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The Lives of Holy Women

ΒΙΟΣ ΤΗΣ ΑΓΙΑΣ ΣΥΓΚΛΗΤΙΚΗΣ
ΒΙΟΣ ΤΗΣ ΟΣΙΑΣ ΜΕΛΑΝΗΣ
ΒΙΟΣ ΜΑΡΙΑΣ ΑΙΓΥΠΤΙΑΣ

The Lives of Holy Women

Syncletica, Melania the Younger,
Pelagia, Thaïs, and Mary of Egypt

---

with a word-for-word interlinear English translation

preserving the original word order



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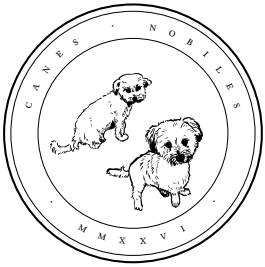

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PSEUDO-ATHANASIUS

ΒΙΟΣ ΚΑΙ ΠΟΛΙΤΕΙΑ ΤΗΣ ΑΓΙΑΣ ΚΑΙ ΜΑΚΑΡΙΑΣ ΚΑΙ ΔΙΔΑΣΚΑΛΟΥ ΣΥΓΚΛΗΤΙΚΗΣ

The Life of Syncletica

No one can tell Syncletica's deeds worthily, the author says, but he will set down what he learned from those who knew her. Her forebears came from Macedonia to Alexandria; beautiful and rich, she refused every suitor, a disciple of Thecla with Christ for her bridegroom, and kept her body under by fasting. When her parents died she gave her property to the poor, had a presbyter cut off her hair, and withdrew with her blind sister to a kinsman's tomb outside the city, where she at once outran women long in the solitary life.

Ἔδει πάντας ἀνθρώπους τῶν καλῶν μὴ ἀμυήτους 1
it-was-right all men of-the good(-things) not uninitiated
ὑπάρχειν. Οὕτω γὰρ ἂν ἐγγεγυμνασμένοι τοῖς πράγμασιν
to-be so for — trained in-the affairs
εἰ εἶεν, τὸ ἀζήμιον εἶχον ἐν βίῳ· καὶ γοῦν
if they-were the freedom-from-loss they-would-have in life and at-any-rate
τοὺς ἀκεραιοτέρους τὰ πολλὰ τῶν χρηστῶν διέλαθεν.
the more-simple the many of-the good(-things) escaped(-notice)
Τοῦτο δὲ πεπόνθασιν ἐκ τοῦ τὴν διάνοιαν αὐτοῖς
this but they-have-suffered from the the mind for-them
ἀμβλυωτέραν καθεστάναι ὑπὸ τῆς ἀμελείας. Πολλάκις γὰρ
duller to-have-become by the negligence often for
καὶ μαργαρῖται πολύτιμοι εἰς πένητας παρῆλθον ἄνδρας.
even pearls very-precious to poor passed men
Οἱ δὲ ἀδοκίμαστον τὴν περὶ τούτων τέχνην ἔχοντες,
they but untested the about these-things skill having
ὡς μικρῶν τινων καὶ οὐδαμινῶν κατεφρόνησαν. Ἡμεῖς
as small some(-things) and worthless despised we
γοῦν, νηπίαν καὶ ἀνάσκητον ψυχὴν ἔχοντες, τῷ παρόντι
at-any-rate (a)-childish and untrained soul having the present
ἐντυγχάνοντες μαργαρίτῃ, οὐδὲν μέγα τοῦτον θεωροῦμεν,
coming-upon pearl nothing great this(-one) we-consider

τῷ σχήματι μόνῳ ἐνατενίζοντες, τῆς δὲ φύσεως αὐτοῦ,
at-the form only gazing of-the but nature its
ὅσον πρὸς γνῶσιν, μακρὰν τυγχάνοντες. Ὡς δὲ κατ᾽ ὀλίγον
as-far-as toward knowledge far being as but by little
ἐκ τῶν πέλας ἐδιδασκόμεθα τὸ κάλλος αὐτοῦ, θεῖος ἔρως
from the neighbors we-were-taught the beauty its divine love
καὶ ἡμῖν ἐνεγεννᾶτο πρὸς τὸ ὀφθέν· καὶ γὰρ αὐτὰ τὰ
also in-us was-engendered toward the(-thing) seen and for very the
πράγματα ἐζωπύρει ἡμῶν πρὸς τὸν πόθον τὴν διάνοιαν.
things kindled our toward the longing the mind

2 Τί δὲ λέγω τοὺς παρόντας, ἢ καὶ ἑαυτὸν
why but do-I-speak-of the(-ones) present or even myself
συγκαταριθμῶ τούτοις, ὥς τι εἰδότων ἡμῶν καὶ
count-among these as something knowing we and
λεγόντων περὶ τῆς ἀοιδίμου καὶ μακαρίας Συγκλητικῆς;
saying about the celebrated and blessed Syncletica
Οἶμαι γὰρ πᾶσαν ἀνθρώπων φύσιν λείπεσθαι πρὸς
I-think for all of-men nature to-fall-short toward
διήγησιν τῶν ἀγαθῶν αὐτῆς πράξεων. Εἰ δὲ καί τις
(the)-telling of-the good her deeds if but even someone
ἐπιχειρήσειε λέγειν τι περὶ αὐτῆς, πολὺ μὲν καὶ
should-attempt to-say something about her much indeed and
ἄπειρον ἀπολειφθήσεται τῶν ζητουμένων, κἂν σοφὸς,
boundless will-be-left-behind of-the(-things) sought even-if wise
κἂν ἐπιστήμων τυγχάνῃ. Ὥσπερ γὰρ οἱ τῷ ἡλίῳ
even-if skilled he-be just-as for those the sun
ἀτενίσαι βουλόμενοι τὰς ὄψεις βλάπτονται, οὕτω καὶ
to-gaze-at wishing the eyes are-harmed so also
οἱ κατοπτρίζεσθαι τῷ βίῳ ταύτης πειρώμενοι, ὑπὸ τοῦ
those to-mirror-themselves in-the life of-her trying by the

μεγέθους τῶν κατορθωμάτων ἰλιγγιάσαντες, ὑπενδόντες
greatness of-the achievements having-grown-dizzy having-given-way
ἢ καὶ ἀτονήσαντες, σύγχυσιν ὑφίστανται τῇ διανοίᾳ.
or even having-grown-faint confusion undergo in-the mind
Ἡμεῖς δὲ κατὰ τὴν ἰδίαν δύναμιν ἰχνηλατοῦντες τὰ 3
we but according-to the own power tracking the(-things)
κατ᾽ αὐτὴν, καὶ ἐκ τῶν συνηλίκων δὲ αὐτῆς τὰ κατὰ
about her and from the contemporaries and her the(-things) concerning
τὸν πρῶτον βίον ἀκροθιγῶς ἀκούσαντες, καὶ ἐξ αὐτῶν δὲ
the first life superficially having-heard and from very and
τῶν πραγμάτων ἀμυδρῶς καταυγασθέντες, ἐπὶ τὸ γράφειν
the deeds dimly having-been-illumined to the writing
ἤκομεν, ἑαυτοῖς τροφὰς σωτηριώδεις ἀποθησαυρίζοντες.
we-have-come for-ourselves food saving storing-up
Τὸ μὲν γὰρ κατ᾽ ἀξίαν αὐτῆς λέγειν οὐ μόνον
the(-thing) indeed for according-to worth her to-tell not only
ἡμῖν ἀδύνατον, ἀλλὰ καὶ τοῖς πολλοῖς δυσχερές.
for-us impossible but also for-the many difficult
Ἡ τῆς οὐρανίου συγκλήτου ἐπώνυμος, χώρας τῆς 4
the(-one) of-the heavenly senate named-after of-(the)-country —
Μακεδονίας τυγχάνει. Ἀκηκοότων γὰρ τῶν προγόνων
of-Macedonia happens(-to-be) having-heard for the forebears
αὐτῆς τὸ φιλόθεον καὶ φιλόχριστον τῶν Ἀλεξανδρέων,
her the God-loving and Christ-loving of-the Alexandrians
κατελάμβανον ἐκ Μακεδονίας τὴν τοῦ Μακεδόνος πόλιν.
they-came-to from Macedonia the of-the Macedonian city
Ἐπιβάντων δὲ αὐτῶν τῇ χώρᾳ, καὶ μείζω εὑρόντες
having-set-foot but they on-the country and greater having-found
τῆς φήμης τὰ πράγματα, φιλοφρόνως ᾤκουν αὐτήν.
than-the report the things kindly inhabited it
Οὐ πλήθει δὲ δήμων συνέχαιρον, οὔτε μὴν οἰκημάτων
not at-the-multitude but of-peoples they-rejoiced nor indeed of-buildings

ἐθαύμαζον μέγεθος· πίστιν δὲ μονότροπον εὑρόντες σὺν
marveled-at (the)-greatness faith but single-minded having-found with
εἰλικρινεῖ ἀγάπῃ, δευτέραν ἔθεντο τὴν οἰκείαν τῆς μετοικίας.
sincere love second they-made the own(-land) to-the migration
5 Ἦν δὲ καὶ τῷ γένει περίβλεπτος ἡ μακαρία Συγκλητικὴ,
was and also in-the family conspicuous the blessed Syncletica
καὶ τοῖς ἄλλοις δὲ τοῖς κατὰ τὸν κόσμον τερπνοῖς
and with-the other and the(-things) in the world delightful
νομιζομένοις ἐκεκόσμητο. Παρῆν δὲ αὐτῇ καὶ ἀδελφὴ
thought she-was-adorned was-present and with-her also (a)-sister
ὁμόφρων ἅμα, καὶ ἀδελφοὶ δύο, σεμνοτάτῳ καὶ αὐτοὶ
like-minded together and brothers two in-(a)-most-reverent also themselves
ἀναχθέντες βίῳ· ὧν ὁ μὲν εἷς, ἐν τῇ παιδικῇ ἡλικίᾳ
having-been-brought-up life of-whom the indeed one in the childish age
τυγχάνων, ἀπεγένετο· ὁ δὲ ἕτερος, ἐπιβὰς πέμπτῳ καὶ
being departed the but other having-reached (the)-fifth and
εἰκοστῷ ἔτει, παρὰ τῶν γονέων εἰς γάμον παρεκαλεῖτο· καὶ
twentieth year by the parents to marriage was-urged and
πάντων πρὸς τὸ ζητούμενον εὐτρεπισθέντων, καὶ τῶν
all(-things) for the(-thing) sought having-been-made-ready and the(-rites)
ἐξ ἔθνους συμβολικῶν ἐκτελουμένων, ἀπέπτη ὁ νέος ὥσπερ
from custom symbolic being-performed flew-away the youth like
ὄρνεον ἐκ βρόχων, ἀνταλλαγὴν ποιησάμενος τῆς ἐπιγείου
(a)-bird from snares (an)-exchange having-made of-the earthly
νύμφης, τὴν ἄμωμον καὶ ἐλευθέραν τῶν ἁγίων σύνοδον.
bride the blameless and free of-the saints company
6 Αὕτη δὲ ἔτι ἐν ταῖς πατρῴαις ἀγκάλαις τυγχάνουσα,
she but still in the paternal arms being
φιλοθεΐᾳ μὲν τὸ πρῶτον τὴν ψυχὴν ἠσκεῖτο· καὶ οὐχ
with-love-of-God indeed the first the soul trained and not

οὕτω τὰς τοῦ σώματος ἐπιμελείας ἐποιεῖτο, ὡς τὰς τῆς
so the of-the body care made as the of-the
φύσεως ὁρμὰς ἐπετήρει.
nature impulses she-watched-over
Ἦν γὰρ καὶ κατὰ τὸ σῶμα περικαλλεστάτη, ὡς καὶ 7
she-was for also in the body most-beautiful so-that also
πολλοὺς αὐτῇ μνηστῆρας προσιέναι κατὰ τὴν πρώτην
many to-her suitors to-come in the first
ἡλικίαν· τοῦτο μὲν ὑπὸ τῆς περιουσίας δελεαζομένους,
age partly indeed by the wealth being-lured
τοῦτο δὲ καὶ ὑπὸ τῆς τῶν γονέων κοσμιότητος, καὶ πρὸς
partly but also by the of-the parents decorum and besides
ἐπὶ τούτοις ὑπ᾽ αὐτῆς τῆς κόρης τοῦ κάλλους ἐξαπτομένους.
upon these by very the girl of-the beauty being-inflamed
Καὶ γοῦν οἱ γονεῖς ἀσμένως προετρέποντο τὴν νέαν
and at-any-rate the parents gladly urged the young(-woman)
εἰς γάμον, αὐτὸ τοῦτο ἐπείγοντες, ὡς ἐξ αὐτῆς τὴν
to marriage very this pressing that from her the
τοῦ γένους διαδοχὴν αὐτοῖς φυλαχθῆναι. Ἡ δὲ σώφρων
of-the race succession for-them be-kept she but chaste
καὶ γενναία τῷ φρονήματι, οὐδόλως συνετίθετο ταῖς
and noble in-the spirit not-at-all agreed with-the
τοιαύταις τῶν γονέων συμβουλίαις· ἀλλὰ γάμον ἀκούουσα
such of-the parents counsels but marriage hearing
κοσμικὸν, γάμον θεῖον ἐφαντάζετο· καὶ πολλοὺς μνηστῆρας
worldly marriage divine she-imagined and many suitors
παρορῶσα, εἰς μόνον τὸν οὐράνιον νυμφίον εἶχε τὸ νεῦμα.
overlooking to only the heavenly bridegroom had the inclination
Καὶ ἦν ἰδεῖν τῆς μακαρίας Θέκλης γνησίαν 8
and it-was(-possible) to-see of-the blessed Thecla (a)-true
μαθήτριαν, τοῖς αὐτοῖς αὐτὴν ἑπομένην διδάγμασι. Καὶ
disciple the same her following teachings and

γὰρ τῶν δύο εἷς μνηστὴρ ἦν ὁ Χριστὸς, καὶ αὐτὸς ἦν
for of-the two one suitor was — Christ and the-same was
τῶν ἀμφοτέρων νυμφαγωγὸς Παῦλος· οἶμαι δὲ καὶ τὸν
of-the both bride-leader Paul I-think but also the
θάλαμον αὐταῖς μὴ ἐναλλάττειν· εἷς γὰρ αὐταῖς παστὸς
bridal-chamber for-them not to-differ one for for-them (the)-bridal-bed
ἡ Ἐκκλησία, καὶ ὁ αὐτὸς Δαβὶδ μελῳδεῖ ἐπ' ἀμφοτέρων
the Church and the same David sings over both
τὰ σεμνὰ καὶ θεῖα ᾄσματα. Καὶ γὰρ ἐν κυμβάλοις
the solemn and divine songs and for with cymbals
εὐήχοις τέρπει τὰς Θεῷ ἀνατεθείσας ψυχὰς, καὶ ἐν
well-sounding he-delights the to-God dedicated souls and with
τυμπάνοις καὶ ἐν δεκαχόρδοις ψαλτηρίοις τὴν τελειοτάτην
timbrels and with ten-stringed psalteries the most-perfect
ᾠδὴν ἀναπέμπει. Μαριὰμ δὲ τοῖς ἱεροῖς τούτοις γάμοις
ode sends-up Miriam and to-the sacred these marriages
τὰς χορευτρίας εἰσάγει, λέγουσα· Ἄσωμεν τῷ Κυρίῳ·
the dancers brings-in saying let-us-sing to-the Lord
ἐνδόξως γὰρ δεδόξασται. Καὶ τὰ ὄψα δὲ τοῦ θείου
gloriously for he-has-been-glorified and the dishes and of-the divine
δείπνου κοινὰ τοῖς ἑστιωμένοις· Γεύσασθε γὰρ, καὶ
supper (are)-common to-the(-ones) feasting taste for and
ἴδετε, ὅτι χρηστὸς ὁ Κύριος. Καὶ ἡ τῶν νυμφικῶν δὲ
see that good (is)-the Lord and the of-the bridal and
αὐταῖς περιβλημάτων μία τις ὑφή· Ὅσοι γὰρ εἰς Χριστὸν
for-them garments one some weave as-many-as for into Christ
ἐβαπτίσθησαν, Χριστὸν ἐνεδύσαντο. Ὁμότροπος οὖν αὐταῖς
were-baptized Christ put-on alike then for-them
ἦν ἡ πρὸς Κύριον ἀγάπη· τῶν γὰρ αὐτῶν ἠξιοῦντο
was the toward (the)-Lord love of-the for same they-were-deemed-worthy
δωρεῶν· ἀλλὰ καὶ τοῖς αὐτοῖς ἀγῶσιν ἡμιλλῶντο. Τὰ
gifts but also in-the same contests they-vied the(-things)

μὲν γὰρ τῆς μακαρίας Θέκλης οὐδενὶ ἠγνόηται
indeed for of-the blessed Thecla to-no-one has-been-unknown
μαρτύρια, ὡς διὰ πυρὸς καὶ θηρίων ἀτιθάσσων αὐτὴν
testimonies how through fire and beasts savage she
ἐνηθληκέναι· καὶ ταύτης τοὺς ἐναρέτους πόνους τε
to-have-contended and of-this(-one) the virtuous labors and
καὶ ἱδρῶτας οἶμαι τοὺς πολλοὺς μὴ λανθάνειν. Εἰ
and sweats I-think the many not to-escape(-the-notice-of) if
γὰρ εἷς Σωτὴρ ἦν αὐταῖς ὁ ποθούμενος, ἀναγκαίως
for one Savior was for-them the(-one) longed-for necessarily
καὶ εἷς αὐταῖς ὁ ἀντιτασσόμενος. Καὶ τῇ μὲν
also one for-them the(-one) opposing and — indeed
Θέκλῃ πραϋτέρους ὑπολαμβάνω τοὺς πόνους· καθῄρητο
for-Thecla milder I-suppose the labors had-been-destroyed
γὰρ ἡ τοῦ ἐχθροῦ κακία, διὰ τῶν ἐκτὸς αὐτῇ
for the of-the enemy malice through the(-things) outside her
προσομιλοῦντος· ἐνταῦθα δὲ δριμυτέραν ἑαυτοῦ τὴν κακίαν
assailing here but sharper his-own the malice
ἐπιδείκνυται, ἐκ τῶν ἔνδον διὰ τῶν ἐναντίων καὶ
he-displays from the(-things) within through the contrary and
ὀλεθρίων ἑαυτοῦ λογισμῶν κινούμενος.
destructive his-own thoughts moving
Οὐκ ἐγοήτευσεν αὐτῆς τὸ ὄμμα ποικίλης ἐσθῆτος ὑφὴ, 9
not bewitched her the eye of-(a)-varied garment (the)-weave
οὐδὲ λίθων πολυτελῶν διάφορα χρώματα· οὐκ ἠπάτησεν
nor of-stones costly (the)-various colors not deceived
αὐτῆς τὴν ἀκοὴν κύμβαλον, οὐδ' αὐλὸς διαλῦσαι δεδύνηται
her the hearing (a)-cymbal nor (a)-flute to-loosen has-been-able
τὸν τῆς ψυχῆς αὐτῆς τόνον. Οὐκ ἐμάλαξεν αὐτὴν γονέων
the of-the soul her tension not softened her of-parents
δάκρυα, οὐδὲ ἑτέρα τις συγγενῶν παραίνεσις· ἀλλ' ὥσπερ
tears nor other any of-kinsmen exhortation but as

ἀδάμαντα τὸν λογισμὸν ἔχουσα, οὐ παρετράπη τὸν
adamant the reasoning having not was-turned the
νοῦν· καὶ ὥσπερ θυρίδας τὰς πάσας αἰσθήσεις αὐτῆς
mind and as windows the all senses her
ἀποκλείουσα, τῷ ἑαυτῆς νυμφίῳ καταμόνας προσωμίλει,
shutting to-the her-own bridegroom alone she-conversed
τὸ γραφικὸν ἐκεῖνο λέγουσα· Ὡς ἐγὼ τῷ ἀδελφιδῷ μου,
the scriptural that(-word) saying as I to-the beloved my
καὶ ὁ ἀδελφιδός μου ἐμοί. Καὶ εἰ μὲν καπνώδεις καὶ
and the beloved my to-me and if indeed smoky and
σκοτειναὶ ὁμιλίαι παρῆσαν, ταύτας ἀπέφευγε, τοῖς ἔνδον
dark conversations were-present these she-fled into-the inner
ταμείοις τῆς ψυχῆς ἑαυτὴν συνάγουσα· ὅπου δὲ φωτειναὶ
chambers of-the soul herself gathering where but bright
καὶ ἐπωφελεῖς παραινέσεις ἐτύγχανον, πᾶσαν ἑαυτῆς τὴν
and profitable exhortations were all her-own the
διάνοιαν ἔτεινε πρὸς ὑποδοχὴν τῶν λεγομένων.
mind she-stretched toward (the)-reception of-the(-things) said
10 Οὐκ ἠμέλει δὲ καὶ τοῦ κατὰ τὸ σῶμα σωτηρίου φαρμάκου·
not she-neglected and also the for the body saving remedy
τήν τε γὰρ νηστείαν οὕτως εἶχε φίλην, ὡς μηδένα αὐτῇ
the both for fasting so she-held dear that no-one to-her
τῶν παρόντων ἴσον τυγχάνειν. Φυλακὴν γὰρ καὶ θεμέλιον
of-the(-ones) present equal to-be (a)-guard for and foundation
ταύτην ἡγεῖτο τῶν ἄλλων. Καὶ εἴ ποτε ἀνάγκης γενομένης
this she-considered of-the others and if ever necessity having-arisen
παρὰ τὸν συνήθη καιρὸν ἐτράφη, τὸ ἐναντίον ὑφίστατο τοῖς
beside the usual time she-was-fed the opposite she-underwent to-those
ἐσθίουσιν· ὠχρία γὰρ αὐτῆς τὸ πρόσωπον, καὶ συνέπιπτεν
eating grew-pale for her the face and fell-in
ὁ τοῦ σώματος ὄγκος· τοῦ γὰρ κινοῦντος ἀηδισθέντος,
the of-the body bulk the for mover being-disgusted

συναλλοιοῦται καὶ τὸ κινούμενον. Ὅπως γὰρ ἂν ἡ ἀρχὴ
is-altered-with also the(-thing) moved however for — the principle
διατεθῇ, ὡς ἐπίπαν ἀκολουθεῖ ταύτῃ καὶ τὰ ἐκ ταύτης
be-disposed as on-the-whole follow it also the(-things) from it
ἠρτημένα. Οἷς μὲν γὰρ ἡ τροφὴ καὶ ἡδονὴν γίνεται καὶ
hanging to-whom indeed for the food both pleasure becomes and
προσφέρεται, εὐθαλὴς ὁ τοῦ σώματος ὄγκος ἐστίν· οἷς
is-taken flourishing the of-the body bulk is to-whom
δὲ τὸ ἐναντίον συμβαίνει, ἄτροφος καὶ λεπτὴ ἡ σὰρξ
but the opposite happens ill-fed and thin the flesh
τυγχάνει. Μαρτυροῦσι δέ μου τῷ λόγῳ οἱ ἀῤῥωστοι. Ἡ
is bear-witness and my to-the word the sick the
γοῦν μακαρία αὕτη, νοσηλεύειν πειρωμένη τὸ σῶμα,
at-any-rate blessed(-woman) this(-woman) to-nurse trying the body
τῇ ψυχῇ τὸ εὐανθὲς ἔφερε· κατὰ γὰρ τὸν Ἀπόστολον
to-the soul the bloom brought according-to for the Apostle
λέγοντα ἔπραττεν· Ὅσῳ γὰρ ὁ ἔξωθεν ἡμῶν ἄνθρωπος
saying she-acted as-much-as for the outward our man
φθείρεται, φησὶν, τοσοῦτον ὁ ἔνδον ἀνακαινοῦται. Οὕτω
perishes he-says so-much the inner(-one) is-renewed thus
μὲν οὖν ἐνήθλει λανθάνουσα τοὺς πολλούς.
indeed then she-contended escaping(-the-notice-of) the many
Ὅτε δὲ οἱ γονεῖς αὐτῆς τέλος ἔσχον τοῦ βίου, ἐπὶ 11
when but the parents her (an)-end had of-the life to
πλεῖον θεοφορηθεῖσα τῷ θείῳ φρονήματι, λαμβάνει
more borne-by-God in-the divine purpose she-takes
καὶ τὴν ἀδελφὴν μεθ' ἑαυτῆς· ἦν γὰρ στερηθεῖσα
also the sister with herself she-was for deprived
τῶν ὄψεων· καὶ τῶν μὲν πατρῴων οἴκων χωρίζεται·
of-the sight and from-the indeed paternal houses she-separates
εἰς δέ τινος συγγενοῦς αὐτῆς ἠρωεῖον ἀπῳκισμένον
to and of-some kinsman her tomb removed-from

τῆς πόλεως κατάγεται· καὶ διαπωλήσασα πᾶσαν τὴν
the city she-takes-lodging and having-sold all the
καταλειφθεῖσαν αὐτῇ οὐσίαν, καὶ διανείμασα τοῖς
left to-her property and having-distributed(-it) to-the
πένησι, προσκαλεσαμένη τινὰ τῶν πρεσβυτέρων, ἀπέτεμεν
poor having-called-to-(her) one of-the presbyters she-cut-off
ἑαυτῆς τοὺς πλοκάμους. Τότε τὴν πᾶσαν κόσμησιν
her-own the locks then the all adornment
ἀπέθετο· ἔθος γὰρ ταῖς γυναιξὶ κόσμον καλεῖν τὴν
she-laid-aside (a)-custom for for-the women adornment to-call the
τρίχα. Σύμβολον δὲ ἦν τὸ γινόμενον τοῦ ἀπέριττον
hair (a)-symbol and was the(-thing) happening of-the free-of-excess
καὶ καθαρὰν τὴν ψυχὴν αὐτῆς γεγενῆσθαι. Τότε μὲν οὖν
and pure the soul her to-have-become then indeed then
πρῶτον ἠξιώθη τῆς παρθενικῆς προσηγορίας.
first she-was-deemed-worthy of-the virginal name

12 Πᾶσαν δὲ τὴν οὐσίαν αὐτῆς τοῖς πτωχοῖς διανείμασα,
all and the property her to-the poor having-distributed
ἔλεγε· Μεγάλου μὲν ἠξίωμαι ὀνόματος· Τί δὲ
she-said of-(a)-great indeed I-have-been-deemed-worthy name what but
ἀνταποδώσω ἐπάξιον τῷ δωρησαμένῳ, οὐκ ἔχω. Εἰ
shall-I-repay worthy to-the(-one) having-given not I-have if
γὰρ ἐπὶ τῶν ἐκτὸς πραγμάτων, ἕνεκεν ἀξιώματος
for in the outward affairs for-the-sake-of rank
φθαρτοῦ, πᾶσαν ἑαυτῶν τὴν οὐσίαν ἀποβάλλουσι· πόσῳ
perishable all their-own the property they-throw-away how-much
μᾶλλον ἐμὲ, τοσαύτης ἀξιωθεῖσαν χάριτος, οὐκ
more me such having-been-deemed-worthy-of grace not
ἄρα ἔδει μετὰ τῶν νομιζομένων ὑπαρχόντων προδοῦναι
then was-it-right with the thought possessions to-give-up
καὶ τὸ σῶμα; Τί δὲ λέγω κτήματα ἢ σῶμα δοῦναι,
also the body why but do-I-speak-of possessions or body to-give

πάντων αὐτοῦ ὑπαρχόντων; Τοῦ γὰρ Κυρίου ἡ γῆ
all(-things) his being of-the for Lord (is)-the earth
καὶ τὸ πλήρωμα αὐτῆς. Διὰ τούτων μὲν τῶν λόγων τὴν
and the fullness its by these indeed the words the
ταπεινοφροσύνην ἐγκομβωσαμένη, ἡσύχαζεν.
humility having-put-on she-kept-quiet
Ἦν μὲν οὖν καὶ ἐν ταῖς πατρικαῖς αὐλαῖς ἱκανῶς 13
she-was indeed then also in the paternal halls sufficiently
προγυμνασθεῖσα τοῖς πόνοις· καὶ ἐν αὐτῇ δὲ τῇ ἀκμῇ
trained-beforehand in-the labors and in very and the prime
τοῦ σταδίου ἀχθεῖσα, προέκοπτε ταῖς ἀρεταῖς. Ὅσοι
of-the stadium having-been-led she-advanced in-the virtues as-many-as
μὲν οὖν ἀγυμνάστως καὶ ἀσκέπτως προσῆλθον τῷ
indeed then untrained and unthinkingly approached to-the
θείῳ τούτῳ μυστηρίῳ, ἀπέτυχον τοῦ ζητουμένου, μὴ
divine this mystery failed-of the(-thing) sought not
προθεωρήσαντες τὰ καθ' ἕκαστον· ὥσπερ δὲ οἱ
having-considered-beforehand the(-things) in detail as but those
ὁδοιπορεῖν μέλλοντες τῶν ἐφοδίων πρῶτον φροντίζουσιν,
to-travel going of-the provisions first take-thought
οὕτως καὶ αὕτη, ὥσπερ ἐφοδίοις ἑαυτὴν, τοῖς πάλαι
so also she as with-provisions herself with-the long-ago
πόνοις εὐτρεπίσασα, ἀδεῶς τὴν ἐπὶ τὰ ἄνω πορείαν
labors having-made-ready fearlessly the toward the(-things) above journey
ἐποιήσατο· τὰ γὰρ εἰς τὸν ἀπαρτισμὸν τῆς οἰκίας
made the(-things) for for the completion of-the house
προαποθεμένη, ὀχυρώτατον τὸν ἑαυτῆς ἐξετέλει πύργον.
having-laid-up-beforehand most-secure the her-own she-finished tower
Καὶ τὸ μὲν καθ' ἱστορίαν τῶν οἰκημάτων ποίημα ἐκ
and the indeed by (the)-account of-the buildings work from
τῶν ἔξωθεν ὑλῶν κατασκευάζεται· αὕτη δὲ τὸ ἐναντίον
the outward materials is-constructed she but the opposite

πεποίηκεν· οὐ γὰρ τὰς ἔξωθεν ὕλας συνήγαγεν, ἀλλὰ
has-done not for the outward materials she-gathered but
μᾶλλον τὰς ἔσωθεν ἐκένωσε. Τὰ γὰρ χρήματα
rather the(-ones) inward she-emptied the(-things) for possessions
ἑαυτῆς διαδοῦσα τοῖς πένησι, καὶ καταλιποῦσα ὀργὴν καὶ
her-own having-distributed to-the poor and having-left anger and
μνησικακίαν, ἀπωσαμένη δὲ καὶ φθόνον καὶ φιλοδοξίαν,
grudge-bearing having-thrust-away and also envy and love-of-glory
ᾠκοδόμησε τὴν οἰκίαν ἑαυτῆς ἐπὶ τὴν πέτραν, ἧς
she-built the house her-own on the rock of-which
περιφανὴς ὁ πύργος καὶ ἀχείμαστος ἡ οἰκία.
conspicuous (is)-the tower and storm-proof the house

14 Καὶ τί πολλὰ λέγω; ὑπερέβαινε γὰρ διὰ τῶν ἀρχῶν
and why many(-things) do-I-say she-surpassed for through the beginnings
καὶ τὰς ἐν ἕξει τοῦ μονήρους βίου τυγχανούσας.
even the(-women) in (the)-habit of-the solitary life being
Ὥσπερ γὰρ τὰ εὐφυέστατα τῶν παιδίων, ἔτι ἐν ταῖς
as for the most-gifted of-the children still in the
συλλαβαῖς ὄντα, ἁμιλλῶνται τοῖς ἐν ἡλικίᾳ καὶ πλείω
syllables being vie with-those in age and more
χρόνον ἔχουσι παρὰ τοῖς διδασκάλοις· οὕτω καὶ αὕτη,
time having with the teachers so also she
ζέουσα τῷ πνεύματι, παρέτρεχε τὰς λοιπάς.
boiling in-the spirit outran the rest

She let no one witness her ascetic life, shunning men and most women so as not to be praised, pruning the first stirrings of the soul like a gardener, calling on her Master in prayer whenever the enemy attacked and easing her rigor once he was beaten. When the fame of her labors spread, women came asking how one is to be saved; after long tears and silence she answered with a verse of Scripture, and at last, pressed by them and seeing that her words would profit them, she began to teach.

Τὸν μὲν οὖν ἔμπρακτον αὐτῆς καὶ ἀσκητικὸν βίον λέγειν 15
the indeed then active her and ascetic life to-tell
ἀδυνατοῦμεν, ἐπείπερ οὐδὲ συνεχώρει τινὰ τούτου θεατὴν
we-are-unable since not-even she-allowed anyone of-this (a)-spectator
γενέσθαι. Οὐδὲ γὰρ κήρυκας τῶν αὐτῆς ἀνδραγαθημάτων
to-become not-even for heralds of-the her brave-deeds
ἤθελεν εἶναι τοὺς παρόντας. Οὐχ οὕτως γὰρ τὸ εὖ
she-wished to-be the(-ones) present not so for the well
πράττειν ἐφρόντιζεν, ὅσον τῆς τούτου φυλακῆς τε
doing she-cared-for as-much-as for-the of-this guarding both
καὶ κρυβῆς. Τοῦτο δὲ ἐποίει οὐ φθόνῳ συνεχομένη, ἀλλὰ
and hiding this and she-did not by-envy held but
θείᾳ χάριτι συγκροτουμένη. Τὸ γὰρ Κυριακὸν ἐκεῖνο
by-divine grace being-welded the for Lord's that
κατὰ νοῦν ἔφερε ῥῆμα, τὸ λέγον, ὡς Εἴ τι ἐὰν ποιῇ
in mind she-bore saying the(-one) saying that if anything — does
ἡ δεξιά σου, μὴ γνώτω ἡ ἀριστερά σου. Οὕτως μὲν
the right(-hand) your not let-know the left your thus indeed
λανθάνουσα ἐξετέλει τὰ πρέποντα τῷ ἐπαγγέλματι.
escaping-notice she-accomplished the(-things) fitting to-the profession
Ἀπὸ δὲ τῆς πρώτης ἡλικίας, καὶ ἕως τῆς ἀκμαστικῆς, οὐ 16
from and the first age and until the prime not
μόνον παντὸς ἀνδρὸς συντυχίαν ἀπέφευγεν ἀλλὰ καὶ τὰς
only of-every man (the)-meeting she-fled but also the(-women)

ὁμοφύλους τὰ πολλὰ παρῃτεῖτο, δύο τούτων ἕνεκα, ἢ
of-the-same-kind for-the most-part she-declined two these for-the-sake-of either
τοῦ μὴ δοξασθῆναι τῇ ὑπερβολῇ τῆς ἀσκήσεως, ἢ τοῦ
of-the not to-be-glorified by-the excess of-the asceticism or of-the
μὴ ὑποσυρῆναι τῆς ἀρετῆς διὰ τὴν σωματικὴν χρείαν.
not to-be-drawn-down from-the virtue through the bodily need
17 Οὕτως μὲν οὖν τὰς πρώτας τῆς ψυχῆς ἐπιβολὰς
thus indeed then the first of-the soul impulses
παρετήρει, μὴ συγχωροῦσα αὐταῖς συγκαθέλκεσθαι ταῖς
she-watched not allowing them to-be-dragged-down-with with-the
σωματικαῖς ἐπιθυμίαις· ὥσπερ δὲ δένδρον καθυλομανοῦν
bodily desires as but (a)-tree running-to-wood
περιετέμνετο τῶν ἀκάρπων κλάδων τὰ βλαστήματα· τὰς
she-pruned of-the fruitless branches the shoots the
μὲν γὰρ ἀκανθώδεις τῆς διανοίας ἐκφύσεις ἀφῃρεῖτο
indeed for thorny of-the mind growths she-removed
διά τε τῆς νηστείας καὶ τῆς προσευχῆς. Καὶ εἰ βραχύ
through both the fasting and the prayer and if (a)-little
τι ἕκαστον τούτων προέκοπτε, ποικίλας αὐτοῖς τὰς
some each of-these advanced various on-them the
τιμωρίας προσέφερε, διὰ παντοδαπῶν πόνων τὸ σῶμα
punishments she-brought through all-kinds-of labors the body
κακουχοῦσα. Οὐ μόνον γὰρ τῇ τοῦ ἄρτου λιμαγχονίᾳ
maltreating not only for with-the of-the bread starvation
ἠρκεῖτο, ἀλλά γε καὶ τῇ τοῦ ὕδατος ὀλιγοδεΐᾳ.
she-was-content but at-least also with-the of-the water scantiness
18 Ὁπηνίκα μὲν πόλεμος τοῦ ἐχθροῦ πρὸς αὐτὴν συνεκροτεῖτο,
whenever indeed (a)-war of-the enemy against her was-joined
προηγουμένως μὲν τὸν ἑαυτῆς Δεσπότην δι᾽ εὐχῆς ἐκάλει
first indeed the her-own Master through prayer she-called
πρὸς συμμαχίαν· οὐ γὰρ ἠρκεῖτο τὴν ὁρμὴν τοῦ λέοντος
to (her)-alliance not for she-was-content the onset of-the lion

σβέσαι ψιλῇ ἀσκήσει. Καὶ παρὰ μὲν τῆς ἱκεσίας παρῆν
to-quench with-bare asceticism and at indeed the supplication was-present
ὁ Κύριος, καὶ ἀπεδίδρασκεν ὁ πολέμιος· πολλάκις δὲ καὶ
the Lord and ran-away the foe often but also
ἐχρόνιζε πρὸς τὴν μάχην ὁ ἐχθρὸς, καὶ ὁ Κύριος οὐκ
lingered for the battle the enemy and the Lord not
ἠμύνετο τὸν παλαμναῖον, αὐτῷ τούτῳ τῆς ἐναρέτου ψυχῆς
repulsed the murderer by-very this of-the virtuous soul
εἰσαύξων τὴν γυμνασίαν. Αὕτη δὲ ὥσπερ προσθήκῃ τῶν
increasing the exercise she but as by-(an)-addition of-the
δώρων, ἐπὶ πλεῖον ἐκρατύνετο εἰς τὴν κατὰ τοῦ ἐχθροῦ
gifts to more was-strengthened toward the against the enemy
νίκην. Οὐ μόνον γὰρ ἠρκεῖτο ταῖς ὀλιγοδεΐαις τῶν
victory not only for she-was-content with-the scantiness of-the
τροφῶν ἑαυτὴν νεκροῦσα, ἀλλά γε καὶ τῶν καθ' ἡδονὴν διαιτημάτων ἐπειρᾶτο εἴργειν ἑαυτήν. Ἄρτον μὲν γὰρ
foods herself mortifying but at-least also from-the according-to pleasure diets she-tried to-shut-off herself bread indeed for
πιτυρίαν ἤσθιεν· ὕδωρ δὲ πολλάκις οὐδόλως ἐλάμβανε· καὶ
of-bran she-ate water but often not-at-all she-took and
ἐχαμεύνει δὲ ἕως τινός. Ἕως μὲν οὖν συνεκροτεῖτο
she-slept-on-the-ground too until some(-time) while indeed then was-joined
ὁ πόλεμος, τοιούτοις ὅπλοις ἐκέχρητο· εὐχὴν μὲν ἐνδυομένη
the war with-such weapons she-used prayer indeed putting-on
ἀντὶ ὅπλου καὶ θυρεοῦ ἐνδυομένη· ἡ δὲ περικεφαλαία
instead-of (a)-weapon and (a)-shield putting-on the and helmet
αὐτῆς ἦν ἐκ πίστεως καὶ ἐλπίδος καὶ ἀγάπης συγκραθεῖσα.
her was from faith and hope and love blended
Ἡ γὰρ πίστις προηγεῖτο πάντων, ὅλους αὐτῆς τοὺς ἁρμοὺς
the for faith led-the-way of-all all her the joints

συσφίγγουσα. Παρῆν δὲ καὶ ἡ ἐλεημοσύνη, εἰ καὶ μὴ
binding-together was-present and also the almsgiving if even not
ἡ κατ᾽ ἐνέργειαν, ἀλλ᾽ οὖν γε ἡ κατὰ πρόθεσιν.
the(-one) in act but then at-least the(-one) by intention
19 Διὰ τούτων οὖν ἥττων ὑπομένοντος τοῦ ἐχθροῦ, καὶ
through these then defeat suffering the enemy also
αὐτὴ ἐπεκούφιζε τῆς δριμυτάτης ἀσκήσεως. Τοῦτο δὲ
she relaxed from-the harshest asceticism this and
ἐποίει πρὸς τὸ μὴ ἀθρόως διαλυθῆναι τὰ τοῦ σώματος
she-did so-that — not suddenly be-dissolved the of-the body
μέλη· ἥττης γὰρ ἦν τοῦτο τεκμήριον. Τῶν γὰρ ὅπλων
members of-defeat for was this (a)-sign of-the for weapons
συμπεσόντων, ποία ἐλπίς ἐστι τῷ στρατιώτῃ εἰς πόλεμον;
having-collapsed what hope is to-the soldier for war
Τινὲς γοῦν, ἀμέτρως καὶ ἀνεξετάστως τῇ ἀσιτίᾳ ἑαυτοὺς
some at-any-rate immoderately and without-examination by-the fasting themselves
καταδαπανήσαντες, καιρίαν ἑαυτοῖς τὴν πληγὴν ἐπήγαγον·
having-consumed (a)-mortal on-themselves the blow brought
ὥσπερ δὲ ἐν παραιτήσει τοῦ ἀντιπάλου γενόμενοι, ἑαυτοὺς
as but in surrender of-the adversary having-become themselves
κατέφθειραν. Αὕτη δὲ οὐχ οὕτως ἔπραττεν, ἀλλὰ πάντα
destroyed she but not so acted but all(-things)
μετὰ διακρίσεως ἐποίει· καὶ τῷ μὲν ἐχθρῷ σφοδρῶς διά
with discernment did and the indeed enemy vehemently through
τε τῶν εὐχῶν καὶ τῆς ἀσκήσεως ἀπεμάχετο· πρὸς δὲ
both the prayers and the asceticism she-fought-off toward but
τὴν γαλήνην τῆς οἰκείας νηὸς ἐπεμελεῖτο τοῦ σώματος.
the calm of-the own ship took-care-of the body
Καὶ γὰρ οἱ ναυτιλλόμενοι, χειμῶνος καὶ κλύδωνος
and for those sailing (a)-storm and (a)-surge
καταλαβόντος, ἄσιτοι διαμένουσι, πᾶσαν τὴν παρ᾽ ἑαυτῶν
having-overtaken without-food remain all the of themselves

τέχνην τῷ πρὸ ὀφθαλμῶν κινδύνῳ ἀντιτιθέντες· ὁπηνίκα
skill to-the before (their)-eyes danger opposing whenever
δὲ τύχωσι τοῦ ζῆν, τότε τῆς δευτέρας σωτηρίας ποιοῦνται
but they-attain — to-live then of-the second safety they-make
τὴν φροντίδα· καὶ οὐχ ἅπας αὐτῶν ὁ χρόνος πρὸς τὸν
the concern and not all their the time for the
σάλον τῆς θαλάσσης καταναλίσκεται· ὥσπερ δὲ ἀνάπαυλαν
tossing of-the sea is-spent as but (a)-respite
δέχονται τῶν πόνων τὴν βραχυτάτην γαλήνην· καὶ
they-receive from-the labors the briefest calm and
οὐδ' οὕτως ἀμερίμνως διάγουσιν, οὔτε μὴν ὕπνῳ βαθεῖ
not-even so free-of-care they-live nor indeed into-sleep deep
καθέλκονται πεῖραν ἐσχηκότες τῶν ἀπελθόντων, καὶ
they-are-drawn experience having-had of-the(-things) gone-by and
ἔννοιαν λαμβάνοντες τῶν μελλόντων. Εἰ γὰρ καὶ ὁ
thought taking of-the(-things) coming if for even the
χειμὼν ἐκόπασεν, ἀλλ' ἡ θάλασσα οὐ μεμείωται· καὶ εἰ
storm has-abated yet the sea not has-been-lessened and if
παρῆλθε τὸ δεύτερον, ἀλλ' ὅμως τὸ πρῶτον [τρίτον]
has-passed the second yet nevertheless the first third
μένει· εἰ καὶ τὸ γενόμενον κεχώρισται, ἀλλὰ τὸ
remains if even the(-thing) having-happened has-departed yet the(-thing)
ποιοῦν πάρεστιν. Οὕτως οὖν καὶ ἐπὶ τοῦ παρόντος, εἰ
causing is-present so then also in the present(-case) if
καὶ τὸ πνεῦμα τῆς ἐπιθυμίας ἀπήλασται, ἀλλ' ὅμως
even the spirit of-the desire has-been-driven-off yet nevertheless
ὁ ἐξουσιάζων τούτου οὐ μακρὰν τυγχάνει. Ὅθεν
the(-one) having-power-over it not far is whence
δεῖ ἀδιαλείπτως προσεύχεσθαι διὰ τὸ ἀβέβαιον τῆς
one-must without-ceasing pray because-of the uncertainty of-the
θαλάσσης καὶ τὴν ἁλμυρὰν τοῦ ἐχθροῦ κακίαν. Ἡ οὖν
sea and the bitter of-the enemy malice the then

μακαρία, ἀκριβῶς εἰδυῖα τὸ παρὸν ἐν τῷ βίῳ κλυδώνιον,
blessed(-woman) exactly knowing the present in the life surge
καὶ προβλέπουσα τὰς τῶν πνευμάτων ζάλας, ἐπιμελῶς ἦν
and foreseeing the of-the winds squalls carefully was
οἰακίζουσα τὸ ἴδιον σκάφος τῇ εἰς Θεὸν εὐσεβείᾳ· καὶ
steering the own vessel by-the toward God piety and
γὰρ ἀχείμαστον αὐτὸ τῷ σωτηρίῳ λιμένι προσώρμισεν,
for storm-free it to-the saving harbor she-moored
ἄγκυραν ἀσφαλεστάτην τὴν εἰς Θεὸν πίστιν θεμένη.
(an)-anchor most-secure the toward God faith having-set
20 Ἀποστολικὸς μὲν οὖν αὐτῆς ὁ βίος, διὰ πίστεως καὶ
apostolic indeed then her the life through faith and
ἀκτημοσύνης συσφιγγόμενος, ἔτι γε μὴν ἀγάπῃ καὶ
poverty bound-together still at-least indeed with-love and
ταπεινοφροσύνῃ διαλάμπων. Αὕτη τοῦ σωτηρίου λόγου τὴν
humility shining she of-the saving word the
πρᾶξιν ἐξετέλεσεν· Ἐπιβήσῃ γὰρ ἐπὶ ἀσπίδα καὶ βασιλίσκον,
practice accomplished you-will-tread for upon (the)-asp and (the)-basilisk
καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ. Οἰκείως αὕτη ἤκουσε
and upon all the power of-the enemy fittingly she heard
τό· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγων ἦς
the(-word) well-done servant good and faithful over few(-things) you-were
πιστὸς, ἐπὶ πολλῶν σε καταστήσω. Τὸ δὲ ῥητὸν, εἰ καὶ ἐπὶ
faithful over many(-things) you I-will-set the but saying if even to
τῶν δωρεῶν ἀνάγεται, ἀλλ᾽ ὅμως ἐνταῦθα νοείσθω,
the gifts is-referred yet nevertheless here let-it-be-understood
ὡς Ὅτι ἐνίκησας τὸν ἔνυλον πόλεμον, καὶ κατὰ τοῦ ἀΰλου
as that you-conquered the material war and against the immaterial
δὲ τρόπαιον πήξεις, ἐμοῦ ὑπερασπίζοντός σου. Γνώτωσαν
and (a)-trophy you-will-fix me shielding you let-them-know
τὸ μέγεθος τῆς πίστεως αἱ ὑπὸ τοῦ θεράποντός μου
the greatness of-the faith the(-ones) by the servant my

Παύλου ῥηθεῖσαι ἀρχαὶ καὶ ἐξουσίαι· νικήσας γὰρ
Paul spoken-of principalities and powers having-conquered for
τὰς ἐναντίας δυνάμεις, προσομιλήσεις καὶ ταῖς κρείττοσιν.
the opposing powers you-will-converse-with also with-the better(-ones)
Οὕτως μὲν οὖν καθ' ἑαυτὴν ἀναχωροῦσα, τῶν ἀγαθῶν 21
thus indeed then by herself withdrawing of-the good
ἔργων τελεσιουργὸς ἐγίνετο. Τοῦ δὲ χρόνου προϊόντος, καὶ
works (a)-perfecter she-became the and time going-on and
τῶν ἀρετῶν αὐτῆς ἀνθουσῶν, ἡ εὐωδία τῶν εὐκλεεστάτων
the virtues her blooming the fragrance of-the most-glorious
αὐτῆς πόνων εἰς πολλοὺς διέβαινεν· Οὐδὲν γὰρ, φησὶ,
her labors to many passed nothing for he-says
κρυπτὸν ὃ οὐ φανερωθήσεται. Οἶδε γὰρ ὁ Θεὸς
hidden which not will-be-made-manifest knows for — God
τοὺς αὐτὸν ἀγαπῶντας καὶ δι' ἑαυτοῦ κηρύττειν πρὸς
those him loving also through himself to-proclaim for
διόρθωσιν τῶν ἀκουόντων. Τότε μὲν οὖν τῇ βουλήσει
(the)-correction of-the(-ones) hearing then indeed then by-the will
τοῦ κρείττονος ἤρξαντό τινες παραβάλλειν, καὶ πρὸς
of-the stronger(-one) began some to-come-near and for
οἰκοδομὴν οἰκείαν τὰς ἐντεύξεις ποιεῖσθαι· καὶ γὰρ διὰ
edification own the conversations to-make and for through
τῶν λόγων τὰ τοῦ βίου αὐτῆς ἐμπορευόμεναι ἐπὶ πλέον
the words the(-things) of-the life her trading-in to more
προσήγγιζον, ὠφελεῖσθαι βουλόμεναι. Κατὰ γὰρ τὴν
they-drew-near to-be-helped wishing according-to for the
συνήθη ἀκολουθίαν ἐπυνθάνοντο αὐτῆς λέγουσαι· Πῶς δεῖ
usual sequence they-asked her saying how must-one
σωθῆναι; ἡ δὲ, στενάξασα βαρὺ, καὶ δακρύων πλῆθος
be-saved she but having-groaned heavily and of-tears (a)-multitude
ἀφεῖσα, εἰς ἑαυτὴν ἐχώρει, καὶ ὥσπερ διὰ τῶν δακρύων
having-let-go into herself withdrew and as through the tears

τὴν ἀπόκρισιν ποιησαμένη, δευτέραν σιωπὴν ἤσκει. Αἱ δὲ,
the answer having-made (a)-second silence practiced they but
συνελθοῦσαι, ἐβιάζοντο λαλεῖν αὐτὴν τὰ μεγαλεῖα τοῦ Θεοῦ·
having-come-together pressed to-speak her the great-things — of-God
καὶ γὰρ ἐθαύμαζον ὑπὸ μόνης τῆς θέας καταπληττόμεναι·
and for they-marveled by alone the sight being-struck
καὶ αὖθις παρεκάλουν αὐτὴν φθέγξασθαι. Ἐπὶ πολὺ δὲ
and again they-urged her to-speak to much and
τῆς μακαρίας ἐκβιαζομένης, μετὰ χρόνον ἱκανὸν, πολλῆς
the blessed(-woman) being-pressed after time sufficient much
ἡσυχίας γενομένης, ταπεινῇ τῇ φωνῇ τὸ γραφικὸν
silence having-come with-(a)-humble the voice the scriptural
ἐκεῖνο ἔφη ῥῆμα τό· Μὴ ἐκβιάζου πένητα· πτωχὸς
that she-said saying the(-one) do-not press (a)-poor(-man) (a)-beggar
γάρ ἐστιν. Αἱ δὲ παροῦσαι ἀσμένως τὸ ῥῆμα δεξάμεναι,
for he-is they but present gladly the saying having-received
ὥσπερ μέλιτος καὶ κηρίου ἀπογευσάμεναι, ἐπὶ πλεῖον τῆς
as of-honey and honeycomb having-tasted to more the
ἐρωτήσεως εἴχοντο· καὶ λοιπὸν διὰ τῶν γραφικῶν αὐτὴν
questioning held and further with the scriptural her
ῥημάτων ἐπεφόρτιζον· ἔλεγον γὰρ πρὸς αὐτὴν, ὡς Δωρεὰν
sayings they-burdened they-said for to her that freely
ἔλαβες, δωρεὰν δός. Καί φησιν· Ὅρα μὴ τὴν κρυψοτάλαντον
you-received freely give and he-says see lest the talent-hider
ἀντὶ τοῦ δούλου ἀποτίσῃς δίκην. Ἡ δὲ πρὸς αὐτοὺς
in-place-of the servant you-pay (the)-penalty she but to them
εἶπεν· Τί οὕτως περὶ ἐμοῦ τῆς ἁμαρτωλοῦ φαντάζεσθε, ὡς
said why so about me the sinner do-you-imagine as
πραττούσης τι ἢ λεγούσης; Κοινὸν ἔχομεν διδάσκαλον
doing something or saying common we-have (a)-teacher
τὸν Κύριον· ἐκ τῆς αὐτῆς πηγῆς ἀρυόμεθα τὰ πνευματικὰ
the Lord from the same spring we-draw the spiritual

νάματα· ἐκ τῶν αὐτῶν δὲ μαζῶν γαλακτοτροφούμεθα, τῆς
streams from the same and breasts we-are-nursed of-the
τε Παλαιᾶς καὶ τῆς Καινῆς Διαθήκης. Αἱ δὲ πρὸς αὐτήν
both Old and the New Testament they but to her
φασιν· Οἴδαμεν καὶ ἡμεῖς, ὅτι μία ἐστὶν ἡμῶν παιδαγωγὸς,
say know also we that one is our tutor
ἡ Γραφὴ, καὶ ὁ αὐτὸς διδάσκαλος· ἀλλ᾽ αὐτῇ ἐπαγρύπνῳ
the Scripture and the same teacher but with-very wakeful
σπουδῇ προέκοψας ταῖς ἀρεταῖς· καὶ δέον τὰς ἐν ἕξει
zeal advanced in-the virtues and it-is-right the(-ones) in (the)-habit
τῶν καλῶν γενομένας, ὡς δυνατωτέρας, ἐπιπράττειν
of-the good(-things) having-come as stronger to-supervise
τοῖς μειρακίοις· καὶ γὰρ ὁ κοινὸς ἡμῶν διδάσκαλος τοῦτο
the youths and for the common our teacher this
παρακελεύεται. Ἡ δὲ μακαρία, ταῦτα ἀκούσασα, ὥσπερ
commands the but blessed(-woman) these-things having-heard like
τὰ ὑποτίτθια βρέφη, ἐκλαυθμύριζεν. Αἱ δὲ συνελθοῦσαι· ἐν
the suckling babes wept they but having-come-together in
δευτέρῳ θέμεναι τὴν ἐρώτησιν, παρεκάλουν αὐτὴν τοῦ
second(-place) having-set the question urged her from-the
κλαυθμοῦ παύσασθαι. Καὶ ὡς ἡσύχασεν, ἐπιπολὺ πάλιν
weeping to-cease and when she-was-quiet long again
ἡσυχία ἐγένετο. Ἤρξαντο δὲ αὖθις παρακαλεῖν αὐτήν. Ἡ
quiet there-was they-began and again to-urge her she
δὲ, σπλαγχνισθεῖσα, καὶ γνοῦσα, ὅτι τὰ λεγόμενα
but having-been-moved-to-pity and having-known that the(-things) said
οὐ νέμει αὐτῇ ἔπαινον, ταῖς δὲ παρούσαις κατασπείρει
not allot to-her praise to-the but present(-women) sow
ὠφέλειαν, ἤρξατο λέγειν πρὸς αὐτὰς οὕτως·
benefit began to-speak to them thus

Her teaching begins with the two commandments, love of God and of neighbor, in which the law is kept. Each must know her own measure and climb from the lesser to the greater. Virgins must keep chastity at its height, guarding the senses through which thieves break in, keeping watch even when shut in at home, wise as serpents against the devil's many snares of fornication, and fighting particular thoughts with particular remedies: picturing the body rotting, and above all mastering the belly.

22 Τεκνία, πάντες καὶ πᾶσαι τὸ σωθῆναι οἴδαμεν, ἀλλὰ
little-children all(-men) and all(-women) the to-be-saved we-know but
διὰ τῆς οἰκείας ἀμελείας τῆς σωτηρίας ἀπολειπόμεθα.
through the own negligence from-the salvation we-fall-short
Δεῖ γὰρ πρῶτον τὰ διὰ τῆς χάριτος τοῦ
it-is-necessary for first the(-things) through the grace of-the
Κυρίου γνωρισθέντα φυλάττειν. Εἰσὶ δὲ ταῦτα· Ἀγαπήσεις
Lord made-known to-keep are and these you-will-love
τὸν Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς ψυχῆς σου, καὶ
the Lord — God your from whole the soul your and
τὸν πλησίον σου ὡς ἑαυτόν. Ἐκ τούτων ἡ ἀρχὴ τοῦ
the neighbor your as yourself from these the beginning of-the
νόμου φυλάττεται, καὶ ἐν τούτῳ τὸ πλήρωμα τῆς χάριτος
law is-kept and in this the fullness of-the grace
ἐπαναπαύεται. Βραχεῖα μὲν τοῦ λόγου ἡ ἐκφώνησις, ἀλλὰ
rests brief indeed of-the word the utterance but
πολλὴ καὶ ἄπειρος ἡ ἐν τούτῳ τούτου δύναμις. Πάντα γὰρ
much and boundless the in it of-this power all(-things) for
τὰ ψυχωφελῆ ἐκ τούτων ἤρτηνται· καὶ μαρτυρεῖ
the(-things) profitable-to-the-soul from these hang and bears-witness
Παῦλος, λέγων ὡς τέλος νόμου εἶναι τὴν ἀγάπην.
Paul saying that (the)-end of-(the)-law to-be the love
Ὅσα μὲν οὖν οἱ ἄνθρωποι χρήσιμα κατὰ χάριν τοῦ
as-many-things-as indeed then the men useful by grace of-the

Πνεύματος εἴπωσιν, ἐκ τῆς ἀγάπης ἐστὶ, καὶ εἰς αὐτὴν
Spirit say from the love are and into it
τελευτᾷ. Ἡ οὖν σωτηρία αὕτη ἐστὶν, ἡ διπλῆ ἀγάπη.
end the then salvation this is the twofold love
Δεῖ δὲ καὶ τοῦτο προσθεῖναι, ἐξ αὐτῆς πάλιν 23
it-is-necessary and also this to-add from it again
τυγχάνον, τὸ ἑκάστην ἡμῶν ἐπιγινώσκουσαν ὅ ἐστιν
being the(-thing) each of-us recognizing what she-is
τῶν μειζόνων ἐφίεσθαι. Αἱ δὲ ἠπόρουν πρὸς τὸ
the greater(-things) to-aim-at they but were-at-a-loss at the(-thing)
λεχθὲν, καὶ αὖθις ἀντηρώτων. Ἡ δὲ πρὸς αὐτὰς ἔφη· Οὐκ
said and again asked-in-turn she but to them said not
ἀγνοεῖτε τὴν ἐν τῷ Εὐαγγελίῳ παραβολὴν περὶ τῶν
you-are-ignorant-of the in the Gospel parable about the
ρ΄, καὶ ξ΄, καὶ λ΄· ἡ μὲν οὖν ἑκατοντάς ἐστι τὸ
hundred and sixty and thirty the indeed then hundredfold is the
ἡμέτερον ἐπάγγελμα· ἡ δὲ ἑξακοντάς ἐστι τὸ τῶν ἐγκρατῶν
our profession the and sixtyfold is the of-the continent
τάγμα· ἡ δὲ τριακοντὰς τῶν σωφρόνως βιούντων. Καὶ
order the and thirtyfold of-the(-ones) temperately living and
ἀπὸ μὲν τῶν τριάκοντα ἐπὶ τὰ ἑξήκοντα καλὸν μεταβῆναι·
from indeed the thirty to the sixty good to-pass-over
ἀπὸ γὰρ τῶν μικρῶν ἐπὶ τὰ μείζονα καλὸν προκόπτειν·
from for the small(-things) to the greater good to-advance
ἀπὸ δὲ τῶν μειζόνων ἐπὶ τὰ ἐλάττονα κατατρέχειν,
from but the greater to the lesser to-run-down
ἐπικίνδυνον. Ὁ γὰρ ἅπαξ νεύσας ἐπὶ τὰ χείρω, οὐδὲ
dangerous the(-one) for once having-inclined to the worse not-even
ἐν τοῖς ὀλίγοις στῆναι δύναται· ἀλλ᾽ ὥσπερ ἐν βυθῷ τῆς
in the few to-stand is-able but as in (the)-depth of-the
ἀπωλείας φέρεται. Τινὲς γοῦν, παρθενίαν ἐπαγγελλόμεναι,
destruction is-borne some at-any-rate virginity professing

καὶ ἀσθενοῦς γνώμης τὸν λογισμὸν ὑποσυρόμεναι, προφάσεις
and of-weak purpose the reasoning being-drawn-down excuses
ἐν ἁμαρτίαις προφασίζονται. Πρὸς γὰρ ἑαυτὰς λέγουσι,
in sins make-excuses to for themselves they-say
μᾶλλον δὲ πρὸς τὸν διάβολον, ὅτι Ἐὰν μὲν σωφρόνως
rather but to the devil that if indeed temperately
(μᾶλλον δὲ ἀφρόνως) βιώσωμεν, κἂν τοῦ τριακοστοῦ
rather but foolishly we-live even of-the thirtieth
ἀξιούμεθα· καὶ γάρ φησιν, ὡς πᾶσα ἡ Παλαιὰ τῆς
we-are-deemed-worthy and for he-says that all the Old(-Testament) to-the
παιδοποιίας εἶχετο. Γνωστὸν οὖν ἔστω τὴν γνώμην ταύτην
begetting-of-children held known then let-it-be the purpose this
τοῦ ἐχθροῦ εἶναι. Ὁ γὰρ ἐκ τῶν μειζόνων ἐπὶ τὰ
of-the enemy to-be the(-one) for from the greater to the
ἐλάττω ἀγόμενος ὑπὸ τοῦ ἐναντίου βάλλεται· ὥσπερ γὰρ
lesser being-led by the adversary is-struck as for
στρατιώτης φυγὰς, ὁ τοῦτο δρὰς κρίνεται· καὶ οὐχ
(a)-soldier (a)-deserter the(-one) this doing is-judged and not
ὅτι πρὸς τὴν ἐλάττω στρατείαν κεχώρηκε, συγγνώμης
because to the lesser service be-has-gone of-pardon
ἀξιοῦται· ἀλλ' ὅτι ἀπέδρα, τὴν τιμωρίαν λαμβάνει.
is-deemed-worthy but because he-ran-away the punishment receives
Δεῖ οὖν, καθὼς προεῖπον, ἐκ τῶν ἐλαττόνων ἐπὶ
it-is-necessary then as I-said-before from the lesser to
τὰ προσβαίνειν. Καὶ τοῦτο ὁ Ἀπόστολος διδάσκει,
the(-greater) to-step-up and this the Apostle teaches
ὡς Τῶν ὄπισθεν ἐπιλανθανομένους, τοῖς ἔμπροσθεν
that the(-things) behind forgetting to-the(-things) in-front
ἐπεκτείνεσθαι χρή. Δεῖ οὖν τοὺς τὴν ἑκατοντάδα
to-stretch-forward one-must it-is-necessary then those the hundredfold
κρατοῦντας, ταύτην εἰς ἑαυτοὺς ἀνακυκλοῦν, καὶ πέρας
holding this into themselves to-turn-back and limit

μὴ διδόναι τῷ ἀριθμῷ. Φησὶ γὰρ, ὅτι Ἂν ποιήσητε
not to-give to-the number he-says for that if you-do
τὰ προστεταγμένα, εἴπατε, ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν.
the(-things) commanded say that servants unprofitable we-are
Δεῖ οὖν ἡμᾶς τὰς τὸ ἐπάγγελμα τοῦτο 24
it-is-necessary then us the(-women) the profession this
ἐπανῃρημένας, σωφροσύνην τὴν εἰς ἄκρον κατέχειν.
having-taken-up temperance the to (the)-height to-hold
Καὶ γὰρ καὶ παρὰ ταῖς κοσμικαῖς δοκεῖ σωφροσύνη
and for even among the worldly(-women) seems temperance
πολιτεύεσθαι, ἀλλὰ συμπάρεστιν αὐταῖς καὶ ἀφροσύνη, διὰ
to-be-practiced but is-present-with them also folly because-of
τὸ ταῖς ἄλλαις πάσαις αἰσθήσεσιν ἁμαρτάνειν. Καὶ γὰρ
the(-thing) with-the other all senses to-sin and for
ὁρῶσιν ἀπρεπῶς, καὶ γελῶσιν ἀτάκτως. Ἡμεῖς δὲ, μάλιστα
they-look unseemly and laugh disorderly we but most-of-all
καὶ ταῦτα ἀφέμεναι, ἐπαναβῶμεν ταῖς ἀρεταῖς, καὶ ἀπὸ
also these-things having-let-go let-us-go-up to-the virtues and from
τῶν ὀφθαλμῶν ἀφέλωμεν τὴν ματαίαν φαντασίαν. Καὶ γάρ
the eyes let-us-take-away the vain imagination and for
φησιν ἡ Γραφή· Οἱ ὀφθαλμοί σου ὀρθὰ βλεπέτωσαν· καὶ τὴν
says the Scripture the eyes your right let-them-look and the
γλῶτταν κωλύειν τῶν τοιούτων ἁμαρτημάτων. Ἀθέμιτον
tongue to-check from-the such sins unlawful
γὰρ τὸ τῶν ὕμνων ὄργανον αἰσχρὰ προφέρειν ῥήματα.
for the of-the hymns instrument shameful to-bring-forth words
Οὐ μόνον δὲ λέγειν αὐτὰ παραιτητέον, ἀλλὰ καὶ ἀκούειν.
not only and to-say them must-one-decline but also to-hear
Ταῦτα δὲ ἀδύνατον φυλάττειν, ἐὰν ταῖς προόδοις συνεχῶς 25
these-things but impossible to-keep if the goings-out continually
χρώμεθα. Διὰ γὰρ τῶν αἰσθήσεων ἡμῶν, κἂν μὴ
we-use through for the senses our even-if not

βουλώμεθα, οἱ κλέπται εἰσίασι. Πῶς γὰρ δύναται οἶκος,
we-wish the thieves enter how for can (a)-house
καπνοῦ ἐκ τῶν ἔξωθεν κινηθέντος, καὶ τῶν θυρίδων
smoke from the outside having-been-stirred and the windows
ἀνοιγεισῶν, μὴ μελαίνεσθαι. Ἀναγκαίως οὖν παραιτεῖσθαι
having-been-opened not to-be-blackened necessarily then to-decline
προσήκει τὰς εἰς τὴν ἀγορὰν προελεύσεις. Εἰ γὰρ
it-is-fitting the to the market-place goings-forth if for
ἐπαχθὲς καὶ βαρὺ ἡγούμεθα ἀδελφοὺς καὶ γονεῖς γυμνοὺς
burdensome and heavy we-consider brothers and parents naked
θεάσασθαι, πόσῳ μᾶλλον ἐπιβλαβὲς ἡμῖν ἔσται θεωρῆσαι
to-behold how-much more harmful to-us will-it-be to-look-at
ἐπὶ τῶν πλατειῶν τοὺς ἀπρεπῶς γεγυμνωμένους, ἔτι γε
in the streets those unseemly stripped still at-least
μὴν καὶ ἀκόλαστα ῥήματα λέγοντας; Ἐκ τούτων γὰρ
indeed also licentious words saying from these for
συμβαίνει ἀηδεῖς καὶ λοιμώδεις φαντασίας προσέρχεσθαι.
it-happens unpleasant and pestilent imaginations to-come-upon(-us)
26 Ὁπηνίκα δὲ καὶ εἰς τοὺς οἴκους ἑαυτὰς καθείρξωμεν,
whenever and also into the houses ourselves we-shut
οὐδὲ ἐκεῖ ὀφείλομεν ἔχειν τὸ ἀμέριμνον, ἀλλ'
not-even there we-ought to-have the freedom-from-care but
ἀγρυπνεῖν· γέγραπται γάρ· Γρηγορεῖτε. Ὅσον δὲ ἑαυτὰς
to-keep-awake it-is-written for watch as-much-as and ourselves
ἀσφαλιζόμεθα πρὸς σωφροσύνην, τοσοῦτον δριμυτέροις
we-secure toward temperance so-much with-sharper
συναπτόμεθα λογισμοῖς. Ὁ γὰρ προσθεὶς, φησὶ, γνῶσιν,
we-are-engaged thoughts the(-one) for adding he-says knowledge
προστίθησιν ἄλγημα. Ὅσον γὰρ προκόπτουσιν οἱ ἀθληταὶ,
adds pain as-much-as for advance the athletes
τοσοῦτον μείζοσι συνάπτονται ἀνταγωνισταῖς. Ὅρα πόσον
so-much with-greater they-are-engaged antagonists see how-far

ἀνέπτης, καὶ οὐκ ὀλιγωρήσῃς πρὸς τὰ παρόντα. Τὴν
you-have-flown-up and not make-light of the present(-things) the
ἔνυλον καὶ ἔμπρακτον πορνείαν ἐνίκησας; τὴν διὰ τῶν
material and active fornication did-you-conquer the(-one) through the
αἰσθήσεων ἐχθρός σοι προθήσει. Ὅταν δὲ καὶ ταύτης
senses (the)-enemy for-you will-set-before when but also from-this
σεαυτὴν κωλύσῃς, ἐν τοῖς κατὰ διάνοιαν χωρίοις ἐμφωλεύει,
yourself you-hold-back in the in mind places he-lurks
τὸν ἄϋλόν σοι κινῶν πόλεμον. Πρόσωπα γὰρ εὐπρεπῆ
the immaterial for-you stirring war faces for comely
καὶ ὁμιλίας ἀρχαίας, καὶ ἡσυχαζούσαις παρεισφέρει.
and conversations old and to-you-in-quiet he-brings-in
Δεῖ οὖν μὴ συγκατατίθεσθαι τοῖς φαντάσμασι·
it-is-necessary then not to-assent to-the phantoms
γέγραπται γὰρ, ὡς Ἐὰν πνεῦμα τοῦ ἐξουσιάζοντος
it-is-written for that if (the)-spirit of-the(-one) ruling
ἀναβῇ ἐπὶ σὲ, τόπον σου μὴ ἀφῇς. Ἡ γὰρ πρὸς
rise-up against you place your do-not leave the for toward
ταῦτα συγκατάθεσις, ἐφάμιλλός ἐστι τῇ κοσμικῇ πορνείᾳ·
these assent equal is to-the worldly fornication
Δυνατοὶ γὰρ, φησὶ, δυνατῶς ἐτασθήσονται. Μέγας οὖν ὁ
mighty(-men) for he-says mightily will-be-tested great then the
πρὸς τὸ πνεῦμα τῆς πορνείας ἀγών. Τὸ γὰρ ἐν κακοῖς
against the spirit of-the fornication contest the for in evils
κεφάλαιον τοῦ ἐχθροῦ πρὸς ἀπώλειαν ψυχῆς, τοῦτό ἐστι.
chief of-the enemy for (the)-destruction of-(the)-soul this is
Καὶ τοῦτο αἰνιττόμενος ὁ μακάριος Ἰὼβ, ἔλεγε πρὸς τὸν
and this hinting-at the blessed Job said to the
διάβολον· Ὁ ἔχων τὴν δύναμιν ἐπ᾽ ὀμφαλοῦ γαστρός.
devil the(-one) having the power at (the)-navel of-(the)-belly

27 Πολλαῖς μὲν οὖν καὶ διαφόροις μηχαναῖς τὸ τῆς
with-many indeed then and various devices the of-the
πορνείας κέντρον κινεῖ ὁ διάβολος κατὰ τῶν φιλοχρίστων
fornication goad moves the devil against the Christ-loving
ἀνθρώπων. Πολλάκις γοῦν καὶ ἀγάπην ἀδελφικὴν
men often at-any-rate also love brotherly
μεθώρμισεν ὁ κακόφρων εἰς τὴν οἰκείαν κακίαν. Καὶ γὰρ
diverted the evil-minded(-one) into the own malice and for
παρθένους φυγούσας γάμον καὶ φαντασίαν πᾶσαν βίου, διὰ
virgins having-fled marriage and imagination all of-life through
σχέσεως ἀδελφικῆς ὑπεσκέλισε· καὶ μοναχοὺς δὲ ἔτρωσε,
(a)-relationship brotherly he-tripped-up and monks too he-wounded
πᾶν ὁτιοῦν ἀποφυγόντας καὶ αὐτοὺς πορνικὸν σχῆμα· ἀλλὰ
every whatever having-fled and themselves fornicating appearance but
καὶ αὐτοὺς ἠπάτησε δι᾽ εὐλαβοῦς ὁμιλίας. Τοῦτο γὰρ τοῦ
also them he-deceived through pious conversation this for of-the
ἐχθροῦ ἔργον, τὸ, ἀμφιεννύμενον τὰ ἀλλότρια,
enemy (is-the)-work the(-thing) clothing-itself-in the(-things) another's
τὰ οἰκεῖα λανθανόντως προβάλλεσθαι. Δείκνυσι σίτου
the(-things) own secretly to-put-forward he-shows of-wheat
κόκκον, καὶ ὑποτίθησιν αὐτῷ παγίδα. Οἶμαι δὲ καὶ τὸν
(a)-grain and sets-under it (a)-snare I-think and also the
Κύριον περὶ τούτου λέγειν, ὡς Ἔρχονται πρὸς ὑμᾶς ἐν
Lord about this to-say that they-come to you in
ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.
clothing of-sheep within but they-are wolves ravening

28 Τί οὖν πρὸς τοῦτο ποιήσωμεν; Γενώμεθα φρόνιμοι ὡσεὶ
what then against this shall-we-do let-us-become wise as
ὄφεις, καὶ ἀκέραιοι ὡς περιστεραὶ, πανοῦργον κατὰ τῆς
serpents and innocent as doves cunning against the
παγίδος αὐτοῦ κινοῦντες λογισμόν· τὸ μὲν γὰρ, Γίνεσθε
snare his stirring reasoning the(-word) indeed for become

φρόνιμοι ὡσεὶ ὄφεις, εἴρηται πρὸς τὸ μὴ λανθάνειν
wise as serpents has-been-said so-that — not to-escape(-the-notice-of)
ἡμᾶς τὰς ὁρμὰς τοῦ διαβόλου. Τὸ γὰρ ὅμοιον ἐκ
us the onsets of-the devil the(-thing) for like from
τοῦ ὁμοίου ταχίστην ποιεῖται τὴν διάγνωσιν. Τὸ δὲ
the like quickest makes the discernment the(-thing) and
ἀκέραιον τῆς περιστερᾶς δείκνυσι τὸ καθαρὸν τῆς πράξεως.
innocent of-the dove shows the purity of-the act
Πᾶν μὲν οὖν ἀγαθὸν ἔργον ἐν ἀποφυγῇ ἔσται τοῦ
every indeed then good work in (the)-avoidance will-be of-the
χείρονος. Πῶς δὲ φύγωμεν ὃ μὴ οἴδαμεν; Δεῖ οὖν
worse how but shall-we-flee what not we-know it-is-necessary then
ἡμᾶς, κατ᾽ ἔννοιαν λαβούσας τοῦ ἐχθροῦ τὴν δεινότητα,
us into thought having-taken of-the enemy the cleverness
φυλάττεσθαι ἀπὸ τῆς τούτου κακομηχανίας· φησὶ γάρ·
to-guard from the his evil-contriving he-says for
Ὃς περιάγει ζητῶν τίνα καταπίῃ. Καὶ τὰ βρώματα
who goes-about seeking whom he-may-swallow and the foods
αὐτοῦ ἐκλεκτά. Δέον οὖν πάντοτε γρηγορεῖν. Καὶ γὰρ
his choice it-is-right then always to-watch and for
διὰ τῶν ἔξωθεν πραγμάτων πολεμεῖ, καὶ διὰ τῶν
through the outward affairs he-wars and through the
ἔνδον λογισμῶν δαμάζει. Καὶ πλέον διὰ τῶν ἔνδον·
inward thoughts he-subdues and more through the inward(-ones)
καὶ γὰρ νύκτωρ καὶ μεθ᾽ ἡμέραν ἀΰλως προσέρχεται.
and for by-night and by day immaterially he-approaches
Τίνος οὖν χρεία πρὸς τὸν παρόντα πόλεμον; Δῆλον, ὡς 29
of-what then (is-the)-need against the present war (it-is)-clear that
ἀσκήσεως ἐπιπόνου καὶ καθαρᾶς προσευχῆς. Ἀλλὰ ταῦτα
of-asceticism laborious and pure prayer but these-things
μὲν γενικῶς ἐπὶ παντὸς λογισμοῦ ὀλεθρίου ἀλεξητήρια
indeed generally against every thought destructive remedies

πέφυκε· δεῖ δὲ καὶ ἰδικαῖς τισιν ἐννοίαις χρήσασθαι
are it-is-necessary but also particular certain thoughts to-use
πρὸς τὸ τὸν παρόντα τῆς ψυχῆς λοιμὸν ἀπώσασθαι· καὶ
so-that — the present of-the soul plague to-thrust-away and
ἐπελθόντος τοῦ αἰσχίστου λογισμοῦ, ἀνθυποφέρειν αὐτῷ
having-come the most-shameful thought to-oppose to-it
τὰ ἐναντία. Εἰ γὰρ γένοιτο ἐν τοῖς κατὰ διάνοιαν χωρίοις
the opposites if for there-be in the in mind places
ὄψεως εὐπρεποῦς φαντασία, τῷ λόγῳ τὸ παρὸν
of-(a)-face comely (an)-image by-the reason the present(-thing)
τιμωρητέον, καὶ τοῦ εἰδώλου τοὺς ὀφθαλμοὺς ἐκκολαπτέτω,
must-be-punished and of-the phantom the eyes let-it-gouge-out
τῶν δὲ παρειῶν τὰς σάρκας ἐξαιρείτω· ὑποτεμνέτω δὲ καὶ
of-the and cheeks the flesh let-it-take-out let-it-cut-away and also
τὰ χείλη, καὶ λοιπὸν ὁράτω πῆγμα ὀστέων ψιλῶν δυσειδές·
the lips and further let-it-see (a)-structure of-bones bare unsightly
κατανοείτω λοιπὸν τί ἦν τὸ ποθούμενον· οὕτω γὰρ
let-it-consider further what was the(-thing) longed-for thus for
ὁ λογισμὸς ἀναχαιτίσαι δυνηθείη τῆς ματαίας πλάνης.
the reasoning to-rein-back could from-the vain wandering
Τὸ γὰρ φιλούμενον οὐδὲν ἦν ἢ αἷμα σὺν φλέγματι
the(-thing) for loved nothing was than blood with phlegm
μεμιγμένον, ὅπερ καὶ ὑφάσματος χρείαν παρέχει τοῖς ζώοις.
mixed which also of-(a)-garment (the)-use provides to-the animals
Οὕτω μὲν οὖν καὶ διὰ τῶν τοιούτων λογισμῶν εἰκὸς
thus indeed then also through the such thoughts (it-is)-likely
ἀποσοβεῖσθαι τὴν μιαρὰν κακίαν· καὶ καθάπερ ἥλῳ ἧλον
to-be-scared-off the foul malice and just-as by-(a)-nail (a)-nail
ἐκκρούειν προσήκει τὸν δαίμονα. Ἔτι γε μὴν δέον
to-knock-out it-is-fitting the demon still at-least indeed it-is-right
καὶ καθ' ὅλον τοῦ ἐρωμένου τὸ σῶμα ἕλκη βαρύοσμα καὶ
also over whole of-the beloved the body sores foul-smelling and

σηπεδονώδη ὑπογράφειν· καὶ συντόμως φάναι, νεκρῷ
putrid to-sketch and briefly to-say to-(a)-dead(-man)
παραπλήσιον, ἢ καὶ ἑαυτὸν νεκρὸν τοῖς ἔνδον ὀφθαλμοῖς
like or even oneself dead to-the inner eyes
ὑποτιθέναι. Μεῖζον δὲ πάντων ἐστὶ τὸ γαστρὸς ἄρχειν·
to-set-before greater and than-all is the(-thing) of-the-belly to-rule
οὕτω γὰρ καὶ τῶν ὑπογαστρίων ἡδονῶν κρατῆσαι δυνατόν.
thus for also of-the below-the-belly pleasures to-master (it-is)-possible

ON POVERTY

Asked whether poverty is a perfect good, she answers that it is for those able to bear it, after training in fasting and sleeping on the ground; the possessionless turn their whole mind to the Lord, and the enemy can take nothing from them. Love of money is the root of all evils, for which men brave pirates and storms. Good deeds should be hidden and failings told, since praise melts the soul like wax and reproach hardens it; and Scripture's sayings on affliction are revenue for the soul.

Ἦν μὲν οὖν θεῖον συμπόσιον τῶν παρουσῶν· ἐκ 30
it-was indeed then (a)-divine banquet of-the(-women) present from
γὰρ τῶν τῆς σοφίας κρατήρων ηὐφραίνοντο. Ἦν δὲ αὐταῖς
for the of-the wisdom bowls they-were-gladdened was and for-them
οἰνοχοοῦσα τὸ θεῖον πόμα καὶ νᾶμα ἡ μακαρία Συγκλητική.
pouring-out the divine drink and stream the blessed Syncletica
Ἑκάστη δὲ αὐτῶν ἐδέχετο ὅπερ ἐβούλετο, καὶ μία τῶν
each and of-them received what she-wished and one of-the(-women)
συνελθουσῶν ἐπύθετο αὐτῆς λέγουσα· Εἰ τέλειον ἀγαθὸν
having-come-together asked her saying whether (a)-perfect good
ἡ ἀκτημοσύνη; Ἡ δὲ εἶπε· Καὶ πάνυ ἀγαθὸν ταῖς
(is)-the poverty she and said and very good for-the(-women)
δυναμέναις. Αἱ γὰρ ὑπομένουσαι τοῦτο, θλίψιν μὲν
able the(-women) for enduring this affliction indeed

ἔχουσι τῇ σαρκὶ, τῇ δὲ ψυχῇ ἄνεσιν. Ὥσπερ γὰρ
have in-the flesh in-the but soul ease as for
τὰ στερρὰ ἱμάτια πατούμενα καὶ βιαίως περιστρεφόμενα
the stiff garments trodden and violently wrung
πλύνεται καὶ λευκαίνεται, οὕτως καὶ ἡ ἰσχυρὰ ψυχὴ
is-washed and whitened so also the strong soul
διὰ τῆς ἑκουσίου πενίας ἐπὶ πλεῖον κρατύνεται· αἱ
through the voluntary poverty to more is-strengthened the(-women)
δὲ ἀσθενέστερον τὸν λογισμὸν ἔχουσαι τὸ ἐναντίον ταῖς
but weaker the reasoning having the opposite to-the
πρώταις πάσχουσι. Καὶ γὰρ πρὸς ὀλίγον θλιβεῖσαι, ὥσπερ
first(-ones) suffer and for at little having-been-pressed as
τὰ διερρῳγότα ἱμάτια, ἀπόλλυνται, μὴ φέρουσαι τὴν διὰ
the torn garments they-perish not bearing the through
τῆς ἀρετῆς πλύσιν. Καὶ εἷς ὁ τεχνίτης, διάφορον δὲ τῶν
the virtue washing and one (is)-the craftsman different but of-the
ἱματίων τὸ τέλος· τὰ μὲν γὰρ ῥήγνυται καὶ ἀπόλλυται,
garments the end the(-ones) indeed for is-torn and perishes
τὸ δὲ λευκαίνεται καὶ ἀνακαινίζεται. Φαίη οὖν ἄν τις,
the(-other) but is-whitened and renewed would-say then — someone
ἀγαθὸν κειμήλιον τὴν ἀκτημοσύνην τῷ ἀνδρείῳ φρονήματι·
(a)-good treasure (is)-the poverty for-the manly mind
καὶ γὰρ τῶν πρακτικῶν ἁμαρτημάτων χαλινὸς τυγχάνει.
and for of-the active sins (a)-bridle it-is
31 Δεῖ δὲ πρῶτον ἐγγυμνασθῆναι τοῖς πόνοις· λέγω δὲ,
it-is-necessary but first to-be-trained in-the labors I-mean and
νηστείᾳ τε καὶ χαμευνίᾳ, καὶ τοῖς ἄλλοις κατὰ
in-fasting both and sleeping-on-the-ground and in-the other(-things) by
μέρος, καὶ οὕτως ταύτην τὴν ἀρετὴν κτήσασθαι. Οἱ γὰρ
part and so this the virtue to-acquire those for

μὴ οὕτω ποιήσαντες, ἀθρόως δὲ ἐπὶ τὴν ἀποβολὴν τῶν
not so having-done suddenly but to the throwing-away of-the
χρημάτων δραμόντες, ὡς ἐπίπαν μεταμέλῳ ἑάλωσαν.
possessions having-run on-the whole by-regret were-caught
Ὄργανον γὰρ τοῦ ἀπολαυστικοῦ βίου τὰ χρήματα 32
(the)-instrument for of-the pleasure-seeking life the possessions
τυγχάνει. Ἄνελε οὖν πρῶτον τὴν ἑαυτοῦ τέχνην, τουτέστι
are take-away then first the its-own craft that-is
τὴν γαστριμαργίαν καὶ τὸ ἁβροδίαιτον, καὶ οὕτως εὐκόλως
the gluttony and the luxurious-living and so easily
περιτέμνειν τὴν σαυτοῦ δυνήσῃ τῶν χρημάτων ὕλην.
to-cut-off the your-own you-will-be-able of-the possessions matter
Βαρὺ γὰρ οἶμαι, τέχνης παρούσης, ὄργανον μὴ τυγχάνειν.
heavy for I-think (a)-craft being-present (an)-instrument not to-be
Ὁ γὰρ μὴ ἀποβαλὼν τὸ πρῶτον, πῶς τὸ δεύτερον
the(-one) for not having-thrown-away the first how the second
ἐξῶσαι δυνήσεται; Διὰ τοῦτο καὶ ὁ Σωτὴρ, πρὸς τὸν
to-push-out will-he-be-able for this also the Savior to the
πλούσιον διαλεγόμενος, οὐκ ἀθρόως αὐτῷ τὴν ἀποβολὴν τῶν
rich(-man) conversing not suddenly to-him the throwing-away of-the
χρημάτων προστάσσει· ἀλλὰ προερωτᾷ αὐτὸν, εἰ τὰ
possessions commands but asks-first him whether the(-things)
τοῦ νόμου πεποίηκε. Καὶ διδασκάλου γνησίου πρόσωπον
of-the law he-has-done and of-(a)-teacher true (the)-role
ἀναδεξάμενος ὁ Κύριος ἐρωτᾷ· Εἰ τὰ στοιχεῖα ἔμαθες, εἰ
having-taken-up the Lord asks if the letters you-learned if
τὰς συλλαβὰς παρείληφας, καὶ ἁπλῶς εἰ τῶν ὀνομάτων
the syllables you-have-received and simply if of-the words
ἐν ἕξει γέγονας, δεῦρο λοιπὸν καὶ ἐπὶ τὴν τελειοτάτην
in (the)-habit you-have-become come further also to the most-perfect
ἀνάγνωσιν· τουτέστιν· Ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα,
reading that-is go sell your the possessions

καὶ δεῦρο ἀκολούθει μοι. Καὶ τάχα οἶμαι, ὡς εἰ μὴ τὰ
and come follow me and perhaps I-think that if not the(-things)
ἐξετασθέντα ἦν ὑποσχόμενος πεποιηκέναι, οὐκ ἂν αὐτὸν ἐπὶ
examined he-had promised to-have-done not — him to
τὴν ἀκτημοσύνην προετρέψατο. Πῶς γὰρ ἂν ἠδύνατο πρὸς
the poverty he-would-have-urged how for — could-he to
ἀνάγνωσιν ὁρμῆσαι, τὴν τῶν συλλαβῶν ἀγνοῶν δύναμιν;
reading set-out the of-the syllables not-knowing power

33 Καλὴ οὖν ἡ ἀκτημοσύνη τοῖς ἐν ἕξει τῶν καλῶν
good then (is)-the poverty for-those in (the)-habit of-the good(-things)
γεγενημένοις· πάντων γὰρ τῶν περιττῶν τὴν ἀποβολὴν
having-become of-all for the superfluous(-things) the throwing-away
ποιησάμενοι, πρὸς τὸν Κύριον φέρουσι τὸ νεῦμα, τὸ
having-made toward the Lord they-bear the inclination the
θεῖον ἐκεῖνο ᾄδοντες λόγιον καθαρῶς, τὸ λέγον· Οἱ
divine that singing oracle purely the(-one) saying the
ὀφθαλμοὶ ἡμῶν πρὸς σὲ ἐλπίζουσι· καὶ σὺ δίδως τὴν
eyes our toward you hope and you give the
τροφὴν τοῖς ἀγαπῶσί σε ἐν εὐκαιρίᾳ.
food to-those loving you in good-season

34 Ἄλλως τε πάλιν μεγάλην ὠφέλειαν εἰσπράττονται· μὴ
otherwise and again great benefit they-exact not
ἔχοντες γὰρ τὸν νοῦν πρὸς τὸν ἐν γῇ θησαυρὸν, τὴν
having for the mind toward the on earth treasure the
οὐρανῶν βασιλείαν ἀμφιέννυνται· καὶ τὸ ὑπὸ τοῦ ὑμνῳδοῦ
of-heavens kingdom they-put-on and the by the hymn-singer
Δαβὶδ ῥῆμα ἐκτελοῦσι σαφῶς, τὸ λέγον· Κτηνώδης
David saying they-fulfill clearly the(-one) saying like-a-beast
ἐγενήθην παρὰ σοί. Ὥσπερ γὰρ τὰ ὑποζύγια, τὴν ἰδίαν
I-became before you as for the beasts-of-burden the own
ἐργασίαν ποιούμενα, ταῖς πρὸς τὸ ζῆν τροφαῖς μόναις
work doing with-the for the to-live foods alone

ἀρκοῦνται· οὕτω καὶ οἱ τῆς ἀκτημοσύνης ἐργάται, τὴν μὲν
are-content so also the of-the poverty workers the indeed
τοῦ ἀργυρίου χρῆσιν ὡς μηδὲν οὖσαν λογίζονται, πρὸς μόνην
of-the silver use as nothing being reckon for only
δὲ τὴν ἐφήμερον τροφὴν τὴν διὰ τοῦ σώματος ἐργασίαν
but the daily food the through the body work
ποιοῦνται. Οὗτοι τῆς πίστεως τὴν κρηπῖδα κατέχουσι· πρὸς
they-do these of-the faith the foundation hold to
αὐτοὺς γὰρ εἴρηται παρὰ τοῦ Κυρίου τὸ μὴ μεριμνᾶν
them for it-has-been-said by the Lord the(-word) not to-be-anxious
περὶ τῆς αὔριον· καὶ ὅτι, Τὰ πετεινὰ τοῦ οὐρανοῦ οὐ
about the morrow and that the birds of-the heaven not
σπείρει, οὐδὲ θερίζει, καὶ ὁ Πατὴρ ὁ οὐράνιος τρέφει αὐτά.
sow nor reap and the Father the heavenly feeds them
Τούτοις τοῖς λόγοις ἐθάῤῥησαν (Θεὸς γὰρ ὁ λαλήσας),
in-these the words they-took-courage God for the(-one) having-spoken
πεπαῤῥησιασμένως τὸ γραφικὸν ἐκεῖνο φθέγγονται ῥῆμα,
boldly the scriptural that they-utter saying
τὸ λέγον· Ἐπίστευσα, διʼ ὃ ἐλάλησα.
the(-one) saying I-believed through which I-spoke
Καὶ ὁ ἐχθρὸς δὲ ἐπὶ τῶν ἀκτημόνων πλέον ἡττᾶται· 35
and the enemy and in-the-case-of the possessionless more is-defeated
τί γὰρ βλάψῃ, οὐκ ἔχει. Αἱ γὰρ πλεῖσται τῶν λυπῶν
what for may-be-harm not he-has the(-things) for most of-the griefs
καὶ τῶν πειρασμῶν ἐν ταῖς ἀφαιρέσεσι τῶν χρημάτων
and of-the trials in the takings-away of-the possessions
γίνονται. Τί γὰρ ἔχει ποιῆσαι τοῖς ἀκτήμοσιν; οὐκ ἔχει.
happen what for has-be to-do to-the possessionless not be-has
Χωρία ἐμπρῆσαι; οὐ πάρεστιν. Ὑποζύγια φθεῖραι; ἀλλʼ οὐδὲ
estates to-burn not it-is-possible beasts-of-burden to-destroy but not-even
ταῦτα ἔχουσι. Φιλτάτοις ἅψασθαι; ἀλλὰ καὶ τούτοις μακρὰν
these they-have dearest(-ones) to-touch but also to-these (a)-long

χαίρειν εἶπον. Οὐκοῦν μεγίστη κατὰ τοῦ ἐχθροῦ τιμωρία
farewell they-said therefore greatest against the enemy vengeance
καὶ πολύτιμος τῇ ψυχῇ θησαυρὸς ἡ ἀκτημοσύνη.
and very-precious for-the soul treasure (is)-the poverty
36 Ὅσον μὲν οὖν αὕτη θαυμαστὴ καὶ ὑπέρογκος εἰς
as-much-as indeed then this(-one) wonderful and exceeding toward
ἀρετὴν, τοσοῦτον εἰς κακίαν φαύλη καὶ μοχθηρὰ ἡ
virtue so-much toward vice bad and wicked (is)-the
φιλαργυρία· καὶ ἀληθῶς ὁ θεσπέσιος Παῦλος περὶ ταύτης
love-of-money and truly the divine Paul about this
εἴρηκεν· ὡς πάντων αὐτὴν τῶν κακῶν αἰτίαν εἶναι.
said that of-all it of-the evils (the)-cause to-be
Ἐπιθυμία γὰρ τοῦ πλούτου, ἐπιορκία, κλοπὴ, ἁρπαγὴ,
desire for of-the wealth perjury theft robbery
πορνεία, φθόνος, μισαδελφία, πόλεμος, εἰδωλολατρεία,
fornication envy hatred-of-brothers war idolatry
πλεονεξία, καὶ αἱ παραφυάδες τούτων, ὑπόκρισις, κολακεία,
greed and the offshoots of-these hypocrisy flattery
κατάγελως· πάντων οὖν τούτων αἰτία ὡμολόγηται ἡ
mockery of-all then these (the)-cause is-acknowledged-to-be the
φιλαργυρία. Ὅθεν δικαίως αὐτὴν πάντων τῶν κακῶν
love-of-money whence justly it of-all the evils
μητέρα ὁ Ἀπόστολος ὠνόμασεν. Οὐ μόνον δὲ ὁ Θεὸς
mother the Apostle named not only and — God
τούτους τιμωρεῖται· ἀλλά γε καὶ οἴκοθεν ἑαυτοὺς
these punishes but at-least also from-home themselves
καταφθείρουσιν· ἀκόρεστον γὰρ φέροντες τὴν κακίαν,
they-ruin insatiable for bearing the vice
οὐκ ἔχουσι τέλος τοῦ σκοποῦ, ὅθεν ἀνίατος αὐτοῖς ἡ
not they-have (an)-end of-the aim whence incurable for-them (is)-the
πληγή. Ὁ μηδὲν ἔχων ὀλίγων ἐπιθυμεῖ· καὶ τυχὼν
wound the(-one) nothing having few(-things) desires and having-obtained

τούτων, τῶν πλειόνων ὀρέγεται· Ἑκατὸν χρυσίνους ἔχει,
these the more reaches-for (a)-hundred gold-pieces he-has
καὶ γλίχεται τῶν χιλίων· καὶ τούτων εὐπορήσας, πρὸς
and longs-for the thousand and of-these having-got-plenty toward
ἄπειρον φέρει τὸ νεῦμα. Καὶ οὕτω, μὴ ἔχοντες ἑαυτῶν
(the)-boundless bears the inclination and so not having their-own
στῆναι τὸ τέλος, ἀεὶ πενίαν ὀδύρονται. Φέρει δὲ ἡ
to-stand the limit always poverty they-lament brings and the
φιλαργυρία μεθ' ἑαυτῆς ἀεὶ τὸν φθόνον. Φθείρει δὲ καὶ
love-of-money with itself always the envy destroys and also
οὗτος πρῶτον τὸν κτησάμενον. Ὥσπερ γὰρ ἡ ἔχιδνα
this(-one) first the(-one) having-acquired(-it) as for the viper
γεννωμένη πρῶτον τὴν ἰδίαν μητέρα φθείρει, πρὶν ἂν
being-born first the own mother destroys before —
ἄλλους ἀδικήσῃ· οὕτω καὶ ὁ φθόνος τὸν κτησάμενον
others it-wrongs so also the envy the(-one) having-acquired(-it)
καταμαραίνει, πρὶν ἂν τοὺς ἐκ γειτόνων διανεμηθῇ.
withers before — on-those from neighbors it-be-spread
Μέγα ἦν χρῆμα, εἰ τοσούτους ἠδυνάμεθα ὑπομένειν 37
(a)-great was thing if so-many we-could endure
πόνους, ζητοῦντες τὸ δόκιμον ἀργύριον, ὅσοις ἀνηκέστοις
labors seeking the approved silver how-many incurable(-ills)
περιπίπτουσιν οἱ τοῦ ματαίου κόσμου θηραταί. Ναυάγια
fall-into the of-the vain world hunters shipwrecks
ὑπομένουσι, πειρατηρίοις προσομιλοῦσι, λῃσταῖς κατὰ
they-undergo with-pirates they-consort among-robbers on
γῆς περιπίπτουσιν· ἀνέχονται λοιπὸν ζάλης καὶ πνευμάτων
land they-fall they-endure further squall and winds
βιαίων· καὶ πολλάκις κερδαίνοντες, πένητας ἑαυτοὺς
violent and often making-profit poor themselves
φάσκουσι διὰ τοὺς φθονοῦντας. Ἡμεῖς δὲ οὐδόλως
they-declare because-of the(-ones) envying we but not-at-all

τῶν τοιούτων κινδύνων κατατολμῶμεν ὑπὲρ τοῦ ἀληθινοῦ
of-the such dangers dare for the true
κέρδους. Εἰ δέ ποτε καὶ μικροῦ τινος εὐπορήσωμεν,
gain if but ever even of-little some we-have-plenty
μεγαλύνομεν ἑαυτὰς, ἐπιδεικνύμεναι τοῖς ἀνθρώποις· καὶ
we-magnify ourselves displaying(-it) to-the men and
πολλάκις οὐδὲ τὸ γιγνόμενον προφέρομεν εἰς διήγησιν·
often not-even the(-thing) happening we-bring-forth into (the)-telling
εὐθέως δὲ καὶ ὃν δοκοῦμεν σπινθῆρα καλοῦ ἔχειν, ὑπὸ
at-once and also which we-think spark of-good to-have by
τοῦ ἐχθροῦ κλεπτόμεθα. Κἀκεῖνοι δὲ, πολλὰ κερδαίνοντες,
the enemy we-are-robbed-of and-they but much making-profit
τῶν πλειόνων ἐφίενται· καὶ τὰ μὲν παρόντα ὡς οὐδὲν
the more aim-at and the indeed present(-things) as nothing
ἡγοῦνται, πρὸς δὲ τὰ μὴ παρόντα ἀποτείνονται. Ἡμεῖς
they-consider toward but the(-things) not present they-stretch we
δὲ, καὶ μηδὲν ἔχουσαι τῶν ζητουμένων, οὐδὲν θέλομεν
but even nothing having of-the(-things) sought nothing we-wish
κτήσασθαι· καὶ πενίαν ἐσχάτην νοσοῦσαι, πλουσίας ἑαυτὰς
to-acquire and poverty utmost being-sick-with rich ourselves
ἀναγορεύομεν. Καλὸν οὖν τὸν εὖ πράττοντα μηδενὶ
we-proclaim good(-it-is) then the(-one) well doing to-no-one
ἀναγγέλλειν· μᾶλλον γὰρ οἱ τοιοῦτοι ζημιωθήσονται· καὶ
to-announce(-it) more for the such will-be-penalized and
γὰρ ὃ δοκοῦσιν ἔχειν ἀρθήσεται ἀπ᾽ αὐτῶν.
for what they-seem to-have will-be-taken from them

38 Πᾶσαν οὖν σπουδὴν δέον θέσθαι ὑπὲρ τὸ λανθάνειν
all then zeal it-is-right to-set for the to-escape-notice
τὸ κέρδος. Οἱ δὲ τὰ ἑαυτῶν κατορθώματα διηγούμενοι
the gain those but the their-own achievements recounting
πειράσθωσαν καὶ τὰ σὺν αὐτοῖς ἐλαττώματα λέγειν·
let-them-try also the with them failings to-tell

εἰ δὲ ταῦτα κρύπτουσιν, ἕνεκεν τοῦ μὴ παρὰ τῶν
if but these they-hide for-the-sake-of the not by the(-ones)
ἀκουόντων ψεχθῆναι, πολὺ μᾶλλον ἐκεῖνα φυλακτέον,
hearing to-be-blamed much more those(-things) must-be-guarded-against
ὡς ἐκ τοῦ Θεοῦ ἀλλοτριοῦντα. Καὶ γοῦν οἱ κατ᾽
as from — God estranging and at-any-rate those according-to
ἀρετὴν βιοῦντες τὸ ἀνάπαλιν ποιοῦσι, καὶ τὰ σμικρὰ
virtue living the opposite do and the small
ἑαυτῶν πταίσματα μετὰ καὶ προσθήκης ὧν οὐκ ἔπραξαν,
their-own stumbles with even (an)-addition of-what not they-did
ἐκδιηγοῦνται, τὴν δόξαν τῶν ἀνθρώπων ἀποβάλλοντες·
they-recount the glory of-the men throwing-away
τὰ μέντοι ἀγαθὰ κρύπτοντες, πρὸς ἀσφάλειαν τῆς
the(-things) however good hiding for (the)-safety of-the
ψυχῆς. Ὥσπερ γὰρ θησαυρὸς φανερωθεὶς σπανίζεται, οὕτω
soul as for (a)-treasure made-known becomes-scarce so
καὶ ἀρετὴ γνωριζομένη καὶ δημοσιευομένη ἀφανίζεται·
also virtue being-made-known and being-made-public vanishes
ὥσπερ γὰρ κηρὸς λύεται ἀπὸ προσώπου πυρὸς, οὕτω καὶ
as for wax melts from (the)-face of-fire so also
ψυχὴ ἀπὸ ἐπαίνων διαχεῖται καὶ ἀποβάλλει τὸν τόνον.
(a)-soul from praises is-dissolved and throws-away the tension
Καὶ τὸ ἐναντίον δὲ τούτων πάλιν ἔσται· εἰ γὰρ ἡ 39
and the opposite and of-these again will-be if for the
θερμότης ἔλυσε τὸν κηρὸν, ἡ ψύξις ἄρα τὴν πῆξιν αὐτοῦ
heat melted the wax the cold then the hardening its
ποιήσεται· καὶ εἰ ἔπαινος ἀφαιρεῖται τοῦ τόνου τὴν
will-make and if praise takes-away from-the tension the
ψυχὴν, πάντως ὀνειδισμὸς καὶ ὕβρις εἰς μέγεθος αὐτὴν
soul surely reproach and insult to greatness her
τῆς ἀρετῆς ἄγει· Χαίρετε γὰρ, φησὶ, καὶ ἀγαλλιᾶσθε,
of-the virtue leads rejoice for he-says and exult

ὅτ᾽ ἂν πᾶν ψεῦδος εἴπωσι καθ᾽ ὑμῶν οἱ ἄνθρωποι. Καὶ
when — every falsehood they-say against you the men and
ἀλλαχοῦ φησιν· Ἐν θλίψει ἐπλάτυνάς με. Καὶ πάλιν·
elsewhere he-says in affliction you-enlarged me and again
Ὀνειδισμὸν προσεδόκησεν ἡ ψυχή μου καὶ ταλαιπωρίαν.
reproach expected the soul my and misery
Καὶ ἄλλα δὲ μυρία ἀγαθὰ τοιαῦτα ἐκ τῶν ἁγίων
and other too countless good(-things) such from the holy
Γραφῶν ἐστι τῇ ψυχῇ προσοδευόμενα θεάσασθαι.
Scriptures it-is for-the soul brought-in-as-revenue to-behold

ON GRIEF AND WATCHFULNESS

There is a profitable grief, for one's own sins and a neighbor's ignorance, and a destructive one the enemy sows. No one in this life is free of care: women in the world toil in childbearing. Her words are only for those who choose the solitary life. The enemies attack from without and within, as a ship is sunk by outer waves or by the bilge-water rising in a calm, and they pull down the soul like a house through its foundation, roof, or windows. Life is a sea partly rocky and partly calm; let the one who stands take heed lest she fall, and keep awake against the roaring lion.

40 Ἔστι λύπη ἐπωφελὴς, καὶ ἔστι λύπη φθοροποιός. Τῆς
there-is grief profitable and there-is grief destructive of-the
μὲν οὖν χρησίμης λύπης τὸ μέν ἐστι περὶ τῶν
indeed then useful grief the(-one) indeed is about the
οἰκείων ἁμαρτιῶν στένειν· τὸ δὲ καὶ περὶ τῆς τῶν
own sins to-groan the(-other) and also about the of-the
πλησίον ἀγνωσίας· τὸ δὲ πρὸς τὸ μὴ ἐκπεσεῖν τῆς
neighbors ignorance the(-other) and so-that — not to-fall-away from-the
προθέσεως· τὸ δὲ καὶ ἀφικνεῖσθαι τοῦ τέλους τῆς
purpose the(-other) and also to-arrive-at the end of-the

ἀγαθωσύνης. Ταῦτα μὲν οὖν τῆς γνησίας καὶ ἀγαθῆς
goodness these indeed then of-the genuine and good
λύπης τὰ εἴδη. Καὶ ἄλλη δέ τις λύπη, τοῦ ἐχθροῦ
grief the kinds and other but some grief the enemy
ὑποτιθεμένου, ἥτις ταύταις προσφύεσθαι οἶδεν. Ἐμβάλλει
suggesting which to-these to-grow-on knows he-throws-in
γὰρ καὶ αὐτὸς λύπην ἀλογίας μεστήν· ἥπερ καὶ ἀκηδία
for also he grief of-unreason full which also listlessness
πρός τινων ὠνόμασται. Δεῖ οὖν τοῦτο τὸ πνεῦμα
by some has-been-named it-is-necessary then this the spirit
εὐχῇ μάλιστα ἀποσοβεῖν καὶ ψαλμῳδίᾳ.
by-prayer most-of-all to-scare-off and by-psalmody
Τῶν οὖν ἀγαθῶν μεριμνῶν ἐχομένας ἡμᾶς, οὐ χρὴ οἴεσθαί 41
the then good cares holding us not it-is-right to-think
τινα ἐν τῷ βίῳ ἀφρόντιδα εἶναι. Φησὶ γὰρ ἡ Γραφή·
anyone in the life free-from-anxiety to-be says for the Scripture
Πᾶσα κεφαλὴ εἰς πόνον, καὶ πᾶσα καρδία εἰς λύπην. Ἐν ἑνὶ
every head to labor and every heart to grief in one
λόγῳ τὸ ἅγιον Πνεῦμα συνέγραψε τόν τε μονήρη βίον καὶ
word the holy Spirit described the both solitary life and
τὸν κοσμικόν. Διὰ μὲν γὰρ τοῦ πόνου τῆς κεφαλῆς, τὸν
the worldly(-one) through indeed for the labor of-the head the
μονήρη αἰνίττεται τρόπον· κεφαλὴ γὰρ τὸ ἡγεμονεῦον·
solitary hints-at way (the)-head for (is)-the ruling(-part)
Τοῦ γὰρ σοφοῦ, φησὶν, οἱ ὀφθαλμοὶ ἐν τῇ κεφαλῇ αὐτοῦ.
of-the for wise he-says the eyes in the head his
Τὸ οὖν διορατικὸν, ὡς οἶμαι, ἐν αὐτῇ τυγχάνει. Τὸν
the then discerning(-faculty) as I-think in it is the
δὲ πόνον εἶπε, διότι πᾶσα ἀρετῆς βλάστη ἐκ πόνων
and labor he-said because every of-virtue shoot from labors
κατορθοῦται. Διὰ δὲ τῆς ἐν τῇ καρδίᾳ λύπης, τὸ ἄστατον
is-achieved through and the in the heart grief the unstable

καὶ μοχθηρὸν ἐδήλωσεν ἦθος. Θυμοῦ γὰρ καὶ λύπης
and wicked he-showed character of-anger for and of-grief
οἰκητήριον, τὴν καρδίαν τινὲς ἔφασαν· μὴ δοξαζόμενοι,
(a)-dwelling the heart some said not being-glorified
λυποῦνται· τῶν ἀλλοτρίων ὀρεγόμενοι, τήκονται·
they-grieve the(-things) of-others reaching-for they-waste-away
πενόμενοι, δυσφοροῦσι· πλουτοῦντες, ἐκμαίνονται, διὰ
being-poor they-are-vexed being-rich they-rage because-of
τὴν τῶν παρόντων φυλακὴν μηδὲ ὕπνου τυγχάνοντες.
the of-the present(-things) guarding not-even sleep obtaining
42 Μὴ οὖν ἡμεῖς ὑποσυρῶμεν τῷ φρονήματι, λέγουσαι τοὺς
not then we let-us-be-drawn-down in-the mind saying those
ἐν τῷ κόσμῳ ἀμερίμνους τυγχάνειν. Τάχα γὰρ ὡς πρὸς
in the world free-of-care to-be perhaps for as in
σύγκρισιν μᾶλλον ἡμῶν κοπιῶσι. Ταῖς δὲ γυναιξὶν ὡς
comparison more than-us they-toil for-the and women on-the
ἐπίπαν μεγάλη ἐν τῷ κόσμῳ ἡ ἀπέχθεια· τίκτουσι
whole great in the world (is)-the hatred they-bear(-children)
γὰρ χαλεπῶς καὶ ἐπικινδύνως, καὶ τληπαθοῦσι πρὸς τὴν
for painfully and dangerously and they-suffer-hardship toward the
γαλακτοτροφίαν, καὶ νοσοῦσι τοῖς παιδίοις συννοσοῦσι·
nursing and sick with-the children they-are-sick-with
καὶ ταῦτα ὑπομένουσι, τέλος τοῦ κόπου μὴ ἔχουσαι. Ἢ
and these-things they-endure (an)-end of-the toil not having either
γὰρ τὸ σῶμα πηροῦται τὰ κυηθέντα, ἢ κακοφροσύνῃ
for the body is-maimed the(-ones) conceived or in-folly
ἀναχθέντα δολοφονεῖ τοὺς γεννήσαντας. Ταῦτα οὖν
brought-up they-murder the(-ones) having-begotten(-them) these-things then
εἰδυῖαι, μὴ δελεασθῶμεν ὑπὸ τοῦ ἐχθροῦ, ὡς ἀνέτου καὶ
knowing not let-us-be-lured by the enemy as easy and
ἀμερίμνου τυγχάνοντος τοῦ βίου. Γεννῶσαι μὲν γὰρ,
free-of-care being the life bearing(-children) indeed for

διὰ τῶν πόνων φθείρονται· μὴ τίκτουσαι δὲ, ὡς στεῖραι
through the labors they-are-ruined not bearing but as barren
καὶ ἄγονοι ὑπὸ τῶν ὀνειδισμῶν τήκονται.
and childless by the reproaches they-waste-away
Ταῦτα δὲ ὑμῖν λέγω πρὸς τὸ ἀσφαλίζεσθαι ἀπὸ ἐναντίου. 43
these-things and to-you I-say so-that — to-be-secure from (the)-opposite
Οὐ πᾶσι δὲ πέφυκεν ἁρμόδια τὰ λεγόμενα, ἀλλὰ
not for-all but are fitting the(-things) said but
μόνοις τοῖς τὸν μονήρη βίον ἐθέλουσιν. Ὥσπερ γὰρ τοῖς
only for-those the solitary life wishing as for for-the
ζώοις οὐ μία τροφὴ, οὕτως οὐδὲ τοῖς ἀνθρώποις ὁ αὐτὸς
animals not one food so not-even for-the men the same
λόγος συμφέρει· Οὐ δεῖ γὰρ οἶνον νέον βαλεῖν, φησὶν, εἰς
word is-beneficial not one-must for wine new to-put he-says into
ἀσκοὺς παλαιούς. Ἄλλως γὰρ ἑστιῶνται οἱ θεωρίας
wineskins old otherwise for are-feasted those with-contemplation
καὶ γνώσεως ἐμφορούμενοι, ἑτέρως δὲ οἱ ἀσκητικῆς καὶ
and knowledge being-filled differently and those of-ascetic and
πρακτικῆς ἀπογευόμενοι, καὶ πρὸς δύναμιν οἱ κατὰ τὸν
active(-life) tasting and according-to power those in the
κόσμον δικαιοπραγοῦντες. Ὥσπερ γὰρ τῶν ζώων τινὰ μὲν
world doing-justice as for of-the animals some indeed
ἔστι χερσαῖα, τινὰ δὲ ἔνυδρα, τινὰ δὲ πτηνά· οὕτως καὶ
are of-land some and of-water some and winged so also
οἱ ἄνθρωποι οἱ μὲν τὸν μέσον βίον κατέχουσιν, ὡς τὰ
the men some indeed the middle life hold as the
χερσαῖα· οἱ δὲ πρὸς τὰ ὕψη ἐνατενίζουσιν, ὡς τὰ πετεινά·
land(-animals) others and toward the heights gaze as the birds
οἱ δὲ τοῖς ὕδασι τῶν ἁμαρτιῶν εἰσι κεκαλυμμένοι, ὡς οἱ
others and by-the waters of-the sins are covered as the
ἰχθύες· Ἦλθον γὰρ, φησὶν, εἰς τὰ βάθη τῆς θαλάσσης, καὶ
fish I-came for he-says into the depths of-the sea and

καταιγὶς κατεπόντισέ με. Καὶ τοιαύτη μὲν ἡ τῶν ζώων
(a)-tempest sank me and such indeed the of-the animals
φύσις· ἡμεῖς δὲ, ὡς ἀετοὶ πτεροφυήσασαι, ἐπὶ τὰ ὑψηλότερα
nature we but as eagles having-grown-wings to the higher(-things)
ἐπιβῶμεν, καὶ καταπατήσωμεν λέοντα καὶ δράκοντα· καὶ
let-us-go-up and let-us-trample (the)-lion and (the)-dragon and
τοῦ ποτε ἄρχοντος νῦν ἄρξωμεν. Τοῦτο δὲ ποιήσομεν, ἐὰν
of-the once ruler now let-us-rule this and we-will-do if
ὅλην ἑαυτῶν τὴν διάνοιαν τῷ Σωτῆρι προσενέγκωμεν.
whole our-own the mind to-the Savior we-offer

44 Ἀλλὰ ὅσον ἡμεῖς κορυφούμεθα πρὸς τὰ ὕψη, κἀκεῖνος
but as-much-as we rise-to-the-top toward the heights he-too
ἐμποδίζειν πειρᾶται διὰ τῶν ἰδίων παγίδων. Καὶ τί
to-hinder tries through the own snares and what
μέγα ἔχειν ἡμᾶς ἀντιπάλους πρὸς τὸ ἀγαθὸν ὁρμώσας,
great(-thing) to-have us adversaries toward the good hastening
ὅπου γε καὶ πρὸς τὰ εὐτελῆ φθονοῦσι; καὶ γοῦν
where at-least even at the paltry(-things) they-envy and at-any-rate
τοὺς ὑπὸ τὴν γῆν τεθαμμένους θησαυροὺς οὐ συγχωροῦσι
the under the earth buried treasures not they-allow
λαμβάνειν ἀνθρώπους. Εἰ οὖν καὶ πρὸς τὴν γηΐνην
to-take men if then even against the earthly
φαντασίαν ἀντίκεινται, πόσῳ μᾶλλον πρὸς τὴν τῶν
fancy they-are-opposed how-much more against the of-the
οὐρανῶν βασιλείαν φθονήσουσιν;
heavens kingdom will-they-envy

45 Δεῖ οὖν κατ' αὐτῶν παντοίως ὁπλίζεσθαι· καὶ γὰρ καὶ
it-is-necessary then against them in-every-way to-arm-oneself and for both
ἔξωθεν εἰσελαύνουσι, καὶ οὐδὲν ἧττον ἐκ τῶν ἔσωθεν
from-outside they-march-in and nothing less from the inward(-things)
κινοῦνται. Καὶ ἡ ψυχὴ, καθάπερ ναῦς, ποτὲ μὲν ὑπὸ
are-stirred and the soul like (a)-ship at-one-time indeed by

τῶν ἔξωθεν τρικυμιῶν καταποντίζεται, ποτὲ δὲ ὑπὸ
the outward waves is-sunk at-another-time but by
τῆς ἔνδοθεν ἀντλίας ὑποβρύχιος γίνεται. Καὶ γοῦν καὶ
the inner bilge-water submerged becomes and at-any-rate also
ἡμεῖς ποτὲ μὲν διὰ τῶν ἐκτὸς πρακτικῶν ἁμαρτημάτων
we at-one-time indeed through the outward active sins
ἀπολλύμεθα, ποτὲ δὲ διὰ τῶν ἔνδον λογισμῶν
perish at-another-time but through the inner thoughts
ἀφανιζόμεθα. Δεῖ οὖν καὶ τὰς ἔξωθεν τῶν πνευμάτων
are-destroyed it-is-necessary then both the outward of-the spirits
ἐπιτηρεῖν προσβολὰς, καὶ τὰς ἔνδον τῶν λογισμῶν
to-watch-for attacks and the inner of-the thoughts
ἐξαντλεῖν ἀκαθαρσίας, πάντοτε δὲ γρηγορεῖν πρὸς τοὺς
to-bail-out impurities always and to-be-watchful against the
λογισμούς· συνεχῶς γὰρ ἐφίστανται. Ἐπὶ μὲν ταῖς ἔξωθεν
thoughts continually for they-assail at indeed the outward
τρικυμίαις, βοώντων τῶν ναυτῶν, πολλάκις ἡ σωτηρία
waves shouting the sailors often the safety
διὰ τῶν ἐγγυτάτων πλοίων γίνεται· αἱ δὲ ἀντλίαι, καὶ
through the nearest boats comes the but bilge-waters even
κοιμωμένων πολλάκις τῶν πλωτήρων, καὶ ἡσυχαζούσης τῆς
sleeping often the sailors and being-calm the
θαλάσσης, ἐπισυμβαίνουσι, καὶ πολλάκις αὐτοὺς θανατοῦσιν.
sea come-on and often them kill
Δεῖ οὖν ἐπιπονωτέραν ποιεῖσθαι πρὸς τοὺς λογισμοὺς 46
it-is-necessary then more-laborious to-make against the thoughts
τὴν διάνοιαν. Ὁ γὰρ ἐχθρὸς, καθάπερ οἶκον τὴν ψυχὴν
the mind the for enemy like (a)-house the soul
καθελεῖν βουλόμενος, ἢ ἀπὸ τῶν θεμελίων ποιεῖται αὐτῆς
to-pull-down wishing either from the foundations makes its
τὴν πτῶσιν, ἢ ἀπὸ τῆς ὀροφῆς ἀρχόμενος, πᾶσαν αὐτὴν
the fall or from the roof beginning all it

καταφέρει, ἢ καὶ διὰ τῶν θυρίδων εἰσελθὼν, πρῶτον
brings-down or even through the windows having-entered first
τὸν οἰκοδεσπότην δεσμεῖ, καὶ οὕτως χειροῦται τὰ πάντα.
the master-of-the-house binds and so subdues the all(-things)
Θεμέλιος μὲν οὖν ἐστι τὰ καλὰ ἔργα, ὀροφὴ δὲ ἡ
(the)-foundation indeed then is the good works (the)-roof and (is)-the
πίστις, θυρίδες δὲ αἱ αἰσθήσεις. Διὰ πάντων δὲ
faith (the)-windows and (are)-the senses through all and
πολεμεῖ ὁ ἐχθρός. Ὅθεν πολυόφθαλμον δεῖ εἶναι τὸν
wars the enemy whence many-eyed it-is-necessary to-be the(-one)
σωθῆναι βουλόμενον. Οὐκ ἔχομεν ἐνταῦθα τὸ ἀμέριμνον·
to-be-saved wishing not we-have here the freedom-from-care
φησὶ γὰρ ἡ Γραφή· Βλεπέτω ὁ ἑστηκὼς μὴ πέσῃ.
says for the Scripture let-him-look the(-one) standing lest he-fall
47 Ἐν ἀδήλῳ πλέομεν· θάλασσα γὰρ ὁ βίος ἡμῶν ὑπὸ τοῦ
in uncertainty we-sail (a)-sea for the life our by the
ἱεροῦ ψάλτου Δαβὶδ εἴρηται. Ἀλλὰ τῆς θαλάσσης
holy psalmist David has-been-said(-to-be) but of-the sea
τὰ μέν εἰσι πετρώδη, τὰ δὲ καὶ θηρίων πλήρη, τινὰ
the(-parts) indeed are rocky the(-parts) and also of-beasts full some
δὲ καὶ γαληνά. Ἡμεῖς ἐν τῷ γαληνῷ μέρει τῆς θαλάσσης
and also calm we in the calm part of-the sea
δοκοῦμεν πλέειν, οἱ δὲ κοσμικοὶ ἐν κινδυνώδεσι· καὶ
seem to-sail the(-ones) but worldly in dangerous(-parts) and
ἡμεῖς μὲν ἡμέρας πλέομεν ὑπὸ τοῦ ἡλίου τῆς δικαιοσύνης
we indeed by-day sail by the sun of-the righteousness
ὁδηγούμενοι, ἐκεῖνοι δὲ ἐν νυκτὶ, ὑπὸ τῆς ἀγνωσίας
being-guided they but in night by the ignorance
φερόμενοι. Ἀλλ' ἐνδέχεται πολλάκις τὸν κοσμικὸν ἐν χειμῶνι
being-borne but it-is-possible often the worldly(-man) in storm
καὶ ἐν σκότει τυγχάνοντα, βοήσαντα καὶ ἀγρυπνήσαντα,
and in darkness being having-cried-out and having-kept-awake

σῶσαι τὸ ἑαυτοῦ σκάφος· ἡμᾶς δὲ ἐν γαλήνῃ, ὑπὸ
to-save the his-own vessel us but in calm through
ἀμελείας βυθισθῆναι, τὸ πηδάλιον τῆς δικαιοσύνης ἀφέντας.
negligence to-be-sunk the rudder of-the righteousness having-let-go
Βλεπέτω οὖν ὁ στήκων μὴ πέσῃ. Ὁ μὲν γὰρ 48
let-him-look then the(-one) standing lest he-fall the(-one) indeed for
πεσὼν μίαν ἔχει φροντίδα, τοῦ ἀναστῆναι· ὁ δὲ
having-fallen one has care of-the to-rise-up the(-one) but
στήκων φυλαττέσθω τοῦ μὴ πεσεῖν. Καὶ γὰρ τὰ
standing let-him-guard-against the not to-fall and for the
παραπτώματα διάφορα· οἱ μὲν γὰρ πεσόντες τοῦ μὲν
falls (are)-different those indeed for having-fallen from-the indeed
στήκειν ἐστέρηνται· κείμενοι δὲ, οὐ πάνυ τι ἐβλάβησαν.
standing have-been-deprived lying but not very at-all were-harmed
Ὁ δὲ ἑστὼς μὴ εὐτελιζέτω τὸν πεπτωκότα, ἀλλ᾽
the(-one) but standing not let-him-despise the(-one) having-fallen but
ἑαυτὸν φοβείσθω, μὴ πεσὼν διαφθαρῇ, καὶ εἰς κατώτερον
himself let-him-fear lest having-fallen he-be-destroyed and into lower
ἀπέλθῃ βόθρον. Εἰκὸς γὰρ, καὶ τῆς κραυγῆς ἡττηθείσης
he-go-away (a)-pit (it-is)-likely for also the cry having-been-overcome
ὑπὸ τοῦ βάθους τοῦ φρέατος, μὴ βοήθειαν αἰτῆσαι. Φησὶ
by the depth of-the well not help to-ask says
γὰρ ὁ δίκαιος· Μὴ καταπιέτω με βυθὸς, μηδὲ συσχέτω
for the righteous(-man) not let-swallow me (the)-deep nor let-shut
ἐπ᾽ ἐμὲ φρέαρ τὸ στόμα αὐτοῦ. Ὁ πρῶτος πεσὼν ἔμεινεν.
over me (the)-well the mouth its the first having-fallen remained
Ὅρα σεαυτὸν, μὴ καταπεσὼν καὶ σὺ θοίνη θηρίων γένῃ.
see-to yourself lest having-fallen-down also you (a)-feast of-beasts become
Ὁ πεσὼν οὐκ ἀσφαλίζεται τὴν θύραν· σὺ δὲ μηδόλως
the(-one) having-fallen not secures the door you but by-no-means
νυστάξῃς· ἀλλ᾽ ἀεὶ τὸ θεῖον ἐκεῖνο μελῴδει ῥητὸν, τὸ
doze but always the divine that sing saying the(-one)

φάσκον· Φώτισον τοὺς ὀφθαλμούς μου, μή ποτε ὑπνώσω εἰς
saying enlighten the eyes my lest ever I-sleep into
θάνατον. Ἀγρύπνει δὲ διηνεκῶς διὰ τὸν ὠρυόμενον λέοντα.
death keep-awake and continually because-of the roaring lion

ON PRIDE AND HUMILITY

The fallen are saved by turning back, and the one standing must fear both relapse and the enemy's tripping. Pride is the devil's last sword: when the soul has mastered belly, lust and money, he makes it forget its sins and dream of its fasts and of high office. Against it she prescribes David's "I am a worm" and obedience, praise and reproach each in season, and humbling questions to the proud, while the despairing are to be watered like a weak plant. Humility, which the Lord put on, is its cure, hard to acquire and learned through reproaches and blows; a pretended humility shows itself at the first insult.

49 Ταῦτα τὰ ῥήματα συντελεῖ πρὸς τὸ μὴ ὑπεραίρεσθαι.
these the words contribute toward the not to-be-exalted
Ὁ πεσὼν ἐν τῷ ἐπιστρέψαι καὶ στενάξαι σωθήσεται.
the(-one) having-fallen in the turning-back and groaning will-be-saved
Ὅρα σὺ σαυτὴν ἡ στήκουσα. Διπλοῦς γάρ σοι
see-to you yourself the(-one) standing twofold for on-you
ὁ φόβος ἐπίκειται, ἢ τοῦ μὴ ἐπιστρέψαι πρὸς τὰ
the fear lies either of-the not to-turn-back toward the
ἀρχαῖα, δι' ὀλιγωρίας σοι τοῦ ἐχθροῦ προσπεσόντος,
old(-ways) through negligence on-you the enemy having-fallen-upon
ἢ τοῦ μὴ τρέχουσαν σκελισθῆναι. Ὁ γὰρ ἐχθρὸς ἡμῶν
or of-the not running to-be-tripped the for enemy our
διάβολος ἢ ὄπισθεν ἕλκει πρὸς ἑαυτὸν, ὁπηνίκα βραδεῖαν
(the)-devil either from-behind drags toward himself whenever slow
καὶ νωθρὰν τὴν ψυχὴν θεάσηται· ἢ δοκοῦσαν αὐτὴν
and sluggish the soul he-sees or seeming her

σπουδαίαν εἶναι καὶ ἐπίπονον πρὸς ἄσκησιν, ἐπεισέρχεται
zealous to-be and laborious toward asceticism he-slips-in
λεπτῶς καὶ κεκρυμμένως διὰ τῆς ὑπερηφανίας· καὶ
subtly and secretly through the pride and
οὕτως αὐτανδρον τὴν ψυχὴν ἀπόλλυσι. Τοῦτο τὸ ὅπλον
so crew-and-all the soul he-destroys this the weapon
ἔσχατον καὶ κορυφαιότατον πάντων ἐστὶ τῶν κακῶν. Ἐξ
last and most-supreme of-all is of-the evils by
αὐτοῦ ὁ διάβολος καταβέβληται, καὶ δι᾽ αὐτοῦ τοὺς
it the devil has-been-cast-down and through it the
δυνατωτέρους τῶν ἀνθρώπων πειρᾶται καθαιρεῖν. Ὥσπερ
more-powerful of-the men he-tries to-pull-down as
γὰρ οἱ δεινότατοι τῶν πολεμιστῶν, μετὰ τὸ δαπανῆσαι
for the most-skilled of-the warriors after the spending
τὰ λεπτότερα βέλη, τὸ τηνικαῦτα ἔτι ἐπικρατούντων
the lighter missiles — then still prevailing
τῶν μαχητῶν, προβάλλονται τὴν ἰσχυροτέραν πάντων
the fighters bring-out the stronger than-all
μάχαιραν· οὕτως καὶ ὁ διάβολος, μετὰ τὸ πρῶτα αὐτοῦ
sword so also the devil after the first his
ἀποδαπανῆσαι ἄγκιστρα, τότε τῷ τελευταίῳ χρᾶται ξίφει,
having-spent-up hooks then the last uses sword
τῇ ὑπερηφανίᾳ. Τίνες δὲ ἦσαν αὐτοῦ αἱ πρῶται παγίδες;
the pride which and were his the first snares
Δῆλον, ὡς γαστριμαργία, φιληδονία, πορνεία. Ταῦτα
(it-is)-clear that gluttony love-of-pleasure fornication these
γὰρ μάλιστα τὰ πνεύματα ἐπὶ τῶν νεωτερικῶν
for most-of-all the spirits in-the-case-of the youthful
ἡλικιῶν συμβαίνουσιν. Ἐπακολουθεῖ δὲ τούτοις φιλαργυρία,
ages occur follows and these love-of-money
πλεονεξία, καὶ τὰ τούτοις ὅμοια. Ἡ οὖν ἀθλία
greed and the(-things) to-these like the then wretched

ψυχὴ, ὅταν τούτων τῶν παθῶν περιγένηται, ὁπηνίκα
soul when these the passions it-overcomes when
γαστρὸς κρατήσῃ, ὅτε καὶ τὰς ὑπογαστρίους ἡδονὰς
belly it-masters when also the below-the-belly pleasures
ὑπερπηδήσῃ τῇ σεμνότητι, ὅτε ἀργυρίου καταφρονήσῃ·
it-leaps-over by-the gravity when silver it-despises
τότε πανταχόθεν ὁ κακόφρων, ἀπορηθεὶς, ὑποβάλλει τῇ
then on-every-side the evil-minded(-one) being-at-a-loss suggests to-the
ψυχῇ ἄτακτον κίνησιν· μεγεθύνει γὰρ αὐτὴν ἀπρεπῶς κατὰ
soul (a)-disorderly motion he-magnifies for her unseemlily against
τῶν ἀδελφῶν ἐπαίρεσθαι. Βαρὺ καὶ ὀλέθριον τοῦτο τοῦ
the brothers to-be-exalted heavy and destructive this of-the
ἐχθροῦ τὸ δηλητήριον. Πολλοὺς ἀθρόως ἐν τούτῳ σκοτίσας
enemy the poison many all-at-once in this having-darkened
κατέβαλεν. Ὑποβάλλει γὰρ τῇ ψυχῇ ἔννοιαν νόθον
he-cast-down he-suggests for to-the soul (a)-thought bastard
καὶ θανατηφόρον. Κατειληφέναι γὰρ αὐτὸν φαντάζει
and death-bearing to-have-grasped for him he-makes-imagine
τὰ παρὰ τοῖς πολλοῖς ἀγνοούμενα, καὶ ὅτι ἐν
the(-things) among the many unknown and that in
νηστείαις ὑπερβάλλει· καὶ πλῆθος αὐτῷ ἀνδραγαθημάτων
fastings he-excels and (a)-multitude to-him of-brave-deeds
προστίθησι· πάντων δὲ ὧν ἥμαρτεν εἰς λήθην αὐτὸν
he-adds of-all but which he-sinned into forgetfulness him
φέρει, πρὸς τὸ κατὰ τῶν συνόντων ἐπαίρεσθαι. Ὑποκλέπτει
he-brings so-that — against the companions to-be-exalted he-steals-away
γὰρ αὐτοῦ ἐκ τοῦ νοῦ τὰ πλημμελήματα· οὐ πρὸς
for his from the mind the offenses not for
ὠφέλειαν δὲ αὐτοῦ τοῦτο ποιεῖ, ἀλλὰ πρὸς τὸ μὴ δυνηθῆναι
(the)-benefit but his this he-does but so-that — not to-be-able
αὐτὸν εἰπεῖν τὴν ἰατρικὴν ἐκείνην φωνὴν, τὸ, Σοὶ
him to-say the healing that cry the(-one) against-you

μόνῳ ἥμαρτον, ἐλέησόν με. Οὔτε μὴν συγχωρήσει αὐτῷ
alone I-sinned have-mercy-on me nor indeed he-will-allow him
λέγειν· Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου.
to-say I-will-confess to-you Lord with whole heart my
Ἀλλ' ὥσπερ αὐτὸς κατὰ διάνοιαν εἶπε τό· Ἀναβήσομαι,
but as he-himself in thought said the(-word) I-will-go-up
καὶ θήσομαι τὸν θρόνον μου· οὕτως καὶ τοῦτον φαντάζει
and I-will-set the throne my so also this(-man) he-makes-imagine
εἰς ἀρχάς τε καὶ πρωτοκαθεδρίας, ἔτι δὲ διδασκαλίας,
to offices both and first-seats still and teachings
καὶ ἰαμάτων ἐκδόσεις. Ἡ οὖν οὕτως ἀπατωμένη ψυχὴ
and of-healings distributions the then thus being-deceived soul
φθείρεται καὶ ἀπόλλυται, δυσιάτῳ ἕλκει πληγεῖσα.
is-corrupted and perishes by-(a)-hard-to-heal wound having-been-struck
Τί οὖν δεῖ ποιεῖν, τῶν τοιούτων λογισμῶν παρόντων; 50
what then must-one do the such thoughts being-present
Ἀδιαλείπτως μελετᾷν τὸ θεῖον ἐκεῖνο λόγιον, ὅπερ ὁ
unceasingly to-meditate-on the divine that(-word) saying which the
μακάριος Δαβὶδ ἐβόα, λέγων τό· Ἐγὼ δέ εἰμι σκώληξ,
blessed David cried saying the(-word) I but am (a)-worm
καὶ οὐκ ἄνθρωπος. Καὶ ἐν ἑτέρῳ φησίν· Ἐγὼ δέ εἰμι
and not (a)-man and in another(-place) he-says I but am
γῆ καὶ σποδός. Ἔτι γε μὴν καὶ τὸ τοῦ Ἡσαΐου
earth and ashes still at-least indeed also the(-word) — of-Isaiah
ἀκουέτω ῥῆμα τὸ λέγον, ὡς Πᾶσα δικαιοσύνη ἀνθρώπου
let-her-hear word the(-one) saying that all righteousness of-man
ὡς ῥάκος ἀποκαθημένης. Καὶ εἰ μὲν ἀναχωρούσῃ καθ'
(is)-as (a)-rag of-(a)-menstruous(-woman) and if indeed to-her-withdrawing by
ἑαυτὴν οἱ λογισμοὶ οὗτοι παρεισέλθωσιν, ἐν κοινοβίῳ
herself the thoughts these steal-in into (a)-common-life
εἰσερχέσθω· ἀναγκαζέσθω δὲ καὶ δεύτερον ἐσθίειν τῆς
let-her-enter let-her-be-compelled and also (a)-second-(time) to-eat of-the

ἡμέρας, εἴ γε δι᾽ ὑπερβολὴν ἀσκήσεως τούτῳ ἑάλω
day if at-least through excess of-asceticism by-this she-was-caught
τῷ πάθει· καὶ παρὰ τῶν συνηλίκων δὲ ἐπιτιμάσθω, καὶ
the passion and by the companions and let-her-be-rebuked and
ὀνειδιζέσθω, καὶ ἐπιτιμάσθω σφοδρῶς, ὡς μηδὲν μέγα
let-her-be-reproached and let-her-be-rebuked vehemently as nothing great
πράττουσα· πᾶσαν δὲ ὑπηρεσίαν ποιείσθω. Προσαγέσθωσαν
doing all and service let-her-do let-there-be-brought
δὲ καὶ βίοι ἁγίων ἐξοχώτατοι εἰς ἐξήγησιν· πειράσθωσαν δὲ
and also lives of-saints most-eminent for exposition let-them-try and
αἱ συνελθοῦσαι ἐπιτείνειν ἑαυτῶν τοὺς πόνους πρὸς
the(-women) having-come-together to-intensify their-own the labors toward
ἄσκησιν τὰς ὀλίγας ἡμέρας, πρὸς τὸ ἐκείνην, θεασαμένην
asceticism the few days so-that — she having-beheld
τὸ μέγεθος τῶν ἀρετῶν, ἐλάττονα καὶ ἑαυτὴν ἡγεῖσθαι.
the greatness of-the virtues lesser also herself to-consider

51 Προηγεῖται δὲ τῆς νόσου ταύτης ἕτερον κακὸν, ἡ
goes-before and the disease this another evil the
παρακοή· ὅθεν διὰ τοῦ ἐναντίου τῆς ὑπακοῆς, δυνατὸν
disobedience whence through the opposite the obedience (it-is)-possible
τὴν σηπεδονώδη νομὴν τῆς ψυχῆς περικαθᾶραι· Ὑπακοὴ
the putrid sore of-the soul to-cleanse obedience
γὰρ, φησὶν, ὑπὲρ θυσίαν.
for he-says (is)-above sacrifice

52 Δεῖ οὖν καθαιρεῖν ὄγκον δόξης ἐν καιρῷ, καὶ ἐπαινεῖν
it-is-necessary then to-pull-down (the)-swelling of-glory in season and to-praise
δὲ πάλιν καὶ θαυμάζειν ἐν καιρῷ. Εἰ γὰρ ἀμελὴς καὶ νωθρὰ
but again and to-admire in season if for negligent and sluggish
εὑρεθῇ ἡ ψυχὴ, ἔτι γε μὴν καὶ ὑποναρκοῦσα εἰς τὴν τοῦ
be-found the soul still at-least indeed also growing-numb toward the of-the
καλοῦ προκοπὴν, ἐπαινεῖν ταύτην προσήκει· καὶ εἰ μικρὸν
good advance to-praise her it-is-fitting and if little

ποιήσει τι χρηστὸν, θαυμάζειν καὶ μεγεθοποιεῖν δέον
she-does some good to-admire and to-magnify it-is-right
αὐτήν. Καὶ τὰ σφοδρὰ καὶ ἀπάνθρωπα πλημμελήματα ὡς
her and the severe and inhuman offenses as
ἐλάχιστα καὶ οὐδαμινὰ λεκτέον· ὁ γὰρ διάβολος, βουλόμενος
least and worthless must-be-called the for devil wishing
πάντα διαστρέφειν, ἐπὶ μὲν τῶν σπουδαίων καὶ
all(-things) to-pervert in-the-case-of indeed the earnest and
ἀσκητικῶν κρύπτειν πειρᾶται τὰ προγεγονότα ἁμαρτήματα
ascetic(-souls) to-hide tries the previous sins
τὴν γὰρ ὑπερηφανίαν αὐξῆσαι βούλεται· ἐπὶ δὲ τῶν
the for pride to-increase he-wishes in-the-case-of but the
νεηλύδων καὶ ἀκροπαγῶν ψυχῶν, πάντα τὰ ἁμαρτήματα
newly-come and half-formed souls all the sins
αὐτῶν πρὸ ὀφθαλμῶν τίθησιν. Ἐμβάλλει γὰρ αὐτῇ ὅτι, Σοὶ
their before (their)-eyes he-sets he-throws-in for to-her that for-you
πορνευσάσῃ ποία ἔσται συγγνώμη; Καὶ τῇ ἄλλῃ φησίν·
having-fornicated what will-there-be pardon and to-the other he-says
Οὕτω σου πλεονεκτησάσης, ἀδύνατόν σε σωτηρίας
thus you having-been-greedy impossible (for)-you salvation
τυχεῖν. Τὰς οὖν οὕτω σαλευομένας ψυχὰς παραμυθητέον
to-obtain the then so tossed souls must-be-comforted
οὕτως· δεῖ γὰρ πρὸς αὐτὰς οὕτω λέγειν· Ῥαὰβ
thus it-is-necessary for to them so to-say Rahab
πόρνη ἦν, ἀλλ' ἐσώθη διὰ πίστεως· Παῦλος διώκτης ἦν,
(a)-harlot was but was-saved through faith Paul (a)-persecutor was
ἀλλὰ σκεῦος ἐκλογῆς γέγονε· Ματθαῖος τελώνης ἦν, ἀλλ'
but (a)-vessel of-election has-become Matthew (a)-tax-collector was but
οὐδεὶς τὴν χάριν τούτου ἀγνοεῖ· καὶ ὁ λῃστὴς ἐσύλα καὶ
no-one the grace of-him is-ignorant-of and the robber plundered and

ἐφόνευεν, ἀλλὰ πρῶτος τὴν θύραν ἀνέῳξε τοῦ παραδείσου.
murdered but first the door opened of-the paradise
Τούτοις οὖν ἐνατενίζουσα, μὴ ἀπογνῷς τῆς σεαυτῆς ψυχῆς.
at-these then gazing do-not despair of-the your-own soul
53 Ἐπεὶ δὲ ταῦτα ταύταις εὑρήσεις ἁρμόδια, δεῖ καὶ
since and these-things to-these you-will-find fitting it-is-necessary also
τῶν τῇ ὑπερηφανίᾳ ἁλισκομένων ποιεῖσθαι αὐτὴν
of-the(-ones) by-the pride being-caught to-make very
τὴν θεραπείαν. Φάσκειν γὰρ δεῖ πρὸς αὐτήν· Τί
the treatment to-say for it-is-necessary to her why
φυσιοῦσαι; Ὡς κρέα μὴ ἐσθίουσα; ἄλλοι οὐδὲ ἰχθὺν ὁρῶσι.
are-you-puffed-up as meat not eating others not-even fish see
Καὶ εἰ οἶνον οὐ πίνεις, σκόπησον, ὡς ἄλλοι οὔτε ἔλαιον
and if wine not you-drink consider how others neither oil
ἐσθίουσιν. Ἕως ὀψὲ νηστεύεις; ἄλλαι δὲ δύο καὶ τρεῖς ἡμέρας
eat until late do-you-fast others but two and three days
συνάπτουσιν ἄσιτοι. Ἀλλ' ὅτι οὐ λούῃ μέγα φρονεῖς;
join without-food but because not you-bathe great(-things) do-you-think
πολλοὶ καὶ διὰ πάθος σωματικὸν οὐδ' ὅλως τούτῳ
many also through suffering bodily not-even at-all this
ἐχρήσαντο. Ἀλλὰ θαυμάζεις σεαυτὴν, ὅτι ἐν χαραδρίῳ
used but do-you-marvel-at yourself because on (a)-pallet
καθεύδεις, καὶ ἐν τριχίνῃ στρωμνῇ; ἄλλαι δὲ χαμευνοῦσι
you-sleep and on (a)-hair mattress others and sleep-on-the-ground
διηνεκῶς. Ἀλλ' εἰ καὶ τοῦτο ποιήσειας, οὐδὲν μέγα· τινὲς
continually but if even this you-should-do nothing great some
γὰρ καὶ λίθους ἑαυταῖς ὑπέβαλον, πρὸς τὸ μὴ καθ'
for even stones under-themselves laid so-that — not according-to
ἡδονὴν τῶν φυσικῶν τυχεῖν· ἄλλοι δὲ καὶ ἐκρέμασαν
pleasure the natural(-needs) to-meet others and also hung
ἑαυτοὺς δι' ὅλης τῆς νυκτός. Ἀλλ' εἰ καὶ ταῦτα πάντα
themselves through whole the night but if even these-things all

ποιήσειας, καὶ τὴν ἀκροτάτην ἄσκησιν ἐπιτελέσειας, μὴ
you-should-do and the utmost asceticism you-should-accomplish do-not
μέγα φρονήσῃς· καὶ γὰρ τὰ δαιμόνια πλείω τῶν σῶν
great(-things) think and for the demons more than-the yours
πεποιήκασι καὶ ποιοῦσιν· οὔτε γὰρ ἐσθίουσιν, οὔτε πίνουσιν,
have-done and do neither for they-eat nor drink
οὔτε γαμοῦσιν, οὔτε ὑπνοῦσιν· ἀλλὰ καὶ ἐν ἐρήμῳ διάγουσιν,
nor marry nor sleep but even in (the)-desert they-live
εἴ γε καὶ ἐν σπηλαίῳ οἰκοῦσα δοκεῖς μέγα τι ποιεῖν.
if at-least also in (a)-cave dwelling you-think great something to-do
Οὕτω μὲν οὖν, καὶ ἐκ τοιούτων λογισμῶν, δυνατὸν 54
thus indeed then also from such thoughts (it-is)-possible
ἰάσασθαι τὰ ἐναντία πάθη· τήν τε ἀπόγνωσιν λέγω
to-heal the opposite passions the both despair I-mean
καὶ τὴν ὑπερηφανίαν. Ὥσπερ γὰρ σφοδρῶς ἐκφυσώμενον
and the pride as for vehemently being-blown
πῦρ, διασκορπιζόμενον ἀπόλλυται, καὶ μὴ τυχὸν δὲ
fire being-scattered is-destroyed and not having-met but
πνεύματος πάλιν φθείρεται· οὕτω καὶ ἡ ἀρετὴ ἀφίπταται
wind again is-destroyed so also the virtue flies-away
δι᾽ ὑπεροψίαν, κἂν πολλὴν σφοδρότητα ἀσκήσεως
through arrogance even-if much intensity of-asceticism
λάβῃ· καὶ φθείρεται δὲ πάλιν ἐξ ἀμελείας τὸ καλὸν,
it-take and is-destroyed too again from negligence the good
ὅταν μηδ᾽ ὅλως κινήσωμεν ἑαυτοὺς πρὸς ῥιπισμὸν τοῦ
when not at-all we-stir ourselves toward (the)-fanning of-the
θείου Πνεύματος. Μάχαιρα ἔπακμος ῥᾳδίως ὑπὸ λίθου
divine Spirit (a)-sword sharp easily by (a)-stone
κατάγνυται· καὶ ἄσκησις ἐπιτεταμένη συντόμως ἐκ τοῦ
is-broken and asceticism intense quickly from the
ὑπερηφανεύεσθαι ἀπόλλυται. Ὅθεν προσήκει πανταχόθεν
being-proud perishes whence it-is-fitting on-every-side

ἀσφαλίζεσθαι τὴν ψυχὴν, καὶ τὴν ἀκροτάτην ἄσκησιν ἐκ
to-secure the soul and the utmost asceticism from
τοῦ καύσωνος τῆς ὑπερηφανίας περικαιομένην ὑποκάμπτειν
the burning-heat of-the pride being-scorched to-bend-down
πρὸς τοὺς σκιώδεις τόπους, ἔσθ' ὅτε καὶ περιτέμνειν
toward the shady places — sometimes also to-prune
τὰ περιττὰ, πρὸς τὸ τὴν ῥίζαν εὐθαλεστέραν γενέσθαι.
the superfluous(-shoots) so-that — the root more-flourishing to-become
55 Τὸν δὲ τῇ ἀπογνώσει ἁλισκόμενον ἀνωρεπῆ βιάζεσθαι
the(-one) and by-the despair being-caught upward to-force
ποιεῖν τοῖς προειρημένοις λογισμοῖς. Καὶ γὰρ σφόδρα ἡ
to-make by-the aforesaid thoughts and for very the
ψυχὴ χαμαιπετὴς τυγχάνει. Καὶ γοῦν τῶν γεηπόνων
soul downcast is and at-any-rate of-the farmers
οἱ ἄριστοι, ἐπειδὰν φυτὸν βραχὺ καὶ ἀσθενὲς θεάσωνται,
the best whenever (a)-plant small and weak they-see
ποτίζουσι δαψιλῶς, καὶ ἐπιμελείας πολλῆς ἀξιοῦσι πρὸς
they-water abundantly and of-care much deem-worthy so-that
τὸ αὐξηθῆναι. Ἐπειδὰν δὲ ἐν φυτῷ πρόωρον βλάστην
— to-grow whenever but in (a)-plant premature growth
θεάσωνται, περιτέμνουσιν αὐτοὶ τὰ περιττά· φιλεῖ
they-see they-prune themselves the superfluous(-shoots) tends
γὰρ ταῦτα ἑτοίμως ξηραίνεσθαι. Καὶ ἰατρῶν δὲ παῖδες
for these readily to-wither and of-physicians too (the)-sons
τινὰς μὲν τῶν ἀῤῥώστων τρέφουσι δαψιλῶς, καὶ πρὸς
some indeed of-the sick they-feed abundantly and to
περίπατον προτρέπονται· ἑτέρους δὲ δεσμεύοντες, ἀσίτους
walking urge others but binding without-food
ἐπὶ πολὺ φυλάττουσιν.
for long keep

Φανερὸν οὖν ἐστιν, ὡς μέγιστον ἐν κακοῖς ἡ ὑπερηφανία 56
clear then it-is that greatest among evils the pride
τυγχάνει· καὶ τοῦτο δείκνυσιν αὐτῆς τὸ ἐναντίον,
is and this shows its the opposite
ἡ ταπεινοφροσύνη. Δυσχερές ἐστι κτήσασθαί τινα τὴν
the humility difficult it-is to-acquire anyone the
ταπεινοφροσύνην. Εἰ μὴ γάρ τις πάσης δόξης ἐκτὸς γένηται,
humility if not for one of-all glory outside become
τούτου τοῦ θησαυροῦ τυχεῖν οὐ δυνήσεται. Οὕτω δέ ἐστι
this the treasure to-obtain not be-will-be-able so and is
μεγάλη ἡ ταπεινοφροσύνη, ὡς πάσας τὰς ἀρετὰς μιμεῖσθαι
great the humility that all the virtues to-imitate
δοκεῖν τὸν διάβολον, ταύτην δὲ μηδὲ εἰδέναι τί ὅλως ἐστίν.
to-seem the devil this but not-even to-know what at-all it-is
Εἰδὼς δὲ αὐτῆς τὸ ἀσφαλὲς καὶ ἑδραῖον ὁ ἀπόστολος,
knowing and its the safety and steadfastness the apostle
προστάττει ἡμῖν ταύτην ἐγκομβώσασθαι, καὶ πάντας
commands us this to-put-on and all
ποιοῦντας τὰ ἐπωφελῆ, ταύτην περιβάλλεσθαι. Κἄν
doing the(-things) profitable this to-clothe-themselves-with even-if
τε γὰρ νηστεύῃς, κἄν τε ἐλεῇς, κἄν τε διδάσκῃς· εἰ
both for you-fast even-if both you-show-mercy even-if both you-teach if
δὲ καὶ σώφρων τυγχάνῃς καὶ συνετὸς, πάλιν ταύτην ἀντὶ
but also temperate you-are and prudent again this instead-of
τοιχίου ἀῤῥαγοῦς σεαυτῷ παράστησον. Σφιγγέτω σου καὶ
(a)-wall unbreakable for-yourself set-up let-it-bind your and
συνεχέτω σου τὰς ἀρετὰς αὕτη ἡ καλλίστη τῶν ἁπασῶν
let-it-hold-together your the virtues this the most-beautiful of-the all
ἀρετῶν, ἡ ταπεινοφροσύνη. Ὁρᾷς καὶ τὴν τῶν ἁγίων τριῶν
virtues the humility you-see also the of-the holy three
παίδων ὑμνολογίαν, ὅπως τῶν ἄλλων ἀρετῶν οὐ πάνυ
children hymn how of-the other virtues not very

τι μνημονεύσαντες, τοὺς ταπεινοὺς σὺν τοῖς ὑμνοῦσι
at-all having-made-mention the humble with the(-ones) singing-hymns
συγκατηριθμήσαντο, μὴ εἰρηκότες σώφρονας ἢ ἀκτήμονας.
they-counted not having-said temperate or possessionless
Ὥσπερ γὰρ ἀδύνατον ναῦν χωρὶς ἥλων κατασκευασθῆναι,
as for impossible (a)-ship without nails to-be-constructed
οὕτως ἀδύνατον σωθῆναι χωρὶς ταπεινοφροσύνης.
so impossible to-be-saved without humility

57 Ὅτι δὲ ἀγαθὴ καὶ σωτήριος πέφυκεν, ὁ Κύριος, πρὸς
that and good and saving it-is the Lord toward
ἀνθρώπους οἰκονομίαν πληρῶν, αὐτὴν ἠμφιάσατο. Φησὶ γάρ·
men (the)-dispensation fulfilling it put-on he-says for
Μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ.
learn from me that gentle I-am and humble in-the heart
Ὅρα τίς ὁ λέγων, τελείως μαθήτευσον. Ἀρχή σοι
see who the(-one) saying perfectly be-a-disciple (the)-beginning for-you
καὶ τέλος τῶν ἀγαθῶν ἡ ταπεινοφροσύνη γινέσθω. Φρόνησιν
and end of-the good(-things) the humility let-be prudence
λέγω [λέγει] ταπεινὴν, οὐ σχῆμα μόνον, τὸν ἐντὸς ἄνθρωπον
I-say he-says humble not appearance only the inner man
αἰνίττεται· ἀκολουθήσει γὰρ τούτῳ καὶ ὁ ἐκτός. Πάσας
he-hints-at will-follow for this also the outer(-one) all
τὰς ἐντολὰς πεποίηκας; Οἶδεν ὁ Κύριος· ἀλλ' αὐτός σοι
the commandments have-you-done knows the Lord but he-himself you
ἐντέλλεται πάλιν ἀρχὴν δουλείας λαμβάνειν· φησὶ γάρ·
commands again (a)-beginning of-servitude to-take he-says for
Ὅταν πάντα ποιήσητε, εἴπατε· Δοῦλοι ἀχρεῖοί ἐσμεν.
when all(-things) you-do say servants unprofitable we-are

58 Ἡ οὖν ταπεινοφροσύνη κατορθοῦται δι' ὀνειδισμῶν, δι'
the then humility is-achieved through reproaches through
ὕβρεων, διὰ πληγῶν· ἵνα ἀκούσῃς ἄφρων καὶ μωρὸς,
insults through blows so-that you-hear foolish and stupid

πένης καὶ πτωχὸς, ἀσθενὴς καὶ εὐτελὴς, ἀπρόκοπος ἐν
poor and beggar weak and paltry unprogressing in
ἔργοις, ἄλογος ἐν προφορᾷ, ἄτιμος ἐν εἴδει, ἀσθενὴς ἐν
works unreasonable in speech dishonored in form weak in
δυνάμει. Ταῦτα τῆς ταπεινοφροσύνης τὰ νεῦρα. Ταῦτα ὁ
power these of-the humility the sinews these-things the
Κύριος ἡμῶν ἤκουσε καὶ πέπονθε. Σαμαρείτην γὰρ αὐτὸν
Lord our heard and suffered (a)-Samaritan for him
εἶπαν καὶ δαιμόνιον ἔχοντα. Δούλου μορφὴν ἀνείληφεν,
they-called and (a)-demon having (a)-servant's form he-took-up
ἐραπίσθη, πληγαῖς ἠκίσθη.
he-was-slapped with-blows he-was-tormented
Δεῖ οὖν καὶ ἡμᾶς μιμεῖσθαι τὴν ἔμπρακτον ταύτην 59
it-is-necessary then also us to-imitate the active this
ταπεινοφροσύνην. Εἰσὶ μὲν οὖν τινες καὶ διὰ τῶν
humility there-are indeed then some also through the
ἐκτὸς σχημάτων ὑποκρινόμενοι, καὶ ταπεινοῦντες ἑαυτοὺς,
outward appearances pretending and humbling themselves
αὐτῷ τούτῳ δόξαν θηρώμενοι· ἀλλ' ἐκ τῶν καρπῶν
by-very this glory hunting but from the fruits
ἐπιγινώσκονται· καὶ γὰρ ἐπιπολαίως ὑβρισθέντες οὐκ
they-are-recognized and for superficially having-been-insulted not
ἤνεγκαν· ἀλλὰ παραυτὰ ὥσπερ ὄφεις τὸν ἑαυτῶν ἰὸν
they-bore(-it) but at-once like snakes the their-own poison
ἐξέμεσαν.
vomited

Approaching God is a contest, smoke before fire. Love is the great treasure, without which every gift is a clanging cymbal. Anger is an evil, though useful against demons; worse is the grudge, which congeals in the soul, so let not the sun set on wrath. She warns against slander and listening to it, against rejoicing at another's misfortune, against hating enemies, and against mocking the negligent, whom the earnest should draw from the left to the right.

60 Ἐπὶ τοῖς λόγοις δὲ τούτοις ἠγαλλιῶντο αἱ
at the words and these rejoiced the(-women)
συνελθοῦσαι σφόδρα, καὶ πάλιν προσεκαρτέρουν, κόρον
having-come-together greatly and again persevered (a)-surfeit
τῶν ἀγαθῶν μὴ λαμβάνουσαι. Καὶ πάλιν πρὸς αὐτὰς ἔλεγεν
of-the good(-things) not taking and again to them said
ἡ μακαρία· Ἀγών ἐστι πολὺς τοῖς προσερχομένοις
the blessed(-woman) (a)-contest is great for-those approaching
Θεῷ καὶ κόπος τὰ πρῶτα, ἔπειτα δὲ χαρὰ ἀνεκδιήγητος.
God and toil the first(-things) then and joy unspeakable
Ὥσπερ γὰρ οἱ πῦρ ἐξάψαι βουλόμενοι πρῶτον καπνίζονται
as for those fire to-kindle wishing first are-smoked
καὶ δακρύουσι, καὶ οὕτως τοῦ ζητουμένου τυγχάνουσι·
and weep and so of-the(-thing) sought obtain
καὶ γάρ φησιν· Ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον· οὕτω
and for he-says — God our (is)-fire consuming so
δεῖ καὶ ἡμᾶς τὸ θεῖον πῦρ εἰς ἑαυτοὺς ἐξάψαι μετὰ
it-is-necessary also us the divine fire into ourselves to-kindle with
δακρύων καὶ κόπου. Αὐτὸς γάρ φησιν ὁ Κύριος· Πῦρ
tears and toil he-himself for says the Lord fire
ἦλθον βαλεῖν ἐπὶ τὴν γῆν. Καί τινες δι' ὀλιγωρίαν τοῦ
I-came to-cast upon the earth and some through negligence the
μὲν καπνοῦ ἠνέσχοντο, τὸ δὲ πῦρ οὐκ ἐξῆψαν, διὰ
indeed smoke endured the but fire not kindled because-of

τὸ μακροθυμίας αὐτοὺς ἐκτὸς εἶναι, καὶ μᾶλλον αὐτῶν
the of-long-suffering them outside to-be and more their
τὴν περὶ τὸ θεῖον σχέσιν ἀσθενῆ καὶ ἀμυδρὰν τυγχάνειν.
the toward the divine relation weak and dim to-be
Ὅθεν μέγα κειμήλιον ἡ ἀγάπη· καὶ περὶ ταύτης δὲ 61
whence (a)-great treasure (is)-the love and about this and
διαβεβαιούμενος ὁ Ἀπόστολος ἔλεγεν, ὡς Ἐὰν πάντα τὰ
affirming the Apostle said that if all the
ὑπάρχοντα διανείμῃς, καὶ τὸ σῶμα ὑποπιάσῃς, ἀγάπην δὲ
possessions you-distribute and the body you-bruise love but
μὴ ἔχῃς, γέγονας χαλκὸς ἠχῶν καὶ κύμβαλον ἀλαλάζον.
not you-have you-have-become brass sounding and (a)-cymbal clanging
Μέγα οὖν ἐν ἀγαθοῖς ἡ ἀγάπη, ὡς καὶ δεινὸν ἐν
great then among good(-things) (is)-the love as also terrible among
κακοῖς ὁ θυμός· πᾶσαν γὰρ τὴν ψυχὴν σκοτίσας καὶ
evils the anger all for the soul having-darkened and
ἀποθηριώσας, εἰς ἀλογίαν φέρει. Ὁ δὲ Κύριος, πανταχόσε
having-made-bestial into unreason it-carries the but Lord everywhere
τῆς σωτηρίας ἡμῶν κηδόμενος, οὐδ' ὅλως συνεχώρησε
of-the salvation our caring not at-all allowed
βραχύ τι ἀσκεπὲς τῆς ψυχῆς. Λαγνείαν κινεῖ ὁ
(a)-little any(-part) unprotected of-the soul lust does-stir the
ἐχθρός; σωφροσύνῃ ἡμᾶς ὁ Κύριος ὥπλισεν. Ὑπερηφανίαν
enemy with-temperance us the Lord armed pride
γεννᾷ; ἀλλ' ἡ ταπεινοφροσύνη οὐ μακρὰν τυγχάνει.
does-be-beget but the humility not far is
Μῖσος ἐνεφύσησεν; ἀλλ' ἡ ἀγάπη ἐν μέσῳ παρίσταται.
hatred did-be-breathe-in but the love in (the)-midst stands-by
Ὅσα οὖν ὁ ἐχθρὸς καθ' ἡμῶν κινεῖ βέλη, πλείοσιν
as-many-as then the enemy against us stirs missiles with-more

ἡμᾶς ὁ Κύριος ὅπλοις ἠσφαλίσατο, πρός τε τὴν ἡμῶν
us the Lord weapons secured toward both the our
σωτηρίαν καὶ πρὸς τὴν ἐκείνου κατάπτωσιν.
salvation and toward the his downfall

62 Κακὸν μὲν ἐν κακοῖς ὁ θυμός· Ὀργὴ γὰρ, φησὶν,
evil indeed among evils (is)-the anger anger for he-says
ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. Δεῖ οὖν
of-(a)-man (the)-righteousness of-God not works it-is-necessary then
αὐτὸν ἡνιοχεῖν· ὅτι ἐν καιρῷ χρήσιμος ὤφθη·
it to-rein-in because at (the)-right-time useful it-appeared
θυμοῦσθαι γὰρ καὶ κινεῖσθαι κατὰ τῶν δαιμόνων συμφέρει.
to-be-angry for and to-be-moved against the demons is-beneficial
Πρὸς δὲ ἄνθρωπον σφοδρῶς κινεῖσθαι οὐ προσήκει, κἂν
toward but (a)-man violently to-be-moved not is-fitting even-if
ἁμαρτήσας τυγχάνῃ· ἐπιστρέφειν δὲ αὐτὸν δεῖ μετὰ
having-sinned he-be to-turn but him one-must after
τὸ παύσασθαι τὸ τῆς ὀργῆς πάθος.
the ceasing the of-the anger passion

63 Καὶ τὸ μὲν ὀργίζεσθαι ὡς ἐν κακοῖς ἔλαττον· ἡ δὲ
and the(-thing) indeed to-be-angry as among evils (is)-lesser the but
μνησικακία πάντων ἐστὶ βαρυτέρα. Ὁ γὰρ θυμὸς ὥσπερ
grudge-bearing of-all is heavier the for anger like
καπνὸς πρὸς ὀλίγον θολώσας τὴν ψυχὴν διαλύεται· ἡ δὲ
smoke for little having-troubled the soul is-dissolved the but
μνησικακία, ὥσπερ ἐναποπαγεῖσα τῇ ψυχῇ, θηρίου αὐτὴν
grudge-bearing as having-congealed in-the soul than-(a)-beast it
δεινοτέραν ποιεῖ· καὶ κύων μὲν, κατά τινος ἐκμανεὶς,
more-terrible makes and (a)-dog indeed against someone having-gone-mad
ὑπὸ τῆς τροφῆς θωπευθεὶς, μεταβάλλεται τῆς ὀργῆς· καὶ
by the food coaxed changes from-the anger and
τἄλλα δὲ θηρία ὑπὸ τῆς συνηθείας μειλίσσεται· ὁ δέ
the-other too beasts by the familiarity are-soothed the(-one) but

γε τῇ μνησικακίᾳ κρατούμενος οὐ παρακλήσει πείθεται,
at-least by-the grudge-bearing held not by-entreaty is-persuaded
οὐ τροφῇ πραΰνεται, οὔτε μὴν ὁ πάντα μεταβάλλων
not by-food is-softened nor indeed the all(-things) changing
χρόνος τὸ πάθος τούτου ἰάσατο. Οὗτοι οὖν ἀσεβέστατοι
time the passion of-this healed these then most-impious
πάντων εἰσὶ καὶ ἀνομώτατοι. Οὐ γὰρ ὑπακούουσι τοῦ
of-all are and most-lawless not for they-obey the
Σωτῆρος λέγοντος, ὡς Ὕπαγε, πρῶτον διαλλάγηθι τῷ
Savior saying that go first be-reconciled to-the
ἀδελφῷ σου· καὶ οὕτω πρόσαγε τὸ δῶρόν σου· καὶ ἀλλαχοῦ·
brother your and then offer the gift your and elsewhere
Μὴ ἐπιδυέτω, φησὶν, ὁ ἥλιος ἐπὶ παροργισμῷ ὑμῶν.
not let-set he-says the sun upon (the)-provocation your
Καλὸν μὲν οὖν τὸ μὴ ὀργισθῆναι· εἰ δὲ καὶ γένηται, 64
good indeed then (is)-the(-thing) not to-be-angry if but even it-happen
οὐδὲ μέτρον σοι ἡμέρας πρὸς τὸ πάθος συνεχώρησεν,
not-even (the)-measure to-you of-(a)-day for the passion he-allowed
εἶπε γὰρ μὴ ἐπιδῦναι τὸν ἥλιον. Σὺ δὲ ἐκδέχῃ, ἕως ἂν
he-said for not to-set the sun you but wait until —
ὁ πᾶς σου χρόνος δύῃ. Οὐκ οἶδας εἰπεῖν· Ἀρκεῖ τῇ
the all your time sets not you-know to-say sufficient for-the
ἡμέρᾳ ἡ κακία αὐτῆς. Τί μισεῖς τὸν λυπήσαντα
day (is)-the evil its why do-you-hate the(-one) having-grieved(-you)
ἄνθρωπον; Οὐκ αὐτὸς ἦν ὁ ἀδικήσας, ἀλλ' ὁ διάβολος.
man not he was the(-one) having-wronged but the devil
Μίσησον τὴν νόσον, καὶ μὴ τὸν νοσοῦντα· Τί ἐγκαυχᾷ
hate the disease and not the(-one) being-sick why do-you-boast
ἐν κακίᾳ, δυνατέ; Περὶ ὑμῶν τοῦτο ὁ ψαλμὸς ἐβόησεν·
in malice mighty(-man) about you this the psalm cried
Ἀνομίαν γὰρ, φησὶν, ὅλην τὴν ἡμέραν· τουτέστι, πάντα
lawlessness for he-says whole the day that-is all

τὸν τῆς ζωῆς σου χρόνον παρακούεις τοῦ νομοθέτου τοῦ
the of-the life your time you-disobey the lawgiver the(-one)
λέγοντος· Μὴ ἐπιδυέτω ὁ ἥλιος ἐπὶ τῷ παροργισμῷ ὑμῶν.
saying not let-set the sun upon the provocation your
Φησὶ δὲ, ὡς Ἀδικίαν ἐλογίσατο ἡ γλῶσσά σου· οὐ παύῃ
he-says and that injustice devised the tongue your not you-cease
γὰρ βλασφημῶν τὸν ἀδελφόν σου. Ὅθεν δικαία σοι
for blaspheming the brother your whence just for-you
ἡ τιμωρία παρ᾽ αὐτοῦ τοῦ Ὑμνῳδοῦ ἐκ τοῦ Πνεύματος
the vengeance from very the Hymn-singer by the Spirit
προσφέρεται· Διὰ τοῦτο γὰρ, φησὶν, ὁ Θεὸς καθελεῖ σε
is-brought-forward for this for he-says — God will-pull-down you
εἰς τέλος, ἐκτίλαι σε καὶ μεταναστεῦσαί σε ἀπὸ σκηνώματός
to (the)-end to-pluck you and to-remove you from (the)-tent
σου, καὶ τὸ ῥίζωμά σου ἐκ γῆς ζώντων. Ταῦτα τῷ
your and the root your from (the)-land of-(the)-living these-things to-the
μνησικάκῳ τὰ δῶρα· ταῦτα τῆς κακίας τὰ ἔπαθλα.
grudge-bearer the gifts these of-the malice the prizes
65 Φυλάττεσθαι οὖν δέον ἀπὸ μνησικακίας· πολλὰ γὰρ
to-guard-oneself then (it-is)-right from grudge-bearing many for
αὐτῇ ἀκολουθοῦσι δεινὰ, φθόνος, λύπη, καταλαλιά.
it follow terrible(-things) envy grief slander
Θανατηφόρος ἡ τούτων κακία, κἂν μικρὰ δοκῇ
deadly (is)-the of-these malice even-if small it-seem
τυγχάνειν. Ταῦτα μὲν γὰρ ὥσπερ βέλη λεπτὰ τοῦ
to-be these indeed for like missiles light of-the
ἐχθροῦ τυγχάνουσι. Καὶ πολλάκις τὰ ἀπὸ διστόμου
enemy are and often the from two-edged
μαχαίρας καὶ μείζονος ξίφους τραύματα, οἷά ἐστι πορνεία
sword and larger blade wounds such-as is fornication
καὶ πλεονεξία, καὶ φόνος, ἰάθησαν πολλάκις διὰ τοῦ
and greed and murder were-healed often through the

σωτηρίου φαρμάκου τῆς μετανοίας· ὑπερηφανία δὲ, ἢ
saving remedy of-the repentance pride but or
μνησικακία, ἢ καταλαλιὰ, ὥσπερ μικρὰ δοκοῦντα εἶναι
grudge-bearing or slander as small seeming to-be
βέλη, λανθανόντως ἀνεῖλαν, κατὰ τῶν καιριωτέρων τῆς
missiles secretly killed in the more-vital of-the
ψυχῆς μορίων παγέντα. Ταῦτα δὲ οὐ τῷ μεγέθει ἀναιρεῖ
soul parts having-stuck these and not by-the greatness kill
τῆς πληγῆς, ἀλλὰ τῇ ἀμελείᾳ τῶν τρωθέντων· ὡς
of-the blow but by-the negligence of-the(-ones) wounded as
μηδενὸς γὰρ ὄντων καταφρονήσαντες τῆς τε καταλαλιᾶς
nothing for being having-despised the both slander
καὶ τῶν λοιπῶν, κατὰ μικρὸν ὑπ᾽ αὐτῶν διεφθάρησαν.
and the rest little-by little by them were-destroyed
Βαρὺ οὖν καὶ μοχθηρὸν ἡ καταλαλιά· τροφὴ γὰρ καὶ 66
heavy then and wicked (is)-the slander food for and
ἀνάπαυλά τινων ἀνθρώπων τυγχάνει. Σὺ δὲ μὴ παραδέξῃ
rest of-some men it-is you but do-not receive
ἀκοὴν ματαίαν, μὴ τῶν ἀλλοτρίων κακῶν δοχεῖον γένῃ.
(a)-report vain do-not of-the others' evils (a)-receptacle become
Ἀπέριττον σεαυτοῦ τὴν ψυχὴν παρασκεύαζε. Ὑποδεξαμένη
free-of-excess your-own the soul prepare having-received
γὰρ τὴν δυσώδη τῶν λόγων ἀκαθαρσίαν, κηλίδας τῇ εὐχῇ
for the foul of-the words impurity stains to-the prayer
σου προσάξεις διὰ τῶν λογισμῶν, καὶ ἀναιτίως μισήσεις
your you-will-bring through the thoughts and without-cause you-will-hate
τοὺς ἐντυγχάνοντας. Καταβαφείσης γάρ σου τῆς ἀκοῆς ὑπὸ
those meeting(-you) having-been-dyed for your the hearing by
τῆς τῶν κακολογούντων ἀπανθρωπίας, ἀγεννῶς πᾶσιν
the of-the evil-speakers inhumanity ignobly at-everyone

ἐνατενίσεις· καθάπερ ὁ ὀφθαλμὸς, χρώματι ἀκρατέστερον
you-will-gaze just-as the eye with-(a)-color too-intense
προληφθεὶς, ἀδιάκριτον ἔχει περὶ τὰ ὁρώμενα τὴν φαντασίαν.
pre-occupied indiscriminate has about the things-seen the image
67 Δεῖ οὖν φυλάττεσθαι τὴν γλῶτταν καὶ τὴν ἀκοὴν,
it-is-necessary then to-guard the tongue and the hearing
πρὸς τὸ μήτε λέγειν τι τοιοῦτον, μήτε ἀκούειν ἐμπαθῶς.
so-that — neither to-say anything such nor to-bear passionately
Γέγραπται γὰρ, ὡς Μὴ ἀκοὴν ματαίαν παραδέξασθαι· καὶ,
it-is-written for that not (a)-report vain to-receive and
Τὸν καταλαλοῦντα λάθρα τῷ πλησίον αὐτοῦ, τοῦτον
the(-one) slandering secretly the neighbor his him
ἐξεδίωκον. Ἐν δὲ τῷ Ψαλμῳδῷ φησιν· Ὅπως ἂν μὴ λαλήσῃ
I-drove-out in and the Psalmist he-says that — not may-speak
τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων. Ἡμεῖς δὲ καὶ τὰ μὴ
the mouth my the works of-the men we but even the not
ἔργα λαλοῦμεν. Δέον οὖν μὴ πιστεύειν τοῖς λεγομένοις,
works speak it-is-right then not to-believe the(-things) said
μήτε μὴν κατακρίνειν τοὺς λέγοντας· ἀλλὰ κατὰ τὴν
nor indeed to-condemn those saying(-them) but according-to the
θείαν Γραφὴν ποιεῖν καὶ λέγειν· Ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ
divine Scripture to-do and to-say I but as (a)-deaf(-man) not
ἤκουον, καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα μου.
heard and as (a)-dumb(-man) not opening the mouth my
68 Οὐ δεῖ ἐπὶ συμφορᾷ ἀνθρώπου ἐπιχαίρειν, κἂν πάνυ
not one-must at (the)-misfortune of-(a)-man rejoice even-if very
ἁμαρτωλὸς ὑπάρχῃ. Τινὲς μὲν γὰρ, θεασάμενοι μαστιζόμενον
sinful he-be some indeed for having-seen (one)-being-scourged
ἢ φυλακιζόμενον, ἀμαθῶς τὴν κοσμικὴν ἐκείνην παροιμίαν
or being-imprisoned ignorantly the worldly that proverb
ἔφασαν, τὴν λέγουσαν, ὡς Ὁ στρώσας κακῶς
said the(-one) saying that the(-one) having-spread(-his-couch) badly

ταλαιπωρήσει ἐν τῷ δείπνῳ. Σὺ οὖν, ἡ καλῶς
will-suffer at the supper you then the(-one) well
στρώσασα ἑαυτῇ τὰ πράγματα, θαῤῥεῖς ἀναπαυθῆναι
having-spread for-yourself the affairs are-confident to-be-rested
ἐν τῷ βίῳ; Καὶ τί ποιήσομεν τὸν λέγοντα ὡς, Ἓν
in the life and what will-we-do-with the(-one) saying that one
συνάντημα τῷ δικαίῳ καὶ τῷ ἁμαρτωλῷ; Ἡ γὰρ ἐνταῦθα
event to-the righteous and to-the sinner the for here
ἡμῶν διαγωγὴ μία ἐστὶ, κἂν διάφορον πολιτείαν ἔχωμεν.
our way-of-life one is even-if different conduct we-have
Οὐ δεῖ μισεῖν τοὺς ἐχθρούς. Καὶ γὰρ ὁ Κύριος τῇ 69
not one-must hate the enemies and for the Lord with-the
ἰδίᾳ φωνῇ τοῦτο ἡμῖν προσέταξε. Φησὶ γὰρ, ὡς Μὴ μόνον
own voice this us commanded he-says for that not only
τοὺς ἀγαπῶντας ἀγαπᾶτε· τοῦτο γὰρ καὶ οἱ ἁμαρτωλοὶ
those loving(-you) love this for also the sinners
καὶ οἱ τελῶναι ποιοῦσι. Τὸ γὰρ καλὸν οὐ δεῖται τέχνης
and the tax-collectors do the for good not needs skill
καὶ ἀγῶνος πρὸς θήραν· ἑαυτῷ γὰρ ἐφέλκεται τοὺς
and contest for (the)-hunt to-itself for it-draws those
ἀγαπῶντας· τὸ δὲ φαῦλον τῆς θείας διδασκαλίας χρῄζει
loving(-it) the but bad of-the divine teaching needs
πρὸς ἀπάλειψιν, καὶ κόπου πολλοῦ. Οὐ γὰρ ἀνέτων καὶ
for (its)-wiping-out and of-toil much not for of-the-easy and
ἀμερίμνων ἐστὶν ἡ βασιλεία οὐρανῶν, ἀλλὰ βιαστῶν.
carefree is the kingdom of-heavens but of-the-violent
Ὥσπερ οὖν οὐ δεῖ τοὺς ἐχθροὺς μισεῖν, οὕτως οὐδὲ τοὺς 70
as then not one-must the enemies hate so not-even the
ἀμελεῖς καὶ ῥᾳθύμους φεύγειν καὶ μυκτηρίζειν. Τινὲς μὲν οὖν
negligent and slothful to-flee and to-mock some indeed then
τὸ γραφικὸν ἐκεῖνο ῥητὸν ἑαυτοῖς προσφέρουσιν, ὡς Μετὰ
the scriptural that saying to-themselves apply that with

ὁσίου ὅσιος ἔσῃ, καὶ μετὰ στρεβλοῦ συνδιαστρέψεις.
(the)-holy holy you-will-be and with (the)-perverse you-will-be-perverted-with
Διὰ τοῦτο, φησὶν, ἀποφεύγομεν τοὺς ἁμαρτωλοὺς, πρὸς τὸ
for this he-says we-flee the sinners so-that —
παρ᾽ αὐτῶν μὴ διαστραφῆναι. Ἀγνοίᾳ ψυχῆς οἱ τοιοῦτοι
by them not to-be-perverted in-ignorance of-soul the such
τὰ ἐναντία πράττουσι. Προστάττει γὰρ τὸ Πνεῦμα τὸ
the opposite do commands for the Spirit the
ἅγιον οὐ μετὰ τῶν στρεβλῶν συνδιαστραφῆναι, ἀλλὰ
holy not with the perverse to-be-perverted-with but
τῆς στρεβλῆς αὐτοὺς ἐπανορθώσασθαι. Συνδιαστρέψεις
from-the perversity them to-set-right you-will-be-perverted-with
γὰρ, τουτέστι, συνελκύσεις αὐτὸν πρὸς σεαυτὸν, ἐκ τῶν
for that-is you-will-draw-along him toward yourself from the
ἀριστερῶν ἐπὶ τὰ δεξιά.
left to the right

THREE KINDS OF LIFE; ALMSGIVING

There are three states of life: vice, a middle state, and the contemplative, which leads others up too. Vices hang one on another, and so do their opposite virtues. Almsgiving is commanded to those in the world; the nun's poverty is the greater, and her profession, like the cross, is a practice of death. God has servants both in the world and in the solitary life, as one wheat yields chaff and seed; but it is dangerous to teach without first living the active life, as a rotten house harms its guests.

71 Τρεῖς γνωμῶν ἰδέαι κατὰ τὸν τῶν ἀνθρώπων βίον
three of-dispositions kinds in the of-the men life
τυγχάνουσιν· ὧν ἡ μὲν πρώτη ἐστὶ τῆς ἀκροτάτης
there-are of-which the indeed first is of-the utmost
κακίας, ἡ δὲ δευτέρα μέσης τινὸς καταστάσεως·
vice the but second of-(a)-middle certain state

ὥσπερ γὰρ πρὸς τὰς ἀμφοτέρας σκοπεῖ τῶν ὁποτέρων
as for toward the both looks of-the either
μετέχουσα· ἡ δὲ τρίτη, εἰς μέγεθος θεωρίας ἀχθεῖσα,
sharing the but third to greatness of-contemplation having-been-led
οὐ μόνον ἑαυτὴν συσφίγγει, ἀλλά γε καὶ τὰς τελευταίας
not only itself binds but at-least also the last
πειρᾶται χειραγωγεῖν. Οἱ μὲν οὖν κακοὶ τῶν ἀνθρώπων,
tries to-lead-by-the-hand the indeed then bad of-the men
τοῖς χείροσι μιγνύμενοι, ἐπεὶ πλείω τῶν δεινῶν
with-the worse mixing since more of-the terrible(-things)
ποιοῦνται τὴν αὔξησιν· οἱ δέ γε μέσοι ἀποφεύγειν τοὺς
they-make the increase the but at-least middle to-flee the
ἀκολάστους πειρῶνται, αὐτὸ τοῦτο δεδοικότες, μὴ πάλιν
licentious try very this fearing lest again
ὑπ᾽ αὐτῶν καθελκυσθῶσι· νήπιοι γὰρ ἔτι τῶν ἀρετῶν
by them they-be-dragged-down infants for still of-the virtues
τυγχάνουσιν· οἱ δὲ τρίτοι, ἀνδρείαν τὴν γνώμην ἔχοντες
they-are the but third manly the purpose having
καὶ κραταιὸν τὸ φρόνημα, συνδιάγουσι τοῖς φαύλοις καὶ
and strong the spirit live-with the worthless and
συνδιαιτῶνται, σῶσαι αὐτοὺς βουλόμενοι. Καὶ γοῦν
share-life(-with-them) to-save them wishing and at-any-rate
ὑπὸ τῶν ἔξωθεν ὀνειδίζονται· καὶ ὑπὸ τῶν θεωρούντων
by those outside they-are-reproached and by those watching
δὲ αὐτοὺς συνδιάγοντας τοῖς ἀμελεστέροις χλευάζονται·
and them living-with the more-negligent are-mocked
καὶ γὰρ αὐτοὺς ὡς ὁμοίους αὐτῶν διαβάλλουσιν. Οἱ δὲ
and for them as like them they-slander they but
ὡς ἐπαίνους τὰ παρὰ τῶν ἀνθρώπων ἀκούοντες,
as praises the(-things) from the men hearing
ἀδεῶς τὸ θεῖον ἔργον ἐκτελοῦσι. Χαίρετε γὰρ, φησὶ,
fearlessly the divine work accomplish rejoice for he-says

καὶ ἀγαλλιᾶσθε, ὅταν πᾶν ψεῦδος εἴπωσι καθ᾽ ὑμῶν
and exult when every falsehood they-say against you
οἱ ἄνθρωποι. Δεσποτικὴ μὲν οὖν τούτων ἡ πρᾶξις·
the men (the)-Master's indeed then of-these (is)-the practice
καὶ γὰρ ὁ Κύριος μετὰ τελωνῶν καὶ ἁμαρτωλῶν
and for the Lord with tax-collectors and sinners
ἤσθιε· μᾶλλον δὲ φιλάδελφος ἡ τούτων γνώμη ἢπερ
ate rather but brother-loving (is)-the of-these disposition than
φίλαυτος· Ὥσπερ γὰρ ἐμπρησμοὺς οἰκιῶν ὁρῶντες τοὺς
self-loving as for burnings of-houses seeing those
ἁμαρτάνοντας, καὶ τῶν ἰδίων καταφρονήσαντες, τὰ
sinning and the own having-despised the
ἀλλότρια καὶ ἀπολλύμενα σώζειν διισχυρίζονται· καὶ
others' and perishing(-things) to-save they-insist and
περιφλεγόμενοι ἐκ τῶν καυστικῶν ὕβρεων, ἀνέχονται.
being-scorched from the burning insults they-endure
Οἱ δέ γε μέσοι ἐὰν ἴδωσι τὸν ἀδελφὸν ὑπὸ τῆς
the but at-least middle(-ones) if they-see the brother by the
ἁμαρτίας φλεγόμενον, ἀποφεύγουσι, δεδοικότες μὴ καὶ εἰς
sin being-burned they-flee fearing lest also to
αὐτοὺς τὸ πῦρ διανεμηθῇ. Οἱ δέ γε τρίτοι, χαλεπῶν
them the fire be-spread the but at-least third(-ones) of-grievous
γειτόνων δίκην ἐπέχοντες, τοὺς καιομένους ἐπὶ πλεῖον
neighbors (the)-manner holding the burning(-ones) to more
ἐξάπτουσιν, ὕλας αὐτοὺς πρὸς ἀπώλειαν, τὴν οἰκείαν
kindle (as)-fuel them for destruction the own
κακίαν προσφέροντες. Ὥσπερ γὰρ πισσηρῷ διαλαβόντες
malice bringing as for (a)-pitched having-caught-hold-of
πλοίῳ, ἀντὶ ὕδατος κεδρίαν ἐπιβάλλουσιν. Οἱ δέ γε
ship instead-of water cedar-oil they-throw-on the but at-least
ἐναντίοι τούτοις, οἱ ἀγαθοὶ, τὰ οἰκεῖα κτήματα δεύτερα
opposite to-these the good the own possessions second

ἔθεντο τῆς ἐκείνων σωτηρίας. Ταῦτα τῆς ἀληθινῆς
they-set to-the of-those salvation these of-the true
ἀγάπης τὰ τεκμήρια· οὗτοι τῆς εἰλικρινοῦς ἀγάπης οἱ
love the proofs these of-the sincere love the
φύλακες.
guardians
Ὥσπερ δὲ τὰ δεινὰ ἓν δι' ἑνὸς ἤρτηται· τῇ γὰρ 72
as but the terrible(-things) one on one hangs on-the for
φιλαργυρίᾳ ἀκολουθεῖ φθόνος, δόλος, ἐπιορκία, θυμὸς,
love-of-money follows envy deceit perjury anger
μνησικακία· οὕτω τὰ ἐναντία τούτων τῆς ἀγάπης ἔχεται·
grudge-bearing so the opposites of-these to-the love hold
πραΰτης δὴ λέγω καὶ μακροθυμία, καὶ ἀνεξικακία, καὶ
gentleness indeed I-mean and long-suffering and forbearance and
τὸ τέλειον ἀγαθὸν, ἡ ἀκτημοσύνη. Οὐκ ἐνδέχεται γάρ τινα
the perfect good the poverty not it-is-possible for anyone
ταύτης τῆς ἀρετῆς, λέγω δὴ τῆς ἀγάπης, ἐφικέσθαι,
this the virtue I-mean indeed the love to-reach
εἰ μὴ ἐκ τῆς ἀκτημοσύνης· οὐ γὰρ πρὸς ἕνα ἄνθρωπον
if not from the poverty not for to one man
ὁ Κύριος τὴν ἀγάπην ἐνετείλατο, ἀλλὰ πρὸς ἅπαντας.
the Lord the love commanded but to all
Οὐκοῦν οὐ δέον ἔχοντας παριδεῖν τοὺς χρῄζοντας.
therefore not (it-is)-right having(-means) to-overlook those in-need
Ὑποκλέπτεται γὰρ τὸ τῆς ἀγάπης. Τὸ μὲν
is-stolen for the(-thing) of-the love the(-thing) indeed
γὰρ πᾶσιν ἐξαρκεῖν ἀδύνατον ἀνθρώπῳ· Θεοῦ δὲ τοῦτο
for to-all to-suffice (is)-impossible for-(a)-man of-God but this
ἔργον.
(is-the)-work

73 Τί οὖν, φησὶν, ὁ μὴ ἔχων, περὶ ἐλεημοσύνης
what then he-says the(-one) not having about almsgiving
ἀγωνίζῃ, καὶ αὕτη σοι πρόφασις τοῦ κτήσασθαι γίνεται;
do-you-strive and this to-you (a)-pretext of-the to-acquire becomes
Κοσμικοῖς τοῦτο προστέτακται. Οὐ γὰρ τοσοῦτον πρὸς
for-worldly(-people) this has-been-commanded not for so-much for
τὸ τραφῆναι τὸν πένητα ἡ ἐλεημοσύνη ὥρισται,
the to-be-fed the poor(-man) the almsgiving has-been-ordained
ὅσον διὰ τὴν ἀγάπην. Ὁ γὰρ τὸν πλούσιον
as because-of the love the(-one) for the rich(-man)
διοικῶν Θεὸς καὶ τὸν πένητα τρέφει. Περιττῶς οὖν ἡ
governing God also the poor(-man) feeds superfluously then the
ἐλεημοσύνη προσετάγη; Μὴ γένοιτο! ἀλλὰ ἀρχὴ
almsgiving was-commanded may-it-not be but (a)-beginning
τῆς ἀγάπης τοῖς μὴ εἰδόσι γίνεται. Ὥσπερ γὰρ
of-the love for-those not knowing it-becomes as for
ὑπογραμμὸς ἦν ἡ τῆς ἀκροβυστίας περιτομὴ τῆς καρδίας,
(a)-pattern was the of-the foreskin circumcision of-the heart
οὕτως ἡ ἐλεημοσύνη τῆς ἀγάπης διδάσκαλος κατέστη.
so the almsgiving of-the love teacher was-established
Οἷς οὖν ἡ ἀγάπη ἐκ χάριτος ἐδόθη περιττὴ ἡ
to-whom then the love from grace was-given superfluous (is)-the
ἐλεημοσύνη.
almsgiving

74 Οὐ διαβάλλουσα τὸν ἔλεον ταῦτα λέγω· ἀλλὰ τῆς
not disparaging the mercy these-things I-say but of-the
ἀκτημοσύνης τὸ καθαρὸν δεικνύουσα. Μὴ γινέσθω οὖν
poverty the purity showing not let-become then
κώλυσις τὸ ἔλαττον τοῦ μείζονος. Ἐν ὀλίγῳ τὸ
(a)-hindrance the lesser of-the greater in little the
μικρὸν κατώρθωσας· πάντα γὰρ ὑφ' ἓν δέδωκας·
small you-have-achieved all(-things) for at once you-have-given

πρὸς τὸ μεῖζον λοιπὸν ἀνάνευσον, τὴν ἀγάπην.
toward the greater further look-up(-to) the love
Σταυροφόρος γὰρ τυγχάνεις. Σὺ τὴν ἐλευθέραν φωνὴν
cross-bearing for you-are you the free voice
ὀφείλεις εἰπεῖν, τὸ, Ἰδοὺ πάντα ἀφήκαμεν, καὶ
ought to-say the(-word) behold all(-things) we-have-left and
ἠκολουθήσαμέν σοι. Σὺ τὴν εὐπαῤῥησίαστον γλῶτταν τῶν
followed you you the boldly-speaking tongue of-the
ἀποστόλων μιμήσασθαι κατηξιώθης. Φησὶ γὰρ Πέτρος
apostles to-imitate were-deemed-worthy says for Peter
καὶ Ἰωάννης, ὡς Χρυσίον καὶ ἀργύριον οὐχ ὑπάρχει
and John that gold and silver not belongs
μοι. Διπλῆ μὲν ἡ γλῶττα, ἀλλὰ μονότροπος ἡ
to-me twofold indeed (is)-the tongue but single the
πίστις.
faith
Καὶ ἐν τοῖς κοσμικοῖς δὲ μὴ ἁπλῶς οὕτως ἐλεημοσύνη 75
and among the worldly(-people) and not simply so almsgiving
γινέσθω. Φησὶ γὰρ, ὡς Ἔλαιον ἁμαρτωλοῦ μὴ λιπανάτω
let-be he-says for that (the)-oil of-(a)-sinner not let-it-anoint
τὴν κεφαλήν μου. Προσήκει οὖν τὸν ἐλεοῦντα
the head my it-befits then the(-one) showing-mercy
Ἀβραμιαῖον ἔχειν τὸ φρόνημα, καὶ ὡς ἐκεῖνος τὸ δίκαιον
Abrahamic to-have the mind and as he the just(-thing)
δικαίως πράττειν. Φιλοξενῶν γὰρ ὁ δίκαιος, μετὰ
justly to-do showing-hospitality for the righteous(-man) with
τῆς ἑστίας καὶ τὴν γνώμην παρέθηκεν. Ἔστη γὰρ,
the hearth also the will set-beside(-it) he-stood for
φησὶν, ὑπηρετῶν, μὴ βουληθεὶς τοὺς οἰκέτας συμμεριστὰς
he-says serving not having-wished the servants sharers
τοῦ κέρδους γενέσθαι. Ἀληθῶς οἱ τοιοῦτοι μισθὸν
of-the gain to-become truly the such reward

τῆς ἐλεημοσύνης ἕξουσι, κἂν ἐν τῷ δευτέρῳ τάγματι
of-the almsgiving will-have even-if in the second order
τυγχάνωσιν. Ὁ γὰρ Κύριος, δημιουργήσας τὴν οἰκουμένην,
they-be the for Lord having-created the world
διπλῆν ἐν αὐτῇ τῶν οἰκητόρων ἔθετο τὴν τάξιν. Τοῖς
(a)-twofold in it of-the inhabitants set the order to-those
μὲν γὰρ σεμνῶς βιοῦσι διὰ τὴν παιδοποιίαν τὸν
indeed for reverently living for the begetting-of-children the
γάμον προσέταξε· τοῖς δὲ διὰ καθαρότητα βίου τὴν
marriage he-commanded to-those but for purity of-life the
ἁγνείαν προσέταξεν, ἰσαγγέλους αὐτοὺς ποιῶν· καὶ τοῖς
chastity he-commanded equal-to-angels them making and to-those
μὲν νόμους καὶ ἐκδικήσεις καὶ διδασκαλίας παρέδωκε·
indeed laws and vengeances and teachings he-handed-down
τούτοις δέ φησιν· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω,
to-these but he-says to-me (is)-vengeance I will-repay
λέγει Κύριος. Ἐκεῖ φησιν· Ἐργάσῃ τὴν γῆν· καὶ ὧδε
says (the)-Lord there he-says you-will-work the earth and here
μὴ μεριμνῆσαι τῆς αὔριον κελεύει. Ἐκείνοις νόμον
not to-be-anxious for-the morrow he-bids to-those (a)-law
ἔδωκεν· ἡμῖν δὲ διὰ χάριτος αὐτοψεὶ τὰς ἐντολὰς
he-gave to-us but through grace in-person the commandments
ἐγνώρισεν.
he-made-known

76 Σταυρὸς ἡμῖν ἐστι τὸ τρόπαιον τῆς νίκης. Τὸ γὰρ
(the)-cross for-us is the trophy of-the victory the for
ἐπάγγελμα ἡμῶν οὐδὲν ἄλλο ἐστὶν ἢ ἀποταγὴ βίου,
profession our nothing other is than renunciation of-life
μελέτη θανάτου. Ὥσπερ οὖν οἱ νεκροὶ οὐκ ἐνεργοῦσι
practice of-death as then the dead not act
τῷ σώματι, οὕτω καὶ ἡμεῖς. Ὅσα γὰρ ἦν
in-the body so also we as-many-things-as for it-was(-possible)

δι᾽ αὐτοῦ ἐπιτελέσαι, πεποιήκαμεν ὅτε ἦμεν νήπιοι.
through it to-accomplish we-have-done when we-were infants
Φησὶ γὰρ ὁ Ἀπόστολος, ὡς Ἐμοὶ κόσμος ἐσταύρωται,
says for the Apostle that to-me (the)-world has-been-crucified
κἀγὼ τῷ κόσμῳ. Τῇ ψυχῇ ζῶμεν· αὐτῇ τὰς ἀρετὰς
and-I to-the world in-the soul let-us-live in-it the virtues
ἐπιδείξωμεν· κατὰ διάνοιαν ἐλεήσωμεν· Μακάριοι γὰρ
let-us-display in mind let-us-show-mercy blessed for
οἱ ἐλεήμονες τῇ ψυχῇ. Ὥσπερ γὰρ ἐκεῖ λέγει, ὅτι
the merciful in-the soul as for there he-says that
ὁ ἐπιθυμήσας κάλλους, καὶ δίχα τῆς πράξεως,
the(-one) having-desired beauty even without the act
ἁμάρτυρον τὴν ἁμαρτίαν εἰργάσατο· οὕτως ἐνταῦθα
unwitnessed the sin has-wrought so here
ἡ ἐλεημοσύνη εἴρηται, τῆς γνώμης τὴν πρᾶξιν
the almsgiving has-been-spoken-of the purpose the act
τελούσης, κἂν τὸ ἀργύριον ἄπεστι, τῇ μείζονι ἀξίᾳ
accomplishing even-if the silver is-absent with-the greater rank
τετιμήμεθα.
we-have-been-honored
Ὥσπερ γὰρ οἱ κατὰ τὸν κόσμον δεσπόται διαφόρους 77
as for the in the world masters various
οἰκετῶν ὑπηρεσίας κέκτηνται· καὶ τοὺς μὲν ἐν τοῖς
of-servants services possess and the(-ones) indeed in the
χωρίοις ἐκπέμπουσι, πρὸς τὸ τὰς γαίας ἐργάζεσθαι,
estates they-send-out so-that — the lands to-work
καὶ τὴν τοῦ γένους διαδοχὴν φυλάττειν· τοὺς δὲ,
and the of-the family succession to-keep the(-ones) but
ἐὰν ἐπιεικεῖς καὶ περικαλλεῖς ἐξ αὐτῶν γενομένους
if gentle and very-handsome of them having-become
θεάσωνται, ἐν τοῖς ἰδίοις οἴκοις μεθιστῶσι πρὸς τὴν
they-see into the own houses they-transfer for the

ἑαυτῶν ὑπηρεσίαν· οὕτως καὶ ὁ Κύριος τοὺς μὲν τὸν
their-own service so also the Lord those indeed the
σεμνὸν γάμον ἑλομένους, ἐν τῷ τοῦ κόσμου χωρίῳ
honorable marriage having-chosen in the of-the world estate
ἔθετο· τοὺς δὲ τούτων βελτίονας, ὅσοι μάλιστα
placed those but than-these better as-many-as most-of-all
δεξιᾶς τετυχήκασι προαιρέσεως, ἑαυτῷ παρέστησεν εἰς
(a)-right have-obtained choice to-himself he-presented for
λειτουργίαν. Οὗτοι πάντων τῶν γηΐνων πραγμάτων
service these of-all the earthly things
τυγχάνουσιν ἀλλότριοι· τῆς γὰρ Δεσποτικῆς τραπέζης
are strangers of-the for (the)-Master's table
ἠξίωνται. Οὐ μεριμνῶσι περὶ ἀμφιάσεως· Χριστὸν
they-have-been-deemed-worthy not they-are-anxious about clothing Christ
γὰρ ἐνδέδυνται.
for they-have-put-on

78 Τῶν οὖν ἀμφοτέρων ταγμάτων εἷς ἐστι δεσπότης ὁ
of-the then both orders one is master the
Κύριος. Ὥσπερ γὰρ ἐκ τοῦ αὐτοῦ σίτου ἐστὶ καὶ τὸ
Lord as for from the same wheat is both the
ἄχυρον καὶ τὸ σπέρμα, οὕτως ἐκ τοῦ αὐτοῦ Θεοῦ εἰσι
chaff and the seed so from the same God are
καὶ οἱ κατὰ τὸν κόσμον σεμνῶς βιοῦντες, καὶ οἱ τὸν
both those in the world honorably living and those the
μονήρη ἐπανῃρημένοι βίον. Καὶ γοῦν τῶν ἀμφοτέρων
solitary having-taken-up life and at-any-rate of-the both
χρεία ἐστί· τῶν μὲν φύλλων πρὸς χρείαν καὶ φυλακὴν
need is of-the indeed leaves for use and protection
τοῦ σπέρματος, τοῦ δὲ καρποῦ ἀναγκαία ἡ κτῆσις·
of-the seed of-the but fruit necessary (is)-the possession
γένεσις γὰρ τοῦ παντὸς τυγχάνει. Ὥσπερ γὰρ οὐκ
(the)-source for of-the whole it-is as for not

ἐγχωρεῖ κατὰ ταυτὸ καὶ βοτάνην εἶναι καὶ σπέρμα,
it-is-possible at the-same-time both grass to-be and seed
οὕτως ἀδύνατον, τῆς κοσμικῆς δόξης ἡμῖν περικειμένης,
so impossible the worldly glory us being-wrapped-around
καρπὸν οὐράνιον ποιῆσαι. Τῶν δὲ φύλλων ἀποῤῥυέντων,
fruit heavenly to-make the and leaves having-fallen-off
καὶ τῆς καλάμης ξηρανθείσης, ἐπιτήδειος ὁ στάχυς
and the stalk having-dried suitable (is)-the ear
πρὸς θερισμόν ἐστι. Καὶ ἡμεῖς οὖν, ἀποβαλοῦσαι τὴν
for harvest is and we then having-thrown-off the
ἐκ γῆς φαντασίαν ἀντὶ τῶν φύλλων, καὶ ξηράνασαι
from earth fancy instead-of the leaves and having-dried
ἑαυτῶν τὸ σῶμα ὡς τὴν καλάμην, ὑψώσασαι δὲ
our-own the body as the stalk having-raised and
ἑαυτῶν τὸν λογισμὸν, δυνησόμεθα σπέρμα σωτηρίας
our-own the reasoning we-will-be-able (the)-seed of-salvation
γεννῆσαι.
to-beget
Ἐπικίνδυνον τὸν μὴ διὰ πρακτικοῦ βίου ἀχθέντα, 79
dangerous(-it-is) the(-one) not through (the)-active life having-been-led
διδάσκειν ἐπιχειρεῖν. Ὥσπερ γὰρ ἂν, εἴ τις οἰκίαν
to-teach to-attempt as for — if one (a)-house
ἔχων σαθρὰν, ξένους ὑποδεξάμενος, βλάψει τῇ πτώσει
having rotten strangers having-received will-harm by-the fall
τοῦ οἰκήματος· οὕτω καὶ οὗτοι, μὴ πρότερον ἑαυτοὺς
of-the building so also these not first themselves
ἀσφαλῶς οἰκοδομήσαντες, καὶ τοὺς προσελθόντας σὺν
securely having-built also those having-come with
αὐτοῖς ἀπώλεσαν. Τοῖς μὲν γὰρ λόγοις προεκαλέσαντο
them destroyed with-the indeed for words they-invited
εἰς σωτηρίαν, τῇ δὲ τοῦ τρόπου κακίᾳ, τοὺς
to salvation by-the but of-the manner malice those

συλλεγέντας μᾶλλον ἠδίκησαν. Ἡ μὲν γὰρ ψιλὴ
gathered rather they-wronged the indeed for bare
τῶν λόγων ἔκθεσις ἔοικε γραφαῖς διὰ χρωμάτων
of-the words exposition is-like paintings with colors
εὐαποπτώτων συνιστάσαις, ἅστινας σμικρότατος χρόνος
easily-falling-off composed which (a)-very-short time
διέλυσεν ἀνέμων ῥιπαῖς καὶ ὑετῶν σταγόσι· τὴν δὲ
dissolved of-winds by-gusts and of-rains by-drops the but
ἔμπρακτον διδασκαλίαν οὐδ᾽ ὁ πᾶς αἰὼν διαλῦσαι
active teaching not-even the all age to-dissolve
δυνηθείη. Τὰ γὰρ στερεὰ τῆς ψυχῆς ἐκκολάπτων
could the for solid(-parts) of-the soul carving
ὁ λόγος, αἰώνιον ἄγαλμα Χριστοῦ τοῖς πιστοῖς
the word (an)-eternal image of-Christ to-the faithful
δωρεῖται.
gives

ON FATE AND FREE WILL

The soul must be treated to its depths: with the hair cut off at profession, the worms in the head must go too. She attacks belief in fate and nativities, a goad of the devil that excuses fornication, theft, and greed; those who hold it either make God the cause of evil or deny him, and mutilate the Scriptures to confirm their malice, though the evils God sends are saving discipline. They trade freedom for slavery, and the devil persuades even the earnest that their good deeds come from the stars, setting each soul the snare its nature takes.

80 Δέον οὖν καὶ ἡμᾶς μὴ ἐπιπόλαιον τῆς ψυχῆς ποιεῖσθαι τὴν
it-is-right then also us not superficial of-the soul to-make the
θεραπείαν, ἀλλ᾽ ὅλην αὐτὴν δι᾽ ὅλου κοσμεῖν, μάλιστα τοῦ
treatment but whole it through whole to-adorn most-of-all the

βάθους μὴ ἀμελούσας. Τριχῶν ἐποιησάμεθα τὴν ἀφαίρεσιν·
depth not neglecting of-hairs we-made the removal
συναφέλωμεν καὶ τοὺς ἐν τῇ κεφαλῇ σκώληκας·
let-us-remove-with(-them) also the in the head worms
μονάσαντες γὰρ οὗτοι, ἐπὶ πλεῖον ἡμᾶς ὀδυνήσουσι. Τὸ
having-been-left-alone for these to more us will-pain the
μὲν γὰρ τρίχωμα ἡμῶν ἦν ὁ κατὰ τὸν βίον κόσμος,
indeed for hair our was the in the life adornment
τιμαὶ, δόξαι, χρημάτων κτῆσις, λαμπραὶ ἐσθῆτος στολαὶ,
honors glories of-possessions acquisition splendid of-dress robes
λουτρῶν χρήσεις, βρωμάτων ἀπολαύσεις. Ταῦτα ἐδόξαμεν
of-baths uses of-foods enjoyments these we-thought
ἀποβάλλειν· ἀλλὰ τοὺς ψυχοφθόρους σκώληκας μᾶλλον
to-throw-away but the soul-destroying worms rather
ἐξώσωμεν. Τίνες δέ εἰσιν οὗτοι; καταλαλιὰ, ἐπιορκία,
let-us-push-out which and are these slander perjury
φιλαργυρία. Ἡ οὖν κεφαλὴ ἡμῶν ἐστιν ἡ ψυχή· καὶ ἕως
love-of-money the then head our is the soul and while
μὲν ἐν ταῖς ὕλαις τῶν κοσμικῶν πραγμάτων ἐσκέποντο
indeed in the materials of-the worldly affairs were-covered
τὰ θηρία, ἐδόκουν λανθάνειν· νῦν δὲ, γυμνωθέντα, πᾶσίν
the beasts seemed to-escape-notice now but having-been-stripped to-all
ἐστιν ἔκδηλα· διὰ τοῦτο ἐν παρθένῳ ἢ ἐν μοναχῷ προφανῆ
are manifest for this in (a)-virgin or in (a)-monk conspicuous
τυγχάνει καὶ τὰ εὐτελέστερα ἁμαρτήματα· ὥσπερ γὰρ ἐν
are even the more-trivial sins as for in
καθαρῷ οἰκήματι καταφανὲς πᾶσι γίνεται τὸ ὀφθὲν θηρίον,
(a)-clean room visible to-all becomes the seen beast
κἂν βραχύτατον τυγχάνῃ· ἐν δὲ τοῖς κοσμικοῖς ὥσπερ
even-if very-small it-be in but the worldly(-ones) as
ἐν ἀκαθάρτοις σπηλαίοις ἐμφωλεύοντα τὰ μέγιστα τῶν
in unclean caves lurking the greatest of-the

ἰοβόλων λανθάνει, ὑπὸ τῆς συνεχοῦς ὕλης καλυπτόμενα.
poisonous(-creatures) escape-notice by the continual matter being-covered
Δέον οὖν ἐφ᾽ ἡμῶν καθαίρειν τὸν οἶκον διηνεκῶς, καὶ
it-is-right then for us to-cleanse the house continually and
περιβλέπεσθαι μή τι τῶν ψυχοφθόρων ζωϋφίων παρεισδύῃ
to-look-around lest any of-the soul-destroying little-creatures creep-in
ἐν τοῖς τῆς ψυχῆς ταμείοις· καὶ θυμιᾷν δὲ τοὺς τόπους
in the of-the soul chambers and to-fumigate too the places
τῷ θείῳ θυμιάματι τῆς προσευχῆς. Ὥσπερ γὰρ τὰ
with-the divine incense of-the prayer as for the
ἰοβόλα ζῶα τὰ δριμύτερα τῶν φαρμάκων ἀπελαύνει,
poisonous animals the sharper of-the drugs drive-off
οὕτω λογισμὸν ῥύπαρὸν εὐχὴ μετὰ νηστείας ἐκδιώκει.
so (a)-thought filthy prayer with fasting drives-out
81 Ἓν δὲ τῶν ψυχοφθόρων ἐστὶ θηρίων καὶ τὸ
one and of-the soul-destroying is beasts also the(-thing)
ὑποσυρῆναι παρὰ τῶν λεγόντων εἶναι εἱμαρμένην, ἥνπερ
to-be-drawn-down by the(-ones) saying to-be fate which
καὶ γένεσιν καλοῦσι. Κέντρον δέ ἐστι καὶ τοῦτο τοῦ
also nativity they-call (a)-goad and is also this of-the
διαβόλου δεινότατον. Καὶ ταῖς μὲν σπουδαίαις ψυχαῖς
devil most-terrible and for-the indeed earnest souls
πολλάκις κατὰ νοῦν μόνον φαντασίαν λοιμικὴν κινῆσαν,
often in mind only (an)-image pestilential having-stirred
ἀφίπταται· τῶν δὲ ἀμελεστέρων καὶ δεσπόζει. Οὐδεὶς γὰρ
it-flies-away of-the but more-negligent also it-is-master not-one for
τῶν κατ᾽ ἀρετὴν βιούντων ἐμπιστεύει ἢ παραδέχεται
of-those according-to virtue living trusts or accepts
τὸ φρενοβλαβὲς καὶ μάταιον τοῦτο φρόνημα· Θεὸν γὰρ
the deranged and vain this opinion God for
ἀρχὴν πάντων τίθεται τῶν γενομένων καὶ γινομένων
(the)-beginning of-all he-sets of-the having-happened and happening

ἀγαθῶν· καὶ δευτέραν τὴν οἰκείαν γνώμην ἡγεμόνα καὶ
good(-things) and second the own purpose leader and
κριτὴν καθίστησιν ἀρετῆς τε καὶ κακίας. Ὅσοι δὲ ἐξ
judge he-establishes of-virtue both and vice as-many-as but from
ἀβουλίας τὰ ἐκ ῥᾳθυμίας πεπόνθασιν, εὐθὺς ἐκείνῳ τῷ
thoughtlessness the(-things) from slackness have-suffered at-once to-that the
δαιμονίῳ προσέρχονται. Ὥσπερ γὰρ παῖδες λειποτακτοῦντες
demon go as for children deserting
καὶ μὴ φέροντες τὴν τῶν γονέων πρὸς ὠφέλειαν παίδευσιν,
and not bearing the of-the parents for benefit discipline
ἀποφοιτῶντες, τοὺς ἐρήμους καταλαμβάνουσι τόπους, καὶ
running-away the desert occupy places and
ἀγρίοις καὶ μαρμαρώδεσι συνάπτονται δαίμοσιν· αἰδούμενοι
with-savage and gleaming join demons being-ashamed
γὰρ τὴν γνώμην τὴν αἰτίαν τιθέναι τῶν παρ᾽ αὐτοῖς
for the purpose the cause to-make of-the by them
πραττομένων, συκοφαντοῦσι τὰ μὴ παρόντα.
done(-things) they-slander the(-things) not present
Ἔτι γε μὴν καὶ τοῦ θείου ἑαυτοὺς ἀπωσάμενοι, 82
still at-least indeed also from-the divine themselves having-thrust-away
ἐκ τῆς γενέσεως αὐτοῖς φάσκουσι τὰ καθ᾽
from the nativity to-them they-declare the(-things) according-to
ἡδονὴν προσγίνεσθαι. Πορνεύοντες γὰρ καὶ κλέπτοντες,
pleasure to-befall fornicating for and stealing
φιλαργυρίαν τε νοσοῦντες καὶ δολοφροσύνην, αἰδούμενοι
love-of-money and being-sick-with and deceit being-ashamed-of
τὰς σφῶν αὐτῶν πράξεις, ἐξέκλιναν ἀπὸ τῆς ἀληθείας.
the their own deeds they-turned-aside from the truth
Τὸ γὰρ τέλος αὐτῶν τοῦ σκοποῦ ἡ ὀλεθροφόρος αὐτοῖς
the for end their of-the aim the destructive for-them
ἐστιν ἀπόγνωσις. Ἀνάγκη γὰρ ἐκ τούτων τῶν λογισμῶν
is despair (it-is)-necessary for from these the thoughts

ἀναιρεῖσθαι παρ᾽ αὐτῶν τὸν Θεὸν, καὶ προσέτι τὴν κρίσιν.
to-be-done-away by them — God and moreover the judgment
Φησὶ γὰρ, ὡς Εἰ τοῦτό μοι κέκριται, πορνεύειν ἢ
he-says for that if this for-me has-been-decided to-fornicate or
πλεονεκτεῖν, περιττὴ ἡ κρίσις. Ἡ μὲν γὰρ δικαία
to-be-greedy superfluous (is)-the judgment the indeed for just
τιμωρία ἑκουσίων ἐστὶ πταισμάτων· ἡ δὲ ὡς ἔκ τινος
punishment of-voluntary is stumbles the but as from some
ἀρχῆς ἀκουσία πρᾶξις ἀναίτιον ποιεῖται τὸν δράσαντα·
principle involuntary act blameless makes the(-one) having-done(-it)
καὶ ἐκ τούτου ἀναιρεῖται μὲν ἡ κρίσις.
and from this is-done-away indeed the judgment

83 Πῶς δὲ καὶ τὸ θεῖον παρ᾽ αὐτοῖς ἐκβάλλεται, ἀκουστέον.
how and also the divine by them is-thrown-out one-must-hear
Φήσουσι γὰρ αὐτὸ ἢ πρῶτον, ἢ δεύτερον, ἢ ἀεὶ συνὸν
they-will-say for it either first or second or always being-with
τῇ αὐτῶν ματαιότητι. Εἰ μὲν οὖν πρωτεύειν εἴπωσι τὸν
the their vanity if indeed then to-be-first they-say —
Θεὸν, ἀνάγκῃ ἀκολουθήσει πάντα δι᾽ αὐτοῦ γεγενῆσθαι·
God by-necessity it-will-follow all(-things) through him to-have-come-to-be
καὶ γὰρ αὐτὸς ἐν πᾶσιν· οὐκοῦν αὐτὸς τῆς εἱμαρμένης
and for he-himself (is)-in all therefore he of-the fate
κύριος. Εἰ δὲ πλεονέκτης, ἢ πορνοκόπος ἐκ τῆς γενέσεως,
(is)-lord if but greedy or whoremonger from the nativity
ἀναγκαῖον διὰ μέσου τῆς γενέσεως τὸν Θεὸν αἴτιον τῆς
(it-is)-necessary through (the)-middle of-the nativity — God (the)-cause of-the
κακίας ὑπάρχειν· ὅπερ ἄτοπον. Εἰ δὲ δεύτερον αὐτὸ πάλιν
vice to-be which (is)-absurd if but second it again
φήσουσιν, εἰκὸς αὐτὸ ὑπόδουλον γενέσθαι τῷ πρώτῳ·
they-will-say (it-is)-likely it enslaved to-become to-the first
καὶ ὅπερ βούλεται τὸ ἡγούμενον, τούτῳ ἀναγκαίως
and what wishes the(-thing) leading this necessarily

ἀκολουθήσει τὸ ἐπόμενον· καὶ πάλιν τῶν κακῶν παρ᾽
will-follow the(-thing) following and again of-the evils by
αὐτοῖς αἴτιος ὁ Θεός· ὅπερ ἀθέμιτον. Εἰ δὲ καὶ συναΐδιον
them (is-the)-cause — God which (is)-unlawful if but even co-eternal
αὐτὸ ἐθέλουσιν εἶναι, πάντως μάχην πρὸς ἑαυτὰ κινήσουσιν
it they-wish to-be surely (a)-battle against each-other they-will-stir
ἐναντίας ἔχοντα φύσεις. Ἐκ τούτων οὖν τῶν λογισμῶν,
opposite having natures from these then the thoughts
ὡς ἐν κεφαλαίῳ ἀνῄρηται αὐτῶν ἡ ματαία ὑπόνοια. Περὶ
as in sum is-done-away their the vain suspicion about
τούτων εἴρηκεν ἡ Γραφὴ, ὥς φησιν· Εἶπεν ἄφρων ἐν καρδίᾳ
these has-said the Scripture as he-says said (the)-fool in heart
αὐτοῦ· Οὐκ ἔστι Θεός· καὶ, Εἰς τὸ ὕψος ἐλάλησαν ἀνομίαν.
his not is God and to the height they-spoke lawlessness
Καὶ προφασίζονται δὲ ἑαυτοῖς προφάσεις ἐν ἁμαρτίαις. 84
and make-excuse too for-themselves excuses in sins
Ἀκρωτηριάζουσι γὰρ τὰς Γραφὰς, τυφλώττοντες, ἐξ αὐτῶν
they-mutilate for the Scriptures being-blind from them
τὴν κακοφροσύνην αὐτῶν πληροφορεῖν βουλόμενοι. Καὶ
the evil-mindedness their to-confirm wishing and
πρῶτον μὲν ἐκ τοῦ Εὐαγγελίου τὸν ἑαυτῶν ἰὸν ἐξεμεῖν
first indeed from the Gospel the their-own venom to-vomit-out
πειρώμενοι, ἐκβιάζονται· φησὶ γὰρ, ὡς Τοῦ δὲ Χριστοῦ
trying they-force(-it) he-says for that — and of-Christ
ἡ γένεσις οὕτως ἦν. Τὴν γέννησιν γὰρ αὐτοῦ γένεσιν
the nativity thus was the birth for his nativity
ἡ θεία Γραφὴ ὠνόμασεν. Ἔτι γε μὴν καὶ τὸ
the divine Scripture named still at-least indeed also the(-thing)
πρὸς ἀνθρώπους αὐτὸν οἰκονομικῶς γενέσθαι ἀκολούθως
toward men him by-dispensation to-become accordingly
γένεσις ὠνόμασται. Εἰ δὲ καὶ περὶ τοῦ ἀστέρος τι
nativity has-been-named if and also about the star something

ψευδολογοῦσι, κἀκεῖ πάλιν τὴν ἔνδοξον αὐτοῦ παρουσίαν
they-lie there-too again the glorious his coming
μανθανέτωσαν. Εἷς ἡμῖν ἀστὴρ φωτεινότατος κήρυξ γέγονε
let-them-learn one for-us star most-bright herald has-become
τῆς ἀληθείας· ἡ δὲ ἐκείνων ματαία γνώμη πολλοὺς
of-the truth the but their vain opinion many
παρεισφέρει εἰς θήραν ἀνθρωπίνης γενέσεως. Καὶ ἐκ
brings-in to (the)-hunt of-human nativity and from
τούτου δέδεικται, ὡς πανταχοῦ ἑαυτῇ ἀντίκειται ἡ κακία.
this it-has-been-shown that everywhere to-itself is-opposed the malice
Καὶ τὸν Ἡσαΐαν δὲ εἰς μαρτυρίαν τῆς ἑαυτῶν ἀνοίας
and — Isaiah and for testimony of-the their-own folly
καλοῦσι. Φάσκουσι γὰρ αὐτὸν εἰρηκέναι τό· Κύριος
they-call they-declare for him to-have-said the(-word) (the)-Lord
ὁ ποιῶν εἰρήνην, καὶ κτίζων κακά. Ἡ μὲν οὖν εἰρήνη
the(-one) making peace and creating evils the indeed then peace
παρὰ πᾶσιν ὡμολόγηται ὡς Θεοῦ ἔργον τυγχάνουσα·
by all is-acknowledged as of-God (the)-work being
ἡ δὲ κακία παρ᾽ αὐτοῖς μὲν ἀληθῶς πολιτεύεται, κακία
the but evil by them indeed truly is-practiced (as)-evil
τῆς ψυχῆς ὑπάρχουσα· παρὰ δὲ ἡμῖν ἡ ἐκ τοῦ Θεοῦ
of-the soul being among but us the from — God
γενηθεῖσα κακία ὠφελιμωτάτη ἐστί. Πρὸς γὰρ σωτηρίαν
having-come evil most-useful is for for salvation
ψυχῆς καὶ παιδείαν σωμάτων γίνονται λιμοὶ καὶ ἀνομβρίαι,
of-soul and discipline of-bodies come famines and droughts
νόσοι τε καὶ πενίαι, καὶ ἄλλαι τινὲς περιστάσεις. Τὰ γὰρ
diseases both and poverties and other some circumstances the for
σωτήρια φάρμακα, ἃ ἐκεῖνοι κακίαν ψυχῆς καὶ κακὰ οὐκ
saving remedies which they evil of-soul and evils not
ἀληθῶς ὑπενόησαν, ταῦτα πρὸς ἐπιστροφὴν ἡμῖν παρὰ
truly supposed these-things for conversion to-us from

τοῦ κρείττονος προσφέρεται· Τίς γάρ ἐστιν υἱὸς ὃν οὐ
the stronger(-one) are-brought who for is (a)-son whom not
παιδεύει ὁ πατήρ; Ἔτι δὲ καὶ τὸ, Οὐκ ἐν ἀνθρώπῳ
disciplines the father still and also the(-word) not in man
αἱ ὁδοὶ αὐτοῦ, πάλιν ὁμοίως προσφέρουσιν εἰς τὴν
(are)-the ways his again likewise they-bring-forward to the
ἰδίαν καταστροφήν· ὁδοὺς γὰρ μὴ ἔχοντες, ἐξιχνιάσαι
own overthrow ways for not having to-trace-out
βούλονται. Ὁδὸν οὐκ ἔχει πλεονεξία, γαστριμαργία, πορνεία·
they-wish (a)-way not has greed gluttony fornication
ἀνυπόστατα γὰρ ταῦτα, καθ' ἑαυτὰ μὴ ὄντα. Ταῦτα γὰρ
without-substance for these by themselves not being these-things for
ἐκεῖνοι ὁδοὺς εἰώθεσαν λέγειν. Ὁδοὺς δὲ ἡμῖν ἡ Γραφὴ
they ways were-accustomed to-say ways but to-us the Scripture
λέγει τὰς κοινὰς πᾶσι, τήν τε ζωὴν καὶ τὸν θάνατον.
calls the(-ones) common to-all the both life and the death
Ἀληθῶς γὰρ πορεῖαί εἰσι τῆς τε ἐνταῦθα εἰσαγωγῆς καὶ
truly for journeys are of-the both here entry and
τῆς ἐκ τῶν αἰσθητῶν τούτων μεταναστάσεως.
of-the from the perceptible these removal
Πάντα οὖν ποιοῦσιν οἱ κακοδαίμονες, ὥστε τοῦ 85
all(-things) then do the wretched so-as from-the
αὐτεξουσίου ἑαυτοὺς ἀπώσασθαι· καὶ ταύτην σπουδὴν
free-will themselves to-thrust-away and this zeal
τίθενται τοῦ ἀντικαταλλάξαι τῆς ἐλευθερίας τὴν δουλείαν.
they-set of-the to-exchange for-the freedom the slavery
Καὶ γὰρ τοῦτο τῆς κακίας ἔργον, τὸ πάντοτε
and for this of-the vice (is-the)-work the(-thing) always
τοῖς χείροσιν ἑαυτὴν συγκαθέλκειν· ἑαυτῶν γὰρ γίνονται
to-the worse itself to-drag-down-with of-themselves for they-become
μάρτυρες, ὡς τῇ κακίᾳ ἑαυτοὺς πεπρακότες. Καὶ τοῦτο
witnesses that to-the vice themselves having-sold and this

οὖν τοῦ διαβόλου τὸ ἀπατηλὸν τέχνασμα· τὰς γὰρ
then of-the devil (is)-the deceitful device the for
ἀμελεῖς ψυχὰς διὰ τῆς κακοδοξίας κάτω κεκυφέναι
negligent souls through the false-belief down to-have-stooped
παρασκευάζει, μὴ συγχωρῶν αὐτὰς ἀνανῆψαι πρὸς
he-prepares not allowing them to-become-sober toward
ἐπίγνωσιν τῆς ἀληθείας. Ὥσπερ γὰρ ναῦς ἐκτὸς πηδαλίων
knowledge of-the truth as for (a)-ship without rudders
πλέουσα ἀεὶ χειμάζεται, οὕτω τούτοις πάντοτε ὁ κίνδυνος
sailing always is-storm-tossed so on-these always the danger
ἐπιπνεῖ· οὐδὲ γὰρ πρὸς τὸν σωτήριον λιμένα ὁρμῆσαι
blows not-even for to the saving harbor to-set-out
δύνανται, τὸν κυβερνῶντα Κύριον καταλιπόντες. Καὶ τὰς
they-are-able the steering Lord having-abandoned and the
μὲν ἐκδεδομένας αὐτῷ ψυχὰς οὕτως πλανᾷ. Πολλάκις δὲ
indeed given-over to-him souls thus he-leads-astray often but
καὶ τὰς σπουδαίας παρυφιζάνει διὰ τούτων ὁ ἐχθρὸς, τὸν
even the earnest he-lies-in-wait-for through these the enemy the
ἀγαθὸν αὐτῶν δρόμον ἐκκόψαι βουλόμενος. Κατ' ἔννοιαν
good their course to-cut-off wishing into thought
γὰρ ἐμβάλλει, ὡς καὶ τὸ εὖ πράττειν παρὰ τῆς κινήσεως
for he-throws that even the well doing from the motion
τῶν ἄστρων γίνεται. Τοῦτον δὲ τὸν λογισμὸν ὁ ἐναντίος
of-the stars comes this and the reasoning the adversary
προσάγει τοῖς ἐκ σοφίας κοσμικῆς ἐπὶ τὸν μονήρη
brings to-those from wisdom worldly to the solitary
βίον τραπεῖσι· φρόνιμος γὰρ ἐν τοῖς κακοῖς τυγχάνων ὁ
life having-turned shrewd for in the evils being the
διάβολος, πρὸς τὰς φύσεις τῶν ἀνθρώπων τὰς παγίδας
devil according-to the natures of-the men the snares
ὑποτίθησι. Τοῖς μὲν γὰρ διὰ τῆς ἀπογνώσεως ἐνδελεχεῖ·
sets to-some indeed for through the despair he-persists

τινὰς δὲ διὰ τῆς κενοδοξίας καθέλκει, καὶ ἑτέρους διὰ
some and through the vainglory he-drags-down and others through
τῆς φιλοχρηματίας κατορύττει. Ὥσπερ γὰρ θανατηφόρος
the love-of-money he-buries as for (a)-death-bearing
ἰατρὸς προσάγει τοῖς ἀνθρώποις τὰ δηλητήρια· καὶ τὸν
physician brings to-the men the poisons and the(-one)
μὲν ἐκ τοῦ ἥπατος ἀναιρεῖ, προσάγων αὐτῷ τὸ τῆς
indeed from the liver he-kills bringing to-him the of-the
ἐπιθυμίας τοξικόν· ἄλλον δὲ καρδιότρωτον ποιεῖ, τὸν θυμὸν
desire poison another but heart-wounded makes the anger
αὐτοῦ πρὸς ὀργὴν ἐξάπτων· τινῶν δὲ καὶ τὴν ἡγεμονικὴν
his to wrath kindling of-some and also the ruling
ἀμβλύνει δύναμιν, ἢ ἀγνοίᾳ αὐτοὺς περιβάλλων, ἢ
dulls power either by-ignorance them surrounding or
διὰ περιεργίας αὐτοὺς στρεβλῶν.
through meddling them twisting

Some who sought to define God's essence before living rightly have been shipwrecked: the active life comes first, then contemplation, as a child learns the letters' shapes, then their names and values. Avoid contention and much talk, and shun belief in nativity, whose foreknowledge is the demons' guesswork; refute the enemy's wavering thoughts. As merchants weigh each day's gains and losses, watch over the true treasure, grieving at a fall but never despairing. The earth is a second womb from which the righteous are born into the life above; adorn the soul for the true Bridegroom as a worldly bride adorns her body.

86 Τινὰς οὖν ἐκ ζητήσεων οὐκ ὀρθῶν παρέτρεψε. Περὶ γὰρ Θεοῦ
some then from inquiries not right he-turned-aside about for God
καὶ τῆς αὐτοῦ οὐσίας διαλαβεῖν θελήσαντες, ἐναυάγησαν.
and the his essence to-define having-wished they-were-shipwrecked
Τὸν γὰρ πρακτικὸν βίον ἀκολούθως μὴ ἡνιοχήσαντες,
the for active life consistently not having-guided
πρὸς θεωρίαν ὥρμησαν, καὶ ἰλιγγιάσαντες πεπτώκασι.
to contemplation they-rushed and having-grown-dizzy have-fallen
Τοῦ γὰρ πρώτου ὡς πρὸς τὴν τάξιν μὴ ἐπιλαβόμενοι, τοῦ
the for first as for the order not having-taken-hold-of the
δευτέρου ἠστόχησαν. Ὥσπερ γὰρ οἱ τῷ ἄλφα στοιχείῳ
second they-missed as for those the alpha letter
ἐντυγχάνοντες, πρῶτον αὐτοῦ τὸ σχῆμα ὁρῶσι, καὶ δεύτερον
meeting first its the shape see and second
τὸ ὄνομα διδάσκονται, καὶ οὕτως τὸν ἀριθμὸν μανθάνουσι,
the name are-taught and so the number learn
καὶ τὸ τελευταῖον τοὺς τόνους παραλαμβάνουσιν. Εἰ οὖν
and the last the accents receive if then
ἐπὶ τοῦ πρώτου στοιχείου τοσαύτη χρεία τριβῆς καὶ
in-the-case-of the first letter so-great need of-practice and
τέχνης, πόσῳ μᾶλλον ἐπὶ τοῦ Δημιουργοῦ ὀφείλει
of-art how-much more in-the-case-of the Creator ought

πόνος καὶ χρόνος προηγεῖσθαι εἰς τὴν τοῦ ἀξιουμένου
labor and time to-go-before into the of-the(-one) deemed-worthy
θεωρίαν τῆς ἀνεκφράστου δόξης; ἀλλὰ μή τις γαυριάτω
contemplation of-the unspeakable glory but not anyone let-him-exult
πρὸς κατάληψιν τῶν θείων ἐκ τῶν ἔξωθεν μαθημάτων
toward (the)-grasp of-the divine(-things) from the outward learning
ὁρμώμενος. Φρεναπατᾷ γὰρ ἑαυτὸν ὁ τοιοῦτος, ὑπὸ τοῦ
setting-out deceives for himself the such(-man) by the
δαίμονος φανταζόμενος. Φησὶ γὰρ ὁ Ὑμνῳδός· Ἐκ τοῦ
demon being-deluded says for the Hymn-singer out-of the
στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον. Καὶ ὁ
mouth of-infants and nurslings you-prepared praise and the
Κύριος δὲ ἐν τῷ Εὐαγγελίῳ· Ἄφετε τὰ παιδία ἐλθεῖν πρὸς
Lord and in the Gospel let the children to-come to
μέ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
me of-the for such is the kingdom of-the heavens
Καὶ ἀλλαχοῦ φησιν· Ἐὰν μὴ γένησθε ὡς τὰ παιδία, οὐ μὴ
and elsewhere he-says if not you-become as the children not —
εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ταῦτα ἐπαιδεύθης
you-will-enter into the kingdom of-the heavens these-things you-were-taught
διὰ τὸν κόσμον· μωρὸς γενοῦ διὰ τὸν Θεόν· ἔκκοψον τὰ
for the world foolish become for — God cut-out the
παλαιά, ἵνα νέα φυτεύσῃς· τοὺς σαθροὺς θεμελίους
old(-things) that new(-things) you-may-plant the rotten foundations
κάθελε, ἵνα τὴν ἀδαμάντινον τοῦ Κυρίου βάσιν ἐπιθῇς· ἵνα
pull-down that the adamantine of-the Lord base you-may-lay that
καὶ σὺ ὡς Ἀπόστολος ἐπὶ τὴν στερεὰν πέτραν οἰκοδομηθῇς.
also you as (an)-Apostle upon the solid rock may-be-built
Οὐ δεῖ οὖν φιλόνεικον εἶναι· διὰ τὴν πολυλογίαν μὴ 87
not one-must then contentious be because-of the much-talking not
πολλὰ ἀσχοληθῇς. Καὶ γὰρ διὰ τῆς ἀκαίρου φλυαρίας
many(-things) be-occupied-with and for through the untimely babble

δύναται βλάπτειν ὁ διάβολος. Πολλὰς γὰρ ἔχει παγίδας,
can harm the devil many for he-has snares
καὶ δεινός ἐστι θηρευτής· καὶ τοῖς μὲν βραχυτάτοις
and (a)-terrible is hunter and for-the indeed smallest
στρουθίοις μικρὰ τίθησι σκάνδαλα· τοῖς δὲ μεγάλοις ὀρνέοις
sparrows small sets traps for-the but great birds
ἰσχυροὺς εὐτρεπίζει τοὺς βρόχους. Βαρὺς καὶ θανατηφόρος
strong prepares the nooses heavy and death-bearing
ἐστὶ βρόχος τὸ πιστεύειν εἶναι γένεσιν. Φευκταῖος ὁ
is (a)-noose the(-thing) to-believe to-be nativity to-be-shunned (is)-the
πρὸς τοῦτο λογισμός. Ἀλλὰ πείθει σε διὰ πραγμάτων
toward this thought but does-it-persuade you through events
καὶ προγνώσεων; Στοχαστικὸς ὁ τρόπος· ἀβέβαιος ἡ
and foreknowings conjectural (is)-the way uncertain the
γνώμη. Οὐδὲ γὰρ ἀναγκαίως ἀκολουθεῖ τὰ παρ' αὐτῶν
judgment not-even for necessarily follow the(-things) by them
λεγόμενα· ὥσπερ γὰρ τοῖς ἰδιώταις καὶ τοῖς ναυτίλοις
said as for to-the laymen and to-the sailors
ἐκ τῆς τῶν νεφῶν ἰδιότητός ἐστί τις ἀμυδρὰ γνῶσις
from the of-the clouds character is some dim knowledge
ἀνέμων ἢ ὑετῶν· οὕτω τούτοις ἐκ δαιμόνων ἡ σαθρὰ
of-winds or rains so for-these from demons the rotten
πρόγνωσις. Καὶ γοῦν τινα καὶ αὐτοὶ λέγουσι
foreknowledge and at-any-rate some(-things) even they-themselves say
στοχαστικῶς, ὡς καὶ οἱ ἐγγαστρίμυθοι· καὶ τοῦτο δ' ἂν
conjecturally as also the ventriloquists also this and —
αὐτῶν μᾶλλον διασκεδάσαι δυνηθείη τὴν φαύλην διάνοιαν·
their rather to-scatter could the worthless thinking
εἰ γὰρ ἐκ δαιμόνων αἱ στοχαστικαὶ αὗται ψευδολογίαι
if for from demons the conjectural these lies
συνέστησαν, ματαία τῶν ψηφιζόντων ἡ τέχνη.
have-been-composed vain of-the(-ones) calculating (is)-the art

Εἰ δὲ ἐπὶ πλεῖον ἐνδελεχεῖ περὶ αὐτῶν δικαιολογούμενος ὁ 88
if but to more persists about them arguing the
ἐχθρὸς, ἐκ τούτου αὐτὸν ἐλέγξεις, ἐκ τοῦ ἄλλοτε ἄλλοις
enemy from this him you-will-refute from the at-one-time with-other
λογισμοῖς τῇ ψυχῇ πολεμεῖν. Τὸ γὰρ ἄστατον ἀβέβαιον·
thoughts the soul to-war the for unstable (is)-uncertain
τὸ δὲ ἀβέβαιον ἀπωλείας ἐγγύς. Οὐδὲ γὰρ τῇ πρώτῃ
the and uncertain (is)-of-destruction near not-even for with-the first
αὐτοῦ κακίᾳ ἐπαρκεῖται ὁ διάβολος· ἀλλά γε καὶ
his malice is-content the devil but at-least also
αὐτοματισμὸν ὑποβάλλει τῇ ψυχῇ· καὶ ἄνθος φύσεως τὸν
spontaneity suggests to-the soul and (a)-flower of-nature the
ἡγεμόνα ἡμῶν νοῦν ὑπογράφει· καὶ ὅτι, διαλυομένου τοῦ
ruling our mind he-sketches and that being-dissolved the
σώματος, συμφθείρεται καὶ ἡ ψυχή. Ταῦτα δὲ ἡμῖν πάντα
body perishes-with(-it) also the soul these-things and to-us all
ὑποβάλλει πρὸς τὸ ἀμελείᾳ τὴν ψυχὴν διαφθεῖραι. Ἀλλὰ
suggests so-that — by-negligence the soul to-destroy but
προσγινομένων τούτων τῶν σκιωδῶν φαντασμάτων, μὴ ὡς
arising these the shadowy phantoms not as
ἀληθέσιν αὐτοῖς συνθώμεθα. Ταῦτα γὰρ αὐτῶν τὴν κακίαν
true(-things) to-them let-us-agree these-things for their the malice
δείκνυσιν, ἄλλοτε ἄλλως προσερχόμενα, καὶ ῥιπῇ
shows at-one-time differently approaching and in-(the)-twinkling
ὀφθαλμοῦ ἀφιπτάμενα. Καὶ γοῦν οἶδά τινα Θεοῦ δοῦλον
of-(an)-eye flying-away and at-any-rate I-know (a)-certain of-God servant
κατ᾽ ἀρετὴν βιοῦντα, ὅστις, καθεζόμενος ἐν τῷ κελλίῳ,
according-to virtue living who sitting in the cell
ἐπετήρει τῶν λογισμῶν τὰς παρεισαγωγὰς, καὶ ἐμέτρει
watched-for of-the thoughts the stealthy-entries and measured
ποῖος πρῶτος, καὶ ποῖος δεύτερος, καὶ ἕκαστος αὐτῶν
which (was)-first and which second and each of-them

πόσον χρόνον κατεῖχε· καὶ εἰ ὑστέρησεν ἢ προέφθασεν
how-much time held and if it-fell-short or anticipated(-that)
τῆς παρελθούσης ἡμέρας· οὕτως ἀκριβῶς ἠπίστατο τήν
of-the past day thus exactly he-understood the
τε τοῦ Θεοῦ χάριν καὶ τὴν οἰκείαν καρτερίαν τε καὶ
both — of-God grace and the own endurance both and
δύναμιν· ἔτι γε μὴν καὶ τὴν τοῦ ἐχθροῦ καθαίρεσιν.
power still at-least indeed also the of-the enemy overthrow
89 Δέον οὖν ἡμᾶς τούτους τοὺς κανόνας ὑποδεξαμένας
it-is-right then us these the rules having-received
φυλάττειν. Εἰ γὰρ οἱ ἐμπορευόμενοι τὰς προσκαίρους
to-keep if for those trading-in the temporary
πραγματείας καθ' ἑκάστην ἡμέραν ζυγοστατοῦσι τὰ κέρδη·
businesses on each day weigh the gains
καὶ ἀσμένως μὲν τὰ πλείονα ὑποδέχονται, πρὸς δὲ
and gladly indeed the more receive at but
τὰς ζημίας ἀπεχθάνονται· πολὺ πλέον τούτων ἀγρυπνεῖν
the losses are-vexed much more than-these to-keep-watch
προσήκει τοὺς τὸν ἀληθινὸν θησαυρὸν ἐμπορευομένους· καὶ
it-befits those the true treasure trading-in and
τῶν μὲν πλειόνων ἀγαθῶν ἐφίεσθαι· εἰ δὲ καὶ μικρά τις
of-the indeed more good(-things) to-aim-at if but even small some
κλοπὴ τοῦ ἐχθροῦ γένοιτο, βαρέως μὲν φέρειν διὰ
theft of-the enemy happen heavily indeed to-bear(-it) because-of
τὸ κρίνεσθαι, ἀλλ' οὐ μὴν ἀπογινώσκειν ἑαυτοὺς, καὶ
the(-thing) to-be-judged but not indeed to-despair-of themselves and
πάντα ῥίπτειν διὰ τὸ ἀκούσιον πταῖσμα. Ἔχεις τὰ
all(-things) to-throw-away because-of the involuntary stumble you-have the
ἐνενήκοντα ἐννέα πρόβατα, ζήτει καὶ τὸ ἀπολωλός.
ninety nine sheep seek also the(-one) lost
Μὴ πτοηθῇς διὰ τὸ ἓν, μὴ ἀποφύγῃς τὸν Δεσπότην,
do-not be-frightened because-of the one do-not flee the Master

καὶ ὁ αἱμοβόρος διάβολος πᾶσάν σου τὴν ἀγέλην τῶν
and the blood-devouring devil all your the flock of-the
πράξεων αἰχμαλωτίσας ἀπολέσει. Μὴ οὖν λειποτακτήσῃς
deeds having-taken-captive will-destroy do-not then desert
διὰ τὸ ἕν· ἀγαθὸς γάρ ἐστιν ὁ Δεσπότης· φησὶ γὰρ
because-of the one good for is the Master he-says for
διὰ τοῦ Ψαλμῳδοῦ, ὡς Ἐὰν πέσῃ, οὐ καταῤῥαχθήσεται·
through the Psalmist that if he-fall not will-be-dashed-down
ὅτι ὑποστηρίζει Κύριος χεῖρα αὐτοῦ.
for supports (the)-Lord hand his
Ὅσα γὰρ ἐὰν πράξωμεν ἢ κερδάνωμεν ἐνταῦθα, 90
as-many-things-as for — we-do or we-gain here
μικρὰ ἡγησώμεθα πρὸς τὸν μέλλοντα αἰώνιον
small let-us-consider in-comparison-with the coming eternal
πλοῦτον. Ἐν γὰρ τῇ γῇ ταύτῃ ὡς ἐν δευτέρᾳ μητρῴᾳ
wealth in for the earth this as in (a)-second maternal
κοιλίᾳ τυγχάνομεν. Ὥσπερ γὰρ ἐν ἐκείνοις τοῖς μυχοῖς οὐ
womb we-are as for in those the recesses not
τοιαύτην ζωὴν εἴχομεν· οὔτε γὰρ τῶν τοιούτων στερεμνίων
such life we-had neither for of-the such solid
τροφῶν ἀπελαύομεν ἐν ἐκείνοις τοῖς χωρίοις ὡς νῦν· οὔτε
foods we-enjoyed in those the places as now nor
μὴν οὕτως ἐνεργεῖν ἠδυνάμεθα ὡς ἐνταῦθα· καὶ γὰρ τοῦ
indeed so to-act we-could as here and for of-the
ἡλιακοῦ φωτὸς καὶ πάσης αὐγῆς ἐκτὸς ὑπήρχομεν· ὥσπερ
sun's light and of-all radiance outside we-were as
οὖν ἐν ἐκείνοις τοῖς ταμιείοις οὖσαι, πολλῶν τῶν ἐνταῦθα
then in those the chambers being of-many(-things) of-the here
ἐλειπόμεθα· οὕτως καὶ ἐν τῷ νῦν κόσμῳ πλεονεκτούμεθα
we-fell-short so also in the present world we-are-surpassed
πρὸς τὴν τῶν οὐρανῶν βασιλείαν. Ἐλάβομεν πεῖραν τῶν
with-regard-to the of-the heavens kingdom we-took experience of-the

ἐνταῦθα τροφῶν, τῶν θείων ὀρεχθῶμεν. Ἀπελαύσαμεν
here foods of-the divine(-ones) let-us-yearn we-enjoyed
τοῦ ἐνταῦθα φωτὸς, τὸν ἥλιον τῆς δικαιοσύνης ποθήσωμεν.
the here light the sun of-the righteousness let-us-long-for
Τὴν ἄνω Ἱερουσαλὴμ ἡγησώμεθα ἑαυτῶν πόλιν τε καὶ
the above Jerusalem let-us-consider our-own city both and
μητέρα· πατέρα δὲ τὸν Θεὸν καλέσωμεν ἑαυτῶν. Ζήσωμεν
mother father and — God let-us-call our-own let-us-live
ἐνταῦθα σωφρόνως, ἵνα τῆς αἰωνίου ζωῆς τύχωμεν.
here temperately that of-the eternal life we-may-obtain

91 Ὥσπερ γὰρ τὰ ἐν μήτρᾳ βρέφη, τελειωθέντα ἐξ
as for the in (the)-womb babes having-been-completed from
ἐλάττονος τροφῆς τε καὶ ζωῆς, διὰ τούτου καὶ πρὸς τὴν
lesser food both and life through this also to the
μείζονα φέρονται σωτηρίαν· οὕτως καὶ οἱ δίκαιοι ἐκ τῆς
greater are-borne safety so also the righteous from the
τοῦ κόσμου διαγωγῆς πρὸς τὴν ἄνω πορείαν ἀναχωροῦσι
of-the world way-of-life to the above journey depart
κατὰ τὸ γεγραμμένον· Ἐκ δυνάμεως εἰς δύναμιν. Οἵ
according-to the(-thing) written from strength to strength the
γε ἁμαρτωλοὶ, ὥσπερ τὰ κατὰ γαστρὸς ἔμβρυα ἐν τῇ
at-least sinners as the in (the)-belly embryos in the
μήτρᾳ τελευτήσαντα, ἐκ σκότους σκότει παραδίδονται.
womb having-died from darkness to-darkness are-handed-over
Καὶ γὰρ ἐν τῇ γῇ νεκροῦνται τῷ πλήθει τῶν
and for in the earth they-are-made-dead by-the multitude of-the
ἁμαρτημάτων κεκαλυμμένοι· καὶ ἀπαχθέντες δὲ τοῦ
sins covered and having-been-led-away too from-the
βίου, εἰς ζοφώδεις καὶ ταρταρώδεις τόπους καταφέρονται.
life into gloomy and hellish places are-borne-down
Τρίτον τῷ βίῳ τικτόμεθα· ὧν ἡ μὲν πρώτη ἐστὶν
(a)-third-(time) in-the life we-are-born of-which the indeed first is

ἡ ἐκ τῶν μητρῴων κόλπων πρόοδος, ὁπηνίκα εἰς γῆν
the from the maternal bosoms going-forth when to earth
ἀπαγώμεθα ἐκ γῆς· αἱ δὲ λοιπαὶ δύο ἐκ γῆς ἡμᾶς εἰς
we-are-led-away from earth the and other two from earth us to
οὐρανοὺς ἀνάγουσιν· ὧν ἡ μὲν μία ἐστὶν ἐκ χάριτος,
heavens lead-up of-which the indeed one is from grace
ἡ διὰ τοῦ θείου λουτροῦ ἡμῖν προσερχομένη· καὶ γὰρ
the(-one) through the divine washing to-us coming and for
ταύτην ἀληθῶς παλιγγενεσίαν καλοῦμεν· ἡ δὲ τρίτη ἐκ
this truly regeneration we-call the and third from
τῆς μετανοίας ἡμῖν καὶ τῶν ἀγαθῶν πόνων προσγίνεται.
the repentance to-us and the good labors comes-about
Ἐν ταύτῃ νῦν ἡμεῖς ἑστήκαμεν.
in this now we stand
Ὀφείλομεν νῦν, τῷ ἀληθινῷ νυμφίῳ προσελθοῦσαι, 92
we-ought now to-the true bridegroom having-approached
εὐπρεπέστερον κοσμηθῆναι. Γινέσθω ἡμῖν οἰκοδομὴ ἡ θέα
more-becomingly to-be-adorned let-be for-us edification the sight
τοῦ κοσμικοῦ γάμου. Εἰ γὰρ ἐκεῖναι, πρὸς τὸν εὐάλωτον
of-the worldly wedding if for they to the easily-caught
συναπτόμεναι ἄνδρα, τοσαύτην τίθενται σπουδὴν λουτρῶν
being-joined man such set zeal of-baths
τε καὶ μυραλοιφιῶν, καὶ ποικίλης κοσμήσεως (ἐκ γὰρ
both and of-anointings and of-varied adornment from for
τούτων δοκοῦσιν ἑαυτὰς ἐρασμίους μᾶλλον παρασκευάζειν),
these they-think themselves lovely rather to-make
καὶ εἰ τοσαύτη τοῖς κατὰ τὸ σῶμα πολιτευομένοις
and if such in-those in the body living
φαντασία ἐντέτεκται· πόσῳ μᾶλλον δέον ἡμᾶς
imagination has-been-engendered how-much more it-is-right us
ἐπαναβῆναι ἐκείνας τῇ γνώμῃ, τῷ οὐρανίῳ νυμφίῳ
to-surpass them in-the purpose to-the heavenly bridegroom

μνηστευθείσας, καὶ ἀπολούσασθαι μὲν τῶν ἁμαρτιῶν
having-been-betrothed and to-wash-off indeed of-the sins
τὸν ῥύπον τῇ ἐπιπόνῳ ἀσκήσει, ἀντικαταλλάξαι δὲ
the filth by-the laborious asceticism to-exchange and
τῶν σωματικῶν ἐνδυμάτων τὰ πνευματικά. Ἐκεῖναι τὸ
for-the bodily garments the spiritual(-ones) they the
σῶμα τοῖς κοσμικοῖς καὶ γηΐνοις ἄνθεσι κοσμοῦσιν· ἡμεῖς
body with-the worldly and earthly flowers adorn we
τὴν ψυχὴν ταῖς ἀρεταῖς φαιδρύνωμεν· καὶ ἀντὶ μὲν
the soul with-the virtues let-us-brighten and instead-of indeed
λίθων πολυτελῶν τῇ κεφαλῇ περιθῶμεν τὸν τρίπλοκον
stones costly on-the head let-us-put-on the threefold
στέφανον, πίστιν, ἐλπίδα καὶ ἀγάπην· τῷ δὲ τραχήλῳ
crown faith hope and love on-the but neck
τὴν τιμίαν κόσμησιν περιθῶμεν, τὴν ταπεινοφροσύνην·
the precious adornment let-us-put the humility
ἀντὶ δὲ ζώνης τὴν σωφροσύνην περιζωσώμεθα· λαμπρὰ
instead-of and (a)-girdle the temperance let-us-gird-on splendid
δὲ ἡμῖν περιβολὴ ἡ ἀκτημοσύνη γινέσθω· προσαγέσθω δὲ
and for-us robe the poverty let-be let-there-be-brought and
τῷ δείπνῳ τὰ μὴ φθειρόμενα ὄψα, εὐχαί τε καὶ ψαλμοί.
to-the supper the not perishing dishes prayers both and psalms
Ἀλλ' ὡς ὁ Ἀπόστολός φησι, μὴ μόνον τὴν γλῶτταν κίνει·
but as the Apostle says not only the tongue move
ἀλλά γε καὶ τῷ πνεύματι νόει τὰ λεγόμενα.
but at-least also with-the spirit understand the(-things) said
Πολλάκις γὰρ τὸ μὲν στόμα φθέγγεται, ἡ δὲ καρδία περὶ
often for the indeed mouth speaks the but heart with
λογισμοὺς ἀσχολεῖται. Προσέχειν δὲ δεῖ, μὴ, τοῖς θείοις
thoughts is-occupied to-take-heed and one-must lest to-the divine
γάμοις προσελθοῦσαι, πενίαν λαμπάδων, τουτέστιν ἀρετῶν,
marriage having-approached poverty of-lamps that-is of-virtues

νοσήσωμεν. Μισήσει γὰρ ἡμᾶς ὁ μνηστὴρ, καὶ οὐδ' ὅλως
we-suffer-from will-hate for us the suitor and not at-all
προσδέξεται, ἐὰν μὴ τὰς ὑποσχέσεις λάβῃ. Τίνες δέ εἰσιν
will-receive(-us) if not the promises he-receive which and are
αὗται; τοῦ μὲν σώματος ἧττω φροντίζειν, ἐπὶ πλείω δὲ τὴν
these of-the indeed body less to-care in more but the
ψυχὴν ἀρδεύειν· αὗται γάρ εἰσιν αἱ πρὸς αὐτὸν συνθῆκαι.
soul to-water these for are the to him covenants

COUNSELS FOR THE MONASTERY

Soul and body rise and fall like two buckets on one axle. Stay in your monastery, for a wanderer grows cold like an egg the bird leaves; scorn the luxury of the rich; resist the enemy's three heads, desire, pleasure, and grief; choose community or solitude by your nature; take sickness for fasting; in community prefer obedience to asceticism, for the enemy's disciples fast too; and persevere. The author closes her teachings, given by deeds more than words.

Ὥσπερ δὲ οὐκ ἐγχωρεῖ δύο κάδους κατὰ τὸ αὐτὸ 93
as but not it-is-possible two buckets at the same(-time)
ἀνάγειν πεπληρωμένους ὕδατος· διὰ γὰρ τοῦ στρεφομένου
to-bring-up filled with-water through for the turning
ἄξωνος, ὁ μὲν εἷς κοῦφος κατάγεται, ὁ δὲ ἕτερος μεστὸς
axle the indeed one light is-brought-down the but other full
ἀνάγεται· οὕτως καὶ ἐφ' ἡμῶν ἐστιν· ὅταν γὰρ τὴν
is-brought-up so also in-the-case-of us it-is when for the
πᾶσαν κηδεμονίαν τῇ ψυχῇ προσοίσωμεν, πληρωθεῖσα
all care to-the soul we-apply having-been-filled
τῶν καλῶν ἀνάγεται, τῶν μεταρσίων ἐφιεμένη. Τὸ
with-the good(-things) it-is-brought-up the lofty(-things) aiming-at the
δὲ σῶμα ἡμῶν, διὰ τῆς ἀσκήσεως κοῦφον γενόμενον,
but body our through the asceticism light having-become

οὐ βρίθει τὴν ἡγεμονοῦσαν δύναμιν. Καὶ τούτου μάρτυς
not weighs-down the ruling power and of-this (a)-witness
ὁ Ἀπόστολος, φησὶ γάρ· Ὅσον ὁ ἔξωθεν ἡμῶν
(is)-the Apostle he-says for as-much-as the outward our
ἄνθρωπος φθείρεται, τοσοῦτον ὁ ἔνδον ἀνακαινοῦται.
man perishes so-much the inner(-one) is-renewed
94 Ἐν μονῇ κοινοβίου τυγχάνεις; μὴ μεταλλάξῃς
in (a)-monastery of-(a)-community are-you do-not change
τὸν τόπον· βλαβήσῃ γὰρ μεγάλως. Ὥσπερ γὰρ
the place you-will-be-harmed for greatly as for
ὄρνις, ἐξανισταμένη τῶν ὠῶν, οὔρια ταῦτα καὶ ἄγονα
(a)-bird getting-up from-the eggs addled these and barren
παρασκευάζει· οὕτως παρθένος ἢ μοναχὸς ψυχροῦται καὶ
makes so (a)-virgin or (a)-monk grows-cold and
νεκροῦται τῆς πίστεως, τόπον ἐκ τόπου μεταβαίνων.
is-made-dead in-the faith place from place passing
95 Μή σε δελεάσῃ ἡ τῶν κατὰ τὸν κόσμον πλουσίων
let-not you entice the of-the in the world rich
τρυφὴ, ὥς τι χρήσιμον ἔχουσα. Ἡδονῆς ἕνεκεν τὴν
luxury as something useful having of-pleasure for-the-sake-of the
ὀψαρτυτικὴν τιμῶσι τέχνην· νηστείᾳ καὶ αὐτὸς διὰ τῶν
cookery they-honor art by-fasting also you-yourself through the
εὐτελῶν τὴν ἐκείνων εὐπορίαν τῶν τροφῶν ὑπερβάλλου.
cheap(-foods) the their abundance of-the foods surpass
Φησὶ γὰρ, ὡς Ψυχὴ, ἐν πλησμονῇ οὖσα, κηρίοις
he-says for that (a)-soul in fullness being at-honeycombs
ἐμπαίζει. Μὴ κορεσθῇς ἄρτου, καὶ οὐκ ἐπιθυμήσεις οἴνου.
mocks do-not be-filled with-bread and not you-will-desire wine
96 Τρία ἐστὶ τοῦ ἐχθροῦ τὰ πρῶτα κεφάλαια, ἐξ ὧν
three are of-the enemy the first heads from which
πᾶσα κακία κατάγεται· ἐπιθυμία, ἡδονὴ, λύπη. Ἓν ἐξ
all vice is-derived desire pleasure grief one from

ἑνὸς ταῦτα ἤρτηται, καὶ ἓν ἑνὶ ἀκολουθεῖ· καὶ ἡδονῆς
one these hang and one on-one follows and pleasure
μὲν κρατῆσαι δυνατὸν μετρίως, ἐπιθυμίας δὲ ἀδύνατον.
indeed to-master (is)-possible moderately desire but impossible
Τὸ μὲν γὰρ τῆς ἡδονῆς διὰ τοῦ σώματος τελεῖται·
the(-thing) indeed for of-the pleasure through the body is-accomplished
τὸ δὲ ἀπὸ ψυχῆς ἄρχεται· ἡ δὲ λύπη ἐκ τῶν
the(-thing) but from soul begins the but grief from the
ἀμφοτέρων κατασκευάζεται. Μὴ συγχωρήσῃς οὖν τὴν
both is-constructed do-not allow then the
ἐπιθυμίαν ἐνεργῆσαι, καὶ τὰ λοιπὰ ἀποσκεδάσεις. Εἰ δὲ
desire to-act and the rest you-will-scatter if but
συγχωρήσῃς προκύψαι τὸ πρῶτον, διανεμηθὲν πρὸς τὸ
you-allow to-peep-out the first having-been-passed to the
δεύτερον, κυκλικὴν ἀνταπόδοσιν ποιήσονται πρὸς ἑαυτὰ,
second (a)-circular requital they-will-make toward each-other
καὶ οὐδαμῶς συγχωρήσει τῇ ψυχῇ ἀνασφῆλαι. Γέγραπται
and by-no-means it-will-allow the soul to-recover it-is-written
γὰρ, ὡς Μὴ δὸς ὕδατι διέξοδον.
for that do-not give to-water (a)-passage
Οὐ πᾶσι πάντα συμφέρει· ἕκαστος δὲ τῷ ἰδίῳ νοΐ 97
not to-all all(-things) are-beneficial each and in-the own mind
πληροφορείσθω. Ὅτι πολλοῖς ἐν κοινοβίῳ συμφέρει, καὶ
let-him-be-fully-assured that for-many in (a)-community is-beneficial and
ἄλλοις κατ᾽ ἰδίαν ἀναχωρεῖν ὠφέλιμον τυγχάνει. Ὥσπερ
for-others by themselves to-withdraw useful is as
γὰρ τῶν φυτῶν τὰ μὲν ἐν τοῖς διύγροις τόποις
for of-the plants the(-ones) indeed in the moist places
τυγχάνοντα εὐθαλέστερα γίνονται, τὰ δὲ ἐν τοῖς
being more-flourishing become the(-ones) but in the
ξηροτέροις μονιμώτερα· οὕτω καὶ τῶν ἀνθρώπων οἱ
drier more-lasting so also of-the men the(-ones)

μὲν ἐν τοῖς ὑψηλοτέροις τόποις εὖ πράττουσιν, οἱ δὲ
indeed in the higher places do well the(-ones) but
ἐν τοῖς ταπεινοτέροις διασώζονται. Πολλοὶ οὖν ἐν πόλει,
in the humbler are-kept-safe many then in (a)-city
τὰ τῆς ἐρήμου φανταζόμενοι, ἐσώθησαν· καὶ πολλοὶ,
the(-things) of-the desert imagining were-saved and many
ἐν ὄρει ὄντες, τὰ τῶν δημοτῶν πράττοντες,
on (a)-mountain being the(-things) of-the townsfolk doing
ἀπώλοντο. Δυνατὸν μετὰ πολλῶν ὄντα μονάζειν τῇ
perished (it-is)-possible with many being to-live-alone in-the
γνώμῃ, καὶ μόνον ὄντα μετὰ ὄχλων τῇ διανοίᾳ συνδιάγειν.
purpose and alone being with crowds in-the mind to-live-with(-them)
98 Πολλὰ τοῦ διαβόλου τὰ κέντρα. Διὰ πενίας οὐ
many (are)-of-the devil the goads through poverty not
μετεκίνησε ψυχήν; πλοῦτον προσάγει εἰς δέλεαρ. Δι᾽
did-he-move (the)-soul wealth he-brings for (a)-bait through
ὕβρεων καὶ ὀνειδισμῶν οὐκ ἴσχυσεν; ἐπαίνους καὶ δόξαν
insults and reproaches not was-he-able praises and glory
προβάλλεται. Διὰ τῆς ὑγείας ἡττήθη; νοσοποιεῖ τὸ
he-puts-forward through the health was-he-defeated he-makes-sick the
σῶμα. Ταῖς γὰρ ἡδοναῖς μὴ δυνηθεὶς ἀπατῆσαι, διὰ
body by-the for pleasures not having-been-able to-deceive through
τῶν ἀκουσίων πόνων τὴν παρατροπὴν τῆς ψυχῆς πειρᾶται
the involuntary labors the turning-aside of-the soul he-tries
ποιῆσαι ἀπροαίρετον καὶ ἀβούλητον. Νόσους γάρ τινας
to-make unchosen and unwilled diseases for some
καὶ βαρυτάτας ἐξ αἰτήσεως προσάγει, πρὸς τὸ διὰ
even most-grievous at (his)-request he-brings so-that — through
τούτων ὀλιγωρήσαντας ἐπιθολῶσαι αὐτῶν τὴν πρὸς Θεὸν
these having-grown-negligent to-trouble their the toward God
ἀγάπην. Ἀλλ᾽ εἰ καὶ κατατέμνεται τὸ σῶμα, καὶ πυρετοῖς
love but if even is-cut the body and with-fevers

σφοδροτάτοις καταφλέγεται, ἔτι μὴν καὶ δίψει ἀνιάτῳ
most-violent is-burned still indeed also by-thirst incurable
καὶ ἀσχέτῳ καταθλίβεται· εἰ μὲν ἁμαρτωλὸς ὢν ταῦτα
and unchecked is-afflicted if indeed (a)-sinner being these-things
ὑφίστασαι, ὑπομνήσθητι τῆς μελλούσης κολάσεως, καὶ τοῦ
you-undergo remember the coming punishment and the
αἰωνίου πυρὸς καὶ τῶν δικαστικῶν τιμωριῶν, καὶ οὐκ
eternal fire and the judicial vengeances and not
ὀλιγωρήσεις πρὸς τὰ παρόντα. Χαίρου, ὅτι ἐπεσκόπησέ
you-will-lose-heart toward the present(-things) rejoice that has-visited
σε ὁ Κύριος, καὶ τὸ εὔφημον δὲ ἐκεῖνο ῥητὸν ἐπὶ
you the Lord and the auspicious and that saying on
τῆς γλώσσης ἔχε, ὡς Παιδεύων ἐπαίδευσέ με ὁ Κύριος·
the tongue have that chastening has-chastened me the Lord
τῷ δὲ θανάτῳ τῆς ἁμαρτίας οὐ παρέδωκέ με. Σίδηρος
to-the but death of-the sin not has-handed-over me iron
ἐτύγχανες, ἀλλὰ διὰ τοῦ πυρὸς τὸν ἰὸν ἀποβάλλῃ. Εἰ
you-were but through the fire the rust you-throw-off if
δὲ καὶ δίκαιος ὢν ἀῤῥώστεῖς, ἀπὸ τῶν μεγάλων ἐπὶ τὰ
but also righteous being you-are-sick from the great(-things) to the
μείζω προκόπτεις. Χρυσὸς εἶ, ἀλλὰ διὰ τοῦ πυρὸς
greater you-advance gold you-are but through the fire
δοκιμώτερος γίνῃ. Ἐδόθη σοι ἄγγελος Σατᾶν τῇ σαρκὶ,
more-proved you-become was-given to-you (an)-angel of-Satan to-the flesh
ἀγαλλιῶ, βλέπε τίνι ὅμοιος γέγονας· τῆς γὰρ Παύλου
rejoice see to-whom like you-have-become of-the for of-Paul
δωρεᾶς ἠξιώθης. Διὰ τοῦ πυρετοῦ δοκιμάζῃ· διὰ
gift you-were-deemed-worthy through the fever you-are-tested through
ῥίγους παιδεύῃ· ἀλλά φησιν ἡ Γραφή· Διήλθομεν διὰ
chill you-are-disciplined but says the Scripture we-went through
πυρὸς καὶ ὕδατος. Λοιπὸν τὸ ἀναψυκτήριον ἡτοίμασται.
fire and water further the place-of-refreshment has-been-prepared

Ἔτυχες τοῦ πρώτου, προσδόκα τὸ δεύτερον. Πράττων
you-obtained the first expect the second acting
[πάσχων] βόα τὰ τοῦ ἁγίου Δαβὶδ ῥήματα· φησὶ γὰρ, ὡς
suffering cry the of-the holy David words he-says for that
Πένης καὶ πτωχὸς καὶ ἀλγῶν εἰμι ἐγώ. Τέλειος γενήσῃ
poor and needy and in-pain am I perfect you-will-become
διὰ τῆς τριάδος. Καὶ γάρ φησιν· Ἐν θλίψει ἐπλάτυνάς
through the triad and for he-says in affliction you-enlarged
με. Ἐν τούτοις μάλιστα τοῖς γυμνασίοις τὰς ψυχὰς
me in these most-of-all the exercises the souls
ἀσκηθῶμεν· ἐπ᾽ ὀφθαλμοῖς γὰρ ὁρῶμεν τὸν ἀντίπαλον.
let-us-train before eyes for we-see the adversary
99 Μὴ λυπηθῶμεν, ὡς διὰ τὴν ἀσθένειαν καὶ τὴν πληγὴν
let-us-not grieve as through the weakness and the blow
τοῦ σώματος μὴ δυνάμενοι εἰς εὐχὴν στῆναι, ἢ ψάλλειν μετὰ
of-the body not being-able for prayer to-stand or to-sing with
φωνῆς· πάντα ἡμῖν ταῦτα ἤννυτο πρὸς καθαίρεσιν
voice all for-us these-things were-accomplished for (the)-destruction
ἐπιθυμιῶν. Καὶ γὰρ νηστεία καὶ χαμευνία διὰ τὰς
of-desires and for fasting and sleeping-on-the-ground for the
αἰσχίστους ἡμῖν ἡδονὰς νενομοθέτηνται. Εἰ οὖν ἡ νόσος
most-shameful for-us pleasures have-been-ordained if then the disease
ταύτας ἤμβλυνε, περιττὸς ὁ πόνος. Τί δὲ λέγω περιττός;
these blunted superfluous (is)-the labor why but do-I-say superfluous
ὥσπερ γὰρ μείζονί τινι καὶ ἰσχυροτέρῳ φαρμάκῳ τῇ
as for by-(a)-greater some and stronger remedy by-the
νόσῳ τὰ ὀλεθροφόρα συμπτώματα κεκοίμηνται. Καὶ αὕτη
disease the deadly symptoms have-been-put-to-sleep and this
ἐστὶν ἡ μεγάλη ἄσκησις, τὸ ἐν ταῖς νόσοις ἐγκαρτερεῖν,
is the great asceticism the(-thing) in the diseases to-persevere
καὶ εὐχαριστηρίους ὕμνους ἀναπέμπειν τῷ κρείττονι.
and thankful hymns to-send-up to-the stronger(-one)

Ἀφαιρούμεθα ὀφθαλμῶν; μὴ βαρέως ἐνέγκωμεν· τὰ
are-we-deprived of-eyes let-us-not heavily bear(-it) the
γὰρ τῆς ἀπληστίας ὄργανα ἀπεβάλομεν, ἀλλὰ τοῖς
for of-the insatiability instruments we-threw-away but with-the
ἔνδον ὀφθαλμοῖς τὴν δόξαν Κυρίου κατοπτριζόμεθα.
inner eyes the glory of-(the)-Lord we-behold-as-in-a-mirror
Ἐκωφεύσαμεν; εὐχαριστήσωμεν τὴν ματαίαν ἀκοὴν τέλεον
have-we-become-deaf let-us-give-thanks the vain hearing completely
ἀποβαλόντες. Τὰς χεῖρας πεπόνθαμεν; ἀλλὰ τὰς ἔνδον
having-thrown-away the hands have-we-suffered(-in) but the(-ones) within
ἔχομεν εὐτρεπισθείσας πρὸς τὸν κατὰ τοῦ ἐχθροῦ πόλεμον.
we-have made-ready for the against the enemy war
Ἀῤῥωστία καθ' ὅλον τὸ σῶμα κρατεῖ; ἀλλ' ἡ κατὰ τὸν
sickness over whole the body rules but the in the
ἔσω ἄνθρωπον ὑγεία μᾶλλον αὔξει.
inner man health rather grows
Ἐν κοινοβίῳ οὖσαι, τὴν ὑπακοὴν μᾶλλον τῆς ἀσκήσεως 100
in (a)-community being the obedience rather than-the asceticism
προκρίνωμεν· ἡ μὲν γὰρ ὑπεροψίαν διδάσκει, ἡ
let-us-prefer the(-one) indeed for arrogance teaches the(-other)
δὲ ταπεινοφροσύνην ἐπαγγέλλεται. Ἔστι δὲ καὶ ἐκ τοῦ
but humility promises there-is and also from the
ἐχθροῦ ἐπιτεταμένη ἄσκησις. Καὶ γὰρ οἱ αὐτοῦ μαθηταὶ
enemy intense asceticism and for the his disciples
τοῦτο ποιοῦσι. Πῶς οὖν διακρίνωμεν τὴν θείαν καὶ
this do how then shall-we-distinguish the divine and
βασιλικὴν ἄσκησιν τῆς τυραννικῆς καὶ δαιμονιώδους;
royal asceticism from-the tyrannical and demonic
δῆλον, ὡς ἀπὸ τῆς συμμετρίας. Ἅπας σοι ὁ χρόνος
(it-is)-clear that from the proportion all for-you the time
εἷς κανὼν νηστείας ὑπαρχέτω. Μὴ τέσσαρας ἢ πέντε
one rule of-fasting let-be do-not four or five

νηστεύσῃς, καὶ τὴν ἄλλην πλήθει τροφῶν καταλύσῃς
fast and the other(-day) with-(a)-multitude of-foods destroy
τὴν δύναμιν. Τοῦτο ἡδὺ τῷ ἐχθρῷ. Πανταχοῦ ἡ
the strength this (is)-sweet to-the enemy everywhere the
ἀμετρία φθοροποιὸς τυγχάνει. Μὴ ὑφ' ἕν σου τὰ ὅπλα
want-of-measure destructive is do-not at once your the weapons
ἀναλώσῃς, καὶ γυμνὸς εὑρεθεὶς ἐν τῷ πολέμῳ εὐάλωτος
spend and naked found in the war easily-caught
γενήσῃ. Τὰ ὅπλα ἡμῶν ἐστι τὸ σῶμα· ἡ δὲ ψυχὴ ὁ
you-will-become the weapons our is the body the and soul the
στρατιώτης· καὶ τῶν ἀμφοτέρων ἐπιμελοῦ πρὸς τὰς χρείας.
soldier and of-the both take-care for the needs
Νέος ὢν καὶ ὑγιὴς, νήστευσον. Ἥξει γὰρ τὸ γῆρας μετὰ
young being and healthy fast will-come for the old-age with
ἀσθενείας. Ὡς δύνῃ, θησαύρισον τροφὰς, ἵνα, μὴ δυνάμενος,
weakness as you-can store-up foods that not being-able
εὕρῃς. Νήστευε μετὰ λόγου καὶ ἀκριβείας. Ὅρα μὴ
you-may-find(-them) fast with reason and exactness see lest
ὁ ἐχθρὸς ἐπεισέλθῃ τῇ ἐμπορίᾳ τῆς νηστείας· καὶ τάχα
the enemy enter-in by-the trade of-the fasting and perhaps
οἶμαι περὶ τούτου τὸν Σωτῆρα εἰρηκέναι τό· Γίνεσθε
I-think about this the Savior to-have-said the(-word) become
δόκιμοι τραπεζῖται· τουτέστι, τὸ βασιλικὸν χάραγμα
approved money-changers that-is the royal stamp
ἀκριβῶς γινώσκετε· εἰσὶ γὰρ καὶ παραχαράγματα·
exactly know there-are for also counterfeits
καὶ ἡ μὲν τοῦ χρυσοῦ φύσις ἡ αὐτὴ, διαφέρει δὲ
and the indeed of-the gold nature (is)-the same differs but
τῷ χαράγματι. Ὁ μὲν χρυσός ἐστι νηστεία, ἐγκράτεια,
in-the stamp the indeed gold is fasting continence
ἐλεημοσύνη· ἀλλὰ καὶ Ἑλλήνων παῖδες τὴν τυραννικὴν
almsgiving but also of-(the)-Greeks (the)-sons the tyrannical

αὐτῶν εἰκόνα τούτοις ἐντίθενται, καὶ αἱρετικοὶ δὲ πάντες
their image on-these impress and heretics too all
διὰ τούτων σεμνύνονται. Ὁρᾷν δὲ δεῖ τούτους, καὶ
through these pride-themselves to-see and one-must these and
ἀποφεύγειν ὡς παραχαράκτας. Βλέπε μὴ, ἀγυμνάστως
to-flee as counterfeiters see lest untrained
περιπεσὼν αὐτοῖς, ζημιωθῇς. Δέχου οὖν μετὰ ἀσφαλείας
having-fallen-in-with them you-be-harmed receive then with safety
τὸν τοῦ Χριστοῦ σταυρὸν διεντετυπωμένον ταῖς ἀρεταῖς·
the — of-Christ cross stamped with-the virtues
τουτέστι, πίστιν ὀρθὴν μετὰ σεμνῶν πράξεων.
that-is faith right with honorable deeds
Δεῖ ἡμᾶς πάσῃ διακρίσει κυβερνᾶν τὴν ψυχὴν, καὶ ἐν 101
it-is-necessary us with-all discernment to-steer the soul and in
κοινοβίῳ οὔσας, μὴ τὰ ἑαυτῶν ζητεῖν, μήτε μὴν οἰκείᾳ
(a)-community being not the(-things) of-ourselves to-seek nor indeed to-own
δουλεύειν γνώμῃ, ἀλλὰ τῇ κατὰ πίστιν μητρὶ πειθαρχεῖν.
to-be-slave purpose but to-the according-to faith mother to-obey
Ἐξορίᾳ ἑαυτὰς παρεδώκαμεν· τουτέστι τῶν κοσμικῶν ὅρων
to-exile ourselves we-handed-over that-is of-the worldly bounds
ἔξω ἐγενόμεθα· οὐκοῦν ἐκβεβλήμεθα· μὴ τὰ αὐτὰ
outside we-became therefore we-have-been-cast-out not the same(-things)
ζητήσωμεν. Ἐκεῖ δόξαν εἴχομεν, ὧδε ὀνειδισμόν· ἐκεῖ
let-us-seek there glory we-had here reproach there
δαψίλειαν τροφῶν, ὧδε καὶ τοῦ ἄρτου ἔνδειαν. Ἐν τῷ κόσμῳ
abundance of-foods here even of-the bread want in the world
οἱ πταίοντες, καὶ μὴ βουλόμενοι εἰς φυλακὴν βάλλονται· καὶ
those stumbling even not willing into prison are-thrown also
ἡμεῖς διὰ τὰς ἁμαρτίας ἡμῶν ἑαυτὰς φυλακίσωμεν, ἵνα τὸ
we because-of the sins our ourselves let-us-imprison that the
ἑκούσιον τῆς γνώμης τὴν μέλλουσαν κόλασιν ἀποσοβήσῃ.
voluntary(-choice) of-the purpose the coming punishment may-scare-off

102 Νηστεύεις; μὴ προφασίῃ νόσον. Καὶ γὰρ οἱ μὴ
do-you-fast do-not plead disease and for those not
νηστεύοντες τοῖς αὐτοῖς περιέπεσον νοσήμασιν. Ἤρξω
fasting the same fell-into diseases did-you-begin
τοῦ καλοῦ; μὴ ἀναχαιτίσῃς, τοῦ ἐχθροῦ σε ἐγκόπτοντος.
the good(-thing) do-not draw-back the enemy you hindering
Αὐτὸς γὰρ τῇ ὑπομονῇ σου καταργεῖται· καὶ γὰρ οἱ πλεῖν
he for by-the endurance your is-made-ineffective and for those to-sail
ἀρχόμενοι, πρῶτον μὲν δεξιοῦ πνεύματος τυγχάνουσι
beginning first indeed (a)-favorable wind obtain
ἁπλώσαντες τὰ ἱστία· αὖθις δὲ αὐτοῖς ἐναντίος ἄνεμος
having-spread the sails again but them (a)-contrary wind
ἀπαντᾷ· ἀλλ᾽ οἱ ναυτικοὶ διὰ τὸ παρεμπεσὸν πνεῦμα
meets but the sailors because-of the having-fallen-upon wind
οὐκ ἀποσκευάζουσι τὴν ναῦν· μικρὸν δὲ ἡσυχάσαντες ἢ
not unload the ship (a)-little but having-waited or
καὶ ἀπομαχησάμενοι τῇ ζάλῃ, τὸν πλοῦν ποιοῦνται· οὕτω
even having-fought-against the squall the voyage make so
καὶ ἡμεῖς, ἐναντίου πνεύματος προσπεσόντος, τὸν σταυρὸν
also we (a)-contrary wind having-fallen-upon the cross
ἀντὶ ἱστίου τανύσασαι, ἀδεῶς τὸν πλοῦν ἐκτελέσομεν.
instead-of (a)-sail having-stretched fearlessly the voyage will-accomplish
103 Ταῦτα τῆς σεμνῆς καὶ παναρέτου Συγκλητικῆς τὰ
these(-are) of-the revered and all-virtuous Syncletica the
διδάγματα· καὶ μᾶλλον πράξεις ἢ ῥήματα· καὶ ἄλλα
teachings and rather deeds than words and other
δὲ πολλὰ καὶ μεγάλα ὑπ᾽ αὐτῆς ἐγνωρίσθη πρὸς
too many and great(-things) by her were-made-known for
ὠφέλειαν τῶν ἀκουσάντων τε καὶ θεασαμένων. Τοσοῦτον
(the)-benefit of-those having-heard both and having-seen so-great

δὲ πλῆθος ἐξ αὐτῆς ἀγαθῶν ἐβλάστησεν, ὅσον
and (a)-multitude from her of-good(-things) sprang-up as-much-as
ἀνθρωπίνη γλῶσσα ἀπορήσειεν ἂν ἐκφράσαι.
human tongue would-be-at-a-loss — to-tell

HER LAST ILLNESS AND DEATH

In her eightieth year the devil, as with Job, struck her lung, and for three and a half years she went on teaching through the pain. Then he struck her voice: a molar rotted, the corruption spread through her jaw, and the stench drove the sisters away until she let a physician anoint the dead flesh for burial. After three months of this contest she saw angels and the place of paradise, foretold the day of her death to the sisters, and died, receiving the kingdom of heaven.

Ὁ δὲ μισόκαλος διάβολος, μὴ φέρων τὴν τοσαύτην τῶν 104
the but good-hating devil not bearing the such of-the
καλῶν ἀφθονίαν, ἐξετήκετο, καὶ εἰς ἑαυτὸν ἐδραματούργει,
good(-things) abundance wasted-away and into himself contrived
ὅπως ἂν δυνηθείη ἐπιθολῶσαι τὴν τῶν χρηστῶν
how — he-might-be-able to-trouble the of-the good(-things)
ἀνατολήν. Καὶ λοιπὸν ἐξαιτεῖται πρὸς τὸν τελευταῖον
rising and further he-demands(-her) for the last
ἀγῶνα τὴν γενναιοτάτην παρθένον· καὶ τοσοῦτον αὐτῇ
contest the most-noble virgin and so-much on-her
τῇ ἔχθρᾳ ἀμύνεται, ὡς μηδὲ τῶν ἔξωθεν μελῶν
by-the enmity takes-vengeance that not-even from-the outward members
ἐνάρξασθαι τῆς πληγῆς· ἀλλὰ, τῶν ἐνδοσθίων ἁψάμενος,
to-begin the blow but the inward(-parts) having-touched
βύθιον αὐτῇ τὴν ἀλγηδόνα ἀπένεμεν· ὡς ἀπαραμύθητον
(a)-deep to-her the pain he-allotted so-that inconsolable
αὐτὴν ἐκ τῆς ἀνθρώπων ἐπικουρίας γενέσθαι.
she from the of-men help to-become

105 Καὶ πρῶτον μὲν τὸ ἀναγκαιότατον ἐν ζωῇ πλήττει
and first indeed the most-necessary in life he-strikes
μόριον, τὸν πνεύμονα, καὶ διὰ νόσων ὀλεθροφόρων κατ᾽
part the lung and through diseases destructive by
ὀλίγον ἐξάπτει τὴν κακίαν. Ἐνεχώρει μὲν γὰρ καὶ ἐν
little kindles the malice it-was-possible indeed for even in
ὀλίγῳ διὰ τῆς ἐξαιτήσεως συντεμεῖν αὐτῆς τὴν τελευτήν·
little through the demand to-cut-short her the end
ἀλλ᾽ ὥσπερ αἱμοβόρος δήμιος, διὰ πληγῶν πολλῶν καὶ
but as (a)-bloodthirsty executioner through blows many and
χρόνου μακροῦ τὴν οἰκείαν δεινότητα ἐνδείκνυται. Κατὰ
time long the own cruelty displays by
μικρὸν γὰρ ἀναλύων τὸν πνεύμονα διὰ τῶν ἀναγομένων
little for dissolving the lung through the brought-up
πτυσμάτων, τοῦτον ἀπέβαλλε. Παρῆσαν δὲ καὶ πυρετοὶ
spittings this he-cast-out were-present and also fevers
ἀδιάλειπτοι, ῥίνης δίκην ἀποδαπανῶντες τὸ σῶμα.
unceasing of-(a)-file (in-the)-manner consuming the body
106 Ὀγδοηκοστὸν ἦγεν ἔτος, ὅτε ὁ διάβολος τὰ τοῦ Ἰὼβ
eightieth she-was-passing year when the devil the — of-Job
ἆθλα εἰς ταύτην μετέφερεν· αὐταῖς μὲν γὰρ καὶ τότε
contests to her transferred with-the-very indeed for even then
ἐκέχρητο ταῖς μάστιξιν· ἀλλ᾽ ἐπὶ τοῦ παρόντος συντέμνει
he-had-used with-the scourges but at the present he-cuts-short
τὸν χρόνον, φορτικωτέρας ποιούμενος τὰς ἀλγηδόνας.
the time heavier making the pains
Πέμπτον μὲν καὶ τριακοστὸν ἔτος ὁ μακάριος Ἰὼβ ἐν τῇ
(the)-fifth indeed and thirtieth year the blessed Job in the
πληγῇ πεποίηκεν· ἐνταῦθα δὲ ὁ ἐχθρὸς, ὥσπερ ἀπαρχάς
blow spent here but the enemy as first-fruits
τινας τοὺς τῶν δεκάδων χρόνους ἀποσυλήσας, πρὸς τὰς
some the of-the decades years having-robbed for the

πληγὰς συνάπτει τῷ ἱερῷ ταύτης σώματι. Τρία γὰρ
blows joins to-the sacred her body three for
ἥμισυ ἔτη διὰ τῶν εὐκλεῶν τούτων πόνων τῷ
(and-a)-half years through the glorious these labors against-the
ἐχθρῷ ἀπεμαχήσατο. Ἐπὶ μὲν οὖν τοῦ Ἰὼβ ἐκ τῶν
enemy she-fought in-the-case-of indeed then — Job from the
ἔξω τὰς ἀρχὰς τῶν τραυμάτων ἐποιεῖτο ὁ διάβολος·
outside the beginnings of-the wounds made the devil
ἐπὶ δὲ ταύτης ἐκ τῶν ἔσω πρόσεισι ταῖς τιμωρίαις.
in-the-case-of but her from the inside he-approaches with-the vengeances
Τῷ γὰρ ἐνδοσθίων αὐτῆς μελῶν ἅπτεσθαι, μείζονας αὐτῇ
by-the for inward her members to-touch greater on-her
καὶ χαλεπωτέρας τὰς ἀλγηδόνας ἀπένειμεν. Οὐχ οὕτως
and harder the pains he-allotted not so
οἶμαι τοὺς γενναιοτάτους ἐνηθληκέναι μάρτυρας, ὡς τὴν
I-think the most-noble to-have-contended martyrs as the
ἀοίδιμον Συγκλητικήν. Ἐκείνους μὲν γὰρ ἐκ τῶν ἔξω
celebrated Syncletica them indeed for from the outside
προσήει ὁ παλαμναῖος. Κἄν τε γὰρ ξίφος, κἄν τε πῦρ
approached the murderer even-if both for (a)-sword even-if both fire
αὐτοῖς προσέφερεν, ἠπιώτερον ὑπῆρχε τῶν παρόντων
to-them he-brought milder it-was than-the present
αὐτῇ πειρατηρίων. Ἀντὶ μὲν γὰρ καμίνου πεπυρωμένης
to-her trials instead-of indeed for (a)-furnace heated
τὰ σπλάγχνα αὐτῆς ὑπέκαιεν, ἐκ τῶν ἔσω τὸ
the bowels her he-burned-from-below from the inside the
πῦρ κατ᾽ ὀλίγον ἐξάπτων· καὶ ῥίνης δίκην διὰ
fire by little kindling and of-(a)-file (in-the)-manner over
μακροῦ χρόνου ἀπεδαπάνα τὸ σῶμα. Καὶ ἔστιν ἀληθῶς
long time he-consumed the body and it-is truly
βαρὺ τοῦτο καὶ ἀπάνθρωπον εἰπεῖν. Καὶ γὰρ οἱ τὰς
heavy this and inhuman to-say and for those the

δικαστικὰς ἐμπεπιστευμένοι ἀρχὰς, ὁπηνίκα ἂν βουληθῶσι
judicial entrusted-with offices whenever — they-wish
τοῖς ἁμαρτήσασι βαρυτέρας ἐπιθεῖναι τιμωρίας, διὰ
on-those having-sinned heavier to-lay vengeances through
βληχροτάτου πυρὸς τούτους ἀναλίσκουσιν· οὕτως οὖν
feeblest fire them consume so then
καὶ ὁ ἐχθρὸς ἐκ τῶν ἔνδον, ὥσπερ ὑποσμυχόμενον
also the enemy from the inside as smoldering
τὸν πυρετὸν κινῶν, ἄπαυστον ἐν νυκτὶ καὶ μεθ' ἡμέραν
the fever stirring unceasing in night and by day
ἐποιεῖτο τὴν τιμωρίαν.
he-made the vengeance

107 Καὶ ταύτην δὲ τὴν πληγὴν γενναίως ὑποφέρουσα οὐ
and this too the blow nobly bearing not
συνέπιπτε τῷ φρονήματι· ἀλλὰ πάλιν ἡ μακαρία
she-collapsed in-the spirit but again the blessed(-woman)
κατὰ τοῦ ἐχθροῦ ἠγωνίζετο. Καὶ γοῦν πάλιν ταῖς
against the enemy contended and at-any-rate again with-the
ἀγαθαῖς διδασκαλίαις τοὺς ὑπ' αὐτοῦ τραυματιζομένους
good teachings those by him being-wounded
ἰᾶτο· καὶ γὰρ ὥσπερ ἐκ λέοντος αἱμοβόρου τὰς ψυχὰς
she-healed and for as from (a)-lion bloodthirsty the souls
ἀπλήγους ἀνέσπα. Ἐθεράπευε δὲ τοὺς τραυματίας τοῖς
unwounded she-snatched she-tended and the wounded with-the
σωτηρίοις τοῦ Κυρίου φαρμάκοις. Τινὰς δὲ καὶ ἀτρώτους
saving of-the Lord remedies some and also unwounded
διεφύλαττεν· ὑποδεικνύουσα γὰρ αὐτοῖς τοῦ διαβόλου τὰς
she-kept showing for to-them of-the devil the
δολερὰς παγίδας, ἐλευθέρους ἐποιεῖτο τῆς ἁμαρτίας.
deceitful snares free she-made from-the sin

Ἔλεγε δὲ ἡ θαυμασία, ὡς μὴ δεῖν ἀμεριμνᾷν ποτε τὰς 108
she-said and the wonderful(-woman) that not one-must be-free-of-care ever the
Θεῷ ἀνακειμένας ψυχάς. Ταύταις γὰρ μάλιστα ἀντίκειται
to-God dedicated souls these for most-of-all opposes
ὁ ἐχθρός. Καὶ γὰρ, ἡσυχαζουσῶν αὐτῶν, βρύχει, καὶ
the enemy and for being-quiet they he-gnashes and
ἡττώμενος ἀνιᾶται· καὶ μικρὸν ἀποχωρήσας, ἐπιτηρεῖ· κἂν
being-defeated is-grieved and (a)-little having-withdrawn he-watches even-if
βραχύ τι ἀφυπνώσωσιν, οὕτως ἐπεισέρχεται· καὶ δι᾽
(a)-little at-all they-doze-off so he-steals-in and through
ὧν νομίζει τις ἔχειν τὸ ἀμέριμνον, διὰ τούτων
which(-things) thinks one to-have the freedom-from-care through these
αὐτῶν ὑποσκελίζει· ὥσπερ γὰρ ἀδύνατον τοὺς πάνυ
very(-things) he-trips(-them) as for impossible those very
φαύλους μὴ ἔχειν καὶ σπινθῆρα καλοῦ, οὕτω τὸ ἐναντίον
worthless not to-have even (a)-spark of-good so the opposite
τοῖς χρηστοῖς πρόσεστι. Τῶν γὰρ μαχομένων μοῖρά τις
to-the good is-present of-the for fighting (a)-share some
ἐν τοῖς ἀντικειμένοις μέρεσι τυγχάνει. Πολλάκις γοῦν
in the opposing parts is often at-any-rate
ἄνθρωπος παντὶ αἰσχίστῳ περιεστοίχισται, καὶ πάσῃ
(a)-man with-every most-shameful(-thing) has-been-surrounded and with-all
ἀκολασίᾳ συμπέφυρται· ἀλλ᾽ ὅμως ἐλεήμων τυγχάνει· καὶ
licentiousness has-been-defiled but nevertheless merciful he-is and
ἐν σπουδαίοις πολλάκις ἐμπολιτεύεται σωφροσύνη, νηστεία,
in earnest(-people) often is-practiced temperance fasting
ἐπίπονος ἄσκησις· εἰσὶ δὲ φειδωλοὶ καὶ κατάλαλοι.
laborious asceticism they-are and stingy and slanderers
Δεῖ οὖν τῶν σμικρῶν μὴ ἀμελεῖν, ὡς μὴ δυναμένων 109
it-is-necessary then the small(-things) not to-neglect as not being-able
βλάπτειν. Καὶ γὰρ ὕδωρ λίθον τῷ χρόνῳ διέλυσε. Τὰ
to-harm and for water stone in-the time dissolved the(-things)

μὲν οὖν μέγιστα τῶν ἐν ἀνθρώποις καλῶν ἐκ θείας
indeed then greatest of-the among men goods from divine
χάριτος αὐτοῖς προσγίνεται· τὰ δὲ δοκοῦντα σμικρὰ
grace to-them come the(-things) but seeming small
τυγχάνειν δι' ἑαυτῶν ἀποσοβεῖν δεδιδάγμεθα. Ὁ οὖν
to-be by themselves to-scare-off we-have-been-taught the(-one) then
τῷ μεγάλῳ διὰ τῆς χάριτος ἀπομαχησάμενος, τοῦ δὲ
the great through the grace having-fought-off the but
σμικροῦ καταφρονήσας, μεγάλως βλαβήσεται. Ὁ γὰρ
small having-despised greatly will-be-harmed the for
Κύριος ἡμῶν, ὥσπερ γνήσιος Πατὴρ, ἀρτίως τῶν παιδίων
Lord our as (a)-true Father just-now the children
αὐτοῦ ὁρμώντων πρὸς βάδισιν, ὀρέγει τὴν χεῖρα· καὶ κατὰ
his setting-out toward walking holds-out the hand and in
πᾶν ὁτιοῦν τῶν μεγάλων ἡμᾶς κινδύνων ῥυόμενος, εἰς τὰ
every whatever of-the great us dangers rescuing in the
μικρὰ συγχωρεῖ ἡμῖν ἀφ' ἑαυτῶν κινεῖσθαι, καθάπερ ποσί·
small(-things) allows us of ourselves to-move as-it-were with-feet
τούτοις τὴν γνώμην δεικνὺς ἐλευθέραν. Ὁ γὰρ πρὸς τὰ
in-these the will showing free the(-one) for toward the
μικρὰ εὐάλωτος, πῶς ἂν τὰ μείζω φυλάξαι δυνηθείη;
small(-things) easily-caught how — the greater(-things) to-guard could-he
110 Πάλιν ὁρῶν αὐτὴν διισχυριζομένην καθ' ἑαυτοῦ ὁ
again seeing her holding-out against himself the
μισόκαλος, ἤχθετο. Καὶ ὁρῶν ἑαυτοῦ τὴν τυραννίδα
good-hater was-vexed and seeing his-own the tyranny
καθαιρουμένην, ἕτερόν τινα μηχανᾶται κακίας τρόπον· καὶ
being-overthrown another some he-contrives of-malice way and
πλήττει τὰ φωνητικὰ ὄργανα, πρὸς τὸ τὸν προφορικὸν
strikes the vocal organs so-that — the spoken
ἐκκόψαι λόγον, δοκῶν διὰ τούτου λιμαγχονῆσαι τῶν
to-cut-off word thinking through this to-starve of-the

θείων λόγων τὰς συνερχομένας. Ἀλλ' εἰ καὶ τὴν
divine words the(-women) coming-together but if even the
ἀκοὴν τῆς ὠφελείας ἐστέρησεν, ἐν τῷ μείζονι τὸ κέρδος
hearing of-the benefit he-deprived in the greater the gain
δεδώρηται· τῇ γὰρ ὄψει τοῖς πάθεσιν ἐνατενίζουσαι,
she-has-given by-the for sight the sufferings gazing-at
μᾶλλον ἐκραταιοῦντο τὴν γνώμην. Τὰ γὰρ ἐκείνης
more they-were-strengthened(-in) the purpose the for of-her
τοῦ σώματος τραύματα τὰς πεπληγμένας ψυχὰς ἰᾶτο· καὶ
of-the body wounds the stricken souls healed and
ἦν ἰδεῖν προφυλακὴν καὶ θεραπείαν τῶν θεωμένων
it-was(-possible) to-see (a)-guard and (a)-healing of-those beholding
τὴν τῆς μακαρίας μεγαλοψυχίαν τε καὶ καρτερίαν.
the of-the blessed(-woman) greatness-of-soul both and endurance
Πρόφασιν μὲν οὖν αὐτῇ τῆς πληγῆς ποιεῖται ταύτην ὁ 111
(a)-pretext indeed then for-her of-the blow makes this the
ἐχθρός· μίαν γὰρ μύλην ὀδυνήσας, σήπει παραυτὰ τὸ οὖλον·
enemy one for molar having-pained he-rots at-once the gum
καὶ ἐκπίπτει μὲν τὸ ὀστέον· ἡ δὲ νομὴ διατρέχει εἰς
and falls-out indeed the bone the and spreading runs-through into
ἅπασαν τὴν γένυν, καὶ γίνεται φθορὰ τῶν ἐπικειμένων
all the jaw and comes (a)-corruption of-the adjacent
σωμάτων· καὶ ἐν τεσσαράκοντα ἡμέραις τερηδονίζεται
bodies and in forty days is-worm-eaten
τὸ ὀστέον· καὶ μετὰ διμηναῖον χρόνον, γίνεται ἔκτρησις.
the bone and after two-months' time comes (a)-perforation
Μελανθέντες οὖν ἦσαν ἅπαντες οἱ πέριξ τόποι. Τὸ δὲ
blackened then were all the around places the and
ὀστέον καὶ αὐτὸ φθαρὲν, κατ' ὀλίγον ἐδαπανᾶτο· σῆψις
bone also itself destroyed by little was-consumed rot
δὲ καὶ βαρυτάτη δυσωδία καθ' ὅλον τὸ σῶμα ἐκράτει·
and also most-grievous stench over whole the body prevailed

ὡς τὰς ὑπουργούσας πλέον αὐτῆς πάσχειν. Καὶ
so-that the(-women) attending more than-her to-suffer and
τὸν μὲν πλείονα χρόνον ἐχωρίζοντο, μὴ φέρουσαι
the indeed greater(-part-of-the) time they-kept-apart not bearing
τὴν ἀπάνθρωπον ὀσμήν· ὅτε δὲ χρεία ἐκάλει, θυμιαμάτων
the inhuman smell when but need called of-incense
ὑπεκκαίουσαι πλῆθος προσήεσαν, καὶ αὖθις ὑπεχώρουν
burning (a)-quantity they-approached and again withdrew
διὰ τὸ τῆς δυσωδίας ἀπάνθρωπον. Ἡ δὲ μακαρία
because-of the of-the stench inhumanity the but blessed(-woman)
προφανῶς ἐθεώρει τὸν ἀντίπαλον, καὶ οὐδ' ὅλως συνεχώρει
plainly saw the adversary and not at-all allowed
αὐτῇ ἀνθρώπινον προσαχθῆναι βοήθημα· δεικνύουσα καὶ
for-her human to-be-brought help showing also
ἐν τούτῳ τὴν οἰκείαν ἀνδρείαν. Αἱ δὲ συνελθοῦσαι
in this the own courage the(-women) but having-come-together
παρεκάλουν κἂν μύροις τοὺς τόπους ὑπαλείφειν διὰ
urged at-least with-ointments the places to-anoint because-of
τὴν ἑαυτῶν ἀσθένειαν, καὶ οὐκ ἐπείθετο. Ἠγεῖτο γὰρ διὰ
the their-own weakness and not she-complied she-thought for through
τῆς συμμαχίας τῶν ἐκτὸς καθαιρεῖσθαι τοῦ ἐνδόξου
the alliance of-the outward(-things) to-be-pulled-down from-the glorious
ἀγῶνος. Καὶ δή τινα ἰατρὸν αἱ συνελθοῦσαι
contest and indeed (a)-certain physician the(-women) having-come-together
μεταστέλλονται, ὡς, εἴ γε δυνηθείη, κἂν αὐτὸς
summon so-that if at-least he-could at-least he
πεῖσαι θεραπείας τυχεῖν. Ἡ δὲ πάλιν οὐκ ἠνείχετο,
to-persuade(-her) treatment to-obtain she but again not endured(-it)
λέγουσα· Τί με τῆς ἀγαθῆς πάλης ταύτης ἐγκόπτετε; Τί
saying why me from-the good wrestling this do-you-hinder why
ζητεῖτε τὸ φαινόμενον, ἀγνοοῦσαι τὸ κρυπτόμενον;
do-you-seek the(-thing) appearing not-knowing the(-thing) hidden

Τί πολυπραγμονεῖτε τὸ γινόμενον, τὸν ποιοῦντα
why do-you-meddle-with the(-thing) happening the(-one) doing(-it)
μὴ θεωροῦσαι; Καὶ πρὸς αὐτήν φησιν ὁ παρὼν ἰατρός·
not seeing and to her says the present physician
Οὐχ ἕνεκεν θεραπείας τινὸς ἢ παραμυθίας προσφέρομεν
not for-the-sake-of treatment any or consolation we-apply
φάρμακον, ἀλλ' ἵνα τὸ ἠλλοτριωμένον καὶ νεκρὸν μόριον
(a)-remedy but that the estranged and dead part
κατὰ τὴν συνήθειαν θάψωμεν, πρὸς τὸ μὴ τοὺς παρόντας
according-to the custom we-may-bury so-that — not those present
συνδιαφθαρῆναι. Ὅπερ γὰρ τοῖς τεθνεῶσι προσάγουσι, τοῦτο
to-be-destroyed-with(-it) what for to-the dead they-apply this
καὶ ἡμεῖς νῦν ποιοῦμεν· ἀλόην ἅμα σμύρνῃ καὶ μυρσίνῃ οἴνῳ
also we now do aloes with myrrh and myrtle in-wine
δεύσας προστίθημι. Ἡ δὲ, ἀποδεξαμένη τὴν συμβουλίαν
having-soaked I-apply she but having-accepted the counsel
ἠνείχετο. τὰς συνελθούσας μᾶλλον ἐλεήσασα·
endured(-it) the(-women) having-come-together rather having-pitied
ἐκαθαίρετο γὰρ ἐκ τούτου ἡ ἀμετρία τῆς δυσωδίας.
was-cleansed for from this the excess of-the stench
Τίς οὐκ ἔφριξε τὴν τηλικαύτην πληγὴν θεασάμενος; Τίς οὐκ 112
who not shuddered the so-great blow having-seen who not
ὠφελήθη τὴν καρτερίαν τῆς μακαρίας θεασάμενος, καὶ ἐν
was-helped(-by) the endurance of-the blessed(-woman) having-seen and in
ταύτῃ τὴν κατάπτωσιν τοῦ ἐχθροῦ ἐννοήσας; Ἐκεῖ μὲν
this the downfall of-the enemy having-considered there indeed
γὰρ ἔστησε τὴν πληγὴν, ὅθεν ἡ σωτήριος καὶ γλυκυτάτη
for he-set the blow whence the saving and sweetest
τῶν λόγων προΐει πηγὴ, καὶ τὸ ὑπερβάλλον αὐτοῦ
of-the words sent-forth (the)-spring and the excess his
τῆς δεινότητος πᾶσαν παράκλησιν ἀπεσκέδασεν. Ὥσπερ
of-the cruelty all comfort scattered as

γὰρ θηρίον αἱμοβόρον, πᾶσαν τῶν συνερχομένων τὴν
for (a)-beast bloodthirsty all of-the(-ones) coming-together the
σπουδὴν ἀπεσόβησε, πρὸς τὸ σπαράξαι τὸ προσπεσὸν
zeal scared-off so-that — to-tear the fallen
θήραμα· καὶ θοίνην ζητῶν, βορὰ γέγονε. Ἐδελεάσθη γὰρ
prey and (a)-feast seeking food has-become he-was-baited for
ὥσπερ δι᾽ ἀγκίστρου τῇ τοῦ σώματος ἀσθενείᾳ· γυναῖκα
as by (a)-hook by-the of-the body weakness (a)-woman
ὁρῶν, κατεφρόνει· ἠγνόει γὰρ αὐτῆς τὸ ἀνδρεῖον
seeing he-despised he-did-not-know for her the manly
φρόνημα. Νοσοῦντα τὰ μέλη κατεμάνθανεν· ἐτύφλωττε γὰρ,
spirit diseased the members he-learned he-was-blind for
τὸν ἰσχυρότατον αὐτῆς λογισμὸν κατοπτεῦσαι μὴ δυνάμενος.
the strongest her reasoning to-spy-out not being-able
Μησὶ μὲν οὖν τρισὶ καὶ πρὸς τοῦτον τὸν ἀγῶνα ἐνήθλησε.
months indeed then three also against this the contest she-contended
Δυνάμει δὲ θείᾳ τὸ ὅλον παρεκρατεῖτο σῶμα. Τὰ γὰρ
by-power and divine the whole was-held-together body the(-things) for
συντελοῦντα πρὸς τὴν διαμονὴν αὐτοῦ ἐμεμείωτο. Ἀτροφία
contributing toward the maintenance its had-been-diminished starvation
μὲν οὖν παρῆν· πῶς γὰρ ἠδύνατο σιτίων μεταλαβεῖν,
indeed then was-present how for could-she of-foods to-partake
τοσαύτης σήψεως καὶ δυσωδίας κρατούσης; Ἀποκεχώριστο
such rot and stench prevailing had-been-separated
δὲ ἀπ᾽ αὐτῆς καὶ ὁ ὕπνος ὑπὸ τῶν ἀλγηδόνων ἐκκοπτόμενος.
and from her also the sleep by the pains being-cut-off
113 Ὅτε δὲ αὐτῆς τὸ πέρας τῆς νίκης καὶ τοῦ στεφάνου ἐγγὺς
when and her the end of-the victory and of-the crown near
ἐγένετο, καὶ ὀπτασίας ἐθεώρησε καὶ ἀγγέλων ἐπιστασίας, καὶ
came also visions she-saw and of-angels watchings and
παρθένων ἁγίων προτροπὰς πρὸς τὴν ἄνοδον, καὶ ἐλλάμψεις
of-virgins holy exhortations toward the ascent and illuminations

ἀνεκλαλήτου φωτὸς, καὶ παραδείσου χῶρον· καὶ μετὰ
of-unspeakable light and of-paradise (the)-place and after
τὴν θέαν τούτων, ὥσπερ εἰς ἑαυτὴν γενομένη, κατήγγειλε
the sight of-these as to herself having-come she-announced
ταῖς παρούσαις, γενναίως τε φέρειν, καὶ μὴ ὀλιγωρεῖν
to-the(-women) present nobly both to-bear and not to-lose-heart
πρὸς τὸ παρόν. Εἶπε δὲ αὐταῖς, καὶ ὡς ὅτι Μετὰ τρεῖς
toward the present(-trial) she-said and to-them also that that after three
ἡμέρας χωρισθήσομαι τοῦ σώματος. Οὐ μόνον δὲ τοῦτο,
days I-will-be-separated from-the body not only and this
ἀλλὰ καὶ τὴν ὥραν τῆς ἀφίξεως τῶν ἐνταῦθα ἐδήλωσε. Καὶ
but also the hour of-the departure from-the here(-things) she-revealed and
συντελεσθέντος τοῦ χρόνου, ἀπῆλθεν ἡ μακαρία Συγκλητικὴ
having-been-completed the time departed the blessed Syncletica
πρὸς τὸν Κύριον, ἔπαθλον τῶν ἀγώνων παρ' αὐτοῦ δεξαμένη
to the Lord (the)-prize of-the contests from him having-received
τὴν τῶν οὐρανῶν βασιλείαν· εἰς δόξαν καὶ ἔπαινον τοῦ
the of-the heavens kingdom to glory and praise of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἅμα
Lord our Jesus Christ with whom to-the Father together-with
τῷ παναγίῳ Πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the all-holy Spirit unto the ages of-the ages amen

GERONTIUS

ΒΙΟΣ ΤΗΣ ΟΣΙΑΣ ΜΕΛΑΝΗΣ

The Life of Melania the Younger

At a holy priest's request the author, who lived with her many years, undertakes the life of Melania, first of the Roman senate. Married against her will at fourteen to Apinianus, seventeen, she begged him to live chastely or take her property. A daughter was vowed to virginity; she wore coarse wool under silk; dying after the birth of a son, she won his vow of chastity, and both children died. When her father, dying, released them, they left Rome for its suburbs to train in the virtues.

Εὐλογητὸς ὁ Θεὸς ὁ διεγείρας τὴν σὴν τιμίαν κεφαλήν, 1
blessed(-be) — God the(-one) having-roused the your precious head
ἱερεῦ ὅσιε, ἐπιζητῆσαι λόγον τὴν ἐμὴν ταπείνωσιν
priest holy to-seek (an)-account (from)-the my lowliness
περὶ τοῦ βίου τῆς ἁγίας καὶ σὺν ἀγγέλοις τὴν κατοικίαν
about the life of-the holy and with angels the dwelling
ἐχούσης μητρὸς ἡμῶν Μελάνης τῆς Ῥωμαίας, ὡς χρόνον
having mother our Melania the Roman as (a)-time
με οὐκ ὀλίγον σὺν αὐτῇ διατρίψαντα καὶ ἐπιστάμενον
me not little with her having-spent and knowing
ἀμυδρῶς τήν τε τοῦ συγκλητικοῦ γένους αὐτῆς διήγησιν
dimly the both of-the senatorial family her account
καὶ πῶς τοῦ ἀγγελικοῦ βίου ἐνήρξατο, πάντα τὸν τῦφον
and how the angelic life she-began all the pride
τῆς κοσμικῆς δόξης πατήσασα· ἀλλ᾽ ἐπειδὴ τὴν οἰκείαν
of-the worldly glory having-trampled but since the own
ἰδιωτείαν ἀκριβῶς ἐπιστάμενος οὐχ ἱκανὸς εἶναι ἐνόμιζον
unskilledness exactly knowing not sufficient to-be I-thought
πρὸς τὴν τῶν τηλικούτων ἀγώνων ἀφήγησιν, ἀντειπεῖν
for the of-the so-great contests narration to-refuse
μᾶλλον ἀκινδύνως ἐβουλευσάμην, κρεῖττον ἡγούμενος
rather safely I-planned better considering
διὰ τῆς σιωπῆς ἐγκωμιάσαι τὴν γενναίαν τοῦ Θεοῦ
through the silence to-praise the noble — of-God

θεράπαιναν ἢ διὰ τοῦ λόγου τῆς ἰδιωτείας ἡμῶν
handmaid than through the word of-the unskilledness our
ὑβρίσαι τὰ περιφανῆ αὐτῆς κατορθώματα. Ἐπειδὴ δὲ πάλιν
to-insult the conspicuous her achievements since but again
συγκάμνειν ἡμῖν ὑπέσχου, ἱερεῦ ὅσιε, διὰ τῶν ὁσίων σου
to-toil-with us you-promised priest holy through the holy your
προσευχῶν, θαρρήσας τῇ δυνάμει τοῦ Πνεύματος,
prayers having-taken-courage in-the power of-the Spirit
εἰς τὸ ἄπειρον πέλαγος τοῦ διηγήματος ἐμαυτὸν καθεῖναι
into the boundless sea of-the narrative myself to-let-down
παρασκευάζομαι, τὸν ἐκ τῆς ὑπακοῆς οὐράνιον μισθὸν
I-prepare the(-one) from the obedience heavenly reward
ἀφορώμενος· καὶ οὐ μέγα, εἰ ἐγὼ ἰδιώτης ὢν καὶ
looking-to and not great(-thing) if I unskilled being and
βραδύγλωσσος ἐναρκῶν πρὸς τὴν ὑπόσχεσιν τοῦ τοιούτου
slow-of-tongue growing-numb at the undertaking of-the such
πράγματος· λογίζομαι γὰρ μηδὲ τοὺς ἄγαν φιλοσόφους
matter I-reckon for not-even the very philosophical
ὡς ἔοικεν κατατολμῆσαι τοῦ τηλικούτου ἐπιτάγματος. Τίς
as it-seems to-have-dared the so-great command who
γὰρ ἐπαξίως δυνήσεται τὰ τῆς μακαρίας ταύτης
for worthily will-be-able the(-things) of-the blessed(-woman) this
ἀνδραγαθήματα σαφῶς διηγήσασθαι; λέγω δὴ τήν τε
brave-deeds clearly to-relate I-mean indeed the both
ἄκραν αὐτῆς ἀποταγὴν τῶν βιωτικῶν καὶ τὸν ζῆλον
utmost her renunciation of-the worldly(-things) and the zeal
τῆς ὀρθοδόξου πίστεως τὸν πυρὸς θερμότερον καὶ
of-the orthodox faith the(-zeal) than-fire hotter and
τὴν εὐποιΐαν αὐτῆς τὴν ἀνυπέρβλητον τήν τε σύντονον
the beneficence her the unsurpassable the both intense
αὐτῆς ἀγρυπνίαν καὶ χαμευνίαν ἀνένδοτον κακουχίαν
her vigil and sleeping-on-the-ground unremitting hardship

τε καὶ ἄσκησιν ψυχῆς τε καὶ σώματος ἀκατάπαυστον,
both and asceticism of-soul both and of-body unceasing
πραΰτητα δὲ καὶ σωφροσύνην πρὸς τὰς ἀσωμάτους
gentleness and and temperance with the bodiless
ἁμιλλωμένην δυνάμεις τήν τε τῆς ἐσθῆτος αὐτῆς εὐτέλειαν
vying powers the both of-the dress her cheapness
καὶ πρὸς ἐπὶ τούτοις τὴν μητέρα τῶν ἀγαθῶν τὴν
and besides in-addition-to these the mother of-the good(-things) the
ταπεινοφροσύνην. Μία γὰρ ἑκάστη τῶν ταύτης ἀρετῶν
humility one for each of-the her virtues
νοημάτων ἀμέτρητον ἔχει πέλαγος καὶ βιβλίου ὁλοκλήρου
of-thoughts (a)-measureless has sea and of-(a)-book whole
συγγραφὴν πολὺ τὴν ἡμετέραν ἰσχὺν ὑπερβαίνουσαν. Διὸ
(the)-writing much the our strength surpassing therefore
ἐπειδὴ ἀπορῶ πρὸς τὸ ἀπέραντον μῆκος τοῦ διηγήματος,
since I-am-at-a-loss before the endless length of-the narrative
τοῖς ἁλιεῦσιν ὁμοιωθῆναι πειράσομαι· οἵτινες, καὶ ταῦτα
to-the fishermen to-be-likened I-will-try who even these-things
γινώσκοντες, ὅτι τὸν πάντα ἰχθὺν ἀγρεῦσαι οὐ δυνήσονται,
knowing that the every fish to-catch not they-will-be-able
οὐκ ἀφίστανται ὅμως τοῦ ἐγχειρήματος, ἀλλὰ κατὰ
not withdraw nevertheless from-the undertaking but according-to
τὴν οἰκείαν ἕκαστος δύναμιν τὸ παρατυχὸν κομίζεται·
the own each power the(-thing) happening-by carries-off
ἢ πάλιν τοῖς εἰς λειμῶνα εἰσερχομένοις, ἔνθα πάσης
or again to-those into (a)-meadow entering where of-every
εὐωδίας καὶ παντὸς ἄνθους εἶδος περίοσμον, εἰ καὶ μὴ
fragrance and of-every flower kind fragrant if even not
τὸν πάντα λειμῶνα συλλέξαι ἰσχύουσιν, ἀλλ᾽ οὖν γε
the whole meadow to-gather they-are-able but then at-least
τὸ ἱκανὸν ἕκαστοι λαβόντες ἀπέρχονται.
the sufficient each having-taken go-away

Ταύτῃ δὲ τῇ εἰκόνι κἀγὼ χρησάμενος καὶ ταῖς εὐχαῖς
this and the image I-too having-used and in-the prayers
θαρρήσας τῆς σῆς ὁσιότητος, ἐπὶ τὸν πνευματικὸν
having-taken-courage of-the your holiness to the spiritual
λειμῶνα τῶν ἔργων τῆς μακαρίας ἡμῶν μητρὸς Μελάνης
meadow of-the works of-the blessed our mother Melania
ἐλεύσομαι, κἀκεῖθεν τὰ εὐχερῆ δρεπόμενος παραθήσω
will-come and-from-there the easy(-things) plucking will-set(-them)-before
τοῖς φιληκόοις εἰς ζῆλον ἀρετῆς καὶ ὠφέλειαν μεγίστην
those fond-of-hearing for zeal of-virtue and benefit greatest
τοῖς βουλομένοις τὰς ἑαυτῶν ψυχὰς ἀνατιθέναι τῷ
for-those wishing the their-own souls to-dedicate to-the
πάντων σωτῆρι ἡμῶν Θεῷ. Πόθεν τοίνυν τῶν μεγάλων
of-all savior our God whence then of-the great
αὐτῆς ἀγώνων ἄρξωμαι ἢ ποίοις ἐγκωμίοις ἀμείψωμαι
her contests shall-I-begin or with-what praises shall-I-repay
τὴν ἐν τοῖς οὐρανοῖς τὸν ἔπαινον ἔχουσαν, ἰδιώτης ὢν
the(-one) in the heavens the praise having unskilled being
καὶ βραδύγλωσσος καθὼς προεῖπον; τί δὲ προσκομίσω
and slow-of-tongue as I-said-before what and shall-I-bring
τῇ πολλὰ καμούσῃ περὶ τὴν ἐλπίδα τῆς σωτηρίας
to-the(-one) much having-toiled for the hope of-the salvation
μου, εἰ μὴ μόνον τὰς ὁσίας αὐτῆς εὐχὰς πρὸς βοήθειαν
my if not only the holy her prayers for help
ἐπικαλέσομαι; αὗται γὰρ καὶ ζώσης ἐν σαρκὶ περὶ
I-will-call-upon these for even (when-she-was)-living in flesh for
τὴν ἐμὴν σωτηρίαν συνήργησαν, ταύτας καὶ μετὰ τὴν
the my salvation worked-together these also after the
κοίμησιν αὐτῆς ἐπιβοῶμαι, ὅπως μεμνημένος τῶν ἁγίων
falling-asleep her I-call-upon that remembering the holy
αὐτῆς ἐντολῶν δυνηθῶ πάντα ὄκνον καὶ λήθην καὶ
her commandments I-may-be-able all sloth and forgetfulness and

νυσταγμὸν καὶ διψυχίαν καὶ ἀπιστίαν ἀπωσάμενος ἐκ
drowsiness and double-mindedness and unbelief having-thrust-away in
μέρους ἐκφράσαι τὰ μέγιστα αὐτῆς κατορθώματα, ἅπερ
part to-express the greatest her achievements which
αὐτὴ εὐαγγελικῶς κρύπτειν ἐσπούδαζεν· ἀλλ' ἐπειδὴ
she-herself evangelically to-hide strove but since
αὐτοῦ τοῦ Κυρίου ἐστὶν φωνὴ ἡ λέγουσα. Ἀνθ' ὧν,
of-very the Lord is (the)-voice the(-one) saying because-of which
ὅσα πρὸς τὸ οὖς ἠκούσατε, κηρυχθήσεται ἐπὶ τῶν
as-many-things-as at the ear you-heard will-be-proclaimed upon the
δωμάτων, διὰ τοῦτο τῶν ἁγίων αἱ ἀρεταὶ κρυβῆναι οὐ
housetops for this of-the saints the virtues to-be-hidden not
δύνανται· κἂν γὰρ αὐτοὶ ἀγαθοεργοῦντες ἅπαντα κρύπτειν
can even-if for they doing-good all(-things) to-hide
προῄρηνται, ἀλλ' ὁ Θεός, τῆς σωτηρίας καὶ οἰκοδομῆς
have-chosen but — God of-the salvation and edification
τῶν πολλῶν ἀντιποιούμενος, φανεροποιεῖ τὰ μέγιστα
of-the many laying-claim-to makes-manifest the greatest
αὐτῶν κατορθώματα, οὐ μόνον διὰ τὴν τῶν ἀκουόντων
their achievements not only because-of the of-the hearers
ὠφέλειαν, καθὼς προείπαμεν, ἀλλὰ καὶ διὰ τὴν δόξαν
benefit as we-said-before but also because-of the glory
τῶν ἀγωνισαμένων μέχρι θανάτου δι' αὐτόν. Ὀλίγα οὖν
of-those having-contended until death for him few then
ἐκ πολλῶν, ὅσα τε αὐτὸς αὐτοπροσώπως ἑώρακα καὶ
out-of many as-many-as both I-myself in-person have-seen and
ὅσα παρ' ἑτέρων ἀκριβῶς μεμάθηκα, γράψας τὰ λοιπὰ
as-many-as from others exactly I-have-learned having-written the rest
τῇ σῇ φιλομαθείᾳ καταλείψω ἐρευνᾶν, καθὼς γέγραπται·
to-the your love-of-learning I-will-leave to-search as it-is-written
«Δίδου σοφῷ ἀφορμὴν καὶ σοφώτερος ἔσται.»
give to-(a)-wise(-man) (an)-occasion and wiser he-will-be

Αὕτη τοίνυν ἡ μακαρία Μελάνη πρώτη τῆς συγκλήτου
she then the blessed Melania first of-the senate
Ῥωμαίων ἐτύγχανεν, ἥτις τὸν Χριστὸν ἐκ νέας ἡλικίας
of-(the)-Romans was who — Christ from young age
ποθήσασα καὶ τῷ θείῳ τρωθεῖσα ἔρωτι τὴν τοῦ σώματος
having-longed-for and by-the divine wounded love the of-the body
ἁγνείαν ἐπόθησεν. Οἱ δὲ γονεῖς αὐτῆς, ἅτε περιφανεῖς
chastity desired the but parents her inasmuch-as conspicuous
τῆς συγκλήτου Ῥωμαίων ὑπάρχοντες καὶ ἐξ αὐτῆς τὴν
of-the senate of-(the)-Romans being and from her the
διαδοχὴν τοῦ γένους ἔχειν ἐλπίζοντες, μετὰ πολλῆς βίας
succession of-the family to-have hoping with much force
συνάπτουσιν αὐτὴν πρὸς γάμον τῷ μακαρίῳ αὐτῆς ἀνδρὶ
join her in marriage to-the blessed her husband
Ἀπινιανῷ τῷ ἀπὸ ὑπάτων, τεσσαρεσκαιδέκατον ἄγουσαν
Apinianus the(-one) from consuls fourteenth passing
ἔτος, τοῦ συμβίου αὐτῆς ὑπάρχοντος ὡς ἑπτακαίδεκα. Ἡ
year the spouse her being about seventeen she
δὲ πεῖραν λαβοῦσα τοῦ γάμου καὶ τελείως τὸν κόσμον
and experience having-taken of-the marriage and completely the world
μισήσασα παρεκάλει τὸν ἑαυτῆς ἄνδρα μετὰ πολλοῦ οἴκτου
having-hated besought the her-own husband with much pity
ταῦτα τὰ ῥήματα φάσκουσα· «Εἰ μὲν βούλει, φησίν, κύριέ
these the words saying if indeed you-wish she-says lord
μου, ἁγνεύειν σὺν ἐμοὶ καὶ κατὰ τὸν τῆς σωφροσύνης
my to-be-chaste with me and according-to the of-the temperance
συνοικισθῆναί μοι νόμον, καὶ κύριόν σε καὶ δεσπότην
to-live-with me law both lord you and master
τῆς οἰκείας ζωῆς ἐπιγράφομαι· εἰ δὲ τοῦτό σοι ἐπαχθὲς
of-the own life I-inscribe if but this to-you burdensome
καταφαίνεται καὶ οὐκ ἰσχύεις ἐνέγκαι τὴν πύρωσιν τῆς
appears and not you-are-able to-bear the burning of-the

νεότητος, ἰδοὺ πρόκειταί σοι ἅπαντά μου τὰ ὑπάρχοντα,
youth behold lie-before you all my the possessions
ὧν ἐντεῦθεν ἤδη δεσπότης γενόμενος χρήσει καθὼς
of-which hereafter now master having-become you-will-use as
βούλει· μόνον τὸ σῶμά μου ἐλευθέρωσον, ἵνα τοῦτο σὺν τῇ
you-wish only the body my set-free that this with the
ψυχῇ μου ἄσπιλον παραστήσω τῷ Χριστῷ κατὰ τὴν ἡμέραν
soul my spotless I-may-present — to-Christ on the day
ἐκείνην τὴν φοβεράν· οὕτω γὰρ πληροφορήσω τὴν κατὰ
that the fearful so for I-will-fulfill the according-to
Θεόν μου ἐπιθυμίαν.» Ὁ δὲ οὔτε ἐπένευσεν ἐξ ἀρχῆς
God my desire he but neither assented from (the)-beginning
τῇ προθέσει αὐτῆς οὔτε πάλιν παντελῶς ἀπέστρεψεν
to-the purpose her nor again entirely turned
αὐτὴν τοῦ βουλεύματος, ἀλλὰ ταῦτα πρὸς αὐτὴν τὰ
her from-the plan but these-things to her the
ῥήματα ἀπεκρίνατο· «Ὅταν, τοῦ Κυρίου κελεύσαντος, τοὺς
words answered when the Lord having-bid the
διαδόχους τῶν ὑπαρχόντων ἡμῖν δύο παῖδας κτησώμεθα,
successors of-the possessions for-us two children we-acquire
τότε κοινῶς ἀμφότεροι τῷ κόσμῳ ἀποτασσόμεθα».
then together both from-the world we-renounce
Καὶ δὴ τῇ βουλήσει τοῦ κρείττονος τίκτεται αὐτοῖς
and indeed by-the will of-the stronger(-one) is-born to-them
θυγάτηρ, ἣν εὐθέως εἰς παρθενείαν τῷ Θεῷ ἀφιέρωσαν.
(a)-daughter whom at-once to virginity — to-God they-dedicated
Αὐτῆς δὲ ἡ καρδία ἔτι μᾶλλον τῷ θείῳ πυρὶ 2
her and the heart still more with-the divine fire
κατεφλέγετο· καὶ εἴ ποτε κατὰ τὸ σύνηθες εἰς τὸ
was-inflamed and if ever according-to the custom to the
λουτρὸν παρὰ τῶν ἑαυτῆς γονέων ἀπεστέλλετο, ἀπήρχετο
bath by the her-own parents she-was-sent she-went

μὲν καὶ μὴ θέλουσα, εἰσιοῦσα δὲ ἐν τῷ ἀέρι διὰ τὴν τῆς
indeed even not wishing entering but into the air because-of the of-the
εὐορκίας ἀπόδειξιν τὰς μὲν ὄψεις ἐνίπτετο τῷ θερμῷ
good-oath demonstration the indeed eyes washed with-the hot(-water)
καὶ τοῖς ἱματίοις αὐτῆς ἐκμασσομένη δόματα παρεῖχεν
and with-the garments her wiping gifts provided
τοῖς ἀκολουθοῦσιν αὐτῇ, ὅπως μηδενὶ ἐξαγγέλλωσιν τὰ
to-those following her that to-no-one they-report the(-things)
ὑπ᾽ αὐτῆς πραττόμενα. Οὕτως τὸν τοῦ Θεοῦ φόβον πρὸ
by her done so the — of-God fear before
τῶν ἑαυτῆς ὀφθαλμῶν διὰ παντὸς εἶχεν ἡ μακαρία.
the her-own eyes through all had the blessed(-woman)

3 Ὁ δὲ νεώτερος, ἔτι πρὸς τὴν κοσμικὴν δόξαν ἐπτοημένος,
the and younger still for the worldly glory excited
παρεκαλεῖτο πλειστάκις ὑπ᾽ αὐτῆς ἁγνεύειν τῷ σώματι.
was-besought very-often by her to-be-chaste in-the body
Ὁ δὲ οὐκ ἐπένευεν λέγων ἔτι τοῦ ἑνὸς τέκνου ἐπιθυμεῖν.
he but not assented saying still the one child to-desire

4 Ἐπειρᾶτο οὖν ἐκφυγεῖν ἡ ἁγία καὶ καταλεῖψαι αὐτῷ
she-tried then to-flee the holy(-woman) and to-leave to-him
ἅπαντα αὐτῆς τὰ ὑπάρχοντα. Καὶ ἀνακοινοῦται ἁγίοις τὸ
all her the possessions and she-communicates to-holy(-men) the
πρᾶγμα· τῶν δὲ παραινεσάντων αὐτῇ ἔτι βραχὺν ἐπιμεῖναι
matter they and having-advised her still (a)-short to-remain
χρόνον, ὅπως διὰ τῆς καρτερίας τὸ ἀποστολικὸν πληρώσῃ
time that through the endurance the apostolic she-may-fulfill
λόγιον· «Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις;» —
saying what for do-you-know woman if the husband you-will-save
ἤρξατο φορεῖν ἐντὸς τῶν ὁλοσηρίκων αὐτῆς ἱμάτιον χονδρὸν
she-began to-wear inside the all-silk her garment coarse
ἐρεοῦν. Ἡ δὲ θεία αὐτῆς τὸ πρᾶγμα νοήσασα παρεκάλει
woolen the and aunt her the matter having-perceived besought

αὐτὴν μὴ προπετῶς τοιοῦτον ἱμάτιον περιβάλλεσθαι. Ἡ
her not rashly such (a)-garment to-put-on she
δὲ πάνυ λυπηθεῖσα, ὅτι οὐκ ἔλαθεν, ἐδυσώπησεν αὐτήν,
but greatly grieved that not she-escaped-notice entreated her
ὅπως μὴ κατάδηλον τοῖς ἑαυτῆς γονεῦσιν τοῦτο ἐργάσηται.
that not manifest to-the her-own parents this she-may-make
Ὅτε δὲ λοιπὸν αἱ εὐχαὶ τῆς ἁγίας συνήργησαν καὶ 5
when and further the prayers of-the holy(-woman) worked-together and
γέγονεν πρὸς τὸ τίκτειν τὸ δεύτερον παιδίον, ἔφθασεν
she-came to the bearing the second child arrived
ἡ μνήμη τοῦ ἁγίου Λαυρεντίου· καὶ μηδὲ ὅλως ἑαυτὴν
the memorial of-the holy Lawrence and not-even at-all herself
ἀναπαύσασα, ἀλλὰ πᾶσαν τὴν νύκτα ἐν ἀγρυπνίᾳ καὶ
having-rested but all the night in vigil and
γονυκλισίαις καταναλώσασα ἐν τῷ ἑαυτῆς εὐκτηρίῳ,
kneelings having-spent in the her-own oratory
ὀρθρίζει τῇ ἐπαύριον μετὰ τῆς ἰδίας μητρὸς καὶ ἀπελθοῦσα
she-rises-early on-the next-day with the own mother and having-gone-away
ἐν τῷ μαρτυρίῳ μετὰ πολλῶν δακρύων τῷ Θεῷ προσηύξατο,
to the shrine with many tears — to-God prayed
ὅπως ἐλευθερωθεῖσα τοῦ κόσμου ἐν τῷ μονήρει βίῳ τὸν
that having-been-freed from-the world in the solitary life the
ἐπίλοιπον τῆς ζωῆς αὐτῆς χρόνον διατελέσῃ· τοῦτο γὰρ ἐξ
remaining of-the life her time she-might-complete this for from
ἀρχῆς ἐπεπόθησεν. Καὶ ἐπανελθοῦσα ἐκ τοῦ μαρτυρίου
(the)-beginning she-had-longed-for and having-returned from the shrine
σφοδρῶς ἐδυστόκησεν καὶ τίκτεται ἄωρον τὸ παιδίον·
severely had-a-difficult-labor and is-born untimely the child
ἄρσεν δὲ ἦν· καὶ βαπτισθὲν ἀπῆλθεν πρὸς τὸν Κύριον.
male and it-was and having-been-baptized departed to the Lord

6 Τὴν δὲ λοιπὸν χαλεπῶς ἐνοχλουμένην καὶ πρὸς τὸ ζῆν
her and further grievously being-troubled and of the to-live
ἀπαγορεύσασαν θεασάμενος ὁ μακάριος αὐτῆς σύμβιος,
having-despaired having-seen the blessed her spouse
ὀλιγοψυχήσας καὶ αὐτὸς ἐκινδύνευεν· καὶ δραμὼν πρὸς
having-lost-heart also he-himself was-in-danger and having-run to
τὸ θυσιαστήριον μετὰ δακρύων ἐβόα πρὸς Κύριον περὶ
the altar with tears cried to (the)-Lord for
τῆς ζωῆς αὐτῆς. Ἡ δὲ ἁγία ταῦτα αὐτῷ ἐδήλωσεν
the life her the and holy(-woman) these-things to-him made-known
καθεζομένῳ παρὰ τὸ θυσιαστήριον· «Εἰ βούλει με, φησίν,
sitting by the altar if you-wish me she-says
ἔτι ζῆν, δὸς λόγον ἐνώπιον τοῦ Θεοῦ, ὅτι τὸ λοιπὸν
still to-live give (your)-word before — God that the rest
τοῦ βίου ἡμῶν ἐν ἁγνείᾳ διάγωμεν, καὶ ὄψει τὴν
of-the life our in chastity we-will-spend and you-will-see the
δύναμιν τοῦ Χριστοῦ.» Ὁ δὲ σφόδρα δεδοικώς, μήπως
power — of-Christ he and greatly having-feared lest
οὐκέτι αὐτὴν ἐν σαρκὶ ζῶσαν θεάσηται, χαίρων ὑπέσχετο·
no-longer her in flesh living he-should-see rejoicing promised
καὶ τοῦτο μὲν ἐκ τῆς ἄνωθεν χάριτος τοῦτο δὲ ἐκ τῆς
and this indeed from the from-above grace that and from the
ἐπαγγελίας τοῦ νέου εὐφρανθεῖσα κομψότερον ἔσχεν
promise of-the young(-man) having-been-gladdened better she-was
καὶ εἰς τέλος ὑγιάνασα προφάσει τοῦ κοιμηθέντος
and in-the end having-recovered with-(the)-pretext of-the having-fallen-asleep
αὐτῆς παιδίου ἀπέθετο πᾶσαν στολὴν ὁλοσήρικον. Ἐν
her child she-laid-aside every robe all-silk at
ταὐτῷ δὲ κοιμᾶται καὶ ἡ θυγάτηρ αὐτῶν ἡ παρθένος.
the-same(-time) and falls-asleep also the daughter their the virgin
Ὅθεν λοιπὸν ἀμφότεροι τὰς πρὸς τὸν Θεὸν συνθήκας
whence further both the toward — God covenants

ἐκπληρῶσαι σπουδάζοντες καὶ ὑπὸ τῶν οἰκείων γονέων μὴ
to-fulfill hastening and by the own parents not
συγχωρούμενοι, ἐν τοιούτῳ πένθει ἐγένοντο, ὥστε μηδὲ
being-allowed in such grief they-were so-that not-even
τροφῆς μεταλαβεῖν ἀνέχεσθαι, εἰ μὴ συνθῶνται αὐτοῖς,
food to-partake-of to-bear if not they-agree with-them
ὅτι ἀξιοῦνται τῆς παρ᾽ αὐτῶν ἀπολύσεως, ὅπως
that they-are-deemed-worthy of-the from them release that
ἀπαλλαγῶσιν τοῦ ματαίου καὶ κοσμικοῦ σχήματος καὶ
they-may-be-freed from-the vain and worldly guise and
χρήσωνται τῷ ἀγγελικῷ καὶ οὐρανίῳ φρονήματι. Οἱ δὲ
may-use the angelic and heavenly mind the and
προειρημένοι γονεῖς αὐτῶν, τοὺς τῶν ἀνθρώπων ὀνειδισμοὺς
aforesaid parents their the of-the men reproaches
εὐλαβούμενοι, οὐκ ἐπένευον τῶν τέκνων ἐπιθυμίᾳ. Αὐτοὶ
dreading not assented of-the children to-the-desire they
δὲ σφόδρα βαρέως φέροντες, ἐπεὶ μὴ ἠδύναντο διὰ
and very grievously bearing(-it) since not they-could because-of
τὴν βίαν τῶν γονέων μετὰ παρρησίας ἀναλαβεῖν τὸν
the force of-the parents with boldness to-take-up the
ζυγὸν τοῦ Χριστοῦ, ἐβουλεύοντο πρὸς ἀλλήλους ἀναχωρεῖν
yoke — of-Christ took-counsel with one-another to-withdraw
καὶ φεύγειν τῆς πόλεως. Ταῦτα δὲ αὐτῶν λογιζομένων,
and to-flee from-the city these-things and they reckoning
ὡς διηγεῖτο ἡ μακαρία διὰ τὴν ὠφέλειαν ἡμῶν, εὐθέως
as related the blessed(-woman) for the benefit our at-once
ἑσπέρας καταλαβούσης εὐοδία τις αὐτοῖς οὐράνιος
evening having-come-on (a)-fragrance some to-them heavenly
ἐξαίφνης ἐφίσταται καὶ τὸ τῆς λύπης σκυθρωπὸν εἰς
suddenly comes-upon and the of-the grief gloom into

χαρὰν μετερρύθμισεν ἄφατον. Καὶ εὐχαριστήσαντες τῷ
joy changed unspeakable and having-given-thanks —
Θεῷ, τῶν ἐπιβουλῶν τοῦ ἐχθροῦ κατεθάρρησαν.
to-God at-the plots of-the enemy they-took-courage
7 Ὅτε δὲ λοιπὸν τοῦ χρόνου προβαίνοντος ἡ ἐσχάτη
when and further the time advancing the last
νόσος τὸν πατέρα αὐτῆς κατέλαβεν, σφόδρα φιλόχριστος
disease the father her overtook very Christ-loving
ὢν καλέσας τοὺς μακαρίους ἔλεγεν· «Συγχωρήσατέ
being having-called the blessed(-ones) be-said forgive
μοι, τέκνα, ὅτι ἐκ πολλῆς ἄγαν ἀνοίας ἐς μεγάλην
me children that from much very folly into great
ἁμαρτίαν περιέπεσα· τὰς γὰρ λοιδορίας τῶν βλασφήμων
sin I-fell the for reproaches of-the blasphemous
ἀνθρώπων δεδοικὼς ἐλύπησα ὑμᾶς κωλύσας τοῦ
men fearing I-grieved you having-hindered(-you) from-the
οὐρανίου ἐπαγγέλματος· ἀλλ᾽ ἰδοὺ νῦν ἐγὼ μὲν πορεύομαι
heavenly profession but behold now I indeed go
πρὸς τὸν Κύριον, ὑμεῖς δὲ λοιπὸν ἐξουσίαν ἔχοντες
to the Lord you but further authority having
ἑαυτῶν χρήσασθε τῷ κατὰ Θεὸν πόθῳ ὑμῶν ὡς
over-yourselves use the according-to God longing your as
προῄρησθε· μόνον ὑπὲρ ἐμοῦ τὸν τῶν ὅλων δεσπότην
you-have-chosen only for me the of-the all master
Θεὸν ἐξιλεώσασθε.» Ταῦτα δὲ μετὰ πολλῆς εὐφροσύνης
God propitiate these-things and with much joy
ἀκούσαντες, λοιπὸν μετὰ τὴν ἐν Κυρίῳ κοίμησιν αὐτοῦ
having-heard further after the in (the)-Lord falling-asleep his
εὐθέως ἄδειαν λαβόντες ἐξῆλθον τῆς μεγάλης πόλεως
at-once leave having-taken they-went-out from-the great city
Ῥώμης καὶ ἐν τοῖς προαστείοις αὐτῆς σχολάζοντες ἐκεῖ τὰς
Rome and in the suburbs her having-leisure there the

ἀρετὰς ἐργάζεσθαι ἐπαιδεύοντο, γινώσκοντες ἀκριβῶς, ὅτι
virtues to-work they-were-trained knowing exactly that
ἀδύνατον αὐτοὺς καθαρὰν λατρείαν προσενέγκαι τῷ Θεῷ,
impossible (for)-them pure worship to-offer — to-God
εἰ μὴ τῆς βιωτικῆς συγχύσεως ἑαυτοὺς ἀλλοτριώσουσιν,
if not from-the worldly confusion themselves they-will-estrange
καθὼς γέγραπται· «Ἄκουσον, θύγατερ, καὶ ἴδε καὶ κλῖνον
as it-is-written hear daughter and see and incline
τὸ οὖς σου καὶ ἐπιλαθοῦ τοῦ λαοῦ σου καὶ τοῦ οἴκου τοῦ
the ear your and forget the people your and the house of-the
πατρός σου καὶ ἐπιθυμήσει ὁ βασιλεὺς τοῦ κάλλους σου.»
father your and will-desire the king the beauty your

POVERTY, CHARITY, AND SERENA

At twenty and twenty-four they began the angelic life, she in a cheap worn garment, persuading him from Cilician garments to cheap Antiochene ones; they tended the sick, received strangers, freed debtors from prisons and mines, and began selling their estates. When the devil stirred his brother Severus to make their slaves revolt, they went to the empress Serena, Melania refusing to uncover her head; Serena praised her before the court, they declined her offer to punish Severus, and the emperor Honorius ordered their estates sold under his officials' guarantee.

Ἡνίκα δὲ τῆς ἰσαγγέλου πολιτείας ἐνήρξαντο, ἡ μὲν 8
when and the angel-like conduct they-began the indeed
μακαρία Μελάνη εἴκοσι ὑπῆρχεν ἐνιαυτῶν, ὁ δὲ ταύτης
blessed Melania twenty was years the but her
λοιπὸν ἀδελφὸς ἐν Κυρίῳ Ἀπινιανὸς τεσσάρων καὶ εἴκοσι
further brother in (the)-Lord Apinianus four and twenty
ἐνιαυτῶν ἐτύγχανεν. Ὅθεν μὴ δυνάμενοι τέως διὰ
years was whence not being-able for-the-while because-of

τὸ ἁπαλὸν τῆς νεότητος συντόνῳ ἀσκήσει χρήσασθαι, τῆς
the tenderness of-the youth intense asceticism to-use of-the
ἐσθῆτος αὐτῶν τὴν εὐτέλειαν ἐπετήδευον. Ἐνεδιδύσκετο οὖν
dress their the cheapness they-practiced put-on then
ἡ μακαρία ἱμάτιον λίαν εὐτελοῦς τιμήματος, καὶ τοῦτο
the blessed(-woman) (a)-garment very of-cheap price and this
πεπαλαιωμένον, ἐν τούτῳ πειρωμένη ἀποσβεννύειν τὸ τῆς
worn-out in this trying to-quench the of-the
νεότητος κάλλος. Ὁ δὲ ἐπειδὴ ἅπαξ τῆς λαμπρᾶς ἐσθῆτός
youth beauty he but since once from-the splendid dress
τε καὶ τρυφῆς νεωστὶ ἀποπηδήσας ἐτύγχανεν, κιλικίσια
both and luxury newly having-leapt-away was Cilician
ἱμάτια ἐνεδύετο. Θεωροῦσα δὲ αὐτὸν ἡ μακαρία μήπω
garments put-on seeing and him the blessed(-woman) not-yet
τοῦ καλλωπισμοῦ τῶν ἱματίων τελείως καταφρονήσαντα,
the finery of-the garments completely having-despised
ἐλυπεῖτο μὲν καθ' ἑαυτὴν οὐ μετρίως, ἐδεδοίκει δὲ φανερῶς
grieved indeed by herself not moderately she-feared but openly
ἐλέγξαι αὐτὸν διὰ τὸ ἄδηλον τῆς νεότητος καὶ τῆς
to-rebuke him because-of the uncertainty of-the youth and of-the
ἡλικίας τὴν πύρωσιν· ἑώρα γὰρ αὐτὸν ἔτι σφριγῶντα τῷ
age the burning she-saw for him still vigorous in-the
σώματι· ὅθεν ἦθος ἀναπλάττεται καί φησιν πρὸς αὐτόν·
body whence (a)-character she-feigns and says to him
«Ἆρα, ἐξ ὅτε τῆς πρὸς τὸν Θεὸν ὑποσχέσεως ἐνηρξάμεθα,
— from when the to — God promise we-began
οὐκ ἐδέξατο ἡ καρδία σου λογισμὸν ἐπιθυμίας περὶ ἐμοῦ;»
not did-receive the heart your (a)-thought of-desire about me
Ὁ δὲ μακάριος τὴν τῆς διανοίας αὐτοῦ καθαρότητα
the but blessed(-man) the of-the mind his purity
ἀκριβῶς ἐπιστάμενος, διεβεβαιοῦτο ἐνώπιον τοῦ Κυρίου
exactly knowing affirmed before the Lord

ὅτι· «Ἐξ ὅτε λόγον δεδώκαμεν τῷ Θεῷ καὶ τῆς ἁγνείας
that from when (our)-word we-have-given — to-God and the chastity
ἐνηρξάμεθα, ὡς τὴν ἁγίαν Ἀλβίναν τὴν μητέρα σου, οὕτως
we-began as the holy Albina the mother your so
σὲ θεωρῶ.» Ἡ δὲ πρὸς αὐτὸν ἔφη μετὰ παρακλήσεως·
you I-regard she and to him said with entreaty
«Πείσθητι οὖν μοι ὥσπερ μητρὶ καὶ ἀδελφῇ πνευματικῇ,
be-persuaded then by-me as (a)-mother and sister spiritual
καὶ ἄμειψον τὰ κιλικίσια ἱμάτια· οὐ γὰρ συμφέρει τοιαῦτα
and change the Cilician garments not for it-befits such
φορεῖν ἀνθρώπῳ καταλείψαντι διὰ τὸν Θεὸν τὴν κοσμικὴν
to-wear (for-a)-man having-left for — God the worldly
ματαιότητα.» Ὁ δὲ τὴν ἐπὶ τὸ κρεῖττον αὐτῆς προτροπὴν
vanity he and the toward the better her urging
θεασάμενος, εὐθέως τῆς ἀρίστης συμβουλῆς ἐπακήκοεν,
having-seen at-once the excellent counsel heeded
δοκιμάσας λυσιτελεῖν ἀμφοτέροις τοῦτο εἰς σωτηρίαν. Καὶ
having-judged to-profit both this for salvation and
ἐναλλάξας τὰ κιλικίσια, ἐνεδύετο ἀντιοχίσια ἰδιόχροα,
having-changed the Cilician(-ones) put-on Antiochene natural-colored(-ones)
ὡς εἶναι τὸ τίμημα αὐτῶν νομίσματος ἑνός.
so-that to-be the price their of-coin one
Καὶ οὕτως διὰ τῆς χάριτος τοῦ Θεοῦ ταύτην τὴν ἀρετὴν 9
and so through the grace — of-God this the virtue
κατορθώσαντες, εἰς ἑτέραν αὖθις ἐτράπησαν καὶ σοφῶς
having-achieved to another again they-turned and wisely
μετ' ἀλλήλων ἐσκέπτοντο λέγοντες· «Ἐὰν ἄσκησιν ὑπὲρ
with one-another considered saying if asceticism beyond
τὴν δύναμιν ἡμῶν ἀναδεξώμεθα, πάντως διὰ τὴν τῆς
the power our we-take-up surely because-of the of-the
ἀνατροφῆς ἁπαλότητα μὴ ὑποφέρον τὸ σῶμα ἡμῶν τὴν
upbringing tenderness not bearing the body our the

κακουχίαν ἐξασθενεῖ, καὶ μέλλομεν ὕστερον τρυφῇ ἑαυτοὺς
hardship grows-weak and we-shall later to-luxury ourselves
ἐκδιδόναι.» Ὅθεν τοῦτο ἑαυτοῖς ἐπιλέγονται κατόρθωμα καὶ
give-over whence this for-themselves they-choose achievement and
πάντας ἁπλῶς τοὺς νοσοῦντας περιϊόντες καὶ ἐπισκεπτόμενοι
all simply the sick going-around and visiting
ἐθεράπευον καὶ τοὺς ἐπιδημοῦντας ξένους ὑπεδέχοντο καὶ
they-tended and the sojourning strangers received and
ἐφοδίοις πολλοῖς εὐφραίνοντες οὕτως ἀπέλυον, δεομένοις τε
with-provisions many gladdening(-them) so they-sent-away (the)-needy both
πᾶσιν καὶ πτωχοῖς ἀφειδῶς ἐπεκούρουν, πάσας δὲ φυλακάς
all and poor unsparingly they-helped all and prisons
τε καὶ ἐξορίας καὶ μέταλλα περιερχόμενοι τοὺς κατεχομένους
both and exiles and mines going-around those detained
διὰ χρέη ἀπέλυον, παρέχοντες χρήματα αὐτοῖς· κατὰ τὸν
for debts they-released providing money to-them according-to the
μακάριον τοῦ Κυρίου θεράποντα Ἰὼβ ἡ θύρα αὐτῶν παντὶ
blessed of-the Lord servant Job the door their to-every
ἀδυνάτῳ ἦν ἠνεῳγμένη. Καὶ ἤρξαντο λοιπὸν πιπράσκειν τὰ
powerless(-one) was opened and they-began further to-sell the
κτήματα αὐτῶν, τὸ τοῦ Κυρίου λόγιον ἐννοήσαντες τὸ
estates their the of-the Lord saying having-considered the(-one)
λέγον τῷ πλουσίῳ· «Εἰ θέλεις τέλειος εἶναι, πώλησόν σου
saying to-the rich(-man) if you-wish perfect to-be sell your
τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν
the possessions and give to-the-poor and you-will-have treasure in
οὐρανῷ· καὶ ἆρον τὸν σταυρόν σου καὶ ἀκολούθει μοι.»
heaven and take-up the cross your and follow me
10 Καὶ ἅμα ταῦτα αὐτῶν βουλευομένων, μέγιστον
and at-the-same-time these-things they planning (a)-greatest
αὐτοῖς πειρασμὸν ἐξήγειρεν ὁ ἐχθρὸς τῆς ἀληθείας
for-them temptation roused the enemy of-the truth

διάβολος. Φθονήσας γὰρ τῇ τοσαύτῃ κατὰ Θεὸν
(the)-devil having-envied for the such according-to God
πυρώσει τῶν νέων, ὑπέβαλεν τῷ ἀδελφῷ τοῦ μακαρίου
burning of-the young(-ones) he-suggested to-the brother of-the blessed
Ἀπινιανοῦ Σευήρῳ· καὶ ἀνέπεισεν τοὺς δούλους αὐτῶν
Apinianus Severus and persuaded the slaves their
εἰπεῖν ὅτι· «Ὅλως οὐ πιπρασκόμεθα· εἰ δὲ βιασθῶμεν ἐπὶ
to-say that at-all not we-are-sold if but we-are-forced to
πλεῖον τοῦ πραθῆναι, ὁ ἀδελφός σου Σευῆρος δεσπότης
more of-the to-be-sold the brother your Severus master
ἡμῶν ἐστιν καὶ αὐτὸς ἡμᾶς ἀγοράζει.» Ἐθορυβήθησάν τε
our is and he us buys were-troubled and
ἐκ τούτου σφοδρῶς ὁρῶντες τοὺς ἐν προαστείοις Ῥώμης
from this greatly seeing the in suburbs of-Rome
δούλους αὐτῶν στασιάζοντας.
slaves their rising-in-revolt

Ἡ δὲ εὐσεβὴς βασίλισσα Σερεῖνα ἐπισταμένη ἀκριβῶς τὴν 11
the and pious queen Serena knowing exactly the
κατὰ τὸν παρόντα βίον φαιδρότητα τῆς ἁγίας Μελάνης
in the present life brightness of-the holy Melania
καὶ ἀκούσασα τὰ τῆς ἀρετῆς αὐτῆς μέγιστα κατορθώματα
and having-heard the of-the virtue her greatest achievements
καὶ τὴν ἐκ τοῦ κοσμικοῦ τύφου αὐτῆς μεταβολὴν πρὸς
and the from the worldly pride her change to
τὴν θεοσέβειαν, ἐπεθύμει σφοδρῶς ταύτην θεάσασθαι, τὸ
the piety desired greatly her to-see the
τοῦ ψαλμῳδοῦ ἐννοοῦσα λόγιον τὸ φάσκον· «Αὕτη ἡ
of-the psalmist considering saying the(-one) saying this (is)-the
ἀλλοίωσις τῆς δεξιᾶς τοῦ ὑψίστου.» Ἡ δὲ τῆς κοσμικῆς
change of-the right-hand of-the most-high she but the worldly
δόξης παντελῶς διαπτύουσα, παρῃτεῖτο τὴν πρὸς αὐτὴν
glory utterly spitting-upon declined the with her

συντυχίαν ποιήσασθαι. Ὅτε δὲ λοιπὸν οἱ περὶ τὰ προάστεια
meeting to-make when and further the around the suburbs
δοῦλοι αὐτῶν ἐστασίασαν, τότε ἔφη πρὸς τὸν μακάριον
slaves their revolted then she-said to the blessed
αὐτῆς σύμβιον· «Τάχα καιρὸς ἡμᾶς καλεῖ τὴν βασιλίδα
her spouse perhaps (the)-time us calls the queen
θεάσασθαι· εἰ γὰρ οἱ πλησιάζοντες ἡμῖν οἰκέται οὕτως
to-see if for the(-ones) near to-us servants so
καθ' ἡμῶν ἐπήρθησαν, τί ἄρα οἴει ποιῆσαι ἡμῖν τοὺς
against us rose-up what then do-you-think to-do to-us those
ἐν ταῖς ἔξω πόλεσιν, λέγω δὴ ἐν Σπανίᾳ καὶ Καμπανίᾳ
in the outside cities I-mean indeed in Spain and Campania
καὶ Σικελίᾳ καὶ Ἀφρικῇ καὶ Μαυριτανίᾳ καὶ Βρεττανίᾳ
and Sicily and Africa and Mauretania and Britain
καὶ ταῖς λοιπαῖς χώραις;» Ταύτης οὖν ἕνεκα τῆς
and the other lands this then for-the-sake-of the
αἰτίας ἠπείχθησαν πρὸς τὴν εὐσεβεστάτην βασιλίδα τὴν
cause they-hastened to the most-pious queen the
συντυχίαν ποιήσασθαι, ἥτις γεγένηται μεσιτευσάντων αὐτοῖς
meeting to-make which took-place having-mediated for-them
ἁγίων ἐπισκόπων. Ἐπεὶ δὲ σφόδρα ὠφέλιμον ἡγησάμεθα
holy bishops since and very beneficial we-considered
ὀλίγα περὶ τῆς συντυχίας αὐτῶν διηγήσασθαι, ἅπερ
few(-things) about the meeting their to-relate which
αὐτὴ διὰ τὴν οἰκοδομὴν ἡμῶν πλειστάκις ἀπήγγελλεν,
she-herself for the edification our very-often reported
ταῦτα κἀγὼ μετὰ πάσης ἀληθείας γράψω πρὸς τὴν τῶν
these-things I-too with all truth will-write for the of-those
ἐντυγχανόντων ὠφέλειαν. «Πολλῶν λεγόντων, φησίν, ὡς
reading benefit many saying she-says that
ὀφείλειν αὐτὴν κατὰ τὸ σύνηθες τῶν ἐν τῇ Ῥώμῃ
ought her according-to the custom of-the(-women) in — Rome

συγκλητικῶν τὴν κεφαλὴν ἐν τῇ συντυχίᾳ ἀποκαλύψασθαι,
senatorial the head in the meeting to-uncover
αὕτη γενναίῳ φρονήματι διεβεβαιώσατο μήτε ἱμάτιον
she with-noble mind affirmed neither (her)-garment
ἀλλάσσειν διὰ τὸ γεγραμμένον· Ἐνεδυσάμην τὰ
to-change because-of the(-thing) written I-have-put-on the
ἱμάτιά μου· πῶς ἐκδύσωμαι αὐτά; μήτε τὴν κεφαλὴν
garments my how shall-I-take-off them nor the head
ἀποκαλύπτεσθαι διὰ τὸν λέγοντα ἀπόστολον· Οὐ δεῖ
to-uncover because-of the saying apostle not it-is-fitting
γυναῖκα ἀκατακαλύπτῳ τῇ κεφαλῇ προσεύχεσθαι. Οὐδὲ
(for-a)-woman with-uncovered the head to-pray not-even
εἰ μέλλω ἅπαντά μου ἀπολλύειν τὰ πράγματα· συμφέρει
if I-am-about all my to-lose the affairs it-is-better
γάρ μοι, φησίν, μίαν κεραίαν μὴ παρελθεῖν τῆς γραφῆς
for for-me she-says one stroke not to-pass of-the scripture
καὶ καταπατῆσαί μου τὴν κατὰ Θεὸν συνείδησιν ἢ
and to-trample my the according-to God conscience than
κερδῆσαι ὅλον τὸν κόσμον. Ἱμάτια γὰρ σωτηρίου ὑπῆρχεν
to-gain whole the world garments for of-salvation were
τὰ ἐκείνης ἐνδύματα καὶ πάντα αὐτῆς τὸν βίον προσευχὴν
the of-her clothes and all her the life prayer
εἶναι ἐλογίζετο· διὸ οὐδὲ πρὸς βραχὺ τὴν κεφαλὴν
to-be she-reckoned therefore not-even for (a)-moment the head
ἀποκαλυφθῆναι ἠνέσχετο, ἵνα μὴ λυπήσῃ τοὺς σὺν αὐτῇ
to-be-uncovered she-endured that not she-might-grieve the with her
ἀγγέλους. Λαβοῦσα δὲ κόσμια τιμῆς οὐκ ὀλίγης ἄξια καὶ
angels having-taken and ornaments of-price not little worthy and
κανθάρους κρυσταλλίνους δώρων ἕνεκεν τῆς εὐσεβοῦς
goblets crystal of-gifts for-the-sake-of the pious
βασιλίδος καὶ ἕτερα πάλιν κόσμια ἔν τε δακτυλίοις καὶ
queen and other again ornaments in both rings and

ἀργύρῳ καὶ ἐσθῆτι σηρικῇ, ὥστε παρασχεῖν τοῖς πιστοῖς
silver and garment silk so-as to-provide to-the faithful
εὐνούχοις καὶ ἄρχουσιν, παρεγένετο ἐν τῷ παλατίῳ καί,
eunuchs and officials she-came in the palace and
μηνυθέντων αὐτῶν, ἐκελεύσθησαν εἰσελθεῖν.
having-been-announced they they-were-bidden to-enter

12 Καὶ εὐθέως ὑπήντησεν αὐτοῖς ἡ εὐσεβὴς βασίλισσα
and at-once met them the pious queen
μετὰ πολλῆς εὐφροσύνης εἰς τὴν ἀρχὴν τῆς στοᾶς καὶ
with much joy at the beginning of-the colonnade and
θεωρήσασα τὴν μακαρίαν ἐν ἐκείνῳ τῷ ταπεινῷ σχήματι,
having-seen the blessed(-woman) in that the lowly guise
ἐν πολλῇ κατανύξει γεγένηται· καὶ ἀποδεξαμένη ἐκάθισεν
in much compunction was and having-welcomed(-her) seated
αὐτὴν ἐν τῷ θρόνῳ αὐτῆς τῷ χρυσῷ. Συγκαλεσαμένη δὲ
her on the throne her the golden having-called-together and
πάντας τοὺς διαφέροντας αὐτῇ τοῦ παλατίου, τοιαῦτα
all the(-ones) belonging to-her of-the palace such-things
πρὸς αὐτοὺς ἤρξατο λέγειν· «Δεῦτε, ἴδετε ἣν πρὸ
to them began to-say come see (her)-whom before
τεσσάρων ἐτῶν ἐθεασάμεθα σφριγῶσαν ἐν τῷ κοσμικῷ
four years we-saw blooming in the worldly
ἀξιώματι, νῦν δὲ γεγηρακυῖαν ἐν τῷ οὐρανίῳ φρονήματι·
rank now and grown-old in the heavenly mind
καὶ ἐξ αὐτῆς μάθωμεν, ὡς πάντων τῶν ἡδέων τοῦ
and from her let-us-learn that all the pleasures of-the
σώματος ἐπικρατεῖ ὁ εὐσεβὴς λογισμός· ἰδοὺ γὰρ αὕτη καὶ
body masters the pious reasoning behold for she both
ἀνατροφῆς ἁπαλότητα καὶ πλούτου μέγεθος καὶ ἀξιωμάτων
of-upbringing tenderness and of-wealth greatness and of-ranks
ὄγκον καὶ ἁπλῶς πάντα τὰ ἐν τῷδε τῷ βίῳ τερπνὰ
bulk and simply all the(-things) in this the life delightful

πατήσασα οὔτε σαρκὸς ἀσθένειαν οὔτε πτωχείαν ἑκούσιον
having-trampled neither of-flesh weakness nor poverty voluntary
ἔδεισεν οὔτε ἄλλο τῶν τοιούτων οὐδέν, ἅπερ ἡμεῖς
feared nor other of-the such nothing which we
πεφρίκαμεν· ἀλλὰ καὶ τὴν φύσιν αὐτὴν χαλινώσασα, εἰς
have-shuddered-at but even the nature itself having-bridled to
καθημερινὸν θάνατον ἑαυτὴν ἐξέδωκεν, δι' αὐτῶν τῶν
daily death herself gave-over through very the
ἔργων πᾶσιν δεικνύουσα, ὅτι οὐδὲν ἀπολείπεται περὶ τὴν
works to-all showing that in-nothing falls-short in the
κατὰ Θεὸν ἀρετὴν τὸ θῆλυ τοῦ ἄρρενος, ἐπειδὰν ἔρρωται
according-to God virtue the female of-the male when is-strong
ἡ προαίρεσις.» Ἡ δὲ ὄντως τοῦ Κυρίου θεράπαινα ταῦτα
the will the and truly of-the Lord handmaid these-things
ἀκούουσα οὐκ ἐπήρθη τοῖς ἐγκωμίοις, ἀλλ' ὅσῳ μᾶλλον
hearing not was-lifted-up by-the praises but as-much more
παρὰ τῆς βασιλίδος ἐδοξάζετο τοσούτῳ πλέον ἑαυτὴν
by the queen she-was-glorified so-much more herself
ἐταπείνου, τὸ προφητικὸν πληροῦσα λόγιον, ὅτι «πᾶσα
she-humbled the prophetic fulfilling saying that all
δόξα ἀνθρώπου ὡς ἄνθος χόρτου.» Ἡ δὲ περιπτυσσομένη
glory of-man (is)-as (a)-flower of-grass she and embracing
καὶ καταφιλοῦσα τοὺς ὀφθαλμοὺς αὐτῆς, πάλιν διηγεῖτο
and kissing the eyes her again related
τοῖς παροῦσιν, ὅσα πεπόνθασιν ἐν τῇ ἀποταγῇ καὶ πῶς
to-those present how-much they-have-suffered in the renunciation and how
ἐδιώχθησαν παρὰ τοῦ πατρός, κωλυθέντες μηδὲ ὅλως
they-were-persecuted by the father having-been-hindered not-even at-all
συντυγχάνειν ἁγίοις μηδὲ ἀκούειν λόγον σωτηρίας περὶ
to-meet-with holy(-men) nor to-hear (a)-word of-salvation about
τῆς ὁδοῦ τοῦ Θεοῦ. Εἰς τοσοῦτον γὰρ ἤνεγκεν ὁ διάβολος
the way — of-God to so-much for brought the devil

τὸν προλεχθέντα πατέρα αὐτῆς, καὶ ταῦτα ἐνάρετον ἄνδρα
the aforesaid father her and that virtuous man
ὑπάρχοντα, ὡς προφάσει καλοῦ ἐργάσασθαι ἁμαρτίαν
being as with-(the)-pretext of-good to-work sin
μεγάλην. Ἐπειδὴ γὰρ ὑπενοεῖτο ὡς θέλων λαβεῖν τὰ
great since for he-was-suspected as wishing to-take the
ὑπάρχοντα αὐτῶν καὶ παρασχεῖν τοῖς ἄλλοις τέκνοις,
possessions their and to-give to-the other children
διὰ τοῦτο ἐσπούδαζεν ἀποκωλῦσαι αὐτοὺς τοῦ οὐρανίου
for this he-was-eager to-hinder them from-the heavenly
φρονήματος, ὡς ἀνωτέρω εἰρήκαμεν. Πάλιν δὲ μακαρίζουσα
mind as above we-have-said again and calling-blessed
ἀμφοτέρους ἡ βασίλισσα ἔλεγεν, πόσον ὑπομένουσιν κόπον
both the queen said how-much they-endure toil
συσκευαζόμενοι ὑπὸ Σευήρου τοῦ ἀδελφοῦ τοῦ κυρίου
being-plotted-against by Severus the brother of-the lord
Ἀπινιανοῦ, βουλομένου πάντα αὐτῶν εἰς ἑαυτὸν μεταστῆσαι
Apinianus wishing all their to himself to-transfer
τὰ κτήματα, πολλά τε καὶ μεγάλα ὑπάρχοντα, καὶ πῶς
the estates many both and great being and how
ἕκαστος τῶν συγκλητικῶν συγγενῶν αὐτῶν συσκευάζονται
each of-the senatorial relatives their plot-against
αὐτῶν τὰ πράγματα, ἐξ αὐτῶν πλουτῆσαι βουλόμενοι.
their the affairs from them to-grow-rich wishing
Καί φησιν πρὸς αὐτούς· «Θέλετε, ποιήσω δίκας παρασχεῖν
and she-says to them do-you-wish I-shall-make penalty (him)-to-pay
Σευῆρον, καὶ σωφρονισθεὶς μαθήσεται μηκέτι πλεονεκτεῖν
Severus and having-been-chastened he-will-learn no-longer to-defraud
τοὺς τὰς ἑαυτῶν ψυχὰς ἀνατεθεικότας τῷ Κυρίῳ.» Οἱ
those the their-own souls having-dedicated to-the Lord the
δὲ ἅγιοι ταῦτα πρὸς τὴν βασιλίδα ἀπεκρίναντο· «Ἡμῖν
and saints these-things to the queen answered us

ὁ Χριστὸς ἀδικεῖσθαι ἐκέλευσεν καὶ μὴ ἀδικεῖν, ῥαπίζεσθαι
— Christ to-be-wronged bade and not to-wrong to-be-struck-on
τὴν δεξιὰν σιαγόνα καὶ στρέφειν τὴν ἑτέραν, μετὰ τοῦ
the right cheek and to-turn the other with the(-one)
ἀγγαρεύοντος μίλιον ἓν δύο πορεύεσθαι, τῷ αἴροντι τὸν
compelling (a)-mile one two to-go to-the(-one) taking the
χιτῶνα προσθεῖναι καὶ τὸ ἱμάτιον· ἀπρεπὲς οὖν ἐστιν, ἡμῖν
tunic to-add also the cloak unseemly then it-is for-us
κακὸν ἀντὶ κακοῦ ἀποδιδόναι, καὶ ταῦτα τῶν πλεονεκτεῖν
evil for evil to-give-back and that those to-defraud
ἡμᾶς πειρωμένων οἰκείων ἡμῶν τυγχανόντων· πεποίθαμεν
us trying relatives our being we-trust
δὲ τῷ Χριστῷ, ὅτι καὶ τὰ μέτρια ἡμῶν ὑπάρχοντα διὰ
and — in-Christ that also the moderate our possessions through
τῆς αὐτοῦ βοηθείας καὶ τῆς προστασίας τῆς ὑμῶν εὐσεβοῦς
the his help and the protection of-the your pious
βασιλείας καλῶς ἀναλωθήσονται.» Ταῦτα ἀκούσασα ἡ
majesty well will-be-spent these-things having-heard the
βασίλισσα, σφόδρα ὠφεληθεῖσα παραχρῆμα δηλοῖ τῷ
queen greatly having-been-benefited immediately makes-known to-the
ἀληθῶς εὐσεβεστάτῳ καὶ φιλοχρίστῳ αὐτῆς ἀδελφῷ τῷ
truly most-pious and Christ-loving her brother the
μακαριωτάτῳ βασιλεῖ Ὀνωρίῳ, ὥστε ποιῆσαι πρόσταγμα
most-blessed emperor Honorius so-as to-make (an)-order
καθ' ἑκάστην ἐπαρχίαν, ἵνα κινδύνῳ τῶν ἀρχόντων καὶ
in each province that at-(the)-risk of-the governors and
πολιτευομένων πραθῶσιν αὐτῶν τὰ πράγματα καὶ πάλιν
magistrates may-be-sold their the affairs and again
κινδύνῳ αὐτῶν ἀποκατασταθῇ αὐτοῖς τούτων τὸ τίμημα.
at-risk their may-be-restored to-them of-these the price
Καὶ οὕτως σπουδαίως καὶ μετὰ πάσης χαρᾶς ὁ φιλόχριστος
and so earnestly and with all joy the Christ-loving

βασιλεὺς τοῦτο ἐποίησεν, ὥστε καθεζομένων αὐτῶν δοθῆναι
emperor this did so-that sitting they to-be-given
αὐτοῖς τὰ προστάγματα μετὰ τῶν ἐκβιβαστῶν.
to-them the orders with the enforcers

THE SALE OF THEIR WEALTH

Serena forbade her household to take a coin from them, and their Roman house found no buyer until the barbarians burned it. Apinianus's yearly income, he told the author, was twelve myriads of gold; they sent alms through holy men to many lands. She tells of a dream of a narrow wall and of the devil's temptations through gold and a splendid estate. They gave their silk to altars and sold out before Alaric came, and a bread riot killed the prefect who meant to confiscate the rest; driven by winds to a besieged island, they ransomed its captives.

13 Οἱ δὲ ἐπὶ τῇ τοιαύτῃ φιλοτιμίᾳ τῶν εὐσεβεστάτων
they and at the such munificence of-the most-pious(-ones)
καταπλαγέντες καὶ τὸν ἐπὶ πάντων σωτῆρα Θεὸν
astounded and the over all savior God
δοξάσαντες, ἐξενέγκαντες μετὰ τῶν κρυσταλλίνων
having-glorified having-brought-out with the crystal
κανθάρων τὰ κόσμια προσέφερον τῇ αὐτῶν εὐσεβείᾳ
goblets the ornaments offered to-the their piety
λέγοντες· «Δέξασθε παρ' ἡμῶν μικρὰς εὐλογίας, ὥσπερ
saying accept from us small blessings as
καὶ ὁ Κύριος ἐδέξατο τῆς χήρας τὰ δύο λεπτά.»
also the Lord accepted of-the widow the two mites
Ἡ δὲ ἐπὶ τῷ λόγῳ τούτῳ ἡδὺ μειδιάσασα, τοιαῦτα
she and at the word this sweetly having-smiled such-things
πρὸς αὐτοὺς ἀπεκρίνατο· «Πείσῃ ὁ Κύριος τὴν
to them answered may-persuade the Lord the

ὑμῶν θεοσέβειαν, οὕτως λογίζομαι τὸν λαμβάνοντά
your piety so I-reckon the(-one) taking
τι τῶν ὑμετέρων ὑπαρχόντων χωρὶς τῶν ἁγίων
anything of-the your possessions apart-from the saints
καὶ τῶν πτωχῶν, ὡς ἱερόσυλον καὶ ἐπισωρεύοντα
and the poor as (a)-temple-robber and heaping-up
ἑαυτῷ πῦρ αἰώνιον, ὅτι τὰ τῷ Θεῷ ἀφιερωθέντα
for-himself fire eternal because the(-things) — to-God dedicated
λαμβάνει.» Προστάσσει οὖν ἡ βασίλισσα τῷ πρεποσίτῳ
he-takes orders then the queen to-the provost
καὶ ἄλλοις δύο εὐνούχοις λαμπροῖς μετὰ πάσης τιμῆς
and other two eunuchs distinguished with all honor
ἀποκαταστῆσαι αὐτούς, ὁρκώσασα τὴν σωτηρίαν τοῦ
to-restore them having-sworn(-by) the safety of-the
εὐσεβεστάτου αὐτῆς ἀδελφοῦ, ὅπως μήτε αὐτοί,
most-pious her brother that neither they-themselves
μήτε ἄλλον τινὰ τοῦ παλατίου συγχωρήσουσιν λαβεῖν
nor other any of-the palace will-allow to-take
παρ᾽ αὐτῶν ἕως ἑνὸς νομίσματος. Οἱ δὲ φιλοχρίστων
from them up-to one coin the and of-Christ-loving
βασιλέων φιλόχριστοι ὑπηρέται τυγχάνοντες μετὰ
emperors Christ-loving servants being with
πάσης χαρᾶς καὶ προθυμίας τὸ προσταχθὲν
all joy and eagerness the(-thing) ordered
ἐπετέλεσαν.
accomplished
Καὶ ἐξῆλθον μετὰ πολλῆς εὐφροσύνης οἱ ἅγιοι πνευματικὸν 14
and went-out with much joy the saints spiritual
κέρδος ἐμπορευσάμενοι· ἐνέχυρον γὰρ ἔχοντες τὴν τοῦ
gain having-traded (as)-pledge for having the of-the
Κυρίου φωνὴν τὴν λέγουσαν· «Εὖ, δοῦλε ἀγαθέ,
Lord voice the(-one) saying well-done servant good

ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω·
over few-things you-were faithful over many you I-will-set
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου», — προσεδόκων
enter into the joy of-the lord your they-expected
σκορπίζειν ἐπὶ γῆς, ἅπερ ἐν οὐρανῷ θησαυρὸν ἄσυλον
to-scatter on earth what in heaven (a)-treasure inviolable
συνάγειν ἐπίστευον. Παραγενόμενοι δὲ εἰς τὸ οἰκεῖον
to-gather they-believed having-arrived and at the own
καταγώγιον, ἐβουλεύοντο εὐχαριστίαν τινὰ τῇ πολλὰ
lodging they-took-counsel thanksgiving some to-the much
παρασχούσῃ αὐτοῖς βασιλίδι προσενεγκεῖν· καὶ ἐπειδὴ
having-provided to-them queen to-offer and since
οὐδεὶς τῶν ἐν τῇ Ῥώμῃ συγκλητικῶν τὴν οἰκίαν τοῦ
no-one of-the(-men) in — Rome senatorial the house of-the
μακαρίου Ἀπινιανοῦ πρίασθαι ηὐπόρησεν, δηλοῦσι τῇ
blessed Apinianus to-buy was-able they-make-known to-the
προειρημένῃ βασιλίδι δι' ἁγίων ἐπισκόπων, ἵνα αὐτὴν
aforesaid queen through holy bishops that it
ἀγοράσῃ. Ἡ δὲ μὴ βουληθεῖσα τοῦτο ποιῆσαι, ἔφη πρὸς
she-might-buy she but not having-wished this to-do said to
τοὺς μεσάζοντας· «Ἐγὼ νομίζω μὴ ἰσχύειν με ταύτην
the mediators I think not to-be-able me it
ἀγοράσαι τοῦ ἀξίου τιμήματος.» Παρεκάλεσάν τε αὐτήν,
to-buy at-the worthy price they-besought and her
ἵνα κἂν τῶν ἐξ αὐτῆς πολυτίμων μαρμάρων ξένιον
that at-least of-the from it costly marbles (a)-gift
παρὰ τῶν ἁγίων κομίσηται. Ἡ δὲ μόλις ἐπένευσεν, μὴ
from the saints she-might-receive she and reluctantly assented not
βουληθεῖσα ἐπὶ πλεῖον λυπῆσαι αὐτούς· τὴν δὲ οἰκίαν μὴ
having-wished for longer to-grieve them the but house not
ἰσχύσαντες πωλῆσαι οἱ μακάριοι, μετὰ τὴν ἔφοδον τῶν
having-been-able to-sell the blessed(-ones) after the invasion of-the

βαρβάρων ὡς ἐμπυρισθεῖσαν αὐτὴν τοῦ μηδενὸς ὕστερον
barbarians as having-been-burned it for-the nothing later
ἀπέδοντο.
sold
Περὶ δὲ τῆς οὐσίας αὐτῶν ἅπερ ἐκ στόματος τοῦ 15
about and the property their which from (the)-mouth the
μακαρίου ἀκήκοα, ἀκροθιγῶς διηγήσομαι. Ἔλεγεν γὰρ
blessed(-man) I-have-heard briefly I-will-relate he-said for
κεκτῆσθαι ἐν προσόδῳ ἐνιαυσιαίῳ πλέον ἔλαττον
to-have-possessed in revenue annual more (or)-less
χρυσοῦ μυριάδας δώδεκα, χωρὶς ὧν εἶχεν κτημάτων
of-gold myriads twelve apart-from what he-had of-estates
τῆς ἰδίας ἐλευθέρας. Τὰ δὲ κινητὰ αὐτῶν τοσαῦτα
of-the own wife the and movables their so-many
ὑπῆρχεν, ὡς μέτρῳ μὴ ὑποβάλλεσθαι. Ἅπερ εὐθέως
were as to-measure not to-be-subjected which at-once
ἀρξάμενοι προθύμως ἐμέριζον, ἁγίοις ἀνδράσιν τὴν
having-begun eagerly they-distributed to-holy men the
τῆς ἐλεημοσύνης διακονίαν ἐγχειρίζοντες· ἀπέστελλον
of-the almsgiving ministry entrusting they-sent
ἐν ἄλλαις χώραις δι᾽ ἑνὸς μὲν μυριάδας τέσσαρας,
in other lands through one indeed myriads four
δι᾽ ἑτέρου δὲ τρεῖς, δι᾽ ἄλλου δὲ δύο καὶ
through another and three through another and two and
ἑτέρου μίαν καὶ τὰ λοιπὰ καθὼς συνήργει ὁ
another one and the rest as worked-together the
Κύριος.
Lord
Ἔλεγεν γὰρ ἡ ἁγία αὕτη τῷ μακαρίῳ αὐτῆς 16
said for the holy(-woman) this to-the blessed her
συζύγῳ ἀδελφῷ· «Βαρύτατόν ἐστιν ἡμῖν τὸ τοῦ βίου
spouse brother heaviest is for-us the of-the life

φορτίον καὶ οὔκ ἐσμεν ἱκανοὶ ἐν τούτοις ὄντες τὸν
burden and not we-are able in these being the
ἐλαφρὸν ζυγὸν τοῦ Χριστοῦ ἀναδέξασθαι· ἀποθώμεθα οὖν
light yoke — of-Christ to-take-up let-us-lay-aside then
διὰ τάχους τὰ χρήματα, ἵνα Χριστὸν κερδήσωμεν.» Ὁ
with speed the money that Christ we-may-gain he
δὲ ὡς παρὰ Θεοῦ οὕτως τὰς τῆς μακαρίας νουθεσίας
and as from God so the of-the blessed(-woman) admonitions
ἐδέχετο, καὶ πλουσίᾳ χειρὶ τὰ ὄντα ἐσκόρπιζον. Καί
received and with-rich hand the(-things) being they-scattered and
ποτε πάμπολλα παρακληθεῖσα παρ' ἡμῶν εἰπεῖν, πῶς
once very-much having-been-besought by us to-say how
ἠδυνήθησαν ἀπὸ τηλικούτου ὕψους ἐλθεῖν εἰς τοσαύτην
they-could from so-great height to-come to such
ταπείνωσιν, ἤρξατο λέγειν ὅτι· «Οὐκ ὀλίγους κόπους καὶ
lowliness she-began to-say that not few toils and
πολέμους ὑπέστημεν ἐν ἀρχῇ παρὰ τοῦ μισοκάλου
wars we-underwent in (the)-beginning from the good-hating
ἐχθροῦ, ἕως ἠδυνήθημεν τὸν ὄγκον τῶν τοσούτων
enemy until we-could the bulk of-the so-great
χρημάτων ἀπώσασθαι, δυσφοροῦντές τε καὶ θλιβόμενοι,
money to-thrust-away being-vexed both and being-afflicted
ὅτι οὐκ ἦν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλά,
because not was for-us the wrestling against blood and flesh but
καθώς φησιν ὁ ἀπόστολος, πρὸς τὰς ἀρχάς, πρὸς
as says the apostle against the principalities against
τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου·
the world-rulers of-the darkness of-the age this
ἐν μιᾷ δὲ νυκτὶ λυπούμενοι σφόδρα ὑπνώσαμεν, καὶ
in one and night grieving greatly we-fell-asleep and
ὁρῶμεν ἑαυτοὺς ἀμφότεροι ἐν σχήματι τοίχου στενοτάτου
we-see ourselves both in (the)-shape of-(a)-wall most-narrow

διερχομένους καὶ πάνυ ἀνιωμένους ἐν τῇ στενότητι,
passing-through and very distressed in the narrowness
ὥστε λοιπὸν τὰς ἑαυτῶν ψυχὰς ἀπολέγεσθαι. Ὡς δὲ
so-that further the own souls to-renounce when and
μετὰ πολλοῦ κόπου διήλθομεν, φησίν, τὴν ὀδύνην
with much toil we-passed-through she-says the pain
ἐκείνην, εἰς πολλὴν καὶ μεγάλην ἀναψυχὴν ηὑρέθημεν
that into much and great refreshment we-were-found
καὶ χαρὰν ἀνεκλάλητον· τοῦτο δὲ ἔδειξεν ἡμῖν ὁ Θεός,
and joy unspeakable this and showed to-us — God
τὴν ὀλιγοψυχίαν παραμυθούμενος, ἵνα θαρρῶμεν περὶ
the faint-heartedness consoling that we-may-take-courage about
τῆς μελλούσης ἡμᾶς ἐκ τοῦ πολλοῦ κόπου διαδέχεσθαι
the about-to us from the much toil to-succeed
ἀναπαύσεως.»
rest
«Ἐν μιᾷ τοιγαροῦν ἡμέρᾳ,» ὡς ἔλεγεν ἡ γενναία καὶ 17
on one therefore day as said the noble and
μεγαλόφρων αὕτη δούλη τοῦ Χριστοῦ, «πολλοῦ καὶ
high-minded this handmaid — of-Christ much and
ἀφάτου ἡμῖν συνηγμένου χρυσίου, ὥστε ἀποστεῖλαι εἰς τὴν
unspeakable to-us gathered gold so-as to-send for the
τῶν πτωχῶν καὶ ἁγίων διακονίαν, χιλιάδας χρυσίου πέντε
of-the poor and saints ministry thousands of-gold five
καὶ τεσσαράκοντα, εἰσελθοῦσα ἐν τῷ τρικλίνῳ ἔδοξα ἐξ
and forty having-entered in the dining-hall I-seemed from
ἐνεργείας τοῦ διαβόλου ἐκ τοῦ πλήθους τῶν χρημάτων
(the)-working of-the devil from the multitude of-the money
ὥσπερ πυρὶ τὸν οἶκον καταυγάζεσθαι, καὶ πολέμιον
as-if with-fire the house to-be-lit-up and (an)-enemy
ἐν τοῖς λογισμοῖς μου λέγοντά μοι· Ποταπὴ αὕτη ἡ
in the thoughts my saying to-me of-what-sort this the

βασιλεία τῶν οὐρανῶν ὑπάρχει, ὅτι τοσούτων ὠνεῖται
kingdom of-the heavens is that for-so-much it-is-bought
χρημάτων; Ὡς δὲ ἐδυσφόρουν, φησίν, ἀντιπολεμοῦσα
money when and I-was-vexed she-says fighting-back-against
τῷ διαβόλῳ, νήψασα εὐθέως ἔδραμον πρὸς τὴν
the devil having-come-to-my-senses at-once I-ran to the
ἄμαχον συμμαχίαν καὶ τὰ γόνατα κλίνασα ἐδεόμην τοῦ
invincible alliance and the knees having-bent I-besought the
Κυρίου ἀποσοβῆσαι ἀπ᾽ ἐμοῦ τὸν ἀντίπαλον. Καὶ μετὰ τὴν
Lord to-drive-away from me the adversary and after the
εὐχὴν ἐν καταστάσει γεναμένη ἔλεγον ἐν τῇ διανοίᾳ μου·
prayer in calm having-become I-said in the mind my
ἐκεῖνά εἰσιν τὰ τοῖς φθαρτοῖς τούτοις ἀγοραζόμενα,
those are the(-things) by-the perishable these bought
περὶ ὧν φησιν ἡ ἁγία γραφή· Ἃ ὀφθαλμὸς οὐκ
about which says the holy scripture what eye not
εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου
saw and ear not heard and into (the)-heart of-man
οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν
not went-up what prepared — God for-those loving
αὐτόν.»
him

18 Τὸ δὲ αὐτὸ τοῦτο ἐκ δευτέρου πεπονθέναι ἔλεγεν,
the and same this from (a)-second(-time) to-have-suffered she-said
ἐκδιδάσκουσα ἡμᾶς τὰς ποικίλας μεθοδείας τοῦ ἐχθροῦ, ὅτι
teaching us the various wiles of-the enemy that
χρὴ πάντοτε ἀγρυπνεῖν καὶ μηδὲ ὅλως ἀμεριμνῆσαι
it-is-needful always to-be-watchful and not-even at-all to-be-careless
τὰς βουλομένας ἀρέσαι τῷ Κυρίῳ ψυχάς· «Ἦν γὰρ
the wishing to-please the Lord souls there-was for
ἡμῖν, φησίν, ἀξιοεπαίνετον κτῆμα, ἐν δὲ τῷ κτήματι
to-us she-says (a)-praiseworthy estate in and the estate

βαλανεῖον πᾶσαν κοσμικὴν ὑπερβαῖνον λαμπρότητα· καὶ
(a)-bath all worldly surpassing splendor and
γὰρ εἶχεν ἐξ ἑνὸς μὲν μέρους τὴν θάλασσαν, ἐκ
for it-had from one indeed side the sea from
δὲ ἑτέρου ὕλην παντοίαν, ἐν ᾗ σύαγροι ἔλαφοί τε
and the-other wood of-every-kind in which wild-boars deer both
καὶ δορκάδες καὶ ἕτερα ἀγριμαῖα ἐνέμοντο, ὡς τοὺς
and gazelles and other wild-beasts grazed so-that those
λουομένους ἐκ τῆς νεροφόρου θεωρεῖν ἐκεῖθεν μὲν τὰ
bathing from the pool to-see from-there indeed the
πλοιάρια ἀρμενίζοντα, ἐντεῦθεν δὲ τὴν θήραν ἐν τῇ
boats sailing from-here and the hunt in the
ὕλῃ. Εὑρὼν οὖν ἐν τούτῳ πάλιν εὔκαιρον πρόφασιν ὁ
wood having-found then in this again (a)-timely pretext the
διάβολος ὑπέβαλλέν μοι, φησίν, τήν τε ποικιλίαν τῶν
devil suggested to-me she-says the both variety of-the
ἐκεῖσε μαρμάρων καὶ τὴν ἐν τῇ κώμῃ αὐτῇ ἄφατον
there marbles and the in the village itself unspeakable
πρόσοδον. Ἐκέκτητο γὰρ πέριξ τοῦ βαλανείου ἑξήκοντα
revenue it-possessed for around the bath sixty
καὶ δύο ἐποίκια.» Ἡ δὲ μακαρία πάλιν τὸ ὄμμα πρὸς
and two farmsteads the and blessed(-woman) again the eye to
τὸν Θεὸν ἀνατείνασα τῷ εὐσεβεῖ ἐπιλογισμῷ τὸν ἐχθρὸν
— God having-raised with-the pious reflection the enemy
ἀπεκρούσατο λέγουσα· «Οὐ μήπου ἐμποδίσῃς ἐν τούτῳ
repulsed saying not by-any-means you-will-binder in this
τὸν δρόμον, διάβολε· τί γὰρ ὅλως εἰσὶν ταῦτα, τὰ
the course devil what for at-all are these the(-things)
σήμερον ὄντα καὶ αὔριον ἢ ὑπὸ βαρβάρων ἢ ὑπὸ
today being and tomorrow either by barbarians or by
πυρὸς ἢ ὑπὸ χρόνου ἢ ὑπὸ ἄλλης τινὸς διαφθειρόμενα
fire or by time or by other some being-destroyed

περιστάσεως, πρὸς τὰ αἰώνια ἀγαθὰ τὰ ἀεὶ
circumstance compared-to the eternal good(-things) the(-ones) always
ὡσαύτως ὄντα καὶ τοῖς ἀπεράντοις αἰῶσιν παρεκτεινόμενα,
alike being and to-the endless ages extending
ἅπερ διὰ τούτων τῶν φθαρτῶν ἀγοράζεται;» Γνοὺς
which through these the perishable(-things) is-bought having-known
δὲ ὁ ἐχθρὸς ὡς οὐδὲν ἰσχύει πολεμῶν πρὸς αὐτήν,
and the enemy that nothing he-avails warring against her
ἀλλὰ μᾶλλον ἡττώμενος περισσοτέρους αὐτῇ προξενεῖ
but rather being-defeated more for-her procures
στεφάνους, αἰσχυνθεὶς οὐκέτι δι᾽ ὄχλου αὐτῇ γενέσθαι
crowns having-been-ashamed no-longer to annoyance to-her to-become
ἐτόλμησεν.
dared

19 Ἀδεῶς δὲ λοιπόν, ὡς προείπαμεν, τὰ ὑπόλοιπα τῶν ἐν τῇ
fearlessly and further as we-said-before the remaining of-the in —
Ῥώμῃ κτημάτων ἀποδόμενοι ὡς εἰπεῖν παντὶ τῷ κόσμῳ
Rome estates having-sold so-to speak to-all the world
ἐπήρκεσαν. Ποία γὰρ πόλις ἢ ποία πατρὶς ἄμοιρος
they-gave-aid what for city or what country without-share
τῶν μεγίστων αὐτῶν εὐποιϊῶν γεγένηται, ἐὰν εἴπωμεν
of-the greatest their benefactions has-been if we-say
Μεσοποταμίαν καὶ τὴν λοιπὴν Συρίαν, Παλαιστίνην τε
Mesopotamia and the rest Syria Palestine both
πᾶσαν καὶ τὰ μέρη τῆς Αἰγύπτου καὶ Πενταπόλεως; καὶ
all and the parts — of-Egypt and of-Pentapolis and
ἵνα μὴ πολλὰ λέγωμεν, πᾶσα ἡ δύσις καὶ πᾶσα ἀνατολὴ
that not much we-may-say all the west and all east
τῶν μεγίστων αὐτῶν εὐποιϊῶν μετείληφεν. Ἀμέλει αὐτὸς
of-the greatest their benefactions has-shared certainly myself
ἐγὼ τὴν ἐπὶ Κωνσταντινούπολιν ὁδεύσας ὁδὸν πολλῶν
I the to Constantinople having-traveled road many

γερόντων εὐχαριστούντων τοῖς ἁγίοις ἀκήκοα, μάλιστα δὲ
old(-men) giving-thanks to-the saints have-heard especially and
τοῦ κυρίου Τιγρίου τοῦ πρεσβυτέρου Κωνσταντινουπόλεως.
the lord Tigrius the presbyter of-Constantinople
Νήσους δὲ οὐκ ὀλίγας ὠνησάμενοι ἁγίοις ἀνδράσιν
islands and not few having-bought to-holy men
ἐδωρήσαντο· ὁμοίως δὲ καὶ ἀσκητήρια μοναχῶν τε καὶ
they-gave likewise and also hermitages of-monks both and
ἀειπαρθένων ὠνησάμενοι τοῖς οἰκοῦσιν αὐτὰ ἐχαρίσαντο,
of-ever-virgins having-bought to-those dwelling(-in) them they-granted
χρυσίον ἑκάστῳ τόπῳ τὸ ἱκανὸν παρέχοντες· πᾶσάν
gold to-each place the sufficient providing all
τε αὐτῶν τὴν ὁλοσήρικον στολήν, πολλὴν οὖσαν καὶ
both their the all-silk raiment much being and
βαρύτιμον, θυσιαστηρίοις ἐκκλησιῶν τε καὶ μοναστηρίων
costly to-altars of-churches both and of-monasteries
προσήνεγκαν· τὸν δὲ ἄργυρον αὐτῶν, πολὺν σφόδρα
they-offered the and silver their much very
τυγχάνοντα, συγκόψαντες θυσιαστήριά τε καὶ κειμήλια
being having-broken-up altars both and treasures
ἐκκλησιαστικὰ καὶ ἕτερα πολλὰ ἀναθήματα τῷ Θεῷ
ecclesiastical and other many offerings — to-God
ἐποίησαν. Πωλήσαντες δὲ τὰ περὶ τὴν Ῥώμην καὶ
they-made having-sold and the around — Rome and
Ἰταλίαν καὶ Σπανίαν καὶ Καμπανίαν κτήματα ἀπέπλευσαν
Italy and Spain and Campania estates sailed-away
ἐπὶ τὴν Ἀφρικήν. Καὶ εὐθέως Ἀλάριχος ἐπέστη τοῖς
to — Africa and at-once Alaric came-upon the
κτήμασιν, οἷς ἀπέδοντο οἱ μακάριοι. Καὶ πάντες τὸν
estates which sold the blessed(-ones) and all the
τῶν ὅλων δεσπότην ἐδόξαζον λέγοντες· «Μακάριοι οἱ
of-the all master glorified saying blessed (are)-those

φθάσαντες ἑαυτῶν ἀποδόσθαι τὰ πράγματα πρὸ
having-been-beforehand their-own to-sell the affairs before
τῆς τῶν βαρβάρων ἐπιστασίας.» Καὶ ὅτε ἐξῆλθον
the of-the barbarians coming and when they-went-out
τῆς Ῥώμης, ὁ ἔπαρχος τῆς πόλεως, ἑλληνικώτατος
— from-Rome the prefect of-the city most-pagan
σφόδρα τυγχάνων, ἐβουλεύσατο σὺν πάσῃ τῇ συγκλήτῳ
very being planned with all the senate
τὰ πράγματα αὐτῶν κυρῶσαι τῷ δημοσίῳ. Τοῦτο δὲ
the affairs their to-confirm to-the public-treasury this and
αὐτοῦ ἕωθεν ἐπιτελεῖν σπουδάζοντος, ἐγένετο κατὰ
he at-dawn to-accomplish being-eager it-happened according-to
Θεοῦ πρόνοιαν ἐπαναστῆναι αὐτῷ τὸν δῆμον δι'
God's providence to-rise-up against-him the people because-of
ἔνδειαν ἄρτων. Καὶ οὕτως ἑλκόμενος ἐφονεύθη ἐν
(a)-shortage of-bread and so being-dragged he-was-murdered in
μέσῳ τῆς πόλεως· καὶ οἱ λοιποὶ πάντες φοβηθέντες
(the)-midst of-the city and the rest all having-feared
ἡσύχασαν.
kept-quiet
Πλεόντων δὲ αὐτῶν ἀπὸ Σικελίας πρὸς τὸν ἁγιώτατον
sailing and they from Sicily to the most-holy
ἐπίσκοπον Παυλῖνον, πρὸς ὃν καὶ τὴν ἀρχὴν ἀπετάξαντο,
bishop Paulinus to whom also the beginning they-renounced
κατ' οἰκονομίαν Θεοῦ πνεύσαντες ἐναντίοι ἄνεμοι
according-to (the)-dispensation of-God having-blown contrary winds
διεκώλυον αὐτοὺς τοῦ πλοός, ὥστε γενέσθαι αὐτοῖς
hindered them from-the voyage so-that to-come-about for-them
μεγάλην συστροφήν. Πολλοῦ δὲ ὄντος τοῦ πλήθους ἐν
great confusion much and being the multitude in
τῇ νηΐ, ἐπέλειπεν αὐτοῖς καὶ τὸ ὕδωρ, ὥστε παρὰ
the ship failed them also the water so-that within

βραχὺ κινδυνεῦσαι πάντας. Τῶν δὲ ναυτῶν λεγόντων
little to-be-in-danger all the and sailors saying
ὀργὴν Θεοῦ εἶναι τοῦτο, ἔφη πρὸς αὐτοὺς ἡ μακαρία·
wrath of-God to-be this said to them the blessed(-woman)
«Πάντως οὐκ ἔστιν θέλημα Θεοῦ ἀπελθεῖν ἡμᾶς εἰς
surely not is (the)-will of-God to-go us to
ὃν προεθέμεθα τόπον· δότε οὖν τῷ φέροντι
which we-proposed place give then to-the(-wind) carrying
τὸ πλοῖον καὶ μὴ βιάζεσθε τοὺς ἀνέμους.» Οἱ δέ,
the ship and not force the winds they and
καθὼς προσετάχθησαν παρὰ τῆς ἁγίας, τείνουσιν τὸ
as they-were-ordered by the holy(-woman) stretch the
ἄρμενον καὶ παραβάλλουσιν εἴς τινα νῆσον, ἣν οἱ
sail and put-in at some island which the
βάρβαροι περιεκάθηντο, ἀποσπάσαντες τοὺς μεγάλους
barbarians were-besieging having-dragged-off the great(-men)
τῆς πόλεως μετὰ γυναικῶν καὶ τέκνων· καὶ ἀπῄτουν
of-the city with women and children and were-demanding
αὐτοὺς φανερὸν χρυσίον, ὅπερ εἰ μὲν δώσουσιν,
(from)-them manifest gold which if indeed they-will-give
ἀπολυθήσονται· εἰ δὲ μή, καὶ αὐτοὶ φονευθήσονται
they-will-be-released if but not also they-themselves will-be-murdered
καὶ ἡ πόλις ἐμπρησθήσεται ὑπ᾽ αὐτῶν. Ὡς οὖν
and the city will-be-burned by them when then
ἀπέβησαν οἱ ἅγιοι τῆς νηός, ἀκούσας ὁ ἐπίσκοπος
disembarked the saints from-the ship having-heard the bishop
παραγίνεται πρὸς αὐτοὺς μετὰ καὶ ἄλλων, γονυπετῶν
comes to them with also others falling-on-his-knees-to
αὐτοὺς καὶ λέγων· «Ὅσον ἡμᾶς ζητοῦσιν χρυσίον
them and saying as-much-as from-us they-seek gold
οἱ βάρβαροι, ἔχομεν παρεκτὸς δισχιλίων πεντακοσίων
the barbarians we-have except two-thousand five-hundred

νομισμάτων.» Οἱ δὲ προθύμως ταῦτα παρασχόντες
coins they and eagerly these having-provided
ἠλευθέρωσαν ἅπαντας τοὺς τῆς πόλεως ἐκ τῶν
freed all the(-people) of-the city from the
βαρβάρων, χαρισάμενοι αὐτοῖς καὶ ἄλλα νομίσματα
barbarians having-granted to-them also other coins
πεντακόσια· καὶ ἐξ ὧν ἐπεφέροντο ἄρτου τε καὶ
five-hundred and from what they-were-carrying of-bread both and
κελλαρικοῦ, ἔκ τε τοῦ λιμοῦ καὶ τῆς θλίψεως
of-cellar-stores from both the famine and the affliction
τεταλαιπωρηκότας αὐτοὺς διέθρεψαν. Οὐ μόνον δέ, ἀλλὰ
having-suffered-hardship them nourished not only and but
καὶ γυναῖκά τινα ἐπίσημον ἐξ αὐτῶν, κατεχομένην ὑπὸ
also (a)-woman certain notable from them detained by
τῶν βαρβάρων, παρεσχηκότες νομίσματα πεντακόσια
the barbarians having-provided coins five-hundred
ἐξηγόρασαν.
they-ransomed

AFRICA AND HER ASCETICISM

In Africa, on the bishops' advice, they endowed monasteries, two at Thagaste. Melania fasted ever harder, eating at last only at the week's end; she copied books, read both Testaments three or four times a year, slept two hours, would take nothing from heretics, wore hair, and kept nothing of her own.

20 Καὶ οὕτως ἐξελθόντες ἐκεῖθεν ἔπλευσαν εἰς τὴν Ἀφρικήν,
and so having-gone-out from-there they-sailed to — Africa
καθὼς προείπαμεν. Παραγενάμενοι δὲ ἐκεῖσε, εὐθέως
as we-said-before having-arrived and there at-once
πωλοῦντες τὰ κτήματα ἐν τῇ Νουμιδίᾳ καὶ Μαυριτανίᾳ
selling the estates in — Numidia and Mauretania

καὶ ἐν αὐτῇ τῇ Ἀφρικῇ, ἀπέστειλαν τὰ χρήματα τὰ
and in itself — Africa they-sent the money the(-part)
μὲν εἰς τὴν τῶν πτωχῶν διακονίαν, τὰ δὲ εἰς
indeed for the of-the poor ministry the(-part) and for
ἀγορασίαν τῶν αἰχμαλώτων. Καὶ οὕτως σκορπίζοντες
(the)-purchase of-the captives and so scattering
ἀφειδῶς, ἔχαιρον ἐν Κυρίῳ καὶ ηὐφραίνοντο, ἔργῳ
unsparingly they-rejoiced in (the)-Lord and were-glad in-deed
τὸ γεγραμμένον πληροῦντες· «Ἐσκόρπισεν, ἔδωκεν
the(-thing) written fulfilling he-scattered he-gave
τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα
to-the poor the righteousness his remains to the age
τοῦ αἰῶνος.» Πάντα δὲ τὰ ἑαυτῶν κτήματα προῃρημένων
of-the age all and the their-own estates having-chosen
πωλῆσαι τῶν μακαρίων, οἱ κατὰ τὴν Ἀφρικὴν ἁγιώτατοι
to-sell the blessed(-ones) the in — Africa most-holy
καὶ μεγάλοι ἐπίσκοποι, λέγω δὴ ὁ μακάριος Αὐγουστῖνος
and great bishops I-mean indeed the blessed Augustine
καὶ ὁ τούτου ἀδελφὸς Ἀλύπιος καὶ Αὐρήλιος ὁ
and the his brother Alypius and Aurelius the(-bishop)
Καρταγέννης συνεβούλευσαν αὐτοῖς λέγοντες ὅτι· Ἅπερ
of-Carthage counseled them saying that what
νῦν παρέχεται τοῖς μοναστηρίοις νομίσματα, εἰς ὀλίγον
now is-provided to-the monasteries coins in little
ἀναλίσκεται χρόνον· εἰ δὲ βούλεσθε ἄληστον ἔχειν μνήμην
is-spent time if but you-wish unforgettable to-have (a)-memory
ἐν οὐρανῷ καὶ ἐπὶ γῆς, δωρήσασθε ἑκάστῳ μοναστηρίῳ
in heaven and on earth give to-each monastery
καὶ οἰκίαν καὶ πρόσοδον. Οἱ δὲ σφόδρα τὴν ἀρίστην
both (a)-house and revenue they and greatly the excellent
γνώμην τῶν ἁγίων ἀποδεξάμενοι, ἐποίησαν, καθὼς ὑπ᾽
counsel of-the saints having-accepted did as by

αὐτῶν συνεβουλεύθησαν. Καὶ λοιπὸν αὐτοὶ προκόπτοντες
them they-were-counseled and further they advancing
ἐπὶ τὰ κρείττονα ἐπειρῶντο εἰς πᾶσαν εὐτέλειαν ἑαυτοὺς
to the better(-things) tried to all cheapness themselves
ἐθίζειν ἔν τε τῇ οἰκήσει καὶ ἐν τῇ μεταλήψει.
to-accustom in both the dwelling and in the partaking

21 Ἡ δὲ πόλις τοῦ μακαριωτάτου ἐπισκόπου Ἀλυπίου, ὀνόματι
the and city of-the most-blessed bishop Alypius by-name
Θαγαστή, μικρὰ καὶ εὐτελεστάτη ἐτύγχανεν· ἣν ἐξελέξαντο
Thagaste small and most-humble was which chose
πρὸς οἴκησιν οἱ μακάριοι, μάλιστα διὰ τὴν συντυχίαν
for (a)-dwelling the blessed(-ones) especially because-of the company
τοῦ προειρημένου ἁγίου ἀνδρὸς Ἀλυπίου. Διαλεκτικώτατος
of-the aforesaid holy man Alypius most-skilled-in-argument
γὰρ ἐν ταῖς ἁγίαις γραφαῖς πάνυ ἐτύγχανεν· ὃν ἠγάπησεν
for in the holy scriptures very he-was whom loved
ἡ μακαρία μήτηρ ἡμῶν ὡς φιλολόγος. Καὶ γὰρ αὕτη
the blessed mother our as (a)-lover-of-learning and for she
οὕτως ἠσκεῖτο ἐν τούτῳ, ὥστε μηδέποτε τὴν βίβλον
so was-practiced in this so-that never the book
ἀφίστασθαι ἐκ τῶν ἁγίων αὐτῆς χειρῶν. Καὶ τοσοῦτον
to-leave from the holy her hands and so-much
ἐκόσμησεν τὴν ἐκκλησίαν τοῦ ἁγίου τούτου ἀνδρὸς ἔν
she-adorned the church of-the holy this man in
τε προσόδοις καὶ ἀναθήμασιν κειμηλίων χρυσῶν τε καὶ
both revenues and offerings of-treasures golden both and
ἀργυρῶν καὶ βήλων πολυτίμων καὶ ταῦτα πενιχρὰν οὖσαν
silver and curtains costly and that poor being
σφόδρα τὸ πρότερον, ὥστε φθόνον ἐγεῖραι τῷ ἀνδρὶ
very the before so-as envy to-rouse against-the man
ἀπὸ τῶν λοιπῶν ἐπισκόπων τῆς ἐπαρχίας ἐκείνης.
from the other bishops of-the province that

Ἔκτισαν δὲ καὶ μοναστήρια μεγάλα δύο ἐκεῖσε, 22
they-built and also monasteries great two there
παρασχόντες αὐτοῖς αὐτάρκη πρόσοδον, ὧν τὸ μὲν
having-provided to-them sufficient revenue of-which the(-one) indeed
ᾤκησαν ἅγιοι ἄνδρες τὸν ἀριθμὸν ὀγδοήκοντα, τὸ δὲ ἕτερον
dwelt-in holy men the number eighty the and other
παρθενεύουσαι τὸν ἀριθμὸν ἑκατὸν τριάκοντα. Προβαίνουσα
(women)-living-as-virgins the number hundred thirty advancing
δὲ ἡ ἁγία ταῖς ἀρεταῖς, ὡς εἶδεν μικρὸν ἑαυτὴν
and the holy(-woman) in-the virtues when she-saw (a)-little herself
ἐλαφρυνθεῖσαν τοῦ βάρους τῶν χρημάτων καὶ τὸ ἔργον
having-been-lightened of-the weight of-the money and the work
τῆς Μάρθας πληρώσασαν, ἤρξατο λοιπὸν μιμεῖσθαι καὶ τὴν
— of-Martha having-fulfilled she-began further to-imitate also —
Μαρίαν, ἥτις ἐπῃνέθη ἐν τῷ εὐαγγελίῳ ὡς τὴν ἀγαθὴν μερίδα
Mary who was-praised in the gospel as the good portion
ἐκλεξαμένη. Καὶ γὰρ ἐν ταῖς ἀρχαῖς καθ' ἑσπέραν μόνον
having-chosen and for in the beginnings at evening only
ἐγεύετο ὀλίγου ἐλαίου καὶ μικροῦ κονδίτου μετελάμβανε,
she-tasted (a)-little oil and (a)-little spiced-wine partook-of
οἴνῳ δὲ οὐδὲ κοσμικὴ οὖσα ἐχρήσατο πώποτε διὰ τὸ
wine but not-even worldly being she-used ever because-of the
οὕτως ἀνάγεσθαι τὰ τέκνα τῶν ἐν τῇ Ῥώμῃ συγκλητικῶν.
so to-be-brought-up the children of-the in — Rome senators
Τότε λοιπὸν ἤρξατο συντόνῳ νηστείᾳ ὑπωπιάζειν τὸ σῶμα
then further she-began with-intense fasting to-buffet the body
καὶ πρῶτον μὲν διὰ δύο μετελάμβανεν ἐκτὸς ἐλαίου,
and first indeed every two(-days) she-partook except-for oil
ἔπειτα διὰ τριῶν, εἶτα διὰ πέντε, τοῦτ' ἔστιν σαββάτῳ
then every three then every five that is on-sabbath

καὶ κυριακῇ μόνον ῥυπαρὸν ἤσθιεν ἄρτον. Καὶ ἐζήλου
and on-Lord's-day only coarse she-ate bread and she-was-zealous
πάντας ὑπερβαίνειν τῇ ἀσκήσει.
all to-surpass in-the asceticism

23 Ἔγραφεν δὲ εὐφυῶς πάνυ καὶ ἀπταίστως ἐν σωματίοις·
she-wrote and gracefully very and faultlessly in notebooks
ὥρισεν δὲ ἑαυτῇ, πόσον ὀφείλει γράψαι τῆς ἡμέρας καὶ
she-fixed and for-herself how-much she-ought to-write of-the day and
πόσον ἀναγνῶναι τῶν ἐνδιαθέτων βιβλίων καὶ πόσον ἐν
how-much to-read of-the canonical books and how-much in
τοῖς συντάγμασιν τῶν ὁμιλητῶν. Καὶ μετὰ τὸ κορεσθῆναι,
the treatises of-the homilists and after the to-be-sated
καθάπερ πλακοῦντα ἐσθίουσα, οὕτως διήρχετο τοὺς βίους
as-if cake eating so she-went-through the lives
τῶν πατέρων. Εἶτα ἐκοιμᾶτο ὡς ὡρῶν δύο διάστημα
of-the fathers then she-slept about of-hours two (an)-interval
καὶ εὐθέως ἐξυπνιζομένη διήγειρεν καὶ τὰς σὺν αὐτῇ
and at-once waking she-roused also the with her
ἀσκουμένας παρθένους λέγουσα· «Ὥσπερ τὰ ἀκροθίνια
practicing-asceticism virgins saying as the first-fruits
ὁ μακάριος Ἄβελ καὶ ἕκαστος τῶν ἁγίων τῷ Θεῷ
the blessed Abel and each of-the saints — to-God
προσέφερεν, οὕτω καὶ ἡμεῖς τὰς ἀπαρχὰς τῆς νυκτὸς
offered so also we the first-fruits of-the night
εἰς δοξολογίαν τοῦ Θεοῦ ἀναλώσωμεν· γρηγορεῖν γὰρ καὶ
in glorification — of-God let-us-spend to-watch for and
προσεύχεσθαι πᾶσαν ὥραν ὀφείλομεν, καθὼς γέγραπται,
to-pray every hour we-ought as it-is-written
ὅτι οὐκ οἴδαμεν, ποίαν ὥραν ὁ κλέπτης ἔρχεται. Κανόνας
that not we-know what hour the thief comes rules
δὲ ταῖς σὺν αὐτῇ ἀδελφαῖς ἀκριβεῖς παρέδωκεν, ὅπως μήτε
and to-the with her sisters strict she-handed-down that neither

λόγον ἀργὸν μήτε γέλωτα προπετῆ ἐκ τοῦ στόματος αὐτῶν
word idle nor laughter rash from the mouth their
ἐξενέγκωσιν. Ἠρεύνα δὲ ἐμπόνως καὶ τοὺς λογισμοὺς αὐτῶν
they-bring-out she-searched and painstakingly also the thoughts their
καὶ οὐ συνεχώρει ὅλως ῥυπαρὰν ἐνθύμησιν οἰκεῖν ἐν αὐταῖς.
and not she-allowed at-all (a)-filthy thought to-dwell in them
Αὐτὴ δέ, καθὼς προείπαμεν, ἀπὸ τῆς ἁγίας πεντηκοστῆς 24
she and as we-said-before from the holy Pentecost
ἕως τῶν πάσχων ἑβδομάδας νηστεύουσα, ἐλαίου οὐδὲ ὅλως
until the Pascha weeks fasting of-oil not-even at-all
μετελάμβανεν· καὶ ὡς πολλοὶ τῶν ἀκριβῶς ἐπισταμένων
partook and as many of-those exactly knowing
διώμνυντο, ὅτι ἐκτὸς τοῦ σάκκου οὐκ ἐκοιμήθη ποτὲ οὔτε
swore that apart-from the sackcloth not she-slept ever nor
ἔφαγεν ἐν σαββάτῳ πρὸ τοῦ τελέσαι ὅλον αὐτῆς τὸν κανόνα.
ate on (the)-sabbath before the to-complete whole her the rule
Ἐπὶ πολλὰ τοίνυν ἔτη τοῦτον ἀσκουμένη τὸν τρόπον, 25
for many then years in-this practicing-asceticism the way
ἤρξατο καὶ τὴν ἁγίαν ἑορτὴν τῆς ἀναστάσεως τοῦ Χριστοῦ
she-began also the holy feast of-the resurrection — of-Christ
νηστεύειν. Καὶ σφόδρα λυπηθεῖσα ἡ μακαρία μήτηρ αὐτῆς,
to-fast and greatly having-grieved the blessed mother her
ἥτις ἐμιμήσατο τὰς ἀρχαίας καὶ ἁγίας γυναῖκας, (ἧς ὁ
who imitated the ancient and holy women whose the
ἐνάρετος βίος ἑτέρου πρὸς συγγραφὴν ἐπιδέεται· ἐμοὶ δὲ
virtuous life of-another for writing has-need to-me and
ἀρκεῖ τοῦτο περὶ αὐτῆς εἰπεῖν, ὅτι ἐκ τοῦ καρποῦ τὸ
suffices this about her to-say that from the fruit the
δένδρον γνωρίζεται καὶ ἀγαθῆς ῥίζης καρπὸς εὐκλεής) —
tree is-known and of-good root (the)-fruit (is)-glorious
τοιαῦτα πρὸς αὐτὴν ἔλεγεν, ὅτι οὐκ ἔστιν δίκαιον χριστιανὸν
such-things to her she-said that not it-is right (for-a)-Christian

νηστεύειν ἐν τῇ ἡμέρᾳ τῆς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
to-fast on the day of-the of-the lord our Jesus Christ
ἀναστάσεως, ἀλλ᾽ ἀπολαύειν τῆς σωματικῆς τροφῆς, ὥσπερ
resurrection but to-enjoy the bodily food just-as
οὖν καὶ τῆς πνευματικῆς. Καὶ μόλις ταῦτα λέγουσα
then also the spiritual(-food) and hardly these-things saying
ἔπεισεν τὴν μακαρίαν αὐτῆς θυγατέρα ἕως τριῶν ἡμερῶν
she-persuaded the blessed her daughter for three days
τῆς ἑορτῆς μεταλαμβάνειν ἐλαίου· καὶ πάλιν εἰς τὴν συνήθη
of-the feast to-partake-of oil and again to the customary
αὐτῆς ἄσκησιν ἀνακάμπτει, καθάπερ γεωργὸς ἄριστος εὐθαλῆ
her asceticism she-returns as (a)-farmer excellent flourishing
ἄρουραν κεκτημένος, προστρέχουσα τῇ οἰκείᾳ καλλιεργίᾳ.
(a)-field having-acquired running-to the own cultivation

26 Ἀνεγίνωσκεν δὲ ἡ μακαρία τὴν μὲν παλαιὰν καὶ
read and the blessed(-woman) the indeed old and
καινὴν διαθήκην τοῦ ἐνιαυτοῦ τρίτον ἢ τέταρτον·
new testament in-the year (a)-third(-time) or (a)-fourth
καλλιγραφοῦσά τε αὔταρκες παρεῖχεν τοῖς ἁγίοις ἐκ τῶν
writing-beautifully and sufficiently provided to-the saints from the
ἰδίων χειρῶν ὑποδείγματα· καὶ τὸν κανόνα ἐπιτελοῦσα μετὰ
own hands copies and the rule completing with
τῶν σὺν αὐτῇ παρθένων, κατ᾽ ἰδίαν τοὺς λοιποὺς ψαλμοὺς
the with her virgins by herself the remaining psalms
ἀπεστήθιζεν· οὕτως δὲ συντόνως τὰ τῶν ἁγίων συντάγματα
she-recited-by-heart so and intensely the of-the saints treatises
ἀνεγίνωσκεν, ὥστε μὴ λαθεῖν αὐτὴν βιβλίον, ὅπερ εὑρεῖν
she-read so-that not to-escape her (a)-book which to-find
ἠδυνήθη· ἀλλὰ τὰ μὲν κτωμένη, τὰ δὲ κιχρωμένη,
she-could but some indeed buying others and borrowing
οὕτως ἐμπόνως διήρχετο, ὥστε μηδὲ ῥητὸν μηδὲ νόημα
so painstakingly she-went-through so-that not-even (a)-phrase nor (a)-thought

ἀγνοεῖν· δι᾽ ὑπερβολὴν δὲ φιλομαθείας ἀναγινώσκουσα
to-be-ignorant-of through excess and of-love-of-learning reading
ῥωμαϊστὶ ἐδόκει πᾶσιν μὴ εἰδέναι ἑλληνιστί· καὶ πάλιν
in-Latin she-seemed to-all not to-know Greek and again
ἀναγινώσκουσα ἑλληνιστὶ ἐνομίζετο ῥωμαϊστὶ μὴ ἐπίστασθαι.
reading in-Greek she-was-thought Latin not to-know
Εἶχεν δὲ πραότητα πρὸς τοὺς φιλοσοφίαν ἀσκοῦντας 27
she-had and gentleness toward those philosophy practicing
ἀνεκδιήγητον· τὸν δὲ ζῆλον τὸν ὑπὲρ τοῦ ὀνόματος τοῦ
indescribable the but zeal the(-zeal) for the name of-the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῆς ὀρθοδόξου πίστεως
lord our Jesus Christ and of-the orthodox faith
οὕτως ἐκέκτητο, ὥστε εἴ τινα κἂν ψιλῷ τῷ ὀνόματι
so she-possessed so-that if any-one even by-bare the name
αἱρετικὸν ἤκουεν, εἰ μὲν συμβουλευούσῃ αὐτῷ μεταβαλέσθαι
heretical she-heard if indeed counseling him to-change
ἐπὶ τὸ συμφέρον ἐπείθετο· εἰ δὲ μή γε, οὔτε εἰς οἰκονομίαν
to the beneficial he-obeyed(-her) if but not at-least neither for (the)-support
τῶν πτωχῶν λαβεῖν τι παρ᾽ αὐτοῦ κατεδέχετο.
of-the poor to-take anything from him she-consented
Ὅθεν γυναικὸς ὑπάτου τινὸς ἐν ξενιτείᾳ καταλυσάσης 28
whence (the)-wife of-(a)-consul certain in (a)-foreign-land having-ended
τὸν βίον εἰς τοὺς ἁγίους τόπους ἀνήνεγκα τὸ ὄνομα ἐν
the life to the holy places I-offered-up the name in
τῇ ἁγίᾳ ἀναφορᾷ σὺν τοῖς προτελειωθεῖσιν ἁγίοις (τοῦτο
the holy anaphora with the having-been-perfected-before saints this
γὰρ ἡμῖν ἔθος ποιεῖν, ἵνα ἐν τῇ ὥρᾳ τῇ φοβερᾷ
for for-us (is)-the-custom to-do that in the hour the fearful
ἐκείνῃ ὑπὲρ ἡμῶν πρεσβεύουσιν)· καὶ ἐπειδὴ κοινωνοῦσα
that for us they-may-intercede and since communicating
μεθ᾽ ἡμῶν τῶν ὀρθοδόξων αἱρετικὴ εἶναι παρά τινων
with us the orthodox heretical to-be by some

ἐλέγετο, οὕτως ἠγανάκτησεν ἡ μακαρία, ὡς παραυτὰ
she-was-said so was-indignant the blessed(-woman) as at-once
καὶ παραχρῆμα εἰπεῖν μοι μετὰ παρρησίας ὅτι· «Ζῇ
and immediately to-say to-me with boldness that (as)-lives
Κύριος, ἐὰν αὐτὴν ὀνομάζῃς, οὐκέτι κοινωνῶ σου τῇ
(the)-Lord if her you-name no-longer I-communicate your in-the
προσφορᾷ.» Ὡς δὲ ἔδωκα αὐτῇ λόγον ἐπὶ τοῦ ἁγίου
offering when and I-gave her (my)-word at the holy
θυσιαστηρίου, μηκέτι αὐτὴν ὀνομάσαι, ἔφη· «Τέως
altar no-longer her to-name she-said for-the-present
τὸ ἅπαξ τοῦτο, ἐπειδὴ ὠνόμασας αὐτήν, οὐ κοινωνῶ.»
the once this since you-named her not I-communicate
Οὕτως ἠπίστατο παράβασιν εἶναι τῆς ὀρθοδόξου πίστεως
so she-knew (a)-transgression to-be of-the orthodox faith
τὸ ὀνομάζειν αἱρετικοὺς ἐν τῇ ἁγίᾳ ἀναφορᾷ.
the to-name heretics in the holy anaphora

29 Τὴν δὲ σωφροσύνην οὕτως ὑπερβαλλόντως ἐπόθησεν,
the and temperance so exceedingly she-longed-for
ὡς πολλοὺς νέους τε καὶ νεάνιδας χρήμασίν τε καὶ
so-that many young-men both and maidens with-money both and
νουθεσίαις πείθειν ἀφίστασθαι τῆς ἀκολασίας καὶ ἀσέμνου
admonitions to-persuade to-withdraw from-the licentiousness and unseemly
πολιτείας, ταῦτα διδάσκουσα τοὺς παρατυγχάνοντας·
conduct these-things teaching those happening-by
«Βραχὺς ὁ παρὼν ὑπάρχει βίος καὶ ὀνείρατος οὐδὲν
short the present is life and from-(a)-dream in-nothing
διενήνοχεν· διὰ τί οὖν φθείρομεν τὰ ἑαυτῶν σώματα,
has-differed for why then do-we-destroy the our-own bodies
ναοὺς τοῦ Κυρίου τυγχάνοντα, καθὼς διαγορεύει ὁ θεῖος
temples of-the Lord being as declares the divine
ἀπόστολος; διὰ τί δὲ καὶ τὴν ἁγνείαν, ἐν ᾗ ὁ Χριστὸς
apostle for why and also the chastity in which — Christ

οἰκεῖν ἐπαγγέλλεται, προσκαίρῳ φθορᾷ καὶ ῥυπαραῖς
to-dwell promises for-temporary corruption and filthy
ἡδοναῖς ἀντικαταλλασσόμεθα; μέγα ἐστὶν ἀληθῶς τὸ τῆς
pleasures do-we-exchange great is truly the of-the
παρθενίας ἀξίωμα, ὡς τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν
virginity dignity so-that the lord our Jesus Christ
καταξιῶσαι ἐκ παρθένου τεχθῆναι.» Ταῦτα δὲ πολλοὶ
to-deign from (a)-virgin to-be-born these-things and many
ἀκούοντες ἐζήλωσαν τὴν ἁγνείαν καὶ τοῖς σκάμμασιν
hearing emulated the chastity and onto-the arenas
τῆς ἀρετῆς ἐπεπήδησαν. Αὕτη δὲ πόσων ἁγίων πόδας
of-the virtue leapt she and of-how-many saints (the)-feet
ἔνιψεν, πόσοις δὲ δούλοις Θεοῦ ἐλειτούργησεν τοῦτο
washed to-how-many and servants of-God ministered this
μὲν χρήμασιν τοῦτο δὲ καὶ διὰ τοῦ λόγου τῆς
indeed with-money that and also through the word of-the
παρακλήσεως, πόσους δὲ Σαμαρείτας καὶ Ἕλληνας καὶ
exhortation how-many and Samaritans and pagans and
αἱρετικοὺς χρήμασίν τε καὶ παραινέσεσιν πείθουσα τῷ
heretics with-money both and exhortations persuading —
Θεῷ προσήνεγκεν, αὐτὸς ὁ τῶν ὅλων ἐπίσταται Κύριος,
to-God she-brought he-himself the of-the all knows Lord
δι᾽ ὃν καὶ τοὺς τοσούτους ἀγῶνας ἐτέλεσεν.
for whom also the so-many contests she-accomplished
Τὴν δὲ ἐλεημοσύνην οὕτως κατώρθωσεν, ὡς ἐξ αὐτῆς 30
the and almsgiving so she-achieved as from it
μόνης ἐλεηθῆναι ἐλπίζουσα, καθὼς εἶπεν ὁ Κύριος·
alone to-receive-mercy hoping as said the Lord
«Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.» Πρὸς
blessed (are)-the merciful for they will-receive-mercy besides
ἐπὶ τούτοις πᾶσιν οὕτως τὴν ἀκτημοσύνην ἠγάπησεν,
in-addition-to these all so the poverty she-loved

ὡς πρὸ ὀλίγου τοῦ ἐνδημῆσαι αὐτὴν πρὸς τὸν Κύριον
that before (a)-little the to-go-home her to the Lord
διαβεβαιοῦσθαι ἡμῖν μηδὲν ἐπὶ γῆς ἴδιον κεκτῆσθαι, εἰ μὴ
to-affirm to-us nothing on earth (her)-own to-possess if not
μόνον χρυσοῦν προσφοράριον ὡς νομισμάτων πεντήκοντα·
only (a)-golden offering-vessel about of-coins fifty
ὅπερ καὶ αὐτὸ ἀπέστειλέν τινι ἁγιωτάτῳ ἐπισκόπῳ,
which also itself she-sent to-some most-holy bishop
εἰποῦσα ὅτι· «Οὐδὲ αὐτὸ ἐκ τῆς πατρικῆς ἡμῶν οὐσίας
having-said that not-even it from the paternal our substance
κεκτῆσθαι βούλομαι.» Οὐ μόνον γὰρ τὰ ἑαυτῆς τῷ
to-possess I-wish not only for the her-own —
Θεῷ προσήγαγεν, ἀλλὰ καὶ ἑτέρους ποιῆσαι τοῦτο
to-God she-brought but also others to-do this
παρεσκεύασεν. Διὸ πολλοὶ τῶν φιλοχρίστων ὡς πιστῇ
she-prepared therefore many of-the Christ-loving as to-(a)-faithful
καὶ σοφῇ οἰκονόμῳ τὰ ἑαυτῶν παρεῖχον χρήματα· ἡ δὲ
and wise steward the their-own provided money she and
κατὰ τὴν παράκλησιν τοῦ προσφέροντος πιστῶς
according-to the request of-the(-one) offering faithfully
καὶ φρονίμως διανεμηθῆναι ταῦτα προσέταττεν.
and prudently to-be-distributed these-things ordered

31 Ἐποίησεν δὲ ἑαυτῇ ἱμάτιόν τε καὶ μαφόριον καὶ κουκούλλιον
she-made and for-herself (a)-cloak both and (a)-veil and (a)-hood
τρίχινα, καὶ ἀπὸ τῆς ἁγίας πεντηκοστῆς μέχρι τῆς πέμπτης
of-hair and from the holy Pentecost until the fifth(-day)
τοῦ ἁγίου πάσχα οὔτε ἡμέραν οὔτε νύκτα ταῦτα ἐξεδιδύσκετο.
of-the holy Pascha neither day nor night these she-took-off
Τοσαύτη ὑπῆρχεν ἡ ζέουσα αὐτῆς πρὸς τὸν Θεὸν ἀγάπη,
so-great was the boiling her toward — God love
καίτοι οὕτως τρυφερῶς ἀνατραφεῖσα ὡς τοιούτου
although so delicately having-been-brought-up as of-such

συγκλητικοῦ γένους ὑπάρχουσα. Ἔλεγον γὰρ οἱ ἀκριβῶς
senatorial family being said for those exactly
εἰδότες αὐτῆς τὴν εἰς παῖδας ἀνατροφήν, ὅτι, ὅτε ἦν ἐν τῷ
knowing her the in childhood upbringing that when she-was in the
κοσμικῷ σχήματι, συνέβη ποτὲ τὸ πλουμίον τῆς πολυτίμου
worldly guise it-happened once the embroidery of-the costly
αὐτῆς ὀθόνης, ἣν ἐφόρει, ἅψασθαι αὐτῆς τοῦ σαρκίου
her linen which she-wore to-touch her the flesh
καὶ ἐκ τούτου σύγκαυσιν αὐτῇ γενέσθαι δι᾽ ὑπερβολὴν
and from this (a)-burn for-her to-come-about through excess
ἁπαλότητος. Ἀλλ᾽ ὁ εἰπὼν Κύριος· «Αἰτεῖτε καὶ δοθήσεται
of-tenderness but the having-said Lord ask and it-will-be-given
ὑμῖν, ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν»
to-you seek and you-will-find knock and it-will-be-opened to-you
— καὶ ταύτῃ αἰτησάσῃ παρέσχεν τὴν ἐξ ὕψους δύναμιν.
also to-her having-asked provided the from on-high power
Καὶ ἐπειδὴ τῷ θείῳ τρωθεῖσα ἔρωτι ἐν τῇ αὐτῇ 32
and since by-the divine wounded love in the same
ἀεὶ μένειν οὐκ ἠνείχετο πολιτείᾳ, ἀλλὰ μειζοτέροις
always to-remain not she-endured conduct but in-greater
ἀγῶσιν ἑαυτὴν ἐναθλεῖν παρεσκεύαζεν, ἐβουλεύσατο ὥστε
contests herself to-contend she-prepared she-planned so-as
συγκλεῖσαι ἑαυτὴν εἰς κελλίον καὶ μηδενὶ συντυγχάνειν τὸ
to-shut-up herself in (a)-cell and with-no-one to-meet the
σύνολον, ἀλλὰ τῇ προσευχῇ καὶ τῇ νηστείᾳ ἀδιαλείπτως
at-all but to-the prayer and to-the fasting unceasingly
σχολάζειν. Ἀδυνάτου δὲ τούτου ὑπάρχοντος διὰ τὸ
to-devote-herself impossible and this being because-of the
πολλοὺς ὠφελεῖσθαι τῇ ἐνθέῳ αὐτῆς διδασκαλίᾳ καὶ
many to-be-benefited by-the inspired her teaching and
τούτου χάριν παρὰ πάντων ὀχλεῖσθαι, τοῦτο μὲν οὐκ
of-this for-the-sake by all to-be-troubled this indeed not

ἐποίησεν, ἐτύπωσεν δὲ ἑαυτῇ φανερὰς ὥρας, ἐν αἷς
she-did she-fixed and for-herself set hours in which
τοὺς προσιόντας ὠφέλει τῇ ἀγαθῇ αὐτῆς συντυχίᾳ,
those approaching she-benefited with-the good her company
τὰς δὲ λοιπὰς ὥρας τῷ Θεῷ προσομιλοῦσα διὰ τῆς
the and remaining hours — with-God conversing through the
προσευχῆς τὸ πνευματικὸν ἐξήνυεν ἔργον. Κατεσκεύασεν
prayer the spiritual she-accomplished work she-constructed
δὲ ἑαυτῇ ξυλίνην κιβωτὸν τοσοῦτον ἔχουσαν τὸ μέτρον,
and for-herself (a)-wooden box so-much having the measure
ὥστε ἐν αὐτῇ ἀνακειμένην μήτε δεξιὰ μήτε ἀριστερὰ
so-that in it lying neither right nor left
δύνασθαι στραφῆναι μήτε πάλιν ἄδειαν ἔχειν ὥστε
to-be-able to-be-turned nor again freedom to-have so-as
διατεῖναι αὐτῆς τὸ σῶμα. Τοσαύτας δὲ ἀρετὰς κεκτημένη
to-stretch-out her the body so-many and virtues having-acquired
οὐδέποτε ἐφυσιώθη ἐπὶ οἰκείῳ αὐτῆς κατορθώματι, ἀλλὰ
never was-puffed-up at own her achievement but
πάντοτε ἑαυτὴν ταλανίζουσα ἀχρείαν δούλην ὠνόμαζεν.
always herself calling-wretched (an)-unprofitable servant she-named
33 Καὶ εἴ ποτε συνέβη τὴν αὐτῆς μητέρα ὡς ἐπὶ θυγατρὶ
and if ever it-happened the her mother as over (a)-daughter
σπλαγχνιζομένην εἰσελθεῖν εἰς τὸ κελλίον αὐτῆς,
being-moved-with-compassion to-enter into the cell her
γράφουσα ἢ ἀναγινώσκουσα οὔτε ὅλως εἰς αὐτὴν ἠτένιζεν
writing or reading neither at-all at her she-gazed
οὔτε ἐλάλει αὐτῇ, μέχρις ὅτε ἐπλήρου τὸν συνήθη αὐτῆς
nor spoke to-her until when she-completed the customary her
κανόνα· καὶ λοιπὸν ὅσα ἐχρῆν ἐλάλει πρὸς αὐτήν.
rule and further what-things were-needful spoke to her
Ἡ δὲ περιπτυσσομένη αὐτὴν τοιαῦτα μετὰ δακρύων
she and embracing her such-things with tears

ἔλεγεν· «Πιστεύω κἀγὼ ἔχειν μερίδα εἰς τοὺς καμάτους
said believe I-too to-have (a)-share in the labors
σου, τέκνον· εἰ γὰρ ἡ μήτηρ τῶν ἑπτὰ παίδων τῶν
your child if for the mother of-the seven sons the
Μακκαβαίων ἐν μιᾷ ὥρᾳ τὰς βασάνους τῶν τέκνων ἰδοῦσα
Maccabees in one hour the tortures of-the children having-seen
αἰώνιον ἔχει σὺν αὐτοῖς τὴν εὐφροσύνην, πῶς οὐχὶ μᾶλλον
eternal has with them the joy how not rather
ἐγὼ καθ᾽ ἑκάστην ἡμέραν πλέον ἐκείνης βασανιζομένη
I by each day more than-her being-tortured
ἐν τῷ βλέπειν με οὕτως σὲ ἑαυτὴν κατατήκουσαν καὶ
in the seeing me so you yourself wasting-away and
μηδεμίαν ἀνάπαυσιν ἑαυτῇ παρεχομένην ἐκ τῶν τοσούτων
no rest to-yourself providing from the so-many
κόπων;» Καὶ πάλιν ἔλεγεν· «Εὐχαριστῶ τῷ Θεῷ, ὅτι
toils and again she-said I-thank — God that
ἀναξία οὖσα τοιαύτην ἔλαβον παρὰ τοῦ Κυρίου θυγατέρα.»
unworthy being such I-received from the Lord (a)-daughter

After seven years in Africa they sailed by Alexandria, where the prophet Nestheros comforted them, to Jerusalem, where they gave away their last gold and wished to be fed with the poor. With gold raised from their estates in Spain they visited the monks of Egypt; Melania hid some in the salt of the abba Hephaestion, who ran after her and threw it into the river, and the fathers of Nitria and the Cells received her as a man. Back on the Mount of Olives she shut herself in a cell in sackcloth and ashes.

34 Ποιήσαντες δὲ ἐν τῇ Ἀφρικῇ ἔτη ἑπτὰ καὶ ἀποθέμενοι
having-spent and in — Africa years seven and having-laid-aside
πάντα τὸν φόρτον τοῦ πλούτου, ὕστερον ἐπὶ τὰ Ἱεροσόλυμα
all the burden of-the wealth later for — Jerusalem
ὥρμησαν. Γέγονεν γὰρ αὐτοῖς πόθος τῆς προσκυνήσεως
they-set-out arose for in-them (a)-longing for-the veneration
τῶν ἁγίων τόπων. Καὶ πλεύσαντες ἀπὸ Ἀφρικῆς ἐπὶ
of-the holy places and having-sailed from Africa to
τὴν Ἀνατολὴν καταλαμβάνουσιν τὴν Ἀλεξάνδρειαν· καὶ
the East they-reach — Alexandria and
ὑποδέχεται αὐτοὺς ὁ ἁγιώτατος ἐπίσκοπος Κύριλλος ἀξίως
receives them the most-holy bishop Cyril worthily
τῆς αὐτοῦ ἁγιωσύνης. Ἐν δὲ τῷ καιρῷ ἐκείνῳ συνέβη
of-the his holiness at and the time that it-happened
τὸν ἅγιον ἀββᾶν Νεσθορόου, ἄνδρα προφητικὸν χάρισμα
the holy abba Nestheros (a)-man prophetic gift
κεκτημένον, ἐν τῇ πόλει παρεῖναι· καὶ γὰρ εἰώθει ὁ
having in the city to-be-present and for was-accustomed the
ἅγιος οὗτος ἅπαξ τοῦ ἐνιαυτοῦ παραγενέσθαι ἐν τῇ
holy(-man) this once in-the year to-come into the
πόλει χάριν θεραπείας τῶν ἀσθενούντων· ἐκέκτητο γὰρ
city for-the-sake-of (the)-healing of-the sick he-possessed for

παρὰ τοῦ Κυρίου καὶ τοῦτο τὸ χάρισμα, ὥστε ἀπαλλάσσειν
from the Lord also this the gift so-as to-free
τοὺς προσιόντας ἀπὸ διαφόρων νόσων, ἔλαιον εὐλογημένον
those approaching from various diseases oil blessed
παρέχων. Ὡς δὲ ἤκουσαν περὶ αὐτοῦ οἱ μακάριοι, φιλάγιοι
providing when and heard about him the blessed(-ones) lovers-of-saints
ὄντες σφόδρα, ὥρμησαν εὐθέως ἐπὶ τὴν ψυχωφελῆ αὐτοῦ
being greatly they-set-out at-once for the soul-profiting his
συντυχίαν· καὶ διὰ τὸ πολὺ πλῆθος καὶ ἄφατον πρὸς
meeting and because-of the great crowd and unspeakable to
αὐτὸν εἰσιέναι διεσπάρησαν ἀπ᾽ ἀλλήλων. Καὶ εἰσελθὼν
him to-go-in were-scattered from one-another and having-entered
πρῶτος σὺν τῷ ἀπείρῳ ὄχλῳ ὁ μακαριώτατος αὐτῆς
first with the boundless crowd the most-blessed her
ἀδελφός, ἠπείγετο εὐλογεῖσθαι ὡς ἐξιέναι. Ὁ δὲ ἅγιος
brother hastened to-be-blessed so-as to-go-out the and holy(-man)
ἀτενίσας αὐτῷ τοῖς πνευματικοῖς αὐτοῦ ὀφθαλμοῖς, ἐπέγνω
having-gazed at-him with-the spiritual his eyes recognized
τὸ τῆς ψυχῆς αὐτοῦ κάλλος καὶ κρατήσας αὐτὸν ἔστησεν
the of-the soul his beauty and having-taken-hold-of him stood(-him)
μεθ᾽ ἑαυτοῦ. Καὶ μετὰ πολὺν ὄχλον εἰσῆλθεν καὶ ἡ δούλη
with himself and after (a)-great crowd entered also the handmaid
τοῦ Χριστοῦ Μελάνη. Ὁ δὲ καὶ ταύτην περιβλεψάμενος
— of-Christ Melania he and also her having-looked-around-at
καὶ ἐπιγνοὺς τῷ νοερῷ ὄμματι, ἔστησεν σὺν τῷ
and having-recognized with-the spiritual eye stood(-her) with the
αὐτῆς ἀδελφῷ. Καὶ οὕτως τρίτην εἰσελθοῦσαν τὴν ἁγίαν
her brother and so third having-entered the holy
αὐτῆς μητέρα κατασχὼν σὺν τοῖς δυσὶν ἔστησεν. Καὶ
her mother having-detained with the two(-of-them) he-stood(-her) and
μετὰ τὸ ἀπολῦσαι πάντα τὸν ὄχλον, λοιπὸν διὰ τοῦ
after the to-dismiss all the crowd further through the

λόγου τῆς παρακλήσεως καὶ τῆς προφητείας ἤρξατο
word of-the exhortation and of-the prophecy he-began
αὐτοῖς διηγεῖσθαι πρῶτος, ὅσας ὑπέμειναν θλίψεις ἐν τῇ
to-them to-relate first how-many they-endured afflictions in the
ἀποταγῇ κατὰ διαφόρους τρόπους, καὶ νουθετῶν αὐτοὺς
renunciation in various ways and admonishing them
ὡς ἴδια τέκνα παρεκάλει μὴ ἀθυμεῖν, διότι τὸ τέλος
as own children besought not to-lose-heart because the end
τῶν θλίψεων ἀνεκλάλητον ἔχει τὴν εὐφροσύνην· οὐκ ἄξια
of-the afflictions unspeakable has the joy not worthy
γάρ, φησίν, τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
for he-says the sufferings of-the now time compared-with the
μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
to-be glory to-be-revealed to us
35 Παρακληθέντες οὖν οὐ μετρίως καὶ τὸν Θεὸν ἐπὶ πλεῖον
having-been-exhorted then not moderately and — God for more
δοξάσαντες, ἔπλευσαν ἐπὶ τὰ Ἱεροσόλυμα, ἔνθα καὶ
having-glorified they-sailed to — Jerusalem where also
ἔσπευδον· καὶ μείναντες ἐν τῇ ἁγίᾳ Ἀναστάσει, τὸ
they-were-hastening and having-remained in the holy Anastasis the
ὑπολειφθὲν αὐτοῖς χρυσίον μὴ βουλόμενοι ταῖς οἰκείαις
left-over to-them gold not wishing with-the own
χερσὶν διανεῖμαι, παρέσχον τοῖς τὴν οἰκονομίαν τῶν
hands to-distribute they-gave to-those the management of-the
πτωχῶν ἐμπεπιστευμένοις· οὐδὲ γὰρ ὀφθῆναι παρά
poor having-been-entrusted-with not-even for to-be-seen by
τινων ἀγαθοεργοῦντες ἐβούλοντο. Εἰς τοσαύτην δὲ
any doing-good they-wished to so-great and
ἤλασαν ἀκτημοσύνην, ὥστε διαβεβαιοῦσθαι ἡμῖν τὴν
they-drove poverty so-that to-affirm to-us the
μακαρίαν ὅτι· «Ἐν ἀρχῇ τοῦ παραγενέσθαι ἡμᾶς
blessed(-woman) that in (the)-beginning of-the to-arrive us

ἐνταῦθα τοῦτον εἴχομεν τὸν λογισμὸν γραφῆναι ἐν τῷ
here this we-had the thought to-be-written in the
ἐκκλησιαστικῷ βρεβίῳ καὶ μετὰ τῶν πτωχῶν ἐκ τῆς
ecclesiastical register and with the poor from the
ἐντολῆς διατρέφεσθαι.» Οὕτως κατ' ἄκρον ἐπτώχευσαν
alms to-be-fed so to (the)-utmost they-became-poor
διὰ τὸν ὑπὲρ ἡμῶν πτωχεύσαντα Κύριον καὶ μορφὴν
because-of the for us having-become-poor Lord and (the)-form
δούλου λαβόντα. Συνέβη δὲ αὐτῇ ἀσθενῆσαι πρώτως ἐν
of-(a)-slave having-taken it-happened and her to-be-ill first in
Ἱεροσολύμοις· καὶ μὴ ἐχούσῃ ποῦ καθευδήσει πλὴν τῶν
Jerusalem and not having where she-would-sleep except the
σακκίων, παρθένος τις τῶν εὐγενεστάτων προσκεφάλαιον
sackcloths (a)-virgin certain of-the most-noble (a)-pillow
αὐτῇ ἐχαρίσατο. Ὑγιάνασα πάλιν τῇ ἀναγνώσει καὶ τῇ
to-her gave having-recovered again to-the reading and to-the
προσευχῇ ἐσχόλαζεν, λειτουργοῦσα εἰλικρινῶς τῷ Κυρίῳ.
prayer she-devoted-herself serving sincerely the Lord
Μόνη οὖν σὺν τῇ ἰδίᾳ μητρὶ τὴν οἴκησιν ἔχουσα καὶ 36
alone then with the own mother the dwelling having and
μὴ ταχέως τινὶ συντυγχάνουσα πλὴν τῶν ἁγίων
not readily with-anyone meeting except the holy
καὶ σφόδρα ἐπισήμων ἐπισκόπων, μάλιστα τῶν ἐν τῷ
and very notable bishops especially those in the
λόγῳ διαλαμπόντων, ἵνα καὶ αὐτὸν τὸν καιρὸν τῆς
word shining that even itself the time of-the
συντυχίας εἰς ἐρώτησιν θείων λογίων ἀναλώσῃ. Ἔγραφεν
meeting for questioning of-divine oracles she-might-spend she-wrote
δέ, καθὼς προείπαμεν, ἐν σωματίοις καὶ ἐνήστευεν τὰς
and as we-said-before in notebooks and fasted the
ἑβδομάδας· καθ' ἑσπέραν δὲ μετὰ τὸ κλεισθῆναι τὴν
weeks at evening and after the to-be-shut the

ἁγίαν Ἀνάστασιν παρέμενεν τῷ Σταυρῷ, μέχρις ὅτε
holy Anastasis she-remained by-the Cross until when
εἰσήρχοντο οἱ ψάλλοντες, καὶ τότε ἀπερχομένη ἐν τῷ
entered those chanting and then going-away in the
κελλίῳ αὐτῆς ἐκάθευδεν ὀλίγον.
cell her slept (a)-little

37 Καὶ ἐπειδὴ διὰ τὴν ἔφοδον τῶν βαρβάρων ἅπαντα αὐτῶν
and since because-of the invasion of-the barbarians all their
τὰ χωρία ἀποδόσθαι οὐκ ἠδυνήθησαν, ἀλλὰ κατέλειπον
the estates to-sell not they-could but they-left
ὀλίγα ἐξ αὐτῶν ἄπρατα, πιστός τις, οὗ ὁ Θεὸς
(a)-few of them unsold (a)-faithful(-man) certain whose — God
κατένυξεν τὴν καρδίαν, ἠδυνήθη μέρος τι ἐξ αὐτῶν πωλῆσαι
pricked the heart was-able part some of them to-sell
ἐν τοῖς εἰρηνεύουσιν μέρεσιν τῆς Σπανίας καὶ συναναγαγὼν
in the peaceful parts — of-Spain and having-collected
ἐξ αὐτῶν ὀλίγον χρυσίον ἐκόμισεν αὐτὸ τοῖς μακαρίοις ἐν
from them (a)-little gold brought it to-the blessed(-ones) in
Ἱεροσολύμοις. Ἡ δὲ ὡς ἐκ στόματος τοῦ λέοντος τοῦτο
Jerusalem she and as from (the)-mouth of-the lion this
ἁρπάσασα, ἀφιέρωσεν αὐτὰ τῷ Θεῷ, φήσασα πρὸς τὸν
having-snatched dedicated them — to-God having-said to the
πνευματικὸν αὐτῆς ἀδελφὸν ἐν Κυρίῳ· «Ἀπελθόντες εἰς
spiritual her brother in (the)-Lord having-gone-away to
Αἴγυπτον ἱστορήσωμεν τοὺς ἁγίους.» Ὁ δὲ ἄοκνος ὢν
Egypt let-us-visit the saints he and unhesitating being
περὶ τὰ τοιαῦτα ἔργα χαίρων ὑπήκουσεν αὐτῇ ὡς ἀληθῶς
about the such works rejoicing obeyed her as truly
ἀγαθῷ διδασκάλῳ. Μέλλουσα δὲ ἐξιέναι ἐπὶ ταύτην τὴν
(a)-good teacher being-about and to-go-out on this the
πνευματικὴν ἐμπορίαν, παρεκάλεσεν τὴν ἁγίαν αὐτῆς
spiritual trading she-besought the holy her

μητέρα, ὅπως περὶ τὸ ὄρος τῶν ἐλαιῶν οἰκοδομήσῃ αὐτῇ
mother that about the mount of-the olives she-would-build for-her
κελλίον, ἔσωθεν ἀπὸ σανίδων, ἵνα φανερὸν χρόνον ἐν αὐτῷ
(a)-cell within of planks that (a)-set time in it
ἡσυχάζῃ. Καὶ καταλαβόντες τὴν Αἴγυπτον, περιῆγον τὰ
she-might-be-still and having-reached — Egypt they-went-round the
κελλία τῶν ἁγίων μοναχῶν καὶ τῶν πιστοτάτων παρθένων,
cells of-the holy monks and of-the most-faithful virgins
ὡς σοφοὶ ἀληθῶς οἰκονόμοι κατὰ τὸ γεγραμμένον
as wise truly stewards according-to the written(-word)
χορηγοῦντες ἑκάστῳ τὰ πρὸς τὴν χρείαν.
supplying to-each the(-things) for the need
Ἐν οἷς καταλαβόντες τὴν κέλλαν ἁγίου ἀνδρὸς ἀββᾶ 38
among which(-cells) having-reached the cell of-(a)-holy man abba
Ἐφεστίωνος οὕτως καλουμένου, παρεκάλουν δέξασθαι ἐκ
Hephaestion so called they-besought(-him) to-accept from
τῆς χειρὸς αὐτῶν ὀλίγον χρυσίον. Ὁ δὲ ὡς διεβεβαιοῦτο
the hand their (a)-little gold he and as affirmed
σφοδρῶς μηδ' ὅλως τοῦτο ποιῆσαι, περιήρχετο ἡ μακαρία
strongly not at-all this to-do went-around the blessed(-woman)
τὴν κέλλαν τοῦ ἁγίου, ἐρευνῶσα αὐτοῦ τὰ σκεύη· καὶ
the cell of-the holy(-man) searching his the vessels and
μηδὲν εὑροῦσα αὐτὸν κεκτημένον ἐπὶ τῆς γῆς, εἰ μὴ μόνον
nothing having-found him possessing on the earth if not only
ψιάθιον καὶ σπυρίδα ἔχουσαν ὀλίγους παξαμάτας ξηροὺς
(a)-small-mat and (a)-basket having few biscuits dry
καὶ καμψίον μικρὸν ἅλατος, καὶ πάνυ κατανυγεῖσα ἐπὶ τῷ
and (a)-little-box small of-salt and very pricked-to-the-heart at the
ἀφάτῳ καὶ οὐρανίῳ πλούτῳ τοῦ ἁγίου, κρύψασα ἐν τῷ
unspeakable and heavenly wealth of-the holy(-man) having-hidden in the
ἅλατι τὸ χρυσίον ἐσπούδαζεν ἐξελθεῖν δεδοικυῖα, μήποτε
salt the gold she-hastened to-go-out fearing lest

φωραθῇ παρὰ τοῦ γέροντος, ὃ εἰργάσατο. Αἰτήσαντες
she-be-caught by the old(-man) (in)-what she-had-done having-asked
δὲ αὐτὸν εὐχήν, καὶ ταῦτα σπουδαίως ἐξελθόντες, οὐκ
and him (a)-prayer and that hastily having-gone-out not
ἔλαθον· ἀλλὰ μετὰ τὸ περάσαι αὐτοὺς τὸν ποταμὸν
they-escaped-notice but after the to-cross them the river
κατέδραμεν αὐτοῖς ὁ ἄνθρωπος τοῦ Θεοῦ κατέχων τὸ
ran-down to-them the man — of-God holding the
χρυσίον καὶ κράζων· «Εἰς τί θέλω τοῦτο;» Ἡ δὲ
gold and crying for what do-I-want this the and
μακαρία Μελάνη ἔφη πρὸς αὐτόν· «Ἵνα παράσχῃς αὐτὰ
blessed Melania said to him that you-may-give them
τοῖς χρῄζουσιν.» Ὁ δὲ διώμνυτο μήτε κατέχειν μήτε
to-those in-need he and swore neither to-keep nor
διδόναι καὶ μάλιστα διὰ τὸ ἔρημον εἶναι τὸν τόπον καὶ
to-give and especially because-of the desert to-be the place and
μὴ δύνασθαί τινα τῶν δεομένων ἐνταῦθα παραγενέσθαι.
not to-be-able any of-those needing here to-come
Ὡς δὲ ἐπὶ πλέον φιλονεικῶν οὐκ ἴσχυσεν πεῖσαι αὐτοὺς
when and for longer contending not he-was-able to-persuade them
δέξασθαι παρ᾽ αὐτοῦ τὸ χρυσίον, ἔρριψεν αὐτὸ ὁ ἅγιος
to-accept from him the gold threw it the holy(-man)
εἰς τὸν ποταμόν. Καὶ ἄλλων δὲ πολλῶν ἁγίων ἀναχωρητῶν
into the river and other too many holy anchorites
καὶ σεμνοτάτων παρθένων μὴ βουληθέντων λαβεῖν, διὰ
and most-venerable virgins not having-wished to-take through
πανουργίας πνευματικῆς ἐν τοῖς κελλίοις κατελίμπανεν τὸ
cunning spiritual in the cells left the
χρυσίον ἡ μακαρία· τοσοῦτο κέρδος ἡγεῖτο πνευματικὸν
gold the blessed(-woman) so-great gain she-considered spiritual
καὶ ὠφέλειαν μεγίστην ψυχῆς τὴν τῶν ἁγίων ἀνάπαυσιν.
and benefit greatest of-soul the of-the saints refreshment

Περιελθόντες οὖν κατέλαβον πάλιν τὴν Ἀλεξάνδρειαν 39
having-gone-around then they-reached again — Alexandria
καὶ ἀξιοῦνται ἁγίων ἀνδρῶν οὐκ ὀλίγων· ἐν οἷς
and are-deemed-worthy(-of) holy men not few among whom
συνέτυχον τῷ ἡγουμένῳ τῶν Ταβεννησιωτῶν καὶ τῷ
they-met the abbot of-the Tabennesiotes and the
ἁγιωτάτῳ ἀββᾷ Βίκτορι καὶ τοῖς θεοφιλεστάτοις πατράσιν
most-holy abba Victor and the most-God-beloved fathers
καὶ ἡγουμένοις τοῖς λεγομένοις Ζευγήταις καὶ ἑτέρῳ τινὶ
and abbots the(-ones) called Zeugitae and another certain
ἁγιωτάτῳ πρεσβυτέρῳ ἀββᾷ Ἠλίᾳ ὀνόματι καὶ ἑτέροις
most-holy presbyter abba Elias by-name and others
πολλοῖς, ὧν τὰ ὀνόματα διὰ τὸ πλῆθος οὐκ ἀναγκαῖον
many of-whom the names because-of the multitude not (is)-necessary
εἰπεῖν. Ἐσπούδαζεν γὰρ ἡ μακαρία τὴν παρ᾽ ἑκάστου
to-say was-eager for the blessed(-woman) the from each
τῶν ἁγίων ὠφέλειάν τε καὶ εὐλογίαν αὐτοπροσώπως
of-the saints benefit both and blessing in-person
καρποῦσθαι καὶ τῆς ἀρετῆς αὐτῶν μεταλαμβάνειν. Καὶ
to-reap and of-the virtue their to-partake and
καταλιπόντες τὴν Ἀλεξάνδρειαν ἔρχονται εἰς τὸ ὄρος τῆς
having-left — Alexandria they-come to the mountain —
Νητρίας καὶ εἰς τὰ λεγόμενα κελλία, ἔνθα τὴν μακαρίαν
of-Nitria and to the so-called Cells where the blessed(-woman)
ὡς ἄνδρα δέχονται οἱ τῶν ἐκεῖσε ἁγιώτατοι πατέρες· καὶ
as (a)-man receive the of-the there most-holy fathers and
γὰρ ἀληθῶς παρεληλύθει τὸ γυναικεῖον μέτρον καὶ φρόνημα
for truly she-had-passed the female measure and (a)-mind
ἀνδρεῖον μᾶλλον δὲ οὐράνιον ἐκέκτητο. Συναχθέντες οὖν
manly rather but heavenly she-possessed having-been-gathered then
μετὰ τῶν ἁγίων πατέρων καὶ εὐλογηθέντες μείναντες
with the holy fathers and having-been-blessed having-remained

παρ᾽ αὐτοῖς οὕτως ἐξῆλθον, προπεμπόντων αὐτῶν πάντων
with them so they-went-out escorting(-them) they all
μετὰ πολλῆς εὐφροσύνης.
with much joy
40 Καὶ ὑπέστρεψαν οἱ μακάριοι ἐν Ἱεροσολύμοις πλήρη
and returned the blessed(-ones) to Jerusalem full
τὸν φόρτον τῆς εὐσεβείας κομίζοντες· καὶ τὸ ἔργον τῆς
the cargo of-the piety bringing and the work of-the
διακονίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πολλῆς
ministry of-the lord our Jesus Christ with much
προθυμίας τελέσαντες ἀμφότεροι διὰ τὴν δυσκρασίαν
eagerness having-completed both because-of the bad-mixture
τῶν ἀέρων ἠσθένησαν. Ηὗρεν δὲ καὶ τὸ κελλίον ἡ
of-the airs fell-ill found and also the cell the
μακαρία ἐν τῷ ὄρει τῶν ἐλαιῶν ἤδη τελειωθὲν ὑπὸ
blessed(-woman) on the mount of-the olives already completed by
τῆς ἁγίας αὐτῆς μητρός, ἔνθα μετὰ τὴν ἡμέραν τῶν
the holy her mother where after the day of-the
ἁγίων Θεοφανίων ἐγκλείουσα ἑαυτὴν καὶ ἐν σάκκῳ καὶ
holy Theophany shutting-in herself and in sackcloth and
σποδῷ καθεζομένη οὐδενὶ συνετύγχανεν, εἰ μὴ δι᾽ ἡμερῶν
ashes sitting with-no-one met if not after days
τῇ ἁγιωτάτῃ αὐτῆς μητρὶ καὶ τῷ πνευματικῷ ἀδελφῷ.
with-the most-holy her mother and the spiritual brother
Ἔβλεπεν δὲ αὐτὴν καὶ ἡ ἀνεψιὰ αὐτῆς ἡ μακαρία Παῦλα
saw and her also the niece her the blessed Paula
ἡ παρθένος, ἣν ἡ ἁγία εἰς πάσας τὰς ἐντολὰς
the virgin whom the holy(-woman) into all the commandments
τοῦ Θεοῦ ὡδήγησεν καὶ ἀπὸ πολλοῦ τύφου καὶ ῥωμαϊκοῦ
— of-God guided and from much pride and Roman
φρονήματος εἰς πολλὴν ταπεινοφροσύνην κατήγαγεν. Εἶχεν
mind into much humility brought-down she-had

δὲ πρὸς ὑπηρεσίαν καὶ μίαν παρθένον, ἥτις πλειστάκις
and for service also one virgin who very-often
ἡμῖν διεβεβαιώσατο ὅτι· «Ἐν τῷ καιρῷ τοῦ ἁγίου
to-us affirmed that in the time of-the holy
πάσχα, ὅτε λοιπὸν ἐξήρχετο τοῦ κελλίου ἐκείνου τοῦ
Pascha when further she-went-out of-the cell that the
στενοτάτου ἡ μακαρία, τινασσόντων ἡμῶν τὸν σάκκον
most-narrow the blessed(-woman) shaking we the sackcloth
τὸν ὑποκάτω αὐτῆς, παμμεγέθεις σκώληκες ἐξέπιπτον.»
the(-one) beneath her huge worms fell-out

HER MONASTERY AND HER TEACHING

After her mother's death Melania founded a community of ninety virgins, set another over it, and served the sisters in secret. She taught them love, humility, fasting, obedience (the monk who beat a statue) and the hours of psalmody, and built them an oratory with relics of martyrs.

Ἐν τούτοις οὖν ἐποίησεν τεσσαρεσκαιδέκατον ἔτος 41
in these then she-spent (the)-fourteenth year
ἀσκουμένη. Καὶ τοῦ Κυρίου καλέσαντος τὴν ὁσίαν αὐτῆς
practicing-asceticism and the Lord having-called the holy her
μητέρα, ἀπῆλθεν ἀπολησομένη τὰ ἐπηγγελμένα τοῖς ἁγίοις
mother departed going-to-receive the promised to-the saints
αὐτοῦ ἀγαθά. Καὶ μετὰ πολλῆς τιμῆς τε καὶ ψαλμῳδίας τὸ
his good(-things) and with much honor both and psalmody the
λείψανον αὐτῆς προκομίσαντες ἐν τῷ ὄρει τῶν ἐλαιῶν, αὐτὴ
relic her having-carried-forth on the mount of-the olives she
εὐθέως ἔμεινεν ἐκεῖσε ἐν σκοτεινῷ κελλίῳ, μηκέτι βουληθεῖσα
at-once remained there in (a)-dark cell no-longer having-wished
οἰκῆσαι ἐν τῇ πόλει· ἀλλ' ἐν πολλῷ πένθει καὶ ἀσκήσει καὶ
to-dwell in the city but in much mourning and asceticism and

νηστείᾳ βαρυτάτῃ τὸν ἐνιαυτὸν ἐκεῖνον ἐκτελέσασα ὕστερον
fasting most-severe the year that having-completed later
ᾠκοδόμησεν ἑαυτῇ μοναστήριον, καὶ ἄλλας ψυχὰς σῶσαι
she-built for-herself (a)-monastery also other souls to-save
σὺν ἑαυτῇ προῃρημένη. Παρεκάλεσεν δὲ τὸν ἴδιον ἀδελφόν,
with herself having-chosen she-besought and the own brother
ὥστε συναγαγεῖν αὐτῇ ὀλίγας παρθένους. Καὶ γίνεται
so-as to-gather for-her (a)-few virgins and comes-into-being
αὐτῇ κοινόβιον πλέον ἔλαττον παρθένων ἐνενήκοντα, ἃς
for-her (a)-community more (or)-less of-virgins ninety whom
ἐρρύθμισεν ἐξ ἀρχῆς ἀνδρὶ μὴ συντυγχάνειν τὸ
she-ordered from (the)-beginning with-(a)-man not to-meet the
σύνολον. Ποιήσασα γὰρ αὐταῖς ἔνδον ὑδρίον καὶ πάσας
at-all having-made for for-them inside (a)-water-cistern and all
τὰς σωματικὰς χρείας χορηγοῦσα, ἔλεγεν πρὸς αὐτάς·
the bodily needs supplying she-said to them
«Ἐγὼ κατὰ πάντα ὑμῖν ὡς δούλη ἀξίως ὑπηρετήσω
I in all-things to-you as (a)-slave worthily will-serve
καὶ οὐκ ἀφήσω ὑμᾶς τινος δεηθῆναι τῶν ἀναγκαίων·
and not I-will-let you of-anything to-be-in-need of-the necessities
μόνον ὑμεῖς τὴν πρὸς τοὺς ἄνδρας φυλάξασθε συντυχίαν.»
only you the with the men guard-against meeting
Καὶ ἐπειδὴ ἀπὸ ἀσέμνων τόπων γυναῖκας πιάσασα ταῖς
and since from unseemly places women having-caught with-the
νουθεσίαις θυσίαν τῷ Θεῷ προσεκόμισεν, γινώσκουσα
admonitions (as-a)-sacrifice — to-God she-brought knowing
τὸ γεγραμμένον· «Ἐὰν ἐξαγάγῃς τίμιον ἐξ ἀναξίου,
the(-thing) written if you-bring-forth (the)-precious from (the)-worthless
ὡς στόμα μου ἔσῃ,» συνεχέστερον αὐταῖς ὡμίλει
as (the)-mouth my you-will-be more-continually with-them she-conversed
τὰ περὶ τῆς αὐτῶν σωτηρίας. Καὶ δι' ὑπερβολὴν
the(-things) about the their salvation and through excess

ταπεινοφροσύνης μὴ καταδεξαμένη εἶναι ἡγουμένη, ἑτέραν
of-humility not having-consented to-be superior another
κατέστησεν εἰς τοῦτο τὸ ἔργον, πνευματικὴν καὶ ζέουσαν
she-appointed to this the work spiritual and boiling
τῷ εἰς Θεὸν πόθῳ. Αὐτὴ δὲ τῇ προσευχῇ καὶ τῇ
with-the toward God longing she and to-the prayer and to-the
ὑπηρεσίᾳ τῶν ἁγίων μόνῃ ἐσχόλαζεν. Ὅθεν τῆς ἡγουμένης
service of-the saints alone devoted-herself whence the superior
μικρὸν σκληροτέρας οὔσης, αὕτη σφόδρα ἐσπούδαζεν
(a)-little harsher being she greatly was-eager
ἐκτελεῖν τὰς σωματικὰς αὐτῶν χρείας. Καὶ οὕτως ἐπεμελεῖτο
to-perform the bodily their needs and so she-took-care
τῶν ἀσθενεστέρων ἀδελφῶν, ὥστε λαμβάνειν κρυφῇ τὰς
of-the weaker sisters so-as to-take secretly the
χρείας αὐτῶν καὶ εὐτρεπίζουσα τιθέναι εἰς τὸ κελλίον
needs their and preparing(-them) to-put into the cell
ἑκάστης ὑποκάτωθεν τοῦ στρώματος. Αἱ δὲ εἰσερχόμεναι
of-each beneath the bedding they and entering
ηὕρισκον πᾶσαν τὴν ἀνάπαυσιν αὐτῶν ἑτοιμασθεῖσαν, τῆς
found all the refreshment their prepared the
μητρὸς αὐτῶν μὴ ἐπισταμένης. Ἔγνωσαν δὲ ἐκ τοῦ ἤθους
mother their not knowing knew and from the character
αἱ ἀδελφαὶ τὴν μακαρίαν εἶναι τὴν ταῦτα ποιοῦσαν καὶ
the sisters the blessed(-woman) to-be the(-one) these-things doing and
ὑπερεκπερισσοῦ κολληθεῖσαι αὐτῇ ἐσπούδαζον κατὰ πάντα
exceedingly having-been-joined to-her were-eager in all-things
αὐτῆς ὑπακούειν, τὴν ἄμετρον αὐτῆς συμπάθειαν ἐννοοῦσαι.
her to-obey the measureless her compassion considering
Τὰς δὲ συνεχεῖς αὐτῆς καὶ ἐνθέους διδασκαλίας, ἃς 42
the and continual her and inspired teachings which
πρὸς αὐτὰς ἐποιεῖτο, ἐγὼ μὲν ἀδυνατῶ ἐκφράσαι· πλὴν
to them she-made I indeed am-unable to-express however

ἐκ μέρους πειράσομαι ὀλίγα διαλαβεῖν περὶ τούτου.
in part I-will-try few(-things) to-set-out about this
Πᾶσα γὰρ αὐτῆς ἡ φροντὶς ὑπῆρχεν πάντοτε περὶ τῶν
all for her the care was always about the
πνευματικῶν ἔργων τε καὶ ἀρετῶν αὐτὰς ἐκδιδάσκειν,
spiritual works both and virtues them to-teach
ἵνα τὴν παρθενίαν αὐτῶν τῆς ψυχῆς καὶ τοῦ σώματος
that the virginity their of-the soul and of-the body
ἄσπιλον τῷ ἐπουρανίῳ νυμφίῳ καὶ δεσπότῃ Χριστῷ
spotless to-the heavenly bridegroom and master Christ
παραστήσωσιν. Καὶ πρῶτον μὲν περὶ τοῦ δεῖν
they-may-present and first indeed about the to-be-needful
ἀόκνως ἐν τῇ νυκτερινῇ λειτουργίᾳ ἐγείρεσθαι καὶ
unhesitatingly in the nightly service to-rise and
τοῖς πονηροῖς νηφόντως ἀνθίστασθαι λογισμοῖς καὶ μὴ
the evil soberly to-resist thoughts and not
συγχωρεῖν ῥέμβεσθαι τὴν διάνοιαν, ἀλλ' ἐπισυναγαγεῖν τὸν
to-allow to-wander the mind but to-gather the
νοῦν τῇ ψαλμῳδίᾳ. Ἔλεγεν δέ· «Κατανοήσατε, ἀδελφαί,
intellect to-the psalmody she-said and consider sisters
πῶς τοῖς φθαρτοῖς καὶ ἐπιγείοις ἄρχουσιν μετὰ παντὸς
how the perishable and earthly rulers with all
φόβου καὶ νήψεως παρίστανται οἱ ὑποτεταγμένοι· ἡμεῖς
fear and sobriety stand-by those subjected we
δὲ τῷ φοβερῷ καὶ ἐπουρανίῳ βασιλεῖ παριστάμεναι, μετὰ
but the fearful and heavenly king standing-by with
πόσου φόβου καὶ τρόμου ὀφείλομεν ἐκτελεῖν ἑαυτῶν τὴν
how-much fear and trembling ought to-perform our-own the
λειτουργίαν; ἀναλογίσασθε γάρ, ὅτι οὔτε ἄγγελοι οὔτε
service consider for that neither angels nor
πᾶσα ἡ νοερὰ καὶ ἐπουράνιος κτίσις δύναται ἀξίως
all the intellectual and heavenly creation can worthily

δοξολογῆσαι τὸν ἀπροσδεῆ καὶ πάσης δόξης ἀνώτερον
to-glorify the without-need and all glory higher-than
Κύριον· εἰ οὖν αἱ ἀσώματοι δυνάμεις καὶ πολὺ τὴν
Lord if then the bodiless powers even much the
ἡμετέραν ὑπερβαίνουσαι φύσιν ἀπολείποιντο τοῦ ἀξίως
our surpassing nature fall-short of-the worthily
ὑμνῆσαι τὸν τῶν ὅλων Θεόν, ὡς προείπαμεν, πόσῳ
to-hymn the of-the all God as we-said-before by-how-much
πλεῖον ἡμεῖς αἱ ἀχρεῖαι δοῦλαι μετὰ παντὸς φόβου καὶ
more we the unprofitable handmaids with all fear and
τρόμου ψάλλειν ὀφείλομεν, ἵνα μὴ ἀντὶ μισθοῦ καὶ
trembling to-sing ought that not instead-of reward and
ὠφελείας κρίμα ἑαυταῖς πορισώμεθα ἐκ τῆς ἀμελείας ἡμῶν
benefit judgment for-ourselves we-may-procure from the negligence our
τῆς γινομένης ἐν τῇ τοῦ δεσπότου ἡμῶν δοξολογίᾳ;»
the(-negligence) occurring in the of-the master our glorification
«Τὴν δὲ εἰς αὐτὸν καὶ τὴν εἰς ἀλλήλας εἰλικρινῆ 43
the and toward him and the toward one-another sincere
ἀγάπην ἐκ τῆς ἁγίας γραφῆς διδαχθεῖσαι πάσῃ σπουδῇ
love from the holy scripture having-been-taught with-all zeal
φυλάττειν ὀφείλομεν τοῦτο γινώσκουσαι, ὅτι χωρὶς ἀγάπης
to-guard we-ought this knowing that without love
πνευματικῆς πᾶσα ἄσκησις καὶ πᾶσα ἀρετὴ ματαία
spiritual all asceticism and all virtue vain
τυγχάνει· ὁ γὰρ διάβολος πάντα μὲν ἡμῶν ἃ δοκοῦμεν
is the for devil all indeed our which we-seem
ποιεῖν κατορθώματα μιμεῖσθαι δύναται, ὑπὸ δὲ τῆς
to-do achievements to-imitate is-able by but the
ἀγάπης καὶ τῆς ταπεινοφροσύνης γενναίως ἡττᾶται· οἷόν
love and the humility nobly is-defeated such-as
τι λέγω· ἡμεῖς νηστεύομεν, ἐκεῖνος οὐδὲν ὅλως
some(-thing) I-mean we fast he nothing at-all

ἐσθίει· ἀγρυπνοῦμεν ἡμεῖς, ἐκεῖνος οὐ καθεύδει τὸ σύνολον·
eats keep-vigil we he not sleeps the at-all
μισήσωμεν οὖν τὴν ὑπερηφανίαν, ὅτι δι' αὐτῆς ἐκεῖνος
let-us-hate then the pride because through it he
ἐξέπεσεν ἐκ τῶν οὐρανῶν καὶ δι' αὐτῆς βούλεται ἡμᾶς
fell-out from the heavens and through it he-wishes us
σὺν ἑαυτῷ κατασπάσαι· φύγωμεν δὲ καὶ τὴν ματαίαν
with himself to-drag-down let-us-flee and also the vain
δόξαν τοῦ αἰῶνος τούτου τὴν οὖσαν ὡς ἄνθος χόρτου
glory of-the age this the(-glory) being as (a)-flower of-grass
παρερχομένην· πρὸ δὲ πάντων τὴν ἁγίαν καὶ ὀρθόδοξον
passing-away before but all(-things) the holy and orthodox
πίστιν ἀκλινῶς φυλάξωμεν· αὕτη γάρ ἐστιν ἡ κρηπὶς
faith unswervingly let-us-guard this for is the foundation
καὶ ὁ θεμέλιος πάσης ἡμῶν τῆς ἐν Κυρίῳ ζωῆς· τόν τε
and the groundwork of-all our the in (the)-Lord life the both
ἁγιασμὸν τῆς ψυχῆς καὶ τοῦ σώματος ἡμῶν ἀγαπήσωμεν,
sanctification of-the soul and of-the body our let-us-love
ὅτι χωρὶς τούτου οὐδεὶς ὄψεται τὸν Κύριον.» Δεδοικυῖα
because without this no-one will-see the Lord fearing
δέ, μήπως τῇ ὑπερβολῇ τῆς ἀσκήσεως ἐπαρθεῖσά τις
and lest by-the excess of-the asceticism having-been-lifted-up any
ἐξ αὐτῶν καταπέσῃ, ἔλεγεν πασῶν τῶν ἀρετῶν ἐσχάτην
of them might-fall-down she-said of-all the virtues last
εἶναι τὴν νηστείαν· καὶ ὥσπερ νύμφη παντοίῳ κόσμῳ
to-be the fasting and as (a)-bride with-every-kind-of adornment
κεκαλλωπισμένη οὐ δύναται μελανοῖς χρήσασθαι ὑποδήμασιν,
adorned not is-able black to-use sandals
ἀλλὰ σὺν παντὶ τῷ σώματι καὶ τοὺς πόδας καλλωπίζει,
but with all the body also the feet adorns
οὕτως καὶ ἡ ψυχὴ μετὰ πασῶν τῶν ἀρετῶν χρῄζει καὶ τῆς
so also the soul with all the virtues needs also the

νηστείας· εἰ δέ τις χωρὶς τῶν ἄλλων ἀρετῶν τὴν νηστείαν
fasting if but anyone without the other virtues the fasting
κατορθῶσαι σπουδάζει, ἔοικεν τῇ νύμφῃ ἐκείνῃ, ἥτις γυμνὴ
to-achieve is-eager she-resembles the bride that who naked
τῷ σώματι τυγχάνουσα μόνους καλλωπίζει τοὺς πόδας.
in-the body being only adorns the feet
Περὶ δὲ τῆς κατὰ Θεὸν ὑπακοῆς πλειστάκις καὶ αὐτὰς 44
about and the according-to God obedience very-often also them
παρεκάλει λέγουσα ταῦτα ὅτι· «Ἐκτὸς ὑπακοῆς οὐδὲ τὰ
she-besought saying these-things that apart-from obedience not-even the
ἐν τῷ κόσμῳ πράγματα συστῆναι δύνανται· καὶ γὰρ οἱ
in the world affairs to-stand are-able and for the
κοσμικοὶ ἄρχοντες ἀλλήλοις πειθαρχοῦσιν καὶ ὑπακούουσιν·
worldly rulers one-another obey and heed
κἂν αὐτὸν εἴπῃς τὸν τὸ διάδημα φοροῦντα, ἐν
even-if him you-mention the(-one) the diadem wearing in
τοῖς πλείστοις καὶ ἀναγκαίοις οὐδὲν ἀφ' ἑαυτοῦ ποιῆσαι
the most and necessary(-matters) nothing of himself to-do
ἢ προστάξαι ἐπιχειρεῖ, εἰ μὴ πρῶτον γνώμην λάβῃ
or to-command attempts if not first (the)-opinion he-takes
τῆς συγκλήτου· καὶ ἐν τοῖς οἴκοις δὲ τοῖς κοσμικοῖς,
of-the senate and in the houses and the worldly
ἐὰν ἀνέλῃς τῆς ὑπακοῆς τὸ μέγιστον κτῆμα, πᾶσαν
if you-take-away of-the obedience the greatest possession all
ἀνεῖλες τὴν τάξιν· τάξεως δὲ οὐκ οὔσης, τὰ
you-have-taken-away the order order and not being the(-affairs)
τῆς εἰρήνης χωλεύει· πάντες οὖν ἀλλήλοις τὴν ὑπακοὴν
of-the peace limps all then one-another the obedience
ἐκτελεῖν ὀφείλομεν· ὑπακοὴ δὲ τοῦτο ἔστιν, ἵνα ποιήσῃς,
to-perform we-ought obedience and this is that you-do
ὃ μὴ θέλῃς, διὰ τὴν τοῦ ἐπιτάσσοντός σοι ἀνάπαυσιν
what not you-wish for the of-the(-one) commanding you rest

καὶ βιάσῃ ἑαυτὴν διὰ τὸν εἰπόντα· «Βιαστόν ἐστιν
and force yourself because-of the(-one) having-said taken-by-force is
ἡ βασιλεία τῶν οὐρανῶν καὶ βιασταὶ ἁρπάζουσιν αὐτήν.»
the kingdom of-the heavens and (the)-violent seize it
Ἔλεγεν δὲ αὐταῖς καὶ ἀπόφθεγμα γέροντος ἁγίου πρὸς
she-told and to-them also (a)-saying of-(an)-old(-man) holy about
τὸ δεῖν ἅπαντα ὑπομένειν, οἷα εἰκὸς συμβαίνειν
the to-be-needful all(-things) to-endure such-as is-likely to-happen
ἀνάγκῃ τῷ ἐν μέσῳ ἀνθρώπων ἀναστρεφομένῳ,
by-necessity to-the(-one) in midst of-men living
ὅτι· «Προσῆλθέν τις γέροντι ἁγίῳ παρ᾽ αὐτῷ
that came someone to-(an)-old(-man) holy with him
μαθητευθῆναι βουλόμενος· καί φησιν πρὸς αὐτόν· Δύνασαί
to-be-made-a-disciple wishing and says to him can-you
μοι ἐν παντὶ ὑπακοῦσαι διὰ τὸν Κύριον; ἀπεκρίνατο δὲ
me in everything obey for the Lord answered and
πρὸς τὸν πατέρα ἐκεῖνος· Πᾶν, ὃ ἐὰν προστάξῃς μοι,
to the father that(-one) all which ever you-command me
τοῦτο μετὰ πολλῆς σπουδῆς ποιήσω. Λαβὲ οὖν, φησίν,
this with much eagerness I-will-do take then he-says
φραγέλλιον καὶ πορευθεὶς εἰς τόνδε τὸν τόπον τύψον καὶ
(a)-whip and having-gone to this the place strike and
διαλάκτισον τὸν ἀνδριάντα ἐκεῖνον. Ὁ δὲ μετὰ προθυμίας
kick the statue that he and with eagerness
τὸ προσταχθὲν ἐκτελέσας ὑπέστρεψεν. Καὶ λέγει πρὸς
the(-thing) commanded having-performed returned and says to
αὐτὸν ὁ γέρων· Μήτι ἄρα τυπτόμενος καὶ διαλακτιζόμενος
him the old(-man) surely-not then being-struck and being-kicked
ὁ ἀνδριὰς ἀντεῖπέν σοι ἢ ἀπεκρίθη; Ὁ δὲ λέγει·
the statue answered-back to-you or replied he and says
Παντελῶς οὐδέν. Ἀπελθὼν οὖν πάλιν, φησὶν ὁ πατήρ,
entirely nothing having-gone-away then again says the father

τύψον αὐτὸν ἐκ δευτέρου, προσθεὶς καὶ ὕβρεις. Καὶ ἐκ
strike it from (a)-second(-time) having-added also insults and from
τρίτου τὸ αὐτὸ τοῦτο ποιήσας κατὰ τὴν ἐπιταγὴν
(a)-third(-time) the same this having-done according-to the command
τοῦ πατρός, καὶ τοῦ ἀνδριάντος μηδὲν ἀποκριναμένου —
of-the father and the statue nothing having-answered
πῶς γὰρ ἠδύνατο λίθινος ὤν; — τότε λοιπὸν λέγει πρὸς
how for could-it stone being then further says to
αὐτὸν ὁ ἅγιος γέρων· Εἰ δύνασαι γενέσθαι ὡς ὁ ἀνδριὰς
him the holy old(-man) if you-can to-become as the statue
ἐκεῖνος, ὑβριζόμενος καὶ μὴ ἀνθυβρίζων, τυπτόμενος καὶ
that being-insulted and not insulting-back being-struck and
μὴ ἀντιλέγων, δύνασαι καὶ σωθῆναι καὶ μετ᾽ ἐμοῦ μεῖναι.
not speaking-against you-can both to-be-saved and with me to-remain
Τοῦτον οὖν καὶ ἡμεῖς, ὦ τέκνα, μιμησώμεθα καὶ γενναίως
this(-one) then also we O children let-us-imitate and nobly
πάντα ὑπομείνωμεν ὕβριν καὶ λοιδορίαν καὶ ἐξουδένωσιν,
all(-things) let-us-endure insult and abuse and contempt
ἵνα τὴν βασιλείαν τῶν οὐρανῶν κληρονομήσωμεν.»
that the kingdom of-the heavens we-may-inherit
Περὶ μὲν οὖν συντόνου νηστείας τὴν ἀποστολικὴν ἔλεγεν 45
about indeed then intense fasting the apostolic she-told
ῥῆσιν «μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην
saying not from grief or from necessity cheerful for (a)-giver
ἀγαπᾷ ὁ Θεός» καὶ ταύτην τῇ οἰκείᾳ προαιρέσει
loves — God and this to-the own choice
κατελίμπανεν ἑκάστῃ. Περὶ δὲ ἀγάπης καὶ ταπεινοφροσύνης
she-left to-each about and love and humility
καὶ πραότητος καὶ τῶν λοιπῶν ἀρετῶν ἔλεγεν· «Οὐκ
and gentleness and the remaining virtues she-said not
ἔστιν τινὰ ἢ τὸν στόμαχον αἰτιάσασθαι ἢ ἄλλο
it-is(-possible) for-anyone either the stomach to-blame or other

τι τῶν τοῦ σώματος, ἀλλ᾽ ἀναπολόγητός ἐστιν πᾶς
anything of-the(-things) of-the body but without-excuse is every
ἄνθρωπος ὁ μὴ ἐργαζόμενος τὰς ἐντολὰς Κυρίου·
man the(-one) not working the commandments of-(the)-Lord
ἀγωνίζεσθαι οὖν παρακαλῶ ἐν ὑπομονῇ καὶ μακροθυμίᾳ·
to-contend then I-exhort in patience and long-suffering
διὰ γὰρ τῆς στενῆς πύλης οἱ ἅγιοι εἰσέρχονται εἰς τὴν
through for the narrow gate the saints enter into the
ζωὴν τὴν αἰώνιον· ὀλίγος παντελῶς ὑπάρχει ὁ κάματος,
life the eternal little utterly is the labor
μεγάλη δὲ καὶ αἰώνιος ἡ ἀνάπαυσις· ὑπομείνατε μικρόν,
great but and eternal the rest endure (a)-little
ἵνα τὸν τῆς δικαιοσύνης ἀναδήσησθε στέφανον.»
that the of-the righteousness you-may-bind-on crown

46 Τὰς δὲ νυκτερινὰς ὥρας διήγειρεν αὐτὰς εἰς δοξολογίαν
the and nightly hours she-roused them to glorification
διὰ τὸν λέγοντα προφήτην· «Προέφθασα ἐν
because-of the saying prophet I-arose-before(-the-dawn) in
ἀωρίᾳ καὶ ἐκέκραξα·» καὶ πάλιν· «Μεσονύκτιον
(the)-untimely-hour and cried-out and again at-midnight
ἐξεγειρόμην τοῦ ἐξομολογήσασθαί σοι.» Ἔλεγεν δὲ ὅτι· «Οὐ
I-rose to-the to-give-thanks to-you she-said and that not
χρὴ μετὰ τὸ κορεσθῆναι ἡμᾶς τοῦ ὕπνου διεγείρεσθαι
it-is-needful after the to-be-sated us of-the sleep to-be-roused
πρὸς τὴν νυκτερινὴν λειτουργίαν, ἀλλὰ βιάζεσθαι ἑαυτάς, ἵνα
for the nightly service but to-force ourselves that
τὸν ἐκ τῆς βίας μισθὸν κομισώμεθα ἐν τῷ μέλλοντι αἰῶνι.»
the from the force reward we-may-receive in the coming age
Μετὰ δὲ τὸ τελέσαι τὸν συνήθη κανόνα παρεσκεύαζεν αὐτὰς
after and the to-complete the customary rule she-prepared them
μικρὸν τοῦ ὕπνου μεταλαμβάνειν, ἐκ τούτων αὐτῶν ἐκ τοῦ
(a)-little of-the sleep to-partake-of from these their from the

κόπου τῆς ἀγρυπνίας διαναπαύουσα καὶ τὰ σώματα αὐτῶν
toil of-the vigil refreshing(-them) and the bodies their
νεαρώτερα ἐργαζομένη πρὸς τὴν ἡμερινὴν ψαλμῳδίαν.
fresher making for the daytime psalmody
Ἦν γὰρ αὐτῶν ὁ μὲν νυκτερινὸς κανὼν τρία ὑποψάλματα 47
was for their the indeed nightly rule three responsories
καὶ τρεῖς ἀναγνώσεις καὶ πρὸς τοῖς ὀρθρινοῖς ἀντίφωνα
and three readings and besides the morning(-office) antiphons
δεκαπέντε· ἔψαλλον δὲ τὴν μὲν τρίτην ὥραν τῆς ἡμέρας,
fifteen they-sang and the indeed third hour of-the day
ὅτι ἐν αὐτῇ, φησίν, κατελήλυθεν ὁ παράκλητος ἐπὶ τοὺς
because in it she-says came-down the paraclete upon the
ἀποστόλους· τὴν δὲ ἕκτην, ὅτι ἐν αὐτῇ ὁ πατριάρχης
apostles the and sixth because in it the patriarch
Ἀβραὰμ κατηξιώθη τὸν Κύριον ὑποδέξασθαι· τὴν δὲ τὴν
Abraham was-deemed-worthy the Lord to-receive the and the
ἐνάτην κατὰ τὴν παράδοσιν τῶν ἁγίων ἀποστόλων· ἐν
ninth according-to the tradition of-the holy apostles in
αὐτῇ γὰρ Πέτρος καὶ Ἰωάννης ἀναβαίνοντες ἐπὶ τὴν ὥραν
it for Peter and John going-up at the hour
τῆς προσευχῆς τὴν ἐνάτην τὸν χωλὸν ἐθεράπευσαν. Καὶ
of-the prayer the ninth the lame(-man) healed and
ἄλλας δὲ μαρτυρίας τῆς ἁγίας γραφῆς ἁρμοδίους ταύτῃ
other too testimonies of-the holy scripture fitting to-this
ἔλεγεν τῇ ὑποθέσει περί τε τοῦ ἁγιωτάτου προφήτου Δανιήλ,
she-told the subject about both the most-holy prophet Daniel
ὅτι τρεῖς καιροὺς τῆς ἡμέρας ηὔχετο κάμπτων τὰ γόνατα,
that three times of-the day he-prayed bending the knees
καὶ περὶ τῆς ἐν τῷ ἁγίῳ εὐαγγελίῳ παραβολῆς, ἔνθα λέγει
and about the in the holy gospel parable where it-says
περὶ τοῦ οἰκοδεσπότου, ὅτι ἐξῆλθεν περὶ τρίτην καὶ ἐνάτην
about the householder that he-went-out about (the)-third and ninth

ὥραν, μισθώσασ<θαι> ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.
hour to-hire workmen into the vineyard his
Τὰ ἑσπερινὰ δέ, φησίν, μετὰ πάσης σπουδῆς ἐπιτελεῖν
the evening(-office) and she-says with all zeal to-perform
ὀφείλομεν, οὐ μόνον ὅτι τὸ τῆς ἡμέρας μέτρον διήλθομεν
we-ought not only because the of-the day measure we-passed-through
ἐν εἰρήνῃ, ἀλλ' ὅτι καὶ ἐν αὐτῇ τῇ ὥρᾳ Κλεόπας
in peace but because also in very the hour Cleopas
καὶ ὁ σὺν αὐτῷ ἠξιώθησαν συνοδεῦσαι τῷ Κυρίῳ
and the(-one) with him were-deemed-worthy to-travel-with the Lord
μετὰ τὴν ἀνάστασιν. Παρεκάλει δὲ αὐτὰς πλέον πάντων
after the resurrection she-exhorted and them more-than all(-things)
σπουδάζειν ἐν ταῖς κυριακαῖς καὶ ἐν ταῖς λοιπαῖς ἐπισήμοις
to-be-zealous on the Lord's-days and on the other notable
ἑορταῖς συντόνῳ κεχρῆσθαι τῇ ψαλμῳδίᾳ, λέγουσα· «Εἰ ἐν
feasts intense to-use the psalmody saying if in
τῇ καθημερινῇ λειτουργίᾳ καλὸν ὑπάρχει μὴ ἀμελεῖν, πολλῷ
the daily service good it-is not to-neglect by-much
πλεῖον ἐν ταῖς κυριακαῖς ἡμέραις καὶ ἐν ταῖς λοιπαῖς ἑορταῖς
more on the Lord's days and on the other feasts
πλέον τι τοῦ συνήθους κανόνος ψάλλειν ὀφείλομεν.»
more somewhat than-the customary rule to-sing we-ought
48 Καὶ ταῦτα λέγουσα οὕτως αὐτῶν τὴν προθυμίαν
and these-things saying so their the eagerness
ἐπερρώννυεν τῇ καλῇ διδασκαλίᾳ, ὥστε, εἰ καί ποτε
she-strengthened by-the good teaching so-that if even ever
ἠβούλετο ἡ μακαρία φείσασθαι αὐτῶν ἐν τῇ ἀγρυπνίᾳ
wished the blessed(-woman) to-spare them in the vigil
διὰ τὸ εἶναι αὐτὰς ἀπὸ πολλοῦ κόπου, αὐταὶ οὐ
because-of the to-be them from much toil they not
συνεχώρουν λέγουσαι· «Ὥσπερ αὐτὴ τῶν σαρκικῶν
allowed(-it) saying just-as you-yourself the fleshly

ἡμῶν χρειῶν καθ᾽ ἑκάστην ἡμέραν ἀπαραλείπτως
our needs by each day without-omission
φροντίζεις, οὕτως καὶ ἡμεῖς πολὺ πλέον ὀφείλομεν ἐν τοῖς
care-for so also we much more ought in the
πνευματικοῖς μηδὲν τοῦ συνήθους κανόνος παραλιμπάνειν.»
spiritual(-things) nothing of-the customary rule to-omit
Ἡ δὲ μακαρία σφόδρα ηὐφραίνετο θεωροῦσα τὴν ἀγαθὴν
the and blessed(-woman) greatly rejoiced seeing the good
αὐτῶν ἐν Κυρίῳ προαίρεσιν· ὅθεν ἐσπούδασεν εὐκτήριον ἐν
their in (the)-Lord choice whence she-hastened (an)-oratory in
τῷ μοναστηρίῳ οἰκοδομῆσαι καὶ στῆσαι θυσιαστήριον ἐν
the monastery to-build and to-set-up (an)-altar in
αὐτῷ, ἵνα συνεχῶς ἀξιῶνται τῆς μεταλήψεως τῶν
it that continually they-may-be-deemed-worthy of-the partaking of-the
ἁγίων μυστηρίων. Καὶ παρεσκεύασεν ἐπιτελεῖσθαι αὐταῖς
holy mysteries and she-arranged to-be-celebrated for-them
καθ᾽ ἑκάστην ἑβδομάδα δύο ἀναφορὰς ἐκτὸς τῶν ἑορτῶν,
by each week two anaphoras apart-from the feasts
μίαν τῇ παρασκευῇ καὶ μίαν τῇ κυριακῇ. Κατέθετο δὲ
one on-the Friday and one on-the Lord's-day she-deposited and
ἐκεῖσε καὶ λείψανα ἁγίων μαρτύρων, λέγω δὴ Ζαχαρίου
there also relics of-holy martyrs I-mean indeed of-Zechariah
τοῦ προφήτου καὶ τοῦ ἁγίου πρωτομάρτυρος Στεφάνου καὶ
the prophet and the holy protomartyr Stephen and
τῶν ἐν Σεβαστείᾳ μαρτυρησάντων ἁγίων τεσσαράκοντα
of-the in Sebasteia having-been-martyred holy forty
καὶ ἑτέρων, ὧν ὁ Θεὸς τὰ ὀνόματα γινώσκει.
and others whose — God the names knows

Her brother in the Lord died, and she built a monastery of men. She went to Constantinople to win her pagan uncle Volusianus; there she taught against Nestorius, the devil struck her hip, and when she heard he was baptized the pain left her, and she sat by him until he died.

49 Ἐν τούτοις οὖν ἀγωνιζομένης τῆς ἁγίας ἡμῶν μητρὸς
in these then contending the holy our mother
Μελάνης, ὁ μακαριώτατος αὐτῆς ἀδελφὸς τῆς ἐν σαρκὶ
Melania the most-blessed her brother of-the in flesh
ζωῆς τὸ μέτρον πληρώσας καὶ τὸν ἀγῶνα τὸν καλὸν
life the measure having-fulfilled and the contest the good
ἀγωνισάμενος καὶ τὸν ἐκ τῆς ἑκουσίου πτωχείας καὶ
having-contended and the from the voluntary poverty and
ὑπακοῆς τῶν θείων λογίων στέφανον ἀναδησάμενος, πρὸς
obedience of-the divine oracles crown having-bound-on to
τὸν τῶν ὅλων Θεὸν εὐφραινόμενος ἐξεδήμησεν πρὸ ὀκτὼ
the of-the all God rejoicing departed before eight
ἐτῶν τῆς κοιμήσεως αὐτῆς. Ἦν δὲ ἄρα ὁ Θεὸς ὁ
years of-the falling-asleep her it-was and then — God the(-one)
οὕτως πρὸς τὴν ἀγαθὴν πρόθεσιν αὐτῆς οἰκονομήσας,
so toward the good purpose her having-arranged(-it)
ὅπως ἔτι μειζόνως ἀθλήσασα ἡ μακαρία λαμπροτέραν
that still more-greatly having-contended the blessed(-woman) more-splendid
ἐργάσηται τὴν ἐν Κυρίῳ αὐτῆς πολιτείαν. Μετὰ γὰρ
might-make the in (the)-Lord her conduct after for
τὴν ἐν Κυρίῳ κοίμησιν τοῦ εἰρημένου αὐτῆς ἀδελφοῦ
the in (the)-Lord falling-asleep of-the aforesaid her brother
ἔμεινεν αὕτη ἐν τῷ ἀποστολίῳ, ὅπερ αὐτὴ πρότερον
remained she in the Apostoleion which she-herself before

μικρὸν ᾠκοδόμησεν, ἐν ᾧ καὶ τὸ λείψανον τοῦ μακαρίου
(a)-little built in which also the relic of-the blessed(-man)
κατέθετο· καὶ ἐκεῖ πλέον ἔλαττον ἔτη τέσσαρα ἐν νηστείαις
she-deposited and there more (or)-less years four in fastings
καὶ ἀγρυπνίαις καὶ πένθει συντόνῳ ἑαυτὴν ὑπερβαλλόντως
and vigils and mourning intense herself exceedingly
κατέτηξεν. Καὶ μετὰ ταῦτα θείῳ ζήλῳ κινηθεῖσα
wasted-away and after these-things by-divine zeal moved
ἐπεθύμησεν μονὴν ἀνδρῶν ἁγίων οἰκοδομῆσαι, ὅπως
she-desired (a)-monastery of-men holy to-build that
τὰς νυκτερινάς τε καὶ ἡμερινὰς ψαλμῳδίας ἀδιαλείπτως
the nightly both and daily psalmodies unceasingly
ἐπιτελῶσιν ἔν τε τῇ Ἀναλήψει τοῦ Κυρίου καὶ ἐν τῷ
they-may-perform in both the Ascension of-the Lord and in the
σπηλαίῳ, ἔνθα ὁ Σωτὴρ τοῖς ἁγίοις αὐτοῦ μαθηταῖς
cave where the Savior with-the holy his disciples
διελέγετο περὶ τῆς συντελείας τοῦ αἰῶνος. Ἀλλά τινες
conversed about the consummation of-the age but some
τὴν ἀγαθὴν πρόθεσιν αὐτῆς διεκώλυον, φάσκοντες μὴ
the good purpose her hindered saying not
ἐπαρκεῖν αὐτὴν ἐκτελέσαι τὸ τηλικοῦτον μέγιστον ἔργον
to-suffice her to-accomplish the so-great greatest work
δι᾽ ὑπερβολὴν πτωχείας· ὁ δὲ πάμπλουτος Κύριος
through excess of-poverty the but all-rich Lord
ἐκπληρῶν τὰ ὑπ᾽ ἐκείνης τῆς ἁγίας ψυχῆς βουλευόμενα,
fulfilling the(-things) by that the holy soul planned
παρεσκεύασέν τινα φιλόχριστον ἄνδρα προσενέγκαι αὐτῇ
prepared some Christ-loving man to-offer to-her
νομίσματα διακόσια· ἅτινα μετὰ χαρᾶς δεξαμένη καλεῖ
coins two-hundred which with joy having-received she-calls
τὸν σὺν αὐτῇ πρεσβύτερον, ὃν ἐκ τοῦ κόσμου λαβοῦσα
the with her presbyter whom from the world having-taken

θυσίαν τῷ Θεῷ προσήνεγκεν, — οὗτος δέ ἐστιν ἡ
(as-a)-sacrifice — to-God she-offered this and is the
ἐμὴ ἐλεεινότης — καί φησιν πρὸς αὐτόν· «Τὰς ἀμοιβὰς
my wretchedness and says to him the rewards
τοῦ κόπου τούτου ἐν τῷ μέλλοντι αἰῶνι παρὰ τοῦ Κυρίου
of-the toil this in the coming age from the Lord
πιστεύων κομίσασθαι, λάβε τὰ ὀλίγα ταῦτα νομίσματα
believing to-receive take the few these coins
καὶ προβαλοῦ ἡμῖν λίθους, ἵνα ἐπὶ τῷ ὀνόματι τοῦ
and set-up for-us stones that in the name of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀρξώμεθα τῆς οἰκοδομῆς τοῦ
Lord our Jesus Christ we-may-begin the building of-the
μοναστηρίου τῶν ἀνδρῶν, ὅπως ἔτι ἐν σαρκὶ ὑπάρχουσα
monastery of-the men that still in flesh being
καὶ τὴν ἐκκλησίαν ἀδιαλείπτως λειτουργουμένην θεάσωμαι
both the church unceasingly being-served I-may-see
καὶ τὰ ὀστᾶ τῆς ἐμῆς μητρὸς καὶ τοῦ ἐμοῦ κυρίου
and the bones of-the my mother and of-the my lord
ἀναπαυόμενα διὰ τῆς αὐτῶν ψαλμῳδίας. Ὡς δὲ ἐνήρξατο
resting through the their psalmody when and she-began
ἐν Θεῷ τῆς προθέσεως, ὁ συνεργῶν αὐτῇ ἐν πᾶσι Κύριος
in God the purpose the working-with her in all-things Lord
ἐν ἐνιαυτῷ ἑνὶ τὸ τηλικοῦτον ἐτελείωσεν ἔργον, ὡς πάντας
in year one the so-great completed work so-that all
καταπλαγέντας μαθεῖν, ὅτι ἀληθῶς ἐκ τῆς ἄνωθεν ῥοπῆς
astounded to-learn that truly from the from-above impulse
ἠνύσθη τὸ ἔργον. Καὶ κατοικίζει ἐκεῖσε θεοφιλεῖς καὶ
was-accomplished the work and she-settles there God-loving and
ἁγίους ἄνδρας, οἵτινες φαιδρῶς ἐπετέλουν τὴν λειτουργίαν
holy men who splendidly performed the service

ἔν τε τῇ ἐκκλησίᾳ τῆς Ἀναλήψεως τοῦ Χριστοῦ καὶ ἐν
in both the church of-the Ascension — of-Christ and in
τῷ ἀποστολίῳ, ἔνθα καὶ ἀπόκεινται οἱ μακάριοι.
the Apostoleion where also lie the blessed(-ones)
Καὶ παραχρῆμα ἕτεροι ἀγῶνες αὐτὴν διαδέχονται μείζονες 50
and immediately other contests her succeed greater
τῶν προτέρων καμάτων. Ὡς γὰρ ὀλίγον ἀνέπνευσεν τὸ
than-the earlier labors when for (a)-little she-breathed-again the
μοναστήριον τελειώσασα, εὐθέως ἐπιστολαὶ παραγίνονται
monastery having-completed at-once letters arrive
ἀπὸ τοῦ θείου αὐτῆς Βολωσιανοῦ ἀπὸ ἐπάρχων τῆς
from the uncle her Volusianus (the)-former prefect of-the
μεγάλης Ῥώμης, ὅτι ἐν Κωνσταντινουπόλει παραγίνεται
great Rome that in Constantinople he-arrives
εἰς πρεσβείαν τῆς εὐσεβεστάτης βασιλίσσης Εὐδοξίας,
on (an)-embassy for-the most-pious queen Eudoxia
ἥτις ἐζεύχθη πρὸς γάμον τῷ φιλοχρίστῳ ἡμῶν βασιλεῖ
who was-yoked in marriage to-the Christ-loving our emperor
Οὐαλεντινιανῷ· καὶ ὑπεισέρχεται αὐτῇ ἐπιθυμία τὸν ἑαυτῆς
Valentinian and steals-into her (a)-desire the her-own
θεῖον θεάσασθαι. Τοῦτο δὲ ἐκ τῆς ἄνωθεν χάριτος
uncle to-see this and from the from-above grace
νυγεῖσα ποιῆσαι προεθυμήθη, ὅπως διὰ πολλοῦ κόπου
pricked to-do she-was-eager that through much toil
σώσῃ αὐτοῦ τὴν ψυχήν· ἕλλην γὰρ ἔτι ὑπῆρχεν.
she-might-save his the soul (a)-pagan for still he-was
Ἠγωνία δὲ σφόδρα, μήπως παρὰ τὸ δοκοῦν τῷ
she-was-anxious and greatly lest against the(-thing) seeming(-good) —
Θεῷ τι διαπράξηται· καὶ ἀνακοινωσαμένη πᾶσι τοῖς
to-God anything she-might-do and having-communicated to-all the
ἁγίοις τὸ πρᾶγμα παρακαλέσασά τε αὐτοὺς εὔχεσθαι
saints the matter having-besought both them to-pray

ἐκτενῶς, ἵνα κατὰ τὸ θέλημα τοῦ Θεοῦ γένηται αὐτῆς
earnestly that according-to the will — of-God may-be her
ἡ πορεία, καὶ παραθεμένη τὰ μοναστήρια τῷ Κυρίῳ,
the journey and having-committed the monasteries to-the Lord
ἐξῆλθεν ἀπὸ Ἱεροσολύμων.
she-went-out from Jerusalem

51 Ἀρξαμένης δὲ αὐτῆς ὁδεύειν, οἱ κατὰ πᾶσαν πόλιν καὶ
having-begun and she to-travel the in every city and
χώραν ἅγιοι, λέγω δὴ ἐπίσκοποί τε καὶ κληρικοί, δόξαν
country holy I-mean indeed bishops both and clerics glory
αὐτῇ καὶ τιμὴν παρεῖχον ἀνεκδιήγητον· οἵ τε θεοφιλέστατοι
to-her and honor provided indescribable the both most-God-beloved
μοναχοὶ καὶ παρθένοι σεμναί, ὁρῶντες ἣν ἐκ πολλοῦ
monks and virgins venerable seeing (her)-whom from much
χρόνου ἤκουον ταῖς ἀρεταῖς διαλάμπουσαν, μετὰ πολλῶν
time they-heard with-the virtues shining with many
αὐτῆς ἀπεσπῶντο δακρύων.
from-her were-torn-away tears

52 Τὸ δὲ σημεῖον, ὅπερ ἐποίησεν ὁ Κύριος δι' αὐτῆς ἐν
the and sign which did the Lord through her in
Τριπόλει, σιωπῇ παρελθεῖν οὐκ ἀκίνδυνον ἡγησάμην, διότι,
Tripoli in-silence to-pass-over not without-danger I-considered because
καθὼς φησιν ἡ γραφή, μυστήριον βασιλέως κρύπτειν
as says the scripture (the)-mystery of-(a)-king to-hide
καλόν, τὰ δὲ ἔργα τοῦ Θεοῦ ἀνακαλύπτειν ἔνδοξον. Ὡς
(is)-good the but works — of-God to-reveal (is)-glorious when
γὰρ εἰσήλθομεν ἐκεῖσε, ἐμείναμεν ἐν τῷ μαρτυρίῳ τοῦ
for we-entered there we-stayed in the shrine of-the
ἁγίου Λεοντίου, ἐν ᾧ μαρτυρίῳ σημεῖα οὐκ ὀλίγα
holy Leontius in which shrine signs not few
ἐπιτελοῦνται· καὶ ἐπειδὴ μὴ ἔχοντες σύνθεμα πολλοὶ
are-accomplished and since not having (a)-warrant many

ὑπήρχομεν οἱ σὺν αὐτῇ ὁδοιποροῦντες, ὁ κουριοσσὸς
we-were the(-ones) with her traveling the curiosus
σκληρὸς ἄγαν ηὑρέθη περὶ τὴν ἀπόλυσιν τῶν ζῴων· ἦν δὲ
harsh very was-found about the release of-the animals was and
αὐτῷ τὸ ὄνομα Μηνσάλας. Ἡ δὲ μακαρία σφόδρα ἐκ
to-him the name Mensalas the and blessed(-woman) greatly at
τούτου λυπηθεῖσα, ἔμεινεν εὐχομένη καὶ ἀγρυπνοῦσα παρὰ
this having-grieved remained praying and keeping-vigil by
τὰ λείψανα τοῦ ἁγίου μάρτυρος Λεοντίου ἀπὸ ἑσπέρας
the relics of-the holy martyr Leontius from evening
μέχρις ὅτου παρεγένοντο τὰ ζῷα. Καὶ ὡς ἐξελθόντες
until when arrived the animals and when having-gone-out
ἐκεῖθεν ὡδεύσαμεν πλέον ἔλαττον μίλια ἑπτά, κατεδίωξεν
from-there we-traveled more (or)-less miles seven pursued
ἡμᾶς ὁ προλεχθεὶς κουριοσσὸς πάνυ τεταραγμένος καὶ
us the aforesaid curiosus very troubled and
ἐζήτει λέγων· «Ποῦ ἐστιν ὁ πρεσβύτερος;» Ἐγὼ δὲ
he-was-seeking saying where is the presbyter I and
ἄπειρος τῆς ὁδοῦ τυγχάνων ἐδειλίασα, μήπως πάλιν
inexperienced of-the road being was-afraid lest again
κωλύσων τὰ ζῷα ἐληλύθει, καὶ κατελθὼν ἐπηρώτων
going-to-hinder the animals he-had-come and having-gone-down I-asked
αὐτὸν τὴν αἰτίαν, δι᾽ ἣν ἐσκύλη. Καί φησιν· «Τῆς
him the cause for which he-was-troubled and he-says of-the
μεγάλης ἀξιωθῆναι σπουδάζω.» Ὡς οὖν ἐθεάσατο
great(-lady) to-be-deemed-worthy I-am-eager when then he-saw
αὐτήν, πεσὼν καὶ κρατήσας αὐτῆς τοὺς πόδας μετὰ
her having-fallen and having-taken-hold-of her the feet with
πολλῶν δακρύων ἤρξατο λέγειν· «Συγχώρησόν μοι, δούλη
many tears he-began to-say forgive me handmaid
τοῦ Χριστοῦ, ὅτι ἀγνοῶν τὴν πολλήν σου ἁγιωσύνην
— of-Christ that not-knowing the great your holiness

ἀνεβαλόμην τοῦ ἀπολῦσαι τὰ ζῷα.» Αὐτῆς δὲ εἰπούσης·
I-delayed the to-release the animals she and having-said
«Ὁ Θεός σε εὐλογήσει, τέκνον, ὅτι ὅλως ἀπέλυσας, εἰ καὶ
— God you will-bless child that at-all you-released(-them) if even
βραδέως,» ἐκβαλὼν παραχρῆμα τρία νομίσματα, ἅπερ
slowly having-brought-out immediately three coins which
ἤμην αὐτῷ παρασχὼν λόγῳ σπορτύλλων, παρεκάλει, ἵνα
I-had to-him having-given by-way of-tips he-besought that
ταῦτα κομίσωμαι παρ᾽ αὐτοῦ. Ἐμοῦ δὲ τοῦτο ποιῆσαι μὴ
these I-should-take-back from him I but this to-do not
πειθομένου, ἤρξατο ἐξομολογεῖσθαι τῇ ἁγίᾳ ὅτι· «Ὅλην
being-persuaded he-began to-confess to-the holy(-woman) that all
τὴν νύκτα ἐγώ τε καὶ ἡ δούλη σου, ἡ ἐμὴ ἐλευθέρα,
the night I both and the handmaid your the my wife
λίαν ἠτάσθημεν παρὰ τοῦ ἁγίου μάρτυρος Λεοντίου· ὅθεν
greatly were-tormented by the holy martyr Leontius whence
εὐθέως ἀναστάντες ἀμφότεροι ἐδράμομεν ἐν τῷ μαρτυρίῳ·
at-once having-risen both we-ran into the shrine
καὶ μὴ εὑρηκότες ὑμᾶς, ἐκείνη μὲν ὑπέστρεψεν διὰ
and not having-found you she indeed returned because-of
τὸ μὴ δύνασθαι τρέχειν ἐπὶ πλέον, ἐγὼ δὲ φθάσας
the not to-be-able to-run for longer I but having-overtaken(-you)
παρακαλῶ τὴν ὑμῶν ἁγιωσύνην εὔξασθαι ὑπὲρ ἀμφοτέρων,
beseech the your holiness to-pray for both
ἵνα ὁ τῶν ὅλων Θεὸς ἵλεως ἡμῖν καταξιώσῃ γενέσθαι.»
that the of-the all God gracious to-us may-deign to-become
Ὡς δὲ ταῦτα ἠκούσαμεν, δεξάμενοι τὰ νομίσματα καὶ
when and these-things we-heard having-received the coins and
ποιήσαντες εὐχὴν τὸν μὲν κουριοσσὸν ἀπελύσαμεν ἐν
having-made (a)-prayer the indeed curiosus we-dismissed in
εἰρήνῃ χαίροντα· πάσης δὲ τῆς συνοδίας καταπλαγείσης
peace rejoicing all and the company having-been-astounded

ἐπὶ τῷ γεγονότι, ἔφη ἡ μακαρία· «Θαρσεῖτε, ὅτι
at the thing-happened said the blessed(-woman) take-courage that
κατὰ Θεόν ἐστιν ἡμῶν ἡ πορεία.» Καὶ πάντων ἡμῶν
according-to God is our the journey and all we
παρακαλούντων ἐναργῶς μαθεῖν τὴν αἰτίαν, ἀποκρίνεται
beseeching clearly to-learn the cause answers
ἡ ἁγία ὅτι· «Πᾶσαν τὴν νύκτα ἐδεήθην τοῦ ἁγίου
the holy(-woman) that all the night I-besought the holy
μάρτυρος Λεοντίου, ἵνα δείξῃ ἡμῖν σημεῖον ἀγαθὸν ἐπὶ
martyr Leontius that he-might-show us (a)-sign good on
τῇ ὁδῷ ταύτῃ· καὶ ἰδοὺ ἀναξία οὖσα ἔτυχον τῆς αἰτήσεως.»
the road this and behold unworthy being I-obtained the request
Χαίροντες οὖν ἐπορευόμεθα δεξιούμενοι παρὰ πάντων.
rejoicing then we-journeyed being-welcomed by all
Καὶ ὅτε λοιπὸν πλησίον ἐγενόμεθα τῆς φιλοχρίστου 53
and when further near we-came to-the Christ-loving
Κωνσταντινουπόλεως, ἠγωνίασεν ἡ ἁγία, ἀπὸ πολλῆς
Constantinople was-anxious the holy(-woman) from much
ἀσκήσεώς τε καὶ ἡσυχίας εἰς τηλικαύτην βασιλεύουσαν
asceticism both and quiet into so-great reigning
πόλιν μέλλουσα εἰσιέναι. Καὶ καταλαμβάνομεν τὸ μαρτύριον
(a)-city being-about to-enter and we-reach the shrine
τῆς ἁγίας Εὐφημίας ἐν Χαλκηδόνι, ἔνθα ἡ ἀθλοφόρος
of-the holy Euphemia in Chalcedon where the prize-bearer
σφόδρα παρεμυθήσατο τὴν ἁγίαν, πολλὴν αὐτῇ ποιήσασα
greatly consoled the holy(-woman) much for-her having-made
εὐοδίαν καὶ παράκλησιν. Ὅθεν θαρρήσασα ἐν Κυρίῳ
good-journey and encouragement whence having-taken-courage in (the)-Lord
εἰσῆλθεν ἐν Κωνσταντινουπόλει· καὶ ὑπεδέξατο αὐτὴν ὁ
she-entered into Constantinople and received her the
κύριος Λαῦσος ὁ πρεπόσιτος, ὡς ἔπρεπεν τῇ ἐναρέτῳ
lord Lausus the provost as befitted the virtuous

αὐτοῦ πολιτείᾳ. Εὑρίσκει δὲ καὶ τὸν θεῖον αὐτῆς κατ᾽
his conduct she-finds and also the uncle her according-to
οἰκονομίαν Θεοῦ ἀρρωστίᾳ περιπεσόντα. Ἣν ὅτε εἶδεν
(the)-dispensation of-God into-sickness having-fallen whom when he-saw
ἐν τῷ εὐτελεστάτῳ καὶ πτωχῷ σχήματι ἐκείνῳ, αὐτὸς
in the most-humble and poor guise that he-himself
ὄγκον τοσοῦτον κοσμικῆς δόξης ἠμφιεσμένος, μετὰ πολλῶν
(in)-bulk so-great of-worldly glory clothed with many
δακρύων ἤρξατο λέγειν πρὸς τὴν ἐμὴν εὐτέλειαν· «Ἆρα
tears began to-say to the my lowliness —
ἀγνοεῖς, κῦρι πρεσβύτερε, πῶς τρυφερῶς ἀνετράφη
do-you-not-know lord presbyter how delicately was-brought-up
αὕτη ὑπὲρ ὅλον τὸ γένος ἡμῶν; καὶ νῦν εἰς τοσαύτην
she beyond all the family our and now to so-great
σκληραγωγίαν τε καὶ πτωχείαν ἑαυτὴν ἐξέδωκεν.» Ἡ δὲ
hardship both and poverty herself gave-over the and
μακαρία ἐκ τούτου ἀρχὴν λαβοῦσα τοῦ λόγου πρὸς
blessed(-woman) from this (a)-beginning having-taken of-the word to
αὐτὸν ἀπεκρίνατο· «Ἐξ ἐμοῦ τοίνυν κατανοήσας, κύριέ μου,
him answered from me then having-understood lord my
ὅτι διὰ τὰ μέλλοντα καὶ αἰώνια ἀγαθά, ἅτινα ὁ
that for-the-sake-of the coming and eternal good(-things) which the
παντὸς τοῦ κόσμου κτίστης καὶ δημιουργὸς χαρίζεται τοῖς
of-all the world creator and maker grants to-those
γνησίως εἰς αὐτὸν πιστεύσασιν, περιεφρόνησα δόξης τε καὶ
genuinely in him having-believed I-despised glory both and
χρημάτων καὶ πάσης τῆς ἐν τῷδε τῷ βίῳ ἀναπαύσεως,
money and all the in this the life rest
πρόσελθε οὖν, παρακαλῶ, τῷ λουτρῷ τῆς ἀθανασίας,
come then I-beseech to-the bath of-the immortality
ἵνα, ὥσπερ τῶν προσκαίρων ἀπήλαυσας, οὕτως καὶ τῶν
that as the temporal(-things) you-enjoyed so also the

αἰωνίων ἀγαθῶν ἐπιτεύξῃ· ἐλευθέρωσον ἑαυτὸν ἐκ τῆς
eternal good(-things) you-may-obtain free yourself from the
πλάνης τῶν δαιμονίων ἅτινα αἰωνίῳ πυρὶ καυθήσονται
error of-the demons which with-eternal fire will-be-burned
μετὰ τῶν πειθομένων αὐτοῖς.» Ὁ δὲ ὡς ᾔσθετο αὐτὴν
with those obeying them he and when he-perceived her
βουλομένην περὶ τούτου τοῖς βασιλεῦσιν ἀνενέγκαι, ἐν πολλῇ
wishing about this to-the emperors to-refer in much
κατανύξει γενόμενος ἔφη πρὸς αὐτήν· «Παρακαλῶ τὴν σὴν
compunction having-become said to her I-beseech the your
θεοσέβειαν, μὴ ἀφέλῃς ἀπ᾽ ἐμοῦ τὸ τοῦ αὐτεξουσίου δῶρον,
piety not take-away from me the of-the free-will gift
ᾧ ἡμᾶς ὁ Θεὸς ἐξ ἀρχῆς ἐτίμησεν· καὶ γὰρ
with-which us — God from (the)-beginning honored and for
ἑτοίμως ἔχω καὶ εὔχομαι ἀπολούσασθαι τὸν ῥύπον
readily I-am(-disposed) and I-pray to-wash-off the filth
τῶν πολλῶν μου παραπτωμάτων, ἀλλ᾽ ἐὰν κατὰ πρόσταξιν
of-the many my transgressions but if by order
τῶν βασιλέων τοῦτο ποιήσω, εὑρίσκομαι ὡς κατὰ βίαν
of-the emperors this I-do I-am-found as by force
ἐπὶ τοῦτο ἐρχόμενος καὶ ἀπολῶ τὸν μισθὸν τῆς ἐμῆς
to this coming and I-will-lose the reward of-the my
προαιρέσεως.» Ἡ δὲ μὴ καρτερήσασα σιωπῆσαι ὑπέβαλεν
choice she and not having-endured to-be-silent suggested
διά τινων μεγαλοπρεπεστάτων ἀνδρῶν περὶ τούτου τῷ
through some most-magnificent men about this to-the
ἁγιωτάτῳ ἐπισκόπῳ Πρόκλῳ· ὅστις παραγενόμενος πρὸς
most-holy bishop Proclus who having-come to
αὐτὸν ὠφέλησεν αὐτὸν ὑπεράγαν, πάμπολλα διαλεχθεὶς
him benefited him exceedingly very-many(-things) having-discussed
περὶ τῆς σωτηρίας αὐτοῦ. Ὁ δὲ ὀξύτατος ὢν περὶ τὸ
about the salvation his he and most-sharp being at the

νοῆσαι ἤσθετο, ὅτι καθ' ὑποβολὴν τῆς μακαρίας ὁ
to-perceive perceived that at (the)-suggestion of-the blessed(-woman) the
ἀρχιεπίσκοπος πρὸς αὐτὸν παρεγένετο καὶ δηλοῖ αὐτῇ
archbishop to him had-come and makes-known to-her
ὅτι· «Τρεῖς ἄνδρας εἰ εἴχομεν ἐν τῇ Ῥώμῃ, οἷός ἐστιν
that three men if we-had in — Rome such-as is
ὁ κύριος Πρόκλος, οὐκ ἂν ὠνομάζετο ἕλλην ἐκεῖσε.»
the lord Proclus not — would-be-named pagan there
54 Ἦν δὲ νεωστὶ ὁ διάβολος διὰ τοῦ μιαροῦ δόγματος
had and newly the devil through the foul doctrine
Νεστορίου τὰς ψυχὰς τῶν ἀφελεστέρων λαῶν ἐκταράξας·
of-Nestorius the souls of-the simpler peoples thrown-into-confusion
ὅθεν πολλαὶ τῶν συγκλητικῶν ἐλευθέρων καὶ ἄλλοι τῶν
whence many of-the senatorial wives and others of-the
ἐν λόγῳ διαλαμπόντων ἀνδρῶν ἤρχοντο πρὸς τὴν ἁγίαν
in learning shining men came to the holy
ἡμῶν μητέρα, περὶ τῆς ὀρθοδόξου πίστεως συνζητοῦντες·
our mother about the orthodox faith inquiring
ἡ δὲ ἔνοικον ἔχουσα τὸ πνεῦμα τὸ ἅγιον, ἀπὸ πρωΐ ἕως
she and indwelling having the spirit the holy from morning until
ἑσπέρας οὐκ ἐπαύετο θεολογοῦσα καὶ πολλοὺς ἠπατημένους
evening not ceased speaking-of-God and many deceived(-ones)
ἐπέστρεφεν ἐν τῇ ὀρθοδόξῳ πίστει καὶ ἄλλους διστάζοντας
she-turned in the orthodox faith and others doubting
ἐπεστήριζεν καὶ ἁπαξαπλῶς πάντας τοὺς παρατυγχάνοντας
she-strengthened and in-a-word all those happening-by
ὠφέλει τῇ θεοπνεύστῳ αὐτῆς διδασκαλίᾳ· ὅθεν φθονήσας
she-benefited with-the God-inspired her teaching whence having-envied
σφοδρῶς ὁ ἐχθρὸς τῆς ἀληθείας διάβολος τοῦτο μὲν
greatly the enemy of-the truth devil this indeed
τῇ οἰκοδομῇ τῶν πρὸς αὐτὴν παραγενομένων τοῦτο
the edification of-those to her coming that

δὲ τῇ σωτηρίᾳ τοῦ θείου αὐτῆς, μετασχηματισθεὶς εἰς
and the salvation of-the uncle her having-transformed-himself into
μέλανα νεανίσκον καὶ ἐλθὼν πρὸς αὐτὴν τοιαῦτα εἶπεν·
(a)-black youth and having-come to her such-things said
«Μέχρι πότε διὰ τῶν λόγων σου τὰς ἐλπίδας μου
until when through the words your the hopes my
καταβάλλεις; γίνωσκε οὖν, ὅτι εἰ μὲν ἰσχύσω σκληρῦναι
do-you-throw-down know then that if indeed I-will-be-able to-harden
τὰς καρδίας Λαύσου τε καὶ τῶν βασιλέων· εἰ δὲ μή
the hearts of-Lausus both and of-the emperors if but not
γε, τοιαύτας βασάνους κατὰ τοῦ σώματός σου ἐπιφέρω,
at-least such tortures against the body your I-bring
ὥστε καὶ εἰς αὐτὴν τὴν ζωὴν κινδυνεῦσαι, ἵνα καὶ
so-that even in-respect-of itself the life to-be-in-danger that even
ἄκουσα σιωπήσῃς.» Ἡ δὲ ὡς ἐποίησεν αὐτὸν ἄφαντον
unwilling you-may-be-silent she and when she-made him invisible
διὰ τῆς ἐπικλήσεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the invocation of-the lord our Jesus Christ
μεταστειλαμένη τὴν ⟨ἐμὴν⟩ ἐλεεινότητα διηγήσατο τὰς
having-summoned the ⟨my⟩ wretchedness related the
τοῦ μέλανος ἀπειλάς· καὶ μήπω τὸν πρός με λόγον
of-the black(-one) threats and not-yet the to me word
πληρώσασα, ἤρξατο ὀδυνᾶσθαι τὸ ἰσχίον· καὶ τοσαύτη
having-finished she-began to-suffer-pain-in the hip and so-great
ἐξαίφνης ἀλγηδὼν αὐτῇ ἐγενήθη, ὥστε ἄφωνον αὐτὴν ἐπὶ
suddenly pain to-her came-about that voiceless her for
τρεῖς ὥρας ἀπομεῖναι. Ἡμῶν δὲ ποιησάντων ὑπὲρ αὐτῆς
three hours to-remain we and having-made for her
προσφοράν, μόλις εἰς ἑαυτὴν ἐπανῆλθεν. Καὶ ποιήσασα ἐν τῇ
(an)-offering hardly to herself she-came-back and having-spent in the
ἀφάτῳ ὀδύνῃ ἐκείνῃ ἓξ ἡμέρας σφοδροτέρως ἐπεσημαίνετο
unspeakable pain that six days more-violently it-recurred

κατὰ τὴν ὥραν ἐκείνην, ἐν ᾗ τὸν μέλανα εἶδεν. Ὡς δὲ
at the hour that in which the black(-one) she-saw when and
προσεδοκᾶτο ἡ ἑβδόμη ἡμέρα ἀπαλλάσσειν αὐτὴν τῆς
was-expected the seventh day to-release her from-the
προσκαίρου ζωῆς, παραγίνεταί τις ἀπαγγέλλων περὶ
temporary life arrives someone reporting about
τοῦ θείου αὐτῆς, ὅτι κινδυνεύει τελευτῆσαι κατηχούμενος.
the uncle her that he-is-in-danger to-die (a)-catechumen
55 Καὶ γίνεται αὐτῇ ἡ λύπη τῆς ἀγγελίας ταύτης χείρων
and becomes to-her the grief of-the news this worse
τοῦ πάθους καὶ τῶν ἀλγηδόνων. Ἔλεγεν δὲ πρὸς ἡμᾶς·
than-the suffering and the pains she-said and to us
«Λάβετέ με πρὸς αὐτόν, πρὶν ἢ τελευτήσω.» Ἡμῶν δὲ
take me to him before than I-die we and
δεδοικότων κἂν ὅλως ἅψασθαι αὐτῆς διὰ τὸ εἶναι τὸν
fearing even at-all to-touch her because-of the to-be the
πόδα αὐτῆς καθάπερ ξηρὸν ξύλον, αὐτὴ ἐνέκειτο λέγουσα·
foot her like dry wood she insisted saying
«Ἀποκομίσατέ με πρὸς τὸν θεῖόν μου· εἰ δὲ μή γε,
carry me to the uncle my if but not at-least
χειρότερον ἐκ τῆς θλίψεως ταύτης κινδυνεύω.» Ὅθεν
worse from the affliction this I-am-in-danger whence
κατὰ τὴν κέλευσιν αὐτῆς ἐνέγκαντες λεκτίκιον, μετὰ
according-to the bidding her having-brought (a)-litter with
πολλοῦ κόπου ἐθήκαμεν αὐτὴν ἐν αὐτῷ. Καὶ προφθάσας
much toil we-put her in it and having-gone-ahead
ἐγὼ ἐν τῷ παλατίῳ, ἐπυνθανόμην, πῶς ἔχει ὁ ἀπὸ
I to the palace inquired how is the(-former) of
ἐπάρχων. Καὶ ἀποκρίνονταί μοί τινες τῶν γνωρίμων, ὅτι
prefects and answer me some of-the acquaintances that
χθὲς ἐπεζήτησεν τὴν ἁγίαν καὶ μαθὼν περὶ αὐτῆς,
yesterday he-sought the holy(-woman) and having-learned about her

ὅτι ἀρρωστεῖ σφοδροτάτως, ἐκάλεσεν τὴν τροφὸν τῆς
that she-is-ill most-severely he-called the nurse of-the
εὐσεβεστάτης βασιλίδος Εὐδοξίας, τὴν κυρίαν Ἐλευθερίαν,
most-pious queen Eudoxia the lady Eleutheria
καὶ σὺν Θεῷ ἐφωτίσθη. Ἐγὼ δὲ ταῦτα ἀκούσας καὶ
and with God he-was-illumined I and these-things having-heard and
εὔθυμος ἐν Κυρίῳ γενόμενος, ἀπέστειλα ἔφιππον διὰ τάχους,
cheerful in (the)-Lord having-become sent (a)-horseman with speed
ἵνα ταῦτα τῇ μακαρίᾳ εὐαγγελίσηται. Ἡ δὲ ὡς ἀκήκοεν,
that these-things to-the blessed(-woman) he-might-announce she and when she-heard
ὅτι ἐβαπτίσθη ὁ θεῖος αὐτῆς, ἐκ τῆς πολλῆς εὐφροσύνης
that was-baptized the uncle her from the much joy
ἀπόνως τὸν πόδα ἐκίνησεν. Καὶ ὁ διάβολος αἰσχυνθεὶς
painlessly the foot moved and the devil having-been-ashamed
αὐτῇ τῇ ὥρᾳ ἀνεχώρησεν καὶ σὺν αὐτῷ πᾶσαι αὐτοῦ αἱ
in-that-very the hour withdrew and with him all his the
ὀδύναι ἀπὸ τῆς μακαρίας παντελῶς ἐξέλιπον, ὥστε τὴν
pains from the blessed(-woman) utterly failed so-that the(-woman)
μὴ δυναμένην βασταχθῆναι δι᾽ ἑαυτῆς ἀνελθεῖν ἅπαντας
not being-able to-be-carried by herself to-go-up all
τοὺς βαθμοὺς καὶ διὰ τῆς παραθύρου τῆς ἐν τῷ
the steps and through the side-door of-the(-door) in the
παλατίῳ εἰσελθεῖν εἰς τὸν οἶκον τῆς φιλοχρίστου βασιλίδος
palace to-enter into the house of-the Christ-loving queen
Εὐδοξίας καὶ πάντας καταπλαγέντας δοξάσαι τὸν Κύριον
Eudoxia and all astounded to-glorify the Lord
ἐπὶ τῇ ἥττῃ τοῦ ἐχθροῦ τῆς σωτηρίας ἡμῶν. Αὐτὴ δὲ
at the defeat of-the enemy of-the salvation our she and
καθίσασα ὅλην τὴν νύκτα παρὰ τὴν κλίνην τοῦ θείου αὐτῆς
having-sat all the night by the bed of-the uncle her
παρεκάλει αὐτὸν λέγουσα ταῦτα· «Μακάριος εἶ ἀληθῶς,
exhorted him saying these-things blessed you-are truly

κύριε, ὅτι καὶ ἐν τῷ αἰῶνι τούτῳ ἱκανῶς ἐδοξάσθης καὶ
lord that both in the age this sufficiently you-were-glorified and
ἐν τῷ μέλλοντι πορεύει πρὸς τὸν Κύριον δεδικαιωμένος ἐν
in the coming(-age) you-go to the Lord justified in
τῷ δέξασθαί σε τὸ λουτρὸν τῆς ἀφθαρσίας.» Καὶ ποιήσασα
the to-receive you the bath of-the incorruption and having-made
αὐτὸν μεταλαβεῖν τρίτον τῶν ἁγίων μυστηρίων, τῇ
him to-partake (a)-third(-time) of-the holy mysteries on-the
ἕωθεν, τῆς ἑορτῆς οὔσης τῶν ἁγίων θεοφανίων, χαίρουσα
morning of-the feast being of-the holy Theophany rejoicing
προέπεμψεν αὐτὸν ἐν εἰρήνῃ πρὸς τὸν Κύριον· καὶ πάντων
she-sent-forth him in peace to the Lord and all
εὐχαριστούντων τῷ ποιήσαντι μεγάλα θαυμάσια, ἔλεγεν
giving-thanks to-the(-one) having-done great wonders said
ἡ μακαρία δοξάζουσα τὴν ἄφατον αὐτοῦ φιλανθρωπίαν
the blessed(-woman) glorifying the unspeakable his love-for-man
ὅτι· «Πόσον μέλει καὶ περὶ μιᾶς ψυχῆς τῇ αὐτοῦ
that how-much (there-is)-care even for one soul to-the his
ἀγαθότητι, ἵνα καὶ αὐτὸν ἀπὸ τῆς Ῥώμης ἐλθεῖν ἐνταῦθα
goodness that also him from — Rome to-come here
παρασκευάσῃ καὶ ἡμᾶς ἀπὸ Ἱεροσολύμων κινήσῃ, ὅπως
he-should-arrange and us from Jerusalem should-move that
σωθῇ ψυχὴ ζήσασα ἐν ἀγνωσίᾳ τὸν ἅπαντα χρόνον.»
might-be-saved (a)-soul having-lived in ignorance the whole time

She returned through a terrible winter to keep Easter in Jerusalem and built a shrine where the Lord's feet had stood. She received the empress, prayed until her injured foot was healed, and cured a woman a demon had made mute and a mother whose child had died in the womb.

Ἐπιμείνασα δὲ ἐν Κωνσταντινουπόλει, μέχρις ὅτου ἐποίησεν 56
having-remained and in Constantinople until when she-held
αὐτοῦ τὰ τεσσαρακοστά, ὑπερβαλλόντως ὠφέλησεν πάντας
his the fortieth-day(-rites) exceedingly she-benefited all
τοὺς ἐκεῖσε, ἐξαιρέτως δὲ τὰς φιλοχρίστους βασιλίδας·
those there especially and the Christ-loving queens
ᾠκοδόμησεν δὲ καὶ τὸν εὐσεβέστατον βασιλέα Θεοδόσιον.
she-edified and also the most-pious emperor Theodosius
Καὶ παρακαλέσασα αὐτόν, ὅπως ἀπολύσῃ τὴν σύζυγον
and having-besought him that he-might-release the consort
αὐτοῦ ἐπιθυμίαν ἔχουσαν προσκυνῆσαι τοὺς ἁγίους τόπους,
his desire having to-venerate the holy places
ἐν τῷ τέλει τοῦ φεβρουαρίου μηνὸς ἐξήλθομεν ἐκεῖθεν.
at the end of-the February month we-went-out from-there
Ἐν δὲ τῷ καιρῷ ἐκείνῳ τοιοῦτος χειμὼν σφοδρότατος
at and the time that such (a)-storm most-violent
γέγονεν, ὥστε διομνύεσθαι τοὺς Γαλατίας καὶ Καππαδοκίας
came-about so-that to-swear the of-Galatia and Cappadocia
ἐπισκόπους μηδέποτε ἑωρακέναι τοιοῦτον χειμῶνα. Ἡμεῖς
bishops never to-have-seen such (a)-storm we
δὲ δι' ὅλης χιονιζόμενοι τῆς ἡμέρας ἀνενδότως τὴν
and through whole being-snowed-on the day unremittingly the
πορείαν ἐποιούμεθα, οὔτε γῆν οὔτε ὄρος βλέποντες πλὴν
journey made neither land nor mountain seeing except

τῶν πανδοχείων, ἐν οἷς κατελύομεν ἑσπέρας. Αὐτὴ δὲ
the inns in which we-lodged at-evening she and
ὡς ἀδάμας οὐδὲ ὅλως ὑπενεδίδου τῇ νηστείᾳ λέγουσα
as (an)-adamant not-even at-all gave-way in-the fasting saying
ὅτι· «Νῦν πλέον ὤφειλον πονῆσαι καὶ τῷ δεσπότῃ
that now more I-ought to-toil and to-the master
τῶν ὅλων Θεῷ εὐχαριστῆσαι ἀνθ' ὧν ἐποίησεν μετ'
of-the all God to-give-thanks because-of which he-did with
ἐμοῦ μεγάλα θαυμάσια.» Καὶ τῇ ἀδιαλείπτῳ αὐτῆς εὐχῇ
me great wonders and to-the unceasing her prayer
προσκαρτεροῦσα, οὔτε ἑαυτὴν οὔτε ἡμᾶς ἀηδές τι
persevering neither herself nor us unpleasant anything
παθεῖν συνεχώρησεν ἐν ἐκείνῳ τῷ χαλεπωτάτῳ κρύει,
to-suffer allowed in that the most-severe cold
δεικνύουσα, ὅτι μέγιστόν ἐστιν ὅπλον ἡ δέησις δικαίου
showing that greatest is weapon the prayer of-(a)-righteous(-one)
ἐνεργουμένη καὶ αὐτῶν περιγενομένη στοιχείων. Πάντων
working and very prevailing-over elements all
δὲ τῶν ἁγίων κατέχειν ἡμᾶς κατὰ τὴν ὁδὸν πειρωμένων,
and the saints to-detain us on the road trying
αὐτὴ τούτων μὲν οὐδενὶ ἐπείθετο, μίαν δὲ ἐπιθυμίαν
she of-these indeed with-no-one complied one but desire
εἶχεν τὸ πάθος τοῦ Κυρίου ἐν Ἱεροσολύμοις ἐπιτελέσαι·
she-had the passion of-the Lord in Jerusalem to-celebrate
ὅπερ αὐτῇ ὁ Θεὸς ἐχαρίσατο κατὰ τὴν ἀψευδῆ αὐτοῦ
which to-her — God granted according-to the unlying his
ἐπαγγελίαν τὴν λέγουσαν διὰ τοῦ ἁγιωτάτου αὐτοῦ
promise the(-one) saying through the most-holy his
προφήτου· «Θέλημα τῶν φοβουμένων αὐτὸν ποιήσει καὶ
prophet (the)-will of-those fearing him he-will-do and
τῆς δεήσεως αὐτῶν εἰσακούσεται.» Καὶ παρεγενάμεθα
the prayer their he-will-hear and we-arrived

εἰς τοὺς ἁγίους τόπους τῇ τρίτῃ τῆς ἑβδομάδος πρὸ
at the holy places on-the third(-day) of-the week before
τοῦ σωτηρίου πάθους. Καὶ μετὰ πολλῆς εὐφροσύνης τὸ
the saving passion and with much joy the
πάσχα καὶ τὴν ἁγίαν ἀνάστασιν ταῖς ἰδίαις ἀδελφαῖς
Pascha and the holy resurrection with-the own sisters
πνευματικῶς ἑορτάσασα, πάλιν τοῦ συνήθους κανόνος
spiritually having-celebrated again the customary rule
ἀντείχετο, ἐπιμελουμένη ἀμφοτέρων τῶν μοναστηρίων·
she-held-to taking-care-of both the monasteries
θεωρήσασα δὲ καλῶς ἐπιτελουμένην τὴν ψαλμῳδίαν ἐν τῇ
having-seen and well being-performed the psalmody in the
ἐκκλησίᾳ ὑπὸ τῶν θεοφιλεστάτων μοναχῶν, ἕτερος θεῖος
church by the most-God-beloved monks another divine
αὐτὴν ὑπεισέρχεται πόθος καὶ βουλεύεται μαρτύριον μικρὸν
her steals-into longing and she-plans (a)-shrine small
οἰκοδομῆσαι, λέγουσα πρὸς τὴν ἐμὴν ἐλεεινότητα· «Οὗτός
to-build saying to the my wretchedness this
ἐστιν ὁ τόπος, ἐν ᾧ ἔστησαν οἱ πόδες τοῦ Κυρίου·
is the place in which stood the feet of-the Lord
κτίσωμεν οὖν ἐνταῦθα σεμνὸν εὐκτήριον, ἵνα μετὰ τὴν ἐμὴν
let-us-build then here (a)-venerable oratory that after the my
ἐκ τοῦ κόσμου τούτου πρὸς Κύριον ἐκδημίαν ἡ προσφορὰ
from the world this to (the)-Lord departure the offering
ὑπὲρ τῆς ἐμῆς ψυχῆς καὶ τῶν ἐμῶν κυρίων ἀδιαλείπτως
for the my soul and of-the my lords unceasingly
μέλλει καὶ ἐν τῷ τόπῳ τούτῳ ἐπιτελεῖσθαι.» Καὶ ἐπειδὴ
is-to also in the place this be-performed and since
πᾶν θέλημα αὐτῆς καὶ πᾶσα ἐπιθυμία τὸν τῶν ὅλων Θεὸν
every will her and every desire the of-the all God

ἀνέπαυεν, ἐν ὀλίγαις ἡμέραις ἐτελέσθη τὸ ἔργον. Ἔνθα
refreshed in few days was-completed the work where
πάλιν ἑτέρους ὁσίους ἄνδρας συναγαγοῦσα κατῴκισεν.
again other holy men having-gathered she-settled

57 Τούτου δὲ γενομένου, ἐμηνύθη τὴν εὐσεβεστάτην
this and having-happened it-was-announced the most-pious
βασίλισσαν παραγίνεσθαι ἐν Ἱεροσολύμοις καὶ ὅτι ἤδη
queen to-be-arriving in Jerusalem and that already
τὴν Ἀντιοχέων κατέλαβεν πόλιν· ὅθεν διελογίζετο ἐν
the of-(the)-Antiochenes she-had-reached city whence she-considered in
ἑαυτῇ, τί ἄρα ποιήσασα καὶ τὸν Θεὸν δοξάσει καὶ
herself what then having-done both — God she-will-glorify and
τοὺς ἀνθρώπους ὠφελήσει. Καὶ ἔλεγεν· «Ἐὰν ἀπέλθω εἰς
the men will-benefit and she-said if I-go-away to
ἀπάντησιν αὐτῆς, δέδοικα μὴ ψόγον ἐνέγκω, τῷ ταπεινῷ
(the)-meeting her I-fear lest blame I-bring on-the humble
σχήματι τούτῳ πόλεις περιερχομένη· εἰ δὲ πάλιν
guise this cities going-around if but on-the-other-hand
μείνω, εὐλαβοῦμαι, μὴ ὑπερηφανία ἡμῖν νομισθείη τοῦτο
I-remain I-am-wary lest pride for-us might-be-thought this
τὸ πρᾶγμα.» Διὸ ὕστερον χρησαμένη τῷ εὐσεβεῖ
the matter therefore later having-used the pious
ἐπιλογισμῷ, ἐξῆλθεν φήσασα ὅτι· «Ἡμῖν πρέπει τοῖς
reflection she-went-out having-said that for-us it-befits the(-ones)
τὸν ζυγὸν τοῦ Χριστοῦ ἐπανῃρημένοις, εἴπερ ὑπήρχομεν
the yoke — of-Christ having-taken-up if-indeed we-were
ἱκανοί, τοιαύτην πιστὴν βασιλίδα εἰς τοὺς οἰκείους ὤμους
able such (a)-faithful queen on the own shoulders
βαστάζειν, σεμνυνομένους ἐπὶ τῇ δυνάμει τοῦ Κυρίου,
to-carry priding-ourselves on the power of-the Lord
ὅτι ἐν ταῖς ἡμέραις ἡμῶν οὕτως φιλόχριστον βασίλισσαν
that in the days our so Christ-loving (a)-queen

ἔστησεν.» Ὅθεν ὑπήντησεν αὐτῇ ἐν Σιδῶνι, τὰς εὐχαριστίας
he-set-up whence she-met her in Sidon the thanks
ἀποτιννύουσα τῆς ὑπερβαλλούσης αὐτῆς ἀγάπης, ἧς
paying of-the exceeding her love which
ἐνεδείξατο εἰς αὐτὴν ἐν Κωνσταντινουπόλει. Καὶ ἔμεινεν
she-showed toward her in Constantinople and she-stayed
ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Φωκᾶ, ἔνθα λέγεται τὴν
in the shrine of-the holy Phocas where is-said the
οἴκησιν εἶναι τῆς πιστῆς Χαναναίας τῆς ἐν τῷ ἁγίῳ
dwelling to-be of-the faithful Canaanite(-woman) the(-one) in the holy
εὐαγγελίῳ πρὸς τὸν Κύριον εἰπούσης· «Ναὶ Κύριε· καὶ
gospel to the Lord having-said yes Lord even
γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων
for the little-dogs eat from the crumbs the(-ones) falling
ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.» Οὕτως ἐσπούδαζεν
from the table of-the lords their so was-eager
ἡ μακαρία καὶ ἐν οἰκήσει καὶ ἐν ὁμιλίᾳ καὶ ἐν τῇ
the blessed(-woman) both in dwelling and in conversation and in the
ἄλλῃ πάσῃ διαγωγῇ τῷ Κυρίῳ ἀρέσκειν. Ὡς δὲ ἐθεάσατο
other all conduct the Lord to-please when and saw
αὐτὴν ἡ θεοφιλὴς βασίλισσα, μετὰ πάσης αἰδοῦς αὐτὴν
her the God-loving queen with all reverence her
ὑπεδέξατο, ὡς ἀληθῶς πνευματικὴν μητέρα· καὶ εἰκότως·
received as truly (a)-spiritual mother and fittingly
δόξα γὰρ ἦν αὐτῇ τὸ τιμῆσαι τὴν εἰλικρινῶς δοξάσασαν
glory for it-was to-her the to-honor the(-one) sincerely having-glorified
τὸν οὐράνιον βασιλέα. Ἡ δὲ ἁγία ἀποδεχομένη αὐτῆς
the heavenly king the and holy(-woman) welcoming her
τὴν πίστιν καὶ τὸν κόπον τῆς ὁδοιπορίας, παρεκάλει
the faith and the toil of-the journey exhorted
αὐτὴν ἔτι μᾶλλον προκόπτειν ἐν τῇ εὐποιΐᾳ. Ἡ δὲ εὐσεβὴς
her still more to-advance in the beneficence the and pious

βασίλισσα ἀξιομνημόνευτον πρὸς αὐτὴν ἀπεκρίνατο λόγον·
queen (a)-memorable to her answered word
«Διπλῆν εὐχὴν ἀποδίδωμι τῷ Κυρίῳ, τό τε προσκυνῆσαι
(a)-double vow I-pay to-the Lord the both to-venerate
τοὺς ἁγίους τόπους καὶ τὸ θεάσασθαι τὴν ἐμὴν μητέρα·
the holy places and the to-see the my mother
ἐπεθύμησα γάρ, ἕως ἔτι ἐν σαρκὶ δουλεύεις τῷ Κυρίῳ,
I-desired for while still in flesh you-serve the Lord
ἀξιωθῆναι τῆς σῆς ἁγιωσύνης.» Δι' ὑπερβολὴν δὲ
to-be-deemed-worthy of-the your holiness because-of excess and
πνευματικῆς ἀγάπης ἐσπούδασεν ἡ φιλόχριστος βασίλισσα
of-spiritual love was-eager the Christ-loving queen
καταλαβεῖν τὸ μοναστήριον τῆς ἁγίας· καὶ εἰσελθοῦσα
to-reach the monastery of-the holy(-woman) and having-entered
οὕτως ἐθεάσατο τὰς παρθένους, ὡς ἰδίας ἀδελφάς· καὶ
so she-regarded the virgins as own sisters and
πάνυ ὠφεληθεῖσα ἐπεθύμησεν καὶ εἰς τὸ μοναστήριον τῶν
greatly having-been-benefited she-desired also into the monastery of-the
ἀνδρῶν εἰσελθεῖν καὶ εὐλογηθῆναι. Ἤμελλεν δὲ γίνεσθαι ἡ
men to-enter and to-be-blessed was-about and to-take-place the
κατάθεσις τῶν ἁγίων λειψάνων ἐν τῷ νεωστὶ ὑπ' αὐτῆς
deposition of-the holy relics in the newly by her
κτισθέντι μαρτυρίῳ, ὡς ἀνωτέρω εἰρήκαμεν. Καὶ παρακαλεῖ
built shrine as above we-have-said and beseeches
ἡ βασίλισσα, ἵνα παρούσης αὐτῆς γένηται ἡ ἑορτή.
the queen that being-present her may-take-place the feast
58 Ὁ δὲ μισόκαλος πάλιν φθονήσας τῇ τοσαύτῃ πνευματικῇ
the but good-hating(-one) again having-envied the so-great spiritual
ἀγάπῃ, παρεσκεύασεν ἐν αὐτῇ τῇ καταθέσει τῶν ἁγίων
love arranged in very the deposition of-the holy
λειψάνων ὀκλάσαι τὸν πόδα τῆς βασιλίδος καὶ γενέσθαι ἐκ
relics to-give-way the foot of-the queen and to-arise from

τούτου θόρυβον οὐ τὸν τυχόντα. Ἴσως δὲ τοῦτο συνέβη
this (a)-commotion not the chance(-one) perhaps and this happened
εἰς γυμνάσιον τῆς πίστεως τῆς ἁγίας· ἥτις κατὰ ταύτην
for (an)-exercise of-the faith of-the holy(-woman) who at this
τὴν ὥραν προπέμψασα αὐτὴν ἐν τῇ ἁγίᾳ Ἀναστάσει,
the hour having-escorted her into the holy Anastasis
παρακαθεσθεῖσα εἰς τὰ λείψανα τῶν ἁγίων μαρτύρων οὐ
having-sat-down by the relics of-the holy martyrs not
πρότερον ἀπέστη αὐτῶν δεομένη ἐκτενῶς ἐν πολλῷ πένθει
before departed from-them praying earnestly in much mourning
καὶ νηστείᾳ σὺν ταῖς παρθένοις, ἕως οὗ μετεστείλατο αὐτὴν
and fasting with the virgins until when summoned her
ἡ βασίλισσα παυσαμένης τῆς ἀλγηδόνος· βελτιωθείσης δὲ
the queen having-ceased the pain having-been-improved and
αὐτῆς τοῦ πόνου, ἡ μακαρία οὐκ ἐπαύετο μαχομένη πρὸς
she of-the pain the blessed(-woman) not ceased fighting against
τὸν διάβολον τὸν βουληθέντα τοιοῦτον σκάνδαλον ἐν
the devil the(-one) having-wished such (a)-stumbling-block among
αὐταῖς ποιῆσαι. Διατρίψασα δὲ σὺν αὐτῇ ἡμέρας ὀλίγας
them to-make having-spent and with her days few
καὶ ὠφελήσασα αὐτὴν οὐ μετρίως, προέπεμψεν αὐτὴν
and having-benefited her not moderately she-escorted her
ἕως Καισαρείας. Καὶ μόλις ἴσχυσαν ἀποσπασθῆναι
as-far-as Caesarea and hardly they-were-able to-be-torn-away
ἀπ᾽ ἀλλήλων· ἦσαν γὰρ τῇ πνευματικῇ ἀγάπῃ σφόδρα
from one-another they-were for in-the spiritual love greatly
συγκεκολλημέναι. Ὑποστρέψασα δὲ ἡ ἁγία ἔδωκεν
joined-together having-returned and the holy(-woman) gave
πάλιν ἑαυτὴν εἰς ἄσκησιν, δεομένη ὅπως μέχρι τέλους
again herself to asceticism praying that until (the)-end

ἀποκατασταθῇ ἡ εὐσεβὴς βασίλισσα ἐρρωμένη τῷ ἑαυτῆς
may-be-restored the pious queen in-good-health to-the her-own
συζύγῳ· ὅπερ αὐτῇ ὁ τῶν ὅλων Θεὸς ἐχαρίσατο.
consort which to-her the of-the all God granted
59 Ὀλίγα δὲ ἐκ πολλῶν ὧν ἐποίησεν δι' αὐτῆς
few and out-of many of-which did through her
σημείων ὁ Κύριος ἐπιμνησθῆναι πειράσομαι· πάντα γὰρ
signs the Lord to-recall I-will-try all for
ἐξειπεῖν τοῦτο μὲν διὰ τὸ πλῆθος τοῦτο δὲ διὰ τὴν
to-tell this indeed because-of the multitude that and because-of the
προσοῦσάν μοι ἰδιωτείαν ἱκανῶς οὐχ ὑπάρχω. Ἐν μιᾷ
belonging to-me unskilledness sufficiently not I-am on one
τοίνυν τῶν ἡμερῶν γυνή τις νεωτέρα κατεσχέθη ὑπὸ
then of-the days (a)-woman certain younger was-seized by
δαίμονος σφόδρα πονηροτάτου· ἥτις τὸ στόμα σὺν τοῖς
(a)-demon very most-wicked who the mouth with the
χείλεσιν μύσασα ἐπὶ πολλὰς ἡμέρας οὔτε λαλῆσαι οὔτε
lips having-shut for many days neither to-speak nor
τροφῆς μεταλαβεῖν παντελῶς ἠδύνατο, ὥστε παρὰ βραχὺ
food to-partake-of at-all was-able so-that within little
κινδυνεῦσαι αὐτὴν ἐκ τοῦ λιμοῦ, πολλῶν ἰατρῶν φάρμακα
to-be-in-danger her from the hunger many physicians remedies
οὐκ ὀλίγα εἰς αὐτὴν ἀναλωσάντων καὶ μὴ δυνηθέντων
not few on her having-spent and not having-been-able
αὐτὴν ποιῆσαι κἂν ἁπλῶς τὰ χείλη κινῆσαι. Ὅτε δὲ ἐδείχθη
her to-make even simply the lips to-move when and was-shown
ἡ ἰατρικὴ τέχνη μὴ δυναμένη δαίμονος περιγενέσθαι, τότε
the medical art not able (a)-demon to-overcome then
λοιπὸν βαστάζαντες αὐτὴν ἀπεκόμισαν πρὸς τὴν ἁγίαν,
further having-carried her they-brought(-her) to the holy(-woman)
ἀκολουθούντων αὐτῇ τῶν γονέων. Ἡ δὲ μακαρία τὴν
following her the parents the and blessed(-woman) the

δόξαν τῶν ἀνθρώπων ἐκκλίνουσα ἔφη πρὸς αὐτούς· «Ἐγὼ
glory of-the men avoiding said to them I
μὲν ἁμαρτωλὴ τυγχάνουσα ἀδυνάτως ἔχω τοῦτο ποιῆσαι·
indeed (a)-sinner being unable am this to-do
ἀπενέγκωμεν δὲ αὐτὴν πρὸς τοὺς ἁγίους μάρτυρας, καὶ διὰ
let-us-carry-away but her to the holy martyrs and through
τῆς αὐτῶν παρρησίας ἰᾶται αὐτὴν ὁ φιλάνθρωπος Θεός.»
the their boldness heals her the man-loving God
Ὡς δὲ παρεγένοντο ἐκεῖσε, ἐκτενῶς ἡ ἁγία τὸν πάντων
when and they-arrived there earnestly the holy(-woman) the of-all
ἐπικαλεσαμένη δεσπότην καὶ λαβοῦσα τὸ ἁγιασθὲν ἔλαιον
having-invoked master and having-taken the sanctified oil
ἐκ τῶν λειψάνων τῶν ἁγίων μαρτύρων καὶ τούτῳ ἁψαμένη
from the relics of-the holy martyrs and with-this having-touched
τρίτον τοῦ στόματος τῆς καμνούσης, εἶπεν λαμπρᾷ τῇ φωνῇ·
three-times the mouth of-the sick(-woman) she-said with-clear the voice
«Ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἄνοιξον
in the name of-the lord our Jesus Christ open
τὸ στόμα σου.» Καὶ εὐθέως τῇ ἐπικλήσει τοῦ Κυρίου
the mouth your and at-once at-the invocation of-the Lord
ὁ δαίμων καταισχυνθεὶς μᾶλλον δὲ φοβηθεὶς ἀνεχώρησεν
the demon having-been-shamed rather but having-feared withdrew
καὶ ἤνοιξεν τὸ στόμα αὐτῆς ἡ γυνή· ἔδωκεν δὲ αὐτῇ ἡ
and opened the mouth her the woman gave and to-her the
ἁγία φαγεῖν καὶ πάντες οἱ ἰδόντες τὸν Θεὸν ἐδόξασαν·
holy(-woman) to-eat and all those having-seen — God glorified
καὶ ἰαθεῖσα ὑπέστρεψεν μετὰ πολλῆς εὐφροσύνης
and having-been-healed she-returned with much joy
εὐχαριστοῦσα τῷ Κυρίῳ. Ὁμοίως δὲ καὶ ἄλλην γυναῖκα
giving-thanks to-the Lord likewise and also another woman
τῷ αὐτῷ πάθει κατασχεθεῖσαν δι᾽ αὐτῆς ἐθεράπευσεν.
by-the same suffering seized through her he-healed

60 Ἄλλοτε δὲ πάλιν γυνὴ σφοδρῶς ἐδυστόκησεν καί, τοῦ
at-another-time and again (a)-woman severely had-a-difficult-labor and the
ἐμβρύου ἐν τῇ μήτρᾳ αὐτῆς τελευτήσαντος, οὔτε ζῆσαι οὔτε
fetus in the womb her having-died neither to-live nor
ἀποθανεῖν ἡ ἀθλία ἠδύνατο. Ὡς δὲ τοῦτο ἤκουσεν
to-die the wretched(-woman) could when and this heard
ἡ γνησία δούλη τοῦ Κυρίου, ὑπὸ τῆς συμπαθείας σφόδρα
the genuine handmaid of-the Lord by the compassion greatly
ὀδυνηθεῖσα καὶ τὴν γυναῖκα οἰκτειρήσασα, λέγει ταῖς
pained and the woman having-pitied says to-the
σὺν αὐτῇ παρθένοις· «Ἀπελθοῦσαι ἐπισκεψώμεθα τὴν
with her virgins having-gone-away let-us-visit the(-woman)
κινδυνεύουσαν, ὅπως θεωρήσασαι τὰς ἀλγηδόνας τῶν
in-danger that having-seen the pains of-those
ἐν τῷ κόσμῳ ἀναστρεφομένων κἂν οὕτως ἐπιγνῶμεν,
in the world living at-least so we-may-recognize
πόσων ἡμᾶς ταλαιπωριῶν ὁ Θεὸς ἐξείλατο.» Ὡς δὲ
from-how-many us troubles — God rescued when and
κατέλαβον τὸν οἶκον, ἔνθα ἡ γυνὴ ἐκινδύνευεν, ἐποίησεν
they-reached the house where the woman was-in-danger she-made
εὐχὴν καὶ εὐθέως ἡ κάμνουσα μόλις μικρᾷ τῇ φωνῇ
(a)-prayer and at-once the sick(-woman) hardly with-small the voice
ἔλεγεν πρὸς τὴν ἁγίαν· «Ἐλέησόν με.» Ἡ δὲ ἑστῶσα ἐπὶ
said to the holy(-woman) have-mercy-on me she and standing for
πολὺ τὸν Θεὸν ὑπὲρ αὐτῆς ἐκτενῶς ἱκέτευσεν καὶ λύσασα
long — God for her earnestly besought and having-loosed
τὸ λουρίον, ὃ ἦν διεζωσμένη, ἐπέθηκεν αὐτῇ λέγουσα·
the belt which she-was girded(-with) put(-it)-on her saying
«Μεγάλου ἀνδρὸς ἔχω τὴν εὐλογίαν ταύτην καὶ πιστεύω,
of-(a)-great man I-have the blessing this and I-believe
ὅτι αἱ εὐχαὶ αὐτοῦ ἰῶνται αὐτὴν ἐν τάχει.» Καὶ παραχρῆμα
that the prayers his heal her in speed and immediately

ἐξῆλθεν νεκρὸν τὸ βρέφος. Καὶ θρέψασα τὴν γυναῖκα,
came-out dead the infant and having-nursed the woman
εὐθέως ὑπέστρεψεν· καὶ ὁ Θεὸς συνήθως ἐδοξάσθη, αὐτὴ δὲ
at-once she-returned and — God as-usual was-glorified she but
ταπεινοφρονοῦσα ἔλεγεν ὅτι· «Τοῦ ἁγίου ἐστὶν ἡ ζώνη,
being-humble said that of-the holy(-man) is the girdle
οὗ αἱ εὐχαὶ τὴν κινδυνεύουσαν ἐθεράπευσαν.» Οὕτως
whose the prayers the(-woman) in-danger healed so
πάντοτε τὰ ἑαυτῆς κατορθώματα τοῖς ἁγίοις ἀνετίθει.
always the her-own achievements to-the saints she-ascribed

HER LAST TEACHINGS

Asked whether vainglory ever troubled her, she told how she answered it, setting her fasts against others' longer ones, her poverty against captives' and the ruined, and her hair shirts against the naked poor; and how she answered those who said renunciation must be moderate, as soldiers strive forever higher rank. She was so gentle that she begged pardon of any sister she had grieved. At Christmas in Bethlehem she told her niece Paula she would not keep the feast again; on Stephen's day she read his death to the sisters, prayed at the martyrs' shrine, fell ill, and gave her last charges.

Καί ποτε ἐπυνθάνετό τις τῶν σὺν αὐτῇ παρθένων παρ' 61
and once inquired one of-the with her virgins from
αὐτῆς, εἰ ἐν τοσαύτῃ ἀσκήσει καὶ ἀρετῇ τυγχάνουσα
her whether in such asceticism and virtue being
οὐκ ὠχλήθη ὑπὸ τοῦ δαίμονος τῆς κενοδοξίας ἢ τῆς
not she-was-troubled by the demon of-the vainglory or of-the
ὑπερηφανίας. Ἡ δὲ ταῦτα πρὸς τὴν πάντων ἡμῶν
pride she and these-things for the of-all our
οἰκοδομὴν ἤρξατο λέγειν· «Ἐγὼ μὲν οὐδὲν ἐμαυτῇ
edification began to-say I indeed nothing in-myself

ἀγαθὸν παντελῶς σύνοιδα· πλὴν εἰ ἠσθόμην τὸν ἐχθρὸν
good utterly am-conscious-of except when I-perceived the enemy
σπείροντά μοι λογισμοὺς ὑπερηφανίας προφάσει νηστείας,
sowing in-me thoughts of-pride on-(the)-pretext of-fasting
ταῦτα πρὸς αὐτὸν ἀπεκρινόμην· Καὶ τί μέγα, εἰ ἐγὼ
these-things to him I-answered and what great(-thing) if I
ἑβδομάδας νηστεύω, ἑτέρων τεσσαράκοντα ὅλας ἡμέρας
weeks fast others forty whole days
μὴ ἐσθιόντων; εἰ καὶ ἐλαίου μὴ μεταλαμβάνω, ἄλλοι
not eating if even oil not I-partake-of others
οὐδὲ ὕδατος παντελῶς κορέννυνται. Εἰ δὲ περὶ τῆς
not-even with-water at-all are-sated if and about the
ἀκτημοσύνης ὑπέβαλέν μοι ὁ ἐχθρὸς μέγα φρονῆσαι,
poverty suggested to-me the enemy great(-things) to-think
ἐγὼ τῇ δυνάμει τοῦ Θεοῦ θαρροῦσα ταῦτα ἀντέλεγον
I by-the power — of-God taking-courage these-things said-in-reply
πρὸς τὴν ἄφατον αὐτοῦ πονηρίαν· Πόσοι αἰχμάλωτοι
to the unspeakable his wickedness how-many captives
ὑπὸ βαρβάρων ληφθέντες καὶ αὐτῆς ἐστερήθησαν τῆς
by barbarians having-been-taken also of-very were-deprived the
ἐλευθερίας; πόσοι δὲ βασιλικῇ ἀγανακτήσει ὑποπεσόντες,
freedom how-many and into-imperial anger having-fallen
μετὰ τῶν ὑπαρχόντων καὶ τῆς ζωῆς ἀπηλλάγησαν; πόσοι
with the possessions also of-the life were-rid how-many
δὲ καὶ ὑπὸ γονέων πτωχοὶ κατελείφθησαν; ἕτεροι δὲ
and also by parents poor were-left others and
πάλιν συκοφαντίαις ἢ λῃσταῖς περιπεσόντες πτωχοὶ ἀντὶ
again into-slanders or into-robbers having-fallen poor instead-of
πλουσίων ἐξαίφνης ἐγένοντο· οὐδὲν οὖν μέγα, εἰ ἡμεῖς
rich suddenly became nothing then great(-thing) if we
διὰ τὰ ἄφθαρτα καὶ ἀκήρατα ἀγαθὰ τῶν ἐπιγείων
for the incorruptible and pure good(-things) the earthly(-things)

κατεφρονήσαμεν. Ὅτε δὲ πάλιν ἑώρων τὸν πονηρὸν
despised when and again I-saw the evil(-one)
ὑποτιθέμενόν μοι λογισμὸν κενοδοξίας, ὡς ὅτι ἀπὸ ὀθόνης
suggesting to-me (a)-thought of-vainglory as that from linen
καὶ ὁλοσηρίκων πολλῶν τρίχινα περιβάλλομαι, ἐγὼ
and silks many hair(-garments) I-put-on I
σφόδρα ἐμαυτὴν ταλανίζουσα ἔφερον ἐν τῇ διανοίᾳ μου
greatly myself calling-wretched brought in the mind my
τοὺς ἐν τῇ ἀγορᾷ γυμνοὺς ἐν μόνοις τοῖς ψιαθίοις
those in the marketplace naked in only the mats
ῥεριμμένους καὶ πηγνυμένους τῷ κρύει· καὶ οὕτως ὁ Θεὸς
thrown-down and freezing in-the cold and so — God
κατήργει ἀπ᾽ ἐμοῦ τὸν διάβολον.» Καὶ τὰς μὲν ἐπιβουλὰς
abolished from me the devil and the indeed plots
τοῦ ἐχθροῦ ἔλεγεν φανερὰς τυγχάνειν· «Ἐμοὶ δὲ πλειστάκις
of-the enemy she-said manifest to-be to-me but very-often
χαλεπώτερον τοῦ ἐχθροῦ κόπον ἐκίνησαν ἄνθρωποι,
harder than-the enemy toil stirred-up men
σχῆμα κεκτημένοι ἁγίων· οἵτινες θεωροῦντές με τὴν τοῦ
(the)-guise having of-saints who seeing me the of-the
Κυρίου φωνὴν γνησίως ἐπιτελέσαι σπουδάζουσαν τὴν
Lord voice genuinely to-fulfill being-eager the(-voice)
λέγουσαν τῷ πλουσίῳ· Εἰ θέλεις τέλειος εἶναι, πώλησόν
saying to-the rich(-man) if you-wish perfect to-be sell
σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς καὶ ἆρον τὸν σταυρόν
your the possessions and give to-the-poor and take-up the cross
σου καὶ ἀκολούθει μοι — ἔλεγον πρός με· Μὴ γὰρ
your and follow me they-said to me surely for
οὐκ ἔστιν τινὰ πτωχεῦσαι καὶ ἀσκῆσαι διὰ τὸν
not is-it-possible for-anyone to-be-poor and to-practice-asceticism for the
Κύριον, ἀλλὰ συμμέτρως; Ἐγὼ δὲ ἐλογιζόμην τοὺς τοῖς
Lord but moderately I but reckoned those for-the

φθαρτοῖς ἄρχουσιν στρατευομένους ἐν τῷ κόσμῳ τούτῳ,
perishable rulers soldiering in the world this
πῶς ἀεὶ μειζοτέρων ἀξιωμάτων ὀρεγόμενοι μέχρι θανάτου
how always greater ranks reaching-for until death
κινδυνεύουσιν· εἰ οὖν ἐκεῖνοι διὰ τὸ ἄνθος τοῦ χόρτου
they-are-in-danger if then they for the flower of-the grass
— τοῦτο γὰρ ἡ ἐπίγειος δόξα — οὕτως μοχθοῦσιν,
this for (is)-the earthly glory so toil
πόσῳ μᾶλλον ἐγὼ σπουδάζειν ὀφείλω, ὅπως ἐν τοῖς
by-how-much more I to-be-eager ought that in the
οὐρανοῖς μειζοτέρου ἀξιώματος ἐπιτύχω». Καὶ τὰ μὲν τῆς
heavens greater rank I-may-obtain and the indeed of-the
ψυχωφελοῦς αὐτῆς καὶ πνευματικῆς διδασκαλίας τοιαῦτα.
soul-profiting her and spiritual teaching (were)-such
62 Τοσαύτην δὲ πραότητα καὶ ἡσυχίαν ἐκτήσατο, ὥστε, εἴ
such and gentleness and quiet she-acquired that if
ποτε οἷα εἰκὸς συμβαίνειν εἴωθεν ἀδελφήν τινα θλίψασαν
ever as is-likely to-happen is-wont (a)-sister certain having-grieved
αὐτὴν παρακαλεῖν περὶ συγγνώμης, τοιαῦτα ἔλεγεν ἡ
her to-beseech(-her) for pardon such-things said the
ἁγία· «Οἶδεν ὁ Κύριος, ὅτι ἀναξία οὖσα οὐδὲ πρὸς
holy(-woman) knows the Lord that unworthy being not-even compared-to
κοσμικὴν καλὴν ἐμαυτὴν κρίνω· πλὴν πιστεύω, ὅτι
(a)-worldly(-woman) good myself I-judge but I-believe that
οὐ μὴ κατηγορήσει μου ὁ ἐχθρὸς ἐν ἡμέρᾳ κρίσεως, ὅτι
not — will-accuse me the enemy in (the)-day of-judgment that
κατά τινος ἔχουσα λύπην ἐκοιμήθην.» Μετὰ δὲ χρόνον
against someone having grief I-fell-asleep after and time
τινά, ὡς δρομεὺς ἄριστος τὸ στάδιον διανύσας ἐπιθυμεῖ
some as (a)-runner excellent the course having-completed desires
τῶν βραβείων, οὕτω καὶ αὐτὴ ἔσπευδεν ἀναλῦσαι καὶ
the prizes so also she hastened to-depart and

σὺν Χριστῷ εἶναι. Ἔστενεν γὰρ καὶ αὐτὴ κατὰ τὸν
with Christ to-be she-groaned for also she according-to the
ἀπόστολον, τὸ οἰκητήριον τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι
apostle the dwelling the(-one) from heaven to-put-on
ἐπιποθοῦσα. Καὶ καταλαβόντων τῶν ἁγίων γενεθλίων τοῦ
longing and having-arrived the holy Nativity of-the
σωτῆρος, λέγει πρὸς τὴν ἀνεψιὰν αὐτῆς, τὴν κυρίαν Παῦλαν·
savior she-says to the niece her the lady Paula
«Ἀπέλθωμεν εἰς τὴν ἁγίαν Βηθλεέμ· οὐ γὰρ οἶδα, εἰ ἔτι
let-us-go-away to the holy Bethlehem not for I-know whether still
βλέπω ἐν σαρκὶ τὴν ἑορτὴν ταύτην.» Παραγίνονται οὖν
I-see in flesh the feast this they-arrive then
ἐκεῖσε καὶ πᾶσαν τὴν ἀγρυπνίαν ἐπιτελέσασαι τῇ ἕωθεν
there and all the vigil having-completed on-the morning
μεταλαμβάνουσιν τῶν φρικτῶν μυστηρίων. Καὶ λοιπὸν ἡ
they-partake-of the awesome mysteries and further the
ἁγία, ὡς παρὰ Θεοῦ δεξαμένη τὴν ἀπόκρισιν, τοιαῦτα
holy(-woman) as from God having-received the answer such-things
πρὸς τὴν ἀνεψιὰν αὐτῆς εἶπεν· «Εὔχου ὑπὲρ ἐμοῦ· ἀπὸ γὰρ
to the niece her said pray for me from for
τοῦ νῦν μόνη ἑορτάζεις τὰ γενέθλια τοῦ Κυρίου· ἐμοῦ γὰρ
the now alone you-celebrate the Nativity of-the Lord of-me for
τῆς ἐν σαρκὶ ζωῆς τὸ τέλος μετ᾽ ὀλίγον πληροῦται.» Ἡ δὲ
of-the in flesh life the end after little is-fulfilled she and
ταῦτα ἀκούσασα σφόδρα διεταράχθη. Καὶ ὑποστρέψασαι ἐκ
these-things having-heard greatly was-troubled and having-returned from
τῆς ἁγίας Βηθλεὲμ εἰς τὸ μοναστήριον, εὐθέως ἡ ἁγία,
the holy Bethlehem to the monastery at-once the holy(-woman)
οὐδὲ ὅλως τοῦ κόπου τῆς ἀγρυπνίας καὶ τῆς ὁδοιπορίας
not-even at-all for-the toil of-the vigil and of-the journey
φροντίσασα, ἐξῆλθεν ἐν τῷ σπηλαίῳ καὶ ηὔξατο ἐκτενῶς.
having-cared went-out to the cave and prayed earnestly

63 Καὶ τῇ ἐπαύριον ἀπήλθομεν ἐν τῷ μαρτυρίῳ τοῦ ἁγίου
and on-the next-day we-went-away to the shrine of-the holy
πρωτομάρτυρος Στεφάνου — ἔφθασεν γὰρ ἡ μνήμη τῆς
protomartyr Stephen arrived for the memorial of-the
κοιμήσεως αὐτοῦ — καὶ συναχθέντες ἐκεῖσε ὑπεστρέψαμεν
falling-asleep his and having-gathered there we-returned
ἐν τῷ μοναστηρίῳ. Καὶ ἐν τῇ ἀγρυπνίᾳ ἀνέγνων ἐγὼ
to the monastery and in the vigil read I
πρῶτος, εἶτα ἀνέγνωσαν τρεῖς ἀδελφαί, ὕστερον δὲ
first then read three sisters later and
πάντων ἀνέγνω καὶ αὐτὴ ἐκ τῶν Πράξεων τὴν κοίμησιν
of-all read also she from the Acts the falling-asleep
τοῦ ἁγίου Στεφάνου. Τελεσάσης δὲ αὐτῆς τὸ τῆς
of-the holy Stephen having-completed and she the of-the
ἀναγνώσεως μέτρον, πᾶσαι αἱ ἀδελφαὶ εἶπαν πρὸς τὴν
reading measure all the sisters said to the
ἁγίαν· «Σωθῇς, ἐν πολλοῖς ἔτεσιν πολλὰς μνήμας
holy(-woman) may-you-be-kept-safe for many years many memorials
ἁγίων ἐπιτελέσῃς.» Ἡ δὲ ὡς ἄνωθεν δεξαμένη τὴν
of-saints may-you-celebrate she and as from-above having-received the
πληροφορίαν, ἀπεκρίνατο πρὸς αὐτάς· «Καὶ ὑμεῖς σωθῆτε·
assurance answered to them also you be-kept-safe
ἐμοῦ γὰρ οὐκέτι ἀναγινωσκούσης ἀκούσητε.» Πᾶσαι δὲ
I for no-longer reading you-will-hear all and
ἐπὶ τῷ λόγῳ τούτῳ χαλεπῶς ὠδυνήθησαν· ἠπίσταντο γὰρ
at the word this grievously were-pained they-knew for
ἐκ προφητείας αὐτὴν εἰρηκέναι τὸν λόγον. Καὶ ὥσπερ
from prophecy her to-have-spoken the word and as-if
ἤδη μεταβαίνουσα πρὸς τὸν Κύριον ἐκ τοῦ κόσμου,
already passing to the Lord from the world
πνευματικὴν αὐταῖς διαθήκην κατελίμπανε, λέγουσα ταῦτα·
(a)-spiritual to-them testament she-left saying these-things

«Σπουδάσατε, παρακαλῶ, μετὰ τὴν ἐμὴν ἔξοδον μετὰ
be-eager I-beseech after the my departure with
φόβου καὶ νήψεως ἐπιτελεῖν τὸν κανόνα· διότι γέγραπται·
fear and sobriety to-perform the rule because it-is-written
Ἐπικατάρατος ὁ ποιῶν τὸ ἔργον Κυρίου ἀμελῶς.
accursed (is)-the(-one) doing the work of-(the)-Lord negligently
Εἰ γὰρ καὶ ἐγὼ μικρὸν ὕστερον χωρίζομαι ὑμῶν τῇ
if for even I (a)-little later am-separated from-you in-the
σαρκὶ καὶ οὐκέτι μεθ' ὑμῶν τυγχάνω, ἀλλ' ὁ ἀεὶ
flesh and no-longer with you am but the(-one) always
ὢν καὶ πληρῶν τὰ σύμπαντα Θεὸς σὺν ὑμῖν ὑπάρχει καὶ
being and filling the all-things God with you is and
γινώσκει ἑκάστης καὶ τὰ βάθη τῆς καρδίας· τοῦτον οὖν
knows of-each(-of-you) also the depths of-the heart him then
προορῶσαι διὰ παντὸς τὰς ἑαυτῶν ψυχὰς ἐν ἀγάπῃ καὶ
foreseeing through all the your-own souls in love and
ἁγνείᾳ μέχρι τέλους τηρήσατε, γινώσκουσαι, ὅτι πᾶσαι
chastity until (the)-end keep knowing that all
τῷ φοβερῷ αὐτοῦ παραστησόμεθα βήματι καὶ κομιεῖται
at-the fearful his we-will-stand judgment-seat and will-receive
ἑκάστη εἴτε τῶν πόνων τὸν μισθὸν εἴτε τῶν ἁμαρτημάτων
each either for-the labors the reward or for-the sins
τὸ κρίμα. Πασῶν δὲ σφοδρῶς ὀδυρομένων, ὅτι τοιαύτην
the judgment all and greatly lamenting that such
ὁδηγὸν ἀγαθὴν καὶ θεόπνευστον διδάσκαλον ἤμελλον
(a)-guide good and God-inspired teacher they-were-about
ἀπολλύειν, αὐτὴ καταλείψασα αὐτὰς ἔφη πρὸς τὴν ἐμὴν
to-lose she having-left them said to the my
εὐτέλειαν· «Ἀπέλθωμεν εἰς τὸ μαρτύριον τοῦ μοναστηρίου
lowliness let-us-go-away to the shrine of-the monastery
τῶν ἀνδρῶν, ἵνα εὐξώμεθα» — καὶ γὰρ ἀπόκεινται καὶ
of-the men that we-may-pray and for lie also

ἐκεῖ λείψανα τοῦ ἁγίου Στεφάνου. Ἐμοῦ δὲ μετὰ πολλῆς
there relics of-the holy Stephen I and with much
ὀδύνης τὸ κελευσθὲν ὑπὸ τῆς μακαρίας ποιήσαντος καὶ
pain the(-thing) bidden by the blessed(-woman) having-done and
ἀκολουθήσαντος αὐτῇ, ὡς ἐγενάμεθα ἔνδον τοῦ μαρτυρίου,
having-followed her when we-came inside the shrine
αὐτή, ὡς ἤδη συνόμιλος γεναμένη τῶν ἁγίων μαρτύρων,
she as already (a)-companion having-become of-the holy martyrs
εὐχομένη μετὰ δακρύων ἔλεγεν ταῦτα· «Δέσποτα ὁ Θεὸς
praying with tears said these-things Master — God
τῶν ἁγίων μαρτύρων, ὁ γινώσκων τὰ πάντα πρὶν
of-the holy martyrs the(-one) knowing the all-things before
γενέσεως αὐτῶν, σὺ ἐπίστασαι τὴν ἐμὴν ἐξ ἀρχῆς
(the)-coming-to-be their you know the my from (the)-beginning
προαίρεσιν, ὅτι σὲ ἠγάπησα ἐξ ὅλης καρδίας καὶ ἀπὸ τοῦ
choice that you I-loved with whole heart and from the
φόβου σου ἐκολλήθη τὸ ὀστοῦν μου τῇ σαρκί μου· σοὶ
fear your clove the bone my to-the flesh my to-you
γὰρ τῷ πλάσαντί με ἐκ κοιλίας μητρός μου ἀνεθέμην
for the(-one) having-formed me from (the)-womb of-mother my I-dedicated
τὴν ψυχήν μου καὶ τὸ σῶμα καὶ σὺ κρατήσας τῆς
the soul my and the body and you having-taken-hold-of the
χειρὸς τῆς δεξιᾶς μου ὡδήγησάς με ἐν τῇ βουλῇ σου· ἀλλ᾽
hand the right my guided me in the counsel your but
ἄνθρωπος οὖσα πολλάκις ἥμαρτόν σοι καὶ ἐν λόγῳ
human being often I-sinned against-you both in word
καὶ ἐν ἔργῳ, σοὶ τῷ μόνῳ καθαρῷ καὶ ἀναμαρτήτῳ·
and in deed against-you the only pure and sinless
πρόσδεξαι οὖν τὴν δέησίν μου, ἣν μετὰ τῶν δακρύων μου
accept then the prayer my which with the tears my
τούτων προσφέρω σοι, διὰ τῶν ἁγίων σου ἀθλοφόρων
these I-offer to-you through the holy your prize-bearers

καὶ καθάρισόν με τὴν δούλην σου, ἵνα ἐρχομένης μου πρὸς
and cleanse me the handmaid your that coming I to
σὲ ἀνεμπόδιστα γένωνται τῆς ψυχῆς μου τὰ διαβήματα
you unhindered may-become of-the soul my the steps
καὶ μὴ κατάσχωσίν με οἱ τοῦ ἀέρος τούτου πονηροὶ
and not may-detain me the of-the air this evil
δαίμονες, ἀλλὰ διαβῶ πρὸς σὲ ἄσπιλος, ὁδηγουμένη ὑπὸ
demons but may-I-pass to you spotless being-guided by
τῶν ἁγίων σου ἀγγέλων, καὶ καταξιωθῶ τῆς οὐρανίου
the holy your angels and may-I-be-deemed-worthy of-the heavenly
σου παστάδος, ἀκούσασα τῆς εὐλογημένης σου φωνῆς, ἧς
your bridal-chamber having-heard the blessed your voice which
μέλλεις τότε λέγειν πρὸς τοὺς εὐαρεστοῦντάς σοι· Δεῦτε
you-are-about then to-say to those pleasing you come
οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν
the(-ones) blessed of-the Father my inherit the
ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.
prepared for-you kingdom from (the)-foundation of-(the)-world
Σοῦ γάρ εἰσιν οἱ ἄφατοι οἰκτιρμοὶ καὶ τὰ πλήθη τοῦ
yours for are the unspeakable compassions and the multitudes of-the
ἐλέους καὶ σῴζεις πάντας τοὺς ἐλπίζοντας ἐπὶ σέ.»
mercy and you-save all those hoping in you
Εἶτα τοὺς ἁγίους μάρτυρας παρεκάλει λέγουσα· «Ἀθληταὶ
then the holy martyrs she-besought saying athletes
τοῦ Κυρίου, οἱ τὸ τίμιον ὑμῶν αἷμα ὑπὲρ τῆς
of-the Lord the(-ones) the precious your blood for the
εἰς αὐτὸν ὁμολογίας ἐκχέοντες, σπλαγχνίσθητε ἐπὶ τὴν
toward him confession pouring-out have-compassion on the
ταπεινὴν δούλην ὑμῶν, ἥτις ἀεὶ τὰ ἅγια ὑμῶν λείψανα
lowly handmaid your who always the holy your relics
προσεκύνησα· καὶ ὥσπερ πάντοτέ μου ὑπηκούσατε, οὕτω
I-venerated and as always me you-heard so

καὶ ἐπὶ τοῦ παρόντος παρρησίαν κεκτημένοι πρὸς τὸν
also at the present boldness having toward the
φιλάνθρωπον Θεὸν πρεσβεύσατε, ὅπως ἐμοῦ μὲν τὴν
man-loving God intercede that of-me indeed the
ψυχὴν ἐν εἰρήνῃ προσδέξηται, τὰ δὲ μοναστήρια μέχρι
soul in peace he-may-receive the and monasteries until
τέλους ἐν τῷ φόβῳ αὐτοῦ διαφυλάξῃ.» Καὶ πρὶν σχεδὸν
(the)-end in the fear his he-may-guard and before almost
τὴν εὐχὴν τελέσαι, εὐθέως ἤρξατο ὑποφρικιᾶν αὐτῆς τὸ
the prayer to-complete at-once began to-shiver her the
σαρκίον. Καὶ ὑποστρέψαντες εἰς τὸ μοναστήριον τῶν
flesh and having-returned to the monastery of-the
παρθένων, κατελάβομεν τὰς ἀδελφὰς ἐπιτελούσας ἔτι τὴν
virgins we-found the sisters performing still the
ψαλμῳδίαν· καὶ ἐμοῦ ἐκ τῆς συνοχῆς τῆς περιεχούσης
psalmody and I from the oppression of-the encompassing
με θλίψεως μὴ δυνηθέντος ἔτι στῆναι, ἀλλ' ἀπελθόντος
me affliction not being-able longer to-stand but having-gone-away
ὀλίγον ἀναπαῆναι, αὐτὴ πάλιν ἀπῆλθεν εἰς τὸν κανόνα.
(a)-little to-rest she again went-away to the rule
Ὡς δὲ ᾔσθοντο αἱ ἀδελφαί, ὅτι λοιπὸν ἤρξατο ἀρρωστεῖν,
when and perceived the sisters that further she-began to-be-ill
πολλὰ παρεκάλεσαν αὐτὴν λέγουσαι· «Ἀνάπαυσον ἑαυτὴν
much they-besought her saying rest yourself
μικρόν, ὅτι οὐκ ἰσχύεις στῆναι.» Ἡ δὲ οὐκ ἐπένευσεν
(a)-little because not you-are-able to-stand she but not assented
εἰποῦσα· «Τέως πληρώσωμεν τοὺς ὀρθρινοὺς ὕμνους.»
having-said for-the-present let-us-complete the morning hymns
Καὶ μετὰ τὸ πληρῶσαι αὐτὴν πᾶσαν τὴν λειτουργίαν
and after the to-complete her all the service
ἀπελθοῦσα ἀνέκλινεν ἑαυτήν· καὶ κατασχεθεῖσα ὑπὸ
having-gone-away she-reclined herself and seized by

τῆς τοῦ πλευροῦ ἀλγηδόνος, σφοδροτάτως ἠρρώστησεν.
the of-the side pain most-severely she-fell-ill
Καὶ μεταστειλαμένη τὴν ἐμὴν εὐτέλειαν καὶ πάσας τὰς
and having-summoned the my lowliness and all the
ἀδελφάς, ἤρξατο λέγειν πρός με· «Ἰδοῦ ἐγὼ πορεύομαι
sisters she-began to-say to me behold I go
πρὸς τὸν Κύριον· εὖξαι οὖν περὶ ἐμοῦ.» Ἐγὼ δὲ
to the Lord pray then for me I and
χαλεπωτέρως ἤλγησα τὴν καρδίαν ταῦτα ἀκούσας.
more-grievously was-pained-in the heart these-things having-heard
Εἶτα πάλιν πρὸς τὰς παρθένους ἔλεγεν ταῦτα· «Καὶ ὑμᾶς 64
then again to the virgins she-said these-things also you
παρακαλῶ εὔξασθαι περὶ ἐμοῦ, διότι οὐδέποτέ τινι ὑμῶν
I-beseech to-pray for me because never to-any of-you
κακὸν ἐβουλήθην· ἀλλ᾽ εἰ καί ποτε ἐλάλησα μιᾷ ἐξ ὑμῶν
evil I-wished but if even ever I-spoke to-one of you
αὐστηρότερον λόγον, ἀγάπης ἕνεκα πνευματικῆς τοῦτο
(a)-harsher word of-love for-the-sake spiritual this
ἐποίησα· βλέπετε οὖν ἑαυτὰς ὡς γνήσιαι δοῦλαι τοῦ Χριστοῦ·
I-did see then yourselves as genuine handmaids — of-Christ
ἐν πάσῃ ἐπιστήμῃ διάξατε τὸν ὑπόλοιπον τῆς ζωῆς ὑμῶν
in all knowledge spend the remaining of-the life your
χρόνον, ἵνα φαιδρὰς ἔχουσαι τὰς λαμπάδας κατὰ τὴν ἡμέραν
time that bright having the lamps on the day
ἐκείνην ἀρέσητε τῷ ἐπουρανίῳ νυμφίῳ· ἰδοῦ οὖν παρατίθημι
that you-may-please the heavenly bridegroom behold then I-commit
ὑμᾶς τῷ Θεῷ τῷ δυναμένῳ φρουρῆσαι τὰς ψυχὰς καὶ
you — to-God the(-one) able to-guard the souls and
τὰ σώματα ὑμῶν· παρατίθημι δὲ ὑμᾶς καὶ τῷ κυρίῳ τῷ
the bodies your I-commit and you also to-the lord the
πρεσβυτέρῳ καὶ παρακαλῶ, μὴ θλίψητε αὐτὸν ἔν τινι, ἀλλ᾽
presbyter and I-beseech not grieve him in anything but

ὑποτάγητε αὐτῷ ἐν πάσῃ ταπεινοφροσύνῃ, γινώσκουσαι, ὅτι
submit to-him in all humility knowing that
καὶ αὐτὸς διὰ τὸν Θεὸν τὸ βάρος ὑμῶν βαστάζει καὶ ἡ
also he for — God the burden your carries and the(-woman)
ἀντιτασσομένη αὐτῷ καὶ μὴ ὑπακούουσα τὸν Θεὸν λυπεῖ.»
opposing him and not obeying — God grieves
Ταῦτα δὲ εἰρηκυῖα ἐπεθύμησεν ἐν τῷ εὐκτηρίῳ τεθῆναι καὶ
these-things and having-said she-desired in the oratory to-be-laid and
λέγει· «Ἀποκομίσατέ με πλησίον τῶν ἁγίων μαρτύρων».
says carry me near the holy martyrs

HER DEATH AND BURIAL

She told the author that prayers would no longer avail, and he celebrated the anaphora for her. The bishop came; she bade farewell to the monks, the other monasteries, and Paula, and commended her monasteries to the author. On Sunday evening, saying, "As the Lord willed, so it was done," she gave up her soul. She was buried in the garments of saints, and angels, prophets, apostles, and martyrs received her into heaven.

65 Εἶτα τῶν ὀδυνῶν αὐτῆς ἔτι μᾶλλον αὐξανομένων, λέγει
then the pains her still more increasing she-says
πρὸς ἡμᾶς· «Ἡ ἡμέρα ἐπληρώθη.» Καὶ πάντες χαλεπῶς
to us the day has-been-fulfilled and all grievously
ὠδύροντο, μάλιστα δὲ αἱ παρθένοι ἐπενθοῦσαν, μητρὸς
lamented especially and the virgins mourned of-(a)-mother
στερούμεναι ἀληθῶς φιλοστόργου. Ὁρῶσα δὲ ἡ ἁγία
being-deprived truly affectionate seeing and the holy(-woman)
καὶ τὴν ἐμὴν καρδίαν πάνυ ὀδυνωμένην, λέγει μοι τῇ
also the my heart very pained says to-me on-the
πέμπτῃ ἡμέρᾳ τῆς ἀρρωστίας αὐτῆς, ἐν ᾗ καὶ ἐτελειώθη·
fifth day of-the illness her in which also she-was-perfected

«Τέκνον, ὅσα ἂν εὔξησθε καὶ κλαύσητε, οὐδὲν ὠφελεῖτε·
child whatever — you-pray and weep in-nothing you-help
ἤκουσα γὰρ φωνῆς λεγούσης εἰς τὴν καρδίαν μου, ὅτι
I-heard for (a)-voice saying into the heart my that
δεῖ με πάντως κατὰ πρόσταγμα Κυρίου τῶν
it-is-necessary-for me surely by order of-(the)-Lord from-the
δεσμῶν τοῦ σώματος ἐλευθερωθῆναι καὶ πρὸς τὸν Κύριον
bonds of-the body to-be-freed and to the Lord
ἐκδημῆσαι.» Ἦν δὲ κυριακὴ ἐπιφώσκουσα, καὶ λέγει
to-depart it-was and (the)-Lord's-day dawning and she-says
μοι πρὸ διαφαύματος· «Καταξίωσον ἐπιτελέσαι ἡμῖν τὴν
to-me before daybreak deign to-celebrate for-us the
ἁγίαν ἀναφοράν». Καὶ ἐν τῷ προσφέρειν με, ἀπὸ πολλῆς
holy anaphora and in the offering me from much
ὀδύνης οὐκ ἴσχυον κράξαι. Ἡ δὲ ὡς οὐκ ἤκουσεν τῆς
pain not I-was-able to-cry-out she and as not she-heard the
ἐπικλήσεως, δηλοῖ μοι ἱσταμένῳ ἐν τῷ θυσιαστηρίῳ
invocation makes-known to-me standing at the altar
πάνυ ἀγωνιάσασα· «Ὕψωσον τὴν φωνήν σου, ἵνα ἀκούσω
greatly having-been-anxious raise the voice your that I-may-hear
τῆς ἐπικλήσεως».
the invocation
Καὶ οὕτως μεταλαβούσης αὐτῆς τῶν θείων μυστηρίων, 66
and so having-partaken she of-the divine mysteries
παραγίνεται ὁ θεοφιλέστατος ἐπίσκοπος σὺν τῷ κλήρῳ.
arrives the most-God-beloved bishop with the clergy
Καὶ λαλήσαντες λόγους ἱκανοὺς περὶ σωτηρίας ψυχῆς,
and having-spoken words considerable about salvation of-soul
ὕστερον λέγει πρὸς αὐτὸν ἡ μακαρία· «Ἔχε ἐν παραθήκῃ
later says to him the blessed(-woman) have in trust
τὸν πρεσβύτερον καὶ τὰ μοναστήρια καὶ προνοοῦ πάντων
the presbyter and the monasteries and take-thought-for all

ὡς καλὸς ποιμὴν λογικῶν προβάτων, μιμούμενος τὸν ἑαυτοῦ
as (a)-good shepherd of-rational sheep imitating the his-own
δεσπότην.» Ὁ δὲ ἐννοῶν, πόσον ἀγαθὸν ἤμελλεν ἐξιέναι
master he and considering how-great (a)-good was-about to-go-out
τοῦ κόσμου, σφόδρα ἐταράχθη. Ἡ δὲ ἁγία αἰτήσασα
of-the world greatly was-troubled the and holy(-woman) having-asked
καὶ παρ᾽ αὐτοῦ κοινωνίαν, ἀπέλυσεν αὐτὸν ἐν εἰρήνῃ.
also from him communion dismissed him in peace

67 Καὶ λοιπὸν εἰσῆλθον οἱ ἐν τῷ μοναστηρίῳ αὐτῆς
and further entered the(-ones) in the monastery her
θεοφιλέστατοι μοναχοὶ καὶ πρὸς αὐτοὺς ἔφη· «Συντάσσομαι
most-God-beloved monks and to them she-said I-bid-farewell
ὑμῖν μέλλουσα ἐκδημεῖν ἐκ τοῦ προσκαίρου βίου· καὶ
to-you being-about to-depart from the temporary life and
παρακαλῶ, ἐν πᾶσιν ἀναπαύσατε τὸν πρεσβύτερον,
I-beseech in all-things refresh the presbyter
γινώσκοντες ὅτι ἐν τούτῳ τὸν τῶν ὅλων Θεὸν ἀναπαύετε,
knowing that in this the of-the all God you-refresh
διότι καὶ αὐτὸς ἐλεύθερος ὢν ἐκ πάντων ἐδούλωσεν
because also he free being from all enslaved
ὑμῖν ἑαυτὸν διὰ τὸν Κύριον καὶ μὴ ἔχων ἀνάγκην τὸ
to-you himself for the Lord and not having necessity the
βάρος ὑμῶν βαστάζει.
burden your carries

68 Εἶτα εἰσῆλθον τὰ λοιπὰ μοναστήρια καὶ πλεῖστοι ἐκ
then entered the other monasteries and very-many from
τῆς πόλεως. Καὶ ἡ ἀληθῶς γενναία, καὶ ταῦτα τῶν
the city and the truly noble(-woman) and that the
χαλεπῶν ἐκείνων ὀδυνῶν ἁπτομένων αὐτῆς τοῦ σώματος,
grievous those pains gripping her the body
ἐν οὐδενὶ ὠλιγώρησεν, ἀλλ᾽ ἀδιστάκτῳ καρδίᾳ μετὰ
in nothing was-negligent but with-unhesitating heart with

πολλῆς μακροθυμίας, ὡς ἔπρεπεν, ἅπασιν συνετάξατο. Καὶ
much long-suffering as befitted to-all bade-farewell and
μετὰ ταῦτα εἰσῆλθεν πρὸς αὐτὴν ἡ ἀνεψιὰ αὐτῆς, ἡ
after these-things entered to her the niece her the
κυρία Παῦλα, σὺν πᾶσιν τοῖς οἰκείοις αὐτῆς· καὶ πάντας
lady Paula with all the household her and all
ἐνουθέτησεν, ἐξαιρέτως δὲ αὐτὴν σφόδρα ὀδυνωμένην ἐπὶ
she-admonished especially and her greatly pained at
τῷ χωρισμῷ αὐτῆς παρεμυθήσατο καὶ πολλὰ εὐλογήσασα
the separation her she-consoled and much having-blessed
καὶ ἐπευξαμένη ἀπέλυσεν. Ὕστερον δὲ πάντων
and having-prayed-over(-her) dismissed later and of-all
πρὸς τὴν ἐμὴν ἐλεεινότητα τοιούτους ἐφθέγξατο λόγους·
to the my wretchedness such she-uttered words
«Περιττὸν μέν ἐστιν τὸ παρακαλεῖν τὴν σὴν θεοφιλίαν
superfluous indeed is the to-exhort the your God-belovedness
περὶ τῆς φροντίδος τῶν μοναστηρίων· καὶ γὰρ ἐμοῦ ἔτι ἐν
about the care of-the monasteries and for I still in
σαρκὶ ζώσης, σὺ ὑπῆρχες ὁ πάντων τὴν φροντίδα καὶ
flesh living you were the(-one) of-all the care and
τὸ βάρος βαστάζων καὶ εἰς πάντας συναντιλαμβανόμενός
the burden carrying and in all(-things) helping
μου· διὸ καὶ νῦν παρατίθημί σοι τὰ μοναστήρια καὶ
me therefore also now I-commit to-you the monasteries and
παρακαλῶ, ὅπως περισσοτέρως ἐν τῇ ἀπουσίᾳ μου τὸν
I-beseech that more-abundantly in the absence my the
ὑπὲρ αὐτῶν ἀναδέξασθαι πόνον, ὑπὲρ οὗ τὸν μισθὸν
for them to-take-up toil for which the reward
ἀποδώσει σοι ὁ Θεὸς ἐν τῷ αἰῶνι τῷ μέλλοντι.» Καὶ ὡς
will-repay you — God in the age the coming and when
πᾶσιν συνετάξατο ἐν εἰρήνῃ, εἶπεν· «Ποιήσατε εὐχήν.»
to-all she-had-bidden-farewell in peace she-said make (a)-prayer

Καὶ οὕτως ἀπέλυσεν ἅπαντας λέγουσα· «Ἄφετέ με λοιπὸν
and so she-dismissed all saying let me further
ἀναπαῆναι.» Περὶ δὲ ἐνάτην ὥραν ἤρξατο λιποθυμεῖν·
to-rest about and (the)-ninth hour she-began to-faint
Ἡμεῖς δὲ ὑπολαβόντες, ὅτι ἐξέλιπεν, ἐπειρώμεθα τανύειν
we and having-supposed that she-had-expired tried to-stretch-out
αὐτῆς τοὺς πόδας. Ἡ δὲ μικρὸν ἀνασφήλασα λεπτῇ τῇ
her the feet she and (a)-little having-recovered with-thin the
φωνῇ ἔφη πρὸς τὴν ἐμὴν βραχύτητα· «Οὔπω ἦλθεν ἡ
voice said to the my littleness not-yet has-come the
ὥρα.» Ἐγὼ δέ, καὶ ταῦτα μὴ δυνάμενος ὑποφέρειν τὴν
hour I and even that not being-able to-bear the
περιέχουσάν με ὀδύνην, πρὸς αὐτὴν ἀπεκρινάμην. «Ὅτε
encompassing me pain to her answered when
οὖν ἔλθῃ ἡ ὥρα, προλέγεις ἡμῖν;» Ἡ δὲ «Ναί» φησιν·
then comes the hour do-you-foretell(-it) to-us she and yes she-says
τοῦτο δὲ εἴρηκεν, ὡς λογίζομαι, σημαίνουσα, ὅτι οὐ
this and she-has-said as I-reckon signifying that not
χρῄζει τῶν μετὰ τὴν τελευτὴν ἐπανορθούντων αὐτῆς τὸ
she-needs those after the death setting-straight her the
σῶμα. Παρέμειναν δὲ σὺν ἐμοὶ ἅγιοι ἄνδρες· τοῦτο γὰρ
body remained and with me holy men this for
ἦν αὐτῆς πάντοτε εὐχή, τὸ μεταξὺ ἁγίων παραδοῦναι
was her always prayer the among saints to-hand-over
τὸ πνεῦμα. Κατέλαβον δὲ πάλιν ὅ τε θεοφιλέστατος
the spirit arrived and again the both most-God-beloved
ἐπίσκοπος καὶ οἱ περὶ τὴν Ἐλευθερόπολιν ἀναχωρηταί,
bishop and the(-ones) around — Eleutheropolis anchorites
ἁγιώτατοι ἄνδρες, οἵτινες πρὸς τὴν μακαρίαν εἶπον·
most-holy men who to the blessed(-woman) said
«Σὺ μέν, ἀγωνισαμένη ἐπὶ τῆς γῆς τὸν καλὸν ἀγῶνα,
you indeed having-contended on the earth the good contest

χαίρουσα πορεύῃ πρὸς τὸν Κύριον καὶ πάντες οἱ ἄγγελοι
rejoicing go to the Lord and all the angels
εὐφραίνονται· ἡμεῖς δὲ πάνυ θλιβόμεθα ἐπὶ τῷ χωρισμῷ τῆς
rejoice we but greatly are-afflicted at the separation of-the
σῆς ψυχωφελοῦς συντυχίας.» Ἡ δὲ ταύτην ὑστάτην φωνὴν
your soul-profiting company she and this last word
πρὸς αὐτοὺς ἀπεκρίνατο· «Ὡς τῷ Κυρίῳ ἔδοξεν, οὕτως καὶ
to them answered as to-the Lord it-seemed so also
ἐγένετο.» Καὶ εὐθέως παρέδωκεν τὴν ἁγίαν αὐτῆς ψυχὴν
it-came-about and at-once she-handed-over the holy her soul
τῷ ἑαυτῆς δεσπότῃ πρᾴως καὶ ἡσυχίως ἐν εὐφροσύνῃ καὶ
to-the her-own master gently and quietly in joy and
ἀγαλλιάσει, κατ᾽ αὐτὴν τὴν ἑσπέραν τῆς ἁγίας κυριακῆς,
gladness on very the evening of-the holy Lord's-day
ἵνα καὶ ἐν τούτῳ δειχθῇ ἡ πολλὴ αὐτῆς περὶ τὸν
that also in this might-be-shown the great her for the
Κύριον ἀγάπη καὶ περὶ τὴν ἁγίαν αὐτοῦ ἀνάστασιν. Τὸ
Lord love and for the holy his resurrection the
δὲ ἅγιον αὐτῆς λείψανον οὐκέτι τῶν κοσμούντων ἐδέετο·
and holy her relic no-longer of-those adorning(-it) needed
οἵ τε γὰρ πόδες αὐτῆς ἐκτεταμένοι ὑπῆρχον καὶ αἱ χεῖρες
the both for feet her stretched-out were and the hands
τῷ στήθει ἀμφότεραι προσκεκολλημέναι καὶ τὰ βλέφαρα
to-the breast both joined and the eyelids
εὐφυῶς μεμυκότα. Ὅθεν, καθὼς ἦν διατάξασα, οἱ
gracefully closed whence as she-had having-ordered the(-ones)
ἀπὸ διαφόρων τόπων συναχθέντες ἅγιοι πατέρες τὴν
from various places having-gathered holy fathers the
ψαλμῳδίαν καὶ τὰς ἀναγνώσεις ὅλην τὴν νύκτα φαιδρῶς
psalmody and the readings whole the night splendidly
ἐκτελέσαντες ἐνεταφίασαν αὐτὴν ἄξια τῆς ἁγιωσύνης
having-performed buried her worthy of-the holiness

αὐτῆς ἐντάφια· ἅπερ σημᾶναι ἀναγκαῖον ἡγησάμην διὰ
her grave-clothes which to-signify necessary I-considered for
τὴν ὠφέλειαν τῶν ἐντυγχανόντων.
the benefit of-those reading

69 Στιχάριον εἶχεν ἁγίου τινός, ἑτέρας δὲ δούλης Θεοῦ
(a)-tunic she-had of-(a)-holy(-man) certain of-another and handmaid of-God
μαφόριον, ἄλλου κόμμα λεβήτονος, ἑτέρου ζώνην,
(a)-veil of-another (a)-piece of-(a)-sleeveless-garment of-another (a)-girdle
ἣν καὶ ζῶσα περιεζώννυτο, ἄλλου κουκούλλιον, ἀντὶ
which also living she-had-girded-on of-another (a)-hood instead-of
δὲ προσκεφαλαίου κουκούλλιον τρίχινον ἁγίου τινός,
and (a)-pillow (a)-hood of-hair of-(a)-holy(-man) certain
ὅπερ ποιήσαντες ὡς κερβικάριον ὑπεθήκαμεν τῇ τιμίᾳ
which having-made as (a)-cushion we-placed-under the precious
αὐτῆς κεφαλῇ. Ὧν γὰρ τὰς ἀρετὰς ζῶσα ἐκτήσατο, τούτων
her head whose for the virtues living she-acquired of-these
τὰ ἱμάτια εἰκότως ἐνεταφιάσθη. Ὀθόνην δὲ οὐκ ἔλαβεν
the garments fittingly she-was-buried-in linen and not she-took
πλὴν τοῦ σινδονίου, ὅπερ ἔξωθεν αὐτῆς ἐνετυλίξαμεν.
except the shroud which outside her we-wrapped-around

70 Ἀπέλαβεν δὲ αὐτῆς τὴν εὐχὴν ἡ ὁσία καὶ ἀνῆλθεν εἰς
received and her the prayer the holy(-woman) and went-up into
τοὺς οὐρανοὺς μετ᾽ εὐφροσύνης, ἐνδυσαμένη τὰς ἀρετὰς ὡς
the heavens with joy having-put-on the virtues as
ἱμάτιον· διὸ οὐκ ἐτάραξαν αὐτὴν αἱ ἐναντίαι δυνάμεις·
(a)-garment therefore not troubled her the opposing powers
οὐδὲν γὰρ τῶν ἰδίων εὑρεῖν εἰς αὐτὴν ἠδυνήθησαν.
nothing for of-the own to-find in her they-could
Χαίροντες δὲ οἱ ἅγιοι ἄγγελοι αὐτὴν προσεδέξαντο· καὶ
rejoicing and the holy angels her received and
γὰρ ἐν σώματι φθαρτῷ τὴν αὐτῶν ἀπάθειαν ἐμιμήσατο·
for in body corruptible the their freedom-from-passion she-imitated

ὁμοίως δὲ καὶ οἱ ἅγιοι προφῆται καὶ ἀπόστολοι, ὧν τοὺς
likewise and also the holy prophets and apostles whose the
βίους καὶ τὰς διδασκαλίας ἔργῳ ἐπλήρωσεν, μετὰ πολλῆς
lives and the teachings in-deed she-fulfilled with much
εὐφροσύνης αὐτὴν ἐν τῷ ἰδίῳ χορῷ προσελάβοντο. Οἵ τε
joy her into the own choir took-to-themselves the both
ἅγιοι μάρτυρες, ὧν τὰς μνήμας ἐδόξασεν καὶ τοὺς ἀγῶνας
holy martyrs whose the memorials she-glorified and the contests
ἑκουσίως ὑπέμεινεν, συνήντησαν αὐτῇ ἀγαλλιώμενοι· διὸ
willingly endured met her exulting therefore
ἀπολαμβάνει ἐν τοῖς οὐρανοῖς, ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ
she-receives in the heavens what eye not saw and
οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,
ear not heard and into (the)-heart of-man not went-up
ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν· ᾧ ἡ
what prepared — God for-those loving him to-whom (be)-the
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
glory and the might unto the ages of-the ages amen

JACOB THE DEACON

ΜΕΤΑΝΟΙΑ ΤΗΣ ΟΣΙΑΣ ΠΕΛΑΓΙΑΣ

The Repentance of Pelagia

NONNUS AND THE DANCER

The deacon Jacob tells how the bishop of Antioch summoned eight bishops, Nonnus among them. As they sat outside the shrine of the martyr Julian, the city's first actress passed in jewels with her head bare; the others looked away, but Nonnus gazed and wept, asking how many hours she spent adorning herself to please men while they neglected their souls. He dreamed of a black, foul dove that he washed white in the basin of water in the church's court, and next day he preached on judgment until the people wept.

Τὸ γενόμενον θαῦμα ἐν ταῖς ἡμέραις ἡμῶν ἔδοξεν ἐμοὶ τῷ 1
the having-happened wonder in the days our seemed(-good) to-me the
ἁμαρτωλῷ Ἰακώβῳ γράψαι ὑμῖν τοῖς πνευματικοῖς ἀδελφοῖς,
sinner Jacob to-write to-you the spiritual brothers
ὡς ἂν ἀκούσαντες πολλῆς κατὰ ψυχὴν ὠφελείας τυχόντες
so-that — having-heard much in soul benefit having-obtained
τὸν φιλάνθρωπον θεὸν δοξάσητε τὸν μηδένα θέλοντα
the loving-mankind God you-may-glorify the(-one) no-one wishing
ἀπολέσθαι ἀλλὰ πάντας ἁμαρτωλοὺς σωθῆναι. [νῦν οὖν
to-perish but all sinners to-be-saved now then
ἡσυχίαν δότε μοι καὶ προσέχετε τοῖς λεγομένοις· πάσης
quiet give me and attend to-the(-things) said of-all
γὰρ ὠφελείας καὶ κατανύξεως πεπλήρωται τὸ διήγημα].
for benefit and compunction has-been-filled the story
Ὁ ἁγιώτατος ἐπίσκοπος Ἀντιοχείας μετεκαλέσατο τοὺς
the most-holy bishop of-Antioch summoned the
πέριξ ἐπισκόπους περί τινος πράγματος. καὶ συνῆλθον
around bishops about some matter and came-together
ἐπίσκοποι τὸν ἀριθμὸν ὀκτώ, ἐν οἷς ἦν καὶ ὁ ἅγιος
bishops the number eight among whom was also the holy
τοῦ θεοῦ Νόννος ὁ κατ' ἐμὲ ἐπίσκοπος, ἀνὴρ θαυμαστὸς
— of-God Nonnus the over me bishop (a)-man wonderful

καὶ ἀσκητικός, [μονάζων] τῆς μονῆς γενόμενος τῶν
and ascetic living-as-a-monk of-the monastery having-been of-the
Ταβεννησιωτῶν· διὰ δὲ τὸν ἀνεπίληπτον αὐτοῦ βίον καὶ
Tabennesiotes because-of but the blameless his life and
τὴν ἐνάρετον πολιτείαν κατηξιώθη τῆς τοιαύτης ἀξίας.
the virtuous conduct he-was-deemed-worthy of-the such rank
συνελθόντας οὖν ἐν Ἀντιοχείᾳ ἐκέλευσεν ἡμᾶς ὁ ἐπίσκοπος
having-come-together then in Antioch commanded us the bishop
μεῖναι ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Ἰουλιανοῦ· καὶ εἰσελθόντες
to-stay in the shrine of-the holy Julian and having-gone-in
ἐν αὐτῷ κατελύσαμεν μετὰ τῶν ἄλλων ἐπισκόπων.
into it we-lodged with the other bishops
2 ἐν μιᾷ οὖν τῶν ἡμερῶν. καθεζόμενοι ἅμα οἱ ἐπίσκοποι παρὰ
on one then of-the days sitting together the bishops by
τὸν πυλῶνα τοῦ μαρτυρίου ἠρώτων τὸν κύριον Νόννον εἰπεῖν
the gate of-the shrine asked the lord Nonnus to-speak
καὶ ὠφελῆσαι αὐτούς. τοῦ δὲ ἁγίου πνεύματος λαλοῦντος
and to-benefit them the and holy spirit speaking
διὰ τῶν χειλέων αὐτοῦ πρὸς ὠφέλειαν καὶ σωτηρίαν
through the lips his for benefit and salvation
πάντων τῶν ἀκουόντων, ἰδοὺ ἄφνω παρέρχεται δι' ἡμῶν
of-all those hearing behold suddenly passes-by through us
ἡ πρώτη τῶν μιμάδων Ἀντιοχείας [αὕτη δὲ ἦν καὶ ἡ
the first of-the actresses of-Antioch she and was also the
πρώτη τῶν χορευτριῶν τοῦ ὀρχηστρίου]. καὶ διέβη καθημένη
first of-the dancers of-the theater and passed sitting
εἰς βαδιστὴν μετὰ πολλῆς φαντασίας κεκαλλωπισμένη,
on (a)-mule with much display adorned
ὥστε μὴ φαίνεσθαι ἐπ' αὐτῆς πλὴν χρυσίου καὶ μαργαριτῶν
so-that not to-appear on her except gold and pearls
καὶ λίθων τιμίων, τὰ δὲ γυμνὰ τῶν ποδῶν αὐτῆς διὰ
and stones precious the(-parts) and bare of-the feet her with

[χρυσίου καὶ] μαργαριτῶν κεκοσμημένη· καὶ ἦν πολλὴ
gold and pearls adorned and there-was much
φαντασία τῶν παίδων καὶ τῶν κορασίων τῶν μετ' αὐτῆς,
display of-the boys and of-the girls those with her
φορούντων ἱματισμὸν πολυτελῆ καὶ μανιάκια χρυσᾶ, καὶ
wearing clothing costly and collars golden and
τοὺς μὲν ἂν ἴδοις αὐτῆς προτρέχοντας, τοὺς δὲ
the(-ones) indeed — you-would-see her running-before the(-ones) and
ἐπακολουθοῦντας· τοῦ δὲ περικειμένου αὐτῇ κόσμου καὶ
following of-the and lying-around her adornment and
τοῦ ὡραϊσμοῦ οὐκ ἦν κόρος μάλιστα τοῖς δημοχαρέσιν
of-the beauty not was (a)-surfeit especially for-the crowd-pleasing
ἀνθρώποις. αὕτη διελθοῦσα δι' ἡμῶν τὸν ἀέρα ὅλον
men she passing through us the air whole
ἐπλήρωσε τῆς εὐωδίας τοῦ μόσχου καὶ τῶν μύρων.
filled with-the fragrance of-the musk and of-the ointments
ὡς οὖν ἐθεάσατο ταύτην ὁ χορὸς τῶν ἁγίων ἐπισκόπων
when then beheld her the company of-the holy bishops
ἀνακεκαλυμμένῳ προσώπῳ διερχομένην μετὰ τοσαύτης
with-uncovered face passing with such
ἀναιδείας, ὡς καὶ τὸ [πολυτίμητον αὐτῆς] θέριστρον μὴ
shamelessness that even the very-precious her veil not
περικεῖσθαι περὶ τὴν κεφαλὴν ἀλλ' ἐπὶ τῶν ὤμων, ὡς
to-lie around the head but on the shoulders as
ἀπὸ μεγάλης ἁμαρτίας ἀπέστρεψαν τὰ πρόσωπα αὐτῶν.
from great sin they-turned-away the faces their
ὁ δὲ ἅγιος τοῦ θεοῦ Νόννος [ὁ ἐπίσκοπος] τοῖς τῆς 3
the but holy — of-God Nonnus the bishop with-the of-the
διανοίας αὐτῇ ὀφθαλμοῖς ἀκριβῶς προσέσχεν, ὥστε καὶ
mind on-her eyes closely attended so-that even
μετὰ τὸ παρελθεῖν αὐτὴν στραφῆναι καὶ τηρεῖν αὐτήν· καὶ
after the to-pass-by her to-turn and to-watch her and

θεὶς τὸ πρόσωπον αὐτοῦ ἐπὶ τῶν γονάτων ἐπλήρωσεν
having-put the face his upon the knees he-filled
ὅλον τὸν κόλπον αὐτοῦ δακρύων, καὶ στενάξας μέγα λέγει
whole the lap his with-tears and having-groaned greatly he-says
τοῖς συγκαθημένοις [αὐτῷ] ἐπισκόποις· [ὄντως] Ὑμεῖς οὐκ
to-the sitting-with him bishops truly you not
ἐτέρφθητε τοῦ κάλλους αὐτῆς; οἱ δὲ σιωπὴν ἀσκήσαντες
were-delighted-by the beauty her they but silence having-kept
οὐκ ἀπεκρίθησαν. καὶ πάλιν θεὶς τὸ πρόσωπον καὶ μέγα
not answered and again having-put the face and greatly
στενάξας καὶ τὸ στῆθος αὐτοῦ τύπτων ὅλον τὸ τρίχινον
having-groaned and the breast his beating whole the hair-shirt
αὐτοῦ ἐπλήρωσεν τῶν δακρύων· ἔπειτα ἀνανεύσας λέγει
his he-filled with-the tears then having-looked-up he-says
τοῖς ἐπισκόποις· Ὄντως ὑμεῖς οὐκ ἐτέρφθητε; ἀλλ' ἐγὼ
to-the bishops truly you not were-delighted but I
πάνυ σφοδρῶς ἐτέρφθην καὶ ἠράσθην τοῦ κάλλους αὐτῆς,
very greatly was-delighted and loved the beauty her
ὅτι ταύτην ἔχει στῆσαι ὁ θεὸς ἐνώπιον τοῦ φοβεροῦ
because her is-going to-set — God before the fearful
βήματος κατακρίνουσαν ἡμᾶς καὶ τὴν ἐπισκοπὴν ἡμῶν. ὡς
judgment-seat condemning us and the episcopate our how
νομίζετε, ἀγαπητοί, πόσας ὥρας ἐποίησεν ἐν τῷ κοιτῶνι
do-you-think beloved how-many hours did-spend in the bedchamber
αὕτη σμηχομένη καλλωπιζομένη ὡραϊζομένη καὶ μετὰ
she washing beautifying adorning(-herself) and with
πόσης φιλοκαλίας ἐσωπτρίσατο, ἵνα μὴ τοῦ προκειμένου
how-much love-of-beauty she-looked-in-the-mirror that not of-the set-before
σκοποῦ ἀποτύχῃ καὶ ἄμορφος φανῇ τοῖς ἑαυτῆς ἐρασταῖς;
goal she-fail and unshapely appear to-the her-own lovers
καὶ ταῦτα ἐποίησεν ἵνα ἀνθρώποις ἀρέσῃ τοῖς σήμερον
and these-things she-did that men she-may-please those today

οὖσι καὶ αὔριον οὐκ οὖσιν· καὶ ἡμεῖς ἔχοντες παστὸν
being and tomorrow not being and we having (a)-bridal-chamber
ἐν οὐρανοῖς ἀκατάλυτον καὶ μένοντα διὰ παντός,
in heavens indestructible and remaining through all
ἔχοντες νυμφίον ἀθάνατον ἀθανασίαν χαριζόμενον τοῖς
having (a)-bridegroom immortal immortality granting to-those
καλλωπιζομένοις τὰς ἐντολὰς αὐτοῦ, προῖκα ἔχοντες
adorning(-themselves-with) the commandments his (a)-dowry having
πλουσίαν καὶ ἐπουράνιον, ἣ εἰκασμῷ οὐχ ὑποβάλλεται "ἃ
rich and heavenly which by-conjecture not is-subjected what
ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν
eye not saw and ear not heard and on (the)-heart
ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
of-man not went-up what prepared — God for-those loving
αὐτόν", καὶ τί πολλὰ λέγω; ἐπαγγελίαν ἔχοντες τὸ
him and why many(-things) do-I-say (a)-promise having the
πρόσωπον ἐκεῖνο τὸ θεῖον ἀεὶ θεωρεῖν καὶ τὸ ἀμήχανον
face that the divine always to-behold and the inconceivable
κάλλος [εἰς ὃ τὰ χερουβὶμ ἀτενίσαι οὐ τολμῶσιν· καὶ
beauty into which the cherubim to-gaze not dare and
τοιοῦτον νυμφίον ἀσύγκριτον ἔχοντες] οὐ καλλωπιζόμεθα
such (a)-bridegroom incomparable having not we-adorn(-ourselves)
οὔτε ἀποσμηχόμεθα τὸν ῥύπον ἀπὸ τῆς ἀθλίας ἡμῶν
nor we-wash-off the filth from the wretched our
ψυχῆς ἀλλ' εἰάσαμεν αὐτὴν ἐν ἀμελείᾳ κατακεῖσθαι;
soul but we-have-let it in neglect to-lie
καὶ ταῦτα εἰπὼν παρέλαβέν με καὶ ἀνήλθομεν ἐν τῷ 4
and these-things having-said he-took me and we-went-up into the
κελλίῳ· καὶ ῥίψας ἑαυτὸν ἐπὶ τὸ ἔδαφος καὶ τὸ μέτωπον
cell and having-thrown himself on the ground and the forehead
τῇ γῇ ἐπικρούων ἔκλαιε λέγων· Ὁ θεός, ἱλάσθητί μοι
on-the earth striking he-wept saying — God be-merciful to-me

τῷ ἁμαρτωλῷ καὶ ἀναξίῳ, ὅτι μιᾶς ἡμέρας καλλωπισμὸς
the sinner and unworthy because of-one day (the)-adornment
πόρνης ἐνίκησεν τὸν καλλωπισμὸν ὅλων τῶν ἐτῶν τοῦ
of-(a)-harlot surpassed the adornment of-all the years of-the
βίου μου. καὶ ποίῳ προσώπῳ ἀτενίσω σοί, ὁ θεός; ποίοις
life my and with-what face shall-I-gaze-at you — God with-what
δὲ λόγοις δικαιωθῶ ἐνώπιον σοῦ; τί δὲ προφασίσωμαι
and words shall-I-be-justified before you what and shall-I-plead
ἔμπροσθεν σοῦ τοῦ θεωροῦντος τὰ κρυπτά μου; ἀβάλ᾽
before you the(-one) seeing the hidden(-things) my woe
ἐμοὶ τῷ ἁμαρτωλῷ, ὅτι τὴν φλιὰν κατατρίβω τοῦ ναοῦ
to-me the sinner because the threshold I-wear-down of-the temple
σου μὴ προσφέρων σοι κάλλος ψυχῆς οἷον ἐπιζητεῖς παρ᾽
your not offering to-you beauty of-soul such-as you-seek from
ἐμοῦ, καὶ τῇ φρικτῇ [καὶ φοβερᾷ] σου τραπέζῃ παρίσταμαι
me and at-the dread and fearful your table I-stand
μὴ κεκαλλωπισμένος πρὸς τὸ θέλημά σου· ὁ θεὸς ὁ
not adorned according-to the will your — God the(-one)
ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν τὴν ταπείνωσίν
from the not being into the to-be having-brought the lowliness
μου καὶ ἀνάξιον ὄντα με καταξιώσας δουλεύειν σοι, μή
my and unworthy being me having-deemed-worthy to-serve you not
με ἀφορίσῃς ἀπὸ τοῦ οὐρανίου σου θυσιαστηρίου, μηδὲ
me separate from the heavenly your altar nor
κατακρίνῃ με ὁ καλλωπισμὸς τῆς πόρνης ἐνώπιον τοῦ
condemn me the adornment of-the harlot before the
[φρικτοῦ καὶ] φοβεροῦ βήματός σου· ἐκείνη γὰρ ἀνθρώποις
dread and fearful judgment-seat your she for men
ἐπηγγείλατο ἀρέσαι καὶ ἠλήθευσεν, ἐγὼ δὲ σοὶ τῷ
promised to-please and kept-true I but to-you the
φιλανθρώπῳ θεῷ ἐπηγγειλάμην ἀρέσαι καὶ ἐψευσάμην. διὰ
loving-mankind God promised to-please and I-lied for

τοῦτο ἐκείνη μέν ἐστιν κεκαλλωπισμένη ἐνώπιον τῶν αὐτῆς
this she indeed is adorned before the her-own
ἐραστῶν, ἐγὼ δὲ γυμνὸς ἐπὶ γῆς καὶ ἐν οὐρανοῖς. λοιπὸν οὐκ
lovers I but naked on earth and in heavens further not
ἔστιν μοι ἐξ ἔργων σωτηρίας ἐλπίς, ἀλλ᾽ ἡ ψυχή μου [καὶ
is for-me from works of-salvation hope but the soul my and
ἡ ἐλπίς μου] πᾶσα εἰς τοὺς οἰκτιρμούς σου ἀποκρέμαται
the hope my all on the compassions your hangs
καὶ εἰς τὸ πλῆθος τῆς εὐσπλαγχνίας σου ἤλπισα σωθῆναι.
and on the multitude of-the mercy your I-have-hoped to-be-saved
ταῦτα αὐτοῦ λέγοντος καὶ ἀποδυρομένου σφοδρῶς
these-things he saying and lamenting greatly
ἐτελέσαμεν τὴν ἡμέραν ἐκείνην, ἥ τις ἦν σάββατον.
we-completed the day that which — was sabbath
καὶ τῇ ἐπαύριον μετὰ τὸ πληρῶσαι ἡμᾶς τὰς νυκτερινὰς 5
and on-the next-day after the to-complete us the night
εὐχὰς [τῆς ἁγίας κυριακῆς] λέγει μοι ὁ ἐπίσκοπος· Ἀδελφὲ
prayers of-the holy Lord's-day says to-me the bishop brother
διάκονε, ὅραμα εἶδον καὶ πάνυ τετάραγμαι, ὅτι διακρῖναι
deacon (a)-dream I-saw and very I-have-been-troubled because to-discern
αὐτὸ οὐ δύναμαι· ἀλλ᾽ ὁ θεὸς τὸ αὐτῷ εὐάρεστον καὶ
it not I-can but — God the(-thing) to-him pleasing and
ἡμῖν συμφέρον ποιήσει. εἶτα λέγει μοι· Εἶδον κατ᾽ ὄναρ
to-us beneficial will-do then he-says to-me I-saw in (a)-dream
ὅτι εἰς τὸ κέρας τοῦ θυσιαστηρίου ἕστηκα, καὶ ἐλθοῦσα
that at the horn of-the altar I-stood and having-come
περιστερὰ μελανὴ καὶ βεβορβορωμένη περιεπέτατό μοι, καὶ
(a)-dove black and befouled flew-around me and
τὴν δυσωδίαν τοῦ βορβόρου αὐτῆς οὐκ ἠδυνάμην φέρειν.
the stench of-the filth her not I-could bear
αὐτὴ δὲ ἐπέμενεν περιπετομένη μοι, ἕως οὗ ἀπέλυσεν ἡ εὐχὴ
she but kept-on flying-around me until — dismissed the prayer

τῶν κατηχουμένων· καὶ ὅτε ἐκήρυξεν ὁ διάκονος Ὅσοι
of-the catechumens and when proclaimed the deacon as-many-as
κατηχούμενοι προέλθετε, εὐθέως ἄφαντος ἐγένετο ἀπ᾽ ἐμοῦ.
(are)-catechumens go-forth at-once invisible she-became from me
καὶ μετὰ τὴν εὐχὴν τῶν πιστῶν καὶ τῆς προσενέξεως τὴν
and after the prayer of-the faithful and of-the offering the
τελείωσιν ἀπέλυσεν ἡ ἐκκλησία. καὶ προελθόντος μου τὴν
completion dismissed the church and having-gone-out I the
φλιὰν τοῦ οἴκου τοῦ θεοῦ ἔρχεται πάλιν ἡ αὐτὴ περιστερὰ
threshold of-the house — of-God comes again the same dove
βεβορβορωμένη καὶ περιεπέτατό μοι. καὶ ἐκτείνας τὴν
befouled and flew-around me and having-stretched-out the
χεῖρά μου ἐπίασα αὐτὴν καὶ ἔρριψα εἰς τὸν λουτῆρα [τοῦ
hand my I-caught her and threw(-her) into the basin of-the
ὕδατος] ἐν τῇ αὐλῇ τῆς ἐκκλησίας· καὶ ἀφῆκεν ἐν τῷ
water in the court of-the church and she-left in the
ὕδατι πᾶσαν αὐτῆς τὴν ῥυπαρίαν καὶ ἀνῆλθεν [ἀπὸ τοῦ
water all her the filth and came-up from the
ὕδατος] λαμπρὰ ὡσεὶ χιών· καὶ πετομένη εὐθὺς ἀνήρχετο
water bright as snow and flying at-once went-up
εἰς ὕψος ἕως ὅτου ἔδυνεν ἐξ ὀφθαλμῶν μου.
to (the)-height until — she-sank from eyes my
ταῦτα εἰπὼν παρέλαβέν με καὶ ἀπήλθαμεν ἐν τῇ
these-things having-said he-took me and we-went-away into the
μεγάλῃ ἐκκλησίᾳ μετὰ τῶν λοιπῶν ἐπισκόπων, καὶ
great church with the other bishops and
ἠσπασάμεθα τὸν ἐπίσκοπον τῆς πόλεως.
we-greeted the bishop of-the city
6 καὶ ὅτε ἐγένετο ὥρα συνεισελθεῖν τὸ πρεσβυτέριον,
and when it-was (the)-hour to-go-in-together the presbytery
προτρέπεται ὁ προλεχθεὶς Ἀντιοχείας ἐπίσκοπος εἰσελθεῖν
urges the aforesaid of-Antioch bishop to-go-in

μετ᾽ αὐτοῦ τοὺς συνελθόντας ἐπισκόπους. καὶ εἰσελθόντες
with him the assembled bishops and having-gone-in
ἐκάθισαν ἐπὶ τὸ βῆμα. καὶ μετὰ τὴν ἀνάγνωσιν τοῦ
they-sat on the bema and after the reading of-the
ἁγίου εὐαγγελίου ἀποστέλλει ὁ ἐπίσκοπος τῆς πόλεως τὸ
holy gospel sends the bishop of-the city the
ἅγιον εὐαγγέλιον πρὸς τὸν κύριον Νόννον [τὸν κατ᾽ ἐμὲ
holy gospel to the lord Nonnus the over me
ἐπίσκοπον] προτρεψάμενος αὐτὸν ὁμιλῆσαι τῷ λαῷ. ὃς
bishop having-urged him to-preach to-the people who
καὶ ἀνοίξας τὸ στόμα αὐτοῦ οὐκέτι αὐτὸς ἐλάλει ἀλλ᾽ ἡ
also having-opened the mouth his no-longer he-himself spoke but the
χάρις τοῦ θεοῦ ἡ οἰκοῦσα ἐν αὐτῷ. ὡμίλησεν δὲ οὐδὲν
grace — of-God the(-grace) dwelling in him he-preached and nothing
κομπὸν ἢ φιλόλογον [ἢ δυσνόητον], οὐκ ἦν γὰρ μετέχων
pompous or learned or hard-to-understand not he-was for sharing
ἀνθρωπίνης σοφίας, ἀλλὰ πεπληρωμένος πνεύματος ἁγίου
of-human wisdom but filled with-spirit holy
κατήχησεν τὸν λαὸν ἀσκητικῶς λέγων περὶ τῆς μελλούσης
he-instructed the people ascetically speaking about the coming
κρίσεως καὶ ἀγαθῆς ἐλπίδος τῆς ἀποκειμένης τοῖς πιστοῖς.
judgment and good hope the(-hope) laid-up for-the faithful
καὶ οὕτως κατενύγη πᾶς ὁ λαὸς ἐπὶ τοῖς λόγοις οἷς ἐλάλει
and so was-pricked all the people at the words which spoke
τὸ πνεῦμα τὸ ἅγιον δι᾽ αὐτοῦ, ὥστε ὅλον τὸ ἔδαφος
the spirit the holy through him so-that whole the floor
τῆς ἐκκλησίας καταρρανθῆναι ὑπὸ τῶν δακρύων τοῦ λαοῦ.
of-the church to-be-sprinkled by the tears of-the people

The actress, a catechumen who had never entered a church, came by God's dispensation, was pierced with fear of God, and wrote to Nonnus begging to see him. Before the bishops she fell at his feet in tears; since the canons forbid baptizing a harlot without sureties, she adjured him to baptize her. The bishop of the city sent the deaconess Romana; Pelagia gave her name, called Margarito by the city for the mass of her jewels, and with Romana as her spiritual mother Nonnus exorcised and baptized her, and the bishops rejoiced.

7 κατ᾽ οἰκονομίαν δὲ τοῦ φιλανθρώπου θεοῦ συνέρχεται
by dispensation and of-the loving-mankind God comes-together
εἰς τὴν ἐκκλησίαν καὶ ἡ περιβόητος ἐν κακοῖς
into the church also the notorious in evils
αὕτη γυνή, περὶ ἧς ἡμῖν ὁ λόγος· καὶ τὸ
this woman about whom to-us (is)-the story and the(-thing)
ξένον τοῦτο καὶ θαυμαστόν, ὅτι οὖσα κατηχουμένη
strange this and wonderful that being (a)-catechumen
καὶ μηδέποτε ἔννοιαν λαβοῦσα τῶν ἁμαρτιῶν ἢ
and never thought having-taken of-the sins or
συναχθεῖσα εἰς ἐκκλησίαν ποτὲ αὕτη τοίνυν τῷ
having-gathered into church ever she then at-the
ἁγίῳ ὁμιλοῦντι οὕτως κατενύγη εἰς τὸν φόβον
holy(-man) preaching so was-pricked into the fear
τοῦ θεοῦ, ὥστε ἀπογνοῦσα ἑαυτῆς ἔκλαιεν καὶ τοῦ
— of-God so-that having-despaired-of herself she-wept and of-the
ποταμοῦ τῶν δακρύων αὐτῆς οὐκ ἦν ἀναχαιτισμός.
river of-the tears her not was (a)-checking
παραγγέλλει δὲ δυσὶ τῶν παιδαρίων αὐτῆς λέγουσα·
she-charges and two of-the servants her saying
Προσκαρτερήσατε ὧδε καὶ ἀκολουθήσατε τῷ ἁγίῳ
wait here and follow the holy

ἐπισκόπῳ καὶ μάθετε ποῦ μένει. καὶ ἐποίησαν οἱ παῖδες
bishop and learn where he-stays and did the boys
ὡς διετάχθησαν, καὶ ἀκολουθήσαντες ἡμῖν ἐπέστησαν ἐπὶ
as they-were-ordered and having-followed us arrived at
τὴν ἐκκλησίαν· καὶ οὕτω πορευθέντες ἀπήγγειλαν τῇ
the church and so having-gone they-reported to-the
κυρίᾳ αὐτῶν, ὅτι ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Ἰουλιανοῦ
lady their that in the shrine of-the holy Julian
μένουσιν.
they-stay
παραυτίκα δὲ ἀποστέλλει διὰ τῶν παίδων αὐτῆς
immediately and she-sends through the servants her
δίπτυχον περιέχον οὕτως· Τῷ ἁγίῳ μαθητῇ τοῦ Χριστοῦ
(a)-tablet containing thus to-the holy disciple — of-Christ
ἡ ἁμαρτωλὸς μαθήτρια τοῦ διαβόλου. ἀκοὴν ἤκουσα
the sinful disciple of-the devil (a)-report I-heard
περὶ τοῦ θεοῦ οὗ σέβει, ὅτι τοὺς οὐρανοὺς ἔκλινεν,
about — God whom you-worship that the heavens he-bowed
καὶ κατέβη ἐπὶ τῆς γῆς οὐχ ἕνεκα δικαίων
and came-down upon the earth not for-the-sake-of righteous(-men)
ἀλλ' ἵνα σώσῃ ἁμαρτωλούς, καὶ ὅτι τοιοῦτος καὶ
but that he-might-save sinners and that such and
τηλικοῦτος ὢν τελώναις καὶ ἁμαρτωλοῖς συνανεκλίθη
so-great being with-tax-collectors and sinners he-reclined
καὶ εἰς ὃν τὰ χερουβὶμ καὶ τὰ σεραφὶμ ἀτενίσαι οὐ
and on whom the cherubim and the seraphim to-gaze not
τολμῶσιν ἀνθρώποις συνανεστράφη. καὶ νῦν, δέσποτα,
dare with-men he-associated and now master
πολλὴν ἁγιωσύνην ἔχων (καὶ γὰρ εἰ καὶ τοῖς
much holiness having and for if even with-the
σωματικοῖς ὀφθαλμοῖς οὐκ εἶδες τὸν ποθούμενον Ἰησοῦν,
bodily eyes not you-saw the longed-for Jesus

ἀλλὰ γοῦν μετὰ τῆς Σαμαρίτιδος πόρνης ἐπὶ τῷ
but at-any-rate with the Samaritan harlot at the
φρέατι ἐπίστασαι ὡς ἐπαρρησιάσατο· ταῦτα γὰρ
well you-know how he-spoke-boldly these-things for
σοῦ διηγουμένου ἀκήκοα περὶ τοῦ θεοῦ σου) εἰ οὖν
you relating I-have-heard about — God your if then
τοιούτου θεοῦ μαθητὴς εἶ, μὴ βδελύξῃ με διὰ
of-such (a)-god (a)-disciple you-are do-not abhor me through
σοῦ ζητοῦσαν σωθῆναι καὶ τῷ ἁγίῳ σου ὀφθῆναι
you seeking to-be-saved and to-the holy your to-be-seen
προσώπῳ.
face
τότε ὁ ἐπίσκοπος ἀντιγράφει πρὸς ταῦτα οὕτως·
then the bishop writes-back to these-things thus
Ἤ τις οὖν εἶ, τῷ θεῷ πεφανέρωσαι, καὶ
whoever — then you-are — to-God you-have-been-revealed both
σὺ καὶ ὁ σκοπός σου. πλὴν λέγω σοι, μὴ
you and the purpose your but I-say to-you do-not
θελήσῃς πειρᾶσαι τὴν ἀθλιότητά μου· ἐγὼ γάρ
wish to-tempt the wretchedness my I for
εἰμι ἁμαρτωλὸς ἄνθρωπος. ἀλλ' εἰ ὄντως πόθον
am (a)-sinful man but if truly longing
θεϊκὸν ἔχεις [καὶ θέλεις μοι συντυχεῖν], εἰσὶν σὺν
godly you-have and you-wish me to-meet are with
ἐμοὶ ἐπίσκοποι ἑπτά· ἐλθοῦσα οὖν ἐνώπιον αὐτῶν
me bishops seven having-come then before them
συντυγχάνῃς μοι· κατὰ μόνας δὲ οὐ δύνασαί μοι
you-may-meet me in private but not you-can me
συντυχεῖν.
to-meet

ταῦτα ἀναγνοῦσα [καὶ] εὐθὺς μετὰ χαρᾶς ἀναστᾶσα
these-things having-read also at-once with joy having-risen
δρομαία παραγίνεται ἐν τῷ μαρτυρίῳ τοῦ ἁγίου Ἰουλιανοῦ
running she-arrives at the shrine of-the holy Julian
καὶ δηλοῖ ἡμῖν τὴν παρουσίαν αὐτῆς. ὁ δὲ ἐπίσκοπος
and makes-known to-us the coming her the but bishop
Νόννος [τοῦτο μαθὼν] πρὸ τοῦ αὐτὴν παραγενέσθαι
Nonnus this having-learned before the her to-arrive
συγκαλεσάμενος τοὺς ἐπισκόπους ἐκέλευσεν εἶθ' οὕτως
having-called-together the bishops commanded thereupon so
καὶ αὐτὴν ἀνελθεῖν. ἡ δὲ ἐλθοῦσα ὅπου ἦσαν συνηγμένοι
also her to-come-up she but having-come where they-were gathered
ῥίπτει ἑαυτὴν ἐπὶ τὸ ἔδαφος καὶ ἐπιλαμβάνεται τῶν ποδῶν
throws herself on the floor and takes-hold-of the feet
τοῦ ἁγιωτάτου ἐπισκόπου Νόννου κλαίουσα σφοδρῶς,
of-the most-holy bishop Nonnus weeping greatly
ὥστε ἀπὸ τῶν πολλῶν αὐτῆς δακρύων τοὺς πόδας
so-that from the many her tears the feet
τοῦ ἁγίου πλύνεσθαι, αὐτὴ δὲ ταῖς θριξὶ κατέμασσεν·
of-the holy(-man) to-be-washed she and with-the hairs wiped(-them)
ἀλλὰ καὶ χοῦν ἀπὸ τῆς γῆς αἴρουσα τῇ κεφαλῇ
but also dust from the earth taking on-the head
αὐτῆς ἐπέβαλεν· καὶ μετὰ κραυγῆς καὶ ἤθους πρὸς
her she-cast and with crying and lament to
τὸν ἅγιον ἐβόα· Δέομαί σου, δέσποτα, ἐλέησόν με
the holy(-man) she-cried I-beg you master have-mercy-on me
τὴν ἁμαρτωλόν· μίμησαί σου τὸν καθηγητὴν Ἰησοῦν
the sinful(-woman) imitate your the teacher Jesus
Χριστόν, καὶ ἔκχεον ἐπ' ἐμὲ τὴν χρηστότητά σου.
Christ and pour-out upon me the goodness your
μὴ ἀπαξιώσῃς με τὴν ἀνάξιον ποιῆσαι χριστιανήν·
do-not disdain me the unworthy to-make (a)-Christian

ἐγὼ γάρ εἰμι, δέσποτα, τὸ πέλαγος τῶν ἁμαρτιῶν,
I for am master the sea of-the sins
ἐγώ εἰμι ἡ ἄβυσσος τῆς ἀνομίας· παρακαλῶ οὖν
I am the abyss of-the lawlessness I-beseech then
σέ, τοῦ ἀληθινοῦ θεοῦ μαθητά, μὴ βδελύξῃ με τὴν
you of-the true God disciple do-not abhor me the
ῥερυπωμένην ἀλλὰ κάθαρόν με ἐν τῇ κολυμβήθρᾳ τοῦ
defiled but cleanse me in the font of-the
ἁγιάσματος.
sanctification
ταῦτα αὐτῆς ἐκ συνοχῆς καρδίας διὰ δακρύων πολλῶν
these-things she from anguish of-heart with tears many
λεγούσης οἱ συνελθόντες ἐπίσκοποι πάντες καὶ οἱ
saying the assembled bishops all and the
κληρικοὶ ἐξεχέαμεν δάκρυα πολλὰ ἐπὶ τῇ τοιαύτῃ ἀθρόᾳ
clergy we-poured-out tears many at the such sudden
καὶ θαυμασίᾳ μεταβολῇ, ὥστε πολλοὺς θαυμάζοντας
and wonderful change so-that many marveling
λέγειν μηδέποτε πόθον τοιοῦτον καὶ πίστιν ὁλόψυχον
to-say never longing such and faith wholehearted
ἑωρακέναι.
to-have-seen

8 μόλις δὲ αὐτὴν ἴσχυσεν πεῖσαι ὁ τοῦ θεοῦ
hardly and her was-able to-persuade the — of-God
δοῦλος ἀναστῆναι ἀπὸ τῶν ποδῶν αὐτοῦ, καὶ
servant to-rise-up from the feet his and
λέγει αὐτῇ· Οἱ κανόνες τῆς ἐκκλησιαστικῆς
he-says to-her the canons of-the ecclesiastical
λειτουργίας περιέχουσιν μὴ βαπτίζειν πόρνην χωρὶς
order contain not to-baptize (a)-harlot without

ἐγγυητῶν, ἵνα μὴ πάλιν ἐν τοῖς αὐτοῖς εὑρεθῇ
sureties lest — again in the same(-things) she-be-found
περιπίπτουσα.
falling-into
καὶ ἅμα τῷ ἀκοῦσαι αὐτὴν τοῦτον τὸν λόγον ῥίπτει
and as-soon-as — to-hear she this the word she-throws
πάλιν ἑαυτὴν εἰς τὸ ἔδαφος καὶ ἐπιλαμβάνεται τῶν
again herself on the floor and takes-hold-of the
ποδῶν αὐτοῦ λέγουσα μετὰ πολλῶν δακρύων· Λόγον
feet his saying with many tears (an)-account
ἀποδώσεις ὑπὲρ ἐμοῦ πρὸς τὸν θεὸν καὶ σοὶ ἐπιγράψει
you-will-render for me to — God and to-you he-will-ascribe
τὰς πονηράς μου πράξεις, ἐὰν ὑπέρθῃ τοῦ φωτισθῆναί
the wicked my deeds if you-put-off — to-be-enlightened
με τὴν ἀσεβῆ· καὶ μὴ εὕρῃς μερίδα παρὰ κυρίου,
me the impious(-woman) and not may-you-find (a)-portion with (the)-lord
ἐὰν μὴ ἄρτι ποιήσῃς με ἀλλοτρίαν τῶν ἔργων μου καὶ
if not now you-make me (a)-stranger to-the works my and
τοῦ πεφαυλισμένου μου βίου· ἀρνήσει τὸν θεόν σου,
to-the debased my life you-will-deny — God your
ἐὰν μὴ σήμερον ἀναγεννήσας με προσαγάγῃς νύμφην
if not today having-regenerated me you-present (as-a)-bride
Χριστῷ.
to-Christ
ἅπαντες οὖν οἱ συνελθόντες ἐπίσκοποι καὶ οἱ σὺν
all then the assembled bishops and those with
αὐτοῖς ἐδόξαζον τὸν φιλάνθρωπον θεὸν βλέποντες αὐτὴν
them glorified the loving-mankind God seeing her
φλεγομένην ὑπὸ τοῦ θεϊκοῦ πόθου καὶ φθεγγομένην
burning with the godly longing and uttering
τοιαῦτα. παραχρῆμα δὲ ἀποστέλλει ὁ ἅγιος τοῦ θεοῦ
such(-things) immediately and sends the holy(-man) — of-God

ἐμὲ τὸν ἁμαρτωλὸν διάκονον πρὸς τὸν ἐπίσκοπον τῆς
me the sinful deacon to the bishop of-the
πόλεως τοῦ γνωρίσαι αὐτῷ πάντα καὶ ὅπως καταξιώσῃ
city — to-make-known to-him all(-things) and that may-deign
ἡ ἁγιωσύνη αὐτοῦ μίαν τῶν διακονισσῶν ἀποστεῖλαι.
the holiness his one of-the deaconesses to-send
ἀπελθὼν οὖν ἀπήγγειλα ταῦτα τῷ ἐπισκόπῳ· ὅς περ
having-gone then I-reported these-things to-the bishop who —
ἀκούσας ἐχάρη χαρὰν μεγάλην σφόδρα καὶ ἀπέστειλεν
having-heard rejoiced (with)-joy great exceedingly and sent
λέγων τῷ κυρίῳ Νόννῳ· Ναὶ πάτερ τίμιε, σοὶ γὰρ
saying to-the lord Nonnus yes father honored for-you for
ἔμενεν τὸ ἔργον τοῦτο· οἶδα δὲ ὅτι στόμα θεοῦ
remained the work this I-know and that (the)-mouth of-God
εἶ τοῦ εἰπόντος "ἐὰν ἐξαγάγῃς τίμιον ἐξ
you-are of-the(-one) having-said if you-bring-out (the)-precious from
ἀναξίου, ὡς στόμα μου ἔσῃ". καὶ οὕτως ἀπέστειλεν
(the)-worthless as mouth my you-will-be and so he-sent
σὺν ἐμοὶ τὴν κυρίαν Ῥωμάναν τὴν πρώτην τῶν
with me the lady Romana the first of-the
διακονισσῶν.
deaconesses
ἐλθόντες δὲ ἅμα εὕρομεν αὐτὴν χαμαὶ κειμένην
having-come and together we-found her on-the-ground lying
παρὰ τοὺς πόδας τοῦ ἐπισκόπου. μόλις δὲ αὐτὴν
at the feet of-the bishop hardly and her
ἔπεισεν ἡ κυρία Ῥωμάνα εἰποῦσα· Ἀνάστα τέκνον,
persuaded the lady Romana saying rise-up child
ἵνα ἐφορκισθῇς. καὶ λέγει αὐτῇ ὁ τοῦ θεοῦ δοῦλος·
that you-may-be-exorcised and says to-her the — of-God servant
Ἐξομολόγησαι τὰς ἁμαρτίας σου πάσας. ἡ δὲ εἶπεν
confess the sins your all she but said

αὐτῷ· Ἐὰν ἐρευνήσω τὸ συνειδός μου, οὐδ' ἕν ποτε
to-him if I-search the conscience my not-even one ever
εὑρίσκω ἀγαθὸν ἐν ἐμοὶ πεπραγμένον· τὰς δὲ ἁμαρτίας
I-find good in me done the but sins
μου οἶδα ὅτι ἄμμου παραλίου πλεονάζουσιν, ἀλλὰ καὶ
my I-know that (the)-sand of-the-shore they-exceed but even
αὐτὸ τὸ ὕδωρ τῆς θαλάσσης ὀλίγον ἐστὶν πρὸς
very the water of-the sea little is compared-to
τὰς ἁμαρτίας μου εἰκαζόμενον· πέπεισμαι δὲ περὶ τοῦ
the sins my being-likened I-am-persuaded but about —
θεοῦ σου, ὅτι ἡ φιλανθρωπία αὐτοῦ ἀνείκαστος οὖσα
God your that the love-for-mankind his incomparable being
συμπαθήσει τὸ πλῆθος τῶν ἀνομιῶν μου. τότε λέγει
will-have-compassion-on the multitude of-the lawless-deeds my then says
ὁ ἐπίσκοπος· Εἰπέ, τί τὸ ὄνομά σου; καὶ λέγει·
the bishop tell what (is)-the name your and she-says
[τὸ ἐκ γενετῆς μου ὄνομα] Πελαγία ἐκλήθην ὑπὸ
the from birth my name Pelagia I-was-called by
τῶν γονέων μου· ἡ δὲ πόλις Ἀντιοχέων Μαργαριτώ
the parents my the but city of-(the)-Antiochenes Margarito
με ὠνόμασαν διὰ τὸν ὄγκον τῶν κοσμίων ὧν
me named because-of the mass of-the ornaments with-which
ἐκαλλώπισάν με αἱ ἁμαρτίαι μου· ἐγὼ γὰρ ἤμην
adorned me the sins my I for was
τὸ κεκοσμημένον ἐργαστήριον τοῦ διαβόλου. πάλιν
the adorned workshop of-the devil again
λέγει αὐτῇ ὁ ἐπίσκοπος· Τὸ ἐκ γενετῆς ὄνομά σου
says to-her the bishop the from birth name your
Πελαγία ἐστίν; λέγει αὐτῷ· Ναὶ κύριε. καὶ μετὰ τοῦτο
Pelagia is she-says to-him yes lord and after this
ἐφώρκισεν αὐτὴν καὶ φωτίσας ἔχρισε τῷ
he-exorcised her and having-enlightened(-her) he-anointed(-her) with-the

ἁγίῳ μύρῳ καὶ μετέδωκεν αὐτῇ τοῦ ἀχράντου σώματος
holy myrrh and gave her of-the immaculate body
καὶ αἵματος τοῦ Χριστοῦ. γίνεται δὲ αὐτῆς μήτηρ
and blood — of-Christ becomes and her mother
πνευματικὴ ἡ κυρία Ῥωμάνα ἡ διάκονος καὶ οὕτως
spiritual the lady Romana the deaconess and so
παραλαμβάνει αὐτὴν καὶ ἀνέρχεται ἐν τῷ κατηχουμενείῳ
she-takes her and goes-up into the catechumens'-house
διὰ τὸ καὶ ἡμᾶς μένειν ἐκεῖ μετὰ τῶν λοιπῶν
because-of the also us to-stay there with the other
ἐπισκόπων.
bishops
τότε λέγει μοι ὁ ἐπίσκοπος· Ὄντως, ἀδελφὲ διάκονε,
then says to-me the bishop truly brother deacon
συνευφρανθῶμεν σήμερον μετὰ τῶν ἀγγέλων τοῦ θεοῦ,
let-us-rejoice-together today with the angels — of-God
καὶ ἐλαίου παρὰ συνήθειαν μεταλάβωμεν καὶ πίωμεν
and of-oil beyond custom let-us-partake and let-us-drink
οἶνον μετ' εὐφροσύνης πνευματικῆς διὰ τὴν σωτηρίαν
wine with joy spiritual because-of the salvation
τῆς κόρης ταύτης.
of-the girl this

The devil cried out against Nonnus and was twice driven off. Pelagia gave her wealth to the poor and vanished in a hair tunic. Three years later the deacon found the eunuch monk Pelagius in a sealed cell on the Mount of Olives; on his third visit the monk was dead, and the body was found to be a woman's.

γευσαμένων δὲ ἡμῶν ἔρχεται ὁ διάβολος γυμνός, καὶ τὰς 9
having-tasted and we comes the devil naked and the
χεῖρας ἔχων ἐπὶ τῆς κεφαλῆς καὶ κράζων ἔλεγεν· Ὢ βία
hands having on the head and crying-out he-said oh violence
ἀπὸ τοῦ φαγοπολίου καὶ λήρου τούτου· οὐκ ἤρκεσάν σοι αἱ
from the glutton and babbler this not did-suffice you the
τριάκοντα χιλιάδες τῶν Σαρακηνῶν, ἃς ἀπέσπασας ἀπ'
thirty thousand of-the Saracens whom you-tore-away from
ἐμοῦ καὶ φωτίσας προσήνεγκας τῷ θεῷ σου; οὐκ
me and having-enlightened(-them) you-offered — to-God your not
ἤρκεσέ σοι Ἡλιούπολις ἡ ἐμή, ὅτι πάντας τοὺς ἐν αὐτῇ
did-suffice you Heliopolis the my(-city) that all the(-ones) in it
προσήνεγκας τῷ θεῷ σου; ἀλλὰ καὶ ἦν εἶχον τελείαν
you-offered — to-God your but also which I-had perfect
ἐλπίδα ἀπέκοψας ἀπ' ἐμοῦ; ὢ βία ἀπὸ τοῦ κακογήρου
hope did-you-cut-off from me oh violence from the evil-old-man
τούτου· οὐκέτι φέρω τὰς ἐπιβουλάς σου· ἐπικατάρατος
this no-longer I-bear the plots your accursed
ἡ ἡμέρα ἐκείνη, ἐν ᾗ σὺ κακῶς ἐγεννήθης· ὁ ποταμὸς
(be)-the day that on which you wretchedly were-born the river
τῶν δακρύων σου προσρήξας τῷ ἀσθενεῖ μου οἴκῳ
of-the tears your having-broken-against the weak my house
τὰς ἐλπίδας μου πάσας παρέσυρεν. ταῦτα δὴ πάντα
the hopes my all swept-away these-things indeed all

ἔλεγεν ὁ διάβολος μετὰ κραυγῆς ἰσχυρᾶς καὶ ὀδυρμῶν,
said the devil with (a)-cry loud and wailings
ἀκουόντων πάντων τῶν τε ἐπισκόπων καὶ κληρικῶν καὶ
hearing all the both bishops and clergy and
τῆς διακόνου, ἀλλὰ μὴν καὶ αὐτῆς τῆς νεοφωτίστου.
the deaconess but indeed also very the newly-enlightened(-woman)
πάλιν λέγει ὁ διάβολος πρὸς τὴν κόρην· Ταῦτ' ἐμοί,
again says the devil to the girl these-things to-me
κυρία Πελαγία; καὶ σὺ τὸν ἐμὸν Ἰούδαν ἐμιμήσω; ἐκεῖνος
lady Pelagia also you the my Judas imitated he
γὰρ δόξῃ καὶ τιμῇ στεφανωθεὶς καὶ ἀπόστολος ὢν
for with-glory and honor crowned and apostle being
παραδέδωκεν τὸν ἴδιον δεσπότην· οὕτως οὖν καὶ σὺ ἐμὲ
has-betrayed the own master so then also you me
ἐποίησας. τότε ὁ ἐπίσκοπος Νόννος λέγει τῇ δούλῃ τοῦ
have-done then the bishop Nonnus says to-the servant —
θεοῦ Πελαγίᾳ· Κατασφραγισαμένη ἐπιτίμησον αὐτῷ. καὶ
of-God Pelagia having-signed(-yourself) rebuke him and
τοῦτο ποιησάσης εὐθὺς ἄφαντος ἐγένετο ἀπ' αὐτῆς.
this she-having-done at-once invisible he-became from her
10 καὶ μετὰ δύο ἡμέρας ἔρχεται πάλιν ὁ διάβολος καθευδούσης
and after two days comes again the devil sleeping
αὐτῆς ἐν τῷ κοιτῶνι μετὰ τῆς μητρὸς αὐτῆς, καὶ ἐξυπνίζει
she in the bedchamber with the mother her and wakes
τὴν δούλην τοῦ θεοῦ καὶ λέγει· Κυρία μου Μαργαριτώ, τί
the servant — of-God and says lady my Margarito what
σοι κακὸν ἐποίησα; οὐχὶ διὰ χρυσοῦ καὶ μαργαριτῶν σε
to-you evil did-I-do not with gold and pearls you
ἠμφίασα; ἀργύριόν σοι καὶ χρυσίον οὐκ ἐπλήθυνα; δέομαί
did-I-clothe silver for-you and gold not did-I-multiply I-beg
σου, τί ἐστιν ὃ ἐλύπησά σε; ἀποκρίθητί μοι, κἀγώ σοι
you what is(-it) which I-grieved you answer me and-I to-you

προσπίπτω καὶ ἀπολογοῦμαι. μόνον μὴ ἐγκαταλίπῃς με
fall-down and apologize only do-not forsake me
καὶ γένωμαι γέλως τῶν Χριστιανῶν. ἡ δὲ δούλη τοῦ
and I-become (a)-laughingstock of-the Christians the but servant —
θεοῦ κατασφραγισαμένη καὶ ἐμφυσήσασα αὐτῷ ἄφαντον
of-God having-signed(-herself) and having-blown-on him invisible
ἐποίησεν αὐτὸν εἰποῦσα· Ἐπιτιμήσαι σοι κύριος Ἰησοῦς
made him saying may-rebuke you (the)-lord Jesus
Χριστός, ὁ ἁρπάσας με ἐκ μέσου τῶν ὀδόντων
Christ the(-one) having-snatched me from (the)-midst of-the teeth
σου καὶ περιποιησάμενός με εἰς τὸν ἐπουράνιον αὐτοῦ
your and having-won me for the heavenly his
νυμφῶνα. τότε ἐξυπνίσασα Ῥωμάναν τὴν διάκονον λέγει
bridal-chamber then having-woken Romana the deaconess she-says
πρὸς αὐτήν· Εὔχου, μῆτερ, ὑπὲρ ἐμοῦ, ὅτι ὡς λέων
to her pray mother for me for as (a)-lion
ἐπέρχεται ὁ διάβολος κατ᾽ ἐμοῦ. ἡ δὲ ἔφη αὐτῇ· Θάρσει,
comes-against the devil against me she but said to-her take-courage
τέκνον· καὶ μὴ δειλιάσῃς ἀπ᾽ αὐτοῦ· ἐκεῖνος γὰρ ἀπὸ
child and do-not be-afraid of him he for from
τοῦ νῦν καὶ τὴν σκιάν σου φοβεῖται καὶ τρέμει.
the now even the shadow your fears and trembles
καὶ τῇ τρίτῃ ἡμέρᾳ καλεῖ ἡ Πελαγία τὸν παῖδα αὐτῆς 11
and on-the third day calls — Pelagia the servant her
τὸν ἄρχοντα τῶν πραγμάτων αὐτῆς καὶ λέγει αὐτῷ·
the steward of-the affairs her and says to-him
Ἄπελθε ἐν τῷ οἴκῳ καὶ ἀνάγραψαι πάντα ὅσα ἔστιν
go-away into the house and write-down all as-many-as are
ἐν τῷ βεστιαρίῳ μου, καὶ τὸ χρυσίον μου καὶ τὰ κόσμιά
in the wardrobe my and the gold my and the ornaments
μου φέρε ὧδε. ἀπελθὼν δὲ ὁ παῖς ἐποίησεν κατὰ
my bring here having-gone-away and the servant did according-to

τὰ διαταχθέντα αὐτῷ καὶ ἤνεγκε πάντα τῇ κυρίᾳ
the(-things) ordered him and brought all(-things) to-the mistress
αὐτοῦ. τότε μεταστειλαμένη τὸν ἅγιον ἐπίσκοπον Νόννον
his then having-sent-for the holy bishop Nonnus
διὰ τῆς μητρὸς αὐτῆς πᾶσαν τὴν ἐξουσίαν τῆς οἰκίας
through the mother her all the authority of-the house
αὐτῆς ἔδωκεν εἰς τὰς χεῖρας αὐτοῦ εἰποῦσα· Οὗτός ἐστιν
her she-gave into the hands his saying this is
ὁ πλοῦτος, κύριε, ὃν με ἐπλούτισεν ὁ σατανᾶς
the wealth lord with-which me enriched — Satan
διὰ τῆς ἁμαρτίας· τοῦτον δίδωμι τῇ γνώμῃ τῆς σῆς
through the sin this I-give to-the judgment of-the your
ἁγιωσύνης· ἐμοὶ γὰρ ἀπὸ τοῦ νῦν ἀρκεῖ ὁ πλοῦτος τοῦ
holiness to-me for from the now suffices the wealth of-the
νυμφίου μου Χριστοῦ. καὶ προσκαλεσαμένη τοὺς παῖδας καὶ
bridegroom my Christ and having-called the servants and
τὰς παιδίσκας, δοῦσα ἑκάστῳ καὶ ἑκάστῃ διὰ χειρὸς
the maidservants having-given to-each and to-each through hand
ἰδίας χρυσίον ἱκανὸν εἶπεν αὐτοῖς· Ἐγὼ μὲν ἠλευθέρωσα
own gold sufficient she-said to-them I indeed have-freed
ὑμᾶς ἀπὸ τῆς προσκαίρου δουλείας· ὑμεῖς δὲ σπεύσατε
you from the temporary slavery you but hasten
ἐλευθερῶσαι ἑαυτοὺς ἀπὸ τῆς δουλείας τῆς ἁμαρτίας τοῦ
to-free yourselves from the slavery of-the sin of-the
κόσμου. καὶ οὕτως ἀπέλυσεν αὐτούς. ὁ δὲ ἁγιώτατός μου
world and so she-dismissed them the but most-holy my
ἐπίσκοπος μετακαλεσάμενος τὸν οἰκονόμον τῆς ἐκκλησίας
bishop having-summoned the steward of-the church
ἐνώπιον αὐτῆς ἔδωκεν αὐτῷ τὴν ἐξουσίαν πᾶσαν τῆς οὐσίας
before her gave him the authority all of-the property
αὐτῆς εἰπὼν αὐτῷ· Ὁρκίζω σε κατὰ τῆς ἁγίας τριάδος,
her having-said to-him I-adjure you by the holy trinity

ὅπως μηδὲν ὅλως ἀπὸ τῆς οὐσίας ταύτης εἰσέλθῃ εἰς
that nothing at-all from the property this enter into
τὴν ἐκκλησίαν μήτε εἰς τὸ ἐπισκοπεῖον, ἀλλ᾽ εἰς πτωχοὺς
the church nor into the bishop's-house but to beggars
καὶ πένητας· καὶ χήραις καὶ ὀρφανοῖς διάδος αὐτά, ἵνα
and poor and to-widows and orphans distribute them that
τὰ κακῶς συναχθέντα διοικηθῶσιν καλῶς καὶ οὕτως
the(-things) evilly gathered be-managed well and so
ὁ τῆς ἀνομίας πλοῦτος γένηται θησαυρὸς δικαιοσύνης.
the of-the lawlessness wealth become (a)-treasure of-righteousness
ἡ δὲ τοῦ θεοῦ δούλη Πελαγία οὐκ ἔφαγεν ἐκ τῶν
the but — of-God servant Pelagia not ate from the
αὐτῆς οὐδὲν τὰς ἑπτὰ ἡμέρας, ἀλλ᾽ ἔτρεφεν αὐτὴν ἡ
her(-own) nothing the seven days but fed her the
κυρία Ῥωμάνα· ἐν ὅρκῳ γὰρ εἶχεν τοῦ μὴ γεύσασθαί
lady Romana under oath for she-had — not to-taste
τι ἐξ οὗ εἶχεν τῆς ἁμαρτίας πλούτου.
anything from what she-had of-the sin wealth
ἐπιφωσκούσης δὲ τῆς ὀγδόης ἡμέρας, ἥ τις ὑπῆρχεν 12
dawning and the eighth day which — was
κυριακή, ἀποδύεται μὲν ἣν ἐφόρει στολὴν τοῦ
(the)-Lord's-day she-takes-off indeed which she-wore (the)-robe of-the
βαπτίσματος καὶ ἐνδύεται στιχάριον καὶ βιρρίον τρίχινα,
baptism and puts-on (a)-tunic and (a)-cloak of-hair
γίνεται δὲ ἄφαντος ἐκ τῆς πόλεως ἡμῶν μὴ εἰδότων. ἡ
she-becomes and invisible from the city we not knowing the
οὖν πνευματικὴ αὐτῆς μήτηρ ἔκλαιεν πικρῶς καὶ ὠδύρετο
then spiritual her mother wept bitterly and lamented
δι᾽ αὐτήν· ὁ δὲ ἁγιώτατος ἐπίσκοπος Νόννος παρεμυθεῖτο
for her the but most-holy bishop Nonnus comforted

αὐτὴν λέγων· Μὴ κλαῖε ἀλλὰ χαῖρε καὶ ἀγαλλία· Πελαγία
her saying do-not weep but rejoice and exult Pelagia
γὰρ τὴν ἀγαθὴν ἐξελέξατο μερίδα ὥσπερ Μαρία.
for the good chose part like Mary
13 μετὰ οὖν ὀλίγας ἡμέρας ἀπέλυσεν ὁ ἐπίσκοπος τῆς
after then few days dismissed the bishop of-the
πόλεως πάντας τοὺς ξένους ἐπισκόπους εἰς τὰ ἴδια,
city all the visiting bishops to the(-places) own
ἀπήλθομεν δὲ καὶ ἡμεῖς εἰς τὴν ἐπισκοπήν.
went-away and also we to the see
μετὰ δὲ τριετῆ χρόνον ἔλαβέν με πόθος χάριν εὐχῆς
after and (a)-three-year time took me (a)-longing for-the-sake-of prayer
εἰς τὰ Ἱεροσόλυμα ἀπελθεῖν τοῦ προσκυνῆσαι τὴν ἁγίαν
to — Jerusalem to-go-away — to-worship the holy
ἀνάστασιν τοῦ κυρίου καὶ θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ, καὶ
resurrection of-the lord and God our Jesus Christ and
παρεκάλεσα τὸν ἁγιώτατόν μου ἐπίσκοπον τὸν κύριον
I-besought the most-holy my bishop the lord
Νόννον· καὶ ἀπέλυσέν με καὶ λέγει μοι· Ἀδελφὲ διάκονε, ἐὰν
Nonnus and he-dismissed me and he-says to-me brother deacon if
ἀπέρχῃ, ζήτησον Πελάγιον ὀνόματι μονάζοντα εὐνοῦχον, ὃς
you-go-away seek Pelagius by-name (a)-monk eunuch who
ἔχει ἔτη πολλὰ ἀσκούμενος, ἐγκατάκλειστος ὑπάρχων· καὶ
has years many practicing-asceticism shut-in being and
σύντυχε αὐτῷ, καὶ ἔχεις ἐξ αὐτοῦ ὠφεληθῆναι· αὐτὸς δέ
meet him and you-are-able from him to-be-benefited he but
μοι ἔλεγεν περὶ τῆς δούλης τοῦ θεοῦ καὶ οὐκ ἐφανέρωσέν μοι.
to-me spoke about the servant — of-God and not revealed(-it) to-me
14 καὶ ἀναστὰς ἔφθασα εἰς τοὺς ἁγίους τόπους καὶ προσεκύνησα
and having-risen I-reached to the holy places and worshiped
τὸν τίμιον σταυρὸν καὶ τὴν ἁγίαν ἀνάστασιν. καὶ τῇ
the precious cross and the holy resurrection and on-the

ἐπαύριον ἐζήτησα τὸν ἅγιον Πελάγιον, καὶ εὑρὼν
next-day I-sought the holy Pelagius and having-found(-him)
ἐπέστην τῇ κέλλῃ αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν, ὅπου
I-stood-at the cell his on the mount of-the olives where
ὁ κύριος προσηύξατο. ὡς δὲ εἶδον τὴν κέλλαν ὅτι θύραν
the lord prayed when and I-saw the cell that (a)-door
εἰσόδου οὐκ εἶχεν ἀλλὰ πανταχόθεν περιπέφρακτο, μικρὰν
of-entrance not it-had but on-every-side it-had-been-walled-up (a)-small
δὲ μόνον μίαν θυρίδα εἶχεν καὶ αὕτη ὑπῆρχεν ἠσφαλισμένη,
but only one window it-had and this was secured
κρούσαντός μου ἠνοίγη μοι· καὶ ἰδοῦσά με ἡ ὄντως
having-knocked I it-was-opened to-me and having-seen me the truly
δούλη τοῦ θεοῦ ἐγνώρισέν με [ἀλλ' οὐκ ἐφανέρωσέ μοι
servant — of-God recognized me but not revealed to-me
ἑαυτήν]· ἐγὼ δὲ αὐτὴν οὐδαμῶς ἐγνώρισα. καὶ πῶς
herself I but her by-no-means recognized and how
γὰρ ἠδυνάμην γνωρίσαι κάλλος ἀμήχανον καὶ θαυμαστὸν
for could-I recognize (a)-beauty inconceivable and wonderful
μαρανθὲν οὕτως ὑπὸ τῆς σφοδροτάτης ἐγκρατείας καὶ ὡσεὶ
withered so by the most-severe continence and like
κηρὸς ἐκτακέν; οἱ γὰρ ὡραιότατοι ἐκεῖνοι αὐτῆς ὀφθαλμοὶ
wax melted the for most-beautiful those her eyes
νῦν ὡς φάραγγες ἔσω που μόλις ἐφαίνοντο· αἱ δὲ τῆς
now like ravines inside somewhere hardly appeared the and of-the
εὐειδοῦς αὐτῆς ὄψεως ἁρμονίαι ἀπὸ τῆς ὑπερβαλλούσης
comely her face joints from the excessive
κακουχίας διάλυτοι ἐγεγόνεσαν [ὁμοίως καὶ τὸ λοιπὸν αὐτῆς
hardship loosened had-become likewise also the rest her
σῶμα]. πᾶσα δὲ Ἱεροσόλυμα ὡς περὶ ἀνδρὸς εὐνούχου
body all and Jerusalem as about (a)-man eunuch
εἶχον ὑπόληψιν ἀγαθὴν περὶ αὐτῆς καὶ οὐδεὶς ἀνθρώπων
had (an)-opinion good about her and no-one of-men

ὑπελάμβανεν αὐτὴν εἶναι γυναῖκα, ἀλλ᾽ οὐδὲ ἐγώ τι
supposed her to-be (a)-woman but not-even I anything
τοιοῦτον ἐνόησα· ηὐλογήθην δὲ παρ᾽ αὐτῆς ὡς παρ᾽
such thought I-was-blessed and by her as by
ἀνδρός, καὶ μετὰ ταῦτα λέγει μοι· Κύρι ἀδελφέ, αὐτὸς
(a)-man and after these-things she-says to-me lord brother yourself
οὐκ εἶ τοῦ κυρίου Νόννου τοῦ ἐπισκόπου; καὶ εἶπον·
not you-are of-the lord Nonnus the bishop and I-said
Ναί, τίμιε πάτερ. καὶ λέγει μοι· Εὔχηται ὑπὲρ ἐμοῦ· καὶ
yes honored father and she-says to-me let-him-pray for me and
γὰρ ἀπόστολος τοῦ κυρίου ἐστὶν ὁ τίμιός σου ἐπίσκοπος.
for (an)-apostle of-the lord is the honored your bishop
εἶτα εἰποῦσα πάλιν Εὔχου ὑπὲρ ἐμοῦ, κύρι ἀδελφέ ἔκλεισεν
then having-said again pray for me lord brother she-shut
τὴν θυρίδα καὶ ἤρξατο ψάλλειν τὴν τρίτην· ἐγὼ δὲ
the window and began to-sing the third(-hour) I but
σταθεὶς καὶ εὐξάμενος παρὰ τὴν κέλλαν αὐτῆς ἀνεχώρησα
having-stood and having-prayed at the cell her withdrew
ἐκεῖθεν ὠφεληθεὶς τὰ μέγιστα τῇ ἀγγελικῇ αὐτῆς
from-there benefited the greatest(-things) by-the angelic her
συντυχίᾳ, μηδ᾽ ὅλως ὑπολαβών τι περὶ αὐτῆς. ἤμην
meeting not at-all having-supposed anything about her I-was
δὲ καθ᾽ ἡμέραν ἀπερχόμενος εἰς τὰ μοναστήρια χάριν
and by day going-away to the monasteries for-the-sake-of
εὐχῆς καὶ τοῦ εὐλογηθῆναι παρὰ τῶν ἁγίων πατέρων·
prayer and of-the to-be-blessed by the holy fathers
15 καὶ ἐλαλεῖτο πανταχοῦ ἐν τοῖς μοναστηρίοις ἡ φήμη τοῦ
and was-spoken everywhere in the monasteries the fame of-the
ὁσίου Πελαγίου.
holy Pelagius

ἀπελθὼν δὲ πάλιν καὶ τὴν δευτέραν ἡμέραν πρὸς τὴν
having-gone-away and again also the second day to the
κέλλαν αὐτῆς τοῦ εὐλογηθῆναι οὐκ ἔτυχον ἀποκρίσεως. καὶ
cell her — to-be-blessed not I-obtained (an)-answer and
τῇ τρίτῃ ἡμέρᾳ εἶπον ἐν ἐμαυτῷ· Ἰδοὺ καὶ ἅπαξ ἤδη καὶ
on-the third day I-said in myself behold both once already and
δεύτερον ἐλθὼν οὐδὲ ἀποκρίσεως ἔτυχον· μὴ ἄρα
twice having-come not-even (an)-answer I-have-obtained surely-not then
ἀνεχώρησεν ὁ τοῦ θεοῦ δοῦλος ἐκεῖνος; καὶ τοῦτο λέγων
has-withdrawn the — of-God servant that and this saying
ἔβλεπον πανταχόθεν καὶ τὸ κελλίον· ὡς δὲ ἦν οὐδαμοῦ
I-looked on-every-side even the cell as but there-was nowhere
ἔξοδος, πάλιν εἰς ἕτερον ἦλθον λογισμόν, θεϊκωτέραν
(an)-exit again to another I-came thought more-divine
ἀναλαβὼν ἔννοιαν, μὴ ἄρα, λέγων ἐν ἐμαυτῷ, ἀπέθανεν
having-taken-up (a)-notion surely-not then saying in myself has-died
ὁ ἐνταῦθα ὢν ἅγιος μοναχός; καὶ περιεσκόπουν ἀκριβῶς
the here being holy monk and I-looked-around carefully
εἴ πως ἰσχύσω ἰδεῖν τι διὰ τῆς θυρίδος· ὡς δὲ οὐ
if somehow I-might-be-able to-see anything through the window as but not
μόνον οὐδὲν ἔβλεπον ἀλλ᾽ οὐδὲ ἤκουσά τινος ἔσωθεν ἢ
only nothing I-saw but not-even I-heard anyone within either
ψάλλοντος ὡς τὸ πρότερον ἢ μέχρι καὶ ψιλοῦ πνεύματος,
singing as the earlier or to even bare breath
ἔγνων ἀποχρῖσαι τὴν θυρίδα καὶ ἰδεῖν ἀκριβέστερον.
I-decided to-unseal the window and to-see more-exactly
καὶ τοῦτο ποιήσας παρέκυψα, καὶ ἰδοὺ ὁρῶ τὸν ἅγιον
and this having-done I-peeped-in and behold I-see the holy(-one)
τεθνηκότα καὶ εὐσχημόνως ἡπλωμένον ἐπὶ τῆς γῆς· καὶ
dead and decently laid-out on the ground and
οὕτως πάλιν κλείσας τὴν θυρίδα καὶ πηλῷ χρίσας
so again having-shut the window and with-clay having-smeared(-it)

ἦλθον δρομαῖος εἰς τὰ Ἱεροσόλυμα δοξάζων τὸν θεὸν
I-came running to — Jerusalem glorifying — God
καὶ ἀπαγγέλλων τοῖς ἐκεῖσε οἰκοῦσιν τὴν κοίμησιν τοῦ
and announcing to-those there dwelling the falling-asleep of-the
ἁγίου Πελαγίου τοῦ σημειοφόρου μοναχοῦ. εὐθὺς δὲ ὅλα
holy Pelagius the sign-bearing monk at-once and all
τὰ μοναστήρια καὶ ἀπὸ Νικοπόλεως καὶ ἀπὸ Ἱεριχῶ
the monasteries both from Nicopolis and from Jericho
καὶ πέραν τοῦ Ἰορδάνου συνήχθη πλῆθος πολὺ εἰς τὸ
and beyond — Jordan were-gathered (a)-multitude great to the
ὄρος τῶν ἐλαιῶν. καὶ οὕτως καταλύσαντες τὴν θύραν
mount of-the olives and so having-broken-down the door
τῆς κέλλης ἐξήνεγκαν τὸ ἅγιον καὶ ὑπὲρ χρυσίον καὶ
of-the cell they-carried-out the holy and above gold and
λίθον τίμιον πολὺ τιμιώτερον λείψανον καὶ μετὰ πάσης
stone precious much more-precious relic and with all
τιμῆς καὶ φόβου ἅπαντες ἀσπασάμενοι αὐτὸ ἔθηκαν ἐπὶ
honor and fear all having-kissed it placed on
σκαμνίου. ὁ δὲ ἁγιώτατος ἐπίσκοπος ἐκεῖσε καὶ αὐτὸς
(a)-bench the and most-holy bishop there also himself
ἐλθὼν [Ἱεροσολύμων] ὁμοίως καὶ οἱ τίμιοι πατέρες ἐν
having-come of-Jerusalem likewise and the honored fathers in
τῷ σχηματίζειν αὐτὸν πρὸς τὴν κηδείαν καὶ χρίειν τῷ
the preparing him for the burial and to-anoint with-the
μύρῳ ἔγνωσαν ὅτι γυνὴ ἦν ἀληθῶς τῇ φύσει, καὶ
myrrh knew that (a)-woman she-was truly in-the nature and
ἀνέκραξαν φωνῇ μεγάλῃ πάντες· Δόξα σοι ὁ θεός, ὅτι
cried-out with-voice great all glory to-you — God that
πολλοὺς ἔχεις ἁγίους κρυπτοὺς ἐπὶ τῆς γῆς οὐ μόνον
many you-have saints hidden on the earth not only
ἄνδρας ἀλλὰ καὶ γυναῖκας. καὶ οὕτως ἐγνώσθη παντὶ τῷ
men but also women and so was-known to-all the

συνελθόντι λαῷ τὸ τοιοῦτον θαῦμα. συνήχθησαν δὲ καὶ
assembled people the such wonder were-gathered and also
πάντα τὰ τῶν παρθένων μοναστήρια· καὶ μετὰ κηρῶν καὶ
all the of-the virgins monasteries and with candles and
θυμιαμάτων συνεκομίσθη τὸ ἅγιον αὐτῆς λείψανον χερσὶν
incense was-borne the holy her relic by-hands
ἁγίων πατέρων καὶ ἐτέθη ἐν τόπῳ σεμνῷ καὶ ἁγίῳ.
of-holy fathers and was-laid in (a)-place reverend and holy
Οὗτος ὁ βίος τῆς πόρνης, αὕτη ἡ πολιτεία τῆς
this (is)-the life of-the harlot this the conduct of-the
ἀπεγνωσμένης· μεθ' ἧς καὶ ἡμᾶς δῴη ὁ κύριος εὑρεῖν
despaired-off(-woman) with whom also us may-grant the lord to-find
ἔλεος ἐν ἡμέρᾳ κρίσεως· ὅτι αὐτοῦ ἡ δόξα εἰς τοὺς
mercy in (the)-day of-judgment for his (is)-the glory unto the
αἰῶνας τῶν αἰώνων. ἀμήν.
ages of-the ages amen

ANONYMOUS

ΜΕΤΑΝΟΙΑ ΤΗΣ ΜΑΚΑΡΙΑΣ ΤΑΪΣΙΑΣ ΤΗΣ ΠΟΡΝΗΣ

The Repentance of Thaïs

THE REPENTANCE OF THAÏS

Taisia (Thaïs), a beautiful girl whose worldly mother put her to harlotry, ruined many lovers. The abba Sarapion came to her as a client and asked whether she had an inner room; she answered that God sees everywhere, and he showed her her sins. She burned her wealth in the city square, and he shut her in a sealed cell in a women's monastery, where for three years she prayed only, "You who formed me, have mercy on me." Antony's disciple Paul saw in a vision a bed prepared for her; freed, she lived fifteen days with the virgins and died three days after.

Ἀδελφοί μου γνήσιοι καὶ Χριστοῦ τοῦ βασιλέως δοῦλοι 1
brothers my true and of-Christ the king servants
ἀληθινοί, κλίνατε ὑμῶν τὰς ἀκοὰς πρὸς βραχὺ εἰς ἀκρόασιν
genuine incline your the ears for (a)-little to (a)-hearing
θείαν καὶ ψυχωφελῆ. Βούλομαι γὰρ διηγήσασθαι ὑμῖν
divine and profitable-to-the-soul I-wish for to-relate to-you
τὴν θαυμαστὴν καὶ φαιδρὰν καὶ ὠφέλιμον μετάνοιαν, ἣν
the wonderful and bright and profitable repentance which
ἀρξαμένη καὶ τελέσασα ἡ τοῦ Χριστοῦ δούλη Ταϊσία
having-begun and having-completed the — of-Christ servant Taisia
ἐδοξάσθη πάνυ. Καὶ τοῖς πεσοῦσι τῷ τῆς ἁμαρτίας
was-glorified greatly and to-those having-fallen in-the of-the sin
ῥύπῳ καὶ θέλουσι μετανοῆσαι, ὠφέλιμος ὁ λόγος καὶ
filth and wishing to-repent profitable (is)-the story and
παρακλητικὸς, χεῖρα ὀρέγων καὶ διεγείρων τοῦ μὴ
consoling (a)-hand reaching-out and rousing(-them) from-the not
περιπίπτειν τοῖς διαβολικοῖς ἀπογνώσεως λογισμοῖς.
to-fall-into the devilish of-despair thoughts
Ἐγένετο κόρη τις ἐν Ἀλεξανδρείᾳ ὀνόματι Ταϊσία,
there-was (a)-girl certain in Alexandria by-name Taisia
ὡραιοτάτη σφόδρα, πλεονεκτοῦσα ἐν τῷ κάλλει καὶ
most-beautiful exceedingly surpassing in the beauty even

τὰς ποτὲ θαυμαζομένας ἐπ᾽ εὐμορφίᾳ. Ταύτην ἡ
the(-women) once admired for comeliness her the
κατὰ σάρκα μήτηρ, σαρκική τις οὖσα καὶ οὐ θεοφιλὴς,
according-to flesh mother fleshly some being and not god-loving
ἀμύητος τοῦ θείου φόβου καὶ τοῦ μέλλοντος κριτηρίου
uninitiated in-the divine fear and of-the coming judgment
ἀφρόντιστος, λαβοῦσα ταύτην ἔστησεν ἐκ παιδόθεν εἰς
heedless having-taken her set from childhood into
τὸ τοῦ διαβόλου ἐργαστήριον, εἰς τόπον ἀπωλείας τὸ
the of-the devil workshop into (a)-place of-destruction the
κάλλος αὐτῆς ἀπεμπολοῦσα τοῖς θέλουσιν αὐτὴν αἰσχρῶς
beauty her selling to-those wishing her shamefully
ἐνυβρίζειν. Καὶ διέδραμε τὸ ὄνομα τοῦ κάλλους αὐτῆς.
to-outrage and ran-abroad the name of-the beauty her
Καὶ πολλοὶ ἀπὸ μακρόθεν ἤρχοντο τοῦ θεάσασθαι αὐτήν·
and many from afar came — to-behold her
Καὶ ἐσαγηνεύοντο τῷ κάλλει αὐτῆς οἵ τε ξένοι καὶ οἱ
and were-netted by-the beauty her the both strangers and the
ἐντόπιοι. Καὶ ὥσπερ ἔλαφος φησὶ τοξευθεῖσα εἰς τὸ ἧπαρ,
natives and as (a)-deer he-says shot in the liver
οὕτως τῆς ἐπιθυμίας ἐπιτρώσκοντο τῷ βέλει. Θεωροῦντες
so of-the desire they-were-wounded by-the arrow beholding
γὰρ τὸ φαιδρὸν τοῦ προσώπου αὐτῆς, καὶ τὴν ἡλικίαν τοῦ
for the brightness of-the face her and the stature of-the
παντὸς σώματος ἔρωτι ἐξέπιπτον ἀναιδεῖ, καὶ ὥσπερ φλὸξ
whole body into-love they-fell shameless and like (a)-flame
ἐκαίετο εἰς αὐτοὺς ἡ μανία τοῦ φίλτρου αὐτῆς. Καὶ οὕτως
burned in them the madness of-the love-charm her and so
ἐμμανεῖς γενόμενοι οἱ ἄνθρωποι, ὑπερεώρων χρημάτων
maddened having-become the men disregarded money
καὶ πραγμάτων, πρὸς τὸ τυχεῖν τῆς ἀσέμνου ἐπιθυμίας.
and affairs so-that — to-obtain the indecent desire

Πολλοὶ οὖν δι᾽ αὐτὴν τὰ τῶν γονέων ἐπίπρασκον
many then for her the(-things) of-the parents sold
πράγματα, ἄλλοι δὲ οὐδὲ τῶν ἱματίων αὐτῶν ἐφείδοντο,
possessions others but not-even the garments their spared
καὶ ἕτεροι λῃστεύειν ἐμάνθανον, πρὸς τὸ πληρῶσαι τὴν
and others to-rob learned so-that — to-fulfill the
αἰσχρὰν ἐπιθυμίαν, καὶ οὕτως παγὶς πολλοῖς καὶ βόθρος
shameful desire and so (a)-snare to-many and (a)-pit
θανάτου τυγχάνουσα, τήν τε αὐτῆς ψυχὴν καθ᾽ ἑκάστην
of-death being the both her soul by each(-day)
ἐβαράθριζε, καὶ πάντων τῶν πλησιαζόντων αὐτῇ.
she-plunged-into-the-abyss and of-all those approaching her
Ἀκούσας δὲ ταῦτα περὶ αὐτῆς ὁ ἀββᾶς Σαραπίων ὁ
having-heard and these-things about her the abba Sarapion the(-one)
ἐπικληθεὶς Σινδόνιος, διὰ τὸ ἀεὶ σινδόνα φορεῖν, τάχα
surnamed Sindonius because-of the always (a)-linen-cloth to-wear perhaps
οὖν διὰ τὸ λαμπρὸν τῆς πολιτείας αὐτοῦ καὶ ἀπαθές,
then because-of the brightness of-the life his and dispassion
οὗτος οἰκτειρήσας κακείνην, καὶ τοὺς δι᾽ αὐτὴν εἰς
this(-man) having-pitied her-too and those because-of her to
τὸ τοῦ θανάτου πτῶμα καταγομένους, θείᾳ προνοίᾳ
the of-the death fall being-brought-down by-divine providence
ἀναγαγὼν, πολλὰς μὲν καὶ ἄλλας ἐπιτηδεύσεις τεινόμενος,
having-brought-up many indeed also other practices exerting
ἐκ πλάνης ὁδοῦ πολλοὺς ἐῤῥύσατο. Καὶ νῦν δὲ ὡς
from (the)-error of-(the)-way many rescued and now too as
σοφὸς ἁλιευτὴς δέλεαρ περιθέμενος ἀπάτης, ἀγρεύει τὴν
(a)-wise fisherman (a)-bait having-put-on of-deceit he-hunts the
ἀμνάδα, ἐκσπάσαι τὴν αὐτῆς ψυχὴν ἐκ τοῦ στόματος τοῦ
lamb to-draw-out the her soul from the mouth of-the
διαβόλου. Ἐνδυσάμενος οὖν κοσμικὸν σχῆμα, ἔλαβε μεθ᾽
devil having-put-on then (a)-worldly garb he-took with

ἑαυτοῦ νόμισμα ἓν, καὶ ἀπῆλθε πρὸς αὐτήν. Παραγενόμενος
himself (a)-coin one and went-away to her having-arrived
οὖν, καὶ θεασάμενος αὐτὴν κεκαλλωπισμένην, τὸ μὲν
then and having-seen her adorned the indeed
πρόσωπον αὐτοῦ ἐδείκνυεν ἱλαρὸν, ἡ δὲ καρδία αὐτοῦ
face his he-showed cheerful the but heart his
περίλυπος γενομένη, καὶ ὑπὲρ αὐτῆς τὸν θεὸν παρεκάλει,
grieved having-become and for her — God he-entreated
εἶτα ἐξέβαλε τὸ νόμισμα ὡς ὀφείλων συγκαθευδῆσαι αὐτῇ.
then he-threw-out the coin as owing to-sleep-with her
Ἡ δὲ λαβοῦσα, εἶπε πρὸς αὐτόν· Εἰσέλθωμεν εἰς τὸ
she but having-taken(-it) said to him let-us-go-in into the
ταμιεῖον. Καὶ φησὶν αὐτός· Εἰσέλθωμεν. Εἰσελθόντων δὲ
chamber and says he let-us-go-in having-gone-in and
αὐτῶν, ὁρᾷ κλίνην ἐστρωμμένην ὑψηλὴν, εἰς ἣν ἀνελθοῦσα
they he-sees (a)-bed spread high onto which having-gone-up
ἐκείνη πρῶτον προσεκαλεῖτο τὸν τοῦ Χριστοῦ δοῦλον· Ὁ δὲ
she first called the — of-Christ servant he but
περιεσκόπει ὧδε κακεῖσε, αἰδούμενος δὲ λέγει πρὸς αὐτήν·
looked-around here and-there being-ashamed and says to her
Οὐκ ἔστι σοι ἕτερον κελλίον τούτου; Ἡ δὲ λέγει αὐτῷ·
not is-there to-you other (a)-room than-this she but says to-him
Ναί. Λέγει αὐτῇ ὁ γέρων. Ἐν αὐτῷ οὖν ἀπέλθωμεν καὶ
yes says to-her the old(-man) into it then let-us-go-away and
καθευδήσωμεν. Λέγει πρὸς αὐτόν· Τί θέλεις ἕτερον; εἰ μὲν
let-us-sleep she-says to him what do-you-want other if indeed
ἄνθρωπον αἰδούμενος δέδοικας ὧδε, οὐδείς ἐστιν ὁ
(a)-man being-ashamed-before you-fear here no-one is the(-one)
ἐφορῶν ἡμᾶς ἐν τῷ τόπῳ τούτῳ, εἰ δὲ τὸν θεὸν φοβῇ, ὅπου
watching us in the place this if but — God you-fear where
δ' ἄν εἰσέλθωμεν βλέπει ἡμᾶς ὁ τῶν κρυπτῶν γνώστης.
and — we-go-in sees us the of-the hidden(-things) knower

Ἀκούσας δὲ ὁ γέρων τὸν λόγον τοῦτον, εἶπε πρὸς αὐτήν·
having-heard and the old(-man) the word this said to her
Ὅλως οὖν οἶδας ὅτι ἔστι θεός; Λέγει αὐτῷ· Ναὶ οἶδα,
at-all then do-you-know that there-is (a)-god she-says to-him yes I-know
ὅτι θεὸς ἀληθινὸς ὑπάρχει ὁ βασιλεὺς τῶν αἰώνων, ὁ
that God true is the king of-the ages the(-one)
ζῶν ἐν οὐρανοῖς, ὅστις ἐνετείλατο καὶ ἐκτίσθησαν. Λέγει
living in heavens who commanded and they-were-created says
αὐτῇ πάλιν ὁ γέρων· Οἶδας, τέκνον, ὅτι καὶ βασιλεία τοῖς
to-her again the old(-man) do-you-know child that both (a)-kingdom for-the
δικαίοις ἡτοίμασται καὶ κόλασις τοῖς ἁμαρτωλοῖς, καὶ ὅτι
righteous has-been-prepared and punishment for-the sinners and that
ὁ θεὸς ἀποδώσει μετὰ θάνατον ἑκάστῳ κατὰ τὰ ἔργα
— God will-repay after death to-each according-to the works
αὐτοῦ; Λέγει αὐτῷ ἐκείνη· Ἀμυδρῶς ἐπίσταμαι, παῖς γὰρ
his says to-him she dimly I-know (a)-child for
οὖσα νήπιος ὡς ἔμαθον βεβάπτισμαι, καὶ οὐκ ἐμυήθην
being infant as I-learned I-have-been-baptized and not I-was-instructed
διδασκαλίας. Λέγει αὐτῇ ὁ γέρων· Εἰ οὖν οἶδας ταῦτα, τί
in-teaching says to-her the old(-man) if then you-know these-things why
οὕτως σεαυτὴν ἀπώλεσας καὶ τοὺς πολλοὺς τῶν ἀνθρώπων,
so yourself did-you-destroy and the many of-the men
οὐκ οἶδας ὅτι ὁ θάνατος αἰφνιδίως παρίσταται, καὶ
not do-you-know that the death suddenly stands-by and
οἵᾳ ὥρᾳ οὐ προσδοκᾷς ἔρχεται, καὶ ἀπέρχῃ μηδὲν τοῦ
in-what hour not you-expect it-comes and you-depart nothing of-the
βίου μεθ' ἑαυτῆς αἴρουσα εἰ μὴ τὰ πεπραγμένα καλά
life with yourself taking if not the(-things) done good
τε καὶ πονηρά; τί οὖν οὕτως ἀδεῶς ἁμαρτάνεις, ἢ ἆρα
both and evil why then so fearlessly do-you-sin or is-it-that
ὁ θάνατος τὸ κάλλος σου ᾐδέσθη; ἢ ὁ πλάσας
the death the beauty your respected or the(-one) having-formed

σε καὶ μέλλων κρίνειν συγγνώσεταί σοι, ἀπροσωπόληπτος
you and being-about to-judge will-pardon you impartial
ὢν δικαστὴς καὶ μήτε κολακείᾳ μήτε χρήμασι τὸ δίκαιον
being judge and neither by-flattery nor by-money the just
προδιδούς; εἰς τί ἡ συλλογὴ τῶν χρημάτων, μὴ τὴν
betraying for what (is)-the gathering of-the money not the
ψυχήν σου λυτροῦνται τῆς ἀνάγκης ἐκείνης;
soul your do-they-redeem from-the necessity that
Ἔφθασε δὲ εἰς αὐτὴν ἡ χάρις τοῦ θεοῦ, καὶ εἰς κατάνυξιν
came and to her the grace — of-God and to compunction
ἐλθοῦσα, ῥίπτει ἑαυτὴν εἰς τοὺς πόδας αὐτοῦ δακρύουσα
having-come she-throws herself at the feet his weeping
καὶ λέγουσα· Οἶδα ὅτι ἔστι μετάνοια τοῖς ἁμαρτάνουσιν,
and saying I-know that there-is repentance for-those sinning
ἀλλ᾽ ἐγὼ καὶ τὸ μέτρον τῆς μετανοίας ἐν τοῖς φθάσασί
but I even the measure of-the repentance in the having-overtaken
με κακοῖς ὑπερέβην. Εἰ δὲ ἔστι μοι ἔτι ἐλπὶς σωτηρίας,
me evils have-overstepped if but there-is for-me still hope of-salvation
χειραγώγησόν με ὡς ἀγαθὸς πατὴρ, ποιήσω γὰρ ὃ ἐὰν
lead-by-the-hand me as (a)-good father I-will-do for what —
προστάξῃς μοι, διότι ἐκ τοῦ θεοῦ ἄγγελός μοι ἀγαθὸς
you-command me because from — God (an)-angel to-me good
ἀπεστάλης· Λέγει αὐτῇ ὁ γέρων· Δεῦρο ἀκολούθει μοι, καὶ
you-were-sent says to-her the old(-man) come follow me and
ἃ ἐάν σοι εἴπω ποίησον, καὶ ποιεῖ ὁ θεὸς μετὰ τῆς ψυχῆς
what — to-you I-say do and does — God with the soul
σου ἔλεος, καὶ ἐξελεῖταί σε τῶν κακῶν. Συνέθετο οὖν ἡ
your mercy and will-rescue you from-the evils agreed then the
μακαρία ἕπεσθαι αὐτῷ καὶ ποιεῖν τὰ προσταττόμενα.
blessed(-woman) to-follow him and to-do the(-things) commanded
Καὶ σκοπήσασα περὶ τῶν χρημάτων αὐτῆς, ὡς οὐκ
and having-considered about the possessions her as not

ἀξίων ὄντων προχειρίσαι ἢ καρποφορῆσαι, λέγει αὐτῷ·
worthy being to-hand-out or to-make-fruitful she-says to-him
Συγχώρησόν μοι, κύριε, τρεῖς ὥρας, ὅπως ἀπελθοῦσα
allow me lord three hours that having-gone-away
διοικήσω τὰ κακῶς μοι πορισθέντα χρήματα, καὶ
I-may-dispose-of the(-things) evilly for-me procured possessions and
οὕτως πρᾶξον εἴ τι βούλει περὶ ἐμοῦ. Ὁ δὲ συνταξάμενος
so do if anything you-wish about me he but having-arranged
αὐτῇ τόπον τινὰ ὅπου περιμενεῖ αὐτήν, ἐπέτρεψεν ἀπελθεῖν.
with-her (a)-place certain where he-will-wait-for her permitted(-her) to-go-away
Ἀπελθοῦσα οὖν καὶ συναθροίσασα πάντα τὰ χρήματα τὰ
having-gone-away then and having-gathered all the possessions the(-ones)
πολλῆς τιμῆς ἄξια, ἔκαυσεν αὐτὰ μέσον τῆς πόλεως
of-much value worth she-burned them (in-the)-middle of-the city
λέγουσα· Δεῦτε ἴδετε πάντες οἱ μετ' ἐμοῦ πορνεύσαντες,
saying come see all those with me having-fornicated
τὰ κακῶς μοι κτισθέντα, ἐν ὀφθαλμοῖς ὑμῶν καιόμενα
the(-things) evilly for-me acquired before eyes your burning
τῇ ὥρᾳ ταύτῃ, πιστεύω γὰρ τῷ δεσπότῃ Χριστῷ, ὅτι οὕτως
at-the hour this I-believe for the master Christ that so
ἀναλώσει μου τὰς ἁμαρτίας, τῷ θείῳ αὐτοῦ πυρὶ, καὶ
he-will-consume my the sins with-the divine his fire and
καθαρίσει μου τὴν ψυχήν. Ἦν δὲ ἡ ὁλκὴ τοῦ χρυσίου λίτραι
will-cleanse my the soul was and the weight of-the gold pounds
διακόσιαι τὰ καέντα παρ' αὐτῆς. Οἱ οὖν θεωροῦντες
two-hundred the(-things) burned by her those then seeing
αὐτὴν, ἔλεγον ὅτι μαίνεται καὶ ἐλυποῦντο ἐπ' αὐτῇ.
her said that she-is-mad and grieved over her
Αὕτη δὲ ταῦτα διαπραξαμένη, εὐθέως τρέχει πρὸς τὸν
she and these-things having-accomplished at-once runs to the
γέροντα. Ὁ δὲ ἰδὼν αὐτὴν, χαίρων ὑπεδέξατο, καὶ
old(-man) he but having-seen her rejoicing received(-her) and

λαβόμενος τῆς χειρὸς αὐτῆς, εἰσῆλθεν εἰς μοναστήριον
having-taken-hold-of the hand her entered into (a)-monastery
γυναικῶν εὐλαβῶν· Καὶ ζητήσας μικρὸν κελλίον σκοτεινὸν
of-women pious and having-sought (a)-small cell dark
πάνυ, ἐνέκλεισεν αὐτὴν ἐν αὐτῷ, καθηλώσας τὴν θύραν καὶ
very he-shut-in her in it having-nailed-up the door and
σφραγίσας μολίβδῳ, ἐάσας μικρὰν τρύπην δι' ἧς τὰ
having-sealed(-it) with-lead having-left (a)-small hole through which the(-things)
πρὸς τροφὴν ἔμελλε δέχεσθαι. Καὶ παρήγγειλεν ὁ γέρων τῇ
for food she-was-to to-receive and charged the old(-man) the
μητρὶ τοῦ μοναστηρίου, ὥστε εὐχὴν ποιεῖσθαι ὑπὲρ αὐτῆς,
mother of-the monastery so-that (a)-prayer to-make for her
καὶ παρέχειν αὐτῇ ἡμέριον ἄρτον ἡμίλιτρον ξηρὸν, καὶ
and to-provide for-her daily bread (a)-half-pound dry and
ὕδατος ποτήριον ἕν. Εἶπε δὲ ἡ μακαρία διὰ τῆς θυρίδος·
of-water (a)-cup one said and the blessed(-woman) through the window
Κύριέ μου πάτερ, ποῦ ἔχω τὴν χρείαν μου ποιῆσαι τὴν
lord my father where am-I-to the need my to-do the
ἀναγκαίαν, ὅτι πανταχόθεν πέφρακται τὸ κελλίον; Λέγει αὐτῇ
necessary(-one) for on-every-side is-blocked the cell says to-her
ὁ γέρων· Ἐν τῷ κελλίῳ σου ποίησον τὴν χρείαν, μύρων
the old(-man) in the cell your do the need of-ointments
καὶ ἀρωμάτων ἀπήλαυσας, ἀνάσχου καὶ τῆς δυσωδίας ἵνα
and spices you-enjoyed bear also the stench that
εὖ σοι γένηται. Πάλιν λέγει πρὸς αὐτόν· Πῶς κελεύεις με
well for-you it-may-be again she-says to him how do-you-bid me
εὔχεσθαι; φοβοῦμαι γὰρ ὅτι ἀναξία εἰμί. Λέγει αὐτῇ· Κἀγὼ
to-pray I-fear for that unworthy I-am he-says to-her and-I
οἶδα ὅτι ἀναξία εἶ ὀνομάσαι τὸ ὄνομα τοῦ κυρίου, ἢ
know that unworthy you-are to-name the name of-the lord or
ἁπλῶσαι τὰς χεῖρας σου εἰς δέησιν αὐτοῦ, διότι τὰ χείλη
to-spread the hands your in supplication of-him because the lips

σου ῥυπαρά εἰσι, καὶ αἱ χεῖρές σου ἄναγνοι ὑπάρχουσι, διὸ
your filthy are and the hands your impure are therefore
σιγῇ μόνον καθέζου, προσέχουσα κατὰ ἀνατολὰς καὶ μηδὲν
in-silence only sit attending toward (the)-east and nothing
ἄλλο λέγε ἐν τῇ καρδίᾳ σου, ἢ τοῦτο· Ὁ πλάσας
other say in the heart your than this the(-one) having-formed
με, ἐλέησόν με. ἥμαρτον, ἱλάσθητί μοι. Καὶ ποιήσας
me have-mercy-on me I-have-sinned be-merciful to-me and having-made
εὐχὴν, καὶ παραθέμενος αὐτὴν τῷ κυρίῳ, ἀνεχώρησεν.
(a)-prayer and having-entrusted her to-the lord he-withdrew
Ἐποίησεν οὖν ἡ μακαρία ἐν ἐκείνῳ τῷ σκοτεινῷ κελλίῳ
she-spent then the blessed(-woman) in that the dark cell
ὡς ἐν τάφῳ τρία ἔτη, πολλὴν ἄσκησιν καὶ κακοπάθειαν
as in (a)-tomb three years much asceticism and hardship
ὑπομείνασα, καὶ πολλοὺς καὶ διαφόρους πειρασμοὺς
having-endured and many and various trials
ὑποστάσα, ὑπαχθέντας αὐτῇ ὑπὸ τοῦ μισοκάλου ἐχθροῦ,
having-undergone brought-upon her by the good-hating enemy
τοῦ ἀεὶ τὴν σωτηρίαν τῶν ἀνθρώπων βασκαίνοντος.
the(-one) always the salvation of-the men envying
Τῆς δὲ χάριτος αὐτὴν σκεπούσης, νικηφόρος ἀνεδείχθη,
the but grace her sheltering victorious she-was-shown
καὶ πάσας τὰς μηχανὰς τοῦ διαβόλου κατεπάτησεν, ὡς
and all the devices of-the devil she-trampled as
τελευταῖον μεμαθήκαμεν παρὰ τῆς ἡγουμένης.
finally we-have-learned from the abbess
Μετὰ ταῦτα σπλαγχνισθεὶς ὁ ἀββᾶς Σαραπίων,
after these-things having-been-moved-to-pity the abba Sarapion
ὑπάγει πρὸς τὸν μακάριον Ἀντώνιον, μαθεῖν παρ᾽ αὐτοῦ
goes to the blessed Antony to-learn from him
εἰ συνεχώρησεν αὐτῇ ὁ θεὸς, καὶ ἐν τίνι συνέστη.
whether had-pardoned her — God and in what(-state) she-stood

Παραγενόμενος δὲ πρὸς αὐτὸν, εἶπεν αὐτῷ τὰ περὶ
having-come and to him he-told him the(-things) about
αὐτῆς. Εὐθέως δὲ καλέσας τοὺς μαθητὰς αὐτοῦ ὁ μέγας
her at-once and having-called the disciples his the great
Ἀντώνιος, εἶπε πρὸς αὐτούς· Ἐγκλείσατε ἕκαστος ὑμῶν
Antony said to them shut-in each of-you
ἑαυτὸν εἰς τὸ κελλίον αὐτοῦ ὅλην τὴν νύκτα, καὶ εὔξασθε
himself in the cell his whole the night and pray
ἐκτενῶς εἴ πως ἴδωμεν τὴν ἀποκάλυψιν, εἰ ἀποκαλύψει
earnestly if somehow we-may-see the revelation whether will-reveal
ὁ θεὸς τὸ πρᾶγμα δι' οὗ ἦλθεν ὁ ἀββᾶς Σαραπίων.
— God the matter for which came the abba Sarapion
Ποιήσαντες οὖν ὡς ἐκέλευσεν ὁ πατὴρ, καὶ πολλῆς ὥρας
having-done then as commanded the father and much time
διελθούσης, προσέχει ὁ ἀββᾶς Παῦλος, ὁ μειζότερος τῶν
having-passed watches the abba Paul the greater of-the
μαθητῶν τοῦ γέροντος, καὶ ὁρᾷ κλίνην ἐστρωμμένην,
disciples of-the old(-man) and sees (a)-bed spread
ἔνδοξον, χρυσοφανῆ, καὶ τρεῖς παρθένους λαμπάδας
glorious gold-shining and three virgins lamps
κρατούσας ἔμπροσθεν τῆς κλίνης παραφυλάττουσαι αὐτὴν,
holding before the bed guarding it
καὶ στέφανος ἀμαράντινος διὰ μαργαριτῶν καὶ χρυσίου
and (a)-crown unfading with pearls and gold
ὡραϊζόμενος. Καὶ αὐτὴν τὴν κλίνην κεκοσμημένην. Ἰδὼν
adorned and very the bed adorned having-seen
δὲ αὐτὴν λέγει· Οὐδενὸς ἄλλου ἐστὶν ἡ δόξα τῆς κλίνης
and it he-says of-no-one other is the glory of-the bed
ταύτης καὶ ὁ στέφανος οὗτος εἰ μὴ τοῦ ἀββᾶ Ἀντωνίου
this and the crown this if not of-the abba Antony
τοῦ πνευματικοῦ μου πατέρος. Ἦλθε δὲ αὐτῷ φωνή· Οὐκ
the spiritual my father came and to-him (a)-voice not

ἔστι τοῦ ἀββᾶ Ἀντωνίου τοῦ πατρός σου, ἀλλὰ Ταϊσίας
it-is of-the abba Antony the father your but of-Taisia
τῆς πόρνης ἐστὶ τὰ ὁρώμενά σοι ταῦτα. Πρωΐας οὖν
the harlot are the(-things) seen by-you these morning then
γενομένης, διηγήσατο αὐτοῖς τὸ ὅραμα, οἱ δὲ ἐχάρησαν
having-come he-related to-them the vision they but rejoiced
ἀκούσαντες, καὶ ἐδόξασαν τὸν φιλάνθρωπον θεόν.
having-heard and glorified the loving-mankind God
Καὶ ὑποστρέψας ὁ μέγας Σαραπίων ἐν ἀγαλλιάσει
and having-returned the great Sarapion in exultation
πνεύματος, εἰσῆλθεν εἰς τὸ μοναστήριον τῶν παρθένων, καὶ
of-spirit entered into the monastery of-the virgins and
ἐποίησεν εὐχὴν, καὶ ἀσπασάμενος αὐτὴν τὸν πνευματικὸν
made (a)-prayer and having-greeted her the spiritual
ἀσπασμόν, καὶ ἀνοίξας τὴν θυρίδα, ἠθέλησεν αὐτὴν
greeting and having-opened the window wished her
ἐκβαλεῖν, αὐτὴ δὲ μαθοῦσα παρεκάλει αὐτὸν λέγουσα·
to-bring-out she but having-learned urged him saying
Ἔασον οὕτως, πάτερ, ἕως θανάτου μου ἐν τῷ κελλίῳ
let(-me-be) so father until death my in the cell
τούτῳ, πολλαὶ γάρ μου εἰσὶν αἱ ἁμαρτίαι, ἴσως ἴδῃ
this many for my are the sins perhaps may-see
ὁ θεὸς τὴν ταπείνωσίν μου, καὶ ἀφήσει πάσας τὰς
— God the humiliation my and he-will-forgive all the
ἁμαρτίας μου. Λέγει πρὸς αὐτὴν ὁ γέρων· Εὔθυμος
sins my says to her the old(-man) of-good-cheer
γενοῦ, ἤδη γὰρ ὁ φιλάνθρωπος θεὸς ἐσπλαγχνίσθη περὶ
become already for the loving-mankind God has-had-compassion on
σοῦ καὶ προσεδέξατο τὴν μετάνοιάν σου, ἔξελθε καὶ ἔσο
you and has-accepted the repentance your come-out and be
μετὰ τῶν παρθένων. Ὑπήκουσε δὲ αὐτοῦ καὶ ἐξῆλθεν
with the virgins she-obeyed and him and she-came-out

ἐκ τοῦ κελλίου, καὶ λέγει τῷ γέροντι· Πίστευσόν μοι,
from the cell and says to-the old(-man) believe me
πάτερ ὅσιε, ὅτι αἱ ἅγιαί σου εὐχαὶ ἐνεδυνάμωσάν με καὶ
father holy that the holy your prayers strengthened me and
ἐφύλαξαν, ἔφερον γὰρ εἰς τὸν λογισμόν μου τὰς ἁμαρτίας
guarded(-me) I-carried for into the mind my the sins
μου ἃς ἔπραξα, καὶ ὡς φορτίον βαρὺ ἐγένοντό μοι. Καὶ
my which I-did and as (a)-burden heavy they-became to-me and
ἔλεγον ἐν τῇ καρδίᾳ μου ὅπερ ἤκουσα ψαλλόντων αὐτῶν,
I-said in the heart my what I-heard singing them
προσώζεσαν καὶ ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου
stank and festered the wounds my from (the)-face
τῆς ἀφροσύνης μου, ὡς κυρίως τοῦ στίχου δι' ἐμὲ
of-the folly my as properly the verse because-of me
εἰρημένου. Καὶ ὁ μὲν διάβολος εἰς ἀπογνωσίν με ἔφερεν,
spoken and the indeed devil into despair me drove
ἐγὼ δὲ εἰς τοὺς οἰκτιρμοὺς ἀποβλέπουσα τοῦ θεοῦ οὐ
I but to the compassions looking — of-God not
παρεδεξάμην τὴν τοιαύτην αὐτοῦ συμβουλίαν. Εὖξαι ὑπὲρ
accepted the such his counsel pray for
ἐμοῦ ἵνα ῥυσθῶ πάλιν τῆς αὐτοῦ ἐπιβουλῆς.
me that I-may-be-delivered again from-the his plot
Ἦν δὲ καταπεπονημένη καὶ τεταριχευμένη τῷ σώματι
she-was and worn-out and dried-up in-the body
ἐκ τῆς ἀσκήσεως καὶ σκληραγωγίας, ὡς καὶ τὰς
from the asceticism and hardship so-that even the
ἁρμονίας τῶν ὀστέων αὐτῆς διαφανεῖς γενέσθαι, καὶ τὸ
joints of-the bones her transparent to-become and the
κάλλος ἀχρειωθῆναι οὕτως, ὡς μὴ ἐπιγινώσκεσθαι ἐκ τοῦ
beauty to-be-spoiled so that not to-be-recognized from the
προσώπου εἰ ἐκείνη ἐστὶν ἡ ἐν τοσαύτῃ τυγχάνουσα
face whether she is the(-one) in such being

ὡραιότητι. Εὐκαίρως πάντως ἐπὶ ταύτῃ πεπλήρωται τὸ
beauty fittingly surely in her has-been-fulfilled the
λόγιον· Ὅπου ἐπλεόνασεν ἡ ἁμαρτία ὑπερεπερίσσευσεν ἡ
oracle where abounded the sin superabounded the
χάρις, ὅσον γὰρ κατὰ τὸ σωματικὸν κάλλος ὑπὲρ
grace as-much-as for according-to the bodily beauty above
πολλῶν γυναικῶν ὑπερεῖχεν ἐν μιασμῷ, τοσοῦτον καὶ εἰς
many women she-excelled in defilement so-much also to
τὸ πνευματικὸν μετῆλθε παρὰ πολλὰς τῶν εὐσεβῶν, τὴν
the spiritual(-realm) she-passed beyond many of-the pious the
ψυχὴν ἑαυτῆς ταῖς ἀρεταῖς κατεκόσμησεν. Ὅσον γὰρ
soul her-own with-the virtues she-adorned as-much-as for
ὁ ἔξω αὐτῆς ἄνθρωπος διεφθείρετο, τοσοῦτον ὁ ἔσω
the outer her man was-corrupted so-much the inner(-one)
ἀνεκαινίζετο καὶ ἐλαμπρύνετο ἡμέραν ἐξ ἡμέρας, πεπλήρωτο
was-renewed and shone day by day had-been-fulfilled
καὶ ἐπὶ τῆς μακαρίας ταύτης τὸ θεῖον λόγιον τὸ
also in-the-case-of the blessed this(-woman) the divine oracle the(-one)
λεχθὲν πρὸς τοὺς Φαρισαίους· Ὅτι αἱ πόρναι καὶ οἱ
spoken to the Pharisees that the harlots and the
τελῶναι προάξουσιν ὑμᾶς εἰς τὴν βασιλείαν τῶν οὐρανῶν.
tax-collectors will-go-before you into the kingdom of-the heavens
Λέγει οὖν πρὸς αὐτὴν ὁ μακάριος Σαραπίων· Εὖ οἶδα καὶ
says then to her the blessed Sarapion well I-know and
πέπεισμαι, ὅτι οὐ μόνον διὰ τὸν τοῦ σώματός σου κόπον
am-persuaded that not only because-of the of-the body your toil
καὶ τὴν ἄσκησιν συνεχώρησέ σοι ὁ θεὸς τὰς ἁμαρτίας
and the asceticism forgave you — God the sins
σου, ἀλλὰ καὶ διὰ τὸν λογισμόν σου τὸν ἀγαθὸν
your but also because-of the thought your the good
τῆς ταπεινοφροσύνης, καρδίαν γὰρ συντετριμμένην καὶ
of-the humility (a)-heart for broken and

τεταπεινωμένην ὁ θεὸς οὐκ ἐξουδενώσει, ἀλλ' ὡς θυσίαν
humbled — God not will-despise but as (a)-sacrifice
ἀγαθὴν προσδέχεται αὐτήν· διὰ οὖν τὴν φιλανθρωπίαν
good he-accepts it because-of then the love-for-mankind
αὐτοῦ, οὐ μόνον τὰς ἁμαρτίας σου συνεχώρησεν, ἀλλὰ
his not only the sins your he-forgave but
καὶ κλῆρον ἡτοίμασέ σοι σὺν τοῖς ἡγιασμένοις πᾶσιν.
also (a)-portion he-prepared for-you with the sanctified all
Ἐποίησεν οὖν μετὰ τὸ ἐξελθεῖν τοῦ κελλίου, αὐτῆς μετὰ
she-spent then after the to-come-out from-the cell her with
τῶν παρθένων ἡμέρας δεκαπέντε, καὶ μετὰ ταῦτα τὰς
the virgins days fifteen and after these the
ἄλλας τρεῖς ἡμέρας ἠῤῥώστησε, καὶ ἐπλήρωσε τὸν βίον
other three days she-fell-ill and completed the life
αὐτῆς, κοιμηθεῖσα καλῶς ἐν κυρίῳ, καὶ προεκομίσθη
her having-fallen-asleep well in (the)-lord and was-carried-out
ἐντίμως καὶ ἐνδόξως ὑφ' ὁσίων ἀνδρῶν καὶ εὐλαβῶν.
honorably and gloriously by holy men and pious
Χάριτι καὶ φιλανθρωπίᾳ τοῦ πάντας ἀνθρώπους
by-grace and love-for-mankind of-the(-one) all men
βουλομένου σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν,
wishing to-be-saved and to (the)-knowledge of-truth to-come
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ
of-the lord our Jesus Christ to-whom (be)-the glory and
τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the might unto the ages of-the ages amen

SOPHRONIUS OF JERUSALEM

ΒΙΟΣ ΜΑΡΙΑΣ ΑΙΓΥΠΤΙΑΣ

The Life of Mary of Egypt

The writer opens with the angel's word to Tobit: it is perilous to keep God's works secret. Zosimas, raised from infancy in a Palestinian monastery and famed for his asceticism, wondered at fifty-three whether anyone could teach him more; told to go to a monastery by the Jordan, he found monks who at the start of Lent crossed the river and spent the fast alone in the desert, each telling no one what he had done.

Μυστήριον βασιλέως κρύπτειν καλὸν, τὰ δὲ ἔργα τοῦ 1
(the)-secret of-(a)-king to-hide (is)-good the but works —
Θεοῦ ἀνακηρύττειν ἔνδοξον· οὕτω γὰρ εἶπεν ὁ ἄγγελος
of-God to-proclaim (is)-glorious so for said the angel
τῷ Τωβὶτ, μετὰ τὴν παράδοξον τὴν ἐκ τυφλώσεως τῶν
— to-Tobit after the wondrous the from blindness of-the
ὀμμάτων ἀνάβλεψιν, καὶ μετ᾽ ἐκείνους τοὺς κινδύνους, οὓς
eyes recovery-of-sight and after those the dangers which
διῆλθε, καὶ ὧν ἐρρύσθη, δι᾽ ἣν εἶχεν εὐσέβειαν.
he-went-through and from-which he-was-rescued because-of which he-had piety
Καὶ γὰρ τὸ βασιλέως μὴ φυλάττειν μυστήριον,
and for the(-thing) of-(a)-king not to-keep (the)-secret
ἐπισφαλὲς καὶ ἀπόλεθρον. Καὶ τὸ σιγᾷν Θεοῦ
(is)-perilous and ruinous and the(-thing) to-keep-silent-about of-God
ἔργα παράδοξα, ψυχῆς φέρει τὸν κίνδυνον. Ὅθεν κἀγὼ
works wondrous to-(the)-soul brings the danger whence I-too
φόβῳ τοῦ σιωπᾷν τὰ θεῖα βαλλόμενος, καὶ τὸν
by-fear of-the to-keep-silent-about the divine(-things) being-struck and the
ἐπηρτημένον κίνδυνον τῷ δούλῳ, ὑφορώμενος, ὃς λαβὼν
impending danger to-the servant suspecting who having-received
ὑπὸ τοῦ δεσπότου τὸ τάλαντον, εἰς γῆν ἐκεῖνο κατώρυξεν,
from the master the talent in earth that buried
καὶ τὸ δοθὲν εἰς ἐργασίαν ἔκρυψεν ἀπραγμάτευτον·
and the(-thing) given for work hid unused

ἐξήγησιν ἱερὰν, ἕως ἐμοῦ καταντήσασαν, οὐδαμῶς
(a)-narrative sacred to me having-come by-no-means
σιωπήσομαι. Καί μοι μηδεὶς ἀπιστείτω ἅπερ ἀκήκοα
I-will-keep-silent and to-me let-no-one disbelieve what I-have-heard
γράφοντι, ἢ ἐμὲ τερατεύεσθαι τὸ παράπαν ἡγούμενος, ἢ
writing either me to-tell-marvels — altogether thinking or
τοῦ πράγματος τῷ μεγέθει πληττόμενος· ἐμοὶ μὲν γὰρ
of-the matter by-the greatness being-struck to-me indeed for
μὴ γένοιτο καταψεύσασθαι καὶ καπηλεύεσθαι λόγον, ἐν ᾧ
not may-it-be to-lie and to-peddle (a)-word in which
Θεοῦ μνημονεύεται. Καὶ τὸ σμικρὰ δὲ φρονεῖν καὶ
of-God is-mentioned and the(-thing) small(-things) and to-think and
ἀναξία τῆς τοῦ σαρκωθέντος Θεοῦ Λόγου μεγαλειότητος,
unworthy of-the of-the incarnate God Word greatness
καὶ ἀπιστεῖν τοῖς οὕτω λεγομένοις, οὔ μοι δοκεῖ ἔχειν τὸ
and to-disbelieve the(-things) so said not to-me seems to-have the
εὔλογον· εἰ δέ τινες εἰσὶν οἱ τῇδε τῇ γραφῇ ἐντυγχάνοντες,
reasonableness if but some are those this the writing coming-upon
καὶ τὸ παράδοξον τοῦ λόγου δῆθεν καταπληττόμενοι,
and the paradox of-the story forsooth being-astounded-at
καὶ πιστεύειν ἐπιχειρῶς οὐκ ἐθέλοντες, κἀκείνοις ἵλεως
and to-believe readily not wishing to-them-too merciful
γένηται Κύριος, ἐπειδήπερ καὶ αὐτοὶ τὸ ἀσθενὲς τῆς
may-become (the)-Lord since also they the weakness of-the
ἀνθρωπίνης φύσεως λογιζόμενοι, δυσπαράδεκτα ἡγοῦνται
human nature reckoning hard-to-accept consider
τὰ παραδόξως πως περὶ ἀνθρώπων λεγόμενα. Εἶμι
the(-things) wondrously somehow about men said I-will-go
δὲ λοιπὸν ἐπ᾽ αὐτὴν τὴν διήγησιν, πρᾶγμα λέξεων ἐν
and further to very the narrative (a)-matter of-words in
τῇ γενεᾷ τῇ καθ᾽ ἡμᾶς γεινάμενον. Ὅπερ ἱερὸς ἀνὴρ,
the generation the(-one) of us having-happened which (a)-holy man

τὰ θεῖα λέγειν καὶ πράττειν ἐκπαιδόθεν μεμαθηκὼς,
the divine(-things) to-say and to-do from-childhood having-learned
ἀφηγήσατο. Ἀλλὰ μηδὲ τοῦτο πρὸς ἀπιστίαν ἑλκύσῃ τοὺς
related but not-even this to disbelief let-it-draw those
ἐντυγχάνοντας, τὸ ἐν τῇ καθ' ἡμᾶς γενεᾷ θαῦμα τοιοῦτον
coming-upon(-it) the in the of us generation wonder such
ἡγουμένους γενέσθαι ἀδύνατον· ἡ γὰρ χάρις τοῦ Πατρὸς
thinking to-happen impossible the for grace of-the Father
κατὰ γενεὰν εἰς ψυχὰς ὁσίας διαβαίνουσα, φίλους Θεοῦ
in each-generation to souls holy passing friends of-God
καὶ προφήτας κατασκευάζει, καθὼς ἐδίδαξεν ὁ Σολομῶν.
and prophets makes as taught — Solomon
Καιρὸς δὲ λοιπὸν τῆς ἱερᾶς ἐκείνης ἀπάρξασθαι διηγήσεως.
(the)-time and further of-the sacred that to-begin narrative
Ἐγένετό τις ἐν τοῖς κατὰ Παλαιστίνην μοναστηρίοις 2
there-was (a)-certain in the in Palestine monasteries
ἀνὴρ, βίῳ καὶ λόγῳ κοσμούμενος, ὃς ἐκ σπαργάνων
man in-life and in-word adorned who from swaddling-clothes
αὐτῶν τοῖς μοναχικοῖς ἀνετράφη ἤθεσί τε καὶ πράγμασι
very in-the monastic was-brought-up ways both and deeds
Ζωσιμᾶς ἦν ὄνομα τούτῳ τῷ γέροντι.
Zosimas was (the)-name to-this the old(-man)
Καὶ μή τις τῇ ἐπωνυμίᾳ, νομισάτω με ἐκεῖνον λέγειν
and not anyone by-the name let-him-think me that(-one) to-mean
τὸν Ζωσιμᾶν, τὸν ἐν δόγμασί ποτε διαβληθέντα ὡς
— Zosimas the(-one) in doctrines once accused as
ἑτερόδοξον· ἄλλος γὰρ οὗτος, καὶ ἄλλος ἐκεῖνος, καὶ πολὺ
heterodox other for this(-one) and other that(-one) and much
τὸ μεταξὺ τῶν δύο τὸ διάφορον, εἰ καὶ μίαν ἐκέκτηντο
the between the two the difference if even one they-possessed
τὴν προσηγορίαν ἀμφότεροι. Οὗτος τοίνυν ὁ Ζωσιμᾶς
the name both this then — Zosimas

ὀρθόδοξος, ὃς ἐμόνασεν ἀρχῆθεν ἔν τινι τῶν πάλαι
(was)-orthodox who was-a-monk from-the-beginning in some of-the ancient
μοναστηρίων, πᾶν εἶδος ἀσκήσεως μετερχόμενος, καὶ πρὸς
monasteries every kind of-asceticism pursuing and for
πᾶσαν ἐγκράτειαν γενόμενος ἐπιτήδειος· πάντα μὲν γὰρ
all continence having-become fit every indeed for
κανόνα παραδεδομένον ὑπὸ τῶν πρὸς τὴν τοιαύτην αὐτῶν
rule handed-down by those for the such their
παλαίστραν παιδοτριβησάντων ἐφύλαττεν, πολλὰ δὲ καὶ
wrestling-school having-trained(-them) he-kept many(-things) and also
αὐτὸς προσεπενόησεν οἴκοθεν, ὑποτάξαι ζητῶν τὴν σάρκα
he-himself devised-besides from-himself to-subject seeking the flesh
τῷ πνεύματι. Καί γε τοῦ σκοποῦ οὐ διήμαρτεν· οὕτω
to-the spirit and indeed of-the aim not he-missed so
γὰρ ἦν ὁ γέρων [ἐπίσημος] περὶ τὸ πνευματικὸν, ὡς
for was the old(-man) distinguished in the spiritual(-life) that
πολλοὺς πολλάκις τῶν ἐγγύθεν μοναστηρίων, ἔστι δὲ ὅτε
many often of-the nearby monasteries it-is and when
καὶ τῶν μακρὰν ἀπεχόντων, φοιτᾷν πρὸς αὐτὸν, καὶ πρὸς
also of-those far being-distant to-come to him and to
ἐγκράτειαν ὑπὸ τῆς ἐκείνου διδασκαλίας τυποῦσθαι [καὶ
continence by the his teaching to-be-formed and
κανονίζεσθαι]. Καίπερ δὲ οὕτως ἔχων περὶ τὸ πρακτικὸν
to-be-regulated although and so being in the active
εἶδος ὁ γέρων, οὐδὲ τῆς μελέτης τῶν θείων Λογίων ποτὲ
kind the old(-man) not-even the study of-the divine Oracles ever
παρημέλησεν· ἀλλὰ καὶ κοιταζόμενος, καὶ ἀνιστάμενος, καὶ
neglected but both lying-down and rising-up and
ἐν χερσὶ κρατῶν τὸ ἐργόχειρον, ὅθεν τὴν τροφὴν ἐπορίζετο.
in hands holding the handiwork whence the food he-provided
Εἰ δὲ θέλεις μαθεῖν τῆς τροφῆς, ἧς ἐκεῖνος ἐγεύετο, ἓν
if and you-wish to-learn of-the food which he tasted one

ἔργον εἶχεν ἐκεῖνος ἀσίγητον, μηδέ ποτε δαπανώμενον,
work he-had he ceaseless never ever spent
τὸ ψάλλειν διὰ παντὸς, καὶ μελέτην ἀεὶ ποιεῖσθαι τῶν
the to-sing through all and study always to-make of-the
ἱερῶν Λογίων. Πολλάκις γοῦν φασί τινες καὶ θείας
sacred Oracles often at-any-rate say some also of-divine
ὁράσεως ἀξιοῦσθαι τὸν γέροντα θεόθεν αὐτῷ γειναμένης
vision to-be-deemed-worthy the old(-man) from-God to-him having-come
ἐλλάμψεως, καθάπερ ὁ Κύριος εἶπεν, Οἱ τὴν σάρκα δηλαδὴ
illumination as the Lord said those the flesh namely
τὴν ἑαυτῶν ἐκκαθάραντες, καὶ νήφοντες ἀεὶ ἐγρηγορότι τῷ
the their-own having-cleansed and being-sober always with-wakeful the
τῆς ψυχῆς αὐτῶν ὄμματι, ὁρῶσι θείας ἐλλάμψεως ὁράσεις,
of-the soul their eye see of-divine illumination visions
ἀῤῥαβῶνας ἐντεῦθεν τοῦ μένοντος αὐτοὺς καλοῦ κομιζόμενοι.
pledges hence of-the awaiting them good receiving
Ἔλεγεν οὖν ὁ Ζωσιμᾶς, ἐξ αὐτῶν εἰπεῖν τῶν πατρικῶν 3
used-to-say then — Zosimas from very to-speak-so the paternal
ἀγκαλῶν ἐν τῷ μοναστηρίῳ τούτῳ δεδόσθαι, καὶ μέχρι
arms to the monastery this to-have-been-given and until
τρίτου καὶ πεντηκοστοῦ ἔτους ἐν αὐτῷ τὸν δρόμον τὸν
(the)-third and fiftieth year in it the course the
ἀσκητικὸν ἠνυκέναι. Μετὰ δὲ ταῦτα παρενωχλήθη, ὡς
ascetic to-have-completed after and these-things he-was-troubled as
ἔφασκεν, ὑπό τινων λογισμῶν, ὡς ἄρα τελειούμενος ἐν
he-said by some thoughts as then being-perfected in
ἅπασι, τῆς ἑτέρου διδασκαλίας οὐδαμῶς προσδεόμενος·
all(-things) of-the another's teaching by-no-means needing
ταῦτα γὰρ, ὡς ἔλεγεν, καθ' ἑαυτὸν ἐλογίζετο. Ἀράγε
these-things for as he-said by himself he-reasoned —
ἔστιν ἐν τῇ γῇ μοναχὸς, ὁ δυνάμενος ξένον τι
is-there in the earth (a)-monk the(-one) able strange anything

παραδοῦναί μοι, ἢ ὠφελῆσαί με ἰσχύων, ὅπερ οὐκ οἶδα,
to-hand-down to-me or to-benefit me being-able which not I-know
οὐδὲ πέπραχα, εἶδος ἀσκήσεως; ἆρα εὑρίσκεται τῶν ἐν
nor have-done (a)-kind of-asceticism — is-there-found of-those in
ἐρήμῳ φιλοσοφούντων ἀνὴρ ὃς κατὰ πρᾶξιν ἢ θεωρίαν
(the)-desert philosophizing (a)-man who in practice or contemplation
πρωτεύει μου; Ταῦτα δὲ λογιζομένου τοῦ γέροντος,
surpasses me these-things and reasoning the old(-man)
ἐφίσταταί τις αὐτῷ καί φησι πρὸς αὐτόν· Ὦ Ζωσιμᾶ,
stands-by someone him and says to him O Zosimas
καλῶς μὲν καὶ ὡς ἦν δυνατὸν ἀνθρώπῳ ἠγώνισαι,
well indeed and as it-was possible for-(a)-man you-have-contended
καλῶς δὲ καὶ τὸν ἀσκητικὸν δρόμον διήνυσας· πλὴν
well and also the ascetic course you-have-completed but
οὐδεὶς τῶν ἐν ἀνθρώποις ἐστὶν ἔχων τὸ τέλειον,
no-one of-those among men is having the perfection
ἀλλὰ μείζων ἐστὶν ὁ ἀγὼν ὁ προκείμενος τοῦ
but greater is the contest the(-one) lying-ahead than-the(-one)
παρῳχηκότος ἤδη, κἂν ὑμεῖς οὐ γινώσκετε. Ἵνα γνῷς
past already even-if you not know that you-may-know
καὶ αὐτὸς οὖν, πόσαι εἰσὶ καὶ ἄλλαι πρὸς σωτηρίαν ὁδοὶ,
also yourself then how-many are also other to salvation ways
ἔξελθε ἐκ τῆς γῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου
go-out from the land of-kinship your and from the house
τοῦ πατρός σου, καθάπερ Ἀβραὰμ ἐκεῖνος ὁ ἐν
of-the father your like Abraham that the(-one) among
πατριάρχαις αἰδέσιμος, καὶ δεῦρο εἰς τόδε τὸ μοναστήριον,
patriarchs revered and come to this the monastery
τὸ πλησίον Ἰορδάνου τοῦ ποταμοῦ διακείμενον.
the(-one) near Jordan the river situated

Αὐτίκα γοῦν ὁ γέρων, ἀκολουθῶν τῷ κελεύσματι, ἐξίησι 4
at-once then the old(-man) following the command goes-out
τοῦ μοναστηρίου, ἐν ᾧ ἐκπαιδόθεν ἐμόνασε· καὶ
from-the monastery in which from-childhood he-had-been-a-monk and
καταλαβὼν Ἰορδάνην τὸν ἐν ποταμοῖς ἁγιώτατον,
having-reached Jordan the among rivers most-holy
ὁδηγεῖται ὑπὸ τοῦ κελεύσαντος αὐτὸν εἰς ἐκεῖνο τὸ
is-guided by the(-one) having-commanded him to that the
μοναστήριον, εἰς ὃ ὁ Θεὸς αὐτὸν γενέσθαι παρεκελεύσατο.
monastery into which — God him to-be bade
Κρούσας τοίνυν τῇ χειρὶ [τῆς αὐλῆς] ἐντυγχάνει
having-knocked then with-the hand at-the court he-meets
πρῶτον μοναχῷ τῷ τὴν θύραν φυλάττοντι· ἐκεῖνος δὲ
first (a)-monk the(-one) the door guarding he and
αὐτὸν μηνύει πρὸς τὸν ἡγούμενον· ὁ δὲ τοῦτον δεξάμενος,
him announces to the abbot he but him having-received
σχῆμά τε καὶ ἦθος εὐλαβείας θεασάμενος, βαλόντα
(the)-bearing both and character of-piety having-seen having-made
τὴν συνήθη τοῖς μοναχοῖς μετάνοιαν καὶ λαβόντα εὐχὴν,
the customary for-the monks prostration and having-received (a)-prayer
ἠρώτησεν αὐτόν· Πόθεν, ἀδελφὲ, παραγέγονας, καὶ τίνος
asked him from-where brother have-you-come and of-what
ἕνεκα πρὸς τοὺς ταπεινοὺς ἐλήλυθας γέροντας; Ὁ
for-the-sake-of to the humble have-you-come old-men —
δὲ Ζωσιμᾶς ἀπεκρίνατο, Τὸ μὲν πόθεν, λέγειν οὐκ
and Zosimas answered the(-thing) indeed whence to-say not
ἀναγκαῖόν μοι· ὠφελείας δὲ χάριν, ὦ Πάτερ, ἐλήλυθα·
(is)-necessary for-me of-benefit but for-the-sake-of O Father I-have-come
ἀκήκοα γὰρ περὶ ὑμῶν ἔνδοξα καὶ ἀξιέπαινα, δυνάμενα
I-have-heard for about you glorious(-things) and praiseworthy able
ψυχὴν προσοικειῶσαι Χριστῷ τῷ Θεῷ ἡμῶν. Εἶπε δὲ
(a)-soul to-bring-near to-Christ — God our said and

πρὸς αὐτὸν ὁ ἡγούμενος, Ὁ Θεὸς, ἀδελφὲ, ὁ μόνος
to him the abbot — God brother the(-one) alone
ἰώμενος τὴν ἀνθρωπίνην ἀσθένειαν, αὐτὸς καὶ σὲ καὶ ἡμᾶς
healing the human weakness he both you and us
διδάξει τὰ θεῖα θελήματα, καὶ ὁδηγήσει εἰς τὸ ποιεῖν
will-teach the divine wills and will-guide to the(-thing) to-do
τὰ προσήκοντα· ἄνθρωπος γὰρ ἄνθρωπον ὠφελῆσαι
the(-things) fitting (a)-man for (a)-man to-benefit
οὐ δύναται, εἰ μὴ ἕκαστος ἑαυτῷ προσέχοι διαπαντὸς
not can if not each to-himself attend continually
καὶ νήφοντι τῷ νῷ τὸ δέον ἐργάζοιτο, Θεὸν κεκτημένος
and with-sober the mind the needful work God having-acquired
τῶν πραττομένων συλλήπτορα. Πλὴν ἐπείπερ, ὡς ἔφης,
of-the things-done (as)-helper but since as you-said
ἡ ἀγάπη τοῦ Θεοῦ θεάσασθαι ὑμᾶς τοὺς ταπεινοὺς
the love — of-God to-see you the humble
κεκίνηκεν γέροντας, μεῖνον μεθ' ἡμῶν εἴπερ τούτου
has-moved old-men stay with us if-indeed for-this
παραγέγονας ἕνεκα, καὶ πάντας ἡμᾶς διαθρέψει, τῇ
you-have-come for-the-sake-of and all us will-nourish by-the
τοῦ Πνεύματος χάριτι, ὁ ποιμὴν ὁ καλὸς, ὁ δοὺς
of-the Spirit grace the shepherd the good the(-one) having-given
τὴν ψυχὴν αὐτοῦ λύτρον ὑπὲρ ἡμῶν, καὶ τὰ ἴδια πρόβατα
the soul his (a)-ransom for us and the own sheep
καλῶν ἐξ ὀνόματος. Ταῦτα εἰπόντος τοῦ ἡγουμένου τῷ
calling by name these-things having-said the abbot —
Ζωσιμᾷ, βαλὼν αὖθις μετάνοιαν, καὶ αἰτήσας εὐχὴν, καὶ
to-Zosimas having-made again (a)-prostration and having-asked (a)-prayer and
ἐπειπὼν, Ἀμὴν, ἔμεινεν εἰς ἐκεῖνο τὸ μοναστήριον.
having-said-in-reply amen he-remained in that the monastery

Εἶδε δὲ γέροντας πράξει καὶ θεωρίᾳ ἐκλάμποντας [καὶ τῷ
he-saw and old-men in-practice and contemplation shining and in-the
πνεύματι ζέοντας], καὶ τῷ Κυρίῳ δουλεύοντας· ψαλμῳδία
spirit fervent and to-the Lord serving (the)-psalmody
γὰρ ἦν ἀκατάπαυστος, στάσιν ἔχουσα παννύχιον· καὶ ἐν
for was unceasing (a)-station having all-night and in
χερσὶν εἶχον ἀεὶ τὸ ἐργόχειρον, καὶ οἱ ψαλμοὶ ἐπὶ στόματος.
hands they-had always the handiwork and the psalms on mouth
Λόγος γὰρ ἀργὸς οὐκ ἐπολιτεύετο, φροντὶς πραγμάτων παρ᾽
(a)-word for idle not was-current care of-affairs among
ἐκείνοις οὐκ ἐχρημάτιζε, πρόσοδοί τε δι᾽ ἔτους ἀριθμούμεναί
them not was-known incomes both by year being-counted
[τε καὶ συναγόμεναι] καὶ μέριμναι βιωτικοῖς μόχθοις
both and gathered and cares to-worldly toils
ἁρμόζουσαι, οὐδὲ ὀνόματι παρ᾽ αὐτοῖς ἐγνωρίζοντο· ἀλλ᾽
fitting not-even by-name among them were-known but
ἓν ἦν [καὶ πρῶτον] καὶ μόνον τὸ σπουδαζόμενον
one(-thing) was both first and only the(-thing) striven-for
πᾶσι, τὸ ἕκαστον αὐτῶν νεκρὸν εἶναι τῷ σώματι, ὡς ἅπαξ
by-all the each of-them dead to-be in-the body as once
τῷ κόσμῳ καὶ τοῖς ἐν κόσμῳ ἅπασιν ἀποθανόντα, καὶ
to-the world and to-the(-things) in (the)-world all having-died and
μὴ ὑπάρχοντα. Τροφὴν δὲ εἶχον ἀδάπανον, τὰ θεόπνευστα
not existing food and they-had never-spent the God-inspired
λόγια· ἔτρεφον δὲ καὶ τὸ σῶμα τοῖς ἀναγκαίοις μόνοις,
oracles they-nourished and also the body with-the necessary(-things) only
ἄρτῳ καὶ ὕδατι, ὡς ἕκαστον εἶναι πρὸς τὴν θείαν
bread and water so-that each to-be toward the divine
ἀγάπην διάπυρον. Ταῦτα Ζωσιμᾶς, ὡς εἶπεν, θεώμενος
love fiery these-things Zosimas as he-said beholding
ᾠκοδομεῖτο λίαν ἐπεκτεινόμενος πρὸς τὰ ἔμπροσθεν,
was-edified greatly stretching-forward to the(-things) ahead

ἀεί τε συναύξων τὸν δρόμον τὸν ἴδιον, καὶ συνεργάτας
always and increasing the course the own and fellow-workers
εὑρὼν καλῶς τὸν θεῖον νεουργοῦντας παράδεισον.
having-found well the divine renewing paradise

6 Ἡμερῶν δὲ διελθουσῶν ἱκανῶν, ἤγγισεν ὁ καιρὸς καθ'
days and having-passed sufficient drew-near the time in
ὃν ἱερὰς νηστείας ἐκτελεῖν Χριστιανοῖς παραδέδοται,
which (the)-holy fasts to-perform to-Christians has-been-handed-down
προκαθαίρουσι ἑαυτοὺς εἰς τὴν τοῦ θείου πάθους καὶ τῆς
they-cleanse-beforehand themselves for the of-the divine passion and of-the
ἀναστάσεως τοῦ Χριστοῦ προσκύνησιν. Τῆς δὲ πύλης τοῦ
resurrection — of-Christ worship the and gate of-the
μοναστηρίου ἀνοιγομένης μηδέποτε, ἀλλὰ ἀεὶ κεκλεισμένης
monastery being-opened never but always being-shut
καὶ ποιούσης τοῖς μοναχοῖς τὴν ἄσκησιν ἀνενόχλητον·
and making for-the monks the asceticism undisturbed
οὐδὲ γὰρ ἦν ἀνοῖξαι, εἰ μή που μοναχὸς διά
not-even for was(-it-possible) to-open if not perhaps (a)-monk for
τινα χρείαν ἀναγκαίαν παρέβαλλεν· ἔρημος γὰρ ἦν ὁ
some need necessary came desolate for was the
τόπος, καὶ τοῖς ἐκ γειτόνων πλείοσι μοναχοῖς οὐκ
place and to-the from neighbors more monks not
ἀνεπίβατος δὲ μόνον ἀλλὰ καὶ ἄγνωστος. Κανὼν δέ τις
inaccessible but only but also unknown (a)-rule and certain
οὗτος ἐν τῷ μοναστηρίῳ [ἄνωθεν] ἐφυλάττετο, δι'
this in the monastery from-of-old was-kept because-of
ὃν, οἶμαι, Θεὸς καὶ Ζωσιμᾶν εἰς ἐκεῖνο τὸ μοναστήριον
which I-think God also Zosimas to that the monastery
ἤγαγεν. Τίς δὲ ὁ κανὼν, καὶ πῶς ἐφυλάττετο,
led what and (was)-the rule and how it-was-kept
ἔνθεν ἐρῶ· Τῇ Κυριακῇ, ἐξ ἧς πρώτη τῶν νηστειῶν
from-here I-will-tell on-the Lord's-day from which (the)-first of-the fasts

ἑβδομὰς ὀνομάζεσθαι εἴωθεν, ἐτελεῖτο δηλαδὴ ἡ θεία
week to-be-named is-wont was-performed namely the divine
μυσταγωγία κατὰ τὸ σύνηθες, καὶ τῶν ἀχράντων
mystagogy according-to the custom and of-the immaculate
ἐκείνων ἕκαστος καὶ ζωοποιῶν μυστηρίων ἐγίνετο μέτοχος·
those each and life-giving mysteries became (a)-partaker
καὶ τροφῆς μικρᾶς, ὡς ἔθος ἦν, μετελάμβανον. Μετὰ
and of-food little as (the)-custom was they-partook after
τοῦτο συνήγοντο πάντες εἰς τὸ εὐκτήριον, καὶ γενομένης
this were-gathered all into the oratory and having-been-made
εὐχῆς ἐκτενοῦς καὶ γονυκλισίας ἐφ' ἱκανὸν, ἠσπάζοντο
prayer earnest and kneeling for sufficient(-time) greeted
ἀλλήλους οἱ γέροντες, καὶ τὸν ἡγούμενον, περιπτυσσόμενος
one-another the old-men and the abbot embracing
ἕκαστος, βάλλων μετάνοιαν, ἠτεῖτο λαβεῖν εὐχὴν καὶ ἔχειν
each making (a)-prostration asked to-receive (a)-prayer and to-have
πρὸς τὸν προκείμενον ἀγῶνα συναγωνιστὴν καὶ ἔμπειρον.
for the lying-ahead contest (a)-fellow-contestant and experienced(-one)
Τούτων δὲ γενομένων ἡ θύρα τοῦ μοναστηρίου ἠνοίγετο, 7
these and having-happened the door of-the monastery was-opened
καὶ ψάλλοντες συμφώνως τὸ, Κύριος φωτισμός μου
and singing in-harmony the(-psalm) (the)-Lord (is)-light my
καὶ Σωτήρ μου, τίνα φοβηθήσομαι; Κύριος ὑπερασπιστὴς
and Savior my whom will-I-fear (the)-Lord (is)-defender
τῆς ζωῆς μου, ἀπὸ τίνος δειλιάσομαι; καὶ τὰ ἑξῆς
of-the life my of whom will-I-be-afraid and the(-verses) next
τοῦ ψαλμοῦ, ἐξήεσαν ἅπαντες τοῦ μοναστηρίου· ἕνα
of-the psalm went-out all from-the monastery one
τινὰ πολλάκις ἢ δεύτερον φύλακα τοῦ μοναστηρίου
some often or second guard of-the monastery
καταλιμπάνοντες, οὐχ ἵνα φυλάξειε τὰ ἔνδοθεν
leaving not that he-might-guard the(-things) inside

ἀποκείμενα (οὐδὲ γὰρ ἦν τι παρ᾽ ἐκείνοις κλέπταις
stored not-even for was anything among them to-thieves
εὐάλωτον), ἀλλ᾽ ἵνα μὴ τὸ εὐκτήριον ἀλειτούργητον
easy-to-take but that not the oratory unserved
καταλείψειεν. Ἕκαστος δὲ αὐτὸν ἐπεσίτιζεν, ὥσπερ ἠδύνατο
he-might-leave each and himself provisioned as he-could
καὶ ὥσπερ ἐβούλετο· ὁ μὲν γὰρ ἄρτον ἐκόμιζε τῇ
and as he-wished the(-one) indeed for bread brought for-the
χρείᾳ τοῦ σώματος σύμμετρον, ὁ δὲ ἰσχάδας, ἄλλος
need of-the body proportionate the(-other) and dried-figs another
φοίνικας, ἕτερος ὄσπρια βραχέντα ἐν ὕδατι, ἄλλος δὲ οὐδὲν,
dates another pulse soaked in water another and nothing
εἰ μὴ τὸ σῶμα ἴδιον καὶ τὸ ῥάκιον ὃ περιεβέβλητο,
if not the body own and the rag which he-had-put-on
ἐτρέφετο καὶ ὁσάκις ἡ φύσις ἠνάγκαζε ταῖς φυομέναις
was-fed and as-often-as the nature compelled with-the growing
βοτάναις κατὰ τὴν ἔρημον. Κανὼν δὲ ἦν ἑκάστῳ αὐτῶν
plants in the desert (a)-rule and was for-each of-them
καὶ νόμος οὗτος παρ᾽ αὐτοῖς φυλαττόμενος ἀπαράβατος,
and law this among them kept inviolable
τὸ μὴ γινώσκειν ἕτερος ἕτερον, πῶς ἐγκρατεύεται, ἢ
the(-thing) not to-know one (the)-other how he-practices-continence or
πῶς διάγει ὁ ἕτερος. Τὸν γὰρ Ἰορδάνην εὐθὺς περαιούμενοι,
how lives the other — for Jordan at-once crossing
μακρὰν ἀπ᾽ ἀλλήλων ἕκαστος ἐχωρίζετο, καὶ πολλὴν εἶχε
far from one-another each separated and much had
τὴν ἔρημον, καὶ οὐδεὶς παρέβαλλε πρὸς τὸν ἕτερον· ἀλλὰ
the desert and no-one came-near to the other but
καὶ εἴπερ εἷς ἐξ αὐτῶν ἐθεάσατο μακρόθεν ἕτερον ἐπ᾽
even if one of them beheld from-afar another toward
ἐκεῖνον ἐρχόμενον, εὐθέως ἐξέκλινε τοῦ κατ᾽ εὐθεῖαν
him coming at-once he-turned-aside from-the in straight(-line)

πορεύεσθαι, καὶ ἐφ᾽ ἕτερον μέρος ἐγίνετο, ἑαυτῷ δὲ ἔζη καὶ
to-go and to another part went to-himself and lived and
τῷ Θεῷ, ψάλλων διαπαντὸς καὶ τροφῆς ἐπιχείρου γενόμενος.
— to-God singing continually and of-food in-hand having-become
Οὕτω τοίνυν ἁπάσας τὰς ἡμέρας τῆς νηστείας διατελοῦντες, 8
so then all the days of-the fast completing
ὑπέστρεφον εἰς τὸ μοναστήριον, ἐν τῇ Κυριακῇ τῇ
they-returned to the monastery on the Lord's-day the(-one)
πρὸ τοῦ ζωοποιοῦ τοῦ Σωτῆρος ἐκ νεκρῶν ἀναστάσεως,
before the life-giving of-the Savior from (the)-dead resurrection
ἣν ἑορτὴν προεόρτιον μετὰ βαΐων ἑορτάζειν ἡ Ἐκκλησία
which feast (as)-pre-feast with palms to-celebrate the Church
παρέλαβεν. Ὑπέστρεφε δὲ ἕκαστος ἔχων τοῦ ἰδίου
received returned and each having of-the own
σκοποῦ γεώργιον, τὴν ἰδίαν συνείδησιν, γινώσκουσαν ὅπως
aim (the)-tilled-field the own conscience knowing how
εἰργάσατο καὶ ποίων πόνων σπέρματα κατεβάλετο· καὶ
it-worked and of-what labors seeds it-sowed and
οὐδεὶς ἠρώτα τοπαράπαν τὸν ἕτερον, πῶς ἢ τίνα τρόπον
no-one asked at-all the other how or in-what way
τὸν προκείμενον ἀγῶνα διήθλησεν. Οὗτος μὲν ἦν ὁ
the lying-ahead contest he-contended this indeed was the
τοῦ μοναστηρίου κανὼν, καὶ οὕτω καλῶς ἐκτελούμενος.
of-the monastery rule and so well being-carried-out
Ἕκαστος γὰρ αὐτῶν ἐν τῇ ἐρήμῳ γινόμενος, ὑπ᾽
each for of-them in the desert being under
ἀθλοθέτῃ τῷ Θεῷ καθ᾽ ἑαυτὸν ἀγωνιζόμενος, τοῦ
(the)-judge-of-the-games — God by himself contending —
μὴ ἀρέσκειν ἀνθρώποις καὶ κατ᾽ ἐπίδειξιν ἐγκρατεύεσθαι
not to-please men and for display to-practice-continence
[ἐλευθερούμενος]· τὰ γὰρ δι᾽ ἀνθρώπους γινόμενα
being-freed the(-things) for because-of men done

καὶ πρὸς τὸ ἀρέσκειν ἀνθρώποις τελούμενα, μὴ ὅτι γε
and for the to-please men performed not that at-least
εἰπεῖν οὐδὲν ὠφελοῦσι τὸν πράττοντα, ἀλλὰ καὶ πολλῆς
to-say nothing benefit the(-one) doing(-them) but even of-much
γίνονται ζημίας τῷ ποιοῦντι παραίτια.
become loss to-the(-one) doing(-them) causes

THE MEETING IN THE DESERT

Twenty days into the desert Zosimas saw a naked figure, black from the sun and white-haired, and chased it to a dry torrent bed. She called him by name, asked for his cloak, and after each knelt for the other's blessing she asked how the Church and the emperors fared, then prayed, raised a cubit from the ground. He feared she was a spirit; adjured by Christ, she agreed to tell her story, asking first that he pray for her.

9 Τότε τοίνυν ὁ Ζωσιμᾶς τῷ συνήθει νόμῳ τοῦ μοναστηρίου
then then — Zosimas by-the usual law of-the monastery
τὸν Ἰορδάνην ἐπέρασε, μικρά τινα κομισάμενος ἐφόδια πρὸς
— Jordan crossed few some having-taken provisions for
τὴν χρείαν τοῦ σώματος, καὶ αὐτὸ τὸ ῥάκος ὅπερ ἠμφίεστο.
the need of-the body and very the rag which he-had-put-on
Καὶ τὸν μὲν κανόνα διετέλει, τὴν ἔρημον διερχόμενος, καὶ
and the indeed rule he-kept the desert going-through and
καιρὸν τροφῆς ἐποιεῖτο τὴν ἀνάγκην τῆς φύσεως· ἐκάθευδε
(a)-time of-food he-made the need of-the nature he-slept
δὲ νυκτὸς εἰς τὴν γῆν ὀλίγον κατακλινόμενος καὶ ὕπνου
and at-night on the ground (a)-little lying-down and of-sleep
μετρίου γευόμενος, ὅπου δ' ἂν αὐτὸν ὁ τῆς ἑσπέρας
moderate tasting where and — him the of-the evening
χρόνος κατέλαβεν· ὄρθρου δὲ πάλιν βαθέως τοῦ βαδίζειν
time overtook at-dawn and again deep — to-walk

πάλιν ἀπήρχετο, ἔχων ἀεὶ τῆς κινήσεως τὸν τόνον
again he-went-off having always of-the motion the vigor
ἀνένδοτον. Εἰς ἐπιθυμίαν δὲ ἦλθεν, ὡς ἔλεγε, γενέσθαι κατὰ
unremitting into desire and he-came as he-said to-be in
τὴν [ἐνδότερον] ἔρημον [ἐλπίσας.... εὑρεῖν τινα Πατέρα κατ'
the inner desert having-hoped to-find some Father in
αὐτὴν] διατρίβοντα, δυνάμενον αὐτὸν συμβαλέσθαι πρὸς
it spending-time able him to-help toward
τὸ ποθούμενον· καὶ δὴ συντόνως τὴν ὁδοιπορίαν
the(-thing) longed-for and indeed vigorously the journey
διήνυεν, ὡς ἐπί τι σπεύδων περιφανὲς καὶ πρόδηλον
he-accomplished as to some hastening conspicuous and manifest
καταγώγιον. Εἴκοσι δὲ ἡμερῶν ὁδὸν διανύσας, ἕως ὅτε
lodging twenty and of-days (a)-way having-completed until when
ὁ τῆς ἕκτης ὥρας ἦλθε καιρὸς, ἔστη τῆς ὁδοιπορίας
the of-the sixth hour came (the)-time he-stopped from-the journey
μικρὸν, καὶ βλέψας πρὸς ἀνατολὰς, ἐτέλει τὴν συνήθη
(a)-little and having-looked toward (the)-east he-performed the customary
εὐχήν· εἰώθει γὰρ τεταγμένους τῆς ἡμέρας καιροὺς,
prayer he-was-wont for appointed of-the day times
ἐγκόπτειν μὲν τῆς ὁδοιπορίας τὸ σύντονον, καὶ μικρὸν
to-interrupt indeed of-the journey the strain and (a)-little
τοῦ κόπου διαναπαύεσθαι, ἑστὼς δὲ ψάλλειν καὶ γόνυ
from-the toil to-rest standing and to-sing and knee
κλίνειν, καὶ οὕτω προσεύχεσθαι.
to-bend and so to-pray
Ἐν δὲ τῷ ψάλλειν καὶ ὁρᾷν εἰς τὸν οὐρανὸν ἀκαταπαύστῳ 10
in and the singing and looking to the heaven with-unceasing
ὄμματι, ὁρᾷ ἐκ δεξιοῦ κλίτους, ἐν ᾧ ἑστὼς τὴν ἕκτην
eye he-sees on (the)-right side on which standing the sixth(-hour)
προσηύχετο, ἀποσκίασμα φανὲν ὡς ἀνθρωπίνου σώματος.
he-was-praying (a)-shadow appearing as of-human body

Καὶ τὰ πρῶτα μὲν ἐταράττετο, φάσμα δαιμονικὸν
and the first(-moment) indeed he-was-troubled (a)-phantom demonic
ὑποπτεύων ὁρᾷν, καὶ γέγονε σύντρομος· τῷ δὲ σημείῳ
suspecting to-see and became trembling with-the but sign
τοῦ σταυροῦ σφραγισάμενος [καὶ τὸν φόβον ἀποσεισάμενος]
of-the cross having-sealed(-himself) and the fear having-shaken-off
[ἤδη γὰρ τέλος εἶχεν ἡ εὐχὴ αὐτοῦ], ἐπιστρέψας τὸ ὄμμα,
already for end had the prayer his having-turned the eye
ὁρᾷ τινα κατὰ ἀλήθειαν πρὸς μεσημβρίαν βαδίζοντα·
he-sees someone in truth toward (the)-south walking
γυμνὸν δὲ ἦν τὸ ὁρώμενον, μέλαν τῷ σώματι,
naked and was the(-thing) seen black in-the body
ὡς ἐξ ἡλιακῆς φλογὸς μέλαν γενόμενον, καὶ τρίχας
as from (the)-sun's flame black having-become and hairs
ἔχοντα ἐν τῇ κεφαλῇ [λευκὰς] ὡσεὶ ἔριον, ὀλίγας δὲ
having on the head white like wool few and
καὶ αὐτὰς, ὡς μὴ πλέον τοῦ τραχήλου τοῦ σώματος
even them so-as not further than-the neck of-the body
καταφέρεσθαι. Τοῦτο τοίνυν ὁ Ζωσιμᾶς θεασάμενος, καὶ
to-come-down this then — Zosimas having-beheld and
ὥσπερ ἔνθους ὑφ' ἡδονῆς γενόμενος, περιχαρὴς τῷ
as possessed by joy having-become overjoyed at-the
παραδόξῳ θεάματι, ἤρξατο τρέχειν ἐπ' ἐκεῖνο τὸ μέρος,
wondrous sight began to-run to that the part
ἐφ' ᾧ καὶ τὸ ὁρώμενον ἔσπευδεν· ἔχαιρε γὰρ χαρὰν
to which also the(-thing) seen was-hastening he-rejoiced for (with)-joy
ἀνεκλάλητον· οὐδέπω γὰρ ἦν θεασάμενος ἐν ὅλῳ τῶν
unspeakable not-yet for he-had beheld in whole of-the
ἡμερῶν ἐκείνων διαστήματι ἀνθρωπίνου εἴδους, [ζώου,
days those (the)-interval of-human form animal
ἢ πετηνοῦ, ἢ χερσαίου μορφὴν ἢ ἀποσκίασμα.] Ἐζήτει
or bird or land(-animal) form or shadow he-sought

γοῦν γνῶναι, τίς καὶ ποταπὸς ὁ ὁρώμενος, ἐλπίζων
at-any-rate to-know who and of-what-sort the(-one) seen hoping
ὅτι τινῶν μεγάλων θεωρὸς καὶ ἐπόπτης γενήσεται.
that of-some great(-things) (a)-spectator and witness he-would-become
Ὡς δὲ ἐπέγνω τὸν Ζωσιμᾶν ἐρχόμενον μήκοθεν, ἤρξατο 11
when and it-perceived — Zosimas coming from-afar it-began
φεύγειν καὶ τρέχειν ἐπὶ τὸ τῆς ἐρήμου ἐνδότερον· ὁ δὲ
to-flee and to-run to the of-the desert inner(-part) — but
Ζωσιμᾶς, ὥσπερ τοῦ γήρους ἐπιλαθόμενος, ἔτι δὲ καὶ
Zosimas as the old-age having-forgotten still and also
τὸν κόπον τῆς ὁδοῦ μὴ λογισάμενος, συνέτεινεν ἑαυτὸν
the toil of-the road not having-reckoned strained himself
καταλαβεῖν τὸ φεῦγον αὐτὸν ἐπειγόμενος. Οὗτος μὲν
to-overtake the(-thing) fleeing him hastening he indeed
ἐδίωκε, τὸ δὲ ἐδιώκετο· ἦν δ' ὁ τοῦ Ζωσιμᾶ δρόμος
pursued the(-other) and was-pursued was and the — of-Zosimas running
ὀξύτερος, καὶ κατ' ὀλίγον ἐγένετο τοῦ φεύγοντος
swifter and by little became than-the(-one) fleeing
πλησιώτερος. Ὡς δὲ ἤγγισεν ἤδη, ὥστε καὶ φωνὴν λοιπὸν
nearer when and he-drew-near already so-that also (a)-voice now
ἐξακούεσθαι, ἤρξατο κράζειν ὁ Ζωσιμᾶς, καὶ τοιαύτας
to-be-heard began to-cry-out — Zosimas and such
φωνὰς ἀφιέναι σὺν δάκρυσιν· Τί με φεύγεις γέροντα καὶ
cries to-utter with tears why me do-you-flee (an)-old(-man) and
ἁμαρτωλόν; δοῦλε τοῦ ὄντος Θεοῦ, μεῖνόν με, ὅστις ἂν
sinner servant of-the true God wait-for me whoever —
εἶ, τὸν Θεὸν δι' ὃν ταύτην τὴν ἔρημον ᾤκησας·
you-are — (by)-God for whom this the desert you-have-inhabited
μεῖνόν με τὸν ἀσθενῆ καὶ ἀνάξιον, τὴν ἐλπίδα ἣν ἔχεις
wait-for me the weak and unworthy (by)-the hope which you-have
πρὸς τὴν τούτου σου τοῦ καμάτου ἀντίδοσιν· στῆθι καὶ
for the of-this your — toil recompense stand and

μετάδος εὐχῆς καὶ εὐλογίας τῷ γέροντι, τὸν Θεὸν μὴ
give-a-share of-prayer and blessing to-the old(-man) — (by)-God not
βδελυττόμενόν ποτέ τινα. Ταῦτα τοῦ Ζωσιμᾶ σὺν δάκρυσι
abhorring ever anyone these-things — Zosimas with tears
λέγοντος, γεγόνασιν ἀμφότεροι τρέχοντες ἔν τινι τόπῳ, ἐν
saying became both running in some place in
ᾧπέρ τις χείμαῤῥος ξηρὸς ἐτετύπωτο· οὔ μοι δοκεῖ
which (a)-certain torrent dry had-been-formed not to-me it-seems
ποτε γεινάμενος χείμαῤῥος, (πῶς γὰρ ἐν ἐκείνῃ τῇ γῇ
ever having-been (a)-torrent how for in that the land
φανήσεται χείμαῤῥος;) ἀλλ' ὁ τόπος τοιαύτης ἔλαχε θέσεως.
will-appear (a)-torrent but the place such obtained (a)-position
12 Ὡς οὖν κατέλαβον τὸν εἰρημένον τόπον, τὸ μὲν
when then they-reached the said place the(-thing) indeed
φεῦγον κατῆλθε καὶ αὖθις ἀνῆλθεν καὶ εἰς τὸ μέρος τὸ
fleeing went-down and again went-up and to the part the
ἕτερον, ὁ δὲ Ζωσιμᾶς κεκμηκὼς καὶ μὴ τρέχειν δυνάμενος
other — but Zosimas weary and not to-run being-able
ἔστη τὸ ἕτερον μέρος τοῦ τόπου χειμαῤῥοειδοῦς, καὶ
stood the other part of-the place torrent-like and
προσέθηκε τοῖς δάκρυσι δάκρυα καὶ ταῖς οἰμωγαῖς οἰμωγὰς,
added to-the tears tears and to-the groans groans
ὡς πλησίον αὐτοῦ λοιπὸν τοὺς ὀδυρμοὺς ἐξακούεσθαι.
so-that near him now the lamentations to-be-heard
Τότε ἐκεῖνον τὸ φεῦγον σῶμα φωνὴν τοιαύτην ἀφίησιν·
then that the fleeing body (a)-voice such utters
Ἀββᾶ Ζωσιμᾶ, συγχώρησόν μοι διὰ τὸν Κύριον,
abba Zosimas forgive me for-the-sake-of the Lord
οὐ δύναμαι ἐπιστραφῆναι καὶ ὀφθῆναί σοι οὕτως εἰς
not I-can turn and be-seen by-you thus to
πρόσωπον· γυνὴ γάρ εἰμι, καὶ γυμνὴ, καθάπερ ὁρᾷς, καὶ
face (a)-woman for I-am and naked as you-see and

τὴν αἰσχύνην τοῦ σώματός μου ἀπερικάλυπτον ἔχουσα.
the shame of-the body my uncovered having
Ἀλλ᾽ εἴπερ θέλεις πάντως ἁμαρτωλῷ γυναίῳ χαρίσασθαι
but if-indeed you-wish surely to-(a)-sinful little-woman to-grant
μίαν εὐχὴν, ῥίψον μοι τὸ ῥάκος ὃ περιβέβλησαι,
one prayer throw me the rag which you-have-put-on
ὅπως ἐν αὐτῷ συγκαλύψω τὴν γυναικείαν ἀσθένειαν, καὶ
that in it I-may-cover the womanly weakness and
στρέφωμαι πρὸς σὲ, καὶ τὰς εὐχάς σου κομίζωμαι. Τότε
turn to you and the prayers your receive then
φρίκη καὶ φρενῶν ἔκστασις ἔλαβε τὸν Ζωσιμᾶν, ὡς
shuddering and of-wits ecstasy took — Zosimas as
ἔλεγεν, ἀκούσαντα τέως ὅτι Ζωσιμᾶν αὐτὸν ἐκάλεσεν ἐξ
he-said having-heard thus-far that Zosimas him she-called by
ὀνόματος· ὀξὺς γὰρ ὢν ὁ ἀνὴρ καὶ πρὸς τὰ θεῖα
name keen for being the man and in the divine(-things)
σοφώτατος, ἐπέγνω ὅτι οὐχ ἂν ἐξ ὀνόματος ἐκάλεσεν,
most-wise he-recognized that not — by name she-would-have-called
ὃν οὐδέποτε εἶδε καὶ περὶ οὗ οὐδέποτε ἤκουσεν, εἰ
whom never she-saw and about whom never she-heard if
μὴ τῷ προορατικῷ προδήλως χαρίσματι ἐλαμπρύνετο.
not by-the foreseeing manifestly gift she-was-illumined
Ἐποίει δὲ σὺν τάχει τὸ κελευόμενον, καὶ περιελόμενος 13
he-did and with speed the(-thing) bidden and having-taken-off
ὅπερ εἶχε παλαιὸν καὶ ἐῤῥωγὸς ἱμάτιον, ἔῤῥιψεν ἐπ᾽
what he-had old and torn garment threw(-it) to
αὐτὴν, ὀπισθοφανῶς ἱστάμενος· ἡ δὲ λαβοῦσα αὐτὸ
her backward-facing standing she and having-taken it
ἐκάλυψέ τινα μέρη τοῦ σώματος, ἅπερ ἔδει πλέον
covered some parts of-the body which it-was-needful more
τῶν ἄλλων καλύπτεσθαι. Στρέφεται οὖν πρὸς τὸν
than-the others to-be-covered she-turns then to —

Ζωσιμᾶν, καί φησι πρὸς αὐτόν· Τί σοι ἔδοξεν, ἀββᾶ
Zosimas and says to him why to-you did-it-seem(-good) abba
Ζωσιμᾶ, ἁμαρτωλὸν θεάσασθαι γύναιον; τί ἐξ ἐμοῦ
Zosimas (a)-sinful to-behold little-woman what from me
μαθεῖν ἢ ἰδεῖν τοσοῦτον κόπον οὐκ ὤκνησας ἀναδέξασθαι;
to-learn or to-see such toil not did-you-shrink to-take-up
Ὁ δὲ εἰς γῆν κλίνας τὰ γόνατα, ἤρξατο λαβεῖν εὐχὴν
he and on (the)-ground having-bent the knees asked to-receive (a)-prayer
κατὰ τὸ σύνηθες, ἡ δὲ καὶ αὐτὴ βάλλει μετάνοιαν· καὶ
according-to the custom she and also herself makes (a)-prostration and
ἔκειντο ἀμφότεροι ἐπὶ τὴν γῆν, ἕκαστος ἐξαιτῶν εὐλογῆσαι
lay both on the ground each asking to-bless
τὸν ἕτερον, καὶ οὐδὲν ἦν ἀκοῦσαι παρὰ ἀμφοτέρων
the other and nothing was(-there) to-hear from both
λεγόμενον, εἰ μὴ τὸ, Εὐλόγησον. Μετὰ δὲ πλείστης
said if not the(-word) bless after and very-much
ὥρας διάστημα, ἔφησεν ἡ γυνὴ πρὸς τὸν Ζωσιμᾶν· Ἀββᾶ
time (an)-interval said the woman to — Zosimas abba
Ζωσιμᾶ, σοὶ τὸ εὐλογῆσαι ἁρμόζει καὶ εὔχεσθαι· σὺ
Zosimas to-you the(-thing) to-bless befits and to-pray you
γὰρ πρεσβυτέρου ἀξίᾳ τετίμησαι, σὺ ἐκ πλείστων ἐτῶν
for with-(a)-presbyter's rank have-been-honored you for many years
τῷ ἁγίῳ θυσιαστηρίῳ παρίστασαι, καὶ πολλάκις τῶν
at-the holy altar stand and often of-the
θείων δώρων μυσταγωγὸς γεγένησαι. Ταῦτα τὸν Ζωσιμᾶν
divine gifts (the)-celebrant have-become these-things — Zosimas
εἰς μείζονα φόβον καὶ ἀγωνίαν ἔβαλε, καὶ σύντρομος ὁ
into greater fear and agony threw and trembling the
γέρων γενόμενος ἱδρῶτι περιῤῥεῖτο καὶ ἔστενε, καὶ τὴν
old(-man) having-become with-sweat was-streaming and groaned and the
φωνὴν περιεκόπτετο· λέγει δὲ πρὸς αὐτὴν, διακεκομμένῳ
voice was-cut-off he-says and to her with-broken

καὶ συνεχεῖ τῷ ἄσθματι· Δήλη μὲν, ὦ μῆτερ πνευματικὴ,
and continuous the panting clear indeed O mother spiritual
καὶ ἐκ τοῦ ἤθους αὐτοῦ, ὅτι σὺ πρὸς Θεὸν ἐξεδήμησας
also from the character itself that you to God have-departed
καὶ τῷ πλείονι μέρει τῷ κόσμῳ νενέκρωσαι· δῆλον
and in-the greater part to-the world have-died clear
δὲ πλέον τὸ δεδομένον σοι χάρισμα, τῷ οὕτω με ἐξ
and more the having-been-given to-you gift by-the thus me by
ὀνόματος καλέσαι καὶ πρεσβύτερον λέγειν, ὃν οὐδέ ποτε
name to-call and presbyter to-say whom not-even ever
τεθέασαι· ἀλλ᾽ ἐπείπερ ἡ χάρις οὐκ ἐκ τῶν ἀξιωμάτων
you-have-seen but since the grace not from the ranks
γνωρίζεται, ἀλλ᾽ ἐκ τρόπων ψυχικῶν [χαρακτηρίζεσθαι
is-known but from ways of-soul to-be-marked
εἴωθεν], αὐτὴ εὐλόγησον διὰ τὸν Κύριον, καὶ
is-wont you-yourself bless for-the-sake-of the Lord and
μετάδος εὐχῆς τῷ δεομένῳ τῆς σῆς ἀντιλήψεως.
give-a-share of-prayer to-the(-one) needing of-the your help
Τῇ ἐνστάσει τοίνυν παραχωροῦσα τοῦ γέροντος, ἔφησεν 14
to-the insistence then yielding of-the old(-man) said
ἡ γυνή· Εὐλογητὸς ὁ Θεὸς, ὁ τῆς σωτηρίας τῶν
the woman blessed — (be)-God the(-one) for-the salvation of-the
ἀνθρώπων καὶ ψυχῶν κηδόμενος. Τοῦ δὲ Ζωσιμᾶ εἰπόντος
men and souls caring — and Zosimas having-said
τὸ, Ἀμὴν, ἀνέστησαν ἐκ τῆς γονυκλισίας ἀμφότεροι, καί
the(-word) Amen they-rose from the kneeling both and
φησιν ἡ γυνὴ πρὸς τὸν γέροντα· Τίνος χάριν πρὸς ἐμὲ τὴν
says the woman to the old(-man) for-what sake to me the
ἁμαρτωλὸν ἐλήλυθας, ἄνθρωπε; τίνος χάριν γυμνὸν πάσης
sinful(-woman) have-you-come man for-what sake naked of-all
ἀρετῆς ἰδεῖν ἠθέλησας γύναιον; Πλὴν ἐπείπερ σε πάντως
virtue to-see did-you-wish (a)-little-woman but since you surely

ἡ χάρις τοῦ ἁγίου καθωδήγησε Πνεύματος, ὅπως τινὰ
the grace of-the Holy has-guided Spirit that some
διακονίαν ἐκτελέσῃς τῷ χρόνῳ μου πρόσφορον [εἰπέ
service you-may-accomplish in-the time my suitable tell
μοι], πῶς τὸ Χριστιανικὸν φῦλον πολιτεύεται σήμερον; πῶς
me how the Christian race lives today how
οἱ βασιλεῖς; πῶς τὰ τῆς Ἐκκλησίας ποιμένεται; Ὁ δὲ
the kings how the(-things) of-the Church are-shepherded — and
Ζωσιμᾶς ἔφησε πρὸς αὐτὴν, Ἐν ὀλίγῳ, μῆτερ, εὐχαῖς ὑμῶν
Zosimas said to her in little mother by-prayers your
ὁσίαις, πᾶσιν ὁ Χριστὸς εἰρήνην σταθηρὰν ἐχαρίσατο·
holy to-all — Christ peace steady granted
ἀλλὰ δέξαι γέροντος ἀνάξιον παράκλησιν, καὶ εὖξαι
but receive of-(an)-old(-man) unworthy (an)-entreaty and pray
ὑπὲρ τοῦ κόσμου παντὸς, καὶ ὑπὲρ ἐμοῦ τοῦ ἁμαρτωλοῦ,
for the world whole and for me the sinner
ἵνα μὴ ἄκαρπον τῆς ἐρήμου ταύτης γένηταί μοι τὸ
that not fruitless of-the desert this become to-me the
διάστημα. Ἐκείνη δὲ πρὸς αὐτὸν ἀπεκρίνατο· Σὲ μὲν
interval she and to him answered you indeed
δέον, ἀββᾶ Ζωσιμᾶ, ἱερέως ἔχοντα ἀξίωμα, ὡς εἶπον,
(it-is)-right abba Zosimas (the)-priest's having rank as I-said
ὑπὲρ ἐμοῦ καὶ πάντων προσεύχεσθαι· εἰς τοῦτο γὰρ αὐτὸ
for me and all to-pray to this for very
κεκλήρωσαι· πλὴν ἐπείπερ ὑπακοὴν ποιεῖν κελευόμεθα,
you-have-been-appointed but since obedience to-do we-are-bidden
τὸ προσταχθὲν ὑπὸ σοῦ προθύμως ποιήσομαι.
the(-thing) commanded by you readily I-will-do
15 Ταῦτα εἰποῦσα, στρέφεται κατὰ ἀνατολὰς, καὶ τοὺς
these-things having-said she-turns toward (the)-east and the
ὀφθαλμοὺς εἰς τὸ ὕψος διαίρουσα, καὶ τὰς χεῖρας ἐκτείνουσα,
eyes to the height lifting and the hands stretching-out

ἤρξατο εὔχεσθαι ὑποψιθυρίζουσα· φωνὴ δὲ αὐτῆς οὐκ
began to-pray whispering (the)-voice but her not
ἠκούετο ἔναρθρος, ὅθεν ὁ Ζωσιμᾶς οὐδὲν τῶν τῆς εὐχῆς
was-heard articulate whence — Zosimas nothing of-the of-the prayer
δεδύνηται σημειώσασθαι· ἵστατο δὲ, ὡς ἔλεγε, σύντρομος εἰς
has-been-able to-note he-stood and as he-said trembling to
γῆν νενευκὼς καὶ μηδὲν καθόλου φθεγγόμενος. Ὤμνυε
(the)-ground having-bowed and nothing at-all uttering he-swore
δὲ, Θεὸν τοῦ λόγου προβαλλόμενος μάρτυρα, ὅτι ὡς
and (by)-God of-the word putting-forward (as)-witness that when
εἶδεν αὐτὴν εἰς τὴν εὐχὴν χρονίσασαν, μικρὸν ἀνακύψας
he-saw her in the prayer lingering (a)-little having-looked-up
ἐκ τῆς εἰς γῆν κατανεύσεως, ὁρᾷ αὐτὴν ὑψωθεῖσαν
from the toward ground bowing he-sees her raised
ὡς ἕνα πῆχυν ἀπὸ τῆς γῆς καὶ τῷ ἀέρι κρεμαμένην
about one cubit from the earth and in-the air hanging
καὶ οὕτω προσεύχεσθαι. Τοῦτο δὲ ὡς εἶδε, φόβῳ πλείονι
and so to-pray this and as he-saw by-fear greater
συνεχόμενος καὶ σφόδρα ἀγωνιῶν καὶ μηδὲν φθέγξασθαι
being-held and greatly being-in-agony and nothing to-utter
ὅλως τολμῶν, καθ' ἑαυτὸν δὲ μόνον λέγων ἐπιπολὺ τὸ,
at-all daring by himself but only saying at-length the(-word)
Κύριε ἐλέησον, κείμενος δὲ ἐπὶ τῆς γῆς, ἐν τῷ λογισμῷ
Lord have-mercy lying and on the ground in the thought
ὁ γέρων ἐσκανδαλίζετο, μήποτε ἄρα πνεῦμα ᾖ καὶ
the old(-man) was-scandalized lest then (a)-spirit she-be and
τὴν εὐχὴν ὑποκρίνοιτο. Στραφεῖσα δὲ ἡ γυνὴ, ἤγειρε τὸν
the prayer feign having-turned and the woman raised the
ἀββᾶν, λέγουσα· Τί σε, ἀββᾶ, οἱ λογισμοὶ συνταράττουσι
abba saying why you abba the thoughts trouble
σκανδαλισθέντα, ἐπ' ἐμοὶ, ὡς ὅτι πνεῦμα ὑπάρχω καὶ τὴν
scandalized at me as that (a)-spirit I-am and the

εὐχὴν ὑποκρίνομαι; πληροφορήθητι, ἄνθρωπε, ὅτι ἁμαρτωλόν
prayer I-feign be-fully-assured man that (a)-sinful
εἰμι γύναιον, πλὴν τῷ βαπτίσματι τῷ ἁγίῳ τετείχισμαι·
I-am little-woman but by-the baptism the holy I-have-been-walled
καὶ πνεῦμα οὐκ εἰμὶ, ἀλλὰ γῆ καὶ σποδὸς καὶ τὸ ὅλον
and (a)-spirit not I-am but earth and ashes and the whole
σὰρξ, μηδὲν πνευματικὸν ἐννοήσασα. Καὶ ἅμα ταῦτα
flesh nothing spiritual having-thought and at-the-same-time these-things
λέγουσα, σφραγίζει ἑαυτὴν τῷ σημείῳ τοῦ σταυροῦ
saying she-signs herself with-the sign of-the cross
μέτωπόν τε καὶ ὄμματα, χείλη τε καὶ τὸ στῆθος, λέγουσα,
forehead both and eyes lips both and the breast saying
οὕτως, Ὁ Θεὸς, ἀββᾶ Ζωσιμᾶ, ἐξελέτω ἡμᾶς ἐκ τοῦ πονηροῦ
thus — God abba Zosimas may-deliver us from the evil(-one)
καὶ τῆς ἐνέδρας αὐτοῦ, ὅτι πολλὴ καθ' ἡμῶν ἡ ἰσχὺς αὐτοῦ.
and the ambush his for great against us the strength his
16 Ταῦτα τοίνυν ἀκούσας ὁ γέρων καὶ θεασάμενος, ἔῤῥιψεν
these-things then having-heard the old(-man) and having-beheld threw
ἑαυτὸν εἰς τὸ ἔδαφος, καὶ ἐπελάβετο τῶν ποδῶν αὐτῆς
himself on the ground and took-hold-of the feet her
σὺν δάκρυσι λέγων, Ὁρκίζω σε κατὰ [τοῦ ὀνόματος] τοῦ
with tears saying I-adjure you by the name —
Χριστοῦ τοῦ Θεοῦ ἡμῶν, τοῦ ἐκ Παρθένου τεχθέντος,
of-Christ — God our the(-one) from (the)-Virgin born
δι' ὃν ταύτην ἠμφίεσο τὴν γύμνωσιν, δι' ὃν τὰς σάρκας
for whom this you-put-on the nakedness for whom the flesh
ταύτας οὕτω κατεδαπάνησας, μηδὲν κρύψῃς ἀπὸ τοῦ δούλου
this so you-consumed nothing hide from the servant
σου, τίς εἶ, καὶ πόθεν, καὶ πότε, καὶ ποίῳ τρόπῳ τὴν
your who you-are and whence and when and in-what way the
ἔρημον ταύτην κατῴκησας· μηδὲν κρύψῃς ἀπ' ἐμοῦ τὰ
desert this you-inhabited nothing hide from me the(-things)

κατὰ σὲ, ἀλλὰ πάντα διήγησαι, ὅπως τὰ μεγαλεῖα τοῦ Θεοῦ
about you but all relate that the great-things — of-God
ποιήσῃς κατάδηλα· Σοφία γὰρ κεκρυμμένη καὶ θησαυρὸς
you-may-make manifest wisdom for hidden and treasure
ἀφανὴς, τίς ὠφέλεια ἐπ᾽ ἀμφοτέροις; καθὰ γέγραπται· εἰπέ
invisible what (is-the)-profit in both as it-is-written tell
μοι πάντα διὰ Κύριον· οὐ γὰρ καυχήσεως ἕνεκεν
me all(-things) for-the-sake-of (the)-Lord not for of-boasting for-the-sake-of
λέξεις ἢ ἐπιδείξεως, ἀλλ᾽ ἵνα με πληροφορήσῃς τὸν
you-will-speak or of-display but that me you-may-assure the
ἁμαρτωλὸν καὶ ἀνάξιον· πιστεύω γὰρ τῷ Θεῷ, ᾧ ζῇς
sinner and unworthy I-believe for — in-God to-whom you-live
καὶ πεπολίτευσαι, ὅτι τούτου ἕνεκεν εἰς τὴν ἔρημον
and have-conducted-your-life that for-this for-the-sake-of into the desert
ταύτην ὡδηγήθην, ὅπως τὰ κατὰ σὲ ποιήσῃ Κύριος
this I-was-led that the(-things) about you may-make (the)-Lord
κατάδηλα· οὐκ ἔστι τοίνυν τῆς ἡμετέρας δυνάμεως τοῖς
manifest not it-is then of-the our power with-the
κρίμασι τοῦ Θεοῦ διαμάχεσθαι· εἰ μὴ γὰρ ἦν εὐάρεστον
judgments — of-God to-contend if not for it-was pleasing
Χριστῷ τῷ Θεῷ ἡμῶν τὸ γνωσθῆναί σε καὶ ὅπως
to-Christ — God our the(-thing) to-be-made-known you and how
ἠγώνισαι, οὐδὲ συνεχώρει θεαθῆναί σε ὑπό τινος, οὐδὲ
you-have-contended not-even he-would-allow to-be-seen you by anyone nor
ἐμὲ τοσαύτην ὁδὸν διανῦσαι ἐνίσχυε, τὸν μηδέποτε
me so-great (a)-way to-complete he-would-strengthen the(-one) never
προθέμενον ἢ δυνάμενον ἐξελθεῖν τοῦ κελλίου μου.
having-purposed or being-able to-go-out from-the cell my
Ταῦτα εἰπόντος καὶ ἕτερα πλείονα τοῦ ἀββᾶ Ζωσιμᾶ, 17
these-things having-said and other more the abba Zosimas
ἐγείρασα αὐτὸν ἡ γυνὴ, ἔφησε πρὸς αὐτὸν, Αἰσχύνομαι,
having-raised him the woman said to him I-am-ashamed

ἀββᾶ μου, εἰπεῖν σοι τὴν αἰσχύνην τῶν ἔργων μου,
abba my to-tell you the shame of-the works my
συγχώρησόν μοι διὰ τὸν Κύριον· πλὴν ἐπείπερ
forgive me for-the-sake-of the Lord but since
γυμνόν μου τὸ σῶμα τεθέασαι, ἀπογυμνώσω σοι καὶ τὰς
naked my the body you-have-seen I-will-strip-bare to-you also the
πράξεις μου, ἵνα γνῷς πόσης αἰσχύνης καὶ ἐντροπῆς
deeds my that you-may-know of-how-much shame and disgrace
ἡ ψυχή μου πεπλήρωται. Οὐ γὰρ, ὥσπερ ὑπέλαβες,
the soul my has-been-filled not for as you-supposed
τοῦ μὴ καυχᾶσθαι ἕνεκεν τὰ κατ' ἐμαυτὴν οὐκ
— not to-boast for-the-sake-of the(-things) about myself not
ἤθελον ἐξηγήσασθαι (τί γὰρ καὶ ἔχω καυχήσασθαι) σκεῦος
I-wished to-relate what for even have-I to-boast-of (a)-vessel
ἐκλογῆς τοῦ διαβόλου γειναμένη; οἶδα δὲ ὅμως ὅτι
of-election of-the devil having-become I-know but nevertheless that
ἐὰν ἀπάρξωμαι τῆς κατ' ἐμαυτὴν ἐξηγήσεως, φεύγῃς ἀπ'
if I-begin the about myself narrative you-will-flee from
ἐμοῦ, ὡς φεύγῃ τις ἀπὸ ὄφεως, μὴ φέρων ἀκοῦσαι
me as flees someone from (a)-snake not bearing to-hear
τοῖς ὠσὶν ἅπερ ἄτοπα πέπραχα· λέγω δὲ ὅμως μὴ
with-the ears what absurd(-things) I-have-done I-tell but nevertheless not
σιωπῶσα μηδὲν, ἐξορκοῦσά σε πρότερον μὴ διαλιπεῖν
keeping-silent-about anything adjuring you first not to-cease
ὑπὲρ ἐμοῦ προσευχόμενον, ὅπως εὕροιμι ἔλεος ἐν τῇ ὥρᾳ
for me praying that I-may-find mercy in the hour
τῆς κρίσεως. Τοῦ δὲ γέροντος ἀκατασχέτως δακρύοντος,
of-the judgment the and old(-man) uncontrollably weeping
ἤρξατο ἡ γυνὴ τῆς καθ' ἑαυτὴν διηγήσεως, οὕτως εἰποῦσα·
began the woman the about herself narrative thus having-spoken

An Egyptian, she left her parents at twelve and spent seventeen years in Alexandria in insatiable lust, taking no pay. She sailed with pilgrims to Jerusalem for the Exaltation of the Cross, corrupting them on the way; at the church door an unseen power held her back. Before the icon of the Mother of God she repented and vowed to change, entered and venerated the Cross, and heard a voice: cross the Jordan and find rest. With three loaves she crossed into the desert, where she had lived ever since.

Ἐγὼ, ἀδελφὲ, πατρίδα μὲν ἔσχον τὴν Αἴγυπτον· ζώντων 18
I brother (as)-fatherland indeed had — Egypt living
δὲ τῶν γονέων μου δωδέκατον ἔτος ἀνύουσα, τὴν πρὸς
and the parents my twelfth year completing the toward
ἐκείνους στοργὴν ἀθετήσασα, ἐγεινάμην εἰς Ἀλεξάνδρειαν·
them affection having-set-aside I-came to Alexandria
καὶ ὅπως μὲν τὴν ἀρχὴν, τὴν ἐμαυτῆς παρθενίαν
and how indeed the beginning the my-own virginity
διέφθορα, καὶ πῶς ἀκρατῶς καὶ ἀκορέστως εἶχον περὶ
I-destroyed and how incontinently and insatiably I-was about
τὸ πάθος τῆς μίξεως, αἰσχύνομαι ἐννοεῖν· τοῦτο γὰρ νῦν
the passion of-the intercourse I-am-ashamed to-consider this for now
εἰπεῖν ὑπάρχει σεμνότερον, ὃ δὲ συντόμως ἐρῶ, ἵνα
to-tell is more-decent what but briefly I-will-say that
τὸ ἐμπαθές μου γνῷς καὶ φιλήδονον, δέκα ἑπτὰ
the passionateness my you-may-know and love-of-pleasure ten seven
καὶ πρὸς ἐνιαυτοὺς, συγχώρησον, διετέλεσα δημόσιον
and more years forgive(-me) I-spent public
προκειμένη τῆς ἀσωτίας ὑπέκκαυμα, οὐ δόσεώς τινος, μὰ
set-out of-the debauchery (a)-kindling not of-(a)-gift any by
τὴν ἀλήθειαν, ἕνεκεν· οὐδὲ γάρ τινων διδόναι πολλάκις
the truth for-the-sake-of not-even for of-some to-give often
θελόντων ἐλάμβανον. Τοῦτο δὲ ἐπενόησα, ἵνα πλείστους
wishing I-took this and I-devised that very-many

ποιήσω προσέχειν μοι, δῶρον ἐκτελοῦσα τὸ ἐμοὶ
I-might-make to-attend to-me (a)-gift performing the(-thing) to-me
καταθύμιον· μηδὲ γὰρ νομίσῃς με ὡς εὐποροῦσαν μὴ
desired do-not for think me as being-well-off not
δέχεσθαι· προσαιτοῦσα διέζων, καὶ πολλάκις στύππιον
to-receive begging I-lived and often flax
νήθουσα, ἐπιθυμίαν δὲ εἶχον ἀκόρεστον καὶ ἀκατάσχετον
spinning desire and I-had insatiable and uncontrollable
ἔρωτα τῷ ἐν βορβόρῳ κυλίεσθαι· καὶ τοῦτό μοι τὸ
love for-the in mire to-roll and this to-me the
ζῆν ἦν τε καὶ ἐλογίζετο τὸ διαπαντὸς ἐκτελεῖν τὴν
to-live was both and was-reckoned the(-thing) continually to-perform the
ὕβριν τῆς φύσεως.
outrage of-the nature

19 Τοῦτον τοίνυν βιώσης μου τὸν τρόπον, ὁρῶ ἔν τινι
this then having-lived I the way I-see in some
καιρῷ τοῦ θέρους ἀνδρῶν Λιβύων καὶ Αἰγυπτίων ὄχλον
time of-the summer of-men Libyans and Egyptians (a)-crowd
πολὺν, τρεχόντων ὡς ἐπὶ θάλασσαν· ἠρώτησά τέ τινα
great running as to (the)-sea I-asked and someone
τὸν τότε παρατυχόντα μοι, Ποῦ σπουδάζουσιν ἄρα
the then happening-upon me where are-hastening then
οἱ ἄνδρες οὗτοι οἱ τρέχοντες; Ὁ δὲ ἀπεκρίνατο
the men these the(-ones) running he and answered
λέγων· Εἰς Ἱεροσόλυμα πάντες ἀνέρχονται, τῆς Ὑψώσεως
saying to Jerusalem all are-going-up of-the Exaltation
ἕνεκεν τοῦ τιμίου σταυροῦ, ἥτις μετ' ὀλίγας ἡμέρας
for-the-sake-of of-the precious cross which after few days
εἴωθε γίνεσθαι. Ἔφην τε πρὸς ἐκεῖνον ἐγὼ, Ἆρά
is-wont to-take-place said and to him I —
γε λαμβάνουσι κἀμὲ σὺν αὐτοῖς, εἴπερ ἀκολουθῆσαι
then do-they-take me-too with them if-indeed to-follow

θελήσω; Ὁ δὲ πρός με, Ἐὰν ἔχεις τὸν ναῦλόν σου
I-wish he and to me if you-have the fare your
καὶ τὴν δαπάνην, οὐδεὶς ὁ κωλύων σε. Εἶπον δὲ
and the expense no-one the(-one) hindering you I-said and
πρὸς αὐτόν· Ὄντως, ἀδελφὲ, ναῦλον [καὶ] δαπάνην
to him truly brother fare and expense
οὐ κέκτημαι· ἀπέρχομαι δὲ κἀγὼ, καὶ ἀνέρχομαι εἰς
not I-possess go and I-too and go-up into
ἓν τῶν πλοιαρίων ὧν ἐμισθώσαντο, καὶ θρέψαι με
one of-the boats which they-hired and to-feed me
ἔχουσι κἂν μὴ θέλουσι· σῶμα γὰρ ἔχω, ἀντὶ ναύλου
they-have(-to) even-if not they-wish (a)-body for I-have instead-of fare
λαμβάνουσι. Διὰ τοῦτο δὲ ἤθελον ἀπελθεῖν (ἀββᾶ μου,
they-take for this and I-wished to-go-away abba my
συγχώρησον), ἵνα σχῶ πολλοὺς ἐραστὰς ἐν ἑτοίμῳ τοῦ
forgive(-me) that I-might-have many lovers in readiness of-the
πάθους μου. Εἶπόν σοι, ἀββᾶ Ζωσιμᾶ, μὴ ἀναγκάσῃς
passion my I-told you abba Zosimas do-not compel
εἰπεῖν σοι τὴν ἀσχημοσύνην μου· φρίττω γὰρ, οἶδεν ὁ
to-tell you the shamefulness my I-shudder for knows the
Κύριος, μολύνουσα καὶ σὲ καὶ τὸν ἀέρα τοῖς λόγοις
Lord defiling both you and the air with-the words
μου.
my
Ὁ δὲ Ζωσιμᾶς δάκρυσι βρέχων τὸ ἔδαφος, πρὸς αὐτὴν 20
— and Zosimas with-tears wetting the ground to her
ἀπεκρίνατο· Λέγε διὰ τὸν Κύριον, ὦ μῆτέρ μου, λέγε,
answered speak for-the-sake-of the Lord O mother my speak
καὶ μὴ ἐγκόψῃς τὸν [εἱρμὸν] τῆς τοιαύτης ἐπωφελοῦς
and do-not break-off the train of-the such profitable
διηγήσεως. Ἡ δὲ αὖθις ἀναλαβοῦσα τοῖς προτέροις
narrative she and again taking-up to-the former

ῥήμασι, προστέθεικε ταῦτα· Ἐκεῖνος τοίνυν ὁ νεανίας,
words added these-things that then the young-man
ἀκούσας τὸ αἰσχρὸν τῶν ῥημάτων, γελῶν ἀνεχώρησεν·
having-heard the shamefulness of-the words laughing withdrew
ἐγὼ δὲ ῥίψασα τὴν ἠλακάτην ἥνπερ ἐβάσταζον
I but having-thrown-down the distaff which I-was-carrying
(ταύτην γὰρ συμβέβηκε διὰ χρόνου βαστάζειν με), τρέχω
this for it-happened for (a)-time to-carry me I-run
πρὸς θάλασσαν, ἔνθα τοὺς τρέχοντας ἔβλεπον τρέχοντας·
to (the)-sea where those running I-had-seen running
καὶ βλέπουσα νέους τινὰς πρὸς τὸν αἰγιαλὸν ἑστῶτας,
and seeing young-men some by the shore standing
ὡσεὶ δέκα τὸν ἀριθμὸν ἢ καὶ πλείονας, σφριγῶντας
about ten the number or even more vigorous
τοῖς σώμασιν ἅμα καὶ τοῖς κινήμασι, καὶ ἱκανούς μοι
in-the bodies together also in-the movements and sufficient to-me
φανέντας πρὸς τὸ ζητούμενον (ὡς ἔοικε δὲ καὶ
appearing for the(-thing) sought as it-seems and also
ἄλλους συμπλωτῆρας ἀνέβαινον· καὶ γὰρ καὶ ἕτεροι
other fellow-voyagers they-were-going-up and for also others
προανελθόντες ἦσαν εἰς τὰ πλοιάρια), ἀναιδῶς δὲ,
gone-up-before were into the boats shamelessly and
οὕτως ἦν μοι ἔθος, εἰς μέσον αὐτῶν εἰσεπήδησα·
so was to-me (the)-custom into (the)-midst of-them I-leapt
Λάβετε, ἔφην, καὶ μὲ ὅπου ἀπέρχεσθε· οὐκ ἔχω γὰρ
take I-said also me where you-go not I-have for
ὑμῖν εὑρεθῆναι ἀδόκιμος· εἶτα ἕτερα εἰποῦσα ῥήματα
to-you to-be-found unacceptable then other having-said words
αἰσχρότερα, ἐκίνησα ἅπαντας εἰς γέλωτα. Οἱ δὲ τὸ πρὸς
more-shameful I-moved all to laughter they and the to
ἀναίδειαν ἐπαγωγὸν θεασάμενοι, λαβόντες ἀνάγουσί
shamelessness inviting(-manner) having-beheld having-taken(-me) bring-up

με εἰς ὅπερ εἶχον πλοιάριον ἕτοιμον· κἀκεῖνοι γὰρ ἐν
me into which they-had boat ready and-they for in
τοσούτῳ παραγεγόνασιν οὗπερ ἂν ἔμενον. Ἐκεῖθεν τοῦ
so-much had-arrived where — they-were-staying from-there the
πλοὸς ἀπηρξάμεθα.
voyage we-began
Τὰ δὲ ἐντεῦθεν πῶς σοι διηγήσομαι, ἄνθρωπε; ποία 21
the(-things) and from-here how to-you will-I-relate man what
γλῶσσα ἐξείποι ἢ ἀκοὴ παραδέξεται τὰ ἐν τῷ πλοίῳ
tongue could-tell or hearing will-receive the(-things) in the boat
καὶ κατὰ τὴν ὁδοιπορίαν γενόμενα; ἅπερ μὴ θέλοντας
and during the journey having-happened which not wishing
ποιεῖν τοὺς ἀθλίους ἠνάγκαζον; Οὐκ ἔστι εἶδος ἀσελγὲς,
to-do the wretched(-men) I-compelled not there-is (a)-kind licentious
ῥητόν τε καὶ ἄῤῥητον, οὗπερ οὐ γέγονα τοῖς ταλαιπώροις
speakable both and unspeakable of-which not I-became to-the miserable(-men)
διδάσκαλος. Ἐγὼ τοίνυν, ἀββᾶ μου, καταπλήττομαι πῶς
teacher I then abba my am-astounded how
ὑπήνεγκεν ἡ θάλασσα τὰς ἐμὰς ἀσωτίας· πῶς οὐκ ἤνοιξεν
bore the sea the my debaucheries how not opened
ἡ γῆ τὸ στόμα, καὶ ζῶσαν εἰς ᾅδου με κατήγαγε,
the earth the mouth and alive into Hades me brought-down
τὴν τοσαύτας ψυχὰς παγιδεύσασαν. Ἀλλ' ὡς ἔοικεν
the(-one) so-many souls having-ensnared but as it-seems
ὁ Θεὸς τὴν ἐμὴν ἐζήτει μετάνοιαν· οὐ γὰρ θέλει τὸν
— God the my sought repentance not for he-wishes the
θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ μένει μακροθυμῶν, τὴν
death of-the sinner but waits being-long-suffering the
ἐπιστροφὴν ἐκδεχόμενος· οὕτω τοίνυν καὶ μετὰ τοσαύτης
conversion awaiting so then also with such
σπουδῆς ἀνήλθομεν εἰς Ἱεροσόλυμα· καὶ ὅσας μὲν ἡμέρας
zeal we-went-up to Jerusalem and as-many indeed days

πρὸ τῆς ἑορτῆς ἐν τῇ πόλει διέτριψα, τοῖς ὁμοίοις
before the feast in the city I-spent with-the like(-deeds)
ἐχρησάμην, μᾶλλον δὲ τοῖς χείροσιν· οὐ γὰρ μόνον
I-dealt rather and with-the worse not for only
ἠρκέσθην τοῖς νεανίσκοις, οἷς κατὰ τὴν θάλασσαν εἶχον
I-was-content with-the young-men whom on the sea I-had
καὶ κατὰ τὴν ὁδὸν ὑπουργοῦντάς μοι, ἀλλὰ καὶ ἄλλους
and on the road serving me but also other
πολλοὺς ἠχρείωσα, πολίτας τε καὶ ξένους εἰς τοῦτο
many I-defiled citizens both and strangers for this
συλλέγουσα.
gathering

22 Ὅτε δὲ ἔφθασεν ἡ ἁγία τῆς ὑψώσεως τοῦ σταυροῦ
when and came the holy of-the exaltation of-the cross
ἑορτὴ, ἐγὼ μὲν καθὰ καὶ τὸ πρὶν περιήειν ψυχὰς
feast I indeed as also the before went-about souls
νέων ἀγρεύουσα. Ἔβλεπον δὲ ὄρθρου βαθέος πάντας
of-young-men hunting I-saw and at-dawn deep all
εἰς τὴν ἐκκλησίαν συντρέχοντας, καὶ ἀπίημι, κἀγὼ
to the church running-together and set-off I-too
τρέχουσα σὺν τοῖς τρέχουσιν. Ἦλθον οὖν σὺν αὐτοῖς
running with the(-ones) running I-came then with them
εἰς τὰ τοῦ οἴκου προαύλια· καὶ ὅτε ἦλθεν ἡ ὥρα τῆς
into the of-the house forecourts and when came the hour of-the
θείας ὑψώσεως, ὤθουν καὶ ἀντωθούμην βιαζομένη τὴν
divine exaltation I-pushed and I-was-pushed-back forcing the
εἴσοδον, συνελθεῖν τῷ ὄχλῳ σπουδάζουσα. Καὶ ἕως
entrance to-go-in-with the crowd hastening and as-far-as
μὲν τῆς θύρας, δι᾽ ἧς λοιπὸν εἰς αὐτὸν τὸν ναόν
indeed the door through which further into very the temple
τις ἐγένετο, ἐν ᾧ τὸ ζωοποιὸν ξύλον ἐδείκνυτο, σὺν
one entered in which the life-giving wood was-shown with

μόχθῳ πολλῷ καὶ θλίψει προσήγγιζον ἡ ταλαίπωρος.
toil much and affliction I-approached the wretched(-woman)
Ὅτε δὲ τὴν φλιὰν τῆς θύρας ἐπάτησα, οἱ μὲν ἄλλοι
when and the threshold of-the door I-trod the indeed others
πάντες ἀκωλύτως εἰσήεσαν, ἐμὲ δὲ θεία τις ἐκώλυσεν
all unhindered went-in me but divine some hindered
δύναμις, μὴ συγχωροῦσα τὴν εἴσοδον εἰσελθεῖν. Αὖθις γὰρ
power not allowing the entrance to-enter again for
ἀντωθούμην (καὶ ἀντεπεμπόμην), καὶ μόνη πάλιν ὡρώμην
I-was-pushed-back and I-was-sent-back and alone again I-was-seen
ἑστῶσα εἰς τὰ προαύλια. Νομίσασα γὰρ ἐκ γυναικείας
standing in the forecourts having-thought for from womanly
ἀδυναμίας τοῦτο συμβαίνειν, πάλιν ἐμαυτὴν ἑτέροις
weakness this to-happen again myself with-others
ἐγκαταμίξασα, ἐβιαζόμην ὡς οἷόν τε παραγκωνιζομένη,
having-mingled I-forced(-my-way) as — — elbowing
καὶ ἐμαυτὴν εἰσωθοῦσα. Ἀλλ' ἐκοπίων εἰς μάταια· αὖθις
and myself pushing-in but I-toiled for vain(-things) again
γὰρ ἡνίκα τῆς φλιᾶς ὁ ποῦς ἐπέβη ὁ ἄθλιος, τοὺς
for when of-the threshold the foot trod the wretched the
μὲν ἄλλους ὁ ναὸς εἶχεν μηδενὸς ἐμποδίζοντος, ἐμὲ
indeed others the temple held no-one hindering me
δὲ μόνην τὴν τάλαιναν οὐκ ἐδέχετο, ἀλλ' ὥσπερ
but alone the wretched(-woman) not it-received but as-if
στρατιωτικῆς πληθύος τεταγμένης εἰς τοῦτο, τῆς ἐμοὶ
of-(a)-military host appointed for this the to-me
προσταχθείσης ἀποκλεῖσαι τὴν εἴσοδον, οὕτω μέ τις
ordered to-shut-off the entrance so me some
ἀθρόα διεκώλυσεν δύναμις, καὶ πάλιν ἱστάμην εἰς τὰ
sudden hindered power and again I-stood in the
προαύλια.
forecourts

23 Τοῦτο τρὶς καὶ τετράκις παθοῦσά τε καὶ ποιήσασα,
this three-times and four-times having-suffered both and having-done
ἀποκαμοῦσα λοιπὸν, καὶ μηκέτι ὠθεῖν καὶ ἀντωθεῖσθαι
having-grown-weary further and no-longer to-push and to-be-pushed-back
ἰσχύουσα (ἐγεγόνει γάρ μου τὸ σῶμα ἐκ τῆς βίας
being-able had-become for my the body from the force
κατάκοπον), καὶ ἐνδοῦσα λοιπὸν, ἀνεχώρησα, καὶ ἔστην
exhausted and having-given-in further I-withdrew and stood
ἐν τῇ γωνίᾳ τῆς αὐλῆς τοῦ ναοῦ· καὶ μόλις ποτὲ ἐν
in the corner of-the court of-the temple and hardly ever in
συναισθήσει τῆς αἰτίας, τῆς κωλυούσης με ἰδεῖν τὸ
awareness of-the cause the(-one) hindering me to-see the
ζωοποιὸν ξύλον, γεγένημαι. Ἥψατο γὰρ τῶν ὀφθαλμῶν
life-giving wood I-came touched for the eyes
τῆς καρδίας μου λόγος σωτήριος, ὑποδεικνύων μοι, ὅτι ὁ
of-the heart my (a)-word saving showing me that the
βόρβορος τῶν ἔργων μου ἦν, ὁ τὴν εἴσοδον κλείων
mire of-the works my was the(-thing) the entrance shutting
μοι. Ἠρξάμην δὲ κλαίειν, καὶ ὀδύρεσθαι, καὶ τὸ στῆθός
to-me I-began and to-weep and to-lament and the breast
μου τύπτειν, καὶ στεναγμοὺς ἐκ βάθους τῆς καρδίας
my to-beat and groans from (the)-depth of-the heart
μου ἀνάγουσα· κλαίουσα δὲ ὁρῶ ἐπάνω τοῦ τόπου ἐν
my bringing-up weeping and I-see above the place in
ᾧ ἱστάμην [ἐπάνωθεν] εἰκόνα τῆς παναγίας Θεοτόκου
which I-stood from-above (an)-icon of-the all-holy Theotokos
ἑστῶσαν, καί φημι πρὸς αὐτὴν ἀκλινῶς ἐνατενίζουσα·
standing and I-say to her unwaveringly gazing
Παρθένε Δέσποινα, ἡ τὸν Θεὸν Λόγον κατὰ σάρκα
Virgin Lady the(-one) — God Word according-to flesh
γεννήσασα, οἶδα μὲν, οἶδα ὡς οὐκ ἔστιν εὐπρεπὲς
having-borne I-know indeed I-know that not it-is fitting

οὐδὲ εὔλογον τὴν οὕτως με ῥυπαρὰν οὖσαν, τὴν οὕτως
nor reasonable the so me filthy being the so
πανάσωτον, εἰκόνα καθορᾷν σου τῆς Ἀειπαρθένου, σοῦ,
all-dissolute (the)-icon to-look-upon your of-the Ever-virgin of-you
τῆς ἁγνῆς, σοῦ τῆς σῶμα καὶ ψυχὴν ἐχούσης καθαρὰν
the pure of-you the body and soul having pure
καὶ ἀμόλυντον· δίκαιον γάρ ἐστιν ἐμὲ τὴν ἄσωτον ὑπὸ
and undefiled just for it-is me the dissolute by
τῆς σῆς καθαρότητος μισεῖσθαί τε καὶ βδελύττεσθαι.
the your purity to-be-hated both and to-be-abhorred
Πλὴν ἐπείπερ, ὡς ἤκουσα, διὰ τοῦτο γέγονεν ὁ Θεὸς,
but since as I-heard for this became — God
ὃν ἐγέννησας, ἄνθρωπος, ὅπως καλέσῃ ἁμαρτωλοὺς εἰς
whom you-bore man that he-might-call sinners to
μετάνοιαν· βοήθησον τῇ μόνῃ, καὶ μὴ ἐχούσῃ τινὰ
repentance help the alone(-woman) and not having anyone
πρὸς βοήθειαν· ἐπίταξον κἀμοὶ συγχωρηθῆναι τὴν εἴσοδον
for help command me-too to-be-allowed the entrance
τῆς Ἐκκλησίας εἰσελθεῖν· μὴ στερήσῃς με τὸ ξύλον ἰδεῖν,
of-the Church to-go-in do-not deprive me the wood to-see
ἐν ᾧ κατὰ σάρκα προσπαγεὶς ὁ Θεὸς ὃν ἐγέννησας,
on which in flesh having-been-nailed — God whom you-bore
τὸ αἷμα τὸ ἴδιον ὑπὲρ ἐμοῦ δέδωκεν εἰς ἀντίλυτρον·
the blood the own for me has-given as (a)-ransom
ἐπίταξον, ὦ Δέσποινα, κἀμοὶ τὴν θύραν ἀνοιγῆναι τῆς
command O Lady me-too the door to-be-opened of-the
θείας τοῦ σταυροῦ προσκυνήσεως, καὶ σὲ δίδωμι τῷ
divine of-the cross worship and you I-give to-the(-one)
ἐκ σοῦ τεχθέντι Θεῷ ἐγγυητὴν ἀξιόχρεων, ὡς οὐκέτι
from you born God (as)-surety trustworthy that no-longer
τὴν σάρκα ταύτην ἐνυβρίσω δι' αἰσχρᾶς οἱασδήποτε
the flesh this I-will-outrage through shameful any-whatever

μίξεως, ἀλλ' ἡνίκα τὸ ξύλον τοῦ σταυροῦ τοῦ Υἱοῦ
intercourse but when the wood of-the cross of-the Son
σου θεάσομαι, κόσμῳ καὶ τοῖς ἐν κόσμῳ πᾶσιν
your I-will-behold to-(the)-world and to-the(-things) in (the)-world all
εὐθὺς ἀποτάσσωμαι, καὶ αὐτίκα ἐξέρχωμαι, ὅπου δ'
at-once I-will-renounce and immediately go-out where and
ἂν αὐτὴ, ὡς ἐγγυητὴς σωτηρίας, ὑποθῇς καὶ ὁδηγήσῃς
— you-yourself as surety of-salvation direct and guide
με.
me

24 Ταῦτα εἰποῦσα, καὶ ὥσπερ τινὰ πληροφορίαν λαβοῦσα
these-things having-said and as some assurance having-received
τὸ τῆς πίστεως ἔμπυρον, τῇ εὐσπλαγχνίᾳ τῆς Θεοτόκου
the of-the faith fiery(-warmth) in-the compassion of-the Theotokos
καταθαῤῥήσασα, κινῶ ἐμαυτὴν ἐκ τοῦ τόπου ἐκείνου, ἐν
having-taken-courage I-move myself from the place that in
ᾧ ἑστῶσα ἐποιούμην τὴν δέησιν· καὶ ἔρχομαι πάλιν,
which standing I-was-making the supplication and I-come again
καὶ τοῖς εἰσιοῦσιν ἐμαυτὴν ἐγκατέμιξα, καὶ οὐκέτι οὐδεὶς
and with-those going-in myself mingled and no-longer anyone
ὠθῶν με καὶ ἀντωθούμενος, οὐδεὶς ὁ κωλύων με
pushing me and pushing-back no-one the(-one) hindering me
τοῦ πλησίον γενέσθαι με τῆς θύρας, δι' ἧς εἰς τὸν
from-the near to-come me to-the door through which into the
ναὸν εἰσῆεσαν. Ἔλαβέν με οὖν φρίκη καὶ ἔκστασις, καὶ
temple they-went-in took me then shuddering and ecstasy and
ὅλη δι' ὅλου ἐκλονούμην καὶ ἔτρεμον. Εἶτα φθασάσης
whole through whole I-was-shaken and trembled then having-reached
μου τὴν θύραν τὴν ἕως τότε ἠσφαλισμένην μοι, ὡσεὶ
I the door the(-one) until then secured to-me as-if
πᾶσα ἡ δύναμις, ἡ πρότερόν με κωλύουσα, νῦν ἐμοὶ
all the power the(-one) before me hindering now for-me

προοδοποιεῖ τὴν εἴσοδον, οὕτως εἰσῆλθον ἄπονος, οὕτως
prepares-the-way the entrance so I-went-in without-toil so
ἐντὸς τῶν ἁγίων γεγένημαι, τῆς τε ζωοποιοῦ θέας τοῦ
within the holy(-places) I-came of-the both life-giving sight of-the
σταυροῦ κατηξίωμαι, καὶ εἶδον τοῦ Θεοῦ τὰ μυστήρια, καὶ
cross I-was-deemed-worthy and I-saw — of-God the mysteries and
οἷός ἐστιν ἕτοιμος τοῦ δέχεσθαι τὴν μετάνοιαν. Ῥίψασα
how he-is ready — to-receive the repentance having-thrown
τοίνυν ἐμαυτὴν ἐγὼ ἡ ἀθλία ἐπὶ τῆς γῆς, καὶ
then myself I the wretched(-woman) on the ground and
τὸ ἅγιον ἐκεῖνο προσκυνήσασα ἔδαφος, ἔτρεχον ἐξιοῦσα,
the holy that having-worshiped floor I-ran going-out
πρὸς τὴν ἐγγυησαμένην με σπουδάζουσα. Γίνομαι
to the(-one) having-become-surety me hastening I-come
τοίνυν ἐν ἐκείνῳ τῷ τόπῳ, ἐν ᾧ τὸ τῆς ἐγγύης
then into that the place in which the of-the surety
ὑπεγράφη χειρόγραφον· καὶ γόνυ κλίνασα ἔμπροσθεν
was-signed bond and knee having-bent before
τῆς Ἀειπαρθένου καὶ Θεοτόκου, τούτοις ἐχρησάμην τοῖς
the Ever-virgin and Theotokos these I-used the
ῥήμασι·
words
Σὺ μέν, ὦ φιλάγαθε Δέσποινα, τὸ σὸν ἐνεδείξω [ἐπ' 25
you indeed O good-loving Lady the your showed upon
ἐμὲ] φιλάνθρωπον, σὺ τῆς ἀναξίας οὐκ ἐβδελύξω
me love-for-mankind you of-the unworthy(-woman) not abhorred
τὴν δέησιν· εἶδον δόξαν, ἣν δικαίως οὐχ ὁρῶμεν οἱ
the supplication I-saw glory which justly not we-see the
ἄσωτοι· δόξα τῷ Θεῷ, τῷ διὰ σοῦ δεχομένῳ
dissolute glory — (be)-to-God the(-one) through you receiving
τῶν ἁμαρτωλῶν τὴν μετάνοιαν. Τί γὰρ εἶχον πλέον ἡ
of-the sinners the repentance what for had-I more the

ἁμαρτωλὸς ἐννοῆσαι ἢ φθέγξασθαι; Καιρός ἐστι λοιπὸν,
sinful(-woman) to-think or to-utter (the)-time it-is further
Δέσποινα, πληρωθῆναι λοιπὸν τῆς ἐγγύης, ἧς ἐγγυήσω,
Lady to-be-fulfilled further of-the surety which you-pledged
τὰ σύμφωνα. Νῦν ὅπου κελεύεις ὁδήγησον· νῦν γενοῦ
the agreements now where you-bid guide(-me) now become
μοι μᾶλλον τῆς σωτηρίας διδάσκαλος, χειραγωγοῦσα
for-me rather of-the salvation teacher leading-by-the-hand
πρὸς τὴν ὁδὸν τὴν εἰς μετάνοιαν ἄγουσαν. Καὶ
to the way the(-one) to repentance leading and
ταῦτα λέγουσα, ἤκουσα πόῤῥωθεν κράζοντος, Ἐὰν τὸν
these-things saying I-heard from-afar (someone)-crying if —
Ἰορδάνην διέλθῃς, καλὴν εὑρήσεις ἀνάπαυσιν. Ἐγὼ δὲ τῆς
Jordan you-cross good you-will-find rest I and the
φωνῆς ταύτης ἀκούσασα, καὶ ταύτην δι᾽ ἐμὲ γενέσθαι
voice this having-heard and it for me to-have-happened
πιστεύσασα, δακρύουσα ἔκραξα, καὶ τῇ Θεοτόκῳ ἐβόησα·
having-believed weeping cried-out and to-the Theotokos shouted
Δέσποινα, Δέσποινα, μὴ ἐγκαταλίπῃς με. Καὶ ταῦτα
Lady Lady do-not forsake me and these-things
βοήσασα ἐξίημι ἐκ τῆς αὐλῆς τοῦ ναοῦ, καὶ συντόμως
having-shouted I-go-out from the court of-the temple and quickly
ἐβάδιζον.
walked

26 Ἐξερχομένην δέ τις ἑωρακώς με, ἐπιδίδωσίν μοι
going-out and someone having-seen me gives me
τρεῖς φόλεις, Δέξαι ταύτας, ἀμμά μου, εἰπών. Ἐγὼ
three folles take these mother my having-said I
δὲ τὰ δοθέντα μοι κομίσασα, τρεῖς ἐξ αὐτῶν
and the(-things) given me having-taken three of them
ἠγόρασα ἄρτους, καὶ τούτους ἔλαβον εὐλογίας ἐφόδιον.
bought loaves and these I-took (as)-blessing provision

Ἠρώτησα δὲ τὸν τοὺς ἄρτους πιπράσκοντα, Ποία
I-asked and the(-one) the loaves selling which
καὶ πόθεν ἡ ὁδὸς καθέστηκεν, ἄνθρωπε, ἡ εἰς τὸν
and whence the road stands man the(-one) to —
Ἰορδάνην ἀπάγουσα; Καὶ μαθοῦσα τὴν πύλην τῆς πόλεως,
Jordan leading-away and having-learned the gate of-the city
τὴν ἐπ᾽ ἐκεῖνο τὸ μέρος ἐξάγουσαν, ἐξῆλθον τρέχουσα,
the(-one) to that the part leading-out I-went-out running
καὶ τῆς ὁδοιπορίας εἰχόμην δακρύουσα. Ἐρωτήσει δὲ
and to-the journey I-kept(-to) weeping with-question and
φθάνουσα τὴν ἐρώτησιν, καὶ τὸ λοιπὸν ἅπαν τῆς ἡμέρας
anticipating the question and the rest whole of-the day
ὁδοιπορήσασα (ἦν γὰρ τρίτη ὥρα τῆς ἡμέρας, ὅτε
having-traveled it-was for (the)-third hour of-the day when
τὸν σταυρὸν ἐθεασάμην, ὡς εἰκάζω), κατέλαβον λοιπὸν,
the cross I-beheld as I-guess I-reached further
τοῦ ἡλίου πρὸς τὴν δύσιν κλίναντος, τὸν ναὸν Ἰωάννου
the sun toward the setting having-declined the temple of-John
τοῦ Βαπτιστοῦ, τὸν κείμενον τοῦ Ἰορδάνου σύνεγγυς.
the Baptist the(-one) lying — of-Jordan near
Καὶ πρότερον ἐν τῷ ναῷ προσκυνήσασα κατῆλθον εἰς
and first in the temple having-worshiped I-went-down into
τὸν Ἰορδάνην αὐτίκα, καὶ πρόσωπον καὶ χεῖρας ἐξ
— Jordan at-once and face and hands from
ἐκείνου τοῦ ἁγίου ὕδατος ἔβρεξα· μετέλαβον δὲ τῶν
that the holy water I-wet I-partook and of-the
ἀχράντων καὶ ζωοποιῶν μυστηρίων ἐν τῷ ναῷ τοῦ
immaculate and life-giving mysteries in the temple of-the
Προδρόμου, καὶ τοῦ ἑνὸς ἄρτου τὸ ἥμισυ ἔφαγον, καὶ
Forerunner and of-the one loaf the half I-ate and
ἐκ τοῦ Ἰορδάνου πιοῦσα ἐπὶ τῆς γῆς ἐμαυτὴν τὴν
from — Jordan having-drunk on the ground myself the

νύκτα κατέκλινα. Τῇ δὲ ἐπαύριον εὑροῦσα μικρὸν ἐκεῖσε
night laid-down on-the and next-day having-found (a)-small there
πλοιάριον, ἐπὶ τὸ μέρος τὸ ἕτερον γέγονα, καὶ πάλιν
boat to the side the other I-came and again
ἐζήτησα τὴν ὁδηγόν μου, ὁδηγῆσαί με ὅπου δ' ἄν ἐστιν
I-sought the guide my to-guide me where and — is
αὐτῇ εὐάρεστον. Γέγονα τοίνυν κατὰ ταύτην τὴν ἔρημον,
to-her pleasing I-came then into this the desert
καὶ ἐξ ἐκείνου μέχρι τῆς σήμερον ἐμάκρυνα φυγαδεύουσα,
and from that(-time) until the today I-went-far fleeing
καὶ ἐν ταύτῃ αὐλίζομαι, προσδεχομένη τὸν Θεόν μου,
and in this I-dwell awaiting — God my
τὸν ἀπὸ ὀλιγοψυχίας καὶ καταιγίδος τοὺς ἐπιστρέφοντας
the(-one) from faint-heartedness and storm those turning
πρὸς αὐτὸν διασώζοντα.
to him saving

FORTY-SEVEN YEARS IN THE DESERT

She had lived forty-seven years in the desert, fighting her old desires for seventeen of them, and knew Scripture though she had never learned letters. She asked Zosimas to tell no one while she lived and to bring her communion at the Jordan on Holy Thursday next year.

27 Ὁ δὲ Ζωσιμᾶς πρὸς αὐτὴν ἔφησεν· Πόσα δὲ ἔτη εἰσὶν,
— and Zosimas to her said how-many and years are-there
ὦ κυρία μου, ἐξ ὅτε εἰς ταύτην αὐλίζῃ τὴν ἔρημον;
O lady my from when in this you-dwell the desert
Ἀπεκρίθη ἡ γυνή· Τεσσαράκοντα ἑπτὰ ἔτη, ὡς εἰκάζω,
answered the woman forty seven years as I-guess
εἰσὶν, ἐξ ὅτε τῆς ἁγίας πόλεως ἐξελήλυθα. Εἶπεν δὲ
they-are from when the holy city I-have-gone-out said and

Ζωσιμᾶς· Καὶ τί δὲ εὗρες ἢ ἔσχηκας τροφὴν, ὦ κυρία
Zosimas and what too did-you-find or have-you-had food O lady
μου; Ἔφη δὲ ἡ γυνὴ· Δύο μὲν ἥμισυ ἄρτους τὸν
my said and the woman two indeed (and-a)-half loaves —
Ἰορδάνην ἐπέρασα φέρουσα, οἵτινες κατ' ὀλίγον ξηρανθέντες
Jordan I-crossed carrying which by little having-dried
ἀπελιθώθησαν, καὶ μικρὸν ἐπὶ χρόνους ἐσθίουσα διετέλεσα.
were-petrified and little over years eating I-continued
Εἶπεν δὲ Ζωσιμᾶς· Καὶ οὕτως ἀπόνως παρῆλθες τῶν
said and Zosimas and so without-toil did-you-pass-through of-the
τοσούτων ἐτῶν τὸ διάστημα, μηδὲν τῆς ἀθρόας γενομένης
so-many years the interval nothing of-the sudden having-happened
μεταβολῆς ταραττούσης σε; Ἀπεκρίθη ἡ γυνή· Πρᾶγμά
change troubling you answered the woman (a)-matter
με νῦν ἠρώτησας, ἀββᾶ Ζωσιμᾶ, ὅπερ φρίττω καὶ
me now you-have-asked abba Zosimas which I-shudder even
λέγουσα· ἐὰν γὰρ ἔλθω νῦν εἰς ἀνάμνησιν τῶν τοσούτων
saying(-it) if for I-come now into remembrance of-the so-many
κινδύνων, ὧνπερ ὑπέμεινα, καὶ τῶν λογισμῶν τῶν
dangers which I-endured and of-the thoughts the(-ones)
δεινῶς ἐνοχλησάντων μοι, φοβοῦμαι μὴ πως καὶ αὖθις
terribly having-harassed me I-fear lest somehow even again
ὑπ' ἐκείνων βληθήσωμαι. Εἶπεν δὲ Ζωσιμᾶς· Μηδὲν ἐάσῃς,
by them I-be-struck said and Zosimas nothing leave
κυρία μου, ὅπερ μὴ ἀναγγείλῃς μοι· ἅπαξ γὰρ εἰς τοῦτο
lady my which not you-relate to-me once for for this
κατεπηρώτησά σε, ἵνα πάντα ἀπαραλείπτως διδάξῃς με.
I-questioned you that all(-things) without-omission you-may-teach me
Ἡ δὲ πρὸς αὐτόν· Πίστευσον, ἀββᾶ, δεκαεπτὰ ἔτη εἰς 28
she and to him believe abba seventeen years in
ταύτην περιῆλθον τὴν ἔρημον, θηρσὶν ἀνημέροις ταῖς
this I-went-about the desert with-beasts savage the

ἀλόγοις ἐπιθυμίαις πυκτεύουσα. Ἡνίκα τροφῆς μεταλαβεῖν
irrational desires boxing whenever food to-partake
ἐπεχείρησα, ἐπεθύμουν τὰ κρέατα καὶ τοὺς ἰχθύας οὓς
I-attempted I-desired the meats and the fish which
ἔχει ἡ Αἴγυπτος· ἐπεθύμουν τοῦ οἴνου τὴν πόσιν, τὴν
has — Egypt I-desired the of-wine the drinking the
ἐν ἐμοὶ καταθύμιον· πολλῷ γὰρ οἴνῳ ἐχρώμην ἡνίκα
in me desired much for wine I-used when
ἐν τῷ κόσμῳ διέτριβον· ἐνταῦθα δὲ οὐδὲ ὕδατος ὅλως
in the world I-spent(-time) here and not-even of-water at-all
ἀπογεύσασθαι ἔχουσα, δεινῶς ἐφλεγόμην καὶ τὴν ἀνάγκην
to-taste being-able terribly I-burned and the necessity
οὐκ ἔφερον. Εἰσῄει δέ μοι καὶ τῶν πορνικῶν ᾀσμάτων
not I-bore entered and to-me also of-the harlot's songs
ἐπιθυμία ἡ παράλογος, δεινῶς ἀεὶ ταράττουσα καὶ
(the)-desire the unreasonable terribly always troubling and
ἀναπείθουσά με ᾄδειν τὰς ᾠδὰς τῶν δαιμόνων ἅσπερ
persuading me to-sing the songs of-the demons which
μεμάθηκα· εὐθὺς δὲ δακρύουσα, καὶ τῇ χειρὶ τὸ στῆθός
I-had-learned at-once and weeping and with-the hand the breast
μου τύπτουσα, ἐμαυτὴν ἀνεμίμνησκον τῶν συμφώνων ὧν
my beating myself I-reminded of-the agreements which
ἐθέμην ἐξερχομένη κατὰ τὴν ἔρημον. Ἐγιγνόμην δὲ τῷ
I-made going-out into the desert I-came and in-the
λογισμῷ πρὸς τὴν εἰκόνα τῆς Θεοτόκου τῆς ἀναδόχου μου,
thought to the icon of-the Theotokos the surety my
κἀκείνῃ προσέκλαιον, ἐκδιῶξαι τοὺς λογισμοὺς αἰτοῦσα,
and-to-her I-wept to-drive-out the thoughts asking
τοὺς οὕτως τὴν ἀθλίαν μου ψυχὴν κατατρέχοντας. Ὅτε
the(-ones) so the wretched my soul attacking when
δὲ ἀρκούντως ἐδάκρυσα, καὶ τὸ στῆθος εἰς δύναμιν ἔτυψα,
and sufficiently I-wept and the breast to (my)-power I-beat

φῶς ἔβλεπον πάντοθεν περιαστρᾶπτόν με· καὶ ἐντεῦθεν
light I-saw on-all-sides shining-around me and from-then
λοιπὸν γαλήνη τις σταθηρὰ ἐκ τρικυμίας ἐγένετό μοι.
further calm some steady out-of surge became for-me
Τοὺς δὲ λογισμοὺς, τοὺς εἰς πορνείαν αὖθις ὠθοῦντάς 29
the and thoughts the(-ones) into fornication again pushing
με, πῶς σοι, ἀββᾶ, διηγήσομαι; Πῦρ γὰρ ἔνδοθεν τῆς
me how to-you abba will-I-relate fire for within of-the
καρδίας μου τῆς ταλαίνης ἀνήπτετο, καὶ ὅλην δι' ὅλου
heart my the wretched was-kindled and whole(-me) through whole
ἐξέφλεγεν, καὶ πρὸς ἐπιθυμίαν ἀνηρέθιζε μίξεως. Εὐθὺς
burned and to desire excited of-intercourse at-once
δὲ, ἡνίκα λογισμὸς τοιοῦτος προσέβαλλεν, ἔῤῥιπτον ἑαυτὴν
and when (a)-thought such assailed I-threw myself
εἰς γῆν, καὶ τὸ ἔδαφος τοῖς δάκρυσιν ἔβρεχον, αὐτὴν
on (the)-ground and the ground with-the tears I-wet her
μοι νομίζουσα παριστάναι τὴν ἐγγυησαμένην με, ὥσπερ
to-me thinking to-stand-by the(-one) having-become-surety me as
προστάτιδα, καὶ παραβαθεῖσαν, καὶ ποινὰς τῆς παραβασίας
(a)-patroness also transgressed-against and penalties of-the transgression
εἰσπράττουσαν. Οὐκ ἀνιστάμην τοίνυν ἀπὸ τῆς εἰς γῆν
exacting not I-rose then from the to ground
κατανεύσεως, ἣν συνέβη διέρχεσθαι νυχθήμερον, ἕως
bowing which it-happened to-pass (a)-night-and-day until
ὅτου με τὸ φῶς ἐκεῖνο τὸ γλυκὺ περιέλαμψεν, καὶ τοὺς
— *me the light that the sweet shone-around and the*
λογισμοὺς τοὺς ἐνοχλοῦντας μοι ἐδίωξεν. Λοιπὸν ἀεὶ τὸ
thoughts the(-ones) harassing me drove-away further always the
ὄμμα τῆς διανοίας μου πρὸς τὴν ἐγγυητὴν ἀκαταπαύστως
eye of-the mind my to the surety unceasingly
ἀνέπεμπον, αἰτοῦσα βοήθειαν τῇ κινδυνευούσῃ κατὰ
I-sent-up asking help for-the(-one) in-danger in

τὸ τῆς ἐρήμου πέλαγος· καί γε βοηθὸν ἔσχον, καὶ τῆς
the of-the desert sea and indeed (a)-helper I-had and of-the
μετανοίας συλλήπτορα. Καὶ οὕτως διῆλθον τῶν δεκαεπτὰ
repentance (a)-helper and so I-passed-through of-the seventeen
ἐτῶν τὸ διάστημα, μυρίοις κινδύνοις προσομιλήσασα·
years the interval with-countless dangers having-consorted
ἐξ ἐκείνου δὲ καὶ μέχρι τῆς σήμερον ἡ βοηθός μου
from that and also until the today the helper my
παρέστηκεν ἐν πᾶσι, καὶ διὰ πάντων χειραγωγοῦσά με.
has-stood-by in all(-things) and through all leading-by-the-hand me
30 Εἶπεν δὲ Ζωσιμᾶς πρὸς αὐτήν· Οὐκ ἐδεήθης τροφῆς,
said and Zosimas to her not did-you-need food
ἢ ἐνδύματος; Ἡ δὲ πρὸς αὐτὸν ἀπεκρίνατο· Τοὺς μὲν
or clothing she and to him answered the indeed
ἄρτους ἐκείνους, καθὰ προεῖπον, ἀναλώσασα, τὰ δεκαεπτὰ
loaves those as I-said-before having-consumed the seventeen
ἔτη ἐτράφην βοτάναις, καὶ λοιποῖς τοῖς εὑρισκομένοις
years I-was-fed with-herbs and other the(-things) found
κατὰ τὴν ἔρημον· τὸ δὲ ἱμάτιον, ὅπερ εἶχον τὸν Ἰορδάνην
in the desert the and garment which I-had — Jordan
διαπεράσασα, διαῤῥυὲν δεδαπάνηται. Πολλὴν ἐκ τοῦ
having-crossed having-fallen-apart has-been-consumed much from the
κρύους καὶ αὖθις ἐκ τῆς τοῦ θέρους φλογὸς ἀνάγκην
cold and again from the of-the summer flame necessity
ὑπέμεινα, συγκαιομένη τῷ καύσωνι, καὶ τῷ παγετῷ
I-endured being-burned by-the heat and by-the frost
πηγνυμένη καὶ τρέμουσα, ὡς πολλάκις με χαμαὶ
being-frozen and trembling so-that often me on-the-ground
πεσοῦσαν ἄπνουν μεῖναι σχεδὸν καὶ ἀκίνητον. Πολλαῖς
having-fallen breathless to-remain almost and motionless with-many
τοίνυν καὶ πολλαῖς συμφοραῖς καὶ πειρασμοῖς ἀνηκέστοις
then and many misfortunes and trials incurable

ἐπύκτευσα. Ἐξ ἐκείνου δὲ καὶ μέχρι τοῦ νῦν ἡ δύναμις
I-boxed from that and also until the now the power
τοῦ Θεοῦ πολυτρόπως τὴν ἁμαρτωλόν μου ψυχὴν καὶ τὸ
— of-God in-many-ways the sinful my soul and the
σῶμα τὸ ταπεινὸν διετήρησεν· ἐννοοῦσα γὰρ μόνον ἐξ
body the humble preserved considering for only from
ὁποίων κακῶν με ἐῤῥύσατο, τροφὴν ἀδάπανον κέκτημαι,
what-sort-of evils me he-rescued food inexhaustible I-possess
τὴν ἐλπίδα τῆς σωτηρίας μου· τρέφομαι γὰρ καὶ σκέπομαι
the hope of-the salvation my I-am-fed for and I-am-sheltered
τῷ ῥήματι τοῦ Θεοῦ διακρατοῦντος τὰ σύμπαντα· οὐδὲ
by-the word — of-God holding-together the all(-things) not-even
γὰρ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, καὶ παρὰ τὸ
for on bread alone will-live man and for the
μὴ ἔχειν σκέπην, πέτραν περιεβάλοντο, ὅσοι τὸ τῆς
not to-have shelter (the)-rock they-put-on as-many-as the of-the
ἁμαρτίας ἀπεδύσαντο περιβόλαιον.
sin put-off garment

Ἀκούσας δὲ Ζωσιμᾶς ὅτι καὶ χρήσεων Γραφικῶν 31
having-heard and Zosimas that even quotations Scriptural
ἐμνημόνευσεν, ἔκ τε Μωϋσέως καὶ τοῦ Ἰὼβ, καὶ
she-mentioned from both Moses and — Job and
τῆς βίβλου τῶν Ψαλμῶν ἔφησεν πρὸς αὐτήν· Ψαλμοῖς
of-the book of-the Psalms he-said to her Psalms
δὲ, ὦ κυρία μου, ἢ ἄλλοις βιβλίοις ἐντέτυχας; Ἡ δὲ
and O lady my or other books have-you-read she and
ἀκούσασα τοῦτο ὑπεμειδίασεν, καί φησιν πρὸς τὸν γέροντα·
having-heard this smiled and says to the old(-man)
Πίστευσον, ἄνθρωπε, οὐκ εἶδον ἕτερον ἄνθρωπον ἐξ ὅτε
believe man not I-saw another man from when
τὸν Ἰορδάνην ἐπέρασα, εἰ μὴ τὸ σὸν πρόσωπον σήμερον·
— Jordan I-crossed if not the your face today

ἀλλ᾽ οὐδὲ θηρίον ἢ ἄλλον ζῶον τεθέαμαι ἐξ ὅτε ταύτην
but not-even beast or other animal I-have-beheld from when this
εἶδον τὴν ἔρημον· γράμματα τοίνυν οὐ μεμάθηκα πώποτε.
I-saw the desert letters then not I-have-learned ever
Ἀλλ᾽ οὐδὲ ψάλλοντός τινος ἢ ἀναγινώσκοντος ἤκουσα· ὁ
but not-even singing anyone or reading I-heard the
δὲ λόγος τοῦ Θεοῦ, ζῶν τε καὶ ἐνεργὴς ὤν, αὐτὸς διδάσκει
but word — of-God living both and active being itself teaches
τὸν ἄνθρωπον γνῶσιν. Ἕως ὧδε τὸ πέρας τῆς κατ᾽ ἐμὲ
the man knowledge until here (is)-the end of-the about me
διηγήσεως· ἀλλ᾽ ὅπερ ἐποίησα ἐναρχομένη τῆς διηγήσεως,
narrative but what I-did beginning the narrative
καὶ νῦν ἐνορκῶ σε κατὰ τῆς τοῦ Θεοῦ Λόγου σαρκώσεως,
also now I-adjure you by the — of-God Word incarnation
εὔχεσθαι ὑπὲρ ἐμοῦ τῆς ἀσώτου διὰ τὸν Κύριον.
to-pray for me the dissolute(-woman) for-the-sake-of the Lord
Ταῦτα εἰπούσης ἐκείνης, καὶ τὸν λόγον ὧδε συντελεσάσης,
these-things having-said she and the story thus having-completed
ὥρμησεν βαλεῖν μετάνοιαν. Καὶ αὖθις ὁ γέρων σὺν
he-hastened to-make (a)-prostration and again the old(-man) with
δάκρυσιν ἔκραζεν· Εὐλογητὸς ὁ Θεὸς, ὁ ποιήσας
tears cried blessed — (be)-God the(-one) having-done
μεγάλα καὶ θαυμαστὰ, ἔνδοξά τε καὶ ἐξαίσια, ὧν
great and wondrous glorious both and extraordinary(-things) of-which
οὐκ ἔστιν ἀριθμός· εὐλογητὸς ὁ Θεὸς ὁ δείξας
not is number blessed — (be)-God the(-one) having-shown
μοι ὅσα χαρίζει τοῖς φοβουμένοις αὐτόν· ὄντως
me how-many(-things) he-grants to-those fearing him truly
γὰρ οὐκ ἐγκατέλειπας τοὺς ἐκζητοῦντάς σε, Κύριε.
for not you-have-forsaken those seeking you Lord

Ἐκείνη δὲ ἐπιλαβομένη τοῦ γέροντος, οὐκέτι συνεχώρησεν 32
she but having-taken-hold-of the old(-man) no-longer allowed
βαλεῖν τελείως μετάνοιαν, ἀλλ᾽ ἔφησεν πρὸς αὐτόν· Ταῦτα
to-make completely (a)-prostration but said to him these-things
πάντα, ἅπερ ἤκουσας, ἄνθρωπε, ἐνορκῶ σε κατὰ τοῦ
all which you-heard man I-adjure you by the
Σωτῆρος Χριστοῦ τοῦ Θεοῦ ἡμῶν μηδενὶ ἐξειπεῖν, ἕως
Savior Christ — God our to-no-one to-tell until
ὅτε ὁ Θεὸς ἀπὸ τῆς γῆς ἀπολύσει με. Τὸ δὲ νῦν
when — God from the earth will-release me the(-thing) and now
ἔχον ἐν εἰρήνῃ πορεύθητι, καὶ πάλιν εἰς τὸ ἔτος τὸ
having in peace go and again into the year the(-one)
ἐρχόμενον ὄψει με, καὶ ὀφθήσῃ μοι τοῦ Θεοῦ χάριτι
coming you-will-see me and you-will-be-seen to-me — of-God by-grace
φυλαττόμενος· ποίησον δὲ διὰ τὸν Κύριον ὅπερ νῦν
being-guarded do and for-the-sake-of the Lord what now
σοι ἐντέλλομαι. Εἰς τὰς νηστείας τὰς ἱερὰς τοῦ ἔτους
to-you I-command in the fasts the holy of-the year
τοῦ ἐπερχομένου μὴ περάσῃς τὸν Ἰορδάνην, ὥσπερ
the(-one) coming do-not cross — Jordan as
εἰώθατε ποιεῖν εἰς τὸ μοναστήριον. Ἐξίστατο δὲ Ζωσιμᾶς
you-are-wont to-do in the monastery was-amazed and Zosimas
ἀκούων ὅτι καὶ τὸν κανόνα τοῦ μοναστηρίου ἀπήγγειλεν,
hearing that even the rule of-the monastery she-reported
καὶ οὐδὲν ἕτερον ἔλεγεν εἰ μὴ, Δόξα τῷ Θεῷ, μεγάλα
and nothing other he-said if not glory — to-God great(-things)
χαριζομένῳ τοῖς ἀγαπῶσιν αὐτόν. Ἐκείνη δὲ ἔφησεν,
granting to-those loving him she and said
Μεῖνον ἀββᾶ, ὡς εἶπον, εἰς τὸ μοναστήριον· οὐδὲ γὰρ
stay abba as I-said in the monastery not-even for
θέλοντί σοι ἐξελθεῖν εὖ γενήσεται· τῇ δὲ ἁγίᾳ ἑσπέρᾳ
wishing to-you to-go-out well it-will-be on-the and holy evening

τοῦ δείπνου τοῦ μυστικοῦ, λάβε μοι τοῦ ζωοποιοῦ
of-the supper the mystic take for-me of-the life-giving
σώματος καὶ αἵματος τοῦ Χριστοῦ εἰς σκεῦος ἱερὸν καὶ
body and blood — of-Christ in (a)-vessel holy and
τῶν τοιούτων μυστηρίων ἐπάξιον, καὶ φέρε, καὶ μεῖνον
of-the such mysteries worthy and bring(-it) and wait
μετὰ παντὸς εἰς τὸ μέρος τοῦ Ἰορδάνου τὸ προσεγγίζον
with all(-care) at the part — of-Jordan the(-one) near
τῇ οἰκουμένῃ, ὅπως ἐλθοῦσα μεταλάβω τῶν ζωοποιῶν
to-the inhabited-world that having-come I-may-partake-of the life-giving
δώρων. Ἐξ ὅτε γὰρ εἰς τὸν ναὸν τοῦ Προδρόμου, πρὶν
gifts from when for in the temple of-the Forerunner before
ἢ τὸν Ἰορδάνην διέλθω, μετέλαβον, οὐκέτι μέχρι τοῦ νῦν
— — Jordan I-crossed I-partook no-longer until the now
τοῦ ἁγιασμοῦ τούτου τετύχηκα· καὶ νῦν ἐκείνου ἐφίεμαι
of-the sanctification this I-have-obtained and now that I-desire
ἀκατασχέτῳ τῷ ἔρωτι· δι' ὃ αἰτῶ καὶ παρακαλῶ τὴν
with-uncontrollable the love for which I-ask and I-beseech the
ἐμὴν μὴ παρακούσασθαι αἴτησιν, ἀλλὰ πάντως ἄγαγέ μοι
my not to-disregard request but by-all-means bring to-me
τὰ τοιαῦτα ζωοποιὰ καὶ θεῖα μυστήρια, καθ' ἣν ὥραν ὁ
the such life-giving and divine mysteries at which hour the
Κύριος τοὺς μαθητὰς τοῦ θείου δείπνου μετόχους πεποίηκεν.
Lord the disciples of-the divine supper partakers made
Τῷ δὲ ἀββᾷ Ἰωάννῃ, τῷ ἡγουμένῳ τῆς μονῆς ἐν ᾗ
to-the and abba John the abbot of-the monastery in which
κατοικεῖς, ταῦτα εἰπέ· Πρόσεχε σεαυτῷ καὶ τῇ ποίμνῃ
you-dwell these-things say take-heed to-yourself and to-the flock
σου· τινὰ γὰρ ἐκεῖ τελοῦνται δεόμενα διορθώσεως. Ἀλλ'
your some(-things) for there are-done needing correction but
οὐ νῦν σε θέλω ταῦτα εἰπεῖν αὐτῷ, ἀλλ' ὅτε ὁ Κύριος
not now you I-wish these-things to-say to-him but when the Lord

ἐπιτρέψει σοι· ταῦτα εἰποῦσα, καὶ Εὔξαι ὑπὲρ ἐμοῦ, τῷ
will-permit you these-things having-said and pray for me to-the
γέροντι φήσασα, ἐπὶ τὸ βάθος τῆς ἐρήμου αὖθις ἐξέδραμεν.
old(-man) having-said to the depth of-the desert again she-ran-off
Ὁ δὲ Ζωσιμᾶς κλίνας τὰ γόνατα, καὶ προσκυνήσας
— and Zosimas having-bent the knees and having-worshiped
τὸ ἔδαφος ἐν ᾧ ἔστησαν τὰ ἴχνη τῶν ποδῶν αὐτῆς,
the ground on which stood the tracks of-the feet her
δοὺς τῷ Θεῷ δόξαν καὶ εὐχαριστήσας, ὑπέστρεψεν ἐν
having-given — to-God glory and having-given-thanks returned in
ἀγαλλιάσει ψυχῆς τε καὶ σώματος, δοξάζων καὶ εὐλογῶν
exultation of-soul both and of-body glorifying and blessing
Χριστὸν τὸν Θεὸν ἡμῶν· αὖθις δὲ διελθὼν ἐκείνην
Christ — God our again and having-gone-through that
τὴν ἔρημον ἔφθασεν εἰς τὸ μοναστήριον καθ' ἣν ἡμέραν
the desert he-reached to the monastery on which day
ὑποστρέφειν εἰώθασιν οἱ αὐτόθι μονάζοντες.
to-return are-wont those there living-as-monks
Καὶ τὸν μὲν ἐνιαυτὸν ἡσύχασεν ἅπαντα, μηδενὶ τολμῶν 33
and the indeed year he-kept-quiet whole to-no-one daring
ἐξειπεῖν μηδὲν ὧν ἐθεάσατο· καθ' ἑαυτὸν δὲ τὸν Θεὸν
to-tell anything of-what he-beheld by himself but — God
καθικέτευσεν, δεῖξαι αὐτῷ αὖθις τὸ ποθούμενον πρόσωπον.
he-implored to-show him again the longed-for face
Ἐδυσχέραινεν δὲ καὶ ἐδυσφόρει τοῦ ἐνιαυτοῦ· ἐννοῶν τὴν
he-was-vexed and and he-was-impatient at-the year considering the
περίοδον, μίαν ἐνθέλων τὸν ἐνιαυτὸν ἡμέραν γενέσθαι, ὡς
cycle one wishing the year day to-become if
οἷόν τε ἦν. Ἡνίκα δὲ ἔφθασεν τῶν ἱερῶν νηστειῶν
— possible it-were when and arrived of-the holy fasts
ἡ ἀπαρχομένη Κυριακὴ, εὐθὺς μετὰ τὴν ἐξ ἔθους εὐχὴν
the beginning Lord's-day at-once after the from custom prayer

οἱ μὲν ἄλλοι πάντες ἐξίεσαν ψάλλοντες· αὐτὸν δὲ νόσος
the indeed others all went-out singing him but (a)-sickness
κατέσχεν πυρέξαντα, καὶ μένειν ἔνδον ἠνάγκασεν. Ἐμνήσθη
held having-a-fever and to-stay inside compelled remembered
δὲ Ζωσιμᾶς τῆς Ὁσίας εἰπούσης, ὅτι Οὔτε θέλοντί
and Zosimas the Holy(-woman) having-said that neither wishing
σοι τῆς μονῆς ἐξελθεῖν οὔ σοι γενήσεται. Ὀλίγαι
for-you from-the monastery to-go-out not to-you it-will-be few
δὲ ἡμέραι διέδραμον, καὶ τῆς νόσου διαναστὰς ἐν τῷ
and days ran-by and from-the sickness having-risen-up in the
μοναστηρίῳ διέτριβεν.
monastery he-stayed

COMMUNION, DEATH, AND BURIAL

On Holy Thursday he waited at the Jordan; she crossed on the water, received the mysteries, and asked him to meet her next year at the torrent bed. There he found her dead, with words written on the ground giving her name, Mary, and the night of her death, the night of her communion. A lion helped him dig her grave. He told the monks everything, and the story passed down unwritten until the writer set it down, praying for his readers.

34 Ἡνίκα δὲ πάλιν οἱ μοναχοὶ ὑπέστρεψαν, καὶ ἤγγισεν
when and again the monks returned and drew-near
ἡ ἑσπέρα τοῦ δείπνου τοῦ μυστικοῦ, ἐποίησεν τὰ
the evening of-the supper the mystic he-did the(-things)
διαταχθέντα αὐτῷ· καὶ λαβὼν εἰς μικρὸν ποτήριον τοῦ
ordered him and having-taken in (a)-small cup of-the
ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος Χριστοῦ τοῦ
immaculate body and of-the precious blood of-Christ —
Θεοῦ ἡμῶν, ἔβαλεν εἰς κανίσκιον ἰσχάδας καὶ φοίνικας. καὶ
God our he-put into (a)-basket dried-figs and dates and

φακὴν μικρὰν βραχεῖσαν ἐν ὕδατι· ἀπέρχεται δὲ βαθείας
lentils (a)-little soaked in water goes-away and late
ὀψίας, καὶ καθέζεται εἰς τὸ χεῖλος τοῦ Ἰορδάνου, τῆς
evening and sits on the edge — of-Jordan the
Ὁσίας ἀναμένων τὴν ἄφιξιν. Χρονίζοντος δὲ τοῦ γυναίου
Holy(-woman) awaiting the arrival delaying and the woman
τοῦ ἱεροῦ, Ζωσιμᾶς οὐκ ἐνύσταξεν, ἀλλ' ἀκλινῶς ἑώρα τὴν
the holy Zosimas not dozed but unwaveringly watched the
ἔρημον, ἀναμένων ἰδεῖν ὅπερ ἰδεῖν ἐπεθύμησεν. Ἔλεγεν δὲ
desert waiting to-see what to-see he-desired said and
καθ' ἑαυτὸν ὁ γέρων καθήμενος· Ἆρά γε μὴ ποτε τὸ
to himself the old(-man) sitting is-it-that — not perhaps the
ἀνάξιόν μου ἐλθεῖν ταύτην διεκώλυσεν; ἆρα ἦλθεν, καὶ
unworthiness my to-come her hindered then did-she-come and
μὴ εὑροῦσά με αὖθις ὑπέστρεψεν; Ταῦτα λέγων ἐδάκρυσεν,
not having-found me again returned these-things saying he-wept
καὶ δακρύσας ἐστέναξεν, καὶ τοὺς ὀφθαλμοὺς εἰς τὸν
and having-wept groaned and the eyes to the
οὐρανὸν ἐπάρας, τὸν Θεὸν ἱκέτευσεν λέγων· Μὴ στερήσῃς
heaven having-lifted — God implored saying do-not deprive
με, Δέσποτα, καὶ αὖθις ἰδεῖν ὅπερ ἰδεῖν συνεχώρησας·
me Master even again to-see what to-see you-allowed
μὴ ἀπέλθω κενὸς, τὰς ἐμὰς ἁμαρτίας φέρων εἰς
let-me-not go-away empty the my sins carrying for
ἔλεγχον. Ταῦτα σὺν δάκρυσιν ἐπευξάμενος, εἰς ἕτερον
reproof these-things with tears having-prayed into another
λογισμὸν περιπέπτωκεν· ἔλεγεν γὰρ ἐν ἑαυτῷ· Τί δὲ, εἰ
thought he-fell he-said for in himself what and if
ἄρα καὶ ἔλθῃ, γενήσεται; Πλοιάριον γὰρ οὐ πάρεστιν. Πῶς
then even she-come will-happen (a)-boat for not is-present how
τοίνυν τὸν Ἰορδάνην παρέλθοι, καὶ πρὸς ἐμὲ γενήσεται τὸν
then — Jordan could-she-pass and to me will-she-come the

ἀνάξιον; Οἴμοι τῆς ἐμῆς ἀναξιότητος! οἴμοι τῆς ἐμῆς
unworthy(-one) woe-is-me for-the my unworthiness woe-is-me for-the my
ἐλεεινότητος! Τίς με τοιούτου καλοῦ δικαίως ἐστέρησεν;
wretchedness who me of-such good justly deprived
35 Ταῦτα λογιζομένου τοῦ γέροντος, ἰδοὺ καὶ τὸ ὅσιον
these-things reckoning the old(-man) behold also the holy
ἔφθασεν γύναιον, καὶ εἰς τὸ πέραν ἔστη τοῦ ποταμοῦ,
arrived woman and on the far(-side) stood of-the river
ὅθεν καὶ ἤρχετο. Ὁ δὲ Ζωσιμᾶς ἐξανέστη χαίρων καὶ
whence also she-was-coming — and Zosimas rose-up rejoicing and
ἀγαλλιώμενος, καὶ δοξάζων τὸν Θεόν. Αὖθις δὲ τῷ λογισμῷ
exulting and glorifying — God again and in-the thought
τοῦ μὴ δύνασθαι αὐτὴν περάσαι τὸν Ἰορδάνην ἐπάλαιεν.
of-the not to-be-able her to-cross — Jordan he-wrestled
Ὁρᾷ δὲ αὐτὴν τῷ σημείῳ τοῦ τιμίου σταυροῦ τὸν
he-sees and her with-the sign of-the precious cross —
Ἰορδάνην σφραγίσασαν (πανσέληνος γὰρ ὑπῆρχεν ἡ νὺξ,
Jordan having-sealed full-moon for was the night
ὡς ἔλεγεν), καὶ ἅμα τῇ σφραγῖδι ἐπιβᾶσαν τῷ ὕδατι,
as he-said and together with-the seal having-stepped on-the water
καὶ περιπατοῦσαν ἐπὶ τῶν ὑδάτων ἐπάνω, καὶ πρὸς ἐκεῖνον
and walking on the waters above and toward him
βαδίζουσαν. Τὸν δὲ θελήσαντα ποιῆσαι μετάνοιαν διεκώλυεν
walking him and having-wished to-make (a)-prostration she-prevented
κράζουσα, καὶ ἐπὶ τῶν ὑδάτων βαδίζουσα, Τί ποιεῖς,
crying-out and on the waters walking what are-you-doing
ἀββᾶ, καὶ ἱερεὺς ὑπάρχων, καὶ βαστάζων θεῖα μυστήρια;
abba both (a)-priest being and carrying divine mysteries
Τοῦ δὲ πρὸς τὸ λεγόμενον εἴξαντος, ἀποβᾶσα τοῦ
he and to the(-thing) said having-yielded having-stepped-off from-the
ὕδατος ἔφησεν πρὸς τὸν γέροντα· Εὐλόγησον, Πάτερ,
water she-said to the old(-man) bless Father

εὐλόγησον. Ὁ δὲ πρὸς αὐτὴν ἀπεκρίνατο σύντρομος
bless he and to her answered trembling
(ἔκστασις γὰρ αὐτὸν εἶχεν ἐπὶ τῷ παραδόξῳ θεάματι)·
ecstasy for him held at the wondrous sight
Ὄντως ἀψευδὴς ὁ Θεὸς ἐπαγγειλάμενος ὁμοιοῦσθαι Θεῷ
truly unlying — (is)-God having-promised to-be-likened to-God
καθόσον ἐφικτὸν τοὺς ἑαυτοὺς ἐκκαθαίροντας· δόξα σοι,
as-far-as possible those themselves cleansing glory to-you
Χριστὲ, ὁ Θεὸς ἡμῶν, ὃς οὐκ ἀπέστειλας τὴν προσευχήν
Christ — God our who not sent-away the prayer
μου, καὶ τὸ ἔλεός σου ἀπὸ τοῦ δούλου σου· δόξα σοι,
my and the mercy your from the servant your glory to-you
Χριστὲ, ὁ Θεὸς ἡμῶν, ὁ δείξας μοι διὰ ταύτης
Christ — God our the(-one) having-shown me through this
τῆς δούλης σου, πόσον ἀπέχω μέτρον τῆς τελειότητος.
the handmaid your how-far I-am-distant (the)-measure of-the perfection
Καὶ ταῦτα ἅμα λέγοντα, ἤτησεν ἡ γυνὴ εἰπεῖν τὸ ἅγιον
and these-things together saying asked the woman to-say the holy
τῆς πίστεως σύμβολον, καὶ τὸ, Πάτερ ἡμῶν ὁ ἐν
of-the faith creed and the(-prayer) Father our the(-one) in
τοῖς οὐρανοῖς, κατάρξασθαι. Καὶ τούτου γενομένου, καὶ τῆς
the heavens to-begin and this having-been-done and the
εὐχῆς πέρας λαβούσης, κατὰ τὸ σύνηθες δέδωκεν τὴν
prayer end having-received according-to the custom she-gave the
ἀγάπην τῷ γέροντι εἰς τὸ στόμα· καὶ οὕτως τῶν ζωοποιῶν
love to-the old(-man) on the mouth and so of-the life-giving
μυστηρίων μεταλαβοῦσα, εἰς τὸν οὐρανὸν τὰς χεῖρας
mysteries having-partaken to the heaven the hands
διάρασα, ἐστέναξεν σὺν δάκρυσιν, καὶ οὕτως ἐβόησεν· Νῦν
having-raised she-groaned with tears and so cried now

ἀπολύεις τὴν δούλην σου, ὦ Δέσποτα, κατὰ τὸ ῥῆμά
you-release the handmaid your O Master according-to the word
σου ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου.
your in peace for saw the eyes my the salvation your
36 Τότε λέγει τῷ γέροντι· Συγχώρησόν μοι, ἀββᾶ, καὶ
then she-says to-the old(-man) forgive me abba and
ἄλλην ἐπιθυμίαν μου πλήρωσον· καὶ νῦν μὲν ἄπελθε εἰς
another desire my fulfill and now indeed go-away to
τὸ μοναστήριον, τῇ τοῦ Θεοῦ χάριτι φρουρούμενος, εἰς
the monastery by-the — of-God grace being-guarded in
δὲ τὸ ἔτος τὸ ἐρχόμενον ἔλθε καὶ αὖθις εἰς ἐκεῖνον
and the year the(-one) coming come and again to that
τὸν χείμαῤῥον, ἔνθα σοι τὸ πρὶν συνέτυχον· ἔλθε πάντως
the torrent where you — before I-met come by-all-means
διὰ τὸν Κύριον, καὶ πάλιν ὄψει με καθὼς θέλει ὁ
for-the-sake-of the Lord and again you-will-see me as wishes the
Κύριος. Ὁ δὲ πρὸς αὐτὴν ἀπεκρίνατο· Εἴθε ἦν δυνατὸν
Lord he and to her answered would-that it-were possible
ἐντεῦθεν ἀκολουθῆσαί σοι, καὶ βλέπειν διὰ παντὸς τὸ σὸν
from-here to-follow you and to-see through all the your
τίμιον πρόσωπον· ποίησον δὲ μίαν τοῦ γέροντος αἴτησιν,
precious face do and one of-the old(-man) request
καὶ ἐξ ὧν ἐνήνοχα ὧδε μικρᾶς τροφῆς μετάλαβε· καὶ ἅμα
and of what I-have-brought here of-little food partake and together
ταῦτα εἰπὼν, δείκνυσιν αὐτῇ ὅπερ εἶχεν κανίσκιον. Ἡ δὲ
these-things having-said he-shows her which he-had basket she and
δακτύλοις ἄκροις τῆς φακῆς ἁψαμένη, καὶ τρεῖς κόκκους
with-fingers tips of-the lentils having-touched and three grains
ἀνελομένη, τῷ ἰδίῳ προσήγαγεν στόματι, ἀρκεῖν εἰποῦσα
having-taken-up to-the own brought mouth to-suffice having-said
τὴν χάριν τοῦ Πνεύματος, ὥστε συντηρεῖν τὴν οὐσίαν τῆς
the grace of-the Spirit so-as to-preserve the substance of-the

ψυχῆς ἀμίαντον. Καὶ ταῦτα εἰποῦσα, εἶπεν πάλιν τῷ
soul undefiled and these-things having-said she-said again to-the
γέροντι· Εὖξαι διὰ τὸν Κύριον, εὖξαί μοι, καὶ τῆς
old(-man) pray for-the-sake-of the Lord pray for-me and of-the
ἐμῆς ἀθλιότητος μέμνησο. Ὁ δὲ τῶν ποδῶν ἁψάμενος
my wretchedness remember he and the feet having-touched
τῆς Ὁσίας, καὶ εὔχεσθαι ὑπὲρ τῆς Ἐκκλησίας, καὶ τῆς
of-the Holy(-woman) and to-pray for the Church and the
βασιλείας, καὶ αὐτοῦ ἐξαιτήσας, σὺν δάκρυσιν ἀφῆκεν, καὶ
empire and him(-self) having-asked with tears let(-her-go) and
ἀπῆλθεν στένων καὶ ὀδυρόμενος· λοιπὸν γὰρ ἐπὶ πολὺ οὐκ
went-away groaning and lamenting further for for long not
ἐτόλμα κρατῆσαι τὴν ἀκράτητον. Ἡ δὲ αὖθις τὸν Ἰορδάνην
he-dared to-hold the unholdable she and again — Jordan
σφραγίσασα, ἐπέβη τοῦ ὕδατος, καὶ περιπατοῦσα διῆλθεν
having-sealed stepped-on the water and walking went-through
καθὰ καὶ τὸ πρότερον. Ὁ δὲ γέρων ὑπέστρεψεν χαρᾷ
as also the before the and old(-man) returned with-joy
καὶ φόβῳ πολλῷ συνεχόμενος, μεμφόμενός τε αὐτὸν, ὅτι
and fear much being-held reproaching both himself that
τὸ ὄνομα τῆς Ὁσίας μαθεῖν οὐκ ἐζήτησεν· ἤλπιζεν δὲ
the name of-the Holy(-woman) to-learn not he-sought he-hoped but
ὅμως τοῦ τυχεῖν εἰς τὸ ἔτος τὸ ἐπερχόμενον.
nevertheless — to-obtain(-it) in the year the(-one) coming
Τοῦ δὲ ἔτους διελθόντος, γίνεται αὖθις κατὰ τὴν ἔρημον, 37
the and year having-passed he-comes again into the desert
πάντα δηλαδὴ τελέσας κατὰ τὸ σύνηθες, καὶ τρέχων
all namely having-completed according-to the custom and running
πρὸς ἐκεῖνο τὸ παράδοξον θέαμα. Ὁδεύσας δὲ τὸ τῆς
to that the wondrous sight having-traveled and the of-the
ἐρήμου διάστημα, καὶ φθάσας τινὰ σημεῖα δηλοῦντα
desert interval and having-reached some signs showing

τοῦ ζητουμένου τόπου τὴν εὕρεσιν, δεξιὰ περιεβλέπετο
of-the sought place the finding right(-side) he-looked-around
καὶ εὐώνυμα, περιάγων πανταχοῦ τὸ βλέμμα ὡς θηρευτὴς
and left turning everywhere the gaze as (a)-hunter
ἐμπειρότατος, εἴπου τὸ γλυκύτατον ζωγρήσειε θήραμα·
most-experienced if-somewhere the sweetest he-might-catch prey
ὡς δὲ ἔβλεπεν οὐδὲν οὐδαμόθεν κινούμενον, ἤρξατο ἑαυτὸν
when but he-saw nothing from-anywhere moving he-began himself
αὖθις βρέχειν τοῖς δάκρυσι· καὶ τείνας ἄνω τὸ ὄμμα,
again to-wet with-the tears and having-stretched upward the eye
προσευχόμενος ἔλεγεν· Δεῖξόν μοι, Δέσποτα, τὸν θησαυρόν
praying he-said show me Master the treasure
σου τὸν ἄσυλον, ὃν ἐν τῇδε τῇ ἐρήμῳ κατέκρυψας·
your the inviolable which in this the desert you-hid
δεῖξόν μοι, δέομαι, τὸν ἐν σώματι ἄγγελον, οὗ οὐκ
show me I-beg the in body angel of-whom not
ἔστιν ὁ κόσμος ἐπάξιος. Καὶ ταῦτα εὐχόμενος, τὸν τόπον
is the world worthy and these-things praying the place
κατέλαβεν τὸν εἰς χειμάῤῥου τύπον σχηματιζόμενον,
he-reached the(-one) into of-(a)-torrent shape being-formed
καὶ εἶδεν πρὸς τὸ μέρος αὐτοῦ τὸ πρὸς ἀνίσχοντα
and he-saw toward the part its the(-one) toward rising
τὸν ἥλιον, κειμένην τὴν Ὁσίαν νεκρὰν, καὶ τὰς χεῖρας
the sun lying the Holy(-woman) dead and the hands
οὕτως ὥσπερ ἔδει τυπώσασαν, καὶ πρὸς ἀνατολὰς
so as was-fitting having-arranged and toward (the)-east
ὁρῶσαν κειμένην τῷ σχήματι. Ὁ δὲ προσδραμὼν τοὺς
looking lying in-the posture he and having-run-up the
πόδας τῆς Μακαρίας δάκρυσιν ἔπλυνεν· οὐδενὸς γὰρ
feet of-the Blessed(-woman) with-tears washed of-no for
ἑτέρου μέρους ἐτόλμα προσψαῦσαι.
other part he-dared to-touch

Δακρύσας οὖν ἐφ᾽ ἱκανὸν, καὶ ψαλμοὺς εἰπὼν τῷ 38
having-wept then for (a)-long-while and psalms having-said for-the
καιρῷ καὶ τῷ πράγματι πρεπόντως, ἐποίησεν εὐχὴν
time and the occasion fittingly he-made (a)-prayer
ἐπιτάφιον, καί φησιν ἐν ἑαυτῷ· Ἆρα θάψαι προσήκει τῆς
funeral and says in himself is-it-that to-bury it-is-fitting of-the
Ὁσίας τὸ λείψανον; ἄρα μὴ καὶ τοῦτο ἀπαρέσκει
Holy(-woman) the relic is-it-that perhaps even this displeases
τῇ Ὁσίᾳ γιγνόμενον; καὶ ταῦτα λέγων, ὁρᾷ πρὸς
the Holy(-woman) being-done and these-things saying he-sees by
τῇ κεφαλῇ αὐτῆς ἐκτετυπωμένην γραφὴν ἐν τῇ γῇ, δι᾽
the head her imprinted (a)-writing in the earth through
ἧς ταῦτα ἐγέγραπτο· Θάψον, ἀββᾶ Ζωσιμᾶ, ἐν τούτῳ
which these-things had-been-written bury abba Zosimas in this
τῷ τόπῳ τῆς ταπεινῆς Μαρίας τὸ λείψανον, ἀπόδος τὸν
the place of-the humble Mary the relic give-back the
χοῦν τῷ χοΐ, ὑπὲρ ἐμοῦ διὰ παντὸς πρὸς τὸν Κύριον
dust to-the dust for me through all to the Lord
προσευχόμενος, τελειωθείσης, μηνὶ Φαρμουθὶ [κατ᾽
praying having-been-perfected in-the-month Pharmouthi according-to
Αἰγυπτίους, ὅς ἐστι κατὰ Ῥωμαίους Ἀπρίλιος], ἐν
(the)-Egyptians which is according-to (the)-Romans April on
αὐτῇ δὲ τῇ νυκτὶ τοῦ πάθους τοῦ σωτηρίου, μετὰ τὴν
very and the night of-the passion of-the saving after the
τοῦ θείου καὶ μυστικοῦ δείπνου μετάληψιν. Ταῦτα τοίνυν
of-the divine and mystic supper partaking these-things then
ἀναγνοὺς ὁ γέρων τὰ γράμματα, ἐχάρη ὅτι τὸ ὄνομα
having-read the old(-man) the letters rejoiced that the name
τῆς Ὁσίας μεμάθηκεν· ἐπέγνω δὲ ὅτι ἅμα τῶν
of-the Holy(-woman) he-had-learned he-recognized and that at-the-same-time with-the
θείων μυστηρίων ἐπὶ τοῦ Ἰορδάνου μετέλαβεν, εὐθὺς ἐν τῷ
divine mysteries at — Jordan she-partook at-once in the

τόπῳ γέγονεν, ἐν ᾧ τετελείωται· καὶ ἥνπερ ὥδευσεν
place she-came in which she-has-been-perfected and which traveled
ὁδὸν Ζωσιμᾶς διὰ εἴκοσι ἡμερῶν κοπιῶν, εἰς μίαν ὥραν
road Zosimas in twenty days toiling in one hour
Μαρία διέδραμεν, καὶ εὐθὺς πρὸς τὸν Θεὸν ἐξεδήμησεν.
Mary ran-through and at-once to — God departed
39 Δοξάζων δὲ τὸν Θεὸν, καὶ βρέχων τὸ σῶμα τοῖς δάκρυσι,
glorifying and — God and wetting the body with-the tears
Καιρὸς, ἔφη, ταπεινὲ Ζωσιμᾶ, τὸ κελευσθὲν ἐκτελέσαι
(it-is)-time he-said humble Zosimas the(-thing) bidden to-accomplish
σε. Ἀλλὰ πῶς ποιήσεις, ταλαίπωρε, ὄρυγμα, ἐν χερσὶν
you but how will-you-make wretched(-man) (a)-digging in hands
μὴ ἔχων τὸ σύνολον; Καὶ τοῦτο εἰπὼν, εἶδεν ἐκ μικροῦ
not having the whole and this having-said he-saw from (a)-small
διαστήματος ξυλάριον βραχὺ ἐῤῥιμμένον κατὰ τὴν ἔρημον·
distance (a)-stick short thrown-down in the desert
ὅπερ λαβὼν ἤρξατο δῆθεν ὀρύττειν. Ξηρὰ δὲ οὖσα ἡ γῆ
which having-taken he-began forsooth to-dig dry and being the earth
οὐδαμῶς ὑπήκουεν κοπιῶντι τῷ γέροντι· ἀλλ' ἔκαμνεν
by-no-means yielded toiling to-the old(-man) but he-was-weary
ἱδρῶτι περιῤῥεόμενος· στενάξας δὲ μέγα ἐκ βάθους τοῦ
with-sweat streaming having-groaned and greatly from (the)-depth of-the
πνεύματος, ἀνακύψας, ὁρᾷ λέοντα μέγαν τῷ λειψάνῳ
spirit having-looked-up he-sees (a)-lion great by-the relic
τῆς Ὁσίας παρεστῶτα, καὶ τὰ ἴχνη αὐτῆς ἀναλείχοντα.
of-the Holy(-woman) standing and the tracks her licking
Ὁ δὲ ἰδὼν τὸ θηρίον, σύντρομος γέγονεν φοβούμενος,
he and having-seen the beast trembling became fearing
μάλιστα μνησθεὶς τῶν ῥημάτων Μαρίας, εἰπούσης ὅτι
especially having-remembered the words of-Mary having-said that
οὐδέποτε θηρίον ἐθεάσατο. Τῷ δὲ σημείῳ τοῦ σταυροῦ
never (a)-beast she-beheld with-the and sign of-the cross

σφραγισάμενος, ἐπίστευσεν ὡς ἀβλαβῆ φυλάξει τοῦτον
having-sealed(-himself) he-believed that unharmed would-keep him
τῆς κειμένης ἡ δύναμις. Ὁ δὲ λέων ἤρξατο προσσαίνειν
of-the(-one) lying the power the and lion began to-fawn-on
τῷ γέροντι, οὐχὶ τοῦτον τοῖς κινήμασι μόνον ἀσπαζόμενος,
the old(-man) not him with-the movements only greeting
ἀλλὰ καὶ προθέσει. Ὁ δὲ Ζωσιμᾶς ἔφησεν πρὸς τὸν λέοντα·
but also with-intent — and Zosimas said to the lion
Ἐπειδήπερ, θηρίον, ἡ Μεγάλη ἐπέτρεψεν ταφῆναι αὐτῆς
since beast the Great(-one) charged to-be-buried her
τὸ λείψανον, ἐγὼ δὲ γέρων εἰμὶ, καὶ οὐκ ἰσχύω ποιῆσαι τὸ
the relic I and old am and not am-able to-make the
ὄρυγμα (οὐδὲ γὰρ ἔχω ὀρυκτήριον τῇ χρείᾳ κατάλληλον·
digging nor for I-have (a)-digging-tool for-the need suitable
καὶ τοσοῦτον πάλιν οὐ δύναμαι ὑποστρέψαι τὸ διάστημα,
and so-great again not I-can return the distance
ὥστε ἀγαγεῖν ὄργανον ἐπιτήδειον), ποίησον οὖν τὴν χρείαν
so-as to-bring (a)-tool suitable do then the need
τοῖς ὄνυξιν, ὅπως ἀποδῶμεν τῇ γῇ τῆς Ὁσίας τὸ
with-the claws that we-may-give-back to-the earth of-the Holy(-woman) the
σκήνωμα. Εὐθὺς δὲ ἅμα τῷ ῥήματι τοῖς ἐμπροσθίοις ποσὶν
tabernacle at-once and with the word with-the front feet
ὄρυγμα ἐποίησεν, ὅσον ἤρκει τῷ σώματι θαπτόμενον.
(a)-digging made as-much-as sufficed for-the body being-buried
Πάλιν τοίνυν τῆς Ὁσίας τοὺς πόδας ἐκπλύνας τοῖς
again then of-the Holy(-woman) the feet having-washed with-the
δάκρυσιν ὁ γέρων, καὶ πολλὰ καθικετεύσας νῦν [πλέον]
tears the old(-man) and much having-implored now more
ὑπὲρ πάντων προσεύχεσθαι, ἐκάλυψε τὸ σῶμα τῇ
for all to-pray he-covered the body with-the
γῇ, παρεστῶτος τοῦ λέοντος, γυμνὸν ὑπάρχον καθὰ καὶ
earth standing-by the lion naked being as also

τὸ πρότερον, καὶ μηδὲν ἕτερον ἔχον εἰ μὴ ἐκεῖνο
the before and nothing other having except — that
τὸ ἐῤῥηγνυμένον ἱμάτιον, ὅπερ τοῦ Ζωσιμᾶ ῥίψαντος,
the torn garment which — Zosimas having-thrown
ὀπισθοφανῶς ἐκάλυψεν ἡ Μαρία τινὰ μέρη τοῦ σώματος.
backward-facing covered — Mary some parts of-the body
Τότε τοίνυν ἀναχωροῦσιν ἑκάτεροι. Καὶ ὁ μὲν λέων
then then withdraw both and the indeed lion
ἐπὶ τὰ ἔνδον τῆς ἐρήμου ὡς πρόβατον ὑπεχώρησεν.
into the inner(-parts) of-the desert like (a)-sheep withdrew
Ζωσιμᾶς δὲ ὑπέστρεψεν, εὐλογῶν καὶ αἰνῶν Χριστὸν τὸν
Zosimas and returned blessing and praising Christ —
Θεὸν ἡμῶν. Ἐλθὼν δὲ αὖθις εἰς τὸ κοινόβιον, ἅπαντα
God our having-come and again to the monastery all(-things)
τοῖς μοναχοῖς ἀφηγήσατο, μηδέν τε ἀποκρύψας ὧν τε
to-the monks he-related nothing and having-hidden of-what both
ἤκουσεν καὶ ὧν ἐθεάσατο· ἐξ ἀρχῆς γὰρ αὐτοῖς
he-heard and of-what he-beheld from (the)-beginning for to-them
ἅπαντα κατ᾽ ὀλίγον διηγήσατο, ὥστε πάντας ἀκούσαντας
all by little he-related so-that all having-heard
τὰ μεγαλεῖα τοῦ Θεοῦ καταπλήττεσθαι, καὶ σὺν φόβῳ καὶ
the great-things — of-God to-be-astounded and with fear and
πόθῳ τελεῖν τὸ τῆς Ὁσίας μνημόσυνον. Καὶ Ἰωάννης
longing to-keep the of-the Holy(-woman) memorial and John
δὲ ὁ ἡγούμενος εὗρεν ἐν τῇ μονῇ τινὰς χρήζοντας
too the abbot found in the monastery some needing
διορθώσεως, ὡς μηδὲ ἐν τούτῳ τῆς Ὁσίας τὸν λόγον
correction so-that not-even in this of-the Holy(-woman) the word
γενέσθαι ἀργὸν ἢ ἀνόνητον. Ἐτελεύτησεν δὲ Ζωσιμᾶς εἰς
to-become idle or unprofitable died and Zosimas in
ἐκεῖνο τὸ μοναστήριον, ἑκατὸν ἐγγὺς ἐτῶν γενόμενος.
that the monastery (a)-hundred nearly years having-become

Ἔμειναν δὲ οἱ μοναχοὶ κατὰ διαδοχὴν ἀγράφως ταῦτα 41
remained and the monks by succession unwritten these-things
διδάσκοντες, καὶ κοινὸν προτιθέντες ὠφελείας ὑπόδειγμα
teaching and common setting-forth of-benefit (an)-example
τοῖς ἀκούειν ἐθέλουσιν· ἐγγράφως δὲ οὐδένα ἤκουσα ταύτην
to-those to-hear wishing in-writing but no-one I-heard this
παραδεδωκέναι μέχρι τῆς σήμερον τὴν διήγησιν. Ἐγὼ δὲ
to-have-handed-down until the today the narrative I and
ἅπερ ἀγράφως παρέλαβον, ἐγγράφῳ διηγήσει δεδήλωκα·
what unwritten I-received in-written narrative have-made-known
ἴσως δὲ καὶ ἄλλοι τὸν βίον τῆς Ὁσίας γεγράφασιν,
perhaps and also others the life of-the Holy(-woman) have-written
καὶ πάντως ἐμοῦ μεγαλοπρεπέστερον, κἂν οὔπω τι
and surely than-me more-magnificently even-if not-yet anything
τοιοῦτον εἰς ἐμὴν γνῶσιν ἐλήλυθεν. Πλὴν κἀγὼ κατὰ
such into my knowledge has-come but I-too according-to
δύναμιν ταύτην γέγραφα τὴν διήγησιν, τῆς ἀληθείας μηδὲν
power this have-written the narrative of-the truth nothing
προτιμῆσαι θέλων. Ὁ Θεὸς δὲ, ὁ μεγάλα ἀμειβόμενος
to-prefer wishing — God and the(-one) greatly rewarding
τοὺς εἰς αὐτὸν καταφεύγοντας, δῴη τὸν μισθὸν τῆς
those to him fleeing may-he-give the reward of-the
ὠφελείας τῶν ἐντυγχανόντων τῷ διηγήματι, [καὶ τῷ]
benefit of-those reading the story and to-the(-one)
τὴν παροῦσαν γραφὴν εἴτουν ἐξήγησιν γραφῇ παραδοθῆναι
the present writing or narrative in-writing to-be-handed-down
κελεύσαντι, καὶ τῆς μερίδος αὐτῶν ἀξιώσαι στάσεώς
having-commanded and of-the portion their may-he-deem-worthy of-station
τε καὶ τάξεως Μαρίας ταύτης τῆς μακαρίας, περὶ ἧς ἡ
both and rank of-Mary this the blessed about whom (is)-the
διήγησις, μετὰ πάντων τῶν ἀπ᾽ αἰῶνος εὐαρεστησάντων
narrative with all those from (the)-age having-pleased

αὐτῷ διὰ θεωρίας καὶ πράξεως. Δώσωμεν οὖν καὶ ἡμεῖς
him through contemplation and practice let-us-give then also we
δόξαν τῷ Θεῷ, τῷ παμβασιλεῖ τῶν αἰώνων, ὅπως καὶ
glory — to-God the all-king of-the ages that also
ἡμᾶς καταξιώσῃ ἐλέου τυχεῖν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,
us he-may-deem-worthy mercy to-obtain in the day of-the judgment
ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ πρέπει πᾶσα
in Christ Jesus the Lord our to-whom befits all
δόξα, τιμὴ, καὶ προσκύνησις πάντοτε, σὺν τῷ ἀνάρχῳ
glory honor and worship always with the unoriginate
Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Πνεύματι,
Father and the all-holy and good and life-giving Spirit
νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and ever and unto the ages of-the ages amen
