophic
ἀκοινώνητον ᾖ, μήτε τὸ πρακτικὸν ἀφιλόσοφον· ὥσπερ
unsocial be nor the practical unphilosophic as
δὲ γῆ καὶ θάλασσα, τὰ παρ᾽ ἑαυτῶν ἀλλήλοις
but earth and sea the(-things) from themselves to-one-another
ἀντιδιδόντες, εἰς μίαν δόξαν Θεοῦ συντρέχωσι.
exchanging to one glory of-God may-run-together

Τί ἔτι; Καλὸν φιλανθρωπία, καὶ πτωχοτροφία, καὶ τὸ τῆς 63
what more fine (is)-love-of-man and feeding-the-poor and the of-the
ἀνθρωπίνης ἀσθενείας βοήθημα. Μικρὸν ἀπὸ τῆς πόλεως
human weakness help (a)-little from the city
πρόελθε, καὶ θέασαι τὴν καινὴν πόλιν, τὸ τῆς εὐσεβείας
go-forth and behold the new city the of-the piety
ταμεῖον, τὸ κοινὸν τῶν ἐχόντων θησαύρισμα, εἰς ὃ
storehouse the common of-the(-ones) having treasury into which
τὰ περιττὰ τοῦ πλούτου, ἤδη δὲ καὶ τὰ ἀναγκαῖα ταῖς
the superfluities of-the wealth already and also the necessities by-the
ἐκείνου παραινέσεσιν ἀποτίθεται, σῆτας ἀποσειόμενα, καὶ
his exhortations are-laid-up moths shaking-off and
κλέπτας οὐκ εὐφραίνοντα, καὶ φθόνου πάλην, καὶ καιροῦ
thieves not gladdening and of-envy wrestling and of-time

φθορὰν διαφεύγοντα· ἐν ᾧ νόσος φιλοσοφεῖται, καὶ
decay escaping in which disease is-borne-philosophically and
συμφορὰ μακαρίζεται, καὶ τὸ συμπαθὲς δοκιμάζεται. Τί
misfortune is-called-blessed and the sympathy is-tested what
μοι πρὸς τοῦτο τὸ ἔργον, ἑπτάπυλοι Θῆβαι, καὶ
to-me compared-with this the work (is)-seven-gated Thebes and
Αἰγύπτιαι, καὶ τείχη Βαβυλώνια, καὶ Μαυσόλου Καρικὸς
Egyptian(-ones) and walls Babylonian and of-Mausolus Carian
τάφος, καὶ Πυραμίδες, καὶ Κολοσσοῦ χαλκὸς ἄμετρος, ἢ
tomb and Pyramids and of-(the)-Colossus bronze measureless or
ναῶν μεγέθη καὶ κάλλη τῶν μηκέτι ὄντων, ἄλλα
of-temples sizes and beauties of-the(-ones) no-longer being other(-things)
τε ὅσα θαυμάζουσιν ἄνθρωποι, καὶ ἱστορίαις διδόασιν·
both as-many-as admire men and to-histories give
ὧν οὐδὲν τοὺς ἐγείραντας, πλὴν δόξης ὀλίγης
of-which nothing the(-ones) having-raised(-them) except (in)-glory little
ὤνησεν; Ἐμοὶ δὲ θαυμασιώτατον, ἡ σύντομος τῆς
profited to-me but most-wonderful (is)-the short of-the
σωτηρίας ὁδὸς, ἡ ῥᾴστη πρὸς οὐρανὸν ἀνάβασις. Οὐκ ἔτι
salvation road the easiest to heaven ascent no longer
πρόκειται τοῖς ὀφθαλμοῖς ἡμῶν θέαμα δεινὸν καὶ ἐλεεινὸν,
is-set-before to-the eyes our (a)-sight terrible and pitiable
ἄνθρωποι νεκροὶ πρὸ θανάτου, καὶ τετελευτηκότες τοῖς
men dead before death and having-died in-the
πλείστοις τοῦ σώματος μέλεσιν, ἀπελαυνόμενοι πόλεων,
most of-the body limbs driven-from cities
οἰκιῶν, ἀγορῶν, ὑδάτων, αὐτῶν τῶν φιλτάτων, ὀνόμασι
houses marketplaces waters their-very of-the dearest by-names
μᾶλλον, ἢ σώμασι γνωριζόμενοι· οὐδὲ προτίθενται συνόδοις
rather than by-bodies recognized nor are-set-before assemblies
τε καὶ συλλόγοις κατὰ συζυγίαν τε καὶ συναυλίαν, μηκέτ'
both and gatherings in pairs both and in-company no-longer

ἐλεούμενοι διὰ τὴν νόσον, ἀλλὰ μισούμενοι· σοφισταὶ
pitied because-of the disease but hated composers
μελῶν ἐλεεινῶν, εἴ τισι καὶ φωνὴ λείπεται. Τί ἂν
of-songs pitiable if (in)-some even voice remains why —
ἅπαντα ἐκτραγῳδοίην τὰ ἡμέτερα, οὐκ ἀρκοῦντος τοῦ
all should-I-dramatize the our(-affairs) not sufficing the
λόγου τῷ πάθει; Ἀλλ' ἐκεῖνός γε μάλιστα πάντων
discourse to-the suffering but he at-least most of-all
ἔπεισεν, ἀνθρώπους ὄντας, ἀνθρώπων μὴ καταφρονεῖν,
persuaded men being men not to-despise
μηδ' ἀτιμάζειν Χριστὸν τὴν μίαν πάντων κεφαλὴν διὰ
nor to-dishonor Christ the one of-all head through
τῆς εἰς ἐκείνους ἀπανθρωπίας· ἀλλ' ἐν ταῖς ἀλλοτρίαις
the toward them inhumanity but in the others'
συμφοραῖς, τὰ οἰκεῖα εὖ τίθεσθαι, καὶ δανείζειν Θεῷ τὸν
misfortunes the own(-affairs) well to-place and to-lend to-God the
ἔλεον, ἐλέου χρῄζοντας. Διὰ τοῦτο, οὐδὲ τοῖς χείλεσιν
mercy of-mercy needing because-of this not-even with-the lips
ἀπηξίου τιμᾶν τὴν νόσον, ὁ εὐγενής τε καὶ τῶν εὖ
he-disdained to-honor the disease the(-one) noble both and of-the well
γεγονότων, καὶ τὴν δόξαν ὑπέρλαμπρος, ἀλλ' ὡς ἀδελφοὺς
born and in-the glory most-brilliant but as brothers
ἠσπάζετο, οὐχ ὅπερ ἄν τις ὑπολάβοι κενοδοξῶν, (τίς γὰρ
he-embraced(-them) not as — one might-suppose seeking-vainglory who for
τοσοῦτον ἀπεῖχε τοῦ πάθους;) ἀλλὰ τὸ προσιέναι τοῖς
so-much was-far from-the feeling but the to-approach the
σώμασιν ἐπὶ θεραπείᾳ διὰ τῆς ἑαυτοῦ φιλοσοφίας τυπῶν,
bodies for (the)-care through the his-own philosophy shaping
καὶ φθεγγομένη καὶ σιωπῶσα παραίνεσις. Καὶ οὐχ ἡ μὲν
both speaking and silent exhortation and not the indeed
πόλις οὕτως, ἡ χώρα δὲ καὶ τὰ ἐκτὸς, ἑτέρως· ἀλλὰ
city (was)-so the countryside but and the(-parts) outside otherwise but

κοινὸν ἅπασιν ἀγῶνα προὔθηκε τοῖς τῷ λαῷ προεστῶσι,
(a)-common for-all contest he-set-before to-the of-the people leaders
τὴν εἰς αὐτοὺς φιλανθρωπίαν, καὶ μεγαλοψυχίαν. Καὶ
the toward them humanity and magnanimity and
ἄλλων μὲν οἱ ὀψοποιοὶ, καὶ αἱ λιπαραὶ τράπεζαι,
of-others indeed (are)-the cooks and the rich tables
καὶ τὰ μαγείρων μαγγανεύματα καὶ κομψεύματα, καὶ οἱ
and the of-cooks contrivances and refinements and the
φιλόκαλοι δίφροι, καὶ τῆς ἐσθῆτος ὅση μαλακή τε
elegant carriages and of-the clothing as-much-as (is)-soft both
καὶ περιῤῥέουσα· Βασιλείου δὲ, οἱ νοσοῦντες, καὶ
and flowing-around of-Basil but (are)-the(-ones) sick and
τὰ τῶν τραυμάτων ἄκη, καὶ ἡ Χριστοῦ μίμησις,
the(-things) of-the wounds remedies and the of-Christ imitation
οὐ λόγῳ μὲν, ἔργῳ δὲ λέπραν καθαίροντος.
not by-word indeed by-deed but leprosy cleansing

64 Πρὸς ταῦτα, τί φήσουσιν ἡμῖν οἱ τὸν τῦφον
to these(-things) what will-say to-us the(-ones) the pride
ἐγκαλοῦντες ἐκείνῳ καὶ τὴν ὀφρὺν, οἱ πικροὶ τῶν
charging-against him and the brow the bitter of-the
τηλικούτων κριταὶ, καὶ τῷ κανόνι τοὺς οὐ κανόνας
so-great judges and to-the rule the not rules
προσάγοντες; Ἔστι λεπροὺς μὲν ἀσπάζεσθαι, καὶ
applying is-it(-possible) lepers indeed to-embrace and
μέχρι τούτου συνταπεινοῦσθαι, τῶν δὲ ὑγιαινόντων
to this to-humble-oneself the(-ones) but healthy
κατοφρυᾶσθαι; Καὶ τήκειν μὲν τὰς σάρκας δι᾽
to-look-down-on and to-melt indeed the flesh through
ἐγκρατείας, τὴν ψυχὴν δὲ οἰδαίνειν κενῷ φρυάγματι;
self-control the soul but to-swell with-empty snorting
Καὶ τοῦ μὲν Φαρισαίου καταγινώσκειν, καὶ διηγεῖσθαι
and the indeed Pharisee to-condemn and to-relate

τὴν ἐξ ὄγκου ταπείνωσιν, καὶ Χριστὸν εἰδέναι μέχρι
the from swelling humbling and Christ to-know to
δούλου μορφῆς κατελθόντα, καὶ τελώναις συνέσθοντα,
(a)-slave's form having-come-down and with-tax-collectors eating
καὶ νίπτοντα τοὺς πόδας τῶν μαθητῶν, καὶ σταυρὸν οὐκ
and washing the feet of-the disciples and (the)-cross not
ἀπαξιοῦντα, ἵνα προσηλώσῃ τὴν ἐμὴν ἁμαρτίαν (καίτοι
disdaining so-that he-might-nail the my sin and-yet
τί τούτου παραδοξότερον, Θεὸν σταυρούμενον βλέπειν, καὶ
what than-this more-paradoxical God crucified to-see and
τοῦτον μετὰ λῃστῶν, καὶ ὑπὸ τῶν παριόντων γελώμενον,
this with robbers and by the(-ones) passing-by laughed-at
τὸν ἀνάλωτον, καὶ τοῦ παθεῖν ὑψηλότερον)· αὐτὸν
the(-one) unassailable and than-the to-suffer higher himself
δὲ ὑπερνεφεῖν, καὶ μηδὲν γινώσκειν ὁμότιμον, ὃ δοκεῖ
but to-be-above-the-clouds and nothing to-know equal-in-honor as seems
τοῖς ἐκείνῳ βασκαίνουσιν; Ἀλλ' οἶμαι τὸ τοῦ ἤθους
to-the(-ones) him envying but I-think the of-the character
εὐσταθὲς, καὶ βεβηκὸς, καὶ ἀπεξεσμένον, τῦφον ὠνόμασαν.
steadiness and firmness and polish pride they-named
Οἱ δ' αὐτοί μοι δοκοῦσι ῥᾳδίως ἂν καὶ τὸν ἀνδρεῖον
the(-men) and same to-me seem easily — also the brave(-man)
καλέσαι θρασὺν, καὶ δειλὸν τὸν περιεσκεμμένον, καὶ τὸν
to-call rash and cowardly the circumspect(-man) and the
σώφρονα μισάνθρωπον, καὶ τὸν δίκαιον ἀκοινώνητον.
temperate misanthropic and the just unsociable
Καὶ γὰρ οὐ φαύλως τοῦτό τινες πεφιλοσοφήκασιν· Ὅτι
and for not badly this some have-philosophized that
παραπεπήγασι ταῖς ἀρεταῖς αἱ κακίαι, καὶ εἰσί πως
are-fixed-beside the virtues the vices and are somehow
ἀγχίθυροι· καὶ ῥᾷστον, ἄλλο τι ὄντα ἕτερον νομισθῆναι
next-door and easiest other something being another to-be-thought

τοῖς μὴ τὰ τοιαῦτα πεπαιδευμένοις. Τίς γὰρ ἐκείνου
by-the(-ones) not in-the such(-things) trained who for than-him
μᾶλλον ἢ ἀρετὴν ἐτίμησεν, ἢ κακίαν ἐκόλασεν, ἢ χρηστὸς
more either virtue honored or vice punished or kind
ὤφθη τοῖς κατορθοῦσιν, ἢ τοῖς ἁμαρτάνουσιν
appeared to-the(-ones) doing-right or to-the(-ones) sinning
ἐμβριθής· οὗ καὶ τὸ μειδίαμα πολλάκις ἔπαινος ἦν,
severe of-whom even the smile often praise was
καὶ τὸ σιωπᾷν ἐπιτίμησις, οἰκείῳ συνειδότι τὸ κακὸν
and the to-be-silent (a)-rebuke by-the-own conscience the evil
βασανίζουσα; Εἰ δὲ μὴ στωμύλος τις ἦν, μηδὲ
testing if but not (a)-babbler some(-kind) he-was nor
γελοιαστὴς, καὶ ἀγοραῖος, μηδὲ τοῖς πολλοῖς
(a)-jester and frequenter-of-the-marketplace nor the many
ἀρέσκων, ἐκ τοῦ πᾶσι πάντα γίνεσθαι, καὶ χαρίζεσθαι,
pleasing from the to-all all(-things) to-become and to-gratify
τί τοῦτο; Οὐκ ἐπαινετέος μᾶλλον ἢ μεμπτέος, τοῖς
what (is)-this not praiseworthy rather than blameworthy to-the(-ones)
γε νοῦν ἔχουσιν; Εἰ μὴ καὶ τὸν λέοντα αἰτιῷτό τις,
at-least sense having if not also the lion should-blame one
ὅτι μὴ πιθήκειον βλέπει, ἀλλὰ βλοσυρὸν καὶ βασιλικὸν,
that not ape-like he-looks but grim and royal
οὗ καὶ τὰ σκιρτήματα γενναῖα, καὶ μετὰ θαύματος
of-whom even the leaps (are)-noble and with wonder
ἀγαπώμενα· καὶ τοὺς ἐπὶ τῆς σκηνῆς θαυμάζοι, ὡς ἡδεῖς
loved and the(-ones) on the stage should-admire as pleasant
τε καὶ φιλανθρώπους, ὅτι τοῖς δήμοις χαρίζονται, καὶ
both and humane that to-the crowds they-gratify and
κινοῦσι γέλωτα τοῖς ἐπὶ κόῤῥης ῥαπίσμασι καὶ ψοφήμασι.
move laughter by-the on (the)-cheek slaps and smacks
Καίτοι κἂν εἰ τοῦτο ζητοίημεν, τίς μὲν οὕτως ἡδὺς
and-yet even if this we-should-seek who indeed so pleasant

ἐν ταῖς συνουσίαις, ὅσα ἐμὲ γινώσκειν τὸν μάλιστα
in the company as-far-as I know the(-one) most
ἐκείνου πεπειραμένον; τίς διηγήσασθαι χαριέστερος; τίς
him having-experienced who to-tell-stories more-graceful who
μὲν σκῶψαι παιδευτικῶς; τίς δὲ καθάψασθαι ἁπαλῶς;
indeed to-jest instructively who and to-reprove gently
Καὶ μήτε τὴν ἐπιτίμησιν θράσος ποιῆσαι, μήτε τὴν ἄνεσιν
and neither the rebuke boldness to-make nor the relaxation
ἔκλυσιν, ἀλλ' ἀμφοτέρων τὴν ἀμετρίαν φυγεῖν, ἀμφοτέροις
slackness but of-both the excess to-flee both
σὺν λόγῳ καὶ καιρῷ χρώμενον, κατὰ τοὺς Σολομῶντος
with reason and occasion using according-to the of-Solomon
νόμους, παντὶ πράγματι καιρὸν διατάξαντος.
laws for-every matter (a)-season having-appointed
Ἀλλὰ τί ταῦτα πρὸς τὴν ἐν λόγοις τοῦ 65
but what (are)-these(-things) compared-with the in discourses of-the
ἀνδρὸς ἀρετὴν, καὶ τὸ τῆς διδασκαλίας κράτος τὰ
man virtue and the of-the teaching power the
πέρατα οἰκειούμενον; Ἔτι περὶ τοὺς πρόποδας τοῦ ὄρους
ends making-its-own still about the foothills of-the mountain
στρεφόμεθα, τῆς ἄκρας ἀπολειπόμενοι. Ἔτι πορθμὸν
we-turn from-the summit falling-short still (a)-strait
διαπερῶμεν, ἀφέντες τὸ μέγα καὶ βαθὺ πέλαγος. Οἶμαι γὰρ,
we-cross having-left the great and deep sea I-think for
εἴ τις ἐγένετο, ἢ γενήσεται σάλπιγξ ἐπὶ πολὺ τοῦ ἀέρος
if any there-was or will-be (a)-trumpet over much of-the air
φθάνουσα, ἢ Θεοῦ φωνὴ τὸν κόσμον περιλαμβάνουσα, ἢ
reaching or of-God (a)-voice the world encompassing or
σεισμὸς οἰκουμένης ἔκ τινος καινοτομίας καὶ θαύματος,
(an)-earthquake of-(the)-world from some innovation and wonder
ταῦτα εἶναι τὴν ἐκείνου φωνὴν καὶ διάνοιαν, τοσοῦτον
these to-be the his voice and mind so-much

ἅπαντας ἀπολείπουσαν καὶ κάτω τιθεῖσαν, ὅσον τὴν
all leaving-behind and below placing as-much-as the
τῶν ἀλόγων φύσιν ἡμεῖς. Τίς μὲν ἑαυτὸν ἐκάθηρε μᾶλλον
of-the irrational nature we who indeed himself cleansed more
τῷ Πνεύματι, καὶ ἄξιον τοῦ διηγεῖσθαι τὰ θεῖα
by-the Spirit and worthy of-the to-relate the divine(-things)
παρεσκεύασε; τίς δὲ μᾶλλον ἐφωτίσθη φῶς γνώσεως,
prepared who and more was-illumined (with-the)-light of-knowledge
καὶ διέκυψεν εἰς τὰ βάθη τοῦ Πνεύματος, καὶ μετὰ Θεοῦ
and peered into the depths of-the Spirit and with God
τὰ περὶ Θεοῦ διεσκέψατο; τίς δὲ λόγον ἔσχεν ἀμείνω
the(-things) about God examined who and speech had better
τῶν νοηθέντων ἑρμηνευτὴν, ὡς μηδ' ἑτέρῳ
(as)-of-the(-things) conceived interpreter so-that not-even in-one(-way)
σκάζειν, κατὰ τοὺς πολλοὺς, ἢ νῷ λόγον οὐκ ἔχοντι,
to-limp like the many either with-mind speech not having
ἢ λόγῳ μὴ κατὰ νοῦν βεβηκότι· ἀλλ' ἀμφοτέρωθεν
or with-speech not according-to mind stepping but on-both-sides
ὁμοίως εὐδοκιμεῖν, καὶ αὐτὸν ἴσον ἑαυτῷ φαίνεσθαι, καὶ
equally to-win-renown and himself equal to-himself to-appear and
ὄντως ἄρτιον. Πάντα μὲν ἐρευνᾷν, καὶ τὰ βάθη τοῦ
truly sound all(-things) indeed to-search and the depths —
Θεοῦ, τῷ Πνεύματι μεμαρτύρηται, οὐχ ὡς ἀγνοοῦντι,
of-God to-the Spirit is-attested not as ignorant
ἀλλ' ὡς ἐντρυφῶντι τῇ θεωρίᾳ. Πάντα δὲ ἐκείνῳ
but as delighting in-the contemplation all(-things) and by-him
διηρεύνηται τὰ τοῦ Πνεύματος, ἐξ ὧν ἦθος ἅπαν
have-been-searched the(-things) of-the Spirit from which character every
ἐπαίδευσε, καὶ ὑψηγορίαν ἐδίδαξε, καὶ τῶν παρόντων
he-educated and lofty-speech he-taught and from-the present
ἀπανέστησε, καὶ πρὸς τὰ μέλλοντα μετεσκεύασεν.
removed and to the(-things) to-come transformed

Ἡλίου μὲν ἐπαινεῖται παρὰ τῷ Δαβὶδ κάλλος, καὶ 66
of-the-sun indeed is-praised by — David (the)-beauty and
μέγεθος, καὶ δρόμου τάχος, καὶ δύναμις· λάμποντος
size and of-(the)-course (the)-speed and power shining
ὡς νυμφίου, εὐμεγέθους ὡς γίγαντος, οὗ καὶ τὸ πολὺ
as (a)-bridegroom great as (a)-giant of-whom also the much
διαβαίνειν, ἔχει δύναμιν τοσοῦτον, ὡς ἀπ᾽ ἄκρων τὰ ἄκρα
to-traverse has power so-much as from ends the ends
ἰσοτίμως καταφωτίζειν, καὶ μηδὲν ἐλαττοῦσθαι τὴν θερμὴν
equally to-illumine and in-nothing to-be-lessened the heat
τοῖς διαστήμασι. Τοῦ δὲ κάλλος μὲν, ἡ ἀρετή· μέγεθος
by-the distances of-him and (the)-beauty indeed (is)-the virtue (the)-size
δὲ, ἡ θεολογία· δρόμος δὲ, τὸ ἀεικίνητον, καὶ μέχρι Θεοῦ
and the theology (the)-course and the ever-moving and to God
φέρον ταῖς ἀναβάσεσι, δύναμις δὲ, ἡ τοῦ λόγου σπορὰ καὶ
carrying by-the ascents (the)-power and the of-the word sowing and
διάδοσις. Ὥστε ἔμοιγε, οὐδὲ τοῦτο εἰπεῖν ὀκνητέον,
distribution so-that for-me not-even this to-say (is)-to-be-shrunk-from
τὸ εἰς πᾶσαν τὴν γῆν ἐξελθεῖν τὸν φθόγγον αὐτοῦ, καὶ
the into all the earth to-have-gone-out the voice his and
εἰς τὰ πέρατα τῆς οἰκουμένης τῶν ῥημάτων τὴν δύναμιν·
to the ends of-the world of-the words the power
ὃ περὶ τῶν ἀποστόλων ὁ Παῦλος ἔφησε, παρὰ Δαβὶδ
which about the apostles — Paul said from David
ἐκδεξάμενος. Τίς μὲν ἄλλη συλλόγου σήμερον χάρις;
having-taken(-it) what indeed other of-(a)-gathering today (is-the)-grace
Τίς δὲ συμποσίων ἡδονή; Τίς δὲ ἀγορῶν; Τίς δὲ
what and of-banquets (the)-pleasure what and of-marketplaces what and
ἐκκλησιῶν; Τίς τῶν ἐν τέλει, καὶ τῶν μετ᾽ ἐκείνους
of-churches what of-the(-ones) in office and of-the(-ones) after them
τρυφή; Τίς μοναστῶν, ἢ μιγάδων; Τίς τῶν
(the)-delight what of-monks or of-(those)-in-the-world what of-the(-ones)

ἀπραγμόνων, ἢ τῶν ἐν πράγματι; Τίς τῶν τὰ
without-affairs or of-the(-ones) in affairs what of-the(-ones) the
ἔξωθεν φιλοσοφούντων, ἢ τὰ ἡμέτερα; Μία, καὶ διὰ
outside(-wisdom) philosophizing or the ours one both through
πάντων, καὶ ἡ μεγίστη, τὰ ἐκείνου συγγράμματα καὶ
all and the greatest the his writings and
πονήματα. Οὐδὲ γραφεῦσιν εὐπορία τις ἄλλη μετ' ἐκεῖνον,
labors not-even for-writers abundance any other after him
ἢ τὰ ἐκείνου συγγράμματα. Σιωπᾶται τὰ παλαιὰ,
than the his writings are-silenced the old(-commentaries)
ὅσα τινὲς τοῖς θείοις λογίοις ἐνίδρωσαν· βοᾶται τὰ
as-many-as some on-the divine oracles sweated-over are-shouted the
νέα, καὶ οὗτος ἄριστος ἡμῖν ἐν λόγοις, ὃς ἂν τὰ
new(-ones) and this(-one) (is)-best to-us in discourses who — the
ἐκείνου μάλιστα τυγχάνῃ γινώσκων, καὶ διὰ γλώσσης
his most happens knowing and through tongue
φέρων, καὶ συνετίζων τὰς ἀκοάς· ἤρκεσε γὰρ εἷς
carrying and making-understanding the hearings sufficed for one
ἀντὶ πάντων τοῖς σπουδαιοτέροις εἰς παίδευσιν.
instead-of all for-the more-earnest for education

67 Ἐγὼ τοῦτο μόνον αὐτοῦ διηγήσομαι· Ὅταν τὴν Ἑξαήμερον
I this only of-him will-relate when the Hexaemeron
αὐτοῦ μεταχειρίζωμαι, καὶ διὰ γλώσσης φέρω, μετὰ τοῦ
his I-take-in-hand and through tongue carry with the
κτίστου γίνομαι, καὶ γινώσκω κτίσεως λόγους, καὶ θαυμάζω
creator I-am and I-know of-creation (the)-reasons and I-admire
τὸν κτίστην πλέον ἢ πρότερον, ὄψει μόνῃ διδασκάλῳ
the creator more than before by-sight only (as)-teacher
χρώμενος. Ὅταν τοῖς ἀντιῤῥητικοῖς ἐντύχω λόγοις, τὸ
using when on-the polemical I-light words the
Σοδομιτικὸν ὁρῶ πῦρ, ᾧ τεφροῦνται γλῶσσαι πονηραὶ
Sodomite I-see fire by-which are-reduced-to-ashes tongues wicked

καὶ παράνομοι, ἢ τὸν Χαλάνης πύργον, κακῶς μὲν
and lawless or the of-Chalane tower badly indeed
οἰκοδομούμενον, καλῶς δὲ λυόμενον. Ὅταν τοῖς περὶ
built well but destroyed when on-the(-books) about
Πνεύματος, εὑρίσκω Θεὸν, ὃν ἔχω, καὶ παῤῥησιάζομαι
(the)-Spirit I-find God whom I-have and I-speak-boldly
τὴν ἀλήθειαν, ἐπιβατεύων τῆς ἐκείνου θεολογίας καὶ
the truth mounting the his theology and
θεωρίας. Ὅταν ταῖς ἄλλαις ἐξηγήσεσιν, ἃς τοῖς μικρὰ
contemplation when on-the other expositions which for-the(-ones) small
βλέπουσιν ἀναπτύσσει, τρισσῶς ἐν ταῖς στερῤῥαῖς ἑαυτοῦ
seeing he-unfolds threefold in the solid his-own
πλαξὶ τῆς καρδίας ἀπογραψάμενος, πείθομαι μὴ μέχρι
tablets of-the heart having-written-down I-am-persuaded not up-to
τοῦ γράμματος ἵστασθαι, μηδὲ βλέπειν τὰ ἄνω μόνον,
the letter to-stand nor to-see the(-things) above only
ἀλλὰ καὶ περαιτέρω διαβαίνειν, καὶ εἰς βάθος ἔτι χωρεῖν
but also further to-cross and into depth still to-go
ἐκ βάθους, ἄβυσσον ἀβύσσῳ προσκαλούμενος, καὶ φωτὶ
from depth abyss to-abyss calling and by-light
φῶς εὑρίσκων, μέχρις ἂν φθάσω πρὸς τὸ ἀκρότατον. Ὅταν
light finding until — I-reach to the highest when
ἀθλητῶν ἐγκωμίοις προσομιλήσω, περιφρονῶ τὸ σῶμα,
of-athletes with-(the)-encomiums I-converse I-despise the body
καὶ σύνειμι τοῖς ἐπαινουμένοις, καὶ πρὸς τὴν ἄθλησιν
and am-with the(-ones) praised and to the contest
διεγείρομαι. Ὅταν ἠθικοῖς λόγοις καὶ πρακτικοῖς, καθαίρομαι
am-roused when to-moral discourses and practical I-am-cleansed
ψυχὴν καὶ σῶμα, καὶ ναὸς Θεοῦ γίνομαι δεκτικὸς, καὶ
(in)-soul and body and (a)-temple of-God I-become receptive and
ὄργανον κρουόμενον Πνεύματι καὶ θείας ὑμνῳδὸν δόξης
(an)-instrument struck by-(the)-Spirit and of-divine (a)-hymner of-glory

τε καὶ δυνάμεως· τούτῳ μεθαρμόζομαι, καὶ ῥυθμίζομαι, καὶ
both and power by-this I-am-retuned and am-ordered and
ἄλλος ἐξ ἄλλου γίνομαι, τὴν θείαν ἀλλοίωσιν ἀλλοιούμενος.
another from another I-become the divine alteration being-altered
68 Ἐπεὶ δὲ θεολογίας ἐμνήσθην, καὶ τῆς περὶ τοῦτο τοῦ
since but of-theology I-made-mention and of-the about this of-the
ἀνδρὸς μάλιστα μεγαλοφωνίας, ἔτι κἀκεῖνο προσθήσω
man most grandeur-of-speech still and-that I-will-add
τοῖς εἰρημένοις. Χρησιμώτατον γὰρ τοῖς πολλοῖς, τοῦ
to-the(-things) said most-useful for to-the many the
μὴ βλάπτεσθαι, τὴν χείρω περὶ αὐτοῦ δόξαν ἔχοντας.
not to-be-harmed the worse about him opinion having
Πρὸς δὲ τοὺς κακούργους ὁ λόγος, οἳ τοῖς ἑαυτῶν
toward but the malicious(-ones) (is)-the discourse who to-the their-own
κακοῖς βοηθοῦσιν, ἐξ ὧν ἄλλοις ἐπηρεάζουσιν. Ἐκεῖνος
evils help from which others they-abuse he
γὰρ, ἕνεκα τοῦ ὀρθοῦ λόγου καὶ τῆς κατὰ τὴν
for on-account-of the right doctrine and of-the according-to the
ἁγίαν Τριάδα συναφείας καὶ συνθεΐας, ἢ οὐκ οἶδ' ὅ
holy Trinity conjunction and co-divinity or not I-know what
τι κυριώτερον χρὴ εἰπεῖν καὶ σαφέστερον, μὴ ὅτι
— more-properly (one)-must say and more-clearly not that
θρόνων ἐκπεσεῖν, οἷς οὐδὲ ἀπ' ἀρχῆς ἐπεπήδησεν,
from-thrones to-fall-out on-which not-even from (the)-beginning he-had-leapt
ἀλλὰ καὶ φυγὴν, καὶ θάνατον, καὶ τὰς πρὸ τοῦ θανάτου
but also flight and death and the before the death
κολάσεις προθύμως ἐδέξατο ἂν, ὡς κέρδος, οὐ
punishments eagerly would-have-accepted — as gain not
κίνδυνον. Δηλοῖ δὲ οἷς τε ἤδη πεποίηκεν, οἷς
danger shows and by-what both already he-has-done by-what
τε πέπονθεν· ὅς γε καὶ ἐξορίαν ὑπὲρ τῆς ἀληθείας
and he-has-suffered who at-least even exile for the truth

κατακριθεὶς, τοσοῦτον ἐπραγματεύσατο μόνον, ὅσον ἑνὶ
condemned-to so-much he-transacted only as-much-as to-one
τῶν ἀκολούθων εἰπεῖν, ἀραμένῳ τὸ πυκτίον ἀκολουθεῖν.
of-the attendants to-say having-taken-up the writing-tablet to-follow
Οἰκονομεῖν δὲ τοὺς λόγους ἐν κρίσει, τῶν ἀναγκαίων
to-dispense and the words with judgment of-the necessities
ἐνόμιζε, τῷ θείῳ Δαβὶδ περὶ τούτου συμβούλῳ χρώμενος,
he-thought the divine David about this (as)-counselor using
καὶ μικρὸν ὅσον τὸν τοῦ πολέμου καιρὸν διαφέρειν,
and (a)-little as-long-as the of-the war time to-carry
καὶ τὴν τῶν αἱρετικῶν δυναστείαν, ἕως ὁ τῆς ἐλευθερίας
and the of-the heretics power until the of-the freedom
καὶ τῆς αἰθρίας ἐπιλάβοι καιρὸς, καὶ δῷ τῇ γλώσσῃ
and of-the clear-sky should-arrive (the)-time and give to-the tongue
τὴν παῤῥησίαν. Οἱ μὲν γὰρ ἐζήτουν λαβέσθαι γυμνῆς
the boldness they indeed for sought to-seize bare
τῆς περὶ τοῦ Πνεύματος φωνῆς, ὡς εἴη Θεός (ὅπερ
the about the Spirit word that he-is God which
ὂν ἀληθὲς, ἀσεβὲς ἐκείνοις ὑπελαμβάνετο, καὶ τῷ κακῷ
being true impious by-them was-supposed and by-the evil
προστάτῃ τῆς ἀσεβείας)· ἵνα τὸν μὲν τῆς πόλεως
leader of-the impiety so-that the(-one) indeed from-the city
μετὰ τῆς θεολόγου γλώσσης ὑπερορίσωσιν, αὐτοὶ δὲ
with the theologian tongue they-might-banish themselves and
κατασχόντες τὴν Ἐκκλησίαν, καὶ τῆς ἑαυτῶν κακίας
having-seized the Church and of-the their-own vice
ὁρμητήριον ποιησάμενοι, ἐντεῦθεν τὸ λειπόμενον ἅπαν, ὡς
(a)-base having-made from-there the remaining all as
ἔκ τινος ἀκροπόλεως, καταδράμωσιν. Ὁ δὲ, ἐν ἄλλαις μὲν
from some citadel they-might-overrun he but in other indeed
φωναῖς γραφικαῖς, καὶ μαρτυρίαις ἀναμφιλέκτοις ταυτὸν
words scriptural and testimonies indisputable the-same

δυναμέναις, καὶ ταῖς ἐκ τῶν συλλογισμῶν ἀνάγκαις,
signifying and in-the from the syllogisms necessities
οὕτως ἦρχε τοὺς ἀντιλέγοντας, ὥστε μὴ ἀντιβαίνειν
so he-ruled the(-ones) contradicting so-that not to-resist
ἔχειν, ἀλλ᾽ οἰκείαις συνδεῖσθαι φωναῖς, ἥπερ δὴ καὶ
(were)-they-able but by-own to-be-bound words which indeed (is)-also
μεγίστη λόγου δύναμις καὶ σύνεσις. Δηλώσει δὲ καὶ ὁ
greatest of-speech power and understanding will-show and also the
λόγος, ὃν περὶ τούτου συνέγραψε, κινῶν τὴν γραφίδα, ὡς
treatise which about this he-composed moving the pen as
ἐκ πυξίδος τοῦ Πνεύματος· τὴν δὲ κυρίαν φωνὴν τέως
from (the)-box of-the Spirit the but proper word meanwhile
ὑπερετίθετο, παρά τε τοῦ Πνεύματος αὐτοῦ, καὶ τῶν
he-put-off from both the Spirit himself and the
γνησίων τούτου συναγωνιστῶν χάριν αἰτῶν, τῇ οἰκονομίᾳ
genuine of-this fellow-contenders grace asking at-the dispensation
μὴ δυσχεραίνειν· μηδὲ μιᾶς ἀντεχομένους φωνῆς, τὸ πᾶν
not to-be-vexed nor of-one holding-fast word the all
ἀπολέσαι δι᾽ ἀπληστίαν, τῷ καιρῷ παρασυρείσης
to-lose because-of greed by-the time swept-away
τῆς εὐσεβείας. Αὐτοῖς μὲν γὰρ οὐδεμίαν εἶναι
the piety for-them indeed for no (there-was)-to-be
ζημίαν, ὑπαλλαττομένων μικρὸν τῶν λέξεων, καὶ φωναῖς
loss being-changed (a)-little the expressions and by-words
ἄλλαις τὸ ἴσον διδασκομένοις· οὐδὲ γὰρ ἐν ῥήμασιν ἡμῖν
other the equal being-taught nor for in words for-us
εἶναι τὴν σωτηρίαν μᾶλλον ἢ πράγμασι· μηδὲ γὰρ
(was)-to-be the salvation more than in-things not-even for
τὸ Ἰουδαίων ἔθνος ἀπολαβεῖν ἂν, εἰ τὴν τοῦ ἠλειμμένου
the of-Jews nation to-receive — if the of-the anointed
φωνὴν, ἀντὶ τῆς Χριστοῦ, πρὸς ὀλίγον ἐπιζητοῦντες,
word instead-of the of-Christ for (a)-little seeking

ἠξίουν μεθ᾽ ἡμῶν τάττεσθαι· τῷ δὲ κοινῷ μεγίστην
they-deigned with us to-be-ranked to-the but commonwealth greatest
ἂν βλάβην γενέσθαι, τῆς Ἐκκλησίας κατασχεθείσης.
— harm (it)-would-be the Church having-been-seized

THE SAINTS COMPARED AND HIS DEATH

In private Basil swore to Gregory that the Spirit is God, leaving the boldness to him in hard times. Gregory sets him beside the saints, from Adam, Enoch, and Noah to John the Baptist, Peter, Paul, and John. Many copied his pallor, beard, gait, and slow speech. Dying, he ordained his disciples and gave up his spirit with the psalm's words. The whole city poured out for his funeral, Greeks and Jews mourning with the Christians, and some were crushed before he reached his fathers' tomb. Gregory, left half-dead, calls on every order to praise him and asks Basil to receive him at the last.

Ἐπεὶ ὅτι γε παντὸς μᾶλλον ᾔδει τὸ Πνεῦμα Θεὸν, 69
since that at-least than-all more he-knew the Spirit (to-be)-God
δῆλον μὲν ἐξ ὧν καὶ δημοσίᾳ τοῦτο πολλάκις ἐκήρυξεν,
(is)-clear indeed from what also publicly this often he-proclaimed
εἴ ποτε καιρὸς ἦν, καὶ ἰδίᾳ τοῖς ἐρωτῶσι προθύμως
if ever (the)-occasion was and privately to-the(-ones) asking eagerly
ἀνωμολόγησε· σαφέστερον δὲ πεποίηκεν ἐν τοῖς πρὸς ἐμὲ
he-confessed more-clearly but he-has-made(-it) in the to me
λόγοις, πρὸς ὃν οὐδὲν ἀπόῤῥητον ἦν αὐτῷ περὶ τούτων
words to whom nothing secret was to-him about these(-things)
κοινολογουμένῳ· μηδὲ ἁπλῶς τοῦτο ἀποφηνάμενος, ἀλλ᾽
conferring not-even simply this having-declared but
ὃ μηδέπω πρότερον πολλάκις πεποίηκεν, ἐπαρασάμενος
what never before often he-has-done having-cursed
ἑαυτῷ τὸ φρικωδέστατον, αὐτοῦ τοῦ Πνεύματος
himself (with)-the most-dreadful(-thing) from-very the Spirit

ἐκπεσεῖν, εἰ μὴ σέβοι τὸ Πνεῦμα μετὰ Πατρὸς
to-fall-away if not he-should-worship the Spirit with (the)-Father
καὶ Υἱοῦ, ὡς ὁμοούσιον καὶ ὁμότιμον. Εἰ δέ μέ τις
and (the)-Son as consubstantial and equal-in-honor if but me anyone
δέξαιτο κοινωνὸν ἐκείνου κἀν τοῖς τοιούτοις, ἐξαγορεύσω
should-accept (as)-partner of-him even-in the such(-things) I-will-disclose
τι καὶ τῶν τοῖς πολλοῖς τέως ἀγνοουμένων·
something also of-the(-things) to-the many hitherto unknown
ὅτι τοῦ καιροῦ στενοχωροῦντος ἡμᾶς, ἑαυτῷ μὲν τὴν
that the time hard-pressing us to-himself indeed the
οἰκονομίαν ἐπέτρεψεν, ἡμῖν δὲ τὴν παῤῥησίαν, οὓς οὐδεὶς
dispensation he-entrusted to-us but the boldness whom no-one
ἔμελλε κρίνειν, οὐδὲ ἀποβάλλειν τῆς πατρίδος, ἀφανείᾳ
was-going to-judge nor to-expel from-the fatherland by-obscurity
τετιμημένους, ὡς ἐξ ἀμφοτέρων ἰσχυρὸν εἶναι τὸ καθ᾽
honored so-that from both strong to-be the among
ἡμᾶς Εὐαγγέλιον. Καὶ ταῦτα διῆλθον, οὐχ ἵνα τῆς
us Gospel and these(-things) I-went-through not so-that the
ἐκείνου δόξης ὑπεραπολογήσωμαι (κρείττων γὰρ τῶν
his glory I-might-defend stronger for than-the(-ones)
ἐγκαλούντων, εἴπερ τινές εἰσιν, ὁ ἀνὴρ), ἀλλ᾽ ἵνα
accusing if-indeed some there-are (is)-the man but so-that
μὴ τοῦτον ὅρον τῆς εὐσεβείας νομίζοντες, τὰς ἐν
not this (as-the)-boundary of-the piety thinking the in
τοῖς γράμμασι μόνας τοῦ ἀνδρὸς εὑρισκομένας φωνὰς,
the writings alone of-the man found words
ἀσθενεστέραν τὴν πίστιν ἔχωσι, καὶ ἀπόδειξιν τῆς
weaker the faith they-may-have and (as-a)-proof of-the
ἑαυτῶν κακουργίας, τὴν ἐκείνου θεολογίαν, ἣν ὁ καιρὸς
their-own villainy the his theology which the time
ἐποίει μετὰ τοῦ Πνεύματος· ἀλλὰ τὸν τῶν γεγραμμένων
made with the Spirit but the of-the writings

νοῦν δοκιμάζοντες, καὶ τὸν σκοπὸν ἀφ' οὗ ταῦτα
sense testing and the aim from which these(-things)
ἐγράφετο, μᾶλλον τῇ τε ἀληθείᾳ προσάγωνται, καὶ
were-written more to-the both truth they-may-be-led and
τοὺς ἀσεβοῦντας ἐπιστομίζωσιν. Ἔμοιγ' οὖν εἴη, καὶ
the(-ones) impious may-muzzle to-me-at-least then may-be and
ὅστις ἐμοὶ φίλος, ἡ ἐκείνου θεολογία. Καὶ τοσοῦτον
who-ever to-me (a)-friend the his theology and so-much
θαῤῥῶ τῇ περὶ τὸ πρᾶγμα τοῦ ἀνδρὸς καθαρότητι, ὥστε
I-trust the about the matter of-the man purity that
καὶ τοῦτο κοινοποιοῦμαι πρὸς ἅπασι· κἀκείνῳ μὲν τὰ
also this I-make-common to all and-to-him indeed the(-things)
ἐμὰ, ἐμοὶ δὲ τὰ ἐκείνου λογίζοιτο παρά τε Θεῷ
mine to-me and the(-things) his may-be-reckoned before both God
καὶ τῶν ἀνθρώπων τοῖς εὐγνωμονεστέροις. Οὐδὲ γὰρ
and of-the men the more-fair-minded not-even for
τοὺς εὐαγγελιστὰς φαίημεν ἂν ὑπεναντία ποιεῖν ἀλλήλοις,
the evangelists we-would-say — contrary(-things) to-do to-one-another
ὅτι οἱ μὲν τῷ σαρκικῷ τοῦ Χριστοῦ πλέον
because the(-ones) indeed with-the fleshly(-side) — of-Christ more
ἐνησχολήθησαν, οἱ δὲ τῇ θεολογίᾳ προσέβησαν· καὶ
were-occupied the(-others) but to-the theology advanced and
οἱ μὲν ἐκ τῶν καθ' ἡμᾶς, οἱ δὲ ἐκ
the(-ones) indeed from the(-things) according-to us the(-others) and from
τῶν ὑπὲρ ἡμᾶς ἐποιήσαντο τὴν ἀρχήν· οὕτω τὸ κήρυγμα
the(-things) above us made the beginning so the preaching
διελόμενοι πρὸς τὸ χρήσιμον οἶμαι τοῖς δεχομένοις,
having-divided toward the useful I-think for-the(-ones) receiving
καὶ οὕτω παρὰ τοῦ ἐν αὐτοῖς τυπούμενοι Πνεύματος.
and so by the in them being-shaped Spirit

70 Φέρε δὴ, πολλῶν ἐν τοῖς πάλαι καὶ νῦν γεγονότων
come indeed many among the of-old and now having-been
ἀνδρῶν ἐπ᾽ εὐσεβείᾳ γνωρίμων, νομοθετῶν, στρατηγῶν,
men for piety known lawgivers generals
προφητῶν, διδασκάλων, τῶν ἀνδρικῶν μέχρις αἵματος,
prophets teachers the(-ones) manly to blood
παρ᾽ ἐκείνοις τὰ ἡμέτερα θεωρήσαντες, κἀντεῦθεν τὸν ἄνδρα
beside them the ours viewing and-thence the man
γνωρίσωμεν. Ἀδὰμ ἠξιώθη Θεοῦ χειρὸς, καὶ παραδείσου
let-us-know Adam was-deemed-worthy of-God's hand and of-paradise
τρυφῆς, καὶ πρώτης νομοθεσίας· ἀλλ᾽, εἰ μή τι λέγω
delight and of-(the)-first legislation but if not something I-say
βλάσφημον αἰδοῖ τοῦ προπάτορος, τὴν ἐντολὴν οὐκ
blasphemous in-reverence-for the forefather the commandment not
ἐφύλαξεν· ὁ δὲ, καὶ ἐδέξατο ταύτην, καὶ διεσώσατο, καὶ τῷ
he-kept he but both received it and preserved(-it) and by-the
ξύλῳ τῆς γνώσεως οὐκ ἐβλάβη, καὶ τὴν φλογίνην ῥομφαίαν
tree of-the knowledge not was-harmed and the flaming sword
παρελθὼν, εὖ οἶδα, τοῦ παραδείσου τετύχηκεν. Ἐνὼς ἤλπισε
having-passed well I-know the paradise has-obtained Enos hoped
πρῶτος ἐπικαλεῖσθαι τὸν Κύριον· ὁ δὲ, καὶ ἐπικέκληται,
first to-call-upon the Lord he and both has-called-upon
καὶ τοῖς ἄλλοις ἐκήρυξεν, ὃ τοῦ ἐπικαλεῖσθαι πολὺ
and to-the others proclaimed which than-the to-call-upon (is)-much
τιμιώτερον. Ἐνὼχ μετετέθη μικρᾶς εὐσεβείας (ἔτι γὰρ ἐν
more-honorable Enoch was-translated (of)-small piety still for in
σκιαῖς ἦν ἡ πίστις) ἆθλον εὑράμενος τὴν μετάθεσιν, καὶ
shadows was the faith (as-a)-prize having-won the translation and
τοῦ ἑξῆς βίου τὸν κίνδυνον διαπέφευγε· τοῦ δὲ, ὅλος ὁ
of-the subsequent life the danger escaped his but whole the
βίος μετάθεσις ἦν, τελείως ἐν βίῳ τελείῳ δοκιμασθέντος.
life (a)-translation was perfectly in life perfect having-been-tested

Νῶε κιβωτὸν ἐπιστεύθη, καὶ κόσμου δευτέρου σπέρματα
Noah (an)-ark was-entrusted(-with) and of-world second seeds
ξύλῳ μικρῷ πιστευθέντα, καὶ καθ' ὑδάτων σωζόμενα· ὁ
to-wood small entrusted and on waters saved he
δὲ κατακλυσμὸν ἀσεβείας διέφυγε, καὶ κιβωτὸν σωτηρίας
but (the)-flood of-impiety escaped and (an)-ark of-salvation
τὴν ἑαυτοῦ πεποίηται πόλιν, κούφως τῶν αἱρετικῶν
the his-own has-made city lightly over-the heretics
ὑπερπλέουσαν, ἐξ οὗ κόσμον ὅλον ἀνεκαλέσατο.
sailing from which (the)-world whole he-recalled
Μέγας ὁ Ἀβραὰμ, καὶ πατριάρχης, καὶ θύτης καινῆς 71
(is)-great — Abraham both patriarch and offerer of-(a)-new
θυσίας, τὸν ἐκ τῆς ἐπαγγελίας τῷ δεδωκότι
sacrifice the(-son) from the promise to-the(-one) having-given(-him)
προσαγαγὼν, ἱερεῖον ἕτοιμον, καὶ πρὸς τὴν σφαγὴν
having-offered (a)-victim ready and to the slaughter
ἐπειγόμενον· ἀλλ' οὐδὲ τὸ ἐκείνου μικρὸν, ἑαυτὸν
hastening but not-even the his (was)-small himself
προσήγαγε τῷ Θεῷ, καὶ οὐδὲν ὡς ἰσότιμον ἀντεδόθη,
he-offered — to-God and nothing as equal-in-value was-given-in-exchange
(τί γὰρ καὶ ἦν;) ὥστε καὶ τελειωθῆναι τὸ καλλιέρημα.
what for also was-there so-that also to-be-perfected the fair-offering
Ἰσαὰκ ἐπηγγέλθη καὶ πρὸ γενέσεως· ὁ δὲ αὐτεπάγγελτος ἦν,
Isaac was-promised even before birth he but self-promised was
καὶ τὴν Ῥεβέκκαν, λέγω δὴ τὴν Ἐκκλησίαν, οὐ πόῤῥωθεν,
and — Rebecca I-mean indeed the Church not from-afar
ἀλλ' ἐγγύθεν ἠγάγετο, οὐδὲ διὰ πρεσβείας οἰκετικῆς, ἀλλ'
but from-near he-took nor through (an)-embassy of-servants but
ἐκ Θεοῦ δοθεῖσαν καὶ πιστευθεῖσαν· οὐδὲ κατεσοφίσθη περὶ
from God given and entrusted nor he-was-outwitted about
τὴν τῶν τέκνων προτίμησιν, ἀλλ' ἑκάστῳ τὰ πρὸς
the of-the children preference but to-each the(-things) according-to

ἀξίαν ἀπαραλογίστως ἔνεμε μετὰ τῆς τοῦ Πνεύματος
worth without-deceit he-assigned with the of-the Spirit
κρίσεως. Ἐπαινῶ τὴν Ἰακὼβ κλίμακα, καὶ τὴν στήλην,
judgment I-praise the of-Jacob ladder and the pillar
ἣν ἤλειψε τῷ Θεῷ, καὶ τὴν πρὸς αὐτὸν πάλην, ἥτις ποτὲ
which he-anointed — to-God and the against him wrestling which ever
ἦν· οἶμαι δὲ τοῦ ἀνθρωπείου μέτρου πρὸς τὸ θεῖον ὕψος
it-was I-think and of-the human measure against the divine height
ἀντιπαρέκτασις, καὶ ἀντίθεσις, ὅθεν καὶ ἄγει τὰ σύμβολα
(a)-counter-stretching and opposition whence also he-bears the tokens
τῆς ἡττωμένης γενέσεως. Ἐπαινῶ καὶ τὴν περὶ τὰ θρέμματα
of-the defeated generation I-praise also the about the flocks
τοῦ ἀνδρὸς εὐμηχανίαν καὶ εὐημερίαν, καὶ τοὺς δώδεκα
of-the man ingenuity and prosperity and the twelve
ἐξ αὐτοῦ πατριάρχας, καὶ τὸν τῶν εὐλογιῶν μερισμὸν σὺν
from him patriarchs and the of-the blessings distribution with
οὐκ ἀγεννεῖ προφητείᾳ τοῦ μέλλοντος· ἀλλ' ἐπαινῶ καὶ
not ignoble prophecy of-the future but I-praise also
τούτου τὴν οὐχ ὁραθεῖσαν μόνον, ἀλλὰ καὶ διαβαθεῖσαν
of-this(-man) the not seen only but also climbed
κλίμακα ταῖς κατὰ μέρος εἰς ἀρετὴν ἀναβάσεσι, καὶ τὴν
ladder by-the in part toward virtue ascents and the
στήλην, ἣν οὐκ ἤλειψεν, ἀλλ' ἤγειρε τῷ Θεῷ, τὰ τῶν
pillar which not he-anointed but raised — to-God the(-things) of-the
ἀσεβῶν στηλιτεύουσαν, καὶ τὴν πάλην, ἣν οὐκ ἐπάλαισε
impious pillorying and the wrestling which not he-wrestled
πρὸς Θεὸν, ἀλλ' ὑπὲρ Θεοῦ, τὰ τῶν αἱρετικῶν
against God but for God the(-things) of-the heretics
καταβάλλουσαν, τήν τε ποιμαντικὴν τοῦ ἀνδρὸς, ἐξ ἧς
throwing-down the both shepherding of-the man from which
ἐπλούτησε, πλείω τῶν ἀσήμων προβάτων κτησάμενος τὰ
he-was-enriched more than-the unmarked sheep having-acquired the

ἐπίσημα, τήν τε καλὴν πολυτεκνίαν τῶν κατὰ Θεὸν
marked(-ones) the both fine many-childbearing of-the(-ones) according-to God
γεννηθέντων, καὶ τὴν εὐλογίαν, ᾗ πολλοὺς ἐστήριξεν.
born and the blessing by-which many he-strengthened
Ἰωσὴφ ἐγένετο σιτοδότης, ἀλλ' Αἰγύπτου μόνης, καὶ 72
Joseph became (a)-grain-giver but of-Egypt only and
οὐ πολλάκις, καὶ σωματικῶς· ὁ δὲ πάντων, καὶ ἀεὶ,
not often and bodily he but of-all and always
καὶ πνευματικῶς, ὅπερ ἐμοὶ τῆς σιτοδοσίας ἐκείνης
and spiritually which to-me than-the grain-giving that
αἰδεσιμώτερον. Μετὰ Ἰὼβ τοῦ Αὐσίτου, καὶ πεπείραται, καὶ
(is)-more-venerable with Job the Ausite both he-has-been-tried and
νενίκηκε, καὶ ἀνηγόρευται λαμπρῶς ἐπὶ τέλει τῶν ἄθλων,
has-conquered and has-been-proclaimed brilliantly at (the)-end of-the contests
μηδενὶ τῶν τινασσόντων πολλῶν ὄντων κατασεισθεὶς,
by-none of-the(-ones) shaking(-him) many being shaken
ἀλλὰ πολλῷ τῷ περιόντι τὸν πειραστὴν καταπαλαίσας, καὶ
but with-much the abundance the tempter having-thrown and
τῶν φίλων τὴν ἀλογίαν ἐπιστομίσας, ἀγνοούντων τὸ τοῦ
of-the friends the folly having-muzzled not-knowing the of-the
πάθους μυστήριον. Μωϋσῆς καὶ Ἀαρὼν ἐν τοῖς ἱερεῦσιν
suffering mystery Moses and Aaron among the priests
αὐτοῦ. Καὶ μέγας Μωϋσῆς μὲν Αἴγυπτον βασανίσας,
his and great (was)-Moses indeed Egypt having-tormented
λαὸν διασώσας ἐν σημείοις πολλοῖς καὶ τέρασι, τῆς
(the)-people having-saved with signs many and wonders of-the
νεφέλης εἴσω χωρήσας, νομοθετήσας τὸν διπλοῦν νόμον,
cloud within having-gone having-legislated the double law
τόν τε τοῦ γράμματος ἔξωθεν, καὶ ὅσος ἔνδοθεν
the(-law) both of-the letter outside and as-much-as within
τὸν τοῦ Πνεύματος. Ἀαρὼν δὲ Μωϋσέως ἀδελφὸς, καὶ
the(-law) of-the Spirit Aaron but of-Moses brother both

τὸ σῶμα, καὶ τὸ πνεῦμα, τοῦ λαοῦ προθυόμενος καὶ
the body and the spirit for-the people sacrificing-before and
προσευχόμενος, μύστης τῆς ἱερᾶς καὶ μεγάλης σκηνῆς,
praying (the)-initiate of-the holy and great tent
ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος. Τούτων δὲ
which pitched the Lord and not man of-these and
ἀμφοτέρων ζηλωτὴς ἐκεῖνος, βασανίζων μὲν, οὐ σωματικαῖς
both emulator (was)-he tormenting indeed not with-bodily
μάστιξι, πνευματικαῖς δὲ καὶ λογικαῖς, ἔθνος αἱρετικὸν
whips with-spiritual but and rational (a)-nation heretical
καὶ Αἰγύπτιον· ἄγων δὲ λαὸν περιούσιον, ζηλωτὴν καλῶν
and Egyptian leading and (a)-people special zealous of-good
ἔργων, ἐπὶ τὴν γῆν τῆς ἐπαγγελίας, πλαξὶ δὲ νόμους
works to the land of-the promise on-tablets and laws
ἐγγράφων, οὐ συντριβομέναις, ἀλλὰ σωζομέναις, οὐκ ἔτι
writing not broken but preserved no longer
σκιοειδεῖς, ἀλλ' ὅλον πνευματικούς· εἰς δὲ τὰ Ἅγια τῶν
shadowy but wholly spiritual into and the Holy of-the
ἁγίων, οὐχ ἅπαξ τοῦ ἐνιαυτοῦ, πολλάκις δὲ, καὶ καθ'
holies not once of-the year often but even on
ἑκάστην, ὡς εἰπεῖν, εἰσιὼν τὴν ἡμέραν, ὅθεν τὴν ἁγίαν ἡμῖν
each as to-say entering the day whence the holy to-us
ἀνακαλύπτει Τριάδα, καὶ λαὸν καθαίρων, οὐ προσκαίροις
he-reveals Trinity and (a)-people cleansing not with-temporary
ῥαντίσμασιν, ἀλλ' ἀϊδίοις ἁγνίσμασι. Τί τὸ
sprinklings but with-everlasting purifications what (was)-the
κάλλιστον Ἰησοῦ; Στρατηγία, καὶ κληροδοσία, καὶ γῆς
finest(-thing) of-Joshua generalship and allotment and of-land
τῆς ἁγίας κατάσχεσις· ὁ δὲ, οὐκ ἔξαρχος; οὐ στρατηγὸς
the holy possession he but not leader not general
τῶν διὰ πίστεως σωζομένων; οὐ κληροδότης τῶν
of-the(-ones) through faith saved not allotter of-the

διαφόρων παρὰ Θεῷ κλήρων καὶ μονῶν, ἃς διανέμει
different with God lots and mansions which he-distributes
τοῖς ἀγομένοις; ὥστε κἀκείνην δύνασθαι τὴν φωνὴν
to-the(-ones) led so-that also-that to-be-able the word
εἰπεῖν, ὅτι Σχοινία ἐπέπεσόν μοι ἐν τοῖς κρατίστοις·
to-say that (the)-cords have-fallen for-me in the best(-places)
καὶ, Ἐν ταῖς χερσί σου οἱ κλῆροί μου· κλῆροι τῶν
and in the hands your (are)-the lots my lots than-the
χαμαὶ ἐρχομένων, καὶ ἁρπαζομένων πολλῷ τιμιώτεροι.
on-the-ground coming and seized much more-precious
Καὶ, ἵνα τοὺς κριτὰς παραδράμωμεν, ἢ τῶν κριτῶν τοὺς 73
and so-that the judges we-may-pass-over or of-the judges the
εὐδοκιμωτάτους, Σαμουὴλ ἐν τοῖς ἐπικαλουμένοις τὸ
most-renowned Samuel among the(-ones) calling-upon the
ὄνομα αὐτοῦ, καὶ Θεῷ δοτὸς πρὸ γενέσεως, καὶ μετὰ τὴν
name his and to-God given before birth and after the
γέννησιν εὐθὺς ἱερὸς, καὶ χρίων βασιλέας καὶ ἱερέας διὰ
birth at-once holy and anointing kings and priests with
τοῦ κέρατος. Οὗτος δὲ, οὐκ ἐκ βρέφους Θεῷ καθιερωμένος
the horn this(-man) but not from infancy to-God consecrated
ἀπὸ μήτρας, καὶ μετὰ τῆς διπλοΐδος ἐπιδεδομένος τῷ
from (the)-womb and with the double-cloak given-over to-the
βήματι, καὶ βλέπων τὰ ἐπουράνια, καὶ χριστὸς Κυρίου
sanctuary and seeing the heavenly(-things) both anointed of-(the)-Lord
ἦν, καὶ χρίστης τῶν τελειουμένων ἐκ Πνεύματος; Δαβὶδ
was and anointer of-the(-ones) perfected by (the)-Spirit David
ἐν βασιλεῦσιν ἀοίδιμος, οὗ πολλαὶ μὲν ἱστοροῦνται
among kings (is)-celebrated of-whom many indeed are-recounted
κατὰ τῶν ἐχθρῶν νῖκαι καὶ τρόπαια, ἡ πρᾳότης δὲ
against the enemies victories and trophies the meekness but
τὸ ἐπισημότατον, καὶ πρὸ τῆς βασιλείας ἡ τῆς κινύρας
the most-notable and before the kingship the of-the lyre

δύναμις, καὶ πονηροῦ πνεύματος κατεπᾴδουσα. Σολομῶν
power even (an)-evil spirit charming Solomon
πλάτος καρδίας ᾐτήσατο παρὰ Θεοῦ, καὶ τετύχηκεν, ἐπὶ
breadth of-heart asked from God and obtained to
πλεῖστον προελθὼν σοφίας καὶ θεωρίας, ὥστε γενέσθαι
(the)-most advancing of-wisdom and contemplation so-that to-become
τῶν καθ' ἑαυτὸν ἁπάντων εὐδοκιμώτατος. Ὁ δὲ, τοῦ
of-the(-men) in his(-time) all most-renowned he but of-the(-one)
μὲν τῷ πρᾴῳ, τοῦ δὲ τῇ σοφίᾳ, κατὰ τὸν ἐμὸν
indeed in-the meekness of-the(-other) and in-the wisdom according-to the my
λόγον, οὐδὲν ἢ μικρῷ λείπεται· ὥστε καὶ βασιλέων θράσος
account in-nothing or little falls-short so-that even of-kings boldness
δαιμονούντων καταμαλάσσειν· καὶ μὴ βασίλισσαν νότου
raging to-soften and not (a)-queen of-(the)-south
μόνον, ἢ τὸν δεῖνα, κατὰ κλέος τῆς αὐτοῦ σοφίας ἐκ τῶν
only or the so-and-so on (the)-fame of-the his wisdom from the
περάτων τῆς γῆς ἀπαντᾶν, ἀλλὰ καὶ πᾶσι τοῖς πέρασι τὴν
ends of-the earth to-come but also to-all the ends the
ἐκείνου σοφίαν γνωρίζεσθαι. Καὶ τὰ ἑξῆς παρήσω
his wisdom to-be-made-known and the(-things) next I-will-pass-over
τοῦ Σολομῶντος· πᾶσι δὲ δῆλα, κἂν ἡμεῖς φειδώμεθα.
— of-Solomon to-all but (they-are)-clear even-if we spare(-them)
74 Ἐπαινεῖς Ἠλίου τὴν πρὸς τοὺς τυράννους παῤῥησίαν,
do-you-praise of-Elijah the toward the tyrants boldness
καὶ τὴν διὰ πυρὸς ἁρπαγήν; Ἐλισσαίου τε τὴν καλὴν
and the through fire taking-up of-Elisha both the fine
κληρονομίαν, τὴν μηλωτὴν, ᾗ τὸ Ἠλίου πνεῦμα
inheritance the sheepskin with-which the of-Elijah spirit
συνηκολούθησεν; Ἐπαίνει κἀκείνου τὴν ἐν πυρὶ ζωὴν,
followed praise also-his the in fire life
τῷ πλήθει λέγω τῶν πειρασμῶν, καὶ τὴν διὰ πυρὸς
by-the multitude I-mean of-the temptations and the through fire

σωτηρίαν, καίοντος μὲν, οὐ κατακαίοντος δὲ, τὸ περὶ τὴν
salvation burning indeed not consuming but the about the
βάτον θαῦμα, καὶ τὸ καλὸν ἐξ ὕψους δέρος, τὴν ἀσαρκίαν.
bush wonder and the fine from height fleece the fleshlessness
Ἐῶ τἄλλα, τοὺς δροσισθέντας ἐν πυρὶ νεανίας· τὸν
I-pass-over the-rest the bedewed in fire young-men the(-one)
ἐν γαστρὶ κήτους εὐξάμενον προφήτην φυγάδα καὶ, ὡς
in (the)-belly of-(the)-whale having-prayed prophet fugitive and as
ἀπὸ θαλάμου, τοῦ θηρὸς προελθόντα· τὸν ἐν λάκκῳ
from (a)-bridal-chamber from-the beast having-come-out the(-one) in (the)-pit
δίκαιον, λεόντων θράσος πεδήσαντα· ἢ τὴν τῶν ἑπτὰ
just of-lions boldness having-fettered or the of-the seven
Μακκαβαίων ἄθλησιν, σὺν ἱερεῖ καὶ μητρὶ τελειωθέντων
Maccabees contest with (a)-priest and mother perfected
ἐν αἵματι, καὶ παντοίοις βασάνων εἴδεσιν. Ὧν ἐκεῖνος
in blood and by-every-kind of-tortures forms of-whom he
ζηλώσας τὴν καρτερίαν, καὶ τὴν δόξαν ἠνέγκατο.
having-emulated the endurance also the glory carried-off
Ἐπὶ δὲ τὴν Νέαν μέτειμι Διαθήκην, καὶ τοῖς ἐνταῦθα 75
to but the New I-pass Covenant and with-the here
εὐδοκίμοις τὰ ἐκείνου παρεξετάσας, τιμήσω τὸν μαθητὴν
renowned-ones the(-things) of-him having-compared I-will-honor the disciple
ἐκ τῶν διδασκάλων. Τίς Ἰησοῦ πρόδρομος; Ἰωάννης,
from the teachers who of-Jesus forerunner John
ὡς φωνὴ Λόγου, καὶ ὡς λύχνος Φωτὸς, οὗ καὶ
as voice of-(the)-Word and as lamp of-(the)-Light before-whom even
προεσκίρτησεν ἐν γαστρὶ, καὶ προέδραμεν εἰς ᾅδου,
he-leapt in (the)-womb and he-ran-ahead into (the-realm)-of-Hades
διὰ τῆς Ἡρῴδου μανίας παραπεμφθεὶς, ἵνα κηρύξῃ
through the of-Herod madness sent-on so-that he-might-proclaim
κἀκεῖ τὸν ἐρχόμενον. Καὶ εἴ τῳ φαίνεται τολμηρὸς ὁ
also-there the coming(-one) and if to-anyone seems bold the

λόγος, ἐκεῖνο προεξεταζέτω τοῖς λεγομένοις, ὅτι μὴ προτιθεὶς,
speech this let-him-first-consider in-the things-said that not preferring
μηδὲ εἰς ἴσον μετάγων τὸν ἄνδρα τῷ ἐν γεννητοῖς
nor to equal(-rank) bringing the man to-the(-one) among (those)-born
γυναικῶν ὑπὲρ ἅπαντας, ταύτην ποιοῦμαι τὴν παρεξέτασιν·
of-women above all this I-make the comparison
ἀλλὰ ζηλωτὴν ἀποφαίνων, καί τι τοῦ χαρακτῆρος
but (an)-emulator showing(-him) and something of-the character
ἐκείνου ἐν ἑαυτῷ φέροντα. Οὐ γὰρ μικρὸν τοῖς σπουδαίοις,
of-that(-one) in himself bearing not for small for-the earnest
καὶ μικρὰ τῶν μεγίστων ἡ μίμησις. Ἡ γὰρ οὐκ ἐναργὴς
even small(-parts) of-the greatest the imitation surely for not vivid
τῆς ἐκείνου φιλοσοφίας εἰκὼν ὁ ἀνήρ; Καὶ οὗτος ἔρημον
of-the his philosophy image the man both this(-one) (the)-desert
ᾤκησε· καὶ τούτῳ τρύχινον ἔσθημα εἶχον αἱ νύκτες,
inhabited and for-this(-one) ragged garment had the nights
ἀγνοούμενον, οὐκ ἐπιδεικνύμενον· καὶ οὗτος τὴν ἴσην τροφὴν
unknown not displayed and this(-one) the same food
ἠγάπησε, Θεῷ καθαίρων ἑαυτὸν διὰ τῆς ἐγκρατείας· καὶ
loved for-God cleansing himself through the self-control and
οὗτος Χριστοῦ κῆρυξ ἠξιώθη γενέσθαι, εἰ καὶ μὴ
this(-one) of-Christ herald was-deemed-worthy to-become if even not
πρόδρομος· καὶ ἐξεπορεύετο πρὸς αὐτὸν, οὐχ ἡ περίχωρος
forerunner and went-out to him not the surrounding-country
πᾶσα μόνον, ἀλλ' ἤδη καὶ ἡ ὑπερόριος· καὶ οὗτος
all only but now also the (land)-beyond-the-borders and this(-one)
μέσος τῶν δύο Διαθηκῶν, τῆς μὲν καταλύων τὸ γράμμα,
between the two Covenants of-the-one indeed abolishing the letter
τῆς δὲ δημοσιεύων τὸ πνεῦμα, καὶ ποιῶν πλήρωσιν
of-the-other and publishing the spirit and making (the)-fulfillment
τοῦ κρυπτομένου νόμου, τὴν τοῦ φαινομένου κατάλυσιν.
of-the hidden law the of-the visible abolition

Ἐμιμήσατο Πέτρου τὸν ζῆλον, Παύλου τὸν τόνον, τῶν 76
he-imitated of-Peter the zeal of-Paul the vigor of-the
ὀνομαστῶν καὶ μετωνομασμένων ἀμφοτέρων τὴν πίστιν·
named and renamed both the faith
τῶν υἱῶν Ζεβεδαίου τὸ μεγαλόφωνον· πάντων τῶν μαθητῶν
of-the sons of-Zebedee the loud-voice of-all the disciples
τὸ εὐτελὲς καὶ ἀπέριττον. Διὰ ταῦτά τοι καὶ κλεῖς
the plainness and simplicity because-of these(-things) surely also (the)-keys
οὐρανῶν πιστεύεται· καὶ οὐχ ὅσον ἀπὸ Ἱερουσαλὴμ
of-(the)-heavens he-is-entrusted-with and not as-much-as from Jerusalem
μέχρι τοῦ Ἰλλυρικοῦ, μείζονα δὲ κύκλον τῷ Εὐαγγελίῳ
as-far-as — Illyricum (a)-greater but circle for-the Gospel
περιλαμβάνει· καὶ υἱὸς βροντῆς, οὐκ ὀνομάζεται μὲν, γίνεται
he-embraces and son of-thunder not he-is-named indeed he-becomes
δέ· καὶ ἐπὶ τὸ στῆθος Ἰησοῦ κείμενος, ἐκεῖθεν ἕλκει τοῦ
but and upon the breast of-Jesus lying from-there he-draws of-the
λόγου τὴν δύναμιν, καὶ τὸ βάθος τῶν νοημάτων. Στέφανος
word the power and the depth of-the thoughts Stephen
μὲν γὰρ ἐκωλύθη γενέσθαι, εἰ καὶ πρόθυμος ἦν, ἐπισχὼν
indeed for he-was-prevented to-become if even eager he-was having-checked
αἰδοῖ τοὺς λιθάζοντας. Ἔτι δὲ συντομώτερον εἰπεῖν ἔχω, ἵνα
by-awe the stoning(-ones) still and more-briefly to-say I-can so-that
μὴ τοῖς καθ' ἕκαστον ἐπεξίω περὶ τούτων. Ἐκεῖνος
not the(-points) by each I-may-go-through about these he
γὰρ, τὸ μὲν ἐξεῦρε τῶν καλῶν, τὸ δὲ ἐζήλωσε,
for the(-one) indeed discovered of-the good(-things) the(-other) and emulated
τὸ δὲ ἐνίκησε. Τῷ δὲ διὰ πάντων ἐλθεῖν, τῶν νῦν
the(-other) and surpassed by-the and through all to-go the now
πάντων ἐκράτησεν. Ἓν ἐπὶ πᾶσιν ἐρῶ, καὶ σύντομον.
all he-prevailed-over one(-thing) upon all I-will-say and brief

77 Τοσαύτη τοῦ ἀνδρὸς ἡ ἀρετὴ, καὶ ἡ τῆς δόξης περιουσία,
so-great of-the man the virtue and the of-the glory abundance
ὥστε πολλὰ καὶ τῶν ἐκείνου μικρῶν, ἤδη δὲ καὶ τῶν
that many even of-the his small(-things) now and even of-the
σωματικῶν ἐλαττωμάτων ἑτέροις εἰς εὐδοξίαν ἐπενοήθη.
bodily defects by-others for repute were-contrived
Οἷον ὠχρότητα λέγω, καὶ γενειάδα, καὶ βαδίσματος ἦθος,
such-as pallor I-mean and beard and of-gait manner
καὶ τὸ περὶ λόγον μὴ πρόχειρον, σύννουν τε, ὡς τὰ
and the in speech not ready thoughtful and as the(-things)
πολλὰ, καὶ εἴσω συννενευκός· ὃ τοῖς πολλοῖς μὴ καλῶς
many and inward bent which by-the many not well
ζηλωθὲν, μηδὲ νοηθὲν, σκυθρωπότης ἐγένετο. Ἔτι δὲ εἶδος
emulated nor understood sullenness became still and (the)-style
ἐσθῆτος, καὶ σκίμποδος σχῆμα, καὶ τρόπος βρώσεως,
of-clothing and of-bed (the)-shape and (the)-manner of-eating
ὧν οὐδὲν ἐκείνῳ διὰ σπουδῆς ἦν, ἀλλ' ἁπλῶς ἔχον, καὶ
of-which nothing to-him through care was but simply being and
συμπῖπτον ὡς ἔτυχε. Καὶ πολλοὺς ἂν ἴδοις Βασιλείους
falling-out as it-chanced and many — you-might-see Basils
ἄχρι τοῦ ὁρωμένου, τοὺς ἐν ταῖς σκιαῖς ἀνδριάντας· πολὺ
as-far-as the seen the in the shadows statues much
γὰρ εἰπεῖν, ὅτι καὶ τὸ τῆς ἠχοῦς ὑστερόφωνον. Ἐκείνη
for to-say that even the of-the echo late-sounding that
μὲν γὰρ, εἰ καὶ τὰ τελευταῖα τῆς φωνῆς, ἀλλ' οὖν
indeed for if even the last(-parts) of-the voice yet then
ἐναργέστερον ὑποκρίνεται· οἱ δὲ πλεῖον ἀπέχουσι τοῦ
more-vividly renders these but more stand-off from-the
ἀνδρὸς, ἢ ὅσον πλησιάζειν ἐπιθυμοῦσιν. Ἐκεῖνο δὲ οὐκ
man than as-much-as to-approach they-desire that but not
ἔτι μικρὸν, ἀλλὰ καὶ μέγιστον εἰς φιλοτιμίαν εἰκότως,
any-longer small but even greatest for pride rightly

τὸ τυχεῖν ἐκείνῳ ποτὲ πλησιάσαντας, ἢ θεραπεύσαντας,
the to-have-chanced with-him once having-drawn-near or having-served
ἤ τι κατὰ παιδιὰν ἢ σπουδὴν εἰρημένον ἢ πεπραγμένον
or something in play or earnest said or done
φέρειν ἀπομνημόνευμα, ὥσπερ οὖν κἀγὼ πολλάκις οἶδα
to-carry (as-a)-keepsake as then I-too often know
καλλωπισάμενος· ἐπεὶ καὶ τὰ πάρεργα τοῦ ἀνδρὸς, τῶν
having-prided-myself since even the by-works of-the man than-the
πονουμένων ἑτέροις πολὺ τιμιώτερα καὶ περιφανέστερα.
labored(-works) of-others far more-precious and more-illustrious
Ἐπεὶ δὲ τὸν δρόμον τελέσας, καὶ τὴν πίστιν τηρήσας 78
when but the course having-finished and the faith having-kept
ἐπόθει τὴν ἀνάλυσιν, καὶ ὁ τῶν στεφάνων ἐνειστήκει
he-longed-for the departure and the of-the crowns had-come
καιρὸς, κἀκεῖνο μὲν οὐκ ἤκουσεν· Εἰς τὸ ὄρος ἀνάβηθι, καὶ
time and-that indeed not he-heard into the mountain go-up and
τελεύτα· τελεύτα δὲ, καὶ ἀνάβαινε πρὸς ἡμᾶς· θαυματουργεῖ
die die but and come-up to us he-works-wonders
τι κἀνταῦθα τῶν προειρημένων οὐκ ἔλαττον. Νεκρὸς
something even-here than-the aforesaid not less dead
γὰρ ὢν ἤδη σχεδὸν, καὶ ἄπνους, καὶ τὸ τοῦ βίου πλεῖστον
for being already nearly and breathless and the of-the life most
καταλελοιπὼς, εὐτονώτερος γίνεται περὶ τοὺς ἐξιτηρίους
having-left-behind stronger he-becomes for the departing
τῶν λόγων, ἵνα τοῖς τῆς εὐσεβείας συναπέλθῃ ῥήμασι,
of-the words so-that with-the of-the piety he-might-depart words
καὶ χειροτονίαις τῶν γνησιωτάτων αὐτοῦ θεραπευτῶν
and in-ordinations of-the truest his servants
τὴν χεῖρα δίδωσι καὶ τὸ Πνεῦμα· ὥστε μὴ ζημιωθῆναι
the hand he-gives and the Spirit so-that not to-be-deprived
τὸ βῆμα τοὺς ἐκείνου μαθητὰς, καὶ τῆς ἱερωσύνης
the sanctuary (of)-the his disciples and of-the priesthood

συλλήπτορας. Τοῖς δὲ ἑξῆς ὀκνεῖ μὲν προσελθεῖν ὁ
helpers to-the but next(-things) hesitates indeed to-approach the
λόγος, προσβήσεται δὲ ὅμως, εἰ καὶ ἄλλοις μᾶλλον ἡμῶν
speech it-will-approach but nevertheless if even for-others rather than-us
πρέπων ὁ λόγος. Οὐ γὰρ ἔχω φιλοσοφεῖν ἐν τῷ πάθει, καὶ
fitting the speech not for I-can to-philosophize in the suffering even
εἰ σφόδρα φιλοσοφεῖν ἐσπούδακα, τῆς κοινῆς μεμνημένος
if greatly to-philosophize I-have-striven the common remembering
ζημίας, καὶ τοῦ κατασχόντος πάθους τὴν οἰκουμένην.
loss and the having-seized grief the world

79 Ἔκειτο μὲν ὁ ἀνὴρ τὰ τελευταῖα πνέων, καὶ παρὰ τῆς
lay indeed the man the last(-breaths) breathing and by the
ἄνω χοροστασίας ἐπιζητούμενος, πρὸς ἣν ἐκ πλείονος
above choir being-sought to which for long
ἔβλεπεν· ἐγχεῖτο δὲ περὶ αὐτὸν πᾶσα ἡ πόλις, τὴν ζημίαν
he-was-looking poured and around him all the city the loss
οὐ φέροντες, καὶ τῆς ἐκδημίας, ὡς τυραννίδος, καταβοῶντες,
not bearing and the departure as tyranny crying-out-against
καὶ τῆς ψυχῆς λαμβανόμενοι, ὡς καθεκτῆς καὶ βιασθῆναι
and of-the soul seizing-hold as detainable and to-be-forced
δυναμένης ἢ χερσὶν, ἢ δεήσεσιν. Ἐποίει γὰρ αὐτοὺς καὶ
able either by-hands or by-prayers made for them even
παράφρονας τὸ πάθος· καὶ προσθεῖναί τι τῆς ἑαυτῶν
out-of-their-minds the grief and to-add something of-the their-own
ζωῆς ἕκαστος ἐκείνῳ, εἴπερ οἷόν τε ἦν, πρόθυμος
life each to-him if-indeed possible — it-were eager
ἦν. Ὡς δὲ ἡττήθησαν (ἔδει γὰρ αὐτὸν ἐλεγχθῆναι
was when but they-were-defeated it-was-necessary for him to-be-proved
ἄνθρωπον ὄντα), καὶ, Εἰς χεῖράς σου παραθήσομαι τὸ
(a)-man being and into hands your I-will-commit the
πνεῦμά μου τελευταῖον εἰπὼν, τοῖς ἀπάγουσιν αὐτὸν
spirit my last having-said to-the leading-away him

ἀγγέλοις οὐκ ἀηδῶς ἀναπέψυξεν· ἔστιν ἃ τοὺς παρόντας
angels not unpleasantly he-breathed-his-last in-some things the present
μυσταγωγήσας, καὶ βελτίους ποιήσας ταῖς ἐπισκήψεσι. Τότε
having-initiated and better having-made by-the injunctions then
δὴ θαῦμα γίνεται τῶν πώποτε γενομένων ὀνομαστότατον.
indeed (a)-wonder happens of-the ever happened most-renowned
Προεκομίζετο μὲν ὁ ἅγιος, χερσὶν ἁγίων ὑψούμενος· 80
was-carried-forth indeed the saint by-hands of-saints raised-up
σπουδὴ δ' ἦν ἑκάστῳ, τῷ μὲν κρασπέδου λαβέσθαι,
eagerness and was for-each for-one indeed (the)-hem to-take-hold-of
τῷ δὲ σκιᾶς, τῷ δὲ τοῦ ἱεροφόρου σκίμποδος,
for-another and (the)-shadow for-another and of-the holy-bearing bier
καὶ ψαῦσαι μόνον (τί γὰρ ἐκείνου τοῦ σώματος
and to-touch only what for than-that the body
ἱερώτερόν τε καὶ καθαρώτερον;) τῷ δὲ τῶν
holier both and purer for-another and of-the
ἀγόντων ἐλθεῖν πλησίον, τῷ δὲ τῆς θέας ἀπολαῦσαι
bearers to-come near for-another and the sight to-enjoy
μόνης, ὥς τι κἀκείνης πεμπούσης ὄφελος. Πλήρεις
alone as some even-that sending benefit full
ἀγοραὶ, στοαὶ, διώροφοι, τριώροφοι, τῶν ἐκεῖνον
(the)-marketplaces colonnades two-storied three-storied of-those him
παραπεμπόντων, προηγουμένων, ἑπομένων, παρεπομένων,
escorting going-before following accompanying
ἀλλήλοις ἐπεμβαινόντων, μυριάδες γένους παντὸς καὶ
one-another trampling tens-of-thousands of-race every and
ἡλικίας ἁπάσης, οὐ πρότερον γινωσκόμεναι. Ψαλμῳδίαι
of-age every not before known psalmodies
θρήνοις ὑπερνικώμεναι, καὶ τὸ φιλόσοφον τῷ πάθει
by-laments overcome and the philosophic by-the grief
καταλυόμενον. Ἀγὼν δὲ τοῖς ἡμετέροις πρὸς τοὺς ἐκτὸς,
undone contest and for-the ours against those outside

Ἕλληνας, Ἰουδαίους, ἐπήλυδας· ἐκείνοις πρὸς ἡμᾶς,
Greeks Jews newcomers for-them against us
ὅστις πλέον ἀποκλαυσάμενος, πλείονος μετάσχῃ τῆς
whoever more having-wept-aloud (a)-greater might-share-in the
ὠφελείας. Πέρας τοῦ λόγου, καὶ εἰς κίνδυνον τελευτᾷ
benefit end of-the speech and in danger ends
τὸ πάθος· συναπελθουσῶν αὐτῷ ψυχῶν οὐκ ὀλίγων, ἐκ
the grief having-departed-with him souls not few from
τῆς τοῦ ὠθισμοῦ βίας καὶ συγκλονήσεως· αἳ καὶ τοῦ
the of-the shoving violence and tumult who even for-the
τέλους ἐμακαρίσθησαν, ὡς ἐκείνῳ συνέκδημοι, καὶ θύματα
end were-called-blessed as with-him fellow-travelers and victims
ἐπιτάφια, τάχα ἄν τις εἴποι τῶν θερμοτέρων. Μόλις δὲ
funeral perhaps — someone would-say of-the more-ardent scarcely and
τὸ σῶμα διαφυγὸν τοὺς ἁρπάζοντας, καὶ νικῆσαν τοὺς
the body having-escaped those snatching and having-overcome those
προπομπεύοντας, οὕτω τῷ τάφῳ τῶν πατέρων δίδοται,
going-before-in-procession thus to-the tomb of-the fathers is-given
καὶ προστίθεται τοῖς ἱερεῦσιν ὁ ἀρχιερεὺς, τοῖς κήρυξιν ἡ
and is-added to-the priests the high-priest to-the heralds the
μεγάλη φωνὴ, καὶ τοῖς ἐμοῖς ὠσὶν ἔνηχος, ὁ μάρτυς τοῖς
great voice and in-the my ears ringing the martyr to-the
μάρτυσι. Καὶ νῦν, ὁ μέν ἐστιν ἐν οὐρανοῖς, κἀκεῖ τὰς
martyrs and now he indeed is in (the)-heavens and-there the
ὑπὲρ ἡμῶν, ὡς οἶμαι, προσφέρων θυσίας, καὶ τοῦ λαοῦ
for us as I-think offering sacrifices and for-the people
προσευχόμενος· οὐδὲ γὰρ ἀπολιπὼν ἡμᾶς, παντάπασιν
praying not-even for having-left us altogether
ἀπολέλοιπεν. Ἡμιθνὴς δὲ Γρηγόριος καὶ ἡμίτομος, τῆς
he-has-abandoned(-us) half-dead but Gregory and cut-in-half from-the
μεγάλης ἀπερρώγως συζυγίας, καὶ βίον ἕλκων ὀδυνηρὸν,
great torn-away yoke and life dragging painful

καὶ οὐκ εὔδρομον, οἷον εἰκὸς τὸν ἐκείνου κεχωρισμένον,
and not easy-running such-as (is)-likely the(-one) from-him separated
οὐκ οἶδα εἰς ὃ τελευτήσων μετὰ τὴν ἐκείνου παιδαγωγίαν·
not I-know to what about-to-end after the his tutelage
ᾧ καὶ νῦν ἔτι νουθετοῦμαι, καὶ σωφρονίζομαι διὰ
by-whom even now still I-am-admonished and I-am-chastened through
νυκτερινῶν ὄψεων, εἴ ποτε τοῦ δέοντος ἔξω πέσοιμι. Καὶ
nightly visions if ever the fitting(-thing) outside I-should-fall and
οὐκ ἐγὼ μὲν οὕτω θρήνους ἀναμίγνυμι τοῖς ἐπαίνοις, καὶ
not I indeed so laments I-mix with-the praises and
λογογραφῶ τὴν τοῦ ἀνδρὸς πολιτείαν, καὶ προτίθημι τῷ
I-write the of-the man life and I-set-before to-the
χρόνῳ κοινὸν ἀρετῆς πίνακα, καὶ πρόγραμμα σωτήριον
time (a)-common of-virtue picture and program saving
πάσαις ταῖς Ἐκκλησίαις, ψυχαῖς ἁπάσαις· πρὸς ὃν
for-all the Churches for-souls all to whom
βλέποντες, ἀπευθυνοῦμεν τὸν βίον, ὡς νόμον ἔμψυχον·
looking we-will-straighten the life as law living
ὑμῖν δὲ συμβουλεύσαιμ' ἂν ἄλλο τι, τοῖς τὰ
to-you and I-would-advise — other something to-those in-the(-things)
ἐκείνου τετελεσμένοις, ἢ πρὸς αὐτὸν ἀεὶ βλέπειν, καὶ
his initiated than to him always to-look and
ὡς ὁρῶντος καὶ ὁρωμένου, τῷ Πνεύματι καταρτίζεσθαι.
as (him)-seeing and being-seen by-the Spirit to-be-perfected
Δεῦρο δὴ περιστάντες με πᾶς ὁ ἐκείνου χορὸς, ὅσοι τοῦ 81
come then having-stood-around me all the his choir as-many-as of-the
βήματος, καὶ ὅσοι τῶν κάτω· ὅσοι τῶν ἡμετέρων,
sanctuary and as-many-as of-those below as-many-as of-the ours
καὶ ὅσοι τῶν ἔξωθεν· τὴν εὐφημίαν μοι συνεργάζεσθε,
and as-many-as of-those outside the praise with-me work-together
ἄλλος ἄλλο τι τῶν ἐκείνου καλῶν διηγούμενοι
one another something of-the his good(-things) telling

καὶ ζητοῦντες οἱ τῶν θρόνων, τὸν νομοθέτην· οἱ τῆς
and seeking those of-the thrones the lawgiver those of-the
πολιτείας, τὸν πολιστήν· οἱ τοῦ δήμου, τὴν εὐταξίαν· οἱ
commonwealth the city-builder those of-the people the good-order those
περὶ λόγους, τὸν παιδευτήν· αἱ παρθένοι, τὸν νυμφαγωγόν·
in letters the teacher the virgins the bridesman
αἱ ὑπὸ ζυγὸν, τὸν σωφρονιστήν· οἱ τῆς ἐρημίας, τὸν
those under (the)-yoke the chastener those of-the desert the
πτερωτήν· οἱ τῆς ἐπιμιξίας, τὸν δικαστήν· οἱ τῆς
winged(-one) those of-the mingling the judge those of-the
ἁπλότητος, τὸν ὁδηγόν· οἱ τῆς θεωρίας, τὸν θεολόγον· οἱ
simplicity the guide those of-the contemplation the theologian those
ἐν εὐθυμίᾳ, τὸν χαλινόν· οἱ ἐν συμφοραῖς, τὴν παράκλησιν·
in good-cheer the bridle those in misfortunes the comfort
τὴν βακτηρίαν, ἡ πολιά· τὴν παιδαγωγίαν, ἡ νεότης· ἡ
the staff the gray-hair the tutelage the youth the
πενία, τὸν πορισήν· ἡ εὐπορία, τὸν οἰκονόμον. Δοκοῦσί μοι
poverty the provider the wealth the steward seem to-me
καὶ χῆραι τὸν προστάτην ἐπαινέσεσθαι· καὶ ὀρφανοὶ, τὸν
also widows the protector to-be-going-to-praise and orphans the
πατέρα· καὶ πτωχοὶ, τὸν φιλόπτωχον· καὶ τὸν φιλόξενον,
father and (the)-poor the lover-of-the-poor and the lover-of-strangers
οἱ ξένοι· καὶ ἀδελφοὶ, τὸν φιλάδελφον· οἱ νοσοῦντες, τὸν
the strangers and brothers the brother-lover those sick the
ἰατρὸν, ἣν βούλει νόσον καὶ ἰατρείαν· οἱ ὑγιαίνοντες,
physician whatever you-will disease and cure those healthy
τὸν φύλακα τῆς ὑγείας· οἱ πάντες, τὸν πάντα πᾶσι
the guardian of-the health — all the(-one) all(-things) to-all
γενόμενον, ἵνα κερδάνῃ τοὺς πάντας, ἢ πλείονας.
having-become so-that he-might-gain — all or more

Ταῦτά σοι παρ᾽ ἡμῶν, ὦ Βασίλειε, τῆς ἡδίστης σοί ποτε 82
these to-you from us O Basil of-the sweetest to-you once
γλώττης, καὶ ὁμοτίμου, καὶ ἥλικος. Εἰ μὲν τῆς ἀξίας
tongue and of-equal-honor and of-(an)-age-mate if indeed of-the worth
ἐγγὺς, σὴ τοῦτο χάρις· σοὶ γὰρ θαῤῥῶν, τὸν περὶ
near yours this (is-the)-grace in-you for trusting the about
σοῦ λόγον ἐνεστησάμην. Εἰ δὲ πόῤῥω καὶ παρὰ πολὺ τῆς
you speech I-undertook if but far and by much of-the
ἐλπίδος, τί χρὴ παθεῖν, καὶ γήρᾳ, καὶ νόσῳ, καὶ τῷ
hope what must to-suffer both by-age and by-sickness and by-the
σῷ πόθῳ τετρυχωμένους; Πλὴν καὶ Θεῷ φίλον τὸ
your longing worn-out however even to-God dear (is)-the(-thing)
κατὰ δύναμιν. Σὺ δὲ ἡμᾶς ἐποπτεύοις ἄνωθεν, ὦ θεῖα
according-to ability you and us may-you-watch-over from-above O divine
καὶ ἱερὰ κεφαλὴ, καὶ τὸν δεδομένον ἡμῖν παρὰ Θεοῦ σκόλοπα
and holy head and the given to-us by God thorn
τῆς σαρκὸς, τὴν ἡμετέραν παιδαγωγίαν, ἢ στήσαις ταῖς
of-the flesh the our tutelage either may-you-stop by-the
σεαυτοῦ πρεσβείαις, ἢ πείσαις καρτερῶς φέρειν· καὶ
your-own intercessions or may-you-persuade(-us) steadfastly to-bear and
τὸν πάντα βίον ἡμῖν διεξάγοις πρὸς τὸ λυσιτελέστατον. Εἰ
the whole life for-us may-you-guide toward the most-profitable if
δὲ μετασταίημεν, δέξαιο κἀκεῖθεν ἡμᾶς ταῖς σεαυτοῦ
and we-should-depart may-you-receive also-there us in-the your-own
σκηναῖς, ὡς ἂν ἀλλήλοις συζῶντες, καὶ συνεποπτεύοντες
tents so-that — with-one-another living-together and together-beholding
τὴν ἁγίαν καὶ μακαρίαν Τριάδα, καθαρώτερόν τε καὶ
the holy and blessed Trinity more-purely both and
τελεώτερον, ἧς νῦν μετρίως δεδέγμεθα τὰς ἐμφάσεις,
more-perfectly of-whom now in-measure we-have-received the reflections
ἐνταῦθα σταίημεν τῆς ἐφέσεως, καὶ ταύτην λάβοιμεν,
there we-may-stop of-the longing and this we-may-receive

ὧν πεπολεμήκαμεν καὶ πεπολεμήμεθα, τὴν ἀντίδοσιν.
of-the(-wars) we-have-waged and we-have-been-warred-on the recompense
Σοὶ μὲν οὖν οὗτος παρ᾽ ἡμῶν ὁ λόγος· ἡμᾶς δὲ τίς
to-you indeed then this from us the speech us but who
ἐπαινέσεται μετὰ σὲ τὸν βίον ἀπολείποντας; εἰ καί τι
will-praise after you the life leaving if even something
παράσχοιμεν ἐπαίνου τοῖς λόγοις ἄξιον, ἐν Χριστῷ Ἰησοῦ
we-should-offer of-praise to-the words worthy in Christ Jesus
τῷ Κυρίῳ ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
— Lord our to-whom the glory into the ages Amen
